A GRAMMAR OF
THE OLD TESTAMENT
IN GREEK
ACCORDING TO THE SEPTUAGINT

BY
HENRY St JOHN THACKERAY, M.A.
SOMETIMES SCHOLAR OF KING'S COLLEGE, CAMBRIDGE

VOL. I
INTRODUCTION, ORTHOGRAPHY AND ACCIDENCE

Cambridge:
at the University Press
1909
TO MY WIFE

Γυναίκα ἄνδρειαν τίς εὑρήσει;
τιμωτέρα δὲ ἐστὶν λίθων πολυτελῶν ἡ τοιαύτη.
THE Grammar, of which the first portion is here published, has during the last eight years been the occupation of the very limited leisure of a civil servant. It owes its origin to the suggestion of Dr Swete, who has throughout its preparation been the writer's kindly and encouraging ἐργαδισκῆς. It is due to his good offices that this portion now appears in the form of a separate volume, and it is needless to add that it is his edition of the text, together with the Concordance of the late Dr Redpath, which alone has rendered such a work possible.

It may be asked: What need is there for the work? Why write a Grammar of a translation, in parts a servile translation, into a Greek which is far removed from the Attic standard, of an original which was often imperfectly understood? A sufficient answer might be that the work forms part of a larger whole, the Grammar of Hellenistic Greek, the claims of which, as bridging the gulf between the ancient and the modern tongue upon the attention of φιλέλληνες and philologists have in recent years begun to receive their due recognition from a growing company of scholars. The Septuagint, in view both of the period which it covers and the
variety of its styles, ranging from the non-literary vernacular to the artificial Atticistic, affords the most promising ground for the investigation of the peculiarities of the Hellenistic or 'common' language. "La Septante est le grand monument de la Kouni," says Psichari. But the Septuagint has, moreover, special claims of its own. Though of less paramount importance than the New Testament, the fact that it was the only form in which the older Scriptures were known to many generations of Jews and Christians and the deep influence which it exercised upon New Testament and Patristic writers justify a separate treatment of its language. Again, the fact that it is in the main a translation gives it a special character and raises the difficult question of the extent of Semitic influence upon the written and spoken Greek of a bilingual people.

The period covered by the books of the Septuagint was mentioned. This may conveniently be divided into three parts. (1) There is every reason to accept the very early tradition that the Greek Pentateuch, to which, it would seem, at least a partial translation of Joshua was soon appended, originated in the third century B.C. We are, then, in the Hexateuch taken back to the dawn of the Kouni, to a period when certain forms and usages were in existence which had already become obsolete in New Testament times. Some of these are moribund survivals from classical Greek, others are experiments of the new language on their trial. (2) As to the remaining books, one result which clearly emerges is that the order in which they were translated was, roughly speaking, that of the Hebrew Canon. We may conjecture that the Prophets made their appearance in
a Greek dress in the second century B.C., Isaiah near the beginning of it, the group consisting of Jeremiah, Ezekiel and the Twelve (or large portions of this group) nearer the close: the close of the century also probably saw the appearance of 1 Kingdoms and portions of 2 and 3 Kingdoms. (3) The versions of most of the "Writings" (Psalms perhaps excluded) and the composition of most of the apocryphal books seem, notwithstanding the oft-quoted statement in the Prologue of Ben Sira, to belong to a period not earlier than the first century B.C., while books like the Greek Ecclesiastes and Theodotion's Daniel carry us as far down as the second century of our era. To the third period (at least if we may judge from the character of the texts which have come down to us) we must also probably assign the translations of some of the later historical books, which the Hebrew Canon classed with the Prophets, viz. the bulk of Judges and large portions of 2—4 Kingdoms. Broadly speaking, we may say that the Greek of the first period attains the higher level exhibited by the papyri of the early Ptolemaic age (the Petrie and Hibeh collections), while in that of the second period we may see a reflection of the more degenerate\(^1\) style of the papyri of the end of the second century B.C. (e.g. the Tebtunis collection). In the third period two opposite influences are at work: (i) the growing reverence for the letter of Scripture, tending to the production of pedantically literal versions, (ii) the influence of the Atticistic school, strongest, of course, in free writings like 4 Maccabees, but which

\(^1\) See Mahaffy, *Empire of the Ptolemies*, 360.
seems also to have left some marks on versions such as 4 Kingdoms.

I can claim no special equipment for my task other than a persistent interest in the subject, and am conscious of many imperfections in its execution. In arrangement and treatment I have in general followed the guidance of the late Professor Blass in his Grammar of New Testament Greek, with which special associations have familiarized me. One subject there treated at length is missing in the present work. "Word-formation," an outlying province of grammar, is, for the LXX, so vast a subject that any approach to an adequate treatment of it would have immoderately swelled this book, which already exceeds the prescribed limits. Possibly an opportunity may arise in the future for making good the omission. It may be thought that too much space has been allotted to Orthography and Accidence. I may plead in excuse that it is in these departments that the papyri are specially helpful and afford some clear criteria as to dates, and it is hoped that the evidence here collected may be of service to the textual critic in the reconstruction of the original text of the LXX. Even the long series of references often have their message in showing the distribution of a usage, φωνάεντα συνετοίσιν.

A complete and independent Grammar of the LXX has until quite recently been wanting, and the student had to be content with such casual assistance as was given in the New Testament Grammars. The useful treatise of Thiersch, now nearly seventy years old, was
limited to the Pentateuch. In recent years the “Septuagintarian” (if the word may be allowed) has had the advantage of a valuable chapter on the language in Dr Swete’s *Introduction*, while two Oxford scholars have produced a very handy little volume of selections preceded by a concise but partial Grammar¹. My ambition to produce the first complete Grammar has, through unavoidable delays, been frustrated, and Germany has led the way. I have thought it best to work quite independently of Dr Helbing’s book², the first part of which appeared just over a year ago: indeed most of my book was written before the publication of the German work. I append a list, not exhaustive, of works which have been consulted. Psichari’s admirable essay³ only came into my hands when the pages had been set up. My slight incursions into modern Greek, with which I hope to become more closely acquainted, have convinced me of the truth of his statement that a knowledge of the living language is indispensable for a proper understanding of the κοινὴ διάλεκτος as represented by the LXX.

The pleasant duty remains of acknowledging assistance of a more personal and direct kind than that obtainable from books. Of my indebtedness to Dr Swete, the “onlie begetter” of this volume, I have already spoken. I owe more than I can say to the counsel and encouragement of Dr J. H. Moulton, Greenwood

¹ *Selections from the Septuagint*, F. C. Conybeare and St George Stock, Ginn and Co., Boston, 1905.
Professor of Hellenistic Greek and Indo-European Philology in the Victoria University of Manchester. He has been good enough, amid his manifold duties, to read through the whole work in MS, and his generous and never-failing help has enriched its pages and removed many errors and imperfections. Through the Prolegomena to his brilliant Grammar of New Testament Greek and through private communications he has introduced me to much of the extensive literature bearing on the subject and held up a model of how a Grammar should be written. My thanks are also due to another Fellow of my own College, the Rev. A. E. Brooke, co-editor of the larger Cambridge Septuagint, who has kindly read the bulk of the proofs and offered useful suggestions. In the laborious work of verifying references much help has been rendered by Mr W. R. Taylor, sometime Scholar of St Catharine’s College, Cambridge: he has also prepared the Index of quotations. Assistance of a kindred nature has been given by my sister, Mrs Loring, and by my wife. In conclusion, I must express my thanks to the Syndics of the University Press for their indulgence in consenting to the publication of this portion of the work as a separate volume and to all the officers, readers and workmen of the Press for their constant vigilance and well-known accuracy.

H. St J. T.

18 Royal Avenue, Chelsea,
31 January 1909.
CONTENTS

INTRODUCTION.

Sect. | Grammar and Textual Criticism | Page | 1
1. | Grouping of LXX Books | 6
2. | The κοινή—the Basis of LXX Greek | 16
3. | The Semitic Element in LXX Greek | 25
4. | The Papyri and the Uncial MSS of the LXX | 55

ORTHOGRAPHY AND PHONETICS.

6. | The Vowels | 71
7. | The Consonants | 100
8. | The Aspirate | 124
9. | Euphony in combination of Words and Syllables | 129

ACCIDENCE.

10. | Declensions of the Noun | 140
11. | Proper Names | 160
12. | Adjectives | 172
13. | The Numerals | 186
14. | Pronouns | 190
15. | The Verb. General Changes in Conjugation | 193
16. | Augment and Reduplication | 195
<table>
<thead>
<tr>
<th>SECT.</th>
<th>Contents</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>Verbs in -Ω. Terminations</td>
<td>209</td>
</tr>
<tr>
<td>18.</td>
<td>Verbs in -Ω. Tense formation</td>
<td>218</td>
</tr>
<tr>
<td>19.</td>
<td>Verbs in -Ω. Present Tense</td>
<td>224</td>
</tr>
<tr>
<td>20.</td>
<td>Verbs in -Ω. Future Tense</td>
<td>228</td>
</tr>
<tr>
<td>21.</td>
<td>Verbs in -Ω. First and Second Aorist (and Future Passive)</td>
<td>233</td>
</tr>
<tr>
<td>22.</td>
<td>Contract Verbs</td>
<td>241</td>
</tr>
<tr>
<td>23.</td>
<td>Verbs in -MI</td>
<td>244</td>
</tr>
<tr>
<td>24.</td>
<td>Table of Noteworthy Verbs</td>
<td>258</td>
</tr>
<tr>
<td>INDEX</td>
<td>I. Of Subjects</td>
<td>291</td>
</tr>
<tr>
<td></td>
<td>II. Of Greek words and forms</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>III. Of Quotations</td>
<td>310</td>
</tr>
</tbody>
</table>
PRINCIPAL AUTHORITIES QUOTED WITH ABBREVIATIONS


*Archiv = Archiv für Papyrusforschung*, ed. U. Wilcken, Leipzig, 1901 etc.


Brooke A. E. and McLean N., *The Old Testament in Greek*, vol. 1

The Octateuch, part 1 Genesis, Cambridge, 1906.


CR = Classical Review.

Cronert = W. Cröner, *Memoria Graeca Herculaneensis, cum titulorum Aegypti papyrorum codicum denique testimoniiis* etc.,

Leipzig, 1903.


Dieterich K., *Untersuchungen zur Geschichte der griechischen Sprache* (Byzantinisches Archiv, Heft 1), Leipzig, 1898.


Principal Authorities quoted


Field F., Origens Hexaplorum quae supersunt, Oxford, 1875.


Hastings BD = Dictionary of the Bible, ed. J. Hastings, Edinburgh, 1898 etc.


Hatzidakis G. N., Einleitung in die neugriechische Grammatik, Leipzig, 1892.

Herodiani Technici Reliquiae, ed. A. Lentz, Leipzig, 1867.

Herwerden H. van, Lexicon Graecum suppletorium et dialecticum, Leyden, 1902.

Indog. Forsch. = Indogermanische Forschungen.

Jannaris A. N., An historical Greek Grammar chiefly of the Attic dialect as written and spoken from classical antiquity down to the present time, London, 1897.


Käller F., Quaestiones de elocutione Polybiana etc., Separat-abdruck aus “Leipziger Studien zur classischen Philologie,” Leipzig, N.D.

Kautzsch E., Die Apokryphen und Pseudepigraphen des Alten Testaments übersetzt und herausgegeben, Tübingen, 1900.


Lagarde P. de, Librorum Veteris Testamenti Canoniconorum Pars prior Graece (a reconstruction of the “Lucianic text” of the historical books of the LXX), Göttingen, 1883.


Mozley F. W., *The Psalter of the Church, the Septuagint Psalms compared with the Hebrew, with various notes*, Cambridge, 1905.

Nachmanson E., *Laute und Formen der Magnetischen Inschriften*, Uppsala, 1903.

Oracula Sibyllina, ed. A. Rzach, Vienna, 1891.


Schmidt W., *De Flavii Josephi elocutione observationes criticæ*, Leipzig, 1893.

Schmiedel: see W.-S.


Sturz F. W., *De dialecto Macedonica et Alexandrina liber*, Leipzig, 1808.
ZNTW = *Zeitschrift für die neuestamentliche Wissenschaft*, ed. E. Preuschen, Giessen.

The references to the above and other works are to pages, unless otherwise stated.

**COLLECTIONS OF PAPYRI REFERRED TO IN THIS VOLUME**

AP = *Amherst Papyri*, ed. Grenfell and Hunt, 1900-1.
BM i, ii etc. = *Greek Papyri in the British Museum*, ed. Kenyon, 1893-.
BU = *Aegyptische Urkunden aus den Koenigl. Museen zu Berlin, Griechische Urkunden*, ed. Wilcken etc., 1895-.
CPR = *Corpus Papyrorum Raineri*, ed. C. Wessely, Vienna, 1895.
FP = *Fayum Towns and their Papyri*, ed. Grenfell and Hunt, 1900.
Collections of Papyri referred to

GH = Grenfell and Hunt, *Greek Papyri, Series II*, 1897.
OP i, ii etc. = *Oxyrhynchus Papyri*, ed. Grenfell and Hunt, 1898–.

ii/BC = 2nd century B.C., ii/A.D. = 2nd century A.D., ii/−III/A.D. = a date falling about the end of ii/A.D. or the beginning of iii/A.D.

The abbreviations for the books of the O.T. for the most part explain themselves. *Jd.* = Judges, *Jdth* = Judith. For the signs used to denote the different strata in the last three Books of Reigns or Kingdoms (K. ββ, K. βγ, K. γγ, K. γδ, K. ββ) see p. 10: for Jer. α, β and γ, Ez. α, β and ββ, see p. 11: for Parts I and II of Exodus, Leviticus and Psalms pp. 66 and 68. *Job* Θ indicates the passages in Job which are absent from the Sahidic version and are shown by their style to be later interpolations from Theodotion into the original partial Greek translation (see p. 4): other passages besides those so indicated may have been interpolated from the same source. *Ψ* tit. denotes the titles of the Psalms: some details in their vocabulary afford reason for thinking that they did not form part of the original Greek version. *a*′ = Aquila, *Θ* = Theodotion. The text used is that of Dr Swete and, as this has by now well-nigh supplanted all others, it seemed needless to cumber the pages with the alternative numbers for the verses which he quotes in brackets.
CORRIGENDA AND ADDENDA

p. 10, 12 lines from end. Read "K. a has 151 examples" of the hist. pres.: my figures have been checked by Sir John Hawkins.

p. 11, end of 2nd paragraph. For § 7, 44 read § 7, 46.

24, line 18. For Dan. Θ read Dan. א.

25, line 18. For "Tobit" read "the B text of Tobit."

38, line 16. For מ read מ.

50, last line. For δραν read δραν.

69, line 6. For επηρησ(e)α etc. read επηρησ(e)α, μεγαλοπρέπι.

79, line 12. For 4, 52 N read 4 N, 52 N.

80, note 6. For PP read PP ii.

91, § 6, 32. For προσ read πρασ.

125, 3 (3) line 1. For ιδθου read ιδθού.

170, note 3, line 1. For Jos. xv. 60 read Jos. xv. 61.

172, note 1. For -α read -α.

238, line 10. For κατα read κατα.

p. 13. The severance of 2 Esdras from Chronicles LXX needs a word of justification. I believe Sir Henry Howorth to be right in his contention that 2 Esdras is the work of Theodotion: as regards Chron. LXX, certain Egyptian traits (p. 167 n., cf. J. T. S. viii. 276 f.) and a rather greater freedom of style have made me hesitate in following Sir Henry to the natural conclusion that Θ is responsible for this translation also. A strong case has recently been made in support of this view, based mainly on the numerous transliterations in both portions, in a work to which Sir Henry drew my attention (Old Testament and Semitic Studies in memory of W. R. Harper: Apparatus for the Textual Criticism of Chronicles-Ezra-Nehemiah: by C. C. Torrey, Chicago, 1908). If these critics are right, it is necessary to suppose that Θ for Chron. made use of an earlier version, such as was not before him for Ezra-Nehemiah.

p. 33, lines 1, 2. To the renderings of רוח should be added גו, the beer of Alexandria (Strabo 799), which the Isaiah translator appropriately introduces in "the vision of Egypt" (xix. 10).

p. 70. Ezekiel Part I, Part II: this indicates the main division of the Greek book into two parts: for further subdivision of Part II see p. 11—. The suggestion that the passage in 3 K. viii. 53 which is absent from M.T. may be a later gloss must be withdrawn: see on this very interesting section Swete Introd. 247 ff.

p. 138, lines 3, 4. For further exx. of καν see p. 99, n. 2.

p. 146, § 10, 12. For 3rd decl. acc. in -αν see Psichari, Essai sur le Grec de la Septante, 164 ff.

p. 156, n. 3. But πατραρχαν Is. xxxvii. 28 and πατρια viii. 21 are, as Prof. Burkitt reminds me, probably corruptions of an original πατραχά = Aram. סדר "a (false) god" or "idol," which must be added to the other Aramaisms in this book (γευόμα, σικερα). See Field Hex. on viii. 21.
INTRODUCTION.

§ 1. Grammar and Textual Criticism.

Is it possible to write a grammar of the Septuagint? That is the question which must constantly arise in the mind of one who undertakes the task. The doubt arises not because the Greek, strange as it often is, is utterly defiant of the laws of grammar: the language in which the commonly received text is composed has some laws of its own which can be duly tabulated. The question rather is, "Where is the true 'Septuagint' text to be found?" We possess in the Cambridge Manual Edition the text of the Codex Vaticanus with a collation of the other principal uncials: in Holmes and Parsons we have a collation of the cursive and versions: and now in the Larger Cambridge Septuagint we have the first instalment of a thoroughly trustworthy collection of all the available evidence. But we are still far from the period when we shall have a text, analogous to the New Testament of Westcott and Hort, of which we can confidently state that it represents, approximately at least, the original work of the translators. Is it, then, premature to attempt to write a Grammar, where the text is so doubtful? Must the grammarian wait till the textual critic has completed his task?

It is true that no final grammar of the LXX can be written at present. But the grammarian cannot wait for the final verdict of textual criticism. Grammar and criticism must
proceed concurrently, and in some ways the former may contribute towards a solution of the problems which the latter has to face.

The grammarian of the Greek Old Testament has, then, this distinct disadvantage as compared with the N.T. grammarian, that he has no Westcott-Hort text for his basis, and is compelled to enter into questions of textual criticism. Moreover the task of recovering the oldest text in the O.T. is, for two reasons at least, more complicated than in the N.T. In the first place, the oldest MS, containing practically a complete text, is the same for both Testaments, namely the Codex Vaticanus, but whereas in the one case the date of the MS is separated from the dates of the autographs by an interval (considerable indeed) of some three centuries, in the case of the O.T. the interval, at least for the earliest books, is nearly doubled. A yet more serious difficulty consists in the relative value of the text of this MS in the Old and in the New Testaments. The textual history of either portion of the Greek Bible has one crisis and turning-point, from which investigation must proceed. It is the point at which "mixture" of texts begins. In the N.T. this point is the "Syrian revision," which, although no actual record of it exists, must have taken place in or about the fourth century A.D. The corresponding crisis in the history of the LXX text is Origen's great work, the Hexapla, dating from the middle of the third century. This laborious work had, as Septuagint students are painfully aware, an effect which its compiler never contemplated, and he must be held responsible for the subsequent degeneration of the text. His practice of inserting in the Septuagint column fragments of the other versions, Theodotion's in particular, duly indicated by him as insertions by the asterisks which he prefixed, caused the multiplication of copies containing the insertions but wanting the necessary precautionary signs. This, together with the practice of scribes of writing in the margins (from which
they were in later copies transferred to the text) the alternative renderings or transliterations contained in the other columns of the Hexapla, is the *fons et origo mali* as regards the Septuagint text. Now, whereas the Codex Vaticanus was written before the Syrian revision of the N.T., or at any rate contains a pre-Syrian text, it is posterior to the Hexapla, and contains a text of the O.T. which, though superior on the whole to that of Codex Alexandrinus, is yet not entirely free from Hexaplaric interpolations.

A few instances may be quoted showing the sort of mixture with which we have to deal.

1. Take the A text of 3 Kingdoms at any of the passages where B has no rendering of the Massoretic text e.g. 3 K. ix. 15 ff. αὐτῆς ἡ πραγματία τῆς προνομῆς ἡς ἀνήνεγκεν ὁ βασιλεὺς Σαλωμών οἰκοδομήσα τὸν οἶκον κ.κ., καὶ τὸν οἶκον τοῦ βασιλέως καὶ σὺν τῇ Μελῳ κ.π.λ. We are at once struck by the occurrence of σὺν preceding the accusative, which occurs in ὦν. 16, 24, 25, and is recognised as Aquila’s rendering of ΜΩ: other striking words are found to be either expressly stated to be Aquila’s renderings in this passage or to be characteristic of his version and absent, or practically absent, from the record in the Concordance of LXX usage (e.g. καθάδους and ἀπήρτισεν in verse 25). Similar interpolations, presumably from Aquila, occur in the A text at 3 K. viii. 1, xi. 38 (N.B. κακοκυχήσο: the verb is frequent in Aquila, but occurs once only again in LXX viz. 3 K. ii. 26 where probably the text of both B and A has been interpolated), xiii. 26 (N.B. τὰς λέγει = ΤΩΝ), 29 (with νεκρομαίον cf. Ἀθ. xiv. 8 νεκριμαίον), xiv. 1—20, xxii. 47—50: there are smaller insertions, apparently from the same source, in the A text of 4 K. e.g. xii. 4, xvi. 9 (Κυρίαρχε), xvii. 14, xxv. 9.

From these passages we infer that in these two books (i) the shorter text of B is the older, (ii) that the passages which B omits were either absent from the Hebrew which the translators had before them or that the omission was intentional, the translation not aiming at completeness, (iii) that A has supplied the missing portions from Aquila, as Origen had probably previously done in the Hexapla, (iv) that B has remained comparatively, though probably not wholly, free from Hexaplaric interpolation.

2. Or take the book of Job. A careful reading of the Greek and Hebrew will reveal the existence of two completely different styles, a free paraphrastic rendering in idiomatic
Greek, with every now and again passages of quite another character, containing Hebraisms, transliterations, etymological renderings of Divine names (Ἴκαβός = יְשִׁי, ὁ Σχυρός = שִׁמ), in fact a rendering that aims at completeness and accuracy without much regard to style. Now we are told that the original version was much shorter than the received Hebrew text, and that Origen supplied the missing portions from Theodotion: and, by good fortune, the Sahidic version has preserved a pre-Origenic text, from which the Theodotion passages are absent. We are thus enabled to mark off in Dr Swete's text, the Theodotion portions. But we cannot even then be quite certain that we have got back to the original text. Passages from Theodotion may have already, independently of the Hexapla, found their way into the Greek text on which the Sahidic version was based, or that text may have been affected by "mixture" of another kind. Still, a study of the vocabulary of the bracketed Theodotion passages will provide a criterion by means of which the critic will be better prepared to detect the influence of his style elsewhere. It will be noticed that in this book the text of B, and of all the uncials, is Hexaplaric.

(3) Or take the list in Jos. xxi. of the cities with their "suburbs" (בָּנוּריָה) which were given to the Levites, and note how in vv. 2—11 and again in vv. 34—42 the word for "suburbs" is rendered, 17 times in all by (τὰ) περιστέρια (αὐτῆς), whereas in the intervening verses 13—32 it is rendered 35 times by (τὰ) ἀφωρισμένα (αὐτῆ). Now Aquila read περιστέρια in v. 15 (vide Field's Hexapla). It appears probable, then, that the original text had a shorter list of cities and suburbs = τὰ ἀφωρισμένα (cf. Lev. xxv. 34, Jos. xiv. 4), and that Aquila's version has again, as in the A text of 3 K., been drawn upon to complete the list. Here again interpolation has affected the text of both B and A.

The elimination of Hexaplaric additions being, thus, the first task of the textual criticism of the LXX, a study of the style and vocabulary of the three later versions, more especially

1 A list of the passages omitted in the Sahidic VS is given in Lagarde Mittheilungen 1884, p. 204. Cf. esp. Hatch Essays in Bibl. Greek 215 ff.
2 Also by A in v. 19.
3 Excluding τὴν (τὰς) ἀφωρισμ. in 27, 32, which render another word.
4 In N. xxxv. 2—7 this word "suburbs" is rendered by four separate words, viz. προστία, ἀφωρισματα, συνηκρούτα, ἀδυνα. Variety of rendering characterizes the Pentateuch, and it is not necessary to infer Hexaplaric influence here.
of Theodotion, is a necessary preliminary. The study of Theodotion's style is the more important for two reasons. (1) It was always a popular version, mainly, no doubt, because it steered a middle course between the idiomatic Greek, tending to paraphrase, of Symmachus, and the pedantic un-Greek literalism of Aquila: it combined accuracy with a certain amount of style. Theodotion's version of Daniel supplanted the older paraphrase in the Christian Bible, and it was to Theodotion that Origen usually had recourse to fill the gaps in the older version in the Septuagint column of the Hexapla. (2) Aquila's version betrays itself by certain well-known characteristics, whereas Theodotion fragments are not so easily detected. On the other hand we have in his version of Daniel (where it deviates from the Chisian text), and in the portions of Job, a considerable body of material from which something may be learnt as to his characteristics. A complete vocabulary of the portions which can certainly be attributed to Theodotion is a desideratum.

In concluding these few observations on the text, it must be added that the present writer has practically confined himself to the text of the uncial collated for the Cambridge Manual edition. The first instalment of the larger Cambridge LXX has been consulted for all passages in Genesis where important grammatical points arise, though most of this portion of the Grammar was prepared before its appearance. Occasional use has also been made of Lagarde's edition of the Lucianic text, Field's Hexapla, and the great corpus of cursive evidence collected in the edition of Holmes and Parsons. A full use of the last-named work would not only have delayed the appearance of this work for perhaps many years, but would also have caused it to exceed the limits laid down for it, without (it is believed) a proportionate addition to any value which it may possess.
§ 2. Grouping of LXX Books.

We have in the Septuagint a miscellaneous collection of Greek writings—some translations, others paraphrases, others of which the Greek is the original language—covering a period of upwards of three centuries, from the Pentateuch, the translation of which, there is no reason to doubt, goes back into the first half of the third century B.C., to the academical essay known as 4 Maccabees and the latter portion of Baruch, which must both be placed towards the close of the first century of our era. It is clearly desirable and should not be impossible, considering the length of this period, to find some means of classifying this motley collection. The first and obvious division is into translations and original Greek compositions. But the translations, though on a casual perusal they might appear to stand all on one level of mediocrity, on closer investigation are found to fall into certain distinct categories.

The object in view, and the method by which we seek to attain it, are not unlike the object and the method of the textual critic. The object, in this case, is not the grouping of MSS according to the character of the text which they contain, but the grouping of books or portions of books according to their style. The study of individual books from the linguistic point of view is followed by the study of groups. It would, of course, be unreasonable to expect undeviating uniformity of translation of the same Hebrew word in any one translator: if, however, it is found that a phrase is consistently rendered in one way in one portion of the Greek Bible, and in another way elsewhere, and if, as we proceed to extend our investigations to the renderings of other Hebrew phrases, the same divergence between two portions of the LXX is apparent, we gain an increasing assurance that we have to deal with two distinct groups of books, which are the production of different translators and possibly of different epochs. Each group may
Grouping of LXX Books

be the work of several translators, but, if so, they have all come under the same influences and belong, as it were, to a single school. The method upon which we proceed is not so much to trace the history of the meaning of a single Greek word through the LXX (though that method also may sometimes be fruitful in results) as to trace the rendering of a single Hebrew phrase in the different books. The Hebrew index in the final fasciculus of the Concordance of Hatch and Redpath facilitates this task. The difficulty is to discover Hebrew phrases which occur with sufficient frequency throughout the whole Bible to serve as “tests” and yet are not such every-day expressions that Greek translators of any class or period could not fail to render them in one and the same way. Vocabulary affords the easiest criterion to begin with: the results which it yields can then be tested by grammatical phenomena.

We proceed to take a few examples.

(1) In the phrase “the servant of the Lord” (υπάρχων) as applied to Moses the word “servant” is rendered in the following ways:

(i) θεραπων in the Pentateuch (Ex. iv. 10, xiv. 31, N. xii. 11, xii. 7, 8, Dt. iii. 24), also in Jos. i. 2, ix. 4, 6: cf. W. x. 16 (under the influence of Exodus) and 1 Ch. xvi. 40 (the words εν χειρι Μ. του θεραπωντος του θεου are unrepresented in M.T. and are probably a gloss). Cf. also δ θεραπων μου Ιωβ, Job passim (twice with v. l. παις).

(ii) οικητης Dt. xxxiv. 5.

(iii) παις1 constantly in Joshua (12 times) i. 7, etc., (in xiv. 7 A has δοιλος), also in 1 Ch. vi. 49, 2 Ch. i. 3, xxiv. 9, 2 Es. xi. 7, 8, Bar. ii. 28 (cf. i. 20), Dan. ο ix. 11.

(iv) δοιλος 3 K. viii. 53, 56, 4 K. xviii. 12, xxi. 8, 2 Es. xix. 14, xx. 29, ψ civ. 26, Mal. iv. 6, Dan. θ ix. 11.

Extending the investigation to the rendering of the phrase when used of other servants of God (David, the prophets, etc.), we find that the versions fluctuate between (iii) and (iv). (iii) occurs throughout Isaiah (along with δοιλος in the later chapters,

1 Used in the Pentateuch of Caleb, N. xiv. 24.
xlii. 19 etc.), in the latter part of Jeremiah (xxvi. 28, xxxiii. 5, xlii. 15, li. 4) and in Baruch (5 times). On the other hand the first half of Jeremiah (vii. 25, xxv. 4, xxvi. 27, cf. iii. 22) ¹, Ezekiel (6 times) and the Minor Prophets (8 times) consistently use (iv).

Turning to the N. T. we find that the word θεράπων is confined to the O. T. quotation in Hebr. iii. 5 (=N. xii. 7), παῖς in metaphorical sense of a worshipper of God is limited to the O. T. quotation in Mt. xii. 18 (=Is. xlii. 1) and to the opening chapters in Luke's two writings, where it is used of Israel and David (Lc. i. 54, 69, Acts iv. 25) and of Christ (Acts iii. 13, 26, iv. 27, 30). On the other hand, the constant phrase in the mouth of Paul and other N. T. writers when speaking of themselves or of others is δοῦλος (Ἰησοῦ Χριστοῦ): note how the writer of the Apocalypse uses δοῦλος of Moses in xv. 3, though he has in mind Ex. xiv. 31 (θεράποντι).

We cannot fail to note in the LXX renderings a growing tendency to emphasize the distance between God and man. θεράπων “the confidential attendant” is replaced by οἶκετής ² (which may include all members of the household and therefore implies close intimacy), then by the more colourless but still familiar παῖς, finally by δοῦλος the “bond-servant” without a will of his own.

(2) The same tendency as in the last instance is observable in the renderings of the verb ἔργει, viz. λατρεύω and δουλεύω. ³ The Pentateuch makes the distinction that λατρεύω applies to the service of God (and the gods, Ex. xx. 5, xxiii. 24, L. xviii. 21, Dt. passim) whereas service rendered to man is expressed by δουλεύω (by λατρεύω only in Dt. xxviii. 48, see note 2 below). Joshua uses λατρεύω similarly. Jd. (A and B texts) is inconsistent as regards the word used to express service of God and the gods, the A text having λατρεύω 9 times, δουλεύω twice, the B text having λατρεύω 5 times (up to iii. 7) δουλεύω 6 times. On the other hand 1 K. and the majority of the remaining books use δουλεύω indiscriminately of service rendered to God or man, the only other examples of λατρεύω occurring in 2 K. xv. 8, 4 K. (6 times), 2 Ch. (vii. 19). The grouping here is not quite the regular one, Jd. B, 2 K. (last part) and 4 K. usually siding with the latest group of LXX books.

(3) “The Lord (or God) of hosts”: Κύριος Κυρίων The renderings of this phrase show a fairly well-marked dis-

¹ Also as a v. l. in A in xlii. 15, li. 4.
² The last few chapters of Dt. seem to occupy a position by themselves in the Pentateuch.
³ Θεράπευω only in Is. liv. 17.
tinction between the LXX books. The phrase, unfortunately, is absent from the Pentateuch as well as from Ezekiel, Job, etc.

(i) There is transliteration, (Κύριος) σαβαωθ, in 1 K. (i. 3, 11, 20, xv. 2, xvii. 45) and in Isaiah passim (about 57 times)\(^1\).

(ii) There is paraphrase, (Κύριος) Παντοκράτωρ, in the first part of 2 K. (v. 10, vii. 8, 25 B, 26 A, 27), in 3 K. xix. 10, 14, i Ch. xi. 9, xvii. 7, 24 (xxix. 12, M. T. has no equivalent) and throughout Jeremiah and the Minor Prophets, Zechariah alone having some 60 examples of it.

(iii) There is translation, (Κύριος) τῶν δυνάμεων, throughout the Psalms, in 4 K. (iii. 14, xix. 20 [not in M. T.] 31) and sporadically elsewhere: (i K. iv. 4 A), 2 K. vi. 18, 3 K. xvii. 1 (not in M. T.), xviii. 15, (Am. vi. 14 B), Zeph. ii. 9, Zech. (i. 3 B bis), vii. 4 (Jer. xi. 12, om. A\(^*\)). (iii) is also Theodotion’s rendering (Jer. xxxvi. 17) and from his version the variae lectiones in the passages last quoted have doubtless come. Aquila’s rendering is Κύριος τῶν στρατιῶν: Symmachus has στρατιών, δυνάμεων and other words.

The limits of this work preclude further details of this kind. Pursuing these researches into vocabulary and grammar, we find that, considered from the point of view of style, the translated books (excluding the more paraphrastic renderings) fall into three main groups. At the head stands the Pentateuch, distinguished from the rest by a fairly high level of style (for κοινή Greek), combined with faithfulness to the original, rarely degenerating into literalism. At the other extreme stands a group, consisting mainly of some of the later historical books (Jd. + Ruth [B text], 2 K. xi. 2—3 K. ii. 11, 3 K. xxii. 1—4 K. end, 2 Es.: the Psalter has some affinity with it), in which we see the beginnings of the tendency towards pedantic literalism, which ended in the second century A.D. in the barbarous “version” of Aquila. Between these two extremes lie the remainder of the books, all falling behind the standard set up

\(^1\) Also in Jos. vi. 17 B (τῶν δυνάμεων AF: M. T. merely Ναμώ), Jer. xxvi. 10 AQ (om. σαβαωθ BS), Zech. xiii. 2 BSΓ (om. σαβ. AQ): cf. i Es. ix. 46 A where it is prefixed to Παντοκράτωρ.
by the Pentateuch, but approximating with varying degrees of success to that model.

We find also that diversities of style present themselves within a single book. These are not such diversities as can readily be accounted for by Hexaplaric influence: they are not cases (as in the Greek Job) where the gaps in an original partial version have been filled by extracts from Theodotion or from other sources. The break occurs at a definite point in the centre of a book, on either side of which the language has its own distinct characteristics. The evidence for this statement has been given by the present writer in the case of certain books, viz., (a) the books of Kingdoms, (b) Jeremiah and Ezekiel in the pages of the Journal of Theological Studies¹. Further research may lead to the discovery of similar phenomena in other books.

The books of Kingdoms may be divided as follows:

Earlier portions

- K. a (\(= 1 \) K.),
- K. \(\beta\gamma\) (\(= 2 \) K. i. 1—xi. 1),
- K. \(\gamma\gamma\) (\(= 3 \) K. ii. 12—xxi. 43).

Later portions

- K. \(\beta\gamma\) (\(= 2 \) K. xi. 2—3 K. ii. 11),
- K. \(\gamma\delta\) (\(= 3 \) K. xxii. 1—4 K. end).

The portions K. \(\beta\gamma\) and K. \(\gamma\delta\) (referred to collectively as K. \(\beta\delta\)) are, it appears, the work of a single hand. They are distinguished from the remaining portions by their particles and prepositions (e.g. 
\(\kappa\alpha\iota\ \gamma\varepsilon\ = \Delta\), 
\(\kappa\alpha\iota\ \mu\alpha\lambda\alpha\), 
\(\eta\nu\iota\kappa\alpha\), 
\(\alpha\nu\theta\) (\(\delta\nu\ \dot{\eta}i\iota\), 
\(\dot{\alpha}\pi\acute{\alpha}n\omega\theta\epsilon\nu\)), by the almost complete absence of the historic present (K. a has 145 examples, \(\beta\beta\ 28, \gamma\gamma\ 47\)), by the use of \(\epsilon\gamma\omega\ \epsilon\iota\mu\) followed by a finite verb and by their vocabulary: they have much in common with Theodotion. The other portions are free from these peculiarities, though they do not rise much above K. \(\beta\delta\) in point of style: the original version of K. \(\gamma\gamma\), so far as it is possible to conjecture what it was like in the uncertain state of the text, seems to have been more paraphrastic and therefore more idiomatic than the rest. In the case of these books we are not without external support for the divisions to which we are led by considerations of style, nor is it difficult to conjecture why the books were divided as they appear to have been. The Lucianic text actually brings the second book

down to 3 K. ii. 11 (making the break at the death of David and the accession of Solomon, a much more natural point than that selected in the M. T.); 2 K. xi. 2 marks the beginning of David’s downfall, and the Chronicler, like the translator of K. ββ, also cuts short his narrative at this point. It appears that the more disastrous portions in the narrative of the Monarchy were left on one side when the earlier translators of the תנאים והשנים did their work.

The books of Jeremiah and Ezekiel are divided as follows:

\begin{align*}
\text{Jer. } & a = i. 1—xxviii. 64 \text{ (li. } 64 \text{ M. T.),} \\
\text{Jer. } & \beta = xxix. 1—li. 35 \text{ (xlv. 5 M. T.),} \\
\text{Jer. } & \gamma = li. \\
\text{Ez. } & a = i. 1—xxvii. 36 \text{ and xl. 1—xlviii. end,} \\
\text{Ez. } & \beta = xxviii. 1—xxix. 29 \text{ excluding} \\
\text{Ez. } & \beta\beta = xxxvi. 24—38.
\end{align*}

The two styles in Jeremiah \(a\) and \(\beta\) are quite unmistakable, though, owing to a certain mixture of the two on either side of the juncture (in which the hand of a reviser may perhaps be traced), the exact point where the second hand begins cannot be certainly fixed to a verse: perhaps it should be placed a little lower down in chap. xxix. A clear test is afforded in this book by the phrase “Thus saith the Lord,” which is consistently rendered in \(a\) by Τάδε λέγει Κύριος (about 60 times, down to xxix. 8), in \(\beta\) by Όὐτος εἶπεν Κύριος (about 70 times from xxx. 1), with a solitary example of a mixture of the two renderings at or near the juncture, τάδε εἶπεν Κύριος xxix. 13 B. Jer. \(\gamma\) is probably a later appendix to the Greek book: the occurrence of the form φυλάττειν (lii. 24 B, 31 A) suggests at least that this chapter has an independent history (see § 7, 44).

Equally unmistakable are the two styles in Ezekiel \(a\) and \(\beta\). The two noticeable features here are (1) the cessation of the first style midway through the Book and its resumption after an interval of a dozen chapters, (2) the intervention in the second style which characterizes these twelve chapters of a passage, fifteen verses long (\(\beta\beta\)), marked by yet a third style, closely resembling that of Theodotion. The passage in question (containing the promise of a new heart) has for many centuries been one of the lessons for Pentecost, and its use for that purpose appears to have been taken over from Judaism.

The problems awaiting solution in Jer. and Ez. are two, (1) Are the two main portions in either book the work of contemporaries and do they indicate a division by agreement of the labour of translating a book of considerable length, or was the first translation a partial one, subsequently completed? The former suggestion has in its favour the fact that the books
appear to have been divided in the first place into two nearly equal portions (cf. § 5). (2) Is Ez. ββ earlier or later than the version of Ez. β which encloses it? In other words did the translator of Ez. β incorporate in his work a version which had already been made for lectionary use in the synagogues of Alexandria? Or, on the other hand, has a subsequent rendering, made for a Christian lectionary, ousted from all our MSS the original version, now lost, of these fifteen verses? The first suggestion would throw light on the origines of the Greek Bible: the second is, on the whole, more probable.

It should be added that the style of Ez. a and that of the Minor Prophets have much in common and the translators probably belong to the same period: Jer. a also has some kinship with this group.

The last sentence raises the question, Can we detect the reappearance of any translator in separate books of the LXX? Besides the possibility of the first hand in Ezekiel reappearing in the Minor Prophets, the strong probability, amounting almost to certainty, of identity of hands in the case of the latter part of 2 Kingdoms and 4 Kingdoms has already been mentioned. Again, the first half of Baruch is, beyond a doubt, the production of the translator of Jeremiah β1. Lastly the hand that has produced the partial and paraphrastic rendering of the story of the Return from the Exile (Esdras a) may, with confidence, be traced in the earlier chapters of the Chisian text of Daniel, a book which this paraphrast handled with just the same freedom as he had employed upon Chronicles—Ezra—Nehemiah2. In both cases it was subsequently found necessary to incorporate in the Greek Bible a more accurate version.

The following table is an attempt to classify the LXX books—translations, paraphrases and original Greek compositions—into groups from the point of view of style. The classification is, of course, a rough one. Isaiah, considered as a translation, would certainly not be placed in the first class. Class II is a large one, containing books of various styles.

---

1 *T. S. iv.* 261 ff.
2 See article "Esdras i" in Hastings *B. D.* 1. 761 b.
Class III includes one production of Aquila and at least one book (2 Esdras) which may be the work of Theodotion. The question whether Tobit had a Hebrew original is an open one.

### Translations.

1. **Good kouvι Greek**
   - Pentateuch. Joshua (part).
   - Isaiah.
   - Maccabees.

2. **Indifferent Greek**
   - Jeremiah a (i.—xxviii.). Ezekiel (a and β) with Minor Prophets.
   - 1 and 2 Chronicles (except the last few chaps. of 2 Ch.).
   - K(ingdoms) a. K. ββ (2 K. i. i—xi. 1). K. γγ (3 K. ii. i—xxii. 43).

3. **Literal or un-intelligent versions**
   - Jeremiah β (xxix.—li.) with Baruch a (i. 1—iii. 8).
   - Judges (B text) with Ruth. K. βγ with γδ (2 K. xi. 2—3 K. ii. 11: 3 K. xxii. and 4 K.).
   - Song of Solomon. Lamentations.
   - (Daniel Θ). (2 Esdras)¹. (Ecclesiastes)².

### Paraphrases and free renderings.

4. **Literary**

5. **Free Greek**
   - Literary and Atticistic
     - 2, 3 and 4 Maccabees.

6. **Vernacular**
   - Tobit³ (both B and Σ texts).

A few notes are appended on some of the groups and individual books in the above list.

Class I. The Greek Pentateuch should undoubtedly be regarded as a unit: the Aristeas story may so far be credited that the Law or the greater part of it was translated *en bloc*, as a single undertaking, in the 3rd century B.C. There are renderings, not found, or rarely found, elsewhere in the LXX, but represented in all five books of the Pentateuch (e.g. ἐπαρα-

¹ Possibly the work of Theodotion (as has been suggested by Sir H. Howorth).
² The work of Aquila (see McNeile's edition).
³ Should perhaps be placed under Paraphrases.
στρέφειν = ὑπερ) or in three or four of them (e.g. δέομαι [δεόμεθα]
kύριοι = Β. Β. Β. Β. Gen. xliii. 20, xlv. 18, Ex. iv. 10, 13, N. xii. 11; contrast εὐνευ κύριοι Jd. vi. 13, 15, xiii. 8, r K. I. 26, 3 K. iii. 17, 26; in Jos. vii. 8 the uncialss omit the phrase, Syro-hex. ap. Field has δέομαι κύριοι; cf. ἀποσκευή as the rendering of ἤν ‘little children’ in Gen., Ex., N., Dt.). Yet there are not wanting indications that even here there are different strata to be detected in the text of our uncialss, notably in Ex. and Dt. The vocabulary of the latter part of Ex. presents some contrasts with that of the earlier part. In Dt. some new elements in the vocabulary begin to make their appearance (e.g. ἐκκλησία as the rendering of ἤν = συναγωγή in the earlier books), particularly in the closing chapters where the abundance of novel features may be due to Hexaplaric influence. Joshua, as regards phraseology, forms a kind of link between the Pentateuch and the later historical books (cf. above p. 7 on θεράπων, παῖς): we may conjecture that the Greek version followed soon after that of the Law.

Class III. Jeremiah β contains the most glaring instances in the LXX of a translator who was ignorant of the meaning of the Hebrew, having recourse to Greek words of similar sound: αἰεὶ αἰεὶ = ἡ δοξὴ “shout” xxxi. (xlvi.) 33, xxxii. 16 (xxv. 30), κερίδας = ζωή ῥή ῥή xxxi. (xlvi.) 31, 36, τιμωρίαν = μεγαλόν xxxviii. (xxxiv.) 21, ἑος ὁδοὺ = ἔσερ σε “ah lord” xlii. (xxxiv.) 5 ! This translator, moreover, has certain ἀπαξ λέγωμεν in vocabulary which place him in a class quite by himself.

The link which binds together the remaining members of this group (excluding Eccl.) is the resemblance of their style to that of Theodotion. Here we are met by a crux with regard to the text. This resemblance, which runs through a large portion of the later historical books, may be due to one of three causes.
(1) It may be the result of interpolations from Θ into an original shorter text, affecting our oldest uncialss, as in the book of Job.
(2) The books or portions of books, which are marked by this resemblance, may be wholly the work of Θ, which has entirely replaced the earlier version, if such ever existed.
(3) The original versions may have been written in a style afterwards employed by Θ. Taking the books of Kingdoms as a criterion, we find that the resemblances to Theodotion are confined mainly to the latter part of 2 K. and to 4 K. and within these limits they appear to extend over the whole narrative and not to be restricted to short paragraphs: there is no marked distinction between two totally different styles as there is in the Book of Job. In the Song and the Last Words of David (2 K. xxii. 2—xxiii. 7) the similarity to the language of Θ is specially marked, and quotations from Θ are for that section
absent from Field's Hexapla, and it may well be that these two songs are taken directly from Θ. Elsewhere, however, we have readings, differing from those of the LXX, attested as Theodotion's, and the fact has to be faced that Josephus was acquainted with these portions of the Greek Kingdoms in a text resembling that of our oldest uncial. The phenomena remind us of quotations from Daniel in the N.T. which agree with Theodotion's second century version: critics have in that case been forced to the conclusion that there must have been, in addition to the loose Alexandrian paraphrase, a third version, resembling that of Θ, but made before his time and in use in Palestine in the first century B.C. In the case of Kingdoms δθ a similar conclusion seems to be suggested, viz. that the bulk of this portion of the Greek Bible, if the text of the uncial is at all to be relied on, is a late production, falling between 100 B.C. and 100 A.D., written at a time when a demand for literal versions had arisen and in the style which was afterwards adopted by Theodotion.

Class IV. The most noticeable fact about the books in this class is that they all belong to the third division of the Hebrew Canon (the Kethubim). The prohibition to alter or add to or subtract from Scripture¹ was not felt to be binding in the case of writings which had not yet become canonized. To this cause is due the appearance of these free renderings of extracts with legendary additions at a time when the tendency was all in the direction of stricter adherence in translation to the original Hebrew. When the third portion of the Hebrew Canon was finally closed at the end of the first century of our era, more accurate and complete renderings were required. Thus we have a free rendering of parts of Chronicles, Ezra and Nehemiah grouped round a fable (1 Esdras) and by the same hand a similar paraphrase of parts of Daniel, also with legendary additions: Esther has been treated after the same fashion. The original version of Job omitted large portions of the original. The Greek Book of Proverbs includes maxims and illustrations derived from extraneous sources, and metrical considerations² sometimes outweigh in the translator's mind faithfulness to his original. Even the Psalms, the most careful piece of work in the Greek collection of "Writings," has an Appendix (v. cli.). Ben Sira may have specially had in mind some of these paraphrases when he wrote in his Prologue that αὐτός ὁ νόμος καὶ αἱ προφητείαι καὶ τὰ λοιπά τῶν βιβλίων ὅπως μικρὰν ἔχει τὴν διαφοράν

¹ Dt. iv. 2, xii. 32: cf. Aristeas, § 310 f. (p. 572 Swete Introdat.).
² The number of fragments of hexameter and iambic verse in this book cannot be accidental: possibly the first version or versions were wholly in verse. Cf. the hexameter collection of maxims of pseudo-Phocylides.
The Koivrj basis of LXX Greek

§ 3. The Koivrj—the Basis of Septuagint Greek.

The Septuagint, considered as a whole, is the most extensive work which we possess written in the vernacular of the Koivrj or Hellenistic language, and is therefore of primary importance for a study of later Greek, and the main function of a grammar of LXX Greek is to serve as a contribution to the larger subject, the grammar of the Koivrj. That is the conclusion which, if not wholly new, has been strongly emphasized by the large increase in our knowledge of the Koivrj brought about by the new-found Egyptian papyri. The LXX, being a translation, has naturally a Semitic colouring, but the occurrence in the papyri of many phrases which have hitherto been regarded as purely “Hebraisms” has compelled us to reconsider the extent of that influence. The isolated position which “Biblical Greek” has until recently occupied can no longer be maintained: “it has,” as Dr J. H. Moulton says, “now been brought out into the full stream of progress.” The value of the LXX as a thesaurus of Koivrj Greek has been proportionately increased.

The Koivrj dialéktoς is a term which has been used in different senses. We shall probably not be far wrong in adopting the definition of it given by the man who has done more than any other to promote a study of it and to point the way to its correct appreciation, namely Dr Thumb. He defines it as “the sum-total of the development of the Greek of common and commercial speech from the time of Alexander the Great to the close of ancient history.” The term, thus widely

1 Oúdeis (not ὄθεις): see § 5.
2 Prol. 2.
3 Hell. 7.
defined, embraces both the vernacular κοινή and the literary κοινή of Polybius, Josephus and other educated writers, which, as Dr Thumb says, should be regarded as an offshoot of the vernacular. The translations contained in the LXX belong to the vernacular class, but it includes also some specimens of the literary κοινή (e.g. Wisdom).

The κοινή is the speech which replaced the old dialects of the mother-land, when Greece lost her political independence but bequeathed her language to the ancient world. The main cause of the dissemination of the Greek language and its establishment as the recognised language of intercourse was the victorious march of Alexander. But the Greek which was thus diffused was not the Attic of Demosthenes. Dialectical differences could not maintain their hold in the motley host of which Alexander’s army was composed. But the fusion of the dialects had begun even before then. Aristotle, and still earlier Xenophon, are precursors of the κοινή. The mixture of clans during the long marches across Asia under the latter’s leadership had on a small scale much the same effects of breaking down the barriers which the mountains of Greece had erected between tribe and tribe, and of diffusing an international language, as were afterwards produced by Alexander’s campaign. Commerce had, even before Xenophon’s time, brought about a certain interchange of the Attic and Ionic dialects. Out of this fusion arose the κοινή διάλεκτος, in which the Attic dialect of the people which had won its way to the front rank in politics, literature and the arts naturally formed the main constituent. But the Attic basis of the κοινή was not the Attic of the Greek literary masterpieces. The vulgar language, which had existed beside the literary language, but had not gained an entrance into it, except in Comedy, now forces its way to the front, and makes itself felt in the diction of historians and philosophers. Next to Attic in importance as a formative element in the κοινή is Ionic, which provides a large part of its vocabulary and, in
particular, a considerable stock of words hitherto restricted to poetry. The other dialects appear to have played but a small part in the creation of the cosmopolitan language.

Now, one important fact to notice about the κοινή is that it appears for at least the first few centuries of its existence to have been a language practically without dialects. The old dialects lived on for a short time beside the new speech in some districts (Ionic on the sea-board of Asia Minor, Doric in Rhodes). But they soon had to give way before the levelling process which was at work. It seems to be an assured result of philological criticism that with a single exception (that of the old Laconic, which still held its own in the fastnesses of the Peloponnesus, and survives in the modern Zaconic) none of the old dialects survived in the competition with the κοινή, and that from it all the dialects of modern Greece, with the one exception mentioned, are descended. The κοινή was the resultant of a process of merging and amalgamation, and was the starting-point for a fresh dialectical differentiation. It was, of course, not entirely uniform; there was a period during which there was a struggle for the survival of the fittest, and two forms were in existence side by side. Some forms, such as ὅθεις, were "transitional," having a life of a few centuries only, and then passing out of existence. In other cases the competition between two forms has continued down to modern times. On what grounds, it may be asked, is it held that the κοινή was a language without dialectic differences? The sources of our knowledge of the κοινή in order of importance are: (1) the papyri, (2) the inscriptions, (3) the Hellenistic writers such as Polybius, (4) modern Greek. The papyri are, unfortunately, with the exception of the Herculaneum collection, limited to Egypt, for which district we now have abundant materials, extending over a millennium (300 B.C.—700 A.D.), for a study of the language of every-day life as spoken by persons of all ranks in the social scale. But the inscriptions extend over the whole
Greek-speaking world, and through the industry of German scholars we are now able to compare the κοινή as written in some of the different districts. The inscriptions give us a slightly higher order of Greek than the uneducated vernacular found in the letters and other writings, intended for ephemeral purposes only, which make up the papyri. But the results obtained, speaking generally, from the study of inscriptions and Hellenistic writings is that the same principles were at work and the same forms employed, at least so far as orthography and accidence are concerned\(^1\), throughout the Greek-speaking world during the first three centuries before our era.

The foregoing remarks might seem to be disproved by the fact that two grammarians\(^2\) in the time of Augustus wrote treatises, now unfortunately lost, on "the dialect of the Alexandrians." But when we find forms like ἓληλθαν cited by ancient writers as Alexandrian, which we now know to have had a much wider circulation within the κοινή, we have good reason to question the accuracy of the titles which Irenaeus (Minutius Pacatus) and Demetrius Ixion gave to their works. The probability is that they took too limited a view: as Dr Thumb says\(^3\): "they recognised the distinction between the colloquial language with which they were familiar and the literary dialects which they studied, but overlooked the fact that the Alexandrian vernacular was only one branch of a great linguistic development, and consequently failed to grasp clearly the points of difference between the Alexandrian idiom and the rest of the κοινή." It is certain that many forms of the later language were specially characteristic of Alexandria, and some (e.g. such forms as are common to Codices Ν and A but absent from Cod. B) may have been rarely used outside

\(^1\) These are the tests most easily applied: the tests of vocabulary and syntax have not yet been worked out.

\(^2\) Swete *Introd.* 289.

\(^3\) *Hellenismus* 171.
Egypt. But we are not in a position to draw a hard and fast line between what was specially Alexandrian, or rather Egyptian, and what was not. Specifically Egyptian traits are probably to be looked for rather in the region of phonetics (in the mixture of τ and δ, κ and γ, the omission of intervocalic γ, and the interchange of certain vowels) than in accidence and syntax. With regard to the phrase "the Alexandrian dialect," we must further remember the position which Alexandria occupied in the Hellenistic world, both as the centre of literary culture and (through the constant influx of persons of all nationalities) as the principal agent in the consolidation and dissemination of the cosmopolitan speech. Such a metropolis might not unnaturally give its name to a dialect which was spread over a far wider area.

A question closely connected with that of dialectical differences in the κοινὴ is the question how far it was influenced by the native languages of the countries which used it. The question is important, as bearing on the "Hebraisms" of the LXX. The foreign influence seems to have been extremely small. In the Ptolemaic papyri Mayser finds no more than 23 words which are "probably Egyptian": 14 only of these are words which are unknown to the older literature. Only a single instance of Coptic syntactical influence has been discovered in the whole papyrus collection. The contribution of the indigenous languages of Asia to the κοινὴ vocabulary appears to be equally negligible. Latin alone brought a relatively large number of words into the common stock: but its influence on the grammar was quite slight. The general impression produced is that the resistance which Greek offered to the intru-

---

1 Thumb op. cit. i33 ff.
2 Gramm. der Griechischen Papyri 35—39.
3 "Ονος ἐν οἴνῳ = "an ass laden with wine" and the like: Thumb, op. cit. i24. There are several examples of ὁνος ἐνο οἶνῳ δένδρα in BU. 362 (215 A.D.).
4 Thumb op. cit. 119.
sion of foreign elements was much the same in the Hellenistic period as in the age of Pericles\(^1\). The Greek language was at all times the giver rather than the receiver\(^2\), and when it borrowed it usually clothed its loans in a dress of its own making.

The Koivē has often been unduly disparaged by comparison with the classical language. It has only in recent years come to be considered worthy of serious study, and its investigation on scientific lines is yet in its infancy. How much light may be thrown on its vocabulary and grammar by a study of modern Greek, which is its lineal descendant, has been shown by the researches of Thumb and others. The gulf between modern Greek and that, e.g., of the N.T. is in some respects not much wider than that which separates the latter from Attic. The Koivē is not estimated at its true worth when regarded merely as a debased and decadent Greek. Though it abandoned many of the niceties of the older language, it has some new laws of its own. It does not represent the last stages of the language, but a starting-point for fresh development. The resources which it shows in enriching the vocabulary are amazing. It evolves distinct meanings out of two different spellings of a single word. Simplification, uniformity, lucidity (together with a disregard of literary style\(^3\))—these may be said to be the dominant characteristics of the Koivē vernacular. Analogy plays an important part in their production. "Lucidity," it is true, is not a conspicuous feature of many of the translations in the LXX: but that is due to the hampering fetters of the original\(^4\).

\(^1\) Thumb op. cit. 158.
\(^2\) Witness the long list of Greek words found in Rabbinical writings, collected by Krauss Griechische und Lat. Lehnwörter in Talmud Midrasch und Targum.
\(^3\) This of course does not apply, without considerable reservation, to the literary writers and the Atticists.
\(^4\) Dr Swete speaks of "the success with which syntax is set aside [in the Apocalypse] without loss of perspicuity or even of literary power," Apoc. p. cxx.
The following are some of the principal features in the κοινή which may be illustrated from the LXX.

Orthography. Attic ππ is replaced by σσ, except in a few words (ἐλιττων, ἕπτων, κρειττων, with derivatives) in which both forms are found, and in Atticistic writings (e.g. 4 Macc.). Ὀιδεῖς (=οἰδί-θ-είς) is the prevailing form down to about 100 B.C. Among the vowel-changes which begin to appear in the Ptolemaic period mention may be made of the tendency to weaken α to ε especially when in proximity with ρ (τεσσεράκοντα, μερός, etc.). The shortening of -υει- to -ει- (e.g. ϖάμειον), though strongly attested in the LXX MSS, appears from the papyri to be hardly older than the first century A.D. There is a tendency to drop the aspirate, while in a few cases, partly under the influence of false analogy, it is inserted where not required. The desire to keep individual words and the elements of words distinct appears to account on the one hand for the avoidance of elision, especially with proper names (ἀπὸ Ἀλγύπτων, not ἀπ’ Ἀλγ.), on the other for the want of assimilation within words (συνκόπτειν, not συγκ. etc.). The reverse process, the extension of assimilation to two separate words is, however, found in the early Ptolemaic papyri (ἐμέσωφ, mainly in Cod. A, is almost the only LXX instance of this). The increasing tendency to insert variable final ν and σ (e.g. in ἐστίν, οὔτως) before consonants as well as vowels marks a loss of feeling for rhythm.

Accidence. The cases of nouns of the first declension in -ρα are brought into line with other nouns in this declension (μαχαίρης not -ρας etc.). The “Attic” second declension is obsolescent: νάνος replaces νεώς. In the third declension an assimilation to the first is seen in forms like νύκταν (in LXX almost confined, however, to NA, and their originality is doubtful). The most striking example of the casting off of luxuries is the disappearance of the dual, which not even the fact that analogous forms in the Hebrew had to be rendered could recall into life. Other words expressing duality are also on the way to extinction. Adjectives formerly taking two terminations are used with three: a form like αἰτίχρότερος (Gen. xli. 19) is another instance of analogy at work. The same cause produces the declension πᾶν (for πάντα, on the model of μέγαν—πάσαν—πᾶν. Πλήρης is commonly used indeclinably. Ἀσεβὴν etc. (mainly in NA) are the natural sequel to νύκταν etc. Δέκαδον for δώδεκα appears to be due to a preference for placing the larger number first as when symbols are used (ι‘): similarly δεκατέσσαρας etc. are preferred to τεσσαρεσκαίδεκα etc. Ὁσ ἔαν begins to oust ὅς ἃν in the last quarter of the first century B.C. and remains the predominant form for several centuries: its raison
§ 3] The κοινὴ basis of LXX Greek

"d'être" is not clear. In the verb the most salient innovations are (1) the transference of -μι verbs, with certain reservations, to the -ω class, (2) the formation of new presents, ἀποκτένω, ἀπαγχ(ν)ω, -κρύβω, -λυπάνω, and the like, (3) the tendency of the "weak" aorist terminations to supplant the older "strong" forms, εἰπα, ἦλθα, ἔσεσα etc. The same preference for the 1 aor. termination is seen in forms like ἓλθοσα (which are curiously rare in Jd.—4 K., though frequent in the Hexateuch and other parts of the LXX). The intrusion of the 1 aor. termination into the 3rd plur. of the impf. (ἀνέβαςαν) and perf. (ἐφρακαν) was apparently a later development and is rarely attested in LXX. The syllabic augment is dropped in the pluperfect, and duplicated in some verbs compounded with prepositions: the temporal augment is also liable to omission (εἰλόγησα).

Syntax. In the breach of the rules of concord is seen the widest deviation from classical orthodoxy. The evidence which the LXX affords for a relaxation of the rigorous requirements of Attic Greek in this respect is fully borne out by the contemporary papyri. Instances in LXX of "nominativus pendens" and of what may be described as "drifting into the nominative (or accusative)" in a long series of dependent words connected by καί are frequent. The nom. (the name case) is the usual case for proper names after καλεῖν (Gen. iii. 20 ἐκάλεσεν...τὸ ὄνομα τῆς γυναικὸς Ζωῆ etc.). "Constructio ad sensum" plays a large part, e.g. in the extended use of πᾶς, ἐκαστός etc. with a plural verb. Λέγων, λέγοντες are used without construction in phrases like ἀπηγγέλη λέγοντες, very much like our inverted commas or the ὅτι which often introduces direct speech in Hellenistic (and Attic) Greek. Neuter plurals may take either a singular or a plural verb: this gives scope for some distinctions unknown to classical Greek.

The extended use of the genitive of quality equivalent to an adj., is partly but not altogether due to literal translation. (The dative, which has disappeared in modern Greek, shows but little sign of waning as yet.) As regards comparison of the adj., a common substitute for the comparative is the positive followed by παρά: though the Heb. יְהוּדָה is partly answerable for this, it is noticeable that the preposition ἀπό is hardly ever used in the Greek, though in the modern language e.g. μεγάλύτερος ἄπο has become the normal phrase. The superlative is waning (forms in ἐστιστός are almost confined to two or three literary LXX books) and usually has ἑλατίνο sense (esp. μεγίστος, πλείστος). The general Hellenistic rule that the comparative does duty for both degrees of comparison is reversed in the case of

1 Thumb Handbuch der Neu gr. Volkssprache 52.
The κοινή basis of LXX Greek

πρῶτος which in LXX, as elsewhere in the κοινή, stands for πρότερος. As regards pronouns, the otiose insertion of the oblique cases of αὐτός is shown by the papyri to be a Hellenistic feature, though the frequency of the usage in LXX comes from the Heb. ἐαυτοῦς, ἰδίω, -οῖς are used of all three persons of the plural, supplanting ἵμας (ἡμ.) αὐτοῦς: a transitional form ὑμῖν ἐαυτοῖς occurs in the Hexateuch.

The use of intransitive verbs with a causative sense is remarkable: verbs in -είνων and compounds of ἑκ afford most of the examples (βασιλεύειν "to make king," ἐφικτάσθησθεν "to cause to sin"): the limitation of the verbs affected indicates that the influence of the Heb. hiphil is not the sole cause. The historic present tends to be used with verbs of a certain class; apart from λέγει etc. it is specially used of verbs of seeing in the Pentateuch, of verbs of motion (coming and going) in the later historical books: its absence from K. 3β διά distinguishes the later from the earlier portions of the Kingdom books. A few perfects are used as aorists; εἴληφα Dan. Φ 1:14, εἴρηκα 3 Macc. v. 20: papyri of the second and first centuries B.C. attest the aoristic use of both words. The periphrastic conjugation is widely extended, but only the strong vernacular of Tobit employs such a future as ἔσωμαι δίδωμαι (v. 15 B text). The optative almost disappears from dependent clauses (its frequency in 4 Macc. is the most obvious of the Atticisms in that book): besides its primary use to express a wish there are several exx., principally in Dt., of its use in comparisons after ὅς εἶ (ός).

The infinitive (under the influence of the Heb. §1) has a very wide range: the great extension of the inf. with τοῦ, alternating with the anarthrous inf., is a prominent feature: a tendency is observable in some portions to reserve the anarthrous inf. of purpose to verbs of motion (coming, going, sending). The substitution for the inf. of a clause with οὔ is quite rare: the Heb. had no corresponding use. (The use of the conjunctive participle is yielding to the coordination of sentences with καί, largely under Heb. influence: it is not clear whether the use of the part. for a finite verb in descriptive clauses such as Ιδ. iv. 16 καί Βαρακ διώκων..."and B. was pursuing" is wholly "Hebraic.") The genitive absolute construction is freely used where the noun or pronoun occurs in another case in the same sentence.

The tendency, where a genitive is dependent on another noun, to use the article with both or with neither on the principle of "correlation" is exemplified outside "Biblical Greek," but the consistent omission of the art. in such a phrase, even where it forms the subject of the sentence, as in 1 K. (e.g.

1 To the Heb. is due an enlarged use of the "epexegetic infinitive."
§ 3, 4] The κοινὴ basis of LXX Greek

iv. 5 ἴλθεν κύβωτός Κυρίου, cf. v. 1 καὶ ἀλλόφυλοι ἐλαβοῦν) appears to be wholly due to imitation, the Heb. art. being an impossibility with nouns in the construct state.

Under the head of prepositions the chief innovations are (1) the partial or total disuse of one of the cases after prepositions which in Classical Greek take more than a single case, (2) the supplementing of the old stock of prepositions proper by adverbs, adverbial phrases and prepositions: ἐναντίον ἐνώπιον etc. (for πρό), ἐπάνω (for ἐπί), ἐπάνωθεν ἀπάνωθεν ὑπέράνω (for ὑπέρ), ὑποκάτω (for ὑπό), ἀνά μέσον (for μεταξὺ), κύκλῳ περικύκλῳ (for περί), ἐχόμενος etc. (for παρά). Modern Greek has several similar forms. Possibly it was thought necessary in this way to distinguish the old local sense of the prepositions from the metaphorical meanings which subsequently became attached to them. Among many new details the use of ὑπέρ for περί may be noticed. ἐν and εἰς are on the whole still carefully discriminated: the use of ἐν for εἰς after verbs of motion is characteristic of the vernacular style of Tobit (i. 6, v. 5, vi. 6, ix. 2) and of Jd.—4 K. (= δ): ultimately εἰς alone survived. Among particles mention may here be made of the prominence given to such a phrase as ἄνθρωπον ὅπως = "because," owing to the Heb. having similar conjunctions formed with the relative τὰς: in the latest translations this is extended to ἄνθρωπος ὅπως ὥστε, ἄνθρωπος ὅπως δόγμα etc.

The foregoing is a brief conspectus of some salient features of the κοινὴ which appear in the LXX: a more detailed investigation of these and kindred innovations will be made in the body of this work.

The vocabulary of the LXX would require, if fully discussed, a volume to itself. The reader must be referred to the useful work done in this department by Kennedy¹ and Anz² and to the lists of words given in Dr Swete’s Introduction³.

§ 4. The Semitic Element in LXX Greek.

The extent to which the Greek of the Old and New Testaments has been influenced by Hebrew and Aramaic has long been a subject of discussion among grammarians and

¹ Sources of N.T. Greek or The Influence of the LXX on the vocabulary of the N.T., Edinburgh, 1895.
² Subsidia ad eognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alex. repetita, Halle, 1894.
³ 302 ff., 310 ff.
theologians. The old controversy between the Hebraist School, who discovered Hebraisms in Greek colloquial expressions, and the Purists who endeavoured to bring every peculiarity under the strict rules of Attic grammar, has given way to a general recognition that the basis of the language of the Greek Bible is the vernacular employed throughout the whole Greek-speaking world since the time of Alexander the Great. The number of "Hebraisms" formerly so-called has been reduced by phenomena in the papyri, the importance of which Deissmann was the first to recognise: his investigations, chiefly on the lexical side, have been followed up by Dr J. H. Moulton, who has carried his papyri researches into grammatical details, with the result that anything which has ever been termed a "Hebraism" at once arouses his suspicion. It is no doubt possible that further discoveries may lead to the detection in non-Jewish writings of parallels to other Hebrew modes of expression, and that the category of acknowledged "Hebraisms" (for which no parallel exists in the vernacular) will be still further depleted.

But the emphasis which has been laid upon the occurrence of certain words and usages in the Egyptian papyri which are exactly equivalent to, or bear a fairly close resemblance to, phrases in the Greek Bible hitherto regarded as "Hebraic" is likely to create a false impression, especially as regards the nature of the Semitic element in the LXX.

What results have actually been gained? It may be said, in the first place, that the papyri and the more scientific study of the κοινή, which has been promoted by their discovery, and the recognition of the fact that it was quickly adopted the whole world over, that it had little or no dialectic differentiation and was proof against the intrusion of foreign elements to any considerable extent, have given the death-blow to, or at any rate have rendered extremely improbable, the theory once held of the existence of a "Jewish-Greek" jargon, in use in the Ghettos of Alexandria and other centres where Jews congregated. The
Greek\(^1\) papyri have little to tell us about the private life of the Jews of Egypt: they hardly figure among the correspondents whose letters have come down to us. The marshes of the Delta, less favourable than the sands of Upper Egypt, have not preserved for us the every-day writings of inhabitants of Alexandria, the chief centre of the Jewish colony and the birthplace of the oldest Greek version of the Scriptures. Yet we need have little hesitation in assuming that the conditions which applied to the Egyptians and Arabs, who wrote good kouý\(^1\) Greek with little or no admixture of elements derived from their native speech, held good of the Jews as well. The “peculiar people” were not exempt from the influences at work elsewhere. The Greek of the LXX does not give a true picture of the language of ordinary intercourse between Jewish residents in the country. It is not, of course, denied that they had a certain stock of terms, such as ἀκροβουρία\(^2\) and the like, which would only be intelligible within their own circle: but the extent of Semitic influence on the Greek language appears to have been limited to a small vocabulary of words expressing peculiarly Semitic ideas or institutions. The influence of Semitism on the syntax of the Jewish section of the Greek-speaking world was probably almost as inappreciable as its syntactical influence on the kouý as a whole, an influence which may be rated at zero.

One of the strongest arguments which may be adduced to disprove the existence of “Jewish-Greek” as a separate dialectical entity is the striking contrast between the unfettered original Greek writings of Jewish authorship and the translations contained in the Greek Bible. Of primary importance is the difference in style noticeable when we pass from the preface of the son of Sirach to his version of his grandfather’s work—a contrast which is analogous to that between Luke’s preface

---

\(^1\) As opposed to the new-found early Aramaic papyri from Assuan.

\(^2\) ἀνάθεμα ‘curse’ has been found in ‘profane Greek’: J. H. Moulton *Prol.* 46, note 3.
and his story of the Infancy. The same contrast is felt on passing from the paraphrases (e.g. 1 Esdras) or original writings (3 Macc.) of the LXX to the version of e.g. the Pentateuch, or from the allegories and expositions of Philo to the LXX text which he incorporates in his commentary. The fact that "Hebraisms" are practically a nonentity in the Greek translation of his Jewish War which Josephus made from the Aramaic original points to the same conclusion. Philo and Josephus present us, it is true, with the literary κοινή, but too sharp a line of demarcation should not be drawn between that species and the vernacular variety, and Jewish-Greek, if it existed, could hardly fail to have left some traces even in such literary writers as these. The book of Tobit (not e.g. 4 Kingdoms) is probably the best representative in the Greek Bible of the vernacular as spoken by Jews.

The Hellenization of Egypt appears to have been rapid and to have affected all classes of the community, at least in Lower Egypt: towards the South it made less headway. The majority of the Jewish residents probably had a greater knowledge of the κοινή Greek than of the original language of their sacred writings. It must be remembered, too, that so far as they employed a second language, that language was not Hebrew but Aramaic. The word used for a "proselyte" in the early versions of Exodus and Isaiah¹ (γειώρας from Aram. סְבֵּרֵי, Heb. שְׁבָרֶה) is significant. The mere fact that a Greek translation was called for at all, taken together with the large number of transliterations in some of the later historical books, indicates a want of familiarity, which increased as time went on, with the original Hebrew. The primary purpose which, in all probability, the translation was intended to serve was not to enrich the library of Ptolemy Philadelphus, nor to extend an acquaintance with the Scriptures to the non-Jewish world, but to supply a version that would be intelligible to the Greek-speaking Jew

¹ The later books use πάροικος or προσήλυτος.
when read in the ordinary services of the synagogue. That the desired intelligibility was not always successfully attained was due to the conflicting claims of a growing reverence for the letter of Scripture, which resulted in the production of literal versions of ever-increasing baldness.

Notwithstanding that certain so-called "Hebraisms" have been removed from that category or that their claim to the title has become open to question, it is impossible to deny the existence of a strong Semitic influence in the Greek of the LXX. The papyri have merely modified our ideas as to the extent and nature of that influence. Dr J. H. Moulton has been the first to familiarize us with the view, to which he frequently recurs\(^1\), that the "Hebraism" of Biblical writings consists in the over-working of and the special prominence given to certain correct, though unidiomatic, modes of speech, because they happen to coincide with Hebrew idioms. His happy illustration of the overdoing of ἰδον in Biblical Greek by the "look you" which is always on the lips of the Welshman in Shakespeare's Henry V is very telling. This view appears to the present writer to be borne out to a great extent by the linguistic phenomena of the LXX, at least as regards the Pentateuch and some other of the earlier versions. The Hebraic character of these books consists in the accumulation of a number of just tolerable Greek phrases, which nearly correspond to what is normal and idiomatic in Hebrew. If we take these phrases individually, we can discover isolated parallels to them in the papyri, but in no document outside the Bible or writings directly dependent upon it do we find them in such profusion. The κοινή Greek was characterized by a striving after simplification. Greek was on the road to becoming rather an analytical than a synthetical language. The tendency was in the direction of the more primitive and child-like simplicity of Oriental speech. And so it happened that the translators of the

\(^1\) Prot. 10f., 72 etc.
Pentateuch found ready to their hand many phrases and modes of speech in the current vernacular which resembled the Hebrew phrases which they had to render. These phrases they adopted, and by so doing gave them a far wider currency and circulation than they had hitherto possessed: the later translators took the Greek Pentateuch for their model, and from the Greek Bible these “Hebraisms” passed into the pages of some N.T. writers (Luke in particular) who made a study of the LXX.

It is, however, only with considerable reservations that we can apply the theory of overworked vernacular Greek usages to some of the “Hebraisms” of the later LXX books. The distinction between the earlier and the later books is a real one; the reason for the change is to be sought, it appears, rather in a growing reverence for the letter of the Hebrew than in ignorance of Greek. There are well-marked limits to the literalism of the Pentateuch translators. Seldom do they imitate a Hebrew locution without adapting and accommodating it in some way to the spirit of the Greek language, if they fail to find an exact equivalent in the vernacular. On the other hand, the translators of the Kingdom books (especially of the portion $\beta \delta$) were prepared to sacrifice style and to introduce a considerable number of phrases, for which parallels never, probably, existed in the koivt, if Greek did not furnish them with a close enough parallel to the Hebrew. The demand for strict accuracy increased as time went on, and the prohibition against any alteration of the words of Scripture\(^1\) was taken by the translators as applying to the smallest minutiae in the Hebrew, until the tendency towards literalism culminated in the $\epsilon \gamma \omega \epsilon i\mu \epsilon \chi o\omega$ of Kingdoms ($\beta \delta$) and the $\epsilon v \alpha \rho \chi \eta \epsilon k\tau i\sigma e\nu \delta \theta e\kappa o\varsigma \sigma \nu \tau \omicron \upsilon \omicron \nu \omicron \nu \omicron \nu \omicron$ $\omicron$ $\omicron$ $\omicron$ $\omicron$ of Aquila. In the later period the books whose right to a place in the Canon had not yet been finally determined came off best in the matter of

\(^1\) See note 1 on p. 15.
style, because paraphrase was here possible and the hampering necessity of adhering to the original was not felt. Had Ecclesiastes been translated before the time of Christ, we should no doubt have had a translation very different from that which now stands in our Septuagint. The discussion which follows of some principal “Hebraisms” of the LXX will illustrate the contrast between the earlier and later periods.

Hebraisms in Vocabulary.

The influence of Hebrew on the vocabulary of the LXX, though considerable, is not so great as might at first sight be supposed. Apart from a small group of words expressing peculiarly Hebrew ideas or institutions (weights, measures, feasts etc.), the instances where the Hebrew word is merely transliterated in Greek letters are mainly confined to a single group, namely the later historical books (Jd.—2 Chron., 2 Esdras). Now this is a group in which we have frequent reason to suspect, in the text of our uncials, the influence of Theodotion, and at least one book in the group (2 Esdras) has with much probability been considered to be entirely his work. We know that Theodotion was, whether from ignorance of the Hebrew or in some cases from scrupulousness, specially addicted to transliteration, and many of the instances in the later historical books are probably derived from him. Where there are doublets (transliteration appearing side by side with translation) the latter is doubtless to be regarded as the original text: the former has probably crept in either from the second column of the Hexapla (the Heb. transliterated) or from the sixth (Theodotion). On the other hand, the earlier translators for the most part rendered every word in the original, going so far as to translate the names of places. Transliteration is rare in the Pentateuch, Isaiah, Jeremiah a and the Minor Prophets. It is

1 See Swete’s Introduction 46, with the list in Field’s Hexapla i. p. xl f.
entirely absent from Ezekiel β, the Psalter (excepting the titles and the word ἀλληλοουω), Proverbs, Job (excluding the Θ portions) and most of "the writings."

A distinction must be drawn between words which are merely transliterated and treated in their Greek form as in-declinables, and the smaller class of Hellenized Hebrew words. The majority of the latter words had gained an entrance into the Greek vocabulary before the time when the LXX was written. The transliterations may be divided into (a) ideas, institutions etc. peculiar to Judaism, for which Greek afforded no exact equivalent, (b) geographical terms, e.g. ἄραβα, ἄραβαθοθ, to which may be added cases where an appellative has been mistaken for a proper name, (c) words of the meaning of which the translators were ignorant, (d) doublets. Hellenized Hebrew words mainly come under class (a). The Pentateuch instances of transliteration and Hellenized words are mainly restricted to this class, which also comprises most of the words which are repeatedly used in different parts of the LXX.

The Pentateuch examples of transliteration are as follows, arranged under classes (a), (b) and (d): there are no certain examples of (c).

(a)1 γόμος (= ἁρκύ "an omer") Ex. xvi. 16 etc.: also used in Hos. iii. 2, Ez. xlv. 11 etc. of the different dry measure ἀρκύ "an homer" (which is rendered in Pent. and Ez. xlv. 13 by κόμος), and so apparently in 1 K. xvi. 20 (M. T. ἀρμός "an ass"), cf. xxv. 18 (M. T. הָאָמֶם): in 4 K. v. 17 γόμος should apparently be read (cf. Ex. xxiii. 5), where the corruption γόμος indicates familiarity with this transliteration—ἐἶν (ἐῖν) = ἦν, a liquid measure, Ex. Lev. N. Ez.—μάν Ex. xvi. 31 ff. and μάννα N. Dt. Jos. 2 Es. ἔστι—οἶθι (οἴθη) = ἦσθι, ἐστὶ Lev. N. Jd. R. 1 K. Ez., once (1 K. xxv. 18) corresponding to another measure in the M. T., הָאָמֶם—πᾶσχα, ἔστι, Hex. 4 K. 1 2 Es. Ez.: a different transliteration, φάσκ or φάσσε, occurs in 2 Ch. and Jer. xxxviii. 8—

1 ἐχίτ (= Heb. חַיָה Gen. xli. 2 etc.) is an Egyptianism rather than a Hebraism: it renders other Hebrew words in Isaiah and Sirach. See Sturz, p. 88, BDB Heb. Lexicon s.v.
§ 4] Semitic element in LXX Greek

σίκερα, ἠμπορία intoxicating drink, Lev. N. Dt. Jd. Is. (elsewhere rendered by μεθυσμα, μηθη)—χεροβ ιδι plur. χεροβ(ε)ίν (rarely -β(ε)ίω) LXX passim.

(b) Ἀραβά, ἀραβῶθ N. Dt. Jos. etc.—Ἀσιθῶθ (לִשְׁנִי the “slopes” of Pisgah) Dt. Jos. Other exx. of appellatives being treated as proper names are Μάσεκ Gen. xv. 2, Οὐλαμαίς ib. xxviii. 19 (=ḥ לְבָּנָן), so Jd. xviii. 29 B Οὐλαμαίς, τὸν Ἰασείν Gen. xxxvi. 24, Σίκερα xlviili. 22, Μεσέρ ("plain") Dt. Jos., Ἐμεκαχώρ ("valley of Achor") Jos. vii. 24 etc.

(d) Of this class Genesis supplies one example in xxii. 13 (ἐν φυτῷ) σαβήκ: probably also the word χαβράθα in xxxv. 16, xlviii. 7 is a doublet (cf. 4 K. v. 19 δεβραθα). Ὄμωθ in N. xxv. 15 (ἐδυναυ Όμωθ = εἰναι) may also belong to this class.

The following transliterations occur in more than one of the later books, the words being translated in the Pentateuch or elsewhere.

Γεδοῦρ = ἦδον “a troop” 1 K. 1 Ch. (elsewhere rendered by ληστήριον, ληστής, μονάκονον etc.)—Ἐφούδ Εφόδ Jd. 1 K. (Pent. ἐπομίς, 2 K. vi. 14, 1 Ch. xv. 27 στολή)—Θεραφείν βαραγεῖν θεραπεῖν (once Hellenized into θεραπέαιν 1 K. xv. 23 B) Jd. 1 K. 4 K. 2 Ch. (elsewhere τὰ ἐφωλα Gen. xxxi. 19 etc., κενσάφα 1 K. xix. 13, 16, τὰ γλυπτά Ez. xxi. 21, δῆλοι Hos. iii. 4)—Μανά, μανά, μανάχι, μάνα etc. = ἡμᾶς "a present" or “sacrifice,” 4 K. 2 Ch. 2 Es. Ez. Dan. Θ (elsewhere constantly rendered by δώρον or θυσία)—Ναγεβ = ἄναν Jos. Ob. Jer. B Ez. a (elsewhere translated ἤρμος, λύψ, μεσημβρία, νότος)—Νέβελ = ἄνα a “wine-skin” or "jar" (elsewhere ἀγγείον, ἀσκός)—Σαβαοθ 1 K. and Is. (elsewhere τῶν δυνάμεων or Παντοκράτωρ)—Σεφηλά (elsewhere ἦ πεδινή, γῆ πεδινή, τὰ ταπεινά).

It is needless to enumerate other transliterations which, as already stated, are very frequent in the later historical books, especially in 4 K., 2 Ch. and 2 Es.

The Hebrew definite article sometimes forms part of the transliteration, e.g. ᾧβάκ 1 Ch. iv. 21, ᾧβδηρεῖν ib. 22 (םירבדה), ᾧμασכניθ xv. 21 (this of course is to be expected where the word is a doublet and probably taken from the second column of the Hexapla, e.g. 1 K. v. 4 ᾧμαφέθ). Sometimes the Greek article is prefixed to the Hebrew article and noun: Jd. viii. 7 B
The Greek article occasionally stands in the singular with a plural noun: Jd. x. 10 B τὸ Βασαλέιμ, Ez. xxvii. 4 τὸ Βεελέιμ, xl. 16 B τὸ θεείμ (contrast 12).

The following are examples of Hellenized Semitic words used in the LXX, i.e. the Greek form of the word is declinable. Some of them had been introduced into the Greek language before the time of the LXX and are ultimately derived from Phoenician.

'Δαράβδον -δόνος = וּבִרְעָי, Gen. (already used by Isaeus and Aristot., also in Ptolemaic papyri, probably Phoenician).

Βακχούρια neut. pl. = בִּכְרַח “first-fruits” 2 Es. xxiii. 31 (elsewhere, including 2 Es. xx. 35, rendered πρωτογενήματα).

Βάρης, plur. βαρίεις βάρεων, from והי a “palace,” which as well as other words it renders in 2 Ch. 1 and 2 Es. Ψ Lam. Dan. Θ and in the later translators. Jerome states “verbum est εὐτυχώριον Παλαιστιναῖ,” and a Scholiast on Ψ cxxi. 7 (where the compound πυργάβαρης is used) makes a similar statement (see Schleusner s.v.). The Heb. is once transliterated, βείρα 2 Es. xvii. 2. (A word βάρης -δός meaning an Egyptian boat is found in Hdt. and Aesch., but is probably unconnected with the LXX word.) Cf. Sturz 89 f.

Βικός = בַּכָּב “a wine-jar” Jer. xix. 10 first in Hdt. I. 194 βίκων φωκικής, Ptolemaic pap.).

Βύστων, βύστινος render בָּב, from which they are derived, and other words (the adj. in Hdt. and Aesch.).

Γαζαρήνας Dan. 09 appears to be formed from the Aram. plur. בָּב “soothsayers.”

Γ(ε)ιάράς = בִּקְרָי “a sojourner” or “proselyte” Ex. (ii. 22 ap. Philo de conf. ling. 17. 82) xii. 19, Is. xiv. 1 is noticeable as an instance of a Hellenized word formed not from the Hebrew but from the Aramaic בְּרִי. (The Heb. is elsewhere rendered by πάροικος or προσήλυτος.)

Θίβσα, acc. -μ Partition. “a chest,” Ex. ii. 3, 5, 6: the form θίμα (not θίμη or θήμη) is that attested by the papyri where the word occurs as early as iii B.C. (Mayser 42.)

1 Κάλιος = בָּפ, a dry measure, 4 K. vi. 25.

1 Κάσια = בְּרִי, a spice, Ψ xlv. 8: cf. Ez. xxvii. 17.

1 סְלֶּמֶנִי (rendered καρπασίνεος Est. i. 6) is a loan word from Sanskrit καρπάσα (BDB Lexicon).
§ 4]  

Semitic element in LXX Greek  

[The Semitic origin of καβατός (Aristoph. and earlier writers) is doubtful.]

Καβατός = καβατον "cinnamon" Ex. xxx. 23 etc., of Phoenician origin as Herodotus tells us, III. iii.


Κόρος = כר, a Hebrew measure equivalent to the homer, twice in the Pentateuch corresponding to בְּרֵי of M. T., in 3 K. etc. = M. T. כר.

Κύμονον = κυμον "cummin" Is. xxviii. 25, 27 (already in classical Greek, of Phoenician origin).

Διβανός = διμβικ "frankincense" (in class. Greek).

[Maundias renders διμβικ (a garment) in Jd. I.—2 K. I Ch. (elsewhere rendered once by χίτων L. vi. 10, twice by ἱμάτιον). The word occurs in a fragment of Aeschylus, where it is used of a Liburnian dress: it is said to be Persian.]¹

[The Semitic origin of μαρασίππων, μαρασίππιον is doubtful.]

Μγὰ = τέμι a weight (classical Greek, probably introduced into the language through the Phoenicians).

Νάβαλα = νάβαλ, a lute or other stringed instrument, I.—3 K. I.—2 Ch. I M. (in I K. x. 5 B νάβαλ): the Heb. is elsewhere rendered by ψαλτήριον Is. 2 Es. Ψ Sir., κιθάρα Ψ lxx. 2, ὄργανον Am. Νάβαλ occurs in a fragment of Sophocles (Dindorf 728) and seems to have come from Phoenicia. (The transliteration νέβαλ is kept for νάβαλ = a wine-jar, see above.)

Νάρδος = νάρδ (already in Theophrastus).

Νιτρον = νιτρον, carbonate of soda, used as soap, Jer. ii. 22. Herodotus and Attic writers use λιτρον in the same sense: νιτρον is used exclusively in the papyri and inscriptions from iii/B.C. onwards (Mayser 188 f.), and, if the Semitic origin is the true one, must have been the original form.

[Παλλακίς = παλλακίς LXX passim. The word occurs in classical Greek from Homer (in the form παλλακίς) onwards, and its Semitic origin is very doubtful.]

Σάββατον = שַבָּתָו ( Shibbat) the Sabbath, first found in LXX. In the Pentateuch (except Ex. xxxi. 15 A) and in some of the other books the plural τὰ σάββατα is used both for "the sabbath" and "the sabbaths": the sing. τὸ σάββατον appears in 4 K. I.—2 Ch. 2 Es. Is. lxvi. 23 Lam. I.—2 M. (and in Ψ with the meaning "week"). Dat. plur. usually σάββατον, in 1 M. ii. 38 σάββατον. Derivatives: σάββατικόν, προσάββατον.

¹ Maundays Dan. 68 1 Es. is another word probably of Persian origin: it is taken over from the Greek in the Aramaic שַבָּתָו in Daniel, where other loan-words from the Greek occur (BDB Lexicon s.v.).
[Σάκκος = ρή LXX passim. Used in classical Greek, and probably derived from Phoenicia.]

Σαμβόκα (Dan. Θ) = Aram. κόκα (κόκα) a stringed instrument, translated in the English Bible by “sackbut” (incorrectly, as the latter was a wind-instrument). Found already in Aristotle and in Polybius (= a siege-engine). Strabo (471) refers to the “barbarous” origin of this and other words for musical instruments: Driver (Dan.) accepts the Aramaic derivation, others consider the word to be “of Syrian or late Egyptian origin” (Enc. Bibl. s.v. Music 10).

Σάπφερος = Ρή, lapis lazuli. (Already used by Theophrastus and the adj. by Aristotle.)

Σίκλος (never σίγλος in LXX MSS) = πή passim, usually of the weight, less often of the coin (the coin in the Hexateuch is generally rendered by διδραχμών [ἡ δραχμή Jos. vii. 21 B], as also in 2 Es.). Σίγλος is the form attested in Xen. and the Inscriptions (Herwerden Lex. s.v.).

[Συδών renders ἤρ in Jd. xiv. 12, 13 A, Prov. xxix. 42, but the Semitic origin of the Greek word, which is classical, is doubtful.]

Σίφον ον (gen. pl.) read by certain MSS (see Field: σιφών Α) in Jd. viii. 26 appears to be a Hellenized form of ἀσβίς (“crescents,” μηνίσκων Β).

Σφάκμην (σφάκμην Αμ.) = Ρή (Aristotle and Theophr.).

Χανών = ἡρ “a sacrificial cake,” in Jer. vii. 18, li. 19 (in the latter passage Χ* reads χαββάνας, Q χανάνας).

[Χιτών, which constantly renders Ρή, is probably of Oriental origin, though the Hebrew is of course not its parent. In 2 Es. ii. 69 κοθόνοι B may be a corruption of κιθόνες = (in the papyri) χιτώνες.]

The influence of the Hebrew on the vocabulary of the LXX shows itself not only in transliterations and Hellenized Hebrew words but also in a tendency observable in books other than the Hexateuch to use Greek words of similar sound to the Hebrew. The translators in some few cases may have been influenced by a popular but doubtful etymology, e.g. in rendering ἅμι by μώμος: more often, doubt as to the exact meaning of the Hebrew has made them resort to this expedient. Some of the instances may be due to later scribes
extracting a meaning out of what were originally transliterations, as when teraphim becomes θεραπείαν (1 K. xv. 23 B), but the most flagrant instances of this confession of ignorance, namely those in Jer. β, appear to go back to the original translator. (See on this tendency e.g. Driver on 1 Sam. x. 2, Deissmann BS 99, Mozley Psalter of the Church xx.) The following examples may be quoted: the list is doubtless capable of extension.

(Χελίδων) ἀγρυόν = ἓλιβιν Jer. viii. 7 (no doubt a corruption of a transit. ἀγούροι στρώνθια being a doublet). ('Αρέινην = ἅριν "and white" Est. vii. 15 N.c.a.) Αἴδη, οἶδὴ = ἅριν "a shout" Jer. xxxi. (xlviii.) 33, xxxii. 16 (xxv. 30). Ἀλαλάζειν, ἀλαλαγμός, ἀλολύζειν, ἀλολυγμός = ἄντι hiph., ἄντι passim in the Prophets: both the Heb. and the Greek words are onomatopoeic. ('Εως) ἀμα (τὸ ἠλίῳ) = (ἡλίον) μπ (ὑπὶ) 2 Es. xvii. 3. Αρμονίᾳ = ἦλιον Ez. xxiii. 42 (the Heb. may mean "sound" as well as "multitude"). Ἀρχεταύρος David applied in 2 K. xv. 32 etc. to Hushai the friend of David (ὁ ρόδιν ὁ Βασιλεὺς) is a curious instance: it might be a natural corruption of an earlier Ἀρχεταύρος (cf. xvii. 5), but the rendering δ πρότοσ φίλος in 1 Ch. xxvii. 33 is clearly an adaptation of ἀρχεταύρος and is a witness to the early current of this reading. Ἀφεσίς = ἵππος a channel or stream in 2 K. xxii. 16, 11 i. 29, iii. 18 must be partly due to the same cause, similarity of sound, but see Deissmann BS 98 ff. on this use and on ὧν οἴα ἄφεσεις = ἵππος ἀν ἀν Ez. xlvii. 3. Βαρβαρός = ἓφι "brutish" Ez. xxi. 31 (36). (Βδελυγμα 4 K. xii. 8 B is probably a scribe's improvement upon the transit. βδέκ, which A has in this verse and both MSS in the preceding vnr.) Βάθρος = νῆβ in both parts of Ez. (xxvi. 20, xxxi. 14 etc., but Ez. β also employs the usual LXX rendering λάκκος)\(^1\). Καί γε = ὧν (ὁ λίμῆν) in some books of the LXX and in the later versions. (?) 'Εσχαρίης "bread baked on the hearth" renders ὄψις (exact meaning doubtful) 2 K. vi. 19: the translators perhaps connected it with ὑς "fire." "Εως ἄφεν = ἄντι ἄντι "Ah! lord! (!) Jer. xli. (xxxiv.) 5: the words are correctly rendered in the first part of the book (xxii. 18 οἶμον κύριε). (The two exx. following are given by Driver.) Ἀλαλάσσα = ἓλιβειν (a channel) 3 K. xviii. 32, 35, 38. Ἰερείς = ἵππος (a couch) Am. iii. 12: Jerome (ap. Field) suggested

\(^{1}\) Ἐξαρός was the natural rendering of οἶκος, which is carefully distinguished by the translators from ὄψις = κρύς.
that ἑρνῆς is a correction of an original transliteration. Similarity of sound partly accounts for Ἴενως ̓ = ἱλὴ (elsewhere rendered μηδαμῶς, μη γένοιτο, μη εἴη) in 2 K. xx. 20, xxiii. 17 = 1 Ch. xi. 19 (1 K. xiv. 45 A). Κεφάδας ("shorn") = ἱλὴ Kir-heres Jer. xxxi. (xlviii.) 31, 36 may have arisen out of a transliteration. For χειμάρρους τῶν κέδρων = ἱλὴ in 2 K. xv. 23 B, 3 K. xv. 13 see Lightfoot Biblical Essays 172 ff., on the readings in John xviii. 1. Κολύεων (ἀποκολ. ἐν several books renders ἱλὴ. Δαγχάνευν = ἕλεμ "take" 1 K. xiv. 47. Λάμπης is the constant rendering of ἱλὴ. Μεγάλος = ἁμώ "from off me" Job xxx. 30 (not Θ). Μῶμος is the habitual and natural rendering of ἵλος, ἰλως. Ὕμη = ἰλὴ "fury" Ez. iii. 14, Dan. Θ viii. 6: ὑμη = ἰλω "wall" Ez. xxvii. 11 (cf. ὡμονία Ez. supra). ὤμαι = ἔλη etc. (the Greek interjection appears first in the Alexandrian period). Παγις (from πήγηνμι) frequently renders ἤπε "a snare" (椠 to spread), and the resemblance is made closer by the spelling παξίς. Η ἰχάς in 1 K. v. 4 πλην ἤ β. 

Δαγών ὑπελείφθη (ἀπέλυττεν ἰλη) is a doublet, πλην being doubtless the older rendering. 'Ἡρων "a pomegranate orchard" represents (Hadad)rimmon in Zech. xii. 11. Συκοφαντεύν (-τευ-τεύ) renders ροσμετρη "oppress," "defraud" in Ψ Prov. Job Θ Eccl., ἱπποτο "lie," "deceive" in Lev. xix. 11. Τιμωρίαν = ιπποτο "guide-posts" Jer. xxxviii. (xxxi.) 21 (possibly from a transliteration τιμωρέων): Σειων ib. is another instance. Τόκος renders ἦπε "oppression" in Ψ liv. 12 RΤίκα (κόσπος BΝ*) lxxi. 14, Jer. ix. 6. Τοπάζιον is suggested by ἰπποτο "refined gold" in Ψ cxviii. 127 (contrast λίθος τιμωρέων Ψ xviii. 11, xx. 4, Prov. viii. 19). Τιμωρίαν constantly renders ἦπε (the word should perhaps be included in the previous list as a loan-word). Φακός renders ηπε "a flask" (also ἱπποτο "a cruse") in 1 and 4 K., but this meaning of the Greek word is classical. Φωνοῖα for Purim in Est. ix. 6 etc. is an illustration of the way in which a Hebrew word was twisted to yield an intelligible meaning to Greeks: the form, if not original, is at least as old as Josephus (Ἀντ. xi. 6. 13 ἠμέρας...φωνοῖας). Χαλων Ηos. xii. 11 appears to be suggested by the sound of Ἦξ̄ "a heap," as χάος is suggested by Ἰῶς Μ in Mic. i. 6, Zech. xiv. 4.

1 "Ἱενως σοι etc. were current phrases in the vernacular, J. H. Moulton, Pro|. 240."
Semitic influence shown (1) in new meanings and uses of words, (2) in syntax.

Apart from transliterations and Hellenized words, the influence of the Hebrew shows itself in a considerable number of new uses of Greek words and in the coining of new phrases which correspond literally to the Hebrew. A list of new-coined words\(^1\) and of words with a new connotation is given in Dr Swete's Introduction p. 307. Here it will merely be necessary to add a few remarks on some new uses to which a few common Greek words are put.

\(\Delta\delta\delta\nu\alpha\iota\) begins to supplant \(\tau\iota\theta\varepsilon\\alpha\nu\iota\) (which still retains its hold in some books), owing to the use of the Heb. \(\nu\alpha\iota\) in both senses. The use is characteristic of the later historical books though not confined to them: Dt. xxviii. 1 \(\delta\omega\sigma\omicron\varsigma\ \sigma\epsilon\ \iota\pi\epsilon\rho\alpha\nu\alpha\omega\), 2 K. xx. 3 \(\epsilon\delta\omega\kappa\epsilon\nu\ \alpha\upsilon\tau\alpha\varsigma\ \epsilon\nu\ \alpha\iota\kappa\omega\ \phi\upsilon\lambda\alpha\kappa\iota\sigma\varsigma\), cf. 3 K. vi. 18, 4 K. xvi. 17, Is. lx. 17 \(\delta\omega\sigma\omicron\varsigma\ \tau\omicron\upsilon\ \alpha\rachn\omicron\tau\alpha\varsigma\ \sigma\omicron\ \epsilon\iota\rhy\eta\gamma\gamma\), Jer. vi. 27 \(\delta\omicron\kappa\mu\alpha\sigma\tau\iota\nu\epsilon\nu\ \delta\epsilon\omega\kappa\omicron\sigma\alpha\kappa\varsigma\ \sigma\epsilon\), Ob. i. 2 etc. (The use of the verb with inf. in the sense of "allow," Gen. xxxi. 7, N. xxi. 23, Jd. xv. 1 B = A \(\alpha\rhy\eta\kappa\epsilon\nu\) is classical.)

The use of \(\alpha\rhy\theta\mu\omicron\) for "few" in N. ix. 20 \(\eta\mu\epsilon\varrho\alpha\sigma\dot{\acute{s}}\ \alpha\rhy\theta\mu\omicron\) (\(\tau\omicron\sigma\rho\omicron\delta\omicron\varsigma\ \nu\omicron\iota\omicron\omicron\varsigma\)) is removed from the category of "Hebraisms" by a passage like Hdt. vi. 58 \(\epsilon\pi\epsilon\alpha\nu\ \gamma\dot{\acute{a}}\rho\ \alpha\pi\omicron\theta\omicron\alpha\umu\nu\beta\alpha\iota\lambda\nu\epsilon\varsigma\ \dot{\acute{e}}\delta\epsilon\iota\ \alpha\rhy\theta\mu\omicron\ \tau\omicron\upsilon\ \pi\epsilon\rho\omega\iota\kappa\omega\iota\varsigma\ \alpha\nu\alpha\gamma\kappa\iota\sigma\tau\omicron\upsilon\sigma\omicron\tau\iota\nu\epsilon\nu\ \dot{\acute{e}}\ \kappa\dot{\acute{h}}\dot{\acute{o}}\ \iota\nu\epsilon\nu\ "\) a certain number.\) The translators usually prefer to write \(\delta\lambda\iota\gamma\omicron\iota\) (\(\beta\rho\alpha\xi\epsilon\iota\sigma\varsigma\), \(\dot{\acute{d}}\lambda\gamma\omicron\iota\sigma\tau\omicron\chi\omicron\omicron\)) \(\dot{\acute{\alpha}}\rhy\theta\mu\omicron\) : in Dt. xxxiii. 6 they have either misunderstood or intentionally perverted the meaning, \(\epsilon\sigma\tau\omicron\ \pi\tau\omicron\\delta\omicron\ \epsilon\nu\ \alpha\rhy\theta\mu\omicron\).

The Heb. \(\nu\omicron\iota\omicron\omicron\), when used of a year or other period of time, is literally rendered by \(\eta\mu\epsilon\varrho\alpha\sigma\dot{\acute{s}}\) in phrases like \(\alpha\dot{\acute{f}}\) (\(\epsilon\varsigma\)) \(\eta\mu\epsilon\varrho\alpha\sigma\) \(\epsilon\iota\sigma\) \(\eta\mu\epsilon\varrho\alpha\sigma\) Ex. xiii. 10, Jd. xi. 40, xxi. 19, 1 K. i. 3 etc., \(\delta\omega\ \epsilon\tau\tau\iota\) (\(\dot{\acute{e}}\nu\alpha\nu\alpha\tau\omicron\delta\omicron\)) \(\eta\mu\epsilon\varrho\alpha\sigma\) Gen. xli. 1, 2 K. xiv. 28 (cf. xiii. 23 \(\delta\iota\tau\eta\iota\delta\iota\alpha\ \dot{\acute{e}}\mu\rho\omega\)\), Jer. xxxv. 3, Lev. xxv. 29, \(\mu\hbar\nu\ \dot{\acute{e}}\mu\rho\omega\) Gen. xxix. 14, N. xi. 20 f., Jdth iii. 10 (more classical Dt. xxi. 13

\(^1\) \(\Pi\rho\omicron\omega\sigma\omega\pi\alpha\lambda\mu\mu\pi\tau\epsilon\iota\nu\) should be deleted (p. 44), and \(\alpha\nu\alpha\theta\mu\eta\alpha\tau\omicron\iota\tau\omicron\chi\iota\xi\epsilon\sigma\) see p. 27 above.
κλαύσται...μηνὸς ἡμέρας), ἐβδομάς ἡμερῶν Dan. Θ x. 2 f. (Dan. O omits “days” in 2 and inserts τῶν in 3), θυσία τῶν ἡμερῶν (Heb. = “yearly sacrifice”) 1 K. i. 21, xx. 6. The Heb. phrases “year of days” etc. mean either “a year of time” (BDB.) or “a full year” (R.V.) etc.: in the latter sense class. Greek writes τέλεος ἐνιαυτός, τελέους ἐπτὰ μῆνας etc.

The use of בְּ黧ם = “a year” has been misunderstood and the word omitted in N. ix. 22 μηνὸς ἡμέρας (= M. T. “either two days or a month or a year,” lit. “or days”), cf. the omission of בְּ黧ם 1 K. xxvii. 7: it is also misunderstood in 2 Ch. xxii. 19 (Heb. “at the end of two years”) where the Gk apparently means “when the time of the days amounted to two days.”

Other examples of literalism in time-statements are ἄνα μέσον τῶν ἐσπερινῶν Lev. xxiii. 5 (elsewhere in Pent. expressed by (τὸ) πρὸς ἐσπέραν, τὸ δειλινόν, ὑπέ), ὦς ἀπαξ καὶ ἀπαξ (= ἡμέρα ἡμέρα = as time after time) Jd. xvi. 20 B, xx. 30 f., 1 K. iii. 10, xx. 25 (idiomatically rendered N. xxiv. 1 κατὰ τὸ εἰωθός, Jd. xvi. 20 A καθὼς αἰεί).

Εἰρήνη takes over the meaning of the Heb. בְּ黧ם in some formulas of salutation, being used of the health or welfare of a single individual, as well as of friendly relations between nations. The Heb. phrase for “to greet” is בְּלי בְּלי “to ask someone about peace (welfare).” Hence in the later historical books we find phrases like Jd. xviii. 15 B εἴσηγήθην εἰς τὸν οἶκον...καὶ ἡρωτήσαν αὐτὸν εἰς εἰρήνην (= Α ἡσπάσαντο αὐτόν), cf. 1 K. xvii. 22 A, xxv. 5: we even find ἐπερωτᾶν...εἰς εἰρήνην τοῦ πολέμου 2 K. xi. 7 for “to ask how the war progressed”: occasionally the neut. of the definite article is inserted, ἐπερωτᾶν τὰ εἰς εἰρήνην 1 K. x. 4, xxx. 21 B, 2 K. viii. 10 = 1 Ch. xviii. 10. The same group of books uses εἰρήνη (σοι) “peace be to thee,” Η εἰρήνη σοι; ἣ εἰρήνη τῷ ἀνδρὶ σου; κ.τ.λ. 4 K. iv. 26 “is it well with thee?” (class. χαίρε, όγιαίνεις): in 3 K. ii. 13

1 In the N.T. Luke in xiv. 32, borrowing the LXX phrase, uses it of a king negotiating for peace, thus keeping the classical meaning of εἰρήνη.
§ 4]  

Semitic element in LXX Greek  

the noun takes the place of the adj., εἰρήνη ἣ εἰσοδός σου; Contrast with the later historical books the more classical phrases used in Genesis xliii. 27 ἡρωτησεν δὲ αὐτοῦς Πῶς ἔχετε; xxix. 6, xxxvii. 14, xliii. 27 f. ὑγαίνει; etc., and the use of ἀσπαζομαι in Ex. xviii. 7, Jd. xviii. 15 A. The later books (including Tobit 8) further have πορεύονται (βαδίζειν, δεύο) εἰς εἰρήνην (ἐν εἰρήνη): the Pent. also uses εἰρήνη in a similar way but with another preposition, μετ' εἰρήνης ἀπέρχεονται (ὥστε) Gen. xv. 15: elsewhere βαδίζειν ὑγαίνων Ex. iv. 18, 2 K. xiv. 8.

Ῥῆμα = רע = res appears to be a Hebraism, but may have been so used in colloquial Greek: a similar use of λόγος has classical authority. Exx.: Gen. xv. 1 μετὰ δὲ τὰ ῥῆματα ταῦτα, xxii. 1 etc., Gen. xxxviii. 1ο ποιηρόν δὲ ἐφαύν τὸ ῥῆμα...ότι ἐποίησεν τοῦτο, Dt. ii. 7 οὐκ ἐπεδείχθης ῥῆματος (= οὐδενός) etc. In the N. T. it is noticeable that the use is, apart from O. T. quotations, confined to the more Hebraic portions of Luke's writings. Exodus twice uses the adj. ῥητός in a similar way: ix. 4 οὐ τελευτήσει ἀπὸ πάντων τῶν τοῦ Ἰσραήλ υἱῶν ῥητόν (= οὐδενός), xxii. 9 κατὰ πάν ῥητὸν ἀδίκημα “in any wrong doing whatsoever.” The literal translation of ἡρμῆρας ἐν “in the matter of,” “to the end that” by περὶ λαλῶσ, περὶ λόγου is a peculiarity of Aquila, Eccl. iii. 18, vii. 15, viii. 2: contrast Ex. viii. 12 (8) περὶ = רע = res and the omission of רע ib. xvi. 4 τὸ τῆς ἡμέρας εἰς ἡμέραν.

Yios is used to render some idiomatic phrases with יב, but this Hebraism is mainly confined to the literal group: the Hexateuch, Isaiah and Chronicles generally avoid it.

(a) Of age. Heb. says “a son of so many years” for “so many years old.” Hence Gen. xi. 1ο Σήμυ νεῖδον ἕτοὺς ἐκατόν (the only example in the Hexateuch), cf. Jd. ii. 8 B, 1 K. iv. 15, 2 K. iv. 4, v. 4, xix. 32, 35, 3 K. xii. 24 a, 24 b, xxii. 42, 4 K. passim, 2 Ch. xxvi. 3 BA, ib. (in A text only) xxviii. 1, xxxvi. 2, 9 (31 examples in all, of which 19 occur in K. βδ).
On the other hand the simple gen. of age or some other paraphrase is frequent in the Hexateuch (Gen. vii. 6, xii. 4 etc.: Ex. xxx. 14 ἀπὸ ἐκκοσμητοῦς etc.: Ex. xii. 5 etc. ἐνάσιος), and Chronicles (1 Ch. ii. 21, 2 Ch. xxi. 5, 20, xxii. 2 etc.) and occurs occasionally elsewhere, 2 K. ii. 10, 2 Es. iii. 8, Is. lxv. 20, Jer. lii. 1, Dan. Θ v. 31. Παιδίου ὄκτω ἡμερῶν Gen. xvii. 12 is classical.

(b) Of characteristics, qualities etc. The same distinction in the books holds good. Jd.—4 K., 2 Es., Ψ, Ez. write e.g. νῖός ἀλλότριος, νῖός ἀλλογενής (an alien ἐξ οὗ), νῖός δυνάμεως, νῖός ἀδικίας e.g. 2 K. vii. 10 (= 1 Ch. xvii. 9 || ἀδικία simply), νῖός τῶν συμμίξεων “hostages,” 4 K. xiv. 14 = 2 Ch. xxv. 24, νῖός θανατώσεως or θανάτου 1 K. xxvi. 16, 2 K. xii. 5 (cf. Ψ lxviii. 11, ci. 21, νῖός τῶν τεθανατωμένων); on the other hand books like the Hexateuch and Isaiah omit νῖός or employ paraphrase, writing ἀλλογενής, ἀλλόφυλος Gen. xvii. 27, Ex. xii. 43 etc., Is. lx. 10, lxi. 5 (but νῖός ἀλλ. Gen. xvii. 12, Is. lxii. 8), έκ βοῶν etc. = ἔριξι Ῥμ Ex. xxix. 1 etc. (contrast 1 K. xiv. 32 τέκνα βοῶν): further paraphrases occur in e.g. Dt. xxv. 2 ἄξιος ἡ πληγήν, Is. v. 1 ἐν τόπῳ πίον, xiv. 12 ὁ πρωὶ ἀνατέλλων, xxii. 10 οἱ ὅδυνόμενοι.

Hebrew is fond of what may be called physiognomical expressions, that is to say phrases referring to parts of the human body, ear, eye, face, hand, mouth etc.: in particular, many prepositions are seldom found without some such adjunct. This accounts for a wide use of δφθαλμός, πρόσωπον, στόμα, χεῖρ etc., in the LXX: many of the LXX phrases are, however, passable, if unidiomatic, Greek expressions: the Hebrew has merely given them a wider circulation. A perfectly literal translation is avoided where the vernacular had some similar, but not identical, phrase. Thus ἐνώπιον, which is unknown to the classical language, but is found in papyri from ii/-i/ b.c. onwards¹, is a favourite rendering of בְּעִי and בְּעִי.

¹ Deissmann BS 213; Dr J. H. Moulton adds Teb. 14 (114 b.c.) and other examples of adjectival ἐνώπιον. The word is retained in modern Greek,
The following are some of the more striking instances of direct imitation of the Hebrew.

'Αποκαλύπτειν (ἀνοίγειν) τὸ οὖς (ὁτίον) τίνος = "to reveal to someone" R. iv. 4, 1 K. ix. 15, xx. 2 etc., 2 K. vii. 27, 1 Ch. xvii. 25.

As regards the use of ὁφθαλμός in phrases like "to seem good" or "to find favour in the eyes (i.e. in the estimation) of someone" (יִנְיָנָךְ) we find the same sort of distinction between the groups of books as elsewhere. The classical παρά τινι or other paraphrase is rarely found. As a rule the Pentateuch with some of the other books render יִנְיָנָךְ by ἐναντίον (or the vernacular ἐνώπιον, ἐναντίον), while the literal rendering ἐν ὁφθαλμοῖς is reserved for the later historical books¹.

Exx.: "To find (give) favour in someone's eyes" is rendered by (1) χάριν ἔχειν (εὐρίσκειν) παρά τινι in Ex. xxxiii. 12, 16, N. xi. 15 (cf. Est. ii. 15), (2) εὐρ. (διδόναι) χάριν ἐναντίον (ἐνώπ.) τίνος some 24 times in the Pent., Gen. xxx. 27 etc., also in 3 K. xi. 19, Est. v. 8, vii. 3, (3) εὐρ. χάριν (ἔλεος) ἐν ὁφθαλμοῖς τίνος in (Gen. xxxiii. 8 A: all other MSS ἐναντίον or ἐνώπ.) Jd. vi. 17, R. ii. 2, 10, 13, 1 K. i. 18, xvi. 22 etc., 2 K. xiv. 22, xv. 25, xvi. 4. The phrases "to seem good (evil etc.) in someone's eyes" are (1) paraphrased in Gen. xvi. 6 ἀρεστῶν ἢ, Jos. ix. 31 ἀρέσκει, (2) rendered by ἀρέσκειν (ἀρεστῶν, σκληρῶν etc.) ἐναντίον (ἐνώπιον, ἐναντίον) in the Pent., Gen. xvi. 4 f., xix. 14 etc., N. xxxvi. 6, Dt. xii. 8, 25, iv. 25, also in Jd. ii. 11, iii. 7, 2 K. x. 3, 1 Ch. xix. 3, (3) by ἀγαθῶν (εἰθές, πονηρῶν, εἰθέων τεθείαν etc.) ἐν ὁφθαλμοῖς τίνος passes in Jd., i K., 2 K. (from x. 12), 4 K. and in some of the later books.

The adhesion of Wisdom (iii. 2, ix. 9) to the last group is noticeable.

Πρόσωπον (which is found in Polybius with the meaning "person") is kept in the rendering of בְּנֵינָךְ "to accept the person" (to favour or be partial to anyone), but the verb is usually altered. Θαυμάζειν τὸ πρόσωπον is the rendering which met with general acceptance (Gen. xix. 21, Dt. x. 17, xxviii. 50,

Kennedy Sources of N.T. Greek 155. In N.T. its absence from Mt. and Mc. is striking; Lc. and Ap. make a large use of it.

¹ And is unexampled in the N.T.
4 K. v. 1, Prov. xviii. 5, Job xiii. 10 etc., Is. ix. 15). Another verb has been occasionally substituted, προσδέχονται Gen. xxxii. 20, αἱρετίζειν K. xxv. 35, ἐπαισχύνεσθαι Job xxxiv. 19. The literal version λαμβάνειν (τὸ) πρόσωπον occurs only in Lev. xix. 15 (necessitated by the use of θαυμάζειν in the same v.), Ψ lxxxi. 2, Job xlii. 8, Lam. iv. 16, Mal. i. 8 f., ii. 9. Later formations, unknown to the Alexandrian translators, and first appearing in the N.T., are προσωπολημπτεῖν, -λήμπτης, -ληψιά. It is interesting to note the three stages through which the Hebrew idiom finds its way into Greek: first the possible but unidiomatic version, then the baldly literal, then the new Greek words coined from the literal version. 'Απὸ προσώπον, πρὸ προσώπου etc. (where the classical language would use the prep. alone) abound.

Hebraistic uses of στόμα may be illustrated by such phrases as ἐπερωτᾶν τὸ στόμα τυνός Gen. xxiv. 57, ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς δ λαὸς Gen. xli. 40, ἐπὶ στόματος δύο μαρτύρων... στήσεται πᾶν ῥήμα Dt. xix. 15. But the prepositional phrases ἧν ἄν, ἅμβ, ἕκατο, ἄν “according to” are, in the Pentateuch at least, usually rendered by a simple prep., κατὰ c. acc. (Gen. xliii. 7, xliv. 21, N. vi. 21, Dt. xvii. 11), πρὸς c. acc. (L. xxv. 51 πρὸς ταῦτα) or ἐπὶ c. dat. (Dt. xvii. 6). The avoidance of anthropomorphism sometimes causes omission or paraphrase of “mouth” where God is spoken of: Jos. ix. 20 ἐπηρώτησαν, N. iii. 16 etc. διὰ φωνῆς Κυρίου.

The uses of χεῖρ in prepositional phrases (on the model of ἔν and kindred phrases) are innumerable: many of these, however, may be illustrated from the Hellenistic language. Ἐμπυμπλάναι (τελειών, πληροῦν) τὰς χειρὰς Ex. xxviii. 37 etc., is the literal rendering of the Hebrew for “to consecrate.” An example of literal reproduction of the Hebrew is 4 K. ix. 24 ἐπλήσεν τὴν χεῖρα ἐν τῷ τόξῳ: in αὐτοστέλλειν τὴν χειρὰ Ex. ix. 15

1 Προσωπολημπτεῖν should be deleted from the list in Dr Swete's Introduction 307.
and similar phrases the Hebraism lies in the new meaning attached to the verb. (The meaning “handiwork” (Jer. x. 9) is known to secular Greek: possibly the translators attached the same meaning to Χείρ Ἀβεσαλώμ, the name given to the “monument” (τι) of Absalom, 2 K. xviii. 18.)

Under the head of pronouns we notice an increased use of ἀνήρ (ἀνθρωπος), due to the influence of the Hebrew יָּהָּשָׁ, where classical writers would have written ἐκαστος, τις or πᾶς τις, and of phrases like ἀνθρωπος πρὸς τὸν πλησίον (ἀδελφὸν) αὐτοῦ for ἔτερος πρὸς τὸν ἔτερον. Though the imitation of the Hebrew is unmistakable, it is difficult to draw the line between what may be called “Hebraisms” and what is good vernacular or κοινή Greek. The use of ἀνήρ for τις can be illustrated from Aristophanes. The rarity of phrases like ἔτερος τὸν ἔτερον (still found in the Pentateuch, Isaiah and the early chapters of Ezekiel) is partly due to the tendency in the κοινή to abandon words expressive of duality. But it is noticeable that the use of ἀνήρ = ἐκαστος in phrases like δότε μοι ἀνήρ ἐνώτιον Jd. viii. 24, λάβωμεν ἀνήρ εἰς δοκόν μίαν 4 K. vi. 2, is practically confined to one group of books viz. Jd., R., K. βγ (2 K. xiii. 29 B, xx. 1, 3 K. i. 49), K. γδ (3 K. xxii. 10, 4 K. iii. 23 etc.), 2 Es. (cf. Cant. iii. 8, Ez. xviii. 8, xxxiii. 26 A, 1 M. ii. 40): in these books ἐκαστος, which is freely used in other parts of the LXX, is either wholly or nearly unrepresented.1 Here, then, in view of the avoidance of the literal rendering in the majority of the books, we appear to be justified in speaking of a Hebraism. With a negative ἀνήρ replaces μηδεῖς or οὐδεῖς: 4 K. x. 19 ἀνήρ μὴ ἐπισκεπτήτω, x. 25, xxiii. 18. Ἀνήρ is occasionally used of inanimate things:

1 The distinction between the portions of the Kingdom books should be noted. Ἐκαστος = יָּהָּשָׁ is freely used in K. α (19 times), K. ββ (5), K. γγ (13). On the other hand it is absent from K. βγ (excepting 2 K. xiii. 29 A) and occurs twice only in the B text of K. γδ (3 times in A text).
Job (probably Θ) xli. 8 (of the scales of leviathan). The duplication ἀνθρωπος ἀνθρωπος, ἀνδρὶ ἀνδρὶ = "anyone" (Lev. xv. 2, xvii. 3 etc., Ez. xiv. 4, 7) is analogous to vernacular phrases (Moulton ProL. 97).

The pleonastic demonstrative pronoun appended to a relative pronoun or a relative adverb, e.g. φ...αὐτῷ (= ἦς ἀνθρωπος), οὐ...ἐκεῖ (= ἐν ἀνθρωπος), is found in all parts of the LXX and undoubtedly owes its frequency to the Hebrew original. But the fact that it is found in an original Greek work such as 2 Macc. (xii. 27 ἐν τῷ...ἐν αὐτῷ) and a paraphrase such as 1 Esdras (iii. 5, 9, iv. 54, 63, vi. 32) is sufficient to warrant its presence in the koine. In modern Greek the relative is expressed by the adverb ποιοῦ followed by the demonstrative in its proper case—a use which is strangely analogous to the Hebrew. In the LXX the laws of concord are observed: the relative and demonstrative agree in gender, number and case, and if the demonstrative is preceded by a preposition the relative as a rule takes one as well (e.g. Gen. xxiv. 3 μεθ᾽ οὐν...μετ᾽ αὑτῶν: similarly οὖν ἐκεῖθεν Gen. x. 14 etc., not οὐ εἶκ.). The fact that this phenomenon, which, as Dr J. H. Moulton remarks, is made familiar to Englishmen by the language of Mrs Gamp, should have grown up independently in the two languages is not surprising.

Under the head of prepositions, Hebrew is responsible for the extensive use of a large number of prepositional phrases in place of an accusative after a transitive verb. The fact, however, that a phrase like φιλάσωσεθαί από τινος is found already in Xenophon makes us cautious in regarding all these as Hebraisms. Several of them probably never found a place in the Greek language: the use of the preposition, which was allowable with one verb, was extended to others, where the Hebrew had an analogous use. Besides the instance mentioned ἀπό (corresponding to ὡς) is used after αἰτχώνεσσθαι, εἰλαβείσθαι, λανθάνειν, προσέχειν, τρέμειν, ὑπερηφανεύεσσθαι, ὑπερ-
Semitic element in LXX Greek

Similarly, ἐν (2) is used instead of an accusative after ἀπετίθειν, ἐφοδοκεῖν, θέλειν, συνιέναι etc. In the same way, we find φείδεσθαι ἐπὶ (ἡ) τινα, ἐξελέσθαι ἐπὶ τινα (Job Θ xxxvi. 21), συνιέναι ἐπὶ τινα (Job Θ xxi. 1). The Theodotion portions of Job supply numerous examples of direct imitation of the Hebrew: ξητείν ὀπίσω τινός xxxix. 8, μέχρι (ἐως) ὑμῶν συνήσω (ἡ) xxxii. 12, φῶς ἐγγὺς ἀπὸ προσώπου σκότους xvii. 12.

The frequent LXX use of ἐν of accompanying circumstances or instrument, as in St Paul’s ἐν ὀβελῷ ἐθλω...; (1 Cor. iv. 21) has been removed from the category of Hebraisms by the appearance of ἐν μαγαίρῃ, ἐν ὀπλοῖς ‘armed with a sword’ etc. in a little group of papyri of the end of ii/b.c. (Teb. 41. 4, c. 119 B.C., etc.).

A test-case for the length to which the translators were ready to carry their imitation of the Hebrew is afforded by their treatment of “the infinitive absolute” in phrases like ἡμῶν τὸν “thou shalt surely die.” (a) A solitary instance occurs of an attempt to render the Hebrew construction quite literally, Jos. xvii. 13 έξολεθρέωσα αὐτούς οὐκ ἐξολέθρευσαν (Α ὀλεθρεύσει). (b) In a certain number of cases (mainly in the Pentateuch) the Hebrew inf. is simply omitted. (c) The practice of our English translators1 of employing an adverb, particle or other form of paraphrase is occasionally resorted to: Gen. xxxii. 12 καλῶς ἐν σε ποιήσω (not a doublet), Ex. xv. 1 ἐνδόξως δεδόξασται, N. xxii. 17 ἐντύμως τιμήσω σε, 4 K. v. 11 πάντως ἐξελεύστησα, Prov. (in all three cases where the Hebrew construction appears2) xxiii. 1 νοητῶς νοεί, xxiii. 24, xxvii. 23: Is. lvi. 3 ἀφορεῖ ὦ ἄρα: Job xiii. 10 οὐθέν ἥττον, Gen. xlvi. 4 = Am. ix. 8 εἰς τέλος.

1 E.g. Is. xxiv. 19, “The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.” The A.V. shows great versatility in its renderings. Elsewhere we have “freely eat,” “must needs be circumcised,” “indeed I was stolen away,” “in any wise return.”
2 In Prov. xxiv. 22 a (not in M.T.) δέχομενος ἑδέζατο.
But as a general rule the rendering takes one of two forms: (d) finite verb with dat. of the cognate noun, e.g. θρόσει φάγγ. Gen. ii. 16, (e) finite verb with participle of the same verb or a verb of kindred meaning, e.g. Gen. iii. 16 πληθύνων πληθνων. The total number of occurrences of these two constructions is about the same, approximately 200 of each: but there is a marked diversity between the groups of books in the preference shown for one mode of translation or the other. The Pentateuch prefers the construction of noun and verb, which is used more than twice as often as part and verb. The former construction is always used in the Pentateuch where the verb is in the passive, e.g. Gen. xvii. 13 περιτομή περιτυμήσεται, xl. 15 κλοτή ἑκάτην, Dt. xxi. 14 πράσει οὗ πραθήσεται. Where the verb is active or middle either construction may be used: cf. Gen. ii. 16 βρόσει φάγγ with Lev. vii. 8 φαγὼν φάγγ, Dt. xxiv. 13 ἀποδώσει ἀποδώσεις with xv. 10 δίδοσι δώσεις: but, generally speaking, the Pentateuch translators prefer (d) wherever there is a convenient noun available. Where the participial construction is used in the Pentateuch, it is often rendered more idiomatic by varying the verb (e.g. Gen. xviii. 10 ἐπαναστρέφον μήκω, Ex. xxiii. 4 ἀποστρέφα τύπος ἀποδώσεις, Lev. xiii. 7 μεταβαλοῦσα μεταπέση, xiv. 48 παραγενόμενος εἰσέλθη) or by using the simple and compound verb (as Herodotus uses φεύγων έκφεύγειν v. 95, e.g. Gen. xliii. 7 ἐρωτῶν ἐπηρωτεί, Lev. x. 16 ξητῶν ἔξεξύτησεν, N. xii. 14, xxx. 15). Instances of the bald use of the pres. part. and finite form of the same verb are not frequent till we come to Deuteronomy, which has nine of them.

In the later historical books, on the other hand, the participial construction is used almost exclusively. The four Kingdom books, apart from a single phrase¹ θανάτῳ ἀποθανεῖται (θανατώσητε etc.: 1 K. xiv. 39, 44, xxii. 16, 2 K. xii. 14, xiv. 14, 3 K. ii. 37, 42, iii. 26 f., 4 K. i. 4, 6, 16, viii. 10, xi. 15) and its

¹ Its occurrence in the familiar story of the Fall (Gen. ii. 17, iii. 4) probably accounts for its retention.
opposite \( \zeta \nu \varepsilon \varsigma \) (4 K. viii. 10, 14), have only three examples of the verb with cognate noun, all in 2 Kingdoms, viz. i. 6 περιπτώματι περιέπεσαν, xviii. 3 φυγῇ φύγωμεν, xix. 42 βρώσει ἡφάγαμεν (βρῶσαν Α). On the other hand in i—4 K. there are 59 examples of the participial construction 1. We note, further, that this construction is now used even where the main verb is passive, e.g. 1 K. ii. 27 ἀποκαλυφθεῖς ἀπεκαλύφθην, 2 K. vi. 20 ἀποκαλύπτεται ἀποκαλυφθεῖς, xx. 18 ἢρωτημένος ἢρωτήθην: the participle may stand after the finite verb, as in 2 K. vi. 20: the use of different verbs or of simple and compound verb is abandoned (the nearest approach to this being 1 K. xx. 21 εἴπω λέγων, 3 K. xiii. 32 γινόμενον ἔσται, 4 K. xiv. 10 τύπων ἐπίταξας). In the remaining books of the LXX the participial construction preponderates, except in Isaiah (eight examples of noun to three of part.), Ezekiel, Micah and the A texts of Joshua (two of noun to one of part.) and of Judges (ten of noun to eight of part.). The tense of the part. is present or aorist: a future is used in Jd. iv. 9 Α πορευομένη πορεύομαι, Sir. xxviii. 1 διαστηριῶν διαστηρίσει, so Aquila in Ψ xlix. 21.

Neither construction appears to occur in the “Greek” (i.e. untranslated) books. Instances, however, are found of both forms where there is no inf. abs. in the M.T.: most of these are probably due to the translators having a different text from our Hebrew. In the N.T. there are no examples of the participial construction except in O.T. quotations (Blass § 74, 4). The other construction is employed by Luke in both his works (ἐπιθυμία ἐπεθύμ., ἀπειλῇ ἀπειλ., παραγγελίᾳ παρήγ., ἀναθέματι ἀνέθεμ.), as also in Jo. iii. 29 χαρᾷ χαίρει, Ja. v. 17 προσευχῇ προσηζάτο (ibid. § 38, 3).

It appears, then, that the Pentateuch translators, in rendering this Hebrew idiom, had resort to one or other of two modes of translation, both of which had some authority in the

1 For the Pentateuch the statistics are: approximately noun and verb 108, part. and verb 49.
classical language, recalling, respectively, the phrases cited by Blass and J. H. Moulton, viz. γάμῳ γαμεῖν (“in true wedlock”), φυγῇ φεύγειν (“with all speed”) and the φεύγων ἐκφεύγει of Herodotus. Their successors confined themselves almost entirely to the latter, probably considering the participle a nearer approach to the Hebrew infinitive, but refrained from a perfectly literal rendering which would have defied the laws of Greek syntax. Even the participial construction seemed so strange that it found no imitators in the N.T. writers.

Constructions with ἐγένετο. “When the Hebrew writers have occasion in the course of their narrative to insert a clause specifying the circumstances under which an action takes place, instead of introducing it abruptly, they are in the habit of (so to speak) preparing the way for it by the use of the formula ἦν ἀνέλαμβαν ἐν τῷ ἀπόκειται ἐν ἐντολήν ἡμῖν ἐδέχόμενον καταφέροντα ἀπόκειται ἕτερον τῆς θεοτοκίας ἔπειτα τῶν ἡμῶν ἐνθρακείων—cf. 1 K. xi. 43 B καὶ ἐγένετο ὡς ἤκουσεν Ἱεροβοῶν...κατευθύνειν “he came straight off” (the Heb. [xii. 2] is different). In 3 K. iv. 7 μήν ἐν τῷ ἐναυάστῳ ἐγένετο ἐπὶ τὸν ἐπά τοις ἱερείς ἐνθρακείων the inf. is the subject of the verb, cf. 2 Ch. vi. 7. In 2 M. iii. 16 (quoted by J. H. Moulton) ᾧ δὲ...δροντά...τιτρώσκεσθαι, ἐν ἑλεεῖν δὲ ἦν, the verb seems rather the equivalent of ἐδέχεται “it was impossible not to,” than of ἐγένετο: cf. ib. vi. 9 παρὴν ὡς αὖ ὀρᾶν.
Luke to be borrowed directly from the LXX, and for these constructions no illustration has yet been quoted from the κοινή. The statistics for the LXX are (if my count is right) as follows: passages where the readings vary (there are not many) have been included in both columns.

<table>
<thead>
<tr>
<th></th>
<th>(a) ἐγένετο ἡλθε</th>
<th>(b) ἐγένετο καὶ ἡλθε</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pentateuch</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen. 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ex. 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.N.Dt. 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jos.</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Jd.—4 Kings</td>
<td>26</td>
<td>164</td>
</tr>
<tr>
<td>1 2 Ch.</td>
<td>11</td>
<td>19</td>
</tr>
<tr>
<td>1 Es. (A text)</td>
<td>1</td>
<td>—</td>
</tr>
<tr>
<td>2 Es.</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>Other “Writings”</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>(Prophets)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Min. Is. Jer. Lam. Ez.)</td>
<td>28</td>
<td>12</td>
</tr>
<tr>
<td>Daniel O</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>&quot;</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>1 Macc.</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>145</td>
<td>269</td>
</tr>
</tbody>
</table>

The following results are to be noted. (1) The construction (b) predominates in the Greek as does its equivalent in the Hebrew. (2) But this preponderance is due to the support given to it by the later historical books, which generally follow the Heb. slavishly. (3) The first two books of the Pentateuch, on the other hand, and the prophetical books, prefer (a). A closer analysis shows that in Genesis the Heb. has a second 1 in 30 out of the 34 cases where the Greek uses (a), as well as in all the cases of (b). 4 K. on the other hand, which reads (a) 12 times, (b) 26 times, only twice omits καὶ without warrant from the M.T. (v. 7, vi. 30). It appears that while both (a) and (b) were experiments of the translators, which must be classed as “Hebraisms,” the apposition of the two verbs.

1 We may perhaps compare in the papyri καλῶς ποιήσεις γράψεις (πέμψεις) ΟΡ π. 297. 3 (54 A.D.), ib. 299. 3 (late i/a.d.) for the more usual γράψας.
without καὶ was rather more in the spirit of the later language, which preferred to say e.g. “It happened last week I was on a journey,” rather than “It was a week ago and I was journeying.” At all events the former mode of speech prevails in the earlier LXX books and in Luke’s Gospel. (4) The free Greek books (2—4 Macc.) abjure both constructions, and the paraphrases make very little use of them. These two classes of books, on the other hand, retain the classical συνέβη with the inf.¹

In Jd. xii. 5 A we appear to have a fourth construction καὶ ἐγένηθη ὅτι ἦπαν αὑτοῖς οἱ διασεωσμένοι…, though ὅτι may be intended for “because” (Heb. ב = “when”): a similar doubt attaches to 2 K. xiv. 26, 4 K. xvii. 7, 2 Ch. v. 11 (Heb. ב = “because”).

The less frequent νῦν (1) with the meaning “it shall come to pass” is rendered² by καὶ ἐσται, usually without a second copula, which is generally absent from the Heb., (2) in frequentative sense “it came to pass repeatedly” by the imperfect, Gen. xxxviii. 9 ἐγίνετο, ὅταν εἰσήρχετο…, ἔξέχεεν.

Next to ἐγένετο probably the most frequent Hebraism in the LXX is the use of προσέτεθαν (προσέθεσθε θα) = ἥν in place of πάλιν or a similar adverb. Here again the construction takes three forms: (a) προσέθετο (προσέθηκεν) λαβεῖν (τοῦ λαβεῖν), (b) προσέθετο (προσέθηκεν) καὶ ἔλαβεν, (c) προσθεῖς (προσθέμενος) ἔλαβεν. (c), the only one of the three for which approximate classical parallels could be quoted, is limited to the following passages: Job xxvii. 1 ἔτι δὲ προσθεῖς…ἐπεν (so xxix. 1, xxxvi. 1), Est. viii. 3 καὶ προσθείσα ἐλάλησεν, Gen. xxv. 1 προσθέμενος δὲ Ἀβραὰμ ἔλαβεν γυναῖκα “took another wife” (the passage quoted in LS, Soph. Trach. 1224 ταύτην

¹ Also in Gen. xlii. 13, xlii. 38.
² The Hexateuch sometimes omits the introductory verb: Gen. iv. 14, xlvi. 33, Ex. i. 10, iv. 8, xxxiii. 8 f., Dt. xviii. 19, Jos. vii. 15.
προσθού γυναίκα, "take to wife," is not really parallel), xxxviii. 5 καὶ προσθείσα ἐτι ἐτεκεν νιῶν. (a) and (b) are directly imitated from the Hebrew, (a) being far the commoner (109 exx. as against 9 of (b)).

The verb may be either active or middle, the instances of the two voices are nearly equal (60 : 58): προσβήσω and προσβαθμοῦ (προστήσομαι) alternate, but the mid. aor. προσβείμην preponderates (προσβείκα mainly in the later historical books, Gen. xviii. 29, Jd. viii. 28 B, xi. 14 B etc., 3 K. xvi. 33, 2 Ch. xxviii. 22, Dan. 0 x. 18). 1 K. only uses the mid. (προσβεθει with simple inf. 12 times): the Min. Proph. only the act. (προσβήσω or προσβι with inf. of του 9 times).

There are also a few examples of an absolute use of the verb: Job Θ xx. 9 δθαλμός παρέβλεψεν καὶ οὐ προσβήσει, (? Θ) xxvii. 19, Θ xxxiv. 32, Sir. xix. 13, xxi. 1. In the N.T. Luke again imitates the LXX, having three examples of (a), xx. 1 f. προσβέθετο πέμψαι, Acts xii. 3 προσβέθετο συλλαβεῖν and one of (c), xix. 11 προσβείς εἶπεν παραβολήν. The use of (a) is the only Hebraism which has been detected in Josephus.

An analogous use of ἐπιστρέφειν (= ἐστὶ) followed by (a) inf. or (b) καὶ + finite verb is restricted to Theodotion, Aquila and portions of the LXX having affinities with the style of those translators: in some passages possibly the verb keeps its literal meaning: (a) Dt. xxx. 9 ἐπιστρέψει πολισ...ἐθανατησάτω, 2 Es. ix. 14 ἐπιστρέψαμεν διασκεδάσας ἐντολάς σου, xix. 28, Eccl. i. 7, v. 1 4 ἐπιστρέψον τοῦ πορεύθηναι, (b) 2 Ch. xxxiii. 3 ἐπιστρέψειν καὶ φροντίζεσθαι, cf. Mal. i. 4, Dan. Θ ix. 25 ἐπιστρέψει καὶ ὁδοιοθετήσεται "shall be built again." Cf. a similar use of ἐπανέρχεσθαι c. inf. in Job (? Θ) vii. 7.

Elsewhere ἐστὶ in this sense is rendered by πάλιν alone (Gen. xxvi. 18, xxx. 31 etc.) or with a verb, πάλιν πορεύεσθαι, βαδίζειν etc.

A few other verbs are similarly used with an articular inf. in place of an adverb: πληθύνειν 2 K. xiv. 11, 4 K. xxi. 6

1 W. Schmidt De Flav. Jos. elocutione 516.
(the punctuation in Swete’s text needs alteration), 2 Ch. xxxiii. 6, xxxvi. 14, 2 Es. x. 13, Ψ lxiv. 10, lxvii. 38, Am. iv. 4 (once with a participle, on the model of λανθάνειν, 1 K. i. 12 ἐπλήθυνε προσευχομένη: contrast the rendering ἐπὶ πολὺ Ἰσ. iv. 7): μεγαλύνειν Ψ cxxv. 2, Ἰ. ii. 21: ἐπαινεστῶθη τοῦ βοηθήσαναι 2 Ch. xxvi. 15 B “was marvellously helped”: διεκλέπτετο...τοῦ εἰσελθείν 2 K. xix. 3 “came in stealthily” (contrast κρυβῇ ἀπέδρασ Gen. xxxi. 26): ἐσκληρύνας τοῦ αἰτήσασθαι 4 K. ii. 10 “hast made thy request a hard one,” cf. Ex. xiii. 15 ἐσκληρύνειν Φ. ἔξαποστείλας ἡμᾶς (but perhaps the meaning is rather “hardened himself [cf. vii. 22 B] against sending” than “hardly sent us”): cf. ταχύνειν τοῦ (ποιήσαι) Gen. xviii. 7 etc.

The classical language had used verbs like λανθάνειν and φθάνειν with a participle in a similar way: in the later language the participle with (προ)φθάνειν was replaced by an inf.: the constructions given above may be regarded as a sort of extension of this use.

Other examples where the imitation of the Hebrew affects the structure of the sentence are the use of a question to express a wish, e.g. 2 K. xviii. 33 τίς δῷ τὸν βανατὸν μου ἄντι σοῦ; (R.V. “Would God I had died for thee”), and—more striking—the rendering of יִ in adjurations =“(I say) that” by ὅτι, e.g. 1 K. xx. 3 Ἰη Κύριος καὶ Ἰη ἡ ψυχὴ σου, ὅτι καθὼς εἰπεν ἐμπέπλησται (contrast the rendering of יִ by εἰ μήν, a form of adjuration attested by the papyri, in Gen. xxii. 17, xlii. 16, and its omission ib. xxii. 16). Similarly δό, which in adjurations represents an emphatic negative, the imprecatory words being left to the imagination, is literally rendered, e.g. 1 K. xix. 6 Ζή Κύριος, εἰ ἀποθανεῖται.

Among cases where the usage of the Hebrew and the Greek vernacular coincide are the use of δῷ δῷ and the like in distributive sense, the use of εἰς as an indefinite article, and the
coordination of sentences with καί. In other cases, as in the frequency of ἐξώθι, the influence of the Hebrew merely brought into prominence a word which held a subordinate position in the classical language.

One instance of a flagrant violation of Greek syntax stands by itself, namely the use of ἐγὼ εἰμι followed by a finite verb, e.g. Ἰδ. v. 3 B ἐσομαι ἐγὼ εἰμι τῷ κυρίῳ, vi. 18 ἐγὼ εἰμι καθίσομαι. This use, however, is limited to a very small portion of the LXX, namely Ἰδ. (B text five times, A text once) and Ruth (once), the βδ portions of the Kingdom Books (11 times), and Ἰοβ Θ xxxiii. 31 (and perhaps Ἠζ. xxxvi. 36 A). It also occurs in Aquila. The explanation of this strange use has been given elsewhere. It is due to a desire to discriminate in the Greek between the two forms taken by the Hebrew pronoun of the first person, יִֽהְוָ֣ה and יִֽהְוָ֣ה. The observation of the fact that יִֽהְוָ֣ה is the form usually employed to express "I am" led to the adoption of the rule, at a time when a demand for pedantically literal translation arose, that it must always be rendered by ἐγὼ εἰμι, while ἐγὼ alone represented יִֽהְוָ֣ה. The rule reminds one of Aquila's use of στών to express הָיְּנָּֽה the prefix to the accusative: the solecism is quite unlike the Hebraisms found elsewhere in the LXX, and the portions in which it occurs (if they are not entirely the work of Theodotion) may be regarded as among the latest additions to the Greek Bible.

§ 5. The Papyri and the Uncial MSS of the LXX.

It is proposed in this section to consider how far the uncial MSS of the LXX, B in particular, can be trusted, in the light of the new evidence afforded by the papyri, in some matters of orthography and accidence. Have the MSS faithfully preserved the spelling and the forms of the autographs or at

1 J. T. S. viii. 272 f.
least of an age earlier than that in which they were written, or have the scribes in these matters conformed to the practice of their own age? The question has already been raised in the case of the N.T. MSS by Dr J. H. Moulton, who points out that "there are some suggestive signs that the great uncials, in this respect as in others, are not far away from the autographs" (Prol. 42). But this conclusion, if established in the case of the N.T., does not ipso facto apply to the LXX, where the autographs are much earlier, at least three centuries earlier in the case of the Pentateuch, than the autographs of the N.T. books.

The present writer, for the purpose of this work, has analysed and tabulated the evidence of numerous collections of papyri which have been edited by their discoverers or custodians in England or on the continent. The ground has already been traversed by others, notably by Deissmann and J. H. Moulton: but the principal object which those writers had in view was the illustration of the N.T., and an independent investigation for LXX purposes may not be useless, even if it merely serves to corroborate the conclusions of earlier explorers in this field. Moreover, fresh materials have accumulated even since the appearance of Moulton's Prolegomena: the Hibeh Papyri have largely increased the number of documents of the age when the Greek Pentateuch came into being.

These papyri provide us with a collection of dated documents of a miscellaneous character, written by persons of all ranks in the social scale, educated and uneducated, covering a period of more than a millennium. Documents of the

---

1 All collections published before 1907 known to the present writer have been investigated, except that the later volumes of the huge Berlin collection have not been completely examined for the period I/ to IV A.D. The hundreds of documents for that period which have been consulted are, however, sufficient to establish certain definite results. The recent (1907) volumes of Tebtunis Papyri (Part II) and British Museum Papyri (Part III) have not been used.

2 HP 84 (a) is dated 301—300 B.C. The last will and testament of
Byzantine period are not very numerous, but for LXX purposes these may be neglected. Down to the fourth century of our era, the date of Codex Vaticanus, we have a nearly continuous string of documents exhibiting Greek as it was written and spelt by all classes of the community in Egypt during seven centuries. There is only one rather unfortunate gap. Papyri of i/B.c. and of the early part of i/A.D. are sadly scanty. The early part of ii/B.c. is also not very largely represented. On the other hand, iii/B.c. is now richly illustrated (by the Hibeh and Petrie Papyri, the Revenue Laws of Ptolemy Philadelphus etc.), as is also the period 133—100 B.C. (chiefly by the Tebtunis Papyri), and from about 50 A.D. onwards there is practically no missing link in the catena of evidence.

With this large mass of dated evidence covering such an extensive epoch in our hands, it ought to be possible to trace some clear indications of change and development, no less in matters of orthography and grammatical forms, than in formulae and modes of address\(^1\), and to gain thereby some criterion whereby to test the trustworthiness in these respects of our oldest uncial MSS of the LXX. A few of the clearest instances of such development will here be considered together with their bearing on the LXX uncials. We begin with an instance which has not been noted by Moulton and which affords a more certain criterion than the one which he places in the forefront of his discussion (Prol. 42 f.). To Moulton’s instance—the use of \(\delta \sigma \alpha \nu\) and \(\delta \sigma \varepsilon \alpha \nu\)—we will revert later.

Abraham, bishop of Hermouthis (BM i. 77), is a specimen of writing in viii/A.D.

\(^1\) E.g. the closing formula in correspondence, which, in the Ptolemaic age, according to the status of the person addressed, is \(\epsilon \rho \rho \omega \sigma \sigma\) (to an inferior or an equal) or \(\epsilon \upsilon \tau \chi \epsilon\) (to a superior). From i/A.D. \(\delta \iota \epsilon \upsilon \tau \chi \epsilon\) usually replaces \(\epsilon \upsilon \tau \chi \epsilon\). In iii/A.D. we have the more elaborate \(\epsilon \rho \rho \omega \sigma \theta \alpha\iota\) (\(\epsilon \rho \rho \omega \sigma \theta \alpha\iota\ \sigma\iota\) \(\epsilon \iota \chi \omicron\omega\alpha\iota\), still further extended in iv/A.D. by the addition of \(\pi\alpha\lambda\lambda\iota\sigma\iota\ \chi\rho\omicron\nu\omega\nu\).
(1) Οὐδὲίς (μηθὲίς) and οὐδείς (μηθὲίς)¹.

The form οὐδὲίς (μηθὲίς) is one which we are in a position to trace from its cradle to its grave. First found in an inscription of 378 B.C., it is practically the only form in use throughout the Greek-speaking world during iii/B.C. and the first half of ii/B.C. In 132 B.C. the δ forms begin again to reassert themselves, and the period from that date to about 100 B.C. appears to have been one of transition, when the δ and θ forms are found side by side in the same documents. For i/B.C. we are in the dark, but in i/A.D. we find that οὐδείς has completely regained its ascendancy, and by the end of ii/A.D. οὐδὲίς, which still lingers on in i/–ii/A.D., mainly in a single phrase μηθὲν ἡσσον, is extinct, never apparently to reappear, at all events not within the period covered by the papyri.

Let us first take the evidence of the Attic inscriptions, as given by Schwyzer-Meisterhans (ed. 3, 259).

| From 450 to 378 B.C. | 0 | 12 |
| " 378 " 300 " | 23 | 34 |
| " 300 " 60 " | 28 | 0 |
| Under the Roman Empire | 5 | 18 |

The latest dates in the first column are two of ii/–iii/A.D. The entire absence of οὐδείς from the inscriptions for over 250 years (300–60 B.C.) is most remarkable.

The evidence of the papyri is in general agreement with this, but enables us to trace the use of the two forms rather more closely between 300 and 100 B.C.

(Where there are several instances of a form in the same document, the number of examples in that document have not been counted: in these cases the figure is followed by #: where there are several documents which repeatedly use the same form, ++ has been added.)

¹ Cf. Mayser 180 ff.
During the period of transition (132—100 B.C.), in which both forms are largely represented, we have the following examples of their occurrence in one and the same document: Act. i. col. 1 (131—130 B.C.) μηδὲν but οὐδὲν, Heb. 72 (114—113 B.C.) μηδὲν μηδὲν, Heb. 27 (113 B.C.) μηδὲν passim but μηδένα, AP 31 (112 B.C.) μηδὲν beside μηδὲν οὐδὲν οὐδὲνος, BU 998 (101—100 B.C.) μηδὲν but, more than once, μηδένα. It appears that θ retained its hold more tenaciously in the neuter nom. and acc. than elsewhere.

The results which clearly emerge are that at the time when the Pentateuch and portions at least of the Prophets and the Kethubim were rendered into Greek οὐδὲς was practically universal. Οὐδὲς began to be rehabilitated somewhere about the time when the son of Sirach, who could refer to Greek versions of "the law...and the prophecies and the rest of the

1 PP ii. 20, col. 3 οὐδὲν 252 B.C., ib. 44 μηδὲς (undated, but apparently iii/b.c. like the rest of the collection).
2 BM i. 42 μηδὲν 172 B.C.
3 GH 36 οὐδὲν 95 B.C.
5 BU 1058.
6 BM ii. 256 (a) 11—15 A.D.: ib. 181, 64 A.D.: FP 91, 99 A.D. (the first and the third in the same phrase οὐδὲν ἐνκαλῶ).
7 Μηδέν ήσσον OP iii. 492, 130 A.D., ib. 495, i81—189 A.D. (the latest date for θ), ib. 504, ii/A.D.: also ib. 497 μηδείς "early ii/A.D.,” 504 and 530, ii/A.D.: BU 638, 143 A.D.
8 Sir. prol.
books," settled in Egypt. On the other hand, at the date when Codex Vaticanus was written, \( \omicron \theta eis \) was as obsolete as to Englishmen of to-day is the spelling "peny," which only recently disappeared from our Prayer-book.

We turn then to the LXX to test the uncialss and obtain the following statistics.

<table>
<thead>
<tr>
<th></th>
<th>(1) (-\theta eis) in all MSS</th>
<th>(2) (-\theta eis) v. lll.</th>
<th>(3) (-\delta eis) in all MSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \omicron )-( \mu \eta )-</td>
<td>38 &amp; 68 &amp; 167</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>41 &amp; 80 &amp; 219</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is obvious that the later spelling largely preponderates, and it is fairly certain that it must in many cases have replaced an earlier \( \omicron \theta eis \). Yet, even so, there remain 41 cases where this archaism, as it was in the fourth century, has kept its place in all the oldest uncialss, that is in nearly \( 12\frac{1}{2} \) per cent. of all the passages where the words occur, while in 121 passages out of a total of 340 it has left its trace in some of the MSS. There is a strong probability that, where the readings vary (i.e. in all passages included in column 2), \( \omicron \theta eis \) is the older form, as the natural tendency of the scribes was to replace it by the spelling with which they were familiar.

It must further be remembered that some of the Greek books (e.g. Ecclesiastes, Daniel \( \Theta \)) were not written till after the time of Christ, and in such books \( \omicron \theta eis \) was no doubt written in the autographs. It is necessary, therefore, to examine the LXX evidence in greater detail. We obtain the following results.

1. \( \omicron \theta eis \) is to some extent represented, with or without a variant \( \omicron \delta eis \), in the majority of the books.

2. Three books alone, which use the pronoun more than
once, contain οὐδεὶς in all passages in all the uncials: these are Proverbs\(^1\) (17 examples), Ecclesiastes (6), 4 Maccabees (15). In each of the following books the pronoun is used once only, and the uncials read οὐδεὶς: Judges (xiv. 6), K. βγ (2 K. xii. 3), Ezekiel (xliv. 2), Baruch (iv. 12).

(3) Books where οὐθεὶς is found throughout in all MSS are 3 Kings (iii. 18, xviii. 40, 43) and 2 Chronicles (ix. 20, xxxv. 3).

(4) Books where οὐθεὶς has preponderant attestation are Genesis, Leviticus, Joshua, 1 Kings, Jeremiah (both parts).

(5) Οὐδεὶς preponderates in most of the other books, including Exodus, Numbers, Deuteronomy, Isaiah, and Minor Prophets; in all of these, however, οὐθεὶς finds some attestation.

From the last sentence it seems fairly clear that the uncials cannot be altogether relied on: the Greek Pentateuch certainly goes back into iii/B.C., and the Greek Prophetical Books are probably not later than ii/B.C., and the autographs must almost certainly have contained οὐθεὶς: the three examples in the papyri of οὐδεὶς before 132 B.C. prevent us from speaking more positively.

The books mentioned under (2) above deserve notice as regards dates. The Greek Ecclesiastes is probably Aquila's work, a second century production, and 4 Maccabees is generally regarded as written in i/A.D.\(^2\) The δ forms are, therefore, what we should expect to find in the autographs. In the third book, Proverbs, the δ forms attested throughout by ḆA doubtless go back to the original translator. This suggests a date not earlier than 132 B.C., probably not earlier than 100 B.C., as the date when Proverbs was translated.

The Greek Sirach, we know from the statement in the prologue, was written in the period of transition (132—100 B.C.), and we are therefore not surprised to find the uncials uniting in support first of the one form, then of the other: the autograph

---

\(^1\) But xxiv. 21 μηθετέρῳ BNX (μηδ. A).

\(^2\) The last part of Baruch also belongs to the close of i/A.D.
probably contained both forms. The same fluctuation holds good in Wisdom (οὐδείς i. 8 BnA; οὐδείς ii. 4 BnA; οὐδείς ii. 5 BnA; οὐθέν iii. 17 BnA etc.); and we are tempted to refer that book to the same epoch.

In the N.T. it is only what we should expect when we find that οὐθέν, which was expiring in i/A.D., is limited in WH text to seven instances (5 in Luke's writings, 1 each in 1 and 2 Corinthians).

(2) Τεσσαράκοντα—Τεσσεράκοντα.

Dr J. H. Moulton\(^1\) has already called attention to the "dissonance between N.T. uncials and papyri" as regards these forms, and his statement applies with greater force to the LXX uncials. The substitution of ε for the first α in τεσσαράκοντα seems to have come into existence in some parts of the κοινή speech earlier than in others. Schweizer\(^2\) quotes instances of τεσσεράκοντα, τέσσερες, etc., as early as iv/—iii/b.c. in Pergamene inscriptions, and he regards these forms, which are attested in Herodotus, when found in Asiatic territory, as survivals from the old Ionic dialect. On the other hand, in Egypt the form τεσσεράκοντα hardly appears before i/A.D. and does not become common till ii/A.D., from which date it is used concurrently with the classical form. Τεσσαράκοντα is universal in the Ptolemaic papyri. The earliest attested example of the ε form in Egypt, if it can be trusted, is on an inscription of circa 50 b.c., Archiv I. 209, δεκατέσσερα. Next comes τεσσεράκοστος BM ii. 262, 11 A.D., and τεσσεράκοντα once or twice in i/A.D.: on the other hand I have counted 15 examples of τεσσαράκοντα in papyri of i/A.D. From the beginning of ii/A.D. ε becomes more common. The ε in the second syllable of parts of τέσσερες is much rarer. BU 133, 144—145 A.D., δεκατέσσερα is the earliest which I have noted, followed by GP 15 ("Byzantine") τεσσέρων.

---

\(^1\) *Prol.* 46. Cf. *CR* xv. 33, xviii. 107 and Mayser 57, 224.

Yet, though it is clear that the autographs in at least the majority of the LXX books must have contained τεσσαράκοντα, the form which is practically universal⁴ in the uncials is τεσσεράκοντα. Here, then, we have an instance where the spelling of the uncials has been accommodated to that of a later date than the time of writing: the MS spelling may have come down from ancestors earlier than iv/A.D., but it is not likely to be older than i/A.D.

(3) Ταμείων and similar forms.

Moulton (Prol. 45) speaks of the coalescence of two successive i sounds as “a universal law of Hellenistic phonology” and states that “ταμείων, πείω and φείω are overwhelmingly attested by the papyri.” Perhaps it was owing to their chief interest lying in N.T. study, that neither he nor Deissmann (BS 182 f.) has noticed the contrast in this respect between papyri dated B.C. and those dated A.D. Mayser’s list (92) shows that the longer forms ταμείων, φείεια, Ἀμμονιείων etc. were those commonly written in the Ptolemaic age.

For ταμείων—ταμείων (or Ταμ. as a street name in Arsinoe) the papyri give the following statistics:

<table>
<thead>
<tr>
<th></th>
<th>ταμείων</th>
<th>ταμείων (ιον)</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii/B.C.</td>
<td>11²</td>
<td>0</td>
</tr>
<tr>
<td>ii/B.C.</td>
<td>1³</td>
<td>0</td>
</tr>
<tr>
<td>i/B.C.</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>i/A.D.</td>
<td>0</td>
<td>4⁴</td>
</tr>
<tr>
<td>ii/A.D.</td>
<td>1⁵</td>
<td>6 (or 8⁶)</td>
</tr>
</tbody>
</table>

¹ The exceptions are Cod. E in Gen. v. 13, vii. 12 bis, xviii. 28 (σαράκοντα sic) bis: 2 Es. xv. 15 A, xvii. 67 N, Ψ xciv. 10 RT, Cod. V four times in 2—3 Macc., once (3 M. vi. 38) being joined by Α. [Cod. 87 has the α form in Dan. O iii. 47 and one of the correctors of B (usually Bb) generally alters the ε to α.] Against these examples must be set some 140 instances where τεσσεράκοντα is read by all the uncials.
² Add to Mayser’s examples HP 31 c. 270 B.C. (six examples), PP i. 32 (i) 5 iii/b.c.
³ AP 53, 114 B.C.
⁴ The earliest is CPR i, 83—84 A.D.
⁵ BU 106, 199 A.D.
⁶ Including OP iii. 533, ii/—iii/a.d., OP iv. 705, 200—202 A.D.
In iii/ and iv/A.D. only the shorter form is attested.

For ἵγιεα Mayser quotes five exx. from records dated ii/ and i/b.c., 99 b.c. being the latest date cited. Ἰγιέα appears to begin in the papyri early in ii/A.D., e.g. OP iii. 496, 127 A.D., ib. 497 “early 2nd cent.” Πίειν also makes its appearance in the same century¹. The same distinction between the early and later papyri holds good of the analogous forms from proper names, Σαραπεῖον etc. (see Mayser, 92, 57). The longer forms are usual down to the early part of i/A.D.: Σαραπι(ε)ῖον OP iv. 736, i/A.D., OP ii. 267, 36 A.D. Σαραπεῖον makes its appearance in OP i. 110, ii/A.D. Mayser, however, has two examples from the end of ii/b.c. of Σουχ(ε)ῖον and cites one of Ἀσταρτέειον from Mai (whose accuracy he questions) as early as 158 b.c.

Turning, now, to the three principal uncial MSS, we find the following statistics for the three words referred to above:

<table>
<thead>
<tr>
<th></th>
<th>ταμεῖον</th>
<th>ταμεῖον</th>
<th>ταμῖον</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>1²</td>
<td>19</td>
<td>18</td>
<td>38</td>
</tr>
<tr>
<td>N</td>
<td>—</td>
<td>4</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>A</td>
<td>28</td>
<td>6</td>
<td>3</td>
<td>37</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ἵγιεα</th>
<th>ἵγιεα</th>
<th>ἵγια</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>2³</td>
<td>1</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td>N</td>
<td>—</td>
<td>3</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>A</td>
<td>6</td>
<td>—</td>
<td>8</td>
<td>14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>πιεῖν (κατα-)</th>
<th>πεῖν</th>
<th>πῖν</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>33</td>
<td>12</td>
<td>—</td>
<td>45</td>
</tr>
<tr>
<td>N</td>
<td>14</td>
<td>3</td>
<td>6</td>
<td>23</td>
</tr>
<tr>
<td>A</td>
<td>50</td>
<td>—</td>
<td>—</td>
<td>50</td>
</tr>
</tbody>
</table>

Only in the third word (as to the spelling of which papyrus evidence fails us) is there preponderant evidence in all the MSS

¹ Exx. from ii/A.D. are quoted in CR xv. 37, 434, xviii. 111, with two exx. of πιεῖν from i/A.D. An early ex. of abbreviation (διασέιν = -σειν) i/b.c. is cited in Moulton's ProL. 45.
² Ez. xxviii. 16.
³ Ez. xlvii. 12, Est. ix. 30.
for the longer form. In the other two words B and δ present forms which, in the light of the papyri, can hardly be regarded as original: in the first case A preserves the form which was probably in the autographs, but the general character of the A text leaves it doubtful whether this spelling has been handed down unaltered from those autographs or whether it is merely a literary correction (i.e. that the sequence was ταμεῖον—

ταμεῖον—ταμεῖον). At all events in the Bδ text we again have grave reason to doubt the antiquity of the MS orthography.

(4) If, however, we have seen reason in the last two examples to question the trustworthiness of the orthography of Codex B, there are, on the other hand, cases where the forms in use in the uncials carry us back to a period far earlier than the dates at which they were written and tell us something of a parent MS from which all the uncials, or a certain group of them, have descended. The phenomena to which attention will here be drawn point to a conclusion of considerable interest: they seem to indicate, beyond a doubt, the existence at a very early time, if not actually as early as the autographs themselves, of a practice of dividing each book, for clerical purposes, into two nearly equal portions. Probably each book was written on two rolls.

The clue to this discovery, in the case of two (or perhaps three) books of the Pentateuch, is afforded by the form which the particle takes in the indefinite relative ὅς ἄν (ὅς ἦν) and kindred phrases, e.g. ἱνίκα ἄν (ἡνίκα ἦν). If the reader will be at the pains to go through the examples of ὅς ἄν (ὅς ἦν) etc. in the Books of Exodus and Leviticus in the Cambridge Manual Edition, he will obtain the following results. (The forms ὁποῖς ἄν, ὅς ἄν, ἢς ἄν, which in these books are invariably so written, are excluded from the investigation.)

1 The subject has been dealt with more fully in an article by the writer in J. T. S. ix. 88 ff.
The noticeable point is that whereas, in the first half of either book, both forms are attested, ὅς ἐὰν receiving rather the larger support, in the second part ὅς ἐὰν entirely disappears in Exodus (excepting one passage in AF), while in Leviticus it is very sparsely represented. The examples, it should be said, are spread over the whole of the two books. The break in Exodus comes between xxiii. 16 (ὅν ἐὰν σπέιρῃς BAF) and xxiii. 22 (ὁσα ἄν ἐντελωμαι BF (ὁσα ἐντελωμαι Α)...ὁσα ἄν ἐπιω BAF), and there can be little doubt that xxiii. 20 marks the beginning of Part II. In Leviticus the break comes towards the end of chap. xv., probably at the actual close of it, though, as BAF have ὅς ἄν in xv. 33, it might be placed at xv. 30.

The evidence indicates that all three MSS are descendants of a MS in which Exodus and Leviticus were both divided

---

1 xxxiv. 24 ἡρικα ἐὰν ΑΕ (ἡρικα ἄν Β).
2 Three examples occur in the last seven verses of the book (xxvii. 28 BAF, 29 BAF, 32 BAF). Excluding these the numbers are reduced to 4, 5, 6. Only in these closing verses do BAF unite in reading ὅς ἐὰν.
into two nearly equal parts, which were transcribed by different scribes: the scribe of the second half of both books wrote \( \delta \varepsilon \alpha \nu \), the scribe of the first half probably wrote both \( \delta \varepsilon \alpha \nu \) and \( \delta \varepsilon \epsilon \alpha \nu \).

In Numbers something of the same kind may be traced in AF, which, after the Balaam episode, contain no examples of \( \delta \varepsilon \epsilon \alpha \nu \): B* however has this form in both parts (though in Part II. it is twice corrected by B\textsuperscript{ab} to \( \delta \varepsilon \alpha \nu \), xxx. 9, xxxiii. 54). If the book be divided at the end of chap. xxiv., we obtain the following results:

<table>
<thead>
<tr>
<th></th>
<th>Part I. (i. 1—xxiv. 25)</th>
<th>Part II. (xxv. 1—end)</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \delta \varepsilon \alpha \nu ) etc.</td>
<td>( \delta \varepsilon \epsilon \alpha \nu ) etc.</td>
<td>( \delta \varepsilon \alpha \nu ) etc.</td>
</tr>
<tr>
<td>B</td>
<td>17</td>
<td>16</td>
</tr>
<tr>
<td>A</td>
<td>25</td>
<td>12</td>
</tr>
<tr>
<td>F</td>
<td>28</td>
<td>13</td>
</tr>
</tbody>
</table>

This change in orthography in these books of the Pentateuch does not appear to correspond to a change of translators. The evidence of the papyri makes it possible to suppose that the two spellings go right back to the autographs, although they show clearly that the forms \( \delta \varepsilon \epsilon \alpha \nu \) etc., did not become common till the end of ii./b.c. My statistics for the use in the papyri of the two forms (the materials have grown since Moulton’s Prolegomena\textsuperscript{1} appeared) are as follows:

<table>
<thead>
<tr>
<th></th>
<th>( \delta \varepsilon \alpha \nu ) etc.</th>
<th>( \delta \varepsilon \epsilon \alpha \nu ) etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii/b.c.</td>
<td>43+</td>
<td>(?) 4\textsuperscript{2}</td>
</tr>
<tr>
<td>ii/b.c.</td>
<td>32+</td>
<td>6\textsuperscript{3}</td>
</tr>
<tr>
<td>i/b.c.</td>
<td>3</td>
<td>6+</td>
</tr>
<tr>
<td>i/A.D.</td>
<td>5+</td>
<td>39</td>
</tr>
<tr>
<td>ii/A.D.</td>
<td>13</td>
<td>79+</td>
</tr>
<tr>
<td>iii/A.D.</td>
<td>5</td>
<td>13+</td>
</tr>
<tr>
<td>iv/A.D.</td>
<td>7</td>
<td>12+</td>
</tr>
</tbody>
</table>

\textsuperscript{1} Prol. p. 42 f. Cf. CR xv. 32.
\textsuperscript{2} HP 96. 10 and 28 \( \delta \varepsilon \epsilon \alpha \nu \epsilon \tau \epsilon \lambda \theta \eta \iota \), 259–8 b.c. (N.B. \( \epsilon \alpha \nu \epsilon \tau \epsilon \lambda \theta \eta \iota \), hypothetical, occurs in the same context, line 9): ib. 51. 3 \( \delta \varepsilon [\tilde{e}] \alpha \nu \), 245–244 b.c.: PP ii. 39 (g) \? iii/b.c.
\textsuperscript{3} None earlier than 133 b.c., the earliest being BM ii. 220 col. 2, lines 6 and 8 (reading doubtful), followed by G 18. 27, 132 b.c.
Os ἀν was, thus, the usual form in iii/—ii/B.C. down to 133 B.C., when ὀς ἀν begins to come to the front, and from i/B.C. onwards the latter is always the predominant form: the figures in both columns decrease in iii/—iv/A.D., when the use of the indefinite relative in any form was going out of use.

Similar phenomena present themselves in quite another part of the LXX, namely in the Psalter. Here again we find a distinction as regards orthography between the first and the second half of the book. The tests which have been found in this book (three) are more numerous than in the Pentateuch: on the other hand the only MS affected in all three instances is B: T keeps the same orthography throughout, while the evidence for ΝΑ is not quite conclusive as to their derivation from a parent MS which contained the two methods of spelling. The break appears to come at the end of Ψ 77, but there are at least two Psalms in Part I. (20 and 76) where the spelling is that ordinarily found in Part II. The three tests are (1) the insertion or omission of the temporal augment in εὐφραίνειν, (2) nouns in -είνα or -η, (3) the interchange of άν and έ.

(1) The evidence is as follows:

<table>
<thead>
<tr>
<th>Part I.</th>
<th>Ψ xv. 9</th>
<th>ηεψφρ.</th>
<th>BAU</th>
<th>εψφρ.</th>
<th>Ν</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>xxix. 2</td>
<td></td>
<td>B*ATU</td>
<td></td>
<td>Ν</td>
</tr>
<tr>
<td></td>
<td>xxxiv. 15</td>
<td></td>
<td>BA</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xli. 9</td>
<td></td>
<td>BNAT</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lxxii. 21</td>
<td></td>
<td>BN*</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[lxxvi. 4</td>
<td></td>
<td>T</td>
<td></td>
<td>BN]</td>
</tr>
<tr>
<td></td>
<td>lxxxviii. 43</td>
<td></td>
<td>T</td>
<td></td>
<td>BNA</td>
</tr>
<tr>
<td></td>
<td>lxxxix. 14</td>
<td></td>
<td>T</td>
<td></td>
<td>BNA*</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td></td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xci. 5</td>
<td></td>
<td>T</td>
<td></td>
<td>BNA</td>
</tr>
<tr>
<td></td>
<td>xciii. 19</td>
<td></td>
<td>A</td>
<td></td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>xcvii. 8</td>
<td></td>
<td>AT</td>
<td></td>
<td>BN</td>
</tr>
<tr>
<td></td>
<td>civ. 38</td>
<td></td>
<td>BNAT</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>cvi. 30</td>
<td></td>
<td>AT</td>
<td></td>
<td>Ν</td>
</tr>
<tr>
<td></td>
<td>cxxi. 1</td>
<td></td>
<td>ΝAT</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 In Exodus a further distinction between Part I. and Part II. is seen in the use of εὐαντίον in the former, εὐαντί in the latter.
§ 5]  The Papyri and the Uncials  69

(2) δυναστία xix. 7 B*, lxiv. 7 B*T, lxv. 7 B*S, lxx. 16 B*, 18 B*N, lxxiii. 13 N*, lxxvii. 4 B*T, 26 B*N as against δυναστεία [xx. 14 B*N/AU] lxxix. 3 B, lxxxviii. 14 BA, lxxxix. 10 B*N/A, cii. 22 B, and so B, sometimes joined by A, in cv. 2, 8, cxiv. 6 (with T), 11, 12, cxlvi. 10, cl. 2. There is a similar change in the case of εὐπρεπί(ε)ια, μεγαλοπρεπί(ε)ια: chap. xx. in its spelling of the last word again goes with Part II.

(3) Examples of α for ε in the 2nd pers. plur. of verbs, in παιδίον (= πεδίον) and twice in μαί = με (xlii. 2 B*A, lvii. 2 B*N) occur in B in xxiii. 7, 9, xxix. 5, xxx. 25, xxxi. 11 bis, xxxii. 1, 2, xxxiii. 9, xlii. 2, xlvii. 13, 14 bis, xlviii. 2, lvii. 3, lviii. 2, lxi. 4, 11, lxiv. 12, lxvii. 5, lxxv. 12, lxxvii. 12 (from xxix. 5 to xlvi. 2 B is joined by A)—examples of the reverse change in ix. 22 (with A), 23, 24, xiii. 3, xiv. 4 (with A), xlv. 8, liv. 22, lxxi. 7 (with T), lxxiv. 6 (with T). After chap. lxxvii. there appear to be no examples of this interchange in Cod. B.

Now, there is nothing to shew that the Greek Psalter is the work of more than a single translator: on the contrary the whole book is marked by a somewhat peculiar vocabulary. Here we have an instance of a division of clerical labour merely. But it is just possible that the two spellings go back to the autographs. The interchange of ε and α begins in the papyri in ii/b.c.¹, when it is distinctly vulgar: it does not become common till ii/a.d. At all events the division of the Greek Psalter into two parts goes back at least to a MS of i/ii/a.d.

The close resemblance existing between the cases which prove the existence of a practice of dividing the O.T. books into two parts, whether for purposes of translation (Jerem. Ezek.) or of transcription, is very remarkable. In at least five cases, representing all three divisions of the Hebrew Scriptures, this practice has been traced. In each case the division is made roughly at the half-way point without strict regard to subject-matter: in each case Part I. is slightly longer than Part II. and—what is specially noticeable—the excess of Part I. over Part II. in the Hebrew of the MT is practically a fixed quantity,

¹ The only example B.c. of α for ε which I have noted is FP 12. c. 103 B.c. τραπατίτιον (noted by the editors as “an early example”): the B.c. examples noted of ε for α are ἄντερε Par. 50, 160 B.c., ὑπάτε ib. 1. 386, ii/b.c. Mayser 107 adds a few more.
namely about one fifteenth of the whole book: that is to say, if each of these books were divided into fifteen equal sections, Parts I. and II. would be found to comprise about eight and seven sections respectively. The following statistics, in which the pages are those of an ordinary printed Hebrew Bible, and the books are arranged in order of length, will show what is meant.

<table>
<thead>
<tr>
<th>Book</th>
<th>Part I.</th>
<th>Part II.</th>
<th>Total</th>
<th>Excess of Part I. over Part II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalms</td>
<td>$50\frac{1}{2}$</td>
<td>$43\frac{3}{8}$</td>
<td>$93\frac{5}{8}$</td>
<td>$7\frac{1}{8}$</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>$49\frac{1}{4}$</td>
<td>$43\frac{1}{2}$</td>
<td>$92\frac{1}{2}$</td>
<td>$5\frac{1}{2}$</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>$44\frac{3}{4}$</td>
<td>$39\frac{1}{4}$</td>
<td>$83\frac{1}{8}$</td>
<td>$5\frac{1}{8}$</td>
</tr>
<tr>
<td>Exodus</td>
<td>$38\frac{3}{8}$</td>
<td>$33\frac{3}{4}$</td>
<td>$72\frac{3}{4}$</td>
<td>$4\frac{3}{8}$</td>
</tr>
<tr>
<td>Leviticus</td>
<td>$27\frac{1}{2}$</td>
<td>$23\frac{3}{8}$</td>
<td>$50\frac{1}{8}$</td>
<td>$3\frac{2}{8}$</td>
</tr>
</tbody>
</table>

A final instance may be quoted where B appears to preserve a spelling older than itself. In 3 Kings B twice only writes οὐκ ἵδου (viii. 53, xvi. 28c) as against ten examples of οὐχ ἵδου. The two passages, however, where the aspirate is not inserted are absent from the M.T. and are perhaps later glosses. B has preserved the differing spellings of the glossator and of the earlier text.

The preceding investigation will serve to show the use to which the papyri evidence, when duly tabulated, can be put, and how necessary it is, at each step in a work such as this, to take account of it. If we sometimes find that all MSS, including B, have been influenced by the later spelling, there are other instances which carry us back to a date not far removed from the autographs, if not to the autographs themselves.

1 Excluding the last chapter which is a later addition in the Greek: cf. p. 11.
ORTHOGRAPHY AND PHONETICS.


1. Any attempt to determine the spelling adopted in the autographs of the LXX, as in those of the N.T., is beset with great difficulty, and, in the present state of our knowledge, finality is impossible, notwithstanding the assistance now afforded by the papyri. At the time when our oldest uncial were written (iv/vi A.D.) and for centuries earlier there was no fixed orthography in existence. Changes had taken place in pronunciation which gradually made themselves felt in writing. In particular the diphthongs had ceased to be pronounced as such, and scribes now wrote indifferently αι or ει, ει or η, οι or υ, having nothing to guide them in their choice but any acquaintance which they happened to possess with classical models. If we attempt to go behind the spellings which we find in the uncial, we are met by two unsolved problems. (1) No certain criteria have yet been reached for distinguishing dialectical and local differences, if such existed, within the Κοινή. (2) The birthplaces of our uncial are still a matter of dispute.

These gaps in our knowledge are rather less serious to a student of the LXX than to the N.T. investigator, because in the Greek Old Testament we have no reason to doubt that we are concerned with writings which emanate with few, if any, exceptions from a single country, namely Egypt: and for that
country the papyri supply us with evidence covering the whole period from the time of writing to the dates of the uncialss.

Moreover, the palaeography of Codices \( \text{X} \) and A (which, as Mr W. E. Crum points out, is closely akin to that of many of the older Coptic hands), as well as the appearance in these two MSS of certain orthographical phenomena—particularly as regards the interchange of consonants (§ 7.2)—which have been traced to peculiarities of Egyptian pronunciation, make the Egyptian \textit{provenance} of these two MSS extremely probable. On the other hand, the birthplace of B is more doubtful. Egypt, Rome, South Italy and Caesarea are rival claimants to the honour of producing it: the last-named place is that which has recently found most favour. Yet, if Tischendorf’s identification of one of the hands of \( \text{X} \) with that of the scribe of B may be trusted, the two MSS must apparently have emanated from the same country.

The probability of the Egyptian extraction of A and \( \text{X} \) should, one would suppose, lend their evidence a peculiar interest. Yet the generalisation suggested by the available data is that B is on the whole nearer to the originals in orthography as well as in text. Cod. A contains much that we can recognize as characteristic of, if not peculiar to, Egypt, sometimes even modes of writing which are characteristic of the earlier Ptolemaic age (e.g. \( \epsilon \nu \mu \varepsilon \sigma \nu \), \( \gamma \varepsilon \gamma \alpha \sigma \tau \rho \)). More often, however, it is the case that the spellings found in A and in \( \text{X} \) are shown by the papyri to have come into fashion in Egypt only in the Imperial age and may therefore be confidently attributed to later copyists. In orthography and grammar, no less than in text, A is generally found to occupy a secondary position in comparison with B. \( \text{X} \) is marked by a multitude of vulgarisms which have obviously not descended from the autographs and deprive this MS of any weight in orthographical matters which its apparently Egyptian origin might seem to lend to it.
In addition to the changes in spelling due to altered pronunciation there are others which have a psychological basis (influence of analogy, etc.). The latter are the more important, but even the ‘itacisms’ so-called have their interest and may throw light on the history and character of the MSS, when tried by the standard of documents, of which the date and country are known.

2. **Interchange of vowels.**

A > E. The weakening of a to e frequently takes place where the vowel is followed by one of the liquids (ρ, λ), especially ρ. In the first two instances to be mentioned the change takes place only under certain conditions.

We have already examined the forms τέσσερα, τεσσεράκοντα, etc. in the light of the papyri and seen reason to doubt their existence in the LXX autographs (§ 5, p. 62 f.): a few words must however be added here as to the origin of these widely-attested forms. Long before the Hellenistic age Ionic Greek had adopted the forms with e in the second syllable, τέσσερες, τέσσερας, τέσσερα, τεσσέρων, τέσσερις, also τεσσεράκοντα. The LXX MSS on the other hand keep the a in τέσσαρες, τεσσάρων, τέσσαρις, while commonly writing τέσσερα, τεσσεράκοντα. This is not a case of Hellenistic Greek directly taking over Ionic forms: some other principle must be found to account for the discrimination. The masc. acc. in the LXX is either τέσσαρας or τέσσαρες (= nom.): the latter is the constant form of the acc. in the B text of the Octateuch and occurs sporadically elsewhere in B as well as in A and (twice) in Β. — The origin of τέσσαρες = acc. is doubtless mainly due to assimili-

---

1 Perhaps due to Coptic (Egyptian) influence: Thumb *Hell.* 138, 177, Dieterich *Untersuch.* 11.
2 Τέσσαρα in the B text only in Jer. Ez. and Minor Prophets (Jer. xv. 3, Ez. i. 6 BA, 8 BA, Zech. i. 18, vi. 1). The same group writes masc. acc. τέσσαρας.
3 See Moulton *Prol.* ed. 2 p. 243 f. for the predominance of this form in business documents.
lation of acc. to nom. plur., of which there are other instances (§ 10, 15): but the frequency of this assimilation in the numeral appears to be due to the weakening influence of the liquid. The nom. conversely appears twice in the B text of 2 Esdras (ii. 15, 64) as τέσσερας. The rule appears to be that ἀ cannot retain its place both before and after ρ: one of the vowels must be weakened to ε: in τέσσερα τεσσεράκοντα the first a was altered, in τέσσαρες=acc. assimilation to the nom. suggested alteration of the second.

The same influence is seen at work in the papyri in the transition from Σαράπις (Ptolemaic age) to Σεράπις (Roman age): Mayser 57 quotes two examples only of Σεραπείειον before the Roman age. Σεράπις and τέσσερα appear to have come into general use together, about 1/AD. Cf. περά for παρά (i/B.C.). Mayser 56.

3. In the verb καθαρίζω Cod. A in 14 passages1 has -ερ- for -αρ-, but, with the exception of N. xii. 15 καθερισθῇ A (read ἐκαθαρίσθη with BF), only where there is an augment or reduplication: ἐκαθέρισα, ἐκαθερίσθην, κεκαθερισμένος, but always καθαρίζω2, καθαριῶ, καθαρίσασθε ἴσαντες etc.

B only once has -ερ-, 2 Es. vi. 20 ἐκαθερίσθησαν B*A, N never: F has it in Lev. viii. 15, Q in Ez. xxiv. 13, V three times in 1 and 2 Macc., always preceded by an augment.

In this instance the prefixing of a syllable with ε appears to produce the change: assimilation of first and third syllables and the weakening force of ρ upon the vowel are jointly responsible. The avoidance of the sequence of the vowels ε- α- α where the second α is preceded or followed by ρ observable in the two examples quoted (τέσσερα, ἐκαθερίσα) is curious3.

4. Connected with the preceding exx. is a group of words4,

---

1 As against seven with ἐκαθαρπ. κεκαθαρπ.
2 The sub-heading καθαρίζω in Moulton-Geden s.v. is therefore misleading.
3 Cp. Dieterich οπ. cit. 8. Dr J. H. Moulton suggests that the verb was popularly regarded as a compound of κατά, and ἐκαθέρισα is an example of double augment.
4 Thumb Ηell. 75 f. regards the ε forms as Ionic and thinks that
in which the ancient grammarians pronounce the forms with a to be Attic, those with e Hellenistic: the vowel is in most cases followed by a liquid. In a few words containing υ (μυελός, πυελός, πυελον) the e form is said to be Attic, the a form Hellenistic. LXX prefers the e forms, viz. (for Attic μιαρός etc.) it has μιερός\(^1\) and compounds, μυσερός\(^8\), σιελ(os)\(^9\) and σιελίζειν, ψέλιον\(^4\) (Att. ψάλιον): also (with Attic according to the grammarians) μυελός\(^5\), πτυελ(os)\(^6\): similarly ψεκάς\(^7\) for Attic ψακάς. On the other hand LXX retains the Attic a in κιάθος, ψαλός\(^8\), φιάλη. The MSS are divided as to ἀπτέλεβος (Βν: the Ionic form) and ἀπτέλαβος (ΑQ) in Na. iii. 17.

The words σκι(α)ρός, χλι(α)ρός, ψί(α)θος are absent from LXX.

5. For ἐνεκά > ἐνεκεν see § 9, 8. Assimilation of vowels produces πέντες = πάντες 2 Ch. xiv. 8 A (so τετεγμένος Μεκεδόνος ἔδεφος etc. in Ptolemaic papyri). Analogy of -ω verbs accounts for forms like ἐδώνετο 4 M. ii. 20 A, analogy of the imperfect for forms like ἐδώκες Ez. xvi. 21 A (so in the papyri).

6. E > A. The reverse change of e to a is less common: two formations in -αξω may be mentioned. Ἀμφιάξω takes the place of classical ἀμφιέννυμι: the verb occurs four times only, in two, Job xxix. 14, xxxi. 19, all the uncials have ἥμφιασάμην (-ίασα), in 4 K. xvii. 9, Job xl. 5, B keeps the class. aor. with e (A, ΝA having the later form). Πιάξω is used

Hellenistic Greek arrived at a compromise between these and the Attic forms: in modern Greek the a form has prevailed.

1 So Cod. A always (with μεροφαγεῖν -φαγία -φοιία) in 2 and 4 M. (the only two books which use the word) except in 2 M. vii. 34: Ν has -e six times, V once.
2 Lev. xviii. 23, BAF.
3 1 K. xxi. 13 τὰ σιέλα, Is. xl. 15 ὡς σιελος: προσιελιζεῖν Lev. xv. 8 BA (-σιαλ- Φ).
4 So in a papyrus of iii/b.c.: otherwise the Ptolemaic papyri have Attic forms only, Mayser 16.
5 Gen. xlv. 18, Job xxi. 24, xxxii. 24: but μυαλοῦν Ψ lxv. 15.
6 Job vii. 19 (τὸν πτ.), xxx. io.
7 Job xxiv. 8, Cant. v. 2.
8 Job Θ xxviii. 17.
along with the Attic πιέζω “press,” but takes on another meaning, “seize” (§ 24 s.v.).

The MSS A and § afford other examples, mainly due to assimilation. A has λακάνη Jd. v. 25, ταλαμόσιν 3 K. xxi. 38, ἀραδίως ‘heron’ Ψ ciii. 17 (ηρωδ. Τ: ἀραδίως BXR was the usual form, but there is early authority for βραδίων, and the initial vowel may have been an aftergrowth). § has e.g. σαραφίν Is. vi. 6, τάσσαρας Jer. xxv. 16, ἀνυπνιάζοσθαι ib. xxxvi. 8.

Preference for the first aor. forms accounts for words like ἀναλάβατε Jer. xxvi. 3 A, ἔβαλας etc. (§ 17, 2), confusion of aor. and fut. inf. for ἐκφεύξασθαι 2 M. ix. 22 V (=fut. inf.: similar confusion in the papyri from ii/β.C., Mayser 385).

7. A and H. The following exx. of ἀ where η might be expected are noticeable. (1) Ἀρεταλόγια, Sir. xxxvi. 19, “the story of thy majesty” (Heb. יָּנָּן: scribes have misunderstood the word and corrupted it to ἄραι τὰ λόγια: the word ἀρεταλόγια appears first in the κοινή, where it means a prater about virtue, a court-jester or buffoon). (2) Μαρυκάσθαι is so written (not μηρ.) in both passages, Lev. xi. 26 = Dt. xiv. 8, μηρυκισμόν οὐ μαρυκᾶται: the subst. is always μηρυκισμός. (So ἄνα)μαρυκάσθαι, Ep. Barn. 10, but subst. μηρυκισμός, ἀναμηρικήσεις Aristeas 153 f., 161.) (3) Ὀσφρασία (= class. ὀσφρησίς) is a ἄπ. λεγ. in Hos. xiii. 7 BA (ὁσφρησία Q) coined from the late verb ὀσφράσαι for ὀσφραῖνομαι.

Thumb (Hell. 66 f., cf. 61) mentions ἀρεταλόγιος and μαρυκάσθαι among the few instances of κοινή forms which appear to be of Doric origin. Another “Doric” κοινή form quoted by Thumb is δίχαλον: LXX uses only the verb διχαλεῖν. LXX similarly uses only κυνηγός, ὄηδεν ὀϊς, never ὁδαγ. as in some N.T. MSS.

Ῥάσσῳ is the LXX form of ἄράσσω, which is not used (a before ρ tends to be dropped or weakened to ε): it is not an alternative for ῥῆσω ῥήγνυμι.

8. The Hellenistic (Ionic) inf. χρῶσθαι appears in 2 M. vi. 21 A beside Attic χρῶσθαι ib. iv. 19, xi. 31, Est. viii. 11 etc.: the Ptolemaic papyri have both forms (Mayser 347).

The LXX MSS have only the regular forms ἀναλίσκειν, ἀνάλωσις with α in the second syllable; in the Ptolemaic
papyri, however, the augment has invaded all parts and derivatives of the verb: ἀνηλίκευς, ἀνηλιώτικος etc. are usual, and ἀνήλωμα is almost universal down to i/1 A.D., when ἀνήλωμα begins to reassert itself (Mayser 345 f.). The extensive use of these forms under the Ptolemies excites suspicion as to the trustworthiness of the uncials.

9. A and O. Βιβλιαφώρος Est. iii. 13, viii. 10 (corrected by ιο to βιβλιοφ.) is supported by Polyb. iv. 22. 2 and a papyrus of ιιι B.C. βιβλιαφώροις (Mayser 102, 61) and by the similarly-formed βιβλιαγράφος, in which the first half of the compound seems to be the neuter plural: but βιβλιοθήκη, βιβλιοφυλάκιον.

Illiterate scribes confused a and o, much as a and e were confused: assimilation and the weak pronunciation of a in the neighbourhood of a liquid account for many examples (Mayser 60 f.). So μολλού (= μάλλον) Is. liv. 1 Ν: μεταξύ (for μεταξύ) 3 Κ. xv. 6 A is a curious example, found in the papyri from i/1 A.D. (BM2 177. 11 = 40 A.D., OP2 237 col. v. 11 = 186 A.D., AP App. I. Pt. 1. iii. (c) = iv/A.D.), apparently due to false etymology (δέει). Conversely βαρρά (for βορρά) Jer. vi. 1 Ν: cf. βράματα (for βρώματα) Jl. ii. 23 Ν.

10. AI and A. LXX writes κλάω, not the old Attic κλάω, and καίω: for the few exx. in the MSS of κλάω κάω (rare in Ptol. papyri, Mayser, 105) see § 24 s.v. Αἰεί (Epic and Ionic) appears in i Es. i. 30 B, elsewhere the Attic ἀεί, and always ἀετός.

11. AI and E. Some time before 100 A.D. αι ceased to be pronounced as a diphthong and was pronounced as e. The interchange of αι and e, which resulted from the change in pronunciation, begins c. 100 A.D. in the Attic inscriptions1. At about the same date the interchange becomes common in the Egyptian papyri, although the beginnings of it may be traced back in the vulgar language to the second century B.C.2

1 Meisterhans 34.
2 Mayser 107 cites half a dozen examples of e for αι, less than a dozen of αι for e, from Ptolemaic papyri, mainly illiterate, beginning about 161 B.C.
The change seems to have begun in final -αυ -ε in verbal forms.

The appendices to the Cambridge Manual LXX afford innumerable instances of this change, which must, however, be mainly attributed to later scribes. 

 Cod. §, in particular, abounds in spellings like τες ἤμερας = ταῖς ἤμεραις in the prophetic books. B is more free from such spellings especially in the historical books, but even this MS has nearly 300 examples (mainly of final -αυ for -ε or final -ε for -αυ), which can hardly all go back to the autographs. The statistics for B, collected from the Appendices to the Cambridge LXX, show a curious rise in the frequency of this usage from the Historical Books to the Psalms group and from this to the Prophetic group. The Pentateuch has 24 examples in all, Joshua to 2 Esdras only 11, the Psalms1 and Wisdom group 63, the Prophets 188.

A few of the more frequent examples may be noted. Ἐξεφύνης has preponderant support as in N.T. (B 6 out of 8 times, A 8/10, § 4/6): ἐφύνιος (τοιού) is read by A in 2 and 3 Macc., but αἰφύνιος is certainly original in W. xvii. 15. The proximity of one of the liquids specially tends to convert αυ into ε (the liquid having the same weakening effect as in τέσσαρα > τέσσερα): hence frequent examples in B, often supported by §A, of forms like ἐρετε (= αὐρετε) ἐρετίζε ( = αὐρετζε) etc., and of ἑλεον = ἑλαιον. It may be noted that among the few Ptolemaic examples of this interchange other than in final -αυ -ε occur αὐθεραϊτως = αὐθαρέτως, ἑλεον = ἑλαιον (Maysen 107). The reverse change takes place in παύιον2 = πεδίον, which is common in B and A. An idiosyncrasy of B is αἰδεσμα = ἑδεσμα, 8 out of 10 times (once in T, Ψ liv. 15). In the circumstances the context alone can show whether e.g. ετερος = ἑτερος or ἑταϊρος, εκεεθε = ἑκεσθε or ἑκεσθαι.

12. AΥ and EΥ. The Ptolemaic papyri exhibit only the classical forms ἑρευνάω ἑρευνα: ἑραννάω ἑραννα make their appearance in papyri of 1/AD.3, and subsequently made way again for the older forms. In the LXX uncials the forms are about equally divided, and once again the papyri suggest that the MSS are not to be relied on as representing the auto-

---

1 The examples in the Psalms (31) are limited to the first half, the last being παύδω lxxvii. 12 (see § 5, p. 69).
2 This form supplies the only examples of αυ for ε in the B text of 2—4 Kingdoms (2 K. xvii. 8, 3 K. xi. 29, xvi. 4).
3 Maysen 113. The earliest example is dated 22 A.D.
graphs. The theories once held that the form ἐρανῶ was a peculiarity of Jewish or of Alexandrian Greek have to be given up: a special association with Egypt is just possible.

Cf. κολακεύεται κολακεύεται 1 Es. iv. 31 B and πέταυρον written by correctors of B and n in Prov. ix. 18 (πέταυρον B*n*A seems to have been the older form of the word). The converse, ευ for αυ, is seen in ἐντεῦθε 1 Es. v. 66 A.

13. Λυ—Λ. No examples in the LXX uncialis have been noted of the dropping of u in forms like ἄτος (= αίτος), ἐματήν, ἐματήν, etc., which appear from the papyri to have been in vogue in i/A.D. Assimilation accounts for καταγάξειν (= καταγάξειν) in W. xvii. 5 B and for τραμαία (= τραμαία) in Jer. xxvii. 4, 52 n: the influence of εὐθλαστός probably produced εὐθραστὰ (= εὐθραστὰ) in W. xv. 13 nAC.

14. E and H. A prominent instance of ε replacing η is seen in the preference shown by the κοῦν for the termination ο-μα in a group of neuter nouns which in the classical language ended in η-μα, due apparently to the analogy of cognate words in -εσίς (-εσος). The same preference for the short radical vowel appears in πόμα (like πόσις: class. πῶμα), δόμα, χύμα (class. χεύμα), and so apparently κρίμα κλίμα. Words in μα and -σις had come to be used with little, if any, difference of meaning (e.g. δόμα, δόσις), and it was natural that they should be formed on the same pattern. H is retained in the neuter where the cognate feminine nouns have it: where the cognates ended in -άσις η is either retained (στάσις, -στήμα, not -στάμα) or shortened to ε, on the model of the majority of these neuter

1 The statistics are as follows: εξ- δι- ερανῶ and the substantives ἐρανᾶ ἐξερανᾶς are included. B has 13 examples of ευ to 13 of αυ: A 17 ευ, 20 αυ: n 11 ευ, 14 αυ. Passages where the -αυ- forms are strongly attested are Dt. xiii. 14 BA, Jd. v. 14 BA, Ch. xix. 3 BNA, Ψ passim, Prov. ii. 4 BNA, Wis. vi. 3 Bn, xiii. 7 Bn, Est. A 13 BNA, Jer. xxvii. 26 BNA.

2 Thumb Hell. 176 f.

3 Cf. J. H. Moulton Prol. 47.


5 Ἀνάσταμα should perhaps be read in Or. Sib. 8. 268.
nouns. New words are formed with the short vowel (LXX ἄφεμα, κάθεμα, ἀφαίρεμα). The LXX exx. are as follows:

<table>
<thead>
<tr>
<th>with e</th>
<th>with e and η</th>
<th>with η</th>
</tr>
</thead>
<tbody>
<tr>
<td>εὔρεμα</td>
<td>ἐφεμα -ημα²</td>
<td>βήμα</td>
</tr>
<tr>
<td>δέμα</td>
<td>ἀνάδεμα -ημα³</td>
<td>μνήμα</td>
</tr>
<tr>
<td>ἐκάθεμα</td>
<td>σύνθεμα -ημα</td>
<td>υπόμνημα⁶</td>
</tr>
<tr>
<td>ἐπάθεμα</td>
<td>ἀνάστεμα -ημα</td>
<td>διάδημα</td>
</tr>
<tr>
<td>παράθεμα</td>
<td>(διώστεμα)⁴ -ημα</td>
<td></td>
</tr>
<tr>
<td>περίθεμα</td>
<td>σύστεμα -ημα</td>
<td></td>
</tr>
<tr>
<td>πρόθεμα</td>
<td>(ὑπόστεμα)⁵ -ημα</td>
<td></td>
</tr>
<tr>
<td>κατάστεμα¹</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The two forms ἀνάθεμα ἀνάθημα appear in different senses, the Hellenistic form being used in the translated books for a thing devoted to destruction, accursed (= ὀνομα), whereas the more literary books (Jdth, 2 and 3 Macc.) use the classical form with the classical meaning, a votive offering given for the adornment of a temple. We cannot, however, point to an example of the distinction of meanings being made in a single book, and ἀνάθημα in Deut. (B text) is used to translate ὀνομα, while ἀνάθεμα is used by Theocritus of a temple offering (Ep. v. [xiii] 2). In N.T. Luke possibly observes the distinction (Lc. xxvi. 5 ἀναθήμασιν WH with Acts xxiii. 14 ἀναθέματι), but there is good authority in the first passage for ἀναθέματι⁷.

15. Connected with the foregoing words is the form ἀνπόδητος (five times in LXX), the κουνι form of class. ἀνπόδητος (once restored by A in Is. xx. 2), on the analogy of (σύν)δέτος etc.

16. Two exx. of Hellenistic shortening of η in the verb are referred to elsewhere (§ 18, 1): (1) in the fut. and aor.

---

¹ 3 M. v. 45.
² The former in Genesis (3 times), 4 K. B (twice), Hg. ii. 12, Dan. Θ (once); the latter in 4 K. iv. 38 A, 39 A, 40 BA, Dan. 0 (once).
³ ἀνάθημα Dt. vii. 26 B βίς, Jdth. xvi. 19 B, 2 M. ii. 13 V, ix. 16, 3 M. iii. 17: elsewhere ἀνάθεμα.
⁴ Four times in the A text of Ezekiel.
⁵ Twice in A text: 2 K. xxiii. 14 = 1 Ch. xi. 16.
⁶ But υπόμεμα in a papyrus of iii/B.c., PP 29 (5).
⁷ See Trench N.T. Synonyms 1st series (v) and Lightfoot on Gal. i. 8. Deissmann has shown that ἀνάθεμα = "curse" is not confined to "Biblical Greek," ZNTW ii. 342.
of a group of verbs with pure stems, πονέω ἐπόνεσσα, φορέω ἐφόρεσσα etc., (2) in the aorist pass. ἐρρέθην (presumably due to assimilation, ἔπθεις etc.).

Ἡνυστρον (the form used by Aristophanes) becomes ἔνυστρον in the κοινή: so in LXX Dt. xviii. 3, Mal. ii. 3.

17. The interchange of η and ε continued, though less frequent than that of ω and α, till about ii/ or iii/A.D., when η began to be pronounced like ι (Meisterhans 19). It will be noted from the foregoing examples that the short vowel is specially frequent in conjunction with λ, μ, ν, ρ. So A has ἐρρειάζον 2 Es. ix. 3 (but in the next v. ἱρ. with B), κοπελάται Ez. xxvii. 9, σελένη Dan. Θ iii. 62. A also has ξετείν 1 K. xxiv. 3, B πεινέκοντα N. iv. 3.

The examples of the converse lengthening of ε to η are few. In two adjoining passages in Isaiah another meaning is made possible by the use of the long vowel in B: in xxxii. 4 we must read προσέξει τοῦ ἀκολεί with ΝΑΩ “attend” (B προσήξει) and in xxxiii. 6 ἐκεῖ with the same MSS (B ἥκει). Πέντη N. vii. 53 ‘Βδίν’ (Swete’s Appendix) occurs also in a papyrus of iii/B.C. (Mayser 63): this and πεινέκοντα above due apparently to assimilation of the two numerals. B has μετακοινήν Na. iii. 10 (confusion of forms in -νεις and -εῖα), A ἐννηα 2 K. ii. 30 (so in an illiterate papyrus of ii/B.C., LP pap. C), V γυνηπηγίας 2 M. xii. 24. A writes ἱμειας in 4 K. xxiv. 18, Sir. xli. 6 and often in Jer., B only once, Jer. xlii. 6. For ἀλώπηκος etc. see § 10, 20.

18. Ε and EI. Attic Greek often dropped the ι in the diphthong ει before vowels, just as it dropped it in the diphthong αι (ἐλαία ἀεί etc.)

Hellenistic Greek almost always wrote the diphthong, although Ptolemaic papyri still yield sporadic instances of its omission.

In the LXX the writing of ε for ει, in two words where the omission of ι is specially common in Attic, is practically confined to literary books. Πλέον for πλεῖον is certain only in 4 Macc. (i. 8, ii. 6, ix. 30 Ν): it has good authority in Mal. iii. 14 ΒΑΓ (πλεῖον ΝΩ) and is a v. l. in L. xxv. 51 Α,
W. xvi. 17 8C, Sir. prol. 6 8: πλέονα is read by BQ in Am. vi. 2, by 8 in Sir. xxxi. 12: elsewhere the diphthong is universal before long and short vowels alike1. (Derivatives, πλεονάκις πλεονεκτεῖν etc., were always so written.) The writer of 3 Macc. has the adverbs τέλεων i. 22, and τελέων vii. 22 Α (but τελείως iii. 26 AV): elsewhere LXX has τέλειος, τελεόν etc.2 The literary translator of Job writes φορβέα for φορβέεια “a halter” (xl. 20).

Only in the case of two late derivatives from ἀχρεῶς (which itself keeps the diphthong, 2 K. vi. 22, Ep. J. 15) is there strong evidence for a more general omission of ε, viz., ἀχρεῶν (ἡχρεώθησαν Ψ xiii. 3, lli. 4, Jer. xi. 16, ἀχρεῶσαι 1 Es. i. 53 B) and ἀχρεότης Tob. iv. 13 ΒΑ δις; ἀχρεῶν stands in 4 K. iii. 19, Dan. O iv. 11, vi. 20 (1 Es. i. 53 A).

ἀπερεύ is universal, and had begun to replace the older ὀπερεύ in classical times4.

19. As regards ε and ει before consonants, LXX always has ἐσω, but εἰς (Attic has εἴσω ἢς as well). LXX commonly has εἰνεκέν (εἴνεκα § 9, 8), while εἴνεκεν (Ionic and poet.), apart from Lam. iii. 44 εἴνεκεν προσευχῆς, is curiously confined to the phrase οὐ εἰνεκέν “because” (Gen. xviii. 5, xix. 8, xxii. 16, xxxviii. 26, N. x. 31, xiv. 43, 2 K. xviii. 20 B, Is. lxii. 1 = Lc. iv. 18 quot.), which replaces Attic οὐνεκα.

Οὐ εἴνεκεν for οὕνεκα appears to be due in the first place to the avoidance of crasis in the κοινή, while attraction of the diphthong οὐ may account for the use of the Ionic diphthongal εἰν. (Cröner 114 quotes examples of οὐ εἴνεκα.) Εἴνεκεν is unattested in the Ptolemaic papyri, which have only one example each of εἴνεκα οὖνεκα, Mayser 241 f.: in Attic Inscriptions

1 The Ptolemaic papyri show a great and increasing preponderance of the forms with the diphthong, Mayser 69. The Attic rule was ει before a long vowel (πλείων etc.): before a short vowel either ει or ε, except in the neut. which was always πλέων, Meisterhans 152.

2 Τελεωθησόμενον occurs in a private letter of 103 B.C. (Witkowski, Epist. Private Graecae, no. 48, line 18).

3 Χρέα = χρεία occurs in a papyrus of iii/b.c. (Mayser 68) and on an Attic inscription of iv/b.c. (Meist. 40).

4 Meisterhans 40.
it appears first in Roman times, Meist. 217: N.T. has three examples of it apart from the quotation in Lc.

20. H and EI. The two examples quoted by WH (ed. 2 App. 158) of change of η to ει call for note also in the LXX. Both appear to be due to the approximation in the pronunciation of η and ει.

Ἀνάπτειρος for ἀνάπτηρος, "maimed," or more particularly "blind," is the reading of the uncials in the only two LXX passages, Tob. xiv. 2 s, 2 M. viii. 24 AV (Swete ἀναπτήρων in the latter passage), and has overwhelming authority in the two N.T. passages (Lc. xiv. 13, 21) ¹.

Εἰ μὴν in asseveration for ἦ μὴν occurs in the papyri from ii/B.C. and is quite common in i/A.D. ² In the LXX it is abundantly attested ³, the classical ἦ μὴν occurring in the uncials only in Genesis (xlii. 16 D), Exodus (xxii. 8, 11), and Job (xiii. 15 BN C, xxvii. 3 8 C). Deissmann was the first to point to the papyrus examples of εἰ μὴν as exploding the old theory of a "Biblical" blending of the classical ἦ μὴν with εἰ μὴ, the literal rendering of the Heb. form of asseveration נל נא. A further argument against that theory might be drawn from the fact that εἰ μὴν renders other Heb. words, viz. יר (in Genesis) and נא, and may be followed by a negative (N. xiv. 23 εἰ μὴν οὐκ ἔφονται). Still εἰ μὴν most commonly renders נל נא, and the similarity between it and εἰ μὴ naturally caused confusion between the two ⁴. The Pentateuch written

---

1 Cf. the note of WH on Heb. xi. 37 ἐπειράσθησαν, which should probably be corrected to ἐπειρώθησαν = ἐπηρ.
2 Mayer 78, Deissmann BS 205 ff., Moulton CR xv. 33, 434, xviii. 107, ProL. 46. 112 B.C. is the date of the earliest example yet found. On the other hand papyri of iii/B.C., e.g. the Revenue papyrus of 258 B.C., have ἦ μὴν.
3 Gen. xxii. 17, xliii. 16 AF: N. xiv. 23, 28 BF, 35 β AB: Jd. xv. 7 B: 2 K. xix. 35 B: Job i. 11, ii. 5 BN, xxvii. 3 BA: Jdth i. 12: Is. xlv. 23 ἅ AQ: Bar. ii. 29: Ez. v. 11 B and five times in "Ez. β," xxxiii. 27, xxxiv. 8, xxxv. 6, xxxvi. 5, xxxviii. 19.
4 So εἰ μὴ is read by one or more of the uncials for εἰ μὴν in N. xiv. 28 (A), 35 (B): Job ii. 5 (A): Is. xlv. 23 (BN: no equivalent in Heb.): Ez. v. 11
The Vowels

in iii/B.C. may, like the papyri of the same date, have contained η μῆν throughout in the autographs, and the literary translator of Job no doubt wrote the classical form: the other LXX books all adopted the spelling which was in vogue from ii/B.C.

21. The converse change of ει to η appears in Jd. v. 13 B, τότε κατέβη κατάλημμα = κατάλειμμα (Heb. "then came down a remnant"): similarly in 4 K. xix. 4 Λήμματος = Heb. "remnant" (Α λήμματος), and in 2 M. v. 20 καταληψθεῖς appears to be intended for καταληψθεῖς (V* καταλήψθης exhibits the same change in the final syllable). These examples are accounted for by the change of ει to ι, which was then altered to η (see below). BνΑ unite in writing σήματι for σείματι in Sir. xxvii. 4: a papyrus of about the date of the Greek Sirach has the word in its usual form.

For ειρηκα ειρημαι = ἡρηκα ἡρημαι, ἡργασάμην—εἰργασάμην etc. See § 16, 5.

22. Ει and Ι. 'Αλειάς, as in N.T., always replaces ἀλειᾶς (Is. xix. 8, Jer. xvi. 16, Ez. xlvi. 10), apparently through dis-simulation, i.e. from avoidance of the double ι sound: the change does not take place in ἀλεῶν, Job xl. 26, or the verb (Jer. xvi. 16, ἀποστέλλω τοῦ ἄλεει...καὶ ἀλειῶσουν).

Assimilation (specially frequent in the case of two vowels flanking λ μ ν or ρ) accounts for the spelling σιμίδαλης (for σεμιμα) 4 K. vii. 1 A, Is. i. 13 B, lxvi. 3 Ν and περί (for περί) Is. lii. 15 Ν (so in papyri of ii/B.C., Mayser 81). The influence of Egypt has been traced in the interchange of ι and ι θ ξ θ θ Τ h ξ έ k ξ η c ι e c ή d ξ ο m ξ ο (Coptic had no short ι, Steindorff Κόπτ. Gramm. p. 13): but it (AΩ), xxxiv. 8 (Q). In 3 K. xxi. 23 ει μή ΒΑ=Ν? ΔΝ is probably a literalism of the original translator.

1 Teb. 41. 22 σεκαματα= 'extortions,' ε. 119 B.C.
2 Blass N.T. § 6, 3: W.-S. § 5, 20 a. The Ptolemaic papyri always have ι in the second syllable, ἀλείας, ἀλεῖας, ἀλεῖων and one example of ἀλεῖς, Mayser 82, 269 f.: the originality of the ι form in LXX is therefore uncertain. LXX has no examples of the Latin words in which ε for ι is common in the papyri from i/A.D., λεγεών etc.
is to be noted that it is not limited to that country, being found in Asia as well (Thumb ib.).

23. H and I. The change in the pronunciation of \( \eta \) from an open \( \varepsilon \) sound to an \( i \) sound fell within the period 150—250 A.D., at least within the district of the Attic Inscriptions, in which the mixture of \( \eta \) and \( i \) begins about 150 A.D.¹ The change may have taken place at a rather earlier date in Egypt, but the Ptolemaic papyri show very few indications of it. It speaks well for the three principal uncials that examples of this interchange of \( \eta \) and \( i \) are distinctly rare in B and not much commoner in \( \text{r} \alpha \lambda \): they occur most frequently in two late MSS of viii/ or ix/A.D. Γ (Isaiah) and V (1—4 Macc.).

¹ Anapηδοει, Prov. xviii. 4. \( \text{B} \alpha \lambda = \text{αναπιδόει } \) is due to an incorrect etymological association of the word with \( \pi \iota \delta \iota \omega \) (see LS s.v. \( \pi \iota \delta \omega \)).

The following examples of confusion of the vowels may be noted as occurring more than once or as occurring in B or as affecting the sense. (1) \( \text{H} > \text{I} \): — \( \text{Ατπορρίζει} \) Lev. xiii. 56 B: \( \text{λικία } \) Sir. xxvi. 17 A with \( \text{λικίας } \) 4 M. viii. 2 A, \( \text{λικιών } \) ib. xi. 14 A: \( \text{κτίσεως } \) (for \( \text{κτίσεως } \)) Ψ. civ. 21 \( \text{ΝΑ} \text{ριδή } \) Gen. xxxvii. 25 AE, xliv. 11 AF, Jer. viii. 22 A: \( \text{σμύγμα } \) Est. ii. 9 A (= \( \text{σμύγμα } \) \( \text{B} \)).

Here may be added two examples where B, by writing \( \epsilon \eta \) for \( \eta \), imports a new meaning: \( \text{εἰμεροῦτο } \) W. xvi. 18 (which might be intended for ‘was charmed’: read \( \text{εἴμεροῦτο } \)), \( \text{εἴξουσιν } \) Mic. vii. 12 (for \( \text{εἴξουσιν } \) \( \text{ΝΙΣ } \)). (2) \( \text{I} > \text{H} \). \( \text{Οὐχ } \) ἄδιαν (for \( \text{oὐχ } \) ἄδιαν) Jdtth. v. 18 B, so Prov. v. 19 \( \text{N } \) (in the next \( \eta \) A has \( \text{ηοθι=εἴσθη } \)), cf. § 8, 3: \( \text{ἀνακλήσει } \) (for \( \text{ἀνακλίσει } \)) Cant. i. 12 C: \( \text{ἐξεχώρησεν } \) \( 1 \) Es. iv. 44 and 57 A (in act. sense “removed,” B \( \text{ἐχώρισεν } \): a similar confusion \( \text{ἐπιχώρισαντος } \) for \( \text{-πρή } \) in a papyrus of ii/B.C., Mayser 84): \( \text{ἐπιμηγήναι } \) 1 Es. viii. 84 B: \( \text{μπανωμένῃ } \) Jer. iii. 1 B.

24. \( \text{I} \) and \( \text{EI} \). It is needless to dwell long on the interchange of these two methods of spelling. For more than a century before our era \( \epsilon \iota \) had ceased to be a diphthong: \( \iota \) and \( \epsilon \iota \) were pronounced alike and scribes had no guide but

¹ Meisterhans 19.
² See especially Blass N.T. 6 ff., Mayser 87 ff.
classical models to tell them which was the correct method of writing. The alteration in pronunciation thus brought it about that ει and ι could be used indifferently to represent long i: the use of ει for ι is an indication of greater illiteracy and is more restricted. Some scribes used the old diphthong ει for a new purpose, namely, to indicate long i (so generally the scribe of B): others practically dispensed with it or used the two spellings indiscriminately. This use of ει and ι as equivalent does not, however, become common in the Egyptian papyri till ii/B.C.1: those of iii/B.C. for the most part observe the classical orthography. The earlier Ptolemaic papyri usually write τιμάω, τιμή, χίλιοι etc. (beside the classical ἐμειξα, τείσω etc.) : it is only towards the end of ii/B.C. that τειμή, γείσεσθαι, γεινώσκειν, ήμειν and ψμειν etc. become common. It is thus a priori probable that the LXX autographs, at least of the earlier books, preserved the correct classical spelling.

The only rough conclusion that can be drawn with regard to the LXX uncials is that the orthography of B in this matter is more correct and perhaps goes back to an earlier age than that of Ν and Α. In general it may be said that B prefers writing long i as ει (e.g. μεικρός, κλείνη, μειωτώ, μειπτειν), and that many of these forms are well attested in papyri of ii/B.C. Ν, on the other hand, and (to a less degree) Α, prefer ι as representing the sound of long i (e.g. ἐκίνος, ἀπέστιλα, ἐμνα, χύρ, πάχος).

25. It will be noted that in most of the instances cited the ι sound is preceded or followed by one of the letters λ, μ, ν, ρ: and it might be laid down as a general, though not an exhaustive, rule that Β writes λει- μει- νει- ρει- while Ν writes -λι-, -μι-, -νι-, -ρι-. Exceptions to this rule in the case of Β are ἀδειφειν, λατουργεῖν and forms from λειπειν (ἐκλίψει, ἵπελίφθην etc.).

Β is fond of writing ι for ει in the dat. sing. of words in -ις, e.g. δόσι κρίσι δυνάμι: on the other hand it almost invariably has ἴσχυει for ἴσχύι.

1 In Attic Inscriptions the interchange did not make itself widely felt till later, c. 100 B.C., Meisterhans 48.
2 So πόλι βασιλι in HP 110 (270—255 B.C.), παρευρέσθει Teb. 5 (118 B.C.)
As regards ε for ἢ B is not impeccable: δρευν is frequently attested in this MS; but forms like ἀληθεύνον are more characteristic of A. Πόλεις for nom. πόλις is common in B.

26. As regards abstract nouns in -εια -ία the following examples of forms in -ία are well attested by the uncial: ἄγνια (attested 4/5: by B*A in N. vi. 2), ἀκριβία (attested 5/6: by B*A in Dan. θ), ἀσφαλία (L e v. xxvi. 5 B*, Dt. xii. 10 B*, all uncial in the example in ψ, ciii. 5: elsewhere in Ν, Α and V), δουλία (well supported throughout: only in three passages δουλεία appears unquestionable, 3 K. xii. 4 BA, 2 Es. vi. 18 BA, Jdth. viii. 23 ΒΣΑ), ἔρυπηλία (S i r.), εὐσταθία (E s t. and W i s.), ἱερατία (always attested, by B in Pent., by A in later Hist. books, by ΒΣΑ in S i r., by BQ in H o s.), λατρία (B* H e x., ΑΝV 1 M.), ματιά (I s a i a h), μεταμελία (ΒΑ in the only passage), μνία (ΒΣΑ in J e r. Β), νησίτα (Ψ and M i n. Proph.), παιδία (certain in Ψ and I s.), πλημμελία (certainly on MS evidence to be preferred to -λεια), πορία (attested throughout, except in Jdth. ii. 19, but mainly by ΝΑ), πορνία (mainly ΝΑ, ΒΝ in I s. l x v i i . 10, ΒΣΑ J e r. iii. 2), πτωχία (always attested, certain in Ψ and J o b Θ), χηρία, ὄφελία (always attested, certain in J o b, Ψ, J e r. Β). Superior support (mainly that of Ν) is given to forms like ἀπωλεία βοηθία δυναστία εἰσεβία etc.

In the Psalter we have evidence that the orthography in this case goes back to an earlier date than that of B: the book was divided either in the autograph or in an early copy of it into two parts after Ψ 77: the scribe of the earlier portion preferred the forms in -ία, the scribe of the latter part wrote -εια (see § 5, p. 69).

For the omission of the first ε in words in -ειων -εια see § 5, p. 63 ff.

27. O and E. Assimilation, analogy and the weakening of pronunciation in an unaccented syllable produce some interchange of these short vowels.

(1) E > O. The late derivatives from ὀλεθρός, first used apparently in the LXX, where they abound, are there, according to the preponderant evidence of the uncial, correctly written and frequently in business contracts from i/A.D. onwards in the formula βεβαιῶν πάση βεβαιώσι.

1 Possibly to avoid the trichar. The writing of ε as ει is specially common in diminutives where it is apparently due to a desire to avoid IENTATION. Βιβλείων is common in the papyri (I have counted seven examples between i/ and iii/A.D.) : so ἀλβείων, δικτυλείων etc.

(ἐξ)ολοθρεύειν -ευμα -ευσις. The spelling ἐξολοθρεύειν, which has survived in mod. Gk. ἐξολοθρεύω, and is due to assimilation of the vowels flanking the liquid\(^1\), is quite rare in the first hands of the principal uncials and cannot be attributed to the autographs.

Out of upwards of 250 examples in the LXX B\(^*\) has only 22 instances of -ολοθρ. A 8, Ν* 9. The only books where the o form is well supported are 3 Kings (ii. 4 B, xii. 24 m B, xvi. 33 B, xviii. 5 B, xx. 21 B\(^*\) A, as against seven examples where o is unattested) and the first half of Ψ (B 5, Ν 1, A 1): in Jer. xxxi. 8 ἐξολοθρ. has the weighty support of B\(^*\)AQ\(^2\), elsewhere this book has ἐξολεθρ., though in the simple verb the o form is attested in three out of four passages by Ν or B. The later o form is introduced into the Vatican MS with indefatigable regularity by one or more of its correctors. The subst. ὀλεθρός remains constant in this form.

The same change appears in another verb in -ευειν, κατερόμ. βευσειν, N. xxxii. 13 B (-ῥεμβ. AF), where it is due apparently to the influence of ῥόμβος ῥομβεω: for the causative meaning "made to wander," cf. Syntax and contrast Is. xxiii. 16, ῥέμ-βευσον πόλεις, "wander through."

The ε in the penultimate syllable of τετράπεδος (λίθος), "a squared (or hewn) stone," is usual in Hellenistic Greek in this phrase and in similar adjectives: but τετράποδος is strongly supported in Jer. iii. 4 (B\(^*\)AQT), and is attested in the two other LXX passages, 2 Ch. xxxiv. 11 A, 1 M. x. 11 ΝV\(^3\).

(2) Ο > E. The substitution of ε for o in an unaccented syllable is strongly attested in two verbal forms: ἐπελάθεντο

---

1 Perhaps we may find a parallel in Attic in the two forms ὄβελος, ὄβολος. The assimilation takes another form in ἐξελθρεύειν Zech. xiii. 2 Ν, Ez. xxv. 13 Ο\(^*\)vid, 16 Ο\(^*\)vid.

2 Here perhaps may be traced the hand of the redactor who combined Jer. a and Jer. β.

3 The usual Attic adjectives are τετράπους, ἐξάπους etc. The forms in -πος (τρίπος, ἐξάπος, ἑκατόμπος etc.) are mainly used of length, as is τετράπεδος in Polyb. 8. 4 (6). 4. But the Heb. בָּשֵׁם ('hewn') which is rendered by τετρ. in 2 Ch. xxxiv. 11 and the use of τετράγωνος as a synonym in 1 M. x. 11 A (so Jos. A. J. xiii. 2. 1) seem to fix the meaning of λίθος τετρ.
The Vowels

\[ \text{the late formation, perhaps coined by the} \]
\[ \text{translators, from} \ \dot{\alpha} \theta \dot{o} \delta \sigma \varsigma, \ \theta \omega \dot{\eta} \]
Πρόωμος should be written in all the (eight) passages\(^1\), but πρωινός. The former word means "early" in the year (of rain and fruit), is opposed to ὀψιμός, and is apparently derived from πρό: the latter means "morning" (as in morning-sacrifice, morning-watch), is opposed to ἐσπερινός, and derived from πρωι̊\(^2\).

&osíu̱n, &osíaνή, μεγαλωσίνη are the forms in use in LXX as in N.T.: T alone (in Psalms) consistently writes -σίνη: B has μεγαλος. in Dan. Θ (iv. 33, v. 19), and B* θ* in Zech. xi. 3. Τερωσίνη (ἀρχερωσ.) has also the best authority: in Macc. ἑρωσ. is read sporadically by each of the three uncials. A occasionally writes δικαιωσίνη, treating the ai as a short vowel (3 K. viii. 32, x. 9, Is. i. 26, xxxii. 17).

For the short vowel in πόμα (Att. πόμα), δόμα cf. 14 above: for ἑώρακα-ἕώρακα\(^3\) § 24 s.v. ὑρᾶω.

30. The remaining examples in Cod. B of the interchange of ω and ο are (unless others have escaped notice) confined, apart from two in Exodus, to the books contained in vol. II. of the Cambridge LXX. (1) Ω > 0: ἰσοδήσεται Job Θ xxviii. 17. (2) Ω > Ω: καθωμολογήσεται Ex. xxii. 9 (καθωμολογήσεται Α: so ἀνωμολογησάω in a papyrus of ii/b.c., Mayser 99), πέπτωκός (=κός) Ex. xxiii. 5 (cf. τὸ ἱσθεινήκος Ez. xxxiv. 4 Α and τὸ γεγονός in a papyrus of c. 115 b.c., Teb. 115. 23), θυρεοφόρος I Ch. xii. 24 (to avoid five short vowels: usually -φόρος or -φόρος), παρρω 2 Ch. xxvi. 15, ἀνωμολογήσης 2 Es. iii. 11 (Σωμορὸν B = Σωμορὸν Α = Samaria iβ. iv. 10), ἀνώνυμοι\(^4\) (for Est. E 5), but ἄθωω is read by B in 2 Ch. xxxvi. 5 d, ἄθωων by Ν in Jer. xix. 4.

\(^1\) In the two where it is used of early figs (Hos. ix. 10, Jer. xxiv. 2) Α has πρόσμος.

\(^2\) The distinction between the uses and forms of πρώμος πρωινός is carefully observed in LXX. Πρόωμος appears to be a later form due to a false etymology, as from πρωι (but see Blass N.T. 22 who, accepting the derivation from πρωι, compares πλάμος πλῶμος). In Is. lviii. 8 τότε ἐργάσεται πρώμον τὸ φῶς σου (Ῥωζὴν `as the dawn': Ottley renders the Gk. 'early in the morning') πρωινόν would be nearer the original: the translator seems to have meant 'early,' 'soon' (cf. ταχῦ ἀνατελεῖ which follows) and to have dropped the Hebrew simile.

\(^3\) Ἑώρα 4 M. iv. 24 Λ.

\(^4\) In Wis. this form improves the metrical balance with the previous
The Vowels

31. In view of what has been said as to the correct use in general of ω and ο in the uncial, their evidence as regards e.g. fut. (or pres.) ind. and conj. gains in importance: in the LXX at least we shall not expect εχομεν and εχόμεν to be confused in Cod. B². It is clear, for instance, from the following passages that the Pentateuch translators were fond of using a fut. ind. in the first clause of a sentence, followed by a deliberative conj. in the later clauses: Gen. xxii. 5 διελευσόμεθα...καὶ...ἀναπτρέψωμεν, xliii. 4 καταβιβάζομέθα καὶ ἀγοράσωμεν, xlv. 16 Τί ἀντερούμεν...ἡ τί λαλήσωμεν ἢ τί δικαιωθῶμεν; Ex. viii. 8 ἐξαποστελῶ...καὶ θύσωσον.

32. O and Υ. The heterogeneous Attic adjective πράος -εια -ύ has been rendered uniform, πραύς replacing πράος: the substantive is consequently πραύτης, not the older πραύτης (§ 12, 11).

33. ΟΥ and Ο. Of this interchange (fairly frequent in Ptolemaic papyri, Mayser 116 f.) the uncial yield but few examples. Ν has ὃκ (ὁκ) for οὐκ (οὐκ) (no examples quoted by Mayser) in Is. xl. 16, lviii. 10, Jer. xii. 4, xxii. 12, so F in Ex. vii. 23; Ν also has ἱδα Jer. xxxvi. 22. A has νομηνία Ex. xl. 1, δολεία (=δουλ.) Ez. xxix. 18, and conversely διαβουλής for διαβολής Sir. i. 2.

34. ΟΥ and Ο. Δῶναι for δοῦναι (on the analogy of γνῶναι) Est. ii. 9 B is not attested in the papyri before i/A.D. (FP 109. 4, letter early in i/A.D., ἀναδώναι AP 77. 24, 130 A.D., μεταδώναι OP² 123. 11, letter of iii/ or iv/A.D.).

The uncial always write ὁς, not ὅς (as often in Ptolemaic papyri on the analogy of the oblique cases, Mayser 5).

clause, ending with ταλαίπωρος, but it can hardly be original: the writer’s sense of rhythm (cf. Syntax) would be sufficiently satisfied by ταλαίπωρος—

§ 6, 34]
35. OY and Y. The Ptolemaic papyri offer a few examples of their interchange. In LXX κολλούρα, “a roll” or “cake,” κολλούριζεν are read by B in 2 K. xiii. 6, 8, beside κολλοῦριζε, κολλοῦριζεν in the same MS (as always in A) in 2 and 3 Kingdoms. The two forms are attested in the single N.T. passage (Ap. iii. 18), and elsewhere.

Two examples of oυ for ν appear close together in Jer., λεπτουνοὐσιν xxxi. 12 B*, λουμενόμενος (=λυμαυ.) xxxi. 18 Ν*, which may go back to the compiler of the two portions of the Greek book. B has ήμισουν for ήμισυ Is. xli. 16 (so in a papyrus of ii/A.D., Mayser 118).

An instance of ν for oυ is apparently to be found in λυτρώνας 4 K. x. 27 BA (for λουτρώνας, a euphemism for the Heb. ‘draught-house’: cf. latrina = lavatrina).

We find also ώρανον Sir. i. 3 ΝΑ, δόλος (=δοῦλος) I K. xiv. 21 A, Ψ cxxii. 2 T.

36. OI > I. Ν has λύχνι=λύχνοι Zech. iv. 2 and apparently ἐμιχώντο Jer. xxxvi. 23, πυῆσατε ib. xlii. 15, A has Φυνίκης Is. xxiii. 2. (LXX uses στίχος only, not στοίχος, for “a row”; and so στιχίζειν (not στοιχ.) “to arrange in a row” Ez. xlii. 3.)

37. OI > EI. Δυνίν is the form assumed by δυνίν in two literary LXX books, 4 M. i. 28 8V (δυνίν A), xv. 2, Job xiii. 20 =ix. 33 A, as also in late Attic Inscriptions (320—229 B.C.) in a literary papyrus of ii/B.C. and in some literary κοινά writers (Polybius, Strabo, Plutarch). The form seems to reflect a stage in the change in the pronunciation of oι which was on the way to becoming equivalent to ν (cf. 41 infra). It is almost the only vestige of the dual remaining in the κοινά.

---

1 Mayser 118, cf. Thumb Hell. 193 f. Thumb holds that ν in the κοινά was pronounced in at least three different ways (as German ii, i, u).
2 Blass N.T. § 6, 4 pronounces the -ov- form to be certainly of Latin origin.
3 The form is not quoted in LS.
4 Meisterhans 157.
5 Mayser 314, where the literature is quoted. Phrynichus sanctions δυνίν but only as a genitive (Rutherford NP § 185).
38. OI and O. The i in the diphthong oi is sometimes dropped, as it is in αι and ει, before a vowel, both in classical and in κοινή Greek. Ποεῖν for ποιέων is the commonest example: the only example noted in LXX is ποησε (= ποησαι) Jer. xxxix. 35 K. The loss of the i before a consonant is unknown in class. and rare in κοινή Greek: B* has δίκας (= οίκ.) Jer. iii. 13, αποκία (= ἀποκία) 2 Es. i. 11, ii. 1, x. 8, and τόχοις (= τοίχοις) ib. v. 8.

39. On the other hand, in the κοινή an i was sometimes inserted between o and another vowel (α or η), e.g. βουηθείν, ἄγδουηκοντα, or an original i in this position, which was dropped in Attic, was retained. Attic Greek wrote πόα, ρόα, χλόη, ψόα (or ψία), a muscle of the loins: but ποία (ή), ροία (ή), χλοίη appear in the dialects, in late Attic and occasionally in the papyri. LXX always has the Attic ρόα and χλόη. Πόαν should be read in Prov. xxvii. 25 (B*C, ποιάν Α), but ποία in Mal. iii. 2 (BΓ), and probably in Jer. ii. 22 (B*Q*). Ψόα Lev. iii. 9 and three times in the B text of 2 K. (Α ψοία): in Ψ xxxvii. 8 αἱ ψίαι of AT must be the original text (corrupted to αἱ ψυχαί and thence to η ψυχή of B*).

LXX has no examples of forms like βουηθείν, ἄγδουηκοντα (found in Attic Inscriptions and Ptolemaic papyri).

40. OI and Ω. Ν* has ἀνέγνου (=ἀνέγνω) Is. xxxvii. 14, ἔγνως ib. xlviii. 8, ἔγνωι 1 M. i. 5. For δοῖς, δοὶ=conj. δοῖς, δοι see § 23, 10.

41. OI and Υ. Oι in the Attic Inscriptions is the last of the diphthongs to lose its diphthongal character: interchange of oi and u is first found in them c. 240 A.D.4 In Egypt

---

1 Meisterhans 57, Mayser p 168 f. Ποεῖν etc. appears in Attic Inscriptions in v/b.c. and is common in iv/b.c.: in the papyri its flourishing period is ii/b.c., though the examples of ποι- are even then twice as many as those of πα-: in i/ and ii/A.D. ποεῖν is replaced by πυεῖν (οι=υ).
2 Δοσίς for λοίπος several times in Tēbtunis papyri (end of ii/b.c.), Mayser 109.
3 Meisterhans 58, Mayser 15, 110.
4 Meisterhans 58 f.
the equalisation of ὀι and υ begins considerably earlier, in illiterate papyri of ii/b.c., but does not become frequent till i/a.d.\(^1\) It is noteworthy that the earliest instances in the papyri are also the only examples which, on the authority of the uncials, are deserving of consideration in the LXX.

(i) \(B^*\) has forms from ἄνυγευ (= ἄνοιγευν) in 2 Es. xvii. 3, \(\Psi\) xxxviii. 10, Na. ii. 7 (with \(N\)) and Jer. xxvii. 25, and these forms are fairly common in \(N\) (and \(A\)) in the Prophetic and Wisdom groups: ἄνυγευ is the earliest example of υ for ὀι in the papyri (160 b.c.: so \(\psi\varepsilon\iota\varepsilon = \omicron\varepsilon\iota\varepsilon\), 99 b.c.).

Συνδοιασω (for -διάσω) read by \(B^*A^*\) in \(\Psi\) cxl. 4 may be original. \(B^*\) also has σύ = σοι 1 Ch. xxix. 11 (=\(\tau\sigma\varepsilon\varepsilon\iota\varepsilon\) = σοι \(A\): cf. Dan. Θ Sus. 50 A: the earliest papyrus example noted by Mayser is dated 90 a.d.) and ἄνυγευς Mic. vii. 11. \(A\) and \(N\) afford other examples: στυβῆς Jd. xv. 5 A, τίχων κ ḵ K. vi. 10 A (so in a bank receipt of 112 b.c., Mayser op. cit.), σχύνος \(A\), σχυνίον and σχύνισμα \(N\), φωνεί Sir. xxiv. 14 A, φυνικόν Is. i. 18 \(N\) etc.

(ii) Of the converse use of ὀι for υ the only example claiming consideration is λομαίνεσθαι for λυμαίνεσθαι, which has strong support in Proverbs (xviii. 23 \(B^*\), xxiii. 8 \(B^*C\), xxv. 26 \(B^*\), xxvii. 13 \(B^*A\), xxvii. 13 \(B^*N\))\(^2\), and in Sirach (xxviii. 23 \(B^*N\)), and is moreover attested in a papyrus dated as early as about 147 or 136 b.c.” (G. 17. 15). A real or supposed etymological connection between λομίς and λυμή probably accounts for the adoption of this form.

Σοι for σύ is read by \(BAC\) in Job xv. 4, by \(A\) ib. xxxiv. 17, \(N\) ib. xxxv. 2, also by \(A\) in Jer. xlv. 24, and by \(N\) in 1 Ch. xvii. 27, Is. xxvii. 8, Zech. ii. 2. \(B\) has κλοιδωνισθησονται Is. lvii. 20. Οἰποίσω (for ὑποίσω) occurs in Job Θ xxxi. 23 \(N\) and Prov. xviii. 14 \(N\), and these two MSS yield some other examples of ὀι = υ. \(F\) has ἐνδεδείκτει (= ἐνδεδικνεί) in Lev. xvi. 23, which appears to be the only example in the uncials in the Pentateuch.

---

1 Mayser 110 ff. Dr J. H. Moulton points out to me that in the matter of pronunciation the κοινή by no means followed the lead of Attic.

2 The first hand of \(N\) probably wrote this form in Jer. xxxi. 18: “λομενέμενοι \(N^*\)vid.” in the Cambridge edition (App.).
42. Y and I. The change in the pronunciation of \(\nu\) to that of \(\imath\) did not become general in the koine till about 100 A.D. In two words, however (in addition to some proper names), other causes had before this produced interchange between the two vowels, even in Attic Inscriptions\(^6\). These words are \(\text{ημισ\epsilon\nuς}\) and \(\beta\upsilon\beta\lambda\nu\nu\) (\(\beta\upsilon\beta\lambda\nu\)). Assimilation of the unaccented \(\imath\) to the following \(\nu\) produced \(\text{ημισ\epsilon\nuς}\) (\(-\sigma\nu\ -\sigma\nu\ :\) but \(\text{ημισ\epsilon\nuς}\) etc. where there is no \(\nu\) in the 3rd syllable) as early as iv/BC: in the Ptolemaic papyri this form predominates in iii/BC, in ii-i/BC. \(\text{ημισ\epsilon\nuς}\) and \(\text{ημισ\epsilon\nuς}\) are represented by nearly equal numbers. LXX has \(\text{ημισ\epsilon\nuς}\) only in Dan. \(\Theta\) vii. 25 B, elsewhere \(\text{ημισ\epsilon\nuς}\): the preference for \(\text{ημισ\epsilon\nuς}\) in the early Ptolemaic age casts some doubt on the trustworthiness of the uncials.

On the other hand LXX has some examples of assimilation of the 3rd syllable to the 2nd. \(\text{’Ημί\epsilon\sigma\epsilon\iota}\) for \(\text{ημισ\epsilon\nuς}\) has good authority at the end of Joshua (xxii. 1 B\(^*\), 10 A, 11 B\(^*\)A, 13 A, 21 A) and is attested by F in N. xv. 9, 10, Jos. ix. 6. Conversely, \(\text{ημισ\epsilon\nuς}\) stands for dat. \(\text{ημί\epsilon\sigma\epsilon\iota}\) in N. xxxii. 33 BAF, xxxiv. 13 F, Dt. xxix. 8 A, Dan. \(\Theta\) ix. 27 BA. B\(^*\) writes \(\text{ημισ\epsilon\nuς}\) for \(\text{ημισ\epsilon\nuς}\) in 3 K. iii. 25, Is. xlv. 16. Cf. \(\S\) 12, 10.

43. The same doubt attaches to the constant use of the Attic spelling \(\beta\upsilon\beta\lambda\nu\nu\), \(\beta\upsilon\beta\lambda\nu\nu\) in LXX (\(\beta\upsilon\beta\lambda\nu\nu\) in 2 Ch. xvii 9 B, Dan. \(\Theta\) ix. 2 B) in view of the predominance in Ptolemaic papyri of \(\beta\upsilon\beta\lambda\nu\nu\), \(\beta\upsilon\beta\lambda\nu\nu\). Attic Greek had at an early time assimilated the original \(\nu\) in the first syllable of \(\beta\upsilon\beta\lambda\nu\nu\) to the accented \(\imath\) in the second and \(\beta\upsilon\beta\lambda\nu\nu\) followed suit: there was also perhaps a desire to discriminate between the material \(\beta\upsilon\beta\lambda\nu\nu\) and the papyrus-roll formed from it. In the vernacular in Egypt, from which the word came, this distinction (to judge from the papyri) does not seem to have been generally made. In Is. xviii. 2 \(\text{ἐπιστολάς βυβλίνας}\) B, “letters

---

1 Thumb *Hill.* 139 ff. conjectures that it originated in Phrygia.
2 Meisterhans 28 ff., Mayser 100 ff.
written on papyrus,” is no doubt the true text (βῆβλιον. ΝΑΩΓ), as is Βυβλίον, Ez. xxvii. 9 B*Q*, the Greek name of Gebal being Βύβλος (Strabo xvi. 755).

LXX, with the Ptolemaic papyri, always writes μαρσίππιον, not μαρσύππιον (Lat. marsupium), which was an alternative way of writing the foreign (? Semitic) word.

44. Μόλιβδος is written by the uncials (with variants μόλιβδος μόλυβδος, § 7, 34), the Epic and κοινή form1 of Attic μόλυβδος. Σμυρίτης (-τος Α) λίθος is the reading of the uncials in Job xli. 6, not σμυρίτης, as cited by LS: assimilation of the unaccented vowel accounts for it, if the word is etymologically connected with μύρον.

LXX has the Attic ἄλκος, the uncial again conflicting with the papyri, which write ἄλκος (on the analogy of other adjectives in -κός)2.

Other examples, mainly in ΑΝ, are due to later scribes.
(i) I > Y. A has γύνευ (γύνευ) 2 K. xiv. 27, καθυδρύσαντες 3 M. vii. 20, ἡδρυμνη 4 M. xvii. 3: G has σύντριμμα Is. xxii. 4.
(ii) Y > I. Ν has in Is. συναριθμος xxi. 9, διάκρινην xxv. 8, ἀρχιμον xlviii. 10, συνήχθησαν xlix. 18, ἔριθμα lxiii. 1, in Zeph. διώτη λ. 14, ἵππε ὑπηθναν ii. 3, in Cant. v. 2 βόστριχοι. Α* appears to have written ἄρχιφυλοι for ἄρχιφυλοι i Es. ii. 7: C has βείπου for βύπου Job xiv. 4.

45. Y (ΕΥ) and Η (Ε). Πανουργεύω (not class. πανουργεύω) is the verb in use (1 K. xxiii. 22) and has the corresponding noun πανούργεωμα (used in good sense): Jdth. xi. 8 B*Σ (-ημα ΑΒ), Sir. i. 6 B (-ημα ΝΑ), xlii. 18 BC (-ημα Ρ*A).

46. The following examples in one or other of the uncialys of interchange of ν (νυ) and η (η) are due to assimilation of vowels and to the later pronunciation (ν = η = η):

(i) Η > Y: θόλων Gen. i. 27 D, Lev. xii. 7 A, βύγνυται 3 K. xiii. 3 A, θυσιαφούς Prov. viii. 21 B, πυλός (= πηλός) Job xii. 21 Ν, πολλή (= πολλη) Sir. xviii. 32 A.

1 In the papyri μόλυβδος first occurs in i/B.C.: μολυβδίνω twice in ii/B.C. and μολυβδῇ in iii/B.C.: Mayser 101.
2 Mayser 102: ἄλκος passim in iii/B.C., the only example quoted of ἄλκος is iii/A.D.
(ii) Y > H (always with assimilation): ύποδήπτην Ex. xxviii. 27 Α, ἔγραθήση (=μωθής) 4 K, xix. 11 Α, φηλῆς (=φυλ-) Hg. ii. 2 Ν, ψηλῆς (=ψυχή) Is. xxi. 4 Ν, ὑποχρητήρας Jer. iii. 19 Β.

(iii) E > Y, Y > E: πέλακας Jer. xxiii. 29 Α: εὐπήπνιον Jer. xxiii. 28 Ν, τετραπημένον (=τετρυμένον) Hg. i. 6 Ν.

(iv) EY > E (assimilation of vowels flanking λ, μ, ρ, ψ): δεσπερέων Est. iv. 8 Ν, δισεπτεαται Jer. xiii. 1 B, ἐψέπατο 1 M. xi. 53 V, πεσπιστεμένα 2 M. iii. 22 V: early Attic inscriptions yield a few examples of loss of υ in final -eus (Meisterhans 62) as in βασιλές (= -eús) Jer. xlv. 17 Ν.

47. EY and Y. Πρεσβύτης, owing to its constant use = senex, is, by a natural error, written for πρεσβευτής = legatus in several passages: 2 Ch. xxxii. 31 B, 1 M. xiv. 22 ΝV, xv. 17 ΝV, 2 M. xi. 34 AV.

Omission of ε also appears in (?)ιεραυνόσων Ex. xl. 13 B* (second ε small, possibly first hand), ἀποσκυνή Ν. xxxi. 9 F, καταφυγονται Jer. xxvii. 5 Α, γυμνα ib. xxxi. 11 Ν*vid, σκύν ib. xxxv. 3 and 6 Ν: insertion of ε in ἵσχεις Lam. i. 14 Ν. For AV and EY, AY and A see 12, 13 above.

48. Prothetic Vowel.

The Attic ἐκέινος is used to the exclusion of (Ionic and poetical) κέινος, and Attic εχθές has supplanted (Ionic) χθές. On the other hand ἐθέλω disappears, θέλω alone being used. Σταφίς, στάχυς are written without euphonious а. 'Ομείρεσθαι "to long for" is read by the uncials in Job iii. 21 (corrected by B to ἠμείρο.) as in i Thess. ii. 8, but is unattested elsewhere. 'Οδύρεσθαι is used, not the Tragic δύρεσθαι.

1 Cf. Philemon 9 πρεσβύτης with Lightfoot’s note. He keeps the MS reading but renders it "ambassador." "There is reason for thinking that in the common dialect πρεσβύτης may have been written indifferently for πρεσβευτής in St Paul’s time."

2 Ν* has κέινον, a corruption of χρύον, in W. xii. 10.

3 As to the Attic and Ionic forms see Rutherford NP 370 ff. Χθές is confined in the uncials to Gen. xxxi. 42 A (after σε), Ex. ii. 14 Α (τὸν Ἀγάπτων χθές) and 1 M. ix. 44 V (ος χθές): it is also written in nearly all cases by one or both of the correctors of B (usually Bв).

4 Attic Greeks apparently wrote ἀσταφίς but στάχυς: the Ionic ἀσταχὺς (Hom. Il., Hdt.) reappears in Josephus, A. J. 17. 13. 3 = B. J. 2. 7. 3.

5 Dr J. H. Moulton tells me that the δ in this word as in ουδερεσθαι ὁκέλλεων etc., comes from a derelict preposition ω (seen in ὄκεανος participle
§ affords an example of anaptyxis (the reverse of syncope) in ἀφάξ = ἀφάς Zech. ii. 13 (cf. Mayser 155). The same MS writes ὄμορφόντες (= ροώντες) 1 Ch. xii. 40, ἀναγώντες (= ἀνάγουντες) ib. xv. 28. The LXX does not contain examples of prothetic i before σ (ἰστήλη εἰστρατῶθης etc.), which appears to be a peculiarity of Asia (Thumb Hell. 144 ff., Schweizer 103).

49. Contraction and Syncope.

The κονιή generally prefers contracted forms, and introduces some contractions unknown to the older language. The Attic word for a young bird was νεοττός¹, and this is used by the Atticizing writer of 4 M. (xiv. 15), while two other literary books, Job and Proverbs², have the almost equally orthodox νεοσσός. The remaining books have the κονιή vernacular form νεοσσός³. The derivatives all take the κονιή form: νοσσιά (16 times: νεοσσιά only in N. xxiv. 22 B*), νοσσίων, νοσσεύειν, νοσσοποιεῖν.

The LXX, in common with the Ptolemaic papyri, retains the Attic contracted form νομυνία in most books (B 26 times, A 29, § 4): νομυνία (Ionic) does not make its appearance in papyri or inscriptions⁴ till the Roman epoch, and its originality where it occurs in the LXX is therefore extremely doubtful⁵.

The coalescence of the two i sounds in the forms ταμείων, ἄγελα, πείν has been discussed elsewhere (§ 5 p. 63 ff.), and it was shown from the papyri that the shortened forms found in the LXX uncials can hardly be attributed to the autographs.

of ὅ-κεμαι (‘circumambient’) which is shortened in the unaugmented tenses from the notion that ὅ contained the temporal augment. The root is smer seen in memor. There is therefore no connexion between ὅμ. and ἱμεῖρας.

¹ Rutherford NP 287.
² Job v. 7, xxxviii. 41, xxxix. 30, Prov. xxiv. 22e, 52.
³ So all the uncials in Dt. (three times), and B in all the dozen other passages, while A, more so, introduces the Attic form (νεοσσός). § twice sides with B, once with A.
⁴ Mayser 153 (example of 191 A.D.), Nachmanson 69 (earliest example 213 A.D.). Lobeck (ap. Rutherford NP 225) "Neomynia...perrarum est etiam in vulgari Graecitate."
⁵ N. xxviii. 11 B, 1 K. xx. 5 BA, 18 A, 4 K. iv. 23 BA, 1 Ch. xxiii. 31 BA, 2 Ch. ii. 4 A, Ψ lxxx. 4 (all uncials), Ez. xxiii. 34 B.
The hypothetical particle retains its usual classical form ἐὰν in LXX as in the papyri. The form ἀν, used by some literary writers (Plato, Thuc.), is practically confined in LXX to two phrases where there is crasis or elision (καὶν, σῶτον ἀν) and to a small group of books (Wisdom, Sirach, 4 Macc., Isaiah). The only instance of its use apart from καὶ or σῶτον is Tob. xiii. 16 & μακάριος ἔσομαι ἀν γένηται. Ἐὰν also frequently supplants the indefinite particle ἀν after a relative pronoun etc. (διὰ ἐὰν etc., see § 5, p. 65 ff.).

The LXX retains the uncontracted forms, usual in Attic prose, in ἔαρ, στέαρ, ἐλευνός.

For καῦν and ὀστείν ὀστᾶ (but ὀστείν ἐὰν -ἐοις) see § 10, 8: πηχῶν § 10, 21: ἀργυροῖς etc. § 12, 2: ἤμισους § 12, 10: contracted comparative adjectives in -ων § 12, 21: ἄργος (ἀργύρους Prov.) § 12, 2.

50. LXX uses only the syncopated forms καμμύνειν = καταμύνειν (Is. vi. 10, xxix. 10, xxxiii. 15, Lam. iii. 45: B καρβ., in the first and last of these passages) and σκόρδον = σκόροδον (N. xi. 5). (Δίφορον read by BF corr in Dt. xxii. 9, where AF* have διάφορον, which is also read by BAF in the parallel passage, Lev. xix. 19, may be taken, not as an example of contraction but as an alternative rendering, = "bearing fruit twice a year," of ἐλάντια.)

Other syncopated forms in the uncials are ἕπερδειν (= ἕπερμ-δεῖν) I Es. ii. 18 B*, so ἕπερδες (= ἕπερμείδεσ) Zech. i. 12 N*: ἀκούσμεθα (= ἀκούσμο.) 2 Es. xxii. 27 N*, ἑπικεφήσονται (= ἑπικ-χεφής.) Job xxxvi. 27 N*, ἐλασεὶν (= ἐλάλησεν) Is. xxxvii. 22 B*,

1 Meisterhans 255 (only 6 examples of ἀν in Attic Inscriptions from v/ to iii/b.c.): Mayser 152 f.: Moulton Prol. 43 note 2.
2 καὶν Lev. vii. 6 B, W. iv. 4, ix. 6 (xiv. 4, xv. 12 = καὶ), Sir. iii. 13 B, ix. 13, xiii. 23, xiv. 7, xvi. 11, xxiii. 11, xxx. 38 [but καὶ ἔαν ib. xxxvii. 12, xxxix. 11, xli. 9 bis], 4 M. ii. 8, 9, x. 18, xviii. 14 [quoting Is. xliii. 2 which has καὶ ἔαν], Is. viii. 14 B. ἀνδὶ ἄν 4 M. v. 30, x. 4, xvi. 11, Is. i. 12.
3 Condemned by Phrynichus (Rutherford NP 426).
4 So Ptolemaic papyri, Mayser 140: in Attic Inscriptions from ii/A.D., Meisterhans 69.
The Consonants

Interchange of consonants.

1. The consonants in the κοινή are subject to fewer widespread changes than the vowels. The general adoption of σσ for Attic ττ and such individual phenomena as the temporary substitution of ωθεὶς for ωδεὶς, the omission of the second γ in γίγνεσθαι and γίγνωσκεν, and the insertion of μ in the tenses of λαμβάνω (λήμψομαι etc.) are features which distinguish the κοινή as a whole from the classical language.

2. Phonetic changes, however, produced some new spellings which have a more limited range in the vernacular: consonants belonging to the same class are interchanged, gutturals with gutturals, dentals with dentals, etc. An interest attaches to some of these, because they appear to be confined to certain localities, and they have been attributed to idiosyncrasies in the pronunciation of the native languages of the countries in which they are found. In particular, the interchange of τ and δ and of κ and γ is specially characteristic of Egypt. The examples of such changes in the LXX uncials

§ 7. The Consonants.

Interchange of consonants.

1. The consonants in the κοινή are subject to fewer widespread changes than the vowels. The general adoption of σσ for Attic ττ and such individual phenomena as the temporary substitution of ωθεὶς for ωδεὶς, the omission of the second γ in γίγνεσθαι and γίγνωσκεν, and the insertion of μ in the tenses of λαμβάνω (λήμψομαι etc.) are features which distinguish the κοινή as a whole from the classical language.

2. Phonetic changes, however, produced some new spellings which have a more limited range in the vernacular: consonants belonging to the same class are interchanged, gutturals with gutturals, dentals with dentals, etc. An interest attaches to some of these, because they appear to be confined to certain localities, and they have been attributed to idiosyncrasies in the pronunciation of the native languages of the countries in which they are found. In particular, the interchange of τ and δ and of κ and γ is specially characteristic of Egypt. The examples of such changes in the LXX uncials

§ 7. The Consonants.

Interchange of consonants.

1. The consonants in the κοινή are subject to fewer widespread changes than the vowels. The general adoption of σσ for Attic ττ and such individual phenomena as the temporary substitution of ωθεὶς for ωδεὶς, the omission of the second γ in γίγνεσθαι and γίγνωσκεν, and the insertion of μ in the tenses of λαμβάνω (λήμψομαι etc.) are features which distinguish the κοινή as a whole from the classical language.

2. Phonetic changes, however, produced some new spellings which have a more limited range in the vernacular: consonants belonging to the same class are interchanged, gutturals with gutturals, dentals with dentals, etc. An interest attaches to some of these, because they appear to be confined to certain localities, and they have been attributed to idiosyncrasies in the pronunciation of the native languages of the countries in which they are found. In particular, the interchange of τ and δ and of κ and γ is specially characteristic of Egypt. The examples of such changes in the LXX uncials

1. Thumb Hell. 133 ff., with two papers in Indogermanischen Forschungen, vi. 123 ff. (J. J. Hess) and viii. 188 ff. (Thumb). It appears probable that Egyptians, in the early centuries of our era, could not pronounce Greek γ and δ. The evidence is as follows. (1) Hess shows that in demotic papyri of ii/a.d. containing Greek transliterations κ is used as the
3. The gutturals. K > Γ. The only example of weakening of κ to γ in the LXX uncials which can confidently be ascribed to the autographs is the form γναφεύς (4 K. xviii. 17, Is. vii. 3, xxxvi. 2), which replaces the older (and apparently original) form κναφεύς in the koinē.¹

4. In other particulars the evidence of the uncials as regards interchange of these consonants is not supported by the Ptolemaic papyri.

On the one hand the conversion of εκ to εγ̄ before certain consonants (εγ̄ δέ, εγ̄βάλλειν etc.) which is common in Attic Inscriptions and almost universal in the Egyptian papyri down to about ii—iii A.D.² is practically unrepresented in the uncials: εγκλετός in the B text of Ψ civ. 43, cy. 23, and εγ̄ γῆς Is. xxxix. 3, xliv. 12 A, have been noted. Εκγνον is commonly written: εγ̄γνον occasionally in Codd. A and N³. For the similar absence of assimilation of εν cf. § 9, 4. Anomalous forms with γκ for κ are εγκλεκτός Jer. x. 17 N*, ἀγκιμή 2 M. iv. 13 A.

5. On the other hand A has examples of γ for κ, some of which may indicate the Egyptian origin of that MS, but they are not likely to be older than i/ii A.D. The commonest example is δετερνίω etc. which occurs nine times in this MS (Dt. i. 33 with F, Tob. xii. 6, W. xviii. 21, Ep. J. 25, 58, Dan. Θ iii. 44, 2 M. ix. 8, xv. 10, 3 M. v. 26). A also has γνημήν Jd. xv. 8 A (cf. ἀντεργνήμων CPR 78, 221—6 A.D.), ιγνών 1 K. v. 5, γαρπίων Prov. xii. 14, δάγνοντες Hb. ii. 7. N appears to read ἀπογρύφω in W. vi. 22 (see Swete): D has γνημή Gen. x. 9. The inter-

1. Equivalent of both demotic γ and demotic ι. Demotic has no sign for δ: τ and δ correspond to demotic τ. (2) In Sahidic the consonants ϋ and ϊ, along with a few others, are rarely used except in Greek words (Steindorff, Koptische Gramm. p. 7). (3) In Greek papyri instances occur of interchange of κ and γ (not due, as in Attic γναφεύν, to the influence of a neighbouring consonant) and of τ and δ.

1 Mayser 169 f. The initial γ is found already in an Attic Inscription of iv/b.c. (γναφεύν) Meisterhans 74.

2 Mayser 226 f. In ii/iii A.D. the standing formula in the papyri καθάπερ εγ̄ δίκης begins to be written καθάπερ εκ δίκης.

3 Is. (xiv. 29 ΑΓ and five times in Ν: xxx. 6, xlviii. 19, xliv. 15, lxi. 9, lxv. 23), Prov. xxiii. 18 A, Dt. vii. 13 Evid. The papyri have both forms.
change of κ and γ, in which Thumb traces the influence of Egyptian pronunciation (Heil. 134), only comes to the front in illiterate papyri of i/A.D. (Mayer 170). 1

6. Γ > K. The reverse change is represented in A by κην (=γην) 1 K. v. 4, ήκουμενος 3 K. ix. 5 (=γούμενος B: Heb. “upon the throne”), Kορψίας 1 M. iv. 5. Ν has λέκι (=λέγει) Zech. i. 3, ἀκαλλωμέθα Is. xxv. 9. B has χυτρόκαυλος 3 K. vii. 24. τερ, 29 (Α -γαυλός correctly from γαυλός “a milk-pail”). Familiarity with the native country of the founder of Alexandria might account for the appearance of Megiddo as Μακεδών: 4 K. xxiii. 30 B, Μακεδῶ ib. ix. 27 A. One instance which appears with some frequency, πακις for παγις “a trap” or “snare,” is partly due to the fact that it is often used to render the Heb. נפל which has the same meaning, though the form occurs where other Hebrew words are rendered: B has πακις twice (=נפל in both places) Jos. xxvi. 13, Hos. v. 1, Ν has it 13 times viz. Tob. xiv. 10 δίσ and 11 times in Ψ2: as against these 15 passages there are 47 where παγις is read by all the uncial.

7. Χ > K (ΚΧ). Confusion between aspirate and tenuis is common in LXX and in the papyri when θ follows: in the uncial alteration of aspirate to tenuis is also met with before λ, μ, ν.

Ἐκθαρός (found in a papyrus of 118 B.C., Teb. 5, 259) occurs sporadically in each of the three main uncial, Β* (Mic. iv. 10, vii. 10), Ν (Na. iii. 11, 13) and Α (Job xxxiv. 26, 2 M. x. 26). Similarly Α has ἐκθρεύσαi 2 M. x. 26, Ν ἐκθυστος 4 M. v. 27. In Ν and Α we more frequently meet with the spellings, paralleled in post-Ptolemaic papyri, ἐκθρὸς -η-αινεν: so once in Β*, Bar. iv. 25 (this portion of the book was written in Β), 

Ἐκθῆς for ἐκθές stands in the A text in 1 K. xiv. 21, xix. 7, 2 K. iii. 17, Job Θ xxx. 3.

Μοκλός is confined to the B text which has 16 examples of it to 19 of μοχλός: Ν has ἀναμοκλεύνοντες 4 M. x. 5. Κλίδων occurs in Sir. xxi. 21 A and Is. iii. 20 (ἐκθαροστία for αἰχμ.) and

---

1 The earliest examples I have noted are as follows:
κ > γ i/A.D. γυρλον BU 975 (45 A.D.), πατργῆς and εἰδογῆ (= -κει) BM ii. 154 (68 A.D.).
i/A.D. γρεάγρα BM ii. 191, πρόγηται (=κεῖται) BU 153.
γ > κ i/A.D. δυμλόκο BU 189 (7—8 A.D.), καστροκυμμο ib. 975 (45 A.D.).
i/A.D. ἐπιστρατήκων ib. 587, ἄρκυριὸν ib. 416, διαϊέγασε (=διέγρ.) ib. 662, ἄρακωγὸς (= ὀδραγ.) ib. 71, ήκοράκαμεν ib. 153, ἀκρικουλάς BM ii. 189.

2 Between Ψ x. 6 (where Ν is joined by R) and Χ3: at the beginning and end of the book (Ψ ix. 16, 30, cxvii. 110 etc.) Ν unites with the other uncial in reading παγις.
cognate forms occur nine times in Ν. B has λυκνιας Sir. xxvi. 17, A καλκον N. xxxi. 22 (Swete ed. 2 App.).

Κιθών⁴ occurs in Β in Ex. xxviii. 35, xxxvi. 35, in Ν in Is. iii. 16, 24, xxxvi. 22.

8. Transposition of the aspirate or repetition in the second syllable is seen in κυδρα (lionic)=χύρα 1 K. ii. 14 B, Sir. xiii. 2 Ν (so κυβρόποδες Lev. xi. 35 ΒΓ) and χύρα N. xi. 8 F, Na. ii. 11 Ν: κυθ. and χύτ. in Ptolemaic papyri, Mayser 184. (Κιθών, χιθών of the papyri are absent from LXX.)

9. K—X. 'Ek is occasionally written ἐχ before ς χ φ in Attic inscriptions and Ptolemaic papyri². So in the uncials (1) ἐχθεσι W. xi. 14 ΝAC (RV whereas 'cast forth in hatred' un-warrantably assumes a word ἐχθεσις=ἐχθρα: the papyri show ἐχθεσις ἐχθεμα etc., Mayser 228), ἐχθεσιος 4 M. v. 14 Ν, ἐχθες (=ἐκθες) Dan. Θ vi. 8 Β Α: (2) ἔχ χαραν Gen. xxii. 4 A, ἔχ χειμάρρου Lev. xxiii. 40 A. Other examples of irregular χ are ειχοσι 3 K. ix. 11 Α, λεχμομένους W. xi. 18 Α (not from λεχμαν 'to lick,' cf. λεχμηθεντες v. 20: but the exact meaning of the passage is doubtful), ψεχάδων Cant. v. 2 Ν, χαλλίπαις 4 M. xvi. 10 Α Α Α.

10. Χ>Γ. This change is unrepresented in the Ptolemaic papyri: in the LXX it appears, mainly in late MSS, in two pairs of words: (1) δραγμη in V (2 M. iv. 19, x. 20, xii. 43: 3 M. iii. 28: in the last passage A has δραγκυμας) and διδραγμον in F (N. iii. 47: Jos. vii. 21) and once in A (2 Es. xx. 32): (2) in Ν αἰγμάλατος Na. iii. 10, αἰγμαλωσία Jer. xxv. 19: this MS usually has ἐκμαλωτος etc. (see above).

11. The dentals. The interchange of τ, δ, θ is characteristic of Egyptian Greek, probably on account of the difficulty which natives of the country found in distinguishing between the sounds represented by these letters³. In the circumstances the examples in the LXX uncials are fewer than might be expected.

12. Τ and Δ. The only examples noted of interchange (common in papyri, mainly illiterate, from ii/B.C.) are (1) πάνιντες 4 K. xxiv. 16 Β, αἰτῶ=αἰτιό 1 Es. iii. 5 Β, καρσιδερίου Zech. iv. 10 Ν (so καρσέριου Β 1036, 15, 108 Α.D.): (2) δεκατάρχους⁴

¹ So in an Attic Inscription of iv/B.C. and in papyri, mostly Ptolemaic: the Ptolemaic documents usually have χιθών (or the Ionic κιθών), Mayser 41, 184.
² Meisterhans 106, Mayser 228.
³ Thumb Hell. 134.
⁴ Due, perhaps, to the analogy of δεκατός.
1 M. iii. 55 N* (so in papyri of iii/B.C., PP ii. 13 (1) and 4 (1) and (2), not quoted by Mayser: δεκαίδαρχος is read by BAF in the three Pentateuch passages).

13. T and Θ. Uncertainty as to whether the aspirated letter should be used or not is specially evident in words containing two aspirated letters or one aspirated and one tenuis. Ἀναφάλαντος -φαλαντωμα is read by the uncials in L. xiii. 41 ff.: the papyri of iii/B.C. fluctuate between this and ἀναφάλλανθος, which is probably the older form (Mayser 177 f.). Κολοκυνθα has the best authority in Jon. iv. 6, 7, 9, 10: κολοκύντα is read by A (Q): κολοκύντη is the Attic form according to Phrynichus (Rutherford NP 498): similar fluctuation in the papyri.

(i) Further examples of insertion of aspirate. Κάλλωνθρον is certain in L. xxiii. 40 (BAF), and probably φόβηθρον should be read in Is. xix. 17 with B* (φόβητρον cett.) as in Luke xxi. 11 (WH with BD). The following are due to attraction of a second aspirated letter: καθόπταιδεν Zech. vi. 6 B*N*, Βαθρόχους Ex. viii. 9 F. Μασθός for μαστός is read by A in Is. xxiii. 12, Lam. ii. 20, by Q in Ez. xvi. 4 (the reverse, στ for σθ, is frequent in Ptolemaic papyri, Mayser 179). (ii) Examples of omission. The 2nd pers. of the 2 aor. imperat. pass. has its termination in -τι (for -θι), like the 1 aor. imperat. pass.: εντρέπτη Sir. iv. 25 B*AC (ηθι Bb), χάρην Tob. xiii. 13 B*A. Assimilation to preceding τ may account for κατορθόθη 2 Ch. xxix. 35 B*, ενταῦτα 4 K. ii. 2 A, 2 M. xiii. 6 V. Νεχωτά Is. xxxix. 2 N* (transliteration of Ναώτα: νεχοθά cett.).

14. Δ and Θ. Under this head come the forms οἴθεις, μηθεῖς, which have already been considered in the Introduction (§ 5, p. 58 ff.). They are not peculiar to Egypt: for some centuries they enjoyed a wide currency in the κοινή and then disappeared again in the first two centuries of our era. That they are not due to mixture of οὐτε and οἶδε is shown by the fact that the fem. οἴδεμιά remains unaltered. Their explanation lies in a coalescence of δ with the aspirate of ης to form θ (= δ + η)1.

15. There is a curious distinction between the late derivatives from οἴθεις, οἴδεις. Each form had a progeny of its own. These derivatives are apparently unattested outside Biblical

1 See Meisterhans 104, Mayser 180 ff., Schweizer 112 ff.
and ecclesiastical Greek\(^1\) and are unrepresented in certain portions of the LXX, e.g. the Pentateuch, Isaiah and Job (excluding Θ)\(^2\). οὐθεῖς produced (1) ἐξουθενέω (-ημα), while οὐδεὶς produced (2) ἐξουθενῶ (-ωμα -ωσις). Two rarer and doubtful forms, due to mixture, are (3) ἐξουθενεῖν, (4) ἐξουθενόν. (1) must have been coined while οὐθεῖς was still in vogue, probably in the earlier part of ii/b.c.: it is preferred by literary writers, including the translator of Proverbs (though he wrote οὐδεῖς): it is the form used by Luke and Paul in N.T. (2) apparently came later, when οὐδεῖς had begun to reassert itself: it is the form used in the later LXX books. i Kingdoms uses both (1) and (2), in juxtaposition in viii. 7 B οὗ σὲ ἐξουθενήκασιν, ἀλλʼ ἦ ἑμὲ ἐξουθενόκασιν. In Sirach (the Greek of which was written during the period of transition from οὐθεῖς to οὐδεῖς) all four forms are attested.

The evidence for the verbs is as follows:

(1) Ἐξουθενέων 1 K. ii. 30, viii. 7 (7 A), x. 19 B: Prov. i. 7: Wis. iii. 11, iv. 18: Sir. xix. 1, xxxiv. 31 B: Am. vi. 1: Jer. vi. 14: Dan. Ο iv. 28: 2 M. i. 27, and occasionally as a v.l. elsewhere.

(2) Ἐξουθενεῶν Ιδ. ix. 38 B: 1 K. viii. 7 B, x. 19 A, xv. 9, 23 bis, 26 bis, xvi. 1, 7: 2 K. vi. 16, xii. 10: 4 K. xix. 21 A: 1 Ch. xv. 29: 2 Ch. xxxvi. 16 B: Jdth xiii. 17: Ψ 18 times: Job Θ xxx. 1 BC: Eccl. ix. 16: Cant. viii. 1 BS, 7 B: Sir. xxxiv. 22 ΝAC, 31 Ν, xlvi. 7: Zech. iv. 10: Mal. four times: Dan. Θ xi. 21: 1 M. iii. 14 ΝA.

(3) Ἐξουθενέων 4 K. xix. 21 B: Ez. xxi. 10, xxii. 8 BQ: Sir. xxxiv. 22 B: Cant. viii. 1 A, 7 A.

(4) Ἐξουθενοῦν is read by B in Ψ xliii. 6, l. 19, by A in Sir. xxxiv. 31, by Ν in Jdth xiii. 17.

16. The labials. Π > B. Ἀμβλάκημα, ἄμβλακιά (cf. Doric ἄμβλακεῖν)\(^3\) are the forms attested by the uncials in the only passages where the words occur, Dan. Θ vi. 4, 3 M. ii. 19.

\(^1\) Plutarch has ἐξουθενίζω, and ἐξουθενίζω is cited by LS from a Scholiast on Aristophanes.

\(^2\) These books use other verbs to render δωδε, πιεύ e.g. ἀπειθεῖν, ἄφισταναι, ὑπεριόν, φανιέναι, ἀπαναλεῖσθαι, ἀπειπεῖν, ἀποτοιεῖσθαι, ἀπαρνεῖσθαι etc.

\(^3\) And cf. the fluctuation between Ἀμπρακία Ἀμβρακία in Attic inscriptions of iv/b.c., Meisterhans 77.
The Consonants

B > Π. Ν has πορρά (=βορρά) Jer. i. 14, A προπλήναs (=προβλήται) 4 M. xiii. 6.

17. Φ > Π. Ν has σπόνδυλος ἐκσπόνδυλισεν in 4 M. x. 8, xi. 18 (Ionic and in some κοινή writers, e.g. Strabo: Crönert 85): A keeps the Attic form with σφ, and so all the uncials in Lev. v. 8. (Σπόνδυος, σπονδή, which show similar fluctuation, are absent from LXX.) Ἰωσήφ in Hellenized form appears in the uncials as Ἰώσηφος and Ἰωσήθος: the latter form has Ptolemaic support and was invariably used by the historian Josephus of himself and of the patriarch.

18. Π—Φ. Σκνύφ has cases σκυίβα σκνύφες in Ex. viii. 16 ff. in BA(F) (with variants σκνίκες and κνύφες F, σνίφαν Α), and the same forms appear as variants in Ψ civ. 31, W. xix. 10, where the B text has the more regular σκν(e)ῖπες, σκν(e)ῖπα. The two forms go back to iii/B.C. (ὑπόκινθως, ὑπόκινθος, Mayser 174).

In the case of φάτνη, φατνοῦν, φάτνωμα (which have preponderant authority) individual MSS exhibit a variety of spellings with transposition or loss of aspirate, transposition of the first two consonants, and substitution of μ for ν:

1) πάθην Jl. i. 17 Ν. (2) πάθμη Job vi. 5 Ν, xxxix. 9 Ν. (3) ἐτά-φυνων π 3 K. vii. 40 A. (4) πεφατμωμένα Ez. xii. 15 B, φατμώματα Am. viii. 3 B, Zeph. i. 14 B. (5) πατμώματα Cant. i. 17 Ν.

19. B and M. The labial and nasal are occasionally interchanged, mainly when flanked by vowels and in the neighbourhood of a liquid or another nasal. (1) Alteration of β to μ is seen in the reading of A ἐφ' ἡμῶν in 2 M. iv. 12, a corruption of ἐφίβων which V reads (cf. v. 9 ἐφίβιαν): also in Σαναμάσσαρος 1 Es. ii. 11 BA* (=Sheshbazzar), εὐσέβιαν (=εὐσεβείαν) 4 M. xv. 3 Ν. Assimilation causes μιλίμοις (=μιλιμίδος, μολυβδος) in Jer. vi. 29 B, βόλιβον in Sir. xxi. 14 A2.

2) The converse change is more frequent. Τέρμυνθος, apparently the oldest form for the turpentine tree (in LXX thus only in Gen. xiv. 6 E, xlii. 11 F), develops into τερέμυνθος (B 5 out of 7 times, A 2/7), and thence to τερέβυνθος read by all the uncials.

1 Thumb (Hell. 71) conjectures that πάθην is an Ionism taken over by the κοινή. This is the form which has survived in modern Greek παχύ (=παθύνον) with Asiatic varieties παθεῖν πανθύν παθιμίν (ib. 81). LS suggest derivation from ΝΠΑΤ (πατέμαι).

2 LS quote περιβολώσαι from a Rhodian Inscription.

3 Attic Inscriptions show βαρόμενον (=μαρφ.) and fluctuation in Σερμυλία (Σερβ.), Ἀδραμυττρύς (Ἀδραβ.), Meist. 77. Ῥόξην = ῥύγην is the only Ptolemaic example cited by Mayser 199. Γερβανίκων is attested in Rhodes and Asia Minor, Nachmanson 82. The proximity of ρ in all these examples is noticeable.
in Isaiah (i. 30, vi. 13), and four times elsewhere (by E, A, NA).
In the case of στίμω, a pigment for the eyelids, and στιμω(μ)ίζεων,
the forms with β receive slightly better support (cf. Lat. stibium):
στίβα. Jer. iv. 30 BN (στίμη A, στείμι Q), ἐστιβίζου Ez. xxiii. 40 BAQ,
but ἐστιμίζεσα 4 K. ix. 30 B* (β in AB). *Ανα βείσον 1 K. viii.
12 Α, οἰκουβείνην Is. xiv. 26 Ν, βέλη (=μέλη) 4 M. x. 20 Ν.
Π is converted to μ in μοίμανες (=ποιμένε) Jer. x. 21 A.

20. The liquids. In the vulgar language from the Hellenistic period down to modern Greek (which has e.g. αἴδερφος
ηρθα έρπίδα) ρ replaces λ, especially before consonants: in-
stances occur, also, of the reverse change in the κοινή where
no consonant follows1. Two examples of the interchange
appear to have become stereotyped: σικνύλατον "a cucumber-
bed" (from ἑλαῦνω = “plant”) becomes σικνύρατον (so in the
only LXX passages, Is. i. 8, Ep. Jer. 69 with variants with ν
in the first syllable): conversely κρίβανος (the Attic form
according to Phrynichus), a small covered cooking-vessel,
always appears as κλίβανος in LXX (as previously in Ionic,
Hdt. ii. 92). The papyri support the LXX in these two
instances (Mayser 188). In the following passages the inter-
change affects the meaning. In 1 Macc. the word φάλαγξ
which should certainly be read in all five passages, in four of
them has a v. l. φάραγξ in one or other of the uncials (vi. 35 Α,
where Swete retains φάρ., 38 V, 45 A, x. 82 Ν* (V)).
In the same book (1 M. ix. 42) the reading of Ν εἰς τὸ ἑλος τοῦ
Ἰωρδάνου (cf. v. 45) must be preferred to εἰς τὸ ὀρος of AV:
the vulgar pronunciation and the influence of ὀρος in νν. 38
and 40 have produced ὀρος out of ἑλος. In Sir. xxii. 18
the converse change has occurred: it is the χάρακες (BN) or
“pales set on a high place” that cannot stand against the
wind, not the χάλακες (AC), “pebbles” or “rubble.”

The MSS yield the following further examples: (1) Λ > P:
οίνοφρυγέι Dt. xxii. 20 B, βερτίων Is. xvii. 3 Ν*, ἀργηπά Jer. x. 19
Ν*, ἑδρασεν Job xx. 19 A (= ἑθλασεν cett.), χαρβάνη Sir. xxiv. 15 Λ

1 Mr W. E. Crum tells me that in several Sahidic sub-dialects the two
c consonants are confused.
and χαβράνη Ex. xxx. 34 A (for χαλβάνη = νικόλη), 'Αμεσαρπ Dan. Θ i. 11 and 16 A (= χαβράνη Jer. xxviii. 11 B*, ἐστέλλας Is. xxi. 13 Ν*, κλημάτων Ψ cxviii. 102 Ν*, Καλδάμου 1 Es. i. 23 A (= υποκρήμα), φλουφάν 1 M. xiii. 66 A.

21. The spirants σ ιζ. ιζ, which in classical times was probably pronounced like ιςι, in the Hellenistic period had the weaker sound of voiced s (as in 'those'), as is shown by the substitution of ιζ (or σιζ) for σ, especially before β and μ1. Ν has ζυόρα five times (Cant. iii. 6, iv. 6, 14, v. 13, Sir. xxiv. 15) and once ζαπαράγου Sir. xxxv. 6: elsewhere all the uncials have συόρα, σμάραγδος. The same change appears in the form ζβονη, "a spear," attested by all the uncials in Is. ii. 4, Jer. vi. 23 (also Mic. iv. 3 Ά*), where it is a gloss from the Isaiah passage: Judith alone keeps σβονη, i. 15 B*Ν* (altered to ζβ in A and correctors of B and Ν): this foreign word of doubtful extraction appears outside the LXX in a variety of forms, σβονη, σγινη etc., but it is clear that the older form had initial σ.2

Attic ξιν for σιν survived after 400 B.C. only as a literary affection and is unrepresented in LXX3. Ν writes ὀσμιλας for ὄσ σμιλαξ Na. i. 10.

22. Insertion of Consonants. A remarkable feature of the κωνι (or rather, excepting one instance, of local varieties of the κωνι) is the tendency to insert the nasal μ before a labial (β or π), especially when the labial is followed by another consonant, usually σ: in other words μψ replaces ψ.

23. One instance is distinguished from the rest by its greater frequency: it also appears to owe its origin, in part at least, to another cause. The use of λήψωμαι (for λήψωμαι) together with cognate forms ἐλήψωμαι, (ἀνά)ληψις, (ἀνα-)ληπτέος etc. became for a considerable period universal. The papyri and the later uncials enable us to distinguish three periods. (1) In the Ptolemaic age, from iii/ to i/B.C., both the classical λήψωμαι and the newly-introduced λήψωμαι were

1 Meisterhans 88 (Attic examples from 329 B.C.), Mayser 204, 209: the latter's suggestion that σιζ in ἀναδιστήσας etc. is intended to mark off the syllables more clearly will not suit initial σιζ in the above instance.
2 Sturz de dialecto Macedonica 46 f.
3 Ἐπιρρελός, written by a seventh century corrector of Ν in Is. xxi. 9, is the only trace.
employed, the former slightly preponderating. (2) Under the Empire, from i/A.D. until after iv/A.D., λήψωμαι and its kin are uncontested, having driven the classical forms off the field. (3) The reappearance of the latter in the uncial of the Byzantine epoch and in the correctors' revisions of the older uncial suggests that the μ forms again went out of use between vi/ and viii/A.D.

Now the orthography attested in the three oldest LXX uncials is that of the second period, that is to say, the classical forms are practically absent. If, as is suggested by the Ptolemaic papyri, the autographs contained both λήψωμαι and λήψωμα, scribes of the Roman period have produced uniformity by writing the former throughout.

There are some 450 examples (including the compounds) where the μ forms occur in all three of the main uncials or in one or two of them. On the other hand, examples of forms like λήψωμα in the original script of B, N and A do not amount to a dozen in all: B has 3, one doubtful (Mic. vi. 16, Is. ii, 4vii, Jer. xxxi. 7), N has 3, one doubtful (Zech. xi. 7, Is. x. 29fort, Jer. xlii. 3), A 5 (Jd. vii. 5 λήψη [read λάψη and contrast λήψη ib.], 1 K. xxv. ii, Jer. xlii. 3, Ez. xlv. 18, Sir. iii. 24: in 2 M. v. 20 καταληψθείς is probably a case of itacism = λαφθείς). The classical forms become more frequent in later MSS and corrections of MSS, occurring sporadically in C (vi/A.D.), T (vii/A.D.) and T (viti/ix/A.D.), constantly in Q* (vi/ix) in Min. Proph. and Isaiah (in Jer., except xxxi. 1, 41, and in Ez. they are due to correctors), always in Cod. 87 of Daniel (ix/A.D.), and nearly always in V (viti/ix/) and Bb (probably xiv/A.D.).

1 Mayser 194 f.
2 Cröner 66 asserts “nullum reperiri in Berolinensium corpore exemplum nasali carens.” The huge Berlin collection consists mainly of papyri from i/ to iv/A.D.: I have noted one example wanting the nasal, BU 1060. 30 προσδιαληφθέντως (15 B.C.): J. H. Moulton (CR xv. 34) adds one instance of ii/A.D. where the μ has been afterwards written above the line. The only other examples dated A.D. which I have noted are BM ii. 276. 4 προσελήφθαυ (15 A.D.), OP iv. 724. 8f. λήψωμαι, λήψη (155 A.D.). Συνλήβδην FP 21. 7 (134 A.D.) is differentiated by the δ following the labial.
3 So Cröner 67, who fixes the date of their disappearance from the living language at about the end of viii/A.D.
4 F (ivi/A.D.) has none (always λήψωμαι etc.).
5 Cf. Gregory Proloc. 72 for a similar distinction in the MSS of the N.T.
24. Apart from these forms from λαμβάνειν the LXX contains only four instances of words showing insertion of μ before ψ, all in Cod. A, viz. λάμψασιν (for λάψασιν) Jd. vii. 7, καμψάκης “a flask,” 3 K xvii. 12, xix. 6 (from κάπτω, cf. Lat. capsa: elsewhere A unites with B (ι) in writing καψ.), ἀντάμεψιν (= ἀντάμεψιν) Ψ cxviii. 112, ἀνακύψαι Job x. 15.

25. The origin of this inserted nasal has not yet been finally decided: Thumb (Hell. 136) thinks it unnecessary to assume a uniform explanation for all the instances. Δημψομαι may be a mixture or compromise between Attic λήψομαι and Ionic λάψομαι¹ (which retained both the α and μ of the present stem) or it may be an independent formation due to the same phonetic law which produced the other nasalised κοινή forms. These other forms (συμψέλιον etc.) are specially characteristic of parts of Asia Minor (Καμπαδοκία, Παμφλαγόνες are attested) and Dieterich (Untersuch. 92 ff.) traces their origin to that region. Egypt, however, yields examples other than λήψομαι, and Thumb (op. cit.) suspects the influence of Egyptian pronunciation: the four examples in the preceding section which are peculiar to A may be taken as supporting the Egyptian origin of that MS.

It should be added that the older Attic, like the LXX, shows fluctuation in the use of the nasal in πι(μ)πλημι, πι(μ)-πρημι, and in some proper names (Τλη(μ)πόλεμος etc., Meist. 84).

26. The combination μψ recurs in another instance, where the ρ, not the μ, is the intruder, viz. in the name Σαμψών (= שמש), which is always so written in Judges (B and A texts)².

¹ The Ionic form occurs once in a papyrus of c. 250 B.C. Παραλάμψεσθαι (Mayser 195), in the LXX in Job Θ xxvii. 21 C ἀναλάμψεται δὲ αὐτὸν καθὼς. It is noticeable that the Hellenistic Λαμπάνω for Λειπώ (§ 19, 3) appears to be of Ionic origin (Hippocrates).
² Schmiedel (W.-S. 64) compares Lat. sumo sumpsit.
27. As euphony requires the insertion of \( \pi \) between \( \mu \) and \( \sigma \), so between \( \mu \) and \( \rho \) there is a tendency to insert another labial, \( \beta \) (cf. \( \mu \varepsilon \sigma \mu \nu \beta \rho \varepsilon \rho \alpha = \mu \varepsilon \sigma \eta \mu \varepsilon \rho \alpha \)). \( \mathrm{Mambrh} \) (\( \text{מבר} \)) is written by the uncials in Genesis, \( \mathrm{Zambr} \) renders both \( \text{בר} \), and in other names there is fluctuation, as between \( \text{Ambr}' \) and \( \text{Ambr}' \). 

Ezra (\( \text{נרה} \)) in LXX becomes \( \text{'Eros} \) (\( \text{'Eros} \)) in B, \( \text{'Eξros} \) (\( \text{'Eξros} \)) in A, \( \text{'E}\ddot{d}ros \) (\( \text{'E}\ddot{d}ros \)) in \( \text{A} \). Probably the \( \delta \) in the last form, familiarised by its adoption in our Apocrypha, is euphonic, like the \( \beta \) in \( \text{Mambrh} \): but it is conceivable that \( \sigma \delta \) is used to represent Heb. \( \text{I} \) with a reminiscence of the old pronunciation of \( \zeta \) (\( \text{zd} \)), see 21 above.

\( \text{N} \) inserts a nasal before \( \delta \) in Jl. i. 6 \( \dot{o} \nu \delta \nu \tau \varepsilon = \delta \delta \), \( \Psi \) cxxxix. 2 \( \dot{a} \nu \dot{d} \dot{i} \kappa \nu = \dot{a} \dot{d} \).

28. Omission of Consonants. Under this head we have to deal with the omission of consonants, \( \gamma \) in particular, (1) between vowels, (2) in other positions, and we are brought into contact with some peculiarities of Greek as pronounced by Egyptians.

29. The curious phenomenon of the omission of intervocalic \( \gamma \) suggests that the guttural, in this position at least, was pronounced as a spirant, with the sound of \( \gamma \) or \( (\text{g})h \).
In the case of one word, διλήγος, the omission of γ in writing began c. 300 B.C. and spread over a wide area in the Greek-speaking world. Apart from this and one or two other words the usage was apparently restricted to Egypt.

The uncial B, Ε and Λ always write διλήγος, but in two derivatives—διλήγων (a Hellenistic creation, perhaps coined by the translators) and διλήγοστός—the γ is omitted, four times in all, by the original scribe of B: Jd. x. 16 διλήβη, 4 K. iv. 3 διλήβης, 2 Es. xix. 32 διλιθήμω ("B<vid.32").

'Aγ(ε)λοχα (so constantly in the uncial, see § 16. 7: 'Aγήλοχα usually in Hellenistic writers), the perfect of 'Aγω (condemned by Phrynichus, who prescribes 'Ηχα), is probably another instance of omission of "spirantic" γ; 'Aγήλοχα appears in Inscriptions.

30. The omission of intervocalic γ in other instances, usually between ευ, αυ and a long vowel, appears to be a peculiarity of Egypt during the Roman period: it is unknown to the Ptolemaic papyri. In the LXX it is almost confined to one section of 8 (Prophets: once in Proverbs), and the

1 Meisterhans 75 (Attic Inscr. show διλός διλαρχία διλωρέω: also Φαλεύς=Φιγ.): Mayser 163 f.: Schweizer 108 (who mentions as places, other than Egypt, where διλός is found Boeotia, Arcadia, Tarentum, the Tauric Chersonese, Imbros, Pamphylia and the extreme East of the Empire).

2 Thumb, Hell. 134 f., distinguishes two groups: (1) the older forms attested outside Egypt viz. διλός Φαλεύς (to which should be added Boeot. ιδεν=έγω and perhaps Φηγή*, pt. of Φηγω), (2) the 'Egyptian' forms φεύω=φεύω etc. In the latter he traces the native's difficulty in pronouncing γ, which in other instances produced in Egyptian Greek the alteration of γ to κ (see §7, 2 ff. above). In the earlier group it is curious to note that (adopting the LXX form 'Aγήλοχα) the lost γ was in each case preceded by ι.

3 The verb is confined in LXX to a late group of books.

4 As against these four passages there are eight and 18 respectively where διλήγων διλήγοστός are written by all the uncials. Aquila is cited as writing διλυθήσαν in Jer. xiv. 2.

5 The papyri have (as Dr J. H. Moulton informs me) 'Aγήλοχα ΗΡ 34 (iii/B.C.), 'Αγελοχα Teb. 19 (ii/B.C.), 'Αγέοχα Teb. 124 (ii/B.C.) and 'Αγέωχα (ii/1-B.C.).

6 The omission has been otherwise explained as due to dissimilation.
The Consonants

§ 7, 31

Prophetaical portion of that MS or of a parent MS was therefore, presumably, written by an Egyptian scribe.

The examples are as follows:—

Φένων in Ν occurs in Is. xii. 18, xiii. 14, xvi. 3, xxii. 3, xxxi. 9, xliii. 14, Jer. xxvii. 28, xxxi. 44, xliv. 19, Jon. i. 3 (φανίν = φυ[γε]ίν), Na. ii. 9 (φθωνίτας sic), Prov. xii. 13 (ἐκφεύς). In all cases, except Jer. xliv. 19 πεφενότων, the lost γ is followed by a long vowel. The γ is written where a short vowel follows (φένύγετε -έτω Jer. iv. 6, xxvi. 6, xxviii. 6, xxx. 8, xxxi. 6), less frequently before a long vowel. B and A have no examples of loss of γ in this word.

Κραφή for κραφῆ is consistently written by the first hand of Ν in the Prophetaical books, 17 times including Jer. xxxii. 22 καφῆς: the only exceptions (all in Jer. α') are Jer. iv. 19 where the MS has κραφη and viii. 19, xviii. 22, xx. 16 where it has the usual form. On the other hand κραφη is always written by this MS in the historical and literary books (14 examples between 2 Es. and Judith). B writes κραφή in Is. xxx. 19 (with Ν) and Ez. xxi. 22.

Ζεύη for ζεύη Is. v. 10 Ν*.

Ἐξερεύναμαι for -ερευνη. is written by A in Ψ cxliii. 13, and the same MS in W. xix. 10 has the aorist ἐξηρεύσαμεν formed as from ἐξερεύναμαι. (Ν keeps γ in this word, which however is not found in the Prophetaical portion.)

(Ἄνεεγνωσκον Job xxxi. 36 A, cf. 32 below.)

Ἄνοιέθει for ἄνοιγεί Is. i. 5 Ν*.

Δεῖ for λέγει Zech. ii. 8 Ν* (cf. mod. Greek λέει).

The weak pronunciation of intervocalic γ occasionally produces its insertion in the wrong place1. Ν writes λέγοντες for λέοντες Jer. ii. 15: hence too the mistaken reading attested by BNA in Est. vii. 3 ὁ λόγος μου for ὁ λαὸς μου (יוסף).

31. While γ is the consonant most frequently omitted between vowels, there are certain others which are liable to omission in a similar position. These are κ (χ), τ, δ, λ, σ (ρ, ν). Most of the instances occur again in the Prophetaical portion of Cod. Ν and doubtless reproduce the Egyptian pronunciation. As a contribution to the study of Graeco-Egyptian phonetics and as bearing on the history of the uncials, it may be useful to collect them here.

1 Cf. papyri examples in note 4 on p. 111.

T. 8
Examples of omission of intervocalic consonants other than γ.

κ. Ν has πρωτότοα (=-τοκα) Ψ cxxxiv. 8. Cf. (? from haplography) διαθες = διαθήκης Zech. ix. 11, δίως (=δίκαιος) 2 Es. xix. 33.

χ. B has ἀπέεσθε (=ἀπέχ.) Mal. iii. 7. Cf. the variants ψυχαί ψεκαί ψόαι in Ψ xxxvii. 8, and ἐκεαν = ἐκεαν Dt. xxi. 7 Τ.

θ. Ν has ἀποσταε (≈ἀποστάται) Is. xxx. 1, σίος (=σίτος) Hg. i. 11, καίλωποι (=κατ.) Zech. xiv. 2, συνελέσθησαν (=στελ.) Job i. 5. B has a parallel to the last in ἀποελεσθήμα τι 1 Es. v. 70: cf. Is. ii. 13 μετόρων B=μετεόρων. A has τοῦ (τοῦτο) Ex. ix. 5.

δ. Ν has παῖα (≈παίδα) Is. xxvi. 16, ὑωρ xlviii. 21, Ἰουμέα (=Ἰουμαία) Jer. xxix. 8. A likewise has Ἰουμαίας Lam. iv. 21.

(Conversely, as γ is inserted in ἴγγαίω etc. of the papyri, so is δ in πραδέων = πρεδέων Is. xxvi. 6 Ν.)

λ. Ν has μέσων = μέλεσιν Job ix. 28, βάρσεσιν Jer. xxviii. 36, βασίεσις xxxiv. 9, cf. βασίℓεια = βασιλεία Jon. iii. 6. Similarly A has βασιλείωσ (=σιλεώς 2 K. xv. 3 and καταβάω = βάλω Ez. xxix. 5: V has ἀντιπάνων = πάλους 3 M. i. 5: Β ποπειρία (=ποπεηπι.) Sir. xxv. 6.

σ. Ν has ἐποίησε = ἔσεσε Is. xii. 5 (cf. ποίησε = ποιήσαι Jer. vi. 25 Ἐν Ἀλα), κιθάριον = ἱσον xxiii. 16, κρίνω = κρίσιν xlii. 3, πλήν (=πλην.) Jer. xxii. 13, διάγως (=διάγεις) Hb. iii. 12. B has ἐπετείνεσθαι = ἐπετείνεσθαι 1 Es. iv. 49 (in the same section which has the omission of τ noted above) and κρίνω = κρίσιν Is. i. 17. A has ἑρεῖ = ἑρεῖς N. xiii. 29, σύνεσι = σύνεσις Is. xlvi. 10 (cf. σύνεσις Ψ xxxi. 9 U).

ρ. A has μεδός for μερός 2 M. iv. 19.

μ and ν. Ν has μεγαρηνήσις (=μεγαλορήπι,) Ob. 12, ἐσφραγισμένον Is. xxix. 11.

32. Of omission of a consonant in another position than between vowels there are two examples which were universally adopted. The second γ in γίγνομαι, γεγνώκω ceased to be written after c. 300 b.c.¹: vulgar Attic, as attested by vase inscriptions, had led the way². Γ(ε)γομαι γ(ε)γνώκω are all but universal in the LXX uncials as in the papyri. The classical spelling was revived by some of the Atticists.

Γίγνομαι in the leading uncials is confined to the A text of 1 and 2 Esdras, Job xl. 27 A, and to a unique example in B (1 Es. vi. 33). A has it five times in 1 Esdras (from v. 43

¹ Meisterhans 75, Mayser 164 f. The latter compares (g)natus, (g)noseo, and assumes an intermediate stage when -γυ- was written -νυ-.

² Thumb Hell. 207.
§ 7, 33] The Consonants

\[\text{παραγίγγ. to viii. 90 ἰγνέσθω sic, clearly a corruption of } \Gamma \text{ to } H:\]
in i. 30, iv. 16, vi. 33, vii. 3 γνυ.;) and nine times in 2 Esdras
(εγνυ. only in xv. 18 with γνυ. ib.). It appears that among the
ancestors of A was a small volume comprising 1 and 2 Esdras,
written by an Atticizing scribe probably after 11/AD.

Γνόστκω appears sporadically as a v.l. of B, Ν, A in a wider
circle of books: 1 Ch. xxviii. 9 B: 1 Es. ix. 41 A: Est. iv. 11 A,
c 5 A, vi. 1 A: Job? xxxi. 36 A (ANEEIR. for ΑΝΕΕΙΙΙΙ. cf. 30
above), xxxvi. 5 Ν: Tob. v. 14 A, vii. 4 A bis: Jer. xliii. 13 A:
Dan. Θ i. 4 B: 1 M. v. 14 Ν.

33. Other examples of omission by the original scribes
of the uncial consonants in positions other than intervocalic
have their interest in the history of phonetics. They are not
to be treated as mere blunders. Here, as in the cases of
omission of intervocalic consonants, Ν again affords the majority
of the instances, but there are not a few in the other MSS, and
we cannot be so confident in all cases as to their "Egyptian"
origin. The omitted consonants are partly the same as in the
former case, partly different: omission of ρ, which does not
occur between vowels, is specially common here.

Omission of gutturals.

γ. The γ in the nom. of nouns ending in -γές gen. -γγος is
sometimes dropped, on the analogy, it would seem, of e.g. μάστιγς
-μαίος. Φάραξ is written by Ν in (Zech. xiv. 5 πάραξ), Is. lvii. 5,
Jer. vii. 32, by Q in Is. lxv. 10, λάρμος by C in Job Θ xxxiv. 3.
(Conversely μάστιγς appears in 3 K. xii. 24 r B: 2 Ch. x. 11 B,
14 B: Sir. xxiii. 11 Ν.) Similar omission before ζ (κ) is seen
in ελέξεi Is. xi. 3 Ν, ανεξέλεκτος Prov. x. 17 B.

Elsewhere omission takes place in the proximity of ρ or a
nasal. In Ν: ὤρ[γ]γες\(^1\) Jer. xxvii. 13, κρεά[γ]ρες iii. 18, κατα-
In A: τελεσιωρ[γ]ει Prov. xix. 4.

In B: διε[κ]βολή Ez. xlvi. 11, ἐκλε[κ]τοί i Ch. vii. 40: cf. πρω-
tτοσ[κ]αν Ex. xi. 5, ἀ[κ]αθάρτος Lev. xv. 11.
In F cf. συμβολο-
[κ]ατών Dt. xxi. 20.

\(^{1}\) The omitted consonant is inserted in square brackets throughout this
section.

\(^{2}\) This and some of the following examples may be merely cases of
haplology.

34. Omission of dentals.

Two words uniformly appear without the dental throughout the LXX. *Αρκος replaces ἀρκτος and the older (Epic) μολύβδος (or μολυβδος Ez. xxvii. 12 BAQ, Zech. v. 7 Ν) is used to the exclusion of μολύβδος1.


θ disappears after β (as in μολυβ[δ]ος) in μαβ[δ]ον Zech. viii. 4 Ν. Cf. in F δω[θ]κα Gen. xlv. 32, ἐ[θ]ται Ex. xii. 45, [δα]-μάλεως N. xix. 9; and in D [θ]ωμ Gen. xlviii. 22.

θ is dropped after the other aspirated letters χ (κ) φ. Ν has ε[θ]λιψω Is. xxix. 2, ἀπεκαλυφ[θ]η liii. 1, αυτόχ[θ]ον Jer. xiv. 8. A writes κατεφ[θ]είστο 2 Ch. xxvii. 2. The omission in the case of ε[θ]θων seems to go back to an early copy of the Greek Lamentations: Lam. i. 9 Ν, ii. 3 B, i. 7 A: A has this spelling (ἐχραν) also in Mic. ii. 8, F in N. xxxv. 20, Q in Ez. xxxiv. 5.

35. Omission of liquids.


1 Cod. A writes μολύβδος in Ezekiel.

Less frequent is omission of labials (Ν has παρεμ[θ]όλης Is. xxvii. 8, ἅπερ[β]οστετε Jer. v. 22, ἄκμ[π]ελον Is. xvi. 9) and of nasals: ν is dropped by Ν in ἀναγ[ν]ωσθη Jer. xxviii. 61, στραου[ν]ης Job xlii. 21, by B in ε[ν]στάτας 1 Es. v. 46 (with A), ἐκα[ν]θια Is. v. 6 (with Q), βαθο[ν]ης Is. xxix. 6, ποιμ[ν]ων Jer. xiii. 17, by Q in Ez. xlii. 20 πε[ν]τακοσιων.

37. Single and double consonants. Doubled consonants in Attic Greek owe their origin to a fulness of pronunciation given to some of them, particularly to liquids and nasals. From the Hellenistic period onwards (in Egypt from about 200 B.C.) the tendency has been in the direction of simplification, in modern Greek, with the exception of certain districts of Asia and the islands, the single consonant has prevailed. This phenomenon, together with the less frequent doubling of simple vowels, appears to have arisen from a shifting of the dividing-line between the syllables. Ἀλ[λος became ἀλλας and so ἄλος: reversely the closing of the open syllable in e.g. νη[σ]ος produced νη[σ]ος. In the LXX uncials the Attic forms are usual, with some exceptions in Cod. Ν and in the case of rr (ρ), where there was fluctuation even in the Attic period.

1 In Homer an initial λ lengthened a preceding vowel (πολλὰ λισσομένη II. e. 358).
2 Thumb Hellen. 29 ff. From the diversity of practice in the modern dialects he infers the existence of “geminierende und nichtgeminierende Κωνῆ-Mundarten.”
The Consonants

38. The two following examples do not come under the head of simplification.

Kαταράκτης is always written with single ρ in the uncials in accordance with the κοινή derivation\(^1\) of the word from κατ-αράσσειν (not καταρραγήναι).

Γένημα (unrecorded in LS ed. 8) is a new κοινή formation from γίνομαι = “produce of the earth,” “fruit,” and is carefully distinguished from γένημα, “offspring” (from γεννάω)\(^2\).

Γένημα (with πρωτογένημα) is common in LXX, always being used of the fruits of the ground except in 1 Macc. (i. 38, iii. 45) where it is applied to Jerusalem’s offspring. Γένημα appears in Ἰδ. i. 10 BA (=“descendant”), Sir. x. 18 (γεννήματι γυναικῶν): both books use γένημα = “produce” elsewhere. In three passages there are variants, but the difference in the spelling imports a different meaning. (a) Gen. xlii. 21 Νεφθαλεί, στέλεχος ἀνεμένον, ἐπιθύμος ἐν τῷ γεννήματι (BDF) κάλλος. The comparison to a tree fixes the spelling: γεννήματι of A drops the metaphor. (b) Job Θ xxxix. 4 (of the wild goats) ἀποφρηγμένων τὰ τέκνα αὐτῶν, πληθυνθῆσονται ἐν γεννήματι (ἐκ), i.e. “they will multiply among the fruits of the field,” RV “in the open field” (ἴνα): γεννήματι of A gives ἢ ἀποφρήγμενων τὰ τέκνα αὐτῶν, πληθυνθῆσονται ἐν γεννήματι (ἐκ), i.e. “they will multiply among the fruits of the field,” i.e. “they will abound in offspring.” (c) W. xvi. 19. The flame that plagued the Egyptians burnt more fiercely ἐν ἀδίκου γῆς γεννήματα (ἐκ) διαφθείρη. The contrast with the “angel’s food” in the next verse shows that the reference is to the destruction of the “herb of the field” and the “tree of the field” (Ex. ix. 25): γεννήματα of ἡ Αρματεία refers to the Egyptians, who themselves were struck by the hail (ibid.).

39. PP and P. The Attic rule was (to quote Blass) that “ρ, if it passes from the beginning to the middle of a word (through inflexion or composition), preserves the stronger pronunciation of the initial letter by becoming doubled.” But exceptions are found in Attic Inscriptions from v/b.c.\(^3\)

In the LXX ρρ is usual in the simple verbs: ρ is fairly frequent in the compounds. The same distinction is found in the Ptolemaic papyri.

---

1 Strabo 667 (xiv. 4).
2 Cf. Deissmann BS 109 f., 184, Mayser 214.
3 Meisterhans 95. Cf. Mayser 212 f.
A distinction is also observable between groups of books. In general it may be said that, while in certain verbs ρρ is attested throughout, in others it is characteristic of the Pentateuch and some literary books, while ρ appears in the later historical books, in Psalms, in Jeremiah and Minor Prophets (in B*), and in Theodotion.

"Ἀρροβάςων -είν -ία -ήμα but εὔροστος, as in Attic, are constant in LXX. So is εὔφεσθαι (five times: Jon. iii. 7 εὗβεθ Ν. 'Ρέω has ρρ in the augmented tenses, but εὐερήσμεν Is. lxvi. 6 BNAQ, εὐερήσαν 1 M. ix. 6 ASV (εὐερήσαν Ψ lxvii. 20 T). "Ἐρρητὶς ἐφράγμαν etc. (including compounds) are usual: ρ in the simple verb appears once only in the B text (2 Es. xix. 11), in composition it is strongly supported in Prov. xxviii. 9 κατάργισνται BNC and is read by B{*} in Jl. ii. 13, Na. i. 13, by B in 4 K. viii. 12, by Ν in Is. and Jer., by A in 1 K. xxvii. 17, 2 M. iv. 38. 'Ερρητίσομαι -σα in Sirach: elsewhere (εἰς Ερρητίσσομαι etc. "Ερρητὴς ἐφράγματα etc. are usual, but εἰς εὐθύμησα and other forms with ρ are uncontroverted in Dan. Θ (viii. 7, 12) and (in composition) in Job Θ xxvii. 22 and are strongly supported (usually by B{*}) in Jer. and Minor Prophets: in the compounds ρ is more common than ρρ. The perf. pass. loses the second medial ρ in Jer. xiv. 16 B, Bar. ii. 25 BAQ, while it sometimes takes on an initial ρ (ρέμματα): Jd. iv. 22 B, xv. 15 B, Tob. i. 17 B, (εἰμμ. A), Jdth. vi. 13 A (εἰμμ. B), Jer. xl. 30 A (εἰμμ, BNAQ). 'Ρέεσθαι has ρρ in the augmented tenses in the Pentateuch (Exodus five times: v. 23 εὐνοσω AF), but ἐρυσάσθη Jos. xxii. 31 BA: in the subsequent books the MSS fluctuate between the two forms.

'Ἀρραβάςων seems to have been the older Hellenized form of ἡρβάω and is so written by all MSS in the three passages of Genesis where it occurs (Gen. xxviii. 17 f., 20)1.

40. Weakening of ρρ to ρ in words other than verbs and of λλ to λ is mainly confined to Ν: C and V have examples of σ for σσ.

Ν in the Prophets has πόρω and πόρωθεν (Is. x. 3, xxvii. 3, xcxix. 13, xlvi. 11: Jer. v. 15, xxxviii. 3), βοράν for βορπ. Is. xlix. 12 (so in a papyrus of i/b.c., the only Ptolemaic example quoted by Mayser of this form of simplification), πυρός for πυρρός Zech. i. 8, vi. 2 (with A).

Weakening of λλ to λ (in papyri from ii/b.c., especially in δλλ[λ]ός and derivatives) occurs in παράλάσσειν Est. B 5 B{*},

1 So in a papyrus of iii/b.c. Papyri of later centuries write ἀραβάςων almost as often as ἀπροβάς: Mayser 40, J. H. Moulton CR xv. 33 b and Pro/. 45, Deissmann BS 183 f.
The Consonants

§ 7, 40—

διαλάσσω. W. xix. 18 Ν, μεταλάσσω. 2 M. vii. 14 V, ευκατάλακτων 3 M. v. 13 AV, cf. μεταλευμένη W. xvi. 25 A. Ν has also ἄγαλιμα Is. xvi. 10, li. 3, lxv. 18, ἄγαλισθαι xxix. 19, στραγαλία lvii. 6, μελὼν (=μελλ.) lix. 5, ἀλα 4 M. iii. 1, βαλαντίων Tob. viii. 2 (elsewhere in LXX. correctly βαλλάντιων).

The single μ in ἀπέρριμαι Ψ xxx. 23 B*Ν*U (so ἔρρειμαι in a papyrus of iii/b.c., Mayser 214) seems due to the presence of another double consonant (elsewhere ἐρρίμαι, above). Ν* has ἄμον Jer. v. 22.

Cod. V writes δυσεθής (δυσεθεῖν) in 2 and 3 Macc., on the analogy of εὐσεθής: so A once in 3 M. iii. 1. V further has ταράσσοντας 1 M. iii. 5, C κασίτερον Sir. xviii. 18.

Mutes are dropped in σαβάτων Ez. xxii. 26 B*, συγροῦς 2 M. xiv. 31 A, νεστῶν 4 M. xiv. 15 A*V*.

41. There is one instance of doubling of single consonant which the LXX contributes to the study of Greek orthography: it is unrecorded in the grammars. In all the 21 instances where the word occurs the classical οὖμοι is written with double μ either as οἷμοι or ὀμοί (the two forms in conjunction in Jer. li. 33, ὀμοί οἷμοι B*): the class. form is limited (in the three leading uncialis) to 3 K. xvii. 20 A.

42. New verbs are coined, on the model of κεράννυμι etc., in -ννο (§ 19, 2): βέννο (for βαίνω) in the A text, ἀποκτέννω (for -κτείνω), ἀποτινώ, φθάννω, χύννω

'Δέννας and ἔννατος retain the classical spelling (ἀένναος in 2 M. vii. 36 V: εἰννατος [in the corrector of the same MS] does not deserve the recognition as a "LXX" form which Redpath and Mayser accord to it).

B writes Ἐλλημαίδα Tob. ii. 10 (elsewhere Ἐλυμ.). Later MSS afford: πολλῶν (on the analogy of πολλῆς) Job xxix. 18 A, βριθλῆμα βριθθεῖν Ἰob xvii. 6 C, xxxi. 30 C, αξύλλου 2 M. iv. 34 V, ἐλλαντον xii. 4 V.

B* has νῆσοσ in Ez. xxvi. 18, xxvii. 6: Ββύρωσης Job xvi. 16, γείστος Jer. iii. 22, εἴρισκοντες Lam. i. 6, ἡσυγνησιν ii. 8: A ἐρρύσσω 3 M. vi. 6: C πάσης Sir. xxxvii. 21, κλίσον ( Koreans) xlii. 6: Q μίσγγουσιν Hos. iv. 2.

Doubling of κ, as in ἐκέλευσται Is. iii. 3 Ν, ἐκκοίσω Zech. v. 4 Ν, in the papyri appears to be not earlier than i/A.D. (ἐκκοινιάν OP ii. 259. 18 of 23 A.D.) Μογγαλάς, a late reading (QΓΒαβ)

1 Cf. πίννω in the corrector of Q: Is. xxiv. 9, xxix. 8.
§ 7, 44] The Consonants 121

in Is. xxxv. 6, is said (Thayer) to be derived not from μογὺς but from the adj. μωγγὸς, which occurs, as Dr J. H. Moulton tells me, in BM iii. p. 241. 16 (iv/A.D.).

43. Doubling of the aspirate. The incorrect doubling of the aspirate where tenuis + aspirate should be written (χχ, θθ, φφ for κκ, ππ, ρρ) appears occasionally in the uncials: it has good authority in some late books or portions of books.

(1) φφ. Σαφφώθ 2 K. xvii. 29 BA, Jer. lii. 19, Σαφφάν (Σεφφάν) 4 K. xxii. 3 ff. BA, Σαφφάθ 4 K. xxii. 14 B (=Σαφφάν A): so κεφφωθεῖς Prov. vii. 22 A (κεφφ. Β). On the other hand Σαπφεῖν, Ἀπφεῖν, Σαπφαῖδ are read by B in 1 Ch. vii. 12, 15, Σαφφοῖς 1 M. ii. 5 ΝΒ (Σαφφοῖς A). (2) θθ. Μαθθάν (Μαθθαίαν) 4 K. xxiv. 17 BA, Μαθθᾶ, Μαθθαύα and similar forms frequently in 2 Esdras A and Ν: B writes Μαθθαία etc.: Β has ὑποτέθησα in Hos. xiv. 1. On the other hand in 1 and 2 Chron. and 1 Es. A writes correctly Μαθθαίας etc. (B Μαθθαίας etc.). (3) χχ. Βάκχων is correctly written by BA in 1 Es. ix. 24 and in 1 Macc. Βακχύς is usual: Βαξχίης only in vii. 8 Ν, ix. 49 ΝΒ, Βακχύ. ix. 1 Ν (so Βαξχί N. xxxiv. 22 F).

Σαπφεῖν is written correctly (not σαφφ.), but assimilation is sometimes produced by dropping the aspirate altogether: B has σάππειρος in Is. liv. 11, Ez. i. 26, Tob. xiii. 16, so F in Ex. (xxiv. 10 σα. π: third letter illegible) xxviii. 18.

44. ΣΣ and TT. The Hellenistic language as a whole adopted the σσ of non-Attic dialects and abandoned the peculiarly Attic ττ. The latter was still employed by literary writers, even before the age of the Atticists. But the general statement that the κωνή used σσ requires some modification, and there is ground for believing that, in certain words at least, ττ still survived in the living language2.

1 Βατεςίδαδος is found already in a papyrus of iii/B.C. (Mayser 182).
2 See Thumb Hell. 78 ff. In MSS of the Apostolic Fathers ττ is frequent even in documents ordinarily addicted to vulgarisms, Reinhold 43 f. The underlying principle has now been explained by Wackernagel, Hellenistica, 1907, pp. 12—25. Hellenistic writers retained ττ in certain words which were taken over directly from Attic and were not current in another form in κωνή-speaking countries. Among these words was ἡττάνω, shown by its termination to be an Attic formation (Ionic ἔσσονθαί): the ττ of the verb influenced the form of the adj., ἡττων, and of its synonym ἔλαττων, and to a less degree that of the antithetical κρείττων.
In the LXX the use of ττ is practically confined (1) to the three words ἑλάττων, ἢττων, κρείττων, and derivatives of the first two, (2) to the three literary writings 2, 3 and 4 Maccabees, which introduce the forms with ττ in words other than those mentioned.

45. ἑλάττων is used in Ex. Lev. Num. Jdth. Dan. O ii. 39 and 2 Macc. (also Job xvi. 7 BAC and Sir. xx. 11 A)—16 times in all, against six examples in all of ἑλάττων, in Genesis (i. 16, xxv. 23, xxvii. 6), Proverbs (xiii. 11, xxii. 16) and Wis. ix. 5. The distinction here is not one between vulgar and literary Greek: σσ is found in distinctly literary writings. ἑλάττων is the normal form of the classical verb in LXX, though the pass. part. appears as ἑλασττομένος in 2 K. iii. 29 and in the latter part of Sirach (xxxiv. 27, xxxvii. 24, xlii. 2, xxvii. 23 BAC: also ἤλασσόθη xiii. 21 ΝΑ). The post-classical verbs ἑλαττονέων, ἑλαττονοῦν (which appear to be unexampled outside the LXX: cf. ἑξουθενεώ, ἐξουθενώ, 15 above) always have ττ (excepting ἑλασττομενοι Prov. xiv. 34 BΝΑ): so also do the substantives ἑλάττωμα, ἑλάττωσις.

ἡττον occurs 11 times (of which six are in 2 Macc.), ἢςσων only twice (Job v. 4: Is. xxiii. 8). ἡττάσθαι (ἡττάν) is always so written (common in Isaiah, four times elsewhere) and ἦττημα in the one passage where the word occurs (Is. xxxi. 8).

The proportion is reversed in the case of κρείσσων, which occurs without variant in the uncials in 47 instances (mainly in Proverbs and Sirach) as against four examples only of ττ without variant (Prov. iii. 14 κρείττων, Sir. xxiii. 27 do., Est. i. 19 κρείττων, Ez. xxxii. 21 κρείττων) and seven with variant σσ (Jd. viii. 2: Prov. xxi. 24 BΝ: W. xv. 17 B: Sir. xix. 24 BNΑ, xx. 31 ΝΑ: Is. Ivii. 5 BT: Ep. Jer. 67 B).

46. The three literary writings which stand at the end of the Septuagint, among other Atticisms, make a freer use of Attic ττ, but not to the entire exclusion of σσ.

2 Macc. has:

γάλωττομενοι vii. 4 V (σσ Α) but γάλωσσα (3 times).

δάττων iv. 31, v. 21, xiv. 11.

πράττεων (αντι-) (3 times).

κατασφάτεων v. 12 V (-σφάζεων Α).

ταράττεων xv. 19 V (σσ Α) but ἐπιταράσσεων ix. 24 AV.

1 Contrast ἑλασττομένος Sir. xvi. 23, xix. 23, xxv. 2. The distinction suggests an early division of the book into two parts (cf. § 5).

2 The former in an O.T. quotation in 2 Cor. viii. 15.

3 See note 2, p. 121.
\[\begin{align*}
\text{§ 7, 47] The Consonants} & 123 \\
\text{tάττειν x. 28 AV} & \text{but τέπτασεσειν ix. 8 V.} \\
\phi\nu\upsilon\alpha\tau\tau\varepsilon\theta\beta\alphai (\phi\nu\upsilon\tau\tau.) vii. 34 AV. \\
\delta\iota\alpha\phi\nu\lambda\alpha\tau\tau\varepsilon\nu vi. 6, x. 30 V \text{ but -φυλάσσεσιν iii. 22 A, x. 30 A.} \\
2 \text{Macc. further keeps σο in μεταλλάσσεσιν, βδελύσσεσθαι, δράσσεσθαι, περισσός, (έκ)πλήσσεσιν, εντιμάσσεσιν.} \\
3 \text{Macc. has:} \\
\text{προστάτειν v. 37} & \text{but -τάσσεσιν v. 3, 40.} \\
\text{φυλάσσεσιν etc.} \\
4 \text{Macc. has:} \\
\beta\delta\epsilon\lambda\upsilon\tau\tau\varepsilon\theta\beta\alphai v. 7. \\
\gamma\lott\tau a x. 17, 21 & \text{but γλώσσα x. 19, xviii. 21.} \\
\gamma\lambda\omega\tau\tau\omega\omicron\omicron\epsilon\omicron\circ x. 19 \text{ Ν (σο Α), xii. 13.} \\
\nu\epsilon\omicron\sigma\tau(\tau)\delta\omicron xiv. 15 & \text{but γνωσσία xiv. 19.} \\
\text{πράττειν iii. 20.} \\
\phi\nu\upsilon\tau\tau\varepsilon\theta\beta\alphai xiv. 9, xvii. 7. \\
\text{It further keeps σο in μελισσα, φυλισσεσιν.} \\
\text{Apart from this triplet of books and the triplet of words above-mentioned σο is universal in the LXX, except that φυλάττειν occurs twice in the last chapter of Jeremiah (probably a later appendix to the Greek version) lii. 24 B, 31 A, and twice as a variant reading elsewhere: Job xxix. 2 A, W. xvii. 4 AC.} \\
\Sigma\eta\mu\epsilon\rho\omicron\nu, σεντλιον (1s. li. 20) have initial σ, not τ.} \\
\end{align*}\]

47. \(\Pi\Sigma\) and \(\Pi\Pi\). The use of the later Attic \(\rho\rho\) is in the following words practically restricted to a few literary portions of the LXX.

"\(\Delta\rho\sigma\eta\nu\), \(\acute{\alpha}\rho\sigma\sigma\epsilon\nu\kappa\omicron\alpha\sigma\), \(\theta\alpha\rho\sigma\epsilon\iota\nu\), \(\theta\alpha\rho\sigma\omicron\upsilon\nu\e\omicron\nu\) (Est. C 23, 4 M. xiii. 8 \(\tau\alpha\rho\epsilon\omicron\delta\)). are the ordinary forms in use. "\(\Delta\rho\rho\eta\nu\) is confined to Sir. xxxvi. 26, 4 M. xv. 30, cf. \(\acute{\alpha}\rho\rho\nu\omega\delta\dot{\omega}\) 2 M. x. 35 (a ἄπ. λεγ.), \(\theta\alpha\rho\rho\epsilon\iota\nu\) to Prov. i. 21 B\(\Lambda\nu\alpha\nu\), xxix. 29 Ν (\(\theta\alpha\rho\sigma\epsilon\iota\nu\ BA\)), Bar. iv. 21 B (ρο γ ΑΩ), 27 B (δο.) (but ρο iv. 5, 30), Dan. O vi. 16, 4 M. xiii. 11, xvii. 4, \(\theta\alpha\rho\rho\alpha\lambda\epsilon\z\omega\) (-έως) to 3 M. i. 4, 23, 4 M. iii. 14, xiii. 13.

In addition to these examples, the adjective \(\tau\upsilon\tau\rho\rho\omicron\omicron\), with derivatives \(\tau\upsilon\tau\rho\rho\acute{\kappa}\iota\nu\tau\omicron\upsilon\iota\omicron\nu\), keeps \(\rho\rho\) throughout the LXX, as in the papyri (Mayser 221): \(\tau\upsilon\rho\sigma\omicron\omicron\) was an alternative Attic form, used in poetry. The later Attic forms \(\tau\upsilon\rho\rho\omicron\ \tau\upsilon\rho\rho\omega\beta\iota\nu\) are used to the exclusion of the older \(\pi\rho\omicron\omicron\omicron\) (\(\pi\omicron\omicron\omicron\omicron\)).

The contracted form \(\beta\omicron\rho\rho\omicron\omicron\) (\(\rho\rho\) resulting from \(\rho\j\), Kühner-Blass i. 1. 386) which appears in Attic inscriptions from c. 400 B.C., is practically universal in the LXX, as it is in the papyri (Mayser 252). The older \(\beta\omicron\rho\eta\omicron\alpha\) appears only in Proverbs.
The Aspirate

§ 8. The Aspirate.

1. The practice of dropping the aspirate, which began in early times in the Ionic and Aeolic dialects in Asia Minor, gradually spread, until, as in modern Greek, it ceased to be pronounced altogether. In the Alexandrian age it appears to have been still pronounced, but the tendency towards deaspiration has set in.

2. Irregular insertion of the aspirate. On the other hand, there is considerable evidence for a counter-tendency in the kouνη, namely to insert an aspirate in a certain group of words which in Attic had none. The principal words are ἐλπίς, ἔτος, ἰδεῖν and cognate words, ἦδος, ἦτος. These forms are attested too widely to be regarded as due to ignorance—to a reaction against the prevailing tendency, causing the insertion of the ἴ in the wrong place: they represent a genuine alternative pronunciation. Grammarians are divided on the question whether these forms are "analogy formations within the kouνη," καθ' ἔτος, e.g., being formed on the analogy of καθ' ἡμέραν, or whether they go back to the age of the dialects, and the aspirate is a substitute for the lost digamma, which once was present in all the five words mentioned. The older explanation of the aspirate by the lost digamma has the support of Blass and Hort and it does not appear why it should be given up. Another explanation must be sought for

---

1 Thumb, Untersuch. über den Spiritus asper 87, puts its final disappearance at about iv/v A.D.
2 Ib. 79.
3 Thumb Hell. 64.
4 Schwyzer Perg. Inschriften 118 ff.
5 Dr J. H. Moulton (Prol. 44 note) regards it as untenable, but without giving reasons. Thumb in his earlier work admits the possibility of this explanation in some cases (Spir. Asp. 71 ὑφιδόμενος, 11 ἦτος).
a recurrent instance like δέλγος, which never had a digamma, and in some cases analogy is doubtless responsible.

3. The LXX examples of these words are as follows:

1. διότι in ἐφ' ἐπιθεὶ τωρες in B, Jd. xviii. 27, Hos. ii. 18 (as against eight examples of ἐπὶ' (μετ'') διότι, including Jd. xviii. 7 B, 10 B). 'Αφέλπιτε'ειν has good authority in Sirach (xxii. 21 B*, xxvii. 21 B*AC): Ν has it in Est. C 30, Jdth. ix. 11, while (A)T have ἐφελπιτε'ειν in Ψ (li. 9 T, and six times in Ψ 118 AT): in all there are 11 examples of ἐφ' ἐφελπιτε'ειν against three of ἐπὶ' ἐπιθε'ειν without variant (4 K. xviii. 30: Is. xxix. 19: 2 M. ix. 18).

2. ἐτός in ἐφέτευον Dt. xv. 18 BAF (= ἐπέτευον) (so the papyri have καθ' ἔτος, ἔτος ἔτη which are more common: LXX has κατά (κατ' V) ἔτος in 2 M. xi. 3, the only example of the phrase). The analogy of καθ' ἔτος seems to have produced καθ' ἔτος ἐνιαυτόν B. Dtr. xiv. 21 B* (elsewhere in LXX κατ' ἔτος μετ' ἐνιαυτόν regularly, 27 examples).

3. ἴδον, ἀφδειν etc. are exceedingly common in LXX. In the B text ὦχι ἴδον is practically universal, occurring no less than 27 times, as against six examples only of οὐκ ἴδον (Dt. xi. 30 BAF, xxxii. 34 B'): Jos. xxii. 20 BA: 3 K. viii. 53 B, xvi. 28 C B: Is. lxvi. 9, where Ν has ὦχι). A unites with B in reading οὐκ ἴδον in 1 K. xxi. 19, usually in 3 and 4 K., Sir. xvii. 17 (B*ΣΑ) and Zech. iii. 2 (B*ΣΑΓ). οὐχ ἴδον occurs in 4 K. ii. 12 A: Dan. Θ: 7 B*: κάθισε in Dt. xxvi. 15 B, while A and the other uncials furnish nine examples of similar forms, ἐφίδον Gen. xxxxi. 49 A, ἐφίδον (πρ.) Ψ lxxii. 9 R* T, xci. 12 AT, xci. 8 ΣΤ, ἐφίδειν 1 M. iii. 59 ANV, 2 M. viii. 2 AV, ἐφὶ (η)δε 2 M. i. 27 A, ἀφδειν 3 M. vi. 8 A, 4 M. xvii. 23 AN. Even οὐχ ὀψομαι (which Blass calls a "clerical error") has an established position: there are nine examples (as against 24 of undisputed οὐκ ὀψ' ); N xiv. 23 B*: Ψ xlviii. 10 B*: 20 B* T, lxxxviii. 49 T, cxii. 13 T, cxxxiv. 16 T: Jdth. vii. 27 A: Jer. v. 12 Β* A, xii. 4 B*. With these instances may be classed οὐχ ὀδιάς Zech. iv. 13 Ν.

For οὐχ ἴδον, οὐκ ἴδον in 3 K. see p. 70.

The almost universal employment of οὐχιδοη in B may be partly due to the influence of the form οὐχι. οὐχί ἴδον occurs in Acts ii. 7 B, but not apparently in LXX. The origin of this rendering of Νη, nonne, is not clear, as there is no equivalent in the Heb. for ἴδον. Only in 2 Ch. xxv. 26 do we find the combination δοη Νη "Behold are they not (written)?"

1 So in an Attic Inscription as early as 432 B.C. (Meisterhans 86).
3 So κενθ' ἐν. (158 B.C.), ἐφ' ἐν. in the papyri, Mayser 200, CR xviii. 107.
4 Ἐφιδειν in a papyrus of iii/b.c. and frequently under the Empire, Mayser 201.
The Aspirate

The present writer would suggest that οὐχ ἰδοὺ originated in a doublet. The interrogative ζήνη is only an alternative mode of expressing the positive ζήνη, and in Chron. ζήνη sometimes replaces ζήνη in the parallel passages in Kings. ζήνη is principally rendered by (1) οὐχ ἰδοὺ, (2) ὁκ or οὐχ, (3) ἰδοὺ nine times e.g. Dt. iii. 11. It is suggested that at least in the earlier books the oldest rendering was in all cases ἰδοὺ, the translators preferring the positive statement to the rhetorical question. ὁχ ζήνη was an alternative rendering, and out of the two arose the conflated ζήνη. This in time became the recognised equivalent for the classical δρ' ὁχ; The textual evidence given in the larger Cambridge LXX in the first passage where ὁχ ἰδοὺ appears (Gen. xiii. 9) favours this explanation.

(4) ιδιος appears in καθ' ἰδιαίν 1 M. ix. 26 V* (κατ' Α), as against three examples of κατ' ἰδ. all in this book: also in the three chief uncialss in Jdth. v. 18 (οὐχ ἰδιαίν NA, οὐχ ἵδι B).

The itacism in B in the last passage recurs in Prov. v. 19 Ν and causes occasional confusion between ἰδοῦ and ἰδοΣ. In Sir. xxii. 11 e.g. ἰδον κλαιον of Bs “weep more tenderly” (for the dead than for the fool) is doubtless the meaning, though ἰδιαίν κλαιον of AC would yield a tolerable sense “keep a special mourning for the dead” (the Heb. is not extant here).

(5) ἵσος is aspirated in ἔφισος Sir. ix. 10 BNC (ἐφικος B*), xxxiv. 27 BS (the only occurrences in LXX: unaspirated in the editions of Polyb. 3. 115. 1) and in οὐξ ἵσουσατι Job Θ xxviii. 17 B*NA, 19 Β*Ν (the only other example of the verb is indeterminate as regards aspirate).

Another form well-attested elsewhere is ἐφορκεῖν -ια: so 1 Es. i. 46 B: W. xiv. 28 A, 25 C (but ἐπιορκεῖς Zech. v. 3 all uncialss: due to throwing back the aspirate of ὅρκος).

4. Ὀλύγος seems to belong to a later period1 than the preceding cases of aspiration and is not so uniformly attested in LXX as in N.T.: with οὐχ Is. x. 7 NA, Job x. 20 B*, 2 M. viii. 6 V (ὁκ δῆλα 2 M. x. 24, xiv. 30), with μέθ only in Jdth. xiii. 9 B* (as against five examples of μετ' ἐπ' κατ' δῆλα).

There being no digamma here to explain the aspirate, its explanation may perhaps be found in the gauma. The word often appears in the papyri as ἀλίος (§ 7. 29): the weak spirant

1 So in Attic Inscriptions from 250 B.C. (Meisterhans 87) and elsewhere in the koine.

2 As early as IV/III in the phrase ἐφ' ἵσι (καλ' δυοία): Thumb Asp. 71, schwyzer 119 f.

3 Or to mixture of ἐφορκεῖν ἐπιορκέω (Thumb ib. 72).

4 In papyri of II/III/A.D., CK xv. 33 (add οὐχ δῆλα. BM ii. 198 c. 170 A.D., ib. 411 c. 346 A.D.) but not in those of the Ptolemaic age.
sound of the γ may have been thrown back on to the first syllable. For initial γ replacing the usual aspirate cf. την δὲ γίνεται (= ἰσημί) Teb. 61. 233 (118 B.C.): but see p. 111, n. 4.

Καθ' ἐμαυτόν 2 M. ix. 22 AV is due to analogy (καθ' ἑαυτῶν). "Ισχυροσ (pos.) in oιχ ἵσχυραι I Es. iv. 32 B*, 34 AB*vid, oιχ ἵσχυοι Is. 1. 2 A and Q, has old authority.

In transiterated proper names such as Ἰουνᾶς (e.g. οὗχ Ἰουνᾶ Dan. Θ, Sus. 56 BAQ) the aspirate in the second radical in the Heb. (ηπην) is sometimes thrown back to the first syllable.

5. Sporadic examples of irregular aspiration follow, mainly clerical errors. Oιχ ἄγαπα Prov. xxii. 14 a A, oιχ ἁνόιγει Is. liii. 7 B* δις: καθ' ἐικόνα Sir. xvii. 3 B*

7 (due to lost digamma or to preceding καθ' ἑαυτῶν), oιχ ἐισκούσομαι Jer. vii. 16 B*A, oιχ ἐισηνεγκαν Dan. Θ vi. 18 B*: ἀφιλίψα Is. xliv. 22 Ν* with οὗχ ἠλευφημὴν Dan. Θ x. 3 B, oιχ ἡκούσαν Is. lxxvi. 4 B* (due to oιχ ὑπηκ. ib.): clerical errors in Ν are ἄφι' ὄνων Is. xxx. 6, ἄφι' οἴδενος 4 M. xv. 11: ἄφι' ὄρους Ep. Jer. 25 B* is a solitary example in LXX of aspiration of this word (cf. Late. humerus), ἀγ' being used before it 13 times, once in this Epistle: οὐχ ὁδίνες Jer. xiii. 21 ΝΑ may be a corruption of oιχ ὁδ.

(LXX has only ἀγ- ἄδι- ἄδ- ἐσταλκα, not ἄφεσταλκα etc. [reduplication as in ἐστηκα, Thumb op. cit. 70] as often in the κοινή.)

6. Loss of aspirate (psilosis). As the tendency towards deaspiration continually increased between the dates of the LXX autographs and of the uncials, the evidence of the latter is of doubtful value. The most noticeable feature in it is the marked preference in Cod. B for unaspirated υ (and for εβ in εφρίσκω).

7. One example stands apart from the rest and is well attested in the κοινή, namely the dropping of the aspirate in the perfect of ἵστημι. This, however, does not in the LXX take place as a rule in the old perf. ἐστηκα, "I stand," but in the new transitive perf. ἐστακα, "I have set up," with its corresponding passive ἐσταμαι, the psilosis being perhaps due to the analogy of the trans. aorist ἐστησα.²

1 Meisterhans 87 (Ἰσχύως).
2 Or to that of ἐσταλκα, Thumb op. cit. 70. Mayer 203 quotes two examples of ἀπέστηκα from Ptolemaic papyri, in one of which the verb is transitive: the intrans. perf. is elsewhere ἀφέστηκα.
The Aspirate

§ 8, 7—

Katéostaka has strong support in Jer. i. 10 BNA, vi. 17 BNA, i M. x. 20 NV (but áfèostaka trans. Jer. xvi. 5 BQ, áfèostika ΝΑ: i M. xi. 34 εστάκαμεν is indeterminate). Katêostaméno is written by B seven times, once being supported by A, which also has this form in Jer. xx. 1 and επιστατευ ἢ. v. 27. Pilosis in other forms of the perfect and in the present occur sporadically: (a) ἐπεστῶτα Jdth. x. 6 B, ἐπιστηκώς Zech. i. 10 Ν, κατεστήκεισαν 3 M. iii. 5 V: (b) ἐπιστημεὶ sic Jer. ii. 11 A, ὑπισταταί Prov. xiii. 8 Ν, ἐπισταταὶ W. vi. 8 B (so in N.T., i Thess. v. 3 Μ). 3

8. The following examples occur of unaspirated tenuis:

(i) Before a(η). Οὐκ ἡγιάσατε N. xxvii. 14 B, οὐκ ἡξυσίκησαν 2 Ch. xxx. 3 A (cf. ἄγος ἄγος). Οὐκ ἀφεσθή (-εσθ) has good support in the Pentateuch: Ex. xix. 13 B, Lev. xi. 8 BA, xii. 4 BF, N. iv. 15 B (cf. ἐπίπτωσθο in a Phocian Inscription, Thumb Asy. 36 f.). Οὐκ ἄρπ(α) L. xiii. 13 BAF. Οὐκ ἄμαρτη(σ) Sir. xxiv. 22 B, Eccl. vii. 21 C, perhaps due in both cases to the οὐκ in the balancing clauses: cf. οὐκ ἡμαρτηκέν 1 K. xix. 4 B. Confusion of αὐτή and αὐτη is natural: οὐκ precedes the pronoun where αὐτη is clearly meant in e.g. 4 K. vi. 19 A δίς, Is. xxiii. 7 Ν, Dan. Θ iv. 27 A.

(ii) Before ε. Οὐκ ἐκών Ex. xxi. 13 BA (on the analogy of ἐκων: conversely ἀκώνσις on an Attic Inscription): οὐκ ἐνεκεν Jos. xxii. 26 BA, 28 BA, Is. xlviii. 10 ΝΑQ: οὐκ ἐτομασθήσεται 1 K. xx. 31 B: οὐκ ἐψήσεις Ex. xxiii. 19 B = Dt. xiv. 20 B: οὐκ ἑιράκα(σι) Dt. xxi. 7 B, xxiii. 9 B: κατ’ ἐκάστην Ψ xli. 11 Ν (so in iii/B.C., Mayser 202, and earlier, Thumb cf. cit. 61). "Ελκω loses its aspirate in οὐκ ἐλκυσθεν Dt. xxi. 3 B, Sir. xxviii. 19 Ν and in Ep. 1. 43 ἀπ- ἐπ- ἐλκυσθ(είσα) ΑQ (against four examples of ἐφελκ- without v.l.).

(iii) Before η. Οὐκ has strong support before forms from ἡπυχαζε in viz. Jer. xxix. 6 ΒΑQ, Prov. vii. 11 ΝΑΒΑ (but μεθ’ ἡπυχαζας Sir. xxviii. 16 and ήκεν, Jer. v. 12 ΝQ, xxiii. 17 ΒΑ, xxv. 16 Ν, Hg. i. 2 ΑQ, cf. Prov. x. 30 B). The loss of the aspirate in ἡμείς (2 M. vi. 17 ταῦτ ήμιν εἰρήσθω) is common elsewhere: Mayser 202 gives an example of iii/B.C. 'Ἀπηλώθην "east" appears to have been an Ionic coinage which was adopted in Attic Greek and is the invariable form in LXX and papyri (Mayser 203).

(iv) Before τ. The MSS afford a few examples: οὐκ (δικ) ἤκανος Is. xl. 16 Ν δίς, οὐκ ἴλασθες Lam. iii. 42 ΑQ, μετ’ ἵππου

1 N. iii. 32, xxiii. 48: 2 K. iii. 39: 3 K. ii. 35 h (with A), iv. 7, v. 16: 2 Ch. xxxiv. 10. On the other hand there are eight examples of καθεστ. without v.l.

2 The only examples of undisputed οὐχ before ήκεν are 1 K. xxix. 9: Jer. ii. 31.
The Aspirate

1 Es. ii. 25 A (cf. the old form ἵκκος, Lat. equus), κατιπτάμενα Sir. xliii. 17 B.

(v) Before ο, ο, ὁμοιοφωνos loses its aspirate in Prov. xxvii. 19 C οὐκ ὁμοιοφων: cf. οὐκ ὁμοεδύνων 2 M. v. 6 AV. The definite art. twice loses its aspirate in the same phrase οὐκ ὁ φῶς Job iv. 6 BSC, xliii. 7 BS, apparently owing to the aspirated consonant which follows it: so in Job xxxii. 7 B, Bar. ii. 17 A (Mayser 203 gives an example of ii/b.c.). οὐκ is used before ὁδηγησαι Ex. xiii. 17 B, ὁράιος Sir. xv. 9 N, ὡς Is. viii. 14 N.

(vi) Before εὐ, ν. Loss of aspirate in εὐφόρισκω (partly perhaps through analogy with compounds of εὐ) is frequent in the B text, which has 12 examples of οὐκ εὐφόρισκατα etc. (nine in the historical books between Ex. xii. 19 and 2 K. xvii. 20) to 57 of οὐκ: in A the proportion is 4 to 69. Other uncials supply half a dozen examples between them. The later papyri from ii/A.D. afford parallels (Cröner 146), but there is no certain instance in the Ptolemaic age of εὐφόρισκω or of ν, so that B in the above examples and in those which follow is unreliable.

B has some 20 examples of initial ν, 8 5, A 3, Q 2, C and V one each. The commonest examples are οὐκ ὑπάρχει(ει) Job Θ xxxviii. 26 BN, B in Sir. xx. 16, Tob. iii. 15, vi. 15 (with N), Q in Am. v. 5, Ob. 16 and οὐκ ὑπέλει(φθη) which B writes seven times. οὐκ, however, largely preponderates with both verbs. It is needless to enumerate other examples of οὐκ before compounds of ὑπάρχει(ει) ὑπέρ: κατουφανεῖς Ex. xxviii. 17 B, κατύπερθε 3 M. iv. 10 AV (as in Ionic, Hdt. ii. 5) may be mentioned.

For οὐδεῖς, μηθεῖς and other peculiarities of aspiration in the middle of words see § 7.

§ 9. Euphony in combination of Words and Syllables.2

1. Division of words. The practice of dividing the individual words in writing did not become general till long after the time of the composition of the LXX. This accounts for an occasional coalescence of two words, particularly where the first ends and the second begins with one of the weak

---

1 The Boeotian dialect was the one exception to the old rule that every initial ν was aspirated (Thumb Asp. 42).

2 A comprehensive term embracing Assimilation of consonants, Variable final consonant, Elision, Crasis and Hiatus seems wanting, analogous to the German Satzphonetik.
final letters s or v (cf. οὖτως(s), μέχρις(s), ἔστιν(v) etc.). Instances like εἰστήλην τασπόνδας appear already in Attic Inscriptions of iv/b.c.¹ and become common in papyri from ii/b.c. onwards². The LXX remains practically free from this blending of words, the only well-supported example being προστόμα, 2 Es. xii. 13 Bα.α.

Of individual MSS, Cod. Ν has several examples in the Minor Prophets: εἰσκότος Jl. ii. 31, ὁσμίλας (ὁσμίλαξ Α) Na. i. 10, ἵππονςου Ηβ. iii. 8, ὀσφραγίδα Ηγ. ii. 23 (cf. ἐνύγεβ Οβ. 19): so εἰσκάνδαλον 1 K. xviii. 21 A, Ψ cv. 36 A, ἀναζητόμα Sir. xxii. 22 A, ἐωσπωθήρος xlii. 22 C, ὀσφραγίς xlix. 11 B‡, τῆςβεστικής W. xix. 20 A, εἰσφαγήν Job xxvii. 14 C.

2. A rather different kind of blending of words takes place where a final κ and an initial σ are amalgamated into the compound letter ξ. B has ἐξαβά for ἐκ Σαβά in Is. lx. 6, and ἐξον (Swete ἐξ οὖν) for ἐκ σοῦ (ςκς) in Mic. v. 2: Ν has the same orthography in Na. i. 11. Ν further has ἔξι for ἐκ in Mal. ii. 12 ἐξ σκηνωμάτων.³

3. Assimilation of consonants. In contrast with the occasional coalescence of words referred to in the last section is the general tendency of the Hellenistic language towards greater perspicuity by isolating not merely individual words but also the constituent elements of words. Dissimilation, rather than assimilation, is the rule. This tendency is observable not only in the absence of assimilation in many words compounded with ἐν and σόν, but also in the rarity of elision and crasis, and in the formation of compound words in which an unelided vowel is retained.⁴

¹ Meisterhans 90 f. (with one exception, only where the second word begins with σκ στ σρ or σφ): cf. 111 ἐστήλη = ἐν στ. etc. from ν/b.c.
² Mayser 216, 191 ff., 205 ff.
³ Cf. ἔξαλαμινος and ἔξ Σαλαμίνος (v/b.c.) Meisterhans 105 f., and for examples in the papyri Mayser 225.
⁴ E.g. in LXX γραμματειασταγωγείς, ἀρχιεστάρος, ἀρχιεπισκόπος (ἀρχειν. Dan. Θ i. 9, 11, 18 B), ἀρχίερωσύνην 1 M. xiv. 38 A, μακροπομερέειν, ἀλλοεθνη, ὀμοεθνη, μισόβρυς 3 M. vi. 9 A (cf. κατασκούσα Jer. xxvi. 19 Ἔ).
4. This tendency, however, did not at once become universal in the Hellenistic period. There is a well-marked division in this respect between the earlier papyri (c. 300—150 B.C.) and the later (after 150 B.C.). In the earlier period not only is assimilation in compounds usual\(^1\), but it is extended to two contiguous words. There are numerous examples in papyri of iii/B.C. of the assimilation of final \(v\) (mainly in monosyllabic words) to \(\mu\) before labials, to \(\gamma\) before gutturals (\(\tau\delta\mu\) παίδα, \(\epsilon\mu\) μηνι, \(\epsilon\gamma\) κροκόδιλον πόλει etc.), though the practice is going out and the non-assimilated forms predominate.\(^2\) After 150 B.C. these forms practically disappear, though the assimilation of \(\kappa\) to \(\gamma\) in \(\epsilon\gamma\) δίκης etc. lingers on as late as iii/A.D.

Of this class of assimilation the LXX only exhibits two recurrent examples, one of which is limited to Cod. A, while the other is most widely attested in that MS. 'Εγ γαστρί\(^3\) is confined to A which has 19 examples of it (once ἐκ γαστρί, Job xv. 35) to 14 of ἐν γαστρί. 'Εμ μέσῳ ὁ ἐμμέσῳ ("apparently Alexandrian" WH) occurs some 200 times in A, while B has 17 examples (mainly in \(\Psi\) and Sir.), and \(\aleph\) 3: there are also instances of it in the uncials \(E, F, T\) (in \(\Psi\)), \(C\) (Sir.), \(\Gamma\) (Prophets): the only passages where it is supported by all the principal uncials are Lev. xxv. 33 \(\text{BAF}\), Is. vi. 5 \(\text{BRAΓ}\).

Apart from these two phrases, the only similar forms noted in the uncials are ἐμητρός (\(=\epsilonκ\) \(\mu\).) Gen. xx. 12 \(\text{A}\)*, ἵχευρὸς (\(=\epsilonκ\) \(\chi\).) Ex. xviii. 8 \(\text{A}\)*, \(\Psi\) xxi. 21 \(\text{U}\), xxx. 16 \(\text{U}\), ἀπαρχημ \\(\tau\delta\nu\) \(\Psi\) lxvii. 51 \(\text{R}\), ἐμμεσημβρυήν \(\text{Is.}\) xvi. 3 \(\aleph\). Assimilation never takes place, as in the papyri, in ἐν μηνι, ἐκ δεξίων, ἐκ μέρους etc. The papyri would lead us to expect more examples of such assimilation, at least in the Pentateuch, and it is probable that a larger number of them stood in the autographs. Cf. § 7, 4 and 9.

---

1 Mayser 233 ff.
2 Ib. 229 ff.: cf. Meisterhans 110 ff. Contrast the usual opening formula of a will of iii/B.C. ἐτή μὲν μοι ὑμαίνοντι κ.τ.λ. with ἐκδοθηκότε μὲν μοι ἐν ἐν \(\text{BM}\) ii. 181 (64 A.D.), ἐτή μὲν μοι ὑμαίνειν \(\text{Lp.}\) 29 (295 A.D.).
3 Found in a papyrus of iii/B.C., Mayser 231.
5. A few instances occur of irregular assimilation within the word: βοββησει (for βομβ.) 1 Ch. xvi. 32 B*, cf. ἐβοββησεν Jer. xxxviii. 36 Ν, σάπτευγος (=σαλπ.). Jer. vi. 17 Ν, ἄσσει (=allσει) 4 K. xxi. 7 A, παρράσσω (=παρρ.) Ez. xlvii. 14 A, ἐκλήμυσσει (=λίκμ.) W. v. 23 A, συμμίσσει (=μίσσγ.) 2 M. xiv. 16 A.

6. As regards assimilation of final v in composition (compounds of ἐν, σὺν etc.), the papyri show that assimilation was still the rule in iii/B.c. and the first half of ii/B.c., while after c. 150 B.C. the growing tendency to isolate the separate syllables produces a great increase in the number of unassimilated forms. Before labials assimilation remains longer in force than before gutturals. Mayser's table\(^1\) exhibits the contrast between these two centuries.

According to the oldest MSS of the LXX the general rule is that ἐν and σὺν remain unassimilated before the gutturals, but are assimilated before the labials. Newly-formed words generally retain the constituent parts unassimilated, whereas assimilation is usual in old and common words, in which the preposition has begun to lose its force. As regards individual books, Ψ, Prov. and Dan. Ө nearly always have the unassimilated forms. The following list shows the normal practice of the uncials with regard to individual words: words in which the evidence is indecisive are omitted\(^2\).

<table>
<thead>
<tr>
<th>Unassimilated</th>
<th>Assimilated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compounds of ἐν.</td>
<td></td>
</tr>
<tr>
<td>Before gutturals:</td>
<td></td>
</tr>
<tr>
<td>γ- ἐγυαστρίμυθος, ἐγυρμπτος.</td>
<td>ἐγυράφεων.</td>
</tr>
</tbody>
</table>

\(^1\) 234. Final v in composition before labials

<table>
<thead>
<tr>
<th>in iii/B.C.</th>
<th>58 times</th>
<th>not assim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>in ii/B.C.</td>
<td>44</td>
<td>35</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>before gutturals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>assim.</td>
<td>not assim.</td>
</tr>
<tr>
<td>58</td>
<td>14</td>
</tr>
<tr>
<td>45</td>
<td>52</td>
</tr>
</tbody>
</table>

\(^2\) Cf. WH\(^2\) App. 156 f.
Assimilation of Consonants

§ 9, 6

Before labials, on the other hand, there is undisputed authority for:

β-

π-

ϕ-

μ-

Compounds of σῶν.

Before gutturals:

γ- συνγραφή συνγράφειν.

κ- συνκαίειν συνκαλέιν

συνκαταβάειν συνκαταφαγεῖν

συνκλάν -κλασμός συνκλείειν

συνκλύζειν συνκλίνειν.

χ-

Before labials etc.:

β-

π-

συνπαραγίνεσθαι (Ψ) συν-

σύμπας (except Dan. Θ)

σύμβουλος -έων.

1 In Eccles. σῶν πάντα etc. should be read as two words, σῶν being Aquila's rendering of ἩΣ: alteration to σύμπαντα was natural and B so reads in every passage except the first (i. 14). Of σύμπας for σύμπας the only examples are Na. i. 5 ΨA, Ψ ciii. 28 R, cxviii. 91 AR.
Assimilation of Consonants

-παραμένειν (Ψ) συνπαρείναι
-συνπαραστάναι (Ψ) συνπερι-
-φέρεσθαι συνπίνειν συνποιεῖν
συνποιεῖν συνπροσπέμειν.

φ-

-συμφέρειν συμφορά
συμφράσειν σύμφυτος.

μ-

-συνμίσγειν (1 and 2 M.)
συνμιγής (Dan. Θ)

λ-

-συνσεισμός (late word)

LXX compounds of σύν followed by ρ are few: συνράπτειν,
συνράσσειν, συνρέμβεσθαι are attested.

In compounds with παν- (mainly in 2, 3 and 4 M.) the MSS
are divided, but want of assimilation (e.g. πανκρατίς, πανβασίδεις,
πανμελής, πανπόνηρος) is the prevailing rule, many of these
words being new. On the other hand παρησία, παρησιάζεσθαι
are always so written.

7. Variable final consonants. It has been well
established that the insertion of the so-called "νῦ ἐφελκυστικόν"
was not, either in Attic times or in the earlier Hellenistic
period, mainly due to a desire to avoid hiatus. In Attic In-
scriptions from 500—30 B.C. it is inserted more frequently before
consonants than before vowels. Traces of a growing tendency
to use the variable final consonant to avoid hiatus may perhaps
be found in the papyri, "but as far as we know the [modern]
rule was only formulated in the Byzantine era." The differ-
ence between Attic and Hellenistic Greek consists in the
greatly increased use in the latter of the final ν, which in some
forms has practically become an invariable appendage.

In the MSS of the LXX, as in the Ptolemaic papyri, the
insertion of ν in ἐστι(ν) and in verbal forms in -e(ν) is almost
universal before both consonants and vowels. In other verbal

1 Meisterhans 114.
2 Mayser 245.
3 Blass N.T. 19.
4 Mayser 237.
and in nominal forms in -ι(ν), however, such as πουόσιν(ν), Μακεδόσιν(ν), omission is also allowed: well-attested instances in the LXX of its omission are πᾶσι τούτους 2 Es. xix. 38 BΝΑ, Jdth. xiv. 3 ἐγερούσι τοὺς...ΒΝΑ. Εἰκοσι never takes the ν ἐφελκ- in LXX or in Ptolemaic papyri. As regards the Hellenistic dative of δύο—δύσι(ν)—here the LXX MSS do on the whole insert or omit the ν according as the letter following is a vowel or a consonant: δύσιν is always (14 times) used before a vowel, δύσι is attested without ν. 1. before a consonant 12 times: on the other hand, δύσιν precedes a consonant without ν. five times (Dt. xvii. 6, Jos. vi. 22 B, 3 K. xxii. 31 B, Is. vi. 2 bis), while in four passages δύσι and δύσιν appear as vιl. before a consonant.

The vernacular language inserted an irrational final ν very freely (Mayser 197 ff.): so in LXX Ν has διέλθατεν Jer. ii. 10, cf. ἔμεν (=ἐμέ) Is. xxxvii. 35 Ν. The latter form, like χείραν ἕγιν ην etc., may be partly due to assimilation to nouns of the 1st declension (see § 10, 12).

8. The Attic form ἑνεκα has been largely superseded by the Ionic and poet. ἑνεκεν (ἑνεκεν, limited in the best MSS to οὐ ἑνεκεν, except in Lam. iii. 44).

"Ἐνεκα is not found before 2 K. xii. 21 B: it occurs in all only 37 times (15 in Ψ), including variants, out of 141 examples of the preposition. It is probably the original form in 3 K. (2), Prov. (1), 2 M. (4): 1 Es., Ψ, Sir., Min. Proph., Ez. and Dan. O have both forms, the remaining books ἑνεκεν only.

The use of one form or the other is not governed by the fact that the following word begins with a vowel or a consonant (ἑνεκα δύόματος in 3 K. viii. 41 A): but in the first half of Ψ (to lxviii. 19) the distinction seems to be made that ἑνεκεν τοῦ is written, but ἑνεκα τῶν (to avoid the triple ν).

Εἴτεν, ἔπειτεν are not found.

1 "Ἐνεκα τῶν Ψ v. 9, viii. 3, xxvi. 11, xlvii. 12 B, lxviii. 19: ἑνεκεν τοῦ vi. 5, xxii. 3, xxx. 4, xliii. 27."
9. The final s of \( \text{o} \text{v} \text{t} \text{w}(s) \) is likewise inserted on preponderant authority of the LXX MSS, as in the papyri, before both consonants and vowels. \( \text{o} \text{v} \text{t} \text{w} \) is strongly attested only in Lev. vi. 37 (BAF before καὶ), x. 13 (BAF before γάρ), Dt. xxxii. 6 (BA before λαὸς), i K. xxviii. 2 (BA before νῦν), Job xxvii. 2 BσC (before με), Is. xxx. 15 (Bσ before λέγει). Elsewhere \( \text{o} \text{v} \text{t} \text{w} \) receives occasional support from single MSS, especially \( \text{s} \), which uses this form fairly consistently in Est. (six out of seven times), 4 M. and the latter part of Isaiah (from xlix. 25).

Μέχρι and \( \dot{a} \chiρι \) are usually so written, as in Attic, without final s, even before a vowel. Μέχρις \( \sigma \), however, is well attested in Est. D 8 (BσA), Jdth. v. 10 (Bσ), Tob. xi. 1 (BA), i Es. vi. 6 (B), Dan. Θ xi. 36 (ΑQ: μέχρις τοῦ B*); μέχρι \( \sigma \), on the other hand, is read by B*AF in Jos. iv. 23, cf. i Es. i. 54 B*, Jdth. xii. 9 B*A, Tob. v. 7 \( \text{s} \) (μέχρι οὗ\( \sigma \)), and \( \dot{a} \chiρι \) \( \sigma \) in Job xxxii. 11 by BσC (\( \dot{a} \chiρι \) \( \sigma \) Α). Apart from this phrase the (Epic and late) forms \( \dot{a} \chiρι \) μέχρις are confined to Jd. xi. 33 B \( \dot{a} \chiρις 'Αρνῶν, Job ii. 9 Α μέχρις τίνος. 'Αντικρὺς ... αὐτοῦ 3 M. v. 16 = “opposite” is a late usage: Attic uses (κατ)αντικρύ in this sense.

The poetical \( \epsilonπτάκι \) is written before a consonant in Prov. xxiv. 16 Bσ and in the B text of 3 K. xviii. 43 f. τερ, 4 K. v. 14 (contrast 10 \( \epsilonπτάκις \) ἐν): elsewhere always \( \epsilonπτάκις \) \( \epsilonξάκις \) πεντάκις τοσάκις.

10. Elision. Elision, owing to the prevailing tendency to isolate and give a distinct individuality to each word is the exception, and is in most books of the LXX confined to prepositions (and particles), though even with these the \( \text{sc} \text{r} \text{i} \text{t} \text{i} \text{o} \text{ plena} \) is more common. The few rules that are observable in the MSS of the N.T. apply also to those of the LXX.

(1) Proper names in particular are kept distinct and apart: before them the prep. is nearly always written in full, e.g. i M. x. 4 μετὰ 'Αλεξάνδρου (but μετ' αὐτῶν, καθ' ἡμῶν in the
same verse): exceptions are ἐπ’ Ἀγγυπτὸν Is. xxxvi. 6, κατ’ Ἀγγυπτὸν 4 M. iv. 22, καθ’ Ἡλιόδωρον 2 M. iii. 40 A (κατὰ V).

(2) Elision of the final vowel of prepositions often takes place in combinations of frequent occurrence and before pronouns, e.g. ἀπ’ ἀρχῆς, ἀπ’ ἐχθές, κατ’ ἀνατολάς, ἀν’ ἐμοὶ, μετ’ αὐτῶν, ἀντ’ αὐτ(οὐ)1, ἀνθ’ ὄν. Elsewhere, the scriptio plena of the prep. is the rule even where an aspirate follows, e.g. N. xv. 20 ἀπὸ ἄλω (ἄλωνος), W. ix. 17 ἀπὸ ψίστων: we find even (with pronoun following) ἐπὶ ὄν N. iv. 49.

(3) Of particles ἀλλά and οὐδέ occasionally suffer elision, but are more commonly written in full. "Ἰνα undergoes elision in Ex. ix. 14 B ἦ' εἰδης (Ἰνα A), Jos. iii. 4 B ἦ' ἐπίστησθε (Ἰνα AF): contrast Jos. xi. 20 ἦν ἐσολεθρ. BAF.

(4) 4 Maccabees shows a more frequent and bolder use of elision. Not only does this book contain such examples as δι’ ἀνάγκην, δι’ ἐργων, δι’ εὐνέβειαν, καθ’ ἥλικιαν, κατ’ οὐδένα, κατ’ ἐναντόν, κατ’ ὀφρανόν, καθ’ ὄπεροιηλῆν, ἀλλ’ οὐδέ, ἀλλ’ ὀσπερ, but it also has συμβουλεύσαιμ’ ἄν, μακαρίσαιμ’ ἄν and similar phrases (i. 1, 10, ii. 6, v. 6), τοῦθ’ ὀτι ii. 9 A (τοῦτο ὀτι ΝV), δ’ ἐστιν ὅθ’. A, δ’ ἄν vii. 17. Another literary book, 2 Macc., has τοῦτ’ ἐπιτελέσαι xiv. 29 V (no doubt the right reading: τοῦ ἐπιτ. A) and ποῦ ποῦ’ ἐστὶν xiv. 32. But even the literary and poetical books prefer the scriptio plena in combinations not involving a prep., e.g. πτῶμα ἀτίμον W. iv. 19, ἀνδρά ακάρδιον, Prov. x. 13 BA (ἀνδρακαρδιόν Σ)—one of the iambic endings that are so frequent in this book.

11. Crasis, again, is quite rare in LXX, and practically confined to some stereotyped combinations with καί. The only frequent example is κάγω which is attested in nearly every instance: καί ἐγὼ has good authority only in 2 Ch. xviii. 7 (BA), Job xxxiii. 5 f. (BA, ΒsinA), Ez. (xxxiv. 31 BAQ, xxxvi. 28 AQ), and in the Minor Prophets. Καμε is the reading of the uncials

1 Jd. xv. 2 A (ἀντί αὑτ. B), 4 K. x. 35, 1 Ch. i. 44 etc., 1 M. ix. 30.
Crasis

§ 9, 11—

in Gen. xxvii. 34, 38, Ex. xii. 32 and 4 M. xi. 3 (so καμοῦ ib. v. 10): καμοὶ is read by A in Jd. xiv. 16, by B in Job xii. 3. Καὶ for καὶ ἐὰν is doubtless original in 4 M. x. 18, and is attested by B elsewhere (Lev. vii. 6, Sir. iii. 13, Is. viii. 14). Καὶ ἐκεῖ is usually and καὶ ἐκεῖθεν always written plene: κακεῖ is no doubt original in 3 M. vii. 19, is read by BA in R. i. 17, and also attested in 3 K. xix. 12 A, Is. xxvii. 10 Q, lvii. 7. Kακεῖν(os) is certain in W. xviii. 1, Is. lvii. 6, 2 M. i. 15, and is read by AQ in Dan. 6 Sus. 57 (ib. Dan. O καὶ ἐκ. and so 3 K. iii. 21). The literary books 2 and 3 Macc. alone contain examples of crasis with the definite article: τῶν ἁδρός 2 M. xiv. 28, 31 V, τοῦνατίῳ 3 M. iii. 22, ταληθές ib. vii. 12: 4 Macc. always writes καλοκαγαθία (but καλὸς καὶ ἁγαθός as in 2 M.) and it affords apparently the only example of crasis in compounds of προ-, προφανήςαν iv. 10 A, (προεφ. V).

* has ἐσταγαθὸν for ἐσταὶ ἅγ. in Prov. xiii. 13 a: C writes ἡμαρτία in Job xxiv. 20 for ἡ ἁμαρτία.

12. Hiatus and the harsh juxtaposition of consonants at the close of one word and the beginning of the next were avoided by followers of the rules of Isocrates by the use of some alternative forms. Πᾶς and ἀπας, ὅτι and διότι are the chief examples. In the LXX, as in the Ptolemaic papyri, the employment of ἀπας appears to be due in most books to regard for euphony, whereas διότι is used indiscriminately after vowels and consonants.

The LXX always writes (εἰς) τὸν ἀπαντά (not πάντα) σχόνον: Dt. xxii. 19, 29: 1 Es. viii. 82: Est. E 24, ix. 28: 1 M. x. 30, xi. 36, xv. 8. Only in the following passages do the uncials unite in attesting ἀπας after a vowel: 2 K. iii. 25 γνώναι ἀπαντά, 1 Ch. xvii. 10 ἐταπείνωσα ἀπαντάς B, A (cf. xvi. 43 B), 1 Es. viii.

1 Apart from τοῦνατίο: Ex. xxxiv. 23 A*. The papyri show a fair number of examples of crasis with the article, τάλα τάντεγραφον etc., but scriptio plena is the rule, Mayser 158.

2 Mayser 161 f.
§ 9, 12]  Hiatus  139

63 (after a pause), 2 M. iv. 16 καθ’ δ’ ἀπαν AV, 3 M. v. 2 ἀκράτει 
ἀπαντας: elsewhere there is always a v. l. πᾶς.

Διότι occurs altogether in 358 instances, of which 201 are
after a vowel, 157 after a consonant. With the meaning
“because” (300 examples) the number of examples following a
vowel and a consonant are about equal: with the meaning
“that” the word is used with greater regard to euphony, there
being only 10 examples following a consonant.

Out of the 358 examples of διότι 250 are found in the Minor
Prophets (145), Ezekiel a (75) and Jeremiah a (30), a fact which
illustrates the close connexion existing between these portions
of the LXX. Jer. β has only three examples, two of which are
incorrect readings (xxx. 1 ι, xxxi. 44 Α, xxxvii. 6): Ez. β has
four (in three of which other readings are preferable). Ez. a
writes ἐπιγνώσονται διότι ἐγὼ Κύριος where Ez. β has γνώσονται
ὅτι ἐγὼ εἰμί Κύριος.
ACCIDENCE.

§ 10. DECLENSIONS OF THE NOUN.

1. Assimilation is here seen at work. There is a tendency to obliterate distinctions within each declension and between the several declensions. In particular we note some signs of the movement in the direction of the absorption of the consonantal (third) declension in the α and ο (first and second) declensions.

2. **First declension. Nouns in a pure.** The Attic rule that nouns ending in a pure (-ρα -ω -εα) keep a in the gen. and dat. sing. undergoes modification in the κοινή in two classes of words, which it will be well to keep distinct: (1) nouns and perfect participles in -νια (-νια), (2) nouns in -ρα. These now tend to have gen. and dat. sing. in -ης -η like the majority of fem. words in Declension I. Nouns in -ειά etc. and in -ρα are unaffected: ἀληθείας -εία, ἡμέρας -ρα are written as before.

   The LXX exx. of (1) are κωνομώνης Ex. viii. 21 Β, 24 Β, τετελευτηκυίς L. xxii. 11 Β, N. vi. 6 Β, ἐπιβεβηκυίς i K. xxv. 20 Β (Α -κύεις = -κύης = -κυής), ἐαλωκυίς Is. xxx. 13 Β, ἐστηκυιητήλη (= ἐστηκυίς στήλη, § 9, 1) ἀλός W. x. 7 Ν*. Only in the passage in i K. is the η form attested by more than one of the uncialis: elsewhere the MSS have the usual forms, e.g. ἐξεληπνοιάς L. xxvii. 21.

   (2) The exx. of the η forms with nouns in -ρα are also quite in a minority, so far, at least, as the only word which occurs
repeatedly is concerned. Out of 79 exx. of the use of μάχαυρα in gen. or dat. sing. in LXX there are only 2 where the η forms are universally supported and certainly original. These are μαχαίριν Gen. xxvii. 40 ADE (no witness to -ρη in the larger Cambridge LXX), Ex. xv. 9 B*AF: both passages, it is important to note, are poetical—the blessing pronounced upon Esau and the song after the crossing of the Red Sea. The η forms with μάχαυρα occur also in Gen. xlvi. 22 AD (-ρη BF) and in a single uncial in the following: in E Gen. xxxiv. 26, in B* N. xxi. 24, 2 K. xv. 14, in A Dt. xiii. 15, Jos. xix. 47, Bel Θ 26 and 11 times in the A text of Jeremiah (in both parts)¹.—Σφόρα has dat. σφύρη Is. xli. 7, gen. σφύρης, Sir. xxxviii. 28 (cf. δλοσφύρητος Sir. 1. 9 with Rutherford LNP. p. 286).

As to the origin of these forms, they cannot be entirely due to mere assimilation to δόξης -η: for why should participles in -κυία have the η forms, while ἀληθευά retains the α forms?

The forms -υής -υη owe their existence, no doubt, as Blass says², to the non-pronunciation of the ι in the diphthong υι, which produced such spellings as παρειληφία, υός in Attic Inscriptions of iv/b.c. and earlier³. Though the older spelling again revived in the Hellenistic period, the declension -υής -υη maintained its place and is very common in papyri of the early Empire.

As to the forms -ρης -ρη there is a division of opinion. They are explained by the majority of critics⁴ as due to analogy with other nouns in α, e.g. δόξα δόξης, while others⁵ are convinced that they are the result of Ionic influence upon the κονή. The probability is that both influences have been at work, and that the η forms were originally Ionic survivals, specially frequent with words having Ionic associations: afterwards analogy came into play (the η forms only became common in the later κονή) and extended their use to all words in -ρη⁶.

¹ As against 11 exx. of the α forms in the A text of Jer.: the other uncials have the α forms throughout the book.
² N.T. p. 25. Cf. επιβεβηκέται =-κυίς in 1 K. loc. cit. A.
³ Meisterhans 59 f.
⁴ So Blass, J. H. Moulton, Mayser.
⁵ So Thumb Hell. 68 ff., Schwzyer Perg. 40 ff., W. -S. 80 f.
⁶ Cf. modern Greek ἑλευρός fem. ἑλευρη.
(i) This is suggested by the piece of LXX evidence given above. It is most remarkable that the two passages in LXX where μαχαίρη is certainly original are poetical sections. The Pentateuch translators, according to their usual practice, adapted their language to their subject-matter and, writing at a time when the papyri show that the η forms were still the rule in prose, appear to have consciously selected the η form as an Ionism and therefore appropriate in these poetical passages.

(ii) It is further to be observed that the two words which most commonly take the η forms in the papyri of the early Empire have Ionic associations. The use of ἀροῦρα for γῆ was an old Ionism taken over by the Tragedians (Rutherford NP 14): one of the uses of σπεῖρα was of the mouldings on an Ionic column (LS).

(iii) The contrast between the LXX and the N.T. is instructive and indicates the value of the uncial evidence. Whereas we have seen that in the LXX μαχαίρας -ρα are normal and there are only 2 undisputed exx. of the η forms out of 79, in the N.T. μαχαίρης -ρη are read by WH in all the 8 passages where the cases occur: an almost exclusive use of the η forms is found in the other N.T. words in -ρα (WH ed. 2 App. 163).

(iv) This distinction between O.T. and N.T. is borne out by the papyri, which show that it is one of time, not of country (Egypt and Palestine). The η forms are absent from papyri of iii/B.C.: exx. with words in -ρα begin at the close of ii/B.C. with ὄλυρης (118 B.C.), μαχαίρης -ρη (114 and 112 B.C.)². On the other hand under the early Empire these forms are practically universal³.

3. Κόρη¹ (originally κόρες) was one of two words (with δέρη) where Attic prose retained η in the nom. after ρ. It is not surprising to find the word brought into line with others in -ρα: there is evidence for the form κόραν in all 3 passages in LXX where the acc. appears, Dt. xxxii. 10 B*F, Ψ xvi. 8 B*σ*, Sir.

¹ Thiersch 61.
² Mayser 12 f.
³ I have noted upwards of 30 exx. of ἀροῦρης between 67 A.D. (BU 379) and vii/A.D. (BU 319), about a dozen of σπεῖρης in ii/A.D. alone. Σπεῖρα gen. occurs in BM ii, 256 (early i/A.D.). Apart from the last ex. the cases of these two words do not seem to occur in the earlier papyri: we should expect to find the η forms, if, as appears, the words are Ionic in their origin: a recrudescence of a dialectical peculiarity at a late stage in the language would be unnatural.—The forms -νης etc. begin with καθηκοῦς (=καθηκούς) in 161 B.C. (BM i, 41, 5): εἰλικὴς is common under the Empire.

⁴ See J. H. Moulton Prol. ed. 2, 244.
First Declension

§ 10, 7]

xvii. 22 Ν (-ρν BAC): the Attic gen. κόρης stands, however, in Zech. ii. 8.

4. In proper names, as previously in Attic Greek, a impure replaces η in gen. and dat.: "Ἀννα 1 K. i. 2, "Ἀννας Tob. i. 20, Φεμνάνα 1 K. i. 2, 4, Ζωυσάννας Dan. O Sus. 30, Dan. Θ Sus. 27 ΑQ (-άννης Β), 28 B^abAQ (-άννης Β*), 63 ΑQΓ.

5. Τόλμην as from τόλμη (not τόλμα) stands in Jdth xvi. 10 Α (-μαν Βς): cf. the fluctuation between πρίμαν πρίμην etc. in Attic poetry. Conversely κολόκυνθα (-κύντα ΑQ) acc. -θαν replaces Attic κολοκύντη (Rutherford NP p. 498) in the κοινή: Jon. iv. 7.

6. The (Doric) gen. plur. ψυχάν occurs as a v. i. of Ν in W. ii. 22.

The rare plural forms of γη¹ occur in the B text of 4 K.: τὰς γας xviii. 35, ταῖς γαῖς xix. 11. Elsewhere the Heb. πολλᾶς is rendered by χάραι or by the poetical γαία (4 K locc. citt. A text, 2 Es. 4 times, Ez. xxxvi. 24, Ψ xlvi. 12) or the plur. is replaced by the sg. (e.g. Gen. xlii. 54 ἐν πάσῃ τῇ γῇ, Jer. xxxv. 8 ἐπὶ γῆς πολλῆς, Dan. Θ xi. 42).

7. The contracted form βορρᾶς, which already in Attic Greek was an alternative for βορέας², was used almost exclusively in the κοινή. It is the normal form in papyri³ and LXX: βορέας -έαν -εαν is confined to the literary version of Proverbs (xxv. 23, xxvii. 16: corrected in later hands of B to βορράς), Sirach (xliii. 17, 20: in 20 B has βορέας) and Job Θ xxvi. 7. Elsewhere gen. βορρᾶ, dat. βορρᾶ, acc. βορρᾶν, voc. βορρᾶ (Cant. iv. 16).

ν sometimes appends an irrational ν to the gen. ἀπὸ (γῆς) βορράν, ἐκ τοῦ βορρᾶν etc., Is. xlix. 12 (ἀπὸ βορρᾶν: Mayser 213), Jer. iii. 18, xiii. 20, xvi. 15, xxiii. 8, xxv. 9, xxvii. 9, 41, xxix. 2, 41, 44.

¹ LS cite Aristotle for γας, Strabo for γάς: γάς and γαν occur in papyri of ii/b.c. (Teb. 6. 31, BU 993. 3, TP b. 2.)
² Meisterhans 100. The change seems to have begun with βορράδεν, which first appears c. 400 b.c.
³ Always in the Ptolemaic papyri, Mayser 253, 221. Βορέας seems to have been partially reinstated later: an ex. from i/A.D. is cited by Thumb Hell. 65.
Zech. vi. 6, cf. Ez. xlvi. 17 Q: while the ν is dropped in the acc. in Dan. Θ viii. 4 B (κατὰ θάλασσαν καὶ βορρᾶ καὶ νότον) and elsewhere in Q.

For gen. -α or -ου in proper names in -ασ see § 11, 4 f.

8. Second declension. The κοινή, or some portions of it\(^1\), used the uncontracted as well as the Attic contracted forms. In the LXX there is a curious distinction in one word. The rule as regards ὅστεων ὅστοιν in LXX is that the contracted forms are used in the nom. and acc., the uncontracted in the gen. and dat.: ὅστοιν ὅστα but ὅστεων ὅστεων ὅστεοι. See e.g. Gen. ii. 23 Τῷ ὄν ὅστοιν ἐκ τῶν ὅστεων μου, Ez. xxxvii. 1 ὅστεων (-των Q), 3 f. ὅστα (τερ), 5 ὅστεοι (-τοις Q), 7 and 11 (bis) ὅστα.

Ὁστῶν Ez. xxxii. 27 breaks the rule: there are also variant readings ὅστα in Ψ i. 10 Της*, Lam. iii. 4 ΒQ, iv. 8 Β, ὅστῶν Job Θ xxxiii. 19 ΒΝ, ὅστεοι Jer. xx. 9 Β.

On the other hand the contracted forms only of κάνεον are used: κανῶν κανοῦ κανῷ plur. κανῶ (Pent. and Jd. vi. 19 Α).

Χειμάρρος -ον still is so written: the later χειμάρρος is confined in LXX to Ψ cxiii. 4 and to vili. in N. xxxiv. 5 (Α), Jer. xxix. 2 (Ν*).

’Αρχιαναχώος, χρυσοχώος are uncontracted as also in Attic Greek: the papyri have the contracted forms as well\(^2\).

For νοῦς νοῦς, χοῦς χοῦς etc. see § 10, 31: for contracted adjectives § 12, 2.

9. The so-called Attic second declension for the most part disappears from the κοινή, words in -ως being transformed or replaced by new words. Excepting one word (ἄλως) the forms in -ως in LXX are confined to the literary books. The old ἄλως and the new ἄλων -ων (already attested in Aristot.) appear side by side in the LXX, the new form prevailing\(^3\). Ἄλως appears only in the form ἄλω which does

---

1 Thumb Βελλ. 63 says they are specially characteristic of the Eastern κοινή and regards them as of Ionic origin.
2 Mayser 258.
3 The uncials (Camb. Manual LXX) have forms from ἄλως without v. 1.
duty not only for gen. dat. and acc. sing. (not ἄλων), but also for acc. plur., τοὺς ἄλως ἔδως Ἐκκλησίας. This form of the acc. plur., due to the weak sound of final s, is attested in papyri of ii/b.c. and in MSS of Josephus (A.J. vi. 272). The preponderance of the forms from ἄλων in the LXX is remarkable, as the Ptolemaic papyri only yield one example (ἄλων = ἄλωνον ἔδως in 118 b.c.) as against numerous examples of the other forms.

The gender as well as the form is variable, B on the whole preferring the masc. and A the fem.

"Εῶς appears only in 3 M. v. 46. Κάλως "rope" is replaced by κάλος N. iii. 37, iv. 32 (A κλάδους δίς), λεῶς by λαός throughout, and νεῶς by ναός except in 2 M., which, beside ναός, has nom. νεῶς x. 5, gen. νεών iv. 14, acc. νεῶν A (νεών V) vi. 2, ix. 16, x. 3, xiii. 23, xiv. 33. Λαγώς is replaced by δασύπους (Aristot.).

For adjectives in -ος see § 12, 3.

to. The vocative of θεῶς is the unclassical θεε, even in the literary books (Jd. xvi. 28 B, xxi. 3 B: 2 K. vii. 25 B: Sir. xxiii. 4: 3 M. vi. 2, 4 M. vi. 27) as in N.T. (Mt. xxvii. 46). The class. voc. θεῶς occurs in N. xvi. 22 BA (θεε θεε F). More often, however, the voc. is expressed by δ θεῶς (see Syntax).

11. Gender in Declension II.

The tendency towards uniformity shows itself in the occasional transference of some feminine words in Decl. II. into the larger class of masculines. 'Ο δμπελός Hb. iii. 17 A, δ βάσανος 1 M. ix. 56 Μ, δ βάδδος Gen. xxx. 37 A, are vagaries of a single MS: the classical fem. is kept elsewhere. 'Ο βάτος of LXX (Ex. iii. 2 ff.: Dt. xxxiii. 16) appears to be vulgar and Hellenistic (Aristoph., Theophr.). 'Ο λνός has the support

in 13 passages, from ἄλων without v. l. in 24: in 6 passages the two forms are attested by different MSS. The -ος forms occur in Numbers, Ruth, 1—3 K., 1—2 Ch., Hg. ii. 19.

1 Mayser 259, 207.
2 Ib. 287, 258 f.
of a group of cursive in Gen. xxx. 38, 41: the uncials here and elsewhere keep the fem. 'O λθος, as in N.T., is used in all senses, including that of precious stones, where Attic writers often used η. 'O στάμνος Ex. xvi. 33 is 'Doric.1 'O λυμός, the older Attic gender, is usual in LXX: the 'Doric' η (Rutherford NP p. 274) is read by all uncials in Is. viii. 21, by B in 3 K. xviii. 2, and by A in Jer. xvii. 18, xxiv. 10, 1 M. ix. 24, xiii. 49. 'H (usual in Attic) and δ τρίβος (already in Euripides) are both found, sometimes in the same book, the former slightly preponderating.2 The gender of the probably Semitic ξυσωπός also fluctuates: it is masc. in Lev. xiv. 6, 51 f. in B*A, fem. ibid. in F (Bab) and in 3 K. iv. 29 BA.

12. Third declension.

Accusative sing. in -αν for -α. The assimilation of accusatives of the 3rd decl. ending in a vowel to those of the 1st decl. by the addition of final ν had begun as early as iv/b.c. in the case of a few proper names and appellatives in -γς (Σωκράτης, τριμήν etc.)3. The addition of ν to accusatives in -α did not come till later: it begins in the Egyptian papyri in ii/b.c.4 and does not become common before ii/a.d. It is always a vulgarism, and is connected with a wider tendency, specially common in Egypt, to append an irrational ν to other cases of the noun and to other parts of speech5. The LXX examples are

1 The N.T. in the single passage in Hebrews keeps Attic η.
2 'O is attested in 1 K. vi. 12, 1 Ch. xxvi. 18, Ψ xliii. 19, cxviii. 35 Χ (elsewhere η in this book), Prov. iii. 17 (do.), Jer. xviii. 15 (do.), Jl. ii. 7 A and in one or more of the uncials in Is. iii. 12, xxx. 11, xlii. 16, xlii. 9, 11, lviii. 12.
3 Jannaris p. 542. His list of LXX exx. of accusatives in -αν needs checking.
4 Χιμαν in a letter of 160 B.C. and τριποδαν in i/b.c. are the only examples in the Ptolemaic age quoted by Mayser 199.
5 Ib. 197 ff.
practically confined in the uncial to the two MSS A and B, where they probably represent the Egyptian spelling of a later age than the autographs.

The examples noted in A are Ex. x. 4 ἀκρίδαν, xiii. 21 νῦκταν, N. xv. 27 αἰγαν: R. iv. 11 γυναίκαν: in K. νῦκταν θόρακαν ἀφίεταν γυναίκαν μερίδαν: in 2 K. ii. 29, iv. 7 νῦκταν, v. 18 κοιλάδαν, xiii. 10 κοιτῶναν: 3 K. i. 45 βασιλέαν: 4 K. xxii. 3 and 2 Ch. xxxiv. 15 γραμματάιαν, 2 Ch. xxxiv. 9 ἱερέαν: 1 Es. iv. 19 πράγμαν, viii. 8 ἱερέαν: Ψ xxviii. 7 φλόγαν: Is. vii. 19 παράδαν: Ἰδθ xiii. 10 πάραγγαν: Sir. xiii. 6 ἐλπίδαν: 1 M. x. 1 Πτολεμαίδαν. In B these forms are exceedingly common in the Prophetic books (ἀλόναν and ἀφίεταν furnish the majority of instances): cf. the pronominal forms in Ν τίναν Na. iii. 19, ἔμεν Is. xxxvii. 35. In B, on the other hand, the only exx. noted are Is. xxxvi. 2 βασιλέαν, xxxvii. 29 ἰ(ε)ίναν (with Ν)¹, Zeph. i. 4 ἀφίεταν.

Cf. § 12, 5 for adjectives.

13. Accusative plural. The old termination of the acc. plur. of stems in ν (οῦ)—viz. κε—unprecedented by α (e.g. τὸς βῶς)—is replaced in Hellenistic Greek by -ας, possibly to prevent confusion with the nom. sing. So in LXX βῶς always, 29 times²: ἰχθύας 8 times with ἰχθὺς twice as a v.l., Ez. xxix. 4 B (contrast 5), Hb. i. 14 κ (ἡχθὺς): μῦς i K. vi. 1, 4 A, but μῦς vi. 5, 11 (similar variety in the nom.: μῦς v. 6 but μῦς vi. 18): ὀσφύας 10 times (including L. xiv. 9 B) with v.l. ὀσφύς in Is. xxxii. 11 B*: ὀφρύας L. xiv. 9 A (ὁφρύς BbF): στάχνας³ Gen. xli. 7, 24, Jd. xv. 5 A, but στάχναs Ex. xxii. 6, Dt. xxiii. 24.

14. The assimilation of the acc. to the nom. plur. in words in -ες (on the model of αῖ and τὰς πόλεις) begins in Attic Inscriptions as early as c. 300 B.C.⁴ The LXX accord-

---

¹ Cod. B in the central chapters of Isaiah has other instances of Egyptian or vulgar spellings not found elsewhere in the MS: κρανης xxxi. 19 (=κρανης, § 7, 30), προθέλει (for -ελεί) xxxii. 4, ἦκελ (for ἥκελ) xxxiii. 6.
² The only ex. of the acc. pl. in Ptolemaic papyri is in the Attic form τὰς βῶς (iii/B.C.), Mayser 268. Papyri of the Imperial age have βῶς: OP iv. 729 (137 A.D.), GP 48 (346 A.D.).
³ Ptolemaic papyri have one ex. of στάχναs, none of -ας, Mayser 267.
⁴ Meisterhans 141.
ingly has τοὺς βασιλεῖς, γονεῖς, ἵππεῖς, ἵππεῖς etc. The older form βασιλέας occurs in 4 K. vii. 6 bis BA [contrast iii. 10, 13] and as a v.l. in 2 Es. xix. 22 B, Jer. xxxii. 12 נ, Hos. vii. 3 Q. Γονέας 4 M. ii. 10 V may have been written by the Atticizing author of that book.

15. Assimilation of acc. to nom. plur. occurs also in the substitution of -es for -as. This seems to have begun with the numeral τέσσαρες and then to have been extended to other words. Dr J. H. Moulton has acutely suggested a reason for the special tendency to equate the nom. and acc. of τέσσαρες, viz. that this is (excepting εἰς) "the only early cardinal which ever had a separate acc. form".

In the papyri τέσσαρες (acc.) furnishes most of the examples. I have counted 49 exx., of which 8 are B.C. and 41 between i/ and ii/a.d. from i/a.d. it is more frequent than τέσσαρας which is still in use. Next comes πάντες (9 exx.), then participles in -ντες: exx. like γυναῖκες occur sporadically. Two exx. are as early as iii/b.c., the first being τέσσαρες HP 90, 15: in the other the -es has been corrected to -as, πάντες τοὺς ap. Mayser 59.

In the LXX, as in the papyri, the commonest instance is τέσσαρες which is normal in B* (Ex. xxv. 11, 25 bis [A semel], 34 etc.) and frequent in A. The -es form appears also, but far less frequently, in another numeral. As against upwards of 100 examples of χιλιάδας (without v.l.) the acc. is written as -δες in 1 Es. i. 7 A, Jdth ii. 5 נ, Is. xxxvii. 36 נ = 1 M. vii. 41 A. (Διδάκτας is constant.)

1 Prol. (ed. 2) 243. A possible contributory cause has been suggested elsewhere (§ 6, 2).
2 Mayser 59, Moulton CR xv. 34, xviii. 108.
3 The statistics for the uncials are as follows. B has 27 exx. of τέσσαρες to 13 of τέσσαρας: A 22 -ρες, 26 -ρας: נ 3 -ρες, 2 -ρας. The evidence of B cannot be quoted in N. xxix. 13 ff. where it writes υδ' but -ρας ib. 29 shows how the symbol should be read. The statistics include Jos. xxi. 18 ff., where πάντες τέσσαρες of BA should perhaps be taken as a new sentence (cf. 39) and not in apposition with the preceding accusatives.
4 Also perhaps in 3 K. viii. 63 B = 2 Ch. vii. 5 B, 3 K. xii. 21 BA = 2 Ch. xi. 1 B, 1 Ch. xviii. 12 A, Ez. xlv. 5 bis (AQ, BAQ). But these passages
Apart from these two numerals the LXX instances of acc. in -\(s\) are quite rare: it is noteworthy that two of them occur in connexion with \(\text{tészópares}\). 1 Ch. xxv. 5 A καὶ ἔσωκεν θέος τῷ 'Α. νιώς δέκα τészópares καὶ θυγάτερες τρεῖς: 2 Ch. xxiii. 2 B συνήγαγεν τοὺς Δενείτας...καὶ ἀρχοντες: Zech. i. 20 B ἕδειξέν μοι Κύριος τészópares τέκτονες. The B text of 2 Es. xxiii. 15 εἶδον ἐν Ἰούδα πατοῦντας...καὶ φέροντες...καὶ ἐπιγεμίζοντες...καὶ φέροντες may be merely an instance of "drifting into the nominative," but the papyri show that this form of acc. was common in participles.

The converse use of -\(as\) for -\(es\) in the nom. plur. occurs in 4 K. xiii. 7 A χιλιάδας, 1 Ch. xiii. 36 A χιλιάδας, 2 Es. xvi. 9 B χεῖρας.

16. Relation of the nominative to the cases (inflection with or without consonant). The inflection κέρας κέρως dat. κέρα has disappeared, the cases being formed with τ.githubusercontent; dat. κέρατι (Is. v. 1: Dan. Θ vii. 8), plur. κέρατα κεράτων. Κρέας, on the other hand, is used mainly in the plural, keeps the shorter forms κρέα κρεών. Γήρας in Attic is declined like κέρας, γήρως γήρα: in LXX the anomalous dat. is replaced by γήραι (Gen. xv. 15 etc., 1 Ch. xxix. 28, Ψ xci. 15, Dan. Ο vi. 1), except in Sirach which has γήρᾳ (iii. 12, viii. 6, A, xxv. 3): the gen. keeps the classical form γήρως in the literary books (W. iv. 9, 2—4 Macc.) and Gen. xlii. 20, elsewhere γήρους has undisputed (Gen. xxxvii. 3, Sir. xlii. 9) or good authority (Gen. xlvi. 10 B: 3 K. xi. 3 B [xiv. 4 A = Aquila], xv. 23 A:

may be merely instances of "drifting into the nominative" and of the tendency to place a numerical statement in a parenthesis. This is clearly the case in 3 K. v. 14 B καὶ ἀπέστειλεν αὐτοὺς εἰς τὸν Δίβανον—δέκα χιλιάδες ἐν τῷ μηνὶ, ἀλλασσομένων. In Jd. vii. 2 B έκκος καὶ δύο χιλιάδες is subject, not object.

1 In Dt. ii. 25 B* παραχθῆσοντα καὶ ὁδίνει (-νας B* ΑF) ἔξουσιν, ὁδίνει is apparently the subject: cf. Job xxi. 17, Is. xiii. 8.

2 Cf. BM ii. 154. 14 (68 A.D.) μηδὲ τοὺς παρ' αὐτοῖς κυριεύοντας [αὐτῶν] καὶ εἰσδοῦντας καὶ ἐξεδοῦντας καὶ κατασκύπωντες.

3 Ex. xxix. 14 "κρέας F" Swete: the MS, I learn from Mr Brooke, has κέρατα. Κρέατος once in an Attic inscription of iv/b.c., Meist. 143.
Third Declension

$\Psi$ lxx. 9 BR, 18 B*S*R: Is. xlv. 4 S*A). Πέρας, τέρας keep ρ in the cases, as in Attic.

17. Κλεῖς has acc. sing. κλεῖδα Jd. iii. 25 BA (and in a Hexaplaric insertion in Is. xxii. 22 κλίδαιν) and acc. plur. κλεῖδας Dan. O Bel 11: the usual Attic forms κλεῖν, κλεῖς do not occur. Χάρις keeps the classical χάριν throughout except twice in Zech. (iv. 7, vi. 14) where χάριτα is used: the latter (which has some classical authority: it appears to be Ionic and poetical) is absent from the papyri before the Roman period. Γέλωτα is the only acc. known to LXX (Attic also used γέλων in poetry).

According to Moeris κλεῖν χάριν γέλων are Attic, κλεῖδα χάριτα γέλωτα Hellenic.

Θερμαστρίς -ίδος has acc. θερμαστρίς(e) is 3 K. vii. 31 BA: ib. vii. 35 B has τὰς έπαρυστρίς, Α τὰς ἐπαρυστριδᾶς.

18. Egyptian (Ionic) words in -is are declined like πόλις: βάρις (§ 4, p. 34) dat. βάρει, plur. βάρεις βάρεων βάρεσιν: θίβις (ib.) θίβων θίβει Ex. ii. 3, 5, 6 (θείβην is probably merely an itacism and not from θίβη LS): (e)θίβις-βίν, nom. plur. (e)θίβ(ε) is Is. xxxiv. 11.

The plural of έπις is not used: in Ψ cxxxviii. 20 read έπείς.

Andράς I K. viii. 22 A may be a mere slip for άνδρας or a relic of the Epic άνδρας.

19. Διώρυξ has gen. -νυς etc. in Attic writers, -νγος etc. in Hellenistic writers from Polybius onward and throughout the Ptolemaic papyri and so in LXX (Ex. vii. 19, viii. 5, Jer.

1 But they are found in N.T. (Ap.) and the papyri.
2 Mayser 271 f., Crönert 170 n. 6: but χάριτας once at end of ii/b.c. (Mayser).
3 So in a papyrus of ii/b.c. (Mayser 266). Literary writers (Euripides, Plutarch) have the consonantal inflection βάρις, βάρεις, βάρει, βάρει (ii. 179). Hdt. has βάρις, βάριν, βάρει (ii. 179). He also writes gen. ίβος, plur. ίβες, τὰς ίβες (ii. 75 f.): LS cite ίβος, ίδεως from Aelian.
4 Mayser 18: the classical forms reappear in the papyri at the end of ii/A.D.: the B text in Isaiah is therefore open to suspicion.
xxxviii. 9): the classical forms appear in the B text of Isaiah (xix. 6, xxvii. 12, xxxiii. 21).

20. Assimilation of the nominative to the cases appears in ἡ ὁδὸν Is. xxxvii. 3 (so N.T.). (The cases only of the class. nominatives ἀκτίς, ἔς are used in LXX: in the papyri forms like ἐξήρρων abound.) Conversely, the consonant or the vowel of the nom. is retained in the dative plural: ἑλέφαντων 1 M. i. 17 A (-ασυνς*, with metaplasmus ἑλεφάντως V), vi. 34 A (-ασυνς V): χειρόσιν 1 Ch. v. 10 B.¹ It may be a merely orthographical matter that the long vowel of the nom. αἰτεν is retained in the cases in Jd. i. 35 B (-πηκεσ), xv. 4 B (-πηκας), 3 K. xxi. 10 B (πηκεν), Ez. xiii. 4 A (-πηκες). Cf. θυγατήρος Sir. xxxvi. 26 Ν.² Assimilation to σάλπιγγις etc. produces μαστιγίς 3 K. xii. 24 Ρ, Sir. xxiii. 11 Ν, μαστίγευν 2 Ch. x. 11 B (§ 7, 33).

21. Open and contracted forms. As in the case of neuter words in -ον in the 2nd declension (8 supra), the κοῦνι preferred the (Ionic) uncontracted form of the gen. plur. in certain 3rd declension neutrals in -ος. So LXX always has ὁρέων and χελεὼν, and usually τειχέων (τειχών 4 K. xxv. 4 A, Is. xxii. 11 B, lxii. 6 B, Dan. O iv. 26, 1 M. xvi. 23 Ν). But ἐτῶν, σκευῶν are written, and in the other cases the contracted forms are retained: ὁροῦς ὃρη, τείχον τείχη, χειλοῦς χείλη, πάχη etc.

Conversely, the gen. plur. of πηκος, in classical Greek πηκεών, in the κοῦνι, through assimilation to neutrals in -ος, takes on a contracted form πηκών. So in the LXX in Judith, Esther and Ezekiel a (with occasional v.l. -εων in the last-named book): on the other hand in Genesis, Exodus and Chronicles⁴ the classical πηκεών is retained: elsewhere the MS evidence is uncertain.

The gen. sing. in LXX is πηκεος (Ex. xxv. 9 etc.) corrected occasionally in A(F) to the classical πηκεος.

¹ So in "late inscriptions" (LS): cf. Epic χελεσσι.
² LXX keeps θυγατήρος etc. (not poet. θυγατέρος).
³ Cf. Mayser 17, 277, Moulton ḪΑ xv. 435.
⁴ Also (without variant) 1 K. xvii. 4, Zech. v. 2, Jer. iii. 21 f. (ib. 21 -χῶν BNQ), Dan. Θ iii. 1 bis (= 0 -χῶν).
22. Miscellaneous peculiar forms.

Of τὸ ἀλάς gen. ἀλατός (for ὁ ἀλας) the only fairly certain instance in LXX is Sir. xxxix. 26 ἀλάς A (ἀλα cett.: as nominatives precede and follow A appears to preserve the true text): in other passages (L. ii. 13, Jd. ix. 45, 2 Es. vi. 9, Ez. xliii. 24 A) ἀλάς may equally well be acc. plur. and is almost certainly so in the first of them (ἀλῇ, ἀλα in same verse). In the Ptolemaic papyri τὸ ἀλάς appears as early as iii/B.C., but forms from ἀλα preponderate: in the N.T. the new form has gained the ascendancy.

The oblique cases of ἄμνος—rare in classical Greek which uses ἀρνα ἄμνος etc. instead—in LXX are frequent, though the classical forms are still fairly well represented. (In N.T. the only forms found are ἄμνος [nom.] and ἄρνιον.) The new fem. form ἄμνας (Theocr. v. 3 with v.l. ἄμνιδες) usually renders the Heb. fem. הָנִיבָה (הניבה) “ewe-lamb.”

Τόνα for γόνατα (3 K. viii. 54 A) may, if not a slip, be compared with Epic γοῦνα.

Νάῦς is on the way to becoming a literary word, πλοῦτον supplanting it in most books of the LXX. Νῆας (= Att. ναῦς) occurs in 3 K. xxii. 49 A (a section apparently interpolated from Aquila) and the Epic. gen. νῆς in Prov. xxiv. 54 νῆς ποιμενορούσης Ρα—naturally as the translator is imitating Homer (νεβίς C, νῆς H ὤν): elsewhere the Attic forms ναΊν, νη'); νῆς 3 K. xxii. 49 A, ναύσι.

Ορνυς, like ναῦς, makes way for a second declension form—

---

1 Mayser 286, Expositor, Feb. 1908, v. 177.
2 In the Pentateuch (or a portion of it) there is a curious differentiation in the use of the Hellenistic and the classical forms, based on a slight variation in spelling of the Hebrew. וּבָּֽה, the ordinary word for “lamb,” is constantly rendered by the forms from ἄμνος: in some dozen passages the radicals are transposed to בּוֹב, and in five of these (Gen. xxx. 32, 33, 35, L. i. 10, iii. 7) the forms of ἀρνα are used, ἄμνις; only once (Gen. xxx. 40), elsewhere (L. iv. 35 etc.) πρόβατον. In Ex. xii. 5 בּוֹבה read ἄμνων Α (not ἄρνων Β).
§ 10, 24]  

Metaplasmus  

153

δρυέων (δρυίδων)—being found only in 3 K. ii. 46e = iv. 23 (δρυίθων ἐκλεκτῶν one of Solomon's delicacies).

Πέλεκυς is shortened to πέλυς in Jer. xxiii. 29 BNQ (πέλυκυς Α), Ez. ix. 2 (so once in Aquila).

Πληθύς (Epic) replaces πλήθος in 3 M. iv. 17.

The contracted form στηρ (for στέαρ) is limited to Theodotion (Bel 27): the LXX proper has στέαρ, φρεάρ in common with the papyri (Mays 273)\(^1\).

Συγγευής has dat. plur. συγγευέως in 1 M. x. 89 Α (νέοι[ν] 8*V) as from συγγευεκρνος\(^2\).

23. Metaplasmus.

We may group under this general head further instances of the mixture of forms and declensions which grammarians sub-divide into (a) abundantia, viz. double forms for nominative and other cases, e.g. λεώς, λαός: (b) heteroclita, viz. a single nom. form with diverging forms in the oblique cases, e.g. ὁ and τὸ σκότος: (c) metaplasta, viz. formation of a new nom. out of the oblique cases, e.g. ἡ ὁδίν. Mixture of this kind was common in the κοινή and has already been illustrated in the preceding sections: several of the instances which follow have classical precedent.

24. Fluctuation between masculine and neuter in Decl. II.

Τὸ ἀλάβαστρον (Theocr. N.T.) for class. ὁ ἀλάβαστρος is read by A in 4 K. xxi. 13 (Β ὁ ἀλάβαστρος).

The same MS has masc. ἄχυρος\(^3\) (τὸν ἄχυρον) in 3 K. iv. 21: elsewhere in LXX τὸ ἄχυρον (class.).

Γαῖσος (ὁ) “javelin” (an imported word, said to be Iberian)

---

\(^1\) Theodotion’s spelling is supported by φητός as from φηρ in a contemporary papyrus of ii/A.D.: Moulton CR xv. 435a.

\(^2\) Cf. Mayser 296 (τὸν συγγένεα ii/B.C.) and WH (ed. 2) App. 165: Dr Moulton calls my attention to συγγένεας in Dittenberger Syll. 258. 20 (end of iii/B.C., Magnesia). The identity of forms in some of the cases of nouns in -ης and -εῖς (e.g. acc. plur. in -εῖς) produced mixture throughout: cf. εὐθός—εὐθής, § 12, 7.

\(^3\) There is some doubtful authority for it in Comedy (see LS).
in Jos. viii. 18 BA has the support of Polybius (xviii. 18. 4, Teubner): F reads τὸ γαῖσον.

Δεσμὸς in Attic Greek has plural δεσμοί and δεσμά: the neuter; in the κοινή has passed over to the literary forms, being restricted in LXX to 3 M. vi. 27, 4 M. xii. 3 (2 Es. vii. 26 A), in N.T. to Luke: commonly in LXX δεσμοί (even in the proverbial κῶν ἐπὶ δεσμοῖς Prov. vii. 22, found elsewhere with δεσμά). (Δέσμη Ex. xii. 22 has a distinct meaning “bundle”: a vulgar word found in Comedy and the papyri.)

Τὸ ξυγόν, apparently the older gender (Lat. jugum), is replaced almost everywhere in LXX (as in N.T. in the only determining passages) by ὁ ξυγός: with the meaning “balances” the neuter remains in L. xix. 36 ξυγά δίκαια, a passage which has influenced the text in Ex. xlv. 10 ξυγὸν δίκαιον AQ (ξυγός δίκαιος B: the other books use the masc. with this meaning also, Hos. xii. 7, Prov. xi. 1, xx. 17).

As regards θεμέλιος (sc. λίθος) and θεμέλιον we cannot speak with certainty as to the earlier usage. In the plural οἱ θεμέλιοι has good authority in Attic prose, while τὰ θεμέλια is poetical: on the other hand ὁ θεμέλιος appears to be vulgar and late: the dictum of Moeris that θεμέλιον and θεμέλια are the only true Attic forms is questionable. In LXX τὰ θεμέλια is frequent (Dt. xxxii. 22, 2 K. xxii. 8, 16 [=Ψ xvii. 8, 16], Ψ lxxxi. 5, Prov. viii. 29, Sir. iii. 9 etc., Prophets passim). The masc. form is limited to the following: τὸν θεμέλιον 3 K. vi. 2 B (=v. 17 A), 4 K. xvi. 18: θεμέλιοι, θεμέλιοις, 2 Ch. xxxi. 7, 1 Es. vi. 19, 2 Es. iv. 12, v. 16, Job Θ xxii. 16: Ψ beside the neuter plurals locc. citt. has οἱ θεμέλιοι lxxxvi. 1, ὁ θεμέλιος cxxxvi. 7 (v.l. τὸν -ων). (In N.T. Lc. alone has τὰ λία Acts xvi. 26: Paul, Hebrews and Apoc. have the masculine forms.)

1 Absent from Ptolemaic papyri (Mayser 285). Dr Moulton reminds me of the original collective character of these old neuters: so loca of a region, loci of several isolated places.

2 Kühner-Blass 1. i. 499, Mayser 289 (Ptolemaic papyri -ον -α).
It looks as if the earlier and later κοινή differed in their method of producing uniformity, the former using the neuter throughout, the latter the masc.

Τὸ κλοιόν is read by A in 3 K. xii. 4 (LS cite Byzantine grammarians for plur. κλοιά): elsewhere ὁ κλοιός (class.).

Ὁ λύχνος has plur. οἱ λύχνοι only (Att. also τὰ λύχνα).

Ο νώτος, οἱ νώτοι are the usual forms in LXX, the Attic neuter form being confined to Gen. ix. 23 (τὰ δύο νώτα), Jer. ii. 27 (νώτα).

Οἱ οὐνεροὶ W. xviii. 19 replaces Attic neuter plur. ὁνείρατα or ὁνείρα (Attic sing. ὁ οὐνερός, τὸ οὐνερόν or τὸ ὄνεαρ). The word itself has joined the 'literary' vocabulary, ἐνύπνων being used in the translations.

(Ὅ) σίελος (with Ionic ε) replaces Attic τὸ σίαλον in Is. xl. 15 (neut. σίελον A): the neuter plur. occurs in 1 K. xxi. 13 (τὰ σίελα).

Ὡ σίτος, τὰ σίτα of Attic Greek are retained, but the latter is restricted to two literary books (Job and Proverbs), the plur. in any form being absent elsewhere.

Τὸ στάδιον (Dan. O Sus. 37) has plur. σταδίων in the literary 2 M. (xi. 5 V, xii. 10 etc.) as in Attic Greek, which also uses στάδια. The latter appears to have been usual in the κοινή vernacular.

Ὡ σταθμὸς has plur. οἱ σταθμοὶ in all senses. Attic wrote σταθμός “a halting-place,” plur. σταθμοὶ and -μα, but σταθμὸν -μα of “a weight.”

Τὸ χειμάρρουν 4 K. xxiii. 6 A is no doubt a slip for τὸ χ.

On the whole a tendency is traceable to replace all anomalous neuter plurals by masculine forms.

---

1 1 K. iv. 18, 3 K. vii. 19, 4 K. xvii. 14, 2 Es. xix. 29 (ἀπεαθοῦντα), Ὑ [lxv. 11 R^8⁴-c], lxviii. 24, lxxx. 7 [cexviii. 3 R], Zech. vii. 11, Is. 1. 6, Ez. i. 18, x. 12. Elsewhere the gender is indeterminate.
2 Mayser 289, Cröner 175.
3 N. xxxii. 1 f., Prov. viii. 34, Is. xxviii. 17. So the papyri, Mayser 263.
4 K.-Bl. i. i. 500. A has τὸ σταθμὸν 4 K. xxii. 13 (B σταθμιόν).
25. **Fluctuation between Declensions I. and II.** Nouns compounded from ἀποθαλελλομένας have their termination in -ἀποθαλέλλον in Attic Greek: in the κοινή the form -ἀπθαλελλομένας (which originated in Ionic districts) is usual and gradually ousts the other form. The Attic termination maintains its hold longest in compounds of numerals and in old official titles: new compounds nearly all end in -ἀπθαλέλλον.1 The Attic forms retained in LXX are δικαίωμα, ἀπθαλέλλομα, ἀπθαλέλια, ἀπθαλέλλος, ἀπθαλέλχω, ἀπθαλέλχως (I Es. vi. 26 B), χιλιάρθρος. On the other hand LXX writes the following more newly-coined words with -ἀπθαλέλλον: γενεσιάρχης, ἀθνάρχης, ἀλεφθαιμνάρχης, Κυπριάρχης (governor of Cyprus 2 M. xii. 2), κομάρχης, μεριδάρχης, παρθραρχης2, τοπάρχης. In the following old words both forms occur: ἰππάρχης4 2 K. i. 6 B, ἰππαρχοι A: φυλάρχος Dt. xxxi. 28, i Es. viii. 58, 92, but φυλάρχης 2 M. viii. 32.

The N.T. shows an advance upon the LXX in one word: ἀπθαλέλλομα of LXX appears in N.T. with few exceptions as ἀπθαλέλλομα is however still universal. ἀπθαλέλλομα is also the predominant form in Josephus and ἀπθαλέλλομα is universal in his Jewish War: χιλιάρχης is still the usual form, but there is some slight MS evidence even for χιλιάρχης.5

26. The following words show the converse change—transition from the first to the second declension. Ἄμφιπταπος 2 K. xvii. 28, Prov. vii. 16 replaces ἀμφιπτάτης (Comedians of iv/b.c. ap. LS). Ἐνεδρον has supplanted the classical ἐνέδρα, which occurs only in Jos. viii. 7, 9 (beside ἔνεδρον 6 times in the same chap.) and Ψ ix. 29, in all three passages with the meaning “place of ambush,” whereas ἔνεδρον in Joshua (and

---

1 Mayser 256 f., where the literature is quoted. Cf. Moulton CR xv. 34. 434, xviii. 108 for the post-Ptolemaic papyri. It is noticeable that all specially Egyptian titles end in -ἀρχης: Θηβάρχης, Λιβνάρχης, νομάρχης (so Hdt.).

2 Excepting 4 K. xi. 10 B. 15 B -ἀρχας (ib. 9 B-b -ἀρχας).

3 Παρθραρχης Is. xxxvii. 38 Q is an incorrect reading for the adj. πάρθραρχος "ancestral" (sc. θεώς).

4 So in the papyri from iii/b.c.: the B text is therefore right.

5 W. Schmidt De Jos. eloc. 485 ff.
usually in LXX) means the ambuscading party. Ῥχος (ὁ or ὁ, 29 inf.) has entirely replaced Attic ἄχη.

Μανδράγορας for μανδραγόρας has good authority in Gen. xxx. 15 (ὥραις AD cursives: ὰρᾶς E): the older form is kept in Cant. vii. 13 -γόρας BK (for A see 27 below).

'Εσπέρος for ἐσπέρα, a v.l. of A in Jos. v. 10 (ἀφ' ἐσπέρον: ἀπὸ [ἀφ'] ἐσπέρας BF), is poetical. Αμάξιος Is. xxv. 10 Ν[vi] and πῦλος I M. xiii. 33 V may be clerical errors (the latter receives doubtful support from Hom. II. v. 397).

Τὸ βασιλεῖον in addition to its old meaning "palace" (Hdt.) takes on that of "crown" (2 K. i. 10, 2 Ch. xxiii. 11, W. v. 16) and "royal dominion" and so in some late portions of LXX becomes identical with ἃ βασιλεία "kingdom" (which is frequent elsewhere in LXX): Hexaplaric additions (from Aquila apparently) in 3 K. iv. 19 A, xiv. 8 A, 4 K. xv. 19 A: 1 Es. iv. 40, 43: Dan. 0 iv. 30 c etc. (in vii. 22 =τὴν βασιλείαν Θ): 2 M. ii. 17 (and perhaps in W. i. 14 οὔτε ἃδον βασιλεῖον ἡγεῖται Ο. V. "royal dominion," mg. "a royal house": in 1 Ch. xxviii. 4 γένος should be supplied).

Both forms πλευρά and πλευρόν are classical, and both are used in LXX, the former slightly more often than the latter: there is diversity of reading in 2 K. xiii. 34, πλευρᾶς B (-ροῦ A), Dan. Θ vii. 5 ἀρέσ πλευρᾶς B =τὴν πλευρὰν Α (Dan. Θ ib. πλευρᾶν), 4 M. vi. 6 τὰ πλευρά ΑΕ (τὰ πλευρᾶς sic Ν[θ]): in Ez. xli. 5 f. the two forms are found in conjunction. There is also diversity of reading in 2 M. vii. 1 νευρᾶς Α (-ροῦ B) "cords": both forms are classical.

27. Fluctuation between Declensions I and III.

Τὸ νῖκος supplants ἃ νῖκη universally in the later versions (α'σ'θ') and largely in the LXX: the latter is now restricted to 'literary' writings (1 Es., Prov., 1—4 M. with 1 Ch. xxix. 11), but νῖκος has even invaded books of that type (2 M. x. 38, 4 M. xvii. 12). Ἡ δίψα and τὸ δίψος (both classical) are used interchangeably even in the same context. Βλάβη W. xi. 19 (Βλάβος, also classical, is not found).

Ἀκάν (4 K. xiv. 9 τὸν ἄκανα Β, τὴν ἄκανα[ν] Α) supplants in

1 So in Test. xi. Patr. Is. i. 3, ii. 2, 4.
2 In a papyrus of 56 B.C.: νικη in ii/ and i/b.c. (Mayser 93).
3 W. xi. 4 δίψας, 8 δίψος : Αμ. viii. 11 δίψων, 13 δίψας.
this LXX passage and elsewhere in ἄστθ’ the classical ἡ ἅκανθα
(still common in LXX).¹

The following variants are of interest. Δόξεως Is. lxvi. 11 N
gen. as from δόξα (= δόξα) is attested elsewhere.² Μανδράγορες
Cant. vii. 13 A (αύ cett.) and φιλεῖς ib. v. 13 A (αύ cett.)
anticipate modern Greek, which uses these plurals in all words
of the old 1st declension (καρδιὲς, βαλασσεῖς etc.). The same MS
has the datives πιλεῖ, πύλεσιν in K. γδ (3 K. xxii. 10, 4 K.
vii. 18), as if from a nom. τὸ πύλος (cf. πύλοις 26 supra).

28. Fluctuation between Declensions II and III. Inter-
change of nouns in -ος masc. (Decl. II) and in -ος neut.
(Decl. III) began in classical times. The general tendency in
κόνις Greek is in the direction of the neuter third declension
forms, as will be seen from the following table:

<table>
<thead>
<tr>
<th>Classical Greek</th>
<th>LXX.</th>
<th>N.T.³</th>
</tr>
</thead>
<tbody>
<tr>
<td>ο̣ ἡλεός</td>
<td>ὁ ἡλεός sporadically (literary)⁴</td>
<td>τὸ ἡλεός usually</td>
</tr>
<tr>
<td>ο̣ θηλός</td>
<td>ὁ θηλός usually</td>
<td>τὸ θηλό. rarely⁵</td>
</tr>
</tbody>
</table>

ο̣ and τὸ θάμβος

[Eccl. xii. gen. θάμβους] τὸ θ. (Acts iii. 10

5 [Cant. iii. 8] gen. -βους)

(W. x. 19 Ν)

¹ 'O ἅκανος occurs in Theophrastus and Symmachus.
² LS cite “Democrit. ap. Sext. Emp.” The form, we may conjecture,
comes from the later writer.
³ WH (ed. 2) App. 165.
⁴ The literary translator of Prov. uses the masc. only (iii. 16a, xiv. 22 bis),
as does the writer of 4 M. in his single use of the word (ix. 4). The
following sporadic exx. occur: Ψ v. 8 τὸ ἐλεόν σου ΒΑ, which might be a
case of dropping one σ out of two (§ 9, 1), but it is noticeable that Ψ, which
has upwards of 100 exx. of the neut., has only one other of the masc., viz.
LXX vii. 12 ἡλεόν, i.e. the masc. is written on the first appearance of the word
in either part of the Greek book (p. 68 f.): Job x. 12 Α, Tob. viii. 17 Ν (ib.
ἐλεός neut.), W. vi. 6 Α, Sir. 11. 3 Β*: Hos. xii. 6, Mic. vi. 8 Β, vii. 20 Β:
Is. lx. 10 ΒΝΑ, lxiii. 7 (ib. τὸ Ἐλ.), lxiv. 4: Jer. xlv. 26 Β ἵπτεων τὸν Ἐλ., a
phrase imitated in Dan. Θ ix. 20, Bar. ii. 19, in which the noun = “a
pitiful supplication”: Dan. Θ i. 9, 1 M. iii. 44 Α, 2 M. vi. 16, viii. 5, 3 M.
iv. 4 τὸν κοννὸν Ἐλ. “the general misery.”
⁵ Τὸ θ. W. v. 17 Ν: gen. θηλοῦς Zeph. i. 18 ΒΝΑ, iii. 8 Β*Q, 1 M.
ii. 58 Ν, and in interpolations from Θ in Ez. viii. 3 Q, 5 A.
<table>
<thead>
<tr>
<th>Classical Greek</th>
<th>LXX</th>
<th>N.T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δ (and το: Aristotele πάγεσι)</td>
<td>πάγοι Dan. iii. 69</td>
<td>gen. πάγους (τον Ἀρείου πά- γον)</td>
</tr>
<tr>
<td>πάγος “frost”</td>
<td></td>
<td>Job Θ xxxvii. to acc. πάγος</td>
</tr>
<tr>
<td>δ πλοῦτος</td>
<td>δ πλοῦτος usually</td>
<td>το πλ. Is. xxix. δ and (8 times in N.T. Paul) το πλ.</td>
</tr>
<tr>
<td>δ (and rarely το) σκότος</td>
<td>—</td>
<td>το σκ. always ways</td>
</tr>
</tbody>
</table>

The following isolated exx. occur.

Το γνόφος gen. -ος Est. A 7 A (γνόφου BN and masc. elsewhere in LXX as in N.T., Heb. xii. 18): δ διόφος was the class. (poetical) form, δ γνόφος begins with Aristotle.

Το ρύπος Is. iv. 4Γ (masc. in the other MSS and elsewhere in LXX and N.T.: the plur. ρύπα is Homeric).

χιρογς stands for χειρός in Jer. xli. 3 Ν.

29. In the following a classical first declension word in -ή has passed over first to the second declension and then to the third:

<table>
<thead>
<tr>
<th>Classical Greek</th>
<th>LXX</th>
<th>N.T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>{η ἡχή</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>δ ἡχός (from Aristot.)</td>
<td>ἡχ.: το ἡχ.1.</td>
<td>occasionally</td>
</tr>
<tr>
<td>δ (from Aristot.)</td>
<td>δ ἡχός: WH ἡχός</td>
<td></td>
</tr>
<tr>
<td>το ἡχός: WH το ἡχός</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Xen.)</td>
<td>1 K. v. 9, Est. xxii. 5 Ν (gen. A 7 -χος)</td>
<td></td>
</tr>
<tr>
<td>ἡ ταραχή</td>
<td>ἡ τ. frequent</td>
<td>το τ. Job Θ xxiv. ἡ τ. ‘Jo? v. 4</td>
</tr>
<tr>
<td>ὑ τάραχος (Xen.)</td>
<td>ὑ τ. Jd. xi. 35 B</td>
<td>17 BN, Is. ὑ τ. twice (Acts)</td>
</tr>
<tr>
<td>(Xen.)</td>
<td>1 K. v. 9, Est. xxii. 5 Ν (gen. A 7 -χος)</td>
<td></td>
</tr>
</tbody>
</table>

30. Examples of the reverse change (gen. -ov for -ous) are confined to readings of single MSS: βάθον Sir. li. 5 B*, έθνον

1 In Jer. xxviii. 16 ἡχός appears to be accusative. It is probable therefore that the gen. ἡχός should be accented ἡχός, not as the classical ἡχός from ἡχό, in Ψ ix. 7, xii. 5 ART (ἡχοῦ BN), lxxvi. 18, Sir. xlvi. 9.
Proper Names

§ 10, 30—

Prov. xxviii. 15 A, τεμένον 2 M. i. 15 A (before initial σ), Ṿψου Ψ ci. 20 λ: so τίχων Jer. i. 18 A (as acc. of τείχος).

31. Transition from Declension II to Declension III in the κοινή occurs also in some contracted words in -oös which are now declined like βοῦς. So even in the Atticizing writer of 4 Macc. νοῦς has gen. νοός. Χοῦς “earth” (probably originally second declension)² similarly has gen. χοός Eccl. iii. 20, dat. χοῖ 2 K. xvi. 13 B (χοῖ A) and is therefore indistinguishable from χοῦς (or χοεύς) the liquid measure (third declension in Attic).

An accus. τὸν ἰκτερα occurs in L. xxvi. 16 B (ἰκτερον AF: class. δ ἰκτερος). The dat. δεῖδρος Dt. xxii. 6 B*A has Attic authority (elsewhere in LXX -οι -ῑ).

Transition from Declension III to II in dat. plur. is illustrated by the variants ἔλεφάντους 1 M. i. 17 V, τεσσάρως Ez. i. 10 A (but τέσσαροι in same verse)³.

§ 11. Proper Names.

1. In the translated books we find a medley of transliterated (indeclinable) personal names and names which are, partly at least, Hellenized and declined. The general distinction made is that names which in the Hebrew end in a consonant remain unaltered (‘Αδάμ, ’Αβραάμ, Δανειδ, ’Ισραήλ, ’Ιωσήφ etc.), while those which end in a vowel, especially in η, are in most cases declined like nouns of the first declension, the feminines requiring no addition in the nominative, the masculines taking on the termination -ίας and being declined like Νικίας. Names ending in other vowels are either Hellenized by the addition of ι and form a new class of first declension names in -άς, -ής, -οῦς etc. (’Ιωνάς, Μωυσῆς, Ιησοῦς etc.) or remain indeclinable (’Ηλεων).

1 i. 35. So N.T. νοός νοί, πλοός. Elsewhere LXX has no exx. of gen. or dat. of νούς and there are none of πλούς: 3 M. iv. 10 has the Attic κατάπλω.

2 K.-Bl. i. 498.

3 ‘Πινών Job xl. 20 C is not another form of πίνα BNA (from πίς) but a different word, “hide.”
2. Names declined according to Declension II (in -os)\(^1\) or Declension III (-ης, -ους: -ών, -ώνος etc.) are almost unrepresented in the translations. Literary writers like Josephus and the paraphrastic writer of i Esdras\(^2\), on the other hand, employ these freely, carrying out the Hellenization in all cases ("Αβδαμός, Δαβδόνη etc.). In N.T. times a few of these Hellenized forms have permeated into the popular language (Σολομών -μώρος).

3. Feminines declined like Declension I are e.g. "Αννα, Βάλλα\(^3\), Γοβολία\(^4\), Δείνα\(^5\), 'Ελιβέμα ("Ολα\(^6\)), Ζέλφα, Ζωσάρα or Σωσ. (Haman's wife Zeresh), Kασ(σ)ία Job xlii. 14, Δεία, "Ολδα, "Οολα ("Ολλα), 'Οωλίβα ("Ολ)., 'Πεβέκκα, Σαρούν(ε)ία\(^7\), Σαρί(ρ)α, Σουσώνα, Χεττούρα. The genitive and dative, wherever attested, are in -ας, -α, whether the α of the nom. be pure or impure, the only exception being Σουσάννας Dan. Θ Sus. 27 f. B (the other uncials -ας and so Dan. O Sus. 30: cf. § 10, 4).

4. A large number of Hebrew masculine proper names end with the Divine name Yahweh in a more or less abbreviated form, usually η (also ην, η). These are in the majority of cases Hellenized by the adoption of the old termination -ίας (as in Νικίας), and forms in -είας, -αίας declined according to the first declension abound. The genitive termination of these names is commonly -ον, as in Attic and in the Ptolemaic papyri\(^8\),

\(^1\) 'Αγγαίος: Νεμιμος 2 Es. ii. 2 B seems to be a slip for -ίας.

\(^2\) He shows much ingenuity in dealing with the long lists of names, which in the other version (2 Esdras) are baldly reproduced, and even some sense of humour, when he renders "Rehum the Chancellor" by Ράθυμος ὁ (γράφων) τὰ προστίπτοντα (ii. 16, 21), "Slack the Secretary."

\(^3\) 1 Ch. vii. 13 A (vulgi) Βάλλα may be indecl. (Βαλλά) or gen. as from Βάλλας.

\(^4\) But τὴν Γοβολία 2 Ch. xxiii. 21 B (-ar A).

\(^5\) Τὴν Δείνα Gen. xxxiv. 26 A (-ar D\(\text{vid}\) E): ib. xxx. 21 read Δείνα not Δείνα (Swete), the nom. being usual after verbs of naming.

\(^6\) Indec. in Gen. xxxvi. 2 AD (-βαμαν E with O.L.), 18 E. Ib. xxxvi. 41, 1 Ch. i. 52 'Ελ(ε)βαμα may be nom. masc. (-άς Swete) or gen. fem.

\(^7\) In 1 K. xxvi. 6 B, 2 - 3 K. and 1 Ch. xviii. 12 BA. But indecl. Σαρούνα (=gen.) 1 K. xxvi. 6 A, 2 K. ii. 13 A, 18 B, and in 1 Ch. passim (B text).

\(^8\) Mayser 250 f.

T.
not the 'Doric' -a: so always (or with a rare v.l.) e.g. ‘Αρανίων, Ἐζεκίων, Ζαχαρίων, Ἱσαίων, Ἰερεμίων, Ἰεχωνίων, Μαασ(σ)αίων, Σελεμίων, Σοφονίων, Χελκίων. The use of the gen. in -a appears to be vulgar and late. The following examples are certain: Μειχαῖας gen. -a Jd. B text (xvii. 8 ff.), 2 Ch. xxxiv. 20 (-ου 4 K. xxii. 12), Νεεμίας -a 2 Es. (but -ov in 1 Es. Sir. 2 M.), Τωβ(ε)ίας -a Tob. i. 20 i., vii. 7 ii., xi. 17 ii., 19 BA (-ον i. 20 A, ix. 5 ii). There is also strong attestation for the gen. 'Ιωσεία (throughout Jeremiah, i. 2 etc., 4 K. xxiii. 23 B, 2 Ch. xxxv. 16, 19, 26). Jeremiah also occasionally has Σεδεκία (i. 3 ΒςΑ, xlvi. 1 B, 2 Βς, lii. 11 ii) in place of the usual -κίων: add further Jdth xiv. 6 Ὀζεία BA.

5. Much difficulty, however, presents itself, especially in the long lists and genealogies in Chron. and 2 Es., in determining whether a form in -ia represents a Doric gen. (therefore -a) or a mere transliteration (therefore -ia). These lists exhibit a strange mixture of declined names in -ias and indeclinables, nom. -ia. The practice of the books with regard to nom. and acc. (e.g. Νεεμίας -αυ) can alone determine the accent in the case of the gen. (Νεεμία). Possibly the lists in the original version were omitted or were much shorter, and they have subsequently been supplemented from another source in which the names were declined: we often find two or three declined names at the beginning followed by a string of indeclinables. Take for instance 2 Es. xviii. 4 (the brackets indicate the possibly later additions): καὶ ἐστὶν Ἡσρας...καὶ ἐστησεν ἐχόμενα αὐτοῦ Ματθαῖας καὶ Σαμαίας [καὶ Ἀρανίων καὶ Ούρεια καὶ Ελκειῶν καὶ Μασσαγίῳ] ἐκ δεξιῶν αὐτοῦ, καὶ ἐς ἀριστερῶν Φαδαίας καὶ Μεισσηή καὶ Μελχεῖας καὶ Ζαχαρίας or vii. 1 Ἡσρας νόσον Σαραίων νόσον Ζαρείων [νόσον Ἐλκειῶν κτλ.].

The longer Heb. forms in נְוָי are in some names kept in the Greek as indeclinables in -e)ων. Elijah in the historical books is Ἡλ(ε)ων: the N.T. form Ἡλ(ε)ίας only in Mat. iv. 4 and in apocryphal books (Sir., 1 M.). Obadiah appears as Ἀβδειων or Ὀβδειων.

6. The declension of Hebrew masc. proper names ending in a vowel sound other than נו is follows what Blass (N.T. § 10, 3) calls the 'mixed declension.' In this the pure stem stands unaltered in three cases (G. D. V.), while in the nom. it has s
§ 11, 6] Proper Names

163

appended to it, in the acc. 𝜅. The nominatives end in -ας (-ās), -ής, -(ε)ίς, -οῦς.

This declension has nothing exactly answering to it in the papyri, where the proper names are usually of the third declension (-ας -άρος: -ής -ήτος: -οῦς -οῖτος etc.: Mayser 273 ff.). A desire to adhere as closely as possible to the Hebrew names and also perhaps to avoid the familiar forms of common life in rendering Scripture may account for this new departure.

(1) In -ας (-ās). Ιουδας -δαν -δα -δα is the constant declension for patriarch, tribe and country. Occasionally the name remains indeclinable, Ιουδα being used for nom. and acc. The gen. Ιουδου is confined to 1 and 2 Maccabees, and there to Judas Maccabaeus, while Ιουδα is used of the tribe and country (άρχων τε, γῆ Ιουδα etc.). Εσδρας and Ιωνάς similarly have acc. -αν (-ān), other cases -α. Σατανάς (Ἰωνᾶς) is found in the acc. Σατανάν Job ii. 3 A, Sir. xxi. 27 (elsewhere Σατάν or διάβολος). Other words are found only in the nom., e.g. Εἰράς (Εἰρας), 'Ελυνᾶς, 'Ομνάς.

(2) In -ής. Μωσής in LXX is with few exceptions declined according to the 'mixed' declension: -ην, -η, -η, voc. η. In the first century a.d., on the other hand, both literary writers

1 So in its first appearance, where the original Hebrew form seemed more appropriate: Gen. xxix. 35 έκάλεσεν τὸ ὄνομα αὐτοῦ Ιουδα (=nom., cf. iii. 20 έκάλεσεν...τὸ ὄνομα Ιαχ). Otherwise rare, except in 2 Ch., 2 Es., Jer. (mainly β), which have πᾶς Ιουδᾶ, πάντα τὸν Ἰουδα etc. fairly frequently of the tribe. Once only in a 'Greek' book does Ιουδα (ἢ Ἰουδα) stand for acc., 2 M. xiv. 13 (N. and A. -ας -αν in the same chapter).

2 1 M. iv. 13 (Ἰούλιος Α), 19 (do.), v. 61 A, ix. 12 A, 22 AV etc., 2 M. xii. 21 AV etc. The unusual gen. naturally puzzled the scribes and -δα is a constant variant.

3 This is clearly the older orthography: Μωσής, which is nearer to the Heb. מושֵׁה, has quite inferior support. Though the Egyptian etymology given by Philo (Vit. Mos. 1. 4) and Josephus (Ant. ii. 11. 9, 6, c. Αρπ. 1. 31), viz. μω = ἄριστος, έξης = σωθής, is now abandoned by Coptic scholars, at least it attests the antiquity of the form with ὃν. Whatever the origin of the name, there can be little doubt that the diphthong ὄν is an attempt to reproduce the Egyptian pronunciation, being found in the Greek rendering of Egyptian proper names and months such as Θωθ, Σαμών (Mayser 138). The ὄ disappeared later: Θωθ (ΘΩΤ) was written in the earlier Ptolemaic age, Θωθ (ΘΩΤ) under the Roman Empire (ib. 185).

II—2
Proper Names [§ 11, 6—
(Phil and Josephus) and the vernacular writers of the N.T. used the third declension forms for gen. and dat., Μωνσέως, Μωνσείς, keeping -ην in the acc.1 In LXX the gen. Μω(υ)σέως is confined to a few passages, several occurring in a group of books which we have reason to believe are of late date2. The dat. Μωνσείς is more frequent, but this is really a mere matter of orthography: the gen. Μωνσέως appears to have grown (on the analogy of βασιλέως -λέι) out of Μωνσείς, which originally was only another way of spelling Μωνση (§ 6, 21).

Like Μωνσης are declined Πετρεφης (Πετρεφρής), Potiphare, gen. -η, dat. -η, and Μανασσής gen. -η when used of King Manasseh, Judith's husband and other individuals (Tob. xiv. 10, 1 Es. ix. 33 A): on the other hand Μαναση is indecl. is used of the tribe3 and its progenitor.

(3) In -(ε)is. Δεν(ε)ίς = "ν Gen. xxxiv. 25 E, xxxv. 23 AE, 1 Es. ix. 14, acc. -ειν 4 M. ii. 19 ANV: elsewhere indecl. Δεν(ε)ίς. Τωβείς -ειν in Cod. Ν, 2 Es. xiv. 3 (= Τωβίας cett.) and in Tob. x. 8, xi. 10 (= -βείτ ΒΑ), 18, xii. 4: once in B as an indeclinable4, 1 Es. v. 28. Χάβεις -ειν and Χάρμεις5 -ειν Jdth vi. 15, viii. 10, x. 6. Χανάν(ε)ίς -ειν N. xxi. 1 BF, 3 BF, xxxiii. 40 BA = ναβαλα an inhabitant of Canaan (usually Χανανάως, also Χανανείτης 3 K. iv. 32 B and Χαναν(ε)ίς N. xxi. 3 A, 2 Es. ix. 1)6.

(4) In -ους. 'Ιησοῦς (Joshua) has, like 'Ιησοῦς (Χριστός)

1 Lc. once even has acc. Μωνσέα (xvi. 29): elsewhere in N.T. always Μωνση -ες -ει (ὁ Acts vii. 44).
2 Πετρεφής Jd. i. 16 B (but -η) iii. 4 BA, iv. 11 BA), 3 K. ii. 3 BA, 4 K. xxiii. 25 A, 2 Es. iii. 2 A, Dan. 9 ix. 11 B (but -η 13): in the literary Ἐσδρας v. 48 BA, vii. 6 BA, 9 BA, viii. 3 BA, ix. 39 B: in other apocryphal books Sir. xlvi. 7 BΝΑC (but -η 1), Tob. vi. 13 N, vii. 11 N, 12 BΝA, 13 N: and two or three times as a v.l. in late MSS (T, V, Ι).
3 Μανασσής Jd. i. 27 Ψ, τεvii. 9 ART.
4 The same section of 1 Es. has indecl. 'Ανσείς, v. 16 B.
5 Also indecl. Jer. xxvi. 2 εν Χαρμέι (= Carchemish). In Hexateuch and 1 Chr. indecl. Χαρμεί.
6 In τοῦ Παβσοράες 4 K. xviii. 17 A, Ναβουσοράες Jer. xlvi. 3 the final s comes from the Heb. and the words are indeclinable.
in N.T., acc. -οῦν gen. -οῦ, but differs from the N.T. name in the dative, which throughout Dt. and Jos. is consistently written Ἰησοῦς, the N.T. form Ἰησοῦ being as an occasional variant. In the other books the dat. only occurs in three passages and there in the N.T. form Ἰησοῦ: Ex. xvii. 9 B*AF (but B<sub>b</sub> -σοῦ), 1 Ch. xxiv. 11 BA, 1 Es. v. 65 BA. Ἰησοῦ even stands in three passages for the genitive; Ex. xvii. 14 B, 2 Es. ii. 36 B, xxii. 7 BA.

In the papyri, on the other hand, as Dr Moulton informs me, we find a gen. Ἰησοῦς BM iii. p. 25 (105 A.D.): cf. OP 816. Ἑλιοῦς -οῦν in Job. Other names are only represented in the nom., e.g. Σαμουής, Ἑλιοῦς, Ἰησοῦς, 2 K. v. 14ff. Φαλλοῦ N. xxvi. 5 AF (=dat.) 8 (=gen.) is probably correctly accented as an indeclinable: the nom. Φαλλοῦ, however, occurs elsewhere.

7. Names in -όν, the termination being taken over from the Hebrew<sup>2</sup>, are as a rule indeclinable in LXX: Ἰαρών, Σαμψών etc.

To one of these—the name Solomon—a special interest attaches. The process of Hellenization gradually affected both the first two vowels and the declension. As in the case of Moses, the LXX and the N.T. represent earlier and later stages respectively. The steps in the evolution, speaking generally, appear to have been in the following chronological order: as regards orthography Σαλωμὼν—Σαλωμῶν—Σαλωμὼν<sup>3</sup>:

<sup>1</sup> On the analogy of datives of feminine names in -ώ, which in the papyri were declined (e.g.) Δημώ -οῦν -οῦς -οῦ (Mayser 268). A more frequent type, applicable also to masculine names, was (e.g.) Πατοῦς -οῦν -οῦτος -οῦτι (ib. 274 f.). The acc. -οῦν, which is common to both types and to the Biblical name, facilitated mixture of types in the other cases. Ἰησοῦς (=gen.) 1 Es. v. 8 A (cf. 2 Ch. xxxi. 15 B) may be another instance of transition to the -ο type.

<sup>2</sup> The ν is sometimes appended to a final ο in the Hebrew.

<sup>3</sup> Σαλωμὼν represents most nearly the Heb. וַחֲלוֹת of the M.T., except for the final ν, which is the first step towards Hellenization. The long vowel in the middle unaccented syllable could not long maintain its place, hence the transitional form Σαλωμῶν arose: lastly, the short vowels flanking the liquid were assimilated, as they often are in this position (or with intervening μ) where a long syllable follows: cf. ἔξολοπρέπειν (p. 88), Σομήλιος (=Σομυήλ) Aristeas § 47.
as regards declension (1) indeclinable; (2) -ώντα, -ώντος; (3) -ώνα, -ώνος.

(1) Σαλωμών indeclinable is the normal form throughout the LXX (including the literary 1 Esdras)\(^1\).

(2) Σαλωμῶν -ώντα -ώντος (like Ξενοφῶν and the Greek equivalents of Egyptian names in the papyri, e.g. Πετεχων)\(^2\) appears in Proverbs (probably translated not earlier than i/B.C.)\(^3\) i. i B\(\S\), xxv. i B: also in 3 K. i. ro A, 4 M. xviii. 16 n.

The same form of declension with o in the second syllable is found in \(\S\) (Prov. xxv. i and subscription, Wis. title and subscr.) and in 4 M. loc. cit. A.

Σολομώντος occurs in 2 K. viii. 7 BA (in what is clearly a Greek gloss: the passage is absent from the M.T.)\(^4\) and as a v.l. of A (C) in the passages from Prov. and Wis. cited.

(3) The declension Σολομών -ώνα -ώνος is that found in N.T.\(^5\), Josephus and later writers\(^6\). In LXX the nom. Σολομῶν is read by A in 3 K. ii. 12, 2 Ch. vii. 1, 5; by \(\S\) (A) in Sir. xlvi. 13, 23: the cases have even slenderer support, Wis\(\text{subscr} A\), 4 M. xviii. 16 V, with Σαλωμώνος Wis\(\text{subscr} B\), Σαλωμῶνa Ψ lxxi.\(\text{lit} R\).

8. Names of places and peoples, like those of individuals, appear either as indeclinable transliterations or as Hellenized and declinable. Here, however, the Hellenized forms largely predominate. The translators, for the most part, had a fair knowledge of the geography, not only of Egypt, but also of other countries, and adopted the current Hellenized forms\(^7\).

\(^1\) And so in the headings to each of the Psalms of Solomon (the Greek dates from the end of i/B.C.) Παλμὸς τῷ Σαλωμῶν (Σαλωμῶν). The declined form Σολομώντος (-μῶνος) appears in the inscription and subscription to the whole work.

\(^2\) Mayser 275 f.

\(^3\) See p. 61.

\(^4\) The gloss comes from 2 Ch. xii. 9 (where the usual Σαλωμῶν is written). There are two similar glosses from 2 Ch. in the next verse in 2 K. LXX.

\(^5\) Always (WH) except Acts iii. 11, v. 12 Σολομώντος.

\(^6\) For Cyprian see C. H. Turner in J. T. S. ix. 86 f.

\(^7\) E.g. Αἰθιοπία (Cush), Ἀντιλίβανος (Dt. i. 7, iii. 25, xi. 24, Jos. i. 4,
Sometimes we meet with a name in both forms, e.g. 'Εδώμ—
'Ιδουραία, Συχέμ—Σίκιμα: cf. Φυλιστείμ—ἄλλοφυλοι (Φυλισταίοι).

Rarely, apart from the later historical books, we do find
places of importance like Damascus or Tyre transliterated. Τήν
Δαμάσκεν 3 K. xi. 14 B (passage not in M.T. or A). Σόρ (for
Τύρος) in Jer. a (xxi. 13) and Ez. a (xxvi. 2 etc.): but Τύρος in
Ez. b (xxviii. 2 etc.). Σηδαμείν, Σωρείν 2 Es. iii. 7 B: cf. ib.
xix. 1 δ Μουσερέι = δ Αλγύπτιος. Σομερών, Σεμερών etc. (for the more
usual Σαμαρ(ε)ία) 3 K. xvi. 24, 2 Es. iv. 10, xiv. 2, Is. vii. 9 b's.
Χερμέλ (tο and δ) Is. xxix. 17 bis, xxxii. 15 b's, xxxiii. 9 b's. (but
Κάρμελος ib. xxxii. 16, xxxiii. 9 ΝΑQ, xxxv. 2 as elsewhere in
LXX). Cf. τὸ Κεχάρ 2 K. xviii. 23 (=the Jordan valley, else-
where ή περίχωρος τοῦ Ἰορδάνου as in N.T.).

9. Many place-names end in -ά and are declined like
feminines of Declension I: e.g. Γάζα -αυ, -ης, -η: Σαμαρεία -αυ,
-ας, -α: Παθούρης (Φαθωρής) gen., Παθ(ο)ύρη dat. (§ 10, 2) = Path-
ros or Upper Egypt (nom. wanting, but cf. Φαθούρα = Pethor,
N. xxii. 5): Χαρρά = Haran Ez. xxvii. 23 BQ, Χαρράς gen.
Gen. xxix. 4 E (usually indecl. Χαρράν).

10. Names of towns as a rule end in -ά and are declined
like neuters of Declension II, with occasional transition (meta-
plasmus) to Declension I, especially where the nom. ends in
-(p)ρα. The article stands in the fem. (sc. πόλις). Thus:

τήν "Αδίδα -δοίς 1 τήν Βεθσούρα (or -ούραν), G. -σού-
('Αρθβλα) -οις 2 ρονβ, D. -οις (or -α)
tήν Βαϊδάρρα N. xxxii. 36 A Βόσσορρα 4 , G. -ας
(=-ά(ρ)ραν BF)

ix. 1: elsewhere Δίβαρος), 'Ιδώπη, Καππαδόκια (Caphthor), Καρχερό
-δοίνω (Χαρρ., = Tarshish Is. xxxii. 1 etc., Ez. xxvii. 12, xxxviii. 13: else-
where Θαρσ(ε)ίς, Μεσοποταμία and Συρία (Aram etc.), Ρόδου (Dodanim).
The translators are of course thoroughly familiar with Egyptian geography.
The identification of "the brook of Egypt" as Rhinocorura (Is. xxvii. 12)
may be mentioned, and the introduction of tribes living by the Red Sea,
Troglydotes and Minaeans, into Chronicles LXX, which, with other
indications of Egyptian colouring, somewhat discredits the theory that the
version of that book is the work of Theodotion.

1 i M. xii. 38 (not 'Αδίδα, Swete), xiii. 13 ('Αδελων Ν, 'Αδίων V).
2 i M. ix. 2.
3 2 M. xi. 5 συνεγγύσεις Βεθσούρων (not -ρών, Swete): for the gen. after
έγγειοι cf. i M. xi. 4, xiii. 23 and for the form i M. vi. 49, xiv. 7.
4 i M. v. 26 V (els Βοσσορά Swete as indecl.). Probably it is neut. plur.
Proper Names

Γάγαρα Acc. -αρα (or -άρα) -ων -οις
Γαλγαλα -α -ων -οις
Γέφραα -α -ων -οις
Γόμυρα -α -ος
Γόρνυα Acc.
'Εκβάτανα -α -ων -οις
Ζόγαρα (Zoar) Acc.
Τερόσκολμα -α -ων -οις (below)
Μέρρα Acc. (or -αυ), G. -ας
(Τάγμα) -ων -οις, also (as from

The following names in -α are indeclinable: 

Βαίτ(ο)υλονά (Jdth: Βαίτουλια 8 ii. 21, iv. 6), Λονά (Swete Λονά), Λομά
Λοβάνα Λοβενά etc. = Libnah (but Λόβαν, Λόμαν Is. xxxvii.
8 Β.), Ραμά (another transliteration Αρμαθάμ in 1 K.), Σαβά
(βασιλισσά συ. etc.) 10, and the mountains Σ(ε)νά, Φασγά.

Names in -ή are usually indeclinable, the termination of
acc or gen. being sometimes appended: Μαμβρή (but G. xiii. 18
τήν δρών τήν Μαμβρήν AE), Νικηή (but acc. -ήν Jon. iii. 2 Β.,
Zeph. ii. 13 Β., gen. -ής Jon. iii. 6 Β.), Ραμεσή (but gen. -σών
N. xxxiii. 3 ABa, -σής 5 Bb).

Τερόσκολμα (as from Τερός, Σόλμοι) is limited to 2—4 Μας.
and (beside 'Ιερ.) Tobit and 1 Μας.

like Γόμυρα. The gen. in Gen. xxxvi. 33, 1 Ch. i. 44. The indeclinable
form used elsewhere is Βοσήρ.
1 Also indecl. Γαγήρα 2 K. v. 25 or Γαάρερ.
2 Also indecl. τής Γαλγαλά Κ. x. 8 A or Γαλγαλ.
3 So always in conjunction with Σοδόμων: Γομύρρων only Gen. xviii.
4 Ι M. xv. 23 ΝV (Γόρνυαν Α).
5 Probably neut. plur.: also indecl. Ζόγαρα and Ζώγαρ.
6 Probably neut. plur. (not Μέρρα, Swete): Ex. xv. 23 εἰς Μέρρα Β
(eis Μερραν ΔΕ). Indecl. τής Μέρραν Bar. iii. 23.
7 Nom. not found: this is more probable than Ράγοι (Redpath).
8 Also indecl. Συχέμ, frequent in Jd. (B text).
9 I find no instance of gen. Σοδόμης cited by Redpath.
10 But acc. τον Σαβαν Gen. xxv. 3 AD (personal name).
12. Place-names in -ον are declined or indeclinable mainly according to their rank and situation on or away from the main routes. This accounts for the declension of Ἀσκάλων -ονα etc. (on the coast and on or close to a main trade-route), while Ekron which lay off the route appears as indeclinable Ἀκκαρῶν. Two other names are declined: Ἱ Βαβυλών -όνα -όνος -ώνι and similarly Σ(ε)ίδων (voc. -όν Is. xxiii. 4, Ez. xxviii. 22). The gentilic Μακεδών is regularly declined -όνα etc.: Μακεδών Μαγε- δαών etc. (elsewhere Μακεδ(δ)όω representing Megiddo are indeclinable. To the indeclinables belong further Ἀερμών (Ἐρμών: Mount H.), Ἀμμών, Ἀρνών, Γαβαών (Gibeon), Κέδρών (the brook Kidron), Κ(ε)ίσων (ὅ of the brook, Ἱ of the city), Σαρών, Σ(ε)ίων, Χεβρών.

13. The following towns end in -ίς (ἴδαι -ίδος): Πολεμαῖς (1—3 M.: acc. -ίδον 1 M. x. 1 A, § 10, 12), Φασιλίδις -ίδαι 1 M. xvi. 23 N (Βασιλείδαιν A). The river Τίγρις (Τίγρης Dan. O x. 4) has acc. Τίγριν, gen. Τιγρίδος (Tob. vi. 2 8).

Compounds of πόλις are declined like the noun: Διοσπόλει (Ez. β), Πενταπόλεως (W. x. 6), Περσεπόλ(ε)ν (2 M. ix. 2 A: Περσιπ. V), Τρίπολιν (2 M. xiv. 1). Similarly Egyptian place-names in -ίς: Μέμφις -ιν -εως -τ(ε), Σάις -ιν (Ez. β), Τάνις -ιν -εως -τ(ε).

14. Names of countries or districts, when not simply transliterated, are expressed by adjectival forms (sc. χώρα). These in the case of countries outside Palestine end in (1) -ίς -ίδος:— Ἱ Ἑλμαί, Dan. O viii. 2, Tob. ii. 10 (Ἐλλ. B), 1 M. vi. 16: Ἱ

1 In Jos. xv. 11 A εἰς Ἀκκαρουκάν the final vowel represents the Heb. ת of direction: the name is indeclinable in the same verse (B and A texts).
2 Βαβυλών -όνος Jer. xlvii. 7 5, [lli. 12 5], Ez. xxiii. 17 B. Acc. Βαβυλῶνας Jer. xxviii. 9 5 (§ 10, 12). Gen. Βαβυλώς (corruption of -όνος)
3 Σ(ε)ίδωνa Jer. xxix. 4 B, Ez. xxvii. 8 A.
4 1 Ch. xxi. 29 ev Γαβαών, A.
5 It was natural that it should be regarded as gen. plur. of κέδρος, hence ἔν τῷ χειμάρρῳ τῶν κέδρῶν, 2 K. xv. 23 BA (the words are absent from M.T. and are doubtless a gloss): ib. τῶν χειμάρρων Κέδρων B (A again writes τῶν κ.). The same Hellenization appears in N.T., John xviii. 1 (see Lightfoot Biblical Essays 173 f).
6 Read (cf. Josephus A. J. xii. 9, 1) ἦκουσεν ὅτι ἐστιν Ἑλμαῖς ἐν τῇ
Proper Names

Karpis-ida, 1 M. xv. 23 A (τὴν Καρπίαν Ἔν): Ἰπερσίς (so already in Hdt.); (2) -ηδα:—(η) Baubulovia (1 Es. and Dan. O, Is. xi. 11, xiv. 23, xxxix. 1, Jer. xxviii. 24 A, 2 M. viii. 20, 3 M. vi. 6 A), Μηδ(e)ία (apocr. books), Σεδωνία 3 K. xvii. 8; (3) -η:—η Ιδική.

The transliterated names of the districts of or on the borders of Palestine (Ἐδώμ, Μωάβ etc.) begin to be replaced by adjectives either in (4) -αία or (5) -(ε)ίτις, forms which appear to have come into use c. 200 B.C.¹; (4) Ἡ Γαλ(ε)ία, Ἰδομαία (beside Ἐδώμ), Ἰουδαία (beside γῇ Ἰουδα); (5) (beside Ἀμμών, Γαλαάδ etc.) Ἰμμανίτις (2 M. iv. 26, v. 7), Ἄμων(ε)ίτις (Es. a: with v. lI. Ὄμων. Αῶραν.), Αὔσ(ε)ίτις ( Univ. Job), Βασαν(ε)ίτις (Jos., Ez. a and Minor Proph.), Γαλαάδ(ε)ίτις (in the same group: also Jd. x. 8 A, 1 K. xxxi. 11, 2 K. ii. 4, 5, 9, 1 Ch. xxvi. 31, 2 Ch. xviii. 2 f., 1 M.), Θαυμαν(ε)ίτις (= Teman: Job), Μωάβ(ε)ίτις (Is., Jer. xxxi. 33, xxxii. 7), Σαμαρ(ε)ίτις (1 M.),² Χανα(α)ν(ε)ίτις (Zech. xi. 7), to which must be added the curious Μαβδάρ(ε)ίτις (Μαβδῆ) = ἱππόν “the desert” (Jos. v. 5, xviii. 12)³.

The cases are -ίτις -ίτιδα -ίτων (only once acc. -ίτιδα, Jos. xiii. 11 B Γαλαάδειτίδα).

15. Mountains also are expressed adjectivally in two cases: τὸ Ἰταβύριον⁴ (= Tabor) Hos. v. 1, Jer. xxvi. 18 (elsewhere

Πέρσις πόλις (A év 'Ελώμαις, Ἔν ἐν Λόμαις): the description of Elymais as a city is of course incorrect and accounts for the reading of Ἐλώμαις in LXX Αλάμ (Ἐλάμ) or (in 2 Es. and 1 Es. v. 12 A) Ἡλᾶμ.

¹ They are absent from the Pentateuch, but perhaps from a feeling of the anachronism of using them of the patriarchal age. Isaiah has Ἰουδαία, Ἰδομαία. The translators of Joshua, Ez. a and Minor Prophets are partial to them. The literal School (Jd., K. βδ) avoids them.

² Elsewhere Σαμαρ(ε)ία as in N.T. of district as well as city.

³ Βαλλάρης Ἰος. xv. 60 is also probably a corruption of λαδήμαρετίτις. The historian Eupolemus (c. 150 B.C.) ap. Eus. Pr. E. ix. 449 is an early extra-Biblical authority for these forms in -(ε)ίτις: the extent of Solomon’s kingdom is described in a letter of the monarch as τὴν Γαλαάδαν καὶ Σαμαρέατίτις καὶ Μωάβτιν καὶ Ἀμμανίτιν καὶ Γαλαάδην. Aristæus § 107 refers to τὴν Σαμαρέατιν λεγομένην. In Polyb. v. 71 τὴν Γαλάτιν appears from the context to stand for τὴν Γαλαάδην. Josephus supplies us further with Ταβύριτις (or Παυλων.: Golan), Ἐσεβωνίτις (Σεβ., Heshbon), Ταψονίτις (also in N.T.)

⁴ So in Josephus τὸ Ἰταβύριον ὄρος: Ἀταβύριον in Polyb. v. 70. 6. The
§ 11, 16]  

Proper Names  

171

\[\text{Θαβώρ\): (το) ὁρὸς τὸ Καρμῆλιον, 3 K. xviii. 19 f. (contrast 42 τὸν Κάρμηλιον as elsewhere in LXX), 4 K. ii. 25, iv. 25.}\]

16. Gentilic names—of tribes and inhabitants of towns or districts—in Hebrew end in -\(\text{i}\) and in LXX are either transliterated (rarely and mainly in the later historical books)\(^1\) or (more often) Hellenized, usually with the termination -\(\text{aiōs}\) or -(e)\(\text{iths}\). Thus a Canaanite appears as (1) Χαναν(ε)ις 2 Es. ix. 1, N. xxi. 3 A; (2) Χανανεις\(^2\) N. xxi. 1, 3, xxxiii. 40; (3) Χανανείτης 3 K. iv. 32 B; (4) elsewhere always Χαναναῖος.

It is difficult to determine what principle governed the choice of -\(\text{aiōs}\) or -(e)\(\text{iths}\). Generally speaking, the former denotes a member of a tribe or clan ("Εβραῖος, Αμορραῖος etc.), the latter the inhabitant of a town ("Βηθλεεμίτης etc.). But the distinction is by no means universal. Πασαῖος and Γεθθαῖος denote inhabitants of cities (like "Αθηναῖος, Θηβαῖος): "Αμμανίτης, Βαλλαδίτης, "Ισραηλίτης, "Ισραηλίτης, Μωζαῖτης are tribal names. The tendency in the later books seems to be to form all new gentilic names in -(e)\(\text{iths}\), fem. -(e)\(\text{iths}\) (-\(\nu\) -\(\text{aiōs}\) -\(\nu\)\(\text{idι}\)), because these terminations corresponded most nearly to those of the Hebrew (-\(\text{i}\) -\(\text{ith}\)). In English this termination has been given a still wider range: it is not from the LXX that we get e.g. the names Ηιτίτης ("Χσσταῖος) and Αμοριτ. Sometimes we find alternative forms in -\(\text{aiōs}\) and -(e)\(\text{iths}\) such as Μαδαναῖος, Μαδαν(ε)ίτης: one of Job's comforters is called Βαλλαδός Ο Σαυκίτης in the body of the work (viii. 1 etc.) but B. Ο Σαυκίων Τύραννος in the proem and conclusion (ii. 11, xlii. 17 e). In 2 K. xxiii. 25 ff. the interposition of a series of names in -(e)\(\text{iths}\) between others in -\(\text{aiōs}\) (contrast 25 "Αρωδαῖος A with 33 "Αροδείτης) points to an interpolated text.

Other terminations are (1) -\(\text{ios}\): "Αζωίτως, "Αρώτως, "Ασσύρως, Σύρως, Σιδώνιος; (2) -\(\text{ivos}\) : Ταμαθηνίος I M. xv. 28 A, 35 A (cf. Τασμάθηνος 2 Es. i. 8 B); (3) -\(\text{eis}\) plur. -\(\text{eis}\), in the Greek books "Αλεξάνδρεις and Ταρσεῖς, in the translations Κίτεις (I S. xxiii. 12, I M. viii. 5: elsewhere Kītei Kitaioi or transliterated) and "Αλεμαγωνεῖς, "Αλεμαμαγωνεῖς, 2 Ch. xiv. 15, xxii. 1.

latter was also the name of heights in Rhodes and at Agrigentum, where there were temples to Zeus Ἀσταθόως (art. Tabor, Enc. Bibl.), the name having been carried westward by Semitic colonists. The origin of the Hebrew name and of the prothetic vowel in its Greek dress is uncertain: we may perhaps compare Τουραίων B Τουραίων A 1 Ch. v. 19.

\(^1\) Contrast the names of the aboriginal inhabitants of Palestine in 2 Es. ix. 1 (τῷ Χαναὲι, ὃ Ἐθεὶ, ὃ Φερεσθεὶ κ.τ.λ.) with the forms in -\(\text{aiōs}\) used elsewhere.

\(^2\) Cf. ὁ Ἀμορίς Gen. xiv. 13.
§ 12. Adjectives.

1. Declension. Adjectives in -os, -η (-α), -ov and -os, -ov.

On the whole the LXX follows classical precedent in the use of two or three terminations for adjectives in -os. The movement towards the uniformity of modern Greek, in which every adjective has a special feminine form (άδικη, ἦσυχη etc.), has hardly begun.

Two exx. of compound words with fem. termination occur in Numbers: ἄθφω Ν. v. 19 BAF, 28 BAF (έφος Ν*): ἀτείχίσταις xiii. 20 B* (-ος Bαβ AF, so Prov. xxv. 28).

The direction in which the language is moving may be indicated by the fact that several adjectives which in Attic fluctuate between 2 and 3 terminations in LXX are only found with 3: such are e.g. ἄγριος, βέβαιος, δίκαιος, ἑλεύθερος, ἐναιότιος (except N. vii. 88 Η ἄνυδες ἐναιότιοι), μάταιος, ὦμοιος (except Ez. xxxi. 8 Κ σεμέλ ἐλάται ὦμοιοι), ὅσος. Similarly ἐτοίμος always has fem. ἐτοίμη except in Jdth ix. 6 BNA.

Other words in -os fluctuate as in Attic. Such are αἰώνιος, ἀνόιος (-α 3 M. v. 8, but -os W. xii. 4), παραβαλάστιος, παράλιος, ὑποξείριος (-ίαν Jos. vi. 2 B: else fem. -os, as usually in Attic).

Attic fluctuates also in the declension of words in -λος -μος -ρος. Under this head we may note the following (the only passages in which the fem. is used): θυγατέρα λοιμήν, 1 K. i. 16 (the adjectival use “pestilent” is new), φρονίμη Σίρ. xxii. 4, χρησίμης Tob. iv. 18.

On the other hand ἡ ἐρήμος is used to the exclusion of ἡ ἐρήμη; similarly οὐράνιος -ος. Noticeable also is 4 K. iii. 18 B κούφος καὶ αὐτῇ (κούφη A) and σφόν (with σφραγίδες) Bel Θ 17 δίς (A once corrects to Attic σφαί).

2. The contracted adjectives in -ος are usual in LXX as in Attic: ἄργυρος, χρυσός, σιδηρός, χαλκός, ἐρέα Ez. xlv. 17, φωνικός Is. i. 18: ἀπλός, διπλός etc. The following uncom-

---

1 Usually 2 term. as also in Attic and N.T.: fem. -α L. xxv. 34, N. xxv. 13, Hb. iii. 6 BΝQ, Jer. xxxviii. 3 Α, xxxix. 40 B, Ez. xxxv. 5 [9 Bα], xxxvii. 26 [contrast xvi. 60], 1 M. ii. 54 ΝV, 57 Α.
trated forms occur: in Sir. χρύσεος vi. 30 BσAC, χρύσεοι xxvi. 18 Bσ (ib. ἄργυραῖς): so χρύσαιοι (=εύοι) 2 Es. viii. 27 A, and as a proper name Καταχρύσεα Dt. i. 1 (κατάχρυσος is the usual form of this late word): *σ has σινηρέας 4 M. ix. 26, σινηραίας ib. 28.

'Αθρόος (3 M. v. 14 -όους) is the usual Attic form.

The Epic form χάλκεις occurs in Job (vi. 12 BσC, xl. 13 BσC, xli. 6 B, 19 Bσ) and elsewhere: Jd. xvi. 21 B, 1 Es. i. 38 BA, Sir. xxviii. 20 B (χάλκεις ΣΑ, χάλκοὶ C). Cf. σινηρέας Job xix. 24 Σ (=είω).

Want of contraction in word-formation is seen in the poetical ἀεργός used in Prov. xiii. 4, xv. 19, xix. 12 (elsewhere Att. ἀργός).

3. The Attic declension in -ως is, as was stated (§ 10, 9), disappearing. Of the few adjectives of this class found in LXX two are on the way to becoming indeclinables. "Ιλεως alone is used with any frequency, and, except for one book, only in the nom., in the phrases ἢλεως μοι "God forbid," ἢλεως γενέσθαι etc.: in 2 Macc. ἢλεως is used also for the acc.—vii. 37 A (ἵλεων V), x. 26 AV* (-ον Swete)—and for the gen., ii. 22 A ἢλεως γενομένου (ἵλεω V). Similarly ἐσχατογήρως stands for the gen. in Sir. xlii. 8 B ἐσχατογήρως κρυνομένου (-γήρους Σ, -γήρω -μένω AC), where the text of B is supported by a contemporary papyrus, ἐσχατογήρως οίνως TP i. 7. 29 (117 B.C.)1: the dat., however, is regular, ἐσχατογήρῳ Sir. xlii. 2. 'Υποχέως appears in i K. xxii. 2 B (nom.) with dat. ὑπόχρεω Is. i. 1: the nom. of καταχρέω W. i. 4 is unattested.

Καθίδρος is read by the uncials in Jer. viii. 6 (LS cite καθίδρος -ώτος from Basil).

4. Πᾶς. There are a number of instances in the LXX where παν appears to be used for πάντα (acc. sing.). A solitary

1 So ἀνίλεως =nom. plur. neut. in Test. xii. Patr. Gad v. 11 ἐκεῖτο τὰ ἡπτάτα μοῦ ἀνίλεως κατὰ τοῦ Ἡσιόθεφ.
2 Mayser 294. Perhaps influenced by γῆρας gen. γήρως.
example of this use of πᾶν in the papyri\(^1\) rescues it from the suspicion of being a ‘Biblical’ usage. Assimilation of the masc. to the neuter form of the accusative is not surprising in the κοινή: the analogy of μέγαν and the preference for accusatives in ν (such as νύκταν, εἰδένενήν) might be responsible for the vulgarism.

On the other hand, the context of the first passage in the LXX and other considerations throw some doubt on the equation πᾶν = πάντα and suggest that in some of the passages at least we have to do with a syntactical colloquialism rather than a vulgarism of accident.

The idiomatic use of the neuter of persons in the common LXX phrases πᾶν ἄρσενικόν, πᾶν προιτοτοκόν etc. allows us, though with hesitation, to explain πᾶν as a true neuter in the following phrases containing an adjective or participle: ἐπάταξαν ...ώσει δέκα χιλιάδας άνδρῶν, πᾶν λιπαρόν καὶ πάντα άνδρα δινάμεως Ιδ. iii. 29 B: πᾶν δυνατόν ἰσχύι 4 Κ. xv. 20 BA: πᾶν δυνατόν καὶ πολεμιστήν κ.τ.λ., 2 Ch. xxxii. 21: perhaps also πᾶν προσπορευόμενον, τοῦτον...ἐνταξον 2 Es. vii. 17 BA: πᾶν ἔνδοξον Is. xxiii. 9 BWAL (of persons): πᾶν περικεφάλαιον τὰ κατὰ πρόσωπον αὐτοῦ Jer. ix. 26 8AQ with πᾶν περικεφαλαίων κ.τ.λ. ib. xxxii. 9 BA.

It is less easy to explain on this principle πᾶν followed by the accusative of a masc. substantive. Yet, in the earliest occurrence of this, the participle and the relative clause following show that πᾶν is regarded as a true neuter: Ιδὸν δέδοκα ὑμῖν πᾶν χόρτον σπόριμον σπέρμα δ ἐστιν ἐπάνω πάσης τῆς γῆς Gen. i. 29. (In the next verse the uncialss have πάντα χόρτον: in ii. 5 E again has πᾶν χόρτον, perhaps influenced by πᾶν χλωρόν ib.)

\(^1\) Πᾶν τὸν τόπον in a Paris papyrus of 163 B.C. (37. 11: Mayser 199) differs from the LXX exx. in the presence of the article. The Paris collection was edited half a century ago (1858) and one cannot be quite so sure of the accuracy of the editors as in more recent editions.
It seems possible therefore in the remaining passages to explain πᾶν as a neuter in apposition with the masc. substantive, a sort of extension of πᾶν ἄροτενικόν etc. (πᾶν οἰκέτιν e.g. = πᾶν οἰκετικόν), though it is simpler on the whole to regard it in all these passages as = πᾶντα. It is to be observed that the article is never present and that the meaning is usually “every”: the recurrence of certain phrases is also noticeable.

Πᾶν οἰκέτην, Ex. xii. 44 B*.
Πᾶν δὲν ἐὰν εἶπο... αὐτὸς οὗ πορεύοντα Jd. vii. 4 B.
Πᾶν λόγον R. iv. 7 B (πῶν λ. A): so 1 Ch. xxvii. 1 BA, 1 B,
2 Ch. xix. 11 ἑἰς BA.
Πᾶν ἄνδρα 1 K. xi. 8 B.
Πᾶν πάνων 3 K. viii. 37 B, and so in the parallel 2 Ch. vi. 28 BA and Sir. xxxviii. 7 A(C)².
Πᾶν βουνόν 3 K. xv. 22 BA³, Jer. ii. 20 BΝQ, Ez.⁴ xx.
28 BAQ, xxxiv. 6 BQ.
Πᾶν υἱὸν δυνάμεως 3 K. xxi. 15 B.
Πᾶν τεκτόνα 4 K. xxiv. 14 BA.
Πᾶν οἶκον “every house,” ib. xxv. 9 B. Πᾶν οἶκον Ἰσραήλ Ez. xxxvi. 10 BAQ, Jdth iv. 15 BA: πᾶν οἶκον Ἰουδα Jer. xiii. i 11 BN.
Πᾶν δὲ ὑπερστήν Job xl. 6 BN.
“Ez. β” further supplies πᾶν λίθον xxxviii. 13 BQ, πᾶν φόβον
xxxviii. 21 BA.
Dan. θ has πᾶν ὄρησμον καὶ στάσιν vi. 15 BA and πᾶν θεόν
xi. 37 B (πᾶντα AQ and so BAQ in 36).
Cf. πᾶν ἄνδρα ὅσιον, πᾶν σοφόν εὖ βουλῆ Ps. Sol. iii. 10 r,
viii. 23 r.
The converse use of πᾶντα for πᾶν appears once in Ν,
πᾶντα τείχος Is. ii. 15 (under the influence of the 2 exx. of πᾶντα
preceding).
In Bel θ 2 πᾶς B* must be a mere slip for πᾶντας. For
πάντες = πᾶντας see § 10. 15.

5. Adjectives in -ης and -υς. Examples of the accusative in

1 Πᾶν σωπάστημα, πᾶν πῶνον, πᾶσαν προσευχὴν shows the vernacular accusative πᾶν—πᾶσαν—πᾶν.
2 Here τῶν πῶνον BN appears from the Heb., which has no β, to be right.
3 But πᾶντα βουνόν ib. xiv. 23.
4 This use of πᾶν appears clearly to go back to the translator or an early scribe of “Ezekiel β” (πᾶντα acc. sing. only in xxxvii. 21, xxxix. 20
in all uncials): Ez. α, on the other hand, writes πᾶντα ἄνεμον etc. v. 12,
vi. 13, xiii. 18, xvi. 15, xvii. 21 and we should therefore read πᾶντα βουνόν
in xx. 28 with B*.
Declension of

§ 12, 5—

-ης for -η in adjectives in -ης are, like those of νοκταυ etc. (§ 10, 12), with two exceptions, absent from the B text. We have νγυην Lev. xiii. 15 B*A: αδσεβην Ψ ix. 23 A, x. 5 A, Prov. xxiv. 15 Σ, Job xxxii. 3 A, Sir. xxi. 27 A, Is. v. 23 Σ [xi. 4 Σc]; εεδσεβην Sir. xiii. 17 B*: μονογενην Ψ xxi. 21 AR, xxxiv. 17 SCa AR, Bar. iv. 16 A: πολυτειλην Prov. i. 13 Σ: ἐπυθανην Jl. ii. 31 Σ: 

ψιδην Zech. viii. 17 Σ [ἀναιδην Jer. viii. 5 Σc].

The acc. of νγυης is νγιν(ν) L. xiii. 15, Tob. xii. 3, not the Attic νγια.

6. Πλήρης. A mass of evidence has recently been collected demonstrating beyond a doubt that this adjective was at one time treated as an indeclinable¹. The LXX contributes its share, but the evidence is not as a rule so strong as to warrant our attributing the form to the autographs: in most cases it is certainly due to later scribes. Indeclinable πλήρης is common in the papyri from 1/2.A.D. onwards, but only one instance B.C. has yet been found².

We have seen in the case of the Attic declension in -ως (3 supra) that forms on the way to extinction become indeclinable before finally disappearing. The old adjectives in -ης have disappeared from the modern language³, and this might account for all adjectives in -ης becoming indeclinable, but such is not the case. Why is this adjective alone affected?

Nestle has quoted an apt parallel in the indeclinable use of German voller in the phrase "eine Arbeit voller Fehler": but it is precarious to explain the Greek use by an idiom, however similar, in a modern language. The explanation is perhaps partly to be found in the tendency to assimilate the vowels flanking ρ or the nasals. At a time when η, ει and ι had come to be pronounced alike, there would be a tendency

³ Thumb Handbuch 49.
to write πλήρης for πλήρεις and for πλήρεις as well as for the nominative. Subsequently this form would also replace πλήρη and πλήρους.

The LXX instances (only once without v.l.l.) are as follows.  
πλήρης = (a) acc. sing. (πλήρη): L. ii. 2 B, N. vii. 20 BN*, 62 BA, xxiv. 13 A.  
(b) nom. and acc. neut. sing. (πλήρεις): Ex. xvi. 33 B, 4 K. vi. 17 A, Is. xxx. 27 S, Ψ lxxiv. 9 RNκ.αν, Sir. xlii. 16 BN.  
(c) gen. sing. (πλήρους) Gen. xxvii. 27 ὡς ὁσμή ἄγρου πλήρης  
DE cursive  
(ροὺς AM cursive)  
(d) nom. acc. plur. (πλήρεις) Gen. xlii. 24 D, N. vii. 86 BF, Is. i. 15 Γ, li. 20 B, Jer. v. 27 ΝQ, Job xxxix. 2 B, W. v. 22 Σ, xi. 18 S, 3 M. vi. 31 V*.  
(e) neut. plur. (πλήρης) N. vii. 13 F, 19 Ν, 79 Β, Ψ cxliii. 13  
RVid. Job xxi. 24 τὰ δὲ ἐγκατα αὐτῶ πλήρης στέατος ΒΝΑΚ with the parallel in Sir. xix. 26 τὰ δὲ ἐντὸς αὐτῶ πλήρης δόλου ΒΣCNκ.αν (A -ῥεῖς : -ῥη ΣΒ*).  
It will be seen that in the last two passages alone is there really strong authority for the indeclinable form and in Job πλήρης might partly be accounted for by the initial σ of the next word (cf. Mark iv. 28 πλήρης στόν with WH. App.). Several examples occur in Numbers, but it should be noted that in chap. vii which has 6 exx. of indeclinable πλ., there are 19 exx. without v.l.l. in the uncial of the declined forms.  
Conversely, πλήρης = πλήρες Ez. xliii. 5 Β*. The following are merely itacisms, which illustrate the tendency referred to above: πλήρεις = πλήρης (nom. sing.) I Ch. xxix. 28 A, Job vii. 4 Β, Ψ xlvii. 11 B: πλήρεις = πλήρης Job xlii. 17 A: πλήρη = πλήρεις 4 K. xx. 3 B.  

7. ἑυθής—ἐβύθος. In this word we find in the LXX a strange mixture of forms: the fem. of the old ἑβύθος ἑβέθεια ἐβυθ is retained, while the masc. and neuter in the singular are supplied by the new forms ἑβιθής -ῆς (like ἀληθής) and in the plural we meet with forms as from a nominative ἑβεθείας (like ἀνδρείας). The whole declension, so far as represented, runs as follows: the new forms are in thick type.  

1 And possibly in Is. lxiii. 3 (ὡς ἀνδρὸς πνευμόνου λήμνου) πλήρης καταπενθές ΒΑQ*: πλήρους is read by ΝQκ.αν, and the Latin Fathers took πλ. as agreeing with λήμνοι (see Ottley in loc.). It seems however preferable to take πλήρης as nom. beginning a fresh sentence, with ellipse of ἐμ.  

T.
We cannot speak of two distinct words and say that the old εὐθός forms, so far as preserved, are used in the literal sense and the new forms in the metaphorical sense of "straight," "upright," because the fem. forms -εια etc. are used in both senses. The fact is that the masc. and neut. sing. εὐθός and εὐθύ together with εὐθέως (now indistinguishable from gen. εὐθέος) had become stereotyped as adverbs and it was felt that a new nom. for the adjective was required, and the analogy of ἀληθῆς plur. ἀληθεῖς suggested εὐθῆς as the proper singular for the old plural εὐθεῖς.

The new forms -ής -η(ν) -οῖς have not yet been found in the papyri, and it is tempting, but would be hazardous, to conjecture that they were an invention of the later translators \(^\text{10}\) to render the Hebrew יַעַשׁ.

---

1 1 K. xxix. 6 etc. Εὐθός only as a v.l. of A in Ψ xxiv. 8 (met. sense). In Ez. xxiii. 40 it is an adverb, incorrectly classified as an adj. in Hatch-Redpath.

2 Ψ cxviii. 137 (ἡ κρίσις), Prov. xxvii. 21 a (καρδία).

3 Jd. xiv. 3 B (ἐν ὀφθαλμῷ μοῦ of a woman "well-pleasing"), 4 K. x. 15 and Ψ lxxvii. 37 (καρδία), Prov. xx. 14 etc. (ἡ ὀφθαλμός).

4 Εὐθῆς 2 K. xix. 6 A, else εὐθέως passim.

5 Only in the phrase κατ’ εὐθῦ 3 K. xxi. 23, 25, Ez. xlvi. 9.

6 4 K. x. 3 (-ἡ A), Jdt. x. 16 A, Eccl. vii. 30.

7 2 K. i. 18 βῆμα τοῦ εὐθοῦς (the Book of the Upright or, neuter, of Uprightness).

8 Ψ xviii. 9 (-א B\(^a\)), lvii. 1, 2 Es. xix. 13 ΝΑ (-א B), Dan. Θ xi. 17.

9 Ψ cx. 1 εὐθῶν ΝΑ, cxii. 2 -λων ΝΤ -λοιν A, Prov. xi. 3 A and Ν -λοιν (probably Hexaplaric).

10 They are absent from the Hexateuch (where יָשָׁנ, δἰκαῖος and καλὸς) and not found in N.T.
In the plural, analogy again exercised its influence in another direction, probably first in the gen. plur., where the old distinction between εἰθέων—εἰθεῖσιν—εἰθέων could not long survive, and the fem. forms suggested masc. and neut. forms as from εἰθεῖσι.

8. The intrusion of -ος forms into the neuter plural occurs in other adjectives in -ύς in LXX: βαρ(ε)ία 3 M. vi. 5 V (βαρέα A, and so Sir. xxix. 28): γλυκ(ε)ία Ψ cxviii. 103 ARTS 7a (γλυκέα Ν*). Prov. xxvii. 7 NA (γλυκέα B): δέ(ε)ία Ις. v. 28 all uncials. (Βαθέα, on the other hand, is undisputed in Dan. Θ ii. 22.) In N.T. cf. τὰ ἡμισυ(ε)ία Λc. xix. 8.

In modern Greek the -ος forms have encroached still further and monopolized all cases of the plural and the gen. sing.1 Codex A has one instance of gen. sing. in -ου viz. βαθέιου Sir. xxii. 7 (βαθέος cett.), a variant which, although doubtless not the original reading, is interesting in this connexion.

9. The genitive singular of these adjectives in -ύς, though it has not yet gone over to the -ος class, has, however, in the vernacular begun to undergo a slight change, by taking over the long ὦ of the adverb: βαρέως 3 K. xii. 4 BA (but βαρέος 2 Ch. x. 4 BA): δασέως Dt. xii. 2 AF (-έος B), 2 Es. xviii. 15 NA (-έος BA*), Sir. xiv. 18 NA (-έος BC), Ηβ. iii. 3 NAQ* (-έος B).

In the literary 4 M. γλυκέος is undisputed (viii. 23) and βαθέος is no doubt the true reading in Sir. xxii. 7.

10. Ὅμισυ has lost the fem. forms in -εία altogether and adopted the κοινή contracted gen. sing. ημίσους (Att. ημίσεως).2 A word containing three vowels which came to be pronounced alike was specially liable to confusion and many of the peculiar LXX forms are due to mere 'itacism' (the equivalence of i and u sounds): but there are clear indications that ημισυ is be-

1 See M. Gr. declension of βαθός, Thumb Handbuch 47.
2 Mayser 294 f., Moulton CR xv. 35a. The papyri show one form not found in LXX, neut. pl. ημισυ.
coming an indeclinable which may stand for all cases: ἡμισος indefl. = gen. sing. seems also to deserve recognition. The LXX declension is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>M. F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.</td>
<td>(τοῦ and τῆς)</td>
<td>ἡμίσους</td>
</tr>
<tr>
<td>G.</td>
<td>(τοῦ and τῆς)</td>
<td>ἡμίσος3</td>
</tr>
<tr>
<td></td>
<td>(τοῦς and τῶν)</td>
<td>ἡμίσεις4</td>
</tr>
<tr>
<td></td>
<td>(τοῦς) ἡμίσεσιν5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τοῦς) ἡμίσει6</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>(τῷ and τῆ)</td>
<td>ἡμίσει</td>
</tr>
<tr>
<td></td>
<td>(τῷ) ἡμίσον8</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>(οἱ) ἡμίσεις</td>
<td>(τὰ) ἡμίσον10</td>
</tr>
<tr>
<td></td>
<td>(οἱ) (ἡ)μίσεια9</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>(τοῦς and τῶνς11) ἡμίσεις</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>(τοῖς) ἡμίσεσιν12</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(τοῖς) ἡμίσει13</td>
<td></td>
</tr>
</tbody>
</table>

11. The heterogeneous Attic πρᾶος πραεῖα πρᾶον has been reduced to uniformity by the employment throughout of the forms from -ός (as in poetry): πραύς, πραῦν14, dat. sg. πραεῖα.

---

1 Also written ἡμισος 3. K. iii. 25 B*, Is. xlv. 16 B*, and -σει Jos. xxii. 1 B*, 10 A, 11 B* A, 13 A, 21 A

2 3 K. xvi. 9 τῆς ἡμίσους τῆς ἱππου.

3 Ex. xxvii. 5 B* A ἐός (τοῦ) ἡμίσους, xxx. 15 A ἀπὸ τοῦ ἡμίσους, xxxviii.

1 A bis, N. xxxi. 30 B*, 1 Ch. vi. 71 A.

4 Jos. xxii. 5 A, 1 Ch. xxvii. 32 BA (ἡμίσου Swete).

5 Ex. xxx. 15 B ἀπὸ τοῦ ἡμίσου, Dan. Θ vii. 25 ἐως καὶ ἱππα καὶ καίρῳ καὶ ἐν ἱμισον καίρῳ.

6 Jos. xxi. 6 A.

7 1 Ch. xxvii. 21 B τῆς ἡμίσει φυλῆς.

8 N. xxii. 33 BAF τῷ ἡμίσου φυλῆς, xxxiv. 13 F, Dt. iii. 13 B, xxix.

8 A, Jos. xii. 6 F, Dan. Θ ix. 27 BA, ib. A.

9 Jos. ix. 6 F* οἱ μικρὲς apparently = οἱ ἱμισον (cf. M. Gr. ἰμισον μισὸς).

The more idiomatic oἱ ἱμισον ἱμισον of B is no doubt right.

10 Tob. x. 10 BA? (τὸ ἡμίσον Λ*vid).

11 Ez. xvi. 51, 1 M. iii. 34, 37.

12 Jos. xiii. 31.

13 Jos. xxi. 7 A (= τοῦς ἡμίσον). In the same verse Λ has τοῖς ἡμίσον (sic) which may represent τ. ἡμίσεσιν or τ. ἡμίσει (= ἡμίσον) with ν ἐφεκτικόν. B has τῷ ἡμίσει in both places.

14 Πρᾶον 2 M. xvi. 12 A (πραῦν V).
Adjectives

§ 12, 13

(Dan. O iv. 16) and plur. πραέης, πραεῖς, πραέων occur. At the same time πραύτης has superseded πραύτης (cf. § 6, 32).

12. Πολύς, otherwise regular, has neuter πολύν in Cod. A in a few passages: 4 K. xxi. 16 (αιμα πολύν), 1 M. iii. 31, 41, iv. 23 (with ἄργυριον, χρυσίον)—the converse of the exchange by which παν replaces πάντα.

We may note the transition from the -ής to the -ος class in ὄμοεθνός 2 M. xv. 31 A (Polyb., Jos.): elsewhere (2 and 3 M.) ὄμοεθνής ἀλλοεθνής. The form περίσσος for περισσός (classified as ‘Neo-hellenic’ i.e. after 600 A.D. by Jannaris § 1073) is read by X in 1 M. ix. 22.

13. Comparison.

The use of the degrees of comparison of the adjective in the LXX is affected by two influences, which will be further considered under the head of Syntax. (i) The fact that the Hebrew adjective undergoes no change of form in comparison partly accounts for some restriction in the use of both degrees in the translations. The positive may be used either for the comparative (e.g. ἀγαθός ὑπὲρ αὐτόν 1 K. ix. 2) or for the superlative (e.g. ἔτι ὁ μικρός, ib. xvi. 11 “there remains the youngest [of several brothers]”). (ii) The use of the superlative is still further restricted by the tendency of the later language to make one of the two degrees, usually the comparative, do duty for both (e.g. ὁ νεώτερος Gen. xlii. 13 ff. = the youngest of twelve brothers). The superlative from about the beginning of our era tends to be used solely with elative or intensive sense = “very,” while “more” and “most” are both expressed by the comparative.

In the papyri of the early Empire true superlatives are quite rare, but superlatives used in elative sense as complimentary

1 Πραέω Sir. iii. 18 Nca.
2 But this use of ὁ μικρός is idiomatic, as Dr Moulton points out, occurring frequently in papyrus letters: it has an affectionate tone.
3 Blass N.T. § 11, 3.
4 As in modern Greek, Thumb Handbuch 50.
epithets for governors etc., like Ital. -issimo, abound: the most frequent are μέγιστος, κράτιστος, αὐτοπράτατος, ἱερώτατος.

14. In LXX superlatives in -tatos are not so rare as in N.T., where Blass finds only two instances, but they occur for the most part in the literary books (Wis., 2—4 Macc., Prov., Est.) and often in elative sense.

The following exx. have been noted in the less literary books. Genesis has several true superlatives: φρονιμώτατος (πάντων) iii. 1, ἐνδοξότατος (πάντων) xxxiv. 19, νεώτατος xliv. 22 (for the more usual νεώτερος). In Jd. xi. 35 A ἐμπεσοδεστάτη (?!) καὶ σεμνοτάτη the text is a curious perversion of ἐμπεσοδεστάτης ἐμέ (see Field's Hex.). Ῥ📅ς ἑπιστής (καὶ μεγάλη) 3 K. iii. 4 (elative). ὁ μικρότατος 2 Ch. xxi. 17 (true superlative: usually ὁ μικρός in this sense, as ib. xxii. i).

In the literary books forms in -ἐστατος are common: Wis. alone has ἀδρανέστατος xiii. 19, ἀληθέστατος vi. 17, ἀπρινέστατος xvii. 19, ἀνελέστατος iv. 5 A, ἀφρονέστατος xv. 14 BA: Prov. has e.g. ἀφρονέστατος ix. 10, x. 18, xxiv. 25, ἐπιφανέστατα xxv. 14, 4 M. (and to some extent 2 M.) is fond of using comp. and superl. of compound words, e.g. περιεκτικότατος, πολύτροποτέρος (-tatos), φιλοτεκνώτατος, ἀνωτέροτερον. Job (vi. 15, xix. 14) has οἱ ἐγγύτατοι μου, for which the other books write (οἱ) ἐγγυστά μου, e.g. Ψ xxxvii. 12: both are classical.

15. The termination -aíteros does not occur, unless it is to be found in πλησιέστερον (= -aít.) 4 M. xii. 3 Ν: πλησιέστερον of V* shows the tendency to revert to the normal form: πλησιέστερον of A has other late attestation and may be right.

16. The Attic rule as to long or short o before -τερος -tatos is usually observed. The vowel preceding mute + nasal (liquid) is regarded as short, contrary to Attic practice, in φιλοτεκνώτεροι 4 M. xv. 5 AςV*: cf. ἐλαξιρώτερος Job vii. 6 B*ςς*, ix. 25 B*. Phonetic changes (ai = ε, interchange of i, i and o, ο) account for other irregularities. The latest LXX book again affords an example: ἀνέρειστόρα 4 M. xv. 30 AV* (ς ἀνδριωτ.): similarly παλαιστέρων Est. E 7 A (-οτ. Bς) and παλαιότατος 3 times in the colophon at the end of Esther written by correctors ofς (strict Attic παλαιέστερος -aíteratos). The converse is seen in συνετότερος Gen. xlii. 39 E, κυριότατος 4 M. i. 19 A: cf. ἄθλεωστής 3 M. v. 49 A.
17. Adjectival comparative and superlative of Adverbs. Forms in -τερος -τατος are now augmented by some new adjectives—ἐξωτερος -τατος, ἐσωτερος -τατος1—which replace to some extent the classical adverbial forms in -τερο -τατο. Of these latter the only exx. are τὴν Βααθωρὰμ τὴν άνωτερω 3 K. x. 23 B and κατωτάτω read by σ in Tob. iv. 19, xiii. 2, by B in Ψ cxxxviii. 15, by A in Job xxxvii. 12. For the comparison of the adverb the κοινή preferred neut. sing. and plur. forms in -τερον -τατα: the former occur in LXX, where they are hardly distinguishable from the simple adv. or prep.—ἀνώτερον (= ἀνω) L. xi. 21 ἐχει σκέλη ἀνώτερον τῶν ποιδῶν, 2 Es. xiii. 28: κατωτερον (= κάτω) Gen. xxxv. 8 ΑΕ ἀπέθανεν δὲ Δ. κατ. Βαβηλη: εσωτερον (= ἐσω) Ex. xxvi. 33, L. xvi. 2, 12, 15, 1 K. xxiv. 4, Is. xxii. 11.

The use of the comp. here may be accounted for by the presence of ב in the Heb.: ἀνώτερον=בּוֹלָם, κατ.=בָּלָם, ἐσω.=בּוֹלָם.

Whereas the comparative usually encroaches upon the sphere of the superlative, the reverse takes place with πρῶτος, which, besides being used in superlative or elative sense, begins to supplant πρότερος. So e.g. Gen. xlii. 20 κατέφαγον αἰ ἐπτά βόες αἰ αἰσχραί...τάς πρῶτας τάς καλάς, Ex. iv. 8 τοῦ σημείου τοῦ πρῶτου...τοῦ σημ. τοῦ ἐσχάτου (former and latter), xxxiv. 1 δύο πλάκας λιθίνας καθώς καὶ αἱ πρῶται (cf. 4), Dt. x. 1 ff., Jd. xx. 32 B ως τὸ πρῶτον (= Α καθὼς ἔμπροσθεν), Tob. xiv. 5 σ οἰκοδομήσουσιν τὸν οἶκον καὶ οὐχ ως τὸν πρῶτον (= BA οὐχ οῖος ὁ πρότερος). Πρότερος, though not half so frequent as πρῶτος, is still well represented, mainly by the adverb (τὸ) πρότερον and by the classical use of the adjective in place of the adverb, as in Ex. x. 14 πρότερα αὐτῆς οὐ γέγονεν τοιαύτη ἄκρις καὶ μετὰ ταῦτα κ.τ.λ. This use of πρότερος=πρό may have assisted in

1 Apparently first found in LXX: ἀνώτερος -τατος, κατώτερος -τατος have some classical authority. Cod. A has a similar comparative adj. from ἐντος: Est. iv. 11 τὴν αὐλὴν τὴν ἐντοτέραν (ἐσωτέραν BN).
producing $\pi\rho\omega\tau\sigma\tau\varsigma = \pi\rho\omega\tau\rho\epsilon\tau\sigma\rho\sigma\varsigma$. "$\varepsilon\chi\alpha\tau\omicron\sigma$ is similarly used both
for superl. and comp.: Dt. xxiv. 3 γένηται ἀνδρὶ ἐτέρῳ καὶ μισήσῃ
αὐτὴν ὅ ἄνηρ ὁ ἐσχάτος, Jos. x. 14 οὖκ ἐγένετο ἡμέρα τοιαύτῃ οὖν
tὸ πρῶτον οὖν τὸ ἐσχάτον1: ἐσχατον is used as a preposition
"after" in Dt. xxxi. 27, 29, ἐσχάτον τοῦ θανάτου (τῆς τελευτῆς)
μοι, ἐσχ. τῶν ἡμερῶν.

"Ὑστερος (apart from the adverbial ὑστερον, ἔφ' ὑστέρῳ, ἐκ
ὑστερου) occurs once only (I Ch. xxix. 29), where it is a true
comparative: ὑστατος (= superl.) is also represented by a
solitary instance (3 M. v. 49).

18. In modern Greek the old forms in -ιων -ιστος have
been ousted by others in -τερος -τατος (e.g. καλύτερος, χερότερος
for καλλιων, χεύρων)2. In the LXX we see but the beginnings
of this transition. Ἀλσχρότερος (for ἀλσχίων) Gen. xli. 19 may
be illustrated from a papyrus of iii/b.c.3 The vulgar ἀγαθότερος4
is confined to the late B text of Judges (xi. 25, xv. 2:
Α κρείσσων ήις).

19. Ταχυ has the comparative of the earlier period of the
κοινη, τάχιον, in W. xiii. 9, i M. ii. 40: 2 Macc. alone has
class. θάττον (iv. 31, v. 21, xiv. 11: used with positive or elative
sense).

Ταχύτερον, found in papyri of ii/iii/A.D., has not yet made its
appearance: nor does the LXX afford examples of double
forms like μειζότερος.

20. Many of the classical forms in -ιων -ιστος are retained,
but few are frequent, and the superlatives are mainly confined
to the literary books and used in elative sense.

1 Cf. more doubtful cases in R. iii. 10, 2 K. xiii. 15 B (μειζων η κακια η
ἐσχ. η η πρωτη, a gloss, possibly of Christian origin), Hg. ii. 9, Dan. Θ
xi. 29. A sentence like (2 M. vii. 41) εσχατη δε των νιων η μητηρ ετελευτησεν
has of course classical warrant.
2 Thumb Handbuch 51.
3 Mayser 298. The superl. αἰσχιστος occurs as a variant for ἐχθιστος
in Est. E. 24 A, 3 M. iii. 27 V.
4 Ἀγαθώτατος in an undated letter (A.D.), Par. xviii. 3.
Πλείων is frequent, often without comp. force as in the common phrases ἡμέρας πλείων L. xv. 25 etc. (= ἡμ. πολλάς elsewhere) and εἰπ. πλείων (= εἰπ. πολύ) Ψ l. 4 etc.

Μείζων occurs sporadically.

"Αμ(ε)νων only as a v.l. of Μ in Est. E. 2 (= BA μείζων).

Βελτίων is fairly frequent (several times in Jer. β).

Κρείσσων is the most frequent comp. form of ἄγαθος.

Ἐλάσσων is used in Pent. (Gen. i. 16 etc., Ex. xvi. 17 f., L. xxv. 16, N. xxvi. 54 etc.) and the literary books.

"Ήσσων Is. xxiii. 8 and in literary books (usually in the phrases οὐδὲν [οὐχ] ἥσσων).

Χείρων 1 K. xvii. 43 B and literary.

Μᾶλλον is fairly common.

"Ολιγοστός, apparently a κοινή offshoot from πολλοστός (like πόστος, εἰκοστός), is fairly common in LXX, with the proper etymological meaning of “one of few,” “attended by a small retinue,” e.g. Gen. xxxiv. 30 ὁλ. εἰμι ἐν ἄρμαθω, 1 M. iii. 16 εξῆλθεν ἱωδάς...ολιγοστός, but sometimes hardly distinguishable from ὀλίγος, “few,” “inferior.” The converse πολλοστός is classical in the sense of “one of many,” “(a) very small (fraction)” or “one of οἱ πολλοί,” “plebeian”: in LXX it occurs twice only and then with the opposite meaning of “great,” “powerful” (= πολύς): 2 K. xxiii. 20 ἀνήρ αὐτός πολλοστός ἐργα, Prov. v. 19 (by conjugal fidelity) πολλοστός ἐστι.

1 In Soph. Ant. 625 Jebb reads ὀλίγοστον χρόνον.
21. As regards the *declension* of comparatives in -ων, the shorter Attic forms in -ω -ώνς of acc. sing. and nom. and acc. plur., which show signs of waning in ii/i/b.c.

The numerals, ἑλάσσων, κρείσσων have the shorter forms only in the cases concerned. Ἑλασσων Prov. xxiv. 40, Job xlii. 15, Jer. xxxiii. 13, Ἑλασσὼν ib. xlii. 15 Ν. (the variants show the tendency to introduce the longer form: Ἑλασσὼν Β, τῶν Α, τῶν Ω Q). Τῶν ἑλάσσω Gen. i. 16, xxvii. 6, οὐκ ἑλάσσω 2 M. v. 5, viii. 9, xii. 10. Τόπων...κρείσσω Is. lvi. 5 (with v. II. κρείσσων Γ, κρ(είσσων ΝΑ, κροισσον Q), neut. plur. κρείσσων Prov. viii. 19 Β (κρίσσων Ν, κρισσον Α) and κρείσσω Ep. J. 67 Β (κρίσσων Α, κρείσσον Q), κρείσσονς Prov. xxvii. 5.—On the other hand ἥττων has the longer forms only: ἥττων Ep. J. 35, ἥττωνes Job xxi. 10.—In other words both forms occur. Πλείων has πλεῖον in sing. and plur. (once only the shorter form: ἐς iv. 42 πλεῖον τῶν γεγαμμένων: but πλεῖον is usual (constant in the phrase ἡμέρας πλείους), though πλεῖονες -ας occur: 2 Ch. xxxii. 7, Jer. xliii. 32, Ez. xxix. 15, 2 M. xi. 12 (Dt. xx. 19 Α, 1 Ch. iv. 40 Α, Ep. J. 18 Α). Μείζονες -ονα -ονα (neut. plur.) only are attested: the acc. sing. is μείζονα in Dan. O xi. 13, μ(ε)ίζω in 3 K. xi. 19 Α (τῆς μείζω B) and probably this stood in 4 M. xv. 9 (μείζων AV, μιζων Ν, μιζω Να). Χειρων has acc. sing. χειρονα 3 M. v. 20 (in 1 K. xvii. 43 οὐχι, ἄλλα ἡ χειρως κυνος, the nom. must be meant): the neut. plur. is χειρωνα in W. xv. 18, but χειρω ib. xvii. 6.


I. Δύο in LXX, as in the papyri, N.T., and the koine generally, has gen. δύο and dative δυσφ(ν), on the analogy of τρισ(ν). The indeclinable use of δύο for both gen. and dat. (as well as acc.) has classical authority: δυσφ(ν) was, however, the normal dative from Aristotle onwards. Δύο for dat. occurs in LXX in the Δ text of Jos. vi. 22 (AF), xiii. 8, Jd. xv. 13, 3 K. xxii. 31, and so apparently ib. xvi. 24 BA (ἐν δύο ταλάντων ἄργυρίων): cf. Sir. xlv. 23 ἐν φυλαίσ...ἀκα δύο. The old dual

1 Mayser 298 f.: the Atticists gave them a new lease of life.

2 The -ω forms are often used (like πλήρης, ἡμισυ) indeclinably: Moulton Pro/. 50.

3 Mayser 313 f. (from end of ii/b.c.).
is preserved in two literary books in the debased form, found in Polybius and the Atticists, δυείν (§ 6, 37): 4 M. i. 28 ΝΥ (δυοίν A), xv. 2, Job ix. 33 A = xiii. 20 A δυείν δέ μοι χρ(ε)ία (or χρήση Βσ in the latter passage, meaning apparently "treat" or "indulge me in two ways").

2. For the usual declension of nom. and acc. of τέσσαρες in the LXX uncialst viz.: 

N. τέσσαρες τέσσερα,  
A. τέσσαρες τέσσερα,  

see §§ 5, p. 62, 6, 2, 10. 15. The gen. and, as a rule, the dat. take the Attic forms (τεσσάρων, τέσσαροι(ν)). Assimilation of syllables, apparently, produces the spelling of the dat. as τέρσαρ-σω in the opening chapters of Amos in Cod. A (i. 9, i1, ii. 1): the same MS has the metaplastic τεσσάρως once in Ez. i. 10 (but τέσσαροι twice in same v.): the alternative dat. τέτρασιν (poetical and late prose)\(^1\) occurs once in Jd. ix. 34 Β τέτρασιν ἀρχαῖς.

3. To express numbers between ten and twenty the classical language usually placed the smaller number first. So always ἐνδέκα, δώδεκα, the composite forms attesting their antiquity: the component parts of the higher numbers were linked by καί (τρεισκαίδεκα etc.). But, in certain circumstances, viz. where the substantive stood before the numeral, the order was reversed, the larger number preceding: the insertion or omission of the copula was optional. In the κοῦη the second method (without copula) prevailed and in modern Greek, for numbers above twelve, has become universal. It was natural that the order of the symbols (ιγ' etc.) should ultimately determine the order of the words when written in full. But ἐνδέκα (mod. Gr. ἔντ.) δώδεκα had taken too deep root to be dislodged and have survived to the present day.

Δεκάδυο was a short-lived attempt to displace the latter, which appears to have been much in vogue in the Ptolemaic

\(^1\) Exx. in Crönert 199 note 2.
age. In LXX, as against numerous examples of δώδεκα, δεκάδυο has good authority throughout two books only, viz. 1 Chron. (vi. 63 BA, ix. 22 BA, xv. 10 BA, xxv. 9 ff. B: so 2 Ch. xxxiii. 1 BA, but elsewhere δώδ.) and Judith (ii. 5, 15, vii. 2): elsewhere it receives good support in 2 Es. ii. 6 BA, 18 BA, Sir. xliv. 23 BA and occurs sporadically in B (Ex. xxviii. 21, xxxvi. 21: Jos. xviii. 24, xxi. 40: 4 K. i. 18 a: 1 Es. viii. 35, 54, 63) and, less often, in A.

For ‘the teens’ the LXX uncial attests the two classical modes of expression (τρ(e)ισκαίδεκα, δεκάτρ(e)ις etc.) in about equal proportions, the latter slightly preponderating.

Occasionally in Genesis, contrary to classical precedent, the copula is inserted with the latter order of words: Gen. xiv. 14 δέκα καὶ δεκτό AD, xxxi. 41 δ. καὶ τέσσα., xxxvii. 2 δ. καὶ ἐπτά E, xlii. 22 δ. καὶ ἐφένεα D: so 3 K. vii. 40 A, 1 Ch. xxvi. 9, 2 Ch. xxvi. 1. A, where it does not use δεκαέξι, always writes ἕξι καὶ δέκα, as distinct words: B, except in N. xxxii. 46, 52, writes ἐκκαίδεκα.

4. For numbers above ‘the teens’ there is no fixed order in LXX, but the tendency is to write the larger number first. The literary 2 Macc. employs πρός with dative for large numbers e.g. v. 21 δικτακόσια πρός τοῖς χιλίοις, v. 24 θισμοῦριοι πρός τοῖς χιλ., x. 31 δισμύριοι πρός τοῖς πεντακοσίοις etc. (poetical, cf. Aesch. P.V. 774 τρίτος...πρός δέκ' ἀλλατιν γοναί, Soph. Thrach. 45).

5. The ordinals retain their place. The strict Attic forms to express 13th—19th—separate declinable words, τρίτος καὶ δεκατος etc.—have been entirely supplanted by the composite words τρισκαίδεκατος etc. (rare in classical Greek, possibly of Ionic origin). The former only survive as variants in 2 M. xxi. 33 V πέμπτη και δεκάτη, Est. ix. 21 ἀκ-α πέμπτην και δεκάτην.

1 Mayser (316) notes only one example of δώδεκα (157 B.C.). On the other hand in the ostraca δώδεκα predominates (Moulton Prol. 246). Cod. Bezae writes only δέκα δῶ or ιβ (ib. 96).

2 All above τέταρτος have disappeared from the modern language.

3 The -τος of πέντε, recalling -τος, perhaps accounts for the tendency in this case: cf. 1 Ch. xxiv. 14 πεμπτεκαίδεκατος sic B.*
The form τρισκαίδεκατος, always so written in LXX, for the more correct τρειςκ., has, by analogy, produced the still more impossible form τεσσαρισκαίδεκατος (2 Ch. xxx. 15 B*bA and constantly elsewhere in one or more correctors of B) for τεσσαρεισκαίδεκατος. The ordinals between 20 and 30, 30 and 40 etc. are expressed in Attic by two ordinals connected by καί (δεύτερος καὶ εἰκοστός etc.), except for εἰς καὶ (εἰκοστός): the cardinal is similarly used in this instance in LXX (1 Ch. xxiv. 17 ὁ εἰς καὶ εἰκοστός, 1 M. vii. έπως εἶνες καὶ πεντηκοστοῦ: and so, with irregular order, Jer. lii. 1 εἰκοστοῦ καὶ έψες έτους, 2 Ch. xvi. 13 A), but we also meet with 3 K. xvi. 23 τριάκοστοφ καὶ πρῶτον, 1 Ch. xxv. 28 εἰκοστός πρῶτος, 2 M. xiv. 4 πρῶτῳ καὶ εκατοστῷ καὶ πεντηκοστῷ (where the order is peculiar). In these compound ordinals the smaller number usually precedes as in Attic, but in the later portions of the LXX, there is a marked tendency to reverse this order, and thus to bring cardinals (whether expressed by words or symbols) and ordinals into line.

6. To express certain days of the month (the 4th, 20th and 30th) classical Greek employed, in place of the ordinals, the substantives τετάρτη, εἰκάς, τριάχ. These are retained in the LXX proper, but appear to have been unfamiliar to Theodotion and his school: Dan. Θ x. 4 = 2 Es. xix. 1 ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνός (contrast e.g. 2 M. xi. 21 Διὸς Κορινθίου τετράδι καὶ εἰκάδι).

Τετάρτη appears also (beside εἰκάς) in Dan. O x. 4, 3 M. vi. 38, εἰκοστῇ is read by B in 2 Ch. vii. 10 (εἰκάδι A).

7. The numeral adverbs continue in use: for ἐπτάκι (-κις)

1 E.g. 4 K. xiii. 10 ἐν ἔτει τριάκοστῳ καὶ ἑβδόμῳ. So regularly in 4 K., 2 Es., Dan. Θ (x. 4) and Jer. lii. (verses 1 and 31): also Jos. xiv. 10, 1 M. i. 10, 20 (the dates in the later chapters follow the Attic order), 2 M. i. 10 and (without copula) xi. 21, 33, 38.

2 Τριάχ. 2 M. xi. 30, the other two frequently. Τετάρτη is used of the fourth day of the week, τετράδι οἰκαστῶν (-του), as in modern Greek.
Pronouns


1. Personal. The 3rd pers. is represented by αὐτῶν etc., including (at least in some books) the nom. αὐτός, αὐτῷ.

Απεριφάς μες εἰς βάθη Jon. ii. 4 Ν, if not a mere slip, may be compared with οὗτως etc. I have not noted in LXX any exx. of the longer modern Greek forms ἐσὸν etc.: μετ᾽ ἐσον occurs in papyri of ii/λ.α.δ. (OP iii. 528, 531, Par. 18).

2. Reflexives. Ἐμαυτ(οῦ), σεαυτ(οῦ), έαυτ(οῦ) remain in use, the last two usually in the longer forms preferred by the κοινή: the alternative Attic forms σαυτῶ, αὐτῶ, which are absent from the N.T. (Blass 35), continue to be written in the papyri down to about the end of ii/β.ε.¹, and are sporadically represented in the LXX.

Σαυτ(οῦ) in Pentateuch only in Dt. xxi. 11 B (cf. xix. 9 προσεχεικάγτω B*vid., -σεις σαύτῳ Swete): frequently in the Kingdom books, 1 K. xix. 11 B, 2 K. ii. 21 B semel, 3 K. iii. 5 B, 11 BA bis, viii. 53 bis (BA, B), xvii. 13 BA, xx. 7 BA, xxi. 34 BA, 4 K. iv. 3 B, vi. 7 B, xviii. 21 BA, 23 A, 24 B: Ez. iv. 9 B semel (c'λαγτως sic), xvi. 52 Q, xxxiii. 9 B, xxxvii. 17 BQ, xxxviii. 7 Q: elsewhere Ψ liv. 11 B, Tob. vi. 5 Ν, Sir. xiv. 11 A, Is. viii. 1 Ν. For αὐτῶ etc. we find e.g. 2 Ch. xxxi. 8 B ἐφ' αὐτοὺς, 1 M. iii. 13 A, μεθ' αὐτοῦ (μετ' αὐτ. ΝV): of course in many cases it is uncertain whether αὐτ. or αὐτ. is intended.

'Εαυτ(οῦ) for 1st or 2nd pers. sing. is an illiteracy found occasionally as a v.l.: ἐαυτοῦ = ἐμαυτοῦ Job xxxii. 6 C, ἐαυτῶ = σεαυτῶ Job x. 13 A*font Νc.α, Is. xxi. 6 Ν (see Moulton ProL 87).

The corresponding use of the plural ἐαυτῶν, on the other hand, is normal in the κοινή. It had already since c. 400 B.C. supplanted σφῶν αὐτῶν², and from ii/β.ε. in the papyri further

¹ Mayser 305 ff.

² Meisterhans 153.
supplants ἦμων and ὑμῶν αὐτῶν. So in LXX the 1st pers. plur. is always and the 2nd pers. usually ἐαυτ(ὁν). The Hexateuch, however, a production of iii/b.c., retains the old ὑμ(ὁν) αὐτ(ὁν) together with what appears to be a transitional form ὑμῖν ἑαυτοῖς: the latter might be merely due to mixture of readings, but its frequent attestation and the limitation of this form of reflexive to the dat. of the 2nd plur. are against this.

Ἐαυτ(ὁν): (a) ὑμ. αὐτ.: Gen. xlii. 22, Jos. xxii. 23 (αὐτοίς B), 1 K. xiv. 9 etc.: (b) ὑμ. αὐτ. Ex. xix. 12 BA, Dt. i. 13 BA, Jos. iv. 3 F, ix. 17 BA and frequently in later books.

Ὑμῶν αὐτῶν Ex. xxxv. 5 and frequently in Dt. in the phrase έξαρεῖς (αἱρεῖς) εὖ ὑμῶν αὐτῶν (τὸν ποιητήν): Dt. xiii. 5, xvii. 7, xix. 19 (αἱρεῖτε AF), xxi. 9, 21, xxii. 21, 24, xxiv. 7, cf. Jos. vii. 12 (εξάρπητε): the Heb. נברך "from thy midst" if literally rendered εκ σεαυτοῦ would have conveyed another meaning, that of exorcism.

Ὑμῖν αὐτοῖς with variants ὑμῖν ἑαυτοῖς and ἑαυτοῖς. Ex. xix. 12 ὑμ. ἑαυτ., xx. 23α ὑμ. αὐτ. B (ἑαυτ. AF), 23β ὑμ. αὐτ. A (ὑμ. ε. BF), xxx. 32 ὑμ. ποιησάτει (A ποιησάτει) ὑμῖν ἑαυτοῖς BA, xxx. 37 ὑμ. αὐτ. BF (ὑμ. ε. A): Dt. iv. 16 and 23 ὑμ. ε. B (ὑμ. αὐτ. AF): Jos. iv. 3 ὑμ. ἑμῖν αὐτ. AF (ἡμα ὑμῖν καὶ αὐτοῖς B), ix. 17 ὑμ. αὐτ. ἑαυτοῖς BA), xxii. 16 ὑμ. ε. B (ἑαυτοῖς A), xxiv. 15 ὑμ. ε. B (ὑμ. αὐτ. Α). [The following are not reflexive: Jos. vi. 18 ὑμείς αὐτοί B (ὑμεῖς AF) "even you": 2 Ch. xx. 15 τάδε λέγει Κύριος ὑμῖν αὐτοῖς "to you," Heb. התא בתל, התא forming part of the Lord’s words.]

3. Demonstratives. Under Accidence there is little to note. Οὖν and ἔκεινος are used regularly: οὖν is much commoner than in N.T., most often in the phrase τάδε λέγει Κύριος and the like, but also elsewhere, in the Pentateuch with correct deictic force idiomatically rendering Heb. וָאֶל ה, e.g. Gen. i. 18 οὖν ἡμεῖς σοι αἰκέται: but it is going over to the literary class and in some books is used incorrectly for οὖν. The intensive -ί with οὖν is unrepresented, but ννί occurs in literary books (Job, 2 and 4 M., Ψ xvi. 11, xliii. 10).

1 Mayser 303: the beginnings of this use of ἑαυτῶν go back to Attic Greek. Polybius never has the old forms but only αὐτῶν αὐτοῖς (for 1st and 2nd pers.) and ἑαυτοῖς (2nd pers.): Kalker 277. Mayser cites no exx. of reflex. 1st and 2nd plur. in any form for iii/b.c.
4. **Relatives.** ὁς ἢ ὃ is frequent: ὅτις ὅτις ὃ,τι (fem. ἡτις Jer. vi. 8 s) is less so, and the distinction between the pronouns is not always rigidly observed. The latter, apart from ὅτινος 2 M. v. 10, and the phrases ἤς (μέχρι) ὅτου, is confined to the nom. sing. and plur. and the neut. acc. sing. ὃ,τι. The shorter forms are found only in the phrases quoted: the shorter forms of the interrogative and indefinite pronouns (τοῦ, τῷ, τοῦ, τῷ) do not occur. ὅσπερ in neut. sing. and plur. is literary (5 times in all: in Lev. xxv. 27 read ὅ ὑπερέχει with B<sup>ab</sup>, in Jos. xxiii. 4 ἔπέρ(ρ)μφα with A, in 2 K. vi. 8 ὑπέρ οὖν).

5. **Correlatives.** The following occur. Ποῖος—τοιοῦτος (τοῖος 2 Es. v. 3: τοιῶδει 2 M. xi. 27, xv. 12)—οῖος—ὁποῖος (lit.) 2 M. xi. 37 and in the ‘stage-direction’ in Cant. v. 10 s. Πόσος—τοσοῦτος (τόσῳ μᾶλλον Sir. xi. 11, xiii. 9)—ὁσος. Πηλίκος Zech. ii. 2 bis, 4 M. xv. 22—τηλικοῦτος (lit.: 2—4 M.). Ποταμός only in Dan. O Sus. 54, where it keeps something of its original local meaning, ποτ. τοῦ παραδείσου τόπω. ('Οπόσος, ἡλίκος are unrepresented.)

Τοιοῦτος has neuter in -ο (-ον 2 K. xiv. 13 A, 1 Es. i. 19 B) as also τηλικοῦτος: τοσοῦτος has neut. in -ο in vernacular style (N. xv. 5, 1 M. iii. 17), in -ον in the literary books (Est. E. 7, 11, W. xiii. 9, 2 and 3 M.): both forms are old.

6. **Words indicating duality** as distinct from plurality are disappearing: ἄμφιτεροι (not ἄμφω) and ἕτερος alone are frequent (μηθέτερος Prov. xxiv. 21). Ἐκάτερος is correctly used for “one of two” in Gen. xl. 5, Tob. s v. 3 (read ἐκάτερος ἐν), xi. 13 and in the literary books (so ἐκατέρωθεν 4 M.), in Ez. it appears to take the place of ἐκαστὸς: elsewhere ἐκαστὸς supplants it, ἐκαστὸς itself being replaced in the literal books by ἄνθρωπος or ἄνηρ (p. 45). Πότερος is supplanted by τίς, appearing only in Job as an interrogative particle (πότερον).
§ 15. The Verb. General Changes in Conjugation.

1. The verbal system to a large extent remains unaltered, but in more than one direction shows signs of the shrinkage or retrenchment and the reduction of what appeared to be superfluous varieties to a uniform pattern which characterize the later language as a whole.

Thus, the old three classes of verbs---barytones in -ω, contracts, verbs in -μι---have already gone far on the way to being merged into two, since the -μι verbs have in the active in large measure passed over to the -ω class, while the beginnings of a similar amalgamation of three forms into two may be traced in the occasional confusion in the uncials of contract verbs in -άω and -έω (§ 22, 1).

The three voices remain as before, but a tendency to eliminate, as in modern Greek, from the middle the only tenses which discriminated it from the passive (1st aorist and future) may be inferred from the more extended use of the aorist passive of deponent verbs (ἀπεκρίθην, ἐγενήθην etc., § 21, 6), and perhaps also from the partial substitution of the future active for the future middle which Attic writers preferred in certain quasi-deponent verbs denoting a physical action or an emotion (ἀκούσω, βλέψω, θαυμάσω etc., § 20, 3).

2. As regards the moods, the optative, which is defunct in the modern language, is still commonly used to express a wish: other uses viz. with ἄν in principal sentences (questions etc.) to express possibility and in subordinate clauses (conditional, final etc.) are rare except in the literary essay known as 4 Maccabees, which uses it freely\(^1\). The conjunctive is still

\(^{1}\) Further instances occur not only in literary versions or writings such as Job, Proverbs, 2 Maccabees and the Epistle of Jeremiah, but also in the Pentateuch (especially in comparisons with ὡς εἰ or simply ὡς), Psalms and elsewhere. The mood thus appears still to show some signs of life in the vernacular of the Ptolemaic age, whereas in N. T. writings it is always an index of a cultivated writer. In its primary use it is occasionally, especially in late texts, replaced by the conj., e.g. Ex. xxxiii. 13 γνωστῶς ἵδω σε, Jd. ix. 15 Β ἐξέλθη πῦρ...καὶ καταφάγη, Job xxxi. 40 Α ἐξέλθη etc.
The Verb. General changes

frequent, but shows signs of shrinkage in the use of the indicative (imperfect and fut.) after particles such as ἔαν, ὄταν, ἵνα: in other connexions the mixture of conj. and fut. ind. is common, largely owing to changes in pronunciation such as the equalization of ο and ο. The imperative remains but, through the influence of the Hebrew, is often replaced in the second person by the future indicative. The infinitive (defunct in the modern language) is in vigorous life and shows no signs of decay, the anarthrous and the now popular articular form of it being both widely represented: the modern substitution of a clause with ἵνα (νά) can hardly be paralleled from the LXX. The inf. and participle of the future are not often met with outside literary books. The verbal adjective in forms which have become stereotyped as adjectives (αἰνετός "praiseworthy," δεκτός, θελητός etc.) is not uncommon: forms in -έον used as the main verb in the sentence seem to be limited to the Epistle of Jeremiah, which has νομιστέον 39, 56, κλητέον 39, γνωστέον 51, ἐκδεκτέον 56: cf. ἀναλημμπέα 2 M. iii. 13.

3. Turning to the tense system, we find new forms of the present evolved out of the perfect (γρηγορέω etc.) and aorist (κρύβω): the partiality of the language for terminations of the present such as -ω (ιστάω, λιμπάω etc.) and its lavish creation of new verbs in -άζω and -άζω belong to the department of word-formation. The future drops certain forms now regarded as superfluities, and to some extent the limitation which Blass finds in the N.T., viz. that one future now suffices for each voice, is found also in the LXX: i.e. ἔξω is used to the exclusion of σχίσω, μνησθόροι (νότ μνησθόροι), στήσω and στήσομαι (νότ ἐστήσω): but φανόριαi (Pent., Prov., Wis.) remains beside φανόσομαι, and the fut. perf. is represented in at least one instance (κεκράξομαι). The most salient

1 Πάντα τὰ ἄρτα ὑπ' αὐτῶν N. iv. 27, (=31 τῶν αἰρομένων ὑπ' αὐτῶν) is noticeable. Wisdom has a large number of these adjectives, many of them new.

2 N.T. § 14, 1.

3 Cf. κεκλήσομαι, § 24.
alteration, however, in the tense system lies in the terminations and in particular in the encroachment of those of the 1st aorist into the sphere of the 2nd aorist. The new termination affected in the first place the 3rd pers. plur. where it took one of two forms: -ον became either -οσαυ or αυ. The LXX is perhaps the principal witness to the -οσαυ forms which are found in abundance throughout the whole collection of books with the exception of a single late group: their rarity in the N.T. suggests that they were an earlier transitional form which made way later for -αυ. The -οσαυ forms invaded the imperfect as well as the aorist. The termination -αυ was eventually extended to all the past tenses: its use for -αυτ in the perfect no doubt goes back in some instances to the LXX autographs, its employment in the imperfect, though attested, is probably attributable to later copyists. In a few instances an entirely new 1st aor. replaced the old 2nd aor. (ηηα for ηγαγον etc.). In the passive correctly formed but unclassical 1st aorists and kindred futures arose, though in one group of words the contrary phenomenon appears, the substitution of new 2nd aorists passive for 1st aorists, probably out of regard for euphony (§ 21, 4). The periphrastic conjugation widens its range, partly but not entirely owing to the influence of the Hebrew original, the auxiliary verb being now employed with the present participle to represent the imperf., future and more rarely the present tense: periphrasis in the perfect goes back to the earlier language.

The dual has disappeared from the verb as from all parts of speech.

§ 16. AUGMENT AND REDUPLICATION.

i. Three main features under this head distinguish the modern from the classical language, viz. (1) the almost complete disappearance in the former of the temporal augment, (2) the consistently external position of the syllabic augment,
and (3) the disappearance of reduplication. The LXX illustrates the movement towards the first of these changes: the second and third had hardly begun in the LXX period, but a few premonitory signs of them appear in some of the uncials.

2. **Loss of syllabic augment.** The syllabic augment ę on the whole retained its place in the kouvι as it has also, to a considerable extent, in the modern language. The main exception to this in the kouvι was the pluperfect, the only tense which contained both augment and reduplication. The kouvι, as Thumb remarks¹, strove to obliterate the distinction between these two, and ultimately reduplication disappeared from the language: in the pluperf. the presence of both aug. and redupl. was felt to be superfluous, and the augment, as the more easily detachable element, was the one to disappear. The active forms lost the augment sooner than the passive². The internal and therefore less conspicuous augment in compounds was also, it seems, more often dropped than the initial augment in simple verbs. In the LXX MSS omission is frequent in the active, insertion is the rule in the passive³.

*Pluperf. act.* The aug. is consistently *retained* in one word, ἐπικοίνων: Dt. xxxii. 37, Prov. xxi. 22, Job vi. 13, Zeph. iii. 2 Б, Is. xxx. 15, 32 (περιστερεί Б), Jer. xxvii. 38, xxxi. 7, xlvi. 18 (περιστερείς Σ), Bar. iii. 17, Ez. xvi. 15 (κατεπιτ.), Sus. O 35, Dan. Θ iii. 95. Ηέπουθα had come to be regarded as a present, and

¹ **Hell.** 170 “Die Kouvι strebte ganz allgemein darnach, die Grenzen zwischen Reduplikation und Augment zu verwischen, d. h. dieses für jene einzusetzen.” Wackernagel suggests that the loss of the aug. in the pluperf. may have been due to the influence of the considerable number of verbs in which the anlaut of perf. and pluperf. were identical, e.g. εἰληφα εἰλήφειν.

² Owing, perhaps, to their rarer and more literary use. Cf. the longer survival of the old forms in the passive of verbs in -μι (§ 23, 1).

³ In the Ptolemaic papyri the passives always have the augment, the actives more often than not, Mayer 333 f. (320 ff.): in papyri of the Imperial age the examples of omission increase. Polybius drops the augment in compounds, mainly in the active (only one ex. of omission in the simplex in Books 1–v, Wackernagel Indog. Forsch. v. Anz. 1): Josephus likewise usually omits the aug. in the pluperf. act. and inserts it in the passive, W. Schmidt 438.
produced a new aorist ἐπεστοίθησα: ἐπεστοίθηει would be regarded as an imperfect, like ἐτίθηει. Otherwise the augmented forms are practically confined to literary books: ἐγελόνεω always, Job iv. 12, x. 19 A, i M. iv. 27 N V, 2 M. xii. 39, xiii. 17: ἐδεδοίκειν Job iii. 25, xxix. 14 N*A (see below), xxxi. 35 (ἵ. Α.): ἐπεστόν-θειαν W. xviii. 1.


Pluperf. pass. The aug. is always retained in ἐγέγραπτο Dt. ix. 10 (ἐγέγραπτο A, with loss of redupl.), 3 K. xx. 9, Ez. ii. 10, i M. xv. 15, 3 M. iii. 30: also in ἐπεπλήρωσα 2 M. iii. 30 V (ἐπεπλήρωσα A), vi. 5, ix. 7, cf. vi. 4 ἐπεπλήρωσα T (ἐπεπλήρωτο V): so συνεκέχυσα 2 M. xiv. 28, ἐμέμηντο W. xix. 10.

Omission occurs in ὑπομημάτιστο 1 Es. vi. 22 B (ὑπεμ. A) and in two instances where the pluperf. has lost its force: τετέλεστο 2 Es. vii. 12 B (ταῦτ Α), κεκάλλητο Tob. vi. 18 A (ἐκαλλήθη BN).

Loss of syllabic augment in other tenses receives slight attestation in LXX: it is confined to words in which the syllable which should contain the augment is unaccented (cf. in mod. Greek ἔγραψα but γράψαμε etc.).

Perf. ἀποσπασμένοι Is. xxviii. 9 BN*. Aor. and impf.: ὃς ἐξαποστείλατε Jer. xli. 16 B* N* (ἐκαπεστ. cett.), μοῦχατο ib. iii. 8 N*, ἀνακάλυψα ib. xxix. 11 N*, πούσσεν Is. xx. 2 N* (read πούσσαν), ἐπιτήθεσαν Est. E. 12 A, βανμάσθεσαν 4 M. xviii. 3 A* (cf. παρομιαζέν ib. 16 N = ἐπαρομ. AV).

3. Form of syllabic augment: η· for ἐ. In the κοινή the temporal augment of ἐθέλω was retained, although the present was now always written as θέλω. So in LXX (as in papyri, N.T. etc.) we invariably find, beside present θέλω, the past tenses ἤθελον, ἤθελησα. The η·, of which the true origin was no longer apparent, seems to have been taken for an alternative form of syllabic augment and was commonly

1 So in papyri from ii/b.c.: the dropping of aug. began early in the uncompounded verb.
attached in κοινή Greek to three verbs which had meanings akin to those of θέλω, viz. βουλομαι, δύναμαι, μέλλω.¹

In LXX the aor. ἐβουλήθην is retained (except for an occasional v.l.: ἡβ. Ex. x. 27 Bª, i K. xxiv. 11 B, Ψ xxix. 9 ABªb, lxvii. 10 Nªa, i M. vii. 30 A) : the imperfect is in most books ἐβουλόμην, but ἡβουλ. is strongly supported in Isaiah (i. 29, xxx. 9, 15 BªO, lxv. 12 Ν, lxvi. 4 ΝΟ: against ἡβ. xxx. 15 BªΝΑΩ, xlii. 24, lxv. 12 ΒΑΩ, lxvi. 4 ΒΑ) and in 1 Macc. (iv. 6, v. 48, xi. 45, 49 [ἴβ. ΝªαV], xii. 14 [ἴβ. V], xv. 27 [do.], and occurs as a v.l. in i K. viii. 19 B, i Ch. xi. 19 Ν*, Ψ cxiiii. 11 Ν*, Dan. Θ v. 19 quater B.

In the case of δύναμαι there is much stronger support for the augment ἦ. The aor. always appears as ἡδυνήθην (except for two variants with ἐδ. in A: Dan. Θ ii. 47, 2 M. ii. 6) or ἡδυνάσθην (ἐδ. twice only in B, 2 Ch. xx. 37, Jer. v. 4, 6 times in A) : in the imperf. there is greater fluctuation, but ἡδυνάμην on the whole is preferred.

The imperf. of μέλλω is used twice only and the two literary writers appear to have differed as to the correct form: ἐμέλλεν 4 M. xvii. 1 ANV, but ἐμέλλεν W. xviii. 4 ΒΑ (ἐμ. Ν).

The analogy of ἡδυνάμην further produced ὑπερδυνάμωσαν Ψ lxiv. 4 B*Ν*Τ. Ἡδεδοίκεν Job xxxi. 35 A shows how this form of augment, which has survived in some modern Greek dialects (ἡφέσα etc.), spread to other verbs.

4. Loss of temporal augment. The syllabic augment which took the invariable form ἐ- was always much less liable to omission or alteration than the temporal which affected the different initial vowels of verbs in various ways. The changes in pronunciation which coincided with the spread of the κοινή, particularly the loss of distinction between ε—η (ἐν—ην), o—ω, and the pronunciation of the diphthongs as monophthongs (ος = ω), hastened the extinction of the temporal augment which in modern Greek has all but disappeared (ἀκουσα etc.). In the LXX, however, as in the Ptolemaic papyri, the temporal

¹ The augment ἦ, with these verbs does not appear in Attic Inscriptions till after 300 B.C. (Meisterhans 169) : there is however a certain amount of authority for it in earlier literature (Kühner-Blass i. ii. § 197). The old grammarians differed in their verdicts as to the correct forms. The Ptolemaic papyri have ἦ-, Mayser 330.
Temporal augment

augment is for the most part regular, except that it is generally dropped in verbs beginning with the diphthong ει: there is also some, but less, authority for the loss of augment in verbs with anlaut oi-. The omission began, it appears, with these two diphthongs: in the case of verbs with a single initial vowel, omission is rare except in compounds.

Verbs beginning with single vowels are in the main augmented regularly: d- becomes η- etc. The following exceptions may be noted.

In α-: ἄλλοτριόντο I M. xv. 27. The equivalence of η- ε' appears in the spelling of Cod. A: ἐλλόμην Job vi. 10 (for Ἡλλ',). In ει-: εἰλατονόθη (-'ηθή) 3 K. xvii. 16 BA. εἰξεγερόθην Ψ cxviii. 62 AT, εἰξεγέρθησαν Jer. xxviii. 38 Q* (elsewhere always εἴηγ. and ηγ.) απελευθερόθη L. xix. 20 F. εἰποσ(άμιν) Job xliv. 3 C, Is. xxviii. 8 Ν, Jer. ii. 8 Α (ήπ- has overwhelming authority). εὐνυπιασθήν (-'ασάμη) is read by B in Jd. vii. 13, by A (with other uncialis) in the remaining (8) passages where the past tenses occur: ην, is however attested in all these passages except Gen. xxxvii. 10. Ἐρημοῖων omits the augment in B in Ἐρημώθη 1 Es. iv. 45 and elsewhere in about a dozen instances in other MSS, including the compound with εἰ- (ήπ- is usual). Ἐρωταν always has the augment: ἐπερωτάτω omits it in 1 Es. vi. 11 BA, Is. xxx. 2 B*Q, 4 times in A (Jos. ix. 20, 1 K. x. 22, xxviii. 16, 2 K. xi. 7 ἐπαρώτ.) and once in C (Eccl. vii. 11).

In η-: for τῶν see 5 below.

In ηι-: B omits the aug. in the following words (mainly compounds): ὄνυασθη Na. i. 4 B*Q: ἔξολόθρεθεν 1 Ch. xxi. 15 B*, ἔξολοθρεύθησαν Ψ xxxii. 11 B*ΝΡΤ: ἀνορθώθησαν Ez. xvi. 7 B*ΑΓ, κατορθώθη (sic) 2 Ch. xxix. 35 B*, κατορθῆ ib. xxxv. 10 B*Α, 16 B*: ὅμοιοςα Ἰς. xxvii. 24 B*Ν, ὅμοιοθῆ Ez. xxxi. 8 BA: ἐξουσιοδοτῆσθαι Tob. xii. 22 B: παροξύνθη Hos. viii. 5 B*, Zech. x. 3 B*ΝΑΩΓ, παροξυναθε Bar. iv. 7 8: παραργοσιμενήν Sir. iv. 3 BC. Similar instances in the other uncialis (Ν especially), ὄνυασθησαν ὅμοιωθην ὄργισθην παρέξεια etc., occur mainly in the Prophetical group. Ὀφελον as a particle introducing a wish never has the augment.

Diphthongs, ai-: the augment is sometimes omitted in κατασχύνομαι: κατασχύνεσθαι καθός κατασχύνθης Jer. ii. 36 B*ΝΑ, cf. κατασχύνηται...ὡς πέρ κατασχύνθη xxxi. 13 BA, similarly in Ν κατασχύ(=-αιοχ')'ύνθη(σιαν) ib. vi. 15, x. 14, xxxvi. 24, and

1 As between ω- (ψ-) and ο-, η- (η-) and η- the evidence of the uncialis for and against the writing of the adscript has not been tested. We know from the papyri that it was dropped after ω from ii/b.c. and after η as early as iii/b.c.
probably Is. liv. 4. Similarly ἀντανακρέθην Ψ cviii. 23 A (cf. 5 below, at end).

ἀν: ἡπίστην, ἡτέθην etc. are regular: Cod. A affords an instance showing equivalence of ἦ—ἐῦ, εὐλίγετο Job xxxi. 32 A. The verbs in ἀν- derived from compounds generally take no augment: αὐτάρκησεν Dt. xxxii. 10 BAF, αὐτομιλήσαν Jos. x. 1 B, 4 B (ἵντ. A ἀδίσ), 1 M. ix. 24 AN (ἵντ. V, and so BA in 2 K. iii. 8, x. 19).

ἐῦ:—ἐὖρον, ἐὐρήκα, ἐὐρέθην etc. are practically universal as in the papyri, Mayser 336 f.: the older Att. ἦ- is limited in the B text to ἡπίσκον Ex. xv. 22 (with A), ἡπέθη(σαν) 4 K. xx. 13 (do.), 2 Ch. xix. 3, Dan. Θ vi. 22 and is quite rare in other MSS, ἡπίσκετο Gen. v. 24 ADE being the only strongly-supported ex. In compounds and words derived from compounds there is fluctuation, but the unaugmented forms εὐδόκησα, εὐλόγησα, (κατ)εὐθύνα, εὐφράνθην etc. on the whole preponderate, except in (προσ)εὐχεσθαι, in which (προσ)νιζάμην etc. are usual, -εὐξάμην appearing sporadically in B (4 K. vi. 17 etc.), rarely in the other uncial.

οι:—the augment stands as a rule, but there are a considerable number of instances of unaugmented οι which had now come to be pronounced quite otherwise than οι (in the papyri these begin to appear in ii/b.c., Mayser 337): e.g. ἐν ἢ κατοικήσατε L. xviii. 3 B, κατοίκισα xxiii. 43 B, κατοίκησαμεν Dt. xxi. 16 B, οἰκοδόμησα(ν) N. xxxii. 34 B*, 37 B*, Jos. ix. 3 B, οἰκοδομησάμεν Hos. iv. 16 BAQ, and always οἰκτείρσα 4 K. xiii. 23 BA, Ψ lxx. 3, cii. 13. The insertion of the aug. in these words tended to obscure the etymology (οἶκος etc.).

5. Form of ‘temporal’ augment: εὐ- or η-. The Attic augment εὐ in certain words beginning with a vowel (due to an original ἄ, στ etc. in the anlaut: the augment is therefore strictly syllabic, ἐφε—ἐε—ἐι) is for the most part retained in LXX as in the κοινή generally, but in a few verbs begins to be replaced by η-.

Ἐέαω has (Att.) impf. ἐεαω (3rd plur. Jos. xix. 48 a, 2 M. xii. 2: but with loss of aug. and termin. -σαν ἐσαν)2 Jer. xli. 10 BA [ἐσαν Q*, ἐσωσαν N], aor. ἐασα (1 M. xv. 14, 2 M. x. 20, Job xxxi. 34 [ἐσα A, ἐσα C]), aor. pass. ἐδεικνυσα (=ἐδεικνυσα) 3 M. v. 18 V (ἰδιθ. A). Εἴδοσέμην 2 M. xiv. 30 V is the usual form (ηθ. A):

1 The LXX Psalter was at an early time written in two volumes: the scribe of Part I wrote ἵφρ., the scribe of Part II εὐφρ.: cf. p. 68.
2 Not from ὥθειν under which verb (as well as under ἐᾶν) it appears in Hatch-Redpath. With the phrase in Jer. ἐωσαν αὐτοῖς εἰς παίδας cf. Aristeas § 14 εἰσαγεν εἰς τὴν οἰκετεῖαν.
Temporal augment

There is overwhelming authority in the Ptolemaic papyri for the writing of εἰ- for ἦ- in the perf. act. and pass. of one verb not coming under the foregoing category, viz. αἱρέω. These tenses constantly appear as -εἰρηκα -εἰρηματ, so that, except by the context, they are indistinguishable from the perfect of ἐρȳο.2 On the other hand ἦ- (ἤ-) is retained in the imperf.3 This may, as Mayser holds, be a mere case of itacism (cf. for further instances § 6, 20), but the constancy of these forms in the case of this verb and the distinction between the perf. and the imperf. suggest that it is something more than an orthographical

1 Analogy may have played a part in the kouν use of this form: as εἰπέω was inf. of εἰπων, so, perhaps it was thought, ἰδεω must be inf. of ἰδων. The Ptolemaic papyri have ἰδὼν throughout, Mayser 332 note 2.

2 Mayser 127, 335: he quotes 19 exx. of -ε-, beginning in iii/b.c., one only of ἦρκατα. The latest exx. which I have noted are ὡφειρεμένων (sic) OP ii. 282. 22 (30—5 A.D.), συνδειρεμένων BU 1037. 10 (47 A.D.).

3 Mayser 123.
matter: the analogy of ἐργασμαί ἐργαζόμην may very well have produced ἐρημαί beside ἔρωμην. The same forms of the perfect (pluperf.) appear sporadically in LXX in B and Ν and, in view of the evidence from the papyri, can lay good claim to originality: ἀφείρηται Ex. xxix. 27 B, καθείρητο Jd. vi. 28 B, καθειριμένα 2 Es. xi. 3 Bς, ἀφείρητο Jdth xiv. 15 Ν, ἀνειρημένοις Jer. iv. 31 B, καθειριμένων ib. xl. 4 Ν, καθειριμένα 1 M. iv. 38 Ν.

The classical forms are however more frequent in the uncial (e.g. 1 K. v. 4, xxi. 6, xxiv. 12, Is. ix. 4, xvi. 2) and are always written in Α. The impf. is regular, ἔρωμ, ἔρωμην 1 K. xix. 2 etc.: the aor. pass. is ἔρεθην with v.l. ἀνερέθη Dan. Θ v. 30 B, ἀφεῖρηθαί Μ. ii. 11 V and with loss of aug. ἀντανακλῆθην Ψ cviii. 23 Α.

Ἡροδεκάτα Job iii. 26 A (eip. cett.) is merely itacistic: cf. the reading of the same MS ἀφείλαυντο in Ex. xli. 10 for ἀφήλαυντο of BQ (= the Heb. "went far").

6. Double augment (temporal + syllabic). A certain number of verbs beginning with a vowel took in the older language a syllabic augment (accounted for by an original ξ) in addition to (or in place of) a temporal. In the Κοινή these old anomalous forms had ceased to be intelligible and begin to make way for others without the syllabic augment: the latter, where retained, sometimes intrudes into the moods and the future. Four verbs in the LXX fall under this category.

(Κατάγνωμι) keeps the Attic aor. act. κατέαξα Zech. i. 21 (part. κατάξας 2 K. xxii. 35): the corresponding 1st aor. pass. κατέαχθην Jer. xxxi. 25 replaces Att. 2nd aor. κατεάγγυ: the fut. κατάξω Hb. iii. 12 (and as v.l. elsewhere) is regular (no ex. of κατεάξω as in N.T.).

'Ανολγω (original verb ὄμεγῳ, then ποίγω, K.-Bl. loc. cit.) (1) rarely retains the Attic aorist ἀνέφηξα -όχθην, but usually still keeps the perf. part. pass. ἀνεωγρμένος, (2) sometimes

1 Kühner-Blass i. ii. § 198, 5. The temporal augment is explained as simply due to the two short syllables εο, εα appearing to the ear as lacking something of the sound of an augment: "man εο, εα nicht als augmentiert empfand."

2 No ex. of a past tense from ὄντομαι occurs in LXX. 'Εάλων, ἐάλωκα as in Attic (Is. and Jer. a).
supplements the double classical augment by yet a third (external) augment, but (3) normally employs for aorist the new forms ἔνωξα ἔνωξην.

<table>
<thead>
<tr>
<th>Class. double augment.</th>
<th>New treble augment.</th>
<th>New single augment.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aorist</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄνεψξα</td>
<td>ἔνωξα</td>
<td>ἔνωξην passim</td>
</tr>
<tr>
<td>Gen. viii. 6 DE, xxi. 19 AD, xxx. 22 A, xli. 56: 2 Ch. xxix. 3: Ψ lxxvii. 23 B* NRT (So προσέψξα Gen. xix. 6) ἄνεψξην</td>
<td>Gen. viii. 6 A, xxx. 22 DE: Ψ lxxvii. 23 B*: 3 M. vi. 18</td>
<td>ἔνωξην passim (including Gen. xxix. 31, xliii. 21, xlv. 11)</td>
</tr>
<tr>
<td>Is. xxiv. 18 B</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Perf. act.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄνεψγα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tob. ii. 10 B (in late passive sense)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Perf. pass.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄνεψγμένος</td>
<td>ἦνεψγμένος</td>
<td>ἦνεψγμένος</td>
</tr>
<tr>
<td>N. xix. 15: Jos. viii. 17: 3 K. viii. 29 A: 2 Ch. vi. 20, 40, vii. 15: 2 Es. xi. 6 BA, xvi. 5: Ψ v. 10, xiii. 3: Ez. xxix. 21: Dan. Θ vi. 10 B</td>
<td>3 K. viii. 29 B, viii. 52: 2 Es. xi. 6 Ν: Is. xlii. 20 Π: Dan. Θ vi. 10 A</td>
<td>Is. xlii. 20 B NAC</td>
</tr>
<tr>
<td><strong>Pluperf. pass.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄνεψκτο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job xxxi. 32 B</td>
<td>(δε)ἡνεψκτο</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ib. NAC</td>
<td></td>
</tr>
</tbody>
</table>
The imperfect is only found in the later form ἢνοιξον -όμην
3 K. vii. 21, i M. xi. 2 (not Attic ἄνέφογον).

'Ορᾶω keeps the Attic imperf. ἐσφρων (ἔφρα 4 M. iv. 24 A: the literary essayist no doubt wrote ἐσφρα ΧV), but in the imperfect mid. loses both ε and ω in the compound προορόμην Ψ xv. 8 (προωρ. Βαβ). 'Εσφρακα (which appears to be the older Attic form) is universal in the Pentateuch (excepting ἔφρα. Dt. xxxiii. 9 Β*F), is used in literary books (Dan. O, 1 Es., Est., 2 M.: once in each) and has preponderant authority in Jeremiah—Baruch: in the majority of the books, however, ἐσφρακα is strongly supported. The perf. pass. ἐσφραμαι (rare in class. Greek) is so written in L. xiv. 35 (ἐφρ. F) and in the participles παρεωραμένος 3 K. x. 3, Eccl. xii. 14, ἱπτερωρ. Na. iii. 11: the late B text of Judges (xix. 30) has ἐσφραται. The syllabic augment is dropped in the 1st aor. pass. ὥραθραν Dan. Θ i. 15: otherwise this tense, which is not used before Aristotle, occurs only in the moods.

'Ομβω. The LXX translators, in common with other Hellenistic writers, dropped the Attic syllabic augment (ἢςα, ἐωσθην, ἐωσάμην, ἐωσμαই), and wrote ὠςα (ἀπ- ἐς-) Job xiv. 20 etc., (ἀπ- ἐς)ώσθην, ἀπωσάμην, (ἀπ- ἐς-)ώσμαι. The only book which consistently has ε is 4 Kingdoms, where its use is a clear case of unintelligent Atticism, because the translator (or scribe), not content with ἐςωσεν xvi. 21 and ἀπεωσαντο xvii. 20, has introduced the augment into the inf. ἀπεώσασθαι iv. 27 Β and the fut. ἀπεώσομαι xxi. 14 BA, xxiii. 27 Β (cf. 9 inf.)

For the late double augment in compound verbs see 8 below.

7. Replication. Peculiar forms. Initial ρ is reduplicated contrary to Attic rule ( Ionic has similar forms) in ρέμμαι Jd. iv. 22 B, xv. 15 B (ἐκ-), Tob. i. 17 B, Jdth vi. 13 A,

1 See Veitch s. v. for the claims of ἐσφρακα—ἐσφρακα. The latter is certain in old Comedy and may have always been the vernacular form.

2 The aug. appears also in ἐςωσμένον 2 K. xiv. 14 B (this portion of 2 K. was the work of the translator of 4 K., § 2) beside ἐςωσμ. in the preceding and ἐςωσα in the same verse. Ἀπεωσθήναι Lam. iii. 45 A is a further ex. of augmented inf.
§ 16, 7

Reduplication

Jer. xliii. 30 A: elsewhere class. ἐρρυμαι (or ἐρυμαι, § 7, 39) 1. The list of so-called ‘Attic’ reduplicated forms is enriched in the κοινή by the addition of ἀγγόχα (for Att. ἰχα), also, through non-pronunciation of intervocalic γ, written ἀγόχα ἀγεόχα ἀγέοχα 2: this is the perf. used in LXX, spelt ἀγίοχα in the uncials (later hands correct to ἀγήχα), Gen. xlvi. 32, L. x. 19 B*F (－αγειάχ. A), 1 K. xxi. 15 －αγειόχ. B* (－αγιάχ. A), Tob. xii. 3 B*NA, Sir. xxv. 3 B* (－αγείοχ. ιΑ), 3 M. v. 19 AV*, 45 AV*: perf. pass. ἤγμαι class. Dt. xxxii. 34 etc. Ὄμομοκα (Ψ cxviii. 106 8) is becoming obsolete and appears in various degenerate forms: ὑμομέκαμεν 1 K. xx. 42 B* (－ομωμόκ. A), ὑμώμεχα Ez. vi. 9 A, ὑμώμοχεν Tob. ix. 3 BA. Μεμνήστημαι appears thus with reduplication (on the model of μέμνημαι) Dt. xx. 7, xxii. 23 ff., A once (xxii. 23) writing the more regular ἐμνηστευμένη used by St Luke (no class. instance of the perf.). Βεβλάστηκα (Joel ii. 22) and κέκτημαι are written, not the alternative class. forms without initial consonant. Θέλω has now perf. τεθέληκα Ψ xi. 12 (class. θέλω θέληκα).

Loss of reduplication or substitution of augment.

Reduplication, which has disappeared from the modern language, begins to show signs of decay in the κοινή, being either replaced by the augment (on the model set by earlier Greek in the case of initial ρ or a double letter etc.) or suppressed altogether (cf. the pres. μνήσκομαι § 19, 3). The few LXX examples are practically limited to Codex A and doubtless do not go back to the autographs.

Augment vice reduplication: ἐνεδύκει L. xvi. 23 A (ἐνεδεύκει B -ἐδεύκει F), Ἠλφα 3 N. iii. 12 A with ἦλμμένοι ib. 3 BA (F

1 Other words with initial ρ take ἐρρ. as in Attic: διέρραγκα (－ακα B*, -ακα ιΑ) Prov. vii. 17 may be mentioned as being apparently the earliest instance of a perf. from ράθω: the earlier language avoided these perfects in -για.

2 Mayser 338.

3 Εἴληφα of BF (M.T. Ἐληφᾶ) is obviously right. The reading of A is a rather clever conjectural emendation, characteristic of this MS, made by a slight transposition of letters, under the influence of ὲ ἦλμμένοι v. 3, with-
Augment and reduplication


In verbs which are true compounds of the simplex and a preposition, the augment and reduplication still, as in Attic, occupy the internal position after the preposition (ἅπτ-ήπτησα, προ-ε-πορευόμην etc.), except—an exception which applies also to Attic—where the simple verb had become obsolete or from the frequent use of the compound the fact of its composition had ceased to be felt, e.g. ἐκάθευδον, ἐκάθισα. There are as yet scarcely any indications of a movement in the direction of giving every augment an external position and, so to speak, stamping upon the forefront the fact that the tense is a past one, as in modern Greek (ἐκαθάλαβα, ἐπρόσεξα). Ἡνοίξα already referred to (6 sup.) is new, but lacks contemporary support from the papyri.

In verbs derived from compounds (παρασώβητα, decomposita) of a preposition the latter was strictly inseparable from the remaining constituent, which did not generally exist as a simple verb, and an external augment was therefore required. Nevertheless, many, indeed the majority of these verbs, were, apparently through mistaken etymology, treated as though out regard to the Hebrew. A similar instance in this MS of emendation of the Greek occurs close by in v. 9, μό νοι for μοῖ (= Ἡ, M.T. Ἡ).

1 Is κέκληκεν 4 K. iii. 10 A intended for a correction to κλήκεν?

2 Examples from the papyri, mainly in compounds, are given by Mayser 341.

3 The only LXX instance of crasis with προ- is προουφάνησαν 4 M. iv. 10ἈΝ (προεφ. Ἄ), see § 9, 11 for crasis in this book: elsewhere προέβαλλον, προεμάχησα etc.
they were true compounds and augmented internally\(^1\). The κοινή, as illustrated by the LXX, adhered to Attic precedent and the following e.g. have classical support:

\(^1\) \(\text{Απεδήμησα (from \(\text{ἀπόδημος}\)) Ez. xix. 3 A, \(\text{ἀπελογησάμης}\) 2 M. xiii. 26, \(\text{ἐνδρίεσα, ἐνευμήθη} (\text{ἐνυθυμησάμης} 3 M. i. 25), \(\text{ἐνεχείρησα, ἐπεδήμησα, ἐπεστάτου}\) 1 Es. vii. 2, \(\text{ἐπετήθενσα, ἐπεχείρησα, κατηγόρησα (without syll. aug.), παρενώμους \(\text{Ψ}\) cxviii. 51 A (παρενώμους RT as from \(\text{παρ-ανωμείν}), προεθυμήθη, ὑπόπτευσα.}\)

\(^2\) \(\text{Ἐνεγυήσον Prov. vi. 3 (2 sg. aor. mid. from ἐγγυόω) may be illustrated from the papyri, where the augment takes various forms.}\)

\(^3\) Other verbs beginning with ἐν- have fluctuating augment as

\(\text{ἤνεχύρασα} (\text{-αζοῦ}) \text{Job xxii. 6, ἐνεχύρασα Job xxxiv. 31 A, Ez. xxiv. 3}\)

\(\text{ἤνυππνιαῦθην (}-\text{ασάμην}\))

\(\text{ἤνωτισάμην 2 Es. xix. 30 B ἐνοτισάμην ib. 8A, Job xxxiii. 11 A, Jer. xxiii. 18.}\)

\(\text{Ἐξεκλησίασα (as if there were a simple verb κλησίαΣω) is read by B in 1 Ch. xv. 3, 2 Ch. v. 2 etc. and by A, 8, V elsewhere, and in view of the fact that in the unaugmented parts of the verb (imperat. and part.) we find no trace in LXX of a verb ἐξ-ἐκκλησίαζω with superfluous preposition, it is probable that ἐξεκλησίασα -άσθην which the uncials read in L. viii. 4 etc. are scribal corruptions of ἐξεκλησίασα -άσθην.}\)

On the other hand with initial augment we have consistently ἐπρονόμενα (=κατεπρω-: correctly as the verb is formed from προνομή, not directly from νομεῖω) and πεπρονομεμένοις Is. xlili. 22 (AF alone have προενόμενσα twice, N. xxxi. 9, Dt. ii. 35: so A in 1 M. i. 61)—ἐπροφήτευσα (B προεφῆτευσα only in Sir. xlvi. 20: A 4 times in 1 K.\(^3\), cf. προεφητεύσθαι in the citation from Origen in Q\(^{mg}\) Ez. xxxii. 17)—ἐπαρομίαζεν 4 M. xviii. 16 (παρομ. 8)—ἐπερίσσευσα (class.). New verbs also tend to external augment: ἡσυνθέτησα (\(\text{-κα}\)) 2 Es. x. 2, ὅ etc., ἦκαταστάτησαν Tob. i. 15 B.

\(^{1}\) See the list in Kühner-Blass i. ii. § 204 and Rutherford NPP p. 79 ff.

\(^{2}\) Mayser 343.

\(^{3}\) Also προεφῆτευν 3 K. xxii. 12 A.
Verbs derived from compounds in which the first element is not a preposition usually in classical Greek take external augment\(^1\): so in LXX e.g. ϕιλοδόμησα (or οἶκ., 4 sup.), ἐπαρρησίάσατο Ψ xcviii. 1 etc.: ἐδωστόκησα, ἐδωσφήμησα, ἐδοσφόρον are classical, but εὐ- followed by a short vowel has internal aug., εὐηρέστησα always and εὐηγγελισάμην in the only occurrence of the past tense, Ψ xxxix. 10: between ν- and εὐ- in other decomposita (εὐφραίνειν etc.) there is fluctuation as in the direct compounds of εὐ.

Verbs compounded of two prepositions tend to take two augment\(^s\) (cf. 6 sup.). The older language supplied a few standing examples of this e.g. (παρ)ηνώχλησα (always so written in LXX except in Jd. xiv. 17 B* παρενώχ.), and ἐπηνώρθων (LXX has only ἐπανορθώθη 2 M. v. 20 A, ἐπανορθ. V*), in addition to ἤνειχόμην (so 3 M. i. 22 A), ἤνειχόμην (but LXX ἄνειχόμην [class. poetry] Is. lxiii. 15, lxiv. 12, 4 M. xiii. 27).

The LXX has not carried much further this practice, which became common at a rather later date, and, as it is unrepresented in the Ptolemaic papyri\(^2\), the originality of the commonest LXX instance ἀπεκατέστη(σεν) is open to question.

Further instances are παρεκατέθε(ν·)το (-ετιδέμην) Jer. xlvii. 7, xlviii. 10, 2 M. ix. 25 A: παρεσυνεβλήθη Ψ xlviii. 13 ATN\(^a\), 21 AT: ἐνεπερεπεσατήσαμεν Jd. xviii. 9 A: κατεδείλαντο Jl. iii. 2 N\(^a\) (καταδείλιν, cett.).

Reduplication+augment occurs in κεκατήραμα\(^3\) N. xxii. 6 (κακατ. or καὶ κατ. F), xxiv. 9 (do. A), Dt. xxi. 23 AF (κεκαταρα-

---

\(^1\) With internal reduplication ἐμπεποδεστάτηκας read by a group of MSS in Jd. xi. 35 (cf. the corruption of it in A) is a curious instance.

\(^2\) Mayser 342. In LXX ἀπεκατέστη(σεν) appears in Gen. xxiii. 16, xl. 21, Ex. iv. 7 B*A, xiv. 27, Jer. xxiii. 8 (Hexaplaric), 1 Es. i. 33 B, Bel Θ 39: on the other hand with single aug. ἀποκατεστάθη Dan. O iv. 33, 34b, ἀντικατεστή(σεν) Jos. v. 7, Mic. ii. 8 A, ἐπισκατέστησε(σεν) N. xvi. 19, Sir. xiv. 18, προσκατεστήσαν Jd. xiv. 11 A. Similarly with single aug. προκαταλάβετο πασσίν, etc.

\(^3\) Cf. the external aug. in ἐκαταρασάμην 2 Es. xxiii. 25 B and double aug. ἐπεκαταράσατο Ψ cli. 6 T: the aor. in LXX is elsewhere the class. κατηρασάμην. A curious instance illustrating the insufficiency in ν/Α.Δ. of internal reduplication is ἐπισκέκληται Ex. v. 3 F.
§ 17. Verbs in -Ω. Terminations.

1. The most marked change under this head is the gradual disappearance of the second aorist forms and the intrusion of the first aorist forms into their place and subsequently into the place of the other past tenses (perfect and imperfect). This extension of the sphere of the first aorist takes place in various ways. Primarily it affected the terminations only, beginning probably with the termination of the 3rd person plural: and here again there was divergence. (i) The a of the 1st aor. replaces the o (or e) in the termination of the 2nd aor.: εἶπα -αν ἀτω, ἡγαγα. The termination -αν is then extended to the 3rd plur. of perfect and imperfect. (ii) An alternative was to retain the σ of the 1st aorist as well as the a in the 3rd plur. of 2nd aor. and impf.: εἶποσαν,

1 So in the papyri from iii/b.c.: ἀγγελοκεῖω with ἀγγέλωμα etc. is the commonest instance: Mayser 345 f. Modern Greek has created a new class of verbs in ε- containing the old syllabic aug., e.g. εἰβρύξω from εἰ-ἐβράσα. Cf. 6 συρρά, s. v. σώθω.

2 See especially the important article by K. Buresch in Rhein. Mus. für Philologie, Bd. 46, 1891, entitled “Τέγοναι und anderes Vulgärgriechisch,” and Dieterich Untersuch. 234 ff.
The form seems to have been designed to discriminate between the 1st sing. and the 3rd plur. which in classical Greek ended alike in -ov in these two tenses. More rarely (iii) a new 1st aorist replaced the old 2nd aorist: ἵέα (ἵαγησα), § 21, 1. The result was much simplification and greater uniformity. The otiose 2nd aorist, which conveyed precisely the same meaning as the 1st aorist, disappeared, and all past tenses tended to be formed after the same pattern.

2. The beginnings of the first change referred to above—the use of forms intermediate between 1st and 2nd aor. without the σ of the former—go back in two instances to Attic Greek: ἵνεγκα (beside ἰνεγκοῦν), εἶπα (beside εἶπον).

The κοινή naturally took over the α forms in these words.

In LXX ἵνεγκα has the α forms throughout the indicative and participle (except in 2 M. iii. 35 ἰνεγκόων A [-as V], vi. 21 ἰνεγκόντα A [-αντα V]) and usually in the imperative (exceptions ἰνεγκέτω 2 K. xxiv. 22 B*, ἰνέγκετε 2 Es. xviii. 15 B*: B also has exx. of 2nd sing. -ἔνεγκε, which however may be merely an itacistic spelling of the mid. -ἐνεγκαί which is often attested by the other MSS, so L. ix. 2 BA [read -καί F], N. xvi. 46 [-καί AF], Jd. vi. 30, xix. 22, 2 K. xiii. 10, Dan. 0Θ Bel 34 [read -καί as in Θ 33]). The old inf. ἰνεγκείν maintained its hold longest, beside ἐνεγκαί, which gradually gains ground and in some of the later books nearly succeeds in ousting the former (e.g. ἐνεγκαί in 2 Es. iii. 7, viii. 17, xviii. 1, xx. 34 etc., ἐνεγκείν in this book only in viii. 30). The aor. mid. likewise keeps the α forms: but ἰνεγκάκτον, ἰνεγκάκτο receives some support in Job iii. 6.

Similarly εἶπα -ασ -αμεν -ατε -αν, imperat. εἶπατε etc., part. εἶπας are used almost to the exclusion of the o forms: the inf. is generally εἰπεῖν (εἰπα B* in Ez. xxxiii. 8, 13, 14, -είν BAbAQ ler).

It appears from the papyri that the extension of this type

---

1 Herodian (ed. Lentz ii. 237) refers to the Boeotian use of this form with certain verbs, and explains it as due to a desire to equate the number of syllables in the plural persons (ἐλθομεν, therefore ἵνεγκαν).
2 Attic Inscriptions have ἵνεγκαν, part. ἰνεγκασ, from iv/b.c. (but ἰνεγκεῖν, ἰνέτω): ἰνέπατω (and ἰνέπετω) from 350 B.C., ἰνεπάς from 300 B.C. (but ἰνέπειν): Meisterhans 183 f.
3 The two forms are used interchangeably in the papyri into i/b.c., Mayser 363.
4 Απειπαί appears already in a papyrus of iii/b.c., Mayser 331.
of aorists to other verbs did not become common till i/a.d. Most second aorists remained unaltered except that, as the LXX shows, in the 3rd plur. the forms in -οσαν were frequently employed in place of -ον. The MSS of the LXX and the N.T. appear to reflect this difference between the Ptolemaic period and the beginning of the Christian era. In LXX the asigmatic aorists in -α, 3rd plur. -ατ, apart from a few words, are in the main restricted to a single group of books, while the majority of the books have 1st sing. -ον, 3rd plur. -οσαν (or -ον). In the N.T., on the other hand, 3rd plur. -οσαν is rare and forms in -α -αιτ are on the increase.

The commonest LXX exx. of the -α type after the two which have classical authority are:

\[ \text{εἰδα (εἰδάμων)} \text{ e.g. act. καθεὶλαν Gen. xliv. 11, 3 K. xix. 14 etc., αφεὶλαν 1 M. vii. 47 A, αφεὶλας Job xxxviii. 15 (εις C): mid. (δαι- αφ- εἰδα (εἰδασ) Gen. xxxvii. 21, Ex. ii. 5, xviii. 4, L. xxxviii. 14 etc.}

\[ \text{ηλθα} \text{ mainly in imperat. ἐλθέτω -ατε. The o forms are, however, normal in the ind. (with 3rd plur. ἠλθοσαν), though a forms are attested, even in the Pentateuch, e.g. ἠλθαμεν N. xiii. 28 B, Dt. xxix. 16 B, ἠλθασε Gen. xxvi. 27 etc., ἠλθαν Gen. xlvii. 18 B.}

\[ \text{ἐποσα} \text{ is much commoner than ἐποσαν, clearly owing to the fact that the old 2nd aorist already contained the σ distinctive of the 1st aorist. The conversion from strong to weak aorist took place without the intervention of a middle stage (as was necessary e.g. in εφον—εφα—εφησα). Later scribes may of course be responsible for the LXX forms: Ex. xxxii. 28, L. ix. 24, N. xvi. 22 et passim.}

Apart from the 5 exx. quoted, instances of this type are rare and confined to late texts and can in few cases be ascribed to the autographs. They are a distinguishing feature of the group Jd. (B text)—4 Kings. ἐβαλαν (εβ-) : 3 K. vi. 3, 2 Ch. xxix. 16 A (-ον B). ἐδαν (ἐδαν) Jd. vi. 28 B, xvi. 24 B, xviii. 7 B, 4 K. ii. 15 A, vi. 20 A, Ψ xxxiv. 21 B (contrast ἐδες 22), Jdth vi. 12 BN. A, 1 M. iii. 17 A, iv. 12 A. ἐφα: ἐφαμεν Gen. xlvii. 8 A, xvii. 25 A, 2 Es. iv. 19 BA, Ψ cxxxii. 6 AT: ἐφασ 2 Es. xix. 8 A (ἐς BA): ι νεφράμενοι 4 M. iii. 13 f. A, ΛΝ. ἀπέθαναν R. i. 5 A, 2 K. xi. 17 B, 24 B, xiii. 33 B, 4 K. xi. 1 A, Tob. iii. 9 B*. A. ἔλαβαν Jd. i. 24 A, 2 K. xxiii. 16 B. ἐγκατέλιπαν 4 K. vii. 7 B, 2 Ch. xxix. 6 B: ἐγκατελιπατε Is. i. 4 B (-ειπατε Γ -ειπετε AQ). ἐφάγαμεν 2 K. xix. 42 B. ἐφύγαν Jd. vii. 21 B, 1 K. xvii. 51 A, xxx. 17 A, 2 K. x. 13 B, 14 BA, xiii. 29 B, 1 M. x. 82 A (contrast 83, xvi. 8, 10): κατέφυγα Ψ cxlii. 9 RTN (ον B*N*A).


3. The first aorist termination -ασι begins to replace -ασι in the perfect in (iii/) ii/b.c., although -ασι preponderates for some time longer and seems to have survived till the tense became extinct.

Exx. in LXX:—εώρακαν Dτ. xii. 7 B (εώρων AF), εγνοκαν 2 K. xix. 6 A (εγνοκα B), παρέστηκαν Is. v. 29 ΒΝ*Q, éλοκαν Jer. xxviii. 56 Ν*, πεποίηκαν Ez. viii. 15 A (passage not in B), πέφυτευκαν xix. 13 ΒQ, ηχρείωκαν Dan. O vi. 20, πέποιθαν Jdth vii. 10 ΒΝ, πέτρακαν 2 M. x. 21 AV, καθέστηκαν 2 M. xiv. 5 V, έκπεπόρθηκαν 4 M. xviii. 4 Ν*V (έκπεπολυόρκηκαν Να).

4. The extension of 3rd plur. -αν to the imperfect is also attested in ii/b.c., but is much rarer than its use with the other past tenses: the alternative termination -οσαν was preferred with this tense. The LXX instances are confined in the B text to one in Jd. and three in the early chapters of 2 K. (K. ββ) besides a few variants in Ας.

Κατέλειπαν Jo. x. 40 Α, ἀνέβαιναν Jd. vi. 3 Β, ἐλάμβαναν 1 K. viii. 3 Α, κατέβαιναν 1 K. xxv. 20 Α, διέβαιναν 2 K. ii. 20 Β, ἐφεραν iii. 22 Β, ἰγαν vi. 3 Β, ἀνέψυξαν xvi. 14 A (-ἐκαν B): Ν has similar forms in ἥδελαν Is. xxviii. 12, ἐδίωκαν 1 M. xi. 73, ἐλεγαμεν 4 M. xiii. 2.

5. Side by side with the termination -αν in the 3rd plur. of the old 2nd aorists and the imperfect appears the longer termination -οσαν. Though the examples in the papyri are not very numerous, the very strong attestation of this form in the LXX leaves no doubt as to its antiquity. It seems to have

---

1 The earliest exx. cited are from Asia, παρελθαν (Lydia) 246 Β.C., ἀπέσταλκαν (Lydia) 193 Β.C., Dieterich Untersuch. 235 f. In Egypt the form does not appear before 162 Β.C., ελήθαν, επιδέωκαν BM i. 17, 23, 49: in iii/ii/b.c. always ελήθασι etc.

2 Mayser 323. The narrative and historical element in the papyri is comparatively small and there is not often occasion in petitions etc. to use the 3rd pers. plural of the past tenses.
Terminations

preceded the use of -αv in these tenses and to owe its popularity if not its origin to a desire to discriminate between the 1st pers. sing. and the 3rd pers. plur. This was done by retaining the ο and appending the 1st aor. termination -σαv.

In the earliest papyri exx. a slightly different ending is used, viz. -σαv: ἐλαμβάνεσαv BM i. 18, 31 (161 B.C.), ἀφίλεσαv ib. xli. 15 (same date). The connecting vowel ι in this tentative form perhaps comes from the 3rd sing.: ἐλαμβάνε—ἐλαμβάνεσαv. A single ex. of this form occurs in LXX: κατεφάγεσαv Jer. x. 25 N*Q (-οv BA).

The form -σαv was transitional and has not, with one exception, survived, like the forms in -αv, in modern Greek. The exception is the imperfect of contract verbs, where the use of the -αv termination was out of the question. In this tense modern Greek has not only retained the 3rd plur. in -ουσαv but has modelled the rest of the tense upon it: (ε)ρωτούσα -σαv etc.

Dieterich Untersuch. 242 f. traces the origin of -σαv to Boeotia2. His statement that its use in Egypt is limited to the imperfect is incorrect: besides ἀφίλεσαv referred to above 2 exx. of -ηλθοσαv occur at the end of ii/iii B.C. (Mayser 323), apart from later exx.: επηλθοσαv BU 36 (no date), 436 (ii/iii A.D.).

These forms in -σαv are exceedingly frequent in LXX, being distributed over all the translations (excepting one group) from the Hexateuch to 2 Esdras: the latter book with Joshua (B text) supplies the greatest number of instances. The exceptional group is 1—4 K.: the -σαv forms are entirely absent from 1, 3 and 4 K. (except ἡμάρτοσαv 3 K. viii. 50 Α): in 2 K. A again supplies one instance of aorist, εξηλθοσαv ii. 13, B has ἐλάβοσαv v. 21, and BA have one ex. of the imperfect of a contract verb, ἐνοφοσαv xx. 15. On the other hand, as has been seen, it is just in this group that the termination -αv is specially frequent.

Exx.3 (1) Aorist. -ηλθοσαv passim e.g. Ex. i. 1 BAF, Dt. i. 24 BAF (it is observable that in the Pentateuch BAF unite in

1 Both forms had a precedent in the 3rd plur. of the imperf. of verbs in -με: ἐδίδοσαv, ἐτίθεσαv.
3 Cf. with the list in 2 above, p. 211 f.
attesting the -σαν form only in the opening of these two books and at the end of Deut.: εὐροσαν Dt. xxi. 17 BAF, ἡμάρτοσαν xxxii. 5 BAF) etc. etc. -ηγάγοσαν Jos. vi. 23 B, vi. 23, Jer. xxxiii. 23 bis B, 1 Es. i. 17 B, 19, Jdth xiiii. 5 etc. ἡμάρτοσαν Is. xxiv. 6, xiii. 24 etc. (παρεν)εβάλοσαν Ex. xvii. 1 B, Jd. xv. 9 A, xviii. 12 A, Jer. xiv. 21, 2 Es. xxi. 30 etc. (ε)

§ 17, 5—

Verbs in -Ω

6. The termination -σαν is further used in LXX, as in Hellenistic Greek generally¹, for the 3rd plur. of the imperative, to the exclusion of the older forms in -ων -οντων etc.

¹ From 300 B.C. in Attic Inscriptions: Meisterhans 167.
§ 17, 8] Terminations

Exx.: ἐστώσαν Gen. i. 14 etc., γενηθήτωσαν ib., θανάτουσθοσαν L. xx. 10 ff.

7. It appears also in the optative, where -οισαν -αισαν replace the older -οιεν -αιεν (-ειαν).

Exx.: αϊνέσασαν Gen. xlix. 8, ποιήσασαν Dt. i. 44, 3 K. xix. 2 A, xxi. 10 A, ἐλθοσαν Dt. xxxiii. 16 and probably 7, ἐνέγκασαν Is. lxvi. 20, εὑροσαν Jer. ii. 5 A (read εὑροσαν with BSQ), εἰπασαν (εἴποσαν) Ψ xxxiv. 25 δές, ἐκλ(ε)ποσαν ciii. 35, ἐκκόψασαν (-κολόψασαν) A and καταφύγοσαν Prov. xxiv. 52, ψηλαφήσασαν Job v. 14 BS, θηρεύσασαν xviii. 7 BSC, ἐλθοσαν 9 and 11 BSC, ὀλέσασαν 11 BBN (-σαιαν B*, -σαιαν A, -σαιεν BA) and xxi. 10 BNC, πυρσεύσασαν xx. 10 BC(S), ἰδοσαν xxi. 20 BNC, φαγόσαν xxxi. 8 BNC, εὑροσαν Sir. xxxix. (xxxvi.) 11, εὐλογήσασαν Tob. iii. 11 BA. The exceptions to the rule are found in 4 Maccabees which uses the strict Attic forms (e.g. φάνοεν, δάναεν iv. 23, θέλωεν v. 3, μεροφαγήσαεν, ἀντιλέγοεν viii. 2) and Cod. A in Job, which has ἰδοεαν in xxi. 20 and forms in -ειαν elsewhere, θηρεύσαν xviii. 7, ἀπώσαν xviii. 18, θλάσαν xx. 10.

The 2nd and 3rd sing. of the 1st aor. optat. similarly end in -αι -αι (for the stricter Attic -εια -ειε).

The writer of 4 Macc. again shows his Atticizing tendency in using the older forms of the 3rd sing., e.g. νομίσειεν iv. 13, ἐπιτρέψειεν 17, συγγραμμονήσειεν v. 13 etc., and perhaps also of the 2nd sing., ἐκκόψειας v. 30 B, τήξειας ib. N, καταφύγησειας v. 10 Vresor. Job also supplies ἀπώσειεν xviii. 18 BNC, θηλάσειεν (?Θ) xx. 16 BNC.

8. 2nd pers. sing. in -ες for -ας in 1st aor. and perfect. These forms are but slenderly attested in LXX (mainly in the untrustworthy Cod. A) and in the Ptolemaic papyri and clearly did not take root in Egypt. They are interesting however as precursors of modern Greek which in the two past tenses (impf. and aor.) writes -α -ες -ε -αμε -ετε -αν, i.e. in the conflict between the terminations of 1st aor. and 2nd aor. (impf.) the α of the 1st aor. has succeeded in ousting the ο of the 2nd aorist, but the forms in which the 2nd aor. (or impf.) had ε have remained unaltered.

1 See Dieterich op. cit. 239. He speaks of the mod. Greek forms -ες -ε -ετε as the last remnants of the strong aorist active. But they may
In LXX: ἀπέσταλκες Ex. v. 22 A, οἴδες 2 K. ii. 26 A, ἑδωκες Ez. xvi. 21 A, 2 Es. xix. 10 A, ἐφύλαξες Job xiii. 27 A, ἄφηκες Tob. xi. 2 B. So in the plur. ὑπερβεβήκετε 3 M. vi. 24 V. ("Εκρωμες Job x. 2 A [--νας cett.] and ὑπερήπες Prov. xxix. 47 Ν [--νας cett.] may be true imperfects.)

In papyri: παρέσταλκες PP ii. 20, 4, 15 (252 B.C.) is the only early example which I have noted. Παρείληφες occurs in 2 B.C. (OP iv. 742, 4): in ii/iii/A.D. exx. begin to accumulate, δέδωκες, οἴδες, ἐγράφες, ἐποίησες etc.

9. In the pluperfect the (3rd) plural has been assimilated to the singular, i.e. -εσαν etc. are written, not Attic -εσαν etc., even in the literary books1: e.g. (καθ'ιστ'ικέσαν Gen. xviii. 2, 3 M. ii. 33 etc., ἑπτεποῖθεσαν Prov. xxi. 22 etc., ἑπτεπόνθεσαν W. xviii. 1: ἤδειμεν Gen. xliii. 7 etc., ἤδειτε Dt. xiii. 13, ἤδεισαν Gen. xlii. 23 etc.

10. -ἔντο for ὡντο. The 3rd plur. of the 2nd aor. act., as we have seen, took over the -εν of the 1st aor. In the 2nd aor. mid. in -όμεν the o was, in one instance at least, eliminated in another way, the 3rd plur. being modelled on the 3rd sing. in -έτο. Ἐπελάθεντο is the predominant form in LXX: Jd. iii. 7 A, Jer. iii. 21 B*Ν, xviii. 15 B*ΝΑ, xxiii. 27 B*Ν, xxvii. 6 ΝΑ, xxxvii 14 Ν, Hos. xiii. 6 B*, Ψ lxxvii. 11 B*.

Ἐπελάθησαν without variant only in 1 K. xii. 9, Ψ cv. 13, 21, cxviii. 139, Job xix. 14 (cf. Job Θ xxxix. 15).

11. The habit of appending an irrational final ν (or σ) has already been referred to (p. 135): further exx. are ἀντε-λάθοντο 3 K. ix. 9 A, ἑπορεύθητον Jer. ii. 23 Ν* (for -ταυ or -τε), ἐπιστράφητες Jer. iii. 14 Ν*.

12. 2nd person sing. mid. (present and future). The competition here lay between three rival terminations, -η, owe their origin rather to the imperfect, ἑλεσ. The -ε of the third sing. which was alike for all past tenses affected the preceding person, and the 2nd sing. again reacted on the 2nd plur.

1 In the Ptolemaic exx. (end of ii/b.c.) the 3rd plur. is written with -εσαν, which was probably indistinguishable in pronunciation from -εσαν (§ 6, 20): ἐσαν was still used by literary writers like Polybius and Josephus (Mayser 324).
Terminations

-ει and -σαι. (i) The older Attic -η, used for all verbs in -ω, arose by contraction out of a primitive -σαι (φέρεσαι = φέρει = φέρη), which was retained in the -μι verbs (ιστασαι etc.). (ii) Later Attic writers from iv/v.b.c., when η ει were becoming indistinguishable, wrote -ει or -η indifferently. Some of these -ει forms (βούλει, οἶει, ὄψει) were widely adopted in the κοινή. But (iii) the preference of the κοινή for uniformity led ultimately to the reinstatement of the primitive forms in -σαι (on the model of the perf. pass. in -μαι -σαι -ται) and these are universal in modern Greek.

In the conflict between the -η and the -ει forms the LXX uncials on the whole support the older -η forms for pres. and fut.: Cod. B, however, has a considerable number of -ει forms. It is hardly possible to decide which form is original.

Βούλει is consistently written by B : Ex. iv. 23 (-η A) viii. 2 (-η AF) ix. 2 (-η A) x. 3 BA, 7 BA, 3 K. xx. 6 (-η A), Est. iii. 11 BNA. Ὅει also is well attested in the few passages where this literary word occurs: Est. ix. 12, Job xxxiv. 17 A, xxxvii. 23 BNA (-η C), xl. 3 B (-η N), Dan. 0 ii. 11 (but οἶη Job xxxiv. 12 BNA). On the other hand ὄψη and ὅση largely preponderate over the -ει forms which are limited to a few passages in the B text: ὄψει Ex. vi. 1, 2 K. iii. 13, Ez. viii. 13, 15, Bar. iv. 25 (with Q), ἐσει 2 K. v. 2, 23 (παρέσει), Ez. xxiv. 17, xxxvii. 9: elsewhere they are written by a later hand or hands of B in place of -η of B*.

The use of -ει and -η is a distinguishing mark between the two portions of 2 K. which I have called Ββ and Κ.βγ (B text).


ἄψει iii. 13.

ἐλεύσει v. 6.

ἐλεύση xiv. 3.

The termination -η also to some extent supplants -σαι in some deponents of the -μι type.

Ἐπίστη (poetical and apparently Ionic) for ἐπίστασαι is well supported in several LXX books: Gen. xlvii. 5 BA, N. xx. 14 BAF, Jos. xiv. 6 BA, Jer. xvii. 16 BΝ (-σαι AQ), Ez. xxxvii. 3 BA (-σαι Q), Tob. v. 5 Ν and apparently Job xxxviii. 4 ελ ἐπίστη B (-σαι A): ἐπίστασαι appearing in Dt. (xx. 20, xxviii. 33,
Verbs in Ω

36). Job (xi. 9 A -στ, xxxii. 22 η*, xxxvii. 16 A, xxxviii. 20 BΝAC, 33 ΒΣΑ) and Dan. θ (Sus. 43).

The only instance where δύνη (poetical and late prose) appears to be ind. (and not conj.) is Dan. 0 v. 16: elsewhere δύναμιν: δύνη should probably be regarded as from δύνομαι, see § 23, 4.

The reversion to the primitive 2nd sing. termination in -σαι for all middle verbs seems to have begun with certain futures formed from the 2nd aor. (πίομαι, φάγομαι) and with contract verbs. In LXX πέσατι has entirely superseded πη (Dt. xxviii. 39, R. ii. 9, 3 K. xvi. 4, Jer. xxix. 13 ΑQ, Ez. iv. 11 etc.) and φάγοςαι is generally written outside the Pentateuch (R. ii. 14, Is. lx. 16, Ez. iv. 9 ff. etc., Mic. vi. 14, Sir. vi. 19, 2 M. vii. 7 V).

Φάγη however is constant in the Pentateuch (Gen. iii. 14, 17 ff., Ex. xxxiv. 18, L. vii. 11, Dt. vii. 16, viii. 9 etc. to xxviii. 53) and is found also in 2 K. ix. 7, 4 K. vii. 2 β (φάγης Α) and perhaps ib. 19 ου μη φάγη (or conj.) and xix. 29 Α.

The LXX proper appears to afford only one certain ex. in the case of contract verbs (analogous to δύνασαι, καυχάσαι of N.T.) viz. κατάσατι Sir. vi. 7; in Gen. xxxii. 10, where Α has ικανούσαι μοι, the impersonal use of the verb elsewhere favours the reading of ΔΕ ικανούται μοι: Α again has κομμάσαι in Dt. xxxi. 16, where κομμά BF is doubtless original: ἀπεξενούσαι (no doubt, with Schmiedel, we should read ἀποξενοῦσαι = ξεν), occurs in 3 Κ. xiv. 6 Α in a passage interpolated from Aquila. The classical termination is kept in Ψ li. 3 ἐνκαυχα.

13. The first hand of Β apparently wrote the poetical form of the 1st plur. mid. in Jer. li. 17, εγνώμεσθα.

§ 18. Verbs in Ω. Tense Formation.

1. Verbs with pure stem in the κοντι sometimes retain a short vowel in the formation of the tenses. Of contracts in -έω (Att. fut. -ήσω) πονέω in LXX always has the tenses πονέω (Is. xix. 10, Sir. xiii. 5) ἐπόνεσα (1 Κ. xxiii. 21 etc.):
§ 18, 2]  
Tense formation

φορέω has φορέσω (Prov. xvi. 23) ἐφόρεσα (Sir. xi. 5). Στερέω, on the other hand, keeps the Attic long vowel (e.g. Gen. xxx. 2, xlviit. 11) except in N. xxiv. 11 B*, Sir. xxviii. 15 B*nA, Est. E. 12 n*, 3 M. v. 32 V (ἐστερέθης). Cf. the shortening of the vowel in ὄψεις Tob. vi. 13 B (ὄςει nA, and so elsewhere in LXX) and in ἐρρέθην, which is always so written in LXX (Gen. xv. 13, 2 K. v. 6, Jon. iii. 7, Dan. O vii. 23, Dan. Θ Sus. 27): the unaugmented parts of the verb, however, keep η, ῥηθείς—ῥηθήναι—ῥηθήσομαι: the shortening appears therefore in this instance to be due to assimilation of vowels flanking ρ. Ποθέω (ἐπι-) in the aor. has the long vowel only (ἐπι)πόθησα (Att. also ἐπέσα).

In contracts in -ἀω a similar shortening takes place in πεινάω, ἐπεινάσα: διψάω however keeps η except in Is. xlix. 10 ou πεινάσουσιν οὐδὲ διψάσουσιν B*nQ: see § 22, 2.

2. Formation of passive tenses (a aor., fut., perf.) with or without σ. Attic practice in this matter was not uniform and shows many exceptions to the general rule4: in the κοινή there is a marked tendency to insert σ where it was not used in the older language.

Insertion of σ contrary to Attic practice. ἐπανεσθήσομαι has very strong support, Ψ xxxiii. 3 B*nA, xliii. 9 B*nR, lxii. 12 B*nR, lxiii. 11 B*nR, Sir. ix. 17 B*nA: so ἐπηρεσθήσεων Eccl. viii. 10 C (but ἐπηρεθῆ. B*nA as in Attic: this was one of the cases where the Attic forms did not conform to the general rule). The LXX examples of the older Attic ἐδωκήθην (usually written ἔδωκά: § 16, 3) and the Ionic ἐδωκάσθην (ἐδώκα: in Attic not

1 Out of these aorists have come the modern Greek presents τονέω, φορέω.

2 Later hands of B twice alter to ἐρρήθην.

3 Modern Greek hence forms two new presents πεινάξω, διψάξω.

4 Viz. that pure verbs which retain a short vowel in the tense stem strengthen this vowel by σ, while a long vowel in the stem dispenses with it: Kühner-Blass § 242. In some Attic verbs the σ appears in the aorist only, but not in the perfect: Rutherford NP 97 ff. has some suggestive remarks on the subject.
before Xen.) are about equal, the proportion being 32:29. Ίάσθησαν 3 M. v. 18 A = ειάσθησαν (from έαω) stands for Attic ειάθησαν (so V ίάθ.). Attic Ηλάβην (έλαυνω) again broke the general rule as to short vowels: LXX has the later form συνελασθέντων 2 M. v. 5, with pluperf. συνήλαστο ib. iv. 26 (Att. ἐλῆλαμαι, ἐληλάμην). Συνεσχέσθη is read by A in 2 K. xxiv. 21, 25 (-εσχέθην, -ςεχθέσθομαι are the usual forms of these late tenses in LXX and elsewhere). 'Εξωσμένος (ἀν- δι- περι-) is universal in LXX and is perhaps Ionic: Inscriptions and the testimony of Photius establish έξωμαι as the true Attic form (cf. ζώμα).

From κεράννυμι we find both the usual Attic forms κεκραμένος Dt. xxviii. 66 A (but read κρεμάμενη B), Jer. xxx. 10 B* A (read κεκαρμένους BabόQ), συγκράθηναι Dan. O ii. 43, and the later perfect κεκέρασμαι Dan. O Bel 33 with the kindred aorist (συν-) κεκράσθην Dan. O Bel 11, 2 M. xv. 39, for which there is some classical authority. 'Εκλαύσθην Ez. xxiv. 16 AQ*, 23 A and κλαυσθέσμαι Ψ lxxvii. 64 B*ςT are κοινή forms (B* keeps the Attic κλαυθής in the first passage: κλαυθήσονται Bcorr R in Ψ is obviously a correction). Κλείω (ἀπο- κατα- συγ-) now takes σ not only in the aor. ἐκλείσθην (Att. ἐκλήσθην) with κλεισθέσμαι, but also in the perf. κέκλεισμαι (Att. κέκλημαι: κέκλειμαι only in Ez. xlvi. 1 B* [contrast xlv. i f.], Dan. O Sus. 20 and perhaps 1 K. xxiii. 7 A ἀποκέκλειται, unless the perf. of -κλέω is intended). From λούν (Att. λέομαι ἠλούθυν) we now have ἠλούσθης Ez. xvi. 4 B*ΔΑQΓ and λεοντισμέναι Cant. v. 12 B (οὐμ. Ας). Ἡμνάσθην Tob. iii. 8 B* A (ὤνωμάσθης ΝΒcorr) replaces ὀνήθην Xen. (ὁνάθην Theocr.): the older Attic used the 2nd aor. ὀνήμην. The Attic πεπέραμαι 1 K. xvii. 39 and ἐπειράθην 1 M. xii. 10 (cf. i. 15corr) from περάσμαι are used with act. meaning "try": ἐπειράσθην W. xi. 9,

1 Meisterhans 185, Rutherford NP 99.
2 But the Ptolemaic papyri which have only κέκλ(ε)μαι cast doubt on the authenticity of the uncial evidence: Mayser 376. Josephus writes κέκλεισμαι, Schmidt 470 f.
Dan. O xii. 9 is correctly formed from πειράζω and has pass. meaning "be tried" or "tempted": the act. meaning therefore establishes the readings ἐπειράθη Sir. xxxi. 10 BA (-ἀσθή Ν), π(ε)φαβίσα 4 M. xv. 16 ΝV (-ασθ. Α). Διαπεπετασμένος 3 K. vi. 33 etc. from -πετάζω "spread" may be paralleled in early poetry (Oracle ap. Hdt. i. 62) for Att. πέπταμαι (πετάννυμι); ἐπετάζθην (ἐξ- κατ-) and πετασθήσομαι are now commonly used as the tenses of πέπταμαι (class. aor. ἐπτόμην or ἐπτάμην).

Σέσωσμαι, the Hellenistic form of perf., is usual in LXX: the Attic σέσωμαι1 appears 3 times in B* (I K. xxiii. 13 δίω-, 2 K. i. 3 δια-, Jer. li. 14 ἀνα-), once in A (Jd. xxi. 17); the Attic ἐσώθην, σωθήσομαι are retained.

Κέχρισμαι and χρύσα replace Attic κέχριμαι, χρύμα: ἐχρύσθην is Attic2, and χρυσθήσομαι Ex. xxx. 32 is correctly formed from it. The MSS are divided between σωπήσθην and συνεψήθην3, Jer. xxii. 19, xxix. 21, xxi. 33—both late forms: Attic used perf. ἐψημμα from ψήχω, and presumably ἐψήχθην, though found first in Hellenistic Greek, was the older aorist.

Omission of Attic σ is occasionally attested in words with long vowel or diphthong in the stem, in which the Attic σ was therefore contrary to the general rule: ἐγνώθη 2 K. xvii. 19 B, γνωθίσται Is. lxi. 9 B*: κελευθέντες 4 M. ix. 11 A (-ευθ. Ν): θαυμάθησαι Is. xlii. 4 B*, cf. θαυμάσσεται Na. ii. 11 Ν* (θαυμάζω Ν cett.), θαύμα Jdth xiii. 5 B (elsewhere θαύμα): but usually ἐγνώσθην, γνωσθήσομαι, θαυμάσθην etc. as in Attic. Ἐξεσπαμένος Zech. iii. 2 B* is probably a slip for the usual -ἐσπασμένος.

For Attic ἐσβεθην (usual in LXX) we find the following varieties: ἐσβήθη Job iv. 10 C, σβεθεντος W. ii. 3 Ν, ib. σβεθοῦ B (σβεσθ. Β).

1 Oi παλαιοὶ ἄνεν τοὺ σ...οί δὲ νεώτεροι σέσωσμαι Photius ap. Rutherford NP 99. The later form was written down by scribes in MSS of Attic writings, and even the LXX exx. may not be authentic: Ptolemaic papyri keep the Attic form in the few passages where the perf. pass. occurs (Mayser 134).

2 Ἐχρίσθη 2 K. i. 21 Α (θυρεός Σ. οὐκ ἐχρ. ἐν ἐλαίῳ) is unparalleled, whether intended as from χρίω (=ἐχρίδη) or from χράομαι. Ἐχρίσθη is clearly right.

3 Cf. περψήμα Tob. v. 19.
3. **Verbs with mute stem.** Attic verbs in -ζω for the most part have a dental stem and therefore have future and 1st aorist in -σω -σα (σ = δσ etc.): others have a guttural stem and form these tenses with -ζω -ξα (ξ = γσ or κσ). In the κωνή confusion was to be expected: there was a tendency to substitute ξ for σ, but only in a rather limited group of verbs, in many of which there is early authority for the guttural in derivative nouns. The majority of the -ζω verbs have retained the old σ in fut. and 1st aorist to the present day. The LXX agrees for the most part with the N.T.

(i) The following have passed over to the guttural class.

Νυστάζω (ἐπις-) has νυστάζω Ἰσ. v. 27; Ψ cxx. 3 f., ἐνυστάζα 2 K. iv. 6 etc. (ἐνυστάζα in Attic Comedy and the Anthology: but cf. the early derivatives νυσταγμός -ακτής). Παίζω (ἐμπαίζω) always has -παίζωναι -παίζα -πέπαινα -πέπαιγμα (cf. Attic παίγμαν: of the Attic forms ἐπαῖνα πέπαινα -αομαι the only trace is the v.l. ἐπαίσεν Sir. xlvi. 3 C): a change was in this case called for in order to discriminate between πάζω and πάλω, the tenses of which in Attic were indistinguishable.

(ii) The converse substitution of σ for ξ occurs in the following 1st aorists (under the influence of the futures which take the “Attic” asigmatic forms σαλπιό, συριὰ, § 20, 1 (i): the fut. is unattested in classical Greek): ἐσάλπια (Att. ἐσάλπιγξ): ἐσύριζα Lam. ii. 15 f., Ez. xxvii. 36 (Att. ἐσύριγξ: cf. σύριγξ).

(iii) In the following there is fluctuation in LXX.

(a) Verbs which in Att. have dental stems, aorist -σα.

Ἀρπάζω keeps the Att. forms ἀρπάζω, ἱρπαζα, διηρμόθεν 3 M. v. 41, διηρμόθενος, but has the new Hellenistic guttural tenses (διηρμόθην W. iv. 11, Sir. vi. 2, Tob. i. 20 and διατηραγήσημαι Am. iii. 11 etc. (cf. Attic ἄρπαξ, ἄρπαγγ). Βαστάζω keeps Att. βαστάζω in 4 K. xviii. 14 and ἐβαστάζα in 2 K. xxiii. 5 A (βλαστήσῃ B), Job xxi. 3 A (ἄρατε cett.), Dan. Θ Bel 36: the later ἐβαστάζα occurs in Jd. xvi. 30 B, R. ii. 16, Sir. vi. 25.

---

1 Hatzidakis 134 ff. He gives reasons for rejecting the theory of Doric influence, of which there are very few traces in the κωνή (p. 18). Mayser 360 ff. gives no examples of the new ξ forms from the Ptolemaic papyri, but the tenses of the principal verbs affected seem to be unrepresented in any form.

2 Blass N.T. § 16, 2.

3 In the papyri of the Imperial age this (with ἐβαστάξῃ) is frequent and almost the invariable form from ii/A.D. onwards. Of ἐβαστάζα I have
Tense formation

"Tense formation" has Att. -κνισά, -έκνισα in L. i. 15, v. 8, 4 K. vi. 6 B, Ez. xvi. 4: A reads ἀπέκνισεν in 4 K. 1.c.

(6) Verbs which in Att. have guttural stems, aor. -ζα. Στρητικοι (έτοι): Att. tenses έστηριξα -εξάμην -ήθην -εγμα -ήγμαν. The LXX asigmatic fut. στηρίζω (no class. fut. attested) produces the aorists έστηρισα passim (έστηριξα only in Dan. v. vii. 28 and as a v.l. in Ψ xxxvii. 3 T, l. 14 RT, Jer. xxi. 10 ΝόθοQ) and έστηρισάμην: the passive tenses are usually guttural έστηριχθεν -εγμα -ήγμαν, but the class occasionally intrudes here too1: έστηρισθήν [Σ. xxxvi. 6 ΒΓ, Sir. xxxix. 32 Ν, έστηρισσαι L. xiii. 55 ΒΑ (κατά F), 1 K. xxvi. 19, Jdth viii. 24 BN, 1 M. ii. 17 Ν, xiv. 26 Ν, 4 M. xvii. 5; the late fut. pass. appears as -στηριχθόμαι in Jd. xvi. 26, ΒΓ, Sir. xv. 4 B, as στηρισθόμαι in Sir. l.c. ΝΑC. Φρονήσεων (class. fut. -άψωμαι) has 1st aor. εφφυάξα ψ. ii. 1: in the perf. pass. the uncials diverge, πεφωναμένου 3 M. ii. 2 A -αγμένου V.

The tenses of the majority of -ζω verbs retain their Attic forms e.g. (a) ἢμοσα, ἐσκύλασα, ἐσπούδασα, ἐκφύσα, (b) ἐσφαξα.

4. Verbs with liquid stem in -άινω, -αίρω in Attic have 1st aorist in -άνα -άρα where the preceding letter is i or ρ (e.g. ἑμίανα, ἕξηρανα), otherwise generally2 -ηνα -ηρα. The κωνικεί begins to extend the aorists with a to all verbs of this type3, and in modern Greek they are nearly universal4. In LXX we have έθέρμανα, (έξ)εκάθαρα (-ηρα Τοσ. v. 4 A), ἑλεύκανα Τλ. i. 7, ἐσήμανα Τλ. vii. 21, Τερ. iv. 5, vi. i, Dan. Οii. 15, 23, 45, Εστ. ii. 22 (but ἐσήμηνα5 i Es. ii. 4, ἐπεσημήνω ×b αυτ. 17—literary books), ύϕανα (συν-) Εξ. xxxvi. 1ο etc., ύφανα (ἐκφάναι, ἐπίφανον etc.) passim (but the literary forms ἀπόφημινα Job xxvii. 5, ἀπεθάναιν ib. xxxii. 2, ἀπεθάνατο 2 Μ. vi. 23, ἀποφημαμένων ib. ιv. 4).

noted two exx. only: OP iii. 418 (ι-ιι-Α.Δ.), BU 195 (161 Α.Δ.). To judge from Mayser's silence, the verb is not used in the Ptolemaic papyri.

1 Similarly for the usual form στήριγμα we have στήρισσα i M. vi. 18 Α, which is also perhaps the true reading in 2 Es. ix. 8 (so Swete: σωτήρισσα Β").

2 But ἐκέρδηνα, ἐκόλανα etc. are Attic: Kühner-Blass i. ii. § 267, 1, Rutherford ΝΡ 76 ff.

3 Thus assimilating the aorist to the future stem. It is the converse process to the employment of gen. -ια dat. -η for all 1st decl. nouns in -ρα (§ 10, 2).

5Similar fluctuation between ἐσήμανα -ηρα in the papyri: Mayser 360.
In addition to the literary exceptions noted above we have ἐρυθήνας W. xiii. 14 and always the Attic aor. mid. ἐλυμάνην (2 Ch. xvi. 10, Ψ lxxix. 14, Am. i. 11, Is. lxv. 8 etc.).

In the perfect passive of liquid verbs in -αινω -/vnd v before μ was usually in Attic altered to σ, probably on the analogy of the perfect pass. of verbs in ἡσω (πέφαιμαι like ἐσκεῦσαιμαι): the κωνη on the other hand preferred the more regular assimilation of νμ to μμ. In LXX the Pentateuch translators keep the Att. ὑφασμένος (δι- συν) Ex. xxviii. 28, xxxvi. 31, L. xix. 19. In other verbs μμ is preferred: ἕσχυμαι 1 Es. viii. 71, κατ-γογχυμένος Ψ lxxiii. 21 (Epic): μεμακρυμένος Ψ lv. tit. (-σμ- Aristot.): μεμακρυμένος (Att. -σμ-) N. v. 13 f., 27, W. vii. 25, Tob. ii. 9, Hg. ii. 13 BAQ (-σμ- ΠΓ), 3 M. vii. 14 A (-σμ- V): μεμολυμένος (no early form), 1 Es. viii. 80 A (-σμ- B), Is. lix. 3 ΝΑΚ* (-σμ- Β), lxv. 4 ΝΑΚ, 2 M. xiv. 3 V (-σμ- Δ): πεπληθυμ-μένος 1 K. xxv. 10, Lam. i. 1 bis (no early pf. pass. attested).

The σ in διεσπαρμένουs Is. lvi. 8 A has no raison d'être: elsewhere we have the Att. (δι)εσπαρμένος.

§ 19. Verbs in -Ω. Present Tense.

1. The present meaning regularly attaching to certain perfects caused the evolution in the later language of new present forms out of the perfect forms. In the LXX we have γρηγορέω (with tenses ἐγρηγόροντι, γρηγορόσω, ἐγρηγόρησα -ηθν) Jer. v. 6, xxxviii. 28 bis (ἐγρηγόρησω Ν*), Bar. ii. 9, Lam. i. 14, 2 Es. xvii. 3 γρηγορούντων ΝΑ (ἐγρηγορούντων Β), 1 M. xii. 27, Dan. Θ ix. 14: the perfect ἐγρήγορα, which it replaces and which is absent from N.T., is confined in LXX to Jer. i. 12, li. 27. Similarly as from πεποιθέω we find ἐπεποίθησα in Jd.

1 Is this another instance, as in the verbs in -μου (§ 23, 1), of the old forms retaining their place longest in the middle voice? But λοιμανάμενοι occurs in a papyrus of ii/b.c., Mayser ib.

2 Kühner-Blass § 264, 7.

3 But, as Blass points out, the beginnings go back to an earlier age: γεγονέω (beside γέγονα) is as old as Homer.
ix. 26 A, Zeph. iii. 2 AQF (ἐπετοιθεὶ Bς), Job xxxi. 24 (cf. in
the later versions e.g. Ψ ix. 11 πεποιθήσωσιν α’ σ’). Στήκω
(παραστήκω) is not so well attested as in N.T. (Paul uses the
imperat. frequently), occurring as a variant only in the follow-
ing passages: Ex. xiv. 13 στήκετε A (imperat. = στήτη BE), Jd.
iii. 19 παραστήκοντες A, xvi. 26 στήκει B, 3 K. viii. 11 στήκεων B
(στήναι A), x. 8 παραστήκοντες A (-εστηκότες B), Zech. iv. 14
παραστήκουσιν Γ (cf. N. vii. 2 παραστήκοντες sic A [-κότες ΒΝΦ],
and in the Hexapla Jos. x. 19 στήκετε α’ θ’ imperat.). Ἐκέκραγον
in Isaiah’s vision (Is. vi. 3 f., 3 M. v. 23) should perhaps be
regarded as an imperf. of ἔκεκράγω rather than, as Veitch takes
it, a reduplicated 2nd aorist (= Att. ἐκραγόν).

2. A few instances occur of the formation of new presents
or the recrudescence of old dialectic presents in -(ν)νω. With
these may be classed sporadic instances of the doubling of the
ν in old forms in -νω. Ἀποκτένω (for -κτείνω = κτείνω: old
dialects, but cf. also ἀποκτ(ε)ύνμη in Plato etc.) is a fairly
frequent variant. Ex. iv. 23 Β (-κτεινο AF), Dt. xxxii. 39 Β
(do.), Jos. viii. 24 BAF, 2 K. iv. 12 Β* (3 K. xi. 24 A from
Aquila), 4 K. xvii. 25 BA: Hb. i. 17 ΒQ, Is. lxvi. 3 BςΑQ:
1 Es. iv. 7 Β*, Ψ lxxvii. 34 BςRT (ἀπέκτενεν B vids), c. 8
BςRTςςa (-ἐκτίνον Ψ*, -ἐκτένον Α), Prov. xxi. 25 ςςa: Tob. iii.
8 ς δις, vi. 14 f. 8, xiv. 11 Ψ, W. xvi. 14 (ἀποκτενείν 8), 3 M.
vii. 14 Α, 4 M. xiii. 14 Ψ (Dan. Θ ii. 13). The Hellenistic and
modern form χεLv(n)ω (for χείω), which in N.T. is fairly common
(ἐκχύνομαι), in LXX is confined to a single late passage, 3 K.
xxii. 35 ἀπεχύννετο (cf. 2 K. xiv. 14 Θ ἐκχυνόμενον). Ἀποτίνυω
(Gen. xxxi. 39, Ψ lxviii. 5, Sir. xx. 12) for ἀποτίνω (usual in LXX)
seems to be a mixture of -τίνω (= -τίνυω) and -τίνω: the ν
appears in the old poetical ἀποτίνωμαι (-τίνυ.).

The form -βένω (for -βαίνω = -βάρυω: assisted by the itacistic
interchange of αι and ε, as in -βένω Gen. xli. 3 E, 1 K. ix. 26 A,
1 M. vii. 40 V, ix. 66 A) is practically confined to portions of
Cod. A, which has it in Gen. ii. 6, xii. 2, 5, 18 f., N. xxxiii. 51,
Verbs in -\(\Omega\)

[§ 19, 2—]

xxxv. 10, Dt. i. 41, iii. 21, iv. 26, xi. 8, 29, 1 K. i. 3, v. 5, 3 K. xxii. 6: in the later books only in Na. ii. 8 (with §), Jer. xxviii. 14, xxix. 2 (with §), xxxi. 35 (where the form may go back to the compiler of Jer. a and Jer. β), 1 M. vi. 48: in other MSS, Gen. xix. 28 E, Sir. ix. 13 C.

\(\phiθάνω\) is read by AC in W. xvi. 28, Eccl. viii. 14 and by BA in Dan. θ viii. 7.

3. The following miscellaneous examples occur of the evolution of a new present out of the aorist, the substitution of -ω for -\(\mu\) (for which see further § 23), etc.

\(\betaιβρώσκω\), a rare present for which LS quote Babrius, occurs in the B text of Samson’s riddle Jd. xiv. 14 τί βρωτὸν εξηλθεν ἐκ βιβρώσκοντος...; the repetition of the root makes the conundrum more pointed.

\(\betaλαστάνω\), through the influence of fut. -θω and new 1 aor. εβλάστησα (§ 21, 1), gives place to βλαστάω, Eccl. ii. 6 δρυμὸν βλαστῶντα + ἔφυλα ΝΑ, and βλαστέω W. xviii. 2 βλαστοῦσιν Ν* (read βλάστουσιν BA).

For ἀληθῶ (vice ἀλεώ) see § 24; for δόνομαι § 23, 4: for εἰδὴσω, εἰδησα as from τειδέω § 24 s.v. ἀίδα.

\(\epsilonνδίδυσκω\) (2 K. i. 24, xiii. 18, Prov. xxix. 39, Sir. l. 11: and as v.l. of A ενδιδύσκετο Jdth ix. 1, x. 3) and έκδίδυσκω (1 K. xxxi. 8, 2 K. xxiii. 10, 2 Es. xiv. 23, Hos. vii. 1) supplant the classical presents -δῶ -δῦω. The new forms appear to be introduced to mark the transitive meaning of the verb: δῶνω remains with intrans. sense “set” 2 K. ii. 24, 3 K. xxii. 36, 2 Ch. xviii. 34 A, Eccl. i. 5, “escape,” Prov. xi. 8 ἐκ θήρας έκδύνει (δύνει A).

\(\epsilonσθω\) or κατέσθω (class. poetry and late prose) occurs frequently beside the Attic prose form ἐσθῶ in certain portions of LXX, especially Pentateuch, Prophets and Psalms: on the other hand ἐσθῶ is used exclusively in literary books such as Job and Dan. O and almost exclusively in the later historical group (always in 1—4 K. except ἐσθων 1 K. xiv. 30 BA, ἐσθοντες 3 K. iv. 20 A).
It is noteworthy that the form without υ is preferred in the participle ἔσθων -οντος etc. which is so written in 37 instances, whereas the exx. of this spelling in other parts of the verb amount to 9 only (ἔσθατε -τα 6, ἔσθη -ητε 2, ἔσθοναν 1 = Ez. xxii. 9 B*Q); on the other hand ἔσθεις, ἔσθε, ἔσθειον are invariable, and the imperf. is always ἔσθων except in Ez. loc. cit. Note e.g. in Prov. ἔσθων xiii. 27 beside ἔσθει xoiii. 7, -ειν xxv. 27, in Eccl. ἔσθων v. 10 beside ἔσθιον σει. 16.

For (ἔπαν)ιοτάνω see § 23, 3.

Κρεμάζω (“Byz.” LS) for κρεμάννυμι occurs in Job Θ xxvi. 7 κρεμάζων BθC: κρεμνόν of A seems to be unparalleled (κρεμάω from Aristotle onwards).

Κρύβω for κρύπτω, formed from the Hellenistic aorist ἐκρύβην, occurs in the simple form (not, as LS, “only found in compounds ἄπο- ἐγ- κρύβω”) in 4 K. xi. 3, Jer. xxxix. 27 Σ (κρυβήστει in cett.) and in what appear to be Hexaplaric interpolations in the Α text of 1 K. xxiii. 23, 1 Ch. xx. 20 (= B μεθάχασείν). Aquila has ἀποκρύβειν.

Διμπάνω (Ionic, Hippocrates) is found sporadically in composition: καταλμπάνω1 Gen. xxxix. 16 (contrast 13 and 15 λείπω), 2 K. v. 21, 3 K. xviii. 18 B (with assimilation κατα- λεμμάνειν A, not else attested): ἐκλιμπ. Zech. xi. 16: ἐγκαταλμπ. Ψ cxviii. 53: διαλιμπ. Tob. x. 7 BbA (διελπάνειν B*). Cf. the new form ὀπτάνεσθαι, § 24 s.v. ὅραν.

Reduplication is dropped in μνήσκομαι (cited from Anacreon by Veitch, who compares ὑπομνήσκουσα Orphic Hymns): Is. lxii. 6 B*, 1 M. vi. 12 A8, xii. 11 Σ. (The present μμνήσκομαι itself is not used in Attic prose.) For νήθω (vice νό) see § 24.

Νῆπτω (Hellenistic for Attic -νιςω) is the only present form used in LXX. For ὀπτάζομαι, ὀπτάνομαι see § 24 s.v. ὅραω.

Τελώκω, a rare by-form of τελέω (found in ii/b.c. on the Rosetta stone and in the poet Nicander) occurs in the passive

1 So Thuc. viii. 17 and occasionally in Ptolemaic papyri along with καταλέπτω which is much more frequent, especially in wills, Mayser 402. See an interesting note of Dr J. H. Moulton on -λιπάω in the Classical Quarterly, vol. ii. 138 (April, 1908): further exx. in Anz Subsidia 307 f.
in Dt. xxiii. 17

§ 20. VERBS IN -Ω. FUTURE TENSE.

1. Blass remarks (N.T. § 18, 1): “The so-called Attic future of verbs in -έω, -άεω etc. disappears, almost entirely, as the name implies, from Hellenistic Greek, and entirely from the N.T.” The tendency was to bring these anomalous forms into line with the other sigmatic futures and so to prevent the possibility of confusion between future and present. The disappearance of the Attic futures was, however, gradual: the κοινὴ even employed some ‘Attic’ futures from verbs in -ζω which were unknown to Attic writers: the LXX, supported by the Ptolemaic papyri, presents some contrasts to the N.T.

(i) Futures in -ω from -ζω verbs were the oldest and most widespread of these asigmatic forms, being common to Attic and Ionic1, and they were likewise the last to disappear. In LXX the futures in -ω (¬ομαι) are practically used throughout (ἀφαινώ, ἀφομι, ἐγγυω etc.) as in the Ptolemaic papyri2.

In the N.T. the -σω forms preponderate, and a distinction is observable between the forms used by the writers and those which they incorporate in O.T. quotations: there is a tendency to keep 3rd plur. -σουν rather than -σον with double σ. In Josephus both forms occur, those in -σω again preponderating3.

Futures in -σω in LXX are mainly variants of the (probably later) A or 8 text: in B they occur in late books such as Prov. and Eccl., and sporadically elsewhere. The following exx. have been noted. Αἱρετίσει Gen. xxx. 20 E: κοιφίσουσιν Ex. xviii. 22 A, I K. vi. 5 A: αὐτίσισεις N. x. 3 B* (¬εις cett., 5 ff. -είτε, -τούσιν), Ez. xxxiii. 3 AQ: καθαρίσω(ω) N. xxx. 13 B (¬εί αF, and so 9 BAF), Ez. xiii. 26 A, Mal. iii. 3 BA: ορθρίσεις Jd. ix. 33 A: πλουτίσει 1 K. xvii. 25 A: (δια)στηρίσω Jer. iii. 12 Q, xvii. 5 B&N,

Sir. xxviii. 1 (where the two forms are combined) διαστηρίσων διαστηρίσει ΒΑC: διαστηρίσεις (εἰς) Ez. v. 2 B, Job xxxvii. 11 A, Dan. Θ xi. 24 A; γνωρίσουσιν Ez. xlv. 23 Q: διαμερίσεται Ez. xlvi. 21 BA: ἀφανίσων(ω) 2 K. xxii. 38 A, Eccl. xxvi. 9 A: συμπαθίσουσιν Zech. xiii. 3 Ν.θ.: θερίσ(εῖ) Prov. xxii. 8 BΝΑ, Eccl. xi. 4 BNAC, Job iv. 8 C: ύπερασπίσει Prov. xxiv. 28 A, W. v. 16 Ν., συνασπίσεις 3 M. iii. io V: καταποντίσουσιν Eccl. x. 22 ΝΑ: κομίστασι Sir. xxix. 6 BN (εἰστα ἁ), ἐφοίτω 2 Es. xvii. 65 (ἴσον), Bar. i. 12 (ἴσον Α), Ep. J. 66 B: ψωμίσω Dan. 0 iv. 29 and Θ iv. 22 A.

(ii) Verbs in -άω in classical Greek take the ‘Attic future’ in a few instances as a by-form beside the future in -άσω. In LXX the contracted fut. is common in verbs of this type and is extended to verbs with long stem-syllables, ὀρπάζεων etc., in which Attic always employed fut. in -σω.\(^1\)

The following exx. of fut. in -ῶ receive some support in earlier (Attic or Ionic) Greek.

\(άναβαζό\)\(^2\) Gen. xlvi. 4 DF.

\(άναβιβάσο\) ib. A.

\(άναβιβάσω\) Ez. ib. BQ, Jer. xxviii. 40 Ν., -άσωνιν Dt. xxii. 4, Ez. xxviii. 8, xxi. 18.

\(καταβεβάσω\) Ez. ib. AQ.

\(συμβιβάσο\) Ex. iv. 12 F.

\(συμβιβάσω\) Is. lviii. 4 -σεις εἰς.

\(ψυχόω\) Ez. xlv. 8 BNAR.

\(ψυχόω\) ib. BA, iv. 15, L. xii. -σεις.

\(ψυχόω\) ib. U.

\(ψυχόω\) ib. BF.

\(ψυχόει\) ib. ANεQ (with 1 Cor. ii. 16 quot.).

\(παραβιώνται\)\(^3\) Am. vi. 10 BQ, ἐκδικάσαι \(^4\) L. xix. 18, Dt. xxi. 43 B (-εἰστα ἁ), Jdth xi. 10.

\(δικάσω\) 1 K. viii. 20, xii. 7 B.

\(^1\) Kühner-Blass § 228. 3 (b).
\(^2\) Attic -βιβάζο.
\(^3\) Attic βιβάζομαι (but see Veitch).
\(^4\) Att. δικάσω -άσομαι: Ionic -ἀκαίω.
Verbs in -Ω

(άπο)δοκιμάω¹  Jd. vii. 4 A, Jer. δοκιμάσω(α) Jx. ix. 7 Nεα, Sir. ix. 7, xxxviii. 35, Zech. xiii. ἐxxvii. 5 A.
9, Sir. xxvii. 5 Nε-α, xxxiv. 26 do.

The following are unclassical (Att. -άσω -άσομαι). ἀγορᾶμεν 2 Es. xx. 31. ἀρπά, ἀρπάσαι, (δι)ἀρπᾶνται L. xix. 13 B, Ez. xviii. 7, Hos. v. 14, Zeph. ii. 9: class. ἀρπᾶσω(α) L. xix. 13 AF, Jd. xxi.
21 A. (κατ)εργά, -άται, -άνται διαστί: the class. ἐργάσομαι is never used.

(iii) On the other hand the Attic futures of certain verbs in -ώ -έω viz. ἐλώ (from ἐλάω, ἐλαύνω) καλῶ τελῶ have been replaced² by (άπε)ελάσω (Ex. xxv. 11, Ez. xxxiv. 12) καλέω and (συν)τελέω: present and future were thus clearly differentiated.

In Jer. xiv. 12 συντελέω Ν (συντελέω cett.) may be fut.: καλῶ ib. xxxii. 15 (καλέσω A) xli. 17 is probably present.

For class. fut. χέω, χεῖς, χεῖ (indistinguishable from the present) LXX, differentiating the tenses, has (άπο- ἐκ- προσ- συν-)χεώ, χεῖς, χεῖ etc.; χεῖ Mal. iii. 3 A is apparently intended for the class. fut.

(iv) Ὀλλυμμ (άπ-) in LXX retains the Attic fut. (άπ)ολῶ -οῦμαι: ὀλέσω (Epic and late prose) which is normal in N.T.⁴ is confined to Dt. vii. 23 A, Eccl. ix. 18, a gloss in Is. i. 25 (the clause τοὺς δὲ ἀπεθανόντας ἀπολέοντως absent from MT, and Is. elsewhere uses ἀπολέω) and Sir. vi. 3 ἀπολέονται (but ἀπολέω vi. 4, x. 3, xx. 22). Ὀμνυμμ similarity has fut. ὄμοῦμαι (Ex. xxii. 8, Dt. xxxix. 40, Is. xlv. 23, lxv. 16) not the later ὄμοσσω⁵.

2. To the liquid verbs which retain asigmatic futures (((άπ)αγγελῶ, (άπο)στελῶ etc.) there is added a new future, formed from the 2nd aor., ἐλῶ ἐλοῦμαι (άν- ἀφ- etc.), which

1 Ionic: Att. δοκιμάω.
² So in papyri and inscriptions from ii/b.c., Mayser 357: κατασκευάν appears even earlier, ib.
³ So in the Ptolemaic papyri: Mayser 357 cites one iii/b.c. instance of fut. συντελοῦσιν.
⁴ Ὀλῶ only in an O.T. quotation (1 Cor. i. 19): but ἀπολοῦμαι still remains.
⁵ Ὅμοσσω Prov. xxiv. 32 is aor. conj.
has entirely supplanted the old αἰρήσω. A similar new fut., formed from the 2nd aor. on the analogy of ἔπον πέμπει, is φάγομαι.

The class. ἔσομαι, which is absent from N.T., still remains in the LXX, mainly in the Pentateuch, but φάγομαι is four times as frequent: the proportion for the simple verb is about 56 ἔδ. (40 in Pent.): 225 φαγ.; the only book where ἔδ. has marked preponderance is Exodus (19 ἔδ., 4 φαγ. viz. xii. 8, 11, 44, xxxiv. 18: contrast Deut. 2 ἔδ., 53 φαγ.).

Διαμαχήσεται Sir. xxxviii. 28 is the only ex. of fut. of μάχομαι (Att. μαχομαι, Ion. -μαχήσομαι -έσομαι).

Ἔσω is used to the exclusion of σχήσω (§ 15, 3).

3. The future active begins to supplant the future middle which Attic Greek employed with a certain group of active verbs with quasi-deponent meaning, expressing for the most part a physical action or an emotion.

Alan Is. v. 1, Ψ (4 times). ἄσομαι Is. iv. 6, 7, 7, v. 1, 2, Ψ (6 times). ἀκόουσω 3 times only in B text viz. 2 K. xiv. 16 [but -σομαι xvi. 21 etc.], Is. vi. 9 BNQ (perhaps under the influence of the N.T. quotations in Mt. xiii. 14, Acts xxviii. 26: elsewhere in Is. -σομαι), Jer. ii. 16 BN².

ἀλαλάξω Is. xli. 1 Ν, Jer. xxix. 2, Ez. xxvii. 30. ἀμαρτήσω Sirach (vii. 36, xxiv. 22).

ἀπαντήσω and ἀσομαι A in Jer. Ez. locc. citt.

συναντήσω Ex. v. 3 AF, Is. xxxiv. 14. -σομαι are both equally represented.

ὑπαντήσω Sir. xv. 2 ΝΑ. -σομαι ib. BC, Dan. O x. 14.

1 Kühner-Blass § 323: Rutherford NP 377 ff.
2 Also as a variant or in Hexaplaric interpolations in A and Ν: 3 K. viii. 42 A (?from Aquila), Jer. xi. 3 Ν, Mic. iii. 7 AQ, Ψ cxxiv. 19 Ν, Prov. xxviii. 17 Ν, Job xxxvii. 23 Ν: in Ez. viii. 18 AQ & μή εἰσακοῦσω (from Theod.) the verb is no doubt conj.
Verbs in -Ω

§ 20, 3—

-βαίνω Jer. xxx. 3 Ν*

-βίωνος Prov. vii. 2, Job xxix. 18, 4 M. vi. 20 (ἐπίθ.)

-βλέψω rarely: L. xxvi. 9, Is. vi. 9 (as in the N.T. citations; see above on ἄκουσον), lxvi. 2, v. 12 Ν*, Ez. xxxvi. 9, Zech. i. 16 Β*

-βοήσω rarely, usually with v.l.: L. xxv. 10, Jos. vi. 10 B, Is. v. 29 f. ΒΝ, xlv. 14 Ν, xlii. 11 BN (σομαί 8 times in Is.), Lam. iii. 8, 1 Ch. xvi. 32 A, 1 M. iv. 10 Ν.

-γελάω Job xxii. 3 B, 1 M. v. 28,

-θαυμάσω (Ionic) L. xix. 15

-σομαί elsewhere in LXX.

-φθάνω (Ionic, Xen.) xlvii. 7 (perhaps causat. “make to blow”), Sir. xliii. 20.

-στήνω Ex. xiv. 14, Sir. xx. 7.

-στεπάω Is. lxv. 6 BNQ (σομαί A), Sir. xx. 7 Ν.

-στρέχω (τρέχω) δραμάω Cant. i. 4 2.

-φθάσω (Ionic, Xen.) Eccl. xii. 1, προφθάσω 4 Κ. xix.

32, Sir. xix. 27, Ψ lviii. 11 etc.

With some verbs Attic preferred fut. mid. but also employed fut. act. So in LXX (κατὰ)διώκω -σομαί are both used (but only ἐκδιώκω): similarly ξήρω (causatively Ψ cxxxvii. 7, cxlii. 11 ξήρεις με) 4 Κ. xviii. 32, Prov. ix. 11 BN, Am. v. 6 A, Sir. xxxvii. 26 A and (commonly) ξήσομαι. The fut. act. only is used in the

1 The later βαίνομαι -σω are not found in LXX.

2 And perhaps 2 Κ. xviii. 19, 22 (δράμω Swete).
following verbs (class. prefers mid.): γηράσω (Job xxix. 18), γρύξω, ἐπανέσω, cf. ἀρπᾶσω 1 (ii) above.

Many middle futures remain unaltered e.g. γνώσωμαι, δέξομαι, ἀποθανοῦμαι, κλαύσομαι (not -σω as in N.T.), κεκράζομαι (for κεκράξετε Jer. iv. 5 Bק read κεκράξατε ΑQ: the unreduplicated -κράζων is a v.l. in Is. xlii. 2 A, Jer. xxix. 2 N*:, Jl. iii. 16 N=ΑQ, Ἡβ. i. 1 B* N*: the later κράζω is not found), λῆ(μ)ψομαι, μαθησομαι, εἰσομαι, ὁψομαι, πείσομαι, ἔνσομαι (not the rarer Attic ἐνσόμαι, nor the later ἐνεύομαι), τέξομαι, τεύξομαι, φεύξομαι.

The converse use of fut. mid. for class. act. occurs in the two new futures of χαίρειν, χαρῆσομαι and χαροῦμαι (Att. χαρῆσω: see § 24). Cf. διψήσομαι Ἰσ. lxv. 13 N*Α.

§ 21. VERBS IN -Ω. FIRST AND SECOND AORIST (AND FUTURE PASSIVE).

1. Sigmatic 1st aorist for 2nd aorist. As has been stated elsewhere (§ 17, 2), the encroachment of the 1st aorist terminations in -α (-αυ etc.) into the sphere of the old 2nd aorist began in a few instances in Attic Greek: in the κοινή these terminations were rapidly extended to other verbs and in modern Greek they are universal in the past tenses. On the other hand the instances where the old 2nd aorist was replaced in the κοινή by an entirely new 1st aorist in -σα were few, and the later language has not advanced much further in this direction\(^1\). The few examples supplied by the N.T.\(^2\) may be illustrated from the LXX, some of them, however, only from the later books.

( kep)\(^3\) for ἱγαγον (the latter passim in LXX) occurs in the compound συνηγά (mod. Gr. ἐσύναξα) in Jd. xi. 20 B (-γαγεν Α), 2 Es. (vii. 28, viii. 15, xvii. 5), i M. i. 4 ANV (beside συνηγαγον elsewhere in these three books): also in ἐπάξαι Est. ix. 25 (and perhaps ἐν δ' ἐπάξω Ex. xxii. 13 B: in ὀράτε μη...ἐπάξω Ex. xxxiii. 5 the verb is probably fut.: cf. Ἰος. ix. 13 ὀρα μη...κατοικεῖσι): ἰναξον 1 M. ix. 58 V.

---

1 Thumb Handbuch 89 "Nur in einigen Fällen hat der sigmatische Aorist sich auf Kosten des agramatischen bereichert."
2 Blass N.T. § 19, 1.
3 The form seems to have been first used in the compounds: Mayser 369 cites one Ptolemaic ex. of 112 B.C. δίδαξη <σθν>: ἱνα...ἀξωμεν occurs in 2 B.C., OP 743 (= Witkowski 94): exx. accumulate later, Cronert 232 note 2.
Verbs in -Ω

'Ημάρτησα (so mod. Gr. ἡμάρτησα) beside ἡμάρτον, the normal LXX form, occurs only in Lam. iii. 42 ἡμάρτησαμεν, ἡσεβήσαμεν (contrast the same form of confession with ἡμάρτομεν in Bar. ii. 12, Dan. 0Θ ix. 5), Job xv. 11 C (ἡμάρτησα cett.), Eccl. v. 5 ἐξαμαρτήσαυ (in causative sense).

'Εβλώσα is used (to the exclusion of the usual Attic ἐβίων): W. xii. 23, Sir. xl. 28, Prov. ix. 6 ΛΝξα, διαβιώσῃ Ex. xxi. 21 BF: but far commoner is ἐξῆσα (Ionic and late: not Attic).

'Εβλάστησα (usually, if not always, in causative sense) replaces the earlier Attic ἐβλάστησατω throughout: Gen. i. 11 βλάστησάτω Ὑ ἢ βοσάννην, N. xviii. 8, 2 K. xxiii. 5 B, Is. xlv. 8, Sir. xxiv. 17, xxxix. 13: in comp. with ἐκ- Is. lv. 10, Job Θ xxxviii. 27.

'Εδων (intrans.) is still commonly retained: ἐδω Gen. xxviii. 11, Jon. ii. 6, Tob. ii. 4, 7, x. 7 Ν, 1 M. x. 50, xii. 27, εἰσέδων 1 M. vi. 46, ἐπέδων Jer. xv. 9, δύναντι-Jd. xiv. 18 A, conj. δύνη L. xxii. 7 AF (δο ႒ B*), 2 K. iii. 35: intrans. sigmatic 1 aor. ἔδωσα in ἐὰν... κατακύψωσιν Am. ix. 3, ὑποδύσαντες Jdth vi. 13, asigmatic 1 aor. δύναντος 2 Ch. xviii. 34 B (δύναντος Α.). (Ἐνέδωσα, ἔδώσα in causal sense of clothing, unclothing are classical.)

The class. ἀνέκραγον is retained in Jos. vi. 4, 5 (-κραγέντων AFvii), Ez. ix. 1, xxi. 12, Zech. i. 14, 17, Sir. l. 16: elsewhere (in the later historical books) ἀνέκραγα Jd. vii. 20, 1 K. iv. 5, 3 K. xii. 24 t B, xxii. 32, 1 M. ii. 27, 3 M. vi. 17, so ἐκραγα Jd. i. 14, 2 K. xix. 4, Jer. xxii. 20 B, Tob. vi. 3 Ν, but the 1 aor. of the simple verb commonly takes the reduplicated form ἐκέκραγα passim.

'Ελπιὼν is practically universal in the LXX, as it actually is in the Ptolemaic papyri: ἔλεψα does not seem to have come into general use till the Christian era 2 and in LXX is limited to the B text of Judges (ix. 9, 11, 13, ἄπολεψασα = ἄφεισα A) and to 1 Ch. xxviii. 9 B ἐὰν καταλείψη (ἦλψεις A). The constant substitution in A of the imperfect. -ἐλπιὼν, -ἐλεψάμιν for -ἐλπιὼν, -ἐλπιὼμιν of B may be taken as an indication that the 2nd aorist form had ceased to be familiar at the time when Cod. A or a parent MS was written.

'Απέδρασα is confined to two passages in Cod. Ν: Jdth xi. 3 (ἀπέδρασ Α), Tob. i. 19 (elsewhere the classical forms ἀπέδρας, ἐφαρ, ἀπέδραν, ἀπόδρας, διάσχα). ἔφθασα (Attic) is the only aorist of φθάνω used in LXX, not the alternative Attic 2 aor. ἔφθην.

1 Mayser 354.
2 Papyri exx. of κατέλεψα from i/Α. Ν. onwards are given in Deissmann BS 190, Cröner 234 note 6 (earliest date cited 40 A.D.): cf. Dieterich Untersuch. 238. Josephus keeps κατέλεψα: Schmidt 488 attributes an occasional -ἔλεψα in the MSS to copyists. From the same source has probably come παρελείψαμεν in Polyb. xii. 15. 12.
§ 21, 4] First and Second Aorist 235

Εἴρην, not εὑρησα, in LXX. For ἐπεσα see § 17, 2: for ἐδωσα, ἐθησα in Cod. A § 23, 10.

2. Sigmatic for unsigmatic 1st aorist. New 1st aorists in -σα replace in some instances an older unsigmatic 1st aor. The new ἐγάμησα occurs without variant in Est. F. 3, in conjunction with Att. ἔγημα in 2 M. xiv. 25 (παρεκάλεσεν αὐτὸν γῆμα...ἐγάμησεν), while in 4 M. xvi. 9 both forms are attested (γαμήσαντες A, γήμαντες ἁν'V). Similarly (ἄν)ἐλήσα 4 K. ii. 8, Ez. ii. 10 (Att. ἐλα, as from ἔλω, Epic ἔλσα). Κατενεμησάμην Ψ lxxix. 14 replaces Att. -ἐνεμάμην (but διένεμα Dt. xxix. 26) as νεμόσυμαι Jer. xxvii. 19 etc. replaces νεμοῦμαι. A 1st aor. ὃσα (Ionic, Hdt. i. 157 ἁνοίσαι) for ἄνεγκα appears in Bar. i. 10 ἁνοίσατε. The desire for uniformity produces the new 1st aor. κατεσκόπησα (class. -εσκεφάμην as elsewhere in LXX): 2 K. x. 3 (with κατασκέφασθαι in same v.) = ἰ Ch. xix. 3, ἰ M. v. 38 A (-σκοπέσαι ἁν'V).

'Ανέθαλον (also in N.T.) Ψ xxvii. 7, W. iv. 4, Sir. xlvi. 12, xlix. 10, Hos. viii. 9 is an example of the reverse rare phenomenon of a new 2nd aorist appearing in the later language (but there is no certain early instance of any aorist from this verb: ἀνέθηλα is late).

3. 2nd aor. pass. for 2nd aor. act. In ἔρηφη (LXX with class. Greek) we have an early instance of the preference in the case of a ὑ stem for the passive aorist in -ην with active meaning. The κωνί extended this to other ὑ verbs or perhaps revived old dialectic passive forms. So (for Att. ἔφην) ἀνεφύη(σαν) ἰ K. v. 6, Dan. 0 vii. 8, viii. 9, προσφυόντος ib. vii. 20. LXX however retains ἔδων (ὡ supra) and has no instance of ἔδυν (as in N.T. Jude 4, with the early ex. of διέκδυναι in Hippocrates).

Cf. class. ἐχάμην and the preference for passive aorists in deponent verbs (ὁ ἐνθα).

4. 1st and 2nd aorist (and future) passive. The
1st aor. pass., like the 1st aor. act., held its own and extended its range in the κοινή, and has survived with altered termination in the modern language (ἐδέθηκα). In a certain number of words, however, the 1st aor. pass. in -θην was replaced by the 2nd aor. pass. in -ην. The somewhat surprising phenomenon of the introduction of new passive forms of the strong aorist—a tense which in the active was losing some of its ground—is largely due, no doubt, to the increasing preference in the later language for smooth and easy pronunciation, such as was afforded by the single consonant in the termination of the 2nd aor. pass., and the avoidance of the harsh juxtaposition of consonants, especially of two aspirated letters (χθ, φθ), which occurred in most of the discarded passive 1st aorists. In the early vernacular and in poetry there are instances of e.g. ἐκρύφην (for ἐκρύψθην): the κοινή sometimes went further and dropped the remaining aspirated letter, writing ἐκρύβην, and generally preferred a medial to an aspirated letter as the final sound of the stem.

-ηγγέλην 2 (for -ηγγέλθην) is universal in LXX: ἀν- ἀπ-ηγγ. passim, δι- Ex. ix. 16, 2 M. i. 33: fut. ἀν- ἀπ- δι- αγγέλθησομαι Ψ xxi. 31, lviii. 13, 2 Es. xvi. 7.

Ηνοίγην, fut. ἀνοιγθησομαι, are limited to 2 Esd. (xxiii. 19, xvii. 3); elsewhere in LXX the 1st aor. pass. with χθ is retained either in the classical form ἀνεφχθην (ην, § 16, 6) or more often in the new form ἡνοίχθην with fut. pass. ἀνοιχθησομαι Is. xxxv. 5, lx. 11, Ez. xlv. 2, xlii. 1.

Ηρπάγην (δι-) W. iv. 11, Sir. vi. 2, Tob. i. 29, with fut. διαρ-παγθησομαι Sir. xxxvi. 30, Am. iii. 11, Zech. xiv. 2, Dan. θ ii. 5, iii. 96 A: but the class. δι-(συν-)ηρπάσθην is kept by some literary writers, Prov. vi. 25 Bx, 3 M. v. 41, 4 M. v. 4.

Fut. ἐλιγήσομαι Is. xxxiv. 4: the class. aor. is kept in Job xviii. 8 (lit.) ἐλικθεῖν (εἰλ. A).

The class. ἐκαύθην, καυθήσομαι, in which there was as yet 3 perhaps no clashing of aspirate sounds, are usual in LXX: ἐκάλην (Epic, Ionic and late writers) appears in Jd. xv. 5 B, 2 K.

1 Blass N.T. § 19, 3.
2 A doubtful ex. occurs in Eur. Ι. Τ. 932, “the only instance in classic Greek” according to Veitch.
3 Later they came to be pronounced like ἐκάφθην, καφθῆσομαι.
xxiv. 1 (ἐκκαθαι), Dan. O iii. 19 ἔσ (Θ ib. ἐκκαθα), 94 (κατεκάθησαν), and the fut. (ἐκ- καθα-) καθίσαμαι in (Is. xlvi. 14 AØ*: -κακιὸν. BN)
Sir. xxvii. 12, 22 f., xl. 30, Tob. xiv. 4 BA (κακθῆν. Ν).

ἐκρόθη, κρυβόθησομαι (with compounds) are used throughout, to the exclusion of the classical but ill-sounding ἐκρύφθη, κρυφθήσομαι: cf. the new present κρυρύφω, § 19, 3.

dialexēgēmas 1 Es. viii. 45 B has classical authority: A reads dialexēθηναι and so in 2 M. xi. 20, Est. i. 18 λεξιθάντα BN, dialexēθομαι Sir. xiv. 20 BNC (-θέθ. Α).

In κατέλιπταν 2 Es. xi. 2 B*vid the reading is supported by the fact that this book has in another instance quoted above (ἤνοίγην) been found the solitary LXX witness to these late 2nd aor. forms: the other MSS have -ελ(ἐ)φθησαν, the classical form of aorist which with -λεξθήσομαι is used elsewhere in LXX.

Fut. pass. νυφήσομαι L. xx. 12 comes under the same head: the older aor. pass. of νικῶ (νιπτῶ) was ἐνιφήθην (Hippocr.), no class. use of fut. pass. is attested.

The Pentateuch uses the 1 aor. pass. κατευθύθην (a late compound: no passive tenses are attested in class. Greek of the simple verb) Gen. xxvii. 38 E, xxxiv. 7, L. x. 3: the later books employ κατευθύνην 3 K. xx. 27, 29, Ψ iv. 5, xxix. 13, xxxiv. 15, Sir. xiv. 1, xlvi. 20, Dan. Θ x. 16 BāAQ, κατανύγησομαι Sir. xii. 12, xx. 21.

(κατ-)ορύγην 2 Jos. xxiv. 33a B (class. -υκῆν A), Jer. xxxii. 19 (-υκῶσιν A), Am. ix. 2 AØ (-κρυβόσιν B), Ψ xciii. 13.

ἐπισκέπτην (συν-) (unclass.) is frequent and fut. ἐπισκεφθήσομαι occurs in 1 K. xx. 18 ἔσ: the earlier 1st aor. (ἐσκέφθη Hippocr.) is confined to 1 Es. ii. 21 ἔσω...ἐπισκεφθη “that search may be made” (contrast vi. 21 ἐπισκεφθῶ), the cognate fut. to Jer. iii. 16 BAQ (ἐπισκεφση. Ν*): cf. § 24 s.v. σκοπέω.

ἐτάγην (ἐκ- 2 M. xv. 20, ἕπ- Ez. xxiv. 18, 1 Es. vi. 19 etc., προ- συν- ὑπ-) is usual, with fut. ὑποταγήσομαι (Ψ lxi. 1, W. viii. 14, Dan. o vii. 27, xi. 37): the class. 1 aor. pass. is confined to the participle in two literary books which also use the 2 aor.: ὅταν ἐπταγή...πάντες ὁ πατὴρ ἰσότοι ἔπταξεν...τούτοις ἐπιταχθῆναν Ep. J. 61 f., τά προστατεύναντα Est. i. 15.

Where in classical Greek a verb possessed both 1 and 2 aor. pass., the former, if it contained two aspirated letters, disappears in LXX: so always ἐρ(ρ)φην (some classical authority), ῥήφησομαι (post-class.), -εστράφην, -στραφήσομαι, to the exclusion of ἐρφῆν, ἐστρέφην etc.

1 An instance in Eur. Suppl. 543: the strong aor. in the form ἐκρύφην is found in classical poetry.

2 The θ was dropped in the earlier vulgar language: κατορύχησόμεσθα ποὺ γῆ; Aristoph. Av. 394.

3 πρήθεκ W. xviii. 18 A is clearly a corruption or correction of an original πρήθει.
5. On the other hand the general tendency was to introduce **new first aorists passive**¹ and analogous **futures**. ἑτέχθην (with τεχθήσομαι) Gen. xxiv. 15, l. 23 etc. and ἀπεκτάνθην i M. ii. 9 were in Attic expressed by different words (ἐγενόμην, ἀπέθανον). Ἐκλίθην (poet.) Ψ ci. 12, Sir. xv. 4 (κλισθή n) and κλιθήσομαι Ψ ciii. 5 BT replace the usual Att. 2nd aor. ἐκλίνην and κλινήσομαι. Other new or un-Attic forms are ἐβρώθην (Ionic: not ἕδέσθην)—βρωθήσομαι: ἐσχέθην (Ionic: συν- Gen. viii. 2, 2 K. xxiv. 21 [ἕσθη Λ], 25 [do.] etc., κατ- Tob. x. 2 n, 3 M. v. 12 [κατησχέθη Λ])—σχεθήσομαι (κατ- R. i. 13, συν- Job Θ xxxvi. 8): in passive sense confined to three books ἐρ(ρ)υσθην (4 K. xxiii. 18 B, Ψ lix. 7, lxviii. 15 etc., i M. ii. 60, xii. 15)—ρυσθήσομαι (4 K. xix. 11 [in the parallel Is. xxxvii. 1 καὶ σὺ ρυσθήση; of B is a Hexaplaric addition], Ψ xvii. 30). Other exx. are given in the Table of Verbs (§ 24): a special class of these new forms is dealt with in the following paragraphs.

6. **Aorist (and future) passive for aorist (and future) middle in Deponent Verbs.** Already in classical Greek many deponent verbs, particularly those expressive of emotion, took an-aorist passive in -θην in place of the aorist middle which from their reflexive or transitive meaning might be expected²: the majority, however, of these verbs retained the future middle. This employment of the passive was a first step in the direction of the elimination of the special forms of the middle voice (as in modern Greek) and the use was quickly extended in the κοινή to other verbs: uniformity was also introduced by the substitution of passive for the old middle futures. Two instances of these new passive aorists stand out from the rest by their great frequency.

Ἐγενήθην (with compounds: Ionic, Doric and Hellenistic)

¹ Except ἑτέχθην all the instances quoted have only one aspirated letter.
² See the list in Kühner-Blass § 324.
is used interchangeably with the Attic ἐγενόμην throughout the LXX as in the Ptolemaic papyri.\(^1\)

The two forms often occur in the same context and it is hazardous to draw distinctions. But, on the whole, there appears to be a tendency to write ἐγενήθην with a predicate and with the more substantive meaning “came,” “became,” “amounted to,” “arose” (e.g. ἐγενήθην ῥήμα Κυρίου πρὸς Αβραὰμ Gen. xv. 1, ὅ το πρῶτο ἐγενήθη Ex. x. 13), whereas the introductory formula “and it came to pass” in certain books at least (Pentateuch, 1 and 2 Ch.) is more often καὶ ἐγένετο: in the Kingdom books this distinction disappears.—EZ. a writes ἐγενόμην throughout (except ἐγενήθην xix. 2, xxvi. 1 BQ: also xxvi. 17 AQ, an interpolation from Θ) whereas Ez. β uses ἐγενήθην frequently.—In the moods the old forms preponderate (but conj. γενήθωσινDt. xxiii. 8, inf. γενηθήναι Ex. ix. 28, Jdth xi. 22, xii. 13, part rarely γενηθείς e.g. Ex. xix. 16: optat. only γενοίμην etc.) except that in the imperat. γενήθητω is as frequent as γενέσθω and is preferred in the Pent., e.g. γενηθήσομαι φῶς καὶ ἐγένετο φῶς Gen. i. 3.—The perf. γεγένηται, rare in Attic, is also uncommon in LXX, γέγονα being usual (§ 24).—The Att. fut. γενήσομαι is kept: Gen. xvii. 17 ἔσ, Eccl. i. 9, ii (γενήθησον. A), ii. 18 AC (γενομ. cett.).

'Απεκρίθην “answered,” the usual Hellenistic form, is employed throughout the LXX\(^2\): the classical ἀπεκρινάμην in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language: Ex. xix. 19 (God is the Speaker: contrast 8 ἀπεκρίθη δὲ πᾶς ὁ λαὸς), Jd. v. 29 ἄνταπεκρίναντο, ἀπεκρίνατο (in Deborah’s song), 3 K. i. 1 (David’s solemn last charge to Solomon), 1 Ch. x. 13 (not in M.T.: probably a later gloss), ἀπόκριναι Job xl. 2 B (God speaks: ἀποκρίθητι ἡ Α): ἀπεκρίθη Κυρίος xxxix. 31 is from Θ), Ez. ix. ii (the speaker is an emissary from God). The fut. is ἀποκριθήσομαι.

Similarly ὑπεκρίθην “dissemble,” “impersonate,” -κρίθης Sir. i. 29, -κρίθης 2 M. v. 25, -κρίθημαι vi. 21 V (ὑποκρίναι A) 24 beside -κρίνασθαι (lit.) 4 M. vi. 17: διεκρίθην and διακριθῆσομαι “reason” or “plead” (Ez. a and Joel), and κριθῆσομαι in same sense Job xiii. 19, Jer. ii. 9.

1 Mayser 379, 362.
2 It is the only form found in the Ptolemaic papyri, but the instances are few (Mayser 379). 'Ἀπεκρινάμην continues into iv/b.c. in Attic inscriptions (Meist. 194).
Examples where verbs expressing emotion now take on these new forms for the first time are:

\[\text{Job xi. 18} \text{ BXX (έσθηταὶ A)}\]

but class. ἡσθομην Job xxiii. 5 (αἰσθομην), Ep. J 40 (αἰσθε-σθαι), 4 M. viii. 4.

for class. αἰσθήσομαι.

Causal θαμβεῖν, deponent -εῖσθαι are unclass.

Class. Gk uses pres. and impf. only of the personal verb.

1 Ἡγερθην (also Attic) is used to the exclusion of ἡγρόμην, together with the new fut. ἐγερθήσομαι.

On the other hand we have only middle aorists in the following cases: ἡγαλλιασάμην (with fut. ἁ-σομαι: N.T. has also ἡγαλλια(σ)θην), ἀπελογήσαμην 2 M. xiii. 26 (-σομαι Jer. xii. 1: N.T. has besides ἡθην), ἠριστάμην Gen. xviii. 15, 4 M. viii. 7 (Attic preferred ἡρινθηθην: fut. as in Att. ἁπαρνησομαι Is. xxxi. 7, 4 M. x. 15), ἐμαχεσάμην (not ἐμαχέσθην as in Plut.).

In the following both aor. mid. (rare in class. Greek) and aor. pass. are represented in LXX: ἤδησα τοι Jdth ix. 3 (else ἤδεσθην 1, 2 and 4 M.), διελέξατο Jd. viii. 1 B (but διαλεξηθηναι 1 Es. viii. 45 A [-λεγοναι B], 2 M. xi. 20: fut. -λεχθήσομαι Sir. xiv. 20 is classical beside -λέξομαι).

7. A new future passive makes its appearance beside the old classical aorist passive in the following deponent verbs. Ἀλοχλοχνήσομαι Is. i. 29 etc. (the class. fut. of the simple verb usually -ομαι, but ἐπαισχυνθήσομαι) δεθήσομαι 3 K. viii. 33 etc. (class. δεθομαι not in LXX): ἐνθυμηθήσομαι W. ix. 13, Sir. xvi. 20 (but class. ἐνθυμησθήσηται Sir. xvii. 31 B*C: -θητη. 8*AB): κομπήθησομαι passim (no early attestation for fut. pass. or mid.): πλανηθήσομαι Is. xvii. 11 (class. πλανήσομαι): φοβηθήσομαι (doubtful class. authority) is used throughout LXX (except

1 Ἐθαυμάσθην, θαυμασθήσομαι in LXX are used passively only (class.), not as deponents, as in the Apocalypse. Est. C. 21 ἐθήκεν τᾶς χείρας αὐτῶν, ἐξάραι...ἀφανίσαι...καὶ ἀνοίξαί...καὶ θαυμασθήσηται βασιλεά σάρκινον εἰς αἰώνα is a possible exception: R.V. translates as passive.
4 M. viii. 19 οὐ φοβησόμεθα Α: -νηθησ. Ν: Α is probably right considering the writer's Attic proclivities). Εὐλαβηθήσομαι, εἰσφανθήσομαι, ὅργιοθήσομαι, for which there is some classical authority, are used to the exclusion of εὐλαβῆσομαι, εἰσφανοῦμαι, ὅργιοῦμαι.

The old middle futures are kept in e.g. δυνηθόμαι, πορεύομαι: Cod. A supplies instances of the later forms, δυνηθήσομαι i K. xvii. 33, Τεν ν. 22, Eκ. vii. 19, πορευθήσομαι 3 K. xiv. 2 (interpolation from Aquila), so R. ii. 9 ΒΑ (beside πορεύο in same n.). Further middle futures retained are βολήσομαι Job xxxix. 9, ἐπιμελήσομαι Sir. xxxiii. 13, πειράσομαι 2 M. δις.


I. Confusion of forms in -άω -έω. In modern Greek the three old types of contract verbs have practically been reduced to one, viz. a combination of those in -άω and -έω, in which the forms of the -άω class in  ámb (á) have been retained, while the ó of the 1st and 3rd plur. has been replaced by οὐ from the -έω class: ρωτώ -άς -ά -οὔμε -άτε -οὖν. The merging of -άω -έω into a single class found a starting-point in the forms which were common to the two classes (τιμήσω φιλήσω).

In the LXX the old classes are in the main correctly distinguished, but in the Maccabees portion of Codd. Α and elsewhere (rarely in Β) we see the beginnings of the process in the confusion of ω and οὐ in the imperfect, present and participle.

In the following instances -άω verbs take on forms from those in -έω (οὐ for ω). Imperf. (3rd plur.): έπηρότσουν 2 M. vii. 7 Α (-ον V), ἤρευνουν 1 M. ix. 26 Ν (-ον AV), συνήντου 1 M. xi. 2 Ν (-ον AV); (1st sing.) πρωσεδόκουν Ψ cxviii. 166 AR (-ον ΝΤ). Pres.: τιμοῦσιν 1s. xxix. 13 Ν*, θυμιούσιν ib. lxv. 3 Ν. Part.: καταβούντων 2 M. viii. 3 Α (-ώντων V), σιωπούντων 4 M. x. 18 Α (-ώντων Ν).

1 Cod. A also supplies the only ex. of aor. mid. ἤδωροδρόμων (poetical) in 1 M. ix. 9 δυνηθόμεθα (δυνήθωμέθα ΝV). For the usual aor. ἤδωρηθην -άσθην see §§ 18, 2, 16, 3.

2 The type τατά -τίς is rare: the -άω class has disappeared and made way for new forms in -άω: Thumb Handbuch 112 ff.

3 The instances multiply in Patristic writings: Reinhold 85 f.

Τ. 16
In the following readings -έω verbs go over to the -άω class (ο for ου).

Imperf.: ἐθνοφέρον 2 M. xiii. 25 A (-οντι Β), ἐθνοφέρον
Jdt x. 10 Β (-οντι Β, -ονταν Α), ἐμίσων Mal. ii. 13 Ν* (-ον τετι.,
γυνών W. vii. 12 Ν*). Pres.: πτωτονται Jer. xxvi. 5 Β*ΝΑ
(-ονταν Q), πατῶσιν Is. xxv. 10 A. Part.: (το εργον...ην) ἀργον
2 Es. iv. 24 BA, cf. λαλοντα Zech. i. 19 Ν* (=λαλοντα for -οντα).
Conj.: ἵνα μη...ἐκδικά 2 M. vi. 15 A (-η V).

'Ελεαν has almost entirely supplanted the older ἐλεεῖν: the
tenses most commonly used (ἡλέησα ἐλεησω) are of course
derivable from either.

So with preponderant authority (Βαβ and occasionally Α
reading the -έω form) ἐλεᾶ Toba x. xiii. 2 Β*ΝΑ, Ψ xxxvi. 26, cxiv.
5 Ν (-ει AT), Prov. xiv. 31, xxi. 26, Sir. xviii. 14: ἐλέωνν Prov.
xiii. 9 a BN (-ουτε Α): ἐλεόντει Prov. xxviii. 8 Β* (-ούτε ΒαβΝΑ):
ἐλεόντες 4 M. vi. 12, ἐλέα (impt.) ib. ix. 3. The older -έω forms
are retained in two literary books only: ἐλεεῖν W. xi. 23, ἐλεεῖν
2 M. iii. 21.

2. Verbs in -άω. Ζαίω (ζήω) keeps Attic η and χράομαι
has Att. inf. χρῆσαν (Est. viii. 11 δι, E. 19, ix. 13, W. xiii. 18,
2 M. iv. 19, xi. 31), χράσθαι (Ionic and late) only in 2 M.
vi. 21 A (χρῆσασθαι V). But the remaining "-σω verbs," as
Dr J. H. Moulton terms them, are in the κοινή brought into
uniformity with other -άω verbs. So in LXX δύψα Is. xxix. 8
(ind.), Prov. xxv. 21 (conj.): πεννᾶ Prov. xxv. 21 (conj.), ἐπείνας
Dt. xxv. 18.

In the last-mentioned verb the a further encroaches into the fut.
and 1st aor. (§ 18, 1), πεννάσω ἐπείνασα always in LXX:
similarly δυφάσουνσω. Is. xlix. 10 BN*Q* (elsewhere always
dυφήσω Is. lxv. 13 etc., ἔδυψησα).
Κατηρήσατο 3 K. ii. 8 A is the Ionic form (-άσατο B is Attic).

3. Verbs in -έω. The classical rule that dissyllabic verbs
in -έω contract only ee and εεi is observed in LXX in the case

1 The only LXX imperf. ἔτην (as from ίμιν) N. xxi. 9, Jos. iv. 14, 2 K.
xix. 6 has some classical authority beside ἔτεω: imperat. ἔτη (similarly
formed) Dan. ΘΘ ii. 4 etc. is post-classical.
2 Καταχράσθαι appears in Εύρηκτ ζ. 14. 
               Mayser 347.
3 Καταχράσθαι appears in Εύρηκτ ζ. 14. 
               Mayser 347.
4 The reading is supported by the marginal note in Q, θ'σ' δύψησ.
               α' ὅρωσε τοῖς ο' δυψάσ.
of πλέω, πνέω, πέω in the passages, not very many, where these verbs appear. With δέομαι and χέω, the κοινή, as illustrated by the LXX, shows a tendency to extend the use of uncontracted forms still further.

Δέομαι in several instances leaves ee uncontracted (δέεται, δέεσθαι are attested in MSS of Xenophon, Veitch s.v.). In LXX:

<table>
<thead>
<tr>
<th>Uncontracted</th>
<th>Contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιδέεται Dt. xv. 8 B, ro B</td>
<td>δέεται Sir. xxviii. 4, Dan. 0 vi. 5.</td>
</tr>
<tr>
<td>(δέπεται AF his)</td>
<td>(-δεπεται cett.)</td>
</tr>
<tr>
<td>ἐδέετο Job xix. 16 (ἐδεεῖτο A), ἐδέετο Gen. xxv. 21, Est. C. 14 Bπ, Jdth xii. 8 B (ἐδεεῖτο A), Est. C. 14 A.</td>
<td>ἐδεεῖται Sir. xxvii. 2, lxiii. 2.</td>
</tr>
<tr>
<td>δέεσθαι Ἠ xxvii. 2, lxiii. 2.</td>
<td>δείσθαι Job xxxiv. 20.</td>
</tr>
</tbody>
</table>

A mixture of forms, irregular retention of e before contracted ee, is seen in ἐδεεῖτο A Job loc. cit., cf. ἐπίδεεσθαι Sir. xli. 2 A (-δεμένω cett.). More striking is the juxtaposition twice over of a similar form beside an uncontracted ee in Dt. xv. 8 B, ro B, δον επίδεεται, καθύτι ἐνδεεῖται. Is this intended for a future analogous to the LXX fut. χεώ -εεῖς -εει (§ 20, 1 (iii))? In χέω Attic Greek had already relaxed the rule as to contraction in (i) the syllables ee, which might be contracted or not: but (ii) -eeε was always contracted. The LXX keeps the open forms also in (ii) in the new future χεώ χεείς χεει (§ 20, l), which was designed to differentiate the fut. from the present: also occasionally in the present, ἐκχεεῖν Jer. xxii. 17 (cf. present ποιεῖν which follows), προσχεεῖν Ez. xliii. 18 and (apparently not to be accented as futures) καταχεεῖ Job xli. 14, ἐκχεεί Sir. xxviii. 11, χεεί ib. xliii. 19. As regards (i) diversity still prevails. Contracted are ἐκχεεσθαι, διεχεῖτο, ἐγχεῖ 4 K. iv. 41, ἐνχεῖ ib. iv. 40 B: but uncontracted ἐκχεε Ἰδ. vi. 20 B, ἐκχεετε Ψ lxvi. 9 BR [θ* Ez. xxxiii. 25], and passim ἐνχεε. With διαχεεῖαι L. xiii. 55 A cf. ἐνδεεῖται in the preceding paragraph.

Of fluctuation between -ω and -έω (as in earlier Greek) the LXX affords the following examples.

Ἐπιμελομαι and -μελοῦμαι are both classical: Ptolemaic papyri use the former almost exclusively (Mayser 347 f.). So ἐπιμέλησθαι 1 M. xi. 37 8Ν* (-μελίσθε A), but ἐπιμελοῦμαι Gen. xlv. 21: the frequency of ἐπιμελέονος in the papyri supports the accent ἐπιμέλον in Prov. xxvii. 25.

Ἐκπιεῖσθαι Ez. xxii. 29 BA (-οντες Q) has Ionic (Hom.

1 In Patristic writings exx. of ἀποπλέειν, ἐκπνεεῖν, κατέρρεε etc. occur: Reinhold 84 f.

16—2
πιεζεύν, Hdt. πιεζεύµενος) and Hellenistic authority (Polybius): else in LXX πίεζω (-άζω, § 24).

'Ριπτώ in pres. and impf. is classical beside ρίπτω: so in 2 M. (ἐπιρριπτοῦντες iii. 26, ἐξεριπτοῦν x. 30) and Dan. Θ (ριπτοῦµεν -οῦντος ix. 18, 20): in Ψ lxxxiii. 11 B reads παραριπτείσθαι, the other uncial -εσθαι: elsewhere ρίπτω ἔριπτον Jer. vii. 29, xiii. 23, xlvi. 26, W. xvii. 19.

LXX has στερέω (2 M. xiii. 11, 3 M. ii. 33), προσκυροῦσαν (1 M. x. 39), συγκυροῦσας -οῦντα (N. xxi. 25, xxxv. 4 etc.) only: Ptolemaic papyri have στέρομαι only (class. in pres. and impf.) and usually προσ- συγ- κύροντ(a): Mayser 348.

4. Verbs in -όω. These are as a rule regular and unaffected by confusion with the other types, analogous to that which takes place between -αω and -έω verbs. Exceptions are εἰχήλησα Zech. viii. 2 § (ωσα -οικα cett.), ἐστραγγαλημένος Tob. ii. 3 AB ἐστραγγάληται 8 ib.: the converse change is seen in βεβαρωμένος 2 M. xiii. 9 V (-ημένος A).

The inf. is still in -ουν as in the Ptolemaic papyri²: the later -οῦν only in ἤψον Tob. xii. 6 B (-ουν A). Cf. the substitution of οὐ for οὐν in σφηνοῖσθω 2 Es. xvii. 3 §.

Δηλούσουσιν 1 Es. iii. 15 A, ἐτεπληροῦστα (=-ωσο) 2 M. vi. 4 A may be compared with the exx. of replacement of ω by οὐ referred to above (1).

For 2nd sing. -άσαι -οῦσαι see § 17, 12.

§ 23. Verbs in -ΜΙ.

1. Transition to the -ω class. As a consequence of the general tendency of the later language towards uniformity and elimination of real or imagined superfluities, the comparatively small class of verbs in -μι was destined to disappear or rather to be absorbed into the predominant class of verbs in -ω. In modern Greek the absorption is complete. In the LXX the process is only beginning and the -μι forms are still well represented: the transition to the -ω class is less advanced

1 A further instance probably in ἄδφωμεν ὧν μὴ ἄδφωθης Jer. xxix. 13 BNQ (ἀδφούµεν Α): the pres. part., not the perfect, is usual in this manner of rendering the Hebrew inf. absolute.

2 Mayser 349: the earliest ex. of -οῦν to which Dr J. H. Moulton refers me is dated 18 A.D. (BM iii. p. 136 δις). The form owes its origin to analogy (λαῖν: λαῖν: δηλοῖ: δηλῶ) as explained in his Prol. 53 n. 2.
than in the N.T. In particular the -μι forms in the middle-passive voice are almost universal. The middle -μι forms held out longest, no doubt, because the terminations in that voice differed less widely from the -ω type than in the active: τίθεσαι, e.g., could be referred to either type; the comparative rarity of the use of the middle of these verbs, mainly in literary writings, also perhaps contributed to the preservation of the classical forms. The new verbs in -ω were not always coined in the same mould. They might be contracts in -άω -έω -όω, or they might be mute (liquid) verbs in -ω. The three forms of -μι verb with infinitives -άναι -έναι -όναι perhaps suggested the formation in the first place of contract verbs in -άω -έω -όω, which ultimately made way for mute verbs. Thus arose ἵσταω—(ἐ)στάω: τιθέω—τίθω: διδόω—διδόω. In the first of these pairs LXX prefers ἵσταω, N.T. ἵσταω.

2. The verbs in -νυμι (including ὀλλυμι = ὀλυμπι) may be considered first because they were the first to succumb, active forms as from -νω appearing already in Attic Inscriptions of v.iv/b.c. In the LXX the -μι forms are universal in the middle voice (the instances occur mainly in the literary books), while in the active the -ω forms are normal, but not quite to the exclusion of the older type. The distinction between active and middle holds good in the Ptolemaic papyri.

Active -νυμι forms.

ἐπιδείκνυμι 4 M. vi. 35: ὑποδείκνυμεν 1 Es. ii. 20 A: ὑποδείκνυτε Tob. xii. 6 K.

ἐπιδείκνυαν 4 M. xiv. 18. δείκνύω W. xiv. 4, xvii. 21: -υτας Ep. J. 3 (δικνύωτας Q*): 2 M. xv. 10 (παρεπτι-): 3 M. v. 26 ὑποδείκνυς A (Ἑών V), vi. 5 A (δικνύεις V).

Active -νω forms.

δεικνύω Ex. xxv. 8, Ez. xl. 4, Tob. iv. 20 (ἐπι-), xiii. 6 BA: ὑποδεικνύομεν 1 Es. ii. 20 B: δεικνύομεν 3 K. xiii. 12.

ὑπεδείκνυεν 3 M. v. 29.

δεικνύων Tob. i. 33, ὑποδεικνύοντος 2 Ch. xv. 3 A, ὑποδεικνύοντες Tob. xii. 6 BA.

1 Meisterhans 191. In v/b.c. once ὀμυνώντων, iv/b.c. ὀμυνον (but ὀμυνάντας), ii/b.c. ὀστρανύνειν and from i/b.c. onwards ὀμυνειν.

2 Mayser 351 f.
Middle (all in -μ): ἐνδείκνυσαι W. xii. 17 (-νός Ν*): ἐπι-
δείκνυσθαι 4 M. i. 1: ἐν-(ἐπι-)δεικνύμενος Prov. xii. 17, Dan. Θ
iii. 44, Ep. J. 25, 58, 2 M. ix. 8 A (-νοντος V).

ἀνεξεύγνον Ex. xl. 30 f. ἀναζεύγνων Jdtv. vii. 1.
περιζώνυμον Ψ xvii. 33, Job Θ
xii. 18 A.

But in the mid. περιζωνυμαί Ψ cviii. 19.
κεράνυντες Is. v. 22 B*Ν*.

This reading is to be preferred to κερανύντες B*Ν* ch Swete
(κερανύντες A). It may be a corruption of an older κερανύντες;
just as the new-formed contract verbs in -άω etc. subsequently
developed into mute or liquid verbs, so the ν in -νός was
afterwards eliminated and ἀπολλύω became ἀπολύω, δεικνύω
dείκνυω etc.1
Μείγμα μίδινμυν does not occur in the act., μίζαρνω being used instead
(Is. i. 22, Hos. iv. 2: so also imperat. mid. συναμάμισησθε Ez.
xx. 18 B). In the middle the -μί forms are retained: —(-προσ-
μίγματι) Prov. xiv. 13, 16, ἀναμίγματι Dan. Θ ii. 43: συν(αν)-
μίγματο Hos. vii. 8: συναμίγματαί Ez. xx. 18 AQ*.

ὀλλυμι.
ἀπόλλυμι(v) Prov. xii. 4, xv. 1, 27 (ἐξόλλ.). Eccl. vii. 8 B,
2 M. iii. 39 V: ἀπόλλυμεν Gen. xix. 13: ἀπόλλυτε
1 M. ii. 37.

ὀλλυτά Job xxxiv. 17.

ἀπολλύω.
ἀπόλλυεν Dt. viii. 20, Job ix. 22, Eccl. vii. 8 ΝΑΑ, 2 M. iii. 39 A,
Sir. xx. 22 A: ἐξόλλυεν Prov. xi. 17 ΒΝ*Α (-ντι Ν*α).

ὄμνύμιντες Is. xii. 18 B (-νότες
Ν*Τ, -νόντας Ν* Αν* ΑΒ) Β is the
solitary ex. of an active -μί
form.

246 Verbs in -MI [] 23, 2—

1 Dieterich 221 f.
The mid. in -μ: εξόμνυμαι 4 M. x. 3; ὠμυμένων W. xiv. 31

Ῥήγνυμι is not used in pres. or imperf., ῥήσῳ taking its place: 3 K. xi. 31, διαρρήσων ib. 11. The mid. keeps the -μ forms: (κατα)ῥήγνυται 3 K. xiii. 3, Prov. xxvii. 9, διαρρήγνυντο 2 Ch. xxv. 12.

Σβέννυται W. xvi. 17 is the only ex. of the active: in the mid. |σβέννυται| Prov. x. 7, xiii. 9, xxix. 36 (ἀπο-), ἕσβεννυτο 4 M. ix. 20.

καταστροφνύνων Job Θ xii. 23.

New presents in -άω (-ώ), a natural outgrowth from the aor. ἐξεκέδασα etc., replace those in -νμ in Theodotion and late versions: (for κρεμάννυμι) κρεμάζων Job Θ xxvi. 7 BNC (κρεμνων A): (for -πετάννυμι) ἐκπετάζων Job Θ xxvi. 9, 2 Es. ix. 5: (for -σκεδάννυμι) διασκεδάζει |ψ| xxxii. 10 (but mid. δια-

σκέδαννυται Job xxxviii. 24). Cf. ἀμφιάζω (Plutarch etc.) for -έννυμι (in LXX the aorist only is attested, ἡμφιάσα -ασάμην or -εσάμην).

There is no attestation for pres. or imperf. of πήγνυμι.

For the new present ἀποτιννύω see § 19, 2.

3. Transition to the -ω class of verbs in -άναι -έναι -όναι. Ἰστημι. The -μ forms of the act. are replaced or supplemented by two new presents, the older contract ἱστάω (already used by Herodotus in 3rd sing. pres. and imperf.) and, less often in LXX, the longer ἱστάω (the termination -ω became increasingly popular in the later language) which makes its appearance once in a papyrus of iii/b.c.¹ and is used by Polybius and later writers, including those of the N.T. The abbreviated στάω found in MSS of the N.T. is unknown to the LXX. The -μ forms in LXX still hold their own in the pres. sing. act. and, excepting the participle, in the middle.

Present. Ἰστημι (compounds included) is the only form in use for 1 sing.: Gen. ix. 9, xli. 41, 2 K. xviii. 12, Jer. li. 11, Dan. 0 iv. 28, 1 M. xi. 57 δις, xv. 5. No form of 2 sing. occurs. For 3 sing. Attic -ἰστημι is used in the literary books (Prov. vi. 14, xvii. 9, xxvi. 26, xxix. 4, Job v. 18, 2 M. vi. 16), elsewhere compounds of ἱστα: ἀνιστά 1 K. ii. 8, ἀφιστά Sir. xxxiv. 1 BNC= xxii. 9, καθιστά and μεθιστά Dan. Θ ii. 21 ², 2nd plur. ἴστατε Jdth

¹ ἱστιστάνειν in the Petrie papyri (Mayser 553). καθεστά etc. in papyri of 165, 160 b.c. Aristeas like LXX has both forms: καθιστᾷν § 228 but καθιστάνειν § 280.

² Probably also εἰστάμε Job xxxi. 6 A should be read as εἰστᾶ με, but it does not represent the original text.
Verbs in -MI

viii. 12.: 3rd plur. from ἰστάω only viz. διοντόσων Is. lix. 2, ἰστώσων 1 M. viii. 1, μεθιστῶσιν ib. 13.

Imperfect from ἰστάω only: ἀπεκαθίστων Gen. xxix. 3; συνιστῶν 2 M. ix. 25.

The pres. inf. appears in 3 forms (1) the Attic καθιστάναι 1 M. xiv. 42, 4 M. v. 25 Α (-εστάναι Ν), (2) μεθιστᾶν 3 M. vi. 24, (3) ἰστάνειν Ez. xvii. 14, εξιστάνειν 3 M. i. 25.

The pres. part. (1) in its classical form only in 2 M. iii. 26 παριστάντες, 3 M. iii. 19 καθειστάντες Α (-τώντες Β), (2) elsewhere ἰστῶν with compounds is used passim, Dt. xvii. 15, xxii. 4, 2 K. xxii. 34 = Ψ xvii. 34, Ψ xv. 5, Job vi. 2, Is. xliiv. 26 etc.

A fut. -ιστήσω occurs once in A, Dt. xvii. 15 καθιστήσεις (καταστήσεις BF): otherwise the new forms are restricted to pres. and imperf.

In the middle the -μ forms are, with the exception noted below, retained unaltered: the imperat. ἄφιστο Sir. xiii. 10 is therefore, probably, the old poetical alternative for -ίστάσο and should not be accented, with Swete, ἄφιστο (like imperat. τιμῶ), so ἰστάσυε Jer. xxviii. 50 Swete (not -άσθε): παριστάνθω 1 K. xvi. 22 is ambiguous: the rare optat. εξιστάσαιτό 4 M. vi. 8.

The part. -ιστάμενος is frequent but the compound ἐπανιστανόμενος is a constant variant: so 2 K. xxii. 40 BA (but -ιστάμενος 4 K. xvi. 7 BA): elsewhere there is MS authority for both forms, -ιστανόμενος being apparently the older reading in Ψ (xvii. 40, 49, xliii. 6, lviii. 2 etc.) and Job (xxvii. 7): the true reading being doubtful in Is. ix. 11, Lam. iii. 62, Jdth xvi. 17 and in 3 M. vi. 12 μεθιστανόμενος V (-ισταμένος Α).

The paradigm for pres. and impf. in LXX is therefore:

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>1 sing.</th>
<th>3 sing.</th>
<th>3 plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἱστημι</td>
<td>ἱστησι</td>
<td>ἱσταμένος</td>
</tr>
<tr>
<td></td>
<td>-ιστάσω</td>
<td>ἱστατε</td>
<td>-ιστῶσω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperf.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-ιστάναι</td>
<td>-ιστάν</td>
<td>-ιστάνειν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inf.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-ιστάνειν</td>
<td>-ιστάνειν</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td>(-ιστᾶς 2, 3 M.)</td>
<td>usu. ἵστων</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>-μ forms</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

but ἐπανιστανόμενος (μεθιστανόμενος)
4. Transition to the -ῶ class, as in ἵσταω, takes place also in the following verbs. Κιχρῶ I K. i. 28 BA (Lucianic text κίχρημι), 3 sing. κιχρᾶ Prov. xiii. 11, κιχρῶν Ψ cxii. 5. ἔμπι(μ)ρῶ (no example of simplex in LXX) ἐνεπι(μ)πρα 2 M. viii. 6 AV, ἐνεπιμπρων x. 36 A (so from Xenophon onwards). Πνπλημι keeps the -μ forms twice in Proverbs, but otherwise in the active joins the -ῶ class.

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>πίμπλησι(ν) Prov. xviii. 20</th>
<th>ἐμπιπλάς Ψ cxliv. 16, ἐμ-πιπλά Prov. xiii. 25</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf.</td>
<td>ἐνεπιμπλασαν Prov. xxiv. 50</td>
<td>ἐνεπι(μ)πλων 3 M. i. 18</td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td>(ἐμ)πι(μ)πλων Ψ ciii. 5, cxliv. 3, Sir. xxiv. 25</td>
</tr>
<tr>
<td>Middle</td>
<td>-μ forms: pres. ind. Prov. xxiv. 4, xxvii. 20, Job xix. 22 etc.: pres. conj. Prov. iii. 10: part. Hb. ii. 5, Prov. xxiv. 51, Eccl. i. 7, 2 M. iv. 40</td>
<td>imperf. ἐνεπιπλῶντο 3 M. iv. 3 V (A om.)</td>
</tr>
</tbody>
</table>

Φημι so far as used (it being relegated to the literary vocabulary) is regular, φησίν and ἡθη being the only forms commonly employed as the rendering of ΣΧΙ: φασίν Ep. J. 19 (in 2 Es. iv. 17 εἰρήνην καὶ φάσιν, subst., should be read): ἠφασαν Est. x. 11: ἡθησα in 2 M. only (3 times): the part. mid. φαίμενοι Job xxiv. 25 is one indication among several of the translator’s acquaintance with Homer: a part. act. is occasionally, as in Attic, supplied from φάσκω.

Of deponents ἐπισταμαι and (ἐκ- ἐπι-)κρίμαμαι keep the -μ forms except that ἐπιστή is used along with ἐπιστασαι (§ 17, 12). So δύναμαι is regular except that δύνομαι1 occurs as a v.l. in Is. xxviii. 20 B δυνόμεθα, lxx. 14 Σνωνιδ δύνοντο, 4 M. ii. 20 A ἐδύνετο: 2nd sing. δύνασαι, once δύη (ib.).

5. Τθημι, δεδωμι. The transition to the class of contract verbs (τθέω, δεδώ) had already begun in Attic Greek in the

---

1 So in papyri as early as ii/b.c.: Par. 39. 10 [161 b.c.], BM i. 14. 22 [160–159 b.c.]: in papyri dated A.D. the -ω forms, δυνόμενοι etc., preponderate.

So in LXX ἐτίθεις Ψ xlix. 18, 20, ἐτίθει Gen. xxx. 42, Prov. viii. 28 (the older ἐτίθη in Est. iv. 4 A: the plur. of the impf. is unattested): ἐδίδον -ous -ou, but the 3rd plur. is more often the Attic ἐδίδοσαν (Jer. xlv. 21, Ez. xxiii. 42, Jdth vii. 21, 1 M. x. 41 απ-, 3 M. ii. 31) than ἐδίδον, which was liable to confusion with 1 sing.: the latter occurs in 4 K. xii. 15 B (-ου A), 2 Ch. xxvii. 5 B*A, 3 M. iii. 10 and is usual in N.T.

The extension of the -ω terminations to the present of these verbs is slenderly attested in LXX.

From τιθέω we have only the part. ἐπιτίθεονται 1 Es. iv. 30 BA: elsewhere -μι forms, -τιθημι (no ex. of 2 sg.) -τιθησι, προτιθησε 2 Es. xxiii. 18, παραστήσατε Ep. J. 29, τιθέμαι Prov. viii. 29 Nc*NA, τιθέσαι, and throughout the middle. For present διδῶν there is some attestation in the Kethubim and Apocryphal group: διδοῖς W. xii. 19 BA (διδός $N$), διδόι $Ψ$ xxxvi. 21 BN*R (διδώσων $Nc*AT$), ἀποδιδόι Job xxxiv. 11 B*NC (-διδώσων A, ἀποδοί B$ab$), and part. διδοῦντι Prov. xxxvi. 8 $N$ (διδάντι BA)$^2$. Elsewhere in act. and mid. the -μι forms are retained, except that in the 3rd sing. imperf. and 2 aor. middle forms as from διδω (by an easy change of o to e) appear in late portions or texts of the LXX: imperf. ἐδιδότω Jer. lvi. 34 B*NA (the chap. is a late appendix to the Greek version), Dan. Θ Bel 32 B*AQ, Ex. v. 13 A (ἐδιδοτο AF): 2 aor. ἐκείστο 1 M. x. 58 A$N$* (ἐδοτο $Nc*V$ and so elsewhere: Gen. xcv. 33, Jd. iii. 8 etc.).

6. "Τημι, never uncompounded in LXX, in composition with ἀπό retains in the active the -μι forms more often than not, whereas with σῶν the new forms in -ω preponderate. A doubt arises as to the accentuation of these new forms.$^3$ We might expect, as we find with other -μι verbs, the first stage in the transformation to be the conversion into a contract verb,

$^1$ Βίδων for διδοσι appears once in an illiterate epistle of ii/b.c. (Par. Pap. 30. 12, 162 b.c., not noted by Mayser): otherwise the Ptolemaic papyri keep the -μι forms in act. and mid., except that ἀποδιδόται once replaces -διδοσι (Mayser 354). The participle of the -ω type cannot be paralleled till ii/A.D., ἀναδιδόντι OP iii. 532. 11.

$^2$ Mixture of διδοσ, διδούς in 3 K. xxii. 6 A, $Ψ$ cxxiv. 15 R is merely a matter of phonetic writing: cf. § 6, 34.

$^3$ Swete (ed. 2) is inconsistent: σωσε 3 K. iii. 9, 11, σωσών 2 Ch. xxxiv. 12: elsewhere σωσε -ιων etc.
i.e. that the order was ἵμι — ἴω (like τιθέω) — ἵω. Evidence for the intermediate form is, however, wanting. In the Ptolemaic papyri the verb is rare and only the -μ form are attested¹. In the N.T. -ιω is shown to be right by the forms ἀφίόμεν, ἠφίεν,

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>In -μ</th>
<th>In -ω (?-ω)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀφίημι I M. x. 29 f. 32 f. ἀφίησι(ν) N. xxii. 13, i Es. iv. 21, Sir. ii. 11 ἀφίς ἡμεν I M. xiii. 39</td>
<td>—</td>
<td>ἀφίω Eccl. ii. 18</td>
</tr>
</tbody>
</table>

| Imperf. | — | — |
| ηφίεις Dan. O Sus. 53 | — | — |

| Pres. inf. | — | — |
| ἀφίειναι Gen. xxxv. 18, i Es. iv. 7 A (ἀφίειναι B), i M. i. 48 A (ἐίναι ΝV) | ἑνεὶναι Ex. xxxv. 35, xxxvi. 1, Dt. xxxii. 29, Ψ xxxv. 4 (ἠνεῖναι Ν) (lyii. 10 B Ab), Is. lxix. 15 BQ (ἐνείναι Ν* A), Dan. Θ i. 4, Θ i. xi. 35, xii. 3 | — |

| Pres. part. | — | — |
| — | — | ἐνείων Eccl. v. 11 (SIR. xx. 7 A, 2 Es. xix. 17 Ν* A) |

| — | — | ἑνείνων (?-ιοντος etc.) passim: 1 K. xviii. 14, 1 Ch. xxv. 7, 2 Ch. xxvi. 5, xxx. 22, xxxiv. 12, 2 Es. viii. 16 B etc. etc. |

¹ Mayser 354.
² Contracted form of ἄφεις (or ἄφειτς); Schmiedel (W.-S. § 14, 16 on the same form in Ap. ii. 20) suggests a present ἄφεω (evolved from ἴω).
Verbs in -MI

§ 23, 6—

ἀφίωνται. In LXX no forms occur but those which are common to -ω and -ο verbs. We have seen more than once that N.T. usage represents a later stage than LXX usage: it remains therefore doubtful whether in LXX we should write ἀφίω or ἀφιῶ etc., but, in the absence of attestation for ἀφιοῦμεν etc., the forms in -ιω are on the whole to be preferred.

The following are common to the -ω and -μ forms: imperat. ἀφιετωσαν 1 M. x. 33, ind. συνέετε Job xx. 2 BS*C: the latter, in view of the table on the preceding page, is no doubt from συνεω and, as it cannot be referred to συνεω, it favours the N.T. accentuation for LXX.

'Ανείαν 1 K. xii. 23 B (no A text): the MSS are divided in 4 M. iv. 10, ἐνιότετες AV ἐνιεῖτες Ν.

In the middle the -μ forms are, as usual, retained: προίειαι Prov. viii. 4, ἀφιεμην 1 M. x. 31 ANca (ἀφιμην Ν*\*\*), προιέμενος 2 M. xv. 12, 4 M. xviii. 3, ἀνιέντο Ez. i. 25 (from Θ) A (ἀνιοντο Q: so προσιοντο 2 M. x. 34 V); to the -μ class should therefore be referred ambiguous forms, προιη Job vii. 19, ἀνίετα W. xvi. 24, ἀφιεται 1 M. x. 42 (ἀφιεται Ν), ἀφιέθῳ 1 M. xv. 8 A.

**Tenses.** Fut. and 1 aor. act. ind. (with 2 aor. in the moods) are regular ἀφ- συν- ἴσω etc.: ἀν- ἀφ- καθ- συνήκα, παρήκαν 1 K. ii. 5: ἀνή ἀνεῖς ἀνές etc. Perf. act. -είκα is absent from LXX as from N.T.: perf. pass. (ἀνείμαι παρείμαι: never, as in N.T., -εμαι) is common in the part. Fut. mid. and pass. προσήμαι, ἀφεθήμαι. For augment in 1 aor. pass. see § 16, 5.

7. Remaining moods and tenses of ἔστημι, τίθημι, δίδωμι. Ἐστημί. Perfect. The κομῆ gave up the shorter forms of the ind. plur. (ἔσταμεν, ἔστατε, ἔστάσων) which already in iv/b.c. had made way for ἔστηκαμεν etc. in Attic Inscriptions.

In the inf. however it retained the shorter ἐστάναι: in the participle ἐστηκός was almost universal in Ptolemaic Egypt, but, judging from the N.T. and contemporary and later writings, there appears to have been a reversion to the classical

---

1 Except the puzzling συνέειτε in Jer. ix. 12 A (συνέω of BSQ is probably right).
2 Meisterhans 189 f.
3 Mayser 370 f., except that ἐνεστῶσ was used along with ἐνεστηκός.
4 Ἐστῶ is about three times as common as ἐστηκός in N.T. (W.-S. § 14, 5) and is found in Josephus (W. Schmidt 481 f.) and is usual in Patristic writings (Reinhold 91).
Tenses of ἤστημι

§ 23, 8] 253

ashtra a little before the beginning of the Christian era. This (?) Atticistic reversion is apparent in later LXX books.

In the ind. the only ex. of the shorter form is καθεστάσων
4 M. i. 18 AV (literary: -ήσκασιν §): elsewhere always -στή-
κασιν (-ήστηκαν Is. v. 29, § 17, 3). Inf.: ἤστανα always, with
καθεστάσαι 4 M. v. 25 § (-ιστ. A), xv. 4: but in comp. with παρά
we find παραστήκαναι Dt. xxi. 5, Est. viii. 4 beside παραστάναι
Dt. x. 8, xviii. 5. Part.: ἤστηκως and ἤστος (compounds
included) occur in about the proportion of 95/51; the former is
used throughout the Hexateuch (except ἤστωτα Ex. xxxiii.
10 BAF) as in the contemporary papyri: ἤστως is practically1
confined to late and literary books, viz. Jd. B text (iii. 19 εφ-,
iv. 21 ἐ-, xvii. 16, 18: but παραστήκος xx. 28 BA), Ruth,
2–4 K. (beside ἤστηκως), 2 Es. (xxii. 44), Ψ (cxx. 2, cxxiii. i,
cxxxiv. 2), Dan. O6 together with the literary books i Es., Est.,
Jdth, 2 and 3 Macc.

The similar shortened forms from τεθύκα are confined to
literary books (elsewhere τεθύκασιν etc.): τεθύκασιν 4 M. xii. 4 §
(for correct Attic τεθύκασιν), τεθύκαν W. iii. 2, 4 M. iv. 22 (1 M.
iv. 35 V), τεθύκασιν Job xxxix. 30 (Bar. ii. 17 A).

The new transitive perfect ἤστακα, in which the a
seems to be taken over from the passive ἤσταμαι, appears in
three LXX books: i K. (ἁνέστακεν xv. 12), Jer. a (κατέστακα
i. 10 BrA, vi. 17 BrA*, ἀφέστακα xvi. 5 BQ with v.l. ἀφέστηκα
NA) and 1 Macc. (καθεστάκαμεν x. 20, ἤστακαμεν xi. 34 -ιμεν §).

"Ἕστηκα is used in present sense "I stand": for the new
present οτήκω which is beginning to replace it see § 19, 1. For
plpf. ἐστιθείσων, ἐστιθείσων see § 16, 5.

8. The 2nd aorist active ἤστην (with compounds) and the
1 aor. pass. ἤστάθην (the latter rare outside Gen., Ex. and
literary books) are correctly distinguished, the former in-
transitive "I stood" and the latter passive "was set up." The

1 The following sporadic exx. of ἤστως complete the list: i K. ii. 22 A
(elsewhere in this book always ἤστηκως), i Ch. xxi. 15, Jer. xviii. 21 A,
Ez. xxii. 30, Am. ix. 1 (εφ-), Zech. i. 11 (εφ-), iii. 1, Sir. l. 12 Brκ
(ἡστηκός A).

2 So in papyri, inscriptions and literature from ii/B.C. onwards: Mayser
371, Veitch s.v. ἤστημι, Schweizer Perg. 185. An instance as early as
iv/B.C. is cited from Hyperides Eux. 38.
same applies to ἱσσόμαι, ἱστάμαι (with compounds). The only exception\(^1\) in the use of the aorist is Jd. xx. 2 B ἐστάθησαν κατὰ πρόωπον Κυρίον πᾶσαι αἱ φύλαι (A otherwise with ἔστη): similarly ἱσσόμαι appears to be used for fut. pass. in Is. xxiii. 16 καὶ (Τύρος) τάλιν ἀποκαταστήσεται εἰς τὸ ἄρχαίον BA (─σταθή-
σεται ΝQΓ).

The two futures occur in juxtaposition or as variants in L. xxviiii. 12 οὗτος ἱστήσεται with 14 οὗτος ἱστήσεται, Dt. xix. 15 ἱστήσεται πάν ῥήμα B (ἱστάθησεται AF), but they keep their proper meanings.

In N.T., on the other hand, ἔστην ἑστάθην with ἱσσόμαι ἱσταθη (in the simple verb) are both used intransitively (Blass N.T. § 23, 6).

The 2 aor. imperat. 2 sg. appears both as ἀνάστηθι (45 exx.) and ἀνάστα (poetical: 18 exx.).

The latter mainly in later books viz. Jd. (v. 12 B, viii. 21 BA, xix. 28 B), 1 K. (ix. 26, xvi. 12), 3 K. (xix. 7 B, xx. 15), 2 Es. (x. 4 Βχ\(^*\)), Psalms (iii. 8, xiii. 27, lxxiii. 22, lxxxi. 8), in all of which, except 2 Es., -στηθι is used as well: the remaining exx. of -στα are Jer. ii. 27, Lam. ii. 19 (-στηθι Q), Jon. i. 6, Dan. 0 vii. 5, Cant. ii. 10, 13, Sir. xxxiv. 21. Ἀπόστηθι (2 K. ii. 22, 1 Es. i. 25, Sir. vii. 2) and ἀπόστα (Gen. xix. 9 ADE, Job 10\?) are equally divided; other compounds have the classical prose form only (ἀποκατάστηθι Jer. xxix. 6, ἐπίστηθι Jer. xxvi. 14, παραστηθι Ν. xxiii. 3, 15).

The 2 aor. imperat. of βαίνω appears only in the forms ἀνά-
(katά- etc.) -βηθι -βήτω -βητε (not ἀνάβα -βάτω -βάτε which occur in N.T.).

9. Confusion of ἔστην and ἔστην (arising from the 3rd plur. which they have in common) occurs in 2 Es. xviii. 4 καὶ ἐστησεν (\(*\) : ἔστη BA Ἐσωρας ὁ γραμμ. ἐπι βήματος ξυλών, καὶ ἐστησεν (Βχ\(^*\)Α) ἐχόμενα αὐτοῦ Ματθαίας κ.τ.λ. (Lucian ἔστη...καὶ ἐστησαν σὺν αὐτῷ), and apparently in 1 Es. ii. 7 B

\(^1\) In Dan. 0Θ vii. 4 f. ἐπὶ τοιων ἀνθρώπων ἐστάθη κ.τ.λ. the adjacent passive aorists show that the beast is regarded as a mere passive instrument. In Tob. vii. 11 (B text) υἱ γεομαι οὐδὲν ὡδε ἐως ἐν στήσετε καὶ ἱσταθή τρός μέ the meaning seems to be “make covenant with me and have your covenant ratified by me”: the language has a legal preciseness.
§ 23, 10] Tenses and moods of τίθημι, δίδωμι 255

καὶ καταστήσαντες οἱ ἄρχηφυλοι...(A καταστάντες: = 2 Es. i. 5 ἀνέστησαν, ἦνρ: in i Es. v. 47 correctly καταστάνσ Ἰσσοῦς).

Cf. further Jd. vii. 21 καὶ ἔστησεν ἄνηρ ἐφ’ ἑαυτῷ B*vid (MT has plur. vb and it may be a mere slip for ἔστησαν): τσ xx. 12 βουλὴν ἦν οὐ μὴ δύναται στήναι καὶ ἐσ. 5.121, 2 Σετ. iv. 23 ὑιεῖς...πρῶτος εἰς δῶξαν εἰ τῷ θελώσας αὐτὸν...καὶ στήσας (στήναι Α) αὐτὸν (Swete αὐτὸν) ἐν τροπῇ λαοῦ BN.

Similar confusion of act. and mid. occurs in Jdth viii. 12 τινες ἐστὶν ὑμεῖς οἱ...ἐστατε ὑπὲρ τοῦ θεοῦ; B (ἐσταται) Α*Α (ἐστασθε μεν), R.V. "stand instead of God."

io. Τίθημι, δίδωμι. Perfect. Τίθημι has perf. act. τέθεικα (not τέθηκα as in Attic Inscriptions) and perf. mid. τέθεμαι (Ex. xxxiv. 27, 2 M. iv. 15), also used in pass. sense (τέθεται i K. ix. 24 B [A τέθεται like τετέλεσαι], προτεθεμένων Ex. xxix. 23, προσ- Dt. xxiii. 15, i Es. ii. 6, Est. ix. 27, i M. vii. 1 A) where classical Greek used κεῖμαι: κεῖμαι has this idiomatic use in 2 Macc. and occasionally elsewhere.

Aorist. The 1st aorist forms in -κα which were used in the sing. in Attic (ἐθηκα, ἐδοκα) have in LXX been extended to the plural (for Attic 2nd aor. ἐβεμαν, ἐδοκαν etc.): ἐβήκαμεν Is. xxviii. 15, 2 Es. xv. 10, 2 M. i. 8 προεθ-, ἐθηκαν and ἐδοκαν passim; ἐθεσαν (προ- ἐπ-) appears twice in literary language, 2 M. xiv. 21, 4 M. viii. 13, also as a v.l. for ἐθηκαν in 1 K. vi. 18 A, 3 K. xxi. 32 B. The 2nd aor. forms are retained in the moods and in the middle voice.

The introduction of sigmatic aorists ἐθηκα, ἐδοκα did not take place till after the period covered by LXX and N.T.; Cod. A supplies an early example of each: ἐθηκα 1 M. xiv. 48 (στήσας Ν), ἐδοκεν Sir. xv. 20 (ἐδοκεν ΒΝΤ): cf. the perf. δέθωσαν in the clause added after 2 Es. xvii. 71 by the seventh century hand Νεα.

Moods of the 2nd aorist of δίδωμι. In LXX the conjunctive forms are regular (δω, δως, δο etc.) with two exceptions: (i) the 3rd sing. twice appears in the strange form δῇ (another case of assimilation to -ω verbs) L. xxiv. 19 BA (δῇ Γ), xxvii. 9
Verbs in -\(
\)

Verbs in -\(\mu\)I

§ 23, 10—

BA (\(\det F\)), (ii) -\(\delta\)s -\(\delta\) are replaced in a few instances by -\(\delta\)s -\(\delta\), viz.:

\(\omega\) \(\delta\nu\ \pi\alpha\rho\alpha\delta\iota\) Jos. ii. 14 BF (\(\pi\alpha\rho\alpha\delta\iota\ A\), \(\alpha\upsilon\tau\alpha\pi\omicron\omicron\delta\iota\iota\) 2 K. iii. 39 A (\(\alpha\pi\omicron\omicron\delta\iota\ B\), \(\mu\iota\ \pi\alpha\rho\alpha\delta\iota\ \Psi\ \iota\l\ 3 B\) (\(\delta\omega\ \Sigma\)AR, -\(\delta\) T), \(\epsilon\omega\ \alpha\upsilon\tau\alpha\pi\omicron\omicron\delta\iota\iota\) Sir. xxxii. 24 \(\delta\)S(-\(\delta\) BAC\(\text{c.a}\)), \(\alpha\pi\omicron\omicron\delta\iota\iota\) Ez. xxxiii. 15 BA (\(\alpha\pi\omicron\omicron\delta\iota\ Q\), \(\mu\iota\ \delta\iota\ \pi\alpha\rho\alpha\delta\iota\) Dan. \(\theta\) iii. 34 B (-\(\delta\)s AQ), \(\delta\omega\ \pi\alpha\rho\alpha\delta\iota\) 1 M. xi. 40 A (-\(\delta\) V).

The optative \(\delta\)\(\omega\)\(\eta\) etc. is replaced, as in the kou\(\omicron\) generally, by [\(\delta\)\(\omega\)\(\eta\), no ex. of 1st sing.] \(\delta\)\(\omega\)\(\eta\) (\(\Psi\) lxxxiv. 8), \(\delta\)\(\omega\)\(\eta\) passim. The classical forms are represented by two v.ll. \(\delta\)\(\omega\) in Sir. xlv. 26 \(\delta\)S\(\text{a}\), Job vi. 8 \(\delta\)\(\text{c.a}\).

Cf. the moods of \(\epsilon\gamma\nu\omicron\omicron\), § 24. For \(\delta\)\(\omega\)\(\nu\)\(\iota\)\(\omega\)\(\iota\)\(\nu\iota\)\(\iota\)\(\nu\) see § 6, 34.

11. \(\epsilon\iota\mu\). The transformation of this verb, complete in modern Greek, started from the fut. \(\epsilon\sigma\omicron\mu\omicron\iota\iota\) : to conform to this the remaining tenses have gradually passed over to the deponent class\(^1\). The change began with the imperfect and with the 1st person sing., for which a new form was required in order to distinguish it from the 3rd person. Hence \(\eta\mu\eta\), which is employed throughout the LXX, as in the Ptolemaic papyri\(^2\), to the exclusion of class \(\eta\iota\nu\) (or \(\eta\)).

The transformation in LXX times has hardly proceeded further. The 2nd sing. is generally \(\eta\sigma\theta\a\) (17 times); \(\eta\iota\) (which is normal in N.T. and later became \(\eta\sigma\omicron\)) is limited to Jd. xi. 35 B, R. iii. 2 (both late translations), Ob. i. 11 : it occurs also as a v.l. in Is. xxxvii. 10 \(\eta\iota\iota\), Job xxii. 3 A, xxxviii. 4 BNC (\(\eta\sigma\theta\a\ A\) : possibly the clause is from \(\Theta\)).

3rd sing. \(\eta\nu\) for which \(\eta\) is a natural slip in 2 Ch. xxi. 20 A\(*\), 2 Es. xvi. 18 B\(*\), Tob. i. 22 \(\eta\iota\iota\). (I cannot verify 3 K. xii. 24 quoted in Hatch-Redpath.)

The 1st plur. soon followed the lead of the 1st sing. but in LXX \(\eta\mu\eta\theta\a\)\(^3\) is limited to Bar. i. 19, 1 K. xxv. 16 BA : in the preceding \(\nu\) in 1 K. BA have the classical \(\eta\mu\nu\), which is also used elsewhere : N. xiii. 34 \(\text{bis}\), Dt. vi. 21, Is. xx. 6. 2nd and 3rd plur. regular.

---

1 See esp. Dieterich Untersuch. 223 ff.
2 Mayser 356.
3 One ex. of iii/b.c. in the papyri (ib.).
In the present, uniformity in the first syllable has been produced in modern Greek by replacing ἐο- throughout by εϊ-. The only approximation to this in LXX is the vulgar ητω (3rd pers. imperat.) in Ψ ciii. 31 (all uncials) and as a v.l. of Cod. Δ in 1 M. x. 31, xvi. 3; elsewhere ἐστω, including Ψ lxviii. 26, lxvi. 17, lxxix. 17. 3rd plur. imperat. ἑστωσαν (classical beside ἑστων, ἐστων). 3rd plur. optat. ἐσεαν Job xxvii. 7 (class. beside εἰλε): cf. § 17, 7). For ἐσοι, ἐσει see § 17, 12.

Εἰλε (=ἐνεστι), which in mod. Greek in the form εινε (εϊναι) has replaced ἐστι and εἰσί, stands for the former, as in N.T., already in Sir. xxxvii. 2 οὐχὶ λύπη εἰν ἔσον τανάτου ἑταῖρος κἀυφίλος τρεπόμενος εἰς ἔχθραν; R.V. “Is there not a grief in it...?” probably lays undue stress on the preposition. (In 4 M. iv. 22 ὡς ἐνι μάλωστα=“as much as possible.”)

12. Εἰμι in the LXX period had well-nigh disappeared from popular speech, being replaced by the hitherto unused tenses and moods of ἔρχομαι: the participle and the inf. of a few compounds seem to have been the last to go. Literary writers still made use of it, though not always correctly, missing its future meaning: its revival in Patristic writings is rather remarkable.

In LXX εἰμι (always in composition except in Ex. xxxii. 26) is confined to (i) the literary books Wisdom, 2—4 Maccabees, Proverbs, (ii) the latter part of Exodus, with two instances elsewhere of ἐστιν of time.

(i) The Greek books alone use the imperf. viz. περιήγον W. viii. 18, ἄπειρον 2 M. xii. 1, xiii. 22, 4 M. iv. 8, εἰσεπίρω 2 M. iii. 14, διεξήγεραν 4 M. iii. 13: the inf. εἰσίναι occurs in 3 M. i. 11, ii. 28, the part. ἐξείνητες ib. v. 5, 48, ἀντίοντος 4 M. iv. 10, προσώποντες ib. vi. 13, xiv. 16, 19 δῆς, (οἱ) παριόντες Prov. ix. 15, xv. 10, and (of time) ἦ ἐπιστούσα (sc. ἡμέρα) Prov. iii. 28=xxvii. 1 = “the morrow.”

(ii) The latter part of Exodus (as distinguished from the earlier part, which uses ἄπε — εἰς — ἐξ — ἔρχεσθαι) has εἰσίνωτι xxviii. 23, εἰσίνωτι...καὶ ἐξείνητι xxviii. 31, ἤ τω xxxii. 26, ἄπειρον xxxiii. 8, 10 A.

1 It may be due to Phrygian influence, Dr Moulton tells me. Symmachus in ii/A.D. has ἔσοι for ἔσοι. Cf. ἔσοι in Sappho: the middle forms of εἰμι occur very early in the dialects, J. H. Moulton Proc. 36 f.
2 See the scanty papyrus evidence for iii/ii/b.c. in Mayser 355.
3 Reinhold 87 ff.
4 Ἰσόν πρὸς τὸν μάρμαρα must be read in Prov. vi. 6 with B*NA1, not ἔθι Λ*Bab.
Table of Verbs

§ 23, 12—

Elsewhere (of future time) εἰς τὸν ἐπιώτα· χρόνον Dt. xxxii. 29, ἐν τῷ ἐπιώτι· ἔτει 1 Ch. xx. 1. A introduces the literary word with correct future meaning in 3 K. xxi. 22 ἀνείστ. (B ἀναβαίνει is no doubt the older reading).

13. Καθησαί has the regular 2 sing. καθησαί (not κάθη) but the imperat. is usually κάθω (early comedy and late prose: the pres. meaning causing transition to the pres. conjugation), the strict Attic καθησομαι appearing only in 2 Ch. xxv. 19: the unclassical fut. καθησομαι is fairly common (cf. § 24).

Κεῖμαι is regular. For the conjugation of οἶδα (with 1st aor. εἶδος) see § 24.

§ 24. Table of Noteworthy Verbs.

'Αγαλλίσσω: the act. found in N.T., not in LXX, a “Biblical” word, frequent in Is. and Ψ, replacing classical άγαλλίσσω. Impf. άγαλλίσσων Is. xxv. 9, fut. άγαλλίσσωμαι, aor. άγαλλίσσάμαι (not, as in N.T., -ά(σ)θην), § 21, 6.

'Αγγέλω: aor. and fut. pass. ἀγγέλην (ἀν- ἀπ- : for Attic ἀγγέληθην) ἀγγέλεσμαι (ἀν- ἀπ- δι-), § 21, 4.

'Αγνωμ only in composition with κατ-, as usually in Attic (in 4 M. ix. 17 read ἀγκαί with Ν for ἀκαί Α): pres. and impf. unattested: aor. with Att. augment κατεάξα and pass. κατεάχθην for Att. 2nd aor. κατεάγην, § 16, 6: fut. κατάξω (not with aug. κατεάξω as in N.T.).

'Αγοράζω: fut. ἀγοράζω (Att. ἀγοράζοι), § 20, 1 (ii).

'Αγω1: aor. usually ἁγαγόν (with varying terminations ἁγά- γοςαν, § 17, 5, ἀπήγαγα, § 17, 2: cf. impf. ἁγαγον, § 17, 4), rarely άσων- (ἐπ- ἀν-) άσια § 21, 1: perf. act. ἁγαγόςαξα, ἁγάσαξα (for Att. ἁγαχα), § 16, 7: perf. pass. ἁγαμα regular.

'Αδώ (Att. contraction, not the poetical ἀείδω): fut. ἀσώμαι (Att.) and ἀσω, § 20, 3.

'Αίδεωμαι: aor. ἂδεστην and once ἂδεσάμην, § 21, 6.

Αἴνω (ἐπαινέω): fut. pass. (in Ψ with middle sense “will boast” or “glory”) ἐπαυεθήσομαι (for Att. ἐπαινεθή), aor. pass. ἐπαυεθήν with v.l. ἐσθην, § 18, 2.

Αἱρετίζω Ionic and late for αἱρεύμαι “choose,” the latter being rare in LXX: fut. αἱρετίζω and as v.l. αἱρετίσω, § 20, 1 (i): aor. ἁρέστισα and (in Ψ, 1 M.) ἁρεψάμην.

1 A beginning of the ‘Neohellenic’ substitution of φέρω for ἄγω (Jannaris § 996, 3) may be traced in some late texts, e.g. Jd. (B text) xviii. 3 Τίς ἂγαγεν σε ὥδε; (A ἃγαγεν), xxi. 12 (A ἃγαν).
§ 24] Table of Verbs 259

Aîrêo mainly in composition: new fut. ἐλῶ, ἐλούμαι (ἀν- ἀφ- etc.) for Att. αἰρῆσο which is dropped, § 20, 2: new aor. terminations εἶλα εἶλαμ (ἀν- etc.), § 17, 2, καθειλσον, § 17, 5: augment in perf. -εἵρημαι (for ἢρημαι) but imperfect. ἢρων, ἢροῦμαι (like εἰργασμα, ἡργαζόμαι), § 16, 5: augment omitted in ἀνταναμέθην, § 16, 4.

Âîrò: new verbal adj. ἀρτός, § 15, 2.

Aiôthâlôma: new aor. pass. ἡσθήθην (beside Att. ἡσθόμαι) and new fut. pass. ἀισθηθήσομαι and ἀισθανθήσομαι (for Att. αἰσθήσομαι), § 21, 6. The late pres. αἰσθομαι occurs in one of the explanatory notes which Cod. Ν appendes to the Song of Solomon, ἡ νύμφη ἐσήτε (= ἀισθείται) τὸν νύμφιν v. 2.

Aiôxînôma: fut. αἰσχυνθῆσομαι (for usual Attic αἰοχυννοῦμαι), § 21, 7: perf. ἡσχυµµαι (κατ-), § 18, 4: aug. omitted in κατασχύνθην, § 16, 4.

'Ακαταστάτεω: 1 aor. ἡκαταστάτησα, § 16, 8.


'Αλαλάξω poetical word used in prose from Xen. onwards: fut. ἄλαλάξομαι and -άξω, § 20, 3; aor. ἄλαλάξα.

'Αλείφω: perf. ἀλείφα (Cod. Α), ἄλειμμα, for Att. reduplicated forms ἀληίφα, ἄλειμμα, § 16, 7.

'Αλῆθω Jd. xvi. 21, Eccl. xii. 3 f. with impf. ἡθόνον. N. xi. 8 in the κοινή replaces Attic ἀλέω ἤλον: the old aor. ἢλεσα remains in Is. xlvii. 2. Cf. similar substitution of mute for Att. contract verb in ἡθῶ (LXX=Att. νέω), and outside LXX κνήθω, σμήχω, ψῆχω. Rutherford ΝΡ 240.

'Αλόκομαι: perf. 3rd plur. ἐλωκαν Ν, § 17, 3: 1 aor. pass. (late in simplex) ἀλαθήναι Ez. xl. 1 Α (ἀλώναι cett., and Att. 2nd aor. ἐλων is retained elsewhere in LXX).

'Αλλομαι (ἀδ- ἐν- ἐ- ἐφ- ὑπερ-: a favourite word in I K. and Minor Proph.): aor. always ἡλάμην (not the alternative Att. ἡλόμαι), itacism produces the readings ἀφειλαντό Ez. xlv. 10 A, ἀνειλατό 1 M. iii. 23 V: impf. ἡλάμην (aug. ἀλόμην once in A, § 16, 4) and fut. ἀλόμαι are classical.

'Αμαρτάνω: fut. ἀμαρτήσομαι and (in Sir.) ἀμαρτήσω, § 20, 3: aor. usually ἡμαρτον (3rd plur. ἡμάρτοσαν, § 17, 5), rarely ἡμάρτησα, § 21, 1. For the trans. (causative) use of ἐξ- (ἐφ-)-ἀμαρτάνειν "cause to sin" see Syntax.

'Αμφαίω found only in aor. ἡμφίασα, ἡμφιασάμην and ἡμφιεσάμην, §§ 23, 2 and 6, 6.

'Ανάλισκω is the usual pres. in LXX as in Att., ἀνάλω (also Att.) only in καταναλώσον Er. J. 9 Br with impf. ἀνήλων Dan. Θ Bel 13 (ἀνῆλεισκον Q#). As regards augment (Attic writers seem to have used both ἀνήλωσα and ἀνάλωσα etc., Veitch) the
LXX uncials write ἀνήλωσα (ἐξ-), ἀνήλωθην (ἐξ-), ἀνήλωμα (ἐξ-παρ-), but with the prefix κατ- the aug. disappears: κατανάλωσεν Ἰσ. xli. 7 B*Q*A, κατανάλωσα 1 Ch. xxi. 26, Jer. iii. 24 (κατ-νάλωσεν N*), κατανάλωθην Is. lix. 14 (κατηλαλ. B*ab): so ἔδωκαλωθη N. xxxii. 13 A. The uncial evidence is, however, shown to be unreliable by the fact that the aug. is not written in the moods and the other tenses and derivative nouns, as it is almost without exception in the Ptolemaic papyri (ἀνηλίσκειν, ἀνηλώσω, (ἐπ)ἀνήλωμα etc., Mayser 345 f.): cf. § 16, 9.

Aνοιγω: see οἴγω.

Aνομέω: impf. 3rd plur. ἰνομοῦσαν, § 17, 5: aug. παρηνόμον (as from παρ-ανομέω) Ψ cxviii. 51 RT (παρεν. Α), § 16, 8.


Aπειλοῦμαι deponent as in N.T. etc. (for Att. ἀπειλό, which is usual in LXX) is a variant in Gen. xxvii. 42 E, Ez. iii. 17 Q (ἀπειληθήναι N. xxiii. 19 must have pass. meaning, cf. the citation in Jdth viii. 16): the dep. διαπειλείσθαι Ez. iii. 17 BA, 3 M. vi. 23, vii. 6 is classical.

Aπολογοῦμαι: aor. ἀπελογησάμην (not ἥθην), § 21, 6.

Ἀπτω: pf. pass. ἰμμαί is used in mid. sense “touch” (class.), N. xix. 18, Ἰδ. xx. 41 A, 1 K. vi. 9, so ἄνωι ἔξηται καρδίας νέον Prov. xxii. 15 B*σ (doubtless right, though the Heb. “is bound up in” lends some support to the other reading καρδία): fut. pass. ἀφθόνομαι (ἀν-) Ἰερ. xxi. 9, Sir. iii. 15 N* lacks early authority.

Aράμαι: the simplex (poet.) in the Balaam story, rarely elsewhere, usually in composition with κατ- (class.) or the stronger (unclass.) ἐπικατ-: fut. and aor. regular -αράμαι, (κατ)πρασάμην, the Ionic κατηρασάμην once in Α, § 22, 2, the aug. in first syllable in ἐκαταρασάμην 2 Es. xxiii. 25 B, dropped in ἐπικαταράσατο Ψ cli. 6 R, doubled in ἐπικαταράσατο ib. 1: aor. pass. (unclass.) with pass. sense καταραθείν Job iii. 5, xxiv. 18: perf. pass. with pass. sense “accursed” κατήραμαι and with aug. and redupl. (unclass.) κεκατήραμαι, § 16, 8.

Ἀργεῖο: neut. part. ἀργῶν = ἀργοῦν, § 22, 1.

Ἀρνέομαι: aor. ἥρνησάμην (for usual Att. ἥθην), § 21, 6.

Ἀρτάξω: unclass. asigmatic fut. (ἄλ)αρτάξωμαι, § 20, 1 (ii), beside Att. tenses ἀρτάζω, ἡρτάζω, ἡρτάθην, ἡρτάσαμαι: new guttural pass. forms ἡρτάγην, διαρτάγησομαι, §§ 18, 3 (iii), 21, 4.

(Ἀστήιω): fut. συν- ὑπερ- αστίω with v.l. αστίω, § 20, 1 (i).

Ἀγνω “shine” is unattested elsewhere: ἦ ν γει Job xxiii. 3.

Ἀλιξομαι: aug. in Cod. A εἰδίλιετο, § 16, 4.

Ἀδέανω and ἀδέω are both classical, in LXX the latter is limited to Is. lixi. 11, 4 M. xiii. 22 and to compounds in literary books (ἐπαινεῖς, συναινέω) 2 M. iv. 4, 3 M. ii. 25, 4 M. xiii. 27 Ἀδικω (ἀυξανώτων V): the verb retains its class. transitive meaning, “grow” “increase” being expressed by ἀπανομαι, and the intrans.
use, common in N.T., being limited to ἡδησαν 1 Ch. xxiii. 17
A* (ἡδησαν cett.): the Attic fut. αὐξησω in 1 Ch. xvii. 10,
while the Pentateuch uses the novel αὔξανω, Gen. xvii. 6, 20,
xlviii. 4, L. xxvi. 9: the fut. pass. αὐξηθήσομαι is regular, N. xxiv. 7,
Jer. xxiii. 3.

Ἀναρκεώ, ἀναμολέω: aug. omitted in ἀνατρικησα, ἀναμολῆσα,
§ 16, 4.

Ἀφανίζω: fut. ἀφανίζω and -ιζω, § 20, 1 (i).

Ἀχρείω: 3rd plur. perf. ἡχρείωκαν, § 17, 3.

Βαλίζω: fut. βαλεύμαι (Att.) and, once in ἔ, the later βαλίςω,
§ 20, 3.

Βάλιςω rare in the simplex (Dt. xxviii. 56 and three times in
literary books in perf. and pluperf.): new present -βένω (cf.
-βένα), § 19, 2: perf. part. βεβηκός, not the alternative Att.
βεβάω: aug. omitted in plpf. βεβήκεν, § 16, 2: aug. vice redupli-
cation in κατέβηκα Cod. A, § 16, 7: 3rd plur. impf. -έβαναν,
§ 17, 4: 2nd aor. imperat. ἀνά-(κατα- etc.)βηθύ- βήτω- βητε, not
the N.T. forms ἀνίβα-βά-βατε, § 23, 8: 2nd aor. opt. καταβολ
(for -βαλίς) 2 K. i. 21 B (καταβητό A, καταβή Swete).

Βάλλω: aug. omitted in plpf. -βεβήκεν, § 16, 2, duplicated in
double compound παρεσωνεβαθήνην, § 16, 8: aor. terminations
έβάλοσαν, § 17, 5 and έβαλαν -ας (Hb. iii. 13 АNдев)), § 17, 2.

Βαρέω only in the old perf. part. pass. βεβαρημένοις 2 M.
xiii. 9 A (βεβαρημένος V, § 22, 4) and once in perf. ind. pass.
βεβάρησα Ex. vii. 14 BA (βεβαρνυται F). Elsewhere in LXX,
as in class. Greek, the verb is always βαρύνω (κατα-), whereas
later the contract verb became universal (mod. Greek βαρεύωμαι)
and in N.T. βαρεῖν (with compounds ἐπι- κατα-) occurs 10 times
as against one ex. only in WH of -βαρύνει Mc. xiv. 40. Βεβαρμένοι
in a papyrus of ii/b.c., no Ptolemaic ex. of βαρεῖν, Mayser 390.

Βαστάζω: βαστάζω and ἐβαστάζησα as in Attic, also ἐβάσταξα,
§ 18, 3 (iii), with which cf. the late fut. pass. συνβασταχθησεται
Job Θ xxviii. 16, 19.

Βιάζομαι: fut. παραβίωμαι (for Att. -βίωμαι, but see Veitch),
§ 20, 1 (ii).

Βιβάζω: fut. as in Attic -βιβάζω (ἀνα- ἐπι- κατά- συμ-: mainly
in Ez. and Minor Prophets), elsewhere -βιβάζω (Xenophon),
§ 20, 1 (ii): aor. pass. ἐβιβάζῃσθην (Aristot.): fut. pass. late ἀναβιβάζῃσομαι L. ii. 12.

Βιβλιοκρατεῖ: see ἐβιβλίω.

Βιβλός (δια-) rare and except Ex. xxii. 21, Sir. xl. 28, only in
literary books: fut. βιβλίωσω for Att. βιβλίωσαι, § 20, 3: aor. ἐβιβλίσα
for the usual Att. ἐβιβλίω, § 21, 1.

Βλαστάω has alternative present forms θλαστάω, ἀλαστέω,
§ 19, 3 and new 1 aor. ἐβλαστήσα with causative meaning (not
Att. ἐθλαστόν), § 21, 1: perf. βεβλαστήκα, § 16, 7.
Table of Verbs

**Βλέπω** is used not only in its original sense of the function of the eye "to look," but also, especially in later books, = ὧν "to see," e.g. Jd. ix. 36 B (= ὧνς A), 4 K. ii. 19, ix. 17: ἀναβλέπειν besides its class. meanings "look up," and "recover sight" (Tob. xi. 8 N) is used causatively in ἀναβλέψατε ἐν υἱοῖς ὄσων τοὺς δόθησαν υἱῶν Is. xl. 26 (for the usual τοὺς δόθ.); cf. Tob. iii. 12 N. Fut. βλέψωμαι (Att.) and, more rarely, βλέψω (ἐπι-), § 20, 3. Of passive and mid. forms (unclassical except fut. mid.) LXX has impf. pass. (ἐν)βλέπωντο 3 K. viii. 8 = 2 Ch. v. 9 ἔσ., and part. pass. βλέψομενos W. ii. 14, xiii. 7, xvii. 6, Ez. xvii. 5 (ἐπι-): the mid. is constant in περιβλέψαμην Ex. ii. 12 etc., ὑποβλέψομεν "suspicious of" 1 K. xviii. 9, Sir. xxxv. 10.

**Βοάω:** fut. βοήσωμαι (Att.) and βοήσω, § 20, 3: as from βοέω καταβουστών Cod. A, § 22, 1.

**Βοηθεῖν:** unclassical passive forms are introduced, βεβοηθηται Prov. xxviii. 18 has class. authority, but the 1st aor. pass. and fut. pass. are new, the uncials exhibiting a natural confusion with the tenses of βοάω: aor. ἐβοηθήθην 2 Ch. xxvi. 15 (the Heb. shows that βοηθήναι of A is wrong), Ψ xxvii. 7, Is. x. 3, xxx. 2 (βοηθήναι N*), fut. βοηθηθήσομαι Is. xlv. 2, Dan. Θ xi. 34 (βοηθήσομαι Q*).

**Βούλομαι:** 2 sing. βούλει B and βούλη A, § 17, 12: aug. ἐβούληθην, but impf. ἐβούλημην and ἡβούλημην, § 16, 3.

The pres. of βράδσω "shake" appears in ἀναβράσασθεν Na. iii. 2 (Att. βράττω: -βράζω also occurs): the tenses lack classical authority, ἀνεβρασα Ez. xxi. 21, W. x. 19, ἐξεβρασα 2 Es. xxiii. 28, 2 M. i. 12, ἐξεβράσθην 2 M. v. 8.

**Βρέχω** (class. "wet" or "drench") in LXX usually means "send rain" (hail etc.), being used either absolutely, Gen. ii. 5, or with acc. ὑετῶν, ξάλαζων etc., thus supplanting the class. γείων which is limited to Ex. ix. 18, xvi. 4 (cf. the new γείτειν Jer. xiv. 22, Job Θ xxxviii. 26): fut. act. and pass. are unclassical, βρέξω Am. iv. 7, Jl. ii. 23, Ez. xxxvii. 22, Ψ vi. 7, βραχαήσομαι Am. iv. 7, Is. xxxvii. 3.

**Γαμάω** is limited to three instances in the Greek books:

1 The translations, partly under the influence of the Heb., use other expressions of the husband γαμβρεῖν (Gen. xxxviii. 8), γαμβάνειν and in 2 Es. (x. 2 etc.) the Hebraic καθίζειν γυναῖκα (= hiphil of צו, "give a dwelling" or "settlement to"): of the wife γυνεσθαι or εῖναι τῷ (= תִּהְ), ἔχειν ἄνδρα: of both συνοικεῖν, συνοικιζεσθαι των.
Table of Verbs

(ἐγενάματι in Jer. A text, § 17, 2) and ἐγενήθη (dialectic and late) are used interchangeably, § 21, 6: both forms of Att. perf. γέγονα and γεγενήματι (ἐνν. Jos. v. 7 B, Ψ lxxxvi. 6 R) are used, the former largely preponderating: aug. retained in ἐγεγόνεις, § 16, 2: Att. fut. γεγενήσομαι apparently only in Gen. xvii. 17 bīs, = “shall be born” (cf. τίκτω for Hellenistic τεθήσομαι and ἐτέχθη): poet. term. ἐγενόμεσθα, § 17, 13.

Γνώσκω (γνών. § 6, 24), not γνωρισκεῖσθαι except as a rare v.l., § 7, 32, has the classical tenses: the ppflp., apparently only in the compound διεγερώκεις N. xxxiii. 56, 2 M. ix. 15, xx. 6, seems to lack early authority: 3rd plur. perf. ἐγνώκατι, § 17, 3: the 2nd aor. ἐγνών (ἀνέγυν ἐγνών 4 K. xxii. 8 B*) usually has the regular conj. γνώ, in Jdth xiv. 5 ἐπιγνοῖς B (ἐπιγνοῖς NA), while in the rare optat. the MSS are divided between the class. γνῶ and the later γνά, which occurs in Job xxiii. 3 A (γνώσθη BN), 5 B* § (γνῶσθαι A and later hands of BN: cf. similar fluctuation in the moods of the 2nd aor. of δίδωμι, § 23, 10): 2nd aor. inf. appears once as ἐγνώνοιαν Est. A 11 § on the model of δῶνα, so διαγνώναi in a papyrus of iii/B.C., Mayser 356 (for the converse working of analogy in δῶνα see § 6, 34): for ἐγνώθην, ἐγνώθησομαι in B, vice ἐγνώθην, ἐγνώθησθαι, § 18, 2: verb. adj. γνωστός, § 15, 2.

Γνωρίζω: fut. γνωρίζω (Att.) and -ίζω, § 20, 1 (i).

Γράφω: aug. always retained in plpf. ἐγέγραπτο, § 16, 2, redupl. dropped in ἐγέγραπτο Α (ἐγέγραπτο BF), § 16, 7: tenses regular, perf. γέγραφα 1 M. xi. 31, 2 M. i. 7, ix. 25 (not the late γεγράφη), aor. pass. ἐγράφην (ἀπ- etc.: not ἐγράφην), fut. pass. γραφήσομαι Ψ cxxviii. 16 (not the more usual Att. γεγράφητοι), aor. mid. ἀπεγράψαμε Ιδ. viii. 14 A, Prov. xxii. 20, 3 M. vi. 34.

Γρηγορέω (ἐγρηγορεῖσθαι): new pres., replacing ἐγρηγορεῖσθαι, with tenses ἐγρηγορέων, ἐγρηγοροῦσα, ἐγρηγοροῦσα, ἐγρηγοροῦσα, found in some, mainly late, books of LXX and frequently in N.T., § 19, 1.

Γρῦξω: fut. γρῦξω (not γρῦξομαι), § 20, 3.

(Δείδω): perf. δεδοκα -as -ασι ὁσ (not Att. δέδωι etc.) and pluperf. ἐδεδοκεῖα (aug. retained, § 16, 2: once in Α ἐδεδοκεῖας), § 16, 3) are used only by the translator of Job, excepting one ex. of δεδοκέτης in Is. lx. 14.

Δείκνυμι and forms from δεικνύω, § 23, 2. The part. ἐπιδείκνυμι and δεικνύω ος (ἐνν. 2 M. ii. 26 (R.V. “taken upon us the painful labour of the abridgement”) and 3 M. vi. 26 (Kautzsch “erduldeten”) is used where we should expect ἐπιδεικνύμενος. The confusion of forms from δεικνυμι and δεικνυμι (δεκ.) is perhaps due to Ionic influence: cf. the Homeric use of δεικνυσθαι (and δεικνυσθαι) = δείχθαι “welcome.”

Δεῖ “it is necessary”: the imper. δεῖ, ἐδεῖ, fut. ἐδέσσει Jos. xviii. 4, is used occasionally, δεῖ being replaced by the para-
phrastic δέōν ἔστιν in Sir. prol. δίς and i M. xii. 11 (so Polyb., Aristeas and papyri): no ex. of conj. or opt. since με γ of the uncials in Est. iv. 16 is doubtless right (not δέη).

Δέομαι “ask”: for the extended use of the uncontracted forms and the peculiar forms ἐδείκται, ἐδείεθαι see § 22, 3: the fut. pass. δεκάσσωμα (ἐν-προσ-) supplants Att. δεσσωμα, § 21, 7: ἐδείχθην (ἐκ-προσ-) and δεδεμαι 3 K. viii. 59 are classical.

Δέχομαι: tenses regular except that the fut. pass. δεκάσσωμα (προσ-) “will be accepted” is new, L. vii. 8, xiii. 6, xxii. 23, 25, 27, Sir. xxxii. 20: -ἐδείχθην with pass. sense is classical: pf. pass. with mid. sense (class.) ἐκδεδεκται Gen. xliv. 32 (in Is. xxii. 3 read δεδεμένοι εἰσίν, A has δεδεμένοι), for ἐπιδεδεγμένος used like -δεδεγμένος cf. δεκινέα: verbal adj. ἐκδεκτέον § 15, 2.

Δέω “bind” has the regular tenses δήσω ἔδειξα ἐδέθην δεκάσσωμα δεδέμαι: N* twice uses forms from δέω “want,” δεξιος Job xxxix. 10, ἐδέθην ib. Θ xxxvi. 13: the mid. is used only in the 1st aor. (poetical in the simplex) ἐδήσατο Jdth xvi. 8, κατα-δήσατο τελαμώνι 3 K. xxi. 38 (the language has a Homeric ring).

Διαλέγομαι: aor. διελέγων, διελεξάμην and (the usual class. form) διελέξθην, fut. διαλεχθήσομαι, § 21, 4 and 6.

Διδάσκω: fut. pass. διδάκθησομαι Is. iv. 12 is post-classical.

(Διδακτικός) only in composition with ἀπο- δι-: the Att. 2nd aor. ἀπεδραν is used in 2nd and 3rd sing. and 3rd plur. ἐδρα -ἐδρα -ἐδρασαν, conj. ἀποδρα Sir. xxx. 40, part. διαδρασ Sir. xi. 10, imperat. ἀπόδρασθι (post-classical) Gen. xxvii. 45, xxviii. 2: the 1st sing. appears as ἀπέδραν in Jdth xi. 16, a form which is explained by an ancient writer cited in Rutherford NP 335 as a recognized alternative for ἀπέδραν (τὸ δὲ ἀπέδραν τινς τῶν ῥητόρων διὰ τοῦ ὦ εἶπον, ἀπέδραν, ἀλλ' ἀμενον διὰ τοῦ α'), or it would seem possible to take it as a new imperfect as from ἀποδραω (the regular -ἐδιδαρσκων however is used elsewhere in LXX): out of the 3rd plur. of the 2nd aor. arose the new 1st aor. ἀπέδρασα which appears in Cod. N, § 21, 1.

Δίδωμι: beginnings of the transition to the -ω (έω) class, § 23, 5: ἐδωκαν (for ἐδουσαν), ἐδωσα Cod. A, moods of 2nd aor., § 23, 10: term. ἐδοκες Α, § 17, 8: aug. omitted in ἐδοκεων, § 16, 2.

Δικαίω has Att. fut. δικάσω 1 K. viii. 20, xii. 7 B (Ionic δικαυν = δικάσειν Hdt. 1. 97), but the rare ἐκδικάζω has fut. 3rd sing. ἐκδικάταυ “shall take vengeance” or “avenge” L. xix. 18, D. xxii. 43 BF (ἐκδικέται Α: the following καὶ ἐκδικήσει is perhaps a doublet) § 20, 1 (ii): in Jdth xi. 10 ἐκδικάταυ is used passively “be punished” and the present tense used in the next clause suggests that it is intended for pres. pass. as from ἐκδικάω (cf. for similar exx. Hatzidakis 395): the classical ἐδικάζω (un-represented in N.T.) has in LXX almost disappeared to make way for the new ἐκδικέω (tenses regular: in passive -ἐκδικήθην,
Table of Verbs 265

-δικηθήσομαι, -διδίκησαι (Polyb.) is the ordinary word denoting vengeance or punishment: for a trace of an intermediate εδικάν see § 22, 1.

Δινάω: διψάω (for Att. -γε, § 22, 2; fut. διψάω, § 18, 1, and διψήσαμαι, § 20, 3, as well as Att. διψήω.

Διωκω: fut. usually διώκομαι (καταδιώκομαι), also διώκω (κατα-) (Attic prefers the middle), but εκδιώκω only, § 20, 3: the fut. pass. εκδιωκθήσονται Ψ xxxvi. 28 ARTNεα is post-classical: 3rd plur. imperf. εδιώκαν in Ν, § 17, 4.

Δοκιμάζω (ἀπο-): fut. δοκιμῶ and δοκιμάσω (Att.), § 20, I (ii), but in Sir. xxvii. 5, xxxiv. 26 δοκιμᾶ of Ν (=B δοκιμάζει) is probably pres. as from δοκίμω (cf. δοκιμήθης in a papyrus of ii/b.c., Mayser 459, and the subst. δοκιμή in N.T.: the ex. of fut. δοκιμῶ which Veitch and Kühner-Blass cite from Hdt. i. 199 also appears from the context to be present, τῷ δὲ πρῶτῳ ἐμβαλόντι ἐπεται οὐδὲ ἀποδοκιμᾶ οὐδένα).

Δολίω: post-classical Ν. xxv. 18 and 3 times in Ψ: 3rd plur. imperf. ἐδολίωσαν, § 17, 5.

Δύναμαι: traces of transition to the -ω class in 2nd sing. δύνη (usually δύνασα in LXX) and variants δυνάμεθα etc., §§ 17, 12 and 23, 4: aug. ἤ (usually) or -ε-, § 16, 3: aor. ἤδυνήθην (ἐδ.) and ἤδυνάθην (ἐδ.) ib., also ἤδυνησάμην (poet.) Cod. A, § 21, 7: fut. δυνήσομαι and in Cod. Α δυνηθήσομαι, § 21, 7.

Δυναμόω (ἐν- ὑπερ-): new verb found in a few late LXX books and in N.T.: aug. ὑπερηδυνάμωσαν (like ἤδυνήθην), § 16, 3.

Δυσφορέω: 3rd plur. impf. ἐδυσφόρων Cod. A (for -ουν), § 22, 1.

Δύω, δύνω, -δύσκω. Apart from pres. and impf. the classical tenses of δύων (εἰσ- ἐπι- κατα-) “to sink” (intrans.) are for the most part retained: 2nd aor. ἔδυν (not ἄδυν, § 21, 3) with inf. δύνατι Jd. xiv. 18 A, conj. ἤδυν L. xxi. 7 AF (ΔΥ Β*), fut. δύσομαι, pf. δέδυκα: a new intrans. 1st aor. ἔδυσα (evolved out of the 3rd plur. of ἔδυν) appears twice in the compounds καταδύσωσιν, ὑποδύσαντες, § 21, 1: the trans. fut. δύσω “cause to sink” Jl. ii. 10, iii. 15 is late in the simplex, cf. καταδύσω Mic. vii. 19. The class. fut. and 1st aor., act. and mid., of ἐκδύνειν, ἐνδύνειν, “to strip (oneself),” “clothe (oneself),” are also kept, and once the class. impf. ἐνδύνημεν Ψ xxxiv. 13: plpf. without aug. ἐνδεδύκειν or without reduplication ἐνδεδυκέων A (cf. ἐνδύκει Est. D. 6 Β*), § 16, 2 and 7: perf. (only in the part.) ἐνδεδυμένος and ἐνδεδυκώς, the latter limited to I K. xvii. 5, 2 K. vi. 14 and “Ezekiel a” (ix. 2, 3, 11, x. 2, 6, 7, xiii. 6 [A mid.], 12 [do.]: contrast in Ez. β ἐνδεδυμένος xxxviii. 4 BAQ).

The pres. and impf. of the intransitive verb “to set,” “sink” are always formed from δύω (Ionic: in Att. prose not before Xen.), § 19, 3: δύνει Eccl. i. 5, δύνωντος Ψ K. xxii. 36, 2 Ch. xviii. 34 Α, Jos. viii. 29 (ἐπι-), ἐδυνεί 2 K. ii. 24, so ἐκδύνει
"escapes" Prov. xi. 8 (δύνατος): the aor. δύναντος 2 Ch. xviii. 34 B is late (Polyb. ix. 15 Schweigh.), § 21, 1. The reading of B* in Is. lx. 20 οὐ γὰρ δυνήσεται ὁ ἡλίος σω (δύνατον cett.) is remarkable: a fut. mid. of this form from δύνω is unexampled, and if the fut. of δύναμαι is intended the reading cannot be original: the two roots are elsewhere confused, e.g. 2 K. xvi. 17 and the readings in 1 Ch. xii. 18.

To express the transitive meanings "put on," "put off" the new forms ἐν- έκ- διδύσκω are used in pres. and impf., apparently first attested in LXX (also in N.T. and Jos.), § 19, 3.

ἬΕω: tenses regular with aug. ει-, except for 3rd plur. impf. ἔσαν Jer. xli. 10, beside ἔσαν elsewhere, § 16, 5: aor. pass. (ε)λαθην and in Cod. A (ε)λάσθην, § 18, 2: for the itacism cf. ὁλοσ Job xxxi. 34 A.


ἬΓγγαω: medial aug. in ἐνεγεγήσαμεν (for ἡγγησα), § 16, 8.

ἬΓγειρω "raise up" (no ex. of intran. use of act.): aug. usually inserted in ἐγγεγείρων ἐγγείρθην, § 16, 4: the two perfects are rare, the classical ἐγείρα "watch," "be awake" occurring only twice (elsewhere replaced by γηγοροε q.v.), the later ἐγηγείρων only in Zech. ii. 13 ἐγ- "is risen," Jdt. i. 4 ἐγεγείρεραν of gates raised to a certain height (διεγειρομένα BA): aor. pass. ἐγείρθην (not ἐγγράμην), § 21, 6: fut. pass. (ἐξ- ἐπ-)γεγείρθησατο N. xxiv. 19, Mic. v. 5, Is. xix. 2 etc. is late (Babrius).

ΕἬλεω: i aor. (ἀν)ειλῆσα1 late (Att. εἰλα, Ep. ἐλασα), § 21, 2: perf. pass. (late in simplex, ἀπειλημένον Hdt. ii. 141, περειλημένην in iii/B.C., Mayser 337) εἰλημένος Is. xi. 5 BQ (ἢμμ. ΝΑ), ἐνειλη-μένος Ἰ. xii. 9 B (ἢμμ. Α), κατειλημένος 2 Ch. ix. 20 A (ἢμμ. Β).

ΕἬμη, § 23, 11: 2 sg. fut. ἐση and ἐσει, § 17, 12: ἐστωσαν, § 17, 6. ΕἬμη, § 23, 12. Ἐμπο, ἔρημα etc.: see λέγω.

ἘΕκκλησιάω: medial aug. in aor. ἐκκλησιάσα, § 16, 8.

ΕἬλαττονέως and more rarely ἐλαττονέω (-ττ- not -σσ-, § 7, 45) with same meaning "fail" etc. appear for the first time in LXX beside the class. ἐλαττόω (-ττ- and -σσ-, § 7, 45): aug. omitted in ἐλαττώνθη, § 16, 4.

ΕἬλαίνω: fut. ἐλάσω (not ἐλῶ), § 20, 1 (iii): aor. and plpf. pass. συνελασθέντων, συνήλιστο late (Att. ἡλάθην, ἡλάλωμη), § 18, 2.

ΕἬλεώ usually supplants the older ἐλεέω, § 22, 1.

ἘΕλίσσω: not the Ionic and late εἰλ, except in A which has εἴληθέν Job xviii. 8 and verbal adj. ἐλικτός 3 K. vi. 13: 2nd fut. pass. ἐλιγγύσαμαι is post-classical, § 21, 4.

1. The corresponding fut. only in Job xii. 21 A εἰλήκεικ, a corruption of εἰ ΔΗΣΕΙΚ.
"Ελκω: fut. ἐλκύσω ἐξ- παρ- (Ionic for Att. ἐλέω): the 1st aor. ἐλκύσα (ὃλκυσα, § 16, 5) and pass. ἐλκύσθην (ἐξ- ἐφ-) have early authority (the late ἐλκεῖ, ἐλέθην do not occur in LXX).

Πιποδοστατέω: a new verb "obstruct": the perf. with irregular medial reduplication, ἐμπεπαδεστάτηκας, appears in a corrupted form in Jd, xi. 35 A, § 16, 8.

Εἰνεχυράω: aug. ἱνεχυράσσα and ἑνεχ., § 16, 8: fut. -άσσω Dt. xxiv. 6 B and -ῶς ib. AF*, 17 BaβAF.

Πεπλήρωμαι: fut. ἐπεπλήρησομαι (late) and -μέρομαι (Att.), § 21, 7: -ἐπιμήκης, -τεθύμημαι classical.

Πεπηρῴζομαι: the verb appears to be Ionic (Hippocrates, and then not before Aristot., who uses the active): aor. ἤπεπηρῶσθην (or ἤν) and ἤπεπηρώσαμην (or ἤν), § 16, 4 and 8: fut. ἤπεπηρώσησομαι Jl. ii. 28.

Ἐνωτεθεῖαι: verb frequent in LXX, once in N.T., unattested elsewhere, possibly a "Biblical" creation to render the hiphil of ἡλί: aug. ἐνωτισώμην and ἡν., § 16, 8.

Παπανωνέω: "register," "enroll" (like ἀπογράφεω), a ἀπαξ λεγόμενον in N. i. 18 B ἐπηξονοῦσαν, § 17, 5.

Ἐπίσταμαι: aug. ἐπιστάμην and v.l. ἐπ.; § 16, 4: 2 sing. ἐπιστανταί and ἐπισταί, §§ 17, 12 and 23, 4.

Εργάζομαι: fut. κατεργά- ἀταί -όνται (never Att. ἐργάσομαι), § 20, 1 (ii): aug. ἐργάζομην but εἴργασμαι (as in Att.), aor. ἐργασάμην and εὑρισκόμην, § 16, 5: the perf. is used only with pass. meaning1 (in Attic it has active sense as well): fut. pass. εὑρισκόθησομαι (class.) Ez. xxxvi. 34.

Ἐρευνῶ and ἐραννῶ, § 6, 12: 3rd plur. impf. (as from ἐρευνῶ) ἐρευνοῦν, § 22, 1.

Ερημήω: aug., usually ἐ-, sometimes omitted, § 16, 4.

Ερπὼ (ἐξ-): 1 aor. ἐπερήφα Ψ civ. 30, with causative meaning "produced," "made to swarm" (cf. ἐξαμαρτάνειν "cause to sin"), is unclassical, Att. using ἐρπόνθα from ἐρπύζω for "crept" (Veitch cites εἰρήνα from Dio Chrys.).

Ἐρχομαι:2 in Att. the pres. stem in the simplex is confined to pres. ind., while the moods, imperf. and fut. are supplied from

1 Including Dt. xxii. 3 δάμαλιν... ἡτις οὐκ εἰργασται: witness the Heb. Pual (R.V. "has not been worked with") and the undoubtedly passive use of the tense in the next v. Cod. A has an active aor. ἤργασάτε in 2 K. xi. 20, a corruption of ἄγγιστε.
2 A common synonym in LXX and later Greek is παραγίνομαι, this use being possibly of Ionic origin: apart from Hdt. it seems to be rare in classical Greek. The distribution of the word in LXX is noticeable, esp. its absence from Dan. 3 and books akin to 1, 2 Es. and 1 and 2 Ch. (except 2 Ch. xxiv. 24): in non-historical portions its absence (Ψ and Prov.) or rarity (Prophetic books) is more easily intelligible. In N.T. it is almost confined to Luke's writings.
εἰμὶ: LXX employs ἤρχόμην, ἔρχομαι etc. with fut. ἐλεύσομαι (Epic, Ionic and poet.), εἰμὶ being now rare and literary (§ 23, 12): aor. ἠλθον with new terminations ἠλθα, ἐλθάτω etc., § 17, 2, ἠλθονα, § 17, 5, opt. ἠλθονα, § 17, 7.

Ἐρωτάω: aug. ἦ- but ἐπ-ἐρωτήσα, etc., § 16, 4: 3rd plur. impf. ἐπηρώτων Cod. A, § 22, 1.

Ἐσθῶ and ἐσθω (esp. in the part. ἐσθων), § 19, 3: fut. ἐδομαι (rare outside Pent.) and Hellenistic outside, § 20, 2, with 2nd sing. φάγεσαι and occasionally φάγῃ, § 17, 7 (φαγοῦμεθα Gen. iii. 2 Ds appell): terminations of past tenses ἐφάγα, § 17, 2, ἐφάγονα, κατεφάγεσαι, ἠθόπαν, § 17, 5, φάγουσαν, § 17, 7. The rare pres. βιβρόκω once in Jd. B, § 19, 3: the tenses βεβρωκα (βεβρωκειν, § 16, 2), βεβρομαι, βεβρωθην (opt. βρωθησαν Job xviii. 13) are Ionic and late: fut. pass. βρωθήσομαι is new. The Att. ἐθύδοκα, ἐθόδεσαι, ἠθοῦθαν have disappeared and the vulgar τρώω of St John's Gospel is unrepresented.

Ἐναγγελίσομαι “tell good tidings”: the act. -ἰκω (as in Apoc. x. 7, xiv. 6) occurs in 1 K. xxxi. 9 -ἰόντες (= mid. in the I Ch. x. 9), with fut. εὐαγγελίω 2 K. xviii. 19 (mid. -όμαι in next v. and elsewhere): otherwise only in the mid.-pass., aor. mid. ἐγγεγελίσαμαι (class.), § 16, 8, and once aor. pass. εὐαγγελισθητο ὁ κύριος μου 2 K. xviii. 31 = “receive the good tidings” (cf. Hebr. iv. 6).

Εὐφρεστῶ: aug. εὐπρέστησα, § 16, 8.

Εὐδοκέω (Polyb. and papyri of ii/v.c.): aug. omitted in εὐδόκησα, § 16, 4: aor. pass. εὐδοκήθη 1 Ch. xxix. 23 = “prospered” (perhaps a corruption of εὐδοκέω, cf. Is. liv. 17 A).

Εὐθνείω: Ionic and late for older Attic εὐθένειω: once in pres. mid. Ψ. lxxii. 12 BN* (class.): 3rd plur. impf. εὐθηνοῦσαν, § 17, 5.

Εὐθνείναι (κατ-): aug. κατεύθνα, § 16, 4.

Εὐλαβέομαι: fut. εὐλαβηθῆσομαι only (Aristot.: not εὐλαβηθημαι as in Plato), § 21, 7.

Εὐλογέω: aug. εὐλόγησα, § 16, 4: term. εὐλογοῦσαν, § 17, 5, εὐλόγησασαι Tob. iii. 11: late tenses εὐλόγησα -ημα -ηθημα.

Εὐφρόσυνα: aug. omitted in εὔρον, εὐρήκα, εὐρήκη, § 16, 4: terminations εὑρα, § 17, 2, εὑροσαν, § 17, 5, εὑροσαι, § 17, 7 (1st aor. εὑρισα not used, § 21, 1).

Εὐφραίνω: aug. εὐφραίνηθην and ηὐφρ., § 16, 4: fut. pass. εὐφρανθῆσομαι (not εὐφρανοῦμαι), § 21, 7.

Εὐχαμαι (προσ-): aug. usually προσηύχαμαι, also -εὐξ., § 16, 4, and προσηύχαμαι, § 16, 8.

Ἐχω: fut. εξω (not σχήσω), § 15, 3: 3rd plur. aor. ἐσχοσαν, § 17, 5: 1 aor. pass. (Ionic and late) κατ+ συν εὐχέθην, with v.ll. in A συνεχέθην, § 18, 2, and καταχέθη 3 M. v. 12: fut. pass. -σχηθημαι (late: 112 B.C. is the earliest ex. in papyri, AP 31, 6), R. i. 13 (κατα-), Job Θ xxxvi. 8: class. perf. ἐσχήκα rare, Sir.
xiii. 6 and in 2, 3 M.: the mid., excepting ἀνέχομαι (aug. ἀνέσχ-όμην § 16, 8), is almost confined to the part. ἐκόμενος -ον -α = "near."

Ζάω or ζήω: fut. ζήσωμαι and ζήσω, the latter sometimes with causative sense “quicken”=ζωσω elsewhere, § 20, 3: aor. ζήσα (Attic usually employed ἐβίων): as from ζήμω 1st sing. impf. ἐξήν (not ἐξων) and 2 sing. imperat. ζητι (post-class.), § 22, 2.

Ζεύγνυμι, ξευγνύω (άνα-): § 23, 2.

Ζηλόω: ζηλήσα Cod. N as from -έω, § 22, 4.

Ζωννύω (περι- etc.) but mid. περιζώννυται, § 23, 2: fut. act. ζωσω (post-class.) Ex. xxix. 9: fut. mid. ζώσομαι (once in a Hexaplaric interpolation in А περιζώννυται Ez. xxvii. 31=περι-
ζώννυται Q ib.) with aorists ζώσα, ζώσάμην are classical: perf. pass. ἀν- περι- ὑπ- εξωσμένος (Ionic: Att. ζωμαί), § 18, 2.

Ἡγέμια: (1) with the meaning “lead” frequent in the part. ἰγκουόμενος=ἵμεμόν: the tenses (class.) are rare, ἱγείτο Ex. xiii. 21, ἱγίσεται Mic. ii. 13, Bar. v. 9, ἱγίσατο Gen. xlix. 26: (2) with the meaning “think,” “think good” only in literary books (Job, W., 2—4 M.) with tenses ἱγισάμην and (Job) ἱγίμαι with act. meaning.

Ἡκω in virtue of its perfect meaning “am come”1 in late Greek adopts in the plur. and occasionally in the inf. and part. forms as from a perfect ἱκα: the conjugation in LXX as in the papyri (Mayser 372) is thus ἱκο -εις -ει -αμεν -ατε -αισιν (the last very frequent: ἱκουσιν only in Job xvi. 23 A): the perf. part. appears once as ἱκός in 4 M. iv. 2 A (ἱκων ΝΒ and so elsewhere in LXX: the papyri show both forms, Mayser ib.): inf. ἱκεν 4 M. iv. 6 (ἱκέναι papyri): imperat. (rare in class. Gk) ἱκε 2 K. xiv. 32, Jer. xliii. 14, xlvii. 4 ΝΑQ, Tob. ix. 3 Ν, επάνεκε Prov. iii. 28, ἱκετε Gen. xlv. 18, Is. xlv. 20: fut. ἱκώ frequent ="will come" not "will have come" (the late aor. ἱκα is unrepresented).

Θάλλω (άνα-): new 2nd aor. ἀνέθάλων (Att. ἠθηλα, Aelian ἀν- ὀθηλα) used intransitively “revive,” § 21, 2: the pres. ἀναθάλλω (the compound is unclass.) is used transitively “make to flourish” Sir. i. 18 etc., Ez. xvii. 24.

Θαμβέω: in class. Greek “be amazed (at),” so 1 K. xiv. 15: in LXX also causatively “frighten,” ἔθαμβησαν με 2 K. xxii. 5, with pass. θαμβέομαι, aor. ἔθαμβησθην, § 21, 6.

Θαυμάζω: fut. θαυμάσομαι (Att.) and -ω, § 20, 3: ἔθαμμάσηθην, θαυμασθησομαι keep their class. passive meaning (θαυμασθήναι

1 "Ἡκει in Eccl. v. 14 is used as an aorist "he came," answering to παρεγένετο in the next v. The impf. Ἥκει in 2 M. 5 times and Jdth xi. 1 Ν.
Est. C. 21 is perhaps deponent), § 21, 6: perf. pass. τεθαμασμένος 4 K. v. 1 (Polyb.).

Θέλω, fut. θελήσω, no longer (Att.) έθελω, έθελήσω, consequently has the new perf. τεθεληκα, § 16, 7: but the old aug. is invariably kept in ήθελον, ήθελησα, § 16, 3: term. ήθελαν in Ν, § 17, 4. The use of εὐδόκησα in Jd. (B text) = ήθελησα (A text) is noticeable.

Θερίζω: fut. -ίω and -ίω, § 20, 1 (i).

Θεμαλω: aor. έθέμαλα (since Aristot. for -ημα), § 18, 4.

Θεωρείω: as in N.T. almost confined to pres. and impf., the aor. τεθεόρησα -ηθήν occurring 4 times in literary books, with Ψ lxvii. 25 -ήθησαν: 3rd pl. impf. in Jdth x. 10 έθεώρων Ν, § 22, 1, έθεωρούσαν Α, § 17, 5 (2). The tenses in N.T. are supplied from θεόμαι: έθεωσάμην in LXX is rare, and τεθεώμαι occurs once only.

Θυμάω: the Att. rule as to the use of simplex for perf. and plupf., compound for fut. and aor. is still observed1: perf. τεθυνηκα -κέναι -κός, the forms τεθυνέασω (=Att. τεθυνάσε) -νάναι -νώτερες in literary books, § 23, 7: plpf. τεθυνέκα Α § 16, 2: fut. perf. τεθυνόμαι (=older Att. τεθυνέω) 3 times in the Atticising 4 Μ.: terminations ἀπέβαναν, § 17, 2, -ἐβανοσαν -ἐθύσασαν, § 17, 5.

Θραώ: fut. pass. (late) θραυσθόμαι and once in Β θραυ-

θθόμαι, § 18, 2: aor. pass. ἐθραύσθην is classical.

Θυμαίω θυμάζω “burn incense”: pres. and impf. always from -άω (class.) except θυμαζόμουν Ισ. lxv. 3 A: other tenses from -άξω, fut. -άσω, aor. έθυμίασα (Hdt. -ήσα) -άθην ί Κ. ι. 15 ι: 3rd pl. impf. έθυμιώσαν, § 17, 5: as from -έω (θυμοῦσιν Ν, § 22, 1.

("Τημι) only in compounds: ἀφίω συνίω etc., § 23, 6: aug. omitted in ἀνέθην, ἀφέθην, but παρέθησαν, § 16, 5: term. ἀφήκες, § 17, 8.

Τικανόμαι: unclass., usually impersonal in the phrase ικα-

νούσθω (σίµι) aor. ικανόθην: 2 sing. Cod. Α ικανούσα, § 17, 12.

Τιλάσκομαι: the simplex, in class. Greek "propitiate," "appease," in LXX is used not of the supplicant but of the Divine Pardoner, "be merciful," "forgive" (=Δεώς γίνομαι elsewhere), in the aor. pass. ἑλάσθην impt. ἑλάσθη (＝Ερικ Λήθι in same sense) and fut. mid. ἑλάσμαι 4 K. v. 18 δις, Ψ xxiv. 11, lxiv. 4, lxvii. 38 (and probably in 2 Ch. vi. 30 ιλαχ should be read for ιαχ, cf. v. 27), once in the fut. pass. ἑλασθήσαται 4 K. v. 18 Α. Far commoner is the compound ἑξιλάσκομαι, fut. ἑ-ισάμεν, aor. -α-άμην, used like the class. simplex=“propitiate” man (Gen. xxxii. 20, Prov. xvi. 14) or God (Zech. vii. 2, viii. 22, Mal. i. 9), but usually abs. “make propitiation” of the priest περὶ τινος passim, sometimes with acc. of the thing for which

1 E.g. Eccl. iv. 2 τοῦς τεθνηκότας τοὺς ήδη ἀποθανόντας. The uncompounded fut. ἄνευτα in Prov. xiii. 14, possibly for metrical reasons.
atonement is made (ἀμαρτίας etc. Sir. iii. 3+, Ez. xliii. 22+, Dan. Θ ix. 24) and once with acc. of the propitiatory offering, 2 Ch. xxix. 24: fut. pass. εὐλασθήσομαι (unclass.) = "shall be expiated" or "forgiven" N. xxxv. 33, Dt. xxi. 8, i K. iii. 14, vi. 3: A reads εὐλάβηται as from -δομα in Sir. xvi. 7. The simplex has thus become a deponent verb "be propitious," and the causative sense "make propitious" must now be expressed by prefixing εξ- (cf. εξαμαρτάνειν).

καθαρίω (ἐκ- περν-), the class. verb for "cleanse" in literal and met. senses, in LXX is quite rare and restricted to the lit. sense in the simplex (= "winnow" wheat 2 K. iv. 6, and fennel Is. xxviii. 27) and in comp. with ἐκ- (Dt. xxvi. 13 = "clear out" goods from a house, Jos. xvii. 15 "clear a forest [but ἐκκαθαριέσ] v. 18 in same sense], Jd. vii. 4 B "thin an army, "weed out" the inefficient), cf. περν- Dt. xviii. 10, Jos. v. 4, 4 M. i. 29: aor. -εκάθαρα (once -ημα Jos. v. 4 A), § 18, 4. (Καθαρίω in Lam. iv. 7 is a ἄπ. λεγ.) Far more frequent is the unclass. καθαρίζω (ἐκ- περν-), mainly and apparently originally with metaphorical meaning, but afterwards (see N.T.) used in all senses: Deissmann BS 216 f. has shown that the ceremonial use of the word is not wholly "Biblical": fut. καθαρίω with v. l. -ίσω, § 20, 1 (i): aor. εκάθαρμα: pass. καθαρισθῆσομαι ἐκαθαρίσθην κεκαθαρισμένοι: for ἐκαθαρίσεω etc., § 6, 3, Moulton Prol. ed. 3, 56 note.

καθίζω, καθίζομαι, καθήμαι. From καθίζω (pres. and impf. have disappeared and the late pf. κεκάθικα is unrepresented) we have aor. εκάθισα, used, as in Att., both intransitively "sat," "seated myself," and, less often, transitively "caused to sit": Att. fut. καθίω is also both trans. (as always in Attic) Dt. xxv. 2, Jer. xxxix. 37, Ez. xxxii. 4 (ἐπι-), Job Θ xxxvi. 7 and intrans. Jl. iii. 12, Is. xiv. 13, xlvii. 8: fut. καθίσω (10n., vulgar and late) only in Sir. xi. 1 B (trans.). The middle is now confined to the fut. (Att. καθιζόμαι) which appears in three forms: (i) καθίσομαι Dan. O vii. 26 only, (ii) καθίσομαι 1 Es. iii. 7, Ψ cxxii. 12, Hos. xiv. 8, Mal. iii. 3 and in the following passages (except Jd.) as a v.l. for (iii) a form unrecorded in the grammars καθίσμαι3 Jd.

1 Cf. Deissmann BS 224 f.
2 Swete prints it also in Jd. vi. 18 (καθίσμαι B, καθήσομαι A). It may be merely an itaticic form of καθήσομαι.
3 The form appears to have grown out of the 3rd sing. καθίζεται which was written as καθίσται from the objection felt to two contiguous i sounds:
Table of Verbs


From καθισμα we have the Att. fut. καθισσειμα twice Jer. xxxvii. 18, Ez. xxvi. 16: the late fut. καθεσθήσομαι L. xii. 3 B (4 Bff.), and the late aor. καθεσθεὶς Job (? Θ) xxxix. 27.

Κάθημαι, ἐκάθημιν are now the only pres. and imperf. for the verb "to sit": 2nd sing. κάθησαι (not κάθη of N.T.), but imperat. usually κάθου (once κάθησο), § 23, 13: the unclassical fut. καθη-

σομαι is fairly common, ib.

Καθιάω (early in poetry with intrans. sense) is used transitively in Job xii. 18 (καθιάω A), Prov. xviii. 16.


Καλεω: fut. καλεσμο, § 20, 1 (iii): fut. perf. pass. κεκλήσσομαι only as a variant for κληθήσομαι in Ex. xii. 16 A, Hos. xi. 12 BQ, cf. § 15, 3: aug. in ἐπαρεκάλουν, ἐπροσκέκληται, § 16, 8: vb. adj. κεκλέτων, § 15, 2.

Καλπτω: ἀνακάλυψα Ν, § 16, 2.

Καναχάομαι: 2 sing. εἶκαρχα (not the later -άρσα), § 17, 12.

Κεβαμαι: regular § 23, 13, partially replaced by τέθειμαι, ib. 10.

Κέλεω: κέλευθεντες Cod. A (for -ένθεντες), § 18, 2.

(Κεράννυμι): pres. part. κεράννυμεν, § 23, 2: perf. pass. κεκέραννυμαι (late), with doubtful authority for κέκραμαι (Att.), aor. pass. ἐκεράσθην σου (Att. also has ἐκράθην), § 18, 2.

Κερνάω a collateral form of κιρνμι: impf. ἐκρνμων Ψ ci. 10; as the -μω forms are usually retained in the mid., μετεκνβατο W. xvi. 21 (Swete) should probably be μετεκνβατο.

Κεχράω not κιχρημι, § 23, 4.

Κλάω: not Att. κλάω, but ἐκλαν 3 K. xviii. 45 B: fut. κλαυσσομαι (not the later -σω of N.T.), § 20, 3: aor. and fut. pass. ἐκλαυσαθν (αύθην B), κλαυσσομαι (v.l. κλαυθλ) are post-classical, § 18, 2: the perf. pass. is unattested.

Κλείω with tenses κλεῖσω etc. (not the old Att. κλίμω κλίσω etc.): perf. pass. κέκλεισσομαι and rarely (class.) -είμαι, § 18, 2: fut. pass. κλεισσομαι (late in simplex: Xen. has it in comp.) ib.

Κλίνω: pf. act. κέκλικα (late) Jd. xix. 9 A, 11 A (»ηκ«), 3 K. ii. 28, 4 K. viii. 1 A, Jer. vi. 4: aor. and fut. pass. ἐκλίθην, κλίθ-

σομαι (not ἐκκλίνη, κλίνησε), nor the mid. aor. and fut.), § 21, 5: other tenses classical: the simplex is absent from the Hexa-
teach, the intrans. use of it (of time Jd. and Jer. l.c, and else-
where in other senses) is late.

cf. ταμιέων—ταμείου etc., § 5 (3). Note that Cod. B keeps 3rd plur. καθίσται Hos. xiv. 8.

¹ Mayser quotes an ex. in ii/b.c., 104 f.


Table of Verbs

**Kvîζω** (poetical and in late prose): aor. ἀπέκνυσα and (Cod. A) ἀπέκνυσα, § 18, 3 (iii).

**Κοιμάσαι**: 2nd sing. κοιμάσαι Cod. A, § 17, 12: fut. pass. κοιμηθήσομαι, § 21, 7, and perf. κεκοίμημαι N. v. 19, 4 K. iv. 32 A, Is. xiv. 8 are post-classical.

**Κολλάω** (προσ-) mainly in the passive with new reflexive sense of cleaving to a person, with tenses ἐκκολλήθην κολληθήσομαι κεκολληθῆμαι: aug. omitted in κεκόλληθη, § 16, 2.

**Κομίζω**: fut. κομιῶ 3 M. i. 8, -ιῶmai and -ισμαι, § 20, 1 (i).

**Κόπτω**: fut. mid. κόψωμαι “will bewail” Jer.-Ez.-Min. Proph., 3 K. xii. 24 m B, xiv. 13 A lacks early authority1: fut. pass. κοπήσομαι, late in simplic., (=a) “shall be cut down” Jer. xxvi. 5 (so ἐκκοπήσω. Dan. Θ ix. 26), (b) “shall be bewailed” Jer. viii. 2, xvi. 4: the other act. and mid. tenses are classical, pf. act. wanting: opt. term. ἐκκόπωσις, § 17, 7.

**Κουφίζω**: fut. -ώ and -ιζω, § 20, 1 (i).

**Κράζω**: the pres. rare in Att. is equally so in LXX, κράζεις Jd. xviii. 24, else in the part. Ex. xxxii. 17, 2 K. xii. 19, Ψ lxviii. 4, Jdt. xiv. 17 B, and inf. Ψ xxxi. 3, Tob. ii. 13 BN, impf. ἐκραίνει Jd. xviii. 22 A: elsewhere the pf. κέρασα is used with pres. sense as in Attic, Ex. v. 8, 2 K. xix. 28, Jer. xxxi. 3 etc.: fut. κεκράζομαι as in Att. (with v.l. κράζομαι: not κράζω of N.T.), § 20, 3, cf. 15, 3: the aor. takes 3 (or 4) forms, the third only being classical: (i) usually ἐκκράζα, (ii) ἐκράζα rarely and in books using pres. κράζω, but always ἀνέκραζα, (iii) ἀνεκράζων, (iv) possibly redupl. 2nd aor. ἐκκραίνω, unless this should be regarded as impf. from τεκράδω, §§ 21, 1: 19, 1. Κραγαλάζω is properly used of an animal’s bleat in κρανάζειν Tob. ii. 13 A (with loss of γ, § 7, 30: κραζέω BN), of a human cry in ἐκράγωσεν 2 Es. iii. 13.

(Κρεμαννυμί) κρεμάζω κρήμαμαι: the act. goes over to the -ω class, κρεμαίζων (κρεματόν) in Job Θ, §§ 19, 3 and 23, 2: in the mid. the Att. κρέμαμαι remains, § 23, 4: fut. κρεμάσω for Att. κρεμῶ: ἐκρέμασα -άσθην as in Att.

**Κράζω**: aor. and fut. pass. for mid. in the compounds ἀπεκρίθην (with ἀπεκρίθην) ἀποκρίθησαμαι, διεκρίθην διεκριθῆσομαι, ὑπεκρίθην (but ὑποκρίνασθαι 4 M.), § 21, 6: the simple fut. pass. κριθῆσομαι (class.) has mid. sense “contend,” “plead with” in Jer. ii. 9, Job xiii. 19 (-σύμενος), pass. “be judged” Is. lxvi. 16: aug. in ἐδεικμένος Ν, § 16, 8: term. κρίνοσαν, § 17, 5: Cod. C writes κέρινεν for κέκρικεν Job xxvii. 2.

**Κρύπτω** and new pres. κρύβω, § 19, 3: aor. and fut. pass.

---

1 In Jer. xxxi. 37 πᾶσα χείρες κύψονται it appears from the Heb. to keep the meaning “cut” and may even perhaps stand for the passive “shall be cut” (cf. Or. Sib. iii. 651 = 731 ὡσεν μὲν [γάρ] ἐκ δρυμοῦ ἀξίω κύψεται).

---

T.
(usually with mid. sense) ἐκρύβην, κρυβήσαμαι, § 21, 4 (class. ἐκρύφθην, (ἅπ.)ἐκρυφάμην, (ἅπ.)κρύψαμαι unused).

Ктάμαι: 2 sing. κτάσαι, § 17, 12: class. tenses in use κέκτη-
мαι (not ἐκτ.), § 16, 7, κτήσαμαι, ἐκτησάμην: new fut. pass. κτησάμουσαι “shall be acquired” Jer. xxi. 15 (B**N* incorrectly κτισθ.) 43; verb. adj. ἐπίκτησος 2 M. vi. 23.

Κτείνα (ἀπο- κατα-): the simplex only1 in Prov. xxiv. 11 (unclass. passive κτεινομένους), xxv. 5, 3 M. i. 2: κατακτείνειν (poet.) 4 M. xi. 3, xii. 11: new pres. (beside -κτείνο) ἀποκτένων, § 19, 2: perf. ἀπέκτανα (late for usual Att. ἀπέκτανα) N. xvi. 41, 1 K. xxiv. 12, 2 K. iv. 11: ἀπεκτένω, ἀτείνα, regular: new passive tenses (in Att. expressed by ἀπέβανον etc.) are the aor. ἀπε-
κτάνθην, § 21, 5, and perf. pass. in the two forms ἀπεκταμένων2 1 M. v. 51 A (-κταμένως και -κταμένων) and ἀπεκταμέναι 2 M. iv. 36 V (ἀπεκτόνησεν A).

Κυλώ, impf. ἐκύλων, replaces the older pres. in -ινδ: the tenses ἐκύλισα ἐνεκύλισθην (ἐγ') κυλισθῆσαι have early authority.

Κύπτω: fut. κύψω (for -ομαι), § 20, 3: perf. ἐκκένωσα Jer. vi. 1. (Κύψω, κυρέω) προσ- σύν:- § 22, 3.

Κυώ (κύνωσι Is. lix. 4, ἐκύμιν 13) and κνέω (ἀποκνύθησα 4 M. xv. 17) are both classical.

Δαλέω: pf. ἐδαλήκα in A and Ν, § 16, 7: part. λαλοῦντα Ν= ὁντα (for -οντα), § 22, 1.


Δανδάνω: term. ἐπελθέντο (for -οντο), § 17, 10.

(Δέγω “collect” in comp. with ἔκ- (mid. verb only3), ἐπι-
σὺν- ἄπ- Jth x. 17 B**N*): perf. pass. (Att. usually -ελεγμαί) in mid. sense ἐκλεκτεῖαι (N. xvi. 7 Bba), 1 K. x. 24, but part. in pass. sense ἐκλεγμενή 1 M. vi. 35, ἐπιλεγμ. ib. xii. 41, so plpf. συνελεκτό Jth iv. 3: -λέξω (-ομαι) -λέξεα (-όμην) and aor. pass. ἐκλεγμένες 1 Ch. xvi. 41 etc., συνελεγμένων 3 M. i. 21 are class.

Δέγω “say” is defective in LXX as in Ν.T., being used only in pres. and impf. of the act. (terminations ἐλέγαμεν Ν, § 17, 4, ἐλέγοναν A, § 17, 5) and, more rarely, of the passive, with two exceptions in literary books: (ἐξ)ἐλέξα 3 M. vi. 29, λεχθέντα4 Est. i. 18: λέξω λέγεμαι etc. are not used. The other tenses

1 Also an incorrect reading of A in Sir. xvi. 12.
2 From perf. act. ἀπέκτατα which occurs in Polyb.
3 Except ἐκλέξω Ez. xx. 38 AQ (read ἐλέγξω B), ἐξέλεξα 1 M. xi. 23 Ν (read ἐν- ΛV).
4 ἐλέχθη L. vi. 5 B stands for ἐλεγχθῇ.
are supplied (as also to some extent in Attic) by aor. εἰτον\textsuperscript{1} (or εἰτα, § 17, 2, 3rd plur. εἰτοσαν, § 17, 5; opt. εἰταισαν -ωσαν, § 17, 7), fut. ἐρω, pf. ἐρηκα (sometimes equivalent to aorist εἰτον, 1 K. xx. 26 B, 4 K. vi. 7 B), and pass. ῥήθησαμαι N. xxiii. 23, Sir. xv. 10, 1 M. xiv. 44 (⁻σωμεος), ἐἱρήμαι Prov. xxiv. 69, 1 M. xiv. 22, 2 M. vi. 17 (ἐρησθεο), 4 M. 1. 33 (ατειρημένοι) and ἐρρέθην (for Att. ῥήθην) ῥήθηναι ῥήθεις, §§ 18, 1: 6, 16. Cf. διαλέγομαι.

**Δεύτερον** (the simplest only in literary books) has the alternative pres. form δια- ἐγκατα- ἐκ- κατα- λυμπάνω, once in Α καταλευμάνειν, § 19, 3: aor. act. usually ἐλιπον, rarely the late ἐλειψα, § 21, 1: aor. pass. usually ἐλείφθην, once in 2 Es. B, the late κατελήσαναι, § 21, 4: the increasing disuse of the o aorist shows itself also in the constant reading of Α etc. ἐλιπον ὑπελειπόμην for ἐλιπον ὑπελιπόμην of B: other tenses regular: terminations ἐγκάτελταν, § 17, 2, ἐλίποναι, § 17, 5, κατέλειταν Cod. Α, § 17, 4.

**Δευκαίων** "make white" and "be white" L. xiii. 19 (Aristot.): aor. ἐδιεύκαναι, § 18, 4: fut. pass. λευκανθότομαι Ψ 1. 9. A synonym is λευκαθίζω (for λευκανθίζω Hdt. viii. 27), L. xiii. 38 f. with pf. pass. λευκαθασιμένη Cant. viii. 5 B (-ανθ. ΚΑ).

**Δοξάζομαι**: tenses regular λογούμαι (λογίσεται L. vii. 8 Α for λογισθῆσαται BF) λογισμόμην, and with pass. sense λογίσθην λελόγομαι (Α one without redupl. λογισμόν, § 16, 7): new fut. pass. λογισθότομαι (συλ-) is frequent.

**Δω**: ἐλούσθην, λέλουσμαι (Att. tenses without σ), § 18, 2: A writes Attic λουμένην in the only passage where the pres. mid. is used, 2 K. xi. 2, Β λουμένην.

**Δυμαίνομαι**, often written δυμαίνομαι, § 6, 41: aor. ἄλυμην (as in Att. not ἄλυμαν), § 18, 4.

**Δυναμεί**: term. κατελεύεσαι, § 17, 5: double aug. εἰδελύγαςμεν Cod. Ν, § 16, 8.

**Μακρύνον**: used in a few, mainly late, books, esp. Ψ, both transitively=μακραν ἄφισταν (so pf. pass. in Aristot.) and intr. =μακραν ἂπεκειν e.g. Jd. xviii. 22 or="delay" Jdth ii. 13: pf. act. μακρακρυκότοι Α, § 16, 7: pf. pass. μεμακρυγμένων, § 18, 4.

**Μαρτύρομαι** (δια- ἐπι-): fut. (not attested before LXX) διαμαρτύρωμαι Ex. xviii. 20 etc.: μεμαρτύρω 2 Es. xix. 34 Β, § 16, 7.

**Μάχομαι**: fut. (no ex. of simple fut.) διαμαχήσομαι Sir. xxxviii. 28 (so with -μαχέομαι in Ionic and late Greek), § 20, 2: aor. regular ἐμαχαεσάμην (not the late ἐμαχέσθην), § 21, 6. As from -μαχίζομαι (unrecorded in LS) διαμαχήσομαι Sir. ii. 19.

**Μείγνυμι**: for pres. and impf. act. (συμμιμήσω συνέμισον are used (συνμίσσει Cod. Α, § 9, 5), so συναναμίγγεσθε Ez. xx. 18 Βεοιν (-μίγγεσθε Β* σις, -μίγυσθαι ΑQ), whereas the -μι forms are

\footnote{1} {1st aor. mid. ἄπειτάμην (Hdt., Aristot. and late prose) Job vi. 14, x. 3, xix. 18 Α and Zech. xi. 12.}
usual in the middle, § 23, 2: class. tenses used are ἔμ(ε)ξα, ἐμ(ε)δεθήν in mid. sense “make terms” § 4 K. xvi. 23 = Is. xxxvi. 8, (ἐπ)εἰμιμην Ψ cv. 35, 1 Es. viii. 67, 84, Ez. xvi. 37 (ἀνα)μέμενα (never -μέμεγμα): 2 fut. pass. συμμυγνύονται Dan. Θ xi. 6 (ἀποσυν- Α: μυγθεῖται once in Hom., else late).

Μέλλω: ἐμελλόν and ἔμελλον, § 16, 3.

(Μέλω): impers. μέλει rare, impers. μεταμελήσῃ Ex. xiii. 17: ἐπιμελοῦμαι Gen. xliv. 21 (pres. with fut. sense) and -μέλομαι are both Attic, § 22, 3, tenses ἐπιμελημονάς and ἐπεμεληθήναι regular: the tenses of μεταμελομαι (Att. only in pres. and impf.) are new viz. μετεμελήθηναι, μεταμεληθήσομαι, -μεμέλημαι, § 21, 6.

Μερίσω (δια-): fut. μερίσω (Att.) with v.l. -ίσω, § 20, 1 (i) and fut. mid. μερίσομαι I K. xxx. 24, Prov. xiv. 18: fut. pass. μερισθόργαμαι N. xxvi. 53 etc. post-classical: else regular.

Μιαλώ: pf. pass. μειαμμένος (v.l.-αιμ as in Att.), § 18, 4.

Μιμνήσκομαι (ἐπι- 1 M. x. 46): the act. is only used in composition with ἀνα- ὑπο-: the pres. (rare in early prose)=“make mention” Is. xii. 4, xlvi. 1, lxxii. 6,=“remember” § viii. 5, Sir. vii. 36, 1 M. vi. 12, xii. 11, with alternative unredupl. form μνήσκομαι, § 19, 3; class. tenses with the meaning “remember” μερίσμα, ἐμεμήνημεν Tob. i. 12, ἐμνησθήμεν (not μεμ-νήσμα, § 15, 3): the aor. and fut. occasionally have passive meaning “be mentioned” (unclass.), ἐμνησθήν Sir. xvi. 17 B, Jer. xi. 19, Ez. iii. 20, xviii. 24, xxxiii. 13 A, 16 A, μνησθήσομαι Ez. xviii. 22, Job Θ xxviii. 18.

Μινέω: impf. εἰμίνων (for -ον) Cod. Ν, § 22, 1: post-class. pass. tenses μενίσκαμαι Is. liv. 6, lx. 15, μισθόσομαι Sir. ix. 18, xx. 8, xxi. 28, Eccl. viii. 1.

Μινηστέομαι (act. not used) fut. -σομαι and perf., with pass. and mid. sense, μινήστευμαι (ἐμιν.), § 16, 7.

Μιχαλώμαι an alternative form, probably Doric1 (first found in Xen. Hell. 1.6.15 in the act. in the mouth of a Lacedaemonian), of the Att. μιχαέω, confined in LXX to two books, Jer. (iii. 8, v. 7; vii. 9, ix. 2, xxiii. 23)—all except the last in “Jer. a”) and Ez. a (xvi. 32, xxxii. 37, 43 A), as in N.T. to Mt. and Mc.: it is used only in pres. and impf. (therefore μιχαίεσθε Jer. iii. 9): aug. dropped in μιχαέσθαι Ν, § 16, 2. Elsewhere in LXX and N.T. the tenses of μιχαέω are used, including the pres. (L. xx. 10, Hos. iv. 14, vii. 4, Ez. xxiii. 43 BQ), the class. distinction in the use of the act. of the man, the pass. of the woman, not being rigidly observed.

Μολένω: perf. pass. μελόλυμένος and -σμένος, § 18, 4: the fut. pass. μελονθήσομαι Sir. xiii. 1 etc. appears to be post-classical.

Νέω has late sigmatic futures and aorist νεώσω, -ήσομαι,

1 Wackernagel Hellenistica 7 ff.
Table of Verbs

κατενεμησάμεν (Att. νεμῶ -οῦμαι κατεμίμημι), § 21, 2: class. aor. act. and pass. retained in Dt. xxix. 26 διενεμεῖ, W. xix. 9 ἐνεμήσησαν.

νηθων vulgar and late form of νῶ (= νῶ or νήω), like ἀλήθω = ἀλέω, Ex. xxxv. 25, with late perf. pass. (delta)νεομένων, Ex. xxvi. 31 etc. and verb. adj. νηστώς, Ex. xxxi. 4 (contrast Epic εὐνήτητος): the old aor. ἑνῆσα Ex. xxxv. 26 required no alteration.

νέπτω, the Ionic present from which the tenses are formed, replaces Att. νίξω, § 19, 3: fut. pass. νιφήσεται L. xv. 12 has no early authority: pf. pass. with mid. sense νέντπται ib. 11 BA (early in comp.): else regular: LXX prefers the simple verb which Attic prose avoided (ἀπο- 3 K. xxii. 38, Prov. xxiv. 35, 55: περι- Tob vi. 3 N).

νεόω: 3rd plur. impf. (κατ)νεόουσαν, § 17, 5: the deponent fut. of the compounds always takes the pass. form νεομένων Sir. xiv. 21 Λα (vond. BC), διανοηθήσωμαι Sir. iii. 29 etc., Dan. 0 ix. 25 etc. (διανοηθήσωμαι is an alternative class. form).

νομίζω: apart from Sir. xxix. 4 only in literary books: verb. adj. νομιστέον, § 15, 2.

νύσσωμαι (κατα-): the compound with met. sense “feel comprehension” or of lust (Sus. 10) is not found before LXX: for aor. the Pent. uses κατενίχθην, the other books κατενύγην with fut. -νυγήσωμαι, § 21, 4: perf. -νύγγυμαι.

νυστάζω: νυστάζω εὐνύσταζα, § 18, 3 (i).

(Εννώ): term. ἀπεξενοοῦσιν Cod. A (from Aquila), § 17, 12.

ἐπαίνω (ἀνα- ἀπο-) has late fut. pass. ἐπαινηθήσωμαι Is. xix. 5 etc. in addition to class. tenses (no pf. pass. attested).

From ἔφερω or the later ἔφανω (pres. unattested: no forms from ἔφω in LXX) LXX besides class. ἔφυτησα, ἔφυρμαι, has the following regularly formed tenses which lack early authority: ἔφυος, ἔφυρθη, ἔφυρησμαι, ἔφυρησμαι, ἔφυρησμαι.

(Οίγω only in the compounds) ἀνόγω, διανόγω, and once προσόγω: never -οίγνμι: for the spelling ἀνόγω, § 6, 41 (i): the augment (§ 16, 6) is always in the a in διανόγω διπνοεῖα etc. (διφέρκο) Job xxxi. 32 C is a solitary ex. of augmented oi and usually in ἀνόγω, the compound nature of which is becoming obscured, thus impf. ἤνοιγν -όμην, aor. act. and pass. (i) usually ἤνοιξα ἤνοιχθην, less commonly (ii) Att. ἄνεφξα ἄνεφκηθην or (iii) with triple aug. ἄνεφξα ἄνεφκηθην: the perf. pass., on the other hand, appears once only in the later form (i) ἤνοιγμένοι Is. xlii. 20 (διψνυκται Job Θ xxix. 19), usually (ii) Att. ἄνεφκημένοι or (iii) ἄνεφκημένοι, plpf. ἄνεφκτο (ἐν.) Job l.c.: the 2nd perf. act. ἄνεφγια once with intrans. sense Tob. ii. 10 BA: 2 Es. has late 2nd aor. and fut. pass. ἤνοιγν, ἄνοιγμα, the other books 1st aor. in

1 See Rutherford NP 134 ff.
-χθν with fut. ἀνοιχτόνου, also late (Xen. ἀνεφεξομαι), § 21, 4. Ἑρατοστῆς Gen. xix. 6 is a new compound, rather strangely used as the opposite of ἀνεφεξεῖν = “shut to” (Heb. נב, rendered ἀπέκλεισαν in v. 10: cf. German zumachen, aufmachen).

Oi̇δα in LXX, as in Hellenistic Greek generally, has the uniform conjugation oi̇δας (27 exx.) -ε-εμεν -αιτε -ασιν(ν). The Attic forms are now an index of literary style: 2 sing. oίδα a M. vi. 27 and in the degenerate form^1 oi̇δας Dt. ix. 2 B (οίδα F, ήσαδ A): plur. ίστε 3 M. iii. 14 (a letter of Ptolemy), έισανιν Job xxxii. 9 Ν:ι(ειν Ν*: the translator, notwithstanding his usual classical style, no doubt wrote οίδαν here as elsewhere). For 2 sing. έιδες in A (perhaps influenced by έιδε: so in later papyri from ii/A.D., Mayser 321) cf. § 17, 8. The plpf. is also uniform, keeping έι throughout: ήδεων (ειδην 2 K. i. 10 B* may have arisen out of the 3rd plur. 1st aor. έιδησαν), έιδεις (Dt. xiii. 6) -ει-εμεν -εητε -εισαι: the classical forms ήδη ήδησα (ής) ήδεμεν (ήςμεν) etc. being unrepresented. Inf. έιδέναι, part. έιδώς.2

The only fut. in LXX (εισομαι is not found) is ειδήσω (Ionic, Aristotle and late writers) in Jer. xxxviii. 34 ειδήσοντιν^3 ΝQ (οιδήσουσιν B, ήδονοςιν A). A corresponding 1st aor. ειδήσα严格ly = “came to know” (Ionic and from Aristotle onwards: ειδήσα in a papyrus of iii/B.C., Mayser 370) occurs in the B text of Deut.: ειδήσαιν viii. 3, 16, xxxii. 17, AF reading έιδέσαν in each case (cf. Is. xxvi. 11Γ), with inf. ειδήσαι Dt. iv. 35 B (ειδέναι AF), Jdth ix. 14 BN*A.

There is constant confusion in the MSS between the forms of οίδα and ειδόν, esp. the participles ειδώτες and έιδών (cf. note 2 below). The existence of a variant form ειδών as part. of οίδα can hardly be inferred from the evidence: it occurs in 2 Es. xx. 28 A, Job xix. 14 B*Σ, Wv. iv. 14 Ν, with σωνεδών (ον) 1 M. iv. 21 ΝV:vid. 2 M. iv. 41 V*. A good illustration of the confusion of forms is Job xx. 7 (Heb. “see”): ειδότες B, έιδότες A, έιδότες Ν, ειδότες έιδότες (conflate) C.

Οικκω: aug. omitted in κατοίκησα, § 16, 4.
Οικκω: aug. omitted in κατοίκισα, § 16, 4.
Οικτέρω: so always in B and usually in the other uncials (Inscriptions show that οικτέρω was the older form, and so Ν generally writes, but its testimony is untrustworthy, cf. § 6, 24): fut. and aor. take the late forms (as from -εω, cf. οικτίρησα

1 Rutherford NP 227 f.
2 Or έιδος; so A writes in Job xix. 19, xx. 7, xxviii. 24, Eccl. ix. 1 and (with Ν) W. ix. 9: B* has this spelling in Bar. iii. 32 only (Bar. B, p. 13).
3 The reading is supported by the quotation in Hebrews viii. 11.
Jer. xxxviii. 3) οἰκτειρήσω, οἰκτείρησα (never φικτ., § 16, 4): the class. aor. φικτεῖρα (οἰκτ.) is now literary 2 M. viii. 2, 3 M. v. 51, and in comp. with κατ- 4 M. viii. 20 Ν. xii. 2 Ν. (A twice correcting to the later form), with ἐτ- Job xxiv. 21 A: the writer of 4 M. employs the unclass. mid. οἰκτείρομαι v. 33 (ἕσω A), viii. 10.

Οἵμαι 4 M. i. 33 (rare outside literary books), 2 sg. οἶει and οἶη, § 17, 12, has the Attic tenses φιμήν (not φιμήν) Gen. xxxvii. 7 etc., φήθην Est. E. 14 (ἡθή Ν. *, οἰθεῖ A), 1 M. vi. 43 Ν. The late compound κατοιόμενος "supercilious" occurs in Hb. ii. 5 (Aristeas § 122, Philo).

Οἰμώξω: fut. οἰμώξω (Att. ἔξομαι), § 20, 3.

(Οἰστράω) only in the late compound παροιστράω intrans. "rage," Hos. iv. 16 παροιστράω παροιστρησεν (aug., § 16, 4: παροιστρησεν ὁ* νεαρόν), Ez. ii. 6 ἡσουσαν(ν).

"Ολυμπι ἄτ-δι-ἐξ-προσατ-: forms as from -ολύω in the active § 23, 2: the simple vb, confined in early Greek to poetry, in LXX is limited to Job, Prov. (both of which imitate the poets) and Jer. θ (also Jer. x. 20 ὄλετο a doublet): tenses regular including fut. ἄπολυω -ολύμα, whereas ἀπολέω (N.T.) hardly belongs to LXX proper, § 20, 1 (iv): ἄπολυλα is frequent, the trans. pf. ἀπολύλεικα rare and with one exception confined to the part., Dt. xxxii. 28, Is. xlvi. 12, xlix. 20 (ἀπολύλεικα Α, § 16, 7), Sir. ii. 14, viii. 12, xxix. 14, xli. 2: term of aor. opt. δέλωσαν etc., § 17, 7. The Job translator also uses the collateral Epic form δέλκω, x. 16, xvii. 1, xxxii. 18.

Ολολύξω: fut. ὀλολύξω (Att. ἔξομαι), § 20, 3.

(Ομνύμι) (ἐξομνύμαι in 4 M.) and usually ὄμνύω, but the -μι forms remain in the mid., § 23, 2: fut. ὄμνυμαι (not the later ὄμνύω), § 20, 1 (iv): perf. ὄμνύσκε αppears in degenerate forms, § 16, 7: aor. regular ὄμνυσα, the aug. being retained in part. ὄμνυσαι, § 16, 9, aor. mid. only in 4 M. ix. 23 ἕξομοσπηθέτε. Οροιώ: aug. omitted in aor. ὄμνύσα, § 16, 4: tenses regular. (Οὐνύμι): represented only by the class. fut. mid. ὄμνύσεται Sir. xxx. 2 and the unclass. 1 aor. pass. ὄμνυσθης, § 18, 2.

(Οξύνω) (παρ-): aug. omitted in παροξύνθην, § 16, 4: no perf. act. or pass. attested, other tenses regular, the fut. pass. παροξύνθησαν in Dan. Ο. xi. 10 occurring already in Hippocrates.

(Ορώ) retains most of the class. forms including pres. and imperf., though the latter is rare and both tenses are beginning to be replaced by means of βλέπω and βλεψω q.v.: fut. ὄρομαι (ὅψ-), § 8, 3 (3) with 2nd sg. -η and -ει, § 17, 12: pf. ἔρροκα ἔρροκα, § 16, 6, 3rd pl. ἔρροκαν, § 17, 3: aor. εἶδον or ὠν, § 16, 5 (ἴδ., § 8, 3 (3)), 3rd pl. εἶδαν (ἴδ.) and (ἐ)ἴδοσαν, § 17, 2 and 5, aug. retained in moods εἶδη etc., § 16, 9. In the passive the class. aor. and fut. ἔφρηκα, ἔφρηκμε are frequent: the aor. ἔσφαθην (not before Aristot.) occurs in Prov. xxvi. 19 ΒΝ* (ὅραθοςι), Ez. xii. 12 (ὁράθα), xxi. 24 (ὁράθηνα) and in the form ὄραθησαν in Dan. Θ
Table of Verbs

<table>
<thead>
<tr>
<th>Page</th>
<th>Verb</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>παίξω</td>
<td>(ἐμ-κατα-προσ-συν-) has the late guttural tenses -παίξομαι (and -ξο, § 20, 3), ἐπάεξα, -πέπαιχα, -πέπαιγμαι, § 18, 3 (i) (for Att. πάσσομαι etc., Rutherford NP 91, 313 f.).</td>
</tr>
<tr>
<td>24</td>
<td>Παίξω</td>
<td>see τύπτω.</td>
</tr>
<tr>
<td>24</td>
<td>Παρομίαξω</td>
<td>aug. παρομιάζειν, ἑπαρ., § 16, 2 and 8.</td>
</tr>
<tr>
<td>24</td>
<td>Πάσσω</td>
<td>&quot;sprinkle,&quot; used in the simplex (poetical) and compounded with κατα-, has the late tenses πεπασμένος Est. i. 6 and aor. mid. κατ-ἐπασάμην.</td>
</tr>
<tr>
<td>24</td>
<td>Πατάσσω</td>
<td>see τύπτω.</td>
</tr>
<tr>
<td>24</td>
<td>Παύω (ἀνα- ἐπανα- κατα-)</td>
<td>the simplex is almost confined to the mid., καταπάω almost to the act. which is used both transitively and intransitively, e.g. τῇ ἡμ. τῇ ἐξῆς. κατέπαυσεν καὶ ἐπαύσατο Ex. xxxi. 17: tenses regular, in pass. and mid. παύσομαι (not παυ(σ)θήσομαι nor the late παύσομαι), ἐπαύσαμην with ἀνε-</td>
</tr>
</tbody>
</table>

1 A has the act. twice, but ὤριζει Prov. xvi. 30 is an error for ὤριζει and ὅσοι γὰρ ὤριζον ὅτι ὅσοι παροργίζον. |
| § 24 | Table of Verbs | 281 |

παίθημεν Lam. v. 5, πέπαμαὶ: under the influence of the Heb. ἀνεπταίου, καταπαίειν τινὶ = "give rest to" 3 K. v. 4, 1 Ch. xxiii. 25, 2 Ch. xiv. 6, xv. 15, xx. 30.

Πειθω (ἀνα-, συμ-) is mainly restricted to the 2nd perf. πέποισα (rare in Attic prose) with pres. sense "I trust," 3rd plur. πέπουσαν, § 17, 3, and plpf. ἐπεσοίδειν (πεπ., § 16, 2): the paraphrastic construction of πέποισα with auxiliary εἶναι (or γίνεσθαι Is. xxx. 12, Sir. ii. 5 Nσα) is frequent, especially in Is., π. εἰ Is. xxxvi. 4, 6, xxxvii. 10 (πέπουος B), π. ἥς and δὼν ib. viii. 14, x. 20, xvii. 8, ἵσθι π. Prov. iii. 5, π. ἢν, fut. π. ἐσομαι 2 K. xii. 3, Job xi. 18 and 10 times in Is.: so much has πέποισα come to be regarded as a pres. that a new 1st aor. ἐπεσοίδησα is formed from it, § 19, 1, cf. πεποίησας 4 K. xviii. 19. The remaining tenses of the verb in LXX (πείω, ἐπείω, εἰποίμαι, ἐπειδόμην, πέπειμαι, ἐπείσθην) are with few exceptions restricted to the literary books.

Πεινάω has a for Att. η in the contracted forms, § 22, 2, and in the tenses πεινάω επεινάσα, § 18, 1.

Πειράμαι (ἀπο-), περάζω (δια- ἐκ-): the former is used for "attempt (anything)", with passive tenses ἐπειράθην and πειράματι with mid. sense (class.), the latter for "tempt" or "try (anyone)" with pass. aor. ἐπειράσθη "be tried," § 18, 2.

Πεποσεῖν has the new meanings "be excessive" or "severe" to anyone (Sir. xxx. 38) and "be superior to" "excel" (Eccl. iii. 19), but is not yet found in causative sense (as in N.T.) "make to abound": aug. regular ἐπερίσσεσα, § 16, 8.

(Πετάζω) ἐκ- replaces πετάνυμι "spread out" in the only two passages where a pres. occurs § 23, 2: aor. ἐπέτασα (ἀνα- δι- ἐξ-), Attic, and fut. ἐκπετάσω is old (Att. ἐπτῶ): pf. act. διαπετάσατά 2 Ch. v. 8 is post-class. and pf. pass. διαπετασμένος (3 K., 1—2 Ch.) replaces Att. -πέπαμα, § 18, 2.

Πέτομαι, πέταμαι (πετάμαι), ἱπταμαι "fly": (i) Attic πέταμαι occurs in pres. ind. πέτωμαι Job v. 7, Is. lx. 8 BΛ and part. πετάμενος (9 exx.) with impf. ἐπέταντο Is. vi. 2 Ν: (ii) πέταμαι (poetical and late prose) in pres. ind. πέτα(μ)αι Dt. iv. 17, Prov. xxvi. 2, Is. lx. 8 AQ, part. πετάμενος Is. xiv. 29 B (όμενος cett.), inf. πέτασθαι (?-ώσθω) Ez. xxxii. 10 BQ, impf. ἐπέταντο Is. vi. 2 ΒΑΩ1: (iii) the aor. and fut. in LXX are the late passive forms (as from πετάζω) ἐπετάσθην (ἐξ- κατ-), πετασθή- σομαι2 (vice class. ἐπτάμην, πτήσομαι), § 18, 2: (iv) of the later πετάμαι a possible ex. occurs in Ez. l.c.: πετάμενος Zech. v. 1

1 Ἐπέτατο W. xvii. 21 BA is doubtless a corruption of ἐπετάτατο (τείνω).
2 These forms appear in Hatch-Redpath s.v. πετάνυμαι, πετάζων, but with one possible exception the meaning is "fly" (Heb. ἦλθεν). See Rutherford ΝΡ 373 f. for the mixture of forms.
Table of Verbs

We have the late pres. act. διστάντος W. v. 11 B* (διστάντος cett.) and late pres. mid. ἀν-καθ-ιπτάμενος 1s. xvi. 2, Sir. xiii. 17, ἐξίστασαι Prov. vii. 10, as well as aor. ἔστην (class. poetry) Job xx. 8 (beside ἐκπέτασθην in same v.), ἐξέπτησαν Sir. xiii. 14.

Πιέζω is used, as in Att., for "press" and ἐκπιέζω for "oppress" with regular tenses πιέσω ἔσπεισα ἐκπιέσαμαι: the later contract form πιεζώ in ἐκπιέσαντες Ez. xxi. 29 B, § 22, 3: πιάζω (Doric and colloquial, mod. Gr. πίνω) meaning "seize" occurs in aor. πιάσατε Cant. ii. 15 and fut. pass. πιάσθησαμαι (else unattested) Sir. xxiii. 21 B. 

Πιέζω: fut. 2nd sing. πιέσαι (not πιέσ), § 17, 12: 3rd plur. aor. πιέσαν, § 17, 5, imperat. πέλε (Att. also πίθ), inf. πίεω and πιέω (πίν), § 5 p. 64: aug. omitted in πεπόκει, § 16, 2.

Πιέζω (Doric and colloquial, mod. Gr. πίνω) has the class. tenses πέπρακα (3rd plur. πέπρακαν, § 17, 3), πέπραμα 3 K. xx. 20, 2 M. viii. 14, ἐπράθην, with the post-class. fut. pass. πραθήσαμαι L. xxv. 23 etc.: the other tenses are still, as in Att., supplied from other verbs, pres. and impf. from παλέω, aor. and fut. from ἀποδίδομαι.

Πιέζω: aor. usually ἔπεσα, not ἔπεσώ, § 17, 2: aug. omitted in plpf. ἐπεπόκειν, § 16, 2.

Πλανάρμαι: fut. πλανηθῆσαμαι for Att. πλανήσαμαι, § 21, 7.

Πληθύνω (pres. pass. twice in Aeschylus—"receive the support of the πλῆθος") is frequent in LXX as causative of Att. πληθύνω "abound" (the latter only in 3 M. v. 41, vi. 4 V): tenses regularly formed including ἐπληθύνθην, πληθυνθῆσαμαι, πεπλήθυμαι, § 18, 4: the verb is used intransitively in 1 K. i. 12 (ἐπληθύνειν προσευχομένη), vii. 2, xiv. 19.

Πληρόω: plpf. ἐπεπληρώσατο (ἐπεπληρώσατο V), § 16, 2, also in Cod. A ἐπεπλήρωτο, § 16, 7, and ἐπεπληροῦτο, § 22, 4.

Πλήρω: see τύπτω.

Πληροίω: fut. πλουτίω (Att.) with v.l. -ἰσω, § 20, 1 (i).

Πνέω: fut. πνεύσαμαι (Att. in compounds) and πνεύω, the latter once apparently causatively "make to blow," § 20, 3.

Πνείω: fut. πνεύσαμαι (Att.) with v.l. -ἰσω, § 20, 1 (i).

Πνεόω, ἐπι-: aor. ἐπεθύμα (Att. also -εσσα), § 18, 1.

Πνεώ: spellings in 8 πνίσατε, πνόσε, § 6, 36 and 38: aug. omitted in πεπνικέων, § 16, 2: terminations πεπνικέαν, § 17, 3, ἐπινούσαν, § 17, 5.

1 The Heb. corroborates ἐκπήρσεται in Hos. xi. 11 (cf. 10), ἐξῆφθησαν in Lam. iv. 19: ἐκπήρσεται, ἐξῆφθησαν were natural corrections suggested by the context.
<table>
<thead>
<tr>
<th>Table of Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Πολεμώ</strong> : term. ἐπολεμούσαν, § 17, 5 : aor. pass. ἐπολεμήθησαν (class., Thuc. v. 26) Jd. v. 20 A “were fought against,” fut. pass. late (Polyb.) πολεμήθησαται Dan. 0 ix. 26 : the late fut. and aor. mid. (cited by Veitch from LXX) do not occur in the uncials.</td>
</tr>
<tr>
<td><strong>Πολεμώ</strong> : πολέμου, ἐπόλεμος, § 18, 1.</td>
</tr>
<tr>
<td>(Πολντζ): fut. καταποντιό with v.l. -ίσος, § 20, 1 (i).</td>
</tr>
<tr>
<td><strong>Πορεύμα</strong> has regular tenses πορεύσαμα ἐπορεύθην πεπορεύμαι (the last, including compounds ἐπι- ἐκ-, not frequent, mainly in Hex.): the rare πορευθήσαμα in late versions, § 21, 7 : late 1 aor. mid. ἐπιπορεύσαμεν 3 M. i. 4 and as v.l. πορευόμεθα Gen. xxxiii. 12 M curs., πορεύσθησέ L. xxvi. 27 A, -σώμεθα 1 M. ii. 20 A.</td>
</tr>
<tr>
<td>(Ποραιμαι): ἐποράμην, the class. aor. to ὑνέσμαι, is still retained in Gen. and Prov. xxix. 34: the later ὑνέσαμεν (ἐν.) is not used: the form προϊσασθαί Gen. xll. 10 A is unparalleled. “To buy” is now usually ἀγοράζειν.</td>
</tr>
<tr>
<td><strong>Προφητεύω</strong> post-class. : ἐπροφητεύον (with v.l. προεφ.) and πεπροφητευόμενος, § 16, 8.</td>
</tr>
<tr>
<td><strong>Προσβήκω</strong> : ὑποβήκεις (with v.l. προεφ.), § 16, 8: A once has the mid. ἐπροσβήκτευντο Jer. ii. 8.</td>
</tr>
<tr>
<td><strong>Προσωποί</strong> : προσώπων = ὀνών, § 22, 1.</td>
</tr>
<tr>
<td>(Προήκω) ἐμ- : a late alternative for ἐμπιστηκόν ή ἐμπνεύον : pf. pass. ἐμπεπνεύσαμαi and in Cod. Α ἐμπνευσμένας, § 16, 7.</td>
</tr>
</tbody>
</table>

'Ραίνω “sprinkle” (class. poetry) has fut. ῥανό, aor. ἔρανα (ἐπ- προσ- : class. ἔρανα): pf. διέρραγκα is new, § 16, 7 note. Cod. A once has fut. ῥανεί L. xiv. 16 as from ῥαντίζω (Pollux). The aor. pass. ἐραντίζον (ἐπ- περι-) is formed from the post-class. ῥαντίζω (Athenaeus is the earliest non-Biblical authority cited), which also has fut. act. ῥαντίζω Ψ l. 9, Ez. xliii. 20 A (περι-). |

'Ρέω has classical tenses (except for the occasional omission of the second ρ) : impf. κατέρρει 1 K. xxii. 13 (ἔρει A), περιέρεον 4 M. ix. 20, impf. pass. κατερρέετο ib. vi. 6 : fut. ὑρνέομαι (ἀπο- ἐκ-) : not the rarer ὑρνέωμαι nor the late ἐρέω), § 20, 3: aor. pass. as active ἐρέρθην (ἀπ- δε-) , § 21, 3, but εἴρερθην, § 7, 39 (not ἐρέρθησα): pf. κατερρήσακα Jer. viii. 13. |

The -μ forms of ῥήγημα (δια- κατα-) appear only in the pass., for pres. act. ῥήγνω, ῥήγα (ἐπ- προσ- : regular tenses ῥής, ῥήσα, ἐρράγην (for -pp- and -ρ-, § 7, 39): post-class. pf. διερρήκον in “Κ. βδ” (2 K. xiv. 30, xv. 32, 4 K. xviii. 37), 1 M. v. 14, xiii. 45. Jer. xlviii. 5 AQ : the class. 2nd perf. (intr.) ἑρρωγα (δι- κατ-) in Jos. ix. 4, 13, 2 K. i. 2 B, Ep. J. 30, also in the form ἐρρηγα (δι- κατ- : Doric and late) 1 K. iv. 12, 2 K. i. 2 A, Job xxxii. 19: with the same sense the rare pf. pass. διερρηγμένος 1 Es. viii. 70, Prov. xxiii. 21 and with mid. sense Jer. xlviii. 5 BN : fut. pass. ἡγήσωμαι (ἀπο- δια-) is late, Is. lviii. 8, Ez. xiii. 11, xxxviii. 20, Hos. xiv. 1, Hb. iii. 10, Eccl. iv. 12.
Table of Verbs

§ 24

'Ρίπτω and ῥιπτέω (both Attic) both occur in LXX, § 22, 3: pf. act. (class. ἔρριφα) only in Jos. xxiii. 4 ἐπέρριψα A, corrupted in B to ἄπερριψα: pf. pass. ἔρριψα (θρίψα, § 7, 40) and βρίσκει, § 16, 7: aor. and fut. pass. ἔρριψα(θρίψα, βρίσκει) (not ἔρριψα, ὑφέ), § 21, 4: term. ὑπερίπτεσαν, § 17, 5: for ῥ-ρ- and ῥ-τ-, § 7, 39.

Ῥώμαι (early in poetry, cf. ῥώμαι) is common in LXX (esp. in Ψ and Ις.) having, besides the class. tenses ρύσομαι, ἔρριψα(θρίψα) in certain books (4 Κ., Ψ, 1 Μ.) two late pass. tenses with pass. meaning ἔρριψα(θρίψα), βρίσκει (§ 21, 5: for ῥ-ρ- and ῥ-τ-, § 7, 39).

Σαλπίζω: new fut. σαλπίζω and -ίσω, § 20, 1 (i): aor. ἐσάλπισα (for older -γξα or -εξα), § 18, 3 (ii).

Σβέννυμι (ἀπο- κατα-) keeps the -μι forms in literary books, which alone use pres. and impf., § 23, 2, and the Att. tenses ἱδάω, ἱδέσσα: the passive tenses are (Ionic and) late, ἱδέσσα (also Ionic) Is. xliii. 17, Job xxx. 8, 3 M. vi. 34, ἱδέσσα (Ion.) Job iv. 10 etc. with v.l. ἐσβήζην σβεν(σ)θέντος, § 18, 2, σβεν(σ)θέμαι L. vi. 9 et pass.: the class. ἱσβήζην ἱσβήζην ἱσβήζομαι are unrepresented.

Σμαίνω: aor. σμαίνα (and literary books) σμαίνα (-μάνην, § 18, 4: σεσμαίνα (class.) 2 M. ii. 1.

Σιγάω: fut. σιγάομαι and -σω, § 20, 3.


(Σκεδάννυμι) simplex unused, in comp. usually with δια- and, mainly in met. sense, also ἀπο- 4 M. v. 11, κατα- Ex. xxiv. 8: pres. -μι form once in pass. διασκεδάννυται, for pres. act. -σκεδάω is used, § 23, 2: class. tenses in use διασκέδασα -άσθην Eccl. xii. 5, -σμαι Ex. xxxii. 25, Hb. i. 4, 3 M. v. 30: the futures are post-class., -σκεδάω (Att. σκεδώ), -σκεδάομαι Zech. xi. 11, W. i. 4. Cf. σκορπίζω.

Σκεπάζω (ἐπι- Lam. iii. 43 f. and the later Versions) “cover,” “shelter” (later Attic writers) is frequent with regular tenses including pres. and impf. only of the former being used with tenses σκέψομαι, ἐσκέψα (Ionic and late kow). In LXX σκεψίω (ἐπι-) is rare and confined to the pres.1, but an aor. κατεσκεψημα “spied out” appears in a few passages (the Hexat. to express this sense uses the post-class. κατασκοπέω), § 21, 2. The stem κατεσκεπ按时 in the simplex and in comp. with κατα- is, as in Att., restricted to fut. and aor., but ἐπικέπτωμαι συνεπι(- “review,” “inspect,” or “visit,” “punish”: also in pass. apparently “be missed” = τριν niph. e.g. 4 K. x. 19) in addition

1 Ἐπεσκόψησαν 2 K. ii. 30 B is obviously a slip for ἐπεσκέψησαν.
to (i) the class. fut., aor., and perf. ἐπέσκεψαμαι (used both actively e.g. Ex. iii. 16 “visited” and passively e.g. N. ii. 4 “was reviewed”), is used (ii) in the pres. Ex. xxxii. 34 etc. with by-form ἐπισκέπτομαι i. K. xii. 8 B, xv. 4 B (so in a papyrus of iii./iv. B.C., Masyer 351), and (iii) in the late pass. tenses ἐπισκέπτην ἐπισκέψαμαι, -εικέβην (1on.), -σκεφθήσομαι, § 21, 4.

Σκορπίζω, δια-: “scatter,” an Ionic verb according to Phrynichus, used by late prose writers from Polybius onwards and in certain portions of LXX, where it has the tenses σκορπίσω and -ίσω, § 20, 1 (i), ἐσκόρπισα, -ισθην, -ισμαι, σκορπισθήσομαι. In LXX its distribution and use as a substitute or alternative for διασπέρων in the literal sense of “scatter” are noticeable, while διασκεδάζων is mainly restricted to metaphorical senses.

Σπάω: tenses regular including pf. mid. and pass. ἐσπασμένος (ἄπ- etc.), once in B ἐσπασμένος, § 18, 2, aug. omitted in ἀποσπασμένοι, § 16, 2 (no perf. act. used): fut. pass. ἐκσπασθήσομαι Am. iii. 12 (dia-Xen.): the rare fut. opt. ἀποσπάσαυν Jd. xvi. 9 B is noteworthy.

Σπείρω (δια- κατα-): post-class. tenses are pf. ἐσπαρκα Is. xxxvii. 30, fut. pass. σπαρήσαμοι (with compounds) L. xi. 37, Dt. xxix. 23 etc., Cod. A once using σπειρέσαι with the same passive meaning N. xx. 5 (σπειρέσαι BF): A also has ἀσπαρσάμενος, § 18, 4: cf. σκορπίζω.

Στάξω (poetical word): the fut. στάξω Jer. xlix. 18, Eccl. x. 18 BN is unrecorded before LXX, ἄσταξ is classical.

Στέλλω: terminations ἐκπαστέλλοσαν, § 17, 5, ἀπέσταλκε Cod. A, § 17, 8 (not ἀφέσταλκα, § 8, 5): tenses regular except that the fut. mid. δια- ὑπο- στελλομαι (2 Ch. xix. 10, Job xiii. 8, W. vi. 7, Hg. i. 10) lacks early authority.

Στερέω (ἄπο-): aor. ἄστερεσα -ήθην and -έσα -έθην, § 18, 1: στερεθήσομαι 4 M. iv. 7 is post-classical: στέρομαι is unrepresented, § 22, 3.

Στηρίζω (poetical and late prose): fut. -ώ and -ίσω, § 20, 1 (i): in the other tenses there is fluctuation between ἄστερ- (ισάμιν) and -έα, ἄστεριχθην -ίσθην, -ιγμα -ισμαι, -ιχθήσομαι -ισθέομαι, § 18, 3 (iii).

Στρογγαλάμοι -όμαι v.l., § 22, 4.

Στρέφω: the simplex is trans. only, the compounds of ἀνα- ἕπ- etc. trans. and intr., note διαστρέφεις intr. 2 K. xxii. 27 A =Ψ xvii. 27 “act perversely”: pf. act. unclass. ἀπεστράφασιν

1 Σκορπίζεται ἔκκαθαὸς μὲν σοῦ ὀν ὁμιλεῖ Ἰων ὅν, οἱ δ᾽ Ἀττικῶι σκεδάν- νυταί φασι: Lobeck p. 218 (cf. Rutherford NP 295).

2 It is absent e.g. from the following portions which use διασπείρω instead: Pent. (except N. x. 35, Dt. xxx. 1, 3 and Gen. xlix. 7 A where read διασπερώ), the earlier portions of the Kingdom books, Is., Jer. β and Ez. β (except xxviii. 25, xxix. 13), though frequent in Jer. a and Ez. a.
1 K. vi. 21: pf. pass. regular -έστραμμαι, the ε of the present being retained in συνεστρέμενοι I M. xii. 50 A (so in a papyrus of iij. B.C., Mayser 410): aor. pass. έστράφην (not the rare έστρέφθην) § 21, 4, with imperat. ἀπο- ἐπι- στράφητι (not -θη) Gen. xvi. 9, N. xxiii. 16 etc., cf. § 7, 13: fut. pass. στραφήσομαι (post-class. in the simplex) 1 K. x. 6, Sir. vi. 28, Tob. i. 6. Is. xxxiv. 9 and frequent in the compounds, used both passively and to replace the mid. -στρέψομαι (which is not found), e.g. οὐκ ἀποστραφήσομαι αὐτῶν Am. i. 3 "reject" "turn away from": aor. mid. ἀπεστρέψαμην "reject" (post-class. with this prep.) Hos. viii. 3, Zech. x. 6, 3 M. iii. 23.

Table of Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Group</th>
<th>Example</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Στροφώνω (κατα- ύπο-)</td>
<td>replaces the older pres. στόρμυμι, § 23, 2: the following are post-classical, the futures of the 3 voices στρώσω (class. in comp.) Is. xiv. 11, Ez. xxviii. 7, στρώσομαι (v. 1. ύπο-) Ez. xxvii. 50, καταστρώσομαι Jdth vii. 14, also aor. mid. ἴπεστροφήσαμην lvii. 5, aor. pass. καταστρώθη Jdth vii. 25.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Συρίζω</td>
<td>fut. συριζό (in Aquila etc. σύριζο: συρίζομαι Lucian): aor. ἴσυρίσα (for Att. -ιγεία), § 18, 3 (ii).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Σῦρο</td>
<td>fut. συρό 2 K. xvi. 13 and aor. mid. ἴνασυραί Is. xlvi. 2 (σε ν) are post-classical.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Σφάλλω</td>
<td>has i aor. ἴσφάλλα (for Att. ἴσφηλα) in Job xviii. 7 opt. σφάλλα (σφάλλην) (v. 1. ἴσφάλλην A), to which tense should probably also be referred ἴσφάλλεν 1b. xxi. 10, Sir. xiii. 22 (εσφάλλην A), Am. v. 2 and not to the dubious 2 aor. ἴσφαλλον.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Σφηνώ</td>
<td>σφήνοισθο Ν, § 22, 3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Σωζό</td>
<td>perf. pass. σέσωμαι, rarely Att. σέσωμαι, but ἴσωθήν, σωθήσομαι as in Att., § 18, 2.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Τάσσω and τάττω § 7, 46: the 2nd aor. pass. -τάγην with the fut. ὑποτάσσομαι are post-class., the class. 1st aor. ἴτάχθην (προσ- σευ-) being confined to 3 exx. of the neut. part., § 21, 4: the fut. mid. of the simplex τάδιομαι Ex. xxix. 43 "will make an appointment" or "meet" is also late (Mayser 410 gives an ex. of 200 B.C.): pf. act. τέταμα is rare, Hb. i. 12, Ez. xxiv. 7 and with προσ- σευ- in literary books.

Τείνω: the simple pf. act. τέτακα Prov. vii. 16 is post-class., cf. εκτείνα I K. i. 16 (ἀπο- is class.): ἐπέτατα W. xvii. 21 appears to stand for ἐπετείτατο (cf. επέταμαι).

Τέλεω: fut. τελέσω, § 20, 1 (iii): pf. act. only in the peripheral ἄρας τετελέσχω Sir. vii. 25: pf. pass. has mid. sense in συντετελέσθε Gen. xlv. 5 and in the simplex with the meaning "have oneself initiated" (class.) N. xxv. 5, Hos. iv. 14 (so ἐτελέσθην N. xxv. 3=Ψ cv. 28), elsewhere pass. sense: aug. omitted in τετέλεσθα, § 16, 2: fut. pass. τελεσθήσομαι (ἐπι- σευ-) is late: aor. mid. (rare in class. Gk) συντετελεσάμην Is. viii. 8 (-σαι A), Jer. vi. 13 BN, 2 M. xiii. 8. For new pres. τελέσκω, § 19, 3.
§ 24 

Table of Verbs

287

τήθημι: § 23, 5 and io: aug. in παρεκκαθέτο, ἑσννέθετο, § 16, 8. 

τίκτω: fut. τέχομαι (not the rarer τέξω): 1 aor. pass. ἑτέχθην (frequent in LXX = Att. ἑγενόμην) and fut. pass. τεχθησόμενος Ψ xxi. 32, lxxvii. 6 are late forms.

τιμάω: τιμοῦσιν Ν § 22, 1 (as from -έω).

τρέπω -ομαι (ἀνα- ἀπο- ἐν- ἐπι- μετα- προ-): the only tense at all frequent is the class 2 aor. pass. ετεράπην (imperat. ετεράπητι, § 7, 13), to which is now added the post-class. fut. pass. τραπήσομαι Sir. xxxix. 27, ἐν- L. xxvi. 41 etc.: the compound with ἐν- with the new meaning "be ashamed of" is the commonest form of the verb and is limited to these two tenses with ἐντέραμμα 1 Es. viii. 71: other parts of the verb are rare outside literary books.


τυχάνω (literary: ἀπο- ἐν- [-"entreat," "petition" as in the papyri] ἐπι- συν-): the perf. is τέτευχα Job vii. 2 (τετευχέως Α), 3 M. v. 35 (so throughout the papyri for Att. τετευχικα, Mayser 374): ἀντιλήψεως τεῦξασθαι 2 M. xv. 7 = 3 M. ii. 33 A (τεῦξασθαί V) is an example of the confusion of fut. and aor. forms which is paralleled by ἐσάσθαι, παρέδασθαι etc. in the papyri, cf. § 6, 6 for another example from 2 M.

τύπτω, as in Attic, is still defective and supplemented by other verbs: some of the latter now appear in non-Attic tenses, but τύπτω itself does not extend its range, and the κοινή, no less than Attic, affords no excuse to the Byzantine grammarians for their unfortunate selection of this word as typical of the verbal system. (1) Τύπτω, ἔτυπτον are the only tenses used in LXX with one instance (4 M. vi. 10) of pres. part. pass. (2) The normal fut. and aor. act. are πατάξω, ἑπάταξα, this verb being confined to these tenses, except for the use of pres. inf. πατάσσειν in the B text of Jd. xx. 31, 39 (A τύπτειν). (3) As aorist, ἔπαισα (also Attic, mainly in Tragedy) is preferred by the translator of Job (5 times) and occurs sporadically elsewhere: from this verb we find also pres. conj. once (Ex. xii. 13), pres. part. four times, and perf. πέταικα (post-class. in simplex) N. xxii. 28, 1 K. xiii. 4. (4) The passive tenses are formed from πλῆσσεων: aor. ἐπλήγην (ἐξεπλήγην, κατεπλάγην: καταπλήγεις 3 M. i. 9 A), fut. πληγήσομαι, pl. πεπλήγμένος (κατα-) 3 M. ii. 22 f., but elsewhere πέπλήγα (rare in earlier Greek and with act. sense) is used with passive meaning, "am struck," N. xxv. 14, 2 K. iv. 4 etc.: the act. of this verb is rare in LXX, pres. (post-class. in simplex) πλήσσων 4 M. xiv. 19 (with κατα- in Job), fut. πλήξω 3 K. xiv. 14 f. Λ

1 See the collocation of pres. and aor. in 1 Es. iv. 8 εἴπε πατάξαι, τύπτονσαν.
‘Υσωμηματίζομαι, a koiné verb = “record,” “enter a minute”; aug. omitted in υπομηματιστο § 16, 2.

‘Υστερέω (αφ. καθ-): the new features are the fut. υστερήσω Ψ xxi. 1, lxxiii. 12, Job xxxvi. 17 etc., the middle υστερούμαι Dt. xv. 8 A, Sir. xi. 11, li. 24 B, Cant. vii. 2, and the causative use of the act. = “withhold” 2 Es. xix. 21 B* (υστερήσαν cett. “they lacked” with MT), so το μάνα σου ουκ αφωστέρησας ib. xix. 20, ἀσπαρχά... ό παθωστέρησες Ex. xxii. 29 (cf. 1 Ch. xxvi. 27, Sir. xvi. 13 B).

‘Υφαίνω: aor. ὑφάνε (for Att. ἡνα), pf. pass. (Att.) ὕφασμένος, § 18, 4.


Φαίνω: 1 aor. act. ὑφάνε and (lit.) ἀναφήσα -ηνάμην, § 18, 4: 1 aor. pass. (rare in class. prose) only in ἐξεφάνθη “was shown” Dan. 0 ii. 19, 30, the Att. 2nd aor. ἑφανή (app. “appeared” is frequent: fut. φανάσωμαι and φανοῦμαι (both Att.), § 15, 3: term. ἑφάνεσαν, § 17, 5: crasis προφάνησαν, § 16, 8 note: no form of perf. in LXX. The use of ἑάν (ἀν) φανήσατι σοι I Es. ii. 18 (cf. 2 Es. vii. 20)=ἐάν δόξη or ei δοκεί is a standing formula in petitions in the papyri.

(Φαίσκω): an Ionic and koiné verb found only in composition, in LXX with ὄδι- and (3 times in Job) ἐπι- “dawn” (of day-break), “give light”: LXX has this form of the pres. with aor. ἐδειβαυσα, fut. ἐπιβαύσω Job xxv. 5 A (also φανός and ὑπόφανος): the alternative -φασκω (Hdt. and N.T.) -φωσσα only as a variant in Jd. xiv. 26 B, 1 K. xiv. 36 A, Job xli. 9 A ἐπιφωσκεται: φανόσκω appears to be the older form, cf. Epic πιθανόσκω.

Φέρω: aor. ἤνεγκα with part. in -ας but inf. -εῖν etc., § 17, 2, once ἀνεισετα (from (Ionic and late) aor. ἤφασα § 21, 2: terminations ἐφεραν, ἐφέρεσαν, ἐνέγκαιναν, § 17, 4, 5 and 7: pf. pass. in LXX rare and literary, ἀπενεγκέμενος Est. B. 3 BN, εἰς- 2 M. xiv. 38 (pf. act. infrequent): fut. pass. (since Aristot.) εἰσενεχθήσομαι Jos. vi. 19, 2v- Is. xviii. 7, 1x. 7, απ- etc.

Φεύγω: terminations ἐφυγα (κατ-) § 17, 2, ἐφύγασαν § 17, 5: ἐκφεύξασθαι (v.l. -εσθαί) § 6, 6.

Φημ.: § 23, 4.

Φθάνω (προ-, κατ-: Jd. xx. 42 A) also written φθάνω, § 19, 2: impf. ἐφθανεν (rare) Dan. Θ iv. 17 B: fut. φθάνω (not Att. φθησομαι) § 20, 3: aor. ἐφθασα (Att. also had ἐφθην which is absent from LXX) § 21, 1: pf. ἐφθακα (post-class.) 2 Ch. xxviii.

1 φανειον 4 M. iv. 23 NV is apparently a corruption of φανείον (φανεί Λ).
9, Cant. ii. 12 (-σεν Ν, προ- 1 M. x. 23 A. As regards meaning, the simplex retains the original sense of anticipation in Wis. (iv. 7, vi. 13, xvi. 28), also in Sir. xxx. 25 (opposed to ἐσχατος), cf. 3 K. xii. 18 ἑφ. ἀναβημαι “made haste”: elsewhere (10 times in Dan. Θ, also in the latest group of LXX books, Jd. xx. 34 B etc.)¹ it has its modern meaning “come” or “reach,” the sense of priority being lost. “Anticipate” is now expressed by προφθαλμω, but the προ- more often has a local than a temporal force “come into the presence of” or “confront” someone: in Ψ lxvii. 32 it is used causatively, προφθάσει χειρα αὐτῆς τῷ θεῷ = “eagerly stretch forth.”

Φοβόμαι: fut. φοβηθήσομαι (Att. φοβηθομαι only once in 4 M.), § 21, 7: pf. unused excepting for a wrong reading in W. xvii. 9 A: ἐφοβηθήσαν ήθην regular. The act. of the simplex, apart from ἐφοβεῖ W. xvii. 9, is unrepresented, being replaced in Dan. Θ iv. 2 and 2 Es. (four times) by the new form φοβερίζω (cf. φοβερησμός Ψ lxxvii. 17): but ἐκφοβέω remains (chiefly in the phrase οὐκ ἔσται ὁ ἐκφοβῶν, this prep. tending to confer a transitive force upon some compounds in late Greek (cf. ἔξαμαρτλω “cause to sin”).

Φορέω: φορέσω, ἐφόρεσα, § 18, 1.

Φρονάσω (-άττωμαι): post-class. = “neigh” of horses and met. “be insolent” or “proud”: in LXX only in the latter sense, in the act. (unrecorded elsewhere) ἐφρωνάσω ἔθην Ψ ii. 1, and in mid.-pass. φρωνατόμενος (or φρυττόμενος Α, cf. § 6, 50), 2 M. vii. 34, perf. part. πεφρωνασμένος -αγμένος, § 18, 3 (iii). The subst. φριάγμα “pride” (in the group Jer. a—Ez. a—Min. Proph. and 3 M.) is classical in the literal sense “snorting.”

Φυλάσσω (and -άττω, lit., § 7, 46) δια-, προ- 2 K. xxii. 24: pf. act. τεφύλακα 1 K. xxv. 21 (for Att. -αχα): the pf. pass. is used both in its class. mid. sense (Εζ. xviii. 9, cf. 2 Es. iv. 22) and passively, e.g. Gen. xli. 36: the fut. pass. φυλαχθήσομαι Jer. iii. 5, Ψ xxxvi. 28 is post-class.: term. ἐφύλαξει Cod. A, § 17, 8: redupl. τεφύλαξει Cod. A, § 16, 7.

Φυτεύω: pf. act. (post-class.) τεφυτευκαν, § 17, 3.

Φυό: the pres. act. is used intransitively (late) in Dt. xxix. 18, else trans. fut. φυόσω (trans.) Is. xxxvii. 31 (for class. φύσοω), but ἀναφύσει (intr.) ib. xxxiv. 13 (corrected to -φύσει by late hands of BN): the aor. act. is absent (excepting φύσωτες Jer. xxxviii. 5 AQ*, an error for φυτεύσω) and the pf. act. is

¹ Including Tob. v. 19 ἄργιφον τῷ ἄργο, μη φθάσαι “let not money (the deposit which Tobias is going to recover) come (or be added) to money.” “Be not greedy to add money to money” of A.V. and R.V. is a neat paraphrase, but the marginal note in A.V. (not in R.V.) is needed to explain the construction.
confined to literary portions: the act. 2nd aor. ἐφω is replaced by the pass. ἔν- προσ- ἐφώνη, § 21, 3.

Φωτίζω (not before Aristot.) “give light” and met. “enlighten,” “instruct”: fut. φωτίζω and ἰσω, § 20, 1 (i): pass. tenses ἐφωτίζον ἐφωτισθομαι in Ψ.

Χαίρω (ἐπτ., and once each κατα- Prov. i. 26, προσ- ib. viii. 30, συγ- Gen. xxi. 6): the fut. (not the class. χαρήσω) takes two late forms (i) in the simplex χαρῆσωμαι (12 undisputed exx.), (ii) in compos. -χαρήσωμαι, ἢπ- Hos. x. 5, Mic. iv. 11, Sir. xxiiii. 3, κατα- Prov. i. 26, συγ- Gen. xxi. 6: the latter occurs also in the simplex in Zech. iv. 10 B*Ν*Q* (with v.l. ἰδονται), ib. x. 7 though χαρῆσωμαι occurs in the same v., § 20, 3: aor. ἐχάρη normal except for the loss of the second aspirated letter in the imperat. χάρηται, § 7, 13: perf. unattested.

Χέω and once -χν(ν)ω, § 19, 2: new fut. χεώ χεῖς for χέω χείς, § 20, 1 (iii): contracted and uncontracted forms, § 22, 3: pf. act. (post-class.) ἐκκέφυκα Ez. xxiv. 7: fut. pass. χυθοσμαι (one ex. with συγ- in Demosth.) JL ii. 2 and in comp. with ὲω- ἐκ- συγ-.

Χράωμαι: inf. χρήσθαι (Att.) and once χράσθαι, § 22, 2: fut. pf. κέχρησται “shall have need” Ep. J. 58 can be paralleled only from Theocr. xvi. 73.

Χρίω: pf. pass. κέχρησμαι (with χρίσμα) replaces Att. κέχρημαι (χρίμα, ? χρίμα), but aor. pass. ἐκρήσθην (? ἐχρήθη 2 K. i. 21 A = ἐξχρήθη) is Attic, § 18, 2: the fut. pass. χρυσθῆσαι Ez. xxx. 32 is post-class., as is also the pf. act. κέχρηκα 1 K. x. 1, 2 K. ii. 7, 4 K. ix. 3, 6, 12: term. ἐνεκρίσθην Cod. N, § 17, 5.

(Ψάω) only in the aor. pass. συνεψήσθην (v.l. ἰδον) “swept away” in Jer., § 18, 2: the compound occurs in the act. in Ptolemaic papyri.

Ψύχω is both trans. and intrans., e.g. ὄς ψύχει λάκκος ὄδωρ, οὔτως ψύχει κακία αὐτῆς Jer. vi. 7, cf. καταψύχετε “cool yourselves” Gen. xviii. 4: pf. act. (unattested in class. Gk) ἀνεψυχήσα 2 M. xiii. 11: no pass. forms used.

Ψωμίζω: fut. ψωμίζω and ἰσω, § 20, 1 (i).

Όδίνω, in class. Gk confined to pres., in LXX has impf. ὃδίνων Is. xxiii. 4, lxvi. 8, and, as from a contract verb, ὄδινησω, ὃδίνσα (causative in Sir. xliii. 17 A): Aquila further has 1 aor. pass. and mid.

Όδέω: aug., § 16, 6: the pf. pass. of the simplex, ὄσμινω Ψ 1xi. 4, is unclassical.

(Ονέμοι) unused: see πρίαμαι.
I. INDEX OF SUBJECTS

A, Codex: see Alexandrinus

Accusative sing.: 146 f. (-av for -a), 176 (-ην for -η), 150: plur. (-es for -as etc.) 73, 145, 147 ff., 150


Adjudations, use of διὰ and εἰς in 54

Adverbs, comparison of 183: replaced by adj. (πρότερος) 183: numeral adverbs 189 f.

“Alexandrian dialect” 19 f.

Alexandrinus, Codex, Egyptian origin of 72, 101, 110: text mainly inferior and secondary 5, 106, 107 bis, 218 bis, 221 n. 2, 228: text probably original 81 (Is.), 93 (Ψ), 152 (Sir.): Hexaplaric interpolations frequent 3 f., cf. Aquila: conjectural emendation of Greek 205 n. 3: orthography and accidence mainly of later date than autographs 55 ff., 67 (Numbers perhaps written in two parts), 72, 74, 98 n. 3 (introduces Attic forms), 110, 115 (i and 2 Es. a single volume in an ancestor of A), 131, 147 and 176 (3rd decl. acc. in -αν -ην), 188 (εκ και δεκα), 212 (γενάμενος in Jer.), 234 (δειλινον etc.), 241 (διωνήσαμαι etc.), 255 (θησα, ἐθωσα): forshadows modern Greek 158, 179, 205 f. (loss of redupl.), 215 f., 241 f.

Analogy plays large part in the κοινή 21, 73, 79 f., 89, 103 n., 120 (διοφθής), 124 f., 127 bis, 128 (εκών), 129 (εφρίκω), 174, 178 f., 189, 201 n., 202. Cf. Assimilation

Anaptyxis in 98

Anthropomorphism avoided 44

Aorist, 1st, extension of, at cost of 2nd aor. 209 ff., 233 f.: sigmatic for unsigmatic 235: in pass. partly replaced by 2nd aor. 236 f.: new 1st aor. pass. 238: 1st aor. pass. replaces 1st aor. mid. 238 ff.: mixture of aor. and fut. inf. mid. 76, 287

Aorist, 2nd, old forms retained longest in inf. 210 (ἐνέγκειν, ἐτείνυ): 2nd aor. pass. for 2nd aor. act. 235

Apocalypse, style of 21 n.: δοῦλος 8: ἐνώπιον 43 n.: rel. + demonstr. pron. 46 n.: 240 n.

Apostolic Fathers: see Patristic

Appellative taken for proper name 32 f.

Apposition of verbs 51 f. with n.

Aquila, pedantic literalism of 9: περὶ λαλάς (π. λόγου) 41: επιστρέφειν 53: σῶν 55, 133 n.: ἐγώ εἰμι 55: κάθοδος 190: misc. 49, 113 n.: interpolations in A text from Aq., mainly in 3–4 K., 3, 152, 157, 190, 218, 227, 231 n., 241, 287 f.: (?) similar interp. in Joshua 4

Aramaic influence on LXX Greek xx, 28, 34 (γαζαρήνος, γεώρας), 36 (σαμβόνη?)

Archaism in the uncialts 60

Archite, Hushai the 37

Aristaeas 13, 15 n., 76, 170 n. 3, 200 n., 247 n., 264, 279 (κατολομαί)

Aristophanes 45, 81: Scholiast on 105 n.

Aristotle, a precursor of the κοινή 17, 143 n., 144

Article, omission of 24 f.: sing. art. with plur. Heb. noun 34: loses aspirate 129: crisis with 138: Hebr. art. in transliterations, with Greek art. added 33 f.

Asiatic languages and the κοινή 20:

Asiatic orthography 98, 110, 212 n. (term. -av)

Aspirate, irregular insertion and omission of 124 ff.: throwing back of 126 f. (ἐφορκίει, ὀλίγος, Τοῦδας)

Aspirated consonant, mixture of, with 19–2
tenuis 102: transposition of 103: insertion and omission of 104: omission of one of two 116, 129, cf. 236: doubling of 121
Assimilation, of vowels (esp. un-accented or flanking liquids) 76 f., 84, 87 f., 96 f., 165 n., 176, 219: of consonants 130 ff.: of declensions 140 f., 146: of cases 74, 147 ff., 151: of masc. and neut. 151, 174.
Cf. Analogy
“Attic” declension 144 f., 173
Atticism 114, 186 n., 187, 204 (in K. βδ), 253 (? étóς)
Augment 74 n. (ἐκαθέρσα), 195 ff.
Authorized Version 47 n.
Autographs of LXX 55 ff., 71
B, Codex: see Vaticanus
Babrius 226
Barnabas, Epistle of 76
Baruch, the two portions α and β 13:
Bar. α by the translator of Jer. β rt: Bar. β, date of 6, 61 n. (οδηής), 102, 278 n.
Bezae, Codex 188 n.
“Biblical Greek” 16, 80 n., 83, 104 f.
Cf. “Jewish Greek,” Vocabulary
Birthplaces of the uncial 71 f.
Bisection of LXX books 65 ff., 122 n.
Boeotian dialect 112 n., 129 n., 210 n. and 213 (-οςαρ)
Byzantine epoch 109, 134. Cf. Kouvή, periods in
Caesarea suggested birthplace of Cod. B 72
Canon, Hebrew, translations made in order of viii: influence of canonization on Greek style 15, 30 f.
Causative meaning of verbs in -εύω 88
(281 not, as in N.T., περισσεύω): in -εω etc., πενήω ἔγωσα 232, εἴδάστησα 234, ἀναβάλεψα 202, δύσω 265, ἐδαφίσσα 209, ὑπέρσπα 288, προβῆθασα 289: of compounds of ἐκ-, ἑξαμαρτάω 259, ἔξιφρα 287, ἐξιακόμαι 270 f., ἐπεβίω 289
Chronicles, expurgation in the original 11: Chron. LXX, the version of Theodotion (?) xx, 167 n.: does not use “Hebraic” νόθος nor παραγνουμα except at end of 2 Ch. 41 f., 267 n.: oδηής in 2 Ch. 61
Commerce, effect of, in fusing the old dialects 17
Comparison, degrees of 23 f., 181 ff.: comparative for superl. 181, for pos. 183 (ἀνάβαλεον etc.)
Composition, assimilation of final v in 132 ff.
Compound words: see Word-formation
Concord, rules of, violated 23
Conjunctive, deliberate, following fut. ind. 91: conj. ἀνατοπ. 193 n.: replaced by ind. 193 f.: conj. of 2 aor. of διδωμι 255 f.
Consonants, interchange of 100 ff.: insertion of 108 ff.: omission of 111 ff.: single and double consonants 117 ff., ρρ and ρ 118 f., doubling of aspirated letter 121: σσ and ττ 121 f.: ρσ and ρρ 123 f.: assimilation of 130 ff.: variable final cons. 134 ff.
Constructio ad sensum 23
Cf. Mute stem
Contracted and uncontracted forms 98 f., 144, 172 f.
Coordination of sentences 24, 55
Coptic influence on the κουή 20, 73 n., 84: Coptic palæography 72.
Cf. Egypt, Sahidic
Countries, names of, expressed adjectivally 169 f.
Crasis 137 f., 206 n.
Daniel, Greek words in the Aramaic of 35 n.: Daniel 0, a partial paraphrase by writer of 1 Es. 12: Daniel Θ, later orthography of 132 ff.: N.T. quotations agreeing with Θ 15. Cf. Theodotion
Dative still common 23: cognate dat. c. vb. = Heb. inf. abs. 48 f.: dat. sg. of 1 decl. nouns in a pure 140 ff., of 3 decl. 86 (-ι for -ει in B), 149, 165 (ἰσράöl)
David, Song and Last Words of, in style of Θ 14 f.
Demetrius Ixion 19
Dentals, interchange of 103 ff.: omission of 116
Deponent verbs, pass. for mid. tenses in 238 ff.
Deuteronomy, slight divergence from Pent. in vocabulary etc. 14, 48: more marked in closing chapters 8 n., 14, 39: optat. 24: οὐδεὶς 61: εἶδον B text 278
Dialects, disappearance of the old 18.
Cf. Alexandrian, Doric, Ionic, etc.
Digamma, (?) replaced by aspirate 124
Diminutives in -εἴδος 87 n.
Diphthongs, monophthongisation of 71, 93 f., 141 (i unpronounced in u) Dissimilation 130
Distributive use of δύο δύο 54
Divine names, renderings of, in Job 3 n.
Division of labour of translators and scribes 11 f., 65 ff.
Doric, slight influence of, on κώνη 76, 222 n.: Doric forms 143, 146 bis, 162, 276 (μουχάμαι), 282 (πάξω)
Doublets 31, 32 f., 38 (δάχθιον), (47), 126 (ῥόιχ ἵον), 228, 279 (ἀλερο)
Dual, loss of 22, 195: and of words expressing duality 22, 45, 192: δενίο sole vestige of 92
E, Codex 63 n.
Ecclesiastes LXX the work of Aquila 13, 31, 60 f.
Egyptian influence on the κώνη seen in phonetics and orthography 20, 100 n., 103, 111, 112: in vocabulary 32 n. (150, 169): Egyptian origin of uncial MSS 72
Elision 136 f.
Epic forms: see Homer, Vocabulary
Epistolary formulae in papyri 57 n.
Esau, the blessing of 141
Esdras, 1 and 2, subscriptions to 111 n.
1 Esdras, a partial paraphrase 12 (cf. Dan. 0), in literary style 161 with n.: peculiarities of chap. v 164 with n. 4
2 Esdras, probably the work of Θ xx, 13: orthogr. o = oi 93, -οσαν common 213: ἡρῴζης, κατέληπν 236 f.: παραγίνομαι unused 267 n.
Cf. Historical books, later
Esther, paraphrastic 15

Etymology, mistaken popular 74 n. 3, μετοξόθ 77, 85, 94, 118, Μωυσηζ 163 n., Ἱεροσολύμα 168, 206 f.: augment affected by etym. 200
Euphony, insertion of consonant for 110 f.: in combination of words and syllables 129 ff.
Eupolemus 170 n. 3
Exodus, an early version 28: conclusion probably rather later than the rest 14, 257: clerical division into two parts 66 f., 68 n.: θηρίων 41: οὐδεὶς 61: ἦ μὴν 83. Cf. Hexateuch, Pentateuch
Expurgation in Kingdoms (LXX) and Chronicles (Heb.) 11
Ezekiel, divisions of 11 f.

Ez. a, akin to and contemporary with Min. Prophets and Jer. a 8, 12, 73 n., 139, 273 (κοφωμαι), 285 n. (-σκορπίζω): with Min. Prophets 170 with n. 1, 261 (βδάζω): with Jer. a 167, 276 (μ.ιγ): with K. a, K. ββ 265 (ἐραδεδωκος): misc. ἔτερος 45, οὐδές 61, 139, ἐγενόθην 239
Ez. β, absence of transliteration in 32: misc. λάκκος (βδόρος) 37, εἰ μὴν 83 n. 3, 139, 167, 172 n., 175 with n., ἐγενόθην 239
Ez. ββ, a Pentecost lesson 11
Fall, influence of the story of the, on later translators 48 n.
Feminine: see Gender

Gender in Decl. II fluctuates between m. and fem. 145 f., between m. and nt. 153 ff.: cf. fluctuation between Decl. II and III 158 ff.
Genealogies, interpolations in 162
Genesis, εἰ μὴν (ὡς) 54 and ἦ μὴν 83: οὐδεὶς 61: true superlatives in -ταρος 182. Cf. Hexateuch, Pentateuch

Geography, translators' knowledge of 166 f. with n. 7: geographical terms transliterated 32 f.

Grammarians, ancient 19, 75. Cf. Herodian, Moeris, Phrynichus etc. "Greek books" (not translations) avoid translators' equivalents for inf. abs. 49: avoid introductory ἐγένετο 52. Cf. Literary books

Grouping of LXX books 6 ff.

Gutturals, interchange of 101 ff.: omission of 115 f.: assimilation of final v before 132 f.

Haplography 114, 115 n.

Hebraisms, in Job Θ 4: reduction in number of supposed 26 ff.: in vocabulary 31 ff., Hellenized Heb. words 32, 34 ff.: in meaning and uses of words and in syntax 39 ff.: stages in naturalization of Heb. idiom 44

Hebrew spelling, minuta of, reflected in translation of Pent. 152 n.

Hellenistic Greek: see Κοινή

Herodotus 34, 35, ἄφθιμω 39, 46 n., 48, 62, 205 (δικίμασι)

Heterogeneity gives way to uniformity 91

Hexapla, influence of, on LXX text 2, 14 (end of Deut.): interpolations from 3 ff., 231 n., 238 (Is. B text), 239, 269 (ἡμ.). Cf. Aquila, Theodotion

Hexateuch, λατρεύειν 8: avoids Hebraic viός 41 f.: omits introductory καὶ ἐστιν 52 n.: εὐθύς unknown to 178 n.: ὑμῶν ἀντίων etc. 191: ἐστηκὼς (not ἐστάω) 253. Cf. Pentateuch

Hitian, avoidance ofiei n., 134 f., 138 f.

Historical books, late group of 9: in style of Θ 14: literalism of 9, 29 f., διδόναι = τιθέναι 39, 40 ff., ἀνήρ = ἔκκαστος 45, participial rendering of inf. abs. 48 ff., ἐγένετο καὶ 51, 55: transliterations in 31: miscell. ἐν for εἰς 25, προσέθηκα 53, διαγορόν 112, no place-names in -(ε)τίς 170 n. 1, 189, term. -αν 211, not -ον etc. (except 2 Es.) 213, οὐτώς 253. Cf. 2 Esdras, Judges, Kingdoms

Homer, use of, in Proverbs 152, and Job (q.v.): cf. Vocabulary

Hypereides 46 n.

i sounds, coalescence or avoidance of successive 63, 84, 271 n.

IIlitteracy, indications of, ei = i 86: mixture of v and α 94

Imitation of Hebrew words in translation 14, 36 ff.

Imperative, 2nd aor. pass., term. of 104: replaced by fut. 194: term. -αν 214 f.

Imperfect, ἐγένετο = ἡμιν 52: term. -αν 212, -ον etc. 214: ἐλειπὼν in A text 234

Imperial (Roman) epoch, linguistic characteristics of 72, 100, 112, 141. Cf. Κοινή, periods of

Imprecations, ei in 54

Indeclinable stage precedes extinction -ως 173, πλήρης 176: ἡμας -σον 180: χείρω, δό 186

Infinitive, frequent, use of articular inf. extended 24, 104: anarthrous inf. with verbs of motion 24: epehexgetic inf. frequent ib. n.: c. ἐγένετο, συνέβη etc. 50 ff.: c. προσιδέναι in Min. Prophets 53, c. ἐπιστρέφειν etc. 53 f.: vice participle c. (προ)θάνειν 54: mixture of aor. and fut. mid. 76, 287 (τεθάναι): old forms remain longest in inf. 210 (ἐνεκείν, εἴπειν), cf. 257 (ἐνει)

Infinitive absolute, Hebrew, renderings of 47 ff.

Inscriptions, Greek of the 18 f.: οὖθες, οὖδ. in 58: πεισαρκοντα etc. in Asiatic inscr. 62: Attic πασίμ

Interpolations: passages absent from M.T. in which Greek style suggests interpolation 47 n., (70 with xx),

I. Index of Subjects
Legendary additions in the "Writings"

Leviticus, οδήλες 61: written in two parts 66

Liquids, the, their influence on spelling 73 ff., 77 ff., 81, 84, 88, 97, 165 n.: interchange of 107 f.: omission of 116. Liquid stem, verbs with 223 f.

Lists of names, interpolations in 162

Literary books, characteristics of 81 f., 92, 98, 105, 122 (πτ.), 123 (πρ.), 138, 182 (τραπέζιος), 185 (with Pent.), 242 (ελευθερία), 247 (υπηρεσίαι), 253 (τηθναίας etc.), 255 (εἰσαφέων). Cf. "Greek books"

"Lord of Hosts," renderings of 8 f.

Lucianic text, division of Kingdom books in 10 f.


2 Maccabees, a literary book 137, 145, 155, 188

3 Maccabees, literary 82

4 Maccabees, date of 6, 61 (οδήλα): literary and Atticistic, uses optative 24 and 193, 81 (πλέον), 98, 137, 148, 158 n., 179, 182, 215 bis, 241, 270 (τεθναίας): but keeps some vulgar forms 160

Malachi, πλέον 81

Mark, εὐστρώσιον unused in 43 n.

Masculine: see Gender

Massoretic text: see Interpolations

Matthew, εὐστρώσιον unused in 43 n.

Measures and weights transliterated 32

Metaplasmus 151, 153-160, 187

Middle fut. replaced by fut. act. 231 ff.: middle aor. and fut. replaced by pass. tenses 238 ff.

Minaeans in Chron. 167 n.

Minor Prophets akin to Ez. a and Jer. a, see Ezekiel: with K. a 259 (Δλομαί): with K. γυ 273 (κόψομαι): act. προσφης etc. 53: usually οδήλα 61

"Mixed declension" of proper names 162 ff.

Mixture of texts 3 f.

Modern Greek, its value for illustration of the κωνική 21 : misc. 25, 42 n., 75 n., 88, 106 n., 107, 111 n., 113 (λέοντας), 117 with n., 124, 141 n., 158, 172, 179, 180 n. 9, 181 n., 184, 187, 188 n., 189 n., 190 bis, 193, 195 f., 197, 198 bis, 205 f., 209 with n., 213, 219 n. 1 and 3, 225, 233, 236, 241, 244, 256, 257 bis

Moeris 150, 154

Month, numerals expressing days of 189

Mountains, names of, expressed adjectivaly 170 f.

Musical instruments, Phoenician origin of names of 35 f.

Mute stem, verbs with 222 f.: mute for contract verbs 259 (s. v. ἀλήθεω)

Nasals interchanged with labials 106 f.: omission of 117: effect of, on vowels 176

Negative, emphatic, expressed by εἰ 54

Neuter plurals with plur. and sing. vb. 23: neut. of persons 174 f. Cf. Gender


Nominative, drifting into the (nom. pendens) 23, 149 n.: as name-case 23, 161 n. 5: relation of, to cases (Decl. III) 149 f.: assimilation of, to cases 151

Numbers, possibly written in two parts 67: οδήλα 61
I. Index of Subjects

Numerals 186-190: compounds of, 156: numerical statement placed in parenthesis 149 n.

Optative rare but less so than in N. T., frequent in 4 Macc. 24, 193: replaced by conj. 193 n.: new terminations 215: ðoûv 256

Order of words in compound numbers 187 ff.

Origen: see Hexapla

Orthography of uncial and papyri 55 ff., 71 ff.

Overworking of Greek phrases resembling the Hebrew 29

Palaeography of Ν and A 72


Paraphrases τηε literalism in early books 42, 43 (άπεσκευ etc.): paraphrastic versions 13, 15

Parenthesis, numerical statement in 149 n.

Partial translations, of Job 4: (? ) of Jer. and Ez. 11: of Ezra and Daniel 12: of the "Writings" 15

Participle, for finite vb. 24: part. + fin. vb. = Heb. inf. abs. 48 ff.: replaced (with "φανερο") by inf. 54: -es for -as in pres. part. 149: fut. part. rare 104 (49): είμι retained longest in the part. 257

Particles, elision with 137

Passive (middle) retains old forms longer than the active 196, 224 n., 245

Patristic writings 121 n., 241 n., 257 (revival of είμι)

Pentateuch, variety of renderings in 4 n.: unity and date of viii, 6, 13 f. 61, 191: transliteration rare in 32 f.: ἐγένετο preferred to ἐγ. καὶ in Gen. and Ex. 51: style adapted to subject-matter 142: renderings characteristic of 7, 13 f., 48: contrasted with later books by more classical style 9, 13, 30, 41, 43, 45 (ἐτερος), 105, 191 (correct use of ὕδε), 218 (φαγη), 224, 231 (ἐθομα), 237 (κατευχομ): unites with the literary books 185 bις, 204, 253 (εσταθην): fut. ind. + delib. conj. 91: ἀμον and ἄρενa etc. 152 n.: does not use place-names in -αλα(-εις) 170 n. 1, nor -ακρονίς 285 n. Cf. Hexa-teuch

Pentecost lesson 11

Perfect for aorist 24: term. -αν 212

Pergamus, inscriptions of 62

Periphrastic conjugation 24, 195

Persian origin, words of reputed, μανδια, μανάκης 35

Philo Jud. 28, 163 n., 164

Phocylides, pseudo- 15 n.

Phoenician origin, Greek words of 34 ff.

Phonetics 71 ff., 94 n.: pronunciation of ν 92 n., 95: of ξ 108, 111: of γ 111, 126 f.: influence of Egypt in phonetics 20, 163 n. (ον), Egyptian difficulty in pronouncing γ and δ 100 n., 103, 112 n. 2

Photius 220, 221 n.

Phergian Greek 95 n.

Phrygian origin, Greek words of 285 ff.

Physiognomical expressions in Heb. and Gk. 42 ff.

Place-names: see Proper names

Pluperfect, loss of syll. aug. in 196 f.: term. -εισαν 216

Plutarch 92, 105 n.

Poetical passages, Pentateuch translators use Ionic (poetical) forms in 141 f.

Polybius 43 (use of προσωπο), 77, 92, 154, 170 n., 187, 191 n., 196 n., 264

Positive for comp. and superl. 181

Prepositions, new forms of 25: replace acc. (after the Heb.) 46 f.: a derelict prep. 97 n.: elision with 137

Present tense, new forms of 224 ff.: historic pres. practically absent from K. 38 24

Pronouns 190 ff.: substitutes for 45 f.: demonstr. + relat. 46: indefinite relative (δι εαν, δι αυτο) 65-68

Pronunciation: see Phonetics
Proper names, personal 160-166, place-names 169-171, do. translated 31, gentile 172: appellatives mistaken for 32 f.: absence of elision before 136 f.: misc. 143, 146: cf. Ἀρσά, Ἰσάκ, Ἰουδάς etc.

Prophetic books, dates of viii f., 61: prefer ἑγένετο to ἦγεν, καὶ 51: cf. Sinaiticus, Isaiah etc.

Prothetic vowel 97


Psalms, absence of transliteration in 32: division into two parts 68 f., 88, 135 with n., 158 n., 200 n.: but translation homogeneous 69: late orthography of 132 f.: Appendix to 15: titles of xix (? later than original version), 32

Psalms of Solomon 166 n., 175

Psilosis 127 ff.

Ptolemaic age: see Kουβ, periods of Pure stem, verbs with 218 ff.

Question expressing a wish 54

Rabbinical writings, Greek words in 21 n.

Reduplication 204 ff.: dropped in μνήμονεα 227

Rhinocorura 167 n.

Rhythm, in Wisdom 91 n.: loss of sense of 22

Rolls, writing of books on two 65

Roman epoch: see Imperial, Κουβ

Sahidic 101 n., 107 n., cf. Coptic: Sahidic version of Job 4

Scribes, two per book in primitive MSS 66 f.

Scriptio plena: see Elision

Semitic element in LXX Greek 25 ff.: cf. Hebraisms, Aramaic

Septuagint translation, primary purpose of 28 f.

“Servant of the Lord,” renderings of 7 f.

Sibylline Oracles 79 n., 273 n.

Sinaiticus, Codex, orthography (Egyptian) of the Prophetical portion 112 ff., 119 f., 130, 147 (cf. 176): difference in orthography of other books 113: vulgarisms in 55 ff., 72, 78

Sira, Ben, reference in Prologue to Greek versions of Scripture 15 f., 59 f.: contrast in style of Prol. and body of work 27: date of (οὐδεὶς and οὐδαί, οὐδεὶς) 51 f., 105: orthography of 91 (ο and ω'), 94: possibly divided into 2 parts 122 n.: literary forms in 143, 149

Song of Moses 141

Song of Solomon, notes in Cod. 8

Sophocles, νάβλα 35, προστίθεσθαι 52 f.

Spirants, interchange of 108: spirantic pronunciation of guttural 111

Strabo 36 (on musical instruments), 92, 106, 118 n., 143 n.

Style, classification of books according to 12 ff.

Subscriptions to books later than books themselves 111 n.: cf. Titles “Suburbs,” renderings of 4

Superlative in elative sense 181 ff.: for comp. 183 f. (πρῶτος, ἐξχάρατος)

Syllabics, shifting of dividing-line between 117: isolation of 132

Symmachus 5, 9, 257 n.

Syncope 99 f.

Syntax affected by imitation of Hebrew 54

Terminations, adjectives of 2 or 3 172: verbal 89, 104 (-7τ) for -θω, 195, 209 ff.

Testaments of the XII Patriarchs 157 n., 173 n.

Test-words in grouping of books 7 ff.

Text of LXX 1 ff.: cf. New Testament

Theodotion, interpolations in Job from 3 f., elsewhere 158 n. 5: a popular version 5: affinity of style to that of K. βδ 10, of the later historical books 14 f., 55, of 2 Esdras
I. Index of Subjects


Theognis 50

"Thus saith the Lord," renderings of, in Jer. 11

Time-statements, literalism in 39 f.

Titles of books later than original work 166 n. (Psalms of Sol.): cf. Psalms, Subscriptions

Titles, official (Egyptian) 156 with n.: Tobit, B text, vernacular style of 24, 25, 28

Towns, declension of names of 167 ff.

Trade-route, proximity to, affects declension of place-names 169

Transcendence of God emphasized in later renderings 8

Transitional forms in the κοινή 18 (οὐθέσις), 213 (-οσιν)

Translations and free Greek, contrast in style of 27 f.

Transliterations, in Job Θ 4, in Θ and later LXX books 31 ff., in Penta- teuch 31 f.

Trichoth and several short syllables, avoidance of 87 n., 90

Troglojdey in Chron. 167 n.


Uniformity vice variety of older language 103, 235, 244

Vatican, Codex, comparative value of text for O. T. and N. T. 2 ff.: orthography of (usually older than date of ms) 55 ff., 68 (Psalms), 70, 72, 78 (varies in the different groups), 86, 112, 127 ff. (perhaps late), 188: occasional vulgar (Egyptian) orthogr. (esp. in Isaiah central chaps.) 113, 114 (5 exx.), 147 with n.: plur.

of γῆ in 4 K. 143: text in 2 Es. original 237, in Is. interpolated 238

Verbal adjectives 194

Vocabulary, poetical 18, 187 (τέρπασξων), Ionic 285 (-σκορπισώ), Homeric 264 (s. v. δέο), cf. Homer, Ionic: words and forms now literary, ραβδ 152, δεσμα 154, ἄνειρος 155, νίκη 157: new κοινή words, in -εμα 89, γένημα 118, in -άρχης 156, ἀληστός 185: words first found in LXX and "Biblical" words possibly coined by translators, ξελεθρεύειν etc. 87 f., ἀθανών 89, ἀληστῶν 112, ἐλαττονέων -οῦν 122, 266, εὐθής 178, ἐξωτερός etc. 183, ἀγαλλιάσαθα 258, ἐνώτισθα 267: cf. "Biblical Greek"

Vocative 145 (θεό)

Voice, middle, replaced by passive 193

Vowels 71 ff.: interchange of 73 ff.: prothetic 97 f., 170 f. n. 4: contraction and syncope 98 ff.: short vowel in tenses of contract vbs. 218 f. Cf. Assimilation

Vulgarisms: see Illiteracy, Sinaiticus

Wisdom, literalism in 43: suggested date of 62: rhythm in 90 f. n.: verbal adjectives in 194 n. Cf. Greek books, Literary books

Wish expressed by question 54

Words, division of 129 f.

Word-formation, retention of unelided vowel 130, and of unassimilated consonant in new compounds 132-134. Cf. Vocabulary

"Writings" or Kethubim, greater freedom allowed in translation of 15

Xenophon, a precursor of the κοινή 17: φιλάσσεται ἀπό 46: ἐγένετο ὡστε (ος) 50: 243

Yahweh, abbreviated forms of, in proper names, =-εις, -αις 161

Zaconic, only relic of old dialects 18

Zechariah, χάριτα in 150
II. INDEX OF GREEK WORDS AND FORMS

For the Verbs see § 24.

α, mixture with ε 73 ff.: with η 76 f.: with ο and α 77: with αυ 79: for αα in proper names 100: -α pure, nouns in 140 ff.: α for η in "Αννα" etc. 143: -α, "Doric" gen. sg. of proper names in 162: -α, place-names in 167 f. 

'Αθήνα 162 

'Αθινάρι 100, not "Αθραμος 160 f. 

άγαθοσουνη 90 

άγαθοστερος 184 

άγαλλασθαι etc. N 120 

'Αγγαίος 161 n. 

άγγωστη 90 

άγγια 87 

άγροι (άγρον) 37 

αει (αιει) 77 

αέναο (not ἀεὺρυνν.) 120 

άεργοσ in Prov. 173 

άερνοσ 37 

-άω: see -ιω 

άθροισθομαι etc. but 

άθροισ 89, fem. -ψα 172 

αι, interchanged with 

α 77: with ε 68 f., 

77 f.: as short vowel 

90 with n. 4: αι 

loses aug. 199 f. 

-αιασ, proper names in, 

G. -αν (and -α) 161 f. 

αγγυμωτος N 103 

Αλγυος N 116 

-αλω, verbs in, keep a 

in 1 aor. 223 f.: pf. 

pass. of 224 

-αλως and -ίτης, gentilic 

names in 171: -αλα, 

names of countries in 

170 

αιρετιζεν το πρόσωπον 44 

-αφώ, verbs in, keep a 

in 1 aor. 223 

-αι -αι -αιον, opt. 

term. 215 

αισχρότερος 184 

άκαλλωμαι Ν 103 

άκαν, των (τήν) ἀκανα(ν) 157 f. 

'Ακκαρον indecl. 169 

άκριβα 87 

άκροβιστα 27 

άλαβαστρον, το Α 153 

άλαβαστρων -αγμος 37 

άλας, το and ὁ ἄλος 152 

άλειεις (but ἀλέων etc.) 84 

άλλοφωνοσ and Φυλοστειμ 167 

άλυκος (not ἀλικος) 96 

άλωπτικες 151 

άλως (only in form ἄλω) 

and ἄλων -ωνοσ, δ and 

ή 144 f. 

άμα = ΝΠ 37 

άμαξος N 157 

άμαρτήσομαι, οὐκ 128 

άμασενειθ, ἄμαφεθ 33 

άμβλάκημα, ἀμβλακία 105 

'Αμαμάντις 170 

ἀμνάς, ἀμνός 152 

ἀμπελος, ο N 145 

ἀμφίτατος (not -τάτης) 156 

ἀμφότεροι (not ἀμφώ) 192 

ἀν replaced by ἄν with 

δι etc. (not with ἐως, 

διώς, ὡς) 65 

ἀν for ἄν, "if" 99 

-ἀν, 3rd decl. accus. in 

146 f.: verbal termi- 

nation in 209 ff. 

ἀνάθεμα -ημα 27 n., 80 

ἀνακύψα= Λ 110 

ἀνά μέσον 25: ἀνα μ. 

τῶν ἐσπεριμάνων 40 

ἀνάπτερος 83 

ἀνατηδέει = πιδ. 85 

ἀνάστεμα -ημα 80, -αμα 

79 n. 

ἀναφαλαντος -δοσ 104 

ἀνδρ(ω)στερος 182 

ἀνεξέλεκτος 115 

ἀνήρ for ἐκατος etc., of 

inanimate things 45 f. 

ἀνθρωπος for ἐκατος 

etc. 45: ἀνθρωπος ἀν- 

θρωπος 46 

ἀνθ' ὑν 25: in late 

books ἀνθ' ὑν ὅτι, 

ἀνθ' ὑν δια 10, 25 

ἀνοιξε Ν = ἀνοίγει 113: 

ἀνοίγει 127 

ἀντάμμυν Λ 110 

ἀντικερς = "opposite" 

136 

'Αντιλλάκμαον beside Αλ- 

βανος 166 f. n. 

ἀνόγειν 94 

ἀνυπνιάζοσθαι Ν = ἐν. 76 

ἀνυπνίζετο (for -νηνος) 80 

ἀνώθηκοι = ἀνων. 90 f. 

ἀνώτερον = ἀνω, once 

ἀνωτέρω 183 

ἀπάνωθεν 25, in K. βθ 10 

ἀπαρίτησειν in α' 3
II. Index of Greek Words and Forms (cf. § 24) 301

άπας and πᾶς 138 f.
απηλιώτης 128
άπό rare as comparative particle 23: c. φυλάσσεσαθαι etc. 40 f.
απογρύφω & 101
αποκα Β 93
αποσκευή of children (= ἡ) in Pent. 14
άρα = Heb. inf. abs. 47
άρ' ου, LXX equivalents for 125 f.
'Αραβά -βόθ 32 f.
άράσω replaced by βάσισσω 76
άρετάλλω - λογία 76
άραμω = "few" 39
άριστος 185
άρκος for άρκτος 116
'Αρμαδάμιν in 1 K. = Ραμά 168
άρμονια = ἡμιό 37
άρνα, άρνος 152 with n.
άρνωρaγ γιη Ionic 142
άρραβών 34, 119
άρφων rare, usually αρφων 123
άρχισταίρος 37, 130 n.
άρχιστονοχος, αρχευος 130 n.
άρχοντες = -ας 149
-άρχος and -άρχης 156
'Αρμαδάς - δείης 171
άρωδις ἐρῳδ. 76
'Αρών 100
-ας (-άς), proper names in 163
άσεβήν Ν 176
'Ασηθάδ 33
'Ασκάλων declined 169
άσοι Α = δίσσει 132
άσφαλλα 87
'Ασταρθών, 'Ιτ. 170 n.
άτεχνατας 172
άτός = αύτός in papyri 79
άττελθοι - λαφος 75
αυ and ευ 78 f.: αυ and η 79: αυ- loses temp.
ang. 200
αυδώ = αυτώ 103
'Αδραυ(e)τίς 170

Άυσ(e)τίς 170
αυτός, oiose use of oblique cases of 24: αυτός, αυτοῦ 190: αυτόν, ἐαυτοῦ 190
άφαιρεμα 80
άφεμα 80
άφες 37
άφορίσματα, αφορίσμενα = "suburbs" 4 with n.
άχι 32 n.
άχον, έλον 34
άχρείτης αχρεών (but αχρείος) 82
άχρι(ς) ου 136
άχρυσ, ὦ (Α) and τό - ου 153
άψεοθε, ουκ 128

β, euphonic insertion of 111: interchange of with τ 105 f.: with μ 106 f.
Βασλέη (Βελ-) τῶ 34
Βαδινιόων declined 169
Βαδιδαργείς 170 n.
Βάδευον Α 179
Βάδου 159
Βαξάχωρια 34
Βάδωβαρος 37
Βαρ(ε)ία 179: βαρέως -εως 179
βάρις (βάρις) 34, 150
βαρρά Ν = βορρά 77
Βασαν(e)τίς 170
βάσανος, ο Ν 145
βασιλεία and -έας 148: βασιλείος 114
βασιλείαν, τό for ἡ βασιλεία etc. 157
βασιλεύειν "make king" 24
βάτος, ο 145
βάταροι, η Α 146
Βαχχίδης Ν 121

βηδένυγμα, βέδεκ 37
βεφά 34
βέλτιστος 185
βέσων, ανά Α 107
βεβλείων 87 n.
βεβλαιφόροι -αγράφος 77
βεβλίος, βεβλίος (βάβλος), βεβλίους, Βεβλίους 95 f.
βίκος 34
βιωτεύειν 91
βίδας 147
βοββήσει = βομβ. 132
βόηθος 37
βόλιβος Α 106
βορράς, rarely βορέος (-έος) 143 f., 143
Βόσπορα, G. -ας 107
βράματα Ν = βραμάτα 77
βρώσος, βρότινοι 34

γ, omission of, between vowels [24 f., in γι(γ)νουμαί, γιγ(γ)ώσκω etc. 100, 114 f., elsewhere 115: insertion of, in papyri 111 n.: pronunciation of 111, difficult to Egyptians 100 n., 112 n: interchanged with κ 100ff.:

γκ for κ 101

γαζαρρός (Γαζ.) 34, 171
γαίας 143
γαίος, ο and τό - ου 154
Γαλλαδ(ε)τίς 170
γαμαβρείειν 262 n.
γαρπών Α = καρπ. 101
γεδήν 33
γεώργας xx, 28, 34
γενεσίδηρχης 156
γέννημα and γέννημα 118
γη, plural of, and substitutes for 143
γήρας, Γ. γήρου and -ος, D. γήρι και -ας 149
γίνομαι and γίγνω 114 f.: cf. ἐγένετο and § 24
γινώσκω and γίγνω 114 f.: cf. § 24

γλυκ(e)ία 179
γναφεύς 101
II. Index of Greek Words and Forms (cf. § 24)

διολία 87  
διολος and synonyms 7 f.  
δραγμή (late MSS) = δραχμή 193  
δυνάμεων, Κύριος τῶν 9 
δυνατ(e)s 69  
δύο, G. δύο, D. δύο and usually δύον 187, or 
dυείται 135: lit. δυεῖν (ούν) 
δύον, δύον 54  
δυσβής = δυσβής 120  
δώοι for δώοι 91

e, mixture with η 75 f.: 
with κι 68 f., κοινά  γεγονος 77 f.: 
with δικτυς, αιγος 198 f.: 
with εις 81 f.: 
with τι 84 f.: with ου  
87 ff.: with ν, εν 97  
εαλωκυνής Ν 140  
έαν, δε 65 ff.

εαντος, αιντος 190: εαντος  
for ι and 2 sg. illiterate ib.: but εαντος  
for all 3 persons of pl. 190 f.

εγι γιατρι Α 72, 131
εγιτεί (συν-) c. gen. 167 n.

εγιγονος for εγκοινος 101  
εγιγονος από προσώπου in  
Θ 47

εγιγοντατος, εγιγοστα 182  
εγιγοντας εγιγοντας etc., constructions with 50 ff.

εγιγος Ν = εγνος etc. 93  
εγω ειμι with finite verb in 
late books and 
Hexapla 10, 30, 55  
Έδώμυ, Έδώμα Τ 167

Ένας Α 111  
ἐνάρχης 156

ἐνοθυναι 160

ει, mixture with ει 81 ff.: 
with η 83 f., aug. ειλικ 
and η, ειλικτος 201 f.: with τι 
(τ) 85 ff.: with οι 92  
eι = negativ. in adjurations 
54: ει (ει) μην, ἡ μην, 
eι μη 54, 83 f.

εια and -ia, nouns in 
68 f., 87  
eια, proper names in,  
G. -ου and -a 161 f.  
eικάς and εικοστή 189  
εικόνα, καθ' 127  
εικόνι (not -ουν) 135  
εδίψευσεν, ουκ 128  
eν (ν) 32  
edεκεν, όδ 82  
edεξουσιων, ίδες υν v. l. 85  
edθηνη, Hebraic uses of  
40 f.

εις, proper names in 164  
εις (not εις) 82  
εις as indef. article 54:  
eις (πρώτος) και ει- 
kοστός 189  
ειςαν for -ειςαν in plpf.  
216

εις-ειτας: see -ιτης -τις  
eκ:- see εκ- 
εκαστός for εκάτερος 192:  
substitutes for and dis- 
tribution of 45, 192  
εκάτερος 192  
εκατονταρχος LXX, ἀρ-

χης Ν.Τ. and Joseph.  
156

εκει and ἥκει v. l. 81  
εκεινος (not κεινος) 97  
εκθες Α = εκθές 102  
εκθρός, εκχθρός etc. 102  
εκκαθαρκα Β, εξ κα κε 
Α 188  
εκκλησια first in Dt. 14  
εκπαν = ἐκπάν 117  
εκπειτασθαι = ἐσθαι 76  
εκων, ουκ 128  
ελάσων, ἐλάχιστος 185:  
ἐλάττων, ἐλαττονίων, ἔλαττονειν etc. 121 n.,  
122

ελαφρότερος 37 n. 
ελαφρότερος 182  
ελεος, το and 6, and  
meanings of 158 with 

ελεον = ἐλαυν 78  
ελέφαντων 151
II. Index of Greek Words and Forms (cf. § 24) 303

ἐλεφαντάρχης 156
ἐλος and ὄρος, mixture of 107
ἐλπίς 124 f.
-εμα and -ημα 79 f.
ἐμαίων, καθ' 127
Ἑμεκαχώρ 33
ἐμέν ἢ 135, 147
ἐμ. μέσω mainly in A 72, 131
ἐμπευδεστάτη Α 182
ἐν, ἐν ἑµοὶ= ιι in late books (else δέοµαι)
14: = εἰς 25: c. εὐ-
δοκεῖν, θέλειν etc. 47,
of accompanying cir-
cumstances ib.: com-
pounds of, assimila-
tion in 132 f.
ἐναντίον and ἐναντὶ 25,
43, 68 n.
ἐνατος (not ἐνν.) 120
ἐνδεδοκεί = δίκει 94
ἐνδόρο (and ἐνδόρα) 156
ἐνεκα, ἐνεκεν, οὐ εἰνεκεν
82 f., 135: οὐκ ἐνεκεν
128
ἐννυς= ἐννυστι 257
ἐννυστιν, καθ' 125
ἐννυστὰ Ἄ 81
ἐννυστὴ Ἄ 104: ἐντεθά
Ἄ 79
ἐντότερος Α 183 n.
ἐντράπτη 104
ἐνύπτωρ µυλλάντων ὄνε-
ρος 155
ἐνυπτυρον for ἤπ. 81
ἐνυπτυρον 25, 42 f.
ἐξ (ἐκ), causative force
of, in composition:
see Ind. I Causative
ἐξαβδά= ἐκ Σαβδά 130
ἐξαιµατάνων 24
ἐξαλβυγεῖν 88 n.
ἐξαλβυγεῖνα ἐπὶ τινα in Θ 47
ἐξερεύσθαι = ερεύνη. 113
ἐξέφυσ 78
ἐξεγώρησαν Ἄ = εξωρί-
sεν 85
ἐξελευθερεύειν and -ολοθρ.
etc. 87 f.
II. Index of Greek Words and Forms (cf. § 24)

ζ, altered pronunciation of, causing mixture with σ 108

τούρης = τούρης 113

τὸλος, ὅ (and τὸ) 158

τὸβην 108

τῶν ραγάδων 108

τῶν, τῶν (and τὸ τοῦ) 154

τῷ-άρσε (καὶ ἀρσε), new verbs in 194, 247: tenses formed with σ or ξ 222 f., fut. in -ω and -σω 228 ff.

εὖθυνῃ 49

η and ε 79 ff., augm. ἐν for ε' 197 f.: η and ει 83 f.: -η -ει -ασαί in 2 sg. mid. 217 f.: η and η 85: η and η 96 f.

η μή: see εί μή

ηδός, mixture with ηδιος 126, cf. 85

ήκει and ἐκεί v. ll. 81: ἕκειν for ἐκ. 128

ηξοδιέος Α = ἤγῇ 102

Ἡλίου καὶ Ἡλίους 162

-ημα and -εμα 79 f.

ημέρα, Hebraic uses of 39 f.

ημισις and ημισυς 95: becoming an indeclinable, G. ἡμίσιος 179 f.: ημισε ἡμίσια 179

ημικα in K. ἰθ 10: ἀν. εάν 65, 66 n.

-ης and -ες, mixture of nouns in 153 n.: -ης (-ής), adjectives in, A. -ην 175 ff.: -ης, proper names in 163 f.

ημιχάζων 128

ηπτάνθαι, ἠπτών 121 n., 122

ηχῆ, replaced by ο (and τὸ) ἠχος 157, 159

θ interchanged with δ in οὐθεδείς (μηθείς) 58 ff., elsewhere τοῦ 14 f.: with τ 104: omission of 116, in i aor. pass. (εκβρόφην) 236, 237 n.: θό for θ 121

Θεμιστοκλῆς 170

Θάλασσα = Πύλης 37

θάμβος, ὅ (and τὸ) 158

θανάτῳ ἀποθανεῖται 48

θαρρεῖν and τραρρεῖν 143

θαυμάζων τὸ πρόσωπον 43 f.

θαυμαστοῦσαν c. inf. 54

θεία, τὸ 34

θείειν εὖ 47

θεία and compounds 80

θεμέλιος and -ον 154

θέος, V. θεε 145

θεραπεία 33, 37

θεραπεύειν 8 n.

θεράτων 7 f.

θεραπεύειν (πευ) ἀρσ. 33

θήσις 34: 150

θυγάτερος = -ας 149:

θυγατήρος Ν 151

θυρεοφόρος 90

Θυρίδων and θώδων and in papyri 163 n.

λ, mixture with ε 84 f.: with ει 85 ff.: with η 85: with οι 92: insertion of, between ο and another vowel 93: unpronounced in diphthongs u 141

-λα and -ελα 68 f.

Ἰαμελίς 33

-ιας, proper names in, G. -ιον (and -ια) 161 f.

ἰδία (ἰδίᾳ) 150

ἰδίειν, ἱδίειν etc. 124 f.

ἰδίος, ἰδ., ἢδ., mixture with ἢδ 85, 126

ἰδοῦ 55: οὐδ' ἰδοῦν and οὐκ ἰδόν 70, 125 f.

Ἰονίμια, Ἰδώμα 167, 170

Ἰερατία 87

Ἱερεῖς = Ἰερεῖς 37: acc.

Ἱερομας 100

Ἱερονομια and Ἱερονομία 168

-ιξ: see -ξω

Ἱερεύς 81

Ἱερος, declension of 164 f.

Ἱκανός in Θ 4

Ικτερα 160

Ιλεως = Ἰλῆ 38 with n.: indeclinable 173

Ἱκτικα -ιώτης A 85

κα, elision of final letter of 137: κα clause =inf. rare 24, 194

Ἰουδᾶς 127: G. -α and -ο, and indecl. "Ἰουδά 163

Ἰουδαία = Ἰουδαία 114

Ἰππαρχος and -άρχης 156

ἴππεις, acc. pl. 148

-ις, Egyptian words in 150: -ις, -είς, place-names in 169 f.

Ἰσάκ 100

iOS 126

Ἰχυρός, ὅ in Θ 4: Ἰχυρός 127

Ἰταβόρων, τὸ 170

-ιτης (-ετης) and -αιος, gentilic names in 171

Ἰτουρικοῦ, Τοῦρ 171 n.

ἰχθοῖς (-θς) 147

-ἵων -ιστος 184 f.

Ἰωσείας, G. -α and -ου 162

Ἰωσπόσ, Ἰωσπόσ 106

κ, interchanged with γ 100 ff.: omission of 115: doubling of, κς = κς 120: κ + σ amalgamated into ξ 130

κάδος 34

καθαρίζω, ἐκαθαρίσω etc. 74

κάθεμα 80

καθηκύνης in papyri 142

καθιδρός 173

καθεξείν γινείκα 262 n.
II. Index of Greek Words and Forms (cf. § 24) 305

κάθοδος in a', 190
καθύπασθεν 104
καλ, coordination of
sentences with 55:
crasis in κάγω etc. 99,
137 f.: καλ γε in K.
βθ etc. 10, 37: καλ
μάλα in K. βθ 10
κακουχεῖν in α' 3
κάλλυνθρον 104
κάλος for κάλος 145
καλός ποιήσεις γράφεις
(or γράφας) 51 n.
καμμυθέν 99
κανόν 144
Κάρυμλος, Χερμελ 167:
Καρυμλίον ὁρος 171
καρπάσων 34 n.
Καρχιθδην -δόλοις = Tar-
shish 167 n.
κασία 34
κασατιδέρων Ν 103
κατά, c. acc. = ὑπ' ὑπ' etc.
44
καταγάζειν 79
καταλήμμα = -λείμμα 84
καταρκτής 118
κατάστασια 80
Καταχρίσεα 173
κατεροίβευεν (-ρέμβ.) 88
κατορθώθη 104
καταστέρων = κάτω, κατω-
tάτω 183
Κεδρων, τὸν κέδρων,
χειμάρρους 38, 169
κεφάδας in Jer. β 38
κέρας, declension of 149
Κεχάρ, τὸ 167
κήν Α = γῆν 102
κιβωτός 35
κινάμωμον 35
κινώρα 35
Κίτιεις, Кітіоі, Китіаоі
171
κιτῶν 103
κλεῖς κλείδα (not κλεῖν)
150
κλίβανος (not κρίβ.) 107
κλίμα 79
κλοίος, ὁ and (Α) το ὁν
155
κοθωροί 36
κολλ(ο)ῦρις -ίτες (etc. 92
κολλοκάτεις = κολλακείς 79
κολλόκυθα -κυτα for
-κύτη 104, 143
Κοργίας Α 102
κόρη κόραν 142 f.
κόρος 35
κοῦφος for κούφη 172
κράγη Ν = κραγῆ 113
κράτιστος 185
κραγῆ Ν = κραγῆ 113
κρέας 149
κρείσων, κρεῖστων 121 n.,
122
κρίμα 79
κρίσις 37 n.
κύθας 75
κῦθρα (= χύτρα), κυθρό-
podes 103
κύκλω 25
κύμαν 35
κυμίγγος (not -αγ.) 76:
cf. γυν.
κυωμίνης 140
Κυττριάρχης 156
Κυράνθων in α' 3
κυλίνθος = κύλ. 38
κυμαρχής 156
κωπελάται Α γι' ηλ. 81

λ, effect of, on vowels
73, 76, 78, 81, 84, 85,
88, 97: omission of
114, 116: Λ and Ρ
107 f.: ΛΛ and Λ ι
λαγχανεις = λαγχ. 38
λαγος unusued 145
λακάνη Α 76
λαλίας, peri in Aquila 41
λαμβάνειν το πρόσωπων
44
λάμπας = ἱλας 38
λάμψασιν Α = λάψ. 110
λαδος for λεώς 145
λατεύειν and δολεύειν 8
λατρία 87.
λέγειν, τῷ in a' 3: λέ-
γων -οντες without
construction 23: λέ-
γοντες v. l. for λέγοντες
113

λεῖ Ν, λἐκι Ν = λέγει
115, 102
Λευ(ε)ς and Λευ(ε)ί 164
Λήμμα = λείμμα 84
Λήψωμαι etc. 108 f.
λησος, ἕ (and ὁ) 146
Λίβανος 35
Λίβανος and 'Ἀντίλυκ. 166 f. n.
λίθος, ὁ in all senses 146
λίμος, ὁ and ἤ 146
Λιπτάω (Ionic) 110 n.
λιχμομένους = λακ. 103
λόγου, περι in α' 41:
λόγοσ v. l. for λαός 113
λοιμάνωςθαί = λιμ. 94
λοιμος - ἕ as adj. "pesti-
 lent" 172
λοικία 103
λυτρώσας = λοτ. 92
λύχνου 155

μ, effect of, on vowels
84, 86, 97: μ and Β
(π) 106 f.: omission of
114: insertion of, be-
fore labial 100, 108 f.
-μα and -σις, words in 79
Μαδάρ(ε)τις ΜαΔ. 170
Μαδιαν(ε)τις, Μαδια-
νάοι 171
Μαθαῖαν etc. 121
Μακεδον, gentilic name
declined, = Megiddo
indicel. 102, 169
μάλα 185
Μαμβρῆς 111
μᾶς, μάνα 32
μανά, μανα, μανάχ etc.
33
Μαρασης and indicel. -ή
164
μαράσης, gentilic name
157:
pl. μαράσης 158
μαράσις 35 n.
μάρσης -σις 35, not
μαροῦτιον 96
μαρουκάθαια but μηρουκι-
μός 76
Μάσεκ 33
μασθός 104
μάστογες for -ε 115, 151

Τ.
II. Index of Greek Words and Forms (cf. § 24)

ναίς (lit. word) νήσος νήσας

νέβδελ 33

Νεεμίας, G. -α and -ου 162: Νέεμιος 161 n.

νεκρομαίον in a’ 3

νέωτος, νεωτός, νοσσός etc. 98

νεώτερος (=superl.) 181, -ώτατος 182

νήσος 117, 120

νίκος, το and (lit.) ἡ νίκη

νιτρόν (not λίπρον) 35

νομηρία and νεομ. 98:

νομηρία A 91

νοῦς, G. νοῦς 160

νυν 191

νῦτος, νῦτοι (and νῦτα) 155

ζ for κ + σ 130: for σ in tenses of verbs in -ζω

ζωλοθετίω, mod. Gr. 88

ο, mixture with σ 77:

with ε 88 f.: with ν (ov) 91: with οι 93:

with ο 89 f., 94:

198 f. (loss of aug.)

'Οβδειοῦ 162

δὲ, uses of 191: ὅδε, ἵδε in Jev. β 14. 37

δηγείν -ός (not -αγόν) 76

δόξηρηθάι 97

οι, interchanged with ι 92: with ει 92: with οι 93: with ο 93: with οι 93:

with ν 93 f.: for οι in Ν 244: οι- loses aug.

200

οὐγον Α 101

οὐδας, οὐχ 125

οἱκέτης 7

οἴποιον, ὁμοίον 120

-ον, inf. in 244

οἰνοφρυγίειν 107

-οσιαν 215

οφ(ε)ίς 32

δκ ὅχ Ν for οὐκ ὅχ 91

ὀκλα B 93

ἀλθέος (not -οθέ-) 88

ὁλίγος 126 f.: ὡλος, ὡλιστός, ὡλιεύν 112:

ὁξέγος 185

ὁλαξίεν -γαξίεν 37

ὁλαξύριος 141

ὁμερεθίαν 97

ὁμοθρόπος 33

ὁμοθένος Α for -εθνής 181

ὁμόρα 4 n.

ὁνειρός 125

ὄξεῖα for ὄξεία 179

ὀπίσω, ὤπειν, in Θ 47

ὀρεινόν 87

ὄρθος (ὁρθίεν) = ὀρθός 116

ὀρμή, ὀρμος 38

οὔρσου (ὄρσεθ) replaces ὄρσις 153

ὅρος and ἔλος, mixture of 107: ὄρεων 151

-ος, masc. and neut., interchange of nouns in 158 f.

ὅς ἡδιν καὶ ὦ εάν 65 f.

-οσιαν 209 f.

ὀστήρ, lit. 192

ὀστις 192

ὀστόν -τά but ὄστον etc. 144

ὀσφορια 76

ὀσφος (-ός) 147

ὅτι in adjurations 54:

ὅτι and ὅτα 138 f.

οὐ, interchanged with ο and ω 91: with υ 92

οὗ εὐκεκεν replaces οὐκεκα 82

οὐδαί = Ν etc. 38

οὐθελες and οὔθελες 58 f.,

100. 104.: οὔθεν ἠττον

= Heb. inf. abs. 47

οὐκ and οὐχ 125-129:

οὐκ ἵδιον and οὐχ ἵδιον

70, 125 f.

Οὐλαμαίους, Οὐλαμαίους 33

-ος, proper names in

164 f.: declension -οῦς

-οῦτος in papyri (not LXX) 165 n.: contracted adjectives in 172 f.
pass. tenses 219 ff.: σο and ττ 100, 121 ff.
sαβαθ, Κύριος 9, 33
σάββατον -τα, D. -τος and -συ, σάββατικείν
35 σάβεκ 33
-σαι, 2 sg. mid. term.
217 f.
σάκκος 36
Σαλωμών, Σαλωμών,
Σαλωμών, orthography and
declension 161, 165 f.
Σαμαρ(e)τίς 170
σαμβοκά 36
Σαμωνέων 110
Σαμαμάσσαρος 106
σάππιγγος Ν = σάλπ. 132
σάπφειρος 36: σάπφειρος 121
σαράκοντα, Cod. E 63 n.
σάραξ 98
Σαραμιτείων -τείων 64
Σαρατίς, Σερατίς 74
σαραβέων Ν 76
σαυτός, σεαυτόν 190
Σαλαχίας, Σαλαχίτης 171
Σαρφάων, Σαφφωθέτης 121
Σεδεκίας, G. -ων and -α
162
Σ(ε)μαθών, declined 169
Σεμιων in Jer. β 38
σευτίλων 123
Σεφιλά 33
Σηθαμάν = Zidonians
167
σήμαται = σεἴμαται 84
σιβύν, ἱβ. etc. 108
σιδήρεας Ν 173
σίδος -ίεν (not σίδας)
75: ὁ σ. and τά σίδα
155
σίκερα 33
Σίκίμα 33; beside Σικίμα
167 f.
σίκλος (not σίγλος) 36
σικνήρατων -ήλατων 107
σιμιδίαλος Ν = σεμ. 84
σινδών 36
σιρύων 36
-σις and -σαι, nouns in 79
σίτος, σίτα 155
σκληρύνει, c. inf. 54
σκνιθ 106
σκόρδον 99
σκότος, τό (not δ) 159
σμάραγδος 108
σμάρτης Νίκος 96
σμαράγδος 108
Σόδωμα, G. -ων 168
Σολομόν: see Σαλωμών
Σολομόν = Σαμουήλ 165
n.
Σομορόν, Σεμερών =
Σαμαρ(e)λα 90, 167
Σόρ beside Τύρου 167
Σουσάννα -νής 161
σπείρα, G. -ης 141 f.
σπόνδυλος Ν 106
στάδιον -ους 155
σταθμό (not -μα) 155
στάθμος, ὁ 146
σταφίς (not ἀστ.) 97
στάχυς (not ἀστ.) 97:
acc. pl. στάχυνας and
-sts 147
στήρ Θ for οὔσαρ 153
στήρι, στίμων etc. 107
στίχος (not στίχῳ), στι-
χίζων 92
στόμα, "Hebraic 44
στρατιάς, Κύριος τῶν ἐν
α' 9
σό and σοι, interchangeable
94
συγγενεύω 153
συκάμινος 36
συκοφαντεῖν 38
σύμπασα (σύνπασα) 133
with n.
σῶν, in α' 3: not ξύν
108: compounds of,
assimilation in 133 f.
σωματογνηθ = ἄνθρωπος 14
σωματίσθη = δύναμις 94
συνεβη, c. inf. 52 with n.
σύνθεμα -ημα 80
συνέναι ἐπί Θ 47
συνκρούντα 4
σύστεμα -ημα 80
σφόδρα -ης -γη 141
Σωματόν 90
σῶν = σώια 172
Σωρέων = Tyrians 167
τ, omission of 114, 116:
interchange of, with δ
100, 103 f.: with θ
104: ττ and σο 121 ff.
τάκτε Λέγει Κύριος in
Jer. α 11
ταλαμών Α 76
ταυμεία and ταυματικον
63 ff.
tαραχή and τάραχος, ὁ
and τό 159
τάσσαρας Ν 76
τατοσ, superlatives in
182 f.
ταφνοῦν Α = φατνοῦν 106
τάχος and θάττον (not
ταχύτερον) 184
ταχύνειν, c. inf. 54
τέγος 117
τείχεων and -ων 151:
τείχος Α 160
τείχους -αις 149
τέλεων, τελεως, τέλειοι
-εοίν 82
τέλος, et. = Heb. inf. abs.
47
τεμένου Ἁ 160
τερμυκτος, τερμεί., τερέβ.
106 f.
τεσσαράκοντα, τεσσερά-
κοντα 62 f., 73 f.
τεσσαράκοντακατακάτος 189
τέσσαρα etc. 62, 73 f.:
tέσσαρας = τέσσαρας
73 f., 148 f.: τέσσαρας
τέταρτος 74: dat.
tέταρτος Α, τέταρτος
160, 187
tετελευτηκώς 140
τετράπεδος -ποδός -πον
88 with n.
tέτρας and τετάρτη 189
with n.
-τι for -θι 104
τιμώριαν in Jer. β 38
τις, ἀνήρ replaces 45
τις replaces πότερος 192:
τινά Ν 147
tουδόστοι, int.-ονν-ον
192
II. Index of Greek Words and Forms (cf. § 24)

tókos = ἃπ 38
tότους 143
tοπάζιον = ἵδ 38
tοπάρχης 186
tουσίτης, nt. ὁ and -ον 192
Τουριάους, Ἱτ. 171
tόχος B = τόλχ. 93
τραματίας 79
tρακάς 189
τρίβος, ἥ and ὁ 146
τρικαιδέκατος 88 f.
tρύμπανον = ἃπ 38
Τύρος and Σαρων 162
Τώβεις -ειν 164

υ, variety in pronunciation of, in the κοινή 92 n., 236 n.: interchange with η (e) 96 f.: with ς 97: with ὁ 91: with ον 92: with ο 93 f.: loses asp. 129

δάλος 75
-ός, Hebraic uses of 41 f.

φιλότεκνώτερος 182
φιλοστόρος -τρον 104
φίλος, οὐκ ὁ 129
φιλιά 82

φιλαρχός and -άρχης 156

υψόν N 160

φ and π, interchange of 106: φό for πό 121

άχριζω 262

φάλαγξ and φάραγξ, mixture of 107

φαλέσας 108

φάσεις N 115

φάσεις, φάσες 32

φάτμων, φάτμωμα 106

φάτνη etc., various spellings of 106

φειδοσσαία ἐπί 47

φείδων N = φείδων 113

-φάδεις, construction 44

φάλη 75: plur. φάλες A 158

φιλοστόρος -τρον 104

φιλήθρον -τρον 104

φόβος, οὐκ ὁ 129

φοβεία 82

Φρούριον 38

φύλαρχος and -άρχης 156

ψυφάσσεσθαι ἀπό 46:

ψυλάττων in Jer. γ and 2 M. I. 123

χ, omission of 114, 116:

χχ for χχ 121

χαραβάδα 33

χάβεις -ειν 164

χάλκη(ος) 173

Χαναναίος, Χανα(ν)ις -ειν, Χανα(ν)ι, Χανα-ετίς 164, 171:

Χαν(α)ν(ν)ιτις = Χα-ναν 170

χαὸς = (Ν)ω 38

χάρακες, χάλλικες, v. l. 107

χαραβάς, χαβαράς 107 f.

χάρπη 104

χάρες, χάριν and χάριτα 159

Χάρως -ειν 164

χαυών, χαυβών 36

χειλέων 151

χειμάρρους (χειμάρρως) 144

χελός, Hebraic and Greek uses of 44 f.: χελός N = -ρες 149: χελών 151: χείρως N = χείρως 159

χειριστός 185

χειλέων = ἃπ 38

χερυκέλ 167

χεροβίς -είν (-ειν) 33

χέλαδας and -ας, interchangeable in ΑΝ 148 f.

χυτῶν 36

χούς "earth," G. χός 160

χώσεως 173

χούρα = χυτρα 103

χώρα 79

χυτρόκαulos - γαύλος 102

χράσθαι, χρόσθαι 76

χώραι as plur. of γῆ 143

ψ replaced by μπ 108

ψεκάς for ψάκας 75:

ψεχάδων 103

ψέλιον 75

ψά, ψίδα 93

ψυχή, G. pl. ψυχάν N 143


-ω, personal names in, indecl. and gen. -ων

-άν, personal names in, indecl. and gen. -άντος

-ως, "Attic" declension in, obsolescent 144 f., 173

-άναω, -ώναω 214 f.

-ώσκε, -οςκείμ. 145

-προς, ἀποκαλύπτειν το 43

-ν in Мωσης 163 n.

-φελία 87
### III. INDEX OF BIBLICAL QUOTATIONS

#### GENESIS

<table>
<thead>
<tr>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 3</td>
<td>239</td>
</tr>
<tr>
<td>11</td>
<td>234</td>
</tr>
<tr>
<td>29 f.</td>
<td>174</td>
</tr>
<tr>
<td>ii. 17+</td>
<td>48 n.</td>
</tr>
<tr>
<td>23</td>
<td>144</td>
</tr>
<tr>
<td>20</td>
<td>182</td>
</tr>
<tr>
<td>v. 13 E</td>
<td>63 n.</td>
</tr>
<tr>
<td>24</td>
<td>200</td>
</tr>
<tr>
<td>vii. 11</td>
<td>203</td>
</tr>
<tr>
<td>12 E</td>
<td>63 n.</td>
</tr>
<tr>
<td>viii. 2</td>
<td>238</td>
</tr>
<tr>
<td>6+</td>
<td>203</td>
</tr>
<tr>
<td>ix. 23</td>
<td>155</td>
</tr>
<tr>
<td>xi. 10</td>
<td>41</td>
</tr>
<tr>
<td>xiii. 9</td>
<td>126</td>
</tr>
<tr>
<td>xiv. 13</td>
<td>171 n.</td>
</tr>
<tr>
<td>14+</td>
<td>188</td>
</tr>
<tr>
<td>xv. 2</td>
<td>33</td>
</tr>
<tr>
<td>15</td>
<td>149</td>
</tr>
<tr>
<td>xvi. 4 f., 6</td>
<td>43</td>
</tr>
<tr>
<td>9</td>
<td>286</td>
</tr>
<tr>
<td>xvii. 6+</td>
<td>261</td>
</tr>
<tr>
<td>12, 27</td>
<td>42</td>
</tr>
<tr>
<td>13</td>
<td>48</td>
</tr>
<tr>
<td>xviii. 2</td>
<td>216</td>
</tr>
<tr>
<td>4</td>
<td>290</td>
</tr>
<tr>
<td>7</td>
<td>54</td>
</tr>
<tr>
<td>10</td>
<td>48</td>
</tr>
<tr>
<td>28 E</td>
<td>63 n.</td>
</tr>
<tr>
<td>29</td>
<td>53</td>
</tr>
<tr>
<td>xix. 6</td>
<td>203, 278</td>
</tr>
<tr>
<td>xxii. 5</td>
<td>91</td>
</tr>
<tr>
<td>13</td>
<td>33</td>
</tr>
<tr>
<td>16 f.</td>
<td>54</td>
</tr>
<tr>
<td>xxiv. 15+</td>
<td>238</td>
</tr>
<tr>
<td>57+</td>
<td>44</td>
</tr>
<tr>
<td>xxv. 1+</td>
<td>52</td>
</tr>
<tr>
<td>xxvi. 18</td>
<td>53</td>
</tr>
<tr>
<td>xxvii. 27</td>
<td>177</td>
</tr>
<tr>
<td>40</td>
<td>141</td>
</tr>
<tr>
<td>43+</td>
<td>264</td>
</tr>
<tr>
<td>xxviii. 19</td>
<td>33</td>
</tr>
<tr>
<td>xxix. 3</td>
<td>248</td>
</tr>
<tr>
<td>6+</td>
<td>41</td>
</tr>
<tr>
<td>35</td>
<td>163 n.</td>
</tr>
<tr>
<td>xxx. 15</td>
<td>157</td>
</tr>
<tr>
<td>32 ff.</td>
<td>152 n.</td>
</tr>
<tr>
<td>38, 41</td>
<td>146</td>
</tr>
<tr>
<td>xxxi. 26</td>
<td>54</td>
</tr>
<tr>
<td>39</td>
<td>225</td>
</tr>
<tr>
<td>42 A</td>
<td>97 n.</td>
</tr>
<tr>
<td>xxxii. 10</td>
<td>218</td>
</tr>
<tr>
<td>12</td>
<td>47</td>
</tr>
<tr>
<td>xxxiii. 8 A</td>
<td>43</td>
</tr>
<tr>
<td>xxxiv. 19</td>
<td>182</td>
</tr>
<tr>
<td>26 A</td>
<td>161 n.</td>
</tr>
<tr>
<td>30</td>
<td>185</td>
</tr>
<tr>
<td>xxxv. 8</td>
<td>183</td>
</tr>
<tr>
<td>16</td>
<td>33</td>
</tr>
<tr>
<td>xxxvi. 24</td>
<td>33</td>
</tr>
<tr>
<td>xxxvii. 3</td>
<td>149</td>
</tr>
<tr>
<td>10</td>
<td>199</td>
</tr>
<tr>
<td>xxxviii. 9</td>
<td>52</td>
</tr>
<tr>
<td>17 ff.</td>
<td>119</td>
</tr>
<tr>
<td>xl. 5</td>
<td>192</td>
</tr>
<tr>
<td>15</td>
<td>48</td>
</tr>
<tr>
<td>xli. 7, 24</td>
<td>147</td>
</tr>
<tr>
<td>13+</td>
<td>52 n.</td>
</tr>
<tr>
<td>13 ff.</td>
<td>181</td>
</tr>
<tr>
<td>19</td>
<td>184</td>
</tr>
<tr>
<td>20</td>
<td>183</td>
</tr>
<tr>
<td>54</td>
<td>143</td>
</tr>
<tr>
<td>xlii. 10 A</td>
<td>283</td>
</tr>
<tr>
<td>16</td>
<td>54, 83</td>
</tr>
<tr>
<td>xliii. 4</td>
<td>91</td>
</tr>
<tr>
<td>7+</td>
<td>44, 48, 216</td>
</tr>
<tr>
<td>xliv. 5</td>
<td>286</td>
</tr>
<tr>
<td>16</td>
<td>91</td>
</tr>
<tr>
<td>20</td>
<td>149</td>
</tr>
<tr>
<td>xlv. 4</td>
<td>47</td>
</tr>
<tr>
<td>xlvii. 5</td>
<td>217</td>
</tr>
<tr>
<td>xlviii. 7, 22</td>
<td>33</td>
</tr>
<tr>
<td>10</td>
<td>149</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>xlvi. 22</td>
<td>141</td>
</tr>
<tr>
<td>xlvii. 7 A</td>
<td>285 n.</td>
</tr>
<tr>
<td>27</td>
<td>118</td>
</tr>
<tr>
<td>22</td>
<td>182</td>
</tr>
</tbody>
</table>

#### EXODUS

<table>
<thead>
<tr>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td>213</td>
</tr>
<tr>
<td>ii. 3 ff.</td>
<td>34, 150</td>
</tr>
<tr>
<td>14 A</td>
<td>97 n.</td>
</tr>
<tr>
<td>22</td>
<td>34</td>
</tr>
<tr>
<td>iii. 2 ff.</td>
<td>145</td>
</tr>
<tr>
<td>16+</td>
<td>280, 285</td>
</tr>
<tr>
<td>iv. 6 A</td>
<td>164 n.</td>
</tr>
<tr>
<td>8</td>
<td>183</td>
</tr>
<tr>
<td>v. 3 A</td>
<td>231</td>
</tr>
<tr>
<td>3 F</td>
<td>208 n.</td>
</tr>
<tr>
<td>13 A</td>
<td>250</td>
</tr>
<tr>
<td>22 A</td>
<td>216</td>
</tr>
<tr>
<td>vii. 14</td>
<td>261</td>
</tr>
<tr>
<td>19</td>
<td>150</td>
</tr>
<tr>
<td>viii. 6 A</td>
<td>146</td>
</tr>
<tr>
<td>8</td>
<td>91</td>
</tr>
<tr>
<td>12</td>
<td>41</td>
</tr>
<tr>
<td>16 ff.</td>
<td>106</td>
</tr>
<tr>
<td>21, 24</td>
<td>140</td>
</tr>
<tr>
<td>ix. 4+</td>
<td>41</td>
</tr>
<tr>
<td>14</td>
<td>137</td>
</tr>
<tr>
<td>15</td>
<td>44</td>
</tr>
<tr>
<td>18</td>
<td>262</td>
</tr>
<tr>
<td>28</td>
<td>239</td>
</tr>
<tr>
<td>x. 14</td>
<td>183</td>
</tr>
<tr>
<td>xii. 5</td>
<td>152 n.</td>
</tr>
<tr>
<td>8+</td>
<td>231</td>
</tr>
<tr>
<td>16 A</td>
<td>272</td>
</tr>
<tr>
<td>19</td>
<td>34</td>
</tr>
<tr>
<td>22</td>
<td>154</td>
</tr>
<tr>
<td>43</td>
<td>42</td>
</tr>
<tr>
<td>44 B.</td>
<td>175</td>
</tr>
<tr>
<td>xiii. 15</td>
<td>54</td>
</tr>
<tr>
<td>xiv. 13 A</td>
<td>225</td>
</tr>
<tr>
<td>14</td>
<td>232</td>
</tr>
<tr>
<td>xv. 1</td>
<td>47</td>
</tr>
<tr>
<td>9</td>
<td>141</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>xv. 22</td>
<td>... 200</td>
</tr>
<tr>
<td>23</td>
<td>... 168 n.</td>
</tr>
<tr>
<td>xvi. 4</td>
<td>... 41, 262</td>
</tr>
<tr>
<td>33</td>
<td>... 146, 177</td>
</tr>
<tr>
<td>xvii. 14 B</td>
<td>... 105</td>
</tr>
<tr>
<td>xviii. 7</td>
<td>... 41</td>
</tr>
<tr>
<td>xix. 16, 19</td>
<td>... 239</td>
</tr>
<tr>
<td>xxi. 13</td>
<td>... 128</td>
</tr>
<tr>
<td>21</td>
<td>... 234, 261</td>
</tr>
<tr>
<td>xxii. 6</td>
<td>... 147</td>
</tr>
<tr>
<td>8, 11</td>
<td>... 83</td>
</tr>
<tr>
<td>29</td>
<td>... 288</td>
</tr>
<tr>
<td>xxiii. 4</td>
<td>... 48</td>
</tr>
<tr>
<td>5</td>
<td>... 90</td>
</tr>
<tr>
<td>19</td>
<td>... 128</td>
</tr>
<tr>
<td>20</td>
<td>... 66</td>
</tr>
<tr>
<td>xxvi. 7 A</td>
<td>... 284</td>
</tr>
<tr>
<td>33</td>
<td>... 183</td>
</tr>
<tr>
<td>xxvii. 5</td>
<td>... 180 n.</td>
</tr>
<tr>
<td>20 B</td>
<td>... 272</td>
</tr>
<tr>
<td>xxviii. 17</td>
<td>... 129</td>
</tr>
<tr>
<td>21+</td>
<td>... 188</td>
</tr>
<tr>
<td>23+</td>
<td>... 257</td>
</tr>
<tr>
<td>28+</td>
<td>... 224</td>
</tr>
<tr>
<td>35 B+</td>
<td>... 103</td>
</tr>
<tr>
<td>35</td>
<td>... 44</td>
</tr>
<tr>
<td>xxix. 1</td>
<td>... 42</td>
</tr>
<tr>
<td>9</td>
<td>... 209</td>
</tr>
<tr>
<td>23</td>
<td>... 255</td>
</tr>
<tr>
<td>27</td>
<td>... 202</td>
</tr>
<tr>
<td>43</td>
<td>... 286</td>
</tr>
<tr>
<td>xxx. 32</td>
<td>... 221</td>
</tr>
<tr>
<td>xxxi. 15 A</td>
<td>... 35</td>
</tr>
<tr>
<td>17</td>
<td>... 286</td>
</tr>
<tr>
<td>xxxii. 32</td>
<td>... 251</td>
</tr>
<tr>
<td>34</td>
<td>... 285</td>
</tr>
<tr>
<td>xxxiii. 10</td>
<td>... 253</td>
</tr>
<tr>
<td>13</td>
<td>... 193 n.</td>
</tr>
<tr>
<td>xxxiv. 18</td>
<td>... 231</td>
</tr>
<tr>
<td>23 A</td>
<td>... 138 n.</td>
</tr>
<tr>
<td>24</td>
<td>... 66 n.</td>
</tr>
<tr>
<td>xxxv. 5</td>
<td>... 191</td>
</tr>
<tr>
<td>25</td>
<td>... 277</td>
</tr>
</tbody>
</table>

**LEVITICUS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 10+</td>
<td>... 152 n.</td>
</tr>
<tr>
<td>ii. 2</td>
<td>... 177</td>
</tr>
<tr>
<td>13</td>
<td>... 152</td>
</tr>
<tr>
<td>iii. 9</td>
<td>... 93</td>
</tr>
<tr>
<td>v. 8</td>
<td>... 106</td>
</tr>
<tr>
<td>vi. 5</td>
<td>... 274 n.</td>
</tr>
<tr>
<td>vi. 37+</td>
<td>... 136</td>
</tr>
<tr>
<td>vii. 8</td>
<td>... 48</td>
</tr>
<tr>
<td>viii. 4</td>
<td>... 207</td>
</tr>
<tr>
<td>ix. 2</td>
<td>... 210</td>
</tr>
<tr>
<td>x. 16</td>
<td>... 48</td>
</tr>
<tr>
<td>xi. 21</td>
<td>... 183</td>
</tr>
<tr>
<td>26</td>
<td>... 76</td>
</tr>
<tr>
<td>xii. 5 B</td>
<td>... 272</td>
</tr>
<tr>
<td>xiii. 7+</td>
<td>... 48</td>
</tr>
<tr>
<td>15</td>
<td>... 176</td>
</tr>
<tr>
<td>41 ff.</td>
<td>... 104</td>
</tr>
<tr>
<td>55</td>
<td>... 223</td>
</tr>
<tr>
<td>55 A</td>
<td>... 243</td>
</tr>
<tr>
<td>xiv. 16 A</td>
<td>... 283</td>
</tr>
<tr>
<td>xv. 2+</td>
<td>... 40</td>
</tr>
<tr>
<td>12</td>
<td>... 237</td>
</tr>
<tr>
<td>xvi. 2+</td>
<td>... 183</td>
</tr>
<tr>
<td>23</td>
<td>... 9, 197, 295</td>
</tr>
<tr>
<td>xviii. 3+</td>
<td>... 200</td>
</tr>
<tr>
<td>xix. 13</td>
<td>... 128, 230</td>
</tr>
<tr>
<td>15</td>
<td>... 44, 232</td>
</tr>
<tr>
<td>19</td>
<td>... 224</td>
</tr>
<tr>
<td>36</td>
<td>... 154</td>
</tr>
<tr>
<td>xx. 10</td>
<td>... 276</td>
</tr>
<tr>
<td>xxi. 11</td>
<td>... 140</td>
</tr>
<tr>
<td>xxii. 5</td>
<td>... 40</td>
</tr>
<tr>
<td>40</td>
<td>... 104</td>
</tr>
<tr>
<td>xxiv. 19+</td>
<td>... 255</td>
</tr>
<tr>
<td>xxv. 10</td>
<td>... 232</td>
</tr>
<tr>
<td>23</td>
<td>... 282</td>
</tr>
<tr>
<td>27</td>
<td>... 192</td>
</tr>
<tr>
<td>33</td>
<td>... 131</td>
</tr>
<tr>
<td>34</td>
<td>... 4, 172 n.</td>
</tr>
<tr>
<td>51</td>
<td>... 44</td>
</tr>
<tr>
<td>xxvi. 9</td>
<td>... 232, 261</td>
</tr>
<tr>
<td>16</td>
<td>... 160</td>
</tr>
<tr>
<td>xxvii. 12</td>
<td>... 254</td>
</tr>
<tr>
<td>28+</td>
<td>... 66 n.</td>
</tr>
</tbody>
</table>

**NUMBERS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 18</td>
<td>... 267</td>
</tr>
<tr>
<td>ii. 4</td>
<td>... 285</td>
</tr>
<tr>
<td>iii. 3+</td>
<td>... 205 n.</td>
</tr>
<tr>
<td>16</td>
<td>... 44</td>
</tr>
<tr>
<td>37+</td>
<td>... 145</td>
</tr>
<tr>
<td>iv. 49</td>
<td>... 137</td>
</tr>
<tr>
<td>v. 19, 28</td>
<td>... 172</td>
</tr>
<tr>
<td>vi. 6</td>
<td>... 140</td>
</tr>
<tr>
<td>21</td>
<td>... 44</td>
</tr>
<tr>
<td>vii. 20+</td>
<td>... 177</td>
</tr>
<tr>
<td>ix. 20</td>
<td>... 39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ix. 22</td>
<td>... 40</td>
</tr>
<tr>
<td>x. 35</td>
<td>... 285 n.</td>
</tr>
<tr>
<td>xi. 5</td>
<td>... 99</td>
</tr>
<tr>
<td>8</td>
<td>... 259</td>
</tr>
<tr>
<td>xii. 14+</td>
<td>... 48</td>
</tr>
<tr>
<td>15 A</td>
<td>... 74</td>
</tr>
<tr>
<td>xiii. 20</td>
<td>... 172</td>
</tr>
<tr>
<td>xiv. 14</td>
<td>... 280</td>
</tr>
<tr>
<td>23</td>
<td>... 83, 125</td>
</tr>
<tr>
<td>xv. 5</td>
<td>... 192</td>
</tr>
<tr>
<td>20</td>
<td>... 137</td>
</tr>
<tr>
<td>xvi. 22</td>
<td>... 145</td>
</tr>
<tr>
<td>41</td>
<td>... 274</td>
</tr>
<tr>
<td>40</td>
<td>... 210</td>
</tr>
<tr>
<td>xx. 5 A</td>
<td>... 285</td>
</tr>
<tr>
<td>14</td>
<td>... 217</td>
</tr>
<tr>
<td>xxi. 1, 3+</td>
<td>... 164</td>
</tr>
<tr>
<td>9</td>
<td>... 242 n.</td>
</tr>
<tr>
<td>xxii. 6+</td>
<td>... 208</td>
</tr>
<tr>
<td>17</td>
<td>... 47</td>
</tr>
<tr>
<td>13</td>
<td>... 128</td>
</tr>
<tr>
<td>15</td>
<td>... 33</td>
</tr>
<tr>
<td>xxvi. 53</td>
<td>... 276</td>
</tr>
<tr>
<td>xxx. 30</td>
<td>... 180 n.</td>
</tr>
<tr>
<td>46 B+</td>
<td>... 188</td>
</tr>
<tr>
<td>xxxii. 13</td>
<td>... 88</td>
</tr>
<tr>
<td>33</td>
<td>... 180 n.</td>
</tr>
<tr>
<td>34, 37</td>
<td>... 200</td>
</tr>
<tr>
<td>xxxiv. 5 A</td>
<td>... 144</td>
</tr>
<tr>
<td>xxv. 2-7</td>
<td>... 4 n.</td>
</tr>
<tr>
<td>33</td>
<td>... 271</td>
</tr>
<tr>
<td>xxxvi. 6</td>
<td>... 43</td>
</tr>
</tbody>
</table>

**DEUTERONOMY**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td>... 173</td>
</tr>
<tr>
<td>7+</td>
<td>... 166 n.</td>
</tr>
<tr>
<td>24</td>
<td>... 213</td>
</tr>
<tr>
<td>ii. 25</td>
<td>... 149 n.</td>
</tr>
<tr>
<td>iii. 13</td>
<td>... 180 n.</td>
</tr>
<tr>
<td>iv. 25</td>
<td>... 43</td>
</tr>
<tr>
<td>32</td>
<td>... 259</td>
</tr>
<tr>
<td>35+</td>
<td>... 278</td>
</tr>
<tr>
<td>vii. 23 A</td>
<td>... 230</td>
</tr>
<tr>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td></td>
</tr>
<tr>
<td>312</td>
<td></td>
</tr>
</tbody>
</table>

### III. Index of Biblical Quotations

| XXIX. 16 | 200 |
| XXVIII.  11 A | 169 n. |
| XXVII.  13 B | 47 |
| XXVI. 4 | 4 |
| XXV.  10 | 289 |
| XXIV. 4 | 6 |
| XXIII. 16 | 218 |
| XXII.  10 | 142, 200 |
| XXI.  21 B | 125 |
| XX.  5 | 243 |
| XIX. 9 | 190 |
| X VIII. 12 | 179 |
| XVIII. 3 | 81 |
| XVII. 10 | 271 |
| XV. 2 | 271 |
| XIV. 5 | 136 |
| XIII. 6 | 39 |
| XII. 2 | 179 |
| XI.  8 | 128 |
| X.  21 B | 125 |
| IX.  2 | 278 |
| VIII.  1 | 206 |
| VII.  4 | 170 |
| VI.  10 A | 157 |
| V.  10 | 279 |
| IV.  21 B | 135 |
| III.  10 | 253 |
| II.  7 B | 128 |
| I.  8 | 271 |
| JUDGES |
| XXXIV. 5 | 7 |
| XXXIII. 6 | 39 |
| XXXII. 10 | 128, 204 |
| XXXI.  9 | 212 |
| XXX.  8 | 43 |
| XXIX. 5 | 7 |
| XXVIII.  1 | 39 |
| XXVII.  2 | 43 |
| XXVI.  15 | 18 |
| XXV.  10 | 279 |
| XXIV.  10 | 157 |
| XXIII.  9 | 239 |
| XXII.  10 | 271 |
| XXI.  21 B | 125 |
| XX.  5 | 243 |
| XIX. 9 | 190 |
| X VIII. 12 | 179 |
| XVIII. 3 | 81 |
| XVII. 10 | 271 |
| XV. 2 | 271 |
| XIV. 5 | 136 |
| XIII. 6 | 39 |
| XII. 2 | 179 |
| XI.  8 | 128 |
| X.  21 B | 125 |
| IX.  2 | 278 |
| VIII.  1 | 206 |
| VII.  4 | 170 |
| VI.  10 A | 157 |
| V.  10 | 279 |
| IV.  21 B | 135 |
| III.  10 | 253 |
| II.  7 B | 128 |
| I.  8 | 271 |
| JOSHUA |
| XXXIV. 5 | 7 |
| XXXIII. 6 | 39 |
| XXXII. 10 | 128, 204 |
| XXXI.  9 | 212 |
| XXX.  8 | 43 |
| XXIX. 5 | 7 |
| XXVIII.  1 | 39 |
| XXVII.  2 | 43 |
| XXVI.  15 | 18 |
| XXV.  10 | 279 |
| XXIV.  10 | 157 |
| XXIII.  9 | 239 |
| XXII.  5 | 43 |
| XXI.  21 B | 125 |
| XX.  5 | 243 |
| XIX. 9 | 190 |
| X VIII. 12 | 179 |
| XVIII. 3 | 81 |
| XVII. 10 | 271 |
| XV. 2 | 271 |
| XIV. 5 | 136 |
| XIII. 6 | 39 |
| XII. 2 | 179 |
| XI.  8 | 128 |
| X.  21 B | 125 |
| IX.  2 | 278 |
| VIII.  1 | 206 |
| VII.  4 | 170 |
| VI.  10 A | 157 |
| V.  10 | 279 |
| IV.  21 B | 135 |
| III.  10 | 253 |
| II.  7 B | 128 |
| I.  8 | 271 |
| JUDGES |
| XXXIV. 5 | 7 |
| XXXIII. 6 | 39 |
| XXXII. 10 | 128, 204 |
| XXXI.  9 | 212 |
| XXX.  8 | 43 |
| XXIX. 5 | 7 |
| XXVIII.  1 | 39 |
| XXVII.  2 | 43 |
| XXVI.  15 | 18 |
| XXV.  10 | 279 |
| XXIV.  10 | 157 |
| XXIII.  9 | 239 |
| XXII.  5 | 43 |
| XXI.  21 B | 125 |
| XX.  5 | 243 |
| XIX. 9 | 190 |
| X VIII. 12 | 179 |
| XVIII. 3 | 81 |
| XVII. 10 | 271 |
| XV. 2 | 271 |
| XIV. 5 | 136 |
| XIII. 6 | 39 |
| XII. 2 | 179 |
| XI.  8 | 128 |
| X.  21 B | 125 |
| IX.  2 | 278 |
| VIII.  1 | 206 |
| VII.  4 | 170 |
| VI.  10 A | 157 |
| V.  10 | 279 |
| IV.  21 B | 135 |
| III.  10 | 253 |
| II.  7 B | 128 |
| I.  8 | 271 |
| JUDGES |
| XXXIV. 5 | 7 |
| XXXIII. 6 | 39 |
| XXXII. 10 | 128, 204 |
| XXXI.  9 | 212 |
| XXX.  8 | 43 |
| XXIX. 5 | 7 |
| XXVIII.  1 | 39 |
| XXVII.  2 | 43 |
| XXVI.  15 | 18 |
| XXV.  10 | 279 |
| XXIV.  10 | 157 |
| XXIII.  9 | 239 |
| XXII.  5 | 43 |
| XXI.  21 B | 125 |
| XX.  5 | 243 |
| XIX. 9 | 190 |
| X VIII. 12 | 179 |
| XVIII. 3 | 81 |
| XVII. 10 | 271 |
| XV. 2 | 271 |
| XIV. 5 | 136 |
| XIII. 6 | 39 |
| XII. 2 | 179 |
| XI.  8 | 128 |
| X.  21 B | 125 |
| IX.  2 | 278 |
| VIII.  1 | 206 |
| VII.  4 | 170 |
| VI.  10 A | 157 |
| V.  10 | 279 |
| IV.  21 B | 135 |
| III.  10 | 253 |
| II.  7 B | 128 |
| I.  8 | 271 |
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>vii.</th>
<th>25</th>
<th>145</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>27</td>
<td>43</td>
</tr>
<tr>
<td>7</td>
<td>166</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>ix.</td>
<td>7</td>
<td>218</td>
</tr>
<tr>
<td>x.</td>
<td>3</td>
<td>43</td>
</tr>
<tr>
<td>23</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>2</td>
<td>275 n</td>
</tr>
<tr>
<td>7</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>20 A</td>
<td>267 n</td>
<td></td>
</tr>
<tr>
<td>xii.</td>
<td>3</td>
<td>61</td>
</tr>
<tr>
<td>5</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>xiii.</td>
<td>6, 8</td>
<td>92</td>
</tr>
<tr>
<td>10</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>217</td>
<td></td>
</tr>
<tr>
<td>15 B</td>
<td>184 n</td>
<td></td>
</tr>
<tr>
<td>xiv.</td>
<td>2 f</td>
<td>217</td>
</tr>
<tr>
<td>11</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>204 n</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>231</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>xv.</td>
<td>14</td>
<td>141</td>
</tr>
<tr>
<td>23</td>
<td>169 n</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>37, 283</td>
<td></td>
</tr>
<tr>
<td>xvi.</td>
<td>13</td>
<td>160</td>
</tr>
<tr>
<td>14 A</td>
<td>212</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>8 B</td>
<td>78 n</td>
</tr>
<tr>
<td>19</td>
<td>221</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>xviii.</td>
<td>3</td>
<td>49, 217</td>
</tr>
<tr>
<td>11</td>
<td>197</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>19, 31</td>
<td>268</td>
<td></td>
</tr>
<tr>
<td>19, 22</td>
<td>232 n</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>167</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>xix.</td>
<td>3</td>
<td>54</td>
</tr>
<tr>
<td>6</td>
<td>212 A, 242 n</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td>15</td>
<td>213</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>20+</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>xxii.</td>
<td>3</td>
<td>281</td>
</tr>
<tr>
<td>5</td>
<td>269</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>217, 285 A</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>xxiii.</td>
<td>20</td>
<td>185</td>
</tr>
<tr>
<td>xxiii.</td>
<td>25 ff</td>
<td>171</td>
</tr>
<tr>
<td>xxiv.</td>
<td>1</td>
<td>237</td>
</tr>
<tr>
<td>22</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>21, 25, 220, 238</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 KINGDOMS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i.</td>
<td>13</td>
<td>272</td>
</tr>
<tr>
<td>ii.</td>
<td>1</td>
<td>239</td>
</tr>
<tr>
<td>3</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>8 A</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>272</td>
<td></td>
</tr>
<tr>
<td>46 e</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>iii.</td>
<td>4</td>
<td>182</td>
</tr>
<tr>
<td>18+</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>7</td>
<td>50 n</td>
</tr>
<tr>
<td>19 A</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>20 A</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td>21 A, 23</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>32 B</td>
<td>164</td>
<td></td>
</tr>
<tr>
<td>v.</td>
<td>4</td>
<td>281</td>
</tr>
<tr>
<td>14 B</td>
<td>149 n</td>
<td></td>
</tr>
<tr>
<td>vi.</td>
<td>2</td>
<td>154</td>
</tr>
<tr>
<td>12 A</td>
<td>259</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>266</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>221</td>
<td></td>
</tr>
<tr>
<td>vii.</td>
<td>24, 29</td>
<td>102</td>
</tr>
<tr>
<td>31, 35</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>viii.</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>280</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>32 A+</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>37 B</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>41 A</td>
<td>135</td>
<td></td>
</tr>
<tr>
<td>50 A</td>
<td>213</td>
<td></td>
</tr>
<tr>
<td>53 B</td>
<td>70, 125</td>
<td></td>
</tr>
<tr>
<td>54 A</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td>ix.</td>
<td>5 A</td>
<td>102</td>
</tr>
<tr>
<td>15</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>25 A</td>
<td>190</td>
<td></td>
</tr>
<tr>
<td>x.</td>
<td>3</td>
<td>204</td>
</tr>
<tr>
<td>8 A</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>197</td>
<td></td>
</tr>
<tr>
<td>21 A</td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>183</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>3+</td>
<td>149</td>
</tr>
<tr>
<td>11, 31</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>14 B</td>
<td>167</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>19 A</td>
<td>186</td>
</tr>
<tr>
<td>29 B+</td>
<td>78 n</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>43 B</td>
<td>50 n</td>
<td></td>
</tr>
<tr>
<td>xii.</td>
<td>4</td>
<td>87, 179</td>
</tr>
<tr>
<td>4 A</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>289</td>
<td></td>
</tr>
<tr>
<td>24 f B</td>
<td>115, 151</td>
<td></td>
</tr>
<tr>
<td>xiii.</td>
<td>26, 29</td>
<td>3</td>
</tr>
<tr>
<td>xiv.</td>
<td>1–20</td>
<td>3</td>
</tr>
<tr>
<td>2 A</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>4 A</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>6 A</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td>8 A</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>14 f A</td>
<td>287</td>
<td></td>
</tr>
<tr>
<td>xv.</td>
<td>6 A</td>
<td>77</td>
</tr>
<tr>
<td>13</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>xvi.</td>
<td>9</td>
<td>180 n</td>
</tr>
<tr>
<td>23</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>167, 186</td>
<td></td>
</tr>
<tr>
<td>28 c B</td>
<td>70, 125</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>4</td>
<td>218</td>
</tr>
<tr>
<td>12 A+</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>199</td>
<td></td>
</tr>
<tr>
<td>xviii.</td>
<td>2 B</td>
<td>146</td>
</tr>
<tr>
<td>18</td>
<td>227</td>
<td></td>
</tr>
<tr>
<td>19 f</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>32+</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>43 f</td>
<td>136</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>272</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>18 A</td>
<td>206</td>
</tr>
<tr>
<td>xxi.</td>
<td>15</td>
<td>175</td>
</tr>
<tr>
<td>22</td>
<td>258</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>84 n</td>
<td></td>
</tr>
<tr>
<td>23, 25</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>76 A, 264</td>
<td></td>
</tr>
<tr>
<td>xxii.</td>
<td>10 A</td>
<td>158</td>
</tr>
<tr>
<td>31</td>
<td>135 B, 186 A</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>225</td>
<td></td>
</tr>
<tr>
<td>47–50</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>49 A</td>
<td>152</td>
<td></td>
</tr>
<tr>
<td>4 KINGDOMS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i.</td>
<td>18 A</td>
<td>188</td>
</tr>
<tr>
<td>ii.</td>
<td>8</td>
<td>235</td>
</tr>
<tr>
<td>10</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>12 A</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>19+</td>
<td>262</td>
<td></td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>xii.</th>
<th>25+</th>
<th>171</th>
</tr>
</thead>
<tbody>
<tr>
<td>xiii.</td>
<td>10 A</td>
<td>206 n.</td>
</tr>
<tr>
<td>18 B</td>
<td>172</td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>3 B</td>
<td>112</td>
</tr>
<tr>
<td>26</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>32 A</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>v.</td>
<td>7</td>
<td>51</td>
</tr>
<tr>
<td>11</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>136</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>vi.</td>
<td>7</td>
<td>275</td>
</tr>
<tr>
<td>20 A+</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>vii.</td>
<td>2, 19</td>
<td>218</td>
</tr>
<tr>
<td>6</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td>18 A</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>viii.</td>
<td>1 A</td>
<td>272</td>
</tr>
<tr>
<td>10, 14</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>ix.</td>
<td>24</td>
<td>44</td>
</tr>
<tr>
<td>27 A</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>x.</td>
<td>19+</td>
<td>45, 284</td>
</tr>
<tr>
<td>27</td>
<td>92</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>3</td>
<td>227</td>
</tr>
<tr>
<td>10 B, 15 B</td>
<td>156 n.</td>
<td></td>
</tr>
<tr>
<td>xii.</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>8 B</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>xiii.</td>
<td>7 A</td>
<td>149</td>
</tr>
<tr>
<td>23</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>xiv.</td>
<td>9</td>
<td>157</td>
</tr>
<tr>
<td>14</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>xv.</td>
<td>19 A</td>
<td>157</td>
</tr>
<tr>
<td>20</td>
<td>174</td>
<td></td>
</tr>
<tr>
<td>xvi.</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>17</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>7</td>
<td>52</td>
</tr>
<tr>
<td>9</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>20 f.</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>xviii.</td>
<td>17</td>
<td>101</td>
</tr>
<tr>
<td>19</td>
<td>281</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>232</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>xix.</td>
<td>4 B</td>
<td>84</td>
</tr>
<tr>
<td>xix.</td>
<td>11</td>
<td>143, 238</td>
</tr>
<tr>
<td>21 B</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>29 A</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>111 n.</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>13</td>
<td>200</td>
</tr>
<tr>
<td>xxi.</td>
<td>6</td>
<td>53</td>
</tr>
<tr>
<td>7 A</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>153, 155 n.</td>
<td></td>
</tr>
<tr>
<td>14+</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>16 A</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>xxi.</td>
<td>3+</td>
<td>121</td>
</tr>
<tr>
<td>12</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>xxi.</td>
<td>18</td>
<td>45, 238</td>
</tr>
<tr>
<td>30</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>xxiv.</td>
<td>14</td>
<td>175</td>
</tr>
<tr>
<td>16 B</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>xxv.</td>
<td>4 A</td>
<td>151</td>
</tr>
<tr>
<td>9</td>
<td>3, 175</td>
<td></td>
</tr>
</tbody>
</table>

### 1 CHRONICLES

| iv. | 21 f. | 33 |
| v. | 10 B | 151 |
| 19 | 171 n. |
| vi. | 63+ | 188 |
| 71 A | 180 |
| x. | 13 | 239 |
| xi. | 19 | 38 |
| xii. | 36 A | 149 |
| xv. | 3 | 207 |
| 21 | 33 |
| xvi. | 32 B | 132 |
| 43 | 138 |
| xvii. | 9 | 42 |
| 10 | 138, 261 |
| 25 | 43 |
| xviii. | 10 | 40 |
| xix. | 3 | 235 |
| xx. | 1 | 258 |
| xxi. | 15 | 199, 253 n. |
| 20 A | 227 |
| 26 | 260 |
| xxiii. | 17 | 261 |
| 25 | 281 |
| xxiv. | 17 | 189 |
| xxv. | 5 A | 149 |
| 28 | 189 |
| xxvi. | 27 | 288 |
| xxvii. | 1 | 175 |
| 21 | 180 |
| 33 | 37 |
| xxviii. | 9 B | 115, 234 |
| xxix. | 11 | 94, 157 |
| 23 | 268 |
| 28 | 149 |
| 29 | 184 |

### 2 CHRONICLES

| v. | 2 | 207 |
| vi. | 7 | 50 n. |
| 28 | 175 |
| 30 | 270 |
| vii. | 10 | 189 |
| ix. | 20 | 61 |
| x. | 11 B+ | 115, 151 |
| xiv. | 6+ | 281 |
| xvii. | 9 B | 95 |
| xviii. | 7 | 137 |
| 34 | 234, 266 |
| xix. | 3 | 200 |
| 11 | 175 |
| xx. | 15 | 191 |
| 37 B | 198 |
| xxi. | 8 | 190 |
| 17 | 182 |
| 19 | 40 |
| xxiii. | 2 B | 149 |
| 11 | 157 |
| xxiv. | 24 | 267 n. |
| xxv. | 18 | 34 |
| 19 | 258 |
| 24 | 42 |
| 26 | 125 |
| xxvi. | 3+ | 41 |
| 15 | 54, 262 |
| 21 B | 117 |
| xxvii. | 5 | 250 |
| xxviii. | 9 | 288 |
| 22 | 53 |
| xix. | 3 | 203 |
| 24 | 271 |
| 35+ | 104, 199 |
| xxx. | 15 | 189 |
| xxii. | 7 | 154 |
| 15 B | 105 n. |
| xxxii. | 31 B | 97 |
| xxxiii. | 1 | 188 |
| 3 | 53 |
| 6+ | 84 |
| xxxiv. | 11 | 88 n. |
| 20 | 162 |
### Index of Biblical Quotations

#### ESDRAS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii. 3</td>
<td>148</td>
</tr>
<tr>
<td>iv. 10+</td>
<td>167</td>
</tr>
<tr>
<td>iv. 12+</td>
<td>154</td>
</tr>
<tr>
<td>iv. 17</td>
<td>249</td>
</tr>
<tr>
<td>v. 24</td>
<td>242</td>
</tr>
<tr>
<td>v. 3</td>
<td>192</td>
</tr>
<tr>
<td>vi. 8 B</td>
<td>93</td>
</tr>
<tr>
<td>vi. 9</td>
<td>152</td>
</tr>
<tr>
<td>vi. 18</td>
<td>87</td>
</tr>
<tr>
<td>vi. 20 B</td>
<td>74</td>
</tr>
<tr>
<td>vii. 1</td>
<td>162</td>
</tr>
<tr>
<td>vii. 12</td>
<td>197</td>
</tr>
<tr>
<td>vii. 17</td>
<td>174</td>
</tr>
<tr>
<td>vii. 20</td>
<td>288</td>
</tr>
<tr>
<td>vii. 28+</td>
<td>233</td>
</tr>
<tr>
<td>viii. 27 A</td>
<td>173</td>
</tr>
<tr>
<td>ix. 30</td>
<td>210</td>
</tr>
<tr>
<td>iv. 164, 167, 171 n.</td>
<td>5</td>
</tr>
<tr>
<td>iv. 5</td>
<td>247</td>
</tr>
<tr>
<td>iv. 8</td>
<td>223 n.</td>
</tr>
<tr>
<td>iv. 14+</td>
<td>53</td>
</tr>
<tr>
<td>x. 209</td>
<td>2</td>
</tr>
<tr>
<td>x. 207, 262 n.</td>
<td>13</td>
</tr>
<tr>
<td>x. 54</td>
<td>13</td>
</tr>
<tr>
<td>xi. 2 B</td>
<td>237</td>
</tr>
<tr>
<td>xi. 3</td>
<td>202</td>
</tr>
<tr>
<td>xi. 7</td>
<td>209</td>
</tr>
<tr>
<td>xii. 4, 17</td>
<td>209</td>
</tr>
<tr>
<td>xii. 13</td>
<td>130</td>
</tr>
<tr>
<td>xiii. 28</td>
<td>183</td>
</tr>
<tr>
<td>xv. 15 A</td>
<td>63 n.</td>
</tr>
<tr>
<td>xvi. 9</td>
<td>149</td>
</tr>
<tr>
<td>xvi. 2</td>
<td>34</td>
</tr>
<tr>
<td>xvi. 3</td>
<td>79</td>
</tr>
<tr>
<td>xvi. 7</td>
<td>63</td>
</tr>
<tr>
<td>xviii. 62, 254</td>
<td>4</td>
</tr>
<tr>
<td>xviii. 179, 210</td>
<td>15</td>
</tr>
<tr>
<td>xix. 180</td>
<td>10 A</td>
</tr>
<tr>
<td>xix. 216</td>
<td>11 B</td>
</tr>
<tr>
<td>xix. 288</td>
<td>20 f.</td>
</tr>
<tr>
<td>xix. 148</td>
<td>22 B</td>
</tr>
<tr>
<td>xix. 201</td>
<td>30 A</td>
</tr>
<tr>
<td>xix. 112</td>
<td>32 B</td>
</tr>
<tr>
<td>xix. 206</td>
<td>34</td>
</tr>
<tr>
<td>xix. 135</td>
<td>38</td>
</tr>
<tr>
<td>xxi. 230</td>
<td>31</td>
</tr>
<tr>
<td>xxi. 253</td>
<td>236</td>
</tr>
<tr>
<td>xxi. 149</td>
<td>19</td>
</tr>
</tbody>
</table>

#### PSALMS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii. 1</td>
<td>289</td>
</tr>
<tr>
<td>v. 8</td>
<td>158 n.</td>
</tr>
<tr>
<td>vii. 14+</td>
<td>201</td>
</tr>
<tr>
<td>ix. 7+</td>
<td>159 n.</td>
</tr>
<tr>
<td>ix. 29</td>
<td>156</td>
</tr>
<tr>
<td>xi. 3+</td>
<td>23</td>
</tr>
<tr>
<td>xiii. 8</td>
<td>204</td>
</tr>
<tr>
<td>xvi. 8</td>
<td>142</td>
</tr>
<tr>
<td>xvii. 27</td>
<td>285</td>
</tr>
<tr>
<td>xix. 11+</td>
<td>38</td>
</tr>
<tr>
<td>xxi. 32+</td>
<td>287</td>
</tr>
<tr>
<td>xxiv. 8 A</td>
<td>178 n.</td>
</tr>
<tr>
<td>xxi. 2+</td>
<td>243</td>
</tr>
<tr>
<td>xxi. 7</td>
<td>262</td>
</tr>
<tr>
<td>xxxvii. 2</td>
<td>273</td>
</tr>
<tr>
<td>xxx. 23</td>
<td>120</td>
</tr>
<tr>
<td>xxxi. 1</td>
<td>201</td>
</tr>
<tr>
<td>xxxii. 10</td>
<td>247</td>
</tr>
<tr>
<td>xxi. 2</td>
<td>219</td>
</tr>
<tr>
<td>xxxvi. 21</td>
<td>250</td>
</tr>
<tr>
<td>xxxvii. 8</td>
<td>93</td>
</tr>
<tr>
<td>xxxviii. 10</td>
<td>94</td>
</tr>
<tr>
<td>xl. 3</td>
<td>256</td>
</tr>
<tr>
<td>xl. 12</td>
<td>205</td>
</tr>
<tr>
<td>xlii. 6+</td>
<td>105</td>
</tr>
<tr>
<td>xliv. 12</td>
<td>143</td>
</tr>
<tr>
<td>li. 9</td>
<td>283</td>
</tr>
<tr>
<td>li. 3</td>
<td>218</td>
</tr>
<tr>
<td>liv. 12+</td>
<td>38</td>
</tr>
<tr>
<td>lix. 3+</td>
<td>200</td>
</tr>
<tr>
<td>lix. 7+</td>
<td>238</td>
</tr>
<tr>
<td>lxiv. 4</td>
<td>198</td>
</tr>
<tr>
<td>lxvi. 4+</td>
<td>54</td>
</tr>
<tr>
<td>lxvi. 15</td>
<td>75 n.</td>
</tr>
<tr>
<td>lxvii. 25</td>
<td>270</td>
</tr>
<tr>
<td>lxvii. 32</td>
<td>289</td>
</tr>
<tr>
<td>lxviii. 5</td>
<td>225</td>
</tr>
<tr>
<td>lxx. 9, 18</td>
<td>150</td>
</tr>
<tr>
<td>lxxvi.</td>
<td>68</td>
</tr>
<tr>
<td>lxxvii. 11</td>
<td>216</td>
</tr>
<tr>
<td>lxxvii. 23</td>
<td>203</td>
</tr>
<tr>
<td>lxxvii. 64</td>
<td>210</td>
</tr>
</tbody>
</table>
## III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>lxxviii. 11+</td>
<td>42</td>
</tr>
<tr>
<td>lxxix. 14</td>
<td>224, 235</td>
</tr>
<tr>
<td>lxx. 2</td>
<td>35</td>
</tr>
<tr>
<td>lxxxi. 2</td>
<td>44</td>
</tr>
<tr>
<td>lxxii. 11</td>
<td>199</td>
</tr>
<tr>
<td>lxxiii. 12</td>
<td>158 n</td>
</tr>
<tr>
<td>lxxvi. 1+</td>
<td>154</td>
</tr>
<tr>
<td>lxxvii. 17</td>
<td>289</td>
</tr>
<tr>
<td>xci. 15</td>
<td>149</td>
</tr>
<tr>
<td>xcii. tit</td>
<td>189 n</td>
</tr>
<tr>
<td>lxxix.</td>
<td>14</td>
</tr>
<tr>
<td>..</td>
<td>224, 235</td>
</tr>
<tr>
<td>lxxx. 2</td>
<td>35</td>
</tr>
<tr>
<td>lxxxi. 2</td>
<td>44</td>
</tr>
<tr>
<td>lxxxii. 11</td>
<td>199</td>
</tr>
<tr>
<td>lxxxiii. 12</td>
<td>158 n</td>
</tr>
<tr>
<td>lxxxiv. 17</td>
<td>289</td>
</tr>
<tr>
<td>xci. 15</td>
<td>149</td>
</tr>
<tr>
<td>xcii. tit</td>
<td>189 n</td>
</tr>
<tr>
<td>lxxix.</td>
<td>14</td>
</tr>
<tr>
<td>..</td>
<td>224, 235</td>
</tr>
<tr>
<td>lxxx. 2</td>
<td>35</td>
</tr>
<tr>
<td>lxxxi. 2</td>
<td>44</td>
</tr>
<tr>
<td>lxxxii. 11</td>
<td>199</td>
</tr>
<tr>
<td>lxxxiii. 12</td>
<td>158 n</td>
</tr>
<tr>
<td>lxxxiv. 17</td>
<td>289</td>
</tr>
<tr>
<td>xci. 15</td>
<td>149</td>
</tr>
<tr>
<td>xcii. tit</td>
<td>189 n</td>
</tr>
</tbody>
</table>

### PROVERBS

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td>166</td>
</tr>
<tr>
<td>iii. 5</td>
<td>281</td>
</tr>
<tr>
<td>14</td>
<td>122</td>
</tr>
<tr>
<td>16 a+</td>
<td>158 n</td>
</tr>
<tr>
<td>28+</td>
<td>257</td>
</tr>
<tr>
<td>v. 19</td>
<td>85, 185</td>
</tr>
<tr>
<td>vi. 3</td>
<td>207</td>
</tr>
<tr>
<td>6</td>
<td>257 n</td>
</tr>
<tr>
<td>25</td>
<td>236</td>
</tr>
<tr>
<td>vii. 2</td>
<td>232</td>
</tr>
<tr>
<td>10</td>
<td>282</td>
</tr>
<tr>
<td>11</td>
<td>128</td>
</tr>
<tr>
<td>16</td>
<td>156, 286</td>
</tr>
<tr>
<td>22</td>
<td>2154</td>
</tr>
<tr>
<td>viii. 19</td>
<td>38</td>
</tr>
<tr>
<td>ix. 11</td>
<td>232</td>
</tr>
<tr>
<td>18</td>
<td>79</td>
</tr>
<tr>
<td>x. 13</td>
<td>137</td>
</tr>
<tr>
<td>17 B</td>
<td>115</td>
</tr>
<tr>
<td>xii. 14 A</td>
<td>101</td>
</tr>
<tr>
<td>xiii. 4+</td>
<td>173</td>
</tr>
<tr>
<td>11</td>
<td>249</td>
</tr>
<tr>
<td>14</td>
<td>270 n</td>
</tr>
<tr>
<td>xiv. 5 N</td>
<td>272</td>
</tr>
<tr>
<td>34</td>
<td>122</td>
</tr>
<tr>
<td>xvi. 23</td>
<td>219</td>
</tr>
<tr>
<td>30 A</td>
<td>280 n</td>
</tr>
<tr>
<td>xviii. 4</td>
<td>85</td>
</tr>
<tr>
<td>16</td>
<td>272</td>
</tr>
<tr>
<td>20+</td>
<td>249</td>
</tr>
<tr>
<td>23+</td>
<td>94</td>
</tr>
<tr>
<td>xxii. 8</td>
<td>229</td>
</tr>
<tr>
<td>15</td>
<td>260</td>
</tr>
<tr>
<td>xxiii. 1+</td>
<td>47</td>
</tr>
<tr>
<td>21</td>
<td>283</td>
</tr>
<tr>
<td>24</td>
<td>47</td>
</tr>
<tr>
<td>xxiv. 11+</td>
<td>274</td>
</tr>
<tr>
<td>14</td>
<td>240</td>
</tr>
<tr>
<td>16</td>
<td>136</td>
</tr>
<tr>
<td>21</td>
<td>61 n, 192</td>
</tr>
<tr>
<td>22 a</td>
<td>47 n</td>
</tr>
<tr>
<td>54</td>
<td>152</td>
</tr>
<tr>
<td>xxv. 1</td>
<td>166</td>
</tr>
<tr>
<td>21</td>
<td>242</td>
</tr>
<tr>
<td>23</td>
<td>143</td>
</tr>
<tr>
<td>xxvi. 8</td>
<td>250</td>
</tr>
<tr>
<td>19</td>
<td>279</td>
</tr>
<tr>
<td>xxvii. 7</td>
<td>179</td>
</tr>
<tr>
<td>25</td>
<td>93, 243</td>
</tr>
<tr>
<td>xxviii. 15 A</td>
<td>160</td>
</tr>
<tr>
<td>xxix. 42</td>
<td>36</td>
</tr>
</tbody>
</table>

### ECCLESIASTES

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 7</td>
<td>53</td>
</tr>
<tr>
<td>14</td>
<td>133 n</td>
</tr>
<tr>
<td>ii. 6</td>
<td>226</td>
</tr>
<tr>
<td>18</td>
<td>251</td>
</tr>
<tr>
<td>iii. 18+</td>
<td>41</td>
</tr>
<tr>
<td>19</td>
<td>281</td>
</tr>
<tr>
<td>20</td>
<td>160</td>
</tr>
<tr>
<td>iv. 2</td>
<td>270 n</td>
</tr>
<tr>
<td>v. 5</td>
<td>234</td>
</tr>
<tr>
<td>11</td>
<td>251</td>
</tr>
<tr>
<td>14</td>
<td>269 n</td>
</tr>
<tr>
<td>vii. 16 A</td>
<td>246</td>
</tr>
<tr>
<td>23 b</td>
<td>190</td>
</tr>
<tr>
<td>viii. 10</td>
<td>219</td>
</tr>
<tr>
<td>14 A</td>
<td>226</td>
</tr>
<tr>
<td>ix. 18</td>
<td>230</td>
</tr>
<tr>
<td>xi. 4</td>
<td>229</td>
</tr>
<tr>
<td>xii. 3 f</td>
<td>259</td>
</tr>
<tr>
<td>5</td>
<td>158</td>
</tr>
</tbody>
</table>

### SONG

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 4</td>
<td>232</td>
</tr>
<tr>
<td>ii. 12</td>
<td>289</td>
</tr>
<tr>
<td>15</td>
<td>282</td>
</tr>
<tr>
<td>iii. 8</td>
<td>158</td>
</tr>
<tr>
<td>v. 2</td>
<td>75 n, 259</td>
</tr>
<tr>
<td>12</td>
<td>220</td>
</tr>
<tr>
<td>13 A</td>
<td>158</td>
</tr>
<tr>
<td>vii. 2</td>
<td>288</td>
</tr>
<tr>
<td>13</td>
<td>157 f</td>
</tr>
</tbody>
</table>

### JOB

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 3 A</td>
<td>163</td>
</tr>
<tr>
<td>9 A</td>
<td>136</td>
</tr>
<tr>
<td>11</td>
<td>171</td>
</tr>
<tr>
<td>iii. 5+</td>
<td>260</td>
</tr>
<tr>
<td>21</td>
<td>97</td>
</tr>
<tr>
<td>iv. 6+</td>
<td>129</td>
</tr>
<tr>
<td>v. 4</td>
<td>122</td>
</tr>
<tr>
<td>vi. 10 A</td>
<td>199</td>
</tr>
<tr>
<td>13+</td>
<td>173</td>
</tr>
<tr>
<td>14+</td>
<td>275 n</td>
</tr>
<tr>
<td>15+</td>
<td>182</td>
</tr>
<tr>
<td>vii. 2</td>
<td>287</td>
</tr>
<tr>
<td>6+</td>
<td>182</td>
</tr>
<tr>
<td>(? 9) 7</td>
<td>53</td>
</tr>
<tr>
<td>viii. 1</td>
<td>171</td>
</tr>
<tr>
<td>ix. 33 A</td>
<td>92, 187</td>
</tr>
<tr>
<td>x. 15 A</td>
<td>110</td>
</tr>
<tr>
<td>16+</td>
<td>279</td>
</tr>
<tr>
<td>20</td>
<td>126</td>
</tr>
<tr>
<td>xi. 18</td>
<td>281</td>
</tr>
<tr>
<td>xii. 6 A</td>
<td>280 n</td>
</tr>
<tr>
<td>18</td>
<td>272</td>
</tr>
<tr>
<td>xiii. 10</td>
<td>47</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>xiii. 15+</td>
<td>83</td>
<td>xxxiii. 5 f.</td>
<td>137</td>
</tr>
<tr>
<td>20</td>
<td>92</td>
<td>Θ 31</td>
<td>55</td>
</tr>
<tr>
<td>27 A</td>
<td>216</td>
<td>xxxiv. 11</td>
<td>250</td>
</tr>
<tr>
<td>xiv. 17</td>
<td>223</td>
<td>Θ 32</td>
<td>53, 201</td>
</tr>
<tr>
<td>xv. 35 A</td>
<td>131</td>
<td>Θ 8</td>
<td>115</td>
</tr>
<tr>
<td>Θ 12</td>
<td>47</td>
<td>Θ 8</td>
<td>235, 268</td>
</tr>
<tr>
<td>xvii. 7+</td>
<td>215, 280</td>
<td>Θ 21</td>
<td>47</td>
</tr>
<tr>
<td>8</td>
<td>236, 266</td>
<td>xxxvii. 10</td>
<td>159</td>
</tr>
<tr>
<td>xix. 16</td>
<td>243</td>
<td>Θ 21</td>
<td>129, 292</td>
</tr>
<tr>
<td>24</td>
<td>173</td>
<td>xxxix. 2</td>
<td>177</td>
</tr>
<tr>
<td>Θ 9+</td>
<td>53</td>
<td>Θ 4</td>
<td>118</td>
</tr>
<tr>
<td>xxi. 3</td>
<td>232</td>
<td>Θ 8</td>
<td>47</td>
</tr>
<tr>
<td>24</td>
<td>75 n.</td>
<td>(? Θ) 27</td>
<td>272</td>
</tr>
<tr>
<td>xxii. 3 A</td>
<td>256</td>
<td>30</td>
<td>253</td>
</tr>
<tr>
<td>Θ 14</td>
<td>280</td>
<td>Θ 31</td>
<td>239</td>
</tr>
<tr>
<td>Θ 16</td>
<td>154</td>
<td>xl. 2</td>
<td>239</td>
</tr>
<tr>
<td>xxiii. 3 A</td>
<td>249, 263</td>
<td>5</td>
<td>75</td>
</tr>
<tr>
<td>xxiv. 0</td>
<td>201</td>
<td>6</td>
<td>175</td>
</tr>
<tr>
<td>8</td>
<td>75 n.</td>
<td>18</td>
<td>240</td>
</tr>
<tr>
<td>Θ 17</td>
<td>159</td>
<td>27 A</td>
<td>114</td>
</tr>
<tr>
<td>25</td>
<td>249</td>
<td>xli. 6</td>
<td>96</td>
</tr>
<tr>
<td>xxvi. Θ 1</td>
<td>47</td>
<td>8</td>
<td>46</td>
</tr>
<tr>
<td>Θ 7</td>
<td>143, 227</td>
<td>9 A</td>
<td>288</td>
</tr>
<tr>
<td>7, 9</td>
<td>247</td>
<td>14</td>
<td>243</td>
</tr>
<tr>
<td>9 A</td>
<td>284</td>
<td>xlii. 8</td>
<td>44</td>
</tr>
<tr>
<td>xxvii.</td>
<td>52</td>
<td>Θ 21</td>
<td>171</td>
</tr>
<tr>
<td>2</td>
<td>136</td>
<td>C</td>
<td>110 n.</td>
</tr>
<tr>
<td>5+</td>
<td>223</td>
<td>Θ 22</td>
<td>119</td>
</tr>
<tr>
<td>7</td>
<td>248</td>
<td>xxviii. Θ 16, 19</td>
<td>261</td>
</tr>
<tr>
<td>Θ 17(19)</td>
<td>75 n., 126</td>
<td>Θ 18</td>
<td>276</td>
</tr>
<tr>
<td>Θ 18</td>
<td>276</td>
<td>xxix. 2 A</td>
<td>123</td>
</tr>
<tr>
<td>3</td>
<td>260</td>
<td>14+</td>
<td>75, 197</td>
</tr>
<tr>
<td>18</td>
<td>232</td>
<td>Θ 19</td>
<td>277</td>
</tr>
<tr>
<td>xxx. 8</td>
<td>284</td>
<td>30</td>
<td>38</td>
</tr>
<tr>
<td>Θ 1</td>
<td>47</td>
<td>6 A</td>
<td>247 n.</td>
</tr>
<tr>
<td>Θ 16</td>
<td>129</td>
<td>24</td>
<td>225</td>
</tr>
<tr>
<td>32 A</td>
<td>200</td>
<td>35 A</td>
<td>198</td>
</tr>
<tr>
<td>40 A</td>
<td>193 n.</td>
<td>xxxii.</td>
<td>129</td>
</tr>
<tr>
<td>Θ 12</td>
<td>47</td>
<td>19</td>
<td>283</td>
</tr>
<tr>
<td>xi. 14, 18</td>
<td>103</td>
<td>23</td>
<td>242</td>
</tr>
<tr>
<td>xii. 11</td>
<td>209</td>
<td>19</td>
<td>250</td>
</tr>
<tr>
<td>23</td>
<td>234</td>
<td>xiii. 9</td>
<td>184, 193</td>
</tr>
<tr>
<td>xiv. 5</td>
<td>185</td>
<td>14</td>
<td>224</td>
</tr>
<tr>
<td>xv. 13</td>
<td>79</td>
<td>xvi. 18 B</td>
<td>85</td>
</tr>
<tr>
<td>19</td>
<td>118</td>
<td>xix. 2</td>
<td>226</td>
</tr>
<tr>
<td>21</td>
<td>272</td>
<td>28 A</td>
<td>226</td>
</tr>
<tr>
<td>xxii. 2</td>
<td>226</td>
<td>4</td>
<td>198</td>
</tr>
<tr>
<td>16</td>
<td>197</td>
<td>19</td>
<td>155</td>
</tr>
</tbody>
</table>

**SIRACH**

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 6+</td>
<td>96</td>
<td>ii. 14+</td>
<td>279</td>
</tr>
<tr>
<td>iii. 12+</td>
<td>149</td>
<td>15 A</td>
<td>260</td>
</tr>
<tr>
<td>16</td>
<td>209</td>
<td>17</td>
<td>176</td>
</tr>
<tr>
<td>iv. 3</td>
<td>199, 280</td>
<td>25</td>
<td>104</td>
</tr>
<tr>
<td>vi. 2, 25</td>
<td>222</td>
<td>3</td>
<td>230</td>
</tr>
<tr>
<td>7, 19</td>
<td>218</td>
<td>30+</td>
<td>173</td>
</tr>
<tr>
<td>vii. 36+</td>
<td>231</td>
<td>ix. 10</td>
<td>126</td>
</tr>
<tr>
<td>17</td>
<td>219</td>
<td>x. 18</td>
<td>118</td>
</tr>
<tr>
<td>xi. 1</td>
<td>271</td>
<td>5</td>
<td>219</td>
</tr>
<tr>
<td>11+</td>
<td>192, 288</td>
<td>xii. 5</td>
<td>218</td>
</tr>
<tr>
<td>10...</td>
<td>248</td>
<td>22</td>
<td>286</td>
</tr>
<tr>
<td>xiv. 18</td>
<td>179</td>
<td>xv. 2...</td>
<td>231</td>
</tr>
<tr>
<td>4</td>
<td>223, 238</td>
<td>20 A</td>
<td>255</td>
</tr>
</tbody>
</table>

**WISDOM**

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 8+</td>
<td>62</td>
<td>14</td>
<td>157</td>
</tr>
<tr>
<td>14</td>
<td>157</td>
<td>ii. 3</td>
<td>221</td>
</tr>
<tr>
<td>22 A</td>
<td>143</td>
<td>iii. 2+</td>
<td>43, 233</td>
</tr>
<tr>
<td>11</td>
<td>91</td>
<td>iv. 7+</td>
<td>289</td>
</tr>
<tr>
<td>9</td>
<td>149</td>
<td>11</td>
<td>222</td>
</tr>
<tr>
<td>19</td>
<td>137</td>
<td>v. 11</td>
<td>282</td>
</tr>
<tr>
<td>16</td>
<td>157</td>
<td>17 A</td>
<td>180 n.</td>
</tr>
<tr>
<td>17 A</td>
<td>158 n.</td>
<td>23 A</td>
<td>132</td>
</tr>
<tr>
<td>vi. 8</td>
<td>128</td>
<td>viii. 18</td>
<td>257</td>
</tr>
<tr>
<td>17</td>
<td>137</td>
<td>ix. 13</td>
<td>240</td>
</tr>
<tr>
<td>x. 7 A</td>
<td>140</td>
<td>17</td>
<td>137</td>
</tr>
<tr>
<td>xi. 4, 8</td>
<td>157 n.</td>
<td>9</td>
<td>220</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>xvi. 7 A</td>
</tr>
<tr>
<td>12</td>
<td>12 A</td>
</tr>
<tr>
<td>13</td>
<td>278</td>
</tr>
<tr>
<td>17</td>
<td>276</td>
</tr>
<tr>
<td>20+</td>
<td>240</td>
</tr>
<tr>
<td>23+</td>
<td>122 n.</td>
</tr>
<tr>
<td>xvii.</td>
<td>3</td>
</tr>
<tr>
<td>22</td>
<td>143</td>
</tr>
<tr>
<td>xviii.</td>
<td>17</td>
</tr>
<tr>
<td>xix.</td>
<td>13+</td>
</tr>
<tr>
<td>xx.</td>
<td>7</td>
</tr>
<tr>
<td>9 A</td>
<td>91</td>
</tr>
<tr>
<td>12</td>
<td>225</td>
</tr>
<tr>
<td>xxi.</td>
<td>27</td>
</tr>
<tr>
<td>xxii.</td>
<td>4</td>
</tr>
<tr>
<td>7 A</td>
<td>179</td>
</tr>
<tr>
<td>11</td>
<td>126</td>
</tr>
<tr>
<td>14 A</td>
<td>106</td>
</tr>
<tr>
<td>18</td>
<td>107</td>
</tr>
<tr>
<td>21+</td>
<td>125</td>
</tr>
<tr>
<td>xxiii.</td>
<td>4</td>
</tr>
<tr>
<td>11 S</td>
<td>151</td>
</tr>
<tr>
<td>21</td>
<td>282</td>
</tr>
<tr>
<td>27</td>
<td>122</td>
</tr>
<tr>
<td>xxiv.</td>
<td>22</td>
</tr>
<tr>
<td>xxv.</td>
<td>6 B</td>
</tr>
<tr>
<td>xxvi.</td>
<td>17 B</td>
</tr>
<tr>
<td>xxvii.</td>
<td>4</td>
</tr>
<tr>
<td>5 S+</td>
<td>265</td>
</tr>
<tr>
<td>24</td>
<td>199</td>
</tr>
<tr>
<td>xxviii.</td>
<td>1</td>
</tr>
<tr>
<td>11+</td>
<td>243</td>
</tr>
<tr>
<td>15</td>
<td>219</td>
</tr>
<tr>
<td>19</td>
<td>128</td>
</tr>
<tr>
<td>20</td>
<td>173</td>
</tr>
<tr>
<td>23</td>
<td>94</td>
</tr>
<tr>
<td>xxix.</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>239</td>
</tr>
<tr>
<td>xxx.</td>
<td>25</td>
</tr>
<tr>
<td>38</td>
<td>281</td>
</tr>
<tr>
<td>xxxi.</td>
<td>10</td>
</tr>
<tr>
<td>xxxii.</td>
<td>24 S</td>
</tr>
<tr>
<td>xxxiv.</td>
<td>1+</td>
</tr>
<tr>
<td>21</td>
<td>91</td>
</tr>
<tr>
<td>22</td>
<td>105</td>
</tr>
<tr>
<td>27+</td>
<td>122, 126</td>
</tr>
<tr>
<td>xxxvi.</td>
<td>19</td>
</tr>
<tr>
<td>26</td>
<td>123, 151 S</td>
</tr>
<tr>
<td>xxxvii.</td>
<td>2</td>
</tr>
<tr>
<td>xxxviii.</td>
<td>7</td>
</tr>
</tbody>
</table>

![Table with biblical quotations](https://via.placeholder.com/150)
III. Index of Biblical Quotations

ZEPHANIAH
i. 4 B .......... 147
18+ .......... 158 n.
ii. 9 .......... 230
14 .......... 106
iii. 2 A .......... 225

HAGGAI
ii. 9 .......... 184 n.

ZECHARIAH
i. 3 A .......... 102
11+ .......... 253 n.
14, 17 .......... 234
16 .......... 232
18 B+ .......... 73 n.
20 A .......... 149
21 .......... 202
ii. 2 .......... 192
8 .......... 143
13 .......... 266
iii. 2 .......... 125, 221
iv. 7+ .......... 150
10+ .......... 290
13 A .......... 125
7 A .......... 116
vi. 6 .......... 104
13 .......... 272
viii. 2 .......... 244
x. 3 .......... 199
xi. 3 .......... 90
7 .......... 170
12 .......... 227
xii. 11 .......... 38
xiii. 2 .......... 88 n.
xiv. 4 .......... 38

MALACHI
i. 4 .......... 53
8 f+ .......... 44
ii. 3 .......... 81
12 A .......... 130
13 A .......... 242
iii. 2 .......... 93
3 228, 230 A, 271
7 B .......... 114
14 .......... 81

HABAKKUK
i. 14 A .......... 147
ii. 5 .......... 279
7 A .......... 101
iii. 3 .......... 179
6 .......... 172 n.

OBADIAH
i. 2 .......... 39
11 .......... 256

AMOS
i. 3 .......... 286
9 A .......... 187
iii. 11 .......... 222
12 .......... 37

NAHUM
i. 4 .......... 199
5 A .......... 133 n.
11 A .......... 130
ii. 7 .......... 94
8 A .......... 226
11 A .......... 221
iii. 17 .......... 75, 159
19 A .......... 147

JOEL
i. 20+ .......... 37
ii. 21 .......... 54
iii. 12 .......... 271

MICAH
i. 6 .......... 38
iv. 3 .......... 108
v. 2 .......... 130
vi. 14 .......... 218
16 .......... 109
vii. 11 .......... 94
12 B .......... 85

HOSEA
ii. 18 .......... 125
iii. 2 .......... 32
iv. 14+ .......... 276, 286 n.
16 .......... 200, 279
v. 1 .......... 103, 170
14 .......... 230
vii. 1 .......... 201
viii. 5 .......... 199
ix. 10 A .......... 90 n.
xi. 11 .......... 282 n.
12 .......... 272
xii. 11 .......... 38
xiii. 6 .......... 89, 216
7 .......... 76
xiv. 1 B .......... 121
8 .......... 271

JONAH
ii. 4 A .......... 190
ix. 6 ff .......... 104
7 .......... 143

ZEPHANIAH
i. 4 B .......... 147
18+ .......... 158 n.
ii. 9 .......... 230
14 .......... 106
iii. 2 A .......... 225

HAGGAI
ii. 9 .......... 184 n.

ZECHARIAH
i. 3 A .......... 102
11+ .......... 253 n.
14, 17 .......... 234
16 .......... 232
18 B+ .......... 73 n.
20 A .......... 149
21 .......... 202
ii. 2 .......... 192
8 .......... 143
13 .......... 266
iii. 2 .......... 125, 221
iv. 7+ .......... 150
10+ .......... 290
13 A .......... 125
7 A .......... 116
vi. 6 .......... 104
13 .......... 272
viii. 2 .......... 244
x. 3 .......... 199
xi. 3 .......... 90
7 .......... 170
12 .......... 227
xii. 11 .......... 38
xiii. 2 .......... 88 n.
xiv. 4 .......... 38

MALACHI
i. 4 .......... 53
8 f+ .......... 44
ii. 3 .......... 81
12 A .......... 130
13 A .......... 242
iii. 2 .......... 93
3 228, 230 A, 271
7 B .......... 114
14 .......... 81
### III. Index of Biblical Quotations

| ISAIAH | xxv. 9 | 102 |
|        | 10 A  | 242 |
|        | xxvi. 10 | 209 |
|        | xxvii. 12 | 167 |
|        | xxviii. 9 | 197 |
|        | 12 8  | 212 |
|        | 20    | 249 |
|        | 27    | 271 |
|        | xxix. 2 | 159 |
|        | 6 B  | 117 |
|        | 8    | 242 |
|        | 13 8  | 241 |
|        | 10    | 125 |
|        | xxx. 2 | 199 |
|        | 12    | 281 |
|        | 13 8  | 149 |
|        | 15    | 136 |
|        | 19 B  | 115 |
|        | 27 8  | 177 |
|        | 32 B  | 196 |
|        | xxxii. 4 | 81 |
|        | 11 B  | 147 |
|        | xxxiii. 4 | 232 |
|        | 6 8   | 147 |
|        | 11    | 240 |
|        | xxxiv. 4 | 235 |
|        | 13    | 289 |
|        | 14    | 231 |
|        | xxxvi. 2 | 101 |
|        | 6 137 | 223 |
|        | xxxvii. 3 | 151 |
|        | 10 8  | 256 |
|        | 11    | 238 |
|        | 21 B  | 99 |
|        | 29    | 147 |
|        | 31    | 289 |
|        | 35 8  | 147 |
|        | 36 8  | 148 |
|        | 38 116 | 156 |
|        | xl. 15 | 155 |
|        | 20    | 262 |
|        | xli. 7 | 141 |
|        | 14 B  | 112 |
|        | xlii. 4 | 221 |
|        | 11 14 | 232 |
|        | 20    | 203 |
|        | xliii. 17 | 284 |
|        | xliv. 2 | 262 |
|        | 12 15 | 201 |
|        | 26    | 248 |
|        | xlvi. 4 | 150 |
|        | 12    | 279 |
|        | xlviii. 10 | 128 |
|        | xlix. 10 | 219 |
|        | li. 20 | 123 |
|        | lii. 7 | 127 |
|        | liv. 11 | 121 |
|        | 17    | 14 |
|        | lv. 7  | 54 |
|        | lvi. 3 | 47 |
|        | lviii. 5 | 286 |
|        | 8     | 90 |
|        | lx. 2  | 248 |
|        | lx. 6  | 130 |
|        | lxii. 6 B | 151 |
|        | 28    | 42 |
|        | lxiii. 3 | 177 |
|        | 15 +  | 208 |
|        | lxiv. 6 | 119 |
|        | lxv. 3 | 241 |
|        | 6 14  | 232 |
|        | 13    | 233 |
|        | lxvi. 2 | 232 |
|        | 14    | 127 |
|        | lxvii. 2 | 283 |
|        | 15 8  | 125 |
|        | lxviii. 2 | 273 |
|        | 16    | 35 |

### JEREMIAH

| xx. 2 | 80 A | 197 |
| xxii. 5 | 159 |
| 11 | 151 | 183 |
| 22 | 150 |
| xxiii. 1 | 167 |
| 8 | 122 |
| 9 | 174 |
| 12 | 171 |
| 16 | 88 | 254 |
| xxiv. 18 | 203 |
| T. | 19 |

| xl. 15 | 75 | 155 |
| 20 | 262 |
| xli. 7 | 141 |
| 14 B | 112 |
| xlii. 4 | 221 |
| 11 14 | 232 |
| 20 | 203 |
| xliii. 17 | 284 |
| xliv. 2 | 262 |
| 12 15 | 201 |
| 26 | 248 |
| xlvi. 4 | 150 |
| 12 | 279 |
III. Index of Biblical Quotations

iv. 19 N .......... 113
    39 .......... 107
    31 .......... 202
v. 4 B .......... 198
    6 .......... 224
    22 A .......... 241
    27 N .......... 177
vi. 4 .......... 272
    7 .......... 290
    8 N .......... 192
    15 N .......... 199
    17 N .......... 132
    23 .......... 108
    25 .......... 114
    27 .......... 39
    29 B .......... 106
vii. 16 .......... 127
    18 .......... 36
viii. 2 + .......... 273
    6 .......... 173
    7 .......... 37
ix. 6 .......... 38
    12 A .......... 252 n.
    26 .......... 173
x. 9 .......... 45
    20 .......... 279
    25 N .......... 213
xi. 16 .......... 82
    19 .......... 276
xii. 11 .......... 175
xiv. 16 B .......... 119
    22 .......... 202
xv. 3 B .......... 73 n.
    16 .......... 84
    5 .......... 228
    16 .......... 217
    18 A + .......... 146
xix. 1, 10 .......... 34
xxi. 13 .......... 167
xxii. 17 .......... 243
    19 .......... 251
xxiii. 29 .......... 153
xxiv. 2 A, 10 A .......... 90
xxv. 16 N .......... 76, 128
xxvi. 5 .......... 242, 273
    18 .......... 170
    19 N .......... 130 n.
xxvii. 2 B .......... 100
    7 .......... 260
    25 .......... 94
xxviii. 4 N + .......... 79
    11 B .......... 108

xxviii. 14 A + .......... 226
    16 .......... 159 n.
    40 N .......... 229
    41 N .......... 206
    56 N .......... 212
xxix. 2 144 N,
    226 A .......... 231
    6 .......... 128
    8, 13, 11 .......... 244 n.
    14 N .......... 197
    13 A .......... 218
    21 .......... 185, 221
xxx. 1 .......... 11, 139 N
    3 N .......... 232
    10 . .......... 220
xxxii. 7 .......... 109
    9 .......... 260
    12 B .......... 92
    13 .......... 199
    18 N .......... 92, 94 n.
    25 .......... 202
    33 . 14+ 37, 170, 221
    31, 36 14, 38
    37 .......... 271 n.
    44 A .......... 139
xxxii. 7 .......... 170
    9 .......... 174
    12 N .......... 148
    16 .......... 14, 37
    19 .......... 237
    22 N .......... 113
xxxv. 8 .......... 143
xxxvi. 8 N .......... 78
    23 .......... 276
xxxvii. 6 .......... 139
    14 N .......... 89, 216
xxxviii. 3 A .......... 172 n.
    8 .......... 32
    9 .......... 151
    21 .......... 14, 38
    28 .......... 224
    34 .......... 278
    36 N .......... 132
xxxix. 5 .......... 273
    15 .......... 274
    27 N .......... 227
    35 N .......... 93
    40 B .......... 172
xli. 4 N .......... 202
xlii. 3 N .......... 159
    5 .......... 14, 37
xlii. 6 B .......... 81
    10 .......... 200, 214
    16 .......... 197
xlv. 9 .......... 287
xlv. 26 .......... 158 n.
xlvi. 1 L .......... 162
xlvi. 7 + .......... 208
xlviii. 5 A .......... 283
li. 14 .......... 221
    16 .......... 231
    19 .......... 36
    27 .......... 234
    33 .......... 120
ll. 1, 31 ... 189 with n.
    4 .......... 88
    11 N .......... 162
    13 B .......... 93
    19 .......... 97 B, 121
    21 f. .......... 151 n.
    24 B, 31 A .......... 123
    34 .......... 250

BARUCH
i. 10 .......... 235
    19 .......... 256
ii. 9 .......... 224
12 .......... 234
19 .......... 158 n.
25 .......... 119
iii. 32 .......... 278 n.
iv. 7 .......... 199
12 .......... 61
25 .......... 102

LAMENTATIONS
i. 7, 9+ .......... 116
    14 .......... 222
ii. 15 f. .......... 222
iii. 8 .......... 232
42 .......... 234
43 f. .......... 284
44 .......... 82, 135
45 A .......... 204 n.
iv. 7 .......... 271
16 .......... 44
19 .......... 282 n.

EPISODE JER.
9 .......... 259
10 A .......... 117
25 .......... 127
39+ .......... 194
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
</tr>
<tr>
<td>43</td>
</tr>
<tr>
<td>58</td>
</tr>
<tr>
<td>61 f.</td>
</tr>
<tr>
<td>66</td>
</tr>
<tr>
<td>69</td>
</tr>
</tbody>
</table>

#### EZEKIEL

<table>
<thead>
<tr>
<th>i.</th>
<th>6, 8</th>
<th>73 n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 A</td>
<td>160, 187</td>
<td></td>
</tr>
<tr>
<td>26 B</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>ii.</td>
<td>6</td>
<td>279</td>
</tr>
<tr>
<td>10</td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>iii.</td>
<td>10 A</td>
<td>206</td>
</tr>
<tr>
<td>14</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>20+</td>
<td>276</td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>9 ff.</td>
<td>218</td>
</tr>
<tr>
<td>vi.</td>
<td>9 A</td>
<td>89, 205</td>
</tr>
<tr>
<td>vii.</td>
<td>19 A</td>
<td>241</td>
</tr>
<tr>
<td>viii.</td>
<td>15 A</td>
<td>212</td>
</tr>
<tr>
<td>ix.</td>
<td>1+</td>
<td>234</td>
</tr>
<tr>
<td>2</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>239</td>
<td></td>
</tr>
<tr>
<td>xii.</td>
<td>12+</td>
<td>279</td>
</tr>
<tr>
<td>16</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>xiii.</td>
<td>4 A</td>
<td>151</td>
</tr>
<tr>
<td>xiv.</td>
<td>4, 7</td>
<td>46</td>
</tr>
<tr>
<td>xvi.</td>
<td>4</td>
<td>220</td>
</tr>
<tr>
<td>7</td>
<td>199</td>
<td></td>
</tr>
<tr>
<td>21 A</td>
<td>216</td>
<td></td>
</tr>
<tr>
<td>32+</td>
<td>276</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>180 n.</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>14</td>
<td>248</td>
</tr>
<tr>
<td>xviii.</td>
<td>7</td>
<td>230</td>
</tr>
<tr>
<td>xix.</td>
<td>2</td>
<td>239</td>
</tr>
<tr>
<td>13</td>
<td>212</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>28</td>
<td>175</td>
</tr>
<tr>
<td>38</td>
<td>274 n.</td>
<td></td>
</tr>
<tr>
<td>xxi.</td>
<td>10+</td>
<td>105</td>
</tr>
<tr>
<td>22 B</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>xxi.</td>
<td>13</td>
<td>233</td>
</tr>
<tr>
<td>26 B</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>29+</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>253 n.</td>
<td></td>
</tr>
<tr>
<td>xxiii.</td>
<td>40</td>
<td>107</td>
</tr>
<tr>
<td>42</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>xxiv.</td>
<td>7</td>
<td>290</td>
</tr>
<tr>
<td>16 A, 23 A</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>xxv.</td>
<td>13 Q+</td>
<td>88 n.</td>
</tr>
<tr>
<td>xxvi.</td>
<td>1, 17 A</td>
<td>239</td>
</tr>
<tr>
<td>2</td>
<td>107</td>
<td></td>
</tr>
</tbody>
</table>

#### DANIEL 0

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii.</td>
</tr>
<tr>
<td>xxvii.</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>11</td>
</tr>
<tr>
<td>12+</td>
</tr>
<tr>
<td>30</td>
</tr>
<tr>
<td>31 A</td>
</tr>
<tr>
<td>36</td>
</tr>
<tr>
<td>xxviii.</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>16</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>xxix.</td>
</tr>
<tr>
<td>13</td>
</tr>
<tr>
<td>xxxi.</td>
</tr>
<tr>
<td>xxxii.</td>
</tr>
<tr>
<td>xxxiii.</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>xxxiv.</td>
</tr>
<tr>
<td>31+</td>
</tr>
<tr>
<td>xxxv.</td>
</tr>
<tr>
<td>xxxvi.</td>
</tr>
<tr>
<td>10</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>34</td>
</tr>
<tr>
<td>36 A</td>
</tr>
<tr>
<td>xxxvii.</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>xxxviii.</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>xl.</td>
</tr>
<tr>
<td>16 B</td>
</tr>
<tr>
<td>xli.</td>
</tr>
<tr>
<td>xlii.</td>
</tr>
<tr>
<td>xliii.</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>24 A</td>
</tr>
<tr>
<td>xlv.</td>
</tr>
<tr>
<td>xlv.</td>
</tr>
<tr>
<td>11, 13</td>
</tr>
<tr>
<td>xlvii.</td>
</tr>
<tr>
<td>10+</td>
</tr>
<tr>
<td>12</td>
</tr>
<tr>
<td>14 A</td>
</tr>
<tr>
<td>21</td>
</tr>
</tbody>
</table>

#### BEL 0

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
</tr>
<tr>
<td>33</td>
</tr>
<tr>
<td>34</td>
</tr>
</tbody>
</table>

#### DANIEL 0

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>ii.</td>
</tr>
<tr>
<td>iii.</td>
</tr>
<tr>
<td>34</td>
</tr>
<tr>
<td>iv.</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>33+</td>
</tr>
<tr>
<td>vi.</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>22</td>
</tr>
<tr>
<td>vii.</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>viii.</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7 (12)</td>
</tr>
<tr>
<td>17 f.</td>
</tr>
<tr>
<td>ix.</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>11, 13</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th></th>
<th>ix.</th>
<th>224</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>14</td>
<td>158 n.</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>158 n.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>180 n.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>127</td>
</tr>
<tr>
<td>x.</td>
<td>4</td>
<td>(89 with n.</td>
</tr>
<tr>
<td></td>
<td>7 B</td>
<td>125</td>
</tr>
<tr>
<td>xi.</td>
<td>6</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>184 n.</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>42</td>
<td>143</td>
</tr>
</tbody>
</table>

**SUSANNA **

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td>27+</td>
<td>143</td>
</tr>
<tr>
<td></td>
<td>43</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>56</td>
<td>127</td>
</tr>
</tbody>
</table>

**BEL **

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>13</td>
<td>197, 259</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>172</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>210</td>
</tr>
</tbody>
</table>

**1 MACCABEES **

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>4</td>
<td>233</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>189 n.</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>151, 160</td>
</tr>
<tr>
<td></td>
<td>38+</td>
<td>118</td>
</tr>
<tr>
<td>ii.</td>
<td>9</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>54+</td>
<td>172 n.</td>
</tr>
<tr>
<td></td>
<td>58</td>
<td>158 n.</td>
</tr>
<tr>
<td></td>
<td>60+</td>
<td>238</td>
</tr>
<tr>
<td>iii.</td>
<td>13 A</td>
<td>190</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>185</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td>31 A+</td>
<td>181</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>180 n.</td>
</tr>
<tr>
<td>iv.</td>
<td>5 A</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>13+</td>
<td>163 n.</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>202</td>
</tr>
<tr>
<td>v.</td>
<td>14+</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>51</td>
<td>274</td>
</tr>
<tr>
<td>vi.</td>
<td>1</td>
<td>169 n.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>240</td>
</tr>
</tbody>
</table>

**2 MACCABEES **

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>10+</td>
<td>189 n.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>160</td>
</tr>
<tr>
<td>ii.</td>
<td>17</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>263</td>
</tr>
<tr>
<td>iii.</td>
<td>13</td>
<td>194</td>
</tr>
<tr>
<td></td>
<td>16, 21</td>
<td>50 n.</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>242</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>137</td>
</tr>
<tr>
<td>iv.</td>
<td>12 A</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>139</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td>31+</td>
<td>184</td>
</tr>
</tbody>
</table>

**3 MACCABEES **

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>2</td>
<td>274</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td>9 A</td>
<td>287</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Book/Metaphor</th>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 22</td>
<td>82</td>
<td>v. 28</td>
<td>232</td>
</tr>
<tr>
<td>ii. 2</td>
<td>223</td>
<td>vi. 10</td>
<td>287</td>
</tr>
<tr>
<td>19</td>
<td>195</td>
<td>17</td>
<td>239</td>
</tr>
<tr>
<td>22 f., 33</td>
<td>287</td>
<td>20</td>
<td>232</td>
</tr>
<tr>
<td>iii. 9</td>
<td>280</td>
<td>27</td>
<td>278</td>
</tr>
<tr>
<td>10</td>
<td>250</td>
<td>vii. 1</td>
<td>185</td>
</tr>
<tr>
<td>14</td>
<td>278</td>
<td>viii. 4</td>
<td>240</td>
</tr>
<tr>
<td>19</td>
<td>248</td>
<td>13</td>
<td>255</td>
</tr>
<tr>
<td>22</td>
<td>138</td>
<td>19</td>
<td>241</td>
</tr>
<tr>
<td>iv. 10</td>
<td>129, 160 n.</td>
<td>23</td>
<td>179</td>
</tr>
<tr>
<td>17</td>
<td>153</td>
<td>ix. 4</td>
<td>158 n.</td>
</tr>
<tr>
<td>12</td>
<td>238</td>
<td>17</td>
<td>258</td>
</tr>
<tr>
<td>16</td>
<td>136</td>
<td>23</td>
<td>279</td>
</tr>
<tr>
<td>18</td>
<td>220</td>
<td>26 R+</td>
<td>173</td>
</tr>
<tr>
<td>20</td>
<td>24</td>
<td>x. 18</td>
<td>138, 241</td>
</tr>
<tr>
<td>23</td>
<td>225</td>
<td>xi. 3</td>
<td>274</td>
</tr>
<tr>
<td>32</td>
<td>219</td>
<td>xii. 3</td>
<td>154, 182</td>
</tr>
<tr>
<td>35</td>
<td>287</td>
<td>4</td>
<td>253</td>
</tr>
<tr>
<td>41+</td>
<td>236, 282</td>
<td>15</td>
<td>232</td>
</tr>
<tr>
<td>46</td>
<td>145</td>
<td>xiii. 22</td>
<td>200</td>
</tr>
<tr>
<td>49</td>
<td>184</td>
<td>27</td>
<td>208</td>
</tr>
<tr>
<td>51</td>
<td>279</td>
<td>xiv. 15</td>
<td>98</td>
</tr>
<tr>
<td>vi. 2</td>
<td>145</td>
<td>19</td>
<td>287</td>
</tr>
<tr>
<td>5 V</td>
<td>179</td>
<td>xv. 5, 30</td>
<td>182</td>
</tr>
<tr>
<td>18</td>
<td>203</td>
<td>16</td>
<td>221</td>
</tr>
<tr>
<td>26</td>
<td>263</td>
<td>22</td>
<td>192</td>
</tr>
<tr>
<td>27</td>
<td>154</td>
<td>xvi. 9</td>
<td>235</td>
</tr>
<tr>
<td>34</td>
<td>284</td>
<td>xvii. 1</td>
<td>198</td>
</tr>
<tr>
<td>38</td>
<td>63 n., 180</td>
<td>5</td>
<td>223</td>
</tr>
<tr>
<td>vii. 12, 19</td>
<td>138</td>
<td>12</td>
<td>157</td>
</tr>
<tr>
<td>22</td>
<td>82</td>
<td>xviii. 3 A</td>
<td>197</td>
</tr>
<tr>
<td>4</td>
<td>212</td>
<td>4</td>
<td>212</td>
</tr>
<tr>
<td>16</td>
<td>197, 207</td>
<td>10</td>
<td>107</td>
</tr>
<tr>
<td>viii. 14</td>
<td>89, 216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>viii. 14</td>
<td>89</td>
<td>vii.</td>
<td>166 n.</td>
</tr>
<tr>
<td>v. 1</td>
<td>91 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. 8</td>
<td>52</td>
<td>x. 7, xiv. 6</td>
<td>268</td>
</tr>
<tr>
<td>ii. 10</td>
<td>148</td>
<td>x. 11</td>
<td>166 n.</td>
</tr>
<tr>
<td>ii. 11</td>
<td>262</td>
<td>xii. 18</td>
<td>159</td>
</tr>
<tr>
<td>19</td>
<td>164</td>
<td>xiii. 14</td>
<td>80</td>
</tr>
<tr>
<td>20</td>
<td>249</td>
<td>xx. 26</td>
<td>231</td>
</tr>
<tr>
<td>iv. 2, 6</td>
<td>269</td>
<td>vii.</td>
<td>278 n.</td>
</tr>
<tr>
<td>7</td>
<td>285</td>
<td>xii. 18</td>
<td>159</td>
</tr>
<tr>
<td>10</td>
<td>138</td>
<td>vii. 11</td>
<td>278 n.</td>
</tr>
<tr>
<td>13+</td>
<td>215</td>
<td>xii. 18</td>
<td>159</td>
</tr>
<tr>
<td>22</td>
<td>137, 253</td>
<td>vii. 11</td>
<td>278 n.</td>
</tr>
<tr>
<td>v. 4</td>
<td>236</td>
<td>xii. 18</td>
<td>159</td>
</tr>
<tr>
<td>v. 4</td>
<td>236</td>
<td>x. 7, xiv. 6</td>
<td>268</td>
</tr>
</tbody>
</table>

**CAMBRIDGE:** PRINTED BY JOHN CLAY, M.A. AT THE UNIVERSITY PRESS.