A GRAMMAR OF
THE OLD TESTAMENT IN GREEK
Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.
TO MY WIFE

Γυναῖκα ἄνδρείαν τίς εὑρήσεις;
τιμωτέρα δὲ ἐστιν 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 ἐργοδίωκτης. 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 Koivį," 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 Koivį, 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
31 January 1909
18 Royal Avenue, Chelsea

H. St. J.

...accuracy.

the Press for their constant vigilance and well-known
to the officers, readers and workmen of
volume and to all the portion of the work as a separate
university press for their indulgence in condemning to
I must express my thanks to the syndics of the
M. T. W. K. Cambridge: he has also prepared the Index of Quotations,
Taylor, sometime scholar of St. Catherine's College,
references much help has been rendered by Mr. W. R.
useful suggestions. In the laborsious work of verifying
who has kindly read the bulk of the proofs and offered
Brooke, co-editor of the larger Cambridge Septuagint,
to another fellow of my own college, the Rev. A. E.
grammar should be written. My thanks are also due
bearing on the subject and held up a model of how a
introduced me to much of the extensive literature
Greek and through private communications he has
recommended to his brilliant Gramm. of New Testament
removed many errors and improvements. Through the
endless reading the whole work in MS, and his serious
he has been good enough, and his manifold duties,
professor of Hellenistic Greek and Indo-European
Philo...
Encouragement of Dr. J. H. Moultou, Greenwood, Greenpoint, Brooklyn, to make a verse to the compound and spoken, I owe more than I can say to the counsel and the "ancient better" of this volume, I have already obtained from books. Of my indebtedness to Dr. Swete, one of a more personal and direct kind than that which I hope to become more closely acquainted, have only come into my hands when the pages had been set which, I have been consulted. Its characters admirable essay, which was written before the publication of the German work. I append a list, not exhaustive, of works which appeared just over a year ago: indeed, most of the first part of independently of Dr. Helbig's book, the first part of "German Grammar" has, I have thought, it best to work quite unrelated to the present. In recent years, the "Sepultrar-
A complete and independent Grammar of the LXX

useful, for instance, in showing the distribution of a
have their messages in showing the distribution of a
run the long series of references often
textual critic in the reconstruction of the original text
the evidence here collected may be of service to the
some clear criteria as to dates, and it is hoped that
misuse that the papyri are especially helpful and afford
I may plead in excuse that it is in these depart-
has been allotted to Orthography and Accidence.
the omission. I may be thought that too much space
opportunities may arise in the future for making good
already exceeds the prescribed limits. Possibly
subject that any approach to an adequate treatment
outlining province of Grammar is for the LXX, so vast a
which would have immediately suggested this book, which
subject that any approach to an adequate treatment
New Testament Greek, with which special associations
New Testament Greek, with which special associations
Guidance of the late Professor Bliss in his Grammar of
ment and treatment I have in general followed the
of many imperfections in its execution. In arrange-
than a persistent interest in the subject, and am conscious
I can claim no special equipment for my task other

4 Kingdoms

seems also to have left some marks on versions such as

Preface

course, in free writings like the Macabees, but which
the influence of the Artistic school, strongest of
the production of pedantically literal versions,
trending to the growing reverence for the letter of Scripture,
the third period, two opposite influences are at work:
the second century b.c. (e.g. the Euripides collection)
in second century b.c. (e.g. the Theocritus collection), while in that
more degenerate style of the papyrus, at the end of the
second period we may see a reflection of the
age (the Pente and Hlshh collections), while in that
level exhibited by the papyrus, at the end of the
carly-Proxemics. Broadly speaking, we may say
of 2—4 kingdoms. The prophetic, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
portions of the Prophets, viz. the bulk of Judges and Large
# CONTENTS

## INTRODUCTION.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Grammar and Textual Criticism</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Grouping of LXX Books</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>The κοινή—the Basis of LXX Greek</td>
<td>16</td>
</tr>
<tr>
<td>4.</td>
<td>The Semitic Element in LXX Greek</td>
<td>25</td>
</tr>
<tr>
<td>5.</td>
<td>The Papyri and the Uncial MSS of the LXX</td>
<td>55</td>
</tr>
</tbody>
</table>

## ORTHOGRAPHY AND PHONETICS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>The Vowels</td>
<td>71</td>
</tr>
<tr>
<td>7.</td>
<td>The Consonants</td>
<td>100</td>
</tr>
<tr>
<td>8.</td>
<td>The Aspirate</td>
<td>124</td>
</tr>
<tr>
<td>9.</td>
<td>Euphony in combination of Words and Syllables</td>
<td>129</td>
</tr>
</tbody>
</table>

## ACCIDENCE.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Declensions of the Noun</td>
<td>140</td>
</tr>
<tr>
<td>11.</td>
<td>Proper Names</td>
<td>160</td>
</tr>
<tr>
<td>12.</td>
<td>Adjectives</td>
<td>172</td>
</tr>
<tr>
<td>13.</td>
<td>The Numerals</td>
<td>186</td>
</tr>
<tr>
<td>14.</td>
<td>Pronouns</td>
<td>190</td>
</tr>
<tr>
<td>15.</td>
<td>The Verb. General Changes in Conjugation</td>
<td>193</td>
</tr>
<tr>
<td>16.</td>
<td>Augment and Reduplication</td>
<td>195</td>
</tr>
</tbody>
</table>
Contents

SECT.                              PAGE
17. Verbs in -Ω. Terminations     209
18. Verbs in -Ω. Tense formation  218
19. Verbs in -Ω. Present Tense    224
20. Verbs in -Ω. Future Tense     228
21. Verbs in -Ω. First and Second Aorist (and Future Passive)  233
22. Contract Verbs                241
23. Verbs in -MI                  244
24. Table of Noteworthy Verbs      258

INDEX  I. Of Subjects             291
       II. Of Greek words and forms 300
       III. Of Quotations           310
PRINCIPAL AUTHORITIES QUOTED WITH ABBREVIATIONS


Archiv = Archiv für Papyrosforschung, ed. U. Wilcken, Leipzig, 1901 etc.

Aristeas (pseudo-), Letter of, in the Appendix to Swete's Introduction to the Old Testament in Greek, or in the edition of P. Wendland, Leipzig, 1900: the §§ are those of Wendland which appear in Swete, edition 2.


CR = Classical Review.

Crönert = W. Crönert, Memoria Graeca Herculaneensis, cum titulorum Aegypti papyrorum codicum denique testimoniis etc., Leipzig, 1903.


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


Field F., Origenis Hexaplorum quae supersunt, Oxford, 1875.
Prolegomena, scripsit C. R. Gregory, Leipzig, 1894.
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.
Kälker F., Quaestiones de elocutione Polybianæ 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 Canonicorum Pars prior Graece (a reconstruction of the "Lucianic text" of the historical books of the LXX), Göttingen, 1883.
Principal Authorities quoted


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 neutestamentliche 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 = *Ägyptische 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


OP i, ii etc. = *Oxyrhynchus Papyri*, ed. Grenfell and Hunt, 1898–


ii/b.c. = 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. β3, K. βγ, K. γγ, K. γδ, K. βδ) see p. 10: for Jer. α, β and γ, Ez. α, β and βδ, 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. α has 151 examples" of the hist.

pres.: my figures have been checked by Sir John Hawkins.

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

24, line 18. For Dan. Θ read Dan. 0.

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

38, line 16. For Ν read Ν. 2.

50, last line. For ὁρῆν read ὁρᾶν.

69, line 6. For εὐπρεπ(ε)ία etc. read εὐπρεπ(ε)ία, μεγαλοπρεπ.

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

80, note 6. For PP read PP ii.

91, § 6, 32. For πρᾶς read πρᾶς.

125, 3 (3) line 1. For ἵδου read ἵδου.

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

172, note 1. For -ια read -ια.

238, line 10. For κατ- 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 ἡμίν should be added θόδος, 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 f.

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

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

p. 156, n. 3. But πατραπχον Is. xxxvii. 28 and πατρα viii. 21 are, as Prof. Burkitt reminds me, probably corruptions of an original παταρχά = Aram. Ναροι "a (false) god" or "idol," which must be added to the other Aramaisms in this book (γεώργας, σκερά). 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 cursives 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. αὐτὴ ἡ πραγματιά τῆς προφορῆς ἦσ ἀνήνεγκεν ὁ βασιλεὺς Σαλωμῶν οἰκοδομήσα τὸν οἶκον κυ, καὶ τὸν οἶκον τοῦ βασιλέως καὶ σὺν τήν Μέλῳ κ.τ.λ. We are at once struck by the occurrence of σὺν preceding the accusative, which occurs in vv. 16, 24, 25, and is recognised as Aquila’s rendering of ἄνευ: 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. καθόδους and ἀπήρτωσεν in verse 25). Similar interpolations, presumably from Aquila, occur in the A text at 3 K. viii. 1, xi. 38 (N.B. κακονυχίω: 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. τῶς λέγει = ἦν) 29 (with νεκρομαίον cf. a’ Dt. xiv. 8 νεκρομαίον), 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 (Κυρίηνηδε), 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 ('Ικανός = יוש, ὀ 'Ισχυρός = לוי), 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" ( السابע (`למרותי)) 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) περισσύρωμα (avτης), whereas in the intervening verses 13—32 it is rendered 35 times by (τὰ) ἀφορισμένα (avτης). Now Aquila read περισσύρωμα in v. 15 (vide Field's Hexapla). It appears probable, then, that the original text had a shorter list of cities and suburbs =τὰ ἀφορισμένα (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 τῷ (τᾶς) ἀφορισμόν, in 37, 32, which render another word.
4 In N. xxxv. 2—7 this word "suburbs" is rendered by four separate words, viz. προόπτια, ἀφορισμάτα, συνκυροῦτα, δῷμος. 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 Θ 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 uncials 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
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" (אֶבֶן הָעִבָּד) as applied to Moses the word "servant" is rendered in the following ways:

(i) θεράπων in the Pentateuch (Ex. iv. 10, xiv. 31, N. xi. 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 ἐν χειρὶ Μ. τοῦ θεράπων τοῦ θεοῦ are unrepresented in M.T. and are probably a gloss). Cf. also ὅ θεράπων μου ἵππας, Job passim (twice with v. l. παῖς).

(ii) οἰκέτης Dt. xxxiv. 5.

(iii) παῖς¹ constantly in Joshua (12 times) i. 7, etc., (in xiv. 7 A has δοῦλος), also in 1 Ch. vi. 49, 2 Ch. i. 3, xxiv. 9, 2 Es. xi. 7, 8, Bar. ii. 28 (cf. i. 20), Dan. 6 ix. 11.

(iv) δοῦλος 3 K. viii. 53, 56, 4 K. xviii. 12, xxi. 8, 2 Es. xix. 14, xx. 29, ψ civ. 26, Mal. iv. 6, Dan. 6 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 δοῦλος in the later chapters,

¹ Used in the Pentateuch of Caleb, N. xiv. 24.
Grouping of LXX Books

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), πάις in metaphorical sense of a worshippers 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 (‘Ησοῦ 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 οἰκέτης² (which may include all members of the household and therefore implies close intimacy), then by the more colourless but still familiar πάις, 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 λατρεύω, viz. λατρεύω and δουλεύω³. 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”: ἡ ἡτοιμαζόμενη (τὰ ἡδύναμεν θοι). The renderings of this phrase show a fairly well-marked dis-

¹ Also as a v. 1. 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 Θεραπευω 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, (Kúrios) σαβαώθ, in 1 K. (i. 3, 11, 20, xv. 2, xvii. 45) and in Isaiah passim (about 57 times)¹.

(ii) There is paraphrase, (Kúrios) Παντοκράτωρ, in the first part of 2 K. (v. 10, vii. 8, 25 B, 26 A, 27), in 3 K. xix. 10, 14, 1 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, (Kúrios) τῶν δυνάμεων, throughout the Psalms, in 4 K. (iii. 14, xix. 20 [not in M. T.] 31) and sporadically elsewhere: (1 K. iv. 4 A), 2 K. vi. 13, 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. xl. 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 Kúrios τῶν στρατιῶν: Symmachus has στρατιῶν, 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 koúνý 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 ΑΓ: M. T. merely Νονοολ), Jer. xxvi. 10 AQ (om. σαβαώθ BN), Zech. xiii. 2 BN1 (om. σαβ. AQ): cf. 1 Es. ix. 46 A where it is prefixed to Παντοκράτορι.
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:

<table>
<thead>
<tr>
<th>Earlier portions</th>
<th>Later portions</th>
</tr>
</thead>
<tbody>
<tr>
<td>( K.\ a ) ((= 1 K.))</td>
<td>( K.\ \beta\gamma ) ((= 2 K.\ i.\ 1--xi.\ 1))</td>
</tr>
<tr>
<td>( K.\ \gamma\gamma ) ((= 3 K.\ ii.\ 12--xxi.\ 43))</td>
<td>( K.\ \beta\gamma ) ((= 2 K.\ xi. 2--3 K.\ ii.\ 11))</td>
</tr>
<tr>
<td>( K.\ \gamma\delta ) ((= 3 K.\ xxii.\ 1--4 K.\ end))</td>
<td></td>
</tr>
</tbody>
</table>

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. \( καί γε = Δι, \) \( καί μᾶλα, \) \( ήνικα, \) \( ἀνθ' ὀν ὃτι, \) \( ἀπάνωθεν, \)) by the almost complete absence of the historic present \( (K.\ a\) has 145 examples, \( \beta\beta\ 28, \) \( \gamma\gamma\ 47)\), by the use of \( εγὼ εἰμι \) 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 ראשונים did their work.

The books of Jeremiah and Ezekiel are divided as follows:

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

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 ῥαθε λέγει Κύριος (about 60 times, down to xxix. 8), in \(\beta\) by οὐτως εἴπεν Κύριος (about 70 times from xxx. 1), with a solitary example of a mixture of the two renderings at or near the juncture, οὐτος εἴπεν Κύριος xxix. 13. Jer. \(\gamma\) is probably a later appendix to the Greek book: the occurrence of the form φυλάττεν (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. α and that of the Minor Prophets have much in common and the translators probably belong to the same period: Jer. α 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 α) 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 J. T. S. iv. 261 ff.
2 See article "Esdras I" in Hastings B. D. i. 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 κωπιγραφία Greek
   Pentateuch. Joshua (part).
   Isaiah.
   1 Maccabees.

2. Indifferent Greek
   Jeremiah a (i.—xxviii.). Ezekiel (α 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. 1—xi. 1). K. γγ
   (3 K. ii. 1—xxi. 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
   Proverbs.

Free Greek.
5. 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. ἔπαρα-

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.
Grouping of LXX Books

στρέφεων = בוש (or in three or four of them (e.g. δεύμα [δεόμεθα]
kύρε = ναός) Gen. xliii. 20, xlv. 18, Ex. iv. 10, 13, N. xii. 11: contrast ἐν ἐρωτοῦ níc Jd. vi. 13, 15, xiii. 8, 1 K. i. 26, 3 K. iii. 17, 26: in Jos. vii. 8 the uncialss omit the phrase, Syro-hex. ap. Field has δεόμεθα κύρε; cf. ἀποσκευή as the rendering of ἦν '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. έκκλησία as the rendering of ἤν = σαναγωγή 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, πάις): we may conjecture that the Greek version followed soon after that of the Law.

Class 111. 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: αἰδε αἰδε = νεὰρ “shout” xxxi. (xlviii.) 33, xxxii. 16 (xxv. 30), κεράβας = ἱππός xxxi. (xlviii.) 31, 36, τιμαραίαν = τιμέριατα θεού XXXVIII. (xxxii.) 21, έως αδιων = παρὰ ήλθεν “ah lord” xli. (xxxiv.) 5! This translator, moreover, has certain ἀναξ λεγόμενα 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 Königdons 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 βδ 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 (ψ cli.). Ben Sira may have specially had in mind some of these paraphrases when he wrote in his Prologue that αὐτὸς ὁ νόμος καὶ αὐτὸς προφητεύει καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν

¹ Dt. iv. 2, xii. 32: cf. Aristeas, § 310 f. (p. 572 Swete Introduct.).
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.
ēν ἐαυτοῖς λεγάμενα. Those words need not, of course, imply a complete collection of Greek versions of the prophecies and "writings" in 133 B.C., and in the case of Proverbs the consensus of the MSS as to the orthography of one word¹ suggests a date not much earlier than 100 B.C.

§ 3. The koivή—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 koivή 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 koivή. That is the conclusion which, if not wholly new, has been strongly emphasized by the large increase in our knowledge of the koivή 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 progress²." The value of the LXX as a thesaurus of koivή Greek has been proportionately increased.

The koivή διάλεκτος 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 history³." The term, thus widely

¹ Oůδεις (not Oůδεις): 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 kolvy 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 kolvy, and that from it all the dialects of modern Greece, with the one exception mentioned, are descended. The kolvy 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 ouθeis, 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 kolvy was a language without dialectic differences? The sources of our knowledge of the kolvy 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 koivī 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 εληνδυναμ cited by ancient writers as Alexandrian, which we now know to have had a much wider circulation within the koivī, 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 koivī.” 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 \(\&\) 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 Intro. 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 \(\tau\) and \(\delta\), \(\kappa\) and \(\gamma\), the omission of intervocalic \(\gamma\), 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 \(\kappa\)\(o\)\(i\)\(v\)\(i\) 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 Mayser² 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 collection³. The contribution of the indigenous languages of Asia to the \(\kappa\)\(o\)\(i\)\(v\)\(i\) vocabulary appears to be equally negligible⁴. 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. 133 ff.
² Gramm. der Griechischen Papyri 35—39.
³ "\(\partial\)\(u\)\(v\)\(o\)\(s\) \(\upsilon\)\(\pi\)\(o\) \(\omega\)\(w\)\(o\)\(w\)" "an ass laden with wine" and the like: Thumb, op. cit. 124. There are several examples of \(\partial\)\(u\)\(v\)\(o\)\(s\) \(\upsilon\)\(\pi\)\(o\) \(\delta\)\(e\)\(v\)\(d\)\(r\)\(a\) 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 κοινή 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 κοινή 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 κοινή 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. Lehnsörter 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 ττ is replaced by ςς, except in a few words (ἐλίττων, ἱπτων, κρείττων, with derivatives) in which both forms are found, and in Atticistic writings (e.g. 4 Macc.). Ουδείς (=οὐδ-ή-εις) 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 ι especially when in proximity with ρ (τεσσεράκοντα, μιερός, etc.). The shortening of -ει- to -ει- (e.g. ταμείον), 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 Αἰγύπτου, not ἀπ’ Ἀιγ.), 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 (ἐμείσω, mainly in Cod. A, is almost the only LXX instance of this). The increasing tendency to insert variable final ν and ζ (e.g. in ἐστίν, ὀφτως) before consonants as well as vowels marks a loss of feeling for rhythm.

Accidence. The cases of nouns of the first declension in -ρά are brought into line with other nouns in this declension (μαρκής not -ρας etc.). The “Attic” second declension is obsolescent: ναός replaces νεῶς. In the third declension an assimilation to the first is seen in forms like νῦκταν (in LXX almost confined, however, to Ν.Α, 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 ἀκχρότερος (Gen. xli. 19) is another instance of analogy at work. The same cause produces the declension πᾶν (for πάντα, on the model of μέγαν)—πῶσαν —πῶν. Πλήρες is commonly used indeclinably. Ἀσήθιν etc. (mainly in Ν.Α) are the natural sequel to νῦκταν etc. Δεκάδυο for δώδεκα appears to be due to a preference for placing the larger number first as when symbols are used (ιβ): similarly δεκαέσσαρες etc. are preferred to τεσσαράκτακαίδεκα etc. Ὡς ἕαν begins to oust ὃς ἂν in the last quarter of the first century B.C. and remains the predominant form for several centuries: its raison
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, ἀποκτένων, ἀποξυ(ν)ῶν, -κρύβω, -λιμπάνω, and the like, (3) the tendency of the "weak" aorist terminations to supplant the older "strong" forms, εἶπα, ἠλάθα, ἐπεσα etc. The same preference for the 1 aor. termination is seen in forms like ἰλθοσαν (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. (ἐφάρακαν) 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 γυναῖκος Ζωῆ etc.). "Constructio ad sensum" plays a large part, e.g. in the extended use of πᾶσ, ἐκαστος etc. with a plural verb. Λέγων, λέγουτε is used without construction in phrases like ἀπηγγέλη λέγουτε, 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. יִפְרוּ 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. μεγαλύτερος ἀπό has become the normal phrase. The superlative is waning (forms in -ἔστατος are almost confined to two or three literary LXX books) and usually has elative sense (esp. μέγιστος, 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 Neugr. Volkssprache 52.
πρῶτος which in LXX, as elsewhere in the koine, stands for πρῶτερος. 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. ἑαυτοῦς, -ον, -οις are used of all three persons of the plural, supplanting ὑμᾶς (ἡμ.) αὐτοῦς: a transitional form ὑμῖν ἑαυτοῖς occurs in the Hexateuch.

The use of intransitive verbs with a causative sense is remarkable: verbs in -ευν and compounds of ἐκ afford most of the examples (βασιλεύειν “to make king,” εξαμαρτάνειν “to cause to sin”): the limitation of the verbs affected indicates that the influence of the Heb. hiphil is not the sole cause. The historical 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. ββ distinguishes the later from the earlier portions of the Kingdom books. A few perfects are used as aorists; εἰληφα Dan, iv. 30b, ἐσφυκα 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 ἔστομι δοθών (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 ὡς ὡς (ὡς). 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 anaehrous inf., is a prominent feature: a tendency is observable in some portions to reserve the anaehrous inf. of purpose to verbs of motion (coming, going, sending). The substitution for the inf. of a clause with ἢνα 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 Jd. iv. 16 καί Βαρ ἱκ 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.”
The κοινή basis of LXX Greek

§ 3, 4] The κοινή basis of LXX Greek

iv. 5 ἔλθεν καὶ ὁ ᾿Ιουών, cf. v. 1 καὶ ἄλλον οἰκον. 3 appears to be wholly due to imitation, the Heb. art. being an impos-
sibility 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 pre-
positions 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 εἰσώπων
e tc. (for πρό), ἐπάνω (for ἐπί), ἐπάνωθεν ὑπέρανω (for ὑπέρ), ὑποκάτω (for ὑπό). ἀνά μέσον (for μετάξυ), κύκλω περικύκλω
(for περί), ἐχύμενος 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 dis-
riminated: the use of ἐν for εἰς after verbs of motion is
characteristic of the vernacular style of Tobit (vi. 6, v. 5, vi. 6, ix. 2)
and of Jude—4 K. (= 2): ultimately εἰς alone survived. Among
particles mention may here be made of the prominence given to
such a phrase as ἀνθ' ὅν = "because," owing to the Heb. having
similar conjunctions formed with the relative τὰν: in the latest
translations this is extended to ἀνθ' ὅν ὅτι, ἀνθ' ὅν ὅσα etc.

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

The vocabulary of the LXX would require, if fully dis-
cussed, 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 cognoscendum 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 kouvy, 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 Koine 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 ἄκροβυσσία\(^2\) 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 Koine 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.

\(^2\) 'Αραβέων '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. נְוֵרָ, Heb. יִרְדָּ) 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 recurs¹, 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 ἴδον 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 Prol. 101, 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 βδ) were prepared to sacrifice style and to introduce a considerable number of phrases, for which parallels never, probably, existed in the κοινή, 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 εγώ είμι εχω of Kingdoms (βδ) and the εν ἀρχῇ ἐκτίσεν ὁ θεὸς σὺν τῶν οὐρανῶν καὶ σὺν τῇ γῆν 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\(^1\), 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 (excluding the titles and the word ἀλληλουϊά), 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 indeclinables, 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. ἀπαβά, ἀπαβώθ, 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) γόμορ (= ἡμίν "an omer") Ex. xvi. 16 etc.: also used in Hos. iii. 2, Ez. xlv. 11 etc. of the different dry measure ἀλήθη "an homer" (which is rendered in Pent. and Ez. xlv. 13 by κόπος), and so apparently in 1 K. xvi. 20 (M. T. ἀφόη "an ass"), cf. xxv. 18 (M. T. ἕλκα): in 4 K. v. 17 γόμορ should apparently be read (cf. Ex. xxiii. 5), where the corruption γόμορ indicates familiarity with this transliteration—ἐν (ἐν) = γόμα, a liquid measure, Ex. Lev. N. Ez.—μαν Ex. xvi. 31 ff. and μαννα N. Dt. Jos. 2 Es. μαν = νό—οἶφος (οἶφος) = γάτεα, γατεα Lev. N. Jd. R. 1 K. Ez., once (1 K. xxv. 18) corresponding to another measure in the M. T., μαν—πόσχα, πόσχα, Hex. 4 K. 1 2 Es. Ez.: a different transliteration, φάσεκ or φάσιχ, occurs in 2 Ch. and Jer. xxxviii. 8—

1 ἄχλ (= Heb. הָלָּצָא Gen. xlii. 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.
σίκερα, ὑδρ ιntoxicating drink, Lev. N. Dt. Jd. Is. (elsewhere rendered by μέθυμα, μέθη)—χρουβ plur. χρουβ(e)ίν (rarely -β(e)ώ) LXX passim.

(δ) Ἄραβα, ἀραβῶν N. Dt. Jos. etc.—Ἀσηδωθ (ἡραίης the "slopes" of Pisgah) Dt. Jos. Other exx. of appellatives being treated as proper names are Μάσεικ Gen. xv. 2, Ὠδαμμαὰς ib. xxviii. 19 (=τὸ τῶν ἔριον), so Jd. xviii. 29 B Ὠδαμμαῖς, τὸν Ἰαμείν Gen. xxxvi. 24, Σίκιμα xlviii. 22, Μεισώρ ("plain") Dt. Jos., Ἑμεκαχώρ ("valley of Achor") Jos. vii. 24 etc.

(ε') Of this class Genesis supplies one example in xxii. 13 (ἐν φυτῷ) σαζέκα: probably also the word χαβραθᾶ in xxxv. 16, xlviii. 7 is a doublet (cf. 4 K. v. 19 δεβραὶά). Ὀμμῶθ in N. xxv. 15 (ἐδονος Ὀμμωθ = ἡραίης) 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.

Γεδούρ = ἡραίης "a troop" 1 K. 1 Ch. (elsewhere rendered by ληστήριον, λῃστῆς, μονοκωνὸς etc.)—Εφούδ ἐφώδ Jd. 1 K. (Pent. ἐπομής, 2 K. vi. 14, 1 Ch. xv. 27 στολή)—Θεραφείν θαραφείν θερατείν (once Hellenized into θερατείαν 1 K. xv. 23 B) Jd. 1 K. 4 K. 2 Ch. (elsewhere τὰ ἐδώλα Gen. xxxi. 19 etc., κενσάφια 1 K. xix. 13, 16, τὰ γλυστά Ez. xxii. 31, δῆλον Hos. iii. 4)—Μανά, μανᾶ, μανάκα, μάνακα etc. = ἡραίης "a present" or "sacrifice," 4 K. 2 Ch. 2 Es. Ez. Dan. θ (elsewhere constantly rendered by δῶρον or θυσία)—Ναγέβ = βακινόν Jos. Ob. Jer. β Ez. a (elsewhere translated ἐχήμος, λίψ, μεσημβρία, νότος)—Νέβελ = βάκινος a "wine-skin" or "jar" (elsewhere ἀγγεῖον, ἀκός)—Σαβαωθ 1 K. and Is. (elsewhere τῶν δευτερεών or Παντοκράτωρ)—Σεβηλά (elsewhere ἡ 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. ἄβακ 1 Ch. iv. 21, ἄβεδηρεάν ib. 22 (ὁβακ), ἄμασενεθ x. 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 ἄμαφεθ). Sometimes the Greek article is prefixed to the Hebrew article and noun: Jd. viii. 7 B
34 Semitic element in LXX Greek

§4

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.

'Appaβόν -ίος = יִרְבּ, Gen. (already used by Isaeus and Aristot., also in Ptolemaic papyri, probably Phoenician).

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

Βάρης, plur. βάρεις βάρεων, from νυμ “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 “verbam est επίθωρν Palaestinae,” and a Scholiast on Ψ cxxi. 7 (where the compound πυργόβαρος is used) makes a similar statement (see Schleusner s.v.). The Heb. is once transliterated, βειρά 2 Es. xvii. 2. (A word βάρτις -ίος meaning an Egyptian boat is found in Hdt. and Aesch., but is probably unconnected with the LXX word.) Cf. Sturz 89 ff.

Βίκος = βίβων “a wine-jar” Jer. xix. 1, 10 (first in Hdt. i. 194 βίκος φωνικής, Ptolemaic pap.).

Βύσσος, βύσσινος render לו, from which they are derived, and other words (the adj. in Hdt. and Aesch.).

Γαζαρπός Dan. 0Γ appears to be formed from the Aram. plur. לו “soothsayers.”

Γ(ε)ώρας = לִשׁ “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 סְגֹּל. (The Heb. is elsewhere rendered by προφητός or προφήλυτος.)

Θίδις, acc. -ιν dat. -ιτίς = של a chest,” Ex. ii. 3, 5, 6: the form θιδίς (not θις or θήθη) is that attested by the papyri where the word occurs as early as iii/b.c. (Mayser 42.)

Κάσος = בּ, a dry measure, 4 K. vi. 25.

Κασία = עֲבַרְבּ, a spice, Ψ xliv. 8: cf. Ez. xxvii. 17.

1 תֶּקֶר (rendered καρπάσινοις Est. i. 6) is a loan word from Sanskrit karpása (BDB Lexicon).
[The Semitic origin of κιβωτός (Aristoph. and earlier writers) is doubtful.]

Κιβωτός = κιβωτης “cinnamon” Ex. xxx. 23 etc., of Phoenician origin as Herodotus tells us, III. 111.

Κινωρος = ροος “a lyre” 1—3 K. 1—2 Ch. Sir. 1 M. (elsewhere rendered by κιθάρα, ἄργανον, ψαλτήριον).

Κώρος = ρος, a Hebrew measure equivalent to the homer, twice in the Pentateuch corresponding to ῥωμή of M. T., in 3 K. etc. = M. T. ρή.

Κυμανος = λαλει “cummin” Is. xxviii. 25, 27 (already in classical Greek, of Phoenician origin).

Δίβανος = διολ “frankincense” (in classical Greek).

[Μανδβα renders διολ, διήρ (a garment) in Jd. 1—2 K. 1 Ch. (elsewhere rendered once by χήρων L. vi. 10, twice by ἱματον).

The word occurs in a fragment of Aeschylus, where it is used of a Liburnian dress: it is said to be Persian.]

[The Semitic origin of μάρσιππος, μαρσίππσιον is doubtful.]

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

Νάζλα = διαλλα, διαλλα, a lute or other stringed instrument, 1—3 K. 1—2 Ch. 1 M. (in 1 K. x. 5 B νάβαλ): the Heb. is elsewhere rendered by ψαλτήριον Is. 2 Es. Ψ Sir., κιθάρα ψ lxx. 2, ὑργανον Am. Νάζλα occurs in a fragment of Sophocles (Dindorf 728) and seems to have come from Phoenicia. (The transliteration νέβελ is kept for διαλλα = a wine-jar, see above.)

Νάρδος = διαλλα (already in Theophrastus).

Νίτρον = μολυβδόν, carbonate of soda, used as soap, Jer. ii. 22.

Herodotus and Attic writers use λιτρον in the same sense: νίτρον 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.

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

Σάββατον = τοιοῦτον (τοιοῦτος) the Sabbath, first found in LXX.

In the Pentateuch (except Ex. xxxii. 15 A) and in some of the other books the plural τα σαββατα is used both for “the sabbath” and “the sabbaths”: the sing. το σαββατον appears in 4 K. 1—2 Ch. 2 Es. Is. lxvi. 23 Lam. 1—2 M. (and in ψιτ with the meaning “week”). Dat. plur. usually σαββατον, in 1 M. ii. 38 σαββατον. Derivatives: σαββατιζειν, τρασισβατον.

1 Μανάδας Dan. 06 Θ 1 Es. is another word probably of Persian origin; it is taken over from the Greek in the Aramaic נְכוֹל in Daniel, where other loan-words from the Greek occur (BDB Lexicon s.v.).
Semitic element in LXX Greek

[Sάκκος = ὁμοῦ LXX passim. Used in classical Greek, and probably derived from Phoenicia.]

Σαμβύκη (Dan. 0θ) = Aram. ἰσοκόντιον (ἰσοκόντιον) 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).

Σύσθειρος = ἱππός, lapis lazuli. (Already used by Theophrastus and the adj. by Aristotle.)

Σίκλος (never σίγλος in LXX MSS) = ἱππός passim, usually of the weight, less often of the coin (the coin in the Hexateuch is generally rendered by δίδραχμον [? δραχμὴ] Ἰω. viii. 21 B], as also in 2 Es.). Σίγλος is the form attested in Xen. and the Inscriptions (Herwerden Lex. s.v.).

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

Συπωόν (gen. pl.) read by certain MSS (see Field: σιώνων A) in Jd. viii. 26 appears to be a Hellenized form of ΣΑΙΝΑΤΟΣ ("crescents," μηνίσκων B).

Συκάμυνος (συκάμυνον Am.) = ἱππός (Aristotle and Theophr.).

Χανών = ἱππός "a sacrificial cake," in Jer. vii. 18, li. 19 (in the latter passage ΧΑΣ reads χαυζώνας, Q χαυάνας).

[Xιτών, which constantly renders ὅπι, is probably of Oriental origin, though the Hebrew is of course not its parent. In 2 Es. ii. 69 κοθώνοι B may be a corruption of κιθώνες = (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 יִשְׁכָל by μῶμος: 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 θεραπείον (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.

(Xελιδῶν) ἄγροο = Ἑλλήνις Jer. viii. 7 (no doubt a corruption of a translit. ἄγουρος, στροφίθα being a doublet). ('Λεπίννα = Ἑρώτα “and white” Est. viii. 15 N.c.a.) λιθι = Ἐλλήν “a shout” Jer. xxxi. (xlviii.) 33, xxxii. 16 (xxv. 30). Ἄλαλάζειν, ἀλαλαγός, ὀλαλίζειν, ὀλαλνυμός = τιξι, hiph., ἔλλορ: passim in the Prophets: both the Heb. and the Greek words are onomatopoeic. ("Eos) ὀμή (τοῦ ἡλιοῦ)=(στριφτοῦ) (ὑποθηνόμενον) 2 Es. xvii. 3. Ἀρμονία = Ἑλλήν Εz. xxiii. 42 (the Heb. may mean “sound” as well as “multitude”). Ἀρχιεταίρος Λαιβ applied in 2 K. xv. 32 etc. to Hushai the Archite the friend of David (ὡς ἐρ υειν ἀρχαῖος) is a curious instance: it might be a natural corruption of an earlier Ἀρχαί εταίρος (cf. xvii. 5), but the rendering ὁ πρώτος φίλος in 1 Ch. xxvii. 33 is clearly an adaptation of ἄρχησιταίρος and is a witness to the early currency of this reading. "Ἀφεθή = Ἐπίξις a channel or stream in 2 K. xxii. 16, Jl i. 20, iii. 18 must be partly due to the same cause, similarity of sound, but see Deissmann BS 98 ff. on this use and on ὀδόρ ἀφεστεῖσθαι = Ἑλλήν Εz. xlvii. 3. Βάρβαρος = Ἑλλήν “brutish” Ez. xxi. 31 (36). (Βδελυγμα Εz. xii. 8 B is probably a scribe’s improvement upon the translit. Βεθεκ, which A has in this verse and both MSS in the preceding verse. Βδοθρος = Ἑλλήν in both parts of Ez. (xxvi. 20, xxxi. 14 etc., but Ez. β also employs the usual LXX rendering λάκκος), 1. Καὶ γε = Ἑλλήν (ἐπίξιν) in some books of the LXX and in the later versions. (?) Ἐσχαρίθης “bread baked on the hearth” renders Ἑλλήν (exact meaning doubtful) 2 K. vi. 19: the translators perhaps connected it with Ἑλλήν “fire.” "Eos ᾱδου = Ἐλλήν "Ah! lord" (!) Jer. xii. (xxxiv.) 5: the words are correctly rendered in the first part of the book (xxii. 18 ὀμοί κύριε). (The two exx. following are given by Driver.) ᾿oluluσσα = Ἑλλήν (a channel) 3 K. xviii. 32, 35, 38. Ἰερεύς = Ἑλλήν (a couch) Am. iii. 12: Jerome (ap. Field) suggested

1 "Ἐλαφὸς was the natural rendering of Ἑλλήν, which is carefully distinguished by the translators from Ἑλλήν = κρίς. 
that ἵππε ὁς is a correction of an original transliteration. Similarity of sound partly accounts for Τεκ νς (elsewhere rendered μηδαμός, μη γένοιτο, μη εὐθ) in 2 K. xx. 20, xxiii. 17 = 1 Ch. xi. 19 (1 K. xiv. 45 A). Καράδας ("shorn") = Καράδας Kir-heres Jer. xxxi. (xlviii.) 31, 36 may have arisen out of a transliteration. For κεβάρεις πῶν κέδρον = ἄνθισεν λίθον in 2 K. xv. 23 B, 3 K. xv. 13 see Lightfoot Biblical Essays 172 ff., on the readings in John xviii. 1. Κωλόνεν (ἀποκωλ.) in several books renders ἄρας. Λαγχάνεν = ῥήξ "take" 1 K. xiv. 47. Λάμπασ is the constant rendering of ἱππας. Μεγάλος = ἀπὸ "from off me" Job xxx. 30 (not Θ). Μομος is the habitual and natural rendering of τοῦ, τούτου. Ὄρμη = ἁλικ "fury" Ez. iii. 14, Dan. Θ viii. 6: ὀρμός = ἀλίκ "wall" Ez. xxvii. 11 (cf. ἀρμονία Ez. supra). Οὐαί = ἀί ἢ etc. (the Greek interjection appears first in the Alexandrian period). Παγός (from πηγώμα) frequently renders ἔθη "a snare" (καί = to spread), and the resemblance is made closer by the spelling παγίς. Ἡ ῥάξας in 1 K. v. 4 πλήν ἣ ὅ. Δαγών ὑπελείφθη (Ἀράχνη ἣν ἡ) is a doublet, πλήν being doubtless the older rendering. Ῥωλ «a pomegranate orchard» represents (Hadad)rimmon in Zech. xii. 11. Ἐκοφαυτής (τῆς -τία) renders ἀπὸ "oppress," "defraud" in Ἡ Prov. Ἡ Eccl., ἀπὸ "lie," "deceive" in Lev. xix. 11. Τῆμωρίαν = ἄφροδὴ "guide-posts" Jer. xxxviii. (xxxi.) 21 (possibly from a transliteration τῆμωρίαν): Σείων ib. is another instance. Τόκος renders ἡμ "oppression" in Ἡ liv. 12 RTX. (κόπτος Ως) lxxi. 14, Jer. ix. 6. Τοπάχθουν is suggested by ἡμ "refined gold" in Ἡ cxviii. 127 (contrast λιθος τίμιος Ἡ cviii. 11, xx. 4, Prov. viii. 19). Τύμπανον constantly renders ἡμ (the word should perhaps be included in the previous list as a loan-word). Φάκος renders ἔθη "a flask" (also ἔθη "a cruse") in 1 and 4 K., but this meaning of the Greek word is classical. Φρουράι 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 (Ant. xi. 6. 13 ἡμερα...φρουραῖας). Ἐκλώνη Hos. xii. 11 appears to be suggested by the sound of ἔθη "a heap," as ἤχος is suggested by ἔθη ἦ in Mic. i. 6, Zech. xiv. 4.

1 "Τεκ νς 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 words¹ 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.

Διόνωνι begins to supplant τίθεναι (which still retains its hold in some books), owing to the use of the Heb. יִּֽהְּֽהְּ in both senses. The use is characteristic of the later historical books though not confined to them: Dt. xxviii. 1 δῶσω σε ἥπεράνω, 2 K. xx. 3 ἤδωκεν αὐτὸς ἐν οἴκῳ φυλακῆς, cf. 3 K. vi. 18, 4 K. xvi. 17, Is. lx. 17 δῶσω τοῖς ἄρχοντάς σου ἐν εἰρήνῃ, Jer. vi. 27 δοκιμαστήν δέδωκά σε, 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 = Α ἄφηκεν is classical.)

The use of ἀριθμῶν for “few” in N. ix. 20 ὡμέρας ἀριθμῶν (ἲς ἢμερας ἀριθμῶν) is removed from the category of “Hebraisms” by a passage like Hdt. vi. 58 ἐπειν γὰρ ἀποθανόν βασιλεῖς... deceit ἀριθμῶν τῶν περιοίκων ἀναγκαστούς ἐστὶν ἐπὶ δόδοι ἵναι “a certain number.” The translators usually prefer to write ὀλίγον (βραχεῖς, ὀλιγοστὸς) ἀριθμῶν: in Dt. xxi. 6 they have either misunderstood or intentionally perverted the meaning, ἐστω πολὺς ἐν ἀριθμῷ.

The Heb. שנה when used of a year or other period of time, is literally rendered by ἡμέραι in phrases like ἀφ’ (ἐξ) ἡμερῶν εἰς ἡμέρας Ex. xiii. 10, Jd. xi. 40, xxi. 19, 1 K. i. 3 etc., δύο ἡμέρας ἡμερῶν Gen. xii. 1, 2 K. xiv. 28 (cf. xiii. 23 διετήριδα ἡμερῶν), Jer. xxxv. 3, Lev. xxv. 29, μὴν ἡμερῶν Gen. xxix. 14, N. xi. 20 f., Jdth iii. 10 (more classical Dt. xxi. 13

¹ Προσωπολημπτείν should be deleted (p. 44), and for ἀναθεματίζειν see p. 27 above.
The use of ὃδειγμα = "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 1 μήνη 1 K. xxvii. 7: it is also misunderstood in 2 Ch. xxi. 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 ἀνὰ μέσον τῶν ἐσπερίων Lev. xxiii. 5 (elsewhere in Pent. expressed by (τὸ) πρὸς ἐσπέραν, τὸ δειλινῶν, ὄψε), ὥς ἀπαξ καὶ ἀπαξ (= μηνὶ 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 εἰσόθος, Jd. xvi. 20 A καθὼς αὖei).

Εἰρήνη takes over the meaning of the Heb. בִּשע 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 בִּשע לְבָנָה "to ask someone about peace (welfare)." Hence in the later historical books we find phrases like Jd. xviii. 15 B εἰσῆλθον εἰς τῶν ὁλικὸν...καὶ ἡρωτήσαν αὐτὸν εἰς εἰρήνην (= Α ἡρωτάσαντο αὐτόν), cf. 1 K. xvii. 22 A, xxv. 5: we even find ἐπερωτᾶν...εἰς εἰρήνην τῶν πολέμων 2 K. xi. 7 for "to ask how the war progressed": occasionally the neut. of the definite article is inserted, ἑρωτᾶν 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 (σου) "peace be to thee," Ἡ εἰρήνη σου; ἡ εἰρήνη τῷ ἄνδρί σου; κ.τ.λ. 4 K. iv. 26 "is it well with thee?" (class. χαίρε, υγιαίνεις): 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.
the noun takes the place of the adj., εἰρήνην ἢ εἰσοδός σου; Contrast with the later historical books the more classical phrases used in Genesis xliii. 27 ἡμῶν δὲ αὐτοῖς Πῶς ἔχετε; xxix. 6, xxxvii. 14, xliii. 27 f. ὑμαῖνε; etc., and the use of ἀσπαζόμεθα in Ex. xviii. 7, Jd. xviii. 15 A. The later books (including Tobit 8) further have πορεύεσθαι (βαδίζειν, δείπνο) εἰς εἰρήνην (ἐν εἰρήνη): the Pent. also uses εἰρήνη in a similar way but with another preposition, μετ’ εἰρήνης ἀπέρχεσθαι (ἡκεί) Gen. xv. 15; elsewhere βαδίζειν ὑμαῖνον Ex. iv. 18, 2 K. xiv. 8.

Ῥῆμα = רַבָּ = 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 δέματα ταῦτα, xxii. 1 etc., Gen. xxxviii. 10 πονηρὸν δὲ ἐφάνη τὸ ῥῆμα...στὶ ἐποίησαν τοῦτο, Dt. ii. 7 οὐκ ἐπεδείξθης ῥημάτος (=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 οὗ τελευτήσει ἀπὸ πάντων τῶν τῶν Ἱσραήλ νῦν ῥητόν (=οὐδεις), xxii. 9 κατὰ πᾶν ῥητὸν ἀδίκημα “in any wrong doing whatsoever.” The literal translation of הָרוּב לָע “in the matter of,” “to the end that” by περὶ λαλιᾶς, περὶ λόγου is a peculiarity of Aquila, Eccl. iii. 18, vii. 15, viii. 2: contrast Ex. viii. 12 (8) περὶ = רַבָּ לָע and the omission of רַבָּ ib. xvi. 4 τὸ τῆς ἡμέρας εἰς ἡμέραν.

Ὄιος is used to render some idiomatic phrases with יָ, 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. 10 Σημὶ νῦσ ετῶν ἐκατῶν (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 h, xxii. 42, 4 K. passim, 2 Ch. xxvi. 3 ἀτα, 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 àπὸ εἴκοσιετών etc.; Ex. xii. 5 etc. ἐναυῶν), 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. Παιδίων ὅκτω ἥμερῶν 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. νίς ἀλλότριος, νίς ἀλλογενής (an alien ἴππος), νίς δυνάμεως, νίς ἀδικίας e.g. 2 K. vii. 10 ( = 1 Ch. xvii. 9 || ἀδικία simply), νίς τῶν συμμίξεων "hostages," 4 K. xiv. 14 = 2 Ch. xxv. 24, νίς θανάτωσις or θανάτον 1 K. xxvi. 16, 2 K. xii. 5 (cf. Ψ lxviii. 11, ci. 21, νις τῶν θεανατωμεῖνων); on the other hand books like the Hexateuch and Isaiah omit νίς or employ paraphrase, writing ἀλλογενής, ἀλλόφυλος Gen. xvii. 27, Ex. xii. 43 etc., Is. lx. 10, lxii. 5 (but νίς ἀλλ. Gen. xvii. 12, Is. lxii. 8), ἐκ βοῶν etc. = ἴππος ἴππος Ex. xxix. 1 etc. (contrast 1 K. xiv. 32 τέκνα βοῶν): further paraphrases occur in e.g. Dt. xxv. 2 ἄξιος ἰπτὴς, Is. v. 1 ἐν τόπῳ πίων, xiv. 12 ὁ πρῶτος ἀνατέλλων, xxii. 10 οἱ ἀδυνάτευοι.

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 ὁφθαλμός, 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. onwards\(^1\), is a favourite rendering of יפָני and יִפָנָּה.

---

\(^1\) 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.

\[ \text{'Αποκαλύπτειν (α'νοιγειν) τὸ ὄν (ωτίον) τινος = "to reveal to someone"} \] R. iv. 4, 1 K. ix. 15, xx. 2 etc., 2 K. vii. 27, 1 Ch. xvii. 25.

As regards the use of \( \delta \phi βαλμοσ \) in phrases like "to seem good" or "to find favour in the eyes (i.e. in the estimation) of someone" (\( \text{τρίτη κακια} \) we find the same sort of distinction between the groups of books as elsewhere. The classical \( \tau παρά τινι \) or other paraphrase is rarely found. As a rule the Pentateuch with some of the other books render \( \text{τρίτη κακια} \) by \( \text{εναντιον} \) (or the vernacular \( \text{ενωτιον}, \text{εναντιον} \), while the literal rendering \( \text{εν δφβαλμοισ} \) is reserved for the later historical books\(^1\).

Exx.: "To find (give) favour in someone's eyes" is rendered by (1) \( \chiαρν \text{ ἐξεν} \text{(ευρισκειν)} \) \( \tau παρά τινι \) in Ex. xxxiiii. 12, 16, N. xi. 15 (cf. Est. ii. 15), (2) \( \text{ευρ}.) \chiαρν \text{ εναντιον} \text{(ενωτιον)} \) \( \tau πινοσ \) some 24 times in the Pent., Gen. xxx. 27 etc., also in 3 K. xi. 19, Est. v. 8, viii. 3, (3) \( \chiαρν \text{(ελεως)} \) \( \text{εν δφβαλμοισ} \text{ τινοσ} \) in (Gen. xxxiii. 8 A: all other MSS \( \text{εναντιον} \) or \( \text{ενωτιον} \).) 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 \( \text{αρεστον} \) \( \gamma \), Jos. ix. 31 \( \text{αρέσκειν} \), (2) rendered by \( \text{αρέσκειν} \text{(αρεστόν, σκληρόν etc.) εναντιον} \text{(ενωτιον, εναντιον} \) 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 \( \text{αγαθον} \text{(ειδης, ποιημον, ευθυνεσθιν etc.) εν δφβαλμοισ} \text{ τινοσ passim} \) in Jd., 1 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.

\( \text{Πρόσωπον} \) (which is found in Polybius with the meaning "person") is kept in the rendering of \( \text{τινι εν δφβαλμοισ} \) "to accept the person" (to favour or be partial to anyone), but the verb is usually altered. \( \text{Θαυμάζειν το πρόσωπαν} \) 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.
Semitic element in LXX Greek

4 K. v. 1, Prov. xviii. 5, Job xiii. 10 etc., Is. ix. 15). Another verb has been occasionally substituted, προσδέχεσθαι Gen. xxxii. 20, αἰρετίζειν 1 K. xxv. 35, ἐπαισχύνεσθαι Job xxxiv. 19. The literal version λαμβάνειν (τὸ) πρόσωπον occurs only in Lev. xix. 15 (necessitated by the use of θαμάζειν 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 προσῳπολημπτεῖν, -λήμπτης, -λημψία. 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 προσώπου, πρὸ προσώπου etc. (where the classical language would use the prep. alone) abound.

Hebraistic uses of στόμα may be illustrated by such phrases as ἐπερωτῶν τὸ στόμα τυόν Gen. xxiv. 57, ἔπὶ τῷ στόματι σου ὑπακούσεται πᾶς ὁ λαός Gen. xli. 40, ἔπὶ στόματος δύο μαρτύρων... στήσεται πάν ρήμα Dt. xix. 15. But the prepositional phrases ἐν ᾧ, ἐν, ἐν ὅλον “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 ταῖτα) 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 τῷ and kindred phrases) are innumerable: many of these, however, may be illustrated from the Hellenistic language. Ἐμπυμπλάναι (τελεοῦν, 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 ἐπλησεν τὴν χεῖρα ἐν τῷ τῶξῳ: in ἀποστέλλειν τὴν χεῖρα Ex. ix. 15

1 Προσῳπολημπτεῖν 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 Χειρ Ἀβεσσαλώμ, the name given to the "monument" (τη) of Absalom, 2 K. xviii. 18.)

Under the head of pronouns we notice an increased use of ἄνηρ (ἐνθρωπος), due to the influence of the Hebrew סֵמֶיט, where classical writers would have written ἐκαστός, τις or πᾶς τις, and of phrases like ἄνθρωπος πρὸς τὸν πλησίον (ἀδελφόν) αὐτοῦ for ἑτέρος πρὸς τὸν ἑτέρον. 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 ἄνηρ for τις can be illustrated from Aristophanes. The rarity of phrases like ἑτέρος τὸν ἑτέρον (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 ἄνηρ = ἐκαστός in phrases like δότε μοι ἄνηρ ἐνώτιον Jd. viii. 24, λάβωμεν ἄνηρ 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. i, 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. 42): in these books ἐκαστός, 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 ἄνηρ replaces μηδεὶς or οὐδεὶς: 4 K. x. 19 ἄνηρ μη ἐπισκεπῆτω, x. 25, xxiii. 18. 'Ἀνήρ is occasionally used of inanimate things:

1 The distinction between the portions of the Kingdom books should be noted. Ἐκαστός = סֵמֶיט is freely used in K. a (19 times), K. βγ (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 ἄνθρωπος ἄνθρωπος, ἀνδρὶ ἀνδρὶ = “anyone” (Lev. xv. 2, xvii. 3 etc., Ez. xiv. 4, 7) is analogous to vernacular phrases (Moulton Pro! 97).

The pleonastic demonstrative pronoun appended to a relative pronoun or a relative adverb, e.g. ὃ...αὐτῷ (= ἦν τὸ ἀνθρ., οὐ...ἐκεῖ (= ἐν τῇ ἡμέρᾳ)), 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 ἑνὶ...ἐν αὐτῇ) and a paraphrase such as 1 Esdras (iii. 5, 9, iv. 54, 63, vi. 32) is sufficient to warrant its presence in the κοινὴ. In modern Greek the relative is expressed by the adverb ποὺ 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᾽ ὧν...μετ᾽ αὐτῶν: similarly ὃ ὑπὲρ ἐκείνου Gen. x. 14 etc., not οὐ ℭκ.). 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 φυλάσσεσθαι ἀπὸ τῶν 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 ἀπὸ (corresponding to πρὸς) is used after αἰσχύνεσθαι, εὐλαβεῖσθαι, λανθάνειν, προσέχειν, τρέμειν, ὑπερηφανεύεσθαι, ὑπερ-  

1 No instance of it seems, however, to have been found in the papyri: the example quoted by Kühner and Blass from Hdt. iv. 44 is rather different: Blass quotes ὃ...τοῦτον from Hypereides. It would appear that it was not a very common use: in the N. T. it is quite uncommon, the Apocalypse alone using it with any frequency (7 times).
§ 4] Semitic element in LXX Greek

ορᾶν, φοβεῖσθαι. Similarly, ἐν (_aspect) is used instead of an accusative after αἴρετίζειν, εὐδοκεῖν, θέλειν, συνίάναι etc. In the same way, we find φειδεσθαι ἐπὶ (ni), ἐξελέσθαι ἐπὶ τινα (Job Θ xxxvi. 21), συνίάναι ἐπὶ τινα (Job Θ xxxi. 1). The Theodotion portions of Job supply numerous examples of direct imitation of the Hebrew: ἐκτείνω ὁπόσο τινὸς xxxix. 8, μέχρι ἐμοῦ συνήσω (n) 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 ράβδῳ ἐλθώ...; (1 Cor. iv. 21) has been removed from the category of Hebraisms by the appearance of ἐν μαχαίρῃ, ἐν ὅπλοις '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 ἀνυπόστατο "thou shalt surely die." (a) A solitary instance occurs of an attempt to render the Hebrew construction quite literally, Jos. xvii. 13 B ἐξολεθρεύσαι δὲ αὐτῶν οὐκ ἔως ἔως ἐξολεθρεύσαν (A ἔλθρευσει). (b) In a certain number of cases (mainly in the Pentateuch) the Hebrew inf. is simply omitted. (c) The practice of our English translators of employing an adverb, particle or other form of paraphrase is occasionally resorted to: Gen. xxxii. 12 καλῶς ἐν σε πονήσω (not a doublet), Ex. xv. 1 ἐνδόξους δεδοξάσται, N. xxii. 17 ἐντίμως τιμήσω σε, 4 K. v. λαυτῶς ἐξελεύσται, Prov. (in all three cases where the Hebrew construction appears 2) xxiii. 1 νοητῶς νοεί, xxiii. 24, xxvii. 23: Is. lvi. 3 ἀφορεῖ με ἀρα: Job xiii. 10 οὐδὲν ἔττον, 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 α (not in M.T.) δεχόμενος ἐδέξατο.
But as a general rule the rendering takes one of two forms: (d) finite verb with dat. of the cognate noun, e.g. βρῶσει φάγγι Gen. ii. 16, (e) finite verb with participle of the same verb or a verb of kindred meaning, e.g. Gen. iii. 16 πληθύνων πλήθων. 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 περιτομῆ περιτμηθήσεται, xl. 15 κλοπῆ ἐκλατήρῃ, Dt. xxi. 14 πράσει οὗ πραβήσεται. Where the verb is active or middle either construction may be used: cf. Gen. ii. 16 βρῶσει φάγγι with Lev. vii. 8 φαγὼν φάγγι, Dt. xxiv. 13 ἀποδόσει ἀποδόσει with xv. 10 δίδωσι 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 ἐπαινεστρέφων ἡξω, Ex. xxiii. 4 ἀποστρέφας ἀποδόσεις, Lev. xiii. 7 μεταβάλουσα μεταπέστη, xiv. 48 παραγενόμενος εἰσέλθη) or by using the simple and compound verb (as Herodotus uses φεύγων ἐκφεύγειν v. 95, e.g. Gen. xlii. 7 ἔρωτῶν ἐπηρώτ., Lev. x. 16 ἔχτων ἔκειξάτησεν, 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 (θανάτωσητε 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 ζωή ζήσῃ (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 φυγή φύγωμεν, xix. 42 βρώσει ἐφάγαμεν (βρώσειν Α). On the other hand in 1—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. i K. ii. 27 ἀποκαλυφθεῖς ἀπεκαλύφθην, 2 K. vi. 20 ἀποκαλύπτεται ἀποκαλυφθεῖς, xx. 18 ἥρωτημένος ἥρωτήθην: 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 i K. xx. 21 εἶπον λέγων, 3 K. xiii. 32 γενόμενον ἔσται, 4 K. xiv. 10 τύπτων ἐπάταξας). 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 πορεύομενη πορεύομαι, Sir. xxviii. 1 διαστηρών 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 ἐπεθύμη, ἀπειλη ἀπελι, παραγγελία παρῆγγ., ἀναθέματι ἀναθεμ.,), as also in Jo. iii. 29 χαρᾷ χαίρει, Ja. v. 17 προσευχή προσηγίζατο (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. γάμος γαμεῖν ("in true wedlock"), φυγὴ 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 'and it was or came to pass'" (Driver Hebrew Tenses, ed. 3, p. 89). The sentence is usually, though not always, resumed by a second ἐγένετο. This construction is in the majority of cases reproduced in the LXX. Of the three forms found in the N.T. (almost entirely in Luke's writings), viz. (a) ἐγένετο ἤλθε, (b) ἐγένετο καὶ ἤλθε, (c) ἐγένετο ἔλθειν, LXX, with a single exception1, uses the first two only. Luke in his Gospel writes (a) twice as often as (b) and (b) twice as often as (c): in Acts he abandons the first two altogether in favour of (c). (c), as Moulton shows, can be closely paralleled from the papyri which use γίνεται c. inf., and at a far earlier time γίνεται εἴρειν "it is possible to find" is attested in Theognis 639 (quoted by LS). Xenophon, moreover, uses ἐγένετο ὤστε or ὡς "it happened that." (c) therefore had close analogies in the vernacular and literary speech. (a) and (b), on the contrary, appear in

1 3 K. xi. 43 B καὶ ἐγενήθη ὡς ἠκουσεν Ἰεροβωλαί...κατευθύνειν "he came straight off" (the Heb. [xii. 2] is different). In 3 K. iv. 7 μὴν εὖ τῷ ἐναυτῷ ἐγένετο ἐπὶ τὸν ἐνα χορηγεῖν the inf. is the subject of the verb, cf. 2 Ch. vi. 7. In 2 M. iii. 16 (quoted by J. H. Moulton) ὡν δὲ...ὁρῶτα...πτερῶσκεσθαι, 21 V ἔλειν δὲ ἦν, the verb seems rather the equivalent of ἦδε "it was impossible not to," than of ἐγένετο: cf. ib. vi. 9 παρῆν δὲν ὄρων.
Luke to be borrowed directly from the LXX, and for these constructions no illustration has yet been quoted from the koivi. 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.

\[
\begin{array}{ccc}
(a) & \text{εγένετο ηλθε} & (b) & \text{εγένετο και ηλθε} \\
\text{Pentateuch} & \{\text{Gen. 34}\} & \{\text{Gen. 25}\} & \{\text{Ex. 12}\} & \{\text{Ex. 5}\} & 39 \\
\text{L.N.Dt. 4} & 50 & \text{L.N.Dt. 9} & 9 \\
\text{Jos.} & 7 & & & 9 \\
\text{Jd.—4 Kings} & 26 & & & 164 \\
\text{1 2 Ch.} & 11 & & & 19 \\
\text{1 Es. (A text)} & 1 & & & 1 \\
\text{2 Es.} & 4 & & & 11 \\
\text{Other "Writings"} & 7 & & & 4 \\
\{\text{Prophets}\} & 28 & & & 12 \\
\{\text{Min. Is. Jer. Lam. Ez.}\} & & & & \\
\text{Daniel 0} & 2 & & & 3 \\
\text{"} & 6 & & & 3 \\
\text{1 Macc.} & 3 & & & 5 \\
\text{Total} & 145 & & & 269 \\
\end{array}
\]

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 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 καί 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 πονῆσεις γράψεις (πέμψεις) OP ii. 297. 3 (54 A.D.), ib. 299. 3 (late i/A.D) for the more usual γράψας.

4--2
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 ἐπιέβη with the inf.\(^1\)

In Jd. xii. 5 A we appear to have a fourth construction καὶ ἐγενήθη ὅτι εἶπαν αὐτοῖς ὅπως διασεωσμένω...(though ὅτι may be intended for "because" (Heb. מ = "when"): a similar doubt attaches to 2 K. xiv. 26, 4 K. xvii. 7, 2 Ch. v. 11 (Heb. מ = "because").

The less frequent ἐθέλω (1) with the meaning "it shall come to pass" is rendered\(^2\) 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 ἐγένετο, ὅταν ἐσῆρχετο...; ἐξέκειν.

Next to ἐγένετο probably the most frequent Hebraism in the LXX is the use of προστιθέναι (προστιθέοσθαι) = ἐπὶ 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) προσθέσει (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 ἐτὶ δὲ προσθείς...εἶπεν (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. Troach. 1224 ταύτην

---

\(^1\) Also in Gen. xli. 13, xliv. 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.
§ 4] Semitic element in LXX Greek

προσθοῦ γυναικα, “take to wife,” is not really parallel), xxxviii. 5 καὶ προσθεῖσα ἕπι ἔτεκεν νῦν. (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): προσθήσω and προσθήσομαι (προστεθήσομαι) alternate, but the mid. aor. προσεθέμην preponderates (προσέθηκα 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. O x. 18). 1 K. only uses the mid. (προσέθετο with simple inf. 12 times): the Min. Proph. only the act. (προσθήσω or προσθῶ c. inf. with τοῦ 9 times).

There are also a few examples of an absolute use of the verb: Job Θ xx. 9 ὅθθοι μοὶ παρέβλεψεν καὶ οὗ προσθήσει, (? Θ) xxxvii. 19, Θ xxxiv. 32, Sir. xix. 13, xxi. 1. In the N.T. Luke again imitates the LXX, having three examples of (a), xx. 11 f. προσέθετο πέμψαι, Acts xii. 3 προσέθετο συλλαβέων and one of (c), xix. 11 προσβῆει εἰπεν παραβολήν. The use of (a) is the only Hebraism which has been detected in Josephus.

An analogous use of ἐπιστρέφειν (= χώρ) 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 Κύριος...εὑφρανθήναι, 2 Es. ix. 14 ἐπιστρέψαμεν διασκεδάσατο ἐντολάς σου, xix. 28, Eccl. i. 7, v. 14 ἐπιστρ. τοῦ πορευθήναι, (b) 2 Ch. xxxiii. 3 ἐπιστρέψας καὶ ὄκοδόμησας, cf. Mal. i. 4, Dan. Θ ix. 25 ἐπιστρέψει καὶ οἰκοδομηθήσεται “shall be built again.” Cf. a similar use of ἐπανέρχεσθαι c. inf. in Job (? Θ) vii. 7.

Elsewhere χώρ in this sense is rendered by πάλω alone (Gen. xxvi. 18, xxx. 31 etc.) or with a verb, πάλω 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, lxxvii. 38, Am. iv. 4 (once with a participle, on the model of λανθάνειν, i K. i. 12 ἐπλήθυνε προσευχόμενη: contrast the rendering ἐπὶ πολὺ Is. lv. 7): μεγαλύνειν Ψ cxxv. 2, Jl ii. 21: ἐθαμαστώθη τοῦ βοηθῆναι 2 Ch. xxvi. 15 B “was marvellously helped”: διεκλέπτετο...τοῦ εἰσελθέν 2 K. xix. 3 “came in stealthily” (contrast κρυβῇ ἀπέδρασ Gen. xxxi. 26): ἐσκληρύνας τοῦ αἰτή-σασθαι 4 K. ii. 10 “hast made thy request a hard one,” cf. Ex. xiii. 15 ἐσκληρύνειν Φ. ἐξαποστείλαι 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)φθανειν 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 δάφη τῶν θανατῶν μου ἀντὶ σοῦ; (R.V. “Would God I had died for thee”), and—more striking—the rendering of ק in adjurations =“(I say) that” by ὅτι, e.g. i K. xx. 3 קי נוֹרָא קָּרִים καὶ קי ἡ ψυχή σου, ὅτι καθὼς εἶπεν ἐμπέπλησται (contrast the rendering of ק by εἰ μήν, a form of adjuration attested by the papyri, in Gen. xxii. 17, xlii. 16, and its omission ib. xxii. 16). Similarly דָּה, which in adjurations represents an emphatic negative, the imprecatory words being left to the imagination, is literally rendered, e.g. i K. xix. 6 דָּה קָּרִים, εἰ ἀποθανεῖται.

Among cases where the usage of the Hebrew and the Greek vernacular coincide are the use of δόγ δύο and the like in distributive sense, the use of εἰς as an indefinite article, and the
coordination of sentences with καὶ. In other cases, as in the frequency of ἵδω, 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. Jd. v. 3 B ἀσόμαι ἐγὼ εἰμι τῷ κυρίῳ, vi. 18 ἐγὼ εἰμι καθίσομαι. This use, however, is limited to a very small portion of the LXX, namely Jd. (B text five times, A text once) and Ruth (once), the βδ portions of the Kingdom Books (11 times), and Job Θ xxxiii. 31 (and perhaps Ez. 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, יָוֵּנַי and יִנְי. The observation of the fact that יָנָי 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 יִנְי. The rule reminds one of Aquila's use of σου to express יִנְי 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” (Prolog. 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/10 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 11) 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, 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 ὅς ἂν and ὅς ἑάν—we will revert later.

Abraham, bishop of Hermonthis (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 ἐρρωσο (to an inferior or an equal) or ἐντύχει (to a superior). From i/a.d. διεντύχει usually replaces ἐντύχει. In iii/a.d. we have the more elaborate ἐρρωσθαί (ἐρρ. σε) εὑχόμαι, still further extended in iv/a.d. by the addition of πολλοῖς χρόνοις.
The form οὐθεὶς (μηθεὶς) 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 οὐθεὶς has completely regained its ascendancy, and by the end of ii/A.D. οὐθεὶς, which still lingers on in i/–ii/A.D., mainly in a single phrase μηθεὶν ἦσσον, 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).

<table>
<thead>
<tr>
<th>From 450 to 378 B.C.</th>
<th>οὐθεὶς (μηθ.)</th>
<th>οὐθεὶς (μηθ.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>378</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>300</td>
<td>23</td>
<td>34</td>
</tr>
<tr>
<td>60</td>
<td>28</td>
<td>0</td>
</tr>
<tr>
<td>Under the Roman Empire</td>
<td>5</td>
<td>18</td>
</tr>
</tbody>
</table>

The latest dates in the first column are two of ii/–iii/A.D. The entire absence of οὐθεὶς 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.) μηθὲν but οὐδὲν, Teb. 72 (114—113 B.C.) μηθὲν μηθὲν, Teb. 27 (113 B.C.) μηθὲν ἄρα καὶ μηθὲν, AP 31 (112 B.C.) μηθὲν beside μηθὲν οὐδὲν οὐδὲνος, BU 998 (101—100 B.C.) μηθὲν but, more than once, μηθὲν. 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 οὐδεῖς was practically universal. Οὐδεῖς began to be rehabilitated somewhere about the time when the son of Sirach, who could refer\(^8\) 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 μηθὲς (undated, but apparently iii/b.c. like the rest of the collection).
2 BM i. 42 μηθὲν 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 Μηθὲν ἰδοὺς OP iii. 492, 130 A.D., ib. 495, 181—189 A.D. (the latest date for θ), ib. 504, ii/a.d.: also ib. 497 μηθὲς "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, oυθεις 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 uncials and obtain the following statistics.

<table>
<thead>
<tr>
<th></th>
<th>(1) -θεις in all MSS</th>
<th>(2) -θεις -δεις v.l.</th>
<th>(3) -δεις in all MSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>oυ-</td>
<td>38</td>
<td>68</td>
<td>167</td>
</tr>
<tr>
<td>μη-</td>
<td>3</td>
<td>12</td>
<td>52</td>
</tr>
<tr>
<td>Total</td>
<td>41</td>
<td>80</td>
<td>219</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 oυθεις. 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 uncials, that is in nearly 12½ 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), oυθεις 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 9) were not written till after the time of Christ, and in such books oυδεις 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) Oυθεις is to some extent represented, with or without a variant oυδεις, in the majority of the books.

(2) Three books alone, which use the pronoun more than
once, contain ωυδείς 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 ωυδείς: Judges (xiv. 6), K. βγ (2 K. xii. 3), Ezekiel (xliv. 2), Baruch (iv. 12).

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

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

(5) ουδείς preponderates in most of the other books, including Exodus, Numbers, Deuteronomy, Isaiah, and Minor Prophets; in all of these, however, ωυθείς 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 Prophetic Books are probably not later than ii/B.C., and the autographs must almost certainly have contained ωυθείς: the three examples in the papyri of ωυδείς 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 ΒΝΑ 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 ΒΝ (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 (οὐδεὶς i. 8 BnA; οὐθεὶς ii. 4 BnA; οὐδεὶς 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 οὐθεὶς, 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 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 a in τεσσαράκοντα seems to have come into existence in some parts of the κοινή speech earlier than in others. Schweizer 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, δεκατέσσερες. Next comes τεσσεράκοντος 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., δεκατέσσερες 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 universal\(^1\) 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) Ταμεῖον 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 “ταμεῖον, πεῖον and υγεία 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 ταμεῖον, υγεία, Αμμωνεῖον etc. were those commonly written in the Ptolemaic age.

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

<table>
<thead>
<tr>
<th></th>
<th>ταμεῖον</th>
<th>ταμεῖον (-ίον)</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii/B.C.</td>
<td>11(^2)</td>
<td>0</td>
</tr>
<tr>
<td>ii/B.C.</td>
<td>1(^3)</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>4(^4)</td>
</tr>
<tr>
<td>ii/A.D.</td>
<td>1(^5)</td>
<td>6 (or 8(^6))</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 Ν, Ψ xciv. 10 RT, Cod. V four times in 2—3 Macc., once (3 M. vi. 38) being joined by A. [Cod. 87 has the α form in Dan. 0 iii. 47 and one of the correctors of B (usually B\(^b\)) 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 (1) 5 iii/b.c.

\(^3\) AP 53, 114 b.c.

\(^4\) The earliest is CPR 1, 83—84 a.d.

\(^5\) BU 106, 199 a.d.

In iii/ and iv/A.D. only the shorter form is attested.

For \( \gamma \epsilon \iota \alpha \iota \) Mayser quotes five exx. from records dated ii/ and i/b.c., 99 b.c. being the latest date cited. \( \gamma \epsilon \iota \alpha \iota \) appears to begin in the papyri early in ii/A.D., e.g. OP iii. 496, 127 A.D., ib. 497 “early 2nd cent.” \( \Pi \epsilon \iota \nu \) also makes its appearance in the same century. The same distinction between the early and later papyri holds good of the analogous forms from proper names, \( \Sigma \alpha \rho \alpha \pi \tau \iota \epsilon \iota \iota \nu \) etc. (see Mayser, 92, 57). The longer forms are usual down to the early part of i/A.D.: \( \Sigma \alpha \rho \alpha \pi \tau \iota \epsilon \iota \iota \nu \) OP iv. 736, i/A.D., OP ii. 267, 36 A.D. \( \Sigma \alpha \rho \alpha \pi \tau \iota \epsilon \iota \iota \nu \) makes its appearance in OP i. 110, ii/A.D. Mayser, however, has two examples from the end of ii/b.c. of \( \Sigma \chi \nu \epsilon \iota \iota \iota \) and cites one of \( \Lambda \sigma \tau \alpha \pi \tau \epsilon \iota \epsilon \iota \iota \nu \) 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>( \tau \alpha \mu \epsilon \iota \nu )</th>
<th>( \tau \alpha \mu \epsilon \iota \nu )</th>
<th>( \tau \alpha \mu \iota \nu )</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>1 (^2)</td>
<td>19</td>
<td>18</td>
<td>38</td>
</tr>
<tr>
<td>( \Sigma )</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>( \iota \gamma \iota \iota \alpha \iota )</th>
<th>( \iota \gamma \iota \alpha )</th>
<th>( \iota \gamma \iota \iota )</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>2 (^3)</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>( \Sigma )</td>
<td></td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>A</td>
<td>6</td>
<td>—</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>( \pi \epsilon \iota \iota ) (( \kappa \alpha \tau \alpha )-)</th>
<th>( \pi \epsilon \iota \iota )</th>
<th>( \pi \iota \iota \iota )</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>33</td>
<td>12</td>
<td>—</td>
</tr>
<tr>
<td>( \Sigma )</td>
<td></td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>A</td>
<td>50</td>
<td>—</td>
<td>—</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 \( \pi \epsilon \iota \iota \) from i/A.D. An early ex. of abbreviation (\( \delta \iota \alpha \sigma \iota \epsilon \iota \nu \) = \( \sigma \epsilon \iota \epsilon \iota \nu \) i/b.c.) is cited in Moulton’s Prol. 45.
2 Ez. xxviii. 16.
3 Ez. xlvi. 12, Est. ix. 30.
The Papyri and the Uncials

for the longer form. In the other two words B and \( \textit{X} \) 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 \( \textit{ταμείον—ταμείον—ταμείον} \)). At all events in the B\( \textit{X} \) 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\( ^1 \).

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 \( \dot{o}s \dot{a}v (\dot{o}s \dot{e}a) \) and kindred phrases, e.g. \( \dot{h}v\dot{v}k\dot{a} \dot{a}v (\dot{h}v\dot{v}k\dot{a} \dot{e}a) \). If the reader will be at the pains to go through the examples of \( \dot{o}s \dot{a}v (\dot{o}s \dot{e}a) \) etc. in the Books of Exodus and Leviticus in the Cambridge Manual Edition, he will obtain the following results. (The forms \( \dot{o}p\dot{w}os \dot{a}v, \dot{o}s \dot{a}v, \dot{e}os \dot{a}v, \) 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.

T.
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 (ὧν ἐὰν σπείρῃς BAF) and xxiii. 22 (ὅσα ἐὰν ἐντείλωμαι BF (ὅσα ἐντέλλομαι A)...ὥσα ἐὰν εἰπώ 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 ἔν 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
into two nearly equal parts, which were transcribed by different scribes: the scribe of the second half of both books wrote ὅς ἄν, the scribe of the first half probably wrote both ὅς ἄν and ὅς ἐάν.

In Numbers something of the same kind may be traced in AF, which, after the Balaam episode, contain no examples of ὅς ἐάν: B* however has this form in both parts (though in Part II. it is twice corrected by Bab to ὅς ἄν, xxx. 9, xxxii. 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>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>
<tr>
<td></td>
<td>7</td>
<td>6</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 ὅς ἐάν 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 Prolegomena¹ appeared) are as follows:—

<table>
<thead>
<tr>
<th></th>
<th>ὅς ἄν etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii/b.c.</td>
<td>43†</td>
</tr>
<tr>
<td>ii/b.c.</td>
<td>32†</td>
</tr>
<tr>
<td>i/b.c.</td>
<td>3</td>
</tr>
<tr>
<td>i/a/d.</td>
<td>5</td>
</tr>
<tr>
<td>ii/a/d.</td>
<td>13</td>
</tr>
<tr>
<td>iii/a/d.</td>
<td>5</td>
</tr>
<tr>
<td>iv/a/d.</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>ὅς ἐάν etc.</td>
</tr>
<tr>
<td></td>
<td>(? 4²</td>
</tr>
<tr>
<td></td>
<td>6³</td>
</tr>
<tr>
<td></td>
<td>6+</td>
</tr>
<tr>
<td></td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>79+</td>
</tr>
<tr>
<td></td>
<td>13+</td>
</tr>
<tr>
<td></td>
<td>12+</td>
</tr>
</tbody>
</table>

² HP 96. 10 and 28 ὅς ἐάν ἐπέλθη, 259–8 b.c. (N.B. ἐδώ ἐπέλθη, hypothetical, occurs in the same context, line 9): ib. 51. 3 ἅς [ἐ]ἄν, 245–244 b.c.: PP ii. 39 (g) ? iii/b.c.
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.
"Oσ ě̄v was, thus, the usual form in iii/−ii/B.C. down to 133 B.C., when ὄσ ě̄v 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 nA 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 ε̄vφμπαίνευ, (2) nouns in -ĕ̄ia or -ĕ̄a, (3) the interchange of æ and e.

(1) The evidence is as follows:

<table>
<thead>
<tr>
<th>Part I.</th>
<th>Ψ xv, 9</th>
<th>ηφρ.</th>
<th>BAU</th>
<th>εφρ.</th>
<th>nA</th>
</tr>
</thead>
<tbody>
<tr>
<td>xix. 2</td>
<td>&quot;</td>
<td>B*ATU</td>
<td>&quot;</td>
<td>nA</td>
<td></td>
</tr>
<tr>
<td>xxxiv. 15</td>
<td>&quot;</td>
<td>BA</td>
<td>&quot;</td>
<td>nA</td>
<td></td>
</tr>
<tr>
<td>xliv. 9</td>
<td>&quot;</td>
<td>BSAT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lxxii. 21</td>
<td>&quot;</td>
<td>BS*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lxxvi. 4</td>
<td>&quot;</td>
<td>T</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lxxviii. 43</td>
<td>&quot;</td>
<td>T</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lxxxix. 14</td>
<td>&quot;</td>
<td>T</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>&quot;</td>
<td>T</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xci. 5</td>
<td>&quot;</td>
<td>A</td>
<td>BS</td>
<td>nA</td>
<td></td>
</tr>
<tr>
<td>xciii. 19</td>
<td>&quot;</td>
<td>AT</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xcvi. 8</td>
<td>&quot;</td>
<td>AT</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>civ. 38</td>
<td>&quot;</td>
<td>AT</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cvi. 30</td>
<td>&quot;</td>
<td>AT</td>
<td>BS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cxxi. 1</td>
<td>&quot;</td>
<td>AT</td>
<td>BS</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 ἐναιτίον in the former, ἐνατί in the latter.
The Papyri and the Uncials

(2) δυναστεία xix. 7 B*, lxiv. 7 B*T, lxv. 7 B*N, lx. 16 B*, 18 B*N, lxiii. 13 N*, lxvii. 4 B*T, 26 B*N as against δυναστεία [xx. 14 B*N AU] lxix. 3, B, lxxxviii. 14 BA, lxxxix. 10 BNa, cii. 22 B, and so B, sometimes joined by A, in cv. 2, 8, cxliv. 6 (with T), 11, 12, cxli. 10, cl. 2. There is a similar change in the case of εὐπρεπ(ε)ία, μεγαλοπρεπ(ε)ία: chap. xx. in its spelling of the last word again goes with Part II.

(3) Examples of αι for ε in the 2nd pers. plur. of verbs, in πανδιον (=πανδιον) and twice in μαί=μο (xlii. 2 B*A, lviii. 2 B*N) occur in B in xxiii. 7, 9, xxix. 5, xxx. 25, xxxi. 11 bis, xxxii. 1, 2, xxxiii. 9, xlii. 2, xlvi. 13, 14 bis, xlvi. 2, lvii. 3, lviii. 2, lxi. 4, lli. 11, lxiv. 12, lxvi. 5, lxv. 12, lxvii. 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), xliv. 8, liv. 22, lxxi. 7 (with T), lxiv. 6 (with T). After chap. lxvii. 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 αι begins in the papyri in ii/b.c., 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 αι for ε which I have noted is FP 12. c. 103 b.c. πανταχιτον (noted by the editors as "an early example"): the B.C. examples noted of ε for αι are ἀνύγετε Par. 50, 160 b.c., ἑβαίνει 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></th>
<th>No. of pages</th>
<th>Total</th>
<th>Excess of Part I. over Part II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalms</td>
<td>Part I.</td>
<td>$50\frac{1}{3}$</td>
<td>$93\frac{5}{6}$</td>
</tr>
<tr>
<td></td>
<td>Part II.</td>
<td>$43\frac{1}{3}$</td>
<td></td>
</tr>
<tr>
<td>Jeremiah</td>
<td>Part I.</td>
<td>$49\frac{1}{3}$</td>
<td>$92\frac{1}{2}$</td>
</tr>
<tr>
<td></td>
<td>Part II.</td>
<td>$43\frac{1}{3}$</td>
<td></td>
</tr>
<tr>
<td>Ezekiel</td>
<td>Part I.</td>
<td>$44\frac{1}{3}$</td>
<td>$83\frac{1}{3}$</td>
</tr>
<tr>
<td></td>
<td>Part II.</td>
<td>$39\frac{1}{3}$</td>
<td></td>
</tr>
<tr>
<td>Exodus</td>
<td>Part I.</td>
<td>$38\frac{1}{3}$</td>
<td>$72\frac{1}{4}$</td>
</tr>
<tr>
<td></td>
<td>Part II.</td>
<td>$33\frac{1}{3}$</td>
<td></td>
</tr>
<tr>
<td>Leviticus</td>
<td>Part I.</td>
<td>$27\frac{1}{3}$</td>
<td>$50\frac{1}{3}$</td>
</tr>
<tr>
<td></td>
<td>Part II.</td>
<td>$23\frac{1}{3}$</td>
<td></td>
</tr>
</tbody>
</table>

A final instance may be quoted where B appears to preserve a spelling older than itself. In 3 Kingdoms B twice only writes ἀνὰ τοὺς οὗτοι (viii. 53, xvi. 28 c) as against ten examples of ἀνὰ τοὺς οὗτοι. 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.

§ 6. The Vowels.

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 uncials 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 au or ε, ει or ι, ου 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 uncials, 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 uncials 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 uncials.

Moreover, the palaeography of Codices Ν 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 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 Ν 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 Ν 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. ḫm μῖσω, ēg γαστρι). More often, however, it is the case that the spellings found in A and in Ν 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. Ν 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.

Α > E. The weakening of Α to ε 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 ε in the second syllable, τέσσερες, τέσσερας, τέσσερα, τεσσέρων, τέσσεροι, also τεσσεράκοντα. The LXX MSS on the other hand keep the α in τέσσαρες, τεσσάρων, τέσσαροι, 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 assim-

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 ΒΑ, 8 ΒΑ, 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 τέσσερα. The rule appears to be that ἃ 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 Σεραπείνων before the Roman age. Σεράπις and τέσσερα appear to have come into general use together, about i/A.D. Cf. περιά for παρά (i/B.C.). Mayser 56.

3. In the verb καθαρίζω Cod. A in 14 passages ¹ has -ερ- for -αρ-, but, with the exception of N. xii. 15 καθερισθη Α (read ἐκαθαρίσθη with BF), only where there is an augment or reduplication: ἐκαθέρσα, ἐκαθερίσθην, κεκαθερισμένος, but always καθαρίζω ², καθαρίω, καθαρίσσομαι -ίσαντες etc.

B only once has -ερ-, 2 Es. vi. 20 ἐκαθερίσθησαν B*Δ, Ν 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, ἐκαθέρσα) is curious ³.

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

---

¹ As against seven with ἐκαθαρ. κεκαθαρ.
² The sub-heading καθαρίζω in Moulton-Geden s. v. is therefore misleading.
³ Cp. Dieterich op. cit. 8. Dr J. H. Moulton suggests that the verb was popularly regarded as a compound of κατά, and ἐκαθέρσα is an example of double augment.
⁴ Thumb Hell. 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 \( \nu \) (\( \mu νελός, \piυέλος, \piυέλον \)) the \( e \) form is said to be Attic, the \( a \) form Hellenistic. LXX prefers the \( e \) forms, viz. (for Attic \( \muιρός \) etc.) it has \( \muιρός \) and compounds, \( \muισερός \), \( \σίελ(ος) \) and \( \σιελίζειν, \ψέλον \) (Att. \( ψάλιον \)): also (with Attic according to the grammarians) \( \muνελός \), \( \piτυέλ(ος) \): similarly \( \psiεκάς \) for Attic \( \psiακάς \). On the other hand LXX retains the Attic \( a \) in \( κύάθος, ϊάλος \), \( φιάλη \). The MSS are divided as to \( \alphaττέλεβος \) (\( B\alpha \): the Ionic form) and \( \alphaττέλαβος \) (\( AQ \)) in Na. iii. 17.

The words \( σκι(\alpha)ρός, χλι(\alpha)ρός, ψί(\alpha)θός \) are absent from LXX.

5. For \( ένεκα \succ \ένεκεν \) see § 9, 8. Assimilation of vowels produces \( πέντες = \piάντες \) 2 Ch. xiv. 8 A (so \( τετεγμένοις \) \( Μεκεδόνοις \) \( \epsilonλέφαντας \) etc. in Ptolemaic papyri). Analogy of \( -\omega \) verbs accounts for forms like \( \epsilonδύνετο \) 4 M. ii. 20 A, analogy of the imperfect for forms like \( \epsilonδώκες \) Ez. xvi. 21 A (so in the papyri).

6. \( E \succ A \). The reverse change of \( e \) to \( a \) is less common: two formations in \( -\alphaζ\omega \) may be mentioned. \( Αμφιάζω \) takes the place of classical \( \alphaμφιέννυμι \): the verb occurs four times only, in two, Job xxix. 14, xxxi. 19, all the uncials have \( \ημφίασάμην \) (\( -\ιάσαμ \)), in 4 K. xvii. 9, Job xl. 5, B keeps the class. aor. with \( e \) (\( A, \) \( \eta A \) having the later form). \( Πιάζω \) 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 \( \muιρόφαγείν -φαγία -φονία \)) in 2 and 4 M. (the only two books which use the word) except in 2 M. vii. 34: \( N \) has \( -\epsilon \) six times, \( V \) once.

2 Lev. xviii. 23, BAF.

3 1 K. xxi. 13 \( τά \) \( σίελα \), Is. xl. 15 \( ύσ \) \( σίελος \): \( προσιελίζειν \) Lev. xv. 8 BA (\( σιαλ- \) F).

4 So in a papyrus of \( iii/b.c. \) : otherwise the Ptolemaic papyri have

\( A \) forms only, Mayser 16.

5 Gen. xlv. 18, Job xxi. 24, xxxii. 24: but \( \muιλούν \) \( \Psi \) lxv. 15.

6 Job vii. 19 (\( τόν \) \( πτ., \) ), xxx. 10.

7 Job xxiv. 8, Cant. v. 2.

8 Job \( \Theta \) xxviii. 17.
along with the Attic \( \pi\iota\zeta\omega \) "press," but takes on another meaning, "seize" (§ 24 s.v.).

The MSS A and \( \textbf{N} \) afford other examples, mainly due to assimilation. A has λακάνη Jd. v. 23, παλαμώνι 3 K. xxi. 38, ἀρωδίς 'heron' Ψ cii. 17 (ἡρώδ. Τ: ἐρώδις ΒΣΡ was the usual form, but there is early authority for ἀρωδίς, and the initial vowel may have been an aftergrowth). \( \textbf{N} \) has e.g. σαραφεῖν Is. vi. 6, τάσσαρας Jer. xxv. 16, ἀνυπνιάζεσθαι ib. xxxvi. 8.

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

7. A and H. The following exx. of \( a \) where \( \eta \) might be expected are noticeable. (1) Ἀρεταλογία, Sir. xxxvi. 19, "the story of thy majesty" (Heb. תְּרוּ: scribes have misunderstood the word and corrupted it to ἀραὶ τὰ λόγια: the word ἀρεταλόγος appears first in the κοινῆ, 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, μηρυκισμὸν ὅν μαρυκᾶται: the subst. is always μηρυκισμὸς. (So (ἀνα)μαρυκάσθαι, Ep. Barn. 10, but subst. μηρυκισμὸς, ἀναμηρικής Aristeas 153 f., 161.) (3) Ὀσφρασία (= class. ὀσφρησίς) is a ἅπ. λεγ. in Hos. xiii. 7 BA (ὄσφρησία Q) coined from the late verb ὀσφράωμαι for ὀσφραινομαι.

Thumb (Hell. 66 f., cf. 61) mentions ἄρεταλόγος and μαρυκάσθαι among the few instances of κοινῆ forms which appear to be of Doric origin. Another "Doric" κοινῆ form quoted by Thumb is δίχαλον: LXX uses only the verb διχαλεῖν. LXX similarly uses only κυνηγός, διδηγεῖν -ώς, never ὀδαγ. as in some N.T. MSS. Ῥάσσω is the LXX form of ἀράσσω, which is not used (a before \( \rho \) tends to be dropped or weakened to \( \epsilon \)): it is not an alternative for Ῥήσσω Ῥῆγνυμι.

8. The Hellenistic (Ionic) inf. χράσθαι appears in 2 M. vi. 21 A beside Attic χρυσθαί 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 \( a \) in the second syllable; in the Ptolemaic
The Vowels

§ 6, 11

papyri, however, the augment has invaded all parts and derivatives of the verb: ἀνθύλισκεν, ἀνηλωτικός etc. are usual, and ἀνθύλωμα is almost universal down to ii/4.D., when ἀνύλωμα begins to reassert itself (Mayser 345 f.). The extensive use of these forms under the Ptolemies excites suspicion as to the trustworthiness of the uncial.

9. A and O. Βιβλιαφόρος Est. iii. 13, viii. 10 (corrected by Ματόν to Βιβλιοφ.) is supported by Polyb. iv. 22. 2 and a papyrus of i11 b.c. Βυβλιαφόροις (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 α and ω, much as α and ε were confused: assimilation and the weak pronunciation of α in the neighbourhood of a liquid account for many examples (Mayser 60 f.). So μολλον (= μᾶλλον) Is. liv. 1 Ν: μεταξου (for μεταξύ) 3 K. xv. 6 A is a curious example, found in the papyrus from i/4.D. (BM2 177. ii=40 A.D., ΟΠ2 237 col. v. ii=186 A.D., AP App. I. Pt. i. iii. (c)=iv/4.D.), apparently due to false etymology (ὀξύς). Conversely βαρτα (for βαρρά) Jer. vi. 1 Ν: cf. βράματα (for βράματα) Jl. ii. 23 Ν.

10. ΑΙ and A. ΛXX writes κλαίω, not the old Attic κλαώ, and καύω: for the few exx. in the MSS of κλάω κάω (rare in Ptol. papyri, Mayser, 105) see § 24 s.v. Αἱεί (Epic and Ionic) appears in 1 Es. i. 30 B, elsewhere the Attic ἀεί, and always ἄετός.

11. ΑΙ and E. Some time before 100 A.D. αι ceased to be pronounced as a diphthong and was pronounced as ε. The interchange of αι and ε, 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 ε for αι, less than a dozen of αι for ε, from Ptolemaic papyri, mainly illiterate, beginning about 161 B.C.
The change seems to have begun in final -\(\text{-a}\) \(-\epsilon\) 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. \(\text{X}\), in particular, abounds in spellings like \(\text{τές ημέρες = ταῖς ημέρας}\) in the prophethical books. B is more free from such spellings especially in the historical books, but even this MS has nearly 300 examples (mainly of final -\(\text{-a}\) for -\(\epsilon\) or final -\(\epsilon\) for -\(\text{-a}\)), 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 Prophetical 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. \(\text{Εξεφύνησ}\) has preponderant support as in N.T. (B 6 out of 8 times, A 8/10, \(\text{X} 4/6\) : \(\text{εφύνιος (-ιος)}\) is read by A in 2 and 3 Macc., but \(\text{αεφύνιος}\) is certainly original in W. xvii. 15. The proximity of one of the liquids specially tends to convert \(\text{αι} \) into \(\epsilon\) (the liquid having the same weakening effect as in \(\text{τέσσαρα} > \text{τέσσερα}\) : hence frequent examples in B, often supported by \(\text{XA}\), of forms like \(\text{ερετε (= αερετε)}\) \(\text{ερετιζει (= αερετ.)}\) etc., and of \(\text{ελεον (= ελαιον}\). It may be noted that among the few Ptolemaic examples of this interchange other than in final \(-\text{αι} -\epsilon\) occur \(\text{αιδεραίτως = αεδαιρέτως}\), \(\text{ελεον = ελαιον}\) (Mayser 107). The reverse change takes place in \(\text{παίδιον}^2 = \text{πεδίον}\), which is common in B and A. An idiosyncrasy of B is \(\text{αιδεραμα = εδεσμα}\), 8 out of 10 times (once in T, \(\Psi\) liv. 15). In the circumstances the context alone can show whether e.g. \(\text{ετερος = εταρος or εταρος, εδεσθε = εσεσθε or εσεσθαι}\).

12. \(\text{AY and EY}\). The Ptolemaic papyri exhibit only the classical forms \(\text{ερεναω = ερενα}\) : \(\text{εραναω = ερανα}\) make their appearance in papyri of \(1/\text{A.D.}\), 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 \(\text{παιδι} \text{lxvii. 12}\) (see § 5, p. 69).

2 This form supplies the only examples of \(\text{αι} \) for \(\epsilon\) in the B text of 2—4 Kingdoms (2 K. xvii. 8, 3 K. xi. 29, xvi. 4).

3 Mayser 113. The earliest example is dated 22 A.D.
The theories once held that the form ἐραυνάω was a peculiarity of Jewish or of Alexandrian Greek have to be given up: a special association with Egypt is just possible.

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

13. ΑΥ—Α. No examples in the LXX uncials have been noted of the dropping of υ in forms like ἀτός (=αιτός), ἐματήν, ἐατοῖς etc., which appear from the papyri to have been in vogue in i/AD. Assimilation accounts for καταγάξεων (=κατανγυ.) in W. xviii. 5 B and for τραματίαν (=τραμμ.) in Jer. xxviii. 4χ, 52 Ν: the influence of εὐθλαστος probably produced εὐθραυστα (=εὐθραυστα) in W. xv. 13 ΝΑC.

14. E and H. A prominent instance of ε replacing η is seen in the preference shown by the κοινή for the termination -εμα in a group of neuter nouns which in the classical language ended in -ημα, due apparently to the analogy of cognate words in -εσις (-ετος). The same preference for the short radical vowel appears in πόμα (like πόσις: class. πώμα), δόμα, χύμα (class. χέμα), 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

The statistics are as follows: εκ- δι- ἐρευνάω and the substantives ἐρευνά ἐκερευνήσις are included. B has 13 examples of ευ to 13 of αυ: A 17 ευ, 20 αυ: Ν 11 ευ, 14 αυ. Passages where the -αυ- forms are strongly attested are Dt. xiii. 14 BA, Jd. v. 14 BA, 1 Ch. xix. 3 BSA, Ψ passim, Prov. ii. 4 BSA, Wis. vi. 3 BN, xiii. 7 BN, Est. A 13 BSA, Jer. xxvii. 26 BSA.

2 Thumb Hdl. 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, ἄφαρέμα). The LXX exx. are as follows:—

\[
\begin{align*}
\text{with } \epsilon & \quad \text{with } \epsilon \text{ and } \eta \\
\epsilon\'\rho\epsilon\mu\alpha & \quad \epsilon\'\phi\epsilon\mu\alpha - \eta \mu \alpha^2 \\
\theta\epsilon\mu\alpha & \quad \alpha\alpha\alpha\theta\epsilon\mu\alpha - \eta \mu \alpha^3 \\
\epsilon\kappa\theta\epsilon\mu\alpha & \quad \sigma\iota\upsilon\theta\epsilon\mu\alpha - \eta \mu \alpha \\
\epsilon\pi\iota\theta\epsilon\mu\alpha & \quad \alpha\alpha\alpha\sigma\theta\epsilon\mu\alpha - \eta \mu \alpha \\
\pi\ar\alpha\delta\epsilon\mu\alpha & \quad (\delta\iota\alpha\sigma\theta\epsilon\mu\alpha)^4 - \eta \mu \alpha \\
\pi\epsilon\ri\theta\epsilon\mu\alpha & \quad \sigma\upsilon\o\sigma\theta\epsilon\mu\alpha - \eta \mu \alpha \\
\pi\rho\o\th\epsilon\mu\alpha & \quad (\upsilon\o\upsilon\o\sigma\theta\epsilon\mu\alpha)^5 - \eta \mu \alpha \\
\kappa\a\upsilon\o\sigma\theta\epsilon\mu\alpha^1 & \quad \beta\eta\mu \alpha \\
\end{align*}
\]

The two forms ἀνάθημα ἀνάθημα appear in different senses, the Hellenistic form being used in the translated books for a thing devoted to destruction, accursed (= ὄρνη), 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 ὄρνη, while ἀνάθεμα is used by Theocritus of a temple offering (Ep. v. [xiii] 2). In N.T. Luke possibly observes the distinction (Lc. xxii. 5 ἀνάθημασιν WH with Acts xxiii. 14 ἀνάθεματι), but there is good authority in the first passage for ἀναθεμασιν.\(^7\)

15. Connected with the foregoing words is the form ἄνυπτόδετος (five times in LXX), the κοινή form of class. ἄνυπτόδητος (once restored by A in Is. xx. 2), on the analogy of (στιν)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. O (once).
3. Ἀνάθημα Dt. vii. 26 B bis, 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. xii. 16.
7. See Trench N.T. Synonyms 1st series (5) and Lightfoot on Gal. i. 8. Deissmann has shown that ἀνάθημα = "curse" is not confined to "Biblical Greek," ZNTW ii. 342.
of a group of verbs with pure stems, πονέω, ἐπόνεσα, φορέω ἐφόρεσα etc., (2) in the aorist pass. ἔφρηθην (presumably due to assimilation, as the long vowel is retained where there is no augment, ἔφησι etc.).

*Ηνυστροφ (the form used by Aristophanes) becomes ἐνυστροφ 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 o, 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 ἐρεμαύων 2 Es. ix. 3 (but in the next v. ἔρρω with B), κωπελάται Ez. xxvii. 9, σελένη Dan. Θ iii. 62. A also has ζετεῖν 1 K. xxiv. 3, B πνεύτεκοντα 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 ἄκουεν with ΝΑΩ "attends" (B προσήξει) and in xxxiii. 6 ἐκεί with the same MSS (B ἕκει). Πέντη N. vii. 53 'Bedit' (Swete's Appendix) occurs also in a papyrus of iii/B.C. (Mayser 63): this and πνεύτεκοντα above due apparently to assimilation of the two numerals. B has μετοικησάν Na. iii. 10 (confusion of forms in -ησις and -εσια), Α ἐννηλ 2 K. ii. 30 (so in an illiterate papyrus of ii/B.C., LP pap. C), V γονυπητίας 2 M. xii. 24. A writes ἰηρεμίας in 4 K. xxiv. 18, Sir. xlix. 6 and often in Jer., B only once, Jer. xli. 6. For ἀλώπηκος etc. see § 10, 20.

18. E and EI. Attic Greek often dropped the ι in the diphthong ει before vowels, just as it dropped it in the diphthong αι (ἐλάα αῖ etc.)¹. Hellenistic Greek almost always wrote the diphthong, although Ptolemaic papyri still yield sporadic instances of its omission².

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. Πλέων for πλείων is certain only in 4 Macc. (i. 8, ii. 6, ix. 30 8): it has good authority in Mal. iii. 14 ΒΑΓ (πλ(ε)ίων 8Q) and is a v. l. in L. xxv. 51 A,

¹ Meisterhans 40 ff. ² Ib. 44: Mayser 67 ff.
W. xvi. 17 nC, Sir. prol. 6 n: πλέονα is read by BQ in Am. vi. 2, by n in Sir. xxxi. 12: elsewhere the diphthong is universal before long and short vowels alike. (Derivatives, πλεονάκις πλεονεκτεῖν etc., were always so written.) The writer of 3 Macc. has the adverbs τέλεων i. 22, and τελέως vii. 22 A (but τελείως iii. 26 AV): elsewhere LXX has τέλεως, τελειοῦν etc. The literary translator of Job writes φορβέα for φορβεία "a halter" (xl. 20).

Only in the case of two late derivatives from ἀχρεῖος (which itself keeps the diphthong, 2 K. vi. 22, Ep. J. 15) is there strong evidence for a more general omission of i, viz., ἀχρεῖον (ηχρεώθησαν Ψ xiii. 3, lli. 4, Jer. xi. 16, ἀχρεώσατι 1 Es. i. 53 B) and ἀχρεώτης Tob. iv. 13 BA ἔσ τις; ἀχρεῖον stands in 4 K. iii. 19, Dan. O iv. 11, vi. 20 (1 Es. i. 53 A).

Δωρεῖα is universal, and had begun to replace the older δωρεία in classical times.

19. As regards ε and ει before consonants, LXX always has ἐισω, but εἰς (Attic has ἐἰσω ἐσ as well). LXX commonly has εἰκεῖν (ἐικεκ § 9, 8), while εἰκεῖν (Ionic and poet.), apart from Lam. iii. 44 εἰκεῖν προσευχῆς, is curiously confined to the phrase οὐ εἰκεῖν "because" (Gen. xviii. 5, xix. 8, xxii. 16, xxxviii. 26, N. x. 31, xiv. 43, 2 K. xviii. 20 B, Is. lxi. 1 = Lc. iv. 18 quot.), which replaces Attic οὐνεικα.

Οὐ εἰκεῖν for οὐνεικα 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 ειν. (Crönert 114 quotes examples of οὐ εἰκεκα.) Εἰκεῖν is unattested in the Ptolemaic papyri, which have only one example each of εἰκεκα οὐνεκα Τοῦνεκα, Mayser 241 f.: in Attic Inscriptions

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 (πλεονών etc.): before a short vowel either ει or ε, except in the neut. which was always πλεόν, Meisterhans 152.

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

3 Χρεῖα = χρεῖα 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.

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

Εἰ μ.clientHeight="7" style="width:355px;height:7px;" class="a" μήν in asseverations for ἡ μήν occurs in the papyri from ii/b.c. and is quite common in i/a.d.2 In the LXX it is abundantly attested3, the classical ἡ μήν occurring in the uncials only in Genesis (xlii. 16 D), Exodus (xxii. 8, 11), and Job (xiii. 15 BNC, xxvii. 3 NC). Deissmann was the first to point to the papyri examples of εἰ μήν as exploding the old theory of a "Biblical" blending of the classical ἡ μήν with εἰ μή, the literal rendering of the Heb. form of asseveration κάν κάν. A further argument against that theory might be drawn from the fact that εἰ μήν renders other Heb. words, viz. ז (in Genesis) and ה, and may be followed by a negative (N. xiv. 23 εἰ μήν οὐκ ἰσορροπεῖν). Still εἰ μήν most commonly renders κάν κάν, and the similarity between it and εἰ μή naturally caused confusion between the two4. The Pentateuch written

1 Cf. the note of WH on Heb. xi. 37 εἰ περάσατοςαν, which should probably be corrected to εἰ περάσατοςαν = εἰ πηρ.
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 ἡ μήν.
3 Gen. xxvii. 17, xlii. 16 AF: N. xiv. 23, 28 BF, 35 Bab AF: Jd. xv. 7 B: 2 K. xix. 35 B: Job i. 11, ii. 5 BN, xxvii. 3 BA. Jdth i. 12: Is. xiv. 23 ἅb AQ: Bar. ii. 29: Ez. v. 11 B and five times in "Ez. β", xxviii. 27, xxxiv. 8, xxxv. 6, xxxvi. 5, xxxviii. 19.
4 So εἰ μή is read by one or more of the uncials for εἰ μήν in N. xiv. 28 (A), 35 (B): Job ii. 5 (A): Is. xiv. 23 (BN: no equivalent in Heb.): Ez. v. 11.
The Vowels

[§ 6, 20—

in iii/b.c. may, like the papyri of the same date, have contained ὑ μὴν 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 ε to η appears in Jd. v. 13 B, τότε κατέβη κατάλημμα = κατάλειμμα (Heb. “then came down a remnant”): similarly in 4 K. xix. 4 B λήμματος = Heb. “remnant” (A λίμματος), and in 2 M. v. 20 καταληφθείς appears to be intended for καταλειφθείς (V* καταλήμφθης exhibits the same change in the final syllable). These examples are accounted for by the change of ει to η, which was then altered to η (see below). ΨΛΑ 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 εἱρηκα εἱρημαί = ἡρηκα ἡρημαι, ἥργασάμην—εἱργασάμην etc. See § 16, 5.

22. E and I. Ἀλειής, as in N.T., always replaces ἄλειής (Is. xix. 8, Jer. xvi. 16, Ez. xlvii. 10), apparently through dissimilation, i.e. from avoidance of the double i sound: the change does not take place in ἄλειὼν, Job xlv. 26, or the verb (Jer. xvi. 16, ἀποστέλλω τοὺς ἄλειής...καὶ ἄλειεύσουσιν).

Assimilation (specially frequent in the case of two vowels flanking λ μ ν or ρ) accounts for the spelling σιμιδαλίς (for σεμιμ) 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 ἰ and ἐ in Thumbell Helv. 138 (Coptic had no short ἐ, Steindorff Kopt. Gramm. p. 13): but it (ΑΩ), xxxiv. 8 (Ω). In 3 K. xxi. 23 εὶ μὴν ΒΑ = ΝΠ ΔΝ is probably a literalism of the original translator.

1 Teb. 41. 22 σείματα = 'extortions,' e. 119 b.c.
2 Blass N.T. § 6, 3: W.-S. § 5, 20 a. The Ptolemaic papyri always have i in the second syllable, ἄλειες, ἄλειως, ἄλειων and one example of ἄλεις, Mayser 82, 269 f.: the originality of the e form in LXX is therefore uncertain. LXX has no examples of the Latin words in which e for i is common in the papyri from 1/A.D., λεγεών etc.
The Vowels

23. H and I. The change in the pronunciation of η from an open ɛ 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 η 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 η and i are distinctly rare in B and not much commoner in ΣΑ: they occur most frequently in two late MSS of viii/ or ix/A.D. Π (Isaiah) and V (1–4 Macc.).

Αναπηγόει, Prov. xviii. 4 ΣΑ = αναπιδύει is due to an incorrect etymological association of the word with πηδάω (see LS s.v. πιδώ).

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) H > I:—"Λπορρίζει Lev. xiii. 56 B: ἰλικία Sir. xxvi. 17 A with ἰλικίας 4 M. viii. 2 A, ἰλικώτης ib. xi. 14 A: κτίσεως (for κτῆσεως) Ψ, cív. 21 ΣΑρv: βιτήν Gen. xxxvii. 25 AΕ, xlixii. 11 AФ, Jer. viii. 22 A: σμίγμα Est. ii. 9 A (= σμίγμα ΒΧ).

Here may be added two examples where B, by writing et for η, imports a new meaning: εἴμεροτό W. xvi. 18 (which might be intended for ‘was charmed’: read ἔμεροτό), εἴξευσων Mic. vii. 12 (for ἔξωσων ΣΑ[Σ]). (2) I > H. Οὐχ ἦδιαν (for οὐκ ἦδιαν) Jdth. v. 18 B, so Prov. v. 19 Σ (in the next v. Α has ἦσθι = έσθι), cf. § 8, 3: ἄνακλῆσε (for ἄνακλίσει) Cant. i. 12 C: εἴξεχώρησεν 1 Es. iv. 44 and 57 A (in act. sense “removed,” Β εξώρισεν: a similar confusion ετεχωρίσαντος for ετρηγ. in a papyrus of ii/b.c., Mayser 84): ἐπιμηηγήναι 1 Es. viii. 84 B: μηηαυμένη Jer. iii. 1 B.

24. I and EI². It is needless to dwell long on the interchange of these two methods of spelling. For more than a century before our era ει had ceased to be a diphthong: i and ei were pronounced alike and scribes had no guide but

¹ Meisterhans 19.
² See especially Blass N.T. 6 f., Mayser 87 ff.
classical models to tell them which was the correct method of writing. The alteration in pronunciation thus brought it about that $\epsilon i$ and $i$ could be used indifferently to represent long $i$: the use of $\epsilon i$ for $i$ is an indication of greater illiteracy and is more restricted. Some scribes used the old diphthong $\epsilon i$ 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 $\epsilon i$ and $i$ 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 τιμώ, τιμη, χίλιοι etc. (beside the classical ἐμεῖξα, τεῖσω etc.): it is only towards the end of ii/b.c. that τεῖμη, γείνεσθαι, γενώσκειν, ἥμεῖν and ὑμεῖν 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 uncial is that the orthography of B in this matter is more correct and perhaps goes back to an earlier age than that of A and B. In general it may be said that B prefers writing long $i$ as $\epsilon i$ (e.g. μεικρός, κλείνη, μείσειν, ἰείστειν), and that many of these forms are well attested in papyri of ii/b.c. $\alpha$, on the other hand, and (to a less degree) A, prefer $i$ as representing the sound of long $i$ (e.g. ἐκίνοσ, ἀπέστιλα, ἐμνα, χύρ, τῖχος).

25. It will be noted that in most of the instances cited the $i$ 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 B writes λεί- μεί- νεί- ρεί- while $\alpha$ writes -ιλ-, -ιν-, -ιρ. Exceptions to this rule in the case of B are ἀλίψειν, λιποργεῖν and forms from λείπειν (ἐκλίψει, ἵπελίβθην etc.). B is fond of writing $i$ for $\epsilon i$ in the dat. sing. of words in -ις, e.g. δόσι κρίσι δυνάμι²: on the other hand it almost invariably has ἵπχει for ἵπχι.

¹ In Attic Inscriptions the interchange did not make itself widely felt till later, c. 100 b.c., Meisterhans 48.
² So πόλι βασιλείν in HP 110 (270—255 B.C.), παρευρέσει Teb. 5 (118 B.C.)
As regards ει for ἵ B is not impeccable: ἀρείον is frequently attested in this MS\(^1\); but forms like ἀληθεύως 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 -ια are well attested by the uncials: ἀγνία (attested 4/5: by B*AF in N. vi. 2), ἀκριβία (attested 5/6: by B*A in Dan. Θ), ἀυσφαλία (Lev. xxvi. 5 B*, Dt. xii. 10 B*, all uncials in the one example in Ψ, ciii. 5: elsewhere in Σ, A and V), δονλία (well supported throughout: only in three passages δονλεία appears unquestionable, 3 K. xii. 4 BA, 2 Es. vi. 18 BA, Jdth. viii. 23 BΝΑ), ἐρυρία (Sir.), εὐσταθία (Est. and Wis.), ἑρματία (always attested, by B in Pent., by A in later Hist. books, by BΝΑ in Sir., by BQ in Hos.), λατρία (B* Hex., ANV 1 M.), μαντία (Isaiah), μεταμελία (BA in the only passage), μνία (BΝΑ in Jer. β), νηστία (Ψ and Min. Proph.), παϊδία (certain in Ψ and Is.), πληθμελία (certainly on MS evidence to be preferred to -λεία), πορία (attested throughout, except in Jdth. ii. 19, but mainly by ΝΑ), πορνία (mainly ΝΑ, BN in Is. xlvii. 10, BΝΑ Jer. iii. 2), πτωχία (always attested, certain in Ψ and Job Θ), χριά, ὀδεφία (always attested, certain in Job, Ψ, Jer. β). Inferior support (mainly that of Σ) is given to forms like ἀπολία βοσθία δυναστία εὐσεβία 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 -ια, the scribe of the latter part wrote -εια (see § 5, p. 69).

For the omission of the first ε in words in -ειον -εία 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\(^2\).

(1) E > O. The late derivatives from ὄλεθρος, first used apparently in the LXX, where they abound, are there, according to the preponderant evidence of the uncials, correctly written and frequently in business contracts from i/λ.Δ. onwards in the formula βεβαιότων πάση βεβαιώσει.

\(^1\) Possibly to avoid the trirach. The writing of ἴ as ει is specially common in diminutives where it is apparently due to a desire to avoid ~ ~. Βιβλείδιον is common in the papyri (I have counted seven examples between i/ and iii/λ.Δ.): so ἀλυσείδιον, δακτυλείδιον etc.

\(^2\) Cf. Meisterhans 92 ff., Mayser 94 ff.
(εξ)ολοθρεύειν -ευμα -ευς. The spelling εξολοθρεύειν, which has survived in mod. Gk. ξολοθρεύω, 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, \*S 9. The only books where the \(\sigma\) 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 \(\sigma\) is unattested) and the first half of \(\Psi\) (B 5, \*S 1, A 1): in Jer. xxxii. 8 εξολοθρ. has the weighty support of B\*SAQ \(^2\), elsewhere this book has εξολεθρ., though in the simple verb the \(\sigma\) form is attested in three out of four passages by \*S or B. The later \(\sigma\) form is introduced into the Vatican MS with indefatigable regularity by one or more of its correctors. The subst. ολεθροσ remains constant in this form.

The same change appears in another verb in -ευμαι, κατερόμ βενσεν, N. xxxii. 13 B (-ρεμβ. AF), where it is due apparently to the influence of ρόμβος ρομβέω: for the causative meaning "made to wander," cf. Syntax and contrast Is. xxiii. 16, ρέμβενσον πόλεις, "wander through."

The \(\epsilon\) 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. liii. 4 (B*\*ΑQΓ), and is attested in the two other LXX passages, 2 Ch. xxxiv. 11 A, 1 M. x. 11 \(\text{N}\)\(^3\).

(2) \(\text{O} > \text{E}\). The substitution of \(\epsilon\) for \(\sigma\) 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 ἀβελάδος, ἄβολος. The assimilation takes another form in ἔξελεθρεύειν Zech. xiii. 2 \*S, Ez. xxv. 13 \(Q\text{vid}\), 16 \(Q\text{vid}\).

\(^2\) Here perhaps may be traced the hand of the redactor who combined Jer. a and Jer. \(\beta\).

\(^3\) The usual Attic adjectives are τετράποντος, ἕκαστον etc. The forms in -πεδος (τρίπεδος, ἕκατομπεδος etc.) are mainly used of length, as is τετράπεδος in Polyb. 8. 4 (6). 4. But the Heb. לְגִנּו (‘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

§ 6, 29

= ἐπελάθοντο (Jd. iii. 7 A, Jer. iii. 21 B, xviii. 15 B, xiii. 27 B, xxvii. 6 B, xxxvii. 14 S, Hos. xiii. 6 B, Ψ lxvii. 11 B) and ὀμόμικα = ὀμομικα, i K. xx. 42 B, ὀμομεκα, Ez. vi. 9 A. With ἐπελάθεντο (on the analogy of ἐτίθεντο) cf. the termination -εσαν which occasionally replaces the more usual -οσαν (κατεφάγεσαν, Jer. x 25 S and in papyri ἐλαμβάνεσαν ἀφίλεσαν: see § 17, 5 and 10).

28. O and Ω. The distinction between the long and short vowels, after the formal adoption of ω into the Attic alphabet at the end of v/b.c., is on the whole strictly observed in Attic Inscriptions down to 100 A.D.2 In Egypt the distinction became obliterated at an earlier date, earlier, it would seem, than in any other province of the koivη: the papyri of iii/b.c., however, are practically free from the mixture, which only becomes common in ii/b.c., and is then mainly confined to illiterate documents. It is another testimony to the value of the principal uncialss that the instances in them of confusion of o and ω are comparatively rare: it is only in late MSS such as E (Genesis), Γ (Prophets), Τ (Psalms), and V (Macc.) that it is frequent.

29. A few words claim special notice.

The verb ἀθροῖν (a late formation, perhaps coined by the translators, from ἀθρός, θρή) in all the 21 passages where it occurs in the uncialss takes ω in the second syllable, ἀθομ-θήρομαι, θηόμαι etc., apparently owing to the difficulty felt in pronouncing the long vowel twice consecutively.5

---

1 So in Mark viii. 14 B. The regular ἐπελάθοντο in i K. xii. 9, Job xix. 14, xxxix. 15 B, Ψ cv. 13, 21, cviii. 139 and as v. l. in loc. citt.
2 So ὀμομικα ὀμομέκα in papyri from i/b.c., Mayser 95: add ὀμομέκα OP3 478, 44 (132 A.D.).
3 Meisterhans 24. There are a few examples of mixture as early as iii/b.c., but it does not become common till Hadrian's time.
4 Mayser 97 ff. He reckons seven examples of mixture in iii/b.c. (a few more must be added from the Hibe Pyrhy) to 140 in ii/b.c.
5 Ἀθρός remains unaltered, even where there is a double ω (Jer. ii. 34,
Πρῶμος 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 ὄψιμος, and is apparently derived from πρό: the latter means “morning” (as in morning-sacrifice, morning-watch), is opposed to ἐσπερινός, and derived from πρωι.\(^2\)

Ἀγαθωσύνη, ἀγωσύνη, μεγαλωσύνη are the forms in use in LXX as in N.T.: T alone (in Psalms) consistently writes ὁσύνη; B has μεγαλοσ. in Dan. Θ (iv. 33, v. 19), and B\(^8\) in Zech. xi. 3. Ἱερωσύνη (ἐρχερωσ.) has also the best authority: in Macc. ἱερωσ. is read sporadically by each of the three uncials. A occasionally writes ὄκαςωσύνη, 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-ἐώρακα\(^3\) § 24 s.v. ὑδώρ.

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 > O : ἰσοθίσουσα Job Θ xxviii. 17. (2) O > Ω: καθωμολογησαται Ex. xxi. 9 (καθωμολογησαται Α: so αἰνωμολογησάτω in a papyrus of ii. b.c., Mayser 99), πεπτωκός (=-κός) Ex. xxiii. 5 (cf. τὸ ἱσθενηκὼς Ez. xxxiv. 4 A and τὸ γεγονός in a papyrus of C. 115 b.c., Teb. 115. 23), ὑπερφώρος 1 Ch. xii. 24 (to avoid five short vowels: usually -οφόρος or -ἀφόρος), πώρος 2 Ch. xxvi. 15, ἀνθωμολογησις 2 Es. iii. 11 (Σωμωρών Β = Σωμορών Α = Samaria iv. 10), ἀνώνυτοι\(^4\) (for Est. E 5), but ἄδοφ is read by B in 2 Ch. xxxvi. 5d, ἄδων by Ν in Jer. xix. 4.

1 In the two where it is used of early figs (Hos. ix. 10, Jer. xxiv. 2) A has πρῶμος.

2 The distinction between the uses and forms of πρῶμος πρωινός is carefully observed in LXX. Πρῶμος 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 πλώμος πλώμος). In Is. lviii. 8 τίτε ραγίστεται πρῶμον τὸ φῶς σου (Ῥαγίσ ἐπί τον νυμφαῖν ἐπὶ τὸν νυμφαῖον: ‘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. ταχὺ ἀνατελέι which follows) and to have dropped the Hebrew simile.

3 Ἐδώρα 4 M. iv. 24 A.

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 uncials, 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 εχομεν to be confused in Cod. B.²

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...ἀναστρέψωμεν, xliii. 4 καταβησόμεθα καὶ ἀγοράσωμεν, xliv. 16 Τι ἀντερούμεν...ἡ τί λαλήσωμεν ἢ τί δικαιοθῶμεν; Ex. viii. 8 εξαισοστέλω...καὶ δύσωσιν.

32. Ο and Y. The heterogeneous Attic adjective πρᾶσος -εία -υ has been rendered uniform, πρῶσ replacing πρᾶς: the substantive is consequently πραύτης, not the older πραώτης (§ 12, 11).

33. ΟΥ and Ο. Of this interchange (fairly frequent in Ptolemaic papyri, Mayser 116 f.) the uncials yield but few examples. Σ has ὅκ (ΟΥ) for οὐκ (ΟΥ) (no examples quoted by Mayser) in Is. xl. 16, lvi. 10, Jer. xii. 4, xxii. 12, so F in Ex. vii. 23: Σ also has ιόδα Jer. xxxvi. 22. Α has νομηνία Ex. xl. 1, δολεία (=δολ.) Ez. xxix. 18, and conversely διαβολῆς for διαβολῆς Sir. ii. 2.

34. ΟΥ and Ω. 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., ἀνάδωναι AP 77, 24, 130 A.D., μετάδωναι OP 123. 11, letter of iii/ or iv/A.D.).

The uncials always write οὐς, 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—ἀνάγνησι.

1 LS cite the same form from Dioscorides.
2 Contrast Moulton Procl. 35 on the text in Rom. v. 1.
35. OY and Y. The Ptolemaic papyri offer a few examples of their interchange\(^1\). In LXX κολλουφα, “a roll” or “cake,” κολλουρις, κολλουριζειν are read by B in 2 K. xiii. 6, 8, beside κολλυρις, κολλυριζειν, κολλυριον 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\(^2\).

Two examples of ov for v appear close together in Jer., λεπτουροσυν xxxi. 12 B*, λουμενομενος (=λυμαν.) xxxi. 18 Ν*τίδ, which may go back to the compiler of the two portions of the Greek book. B has ῥμίσουν for ῥμίσυν Is. xlii. 16 (so in a papyrus of ii/A.D., Mayser 118).

An instance of ov for v is apparently to be found in λυ-τρόνας\(^3\) 4 K. x. 27 BA (for λουτρόνας, a euphemism for the Heb. ‘draught-house’: cf. latrina = lavatrina).

We find also ἥρανον Sir. i. 3 ΝΑ, δύλος (=δούλος) t K. xiv. 21 A, Ψ cxxii. 2 Τ.

36. OI > I. \(\text{Ν}\) has λύχνει=λύχνου Zech. iv. 2 and apparently εμιχώντο Jer. xxxvi. 23, πιήσατε ib. xlii. 15, A has Φυνίκης Is. xxiii. 2. (LXX uses στίχος only, not στοίχος, for “a row”; and so στίχεισε (not στοιχ.) “to arrange in a row” Ez. xlii. 3.)

37. OI > EI. Δυνέω is the form assumed by δυνώ in two literary LXX books, 4 M. i. 28 ΝV (δυνώ Α), xv. 2, Job xiii. 20 =ix. 33 A, as also in late Attic Inscriptions (329—229 B.C.)\(^4\), in a literary papyrus of ii/B.C.\(^5\) and in some literary κοινή writers (Polybius, Strabo, Plutarch). The form seems to reflect a stage in the change in the pronunciation of αι which was on the way to becoming equivalent to v (cf. 41 infra). It is almost the only vestige of the dual remaining in the κοινή.

---

1 Mayser 118, cf. Thumb Hell. 193 f. Thumb holds that v in the κοινή 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 δυνέω 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 ai and ei, before a vowel, both in classical and in kouny Greek. Ποεῖν for ποεῖν is the commonest example: the only example noted in LXX is ποῦςε ( = ποῦςαι) Jer. xxxix. 35 s. The loss of the i before a consonant is unknown in class. and rare in kouny Greek: B* has ὀκίας ( = oik.) Jer. lii. 13, ἀποκιά (= ἀποικία) 2 Es. i. 11, ii. 1, x. 8, and τοῖχος (= τοῖχος) ib. v. 8.

39. On the other hand, in the kouny an i was sometimes inserted between o and another vowel (a or η), e.g. βουηθεῖν, ὄγδουηκοντα, 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 ( -η), βοία ( -η), 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 (B8C, ποίαν A), but ποία in Mal. iii. 2 (B4Γ), 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 ψῶαι of AT must be the original text (corrupted to αἱ ψυχαί and thence to η ψυχή of B8*).

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

40. OI and Ω. Ν* has ὄνέγγυοι ( = ὄνέγγυο) Is. xxxvii. 14, ἐγγοις ib. xlviii. 8, ἐγγοι 1 M. i. 5. For δοῖσ, δοῖ=conj. δῶς, δῷ see § 23, 10.

41. OI and Υ. Oi in the Attic Inscriptions is the last of the diphthongs to lose its diphthongal character: interchange of oi and υ is first found in them c. 240 a.d. In Egypt

---

1 Meisterhans 57, Mayser 108 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 πο-: in i/ and ii/a.d. ποεῖν is replaced by ποεῖν (οὶ = ν),
2 Λοπῶς for λοιπῶς several times in Tebtunis papyri (end of ii/b.c.), Mayser 109.
3 Meisterhans 58, Mayser 15, 110.
4 Meisterhans 58 f.
the equalisation of \(\dot{o}\) and \(u\) 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 \(\dot{a}v\nu\gamma\epsilon u\nu\) (= \(\dot{a}v\nu\omega\gamma\epsilon u\nu\)) in 2 Es. xvii. 3, \(\Psi\) xxviii. 10, Na. ii. 7 (with \(8\)) and Jer. xxvii. 25, and these forms are fairly common in \(\Sigma\) (and \(A\)) in the Prophetical and Wisdom groups: \(\dot{a}v\nu\gamma\epsilon u\nu\) is the earliest example of \(u\) for \(\dot{o}\) in the papyri (160 B.C.: so \(\dot{e}xei = o\dot{e}xei, 99 B.C.\)).

\(\Sigma\nu\nu\delta\nu\omega\nu\omega\) (for \(\nu\nu\omega\nu\omega\)) read by \(B^*A^*\) in \(\Psi\) cxi. 4 may be original. \(B^*\) also has \(\sigma\nu=\sigma\omega i\) 1 Ch. xxix. 11 (= \(\gamma\nu=\sigma\omega i\) A: cf. Dan. \(\Theta\) Sus. 50 A: the earliest papyrus example noted by Mayser is dated 90 A.D.) and \(\alpha\nu\nu\phi\nu\nu\) Mic. vii. 11. \(A\) and \(8\) afford other examples: \(\sigma\nu\beta\gamma\nu\) Jd. xv. 5 A, \(\tau\chi\nu\omega\nu\nu\) 3 K. vi. 10 A (so in a bank receipt of 112 B.C., Mayser op. cit.), \(\sigma\chi\upsilon\omega\nu\gamma\sigma\omega\) A, \(\sigma\chi\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
42. Y and I. The change in the pronunciation of $v$ to that of $i$ did not become general in the koiv til 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. These words are ημίσυς and βίβλον (βίβλος). Assimilation of the unaccented $i$ to the following $v$ produced ημίσυς (-συν -συ: but ημίσεις etc. where there is no $v$ in the 3rd syllable) as early as iv/b.c.: in the Ptolemaic papyri this form predominates in iii/b.c., in ii-i/b.c. ημίσυς and ημίσως are represented by nearly equal numbers. LXX has ημίσως only in Dan. Θ vii. 25 B, elsewhere ημίσως: the preference for ημίσως 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. Ημίσει for ημίσως 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, ημίσως stands for dat. ημίσει in N. xxxii. 33 BAF, xxxiv. 13 F, Dt. xxix. 8 A, Dan. Θ ix. 27 BA. B* writes ημίσως for ημίσως in 3 K. iii. 25, Is. xliiv. 16. Cf. § 12, 10.

43. The same doubt attaches to the constant use of the Attic spelling βιβλίων, βίβλος in LXX (βύβλος in 2 Ch. xvii 9 B, Dan. Θ ix. 2 B) in view of the predominance in Ptolemaic papyri of βυβλίων, βύβλος. Attic Greek had at an early time assimilated the original $v$ in the first syllable of βυβλίων to the accented $i$ in the second and βίβλος followed suit: there was also perhaps a desire to discriminate between the material βύβλος 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 ἐπιστολὰς βυβλίνας B, "letters

1 Thumb Hell. 139 ff. conjectures that it originated in Phrygia.
2 Meisterhans 28 ff., Mayser 100 ff.
written on papyrus,” is no doubt the true text ($\delta\upsilon\beta\lambda\nu\omicron$, Ez. xxvii. 9 $B*Q^*$, the Greek name of Gebel being $\delta\upsilon\beta\lambda\omicron\sigma\varsigma$ (Strabo xvi. 755).

LXX, with the Ptolemaic papyri, always writes $\mu\alpha\rho\sigma\iota\tau\pi\omicron\nu\nu\nu$, not $\mu\alpha\rho\sigma\iota\tau\pi\omicron\nu$ (Lat. $marsiipium$), which was an alternative way of writing the foreign (?) Semitic word.

44. $\M\omicron\lambda\iota\beta\omicron\sigma$ is written by the uncialss (with variants $\mu\omicron\lambda\iota\beta\omicron\sigma\mu\omicron\lambda\iota\beta\omicron\sigma$, § 7, 34), the Epic and $k\omicron\nu\nu$ form 1 of Attic $\mu\omicron\lambda\iota\beta\omicron\sigma\sigma$. $\Sigma\mu\nu\iota\tau\nu\zeta\eta\varsigma$ (-$\tau\sigma\varsigma$ $\Lambda$ $\lambda\iota\delta\varsigma$ is the reading of the uncialss in Job xili. 6, not $\sigma\mu\nu\iota\tau\nu\zeta\eta\varsigma$, as cited by LS: assimilation of the unaccented vowel accounts for it, if the word is etymologically connected with $\mu\omicron\nu\nu\nu$.

LXX has the Attic $\alpha\lambda\iota\kappa\omicron\sigma$, the uncialss again conflicting with the papyri, which write $\alpha\lambda\iota\kappa\omicron\sigma$ (on the analogy of other adjectives in -$\iota\kappa\omicron\sigma$) 2.

Other examples, mainly in AS, are due to later scribes.
(i) $I > Y$. $A$ has $\gamma\nu\nu\tau\alpha\iota\varsigma$ (= $\gamma\nu\nu\tau\alpha\iota$) 2 K. xiv. 27, $k\alpha\upsilon\theta\mu\upsilon\sigma\varsigma\alpha\varsigma$tes 3 M. vii. 20, $\iota\delta\nu\mu\epsilon\nu\nu\nu\nu$ 4 M. xvii. 3: $\Gamma$ has $\sigma\upsilon\upsilon\tau\rho\upsilon\mu\mu\alpha$ Is. xxii. 4.
(ii) $Y > I$. $\Lambda$ has in Is. $\sigma\upsilon\omega\rho\iota\delta\iota\sigma\varsigma$ xxi. 9, $\delta\acute{\alpha}k\iota\nu\omicron$ xxi. 8, $\alpha\rho\iota\upsilon\omicron\upsilon$ xiili. 10, $\sigma\varsigma\nu\iota\chi\theta\upsilon\sigma\varsigma\alpha$ xlix. 18, $\epsilon\rho\iota\theta\iota\mu\alpha\mu\iota\sigma\iota\varsigma$ lii. 1, in Zeph. $\delta\nu\iota\alpha\iota\nu\iota\iota$ i. 14, $\iota\pi\epsilon\lambda\iota\phi\theta\iota\sigma\varsigma\alpha\varsigma$ iii. 3, in Cant. v. 2 $\beta\omega\upsilon\tau\rho\iota\chi\omicron\omega$. $A*$ appears to have written $\alpha\rho\chi\iota\phi\upsilon\omicron\upsilon$ for $\alpha\rho\chi\iota\phi\upsilon\omicron\upsilon$ i Es. ii. 7: $C$ has $\rho\epsilon\iota\pi\omicron\nu$ for $\rho\omicron\upsilon\nu$ Job xiv. 4.

45. $Y$ (EY) and $H$ (E). $\pi\alpha\nu\omicron\nu\rho\gamma\epsilon\upsilon\omega$ (not class. $\pi\alpha\nu\omicron\nu\rho\gamma\epsilon\upsilon\omega$) is the verb in use (i K. xxiii. 22) and has the corresponding noun $\pi\alpha\nu\omicron\nu\rho\gamma\epsilon\upsilon\mu\alpha\mu$ (used in good sense): Jdth. xi. 8 $B*AS$ (-$\eta\iota\mu\alpha$ $A\lambda\upsilon\beta\upsilon\iota\nu\upsilon$), Sir. i. 6 B (-$\eta\iota\mu\alpha$ $A\nu\iota\kappa\iota\iota\iota$), xliii. 18 BC (-$\eta\iota\mu\alpha$ $A*$ $A$).

46. The following examples in one or other of the uncialss of interchange of $\upsilon$ (ev) and $\eta$ ($\epsilon$) are due to assimilation of vowels and to the later pronunciation ($\upsilon = \iota = \eta$):
(i) $H > Y$: $\theta\upsilon\lambda\upsilon$ Gen. i. 27 D, Lev. xiiii. 7 A, $\rho\upsilon\gamma\nu\nu\tau\alpha\iota\varsigma$ 3 K. xiii. 3 A, $\theta\upsilon\sigma\iota\nu\rho\omicron\omicron\upsilon$ Prov. viii. 21 B, $\pi\upsilon\lambda\omicron\varsigma$ (= $\pi\upsilon\lambda\omicron\varsigma$) Job xlii. 21 $\Lambda$, $\pi\omicron\upsilon\lambda\upsilon$ (= $\pi\omicron\upsilon\lambda\upsilon$) Sir. xviii. 32 A.

1 In the papyri $\mu\omicron\lambda\iota\beta\omicron\sigma\sigma$ first occurs in i/b.c.: $\mu\omicron\lambda\iota\beta\omicron\sigma\sigma\sigma\sigma$ twice in ii/b.c. and $\mu\omicron\lambda\iota\beta\omicron\sigma\sigma\sigma\sigma$ in iii/b.c.: Mayser 101.

2 Mayser 102: $\alpha\lambda\iota\kappa\omicron\sigma$ passim in iii/b.c., the only example quoted of $\alpha\lambda\iota\kappa\omicron\sigma$ is iii/L.D.
§ 6, 48]

The Vowels

97

(ii) \( Y > H \) (always with assimilation): \( \upsilon \omega \delta \iota \theta n \upsilon \) Ex. xxviii. 27 A, \( \rho \iota \theta \iota \theta n \upsilon \) \( (= \nu \omicron \sigma \theta) \) 4 K, xix. 11 A, \( \phi \iota \lambda \upsilon \) \( (= \phi \nu \omicron \lambda -) \) Hg. ii. 2 S, \( \psi \chi \gamma \) \( (= \psi \nu \chi \gamma) \) Is. xxxi. 4 S, \( \upsilon \omega \chi \nu \theta \upsilon \theta r \alpha s \) Jer. lxi. 19 B.

(iii) \( E > Y \), \( Y > E \): \( \pi \epsilon \lambda \kappa \nu k \upsilon s \) Jer. xxiii. 29 A: \( \epsilon \nu \epsilon \pi \nu i o n \) Jer. xxiii. 28 S, \( \tau e \tau \rho e \sigma i m a \nu o n \) \( (= \tau e \tau \rho u \nu t .) \) Hg. i. 6 S.

(iv) \( E Y > E \) (assimilation of vowels flanking \( \lambda , \mu , \rho , \psi \)): \( \delta e u t \epsilon r \epsilon \omega n \) Est. iv. 8 S, \( \delta i e \lambda e t s e t a i \) Jer. xiii. i B, \( \epsilon \psi \epsilon \sigma a t o \) i M. xi. 53 V, \( \pi e \pi o t e r e t e m e n a \) 2 M. iii. 22 V: early Attic inscriptions yield a few examples of loss of \( v \) in final \( \epsilon i s \) (Meisterhans 62) as in \( \beta a s i l e s \) \( (= - \epsilon i s) \) Jer. xliiv. 17 S.

47. \( EY \) and \( Y \). \( \Pi r e s b \beta \upsilon \gamma \zeta s \), owing to its constant use \( = s e n e x \), is, by a natural error, written for \( \pi r e s b \beta e u t \gamma \zeta s \) \( = l e g a t u s \) in several passages:\footnote{1} 2 Ch. xxxii. 31 B, i M. xiv. 22 S V, xv. 17 S V, 2 M. xi. 34 A V.

Omission of \( e \) also appears in (?)\( \iota r a t \upsilon \sigma o u s i o n \) Ex. xl. 13 B* (second \( e \) small, possibly first hand), \( \alpha p o \sigma k \nu i n \) N. xxxi. 9 F, \( \kappa a t a \phi \upsilon \zeta o n t a i \) Jer. xxvii. 5 A, \( \gamma i u m a \) ib. xxxi. 11 S*\textsuperscript{viid}, \( \sigma k \nu i n \) ib. xxxv. 3 and 6 S: insertion of \( e \) in \( \iota r \chi e u s \) Lam. i. 14 S. For \( A Y \) and \( E Y \), \( A Y \) and \( A \) see 12, 13 above.

48. Prothetic Vowel.

The Attic \( \epsilon k e i n o s \) is used to the exclusion of (Ionic and poetical) \( k e i n o s \), and Attic \( \epsilon \chi \theta e s \) has supplanted (Ionic) \( \chi \theta e s \).\footnote{2} On the other hand \( \epsilon \theta e l o w \) disappears, \( \theta e l o \) alone being used. \( \Sigma t a f i s , \sigma t a \chi u s \) are written without euphonious \( a \).\footnote{3} \( \Omega r e i r e s b \sigma a i \) "to long for" is read by the uncial in Job iii. 21 (corrected by \( B \) to \( \iota m e i r \)) as in i Thess. ii. 8, but is unattested elsewhere.\footnote{5} \( \Omega d i r e s b \sigma a i \) is used, not the Tragic \( \delta \upsilon r e s b \sigma a i \).

\footnote{1} Cf. Philemon 9 \( \pi r e s b \beta \upsilon \gamma \zeta s \) with Lightfoot's note. He keeps the MS reading but renders it "ambassador." "There is reason for thinking that in the common dialect \( \pi r e s b \beta \upsilon \gamma \zeta s \) may have been written indifferently for \( \pi r e s b \beta e u t \gamma \zeta s \) in St Paul's time."

\footnote{2} S* has \( k e i n o v \), a corruption of \( k r \nu w o n \), in W. xii. 10.

\footnote{3} As to the Attic and Ionic forms see Rutherford \( \Lambda P \) 370 ff. \( \chi \theta e s \) is confined in the uncial to Gen. xxxi. 42 A (after \( s e \)). Ex. ii. 14 A (\( \tau o u \) \( \Lambda i \gamma \upsilon \pi t o v \) \( \chi \theta e s \)) and 1 M. ix. 44 V (\( \omega \) \( \chi \theta e s \)): it is also written in nearly all cases by one or both of the correctors of B (usually \( B * \)).

\footnote{4} Attic Greeks apparently wrote \( \alpha s t a f i s \) but \( \sigma t a \chi u s \): the Ionic \( \alpha s t a \chi u s \) (Hom. \( H . \), Hdt.) reappears in Josephus, \( A . f . \) 17. 13. 3 = \( B . f . \) 2. 7. 3.

\footnote{5} Dr J. H. Moulton tells me that the \( \delta \) in this word as in \( \delta d i r e s b \sigma a i \) \( \delta k e l l e i n \) etc., comes from a derelict preposition \( \omega \) (seen in \( \omega k e a n o s \) participle

T.
§ affords an example of anaptyxis (the reverse of syncope) in σφωνζ = σφζ Zech. ii. 13 (cf. Mayser 155). The same MS writes ὀμοροοῦντες (= -ροῦντες) 1 Ch. xii. 40, ἀναγάοντες (= ἀνάγοντες) ib. xv. 28. The LXX does not contain examples of prothetic i before π (ιστηλη εἰστρατιώτης etc.), which appears to be a peculiarity of Asia (Thumb Hell. 144 ff., Schweizer 103).

49. Contraction and Syncope.

The κοινή generally prefers contracted forms, and introduces some contractions unknown to the older language. The Attic word for a young bird was νεοντός1, 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 κοινή vernacular form νοσσός3. The derivatives all take the κοινή form: νοσσία (16 times: νεοσσία only in N. xxiv. 22 B*), νοσσίων, νοσσεύων, νοσσοποιεῖν.

The LXX, in common with the Ptolemaic papyri, retains the Attic contracted form νομμινία in most books (B 26 times, A 29, 8 4): νεομηνία (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, ἴγεία, 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 ὦ-κείμαι ‘circumambient’) which is shortened in the unaugmented tenses from the notion that ὦ contained the temporal augment. The root is smer seen in memor. There is therefore no connexion between ὦμ. and μειρέσθαι.

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 suo, 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) “Νεομηνία...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.¹ 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, ὄρον ἀν) and to a small group of books (Wisdom, Sirach, 4 Macc., Isaiah).² The only instance of its use apart from καὶ or ὄρο is Tob. xiii. 16 ὁ μακάριος ἐσομαι ἄν γένηται. Ἐὰν also frequently supplants the indefinite particle ἀν after a relative pronoun etc. (ὅσ ἐὰν etc., see § 5, p. 65 ff.).

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

For κανον and ὅσον ὅστα (but ὅστεον-ἐσω-ἐωσ) see § 10, 8: πηχαν § 10, 21: ἄργωρος etc. § 12, 2: ἡμίσους § 12, 10: contracted comparative adjectives in -ον § 12, 21: ἄργος (ἄργος Prov.) § 12, 2.

50. LXX uses only the syncopated forms καμμύεν (= κατα-
μύεν (Is. vi. 10, xxix. 10, xxxiii. 15, Lam. iii. 45: Β καμβ. in the first and last of these passages) and σκόρδον⁴ = σκόροδον (N. xi. 5). (Διφορον read by Blcorr 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 ἡμέρα.)

Other syncopated forms in the uncial are ὑπερδεῖν (= ὑπερ-
dεῖν) 1 Es. ii. 18 B*, so ὑπερδεῖς (= ὑπερεῖς) Zech. i. 12 N*: ἀκουσμέθα (= ἀκουσόµα) 2 Es. xxiii. 27 N*, ἐπιχθησονται (= ἐπι-
χθησο.) Job xxxvi. 27 N*, ἔλαλσεν (= ἔλαλησεν) Is. xxxvii. 22 B*,

¹ Meisterhans 255 (only 6 examples of ἀν in Attic Inscriptions from ν/ to iii/B.c.): Mayser 152 f.: Moulton Pros. 43 note 2.
² καὶ 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, xxii. 11, xxx. 38 [but καὶ ἐὰ in ib. xxxvii. 12, xxxix. 11, xii. 9 δίς], 4 M. ii. 8, 9, x. 18, xviii. 14 [quoting Is. xliii. 2 which has καὶ ἐὰ], Is. viii. 14 B. ὄρον ἀν 4 M. v. 30, x. 4, xvi. 11, Is. i. 12.
³ Condemned by Phrynichus (Rutherford NP 426).
⁴ So Ptolemaic papyri, Mayser 146: 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 ο for Attic ττ and such individual phenomena as the temporary substitution of οθείς for οθείς, the omission of the second γ in γγαναθαι and γγανώσκεν, and the insertion of μ in the tenses of λαμβάνω (λήψιματι 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.

The MSS occasionally write a single a in transliterating proper names for the more usual double vowel: 'Αρέων (= Ἄρων) Cod. A in Ex. vi. 26, vii. 8 (so vii. 1 F), N. xii. 10, Sir. xlvi. 6, Tob. i. 7: 'Ισάκ Gen. xxvii. 1 A, Ex. ii. 24 B, Sir. xliv. 22 B, Judh. viii. 26 B, and X in 1 Ch. xvi. 16, Ψ civ. 9, 4 M. xiii. 12, 17, xvi. 20, 25, xvii. 11. (The distinction between 'Αβράμ = בַּרְאָם and 'Αβραάμ = בַּרְאָם is strictly observed in Genesis.) The prophet is always 'Ιέρεμιας but a syncopated form 'Ιερμ(ε)υ 'Ιερμιας is used of others of the name (יִיְרִמְיָהו, יִיְרִמְיָהו, יִיְרִמְיָהו) in 1 Ch. and 2 Es.: cf. 'Ιούσαλήμ Jer. ii. 28 X.

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/iii d. containing Greek transliterations κ is used as the
have, therefore, a certain value in connexion with the question of their *incipit*alula, although it is unlikely that many of them go back to the autographs.

3. **The gutturals.** \( \kappa > \Gamma \). The only example of weakening of \( \kappa \) to \( \gamma \) in the LXX uncials which can confidently be ascribed to the autographs is the form *γναφεῖον* (4 K. xviii. 17; Is. vii. 3, xxxvi. 2), which replaces the older (and apparently original) form *κναφεῖον* in the *κοινή*.\(^1\)

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 *ἐγ* before certain consonants (*ἐγ* δέ, *ἐγ*βάλλειν etc.) which is common in Attic Inscriptions and almost universal in the Egyptian papyri down to about ii/—iii/\( \alpha .D.\)\(^2\), is practically unrepresented in the uncials: *ἐγκλεῖτος* in the B text of *Ψ* civ. 43, cv. 23, and *ἐγ* γῆ Is. xxxix. 3 Ν, xlix. 12 A, have been noted. "*Εκγνωνος* is commonly written: *ἐγγνωνος* occasionally in Codd. A and Ν\(^3\). For the similar absence of assimilation of *ἐν* cf. § 9, 4. Anomalous forms with *γκ* for *κ* are *ἐγκλεῖτοις* Jer. x. 17 Ν*, ἀγκμή* 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/\( \alpha .D.\). The commonest example is -*δειγνῶ* 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 *γνήκη* Jd. xv. 8 A (cf. *άντιγνήκη* CPR 78, 221—6 A.D.), οἶγον 1 K. v. 5, *γαρπιθῶν* Prov. xii. 14, διάγνωτες Hb. ii. 7. Ν appears to read *ἀπογρήψω* in W. vi. 22 (see Swete): D has *γνηγώς* Gen. x. 9. The inter-
equivalent of both demotic *γ* and demotic *κ*. Demotic has no sign for *δ*:\( \tau \) and *δ* correspond to demotic *τ*.

(2) In Sahidic the consonants Ν and Π, 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 *γναφεῖον*, to the influence of a neighbouring consonant) and of *τ* and *δ*.

\(^1\) Mayser 169f. The initial *γ* is found already in an Attic Inscription of iv/\( \beta .C.\) (γναφεῖον) Meisterhans 74.

\(^2\) Mayser 226 f. In ii/\( \alpha .D.\) the standing formula in the papyri *καθάπερ* *ἐγ* δίκης begins to be written *καθάπερ* *ἐκ* δίκης.

\(^3\) Is. (xiv. 29 ΑΠ and five times in Ν: xxx. 6, xlviii. 19, xlix. 15, lxi. 9, lxv. 23), Prov. xxiii. 18 A, Dt. vii. 13 Fvid. The papyri have both forms.
change of κ and γ, in which Thumb traces the influence of Egyptian pronunciation (\textit{Hell.} 134), only comes to the front in illiterate papyri of \textit{i} / \textit{A.D.} (Maysr 170)\footnote{1}.

6. \( \Gamma \succ \text{K.} \) The reverse change is represented in \textit{A} by κην \((=\gamma \nu) \) \textit{i} \ K. \ v. 4, ἥκουμενος \ K. \ ix. 5 (=\γ’κουμενος \textit{B}: Heb. "upon the throne"), Κορυγίας \textit{i} \ M. \ iv. 5. \textit{S} has λέκι \((=\lambda \gamma \varepsilon \iota)\) Zech. \ i. 3, ἀκαλλώμεθα \textit{Is.} \ xxv. 9. \textit{B} has χυτρώκαυλος \textit{K.} \ vii. 24 \(\tau\varepsilon\pi\) 29 (\textit{A} -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 Μακεδὼν \textit{4 K.} \ xxiii. 30 \textit{B}, Μακεδῶν \textit{ib.} \ ix. 27 \textit{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. \πνευμα which has the same meaning, though the form occurs where other Hebrew words are rendered: \textit{B} has πακις twice \((=\pi\nu\mu\mathbf{i} \text{ in both places})\) \textit{Jos.} \ xxiii. 13, \textit{Hos.} \ v. 1, \textit{S} has it 13 times viz. Tob. \ xiv. 10 \(\delta\gamma\) 11 times in \textit{Ψ}: as against these 15 passages there are 47 where \παγις is read by all the uncials.

7. \( \chi \succ \text{K (\textit{KN})}. \) Confusion between aspirate and tenuis is common in \textit{LXX} and in the papyri when \( \theta \) follows: in the uncials alteration of aspirate to tenuis is also met with before \( \lambda, \mu, \nu \).

Ἐκθρός \((\text{found in a papyrus of} \ 118 \text{b.c.}, \text{Teb.} \ 5, \ 239)\) occurs sporadically in each of the three main uncials, \textit{B} (\textit{Mic.} \ iv. 10, vii. 10), \textit{S} (\textit{Na.} \ iii. 11, 13) and \textit{A} (\textit{Job} xxxiv. 26, 2 \textit{M.} \ x. 26)\footnote{2}: similarly \textit{A} has ἐκθρόςσαι \textit{2 M.} \ x. 26, \textit{S} ἐκθυστός \textit{4 M.} \ v. 27. In \textit{S} and \textit{A} we more frequently meet with the spellings, paralleled in post-Ptolemaic papyri, ἐκχθρός -ια -αινιν: so once in \textit{B*}, \textit{Bar.} \ iv. 25 (this portion of the book was written in \textit{i} / \textit{A.D.}). Ἐκθές for ἐκθές stands in the \textit{A} text in 1 \textit{K.} \ xiv. 21, \textit{xix.} \ 7, 2 \textit{K.} \ iii. 17, \textit{Job} \ Θ \ xxx. 3.

Μοκλός is confined to the \textit{B} text which has 16 examples of it to 19 of μοχλός: \textit{S} has ἀναμοκλείωντες \textit{4 M.} \ x. 5. Κλιδων occurs in \textit{Sir.} \ xxi. 21 \textit{A} and \textit{Is.} \ iii. 20 \textit{S}. Ἐκμαλωσία (for αἰχμ.) and

\footnote{1} The earliest examples I have noted are as follows:
\( \kappa \succ \gamma \) \(\text{i} / \text{i-\textit{A.D.} \ gamma \textit{BU} 975 (45 \text{i} / \text{A.D.}), \piατριγ} \) \(\text{and \epsilonιν} =\text{-κει}\) \textit{BM ii.} \ 154 (68 \text{i} / \text{A.D.}).
\( \gamma \succ \kappa \) \(\text{i} / \text{i-\textit{A.D.} \ ωρυκω \textit{BU} 189 (7-8 \text{i}-\textit{A.D.}), \kappaαστροκ} \) \(\text{κυμνου \textit{ib.} 975 (45 \text{i} / \text{A.D.})}\).
\( \text{ι} / \text{ι-\textit{A.D.} \ ἐπιστρατήκων \textit{ib.} 587, \αρκυρω \textit{ib.} 416, \διαέκραψε \text{ (=διέ}) \) \textit{ib.} 662, \υτρακωγός \text{ (=} \upsilon \text{δραγ} \text{). ib.} 71, \ηκοράκαι \text{ (=}} \iota \text{φρατι} \text{e}\text{ν} \textit{ib.} 153, \text{Ακρ} \text{κουδάς \textit{BM ii. 189.}}\)

\footnote{2} Between \textit{Ψ} \ x. 6 \(\text{where \textit{S} is joined by} \ \text{R} \) \text{and} \textit{sc.} \ 3: at the beginning and end of the book (\textit{Ψ} \ ix. 16, 30, exviii. 110 etc.) \textit{S} unites with the other uncials in reading \παγις.
cognate forms occur nine times in Ν. B has λυγίας Sir. xxvi. 17, A καλκοῦ N. xxxi. 22 (Swete ed. 2 App.).

Κιθών occurs in B* 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 κύθρα (Ionic)=χύτα 1 K. ii. 14 B, Sir. xiii. 2 Ν (so κυθρόποδες Lev. xi. 35 BF) and χύθρα N. xi. 8 F, Na. ii. 11 Ν: κύθρ. and χύτ. in Ptolemaic papyri, Mayser 184. (Κιθών, χιθών of the papyri are absent from LXX.)

9. K—X. 'Εκ is occasionally written εχ before θ χ φ in Attic inscriptions and Ptolemaic papyri. So in the uncialss (1) εχθέσει W. xi. 14 ΝΑC (RVaeg ‘cast forth in hatred’ unwarrantably assumes a word εχθεσις=εχθρα: the papyri show εχθεσις εχθεμα etc., Mayser 228), εχθεσμος 4 M. v. 14 Ν, εχθες (=εκθες) Dan. Θ vi. 8 B*A: (2) εχ Χαρμάν Gen. xxix. 4 A, εχ χεμάρρου Lev. xxiii. 40 A. Other examples of irregular χ are εἱχος 3 K. ix. 11 A, λιγμωμένος W. xi. 18 A (not from λιγμαν ‘to lick,’ cf. λιγμηθέντες v. 20: but the exact meaning of the passage is doubtful), ψεχάδων Cant. v. 2 Ν, χαλλίπαις 4 M. xvi. io A*vid.

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) δραγμὴ in V (2 M. iv. 19, x. 20, xii. 43: 3 M. iii. 28: in the last passage A has δραγχμίς) and διδραγμὸν in F (N. iii. 47: Jos. vii. 21) and once in A (2 Es. xx. 32): (2) in Ν αιγμάλωτος Na. iii. io, αιγμαλωσία Jer. xxv. 19: this MS usually has ἐκμάλωτος 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 letters. In the circumstances the examples in the LXX uncialss 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) πίνδες 4 K. xxiv. 16 B*, α'υθώ=αυτώ 1 Es. iii. 5 B*, κασιδέρμον Zech. iv. io Ν* (so κασιδέρμα BU 1036, 15, 108 A.D.): (2) δεκατάρχουs

1 So in an Attic Inscription of iv/b.c. and in papyri, mostly post-Ptolemaic: the Ptolemaic documents usually have χιτών (or the Ionic κιθών), Mayser 41, 184.
2 Meisterhans 106, Mayser 228.
3 Thumb Hell. 134.
4 Due, perhaps, to the analogy of δεκατός.
The Assimilation

Further

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. 'Αναφάλλαντος -φιλάντορα is read by the unicals in L. xiii. 41 ff.: the papyri of iii./b.c. fluctuate between this and Αναφάλλανθος, which is probably the older form (Mayser 177 f.). Κολόκυνθα has the best authority in Jon. iv. 6, 7, 9, 10: κολόκυντα is read by A (Q): κολόκυντη 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* (φόβηθρον cett.) as in Luke xxi. 11 (WH with BD). The following are due to attraction of a second aspirated letter: καθόπωθεν Zech. vi. 6 B*8*, βαθράχος Ex. viii. 9 F. Μασθὼς for μαστός is read by A in Is. xxi. 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 -ρε (for -θε), like the 1 aor. imperat. pass.: εὐτραπέτη Sir. iv. 25 B*AC (ηθι SBb), χάρητι Tob. xiii. 13 B*A. Assimilation to preceding τ may account for κατορτώθη 2 Ch. xxix. 35 B*, ἐνταῦτα 4 K. ii. 2 A, 2 M. xiii. 6 V. Νεχωτά Is. xxxix. 2 Θ* (transliteration of Νηκωτά: νεχωθά cett.).

14. Δ and Θ. Under this head come the forms οὐθεῖς, 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 οὐδε is shown by the fact that the fem. οὐθεμία remains unaltered. Their explanation lies in a coalescence of δ with the aspirate of εἰς to form θ (= δ + η)\(^1\).

15. There is a curious distinction between the late derivatives from οὐθεῖς, οὐδεῖς. 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.
The Consonants

and ecclesiastical Greek¹ and are unrepresented in certain portions of the LXX, e.g. the Pentateuch, Isaiah and Job (excluding Θ)². Όудείς produced (1) ἔξουθενεύω (-ημα), while οὐδείς produced (2) ἔξουθενώ (-ωμα -ωσις). Two rarer and doubtful forms, due to mixture, are (3) ἔξουθενεῖν, (4) ἔξουθενναν. (1) must have been coined while οὐδεὶς 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 οὐδείς): it is the form used by Luke and Paul in N.T. (2) apparently came later, when οὐδείς had begun to reassert itself: it is the form used in the later LXX books. 1 Kingdoms uses both (1) and (2), in juxtaposition in viii. 7 B οὐ σὲ ἔξουθενήκασων, ἀλλ’ ἰ ἐμὲ ἔξουθενόκασων. 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) ἔξουθενεύω 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. O iv. 28: 2 M. i. 27, and occasionally as a v.l. elsewhere.

(2) ἔξουθενοιν Ἰδ. 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 BΚ, 7 B: Sir. xxxiv. 22 ΝΑ, 31 Ν, xlvii. 7: Zech. iv. 10: Mal. four times: Dan. Θ xi. 21: 1 M. iii. 14 ΣΑ.

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

(4) ἔξουθενοιν 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, ᾧμβλακία (cf. Doric ᾧμβλακείν)³ are the forms attested by the uncial in the only passages where the words occur, Dan. Θ vi. 4, 3 M. ii. 19.

¹ Plutarch has ἔξουθενίζω, and ἔξουθενιζω is cited by LS from a Scholiast on Aristophanes.
² These books use other verbs to render ΝΔΝ, ΝΑ Ε.G. ἀπειθέω, ἀφιστάναι, ὑπεριδέω, φανλίζω, ἀπαναίνεσθαι, ἀπειτεψι, ἀποποιείσθαι, ἀπαρνεῖσθαι etc.
³ And cf. the fluctuation between 'Αμπρακία 'Ἀμβρακία in Attic inscriptions of iv/b.c., Meisterhans 77.
The Consonants

B > Π. Ψ has πορρά (="βορρά") Jer. i. 14, Α προπληθαίς (=προβληθείς) 4 M. xiii. 6.

17. Φ > Π. Ψ has σπόνδυλος ἐκπονδυλίζεται in 4 M. x. 8, xi. 18 (Ionic and in some κωνικ writers, e.g. Strabo: Cröner 85): A keeps the Attic form with σφ, and so all the uncials in Lev. v. 8. (Σπόγγος, σπυρίς, which show similar fluctuation, are absent from LXX.) 'Ἰωσήφ in Hellenized form appears in the uncials as 'Ἰωσήφος and 'Ἰωσήτως: the latter form has Ptolemaic support and was invariably used by the historian Josephus of himself and of the patriarch.

18. Ψ—Φ. Ψνηψ has cases σκνηψι τυνηψι in Ex. viii. 16 ff. in BA(F) (with variants σκνυψι and κνυψι F, σνιψιν A), and the same forms appear as variants in Ψ civ. 31, W. xix. 10, where the B text has the more regular σκν(ε)πες, σκν(ε)πα. The two forms go back to iii/b.c. (licative, ἀπόκατιστος, ἀπόκαταψις, Mayser 174).

In the case of φάτνη1, φατνον, 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) πάθνη Jl. i. 17 Ψ. (2) πάθμη Job vi. 5 Ψ, xxxix. 9 Ψ. (3) έπαιφωσεν 3 K. vii. 40 A. (4) πεφατμομέναι Ez. xlii. 15 B, φατμώματα Am. viii. 3 B, Zeph. ii. 14 B. (5) πατμώματα Cant. i. 17 Ψ.

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' ἡμών in 2 M. iv. 12, a corruption of ἐφήμων which V reads (cf. τ. 9 ἐφήβων): also in Σαννάμασσαρος 1 Es. ii. 11 BA (=Sheshbazzar), εἰσδέμαν (="εἰσεδέμαν") 4 M. xv. 3 Ψ. Assimilation causes μόλιμος (="μολυβος, μολυβδος") in Jer. vi. 29 B, βολβῶν in Sir. xxii. 14 A2. (2) The converse change is more frequent. Τέθρυμνθος, apparently the oldest form for the turpentine tree (in LXX thus only in Gen. xiv. 6 E, xliii. 11 F), develops into τετεμνθος (B 5 out of 7 times, A 2/7), and thence to τετεθρυμνθος read by all the uncials

---

1 Thumb (Hell. 71) conjectures that πάθνη is an Ionism taken over by the κωνικ. This is the form which has survived in modern Greek παχν (="παθνόν") with Asiatic varieties παθνήν, πανθήν, παθωμιν (ib. 81). LS suggest derivation from √ΠΑΤΟΜ (πατήματα).

2 LS quote περμθολϊςώσαι from a Rhodian Inscription.

3 Attic Inscriptions show βολφάμενο (="μαρφ") and fluctuation in Σερμυλία (Σερβ.), Άδραμπτην (="Άδραμβ."). Meist. 77. 'Ρότην = ρύτην is the only Ptolemaic example cited by Mayser 190. Γερβανίκον 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 \( \sigma \tau \iota \mu \)\( \iota \), a pigment for the eyelids, and \( \sigma \tau \iota \mu (\mu)\iota \varepsilon \nu \), the forms with \( \beta \) receive slightly better support (cf. Lat. \( \text{stibium} \)): \( \sigma \tau \iota \beta \iota \) Jer. iv. 30 B\( \varepsilon \) (\( \sigma \tau \iota \eta \varepsilon \) A, \( \sigma \tau \iota \epsilon \iota \mu \) Q), \( \varepsilon \nu \tau \iota \beta \iota \iota \) Ez. xxiii. 40 BAQ, but \( \varepsilon \nu \tau \iota \mu \iota \sigma \alpha \tau \sigma \alpha \tau o \) 4 K. ix. 30 B\( ^* \) (\( \beta \) in AB\( ^{ab} \)). "\( \Lambda \nu \ \beta \iota \sigma o \nu \) 1 K. vii. 12 A, \( \alpha \iota \kappa \omega \beta \varepsilon \iota \varepsilon \nu \) Is. xiv. 26 N, \( \beta \iota \eta \) (=\( \mu \varepsilon \lambda \eta \)) 4 M. x. 20 N.

\( \Pi \) is converted to \( \mu \) in \( \mu o\iota \mu a\varepsilon s \) (=\( \pi o\iota \mu \varepsilon \varepsilon s \)) Jer. x. 21 A.

20. The liquids. In the vulgar language from the Hellenistic period down to modern Greek (which has e.g. \( \alpha \delta \epsilon \rho \phi \sigma s \) \( \gamma \rho \theta a \) \( \epsilon \rho \tau \iota \delta a \)) \( \rho \) replaces \( \lambda \), especially before consonants: instances occur, also, of the reverse change in the \( \kappa o\nu \eta \) where no consonant follows\(^1\). Two examples of the interchange appear to have become stereotyped: \( \sigma i\kappa \nu \mu \lambda a\tau o n \) "a cucumber-bed" (from \( \varepsilon \lambda \alpha \iota \nu o n = \) "plant") becomes \( \sigma i\kappa \nu \mu \lambda a\tau o n \) (so in the only LXX passages, Is. i. 8, Ep. Jer. 69 with variants with \( \nu \) in the first syllable): conversely \( \kappa r \iota \beta a\nu o s \) (the Attic form according to Phrynichus), a small covered cooking-vessel, always appears as \( \kappa l \iota \beta a\nu o s \) 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 interchange affects the meaning. In i Macc. the word \( \phi \alpha \lambda \gamma \varepsilon \xi \) which should certainly be read in all five passages, in four of them has a v. l. \( \phi \alpha \rho \alpha \gamma \xi \) in one or other of the uncials (vi. 35 A, where Swete retains \( \phi \alpha r \), 38 V, 45 A, x. 82 N\( ^* \) (V)). In the same book (i M. ix. 42) the reading of N \( \varepsilon i s \ \tau o \ \varepsilon \lambda o s \ \tau o \nu \ \iota \o r \delta \alpha \nu o n \) (cf. v. 45) must be preferred to \( \varepsilon i s \ \tau o \ \o \rho o s \) of AV: the vulgar pronunciation and the influence of \( \o \rho o s \) in vv. 38 and 40 have produced \( \o \rho o s \) out of \( \varepsilon \lambda o s \). In Sir. xxii. 18 the converse change has occurred: it is the \( \chi \alpha \rho a k e s \) (B\( \varepsilon \)) or "pales set on a high place" that cannot stand against the wind, not the \( \chi \alpha \lambda i k e s \) (AC), "pebbles" or "rubble."

The MSS yield the following further examples: (1) \( \Lambda > P: \) o\( i \nu \sigma \phi r \nu g e i \) Dt. xxi. 20 B, \( \beta e r t \iota \omega n \) Is. xvii. 3 N\( ^* \), \( \delta r \gamma \eta \rho \alpha \) Jer. x. 19 N\( ^* \), \( \rho \theta r a s e n \) Job xx. 19 A (=\( \varepsilon \theta \lambda a \varepsilon n \) cett.), \( \chi \alpha r \beta \iota \alpha \eta \) Sir. xxiv. 15 A

\(^1\) Mr W. E. Crum tells me that in several Sahidic sub-dialects the two consonants are confused.
21. The spirants σ ζ. Z, which in classical times was probably pronounced like zd in the Hellenistic period had the weaker sound of voiced s (as in ‘those’), as is shown by the substitution of ζ (or σζ) for σ, especially before β and μ. Ν has ζμύρα five times (Cant. iii. 6, iv. 6, 14, v. 13, Sir. xxiv. 15) and once ζσμαράγδον Sir. xxxv. 6: elsewhere all the uncials have σμύρνα, σμάραγδος. The same change appears in the form ζβίνη “a spear,” attested by all the uncials in Is. ii. 4, Jer. vi. 23 (also Mic. iv. 3 AQ*, where it is a gloss from the Isaiah passage): Judith alone keeps σβίνη, 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, σβίνη, σγίνη etc., but it is clear that the older form had initial σ.

Attic ξίνν for σίνν survived after 400 B.C. only as a literary affectation and is unrepresented in LXX. Ν writes ὀσμίλας for ὀς σμίλαξ Na. i. 10.

22. Insertion of Consonants. A remarkable feature of the κονι (or rather, excepting one instance, of local varieties of the κονι) 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 λήψομαι (for λψομαι) together with cognate forms ἐλήψθην, (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 λψομαι and the newly-introduced λήψομαι were

---

1 Meisterhans 88 (Attic examples from 329 B.C.), Mayser 204, 209: the latter’s suggestion that σζ in ἀνάσχρησας etc. is intended to mark off the syllables more clearly will not suit initial σζ in the above instance.
2 Sturz de dialecto Macedonica 46 f.
3 ξυσψριδος, 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., λῆψομαι and its
kin are uncontested, having driven the classical forms off the
field. (3) The reappearance of the latter in the uncials 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 Ptole-
maic papyri, the autographs contained both λῆψομαι and
λῆψομαι, scribes of the Roman period have produced uni-
formity 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
λῆψομαι in the original script of B, Σ and A do not amount to a
dozen in all: B has 3, one doubtful (Mic. vi. 16, Is. ii. 43rd, Jer.
xxxii. 7), Σ has 3, one doubtful (Zech. xi. 7, Is. x. 29fort, Jer. xlii. 3),
A 5 (Jd. vii. 5 λῆψη [read λάψη and contrast ληµψη ib.], I K. xxv.
11, Jer. xlii. 3, Ez. xlv. 18, Sir. iii. 24: in 2 M. v. 20 καταληψεῖς
is probably a case of itacism = -λυφθεῖς)4. The classical forms
become more frequent in later MSS and corrections of MSS5,
occurring sporadically in C (v/A.D.), T (vii/A.D.) and Γ (viii/ix/A.D.),
constantly in Q* (vi/A.D.) in Min. Proph. and Isaiah (in Jer.,
except xxxii. 1, 41, and in Ez. they are due to correctors), always
in Cod. 87 of Daniel (ix/A.D.), and nearly always in V (viii/ix/)
and B6 (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 1660. 30
προσδιαληψθέντος (14 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
προσειληψθαί (15 A.D.), OP iv. 724. 8f. λῆψομαι, λῆψη (155 A.D.). Συνζηβδήνη
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 (iv/v/A.D.) has none (always ληψομαι etc.).
5 Cf. Gregory Protr. 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 (n) in writing καψ.), ἀντάμμυψιν (= ἀντάμμεψιν) Ψ cxviii. 112, ἀνακάψμαι 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. Λήψιμαι may be a mixture or compromise between Attic λήψιμαι and Ionic λάμψιμαι1 (which retained both the a and μ of the present stem) or it may be an independent formation due to the same phonetic law which produced the other nasalised κουμ forms. These other forms (συμψέλων etc.) are specially characteristic of parts of Asia Minor (Καμπάδοκια, Παμφλαγόνες are attested) and Dieterich (Untersuch. 92 ff.) traces their origin to that region. Egypt, however, yields examples other than λήψιμαι, 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)πλημπ, πι(μ)-πρημ, and in some proper names (Δηλ(μ)πόλεμως etc., Meist. 84).

26. The combination μψ recurs in another instance, where the ρ, not the μ, is the intruder, viz. in the name Σαμψόν (=Σαψόν), 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. παράλαμψισθαι (Mayser 195), in the LXX in Job Θ xxvii. 21 C ἀναλάμψεται δὲ αὐτῶν κατὰ μόναν. It is noticeable that the Hellenistic -λιμπάρω for -λέπω (§ 19, 3) appears to be of Ionic origin (Hippocrates).

2 Schmiedel (W.-S. 64) compares Lat. sumo sumpsi.
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. \( \mu \varepsilon \sigma \eta \mu \beta \rho \varepsilon \alpha = \mu \varepsilon \sigma \eta \mu \varepsilon \rho \varepsilon \alpha \)). \( \text{Σαμβρη} \) (Σαμβρη) is written by the uncials in Genesis, \( \text{Σαμβρ(ε)} \) renders both \( \text{Σαμβρη} \) and \( \text{Σαμβρη} \) and \( \text{Σαμβρη} \) : in other names there is fluctuation, as between 'Αμβράμ (άν) and 'Αμβράμ (άν).

Ezra (Ερυρ) in LXX becomes 'Εσρας ('Εσρα) in B, 'Εξρας ('Εξρα) in A, 'Εσδρας ('Εσδρα) in \( \aleph \). Probably the \( \delta \) in the last form, familiarised by its adoption in our Apocrypha, is euphonic, like the \( \beta \) in \( \text{Σαμβρη} \): but it is conceivable that \( \sigma \delta \) is used to represent Heb. 1 \( \tau \) with a reminiscence of the old pronunciation of \( \zeta \) (\( \varepsilon \delta \)), see 21 above.

\( \aleph \) inserts a nasal before \( \delta \) in Jl. i. 6 \( \delta \nu \delta ο\nu \tau ες = \delta \delta \), Ψ cxxxix. 2 \( \alpha \nu \delta \; έικον = \alpha \delta \).

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 inter-vocalic \( \gamma \) suggests that the guttural, in this position at least, was pronounced as a spirant, with the sound of \( y \) or \( (g)h \).

1 The nasal and liquid are sometimes separated by \( a \): N. xxvi. 20 B \( \text{Σαμαράμ} \) \( \text{Σαμαρανεί} \), 1 Ch. xxvii. 18 A 'Αμαρι.

2 'Εσδρας in B in the subscriptions to 1 and 2 Esdras, which are therefore later than the books themselves: also once in the body of the work, 1 Es. viii. 19. 3 Cf. 'Εσδρ(ε) in BA, 'Εσδρ(ε) in 1 Ch. ix. 44 B, 'Εσδρήλ BNQ, 'Εσδρ(α)η-λών BNA (= Ἰερουσαλήμ Jezreel), in all of which \( \sigma \delta \) corresponds to \( \gamma \). On the other hand in 4 K. xix. 37 it answers to B: 'Εσδράχ B = 'Εσθράχ A = MT Ἰερωνίμ. 4 As in modern Greek: Thumb Handbuch 1. Conversely in the papyri (Mayser 167 f.) it is occasionally inserted between vowels, seemingly to avoid hiatus: \( \gamma \gamma \mu (\gamma) \alpha \iota \omega \), \( \kappa \lambda \alpha (\gamma) \omega = \kappa \lambda \iota \omega \), \( \alpha \rho \chi (\gamma) \rho e \rho \omega \) etc. In papyri of iii/ and ii/b.c. an \( i \) is interpolated for the same purpose between the vowels \( o \) and \( \eta \): \( \beta o(i) \theta \epsilon \iota \), \( \delta v o(i) \theta \epsilon \iota \) (Mayser 110).
In the case of one word, ὀλι(γ)ος, the omission of γ in writing began c. 300 B.C. and spread over a wide area in the Greek-speaking world\(^1\). Apart from this and one or two other words the usage was apparently restricted to Egypt\(^2\).

The uncials B, 8, and A always write ὀλιγος, but in two derivatives—ὁλιγοῦν (a Hellenistic creation, perhaps coined by the translators)\(^3\) and ὀλιγοστός—the γ is omitted, four times in all, by the original scribe of B: Jd. x. 16 ὀλισθη, 4 K. iv. 3 ὀλισθης, 2 Es. xix. 32 ὀλισθητω ("B*vid"), Is. xli. 14 ὀλιστός\(^4\).

\(\'\alpha\gamma(\epsilon)\)ώχα\(^5\) (so constantly in the uncials, see § 16, 7: ἀγῆοχα usually in Hellenistic writers), the perfect of ἄγω (condemned by Phrynichus, who prescribes ἡχα), is probably another instance of omission of "spirantic" γ\(^6\); ἀγηγοχα appears in Inscriptions.

30. The omission of intervocalic γ in other instances, usually between ει, 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 ὄλος ὀλαρχία ὀλωρέω; also Ὑαλεύς—Ὑερ.): Mayser 163 f.: Schweizer 108 (who mentions as places, other than Egypt, where ὄλος 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. ὄλος Ὑαλεύς (to which should be added Boeot. ἰών = ἤγω and perhaps ἀγῆοχα pl. of ἤγω), (2) the 'Egyptian' forms ὕευο = ὕευγῳ 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 ἄγλεχα) 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 ὀλιγοῦν ὀλιγοστός are written by all the uncials. Aquila is cited as writing ὀλισθηταν in Jer. xiv. 2.

\(^5\) The papyri have (as Dr J. H. Moulton informs me) ἀγηγοχα HP 34 (iii/B.C.), ἀγείαχα Teb. 19 (ii/B.C.), ἀγέοχα Teb. 124 (ii/B.C.) and ἀγέωχα (ii—i/B.C.).

\(^6\) The omission has been otherwise explained as due to dissimilation.
The examples are as follows:—

\(\Phi\epsilon\nu\epsilon\nu\ \text{in \(\mathbf{N}\) occurs in Is. x. 18, xiii. 14, xvi. 3, xxii. 3, xxxi. 9, xliii. 14, Jer. xxvii. 28, xxxi. 44, xlv. 19, Jon. i. 3 \((\phi\epsilon\nu\epsilon\nu=\phi\nu[\gamma\epsilon]\epsilon\nu)\), Na. ii. 9 \((\phi\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
31. While \(\gamma\) is the consonant most frequently omitted between vowels, there are certain others which are liable to omission in a similar position. These are \(\kappa\) (\(\chi\)), \(\tau\), \(\delta\), \(\lambda\), \(\sigma\) (\(\rho\), \(\nu\)). Most of the instances occur again in the Prophetic portion of Cod. \(\mathbf{N}\) 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.
Examples of omission of intervocalic consonants other than γ.

k. Ν has πρωτοτοα (= -τοκα) Ψ cxxviii. 8. Cf. (? from haplography) διαθής = διαθήκης Zech. ix. 11, διας (= δικαίος) 2 Es. xix. 33.

χ. B has ἀπεέσθε (= ἀπέχ.) Mal. iii. 7. Cf. the variants ψυχαί ψωια ψωια in Ψ xxxvii. 8, and ἐξεαν = ἐξεαν Dt. xxi. 7 F.

rift. Ν has ἀποσταῖ ( = ἀποστάται) Ίs. xxx. 1, σίως ( = σίτος) Hg. i. 11, καλαίοποι (= κατ.) Zech. xiv. 2, συνελεύσθησαν (= -ετελ.) Job i. 5. B has a parallel to the last in ἀποελευσθήσαν 1 Es. v. 70: cf. Is. ii. 13 μεωρόν B = μετεώρον. A has τοῦ (= τοῦτο) Ex. ix. 5.

δ. Ν has παύα ( = παύδα) Ίs. xxvi. 16, ύφρ xlvi. 21, Ιουμέα (= 'Ιδομεναί) Jer. xxix. 8. A likewise has Ιουμαίαs Lam. iv. 21. (Conversely, as γ is inserted in υγιαίω etc. of the papyri, so is δ in πραδέων = πραδέων Is. xxvi. 6 Ν.)

λ. Ν has μεέσον = μέλέσαν Job ix. 28, δάνασσαν Jer. xxviii. 36, βασιέως xxxiv. 9, cf. βασία = βασίλεα Jon. iii. 6. Similarly A has βασιός = -σαλεός 2 K. xv. 3 and καταβάο = -βάλω Ez. xxix. 5: V has ἀντισάου = -πάλου 3 M. i. 5: B πονεσία (= πολυπτ.) Sir. xxv. 6.

σ. Ν has ἐποὶες = -ῆςε Is. xii. 5 (cf. ποιες = ποίουσαι Jer. vi. 25 BNΑ), κιθάρων = -τον xxiii. 16, κρίνω = κρίσιν xlii. 3, πλῆον (= πλην.) Jer. xxii. 13, ὀλγοεις (= -ώσεις) Hb. iii. 12. B has ἐπιλεύσθαι = ἐπελεύσθη τα i Es. iv. 49 (in the same section which has the omission of τ noted above) and κρων = κρίνω Is. i. 17. A has θραύ = θραύς N. xiii. 29, συνες = συνεσίς Is. xlvi. 10 (cf. συνετες Ψ xxxi. 9 U).

ρ. A has μεος for μερος 2 M. iv. 19.

μ and ν. Ν has μεγαρηνήσις (= -μεγαλορμ.) Ob. 12, ἐσφραγισμέου 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, γίγνωσκω 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)γνωσκω 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 (μ)ματος, (μ)νωσко, and assumes an intermediate stage when -γν- was written -νν-.
2 Thumb Hell. 207.
\( \pi\alpha\rho\alpha\gamma\iota\nu\nu. \) to viii. 90 η\( \gamma\nu\varepsilon\sigma\theta\omega \) \textit{sic}, clearly a corruption of ΙΙ to Η:
in i. 30, iv. 16, vi. 33, vii. 3 \textit{γν.} and nine times in 2 Esdras
(\( \varepsilon\gamma\nu\nu. \) only in xv. 18 with η\( \gamma\nu\varepsilon\nu. \) 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 A.D.

Γερνώσκω appears sporadically as a v.l. of B, S, 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 (\textit{ANEIII}, for \textit{ANEIII}, cf. 30
above), xxxvi. 5 BS: Tob. v. 14 A, vii. 4 A \textit{bis}: Jer. xliii. 13 A:
Dan. Θ i. 4 B: 1 M. v. 14 S.

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, S 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 \( \rho \), which does not
occur between vowels, is specially common here.

\textit{Omission of gutturals.}

\( \gamma \). The \( \gamma \) in the nom. of nouns ending in \textit{-γς} gen. \textit{-γγος}
is sometimes dropped, on the analogy, it would seem, of e.g. μ\( \alpha\sigma\tau\iota\gamma\xi\)
-γγος. Φάραξ\( \xi \) is written by S in (Zech. xiv. 5 πάρας), Is. lvii. 5,
Jer. vii. 32, by Q in Is. lxv. 10, λάφας by C in Job Θ xxxiv. 3.
(Conversely μ\( \alpha\sigma\tau\iota\gamma\xi\) appears in 3 K. xii. 24 r B: 2 Ch. x. II B,
14 B: Sir. xxiii. 11 S.) Similar omission before \( \xi \) (\( \kappa \)) is seen
in ἔλεει Is. xi. 3 S, ἀνεξελεκτος Prov. x. 17 B.

Elsewhere omission takes place in the proximity of \( \rho \) or a
nasal. In S: ὀ[\( \gamma \)]βς\( \iota \) Jer. xxvii. 13, κρεά[\( \gamma \)]βας lii. 18, κατα-
νένυ[\( \gamma \)]ματ Is. vi. 5, δη[\( \gamma \)]ματα W. xvi. 9, ε[\( \gamma \)]μο Zeph. iii. 5.
In A: τελεσαουρ[\( \gamma \)]ει Prov. xix. 4.

\( \kappa \). In S: ε[\( \kappa \)]στασις Zech. xiv. 13, ε[\( \kappa \)]φεύξεως Est. E 4.
In B: δη[\( \kappa \)]βολ[\( \gamma \)] Ez. xlii. 11, εκλε[\( \kappa \)]τοι 1 Ch. vii. 40: cf. πρω-
tοτο[\( \kappa \)]ντο[\( \kappa \)]ντο Ex. xi. 5, φ[\( \kappa \)]βατρος Lev. xv. 11.
In A: σ[\( \kappa \)]νόφαν Ex. viii. 18, cf. κατα[κα]λυπτον Lev. iv. 8.
In F cf. σνυβολο-
[κα]πον Dt. xxii. 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
haplogy.

34. Omission of dentals.

Two words uniformly appear without the dental throughout the LXX. "Άρκος replaces ἀρκτός and the older (Epic) μόλυβδος (or μολυβδος) Ez. xxvii. 12 BAQ, Zech. v. 7 Ν is used to the exclusion of μολυβδος.¹


θ is dropped after the other aspirated letters χ (κ) φ. Ν has ἐκ[θ]λήφω Is. xxix. 2, ἀπεκαλύφη[δ]θη liii. 1, αὐτόχ[θ]ών Jer. xiv. 8. A writes κατεφ[θ]είπετο 2 Ch. xxvii. 2. The omission in the case of ἐχ[θ]ρίων seems to go back to an early copy of the Greek Lamentations: Lam. i. 9 Ν, ii. 3 B, i. 7 A: Α has this spelling (ἐχραν) also in Mic. ii. 8, F in N. xxxv. 20, Q in Ez. xxxv. 5.

35. Omission of liquids.


¹ Cod. A writes μόλυβδος in Ezekiel.

Less frequent is omission of labials (Σ has παρεμ[θ]αλής Is. xxi. 8, ἕπερ[θ]ὴστε Jer. v. 22, ἄμ[π]ελον Is. xvi. 9) and of nasals: v is dropped by Σ in ἀναγ[ν]ῶση Jer. xxviii. 61, στρωμ[ν]ή Job xli. 21, by Β in [ν]στάντος 1 Es. v. 46 (with A), ὀκα[ν]θαλί Is. v. 6 (with Q), βρο[ν]τῆς Is. xxix. 6, πο[ν]ον Jer. xiii. 17, by Q in Ez. xlii. 20 πακοεῖων.

37. Single and double consonants. Doubled consonants in Attic Greek owe their origin to a fullness 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, and 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. Ἀλλας became ἀλλας and so ἀλος: reversely the closing of the open syllable in e.g. νῆς produced νῆς | σος. In the LXX uncials the Attic forms are usual, with some exceptions in Cod. Σ and in the case of μπ (ρ), where there was fluctuation even in the Attic period.

1 In Homer an initial ι lengthened a preceding vowel (πολλά λισσομένη II. ε. 358).
2 Thumb Hell. 20 ff. From the diversity of practice in the modern dialects he infers the existence of "geminierende und nichtgeminierende Kouψ-Mundarten."
38. The two following examples do not come under the head of simplification.

καταράκτης is always written with single ρ in the uncials in accordance with the κωνή derivation of the word from κατ-αράσσειν (not καταρραγήναι).

Γενήμα (unrecorded in LS ed. 8) is a new κωνή formation from γίνομαι = "produce of the earth," "fruit," and is carefully distinguished from γέννημα, "offspring" (from γεννάω).²

Γενήμα (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. Γενήμα appears in Jd. i. 10 BA (= "descendant"), Sir. x. 18 (γεννήμασιν γυναικῶν): both books use γενήμα = "produce" elsewhere. In three passages there are variants, but the difference in the spelling imports a different meaning. (a) Gen. xlix. 21 Νεφθαλεί, στέλεχος ανελμένον, επιθύμουν ἐν τῶ γενήματι (BDF) κάλλος. The comparison to a tree fixes the spelling: γενὴματι of A drops the metaphor. (b) Job θ xxxix. 4 (of the wild goats) ἀπορρήξουσιν τὰ τέκνα αὐτῶν, πληθυνθοῦσαν ἐν γενήματι (B8), i.e. "they will multiply among the fruits of the field," RV "in the open field" (τὸν): γενήματι of A gives το its more familiar Aramaic meaning "son" i.e. "they will abound in offspring." (c) W. xvi. 19. The flame that plagued the Egyptians burnt more fiercely ἵνα ἄδικον γῆς γενήματα (B8) διαφθείρῃ. 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) : γενήματα of NA 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 pp 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 БΣ) and in Theodotion.

"Ἀρρωστος -ἐών ἤμα but εὐρωστός, as in Attic, are constant in LXX. So is ἐρήθην (five times: Jon. iii. 7 ἐρήθη Ν). 'Ρέω has pp in the augmented tenses, but ἕξερήμεν Is. lxiv. 6 БΝΑQ, ἕξερήταν 1 M. ix. 6 ΑΣV (ἐρήταν Ψ lxvii. 20 T). Ἐρρήξα ἐρράγην etc. (including compounds) are usual: ρ in the simple verb appears only once in the B text (2 Es. xix. 11), in composition it is strongly supported in Prov. xxvii. 9 καταρήγνυται БΣC and is read by БΣ 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. xxviii. 17, 2 M. iv. 38. Ἐρρήξωκα -σα in Sirach: elsewhere (ἐξ)ἐρήξωσα etc. Ἐρρηψα ἐρριμμα etc. are usual, but ἐρ(ε)σα and other forms with ρ are uncontested in Dan. Θ (viii. 7, 12) and (in composition) in Job Θ xxvii. 22 and are strongly supported (usually by БΣ) in Jer. and Minor Prophets: in the compounds ρ is more common than pp. The perf. pass. loses the second medial ρ in Jer. xiv. 16 B, Bar. ii. 25 БΑQ, while it sometimes takes on an initial ρ (ῥέριμμα): Jd. iv. 22 B, xv. 15 B, Tob. i. 17 B (ἐριμμ. Α), Jdth. vi. 13 A (ἐριμμ. Β), Jer. xliii. 30 Α (ἐριμμ. БΣQ). Ἑρωσθαυ has pp in the augmented tenses in the Pentateuch (Exodus five times: v. 23 ἐρύσω ΑF), but ἐρύσασθε Jos. xxii. 31 ΒΑ: in the subsequent books the MSS fluctuate between the two forms.

Ἀρραβὼν seems to have been the older Hellenized form of ἠνάρω and is so written by all MSS in the three passages of Genesis where it occurs (Gen. xxxviii. 17 f., 20).  

40. Weakening of pp 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, xxii. 3, xxix. 13, xlvi. 11: Jer. v. 15, xxxviii. 3), βσαν for βσρρ. 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 Α).

Weakening of λλ to λ (in papyri from ii/B.C., especially in δλ[λ]ς and derivatives) occurs in παραλάσσων Est. B 5 Б*,
The Consonants

§ 7, 40—

διαλάσσ. W. xix. 18 S, μεταλάσσ. 2 M. vii. 14 V, εὐκαταλακτον 3 M. v. 13 AV, cf. μεταλαμοίνη W. xvi. 25 A. S has also ἀγαλάμα Is. xvi. 10, li. 3, lxv. 18, ἀγαλασθαι xxix. 19. στραγαλία lviii. 6, μέλον (=μέλλ.) lix. 5, ἀλά 4 M. iii. 1, βαλαντίων Tob. viii. 2 (elsewhere in LXX. correctly βαλλάντιων).

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

Cod. V writes δυσεβής (δυσεβείν) in 2 and 3 Macc., on the analogy of εὐσεβής: so A once in 3 M. iii. 1. V further has ταράσσονται 1 M. iii. 5, C κασίτερον Sir. xlvii. 18.

Mutes are dropped in σαβάτων Ez. xxii. 26 B*, συνγούσ 2 M. xiv. 31 A, νεστών 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 ὀμοι is written with double μ either as ὀμοιοι or ὀμοί (the two forms in conjunction in Jer. li. 33, ὀμοίοι ὀμοιοι B*): the class. form is limited (in the three leading uncials) to 3 K. xvii. 20 A.

42. New verbs are coined, on the model of κεράννυμι etc., in -ννω (§ 19, 2): βέννω (for βαίνω) in the A text, ἀποκτέννω (for -κτένω), ἀποτιννυ, φθάννω, χύννω1.

'Αέναος and ἔνατος retain the classical spelling (ἀέναος in 2 M. vii. 36 V: ἔνατος [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 Ἑλλυμαίδα Tob. ii. 10 (elsewhere Ἑλυμα.). Later MSS afford: πολλήν (on the analogy of πολλήν) Job xxix. 18 A, βρυλλημα βρυλληθείνa Job xvii. 6 C, xxxi. 30 C, αἰσοῦλον 2 M. iv. 34 V, ἔλλαττον xii. 4 V.

B* has νήσος in Ez. xxvi. 18, xxvii. 6: S βόρσος Job xvi. 16, γείσσος Jer. lii. 22, εἰρησκοτες Lam. i. 6, ἡσθενήσεν ii. 8: A ἐρρύσω 3 M. vi. 6: C πάρσος Sir. xxxvii. 21, κλίσον (=κλείσον) xlii. 6: Q μίσησον Hos. iv. 2.

Doubling of K, as in ἐκκελευστεσα Is. ii. 3 S, ἐκδύσω Zech. v. 4 S, in the papyri appears to be not earlier than i/α.δ. (ἐκκυνσιαν OP ii. 259. 18 of 23 Α.D.). Μογγαλάς, a late reading (QP'Bab)

1 Cf. πιννω in the corrector of Q: Is. xxiv. 9, xxix. 8.
The Consonants

§ 7, 44] The Consonants

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

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

(1) φφ. Σαφφῶθ 2 K. xvii. 29 BA, Jer. iii. 19, Σαφφάν (Σεφφῶν) 4 K. xxii. 3 ff. BA, Σαφφῶθ 4 K. xxii. 14 B (=Σαφφήν A); so κεφφωθεῖς Prov. vii. 22 A (κεπφφ. BN). On the other hand Σαπφεῖν, 'Απφεῖν, Σαπφαίδ are read by B in 1 Ch. vii. 12, 15, Σαπφούς 1 M. ii. 5 NV (Σαφφούς A). (2) θθ. Μαθθίων (Μεθθαυί) 4 K. xxiv. 17 BA, Μαθθάθι, Μαθθανί and similar forms frequently in 2 Esdras A (and Ν: B writes Μαθανια etc.): B has ἑπιστίθια in Hos. xiv. 1. On the other hand in 1 and 2 Chron. and 1 Es. A writes correctly Μαθθανίας etc. (Β Μαθθανίας etc.). (3) χχ. Βάκχουρος is correctly written by BA in 1 Es. ix. 24 and in 1 Macc. Βακχίδης is usual: Βαχχίδης1 only in vii. 8 Ν, ix. 49 NV, Βακχίς, ix. 1 Ν (so Βαχχίς Ν, xxxiv. 22 Φ).

Σαπφεῖνος is written correctly (not σαφφ.), but assimilation is sometimes produced by dropping the aspirate altogether: B has σάππ.Boldos 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 ΤΤ.** 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 κωνη 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 Βαχχίδης is found already in a papyrus of iii/ii B.C. (Mayser 182).
2 See Thumb *Hill. 78 ff.* In MSS of the Apostolic Fathers ττ is frequent even in documents ordinarily addicted to vulgarisms, Reinhold 43 ff. 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 κωνη-speaking countries. Among these words was ἤτταςδαι, shown by its termination to be an Attic formation (Ionic ἐσσοῦσδαι): the ττ of the verb influenced the form of the adj., ἤττων, and of its synonym ἑλάττων, 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 ἐλαττων, ἡττων, 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. Ἐλαττων 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 ἐλάσσων, 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. Ἐλαττων is the normal form of the classical verb in LXX, though the pass. part. appears as ἐλασσούμενος in 2 K. iii. 29 and in the latter part of Sirach (xxxiv. 27, xxxviii. 24, xli. 2, xlvii. 23 BAC: also ἡλασσώθη xlii. 21 ΝΑ). The post-classical verbs ἐλαττοεῖν, ἐλαττονοῦν (which appear to be unexampled outside the LXX2: cf. ἐξονθενέω, ἐξονθενώ, 15 above) always have ττ (excepting ἐλασσονοῦσι Prov. xiv. 34 ΝΑ): so also do the substantives ἐλάττωμα, ἐλαττωσις.

Ἡττων occurs 11 times (of which six are in 2 Macc., ἡττων only twice (Job v. 4: Is. xxiii. 8). Ἡττάσθαι (殍taτάν)3 is always so written (common in Isaiah, four times elsewhere) and ἡττημα 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 Ν: Prov. xxv. 24 Νν: W. xv. 17 Β: Sir. xix. 24 ΝΒΑ, xx. 31 ΝΑ: Is. liv. 5 ΒΓ: Ep. Jer. 67 Β).

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.

1 Macc. has:

γλωττοσμεών vii. 4 V (σσ Α) but γλῶσσα (3 times).
θάττων iv. 31, v. 21, xiv. 11.
πράττειν (ἀντι-) (3 times).
κατασφάττειν v. 12 V (-σφάξειν Α).
ταράττειν xv. 19 V (σσ Α) but ἐπιταράσσειν ix. 24 AV.

1 Contrast ἐλασσούμενος Sir. xvi. 23, xiii. 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.
The Consonants

7, 47

123

\( \text{τάττειν x. 28 AV} \) but \( \text{ςεπιτάσσειν ix. 8 V.} \)

\( \text{φρνάττεσθαι (φρύττ.) vii. 34 AV.} \)

\( \text{διαφυλάττειν vi. 6, x. 30 V} \) but \( \text{-φυλάσσειν iii. 22 A, x. 30 A.} \)

2 Macc. further keeps \( \sigma \) in \( \text{μεταλλάσσειν, βδελύσσεσθαι,} \)
\( \text{δράσουσθαι, περισσῶς, (εκ)πλήσσειν, ἐνινάσσειν.} \)

3 Macc. has:

\( \text{προστάττειν v. 37 but -τάσσειν v. 3, 40.} \)

\( \text{φυλάσσειν etc.} \)

4 Macc. has:

\( \text{βδελύσσεσθαι v. 7.} \)

\( \text{γλώττα x. 17, 21 but γλώσσα x. 19, xviii. 21.} \)

\( \text{γλωττοσμείν x. 19 S (ςς A), xii. 13,} \)

\( \text{νεοτ(τ)ός xiv. 15 but ούσσια xiv. 19.} \)

\( \text{νοσσοποιείν xiv. 16.} \)

\( \text{πράττειν iii. 20.} \)

\( \text{φρίττειν xiv. 9, xvii. 7.} \)

It further keeps \( \sigma \) in \( \text{μέλισσα, φυλάσσειν.} \)

Apart from this triplet of books and the triplet of words above-mentioned \( \sigma \) is universal in the LXX, except that \( \text{φυλάσσειν} \) occurs twice in the last chapter of Jeremiah (probably a later appendix to the Greek version) i,ii. 24 B, 31 A, and twice as a variant reading elsewhere: Job xxix. 2 A, W. xvii. 4 AC.

\( \text{Σήμερον, σεντλίον (Is. li. 20) have initial } \sigma, \text{ not } \tau. \)

47. \( \text{ΨΣ and PP.} \) The use of the later Attic \( \text{ρρ} \) is in the following words practically restricted to a few literary portions of the LXX.

\( \text{"Αρσην, άρσενικός, θαρσείν, θαρσύνειν (Est. C 23, 4 M. xiii. 8 παρεθ.) are the ordinary forms in use. } \)

\( \text{"Αρσην is confined to} \)

\( \text{Σir. xxxvi. 26, 4 M. xv. 30, cf. ἀφρενωδός 2 M. x. 35 (a ἀπ. λεγ.),} \)

\( \text{θαρσείν to Prov. i. 21 BNAc, xxix. 29 S (θαρσεῖ BA), Bar. iv. 21} \)

\( \text{B (ρσ AQ), 27 B (do.) (but ρσ iv. 5, 30), Dan. O vi. 16, 4 M.} \)

\( \text{xiii. 11, xvii. 4, θαρσαλέως (-eos) to 3 M. i. 4, 23, 4 M. iii. 14,} \)

\( \text{xiii. 13.} \)

In addition to these examples, the adjective \( \text{πυρρός, with} \)

\( \text{derivatives πυρρίκης πυρρίζειν, keeps ρρ} \) throughout the LXX,

as in the papyri (Mayser 221): \( \text{πυρρόσ was an alternative Attic} \)

\( \text{form, used in poetry. The later Attic forms πύρρωσ πύρρωθεν} \)

\( \text{are used to the exclusion of the older πύρσω (πύρσω).} \)

The contracted form \( \text{βορρᾶς (ρρ resulting from ρι, Kühner-} \)

\( \text{Blass i. 1. 386) which appears in Attic inscriptions from} \)

\( \text{c. 400 B.C., is practically universal in the LXX, as it is in} \)

\( \text{the papyri (Mayser 252). The older } \text{βορᾶς appears only in Proverbs} \)
§ 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 κοινή, namely to insert an aspirate in a certain group of words which in Attic had none. The principal words are ἕλπις, ἔτος, ἰδεῖν and cognate words, ἰδιός, ἴσος. 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 κοινή," καθ' ἔτος, e.g., being formed on the analogy of καθ' ἱμέραν, 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 ψάλῳμενος, 76 ἔτος).
a recurrent instance like δλύγος, which never had a digamma, and in some cases analogy is doubtless responsible.

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

(1) ἐλπίς in ἐφ' ἐλπίδω twice in B, Jd. xviii. 27, Hos. ii. 18 (as against eight examples of ἐπε (μετ') ἐλπ., including Jd. xviii. 7 B, 10 B). ἠφελπιζειν has good authority in Sirach (xxii. 21 BN, xxvii. 21 B*AC): Ν has it in Est. C 30, Jdth. ix. 11, while (A) T have ἠφελπιζειν in Ψ (li. 9 T, and six times in Ψ 118 AT): in all there are 11 examples of ἀφ- ἠφελπιζειν against three of ἀπ- ἐπ- without variant (4 K. xviii. 30: Is. xxix. 19: 2 M. ix. 18).

(2) ἔτος in ἐφετίον Dt. xv. 18 BAF (=ἐπετίεων) (so the papyri have καθ' ἔτος, ἐφ' ἔτη since 225 B.C.2 beside κατ' ἐπ') ἐτ. which are more common: LXX has κατά (κατ' V) ἔτος in 2 M. vi. 3, the only example of the phrase). The analogy of καθ' ἔτος seems to have produced καθ' ἐναυτόν3 Dt. xiv. 21 B* (elsewhere in LXX κατ' ἐπ' μετ' ἐναυτόν regularly, 27 examples).

(3) ἰδον, ἀφιδεῖν etc. are exceedingly common in LXX. In the B text οὐχ ἰδοῦ is practically universal, occurring no less than 27 times, as against six examples only of οὐκ ἰδοῦ (Dt. xi. 30 BAF, xxxii. 34 BF: Jos. xxii. 26 BA: 3 K. viii. 53 B, xvi. 28 ε B: Is. lxvi. 9, where Ν has οὐχ'). A unites with B in reading οὐχ ἰδοῦ in 1 K. xxiii. 19, usually in 3 and 4 K., Sir. xviii. 17 (B*ΝΑ) and Zech. iii. 2 (B*ΣΑΓ). οὐχ ἰδ(ον) occurs in 4 K. ii. 12 A: Dan. Θ x. 7 B*: καθιδε in Dt. xxvi. 15 B, while A and the other uncialis furnish nine examples of similar forms, ἐφιδοι in Gen. xxxi. 49 A, ἐφιδιδεων Ψ iii. 9 R*T, xci. 12 AT, cxii. 8 ΝΤ, ἐφιδεῖν 1 M. iii. 59 ANV, 2 M. viii. 2 AV, ἐφ' ἰδε in 2 M. i. 27 A, ἀφιδοι 3 M. vi. 8 A, 4 M. xvii. 23 Ας. Even οὐχ δψωμαι (which Blass calls a "clerical error") has an established position: there are nine examples (as against 24 of undisputed οὐκ δψ'); N xiv. 23 B*: Ψ xlviiii. 16 B*, 20 B*T, lxxxvii. 49 T, cxiii. 13 T, cxxxiv. 16 T: Jdth. vii. 27 A: Jer. v. 12 B*A, xii. 4 B*. With these instances may be classified οὐκ οἴδας Zech. iv. 13 Ν.

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

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

1 So in an Attic Inscription as early as 432 B.C. (Meisterhans 86).
3 So μεθ' εν. (158 B.C.), ἐφ' εν. in the papyri, Mayser 200, CR xviii. 107.
4 'Εφιδεῖν in a papyrus of iii/b.c. and frequently under the Empire, Mayser 201.
The present writer would suggest that οὐχ ἔδωζ originated in a doublet. The interrogative ἔλθη is only an alternative mode of expressing the positive ἔλθη, and in Chron. ἔλθη sometimes replaces ἔλθη in the parallel passages in Kings. έλθη is principally rendered by (1) οὐχ ἔδωζ, (2) οὐχ or οὐχ, (3) ἔδωζ nine times e.g. Dt. iii. 11. It is suggested that at least in the earlier books the oldest rendering was in all cases ἔδωζ, the translators preferring the positive statement to the rhetorical question. οὐχ ἔλθη was an alternative rendering, and out of the two arose the conflate οὐχ ἔδωζ. This in time became the recognised equivalent for the classical δρέ οὐ; The textual evidence given in the larger Cambridge LXX in the first passage where οὐχ ἔδωζ appears (Gen. xiii. 9) favours this explanation.

(4) ἔδωζ appears in καθ' ἔδωζ 2 M. ix. 26 V* (κατ' A), as against three examples of κατ' ἔδωζ. In all this book: also in the three chief uncials in Jdth. v. 18 (οὐχ ἔδωζ ΣA, οὐχ άτ. Β). The itacism in Β in the last passage recurs in Prov. v. 19 Ν and causes occasional confusion between ἔδωζ and ἔδωζ. In Sir. xxii. 11 e.g. ἔδωζ κλάσεων of ΒΝ “weep more tenderly” (for the dead than for the fool) is doubtless the meaning, though ἔδωζ κλάσεων of AC would yield a tolerable sense “keep a special mourning for the dead” (the Heb. is not extant here).

(5) ἔσοσ is aspirated in ἔσοσ Sir. ix. 10 BNC (ἔφιος B*), xxxiv. 27 BN (the only occurrences in LXX: unaspirated in the editions of Polyb. 3. 115. 1) and in οὐχ ἑσθεσεται Job Θ xxviii. 17 B*ΣA, 19 B*Σ (the only other example of the verb is indeterminate as regards aspirate).

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

4. Ολύωσ seems to belong to a later period than the preceding cases of aspiration and is not so uniformly attested in LXX as in N.T.: with οὐχ ι. x. 7 ΣΑ, Job x. 20 B*, 2 M. vili. 6 V (οὐκ ἀλ. 2 M. x. 24, xiv. 30), with μεθ only in Jdth. xiii. 9 B* (as against five examples of μεθ ἐπ' κατ' ἀλ.). There being no digamma here to explain the aspirate, its explanation may perhaps be found in the gamma. The word often appears in the papyri as ὀλύω (§ 7. 29): the weak spirant

1 So in Attic Inscriptions from 250 B.C. (Meisterhans 87) and elsewhere in the Κοινή.
2 As early as iv/b.c. in the phrase ἐφ' ἱγ (καὶ ἐμοία): Thumb Asp. 71, Schwzyzer 119 f.
3 Or to mixture of ἐφορκεῖν ἐπιορκεῖν (Thumb ib. 72).
4 In papyri of ii/iii/A.D., CR xv. 33 (add οὐχ ἀλ. ΒΜ 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. τῆν δὲ γάσπεν (?=ἲσεν) Teb. 61. 233 (118 B.C.): but see p. 111, n. 4.

Καθ’ ἐμαυτὸν 2 M. ix. 22 AV is due to analogy (καθ’ ἐαυτόν). "Ισχυρος in oὐχ ἰσχυραί 1 Es. iv. 32 B*, 34 Al*vi, oὐχ ἵσχυσο Is. i. 2 A and Q, has old authority.¹

In transliterated proper names such as Ιωύδας (e.g. oὐχ Ἰωύδα Dan. Θ, Sus. 56 BAQ) the aspirate in the second radical in the Heb. (נַנְהָ) is sometimes thrown back to the first syllable.

5. Sporadic examples of irregular aspiration follow, mainly clerical errors. Oὐχ ἄγαπᾶ Prov. xxii. 14 A, oὐχ ἀνοίγει Is. liii. 7 B* bίς: καθ’ ἐκίνσα Sir. xvii. 3 B*ς (⁺ due to lost digamma or to preceding κάθ’ ἐαυτός), oὐχ εἰσακούσαμαι Jer. vii. 16 B*A, oὐχ εἰσῆμεγκαν Dan. θ vi. 18 B*: ἀφήλιψα Is. xlv. 22 ἄης with oὐχ ἢλειψαμεν Dan. θ x. 3 B, oὐχ ἢκοουσαν Is. lxvi. 4 B* (due to oὐχ ὑπήκ. iθ.): clerical errors in ἄ are ἐφ’ ὄνω Is. xxx. 6, ἐφ’ οὐδενός 4 M. xv. 11: ἐφ’ ὄμοις Ep. Jer. 25 B* is a solitary example in LXX of aspiration of this word (cf. Lat. humerus), ἐπ’ being used before it 13 times, once in this Epistle: oуще ὀδίνεσ Jer. xiii. 21 ἄει may be a corruption of ὁχ’ ὅδ.

(LXX has only ἀπ—ἐξαιπ—ἐπ—ἐσταλκα, not ἀφέσταλκα etc. [reduplication as in ἔστηκα, Thumb ὁρ. 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 ν (and for ν in ϊρίσκω).

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 ἔστημι. This, however, does not in the LXX take place as a rule in the old perf. ἔστηκα, “I stand,” but in the new transitive perf. ἐστακα, “I have set up,” with its corresponding passive -ἐσταμα, the psilosis being perhaps due to the analogy of the trans. aorist ἔστησα.²

¹ Meisterhans 87 (Ἰσχύλος).
² Or of that of ἐσταλκα, Thumb ὁρ. cit. 70. Mayser 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—

Katóstaκa has strong support in Jer. i. 10 BNA, vi. 17 BNA, 1 M. x. 20 NV (but ἀφέστακα trans. Jer. xvi. 5 BQ, ἀφέστηκα ΝΑ: 1 M. xi. 34 εστάκαμεν is indeterminate). Κατεστάκένοι is written by B seven times1, once being supported by A, which also has this form in Jer, xx. 1 and ἐπεστάκεν ἰδ. v. 27. Psilosis in other forms of the perfect and in the present occur sporadically: (a) ἐπεστώτα Ἰδθ. x. 6 B, ἐπεστήκως Zech. i. 10 Ν, κατεστήκειςαν 3 M. iii. 5 V: (b) ἐπιστῆμει sic Jer. li. 11 A, ὑπίσταται Prov. xiii. 8 Ν, ἑπίσταται W. vi. 8 B (so in N.T., 1 Thess. v. 3 BNL).

8. The following examples occur of unaspirated tenuis:

(i) Before α(η). Οὐκ ἤγιάσατε Ν. xxvii. 14 B, οὐκ ἤγιαίθεσαν 2 Ch. xxx. 3 A (cf. ἄγος ἄγος). Οὐκ ἄφεσθε (-εται) has good support in the Pentateuch: Ex. xix. 13 B, Lev. xi. 8 ΒΑ, xii. 4 BF, N. iv. 15 B (cf. ἐπίπτωστο in a Phocian Inscription, Thumb Asp. 36 f). Οὐκ ἀρπ(α) L. xix. 13 BAF. Οὐκ ἀμαρτήσας(σαι) Sir. xxiv. 22 B, Eccl. vii. 21 C, perhaps due in both cases to the οὐκ in the balancing clauses: cf. οὐκ ἠμαρτήκεν 1 K. xix. 4 B. Confusion of αὕτη and αὐτή is natural: οὐκ precedes the pronoun where αὐτή is clearly meant in e.g. 4 K. vi. 19 A βίς, 1s. xxiii. 7 Ν, Dan. θ iv. 27 A.

(ii) Before ε. Οὐκ ἑκὼν Ex. xxi. 13 BA (on the analogy of ἄκων: conversely ἀκώνις on an Attic Inscription): οὐκ ἐνεκέν Jos. xxii. 26 BA, 28 ΒΑ, Is. xlviii. 10 ΝΑQ: οὐκ ἔφησαςθησαται 1 K. xx. 31 B: οὐκ ἐψησεις Ex. xxiii. 19 B = Dt. xiv. 20 Β: οὐκ ἐσωράκα(σιν) Dt. xxi. 7 B, xxxiii. 9 B: κατ' ἐκάστην Ψ xli. 11 Ν (so in iii/b.c., Mayser 202, and earlier, Thumb op. cit. 61). Ἐλκω loses its aspirate in οὐκ εἴλκερεν Dt. xxi. 3 B, Sir. xxviii. 19 Ν and in Ep. J. 43 ἀπτ.- ἐπτ.- ελκυσθείσα ΑQ (against four examples of ἐφελκ- without v.l.).

(iii) Before η. Οὐκ has strong support before forms from ἡσυχίας viz. Jer. xxix. 6 BΑQ, Prov. vii. 11 ΒΝΑ (but μεθ' ἡσυχίας Sr. xxvii. 16) and ηκειν, Jer. v. 12 ΝQ, xxiii. 17 ΒΝ, xxv. 16 Ν, Hg. i. 2 AQ, cf. Prov. x. 30 B2. The loss of the aspirate in ηκεις (2 M. vi. 17 ταυτ' ἦν εἰρήσθω) is common elsewhere: Mayser 202 gives an example of iii/b.c. Ἀπηλιωτής "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 ι. The MSS afford a few examples: οὐκ (δοκ) ἤκανος Is. xi. 16 Ν βίς, οὐκ ἡδύσθης Lam. iii. 42 ΑQ, μετ' ἰππον

1 N. iii. 32, xxxi. 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 καθετστ without v.l.

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

§ 9, 1] The Aspirate

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

(v) Before o, ω. ὁμοιος loses its aspirate in Prov. xxvii. 19 C οὐκ ὁμοιοι: cf. οὐκ ὁμοιοτάτων 2 M. v. 6 AV. The definite art. twice loses its aspirate in the same phrase οὐκ ὁ φῶς Job iv. 6 BSC, xxxiii. 7 BN, 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 ὀδηγησεν Ex. xiii. 17 B, ὁρασε Sir. xv. 9 N, ὁς Is. viii. 14 N.

(vi) Before ευ, ν1. Loss of aspirate in εὐρίσκω (partly perhaps through analogy with compounds of εἶ) is frequent in the B text, which has 12 examples of οὐκ εὐρεθήσεται etc. (nine in the historical books between Ex. xii. 19 and 2 K. xvii. 20) to 57 of οὐχ: 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 εὐρίσκω 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, N 5, A 3, Q 2, C and V one each. The commonest examples are οὐκ ὑπάρχειν Job Θ xxxviii. 26 BNA, B in Sir. xx. 16, Tob. iiii. 15, vi. 15 (with N), Q in Am. v. 5, Ob. 16 and οὐκ ὑπελείπθην which B writes seven times. οὐχ, however, largely preponderates with both verbs. It is needless to enumerate other examples of οὐκ before compounds of ὑπάρχειν, ὑπέρ: κατυφανείς Ex. xxviii. 17 B, κατύπερθε 3 M. iv. 10 AV (as in Ionic, Hdt. ii. 5) may be mentioned.

For οὐθές, μηθείς and other peculiarities of aspiration in the middle of words see § 7.


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 ε or ν (cf. οὖτως, μέχρις, ἐστιν etc.). Instances like εἰστῆλην τῶστόνδας appear already in Attic Inscriptions of iv/b.c. and become common in papyri from ii/b.c. onwards. The LXX remains practically free from this blending of words, the only well-supported example being προστόμα, 2 Es. xii. 13 ΒΝΛ.

Of individual MSS, Cod. Σ has several examples in the Minor Prophets: εἰσκότος Jl. ii. 31, ὄσμιλας (ὁσμίλαξ) Να. i. 10, ἰππονίου Hb. iii. 8, ὄσφραγίδα Ηγ. ii. 23 (cf. ἐνάγει Ob. 19): so εἰσκάνδαλον 1 K. xviii. 21 Α, Ψ cv. 36 Α, ἄνοιξηστόμα Sir. xxii. 22 Α, ἐσπικυθής xlii. 22 C, ὄσφραγις xlix. 11 Β*, τῆσβεστικής W. xix. 20 Α, εἰσφαγήν Job xxvii. 14 Α.

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 ξεβᾶδα for ξκ Σαβαδ in Is. lx. 6, and ξεοῦ (Swete ξε οῦ or) for ξκ σοῦ (Ὑς) in Mic. v. 2: Σ has the same orthography in Na. i. 11. Σ further has ξ for ξκ in Mal. ii. 12 ξκ σκηνωματῶν.

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 εν and σω, but also in the rarity of elision and crasis, and in the formation of compound words in which an unelided vowel is maintained.

---

1 Meisterhans 90 f. (with one exception, only where the second word begins with σκ στ στ ον or σφ): cf. 111 εἰστῆλην = ἐν στ. etc. from v/b.c.
2 Mayser 216, 191 f., 205 ff.
3 Cf. ξαλάμτος and ξΣ Σαλάμίνος (ιν/β.с) Meisterhans 105 f., and for examples in the papyri Mayser 225.
4 E.g. in LXX γραμματουσαγώγευς, ἀρχιεπίσκοπος, ἀρχιευρωπός (ἀρχευν. Dan. Θ i. 9, 11, 18 B), ἀρχιεπισκόπων 1 M. xiv. 38 Α, μακροποιεῖσθαι, ἀλλοεθνῆς, ὀμοθνῆς, μισοῦμεν 3 M. vi. 9 Α (cf. κατασκοινίσα Jer. xxvi. 19 Σ).
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 usual¹, but it is extended to two contiguous words. There are numerous examples in papyri of iii/b.c. of the assimilation of final υ (mainly in monosyllabic words) to μ before labials, to γ before gutturals (τόυ παίδα, ἐμ μηρι, ἔγ κροκοδίλων πόλει etc.), though the practice is going out and the non-assimilated forms predominate². After 150 B.C. these forms practically disappear, though the assimilation of κ to γ in ἔγ 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. 'Ἐγ γαστρι'³ is confined to A which has 19 examples of it (once ἐκ γαστρι', Job xv. 35) to 14 of ἐν γαστρι. 'Ἐμ μέσῳ or ἔμμεσῳ ('"apparently Alexandrian" WH) occurs some 200 times in A, while B has 17 examples (mainly in Ψ and Sir.), and Σ 3: there are also instances of it in the uncials E, F, T (in Ψ), C (Sir.), I (Prophets): the only passages where it is supported by all the principal uncials are Lev. xxv. 33 BAF, Is. vi. 5 BςΑΓ.

Apart from these two phrases, the only similar forms noted in the uncials are ἐμπτριός (=ἐκ μ.) Gen. xx. 12 A*, ἔχευρος (=ἐκ χ.) Ex. xviii. 8 A*, Ψ xxi. 21 U, xxx. 16 U, ἀπαρχήμα τῶν Ψ lxxvii. 51 R, ἐμμεθμεμμεμμίνη Is. xvi. 3 Σ. Assimilation never takes place, as in the papyri, in ἐν μηρί, 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. ἐπὶ μέχρι μου ἐγγάρινοντι κ.τ.λ. with εἰσαρκόωντι μὲν μοι ἐν εἴη BM ii. 181 (64 A.D.), ἐπὶ μέχρι μου ἐγγάρινον 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: βοββήσει (for βομβ.) 1 Ch. xvi. 32 B*, cf. εβοββήσεν Jer. xxxviii. 36 N, σάπινγος (=σάλπ.) Jer. vi. 17 N, άσσει (=άλσει) 4 K. xxi. 7 A, παρρίσιν (=παρπ.) Ez. xlvi. 14 A, εκλιμμήσει (=λικμ.) W. v. 23 A, συμμύσσει (=μύσγ.) 2 M. xiv. 16 A.

6. As regards assimilation of final ν in composition (compounds of ἐν, σῶν 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 exhibits the contrast between these two centuries.

According to the oldest MSS of the LXX the general rule is that ἐν and σῶν 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. Θ nearly always have the later unassimilated forms. The following list shows the normal practice of the uncialists with regard to individual words: words in which the evidence is indecisive are omitted.

<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- ἐγγαζτρίμυθος, ἐγγαπτός, ἐγγαφάειν.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1 234. Final ν in composition before labials</th>
<th>Before gutturals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>is assimilated</td>
<td>not assim.</td>
<td>assim.</td>
</tr>
<tr>
<td>in iii/B.C.</td>
<td>58 times</td>
<td>8</td>
</tr>
<tr>
<td>in ii/B.C.</td>
<td>44</td>
<td>35</td>
</tr>
</tbody>
</table>

2 Cf. WH² App. 156 f.
Assimilation of Consonants

§ 9, 6

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

\begin{align*}
\kappa - &\quad \epsilon νκάθετος \epsilon νκαθίζειν \quad \epsilon γκαλείν \\
&\begin{array} {l}
\epsilon νκαλύπτειν \epsilon νκαρπος \\
\epsilon νκατάλειμα -λμπάνειν \\
\epsilon νκαταπαίζειν \epsilon νκαυχάσθαι \\
\epsilon νκρατεῖν \epsilon νκρούειν \\
\epsilon νκυλίειν
\end{array} \\
\chi - &\quad \epsilon νχρίειν \epsilon νχρονίζειν. \quad \epsilon \gammaχεῖν. \\

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

\begin{align*}
\beta - &\quad \epsilon μβάλλειν \epsilon μβατεύειν \\
&\begin{array} {l}
\epsilon μβαίζειν \epsilon μβίωσις \\
\epsilon μβλέπειν etc.
\end{array} \\
\pi - &\quad \epsilon νπαραγίνεσθαι (Prov.) \epsilon νπαίζειν (and derivatives) \\
&\begin{array} {l}
\epsilon νπεριματεῖν (Prov. ΒΝΑ, \\
and elsewhere in one of \\
the uncial) \epsilon νπηγνύναι \\
(1 K. Ψ).
\end{array} \\
\phi - &\quad \epsilon φαίνειν \epsilon φαινής \\
&\begin{array} {l}
\epsilon φανιζεῖν \epsilon φοβοθος \\
\epsilon φράσσειν \epsilon φυσάν.
\end{array} \\
\mu - &\quad \epsilon μμανής \epsilon μμελέτημα \\
&\begin{array} {l}
\epsilon μμένειν \epsilon μμονος (except \\
Sir) \epsilon μμολύνειν.
\end{array}

Compounds of σῶν.

Before gutturals:

\begin{align*}
\gamma - &\quad συνγραφή συνγράφειν. \quad συνγκατάστασις -γένεια (-νία). \\
\kappa - &\quad συνκαίειν συνκαλεῖν \\
&\begin{array} {l}
συνκαταβαίνειν συνκαταφαγεῖν \\
συνκλάν -κλασμὸς συνκλείειν \\
συνκλύζειν συνκρίνειν.
\end{array}
\end{align*}

Before labials etc.:

\begin{align*}
\beta - &\quad συμβίωσις -τής (except \\
Dan. Θ) \\
&\begin{array} {l}
σύμβουλος -έυνι. \\
\pi - &\quad συνπαραγίνεσθαι (Ψ) συν- \\
σύμπασις \quad συμποδίζειν
\end{array}
\end{align*}

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

§ 9, 6—

-παραμένει (Ψ) συνπαρέδων
synparaštanai (Ψ) synperi-
-φέρεσθαι συνπάνειν συνποιεῖν
synponein synpropēmein.

συμποτεύεσθαι (except Dt)
συμπόσιον -σία.

φ-

συμφέρειν συμφορά
συμφράσσειν σύμφωνος.

μ-

συνμίγειν (1 and 2 M.)
synmygēs (Dan. Θ)

συμμετρόν συμμιγώναι
σύμμετρος σύμμετρος.

λ-

συναπτόμενον συνλέγειν.

συνοπτάζειν σύνπηγήν
σύνταξις σύνταξις.

συνδιτίζει -στρεμμα
-στροφή.

LXX compounds of σῦν followed by ρ are few: συνράπτειν, συνράσσεις, συνρέψθαι are attested.

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

7. Variable final consonants. It has been well established that the insertion of the so-called "νῦ ἐφελκυστικὸν" was not, either in Attic times or in the earlier Hellenistic period, mainly due to a desire to avoid hiatus. In Attic Inscriptions 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 difference 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 ἐστίν(ν) and in verbal forms in -ε(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 -i(t), however, such as τοιωντις(t), Μάκεδονις(t), omission is also allowed: well-attested instances in the LXX of its omission are πάσιν τούτων 2 Es. xix. 38 Βλα, Jdth. xiv. 3 ἐγεροῦσι τοῖς...Βλα. Εἰκοσι never takes the τ ἐφελκ- in LXX or in Ptolemaic papyri. As regards the Hellenistic dative of δόν—δοντι(t)—here the LXX MSS do on the whole insert or omit the τ according as the letter following is a vowel or a consonant: δοντι is always (14 times) used before a vowel, δοντι is attested without τ. l before a consonant 12 times: on the other hand, δοντι precedes a consonant without τ. l five times (Dt. xvii. 6, Jos. vi. 22 B, 3 K. xxii. 31 B, Is. vi. 2 bis), while in four passages δοντι and δοντι appear as υτι before a consonant.

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

8. The Attic form ἐγεκά has been largely superseded by the Ionic and poet. ἐγεκέν (εἰγεκέν, limited in the best MSS to οὗ εἰγεκέν, except in Lam. iii. 44).

"Ἐγεκά 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 ἐγεκέν 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 conso-

nant (ἐγεκά δύσματος in 3 K. viii. 41 Α): but in the first half of Ψ (to lxviii. 19) the distinction seems to be made that ἐγεκέν τοῦ is written, but ἐγεκά τῶν (to avoid the triple τ)¹.

Εἰτεν, ἐπειτεν are not found.

¹ "Ἐγεκά τῶν Ψ v. 9, viii. 3, xxvi. 11, xlvi. 12 B, lxviii. 19: ἐγεκέν τοῦ vi. 5, xxii. 3, xxx. 4, xlii. 27."
9. The **final s** of *oùtw* is likewise inserted on preponderant authority of the LXX MSS, as in the papyri, before both consonants and vowels. *Oùtw* is strongly attested only in Lev. vi. 37 (BAF before *kaɪ*), x. 13 (BAF before *γάρ*), Dt. xxxii. 6 (BA before *λαός*), 1 K. xxviii. 2 (BA before *vîn*), Job xxvii. 2 BnC (before *με*), Is. xxx. 15 (Bn before *λέγει*). Elsewhere *oùtw* receives occasional support from single MSS, especially µ, which uses this form fairly consistently in Est. (six out of seven times), 4 M. and the latter part of Isaiah (from xl. 25).

*Μέχρι* and *άχρι* are usually so written, as in Attic, without final s, even before a vowel. *Μέχρις* ὁ, however, is well attested in Est. D 8 (BnA), Jdth. v. 10 (Bn), Tob. xi. 1 (BA), 1 Es. vi. 6 (B), Dan. Θ xi. 36 (ΑQ: μέχρις τοῦ B*); μέχρι ὁ, on the other hand, is read by B*AF in Jos. iv. 23, cf. 1 Es. i. 54 B*, Jdth. xii. 9 B*A, Tob. v. 7 8 (μέχρι ὅστον), and ἀχρι ὁ in Job xxxii. 11 by BnC (αχρίς ὁ B Α). Apart from this phrase the (Epic and late) forms ἀχρίς μέχρις are confined to Jd. xi. 33 B ἀχρίς Ἀρνών, Job ii. 9 A μέχρις τίνος. "Ἀντίκρος...αὐτῷ 3 M. v. 16 = "opposite" is a late usage: Attic uses (κατ)αντικρό in this sense.

The poetical ἐπτάκι is written before a consonant in Prov. xxiv. 16 Bn and in the B text of 3 K. xviii. 43 f. *τερ*, 4 K. v. 14 (contrast 10 ἐπτάκις ἐν): elsewhere always ἐπτάκις ἐξάκις πεντάκις ποσάκις.

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 scriptio 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. 1 M. x. 4 μετά 'Ἀλεξάνδρου (but μετ' αὐτῶν, καθ' ἧμῶν in the
same verse): exceptions are ἐπὶ Αἰγυπτὸν Is. xxxvi. 6, κατ’ Αἰγυπτὸν 4 M. iv. 22, καθ’ Ἡλιοδωρον 2 M. iii. 40 Λ (κατά Β).

(2) Elision of the final vowel of prepositions often takes place in combinations of frequent occurrence and before pronouns, e.g. ἀπ’ ἀρχῆς, ἀπ’ ἔχθες, κατ’ ἀνατολάς, ἀπ’ ἐμοῦ, μετ’ αὐτῶν, ἀντ’ αὐτ(οῦ), ἀνθ’ ὅν. 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 ὑψίστων: we find even (with pronoun following) ἐπὶ ὅν N. iv. 49.

(3) Of particles ἀλλά and οἶδε occasionally suffer elision, but are more commonly written in full. ἰνά undergoes elision in Ex. ix. 14 B ἰν’ εἰδῆς (ἴνα Λ), Jos. iii. 4 B ἰν’ ἐπίστησθε (ἴνα ΛΦ): contrast Jos. xi. 20 ἰνά ἐξολεθρ. BAF.

(4) 4 Maccabees shows a more frequent and bolder use of elision. Not only does this book contain such examples as δὲ ἀνάγκην, δὲ ἑργῶν, δὲ εἰσεδειαν, καθ’ ἡλικίαν, κατ’ οἰδένα, κατ’ ἐναυτὸν, κατ’ οὐρανόν, καθ’ ὑπερβολῆν, ἀλλ’ οἰδέ, ἀλλ’ ὕστερ, but it also has συμβουλεύσαμ’ ἀν, μακαρίσαμ’ ἀν and similar phrases (i. 1, 10, ii. 6, v. 6), τοῦθ’ ὅτι ii. 9 Λ (τοῦτο ὅτι ΝΝ), δ’ ἐστὶν ἕβ. Α, δ’ ᾧν vii. 17. Another literary book, 2 Macc., has τοῦτ’ ἐπιτελέσαε xiv. 24 Β (no doubt the right reading: τοῦ ἐπιτ. Α) and ποῦ ποτ’ ἐστίν xiv. 32. But even the literary and poetical books prefer the scriptio plena in combinations not involving a prep., e.g. πτῶμα ἄτιμον W. iv. 19, ἀνδρα ἀκάρδιον, Prov. x. 13 BA (Ἀνδρακαρδιόν Ν)—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 καγώ which is attested in nearly every instance: καί ἐγὼ has good authority only in 2 Ch. xviii. 7 (BA), Job xxxiii. 5 f. (BA, ΒΑΛ), Ez. (xxxiv. 31 ΒΑQ, xxxvi. 28 ΑQ), and in the Minor Prophets. Καμέ is the reading of the uncials

---
1 Jd. xv. 2 A (ἀντὶ αὐτ. Β), 4 K. x. 35, 1 Ch. i. 44 etc., 1 M. ix. 30.
Crasis

in Gen. xxvii. 34, 38, Ex. xii. 32 and 4 M. xi. 3 (so καυιου it. v. 10): καυιου is read by A in Jd. xiv. 16, by B in Job xii. 3. Καυ for καυ εαυ is doubtless original in 4 M. x. 18, and is attested by B elsewhere (Lev. vii. 6, Sir. iii. 13, Is. viii. 14). Καυ εαυ is usually and καυ εκειθευ always written pleon: καυ εαυ 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 sq. Καυειιν(ω) is certain in W. xviii. 1, Is. lvii. 6, 2 M. i. 15, and is read by AQ in Dan. Θ Sus. 57 (ib. Dan. O καυ εκ. and so 3 K. iii. 21). The literary books 2 and 3 Macc. alone1 contain examples of crasis with the definite article: ταυδροσ 2 M. xiv. 28, 31 V, τουναυτων 3 M. iii. 22, ταληθεσ ib. vii. 12: 4 Macc. always writes καλοκαγαθια (but καλος καυ ήγαθος as in 2 M.) and it affords apparently the only example of crasis in compounds of προ-, προυναιησαν iv. 10 AN (προεφ. V).

8* has εσταγαθων for εστα αγ. in Prov. xiii. 13a: C writes ημαρτια in Job xxiv. 20 for η ήμαρτια.

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. Πασ and απας, οτι and διοτι are the chief examples. In the LXX, as in the Ptolemaic papyri2, the employment of απας appears to be due in most books to regard for euphony, whereas διοτι is used indiscriminately after vowels and consonants.

The LXX always writes (εις) τον απαντα (not παντα) χρονων: 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 απας after a vowel: 2 K. iii. 25 γνωναι απαντα, 1 Ch. xvii. 10 εταπεινωσαι απαντας BNA (cf. xvi. 43 BN), 1 Es. viii.

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

2 Mayser 161 f.
63 (after a pause), 2 M. iv. 16 καθ’ ὀ ἀπαν AV, 3 M. v. 2 ἀκρατω 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. i Χ, xxxi. 44 Α, xxxvii. 6): Ez. β has four (in three of which other readings are preferable). Ez. a writes ἐπιγρωσονται διότι ἐγώ Κύριος where Ez. β has γρωσονται ὅτι ἐγώ εἰμι 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 a and o (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 λογια in two classes of words, which it will be well to keep distinct: (1) nouns and perfect participles in -να (-νά), (2) nouns in -ρά. These now tend to have gen. and dat. sing. in -ης -η like the majority of fem. words in Declension I. Nouns in -εια etc. and in -ρά are unaffected: ἀληθείας -ειά, ἡμέρας -ρά are written as before.

The LXX exx. of (1) are κυριομυθής Ex. viii. 21 B, 24 B, τετελευτηκυή L. xxii. 11 B, N. vi. 6 B, επιθεβηκυής 1 K. xxv. 20 B (Λ -κύεις =-κύης =-κυής), ἐκαλωκυής Is. xxx. 13 Ν, ἐστηκυηστήλη (= ἐστηκυής στήλη, § 9, 1) ἀλός W. x. 7 Ν*. Only in the passage in 1 K. is the η form attested by more than one of the uncials: elsewhere the MSS have the usual forms, e.g. ἐξεληλυθίας L. xxvii. 21.

(2) The exx. of the η forms with nouns in -ρά 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 μάχαυρη 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. xlviii. 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.—Σφυρά has dat. σφύρη Is. xli. 7, gen. σφύρης, Sir. xxxviii. 28 (cf. ὁλοσφυρήτος Sir. i. 9 with Rutherford ΝΠ p. 286). 2 Macc. yields 3 exx.: σπεύρης viii. 23, xii. 22, παλαίστρη iv. 14.

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 ἀληθεία retains the α forms?

The forms -υής -υή owe their existence, no doubt, as Blass says², to the non-pronunciation of ι in the diphthong υι, which produced such spellings as παρειληφθα, υός in Attic Inscriptions of iv/b.c. and earlier³. Though the older spelling again revived in the Hellenistic period, the declension -υής -υή 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 κοινή. 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 κοινή) 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. ἐπιβεβηκὼς = -κοι in 1 K. loc. cit. A.
³ Meisterhans 59 f.
⁴ So Blass, J. H. Moulton, Mayser.
⁵ So Thumb Hell. 68 ff., Schweizer Perg. 40 ff., W.-S. 80 f.
⁶ Cf. modern Greek ἐλευτέρος fem. ἐλευτέρη.
First Declension

(i) This is suggested by the piece of LXX evidence given above. It is most remarkable that the two passages in LXX where μακαίρη 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 a forms were still the rule in prose, appear to have consciously selected the η forms 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 ἀρπωρά for γῆ was an old Ionism taken over by the Tragedians (Rutherford NP 14): one of the uses of σπείρα 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 μακαιρας -ρα are normal and there are only 2 undisputed exx. of the η forms out of 79, in the N.T. μακαίρης -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 -ρη (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 -ρη begin at the close of ii/B.C. with δλύης (118 B.C.), μακαιρης -ρη (114 and 112 B.C.)2. On the other hand under the early Empire these forms are practically universal3.

3. Κόρη (originally κόρη) 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 -ρη: there is evidence for the form κόρας in all 3 passages in LXX where the acc. appears, Dt. xxxii. 10 B*F, Ψ xvi. 8 B*8*, Sir.

---

1 Thiersch 61.
2 Mayser 12 f.
3 I have noted upwards of 30 exx. of ἀρπωρής between 67 A.D. (BU 379) and vii/A.D. (BU 319), about a dozen of σπείρας in ii/A.D. alone. Σπείρας gener. 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 καθηκουης (= καθηκοῦνης) in 161 B.C. (BM i. 41. 5): εἰδουης is common under the Empire.
4 See J. H. Moulton Profl. ed. 2, 244.
xvii. 22 η (-ην 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.: "Αννας 1 K. i. 2, "Αννας Tob. i. 20, Φενάνας 1 K. i. 2, 4, Σουσάννας Dan. O Sus. 30, Dan. Θ Sus. 27 AQ (-άννης B), 28 ΒαβΑQ (-άννης B*), 63 ΑΩΓ.

5. Τόλμην as from τόλμη (not τόλμα) stands in Jdth xvi. 10 A (-μν B): cf. the fluctuation between πρύμνα πρύμνη etc. in Attic poetry. Conversely κολόκυνθα (-κυντά ΑQ) acc. -θαν replaces Attic κολοκύνθη (Rutherford NP p. 498) in the κοινή: Jon. iv. 7.

6. The (Doric) gen. plur. ψυχάν occurs as a v. l. of ἅ* in W. ii. 22.

The rare plural forms of γη1 occur in the B text of 4 K.: τας γας xviii. 35, τας γας xix. 11. Elsewhere the Heb. נא is rendered by χωρα or by the poetical γαία (4 K locc. ctit. A text, 2 Es. 4 times, Ez. xxvii. 24, Ψ xviii. 12) or the plur. is replaced by the sg. (e.g. Gen. xli. 54 εν πύση τη γη, Jer. xxxv. 8 επί γης πολλής, 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 -εων -εαν is confined to the literary version of Proverbs (xxv. 23, xxvii. 16: corrected in later hands of B to βορρᾶς), 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).

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

1 LS cite Aristotle for γαι, Strabo for γας: γας and γων occur in papyri of ii/b.c. (Teb. 6. 31, BU 993. 3, TP 1. 2.)
2 Meisterhans 100. The change seems to have begun with βορρᾶθεν, which first appears c. 400 b.c.
3 Always in the Ptolemaic papyri, Mayser 252, 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. xlvii. 17 Q: while the ν is dropped in the acc. in Dan. Θ viii. 4 B (κατὰ θύλασαν 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 κωνή, 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 οὐστέων οὐστῶν in LXX is that the contracted forms are used in the nom. and acc., the uncontracted in the gen. and dat.: οὐστῶν οὐστα but οὐστέων οὐστέων οὐστεως. See e.g. Gen. ii. 23 Τοῦτο νῦν οὐστῶν ἐκ τῶν οὐστέων μου, Ez. xxxvii. i οὐστέων (-των Q), 3 f. οὐστα (τερ), 5 οὐστεως (-τως Q), 7 and 11 (bis) οὐστα.

οὐστῶν Ez. xxxii. 27 breaks the rule: there are also variant readings οὐστα in Ψ l. 10 Τεκ, Lam. iii. 4 ΒQ, iv. 8 B, οὐστῶν Job Θ xxxiii. 19 ΒΝ, οὐστεως Jer. xx. 9 B.

On the other hand the contracted forms only of κάνεων are used: κανοῦν κανोῦ καϊψ plur. κανά (Pent. and Jd. vi. 19 A).

Χειμάρρρος -ους is still so written: the later χειμαφρός is confined in LXX to Ψ cxxiii. 4 and to vll. in N. xxxiv. 5 (A), Jer. xxix. 2 (N*).

(Ἀρχ)ουσος, χρυσοχόου are uncontracted as also in Attic Greek: the papyri have the contracted forms as well\(^2\).

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

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

\(^1\) Thumb Hell. 63 says they are specially characteristic of the Eastern κωνή and regards them as of Ionic origin.

\(^2\) Mayser 258.

\(^3\) The uncials (Camb. Manual LXX) have forms from ἀλως without ν. l.
duty not only for gen. dat. and acc. sing. (not ἀλων), but also for acc. plur., τοὺς ἀλων 1 K. xxiii. 1 BA: 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)\(^1\). The preponderance of the forms from ἀλων in the LXX is remarkable, as the Ptolemaic papyri only yield one example (ἀλωνωι = ἀλωνων 118 b.c.) as against numerous examples of the other forms\(^2\). The gender as well as the form is variable, B on the whole preferring the masc. and A the fem.

Ἐως appears only in 3 M. v. 46. Κάλως “rope” is replaced by κάλος N. iii. 37, iv. 32 (A κλάδους οίς), λεως by λαός throughout, and νεώς by ναός except in 2 M., which, beside ναός, has nom. νεώς x. 5, gen. νεό iv. 14, acc. νεό Λ (νεών V) vi. 2, ix. 16, x. 3, xiii. 23, xiv. 33. Δαγώς is replaced by δασύπος (Aristot.).

For adjectives in -ως see § 12, 3.

10. The vocative of θεώς is the unclassical θεε, even in the literary books (Jd. xvi. 28 B, xxii. 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. θεώς occurs in N. xvi. 22 BA (θεε θεε F). More often, however, the voc. is expressed by δ θεώς (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 ἀμπελός Hb. iii. 17 8, ὁ βάσανος 1 M. ix. 56 8, ὁ ράβδος 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 λεγός has the support in 13 passages, from ἀλων without v. l. in 24: in 6 passages the two forms are attested by different MSS. The -ως forms occur in Numbers, Ruth, 1—3 K., 1—3 Ch., Hg. ii. 19.

\(^1\) Mayser 259, 207.
\(^2\) Ib. 287, 258 f.
of a group of cursive s in Gen. xxx. 38, 41: the uncials here and elsewhere keep the fem. 'O λίθος, 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'? 'O λύμος, 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 Α in Jer. xvii. 18, xxiv. 10, 1 M. ix. 24, xiii. 49. 'H (usual in Attic) and ὧ τρίβος (already in Euripides) are both found, sometimes in the same book, the former slightly preponderating. The gender of the probably Semitic ὑσσοσ also fluctuates: it is masc. in Lev. xiv. 5, in B*A, fem. ibid. in F (Bαβ) and in 3 K. iv. 29 BA.

12. Third declension.

Accusative sing. in -αυ 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 -ης (Σωκράτην, τριφόρην 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 'Ο is attested in 1 K. vii. 12, 1 Ch. xxvi. 18, Ψ xliii. 19, cxviii. 35 η (elsewhere η in this book), Prov. iii. 17 (do.), Jer. xviii. 15 (do.), Jl. ii. 7 Α and in one or more of the uncials in Is. iii. 12, xxx. 11, xlii. 16, xlix. 9, 11, lviii. 12.
3 Jannaris p. 542. His list of LXX exx. of accusatives in -αυ needs checking.
4 Χιραν in a letter of 160 b.c. and τρισωδαυ in i/b.c. are the only examples in the Ptolemaic age quoted by Mayser 199.
5 Ιb. 197 ff.
practically confined in the uncials to the two MSS A and \( \kappa \), where they probably represent the Egyptian spelling of a later age than the autographs.

The examples noted in A are Ex. x. 4 \( \acute{a}k\ri\dot{d}a\nu \), xiii. 21 \( \nu\kappa\ta\nu \), N. xxv. 27 \( \alpha\i\gamma\nu \) : R. iv. 11 \( \gamma\nu\nai\kappa\nu \) : in 1 K. \( \nu\kappa\ta\nu \) \( \theta\omega\rak\nu \) \( \chi\dot{e}\i\nu\alpha \) \( \gamma\nu\nai\kappa\nu \) \( \mu\rak\nu \) : in 2 K. ii. 29, iv. 7 \( \nu\kappa\ta\nu \), v. 18 \( \kou\la\dd\nu \), xiii. 10 \( \kou\dot{\theta}\nu\v\nu \) : 3 K. i. 45 \( \beta\a\si\lambda\dot{e}\nu \) : 4 K. xxii. 3 and 2 Ch. xxxiv. 15 \( \gamma\rak\mu\mata\tau\i\nu \), 2 Ch. xxxiv. 9 \( \i\rak\e\i\nu \) : 1 Es. iv. 19 \( \pi\rak\gamma\mu\nu \), viii. 8 \( \i\rak\e\i\nu \) : \( \Psi \) xxviii. 7 \( \phi\l\o\nu\gamma \) : Is. vii. 19 \( \beta\a\g\a\dd\nu \) : Jdth xiii. 10 \( \phi\a\rak\gamma\gamma \nu \) : Sir. xiii. 6 \( \epsilon\p\i\dot{\delta}\nu \) : 1 M. x. 1 \( \Pi\o\l\e\m\a\i\dot{\delta} \). In \( \kappa \) these forms are exceedingly common in the Prophetic books (\( \alpha\i\dot{\omega}\nu\a \) and \( \chi\dot{e}\i\nu\alpha \) \( \tau\rak\nu \)) furnish the majority of instances): cf. the pronominal forms in \( \kappa \tau\i\nu \) Na. iii. 19, \( \epsilon\m\nu \) Is. xxxvii. 35. In B, on the other hand, the only exx. noted are Is. xxxvi. 2 \( \beta\a\si\lambda\dot{e}\nu \), xxxvii. 29 \( \delta(\epsilon)\i\nu \) (with \( \kappa \))\(^1\), Zeph. i. 4 \( \chi\dot{e}\i\nu\alpha \).

Cf. § 12, 5 for adjectives.

13. Accusative plural. The old termination of the acc. plur. of stems in \( \nu(\omega) \)—viz. \( \i \) unpreceded by \( a \) (e.g. \( \tau\dot{\alpha}s \beta\o\nu\d \))—is replaced in Hellenistic Greek by \( -\alpha \), possibly to prevent confusion with the nom. sing. So in LXX \( \beta\o\nu\d \) always, 29 times\(^2\) : \( \i\chi\nu\d\nu\a \) 8 times with \( \i\chi\nu\d\nu\a \) twice as a v.l., Ez. xxix. 4 B (contrast 5), Hb. i. 14 \( \i\eta\chi\nu\d\nu\a \) : \( \mu\nu\a \) 1 K. vi. 1, 4 A, but \( \mu\nu\a \) vi. 5, 11 (similar variety in the nom.: \( \mu\nu\a \) v. 6 but \( \mu\nu\a \) vi. 18) : \( \delta\o\nu\a\nu\a \) 10 times (including L. xiv. 9 B) with v.l. \( \delta\o\nu\a\nu\a \) in Is. xxxii. 11 B* : \( \delta\o\nu\a\nu\a \) L. xiv. 9 A (\( \delta\o\nu\a\nu\a \) B\( ^{ab}F \)) : \( \sigma\tau\a\chi\nu\a \)\(^3\) Gen. xli. 7, 24, Jd. xv. 5 A, but \( \sigma\tau\a\chi\nu\a \) Ex. xxii. 6, Dt. xxiii. 24.

14. The assimilation of the acc. to the nom. plur. in words in \( -\epsilon\i\ups \) (on the model of \( a\i \) and \( \tau\dot{\alpha}s \pi\o\l\e\i\ups \)) 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 : \( \kappa\rak\nu\d \) xxx. 19 (= \( \kappa\rak\nu\d \), § 7, 30), \( \pi\rak\nu\nu\h\z\i\eu \) (for \( -\xi\e\i \) xxxii. 4, \( \h\z\i\eu \) (for \( \h\z\i\eu \)) xxxiii. 6.

\(^2\) The only ex. of the acc. pl. in Ptolemaic papyri is in the Attic form \( \tau\dot{\alpha}s \beta\o\nu\d \) (iii/b.c.), Mayser 268. Papyri of the Imperial age have \( \beta\o\nu\d \) : Op iv. 729 (137 A.D.), GP 48 (346 A.D.).

\(^3\) Ptolemaic papyri have one ex. of \( \sigma\tau\a\chi\nu\a \), none of \( -\nu\d \), Mayser 267.

\(^4\) Meisterhans 141.
Third Declension

§ 10, 14—

ingly has τοὺς βασιλεῖς, γονεῖς, ἵππεῖς, ἰππεῖς 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 B, 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 γνωάκες occur sporadically. Two exx. are as early as III/B.C., the first being τέσσαρες ΗΡ 90, 15: in the other the -es has been corrected to -ας, πάντ' ἐστι 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 I Es. i. 7 A, Jdth ii. 5 B, Is. xxxvii. 36 B = 1 M. vii. 41 A++. (Μυριάδας 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: B 3 -ρες, 2 -ρας. The evidence of B cannot be quoted in N. xxix. 13 ff. where it writes ιο', but -ρας ib. 29 shows how the symbol should be read. The statistics include Jos. xxii. 18 ff., where πόλεις 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 -es are quite rare: it is noteworthy that two of them occur in connexion with tēs arabes. 1 Ch. xxv. 5 A καὶ ἔδωκεν θέου τῷ ἀνθρώπῳ δέκα tēs arabes καὶ θυγάτερες τρ(e)ῖς: 2 Ch. xxiii. 2 B συνήγαγεν τοὺς λαοῦς τριώμενους καὶ ἄρχοντες: Zech. i. 20 N ἐδείχνεν μοι Κύριος tēs arabes tēktōnes. The B text of 2 Es. xxiii. 15 εἶδον ἐν Ἰωνέω πατοῦντας καὶ φέροντες εἰς φύγειμίζοντες 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 Χιλιάδας, 1 Ch. xii. 36 Χιλιάδας, 2 Es. xvi. 9 Χείρας.

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: dat. κέρατα (Is. v. 1: Dan. O Θ vii. 8), plur. κέρατα κέρατων. Κρέας, on the other hand, which is used mainly in the plural, keeps the shorter forms κρέα κρεοῦν8. Τήρας in Attic is declined like κέρας, γήρος γήρα: in LXX the anomalous dat. is replaced by γήραι (Gen. xv. 15 etc., 1 Ch. xxix. 28, Ἡ.xi. 15, Dan. O vi. 1), except in Sirach which has γήραι (iii. 12, viii. 6 N A, xxv. 3): the gen. keeps the classical form γήρως in the literary books (W. iv. 9, 2—4 Macc.) and Gen. xlv. 20, elsewhere γήρους has undisputed (Gen. xxxvii. 3, Sir. xli. 9) or good authority (Gen. xlviii. 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 Λιβανὸν—δέκα χιλιάδες εἰς τῷ μηπί, ἀλασσομένου. In Jd. vii. 3 B εἰκοσι καὶ δύο χιλιάδες is subject, not object.

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

2 Cf. BM ii. 154. 14 (68 A.D.) μηδὲ τοὺς παρ’ αὐτὸν κυριεύοντα[ς αὐτῶν] καὶ ἐζοδευόντας καὶ ἐξοδευόντας καὶ καταστώντες.

3 Ex. xxix. 14 "κρέατα 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

§ 10, 16—

Ψ lxx. 9 BR, 18 B*SR: Is. xlv. 4 S*A). Πέρας, τέρας keep τ in the cases, as in Attic.

17. Κλείς has acc. sing. κλείδα Jd. iii. 25 BA (and in a Hexaplaric insertion in Is. xxii. 22 κλείδα(v) λας) and acc. plur. κλείδας Dan. O Bel 1: the usual Attic forms κλείν, κλείς 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 κλείν χάριν γέλων are Attic, κλείδα χάριτα γέλωτα Hellenic.

Θερμαστρίς -ίδος has acc. θερμαστρες 3 K. vii. 11 BA: ib. vii. 35 B has τὰς ἐπαρύστριας, A τὰς ἐπαρύστριδας.

18. Egyptian (Ionic) words in -is are declined like πώλις: 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): (ε)θίβις -θυν, nom. plur. (ε)θίβες Is. xxxiv. 11.

The plural of ἐπίς is not used; in Ψ cxxxviii. 20 read ἐρεῖς.

Anonymous 1 K. viii. 22 A may be a mere slip for ἄνδρας or a relic of the Epic ἀνέρας.

19. Δώρυς has gen. -νχος 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/n.c. (Mayser).
3 So in a papyrus of ii/n.c. (Mayser 266). Literary writers (Euripides, Plutarch) have the consonantal inflection βάριοι βαρίδας (Lph. in A. 297). Hdt. has βάρις, βάρων, βάροι (ii. 179). He also writes gen. ιφισι, plur. ἵβις, τᾶς ἵβις (ii. 75 f.): LS cite ἵβιδοι ἵβεως 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 ὀδὴν Is. xxxvii. 3 (so N.T.). (The cases only of the class. nominatives ἀκτίς, βίς are used in LXX: in the papyri forms like ὀδύρρων abound.) Conversely, the consonant or the vowel of the nom. is retained in the dative plural: ἐλέφαντιν 1 M. i. 17 A (-αςιν ἄ*), with metaplasmus ἐλεφάντος V), vi. 34 A (-αςιν ἄ*): χειρσίν 1 Ch. v. 10 B¹. It may be a merely orthographical matter that the long vowel of the nom. is retained in the cases in Jd. i. 35 B (-πηκες), xv. 4 B (-πηκας), 3 K. xxi. 10 Bab (-πηκες), Ez. xiii. 4 A (-πηκας). Cf. θυγατήρος Sir. xxxvi. 26 ἁ. Assimilation to σάλπιγξ etc. produces μάστιγξ 3 K. xii. 24 r B, Sir. xxiii. 11 ἄ, μάστιγξίν 2 Ch. x. 11 B (§ 7, 33).

21. *Open and contracted forms.* As in the case of neuter words in -οῦ in the 2nd declension (8 supra), the κοινή preferred the (Ionic) uncontracted form of the gen. plur. in certain 3rd declension neuters in -ος³. So LXX always has ὄρεων and χειλέων, and usually τείχεων (τείχων 4 K. xxi. 4 A, Is. xxii. 11 B, lxii. 6 B, Dan. O iv. 26, 1 M. xvi. 23 ἄ*). But ἐτών, σκευῶν are written, and in the other cases the contracted forms are retained: ὄρους ὄρη, τείχους τείχη, χείλους χείλη, πάχη etc.

Conversely, the gen. plur. of πῆχυς, in classical Greek πῆχεων, in the κοινή, through assimilation to neuters in -ος, takes on a contracted form πῆχῶν. 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 πῆχεων is retained: elsewhere the MS evidence is uncertain.

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

¹ So in "late inscriptions" (LS): cf. Epic χείρεσσι.
² LXX keeps θυγατήρος etc. (not poet. θυγατέρος).
³ Cf. Mayser 17, 277; Moulton CR xv. 435.
⁴ Also (without variant) 1 K. xvii. 4, Zech. v. 2, Jer. lii. 21 f. (ib. 21 χῶν B[NQ]), Dan. θ iii. 1 bis (=0 χῶν).
22. Miscellaneous peculiar forms.

Of τὸ ἄλας gen. ἄλας (for ὅ ἄλας) the only fairly certain instance in LXX is Sir. xxxix. 26 ἄλας A (ἄλα 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) ἄλας may equally well be acc. plur. and is almost certainly so in the first of them (ἄλι, ἄλα in same verse). In the Ptolemaic papyri τὸ ἄλας appears as early as iii/B.C, but forms from ἄλαs preponderate\(^1\): in the N.T. the new form has gained the ascendency.

The oblique cases of ἄμυνος—rare in classical Greek which uses ἄρνα ἄμνος etc. instead—in LXX are frequent, though the classical forms are still fairly well represented\(^2\). (In N.T. the only forms found are ἄμυνος [nom.] and ἄρνιον.) The new fem. form ἄμυνα (Theocr. v. 3 with v.l. ἄμυνδες) usually renders the Heb. fem. בִּטְפָּה (בִּטְפָּה) “ewe-lamb.”

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

Nàs is on the way to becoming a literary word, πλῶν supplanting it in most books of the LXX. Νήσαs (= Att. νὰς) occurs in 3 K. xxi. 49 A (a section apparently interpolated from Aquila) and the Epic. gen. νής in Prov. xxiv. 54 νής ποιτοποροῦχης BΣA—naturally as the translator is imitating Homer (νέως C, νής ἡνας): elsewhere the Attic forms νὰν, νή, νής 3 K. xxi. 49 A, νὰνά.

"Ornis, like νὰς, 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. בִּטְפָּה, the ordinary word for “lamb,” is constantly rendered by the forms from ἄμυνος: in some dozen passages the radicals are transposed to בִּטְפָּה, and in five of these (Gen. xxx. 32, 33, 35, L. i. 10, iii. 7) the forms of ἄρνα are used, ἄμυνος only once (Gen. xxx. 49), elsewhere (L. iv. 35 etc.) πρόβατον. In Ex. xii. 5 בִּטְפָּה read ἄμυνον A (not ἄρνων B).
Metaplasmus

24. Fluctuation between masculine and neuter in Decl. II.

Τὸ ἀλάβαστρον (Theocr. N.T.) for class. ὁ ἀλάβαστρος is read by Λ in 4 K. xxi. 13 (Β ὁ ἀλάβαστρος).

The same MS has masc. ἄχυρος (τὸν ἄχυρον) in 3 K. iv. 21: elsewhere in LXX τὸ ἄχυρον (class.).

Γαίως (ὁ) “javelin” (an imported word, said to be Iberian)

1 Theodotion’s spelling is supported by φηρῶς as from φηρήρ in a contemporary papyrus of ii/λ.δ.: Moulton CR xv. 435.

2 Cf. Mayser 296 (τὸν συγγενέα ii/β.ρ.γ.) and WH (ed. 2) App. 165: Dr Moulton calls my attention to συγγενέας in Dittenberger Sylloge 258. 20 (end of iii/β.ρ.γ., Magnesia). The identity of forms in some of the cases of nouns in -ής and -είς (e.g. acc. plur. in -είς) produced mixture throughout: cf. εὐθύς—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 γαίσον.

Δέσμος in Attic Greek has plural δεσμοὶ and δεσμαί: the neuter,1 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 κύων 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 ζυγόν, apparently the older gender (Lat. jugum), is replaced almost everywhere in LXX (as in N.T. in the only determining passages) by ὁ ζυγὸς: with the meaning "balances" the neuter remains in L xix. 36 ζυγὰ δίκαια, a passage which has influenced the text in Ez. xliv. 10 ζυγὸν δίκαιον ΑΩ (ζυγὸς δίκαιος B: the other books use the masc. with this meaning also, Hos. xii. 7, Prov. xi. 1, xx. 17).

As regards θεμέλιος (sc. λιθος) 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.2 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, θεμελίους, 2 Ch. xxxii. 7, 1 Es. vi. 19, 2 Es. iv. 12, v. 16, Job Θ xxii. 16: Ψ beside the neuter plurals locc. c. cit. has οἱ θεμέλιοι lxxxi. 1, ὁ θεμέλιος cxxxi. 7 (v.l. τῶν -ῶν). (In N.T. Lc. alone has τὰ -λα 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 i. 1. 499, Mayser 289 (Ptolemaic papyri -ov -a).
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 Α in 3 K. xii. 4 (LS cite Byzantine grammarians for plur. κλοιά): elsewhere ὁ κλοιός (class.).
'O λύχνος has plur. οἱ λύχνοι only (Att. also τὰ λύχνα).
'O νῶτος, οἱ νῶτοι are the usual forms in LXX, the Attic neuter form being confined to Gen. ix. 23 (τὰ δύο νῶτα), Jer. ii. 27 (νῶτα).
Οἱ ὤνειροι W. xviii. 19 replaces Attic neuter plur. ὄνειρατα or ὄνειρα (Attic sing. ὁ ὤνειρος, τὸ ὤνειρον or τὸ ὄναρ). The word itself has joined the 'literary' vocabulary, ἐνύπνιον being used in the translations.

(O) σίελος (with Ionic ε) replaces Attic τὸ σίαλον in Is. xl. 15 (neut. σίελον Α): the neuter plural occurs in 1 K. xxi. 13 (τὰ σίελα).
'O σῖτος, 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 σταῖδον (Dan. O Sus. 37) has plur. σταῖδιον in the literary 2 M. (xi. 5 V, xii. 10 etc.) as in Attic Greek, which also uses σταίδια. The latter appears to have been usual in the κοινή vernacular.

'O σταθμός has plur. οἱ σταθμοί in all senses. Attic wrote σταθμὸς "a halting-place," plur. σταθμοί and -μα, but σταθμὸν -μα of "a weight."

Τὸ χειμάρρων 4 K. xxiii. 6 Α 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 (ἀπειθοῦντα), Ψ [lxv. 11 RS[a]], lxviii. 24, lxxx. 7 [exxviii. 3 R], Zech. vii. 11, Is. l. 6, Ez. i. 18, x. 12. Elsewhere the gender is indeterminate.
2 Mayser 289, Crönert 175.
3 N. xxxiii. 1 f., Prov. viii. 34, Is. xxviii. 17. So the papyri, Mayser 263.
4 K.-Bl. 1. i. 500. Α has τὸ σταθμὸν 4 K. xxi. 13 (Β στάθμιον).
25. **Fluctuation between Declensions I. and II.** Nouns compounded from ἀρχω have their termination in ἀρχος in Attic Greek: in the κοινή the form ἀρχης (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 ἀρχης. The Attic forms retained in LXX are δεκάδαρχος, ἐκατονταρχος, ἑπαρχος, μοναρχος, πειστικόνταρχος, ὑπαρχος (1 Es. vi. 26 B), χιλιάρχος. On the other hand LXX writes the following more newly-coined words with ἀρχης: γενεσιάρχης, ἑβνάρχης, ἑλεφαντάρχης, Κυπριάρχης (governor of Cyprus 2 M. xii. 2), κωμάρχης, μεριδάρχης, πατριάρχης, τοπάρχης. In the following old words both forms occur: ἵππαρχαι 2 K. i. 6 B, ἵππαρχοι A: φύλαρχος Dt. xxxi. 28, 1 Es. viii. 58, 92, but φυλάρχης 2 M. viii. 32.

The N.T. shows an advance upon the LXX in one word: ἐκατοντάρχος of LXX appears in N.T. with few exceptions as ἐκατοντάρχης: χιλιάρχος is however still universal. Ἐκατοντάρχης is also the predominant form in Josephus and δεκάδαρχης is universal in his Jewish War: χιλιάρχης is still the usual form, but there is some slight MS evidence even for χιλιάρχης.

26. The following words show the converse change—transition from the first to the second declension. Ἀμφίταπος 2 K. xvii. 28, Prov. vii. 16 replaces ἀμφιτάπης (Comedians of iv/b.c. ap. LS). Ἐνεδρον has supplanted the classical ἐνεδρα, which occurs only in Jos. viii. 7, 9 (beside Ἐνεδρον 6 times in the same chap.) and Ψ ix. 29, in all three passages with the meaning “place of ambush,” whereas Ἐνεδρον 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: Ὀμβάρχης, Λιβνάρχης, νομάρχης (so Hdt.).

2 Excepting 4 K. xi. 10 B, 15 B ἀρχαις (ib. 9 B ἀρχαι).

3 Πατριάρχης Is. xxxvii. 38 Q is an incorrect reading for the adj. πατρίαρχον "ancestral" (sc. θεών).

4 So in the papyri from iii/b.c.: the B text is therefore right.

5 W. Schmidt De Jos. e loc. 485 ff.
usually in LXX) means the ambuscading party. ἤχος (ὁ or τῶ, 29 inf.) has entirely replaced Attic ἤχη.

Μανδράγορος for μανδραγόρας has good authority in Gen. xxx. 15 (-όρας AD cursive: -όρας E): the older form is kept in Cant. vii. 13 -γόρα Β& (for A see 27 below).

'Εσπερος for ἐσπέρα, a v.l. of A in Jos. v. 10 (ἀφ’ ἐσπέρων: αὑτὸ [ἀφ’] ἐσπέρας BF), is poetical. ‘Αμάγος Is. xxv. 10 Κ*ν* and πῦλος 1 M. xiii. 33 V may be clerical errors (the latter receives doubtful support from Hom. Η. v. 397).

Τὸ βασιλείον 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 ἥ βασιλεία “kingdom” (which is frequent elsewhere in LXX): Hexaplaric additions (from Aquila apparently) in 3 K. iv. 19 Α, xiv. 8 Α, 4 K. xv. 19 Α: 1 Es. iv. 40, 43: Dan. Ο iv. 30 c etc. (in vii. 22 =ISM βασιλείαι Θ): 2 M. ii. 17 (and perhaps in W. i. 14 οὕτω αὕτος βασιλεύει έτι γῆς, R.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, πλευράς Β (-ρον Α), Dan. Θ vii. 5 πτείς πλευράς Β = πτεία πλευρά Α (Dan. Ο ib. πλευρόν), 4 M. vi. 6 τὰ πλευρά Ας* (τὰ πλευράς sic Ν*); in Ez. xli. 5 f. the two forms are found in conjunction. There is also diversity of reading in 2 M. vii. 1 νευράις Α (-ροις V) “cords”: both forms are classical.

27. Fluctuation between Declensions I and III.

Τὸ νῖκος2 supplants ἦ νίκη 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). Ἥ δίψα and τὸ δύσος (both classical) are used interchangeably even in the same context. Βλάβη W. xi. 19 (βλάβος, also classical, is not found).

'Ακάν (4 K. xiv. 9 τὸν ἄκανα Β, τὴν ἄκανα[ν] Α) supplants in

1 So in Test. xii. Patr. Is. i. 3, ii. 2, 4.
2 In a papyrus of 56 B.C.: νίκη in ii/ and i/B.C. (Mayser 93).
3 W. xi. 4 δίψης, 8 δίψους: Λομ. viii. 11 δίψαν, 13 δίψει.
this LXX passage and elsewhere in α’σ’θ’ the classical η ἀκανθα (still common in LXX).\(^1\)

The following variants are of interest. Δοξεως Is. lxvi. 11 N gen. as from δόξα (=δόξα) is attested elsewhere\(^2\). Μανδράγόρες Cant. vii. 13 A (-αυ cett.) and φιάλες ib. v. 13 A (-αυ cett.) anticipate modern Greek, which uses these plurals in all words of the old 1st declension (καρδές, θυλασσες etc.). The same MS has the datives πύλει, πύλεσιν in K. γδ (3 K. xxii. 10, 4 K. vii. 18), as if from a nom. το πύλος (cf. πύλος 26 supra).

28. *Fluctuation between Declensions II and III.* Interchange of nouns in -ος masc. (Decl. II) and in -ος neut. (Decl. III) began in classical times. The general tendency in κώνη 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>ó ελεος</td>
<td>óελ. sporadical-ly (literary)(^4)</td>
<td>το ελεος usually το ελεος always</td>
</tr>
<tr>
<td>ó γηλος</td>
<td>ó γηλ. usually το γηλ. rarely(^5)</td>
<td>το and ó γ.</td>
</tr>
<tr>
<td>ó and το θάμβος</td>
<td>θάμβοι Eccl.xii. gen. θάμβους το θ. (Acts iii. 10 Cant. iii. 8 gen. -ους) (W. x. 19 N)</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) 'Ο ἀκανθος occurs in Theophrastus and Symmachus.

\(^2\) LS cite "Democrit. ap. Sext. Emp." The form, we may conjecture, comes from the later writer.

\(^3\) WII (ed. 2) App. 165.

\(^4\) The literary translator of Prov. uses the masc. only (iii. 16\(^a\), xiv. 22 δια), as does the writer of 4 M. in his single use of the word (ix. 4). The following sporadic exx. occur: Ψ v. 8 τοῦ ελεου 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. lxxxiii. 12 ελεον, 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 A, Tob. viii. 17 N (ib. ελεος neut.), W. vi. 6 A, Sir. li. 3 B*: Hos. xii. 6, Mic. vi. 8 B, vii. 20 B: Is. lx. 10 BNQ, lxiii. 7 (ib. το ελ.), lxiv. 4: Jer. xlv. 26 B ἐπτευ τον ελ, 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 A, 2 M. vi. 16, viii. 5, 3 M. iv. 4 τον κοπωτ ελ, "the general misery."

\(^5\) Το γ. W. v. 17 N: gen. γηλος Zeph. i. 18 BN, iii. 8 B*Q, 1 M. ii. 58 N, and in interpolations from Θ in Ez. viii. 3 Q, 5 A.
In the following isolated exx. occur.

To γνόφος gen. -ους Est. A 7 A (γνόφος B$\chi$ and masc. elsewhere in LXX as in N.T., Heb. xii. 18): o δνόφος was the class. (poetical) form, o γνόφος begins with Aristotle.

To ρύπος Is. iv. 4 Γ (masc. in the other MSS and elsewhere in LXX and N.T.; the plur. ρύπα is Homeric).

χιρογύς stands for χειρός in Jer. xli. 3 φ.

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>(and rarely) τό σκότος</td>
<td>τό σκότος</td>
<td>τό σκότος</td>
</tr>
</tbody>
</table>

The following isolated exx. occur.

To γνόφος gen. -ος Est. A 7 A (γνόφος B$\chi$ and masc. elsewhere in LXX as in N.T., Heb. xii. 18): o δνόφος was the class. (poetical) form, o γνόφος begins with Aristotle.

To ρύπος Is. iv. 4 Γ (masc. in the other MSS and elsewhere in LXX and N.T.; the plur. ρύπα is Homeric).

χιρογύς stands for χειρός in Jer. xli. 3 φ.

30. Examples of the reverse change (gen. -ου for -ους) are confined to readings of single MSS: βαθών Sir. li. 8 B$^*$, εθνον

---

1 In Jer. xxviii. 16 ἡχος appears to be accusative. It is probable therefore that the gen. ἡχος should be accented ἡχος, not as the classical ἡχος from ἡχω, in Ψ ix. 7, xli. 5 ΑΡΤ (ἡχος B$\chi$), lxxvi. 18, Sir. xlvi. 9.
Proper Names

160

§ 10, 30—

Prov. xxviii. 15 A, τεμένον 2 M. i. 15 A (before initial σ), ἴψον Ψ ci. 20 Ψ: so τίχον 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 -ōvς 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) similarly has gen. χοός Eccl. iii. 20, dat. χοί 2 K. xvi. 13 B (χοεί A) and is therefore indistinguishable from χοῖς (or χοείς) the liquid measure (third declension in Attic).

An accus. τον ἱκτερα occurs in L. xxvi. 16 B (ικτερον AF: class. ὁ ἱκτερος). The dat. δένδρο(ε)ι Dt. xxii. 6 B*A has Attic authority (elsewhere in LXX -ου -ω).

Transition from Declension III to II in dat. plur. is illustrated by the variants ἐλεφάντους 1 M. i. 17 V, τεσσάροις Ez. i. 10 A (but τέσσαραι in same verse).

§ II. Proper Names.

I. 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, Δαυεὶδ, ’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 -ας and being declined like Νικιάς. Names ending in other vowels are either Hellenized by the addition of s and form a new class of first declension names in -άς, -ής, -οῦς etc. (’Ιωνᾶς, Μωνιής, Ιησοῦς etc.) or remain indeclinable (’Ηλεών).

1 i. 35. So N.T. νοῦς νοὶ, πλοῖς. Elsewhere LXX has no exx. of gen. or dat. of νοῦς and there are none of πλοῖς: 3 M. iv. 10 has the Attic κατάπλω.

2 K.-Bl. i. i. 498.

3 Ρινών Job xi. 20 C is not another form of ἰνὰ ΒΝΑ (from ἰς) but a different word, “hide.”
2. Names declined according to Declension II (in -ος) or Declension III (-γς, -ους: -ών, -ῶνος etc.) are almost unrepresented in the translations. Literary writers like Josephus and the paraphrastic writer of 1 Esdras, on the other hand, employ these freely, carrying out the Hellenization in all cases ("Αβραμός, Δαμιδής etc.). In N.T. times a few of these Hellenized forms have permeated into the popular language (Σολομόν -μόνος).

3. Feminines declined like Declension I are e.g. "Αννα, Βάλλα, Γαβολία, Δείνα, Ελιβέμα ("Ολα), Ζέλφα, Ζωσάρα or Σωσ. (Haman’s wife Zeresh), Καισ(σ)ία Job xlii. 14, Δεία, "Ολδα, "Οολα ("Ολλα), "Οόλιβα ("Ολ), Ρεβέκκα, Σαρον(ε)ία, Σάφ(ρ)α, Σονσάννα, Χεττούρα. The genitive and dative, wherever attested, are in -ας, -α, whether the a of the nom. be pure or impure, the only exception being Σονσάννης Dan. Θ Sus. 27 f. B (the other uncials -ας and so Dan. Ο 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 "י (also "י, "י). These are in the majority of cases Hellenized by the adoption of the old termination -ιας (as in Νκιάς), and forms in -έιας, -αίας declined according to the first declension abound. The genitive termination of these names is commonly -οι, as in Attic and in the Ptolemaic papyri.

---

1 "Αγγελός: Νεεμός 2 Es. ii. 2 B seems to be a slip for -ιας.
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 προσπίπτοντα (ii. 16, 21), “Slack the Secretary.”
3 1 Ch. vii. 13 A (νιό) Βαλλα may be indecl. (Βαλλά) or gen. as from Βάλλας.
4 But τὴν Γαβολία 2 Ch. xxiii. 21 B (-αν Α).
5 Τὴν Δείνα Gen. xxxiv. 26 A (-αν Δεία E); ib. xxx. 21 read Δείνα not Δείνα (Swete), the nom. being usual after verbs of naming.
6 Indecl. in Gen. xxxvi. 2 ΛΔ (-βαμων E with O.L.), 18 E. Ib. xxxvi. 41, 1 Ch. i. 52 'Ελ(ε)μαμας may be nom. masc. (-ας Swete) or gen. fem.
7 In 1 K. xxvi. 6 B, 2—3 K. and 1 Ch. xviii. 12 BA. But indecl. Σαρονά (= gen.) 1 K. xxvi. 6 A, 2 K. ii. 13 A, 18 B, and in 1 Ch. passim (B text).
8 Mayser 250 f.
not the ‘Doric’ -α: so always (or with a rare v.l.) e.g. 'Αρανίων, Ἐξεκίνου, Ζαχαρίου, 'Ησαίων, Ἰερεμίου, Ἰεχωνίου, Μασσ(σ)αίων, Σελεμίου, Σοφονίου, Χελκίου. The use of the gen. in -α appears to be vulgar and late. The following examples are certain: Μείχαλας gen. -a Jd. B text (xvii. 8 ff.), 2 Ch. xxxiv. 20 (-ου 4 K. xxi. 12), Νεεμίας -a 2 Es. (but -ου in 1 Es. Sir. 2 M.), Τωβ(ε)ίας -a Tob. i. 20 8, vii. 7 8, xi. 17 8, 19 BA (-ου i. 20 A, ix. 5 8). 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 BA A, xlvi. 1 B, 2 BR, lii. 11 8) in place of the usual -κίων: add further Jdth xiv. 6 'Οζεία 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 -α represents a Doric gen. (therefore -ία) or a mere transliteration (therefore -αί). These lists exhibit a strange mixture of declined names in -ίας and indeclinables, nom. -ία. The practice of the books with regard to nom. and acc. (e.g. Νεεμίας -αρ) 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 undeclined: 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 ἐστὴ 'Εσρας...καὶ ἐστήσεν ἐξόμενα αὐτοῦ Ματτάβιας καὶ Ἐμείας [καὶ Ἀρανίων καὶ Ὀδρείω καὶ Ἑλκείω καὶ Μασσαίων] ἐκ δεξιῶν αὐτοῦ, καὶ ἕξ ἀριστερῶν Φαδαίας καὶ Μεσαὴλ καὶ Μελχείας καὶ Ζαχαρίας or vii. 1 Ἐσρας νίος Σαραίων νίοι Ζαρέιων [νίοι Ἶλκείω κ.τ.λ.]

The longer Heb. forms in מ"א are in some names kept in the Greek as indeclinables in -(ε)ιω. Elijah in the historical books is Ἡλ(ε)ίων: the N.T. form Ἡλ(ε)ίας only in Mal. iv. 4 and in apocryphal books (Sir., 1 M.). Obadiah appears as Ἀβδείων or Ὀβδείων.

6. The declension of Hebrew masc. proper names ending in a vowel sound other than מ"א 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
appended to it, in the acc. v. The nominatives end in \(-\alpha s\), \(-\gamma s\), \(-(\epsilon)\varsigma\), \(-\omicron\upsilon\).

This declension has nothing exactly answering to it in the papyri, where the proper names are usually of the third declension \((-\alpha s -\alpha t\omicron\varsigma\sigma\varsigma: -\gamma s -\gamma t\omicron\varsigma\sigma\varsigma: -\omicron\upsilon s -\omicron\upsilon t\omicron\varsigma\sigma\varsigma 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 \(\alpha s\) (\(\alpha\)). 'Iουδας -\(\delta\upsilon\nu\) -\(\delta\alpha -\delta\eta\) is the constant declension for patriarch, tribe and country. Occasionally the name remains indeclinable, 'Iουδα being used for nom. and acc.\(^1\) The gen. 'Iουδου is confined to 1 and 2 Maccabees, and there to Judas Maccabaeus\(^2\), while 'Iουδα is used of the tribe and country (\(\alpha r\chi\omicron\omicron\upsilon\tau\omicron\varsigma\sigma\varsigma, \gamma\gamma\) 'Iουδα etc.). 'Εσδρας and 'Ιωνας similarly have acc. -\(\alpha n\) (-\(\alpha\)), other cases -\(a\). Σατανᾶς (\(\iota\omega\gamma\nu\)) is found in the acc. Σατανᾶν Job ii. 3 A, Sir. xxi. 27 (elsewhere Σαταν or δια-βολος). Other words are found only in the nom., e.g. Εἰρᾶς (Εἰρας), 'Ελεωνᾶς, 'Οφᾶς.

(2) In -\(\gamma s\). Μωσῆς\(^3\) in LXX is with few exceptions declined according to the 'mixed' declension: -\(\gamma\nu\), -\(\gamma\), -\(\gamma\), voc. \(\gamma\). 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 \(\epsilon\kappa\alpha\lambda\sigma\epsilon\sigma\nu\ \tau\omicron\ \omega\nu\nu\alpha\mu\alpha \alpha\upsilon\tau\omega\upsilon \) 'Iουδα (=nom., cf. iii. 20 \(\epsilon\kappa\alpha\lambda\sigma\epsilon\sigma\nu\).\(\tau\omicron\ \delta\nu\ \alpha\zeta\omicron\omega\)). Otherwise rare, except in Ch., Jer. 2 Es. (mainly \(\beta\)), which have \(\pi\alpha\sigma\) 'Iουδα, \(\pi\alpha\nu\tau\alpha\ \tau\omicron\ \) 'Iουδα etc. fairly frequently of the tribe. Once only in a 'Greek' book does 'Iουδα (\(I\) `Iουδα) stand for acc., 2 M. xiv. 13 (N. and A. -\(\alpha s\) -\(\alpha\nu\) in the same chapter).

\(^2\) 1 M. iv. 13 (Ιουλογ 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 -\(\delta\alpha\) is a constant variant.

\(^3\) This is clearly the older orthography: Μωσῆς, which is nearer to the Heb. \(\pi\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
\section{Proper Names}
Proper Names

(Philos and Josephus) and the vernacular writers of the N.T. used the third declension forms for gen. and dat., Mωνσεως, Mωνσει, keeping -ην in the acc.1 In LXX the gen. Mω(ν)σεως 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. Mωνσει is more frequent, but this is really a mere matter of orthography: the gen. Mωνσεως appears to have grown (on the analogy of βασιλεως -λει) out of Mωνσει, which originally was only another way of spelling Μωση (§ 6, 21).

Like Mωνσης are declined Πετεφης (Πετεφης), Potiphar, gen. -η, dat. -η, and Μανασσης 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 Μανασσης indecl. is used of the tribe3 and its progenitor.

(3) In -(e)ls. Λευ(ε)ς = Ἰλ Gen. xxxiv. 25 E, xxxv. 23 AE, 1 Es. ix. 14, acc. -ευ 4 M. ii. 19 ASV: elsewhere indecl. Λευ(ε)ς. Τωβεις -ειν in Cod. 8, 2 Es. xiv. 3 (= Τωβίας cett.) and in Tob. x. 8, xi. 10 (= -βειτ BA), 18, xii. 4: once in B as an indeclinable4, 1 Es. v. 28. Χαβρεις -ειν and Χαρμεις5 -ειν Jdth vi. 15, viii. 10, x. 6. Χαναί(ε)ς -ειν N. xxi. 1 BF, 3 BF, xxxiii. 40 BAF = Τενν an inhabitant of Canaan (usually Χαναναίος, also Χαναναητής 3 K. iv. 32 B and Χαναί(ε)ς N. xxi. 3 A, 2 Es. ix. 1)6.

(4) In -ους. Ἰσσως (Joshua) has, like Ἰσσως (Χρίστος)

1 Lc. once even has acc. Μωσέα (xvi. 29); elsewhere in N.T. always Μωσης -ως -ει (Acts vii. 44).
2 In Pent. only Ex. iv. 6 A (B F avtoú with Heb.): Jd. i. 16 B (but -σί) iii. 4 BA, iv. 11 BA), 3 K. ii. 3 BA, 4 K. xxiii. 25 A, 2 Es. iii. 2 A, Dan. 6ix. 11 B (but -σί 13): in the literary 1 Esdras v. 48 BA, vii. 6 BA, 9 BA, viii. 3 BA, ix. 39 B; in other apocryphal books Sir. xlvi. 7 BNAC (but -σί 1), Tob. vi. 13 N, vii. 11 N, 12 BN, 13 N: and two or three times as a v.l. in late MSS (T, V, I).
3 Μανασσης Jd. i. 27 A, Ψ cvii. 9 ART.
4 The same section of 1 Es. has indecl. Ἀνείς, v. 16 B.
5 Also indecl. Jer. xxvi. 2 εν Χαρμεις (= Carchemish). In Hexateuch and 1 Chr. indecl. Χαρμει.
6 In τὸν Παθαρέης 4 K. xviii. 17 A, Ναβουσαρέης Jer. xlvi. 3 the final s comes from the Heb. and the words are indeclinable.
in N.T., acc. -οὖν gen. -οῦ, but differs from the N.T. name in the
dative, which throughout Dt. and Jos. is consistently
written 'Ἰησοῦ', the N.T. form 'Ἰησοῦ' appearing 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*ΑF
(but Bb -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. 'Ἱησοῦτος' BM iii. p. 25 (105 A.D.): cf. OP 816.
Ἐλεώς -οῦν in Job. Other names are only represented in the
nom., e.g. Σαμμοῦ, Ἐλεισωῦς, Θερσοῦς, 2 K. v. 14 ff. Φαλλοῦ
N. xxvi. 5 AF (=}dat.) 8 (=gen.) is probably correctly accented
as an indeclinable: the nom. Φαλλοῦς, however, occurs elsewhere.

7. Names in -οῦν, the termination being taken over from
the Hebrew\(^{2}\), are as a rule indeclinable in LXX: 'Ααρών,
Σαμψῶν 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 Σαλωμῶν—Σαλωμῶν—Σολωμῶν\(^{2}\):

---

\(^{1}\) On the analogy of datives of feminine names in -οῦ, which in
the papyri were declined (e.g.) Δημῶ -οῦν -οῦς -οῦ (Mayser 268). A more
frequent type, applicable also to masculine names, was (e.g.) Πατῷ -οῦν
-οῖτος -οῖτι (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.
'Ἰησοῦ (=gen.) 1 Es. v. 8 A (cf. 2 Ch. xxxi. 15 B) may be another instance
of transition to the -οῦ type.

\(^{2}\) The μ is sometimes appended to a final σ in the Hebrew.

\(^{3}\) Σαλωμῶν represents most nearly the Heb. נֵחשׁ of the M.T., except
for the final μ, 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: finally, the short vowels flanking
the liquid were assimilated, as they often are in this position (or with inter-
vening μ) where a long syllable follows: cf. ἐξολοθρεύειν (p. 88), Σομόθλος
(=}Σαμουήλ) Aristeas § 47.
as regards declension (1) indeclinable; (2) -ῶντα, -ῶντος; (3) -ῶνα, -ῶνος.

(1) Σαλωμῶν indeclinable is the normal form throughout the LXX (including the literary 1 Esdras)\(^1\).

(2) Σαλωμῶν -ῶντα -ῶντος (like Ξενοφῶν and the Greek equivalents of Egyptian names in the papyri, e.g. Πετεχῶν)\(^2\) appears in Proverbs (probably translated not earlier than i/B.C.)\(^3\) i. i B\(\text{a}\), xxv. 1 B: also in 3 K. i. 10 A, 4 M. xviii. 16 \(\text{b}\).

The same form of declension with \(\omega\) in the second syllable is found in \(\text{a}\) (Prov. xxv. 1 and subscription, Wis. title and subscr.) and in 4 M. loc. cit. A.

Σαλωμὸντος 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 Α (C) in the passages from Prov. and Wis. cited.

(3) The declension Σαλωμῶν -ῶνα -ῶνος is that found in N.T.\(^5\), Josephus and later writers\(^6\). In LXX the nom. Σαλωμῶν is read by Α in 3 K. ii. 12, 2 Ch. vii. 1, 5; by \(\text{a}\) (A) in Sir. xlvii. 13, 23: the cases have even slenderer support, Wis\(\text{subscr}\) Α, 4 M. xviii. 16 \(\text{v}\), with Σαλωμῶνος Wis\(\text{subscr}\) Β, Σαλομῶνα Ψ lxxi.\(^7\) 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\(^8\).

\(^1\) And so in the headings to each of the Psalms of Solomon (the Greek dates from the end of i/B.C.) Ψαλμός τοῦ Σαλωμῶν (Σαλωμῶν). The declined form Σαλωμὸντος (-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 Σαλωμῶτος.

\(^6\) For Cyprian see C. H. Turner in J. T. S. ix. 86 f.

\(^7\) E.g. Λίθιοπία (Cush), Ἀντιλλανός (Dt. i. 7, iii. 25, xi. 24, Jos. i. 4,
Sometimes we meet with a name in both forms, e.g. 'Εδώμ — 'Ιδομαία, Συχίμ — Σίκμα: cf. Φυλιστιεύμ — ἀλλόφυλοι (Φυλιστιαῖοι).

Rarely, apart from the later historical books, do we find places of importance like Damascus or Tyre transliterated. Τῆς Δαμασκ 3 K. xii. 14 B (passage not in M.T. or A). Σόφ (for Τύρος) in Jer. a (xxi. 13) and Ez. a (xxvi. 2 etc.): but Τυρός in Ez. β (xxviii. 2 etc.). Σιδάμειν, Σωρείν 2 Es. iii. 7 B: cf. ib. ix. 1 το Μωσερέι = ο Αλεύπτιος. Σομορών, Σεμερών etc. (for the more usual Σαμαρά) 3 K. xvi. 24, 2 Es. iv. 10, xiv. 2, Is. vii. 9 bīs. Χερμέλ (τό and ὅ) Is. xxix. 17 bīs, xxxii. 15 bīs, xxxiii. 9 B (but Κάρμυλος ib. xxxii. 16, xxxiii. 9 NAQ, xxxv. 2 as elsewhere in LXX). Cf. τό Κεχάρ 2 K. xviii. 23 (= the Jordan valley, elsewhere ἡ περίχωρος τοῦ Ἰορδάνου as in N.T.).

9. Many place-names end in -α and are declined like feminines of Declension I: e.g. Γάζα -αν, -ης, -η: Σαμαρέα -αν, -ας, -α: Παθούρης (Παθωρῆς) gen., Παθ(ο)ὑρη dat. (§ 10, 2) = Pathros or Upper Egypt (nom. wanting, but cf. Φαθούρα = Pethor, N. xxii. 5): Χαρρά = Haran Ez. xxvii. 23 BQ, Χαρρᾶς gen. Gen. xxix. 4 E (usually indecl. Χαρράν).

10. Names of towns as a rule end in -α and are declined like neuters of Declension II, with occasional transition (metaplasmus) to Declension I, especially where the nom. ends in -(ο)ρα. The article stands in the fem. (sc. πόλις). Thus:

τῆς "Άδος -δος1 ("Αρδηλα) -ος2 τῆς Βεθσούρα (οτ' -ούραν), G. -σούρων3 D. -οις (or -α)
τῆς Βασιθαρρα N. xxxii. 36 Α Βοσούρα 4, G. -ος
(-ά(ρ)παν BF)

ix. 1: elsewhere Αίβανος, Ίλοπτη, Καππαδοκία (Caphthor), Καρχερδών -δώνου (Χαρκ., = Tarshish Is. xxiii. 1 etc., Ez. xxvii. 12, xxxviii. 13: elsewhere Θερεσί), Μεσοποταμία and Συρία (Aram etc.), Ρόδων (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, Troglydites and Mineans, into Chronicles LXX, which, with other indications of Egyptian colouring, somewhat discredit the theory that the version of that book is the work of Theodotion.

1 1 M. xii. 38 (not 'Αδός, Swete), xiii. 13 ("Αδέλων Ν, 'Αδέλων V).
2 1 M. ix. 2.
3 2 M. xi. 5 συνεγγίσας Βεθσούρων (not -ρών, Swete): for the gen. after ἐγγίζων cf. 1 M. xi. 4, xiii. 23 and for the form 1 M. vi. 49, xiv. 7.
4 1 M. v. 26 V (eis Βοσσορά Swete as indecl.). Probably it is neut. plur.
Chapter 11. The following names in -a are indeclinable: Βατούλων (Jdth: Βατούλλη 8 ii. 21, iv. 6), Λονζά (Swete Λονζά), Λομνά Λοβιά Λοβενά etc. = Libnah (but Λόβναι, Λόμναι Is. xxxvii. 8 BN), Ραμά (another transliteration 'Άρμαθάμ in 1 K.), Σαβά (βασιλεύει Σ. etc.)

Names in -ή are usually indeclinable, the termination of acc. or gen. being sometimes appended: Μαμβρή (but G. xiii. 18 Τήν δρόν Τήν Μαμβρήν ΑΕ), Νινεή (but acc. -ήν Jon. iii. 2 Ν), Zeph. ii. 13 Ν, gen. -ῆς Jon. iii. 6 Ν, 'Ραμεσσή (but gen. -σῶν N. xxxiii. 3 AB, -σῆς 5 Ba).

'Iεροσοφάμα (as from ιερός, Σόλνμοι) is limited to 2—4 Macc. and (beside 'Ιερός) Tobit and 1 Macc.

like Γόμορρα. The gen. in Gen. xxxvi. 33, i Ch. i. 44. The indeclinable form used elsewhere is Βοσόρ.

1 Also indecl. Γάζηρα 2 K. v. 25 or Γάζερ.
2 Also indecl. τῆς Γάλγαλά 1 K. x. 8 A or Γάλγαλ.
3 So always in conjunction with Σοδώμων: Γομόρρων only Gen. xviii.
4 1 M. xv. 23 ΝΥ (Γόρτυναν Α).
5 Probably neut. plur.: also indecl. Ζύγορ and Σήγωρ.
6 Probably neut. plur. (not Μερρά, Swete): Ex. xv. 23 eis Μέρρα B (eis Μέρραν ΑΕ). Indecl. τῆς Μερράν Bar. iii. 23.
7 Nom. not found: this is more probable than Πάγος (Redpath).
8 Also indecl. Συχέμ, frequent in Jd. (B text).
9 I find no instance of gen. Σοδώμης cited by Redpath.
10 But acc. τὸν Σάβαν Gen. xxv. 3 ΑΔ (personal name).
12. Place-names in -ων 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 -ωνα etc. (on the coast and on or close to a main trade-route), while Ekron which lay off the route appears as indeclinable Ἀκκαρών\(^1\).

Two other names are declined: η Ὁββυλών -ωνα -ώνος -ώνι\(^2\) and similarly Σ(ε)δών (voc. -ών Is. xxiii. 4, Ez. xxviii. 22)\(^3\). The gentilic Μακεδών is regularly declined -όνα etc.: Μακεδών Μαγε
dαών etc. (elsewhere Μαγεδ(δ)ώ) representing Megiddo are indeclinable. To the indeclinables belong further Ἀερμών (Ερμών: Mount H.), Ἀμμών, Ἀρνών, Γαβασών (Gibeon)\(^4\), Κέδρων\(^5\) (the brook Kidron), Κ(ε)σών (δ of the brook, η of the city), δ Σαρών, Σ(ε)μών, Χεβρών.

13. The following towns end in -ις (-ίδα -ίδος): Πτολεμαί (Ι—3 Μ.: acc. -αίδαν 1 M. x. 1 A, § 10, 12), Φασηλίς -ίδα 1 M. xv. 23 SV (Βασιλείδαν A). The river Ῥής (Ῥῆς Dan. O x. 4) has acc. Ῥήν, gen. Τύριδος (Tob. vi. 2 Ν).

Compounds of πόλις are declined like the noun: Διοςπόλει (Ez. β), Πεινταπόλεως (W. x. 6), Περσέπολ(ε)ων (2 M. ix. 2 A: Περσιπ. V), Τρίσπολον (2 M. xiv. 1). Similarly Egyptian place-names in -ις: Μέμψις -ιν -εως -(ε), Σαίς -ιν (Ez. β), Τάνις -ιν -εως -(ε)\(i\).

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) -ις -ίδος:— η Ελυμαί, Dan. O viii. 2, Tob. ii. 10 (Ελλ. B), 1 M. vi. 1\(^6\): η

---

\(^1\) In Jos. xv. 11 A εἰς Ἀκκαρώνα the final vowel represents the Heb. נ of direction: the name is indeclinable in the same verse (B and A texts).

\(^2\) Βαβυλώνα -όνας Jer. xlvii. 7 Ν, [i.ii. 12 Ν\(^4\)], Ez. xxiii. 17 B. Acc. Βαβυλώναν Jer. xxviii. 9 Ν (§ 10, 12). Gen. Βαβυλῶς (corruption of -όνος) 2 Es. v. 17 Β\(^*\).

\(^3\) Σ(ε)δώνα Jer. xxix. 4 B, Ez. xxvii. 8 Α.

\(^4\) I Ch. xxi. 29 ἐν Γαβασών A.

\(^5\) It was natural that it should come to be regarded as gen. plur. of κέδρος, hence ἐν 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 Β (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. F. xii. 9. 1) ἠκουσεν ὅτι ἐστὶν Ἐλυμαῖς ἐν τῇ
Proper Names

§ 11, 14—

15. **Mountains** also are expressed adjectivally in two cases:

τὸ Ἰταβύριον⁴ (= Tabor) Hos. v. 1, Jer. xxvi. 18 (elsewhere

Πέρσιδα πόλις (Α ἐν Ἐλύμαις, ΝΒ ἐν Λύμαις): the description of Elymais as a city is of course incorrect and accounts for the reading of Α. Elsewhere in LXX Αλάμ (Ἐλάμ) or in 2 Es. and 1 Es. v. 12 A) ἩΛάμ.

¹ They are absent from the Pentateuch, but perhaps from a feeling of the anachronism of using them of the patriarchal age. Isaiah has Ἰονδαία, Ἰδομεαια. 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 Βαδδαργεῖς Jos. xv. 66 is also probably a corruption of Μαδ-Βαρείτις. The historian Eusebius (c. 150 B.C.) ap. Eus. P. E. IX. 449 is an early extra-Biblical authority for these forms in -τίτις: the extent of Solomon’s kingdom is described in a letter of the monarch as τὴν Γαλαλαΐν καὶ Σαμαρείτιν καὶ Μωαβίτιν καὶ Αμμαιτίν καὶ Γαλααίτιν. Aristaeus § 107 refers to τὴν Σαμαρείτιν ληγομένην. In Polyb. v. 71 τὴν Γαλατίν appears from the context to stand for τὴν Γαλααίτιν. Josephus supplies us further with Γαλααίτις (or Γαλον.: Golan), Ἑσσαβωνίτις (Σεβ., Heshbon), Τρα-χωνίτις (also in N.T.).

⁴ So in Josephus τὸ Ἰταβύριον ὅρος: Ἀταβύριον in Polyb. v. 70. 6. The
§ 11, 16] Proper Names

Θαβώρ): (τὸ) ὄρος τὸ Καρμήλου, 3 K. xviii. 19 f. (contrast 42 τὸν Καρμήλον 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 -י and in LXX are either transliterated (rarely and mainly in the later historical books)\(^1\) or (more often) Hellenized, usually with the termination -αίους or -(ε)ίτης. Thus a Canaanite appears as (1) Χαναν(ε)ίς 2 Es. ix. 1, N. xxi. 3 A; (2) Χανανείς\(^2\) N. xxi. 1, 3, xxxiii. 40; (3) Χανανείτης 3 K. iv. 32 B; (4) elsewhere always Χαναναίος.

It is difficult to determine what principle governed the choice of -αίους or -(ε)ίτης. Generally speaking, the former denotes a member of a tribe or clan (‘Εβραίος, Ἀμορραίος etc.), the latter the inhabitant of a town (Βηθλεέμίτης etc.). But the distinction is by no means universal. Γαζίων and Γεθθαίων denote inhabitants of cities (like ‘Αδωνίας, Οθηβίας): 'Αμανίτης, Γαλαώδης, Ἰσσαβίτης, Ἰσραήλίτης, Μωαβίτης are tribal names. The tendency in the later books seems to be to form all new gentilic names in -(ε)ίτης, fem. -(ε)ίτης (μ-ιν -αῖος -ία), because these terminations corresponded most nearly to those of the Hebrew -(ε)-ί(θ) (i. e. -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 Hittite (Χέτταϊος) and Amorite. Sometimes we find alternative forms in -αίος and -(ε)ίτης such as Μαδινάιος, Μαδιαν(ε)ίτης: one of Job’s comforters is called Βαλδαδ ο ἵμανίτης in the body of the work (viii. 1 etc.) but B. ο Σαμαχίαν τύραννος in the proem and conclusion (ii. 11, xlii. 17 e). In 2 K. xxi. 25 ff. the interposition of a series of names in -(ε)ίτης between others in -αίος (contrast 25 ‘Αρωδαῖος A with 33 ‘Αρωδείτης) points to an interpolated text.

Other terminations are (1) -ίος: ‘Αγότιος, Ἀράδιος, Ἀσνύριος, Σύριος, Σίδωνιος; (2) -πος: Γαζαρηνός 1 M. xv. 28 A, 35 A (cf. Τασβαρηνός 2 Es. i. 8 B); (3) -ευς plur. -είς, in the Greek books Ἀλεξανδρεύς and Τασοείς, in the translations Κατιείς (Is. xxiii. 12, 1 M. viii. 5: elsewhere Κίτιοι Κιταίου or transliterated) and Ἀμαζονείς, Ἀλειμαζονείς, 2 Ch. xiv. 15, xxii. 1.

latter was also the name of heights in Rhodes and at Agrigentum, where there were temples to Ζεὺς Ἀτασβύρος (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 Τουραϊῶν B’ Τουραίων Α i Ch. v. 19.

\(^1\) Contrast the names of the aboriginal inhabitants of Palestine in 2 Es. ix. 1 (τῷ Χανανεί, ᾧ Εθεί, ᾧ Φερεσθεί κ.τ.λ.) with the forms in -αίος used elsewhere.

\(^2\) Cf. ὃ" Αμορίς Gen. xiv. 13.
§ 12. Adjectives.

1. Declension. Adjectives in -os, -ος (-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 (ἀδικη, ἀσυχη etc.), has hardly begun.

Two exx. of compound words with fem. termination occur in Numbers: ἄδωά N. v. 19 BAF, 28 BAF (-ός N*): ἀτείχαται xiii. 20 B* (-ος B^ab AF, so Prov. xcv. 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, ἐλεύθερος, ἐνιαύσιος (except N. vii. 88 F ἀμβώδες ἑνιαύσιον), μάταιος, ὄμοιος (except Ez. xxxii. 8 A semel ἑλάται ὄμοιοι), δόσιος. Similarly ἔτοιμος always has fem. ἐτοίμη except in Jdth ix. 6 B^A.

Other words in -os fluctuate as in Attic. Such are αἰώνιος, ἀνάσιος (α 3 M. v. 8, but -os W. xii. 4), παραθαλάσσιος, παράλιος, ὑποχείριος (ὑπαν 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 λοιμή, 1 K. i. 16 (the adjectival use “pestilent” is new), φρονίμη Sir. xxii. 4, χρησίμης Tob. iv. 18.

On the other hand ἕρημος is used to the exclusion of ἕρημη: similarly ὑφράννος -ος. Noticeable also is 4 K. iii. 18 B κοῦφος καὶ αὐτὴ (κοῦφη A) and σφὸ with (σφαγιδες) Bel Θ 17 bis (A once corrects to Attic σφαί).

2. The contracted adjectives in -ους are usual in LXX as in Attic: ἀργυροῖς, χρυσοῖς, σιδηροῖς, χαλκοῖς, ἐρεῖ Ez. xlv. 17, φοινικοῦν Is. i. 18: ἀπλοῖς, διπλοῖς etc. The following uncon-
Adjectives

173

Tracted forms occur: in Sir. χρύσεος vi. 30 BNAC, χρύσεωι xxvi. 18 BN (ib. ἀργυράς): so χρύσαι (=-εοι) 2 Es. viii. 27 A, and as a proper name Καταχρύσεωι Dt. i. 1 (κατάχρυσος is the usual form of this late word): n* has σιδηρέωι 4 M. ix. 26, σιδηραίωι ib. 28.

'Αθρόος (3 M. v. 14 -όους) is the usual Attic form.

The Epic form χάλκεως occurs in Job (vi. 12 BNC, xl. 13 BNC, xli. 6 B, 19 BN) and elsewhere: Jd. xvi. 21 B, 1 Es. i. 38 VA, Sir. xxviii. 20 B (χάλκεως ΝΑ, χάλκοι C). Cf. σιδηρείω Job xix. 24 Ν (= -είω).

Want of contraction in word-formation is seen in the poetical ἄργος used in Prov. xiii. 4, xv. 19, xix. 12 (elsewhere Att. ἄργως).

3. The Attic declension in -ωις 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. ἵλεως alone is used with any frequency, and, except for one book, only in the nom., in the phrases ἵλεώς μοι “God forbid,” ἵλεως γενέσθαι etc.: in 2 Macc. ἵλεως is used also for the acc.—vii. 37 A (ἵλεων V), x. 26 AV* (-ον Swete)—and for the gen., ii. 22 A ἤλεως γενομένων (ἵλεω V).1 Similarly ἐσχατογῆρως stands for the gen. in Sir. xlili. 8 B ἐσχατογῆρως κρυμομένων (-γήρους Ν, -γηρο -μένωι AC), where the text of B is supported by a contemporary papyrus, ἐσχατογῆρως οίτος TP i. 7. 29 (117 B.C.)2: the dat., however, is regular, ἐσχατογῆρῳ Sir. xlii. 2. Ἄποξχρέως appears in 1 K. xxii. 2 B (nom.) with dat. ὑπόχρεως Is. i. 1: the nom. of καταχρέω W. i. 4 is unattested.

Καθιδρός is read by the uncials in Jer. viii. 6 (LS cite καθιδρός -ότος from Basil).

4. Πᾶς. There are a number of instances in the LXX where πᾶν appears to be used for πάντα (acc. sing.). A solitary

1 So ἵλεος = nom. plur. neut. in Test. xlii. Patr. Gad v. 11 ἐκείτο τὰ ἡπατά μον ἵλεος κατὰ τὸν ἱωσθῆ.
2 Mayser 294. Perhaps influenced by γῆρας gen. γηρως.
example of this use of πάν in the papyri 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 kown: the analogy of μέγαν and the preference for accusatives in ν (such as νύκταν, εὕρενήν) 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 πάν = πάντα and suggest that in some of the passages at least we have to do with a syntactical colloquialism rather than a vulgarism of accidence.

The idiomatic use of the neuter of persons in the common LXX phrases πάν ἀρσενικόν, πάν πρωτότοκον etc. allows us, though with hesitation, to explain πάν as a true neuter in the following phrases containing an adjective or participle: ἐπάταξαν ...ώσει δέκα χιλιάδας ἄνδρῶν, πάν λιπαρον καὶ πάντα ἄνδρα δυνάμεως Jd. iii. 29 B: πάν δυνατών ἵππου 4 K. xv. 20 BA: πάν δυνατών καὶ πολεμιστήν κ.τ.λ., 2 Ch. xxxii. 21: perhaps also πάν προσπορεύμενον, τοῦτον...ἐνταξον 2 Es. vii. 17 BA: πάν ἐνδοξόν Is. xxiii. 9 BASG (of persons): πάν περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ Jer. ix. 26 ΝΑQ with πάν περικεκαρμένον κ.τ.λ. ib. xxxii. 9 BA.

It is less easy to explain on this principle πάν followed by the accusative of a masc. substantive. Yet, in the earliest occurrence of this, the participle and the relative clause following show that πάν is regarded as a true neuter: Ἦδον δέδωκα ψύχαν πάν χόρτον σπόριμον σπέιρον σπέρμα ἐπ' ἐπάνω πάσης τῆς γῆς Gen. i. 29. (In the next verse the uncialss have πάντα χόρτον: in ii. 5 E again has πάν χόρτον, perhaps influenced by πάν χλωρόν ib.)

1 Πᾶν τῶν τότον 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 παν as a neuter in apposition with the masc. substantive, a sort of extension of παν ὀρσευκόν etc. (παν οἰκέτην e.g. = παν οἰκετικόν), though it is simpler on the whole to regard it in all these passages as = πάντα. 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.

Παν οἰκέτην, Ex. xii. 44 B*.
Παν ὅν εἶν εἵπω...αὐτὸς οὗ πορεύεσται Jd. vii. 4 B.
Παν λόγον R. iv. 7 B (τὸν λ. Α.): so 1 Ch. xxvii. 1 BA, 1 B, 2 Ch. xix. 11 ἔδις BA.
Παν ἄνδρα 1 K. xi. 8 B.
Παν τόνον 3 K. viii. 37 B, and so in the parallel 2 Ch. vi. 28 BA and Sir. xxxviii. 7 A(C).
Παν βουνόν 3 K. xv. 22 BA, 3 Jer. ii. 20 BSQ, Ez. 4 xx.
28 BαAQ, xxxiv. 6 BQ.
Παν υἱὸν δυνάμεως 3 K. xxi. 15 B.
Παν τεκτόνα 4 K. xxiv. 14 BA.
Παν οἴκον "every house," ib. xxv. 9 B. Παν οἴκον ἵσραήλ Ez. xxxvi. 10 BAQ, Jdth iv. 15 BA: παν οἴκον Ἰούδα Jer. xiii. 11 BN.
Παν δὲ ἴπτιστήν Job x. 6 BN.
"Ez. β" further supplies παν λίθον xxviii. 13 BQ, παν φυζόν xxxviii. 21 BA.

Dan. Θ has παν ὀρσφόν καὶ στάσιν vi. 15 BA and παν θεόν xi. 37 B (πάντα AΩ and so BAQ in 36).
Cf. παν ἄνδρα δαιν, παν σοφόν εν βουλή Ps. Sol. iii. 10 r, viii. 23 r.

The converse use of πάντα for παν appears once in Ν, πάντα τεῖχος Is. ii. 15 (under the influence of the 2 exx. of πάντα preceding).

In Bel Θ 2 παν Β* must be a mere slip for πάνταs. For πάντες=πάνταs see § 10. 15.

### 5. Adjectives in -ης and -υς. Examples of the accusative in

1 Παν συνάντημα, παν πόνον, παν σοφόν ὀρσευχήν shows the vernacular accusative παν—παν—παν.
2 Here τὸν πόνον BN appears from the Heb., which has no בב, to be right.
3 But πάντα βουνόν ib. xiv. 23.
4 This use of παν appears clearly to go back to the translator or an early scribe of “Ezekiel β” (πάντα acc. sing. only in xxxvii. 21, xxxix. 20 in all uncials): Ez. α, on the other hand, writes πάντα ἰνέμον etc. v. 12, vi. 13, xiii. 18, xvi. 15, xvii. 21 and we should therefore read πάντα βουνόν in xx. 28 with Β*.
Declension of

§ 12, 5—

-\( \acute{h}v \) for -\( \grave{h} \) in adjectives in -\( \acute{h}s \) are, like those of\( \acute{v}ktau \) etc. (§ 10, 12), with two exceptions, absent from the B text. We have \( \acute{v}g\acute{h}v \)

Lev. xiii. 15 B* A²: \( \acute{d}o\acute{r}e\acute{b}h\acute{h}v \) Ψ ix. 23 A, x. 5 A, Prov. xxiv. 15 8, Job xxxii. 3 A, Sir. xxi. 27 A, Is. v. 23 8 [xi. 4 ⁴ ⁴ c-a]: \( \acute{e}o\acute{r}e\acute{b}h\acute{h}v \)

Sir. xiii. 17 B: \( \mu o\nu\acute{g}\acute{e}\acute{h}v \) Ψ xxi. 21 AR, xxxiv. 17 ⁴ c-a AR, Bar. iv. 16 A: \( \tau o\nu\tau\acute{e}\\acute{h}n \) Prov. i. 13 8: \( \acute{e}p\acute{i}\acute{f}a\acute{v}h\acute{h}v \) Jl. ii. 31 8:

\( \psi\acute{u}\acute{d}h\acute{h}v \) Zech. viii. 17 8 [\( \acute{a}n\acute{a}i\acute{d}\acute{h}v \) Jer. viii. 5 ⁴ c-b].

The acc. of \( \acute{v}g\acute{h}v \) is \( \acute{v}g\acute{h}v(\nu) \) L. xiii. 15, Tob. xii. 3, not the Attic \( \acute{v}g\acute{h}a \).

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 \( \pi\lambda\acute{r}e\acute{h}s \) is common in the papyri from i/a.d. onwards, but only one instance B.C. has yet been found².

We have seen in the case of the Attic declension in -\( \omega s \) (3 supra) that forms on the way to extinction become indeclinable before finally disappearing. The old adjectives in -\( \acute{h}s \) have disappeared from the modern language³, and this might account for all adjectives in -\( \acute{h}s \) 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 \( v\omega l\ell \) 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 \( \rho \) or the nasals. At a time when \( \eta, \varepsilon \) and \( \epsilon \) had come to be pronounced alike, there would be a tendency

² Μαρσηλίπειον \( \pi\lambda\acute{r}e\acute{h}ς \) (= \( \pi\lambda\acute{r}e\acute{p}e\acute{s} \) Leiden Pap. C. p. 118 col. 2, 14 (160 B.C.).
³ Thumb Handbuch 49.
to write πλήρης for πλήρες 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.11.) are as follows.  
Πλήρης = (a) acc. sing. (πλήρη): L. ii. 2 B, N. vii. 20 B\textsuperscript{N*}, 62 BA, xxiv. 13 A.  
(b) nom. and acc. neut. sing. (πλήρες): Ex. xvi. 33 B, 4 K. vi. 17 A, Is. xxx. 27 8, \textphi\ lxxiv. 9 R\textsuperscript{ca}, Sir. xlii. 16 BX.  
(c) gen. sing. (πλήρους) Gen. xxvii. 27 ὁς ἀσμή ἀγροῦ πλήρης DE cursive (-ρους AM cursive)\textsuperscript{1}.  
(d) nom. acc. plur. (πλήρες) Gen. xli. 24 D, N. vii. 86 BF, Is. i. 15 Γ, li. 20 B, Jer. v. 27 SQ, Job xxxix. 2 B, W. v. 22 8, xi. 18 3, M. vi. 31 V*.
(e) neut. plur. (πλήρη) N. vii. 13 F, 19 8, 79 B, \textphi\ cxliii. 13 BV, Job xxi. 24 τὰ δὲ ἐγκατα αὐτῶν πλήρης στέατος B\textphi\AC with the parallel in Sir. xix. 26 τὰ δὲ ἐντὸς αὐτῶν πλήρης διὸν B\textphi\CN\textsuperscript{ca} (A -ρεῖς: -ρη Ν\textsuperscript{B}1).  
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 σιτῶν 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. in the uncials of the declined forms.  
Conversely, πλήρης = πλήρης Ez. xliii. 5 B*. The following are merely itacisms, which illustrate the tendency referred to above: πλήρεις = πλήρης (nom. sing.) 1 Ch. xxix. 28 A, Job vii. 4 B, \textphi\ xlvi. 11 B: πλήρες = πλήρης Job xlii. 17 A: πλήρης = πλήρει 4 K. xx. 3 B.

7. ἐθνός—ἐθνός. In this word we find in the LXX a strange mixture of forms: the fem. of the old ἐθνός ἐθνεῖα ἐθνύ is retained, while the masc. and neuter in the singular are supplied by the new forms ἐθνός -ές (like ἀληθής) and in the plural we meet with forms as from a nominative ἐθνεῖος (like ἄνδρεῖος). 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 ἀπὸ πατήτου ληφοῦ) πλήρης καταπεπατήμενης B\textphi\O* : πλήρους is read by NO\textsuperscript{mg}, and the Latin Fathers took πλ as agreeing with ληφοῦ (see Ottley \textit{in loc.}). It seems however preferable to take πλήρης as nom. beginning a fresh sentence, with ellipse of εἰμι.
We cannot speak of two distinct words and say that the old \(\epsilon\theta\delta\varsigma\) 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 -\(\epsilon\iota\alpha\) etc. are used in both senses. The fact is that the masc. and neut. sing. \(\epsilon\theta\delta\varsigma\) and \(\epsilon\theta\nu\) together with \(\epsilon\theta\delta\epsilon\omega\varsigma\) (now indistinguishable from gen. \(\epsilon\theta\delta\epsilon\omega\varsigma\)) had become stereotyped as adverbs and it was felt that a new nom. for the adjective was required, and the analogy of \(\alpha\lambda\eta\theta\varsigma\) plur. \(\alpha\lambda\eta\theta\epsilon\epsilon\varsigma\) suggested \(\epsilon\theta\nu\varsigma\) as the proper singular for the old plural \(\epsilon\theta\epsilon\epsilon\varsigma\).

The new forms -\(\eta\varsigma\) -\(\eta\nu\) -\(\omega\iota\varsigma\) 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\(^{10}\) to render the Hebrew \(\pi\nu\).

---

1. \(\eta\) K. xxix. 6 etc. \(\epsilon\theta\delta\varsigma\) only as a v.l. of \(A\) in \(\Psi\) xxiv. 8 (met. sense). In Ez. xxiii. 40 it is an adverb, incorrectly classified as an adj. in Hatch-Redpath.

2. \(\Psi\) cxviii. 137 (\(\eta\) \(\kappa\rho\iota\varsigma\iota\varsigma\)), Prov. xxvii. 21 a (\(\kappa\rho\alpha\delta\iota\alpha\)).

3. Jd. xiv. 3 B (\(\epsilon\nu\ \dot{o}\beta\theta\alpha\lambda\mu\omega\iota\varsigma\ \dot{m}\omega\) of a woman "well-pleasing"), 4 K. x. 15 and \(\Psi\) lxxvii. 37 (\(\kappa\rho\alpha\delta\iota\alpha\)), Prov. xx. 14 etc. (\(\eta\ \ddot{o}\delta\iota\)).

4. \(\epsilon\theta\nu\varsigma\) in 2 K. xix. 6 A, else \(\epsilon\theta\delta\epsilon\varsigma\) passim.

5. Only in the phrase \(\kappa\alpha\tau\ \epsilon\nu\delta\iota\) 3 K. xxi. 23, 25, Ez. xlvii. 9.

6. 4 K. x. 3 (\(\eta\nu\) \(A\)), Jdth x. 16 A, Eccl. vii. 30.

7. 2 K. i. 18 \(\beta\iota\beta\iota\lambda\nu\varsigma\) \(\tau\omicron\ \epsilon\theta\delta\varsigma\varsigma\) (the Book of the Upright or, neuter, of Uprightness).

8. \(\Psi\) xviii. 9 (-\(\epsilon\alpha\) \(B\))\(^{b}\), lvii. 1, 2 Es. xix. 13 \(\Sigma\) A (-\(\epsilon\alpha\) B), Dan. \(\Theta\) xi. 17.

9. \(\Psi\) ex. 1 \(\epsilon\theta\delta\iota\nu\omega\) \(\Sigma\) A, cxii. 2 -\(\omega\nu\) \(\Sigma\) -\(\omega\nu\) \(A\), Prov. xi. 3 A and 11 A -\(\epsilon\iota\omega\nu\) (probably Hexaplaric).

10. They are absent from the Hexateuch (where \(\pi\nu\) is rendered by \(\dot{\alpha}\rho\epsilon\sigma\tau\omicron\sigma\), \(\delta\iota\kappa\alpha\iota\sigma\varsigma\) and \(\kappa\alpha\lambda\delta\varsigma\)) and not found in N.T.
Adjectives

In the plural, analogy again exercised its influence in another direction, probably first in the gen. plur., where the old distinction between εἰθέων—εἰθεὶων—εἰθέων could not long survive, and the fem. forms suggested masc. and neut. forms as from εἰθέων.

8. The intrusion of -os forms into the neuter plural occurs in other adjectives in -υς in LXX: βαρ(ε)ία 3 M. vi. 5 V (βαρέα A, and so Sir. xxix. 28): γλυκ(ε)ία Ψ cxviii. 103 ARTSc a (γλυκεά n*), Prov. xxvii. 7 Ἀ Κ (γλυκέα B): δέ(ε)ία Is. v. 28 all uncials. (Βαθέα, on the other hand, is undisputed in Dan. Θ ii. 22.) In N.T. cf. τὰ ἡμισ(ε)ία Lc. xix. 8.

In modern Greek the -os 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 -ον viz. βαθέου 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 -υς, 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 ω of the adverb: βαρεως 3 K. xii. 4 BA (but βαρεος 2 Ch. x. 4 BA): δασεως Dt. xii. 2 AF (-eos B), 2 Es. xviii. 15 Ἀ Α (eos BA*), Sir. xiv. 18 Ἀ (eos BC), Hb. iii. 3 Α Α (eos B).

In the literary 4 M. γλυκεος is undisputed (viii. 23) and βαθεος is no doubt the true reading in Sir. xxii. 7.

10. ᾿Ημισος has lost the fem. forms in -εία altogether and adopted the κοινή contracted gen. sing. ᾿Ημίσους (Att. ᾿Ημίσεος).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 ᾿Ημισος is be-

---

1 See M. Gr. declension of βαθος, Thumb Handbuch 47.
2 Mayser 294 f., Moulton CR xv. 35a. The papyri show one form not found in LXX, neut. pl. ᾿Ημίση.
Declension of § 12, 10—

coming an indeclinable which may stand for all cases: ἡμίσους 
decl. = 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) ἡμίσους</td>
<td>ἡμίσους¹</td>
</tr>
<tr>
<td>G.</td>
<td>(τοῖς and τὰς) ἡμίσεις²</td>
<td>ἡμίσεις³</td>
</tr>
<tr>
<td>D.</td>
<td>(τῷ and τῇ) ἡμίσει</td>
<td>ἡμίσεις⁴</td>
</tr>
</tbody>
</table>

Plural

| N.       | (οἱ) ἡμίσεις | (τὰ) ἡμίσους¹⁰ |
| A.       | (τοῖς and τὰς) ἡμίσεις | ἡμίσεις⁹ |
| D.       | (τοῖς) ἡμίσεις⁵ | (τοῖς) ἡμίσεις⁶ |

11. The heterogeneous Attic πρᾶος πραῖα πρᾶον has been 
reduced to uniformity by the employment throughout of the 
forms from -ῦς (as in poetry): πραῖος, πραῖν¹⁴, dat. sg. πραῖας.

---

¹ Also written ἡμίσου 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 ἤπειρου. 
³ Ex. xxvii. 5 B*A ἤς (τοῦ) ἡμίσους, xxx. 15 A ἀπὸ τοῦ ἡμίσους, xxxviii. 
1 A ἔις, N. xxxi. 30 B*, 1 Ch. vi. 71 A. 
⁴ Jos. xxi. 5 A, 1 Ch. xxvi. 32 BA (ἡμίσου Swete). 
⁵ Ex. xxx. 15 B ἀπὸ τοῦ ἡμίσου, Dan. Θ vii. 25 ἐὼς καίρῳ καὶ καίρῳ καὶ 
γε ἡμίσου καίρῳ. 
⁶ Jos. xxi. 6 A. 
⁷ I Ch. xxvii. 21 B τῇ ἡμίσει φυλῆς. 
⁸ N. xxxii. 33 BA F τῷ ἡμίσου φυλῆς, xxxiv. 13 F, Dt. iii. 13 B, xxix. 
S A, Jos. xii. 6 F, Dan. Θ ix. 27 BA, ib. A. 
⁹ Jos. ix. 6 F* οἱ μισεὶ apparently = οἱ ἡμίσου (cf. M. Gr. 'μισον μισός). 
The more idiomatic οἱ ἡμίσου ἡμίσου of B is no doubt right. 
¹⁰ Tob. x. 10 BA? (τῶ ἡμ. A*vid). 
¹¹ Ez. xvi. 51, 1 M. iii. 34, 37. 
¹² Jos. xiii. 31. 
¹³ Jos. xxii. 7 A (= τοῖς ἡμίσου). In the same verse A has τοῖς ἡμίσων 
(sic) which may represent τ. ἡμίσεσον or τ. ἡμίσι (= ἡμίσου) with ν 
ἔφελκυστικόν. B has τῷ ἡμίσει in both places. 
¹⁴ Πρᾶον 2 M. xv. 12 A (πράιν V).
(Dan. O iv. 16) and plur. πραεῖς, πραεῖς, πραέων\(^1\) 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 (ἀμα πολύν), 1 M. iii. 31, 41, iv. 23 (with ἀργύριον, χρυσίον)—the converse of the exchange by which πᾶν replaces πάντα.

We may note the transition from the -ης to the -ος class in ὀμόθενος 2 M. xv. 31 A (Polyb., Jos.): elsewhere (2 and 3 M.) ὀμόθενής ἀλλοθενής. The form πέρισσος for περίσσος (classified as ‘Neo-hellenic’ i.e. after 600 A.D. by Jannaris § 1073) is read by \(\mathbf{\text{N}}\) 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. ἕτερος μικρός, ib. xvi. 11 “there remains the youngest [of several brothers]”\(^2\)). (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 νεότερος Gen. xlii. 13 ff. = the youngest of twelve brothers)\(^3\). The superlative from about the beginning of our era tends to be used solely with elative or intensive sense = “very\(^4\),” 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

\(^1\) Πραέων Sir. iii. 18 Ν.\(^\text{c.a}\).
\(^2\) 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. § 111, 3.
\(^4\) As in modern Greek, Thumb Handbuch 50.
epithets for governors etc., like Ital. -issimo, abound: the most frequent are μέγιστος, κράτιστος, λαμπρότατος, iερώτατος.

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: φρονεμότατος (πάντων) iii. 1, ἐνδοξότατος (πάντων) xxxiv. 19, νέωτατος xlix. 22 (for the more usual νέωτερος). In Jd. xi. 35 άμπεποδεστάτη (!)
καὶ σεμνοτάτη the text is a curious perversion of ἐμπεποδεστάτης καὶ μεγάλη (see Field’s Hex.). 'Υψηλοτάτη (καὶ μεγάλη) 3 K. iii. 4 (elative). 'Ο μικρότατος 2 Ch. xxix. 17 (true superlative: usually μικρός in this sense, as ib. xxii. 1).

In the literary books forms in -έστατος are common: Wis. alone has ἀδρανότατος xiii. 19, ἀλθεάτατος vi. 17, ἀπύνετατος xvii. 19, ἀτελεότατος iv. 5 A, ἀφρονέστατος xv. 14 ΒΛ: Prov. has e.g. ἀφρωνίστατος ix. 16, x. 18, xxiv. 25, ἐπυφανέστατα xxv. 14. 4 M. (and to some extent 2 M.) is fond of using comp. and superl. of compound words, e.g. περιεκτικότατος, πολυτροπότερος (-tatos), φιλοσεκνώτερος, αὐτοποιότερον. Job (vi. 15. xix. 14) has οἱ ἐγγύτατος μου, for which the other books write ὧν ἐγγυστά μου, e.g. Ψ xxxvii. 12: both are classical.

15. The termination -αίτερος does not occur, unless it is to be found in πλησιέτερον (= -αίτ.) 4 M. xii. 3 Ρ: πλησιέτερον of Β* shows the tendency to revert to the normal form: πλησιέστερον of Α has other late atestation 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 φιλοτεκνώτεραι 4 M. xv. 5 ΒΝ*: cf. ἐλαφρώτερος Job vii. 6 ΒΝ*: ix. 25 Β*. Phonetic changes (ai = e, interchange of ι, ι and o, ω) account for other irregularities. The latest LXX book again affords an example: ἀνδρειωτέρα 4 M. xv. 30 AV* (και ἀνδριωτ.): similarly παλαιώτερων Est. E 7 A (-ετ. Βκ) and παλαιώτατος 3 times in the colophon at the end of Esther written by correctors of Ν (strict Attic παλαιότερος -αίτατος).

The converse is seen in συνετότερος Gen. xli. 39 E, κυρίοτατος 4 M. i. 19 A: cf. ἀθλεοστάτης 3 M. v. 49 A.
Adjectives

17. Adjectival comparative and superlative of Adverbs. Forms in -téros -tatos are now augmented by some new adjectives—ἐξώτερος -tatos, ἐσώτερος -tatos¹—which replace to some extent the classical adverbial forms in -téros -tato. Of these latter the only exx. are τὴν Βαύθωραμ τὴν ἀνωτέρω 3 K. x. 23 B and κατωτάτω read by n 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 καυπερη preferred neut. sing. and plur. forms in -téron -tata: the former occur in LXX, where they are hardly distinguishable from the simple adv. or prep.—ἀνωτέρων (= ἀνώ) L. xi. 21 ἔχει σκέλη ἀνωτέρων τῶν ποδῶν, 2 Es. xiii. 28: κατώτερον (= κατω) Gen. xxxv. 8 ΑΕ ἀπέθανεν δὲ Δ. κατ. Βαύθηλ: ἐσώτερον (= ἔσω) 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 ὁ in the Heb.: ἀνωτέρων = άνω, κατ. = θηνον, ἕσω = ἔσω.

Whereas the comparative usually encroaches upon the sphere of the superlative, the reverse takes place with πρώτος, which, besides being used in superlative or elative sense, begins to supplant πρότερος. So e.g. Gen. xli. 20 κατέφαγον αἱ ἐπὶ τὰ βόες αἱ αἰσχρα...τὰς πρώτας τὰς καλὰς, Ex. iv. 8 τοῦ σχεδόν του πρότου...τοῦ σχ. του ἐσχάτου (former and latter), xxxiv. 1 δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται (cf. 4), Dt. x. 1 ff., Jd. xx. 32 B ός το πρῶτον (= Α καθὼς ἐμπροσθεν), Tob. xiv. 5 Οἱ κοιδομύσωσιν τον οἰκον καὶ οὐχ ός τὸν πρῶτον (= BA οὐχ οἰος ὁ πρότερος). Πρότερος, though not half so frequent as πρώτος, is still well represented, mainly by the adverb (το) πρότερον and by the classical use of the adjective in place of the adverb, as in Ex. x. 14 προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἀκρίς καὶ μετὰ ταῦτα κ.τ.λ. This use of πρότερος = πρό may have assisted in

¹ Apparently first found in LXX: ἀνωτέρος -tatos, κατωτέρος -tatos have some classical authority. Cod. A has a similar comparative adj. from ἔντος: Est. iv. 11 τὴν αὐλὴν τὴν ἐντοτέραν (ἐσωτέραν BXX).
producing \( \pi\varpi\tau\rho\sigma\varsigma = \pi\rho\sigma\tau\rho\sigma\varsigma \). \( \varepsilon\sigma\chi\alpha\tau\varsigma\sigma \) is similarly used both for superl. and comp.: Dt. xxiv. 3 γενναίοι ἄνδρι έτέρῳ καὶ μουσῆς αὐτῆς ὁ ἄνὴρ ὁ ἐσχάτος, Jos. x. 14 οὐκ ἐγένετο ἡμέρα τοιαύτης οὖν τὸ \( \pi\rho\sigma\tau\rho\sigma\varsigma \) οὐδὲ τὸ ἐσχάτον: ἐσχάτον is used as a preposition “after” in Dt. xxxi. 27, 29, ἐσχάτον τοῦ βανάτου (τῆς τελευτῆς) μον, ἐσχ. τον ἡμερῶν.

\( \Upsilon\sigma\tau\epsilon\rho\omicron\sigma \) (apart from the adverbial \( \Upsilon\sigma\tau\epsilon\rho\omicron\sigma \)) occurs once only (1 Ch. xxix. 29), where it is a true comparative: \( \Upsilon\sigma\tau\epsilon\rho\omicron\sigma \) (= superl.) is also represented by a solitary instance (3 M. v. 49).

18. In modern Greek the old forms in -\( \iota\omega\nu \) -\( \iota\sigma\tau\omicron\sigma \) have been ousted by others in -\( \tau\epsilon\rho\omicron\sigma\tau\rho\sigma\varsigma \) -\( \tau\sigma\tau\rho\sigma\varsigma \) (e.g. καλύτερος, χερότερος for καλλίων, χείρων). In the LXX we see but the beginnings of this transition. \( \Alpha\sigma\chiρ\omega\tau\rho\omicron\sigma \) (for \( \alpha\sigma\chi\rho\omega\psi\omicron \)) Gen. xlii. 19 may be illustrated from a papyrus of iii/b.c. The vulgar \( \alpha\gamma\alpha\theta\omega\tau\rho\omicron\sigma \) is confined to the late B text of Judges (xi. 25, xv. 2: Α κρεύςσων \\bis).

19. \( \ Tau\chi\omicron\sigma \) has the comparative of the earlier period of the \( \kappa\omega\nu\omicron \), \( \tau\alpha\chi\omicron\omicron \), in W. xiii. 9, 1 M. ii. 40: 2 Macc. alone has class. \( \theta\rho\omicron\tau\omicron\omicron \) (iv. 31, v. 21, xiv. 11: used with positive or elative sense).

\( \ Tau\chi\omicron\tau\omicron\omicron\omicron \), found in papyri of ii/iii/A.D., has not yet made its appearance: nor does the LXX afford examples of double forms like \( \mu\epsilon\iota\gamma\omicron\tau\omicron\omicron \).

20. Many of the classical forms in -\( \iota\omega\nu \) -\( \iota\sigma\tau\omicron\sigma \) 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 (\( \mu\epsilon\iota\gamma\omicron\nu \) \( \eta \) κακία \( \eta \) \( \varepsilon\sigma\chi \) \( \eta \) \( \pi\rho\omega\nu \)) \( \eta \) \( \pi\rho\omicron\tau\rho\sigma\varsigma \), a gloss, possibly of Christian origin), Hg. ii. 9, Dan. 06 xi. 29. A sentence like (2 M. vili. 41) \( \varepsilon\sigma\chi\alpha\tau\omicron\sigma \) \( \delta \) τῶν \( \iota\nu\omicron\nu \) \( \eta \) \( \mu\nu\tau\rho\nu \) \( \epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\omicron\sigma\epsilon\nu \) has of course classical warrant.

2 Thumb Handbuch 51.

3 Mayser 298. The superl. \( \alpha\sigma\chi\rho\omicron\sigma \) occurs as a variant for \( \varepsilon\chi\theta\omicron\sigma\tau\omicron\sigma \) in Est. E. 24 A, 3 M. iii. 27 V.

4 \( \Alpha\gamma\alpha\theta\omega\tau\rho\omicron\sigma \) in an undated letter (A.D.), Par. xviii. 3.
Adjectives

Πλείων is frequent, often without comp. force as in the common phrases ἡμέρας πλείον L. xv. 25 etc. (= ἡμ. πολλάς elsewhere) and ἐπί πλείον (= ἐπί πολύ) Ψ l. 4 etc.

Μείζων occurs sporadically.

"Αμ(ε)ίων only as a v.l. of Ν in Est. E. 2 (= BA μείζων).

Βελτίων is fairly frequent (several times in Jer. β).

Κρείσσων is the most frequent comp. form of ἀγαθός.

'Ελάσσων is used in Pent. (Gen. i. 16 etc., Ex. xvi. 17 f., L. xxv. 16, N. xxvi. 54 etc.) and the literary books.

'Ησσων is xxiii. 8 and in literary books (usually in the phrases οὐδὲν [οὐχ] ἤττον).

Χείρων 1 K. xvii. 43 B and literary.

Μάλλον 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 ὅλ. εἰμὶ ἐν ἀρματῳ, 1 M. iii. 16 εἶξαθεν ἱούδας...ἀλιγαστός, 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" (= πολὺς): 2 K. xxiii. 20 ἀνήρ αὐτός πολλοστός ἐργος, Prov. v. 19 (by conjugal fidelity) πολλοστός ἐση.

Πλείστος occurs sporadically as a true superl., or in elative sense (e.g. Sir. xlv. 9 χρυσοὶς κόδωνια πλείστους, 1. 18 ἐν πλείστω ὁικῷ R.V. "in the whole house" [ἡ Χρ. should perhaps be read], Is. vii. 22 πλείστον γάλα).

Μέγιςτος is literary and usually elative as an attribute of θεός (e.g. 2 M. iii. 36, 3 M. i. 9 V).

"Αριστός literary and elative (4 M. vii. 1).

Βέλτις in Pent. and literary books (Gen. xlvi. 6, 11, Ex. xxii. 5 bis: 2 M. xiv. 30, 3 M. iii. 26).

Κράτιςτος occurs as a true superl. in literary books (2, 3 M.) and elsewhere: i K. xv. 15, Ἡ xv. 6, xxii. 5, Am. vi. 2.

'Ελαχιςτος also is not confined to the literary books: as a true superl. in Jos. vi. 26 bis (opposed to πρωτοτοκος), 1 K. ix. 21, 4 K. xviii. 24, Jer. xxix. 21: as elative e.g. ελαχιςτο χίλιο, "a diminutive piece of wood," W. xiv. 5.

["Χειριςτος is not used.]

Χείριςτος literary, used as true superl. (Est. B. 5, 2 and 3 M.).

"Εχθατος literary.

Μάλιστα is literary (2—4 M.).

In Soph. Ant. 625 Jebb reads ὀλιγοστον χρόνον.
21. As regards the declension of comparatives in -ων, the shorter Attic forms in -ων -ους of acc. sing. and nom. and acc. plur., which show signs of waning in ii/i/b.c., are still well represented in LXX.

Βελτίων, ἐλάσσων, κρείσσων have the shorter forms only in the cases concerned. Βελτίωνς Prov. xxiv. 40, Job xlii. 13, Jer. xxxiii. 13, βελτίω ib. xlii. 15 Ν (the variants show the tendency to introduce the longer form: βελτίων Β, -ιον Α, -ίον Q). Τών ἐλάσσων Gen. i. 16, xxvii. 6, οὐκ ἐλάττουσι 2 Μ. v. 5, vili. 9, xii. 10. Τόπων...κρείσσω Is. lxi. 5 (with v. lli. κρείσσων Ψ, κρεῖσσων Κ, κρέισσων Q), neut. plur. κρείσσω Prov. viii. 19 Β (κρείσσων Κ, κρτσσων Α) and κρείσσω Ep. j. 67 Β (κρίσσων Α, κρέισσων Q), κρέισσως Prov. xxvii. 5.—On the other hand ἡπτῶν has the longer forms only: ἡπτῶνα Ep. j. 35, ἡπτόνες Job xx. 10.—In other words both forms occur. Πλείων has πλείονα in sing. and plur. (once only the shorter form: 1 Es. iv. 42 πλείω τῶν γεγραμμένων): but πλείους is usual (constant in the phrase ἡμέρας πλείους), though πλείονες -ας occur: 2 Ch. xxxii. 7, Jer. xliii. 32, Ez. xxix. 15, 2 M. xii. 12 (Dt. xx. 19 Α, 1 Ch. iv. 40 Α, Ep. j. 18 Α). Μεῖζόνες -ονας -ονα (neut. plur.) only are attested: the acc. sing. is μεῖζονα in Dan. 0 xi. 13, μείζων in 3 K. xi. 19 A (τής μείζω 2 B) and probably this stood in 4 M. xv. 9 (μείζων AV, μεῖζον Ν, μίζω Κα). Χεῖρων has acc. sing. χείρονα 3 M. v. 20 (in 1 K. xvii. 43 Όχι, ἀλλ' ἡ χείρων 2 κυνός, the nom. must be meant): the neut. plur. is χείρονα in W. xv. 18, but χεῖρω ib. xvii. 6.

§ 13. THE NUMERALS.

1. Δῶο in LXX, as in the papyri, N.T., and the κοινὴ generally, has gen. δῶο and dative δυσι(ν), on the analogy of τρισί(ν). The indeclinable use of δῶο for both gen. and dat. (as well as acc.) has classical authority: δυσι(ν) was, however, the normal dative from Aristotle onwards. Δῶο for dat. occurs in LXX in the A text of Jos. vi. 22 (AF), xiii. 8, Jd. xv. 13, 3 K. xxii. 31, and so apparently ib. xvi. 24 BA (ἐν δῶο ταλαντῶν ἀργυρίου): cf. Sir. xliiv. 23 ἐν φυλαίς...Δέκα δῶο. 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, ἡμισυν) indeclinably: Moulton Prog. 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 Νό (δυοῖν Α), xv. 2, Job ix. 33 A = xiii. 20 A δυείν δὲ μοι χρ(ε)ία (or χρῆσθη Ββ 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 uncials 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, τέσσαρος(ν)). Assimilation of syllables, apparently, produces the spelling of the dat. as τέρσαρ-σαν in the opening chapters of Amos in Cod. A (i. 9, 11, ii. 1): the same MS has the metaplastic τεσσάρος once in Ez. i. 10 (but τέσσαρος twice in same v.): the alternative dat. τέτρασιν (poetical and late prose)\(^1\) occurs once in Jd. ix. 34 B τέτρασιν ἀρχαῖς.

3. To express numbers between ten and twenty the classical language usually placed the smaller number first. So always ειδεκα, δωδεκα, the composite forms attesting their antiquity: the component parts of the higher numbers were linked by καὶ (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 κονίγ 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 (εγ′ etc.) should ultimately determine the order of the words when written in full. But ειδεκα (mod. Gr. εντ.) δωδεκα had taken too deep root to be dislodged and have survived to the present day.

Δεκάδνο 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.
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 δώδο.) 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 uncialss attest the two classical modes of expression (τρ(ε)υςκαιδέκα, δεκατρ(ε)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 ὀκτώ AD, xxxi. 41 δ. καὶ τέσσαρα, xxxvii. 2 δ. καὶ ἕπτά E, xlvi. 22 δ. καὶ ἐννέα D: so 3 K. vii. 40 A, 1 Ch. xxvi. 9, 2 Ch. xxvi. 1.

A, where it does not use δεκαέξ, always writes ἕξ καὶ δέκα, as distinct words: B, except in N. xxxi. 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 ὀκτακόσια πρός τοῖς χιλίοις, v. 24 θυσίνιοι πρός τοῖς χιλ., x. 31 δυσμύριοι πρός τοῖς πεντακόσιοι etc. (poetical, cf. Aesch. P.V. 774 τρίτος...πρός δέκ' ἄλλασσον γοναῖς, Soph. Trach. 45).

5. The ordinals retain their place. The strict Attic forms to express 13th—19th—separate declinable words, τρίτος καὶ δέκατος etc.—have been entirely supplanted by the composite words τρισκαιδέκατος etc. (rare in classical Greek, possibly of Ionic origin). The former only survive as variants in 2 M. xi. 33 ΤΕΙΝ ΠΕΙΔΙΤΤΗΟΙ καὶ δεκάτη, Est. ix. 21 ΤΕΙΝΙ ΠΕΙΔΙΤΤΗΝ καὶ δεκάτην.

Mayser (316) notes only one example of δώδεκα (157 B.C.). On the other hand in the ostraca δώδεκα predominates (Moulton Pro/. 2 246). Cod. Bezae writes only δέκα δύο or ἵβ (ib. 96).

All above τέταρτος have disappeared from the modern language.

The τέταρτος, recalling -τος, perhaps accounts for the tendency in this case: cf. 1 Ch. xxiv. 14 ΠΕΙΔΙΤΤΗΟΙ δέκατος sic B.
The form τρισκαιδέκατος, always so written in LXX, for the more correct τρεισκ., has, by analogy, produced the still more impossible form τεσσαρισκαιδέκατος (2 Ch. xxx. 15 B* B and constantly elsewhere in one or more correctors of B) for τεσσαρισκαιδέκατος. The ordinals between 20 and 30, 30 and 40 etc. are expressed in Attic by two ordinals connected by καί (δεύτερος καί εἴκοστός etc.), except for εἰς καὶ (εἴκοστός): the cardinal is similarly used in this instance in LXX (1 Ch. xxiv. 17 δ ἐς καί εἴκοστός, 1 M. vii. 1 ἔτος ἐνὸς καὶ πεινηκόστοι: and so, with irregular order, Jer. lii. 1 εἰκόστοι καὶ ἐνὸς ἔτους, 2 Ch. xvi. 13 A), but we also meet with 3 K. xvi. 23 τριακοστῷ καὶ πρῶτῳ, 1 Ch. xxv. 28 εἴκοστός πρῶτος, 2 M. xiv. 4 πρῶτῳ καὶ ἐκατοστῷ καὶ πεινηκόστῳ (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 τετράς, εἰκάς, τριάκι. 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 εἴκοστῇ καὶ τετάρτῃ τοῦ μηνός (contrast e.g. 2 M. xi. 21 Διὸς Κορνήβιον τετράδι καὶ εἰκάδι).

Τετάρτη appears also (beside εἰκάς) in Dan. 0 x. 4, 3 M. vi. 38, εἴκοστῇ 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 ἐτεῖ τριακοστῷ καὶ ἐβδόμῳ. So regularly in 4 K., 2 Es., Dan. Θ (x. 4) and Jer. liii. (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 Τριάκι 2 M. xi. 30, the other two frequently. Τετράς in Ψ xiii. tit. is used of the fourth day of the week, τετράδι σαββάτων (-του), as in modern Greek.
see § 9, 9. Aquila and his school employ in place of them the plural of καθόδος to render the Heb. נוכש (lit. strokes, beats): from this source in “LXX” come § K. ix. 25 A τρεῖς καθόδους, Eccl. vii. 23 b καθόδους πολλάς (= πλευστάκις in the doublet 23 a): cf. in mod. Greek μιᾶ φορά, τρεῖς φορές.


1. Personal. The 3rd pers. is represented by αὐτοῦ etc., including (at least in some books) the nom. αὐτός, αὐτοῦ.

'Απερψάς μες εἰς βάθη Jon. ii. 4 Ν, if not a mere slip, may be compared with αὐτό(s) etc. I have not noted in LXX any exx. of the longer modern Greek forms ἐσὺ etc.: μετ' ἐσῶ occurs in papyri of ii/A.D. (OP iii. 528, 531, Par. 18).

2. Reflexives. Ἐμαυτ(ον), σεαυτ(ον), ἑαυτ(ον) remain in use, the last two usually in the longer forms preferred by the κοινή: the alternative Attic forms σαυτοῦ, αὐτοῦ, which are absent from the N.T. (Blass 35), continue to be written in the papyri down to about the end of ii/B.c.¹, and are sporadically represented in the LXX.

Σαυτ(ον) in Pentateuch only in Dt. xxii. 8 B (cf. xix. 9 προσχείσαιγατω B*vid., -σεις σαυτῷ 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 (ɕ'αγτω sīc), xvi. 52 Q, xxxiii. 9 B, xxxvii. 17 BQ, xxxviii. 7 Q: elsewhere Ἡ liv. 11 B, Tob. vi. 5 Ν, Sir. xiv. 11 A, Is. viii. 1 Ν. For αὐτοῦ etc. we find e.g. 2 Ch. xxii. 8 B ἐφ' αὐτοῖς, 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(ον) for 1st or 2nd pers. sing, is an illiteracy found occasionally as a v.l.: ἐαυτοῦ = ἐμαυτοῦ Job xxxii. 6 C, ἑαυτῶ = σεαυτῷ Job x. 13 A*for Νca, Is. xxi. 6 Ν (see Moulton Pro/. 87).

The corresponding use of the plural ἑαυτῶν, on the other hand, is normal in the κοινή. It had already since c. 400 B.C. supplanted σφῶν αὐτῶν², and from ii/B.C. in the papyri further

¹ Mayser 305 ff.
² Meisterhans 153.
supplants ἡμῶν and ὑμῶν αὐτῶν\(^1\). So in LXX the 1st pers. plur. is always and the 2nd pers. usually ἐαυτῷ(ὁν). The Hexateuch, however, a production of iii/b.c., retains the old ἡμ(ὁν) αὐτ(ὁν) together with what appears to be a transitional form ὑμῖν ἐαυτοῖς: 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.

'Εαυτῷ(ὁν): (a) = ἡμ., αὐτ.: Gen. xliii. 22, Jos. xxii. 23 (αὐτόις B), 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 ἐξαρείς (ἱφανεῖς) ἐξ ὑμῶν αὐτῶν (τῶν ποιητῶν): Dt. xiii. 5, xvii. 7, xix. 19 (ἀρείτε AF), xxi. 9, 21, xxii. 21, 24, xxiv. 7, cf. Jos. vii. 12 (ἐξήρητε): the Heb. יָדוֹן “from thy midst” if literally rendered ἐκ σεαυτοῦ would have conveyed another meaning, that of exorcism.

Ὑμῖν αὐτοῖς with variants ὑμῖν ἐαυτοῖς and ἐαυτοῖς. Ex. xix. 12 F ὑμ. ἐαυτ., xx. 23\(^a\) ὑμ. αὐτ. B (ἐαυτ. AF), 23\(^b\) ὑμ. αὐτ. A (ἀμ. ἐ. BF), xxx. 32 ὑμ. ποιησαται (Ἀ ποιησαται) ὑμῖν ἐαυτοῖς BAF, xxx. 37 ὑμ. αὐτ. BF (ἅμ. ἐ. A): Dt. iv. 16 and 23 ὑμ. ἐ. B (ἅμ. αὐτ. AF): Jos. iv. 3 ἅμα ὑμῖν αὐτ. AF (ἅμα ὑμῖν καὶ αὐτοῖς B), ix. 17 F ὑμ. αὐτ. (ἐαυτοῖς BA), xxii. 16 ὑμ. ἐ. B (ἐαυτοῖς A), xxiv. 15 ὑμ. ἐ. B (ἅμ. αὐτ. A). [The following are not reflexive: Jos. vi. 18 ὑμεῖς αὐτοὶ B (ὑμεῖς AF) “even you”: 2 Ch. xx. 15 τάδε λέγει Κύριος ὑμῖν αὐτοῖς “to you,” Heb. בָּנָה בָּנָה בָּנָה forming part of the Lord’s words.]

3. Demonstratives. Under Accidence there is little to note. Ὄντος and ἐκεῖνος are used regularly: ὁδὲ 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. נַקְנֶ = νοεῖ, e.g. Gen. i. 18 οἶδε ἡμεῖς σοι οἰκέται: but it is going over to the literary class and in some books is used incorrectly for Ὄντος.

The intensive -τ with Ὄντος is unrepresented, but νννί occurs in literary books (Job, 2 and 4 M., Ψ xvi. 11, xliii. 10).

\(^1\) Mayser 303: the beginnings of this use of ἐαυτῶν go back to Attic Greek. Polybius never has the old forms but only αὐτῶν αὐτοῖς (for 1st and 2nd pers.) and ἐαυτοῖς (2nd pers.): Kälker 277. Mayser cites no exx. of reflex. 1st and 2nd plur. in any form for iii/b.c.
4. **Relatives.** Ὢσ ἦ ὦ is frequent: ὦτος ἦτις ὤ, ἅ, ἅ, is less so, and the distinction between the pronouns is not always rigidly observed. The latter, apart from ἦτονος 2 M. v. 10, and the phrases ἐως (μεχρί) ὦτον is confined to the nom. sing. and plur. and the neut. acc. sing. ὦ, ἅ, ἅ, The shorter forms are found only in the phrases quoted: the shorter forms of the interrogative and indefinite pronouns (τοῦ, τῇ, τοῦ, τῇ) do not occur. Ὁσπερ in neut. sing. and plur. is literary (5 times in all: in Lev. xxv. 27 read ὴ ὄπερέχει with B, in Jos. xxiii. 4 ῶπερ(φ)ιφα with A, in 2 K. vi. 8 ῶπερ ὦ).  

5. **Correlatives.** The following occur. Πνοιος—τοοῦς (τοῖς 2 Es. v. 3: τοῦσκε 2 M. xi. 27, xv. 12)—ὁσ—ὁποῖς (lit.) 2 M. xi. 37 and in the ‘stage-direction’ in Cant. v. 10 ἅ. Πόσος—τοσοῦτος (τόσῳ μᾶλλον Sir. xi. 1, xiii. 9)—ὁσος. Πηλίκος Zech. ii. 2 bis, 4 M. xv. 22—πηλικοῦτος (lit.: 2—4 M.). Ποστάτος only in Dan. O Sus. 54, where it keeps something of its original local meaning, τοτ. τοῦ παράδεισου τόσῳ. (Ὅπόσος, ἢλίκος are unrepresented.)

Τοοῦτος has neuter in -ο (ον 2 K. xiv. 13 ἅ, 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: ἀμφότεροι (not ἀμφώ) and ἐτερος alone are frequent (μηθέτερος Prov. xxiv. 21). Ἐκάτερος is correctly used for “one of two” in Gen. xl. 5, Tob. 8 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 ἐκαςτοσ: elsewhere ἐκαςτοσ supplants it, ἐκαςτοσ itself being replaced in the literal books by ἀνθρωπος or ἀνήρ (p. 45). Ποτέρος 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 -με—have already gone far on the way to being merged into two, since the -με 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, θυμάσω 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 freely1. 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 ὦς εἰ or simply ὦς), 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 γραμμάτων ἵνα σε, Jd. ix. 15 Β ἐξέλθῃ πορ...καὶ καταφάγῃ, Job xxxi. 40 Α ἐξέλθῃ etc.
frequent, but shows signs of shrinkage in the use of the indicative (imperfect and fut.) after particles such as ἐάν, ὅταν, ἵνα: in other connexions the mixture of conj. and fut. ind. is common, largely owing to changes in pronunciation such as the equalization of ω and o. 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 (αινετός "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. ἀναλημπτέα 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 -νω (ιστάω, λιμπάνω etc.) and its lavish creation of new verbs in -άζω and -ίζω 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, μνημήσομαι (not μεμνήσομαι), στήσω and στήσομαι (not ἐστήσω): but φανόμαι (Pent., Prov., Wis.) remains beside φανήσομαι, and the fut. perf. is represented in at least one instance (κεκράξομαι). The most salient

1 Πάντα τὰ ἀρτὰ ἐν' αὐτῶν N. iv. 27 (=31 τῶν αἱρομένων ἐν' 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: -av became either -oσαv or -av. The LXX is perhaps the principal witness to the -oσαv 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 -av. The -oσαv forms invaded the imperfect as well as the aorist. The termination -av was eventually extended to all the past tenses: its use for -ασι 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. (γευα for γγαγον 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.

1. 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 ε in on the whole retained its place in the κοινή as it has also, to a considerable extent, in the modern language. The main exception to this in the κοινή was the **pluperfect**, the only tense which contained both augment and reduplication. The κοινή, 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, ἐπετοιθεὶν: Dt. xxxii. 37, Prov. xxi. 22, Job vi. 13, Zeph. iii. 2 Bn, Is. xxx. 15, 32 (ἐπετοιθεὶ B), Jer. xxvii. 38, xxxi. 7, xlvi. 18 (πεποιθεῖς N), Bar. iii. 17, Ez. xvi. 15 (κατεπ.), Sus. O 35, Dan. Θ iii. 95. Πέποιθα had come to be regarded as a present, and

¹ *Hell. 170* "Die Κοινή strebte ganz allgemein daran, 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 -μ (§ 23, 1).

³ In the Ptolemaic papyri the passives always have the augment, the actives more often than not, Mayser 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 ἐπεσοῦθησα:: ἐπεσοῦθει would be regarded
as an imperf. like ἐπίθει. Otherwise the augmented forms are
practically confined to literary books: ἐγενόμεν always, Job iv. 12, x. 19 A, 1 M. iv. 27 S, 2 M. xii. 39, xiii. 17: ἐδεδοκεῖν
Job iii. 25, xxix. 14 S*A (see below), xxxi. 35 (ἤδ. A): ἐπεσόν-
θειαν W. xviii. 1.

The aug. is omitted in βεβήκει W. xviii. 16, ἐπι-βεβ. N.
23 (ἐδεδοκεῖ A), Ἰδ. xxix. 14 BC (ἐδεδοκείς εἰν) S, Ἰδθ. ix. 1 S
(ἐδεδ. B), x. 3 BN, Est. D. 6 Anca. (ἐνεδεδ. N*: βεβρόκει, πεπόκει
1 K. xxi. 12: δεδώκειν1 2 K. xviii. 11, 3 K. x. 13: πεποῦκειαν
Bel Θ 13: ἐπι-πεπόκει Est. vii. 8: ἑθνύκει Ἰδ. xix. 28 A.

Pluperf. pass. The aug. is always retained in ἐγέρθατο
Dt. ix. 10 (ἐγέρθατο A, with loss of redupl.), 3 K. xx. 9, Ez.
ii. 10, 1 M. xv. 12, 3 M. iii. 30: also in ἐπετιθήματο 2 M. iii. 30 V
(ἐπετήμ. A), vi. 5, ix. 7, cf. vi. 4 ἐπετιθήματο A (ἐπετιθήματο V): so
ἀνυκέχατο 2 M. xiv. 28, ἐμίκυηκεν W. xix. 10.

Omission occurs in ὑπομημάτατο 1 Es. vi. 22 B (ὑπεμ. A)
and in two instances where the pluperf. has lost its force:
τετέλεστο 2 Es. vii. 12 B (-ταύ A), κεκαθάλητο 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. ἀποστασμένου Is. xxviii. 9 BN*. Aor. and impf. oβς ἔξαιπστέλλατε Jer. xli. 16 B*K* (ἔξαιπστ. cett.), μοιχάτο ib.
iii. 8 S*, ἀνακάλυψα ib. xxix. 11 S*, ποίησις Is. xx. 2 S* (read
ποίησιν), ἐπιστήμευσεν Est. E. 12 A, θαυμάσθησαν 4 M. xviii. 3 A*
(cf. παροιμίαζεν ib. 16 S* = ἐπαροιμ. AV).

3. Form of syllabic augment: η for ι. In the
κοινή the temporal augment of ἔθελω 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 ἡθέλην, ἡθέλησα. 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.
Temporal augment

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.: ἶθ. Ex. x. 27 Bᵃ, i K. xxiv. 11 B, Ψ xxxix. 9 ABᵃᵇ, lxvii. 10 NCᵃ, 1 M. vii. 30 A): the imperfect is in most books ἐβουλόμην, but ἐβουλόλην. This is strongly supported in Isaiah (i. 29, xxx. 9, 15 B*O, lxv. 12 Ψ, lxvi. 4 SQ: against ἐβ. xxx. 15 B*SAQ, xlii. 24, lxv. 12 BAQ, lxvi. 4 BA) and in 1 Macc. (iv. 6, v. 48, xi. 45, 49 [ἐβ. NCᵃV], xii. 14 [ἐβ. V], xv. 27 [do.]), and occurs as a v.l. in 1 K. viii. 19 B, 1 Ch. xi. 19 Ψ, cxiiii. 11 NS*, Dan. Θ v. 19 quater B.

In the case of δύναμαι there is much stronger support for the augment ἴ-. The aor. always appears as ἴδυνηθήν (except for two variants with έδ. in A: Dan. Θ ii. 47, 2 M. ii. 6) or ἴδυναρθήν (ἐδ. twice only in B, 2 Ch. xx. 37, Jer. v. 4, 6 times in A): in the imperfect there is greater fluctuation, but ἴδυνάμην on the whole is preferred.

The imperfect of μέλλω is used twice only and the two literary writers appear to have differed as to the correct form: ἐμέλλειν 4 M. xvii. 1 ΨΝ, but ἴμέλλεν W. xviii. 4 BA (ἐμ. Ν).

The analogy of ἴδυνάμην further produced ἐπερηγνάμωσαν Ψ lxiv. 4 B*TS. Ἰδεδοκέεν Job xxxi. 35 A shows how this form of augment, which has survived in some modern Greek dialects (ἡθερα etc.), spread to other verbs.

4. Loss of temporal augment. The syllabic augment which took the invariable form ἴ- 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—ν (ἐν—ν), ο—ω, and the pronunciation of the diphthongs as monophthongs (αι = ι), hastened the extinction of the temporal augment which in modern Greek has all but disappeared (ακοινα etc.). In the LXX, however, as in the Ptolemaic papyri, the temporal

¹ The augment ἴ- 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 ἴ-, Mayser 330.
augment is for the most part regular, except that it is generally dropped in verbs beginning with the diphthong εο: there is also some, but less, authority for the loss of augment in verbs with anlaut oo. 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: ð- becomes ñ- etc. The following exceptions may be noted.

In ð-: ἀλλοτριῶτο 1 M. xv. 27 Vv. The equivalence of ñ—ε appears in the spelling of Cod. A: ἐλλόμην Job vi. 10 (for ἦλλ). In ε-: ἐπαττονώθη (-ηθη) 3 K. xvii. 16 Bà. ἐξεγερθῶν Ψ cxviii. 62 AT, ἐξεγέρθησαν Jer. xxviii. 38 Q* (elsewhere always ἐξηγ. and ἦηγ.). ἀπελευθερώθη L. xix. 20 F. ἐπιστ(άμην) Job xiii. 3 C, Is. lxviii. 8 Ν, Jer. ii. 8 A (ηπ- has overwhelming authority). εὐπνιώθην (-ασάμην) is read by B in Jd. vii. 13, by A (with other uncial) in the remaining (8) passages where the past tenses occur: ἤν, is however attested in all these passages except Gen. xxxvii. 10. Ερημῶν 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 εξ- (ηρ- is usual). Ερῳσὰν always has the augment: ἐπερῳσᾶν omits it in 1 Es. vi. 11 Βα, Is. xxx. 2 Β*Q, 4 times in A (Jos. ix. 20, 1 K. x. 22, xxviii. 16, 2 K. xii. 7 ἐπαιρώτ.) and once in Κ (Eccl. vii. 11).

In i-: for ιδον see 5 below.

In ð-: B omits the aug. in the following words (mainly compounds): ὀλγαθάλη Να. ι. 4 Β*Q: ἐξελοθρεύν 1 Ch. xxi. 15 Β* ἐξελεθρεύθησαν Ψ lxxii. 11 Β*NT: ἀνορθόθησαν Ez. xvi. 7 Β*ΑΓ, κατορθώθη (sic) 2 Ch. xxix. 35 Β*, κατορθ. ib. xxxv. 10 Β*Α, 16 Β*: ὀμοίωσα Sir. xxvii. 24 Β*Ν, ὀμοίωθη Ez. xxxii. 8 Β: ἐξομολογούτο Tob. xii. 22 Β: παροξύνθη Hos. viii. 5 Β*, Zech. x. 3 Β*ΝΑΩΓ, παροξύνατε Bar. iv. 7 ΒΓ: παροργισμένην Sir. iv. 3 ΒC. Similar instances in the other uncial (Ν especially), ὀλγαθάλην ὀμοίωθην ὀργάθεν παροξύνα etc., occur mainly in the Prophetical group. Ὀφελов as a particle introducing a wish never has the augment.

Diphthongs. ai-: the augment is sometimes omitted in κατασχύνναι: κατασχυνθήκα καθός κατασχύνθης Jer. ii. 36 Β*ΝΑ, cf. κατασχυνθήσαται...ὁπρεπ κατασχύνθη xxi. 13 BΑ, similarly in Ν κατεσχ(=αιοχ) ὄνθηθ(σαν) ib. vi. 15, x. 14, xxvi. 24, and

1 As between οἱ- (οι-) and ο̣- (ο̣-) and ñ-, the evidence of the uncial and against the writing of the i adscript has not been tested. We know from the papyri that it was dropped after ñ from ii/b.c. and after ñ as early as iii/b.c.
probably 1s. iv. 4. Similarly ἀνταναφέθην Ψ cviii. 23 A (cf. 5 below, at end).

αυ̇-: γελίσθην, γεφέθην etc. are regular: Cod. A affords an instance showing equivalence of γε- εἰ, εἰλικρέτο Job xxxi. 32 A. The verbs in αυ- derived from compounds generally take no augment: αὐτάρκησεν Dt. xxxii. 10 BAF, αὐτομόλησα Jos. x. 1 B, 4 B (ηητ. A bis), 1 M. ix. 24 AN (ηητ. V, and so BA in 2 K. iii. 8, x. 19).

εὐ-: εὑρον, εὑρήκα, εὑρέθην etc. are practically universal as in the papyri, Mayser 336 f.: the older Att. εὐ- is limited in the B text to ηῷρισκον Ex. xv. 22 (with A), ηὕρεθη(σαν) 4 K. xx. 13 (do.), 2 Ch. xix. 3, Dan. θ vi. 22 and is quite rare in other MSS, ηὕρισκετο Gen. v. 24 ADE being the only strongly-supported ex. In compounds and words derived from compounds there is fluctuation, but the unaugmented forms εὐδικήσα, εἰλόγησα, (κατ)εὕθυνα, εἰφράνθην 1 etc. on the whole preponderate, except in (προσ)εὑρεθαία, in which (προσ)ηὐξάμην etc. are usual, -εὐξάμην appearing sporadically in B (4 K. vi. 17 etc.), rarely in the other uncials.

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. εν ηὶ κατοικίσατε L. xviii. 3 B, κατοικίσασα xxiii. 43 B, κατοικίσαμεν Dt. xxix. 16 B, οἰκοδόμησαν(αν) N. xxxii. 34 B* 37 B*, Jos. ix. 3 B, παροιστρη(η)σαν Hos. iv. 16 BAQ, and always οἰκτείρησα 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: εἰ- or ἦ-. The Attic augment εἰ in certain words beginning with a vowel (due to an original ρ, σ etc. in the anlaut: the augment is therefore strictly syllabic, εἰε = εἰ = εἰ) is for the most part retained in LXX as in the κοινή generally, but in a few verbs begins to be replaced by ἦ-.

1 Εἰσῶ has (Att.) impf. Εἰσῶν (3rd plur. Jos. xix. 48 a, 2 M. xii. 2: but with loss of aug. and termin. -σαν Εἰσῶν) 2 Jer. xli. 10 BA [Εἰσάν Q*, Εἰσῶν N], aor. εἰσά (1 M. xv. 14, 2 M. x. 20, Job xxxi. 34 [ἴσα Α, ἤσα C]), aor. pass. ἐισῆσαν (= εἰσῆσθα) 3 M. v. 18 V (ἰασθ. Α). Εἰσήσαμεν 2 M. xiv. 30 V is the usual form (ηθ. Α):

1 The LXX Psalter was at an early time written in two volumes: the scribe of Part 1 wrote ηθφρ., the scribe of Part 11 εφφρ.: cf. p. 68.

2 Not from ὤθειν under which verb (as well as under εἰ) it appears in Hatch-Redpath. With the phrase in Jer. ἐωσαν αὕτου εἰς πάλιν cf. Aristeas § 14 εἰσαεν εἰς τὴν οἰκετείαν.
Temporal augment

§ 16, 5

εἰσώτα N. xxiv. 1 (iowtôs B*F) etc. "Ελκω (ἐξ- ἑφ-) has (Att.) εἴλκουν -όμην, εἰλκύσα -ὐσθην with v.l. ἕλκυσα 2 Es. xix. 30 A, ἕλκυσα Ψ cxviii. 131 Ν*Α. Ἄπρασεν Ψ civ. 39 (the only LXX ex. of past tense from ἐπισω) replaces Attic (ἐξ ἐπισωσα. The distinction, generally observed in Attic Inscriptions, between augment (ἡ-) and reduplication (εἰ-) in the past tenses of ἐργάζομαι is also the rule in LXX, the imperf. appearing only as ἐργαζόμην Ex. xxxvi. 4, W. xiv. 8 (ἐπρυ. in correctors of Β), and the perf. as εἰργασμαί: in the aorist the books diverge, ἐργασάμην being certainly the right reading in Job (xxiv. 6 B*Φ, xxiv. 32 B*Φ*Α) and perhaps in Hos. vii. Β* (ἐπρυ. B*ΛΑΚ), whereas ἐργασάμην is used in Isaiah (xliv. 12 δις, 15) and Psalms (vii. 14 ἑξ-, 16, xxx. 20 ἐξ-, xliii. 2, lxiii. 12). (Εἰχον, εἴσχον as usual.) The aug. is dropped under the influence of the moods (as in N.T.) in ἀνέβη Jd. viii. 3 Β, ἀνέβησαν Ψ xxxi. i BAR (-είδ. Ν), but retained in παρείδησαν 2 K. iv. 1 Β (no perf. act. attested: perf. pass. ἀν-παρ-εἴμα regular). "Ἰδον (Epic for ἱδον= Εἰδον) is very frequent in Α and Ν: Β usually writes ἱδον but ἱδε in the Pentateuch also ἱδεν e.g. ἐπιδεν Ex. ii. 25, ἱδεν iii. 4 Β, 7 ἱδον ἱδον ΒΑ, etc. The LXX pluperf. of ἐστηκα usually appears as ἵστηκεν, which is no doubt nothing but another way of spelling the classical ἵστηκεν (the latter is usual in Β in 1—4 Kingdoms and appears occasionally elsewhere: the correctors of the uncial books usually restore it for ἵστ.): ἵστηκεν (without aug.: Epic) occurs as a variant in Zech. i. 8 Ν*, i M. xi. 38 ΝΚ ἁνθ, 3 M. iii. 5 Β* κατ-, 4 M. xvi. 15 A.

There is overwhelming authority in the Ptolemaic papyri for the writing of εἰ- for ἡ- in the perf. act. and pass. of one verb not coming under the foregoing category, viz. αἱρέω. These tenses constantly appear as -ἐιρηκα -ἐιρημαι, so that, except by the context, they are indistinguishable from the perfect of ἐρωτ. On the other hand ἡ- (ἡ-) is retained in the imperf. 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 κονη use of this form: as εἰπειν was inf. of εἰπν, so, perhaps it was thought, ἵδειν must be inf. of ἱδον. The Ptolemaic papyri have ἱδον throughout, Mayser 332 note 2.
2 Mayser 127, 335: he quotes 19 exx. of -ει-, beginning in iii/b.c., one only of ἱηκέναι. The latest exx. which I have noted are ὅψειμένων (sic) OP ii. 282. 22 (30—35 a.d.), συνδειπημένων BU 1037. 10 (47 a.d.).
3 Mayser 123.
matter: the analogy of ἔργασμαι ἔργαξόμην may very well have produced ἔρημαι beside ἔρωμαι. The same forms of the perfect (pluperf.) appear sporadically in LXX in B and Ἄ and, in view of the evidence from the papyri, can lay good claim to originality: ἀφειρηται Ex. xxix. 27 B, καθείρητο Jd. vi. 28 B, καθειρημένα 2 Es. xi. 3 B, ἀφειρήτο Jdth xiv. 15 Ἄ, ἀνειρημένοις Jer. iv. 31 B, καθειρημένων ib. xl. 4 Ν, καθειρημένα 1 M. iv. 38 Ἄ.

The classical forms are however more frequent in the uncialfs (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, ἔρων, ἔρωμαι 1 K. xix. 2 etc.: the aor. pass. is -πέθην with v.1l. ἀνεφεθή Dan. Θ v. 30 B, ἀφεφεθή 1 M. ii. 11 V and with loss of aug. ἀνταναπέθην Ψ cviii. 23 Α.

Ἡρήνευσα Job iii. 26 Α (eip. cett.) is merely itacistic: cf. the reading of the same MS ἄφειλαντο in Ez. xlv. 10 for ἄφηλαντο of ΒΟ (= 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 Ε) 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.

(Κατ)άγνυμι keeps the Attic aor. act. κατέαξα Zech. i. 21 (part. κατάξας 2 K. xxii. 35): the corresponding 1st aor. pass. κατεάξθην Jer. xxxi. 25 replaces Att. 2nd aor. κατέγγην: the fut. κατάξω Hb. iii. 12 (and as v.l. elsewhere) is regular (no ex. of κατεάξω as in N.T.).

Ἀνοίγω (original verb ὁφείγω, then ὕφείγω, K.-Bl. loc. cit.) (1) rarely retains the Attic aorist ἀνέωξα -ωξῆθην, but usually still keeps the perf. part. pass. ἀνεωγγμένοι, (2) sometimes

1 Kühner-Blass i. ii. § 198, 5. The temporal augment is explained as simply due to the two short syllables co, ea appearing to the ear as lacking something of the sound of an augment: “man co, ea nicht als augmentiert empfand.”

2 No ex. of a past tense from ὄντομαι occurs in LXX. Ἐάλων, 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 ῾Ηνοἰξα ῾Ηνοῖχθην.

<table>
<thead>
<tr>
<th></th>
<th>Class. double augment.</th>
<th>New treble augment.</th>
<th>New single augment.</th>
</tr>
</thead>
</table>
| Aorist   | ἀνέφωξα  
Gen. viii. 6 DE,  
xxi. 19 AD,  
xxx. 22 A, xli.  
56: 2 Ch.xxix.  
3: .setRotationCorrection(0) xvi. 23  
BabSRT  
(Σο προσέφωξα  
Gen. xix. 16)  
ἀνεφοίχθην  
Is. xxiv. 18 B | ἡνεφωξα  
Gen. viii. 6 A,  
xxx. 22 DE  
Ψ lxvii. 23  
B*: 3 M. vi. 18  
heiroxθην  
Gen. vii. 11:  
Sir. xliii. 14:  
Is. xxiv. 18  
NAQΓ: Dan.  
ΘΘ vii. 10 | ἦνοἰξα passim  
(including Gen.  
xxix. 31, xliii.  
21, xlv. 11)  
heiroxθην passim |
| Perf. act. | ἀνέφωγα  
Tob. ii. 10 B  
(in late passive sense) | | |
| Perf. pass. | ἀνεφωγένος  
N. xix. 15: Jos.  
viii. 17: 3 K.  
viii. 29 A:  
2 Ch. vi. 20,  
40, vii. 15:  
2 Es. xi. 6BA,  
xvi. 5: .setRotationCorrection(0) v.  
10, xiii. 3: Ez.  
xxix. 21: Dan.  
Θ vii. 10 B | ἦνεφωμένος  
3 K. vii. 29 B,  
viii. 52: 2 Es.  
xi. 6 Ν: Is.  
xxlii. 20 Γ:  
Dan. Θ vi.  
10 A | ἦνοιγµένος  
Is. xliii. 20 BNΑQ |
| Pluperf. pass. | ἄνεφωκτο  
Job xxxi. 32 B | (ἂν)ἤνεφωκτο  
iB. ΝΑC | |
The imperfect is only found in the later form ἱνογον -όμην 3 K. vii. 21, 1 M. xi. 2 (not Attic ἀνέφγον).

'Ὀράω keeps the Attic imperf. ἔωρον (ἔόρα 4 M. iv. 24 A: the literary essayist no doubt wrote ἐώρα ΝV), but in the imperf. mid. loses both ε and ω in the compound προορόμην Ψ xv. 8 (πρωρ. Βαβ). Ἐώρακα (which appears to be the older Attic form)¹ is universal in the Pentateuch (excepting ἐόρ. Dt. xxxiii. 9 B*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, Ἐώρακα is strongly supported. The perf. pass. ἐώραμαι (rare in class. Greek) is so written in L. xiv. 35 (ἐόρ. Φ) and in the participles παρεωραμένος 3 K. x. 3, Eccl. xii. 14, ἑπερεωρ. Na. iii. 11: the late B text of Judges (xix. 30) has ἔωρατα. The syllabic augment is dropped in the 1st aor. pass. ὀράθησαν Dan. Θ i. 15: otherwise this tense, which is not used before Aristotle, occurs only in the moods.

'ὢθεω. The LXX translators, in common with other Hellenistic writers, dropped the Attic syllabic augment (ἐωσα, ἐωσθην, ἐωσάμην, ἐωσμαί), and wrote ὁσα (ἀτ- ἐξ-) Job xiv. 20 etc., (ἀτ- ἐξ)ωσθην, ἀπωσάμην, (ἀτ- ἐξ-)ωσμαί. The only book which consistently has ἐ- is 4 Kingdoms, where its use is a clear case of unintelligent Atticism, because the translator (or scribe), not content with ἐξεώσεν xvii. 21 and ἀπεώσαντο xvii. 20, has introduced the augment into the inf. ἀπεώσασθαι iv. 27 B and the fut. ἀπεωσομαι xxii. 14 BA, xxiii. 27 B (cf. 9 inf.).²

For the late double augment in compound verbs see 8 below.

7. Reduplication. Peculiar forms. Initial ῕ is re-duplicated contrary to Attic rule (Ionic has similar forms) in ἰέριμμαί 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 Ἐώρακα—ἔόρακα. The latter is certain in old Comedy and may have always been the vernacular form.
² The aug. appears also in ἐξεώσημένον 2 K. xiv. 14 B (this portion of 2 K. was the work of the translator of 4 K., § 2) beside ἐξωσμ. in the preceding and ἐξώσα in the same verse. Ἀπεωσθήναι Lam. iii. 45 A is a further ex. of augmented inf.
Reduplication

Jer. xliii. 30 A: elsewhere class. ἐρριμμαί (or ἐρρμμαί, § 7, 39). The list of so-called ‘Attic’ reduplicated forms is enriched in the κοινή by the addition of ἀγγόχα (for Att. ἰχα), also, through non-punctuation of intervocalic γ, written ἀγόχα ἀγεόχα ἀγέοχα: this is the perf. used in LXX, spelt ἀγόχα in the uncials (later hands correct to ἀγγόχα), Gen. xlvii. 30 A: elsewhere class. lppi. (or epL/x/xai, § 7, 39)

1. The list of so-called ‘Attic’ reduplicated forms is enriched in the Koivrj by the addition of dyrjyoxa (for Att. yx-), also, through non-pronunciation of intervocalic γ, written ayrjoxa ayrjoxa ayrjoxa: this is the perf. used in LXX, spelt ayrjoxa in the uncials (later hands correct to dy-qoxa), Gen. xlvi. 32, L. x. 19 B*F (-ayei'ox), Tob. xii. 3 B*Av, Sir. xxv. 3 B* (-ayei'ox. xA), 3 M. v. 19 AV*, 45 AV*: perf. pass. ἠγμαί class. Dt. xxxii. 34 etc. Ὄμωμοκα (Ψ cxviii. 106 Ν) is becoming obsolete and appears in various degenerate forms: ὄμωμεκανεν 1 K. xx. 42 B* (ὄμωμόκ. Α), ὄμωμεχα Ez. vi. 9 Α, ὄμωμοχεν Tob. ix. 3 ΒΑ. Μεμνήστευμαι appears thus with reduplication (on the model of μέμνηταί) Dt. xx. 7, xxii. 23 ff., Α 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 xl. 12 (class. ἰθέλω ἰθθέληκα).

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: ἐνεδύκη L. xvi. 23 Α (ἐνεδύκη B -δεδύκη F), ἡλεφα 2 N. iii. 12 Α with ἡλιμμένοι ib. 3 ΒΑ (F

1 Other words with initial ρ take ἔρρ as in Attic: διέρραγκα (-ακα B*, -ακα Ν) Prov. vii. 17 may be mentioned as being apparently the earliest instance of a perf. from ραίνω: the earlier language avoided these perfects in -γκα.

2 Mayser 338.

3 Ἐλεφα of BF (Μ.Τ. ἤπρε) 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 oi ἡλιμμένοι v. 3, with-

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 (ἀπιγένσα, προε—πορενόμην 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. ἐκαθενδον, 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 (ἐκατάλαβα, ἐπρώσεξα). Ἕνοιξα already referred to (6 sup.) is new, but lacks contemporary support from the papyri.

In verbs derived from compounds (παρασύνθετα, 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 7. 9, μόνοι for μόι (= 17, M. T. 17).

1 Is κεκληκέν. 4 K. iii. 10 A intended for a correction to ἐκληκέν?
2 Examples from the papyri, mainly in compounds, are given by Mayser 344.
3 The only LXX instance of crasis with προ- is προφάνησαν 4 M. iv. 10 ΑΝ (προεφ. V), see § 9, 11 for crasis in this book: elsewhere προεβάλλον, προεμάχησα etc.
they were true compounds and augmented internally. The *kouj, as illustrated by the LXX, adhered to Attic precedent and the following e.g. have classical support:

\[\text{See the list in Kühner-Blass }1, \text{ ii. } § 204 \text{ and Rutherford }\text{NPp. }79 \text{ ff.} \]

\[\text{Mayser }343.\]

\[\text{Also }\text{proephthenn }3 \text{ K. xxii. }12 \text{ A.}\]
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. ψκοδόμησα (or ὠίκ., 4 sup.), ἐταρρησίσασατο Ψ xiii. 1 etc.: ἔδωτόκησα, ἔδωσφήμησα, ἔδωσφόρουν are classical, but εὐ- followed by a short vowel has internal aug., εὐπρέστησα always and εὐπρέστησα in the only occurrence of the past tense, Ψ xxxix. 10: between ηὐ- 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 augments (cf. 6 sup.). The older language supplied a few standing examples of this e.g. (παρ)ηνῴχλησα (always so written in LXX except in Jd. xiv. 17 B* παρενώξ.) and ἐπηνῷφθον (LXX has only ἐπανορθώθη 2 M. v. 20 A, ἐπανορθ. V*), in addition to ἡνεχώμην (so 3 M. i. 22 A), ἡνεχώμην (but LXX ἀνεχώμην [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 ἀπεκατέστησθαι is open to question.

Further instances are παρεκατεθ’ετο (ἑτεδέμην) Jer. xlvii. 7, xlviii. 10, 2 M. ix. 25 A: παρεσθενεμβλήθη Ψ xlviii. 13 AT\(^{nc.a}\), 21 AT: ἐνεπερεπατήσαμεν Jd. xviii. 9 A: κατεδειλαντο Jl. iii. 2 \(^{nc.a}\) (καταδειλ. cett.).

Reduplication + augment occurs in κεκατ’ηραμαί \(^3\) N. xxii. 6 (κακατ. ὁρ 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 Α) is a curious instance.

\(^2\) Mayser 342. In LXX ἀπεκατέστησθαι(σεν) appears in Gen. xiii. 16, xl. 21, Ex. iv. 7 B* A, xiv. 27, Jer. xxiii. 8 (Hexaplaric), 1 Es. i. 33 B, Bel O 39: on the other hand with single aug. ἀποκατεστάθη Dan. O iv. 33, 34B, ἀντικατέστησθαι(σεν) Jos. v. 7, Mic. ii. 8 A, ἐπαυνώτηται(σεν) N. xvi. 19, Sir. xlv. 18, προσκατέστησαν Jd. xiv. 11 A. Similarly with single aug. προκατελάβετο passim, etc.

\(^3\) Cf. the external aug. in ἐκαταρασάμην 2 Es. xxiii. 25 B and double aug. ἐπεκατηράσατο Ψ ch. 6 T: the aor. in LXX is elsewhere the class. κατηράσαμην. A curious instance illustrating the insufficiency in V/A.D. of internal reduplication is ἐποσκέκληται 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 -αυ -άω, ἥγαγα. The termination -αυ 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.: εἶποσαυ,

1 So in the papyri from iii/b.c.: ἀνηλίσκενω with ἀνήλωμα etc. is the commonest instance: Mayser 345 f. Modern Greek has created a new class of verbs in ξ containing the old syllabic aug., e.g. ξέβρασω from ξέ-ξέβρασα. Cf. 6 super, s. v. ὁδέω.

2 See especially the important article by K. Buresch in Rhein. Mus. für Philologie, Bd. 46, 1891, entitled "Γέγοναυ und anderes Vulgärgriechisch," and Dieterich Untersuch. 234 ff.
ηγάγοσαν, ἑφέροσαν. This form seems to have been designed to discriminate between the 1st sing. and the 3rd plur. which in classical Greek ended alike in -ος in these two tenses. More rarely (iii) a new 1st aorist replaced the old 2nd aorist: ἥξα (ηγάγησα), § 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: ἤνεγκα (beside ἤνεγκον), εἶπα (beside εἶπον). The κοινή naturally took over the α forms in these words.

In LXX ἤνεγκα has the α forms throughout the indicative and participle (except in 2 M. iii. 35 ἄνεγκοκαν A [-as V], vi. 21 ἄνεγκοντα A [-αντα V]) and usually in the imperative (exceptions ἄνεγκειτω 2 K. xxiv. 22 B*, ἄνεγκετε 2 Es. xviii. 15 B*: B also has exx. of 2nd sing. ἄνεγκε, which however may be merely an itacistic spelling of the mid. ἄνεγκα which is often attested by the other MSS, so L. ix. 2 BA [read -και F], N. xvi. 46 [-καί AF], Jd. vi. 30, xix. 22, 2 K. xiii. 10, Dan. 0Θ Bel 34 [read -και as in Θ 33]. The old inf. ἄνεγκειν maintained its hold longest, beside ἄνεγκαι which gradually gains ground and in some of the later books nearly succeeds in outsting the former (e.g. ἄνεγκα in 2 Es. iii. 7, viii. 17, xviii. 1, xx. 34 etc., ἄνεγκειν in this book only in viii. 30). The aor. mid. likewise keeps the α forms: but ἄνεγκειοντο 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 εἶπειν (εἶπα B* in Ez. xxxiii. 8, 13, 14, -ειν B\textsuperscript{ab}AQ ter)\textsuperscript{4}.

It appears from the papyri that the extension of this type

---

\textsuperscript{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 (εἰδομεν, therefore εἰδοσαν).

\textsuperscript{2} Attic Inscriptions have ἤνεγκαν, part. ἄνεγκας, from iv\textsuperscript{b.c.} (but ἄνεγκειν, -έτω): εἰπάτω (and εἰπέτω) from 350 b.c., εἰπας from 300 b.c. (but εἰπείν): Meisterhans 183 f.

\textsuperscript{3} The two forms are used interchangeably in the papyri into i\textsuperscript{b.c.}, Mayser 363.

\textsuperscript{4} 'Ανείπαι appears already in a papyrus of iii\textsuperscript{b.c.}, Mayser 331.
of aorists to other verbs did not become common till i/AD. 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. -αν, 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 -αν are on the increase.

The commonest LXX exx. of the -α type after the two which have classical authority are:

ειλα (ειλάμαρν) e.g. act. καθειλαν Gen. xlv. 11, 3 K. xix. 14 etc., ἄφειλαν 1 M. vii. 47 A, ἄφειλας Job xxxviii. 15 (-ες C): mid. (ἀν- ἄφ-)ειλασο Gen. xxxvii. 21, Ex. ii. 5, xviii. 4, Is. xxxviii. 14 etc. ἠθαύα mainly in imperat. ἠθαύω -σε. The o forms are, however, normal in the ind. (with 3rd plur. ἠθαοσαν), though a forms are attested, even in the Pentateuch, e.g. ἠθαμεν N. xiii. 28 B, Dt. xxix. 16 B, ἠθασε Γεν. xxvi. 27 etc., ἠθαν Gen. xlvi. 18 B.

επεσα is much commoner than επεσον, 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 επον -ερα -εφρα). 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 (ἐκ-): 3 K. vi. 3, 2 Ch. xxix. 16 A (-ον B). ἐδαν (ἰδαν) Jd. vi. 28 B, xvi. 24 B, xviii. 7 B, 4 K. ii. 15 A, vi. 20 A, Ψ xxxiv. 21 B (contrast ἐδει 22), Jdth. vi. 12 BNA, 1 M. iii. 17 A, iv. 12 A. ἐφα: εφραμεν Gen. xlv. 8 A, xlvii. 25 A, 2 Es. iv. 19 BA, Ψ cxxxi. 6 AT: εφας 2 Es. xix. 8 ες (-ες BA): (ἀν)εφράμενοι 4 M. iii. 13 f. A, AN. ἀπεθαναν R. i. 5 A, 2 K. xi. 17 B, 24 B, xiii. 33 B, 4 K. xi. 1 A, Tob. iii. 9 B*A. ἐλαβυν Jd. i. 24 A, 2 K. xxiii. 16 B, ἐγκατέλιπταν 4 K. vii. 7 B, 2 Ch. xxix. 6 B: ἐγκατέλιπτατε 1s. i. 4 B (-ελεστατε Γ -ελεστετε AQ). ἐφάγαμεν 2 K. xix. 42 B, ἐφυγαν 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 cxxlii. 9 RTNεα (-ον B*S*Δ).
3. The aorist termination \(-av\) begins to replace \(-asi\) in the perfect in (iii/ii) ii/b.c.¹, although \(-asi\) preponderates for some time longer and seems to have survived till the tense became extinct.

4. The extension of 3rd plur. \(-av\) 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 \(-osav\) 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 An.

5. Side by side with the termination \(-av\) in the 3rd plur. of the old 2nd aorists and the imperfect appears the longer termination \(-osav\). Though the examples in the papyri are not very numerous², 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, παρεῖλαν (Lydia) 246 b.c., ἀπέσταλκαν (Lydia) 193 b.c., Dieterich Untersuch. 235 f. In Egypt the form does not appear before 162 b.c., εἶλαν, ἔπιεδωκαν BM i. 17. 23, 49: in iii/b.c. always εἰλήφασι etc.

² Mayer 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.
preceded the use of -av 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 o and appending the 1st aor. termination -σαν.

In the earliest papyri exx. a slightly different ending is used, viz. -εσαν: ἑλαμβάνεσαν BM i. 18, 31 (161 B.C.), ἀφιλέσαν ib. xli. 15 (same date). The connecting vowel ε in this tentative form perhaps comes from the 3rd sing.: ἑλάμβανε—ἐλαμβάνεσαν

A single ex. of this form occurs in LXX: κατεβάγεσαν Jer. x. 25 Ν*Ο (-ον BA).

The form -σοσαν was transitional and has not, with one exception, survived, like the forms in -av, in modern Greek. The exception is the imperfect of contract verbs, where the use of the -av termination was out of the question. In this tense modern Greek has not only retained the 3rd plur. in -οσαν(ε) but has modelled the rest of the tense upon it: (ε)ρωτοῦσα -σες etc.

Dieterich Untersuch. 242 f. traces the origin of -σοσαν to Boeotia. His statement that its use in Egypt is limited to the imperfect is incorrect: besides ἀφιλέσαν referred to above 2 exx. of -ηλθοσαν occur at the end of ii/B.C. (Mayser 323), apart from later exx.: επηλθοσαν BU 36 (no date), 436 (ii/ or iii/ A.D.).

These forms in -σοσαν 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 -σοσαν forms are entirely absent from 1, 3 and 4 K. (except ἡμιάρτοσαν 3 K. viii. 50 A): in 2 K. A again supplies one instance of aorist, ἑξηλθοσαν ii. 13, B has ἑλάβοσαν v. 21, and BA have one ex. of the imperfect of a contract verb, ἑνοῦσαν xx. 15. On the other hand, as has been seen, it is just in this group that the termination -av is specially frequent.

Exx. 3 (1) Aorist. -ηλθοσαν 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 -μι: ἐδίδοσαν, ἐτίθεσαν.
3 Cf. with the list in 2 above, p. 211 f.
Verbs in -Ω

§ 17, 5—

attesting the -οσαν form only in the opening of these two books and at the end of Deut.: εὕροσαν Dt. xxxi. 17 BAF, ἡμαρτοσαν xxxii. 5 BAF) etc. etc. ἡγάγοσαν Jos. vi. 23 B, x. 23, Jer. xxxiii. 23 bis B, i Es. i. 17 B, 19, Jdth xii. 5 etc. ἡμαρτοσαν Is. xxiv. 6, xlii. 24 etc. (παρεν)εξιλοσαν Ex. xvii. 1 B, Jd. xv. 9 A, xviii. 12 A, Jer. xliv. 21, 2 Es. xxi. 30 etc. (εἶ)δοσαν Dt. vii. 19 B*, x. 21 B, Is. xxii. 9, Ψ lxvi. 17, 2 Es. iii. 12, Cant. vi. 8 passim. εἰσοπαν R. iv. 11 bis B, BA, 2 Es. v. 4 B, xi. 3 B etc. καθειλοσαν Jos. viii. 29 B, Is. xxi. 10. εὕροσαν Ex. xiv. 9 B, Jos. ii. 22 B, Hos. xii. 4, Jer. ii. 5, xiv. 3, 1 Chr. iv. 41 etc. -εφοσαν 1 Es. vi. 5, 2 Es. xiii. 5 BN. ἀπεθάνοσαν Bar. ii. 25. -ελαμβάσαν Δt. i. 25 B, Jos. x. 28 B, Jd. i. 6 B, R. i. 4, Zech. i. 6, Jer. xxxiii. 8, Ez. xxxii. 24, 2 Es. ix. 2 etc. -ελύποσαν Ex. xvi. 24 B, Dt. xxix. 25 B, Jer. vi. 15. -επίσαν Jer. xxviii. 7, xlii. 14 BN, 1 Es. iii. 3 B. εφάγοσαν Gen. xvi. 8, Ex. xvi. 35 B, Jos. v. 11 B, 1 Es. iii. 3 B, vii. 13, 2 Es. xix. 25 etc. -εφύγοσαν Jos. x. 27 B, 2 Es. xxiii. 10.

(2) Imperfect. (a) Uncontracted verbs. ἡροσαν Jos. iii. 14 B (ἡραν AΓ). ἡσθοσαν Ez. xxxii. 9 B*Q (imperfects in -ον -ον and -οσαν -οσσαν are used indiscriminately in this chapter). ἀπεθνησκοσαν Tob. vii. 11 AB* (-ον B*). εκλαιοσαν Dan. 0 Sus. 33. ἐκρίνοσαν Ex. xviii. 26 bis B, Jer. v. 28. -ελαμβάνοσαν Jer. v. 26, Ez. xxxii. 12 bis. ελέγοσαν N. xxxii. 5 A (-ον BΓ). κατελύοσαν Jer. v. 7 Q (-ον, -οντο cett.). ὑπεράπτοσαν 4 M. vi. 23 NS. ἐκαστεπτελόσαν Ez. xxxii. 40 AQ (-ον B). ἑφαίνοσαν 1 M. iv. 50 A. -εφέροσαν Ex. xviii. 26 B, Jos. xxiv. 33a B, 1 Chr. xxii. 4 B (ἐφώρασαν A) (contrast ἐφερον 2 Ch. i. 17 etc.). ἐνεχρισσαν Tob. ii. 10 NS.

(b) Contracted verbs: -ούσαν (-ωσαν). -ενοοίσαν Ex. xxxiiii. 8 B, 2 K. xx. 15 BA. ἐπηδονοούσαν N. i. 18 B. ἐπολεμοούσαν Jd. xi. 5 A. ἡγομοοσαν Ez. xxii. 11. ἑθυμιώσαν Jer. xi. 12 NS, xxxix. 29 BN A, cf. 2 Ch. xxx. 14 (B writes εὐμοοσαν σις). εἰθημιώσαν Lam. i. 5 BΑQ*, εἴρηνούσαν 1 Es. i. 30 B. φῦκοδομισαν (οἰκ-) 2 Es. vi. 14 A'V, xiv. 18 BN A. ἐδολισσαν Ψ v. 10, xiii. 3. εὐλογοούσαν ἰb. lxii. 1. BBS* A. ἐποιοσαν Job. i. 4 BBS*, 1 M. xiv. 36 A. ἐταπεινοο̣σαν Jdth iv. 9 BA. ἐθεροοσαν ἰb. x. 10 A. (παρ)οκουσα̣n Dan. 0 Sus. 28, 1 M. xiv. 34 A. ἐχτυσαν 1 M. xvi. 22 A. ὅμηλοσαν Dan. 0 Sus. 57. παρετριοσαν Dan. Θ Sus. 12. Ἐῳσαν Jer. xlii. 10 is the single ex. from a verb in -ων, see § 16, 5.

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 -ον -οντον etc.

1 From 300 B.C. in Attic Inscriptions: Meisterhans 167.
Terminations

Exx.: ἐστῶσαν Gen. i. 14 etc., γεννῆτωσαν ἵβ., θανατούσωσαν L. xx. 10 ff.

7. It appears also in the optative, where -ωσαν -αισαν replace the older -οιεν -αιεν (-ειαν).

Exx.: αἰνέσασαν Gen. xlix. 8, ποιήσασαν Dt. i. 44, 3 K. xix. 2 A, xxi. 10 A, ἐλθωσαν Dt. xxxiiii. 16 and probably 7, ἐνέγκασαν Is. lxvi. 20, εὑροσαν Jer. ii. 5 A (read εὑροσαν with BSQ), εἰπασαν (εἰποσαν) Ψ xxxiv. 25 δις, ἐκλ(ε)ποσαν ciii. 35, ἐκκόψασαν (-κολύψασαν Α) and καταφύγοσαν Prov. xxiv. 52, ψηλαφήσασαν Job v. 14 BN, θηρεύσασαν xviii. 7 BΣC, ἐλθωσαν 9 and 11 BSΣC, ὀλέσασαν 11 B³Σ (-σωσαν B*, -σιαν Α, -σιεν B³) and xx. 10 BSΣC, πυρσύσασαν xx. 10 BC(Σ), ἠδοσαν xxi. 20 BΣC, φάγοσαν xxxi. 8 BΣC, εὑροσαν Sir. xxxiiii. (xxviiii.) 11, εἰδογη- 
σασαν Tob. iii. 11 BA. The exceptions to the rule are found in 4 Maccabees which uses the strict Attic forms (e.g. φάνοεν, 
θάνοεν iv. 23, βέλοεν v. 3, μεροφαγήσαεν, ἀντιλέγουει viii. 2) and 
Cod. A in Job, which has ἠδοεν in xxi. 20 and forms in -ε(αι)ν 
elsewhere, θηρεύσαν xviii. 7, ἀπωσάν xviii. 18, θλάσαν xx. 10.

The 2nd and 3rd sing. of the 1st aor. optat. similarly end in -ας -αι (for the stricter Attic -ειας -ειε).

The writer of 4 Macc. again shows his Atticizing tendency in using the older forms of the 3rd sing., e.g. νομίσειν iv. 13, 
ἐπιτρέψειν 17, συγγραμμονίσειν v. 13 etc., and perhaps also of 
the 2nd sing., ἐκκόψεις v. 30 Σ, τήξεις ib. Σα, καταφύγσειας 
v. 10 Vresor. Job also supplies ἀσώσειν xviii. 18 BΣC, θηλάσειν 
(? Θ) xx. 16 BΣC.

8. 2nd pers. sing. in -es for -as 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 -ει -ετε -αν, i.e. in the conflict 
between the terminations of 1st aor. and 2nd aor. (impf.) the a 
of the 1st aor. has succeeded in ousting the o of the 2nd aorist, 
but the forms in which the 2nd aor. (or impf.) had ε have 
remained unaltered.1

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: ἀπεστάλκες Ex. v. 22 A, οἴδες 2 K. ii. 26 A, ἐδώκες Ez. xvi. 21 A, 2 Es. xix. 10 A, εὐλαβές Job xiii. 27 A, αὕτης Tob. xi. 2 B. So in the plur. ὑπερβεβηκετε 3 M. vi. 24 V. (*Ἐκρίνες Job x. 2 A [-nas cett.] and ὑπερήπες Prov. xxix. 47 Ο [-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. παρεῖληφές occurs in 2 B.C. (OP iv. 742, 4): in ii/iii/A.D. exx. begin to accumulate, δέδωκες, οἴδες, ἐγράφης, ἐποίησες etc.

9. In the pluperfect the (3rd) plural has been assimilated to the singular, i.e. -εισαν etc. are written, not Attic -εσαν etc., even in the literary books: e.g. (καθ)ιστήκεισαν Gen. xviii. 2, 3 M. ii. 33 etc., ἑπεσώθεισαν Prov. xxi. 22 etc., ἑπεσώθεισαν W. xviii. 1: ἡδειμέν Gen. xlili. 7 etc., ἡδείτε Dt. xiii. 13, ἡδεισαν Gen. xliii. 23 etc.

10. -εντο for -οντο. The 3rd plur. of the 2nd aor. act., as we have seen, took over the -αν of the 1st aor. In the 2nd aor. mid. in ὀμην the ο was, in one instance at least, eliminated in another way, the 3rd plur. being modelled on the 3rd sing. in -εντο. 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 Β*, Ψ lxxvii. 11 B*. So in N.T. Mc. viii. 14 B*.

Ἐπελάθωντο 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 s) has already been referred to (p. 135): further exx. are ἀντελάθωντο 3 K. ix. 9 A, ἑπορεύθησαν Jer. li. 23 Ν* (for -ταυ or -τε), ἑπιστράφησε 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, ἐλαβε. 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 -ησαν, which was probably indistinguishable in pronunciation from -εισαν (§ 6, 20): -εισαν was still used by literary writers like Polybius and Josephus (Mayser 324).
§ 17, 12]  
Terminations  
217

-ει and -σαι. (i) The older Attic -γ, 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/B.C., when γ ει were becoming indistinguishable, wrote -ει or -γ indifferently. Some of these -ει forms (βούλει, δεί, ὄψει) were widely adopted in the koine. But (iii) the preference of the koine for uniformity led ultimately to the reinstatement of the primitive forms in -σαι (on the model of the perf. pass. in -ματ -σαι -σαι) 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 BS A. ὄψει also is well attested in the few passages where this literary word occurs: Est. ix. 12, Job xxxiv. 17 A, xxxvii. 23 BS A (-η C), xl. 3 B (-η Ν), Dan. 0 ii. 11 (but ὃη Job xxxiv. 12 BS A C). On the other hand ὃψη and ἔση 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), ἔσει 2 K. v. 2, 23 (παρέσει), Ez. xxiv. 17, xxxviii. 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 K. ββ and K. βγ (B text).

ἔσει 2 K. v. 2, παρέσει v. 23.  
ἔση 2 K. xiii. 13, xiv. 2, xv. 33, xviii. 3, xix. 13, xxii. 27.

ὄψει iii. 13.  
ἐισελεύσει 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 BS (-σαι A), Ez. xxxvii. 3 BA (-σαι Q), Tob. v. 5 Ν and apparently Job xxxviii. 4 ει ἐπίστη B (-σαι A): ἐπίστασαι appearing in Dt. (xx. 20, xxviii. 33,
Verbs in -Ω

§ 17, 12—

36), Job (xi. 9 A -σε, xxxii. 22 κ*, xxxvii. 16 A, xxxviii. 20 B, Α, 33 B, 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 δύναμι: 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. (πίωμαι, φάγομαι) and with contract verbs. In LXX πίσαμι has entirely superseded πη (Dt. xxviii. 39, R. ii. 9, 3 K. xvii. 4, Jer. xxix. 13 AQ, Ez. iv. 11 etc.) and φάγεσαι 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 B (φάγης A) and perhaps ib. 19 où μη φάγη (or conj.) and xix. 29 A.

The LXX proper appears to afford only one certain ex. in the case of contract verbs (analogous to δυνάσαι, καυχάσαι of N.T.) viz. κτάσαι Sir. vi. 7; in Gen. xxxii. 10, where A has ἱκανοῦσαι μοι, the impersonal use of the verb elsewhere favours the reading of δΕ ἱκανοῦται μοι: A again has κοιμᾶσαι in Dt. xxxi. 16, where κοιμᾶ BF is doubtless original: ἀπεξενοῦσαι (no doubt, with Schmiedel, we should read ἀποεξενοῦσαι = ἐξενοι) occurs in 3 K. xiv. 6 A in a passage interpolated from Aquila. The classical termination is kept in Ψ λι. 3 ἐγκαυχά.

13. The first hand of B apparently wrote the poetical form of the 1st plur. mid. in Jer. li. 17, ἐγνωμεσθα.

§ 18. Verbs in -Ω. Tense Formation.

1. Verbs with pure stem in the κωντή sometimes retain a short vowel in the formation of the tenses. Of contracts in -ω (Att. fut. -ήσω) πονέω in LXX always has the tenses πονέσω (1s. xix. 10, Sir. xiii. 5) ἐπόνεσα (1 K. xxiii. 21 etc.):
Tense formation

§ 18, 2]

φορέω has φορέως (Prov. xvi. 23) εφορέασα (Sir. xi. 5). Στερέω, on the other hand, keeps the Attic long vowel (e.g. Gen. xxx. 2, xlviii. 11) except in N. xxiv. 11 B*, Sir. xxviii. 15 B*SA, Est. E. 12 n*, 3 M. v. 32 V (εστερέβης). Cf. the shortening of the vowel in ὁδειλέετει Tob. vi. 13 B (ηθει SA, and so elsewhere in LXX) and in ἔρρεθην, 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, ῥηθεῖς—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)ετόθησα (Att. also -εσα).

In contracts in -ώω a similar shortening takes place in πεινάω, ἐπεινάσα: διψάω however keeps η except in Is. xlix. 10 ou πεινάσουσιν εἰς διψάσουσιν B*SAQ: see § 22, 2.

2. Formation of passive tenses (1 aor., fut., perf.) with or without σ. Attic practice in this matter was not uniform and shows many exceptions to the general rule: 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*SA, xliii. 9 BSR, lxii. 12 BSR, lxiii. 11 BSR, Sir. ix. 17 BSA: so ἐπινέσθησαν Eccl. viii. 10 C (but ἐπινεθ. BSA 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 ἐδωνήθην (usually written ἦδ. § 16, 3) and the Ionic ἐδωνάσθην (ηδ.: in Attic not

1 Out of these aorists have come the modern Greek presents πονέω, φορέω.
2 Later hands of B twice alter to ἔρρηθην.
3 Modern Greek hence forms two new presents πεινάω, διψάω.
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. ἲασθησαν 3 M. v. 18 A = ἑλάσθησαν (from ἑλώ) stands for Attic ἐλάθησαν (so V iαθ.). Attic ἡλάθην (ἐλαύνω) again broke the general rule as to short vowels: LXX has the later form συνεκασθείτων 2 M. v. 5, with pluperf. συνήλαστο ib. iv. 26 (Att. ἡληλαμαί, ἡληλάμην). Συνεσχέσθη is read by A in 2 K. xxiv. 21, 25 (-εσχέθην, -ςχεθήςαμαι are the usual forms of these late tenses in LXX and elsewhere). Ἐκωσμένος (ἀν- δι- τερι-) is universal in LXX and is perhaps Ionic: Inscriptions and the testimony of Photius establish ἔκωμαι as the true Attic form (cf. ζώμα)1. From κεράνυμι we find both the usual Attic forms κεκραμένος Dt. xxviii. 66 A (but read κρεμαμένη B), Jer. xxx. 10 B*Α (read κεκαρμένους BανQ), συγκραβήναι Dan. O ii. 43, and the later perfect κεκέρασμαι Dan. O Bel 33 with the kindred aorist (συν)κεκέρασθην Dan. O Bel 11, 2 M. xv. 39, for which there is some classical authority. Ἐκλαύσθην Ez. xxiv. 16 AQ*, 23 A and κλαυσθήσομαι ψ lxvii. 64 B*nT are κοινή forms (B* keeps the Attic κλαυθή in the first passage: κλαυσθήσοιται BcorrR in ψ is obviously a correction). Κλείω (ἀπο- κατα- συγ-) now takes σ not only in the aor. ἐκλείσθην (Att. ἐκλήσθην) with κλεισθήσομαι, but also in the perf. κέκλεισμαι (Att. κέκλημαι: κέκλειμαι only in Ez. xlvi. 1 B* [contrast xliv. 1 f.], Dan. Θ Sus. 20 and perhaps 1 K. xxiii. 7 A ἀποκέκλειται, unless the perf. of -κλίνω is intended)2. From λούω (Att. λέουμαι ἐλούθην) we now have ἐλούσθης Ez. xvi. 4 B*ΑQΓ and λευσμέναι Cant. v. 12 B (-ομ. Λα). Ὑνάσθην Tob. iii. 8 B*Α (ὡνομάσθης ΝBcorr) replaces ὑνήθην Xen. (ὡνάθην Theocr.): the older Attic used the 2nd aor. ὑνήμην. The Attic πετείραμαι 1 K. xvii. 39 and ἐπειράθην 1 M. xii. 10 (cf. i. 15 ncorr) from πειράσμαι are used with act. meaning “try”: ἐπειράσθην W. xi. 9,

1 Meisterhans 185, Rutherford ΛνP 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 (ἁσθής 8), π(ε)μαθίσα 4 M. xv. 16 νV (-ασθ. Α). Διαπέπτασμένος 3 K. vi. 33 etc. from -πετάζω “spread” may be paralleled in early poetry (Oracle ap. Hdt. i. 62) for Att. πέταμαι (πετάννωμι); ἐπετάσθην (ἐξ- κατ-) and πετασθήσομαι are now commonly used as the tenses of πέταμαι (class. aor. ἐπτόμην or ἐπτάμην). Σέσωσμαι, the Hellenistic form of perf., is usual in LXX: the Attic σέσωμαι\(^1\) appears 3 times in Β* (1 K. xiii. 13 δια-, 2 K. i. 3 δια-, Jer. li. 14 ἀνα-), once in Α (Jd. xxi. 17); the Attic ἐσωθήν, σωθήσομαι are retained.

Κέχρισμαι and χρίσμα replace Attic κέχριμαι, χρίμα: ἐχρίσθην is Attic\(^2\), and χρισθήσομαι Ex. xxx. 32 is correctly formed from it. The MSS are divided between συνεψήθην and συνεψήθην\(^3\), Jer. xxii. 19, xxix. 21, xxxi. 33—both late forms: Attic used perf. ἐπηγγεῖα from ψηχω, and presumably ἐπηχθην, 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, γνώθησαί 1s. ixii. 9 Β*: κελευθέντες 4 M. ix. 11 Α (-ευσθ. Ν): θραυσθήσατε 1s. xiiii. 4 Β*, cf. θραυσμός Na. ii. 11 Ν* (θραυσμός cett.), θραίμα Jdth xiii. 5 Β (elsewhere θραίμα): but usually ἐγνώθην, γνωσθήσομαι, θραύσθην etc. as in Attic. *Ἐξεσπαμένος* Zecl. iii. 2 Β* is probably a slip for the usual ἐσπαμένον.

For Attic ἐσπέσθην (usual in LXX) we find the following varieties: ἐσπέσθη Job iv. 10 C, σβενθέντος W. ii. 3 Ν, ib. σβενθόθ. Α (σβενθ. Β).

---

1 Οἱ παλαιοὶ ἄνευ τοῦ σ...οἱ δὲ νέοτεροι σέσωσμαι Photius ap. Rutherford NP 99. The later form was constantly written 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 A (θυρεός Σ. οὐκ ἔχρ. ἐν ἐλαίῳ) is unparalleled, whether intended as from χρίω (ἐκχρίδη) or from χρίμαι. Ἐχρῖσθη is clearly right.

3 Cf. περίψημα Tob. v. 19.
3. **Verbs with mute stem.** Attic verbs in -ςω 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 -ςω -ςα (ς = γς or κς). In the κοινή confusion was to be expected: there was a tendency to substitute ζ 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 -ςω 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.2

(i) The following have passed over to the guttural class. Νυστάξω (ἐπι-) has νυστάξω Is. v. 27, Ψ εκκ. 3 f., ἐνύσταξα 2 K. iv. 6 etc. (ἐνύσταςα in Attic Comedy and the Anthology: but cf. the early derivatives νυσταγμός -ακτής). Παίζω (ἐμπαίζω) always has -παίζομαι -ἐπαίζα -πέπαιχα -πέπαιγμαι (cf. Attic παίγμαν: of the Attic forms ἐπαισα -πεπικία -αυσμα the only trace is the v.l. ἐπαισεν Sir. xlvi. 3 C): a change was in this case called for in order to discriminate between παίζω and παιω, the tenses of which in Attic were indistinguishable.

(ii) The converse substitution of σ for ζ occurs in the following 1st aorists (under the influence of the futures which take the “Attic” asigmatic forms σαιπτω, συριω, § 20, 1 (i): the fut. is unattested in classical Greek): ἐσαλπισα (Att. ἐσαλπιγξα): ἐσύρισα Lam. ii. 15 f., Ez. xxvii. 36 (Att. ἐσύριγξα: cf. σύριγξ).

(iii) In the following there is fluctuation in LXX.

(a) Verbs which in Att. have dental stems, aorist -σα. 'Αρπάζω keeps the Att. forms ἀρπάζω, ἥρπασα, δηρπάζθην 3 M. v. 41, διερπασμένος, but has the new Hellenistic guttural tenses (διηρπάγην W. iv. 11, Sir. vi. 2, Tob. i. 20 and διαρπαγήςσωμαi Am. iii. 11 etc. (cf. Attic ἄρπαξ, ἄρπαγῆ). Βαστάςω keeps Att. βαστάσω in 4 K. xviii. 14 and ἐβάστασα in 2 K. xxiii. 5 A (βαστήσῃ B), Job xxi. 3 A (ἀρατε cett.), Dan. θ Bel 36: the later ἐβάσταξα3 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 κοινή (p. 18). Mayser 360 ff. gives no examples of the new ζ 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 ἐβαστάχθην) is frequent and almost the invariable form from ii/A.D. onwards. Of ἐβάστασα I have
Tense formation

'Αποκνίζω has Att. -κνίσω, -έκνίσα in L. i. 15, v. 8, 4 K. vi. 6 B, Ez. xvi. 4: A reads ἀπέκνιζεν in 4 K. l.c.

(6) Verbs which in Att. have guttural stems, aor. -ξα. Στηρίζω (έπα.: Att. tenses ἐστήριξα -έχρισα -ιχθύν -εγκαί -εγμαί -εγμην). The LXX asigmatic fut. στηρίσαω (no class. fut. attested) produces the aorists ἐστήρισσα passim (ἐστήριξα only in Dan. O vii. 28 and as a v.l. in Ψ xxxvii. 3 T, l. 14 RT, Jer. xxi. 10 ΣΕΩ) and ἐστήρισσαμήν: the passive tenses are usually asigmatic ἐστήρισθην -εγκαί -εγμαί -εγμην, but the σ occasionally intrudes here too: ἐστηρίσθην Is. xxxvi. 6 BR, Sir. xxxix. 32 Σ*, 1 M. ii. 49 Σ, ἐστήρισσαι L. xiii. 55 BA (-ικται F), 1 K. xxvi. 19, Jdth viii. 24 ΒΧ, 1 M. ii. 17 Σ, xiv. 26 Σ, 4 M. xvii. 5: the late fut. pass. appears as -στηρίσθησομαι in Jd. xvi. 26 B, Sir. xv. 4 B, as στηρισθιομαι in Sir. l.c. ΣΑΣ. Φραστείν (class. fut. -ίξουμ) has 1st aor. ἐφρύαζα Ψ ii. 1: in the perf. pass. the uncial diverges, πεφρυασμένον 3 M. ii. 2 Α-αγμένου V.

The tenses of the majority of -ξω verbs retain their Attic forms e.g. (a) ἤμοσα, ἐσκεύασα, ἐσπούδασα, ἐχώρισα, (b) ἐσφαξα.

4. Verbs with liquid stem in -αίω, -αίρω in Attic have 1st aorist in -άνα -άρα where the preceding letter is ι or ρ (e.g. ἐμάνα, ἐχράνα), otherwise generally2 -να -να. The κοντή begins to extend the aorists with α to all verbs of this type3, and in modern Greek they are nearly universal4. In LXX we have ἔθέρμανα, (ἐ)κάθαρα (-να Jos. v. 4 Α), ἐλεύκανα Jl. i. 7, ἐσθήμανα Jd. vii. 21, Jer. iv. 5, vi. 1, Dan. O ii. 15, 23, 45, Est. ii. 22 (but ἐσθήμηνα5 1 Es. ii. 4, ἐπεσθήμηνω Job xiv. 17—literary books), ἐφάνα (ςυν-) Ex. xxxvi. 10 etc., ἐφανα (ἐκφάναν, ἐπίφανον etc.) passim (but the literary forms αποφηναι Job xxvii. 5, απέφηνεν ib. xxxii. 2, ἀπεφήνατο 2 M. vi. 23, ἀποφημαμένων ib. xv. 4).

noted two exx. only: OP iii. 418 (ί/ι/α-Α.Δ.), BU 195 (161 A.D.). To judge from Mayser’s silence, the verb is not used in the Ptolemaic papyri.

2 Similarly for the usual form στήριγμα we have στήρισμα 1 M. vi. 18 A, which is also perhaps the true reading in 2 Es. ix. 8 (so Swete: σωτήρισμα Β°).

3 But ἐκέφαλα, ἐκολλάνα etc. are Attic: Kühner-Blass 1. ii. § 267, 1, Rutherford ΝΡ 76 ff.

4 Thus assimilating the aorist to the future stem. It is the converse process to the employment of gen. -ης dat. -γα for all 1st decl. nouns in -ρα (§ 10, 2).

5 Hatzidakis 286 “heute sind überall nur die Formen mit a bekannt,” but see Thumb Handbuch 87 f. for surviving examples of -να.

6 Similar fluctuation between ἐστήμανα -να in the papyrus: Mayser 360.
In addition to the literary exceptions noted above we have ἐρυθήνας W. xiii. 14 and always the Attic aor. mid. ἐλυμηνάμην (2 Ch. xvi. 10, Ψ lxix. 14, Am. i. 11, Is. lxv. 8 etc.).

In the perfect passive of liquid verbs in -αίνω -ύνω ν before μ was usually in Attic altered to σ, probably on the analogy of the perfect pass. of verbs in -ζω (πέφασμαι like ἐσκεύασμαι): the κοινή on the other hand preferred the more regular assimilation of νμ to μμ. In LXX the Pentateuch translators keep the Att. ὠφασμένος (δι- κεν-) Ex. xxviii. 28, xxxvi. 31, L. xix. 19. In other verbs μμ is preferred: ὑσχυμαι 1 Es. viii. 71, κατ-γραχμμένος Ψ lxiii. 21 (Epic): μεμακρυμμένος Ψ lv. tit. (σμ- Aristot.): μεμιαμμένος (Att. σμ-) N. v. 13 f., 27, W. vii. 25. Tob. ii. 9, Hg. ii. 13 ΒΑΩ (σμ- ΣΙ), 3 M. vii. 14 A (σμ- V): μεμολυμμένος (no early form), 1 Es. viii. 80 A (σμ- B), Is. lix. 3 ΝΑΩ* (σμ- B), lxv. 4 ΒΑΩ, 2 M. xiv. 3 V (σμ- A): πεπληθυμμένος 1 K. xxv. 10, Lam. i. 1 bis (no early pf. pass. attested).

The σ in διεσπαρμένος 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 certain present forms out of the perfect forms. In the LXX we have γρηγορέω (with tenses ἐγρηγόρουν, γρηγορήσω, ἐγρηγόρησα -ήθην) Jer. v. 6, xxxviii. 28 bis (ἐγρηγόρησα θεν) Bar. ii. 9, Lam. i. 14, 2 Es. xvii. 3 γρηγορούντων ΝΑ (ἐγρηγορούντων B), 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 πεποίθεω we find ἐπεποίθησα in Jd.

1 Is this another instance, as in the verbs in -μ (§ 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: γεγωνέω (beside γέγωνα) is as old as Homer.
ix. 26 A, Zeph. iii. 2 AQF (ἐπεωθεὶ Bn), Job xxxi. 24 (cf. in the later versions e.g. Ψ ix. 11 πεωθῆσον 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 following passages: Ex. xiv. 13 στήκετε A (imperat. = στήτε BF), Jd. iii. 19 παραστήκοντες A, xvi. 26 στήκει B, 3 K. viii. 11 στήκεω B (στήναι Α), x. 8 παραστήκοντες A (-εστήκότες B), Zech. iv. 14 παραστήκονσιν Γ (cf. N. vii. 2 παραστήκοντες sic A [-κότες BnF], and in the Hexapla Jos. x. 19 στήκετε α'θ' imperat.). 'Εκέκραγον in Isaiah's vision (Is. vi. 3 f., 3 M. v. 23) should perhaps be regarded as an imperf. of ἐκεκράγω rather than, as Veitch takes it, a reduplicated 2nd aorist (= Αττ. ἐκεκράγω).

2. A few instances occur of the formation of new presents or the recrudescence of old dialectic presents in -(v)ηω. With these may be classed sporadic instances of the doubling of the ν in old forms in -ννο. 'Αποκτένω (for -κτενω = κτειγω: old dialects, but cf. also ἀποκτ(ε)ίννυμι in Plato etc.) is a fairly frequent variant. Ex. iv. 23 B (-κτενω AF), Dt. xxxii. 39 B (do.), Jos. viii. 24 BAF, 2 K. iv. 12 B* (3 K. xi. 24 A from Aquila), 4 K. xvii. 25 BA: Hb. i. 17 BQ, Is. lxvi. 3 BnΛQ: 1 Es. iv. 7 B*, Ψ lxvii. 34 B*νRT (ἀπέκτενεν Bνιδ), c. 8 B*ντενον (έκτενον Ν*, -έκτενον Α), Prov. xxi. 25 Ν:α: Tob. iii. 8 Β, vi. 14 f. 8, xiv. 11 Ν, W. xvi. 14 (ἀποκτενίς Ν), 3 M. vii. 14 A, 4 M. xiii. 14 Ν (Dan. Θ ii. 13). The Hellenistic and modern form χύννηω (for χέω), which in N.T. is fairly common (ἐκχυννομαι), in LXX is confined to a single late passage, 3 K. xxii. 35 ἀπεχύννετο (cf. 2 K. xiv. 14 Θ ἐκχυννόμενον). 'Αποτιννώ (Gen. xxxi. 39, Ψ lxviii. 5, Sir. xx. 12) for ἀποτινω (usual in LXX) seems to be a mixture of -τίνω (= -τινέω) and -τινόω: the ν appears in the old poetical ἀποτινμαι (-τιν-).

The form -βένω (for -βαινω = -βαιγω: assisted by the itatic interchange of at 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, xli. 2, 5, 18 f., N. xxxiii. 51, T.
Verbs in -Ω

226

[§ 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 Ν), Jer. xxviii. 14, xxxix. 2 (with Ν), 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.

φθάνω 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 -μι (for which see further § 23), etc.

Βιβρόσκω, a rare present for which LS quote Babrius, occurs in the B text of Samson's riddle Jd. xiv. 14 τι βρωτὸν ἐξῆλθεν ἐκ βιβρόσκοντος...; the repetition of the root makes the conundrum more pointed.

Βλαστάω, through the influence of fut. -ήσω and new 1 aor. ἐβλαστήσα (§ 21, 1), gives place to βλαστάω, Eccl. ii. 6 δρυμὸν βλαστῶντα ἔναλα Ν, and βλαστέω W. xviii. 2 βλαστῶτιν Ν* (read βλάπτοντιν BA).

For ἀλήθω (vìce ἀλέω) see § 24: for δύνομαι § 23, 4: for εἰδήσω, εἰδησα as from ἐιδέω § 24 s.v. οἴδα.

Ἐνδιδύσκω (2 K. i. 24, xiii. 18, Prov. xxix. 39, Sir. i. 11: and as v.l. of A ἐνεδίδυσκετο Jdth ix. 1, x. 3) and ἐκδιδύσκω (1 K. xxxi. 8, 2 K. xxiii. 10, 2 Es. xiv. 23, Hos. vii. 1) supplant the classical presents -δύω -δύνω. The new forms appear to be introduced to mark the transitive meaning of the verb: δύνειν 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 θῆρας ἐκδύνει (δύνει Λ).

Ἐσθω or κατέσθω (class. poetry and late prose) occurs frequently beside the Attic prose form ἐσθίω in certain portions of LXX, especially Pentateuch, Prophets and Psalms: on the other hand ἐσθίω 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 ἐσθών 1 K. xiv. 30 BA, ἐσθοντες 3 K. iv. 20 A).
It is noteworthy that the form without τ is preferred in the participle ἐσθων -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 (ἐσθετε -ται 6, ἐσθη -ητε 2, ἡσθοσαν 1= Ez. xxii. 9 B*Q); on the other hand ἐσθιεις, ἐσθιει, ἐσθιεω are invariable, and the imperf. is always ἡσθιων except in Ez. loc. cit. Note e.g. in Prov. ἐσθων xiii. 25 beside ἐσθιει xxiii. 7, -ιενν xxv. 27, in Eccl. ἐσθοντες ν. 10 beside ἐσθιονων χ. 16.

For (ἐπαν)ὑστάνω see § 23, 3.

Κρεμάζω ("Byz." LS) for κρεμάννυμι occurs in Job Θ xxvi. 7 κρεμάζων Bγν. κρεμάνω 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 ἀπο- ἐγ- κρύβω") in 4 K. xi. 3, Jer. xxxix. 27 § (κρυβήσται cett.) and in what appear to be Hexaplaric interpolations in the A text of 1 K. xxiii. 23, 1 Ch. xxi. 20 (= B μεθαχαβέιν). Aquila has ἀποκρύβειν.

Διμπάνω (Ionic, Hippocrates) is found sporadically in composition: καταλαμπάνω1 Gen. xxxix. 16 (contrast 13 and 15 λειτω), 2 K. v. 21, 3 K. xviii. 18 B (with assimilation καταλεμάνειν A, not else attested): ἐκλίμπ. Zech. xi. 16: ἐγκαταλμπ. Ψ cxviii. 53: διαλίμπ. Tob. x. 7 BbA (διελπανεν B*). Cf. the new form ὃπτάνεσθαι, § 24 s.v. ὃραν.

Reduplication is dropped in μνήσκομαι (cited from Anacreon by Veitch, who compares υπομνήσκοντα Orphic Hymns): Is. lxii. 6 B*, 1 M. vi. 12 An, xii. 11 A. (The present μμνήσκομαι itself is not used in Attic prose.) For νήθω (vive νω) see § 24.

Νίπτω (Hellenistic for Attic -νίζω) is the only present form used in LXX. For ὀπτάξομαι, ὀπτάνομαι see § 24 s.v. ὁραώ.

Τελισκω, 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 καταλείπω which is much more frequent, especially in wills, Mayser 402. See an interesting note of Dr J. H. Moulton on -Διμπάνω in the Classical Quarterly, vol. ii. 138 (April, 1908) : further exx. in Anz Subsidia 307 f.
in Dt. xxiii. 17\textsuperscript{b} apparently = "to be initiated." The latter half of the v. is a doublet but probably the older version: 17\textsuperscript{a} reads πόρνη, πορνεύων for the ἄπαξ λεγόμενα (in LXX) τελεσφόρος, τελισκόμενος of 17\textsuperscript{b}.

§ 20. VERBS IN -Ω. FUTURE TENSE.

1. Blass remarks (N.T. § 18, 1): "The so-called Attic future of verbs in -εω, -άξω 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 κοινή even employed some 'Attic' futures from verbs in -ξω 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 -ξω verbs were the oldest and most widespread of these asigmatic forms, being common to Attic and Ionic\textsuperscript{1}, and they were likewise the last to disappear. In LXX the futures in -ω (-τοῦμαι) are practically used throughout (ἀφανῶ, ἀφορῶ, ἐγγιῶ etc.) as in the Ptolemaic papyri\textsuperscript{2}.

In the N.T. the -ισω 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. -τοῦσιν rather than -τοῦσιν with double σ\textsuperscript{3}. In Josephus both forms occur, those in -ισω again preponderating\textsuperscript{4}.

Futures in -ισω in LXX are mainly variants of the (probably later) A or Ν text: in B they occur in late books such as Prov. and Eccl., and sporadically elsewhere. The following exx. have been noted. Ἀἵρεσις Gen. xxx. 20 E: κοινισοῦσιν Ex. xviii. 22 A, 1 K. vi. 5 A: σαλπίσεις N. x. 3 B* (-εῖς cett., 5 ff. -εῖτε, -τοῦσιν), Ez. xxxiii. 3 AQ: καθαρίσω(ω) N. xxx. 13 B (-εῖ AF, and so 9 BAF), Ez. xliii. 26 A, Mal. iii. 3 BA: ἀφερίσεις Jd. ix. 33 A: πλούτισει 1 K. xvii. 25 A: (δια)στηρίσω Jer. iii. 12 Q, xvii. 5 BΝΑ,

\textsuperscript{1} K.-Bl. § 227, 4.  \textsuperscript{2} Mayser 326.  
\textsuperscript{3} Blass N.T. ib., WH\textsuperscript{2} App. 170.  
\textsuperscript{4} W. Schmidt 447 ff.
Sir. xxviii. 1 (where the two forms are combined) διαστηρίων διαστηρίας BAC: διασκορπίον(eis) Ez. v. 2 B, Job xxxvii. 11 A, Dan. Θ xi. 24 A: γυρίσοντων Ez. xlv. 23 Q: διαμερίστηε Ez. xlvii. 21 BA: αφαιρίω电机 2 K. xxii. 38 A, Jl. ii. 20 Ν*, ψ lxv. 9 A: συμποδίστουν Zech. xiii. 3 Νσθ: θερίον(ei) Prov. xxii. 8 БνA, Еccl. xi. 4 БνA, Job iv. 8 C; ύπερασπίσαι Prov. xxiv. 28 A, W. v. 16 Ν*, συντασπίσειw 3 M. iii. 10 V: καταποδίστουν Еccl. x. 12 ΝΑ: κομβήστει Sir. xxix. 6 БН (-είται A): φωτίσω 2 Es. xvii. 65 (-ίσων), Bar. i. 12 (-ίση Α), Еp. J. 66 B: ψωμίσω Dan. Θ 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, ἀρπάζειν etc., in which Attic always employed fut. in -σω.

The following exx. of fut. in -άω receive some support in earlier (Attic or Ionic) Greek.

άναβιβω 2 Gen. xlv. 4 DФ.  
Ez. xxxix. 2 B.  
Am. viii. 10.  
ἐπιβιβώθω (άω) Hos. x. 11, Hb. iii. 15 -άσ B*Ν*, -ά ιb. 19.  
καταβιβώ Ez. xxvi. 20 A.

συμβιβώ Ex. iv. 12 F.  
ψ lxxi. 8 БнAр.  
-βιβάεἰs εἰc Dt. iv. 9 Α*.  
-βιβάφ Is. xl. 13 Б*Ν*Q*.

παραβιβάωνται 3 Am. vi. 10 ΒQ.  
ἐκδικάται 4 L. xix. 18, Dt. xxxii. 43 B (-είται A), Jdth xi. 10.

† Kühner-Blass § 228. 3 (b).  
3 Attic βιβάσωμα (but see Veitch).  
4 Att. δικάσω -άσωμαι: Ionic -δικώ.
Verbs in -Ω

(ἀπο)δοκιμῶ 1 Id. vii. 4 A, Jer. δοκιμάσ(ω) Jer. ix. 7 Í, sir. ix. 7, xxxviii. 35, Zecl. xiii. xxvii. 5 A.
9, Sir. xxvii. 5 Í, xxxiv. 26 do.

The following are unclassical (Att. -άσω -άσώμαι). ἄγωρῶμεν 2 Es. xx. 31. ἄρτα, ἄρτατα, (δι)καρπῶτα L. xix. 13 B, Ez. xviii. 7, Hos. v. 14, Zeph. ii. 9: class. ἄρτα (ω) L. xix. 13 AF, Jd. xxi. 21 A. (κατ)εργά, -αται, -ῶνται passim: the class. εργάσομαι is never used.

(iii) On the other hand the Attic futures of certain verbs in -άω -έω viz. ἔλω (from ἐλαώ, ἐλαύω) καλῶ τελῶ have been replaced 3 by (ἀπ)ελάσω (Ex. xxv. 11, Ez. xxxiv. 12) καλέσω and (σντ)τελέσω: present and future were thus clearly differentiated.

In Jer. xiv. 12 συντελῶ Ν (συντελέσω 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 (ἀπο- ἐκ- προσ-συν-)χεώ, χεῖς, χεῖ etc.; χεῖ Mal. iii. 3 A is apparently intended for the class. fut.

(iv) Ὅλλωμι (ἀπ-) in LXX retains the Attic fut. (ἀπ)ολῶ -οῦμαι: δλέσω (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 ἀπειθοῦντας ἀπολέσω is absent from MT, and Is. elsewhere uses ἀπολῶ) and Sir. vi. 3 ἀπολέσεις (but ἀπολέει vi. 4, x. 3, xx. 22). Ὅμιμα similarly has fut. ὁμοῦμαι (Ex. xxii. 8, Dt. xxxii. 40, Is. xlv. 23, lxv. 16) not the later ὁμόω. 5

2. To the liquid verbs which retain asigmatic futures ((ἀπ)αγγελῶ, (ἀπο)στελῶ etc.) there is added a new future, formed from the 2nd aor., ἔλω ἔλοῦμαι (=ν- ἀφ- etc.), which

---

1 Ionic: Att. δοκιμάσω.
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 Ὅλω only in in an O.T. quotation (1 Cor. i. 19): but ἀπολούμαι still remains.
5 Ὅμοσο Prov. xxiv. 32 is aor. conj.
has entirely supplanted the old αἱρῆσθω. A similar new fut., formed from the 2nd aor. on the analogy of ἔπινον πίνομαι, is φάγομαι.

The class ἔδομαι, 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. 8a, 11a, 44, xxxiv. 16: contrast Deut. 2 ἔδ., 53 φαγ.).

Διαμαχήσεται Sir. xxxviii. 28 is the only ex. of fut. of μάχομαι (Ἀττ. μαχώμαι, Ion. -μαχήσομαι -ἔσομαι).

"Εξω 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.

\[ \ddot{a}σω \; Is. \; v. \; i, \; \Psi \; (4 \; times). \]
\[ \dot{a}κούσω \; 3 \; times \; only \; in \; B \; text \]
\[ \text{viz.} \; 2 \; K. \; xiv. \; 16 \; [\text{but} \; -σομαι \; xvii. \; 21 \; etc.] \; Is. \; vi. \; 9 \; B \; \Psi \]
\[ \text{(perhaps under the influence of the N.T. quotations in Mt. xiii. 14, Acts xxviii. 26: elsewhere in Is. -σομαι), Jer. li. 16 B \; \Psi}. \]
\[ \ddot{a}λαλάξω \; Is. \; xlii. \; 1 \; \Psi, \; Jer. \; xxix. \; 2, \; Ez. \; xxvii. \; 30. \]
\[ \dot{a}μαρτήσω \; Sirach (vii. 30, xxiiv. 22), \]
\[ \{ \dot{a}παντήσω \text{ and} -σομαι \text{ A in Jer. Ez. locc. citt.} \]
\[ \sigmaναντήσω \; Ex. \; v. \; 3 \; Af, \; Is. \; xxxvii. \; 14. \]
\[ \upsilon \alpha ντήσω \; Sir. \; xv. \; 2 \; \Psi. \]
\[ \{ -σομαι \text{ are both equally represented.} \]
\[ \sigmaναντήσω \; 9 \; times. \]
\[ \upsilon \alpha ντήσω \; Sir. \; xiv. \; 14. \]
\[ -σομαι \text{ elsewhere in LXX.} \]

1 Kühner-Blass § 323; Rutherford NP 377 ff.

2 Also as a variant or in Hexaplaric interpolations in A and \( \Psi \): 3 K. viii. 42 A (from Aquila), Jer. xi. 38, Mic. iii. 7 AQ, \( \Psi \) cxxxiv. 19 \( \Psi \), Prov. xxviii. 17 a \( \Psi \), Job xxxvii. 23 \( \Psi \): in Ez. viii. 18 AQ οὖ μὴ εἰσακούσω (from Theod.) the verb is no doubt conj.
\textbf{Verbs in -Ω} \[§ 20, 3—\]

\textbf{βαδίω} Jer. xxx. 3 Ν*.
\textbf{βιώσω} Prov. vii. 2, Job xxix. 18, 4 M. vi. 20 (ἐπιβ.),
-\textbf{βλέψω} rarely: L. xxvi. 9, Is. vi. 9 (as in the N.T. citations: see above on δεκπίσω), lxvi. 2, v. 12 Ν*, Ez. xxxvi. 9, Zech. i. 16 Β*, Tob. xi. 8 Ν, Job θ x. 4 A.
-\textbf{βοήσω} rarely, usually with v.l.: L. xxv. 10, Jos. vi. 10 B, Is. v. 29 f. ΒX, xxxiv. 14 Ν, xlii. 11 ΒΝΡ (νομαι 8 times in Is.), Lam. iii. 8, 1 Ch. xvi. 32 A, 1 M. iv. 10 Ν.
-\textbf{γελάσω} Job xxi. 3 B, 4 M. v. 28.
\textbf{θαυμάσω} (Ionic) L. xix. 15 (-στις F), Dt. xxviii. 50, Job xxi. 5 B (-σατε ΝΑ), Is. xiv. 16 ΝΑΩΓ (νομαι B).

\textbf{κύψω} Ψ ix. 31.
\textbf{οἰμάξω} 4 M. xii. 15.
\textbf{διλοῦξω} Is. xvi. 7, lxv. 14, Am. viii. 3.
\textbf{ἐμπαίξω} Is. xxxiii. 4 ΒΝ*Q, Job xl. 24 A.
\textbf{πνεύσω} Ψ cxlvii. 7 (perhaps causat. “make to blow”), Sir. xliii. 20.
\textbf{στηγάω} Ex. xiv. 14, Sir. xx. 7.
\textbf{σωπήσω} Is. lxv. 6 ΒΝQ (νομαι A), Sir. xx. 7 Ν.
(τρέχω) δραμώ Cant. i. 4 2.
\textbf{φθάσω} (Ionic, Xen.) Eccl. xii. 1, προφθάσω 4 K. xix. 32, Sir. xix. 27, Ψ lviii. 11 etc.

With some verbs Attic preferred fut. mid. but also employed fut. act. So in LXX (καταδιώκω -ομαι are both used (but only ἐκδιώκω): similarly ζήσω (causatively Ψ cxxvii. 7, cxlii. ΙΙ ζήσεις με) 4 K. xviii. 32, Prov. ix. 11 ΒΝ, Am. v. 6 A, Sir. xxxvii. 26 A and (commonly) ζήσωμαι. The fut. act. only is used in the

1 The later βαδίσωμαι -σω are not found in LXX.
2 And perhaps 2 K. xviii. 19, 22 (δράμω Swete).
following verbs (class. prefers mid.): γηράσω (Job xxix. 18), γρύξω, ἐπιανέσω, cf. ἄρπάσω 1 (ii) above.

Many middle futures remain unaltered e.g. γνώσοιμα, δόξοιμα, ἀποθανοῦμαι, κλάσομαι (not -σω as in N.T.), κεκράξοιμα (for κεκράξετε Jer. iv. 5 B Sah. read κεκράξετε AQ: the unreduplicated -κράξοιμα is a v.l. in Is. xl. 2 A, Jer. xxix. 28, 31 B, Jl. iii. 16 B* Bq Aq, Hb. i. 1 B* Bq: the later κράξω is not found), ψηψοιμα, μαθησομαι, εἰσοιμα, ὤψοιμα, πεῖσοιμαι, ῥύσοιμαι (not the rarer Attic ῥεύσομαι, nor the later ῥεύσω), τέξοιμα, τεύξοιμα, φεύξοιμα.

The converse use of fut. mid. for class. act. occurs in the two new futures of χαίρειν, χαρήσομαι and χαροῦμαι (Att. χαρήσω: see § 24). Cf. δυψήσομαι Is. lxv. 13 B*A.


1. Sigmatic 1st aorist for 2nd aorist. As has been stated elsewhere (§ 17, 2), the encroachment of the 1st aorist terminations in -α (-αν 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 direction1. The few examples supplied by the N.T.2 may be illustrated from the LXX, some of them, however, only from the later books.

("Ηχα")3 for ἗γαγον (the latter passim in LXX) occurs in the compound συνῆχα (mod. Gr. εὐνυχεῖ) in Jd. xi. 20 B (= ἠγαγεν A), 2 Es. (vii. 28, viii. 15, xvii. 5), 1 M. i. 4 ASV (beside συνήχαν elsewhere in these three books): also in ἐπάξει Est. ix. 25 (and perhaps ἐὰν δ' ἐπάξω Ez. xxii. 13 B: in ὀράτε μη. ἐπάξω Ex. xxxiii. 5 the verb is probably fut.: cf. Jos. ix. 13 ὅρα μη... κατουκείς): ἔναξον 1 M. ix. 58 V.

1 Thumb Handbuch 89 "Nur in einigen Fällen hat der sigmatische Aorist sich auf Kosten des asigmatischen 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. δαξῆ<σθε>: ἵνα... ἔξωμεν occurs in 2 B.C., OP 742 (= Witkowski 94): exx. accumulate later, Crönert 232 note 2.
′Ημαρτήσα (so mod. Gr. ἡμάρτησα) beside ἡμαρτον, the normal LXX form, occurs only in Lam. iii. 42 ἡμαρτήσαμεν, ἱστεθήσαμεν (contrast the same form of confession with ἡμάρτομεν in Bar. ii. 12, Dan. 06 ix. 5), Job xv. ii C (ἡμαρτήκας cett.), Eccl. v. 5 ἐξαμαρτήσας B (in causative sense).

′Εβίωσα is used (to the exclusion of the usual Attic ἐβίων): W. xii. 23, Sir. xI. 28, Prov. ix. 6 Aξενα, 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 ἔβλαστην throughout: Gen. i. 11 βλαστησάτω ἡ γῆ βοσάνην, N. xvii. 8, 2 K. xxiii. 5 B, Is. xlvi. 8, Sir. xxiv. 17, xxxix. 13: in comp. with ἐκ- Is. lv. 10, Job Θ xxxviii. 27.

"Εδών (intrans.) is still commonly retained: ἐδών Gen. xxviii. 11, Jon. ii. 5, Tob. ii. 4, 7, x. 7 Χ, 1 M. x. 50, xii. 27, εἰσεδών 1 M. vii. 46, ἐπέδων Jer. xI. 9, διώνει Jd. xiv. 18 A, conj. δών L. xxiii. 7 AF (ἐδώς B*), 2 K. iii. 35: intrans. sigmatic 1 aor. ἐδώσα in ἐὰν... καταδύσασιν Am. ix. 3, ὑποδύσαστες Jdth vi. 13, assigmatic 1 aor. δύναστος 2 Chr. xvIII. 34 B (δύναστος A). (′Ενεδώσα, ἐξεδώσα in causal sense of clothing, unclothing are classical.)

The class ἀνέκραγον is retained in Jos. vi. 4, 5 (κραγέντων AFνιλα), Ez. ix. 1, xxi. 12, Zech. i. 14, 17, Sir. I. I6: 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, 30 ἐκραγα Jd. i. 14, 2 K. xiv. 4, Jer. xxii. 20 B, Tob. vi. 3 Χ, but the 1 aor. of the simple verb commonly takes the reduplicated form ἐκέκραγα ἁσσιμ.

"Ελιπον is practically universal in the LXX, as it actually is in the Ptolemaic papyri1: ἐλείψα does not seem to come into general use till the Christian era2 and in LXX is limited to the B text of Judges (ix. 9, 11, 13, ἀπολείψασα ἀθείσαν A) and to 1 Ch. xxviii. 9 B ἐὰν καταλείψης (ἀθείσες A). The constant substitution in A of the imperf. -ἐλειπον, -ἐλειπώμην for -ἐλιπον, -ἐλιπόμην 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.

′Απεδρασα is confined to two passages in Cod. Χ: Jdth xi. 3 (ἀπεδρασ BA), Tob. i. 19 (elsewhere the classical forms ἀπεδρας, ἐδρα, ἐδρασαν, ἀπόδρασθι, διαδράσ).

′Εφθασα (Attic) is the only aorist of φθάνω used in LXX, not the alternative Attic 2 aor. ἐφθην.

1 Mayser 364.
2 Papyri exx. of κατελείψα from i/tn. onwards are given in Deissmann BS 190, Cröner 234 note 6 (earliest date cited 40 a.d.): cf. Dieterich Untersuch. 238. Josephus keeps κατελίπτων: Schmidt 458 attributes an occasional ἐλείψα in the MSS to copyists. From the same source has probably come παρελείψαμεν in Polyb. xii. 15. 12.
§ 21, 4] First and Second Aorist

Εὔρον, not εὕρησα, in LXX. For ἐπέσα see § 17, 2: for ἔδωσα, ἔθησα in Cod. A § 23, 10.

2. SIGMATIC FOR UNSIGMATICAL 1ST AORIST. New 1st aorists in -σα replace in some instances an older unsigmatical 1st aor. The new ἐγάμησα occurs in 2 M. xiv. 25 (παρεκάλεσεν αὐτὸν γῆμα...ἐγάμησεν), while in 4 M. xvi. 9 both forms are attested (γαμήσατες Α, γήματες ΝΥ). Similarly (ἀν)εἴλησα 4 K. ii. 8, Ez. ii. 10 (Att. εἴλα, as from εἶλω, Epic εἴλσα). Κατενεμησάμην Ψ lxix. 14 replaces Att. -ενεμάμην (but διένεμα Dt. xxix. 26) as νεμήσομαι Jer. xxvii. 19 etc. replaces νεμοῦμαι. A 1st aor. ῥόσα (Ionic, Hdt. i. 157 ἀνοίσαι) for ἑγέγνα appears in Bar. i. 10 ἀνοίτατε. The desire for uniformity produces the new 1st aor. κατεσκόπησα (class. -οκεφύμην as elsewhere in LXX): 2 K. x. 3 (with κατασκέψασθαι in same v.) = 1 Ch. xix. 3, 1 M. v. 38 Α (-σκοπεύσας ΝΥ).

'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 ἔφων (LXX with class. Greek) we have an early instance of the preference in the case of a v stem for the passive aorist in -ν in with active meaning. The κοινή extended this to other v verbs or perhaps revived old dialectic passive forms. So (for Att. ἰφυν) ἀναφών(σαί) 1 K. v. 6, Dan. O vii. 8, viii. 9, προσφυνότοις ib. vii. 20. LXX however retains ἔδων (1 surra) and has no instance of ἔδων (as in N.T. Jude 4, with the early ex. of διεκδύναι in Hippocrates).

Cf. class. ἐχάρην and the preference for passive aorists in deponent verbs (6 infra).

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 -ην 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. ἐκρύβην (for ἐκρύφθην): 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.¹

-ηγγέλην² (for -ηγγέλδην) is universal in LXX: ἄν- ἀπ-ηγγ. passim, also Ex. ix. 16, 2 M. i. 33; fut. ἄν- ἀπ- δι- ἀγγελήσωμαι Ψ χξι. 31, lviii. 13, 2 Es. xvi. 7.

Ἡνοίγην, fut. ἀνοιγήσωμαι, 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 ἄνεψχθην (ην., § 16, 6) or more often in the new form ἥνοίχθην with fut. pass. ἀνοιχθήσωμαι Is. xxxv. 5, lx. 11, Ez. xliv. 2, xlv. 1.

Ἡράγην (δή-) W. iv. 11, Sir. vi. 2, Tob. i. 20, with fut. διαρ-παγήσωμαι Sir. xxxvi. 30, Am. iii. 11, Zech. xiv. 2, Dan. Θ ii. 5, iii. 96 A: but the class. δή-(σον-)ηράσθην is kept by some literary writers, Prov. vi. 25 B8, 3 M. v. 41, 4 M. v. 4.

Fut. ἐλιγήσωμαι Is. xxxiv. 4: the class. aor. is kept in Job xviii. 8 (lit.) ἐλιθέσθη (εἰλ. Α).

The class. ἐκαίθην, καυθήσομαι, in which there was as yet³ perhaps no clashing of aspirate sounds, are usual in LXX: ἐκάνη (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. I. T. 932, "the only instance in classic Greek" according to Veitch.
³ Later they came to be pronounced like ἐκάφθην, καφθήσομαι.
xxiv. 1 (ἐκκαθήματι), Dan. 0 iii. 19 δίς (Θ ib. ἐκκαθήματι), 94 (κατεκάθησαν), and the fut. (ἐκ-κατα-)καθόμοι in (Is. xlvii. 14 AQ*: -καυθ. BN) Sir. xxviii. 12, 22 f., xl. 30, Tob. xiv. 4 BA (καυθ. Ν).

ἐκρύβην, κρυβήσομαι (with compounds) are used throughout, to the exclusion of the classical but ill-sounding ἐκρύψῃν, κρυψήσομαι: cf. the new present κρύβω, § 19, 3.

dialexήναι 1 Es. viii. 45 B has classical authority: A reads dialexήθην and so in 2 M. xi. 20, Est. i. 18 λεξέθηται BN; dialexήσομαι. Sir. xiv. 20 BNC (-δεξθ. Α).

In κατελήπτον 2 Es. xi. 2 B²°viid the reading is supported by the fact that this book has in another instance quoted above (ἢνοίγην) been found the solitary LXX witness to these late 2nd aor. forms: the other MSS have -ελ(ε)φθησαν, the classical form of aorist which with -λεφθήσομαι is used elsewhere in LXX.

Fut. pass. νιφήσομαι L. xv. 12 comes under the same head: the older aor. pass. of νίξω (νίπτω) was ἐνίφθην (Hippocr.), no class. use of fut. pass. is attested.

The Pentateuch uses the 1 aor. pass. κατενίχθην (a late compound: no passive tenses are attested in class. Greek of the simple verb) Gen. xxvii. 38 E, xxvii. 7, L. x. 3: the later books employ κατενίγην 3 K. xx. 27, 29, Ψ iv. 5, xxix. 13, xxxiv. 15, Sir. xiv. 1, xlvi. 20, Dan. Θ x. 16 B³AQ, κατανύσομαι Sir. xii. 12, xx. 21.

(κατ-)ωρύγην2 Jos. xxiv. 33 a B (class. -υχθη Α), Jer. xxxii. 19 (-υχώσαν Α), Am. ix. 2 AQ (-κρύβωσων B), Ψ xci. 13.

ἐπεσκέπτην (συν-) (unclass.) is frequent and fut. ἐπισκεπήσομαι occurs in 1 K. xx. 18 δίς: the earlier 1st aor. (ἐσκέβθην Hippocr.) is confined to 1 Es. ii. 21 ὁποιον...ἐπισκέβθη “that search may be made” (contrast vi. 21 ἐπισκεφθο), the cognate fut. to Jer. iii. 16 BAQ (ἐπισκεφθησθ). Ν*: cf. § 24 s.v. σκοπέω.

ἐξάγην (ἐκ- M. xv. 20, ἐπ- Ez. xxiv. 18, 1 Es. vi. 19 etc., προσ- συν- ὑπ-) is usual, with fut. ὑποστηθήσομαι (Ψ lxi. 1, W. viii. 14, Dan. 0 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 ἐπισταγ...συντελεύσῃ τὸ ταχέν...τὸ συνταχθὲν Ep. J. 61 f., τὰ προσταχθεύτα 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)ίφην (some classical authority), ρίφησομαι (post-class.), -εστράφην, -εστραφήσομαι, to the exclusion of ἐρίφθην, ἐστρέφθην etc.

1 An instance in Eur. Suppl. 543: the strong aor. in the form ἐκρύψῃ is found in classical poetry.

2 The θ was dropped in the earlier vulgar language: κατοπηχήσομεθα ποι γής; Aristoph. Av. 394.

3 ριφθικ W. xviii. 18 A is clearly a corruption or correction of an original ριφεικ.
5. On the other hand the general tendency was to introduce new first aorists passive\(^1\) and analogous futures. "Ετέχθην (with τεχθήσομαι) Gen. xxiv. 15, i. 23 etc. and ἀπεκτάνθην 1 M. ii. 9 were in Attic expressed by different words (ἐγενόμην, ἀπέθανον). "Εκλίθην (poet.) Ψ ci. 12, Sir. xv. 4 (κλισθῆ Ν) 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 ἡδέσθην)—βρωθήσομαι: ἐσχέθην (Ionic: συν- Gen. viii. 2, 2 K. xxiv. 21 [ἐσθη Α], 25 [do.] etc., κατ- Τοβ. x. 2 Ν, 3 M. v. 12 [κατησχέθη Α])—σχεθήσομαι (κατά R. i. 13, συν- Job Θ xxxvi. 8) : in passive sense confined to three books ἐρ(φ)ύσθην (4 K. xxiii. 18 B, Ψ lix. 7, lxviii. 15 etc., 1 M. ii. 60, xii. 15)—φυσθήσομαι (4 K. xix. 11 [in the parallel Is. xxxvii. 11 καὶ σὺ φυσθήσῃ; 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 expected\(^2\): 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.

"Εγενήθην (with compounds: Ionic, Doric and Hellenistic)

\(^1\) Except ἐτέχθην all the instances quoted have only one aspirated letter.

\(^2\) See the list in Kühner-Blass § 324.
is used interchangeably with the Attic \(\gamma e\vomicron\eta\nu\) throughout the LXX as in the Ptolemaic papyri.

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 \(\gamma e\vomicron\eta\nu\) with a predicate and with the more substantive meaning “came,” “became,” “amounted to,” “arose” (e.g. \(\gamma e\vomicron\eta\nu\ \rho\eta\mu\a K\nu\rho\ion{\iota}{o}v \pi\omicron\sigma\ \`A\beta\rho\iota\mu\ Gen. \ xv. \ 1\), \(\tau\omicron\ \pi\omicron\omega\ \\gamma e\vomicron\eta\nu\ \)Ex. \ x. \ 13\), whereas the introductory formula “and it came to pass” in certain books at least (Pentateuch, i and 2 Ch.) is more often \(\gamma e\vomicron\eta\nu\) in the Kingdom books this distinction disappears.—Ex. a writes \(\gamma e\vomicron\omega\nu\nu\) throughout (except \(\gamma e\vomicron\eta\nu\ \)xix. \ 2, xxvi. \ 1 BQ : also xxvi. \ 17 AQ, an interpolation from \Theta\) whereas Ex. \(\beta\) uses \(\gamma e\vomicron\eta\nu\) frequently.—In the moods the old forms preponderate (but conj. \(\gamma e\vomicron\theta\omega\omicron\omicron\nu\ Dt. \ xxiii. \ 8, \ inf. \(\gamma e\vomicron\theta\eta\nu\)ai ) Ex. \ 28, \ Jdth \ xi. \ 22, \ xii. \ 13, part. rarely \(\gamma e\vomicron\theta\eta\epsilon\) e.g. Ex. \ xix. \ 16 : optat. only \(\gamma e\vomicron\omega\nu\nu\) etc.) except that in the imperat. \(\gamma e\vomicron\theta\eta\sigma\)w is as frequent as \(\gamma e\vomicron\sigma\theta\sigma\)w and is preferred in the Pent., e.g. \(\gamma e\vomicron\theta\eta\tau\omega\ \phi\omicron\omicron\) \(\kappa\alpha\)i \(\gamma e\vomicron\nu\epsilon\tau\eta\omicron\) \(\phi\omicron\omicron\) Gen. i. 3.—The perf. \(\gamma e\vomicron\nu\epsilon\eta\nu\mu\a\), rare in Attic, is also uncommon in LXX, \gamma\omicron\omicron\nu\a being usual (§ 24).—The Att. fut. \(\gamma e\vomicron\sigma\omicron\mu\a\i\) is kept: Gen. xvii. \ 17 bis, Eccl. i. 9, 11 (\(\gamma e\vomicron\theta\eta\sigma\). A), ii. \ 18 AC (\gamma\omicron\omicron\nu\a cett.).

\'\'Apekrivthn\’’ answered,” the usual Hellenistic form, is employed throughout the LXX\(^2\): the classical \(\alpha\pekriv\a\mu\nu\) 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 \(\alpha\pekriv\a\mu\nu\ \delta\varepsilon \pi\omicron\sigma\ \delta\ \lambda\alpha\omicron\sigma\), Jd. v. 29 A \(\alpha\nu\tau\alpha\pekriv\a\nu\a\tau\omicron\)to, \(\alpha\pekriv\a\nu\a\tau\omicron\) (in Deborah’s song), 3 K. ii. 1 (David’s solemn last charge to Solomon), 1 Ch. x. 13 (not in M.T.: probably a later gloss), \(\alpha\pi\omicron\kappa\rho\iota\nu\a\) Job xl. 2 B (God speaks: \(\alpha\pi\omicron\kappa\rho\iota\theta\eta\)ι \(\kappa\alpha\)A: \(\alpha\pekriv\a\theta\eta\) K\nu\rho\ion{\iota}{o}v \xxxix. \ 31 is from \Theta\), Ex. ix. \ 11 (the speaker is an emissary from God). The fut. is \(\alpha\pi\omicron\kappa\rho\iota\theta\sigma\omicron\a\mu\a\).

Similarly \(\upspekriv\iota\nu\) “dissemble,” “impersonate,” \(\kappa\rho\iota\theta\iota\) Sir. i. 29, \(\kappa\rho\iota\theta\iota\) ε 2 M. v. 25, \(\kappa\rho\iota\theta\iota\) vi. 21 \(\ups\alpha\kappa\pi\kappa\iota\nu\a\) A) 24 beside \(\kappa\rho\iota\nu\a\sigma\theta\iota\a\nu\ (\text{lit.}) \) 4 M. vi. 17: \(\delta\iota\kappa\rho\iota\nu\) and \(\delta\iota\kappa\rho\iota\theta\sigma\omicron\a\mu\a\) “reason” or “plead” (Ex. a and Joel), and \(\kappa\rho\iota\theta\sigma\omicron\a\mu\a\) 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). \'\'Apekriv\a\mu\nu\' 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:

- **Job xl. 18**
  - ζοσθήθην: (see ζοσθηθα in A).
  - but class. ζοσθήμαν: Job xxiii. 5 (αισθηθαν), Ep. Ι 40 (αισθηθα).

- **Is. xxxii. 11**
  - for class. αἰσθηθήσομαι.

- **Job xxiii. 5**
  - Causal βαμβείων, deponent -είσθαι are unclass.

- **Dan. viii. 4**
  - Class. Gk uses pres. and impf. only of the personal verb.

- **M. vi. 8, 10**
  - Ηγερθην (also Attic) is used to the exclusion of ἡγρομην, together with the new fut. ἐγερθήσομαι.

- **1 K. xv. 35 etc.**
  - so perf. -μελεθήμαι: 1 M. xi. 10.

- **Job ix. 3**
  - (Attic preferred ἡρπηθην: fut. as in Att. (αιτ)αρνήσομαι. Is. xxxi. 7, 4 M. x. 15), ἐμαχασάμην (not ἐμαχέσθην as in Plut).

- **1 K. xv. 26**
  - In the following both aor. mid. (rare in class. Greek) and aor. pass. are represented in LXX: ἡδέσατο. Jdth ix. 3 (else ἡδέσθην 1, 2 and 4 M.), ἀπελέξατο. Jd. viii. 1 B (but ἀπελέξηθαι I Es. viii. 45 A [-λεγόμαι B], 2 M. xi. 20: fut. -λεχθήσομαι Sir. xiv. 20 is classical beside -λέσομαι).

7. A new future passive makes its appearance beside the old classical aorist passive in the following deponent verbs.

- **Is. i. 29 etc.** (the class. fut. of the simple verb usually -όμαι, but ἐπαίσχυνθήσομαι): δεικθήσομαι 3 K. viii. 33 etc. (class. δεῖσομαι not in LXX): ἐθυμηθήσομαι W. ix. 13, Sir. xvi. 20 (but class. ἐθυμησεται Sir. xvii. 31 B*C: -ηθήσ. Σ*AB)
  - κομμηθήσομαι passim (no early attestation for fut. pass. or mid.): πλανηθήσομαι Is. xvii. 11 (class. πλανύσομαι): φοβηθήσομαι (doubtful class. authority) is used throughout LXX (except

1 Θαυμάσθην, θαυμασθήσομαι in LXX are used passively only (class.), not as deponents, as in the Apocalypse. Est. C. 21 ἔγηκεν ταῖς χειρας αὐτῶν, ἐξάραι...ἀφάνισαι...καὶ ἀνοίξα...καὶ θαυμασθήναι βασιλέα σάρκινον εἰς αἰώνα is a possible exception: R.V. translates as passive.

1. Confusion of forms in -άω -εω. In modern Greek the three old types of contract verbs have practically been reduced to one, viz. a combination of those in -άω and -εω, in which the forms of the -άω class in ἄ (ἀ) have been retained, while the ǝ of the 1st and 3rd plur. has been replaced by ǝv from the -εω class: ῥωτά -ἐς -ǝ -σμε -ἀτε -οὐν. The merging of -άω -εω 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. A, X and elsewhere (rarely in B) we see the beginnings of the process in the confusion of ǝ and ǝv in the imperf., present and participle.

In the following instances -άω verbs take on forms from those in -εω (ǝv for ǝ). Imperf. (3rd plur.): ἔπηρότων 2 M. vii. 7 A (-αν V), ἱρεύνουν 1 M. ix. 26 Ν (-αν AV), συνήντον 1 M. xi. 2 Ν (-ον AV); (1st sing.) προσεδόκαν Ψ cxviii. 166 AR (-αν NT). Πρ.: τιμοῦσιν Is. xxix. 13 Ν*, θυμοῦσιν ib. lxv. 3 Ν. Part.: καταβοῦταν 2 M. viii. 3 A (-άντων V), σιωποῦντων 4 M. x. 18 A (-άντων Ν).

1 Cod. A also supplies the only ex. of aor. mid. ἐδώσαμεν (poetical) in 1 M. ix. 9 δυνασμέθα (δυνάμεθα ΝV). For the usual aor. ἡδωνήθην -άσθην see §§ 18, 2, 16, 3.
2 The type πατά -έις is rare: the -άω class has disappeared and made way for new forms in -έων: Thumb Handbuch 112 ff.
3 The instances multiply in Patristic writings: Reinhold 85 f.
In the following readings -εω verbs go over to the -άω class (ω for ou). Imperf.: εδυσφάρων 2 M. xiii. 25 A (ουν V), εθέωρων 3dth x. 10 Ν (ουν B, ούσαν A), εμίσων Mal. ii. 13 Ν* (ουν cett.), ηγνών W. vii. 12 Ν*avlid. Pres.: πτωόνται Jer. xxxvi. 5 B*NA (ουν Q), πατώσων Is. xxv. 10 A. Part.: (το εργον...) άργων 2 Es. iv. 24 BA, cf. λαλοντα Zech. i. 19 Ν* (=λαλοντα for -οντα). Conj.: ένα μη...εκδικα 2 M. vi. 15 Α (γy V).

'Ελεών has almost entirely supplanted the older ἔλεειν: the tenses most commonly used (ἡλέησα ἔλεησω) are of course derivable from either.

So with preponderant authority (B*ab and occasionally A reading the -εω form) ἔλεά Tob. xiii. 2 B*NA, Ψ xxxvi. 26, cxiv. 5 Ν (ει AT), Prov. xiv. 31, xxii. 26, Sir. xviii. 14: ἔλεωσιν Prov. xiii. 9 a Ν* (ουσι A): ἔλεοντι Prov. xxviii. 8 B* (ουντι B*abNA): ἔλεόντες 4 M. vi. 12, ἔλεα (impt.) ib. ix. 3. The older -εω forms are retained in two literary books only: ἔλεεις W. xi. 23, ἔλεειν 2 M. iii. 21.

2. Verbs in -άω. Ζάω (ζηω)1 keeps Attic η and χράομαι has Att. inf. χρήσαται (Est. viii. 11 bis, E. 19, ix. 13, W. xiii. 18, 2 M. iv. 19, xi. 31), χράσθαι (Ionic and late)2 only in 2 M. vi. 21 A (χρήσασθαι V). But the remaining "-ήω verbs," as Dr J. H. Moulton terms them3, are in the κοινή brought into uniformity with other -άω verbs. So in LXX δύψι Is. xxix. 8 (ind.), Prov. xxv. 21 (conj.): πειναProv. xxv. 21 (conj.), ἐπείνας Dt. xxv. 18.

In the last-named verb the a further encroaches into the fut. and 1st aor. (§ 18, 1), πεινάσω ἐπείνασα always in LXX: similarly διψάσων4 Is. xlix. 10 BΝ*Q* (elsewhere always διψήσω Is. lxv. 13 etc., διψήσα).

Καταψάσαντο 3 K. ii. 8 A is the Ionic form (-άσαντο B is Attic).

3. Verbs in -έω. The classical rule that dissyllabic verbs in -έω contract only εε and εει is observed in LXX in the case

1 The only LXX imperf. έξιν (as from ζημι) N. xxi. 9, Jos. iv. 14, 2 K. xix. 6 has some classical authority beside έξιν: imperat. ζηθί (similarly formed) Dan. 00 ii. 4 etc. is post-classical.
2 Καταχράσθαι appears in Egypt as early as iii/b.c. beside χρήσαται: Mayscr 347.
3 Προλ. 54.
4 The reading is supported by the marginal note in Q, θ' α' διψάσ. α' διψώθως τοίς o' διψάν.
of πλέω, πνέω, βέω 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:

Uncontracted. Contracted.
епιδέεται Dt. xvi. 8 B, 10 B δείται Sir. xxviii. 4, Dan. O vi. 5.
(δέομαι AF bis).
епέετο Job xix. 16 (епεείτο A), ἐπέετο Gen. xxv. 21, Est. C. 14 BN, ἐπεείτο Gen. xix. 16 (ἐπεεῖτο A), ἐπεείτε Sir. xxv. 21, Est. C. 14 A.
δέεσθαι Ψ xxvii. 2, lxiii. 2. δείσθαι Job xxxiv. 20.

A mixture of forms, irregular retention of ε before contracted ει, is seen in ἐπεείτο A Job loc. cit., cf. ἐπιδεομένω Sir. xlii. 2 A (δεομένω cett.). More striking is the juxtaposition twice over of a similar form beside an uncontracted ee in Dt. xv. 8 B, 10 B, ἰςον ἐπιδέεται, καθότι ἐπεείται. Is this intended for a future analogous to the LXX fut. χεω -εεις -εει (§ 20, 1 (iii)).

In χέω Attic Greek had already relaxed the rule as to contraction in (i) the syllables -εε, which might be contracted or not: but (ii) -εει was always contracted. The LXX keeps the open forms also in (ii) in the new future χεω χεεις χεει (§ 20, 1), which was designed to differentiate the fut. from the present: also occasionally in the present, ἐκχεειν Jer. xxii. 17 (cf. present πονειν which follows), προσχεειν Ez. xliii. 18 and (apparently not to be accented as futures) καταχεειν Job xlii. 14, ἐκχεει Sir. xxviii. 11, χεε ib. lxiii. 19. As regards (i) diversity still prevails. Contracted are ἐκχεισθαι, διεχειτο, εγχειε Ez. xlii. 4 K. iv. 41, ἐνέχει ib. iv. 40 B: but uncontracted ἐκχεε Jd. vi. 20 B, ἐκχεετε Ψ lxii. 9 BR [θ' Ez. xxxiii. 25], and passim ἐνέχεεν. With διαχεεται L. xiii. 55 A cf. ενδεεεται in the preceding paragraph.

Of fluctuation between -ω and -εω (as in earlier Greek) the LXX affords the following examples.

'Επιμελομαι and -μελομαι are both classical: Ptolemaic papyri use the former almost exclusively (Mayser 347 f.). So ἐπιμέλεσθαι 1 M. xi. 37 ΝV* (-μελείσθε A), but ἐπιμελομαι Gen. xlvii. 21: the frequency of ἐπιμελομένος in the papyri supports the accent ἐπιμέλον in Prov. xxvii. 25.

'Εκπιπεδούντες Ez. xxii. 29 BA (-οντες Q) has Ionic (Hom.

1 In Patristic writings exx. of ἀποπλέειν, ἐκπέειν, κατέρρεε etc. occur: Reinhold 84 f.
πιέζεν, Hdt. πιέζειμενος) and Hellenistic authority (Polybius): else in LXX πιέζω (-άζω, § 24).

Πιπτέω in pres. and impf. is classical beside μπτω: so in 2 M. (ἐπιπτούντες iii. 26, ἐξερίπτουν x. 30) and Dan. Θ (μππτούμεν -ούντο ix. 18, 20): in Ψ lxxxiii. 11 B reads παραπτείσθαι, the other uncialss -εσθαι: elsewhere μεπτω ἐρπτον Jer. vii. 29, xliii. 23, xlvi. 26, W. xvii. 19.

LXX has στεμέω (2 M. xiii. 11, 3 M. ii. 33), προσκυρούσαν (1 M. x. 39), συγκυρούσασ -ούντα (N. xxi. 25, xxxv. 4 etc.) only: Ptolemaic papyri have στέρομαι only (class. in pres. and impf.) and usually προσ- συ- κυρντ(α): Mayser 348.

4. Verbs in -ωο. These are as a rule regular and unaffected by confusion with the other types, analogous to that which takes place between -ωο and -ωω verbs. Exceptions¹ are εξήλησα Zech. viii. 2 § (-ωοα -οκα cett.), ἕσταγγαλημένος Tob. ii. 3 ABab (-ομένος Β*) ἕσταγγάλησαι: the converse change is seen in βεβαρωμένος 2 M. xiii. 9 V (-ημένος Α).

The inf. is still in -ον as in the Ptolemaic papyri²: the later -οιν only in ὕψοιν Tob. xii. 6 B (-ουν Α). Cf. the substitution of οι for ου in σφηνοίςθω 2 Es. xvii. 3 §*.

Δηλούσουσιν 1 Es. iii. 15 A, ἐπετηληροῖτο (= -ωτο) 2 M. vi. 4 A may be compared with the exx. of replacement of ου by ου referred to above (1).

For 2nd sing. -ασαί -οσαί 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 ἄθροιμεν ου μη ἄθροιθήσ Jer. xxix. 13 BSQ (ἄθροιμεν 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 -ον to which Dr J. H. Moulton refers me is dated 18 a.d. (BM iii. p. 136 b/3). The form owes its origin to analogy (λέει: λέειν :: δηλοί: δηλοῦν) 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: τίθεται, 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 -αυ -ευ -ενω, 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 -αυ -ευ -ενω, which ultimately made way for mute verbs. Thus arose ἵστατω —(ι)στάνω : τιθέω —τιθω : διδόω —διδω. In the first of these pairs LXX prefers ἵσταω, N.T. ἰστάνω.

2. The verbs in -νυμι (including ὄλλυμι = ὄλυμι) 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.1 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 papyri2.

Active -ωμι forms.

ἐπιδείκνυμι 4 M. vi. 35:

ὑποδείκνυμεν 1 Es. ii. 20 A:

ὑποδείκνυτε Tob. xii. 6 K.

ἐπιδείκνυμι 4 M. xiv. 18.

δείκνυσ W. xiv. 4, xvii. 21:

-ὑντας Ep. J. 3 (δικυνότας Q*): 2 M. xv. 10 (παρεπτο-):

3 M. v. 26 ὑποδείκνυμι A

(-ὑνων V), vi. 5A (δικυνείς V).

Active -ωω forms.

δείκνυω Ex. xxv. 8, Ez. xl. 4, Tob.

iv. 20 (ἐπι-), xiii. 6 BA: ὑπο-

dεικνύμεν 1 Es. ii. 20 B:

dεικνύοντων 3 K. xiii. 12.

ὑπεδείκνυν 3 M. v. 29.

δεικνύων Dt. i. 33, ὑποδεικνύοντος

2 Ch. xv. 3 A, ὑποδεικνύοντες

Tob. xii. 6 BA.

1 Meisterhans 191. In v/b.c. once ὄμνυντων, iv/b.c. ὄμνυνον (but ὄμνυναι), ii/b.c. ὄμνυνειν and from i/b.c. onwards ὄμνυνειν.

2 Mayser 331 f.
Middle (all in -µι): ἐνδείκνυται W. xii. 17 (ὑπὸs N*): ἐπι-
δείκνυσθαι 4 M. i. 1: ἐν-(ἐπί-)-δεικνύμενος Prov. xii. 17, Dan. Θ
iii. 44, Ep. J. 25, 58, 2 M. ix. 8 A (-ὑπὸτος V).

ἀνεξεύγνυσαν Ex. xl. 30 f. ἀναξευγνυνεῖν Jdth vii. i.
περιζώνυμον Ψ xvii. 33, Job Θ
xii. 18 A.

But in the mid. περιζώνυμαι Ψ cviii. 19.

κεράννυτες Is. v. 22 B*N*.

This reading is to be preferred to κεραννύτες BαbN* b Swete
(κεραννύτες Α). It may be a corruption of an older κεραννύτες;
just as the new-formed contract verbs in -ᾱω etc. subsequently
developed into mute or liquid verbs, so the ὑ in -ὑω was
thereafter eliminated and ἀπολλύω became ἀπολυνω, δεικνύω
etc.1

Μελάνυμμι does not occur in the act., μύσω being used instead
(Is. i. 22, Hos. iv. 2: so also imperat. mid. συναραιμίζομεθ' Ez.
xx. 18 B). In the middle the -µι forms are retained:—(προσ)-
μύδνυται Prov. xiv. 13, 16, ἀναμίγνυται Dan. Θ ii. 43: συν(αν)ε-
μίγνυτο Hos. vii. 8: συναραίμυσθα Ez. xx. 18 AQ*.

ὁλλυμ. ἀπόλλυμι) Prov. xii. 4, xv. i.
27 (ἐξόλλ.), Eccl. viii. 8 B,
2 M. iii. 39 V: ἀπὸλλυμεν
Gen. xix. 13: ἀπὸλυσε
1 M. ii. 37.

ὁλλύτα Job xxxiv. 17.

ὁλλύω. ἀπόλλυει Dt. viii. 20, Job ix. 22,
Eccl. vii. 8 ΝΑC, 2 M. iii. 39 Α,
Sir. xx. 22 A: ἐξόλλυει Prov.
xi. 17 BΝ*Α (-ὑπὶ Ν*א).

ἀπάλλυεν Jer. i. 10—Sir. xlix. 7,
Jer. xviii. 7.

In the mid. the -µι forms are universal: ἀπὸλλυμαι 1 M. vi. 13,
ὁλλυται(-υνται) Prov. ix. 18 etc., ἀπὸλλυται Sir. xvii. 28: διόλλυντο
W. xvii. 10: ἀπὸλλυμενος Ez. xxxiv. 29, Prov. xvii. 5 etc. (the
reading of Α in Eccl. vii. 16 ἀπὸλλυμενος is clearly late).

ὁμινύω Is. xlv. 23 (-ὑν Ν*), Bel
Ο 7: ὁμινύει Am. iv. 2, viii. 7:
ὁμινύετε Hos. iv. 15, Jer. vii. 9;
ὁμινύσσειν Jer. v. 2.
ὁμινυνον Jer. v. 7, Ψ ci. 9.

ὁμινύντες Is. xix. 18 B (-ὑντες
Ν*Γ, -ὑντας Ν*א BΑQ) is the
solitary ex. of an active -µι
form.

1 Dieterich 221 f.
§ 23, 3] "Ἰστημι, ἰστάω etc. 247


Ῥήγνυμι is not used in pres. or imperf., ῥήγοσω taking its place: 3 K. xi. 31, διαρρήγησων ib. 11. The mid. keeps the -μι forms: (κατα-)ῥήγνυται 3 K. xiii. 3, Prov. xxvii. 9, διερρήγνυτο 2 Ch. xxv. 12.

Σβέννυμι W. xvi. 17 is the only ex. of the active: in the mid. σβέννυται Prov. x. 7, xiii. 9, xxix. 36 (ἅπω-), ἐσβέννυτο 4 M. ix. 20. καταστροφννών Job Θ. xii. 23.

New presents in -άω (όω), a natural outgrowth from the aor. ἐσκέδασα etc., replace those in -νμι in Theodotion and late versions: (for κρεμάννμι) κρεμάξων Job Θ. xxvii. 7 B XC (κρεμάνων A): (for -πετάννμι) ἐκπετάξων Job Θ. xxvii. 9, 2 Es. ix. 5: (for -ακεδάννμι) διακεδάξει Ψ. xxvii. 10 (but mid. διακεδάνννται Job xxxviii. 24). Cf. ἀμφιώξω (Plutarch etc.) for -νμι (in LXX the aorist only is attested, ἡμφίασα -ασάμην or -ασάμην).

There is no attestation for pres. or imperf. of πήγνυμι.

For the new present ἀποτιννω see § 19, 2.

3. Transition to the -ω class of verbs in -άναι -έναι -όναι. "Ἰστημι. The -μι forms of the act. are replaced or supplemented by two new presents, the older contract ἰστάω (already used by Herodotus in 3rd sing. pres. and imperf.) and, less often in LXX, the longer ἰστάω (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 -μι 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, xlii. 41, 2 K. xviii. 12, Jer. ii. 11, Dan. O iv. 28, 1 M. xi. 57 bis, 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 ἰστα: ἀνιστα 1 K. ii. 8, ἄφιστα Sir. xxxiv. 1 B XC = xlii. 9, καθιστα and μεθιστα Dan. Θ. ii. 21². 2nd plur. ἰστατε Jdth

¹ ἀνιστάναι in the Petrie papyri (Mayser 353). καθιστᾶ etc. in papyri of 165, 160 B.C. Aristeas like LXX has both forms: καθιστῶν § 228 but καθιστάνειν § 280.

² Probably also εἰκταμε Job xxxi. 6 A should be read as εἰστᾶς με, but it does not represent the original text.
viii. 12: 3rd plur. from ἵσταν only viz. διστάων Is. lix. 2, ἵστασιν 1 M. viii. 1, μεθιστάσων ib. 13.

*Imperfect* from ἵσταν only: ἀπεκαθίστων Gen. xxix. 3, συνίστων 2 M. ix. 25.

The *pres. inf.* appears in 3 forms (1) the Attic καθιστάναι 1 M. xiv. 42, 4 M. v. 25 A (-κονται B), (2) μεθιστάν 3 M. vi. 24, (3) ἵστασιν Ez. xvii. 14, ἐξιστάσειν 3 M. i. 25.

The *pres. part.* (1) in its classical form only in 2 M. iii. 26 παριστάνεις, 3 M. iii. 19 καθιστάντες A (-τόντες B), (2) elsewhere ἵστον with compounds is used *passim*, Dt. xvii. 15, xxii. 4, 2 K. xxii. 34 =Ψ xvii. 34, Ψ xv. 5, Job vi. 2, Is. xliv. 26 etc.

A *fa. -ιστήσω* occurs once in A, Dt. xvii. 15 καθιστών καθιστήσεις (καθιστήσεις BF): otherwise the new forms are restricted to pres. and imperf.

In the *middle* the -μι forms are, with the exception noted below, retained unaltered: the imperat. ἀφίστω Sir. xiii. 10 is therefore, probably, the old poetical alternative for -ιστάσο and should not be accented, with Swete, ἀφιστῶ (like imperat. τιμῶ), so ἵστασθε Jer. xxviii. 50 Swete (not -άσθε): παριστάσθω 1 K. xvi. 22 is ambiguous: the rare optat. ἐκαθιστάστο 4 M. vi. 8. The part. -ιστάμενοι is frequent but the compound ἐπανιστανόμενοι is a constant variant: so 2 K. xxii. 40 BA (but -ιστάμενοι 4 K. xvi. 7 BA): elsewhere there is MS authority for both forms, -ιστανόμενοι 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 μεθιστανομένοι V (-ισταμένοι A).

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>or -ιστά</th>
<th>-ιστῶσιν</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(2 plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 plur.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperf.</th>
<th>-ιστών</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Inf.</th>
<th>-ιστάναι</th>
<th>or -ιστάν</th>
<th>or -ιστάνειν</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Part.</th>
<th>(-ιστάς 2, 3 M.)</th>
<th>usu. ίστών</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Middle</th>
<th>-μι forms</th>
<th>but ἐπανιστανόμενοι (μεθιστανόμενοι)</th>
</tr>
</thead>
</table>
4. Transition to the -ω class, as in ἱστῶ, takes place also in the following verbs. Κιρῶ I K. i. 28 BA (Lucianic text κόρημι), 3 sing. κιρᾶProv. xiii. 11, κιρῶν Ψ cxii. 5. ἐμπι(μ)ρῶ (no example of simplex in LXX) ἔνεπι(μ)πρα 2 M. viii. 6 AV, ἔνεπιμπρων x. 36 A (so from Xenophon onwards). Πιμπλημι keeps the -μ forms twice in Proverbs, but otherwise in the active joins the -ω class.

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>πιμπλησι(ν) Prov. xviii. 20</th>
<th>ἐμπιπλασις Ψ cxliv. 16, ἐμπιπλα Prov. xiii. 25</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf.</td>
<td>ἐνεπιπλασαν Prov. xxiv. 50</td>
<td>ἐνεμπί(μ)πλων 3 M. i. 18</td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td>(ἐμ)π(μ)πλων Ψ cii. 5, cxlvii. 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. ἐνεπιπλώντο 3 M. iv. 3 V (Α om.)</td>
</tr>
</tbody>
</table>

Φημί so far as used (it is being relegated to the literary vocabulary) is regular, φησίν and ἐφη being the only forms commonly employed as the rendering of δεικ: φασίν Ἐρ. J. 19 (in 2 Es. iv. 17 εφήνη καὶ φάσιν, subst., should be read): ἐφησαν Est. x. 11: ἐφήσα in 2 M. only (3 times): the part. mid. φάμενος 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 ἐπίσταμαι and (ἐκ- ἐπι-)κρέμαμαι keep the -μ forms except that ἐπίστα is used along with ἐπίστασαι (§ 17, 12). So δινάμαι is regular except that δίνομαι occurs as a v.l. in Is. xxviii. 20 B δυνόμεθα, lxix. 14 Νκνιδ δύνοντο, 4 M. ii. 20 A ἐδύνετο: 2nd sing. δύνασαι, once δύνη (lb.).

5. Τίθημι, δίδωμι. The transition to the class of contract verbs (τίθεω, διδόω) 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, δινόμενος etc., preponderate.
imperf. sing. (ἐπιθεῖς -ei for ἐπιθῆς -η, ἐδιδόν -ous -ov for ὠν -ων -ω). So in LXX ἐπιθεῖς Ψ xlix. 18, 20, ἐπιθει Γεν. xxx. 42, Prov. viii. 28 (the older ἐπιθῆς in Est. iv. 4 A: the plur. of the impf. is unattested): ἐδοδοῦν -ous -ov, but the 3rd plur. is more often the Attic ἐδιδοῦν (Jer. xlv. 21, Ez. xxiii. 42, Jdth vii. 21, 1 M. x. 41 ἀπ-, 3 M. ii. 31) than ἐδιδοῦν, which was liable to confusion with 1 sing.: the latter occurs in 4 K. xii. 15 B (-ov 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 slantly attested in LXX.

From τίθεω we have only the part. ἐπιτιθοῦσαν 1 Es. iv. 30 BA: elsewhere -μι forms, -τίθημι (no ex. of 2 sg.) -τίθησι, προστιθετε 2 Es. xxiii. 18, παρατιθέασι Ep. J. 29, τιθέαντι Prov. viii. 29 Ν.Α.Α, τιθεῖσ, and throughout the middle. For present διδόμω 1 there is some attestation in the Kethubim and Apocryphal group: διδοῖς W. xii. 19 BA (διδοῖς Ν), διδοὶ Ψ xxxvi. 21 Β*Β*Ρ (διδοῶσιν Ν.Α.ΑΤ), ἱποδιδοὶ Job xxxiv. 11 Β*Β*Β (διδοῶσιν Α, ἱποδοῖ Β) and part. διδοῦντι Prov. xxvi. 8 Ν (διδοῦντι ΒΑ) 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 διδῳ (by an easy change of o to e) appear in late portions or texts of the LXX: imperf. ἐδιδότο Jer. ii. 34 Β*Β*Α (the chap. is a late appendix to the Greek version), Dan. Θ Bel 32 Β*Β*Α, Es. v. 13 Α (ἐδιδοῦτο ΑΒ): 2 aor. ἐκεῖδετο 1 M. x. 58 Α*Β* (ἐδοῦτο Ν.Α.Α and so elsewhere: Gen. xxv. 33, Jd. iii. 8 etc.).

6. ἡμι, never uncompound in LXX, in composition with ἀπό retains in the active the -μι forms more often than not, whereas with σὺν 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 Διδοῖ for διδοῖσι 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 ἀποδιδὸσι once replaces -διδόσι (Mayser 354). The participle of the -ω type cannot be paralleled till ii/a.d., ἀναδιδοῦντι OP iii. 532. 11. 2 Mixture of διδοῦ, διδοῦν in 3 K. xxii. 6 Α, Ψ cxliv. 15 Ρ is merely a matter of phonetic writing: cf. § 8, 34. 3 Swete (ed. 2) is inconsistent: συνεῖν 3 K. iii. 9, 11, συνῶν 2 Ch. xxxiv. 12: elsewhere συνέπον -περ etc.
i.e. that the order was ἵμα—IconButton (like τιθέω)—Ἰω. Evidence for the intermediate form is, however, wanting. In the Ptolemaic papyri the verb is rare and only the -μο forms are attested. In the N.T. -Ἰω is shown to be right by the forms ἀφίομεν, ἤφιεν,

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>In -μο</th>
<th>In -ω (?) -οῦ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἀφίημι I. M. x. 29 f. 32 f.</td>
<td>ἀφίω Eccl. ii. 18</td>
</tr>
<tr>
<td></td>
<td>ἀφίησιν(γ) N. xxi. 13, 1 Es. iv. 21, Sir. ii. II</td>
<td>ἀφείς² Ex. xxxii. 32</td>
</tr>
<tr>
<td></td>
<td>ἀφίμεν 1 M. xiii. 39</td>
<td>ἀφίόνοις(γ) 1 Es. iv. 7, 50 B* (ἀ-φιῶνι A)</td>
</tr>
<tr>
<td>Imperf.</td>
<td>ἤφιεσ Dan. 0 Sus. 53</td>
<td>συνίεσ Job xv. 9, xxxvi. 4, Tob. iii. 8 BA συνίει 1 K. xviii. 15, Prov. xxi. 12, 29, W. ix. 11</td>
</tr>
<tr>
<td>Pres. inf.</td>
<td>ἀφίναι Gen. xxxv. 18, 1 Es. iv. 7 A (ἀφείναι B), 1 M. i. 48 A (-είναι ΝΥ)</td>
<td>συνίναι Ex. xxxv. 35, xxxvi. 1, Dt. xxxii. 29, Ψ xxxv. 4 (συν- είναι Ν) (lvi. 10 Bαβ), Is.lix. 15 BQ (συν- είναι Ν*Α), Dan.6 ix. 13</td>
</tr>
<tr>
<td>Pres. part.</td>
<td>—</td>
<td>συνίων (-ίοντος 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.</td>
</tr>
</tbody>
</table>

1 Mayser 354.
2 Contracted form of ἀφίεσ (or ἀφιεῖς): Schmiedel (W.-S. § 14, 16 on the same form in Ap. ii. 20) suggests a present ἁφίω (evolved from -ησω).
verbs. In LXX no forms occur but those which are common to -ω and -ὁ verbs\(^1\). 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 ἀφῶ or ἀφίω etc., but, in the absence of attestation for ἀφιοῦμεν etc., the forms in -ὡ are on the whole to be preferred.

The following are common to the -ω and -μι forms: imperat. ἀφιέσθωσαν 1 M. x. 33, ind. ἀνίετε Job xx. 2 BS*C: the latter, in view of the table on the preceding page, is no doubt from συνιῶ and, as it cannot be referred to συνιῶ, it favours the N.T. accentuation for LXX.

'Aριέναι 1 K. xii. 23 B (no A text): the MSS are divided in 4 M. iv. 10, εὐνίετες AV εὐνίετες Ν.

In the middle the -μι forms are, as usual, retained: προίμαι Prov. viii. 4, ἀφιεμένη 1 M. x. 31 ANca (ἀφικεμένη Ν*V*), προιμών(os) 2 M. xv. 12, 4 M. xviii. 3, ἀνίητο Ez. i. 25 (from Θ) A (ἀνιόντο Q: so προοίμιοντο 2 M. x. 34 V); to the -μι class should therefore be referred ambiguous forms, προῆ Job vii. 19, ἀνίηται W. xvi. 24, ἀφιέται 1 M. x. 42 (ἀφιται Ν), ἀφιέσθω 1 M. xiv. 8 A.

Tenses. Fut. and 1 aor. act. ind. (with 2 aor. in the moods) are regular ἀφ- αὐτ- ἔσω etc.: ἀφ- ἀφ- καθ- συνήκα, παρήκαν 1 K. ii. 5: ἀνή ἄνει ἄνεσ etc. Perf. act. -έκα is absent from LXX as from N.T.: perf. pass. (ἀνείμα παρέσκει: never, as in N.T., -έσκε) is common in the part. Fut. mid. and pass. προῆσκει, ἀφεθήςομαι. For augment in 1 aor. pass. see § 16, 5.

7. Remaining moods and tenses of ἐστῆμι, τίθημι, διδώμι. Ἐστῆμι. Perfect. The κονῆ gave up the shorter forms of the ind. plur. (ἐσταμεν, ἐστατε, ἐστάσατε) which already in iv/b.c. had made way for ἐστήκαμεν etc. in Attic Inscriptions\(^2\). In the inf. however it retained the shorter ἐςτάναι: in the participle ἐστηκός was almost universal in Ptolemaic Egypt\(^3\), but, judging from the N.T.\(^4\) and contemporary and later writings, there appears to have been a reversion to the classical

---

\(^1\) Except the puzzling συνιεῖτε in Jer. ix. 12 A (συνέτω 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 in Josephus (W. Schmidt 481 f.) and is usual in Patristic writings (Reinhold 91).


\textit{e}στώς a little before the beginning of the Christian era. This (?) Atticistic reversion is apparent in later LXX books.

In the \textit{ind.} the only ex. of the shorter form is \textit{kαθεστάσιν} 4 M. i. 18 A V (literary: \textit{-ήκασιν \(\text{N}\)) : elsewhere always \textit{-εστήκασιν} (\textit{\'eστηκαν} Is. v. 29, § 17, 3). \textit{Inf.}: \textit{εστάσιν} always, with \textit{kαθεστάσιν} 4 M. v. 25 \(\text{N}\) (\textit{-ωστ. A}), xv. 4: but in comp. with \textit{παρύ} we find \textit{παρεστηκέναι} Dt. xxi. 5, Est. viii. 4 beside \textit{παρεστάσιν} Dt. x. 8, xviii. 5. \textit{Part.}: \textit{εστηκός} and \textit{εστώς} (compounds included) occur in about the proportion of 95/51; the former is used throughout the Hexateuch (except \textit{εστῶτα} Ex. xxxiii. 10 BAF) as in the contemporary papyri: \textit{εστός} is practically\(^1\) confined to late and literary books, viz. Jd. B text (iii. 19 \textit{eφ'-}, iv. 21 \textit{eξ'-}, xviii. 16, 18: but \textit{παρεστηκός} xx. 28 BA), Ruth, 2—4 K. (beside \textit{εστηκός}), 2 Es. (xxii. 44), \(\psi\) (cxxi. 2, cxxxiii. 1, cxxxiv. 2), Dan. \(\Theta\) together with the literary books 1 Es., Est., Jdth, 2 and 3 Macc.

The similar shortened forms from \textit{τεθνήκα} are confined to literary books (elsewhere \textit{τεθνήκασιν} etc.): \textit{τεθνέασιν} 4 M. xii. 4 \(\text{N}\) (for correct Attic \textit{τεθνάσιν} etc.) ; \textit{τεθνέασιν} W. iii. 2, 4 M. iv. 22 (1 M. iv. 35 V), \textit{τεθνεώτες} Job xxxix. 30 (Bar. ii. 17 A).

The new \textit{transitive perfect} \textit{εστακα}\(^2\), in which the \textit{a} seems to be taken over from the passive \textit{εσταμαι}, appears in three LXX books: 1 K. (\textit{ἀνέστακεν} xv. 12), Jer. a (\textit{kατέστακα} i. 10 BN A, vi. 17 BN* A, \textit{ἀφέστακα} xvi. 5 BQ with v.l. \textit{ἀφέστηκα} NA) and 1 Macc. (\textit{kαθεστάκαμεν} x. 20, \textit{εστάκαμεν} xi. 34 -\textit{μεν \(\text{N}\)}).

\textit{Εστηκα} is used in present sense "I stand": for the new present \textit{στήκω} which is beginning to replace it see § 19, 1. For plpf. (\textit{ε}στηκεν, \textit{εστήκεν} see § 16, 5.

8. The 2nd \textit{aorist} active \textit{εστήν} (with compounds) and the 1 aor. pass. \textit{εστάθην} (the latter rare outside Gen., Ex. and literary books) are correctly distinguished, the former intransitive "I stood" and the latter passive "was set up." The

\(^1\) The following sporadic exx. of \textit{εστώς} complete the list: 1 K. ii. 22 A (elsewhere in this book always \textit{εστηκός}), 1 Ch. xxi. 15, Jer. xviii. 21 A, Ez. xxii. 30, Am. ix. 1 (\textit{eφ'-}), Zech. i. 11 (\textit{eφ'-}), iii. 1, Sir. l. 12 BN (\textit{εστηκός} A).

same applies to στήσομαι, σταθήσομαι (with compounds). The only exception\(^1\) in the use of the aorist is Jd. xx. 2 B ἐσταθησαν κατὰ πρόσωπον Κυρίου πᾶσαι αἱ φύλαι (A otherwise with ἔστη): similarly στήσομαι appears to be used for fut. pass. in Is. xxiii. 16 καὶ (Τύφος) πάλιν ἀποκαταστήσεται εἰς τὸ ἄρχαιον ΒΑ (-σταθή- σεται ΝΩΓ).

The two futures occur in juxtaposition or as variants in L. xxvii. 12 οὗτος στήσεται with 14 οὗτος σταθήσεται, Dt. xix. 15 στήσεται πάν ὅμα B (σταθήσεται ΑΦ), but they keep their proper meanings.

In N.T., on the other hand, ἔστην ἔσταθην with στήσομαι σταθήσεται. (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 ΒΑ, xix. 28 Β), 1 K. (ix. 26, xvi. 12), 3 K. (xix. 7 B, xx. 15), 2 Es. (x. 4 ΒΧ*), Psalms (iii. 8, xliii. 27, lxxiii. 22, lxxxi. 8), in all of which, except 2 Es., ἔστη is used as well: the remaining exx. of -τά are Jer. ii. 27, Lam. ii. 19 (ἕσθι Q), Jon. i. 6, Dan. ο vii. 5, Cant. ii. 10, 13, Sir. xxxiv. 21. Ἐστίσθη (2 K. ii. 22, 1 Es. i. 25, Sir. vii. 2) and ἔποιετα (Gen. xix. 9 ΑΔΕ, Job ter) are equally divided: other compounds have the classical prose form only (ἀποκαταστήθη Jer. xxix. 6, ἐπιστήθη Jer. xxvi. 14, παράστηθι N. xxiii. 3, 15).

The 2 aor. imperat. of βαίνω appears only in the forms ἀνά- (κατά- etc.) -βηθυ -βητω -βητε (not ἀνάβα -βατω -βάτε which occur in N.T.).

9. Confusion of ἔστησα and ἔστην (arising from the 3rd plur. which they have in common) occurs in 2 Es. xviii. 4 καὶ ἔστησεν (α: ἔστη ΒΑ) Ἐστρας ὁ γραμμ. ἐπὶ βήματος ἐγκινού, καὶ ἔστησεν (ΒΧ*Α) ἐχόμενα αὐτοῦ Ματθαίας κ.τ.λ. (Lucian ἔστη...καὶ ἔστησαν σὲν αὐτῷ), and apparently in 1 Es. ii. 7 Β

\(^1\) In Dan. 60 vii. 4 6 ἐπὶ ποδῶν 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) ὁ γενόμαι οὐδέν ὡς ἐως ἐν στήσῃ καὶ σταθήτε πρὸς μὲ the meaning seems to be "make covenant with me and have your covenant ratified by me": the language has a legal preciseness.
Tenses and moods of τεθημι, διδωμι

καὶ καταστήσαντες οἱ ἀρχύφυλοι... (Α καταστάντες: = 2 Es. i. 5 ἀνέστησαν, ἀλλ᾿: in 1 Es. v. 47 correctly καταστὰς Ἰησοῦς).

Cf. further Jd. vii. 21 καὶ ἔστησεν αὐτῷ ἐφ᾿ ἐαυτῷ B*vi (MT has plur. vb and it may be a mere slip for ἔστησαν): Ψ xx. 12 βούλην ἦν ὁ ὅμω δύναται στῆσαι Ν-Α ρ (στῆσας BN*): Sir. xliv. 23 Φινεῖς...τρίτος εἰς δόξαν εἰς τὸ ἐξήλθαι αὐτῶν...καὶ στῆσαι (στῆσας A) αὐτῶν (Swete αὐτῶν) ἐν τροπῇ λαοῦ BN.

Similar confusion of act. and mid. occurs in Jdth viii. 12 τίνες ἐστὶν ὑπείρον τῷ θεῷ; B (ἰστάται) Ν*Α (ἰστασθε Ν-α), R.V. "stand instead of God."

10. Τίθημι, διδωμι. Perfect. Τίθημι has perf. act. τέθεικα (not τέθηκα as in Attic Inscriptions) and perf. mid. τέθειμαι (Ex. xxxiv. 27, 2 M. iv. 15), also used in pass. sense (τέθειται 1 K. ix. 24 B [A τέθεσται like τετέλεσται], προτεθεμένων Ex. xxix. 23, προσ- Dt. xxiii. 15, 1 Es. ii. 6, Est. ix. 27, 1 M. viii. i Λ) 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, ἔδωκα) have in LXX been extended to the plural (for Attic 2nd aor. ἔθηκεν, ἔδωκεν etc.): ἔθηκαμεν Is. xxviii. 15, 2 Es. xv. 10, 2 M. i. 8 προεθέ-, ἔθηκαν and ἔδωκαν passim; ἔθεσαν (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 ἔθησα, ἔδωσα did not take place till after the period covered by LXX and N.T.; Cod. A supplies an early example of each: θησαυ 1 M. xiv. 48 (στῆσαν ΝV), ἔδωσεν Sir. xv. 20 (ἔδωκεν BNС): cf. the perf. δέδωσαν in the clause added after 2 Es. xvii. 71 by the seventh century hand Ν-α.

Moods of the 2nd aorist of διδωμι. In LXX the conjunctive forms are regular (δῶ, δῶς, δῶ 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 (δῷ F), xxvii. 9
Verbs in -MI

[§ 23, 10—

BA (δό F), (ii) -δος -δο are replaced in a few instances by -δοις -δοι, viz.:

ός ἀν παραδώι Jos. ii. 14 BF (παραδῶ A), ἀνταποδώι 2 K. iii. 39 A (ἀποδῶ B), μὴ παραδώι Ψ xl. 3 B (ἵδως ΝΑ, -δῶς Τ), ἐός ἀνταποδώι Sir. xxxii. 24 Ν* (-δῶς BΑСης), ἀποδωί Ez. xxxiii. 15 BA (ἀποδῶ Q), μὴ δὴ παραδώι Dan. Θ iii. 34 B (-δῶς ΑQ), ὀπως παραδώι 1 M. xi. 40 A (-δῶς Β).

The optative δοιν -ης etc. is replaced, as in the κοινή generally, by [δων, no ex. of 1st sing.] δὼς (Ψ lxxxiv. 8), δων passim. The classical forms are represented by two v.ll. δοι in Sir. xlv. 26 Ν*Α, Job vi. 8 Νης.

Cf. the moods of ἐγνωμ, § 24. For δώναι = δοιναι see § 6, 34.

11. Εἰμι. The transformation of this verb, complete in modern Greek, started from the fut. ἑσομαι: to conform to this the remaining tenses have gradually passed over to the deponent class1. 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 ἦμη, which is employed throughout the LXX, as in the Ptolemaic papyri2, to the exclusion of class ἦ (or ἦ).

The transformation in LXX times has hardly proceeded further. The 2nd sing. is generally ἦσθα (17 times); ἦς (which is normal in N.T. and later became ἦσθ) is limited to Jd. xi. 35 B, R. iii. 2 (both late translations), Ob. i. 11: it occurs also as a v.l. in 1s. xxxvii. 10 Ν*, Job xxii. 3 A, xxxviii. 4 ΒΣ (ὁσθα A: possibly the clause is from Θ).

3rd sing. ἦν for which ἦ is a natural slip in 2 Ch. xxi. 20 A*, 2 Es. xvi. 18 B*, Tob. i. 22 Ν*. (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 ἦμεθα3 is limited to Bar. i. 19, 1 K. xxv. 16 BA: in the preceding v. in 1 K. BA have the classical ἦμεν, which is also used elsewhere: N. xiii. 34 δι, 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 ἐσ- throughout by εἰ-. The only approximation to this in LXX is the vulgar ἶτω (3rd pers. imperat.) in Ψ ciii. 31 (all uncial) and as a v.l. of Cod. A in 1 M. x. 31, xvi. 3: elsewhere ἐστο, including Ψ lxviii. 26, lxxi. 17, lxxxix. 17. 3rd plur. imperat. ἐστοσαυ (classical beside ἔστων, ὄντων). 3rd plur. optat. εἰσαν Job xxvii. 7 (class. beside εἰσεν: cf. § 17, 7). For ἐση, ἐσει see § 17, 12.

"Εἰν (= ἐνεστε), which in mod. Greek in the form εἰνε (εἰνα) has replaced ἐστι and εἰσὶ, stands for the former, as in N.T., already in Sir. xxxvii. 2 ὡς ἐνες ἑκατὸν ἑταῖροι καὶ φίλος τρεπόμενος εἰς ἐχθραν: R.V. "Is there not a grief in it...?" probably lays undue stress on the preposition. (In 4 M. iv. 22 ὥς ἐνι μαλίστα—"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 ἐπιών of time.

(i) The Greek books alone use the imperf. viz. περιενεν W. viii. 18, ἀνήμειται 2 M. xii. 1, xiii. 22, 4 M. iv. 8, εἰσήμειται 2 M. iii. 14, διεσήσεν 4 M. iii. 13: the inf. ἐσάνεω occurs in 3 M. i. 11, ii. 28, the part. ἐξομνής ib. v. 5, 48, ἀνώνυμος 4 M. iv. 10, προσώπης ib. vi. 13, xiv. 16, 19 δις, (οἱ) παρόντας Prov. ix. 15, xv. 10, and (of time) ἡ ἐπιώσα (sc. ἡμέρα) Prov. iii. 28=xxvii. i = "the morrow."

(ii) The latter part of Exodus (as distinguished from the earlier part, which uses ἀπ - εἰς εἰς ἔρχεσθαι) has ἐσώντι xxviii. 23, ἐσώντι...καὶ ἐξομνής xxviii. 31, ἵτω xxxii. 26, ἐπιώτος xxxiii. 8, 10 A.

1 It may be due to Phrygian influence, Dr Moulton tells me. Symmachus in ii/ii. A.D. has ἔσσο for ἵσθι. Cf. ἔσσο in Sappho: the middle forms of ἐμι occur very early in the dialects, J. H. Moulton Prog. 36 ff.

2 See the scanty papyrus evidence for iii/ii. B. C. in Mayser 355.

3 Reinhold 87 ff.

4 Ισθι πρὸς τὸν μύριμηκα must be read in Prov. vi. 6 with B *N A, not λθε A*Bab.
Table of Verbs

Elsewhere (of future time) εἰς τὸν ἐπιώτα χρόνον Δτ. xxxii. 29, ἐν τῷ ἐπιώντι ἔτει 1 Ch. xx. 1. A introduces the literary word with correct future meaning in 3 K. xxi. 22 ἄνεισιν (B ἄναβαίνει is no doubt the older reading).

13. Κάθησαι has the regular 2 sing. κάθησαι (not κάθη), but the imperat. is usually κάθον (early comedy and late prose: the pres. meaning causing transition to the pres. conjugation), the strict Attic κάθησο appearing only in 2 Ch. xxv. 19: the unclassical fut. καθήσομαι is fairly common (cf. § 24).

Κεῖμαι is regular. For the conjugation of ὠδά (with 1st aor. κύδησα) see § 24.

§ 24. Table of Noteworthy Verbs.

Ἀγαλλιάζω (the act. found in N.T., not in LXX), a “Biblical” word, frequent in Is. and Ψ, replacing classical ἀγάλλομαι. Impf. ἡγαλλίωμαι Is. xcv. 9, fut. ἀγαλλίασόμαι, aor. ἡγαλλιασόμην (not, as in N.T., -ά(ω)θην), § 21, 6.

Ἀγγέλω: aor. and fut. pass. ἡγέλην (ἁν- ἀπ-: for Attic ἡγέλην) ἀγγέλησομαι (ἁν- ἀπ- δι-), § 21, 4.

Ἀγνοώ only in composition with κατ-, as usually in Attic (in 4 M. ix. 17 read ἄγξαι with Ν for ἄγξα Α): pres. and impf. unattested: aor. with Att. augment κατέαξα and pass. κατεάχθην for Att. 2nd aor. κατάγηθ, § 16, 6: fut. κατάξω (not with aug. κατεάξω as in N.T.).

Ἀγοράζω: fut. ἄγορῶ (Att. ἄγοράσω), § 20, 1 (ii).

Ἀγων: 1: aor. usually ἠγαγων (with varying terminations ἠγά-
yosan, § 17, 5, ἐπηγαγα, § 17, 2: cf. impf. ἠγαν, § 17, 4), rarely ἄναν (ἐπ- ἁν- ἥξα § 21, 1: perf. act. ἄγε(ε)ιχα, ἄγησα (for Att. ἠγια), § 16, 7: perf. pass. ἠγημα regular.

Ἄδω (Att. contraction, not the poetical ἀείδω): fut. ἄσομαι (Att.) and ἄσω, § 20, 3.

Ἄδειμαι: aor. ἠδέσθην and once ἠδεσάμην, § 21, 6.

Ἄνευ (ἐπανεύ): fut. pass. (in Ψ with middle sense “will boast” or “glory”) ἐπανεὕσομαι (for Att. ἐπανεθελ), aor. pass. ἐπηνέθην with v.l. -έσθην, § 18, 2.

Αἰρετίζω Ionic and late for αἱροῦμαι “choose,” the latter being rare in LXX: fut. αἱρετίζω and as v.l. αἱρετίσω, § 20, 1 (i): aor. ἠρέτισα and (in Ψ, 1 M.) ἠρετισάμην.

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 ἠνεκέν σε ὁδε; (Λ ἠγαγεν), xxi. 12 (Α ἠγαν).
Table of Verbs

Aἱρέω mainly in composition: new fut. ἐλῶ, ἐλοῖμαι (ἀν—ἄφ—etc.) for Att. αἱρήσω which is dropped, § 20, 2: new aor. terminations εἶλα εἶλάμην (ἀν—etc.), § 17, 2, καθεδίσσαν, § 17, 5: augment in perf. -εἴρημαι (for -ήρημαι) but imperf. -ήρων, -ήρρημην (like εἴργασμα, ἡργαζόμην), § 16, 5: augmented omitted in ανταναιρέθην, § 16, 4.

Αἴρω: new verbal adj. ἀρτός, § 15, 2.

Ἀλεθάσαμαι: new aor. pass. ἰσθήθην (beside Att. ἰσθόμην) and new fut. pass. ἰσθανθήσαμαι and ἰσθανθήσομαι (for Att. ἰσθήσομαι), § 21, 6. The late pres. ἰσθόμαι occurs in one of the explanatory notes which Cod. Ν append to the Song of Solomon, ἣ νύμφη ἔστετε (= ἰσαθέται) τὸν νύμφιον v. 2.

Ἀλεχινόμαι: fut. ἀλεχινηθήσαμαι (for usual Attic ἀλεχινόναι), § 21, 7; perf. ἀλεχιμαί (κατ—), § 18, 4: aug. omitted in κατασχίνθην, § 16, 4.

Ἄκαταστατέω: 1 aor. ἄκαταστάτησα, § 16, 8.

Ἄκοινω: fut. ἄκοινομαι (Att.) and rarely ἄκοινοω, § 20, 3; perf. pass. (post-classical) ἄκοινομαι Dt. iv. 32 BF, 3 K. vi. 12 A, cf. § 18, 2.

Ἀλαλάξω poetical word used in prose from Xen. onwards: fut. ἀλαλάσαμαι and -άξω, § 20, 3: aor. ἄλαλάξα.

Ἀλείφω: perf. ἄλειφα (Cod. A), ἄλλμμα, for Att. reduplicated forms ἄληλμα, ἄλληλμαι, § 16, 7.

Ἁλήθω Jd. xvi. 21, Eccl. xii. 3 f. with imperf. ἡλέθων N. xi. 8 in the κοινή replaces Attic ἄλεον ἦλων; the old aor. ἢλέσα remains in Is. xlvii. 2. Cf. similar substitution of mute for Att. contract verb in νῆθα (LXX = Att. νέο), and outside LXX κνήθω, σμῆχω, ψήχω: Rutherford LP 240.

Ἀλύσκομαι: perf. 3rd plur. ἀλύσκων Ν, § 17, 3: 1 aor. pass. (late in simplex) ἀλύσθηναι Ez. xl. 1 A (ἀλόναι cett., and Att. 2nd aor. ἀλόων is retained elsewhere in LXX).

Ἀλομαί (ἀ- ἐν- ἐξ- ἐφ- ὑπερ—: a favourite word in 1 K. and Minor Proph.): aor. always ἄλομην (not the alternative Att. ἄλομην), itacism produces the readings ἀφείλαντο Ez. xlv. 10 A, ἐνείλατο 1 M. iii. 23 V: imperf. ἄλλαμην (aug. ἄλλομην once in A, § 16, 4) and fut. ἄλωμαι are classical.

Ἄμαρτάω: fut. ἄμαρτήσομαι and (in Sir.) ἀμαρτήσω, § 20, 3: aor. usually ἄμαρτον (3rd plur. ἄμαρτοσαν, § 17, 5), rarely ἄμαρτησα, § 21, 1. For the trans. (causative) use of ἐξ-(ἐφ)-ἀμαρτάνειν “cause to sin” see Syntax.

(Ἄμφιδίω) found only in aor. ἰμφίασα, ἰμφιασάμην and ἰμφιεσάμην, §§ 23, 2 and 6, 6.

Ἀναλίσκω is the usual pres. in LXX as in Att., ἀναλῶ (also Att.) only in καταναλοῦντι Ep. J. 9 Br with imperf. ἀνέλησον Dan. Θ Bel 13 (ἀνήλεισκον Q*). As regards augment (Attic writers seem to have used both ἀνήλωσα and ἀναλῶσα etc., Veitch) the
LXX uncials write ἀνήλωσα (ἐξ-), ἀνηλώθην (ἐξ-), ἀνήλωμαι (ἐξ-παρ-), but with the prefix κατ- the aug. disappears: κατανάλισκον Jer. xxvii. 7 B*Q*L, καταναλώσα 1 Ch. xxi. 26, Jer. iii. 24 (κατανάλωσεν Ν*), καταναλώθην 1s. lxx. 14 (κατηναλ. Βαβ): so ἑσαναλοθη Ν. 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.

'Ανοιγω: see οἶγω.

'Ανομέω : 3rd plur. ἤνομοῦσαν, § 17, 5: aug. παρηγούμον (as from παρ-ανομέω) Ψ cxviii. 51 RT (παρεν. Α), § 16, 8.

'Αντάω: fut. ἀπ- συν- ὑπ- αντήσομαι and ἀντήσω, § 20, 3.

'Απελοῦμαι deponent as in N.T. etc. (for Att. ἀπελέω, which is usual in LXX) is a variant in Gen. xxvii. 42 E, Ez. iii. 17 Q (ἀπελεύθηναι Ν. xxiii. 19 must have pass. meaning, cf. the citation in Jdth viii. 16): the dep. διαπελεύσθαι Ez. iii. 17 BA, 3 M. vi. 23, vii. 6 is classical.

'Απολογοῦμαι: aor. ἀπελογοσάμην (not ἤθην), § 21, 6.

'Απτω: pl. pass. ἤμμας is used in mid. sense “touch” (class.), N. xix. 18, Jd. xx. 41 A, 1 K. vi. 9, so ἄνωσ αἶστται καρδίας νέων Prov. xxii. 15 B*C (doubtless right, though the Heb. “is bound up in” lends some support to the other reading καρδία): fut. pass. ἀφθέγομαι (ἀν-) Jer. xxxi. 9, Sir. iii. 15 Ν* lacks early authority.

'Αρδομαι: the simplic- (poet.) in the Balaam story, rarely elsewhere, usually in composition with κατ- (class.) or the stronger (unclass.) ἐπικατ-: fut. and aor. regular -ἀράσομαι, (κατ)πρασάμην, the Ionic κατηρησάμην once in A, § 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. T: aor. pass. (unclass.) with pass. sense καταραθείη Job iii. 5, xxiv. 18: perf. pass. with pass. sense “accursed” κατηραμαι and with aug. and redupl. (unclass.) κεκατηραμαι, § 16, 8.

'Αργεώ: neut. part. ἄργων = ἄργουν, § 22, 1.

'Αρνεύμαι: aor. ἠρνησάμην (for usual Att. ἤθην), § 21, 6.

'Αρπάζω: unclass. asigmatic fut. (δ)αρπᾶσα, § 20, 1 (ii), beside Att. tenses ἀρπάσω, ἠρπάσα, ἠρπάσθη, ἠρπασσα: new guttural pass. forms ἠρπάγην, διαρπαγοσάμαι, §§ 18, 3 (iii), 21, 4.

'Αστιφώ: fut. συν- ὑπερ- αστιφω with v.l. -αστίφω, § 20, 1 (i).

'Αύγεω “shine” is unattested elsewhere: ἦγει Joe xxix. 3.

'Αλλίσομαι: aor. in Cod. Α ἐπιλίζετο, § 16, 4.

'Αλλάω and αὐξώ are both classical, in LXX the latter is limited to 1s. lxi. 11, 4 M. xiii. 22 and to compounds in literary books (ἐπαύξω, συναύξω) 2 M. iv. 4, 3 M. ii. 25, 4 M. xiii. 27 ΑΝ (αὐξανόντων V): the verb retains its class. transitive meaning, “grow” “increase” being expressed by αὐξάνομαι, and the intrans.
use, common in N.T., being limited to ἐπιστησαν 1 Ch. xiii. 17
A* (ὑπερβησαν cett.): the Attic fut. αὐξήσω in 1 Ch. xvii. 10,
while the Pentateuch uses the novel αὐξανῶ, Gen. xvii. 6, 20,
xlviii. 4, L xxvii. 9: the fut. pass. αὐξήθησομαι is regular, N. xxiv. 7,
Jer. xxiii. 3.

Ἀναρκήω, ἀναμολέω: aug. omitted in ἀνατάρκησα, ἀναμολήσα,
§ 16, 4.

'Αφανίζω: fut. ἀφανίζω and -ίσω, § 20, 1 (i).

'Αχρείσω: 3rd plur. perf. ἡχρείωσαν, § 17, 3.

Βαδίζω: fut. βαδιοῦμαι (Att.) and, once in N, the later βαδίω,
§ 20, 3.

Βαίνω rare in the simplex (Dt. xxviii. 56 and three times in
literary books in perf. and pluperf.): new present -βένω (cf.
-βένω), § 19, 2: perf. part. βεβηκώς, not the alternative Att.
βεβοσ: aug. omitted in plpf. βεβηκέων, § 16, 2: aug. vica redupli-
cation in κατεβήκαν Cod. A, § 16, 7: 3rd plur. impf. -έβηκαν,
§ 17, 4: 2nd aor. imperat. ἀνά-(κατα- etc.)βηθι -βητω -βητε, not
the N.T. forms ἀνάβα-βιάτω-βιάτε, § 23, 8: 2nd aor. opt. καταβοί
(for -βαίν) 2 K. i. 21 B (καταβήτω A, καταβή Swete).

Βάλλω: aug. omitted in plpf. ἐβαλήκειν, § 16, 2, duplicated
in double compound παρεσνεβαλήθην, § 16, 8: aor. terminations
ἐβάλλοσαν, § 17, 5 and ἐβάλαν -ασ (Hb. iii. 13 Apxvii), § 17, 2.

Βαρεῖν only in the old perf. part. pass. βεβαρμένοις 2 M.
xiii. 9 A (βεβαρωμένος V, § 22, 4) and once in perf. ind. pass.
βεβαρμέναι Ex. vii. 14 BA (βεβάρνυνται F). Elsewhere in LXX,
as in class. Greek, the verb is always βαρύνω (κατα-), whereas
later the contract verb became universal (mod. Greek βαρεῖναι)
and in N.T. βαρείν (with compounds ἐπι- κατα-) occurs 10 times
as against one ex. only in WH of -βαρύνειν Mc. xiv. 40. Βεβαρμέ-
νοι in a papyrus of ii/b.c., no Ptolemaic ex. of βαρεῖν, Mayser 390.

Βαστάω: βασισάω and ἐβάσσασα as in Attic, also ἐβάσταξα,
§ 18, 3 (iii), with which cf. the late fut. pass. συνβασταχθήσεται
Job Θ xxviii. 16, 19.

Βιάζομαι: fut. παραβιάζω (for Att. -βιάζω, but see Veitch),
§ 20, 1 (ii).

Βιβάζω: fut. as in Attic -βιβάζω (ἀνα- ἐπι- κατα- συμ-: mainly
in Ez. a and Minor Prophets), elsewhere -βιβάζω (Xenophon),
§ 20, 1 (ii): aor. pass. ἐβίβασθην (Aristot.): fut. pass. late ἀναβί-
βαστήσομαι L. ii. 12.

Βιβρώσκω: see ἐσθίω.

Βίδω (διά-) rare and except Ex. xxii. 21, Sir. xl. 28, only in
literary books: fut. βίδωσα for Att. βιδώσαι, § 20, 3: aor. ἐβίδωσα
for the usual Att. ἔβιδω, § 21, 1.

Βλαστάω has alternative present forms βλαστάω, Βλαστέω,
§ 19, 3 and new 1 aor. ἐβλάστησα with causative meaning (not
Att. ἐβλαστον), § 21, 1: perf. βεβλάστηκα, § 16, 7.


The translations, partly under the influence of the Heb., use other expressions: of the husband γαμβρεῖν (Gen. xxxviii. 8), λαμβάνειν and in 2 Es. (x. 2 etc.) the Hebraic καθίζειν γυναίκα (= hiphil of בָּשָׂר, “give a dwelling” or “settlement to”): of the wife γίνεσθαι or ἐλθαίναι τινὶ (= לָיָה), ἐχεῖν ἀνδρα: of both σύνοικεῖν, συνοικίζεσθαι τινὶ.
Table of Verbs

(ἐγενάμην in Jer. A text, § 17, 2) and ἐγενήθην (dialectic and late) are used interchangeably, § 21, 6: both forms of Att. perf. γέγονα and γεγένημαι (ἐνν. Jos. v. 7 B, Ψ lxixvi. 6 R) are used, the former largely preponderating: aug. retained in ἐγεγόνειν, § 16, 2: Att. fut. γεγίσομαι apparently only in Gen. xvii. 17 bis, "shall be born" (cf. τίκτῳ for Hellenistic τεχθῆσομαι and ἔτέχθην): poet. term. ἐγενομέσθαι, § 17, 13.

Γνώσκω (γεωv, § 6, 24), not γεωv. except as a rare v.l., § 7, 32, has the classical tenses: the plpf., apparently only in the compound διεγνώκεω N. xxxiii. 56, 2 M. ix. 15, xv. 6, seems to lack early authority: 3rd plur. perf. ἔγνωκαν, § 17, 3: the 2nd aor. ἔγνων (ἀνέγνω=ἀνέγνω 4 K. xxii. 8 B*) usually has the regular conj. γνώ, in Jdth xiv. 5 ἔγνωνταί B (ἐπιγνώ NA), while in the rare optat. the MSS are divided between the class. γνώην and the later γνών, which occurs in Job xxiii. 3 A (γνώην BN), 5 B* N* (γνώην 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 ἐπιγνώναι Est. A 11 N* on the model of δούναι, so διαγνώναι in a papyrus of iii B.C., Mayser 366 (for the converse working of analogy in δούναι see § 6, 34): for ἐγνώθην, γνωθίσομαι in B, νῦν ἐγνώσθην, γνωσθ., § 18, 2: verb. adj. γνωστέων, § 15, 2.

Γνωρίζω: fut. γνωριόω (Att.) and -ἰσο, § 20, 1 (I).

Γράφω: aug. always retained in plpf. ἔγραψα, § 16, 2, redupl. dropped in ἐπέγραψα A (ἔγραψα BF), § 16, 7: tenses regular, perf. γέγραψα 1 M. xi. 31, 2 M. i. 7, ix. 25 (not the late γεγράφηκα), aor. pass. ἐγράφην (ἀπ- etc.: not ἐγράφθην), fut. pass. γραφήσωμαι Ψ cxxviii. 16 (not the more usual Att. γεγράψαμαι), aor. mid. ἀπεγράψαμην Jd. viii. 14 A, Prov. xxii. 20, 3 M. vi. 34.

Γρηγορέω (ἐγρηγορέω): new pres., replacing ἐγρηγορά, with tenses ἐγρηγόροων, (ἐγρηγορήσατο, ἐγρηγορήσα, ἐγρηγορῆθην, found in some, mainly late, books of LXX and frequently in N. T., § 19, 1.

Γρύξω: fut. γρῦξω (not γρῦξομαι), § 20, 3.

(Δείδω): perf. δεδοκα -ας -ατι -ώς (not Att. δείδω etc.) and pluperf. ἐδεδοκεῖν (aug. retained, § 16, 2: once in A ἐδεδοκεῖν, § 16, 3) are used only by the translator of Job, excepting one ex. of δεδωκότες in Is. ix. 14.

Δείκνυμι and forms from δεικνύω, § 23, 2. The part. ἐπι-δεδ(e)γεμένος in 2 M. ii. 26 (R.V. "taken upon us the painful labour of the abridgement") and 3 M. vi. 26 (Kautzsch "er duldeten") is used where we should expect ἐπιδεικνύμενος. The confusion of forms from δεικνυμι and δεχομαι (δεκ.) is perhaps due to Ionic influence: cf. the Homeric use of δεικνύσθαι (and δεδικέσθαι) = δέξεσθαι "welcome."

Δει "it is necessary": the impers. δει, ἐδει, fut. δεῖσει Jos. xviii. 4, is used occasionally, δει being replaced by the para-
phrastic δεύον ἐστὶν in Sir. prol. bis and i M. xii. 11 (so Polyb., Aristeas and papyri): no ex. of conj. or opt. since μὲ ἡ of the uncials in Est. iv. 16 is doubtless right (not δεῖ).

Δόμαι "ask": for the extended use of the uncontracted forms and the peculiar forms ἐδεέται, ἐδεέται see § 22, 3: the fut. pass. δεξθήσομαι (ἐν- προσ-) supplants Att. δέχομαι, § 21, 7: ἐδέχθην (ἐκ- προσ-) and δεδεμαι 3 K. viii. 59 are classical.

Δέχομαι: tenses regular except that the fut. pass. δέχθησομαι (προσ-) "will be accepted" is new, L. vii. 8, xix. 7, xxii. 23, 25, 27, Sir. xxxii. 20: -ἐδέχθην with pass. sense is classical: pf. pass. with mid. sense (class.) ἐκδεδεκταὶ Gen. xlv. 32 (in Is. xxiii. 3 read δεδεμένοι εἰς ἐν, A has δεδεγμένοι), for ἐπιδεδειγμένος used like -δεδεγμένος cf. δεικνύω: verbal adj. ἐκδεκτέων § 15, 2.

Δέω "bind" has the regular tenses δήσω ἐδόσα ἐδέχθη δεθήσομαι δεδεμαι: Ν* twice uses forms from δέω "want," δέησεν Job xxxix. 10, ἐδέήσεν ib. Θ xxxvi. 13: the mid. is used only in the 1st aor. (poetical in the simpler) ἐδόσατο Jdth xvi. 8, κατε- δήσατο τελαμώνι 3 K. xxi. 38 (the language has a Homeric ring).

Διάλέγομαι: aor. διελήγεν, διελεξάμην and (the usual class. form) διελέξθην, fut. διαλέχθησομαι, § 21, 4 and 6.

Διδάσκω: fut. pass. διδαχθήσομαι Is. lv. 12 is post-classical.

(Διδράσκω) only in composition with ἄπο- δια-: the Att. 2nd aor. ἀπέδραν is used in 2nd and 3rd sing. and 3rd plur. -ἐδρα -ἐδρα -ἐδρασαν, conj. ἄποδρα Sir. xxx. 40, part. διαδράσαν Sir. xi. 10, imperat. ἄποδραθι (post-classical) Gen. xxviii. 43, xxviii. 2: the 1st sing. appears as ἀπέδραν in Jdth xi. 16, a form which is explained by an ancient writer cited in Rutherford ΛΠ 335 as a recognized alternative for ἀπέδραν (τὸ δὲ ἀπέδραν τινὲς τῶν ῥητόρων διὰ τοῦ ὦ εἰτον, ἀπέθραν, ἀλλ’ ἠμενον διὰ τοῦ αὐτοῦ), or it would seem possible to take it as a new imperfect as from ἄποδράω (the regular -ἐδράσκων however is used elsewhere in LXX): out of the 3rd plur. of the 2nd aor. arose the new 1st aor. ἀπέθρασα which appears in Cod. Ν, § 21, 1.

Δἰδωμι: beginnings of the transition to the -ω (ὁ-ω) class, § 23, 5: ἔδωκαν (for ἔδοσαν), ἔδωσα Cod. A, moods of 2nd aor., § 23, 10: term. ἔδωκες A, § 17, 8: aug. omitted in δεδώκειν, § 16, 2.

Δικάξω has Att. fut. δικάσω 1 K. viii. 20, xii. 7 B (Ionic δικαῖον = δικάσεων Hdt. 1. 97), but the rare ἐκδικάξω has fut. 3rd sing. ἐκδικάσατε "shall take vengeance" or "avenge." L. xix. 18, Dt. xxxii. 43 BF (ἐκδικεῖται A: the following καὶ ἐκδικήσει is perhaps a doublet) § 20, 1 (iii): in Jdth xi. 10 ἐκδικάτα is used passively "be punished." and the present tense used in the next clause suggests that it is intended for pres. pass. as from ἐκδικάζω (cf. for similar exx. Hatzidakis 395): the classical ἐκδικάζω (un-represented in N.T.) has in LXX almost disappeared to make way for the new ἐκδικέω (tenses regular: in passive -ἐκδικήθην,
-δικηθόσμα, -δεδικημα: Gen. iv. 24) which with the subst. ἐκδίκησις (Polyb.) is the ordinary word denoting vengeance or punishment: for it is a trace of an intermediate ἐκδίκαν see § 22, 1.

Διψάω: διψά (for Att. -γ), § 22, 2; fut. διψάω, § 18, 1, and διψήσμα, § 20, 3, as well as Att. διψάω.

Διώκω: fut. usually διώξμα (καταδίωξμα), also διώξω (κατα-) (Attic prefers the middle), but ἐκδίωξω only, § 20, 3; the fut. pass. ἐκδίωχθοσμαται Ψ xxxvi. 28 ARTSαν is post-classical: 3rd plur. imperf. ἐδίωκαν in Ν, § 17, 4.

Δοκιμάζω (ἀπο-): fut. δοκιμώ and δοκιμάζω (Att.), § 20, 1 (ii), but in Sir. xxviii. 5, xxxiv. 26 δοκιμά of Ν (= Β δοκιμᾷ) is probably pres. as from δοκιμά (cf. δοκιμής in a papyrus of ii/b.c., Mayser 459, and the subst. δοκίμη in N.T.: the ex. of fut. δοκιμῶ which Veitch and Kühner-Blass cite from Hdt. 1. 199 also appears from the context to be present, τῷ δὲ πρῶτῳ ἐμβαλόντι ἔπεται οὐδὲ ἀποδοκίμα οὐδένα).

Δολίω: post-classical N. xxxv. 18 and 3 times in Ψ: 3rd plur. imperf. ἐδολιοῦσαν, § 17, 5.

Δύναμαι: traces of transition to the -ω class in 2nd sing. δύνη (usually δύναμις in LXX) and variants δύναμη etc., §§ 17, 12 and 23, 4: aug. ἰ- (usually) or ἐ-, § 16, 3: aor. ἰδύνηθην (ἐδ.) and ἰδύνεσθην (ἐδ.) ib., also ἰδύνησαμην (poet.) Cod. A, § 21, 7: fut. δύνησομαι and in Cod. A δυνιθήσομαι, § 21, 7.

Δυνάμω (ἐν- ὑπερ-): new verb found in a few late LXX books and in N.T.: aug. ὑπερηδύναμος (like ἰδύνηθην), § 16, 3.

Δυσφόρω: 3rd plur. imperf. ἐδυσφόρῳ Cod. A (for ὑπον), § 22, 1.

Δύω, δύνω, -διδύκω. Apart from pres. and imperf. the classical tenses of δύνω (ἐνε- ἐπι- κατα-) “to sink” (intrans.) are for the most part retained: 2nd aor. ἐδύν (not ἐδύνη, § 21, 3) with inf. δύναι Ἰδ. xiv. 18 A, conj. δύν L. xxii. 7 AF (ΔΥ B*), fut. δύνομαι, pf. δύνα: a new intrans. 1st aor. ἐδύσα (evolved out of the 3rd plur. of ἐδύν) appears twice in the compounds καταδύσων, 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 ἐδύνει, ἐδύνειν, “to strip (oneself),” “clothe (oneself),” are also kept, and once the class. imperf. ἐπεδύσμην Ψ xxxiv. 13: plpf. without aug. ἐπεδύκειν or without reduplication ἐπεδύκειν Α (cf. ἐν ἐδύκει Est. D. 6 B*), § 16, 2 and 7: perf. (only in the part.) ἐπεδυκμένος and ἐπεδυκως, the latter limited to 1 K. xvii. 5, 2 K. vi. 14 and “Ezekiel a” (ix. 2, 3, 11, x. 2, 6, 7, xxiii. 6 [A mid.], 12 [do.]: contrast in Ez. Β ἐπεδυκμένος xxxviii. 4 BΑQ).

The pres. and imperf. of the intransitive verb “to set,” “sink” are always formed from δύνω ( Ionic: in Att. prose not before Xen.), § 19, 3: δύνει Eccl. i. 5, δύνοντος 3 K. xxii. 36, 2 Ch. xviii. 34 A, Jos. viii. 29 (ἐπι-), ἐδύνει 2 K. ii. 24, 50 ἐκδύνει
"escapes" Prov. xi. 8 (δύνατον A): the aor. δύνατον 2 Ch. xviii. 34 B is late (Polyb. ix. 15 Schweigh.), § 21, 1. The reading of LXX* in Is. lx. 20 ὥς ψυχὴ δωστεται ὃ ἡμῶσ σοι (δύνατοι cett.) is remarkable: a fut. mid. of this form from δύναω 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. xvii. 17 and the readings in 1 Ch. xii. 18.

To express the transitive meanings "put on," "put off" the new forms εν- εκ- διδοκω are used in pres. and impf., apparently first attested in LXX (also in N.T. and Jos.), § 19, 3.

The corresponding fut. only in Job xi. 21 εἰλησεικ, a corruption of εἰ δησεις.
"Ελκω: fut. ἐλκύσω ἐξ- παρ- (Ionic for Att. ἐλξο): the 1st aor. ἐλκυσα (ἢλκυσα, § 16, 5) and pass. ἐλκύσθην (ἐξ- ἐφ-) have early authority (the late ἐλξα, ἐλθθην do not occur in LXX).

Έμποδοστάτω: a new verb "obstruct": the perf. with irregular medial reduplication, ἐμπεδοθεστάτηκας, appears in a corrupted form in Jd. xi. 35 A, § 16, 8.

Ενεχυράω: aug. ἐνεχύρασα and ἐνέχ., § 16, 8: fut. -άσω Dt. xxiv. 6 B and -δι -ς ib. AF*, 17 BthAF.

Ενθυμέομαι: fut. ἐνθυμηθήσομαι (late) and -μήσομαι (Att.), § 21, 7: -ενθύμηθην, -τεθύμηται classical.

Ἐνυπνάομαι: the verb appears to be Ionic (Hippocrates, and then not before Aristot., who uses the active): aor. ἑπνύσασθην (or ἐτ.) and ἱπνύσασάμην (or ἐτ.), § 16, 4 and 8: fut. ἑνυπνιασθήσομαι Jl. ii. 28.

Ἐνωτίζομαι: verb frequent in LXX, once in N.T., unattested elsewhere, possibly a "Biblical" creation to render the hiphil of ἑκ: aug. ἑνωτίσαμην and ἑν, § 16, 8.

Ἐναποθέομαι "register," "enroll" (like ἀπογράφεων), a ἅπαξ λεγόμενον in N. i. 18 B ἐπηγγεώνων, § 17, 5.

Ἐπιστάμαι: aug. ἐπιστάμης and v.l. ἐπ., § 16, 4: 2 sing. ἐπίστασαν and ἐπίστην, §§ 17, 12 and 23, 4.

Ἐργάζομαι: fut. κατεργάζομαι -άσαι -ωνται (never Att. ἔργασομαι), § 20, 1 (ii): aug. ἔργαζόμην but ἐργασμαί (as in Att.), aor. ἔργασάμην and ἐργασάμην, § 16, 5: the perf. is used only with pass. meaning 1 (in Attic it has active sense as well): fut. pass. ἐργασθήσομαι (class.) Ez. xxxvi. 34.

Ἐρευνάω and ἐραυνάω, § 6, 12: 3rd plur. impf. (as from ἐρευνέω) ἑρεύνουν, § 22, 1.

Ἐρημώω: aug., usually ἠ-, sometimes omitted, § 16, 4.

"Ερπω (ἐξ-): 1 aor. ἐρηπῶνα Ψ civ. 30, with causative meaning "produced, " "made to swarm" (cf. ἐκαμαρτάνειν "cause to sin"), is unclassical, Att. using ἐρρηπεσα from ἐρπυζω for "creep" (Veitch cites ἐρήπα from Dio Chrys.).

"Ερχομαι: in Att. the pres. stem in the simplex is confined to pres. ind., while the moods, imperfect and fut. are supplied from

1 Including Dt. xxi. 3 δάκαλα...ὑπὶ οὐκ εἰργάσαται: 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. ἑργάσατε in 2 K. xi. 20, a corruption of ἑγγίσατε.

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. Θ and books akin to Θ, 2 Es. and 1 and 2 Ch. (except 2 Ch. xxiv. 24): in non-historical portions its absence (Ψ and Prov.) or rarity (Prophehtical books) is more easily intelligible. In N.T. it is almost confined to Luke's writings.
εἰμι: LXX employs ἡρχομην, ἥρχωμαι etc. with fut. ἐλεύσομαι (Epic, Ionic and poet.), εἰμι being now rare and literary (§ 23, 12): aor. Ἡλθον with new terminations ἡλθα, ἐλβάτω etc., § 17, 2, ἡθοσαν, § 17, 5, opt. Ἐθοσαν, § 17, 7.


Ἐσθίω and ἐσθω (esp. in the part. ἐσθων), § 19, 3: fut. ἐδομαί (rare outside Pent.) and Hellenistic φάγομαι, § 20, 2, with 2nd sing. φάγεσα and occasionally φάγη, § 17, 12 (φαγούμεθα Gen. iii. 2 Dosit): terminations of past tenses ἔφαγα, § 17, 2, ἐφάγοσαν, κατεφάγεσαν, ἡθοσαν, § 17, 5, φάγοσαν, § 17, 7. The rare pres. βιβρώσκω once in Jd. B, § 19, 3: the tenses βέβρωκα (βεβρώκει, § 16, 2), βέβρωμαι, βεβρώθην (opt. βρωθέσαν Job xviii. 13) are Ionic and late: fut. pass. βρωθήσαμα is new. The Att. έδηδοκα, έκδηδεσμα, ἡδέσθην have disappeared and the Vulg τράγω of St John's Gospel is unrepresented.

Εὐαγγελίζομαι “tell good tidings”: the act. -ἐκω (as in Apoc. x. 7, xiv. 6) occurs in 1 K. xxxi. 9 -ἑικονε (=mid. in the I Ch. x. 9), with fut. εὐαγγελίω 2 K. xviii. 19 (mid. -ειμα in next v. and elsewhere): otherwise only in the mid.-pass., aor. mid. εὐηγγελισάμην (class.), § 16, 8, and once aor. pass. εὐαγγελισθήτω ὁ κυρίος μου 2 K. xviii. 31 = “receive the good tidings” (cf. Hebr. iv. 6).

Εὐαρέστω: aug. εὐφρέστησα, § 16, 8.

Εὐδοκέω (Polyb. and papyri of ii./b.c.): aug. omitted in εὐδοκήσα, § 16, 4: aor. pass. εὐδοκήθη I Ch. xxix. 23 = “prospered” (perhaps a corruption of εὐδοκήθη, cf. Is. liv. 17 A).

Εὐθηνέω: Ionic and late for older Attic εὐθενέω: once in pres. mid. Ψ lxii. 12 BM* (class.): 3rd plur. impf. εὐθηνοῦσαν, § 17, 5.

Εὐθύνεω (κατ.): aug. κατεύθυνα, § 16, 4.

Εὐλαβέσομαι: fut. εὐλαβήσομαι only (Aristot.: not εὐλαβήσομαι as in Plato), § 21, 7.

Εὐλογέω: aug. εὐλόγησα, § 16, 4: term. εὐλογοῦσαν, § 17, 5, εὐλογήσασαν Tob. iii. 11: late tenses εὐλόγηκα -ημα -ηθοσαί.

Εὐφράσκω: aug. omitted in εὐφρον, εὐφρηκα, εὐφρέθην, § 16, 4: terminations εὑρα, § 17, 2, εὑροσαν, § 17, 5, εὑροσαν, § 17, 7 (1st aor. εὑρίση not used, § 21, 1).

Εὐφραίνω: aug. εὐφραίνηθαν and ἦφητα, § 16, 4: fut. pass. εὐφραίνοντες (not εὐφραίνομαι), § 21, 7.

Εὐχόμαι (προσ-): aug. usually προσηχάμαι, also -εὐξ, § 16, 4, and ἐπροσηχάμαι, § 16, 8.

"Εχο: fut. ἐξω (not σχήσω), § 15, 3: 3rd plur. aor. ἐσχοσαν, § 17, 5: 1 aor. pass. (Ionic and late) κατ- συν- εσχέθην, with v.ll. in Α συνεχέσθη, § 18, 2, and κατασχέθη 3 M. v. 12: fut. pass. -σχέθησομαι (late: 112 B.C. is the earliest ex. in papyri, AP 31, 6), R. i. 13 (kata-), Job Θ xxxvi. 8: class. perf. ἐσχήκα rare, Sir.
Zeôv or ççw: fut. ççôvma and ççw, the latter sometimes with causative sense “quicken” = ççw elsewhere, § 20, 3: aor. ççsaa (Attic usually employed ççov): as from ççmu 1st sing. impf. ççnv (not ççov) and 2 sing. imperat. ççði (post-class.), § 22, 2.

Zeîvnonî, zeîvnon (âna-): § 23, 2.

Zeîlôw: ççôlôsaa Cod. $ as from -ëw, § 22, 4.

Zeîvnonî (perï- etc.) but mid. perïçôvnonë, § 23, 2: fut. act. ççw (post-class.) Ex. xxix. 9: fut. mid. ççôvma (once in a Hexaplaric interpolation in A perïçôvnon Æz. xxvii. 31 = perï-çôvnon $ Q ib.) with aorists ççôsaa, ççôvma are classical: perf. pass. âv- perï- vtp- ççôvmev (Ionic: Att. ççvma), § 18, 2.

‘Hgeôvma: (1) with the meaning “lead” frequent in the part. ëgôvmev = ëgêmîv: the tenses (class.) are rare, ëgeîto Ex. xiii. 21, ëgêstvaa Mic. ii. 13, Bar. v. 9, ëgêstso Gen. xlix. 26: (2) with the meaning “think,” “think good” only in literary books (Job, W., 2—4 M.) with tenses ëgêstvma and (Job) ëgêma with act. meaning.

“Hkôv in virtue of its perfect meaning “am come” in late Greek adopts in the plur. and occasionally in the inf. and part. forms as from a perfect ëkâ: the conjugation in LXX as in the papyri (Mayser 372) is thus ëkëw -ëis -ei -amev -ate -asv (the last very frequent: ëkëstv only in Job xvi. 23 A): the perf. part. appears once as ëkôs in 4 M. iv. 2 A (ëkôv $ V and so elsewhere in LXX: the papyri show both forms, Mayser ib.): inf. ëkëv 4 M. iv. 6 (ëkëvai papyri): imperat. (rare in class. Gk) ëkë Ke xiv. 32, Jer. xliii. 14, xlvii. 4 NAQ, Tob. ix. 3 $, ëpâvke Prov. iii. 28, ëkête Gen. xlv. 18, Is. xlv. 20: fut. ëkëv frequent = “will come” not “will have come” (the late aor. ëkëa is unrepresented).

Thâllo (âna-): new 2nd aor. ânîvâloov (Att. ëðhla, Aelian ân-ëðhla) used intransitively “revive,” § 21, 2: the pres. ânâthâllo (the compound is unclass.) is used transitively “make to flourish” Sir. i. 18 etc., Ez. xvii. 24.

Thâmboôw: in class. Greek “be amazed (at),” so 1 K. xiv. 15: in LXX also causatively “frighten,” ëðâmboôsvnv with 2 K. xxii. 5, with pass. ëðâmboôvma, aor. ëðâmboôv, § 21, 6.

Thâmboôw: fut. òðâmboôvma (Att.) and -ôw, § 20, 3: ëðâmboôv, òðâmboôvma keep their class. passive meaning (ðâmboôvmev)

1 “Hkëv in Eccl. v. 14 is used as an aorist “he came,” answering to parêgeîvêto in the next v. The impf. ëkë in 2 M. 5 times and Jdth xi. 1 $.
Table of Verbs

§ 21

Est. C. 21 is perhaps deponent), § 21, 6: perf. pass. τεθαμμακ-
μένος 4 K. v. 1 (Polyb.).

Θελω, fut. θελήσω, no longer (Att.) ἑθελω, ἑθελήσω, conse-
quently has the new perf. τεθηληκα, § 16, 7: but the old aug. is
invariably kept in ἢθελον, ἢθελησα, § 16, 3; term. ἢθελαν in Ν,
§ 17, 4. The use of εὐδόκησα in Ἰ. (B text) ἢθελησα (A text)
is noticeable.

Θερπλω: fut. -io and -ίσω, § 20, 1 (i).

Θερμαλων: aor. ἑθέρμανα (since Aristot. for -ηνα), § 18, 4.

Θεωρω: as in N.T. almost confined to pres. and impf., the
aor. ἑθεώρητα -ήθην occurring 4 times in literary books, with
Ψ lxvii. 2 -ήθησαν: 3rd pl. impf. in Jdth x. 10 ἑθεώρων Ν, § 22, 1,
ἑθεωροῦσαν A, § 17, 5 (2). The tenses in N.T. are supplied from
θεάμαι: ἑθεόσαμεν in LXX is rare, and τεθεάμαι occurs once only.

Θενήσκω ἀπο: - the Att. rule as to the use of simplex for perf.
and plupf., compound for fut. and aor. is still observed1: perf.
tεθνηκα -κανα -κών, the forms τεθνεασαι (=Att. τεθνασα) -να ται
tεθνήσωμαι (=older Att. τεθνηξω) 3 times in the Atticising 4 M.:
terminations ἀπεθαναν, § 17, 2, -εθύσαναι -εθύνσκοσαν, § 17, 5.

Θραω: fut. pass. (late) θρανθήσομαι and once in Β θρα-
θήσομαι, § 18, 2: aor. pass. θρανθήσην is classical.

Θυμαω θυμιάζω "burn incense": pres. and impf. always from
-εω (class.) except θυμίαζουσιν Is. lxv. 3 A: other tenses from
-άω, fut. -ασω, aor. θυμίασα (Hdt. -ησα) -αθην 1 K. ii. 15 f.: 3rd
pl. impf. θυμίωσαν, § 17, 5: as from -εω θυμίωσον Ν, § 22, 1.

("Ἰημ) only in compounds: ἀφίω συνίω etc., § 23, 6: aug. omit-
ted in ἀνέθην, ἀφέθην, but παρείθησαν, § 16, 5: term. ἀφικες, § 17, 8.

Ἰκανόμαι: unclass., usually impersonal in the phrase ἰκα-
νούσθω (ὑμώ): aor. ἰκανώθην: 2 sing. Cod. Α ἰκανώσα, § 17, 12.

Πλάσκωμαι: the simplex, in class. Greek "propitiate,"
"appease," in LXX is used not of the suppliant but of the
Divine Pardoner, "be merciful," "forgive" (=ἴησω γίνομαι
elsewhere), in the aor. pass. ἰάσσην imp. ἰάσσηται (=Ερις ἰηθι
in same sense) and fut. mid. ἰάσσομαι 4 K. v. 18 bis, Ψ xxiv. 11,
lxiv. 4, lxxv. 38 (and probably in 2 Ch. vi. 30 ἰασὶ should be
read for ἰα, cf. v. 27), once in the fut. pass. ἰασθήσεται
4 K. v. 18 A. Far commoner is the compound ξιλάσκωμαι, fut.
-άσμαι, aor. -ασάμην, 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 τίνος passim, sometimes with acc. of the thing for which

1 E.g. Eccl. iv. 2 τοὺς τεθηκότας τοὺς ἢδη ἀποθανόντας. The uncom-
pounded fut. θανεῖται in Prov. xiii. 14, possibly for metrical reasons.
atonement is made (ἁμαρτίας etc. Sir. iii. 3+, Ez. xiii. 22+, Dan. Θ ix. 24) and once with acc. of the propitiatory offering, 2 Ch. xxix. 24: fut. pass. ἐξιλασθῆσομαι (unclass.) = “shall be expiated” or “forgiven.” N. xxxv. 33, Dt. xxi. 8, 1 K. iii. 14, vi. 3: A reads ἐξιλάτο as from -άομαι 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 ἐξ- (cf. ἐξιμαρταίνειν).

"Ἰστήμι: see πέτομαι.


Καθαίρω (ἐκ- περε-), 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 εἰκαθαρεῖς ν. 18 in same sense], Jd. vii. 4 B “thin” an army, “weed out” the inefficient), cf. περε- Dt. xviii. 10, Jos. v. 4, 4 M. i. 29: aor. -ἐκάθαρα (once -ημα Jos. v. 4 A), § 18, 4. (Καθαρίων in Lam. iv. 7 is a ἀπ. λεγ.) Far more frequent is the unclass. καθαρίζω (ἐκ- περε-), 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. καθαρῶ with v.l. -ίσω, § 20, 1 (ι): aor. έκαθάρισα: pass. καθαρισθῆσομαι ἐκαθαρίσθην κεκαθαρισμένος: for ἐκαθάρισα etc., § 6, 3, Moulton Prol. ed. 3, 56 note.

Καθίζω, καθέζωμαι, καθημα. From καθίζω (pres. and impf. have disappeared and the late pf. κεκαθίζω is unrepresented) we have aor. έκαθίζω, 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 (ἐπε-), Job Θ xxxvi. 7 and intrans. Jl. iii. 12, Is. xiv. 13, xlvi. 8: fut. καθίσω (1on., vulgar and late) only in Sir. xi. 1 B (trans.). The middle is now confined to the fut. (Att. καθίζουμαι) which appears in three forms: (i) καθίζομαι2 Dan. θ vii. 26 only, (ii) καθιοῦμαι 1 Es. iii. 7, Ψ cxxxii. 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 καβίωμαι3 Jd.

1 Cf. Deissmann BS 224 f.
2 Swete prints it also in Jd. vi. 18 (καβίομαι Β, καβίοσομαι Α). It may be merely an itatic form of καβίοσομαι.
3 The form appears to have grown out of the 3rd sing. καβίεται which was written as καβίεται from the objection felt to two contiguous ı sounds:

From kathēzomai we have the Att. fut. kathedōmaι twice: Jer. xxxvii. 18, Ez. xxvi. 16: the late fut. kathēσhīsomaι L. xii. 5 B (4 B<sup>ab</sup> F), and the late aor. kathēσhēiς Job (? Θ) xxxix. 27.

Kάθημαι, ékathēμην are now the only pres. and imperf. for the verb "to sit": 2nd sing. kadhēμαι (not kadhē of N.T.), but imperat. usually kádhn (once kadhēso), § 23, 13: the unclassical fut. kadhēσhōmaι is fairly common, ib.

Kαθιάνω (early in poetry with intrans. sense) is used transitively in Job xii. 18 (kadhēzw A), Prov. xviii. 16.

Καίω: the old Att. kāw<sup>1</sup> in kāghtai Ex. xxvii. 20 B, ekkāei Prov. xiv. 5 N, eoménη Mal. iv. i Q: tenses regular with 2nd aor. pass. (dialectic) ék-kat-ekhūn, fut. pass. (late) ék-kata-kathēσhōmaι, § 21, 4.

Καλέω: fut. kalēσo, § 20, i (iii): fut. perf. pass. kēkλēσhōmaι only as a variant for kλhĭσhōmaι in Ex. xii. 16 A, Hos. xi. 12 BQ, cf. § 15, 3: aug. in ēparēκūlouν, ēπροσκέκληται, § 16, 8: vb. adj. kλhēτoν, § 15, 2.

Καλύπτω: ἀνακάλυψα Ν, § 16, 2.

Καυχάομαι: 2 sing. ἐκαυχά (not the later -αοι), § 17, 12.

Κείμαι: regular § 23, 13, partially replaced by tēthēmaι, ib. 10.

Κελέω: kelenēntes Cod. A (for -ευσθ.), § 18, 2.

(Κεράννυμα): pres. part. keránνontes, § 23, 2: perf. pass. kekēρασμαι (late), with doubtful authority for kekramaι (Att.), aor. pass. ékēρασθην συν- (Att. also has ekραβήν), § 18, 2.

Κιρναω a collateral form of kirnìμι: impf. ekirnwn Ψ ci. 10; as the -mu forms are usually retained in the mid., metekirnáto W. xvi. 21 (Swete) should probably be metekírnatō.

Κιχραω not kikrēμι, § 23, 4.

Κλαίω: not Att. kláw, but ekklaien 3 K. xviii. 45 B: fut. klauσtomaι (not the later -σω of Ν.Τ.), § 20, 3: aor. and fut. pass. ekklaiosthēn (αινη B), kλauσhēσhōmaι (v.l. kλauθ) are post-classical, § 18, 2: the perf. pass. is unattested.

Κλειω with tenses kleiσω etc. (not the old Att. klēw kλhσω etc.): perf. pass. kēkλεισμαι and rarely (class.): ekklaimai, § 18, 2: fut. pass. kλeισθησομαι (late in simplex: Xen. has it in comp.) ib.

Κλίνω: pf. act. kēklīka (late) Jd. xix. 9 A, 11 A (-ηκ-), 3 K. ii. 28, 4 K. viii. 1 A, Jd. vi. 4: aor. and fut. pass. ekklīthēn, kλhθησομαι (not ekλίνω, kλίνω, nor the mid. aor. and fut.), § 21, 5: other tenses classical: the simplex is absent from the Hexateuch, the intrans. use of it (of time Jd. and Jer. l.c., and elsewhere in other senses) is late.

cf. tamēiον—tameiον etc., § 5 (3). Note that Cod. B keeps 3rd plur. kathiontau Hos. xiv. 8.

<sup>1</sup> Mayser quotes an ex. in ii/b.c., 104 f.
Table of Verbs

Κνίζω (poetical and in late prose): aor. ἀπέκνισα and (Cod. A) ἀπέκνισηα, § 18, 3 (iii).


Κολλάω (προσ-) mainly in the passive with new reflexive sense of cleaving to a person, with tenses ἐκολλήθην κολληθήσομαι κεκόλλημαι: aug. omitted in κεκολλητο, § 16, 2.

Κομίζω: fut. κομίω 3 M. i. 8, -ἰόμαι and -ἰσομαι, § 20, 1 (i).

Κόπτω: fut. mid. κόσμομαι "will bewail" Jer.-Ez.-Min. Proph., 3 K. xii. 24 m B, xiv. 13 A lacks early authority1: fut. pass. κοπήσομαι, late in sing. = (a) "shall be cut down" Jer. xxvi. 5 (so ἐκκοσπήσα. 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, ἐκκόψασαν, § 17, 7.

Κοφίζω: fut. -ἰό and -ἰσο, § 20, 1 (i).

Κράζω: the pres. rare in Att. is equally so in LXX, κραζεῖσιν Jd. xviii. 24, else in the part. Ex. xxxii. 17, 2 K. xiii. 19, Ps lxviii. 4, Jdth xiv. 17 B, and inf. Ψ xxi. 3, Tob. ii. 13 B, impf. ἐκραζέω Jd. xviii. 22 A: elsewhere the pf. κέκραγα is used with pres. sense as in Attic, Ex. v. 8, 2 K. 28, Jer. xxi. 3 etc.: fut. κεκράζομαι as in Att. (with v.l. κράζομαι: not κραζώ of N.T.), § 20, 3, cf. 15, 3: the aor. takes 3 (or 4) forms, the third only being classical: (i) usually ἐκέκραζα, (ii) ἐκραζά rare and in books using pres. κράζω, but always ἀνέκραζα, (iii) ἀνεκραγον, (iv) possibly redupl. 2nd aor. ἐκεκράγον, unless this should be regarded as impf. from ἐκκράζω, §§ 21, 1: 19, 1. Κραγαγάω is properly used of an animal's bleat in κραγᾶσεις Tob. ii. 13 A (with loss of γ, § 7, 30: κράζειν BN), of a human cry in ἐκραύγωσεν 2 Es. iii. 13.

(Κρεμάννυμι) κρέμαξ ἀκομμαί: the act. goes over to the -ω class, κρεμάξων (κρεμὼν) A in Job Θ, §§ 19, 3 and 23, 2: in the mid. the Att. ἀκομμαί remains, § 23, 4: fut. κρεμάσω for Att. κρεμῶ: ἐκρέμασα -άσθην as in Att.

Κρίνω: aor. and fut. pass. for mid. in the compounds ἀπεκρίνη (with ἀπεκρημάνην) ἀπόκρηθησομαι, διεκρίθη διακριθήσομαι, ὑπεκρίθην (but ὑποκρίνασθαι 4 M.), § 21, 6: the simple fut. pass. κριθήσομαι (class.) has mid. sense "contend," "plead with" in Jer. ii. 9, Job xiii. 19 (σομένος), pass. "be judged" Is. lxvi. 16: aug. in ἐδικαίωσεν Ν, § 16, 8: term. ἐκρίνοσαν, § 17, 5: Cod. C writes κέκριαν for κέκριεν Job xvii. 2.

Κρύπτω and new pres. κρύβω, § 19, 3: aor. and fut. pass.

1 In Jer. xxi. 37 πᾶσαι χεῖρες κόψαται 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. D51 = 731 οὐδὲ μὲν [γάρ] ἐκ δρόμου ξύλα κύψεται).
Table of Verbs

(usually with mid. sense) ἐκρύβην, κρύβησομαι, § 21, 4 (class. ἐκρύφθην, ἀπὸ ἐκρυφάμην, ἀπὸ ἄκατον κρύφθηειαι unused).

Κτάομαι: 2 sing. κτάσα, § 17, 12; class. tenses in use κεκτημαι (not ἐκτ.), § 16, 7, κτόσομαι, ἐκτήσιμην: new fut. pass. κτρήσθονται “shall be acquired” Jer. xxxix. 15 (B*SN* incorrectly κτονθ.) 43: verb. adj. ἐπίκτητος 2 M. vi. 23.

Κτείνω (ἀπο- κτα-): the simplex only1 in Prov. xxiv. 11 (unclass. passive κτεινομένουs), xxv. 5, 3 M. i. 2: κατακτείνω (poet.) 4 M. xi. 3, xii. 11: new pres. (beside -κτείνω) ἀποκτείνω, § 19, 2: perf. ἀπέκτανεα (late for usual Att. ἀπέκτωνα) N. xvi. 41, 1 K. xxiv. 12, 2 K. iv. 11: ἀπεκτείνω, ἐκτένα, regular: new passive tenses (in Att. expressed by ἀπέθανον etc.) are the aor. ἀπεκτάνθην, §§ 21, 5, and perf. pass. in the two forms ἀπεκταμένων2 1 M. v. 51 A (-κταμένων ἄ, -κταμένων V*) and ἀπεκτονήσθαι 2 M. iv. 36 V (ἀπεκτούνθηειν ἄ).

Κυλώ, impf. ἐκύλων, replaces the older pres. in -ινόω: the tenses ἐκύλισα ἐνεκυλιθὲν (έγ) κυλιθείσα have early authority.

Κύπτω: fut. κύψω (for ὄμαι), § 20, 3: perf. ἐκκέκυφα Jer. vi. 1. (Κύρω, κυρέω) προσ- συν-. § 22, 3.

Κύω (κύουσι Is. lix. 4, ἐκύμιεν 13) and κνέω (ἀποκυκνήσασα 4 M. xv. 17) are both classical.


Δανθάνω: term. ἐπελάθειτο (for -οντο), § 17, 10.

(Δέγω “collect”3 in comp. with ἐκ- (mid. verb only3), ἐπι- σων- ἀτ- Jdth x. 17 B*SN*): perf. pass. (Att. usually ἐδείγμαται) in mid. sense ἐκδέλεγηται (N. xvi. 7 B*Ab*), 1 K. x. 24, but part. in pass. sense ἐκδελεγμένη 1 M. vi. 35, ἐπιδελεγμ. ib. xii. 41, so plpf. ἐνεδελέκτητο Jdth iv. 3: Λέξω (-ομαι) -ἐλέξα (-άμην) and aor. pass. ἐκλεγεντες 1 Ch. xvi. 41 etc., συλλεγεντων 3 M. i. 21 are class.

Δέγω “say” is defective in LXX as in N.T., being used only in pres. and impf. of the act. (terminations ἐλέγαμεν SN, § 17, 4, ἐλέγοσαν A, § 17, 5) and more rarely, of the passive, with two exceptions in literary books: (ἐξ) ἐδείξεν 3 M. vi. 29, λεγόνετα4 Est. i. 18: Λέξω ἔλεγμαται etc. are not used. The other tenses

1 Also an incorrect reading of A in Sir. xvi. 12.
2 From perf. act. ἀπεκτάκα which occurs in Polyb.
3 Except ἐκλέξω Ez. xx. 38 AQ (read ἐλέγξω B), ἐζέλεξα 1 M. xi. 23 SN (read ἐπ- AV).
4 ἐλεγοθή L. vi. 5 B stands for ἐλεγχθῇ.
are supplied (as also to some extent in Attic) by aor. εἶπον (with εἶπα, § 17, 2, 3rd plur. εἶποναν, § 17, 5, opt. εἶπασαν -οσαν, § 17, 7), fut. ἐρώ, pf. εἰρήκα (sometimes equivalent to aorist εἶπον, 1 K. xx. 26 B, 4 K. vi. 7 B), and pass. ῥηθὸςομαι N. xxiii. 23, Sir. xv. 10, 1 M. xiv. 44 (-σομεν), εἰρήμαι Prov. xxiv. 69, 1 M. xiv. 22, 2 M. vi. 17 (εἰρῆθῳ, 4 M. i. 33 (ἅπαταιμένοι) and ἐρρέθην (for Att. ἵδην) ῥηθηναι ῥῆθηναι, §§ 18, 1: 6, 16. Cf. διαλέγομαι.

Δείπτω (the simplex only in literary books) has the alternative pres. form δια- ἐγκατα- ἐκ- κατα- λμπάνω, once in A καταλειμμένων, § 19, 3: aor. act. usually εἶπον, rarely the late ἐλεψα, § 21, 1: aor. pass. usually ἐλείφθην, once in 2 Es. B, the late κατελίποσαν, § 21, 4: the increasing disuse of the o aorist shows itself also in the constant reading of A etc. -εἶπον ὑπελειτόμην for -εἶπαν -ελειτόμην of B: other tenses regular: terminations ἐγκατέλιπαν, § 17, 2, ἐλιπόσαν, § 17, 5, κατελειπώσαν Cod. A, § 17, 4.

Λευκάῖον “make white” and “be white” L. xiii. 19 (Aristot.): aor. ἐλευκάκα, § 18, 4: fut. pass. λευκαθύθημα Ψ i. 9. A synonym is λευκάθυξι (for λευκαθύξιω Hdt. viii. 27), L. xiii. 38 f. with pf. pass. λευκαθυσάμεν Cant. viii. 5 B (-αθ. ΝΔ).

Λογίζομαι: tenses regular λογούμαι (λογίσεται L. vii. 8 A for λογοθητέω BF) ἐλογάμην, and with pass. sense ἐλογίσθην λεγόμαι (A once without redup. λογομένων, § 16, 7): new fut. pass. λογοθήθημα (συν-) is frequent.

Λόνω: ἐλούσθην, λέουσμα (Att. tenses without σ), § 18, 2: A writes Attic λούμενην in the only passage where the pres. mid. is used, 2 K. xi. 2, B λοωμένην.

Λυμαίνομαι, often written λυμαίνοιμαι, § 6, 41: aor. ἐλυμάνμην (as in Att.: not ἐλυμαν.), § 18, 4.

Λῶ: term. κατελιφοσαν, § 17, 5: double aug. ἐδιελύσαμεν Cod. Ν, § 16, 8.

Μακρύνω: used in a few, mainly late, books, esp. Ψ, both transitively-μακρᾶν ἀφιστάναι (so pf. pass. in Aristot.) and intr. ὁμάκρῶν ἀπέχειν e.g. Jd. xviii. 22 or “delay” Jdth ii. 13: pf. act. μακρακρυκόστον A, § 16, 7: pf. pass. μεμακρυμμένον, § 18, 4.

Μαρτύρομαι (δια- ἤτε-) fut. (not attested before LXX) διαιμαρτυροῦμαι Ex. xviii. 20 etc.: μεμαρτύρω 2 Es. xix. 34 B, § 16, 7.

Μάχομαι: fut. (no ex. of simple fut.) διαμαχήσομαι Sir. xxxviii. 28 (so with -μαχεόμαι in Ionic and late Greek), § 20, 2: aor. regular ἐμαχεσαρμαν (not the late ἐμαχέσθην), § 21, 6. As from -μαχόμαι (unrecorded in LS) διαμαχήσαται Sir. li. 19.

Μέγνυμι: for pres. and impf. act. (συμμαρτόω) συνέμισον are used (συνμιστει Cod. A, § 9, 5), so συναναμίσγεσθαι Ez. xx. 18 Bcorr (-μίγγεσθε B* sicc, -μίγνυσθαι ΑQ), whereas the -μι forms are

1 1st aor. mid. ἀπετάμην (Hdt., Aristot. and late prose) Job vi. 14, x. 3, xix. 18 A and Zech. xi. 12.
usual in the middle, § 23, 2: class. tenses used are ἐμ(ἐ)ξα, ἐμ(ἐ)χθν in mid. sense “make terms” 4 K. xviii. 23 = Is. xxxvi. 8, (ἐπ)ἐμίγην Ψ cv. 35, 1 Es. viii. 67, 84, Ez. xvi. 37 (ἀνα)μέμγεια (never -μέμειμα): 2 fut. pass. συμμεγίςτονται Dan. Θ xi. 6 (ἀποσμι- A: μυγήσθαι once in Hom., else late).

Mέλω: μέλλον and ημελλόν, § 16, 3.

(Mέλω): impers. μέλει rare, impers. μεταμελήση Ex. xiii. 17: ἐπιμελοῦμαι Gen. xlv. 21 (pres. with fut. sense) and -μέλομαι are both Attic, § 22, 3, tenses ἐπιμελήσομαι and ἐπεμελήθην regular: the tenses of μεταμελοῦμαι (Att. only in pres. and impf.) are new viz. μετεμελήθην, μεταμελήσομαι, -μεμέλημαι, § 21, 6.

Μερίζω (δια-): fut. μερίζω (Att.) with v.l. -ισω, § 20, 1 (i) and fut. mid. μεριζόμαι 1 K. xxx. 24, Prov. xiv. 18: fut. pass. μεριζόθησομαι N. xxvi. 53 etc. post-classical: else regular.

Μιάνω: pf. pass. μειούμενος (v.l. -σομ as in Att.), § 18, 4.

Μυμνήσκομαι (ἐπι- 1 M. x. 46: the act. is only used in composition with ἀνα- ὅποιο-): the pres. (rare in early prose) = “make mention” Is. xii. 4, xlviii. 1, lixii. 6 = “remember” Ψ viii. 5, Sir. vii. 36, 1 M. vi. 12, xii. 11, with alternative unredupl. form μυμ-

σκομαι, § 19, 3: class. tenses with the meaning “remember” μέμνημαι, ἐμμνημήν Tob. i. 12, ἐμμνήθη, μεμνηθόμαι (not μεμ-

νήσσωμαι, § 15, 3): the aor. and fut. occasionally have passive meaning “be mentioned” (unclass.), ἐμμνήθην Sir. xvi. 17 B, Jer. xi. 19, Ez. iii. 20, xviii. 24, xxxiii. 13 A, 16 A, μεμνηθόμαι Ez. xviii. 22, Job Θ xxviii. 18.

Μυσώ: impf. ἐμίσων (for -σων) Cod. Ν, § 22, 1: post-class. pass. tenses μεμίσσομαι Is. liv. 6, lx. 15, μεμιθήσομαι Sir. ix. 18, xx. 8, xxi. 28, Eccl. viii. 1.

Μνηστέυσομαι (act. not used) fut. -σομαι and perf., with pass. and mid. sense, μεμνηστευμαι (ἐμν.), § 16, 7.

Μοιχάωμαι an alternative form, probably Doric 1 (first found in Xen. HELL. 1. 6, 15 in the act. in the mouth of a Lacedaemonian), of the Att. μοιχέω, confined in LXX to two books, Jer. (iii. 8, v. 7, vii. 9, ix. 2, xxiii. 14, xxxvi. 23—all except the last in “Jer. a”) and Ez. a (xvi. 32, xxiii. 37, 43 A), as in N.T. to Mt. and Mc.: it is used only in pres. and impf. (therefore ἐμοιχέωςε Jer. iii. 9): aug. dropped in μοιχάτο Ν, § 16, 2. Elsewhere in LXX and N.T. the tenses of μοιχέω 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.

Μολύνω: perf. pass. μεμολύμενος and -υσμένος, § 18, 4: the fut. pass. μελυνθόμαι Sir. xiii. 1 etc. appears to be post-classical.

Νέω has late sigmatic futures and aorist νεμίσω, -σομαι,

1 Wackernagel Hellenistica 7 ff.
Table of Verbs

Table

| 277 |

κατενεμημένη (Att. νεμω -ούματι ενεμήμην), § 21, 2: class. aor. act. and pass. retained in Dt. xxix. 26 δενεμένω, W. xix. 9 ενεμήθησαν.

Νηθων vulgar and late form of νω (=ναο or νήω), like ἥλθο = ἀλέω, Ex. xxxv. 25, with late perf. pass. (διαι)νεμημένοι, Ex. xxvi. 31 etc. and verb. adj. νηστός, Ex. xxxi. 4 (contrast Epic εύνητος): the old aor. εὐσσα Ex. xxxv. 26 required no alteration.

Νππω, the Ionic present from which the tenses are formed, replaces Att. νιζω, § 19, 3: fut. pass. νεφήσται L. xv. 12 has no early authority: pf. pass. with mid. sense νείπτατι 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 8).

Νοέω: 3rd plur. impf. (κατε)νευούσαν, § 17, 5: the deponent fut. of the compounds always takes the pass. form ἐνορθήσομαι Sir. xiv. 21 8A (νοθ. BC), διανοθήσομαι Sir. iii. 29 etc., Dan. 0 ix. 25 etc. (διανοθήσομαι is an alternative class form).

Νομίζω: apart from Sir. xxiv. 4 only in literary books: verb. adj. νομιστεύω, § 15, 2.

Νύσσομαι (κατα-): the compound with met. sense "feel compunction," or of lust (Sus. 10) is not found before LXX: for aor. the Pent. uses κατενεβθην, the other books κατενύγην with fut. -νυγήσομαι, § 21, 4: perf. -νύγημαι.

- Νύστάζω: νυσταζω ενύσταζα, § 18, 3 (i).

(Ενοω): term. ἀπεξενεούσαι Cod. A (from Aquila), § 17, 12.

Εηπαίνω (আνা- আসি) has late fut. pass. εηπανε parallel Is. xix. 5 etc. in addition to class. tenses (no pf. pass. attested).

From ξυρέω or the later ξυράω (pres. unattested: no forms from ξύρω in LXX) LXX besides class. εξύρησα, εξύρημαι, has the following regularly formed tenses which lack early authority: εξυρήσω, εξυρήθην, εξυρήθησομαι, εξυρήσαμην, εξυρήσομαι.

(Οίγω only in the compounds) ἀνοίγω, διανοίγω, and once προσομοίω: never -οίγνυμι: for the spelling ἀνύγω, § 6, 41 (i): the augment (§ 16, 6) is always in the a in διανοίγω διηνοίξα etc. (δινέφκει Job xxxi. 32 C is a solitary ex. of augmented 0) and usually in ἀνοίγω, the compound nature of which is becoming obscured, thus impf. ἤνοιγον -όμην, aor. act. and pass. (i) usually ἤνοιξα ἤνοιξθην, less commonly (ii) Att. ἀνέψξα ἤνεψχθην or (iii) with triple aug. ἤνεψξα ἤνεψχθην: the perf. pass., on the other hand, appears once only in the later form (i) ἤνοιμενοι Is. xlii. 20 (διηνοικται Job Θ xxix. 19, usually (ii) Att. ἀνέγχνυμοι or (iii) ἤνεψχνυμοι, plp. ἀνέψκετο (ην.) Job l.c.: the 2nd perf. act. ἀνέψαγα once with intrans. sense Tob. ii. 10 BA: 2 Es, has late 2nd aor. and fut. pass. ἤνοιγην, ἀνοιγήσομαι, the other books 1st aor. in

1 See Rutherford NP 134 ff.
-χθην with fut. ἀνοιχθήσομαι, also late (Xen. ἀνεώξομαι), § 21, 4. 
Προσέπληξεν, Gen. xix. 6 is a new compound, rather strangely used as the opposite of ἀνεώξεν = "shut to" (Heb. 닥, rendered ἀπέκλεισεν in v. 10: cf. German znwachen, aufmachen).

Οἶδα in LXX, as in Hellenistic Greek generally, has the uniform conjugation οἶδας (27 exx.) -εμεν -ατε -αιν(ν). The Attic forms are now an index of literary style: 2 sing. οἶδα 4 M. vi. 27 and in the degenerate form1 οἶδας Dt. ix. 2 B (οἶδα F, ηῦθα A): plur. ἤστε 3 M. iii. 14 (a letter of Ptolemy), εἴσαθαν Job xxxii. 9 Νκα (εἰκίν Νκ): the translator, notwithstanding his usual classical style, no doubt wrote οἶδασ here as elsewhere. For 2 sing. οἶδες in A (perhaps influenced by εἶδες: so in later papyri from ii/A.D., Mayser 321) cf. § 17, 8. The plpf. is also uniform, keeping ει throughout: ὑδείν (εἰδὴν 2 K. i. 10 B* may have arisen out of the 3rd plur. 1st aor. εἰδὴναν), ὑδεῖν (Dt. xiii. 6) -ει =εμεν -ετε -εισαν: the classical forms ὑδη ὑδηθα (εἰκίν -ης) ὑδεμεν (Ἱμεν) etc. being unrepresented. Inf. εἰδέναι, part. εἰδώς.

The only fut. in LXX (εἰσομα is not found) is εἰδήσα (Ionic, Aristotle and later writers) in Jcr. xxxviii. 34 εἰδήσουσιν3 Νκ (οἶδαςοιν B, ἱδησουσιν A). A corresponding 1st aor. εἰδήσα strictly="came to know" (Ionic and from Aristotle onwards: εἰδῆσα in a papyrus of iii/b.c., Mayser 370) occurs in the B text of Deut.: εἰδῆσαν viii. 3, 16, xxxii. 17b, AF reading ὑδείαν in each case (cf. Is. xxxvi. 11 Γ), with inf. εἰδήσαι Dt. iv. 35 Β (εἰδέναι AF), Jdhth ix. 14 ΒΝ*Α.

There is constant confusion in the MSS between the forms of οἶδα and εἴδων, esp. the participles εἴδως and ἱδον (cf. note 2 below). The existence of a genuine variant form εἴδων as part. of οἶδα can hardly be inferred from the evidence: it occurs in 2 Es. xx. 28 A. Job xix. 14 ΒΝκα, Wis. iv. 14 Ν, with εἴδειναι (ον) 1 M. iv. 21 ΝΝ*vid, 2 M. iv. 41 Β*. A good illustration of the confusion of forms is Job xx. 7 (Heb. "see": εἴδοτες B, ἱδοτες А, ἱδοτες Ν, εἴδοτες ἱδοτες (conflate) С.

Οἰκέω: aug. omitted in κατοίκησα, § 16, 4.
Οἰκίζω: aug. omitted in κατοίκιζα, § 16, 4.
Οἰκοδομέω: aug. omitted in οἰκοδομησα, § 16, 4, retained in part. οἰκοδομησάντες, § 16, 9: 3rd pl. impf. οἰκοδομήσαν, § 17, 5.
Οἰκτείρω: so always in Β and usually in the other uncials (Inscriptions show that οἰκτείρω 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. οἰκτείρημα

1 Rutherford ΝΡ 227 f.
2 Or ιδως: 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. β, p. 13).
3 The reading is supported by the quotation in Hebrews viii. 11.
Table of Verbs 279

Jer. xxxviii. 3) ὀίκτεωρίσω, ὀίκτειρισσα (never ὑκτ., § 16, 4): the class. aor. ὀίκτειρα (οἰκτ.) is now literary 2 M. viii. 2, 3 M. v. 51, and in comp. with κατ- 4 M. viii. 20 Ν, xii. 2 ΝV (A twice correcting to the later form), with ἐπ- Job xxiv. 21 Α: the writer of 4 M. employs the unclass. mid. ὀίκτειρομαι v. 33 (-ήσω Α), viii. 10.

Οἶμαι 4 M. i. 33 (rare outside literary books), 2 sq. οἰεῖ and οἵη, § 17, 12, has the Attic tenses φώμην (not φώμνην) Gen. xxxvii. 7 etc., ὁμήθην Est. E. 14 (oriously Ν*, ὁμήθηι Α), i M. vi. 43 Ν. The late compound κατούμενες "supercilious" occurs in Hb. ii. 5 (Aristoteles § 122, Philo).

Οἰμώξω: fut. οἰμώξω (Att.-εμαι), § 20, 3.

Οἰστράω: only in the late compound παρωστράω intrans. "rage," Hos. iv. 16 παρωστρώσα παρωστρήσεν (aug., § 16, 4: παροιστρώσας Q*), Ez. ii. 6 -ςουσα(v).

Ολλύμπα απ-δι-εξ-προςα-: forms as from -ολύμ 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. β (also Jer. x. 20 ἀλέτα a doublet): tenses regular including fut. ἀτολῶ -ουμα, whereas ἀτολίσω (N.T.) hardly belongs to I.XX proper, § 20, 1 (iv): ἀπολύμα is frequent, the trans. pf. ἀπολύμακα rare and with one exception confined to the part., Dt. xxxii. 28, 18., xli. 12, xlix. 20 (ἀπόλυμας Α, § 16, 7), Sir. ii. 14, viii. 12, xix. 14, xli. 2: term of aor. opt. δέκαςαμα etc., § 17, 7. The Job translator also uses the collatoral Epic form ὀλέκω, x. 16, xvii. i, xxxii. 18.

Ολλολύξω: fut. ὀλλολύξω (Att.-εμαι), § 20, 3.

Ομνύμ: (ἐμονύμα in 4 M.) and usually ὀμνύω, but the -μ forms remain in the mid., § 23, 2: fut. ὀμνύμα (not the later ὀμόσω), § 20, 1 (iv): perf. ὀμνύμακα appears in degenerate forms, § 16, 7: aor. regular ὀμνύσα, the aug. being retained in part. ὀμνύσατες, § 16, 9, aor. mid. only in 4 M. ix. 23 ὀμνύσησθε.

Ομοῦσα: aug. omitted in aor. ὀμοῦσα, § 16, 4: tenses regular.

Ονίμημα: (ονίμημας) represented only by the class. fut. mid. ὀνίμηται Sir. xxx. 2 and the unclass. i aor. pass. ὀνίμισθης, § 18, 2.

Οὖνω (παρ-): aug. omitted in παρουκὼνθην, § 16, 4: no perf. act. or pass. attested, other tenses regular, the fut. pass. παρουκωνθήσομαι Dan. Ω xi. 10 occurring already in Hippocrates.

Ὄραω 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 θεωρῶ q.v.: fut. ὀφομαί (ὁψ., § 8, 3 (3)) with 2nd sq. -η and -ει, § 17, 12: pf. ἐσφορά ἐφορά, § 16, 6, 3rd pl. ἐφορακαν, § 17, 3: aor. ἐφοιν or ἐφοι, § 16, 5 (ἰδ., § 8, 3 (3)), 3rd pl. ἐφοιν (ἰδ.) and (ἐ)φοισαν, § 17, 2 and 5, aug. retained in moods ἐφη etc., § 16, 9. In the passive the class. aor. and fut. ὀφθήν, ὀφθησεμαι are frequent: the aor. ἐφώσην (not before Aristot.) occurs in Prov. xxvi. 19 Ν* (ὁφώσωσιν), Ez. xii. 12 (ὁφθῆ), xxii. 24 (ὁφθησαν) and in the form ὀφώσησαν in Dan. Ω
"Orgízomai, parorygízē: "provoke to anger" is expressed by the late compound parorygízō, -ôv -ôrgussa, which appears twice only in the pass. (Theophr.), parorygusomēn Sir. iv. 3 (-ôrgy.), § 16, 4, parorygusoshtúnta Dan. O xi. 36: órgízomai on the other hand is confined to the passive, with tenses ὀργίσαθην, ὀργισθή-
soma (never the more frequent Att. ὀργοῦμαι), § 21, 7.

"Ὀρθόδοξος: aug. in ἀν-κατ-ορθόδοξος, § 16, 4, ἐπανορθόδοξος, ib. 8.

"Ὀρθρίζω "rise early" (ὅ- i K. xxix, 10 A), often written ὀρθίζω, § 7, 35, replaces the earlier ὀρθρεύω, found only in Tob. ix. 6 B: fut. ὀρθριζω with v.l. -ίσω, § 20, 1 (i), aor. ὀρθρίζω.

"Ὀρύσσω (ὅ- κατ-): 2 aor. pass. (late) κατωρύσσην, the earlier 1 aor. ὀρύχθην once in A, § 21, 4.

"Ὀφείλω: fut. ὀφείλησο (Att.) and -έσω, § 18, 1: 2 aor. now only in unaugmented form ὀφελοῦν as particle, § 16, 4.

Παιζω (ἐμ-κατα-προσ-συμ-) has the late guttural tenses -παιζομαι (and -ξω, § 20, 3), ἐπαιζα, -πέπαιζα, -πέπαιμαι, § 18, 3 (i) (for Att. παίζωμαι etc., Rutherford NP 91, 313 f.).

Παιω: see τυπτω.

Παρομιμάω: aug. παρομιμάζειν, ἐπαρ., § 16, 2 and 8.

Πάσσω "sprinkle," used in the simplex (poetical) and compounded with κατα-, has the late tenses πεπασμένος Est. i. 6 and aor. mid. κατ-πασάμην.

Πατάσσω: see τυπτω.


Παιδω (ἀνα- ἐπανα- κατα-): the simplex is almost confined to the mid., καταπαιδω almost to the act. which is used both transitivity and intransitively, e.g. τῇ ἁμ. τῇ ἔβδ. κατέπαιναι καὶ ἐπανάστατο Ex. xxxi. 17: tenses regular, in pass. and mid. παίσωμαι (not παντὸ)δήσωμαι nor the late παίσωμαι, ἐπανάστημι with ἀνε-

---

1 A has the act. twice, but ὀργίζει Prov. xvi. 30 is an error for ὀργίζει and ὀσοὶ γὰρ ὀργίζουσιν Job xii. 6 for ὀσοὶ παροργίζουσιν.
παύθημεν Lam. v. 5, πέπαυμαι: under the influence of the Heb. ἀναπαύων, καταπαύειν ταὐ = “give rest to” 3 K. v. 4, 1 Ch. xxiii. 25, 2 Ch. xiv. 6, xv. 15, xx. 30.

Πείθω (ἀνα-, ἀνα-) is mainly restricted to the 2nd perf. πέποιθα (rare in Attic prose) with pres. sense “I trust,” 3rd plur. πέποιθα, § 17, 3, and plpf. ἐπεποίθεν (πεπώ, § 16, 2): the paraphrastic construction of πέποιθος with auxiliary εἶναι (or γίνεσθαι Is. xxx. 12, Sir. ii. 5 N*:a) is frequent, especially in Is., π. ἐς Is. xxxvi. 4, 6, xxxvii. 10 (πέποιθας B), π. ἃς and ἃς ib. viii. 14, x. 20, xvii. 8, ἐςθι p. Prov. iii. 5, p. ἃς, fut. π. ἐσομαι 2 K. xxii. 3, Job xi. 18 and 10 times in Is.: so much has πέποιθα come to be regarded as a pres. that a new 1st aor. ἐπεποίθησα is formed from it, § 19, 1, cf. πεποίθησις 4 K. xviii. 19. The remaining tenses of the verb in LXX (πείσω, ἔπεσα, πείθομαι, ἐπειθόμην, πείθομαι, ἐπιθύμην) are with few exceptions restricted to the literary books.

Πεινάω has a for Att. ἦ in the contracted forms, § 22, 2, and in the tenses πεινάω ἐπεινάσα, § 18, 1.

Πειράμαι (ἀπο-), πειράω (δι- ἐκ-): the former is used for “attempt (anything)” with passive tenses ἐπειράθην and πειράθηκα with mid. sense (class.), the latter for “tempt” or “try (anyone)” with pass. aor. ἐπιράθην “be tried,” § 18, 2.

Περισσεύω 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 ἐπερίσσευσα, § 16, 8.

(Πετάζω) ἐκ- replaces πετάννυμι “spread out” in the only two passages where a pres. occurs § 23, 2: aor. ἐπέτασα (ἀνα- δι- ἐξ-) is Attic, and fut. ἐκπετάσω is old (Att. πετῶ): p.f. act. διαπεπετάσκεται 2 Ch. v. 8 is post-class. and pf. pass. διαπεπετασμένοι (3 K., 1—2 Ch.) replaces Att. -πέταμαι, § 18, 2.

Πέτομαι, πέταμαι (πετάμαι), ὑπόμαι “fly”: (i) Attic πέτομαι occurs in pres. ind. πέτονται Job v. 7, Is. lx. 8 BN and part. πετάμενοι (9 exx.) with impf. ἐπέτωντο Is. vi. 2 N: (ii) πέταμαι (poetical and late prose) in pres. ind. πέτα(ν)σαι Dt. iv. 17, Prov. xxvi. 2, Is. lx. 8 AQ, part. πετάμενοι Is. xiv. 29 B (-όμενος cett.), inf. πέτασθαι (?-σθαί) Ez. xxii. 10 BQ, impf. ἐπέτωντο Is. vi. 2 BAG¹: (iii) the aor. and fut. in LXX are the late passive forms (as from πετάω) ἐπετάσθην (ἐξ- κατ-), πετάσθη- σομαι² (vice class. ἐπιτόμην, πτήσομαι), § 18, 2: (iv) of the later πέταμαι a possible ex. occurs in Ez. l.c.: πετάμενος Zech. v. 1 1* may be a mere itacism for -όμενος: (v) as from ὑπ' ἡμι- ἁμα

¹ Ἐπέτατο W. xvii. 21 BA is doubtless a corruption of ἐπιστάτατο (τείνω).
² These forms appear in Hatch-Redpath s.v. πεταννύμιν, πετάζειν, but with one possible exception the meaning is “fly” (Heb. ָתַע). See Rutherford ΝΡ 373 f. for the mixture of forms.
we have the late pres. act. διαστάντως W. v. 11 B* (διαστάντως cett.) and late pres. mid. ἀν-καθ-ιστάμενος Is. xvi. 2, Sir. xliii. 17, εἰσπτάσαται Prov. vii. 10, as well as aor. ἐπιτίν (class. poetry) Job xx. 8 (beside ἐκπετάσθεν in same v.), ἐξέπτησαν Sir. xliii. 14.

Πιέω is used, as in Att., for “press” and ἐπίσεως for “oppress” with regular tenses πιέω ἐξέπιέσα ἐκπετίεσμαι: the later contract form πιέζω in ἐπίσεως ἔτη: Ez. xxii. 29 B, § 22, 3: πιάζω (Doric and colloquial, mod. Gr. πιάω) meaning “seize” occurs in aor. πιάσατε Cant. ii. 15 and fut. pass. πιασθομαι (else unattested) Sir. xxiii. 21 BN: but the distinction of meaning is not always observed, ἐπιπεῖεσεν Jd. vii. 38 B (ἀπεπίσεσεν A) being used = “pressed out” and ἐξέπτιεσα 1 K. xii. 3 A (ὑπέρ B) = “oppressed.”

Πιπτλήμι and πιππλάω (ἐμ-), § 23, 4. (Πι/πράω) ἐμ- for ἐμπτερυμι, § 23, 4. Πίνω: fut. 2nd sing. πίεσαι (not πηγ), § 17, 12: 3rd plur. aor. ἐπίσεσαν, § 17, 5: imperat. πιε (Att. also πίθη), inf. πιεῖν and πιέν (πιν), § 5 p. 64: aug. omitted in πεπόκειν, § 16, 2.

(Πιπράσκω) has the class. tenses πέπρακα (3rd plur. πέπρακαν, § 17, 3), πέπρακα 3 K. xx. 20, 2 M. viii. 14, ἐπράθη, with the post-class. fut. pass. πραθομαι L. xxv. 23 etc.: the other tenses are still, as in Att., supplied from other verbs, pres. and impf. from πολέω, aor. and fut. from ἀποδίδομαι.

Πίπτω: aor. usually ἐπεσα, not ἐπέον, § 17, 2: aug. omitted in plpf. ἐπεπόκειν, § 16, 2.

Πλανάομαι: fut. πλανήθομαι for Att. πλανήσομαι, § 21, 7.

Πληθύω (pres. pass. twice in Aeschylus= “receive the support of the πλήθος”) is frequent in LXX as causative of Att. πληθύω “abound” (the latter only in 3 M. v. 41, vi. 4 V): tenses regularly formed including ἐπληθύνθην, πληθυνθόμαι, πεπληθύομαι, § 18, 4: the verb is used intransitively in 1 K. i. 12 (ἐπιπληθύνει προσευχόμενη), vii. 2, xiv. 19.

Πληρω: plpf. pass. ἐπεπλήμερο (πεπλήμφω V), § 16, 2, also in Cod. A ἐπιπλήρω, § 16, 7, and ἐπεπλήμερο, § 22, 4.

Πλησσω: see τύπτω.

Πλευτίζω: fut. πλευτιῶ (Att.) with v.l. ἕσω, § 20, 1 (i).

Πνέω: fut. πνεύσομαι (Att. in compounds) and πνεῦσω, the latter once apparently causatively “make to blow,” § 20, 3.

(Ποδίζω): fut. συμποδιῶ with v.l. ἐσω, § 20, 1 (i).

Ποδέω, ἐπί-: aor. ἐπιδήπο (Att. also ἐπεσα), § 18, 1.

Ποιεῖ: spellings in ποιήσατε, ποιήσατε, § 6, 36 and 38: aug. omitted in πεποιήσεως, § 16, 2: terminations πεποιήκαν, § 17, 3, ἐπιούσαν, § 17, 5.

1 The Heb. corroborates ἐκτήσονται in Hos. xi. 11 (cf. 10), ἐξήρθσαν in Lam. iv. 19: ἐκπτῆσονται, ἐξέπτησαν were natural corrections suggested by the context.
Table of Verbs 283

Πολεμέω: term. ἐπολεμοῦσαι, § 17, 5: aor. pass. ἐπολεμήθησαν (class., Thuc. v. 26) Jd. v. 20 A “were fought against,” fut. pass. late (Polyb.) πολεμήθησαν Dan. 0 ix. 26: the late fut. and aor. mid. (cited by Veitch from LXX) do not occur in the uncials.

Πονέω: πονέω, ἔπόνεσα, § 18, 1.

Ποντιζω: fut. καταποτιζῷ with v.l. -ἰσῳ, § 20, 1 (i).

Πορεύομαι has regular tenses πορεύομαι ἐπορεύθην πεπόρευμαι (the last, including compounds εἰσ- ἐκ-, not frequent, mainly in Hec.): the rare πορευθήσομαι in late versions, § 21, 7: late I aor. mid. ἐπιπορευσαρένη 3 M. l. 4 and as v.l. πορευθώμεθα Gen. xxxiii. 12 M curs., πορεύσησθε L. xxvi. 27 A, -σόμεθα l. ii. 20 A.

Πράματι: ἐπραμάτῳ, the class. aor. το ὅνεόμαι, is still retained in Gen. and Prov. xxix. 34: the later ἀνησάμην (ἐων.) is not used: the form πραμασασθαί Gen. xli. to A is unparalleled. “To buy” is now usually ἀγοράζω.

Προνουμέω post-class.: ἐπρονούμενοσ (with v.l. προει.) and πεπρονομενύον, § 16, 8.

Προφητεύω: aug. ἐπροφήτευσα (with v.l. προειφ.), § 16, 8: A once has the mid. ἐπροφητεύνωτο Jer. ii. 8.

Πτεώ: πτεώνται = -ονται, § 22, 1.

Πυράζω ἐμ-: a late alternative for ἐμπείρημα or ἐμπυρεύω: pf. pass. ἐμπεπυρημαί and in Cod. A ἐμπεπυριμένος, § 16, 7.

Ῥαίνω “sprinkle” (class. poetry) has fut. ῥαίνω, aor. ῥαϊνα (ἐπ- προσ-: class. ῥαϊνα): pf. διέρρηγκα is new, § 16, 7 note. Cod. A once has ῥανεί L. xiv. 16 as from ῥανίζω (Pollux). The aor. pass. ἐραντίσθην (ἐπ- περι-) is formed from the post-class. ῥαντίζω (Athenaeus is the earliest non-Biblical authority cited), which also has fut. act. ῥαντῶ Ψ l. 9, Ez. xliii. 20 A (περι-).

Ῥέω has classical tenses (except for the occasional omission of the second ῥ): impf. κατέρρεει l. K. xxi. 13 (-ἐρει A), περέευεν 4 M. ix. 20, impf. pass. κατερρεύετο ib. vi. 6: fut. ῥνῆσομαι (ἀπο- ἐκ- : not the rarer ῥεῦσομαι nor the late ῥέυσσα), § 20, 3: aor. pass. as active ῥέψα (ἀτ- δι-), § 21, 3, but ἐρέψαν, § 7, 39 (not ἐρεύνα): pf. κατερρήνηκα Jer. viii. 13.

The -μ forms of ῥήγγυμ (dia- κατ-) appear only in the pass., for pres. act. ῥήσαω is used, § 23, 2: regular tenses ῥήξαω, ῥρήγγα, ῥάγγαν (for -ρρ- and -ρ-, § 7, 39): post-class. pf. διερρηγχῶς in “K. βδ” (2 K. xiv. 30, xv. 32, 4 K. xviii. 37), l M. v. 14, xiii. 45, Jer. xliviii. 5 AQ: the class. 2nd perf. (intr.) ἐρρωγα (δι- κατ-) in Jos. ix. 4, 17, 2 K. i. 2 B, Ἐπ. J. 39, also in the form ἐρρηγα (δι- κατ- : Doric and late) 1 K. i. 12, 2 K. i. 2 A, Job xxi. 19: with the same sense the rare pf. pass. διερρήγγεος 1 Es. viii. 70, Prov. xxviii. 21 and with mid. sense Jer. xliviii. 5 BN: fut. pass. ῥαγοὺσομαι (ἀπο- δι-) is late, Is. lviii. 8, Ez. xiii. 11, xxxviii. 20, Hos. xiv. 1, Hb. iii. 10, Eccl. iv. 12.
Table of Verbs

Ῥίπτω and ῥίπτεω (both Attic) both occur in LXX, § 22, 3: pf. act. (class. ἐρρίφα) only in Jos. xxiii. 4 ἐπέριφα A, corrupted in B to ἐπεριφαί: pf. pass. ἐρ(ρ)μμαί (ἐρριμμαί, § 7, 40) and ἐρίμμαί, § 16, 7: aor. and fut. pass. ἐρ(ρ)ιφήν, ῥιφθομαι (not ἐρριφήν, ῥιθθ.). § 21, 4: term. ὑπερίπττοσαν, § 17, 5: for -ρρ- and -ρ-, § 7, 39.

Ῥύμαι (early in poetry, cf. ῥύμαι) is common in LXX (esp. in Ὑ and Ιs.) having, besides the class. tenses ῥύσομαι, ἐρ(ρ)σάμην, in certain books (4 ὘, Ὑ, 1 Μ.) two late pass. tenses with pass. meaning ἐρ(ρ)ψόθην, Ͽψόθησομαι, § 21, 5: for -ρρ- and -ρ-, § 7, 39.

Σαλπίξω: new fut. σαλπίω and ἀσω, § 20, 1 (i): aor. ἐσάλπισα (for older -ἐγξα or -ἐξα), § 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 σβέσω, ἐσβέσα: the passive tenses are (Ionic and) late, ἐσβέσομαι (also Ionic) Is. xliii. 17, Job xxx. 8, 3 Ἐ, vi. 34, ἐσβέσθην (Ion.) Job iv. 10 etc. with v.l. ἐσβεσθῆν, ἐσβέσα, § 18, 2, σβεσθήσομαι L. vi. 9 et pass.: the class. -ἐβην -ἐβικα -σβησομαι are unrepresented.

Σημαίνω: aor. ἐσήμανα and (literary books) ἐσήμανα -ημάν, § 18, 4: στείμανται (class.) 2 Ἐ, ii. 1.

Σιγάω: fut. σιγησόμαι and -σω, § 20, 3.


(Σκεδαννυμι) simplex unused, in comp. usually with δια- and, mainly in met. sense, also ἀπο- 4 Ἐ, v. 11, κατα- Ex. xxiv. 8: pres. -μι form once in pass. διασκεδαννυται, for pres. act. -σκεδάω is used, § 23, 2: class. tenses in use διεσκεδάσασα -ώθην Eccl. xii. 5, -ασμαι Ex. xxxii. 25, Ἡβ. i. 4, 3 Ἐ, v. 30: the futures are post-class., -σκεδάω (Att. σκεδω), -σκεδασθήσομαι Zech. xi. 11, Ἡ, ii. 4. Cf. σκορπίκω.

Σκεπάω (ἐπί- Lam. iii. 43 f. and the later Versions) “cover,” “shelter” (later Attic writers) is frequent with regular tenses including 1 aor. and fut. pass. ἐσκεπάσθην, σκεπασθήσομαι: σκέπω (Ionic and late κούν) is a v.l. of Ἐ in Ex. xxvi. 7, Job xxvi. 9.

Σκοπέω, σκόπομαι in Attic form one verb, the pres. and impf. only of the former being used with tenses σκέπομαι, ἐσκέψαμαι. In LXX σκοπέω (ἐπί-) is rare and confined to the pres.¹ but an aor. κατεσκόπησα “spied out” appears in a few passages (the Hexat. to express this sense uses the post-class. κατασκόπεω), § 21, 2. The stem σκεπτ- in the simplex and in comp. with κατα- is, as in Att., restricted to fut. and aor., but ἐπισκέπτομαι συνεπι- (= “review,” “inspect,” or “visit,” “punish”: also in pass. apparently “be missed” = ἔπεσω niph. e.g. 4 Ἐ, x. 19) in addition

¹ Ἐπεσκόπησαν 2 Ἐ, ii. 30 B is obviously a slip for ἐπισκέπησαν.
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 ἐπεκέπτομαι 1 K. xi. 8 B, xv. 4 B (so in a papyrus of iii/B.C., Mayser 351), and (iii) in the late pass. tenses ἐπεσκέψησαν ἐπι-σκεψήσαμαι, -εσκέφθησαν (Ion.), -σκεφθήσαμαι, § 21, 4.

Σκορπίζω, δια-: “scatter,” an Ionic verb according to Phrynichus1, used by late prose writers from Polybius onwards and in certain portions of LXX, where it has the tenses σκορπίζω and -ἴσω, § 20, 1 (i), ἐσκόρπισα, -ἴσθην, -ἴσμαι, σκορπισθήσομαι. In LXX its distribution2 and use as a substitute or alternative for διασπείρειν in the literal sense of “scatter” are noticeable, while διασκέδάζω ννμί is mainly restricted to metaphorical senses.

Στάξω: tenses regular including pf. mid. and pass. ἐστασάμενος (ἀπ- etc.), once in B ἐστασάμενος, § 18, 2, aug. omitted in ἐστασάμενοι, § 16, 2 (no perf. act. used): fut. pass. ἐκστασάθησομαι Am. iii. 12 (δια- Xen.): the rare fut. opt. ἀποστασάσοι Jd. xvi. 9 B is noteworthy.

Σπείρω (δια- κατα-): post-class. tenses are pf. ἐσπαρκα Is. xxxvii. 30, fut. pass. σπαράθησαμ (with compounds) L. xi. 37, Dl. xxix. 23 etc., Cod. A once using σπειρεῖαι with the same passive meaning N. xx. 5 (σπείρεται BF): A also has ἀπεσπασμένοι, § 18, 4: cf. σκορπίζω.

Σταξέω (poetical word): the fut. στάξω Jer. xlix. 18, Eccl. x. 18 BΝ is unrecorded before LXX, ἐσταξά is classical.

Στέλλω: terminations ἐκπωττέλλοσαν, § 17, 5, ἀπέσταλκε Cod. A, § 17, 8 (not ἀφεστάλκα, § 8, 5): tenses regular except that the fut. mid. δια- ἔπο- στελνμα (2 Ch. xix. 10, Job xiii. 8, W. vi. 7, Hg. i. 10) lacks early authority.

Στερέω (ἀπο-): aor. ἑστέρησα -ῆθην and -εσα -ἔθην, § 18, 1: στερεθήσομαι 4 M. iv. 7 is post-classical: στέρωμα is unrepresented, § 22, 3.

Στεπείζω (poetical and late prose): fut. -ἰω and -ἰσω, § 20, 1 (i): in the other tenses there is fluctuation between ἑστήρισα (-ἰσάμην) and -ἐξα, ἑστηρίχθην -ἰσθην, -ιγμα -ἰσμαι, -ἰχθήσομαι -ἰσθήσομαι, § 18, 3 (iii).

Στραγγαλάσαι -όμαι v.l., § 22, 4.

Στρέφω: the simplex is trans. only, the compounds of ἀνα- ἑπι- etc. trans. and intr., note διαστρέψεις intr. 2 K. xxii. 27 A =Ψ xvii. 27 “act perversely”: pf. act. unclass. ἀπεστράφασιν

---
2 It is absent e.g. from the following portions which use διασπείρεω instead: Pent. (except N. x. 35, Dt. xxx. 1, 3 and Gen. xlix. 7 A where read διασπερῶ), the earlier portions of the Kingdom books, Is., Jer. 3 and Ez. 7 (except xxviii. 25, xxix. 13), though frequent in Jer. a and Ez. a.
Table of Verbs

1 K. vi. 21: pf. pass. regular -έστραμμαί, the e of the present being retained in συνεστραμμένοι 1 M. xii. 50 A (so in a papyrus of ii B.C., Mayser 410): aor. pass. ἐστράφην (not the rare ἑστρέφθην) § 21, 4, with imperat. ἀπο- ἐπι- στράφητι (not ἑοθί) 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. ii. 6, Is. xxiv. 9 and frequent in the compounds, used both passively and to replace the mid. -στρέψομαι (which is not found), e.g. οὐκ ἀποστραφή- σομαι αἰτῶν Am. i. 3 “reject” “turn away from”: aor. mid. ἀπεστρέψάμην “reject” (post-class. with this prep.) Hos. viii. 3, Zech. x. 6, 3 M. iii. 23.

Στρομνόνω (κατα- ύπο-) replaces the older pres. στάρνμη, § 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. l. ύπο-) Ez. xxvii. 30, καταστρωθήσομαι Jdth vii. 14, also aor. mid. ἀπεστρωθήσωm Is. lviii. 5, aor. pass. καταστρῶθην Jdth vii. 25.

Σύρξω: fut. συρρό (in Aquila etc. συρίσσω: συρίγξομαι Lucian): aor. ἑσύρμα (for Att. -γξα), § 18, 3 (ii).

Σύρω: fut. συρρό 2 K. xvii. 13 and aor. mid. ἀνάσυραι Is. xlvii. 2 (pe Ν) are post-classical.

Σφάλλω has i aor. σφάλλα (for Att. σφηνλα) in Job xviii. 7 opt. σφάλλαι (σφαλιν Α), to which tense should probably also be referred σφάλλεν ib. xxi. 10, Sir. xiii. 22 (εσφαλή Α), Am. v. 2 and not to the dubious 2 aor. σφάλλον.

Σφηνω: σφηναίθω Ν, § 22, 3.

Σφοξίω: perf. pass. σφοξώσαι, rarely Att. σφόσωμαι, but ἑσώθην, σωθήσομαι as in Att., § 18, 2.

Τάσω and τάττω § 7, 46: the 2nd aor. pass. -ταγγίν with the fut. ὑποταγγίσομαι are post-class., the class. 1st aor. ἑτάχθην (προσ- συν-) being confined to 3 exx. of the neut. part., § 21, 4: the fut. mid. of the simplex τάξομαι Ex. xxix. 43 “will make an appointment” or “meet” is also late (Mayser 410 gives an ex. of 200 B.C.): pf. act. τέταχα is rare, Hb. i. 12, Ez. xxiv. 7 and with προσ- συν in literary books.

Τείνω: the simple pf. act. τέτακα Prov. vii. 16 is post-class., cf. ἑκτέτακα 1 K. i. 16 (ἀπο- is class.): ἑπέτατο W. xvii. 21 appears to stand for ἑπέτετατο (cf. πέτομαι).

Τελεω: fut. τελέσω, § 20, 1 (iii): pf. act. only in the periphrastic ἐς τελεκός Sir. vii. 25: pf. pass. has mid. sense in συντελέσθε Gen. xlv. 5 and in the simplex with the meaning “have oneself initiated” (class.) N. xxv. 5, Hos. iv. 14 (so ἑτελέσθην N. xxv. 3=Ψ cv. 28), elsewhere pass. sense: aug. omitted in τετέλεστο, § 16, 2: fut. pass. τελεσθήσομαι (ἐπι- συν-) is late: aor. mid. (rare in class. Gk) συντελεσάμην Is. viii. 8 (-σαι Α), Jer. vi. 13 BN, 2 M. xiii. 8. For new pres. τελίσκω, § 19. 3.
Table of Verbs

§ 247

Téxai: § 23, 5 and 10: aug. in παρεκατέθετο, εσφυνθετο, § 16, 8.

Tóktò: fut. τέχνομαι (not the rarer téξω): 1 aor. pass. ἔτέχθην (frequent in LXX.—Att. ἔγενομην) and fut. pass. τεκθησόμενος Ψ xii. 32, lxxvii. 6 are late forms.

Túlμα: τιμοῦσιν Ν § 22, 1 (as from -έω).

Tétró: -ομαι (ἀνα- ἵππο- ἐν- ἐπι- μετα- προ-): the only tense at all frequent is the class. 2 aor. pass. -ετράπην (imperat. ἐντράπησή, § 7, 13), to which is now added the post-class. fut. pass. τρατίσσομαι 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 ἐντέτραμμα i Es. viii. 71: other parts of the verb are rare outside literary books.


Τυχάνω (literary): ἄπο- ἐν- [--= “entreat,” “petition” as in the papyri] ἐπι- συν-): the perf. is τέτευχα Job vii. 2 (τετυχήκως Α), 3 M. v. 35 (so throughout the papyri for Att. τετυχήκα, Mayser 374): ἀντιλήψεως τεύξασθαι 2 M. xv. 7 = 3 M. ii. 33 A (τεῦξασθα V) is an example of the confusion of fut. and aor. forms which is paralleled by ἐσασθαι, παρέξασθαi 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, ἔτυπτων 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, ἐπάταξα, 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, ἐπάσσα (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. πέπαψα (post-class. in simplex) N. xxii. 28, 1 K. xiii. 4. (4) The passive tenses are formed from πλησσεῖν: aor. ἐπλήγην (ἐξεπλάγην, κατεπλήγην: καταπλήγηεις 3 M. i. 9 A), fut. πληγήσομαι, pf. πεπληγμένος (κατα-) 3 M. ii. 22 f., but elsewhere πέπληγη (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) πλήσσουσαι 4 M. xiv. 19 (with κατα- in Job), fut. πλήξω 3 K. xiv. 14 f. A

1 See the collocation of pres. and aor. in 1 Es. iv. 8 εἰπε πατάξαι, τύπτουσιν.
Table of Verbs

[in an interpolation from Aquila], aor. ἐπιλήξα 1 K. xi. 11 A (possibly from same source).

'Ὑπωμηματίζομαι, a κοινή verb = "record," "enter a minute": aug. omitted in ὑπομεμάτιστο § 16, 2.

'Ὑπερέω (ὠφ.- καθ.-): the new features are the fut. ὑπερήσω ψ xxii. 1, lxxiii. 12, Job xxxvi. 17 etc., the middle ὑπερευμαί 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 Β* (ὑστέρησαν cett. "they lacked") so τὸ μάνα σου οὐκ ἀφυστέρησας ib. xix. 20, ἀπαρχάς... οὐ καθυστέρησεις Ex. xxii. 29 (cf. 1 Ch. xxvi. 27, Sir. xvi. 13 B).

'Ὑφαίνω: aor. ὑφαίνω (for Att. ἤνα), pf. pass. (Att.) ὑφασμένος, § 18, 4.


Φαίνω: i aor. act. ἐφαίνει and (lit.) ἀπεφαίνει -νάμων, § 18, 4: i aor. pass. (rare in class. prose) only in ἐφαίνηθη "was shown" Dan. Ο ii. 19, 30, the Att. 2nd aor. ἐφαίνει 1 "appeared" is frequent: fut. φανέρωμαι and φανοῦμαι (both Att.), § 15, 3: term. ἐφαίνοσαν, § 17, 5: crasis προφαίνσαν, § 16, 8 note: no form of perf. in LXX. The use of ἐὰν (ἂν) φαίνεται so 1 Es. ii. 18 (cf. 2 Es. vii. 20) ἐὰν δοξῇ or εἰ δοκεῖ is a standing formula in petitions in the papyri.

(Φαίσκω): an Ionic and κοινή verb found only in composition, in LXX with δοι- and (3 times in Job) ἐτι-, "dawn" (of daybreak), "give light": LXX has this form of the pres. with aor. διάφασα, fut. ἐπιφαίνω Job xxv. 5 A (also φαίνοις and ὑπόφασις): the alternative -φόσκω (Hdt. and N.T.) -φωσα only as a variant in Jd. xix. 26 B, 1 K. xiv. 36 A, Job xli. 9 A ἐπιφώσκεται: φαίσκω appears to be the older form, cf. Epic πιφάθωκα.

Φέρω: aor. ἤνεγκα with part. in -ασ as but inf. -εῖν etc., § 17, 2, once ἀνοίσατε from (Ionic and late) aor. ὅσα § 21, 2: terminations ἐφέρα, ἐφέροσαν, ἐνέγκασαν, § 17, 4, 5 and 7: pf. pass. in LXX rare and literary, ἀπεννεγκόμενος Est. B. 3 BN, εἰσ- 2 M. xiv. 38 (pf. act. infrequent): fut. pass. (since Aristot.) εἰσένεκτησομαι Jos. vi. 19, ἄν- Is. xviii. 7, lx. 7, ἀπ- etc.

Φύγω: terminations ἐφύγα (κατ-) § 17, 2, ἐφύγοσαν § 17, 5: ἐκφεύγοντα (v. l. -εσθαί) § 6, 6.

Φημι: § 23, 4.

Φάνω (προ-, κατ- Jd. xx. 42 A) also written φθάννω, § 19, 2: impf. ἐφθανεν (rare) Dan. Θ iv. 17 B: fut. φθάσω (not Att. φθοῦμαι) § 20, 3: aor. ἐφθάσα (Att. also had ἐφθην which is absent from LXX) § 21, 1: pf. ἐφθάκα (post-class.) 2 Ch. xxviii.

1 Φάνοιεν 4 M. iv. 23 ΝΒ is apparently a corruption of ϕανεῖεν (φανεῖ Α).
9, Cant. ii. 12 (-σεν Ν), πρω- I M. x. 23 A. As regards meaning, the *simplic* retains the original sense of anticipation in Wis. (iv. 7, vi. 13, xvi. 28), also in Sir. xxx. 25 (opposed to ἐσχάτος), cf. 3 K. xii. 18 ἐφθ. ἀνασήμια "made haste": elsewhere (10 times in Dan. Θ, also in the latest group of LXX books, Jd. xx. 34 B etc.) it has its modern meaning "come" or "reach," the sense of priority being lost. "Anticipate" is now expressed by προφθαίνω, but the πρω- 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, προφθαίσει χείρα αὐτῆς τῷ θεῷ = "eagerly stretch forth."

Φοβέομαι: fut. φοβηθήσομαι (Att. φοβήσομαι only once in 4 M.), § 21, 7: pf. unused excepting for a wrong reading in W. xvii. 9 A: ἐφοβοῦμαι ἦθην regular. The act. of the *simplic* 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. φοβερισμός Ψ lxxxvii. 17): but ἐκφοβεῖ ἔρως remains (chiefly in the phrase οὐκ ἔσται ὁ ἐκφοβεῖων, this prep. tending to confer a transitive force upon some compounds in late Greek (cf. ἐξαμαρτάω = "eagerly stretch forth.")

Φορέω: φορέω, ἐφόρεσα, § 18, 1.

Φρνάσσω (-πτομαι): post-class.= "neigh" of horses and met. "be insolent" or "proud": in LXX only in the latter sense, in the act. (unrecorded elsewhere) ἐφρνάχαν ἦθην Ψ ii. 1, and in mid.-pass. φρνατόμενος (or φρνττόμενος A, cf. § 6, 50), 2 M. vii. 34, perf. part. πεφρνασμένος -αγμένος, § 18, 3 (iii). The subst. φρνάγμα "pride" (in the group Jer. a—Ez. a—Min. Proph. and 3 M.) is classical in the literal sense "snorting."

Φυλάσσω (and -πτω, lit., § 7, 46) δια-, πρω- 2 K. xxii. 24: pf. act. πεφυλάκα 1 K. xxv. 21 (for Att. -αχα): the pf. pass. is used both in its classical mid. sense (Ez. 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. ἐφύλαξες Cod. A, § 17, 8: redupl. φεφυλάξαν Cod. A, § 16, 7.

Φυτεύω: pf. act. (post-class.) πεφυτεύκαν, § 17, 3.

Φῶ: the pres. act. is used intransitively (late) in Dt. xxix. 18, else trans.: fut. φωνσω (trans.) Is. xxxvii. 31 (for class. φύσω), but ἀναφύει (intr.) lb. xxxiv. 13 (corrected to -φυνσει 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 ἄργυρων τῷ ἄργῳ, μὴ 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. ἐφευ is replaced by the pass. ἀν- προσ- ἐφευ, § 21, 3.

Φωτίζω (not before Aristot.) “give light” and met. “enlighten,” “instruct”: fut. φωτίζω and -ισώ, § 20, 1 (i): pass. tenses ἐφωτίσθηνεν φωτισθέναι in Ψ.

Χαίρω (ἐπι-, and once each κατα- Prov. i. 26, προο- ib. viii. 30, συν- Gen. xxi. 6): the fut. (not the class. χαρίζω) takes two late forms (i) in the simplex χαρίζει (12 undisputed exx.), (ii) in compos. -χαριζεῖ, ἐπι- Hos. x. 5; Mic. iv. 11, Sir. xxiii. 3, κατα- Prov. i. 26, συν- Gen. xxi. 6: the latter occurs also in the simplex in Zech. iv. 10 B*Q (with v.l. ἵσονται), ib. x. 7 though χαρίζεται occurs in the same v., § 20, 3: aor. ἔχάρην regular except for the loss of the second aspirated letter in the imperfect. χαίρεται, § 7, 13: perf. unattested.

Χέω and once -χύν(ν)/σώ, § 19, 2: new fut. χέεις for χέω χέεις, § 20, 1 (iii): contracted and uncontracted forms, § 22, 3: pf. act. (post-class.) ἐκχέικε Εζ. xxiv. 7: fut. pass. χύσθεισαι (one ex. with συν- in Demosth.) Jl. ii. 2 and in comp. with διὰ- ἐκ- συν-.

Χράσμαι: inf. χρήστα (Att.) and once χράστα, § 22, 2: fut. pf. κέχρησται “shall have need” Ep. J. 58 can be paralleled only from Theoc. xvi. 73.

Χρίω: pf. pass. κέχρισμα (with χρίσμα) replaces Att. κέχριμα (χρίμα, ? χρίμα), but aor. pass. ἐχρίσθην (ἐχρίσθη 2 K. i. 21 A = ἐχρίθη) is Attic, § 18, 2: the fut. pass. χρισθέσσαι Ex. xxx. 32 is post-class., as is also the pf. act. κέχρικα 1 K. x. 1, 2 K. ii. 7, 4 K. ix. 3, 6, 12: term. ἐνεχρίστων Cod. S, § 17, 5.

(Ψάω) only in the aor. pass. σωσίςθην (v.l. ἰήθη) “swept away” in Jer., § 18, 2: the compound occurs in the act. in Ptolemaic papyri.

Ψύχω is both trans. and intrans., e.g. ὅς ψύξει λάκκος ὑδωρ, οὔτος ψύξει κακία αὐτῆς Jer. vi. 7, cf. καταψύξει “cool yourselves” Gen. xviii. 4: pf. act. (unattested in class. Gk) ἀνεψυχότα 2 M. xiii. 11: no pass. forms used.

Ψωμίζω: fut. ψωμίζω and -ίσω, § 20, 1 (i).

'Ωδίνω, in class. Gk confined to pres., in LXX has impf. ὀδίνων 1s. xxiii. 4, lxvi. 8, and, as from a contract verb, ὀδίνῄσω, ὀδίνῃσα (causative in Sir. xliii. 17 A): Aquila further has i aor. pass. and mid.

'Ωθώ: aug., § 16, 6: the pf. pass. of the simplex, ὀσμένως Ψ lxiv. 4, is unclassical.

(᾽Ωνόμαι) unused: see προμαί.
I. INDEX OF SUBJECTS

A, Codex: see Alexandrinus
Accusative sing. 140 f. (-αν for -α), 176 (-ην for -η), 150: plur. (-ες for -αι etc.) 73, 145, 147 ff., 150
Adjectives, declension of 172-181: comparison of 181-186
Adjudurations, use of ὅτι and εἰ in 54
Adverbs, comparison of 183: replaced by adj. (προτέρος) 183: numeral adverbs 189 f.
"Alexandrian dialect" 19 f.
Alexandrinus, Codex, Egyptian origin of 72, 101, 110: text mainly inferior and secondary 65, 106, 107 bis, 218 bis, 221 n. 2, 258: 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 accent 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 (1 and 2 Es. a single volume in an ancestor of A), 131, 147 and 176 (3rd decl. acc. in -αν -ην), 188 (ἐξ καὶ δέκα), 212 (γενάμενον in Jer.), 234 (Ελευσιον etc.), 241 (ὑπερθύρωμα etc.), 255 (ἐδήσα, ἐδώσα): foreshadows modern Greek 158, 179, 205 f. (loss of redupl.), 215 f., 241 f.
Analogy plays large part in the κοινὴ 21, 73, 79 f., 89, 103 n., 120 (δυσεβής), 124 f., 127 bis, 128 (ἐκών), 129 (ἐφιράκκο), 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
Arist, 2nd, old forms retained longest in inf. 210 (ἐνεγκεῖν, εἰπεῖν): 2nd aor. pass. for 2nd aor. act. 235
Apocalypse, style of 21 n.: δόνας 8: εἰνώτιον 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 Ἀλαίρας (π. λόγος) 41: ἐπιστρέφειν 53: σίν 55, 133 n.: εἴγω εἰμί 55: καθόδος 160: misc. 49, 112 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 (γαζαρήσας, γεωρας), 36 (σαμβυχή;)?
Archaising in the uncials 60
Archite, Hushai the 37
Aristeas 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 κοινὴ 17, 143 n., 144
Article, omission of 24 f.: sing. art. with plur. Heb. noun 34: loses aspirate 129: crasis with 138: Hebr. art. in transliterations, with Greek art. added 33 f.
Asiatic languages and the κοινὴ 20: Asiatic orthography 98, 110, 212 n. (term. -αν)
Aspirate, irregular insertion and omission of 124 f.: throwing back of 126 f. (ἐφικρεῖν, ὀλέγος, ἱοῦδας)
Aspirated consonant, mixture of, with
I. Index of Subjects

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- 
crated or flanking liquids) 76 ff., 
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. 
βθ), 253 (ε ἐστῶς) 
Augment 74 n. (ἐκαθέρσα), 195 ff. 
Authorized Version 47 n. 
Autographs of LXX 55 ff., 71 
S, Codex: see Sinaiacus 
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 
12: Bar. β, date of 6, 61 n. (οὐδεῖς), 
102, 278 n. 
Bezae, Codex 188 n. 
"Biblical Greek" 16, 80 n., 83, 104 f. 
Cf. "Jewish Greek," Vocabulary 
Birthplaces of the uncials 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. 
Kωνή, periods in 
Caesarea suggested birthplace of 
Cod. B 72 
Canon, Hebrew, translations made in 
or order of viii: influence of canonization 
on Greek style 15, 30 f. 
Causative meaning of verbs in -εἰω 88 
(281 not, as in N.T., περισσεύω): in 
-εω etc., πενεύω ζήσω 232, 
ἐθλιστήσα 234, ἀναβλέψατε 262, 
δύσα 265, ἑλάμισσα 269, ἴπτερησα 
288, προφθάσω 289: of compounds 
of έκ-, ἐκαμαρτάω 259, ἐγήρα 267, 
ἐξελάσκουσα 270 f., ἐφοβέστω 289 
Chronicles, expurgation in the original 
11: Chron. LXX, the version of 
Theodore (?) xx, 167 n.: does not 
use "Hebraic" υός nor παρα-
γίνουμαι except at end of 2 Ch. 41 f., 
207 n.: οὐδεὶς 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 (ἀνώτερον etc.) 
Composition, assimilation of final ν 
in 132 ff. 
Compound words: see Word-formation 
Concord, rules of, violated 23 
Conjunctive, deliberate, following fut. 
ind. 91: conj. vice opt. 193 n. 
 replaced by ind. 193 f.: conj. of 
2 aor. of δίδωμι 255 f. 
Consonants, interchange of 100 ff.: 
insertion of 108 ff.: omission of 
111 ff.: single and double con-
sonants 117 ff., ρρ and ρ ρ 118 f., 
doubling of aspirated letter 121: 
σσ and ττ 121 f.: ρρ and ρρ 123 f.: 
asimilation of 130 ff.: variable 
final cons. 134 ff. 
Constructio ad sensum 23 
Contract verbs 241 ff.: term. -οθαν 
213 f.: short vowel in tenses 218 f. 
Cf. Mute stem 
Contracted and uncontracted forms 
98 f., 144, 172 f. 
Coordination of sentences 24, 55 
Coptic influence on the κωνή 20, 
73 n., 84: Coptic palaeography 72. 
Cf. Egypt, Sahidic 
Countries, names of, expressed ad-
jectively 169 f. 
Crasis 137 f., 206 n. 

Daniel, Greek words in the Aramaic 
of 35 n.: Daniel 0, a partial para-
phrase 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 ff.: dat. 
sg. of 1 decl. nouns in a pure 140 ff., 
of 3 decl. 86 (ει for -ει in B), 149, 
165 (I overturned) 
David, Song and Last Words of, in 
style of Θ 14 f. 
Demetrius Ixion 19
I. Index of Subjects

293

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: ouudëis 61: eiOYiAa B text 278
Dialects, disappearance of the old 18. Cf. Alexandrian, Doric, Ionic, etc.
Digamma, (?) replaced by aspirate 124
Diminutives in -eiOYiAa 87 n.
Diphthongs, monophthongisation of 71, 93 f., 141 (i unpronounced in u) Dissimilation 130
Distributive use of δῦν δῦν 54
Divine names, renderings of, in Job Θ 4
Division of labour of translators and scribes 11 f., 65 ff.
Doric, slight influence of, on κοῖνη 76, 222 n.: Doric forms 143, 146 bis, 162, 276 (μωιχάωμαι), 282 (πάιξω)
Doublets, 31, 32 f., 38 (pάχισ), (47), 126 (pοίχ iοδι), 228, 279 (aλετο)
Dual, loss of 22, 195: and of words expressing duality 22, 45, 192: δυεύ sole vestige of 92

E, Codex 63 n.
Ecclesiastes LXX the work of Aquila 13, 31, 60 f.
Egyptian influence on the κοῖνη 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
Epistolarium 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. 0 = ol 93, -οπα common 213: ήγοιγίην, κατελψην 236 f.: παραγίνομαι unused 267 n. Cf. Historical books, later
Esther, paraphrastic 15

Etymology, mistaken popular 74 n. 3.
metoξi 77, 85, 94, 118, Μαυηηγ 163 n., Τεφαδλώμα 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.: ρητός 41: ouudëis 61: ἐ μν 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 (κόψωμαι), 285 n. (-σκοπρίω): with Min. Prophets 170 with n. 1, 261 (βαδω): with Jer. a 167, 276 (μετέχ.) with K. a, K. ββ 263 (ἐνδεικνύω): misc. ἐτερος 45, ouudëis 119, 139, ἐγενήμην 239
Ez. β, absence of transliteration in 32: misc. Λάκκος (βάθορος) 37, ελ μν 83 n. 3, 139, 167, 172 n., 175 with n., ἐγενήμην 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, ελ μν (⇒ 12) 54 and ἐ μν 83: ouudëis 61: true superlatives in -τατος 182. Cf. Hexateuch, Pentateuch
I. Index of Subjects

Genitive, of quality, extended use of 23: gen. abs. freely used 24: of age, in Hexat. etc. 41: gen. sing. 140 ff. (nouns in a pure), 149, 151, 162 (Doric -a), 165 ('Iṣoī) : gen. pl. uncontracted and contr. 151: c. ἐγγίζεω 167 n.

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 ν 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, minutiae of, reflected in translation of Pent. 152 n.

Hellenistic Greek: see Κοινή

Herodian 210 n.

Herodotus 34, 35, ὀμιθώ 39, 46 n., 48, 62, 265 (δοκιμάζω)

Heterogeneity gives way to uniformity 91

Hexapla, influence of, on LXX text 2, 14 (end of Dent.): interpolations from 3 ff., 231 n., 238 (Is. B text), 239, 269 (ὥυρ.). Cf. Aquila, Theodotion

Hexateuch, λατρείεσθ 8: avoids Hebraic ϋδος 41 f.: omits introductory καὶ ἐστι 52 n.: εὐθὺς unknown to 178 n.: ὑμῶν αὐτῶν etc. 191: ἐστηκὼς (not ἐστώς) 253. Cf. Pentateuch

Hiatus, avoidance of 111 n., 134 f., 138 f.

Historical books, late group of 9: in style of Θ 14: literalism of 9, 29 f.,


ἐν for εἰς 25, προσέθηκα 53, διλογίων 112, no place-names in -(e)τίτις 170 n. 1, 189, term. -αν 211, not -οσαυ (except 2 Es.) 213, ἀνίων 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.

Illiteracy, indications of, εἰ = i 86: mixture of ν and ο 94

Imitation of Hebrew words in translation 14, 36 ff.


Imperfect, ἐγένετο = ἔγινεν(θ) 52: term. -αυ 212, -οσαυ etc. 214: ἐξειπος in A text 234

Imperial (Roman) epoch, linguistic characteristics of 72, 109, 112, 141.

Cf. Κοινή, periods of

Imprecations, εἰ in 54

Indeclinable stage precedes extinction -οι 173, πληρής 176: ἡμιαυ -αι 180: χείρω, δόσ 186

Infinite, frequent, use of articular inf. extended 24, 194: anarthrous inf. with verbs of motion 24: epexegetic inf. frequent ib. n.: c. ἐγένετο, συνέβη etc. 50 ff.

Cf. προσιτέβαλα in Min. Prophets 53, c. επιστρέψει etc. 53 f.: vice participle c. (προφθάνειν 54: mixture of aor. and fut. mid. 76, 287 (τεθέασθα): old forms remain longest in inf. 210 (ἐνεγκείν, εἰπείν), cf. 257 (ἰέναι)

Infinite absolute, Hebrew, renderings of 47 ff.

Inscriptions, Greek of the 18 f.: οὐδεῖς, οδο. in 58: τεσσεράκοντα etc. in Asiatic inscr. 62: Attic passim

Interpolations: passages absent from M.T. in which Greek style suggests interpolation 47 n., (70 with xx),
I. Index of Subjects

295

166 with n. 4, 169 n. 5, 230, 239: 171 sub fin.: 184 n. 1. Cf. Hexapla
Ionic dialect and its influence on the kou̱̱a 67, 73, 74 n., 106 n., 107, 110, 111 f., 285 (σκορπιζω).
Irenaeus (Minutius Pacatus) 19
Isaiah, style good, version poor 12: an early version ix, 28: σαβαωθ (with 1 K.) 9: avoids Hebraisms 41 f.: ἐτερος 45: oúdeis usual 61, compounds ἐξουθ- ἐξουθ- unused 105: A text correct 81: class. forms in B text 151
Isocrates 138
Isolation of syllables 132: of words 136
Itacisms 68 f. (αυ and ε in Ψ and pap.), 73, 126, 177, 179
Jeremiah, divisions of 11: date of α and β (oúdeis in both) 61
Jer. a, akin to Min. Prophets 9 and Ez. a q.v.: with K. α 253 (ἔστακα)
Jer. β, παίς 8: peculiarities of 14, 37 f., 163 n. 1, 185 (βελτιων), 279 (δλλωμ)
Jer. a and β (central chaps.), possible traces of compiler of 11, 88 n., 92, 226
Jer. γ (iii) an appendix 11, 70 n., 88, 93, 97, 123, 189 n., 250
Jerome on βάρτις 34, on iερεῖς 37 f.
Job, a partial version supplemented from Θ 3 f.: proem and conclusion contrasted with main portion 171.
Job O. absence of translocation in 32: has class. γ μην 83: imitates Homer and the poets 173, 249, 279 (δλεκω, δλλωμ): εγγυ̱̱ασται 182: πατέρων 192. For Job Θ see Theodotion
Josephus, his Greek text of Kingdoms 15: absence of Hebraisms in his writings 28, with one exception 53: orthog. 97 n., 106: accidence 142, 156, 161, 163 n., 164, 166, 169 n. 6, 170 n., 196 n., 220 n., 234 n.
Joshua, style of 7: date of vii, 14: oúdeis 61: with Ez. α and Min.
Prophets 170 with n. 1: -οσαν frequent 213. Cf. Hexateuch
Judges (B text) late: ἀγαθωτέρος 184, τέτραγων 187, βεβρώσκω 226, ἔπευξα 234, ἐστάθησαν 254, ἤς 256, φέρω = ἄγω 258 n. Cf. Historical books
Kethubim: see Writings
Kingdoms, divisions of books of 10 f.: Heb. inf. abs. in 48 f.: B text of 2—4 K. 78 n.: A text of 3—4 K., interpolations in, see Aquila
K. ββ, Παντοκράτωρ 9: ἐκαστος 45 n.: ἓσει etc. 217
K. γγ, paraphrastic style of 10: ἐκαστος 45 n.: oúdeis 61: 3 K., orthography of 88
K. ββ (=βγ + γδ), date of 15: characteristics of 10, 30: Hebraic νόος 41: ἀνὴρ for ἐκαστος 45 n.: unintelligent Atticism in 204. K. βγ, oúdeis 61: ἐτη etc. 217. K. γδ (4 K.), ἐγένεσαι καὶ 51: plur. of γῆ 143
Kουν̱̱, the 16 ff.: definition of 16: vernacular and literary 17: origin and formative elements 17: (?) without dialects 18, 71, 117 n.: slight influence of foreign languages on 20: dominant characteristics of 21, illustrated from LXX 22 ff.: aims at simplification 29. Periods in kουν̱̱ (1) Ptolemaic, (2) Roman, (3) Byzantine 108 f.: contrast between early and late, Ptolemaic and Roman 155, 163 n. 3: transition period at end of ει/εκ. 58 f., 68, 105: other changes in ει/εκ. 72 (131), 142, 146, 190: in ι/Α.Δ. 102, 120, 176: in ι/Α.Δ. 126, 129, 184, 212. Cf. Byz. and Imperial epoch
Labials, interchange of 105 ff.: omission of 117: assimilation of final ν before 123 f.
Latin influence on the kουν̱̱ 20: in orthography 92 n.
Lectionary influence seen in Ez. ββ 12: synagogue lessons 29
Legendary additions in the "Writings" 15
Leviticus, ὀὐδεὶς 61: written in two parts 66
Liquids, the, their influence on spelling 73 ff., 77 f., 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 ff., 92, 98, 105, 122 (ττ), 123 (ρρ), 138, 182 (-τατος), 185 (with Pent.), 242 (Ἄλεων), 247 (ὕπτης), 253 (ῥεῦναι etc.), 255 (ῥεῦσαν). Cf. "Greek books"
"Lord of Hosts," renderings of 8 f.
Lucanian 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, 61 (οὐδεὶς): literary and Atticistic, uses optative 24 and 193, 81 (πλέων), 98, 137, 148, 158 n., 179, 182, 215 bis, 241, 270 (τεθνήκαται): but keeps some vulgar forms 160
Malachi, πλέων 81
Mark, ἐνώπιον unused in 43 n
Masculine: see Gender
Massoretic text: see Interpolations
Matthew, ἐνώπιον 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 (ὡς): with K. 77 273 (κύνουα): act. προσῆκασ etc. 53: usually ὀὐδεὶς 61
"Mixed declension" of proper names 162 ff.
Mixture of texts 3 f.
Modern Greek, its value for illustration of the κοινή 21: misc. 25, 42 n., 75 n., 88, 106 n., 107, 111 n., 113 (λέων), 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. 9 and 3, 225, 233, 236, 241, 244, 259, 257 bis
Moeris 150, 154
Month, numerals expressing days of 189
Mountains, names of, expressed adjectively 170 f.
Musical instruments, Phoenician origin of names of 35 f.
Mute stem, verbs with 222 f.: mute for contract verbs 259 (s. v. ἀλήθω)
Nasals interchanged with labials 106 f.: omission of 117: effect of, on vowels 176
Negative, emphatic, expressed by εὖ 54
Neuter plurals with plur. and sing. vb. 23: neut. of persons 174 f. Cf. Gender
New Testament, words for "servant" 8: does not use ἐν ὀρθαλμοῖς 43 n., nor participle for Heb. inf. abs. 49: ὀὐδεὶς rare 62: influence of N. T. quotations on LXX text 231 f. (ἀκοίνωσα, βλέψα): N. T. contrasted with LXX 114 (-παρ -πον), 156 (ἐκατονταρχος -ἀρχος), 163 f. (Μνημής, declension of), 165 f. (Σαλωμῶν, spelling and decl.), 193 n. (οπταλμός), 211 (-οσαν -αυ), 225 (χέω -χινω), 228, 230 (ἅλω, ὄλεσω), 231 (ἐδομαί φάγω), 244 f. (-μι and -ω), 254 (ἐστην, ἐστάθη), 256 (ὑπῆρξε, ὑπήρξε), 261 f. (αἰσχάρω (trans. and intr.), 281 (περισσεύω)
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: ὀὐδεὶς 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: ḫovn 226
Order of words in compound numbers 187 ff.
Orig. see Hexapla
Orthography of uncials and papyri 55 ff., 71 ff.
Overworking of Greek phrases resembling the Hebrew 29

Palaeography of Ν and A 72
Paraphrases vice literalism in early books 42, 43 (ἀρσενευ 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. = Ἰηβ. inf. abs. 48 ff.: replaced (with -φάνευ) by inf. 54: -ες for -οις in pres. part. 149: fut. part. rare 194 (49): εἰμι 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 εἰμι)

Pentateuch, variety of renderings in 4 n.: unity and date of viii, 6, 13 f. 61, 191: transliteration rare in 32 f.: ἔγενετο preferred to ἐγένετο 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 (ἐτέρωs), 105, 191 (correct use of ὀδη), 218 (φάγγ), 224, 231 (ἔδομαι), 237 (κατ- ενέχθην): unites with the literary books 185 bis, 204, 253 (ἔσταθην): fut. ind. + delib. conj. 91: ἀμυνόv and ἀρνα etc. 152 n.: does not use place-names in -άλα -ἐτίτα 170 n. 1, nor -σκορπίζω 285 n. Cf. Hexateuch
Pentecost lesson 11
Perfect for aorist 24: term. -αυ 212
Pergamus, inscriptions of 62
Periphrastic conjugation 24, 195
Persian origin, words of reputed, μαν- δαν, 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 ὑ 92 n., 95: of § 108, 111: of γ 111, 126 f.: influence of Egypt in phonetics 20, 163 n. (ω), Egyptian difficulty in pronouncing γ and δ 100 n., 103, 112 n. 2
Photius 220, 221 n.
Phrygian Greek 95 n.
Phrynichus 92 n., 99 n., 104, 107, 112, 285 (σκορπίζω)
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 (poetic) forms in 141 f.
Polybius 43 (use of πρόσωπον), 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. βδ 24
Pronouns 190 ff.: substitutes for 45 f.: demonstr. + relat. 46: indefinite relative (ὅς ἐάν, ὅς ἀν) 65-68
Pronunciation: see Phonetics
Proper names, personal 160–166, place-names 166–171, do. translated 31, gentilic 171: appellatives mistaken for 32 f.: absence of elision before 136 f.: misc. 143, 146: cf. Ἀρῶν, Ἰσακ, Ἰωβᾶς etc.

Prophetic books, dates of viii f., 61: prefer ἐγέρτο to ἐγ. 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 ff.: Appendix to 15: titles of xix (? later than original version), 32

Psalms of Solomon 166 n., 175

Psilosis 127 f.

Ptolemaic age: see Κωνή, 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 μηκόμαι 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, Κωνή

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 Proil. and body of work 27: date of (οὐθεύσ and οὐδά, ἓκουθ and ἓκουν.) 61 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. 8 259

Sophocles, ναβδα 35, προστιθεσθαι 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 f.

Subscriptions to books later than books themselves 111 n.: cf. Titles “Suburbs,” renderings of 4

Superlative in elative sense 181 f.: for comp. 183 f. (πρατος, ἕχατορ)

Syllables, 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 (-τι for -θι), 195, 209 f.

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 ofSubjects


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 (οὖθεις), 213 (-οσι)

Translations and free Greek, contrast in style of 27 f.

Transliterations, in Job Θ 4, in Θ and later LXX books 31 ff., in Pentateuch 31 f.

Tribrach and several short syllables, avoidance of 87 n., 90

Troglodytes in Chron. 167 n.


Uniformity vice variety of older language 193, 235, 244

Vaticans, Codex, comparative value of text of 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 γῇ in 4 K. 143: text in 2 Es. original 237; in Is. interpolated 238

Verbal adjectives 194

Vocabulary, poetical 18, 187 (τέτρας), Ionic 285 (-εκπρότεις), Homeric 264 (s. v. δέω), cf. Homer, Ionic: words and forms now literary, μαυς 152, δειμα 154, δειρος 155, νίκη 157: new κοινή words, in -εμα 80, γένημα 118, in -άρχης 156, δλγοστός 185: words first found in LXX and "Biblical" words possibly coined by translators, εξολεθρεύειν etc. 87 f., ἀδφον 89, ὀλγον 112, ἐλαττονέων -ον 122, 266, εὐθής 178, εξάφερος etc. 183, ἀγάλαλασθαι 258, ἐνουπτείσθαι 267: cf. "Biblical Greek"

Vocative 145 (θεο

Voice, middle, replaced by passive 193

Vowels 71 f.: 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: φυλασσεθαι ἀπό 46: ἐγένετο ὡστε (ὡς) 50: 243

Yahweh, abbreviated forms of, in proper names, = (-)ias, -iaios 161

Zaconic, only relic of old dialects 18

Zechariah, χάμητα 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.: a
for η in "Ανως etc.
143: -α, "Doric"
gen. sg. of proper
names in 162: -α,
place-names in 167 f.
άβακ, άβαρκενεῖν, ταῖς
33 f.
'Αβδείου 162
άβδηρεῖν, 33
'Αβραμ, 'Αβραύμ 100,
not 'Αβραμος 160 f.
άγαθωσῦνη 90
άγαθότερος 184
άγαλασθάι etc. § 120
'Αγγαίος 161 n.
άγωσον 90
άγρια 87
άγριο (άγριόν) 37
αεί (αιεί) 77
άγνωσ (not αένων.) 120
άγρυφος in Prov. 173
άγρυφος 37
-άω: see -κω
άθουθήσομαι etc. but
άθυτος 89, fem. -ωά 172
αι, interchanged with
α 77: with ε 68 f.,
77 f.; as short vowel
90 with n. 4: aι
loses aug. 199 f.
-αλας, proper names in,
G. -ων (and -α) 161 f.
αιγάλαρσος § 103
Αίγυπτος § 116
-αινω, verbs in, keep a
in 1 aor. 223 f.: pf.
pass. of 224
-άιος and -ιτης, gentile
names in 171: -αία,
names of countries in
170
αιρετίζειν το πρόσωπον 44
-αίρω, verbs in, keep α
in 1 aor. 223
-αις -αι -αιαν, opt.
term. 215
αιχρότερος 184
άκαλλωμέθα § 102
άκαν, τόν (τίν) άκανα(ν)
157 f.
'Ακαρών indecl. 169
άκριβιά 87
άκροβυστία 27
άλαβαστρον, τό Α 153
άλαλαζειν -αγμός 37
άλαι, τό and ο άλς 152
άλεεις (but αλλοιων etc.) 84
άλλοφυλοιαν and Φυλαστιείμ
167
άλυκός (not άλυκός) 96
άλωπηκεία 151
άλως (only in form άλω)
and άλων -ωνως, ο and
ή 144 f.
άμα = ΟΠ 37
άμάζος § 157
άμαρτήσομαι, οίκ 128
άμασενεθ, άμαφέθ 33,
άμβλάκημα, άμβλακια
105
'Αμμανίτης 170
άμμας, αμμός 152
άμπελος, ο § 145
άμφιτατος (not -τάπης)
156
άμφιτερος (not άμφω) 192
άν replaced by εάν with
ός etc. (not with έως,
δότως, ως) 65
άν for εάν, "if" 99
-αν, 3rd decl. accus. in
146 f.: verbal termi-
nation in 209 ff.
άνάθεμα -ημα 27 n., 80
άνακομμαί Α 110
άνα μέσον 25: άνα μ.
tών ἀστερον 40
άνάπερας 83
άναπτελεί = παλ. 85
άνάστειμα -ημα 80, -αμα
79 n.
άναφάλλαντος -θος 104
άνδρ(ε)ώτερος 182
άνεξέλεκτος 115
άνηρ for έκαστος etc.,
of inanimate things 45 f.
άνθρωπος for έκαστος
etc. 45: άνθρωπος άν-
θρωπος 46
άνθ' άν 25: in late
books άνθ' άν άι, άνθ'
άνω άσα 10, 25
άνωτερος έκι. —άνοιτεί 113:
άνοίγει ποι 127
άντάμμψιν Α 110
άντικρυς = "opposite"
136
'Αντιλίβανος beside Α-
βανος 166 f. n.
άντιγειν 94
άνυπνόασενθαί έκ 76
άνυπνόετος (for έδυτος) 80
άνυπνητοι = άνων. 90 f.
άνυπτερον = άνω,
once
άνωτερος 183
άπάνωθεν 25, in Κ. βδ 10
αιρετίζειν in α' 3
II. Index of Greek Words and Forms (cf. § 24) 301

άπας and πᾶς 138 f.
άπηλιτής 128
απ' rare as comparative particle 23: c. φιλάσσεθαι etc. 46 f.
απογρύψ Ν 101
άποκεινος of children (= ἔπος) in Pent. 14
άρα = Heb. inf. abs. 47
άρ' οὐ, LXX equivalents for δόση 125 f.
'Αράβα -βάθ 32 f.
άράσω replaced by ἰδέων 76
άρεταλόγος -λογία 76
άρτιων = "few" 39
άρτις 185
άρκος for άρκτος 116
'Αρμαθίμων Κ. = Παμάθιον 168
άρμονία = ἡμιά 37
άρμα, ἀρμός 152 with n.
άρμοια for γῆ Ionic 142
άρματος 34. 119
άρμη rare, usually ἀρτήριον 123
άρχιεταίρος 37. 130 n.
άρχιντορίων, ἄρχιν. 130 n.
άρχιντορίων -ος 149
-αρχός and -άρχης 156
'Αρωδάδος -δεύτης 171
άρωδος ἐρωθ. 76
'Αρων 100
-ας (-ας), proper names in 163
άσεβής ΑΝ 176
'Αστιθάδ 33
'Ασκάλων declined 169
άσει Α = ἀσεί 132
'Ασφαλία 87
'Αστακίων, Ιτ. 170 n.
άτεχνατις 172
άτος = αὐτός in papyri 79
άττελος -τάδος 75
αυ and εὐ 78 f.: αυ and α. 79: αυ' loses temp. aug. 200
αδών = αὐτώ 103
Αύραν(e)ίτις 170

Αύσ(e)ίτις 170
αὐτός, otiose use of oblique cases of 24: αὐτός, αὐτῷ 190: αὐτοῦ, αὐτοῦ.
άφανεμα 80
άϕεμα 80
άϕεισις 37
αϕορίσματα, αϕορισμένα = "suburbs" 4 with n.
άχι 32 n.
άχους, τὸν 34
άχρεότης αχρεοῦν (but αχρείος) 82
άχρειος οὐ 136
άχυρος, ὁ (Α) and τὸ -ον 153
άχυρον, ὁ 128
β. euphonic insertion of 111: interchange of with τι 105 f.: with μ. 106 f.
Βασκέλι (Βεκλ-) τῷ 34
Βασκόλων declined 169
Βασιλαργεία 170 n.
Βασιλέου Α 179
βαλίον 159
βακχούρια 34
βάρβαρος 37
βαρεία 179: βαρέως -έως 179
βάρες (βάρις) 34, 150
βαρράν 77
Βασαν(e)ίτις 170
βάσανος, ὁ Ν 145
βασιλείας and -έαις 148:
βασιλέας 114
βασιλείων, τὸ for ἡ βασιλείᾳ etc. 157
βασιλείου "make king" 24
βάτός, ὁ 145
βάταρχος, ὁ Α 146
Βαχχίδης Ν 121

βδέλυγμα, βέδεκ 37
βεῖα 34
βελτιωτός 185
βέσωρ, ἀνὰ Α 107
βυθείδων 87 n.
βυθιαφόρος -γράφος 77
βυ βλίον (βύβλος), βυβλίον, Βυβλίος 95 Ν.
βίκος 34
βίωκτενείς 91
βίος 147
βοββήσει = βομβ. 132
βόδρος 37
βόλειος Α 106
βορράς, rarely βόρεις (-έος) 123 f., 143
Βώδοφρα, G. -ος 107
βράματα Ν = Βρωματα 77
βύσσος, βυσσίνιος 34

γ, omission of, between vowels 111 ff., in γ(γ)νομαι, γ(γ')νόσκω 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 100 ff.: γκ for κ 101
γαζαρρηνός (Γαζ.) 34, 171
γαϊά 143
γαῖος, ὁ and τὸ -ον 154
Γαλααδ(e)ίτις 170
γαμβρεύνει 262 n.
γαρτῶν Α = καρπ. 101
γειδοφρ 33
γειώρας ξξ, 28, 34
γειεσάρχης 156
γένειμα and γένειμα 118
γῆ, plural of, and substitutes for 143
γήρας, G. γήρονς and -ως, D. γῆρει and -α 149
γινομαι and γ(γ')ν. 114 ff.: cf. ἐγένετο and § 24
γινώσκω and γ(γ')ν. 114 ff.: cf. § 24
γιακέθα Ν 179
γιαφέως 101
δ., omission of 114, 116: interchange of, with θ 104 f.: with τ 100

δάγνοντες Α 101
Δάμασκος 167
δασέως -έσι 179
δασύσφοισ for λαγύσ 145
Δαυίδ (not Δαβίδ) 160 f.

δεξιόντας 33
-δειγμάν W 101
δεκάδαρχος LXX., ἀρχης
Joseph. 156: δεκά-
tarχος Ν 103 f.
δεκάδυνα and δωδέκα 187 f.

dενδρον, G. -ου, D. -ει
and -ψ 160

δέομαι = τ in Pent. 14
δεσμοί and (lit.) δεσμά 154
diaklēptesoai κ. inf. vice adv. 54

διάσταση -νπα 80
διδόναι = πιθεναι 39: cf. § 24

διδαγματικόν (late mss) 103
διευθυνεῖ in papyri 57 n.
diakωσινή Α 90
διότι and οτί 138 f.

dιφορον 99
διχαλέων (not διχαλόν) 76

diç, diços 157

dιώρα -υγος (and -υχος)
150 f.

δολεία Α = δολί. 91
δόμα and δόμαι 79

dōçes W 158

δουλεύειν und λατρεύειν 8

δουλία 87.
dοῦλος and synonyms 7 f.
dραγμή (late mss) =
δραχμή 103

dυνάμεων, Kύριος τῶν 9

dυναστ(ε)ία 69
dύο, G. δύο, D. δύο and usually δυσὶ 187, or
dυσὶ 135: lit. δυνέω (-ον)
92, 187: δυο δύο 54
dυσεβις = δυσσ. 120
dώναι for δουλία 91

ε., mixture with ἄ 75 f.: with ai 68 f., 77 f.: with η 79 ff., aug.
108 f.: with ei 81 f.: with 84 f.: with 0 87 ff.: with ν, ev 97

εάν, δς 65 ff.

εάντων, αὐτού 190: εάνt
for 1 and 2 sg. illiterate ib.: but εάντων
for all 3 persons of
pl. 190 f.

έγγυταιον

έγγυταιον

έγγυταιον

έγγυσι απο προσώπων Ω 47

έγγυστοι, έγγυστα 182

έγγυτοται, έγγυστα 182
eγένετο εγίνετο etc., con-
structions with 50ff.

έγνωνος for έγγυσον 101
έγνων άπο προσώπων in
Θ 47

έγνωστοι,
έγνωστα 182

έγνωστοι, έγνωστα 182

έγνωστοι, έγνωστα 182

ήδον Ν = έγνων ετc. 93

έγνω εμι with finite verb
in late books and
Hexapla 10, 30, 55

'Εδώμ, 'Ιδουμαία 167

'Εβρᾶς Α 111

έβαρκχης 156

έβνου W 160

ε., mixture with ε 81 ff.: with η 83 ff., aug. ει-
and η. 201 f.: with ι
(τ) 85 ff.: with 0 92

ει = negat. in adjurations
54: ei (ει) μη, μη μη,
ει μη 54, 83 f.

-εια and -αι, nouns in
68 f., 87

-ειας, proper names in,
G. -ου and -α 161 f.

έικας and έικοστή 189

έικος, καθ' 127

έικος (not -ου) 135

ελβρα aoristic 24

έλκυσεν, ούκ 128

έλιν (ν) 32

έλεκτος, οῦ 82

έλκυσθαι, έλκυσθαι v. II. 85

εἰρήνη, Hebraic uses of
40 f.

-εις, proper names in 164

εις (not εις) 82

εἰς as indef. article 54:

εις (πρώτος) καὶ ει-
kostos 189

-ειςαν for -ειςαν in plp.

216

-ετης-ετησ: see -έτης-έτης

-εκ.: see -εκ.

-εκαςτος for έκατέρος 192:

substitutes for and dis-
tribution of, 45, 192

έκατέρος 192

έκατονταρχος LXX., ἀρ-
χης N.T. and Joseph.

156

έκει and ἢκει v. II. 81

έκεινος (not κεινος) 97

έκεινος Λ = έκεινος 102

έκθρος, έκθρος etc. 102

έκαιδεκα Β, έκ καὶ δέκα

Α 188

έκλησια first in Dt. 14

έκταυ = έκταυν 117

έκφευξασθαι = -εσθαι 76

έκων, ούκ 128

έλαστων, έλάστως 185:

έλαστων, έλαστων,
έλαστων etc. 121 n.,

122

έλαιος 37 n.

έλαβορτερος 182

έλεος, το and ὁ, and
meanings of 158 with
n.

έλεον = έλαιον 78

έλεφανων 151
II. Index of Greek Words and Forms (cf. § 24) 303

έκφανταγχος 156
έλος and ὄρος, mixture of 107
έπισ 124 f.
-εμα and -ημα 79 f.
έμαυτον, καθ' 127
‘Εμεκαχώρ 33
έμεν Ν 135, 147
έμ μέσορ mainly in A 72, 131
έμπτεστατή Α 183
έν, εν ém in late books (else δέομαι) 14: =είς 25: c. ευ-
δικεῖν, θέλειν etc. 47;
of accompanying cir-
cumstances ib.: com-
pounds of, assimila-
tion in 132 f.
ένατον and ἐνατί 25, 43, 68 n.
ένατος (not ἐνν.) 120
ένδοκεῖν =δίκει 94
ένδορον (and ἐνδόρα) 156
ένεκα, ἔνεκεν, οὖ εἰκεῖν
82 f., 135: οὐκ ἔνεκεν
128
ἐνι =ένεστι 257
ένατον, καθ' 125
ἐννη Α 81
ἐντύατα Α 104: εὐτέθα
Α 79
έντότερος Α 183 n.
έντραπτη 104
ἐνπίνιον suppliants ὦνε-
πός 155
ἐνυπορον for ἦρ. 81
ἐνυπώριον 25, 42 f.
ἐξ-. (ἐκ-), causative force of, in composition:
see Ind. I Causative
ἐξαβά =ἐκ Σαβά 130
ἐξαμαρτάνειν 24
ἐξελεύθερευν 88 n.
ἐξελεύθεραι ἐπίτινα in Θ 47
ἐξερευνασάι =ερευν. 113
ἐξέβδομα 78
ἐξέχωρησον Α =-εξώρι-
σων δ' 
ἐξέλειψεν and -ολοθρ.
etc. 87 f.
ἐξου =ἐκ σου 130
ἐξουδενοῦν (-ουδενοῦν)
and ἐξουθενεῖν (-ουθε-
εῖν) 105 with n.
ἐξ σκρυμάτων Ν 130
ἐξάπερος, -τατος 183
ἐπαπαχύνεσθαι τὸ πρόσω-
παν 44
ἐπαναστρέφειν in Pent. 13 f.
ἐπανέρχεσθαι c. inf. 53
ἐπάνω, ἐπάνωθεν 25
ἐπαλάβετο 88 f., 216
ἐπεστώς, ἐπίσταται =ἐφ. 138
ἐπί c. dat. =phrase with
Σ 44: c. φείδεσθαι etc. 47
ἐπιβεβηκύνης 140
ἐπιλεύσθαι =ἐπελεύσ-
θαι 114
ἐπιστρέφειν ἴσι πάλιν
53
ἐπιφανής Ν 176
ἐπίτακτο 136
ἐρανίων ἐρευνά 78 f.
ἐρεμάζων Α for ἦρ. 81
ἐρρωσο, ἐρρωθαί εὖχομαι
in papyri 57 n.
ἐρωτάω (ἐπέρ.) εἰς εἰρήνην
40
-ες for -ας, in acc. plur.
148 f.: in 2 sg. 1 aor.
and pf. 215 f.
-εςαν νῖτα -εν 89, 213
Εσόδας Ν 111
-έσα Β 218
-εσον εἰς δόναν 24
ἐσπέλας Ν 108: ἐσπερος
Α 157
Ἐσόδα Β 111
εσται, καί, introductory
formula 52
-έστατος, superlatives in,
literary 182
ἐστικήκης Ν 140
ἐστατογῆρως, inclinable
173
ἐστατος -ον = "latter,"
"after" 184
ἐσχηκα, aoristic 24
ἐσώ (not εἰσώ) 82
ἐσώτερος, -τατος, ἐσώ-
terος =ἐσω 183
ἐτερος (μηθετ.) 192: sub-
stitutes for 48
ἐτος 124 f.
eυ, mixture with αυ 78 f.;
with ε and ν 97: eυ-
loses temp. aug. 200
ἐνδοκεῖν εν 47
-εὐείν, verbs in, used
causatively 24
ἐὐθῆς, ἐυθύς (ἐυθεῖος)
177 ff.
ἐὔθραστος 79
ἐὔρεμα 80
ἐὑρίσκω σικ 129
-ευς, nouns in, acc. plur.
of 147 f.: mixture
with nouns in -ης
153 n.
eὗσεβην 176
ἐὐτίκη in papyri 57 n.
eὐφαινεῖν, augment 68
ἐὐδοία for εὐδοια 91
ἐφ', causative in ἐφα-
μαρτάνειν 259
ἐμφαρκεῖν -λα 126
ἐφασος 126
ἐφίδιος αἰφ. 78
ἐφοῦς, ἔφωδ 33
ἐχ for ἐκ 103
ἐχθές (not χθές) 97
ἐχθέσεις =ἐχθέσεις 103
ἐχθέστος, lit. 185
ἐχθένεσθαι for παρά 25
ἐχρός 116
ἐχθεμα -ημα 80
-εω, verbs in, short
vowel in tenses of
218 f.: Att. fut. re-
placed by sigmatic
230: confusion with
-αω verbs 241 f.: con-
traction in 242 f.: mixture with -ω verbs
243 f.
ἐως, prep., Hebraic use
of, in Θ 47: ἐως ἄνω
in Jer. β 14, 37
ἐως, "dawn" 145
I. Index of Greek Words and Forms (cf. § 24)

ζ, altered pronunciation of, causing mixture with σ 108

ζεύς N = ζεύς 113

γάλος, ὄ (and ἔό) 158

ζώνη 108

ζιφώμα, ζζμάραγδος N 108

ζυγός, ὄ (and ἔζυγον) 154

ζω - (ἄζω, -ίζω), new verbs in 194, 247: tenses formed with σ or ξ 222 ff., fut. in -ώ and -ω 228 ff.

δ insan and -εμα 79 f.

δημαρχεία, Hebraic uses of 39 f.

δημασιον and -εμα 95: becoming an indeclinable, G. δημασιον 179 f.: δημασία 179

δικα 10: ἁρ. ἐαν 65, 66 n.

-ης and -εις, mixture of nouns in 153 n.: -ης (-ης), adjectives in, A. -ηρ 175 ff.: -ης, proper names in 163 f.

δινοῦσαι 128

διτάσθαι, διττων 121 n., 122

δόξη, replaced by ὅ (and τό) ὅσωs 157, 159

θ interchanged with δ in θεόKom (μηθόδ.) 58 ff., elsewhere 104 f.: with τ 104: omission of 116, in 1 aor. pass. (ἐκπηφήν) 236, 237 n.: θο for τό 121

Θαυματοςία ιτις 170

θάλασσα = εὔαν 37

θάμνος, ὄ and τό 158

θανάτω ἀποθανεῖται 48

θαρρεῖν and θαρσεῖν, etc. 123

θάπτων and τάχων 184

θαυμαίζειν τό πρόσωπον 43 f.

θαυμαστοσίαι c. inf. 54

θείω, τό 34

θέλω εν 47

θέω and compounds 80

θεμέλιος and -ον 154

θέας, V. θεε 145

θεραπεῖα 33, 37

θεραπευτικά 8 n.

θῆραπων 7 f.

θεραπεύσιν (περι) θαρ. 33

θήβας 34, 150

θυγατέρες = -ας 149:

θυγατήρος N 151

θυρεωφόροι 90

Θύωθ and Θωθ in papyri 163 n.

ι, mixture with ε 84 f.: with εί 85 ff.: with η 85: with α 92: insertion of, between ο and another vowel 93: unpronounced in diphthongs 141

-ια and -εια 68 f.

-ια, proper names in, G. -ιαν (and -ια) 161 f.

-ίας (εια) 150

-ιδείν, ἀφιδεῖν etc. 124 f.

-ίον, -ιο, -ιο, mixture with ήδος 85, 126

-ίοδος 55: οὐκ ἴδου and οὐκ ἴδο 70, 125 f.

'Ἰονιαία, Ἐθύμω α 167, 170

ἱεράτα 87

ἱερεῖς = εἰρήν 37: acc. plur. 148

Ἱερομόλαι 100

Ἱεροσόλυμα and Ἱερον-σαλήμ 168

-ίξω: see -ιω

Ἱηρεμίας 81

Ἱηρως, declension of 164 f.

Ἱκάνος in Θ 4

ἴκτερα 160

ἴλεως = ἱλή 38 with n.: indeclinable 173

ἱλίκη -ϊάτης Α 85

ἵνα, elision of final letter of 137: ἵνα clause = inf. rare 24, 194

Ἰονίας 127: Γ. ἀν and -ον, and indecl. Ἰονία 163

Ἰονίαλα = Ιδομενία 114

ἵππαρχος and -άρχης 156

ἵππεις, acc. plur. 148

-ις, Egyptian words in 150: -ις, -ετίς, place-names in 169 f.

Ἰακώ 100

ἴας 156

Ἰαχιστοι, ὁ in Θ 4: Ἰαχιστοι 127

Ἰατρίδισον, τό 170

-ίτης (-ετίς) and -αίον, gentilic names in 171

Ἰουραία, Τουρ. 171 n.

Ἰάκοβας, Ἰσαάκ 147

-ίων -ισως 184 ff.

Ἰωσελας, Γ. -αν và -ωνις 162

Ἰωσπόσ, Ἰωσίφος 106

κ, interchanged with γ 100 ff.: omission of 115: doubling of, κς = κ 120: κς + σ amalgamated into κ 130

κάμος 34

καθαρίζω, ἑκαθέρματι etc. 74

κάτεμα 80

καθηκενίς in papyri 142

καθήδρος 173

καθήκων γυναίκα 262 n.
II. Index of Greek Words and Forms (cf. § 24)

ναῦς (lit. word) νηός νῆας 152
νέβελ 33
Νέμιας, G. -a and -ov 162: Νέμιας 161 n.
νεκρομαίον in a' 3
νέττος, νεοσσός, νοσσός etc. 98
νέωτερος (=superl.) 181,
-νώτατος 182
νήσος 117, 120
νίκος, τό and (lit.) τή νίκη 157
νιτρον (not Λιτρον) 35
ναυμηρία and ναυμ. 98:
ναυμηρία Α 91
νός, G. νόος 160
νυν 191
νότος, νωτοί (and νώτα) 155
ξ for κ + σ 130: for σ in
tenses of verbs in -ω 222 f.
ξολοθρεύω, mod. Gr. 88
ο, mixture with a 77:
with ε 87 ff.: with ν (ov) 91:
with οι 93:
with ω 89 ff., 194, 198 f. (loss of aug.)
'Οβδείων 162
ἀδε, uses of 191: αδ appealing
at εν in Jer. 9: 37
ἀδηγεύω -ος (not -ας.) 76
ἀδέρεσθαι 97
οι, interchanged with ι 92:
with ει 92:
with οι 93, 256:
with ω 93 f.: for ov
in Ν 244: ol- loses
aug. 200
ἀγον Α 101
ἀδας, ὀγ' 125
ἀκέτης ι
ἀκμος, ἀκμαίοι 120
-ον, inf. in 244
ἀνοφρυγεῖν 107
-οισαν 215
οφ(ε)λ 32
ἀκ ὄχ N for οὐκ ὄχ 91
祆κλα B 93
δεθρός (not -οθ.) 88
ἄλγος 126 f.: ἄλως,
ἀλοστός, ἀλοῦν 112:
ἀνεγοςτο 185
ἀλολοξεύ -νυμος 37
ἀλοσφύρτως 141
ἀμείρεθαι 97
Ὀμμόδ 33
ομιδένος Α for -ενής 181
ὀμάρα 4 n.
ὀνειροι 155
τζ(ε)ία for τζέα 179
τίσω, τισείν, in Θ 47
ὀρεον 87
ὀρίσ (ἄρθησι) = ὀρθρ. 116
ὀρη, ὀρυμος 38
ὀραν (ἀριθμο) replaces
ὀρυς 153
ὀρος and ἐλος, mixture of
107: ὀρέων 151
-ος, masc. and neut.,
interchange of nouns
in 184 f.
ος ἀν and ὄσ εαν 65 ff.
-οσαν 209 ff.
ὀστηρ, lit. 192
ὀστης 192
ὀστον -τα but ὀστεον
etc. 144
ὀσφαραία 76
ὀσφαία (ὑς) 147
ὅτι in adjurations 54:
ὅτι and ὄτι 138 f.
ου, interchanged with ο
and ω 91: with υ 92
ον εικενεκ replaces ονεκα
82
οὐαί = ΝΛ etc. 38
οὐθέος and οὐθείς 58 ff.,
100, 104: οὐθεν ἦττον
= Heb. inf. abs. 47
οικ and οίκ 125-129:
οικ ιδον and οικ ιδον
70, 125 f.
Οὐλαμαίας, Οὐλαμαίας 33
-οις, proper names in
164 f.: declension -οις
-οῦτος in papyri (not
LXX) 165 n.: con-
tracted adjectives in
172 f.
II. Index of Greek Words and Forms (cf. § 24) 307

οίς, ἄποκαλύπτειν τὸ 43
-οὐσαν 214
-οὐτο(ς) 136: οὖτως εἶπεν
Κύριος in Jer. 31: 11 ὄφθαλμος, Hebraic uses of 43
-ορρασ (-ος) 147
-ορμα, οὖχ 125
-ο, verbs in 44

π, interchanged with β 105 f.: with φ 106:
with μ 107: euphonic insertion of 110
παγίς, παῖς = Πβ 38, 102
πάγος, ὁ and τὸ 159
πάθη, πάθη Ν, πάθη Ν
(= φάτη) 106
παθιόν = πεθιόν 69, 78
πας Κύριον 7 f.
πακί: see παγίς
παλαιότερος -οτατος 182
πάλιν, Hebraic substitutes for 52 f.
παλακὴ 35
παν-, compounds of 134
πάνθευ = πάντες 103
πανορέγεων (not -εων)
-ευμα (v. l. -ημα) 96
Παντοκράτωρ, Κύριος 9
πάντως = Heb. inf. abs. 47
πάρα, c. acc. in comparison 23: c. dat.
= "in the estimation of" rare 43
παραγίνομαι, as synonym for ἑρχομαι 267 n.
παράσαυν = πατρ. 132
πᾶς τις, substitutes for 45: πᾶς and ἀπας 138 f.: παν = πάντα
173 ff., πάντα Ν = πάν 175
πάσχα beside φάσκε 32
πάταξιος = πατρ. 116
πάτωμα Ν 106
πατράρχης 156
παχύ (mod. Gr.) 106 n.
πέλειξ for πέλεκυς 153
πεντέκοντα Λ 81
πεντές Α = πάντες 75
πεπτωκός = Κός 90
περί, substitutes for 25:
περίλ. λαλάς (Λόγον)
in a 41
περικύκλῳ 25
περισπώμα 4
περίστος Ν 181
περίχωρος τοῦ Ἰορδανοῦ 167
πέταλον -ευρον 79
πέχυς, πέχυς (-εως)
περίων and περί(ων) 63 f.
πέταλον, πέταλον 185
πέλεον 81 f.
πλαετα and -ϊν 157
πληθύνεων, c. inf. (or part.) for adverb 53 f.
πληθύς for πλῆθος 153
πλημελεία (not -εια) 87
πλήρης, becoming indeducible 176 f.
πλυσιέτερον -εστ. -στ. 182
πλοῖον replaces ναῦς 152
πλούτος, ὁ (and τὸ) 159
πλύμος πλύμος 90 n.
πόα, ποία 93
ποιεῖν Ν 93
πολλοστός: 185
πολύς, nt. in Α πολύς 181
πολυτελής Ν 176
πόμα 79
πόρρω (not πρόσω) 123
ποτέρος replaced by τίς 192
πραῖς, πραύτης (not -ος
-όντες) 91, 180 f.: πραθέους = πραεῖν
πρασβύτης and πρασβύτης 97
προσάγα 4 n.
πρόμοιος (not πρόμοιος) 90
with n.
προς ταῦτα 44: πρός c. dat. with numerals in 2 Macc. 188
προσήνειαν -εξειν. 41, 81
προσθέναι (-τιθέναι)
νις πάλιν 52 f.
πράσαμα 139
πρόσωπον, ἄνθρωπον
(λαμβάνειν etc.) 43 f.
πρότερος for πρό 183
προσφάγνησαν 138
προφθανείν, construction with 54
πρωνύς (not πρωνύς) 90
with n.
πρώτος for πρότερος 24,
183: εἰκόστοι πρῶτος etc. 189: πρῶτος φίλος 37
πτερόλνς) 75
πτωχίς 37
πτείν in papyri 93 n.
πῦλος 157: πύλη and πύλων Λ 158
πυρρός 123

ρ, assimilating effect of,
on vowels 73 f., 76
bis, 78, 81, 84, 86,
88, 97, 176, 219: on consonants 106 n.: interchanged with λ
107 f.: omission of
114, 116: reduplication
of, (περίμεμος)
204 f.: ρρ and ρπ 118 f.:
ρρ and ρς 123 f.

ρα, nouns in 140 ff.
ράξδος, ὁ Α 145
Ράγα and Ράγα 168
Ράθυμος = Rehum 161 n.
Ραμά and Αρμαθάμ 168
Βάσσων = ἀράσσω 76
ραξίς = ργ 38
ρήμα = ἰλ 41
ρήτος in Ex. 41
ρόδω = Rimmon 38
ρύτος, ὁ (and τὸ) 159

σ, interchanged with ζ
108: omission of 114,
117, in ἀλω acc. plur.
145: final σ in οὐτο(ς)
etc. 136: irrational
final σ 216: insertion
and omission of, in

20—2
pass. tenses 219 ff.
σο and ττ 100, 121 ff.
sαβαβων, Κύριος 9, 33
σαβαβων -τα, D. -τοις
and -σιν, σαβαβατίσειν
35
σαβεκ 33
-σαι, 2 sg. mid. term.
217 f.
sακκος 36
Σαλωμων, Σαλωμών,
Σαλωμών, orthography
and declension 161, 165 f.
Σαμαρ(ε)ιτες 170
σαμφύκη 36
Σαμών 110
Σαμαμάσσαρας 106
σάπτιγγος N=σάλπι. 132
σάπτερος 36: σάπτεροσ
121
σάρακοντα, Cod. E 63 n.
σάρξ 98
Σαρπατείου -τείον 64
Σαρπατείον, Ἱεράπατες 74
σαραφέν N=76
σαίτος, σαίτον 190
Σαύχαδων, Σαύχις 171
Σαφών, Σαφύφωθις etc. 121
Σαδέκιας, G. -ου and -α
162
Σειβλα 33
Σεδμαίε = Ζιδονιανοί 167
σήματι = σειματι 84
σίδηνη, τιβ. etc. 108
σίδηρας N=173
σίδελοι -δείων (not σίδελος)
75: ο σ. and τά σίδελα
155
σίκερα 33
Σικμα 33, beside Σικχέ
167 f.
sίκλος (not σίγλος) 36
σικυράτων -ήλατον 107
σιμώδας ΑΝ=σεμ. 84
σινδών 36
σιρόνων 36
-σις and -μα, nouns in 79
σίτος, σίτα 155
σκληρύνειν, c. inf. 54
σκυπτα 106
σκότων 99
σκότος, το (not θ) 159
σκάραβας 108
σκαρπης Λίθος 96
σκαρπης 108
Σόδωμα. G. -ουν 168
Σολομῶν: see Σαλωμῶν
Σομάρος = Σαμωρή 165
n.
Σομορών, Σεμερών =
Σαμαρ(εία) 90, 167
Σόρ beside Τίρος 167
Σουσάνα -νης 161
σπείρα, G. -ης 141 f.
σποδόλος N=106
σπάδιον -ους 155
σπάδιοι (not -μα) 155
σπάδων, ο 146
σπαφίς (not αστ.) 97
σπαχής (not αστ.) 97: acc.
pl. σπάχας and
-ους 147
στήρ Θ for στέρ 153
στίξα, στίμα etc. 107
στίχοι (not στοίχης), στι-
χίτης 92
στοά, "Hebraic" 44
στρατιῶν, Κύριος τῶν in
α' 9
σώ and σού, interchange-
able 94
συγγενεύον 153
συκαμίνως 36
σύκοφαντής 38
σύπτας (σύπτας) 133
with n.,
σών, in α' 3: not έξω
108: compounds of,
assimilation in 133 f.
συγαγωγή = δην 14
συνδιασώ = δυν. 94
συνέθη, c. inf. 52 with n.
σύνθετα -ημα 80
συνεπαί το Θ 47
συγκυριόντα 4
σύντεμα -ημα 80
σφέρα -ης -η 141
Σωμάρων 90
σού = σώαι 172
Σωρείν = Τυριαί 167
τ, omission of 114, 116:
interchange of, with θ
100, 103 f.: with θ
104: ττ and σσ 121 f.
ταύτες Λέγει Κύριος in
Jer. a 11
ταλαμών Α 76
ταμειών and ταμ(ε)ιών
63 ff.
ταραχή and τάραχος, ο
and τά 159
τάσαρας N=76
τατος, superlatives in
182 f.
ταφαί = φατον 106
tάχιον and βάθτον (not
tαχιστόρων) 184
ταμήνων, c. inf. 54
τέγος 117
τείχων and -ών 151:
τείχος Α 160
τέκτονες = ας 149
τελεόν, τελεός, τελείος
-εον 82
τέλος, εις = Heb. inf. abs.
47
τεμένοι Α 160
τέρμινοι, τερήμ., τερεβ.
106 f.
tεσσαράκοντα, τεσσαρά-
κοντα 62 f., 73 f.
tεσσαρακαιδέκατος 189
τέσσερα etc. 62, 73 f.:
tέσσαρα = τέσσαρα
73 f.; 148 f.; τέσσαρα
= τέσσαρα 74: dat.
tέσσαραν Α, τεσσά-
ροις Α, τέτρας 160,
187
tετελευτηκυία 140
tετράπεδος -ποδος -που
88 with n.
tέτρας and τετάρτη 189
with n.
-τι for -θε 104
τιμωρίαν in Jer. β 38
τίς, άνηρ replaces 45
τίς replaces πάτερος 192:
tίνα N=147
tουοτός, nt.-oand-ον 192
II. Index of Greek Words and Forms (cf. § 24) 309

tókos = ἡ 38
tόλμην 143
tοτάκαων = ἡ 38
tοτάρχην 156
tοτούτος, nlt. -o and -on 192
Tουράδος, 'Ir. 171
tóχος B = τόκχ. 93
τραματίαι 79
τρικάς 189
τρίβος, η and ὁ 146
τρικαίοδηκάτος 188 f.
tρύπανον = ἡ 38
Τύρος and Σάρ 167
Τωβ(ε)ίς, G. -α and -ον 162
Τώβεις -είν 164
ν, variety in pronunciation of, in the κοινή 92 n., 236 n.: interchange with η (ε) 96 f.: with εν 97: with ο 91: with ον 92: with οι 93 f.: loses asp. 119
υάλος 75
-υάς εινε -ος 147
υγίεα, ύγί(ε)ια 63 f.
υγη(ν) (not υγια) 176
-υην replaces -ιν 235
υι, unprounounced in 141 -υα, -ια, decl. of words in 140 f.
υίος, Hebraic uses of 111 f.
υίος(ωρ) αυ(τωρ) and μιν εαυτος in Hex. 191 -υων, pf. pass. of verbs in 224
υπέρ for περι 25: in comparison 181
υπέρανω 25
υπέρδειν = υπερείν 99
υπόκατω 25
υπόστεμα -ημα 80
υποτίθεν 121
υποχρέως 173
-ες, -ες, adjectives in 177 ff.
υσσατος, ο and ὃ 146
υστερός -τατος, rare 184
υψού ἡ 160
υω, υετίζω 262
φ and π, interchange of 106: φφ for πφ 121
φακός = ἡ 38
φάλαγξ and φάραγξ, mixture of 107
φαλέπρα 108
φάραξ ἡ 115
φάσκε, φάσεις 32
φατμον, φάτωμα 106
φατνη etc., various spellings of 106
φθειςθαί ἐπί 47
φεῖν Ν = φείνειν 113
-θανειν, construction 54
φιάλη 75; plur. φιάλες
Α 158
φιλοσενώτερος 182
φοιβεῖα πα ἄγιο 47
φίδηρων -τον 104
φίδος, οικ ὁ 129
φορέξα 82
φρουραί 38
φιλαρχος and -αρχης 136
φιλάσσεθαι ἀπό 46:
φιλάντευν in Jer. γ and 2 M. 11, 123
χ, omission of 114, 116:
χχ for κχ 121
χαβραθά 33
χάρεις -είν 164
χάλκε(ν)οσ 173
χαναναίος, Χανάν(ε)ις -ει, Χαναν(ε)ι, Χαναναίίς 164, 171:
Χαν(α)παν(ε)ις = Χα-
μαν 170
χάος = (ὑς) 38
χάρακες, χάλκες, v. ll. 107
χαράγμα, χαβράνη 107 f.
χάρπιτ 104
χάρις, χάριν and χάριτα 150
χάρμεις -είν 164
χανόν, χανβόν 36
χείλεων 151
χειλιάρρον(χειλιαρρος) 144
χείρ, Hebraic and Greek uses of 44 f.: χείρ
Ν = -ρες 140: χειρῶν
151: χέριν
159
χειρῶν, χειριστος 185
χελώνη = ἡ 38
χερμέλ 167
χεροβ -είν (-είμ) 33
χηιάδες and -ας, interchangeable in ΑΝ 148 f.
χιτών 36
χοίς “earth,” G. χοίς 160
χύρος 173
χύρα = χύτρα 103
χύμα 79
χυτρόκαυλος -γαυλος 102
χαράθαι, χρόθα θα 76
χώραι as plur. of γη 143
ψ replaced by μψ 108
ψεκάς for ψακάς 75:
ψεχάδων 103
ψέλων 75
ψοια, ψία 93
ψυχή, G. pl. ψυχάρι 143
ω interchanged with ο 89 ff., 194, 198 f. (loss of aug.): with ον 91: with οι 93, 256
-ω, fem. names in papyri in 165 n.
διν, ἦ 151
δωμος, ἐφ 127
-ων, personal names in, decl. of gen. gen. -ών and -ων 165 f.: place-
names in, declinable and indeclin. 169
-ως, “Attic” declension in, obsolescent 144 f., 173
-ωταν, -ωσαν 214 f.
ωτίον, ἀποκαλύπτειν 43
ων in Μυσίσ 163 n.
ωφελία 87
### III. INDEX OF BIBLICAL QUOTATIONS

**GENESIS**

<table>
<thead>
<tr>
<th>Section</th>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 3</td>
<td></td>
<td>239</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>234</td>
</tr>
<tr>
<td>29 f.</td>
<td></td>
<td>174</td>
</tr>
<tr>
<td>ii. 17+</td>
<td></td>
<td>48 n.</td>
</tr>
<tr>
<td>ii. 23</td>
<td></td>
<td>144</td>
</tr>
<tr>
<td>iii. 1</td>
<td></td>
<td>182</td>
</tr>
<tr>
<td>v. 13</td>
<td>E.</td>
<td>63 n.</td>
</tr>
<tr>
<td>vii. 11</td>
<td></td>
<td>203</td>
</tr>
<tr>
<td>viii. 2</td>
<td></td>
<td>238</td>
</tr>
<tr>
<td>viii. 6+</td>
<td></td>
<td>203</td>
</tr>
<tr>
<td>ix. 23</td>
<td></td>
<td>155</td>
</tr>
<tr>
<td>xi. 10</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>xiii. 9</td>
<td></td>
<td>126</td>
</tr>
<tr>
<td>xiv. 13</td>
<td></td>
<td>171 n.</td>
</tr>
<tr>
<td>xiv. 14+</td>
<td></td>
<td>188</td>
</tr>
<tr>
<td>xvi. 4 f.</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>xvi. 9</td>
<td></td>
<td>286</td>
</tr>
<tr>
<td>xvii. 6+</td>
<td></td>
<td>261</td>
</tr>
<tr>
<td>xvii. 12, 27</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>xvii. 13</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>xviii. 2</td>
<td></td>
<td>216</td>
</tr>
<tr>
<td>xviii. 4</td>
<td></td>
<td>290</td>
</tr>
<tr>
<td>xviii. 7</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>xviii. 10</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>xviii. 28 E</td>
<td></td>
<td>63 n.</td>
</tr>
<tr>
<td>xviii. 29</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>xix. 6</td>
<td></td>
<td>203, 278</td>
</tr>
<tr>
<td>xix. 5</td>
<td></td>
<td>91</td>
</tr>
<tr>
<td>xix. 13</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>xix. 16 f.</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>xxiv. 15+</td>
<td></td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 57+</td>
<td></td>
<td>44</td>
</tr>
<tr>
<td>xxv. 1+</td>
<td></td>
<td>52</td>
</tr>
<tr>
<td>xxvi. 18</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>xxvii. 27</td>
<td></td>
<td>177</td>
</tr>
<tr>
<td>xxvii. 40</td>
<td></td>
<td>141</td>
</tr>
<tr>
<td>xxvii. 43+</td>
<td></td>
<td>264</td>
</tr>
<tr>
<td>xxviii. 19</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>xxix. 3</td>
<td></td>
<td>248</td>
</tr>
<tr>
<td>6+</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>35</td>
<td></td>
<td>163 n.</td>
</tr>
<tr>
<td>xxx. 15</td>
<td></td>
<td>157</td>
</tr>
<tr>
<td>21</td>
<td></td>
<td>161 n.</td>
</tr>
<tr>
<td>32 f.</td>
<td></td>
<td>152 n.</td>
</tr>
<tr>
<td>xxxi. 26</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>39</td>
<td></td>
<td>225</td>
</tr>
<tr>
<td>42 A</td>
<td></td>
<td>97 n.</td>
</tr>
<tr>
<td>xxxii. 10</td>
<td></td>
<td>218</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>xxxiii. 8 A</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>xxxiv. 19</td>
<td></td>
<td>182</td>
</tr>
<tr>
<td>26 A</td>
<td></td>
<td>161 n.</td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>185</td>
</tr>
<tr>
<td>xxxv. 8</td>
<td></td>
<td>183</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>xxxvi. 24</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>xxxvii. 3</td>
<td></td>
<td>149</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>199</td>
</tr>
<tr>
<td>xxxviii. 9</td>
<td></td>
<td>52</td>
</tr>
<tr>
<td>17 f.</td>
<td></td>
<td>119</td>
</tr>
<tr>
<td>xl. 5</td>
<td></td>
<td>192</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>xli. 7</td>
<td></td>
<td>147</td>
</tr>
<tr>
<td>13+</td>
<td></td>
<td>52 n.</td>
</tr>
<tr>
<td>xlii. 13 f.</td>
<td></td>
<td>181</td>
</tr>
<tr>
<td>xlii. 19</td>
<td></td>
<td>184</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>183</td>
</tr>
<tr>
<td>54</td>
<td></td>
<td>143</td>
</tr>
<tr>
<td>xliii. 10 A</td>
<td></td>
<td>283</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>54+  83</td>
</tr>
<tr>
<td>xliii. 7+</td>
<td></td>
<td>44, 48, 216</td>
</tr>
<tr>
<td>xliiv. 5</td>
<td></td>
<td>286</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>91</td>
</tr>
<tr>
<td>xliv. 20</td>
<td></td>
<td>149</td>
</tr>
<tr>
<td>xlvi. 4</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>xlvi. 5</td>
<td></td>
<td>217</td>
</tr>
<tr>
<td>xlvi. 7</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>xlvi. 10</td>
<td></td>
<td>149</td>
</tr>
<tr>
<td>xlviii. 22</td>
<td></td>
<td>141</td>
</tr>
<tr>
<td>xlix. 7 A</td>
<td></td>
<td>285 n.</td>
</tr>
<tr>
<td>21</td>
<td></td>
<td>118</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>182</td>
</tr>
</tbody>
</table>

**EXODUS**

<table>
<thead>
<tr>
<th>Section</th>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td></td>
<td>213</td>
</tr>
<tr>
<td>ii. 3 f.</td>
<td></td>
<td>34, 150</td>
</tr>
<tr>
<td>14 A</td>
<td></td>
<td>97 n.</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>iii. 2 f.</td>
<td></td>
<td>145</td>
</tr>
<tr>
<td>iv. 6 A</td>
<td></td>
<td>164 n.</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>183</td>
</tr>
<tr>
<td>v. 3 A</td>
<td></td>
<td>231</td>
</tr>
<tr>
<td>3 F</td>
<td></td>
<td>208 n.</td>
</tr>
<tr>
<td>13 A</td>
<td></td>
<td>250</td>
</tr>
<tr>
<td>22 A</td>
<td></td>
<td>216</td>
</tr>
<tr>
<td>vii. 14</td>
<td></td>
<td>261</td>
</tr>
<tr>
<td>19+</td>
<td></td>
<td>150</td>
</tr>
<tr>
<td>viii. 6 A</td>
<td></td>
<td>146</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>91</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>16 f.</td>
<td></td>
<td>106</td>
</tr>
<tr>
<td>21, 24</td>
<td></td>
<td>140</td>
</tr>
<tr>
<td>ix. 4+</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>137</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>44</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>262</td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>239</td>
</tr>
<tr>
<td>x. 14</td>
<td></td>
<td>183</td>
</tr>
<tr>
<td>xii. 5</td>
<td></td>
<td>152 n.</td>
</tr>
<tr>
<td>8+</td>
<td></td>
<td>231</td>
</tr>
<tr>
<td>16 A</td>
<td></td>
<td>272</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>154</td>
</tr>
<tr>
<td>43</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>44 B</td>
<td></td>
<td>175</td>
</tr>
<tr>
<td>xiii. 15</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>xiv. 13 A</td>
<td></td>
<td>225</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>232</td>
</tr>
<tr>
<td>xv. 1</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>141</td>
</tr>
</tbody>
</table>
III. Index of Biblical Quotations

xv. 22 ............ 200
   23 ................ 168 n.
xvi. 4 ............ 41, 262
   33 ................ 140, 177
xvii. 14 B ............ 165
xviii. 7 ............ 41
xix. 36, 37 ............ 239
xxi. 13 ............ 128
   21 ................ 234, 261
xxii. 6 ............ 147
   8, 11 ............ 83
   29 ............ 288
xxiii. 4 ............ 48
   5 ............ 90
   19 ............ 128
   20 ............ 66
xxiv. 7 A ............ 284
   33 ................ 183
xxvii. 5 + ............ 180 n.
   20 B ............ 272
xxviii. 17 ............ 129
   21 + ............ 188
   23 + ............ 257
   28 + ............ 224
   35 B + ............ 103
   37 ............ 44
xxix. 1 ............ 42
   9 ............ 269
   23 ............ 255
   27 ............ 202
   43 ............ 286
xxx. 32 ............ 221
xxxii. 15 A ............ 38
   17 ............ 280
xxxii. 32 ............ 251
   34 ............ 285
xxxiii. 10 ............ 223
   13 ............ 193 n.
xxxiv. 18 ............ 231
   23 A ............ 138 n.
   24 ............ 66 n.
xxxv. 5 ............ 191
   25 ............ 277

LEVITICUS
i. 10 + ............ 152 n.
i. 2 ............ 177
   13 ............ 152
iii. 9 ............ 93
v. 8 ............ 166
vi. 5 ............ 274 n.
vi. 37 + ............ 136
vii. 8 ............ 48
viii. 4 ............ 207
ix. 2 ............ 210
x. 16 ............ 48
xi. 21 ............ 183
xii. 26 ............ 76
xiii. 5 B ............ 272
xiii. 7 + ............ 48
xiv. 15 ............ 176
xiv. 41 ff. ............ 104
xiv. 55 ............ 223
xiv. 55 A ............ 243
xiv. 16 A ............ 283
xv. 2 + ............ 46
xv. 12 ............ 237
xvi. 2 + ............ 183
xvii. 23 + ............ 94, 197, 205
xviii. 3 + ............ 200
xix. 13 ............ 128, 230
   15 ............ 44, 232
   19 ............ 224
   36 ............ 154
xx. 10 ............ 276
xxi. 11 ............ 140
xxii. 5 ............ 40
   40 ............ 104
xxiv. 19 + ............ 255
xxv. 10 ............ 232
   23 ............ 282
   27 ............ 192
   33 ............ 131
   34 ............ 172 n.
   51 ............ 44
xxvi. 9 ............ 232, 201
   16 ............ 160
xxvii. 12, 14 ............ 254
   28 + ............ 66 n.

NUMBERS
i. 18 ............ 267
ii. 4 ............ 285
iiii. 3 + ............ 205 n.
   16 ............ 44
   37 + ............ 145
iv. 49 ............ 137
v. 19, 28 ............ 172
vi. 6 ............ 140
   21 ............ 44
vii. 20 + ............ 177
ix. 20 ............ 39
ix. 22 ............ 40
x. 35 ............ 185 n.
xii. 5 ............ 99
   8 ............ 259
xii. 14 + ............ 48
   15 A ............ 74
xiii. 20 ............ 172
xiv. 14 ............ 280
xxi. 23 ............ 83, 125
xxii. 5 ............ 192
   20 ............ 137
xxvi. 22 ............ 145
   41 ............ 274
   46 ............ 210
xxv. 5 A ............ 285
   14 ............ 217
xxvi. 1, 3 + ............ 164
   9 ............ 242 n.
   24 ............ 141
xxvii. 6 + ............ 208
   17 ............ 47
   22 ............ 107
   28 ............ 287
xxviv. 1 ............ 40
   11 ............ 219
   13 A ............ 177
   22 B ............ 98
xxv. 3, 5 ............ 286
   13 ............ 172 n.
   15 ............ 33
xxvi. 53 ............ 276
xxvii. 30 ............ 180 n.
   46 B + ............ 188
xxvii. 13 ............ 88
   33 ............ 180 n.
   34, 37 ............ 200
xxxiv. 5 A ............ 144
xxviv. 2-7 ............ 4 n.
   33 ............ 271
xxvii. 6 ............ 43

DEUTERONOMY
i. 1 ............ 173
7 + ............ 166 n.
   24 ............ 213
ii. 25 ............ 149 n.
iii. 13 ............ 180 n.
iv. 25 ............ 43
   32 ............ 259
   35 + ............ 278
vii. 23 A ............ 230
<table>
<thead>
<tr>
<th>Index of Biblical Quotations</th>
</tr>
</thead>
<tbody>
<tr>
<td>ix. 2 .......................... 278</td>
</tr>
<tr>
<td>x. 1 ff. ...................... 153</td>
</tr>
<tr>
<td>8+ ................................ 253</td>
</tr>
<tr>
<td>xi. 7 ............................ 212</td>
</tr>
<tr>
<td>30 ................................ 125</td>
</tr>
<tr>
<td>xii. 2 ............................ 179</td>
</tr>
<tr>
<td>8, 25 ........................... 43</td>
</tr>
<tr>
<td>xiii. 5+ .......................... 191</td>
</tr>
<tr>
<td>xiv. 8 ............................ 76</td>
</tr>
<tr>
<td>20 .............................. 128</td>
</tr>
<tr>
<td>21 B ............................ 125</td>
</tr>
<tr>
<td>xv. 8 B ........................... 243</td>
</tr>
<tr>
<td>10 .............................. 48, 243</td>
</tr>
<tr>
<td>18 ................................ 125</td>
</tr>
<tr>
<td>xvii. 6 ........................... 44, 135</td>
</tr>
<tr>
<td>11 ............................... 44</td>
</tr>
<tr>
<td>15 A ............................. 248</td>
</tr>
<tr>
<td>xviii. 3 ........................... 81</td>
</tr>
<tr>
<td>10 ............................... 271</td>
</tr>
<tr>
<td>xix. 9 ............................. 190</td>
</tr>
<tr>
<td>15 ............................... 44</td>
</tr>
<tr>
<td>xx. 7+ ............................. 205</td>
</tr>
<tr>
<td>20+ ................................ 217</td>
</tr>
<tr>
<td>xxi. 3 f. 128 B, 267 n. .... 126</td>
</tr>
<tr>
<td>5 ................................. 253</td>
</tr>
<tr>
<td>7 B ............................... 128</td>
</tr>
<tr>
<td>8 .................................. 271</td>
</tr>
<tr>
<td>11 B ............................... 190</td>
</tr>
<tr>
<td>13 ................................. 39, 272</td>
</tr>
<tr>
<td>14 ................................. 48</td>
</tr>
<tr>
<td>20 B ............................... 107</td>
</tr>
<tr>
<td>23 .................................. 208</td>
</tr>
<tr>
<td>xxii. 6 ............................. 160</td>
</tr>
<tr>
<td>9 .................................. 99</td>
</tr>
<tr>
<td>xxiii. 8 ........................... 239</td>
</tr>
<tr>
<td>15 .................................. 255</td>
</tr>
<tr>
<td>17 .................................. 228</td>
</tr>
<tr>
<td>24 .................................. 147</td>
</tr>
<tr>
<td>xxiv. 3 ............................. 184</td>
</tr>
<tr>
<td>13 ................................. 48</td>
</tr>
<tr>
<td>xxv. 2 ............................. 42, 271</td>
</tr>
<tr>
<td>18 .................................. 242</td>
</tr>
<tr>
<td>xxvi. 13 ........................... 271</td>
</tr>
<tr>
<td>15 B ............................... 125</td>
</tr>
<tr>
<td>xxviii. 1 .......................... 39</td>
</tr>
<tr>
<td>39 .................................. 218</td>
</tr>
<tr>
<td>48 .................................. 8</td>
</tr>
<tr>
<td>50 .................................. 232</td>
</tr>
<tr>
<td>56 .................................. 261</td>
</tr>
<tr>
<td>66 .................................. 220</td>
</tr>
<tr>
<td>xxix. 16 ........................... 200</td>
</tr>
<tr>
<td>18 ................................. 289</td>
</tr>
<tr>
<td>26 .................................. 235</td>
</tr>
<tr>
<td>xxx. 1, 3 ........................... 285 n.</td>
</tr>
<tr>
<td>9 .................................. 53</td>
</tr>
<tr>
<td>xxxi. 16 ............................ 218</td>
</tr>
<tr>
<td>17 .................................. 214</td>
</tr>
<tr>
<td>27, 29 ............................ 184</td>
</tr>
<tr>
<td>28 .................................. 156</td>
</tr>
<tr>
<td>xxxii. 5 ............................ 214</td>
</tr>
<tr>
<td>6 .................................. 136</td>
</tr>
<tr>
<td>10 .................................. 142, 200</td>
</tr>
<tr>
<td>28 .................................. 279</td>
</tr>
<tr>
<td>29 .................................. 258</td>
</tr>
<tr>
<td>34 .................................. 125</td>
</tr>
<tr>
<td>37 .................................. 196</td>
</tr>
<tr>
<td>43 .................................. 264</td>
</tr>
<tr>
<td>xxxiii. 6 ........................... 39</td>
</tr>
<tr>
<td>9 .................................. 128, 204</td>
</tr>
<tr>
<td>16 .................................. 145</td>
</tr>
<tr>
<td>xxxiv. 5 ............................ 7</td>
</tr>
<tr>
<td>JOSHUA</td>
</tr>
<tr>
<td>i. 4+ ............................... 166 n.</td>
</tr>
<tr>
<td>ii. 14 .............................. 256 n.</td>
</tr>
<tr>
<td>iii. 4 .............................. 137</td>
</tr>
<tr>
<td>iv. 14 .............................. 242 n.</td>
</tr>
<tr>
<td>v. 4 ................................. 271</td>
</tr>
<tr>
<td>5 .................................. 170</td>
</tr>
<tr>
<td>10 A ............................... 157</td>
</tr>
<tr>
<td>vi. 4 f. ............................. 234</td>
</tr>
<tr>
<td>10 .................................. 232</td>
</tr>
<tr>
<td>18 .................................. 191</td>
</tr>
<tr>
<td>22 A+ .............................. 186</td>
</tr>
<tr>
<td>22 B ............................... 135</td>
</tr>
<tr>
<td>vii. 21 B ........................... 36</td>
</tr>
<tr>
<td>viii. 7, 9 ........................... 156</td>
</tr>
<tr>
<td>18 .................................. 154</td>
</tr>
<tr>
<td>ix. 3 ............................... 200</td>
</tr>
<tr>
<td>6 .................................. 170 n.</td>
</tr>
<tr>
<td>20 .................................. 44</td>
</tr>
<tr>
<td>31 .................................. 43</td>
</tr>
<tr>
<td>x. 1 B, 4 B ........................ 200</td>
</tr>
<tr>
<td>14 .................................. 184</td>
</tr>
<tr>
<td>40 .................................. 212</td>
</tr>
<tr>
<td>xiv. 4 .............................. 4</td>
</tr>
<tr>
<td>6 .................................. 217</td>
</tr>
<tr>
<td>10 .................................. 189 n.</td>
</tr>
<tr>
<td>xv. 11 A ............................ 160 n.</td>
</tr>
<tr>
<td>60 .................................. 170 n.</td>
</tr>
<tr>
<td>xvii. 13 B ........................... 47</td>
</tr>
<tr>
<td>xvii. 15, 18 ........................ 271</td>
</tr>
<tr>
<td>xviii. 12 ........................... 176</td>
</tr>
<tr>
<td>24+ ............................... 188</td>
</tr>
<tr>
<td>xxi. 2-42 ........................... 4</td>
</tr>
<tr>
<td>18 ff. ............................. 148 n.</td>
</tr>
<tr>
<td>xxii. 7 A ........................... 180 n.</td>
</tr>
<tr>
<td>20 .................................. 125</td>
</tr>
<tr>
<td>26, 28 ............................. 128</td>
</tr>
<tr>
<td>31 ................................. 119</td>
</tr>
<tr>
<td>xxiii. 4 ........................... 192, 284</td>
</tr>
<tr>
<td>13 ................................. 192</td>
</tr>
<tr>
<td>xxiv. 33 A ........................... 237</td>
</tr>
<tr>
<td>JUDGES</td>
</tr>
<tr>
<td>i. 10 ............................... 118</td>
</tr>
<tr>
<td>16 B ............................... 164 n.</td>
</tr>
<tr>
<td>35 B+ .............................. 151</td>
</tr>
<tr>
<td>ii. 11 .............................. 43</td>
</tr>
<tr>
<td>iii. 7 .............................. 43, 216 A</td>
</tr>
<tr>
<td>19+ .............................. 225 A, 253 B</td>
</tr>
<tr>
<td>25 .................................. 150</td>
</tr>
<tr>
<td>29 B ............................... 174</td>
</tr>
<tr>
<td>iv. 9 ............................... 49</td>
</tr>
<tr>
<td>16 .................................. 24</td>
</tr>
<tr>
<td>22 B+ .............................. 119, 294</td>
</tr>
<tr>
<td>v. 3+ .............................. 55, 231</td>
</tr>
<tr>
<td>13 B ............................... 84</td>
</tr>
<tr>
<td>20 A ............................... 283</td>
</tr>
<tr>
<td>29 .................................. 239</td>
</tr>
<tr>
<td>vi. 3 B ............................. 212</td>
</tr>
<tr>
<td>17 ................................. 43</td>
</tr>
<tr>
<td>18 .................................. 55, 272 B</td>
</tr>
<tr>
<td>28 B ............................... 202</td>
</tr>
<tr>
<td>30 B+ .............................. 210</td>
</tr>
<tr>
<td>38 .................................. 282</td>
</tr>
<tr>
<td>vii. 3 B ............................. 149 n.</td>
</tr>
<tr>
<td>4 B ................................. 175, 271</td>
</tr>
<tr>
<td>7 A ................................. 110</td>
</tr>
<tr>
<td>12 A ............................... 197</td>
</tr>
<tr>
<td>13 B ............................... 199</td>
</tr>
<tr>
<td>21 B ............................... 255</td>
</tr>
<tr>
<td>viii. 1 B ........................... 240</td>
</tr>
<tr>
<td>3 B ................................. 201</td>
</tr>
<tr>
<td>7 B ................................. 33</td>
</tr>
<tr>
<td>26 .................................. 36</td>
</tr>
<tr>
<td>28 B+ .............................. 53</td>
</tr>
<tr>
<td>ix. 9 ff. B ........................... 234</td>
</tr>
<tr>
<td>15 B ............................... 193 n.</td>
</tr>
<tr>
<td>26 A ............................... 225</td>
</tr>
<tr>
<td>34 B ............................... 187</td>
</tr>
<tr>
<td>36 B ............................... 262</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Book</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I KINGDOMS</strong></td>
<td></td>
</tr>
<tr>
<td>i. 2, 4</td>
<td>143</td>
</tr>
<tr>
<td>i. 12+</td>
<td>54, 282</td>
</tr>
<tr>
<td>i. 16</td>
<td>172</td>
</tr>
<tr>
<td>i. 18+</td>
<td>43</td>
</tr>
<tr>
<td>i. 28</td>
<td>249</td>
</tr>
<tr>
<td>ii. 8</td>
<td>247</td>
</tr>
<tr>
<td>ii. 14+</td>
<td>103</td>
</tr>
<tr>
<td>iii. 10+</td>
<td>49</td>
</tr>
<tr>
<td>iv. 5</td>
<td>25</td>
</tr>
<tr>
<td>iv. 12</td>
<td>283</td>
</tr>
<tr>
<td>v. 1</td>
<td>25</td>
</tr>
<tr>
<td>v. 4</td>
<td>33, 38</td>
</tr>
<tr>
<td>v. 4 A</td>
<td>102</td>
</tr>
<tr>
<td>v. 5 A</td>
<td>101</td>
</tr>
<tr>
<td>v. 6</td>
<td>235</td>
</tr>
<tr>
<td>v. 9</td>
<td>159</td>
</tr>
<tr>
<td>vi. 1 ff.</td>
<td>147</td>
</tr>
<tr>
<td>viii. 3 A</td>
<td>212</td>
</tr>
<tr>
<td>viii. 7 B</td>
<td>105</td>
</tr>
<tr>
<td>ix. 2</td>
<td>181</td>
</tr>
<tr>
<td>ix. 15+</td>
<td>43</td>
</tr>
<tr>
<td>ix. 24</td>
<td>255</td>
</tr>
<tr>
<td>x. 4+</td>
<td>49</td>
</tr>
<tr>
<td>x. 5 B</td>
<td>35</td>
</tr>
<tr>
<td>xi. 8 B+</td>
<td>175, 285</td>
</tr>
<tr>
<td>xi. 11 A</td>
<td>288</td>
</tr>
<tr>
<td>xii. 3</td>
<td>283</td>
</tr>
<tr>
<td>xii. 4</td>
<td>287</td>
</tr>
<tr>
<td>xiv. 30</td>
<td>236</td>
</tr>
<tr>
<td>xiv. 36 A</td>
<td>288</td>
</tr>
<tr>
<td>xv. 12</td>
<td>253</td>
</tr>
<tr>
<td>xvi. 11</td>
<td>181</td>
</tr>
<tr>
<td>xvi. 20</td>
<td>32</td>
</tr>
<tr>
<td>xvii. 4</td>
<td>151 n.</td>
</tr>
<tr>
<td>xvii. 5</td>
<td>265</td>
</tr>
<tr>
<td>xvii. 33 A</td>
<td>241</td>
</tr>
<tr>
<td>xvii. 39</td>
<td>220</td>
</tr>
<tr>
<td>xvii. 43</td>
<td>185, 186</td>
</tr>
<tr>
<td>xix. 6</td>
<td>54</td>
</tr>
<tr>
<td>xx. 3</td>
<td>54</td>
</tr>
<tr>
<td>xx. 26</td>
<td>275</td>
</tr>
<tr>
<td>xx. 42</td>
<td>89, 205</td>
</tr>
<tr>
<td>xxi. 13</td>
<td>75 n.</td>
</tr>
<tr>
<td>xxi. 23 A</td>
<td>206</td>
</tr>
<tr>
<td>xxii. 1</td>
<td>145</td>
</tr>
<tr>
<td>xxv. 7 A</td>
<td>220</td>
</tr>
<tr>
<td>xxv. 13</td>
<td>221</td>
</tr>
<tr>
<td>xxv. 21</td>
<td>218</td>
</tr>
<tr>
<td>xxv. 22</td>
<td>96</td>
</tr>
<tr>
<td>xxv. 23 A</td>
<td>227</td>
</tr>
<tr>
<td>xxiv. 4</td>
<td>183</td>
</tr>
<tr>
<td>xxv. 12</td>
<td>274</td>
</tr>
<tr>
<td>xxv. 18</td>
<td>32</td>
</tr>
<tr>
<td>xxv. 20</td>
<td>212 A</td>
</tr>
<tr>
<td>xxv. 21</td>
<td>289</td>
</tr>
<tr>
<td>xxvi. 16</td>
<td>42</td>
</tr>
<tr>
<td>xxvi. 19</td>
<td>223</td>
</tr>
<tr>
<td>xxvii. 7</td>
<td>40</td>
</tr>
<tr>
<td>xxvii. 2</td>
<td>156</td>
</tr>
<tr>
<td>xxx. 12</td>
<td>197</td>
</tr>
<tr>
<td>xxx. 9</td>
<td>268</td>
</tr>
</tbody>
</table>

<p>| ii. 2 | 283 |
| ii. 6 | 49, 156 |
| ii. 10 | 157, 278 |
| ii. 18 | 178 |
| ii. 21 | 212, 212 n. |
| ii. 26 A | 213 |
| ii. 29 | 212 |
| ii. 30 | 284 n. |
| iii. 13 | 217 |
| iii. 22 | 212 |
| iii. 25 | 138 |
| iii. 29 | 122 |
| iii. 39 | 256 |
| iv. 1 | 201 |
| iv. 6 | 222, 271 |
| iv. 11 | 274 |
| v. 2+ | 217 |
| v. 21 | 213, 227 |
| vi. 3 | 212 |
| vi. 8 | 192 |
| vi. 14 | 265 |
| vi. 19 | 37 |
| vi. 20 | 49 |
| vii. 10 | 42 |</p>
<table>
<thead>
<tr>
<th>Section</th>
<th>References</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII.</td>
<td>25-27</td>
<td>145, 43</td>
</tr>
<tr>
<td>VIII.</td>
<td>7</td>
<td>166</td>
</tr>
<tr>
<td>IX.</td>
<td>7</td>
<td>218</td>
</tr>
<tr>
<td>X.</td>
<td>3</td>
<td>43, 35</td>
</tr>
<tr>
<td>XI.</td>
<td>2</td>
<td>275 n.</td>
</tr>
<tr>
<td>Xii.</td>
<td>5</td>
<td>61</td>
</tr>
<tr>
<td>Xiii.</td>
<td>6, 8</td>
<td>92</td>
</tr>
<tr>
<td>Xiv.</td>
<td>2-3</td>
<td>217</td>
</tr>
<tr>
<td>XV.</td>
<td>14</td>
<td>141</td>
</tr>
<tr>
<td>XVI.</td>
<td>13</td>
<td>160</td>
</tr>
<tr>
<td>XVII.</td>
<td>8 B</td>
<td>78 n.</td>
</tr>
<tr>
<td>XVIII.</td>
<td>3</td>
<td>49, 217</td>
</tr>
<tr>
<td>XIX.</td>
<td>3</td>
<td>54</td>
</tr>
<tr>
<td>XX.</td>
<td>6</td>
<td>212 A, 242 n.</td>
</tr>
<tr>
<td>XXI.</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td>XXII.</td>
<td>15</td>
<td>213</td>
</tr>
<tr>
<td>XXIII.</td>
<td>281</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>27, 217</td>
<td>285 A</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>248</td>
</tr>
<tr>
<td>xiii.</td>
<td>20</td>
<td>185</td>
</tr>
</tbody>
</table>

---

III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Section</th>
<th>References</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>III.</td>
<td>25 ff.</td>
<td>171</td>
</tr>
<tr>
<td>XXIV.</td>
<td>1</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>21, 25...220, 238</td>
<td></td>
</tr>
</tbody>
</table>

KINGDOMS

<table>
<thead>
<tr>
<th>Section</th>
<th>References</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>13</td>
<td>272</td>
</tr>
<tr>
<td>II.</td>
<td>1</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>164 n.</td>
</tr>
<tr>
<td>III.</td>
<td>13</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>46 c</td>
<td>153</td>
</tr>
<tr>
<td>Iii.</td>
<td>4</td>
<td>182</td>
</tr>
<tr>
<td></td>
<td>18+</td>
<td>61</td>
</tr>
<tr>
<td>Iv.</td>
<td>7</td>
<td>50 n.</td>
</tr>
<tr>
<td></td>
<td>19 A</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>20 A</td>
<td>226</td>
</tr>
<tr>
<td></td>
<td>21 A, 23</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>32 B</td>
<td>164</td>
</tr>
<tr>
<td>V.</td>
<td>4</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>14 B</td>
<td>149 n.</td>
</tr>
<tr>
<td>Vi.</td>
<td>2</td>
<td>154</td>
</tr>
<tr>
<td></td>
<td>12 A</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>221</td>
</tr>
<tr>
<td>VII.</td>
<td>24, 29</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>31, 35</td>
<td>150</td>
</tr>
<tr>
<td>VIII.</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>280</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>32 A+</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>37 B</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>41 A</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>50 A</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>53 B</td>
<td>70, 125</td>
</tr>
<tr>
<td></td>
<td>54 A</td>
<td>152</td>
</tr>
<tr>
<td>IX.</td>
<td>5 A</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>25 A</td>
<td>190</td>
</tr>
<tr>
<td>X.</td>
<td>3</td>
<td>204</td>
</tr>
<tr>
<td></td>
<td>8 A</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>197</td>
</tr>
<tr>
<td></td>
<td>21 A</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>183</td>
</tr>
<tr>
<td>XI.</td>
<td>3+</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>11, 31</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>14 B</td>
<td>167</td>
</tr>
<tr>
<td>XIV.</td>
<td>1-20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2 A</td>
<td>241</td>
</tr>
<tr>
<td></td>
<td>4 A</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>6 A</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>8 A</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>14 f. A</td>
<td>287</td>
</tr>
<tr>
<td>XV.</td>
<td>6 A</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>175</td>
</tr>
<tr>
<td>XVI.</td>
<td>9</td>
<td>180 n.</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>167, 186</td>
</tr>
<tr>
<td></td>
<td>28c B</td>
<td>70, 125</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>53</td>
</tr>
<tr>
<td>XVII.</td>
<td>4</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>12 A+</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>199</td>
</tr>
<tr>
<td>XVIII.</td>
<td>2 B</td>
<td>146</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td>19 f.</td>
<td>171</td>
</tr>
<tr>
<td></td>
<td>32+</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>43 f.</td>
<td>139</td>
</tr>
<tr>
<td></td>
<td>45</td>
<td>272</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></td>
<td>22</td>
<td>258</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>84 n.</td>
</tr>
<tr>
<td></td>
<td>23, 25</td>
<td>178</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>38 ... 76 A</td>
<td>264</td>
</tr>
<tr>
<td>XXII.</td>
<td>10 A</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>31 ... 135 B</td>
<td>186 A</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>47-50</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>49 A</td>
<td>152</td>
</tr>
</tbody>
</table>

4 KINGDOMS

<table>
<thead>
<tr>
<th>Section</th>
<th>References</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<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></td>
<td>10</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>12 A</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>19+</td>
<td>262</td>
</tr>
</tbody>
</table>
III. Index of Biblical Quotations

xxi. 25+ ............ 171
iii. 10 A ........... 206n.
18 B ........... 172
iv. 3 B .......... 112
26 ........... 40
27 ........... 204
32 A ........... 273
v. 7 ........... 51
11 ........... 47
14 ........... 136
17 ........... 32
19 ........... 33
vi. 7 ........... 275
20 A+ .......... 209
30 ........... 51
vii. 2, 19 ....... 218
6 ........... 148
18 A ........... 158
viii. 1 A ....... 272
10, 14 .......... 49
ix. 24 ........... 44
27 A ........... 102
30 ........... 107
34 ........... 209
x. 19+ ......... 45, 284
27 ........... 92
xi. 3 .......... 227
10 B, 15 B ....... 156n.
xii. 4 ........... 3
8 B ........... 37
15 ........... 250
xiii. 7 A ........ 149
23 ........... 200
xiv. 9 ........... 157
14 ........... 42
xv. 19 A ........ 157
20 ........... 174
xvi. 9 ........... 3
17 ........... 39
18 ........... 154
xvii. 7 ........... 52
9 ........... 75
14 ........... 3
20 f. .......... 200
xviii. 17 ....... 101
19 ........... 281
30 ........... 125
32 ........... 232
35 ........... 143
37 ........... 283
xix. 4 B ........ 84
xix. 11 ....... 143, 238
21 B ........... 105
29 A ........... 218
37 ........... 111 n.
xx. 13 .......... 200
xxi. 6 ........... 53
7 A ........... 132
13 ........... 153, 155 n.
14+ .......... 204
16 A .......... 181
xxii. 3+ ........... 121
12 .......... 162
xxiii. 18 ...... 45, 238
30 .......... 102
xxiv. 14 ....... 175
16 B .......... 103
17 .......... 121
xxv. 4 A ....... 151
9 ........... 3, 175
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
xiv. 3 .......... 207
21 ........... 33
xvi. 32 B ....... 132
43 .......... 138
xvii. 9 ........ 42
10 .......... 138, 261
25 ........... 43
xviii. 10 .......... 40
xix. 3 .......... 43, 235
xx. 1 .......... 258
xxi. 15 ...... 199, 253 n.
20 A .......... 227
26 .......... 260
xxii. 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
xx. 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
xxix. 3 .......... 203
24 .......... 271
35+ ....... 104, 199
xxx. 15 .......... 189
xxxi. 7 .......... 154
15 B .......... 165 n.
xxxii. 31 B ....... 97
xxxiii. 1 .......... 188
3 .......... 53
6+ .......... 54
xxxiv. 11 .......... 88 n.
20 .......... 162
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>xxxv.</th>
<th>3</th>
<th>61</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv.</td>
<td>10+</td>
<td>167</td>
</tr>
<tr>
<td></td>
<td>12+</td>
<td>154</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>242</td>
</tr>
<tr>
<td>v.</td>
<td>3</td>
<td>192</td>
</tr>
<tr>
<td></td>
<td>8 B</td>
<td>93</td>
</tr>
<tr>
<td>vi.</td>
<td>9</td>
<td>152</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>20 B</td>
<td>74</td>
</tr>
<tr>
<td>vii.</td>
<td>1</td>
<td>162</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>197</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>174</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>28+</td>
<td>233</td>
</tr>
<tr>
<td>viii.</td>
<td>27 A</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>210</td>
</tr>
<tr>
<td>ix.</td>
<td>1</td>
<td>164, 167, 171 n.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>223 n.</td>
</tr>
<tr>
<td></td>
<td>14+</td>
<td>53</td>
</tr>
<tr>
<td>x.</td>
<td>1</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>207, 262 n.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>54</td>
</tr>
<tr>
<td>xi.</td>
<td>2 B</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>7 S</td>
<td>209</td>
</tr>
<tr>
<td>xii.</td>
<td>4, 17</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>130</td>
</tr>
<tr>
<td>xiii.</td>
<td>28</td>
<td>183</td>
</tr>
<tr>
<td>xv.</td>
<td>15 A</td>
<td>63 n.</td>
</tr>
<tr>
<td>xvi.</td>
<td>9 S</td>
<td>149</td>
</tr>
<tr>
<td>xvi.</td>
<td>2</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>37, 94, 224, 236, 244 S</td>
</tr>
<tr>
<td></td>
<td>65</td>
<td>229</td>
</tr>
<tr>
<td>xvi.</td>
<td>4</td>
<td>162, 254</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>179, 210</td>
</tr>
<tr>
<td>xix.</td>
<td>1</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>10 A</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td>11 B</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>20 f.</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>22 B</td>
<td>148</td>
</tr>
<tr>
<td></td>
<td>30 A</td>
<td>201</td>
</tr>
<tr>
<td></td>
<td>32 B</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>135</td>
</tr>
<tr>
<td>xx.</td>
<td>31</td>
<td>230</td>
</tr>
<tr>
<td>xxii.</td>
<td>44</td>
<td>253</td>
</tr>
<tr>
<td>xxiii.15</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>236</td>
</tr>
<tr>
<td>xxiii.</td>
<td>25</td>
<td>208 n., 260</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>34</td>
</tr>
<tr>
<td>PSALMS</td>
<td>ii.</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>v.</td>
<td>158 n.</td>
</tr>
<tr>
<td>vii.</td>
<td>14+</td>
<td>201</td>
</tr>
<tr>
<td>ix.</td>
<td>7+</td>
<td>159 n.</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>232</td>
</tr>
<tr>
<td>xiii.</td>
<td>3+</td>
<td>82</td>
</tr>
<tr>
<td>xv.</td>
<td>8</td>
<td>204</td>
</tr>
<tr>
<td>xvi.</td>
<td>8</td>
<td>142</td>
</tr>
<tr>
<td>xvii.</td>
<td>27</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>40+</td>
<td>248</td>
</tr>
<tr>
<td>xviii.</td>
<td>11+</td>
<td>38</td>
</tr>
<tr>
<td>xxx.</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td>xxxi.</td>
<td>10</td>
<td>273</td>
</tr>
<tr>
<td>xxxii.</td>
<td>23</td>
<td>120</td>
</tr>
<tr>
<td>xxxiii.</td>
<td>101</td>
<td>201</td>
</tr>
<tr>
<td>xxxiv.</td>
<td>8 A</td>
<td>178 n.</td>
</tr>
<tr>
<td>xxxvii.</td>
<td>2</td>
<td>243</td>
</tr>
<tr>
<td>xxxvii.</td>
<td>7</td>
<td>262</td>
</tr>
<tr>
<td>xxxviii.</td>
<td>10</td>
<td>273</td>
</tr>
<tr>
<td>xxxix.</td>
<td>23</td>
<td>120</td>
</tr>
<tr>
<td>xlii.</td>
<td>6+</td>
<td>105, 248</td>
</tr>
<tr>
<td>xlvii.</td>
<td>12</td>
<td>143</td>
</tr>
<tr>
<td>xlviii.</td>
<td>12</td>
<td>283</td>
</tr>
<tr>
<td>li.</td>
<td>3</td>
<td>218</td>
</tr>
<tr>
<td>liv.</td>
<td>12+</td>
<td>38</td>
</tr>
<tr>
<td>lix.</td>
<td>3</td>
<td>200</td>
</tr>
<tr>
<td>lx.</td>
<td>7+</td>
<td>238</td>
</tr>
<tr>
<td>lxiv.</td>
<td>4</td>
<td>198</td>
</tr>
<tr>
<td>lxvi.</td>
<td>10</td>
<td>52</td>
</tr>
<tr>
<td>lxvi.</td>
<td>15</td>
<td>75 n.</td>
</tr>
<tr>
<td>lxvii.</td>
<td>25</td>
<td>270</td>
</tr>
<tr>
<td>lxvii.</td>
<td>32</td>
<td>289</td>
</tr>
<tr>
<td>lxviii.</td>
<td>5</td>
<td>225</td>
</tr>
<tr>
<td>lxix.</td>
<td>9, 18</td>
<td>150</td>
</tr>
<tr>
<td>lxxvi.</td>
<td>68</td>
<td>68</td>
</tr>
<tr>
<td>lxxvii.</td>
<td>11</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>203</td>
</tr>
<tr>
<td></td>
<td>64</td>
<td>210</td>
</tr>
</tbody>
</table>
III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>PAGE</th>
<th>xi.</th>
<th>xii.</th>
<th>xiii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vi. 3</td>
<td>207</td>
<td>vi. 18</td>
<td>41</td>
</tr>
<tr>
<td>6</td>
<td>257 n.</td>
<td>19</td>
<td>281</td>
</tr>
<tr>
<td>25</td>
<td>236</td>
<td>20</td>
<td>160</td>
</tr>
<tr>
<td>vii. 2</td>
<td>232</td>
<td>iv. 2</td>
<td>270 n.</td>
</tr>
<tr>
<td>10</td>
<td>282</td>
<td>v. 5</td>
<td>234</td>
</tr>
<tr>
<td>11</td>
<td>128</td>
<td>11</td>
<td>251</td>
</tr>
<tr>
<td>16</td>
<td>156, 286</td>
<td>14</td>
<td>53, 269 n.</td>
</tr>
<tr>
<td>22</td>
<td>154</td>
<td>vii. 16 A</td>
<td>246</td>
</tr>
<tr>
<td>viii. 19</td>
<td>38</td>
<td>23 b</td>
<td>190</td>
</tr>
<tr>
<td>ix. 11</td>
<td>232</td>
<td>viii. 10</td>
<td>219</td>
</tr>
<tr>
<td>18</td>
<td>79</td>
<td>14 A</td>
<td>226</td>
</tr>
<tr>
<td>x. 13</td>
<td>137</td>
<td>ix. 18</td>
<td>230</td>
</tr>
<tr>
<td>17 B</td>
<td>115</td>
<td>xi. 4</td>
<td>229</td>
</tr>
<tr>
<td>xii. 14 A</td>
<td>101</td>
<td>xii. 3 f.</td>
<td>259</td>
</tr>
<tr>
<td>xiii. 4 +</td>
<td>173</td>
<td>5</td>
<td>158</td>
</tr>
<tr>
<td>xiv. 5 &amp;</td>
<td>272</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>122</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvi. 23</td>
<td>219</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 A</td>
<td>280 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xviii. 4</td>
<td>85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>272</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22+</td>
<td>249</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23+</td>
<td>94</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxii. 8</td>
<td>229</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>260</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiii. 1+</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>283</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiv. 11+</td>
<td>274</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>240</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>136</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>61 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>47 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22 a.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxv. 1</td>
<td>152</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>166</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>242</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvii. 8</td>
<td>143</td>
<td></td>
<td></td>
</tr>
<tr>
<td>250</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>279</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxviii. 7</td>
<td>179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25...93</td>
<td>243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvii. 15 A</td>
<td>160</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxix. 42</td>
<td>36</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PROVERBS

<table>
<thead>
<tr>
<th>PAGE</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>166</td>
<td>3 A</td>
<td>163</td>
</tr>
<tr>
<td>3</td>
<td>281</td>
<td>9 A</td>
<td>136</td>
</tr>
<tr>
<td>14</td>
<td>122</td>
<td>11</td>
<td>171</td>
</tr>
<tr>
<td>16 a +</td>
<td>158 n.</td>
<td>iii. 5+</td>
<td>200</td>
</tr>
<tr>
<td>28+</td>
<td>257</td>
<td>21</td>
<td>97</td>
</tr>
<tr>
<td>v. 19</td>
<td>85, 185</td>
<td>iv. 6+</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td></td>
<td>v. 4</td>
<td>122</td>
</tr>
<tr>
<td></td>
<td></td>
<td>vi. 10 A</td>
<td>199</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12+</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td></td>
<td>14+</td>
<td>275 n.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15+</td>
<td>182</td>
</tr>
<tr>
<td>vii. 2</td>
<td>287</td>
<td>(Θ) 7</td>
<td>53</td>
</tr>
<tr>
<td>viii. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ix. 33 A</td>
<td>92, 187</td>
<td>vii. 16+</td>
<td>279</td>
</tr>
<tr>
<td>x. 15 A</td>
<td>110</td>
<td>20</td>
<td>126</td>
</tr>
<tr>
<td>xi. 18</td>
<td>281</td>
<td>xii. 6 A</td>
<td>280 n.</td>
</tr>
<tr>
<td>xii. 6</td>
<td>281</td>
<td>18</td>
<td>272</td>
</tr>
<tr>
<td>xii. 10</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roman Numeral</td>
<td>Page Numbers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>--------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td>Index of Biblical Quotations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiii. 15+</td>
<td>83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>92, 187</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27 A</td>
<td>216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiv. 17</td>
<td>223</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xv. 35 A</td>
<td>131</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvii. Θ 12</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xviii. 7+</td>
<td>215, 216</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>236, 266</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xix. 16</td>
<td>243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 N</td>
<td>173</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xx. 7</td>
<td>278</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 9+</td>
<td>53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxi. 3, 5</td>
<td>232</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>75 n., 177</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxii. Θ 14</td>
<td>250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 16</td>
<td>154</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiii. 3 A, 5</td>
<td>240, 263</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxiv. 6</td>
<td>201</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>75 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 17</td>
<td>159</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>249</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvi. Θ 1</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 7</td>
<td>143, 227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7, 9</td>
<td>247</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 A</td>
<td>284</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxvii. 1+</td>
<td>52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>126</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5+</td>
<td>223</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>248</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 21 C</td>
<td>110 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 22</td>
<td>119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxviii. Θ 16, 19</td>
<td>261</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 17(19) 75 n., 126</td>
<td>276</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 18</td>
<td>276</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxix. 2 A</td>
<td>123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>260</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14+</td>
<td>75, 197</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>232</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 19</td>
<td>277</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxx. 8</td>
<td>284</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxi. Θ 1</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 A</td>
<td>247 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32 A</td>
<td>200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35 A</td>
<td>198</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40 A</td>
<td>193 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxii. 7</td>
<td>129</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 12</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>283</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxii. Θ 3</td>
<td>201</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 31</td>
<td>55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxiv. 11</td>
<td>250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 32</td>
<td>53, 201</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxvi. 5</td>
<td>115</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 8</td>
<td>238, 268</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 21</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxvii. 10</td>
<td>159</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 12</td>
<td>183</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxviii. 4</td>
<td>217, 256</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 26</td>
<td>292</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxix. 2</td>
<td>177</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 4</td>
<td>118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 8</td>
<td>47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(? Θ) 27</td>
<td>272</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>253</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Θ 31</td>
<td>239</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xlii. 6</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 A</td>
<td>288</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>243</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xlii. 8</td>
<td>44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17 e</td>
<td>171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WISDOM</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. 8+</td>
<td>62</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>157</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. 3</td>
<td>221</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22 N</td>
<td>143</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. 2+</td>
<td>43, 253</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>91</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. 7+</td>
<td>289</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>v. 11</td>
<td>282</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>157</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17 N</td>
<td>158 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23 N</td>
<td>132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi. 8</td>
<td>128</td>
<td></td>
<td></td>
</tr>
<tr>
<td>viii. 18</td>
<td>257</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ix. 13</td>
<td>240</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>137</td>
<td></td>
<td></td>
</tr>
<tr>
<td>x. 7 N</td>
<td>140</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xi. 4, 8</td>
<td>157 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>230</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xi. 14, 18</td>
<td>103</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>242</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xii. 11</td>
<td>209</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>250</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>234</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiii. 9</td>
<td>184, 192</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>274</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiv. 5</td>
<td>185</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xv. 13</td>
<td>79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvi. 18 B</td>
<td>85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>272</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28 A</td>
<td>226</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvii. 4 A</td>
<td>123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>289</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>78</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>281 n.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xviii. 2</td>
<td>226</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>198</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>197</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIRACH</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>prol. 15 f., 59 n., 91, 264</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. 6+</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. 14+</td>
<td>279</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. 12+</td>
<td>149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 N</td>
<td>260</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>209</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>176</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. 3</td>
<td>199, 286</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi. 2, 25</td>
<td>222</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>230</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7, 19</td>
<td>218</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30+</td>
<td>173</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vii. 36+</td>
<td>231</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ix. 10</td>
<td>126</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>219</td>
<td></td>
<td></td>
</tr>
<tr>
<td>x. 18</td>
<td>118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xi. 1</td>
<td>271</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>219</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11+</td>
<td>192, 288</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiii. 5</td>
<td>218</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>248</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>286</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiv. 18</td>
<td>179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xv. 2</td>
<td>231</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>223, 238</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 A</td>
<td>255</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

| xxxvi. 7 A | 271 |
| xvi. 12 A | 274 n. |
| 13 | 288 |
| 17 | 276 |
| 20+ | 240 |
| 23+ | 122 n. |
| xvii. 3 | 127 |
| 22 | 143 |
| xviii. 17 | 125 |
| xix. 13+ | 53 |
| 26 | 177 |
| xx. 7 | 232 |
| 9 A | 91 |
| 12 | 225 |
| xxi. 27 | 193 |
| xxii. 4 | 172 |
| 7 A | 179 |
| 11 | 126 |
| 14 A | 106 |
| 18 | 107 |
| 21+ | 125 |
| xxiii. 4 | 145 |
| 11 N | 151 |
| 21 | 282 |
| 27 | 123 |
| xxiv. 22 | 128, 231 |
| xxv. 6 B | 114 |
| xxvi. 17 B | 103 |
| xxvii. 4 | 84 |
| 5 N+ | 265 |
| 24 | 199 |
| xxviii. 1 | 49, 239 |
| 11+ | 243 |
| 15 | 219 |
| 19 | 128 |
| 20 | 173 |
| 23 | 94 |
| xxix. 4 | 277 |
| 6 | 239 |
| xxx. 25 | 289 |
| 38 | 281 |
| xxxi. 10 | 221 |
| xxxii. 24 N | 256 |
| xxxiv. 1+ | 247 |
| 21 | 91 |
| 22 | 103 |
| 27+ | 122, 136 |
| xxxvi. 19 | 76 |
| 26 | 123, 151 N |
| xxxvii. 2 | 257 |
| xxxviii. 7 | 175 |
| xxxviii. 13 | 91 |
| 28...91, 141, 231 |
| xxxix. 26 A | 152 |
| xl. 28...234, 261 |
| xli. 8 | 173 |
| 16 | 177 |
| 21 | 122 |
| xlii. 14 | 203 |
| 16, 20 | 232 |
| 17 | 282 |
| 17, 20 | 143 |
| 25 | 91 |
| xliv. 23 | 186, 188 |
| xlv. 9 | 185 |
| 23 | 255 |
| xlvii. 7 | 164 n. |
| 9 | 149 |
| 20 | 207 |
| xlviii. 9 | 159 n. |
| xlix. 11 | 130 |
| l. 7 | 91 |
| 12 | 253 n. |
| 16 | 234 |
| 18 | 185 |
| li. 5 B | 159 |
| 19 | 275 |

### ESTHER

| A. 7 | 159 |
| 14 | 263 |
| i. 6 | 280 |
| 15 | 237 |
| 19 | 122 |
| ii. 9 B | 91 |
| iii. 13+ | 77 |
| B. 5 B | 119 |
| iv. 4 A | 250 |
| 11 A | 183 |
| C. 14 | 243 |
| 21 | 240 n. |
| D. 6 | 197, 265 |
| vii. 3 | 113 |
| 8 | 197 |
| viii. 3 | 52 |
| 4 | 253 |
| E. 7 A | 182 |
| 7, 11 | 192 |
| 12 | 197 A, 219 |
| viii. 15 | 37 |
| ix. 6 | 38 |
| 25 | 233 |

| ix. 27 | 255 |
| 30 | 64 n. |
| F. 3 | 235 |

### JUDITH

| i. 4 N | 266 |
| 15 | 108 |
| ii. 5 N | 148 |
| 5+ | 188 |
| 13 | 275 |
| v. 18 | 85, 136 |
| vi. 13 | 234 |
| vii. 10 | 212 |
| 14, 25 | 286 |
| viii. 12 | 255 |
| 23 | 87 |
| 24 | 223 |
| ix. 1+ | 197 |
| 3 | 240 |
| 6 | 172 |
| 14 | 278 |
| x. 6 | 128, 164 |
| 10 N | 242 |
| xi. 3 N | 234 |
| 8 | 96 |
| 10, 16 | 264 |
| 22+ | 239 |
| xii. 8 | 243 |
| xiii. 5 | 221 |
| 9 | 126 |
| xiv. 3 | 135 |
| 5 | 263 |
| 6 | 162 |
| 15 N | 202 |
| xvi. 8 | 264 |
| 10 A | 143 |

### TOBIT

| i. 6+ | 25 |
| 15 B | 207 |
| 17 B | 119, 204 |
| 19 N | 234 |
| 20...143, 162 N | 222 |
| ii. 3 | 244 |
| 10 B | 120, 203 |
| 13 A | 273 |
| iii. 12 N | 262 |
| 18 | 230 |
| iv. 13 | 82 |
| 18 | 172 |
## III. Index of Biblical Quotations

| iv. 19 | K+ | 183 |
| iv. 3 | 192 |
| v. 5 | 25, 217 |
| vi. 13 | n. 8 | 197 |
| vii. | 164 n., 254 n.B |
| viii. | 12 | 209 |
| ix. | 205 |
| xi. 2 | 238 |
| x. | 227 |
| xi. 2 | 216 |
| xii. | 176 |
| xiv. 2 | 99 |
| 4 | 83 |
| xiv. 6 | 8 |
| xiv. 8 | 5 |

### Hosea

| ii. 18 | 125 |
| iii. 2 | 32 |
| iv. 14 | 276, 286 n. |
| v. 6 | 200, 279 |
| vi. 14 | 230 |
| vii. 1 | 201 |
| viii. 5 | 199 |
| ix. 10 A | 90 n. |
| xi. 11 | 282 n. |
| xii. 7 | 272 |
| xii. 11 | 38 |
| xiii. 6 | 89, 216 |
| xiv. 1 B | 121 |
| xiv. 8 | 271 |

### Amos

| i. 3 | 286 |
| i. 9 A+ | 187 |
| iii. 11 | 222 |
| iii. 12 | 37 |

### Micah

| i. 6 | 38 |
| iv. 3 | 108 |
| vi. 14 | 218 |
| vii. 11 | 94 |
| x. 2 B | 85 |

### Obadiah

| i. 2 | 39 |
| x. 11 | 256 |

### Jonah

| ii. 4 | 190 |
| ix. 6 ff. | 104 |
| x. 7 | 143 |

### Nahum

| i. 4 | 199 |
| v. 5 | 133 n. |
| ii. 7 | 94 |
| iii. 17 | 75, 159 |
| x. | 147 |

### Habakkuk

| i. 14 | 147 |
| ii. 5 | 279 |
| iii. 3 | 179 |

### Zechariah

| i. 3 | 102 |
| | 253 n. |
| | 234 |
| iv. 7 | 150 |
| i. 10 | 290 |
| ii. 2 | 125 |
| i. 12 | 151 n. |
| x. 6 | 116 |
| viii. 2 | 244 |
| x. 3 | 199 |
| xi. 3 | 90 |
| vii. 12 | 170 |
| vii. 16 | 227 |
| xii. 11 | 38 |
| xii. 2 | 88 n. |
| xiv. 4 | 38 |

### Malachi

| i. 4 | 53 |
| ii. 3 | 81 |
| ii. 12 | 130 |
| ii. 13 | 242 |
| iii. 2 | 93 |
| i. 14 | 114 |
| i. 14 | 81 |
## III. Index of Biblical Quotations

### ISAIAH

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 8</td>
<td>107</td>
</tr>
<tr>
<td>17 B</td>
<td>114</td>
</tr>
<tr>
<td>25</td>
<td>230</td>
</tr>
<tr>
<td>26 A+</td>
<td>90</td>
</tr>
<tr>
<td>29</td>
<td>240</td>
</tr>
<tr>
<td>ii. 4</td>
<td>108, 109</td>
</tr>
<tr>
<td>13 B</td>
<td>114</td>
</tr>
<tr>
<td>15 N</td>
<td>175</td>
</tr>
<tr>
<td>v. 1</td>
<td>42, 231</td>
</tr>
<tr>
<td>6 B</td>
<td>117</td>
</tr>
<tr>
<td>22</td>
<td>246</td>
</tr>
<tr>
<td>27</td>
<td>222</td>
</tr>
<tr>
<td>28</td>
<td>179</td>
</tr>
<tr>
<td>29 f.</td>
<td>212, 232</td>
</tr>
<tr>
<td>vi. 2</td>
<td>135</td>
</tr>
<tr>
<td>3 f.</td>
<td>225</td>
</tr>
<tr>
<td>5</td>
<td>131</td>
</tr>
<tr>
<td>9</td>
<td>231 f.</td>
</tr>
<tr>
<td>vii. 3</td>
<td>101</td>
</tr>
<tr>
<td>9</td>
<td>167</td>
</tr>
<tr>
<td>22</td>
<td>185</td>
</tr>
<tr>
<td>viii. 14+</td>
<td>281</td>
</tr>
<tr>
<td>21</td>
<td>146</td>
</tr>
<tr>
<td>x. 3</td>
<td>262</td>
</tr>
<tr>
<td>xiv. 1</td>
<td>34</td>
</tr>
<tr>
<td>8</td>
<td>273</td>
</tr>
<tr>
<td>11</td>
<td>286</td>
</tr>
<tr>
<td>12</td>
<td>42</td>
</tr>
<tr>
<td>13+</td>
<td>271</td>
</tr>
<tr>
<td>16</td>
<td>232</td>
</tr>
<tr>
<td>xvi. 2</td>
<td>282</td>
</tr>
<tr>
<td>5</td>
<td>272</td>
</tr>
<tr>
<td>7+</td>
<td>232</td>
</tr>
<tr>
<td>xvii. 11</td>
<td>240</td>
</tr>
<tr>
<td>xviii. 2</td>
<td>95</td>
</tr>
<tr>
<td>xix. 6 B+</td>
<td>151</td>
</tr>
<tr>
<td>8</td>
<td>84</td>
</tr>
<tr>
<td>10</td>
<td>218</td>
</tr>
<tr>
<td>17</td>
<td>104</td>
</tr>
<tr>
<td>18</td>
<td>246</td>
</tr>
<tr>
<td>xx. 2</td>
<td>80 A, 197</td>
</tr>
<tr>
<td>xx. 4</td>
<td>42</td>
</tr>
<tr>
<td>xxii. 5 N</td>
<td>159</td>
</tr>
<tr>
<td>11</td>
<td>151 B, 183</td>
</tr>
<tr>
<td>22</td>
<td>150</td>
</tr>
<tr>
<td>xxiii. 1</td>
<td>167 n.</td>
</tr>
<tr>
<td>8</td>
<td>122</td>
</tr>
<tr>
<td>9</td>
<td>174</td>
</tr>
<tr>
<td>12</td>
<td>171</td>
</tr>
<tr>
<td>16</td>
<td>254</td>
</tr>
<tr>
<td>xxiv. 18</td>
<td>203</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>xxv. 9 N</td>
<td>102</td>
</tr>
<tr>
<td>10 A</td>
<td>242</td>
</tr>
<tr>
<td>xxvi. 10</td>
<td>209</td>
</tr>
<tr>
<td>xxvii. 12...151 B, 167 n.</td>
<td></td>
</tr>
<tr>
<td>xxviii. 9</td>
<td>197</td>
</tr>
<tr>
<td>12 N</td>
<td>212</td>
</tr>
<tr>
<td>20</td>
<td>249</td>
</tr>
<tr>
<td>27</td>
<td>271</td>
</tr>
<tr>
<td>xxix. 2</td>
<td>159</td>
</tr>
<tr>
<td>6 B</td>
<td>117</td>
</tr>
<tr>
<td>8</td>
<td>242</td>
</tr>
<tr>
<td>13 N</td>
<td>241</td>
</tr>
<tr>
<td>19</td>
<td>125</td>
</tr>
<tr>
<td>xxx. 2</td>
<td>199, 262</td>
</tr>
<tr>
<td>12</td>
<td>281</td>
</tr>
<tr>
<td>13 N</td>
<td>140</td>
</tr>
<tr>
<td>15</td>
<td>136</td>
</tr>
<tr>
<td>19 B</td>
<td>113, 147</td>
</tr>
<tr>
<td>27 N</td>
<td>177</td>
</tr>
<tr>
<td>32 B</td>
<td>196</td>
</tr>
<tr>
<td>xxxi. 4</td>
<td>81, 147 n.</td>
</tr>
<tr>
<td>11 B</td>
<td>147</td>
</tr>
<tr>
<td>xxiii. 4</td>
<td>232</td>
</tr>
<tr>
<td>6</td>
<td>81, 147 n.</td>
</tr>
<tr>
<td>11</td>
<td>240</td>
</tr>
<tr>
<td>xxxiv. 4</td>
<td>236</td>
</tr>
<tr>
<td>13</td>
<td>289</td>
</tr>
<tr>
<td>14</td>
<td>231</td>
</tr>
<tr>
<td>xxxv. 2</td>
<td>101, 147 B</td>
</tr>
<tr>
<td>6</td>
<td>137, 223</td>
</tr>
<tr>
<td>xxxvii. 3</td>
<td>151</td>
</tr>
<tr>
<td>10 N</td>
<td>256</td>
</tr>
<tr>
<td>11</td>
<td>238</td>
</tr>
<tr>
<td>22 B</td>
<td>99</td>
</tr>
<tr>
<td>29</td>
<td>147</td>
</tr>
<tr>
<td>31</td>
<td>289</td>
</tr>
<tr>
<td>35 N</td>
<td>147</td>
</tr>
<tr>
<td>36 N</td>
<td>148</td>
</tr>
<tr>
<td>38...116 B, 156 n.</td>
<td></td>
</tr>
<tr>
<td>xl. 15</td>
<td>75 n, 155</td>
</tr>
<tr>
<td>26</td>
<td>202</td>
</tr>
<tr>
<td>xli. 7</td>
<td>141</td>
</tr>
<tr>
<td>14 B</td>
<td>112</td>
</tr>
<tr>
<td>xlii. 4</td>
<td>221</td>
</tr>
<tr>
<td>11, 14</td>
<td>232</td>
</tr>
<tr>
<td>20</td>
<td>203</td>
</tr>
<tr>
<td>xliii. 17</td>
<td>284</td>
</tr>
<tr>
<td>xlv. 2</td>
<td>202</td>
</tr>
<tr>
<td>12, 15</td>
<td>201</td>
</tr>
<tr>
<td>26</td>
<td>248</td>
</tr>
<tr>
<td>xlvi. 4</td>
<td>150</td>
</tr>
<tr>
<td>12</td>
<td>279</td>
</tr>
<tr>
<td>xlvii. 10</td>
<td>128</td>
</tr>
<tr>
<td>xlix. 10</td>
<td>219</td>
</tr>
<tr>
<td>li. 20</td>
<td>206, 279</td>
</tr>
<tr>
<td>liv. 11 B</td>
<td>121</td>
</tr>
<tr>
<td>17</td>
<td>8 n.</td>
</tr>
<tr>
<td>lv. 7</td>
<td>54</td>
</tr>
<tr>
<td>lvi. 3</td>
<td>47</td>
</tr>
<tr>
<td>lvii. 5</td>
<td>286</td>
</tr>
<tr>
<td>lviii. 5</td>
<td>286</td>
</tr>
<tr>
<td>lix. 2</td>
<td>248</td>
</tr>
<tr>
<td>lx. 6</td>
<td>130</td>
</tr>
<tr>
<td>lixii. 6 B</td>
<td>151, 227</td>
</tr>
<tr>
<td>lxii. 6</td>
<td>260</td>
</tr>
<tr>
<td>lxiii. 3</td>
<td>177 n.</td>
</tr>
<tr>
<td>15+</td>
<td>208</td>
</tr>
<tr>
<td>lxiv. 6</td>
<td>119</td>
</tr>
<tr>
<td>lxv. 3</td>
<td>241 N, 270 A</td>
</tr>
<tr>
<td>6, 14</td>
<td>232</td>
</tr>
<tr>
<td>13</td>
<td>233</td>
</tr>
<tr>
<td>lxvi. 2</td>
<td>232</td>
</tr>
<tr>
<td>4</td>
<td>127</td>
</tr>
<tr>
<td>9</td>
<td>125</td>
</tr>
<tr>
<td>11 N</td>
<td>158</td>
</tr>
<tr>
<td>16</td>
<td>273</td>
</tr>
<tr>
<td>23</td>
<td>35</td>
</tr>
</tbody>
</table>

### JEREMIAH

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 3</td>
<td>163</td>
</tr>
<tr>
<td>10+</td>
<td>128, 253</td>
</tr>
<tr>
<td>12</td>
<td>224</td>
</tr>
<tr>
<td>18 A</td>
<td>160</td>
</tr>
<tr>
<td>ii. 8 A</td>
<td>283</td>
</tr>
<tr>
<td>15 N</td>
<td>113</td>
</tr>
<tr>
<td>20</td>
<td>175</td>
</tr>
<tr>
<td>22</td>
<td>93</td>
</tr>
<tr>
<td>27</td>
<td>155</td>
</tr>
<tr>
<td>36</td>
<td>199</td>
</tr>
<tr>
<td>iii. 8+</td>
<td>197 N, 276</td>
</tr>
<tr>
<td>16</td>
<td>237</td>
</tr>
<tr>
<td>21+</td>
<td>391, 216</td>
</tr>
<tr>
<td>24</td>
<td>260</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv. 19</td>
<td>S</td>
<td>113</td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>107</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>202</td>
</tr>
<tr>
<td>v. 4</td>
<td>B</td>
<td>198</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>224</td>
</tr>
<tr>
<td>22 A</td>
<td></td>
<td>241</td>
</tr>
<tr>
<td>27</td>
<td>S</td>
<td>177</td>
</tr>
<tr>
<td>vi. 4</td>
<td></td>
<td>272</td>
</tr>
<tr>
<td>7</td>
<td>S</td>
<td>290</td>
</tr>
<tr>
<td>15</td>
<td>S</td>
<td>192</td>
</tr>
<tr>
<td>17</td>
<td>S</td>
<td>199</td>
</tr>
<tr>
<td>23</td>
<td></td>
<td>132</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>108</td>
</tr>
<tr>
<td>27</td>
<td></td>
<td>114</td>
</tr>
<tr>
<td>29 B</td>
<td></td>
<td>106</td>
</tr>
<tr>
<td>vii. 16</td>
<td></td>
<td>127</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>viii. 2+</td>
<td></td>
<td>273</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>173</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>37</td>
</tr>
<tr>
<td>ix. 6</td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>12 A</td>
<td></td>
<td>252 n.</td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>173</td>
</tr>
<tr>
<td>x. 9</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>279</td>
</tr>
<tr>
<td>25 S</td>
<td></td>
<td>213</td>
</tr>
<tr>
<td>xi. 16</td>
<td></td>
<td>82</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>276</td>
</tr>
<tr>
<td>xiii. 11</td>
<td></td>
<td>175</td>
</tr>
<tr>
<td>xiv. 16 B</td>
<td></td>
<td>119</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>202</td>
</tr>
<tr>
<td>xv. 3 B</td>
<td></td>
<td>73 n.</td>
</tr>
<tr>
<td>xvi. 16</td>
<td></td>
<td>84</td>
</tr>
<tr>
<td>xvii. 5</td>
<td></td>
<td>228</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>217</td>
</tr>
<tr>
<td>18 A+</td>
<td></td>
<td>146</td>
</tr>
<tr>
<td>xix. 1, 10</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>xxi. 13</td>
<td></td>
<td>167</td>
</tr>
<tr>
<td>xxii. 17</td>
<td></td>
<td>243</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>221</td>
</tr>
<tr>
<td>xxiii. 29</td>
<td></td>
<td>153</td>
</tr>
<tr>
<td>xxiv. 2 A, 10 A</td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>xxv. 16 S</td>
<td></td>
<td>76, 128</td>
</tr>
<tr>
<td>xxvi. 5</td>
<td></td>
<td>242, 273</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>170</td>
</tr>
<tr>
<td>19 S</td>
<td></td>
<td>130 n.</td>
</tr>
<tr>
<td>xxvii. 2 B</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>260</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>94</td>
</tr>
<tr>
<td>xxviii. 4 S+</td>
<td></td>
<td>79</td>
</tr>
<tr>
<td>11 B</td>
<td></td>
<td>108</td>
</tr>
<tr>
<td>xxviii. 14 A+</td>
<td></td>
<td>226</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>159 n.</td>
</tr>
<tr>
<td>40 S</td>
<td></td>
<td>229</td>
</tr>
<tr>
<td>41 S</td>
<td></td>
<td>206</td>
</tr>
<tr>
<td>56 S</td>
<td></td>
<td>212</td>
</tr>
<tr>
<td>xxix. 2 14+ S</td>
<td></td>
<td>226 A</td>
</tr>
<tr>
<td>231</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>8, 13 11</td>
<td></td>
<td>244 n.</td>
</tr>
<tr>
<td>11 S</td>
<td></td>
<td>197</td>
</tr>
<tr>
<td>13 A+</td>
<td></td>
<td>218</td>
</tr>
<tr>
<td>21 A+ 185</td>
<td></td>
<td>221</td>
</tr>
<tr>
<td>xxx. 1</td>
<td></td>
<td>11, 139 S</td>
</tr>
<tr>
<td>3 S</td>
<td></td>
<td>232</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>220</td>
</tr>
<tr>
<td>xxxi. 7</td>
<td></td>
<td>109</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>260</td>
</tr>
<tr>
<td>12 B</td>
<td></td>
<td>92</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>199</td>
</tr>
<tr>
<td>18 S</td>
<td></td>
<td>92, 94 n.</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>202</td>
</tr>
<tr>
<td>33+ 14+ 37</td>
<td></td>
<td>170, 221</td>
</tr>
<tr>
<td>31, 36 14, 38</td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>37</td>
<td></td>
<td>273 n.</td>
</tr>
<tr>
<td>44 A</td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>xxii. 7</td>
<td></td>
<td>170</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>174</td>
</tr>
<tr>
<td>12 S</td>
<td></td>
<td>148</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>14, 37</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>237</td>
</tr>
<tr>
<td>22 S</td>
<td></td>
<td>113</td>
</tr>
<tr>
<td>xxxvii. 8</td>
<td></td>
<td>143</td>
</tr>
<tr>
<td>xxxvi. 8 S</td>
<td></td>
<td>76</td>
</tr>
<tr>
<td>23</td>
<td></td>
<td>276</td>
</tr>
<tr>
<td>xxxvii. 6</td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>14 S</td>
<td></td>
<td>89, 216</td>
</tr>
<tr>
<td>xxxviii. 3 A</td>
<td></td>
<td>172 n.</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>151</td>
</tr>
<tr>
<td>21</td>
<td></td>
<td>14, 38</td>
</tr>
<tr>
<td>28</td>
<td></td>
<td>224</td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>278</td>
</tr>
<tr>
<td>36 S</td>
<td></td>
<td>132</td>
</tr>
<tr>
<td>xxxix. 5</td>
<td></td>
<td>272</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>274</td>
</tr>
<tr>
<td>27 S</td>
<td></td>
<td>227</td>
</tr>
<tr>
<td>35 S</td>
<td></td>
<td>93</td>
</tr>
<tr>
<td>40 B</td>
<td></td>
<td>172</td>
</tr>
<tr>
<td>xl. 4 S</td>
<td></td>
<td>202</td>
</tr>
<tr>
<td>xli. 3 S</td>
<td></td>
<td>159</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>14, 37</td>
</tr>
<tr>
<td>xli. 6 B</td>
<td></td>
<td>81</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>200, 214</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>197</td>
</tr>
<tr>
<td>xliv. 9</td>
<td></td>
<td>287</td>
</tr>
<tr>
<td>xlv. 26</td>
<td></td>
<td>138 n.</td>
</tr>
<tr>
<td>xlvii. 1 f.</td>
<td></td>
<td>162</td>
</tr>
<tr>
<td>xlviii. 7+</td>
<td></td>
<td>208</td>
</tr>
<tr>
<td>xlviii. 5 A</td>
<td></td>
<td>283</td>
</tr>
<tr>
<td>li. 14</td>
<td></td>
<td>221</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>231</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>27</td>
<td></td>
<td>224</td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>120</td>
</tr>
<tr>
<td>lii. 1, 31, 189 with n.</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>11 S</td>
<td></td>
<td>162</td>
</tr>
<tr>
<td>13 B</td>
<td></td>
<td>93</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>97 B, 121</td>
</tr>
<tr>
<td>21 f.</td>
<td></td>
<td>151 n.</td>
</tr>
<tr>
<td>24 B, 31 A</td>
<td></td>
<td>123</td>
</tr>
<tr>
<td>34</td>
<td></td>
<td>250</td>
</tr>
</tbody>
</table>

### BARUCH

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 10</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
</tr>
<tr>
<td>ii. 9</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td></td>
</tr>
<tr>
<td>iii. 32</td>
<td></td>
</tr>
<tr>
<td>iv. 7</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td></td>
</tr>
</tbody>
</table>

### LAMENTATIONS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 7, 9+</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
</tr>
<tr>
<td>ii. 15 f.</td>
<td></td>
</tr>
<tr>
<td>iii. 8</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td></td>
</tr>
<tr>
<td>43 f.</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td></td>
</tr>
<tr>
<td>45 A</td>
<td></td>
</tr>
<tr>
<td>iv. 7</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
</tr>
</tbody>
</table>

### EPISTLE JER.

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td></td>
</tr>
<tr>
<td>10 A</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td></td>
</tr>
<tr>
<td>39+</td>
<td></td>
</tr>
</tbody>
</table>
### Bible Quotations Index

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>xxxvi. 18 B+ 120</td>
</tr>
<tr>
<td>43</td>
<td>xxxvii. 4 34</td>
</tr>
<tr>
<td>50</td>
<td>9 96</td>
</tr>
<tr>
<td>55</td>
<td>11 38</td>
</tr>
<tr>
<td>61f</td>
<td>12+ 116, 147 n.</td>
</tr>
<tr>
<td>66</td>
<td>30 231, 286</td>
</tr>
<tr>
<td>69</td>
<td>31 A 269</td>
</tr>
<tr>
<td>70</td>
<td>36 222</td>
</tr>
<tr>
<td>10</td>
<td>xxvii. 2 167</td>
</tr>
<tr>
<td>14</td>
<td>7 286</td>
</tr>
<tr>
<td>20+</td>
<td>13 175</td>
</tr>
<tr>
<td>iv. 9 ff.</td>
<td>16 64 n.</td>
</tr>
<tr>
<td>vi. 9 A</td>
<td>25 285 n.</td>
</tr>
<tr>
<td>vii. 19 A</td>
<td>xxix. 4 f. 147</td>
</tr>
<tr>
<td>viii. 15 A</td>
<td>13 285 n.</td>
</tr>
<tr>
<td>ix. 1+</td>
<td>xxxi. 8 199</td>
</tr>
<tr>
<td>2</td>
<td>xxxii. 21 122</td>
</tr>
<tr>
<td>11</td>
<td>xxxiii. 8, 13 f. 210</td>
</tr>
<tr>
<td>12+</td>
<td>15 256</td>
</tr>
<tr>
<td>16</td>
<td>xxxiv. 6 175</td>
</tr>
<tr>
<td>19</td>
<td>31+ 137</td>
</tr>
<tr>
<td>20</td>
<td>xxxv. 5+ 172 n.</td>
</tr>
<tr>
<td>26B</td>
<td>xxxvi. 9 232</td>
</tr>
<tr>
<td>63</td>
<td>10 175</td>
</tr>
<tr>
<td>96</td>
<td>24 143</td>
</tr>
<tr>
<td>119</td>
<td>34 207</td>
</tr>
<tr>
<td>180 n.</td>
<td>36 A 55</td>
</tr>
<tr>
<td>248</td>
<td>xxxvii. 1 ff. 144</td>
</tr>
<tr>
<td>199</td>
<td>3 217</td>
</tr>
<tr>
<td>216</td>
<td>xxxviii. 4 205</td>
</tr>
<tr>
<td>276</td>
<td>21 175</td>
</tr>
<tr>
<td>274 n.</td>
<td>10 175</td>
</tr>
<tr>
<td>216</td>
<td>xxvii. 2 175</td>
</tr>
<tr>
<td>180 n.</td>
<td>36 A 55</td>
</tr>
<tr>
<td>248</td>
<td>xxxviii. 4 205</td>
</tr>
<tr>
<td>230</td>
<td>xl. 1 A 259</td>
</tr>
<tr>
<td>239</td>
<td>16 B 34</td>
</tr>
<tr>
<td>24</td>
<td>xli. 15 B 106</td>
</tr>
<tr>
<td>122</td>
<td>xlii. 3 92</td>
</tr>
<tr>
<td>151</td>
<td>xlili. 5 B 177</td>
</tr>
<tr>
<td>175</td>
<td>18 243</td>
</tr>
<tr>
<td>152</td>
<td>24 A 152</td>
</tr>
<tr>
<td>207</td>
<td>xlv. 2 61</td>
</tr>
<tr>
<td>217</td>
<td>xlv. 10 154</td>
</tr>
<tr>
<td>32</td>
<td>11, 13 32</td>
</tr>
<tr>
<td>61</td>
<td>xlvi. 1 220</td>
</tr>
<tr>
<td>154</td>
<td>9 178 n.</td>
</tr>
<tr>
<td>220</td>
<td>xlvi. 3 37</td>
</tr>
<tr>
<td>154</td>
<td>10 84</td>
</tr>
<tr>
<td>132</td>
<td>12 64 n.</td>
</tr>
<tr>
<td>229</td>
<td>14 A 132</td>
</tr>
<tr>
<td>164 n.</td>
<td>21 229</td>
</tr>
<tr>
<td>143</td>
<td>iii. 47 63 n.</td>
</tr>
<tr>
<td>192</td>
<td>iv. 26 151</td>
</tr>
<tr>
<td>98</td>
<td>30 b 24</td>
</tr>
<tr>
<td>157</td>
<td>30 c 24</td>
</tr>
<tr>
<td>218</td>
<td>v. 16 218</td>
</tr>
<tr>
<td>149</td>
<td>vi. 1 149</td>
</tr>
<tr>
<td>212</td>
<td>vii. 8 235</td>
</tr>
<tr>
<td>203</td>
<td>10 203</td>
</tr>
<tr>
<td>271</td>
<td>28. 223</td>
</tr>
<tr>
<td>234</td>
<td>ix. 5 234</td>
</tr>
<tr>
<td>283</td>
<td>26 283</td>
</tr>
<tr>
<td>189</td>
<td>x. 4 189</td>
</tr>
<tr>
<td>53</td>
<td>36 280</td>
</tr>
<tr>
<td>184 n.</td>
<td>xii. 9 221</td>
</tr>
<tr>
<td>xxxvi. 10</td>
<td>SUSANNA 0</td>
</tr>
<tr>
<td>143</td>
<td>30 143</td>
</tr>
<tr>
<td>192</td>
<td>54 192</td>
</tr>
<tr>
<td>115</td>
<td>BEL 0</td>
</tr>
<tr>
<td>204</td>
<td>11 150, 220</td>
</tr>
<tr>
<td>247</td>
<td>220  220</td>
</tr>
<tr>
<td>210</td>
<td>34 210</td>
</tr>
<tr>
<td>151 n.</td>
<td>DANIEL 0</td>
</tr>
<tr>
<td>34</td>
<td>i. 4 B 115</td>
</tr>
<tr>
<td>256</td>
<td>15 204</td>
</tr>
<tr>
<td>247</td>
<td>11 247</td>
</tr>
<tr>
<td>151 n.</td>
<td>iii. 1 151 n.</td>
</tr>
<tr>
<td>288</td>
<td>34 256</td>
</tr>
<tr>
<td>289</td>
<td>iv. 2 289</td>
</tr>
<tr>
<td>233+</td>
<td>17 288</td>
</tr>
<tr>
<td>90</td>
<td>233+ 90</td>
</tr>
<tr>
<td>105</td>
<td>vi. 4 105</td>
</tr>
<tr>
<td>103</td>
<td>8 103</td>
</tr>
<tr>
<td>175</td>
<td>15 175</td>
</tr>
<tr>
<td>127</td>
<td>18 127</td>
</tr>
<tr>
<td>200</td>
<td>22 200</td>
</tr>
<tr>
<td>203</td>
<td>vii. 10 203</td>
</tr>
<tr>
<td>180 n.</td>
<td>25 95, 180 n.</td>
</tr>
<tr>
<td>144</td>
<td>viii. 4 95</td>
</tr>
<tr>
<td>38</td>
<td>6 38</td>
</tr>
<tr>
<td>226</td>
<td>7 (12) 119, 226</td>
</tr>
<tr>
<td>240</td>
<td>17 R 240</td>
</tr>
<tr>
<td>98</td>
<td>ix. 2 98</td>
</tr>
<tr>
<td>234</td>
<td>5 234</td>
</tr>
<tr>
<td>164 n.</td>
<td>11, 13 164 n.</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ix. 14</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>158 n.</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>186 n.</td>
<td></td>
</tr>
<tr>
<td>x. 3</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>189 with n.</td>
<td></td>
</tr>
<tr>
<td>7 B</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>xi. 6</td>
<td>276</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>272</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>184 n.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>262</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>vii. 1 A</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>viii. 1, 13</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>1 A</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>ix. 6</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>22 N</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>24+</td>
<td>146</td>
<td>200</td>
</tr>
<tr>
<td>26</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>44 V</td>
<td>97 n.</td>
<td></td>
</tr>
<tr>
<td>x. 11</td>
<td>88 n.</td>
<td></td>
</tr>
<tr>
<td>20+</td>
<td>128</td>
<td>253</td>
</tr>
<tr>
<td>31 A+</td>
<td>257</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>xi. 2</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>4 A</td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>274 n.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>256</td>
<td></td>
</tr>
<tr>
<td>xii. 10</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>264</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>286</td>
<td></td>
</tr>
<tr>
<td>xiv. 22+</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>48 A</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>xv. 27</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>xvi. 23</td>
<td>151</td>
<td></td>
</tr>
<tr>
<td>i. 10+</td>
<td>189 n.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>160</td>
<td></td>
</tr>
<tr>
<td>ii. 17</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>263</td>
<td></td>
</tr>
<tr>
<td>iii. 13</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>16, 21</td>
<td>50 n.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>30 A</td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>iv. 12 A</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>139</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>31+</td>
<td>184</td>
<td></td>
</tr>
<tr>
<td>v. 36</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>192</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>21+</td>
<td>184</td>
<td>188</td>
</tr>
<tr>
<td>vi. 15</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>128</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>76, 242</td>
<td></td>
</tr>
<tr>
<td>23+</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>vii. 7 A</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>184 n.</td>
<td></td>
</tr>
<tr>
<td>viii. 12</td>
<td>279</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>6+</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>23+</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>ix. 18</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>76, 127</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>208, 248</td>
<td></td>
</tr>
<tr>
<td>x. 21</td>
<td>212</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>xii. 5</td>
<td>155, 107 n.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>240</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>27, 37</td>
<td>192</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>189 n.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>xiii. 9</td>
<td>244, 261</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>xiv. 4</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>163 n.</td>
<td></td>
</tr>
<tr>
<td>16 A</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>28, 31</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>29, 32</td>
<td>137</td>
<td></td>
</tr>
<tr>
<td>xv. 7</td>
<td>287</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>180 n.</td>
<td></td>
</tr>
<tr>
<td>31 A</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>3 Maccabees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. 2</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>9 A</td>
<td>287</td>
<td></td>
</tr>
</tbody>
</table>
III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>325</td>
<td>JOHN</td>
</tr>
<tr>
<td>104</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td></td>
</tr>
</tbody>
</table>

JOHN

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td></td>
</tr>
<tr>
<td>169 n.</td>
<td></td>
</tr>
</tbody>
</table>

ACTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>158</td>
<td></td>
</tr>
<tr>
<td>166 n.</td>
<td></td>
</tr>
<tr>
<td>164 n.</td>
<td></td>
</tr>
</tbody>
</table>

JAMES

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td></td>
</tr>
</tbody>
</table>

JUDE

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>235</td>
<td></td>
</tr>
</tbody>
</table>

ROMANS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>91 n.</td>
<td></td>
</tr>
</tbody>
</table>

1 CORINTHIANS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>230 n.</td>
<td></td>
</tr>
<tr>
<td>229</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td></td>
</tr>
</tbody>
</table>

2 CORINTHIANS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>122 n.</td>
<td></td>
</tr>
</tbody>
</table>

1 THESS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>97</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td></td>
</tr>
</tbody>
</table>

HEBREWS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>268</td>
<td></td>
</tr>
<tr>
<td>278 n.</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td></td>
</tr>
</tbody>
</table>

PHILEMON

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>97 n.</td>
<td></td>
</tr>
</tbody>
</table>

APOCALYPSE

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>251 n.</td>
<td></td>
</tr>
<tr>
<td>92 n.</td>
<td></td>
</tr>
<tr>
<td>268</td>
<td></td>
</tr>
</tbody>
</table>
Thackeray, Henry St. John
A grammar of the Old Testament in Greek, according to the Septuagint