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

BY
HENRY ST JOHN THACKERAY, M.A.
SOMETIME SCHOLAR OF KING’S COLLEGE, CAMBRIDGE

VOL. I
INTRODUCTION, ORTHOGRAPHY AND ACCIDENTE

Cambridge:
at the University Press
1909
Cambridge:

PRINTED BY JOHN CLAY, M.A.

AT THE UNIVERSITY PRESS.
TO MY WIFE

Γυναίκα ἄνδρειαν τίς εὑρήσεις;
τιμιωτέρα δὲ ἐστιν λίθων πολυτελῶν ἢ τοιαύτη.
PREFACE

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 ἐργοδιώκτης. 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 φιλελληνες 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 Koiné," 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 Koiné, 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
Preface

18 Royal Avenue, Chelsea,

H. S. T.

Accuracy.

The Press for their constant vigilance and well-known
volume and to all the officers, readers and workers on
the publication of this portion of the work as a separate
University Press for their indulgence in condescending to
I must express my thanks to the Syndics of the
sister, Mrs. Lorna, and by my wife. In conclusion,
assistance of a kindly nature has been given by my
Cambridge: He has also prepared the Index of Quotations.
Taylor, sometime Scholar of St. Catharine's College,
references much help has been rendered by Mr. W. R.
useful suggestions. In the labourious work of verifying
who has kindly read the bulk of the proofs and offered
Brooke, co-editor of the larger Cambridge Septuagint,
and another Fellow of my own College, the Rev. A. E.
Gruman should be without. My thanks are also due
bearing on the subject and help up a model of how a
introduced me to much of the extensive literature
Greek and through private communications, he has
recommendation to his brilliant Grammar of Neo Testament
removed many errors and imperfections. Through the
read through the whole work in MS., and his numerous
Professor of Hellenistic Greek and Indo-European

1 January 1909.
Grinnell, 1901.


II. Selection from the Septuagint. R. C. Converse and St. George Stock.

The pleasant duty remains of acknowledging assistance.

Secured by the LX:

proper understanding of the Koinè speech as referred to in a knowledge of the living language is indispensable for a statement that a work which I hope to become more closely acquainted with my own came into my hands when the pages had been set up. My slight insertions into modern Greek, with which I have been consulted, Parisiensis admirable essay which my work was written before the publication of the works of W. A. Helbing, his book, the first part of which appeared just over a year ago; indeed most of independent of Dr. Helbing's book, the first part of the way. I have thought it best to work quite limited to the Pentateuch. In recent years the "Septu-

From the Greek to the Septuagint, Part 1, 1909.
A complete and independent Grammar of the LXX

useage, phoneticae observatio.

have their message in showing the distribution of a

have been allotted to Orthography and Accidence

a much space.

subject that any approach to an adequate treatment

New Testament Greek, with which special associations

I can claim no special equipment for my task other

4 Kingdoms

seems also to have left some imprints on versions such as
course, in free writings like 4 Macaebceus, but which

1 See Dathan, 1st cent. of the Poetries, 360.

(4) (II) the influence of the Atticistic school, strongest of

 tendency to the production of pedantically literal versions,

 (i) the growing reverence for the letter of Scripture.
 In the third period two opposite influences are at work:

 of the second period we may see a reflection of the
 of the second period we may see a reflection of the
 age (the Petrie and Hiphil collections) while in that
 level exhibited by the papyrus of the early Ptolemaic
 that the Greek of the first period attains the higher
 of 4 Kingdoms. Broadly speaking, we may say
 the prophets, viz. the bulk of Judges and large portions
 historical books, which the Hebrew Canon classed with
 probably assign the translations of some of the later
 the texts which have come down to us (we must also
 period (at least if we may judge from the character of
 down as the second century of our era. To the third
 Ecclesiastes and Theodotus' Daniel carry us as far as
 the first century B.C., while books like the Greek
 position of most of the apocryphal books seen, not-
 "Wisdoms" (Psalms perhaps excluded) and the com-
 versions of most of 2 and 3 Kingdoms. (3) The versions of most of
 4 Kingdoms and portions of 1
 say the appearance of 1 Kingdoms and portions of
 nearer the close: the close of the century also probably
 Ezekiel and the Twelve (or large portions of this group)
 the beginning of 1, the group consisting of Jeremiah,
 a Greek dress in the second century B.C. "Israel near
# CONTENTS

## INTRODUCTION.

<table>
<thead>
<tr>
<th>SECT.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Grammar and Textual Criticism</td>
<td>1</td>
</tr>
<tr>
<td>2. Grouping of LXX Books</td>
<td>6</td>
</tr>
<tr>
<td>3. The κωνι —the Basis of LXX Greek</td>
<td>16</td>
</tr>
<tr>
<td>4. The Semitic Element in LXX Greek</td>
<td>25</td>
</tr>
<tr>
<td>5. 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>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. The Vowels</td>
<td>71</td>
</tr>
<tr>
<td>7. The Consonants</td>
<td>100</td>
</tr>
<tr>
<td>8. The Aspirate</td>
<td>124</td>
</tr>
<tr>
<td>9. Euphony in combination of Words and Syllables</td>
<td>129</td>
</tr>
</tbody>
</table>

## ACCIDENCE.

<table>
<thead>
<tr>
<th>SECT.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. Declensions of the Noun</td>
<td>140</td>
</tr>
<tr>
<td>11. Proper Names</td>
<td>160</td>
</tr>
<tr>
<td>12. Adjectives</td>
<td>172</td>
</tr>
<tr>
<td>13. The Numerals</td>
<td>186</td>
</tr>
<tr>
<td>14. Pronouns</td>
<td>190</td>
</tr>
<tr>
<td>15. The Verb. General Changes in Conjugation</td>
<td>193</td>
</tr>
<tr>
<td>16. Augment and Reduplication</td>
<td>195</td>
</tr>
<tr>
<td>SECT.</td>
<td>Title</td>
</tr>
<tr>
<td>-------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>17.</td>
<td>Verbs in -Ω. Terminations</td>
</tr>
<tr>
<td>18.</td>
<td>Verbs in -Ω. Tense formation</td>
</tr>
<tr>
<td>19.</td>
<td>Verbs in -Ω. Present Tense</td>
</tr>
<tr>
<td>20.</td>
<td>Verbs in -Ω. Future Tense</td>
</tr>
<tr>
<td>21.</td>
<td>Verbs in -Ω. First and Second Aorist (and Future Passive)</td>
</tr>
<tr>
<td>22.</td>
<td>Contract Verbs</td>
</tr>
<tr>
<td>23.</td>
<td>Verbs in -MI.</td>
</tr>
<tr>
<td>24.</td>
<td>Table of Noteworthy Verbs</td>
</tr>
</tbody>
</table>

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


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


CR = Classical Review.


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 Polybiana etc., Separat-abdruck aus “Leipziger Studien zur classischen Philologie,” Leipzig, N.D.
Kautzsch E., Die Apokryphen und Pseudepigraphen des Alten Testaments übersetzt und herausgegeben, Tübingen, 1900.
Lagarde P. de, Librorum Veteris Testamenti Canonicorum Pars prior Graece (a reconstruction of the “Lucianic text” of the historical books of the LXX), Göttingen, 1883.


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

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

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


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

Schmiedel: see W.-S.


Sturz F. W., *De dialecto Macedonica et Alexandrina liber*, Leipzig, 1808.


ZNTW=*Zeitschrift für die neuestamentliche Wissenschaft*, ed. E. Preuschen, Giessen.

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

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

AP=*Amherst Papyri*, ed. Grenfell and Hunt, 1900–1.

BM i, ii etc.=*Greek Papyri in the British Museum*, ed. Kenyon, 1893–.

BU=*Aegyptische Urkunden aus den Koenigl. Museen zu Berlin, Griechische Urkunden*, ed. Wilcken etc., 1895–.

CPR=*Corpus Papyrorum Raineri*, ed. C. Wessely, Vienna, 1895.

FP=*Fayum Towns and their Papyri*, ed. Grenfell and Hunt, 1900.
The abbreviations for the books of the O.T. for the most part explain themselves. Jd. = Judges, Jdth = Judith. For the signs used to denote the different strata in the last three Books of Reigns or Kingdoms (K. ββ, K. βγ, K. γγ, K. γδ, K. βδ) see p. 10; for Jer. a, β and γ, Ez. a, β and ββ, see p. 11; for Parts I and II of Exodus, Leviticus and Psalms pp. 66 and 68. Job Θ indicates the passages in Job which are absent from the Sahidic version and are shown by their style to be later interpolations from Theodotion into the original partial Greek translation (see p. 4); other passages besides those so indicated may have been interpolated from the same source. ψ tit. denotes the titles of the Psalms: some details in their vocabulary afford reason for thinking that they did not form part of the original Greek version. a' = Aquila, Θ = Theodotion. The text used is that of Dr Swete and, as this has by now well-nigh supplanted all others, it seemed needless to cumber the pages with the alternative numbers for the verses which he quotes in brackets.
CORRIGENDA AND ADDENDA

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

11, end of 2nd paragraph. For § 7, 44 read § 7, 46.
24, line 18. For Dan. Θ read Dan. O.
25, line 18. For "Tobit" read "the B text of Tobit."
38, line 16. For Ν read Ν.
50, last line. For ὀρᾶν read ὀρᾶν.
69, line 6. For εὐπρεπ(ε)ία etc. read εὐπρεπ(ε)ία, μεγαλοπρεπ.
79, line 12. For 4, 52 Ν read 4 Ν, 52 Ν.
80, note 6. For PP read PP ii.
91, § 6, 32. For προάσ read προάσ.
125, 3 (3) line 1. For θδου read θδου.
170, note 3, line 1. For Jos. xv. 60 read Jos. xv. 61.
172, note 1. For -λα read -λα.
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 criticisms 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 ἡβρεύω should be added ἓβδος, the beer of Alexandria (Strabo 799), which the Isaiah translator appropriately introduces in "the vision of Egypt" (xix. 10).

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

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

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

p. 156, n. 3. But πατραρχος Is. xxxvii. 28 and πατρα vili. 21 are, as Prof. Burkitt reminds me, probably corruptions of an original παταρχαί Aram. Ναρινα "a (false) god" or "idol," which must be added to the other Aramaisms in this book (γειώρας, φικέρα). See Field Hex. on viii. 21.
INTRODUCTION.

§ 1. Grammar and Textual Criticism.

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

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

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

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

(1) Take the A text of 3 Kingdoms at any of the passages where B has no rendering of the Massoretic text e.g. 3 K. ix. 15 ff. αὐτὴ ἡ πραγματια τῆς προφορῆς ἔσε σπή λεγε ἐν θασσίλαις Σαλωμῶν οἰκοδομῆσαι τὸν οἶκον καὶ σῶν τῆς Μέλῳ κ.τ.λ. We are at once struck by the occurrence of σῶν preceding the accusative, which occurs in ττν. 16, 24, 25, and is recognised as Aquila's rendering of ἐγνύ; 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 ἀπηρτωσίν in verse 25). Similar interpolations, presumably from Aquila, occur in the A text at 3 K. viii. 1, xi. 38 (N.B. κακονύχωσ: 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. τὸ λέγει τοῖς ἑν ἱς) 29 (with νεκρομαίον cf. α' Δτ. 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 (Κρήνηπος), 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 paraphrasic rendering in idiomatic
Greek, with every now and again passages of quite another character, containing Hebraisms, transliterations, etymological renderings of Divine names ('Iκανός = יִשְׂרָאֵל, ὁ Ἰχνεώς = Ἰάκωβ), 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\(^1\). 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" (περιπόταμος) 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\(^2\) by (τὰ) περισπόρα (αὐτής), whereas in the intervening verses 13—32 it is rendered 35 times by (τὰ) ἄφωριμένα (αὐτήν)\(^3\). Now Aquila read περισπόρα in v. 15 (vide Field's Hexapla). It appears probable, then, that the original text had a shorter list of cities and suburbs = τὰ ἄφωριμένα (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\(^4\). 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

---


\(^2\) Also by A in v. 19.

\(^3\) Excluding τῷ (τὰς) ἄφωρισμον. in 27, 32, which render another word.

\(^4\) In N. xxxv. 2—7 this word "suburbs" is rendered by four separate words, viz. προάστια, ἄφωρίσματα, συνκυρώτα, ὄμορα. 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 Æ 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" (הנהי ידיע) 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 εν χειρι Μ. τοῦ θεράποντος τοῦ θεοῦ are unrepresented in M.T. and are probably a gloss). Cf. also ὅ θεράπων μου ἰὼβ. Job passim (twice with v. 1. παις).

(ii) οἰκέτης Dt. xxxiv. 5.

(iii) παις¹ 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

§ 2

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), 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 worshipper of God is limited to the O. T. quotation in Mt. xii. 18 (=Is. xlii. 1) and to the opening chapters in Luke’s two writings, where it is used of Israel and David (Lc. i. 54, 69, Acts iv. 25) and of Christ (Acts iii. 13, 26, iv. 27, 30). On the other hand, the constant phrase in the mouth of Paul and other N. T. writers when speaking of themselves or of others is δούλος (Ἡσιοῦ Χριστοῦ): note how the writer of the Apocalypse uses δούλος 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 δούλος 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 word ἔννοος, viz. λατρείας and δουλείας. The Pentateuch makes the distinction that λατρείας 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 δουλείας (by λατρείας only in Dt. xxviii. 48, see note 2 below). Joshua uses λατρείας 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 λατρείας 9 times, δουλείας twice, the B text having λατρείας 5 times (up to iii. 7) δουλείας 6 times. On the other hand, 1 K. and the majority of the remaining books use δουλείας indiscriminately of service rendered to God or man, the only other examples of λατρείας 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”: הוהי הנון (לַלֹּא) The renderings of this phrase show a fairly well-marked dis-

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

(ii) There is paraphrase, (Kύριος) 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, (Kύριος) 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. 18, 3 K. xvii. 1 (not in M.T.), xviii. 15, (Am. vi. 14 B), Zeph. ii. 9, Zech. (i. 3 B bis), vii. 4 (Jer. 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 Kύριος 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 κοινή Greek), combined with faithfulness to the original, rarely degenerating into literalism. At the other extreme stands a group, consisting mainly of some of the later historical books (Jd. + Ruth [B text], 2 K. xi. 2—3 K. ii. 11, 3 K. xxii. 1—4 K. end, 2 Es.: the Psalter has some affinity with it), in which we see the beginnings of the tendency towards pedantic literalism, which ended in the second century A.D. in the barbarous "version" of Aquila. Between these two extremes lie the remainder of the books, all falling behind the standard set up

1 Also in Jos. vi. 17 B (τῶν δυνάμεων ΑΓ: M. T. merely Παντοκράτορ), Jer. xxvi. 10 AQ (om. σαβαωθ ΒΝ), Zech. xiii. 2 BN (om. σαβ. ΑQ): cf. 1 Es. ix. 46 A where it is prefixed to Παντοκράτορ.
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 Studies*. Further research may lead to the discovery of similar phenomena in other books.

The books of Kingdoms may be divided as follows:

- Earlier portions:  
  - K. \(\alpha\) (= 1 K.),
  - K. \(\beta\) (= 2 K. i. 1—xi. 1),
  - K. \(\gamma\) (= 3 K. ii. 12—xxi. 43).
- Later portions:  
  - K. \(\beta\gamma\) (= 2 K. xi. 2—3 K. ii. 11),
  - K. \(\gamma\delta\) (= 3 K. xxii. 1—4 K. end).

The portions K. \(\beta\gamma\) and K. \(\gamma\delta\) (referred to collectively as K. \(\beta\delta\)) are, it appears, the work of a single hand. They are distinguished from the remaining portions by their particles and prepositions (e.g. \(\kappa\omega\ \gamma\epsilon = \Delta\), \(\kappa\omega\ \mu\alpha\lambda\alpha, \eta\nu\kappa\alpha, \alpha\nu\theta\nu\ \\dot{o}n\ \delta\tau\iota, \alpha\pi\alpha\nu\omega\theta\epsilon\nu\)), by the almost complete absence of the historic present (K. \(\alpha\) has 145 examples, \(\beta\delta\) 28, \(\gamma\gamma\) 47), by the use of \(\epsilon\gamma\omega\ \epsilon\iota\mu\epsilon\) 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 נבואה ראתים יושבים did their work.

The books of Jeremiah and Ezekiel are divided as follows:

| Jer. a | =i. 1—xxvii. 64 (li. 64 M. T.),
| Jer. β | =xxix. 1—li. 35 (xlv. 5 M. T.),
| Jer. γ | =lii.
| Ez. a | =i. 1—xxvii. 36 and xl. 1—xlviii. end,
| Ez. β | =xxviii. 1—xxxix. 29 excluding
| Ez. ββ | =xxxvi. 24—38.

The two styles in Jeremiah a and β are quite unmistakable, though, owing to a certain mixture of the two on either side of the juncture (in which the hand of a reviser may perhaps be traced), the exact point where the second hand begins cannot be certainly fixed to a verse: perhaps it should be placed a little lower down in chap. xxix. A clear test is afforded in this book by the phrase “Thus saith the Lord,” which is consistently rendered in a by Τάδε λέγει Κύριος (about 60 times, down to xxix. 8), in β by Οὔτως εἶπεν Κύριος (about 70 times from xxx. 1), with a solitary example of a mixture of the two renderings at or near the juncture, τάδε εἶπεν Κύριος xxix. 13 B. Jer. γ is probably a later appendix to the Greek book: the occurrence of the form φυλάττευν (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 β. 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 (ββ), 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 β. 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—Nehemiah. 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 κοινή Greek
   Pentateuch. Joshua (part).
   Isaiah.
   1 Maccabees.

2. Indifferent Greek
   Jeremiah α (i.—xxviii.). Ezekiel (α and β) with Minor Prophets.
   1 and 2 Chronicles (except the last few chaps. of 2 Ch.).
   K(ingdoms) α. 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 α (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

Free Greek.

5. Literary and Atticistic
   2, 3 and 4 Maccabees.

6. Vernacular
   Tobit³ (both B and S texts).

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

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

¹ Possibly the work of Theodotion (as has been suggested by Sir H. Howorth).
² The work of Aquila (see McNeile's edition).
³ Should perhaps be placed under Paraphrases.
Grouping of LXX Books

§ 2

στρέφειν = ἐβάλει, or in three or four of them (e.g. δέομαι [δεόμεθα] κύριε = ὑπερεξίαν) Gen. xliii. 20, xlv. 18, Ex. iv. 10, 13, N. xii. 11: contrast ἐν ἐρμί κύριε Jd. vi. 13, 15, xiii. 8, 1 K. i. 26, 3 K. iii. 17, 26: in Jos. vii. 8 the uncials omit the phrase, Syro-hex. ap. Field has δέομαι κύριε; cf. ἀποσκευή as the rendering of נְאַי ה ‘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 uncials, notably in Ex. and Dt. The vocabulary of the latter part of Ex. presents some contrasts with that of the earlier part. In Dt. some new elements in the vocabulary begin to make their appearance (e.g. ἐκκλησία as the rendering of ἵλπ = συναγωγή in the earlier books), particularly in the closing chapters where the abundance of novel features may be due to Hexaplaric influence. Joshua, as regards phraseology, forms a kind of link between the Pentateuch and the later historical books (cf. above p. 7 on θεράπων, παῖς): we may conjecture that the Greek version followed soon after that of the Law.

Class 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 = ἀδὴ ἔριθ “shout” xxi. (xlviii.) 33, xxxii. 16 (xxv. 30), κεραδᾶς = ἀσιν ῥή ΰί xxiii. (xlviii.) 31, 36, τιμαρίαν = ἀρμαρίῳ xxxvi (xxxviii. (xxxvi.) 21, ἐως ἀδείου = ἀνακ “ah lord” xli. (xxxiv.) 5! This translator, moreover, has certain ἀπαξ λέγομενα 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 uncials, as in the book of Job. (2) The books or portions of books, which are marked by this resemblance, may be wholly the work of Θ, which has entirely replaced the earlier version, if such ever existed. (3) The original versions may have been written in a style afterwards employed by Θ. Taking the books of Kingdoms as a criterion, we find that the resemblances to Theodotion are confined mainly to the latter part of 2 K. and to 4 K. and within these limits they appear to extend over the whole narrative and not to be restricted to short paragraphs: there is no marked distinction between two totally different styles as there is in the Book of Job. In the Song and the Last Words of David (2 K. xxii. 2—xxiii. 7) the similarity to the language of Θ is specially marked, and quotations from Θ are for that section
absent from Field's Hexapla, and it may well be that these two songs are taken directly from Θ. Elsewhere, however, we have readings, differing from those of the LXX, attested as Theodotion's, and the fact has to be faced that Josephus was acquainted with these portions of the Greek Kingdoms in a text resembling that of our oldest uncials. 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 uncials 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 ἀνεβαίνει ὁ νόμος καὶ ἄπειρον καὶ τὰ λοιπὰ τῶν βιβλίων ὁμογενῶς ἐγένετο τὸν διαφόρων

¹ Dt. iv. 2, xii. 32: cf. Aristeas, § 310 f. (p. 572 Swete Introd.).
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.
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 word\(^1\) suggests a date not much earlier than 100 B.C.

§ 3. **The koinē—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 koinē 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 koinē. That is the conclusion which, if not wholly new, has been strongly emphasized by the large increase in our knowledge of the koinē brought about by the new-found Egyptian papyri. The LXX, being a translation, has naturally a Semitic colouring, but the occurrence in the papyri of many phrases which have hitherto been regarded as purely "Hebraisms" has compelled us to reconsider the extent of that influence. The isolated position which "Biblical Greek" has until recently occupied can no longer be maintained: "it has," as Dr J. H. Moulton says, "now been brought out into the full stream of progress\(^2\)." The value of the LXX as a thesaurus of koinē Greek has been proportionately increased.

The koinē dialektos is a term which has been used in different senses. We shall probably not be far wrong in adopting the definition of it given by the man who has done more than any other to promote a study of it and to point the way to its correct appreciation, namely Dr Thumb. He defines it as "the sum-total of the development of the Greek of common and commercial speech from the time of Alexander the Great to the close of ancient history\(^3\)." The term, thus widely

\(^1\) Οὐδείς (not οὐδείς): see § 5.

\(^2\) *Prolegomena* 2.

\(^3\) *Hellenistic*. 7.
defined, embraces both the vernacular κοινή and the literary κοινή of Polybius, Josephus and other educated writers, which, as Dr Thumb says, should be regarded as an offshoot of the vernacular. The translations contained in the LXX belong to the vernacular class, but it includes also some specimens of the literary κοινή (e.g. Wisdom).

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

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

Greek-speaking world, and through the industry of German scholars we are now able to compare the koivn 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, 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 in the time of Augustus wrote treatises, now unfortunately lost, on "the dialect of the Alexandrians." But when we find forms like εληνεβων cited by ancient writers as Alexandrian, which we now know to have had a much wider circulation within the koivn, 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: "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 koivn." 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 8 and A but absent from Cod. B) may have been rarely used outside

1 These are the tests most easily applied: the tests of vocabulary and syntax have not yet been worked out.
2 Swete Introd. 289.
3 Hellenismus 171.
Egypt. But we are not in a position to draw a hard and fast line between what was specially Alexandrian, or rather Egyptian, and what was not. Specifically Egyptian traits are probably to be looked for rather in the region of phonetics (in the mixture of τ and δ, μ and γ, the omission of intervocalic γ, and the interchange of certain vowels) than in accidence and syntax. With regard to the phrase "the Alexandrian dialect," we must further remember the position which Alexandria occupied in the Hellenistic world, both as the centre of literary culture and (through the constant influx of persons of all nationalities) as the principal agent in the consolidation and dissemination of the cosmopolitan speech. Such a metropolis might not unnaturally give its name to a dialect which was spread over a far wider area.

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

1 Thumb op. cit. 133 ff.
2 Gramm. der Griechischen Papyri 35—39.
3 "Ovov υπο δενδρα = "an ass laden with wine" and the like: Thumb, op. cit. 124. There are several examples of υπο δενδρα 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 κοινὴ 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 κοινὴ 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 κοινὴ 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 Ἰερουσαλημική und Latein. 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 kouνί which may be illustrated from the LXX.

Orthography. Attic πτ is replaced by σσ, except in a few words (ελττων, ττων, κρειττων, with derivatives) in which both forms are found, and in Atticistic writings (e.g. 4 Macc.). οὐθεις (=οὐδε-λεις) 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 a to e especially when in proximity with ρ (τεσσεράκοντα, μιερός, etc.). The shortening of -ει- to -ει- (e.g. ταμείου), 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 (απὸ Λίγυπτον, not απ᾽ Λίγυ.), on the other for the want of assimilation within words (σωκόπτεν, not σωγκ. etc.). The reverse process, the extension of assimilation to two separate words is, however, found in the early Ptolemaic papyri (εμμέσω, mainly in Cod. A, is almost the only LXX instance of this). The increasing tendency to insert variable final ν and ε (e.g. in ἐστίν, ὄντως) before consonants as well as vowels marks a loss of feeling for rhythm.

Accidence. The cases of nouns of the first declension in -πά are brought into line with other nouns in this declension (μαχαῖρις not -πάς etc.). The “Attic” second declension is obsolescent: ναός replaces νεός. In the third declension an assimilation to the first is seen in forms like νύκταν (in LXX almost confined, however, to ΝΑ, 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 αἰσχρότερος (Gen. xii. 19) is another instance of analogy at work. The same cause produces the declension πάν (for πάντα, on the model of μέγαν)—πῶςαν—πάν. Πάληρις is commonly used indeclinably. Λασβην etc. (mainly in ΝΑ) are the natural sequel to νύκταν etc. Δεκάδο for δώδεκα appears to be due to a preference for placing the larger number first as when symbols are used (ιβ'); similarly δεκαέσσαιαρες etc. are preferred to τεσσαρακαίδεκα etc. Ὄς ἐάν begins to oust ὅσ ἄν in the last quarter of the first century B.C. and remains the predominant form for several centuries: its raiοn
The κωνική basis of LXX Greek

§ 3] 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, ἀποκτέινω, ἀποκτένυ(ν)ω, -κρύβω, -λαμπάω, and the like, (3) the tendency of the
"weak" aorist terminations to supplant the older "strong"
forms, εἰπα, ἡλθα, ἔπεσα etc. The same preference for the 1 aor.
termination is seen in forms like ἠλθασαν (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. (ἀνέβαναν) and perf. (ἐφρακαν) was
apparently a later development and is rarely attested in LXX.
The syllabic augment is dropped in the pluperfect, and duplicated
in some verbs compounded with prepositions: the temporal
augment is also liable to omission (εἰλόγησα).

Syntax. In the breach of the rules of concord is seen the
widest deviation from classical orthodoxy. The evidence which
the LXX affords for a relaxation of the rigorous requirements
of Attic Greek in this respect is fully borne out by the con-
temporary 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 εκάλεσεν...τὸ ὄνομα
τῆς γυναικὸς Ζωῆ etc.). "Constructio ad sensum" plays a large
part, e.g. in the extended use of πᾶς, ἔκαστος etc. with a plural
verb. Λέγων, λέγοντες are used without construction in phrases
like ἀπηγγέλῃ λέγοντες, very much like our inverted commas or
the ὅτι which often introduces direct speech in Hellenistic (and
Attic) Greek. Neuter plurals may take either a singular or a
plural verb: this gives scope for some distinctions unknown to
classical Greek.

The extended use of the genitive of quality equivalent to an
adj., is partly but not altogether due to literal translation. (The
dative, which has disappeared in modern Greek, shows but little
sign of waning as yet.) As regards comparison of the adj., a
common substitute for the comparative is the positive followed
by παρά: though the Heb. נְבֹרָד is partly answerable for this,
it is noticeable that the preposition ἀπὸ is hardly ever used in the
Greek, though in the modern language e.g. μεγαλύτερος ἀπὸ
has become the normal phrase. The superlative is waning
(forms in ἐστιατος 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 Neogr. Volkssprache 52.
The koinē basis of LXX Greek

πρὸτος which in LXX, as elsewhere in the koinē, 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. ἑαυτῶς, -ῶν, -ώς are used of all three persons of the plural, supplanting ὑμᾶς (ἡμ.) αὐτῶς: a transitional form ὑμῖν ἑαυτῶς occurs in the Hexateuch.

The use of intransitive verbs with a causative sense is remarkable: verbs in -εἴν and compounds of ἐκ afford most of the examples (βασιλεῖεν “to make king,” ἐξαμαρτάνειν “to cause to sin”): the limitation of the verbs affected indicates that the influence of the Heb. hiphil is not the sole cause. The historic present tends to be used with verbs of a certain class; apart from λέγει etc. it is specially used of verbs of seeing in the Pentateuch, of verbs of motion (coming and going) in the later historical books: its absence from K. βῆ distinguishes the later from the earlier portions of the Kingdom books. A few perfects are used as aorists; εἴληφα Dan. 3 b. iv. 30 b, ἐσχήκα 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 ἐσώμαι διόνω (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 εἰ (ὡς). The infinitive (under the influence of the Heb. §) has a very wide range: the great extension of the inf. with τοῦ, alternating with the anarthrous inf., is a prominent feature: a tendency is observable in some portions to reserve the anarthrous inf. of purpose to verbs of motion (coming, going, sending). The substitution for the inf. of a clause with ἔνα 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 καὶ Βαρὰκ 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 “epexegetical infinitive.”
§ 3, 4] The κοινή basis of LXX Greek

iv. 5 ἡλθεν καβωτὸς Κυρίου, cf. v. 1 καὶ ἀλλοφυλος ἔλαβον) appears to be wholly due to imitation, the Heb. art. being an impossibility with nouns in the construct state.

Under the head of prepositions the chief innovations are (1) the partial or total disuse of one of the cases after prepositions which in Classical Greek take more than a single case, (2) the supplementing of the old stock of prepositions proper by adverbs, adverbial phrases and prepositions: ἐναντίον ἐκόπτουν etc. (for προ'), ἐπάνω (for ἐπὶ), ἐπάνωθεν ὑπεράνω (for ὑπέρ), ὑποκάτω (for ὑπὸ), ἀνά μέσον (for μεταξὺ), κύκλῳ περικύκλῳ (for περὶ), ἑξώμενος 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 περὶ may be noticed. ἐν and εἰς are on the whole still carefully discriminated: the use of ἐν for εἰς after verbs of motion is characteristic of the vernacular style of Tobit (i. 6, v. 5, vi. 6, ix. 2) and of Jd.—4 K. (= 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 ἦς: 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 investigation of these and kindred innovations will be made in the body of this work.

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

§ 4. The Semitic Element in LXX Greek.

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

---

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

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

What results have actually been gained? It may be said, in the first place, that the papyri and the more scientific study of the κοινή, which has been promoted by their discovery, and the recognition of the fact that it was quickly adopted the whole world over, that it had little or no dialectic differentiation and was proof against the intrusion of foreign elements to any considerable extent, have given the death-blow to, or at any rate have rendered extremely improbable, the theory once held of the existence of a "Jewish-Greek" jargon, in use in the Ghettos of Alexandria and other centres where Jews congregated. The
Greek\(^1\) papyri have little to tell us about the private life of the Jews of Egypt: they hardly figure among the correspondents whose letters have come down to us. The marshes of the Delta, less favourable than the sands of Upper Egypt, have not preserved for us the every-day writings of inhabitants of Alexandria, the chief centre of the Jewish colony and the birthplace of the oldest Greek version of the Scriptures. Yet we need have little hesitation in assuming that the conditions which applied to the Egyptians and Arabs, who wrote good κοινή 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 ἄκροβοτρία\(^2\) 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 κοινή 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 Ἄραβεςα '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. Νῆρας, Heb. נזר) is significant. The mere fact that a Greek translation was called for at all, taken together with the large number of transliterations in some of the later historical books, indicates a want of familiarity, which increased as time went on, with the original Hebrew. The primary purpose which, in all probability, the translation was intended to serve was not to enrich the library of Ptolemy Philadelphus, nor to extend an acquaintance with the Scriptures to the non-Jewish world, but to supply a version that would be intelligible to the Greek-speaking Jew

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

Notwithstanding that certain so-called "Hebraisms" have been removed from that category or that their claim to the title has become open to question, it is impossible to deny the existence of a strong Semitic influence in the Greek of the LXX. The papyri have merely modified our ideas as to the extent and nature of that influence. Dr J. H. Moulton has been the first to familiarize us with the view, to which he frequently recurs, 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 ἰδοὺ 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 κοῦνη 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. 106, 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 εἰγὼ εἰμι ἔχω of Kingdoms (Βδ) and the ἐν ἀρχῇ ἐκτίσειν ὁ θεός σὺν τὸν οὐρανὸν καὶ σὺν τῷ νὰ ἐκκλησιάζειν 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 (excepting 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 in-declinables, and the smaller class of Hellenized Hebrew words. The majority of the latter words had gained an entrance into the Greek vocabulary before the time when the LXX was written. The transliterations may be divided into (a) ideas, institutions etc. peculiar to Judaism, for which Greek afforded no exact equivalent, (b) geographical terms, e.g. ἀραβάς, ἀραβόθ, to which may be added cases where an appellative has been mistaken for a proper name, (c) words of the meaning of which the translators were ignorant, (d) doublets. Hellenized Hebrew words mainly come under class (a). The Pentateuch instances of transliteration and Hellenized words are mainly restricted to this class, which also comprises most of the words which are repeatedly used in different parts of the LXX.

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

(a) 1 γόμορ (= ἐμοί "an omer") Ex. xvi. 16 etc.: also used in Hos. iii. 2, Ez. xlv. 11 etc. of the different dry measure ἑρμή "an homer" (which is rendered in Pent. and Ez. xlv. 13 by κόπως), and so apparently in 1 K. xvi. 20 (M. T. ἀρνή "an ass"), cf. xxv. 18 (M. T. ἀνήμ): 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)=ὁμή, a liquid measure, Ex. Lev. N. Ez.—μάν Ex. xvi. 31 ff. and μάννα N. Dt. Jos. 2 Es. ψ = μ—οἰφι (οἰφῆ)=ὁμή: Lev. N. Jd. R. 1 K. Ez., once (1 K. xxv. 18) corresponding to another measure in the M. T., νηση—πώρχα, νῆσος, Hex. 4 K. 1 2 Es. Ez.: a different transliteration, φαυσέκ or φώσεκ, occurs in 2 Ch. and Jer. xxxviii. 8—

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

σίκερα, ἄρρητος intoxicating drink, Lev. N. Dt. Jd. Is. (elsewhere rendered by μέθυμα, μεθή)—χεροῦβ plur. χεροῦβ(e)ίν (rarely -β(ε)ίν) LXX passim.

(6) Ἀραβᾶ, ἀραβῶθ N. Dt. Jos. etc.—Ἀσηπῶθ (τῆς the "slopes" of Pisgah) Dt. Jos. Other exx. of appellatives being treated as proper names are Μάσεκ Gen. xv. 2, Ὀλαμμαίς ib. xxviii. 19 (=τὸ Ἐλὶς), so Jd. xviii. 29 B Ὀλαμμαίς, τὸν Ἰαμείν Gen. xxxvi. 24, Σίκιμα xlviii. 22, Μεσώρ ("plain") Dt. Jos., Ἐμεκαχώρ ("valley of Achor") Jos. vii. 24 etc.

(7) Of this class Genesis supplies one example in xxii. 13 (ἐν φύσει) σαβζέκ: probably also the word γαβραθά in xxxv. 16, xlviii. 7 is a doublet (cf. 4 K. v. 19 δεβραθά). Ὀμρωθ in N. xxv. 15 (ἐθνος "Ομρωθ = Ηᾶλα) 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 = ἡμῆν "a troop" 1 K. 1 Ch. (elsewhere rendered by ληστήριον, ληστής, μονόκωνος etc.)—Ἐφοῦδ ἐφώδ Jd. 1 K. (Pent. ἐπομεῖ, 2 K. vi. 14, 1 Ch. xv. 27 σταλή)—Θεραφέων θαραφείν θεραπεῖν (once Hellenized into θεραπείαν 1 K. xv. 23 B) Jd. 1 K. 4 K. 2 Ch. (elsewhere τὰ εἰδωλα Gen. xxxii. 19 etc., κενοτάφια 1 K. xix. 13, 16, τὰ γλυπτὰ Ez. xxi. 21, δηλοι Hos. iii. 4)—Μανῶ, μανά, μανάχ, μάνα etc. = Κανίνας "a present" or "sacrifice," 4 K. 2 Ch. 2 Es. Ez. Dan. 9 (elsewhere constantly rendered by δῶρον or θυσία)—Ναγέβ = κατ Τοσ Jos. Ob. Jer. β Ez. α (elsewhere translated ἔρημος, λίψ, μεσημβρία, νότος)—Νεώς = ἱππος a "wine-skin" or "jar" (elsewhere ἄγγειον, ἄφκος)—Σαμβώθ 1 K. and Is. (elsewhere τῶν δοῦμενων or Παντοκράτωρ)—Σεφηλά (elsewhere ἡ πεδίνη, γῆ πεδίνη, 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. ʿabāk 1 Ch. iv. 21, ᾲβεδηρείν ib. 22 (ברו, הר), ᾲμασενεθ xiv. 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 ᾲμαφέθ). Sometimes the Greek article is prefixed to the Hebrew article and noun: Jd. viii. 7 ב...


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.

- Ἀρραβόν -ἴδως = ἄρβυ, Gen. (already used by Isaeus and Aristot., also in Ptolemaic papyri, probably Phoenician).

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

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

- Βίκος = βάρης “a wine-jar” Jer. xix. 1, 10 (first in Hdt. 1. 194 βίκοις φανερίως, Ptolemaic pap.).

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

- Γαζαρηνός Dan. 0Θ appears to be formed from the Aram. plur. ἄρμα “soothsayers.”

- Γ(ε)ώρας = ἄρμα “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 סֹֽוּרַ. (The Heb. is elsewhere rendered by πάρωκος or πρωτηλιτος.)

- Θῆβης, acc. -βην dat. -βης = ἄρμα “a chest,” Ex. ii. 3, 5, 6: the form θῆβης (not θῆδηι or θῆθηι) is that attested by the papyri where the word occurs as early as iii/b.c. (Maysers 42.)

- Κάσος = κρήπι, a dry measure, 4 K. vi. 25.

- Κασία = λύκη, a spice, Ψ xliii. 8: cf. Ez. xxvii. 17.

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

Kιννάριμωνον = הְנֶגֶס "cinnamon" Ex. xxx. 23 etc., of Phoenician origin as Herodotus tells us, III. 111.

Kινύρα = שָׁרוֹ "a lyre." 1—3 K. 1—2 Ch. Sir. 1 M. (elsewhere rendered by κιθάρα, ὀργανον, ψαλτήριον).

Κόρος = Ῥ., a Hebrew measure equivalent to the homer, twice in the Pentateuch corresponding to ροδών of M. T., in 3 K. etc.= M. T.r Ř.

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

Λαβανος = λαβάν "frankincense" (in class. Greek).

[Μανδύας renders דְּבֶל (a garment) in Jd. 1—2 K. 1 Ch. (elsewhere rendered once by χτόν L. vi. 10, twice by ἰμάτιον). 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, μαρσιππόν is doubtful.]

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

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

Νάρδος = נַרְדָּה (already in Theophrastus).

Νίτρον = נָטָר, carbonate of soda, used as soap, Jer. ii. 22. Herodotus and Attic writers use νίτρον 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.

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

Σαββατον = שַׁבָּתָה (שַׁבָּתָה) the Sabbath, first found in LXX. In the Pentateuch (except Ex. xxxxi. 15 A) and in some of the other books the plural τὰ σαββάτα is used both for "the sabbath" and "the sabbaths": the sing. τὸ σαββατον appears in 4 K. 1—2 Ch. 2 Es. Is. lxvi. 23 Lam. 1—2 M. (and in Ψ with the meaning "week"). Dat. plur. usually σαββάτος, in 1 M. ii. 38 σαββατον. Derivatives: σαββατικ̄ε̄ς, προσαββατον.

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

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

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

Σαντφειρος=רַבָּנָה, lapis lazuli. (Already used by Theophrastus and the adj. by Aristotle.)

Σικλος (never σιγλος in LXX MSS)=κυπάρισσος passim, usually of the weight, less often of the coin (the coin in the Hexateuch is generally rendered by διαρχης ιως vii. 21 B), as also in 2 Es.). Σιγλος is the form attested in Xen. and the Inscriptions (Herwerden Lex. s.v.).

Σωδων renders קְנֶב in Jd. xiv. 12, 13 A, Prov. xxix. 42, but the Semitic origin of the Greek word, which is classical, is doubtful.

Στρόφών (gen. pl.) read by certain MSS (see Field: στονωρ A) in Jd. viii. 26 appears to be a Hellenized form of מַצוֹת ("crescents," μυριάκων B).

Συκάμινος (συκάμινον Am.)=νυμφης (Aristotle and Theophr.).

Χανών=הַח (a sacrificial cake," in Jer. vii. 18, li. 19 (in the latter passage δ* reads χαυβανας, Q χαυάνας).

[Xτιφων, which constantly renders תִּבְנֵה, is probably of Oriental origin, though the Hebrew is of course not its parent. In 2 Es. ii. 69 κοδωνοι 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 כְּּ יַכ by μωμος: 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 θεραπέλων (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 list of phrases.) The following examples may be quoted: the list is doubtless capable of extension.

(Χελιδών) δῆρον = ἐλήφνης Jer. viii. 7 (no doubt a corruption of a translit. δογυρό, ὁπροίθεια being a doublet). (‘Αρείνη = ἄρρη “and white” Est. viii. 15 Nca.) Λίδε, οἴδε = ἄρρη “a shout” Jer. xxxi. (xlviii.) 33, xxxii. 16 (xxv. 30). ‘Αλαλάζεων, ἀλαλαγμός, ἀλαλύζεων, ἀλαλυμός = ἄρρη, hiph. ἀρρή, passim in the Prophets: both the Heb. and the Greek words are onomatopoeic. (‘Εος) άμα (τοῦ ἡλίου) = ζήλους (τῆς ἡμέρας) 2 Es. xvii. 3. ‘Αρμονία = ἀρμός Ez. xxiii. 42 (the Heb. may mean “sound” as well as “multitude”). ‘Αρχι-εταιρὸς David applied in 2 K. xv. 32 etc. to Hushai the Archite the friend of David (πρόκειται εἰς Ρωμαίου) is a curious instance: it might be a natural corruption of an earlier ‘Αραχεί εταιρὸς (cf. xvii. 5), but the rendering ὁ πρῶτος φίλος in 1 Ch. xxvii. 33 is clearly an adaptation of άρχιεταιρὸς and is a witness to the early currency of this reading. "Αφεσὶς = πρός 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 ὅδος αφέσεως = πρός ἐλήφνης Ez. xlvii. 3. Βάρβαρος = ἄρρη “brutish” Ez. xxi. 31 (36). (Βδελυγμα) 4 K. xii. 8 B is probably a scribe's improvement upon the translit. βεδεκ, which A has in this verse and both MSS in the preceding περὶ Βαδρός = ἄρρη in both parts of Ez. (xxvi. 20, xxxi. 14 etc., but Ez. 3 also employs the usual LXX rendering λύκκος). Και γε = δὲ (δὴ) in some books of the LXX and in the later versions. (¿) 'Εσχαρίτης “bread baked on the hearth” renders πρός (exact meaning doubtful) 2 K. vi. 19: the translators perhaps connected it with πῦρ “fire.” "Εως ἄδου = ἄνεμος ἄνοι “Ah! lord!” (!) Jer. xli. (xxiv. 3): the words are correctly rendered in the first part of the book (xxii. 18 οἵματε κύρε). (The two exx. following are given by Driver.) "Θαλασσα = ἐνὶ (a channel) 3 K. xviii. 32, 35, 38. "Ιερεῖς = ἐνὶ (a couch) Am. iii. 12: Jerome (ap. Field) suggested

1 Ίλαφός was the natural rendering of ἐλήφνης, which is carefully distinguished by the translators from πρός κρίνως.
that ἰερεῖς is a correction of an original transliteration. Similarity of sound partly accounts for ταλαω̣ς¹ = ἅλως (elsewhere rendered μηδαμός, μῇ γένοιτο, μῇ εἶν) in 2 K. xx. 20, xxiii. 17 = 1 Ch. xi. 19 (1 K. xiv. 45 A). Κεράδας ("shorn") = ἡκέρας Kir-heres Jer. xxxi. (xlviii.) 31, 36 may have arisen out of a transliteration. For χειμάρρους τῶν κείδρων = ἔρημος ὑπὲρ in 2 K. xv. 23 B, 3 K. xv. 13 see Lightfoot Biblical Essays 172 ff., on the readings in John xviii. 1. Κωλυεῖν (ἀποκολ. ) in several books renders γνύειν. Λαγχάνεῖν = ἔφαξ "take" 1 K. xiv. 47. Λάμπας is the constant rendering of Λήμβας. Μεγάλως = ἐγὼ "from off me" Job xxx. 30 (not Θ). Μόμος is the habitual and natural rendering of ἠμοί, ἠμοῖν. Ὤρμη = ἄληθή "fury" Ez. iii. 14, Dan. Θ viii. 6: ὀρμὸς = ἀλήθη "wall" Ez. xxvii. 11 (cf. ὄρμον Ἐζ. supra). Οὐαι = ἧν ἤν etc. (the Greek interjection appears first in the Alexandrian period). Παγίς (from πῆγαμμα) frequently renders γαί "a snare" (/she= to spread), and the resemblance is made closer by the spelling πακεῖς. Ὅ̣ ραξεῖς in 1 K. v. 4 πλῆν ἕ ῥ. Δαγῶν ὑπελείφθη (ἀλήτης ἔντεις πήλι) is a doublet, πλῆν being doubtless the older rendering. Ροῶν "a pomegranate orchard" represents (Hadad)rinmon in Zech. xii. 11. Συκοφαντεῖν (ής -τία) renders ἑλπίζω "oppress," "defraud" in Ψ Prov. Job Θ Eccl. ἑλπίζω "lie," "deceive" in Lev. xix. 11. Τιμωρίαν = μηδαιμόν "guide-posts" Jer. xxxviii. (xxxi.) 21 (possibly from a transliteration τιμωρω(ε)ιν): Σεῖων ib. is another instance. Τόκος renders ἂν "oppression" in Ψ liv. 12 RTΝ.α. (κόστος ΒΧς) lxvi. 14, Jer. ix. 6. Τοτάξιον is suggested by ἄρα "refined gold" in Ψ cxviii. 127 (contrast λίθος τίμος Ψ xviii. 11, xx. 4, Prov. viii. 19). Τύμπανον constantly renders ἂν (the word should perhaps be included in the previous list as a loan-word). Φακός renders κόπα "a flask" (also χαπεῖς "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 ἡμέρας...φρουραίας). Χέλωνη Hos. xii. 11 appears to be suggested by the sound of ἄλη "a heap," as χάος is suggested by ἄλη in Mic. i. 6, Zech. xiv. 4.

¹ "Ταλαω̣ς σοι etc. were current phrases in the vernacular, J. H. Moulton, Prof. 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.

Διδώναι begins to supplant τιθέναι (which still retains its hold in some books), owing to the use of the Heb. יְנָה in both senses. The use is characteristic of the later historical books though not confined to them: Dt. xxviii. 1 δώσω σε ἐπεράνω, 2 K. xx. 3 ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς, cf. 3 K. vi. 18, 4 K. xvi. 17, Is. lx. 17 δώσω τοῖς ἀρχοντάς σου ἐν εἰρήνη, Jer. vi. 27 δοκιμαστὶν διδωκά 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 ἀφήκεν is classical.)

The use of ἀριθμός for "few" in N. ix. 20 ἡμέρας ἀριθμός (Ὕσπις ὕπατη), Ez. xii. 16 ἀριθμός ἀριθμός (Ἔσω ἔσω) is removed from the category of "Hebraisms" by a passage like Hdt. vi. 58 ἐπειδὴ γάρ ἀποδώση βασιλεὺς... ἀριθμὸ τῶν περιοικῶν ἀναγκαστοῦ ἐστὶν κῆδος ίνα "a certain number." The translators usually prefer to write ὀλίγον (βραχίες, ὀλιγοστός) ἀριθμό: in Dt. xxxiii. 6 they have either misunderstood or intentionally perverted the meaning, ἔστω πολὺς ἐν ἀριθμῷ.

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

¹ Προσωπολημπτεῖν should be deleted (p. 44), and for ἀναθηματίσειν see p. 27 above.
κλαύσται...μηνὸς ἡμέρας), ἐβδομὰς ἡμέρῶν Dan. Θ x. 2 f. (Dan. Ο omits “days” in 2 and inserts τῶν in 3), θυσία τῶν ἡμερῶν (Heb. = “yearly sacrifice”) 1 K. i. 21, xx. 6. The Heb. phrases “year of days” etc. mean either “a year of time” (BDB.) or “a full year” (R.V.) etc.: in the latter sense class. Greek writes τέλεος εἰμιντός, τελεόν τεπτα μῆνας etc.

The use of διήνυς = “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 τὸ διήνυς 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 ἐσπερίνων Lev. xxiii. 5 (elsewhere in Pent. expressed by (τὸ) πρὸς ἐσπερίνων, τὸ δελινών, ὀψε), ὥς ἀπαξ καὶ ἀπαξ (= μεσαν χρόνος = as time after time) Jd. xvi. 20 B, xx. 30 f., 1 K. iii. 10, xx. 25 (idiomatically rendered N. xxiv. 1 κατὰ τὸ εἰωθός, Jd. xvi. 20 Α καθὸς αἰ.).

Εἰρήνη takes over the meaning of the Heb. בשלום 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 שalom ל법ל “to ask someone about peace (welfare).” Hence in the later historical books we find phrases like Jd. xviii. 15 B εἰσήλθον εἰς τὸν οἶκον...καὶ ἡρώτησαν αὐτὸν εἰς εἰρήνην (= Λ ἡρώτασαν αὐτὸν), cf. 1 K. xvii. 22 A, xxv. 5: we even find ἐπερωτᾶν...εἰς εἰρήνην τοῦ πολέμου 2 K. xi. 7 for “to ask how the war progressed”: occasionally the neut. of the definite article is inserted, ἐπερωτῶν 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; η εἰρήνη τοῦ ἀνδρί 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 ἡρῴτησεν δὲ αὐτοῖς Πῶς ἔχετε; xxix. 6, xxxvii. 14, xliii. 27 f. ὑγιαίνει; etc., and the use of ἀσπάζεσθαι in Ex. xviii. 7, Jd. xviii. 15 A. The later books (including Tobit 8) further have πορεύεσθαι (βαδίζειν, δείπρο) 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 ὑγιαίνων Ex. iv. 18, 2 K. xiv. 8.

Ῥῆμα = ῥῆμ = ῥῆσ 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 δέρματα ταῦτα, xxii. 1 etc., Gen. xxxviii. 10 ποιησόν δὲ ἐφάνη τὸ ρῆμα...οὕτι ἐποίησεν τοῦτο, Dt. ii. 7 οὐκ ἐπεδέχθης ρῆματος (= 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. ρήτος in a similar way: ix. 4 οὐ τελευτήσει ἀπὸ πάντων τῶν τῶν Ἰςραήλ νεόν ρήτων (= οὐδείς), xxii. 9 κατὰ πᾶν ρήτων ἀδίκημα “in any wrong doing whatsoever.” The literal translation of ἔρημος by “in the matter of,” “to the end that” by περὶ λαλιάς, περὶ λόγου is a peculiarity of Aquila, Eccl. iii. 18, vii. 15, viii. 2: contrast Ex. viii. 12 (8) περὶ = ῥῆμ by and the omission of ῥῆμ ib. xvi. 4 τὸ τῆς ἡμέρας εἰς ἡμέραν.

ὢδας is used to render some idiomatic phrases with ἢδα, 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 Σὰμ νῖδος ἐτῶν ἑκατῶν (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 BA, ib. (in A text only) xxviii. 1, xxxvi. 2, 9 (31 examples in all, of which 19 occur in K. βδ).
On the other hand the simple gen. of age or some other paraphrase is frequent in the Hexateuch (Gen. vii. 6, xii. 4 etc.; Ex. xxx. 14 ἀπὸ εἴκοσιατῶν etc.; Ex. xii. 5 etc. εἰναύσων), 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. lli. 1, Dan. Θ v. 31. Παιδίων ὥκτω ἡμερῶν Gen. xvii. 12 is classical.

(b) Of characteristics, qualities etc. The same distinction in the books holds good. Jd.—4 K., 2 Es., Ψ, Ez. write e.g. νόσος ἀλλότριος, νόσος ἄλλογενής (an alien ἀλς ἢ), νόσος δυνάμεως, νόσος ἄδικαις e.g. 2 K. vii. 10 (= 1 Ch. xvii. 9 || ἄδικα simply), νόσο τῶν συμμίξεων "hostages," 4 K. xiv. 14 = 2 Ch. xxv. 24, νόσο θανατώσεως or θανάτου 1 K. xxvi. 16, 2 K. xii. 5 (cf. Ψ lxxviii. 11, ci. 21, νόσο τῶν τεθανατομεμέτων); on the other hand books like the Hexateuch and Isaiah omit νόσο or employ paraphrase, writing ἄλλογενής, ἀλλοφυλος Gen. xvii. 27, Ex. xii. 43 etc., Is. lx. 10, lx. 5 (but νόσο ἀλλ. Gen. xvii. 12, Is. lxxii. 8), ἐκ βοῶν etc. = ἄρετ ἢ Ex. xxix. 1 etc. (contrast 1 K. xiv. 32 τέκνα βοῶν): further paraphrases occur e.g. Dt. xxv. 2 ἄξιος γάρ πληγών, Is. v. 1 ἐν τόπῳ πίων, xiv. 12 ὁ πρωτεύον σταθήσεται, xxi. 10 οἱ ὅψανομενοι.

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 ἐνώτιον, which is unknown to the classical language, but is found in papyri from ii.—i/ B.C. onwards\(^1\), is a favourite rendering of יולד and י위원회.

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

'Aποκαλύπτειν (ἀφοίγειν) τὸ οὐς (ωτίον) τινος = "to reveal to someone" R. iv. 4, I K. ix. 15, xx. 2 etc., 2 K. vii. 27, I Ch. xvii. 25.

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

Exx.: "To find (give) favour in someone's eyes" is rendered by (1) χάριν ἔχειν (εὐρύσκειν) παρά τινι in Ex. xxxiii. 12, 16, N. xi. 15 (cf. Est. ii. 15), (2) εὗρ. (διδώναι) χάριν ἐναντίον (ἐνώπιον) τινος some 24 times in the Pent., Gen. xxx. 27 etc., also in 3 K. xi. 19, Est. v. 8, vii. 3, (3) εὗρ. χάριν (ἔλεος) ἐν ὀφθαλμοῖς τινος in (Gen. xxxiii. 8 A: all other MSS ἐναντίον or ἐνώπιον.) Jd. vi. 17, R. ii. 2, 10, 13, 1 K. i. 18, xvi. 22 etc., 2 K. xiv. 22, xv. 25, xvi. 4. The phrases "to seem good (evil etc.) in someone's eyes" are (1) paraphrased in Gen. xvi. 6 ἀρεστῶν ἡ, Jos. ix. 31 ἀρέσκειν, (2) rendered by ἀρέσκειν (ἀρεστῶν, σκληρῶν etc.) ἐναντίον (ἐνώπιον, ἐναντι) in the Pent., Gen. xvi. 4 f., xix. 14 etc., N. xxxvi. 6, Dt. xii. 8, 25, iv. 25, also in Jd. ii. 11, iii. 7, 2 K. x. 3, 1 Ch. xix. 3, (3) by ἀγαθῶν (εἴδες, πονηρῶν, εὐθυνεσθαι etc.) ἐν ὀφθαλμοῖς τινος ἐπάσιν 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.

Πρόσωπον (which is found in Polybius with the meaning "person") is kept in the rendering of ἀντί "to accept the person" (to favour or be partial to anyone), but the verb is usually altered. Ὁρμάζειν τὸ πρόσωπον is the rendering which met with general acceptance (Gen. xix. 21, Dt. x. 17, xxviii. 50, 51, 52). 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, \( \text{πρωδέχεσθαι} \) Gen. xxxii. 20, \( \text{αἰρετιζεν} \) 1 K. xxv. 35, \( \text{ἐπαυσχύνεσθαι} \) Job xxxiv. 19. The literal version \( \text{λαμβάνειν} (τὸ) \) \( \text{πρόσωπον} \) occurs only in Lev. xix. 15 (necessitated by the use of \( \text{θαναμάζειν} \) in the same v.), \( \Psi \) lxxxi. 2, Job xlii. 8, Lam. iv. 16, Mal. i. 8 f., ii. 9. Later formations, unknown to the Alexandrian translators\(^1\), and first appearing in the N.T., are \( \text{προσωπολημπτεῖν}, \text{‐λῆμπτης, ‐λημψία} \). 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. \( \text{Ἄπό} \) \( \text{προσώπον, τρὸ} \) \( \text{προσώπον} \) etc. (where the classical language would use the prep. alone) abound.

Hebraistic uses of \( \text{στόμα} \) may be illustrated by such phrases as \( \text{ἐπερωτάν} \) τὸ \( \text{στόμα} \) τινὸς Gen. xxiv. 57, \( \text{ἐπὶ τῷ} \) \( \text{στόματι} \) σου ὑπακούσεται πᾶς ὁ λαὸς Gen. xli. 40, \( \text{ἐπὶ στόματος} \) δύο μαρτύρων... \( \text{στήσεται} \) πάν ρήμα Dt. xix. 15. But the prepositional phrases \( \text{ἐπὶ} \) \( \text{ὑπὲρ, ἐπὶ, ἐπὶ} \) “according to” are, in the Pentateuch at least, usually rendered by a simple prep., \( \κατὰ \) c. acc. (Gen. xliii. 7, xlv. 21, N. vi. 21, Dt. xvii. 11), \( \text{πρὸς} \) c. acc. (L. xxv. 51 \( \text{πρὸς} \) ταῖτα) or \( \text{ἐπὶ} \) c. dat. (Dt. xvii. 6). The avoidance of anthropomorphism sometimes causes omission or paraphrase of “mouth” where God is spoken of: Jos. ix. 20 \( \text{ἐπηρώτησαν,} \) N. iii. 16 etc. \( \text{διὰ φωνῆς} \) Κυρίου.

The uses of \( \text{χεῖρ} \) in prepositional phrases (on the model of \( \text{τῷ} \) and kindred phrases) are innumerable: many of these, however, may be illustrated from the Hellenistic language. \( \text{Ἐμπιμπλάναι} (\text{τελεοῦν, πληροῦν}) \) τὰς \( \text{χεῖρας} \) 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 \( \text{ἐπλησεν τὴν} \) \( \text{χεῖρα} \) \( \text{ἐν τῷ} \) \( \text{τόξῳ} \) : in \( \text{ἀποστέλλειν τὴν} \) \( \text{χεῖρα} \) Ex. ix. 15

\( \text{Προσωπολημπτεῖν} \) should be deleted from the list in Dr Swete’s Introduction 307.
and similar phrases the Hebraism lies in the new meaning attached to the verb. (The meaning "handiwork" (Jer. x. 9) is known to secular Greek: possibly the translators attached the same meaning to Χειρ Ἀβεσσαλὼμ, the name given to the "monument" (γ) of Absalom, 2 K. xviii. 18.)

Under the head of pronouns we notice an increased use of ἀνήρ (ἀνθρωπός), due to the influence of the Hebrew רַעִים, where classical writers would have written ἐκαστῶς, τις or πᾶς τις, and of phrases like ἀνθρωπός πρὸς τὸν πλησίον (ἀδελφὸν) αὐτοῦ for ἐτέρος πρὸς τὸν ἐτέρον. Though the imitation of the Hebrew is unmistakable, it is difficult to draw the line between what may be called "Hebraisms" and what is good vernacular or κοινή Greek. The use of ἀνήρ for τις can be illustrated from Aristophanes. The rarity of phrases like ἐτέρος τὸν ἐτέρον (still found in the Pentateuch, Isaiah and the early chapters of Ezekiel) is partly due to the tendency in the κοινή to abandon words expressive of duality. But it is noticeable that the use of ἀνήρ = ἐκαστὸς in phrases like δότε μοι ἀνήρ ἐνώτιον Jd. viii. 24, λάβωμεν ἀνήρ εἰς δοκόν μίαν 4 K. vi. 2, is practically confined to one group of books viz. Jd., R., K. βγ (2 K. xiii. 29 B, xx. 1, 3 K. i. 49), K. γδ (3 K. xxii. 10, 4 K. iii. 23 etc.), 2 Es. (cf. Cant. iii. 8, Ez. xviii. 8, xxxiii. 26 A, 1 M. ii. 42): in these books ἐκαστος, which is freely used in other parts of the LXX, is either wholly or nearly unrepresented.1 Here, then, in view of the avoidance of the literal rendering in the majority of the books, we appear to be justified in speaking of a Hebraism. With a negative ἀνήρ replaces μηδεῖς or οὐδείς: 4 K. x. 19 ἀνήρ μὴ 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. Ἐκαστὸς = רַעִים is freely used in K. a (19 times). K. ββ (5), K. γγ (13). On the other hand it is absent from K. βγ (excepting 2 K. xiii. 29 A) and occurs twice only in the B text of K. γδ (3 times in A text).
Job (probably Θ) xli. 8 (of the scales of leviathan). The duplication ἄθρωτος ἄθρωτος, ἄνδρι ἄνδρι = "anyone" (Lev. xv. 2, xvii. 3 etc., Ez. xiv. 4, 7) is analogous to vernacular phrases (Moulton Prol. 97).

The pleonastic demonstrative pronoun appended to a relative pronoun or a relative adverb, e.g. φ...αὐτῷ (= ἵνα σαμῖν), οὐ...ἐκεῖ (= ἔστιν σαμῖν), 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 ἀ...ἐπὶ αὐτῇ) and a paraphrase such as 1 Esdras (iii. 5, 9, iv. 54, 63, vi. 32) is sufficient to warrant its presence in the κοινή. In modern Greek the relative is expressed by the adverb ποι ὁ, 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' ἐν...μετ' αὐτῶν; similarly οὖν ἐκεῖνον Gen. x. 14 etc., not οὖν ἐκ.). 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 φιλάσσω σε θαυμάζως is found already in Xenophon makes us cautious in regarding all these as Hebraisms. Several of them probably never found a place in the Greek language: the use of the preposition, which was allowable with one verb, was extended to others, where the Hebrew had an analogous use. Besides the instance mentioned ἀπό (corresponding to ψ) is used after αἰσχύνεσθαι, εὐλαβεῖσθαι, λαμβάνειν, προσέχειν, τρέμειν, ὑπερφανεῖσθαι, 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 ἄν...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).
Similarly, ἐν (n) is used instead of an accusative after αἱρετίζειν, εὐδοκείν, θέλειν, συνιάζει etc. In the same way, we find φείδεσθαι ἐπὶ (ὑπὸ) τινα, εξελέσθαι ἐπὶ τινα (Job Θ xxxvi. 21), συνιάζει ἐπὶ τινα (Job Θ xxxi. 1). The Theodotion portions of Job supply numerous examples of direct imitation of the Hebrew: ζητεῖν ὑπίσω τινὸς xxix. 8, μέχρι (ἐως) ύμῶν συνήσω (ὑπὸ) 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 φόβῳ ἔλθω...; (1 Cor. iv. 21) has been removed from the category of Hebraisms by the appearance of ἐν μαχαίρῃ, ἐν ὀπλοῖς ‘armed with a sword’ etc. in a little group of papyri of the end of ii B.C. (Teb. 41. 4, c. 119 B.C., etc.).

A test-case for the length to which the translators were ready to carry their imitation of the Hebrew is afforded by their treatment of “the infinitive absolute” in phrases like ὁμοίος ὅμως “thou shalt surely die.” (a) A solitary instance occurs of an attempt to render the Hebrew construction quite literally, Jos. xvii. 13 B ἐξολέθρευσαι δὲ αὐτῶν ὁνὶ ἐξολέθρευσαν (A ὀλεθρεύσει). (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 εὐ τε ποιήσω (not a doublet), Ex. xv. 1 ἐνδόξους δεδόξασται, N. xxii. 17 ἐντύμως τυμήσω σε, 4 K. v. 11 πάντως ἐξελεύσεται, Prov. (in all three cases where the Hebrew construction appears2) xxiii. 1 νοητός νοεῖ, xxiii. 24, xxvii. 23: Is. lvi. 3 ἀφορεῖ με ἀρα: Job xiii. 10 οἴθεν ἦττον, Gen. xlvi. 4 = Am. ix. 8 εἰς τέλος.

1 E.g. Is. xxiv. 19, “The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.” The A.V. shows great versatility in its renderings. Elsewhere we have “freely eat,” “must needs be circumcised,” “indeed I was stolen away,” “in any wise return.”

2 In Prov. xxiv. 22 a (not in M.T.) 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. θρώσει 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 πληθυσμό.

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 περιτομῇ περιτομήθησται, xl. 15 κλοπῇ ἐκλάπη, Dt. xxi. 14 πράσει οὖ πραβῆσται. Where the verb is active or middle either construction may be used: cf. 
Gen. ii. 16 θρώσει φάγγι with Lev. vii. 8 φαγὼν φάγγι, Dt. xxiv. 13 ἀποδόσει ἀποδώσεις with xv. 10 δίδοις δῶσεις: 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 ἔπαιστρέψων ἥξω, Ex. xxiii. 4 ἀποστρέψας ἀποδώσεις, Lev. xiii. 7 μεταβαλοῦσα μεταπέστη, xiv. 48 παραγενώμενος εἰσέλθη) or by using the simple and compound verb (as Herodotus uses φεύγων ἐκφεύγειν v. 95, e.g. Gen. xliii. 7 ἔρωτῶν ἐπηρωτ., Lev. x. 16 ζητῶν ἐξεζήτησεν, 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 (θανάτωσθε 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.
Semitic element in LXX Greek

opposite \( \zeta \omega \zeta \lambda \gamma \eta \) (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 βρῶσει ἐφάγαμεν (βρῶσιν Λ). On the other hand in 1—4 K. there are 59 examples of the participial construction'. We note, further, that this construction is now used even where the main verb is passive, e.g. 1 K. ii. 27 ἀποκαλυφθεῖς ἀπεκαλύφθην, 2 K. vi. 20 ἀποκαλύπτεται ἀποκαλυφθεῖς, xx. 18 ἡρωτημένος ἡρωτήθην: the participle may stand after the finite verb, as in 2 K. vi. 20: the use of different verbs or of simple and compound verb is abandoned (the nearest approach to this being 1 K. xx. 21 εἰπὼ λέγων, 3 K. xiii. 32 γυνόμενον 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 Λ πορευομένη πορεύσομαι, Sir. xxviii. 1 διαστηρῶν 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 (ἐπιθυμῶ ἐπεθύμ., ἀπειλῇ ἀπείλ., παραγγελῶ παραγγ., ἀναθέμαι ἀνέθεμ.), as also in Jo. iii. 29 χαρᾷ χαίρει, Ja. v. 17 προσευχῇ προσηύχατο (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

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

Constructions with ἐγένετο. "When the Hebrew writers have occasion in the course of their narrative to insert a clause specifying the circumstances under which an action takes place, instead of introducing it abruptly, they are in the habit of (so to speak) preparing the way for it by the use of the formula 'νη! '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 ἦν. 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 ἦλθε, (b) ἐγένετο καὶ ἦλθε, (c) ἐγένετο ἐλθεῖν, LXX, with a single exception 1, 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 εἰρεῖν "it is possible to find" is attested in Theognis 639 (quoted by LS). Xenophon, moreover, uses ἐγένετο ὤστε or ὦς "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 ἦν ἐγενήθη ὃς ἦκουσεν Ἰερουσαλήμ...κατευθύνειν "he came straight off" (the Heb. [xii. 2] is different). In 3 K. iv. 7 μὴν ἐν τῷ ἐναντίῳ ἐγένετο ἐπὶ τῶν ἑνα ἀρχηγεῖν the inf. is the subject of the verb, cf. 2 Ch. vi. 7. In 2 M. iii. 16 (quoted by J. H. Moulton) ἦν δὲ...ὅρωτα...τιτρώσκεσθαι, 21 V ἐλεῖν δὲ ἦν, the verb seems rather the equivalent of ἤδαι "it was impossible not to," than of ἐγένετο: cf. ib. vi. 9 παρῆν οὖν ὁ ὀσχήν.
Semitic element in LXX Greek

Luke to be borrowed directly from the LXX, and for these constructions no illustration has yet been quoted from the koine. 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.

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

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 καὶ without warrant from the M.T. (v. 7, vi. 30). It appears that while both \((a)\) and \((b)\) were experiments of the translators, which must be classed as “Hebraisms,” the apposition of the two verbs

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

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

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

Next to ἐγένετο probably the most frequent Hebraism in the LXX is the use of προστιθέναι (προστιθεσθαι) = ησὶ in place of πάλιν or a similar adverb. Here again the construction takes three forms: (a) προσέθετο (προσέθηκεν) λαβέω (τοῦ λαβείν), (b) προσέθετο (προσέθηκεν) καὶ ἑλαβεν, (c) προσθείς (προσθέμενος) ἑλαβεν. (c), the only one of the three for which approximate classical parallels could be quoted, is limited to the following passages: Job xxvii. 1 ετὶ δὲ προσθείς...εἶπεν (so xxix. 1, xxxvi. 1), Est. viii. 3 καὶ προσβείμα ἐλάλησεν, Gen. xxv. 1 προσθέμενος δὲ ᾿Αβραὰμ ἑλαβεν γυναῖκα "took another wife" (the passage quoted in LS, Soph. Ῥαχ. 1224 ταύτην

¹ Also in Gen. xli. 13, xlii. 38.
² The Hexateuch sometimes omits the introductory verb: Gen. iv. 14, xlvi. 33, Ex. i. 10, iv. 8, xxxiii. 8 f., Dt. xviii. 19, Jos. vii. 15.
§ 4] Semitic element in LXX Greek

προσβοῦ γυναῖκα, “take to wife,” is not really parallel), xxxviii. 5 καὶ προσθεῖσα ἔτι 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 προσθῆσομαι (προστεθῆσομαι) 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. (προσέθηκεν 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 ὁθῶλος παρέβλεψεν καὶ οὐ προσθῆσει, (? Θ) xxvii. 19, Θ xxxiv. 32, Sir. xix. 13, xxi. 1. In the N.T. Luke again imitates the LXX, having three examples of (a), xx. 11 f. προσέθετο πέμψαι, Acts xii. 3 προσέθετο συλλαβεῖν and one of (c), xix. 11 προσθεῖσ εἶπεν παραβολὴν. The use of (a) is the only Hebraism which has been detected in Josephus.

An analogous use of ἐπιστρέφειν (= זיו) 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...εὐφρανθήναι, 2 Es. ix. 14 ἐπιστρέψαμεν διασκεδάσας ἐντολὰς σου, xix. 28, Eccl. i. 7, v. 14 ἐπιστρ. τοῦ πορευθῆναι, (b) 2 Ch. xxxiii. 3 ἐπέστρεψεν καὶ ὕκοδόμησεν, cf. Mal. i. 4, Dan. Θ ix. 25 ἐπιστρέψει καὶ οἰκοδομήσεται “shall be built again.” Cf. a similar use of ἐπανέρχεσθαι c. inf. in Job (? Θ) vii. 7.

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

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

1 W. Schmidt De Flav. Jos. elocutione 516.
Semitic element in LXX Greek

(§ 4)

The classical language had used verbs like λανθάνει and φθάνει with a participle in a similar way: in the later language the participle with (προ)φθάνει 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 δέ η τον θάνατον μου ἀντὶ σου; (R.V. “Would God I had died for thee”), and—more striking—the rendering of ד in adjurations = “(I say) that” by ὅτι, e.g. 1 K. xx. 3 ζῆ Κύριος καὶ ζῆ ἡ ψυχή σου, ὅτι καθὼς εἶπεν ἐμπέπλησται (contrast the rendering of ד by εἰ μήν, a form of adjuration attested by the papyri, in Gen. xxii. 17, xlii. 16, and its omission ib. xxii. 16). Similarly ὄς, which in adjurations represents an emphatic negative, the imprecatory words being left to the imagination, is literally rendered, e.g. 1 K. xix. 6 ζῆ Κύριος, εἰ ἀποθανεῖται.

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

One instance of a flagrant violation of Greek syntax stands by itself, namely the use of ἐγὼ εἰμι followed by a finite verb, e.g. Ἰδ. ν. 3 Β ἁσόμαι ἐγὼ εἰμι τῷ κυρίῳ, vi. 18 ἐγὼ εἰμι καθίσομαι. This use, however, is limited to a very small portion of the LXX, namely Ἰδ. (Β text five times, Α text once) and Ruth (once), the βδ portions of the Kingdom Books (11 times), and Ἰοβ Θ xxxiii. 31 (and perhaps Ez. xxxvi. 36 Α). 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, יִּניֵ and יִניֵ. The observation of the fact that יִניֵ 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 יִניֵ. The rule reminds one of Aquila’s use of σῶν to express יִניֵ 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, Β in particular, can be trusted, in the light of the new evidence afforded by the papyri, in some matters of orthography and accidence. Have the MSS faithfully preserved the spelling and the forms of the autographs or at

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

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

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

---

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

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

With this large mass of dated evidence covering such an extensive epoch in our hands, it ought to be possible to trace some clear indications of change and development, no less in matters of orthography and grammatical forms, than in formulae and modes of address\(^1\), and to gain thereby some criterion whereby to test the trustworthiness in these respects of our oldest uncial MSS of the LXX. A few of the clearest instances of such development will here be considered together with their bearing on the LXX uncials. We begin with an instance which has not been noted by Moulton and which affords a more certain criterion than the one which he places in the forefront of his discussion (*Prov.* 42 f.). To Moulton's instance—the use of ἐς ἀν and ἐς ἓν—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 εὐτύχει (to a superior). From i/A.D. δευτύχει usually replaces εὐτύχει. In iii/A.D. we have the more elaborate ἔρρωσθαι (ἐρρ. σε) εὐχομαι, still further extended in iv/A.D. by the addition of πολλοῖς χρόνοις.
(1) οὐθεὶς (µηθεὶς) and οὐδεὶς (µηδεὶς).

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 µηθετζ ήςςπορ, 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>οὐδεὶς (µηδ.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; 378 ” ” 300 ””</td>
<td>23</td>
<td>34</td>
</tr>
<tr>
<td>” 300 ” ” 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 οὐδεὶς 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.
The Papyri and the Uncials

§ 5]

<table>
<thead>
<tr>
<th>oideis (μηθ.)</th>
<th>oideis (μηθ.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>from c. 301 B.C.</td>
<td>21 +</td>
</tr>
<tr>
<td>ii, B.C.</td>
<td>51 + +</td>
</tr>
<tr>
<td>i/B.C.</td>
<td>3</td>
</tr>
<tr>
<td>i/B.C.–i/A.D.</td>
<td>5</td>
</tr>
<tr>
<td>i/A.D.</td>
<td>3</td>
</tr>
<tr>
<td>i/i–ii/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>ii/A.D.</td>
<td>7 <em>(of which 3 are μηθὲν ἡσσον)</em></td>
</tr>
<tr>
<td>ii/i–iii/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>iii/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>iii/i–iv/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>iv/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>20 + +<em>(all except one after 132 B.C.)</em></td>
<td></td>
</tr>
</tbody>
</table>

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 oideva. Teb. 72 (114—113 B.C.) μηθὲν μηθὲν, Teb. 27 (113 B.C.) μηθὲν passim but μηθὲν, AP 31 (112 B.C.) μηθὲν beside μηθὲν oideva oidevos, 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 oideis was practically universal. Oideis began to be rehabilitated somewhere about the time when the son of Sirach, who could refer to Greek versions of "the law...and the prophecies and the rest of the

1 PP ii. 20, col. 3 oidein 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 oidein 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 oidein εἰκαλῶ).
7 Μηθὲν ἡσσον 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, οὐθεῖς 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) -θεῖς in all MSS</th>
<th>(2) -θεῖς -δεῖς v.l.</th>
<th>(3) -δεῖς in all MSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐθεῖς</td>
<td>38</td>
<td>68</td>
<td>167</td>
</tr>
<tr>
<td>μηθεῖς</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 οὐθεῖς. 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), οὐθεῖς 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 οὐδεῖς 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) Οὐθεῖς is to some extent represented, with or without a variant οὐδεῖς, in the majority of the books.

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

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

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

(5) Oυθεις preponderates in most of the other books, including Exodus, Numbers, Deuteronomy, Isaiah, and Minor Prophets; in all of these, however, oυθεις finds some attestation. From the last sentence it seems fairly clear that the uncials cannot be altogether relied on: the Greek Pentateuch certainly goes back into iii/B.C., and the Greek Prophetical Books are probably not later than ii/B.C., and the autographs must almost certainly have contained oυθεις: the three examples in the papyri of oυθεις 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 Βν A 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; οὐθεὶς 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. Moulton1 has already called attention to the "dissonance between N.T. uncial and papyri" as regards these forms, and his statement applies with greater force to the LXX uncial. The substitution of ε for the first a in τεσσαράκοντα seems to have come into existence in some parts of the koνή speech earlier than in others. Schweizer2 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 cίrca 50 B.C., Archiv i. 209, δεκατέσσερα. Next comes τεσσεράκοστος BM ii. 262, i1 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 i33, i44–i45 A.D., δεκατέσσερε[ρα] is the earliest which I have noted, followed by GP i5 ("Byzantine") τεσσερέων.

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 \( \text{τεσσαράκοντα} \), the form which is practically universal\(^1\) in the uncial is \( \text{τεσσεράκοντα} \). Here, then, we have an instance where the spelling of the uncial 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/\( \text{A.D.} \), but it is not likely to be older than i/\( \text{A.D.} \).

\[\text{(3) Ταμείον} \text{ and similar forms.}\]

Moulton (\textit{Prol.} 45) speaks of the coalescence of two successive \( i \) sounds as “a universal law of Hellenistic phonology” and states that “\( \text{ταμείον}, \text{πείν} \) and \( \text{ψείω} \) are overwhelmingly attested by the papyri.” Perhaps it was owing to their chief interest lying in N.T. study, that neither he nor Deissmann (\textit{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 \( \text{ταμείον}, \text{ψείεια, Αμμονείον} \) etc. were those commonly written in the Ptolemaic age.

For \( \text{ταμείον—ταμείον} \) (or \( \text{Ταμ.} \) as a street name in Arsinoe) the papyri give the following statistics:

<table>
<thead>
<tr>
<th>( \text{ταμείον} )</th>
<th>( \text{ταμείον (-ιον)} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii/B.C.</td>
<td>11(^2)</td>
</tr>
<tr>
<td>ii/B.C.</td>
<td>1(^3)</td>
</tr>
<tr>
<td>i/B.C.</td>
<td>0</td>
</tr>
<tr>
<td>i/A.D.</td>
<td>0</td>
</tr>
<tr>
<td>ii/A.D.</td>
<td>1(^5)</td>
</tr>
</tbody>
</table>

\(^1\) The exceptions are Cod. E in Gen. v. 13, vii. 12 bis, xviii. 28 (\( \text{σαράκοντα} \) sic) bis: 2 Es. xv. 15 A, xvii. 67 N, \( \Psi \) xciv. 10 KT, Cod. V four times in 2—3 Macc., once (3 M. vi. 38) being joined by \( \Lambda \). [Cod. 87 has the \( a \) form in Dan. iii. 47 and one of the correctors of B (usually B\(^b\)) generally alters the \( e \) to \( a \).] Against these examples must be set some 140 instances where \( \text{τεσσεράκοντα} \) is read by all the uncial.

\(^2\) 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.

\(^6\) Including OP iii. 533, ii/—iii/A.D., OP iv. 705, 200—202 A.D.
In iii/ and iv/A.D. only the shorter form is attested.

For ἵγεία Mayser quotes five exx. from records dated ii/ and i/B.C., 99 B.C. being the latest date cited. ἴγεία appears to begin in the papyri early in ii/A.D., e.g. OP iii. 496, 127 A.D., ib. 497 “early 2nd cent.” Πείν also makes its appearance in the same century\(^1\). The same distinction between the early and later papyri holds good of the analogous forms from proper names, Σαραπεῖον etc. (see Mayser, 92, 57). The longer forms are usual down to the early part of i/A.D. : Σαραπ(ε)ίον OP iv. 736, i/A.D., OP ii. 267, 36 A.D. Σαραπεῖον makes its appearance in OP i. 110, ii/A.D. Mayser, however, has two examples from the end of ii/B.C. of Σονχ(ε)ίον and cites one of Ασταρτεῖον from Mai (whose accuracy he questions) as early as 158 B.C.

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

<table>
<thead>
<tr>
<th></th>
<th>Ταμεῖον</th>
<th>Ταμεῖον</th>
<th>Ταμῖον</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>B</strong></td>
<td>1(^2)</td>
<td>19</td>
<td>18</td>
<td>38</td>
</tr>
<tr>
<td><strong>S</strong></td>
<td>—</td>
<td>4</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td><strong>A</strong></td>
<td>28</td>
<td>6</td>
<td>3</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>ἴγεία</td>
<td>ἴγεία</td>
<td>ἴγια</td>
<td></td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>2(^3)</td>
<td>1</td>
<td>9</td>
<td>12</td>
</tr>
<tr>
<td><strong>S</strong></td>
<td>—</td>
<td>3</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td><strong>A</strong></td>
<td>6</td>
<td>—</td>
<td>8</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Πείν (κατα-)</td>
<td>Πείν</td>
<td>Πίν</td>
<td></td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>33</td>
<td>12</td>
<td>—</td>
<td>45</td>
</tr>
<tr>
<td><strong>S</strong></td>
<td>14</td>
<td>3</td>
<td>6</td>
<td>23</td>
</tr>
<tr>
<td><strong>A</strong></td>
<td>50</td>
<td>—</td>
<td>—</td>
<td>50</td>
</tr>
</tbody>
</table>

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

---

1 Exx. from ii/A.D. are quoted in CR xv. 37, 434, xviii. 111, with two exx. of πείν from i/A.D. An early ex. of abbreviation (διασείν = σείειν i/B.C.) is cited in Moulton’s Prol. 45.

2 Ez. xxviii. 16.

3 Ez. xlvii. 12, Est. ix. 30.
for the longer form. In the other two words B and $\aleph$ 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 $\tau\alpha\mu\epsilon\iota\omicron\nu$—$\tau\alpha\mu\epsilon\iota\omicron\nu$—$\tau\alpha\mu\epsilon\iota\omicron\nu$). At all events in the $B\aleph$ 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 $\delta\varsigma \acute{a}v$ ($\delta\varsigma \acute{e}\acute{a}v$) and kindred phrases, e.g. $\acute{\eta}v\iota\acute{k}a \acute{a}v$ ($\acute{\eta}v\iota\acute{k}a \acute{e}\acute{a}v$). If the reader will be at the pains to go through the examples of $\delta\varsigma \acute{a}v$ ($\delta\varsigma \acute{e}\acute{a}v$) etc. in the Books of Exodus and Leviticus in the Cambridge Manual Edition, he will obtain the following results. (The forms $\sigma\tau\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron:\n\n$^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 ἦν receiving rather the larger support, in the second part ὅς ἦν 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 (ὡς ἦν σπείρης BAF) and xxiii. 22 (ὅσα ἦν ἐντελωμαί BF ὅσα ἐντελλομαι A...ὅσα ἦν εἴπω 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 ἦν in xv. 33, it might be placed at xv. 30.

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

---

1 xxxiv. 24 ἤπικα ἐὰν AF (ἤπικα ἦν B).
2 Three examples occur in the last seven verses of the book (xxvii. 28 BAF, 29 BAF, 32 BAF). Excluding these the numbers are reduced to 4, 5, 6. Only in these closing verses do BAF unite in reading ὅς ἦν.
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 ἑάν.

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

<table>
<thead>
<tr>
<th></th>
<th>Part I. (i. 1—xxiv. 25)</th>
<th>Part II. (xxv. 1—end)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅς ἄν etc.</td>
<td>ὅς ἑάν etc.</td>
<td>ὅς ἄν etc.</td>
</tr>
<tr>
<td>B</td>
<td>17</td>
<td>16</td>
</tr>
<tr>
<td>A</td>
<td>25</td>
<td>12</td>
</tr>
<tr>
<td>F</td>
<td>28</td>
<td>13</td>
</tr>
</tbody>
</table>

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

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

² HP 96. 10 and 28 ὅς ἑάν ἐπέλθη, 259–8 b.c. (N.B. ἑάν ἐπέλθη, hypothetical, occurs in the same context, line 9): ib. 51. 3 ὅς ἑάν, 245–244 b.c.: PP ii. 39 (g) ? iii/b.c.
³ None earlier than 133 b.c., the earliest being BM ii. 230 col. 2, lines 6 and 8 (reading doubtful), followed by G 18. 27, 132 b.c.
"Os ēν was, thus, the usual form in iii/-ii/b.c. down to 133 b.c., when ὀs ēν 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.1

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 εὐϕαντέων, (2) nouns in -eia or -ia, (3) the interchange of αι and ε.

(1) The evidence is as follows:

<table>
<thead>
<tr>
<th>Part i.</th>
<th>Ψ xv, 9</th>
<th>nιφρ.</th>
<th>BAU</th>
<th>ευφρ.</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>xxix. 2</td>
<td>&quot;</td>
<td>B*ATU</td>
<td>&quot;</td>
<td>n</td>
</tr>
<tr>
<td></td>
<td>xxxiv. 15</td>
<td>&quot;</td>
<td>BA</td>
<td>&quot;</td>
<td>n</td>
</tr>
<tr>
<td></td>
<td>xlvii. 9</td>
<td>&quot;</td>
<td>BnAT</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lxxii. 21</td>
<td>&quot;</td>
<td>Bn*</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>lxxvi. 4</td>
<td>&quot;</td>
<td>T</td>
<td>&quot;</td>
<td>Bn</td>
</tr>
<tr>
<td></td>
<td>lxxxvi. 43</td>
<td>&quot;</td>
<td>T</td>
<td>&quot;</td>
<td>BnA</td>
</tr>
<tr>
<td></td>
<td>lxxxix. 14</td>
<td>&quot;</td>
<td>T</td>
<td>&quot;</td>
<td>BnA*</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>&quot;</td>
<td>T</td>
<td>&quot;</td>
<td>BnA</td>
</tr>
<tr>
<td></td>
<td>xci. 5</td>
<td>&quot;</td>
<td>A</td>
<td>&quot;</td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>xciii. 19</td>
<td>&quot;</td>
<td>AT</td>
<td>&quot;</td>
<td>Bn</td>
</tr>
<tr>
<td></td>
<td>xcvi. 8</td>
<td>&quot;</td>
<td>AT</td>
<td>&quot;</td>
<td>BnAT</td>
</tr>
<tr>
<td></td>
<td>civ. 38</td>
<td>&quot;</td>
<td>AT</td>
<td>&quot;</td>
<td>n</td>
</tr>
<tr>
<td></td>
<td>cvi. 39</td>
<td>&quot;</td>
<td>AT</td>
<td>&quot;</td>
<td>nAT</td>
</tr>
</tbody>
</table>

1 In Exodus a further distinction between Part i. and Part ii. is seen in the use of ἐμαντίον in the former, ἐμαντί in the latter.
(2) δναστία xix. 7 B*, lxiv. 7 B*T, lxv. 7 B*N, lxx. 16 B*, 18 B*N, lxiii. 13 S*, lxvii. 4 B*T, 26 B*N as against δναστία [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, cxlvi. 10, cl. 2. There is a similar change in the case of ενπρεπ(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 παιδίον (ϕαιδίον) and twice in μαι=με (xli. 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, xlviii. 2, lvii. 3, lviii. 2, lxi. 4, 11, lxiv. 12, lxvii. 5, lxv. 12, lxvii. 12 (from xxix. 5 to xlviiii. 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.¹, when it is distinctly vulgar: it does not become common till ii/a.d. At all events the division of the Greek Psalter into two parts goes back at least to a MS of i/-ii/a.d.

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

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

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

A final instance may be quoted where Β appears to preserve a spelling older than itself. In 3 Kingdoms Β twice only writes οὐχ ἴδον (viii. 53, xvi. 28 c) as against ten examples of οὐχ ἴδον. The two passages, however, where the aspirate is not inserted are absent from the M.T. and are perhaps later glosses. Β 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 Β, 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 αι or ει, αυ or ω, οι or ου, 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 κωνηγιον. (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 § 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 § 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 § 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. ἔμ μέσω, ἔγ γαστρὶ). More often, however, it is the case that the spellings found in A and in § 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. § 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.

\( \hat{A} > \varepsilon \). The weakening of \( \hat{A} \) to \( \varepsilon \) frequently takes place where the vowel is followed by one of the liquids (\( \rho, \lambda \)), especially \( \rho \). In the first two instances to be mentioned the change takes place only under certain conditions.

We have already examined the forms \( \tau \varepsilon \sigma\varepsilon\rho\varepsilon, \tau\varepsilon\sigma\varepsilon\rho\alpha\kappa\omega\tau\alpha, \) 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 \( \varepsilon \) in the second syllable, \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon, \tau\varepsilon\sigma\varepsilon\rho\alpha, \tau\varepsilon\sigma\varepsilon\rho\varepsilon, \tau\varepsilon\sigma\varepsilon\rho\varepsilon, \) also \( \tau\varepsilon\sigma\varepsilon\rho\alpha\kappa\omega\tau\alpha. \) The LXX MSS on the other hand keep the \( \alpha \) in \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon, \tau\varepsilon\sigma\varepsilon\rho\alpha, \) \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon, \) while commonly writing \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon^2, \tau\varepsilon\sigma\varepsilon\rho\alpha\kappa\omega\tau\alpha. \) 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 \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon^3 \) or \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon \) (= 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 \( \mathfrak{s}. \) — The origin of \( \tau\varepsilon\sigma\varepsilon\rho\varepsilon = \text{acc.}^3 \) is doubtless mainly due to assimilation.

1 Perhaps due to Coptic (Egyptian) influence: Thumb Hell. 138, 177.
2 Dieterich Untersuch. 11.
3 Moulton Prol. ed. 2 p. 243 f. for the predominance of this form in business documents.
lation of acc. to nom. plur., of which there are other instances (§ 10, 15): but the frequency of this assimilation in the numeral appears to be due to the weakening influence of the liquid. The nom. conversely appears twice in the B text of 2 Esdras (ii. 15, 64) as τέσσερας. The rule appears to be that a cannot retain its place both before and after ρ: one of the vowels must be weakened to e: 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 Σαραπίς (Ptolemaic age) to Σεραπίς (Roman age): Mayser 57 quotes two examples only of Σεραπιεῖον before the Roman age. Σεραπίς and τέσσερα appear to have come into general use together, about i/A.D. Cf. πέρα for παρά (i/E.C.). Mayser 56.

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

B only once has -ερ-, 2 Es. vi. 20 ἐκαθερίσθησαν B*Λ, 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 curious3.

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

1 As against seven with ἐκαθαρ. κεκαθαρ.
2 The sub-heading καθαρίζω in Moulton-Geden s.v. is therefore misleading.
3 Cp. Dieterich sp. 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 α to be Attic, those with ε Hellenistic: the vowel is in most cases followed by a liquid. In a few words containing υ (μυελός, πύελος, πτύελον) the ε form is said to be Attic, the α form Hellenistic. LXX prefers the ε forms, viz. (for Attic μιαρός etc.) it has μερός¹ and compounds, μυσερός², σιελ(os)³ and σιελίζεν, ψέλον⁴ (Att. ψάλιον): also (with Attic according to the grammarians) μυελός⁵, πτύελ(os)⁶: similarly ψεκάς⁷ for Attic ψικάς. On the other hand LXX retains the Attic α in κύαθος, ϊαλος⁸, φιάλη. The MSS are divided as to ἀττέλεβος (B8: the Ionic form) and ἀττέλαβος (AQ) in Na. iii. 17.

The words σκι(α)ρός, χλι(α)ρός, ψι(α)θός are absent from LXX.

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

6. E > A. The reverse change of e to α is less common: two formations in -άζω may be mentioned. ᾿Αρμφιάζω takes the place of classical ᾿αμφείνυμι: the verb occurs four times only, in two, Job xxix. 14, xxxi. 19, all the uncials have ύμφια-σάμυν (ά-ασμα), in 4 K. xvii. 9, Job xl. 5, B keeps the class. aor. with ε (A, 8A having the later form). Πιάζω is used

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

¹ So Cod. A always (with μεροφαγείν -φαγία -φοιν) in 2 and 4 M. (the only two books which use the word) except in 2 M. vii. 34: Ν has -ε six times, V once.
² Lev. xviii. 23, BAF.
³ 1 K. xxi. 13 τὰ σιελα, Is. xl. 15 ὡς σιελος: προσσελίζεν Lev. xv. 8 BA (-σιαλ- F).
⁴ So in a papyrus of iii/b.c.: otherwise the Ptolemaic papyri have Attic forms only, Mayser 16.
⁵ Gen. xlv. 18, Job xxi. 24, xxxiii. 24: but μυαλούν Ψ lxv. 15.
⁶ Job vii. 19 (τὸν πτ.,) xxx. 10.
⁷ Job xxiv. 8, Cant. v. 2.
⁸ Job Θ xxviii. 17.
along with the Attic πείζω “press,” but takes on another meaning, “seize” (§ 24 s.v.).

The MSS A and Σ afford other examples, mainly due to assimilation. A has λακάγη Jd. v. 25, τάλαμων 3 K. xxi. 38, ἀρωμός ‘heron’ Ψ ciii. 17 (ἡρωδ. T; ἀρωμός ΒSr was the usual form, but there is early authority for ἰωδός, and the initial vowel may have been an aftergrowth). Σ has e.g. σαρπεῖν Is. vi. 6, τάρσαρας Jer. xxv. 16, ἀνυπναίζεσθαι ib. xxxvi. 8.

Preference for the first aor. forms accounts for words like ἀναλάβατε Jer. xxvi. 3 A, ἔξαλας etc. (§ 17, 2), confusion of aor. and fut. inf. for ἐκπειζεσθαι 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 η might be expected are noticeable. (1) Ἀρεταλογία, Sir. xxxvi. 19, “the story of thy majesty” (Heb. ידוע: scribes have misunderstood the word and corrupted it to ἀραί τὰ λόγια: the word ἀρεταλόγος appears first in the κοινή, where it means a prater about virtue, a court-jester or buffoon). (2) Μαρυκάσθαι is so written (not μυρ.) in both passages, Lev. xi. 26 = Dt. xiv. 8, μηρυκισμόν οὗ μαρυκᾶται: the subst. is always μηρυκισμός. (So ἀναμαρυκᾶσθαι, Ep. Barn. 10, but subst. μηρυκισμός, ἀναμηρύκησις Aristeas 153 f., 161.) (3) Ὀσφρασία (= class. ὀσφήσις) is a ἀτ. λεγ. in Hos. xiii. 7 BA (ὀσφήσις Q) coined from the late verb ὀσφράομαι for ὀσφραίνομαι.

Thumb (Hell. 66 f., cf. 61) mentions ἀρεταλόγος and μαρυκάσθαι among the few instances of κοινή forms which appear to be of Doric origin. Another “Doric” κοινή form quoted by Thumb is δίχαλον: LXX uses only the verb διχαλείν. LXX similarly uses only κυνηγός, ὀδηγεῖν -ός, never ὀδαγ. as in some N.T. MSS. Ἐράσω is the LXX form of ἐράσσομαι, which is not used (a before ἐ tends to be dropped or weakened to ε): it is not an alternative for ἐρασσομαι ἐργαζόμαι.

8. The Hellenistic (Ionic) inf. χράσθαι appears in 2 M. vi. 21 A beside Attic χρύσθαι 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
papyri, however, the augment has invaded all parts and
derivatives of the verb: ἀνηλίσκειν, ἀνήλωτικός etc. are usual,
and ἀνήλωμα is almost universal down to ii/AD., when ἀνήλωμα
begins to reassert itself (Mayser 345 f.). The extensive use of
these forms under the Ptolemies excites suspicion as to the
trustworthiness of the uncials.

9. A and O. Βιβλιαφόρος Est. iii. 13, viii. 10 (corrected
by κατά to βιβλιοφ.) is supported by Polyb. iv. 22. 2 and a
papyrus of i 11 b.c. βιβλιαφόροις (Mayser 102, 61) and by the
similarly-formed βιβλιαγράφος, in which the first half of the
compound seems to be the neuter plural: but βιβλιοθήκη, βιβλιοφυλάκιον.

Illiterate scribes confused a and o, much as a and e were
confused: assimilation and the weak pronunciation of a in the
neighbourhood of a liquid account for many examples (Mayser
60 f.). So μολλον (μᾶλλον) Is. liv. 1 κατά μετάξιν (μεταξί) 3 K. xv. 6 A is a curious example, found in the papyri from
i/AD. (BM 177. 11 = 40 A.D., OΦ 237 col. v. 11 = 186 A.D.,
ΑΠ Απ. Ι. Πτ. Ι. iii. (c) = iv/AD.), evidently due to false
βράμματα (for βράμματα) Jl. ii. 23 κατά.

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

11. A 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 -αι -ε in verbal forms.

The appendices to the Cambridge Manual LXX afford innumerable instances of this change, which must, however, be mainly attributed to later scribes. Cod. Ν, in particular, abounds in spellings like τες ημερες = ταις ημερας 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 -αι for -ε or final -ε for -αι), 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 Psalms\(^1\) and Wisdom group 63, the Prophets 188.

A few of the more frequent examples may be noted. Εξεβνησ has preponderant support as in N.T. (B 6 out of 8 times, A 8/10, Ν 4/6): εφυνως (-ιος) is read by A in 2 and 3 Macc., but αυφυνως is certainly original in W. xvii. 15. The proximity of one of the liquids specially tends to convert αι into ε (the liquid having the same weakening effect as in τισαμα > τεσαμα): hence frequent examples in B, often supported by ΝΑ, of forms like ἐπετε (= αἱπετε) ἐπετίζει (= αἱπετε) etc., and of ἓλεον = ἑλαιον. It may be noted that among the few Ptolemaic examples of this interchange other than in final -αι -ε occur αὐθεραῖτους = αὐθαμέτους, ἓλεον = ἑλαιον (Mayser 107). The reverse change takes place in παιδιον\(^2\) = πεδιον, which is common in B and Α. An idiosyncrasy of B is αὐθερμα = ἠθερμα, 8 out of 10 times (once in Τ, Ψ liv. 15). In the circumstances the context alone can show whether e.g. ετερος = ετερος or εταιρος, εκεθε = ἐκεθε or ἐκεθαυ.

12. ΑΥ and ΕΥ. The Ptolemaic papyri exhibit only the classical forms ἐρανων ἐρευνα: ἐρανων ἐραυνα make their appearance in papyri of i/A.D.\(^3\), and subsequently made way again for the older forms. In the LXX uncial 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 παιδιον lxxvii. 12 (see § 5, p. 69).

\(^2\) This form supplies the only examples of αι for ε in the B text of 2—4 Kingdoms (2 K. xvi. 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 ἐρανυᾶω was a peculiarity of Jewish or of Alexandrian Greek have to be given up: a special association with Egypt is just possible.

Cf. κολοκαύει = κολακεύει 1 Es. iv. 31 B and πέταυρον written by correctors of B and Ν in Prov. ix. 18 (πέταυρον Β*Ν*Α seems to have been the older form of the word). The converse, η for αν, is seen in εὐτέθδα 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 ¯ατός (=αιτός), ἐμαθήν, ἐατοῖς etc., which appear from the papyri to have been in vogue in i/l.A.D. Assimilation accounts for καταγάξεως (=καταγαγυ.) in W. xvii. 5 B and for τραμάτων (=τραμαρ. ) in Jer. xxviii. 47. Ν: the influence of εὐθλαστος probably produced εὐθραστα (=εὐθρανοστα) in W. xv. 13 ΝΑC.

14. Ε and Η. 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 (=εστος). The same preference for the short radical vowel appears in πόμα (like πόσις: class. πῶμα), δόμα, χύμα (class. χυμα), 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. Η is retained in the neuter where the cognate feminine nouns have it: where the cognates ended in -άσις η is either retained (στάσις, -στήμα, not -στάμα) or shortened to ε, on the model of the majority of these neuter

---

1 The statistics are as follows: εξ- δι- ἐρευνᾶω and the substantives ἐρεννα ἐξερεννησις are included. B has 13 examples of ευ to 13 of αν: Α 17 ευ, 20 αν; Ν 11 ευ, 14 αν. Passages where the -αν- forms are strongly attested are Dt. xiii. 14 BA, Jd. v. 14 BA, 1 Chr. xix. 3 ΒΝΑ, Ψ passim, Prov. ii. 4 ΒΝΑ, Wis. vi. 3 ΒΝ, xiii. 7 ΒΝ, Est. Α 13 ΒΝΑ, Jer. xxvii. 26 ΒΝΑ.

2 Thumb Hall. 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, ἀφάεμα). The LXX exx. are as follows:—

<table>
<thead>
<tr>
<th>with e</th>
<th>with e and η</th>
<th>with η</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐφέμα</td>
<td>ἐφέμα-ημα²</td>
<td>βῆμα</td>
</tr>
<tr>
<td>κάθεμα</td>
<td>σύνθεμα-ημα</td>
<td>μνήμα</td>
</tr>
<tr>
<td>ἐκθέμα</td>
<td>ἀνάστεμα-ημα³</td>
<td>ἑπόμνημα⁶</td>
</tr>
<tr>
<td>ἐπίθεμα</td>
<td>(διάστεμα)⁴ -ημα</td>
<td>ἱπόδημα</td>
</tr>
<tr>
<td>παράθεμα</td>
<td>σύντεμα-ημα</td>
<td>διάδημα</td>
</tr>
<tr>
<td>περίθεμα</td>
<td>(ὑπόστεμα)⁵ -ημα</td>
<td></td>
</tr>
<tr>
<td>πρόσθεμα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κατάστεμα¹</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The two forms ἀνάθεμα ἀνάθημα appear in different senses, the Hellenistic form being used in the translated books for a thing devoted to destruction, accursed (= δαν), 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 one single book, and ἀνάθημα in Deut. (B text) is used to translate δαν, while ἀνάθεμα is used by Theocritus of a temple offering (Ep. v. [xiii] 2). In N.T. Luke possibly observes the distinction (Lc. xxi. 5 ἀνάθημασιν WH with Acts xxiii. 14 ἀνάθεμασι), but there is good authority in the first passage for ἀνάθεμασιν⁷.

15. Connected with the foregoing words is the form ἀνυπόδετος (five times in LXX), the κοινή form of class. ἀνυπόδητος (once restored by A in Is. xx. 2), on the analogy of (σύν)δετος 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 δίς, Jdth. xvi. 19 B, 2 M. ii. 13 V, ix. 16, 3 M. iii. 17: elsewhere ἀνάθεμα.
⁴ Four times in the A text of Ezekiel.
⁵ Twice in A text: 2 K. xxiii. 14 = 1 Ch. xi. 16.
⁶ But ἑπομνημα in a papyrus of iii/b.c., P129 (5). ἐπομνημα
⁷ See Trench N.T. Synonyms 1st series (7) and Lightfoot on Gal. i. 8. Deissmann has shown that ἀνάθεμα="curse" is not confined to "Biblical Greek," ZNTW ii. 342.
of a group of verbs with pure stems, πονέω ἐπόνεσα, φορέω ἐφόρεσα etc., (2) in the aorist pass. ἐφρέθην (presumably due to assimilation, as the long vowel is retained where there is no augment, ἁρθείς etc.).

*Ηνυστρόν (the form used by Aristophanes) becomes ἐνυστρόν in the κουῆ: 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/AD, when η began to be pronounced like i (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 ἐρεμαίνω 2 Es. ix. 3 (but in the next v. ἱρ. with B), κωπελάται Ez. xxvii. 9, σελένη Dan. Θ iii. 62. A also has ζετείν i K. xxiv. 3, B πεντέκοντα 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 τού ἀκούει with ΝΑΟ “attend” (B προσήξει) and in xxxiii. 6 εκεῖ with the same MSS (B ἤκει). Πέντη N. vii. 53 ‘Bedit’ (Swete’s Appendix) occurs also in a papyrus of iii/b.c. (Mayser 63): this and πεντέκοντα above due apparently to assimilation of the two numerals. B has μετοικητῶν Na. iii. 10 (confusion of forms in -σις and -σία), A ἑνήπη 2 K. ii. 30 (so in an illiterate papyrus of ii/b.c., LP pap. C), V γονυπηθής 2 M. xii. 24. A writes ἵνεμιας in 4 K. xxiv. 18, Sir. xlix. 6 and often in Jer., B only once, Jer. xli. 6. For ἀλωπηκος etc. see § 10, 20.

18. E and EI. Attic Greek often dropped the ε in the diphthong ει before vowels, just as it dropped it in the diphthong αι (ἐλαά ἄει 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 ε is specially common in Attic, is practically confined to literary books. Πλέον for πλεῖον is certain only in 4 Macc. (i. 8, ii. 6, ix. 30 s): it has good authority in Mal. iii. 14 ΒΑΓ (πλ(ε)ίον sQ) and is a v. i. in L. xxv. 51 A,

1 Meisterhans 40 ff. 2 Ib. 44 : Mayser 67 ff.
W. xvi. 17 nC, Sir. prol. 6 §: πλέωνα is read by BQ in Am. vi. 2, by κ 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 τέλεον i. 22, and τέλεως vii. 22 A (but τελεῶς iii. 26 AV): elsewhere LXX has τέλεος, τελεοῦν 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., ἀχρεὼν (ἠχρεῶθησαν Ψ xiii. 3, lli. 4, Jer. xi. 16, ἀχρεῶσαν 1 Es. i. 53 B) and ἀχρεώτης Tob. iv. 13 BA bis; ἀχρεῶν stands in 4 K. iii. 19, Dan. O iv. 11, vi. 20 (1 Es. i. 53 A).

The writer of Mace, has the adverbs ἐνεικις i. 22, and ἐνεῖκως vii. 22 A (but ἐνεῖκος iii. 26 AV): elsewhere LXX has ἐνείκως, ἐνεκέων 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., ἀχρεὼν (ἠχρεῶθησαν Ψ xiii. 3, lli. 4, Jer. xi. 16, ἀχρεῶσαν 1 Es. i. 53 B) and ἀχρεώτης Tob. iv. 13 BA bis; ἀχρεῶν 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 εισω, but εις (Attic has ειςω εις as well). LXX commonly has εικεκεν (εικεκα § 9, 8), while εικεκεν (Ionic and poet.), apart from Lam. iii. 44 εικεκεν προσευχῆς, is curiously confined to the phrase ον εικεκεν “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 ουνεκα.

Ου εικεκεν for ουνεκα appears to be due in the first place to the avoidance of crasis in the κοινή, while attraction of the diphthong ου may account for the use of the Ionic diphthongal ειν. (Cröner 114 quotes examples of ον εινεκα.) Εικεκεν is unattested in the Ptolemaic papyri, which have only one example each of εινεκα ουνεκα τουνεκα, Mayser 241 f.: in Attic Inscriptions

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

2 Τελεωθησεμενω occurs in a private letter of 103 B.C. (Withkowski, Epist. Privatæ Graecæ, no. 48, line 18).

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

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

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

'Ανάπευρος for 'Ανάπηρος, "maimed," or more particularly "blind," is the reading of the uncials in the only two LXX passages, Tob. xiv. 28, 2 M. viii. 24 AV (Swete 'αναπήρος in the latter passage), and has overwhelming authority in the two N.T. passages (Lc. xiv. 13, 21). 1

Ει μήν in asseverations for η μήν occurs in the papyri from ii/B.C. and is quite common in i/A.D. 2 In the LXX it is abundantly attested 3, the classical η μήν occurring in the uncials only in Genesis (xlii. 16 D), Exodus (xxii. 8, 11), and Job (xiii. 15 BνC, xxvii. 3 νC). Deissmann was the first to point to the papyri examples of ει μην as exploding the old theory of a "Biblical" blending of the classical η μήν with ει μη, the literal rendering of the Heb. form of asseveration η μή. A further argument against that theory might be drawn from the fact that ει μην renders other Heb. words, viz. כ in Genesis) and ב, and may be followed by a negative (N. xiv. 23 ει μην oικ δψονται). Still ει μην most commonly renders η μή, and the similarity between it and ει μή naturally caused confusion between the two 4. The Pentateuch written

1 Cf. the note of WH on Heb. xi. 37 επειράσθησαν, which should probably be corrected to επειρώσθησαν = επιρη.
2 Mayer 78, Deissmann BS 295 ff., Moulton CR xv. 333, 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 η μήν.
3 Gen. xxii. 17, xlii. 16 AF: N. xiv. 23, 28 BF, 35 Bαb AF: Jd. xv. 7 B: 2 K. xix. 35 B: Job i. 11, ii. 5 Bν, xxvii. 3 BA: Jdth i. 12: Is. xlv. 23 Bαb AQ: Bar. ii. 59: Ez. v. 21 B and five times in "Ez. β", xxxiii. 27, xxxiv. 8, xxxv. 6, xxxvi. 5, xxxviii. 10.
4 So ει μή is read by one or more of the uncials for ει μήν in N. xiv. 28 (A), 35 (B): Job ii. 5 (A): Is. xlv. 23 (Bν: no equivalent in Heb.): Ez. v. 11.
in iii/b.c. may, like the papyri of the same date, have contained "μο" 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 e 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* καταλήμμφησ exhibits the same change in the final syllable). These examples are accounted for by the change of e to ι, which was then altered to η (see below). ΒΣΑ unite in writing σέσμαι for σέσυμαι in Sir. xxvii. 4: a papyrus of about the date of the Greek Sirach has the word in its usual form.\(^1\)

For εἰρηκα εἰρημαί = ἶρηκα ἶρημα, ἵργασάμην—εἰργασάμην etc. See § 16, 5.

22. E and I. 'Αλεεῖς, as in N.T., always replaces ἀλεεῖς (Is. xix. 8, Jer. xvi. 16, Ez. xlvii. 10), apparently through dissimilation, i.e. from avoidance of the double i sound\(^2\): the change does not take place in ἀλέων, Job xl. 26, or the verb (Jer. xvi. 16, ἀποστέλλω τοὺς ἀλεεῖς...καὶ ἀλείευσονσιν).

Assimilation (specially frequent in the case of two vowels flanking λ μ ν or ρ) accounts for the spelling συμιδαλίς (for σεμί-) 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 τ and ε Thumb Hell. 138 (Coptic had no short τ, Steindorff Κόρπ. Τραμ. p. 13): but it (ΑΟ), xxxiv. 8 (Q). In 3 K. xxi. 23 εἶ μῦ ΒΑ = ΝΠ Ν is probably a literalism of the original translator.

\(^1\) Teb. 41. 22 σεσματα = 'extortions,' c. 119 B.C.

\(^2\) Blass N.T. § 6, 3: W.-S. § 5, 20 a. The Ptolemaic papyri always have ι in the second syllable, ἀλεεῖς, ἀλεῖως, ἀλεῶν and one example of ἀλεῖς, Mayser 82, 269 f.; the originality of the ε form in LXX is therefore uncertain. LXX has no examples of the Latin words in which ε for ι is common in the papyri from i/a.d., λεγεώ etc.
is to be noted that it is not limited to that country, being found in Asia as well (Thumb ib.).

23. H and I. The change in the pronunciation of η from an open ϵ 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 SA: they occur most frequently in two late MSS of viii/ or ix/A.D. Γ (Isaiah) and V (1—4 Macc.).

Ἀναπηθοῦει, Prov. xviii. 4 BSA = ἀναπίθεια is due to an incorrect etymological association of the word with πηθαίω (see LS s.v. πιθαίω).

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: — Ἀπορρίθει Lev. xiii. 56 B: ἀλκίω Sir. xxvi. 17 A with ἀλκιάς 4 M. viii. 2 A, ἀλκιώθης ib. xi. 14 A: κτίσεως (for κτήσεως) Ψ. civ. 21 SARvid: ῥετήν Gen. xxxvii. 25 AE, xliii. 11 AF, Jer. viii. 22 A: σμήγμα Est. ii. 9 A (=σμήγμα BS).

Here may be added two examples where B, by writing ει for η, imports a new meaning: εἴμεροφτο W. xvi. 18 (which might be intended for 'was charmed': read ἠμεροφτο), εἴξουσιν Mic. vii. 12 (for ἔξουσιν 𩅱)].

(2) I > H. Οὐχ ἡδίαν (for οὐκ ήδίαν) Jdth. v. 18 B, so Prov. v. 19 S (in the next 7s. A has ἴσθι = ἴσθι), cf. § 8, 3: ἀνακλήσει (for ἀνακλίσει) Cant. i. 12 C: ἔξεχωρήσειν ἗ Es. iv. 44 and 57 A (in act. sense "removed," B ἔχωρίσεθαι: a similar confusion ἐπιχωρίσαντος for -ρίσαντος in a papyrus of ii/l.C., Mayser 84): ἐπιμηγηναί ἗ Es. viii. 84 B: μηνομένη 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 ει 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 ει and ι could be used indifferently to represent long i: the use of ει for ι is an indication of greater illiteracy and is more restricted. Some scribes used the old diphthong ει for a new purpose, namely, to indicate long i (so generally the scribe of B): others practically dispensed with it or used the two spellings indiscriminately. This use of ει and ι as equivalent does not, however, become common in the Egyptian papyri till ii/B.C.1: those of iii/B.C. for the most part observe the classical orthography. The earlier Ptolemaic papyri usually write τιμάω, τιμή, χιλιον etc. (beside the classical ἐμείξα, τείσω etc.): it is only towards the end of ii/B.C. that τειμή, γείνεσθαι, γεινώσκειν, ἡμεῖν and ύμεῖν etc. become common. It is thus a priori probable that the LXX autographs, at least of the earlier books, preserved the correct classical spelling.

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

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 λει-, μει-, νει-, ρει-, while Α writes -ιλα, -ιμι, -ιω, -ιρι. Exceptions to this rule in the case of B are ἀλίφειν, λιτουργεῖν and forms from λείπειν (ἐκλίψει, ὑπελίφθην etc.).

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

1 In Attic Inscriptions the interchange did not make itself widely felt till later, c. 100 B.C., Meisterhans 48.
2 So πόλι βασίλει in ΗΡ 110 (270—255 B.C.), παρευρέστα Τεβ. 5 (118 B.C.)
As regards ει for ι B is not impeccable: ὄρεων is frequently attested in this MS; but forms like ἀληθεύων are more characteristic of A. Πολιεῖς for nom. πῶλις is common in B.

26. As regards abstract nouns in -εια -ία the following examples of forms in -ια are well attested by the uncialis: ἁγια (attested 4/5: by B*AF in N. vi. 2), ἀκρίβια (attested 5/6: by B*A in Dan. Θ), ἀσφαλία (Lev. xxvi. 5 B*, Dt. xii. 10 B*, all uncialis in the one example in Ψ, cii. 5: elsewhere in S, 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 BNA), ἐρμοία (Sir.), εὐσταθία (Est. and Wis.), ἰερατία (always attested, by B in Pent., by A in later Hist. books, by BNA in Sir., by BQ in Hos.), λαυρία (B* Hex., ANV i M.), μανία (Isaiah), μεταμελία (BA in the only passage), μνία (BNA in Jer. β), νοστία (Ψ and Min. Proph.), πανδία (certain in Ψ and Is.), πλημμελία (certainly on MS evidence to be preferred to -λεια), πορία (attested throughout, except in Jdth. ii. 19, but mainly by SNA), πορνία (mainly SNA, BN in Is. xlvii. 10, BSA Jer. iii. 2), πτωχία (always attested, certain in Ψ and Job Θ), χρια, δἐφελία (always attested, certain in Job, Ψ, Jer. β). Inferior support (mainly that of S) is given to forms like ἀναλία βονθία 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.

1 E > O. The late derivatives from ὀλεθρος, first used apparently in the LXX, where they abound, are there, according to the preponderant evidence of the uncialis, correctly written and frequently in business contracts from i/A.D. onwards in the formula βεβαιότως πάσῃ βεβαιώσει.

Possibly to avoid the trilab. The writing of ι as ει is specially common in diminutives where it is apparently due to a desire to avoid ςςς. Βιβλείδιον is common in the papyri (I have counted seven examples between ι and iii/A.D.): so ἀλυσείδιον, δακτυλείδιον etc.

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

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

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

The \(e\) 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*ΑΩΓ), and is attested in the two other LXX passages, 2 Ch. xxxiv. 11 A, 1 M. x. 11 8V\(^3\).

(2) O > E. The substitution of \(e\) for \(o\) in an unaccented syllable is strongly attested in two verbal forms: ἐπελάθειντο

---

1 Perhaps we may find a parallel in Attic in the two forms ὄδελος, ὄδολς. The assimilation takes another form in ἐξελοθρεύειν 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. β.

3 The usual Attic adjectives are τετράπον, ἐξάπον etc. The forms in -πεδος (τρίπεδος, ἐξάπεδος, ἑκατόμπεδος etc.) are mainly used of length, as is τετράπεδος in Polyb. 8, 4 (6). 4. But the Heb. בָּשֶׁן (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 B8, xviii. 15 B8A, xxiii. 27 B8, xxvii. 6 B, xxxvii. 14 N, Hos. xiii. 6 B, Ψ lxvii. 11 B)\(^1\) and ὀμώμεκα\(^2\) = ὀμώμοκα, 1 K. xx. 42 B, ὀμώμεχα, Ez. vi. 9 A. With ἐπελάθεντο (? on the analogy of ἐπιθεντο) cf. the termination -οσαν which occasionally replaces the more usual -οσαν (κατεφάγεσαν, Jer. x 25 NQ 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.\(^3\) In Egypt the distinction became obliterated at an earlier date, earlier, it would seem, than in any other province of the koivij: 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\(^4\). It is another testimony to the value of the principal uncials that the instances in them of confusion of o and ω are comparatively rare: it is only in late MSS such as E (Genesis), Τ (Prophets), T (Psalms), and V (Mace.) that it is frequent.

29. A few words claim special notice.

The verb ἀθροῖν (a late formation, perhaps coined by the translators, from ἀθρώος, θρή) in all the 21 passages where it occurs in the uncials takes o in the second syllable, ἀθωθρησμα, ἡθομαι 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 1 K. xii. 9, Job xix. 14, xxxix. 15 B, Ψ cv. 13, 21, cxviii. 139 and as v. 1 in loc. citt.

\(^2\) So ὀμώμεκα ὀμώμεκα in papyri from i/b.c., Mayser 95: add ὀμώμεκα ОP\(^3\) 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 Hibeh Papyri) to 140 in ii/b.c.

\(^5\) ἀθρός remains unaltered, even where there is a double ω (Jer. ii. 34,
Πρόμος should be written in all the (eight) passages, but πρωινός. The former word means "early" in the year (of rain and fruit), is opposed to ὀψιμος, and is apparently derived from πρό: the latter means "morning" (as in morning-sacrifice, morning-watch), is opposed to ἕσπερνός, and derived from πρωι.²

Ἀγαθωσίνη, ἀγωσίνη, μεγαλωσίνη are the forms in use in LXX as in N.T.: T alone (in Psalms) consistently writes ὀσίνη: B has μεγαλοσ. in Dan. Θ (iv. 33, v. 19), and B*8* in Zech. xi. 3. Ἠρωσίνη (ἀρχιερωσ.) has also the best authority: in Macc. ἐρωσ. is read sporadically by each of the three uncials. Α occasionally writes ὑκαισοῦνη, 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. πῶμα), δόμα cf. 14 above: for ἔφρακαι-ἔφρακα ³ § 24 s.v. ὅραω.

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 > ω: ἰσοθύεται Job θ xviii. 17. (2) Ω > Ω: καθωμολογήσειν Ex. xxi. 9 (καθωμολογήσεις Α: so ἀνωμολογήσατο in a papyrus of ii B.C., Mayser 99), πεπτωκός (=-κός) Ex. xxiii. 5 (cf. τὸ ἱδρυμενᾶς Ez. xxxiv. 4 A and τὸ γεγονός in a papyrus of c. 115 B.C., Teb. 115. 23), ἄρνεσπόρος 1 Ch. xii. 24 (to avoid five short vowel words: usually -οφόρος or -ἄφόρος), πώρων 2 Ch. xxvii. 15, ἀνωμολόγησις 2 Es. iii. 11 (Σωμορών Β=Σωμορών Α=Σαμαρία ib. iv. 10), ἀνώνυτοι ¹ (for

Est. E 5), but ἀθώρ is read by B in 2 Ch. xxxvi. 5 d, ἀθώων 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 πρώμος.

² The distinction between the uses and forms of πρόμος πρωινός is carefully observed in LXX. Πρόμος 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 τότε μεταφέρεται πρόμον τὸ φῶς σου (τῇ πρωί '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. ταχύ ἀνατελεῖ which follows) and to have dropped the Hebrew simile.

³ ἔφρα 4 M. iv. 24 Α.

⁴ In Wis. this form improves the metrical balance with the previous
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 εχωμεν to be confused in Cod. B. 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. xxiii. 3 διελευσόμεθα...και...αναστρέψομεν, xlii. 4 καταβήσομεν και ἀγοράσομεν, xliv. 16 Τι ἀντεροίμε...η τι λαλήσομεν η τι δικαιωθόμεν; Ex. viii. 8 εξαποστέλω...καὶ θύσωσιν.

32. O and Y. The heterogeneous Attic adjective πράος -εια -υ has been rendered uniform, πρωσ replacing πράος: the substantive is consequently πραῦτης, not the older πραώτης (§ 12, 11).

33. OY and O. Of this interchange (fairly frequent in Ptolemaic papyri, Mayser 116 f.) the uncials yield but few examples. Ν has οὐ̃ (οΥ) for οὐκ (οΥΧ) (no examples quoted by Mayser) in Is. xl. 16, lviii. 10, Jer. xii. 4, xxii. 12, so F in Ex. vii. 23: Ν also has ἱδα Jer. xxxvi. 22. A has νομηνία Ex. xl. 1, δολεία (=δουλ.) Ez. xxix. 18, and conversely διαβολής for διαβολής Sir. ii. 2.

34. OY and O. 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., αναδῶναι AP 77. 24, 130 A.D., μεταδῶναι OP 2 123. 11, letter of iii/ or iv/A.D.). The uncials always write οὐς, not ὦς (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—ἀνόητοι.

1 LS cite the same form from Dioscorides.

2 Contrast Moulton Proil. 35 on the text in Rom. v. 1.
35. OY and Y. The Ptolemaic papyri offer a few examples of their interchange. In LXX κολλοῦρα, "a roll" or "cake," κολλουρίς, κολλουρίζειν are read by B in 2 K. xiii. 6, 8, beside κολλυρίς, κολλυρίζειν, κολλύριον in the same MS (as always in A) in 2 and 3 Kingdoms. The two forms are attested in the single N.T. passage (Ap. iii. 18), and elsewhere.

Two examples of ov for v appear close together in Jer., λεπτονοῦσων xxxi. 12 B*, λοµενόνενος (=λυµαν.) xxxi. 18 $^{*}$vid, which may go back to the compiler of the two portions of the Greek book. B has ἡµίσου for ἡµίσυ Is. xlv. 16 (so in a papyrus of ii/a.d., Mayser 118).

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

We find also ὄρανδ Σir. i. 3 $^{*}$A, δῶλος (= δοῦλος) 1 K. xiv. 21 A, Ψ cxxii. 2 Τ.

36. OI > I. $^{*}$ has λύχνι = λύχνιοι Zech. iv. 2 and apparently ἐµιχώντο Jer. xxxvi. 23, πιῆσατε ib. xlii. 15, A has Φυνίκης Is. xxiii. 2. (LXX uses στίχος only, not στοιχος, for "a row"; and so στιχίζειν (not στοιχ.) "to arrange in a row" Ez. xlii. 3.)

37. OI > EI. Δνεῖν is the form assumed by δνεῖ in two literary LXX books, 4 M. i. 28 $^{*}$V (δνεῖ A), 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 δνεῖ 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 kowny Greek. Пοεив for ποείων is the commonest example: the only example noted in LXX is ποίησε (= ποίεσαι) Jer. xxxix. 35 §. The loss of the i before a consonant is unknown in class. and rare in kowny Greek: B* has ὄκιας (= οἰκ.) Jer. lii. 13, ἀποκία (= ᾠποκία) 2 Es. i. 11, ii. 1, x. 8, and τοῖχος (= τοίχος) ib. v. 8.

39. On the other hand, in the kowny an i was sometimes inserted between o and another vowel (a or η), e.g. βοηθείων, ὄγδοιηκοντα, or an original i in this position, which was dropped in Attic, was retained. Attic Greek wrote πόια, ρόια, χλόη, ψύα (or ψύα), a muscle of the loins: but ποία (-η), βοιά (-η), χλοίη appear in the dialects, in late Attic and occasionally in the papyri. LXX always has the Attic ρόια and χλόη. Πόια should be read in Prov. xxvii. 25 (BnC, ποίαν Α), but ποία in Mal. iii. 2 (BΑΤ), 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 ψύαι of AT must be the original text (corrupted to αἱ ψυξαί and thence to η ψυχή of Bn*).

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

40. OI and Ω. Ν* has ὄνεγνου (= ὄνεγνω) Is. xxxvii. 14, ἐγνοις ib. xlviii. 8, ἐγνοι 1 M. i. 5. For δοίς, 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 α and υ is first found in them c. 240 A.D. In Egypt

1 Meisterhans 57, Mayser 108 f. Ποείων 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. ποείων is replaced by ποείων (οί=υ).

2 Λοπός for λοιπός several times in Tébertunis papyri (end of ii/b.c.), Mayser 109.

3 Meisterhans 58, Mayser 15, 110.

4 Meisterhans 58 f.
the equalisation of υ and υ begins considerably earlier, in illiterate papyri of ii/b.c., but does not become frequent till i/a.d. 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 ἀνυ'γευν (= ἀνοτ'γευν) in 2 Es. xvii. 3, Ψ xxxviii. 10, Na. ii. 7 (with S) and Jer. xxvii. 25, and these forms are fairly common in S (and A) in the Prophetical and Wisdom groups: ἀνυ'γευν is the earliest example of υ for υ in the papyri (160 B.C.: so τεξει = τεξει, 99 B.C.).

Συνδοιάσω (for -διάσω) read by B* Α* in Ψ cxl. 4 may be original. B* also has συ = σοι 1 Ch. xxix. 11 (= γγ = σοι Α: cf. Dan. Θ Sus. 50 Α: the earliest papyrus example noted by Mayser is dated 90 A.D.) and ἀμφήσις Mic. vii. 11. Α and S afford other examples: συνθέσισ Jd. xv. 5 Α, τίχως 3 K. vi. 10 Α (so in a bank receipt of 112 B.C., Mayser op. cit.), σχύνως Α, σχύνων and σχύνισμα Ν, φύνιξ Sir. xxiv. 14 Α, φυρικουν Is. i. 18 Ν etc.

(ii) Of the converse use of υ for υ the only example claiming consideration is λοιμαίνεσθαι for λυμαίνεσθαι, which has strong support in Proverbs (xviii. 23 B*, xcviii. 8 B*C, xxv. 26 B*, xxvii. 13 B*S Α C: but xviii. 9 λυμ. B8 A) and in Sirach (xxviii. 23 B*S)2, and is moreover attested in a papyrus dated as early as "about 147 or 136 B.C." (G. 17. 15). A real or supposed etymological connection between λυμός and λύμη probably accounts for the adoption of this form.

Σώι for σώ is read by BΑC in Job xv. 4, by Α ib. xxxiv. 17, Ν ib. xxxv. 2, also by A in Jer. xiv. 24, and by Ν in 1 Ch. xvii. 27, Is. xxvii. 8, Zech. ii. 2. B has κλουδωνισθήσονται Is. lvii. 20. Οὐποίσαω (for ὑποίσαω) occurs in Job Θ xxxi. 23 ΝΑ and Prov. xviii. 14 Ν, and these two MSS yield some other examples of α = ν. F has ἐνδεδοικεῖ (= ἐνδεδύκει) in Lev. xvi. 23, which appears to be the only example in the uncials in the Pentateuch.

1 Mayser 110 ff. Dr J. H. Moulton points out to me that in the matter of pronunciation the κοινή by no means followed the lead of Attic.
2 The first hand of Ν probably wrote this form in Jer. xxxi. 18: "λοιμανόμενος Ν*vid" in the Cambridge edition (App.).
42. Y and I. The change in the pronunciation of v to that of i did not become general in the koine till about 100 A.D. In two words, however (in addition to some proper names), other causes had before this produced interchange between the two vowels, even in Attic Inscriptions. These words are ἶμισος and βιβλίον (βίβλος). Assimilation of the unaccented i to the following v produced ἶμισος (-συν-συ: but ἶμίσεις 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. ἶμισος and ἶμισος are represented by nearly equal numbers. LXX has ἶμισος only in Dan. Θ vii. 25 B, elsewhere ἶμισος: the preference for ἶμισος 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. ἶμίσει for ἶμισος 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, ἶμισον stands for dat. ἶμίσει in N. xxxii. 33 BAF, xxxiv. 13 F, Dt. xxix. 8 A, Dan. Θ ix. 27 BA. B* writes ἶμισον for ἶμισος in 3 K. iii. 25, Is. xlv. 16. Cf. § 12, 10.

43. The same doubt attaches to the constant use of the Attic spelling βιβλίον, βιβλος in LXX (βόβλος in 2 Ch. xvii 9 B, Dan. Θ ix. 2 B) in view of the predominance in Ptolemaic papyri of βυβλίον, βύβλος. Attic Greek had at an early time assimilated the original v in the first syllable of βυβλίον to the accented i in the second and βύβλος followed suit: there was also perhaps a desire to discriminate between the material βυβλος 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 ἐπιστολᾶς βυβλίας 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 (βῆβλα. ΝΑΩΓ), as is Βυβλίων, Ez. xxvii. 9 B*Q*, the Greek name of Gebal being Βύβλος (Strabo xvi. 755).

LXX, with the Ptolemaic papyri, always writes μαρσίτπων, not μαρσίτην (Lat. mar Simpson), which was an alternative way of writing the foreign (? Semitic) word.

44. Μόλιβδος is written by the uncial (with variants μό- λιβδος μῶλβος, § 7, 34), the Epic and κοινή form1 of Attic μῶλβος. Σμίρης (-τος Α) λίθος is the reading of the uncial in Job xli. 6, not σμύρης, as cited by LS: assimilation of the unaccented vowel accounts for it, if the word is etymologically connected with μύρων.

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

Other examples, mainly in ΑΘ, are due to later scribes.
(i) Ι > Υ. Α has γίνεται (= γίνεται) 2 K. xiv. 27, καθωρύζεσται 3 M. vii. 20, ἱδρυμένη 4 M. xvii. 3: Γ has σύντρυμα Is. xxii. 4.
(ii) Υ > Ι. Ν has in Is. συνωρίδος xxii. 9, δάκρυον xxv. 8, ἀργυρίων xlvii. 10, σινήχθησαν xlix. 18, ἑρίθημα lxiii. 1, in Zeph. δικαίη i. 14, ἰπελίφθησαν iii. 3, in Cant. v. 2 ὀστρικοὶ. Α* appears to have written ἀρχίφυλοι for ἀρχίφυλοι 1 Es. ii. 7: C has πειπτο for ρύπον Job xiv. 4.

45. Υ (ΕΥ) and H (Ε). Πανονυργεἴυ (not class. πανονυργέω) is the verb in use (1 K. xxiii. 22) and has the corresponding noun πανονυργεύμα (used in good sense): Jdth. xi. 8 B*Ν (-ημα ΑΒαβ), Sir. i. 6 B (-ημα ΝΑ), xlii. 18 BC (-ημα Ν*Α).

46. The following examples in one or other of the uncial letters of interchange of v (ευ) and η (ε) are due to assimilation of vowels and to the later pronunciation (v = ι = η):
(i) H > Υ: θύλν Gen. i. 27 D, Lev. xii. 7 Α, ρύγνυσαι 3 K. xiii. 3 A, θυσιαρχειος Prov. viii. 21 B, πολύς (= πηλός) Job xlii. 21 Ν, πολλν (= πολλή) Sir. xviii. 32 A.

1 In the papyri μῶλβος first occurs in i/B.C.: μολεβδίνος twice in ii/B.C. and μολεβδίν in iii/B.C.: Mayser 101.
2 Mayser 102: ἀλικός passim in iii/B.C., the only example quoted of ἀλικός is iii/Α.Δ.
(ii) Y > H (always with assimilation): υποδητην Ex. xxviii. 27 A, ὑποδηθηγ (＝ὑποθῆθ) 4 K, xix. 11 A, φιλής (=φῖλς) Hg. ii. 2 N, ψηχή (=ψυχή) Is. xxi. 4 N, υποχηρήπας Jer. lxxi. 19 B.

(iii) E > Y, Y > E: πέλακος Jer. xxiii. 29 A: ἐνέπνιον Jer. xxiii.

28 N, τετρεπημένον (=τετρυπ.) Hg. i. 6 N.
(iv) EY > E (assimilation of vowels flanking λ, μ, ρ, ψ): δευτερεών Est. iv. 8 N, διελέστατε Jer. xiii. 1 B, ἐψέσατο 1 M. xi. 53 V, πεποιμητένα 2 M. iii. 22 V: early Attic inscriptions yield a few examples of loss of v in final εις (Meisterhans 62) as in βασιλές (=εἰς) Jer. xlix. 17 N.

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

Omission of e also appears in (?)ερατύσουσιν Ex. xl. 13 B* (second ε small, possibly first hand), ἀποσκυήν N. xxxi. 9 F, καταφεύγονταi Jer. xxvii. 5 A, γίμα ib. xxxi. 11 N*, σκήν ib. xxxv. 3 and 6 N: insertion of ε in ἴσχευς Lam. i. 14 N. For AY and EY, AY and A see 12, 13 above.

48. Prothetic Vowel.
The Attic ἐκεῖνος is used to the exclusion of (Ionic and poetical) κεῖνος, and Attic ἐχθές has supplanted (Ionic) χθές. On the other hand ἔθελω disappears, θέλω alone being used. Σταφίς, στάχυς are written without euphonious α. 'Ομείρεσθαι “to long for” is read by the uncials in Job iii. 21 (corrected by B to ἰμείρ.) as in 1 Thess. ii. 8, but is unattested elsewhere. 'Οδύρεσθαι is used, not the Tragic δύρεσθαι.

1 Cf. Philemon 9 πρεσβύτης with Lightfoot’s note. He keeps the MS reading but renders it “ambassador.” “There is reason for thinking that in the common dialect πρεσβύτης may have been written indifferently for πρεσβύτης in St Paul’s time.”
2 N* has κεῖνον, a corruption of κρίνων, in W. xii. 10.
3 As to the Attic and Ionic forms see Rutherford NP 370 ff. Χθές is confined in the uncials to Gen. xxxi. 42 A (after σε). Ex. ii. 14 A (τον Αγώπτιον χθές) and 1 M. ix. 44 V (ὡς χθές): it is also written in nearly all cases by one or both of the correctors of B (usually B*).
4 Attic Greeks apparently wrote ἄσταφίς but στάχυς: the Ionic ἀσταχύς (Hom. II., Hdt.) reappears in Josephus, A. Ι. 17. 13. 3=B. Ι. 2. 7. 3.
5 Dr J. H. Moulton tells me that the ὃ in this word as in ὄδύρεσθαι ὕκελλεν etc., comes from a derelict preposition ὃ (seen in ὑκελλόν participle T.)
affords an example of anaptyxis (the reverse of syncope) in σαρξ = σαρξ Zech. ii. 13 (cf. Mayser 155). The same MS writes ὠμορραύντες (= -ρούντες) 1 Ch. xii. 40, ἄναγώντες (= ἀνάγουντες) ib. xv. 28. The LXX does not contain examples of prothetic i before σ (ιστήλη 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 νεοστός, and this is used by the Atticizing writer of 4 M. (xiv. 15), while two other literary books, Job and Proverbs, have the almost equally orthodox νεοσσός. The remaining books have the κοινή vernacular form νοσσός. The derivatives all take the κοινή form: νοσσιά (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 νομμηνία in most books (B 26 times, A 29, § 4): νεομηνία (Ionic) does not make its appearance in papyri or inscriptions till the Roman epoch, and its originality where it occurs in the LXX is therefore extremely doubtful.

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 ὄ-κειμαι (‘circumambient’) which is shortened in the unaugmented tenses from the notion that ὄ contained the temporal augment. The root is smer seen in memor. There is therefore no connexion between ὄμ. and ιμείροσβαι.

1 Rutherford NP 287.
2 Job v. 7, xxxviii. 41, xxxix. 30, Prov. xxiv. 22, 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.
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 ἐάν in LXX as in the papyri. The form ἀν, used by some literary writers (Plato, Thuc.), is practically confined in LXX to two phrases where there is crasis or elision (καὶν, οὐδὲ ἀν) and to a small group of books (Wisdom, Sirach, 4 Macc., Isaiah). The only instance of its use apart from καί or οὐδὲ is Tob. xiii. 16 οὐκάριος ἐςομαι ἀν γένηται. Ἐάν also frequently supplants the indefinite particle ἄν after a relative pronoun etc. (ὁς ἐάν etc., see § 5, p. 65 ff.).

The LXX retains the uncontracted forms, usual in Attic prose, in ἐν, στεάρ, ἔλεον.

For κανονὶ and ὀστονὶ ὀστὰ (but ὀστὸν -ἐων -εῖοις) see § 10, 8: πηχὸν § 10, 21: ἄφυροις etc. § 12, 2: ἡμίσων § 12, 10: contracted comparative adjectives in -ων § 12, 21: ἄργος (ἄργος Prov.) § 12, 2.

50. LXX uses only the syncopated forms καμμύεων = καταμύεων (Is. vi. 10, xxix. 10, xxxiii. 15, Lam. iii. 45: Β καμβ. in the first and last of these passages) and σκόρπον = σκόρπον (N. xi. 5). (Διφορον read by BFcorr 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 φυλάττω.)

Other syncopated forms in the uncial are ὑπερθείων (=ὑπερθείεων) 1 Es. ii. 18 B*, so ὑπερθεῖς (=ὑπερθείες) Zech. i. 12 B*: ἄκοινομεθα (=ἄκοινομοι) 2 Es. xxiii. 27 B*, ἐπιχθρὴσονται (=ἐπιχθρὴσονται) Job xxxvi. 27 B*, ἐλαλεῖν (=ἐλαληθεῖν) Is. xxxvii. 22 B*,

---

1 Meisterhans 255 (only 6 examples of ἀν in Attic Inscriptions from v/ to iii/B.C.): Mayser 152 f.: Moulton Pro/. 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 ἐὰν ib. xxxvii. 12, xxxix. 11, xlii. 9 θῖς], 4 M. ii. 8, 9, x. 18, xviii. 14[quoting Is. xliii. 2 which has καὶ ἐὰν], Is. viii. 14 B. οὐδὲ 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

1. The consonants in the kóusí are subject to fewer widespread changes than the vowels. The general adoption of ύσ for Attic ττ and such individual phenomena as the temporary substitution of oúdeis for oúdeis, the omission of the second γ in γύνεσθαι and γύνώσκειν, and the insertion of μ in the tenses of λαμβάνω (λήμψομαι etc.) are features which distinguish the kóusí 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 Egypt¹. The examples of such changes in the LXX uncial

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 *incunabula*, although it is unlikely that many of them go back to the autographs.

3. The gutturals. K > Γ. The only example of weakening of κ to γ in the LXX uncials which can confidently be ascribed to the autographs is the form γναφεύς (4 K. xviii. 17, Is. vii. 3, xxxvi. 2), which replaces the older (and apparently original) form κναφεύς in the κοινή.

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 εγ' before certain consonants (εγ', δε', εγ'/βάλλειν etc.) which is common in Attic Inscriptions and almost universal in the Egyptian papyri down to about ii/iii A.D., is practically unrepresented in the uncials: εγκλέκτος in the B text of Ψ civ. 43, cv. 23, and εγ' γής Is. xxxix. 3, xlix. 12 A, have been noted. *Εκγνωνοι is commonly written: ἐγνώνοι occasionally in Codd. A and 8. For the similar absence of assimilation of εν cf. §7, 4. Anomalous forms with γκ for κ are εγκλέκτος Jer. x. 17 8*, 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/ii A.D. The commonest example is -δεγνώ 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 γνήμην Jd. xv. 8 A (cf. ἀντεγνήμωn CPR 78, 221—6 A.D.), ὄγων 1 K. v. 5, γαρπίνων Prov. xii. 14, δάγνωτε Hb. ii. 7. 8 appears to read ἀπογρύψω in W. vi. 22 (see Swete): D has γνηγαύς Gen. x. 9. The inter-
equivalent of both demotic ς and demotic π. Demotic has no sign for d: τ and δ correspond to demotic t.

(2) In Sahidic the consonants υ and ις, along with a few others, are rarely used except in Greek words (Steindorff, *Koptische Grammatik* p. 7). (3) In Greek papyri instances occur of interchange of κ and γ (not due, as in Attic γναφείν, to the influence of a neighbouring consonant) and of τ and δ.

1 Mayser 160 f. The initial γ is found already in an Attic Inscription of iv/v. B.C. (γναφείν) Meisterhans 74.

2 Mayser 226 f. In ii/iii A.D. the standing formula in the papyri καθαπέρ εγ' δίκης begins to be written καθάπερ ἐκ δίκης.

3 Is. (xv. 29 Al and five times in 8: xxx. 6, xlvi. 19, xlix. 15, lxi. 9, lxvi. 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 (H e l l. 134), only comes to the front in illiterate papyri of i/A.D. (Mays e r 170).1

6. Γ > K. The reverse change is represented in A by κῆρ 
(=γῆ) 1 K. v. 4, ἡκούμενος 3 K. ix. 5 (=ηγούμενος B: Η e b. "upon the throne"), Κορηγιας 1 Μ. iv. 5. Ν has λεκί (=λέγει) Z e c h. i. 3, ἀκαλλιώμεθα 1s. x x v. 9. B has χυτροκαυλος 3 K. vii. 24 lep, 29 (A -γαςλος correctly from γαλλος "a milk-pail"). Familiarity with the native country of the founder of Alexandria might account for the appearance of Megiddo as Μακεδόν 4 K. x x i i i. 30 B, Μακεδδόω ib. ix. 27 A. One instance which appears with some frequency, πακις for παγίς "a trap" or "snare," is partly due to the fact that it is often used to render the Heb. παγίς which has the same meaning, though the form occurs where other Hebrew words are rendered: B has πακις twice (=παγίς in both places) Jos. x x x i i i. 13. Hos. v. 1, Ν has it 13 times viz. Tob. x x i v. 10 δίς and 11 times in Ψ: as against these 15 passages there are 47 where παγίς is read by all the uncials.

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

'Εκθρός (found in a papyrus of 118 B.C., Teb. 5, 259) occurs sporadically in each of the three main uncials, B (M ic. iv. 10, vii. 10), Ν (Na. iii. 11, 13) and A (Job x x x i v. 26, 2 M. x. 26): similarly A has ἐκθρεύωσαι 2 M. x. 26, Ν ἐκθησωτας 4 M. v. 27. In Ν and A we more frequently meet with the spellings, paralleled in post-Ptolemaic papyri, ἐκθρός -ία -ίνεων: so once in B*, Bar. iv. 25 (this portion of the book was written in i/A.D.). Ἐκθέσεις for ἐχθέσεις stands in the A text in 1 K. xiv. 21, xix. 7, 2 K. iii. 17, Job Θ x x x. 3.

Μοκλός is confined to the B text which has 16 examples of it to 19 of μοχλός: Ν has ἀναμοκληότετες 4 M. x. 5. Κλίδων occurs in Sir. x x i i. 21 A and 1s. iii. 20 Ν. 'Εκμαλωσία (for αἴχμα) and

1 The earliest examples I have noted are as follows:

κ > γ i/A.D. γυρίων BU 975 (45 A.D.), πατριγής and εὐδογί (= -κε) BM ii. 154 (68 A.D.).

i i/A.D. γρεάτρα BM ii. 191, πρόγιται (= -κεται) BU 153.

γ > κ i/A.D. ὄμολοκω BU 189 (? 7—8 A.D.), καστροκυμνοί ib. 975 (45 A.D.).

ν i/A.D. ἐπιστρατήκων ib. 587, ἁρκυρίου ib. 416, διακέρασε (= διέγρ.) ib. 662, ὑπρακώγος (= ὑδραγ.) ib. 71, ἡκοράκαμεν ib. 153.

'Ακρακούλας BM ii. 189.

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

9. K—X. Ἑκ is occasionally written \( \epsilon \chi \) before \( \theta \; \chi \; \phi \) in Attic inscriptions and Ptolemaic papyri. So in the uncials (1) \( \text{ἐκθέσεως} \) W. xi. 14 \( \text{NAC} \) (RV mag 'cast forth in hatred' unwarrantably assumes a word \( \text{ἐκθέσεως} = \text{ἐκθέσα} \) : the papyri show \( \text{ἐκθέσεις} \; \text{ἐκθέμα} \; \text{etc.} \), Mayser 228), \( \text{ἐκθέσμος} \) 4 M. v. 14 \( \text{N} \), \( \text{ἐκθέσι} \) (= \( \text{ἐκθεσ} \) ) Dan. Θ vi. 8 \( \text{B*} \): (2) \( \text{ἐκθεσμῖν} \) Gen. xxix. 4 A, \( \text{ἐκθεσμός} \) Lev. xxiii. 40 A. Other examples of irregular \( \chi \) are \( \text{ἐκοςι} \) 3 K. ix. 11 A, \( \text{λειχμωμένους} \) W. xi. 18 A (not from \( \text{λεκμω} \) 'to lick', cf. \( \text{λιχμωθέντες} \) vi. 20: but the exact meaning of the passage is doubtful), \( \text{ψεκαθων} \) Cant. v. 2 \( \text{N} \), \( \text{χαλλίπαυσ} \) 4 M. xvi. 10 \( \text{A} \). 10. X > Γ. This change is unrepresented in the Ptolemaic papyri: in the LXX it appears, mainly in late MSS, in two pairs of words: (1) \( \text{δραγμη} \) in V (2 M. iv. 19, x. 20, xii. 43: 3 M. iii. 28: in the last passage A has \( \text{δραγχιαίς} \) and \( \text{δδραγμον} \) in F (N. iii. 47: Jos. vii. 21) and once in A (2 Es. xx. 32): (2) in \( \text{N} \) \( \text{αἰγμάλωτος} \) Na. iii. 10, \( \text{αἰγμαλάσια} \) Jer. xxv. 19: this MS usually has \( \text{ἐκμάλωτος} \) etc. (see above).

11. The dentals. The interchange of \( \tau \), \( \delta \), \( \theta \) 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\(^1\). In the circumstances the examples in the LXX uncials are fewer than might be expected.

12. T and Δ. The only examples noted of interchange (common in papyri, mainly illiterate, from ii/b.c.) are (1) \( \piτῳ\) 4 K. xxiv. 16 B*, \( \alpha νῳ = \alpha νῳ \) 1 Es. iii. 5 B*, \( \alpha κσιδερμών \) Zech. iv. 10 \( \text{N*} \) (so \( \text{κασιδέρμα} \) BU 1036, 15, 108 A.D.): (2) \( \text{δεκατάρχους} \).\(^1\)

\(^1\) So in an Attic Inscription of iv/b.c. and in papyri, mostly post-Ptolemaic: the Ptolemaic documents usually have \( \chiτῳ \) (or the Ionic \( \chiτδ \) ), Mayser 41, 184.

\(^2\) Meisterhans 106, Mayser 228.

\(^3\) Thumb \( \text{Hell.} \) 134.

\(^4\) Due, perhaps, to the analogy of \( \text{δεκατός} \).
1 M. iii. 55 Ν* (so in papyri of iii/b.c., PP ii. 13 (1) and 4 (1) and (2), not quoted by Mayser: δεκάδαμχος is read by BAF in the three Pentateuch passages).

13. T and Θ. Uncertainty as to whether the aspirated letter should be used or not is specially evident in words containing two aspirated letters or one aspirated and one tenuis. 'Αναφάλλαντος -φιλάντορα is read by the uncialss in L. xiii. 41 ff.: the papyri of iii/b.c. fluctuate between this and άναφάλλανθος, which is probably the older form (Mayser 177 f.). Κολόκυνθα has the best authority in Jon. iv. 6, 7, 9, 10: κολόκυνθι is the Attic form according to Phrynichus (Rutherford VP 498): similar fluctuation in the papyri.

(i) Further examples of insertion of aspirate. Κάλλωνθρον is certain in L. xxiii. 40 (BAF), and probably φόβηθρων should be read in Is. xix. 17 with B* (φόβητρων cett.) as in Luke xxi. 11 (WH with BD). The following are due to attraction of a second aspirated letter: καθόπιστευ Ζεχ. vi. 6 B*Ν*, βαθρίχος Ex. viii. 9 F. Μασθίας for μαστός is read by A in 1s. xxxii. 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 -τε (for -θε), like the 1 aor. imperat. pass.: ἐντραπήτι Sir. iv. 25 B*AC (ηθί ΝΒ\(^h\)), χάρητι Tob. xiii. 13 B*Α. Assimilation to preceding τ may account for κατορτώθη 2 Ch. xxix. 35 B*, ἐνταῦτα 4 K. ii. 2 A, 2 M. xiii. 6 V. Νέκύωτά Is. xxxix. 2 Ν* (transliteration of ἄναγκα: νέκυωθά cett.).

14. Δ and Θ. Under this head come the forms οὖθείς, μηθείς, 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 κόμη and then disappeared again in the first two centuries of our era. That they are not due to mixture of οὖτε and οῠδέ is shown by the fact that the fem. οὖθεμία remains unaltered. Their explanation lies in a coalescence of δ with the aspirate of εῖς to form θ (= δ + θ)\(^1\).

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

---

\(^1\) See Meisterhans 104, Mayser 180 ff., Schweizer 112 ff.
and ecclesiastical Greek and are unrepresented in certain portions of the LXX, e.g. the Pentateuch, Isaiah and Job (excluding Θ). οὔθεις produced (1) ἕξονθενέω (-ημα), while οὔδεις produced (2) ἕξονθενώ (-ωμα -ωσίς). Two rarer and doubtful forms, due to mixture, are (3) ἕξονθενέυν, (4) ἕξονθενον. (1) must have been coined while οὔθεις 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 οὔδεις): it is the form used by Luke and Paul in N.T. (2) apparently came later, when οὔδεις 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 ἕξονθενήκασιν, ἀλλ' ἐγὼ ἕξονθενώκασιν. In Sirach (the Greek of which was written during the period of transition from οὔθεις to οὔδεις) all four forms are attested.

The evidence for the verbs is as follows:

(1) ἕξονθενέω 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) 'Exουνθενίων Jd. 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. i B, 7 B: Sir. xxxiv. 22 22 ΝΑ, 31 Ν, xlvii. 7: Zech. iv. 10: Mal. four times: Dan. Θ xii. 21: 1 M. iii. 14 ΝΑ.

(3) ἕξονθενέων 4 K. xix. 21 B: Ez. xxi. 10, xxii. 8 ΒQ: Sir. xxxiv. 22 B: Cant. viii. i A, 7 A.

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

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

---

1 Plutarch has ἕξουθενίζω, and ἕξουθενίζω is cited by LS from a Scholiast on Aristophanes.
2 These books use other verbs to render ἄνω, πάνι e.g. ἀπειθέω, ἀφιστάναι, ὑπερδείν, φανείσθαι, ἀπαναίσθεθαι, ἀπειθεῖσθαι, ἀποφοίτεθαι, ἀπαρνεῖσθαι etc.
3 And cf. the fluctuation between Ἀμπρακία Ἀμβρακία in Attic inscriptions of iv/B.C., Meisterhans 77.
The Consonants

B > Π. $ has πορρά (=βορρά) Jer. i. 14, A προπλήταις (=προβλήτες) 4 M. xii. 6.

17. Φ > Π. $ has σπόνδυλος ἑκασπορδιλίζειν in 4 M. x. 8, xi. 18 (Ionic and in some κωνή writers, e.g. Strabo: Crönert 85): A keeps the Attic form with σφ, and so all the uncialss in Lev. v. 8. (Σπόγγος, σπυρίς, which show similar fluctuation, are absent from LXX.) 'Ἰωσήφ in Hellenized form appears in the uncialss 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. Π—Φ. Σκνίψ has cases σκάφυς σκνίφες in Ex. viii. 16 ff. in BA(F) (with variants σκνίκες and κνίφες F, σκίφαν Α), and the same forms appear as variants in Ψ civ. 31, W. xix. 10, where the B text has the more regular σκν(e)πες, σκν(e)πιο. The two forms go back to iii/B.C. (υπόσκνιτος, υπόσκνιφος, Mayser 174).

In the case of φάτνη1, φατνοῦν, φάτνωμα (which have preponderant authority) individual MSS exhibit a variety of spellings with transposition or loss of aspirate, transposition of the first two consonants, and substitution of μ for ν:

(1) πάθην II. i. 17 $.
(2) πάθην Job vi. 5 $, xxxix. 9 $.
(3) ἐπίφυσεν 3 K. vii. 40 Α.
(4) πεφατμωμένα Ex. xli. 15 B, φατμώματα Am. viii. 3 B, Zeph. ii. 14 B.
(5) παμμώματα Cant. i. 17 $.

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 θ to μ is seen in the reading of A έφ' ἱμών in 2 M. iv. 12, a corruption of ἐφ' θημών which V reads (cf. v. 9 ἐφθαίνω): also in Σαμαμάσσαρος 1 Es. ii. 11 BA* (=Sheshbazzar), ἐσείμαν (=εἰσείμιαν) 4 M. xv. 3 $.

Assimilation causes μολύμων (=μολύμος, μολύβδος) in Jer. vi. 29 B, βολύβιν in Sir. xxii. 14 Α.2

(2) The converse change is more frequent3. Τεθριμβόθος, apparently the oldest form for the turpentine tube (in LXX thus only in Gen. xiv. 6 E, xliii. 11 F), develops into περεμβιθός (Β 5 out of 7 times, A 2/7), and thence to περεβιθόθ read by all the uncialss

---

1 Thumb (Hell. 71) conjectures that πάθην is an Ionism taken over by the κωνή. This is the form which has survived in modern Greek παχνί (=παθνίον) with Asiatic varieties παθενίν πανθίν παθινίν (ib. 81). LS suggest derivation from $ΠΑΤ (πατόμαι).

2 LS quote περιβολιζώσαι from a Rhodian Inscription.

3 Attic Inscriptions show βορμάνεις (=μαρμ.) and fluctuation in Σερμυλα (Σερβ.), Ἀδραμυττός (=Ἀδραμ.), Meist. 77. 'Ροβερ =ρώμερ is the only Ptolemaic example cited by Mayser 199. Γερβανίκον is attested in Rhodes and Asia Minor, Nachmanson 82. The proximity of ρ in all these examples is noticeable.
The Consonants

in Isaiah (i. 30, vi. 13), and four times elsewhere (by E, A, NA).

In the case of στίμα, a pigment for the eyelids, and στυμ(μ)ίζεν, the forms with β receive slightly better support (cf. Lat. stibium): στιμί Jer. iv. 30 BA (στίμη A, στείμ Q), ἑστιμίζου Ez. xxiii. 40 BAQ, but ἑστιμίζων 4 K. ix. 30 b* (β in ABab).

"Ανά βέσονν 1 K. vii. 12 A, οἰκουζέννων Is. xiv. 26 8, βέλη (=μέλη) 4 M. x. 20 8.

Π is converted to μ in μοιμαντείς (=ποιμένες) Jer. x. 21 A.

20. The liquids. In the vulgar language from the Hellenistic period down to modern Greek (which has e.g. ἀδερφός ἱρθα ἑρπίδα) ρ replaces λ, especially before consonants: instances occur, also, of the reverse change in the κοννή where no consonant follows 1. Two examples of the interchange appear to have become stereotyped: σικνήλατον "a cucumber-bed" (from ἐλαίνω = "plant") becomes σικνήρατον (so in the only LXX passages, Is. i. 8, Ep. Jer. 69 with variants with ν in the first syllable): conversely κρίβανος (the Attic form according to Phrynichus), a small covered cooking-vessel, always appears as κλίβανος in LXX (as previously in Ionic, Hdt. ii. 92). The papyri support the LXX in these two instances (Mayser 188).

In the following passages the interchange affects the meaning. In 1 Macc. the word φάλαγξ which should certainly be read in all five passages, in four of them has a v. l. φάραγξ in one or other of the uncials (vi. 35 A, where Swete retains φάρ., 38 V, 45 A, x. 82 b* (V)). In the same book (1 M. ix. 42) the reading of 8 εἰς τὸ ἔλος τοῦ Ἱορδάνου (cf. v. 45) must be preferred to εἰς τὸ ὀρος of AV: the vulgar pronunciation and the influence of ὀρος in vv. 38 and 40 have produced ὀρος out of ἔλος. In Sir. xxii. 18 the converse change has occurred: it is the χάρακες (BN) or "pebbles set on a high place" that cannot stand against the wind, not the χάλικες (AC), "pebbles" or "rubble."

The MSS yield the following further examples: (1) Λ > P: οἶνοφρυγεῖ Dt. xxi. 20 B, βερτίων Is. xvii. 3 8*, ἄργηρά Jer. x. 19 8*, ἐβρασέν Job xx. 19 A (= ἐβλάσεν cett.), χαρβάινη Sir. xxiv. 15 A

1 Mr W. E. Crum tells me that in several Sahidic sub-dialects the two consonants are confused.
and χαβράνῃ Ex. xxx. 34 A (for χαβράνη = ἀαβράνη), ἀμεράσαρ
Dan. Θ i. 11 and 16 A (= ἀμεράσαρ) : (2) P > A: φαλέτρασ
Jer. xxviii. 11 B*(xxvii. 11 B*), ἐσπελάς Is. xxii. 13 N*, κλαμάτων Ψ cxviii. 102 N*,
Καλχαμύας 1 Es. i. 23 A (= ἄρτος), φλουράν 1 M. xi. 66 A.

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 μ1. N has
ζυράνα five times (Cant. iii. 6, iv. 6, 14, v. 13, Sir. xxiv. 15) and
once ζημαράγδων Sir. xxxv. 6 : elsewhere all the uncials have
ζυράνα, ζημαράγδος. The same change appears in the form
ζηλην, "a spear," attested by all the uncials in ls. ii. 4, Jer. vi. 23
(also Mic. iv. 3 AQ*, where it is a gloss from the Isaiah passage):
Judith alone keeps σζην, i. 15 B* N* (altered to ζιλή in A and
correctors of B and N) : this foreign word of doubtful extraction
appears outside the LXX in a variety of forms, σζην, σζηνη etc.,
but it is clear that the older form had initial σ2.
Attic ξην for σζην survived after 400 B.C. only as a literary
affectation and is unrepresented in LXX3. N writes οσμιλας for
ως σμίλαξ Na. i. 10.

22. Insertion of Consonants. A remarkable feature
of the κουνή (or rather, excepting one instance, of local varieties
of the κουνή) 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 ληψομαί (for λψομαί)
together with cognate forms ἑλπομήθην, (ἀνά)ληψις, (ἀνά)ληψις 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 λψομαί and the newly-introduced λψομαί were

1 Meisterhans 88 (Attic examples from 329 B.C.), Mayser 204, 209: the
latter's suggestion that σζ in ἀααζήτησας etc. is intended to mark off
the syllables more clearly will not suit initial σζ in the above instance.
2 Sturtz de dialecto Macedonica 46 f.
3 ξψωρίδος, written by a seventh century corrector of N 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 uncials suggests that the μ forms again went out of use between vi/ and viii/A.D.

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

There are some 450 examples (including the compounds) where the μ forms occur in all three of the main uncials or in one or two of them. On the other hand, examples of forms like 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. 4vld, Jer. xxxi. 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 λήμψη ib.], 1 K. xxv. 11, Jer. xlii. 3, Ez. xlv. 18, Sir. iii. 24: in 2 M. v. 20 καταληψεὶς is probably a case of itacism =-λεφθείς). The classical forms become more frequent in later MSS and corrections of MSS, 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 xxxi. 1, 41, and in Ez. they are due to correctors), always in Cod. 87 of Daniel (ix/A.D.), and nearly always in V (viii/ix/) and B* (probably xiv/A.D.).

1 Mayser 194 f.
2 Crōnest 66 asserts "nullum reperiri in Berolinsenum corpore exemplum nasali carens." The huge Berlin collection consists mainly of papyri from i/ to iv/A.D.: I have noted one example wanting the nasal, BU 1060. 30 προσδιαληψέντος (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 προσελήψεαι (15 A.D.), OP iv. 724. 8f. λῆψομαι, λῆψη (155 A.D.). Σιναληψήδην FP 21. 7 (134 A.D.) is differentiated by the δ following the labial.
3 So Crōnest 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 λήψομαι etc.).
5 Cf. Gregory Prrol. 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) Ἰδ. vii. 7, καμψάκης "a flask," 3 K xvii. 12, xix. 6 (from κᾶπτω, cf. Lat. capsa): elsewhere A unites with B (§) in writing καψ., ἀνταμψψιν (= ἀντάμπεψιν) cxviii. 112, ἀνεκφίψαι Ἰοβ 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. Δήψομαι may be a mixture or compromise between Attic λήψομαι and Ionic λάρψομαι1 (which retained both the α and μ of the present stem) or it may be an independent formation due to the same phonetic law which produced the other nasalised κοπή forms. These other forms (ανψέλεων etc.) are specially characteristic of parts of Asia Minor (Καρπαδοκία, Παμφλαγόνες are attested) and Dieterich (Untersuch. 92 ff.) traces their origin to that region. Egypt, however, yields examples other than λήψομαι, and Thumb (op. cit.) suspects the influence of Egyptian pronunciation: the four examples in the preceding section which are peculiar to A may be taken as supporting the Egyptian origin of that MS.

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

26. The combination μψ recurs in another instance, where the ρ, not the ῃ, is the intruder, viz. in the name Σαμψών (= ἡρώη), 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. παραλαμψέσα (Mayser 159), in the LXX in Ἰοβ θ xxvii. 21 Αναλάμψεται δ' αὐτῶν καθὼν. It is noticeable that the Hellenistic -λιμπάνω for -λειπω (§ 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 \( \tau \) between \( \mu \) and \( \sigma \), so between \( \mu \) and \( \rho \) there is a tendency to insert another labial, \( \beta \) (cf. \( \text{μεσημβρία = μεσημερία} \)). \( \text{Μαμβρη} \) (\( \text{Σαμαράποι} \)) is written by the uncialists in Genesis, \( \text{Ζαμβρ(ε)} \) renders both 

and \( \text{μεσημβρία} \) : in other names there is fluctuation, as between \( '\text{Αμβράμ (άν)} \) and \( '\text{Αμβαμ} \) (\( \text{Σαμάρι} \)).

\[ \text{Ezra (Σαμάρι) in LXX becomes 'Εσρας} \) (\( ' \text{Εσρά} \)) in B, 'Εξρας \( (\text{Εξρά}) \) in A, 'Εσρας \( (\text{Εσρά}) \) in \( \Sigma \). Probably the \( \delta \) in the last form, familiarised by its adoption in our Apocrypha, is euphonic, like the \( \beta \) in \( \text{Μαμβρη} \): but it is conceivable that \( \sigma \delta \) is used to represent Heb. \( \delta \) with a reminiscence of the old pronunciation of \( \zeta \) (\( \text{ζδ} \)), see 21 above.

\( \Sigma \) inserts a nasal before \( \delta \) in Jl. i. 6 \( \text{φωνατες = οδόν} \), \( \Psi \) cxxxix. 2 \( \text{ανδικον = άδ}. \)

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 \( \alpha \): N. xxvi. 20 B \( \text{Σαμαράποι} \) \( \text{Σαμαράπελ} \), i Ch. xxviii. 18 A 'Αμαρί.

2 'Εσρας 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)ί ΒΑ, 'Εσδρείκαύν 1 Ch. ix. 44 B, 'Εσδρήλ ΒΝQ, 'Εσδρ(α)γ-λόν ΒΝΑ (=\( \text{Σαμαρά} \) \( \text{Σαμαρά} \)) in all of which \( \sigma \delta \) corresponds to \( \gamma \). On the other hand in 4 K. xix. 37 it answers to \( \delta \): 'Εσδράχ B = 'Εσθράχ Α = MT 'Εμβράχ.

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: \( \nu \gamma (\gamma) \alpha \nu\omega \), \( \kappa \lambda (\gamma) \omega = \kappa \lambda \alpha \omega \), \( \alpha \chi (\gamma) \epsilon r\rho \nu \epsilon s \) etc. In papyri of iii/ and ii/b.c. an \( \iota \) is interpolated for the same purpose between the vowels \( \iota \) and \( \eta \): \( \beta \eta (\iota) \eta \theta \epsilon \nu \), \( \eta \gamma (\iota) \eta \kappa \nu \tau \alpha \) (Mayser 110).
In the case of one word, ὀλύ(γ)ος, the omission of γ in writing began c. 300 B.C. and spread over a wide area in the Greek-speaking world. Apart from this and one or two other words the usage was apparently restricted to Egypt.

The uncials B, 8 and A always write ὀλύγος, but in two derivatives—ὁλυγόν (a Hellenistic creation, perhaps coined by the translators)² and ὀλυγοστός—the γ is omitted, four times in all, by the original scribe of B: Jd. x. 16 ὀλυώθη, 4 K. iv. 3 ὀλυώσης, 2 Es. xix. 32 ὀλυωθήτω ("B*vid"), Is. xli. 14 ὀλυστός.³

Ἀγ(ε)ίωχα⁵ (so constantly in the uncials, see § 16, 7: ἀγήφωξα usually in Hellenistic writers), the perfect of ἀγω (condemned by Phrynichus, who prescribes ἡφα), is probably another instance of omission of "spirantic" γ; ἀγήφωξα appears in Inscriptions.

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

---

1 Meisterhans 75 (Attic Inscr. show ὀλος ὀλαρχία ὀλωρέω: also Φιάλεως=Φεργ.): Mayer 163 f.: Schweizer 108 (who mentions as places, other than Egypt, where ὀλος is found Boeotia, Arcadia, Tarentum, the Taурic 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. ὀλος Φιάλεως (to which should be added Boeot. ἵων=ἐγώ and perhaps ἀγήφωξα pf. of ἀγω), (2) the 'Egyptian' forms φενω=φενωγ 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 ἀγλοξα) the lost γ was in each case preceded by i.

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 ὀλυγον ὀλυγοστός are written by all the uncials. Aquila is cited as writing ὀλυωθησαν in Jer. xiv. 2.

5 The papyri have (as Dr J. H. Moulton informs me) ἀγηφοξα HP 34 (iii/B.C.), ἀγείξα Teb. 19 (ii/B.C.), ἀγέοξα Teb. 124 (ii/B.C.) and ἀγέωξα (ii—i/B.C.).

6 The omission has been otherwise explained as due to dissimilation.
Prophetic portion of that MS or of a parent MS was therefore, presumably, written by an Egyptian scribe.

The examples are as follows:—

Φευειν in § occurs in Is. x. 18, xiii. 14, xvi. 3, xxii. 3, xxxi. 9, xlili. 14, Jer. xxvii. 28, xxxi. 44, xliv. 19, Jon. i. 3 (φοιεπ = φι[γε]εν), Na. ii. 9 (φθονιτες sic), Prov. xii. 13 (ἐκφευει). In all cases, except Jer. xliv. 19 πεφευνων, the lost γ is followed by a long vowel. The γ is written where a short vowel follows (φευγετε ἐτω Jer. iv. 6, xxvi. 6, xlvii. 6, xxx. 8, xxxi. 6), less frequently before a long vowel. B and A have no examples of loss of γ in this word.

Κρανι for κρανγι is consistently written by the first hand of § in the Prophetical books, 17 times including Jer. xxxii. 22 καινης; the only exceptions (all in 'Jer. a') are Jer. iv. 19 where the MS has κρανγιν and viii. 19, xviii. 22, xx. 16 where it has the usual form. On the other hand κρανγι is always written by this MS in the historical and literary books (14 examples between 2 Es. and Judith). B writes κρανι in Is. xxx. 19 (with §) and Ez. xxi. 22.

Σευη for ξευη Is. v. 10 §.

'Εξερευνμενα for -ερευγ. is written by A in Ψ cxliii. 13, and the same MS in W. xix. 10 has the aorist ἐξηρεύσατο formed as from ἐξερευνθαι. (§ keeps γ in this word, which however is not found in the Prophetical portion.)

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

Ἀνοιεί for ἀνοιγει Is. i. 5 §.

Λει for λεγει Zech. ii. 8 § (cf. mod. Greek λεει).

The weak pronunciation of intervocalic γ occasionally produces its insertion in the wrong place. § writes λεγουτες for λεντες Jer. ii. 15: hence too the mistaken reading attested by BNA in Est. vii. 3 ὁ λόγος μου for ὁ λαός μου (νυλ).

31. While γ is the consonant most frequently omitted between vowels, there are certain others which are liable to omission in a similar position. These are κ (χ), τ, δ, λ, σ (ρ, ν). Most of the instances occur again in the Prophetical portion of Cod. § 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. 113.
Examples of omission of intervocalic consonants other than γ.

κ. Ν has πρωτότοα (= -τοκα) Ψ cxxxiv. 8. Cf. (7 from haplography) διαθής = διαθήκης Zech. ix. 11, δίος (= δίκαιος) 2 Es. xix. 33.

χ. B has ἀπέεσθε (= ἀπέχ.) Mal. iii. 7. Cf. the variants ψυγαί φιωταί Ψ xxvii. 8, and εἴσεαν = εἴσεαν Dt. xxi. 7 F.

τ. Ν has ἀποσταί (= ἀποστάται) Is. xxx. 1, σίω (= σίτοις) Hg. i. 11, καλαποι (= κατ.) Zech. xiv. 2, συνελεύσθησαν (= -ετελ.) Job i. 5. B has a parallel to the last in ἀποδεσθήσαί 1 Es. v. 70: cf. Is. ii. 13 μεσρόν = μεστόρον. A has τοῦ (= τοίτο) Ex. ix. 5.

δ. Ν has παία (= παίδα) Is. xxvi. 16, θορ xlvi. 21. Ἰούμεια (= Ιόουμαία) Jer. xxix. 8. A likewise has Ἰούμαια Lam. iv. 21. (Conversely, as γ is inserted in υγείας etc. of the papyri, so is δ in πραθέων = πρασάω Is. xxvi. 6 Ν.)

λ. Ν has μεσαίων=μέσαιοι Job ix. 28, θα'λαςαν Jer. xxviii. 36, βασιέως xxxiv. 9, cf. βασια=βασιλεία Jon. iii. 6. Similarly A has βασμως = σιλέως 2 K. xv. 3 and καταβάω = -βάλω Ez. xxix. 5: V has ἀντιπάνους = -πάλους 3 M. ix. 5: B πονυπερία (= πολυπ.) Sir. xxv. 6.

σ. Ν has εποιη̄ς=η̄ςε Is. xii. 5 (cf. ποιῆς = ποιώραι Jer. vi. 25 BΝΑ.), κιβάρων=ισον xxiii. 16, κρῖν = κρίσιν xlii. 3, πλην (= πλήσ.) Jer. xxii. 13, διλεισίς (= ὁσείς) Hb. iii. 12. B has επελεύπθαι = επέλευσθησαί 1 Es. iv. 49 (in the same section which has the omission of τ noted above) and κρᾶν = κρίσιν Is. i. 17. A has θραύ = θραυτό N. xiii. 29, πορεύς = πορεύτις Is. xlvii. 10 (cf. συνείς Ψ xxxi. 9 U).

ρ. A has μεγός for μερις 2 M. iv. 19.

μ and ν. Ν has μεγαροης (= -μεγαλορη.) Ob. 12, ἔσφραγισ-μένου 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 γύρωμα, γυρωσκε ceased to be written after c. 300 B.C.\(^1\): vulgar Attic, as attested by vase inscriptions, had led the way\(^2\). Γ(ε)άρωμα γ(ε)νωσκε are all but universal in the LXX uncials as in the papyri. The classical spelling was revived by some of the Atticists.

Γύρωμα in the leading uncials is confined to the A text of 1 and 2 Esdras, Job xli. 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 (γ)natus, (γ)nosco, and assumes an intermediate stage when -γγ- was written -νν-.

\(^{2}\) Thumb Hell. 207.
33. Other examples of omission by the original scribes of the uncialts of 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, again affords the majority of the instances, but there are not a few in the other MSS, and we cannot be so confident in all cases as to their “Egyptian” origin. The omitted consonants are partly the same as in the former case, partly different: omission of ρ, which does not occur between vowels, is specially common here.

Omission of gutturals.

γ. The γ in the nom. of nouns ending in -γεος gen. -γγος is sometimes dropped, on the analogy, it would seem, of e.g. μαυτιγεος -γγος. Φαγεος is written by Σ in (Zech. xiv. 5 παφαγες), Is. liii. 5, Jer. vili. 32, by Q in Is. lxv. 10, λαφεος by C in Job Θ xxxiv. 3. (Conversely μαυτιγεος appears in 3 K. xii. 24 r B: 2 Ch. x. 11 B, 14 B: Sir. xxiii. 11 Σ.) Similar omission before ε (κ) is seen in ελεγει Is. xi. 3 Σ, ανεξελεκτος Prov. x. 17 B.


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.
The Consonants [§ 7, 33—


34. Omission of dentals.

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


θ is dropped after the other aspirated letters χ (φ) Ν has ἐκ[θ]οιν 1s. xxiv. 2, ἀπεκκαλύφ[θ]η lili. 1, αὐτό[θ]ον Jer. xiv. 8. A writes καταθ[θ]έρπεσι 2 Ch. xxvii. 2. The omission in the case of ἐχ[θ]οις seems to go back to an early copy of the Greek Lamentations: Lam. i. 9 Ν, ii. 3 B, i. 7 A: A has this spelling (ἐθραν) also in Mic. ii. 8, F in N. xxxv. 20, Q in Ez. xxxv. 5.

35. Omission of liquids.


1 Cod. A writes μολυβδος in Ezekiel.
36. Omission of $\sigma$ occurs most often before $\tau$ and $\pi$. $\varsigma$ has $\gamma\alpha[\sigma]\tau\rho\iota$ Is. xxvi. 18, $\epsilon[\sigma]\tau\nu$ Is. xxvii. 9, xxxi. 3, Zech. i. 9, $\alpha\gamma\rho\omega[\sigma]\tau\iota\varsigma$ Is. xxxvii. 27, $\alpha\kappa\omicron[\sigma]\tau\varsigma$ Is. xxx. 30, $\iota[\sigma]\tau\nu$ Is. liv. 12, $\delta\epsilon[\sigma]\tau\alpha\rho\mu\nu\sigma\nu\sigma\nu$ Ivi. 8, $\mu\omicron[\sigma]\chi\omicron$ lxvi. 3, $\epsilon\kappa\alpha[\sigma]\tau\omicron\omicron$ Jer. xvi. 12, xxviii. 6, $\nu\eta\alpha\nu[\sigma]\kappa\omicron$ ib. xxx. 15, $\epsilon\pi\iota[\sigma]\tau\alpha\tau\delta\pi\nu$ xxxvi. 26, $\chi\rho[\sigma]\tau\omicron\omicron$ xl. 11. The omission of $\sigma$ in the verb $\epsilon\kappa[\sigma]\tau\alpha\theta\nu\alpha$ is shared by $\varsigma$ with $A$ : $\epsilon\kappa[\sigma]\tau\alpha\sigma\theta\eta\nu\alpha$ Hb. ii. 9 $\aleph A$, $\epsilon\kappa[\sigma]\tau\alpha\sigma\theta\eta\tau\varepsilon\tau\varepsilon$ Zech. xiii. 7 $\varsigma$, so (in A) Am. ix. 15, $\Psi$ xxi. 10 (ARU), xxviv. 15 and (in R) $\Psi$ cxxviii. 6. $A$ has also $\pi\alpha\iota[\sigma]\kappa\omicron$ Gen. xii. 16, $\epsilon\xi\omicron[\sigma]\tau\epsilon\omicron$ (Epic) 4 K. xvii. 21, $\alpha\pi\epsilon[\sigma]\chi\iota\sigma\theta\eta$ 2 Ch. xxvi. 21, $\epsilon[\sigma]\phi\rho\gamma\alpha\iota\sigma\theta\eta$ Est. viii. 10: $[\sigma]\tau\epsilon\gamma\omicron$ Ep. Jer. 10 $\Lambda Q$ has classical authority. $B$ has $\pi\rho\sigma\sigma\chi\theta[\sigma]\mu\acute{a}t\i$ 4 K. xxiii. 13, $\alpha\pi\epsilon[\sigma]\chi\iota\sigma\theta\eta$ 2 Ch. xxvi. 21 (with $A$). $E$ has $\epsilon\nu\pi\nu\alpha[\sigma]\theta\eta$ Gen. xli. 5: $F$ $[\sigma]\chi\omicron\omicron\phi\omicron\omega\omicron$ Ex. iv. 10, $\epsilon\pi[\sigma]\tau\alpha\sigma\tau\rho\omicron\nu$ Ex. xxvi. 36, $\epsilon\nu\delta[\sigma]\beta\omicron\alpha\nu$ Lev. viii. 16. $V$ has $[\sigma]\kappa\omicron\alpha 1 M. v. 51.

Less frequent is omission of labials ($\varsigma$ has $\pi\alpha\rho\epsilon[\beta]\alpha\omicron\omicron$ Is. xxi. 8, $\nu\eta[\beta]\iota\omicron\varepsilon\tau\omicron\tau\omicron$ Jer. v. 22, $\alpha\mu[\pi]\epsilon\omicron\nu\omicron$ Is. xvi. 9) and of nasals: $\nu$ is dropped by $\varsigma$ in $\alpha\nu\alpha[\nu]\omega\omicron\nu\omicron$ Jer. xxviii. 61, $\sigma\tau\rho\omicron\nu[\nu]\eta$ Job xlii. 21, by $B$ in $[\nu]\sigma\tau\alpha\nu\omicron\omicron$ 1 Es. v. 46 (with $A$), $\alpha\kappa[\nu]\theta\omicron$ Is. v. 6 (with $Q$), $\beta[\rho]\nu[\nu]\tau\iota\varsigma$ Is. xxix. 6, $\pi[\omicron][\nu]\omicron\omicron$ Jer. xiii. 17, by $Q$ in Ez. xlii. 20 $\pi[\nu]\gamma\alpha\kappa\omicron\sigma\iota\omicron\omicron$.

37. Single and double consonants. Doubled consonants in Attic Greek owe their origin to a fulness of pronunciation given to some of them, particularly to liquids and nasals. From the Hellenistic period onwards (in Egypt from about 200 B.C.) the tendency has been in the direction of simplification, 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 single vowels, appears to have arisen from a shifting of the dividing-line between the syllables. $\alpha\lambda\lambda\omicron\omicron\omicron$ became $\alpha\lambda\lambda\omicron\omicron$ and so $\alpha\lambda\omicron\omicron$ : reversely the closing of the open syllable in e.g. $\nu\gamma[\sigma]\omicron\omicron$ produced $\nu[\gamma]\sigma[\sigma]\omicron\omicron$. In the LXX uncials the Attic forms are usual, with some exceptions in Cod. $\varsigma$ and in the case of $\rho\rho$ ($\rho$), where there was fluctuation even in the Attic period.

1 In Homer an initial $\lambda$ lengthened a preceding vowel ($\pi\omicron\lambda\lambda\omicron\lambda\omicron\sigma\omicron\omicron\nu\nu\eta\nu$ II. $\epsilon$. 358).

2 Thumb Hell. 20 ff. From the diversity of practice in the modern dialects he infers the existence of "geminierende und nichtgeminierende $\kappa\omicron\nu\nu\eta$.Mundarten."
38. The two following examples do not come under the head of simplification.

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

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

Γένημα (with πρωτογένημα) is common in LXX, always being used of the fruits of the ground except in 1 Macc. (i. 38, iii. 45) where it is applied to Jerusalem's offspring. Γένημα appears in Jd. i. 10 BA (= "descendant"), Sir. x. 18 (γεννήμασιν γενακόων): both books use γένημα = "produce" elsewhere. In three passages there are variants, but the difference in the spelling imports a different meaning. (a) Gen. xlix. 21 Νεφθαλεί, στέλεχος ανεμένων, ἐπίδουν εν τῷ γενήματι (BDF) κάλλος. The comparison to a tree fixes the spelling: γενήματι of Α drops the metaphor. (b) Job θ xxxix. 4 (of the wild goats) ἀπορήξουσιν τὰ τέκνα αὐτῶν, πληθυνθήσονται εν γενήματι (B\(\text{X}\)), i.e. "they will multiply among the fruits of the field," RV "in the open field" (Ἀμε): γενήματι of Α gives τα 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 διδόκιν γῆς γενήματα (Β\(\text{C}\)) 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 Ν\(\text{A}\) 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 *p* appears in the later historical books, in Psalms, in Jeremiah and Minor Prophets (in BS) and in Theodotion.

"Ἀρρῳστος -ἐν ἑτα-μμα but εὐρῳστος, as in Attic, are constant in LXX. So is ἔρρεθν (five times: Jon. iii. 7 ἔρθη Ν). Ἄπω has *pp* in the augmented tenses, but ἔξερημεν Is. lxiv. 6 BNAQ, ἔξερήσαν 1 M. ix. 6 ASV (ἔρησαν Ψ xxvii. 20 T). Ἐφηκα ἔρραγην etc. (including compounds) are usual: *p* in the simple verb appears only in the B text (2 Es. xix. 11), in composition it is strongly supported in Prov. xxvii. 9 καταρήγνωνται BNC and is read by BS 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.

"Ερρίδωκα -σα in Sirach: elsewhere (ἐ)ἔριδωσα etc. Ἐρρυφα ἔρρμμα etc. are usual, but ἐρ(ἐ)ψα and other forms with *p* are uncontested in Dan. Θ (viii. 7, 12) and (in composition) in Job Θ xxvii. 22 and are strongly supported (usually by BS) in Jer. and Minor Prophets: in the compounds *p* is more common than *pp*. The perf. pass. loses the second medial *p* in Jer. xiv. 16 B, Bar. ii. 25 BAQ, while it sometimes takes on an initial *p* (ῥέρμμαι): Jd. iv. 22 B, xv. 15 B, Tob. i. 17 B (ἐρμμ. Α), Jdth. vi. 13 A (ἐρμμ. Β), Jer. xliii. 30 Λ (ἐρμμ. BNO). Ἑνσαθα has *pp* in the augmented tenses in the Pentateuch (Exodus five times: v. 23 ἐρύσω AF), but ἐρύσασθε Jos. xxii. 31 BA: in the subsequent books the MSS fluctuate between the two forms.

"Ἀρραθῶν seems to have been the older Hellenized form of ἕρώμεν 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 *p* 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), ἃπαν for ἃπρρ. Is. xlix. 12 (so in a papyrus of i/B.C., the only Ptolemaic example quoted by Mayser of this form of simplification), πυρὸς for πυρρός Zech. i. 8, vi. 2 (with Α).

Weakening of λλ to λ (in papyri from ii/B.C., especially in ἀλ[λ]άς and derivatives) occurs in παραλάσσων Est. B 5 B*,

1 So in a papyrus of iii/B.C. Papyri of later centuries write ἀραθῶν almost as often as ἀρρρ: Mayser 40, J. H. Moulton CR xv. 33 b and Proel. 45, Deissmann BS 183 f.
The Consonants

§ 7, 40—

διαλάσσ. W. xix. 18 Ἐ, μεταλάσσ. 2 M. vii. 14 V, εὐκατάλακτον 3 M. v. 13 AV, cf. μεταλειμνήν W. xvi. 25 A. Ἐ has also ἀγάλαμα Is. xvi. 10, li. 3, lxv. 18, ἀγαλάσθαι xxix. 19, στραγγαλία lviii. 6, μέλον (=μελλ.) lix. 5, ἀλά 4 M. iii. 1, βαλλάντιον Tob. viii. 2 (elsewhere in LXX. correctly βαλλάντιον).

The single μ in ἀπέρριμα ψ xxx. 23 B*S*U (so ἢρριμα in a papyrus of iii/b.c., Mayser 214) seems due to the presence of another double consonant (elsewhere ἢρριμα, above). Ἐ has ἄρμον Jer. v. 22.

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

Mutes are dropped in σαβάτων Ez. xxii. 26 B*, συγνοὺς 2 M. xiv. 31 A, νεατόν 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 οἴμοι is written with double μ either as οἴμμοι or ὀμμοι (the two forms in conjunction in Jer. li. 33, ὀμμοι οἴμμοι 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 βαινω) in the A text, ἀποκτέννω (for -κτείνω), ἀποτιννώ, φθάνω, χύνω1.

Ἄέννως and ἐνατος retain the classical spelling (ἀέννας in 2 M. vii. 36 V: ἐνατος [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 Ἑλλημαῖδα Tob. ii. 10 (elsewhere Ἑλμα.). Later MSS afford: πολλίν (on the analogy of πολλήν) Job xxix. 18 A, θρύλλημα θρυλληθείπα Job xvii. 6 C, xxxi. 30 C, ἀσίλλου 2 M. iv. 34 V, ἀλαττον xii. 4 V.

B* has νῆσον in Ez. xxvi. 18, xxvii. 6: Ἀβέρσης Job xvi. 16, γείτονος Jer. iii. 22, εὐρίσκοντες Lam. i. 6, ἀσθένεσθαι ii. 8: A ἄρρυσσον 3 M. vi. 6: C πάσχος Sir. xxxvii. 21, κλίσιον (=κλείσιον) xlii. 6: Q μίσογους Hos. iv. 2.

Doubling of Κ, as in ἐκκελεύσεται Is. ii. 3 Ἐ, ἐκδύοσ Zech. v. 4 Ἐ, in the papyri appears to be not earlier than i/a.d. (ἐκδονσίαν OP ii. 259. 18 of 23 A.D.). Μογγαλάδος, a late reading (Q1Bab)

1 Cf. πιννω in the corrector of Ω: Is. xxiv. 9, xxix. 8.
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. Σαφφώθ 2 K. xvii. 29 BA, Jer. lii. 19, Σαφφών (Σεφφών) 4 K. xxii. 3 ff. BA. Σαφφώθ 4 K. xxii. 14 B (=Σαφφών A): so κεφφωθείς Prov. vii. 22 A (κεφφφ. BN). On the other hand Σαπφείν, 'Απφείν, Σαφφών are read by B in 1 Ch. vii. 12, 15, Σαφφών 1 M. ii. 5 SV (Σαφφών A). (2) θθ. Μαθθίων (Μεθθανίων) 4 K. xxiv. 17 BA, Μαθθάδ, Μαθθανία and similar forms frequently in 2 Esdras A (and Σ: B writes Μαθθία etc.). B has ιπτιθία in Hos. xiv. 1. On the other hand in 1 and 2 Chron. and 1 Es. A writes correctly Μαθθανία etc. (B Μαθθανία 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 Σ, ix. 49 ΣV, Βακχί. ix. 1 Σ (so Βαχχί N, xxiv. 22 F).

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

44. ΣΣ and TT. The Hellenistic language as a whole adopted the σσ of non-Attic dialects and abandoned the peculiarly Attic ττ. The latter was still employed by literary writers, even before the age of the Atticists. But the general statement that the κωντι 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 Βαχχίδος is found already in a papyrus of iii/b.c. (Mayser 182).
2 See Thumb *Hell.* 78 ff. In MSS of the Apostolic Fathers ττ is frequent even in documents ordinarily addicted to vulgarisms, Reinhold 43 f. The underlying principle has now been explained by Wackernagel, *Hellenistica*, 1907, pp. 12—25. Hellenistic writers retained ττ in certain words which were taken over directly from Attic and were not current in another form in κωντι-speaking countries. Among these words was ἡττᾶσθαι, shown by its termination to be an Attic formation (Ionic ἐσσοῦσθαι): the ττ of the verb influenced the form of the adj., ἡττων, and of its synonym ἐλάττων, and to a less degree that of the antithetical κρέιττων.
In the LXX the use of \( \tau \tau \) is practically confined (1) to the three words \( \varepsilon \lambda \alpha \tau \tau \omega \nu \), \( \eta \tau \tau \omega \nu \), \( \kappa \rho \epsilon \iota \tau \tau \omega \nu \), and derivatives of the first two, (2) to the three literary writings 2, 3 and 4 Maccabees, which introduce the forms with \( \tau \tau \) in words other than those mentioned.

45. \( \varepsilon \lambda \alpha \tau \tau \omega \nu \) 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 \( \varepsilon \lambda \alpha \sigma \sigma \omega \nu \), 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: \( \sigma \sigma \) is found in distinctly literary writings. \( \varepsilon \lambda \alpha \tau \tau \omega \nu \) is the normal form of the classical verb in LXX, though the pass. part. appears as \( \varepsilon \lambda \alpha \sigma \sigma \sigma \omega \nu \) in 2 K. iii. 29 and in the latter part of Sirach (xxxiv. 27, xxxviii. 24, xli. 2, xlvii. 23 BAC: also \( \eta \lambda \alpha \sigma \sigma \sigma \omega \nu \) xlii. 21 \( \text{NA} \)). The post-classical verbs \( \varepsilon \lambda \alpha \tau \tau \omega \nu \) (which appear to be unexampled outside the LXX\(^2\): cf. \( \epsilon \xi \omega \theta \varepsilon \nu \omega \), \( \varepsilon \xi \omega \theta \varepsilon \varepsilon \omega \omega \), 15 above) always have \( \tau \tau \) (excepting \( \varepsilon \lambda \alpha \sigma \sigma \sigma \omega \nu \) Prov. xiv. 34 \( \text{BSA} \)): so also do the substantives \( \varepsilon \lambda \iota \tau \tau \omega \mu \mu \), \( \varepsilon \lambda \alpha \tau \tau \omega \nu \).

\( \eta \tau \tau \omega \nu \) occurs 11 times (of which six are in 2 Macc.), \( \eta \sigma \sigma \omega \nu \) only twice (Job v. 4: Is. xxiii. 8). \( \eta \tau \tau \alpha \sigma \sigma \theta \alpha \mu \) (\( \eta \tau \tau \alpha \nu \))\(^3\) is always so written (common in Isaiah, four times elsewhere) and \( \eta \tau \tau \eta \mu \)a in the one passage where the word occurs (Is. xxxi. 8).

The proportion is reversed in the case of \( \kappa \rho \epsilon \iota \tau \tau \omega \nu \), which occurs without variant in the uncials in 47 instances (mainly in Proverbs and Sirach) as against four examples only of \( \tau \tau \) without variant (Prov. iii. 14 \( \kappa \rho \epsilon \iota \tau \tau \omega \nu \), Sir. xxiii. 27 do., Est. i. 19 \( \kappa \rho \epsilon \iota \tau \tau \omega \nu \), Ez. xxxii. 21 \( \kappa \rho \epsilon \iota \tau \tau \omega \nu \)) and seven with variant \( \sigma \sigma \) (Jd. viii. 2 A: Prov. xxv. 24 \( \text{BS} \): W. xv. 17 B: Sir. xix. 24 \( \text{BSA} \), xx. 31 \( \text{NA} \): Is. lvi. 5 B\( \text{G} \): Ep. Jer. 67 B).

46. The three literary writings which stand at the end of the Septuagint, among other Atticisms, make a freer use of Attic \( \tau \tau \), but not to the entire exclusion of \( \sigma \sigma \).

2 Macc. has:

\begin{align*}
\gamma \lambda \omega \tau \tau \sigma \tau \mu \epsilon \iota \nu \, \text{vii.} \, 4 \, \text{V (\( \sigma \sigma \) A)} & \quad \text{but} \quad \gamma \lambda \omega \sigma \sigma \alpha \, (3 \, \text{times}). \\
\theta \alpha \tau \tau \tau \, \text{iv.} \, 31, \, \text{v.} \, 21, \, \text{xiv.} \, 11. & \\
\pi \tau \alpha \tau \tau \tau \, (\text{\( \alpha \nu \tau \nu \)} \, (3 \, \text{times}). & \\
k\alpha \tau \alpha \tau \sigma \tau \tau \tau \, \text{v.} \, 12 \, \text{V (\( -\sigma \phi \alpha \gamma \epsilon \alpha \nu \) A).} & \\
t\mu \alpha \tau \tau \tau \tau \tau \, \text{iv.} \, 19 \, \text{V (\( \sigma \sigma \) A)} & \quad \text{but} \quad \epsilon \pi \tau \tau \tau \alpha \sigma \sigma \sigma \sigma \, \text{ix.} \, 24 \, \text{AV.}
\end{align*}

\(^1\) Contrast \( \varepsilon \lambda \alpha \sigma \sigma \omega \nu \mu \mu \) Sir. xvi. 23, xiii. 23, xxv. 2. The distinction suggests an early division of the book into two parts (cf. \( \S \) 5).

\(^2\) The former in an O.T. quotation in 2 Cor. viii. 15.

\(^3\) See note 2, p. 121.
The Consonants

7, 47

\( \tau \acute{a} \tau \tau \epsilon \nu \). 28 AV  
but \( \xi \epsilon \tau \tau \acute{a} \sigma \sigma \epsilon \nu \) ix. 8 V.  
\( \pi \rho \sigma \sigma \tau \sigma \epsilon \nu \) xiv. 5 AV.

\( \phi \nu \nu \acute{a} \tau \tau \sigma \tau \varepsilon \theta \alpha \iota \) vii. 34 AV.

\( \delta \iota \alpha \varphi \iota \lambda \acute{a} \tau \tau \epsilon \nu \) vi. 6, x. 30 V but \( \rho \varphi \lambda \acute{a} \sigma \sigma \epsilon \nu \) iii. 22 A, x. 30 A.

2 Macc. further keeps \( \sigma \sigma \) in \( \mu \tau \eta \lambda \lambda \sigma \sigma \sigma \epsilon \theta \alpha \iota \iota \), \( \beta \delta \iota \lambda \sigma \sigma \sigma \varepsilon \theta \alpha \iota \iota \), \( \delta \varphi \acute{a} \sigma \sigma \sigma \theta \alpha \iota \iota \), \( \nu \rho \sigma \sigma \theta \sigma \sigma \sigma \iota \), \( \xi \iota \iota \lambda \lambda \sigma \sigma \sigma \epsilon \theta \alpha \iota \iota \), \( \iota \tau \mu \lambda \lambda \sigma \sigma \sigma \epsilon \theta \alpha \iota \iota \).

3 Macc. has:

\( \pi \rho \sigma \sigma \tau \sigma \tau \epsilon \nu \) v. 37  
but \( \tau \acute{a} \tau \tau \epsilon \nu \) v. 3, 40.  
\( \varphi \lambda \lambda \sigma \sigma \sigma \epsilon \nu \) etc.

4 Macc. has:

\( \beta \delta \iota \lambda \lambda \sigma \sigma \sigma \varepsilon \theta \alpha \iota \iota \) v. 7.

\( \chi \lambda \delta \tau \tau \tau \) x. 17, 21  
but \( \chi \lambda \delta \sigma \sigma \sigma \) x. 19, xviii. 21.

\( \chi \lambda \rho \omicron \tau \sigma \sigma \sigma \iota \iota \iota \iota \iota \iota \) x. 19 \( \sigma \sigma \ i \) (xii. 13),
\( \eta \omicron \sigma \tau \iota \omicron \iota \) xiv. 15  
but \( \iota \omicron \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \si...
The Aspirate

§ 8. The Aspirate.

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

2. Irregular insertion of the aspirate. On the other hand, there is considerable evidence for a counter-tendency in the koiv, namely to insert an aspirate in a certain group of words which in Attic had none. The principal words are ἐλπίς, ἔτος, ἰδεῖν and cognate words, ἴδως, 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 ή in the wrong place: they represent a genuine alternative pronunciation. Grammarians are divided on the question whether these forms are “analogy formations within the koiv,” καθ’ ἔτος, e.g., being formed on the analogy of καθ’ ἥμεραν, 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 ἕφεδομενος, 11 ἔτος).
a recurrent instance like ὀλύγος, 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' ἐλπίς twice in B, Jd. xviii. 27, Hos. ii. 18 (as against eight examples of ἐπ' (μετ') ἐλπις, including Jd. xviii. 7 B, 10 B). ἀφελπιμίεων has good authority in Sirach (xxii. 21 BN, xxvii. 21 B*AC): Ν has it in Est. C 30, Jdth. ix. 11, while (Α'T) have ἀφελπιμίεων in Ψ (li. 9 T, and six times in Ψ 118 AT): in all there are 11 examples of ἀφ- ἐφελπιμίεων against three of ἀν- ἐπ' without variant (4 K. xviii. 30: Is. xxix. 19: 2 M. ix. 18).

(2) ἔτος in ἔφετεν Dt. xv. 18 BAF (=ἐπέτειων) (so the papyri have καθ' ἔτος, ἐφ' ἔτη since 225 B.C.2 beside κατ' (ἐπ') ἔτη, which are more common: LXX has κατ' (κατ' V) ἔτος in 2 M. xi. 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, ἀφιδεῖν4 etc. are exceedingly common in LXX. In the B text οὐχ ἰδον is practically universal, occurring no less than 27 times, as against six examples only of οὐκ ἰδον (Dt. xi. 30 BAF, xxii. 34 BF: Jos. xxii. 20 BA: 3 K. viii. 53 B, xvi. 28 c B: Is. lxvi. 9, where ἔνεχει has οὐχ). A unites with B in reading οὐχ ἰδον in 1 K. xxiii. 19, usually in 3 and 4 K., Sir. xviii. 17 (B*ΣΑ) and Zech. iii. 2 (B*ΣΑΓ). οὐχ ἰδο(ν) occurs in 4 K. ii. 12 A: Dan. Θ x. 7 B*: καθιδε in Dt. xxvi. 15 B, while A and the other uncialss furnish nine examples of similar forms, ἐφιδειαν Gen. xxxii. 49 A, ἐφίδε(ν) Ψ iiii. 9 R*T, xci. 12 AT, cxi. 8 NT, ἐφιδεῖν 1 M. iii. 59 ΑΝV, 2 M. vii. 2 AV, ἐφ(ε)ίδε 2 M. i. 27 A, ἀφιδεῖν 3 M. vi. 8 A, 4 M. xvii. 23 AS. Even οὐχ ὅφομαι (which Blass calls a "clerical error") has an established position: there are nine examples (as against 24 of undisputed οὐκ ὅψι;) N xiv. 23 B*: Ψ xviii. 10 B*, 20 B*T, lxxxvii. 49 T, cxxiii. 13 T, cxxxiv. 16 T: Jdth. vii. 27 A: Jer. v. 12 B*A, xii. 4 B*. With these instances may be classed οὐχ ὅφος Zech. iv. 13 Σ.

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

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

1 So in an Attic Inscription as early as 432 B.C. (Meisterhans 86).
3 So μεθ' ἐν. (158 B.C.), ἐφ' ἐν, in the papyri, Mayser 200, CR xviii. 107.
4 ἐφιδεῖν in a papyrus of iii/B.C. and frequently under the Empire, Mayser 201.
contrast xxxvi. 8 ἡνέκα. The present writer would suggest that
οὐχ ἵδον originated in a doublet. The interrogative ἄννα is only
an alternative mode of expressing the positive ἡνέκα, and in
Chron. ἡνέκα sometimes replaces ἄννα in the parallel passages
in Kings. ἄννα is principally rendered by (1) οὐχ ἵδον, (2) οὐκ or
οὐχ, (3) ἵδον nine times e.g. Dt. iii. 11. It is suggested that at
least in the earlier books the oldest rendering was in all cases
ἵδον, the translators preferring the positive statement to the
rhetorical question. οὐχ(?) was an alternative rendering, and
out of the two arose the conflate οὐχίδον. This in time
became the recognised equivalent for the classical ἄρπ' οὖν; The
textual evidence given in the larger Cambridge LXX in the
first passage where οὐχ ἵδον appears (Gen. xiii. 9) favours this
explanation.

(4) ἴδος appears in καθ' ἵδον 2 M. ix. 26 V* (κατ' Α), as
against three examples of κατ' ἰδ. all in this book; also in the
three chief uncials in Jdth. v. 18 (οὐχ ἵδον ΝΑ, οὐχ ἱδ. Β).

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

(5) ἴδος2 is aspirated in ἐφισος Sir. ix. 10 BΝC (ἐφίσος B*),
xxxiv. 27 BΝ (the only occurrences in LXX: unaspirated in the
editions of Polyb. 3. 115. 1) and in οὐχ ἴσωθήσεται Job Θ xxviii.
17 B*ΝΑ, 19 B*Ν (the only other example of the verb is
indeterminate as regards aspirate).

Another form well-attested elsewhere is ἐφισορκεῖν -ία: so
1 Es. i. 46 B: W. xiv. 28 Α, 25 C (but ἐπισορκος Ζech. v. 3 all
uncials): due to throwing back the aspirate of ἐφισος.

4. Ὀλγυοσ 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 Ις. 7 ΝΑ, Job x. 20 B*, 2 M. viii.
6 V (οὐκ ἰλ. 2 M. x. 24, xiv. 30), with μεθ' only in Jdth. xiii. 9 B*
(as against five examples of μετ' ἐπ' κατ' ἰλ.).

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 ὀλγυος (§ 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' ἵση (κατ' ὑμοίοις): Thumb Asp. 71,
Schwyzer 119 f.
3 Or to mixture of ἐφορκεῖω επισορκεῖω (Thumb ib. 72).
4 In papyri of ii/iii./A.D., CR xv. 33 (add οὐχ ἰλ. BM ii. 198 c. 170 A.D.,
ib. 411 c. 346 A.D.) but not in those of the Ptolemaic age.
sound of the γ may have been thrown back on to the first syllable. For initial γ replacing the usual aspirate cf. τὴν δὲ γῆσεν (ἐπὶ ἱσην) Teb. 61. 233 (118 B.C.) but see p. 111, n. 4.

Καθ' ἑμαυτῷ 2 M. ix. 22 AV is due to analogy (καθ' ἑαυτῶν).

In transliterated proper names such as Ἰοῦδας (e.g. αὐχ Ἰοῦδα Dan. Θ, Sus. 56 BAQ) the aspirate in the second radical in the Heb. (Ῥαβ) is sometimes thrown back to the first syllable.

5. Sporadic examples of irregular aspiration follow, mainly clerical errors. Οὐχ ἄγαπᾶ Prov. xxii. 14 a A, οὐχ ἀνοίγει Is. liii. 7 B* bis: καθ' εἰκώνa Sir. xvii. 3 B*κ* (? due to lost digamma or to preceding καθ' ἑαυτῶν), οὐχ εἰςακούσμαι Jer. vii. 16 B*A, οὐχ εἰςηνεκαν Dan. Θ vi. 18 B*: ἀφήλησά Is. xlv. 22 ἑπ* with οὐχ ἥκεψαὶμεν Dan. Θ x. 3 B, οὐχ ἥκουσαν Is. lxvi. 4 B* (due to οὐχ υπηκ. ib.): clerical errors in ἐ are ἐφ' ὄνω Is. xxx. 6, ἐφ' ὄνθεσις 4 M. xv. 11: ἐφ' ὁμοί 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: οὐχ ὄδης Jer. xiii. 21 ΣΑ may be a corruption of οὐχ ὦδ.

(LXX has only ὀπ. - ἐξυτ- ἐπ- ἐσταλκα, not ἀφέσταλκα etc. [reduplication as in ἔστηκα, Thumb op. cit. 70] as often in the κοινή.)

6. Loss of aspirate (psilosis). As the tendency towards despiration 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 ὅ (and for ἐ in ἐφισκοῦ).

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

1 Meisterhans 87 (Ἰσχύλος).
2 Or to that of ἐσταλκα, Thumb op. 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.
Kατίστακα has strong support in Jer. i. 10 BNΑ, vi. 17 BNΑ, 1 M. x. 20 ΝΒ (but ἀφέστακα trans. Jer. xvi. 5 BQ, ἀφέστηκα ΝΑ: 1 M. xi. 34 ἐστάκαμεν is indeterminate). Κατεστάμενοι is written by B seven times, once being supported by A, which also has this form in Jer. xx. 1 and ἐπέσταμεν ἦδ. v. 27. Psilosis in other forms of the perfect and in the present occur sporadically: (a) ἐπεστότα Τδθ. x. 6 B, ἐπεστηκώς Ζεχ. i. 10 Ν, κατεστήκειται 3 M. iii. 5 V; (b) ἐπιστημεῖ sic Jer. li. 11 A, ὑπίσταται Prov. xiii. 8 Ν, ἐπίσταται W. vi. 8 B (so in N.T., 1 Thess. v. 3 BNΛ).

8. The following examples occur of unaspirated tenuis:

(i) Before α(η). Οὐκ ἡγιάσατε Ν. xxvii. 14 B, οὖκ ἡγιάσθησαν 2 Ch. xxi. 3 Α (cf. άγος άγος). Οὐκ ἀφέσθε (-εται) has good support in the Pentateuch: Ex. xix. 13 B, Lev. xi. 8 BA, xii. 4 BF, N. iv. 15 B (cf. ἐπίστατο in a Phocian Inscription, Thumb Ἀσφ. 36 f.). Οὐκ ἀρπ(α) L. xix. 13 BAF. Οὐκ ἀμαρτήσῃς(ομαί) Sir. xxiv. 22 B, Eccl. vii. 21 C, perhaps due in both cases to the οὖκ in the balancing clauses: cf. οὐκ ἡμαρτήκεν 1 K. xix. 4 B. Confusion of αὐτή and αὐτὴ is natural: οὐκ precedes the pronoun where αὐτὴ is clearly meant in e.g. 4 K. vi. 19 A bis, Is. xxiii. 7 Ν, Dan. θ iv. 27 A.

(ii) Before ε. Οὐκ ἐκών Ex. xxi. 13 BA (on the analogy of ἀκών: conversely ἀκόιασον on an Attic Inscription): οὐκ ἐνεκέν Jos. xxii. 26 BA, 28 BA, Is. lviii. 10 ΝΑQ: οὐκ ἐτομασθήσεται 1 K. xx. 31 B: οὖκ ἐψήφεις Ex. xxiii. 19 B = Dt. xiv. 20 B: οὖκ ἐφράκα(σιν) Dt. xxi. 7 B, xxxiii. 9 B: κατ' ἐκάστην Ψ xli. 11 Ν (so in iii/b.c., Mayser 202, and earlier, Thumb ὂφ. cit. 61). Ἐλκω loses its aspirate in οὐκ εἰλκύσειν Dt. xxi. 3 B, Sir. xxviii. 19 Ν and in Ep. J. 43 ἀπ- ἐπ- εἰλκυσθ(είσα) AQ (against four examples of ἐφελκ- without v.l.).

(iii) Before η. Οὐκ has strong support before forms from ἡσυχίς εἰς viz. Jer. xxix. 6 BAQ, Prov. vii. 11 BNΑ (but μεθ’ ἡσυχίας Sir. xxvii. 16) and ἤκεν, Jer. v. 12 ΝQ, xxiii. 17 BN, xxv. 16 Ν, Hg. l. 2 ΑQ, cf. Prov. x. 30 B 2. The loss of the aspirate in ἤκες (2 M. vi. 17 τατ’ ἤκεν εἰρήσθω) is common elsewhere: Mayser 202 gives an example of iii/b.c. Ἀπηλιώτης “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 i. The MSS afford a few examples: οὐκ (ὁκ) ἱκανὸς Is. xl. 16 Ν bis, οὐκ ἱλασθής 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 καθεστ. without v.l.

2 The only examples of undisputed οὖχ before ἡκεν are 1 K. xxix. 9: Jer. ii. 31.

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 ὅ 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.

T.
final letters ζ or ν (cf. οὐτω(ς), μέχρι(ς), ἐστι(ν) etc.). Instances like εἰστήλην τασπόνδας appear already in Attic Inscriptions of iv/v.b.c.¹ and become common in papyri from ii/v.b.c. onwards². The LXX remains practically free from this blending of words, the only well-supported example being προστόμα, 2 Es. xii. 13 BνΑ.

Of individual MSS, Cod. Ν has several examples in the Minor Prophets: εἰσκότος Jl. ii. 31, ὄσμιλας (ὀσμιλαξ Α) Na. i. 10, ἗πονουσ Hb. iii. 8, ὀσφραγίδα Hg. ii. 23 (cf. ἐνάγεξ Ob. 19): so εἰσκάνδαλον 1 K. xviii. 21 A, Ψ εv. 36 A, ἄνωξποτόμα Sir. xxii. 22 A, ἐωσπωθήρος xlii. 22 C, ὀσφραγίς xlix. 11 B*, τῆσβεστικής W. xix. 20 A, εἰσφαγήν Job xxvii. 14 C.

2. A rather different kind of blending of words takes place where a final κ and an initial ζ are amalgamated into the compound letter ζ. B has ἐξαβά for ἐκ Σαβά in Is. lx. 6, and ἐξοῦ (Swete εξ οὐ) for ἐκ σοῦ (γνῶς) in Mic. v. 2: Ν has the same orthography in Na. i. 11. Ν further has ἐξ for ἐκ in Mal. ii. 12 ἐξ σκηνομάτων³.

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 σῶν, but also in the rarity of elision and crasis, and in the formation of compound words in which an unelided vowel is retained⁴.

¹ Meisterhans 90 f. (with one exception, only where the second word begins with κ στ στ οτ σφ): cf. 111 εστήληγ = ἐν στ. etc. from v/v.b.c.
² Mayser 216, 191 f., 205 ff.
³ Cf. ἐξαλαμίνωσιν and ἐξ Σαλαμίνωσιν (iv/v.b.c.) Meisterhans 105 f., and for examples in the papyri Mayser 225.
⁴ E.g. in LXX γραμματοσηγαγεύει, ἀρχιεπάρος, ἀρχιεμφύχος (ἀρχεων. Dan. Θ i. 9, 11, 18 B), ἀρχιεροσώφην 1 M. xiv. 38 A, μακροπημεκένων, ἀλλοεθνής, ὄμοεθνής, μυσαβρίς 3 M. vi. 9 A (cf. καθαοικοῦσα Jer. xxvi. 19 Ν).
Assimilation of Consonants

4. This tendency, however, did not at once become universal in the Hellenistic period. There is a well-marked division in this respect between the earlier papyri (c. 300—150 B.C.) and the later (after 150 B.C.). In the earlier period not only is assimilation in compounds usual\(^1\), but it is extended to two contiguous words. There are numerous examples in papyri of iii/b.c. of the assimilation of final \(v\) (mainly in monosyllabic words) to \(\mu\) before labials, to \(\gamma\) before gutturals (\(\tau\delta\mu\ \pi\alpha\delta\alpha, \ \epsilon\mu\ \mu\nu\varepsilon\iota, \ \epsilon\gamma\ \kappa\rho\kappa\omega\delta\iota\lambda\omega\nu\ \pi\omicron\lambda\epsilon\iota\ etc.), though the practice is going out and the non-assimilated forms predominate\(^2\). After 150 B.C. these forms practically disappear, though the assimilation of \(\kappa\) to \(\gamma\) in \(\epsilon\gamma\ \delta\iota\kappa\nu\varsigma\ etc.\) 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. '\(\epsilon\gamma\ \gamma\alpha\sigma\tau\rho\iota\)'\(^3\) is confined to A which has 19 examples of it (once \(\acute{\epsilon}k\ \gamma\alpha\sigma\tau\rho\iota,\ Job\ xv. 35\) to 14 of \(\epsilon\nu\ \gamma\alpha\sigma\tau\rho\iota\). '\(\epsilon\mu\ \mu\varepsilon\tau\omega\) or \(\epsilon\mu\mu\varepsilon\tau\omega\) ("apparently Alexandrian" WH) occurs some 200 times in A, while B has 17 examples (mainly in \(\Psi\) and Sir.), and \(\aleph\ 3\): there are also instances of it in the uncial E, F, T (in \(\Psi\), C (Sir.), \(\Gamma\) (Prophets): the only passages where it is supported by all the principal uncial are Lev. xxv. 33 BAF, Is. vi. 5 BM\(\Lambda\Gamma\).

Apart from these two phrases, the only similar forms noted in the uncial are \(\epsilon\mu\nu\tau\rho\iota\varsigma\ (=\acute{\epsilon}k\ \mu\upsilon)\) Gen. xx. 12 A\(^\star\), \(\epsilon\chi\epsilon\tau\rho\iota\varsigma\ (=\acute{\epsilon}k\ \chi\upsilon)\) Ex. xviii. 8 A\(^\star\), \(\Psi\ xxii. 21 U, xxx. 16 U, \delta\pi\alpha\rho\chi\eta\mu\ \tau\omicron\nu\ \Psi\ lxxvii. 51 R, \epsilon\mu\mu\varepsilon\eta\mu\beta\rho\iota\nu\gamma\ Is. xvi. 3 \aleph\). Assimilation never takes place, as in the papyri, in \(\epsilon\nu\ \mu\nu\iota\iota, \ \acute{\epsilon}k\ \delta\epsilon\iota\omega\nu, \ \epsilon\kappa\mu\varepsilon\rho\omicron\nu\ etc.\) 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. \(\epsilon\eta\ \mu\varepsilon\mu\ \mu\nu\ \iota\gamma\alpha\iota\nu\nu\ \iota\tau\lambda.\) with \(\epsilon\iota\nu\rho\kappa\omicron\nu\tau\iota\ \mu\varepsilon\ \mu\nu\ \epsilon\nu\ \epsilon\eta\ \BM\ ii. 181\ (64 A.D.), \epsilon\eta\ \mu\varepsilon\ \mu\nu\ \iota\gamma\alpha\iota\nu\nu\ \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: βοββῆσει (for βομβ.) 1 Ch. xvi. 32 B*, cf. εββῆσεν Jer. xxxviii. 36 Ν, σάππειγγος (σάλπ.) Jer. vi. 17 Ν, ἀσσει (ἀλσε) 4 K. xxi. 7 A, παρράσιν (=πατρ.) Ez. xlvii. 14 A, ἐκλιμμῆσει (=λικμ.) W. v. 23 A, συνμίσσει (=μυσγ.) 2 M. xiv. 16 A.

6. As regards assimilation of final ν in composition (compounds of εν, σεν 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 εν and σεν 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 uncials with regard to individual words: words in which the evidence is indecisive are omitted².

Unassimilated Assimilated
Compounds of εν.
Before gutturals:
γ- ἐνγαστρίμυθος, ἐγραπτός. ἐγράφειν.

<table>
<thead>
<tr>
<th>1 234.</th>
<th>Final ν in composition before labials</th>
<th>before gutturals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>is assimilated</td>
<td>not 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.
§ 133

\[\kappa\] - ἐνκάθετος ἐνκαθίζειν
ἐκαλύπτεις ἐνκαρπος
ἐκατάλειμα -λμπάνειν
ἐκαταπαίζειν ἐνκαυχάσθαι
ἐνκρατεῖν ἐνκρούειν
ἐκυλίειν.

\[\chi\] - ἐνχριεῖν ἐνχρονίζειν.

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

\[\beta\] - ἐμβάλλειν ἐμβατεύειν
ἐμβαζέις ἐμβίωσις
ἐμβλέπειν etc.

\[\pi\] - ἐνπαραγίνεσθαι (Prov.)
ἐνπερισταεῖν (Prov. ΒΝΑ, and elsewhere in one of the uncial)
ἐνπηγρύναι (1 Κ. Ψ).

\[\phi\] - ἐμφάνισις ἐμφανίζεις ἐμφοβος ἐμφρύσσειν ἐμφυσάν.

\[\mu\] - ἐμμακεῖς ἐμμελέτημα ἐμμένειν ἐμμονος (except Sir) ἐμμολύνειν.

Compounds of σῶν.

Before gutturals:

\[\gamma\] - συγγραφὴ συγγράφειν.
συγγενής -γένεια (-νία).

\[\kappa\] - συνκαίειν συνκαλεῖν
συνκαταβαίνειν συνκαταφαγεῖν
συνκλαίν -κλασμός συνκλείειν
συνκλύειν συνκρίνειν.

\[\chi\] - συγκαταβαίνεις.

Before labials etc.:

\[\beta\] - συμβίωσις -της (except Dan. Θ)
σύμβουλος -ευς.

\[\pi\] - συνπαραγίνεσθαι (Ψ) συν-
σύμπας\(^1\) συμποδίζειν

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

-παραμένειν (Ψ) συνπαρείναι συνπαραστάται (Ψ) συνπεριφέρεσθαι συνπότειν συνποτεύειν συνπροπέμπειν.

§ 9, 6—

LXX compounds of σῶν followed by ρ are few: συνράπτειν, συνράσσειν, συνρέψθαι are attested.

In compounds with παν- (mainly in 2, 3 and 4 M.) the MSS are divided, but want of assimilation (e.g. πανκρατῆς, πανβασίλευς, πανμελῆς, 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 “νῶ ἐφέλκωστικὸν” 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\(^1\). Traces of a growing tendency to use the variable final consonant to avoid hiatus may perhaps be found in the papyri\(^2\), “but as far as we know the [modern] rule was only formulated in the Byzantine era\(^3\).” 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\(^4\), the insertion of ν in ἐστὶν(ν) and in verbal forms in -ἐ(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 -\(i(v)\), however, such as \(\pi\omega\omega\sigmai(v)\), \(\text{M}\alpha\kappa\epsilon\delta\omega\sigmai(v)\), omission is also allowed: well-attested instances in the LXX of its omission are \(\tau\alpha\sigmai\ \tau\omicron\upsilon\omega\omicron\ \alpha\iota\ 2\ \text{Es.}\ \text{xix.}\ 38\ \text{BSA},\ \text{Jdth.}\ \text{xiv.}\ 3\ \varepsilon\gamma\rho\omega\omega\sigmai\ \tau\omicron\upsilon\sigmai...\text{BSA}\. \ \varepsilon\iota\kappa\omega\sigmai\ never\ takes\ the\ \nu\ \varepsilon\phi\ell\alpha\kappa\-\) in LXX or in Ptolemaic papyri. \(\)As regards the Hellenistic dative of \(\delta\omicron\nu\)---\(\delta\nu\sigmai(v)\)—here the LXX MSS do on the whole insert or omit the \(\nu\) according as the letter following is a vowel or a consonant: \(\delta\nu\sigmai\) is always (14 times) used before a vowel, \(\delta\nu\sigmai\) is attested without \(\nu\) l. before a consonant 12 times: on the other hand, \(\delta\nu\sigmai\) precedes a consonant without \(\nu\) l. five times (Dt. xvii. 6, Jos. vi. 22 B, 3 K. xxii. 31 B, Is. vi. 2 \(\text{bi}^\text{\textvis})\), while in four passages \(\delta\nu\sigmai\) and \(\delta\nu\sigmai\) appear as \(\nu\)l. before a consonant.

The vernacular language inserted an irrational final \(\nu\) very freely (Mayser 197 ff.): so in LXX \(\text{N}\) has \(\delta\iota\ell\beta\alpha\tau\epsilon\nu\) Jer. ii. 10, cf. \(\varepsilon\mu\nu\ (=\varepsilon\mu\varepsilon)\) Is. xxxvii. 35 \(\text{N}\). The latter form, like \(\chi\epsilon\iota\rho\alpha\nu\ \nu\gamma\iota\nu\ \text{etc.},\ may\ be\ partly\ due\ to\ assimilation\ to\ nouns\ of\ the\ 1st\ declension\ (see \(\)§ 10, 12).

8. The Attic form \(\varepsilon\nu\epsilon\kappa\alpha\) has been largely superseded by the Ionic and poet. \(\varepsilon\nu\epsilon\kappa\nu\) \((\varepsilon\nu\epsilon\kappa\nu\), limited in the best MSS to \(\nu\ \varepsilon\nu\epsilon\kappa\nu\), except in Lam. iii. 44).

"\(\varepsilon\nu\epsilon\kappa\alpha\) is not found before 2 K. xii. 21 B: it occurs in all only 37 times (15 in \(\Psi\)), 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., \(\Psi\), Sir., Min. Proph., Ez and Dan. O have both forms, the remaining books \(\varepsilon\nu\epsilon\kappa\nu\) only.

The use of one form or the other is not governed by the fact that the following word begins with a vowel or a consonant \((\varepsilon\nu\epsilon\kappa\alpha\ \delta\nu\omicron\mathtau\mu\tau\alpha\sigmai\) in 3 K. viii. 41 A): but in the first half of \(\Psi\) (to lxviii. 19) the distinction seems to be made that \(\varepsilon\nu\epsilon\kappa\nu\ \tau\omicron\upsilon\) is written, but \(\varepsilon\nu\epsilon\kappa\nu\ \tau\omicron\upsilon\) (to avoid the triple \(\nu\))\(^1\).

\(\Ei\tau\epsilon\nu\), \(\Ei\pi\epsilon\iota\tau\epsilon\nu\) are not found.

\(^1\) "\(\varepsilon\nu\epsilon\kappa\nu\ \tau\omicron\upsilon\ \Psi\) v. 9, viii. 3, xxvi. 11, xlvi. 12 B, lxviii. 19: \(\varepsilon\nu\epsilon\kappa\nu\ \tau\omicron\upsilon\) vi. 5, xxii. 3, xxx. 4, xliii. 27."
9. The final s of o\(\nu\)\(\tau\)\(\omega\)\(\varsigma\) is likewise inserted on preponderant authority of the LXX MSS, as in the papyri, before both consonants and vowels. O\(\nu\)\(\tau\)\(\omega\) is strongly attested only in Lev. vi. 37 (BAF before καί), x. 13 (BAF before γάρ), Dt. xxxii. 6 (BA before λάος), 1 K. xxviii. 2 (BA before ὑν), Job xxvii. 2 BnC (before με), Is. xxx. 15 (Bn before λέγει). Elsewhere o\(\nu\)\(\tau\)\(\omega\) receives occasional support from single MSS, especially §, which uses this form fairly consistently in Est. (six out of seven times), 4 M. and the latter part of Isaiah (from xlix. 25).

Mé\(\chi\)\(ρ\)\(ι\) and a\(\chi\)\(ρ\)\(ι\) are usually so written, as in Attic, without final s, even before a vowel. Mé\(\chi\)\(ρ\)\(ι\) o\(\nu\), 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: μέ\(\chi\)\(ρ\)\(ι\) τοῦ B*); μέ\(\chi\)\(ρ\)\(ι\) o\(\nu\), on the other hand, is read by B*AF in Jos. iv. 23, cf. 1 Es. i. 54 Β*, Jdth. xii. 9 B*A, Tob. v. 7 § (μέ\(\chi\)\(ρ\)\(ι\) ὄσιον), and a\(\chi\)\(ρ\)\(ι\) o\(\nu\) in Job xxxii. 11 by BnC (a\(\chi\)\(ρ\)\(ι\) o\(\nu\) Λ). Apart from this phrase the (Epic and late) forms a\(\chi\)\(ρ\)\(ι\)ς μέ\(\chi\)\(ρ\)\(ι\)ς are confined to Jd. xi. 33 B a\(\chi\)\(ρ\)\(ι\)ς Ἀρνών; Job ii. 9 A μέ\(\chi\)\(ρ\)\(ι\)ς τίνος. Ἀντικρός...αὐτοῦ 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 ēv): 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 μετὰ Ἀλέξανδρου (but μετ` αὐτοῦ, καθ` ἡμῶν in the
same verse): exceptions are ἐπὶ Αἴγυπτον Is. xxxvi. 6, κατ' Ἀἴγυπτον 4 M. iv. 22, καθ' Ἡλιόδωρον 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' ἀρχής, ἀπ' ἐχθές, κατ' ἀνατολάς, ἀπ' ἔμοι, μετ' αὐτῶν, αὐτ' αὐτ(οὐ), 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 οἴδε occasionally suffer elision, but are more commonly written in full. ἴνα undergoes elision in Ex. ix. 14 B ἴν' εἰδῆς (ἵνα Λ), Jos. iii. 4 B ἴν' ἐπίστητος (ἵνα ΛΦ): contrast Jos. xi. 20 ἴνα ἐξολεθρ. BAF.  

(4) 4 Maccabees shows a more frequent and bolder use of elision. Not only does this book contain such examples as δὲ ἀνάγκη, δὲ ἔργων, δὲ εἰσέβειαν, καθ' ἡμικιάν, κατ' οἴδεα, κατ' ἐννατῶν, κατ' οὐδανῶν, καθ' ὑπερβολῆν, ἄλλα οἴδε, ἄλλα ὀσπερ, but it also has συμβουλεύσαιμ' ἀν, μακαρίσαιμ' ἄν and similar phrases (i. 1, 10, ii. 6, v. 6), τοῦθ' ὅτι ii. 9 Λ (τοῦτο ὅτι Ν), δ' ἐστώ ii. Λ, δ' ἄν vii. 17. Another literary book, 2 Macc., has τοῦτ' ἐπιστελέσαι xiv. 29 V (no doubt the right reading: τοῦ ἐπιτ. Α) and ποῦ ποτ' ἐστώ xiv. 32. But even the literary and poetical books prefer the scriptio plena in combinations not involving a prep., e.g. πτώμα ἀτιμον W. iv. 19, ἄνδρα ἀκάρδιον, Prov. x. 13 ΒΑ (ἈΝΔΡΑΚΑΡΔΙΟΝ 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 καγὼ which is attested in nearly every instance: καί ἐγὼ has good authority only in 2 Ch. xviii. 7 (ΒΑ), Job xxxiii. 5 f. (ΒΑ, ΒΒΑ), Ez. (xxxiv. 31 ΒΑQ, xxxvi. 28 ΑQ), and in the Minor Prophets. Καμέ is the reading of the uncials

1 Jd. xv. 2 Λ (ἀντὶ αὐτ. Β), 4 K. x. 35, 1 Ch. i. 44 etc., 1 M. ix. 30.
in Gen. xxvii. 34, 38, Ex. xii. 32 and 4 M. xi. 3 (so κάμοι ib. v. 10): κάμοι is read by A in Jd. xiv. 16, by B in Job xii. 3. Kαβ for καλ εάν is doubtless original in 4 M. x. 18, and is attested by B elsewhere (Lev. vii. 6, Sir. iii. 13, Is. viii. 14). Καλ εκεί is usually and καλ εκείθεν always written plene: κάκει 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 §Q. Κάκείν (ος) 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. Ο καλ εκ. and so 3 K. iii. 21). The literary books 2 and 3 Mace. alone¹ contain examples of crasis with the definite article: τάνδρος 2 M. xiv. 28, 31 V, τοναντίον 3 M. iii. 22, τάληθες ib. vii. 12: 4 Macc. always writes καλοκάγαθία (but καλός καλ ἀγαθός as in 2 M.) and it affords apparently the only example of crasis in compounds of προ-, προνυφάντης etc. iv. 10 Λκ (προεφ. V).

¹ Has ἔσταγαθόν for ἔσται ἀγ. in Prov. xiii. 13 a: C writes ἡμαρτία in Job xxiv. 20 for ἡ ἁμαρτία.

12. Hiatus and the harsh juxtaposition of consonants at the close of one word and the beginning of the next were avoided by followers of the rules of Isocrates by the use of some alternative forms. Πᾶς and ἀπας, οτι and διώτι are the chief examples. In the LXX, as in the Ptolemaic papyri², the employment of ἀπας appears to be due in most books to regard for euphony, whereas διώτι is used indiscriminately after vowels and consonants.

The LXX always writes (eiς) τὸν ἀπαντα (not πάντα) χρόνον: Dt. xxii. 19, 29: 1 Es. viii. 82: Est. E 24, ix. 28: 1 M. x. 30, xi. 36, xv. 8. Only in the following passages do the uncials unite in attesting ἀπας after a vowel: 2 K. iii. 25 γυνώναι ἀπαντα, 1 Ch. xvii. 10 εταπείνωσα ἀπαντας ΒSA (cf. xvi. 43 Β8), 1 Es. viii.

¹ Apart from τοναντιον Ex. xxxiv. 23 Λ. The papyri show a fair number of examples of crasis with the article, τάλα ταντύμαφον etc., but scriptio plena is the rule, Mayser 158.

² Mayser 161 f.
63 (after a pause), 2 M. iv. 16 καὶ ὁ ἀπαν AV, 3 M. v. 2 ἀκράτω ἀπαντᾷς: elsewhere there is always a v. I. πᾶς.

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

Out of the 358 examples of διότι 250 are found in the Minor Prophets (145), Ezekiel a (75) and Jeremiah a (30), a fact which illustrates the close connexion existing between these portions of the LXX. Jer. β has only three examples, two of which are incorrect readings (xxx. 1 Σ, xxxi. 44 A, xxxvii. 6): Ez. β has four (in three of which other readings are preferable). Ez. α writes ἐπιγινώσκονται διότι ἐγὼ Κύριος where Ez. β has γρώσονται ὅτι ἐγὼ εἰμὶ 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 (-pa -ia -ea) keep a in the gen. and dat. sing, undergoes modification in the koiv in two classes of words, which it will be well to keep distinct: (1) nouns and perfect participles in -via (-viia), (2) nouns in -pa. These now tend to have gen. and dat. sing. in -ης -η like the majority of fem. words in Declension I. Nouns in -eiā etc. and in -pa are unaffected: ἀληθείας -είας, ημέρας -ης are written as before.

The LXX exx. of (1) are κυνωνίας Ex. viii. 21 B, 24 B, τετελευτηκυία L. xxi. 11 B, N. vi. 6 B, ἐπιβεβηκυίας 1 K. xxv. 20 B (A -κύει -κύης = -κυίς), έαλωκυίας Is. xxx. 13 η, έστηκυιηστήλη (= έστηκυίας στῆλη, § 9, 1) ἄλως W. x. 7 η. 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. ἐξεληλυθνίας L. xxvii. 21.

(2) The exx. of the η forms with nouns in -pa 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 \( \mu\alpha\chi\alpha\rho\alpha \) in gen. or dat. sing. in LXX there are only 2 where the \( \eta \) forms are universally supported and certainly original. These are \( \mu\alpha\chi\alpha\rho\eta \) Gen. xxvii. 40 ADE (no witness to -\( \rho\eta \) 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 \( \eta \) forms with \( \mu\alpha\chi\alpha\rho\alpha \) occur also in Gen. xlviii. 22 AD (-\( \rho\eta \) 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 \( \Theta \) 26 and 11 times in the A text of Jeremiah (in both parts).—\( \Sigma\phi\nu\rho\alpha \) has dat. \( \sigma\phi\nu\rho\eta \) Is. xii. 7, gen. \( \sigma\phi\nu\rho\eta \), Sir. xxxviii. 28 (cf. \( \delta\omicron\omicron\sigma\phi\nu\rho\eta\omicron\omicron\)os Sir. 1. 9 with Rutherford \( \Lambda\Pi \) p. 286). 2 Macc. yields 3 exx.: \( \sigma\pi\epsilon\iota\rho\eta \) viii. 23, xii. 22, \( \tau\alpha\lambda\alpha\iota\sigma\tau\rho\eta \) iv. 14.

As to the origin of these forms, they cannot be entirely due to mere assimilation to \( \delta\omicron\iota\eta \) -\( \eta \); why should participles in -\( \kappa\upsilon\iota\alpha \) have the \( \eta \) forms, while \( \alpha\lambda\iota\theta\epsilon\iota\alpha\upsilon\alpha \) retains the \( \alpha \) forms?

The forms -\( \upsilon\eta \) -\( \upsilon\iota \) owe their existence, no doubt, as Blass says, to the non-pronunciation of the \( \iota \) in the diphthong \( \upsilon\iota \), which produced such spellings as \( \pi\alpha\rho\epsilon\lambda\eta\phi\nu\alpha \), \( \upsilon\eta \) in Attic Inscriptions of iv/v.c. and earlier. Though the older spelling again revived in the Hellenistic period, the declension -\( \upsilon\eta \) -\( \upsilon\iota \) maintained its place and is very common in papyri of the early Empire.

As to the forms -\( \rho\eta \) -\( \rho\eta \) there is a division of opinion. They are explained by the majority of critics as due to analogy with other nouns in \( \alpha \), e.g. \( \delta\omicron\iota\alpha \delta\omicron\iota\eta \), while others are convinced that they are the result of Ionic influence upon the \( \kappa\omega\iota\eta \). The probability is that both influences have been at work, and that the \( \eta \) forms were \textit{originally} Ionic survivals, specially frequent with words having Ionic associations: afterwards analogy came into play (the \( \eta \) forms only became common in the \textit{later} \( \kappa\omega\iota\eta \)) and extended their use to all words in -\( \rho\alpha \).

1 As against 11 exx. of the \( \alpha \) forms in the A text of Jer.: the other uncials have the \( \alpha \) forms throughout the book.
2 N.T. p. 25. Cf. \( \epsilon\tau\iota\beta\epsilon\beta\eta\kappa\omicron\omicron\omicron\omicron\omicron \) -\( \kappa\omega\iota\eta \) in 1 K. loc. cit. A.
3 Meisterhans 59 f.
4 So Blass, J. H. Moulton, Mayser.
5 So Thumb \( \textit{Hel.} \) 68 ff., Schwzyzer \( \textit{Perg.} \) 40 ff., W. - S. 80 f.
6 Cf. modern Greek \( \epsilon\lambda\upsilon\upsilon\tau\rho\epsilon\omicron\)os fem. \( \epsilon\lambda\upsilon\upsilon\tau\rho\eta \).
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 \( \mu \alpha \chi \alpha \iota \rho \eta \) 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 \( \alpha \) forms were still the rule in prose, appear to have consciously selected the \( \eta \) form as an Ionism and therefore appropriate in these poetical passages.

(ii) It is further to be observed that the two words which most commonly take the \( \eta \) forms in the papyri of the early Empire have Ionic associations. The use of \( \alpha \rho \omicron \omicron \omega \rho \varsigma \alpha \) for \( \gamma \eta \) was an old Ionism taken over by the Tragedians (Rutherford \( \mathit{NP} \)) \( 14 \): one of the uses of \( \sigma \pi \epsilon \iota \varphi \alpha \) 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 \( \mu \alpha \chi \alpha \iota \rho \eta \alpha s \ - \rho \alpha \) are normal and there are only 2 undisputed exx. of the \( \eta \) forms out of 79, in the N.T. \( \mu \alpha \chi \alpha \iota \rho \eta s \ - \rho \eta \) are read by WH in all the 8 passages where the cases occur: an almost exclusive use of the \( \eta \) forms is found in the other N.T. words in \( - \rho \alpha \) (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 \( \eta \) forms are absent from papyri of iii/ii/B.C.: exx. with words in \( - \rho \alpha \) begin at the close of ii/i/B.C. with \( \delta \lambda \iota \rho \eta s \) (118 B.C.), \( \mu \alpha \chi \alpha \iota \rho \eta s \ - \rho \mu \) (114 and 112 B.C.). On the other hand under the early Empire these forms are practically universal.

3. \( \Kappa \omicron \eta \) \((\text{originally } \kappa \omicron \rho \epsilon \eta \) was one of two words (with \( \delta \epsilon \rho \eta \)) where Attic prose retained \( \eta \) in the nom. after \( \rho \). It is not surprising to find the word brought into line with others in \( - \rho \alpha \): there is evidence for the form \( \kappa \omicron \rho \alpha \nu \) in all 3 passages in LXX where the acc. appears, Dt. xxxii. 10 B*F, \( \Psi \) xvi. 8 B*8*, Sir.

1 Thiersch 61.
2 Mayser 12 f.
3 I have noted upwards of 30 exx. of \( \alpha \rho \omicron \omicron \omega \rho \varsigma \alpha \) between 67 A.D. (BU 379) and vii/i/B.C. (BU 319), about a dozen of \( \sigma \pi \epsilon \iota \varphi \alpha \) in ii/i/B.C. alone. \( \Sigma \pi \epsilon \iota \varphi \alpha s \) gen. occurs in BM ii. 256 (early i/i/B.C.). 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 \( \eta \) 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 \( - \nu \eta s \) etc. begin with \( \kappa \alpha \theta \eta \kappa \omega \varsigma \varsigma \) \((= \kappa \alpha \theta \eta \kappa \omega \varsigma \varsigma \) in 161 B.C. (BM i. 41. 5): \( \epsilon \iota \delta \nu \eta s \) is common under the Empire.
4 See J. H. Moulton \( \mathit{ProL} \) ed. 2, 244.
§ 10, 7] First Declension 143

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

4. In proper names, as previously in Attic Greek, α impure replaces η in gen. and dat.: "Ἀγγέλος τ. Κ. 1. 2, Ἀρνας Tob. i. 20, Φειάνας 1 K. i. 2, 4, Σοσσάινας Dan. O Sus. 30, Dan. Θ Sus. 27 AQ (-άννης B), 28 B^AQ (-άννης B*), 63 AQΓ.

5. Τόλμην as from τόλμη (not τόλμα) stands in Jdth xvi. 10 A (-μαν B): cf. the fluctuation between πρώμη πρόμη etc. in Attic poetry. Conversely κολοκυνθα (-κυντα AQ) acc. -θαν replaces Attic κολοκυνθη (Rutherford NP p. 498) in the κοινή: Jon. iv. 7.

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

The rare plural forms of γη occur in the B text of 4 K.: τας γας xviii. 35, τας γας xix. 11. Elsewhere the Heb. ΝΙΛΑΚ is rendered by χοραι or by the poetical γαίας (4 K locc. cit. A text, 2 Es. 4 times, Ez. xxxvi. 24, Ψ xlviii. 12) or the plur. is replaced by the sg. (e.g. Gen. xlii. 54 ἐν πάσῃ τῇ γῆ, Jer. xxxv. 8 ἐπὶ γῆς πολλῆς, Dan. Θ xi. 42).

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

sometimes appends an irrational ι to the gen. ἀπό (γης) θεράν, ἐκ τοῦ θεράν etc., Ls. xlix. 12 (ἀπό θεράν: Mayser 213), Jer. iii. 18, xiii. 20, xvi. 15, xxiii. 13, xxv. 9, xxvii. 9, 41, xxix. 2,

1 LS cite Aristotle for γαι, Strabo for γας: γας and γαν occur in papyri of ii/iii B.C. (Teb. 6. 31, BU 993. 3, TP 1. 2.)

2 Meisterhans 100. The change seems to have begun with τρέφαν, which first appears c. 400 B.C.

3 Always in the Ptolemaic papyri, Mayser 252, 221. Θεράς seems to have been partially reinstated later: an ex. from i/iii A.D. is cited by Thumb Hell. 65.
Second Declension

Zech. vi. 6, cf. Ez. xlvii. 17 Q: while the ν is dropped in the acc. in Dan. θ viii. 4 B (κατὰ θύλασσαν 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 κουνὲ, or some portions of it, 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 ὀστεῶν ὀστοῦν in LXX is that the contracted forms are used in the nom. and acc., the uncontracted in the gen. and dat.: ὀστεῦν ὀστὰ but ὀστέων ὀστέων ὀστέως. See e.g. Gen. ii. 23 Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστεῶν μου, Ez. xxxvii. 1 ὀστεῶν (-των Q), 3 f. ὀστὰ (ter), 5 ὀστείας (-τως Q), 7 and 11 (bis) ὀστὰ.

Ὀστεῦν Ez. xxxii. 27 breaks the rule: there are also variant readings ὀστεὰ in Ψ I. 10 Τνα, Lam. iii. 4 ΒQ, iv. 8 B, ὀστῶν Job Θ xxxiii. 19 Βς, ὀστοῦς Jer. xx. 9 B.

On the other hand the contracted forms only of κάνεων are used: κανοῦν κανοῦ καϊφ plur. καία (Pent. and Jd. vi. 19 Α).

Χειμάρρωνς -ους is still so written: the later χείμαρρος is confined in LXX to Ψ cxxiii. 4 and to vii. in N. xxxiv. 5 (Α), Jer. xxix. 2 (8*).

(Ἀρχι)ανοχός, χρυσοχός are uncontracted as also in Attic Greek: the papyri have the contracted forms as well.

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

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

1 Thumb Hell. 63 says they are specially characteristic of the Eastern κουνὲ and regards them as of Ionic origin.
2 Mayser 258.
3 The uncial (Camb. Manual LXX) have forms from ἄλως without ν. I.
duty not only for gen. dat. and acc. sing. (not ἀλων), but also for acc. plur., τοὺς ἀλω 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).

The preponderance of the forms from ἀλων in the LXX is remarkable, as the Ptolemaic papyri only yield one example (ἀλώνων = ἄλωνων 118 b.c.) as against numerous examples of the other forms.

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

ὅς appears only in 3 M. v. 46. Κάλως "rope" is replaced by κάλος N. iii. 37, iv. 32 (A κλάδους ἥι), λεως by λαδός throughout, and νεός by ναός except in 2 M., which, beside ναός, has nom. νεός x. 5, gen. νεό iv. 14, acc. νεό Α (νεόν V) vi. 2, ix. 16, x. 3, xiii. 23, xiv. 33. Αγών is replaced by δασύπων (Aristot.).

For adjectives in -ως see § 12, 3.

10. The vocative of θεός is the unclassical θεέ, even in the literary books (I).vi. 28 B, xxi. 3 B: 2 K. vii. 25 B: Sir. xxiii. 4: 3 M. vi. 2, 4 M. vi. 27) as in N.T. (Mt. xxvii. 46). The class. voc. θεός occurs in N. xvi. 22 BA (θεέ θεέ F). More often, however, the voc. is expressed by ὁ θεός (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. ὁ ἀμπελός Hb. iii. 17 κ, ὁ βάρσανος 1 M. ix. 56 κ, ὁ ὑμπάδος Gen. xxx. 37 A, are vagaries of a single MS: the classical fem. is kept elsewhere. ὁ βάτος of LXX (Ex. iii. 2 ff.: Dt. xxxiii. 16) appears to be vulgar and Hellenistic (Aristoph., Theophr.). ὁ ληφός has the support in 13 passages, from ἀλων without v. 1 in 24: in 6 passages the two forms are attested by different MSS. The -ως forms occur in Numbers, Ruth, 1---3 K., 1---2 Ch., Hg. ii. 19.

1 Mayser 259, 207.
2 Ib. 287, 258 f.

T.
of a group of cursives 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 ἡ.  "O στάμνος Ex. xvi. 33 is 'Doric.'  "O λιμός, the older Attic gender, is usual in LXX: the 'Doric' ἡ (Rutherford NP p. 274) is read by all uncials in Is. viii. 21, by B in 3 K. xviii. 2, and by A in Jer. xvii. 18, xxiv. 10, 1 M. ix. 24, xili. 49.  'H (usual in Attic) and ὁ τρῖβος (already in Euripides) are both found, sometimes in the same book, the former slightly preponderating2. The gender of the probably Semitic ἱσσώτους also fluctuates: it is masc. in Lev. xiv. 51 f. in B*A, fem. ibid. in F (Bab) and in 3 K. iv. 29 B.A.

12. Third declension.

Accusative sing. in -av for -a. 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 (Σωκράτης, τριήρης 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 ἡ.
2 "O is attested in 1 K. vi. 12, 1 Ch. xxvi. 18, Ψ xliii. 19, cxviii. 35 Ν (elsewhere ἡ 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 -av needs checking.
4 Xipav in a letter of 160 b.c. and τριτόδαυ in i/b.c. are the only examples in the Ptolemaic age quoted by Mayser 199.
5 Ib. 197 ff.
practically confined in the uncials to the two MSS A and Ν, where they probably represent the Egyptian spelling of a later age than the autographs.

The examples noted in Α are Ex. x. 4 ἂκριδαν, xiii. 21 νῦκταν, N. xv. 27 ἀγαν: R. iv. 11 γυνακαν: in I K. νῦκταν θώρακαν χεῖραν γυνακαν μερίδαν: in 2 K. ii. 29, iv. 7 νῦκταν, v. 18 κοιλάδαν, xiii. 10 κοιτῶναν: 3 K. i. 45 βασιλέαν: 4 K. xxii. 3 and 2 Ch. xxxiv. 15 γραμματαίαν, 2 Ch. xxxiv. 9 ἱερέαν: I Es. iv. 19 πρᾶγμαν, viii. 8 ἱερέαν: Ψ xxviii. 7 φλέγαν: Is. vii. 19 παγάδαν: Ἰδθ xiii. 10 φάραγγαν: Σιρ. xiii. 6 ἑλπίδαν: 1 M. x. 1 Πτολεμαίδαν. In Ν these forms are exceedingly common in the Prophetic books (ἀίωναν and χεῖραν furnish the majority of instances): cf. the pronominal forms in Ν τίναν Na. iii. 19, ἐμέν Is. xxxvii. 35. In Β, on the other hand, the only exx. noted are Is. xxxvi. 2 βασιλέαν, xcvii. 29 β(ε)τίναν (with Ν), Zeph. i. 4 χεῖραν.

Cf. § 12, 5 for adjectives.

13. Accusative plural. The old termination of the accus. plur. of stems in ν (ου)—viz. s unplanned by a (e.g. τὰς βοῶς)—is replaced in Hellenistic Greek by -ας, possibly to prevent confusion with the nom. sing. So in LXX βῶς always, 29 times²: ιχθύας 8 times with ιχθῦς twice as a v.1, Ez. xxix. 4 Β (contrast 5), Hb. i. 14 η (ηχθύς): μῦας 1 K. vi. 1, 4 Α, but μῦας vi. 5, 11 (similar variety in the nom.: μῦας v. 6 but μῦας vi. 18): ὀσφύας 10 times (including L. xiv. 9 Β) with v.l. ὀσφῦς in Is. xxxii. 11 B*: ὀφρύας L. xiv. 9 Α (ὁφρύς BαβF): στάχυας³ Gen. xli. 7, 24, Jd. xv. 5 Α, but στάχυς Ex. xxii. 6, Dt. xxiii. 24.

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

---

¹ Cod. B in the central chapters of Isaiah has other instances of Egyptian or vulgar spellings not found elsewhere in the MS: κρανύς xxx. 19 (κρανύς, § 7, 30), προσήξει (for ἐκεί) xxxii. 4, ἥκει (for ἐκεί) xxxiii. 6.

² The only ex. of the acc. pl. in Ptolemaic papyri is in the Attic form τὰς βοῦς (iii/B.C.), Mayser 268. Papyri of the Imperial age have βῶς: Op. iv. 729 (137 A.D.), GP 48 (346 A.D.).

³ Ptolemaic papyri have one ex. of στάχυς, none of -ας, Mayser 267.

⁴ Meisterhans 141.
Third Declension

§ 10, 14—

ingly has τοὺς βασιλεῖς, γονεῖς, ἵερεῖς, ἵππεῖς etc. The older form βασιλέας occurs in 4 K. vii. 6 bis BA [contrast iii. 10, 13] and as a v.l. in 2 Es. xix. 22 B, Jer. xxxii. 12 Ν, 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 -ες for -ας. 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 1."

In the papyri 2 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 παύτες (9 exx.), then participles in -ντες: exx. like γυναῖκες occur sporadically. Two exx. are as early as iii/b.c., the first being τέσσαρες ἩΡ 90, 15: in the other the -ες has been corrected to -ας, πάντες τοὺς ap. Mayser 59.

In the LXX, as in the papyri, the commonest instance is τέσσαρες which is normal in B* (Ex. xxv. 11, 25 bis [A semel], 34 etc.) and frequent in Α 3. The -ες form appears also, but far less frequently, in another numeral. As against upwards of 100 examples of χιλιάδας (without v.l.) the acc. is written as -δες in 1 Es. i. 7 Α, Ἰdth ii. 5 Ν, Ἰs. xxxvii. 36 Ν = || 1 M. vii. 41 Α 4. (Μυριάδας is constant.)

1 Prol. (ed. 2) 243. A possible contributory cause has been suggested elsewhere (§ 6, 2).
2 Mayser 59, Moulton CK xv. 34, xviii. 108.
3 The statistics for the uncials are as follows. B has 27 exx. of τέσσαρες to 13 of τέσσαρας: Α 22 -ρες, 26 -ρας: Ν 3 -ρες, 2 -ρας. The evidence of Β cannot be quoted in Ν. xxix. 13 ff. where it writes ἵο, but -ρας ib. 29 shows how the symbol should be read. The statistics include Æs. 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 Β =|| 2 Ch. vii. 5 Β, 3 K. xii. 21 BA = 2 Ch. xi. 1 Β, 1 Ch. xviii. 12 Α, Ez. xlv. 5 bis (AQ, BAQ). But these passages
Apart from these two numerals the LXX instances of acc. in -as are quite rare: it is noteworthy that two of them occur in connexion with τέσσαρες. 1 Ch. xxv. 5 Α καὶ εὐδοκεῖν θέως τῷ Ἀ. νῦν δέκα τέσσαρες καὶ θυγάτερες τρ(ε)ίς: 2 Ch. xxiii. 2 B συνήγαγεν τοὺς Λευείτας...καὶ ἄρχοντες: Zech. i. 20 Ν ἐδείξεν μοι Κύριος τέσσαρες τέκτονες. The B text of 2 Es. xxiii. 15 εἶδον ἐν Ἰούδα πατοῦντας...καὶ φέροντες...καὶ ἐπιγεμίζοντες...καὶ φέροντες may be merely an instance of "drifting into the nominative," but the papyri show that this form of acc. was common in participes.

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 Χεῖρας.

16. Relation of the nominative to the cases (inflection with or without consonant). The inflection κέρας κέρως dat. κέρα has disappeared, the cases being formed with τ.: dat. κέρατη (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 κρεύων. Τῆρας in Attic is declined like κέρας, γῆρας γηρα: in LXX the anomalous dat. is replaced by γηρεί (Gen. xv. 15 etc., 1 Ch. xxix. 28, Ψ xci. 15, Dan. O vi. 1), except in Sirach which has γηρα (iii. 12, viii. 6 Α, xxv. 3): the gen. keeps the classical form γηρῶς in the literary books (W. iv. 9, 2—4 Macc.) and Gen. xlv. 20, elsewhere γηροι 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 αὐτοῦ εἰς τὸν Λίβανον—δέκα χιλιάδες ἐν τῷ μηρί Αλασσομένοι. In Jd. vii. 3 B εἰκοσι καὶ δίοι χιλιάδες is subject, not object.

1 In Dt. ii. 25 B* ταραχθῆσονται καὶ ωδίνεσ (-νας BιΑF) ἔξουσιν, ωδίνεσ is apparently the subject: cf. Job xxii. 17, Is. xiii. 8.
2 Cf. BM ii. 154, 14 (68 Α.Π.) μὴ δὲ τοῦ παρ’ αὐτοῦ κυριεύοντας αὐτῶν καὶ ἐξοδεύοντας καὶ ἐξοδεύοντας καὶ καταστώτες.
3 Ex. xxix. 14 "κρεατά F" Swete: the MS, I learn from Mr Brooke, has κερατα. Κρεατός once in an Attic inscription of iv/b.c., Meist. 143.
Third Declension

§ 10, 16—

Ψ lxx. 9 BR, 18 B*§R: Is. xlviii. 4 n* 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(n) Αθ) and acc. plur. κλείδας Dan. O Bel ii i: the usual Attic forms κλείν, κλείς do not occur1. Χάρις keeps the classical χάρω 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 period2. Γέλωτα is the only acc. known to LXX (Attic also used γέλων in poetry).

According to Moeris κλείν χάρων γέλων are Attic, κλείδα χάριτα γέλωτα Hellenic.

Θερμαστρίς -ίδος has acc. θερμάστρ(ε)ις 3 K. vii. 31 BA: ib. vii. 35 B has τὰς ἑπαρυστρίς, Α τὰς ἑπαρυστρίδας.

18. Egyptian (Ionic) words in -ις are declined like πόλις: βάρις (§ 4, p. 34) dat. βάρει3, plur. βάρεις βάρεων βάρεσιν: θίβις (ib.) θιβων θιβει Ex. ii. 3, 5, 6 (θείβην is probably merely an itacism and not from θιβήν LS): (ε)θιβις -βυν, nom. plur. (ε)θιβ(ε)ις Is. xxxiv. 11.

The plural of ἐρὶς is not used: in Ψ cxxxviii, 20 read ἐρεῖς. ἀνορακ 1 K. viii. 22 A may be a mere slip for ἀναρακ or a relic of the Epic ἀναρακ.

19. Διωρυγὲς has gen. -νχος etc. in Attic writers, -νγος etc. in Hellenistic writers from Polybius onward and throughout the Ptolemaic papyri4 and so in LXX (Ex. vii. 19, viii. 5, Jer.

---

1 But they are found in N.T. (Ap.) and the papyri.
2 Maysrer 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. (Maysrer 266). Literary writers (Euripides, Plutarch) have the consonantal inflection βάριδι βάριδας (Lph. in A. 297). Hdt. has βάρις, βάρων, βάρει (ii. 179). He also writes gen. ἵδιος, plur. ἵβες, τὰς ἵβις (ii. 75 f.): LS cite ἵβιδος ἰβεως from Aelian.
4 Maysrer 18: the classical forms reappear in the papyri at the end of ii/A.D.: the B text in Isaiah is therefore open to suspicion.
xxxviii. 9): the classical forms appear in the B text of Isaiah (xix. 6, xxvii. 12, xxxiii. 21).

20. Assimilation of the nominative to the cases appears in ἡ ὁδὸν Is. xxxvii. 3 (so N.T.). (The cases only of the class. nominals ἀκτίς, ἰς are used in LXX: in the papyri forms like δεύρων abound.) Conversely, the consonant or the vowel of the nom. is retained in the dative plural: ἐλέφανσιν 1 M. i. 17 A (-αςιν Ν*, with metaplasmus ἐλεφάντοις V), vi. 34 Α (-αςιν ΝV): χεῖροιν 1 Ch. ν. 10 B. 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 Bα (πηκες, Ez. xiii. 4 A (-πηκες). Cf. θυγατήρος Sir. xxxvi. 26 Ν. Assimilation to σαλπιγξ etc. produces μάστιγξ 3 K. xii. 24 I B, Sir. xxiii. 11 Ν, μάστιγξιν 2 Ch. x. 11 Β (§ 7, 33).

21. Open and contracted forms. As in the case of neuter words in -ον in the 2nd declension (8 supra), the κοινή preferred the (Ionic) uncontracted form of the gen. plur. in certain 3rd declension neutrals in -ος. So LXX always has ὄρεων and χείλεων, and usually τείχεων (τειχῶν 4 K. xxv. 4 A, Is. xxii. 11 B, lxii. 6 B, Dan. Ο iv. 26, 1 M. xvi. 23 ΝV). But ἐτῶν, σκευῶν are written, and in the other cases the contracted forms are retained: ὅρος ὀρη, τείχους τείχη, χείλους χείλη, πάχη etc.

Conversely, the gen. plur. of πῆχεν, in classical Greek πῆχεων, in the κοινή, through assimilation to neutrals in -ος, takes on a contracted form πηχῶν. So in the LXX in Judith, Esther and Ezekiel α (with occasional v.l. -εων in the last-named book): on the other hand in Genesis, Exodus and Chronicles the classical πηχεων 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 πηχεος.

1 So in "late inscriptions" (LS): cf. Epic χεῖρεσσι.
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. lli. 21 f. (ib. 21 χῶν ΝQ), Dan. Θ iii. 1 bis (= O χῶν).
22. Miscellaneous peculiar forms.

Of τὸ ἀλασ gen. ἀλατος (for ὁ ἀλα) the only fairly certain instance in LXX is Sir. xxxix. 26 ἀλας A (ἀλα cett.: as nominatives precede and follow A appears to preserve the true text): in other passages (L. ii. 13, Jd. ix. 45, 2 Es. vi. 9, Ez. xliii. 24 A) ἀλας may equally well be acc. plur. and is almost certainly so in the first of them (ἀλή, ἀλα in same verse). In the Ptolemaic papyri τὸ ἀλας appears as early as iii/B.C, but forms from ἀλα preponderate¹: in the N.T. the new form has gained the ascendancy.

The oblique cases of ἄμινός—rare in classical Greek which uses ἄρρα ἄρνος etc. instead—in LXX are frequent, though the classical forms are still fairly well represented². (In N.T. the only forms found are ἄμινος [nom.] and ἄρνιον.) The new fem. form ἄμινας (Theocr. v. 3 with v.l. ἄμιναῖς) usually renders the Heb. fem. נָשִּׁי (נְשִׁי) "ewe-lamb."

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

Ναῦς is on the way to becoming a literary word, πλοῦν supplanting it in most books of the LXX. Νῆας (= Att. ναῦς) occurs in 3 K. xxii. 49 A (a section apparently interpolated from Aquila) and the Epic. gen. νῆος in Prov. xxiv. 54 νῆος ποιτοποροῦντης ΒνΑ—naturally as the translator is imitating Homer (νεῶς C, νῆος ἱκανοῦ): elsewhere the Attic forms ναῦν, νηί, νῆσ 3 K. xxii. 49 A, ναυαί.

"Οψις, like ναῦς, makes way for a second declension form—

¹ Mayser 286, Expositor, Feb. 1908, v. 177.
² In the Pentateuch (or a portion of it) there is a curious differentiation in the use of the Hellenistic and the classical forms, based on a slight variation in spelling of the Hebrew. נָשִּׁי, the ordinary word for "lamb," is constantly rendered by the forms from ἄμινός: in some dozen passages the radicals are transposed to בּוֹשֶׁה, and in five of these (Gen. xxx. 32, 33, 35, L. i. 10, iii. 7) the forms of ἄρρα are used, ἄμινός only once (Gen. xxx. 40), elsewhere (L. iv. 35 etc.) πρόβατον. In Ex. xii. 5 יְשֵׁב read ἄμινων Α (not ἄρνων B).
§ 10, 24] Metaplasmus 153

όρνευ (όριθιον)—being found only in 3 K. ii. 46ε = iv. 23 (όριθιον ἐκλεκτῶν one of Solomon’s delicacies).

Πέλεκος is shortened to πέλιξ in Jer. xxiii. 29 BΣQ (πέλικος A), Ez. ix. 2 (so once in Aquila).

Πληθύς (Epic) replaces πλήθος in 3 M. iv. 17.

The contracted form στὴρ (for στέαρ) is limited to Theodotion (Bel 27): the LXX proper has στέαρ, φρέαρ in common with the papyri (Mayer 273)¹.

Συγγενής has dat. plur. συγγενεῦσι in 1 M. x. 89 A (-νε[ι] ἡ*ν) as from συγγενεύς².

23. Metaplasmus.

We may group under this general head further instances of the mixture of forms and declensions which grammarians subdivide into (a) abundantia, viz. double forms for nominative and other cases, e.g. λεώς, λαός: (b) heteroclistia, viz. a single nom. form with diverging forms in the oblique cases, e.g. ὁ and τὸ σκότος: (c) metaplasia, viz. formation of a new nom. out of the oblique cases, e.g. ἦ ὁδίν. Mixture of this kind was common in the κοινή and has already been illustrated in the preceding sections: several of the instances which follow have classical precedent.

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

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

The same MS has masc. ἁχυρος³ (τὸν ἁχυρον) in 3 K. iv. 21: elsewhere in LXX τὸ ἁχυρον (class.).

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

¹ Theodotion’s spelling is supported by φρητός as from φρὴρ in a contemporary papyrus of ii/A.D.: Moulton CR xv. 435a.
² Cf. Mayer 296 (τὸν συγγενέα ii/b.c.) and WH (ed. 2) App. 165: Dr Moulton calls my attention to συγγενέας in Dittenberger Sylloge 258, 20 (end of iii/b.c., Magnesia). The identity of forms in some of the cases of nouns in -ής and -εῖς (e.g. acc. plur. in -εῖς) produced mixture throughout: cf. εὐθύς—εὐθῆς, § 12, 7.
³ There is some doubtful authority for it in Comedy (see LS).
in Jos. viii. 18 BA has the support of Polybius (xviii. 18. 4, Teubner): F reads τὸ γαῖσον.

Δεσμός in Attic Greek has plural δεσμοί and δεσμά: 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 δεσμό (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 χυγόν, apparently the older gender (Lat. jugum), is replaced almost everywhere in LXX (as in N.T. in the only determining passages) by ὁ χυγός: with the meaning “balances” the neuter remains in L. xix. 36 χυγα δίκαια, a passage which has influenced the text in Ez. xlv. 10 χυγόν δίκαιον AQ (χυγός δίκαιος B: the other books use the masc. with this meaning also, Hos. xii. 7, Prov. xi. 1, xx. 17).

As regards θεμέλιος (sc. λίθος) and θεμέλιον we cannot speak with certainty as to the earlier usage. In the plural οἱ θεμέλιοι has good authority in Attic prose, while τὰ θεμέλια is poetical: on the other hand ὁ θεμέλιος appears to be vulgar and late: the dictum of Moeris that θεμέλιον and θεμέλια are the only true Attic forms is questionable\(^2\). In LXX τὰ θεμέλια is frequent (Dt. xxxii. 22, 2 K. xxii. 8, 16 [=Ψ xvii. 8, 16], Ψ lxiii. 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, θεμέλιον, 2 Ch. xxxi. 7, 1 Es. vi. 19, 2 Es. iv. 12, v. 16, Job Θ xxii. 16: Ψ beside the neuter plurals locc. citt. has οἱ θεμέλιοι lxxxvi. 1, ὁ θεμέλιος cxxxvi. 7 (v.l. τῶν -ων). (In N.T. Lc. alone has τὰ -λια 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. i. 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 A in 3 K. xii. 4 (LS cite Byzantine grammarians for plur. κλοιά): elsewhere ὁ κλοιός (class.).

'Ὁ λύχνος has plur. οἱ λύχνοι only (Att. also τὰ λύχνα).

'Ὁ νῦτος, οἱ νῦτοι are the usual forms in LXX1, the Attic neuter form being confined to Gen. ix. 23 (τὰ δύο νῦτα), Jer. ii. 27 (νῦτα).

Οἱ ὀνειροὶ W. xviii. 19 replaces Attic neuter plur. ὄνειρατα or ὄνειρα (Attic sing. ὁ ὀνειρός, τὸ ὀνείρον or τὸ ὄναρ). The word itself has joined the ‘literary’ vocabulary, ἐνύπνιον being used in the translations.

'Ὁ σίδελος (with Ionic ε) replaces Attic τὸ σίαλον in Is. xl. 15 (neut. σίδελον A): the neuter plur. occurs in 1 K. xxi. 13 (τὰ σίδελα).

'Ὁ σίτος, τὰ σίτα of Attic Greek are retained, but the latter is restricted to two literary books (Job and Proverbs), the plur. in any form being absent elsewhere.

Τὸ σταδίων (Dan. O Sus. 37) has plur. σταδίων in the literary 2 M. (xi. 5 V, xii. 10 etc.) as in Attic Greek, which also uses στάδια. The latter appears to have been usual in the κοινῆ vernacular2.

'Ὁ σταθμὸς has plur. οἱ σταθμοὶ in all senses3. Attic wrote σταθμὸς "a halting-place," plur. σταθμοὶ and -μα, but σταθμὸν -μα of "a weight."

Τὸ χειμάρρον 4 K. xxiii. 6 A is no doubt a slip for τὸ χ.

On the whole a tendency is traceable to replace all anomalous neuter plurals by masculine forms.

---

1 1 K. iv. 18, 3 K. vii. 19, 4 K. xvii. 14, 2 Es. xix. 29 (ἀπειθοῦντα), ς [lxv. 11 RSz.α], lxvii. 24, lxxx. 7 [cxviii. 3 R], Zech. vii. 11, Is. l. 6, Ez. 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. A has τὸ σταθμὼν 4 K. xxi. 13 (Β στάθμων).
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 ousted 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\(^1\). The Attic forms retained in LXX are δικαίαρχος, ἐκατόνταρχος\(^2\), ἐπαρχος, μονάρχος, πεινηκόνταρχος, ὑπαρχος (1 Es. vi. 26 B), χιλιάρχος. On the other hand LXX writes the following more newly-coined words with -ἀρχης: γενεσιάρχης, ἥβαρχης, ἑλεφαντάρχης, Κυπριάρχης (governor of Cyprus 2 M. xii. 2), κομάρχης, μεριδάρχης, πατριάρχης\(^3\), τοιπάρχης. In the following old words both forms occur: ἵππαρχαι\(^4\) 2 K. i. 6 B, ἵππαρχοι A: φύλαρχος Dt. xxxi. 28, i Es. viii. 58, 92, but φυλάρχης 2 M. viii. 32.

The N.T. shows an advance upon the LXX in one word: ἐκατοντάρχος of LXX appears in N.T. with few exceptions as ἐκατόνταρχης: χιλιάρχης is however still universal. Ἐκατοντάρχης is also the predominant form in Josephus and δικαίαρχης is universal in his *Jewish War*: χιλιάρχης is still the usual form, but there is some slight MS evidence even for χιλιάρχης\(^5\).

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

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

3 Πατριάρχον Is. xxxvii. 38 Q is an incorrect reading for the adj. πατραρχον “ancestral” (sc. θεών).

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

5 W. Schmidt *De Jos. eloc.* 485 ff.
usually in LXX) means the ambuscading party. ἡχῶς (ὁ or τὸ, 29 inf.) has entirely replaced Attic ἱχῆ.

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

Ἐσπέρας for ἐσπέρα, a v.l. of A in Jos. v. 10 (ἀφ’ ἐσπέραν: ἀπὸ [ἀφ’] ἐσπέρας BF), is poetical. ‘Ἀμάξος Is. xxv. 10 Ν*νι and πόλις 1 M. xiii. 33 V may be clerical errors (the latter receives doubtful support from Hom. II. 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 ἡ βασιλεία “kingdom” (which is frequent elsewhere in LXX): Hexaplaric additions (from Aquila apparently) in 3 K. iv. 19 A, xiv. 8 A, 4 K. xv. 19 A: 1 Es. iv. 40, 43: Dan. 0 iv. 30 c etc. (in vii. 22 =πῆν βασιλείαν Θ): 2 M. ii. 17 (and perhaps in W. i. 14 οὐτε ἄδου βασιλείαν εὖς, R.V. “royal dominion,” mg. “a royal house”: in 1 Ch. xxviii. 4 γένος should be supplied).

Both forms πλευρά and πλευρών are classical, and both are used in LXX, the former slightly more often than the latter: there is diversity of reading in 2 K. xiii. 34, πλευρᾶς B (-ρον A), Dan. Θ vii. 5 πρὶς πλευρὰς A =πρὶς πλευρά (Dan. 0 ib. πλευρα), 4 M. vi. 6 τὰ πλευράς ΑΝ* (τὰ πλευρᾶς 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 νευρᾶς Α (-ρος V) “cords”: both forms are classical.

27. Fluctuation between Declensions I and III.

Τὸ νίκος2 supplants ἡ 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 νίκος has even invaded books of that type (2 M. x. 38, 4 M. xvii. 12). Ἡ δίψα and τὸ δίψος (both classical) are used interchangeably even in the same context.3 Βλάβη W. xi. 19 (Βλάβος, also classical, is not found).

'Ακάν (4 K. xiv. 9 τὸν ἄκαν Β, τὴν ἄκαν[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: Am. viii. 11 δίψαν, 13 δίψει.
this LXX passage and elsewhere in a'σθ' the classical ἥ ἄκανθα (still common in LXX).

The following variants are of interest. Δόξεος Is. lxvi. 11 N gen. as from δόξα (=δόξα) is attested elsewhere. Μανδράγορας Cant. vii. 13 A (-αυ cett.) and φυλῆς ib. v. 13 A (-αυ cett.) anticipate modern Greek, which uses these plurals in all words of the old 1st declension (καρδίες, βαλασσας etc.). The same MS has the datives πύλει, πυλεσιν in K. όθ (3 K. xxii. 10, 4 K. vii. 18), as if from a nom. τὸ πύλος (cf. πύλος 26 υπῆρα).

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 κοινή 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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ ἔλεος</td>
<td>ὁ ἔλεος sporadically (literary)</td>
<td>τὸ ἔλεος usually</td>
</tr>
<tr>
<td>ὁ γῆς</td>
<td>ὁ γῆς usually</td>
<td>τὸ γῆς rarely</td>
</tr>
<tr>
<td>ὁ and τὸ δάμβιος</td>
<td>δάμβιος Eccl. xii. gen. δάμβιος</td>
<td>τὸ θ. (Acts iii. 10 Cant. iii. 8 gen. -βους)</td>
</tr>
</tbody>
</table>

(W. x. 19 N)

1. Ο ἄκανθα occurs in Theophratus 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, xiv. 22 ἔλεος), as does the writer of 4 M. in his single use of the word (ix. 4). The following sporadic exx. occur: Ψ v. 8 τὸ ἔλεος σου B.A, 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 ἔλεος, 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. ἔλεος 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. τὸ ἔλα.), lxiv. 4: Jer. xliv. 26 B βις τὸν ἔλα., 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 τὸν κοινὸν ἔλα. "the general misery."

5. Τὸ γῆς W. v. 17 N: gen. γῆλου Zeph. i. 18 BNQ, iii. 8 B*Q, 1 M. ii. 58 N, and in interpolations from θ in Ez. viii. 3 Q, 5 A.
<table>
<thead>
<tr>
<th>Classical Greek.</th>
<th>LXX.</th>
<th>N.T.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>άο</strong> (and το; Aristotle <strong>πάγος</strong>)</td>
<td><strong>πάγος</strong> Dan. 0</td>
<td>το π. Na. iii. 17</td>
</tr>
<tr>
<td><strong>πάγος</strong> “frost”</td>
<td><strong>πάγος</strong> gen.</td>
<td>BΣQ (-ου Α):</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Job Θ xxxvii.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to acc. πάγος</td>
</tr>
<tr>
<td><strong>δ πλούτος</strong></td>
<td><strong>πλούτος</strong> usually</td>
<td>το πλ. Is. xxix.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2 ΝΑΡ (6 ΒΩ)</td>
</tr>
<tr>
<td><strong>ό (and rarely) το σχότος</strong></td>
<td><strong>σχότος</strong> always</td>
<td>ways</td>
</tr>
</tbody>
</table>

The following isolated exx. occur.

Το γνόφος gen. -ουs Est. A 7 A (γνόφος BΣ and masc. elsewhere in LXX as in N.T., Heb. xii. 18): ο δνόφος was the class. (poetical) form, ο γνόφος begins with Aristotle.

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

χίρος stands for χειρός in Jer. xlii. 3 Ν.

29. In the following a classical first declension word in -ή has passed over first to the second declension and then to the third:

<table>
<thead>
<tr>
<th>Classical Greek.</th>
<th>LXX.</th>
<th>N.T.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ή ήχί</strong></td>
<td><strong>ήχί</strong> M. and F.</td>
<td>το ήχί</td>
</tr>
<tr>
<td><strong>ό ήχος</strong> (from Aristot.)</td>
<td><strong>ήχος</strong> (from ήχος)</td>
<td>occasionally</td>
</tr>
<tr>
<td></td>
<td>usually</td>
<td></td>
</tr>
</tbody>
</table>
| | | | ηχος)

30. Examples of the reverse change (gen. -ou for -ous) are confined to readings of single MSS: βδοῦ Sir. li. 5 B*, ζθνοῦ

1 In Jer. xxviii. 16 ήχος appears to be accusative. It is probable therefore that the gen. ήχοις should be accented ήχοις, not as the classical ήχοις from ήχω, in Ψ ix. 7, xli. 5 ART (ήχοις BΣ), lxxvi. 18, Sir. xlvi. 9.
Proper Names

Proper Names

160

Prov. xxviii. 15 A, τεμένων 2 M. i. 15 A (before initial ὁ), ὑψον Ἔ. 20 Τ.: so ἰχνόν Jer. i. 18 A (as acc. of ἰχνός).

31. Transition from Declension II to Declension III in the κοινή occurs also in some contracted words in -οῖς which are now declined like βοῖς. So even in the Atticizing writer of 4 Macc. ῥοῖς has gen. ῥοῖς.

Χοῖς “earth” (probably originally second declension) similarly has gen. χοῖς Eccl. iii. 20, dat. χοί 2 K. xvi. 13 B (χοί εί Α) and is therefore indistinguishable from χοῖς (or χοῖς) the liquid measure (third declension in Attic).

An accus. τοῦ ἵκτερα occurs in L. xxvi. 16 B (ἵκτερον ΑΓ: class. ὁ ἵκτερος). The dat. δενδρο(ε) Δτ. xxii. 6 B*A has Attic authority (elsewhere in LXX -οῦ -ω).

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

§ II. PROPER NAMES.

1. In the translated books we find a medley of transliterated (indeclinable) personal names and names which are, partly at least, Hellenized and declined. The general distinction made is that names which in the Hebrew end in a consonant remain unaltered ('Αδάμ, 'Αβραάμ, Δαυίδ, 'Ισραήλ, Ιωσήφ etc.), while those which end in a vowel, especially in Ν, 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 Νικίας. 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, -οῖς etc. ('Ιωνάς, Μωνής, Ιησοῦς etc.) or remain indeclinable ('Ηλεοῦ).

1 i. 35. So Ν.Τ. ροῖς ροῖ, πλοῖς. Elsewhere LXX has no exx. of gen. or dat. of ροῖς and there are none of πλοῖς: 3 M. iv. 10 has the Attic κατάπλω.

2 K.-Bl. 1. i. 498.

3 Ρυχ ν Job xi. 20 C is not another form of ῥύχα ΒΝΑ (from ῥύς) but a different word, "hide."
2. Names declined according to Declension II (in -ος)\(^1\) or Declension III (-ης, -ος: -ων, -ωνος etc.) are almost unrepresented in the translations. Literary writers like Josephus and the paraphrastic writer of 1 Esdras\(^2\), on the other hand, employ these freely, carrying out the Hellenization in all cases ("Αβραμός, Δαμίας etc.). In N.T. times a few of these Hellenized forms have permeated into the popular language (Σολομών -μωρός).

3. Feminines declined like Declension I are e.g. "Αννα, Βάλλα\(^3\), Γοθολία\(^4\), Δείνα\(^5\), 'Ελείβαμα ("Ολικά)\(^6\), Ζέλφα, Ζωσάρα or Σωσ. (Haman's wife Zeresh), Κασ(σί)ά Job xlii. 14, Λείν, "Ολδα, "Οολα ("Ολλα), 'Οόλιβα ("Ολικά), 'Ρεβέκκα, Σαρον(ε)ία\(^7\), Σάρ(ρ)α, Σουσίννα, Χεττούρα. The genitive and dative, wherever attested, are in -ας, -α, whether the α of the nom. be pure or impure, the only exception being Σουσάνης 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 ην (also ην, η). These are in the majority of cases Hellenized by the adoption of the old termination -ίας (as in Νικώς), and forms in -έιας, -αίας declined according to the first declension abroad. The genitive termination of these names is commonly -ου, as in Attic and in the Ptolemaic papyri\(^8\).

\(^1\) 'Αγγαίος: Νεεμώς 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 Ράθμος ὄ (γράφον) τὰ προσπιπτοντα (ii. 16, 21), "Slack the Secretary."
\(^3\) εις 1 Ch. vii. 13 A (νιοί) Βαλλα may be indecl. (Βάλλα) or gen. as from Βαλλας.
\(^4\) But τήν Γοθολία 2 Ch. xxiii. 21 B (-αν Α).
\(^5\) Τήν Δείνα Gen. xxxiv. 26 A (-αν D\textsuperscript{vid} E): ib. xxx. 21 read Δείνα not Δεινά (Swete), the nom. being usual after verbs of naming.
\(^6\) Indecl. in Gen. xxxvi. 2 Δ (βαιμαν E with O.L.), 18 E. Ib. xxxvi. 41, 1 Ch. i. 52 'Ελ(ε)ιμαμας 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. Ἀβαίς, Ἑξεκλόν, Ζαχαρίν, Ἰσαίας, Ἰερεμίας, Ἰεχωνίας, Μαασ(σ)αϊν, Σελεμίας, Σοφωνίας, Χελκιόν. The use of the gen. in -α appears to be vulgar and late. The following examples are certain: Μειαδας gen. -α Jd. B text (xvii. 8 ff.), 2 Ch. xxxiv. 20 (-ον 4 K. xxii. 12), Νεεμίας -α 2 Es. (but -ον in 1 Es. Sir. 2 M.), Τωβ(ε)ίας -α Tob. i. 20, vii. 7, xi. 17, 19 BA (-ον i. 20 A, ix. 5 B).

There is also strong attestation for the gen. Ἰωσεία (throughout Jeremiah, i. 2 etc., 4 K. xxiii. 23 B, 2 Ch. xxxv. 16, 19, 26). Jeremiah also occasionally has Σεδεκία (i. 3 BνΑ, xlvi. 1 B, 2 Bν, lii. 11 B) in place of the usual -κίον: add further Jdth xiv. 6 Ὀρεία 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 -ια). These lists exhibit a strange mixture of declined names in -ιας and indeclinables, nom. -ας. The practice of the books with regard to nom. and acc. (e.g. Νεεμίας -αν) 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 ἑστη Ἔσρας...καὶ ἑστησεν ἐχώμενα αὐτοῦ Ματθαίας καὶ Σαμαίας [καὶ Ἀβαίς καὶ Οὐδείς καὶ Ἐλκείς καὶ Μακασσαὶ] ἐκ δεξίων αὐτοῦ, καὶ ἐξ ἀριστέρων Φαδαίας καὶ Μεισάχαλ καὶ Μελχείας καὶ Ζαχαρίας or vii. 1 Ἐσρας νίς Σαραίου νίς Ζαρέιου [νίς Ἐλκεία κ.τ.λ.].

The longer Heb. forms in ℧נ are in some names kept in the Greek as indeclinables in -(ε)ων. Elijah in the historical books is Ηλ(ε)ων; the N.T. form Ηλ(ε)ος only in Mal. iv. 4 and in apocryphal books (Siri., 1 M.). Obadiah appears as Ἀβδείων or Ὀβδείων.

6. The declension of Hebrew masc. proper names ending in a vowel sound other than ℧ נ 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 5
appended to it, in the acc. v. The nominatives end in -as (-âs), -âs, -(e)âs, -oûs.

This declension has nothing exactly answering to it in the papyri, where the proper names are usually of the third declension (-âs -âtos: -âs -âtos: -oûs -oûtos 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 -as (âs). 'Iouâdâ -dâv -dî -dî is the constant declension for patriarch, tribe and country. Occasionally the name remains indeclinable, 'Iovâdâ being used for nom. and acc.1 The gen. 'Iovâdou is confined to 1 and 2 Maccabees, and there to Judas Maccabaeus2, while 'Iovâda is used of the tribe and country (ârçovtes, âh 'Iovâda etc.). 'Esôras and 'Iovâs similarly have acc. -av (-âv), other cases -a. Σατανâs (Iîw) is found in the acc. Σατανâv Job ii. 3 A, Sir. xxi. 27 (elsewhere Σατάν or διώ-βολος). Other words are found only in the nom., e.g. Eîras (Eîpas), 'Eîtoûs, 'Oûs.

(2) In -âs. Μωυσâs3 in LXX is with few exceptions declined according to the 'mixed' declension: -âv, -â, -à, voc. â. 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 ékâlesev to òwma avtov 'Iovâdâ (=nom., cf. iii. 20 ékâles...to òw...Iovâ). Otherwise rare, except in 2 Ch., 2 Es., Jer. (mainly â), which have πâs 'Iovâdâ, πânta tov 'Iovâda etc. fairly frequently of the tribe. Once only in a 'Greek' book does 'Iovâda (? 'Iovâda) stand for acc., 2 M. xiv. 13 (N. and A. -as -av in the same chapter).

2 1 M. iv. 13 (iowloû A.), 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 -dâ is a constant variant.

3 This is clearly the older orthography: Μωσâs, which is nearer to the Heb. נְסָי, has quite inferior support. Though the Egyptian etymology given by Philo (Vit. Mos. 1. 4) and Josephus (Ant. 11. 9, 6, c. Ap. 1. 31), viz. μωύν = òwâp, èâh = òwâs, is now abandoned by Coptic scholars, at least it attests the antiquity of the form with v. Whatever the origin of the name, there can be little doubt that the diphthong ow is an attempt to reproduce the Egyptian pronunciation, being found in the Greek rendering of Egyptian proper names and months such as Θωβθ, Σαμωύς (Mayser 138). The v disappeared later: Θωβθ (Θωβτ) was written in the earlier Ptolemaic age, Θωθ (Θωτ) under the Roman Empire (ib. 185).
(Philo and Josephus) and the vernacular writers of the N.T. used the third declension forms for gen. and dat., Μωνσέως, Μωνσεί, keeping -ην in the acc. In LXX the gen. Μω(υ)σέως is confined to a few passages, several occurring in a group of books which we have reason to believe are of late date. The dat. Μωνσεί is more frequent, but this is really a mere matter of orthography: the gen. Μωνσέως appears to have grown (on the analogy of βαισιλεώς -λεί) out of Μωνσεί, which originally was only another way of spelling Μωνσή (§ 6, 21).

Like Μωνσής are declined Πετρεφής (Πετεφρῆς), Potiphar, gen. -η, dat. -η, and Μανασσής gen. -η when used of King Manasseh, Judith’s husband and other individuals (Tob. xiv. 10, 1 Es. ix. 33 A): on the other hand Μανασήν indecl. is used of the tribe and its progenitor.

(3) In -(ε)is. Λευ(ε)ίς = "ν Gen. xxxiv. 25 E, xxxv. 23 AE, 1 Es. ix. 14, acc. -ευν 4 M. ii. 19 ASV: elsewhere indecl. Λευ(ε)ί. Νοβέης -ευν in Cod. S, 2 Es. xiv. 3 (=Νοβίας cett.) and in Tob. x. 8, xi. 10 (= -βείτ BA), 18, xii. 4: once in B as an indeclinable, 1 Es. v. 28. Χάβρεης -ευν and Χάρμεης -ευν Jdth vi. 15, viii. 10, x. 6. Χανάι(ε)ίς -ευν N. xxi. 1 BF, 3 BF, xxxiii. 40 BAF = ηνην an inhabitant of Canaan (usually Χαραναιοις, also Χαρανείης 3 K. iv. 32 B and Χαναί(ε)ί N. xxi. 3 A, 2 Es. ix. 1) 6.

(4) In -οῦς. Ἰησοῦς (Joshua) has, like Ἰησοῦς (Χριστός)

---

1 Lc. once even has acc. Μωσία (xvi. 29): elsewhere in N.T. always Μωσήν -έος -εί (ο Acts vii. 44).
2 In Pent. only Ex. iv. 6 A (BF αὐτοθ with Heb.): Jd. i. 16 B (but -σίν iii. 4 BA, iv. 11 BA), 3 K. ii. 3 BA, 4 K. xxiii. 25 A, 2 Es. iii. 2 A, Dan. Oix. 11 B (but -σίν 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 ΒΝonymous (but -σίν 1), Tob. vi. 13 S, vii. 11 S, 12 BA S, 13 S: and two or three times as a v.l. in late MSS (T, V, Τ).
3 Μανασής Jd. i. 27 A, Ψ cvii. 9 ART.
4 The same section of 1 Es. has indecl. 'Αναείς, v. 16 B.
5 Also indecl. Jer. xxvi. 2 εν Χαρμεῖς (=Carchemish). In Hexateuch and 1 Chr. indecl. Χαρμεί.
6 In τόν 'Ραβσαρέης 4 K. xviii. 17 A, Ναβωσαρέης Jer. xlvi. 3 the final 5 comes from the Heb. and the words are indeclinable.
in N.T., acc. -ον gen. -ον, but differs from the N.T. name in the
dative, which throughout Dt. and Jos. is consistently
written 'ησοῦ', the N.T. form 'Ησοῦ appearing as an occasional
variant. In the other books the dat. only occurs in three
passages and there in the N.T. form 'Ησοῦ: Ex. xvii. 9 B*AF
(but Bb -σοῦ), l Ch. xxiv. 11 BA, l Es. v. 65 BA. 'Ησοῦ 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. 'Ησούτως BM iii. p. 25 (105 A.D.) : cf. OP 816.
'Ελωίς -ον in Job. Other names are only represented in
the nom., e.g. Σαμουων, 'Ελευσον, 'Θερσον, 2 K. v. 14 ff. Φαλλου
N. xxvi. 5 AF (= dat.) 8 (= gen.) is probably correctly accented
as an indeclinable : the nom. Φαλλους, however, occurs elsewhere.

7. Names in -ον, the termination being taken over from
the Hebrew2, are as a rule indeclinable in LXX: 'Αρων,
Σαμψων 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 Σαλωμων—Σαλωμων—Σολομων3:

1 On the analogy of datives of feminine names in -ώ, which in the
papyri were declined (e.g.) Δημώ -ον -ος -ός (Mayser 268). A more
frequent type, applicable also to masculine names, was (e.g.) Πατος -ον
-οτος -οτη (ib. 274 f.). The acc. -ον, which is common to both types
and to the Biblical name, facilitated mixture of types in the other cases.
'Ησοῦ (= gen.) 1 Es. v. 8 A (cf. 2 Ch. xxxi. 15 B) may be another instance
of transition to the -ω type.

2 The ν is sometimes appended to a final σ in the Hebrew.

3 Σαλωμων represents most nearly the Heb. נָוֶי of the M.T., except
for the final ν, which is the first step towards Hellenization. The long
vowel in the middle unaccented syllable could not long maintain its place;
hence the transitional form Σαλωμων arose: lastly, 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. ἔξολοθρεύων (p. 88), Σομόλος
(=Σαμωνήλ) 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 Ἐνοφῶν 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.)² i. 1 B8, xxv. 1 B: also in 3 K. i. 10 A, 4 M. xviii. 16 s.

The same form of declension with o in the second syllable is found in s (Prov. xxv. i and subscription, Wis. title and subscr.) and in 4 M. loc. cit. A.

Σολομῶντος occurs in 2 K. viii. 7 BA (in what is clearly a Greek gloss: the passage is absent from the M.T.)⁴ and as a v.l. of A (C) in the passages from Prov. and Wis. cited.

(3) The declension Σολομῶν -ῶνα -ῶνος is that found in N.T.⁵, Josephus and later writers.⁶ In LXX the nom. Σολομῶν is read by A in 3 K. ii. 12, 2 Ch. vii. 1, 5; by Σ (A) in Sir. xlvi. 13, 23: the cases have even slenderer support, Wis[subscr] A, 4 M. xviii. 16 V, with Σαλωμῶνος Wis[subscr] B, Σαλωμῶνa Ψ lxxi.¹⁰ R.

8. Names of places and peoples, like those of individuals, appear either as indeclinable transliterations or as Hellenized and declinable. Here, however, the Hellenized forms largely predominate. The translators, for the most part, had a fair knowledge of the geography, not only of Egypt, but also of other countries, and adopted the current Hellenized forms.⁷

¹ And so in the headings to each of the Psalms of Solomon (the Greek dates from the end of i/B.C.) Ψαλμος το Σαλωμῶν (Σαλωμῶν). The declined form Σολομῶντος (-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 Σολομῶντος.
⁶ For Cyprian see C. H. Turner in J. T. S. ix. 66 f.
⁷ E.g. Λιθιοπία (Cush), Ἀντιλίβανος (Dt. i. 7, iii. 25, xi. 24, Jos. i. 4,
Sometimes we meet with a name in both forms, e.g. 'Εδώμ—
'Ιδουμαία, Συχέμ—Σίκμα: cf. Φυλιστιεύμ—ἀλλόφυλοι (Φυλιστιϊαίοι).

Rarely, apart from the later historical books, do we find places of importance like Damascus or Tyre transliterated. Τὴν Δαμασκ 3 K. xi. 14 B (passage not in M.T. or A). Σόρ (for Τύρος) in Jer. a (xxi. 13) and Ez. a (xxvi. 2 etc.): but Τύρος in Ez. β (xxviii. 2 etc.). Ἑδαιμεῖν, Σωρεῖν 2 Es. iii. 7 B: cf. ib. ix. 1 ὁ Μωσερεί = ὁ Λαγιπτώς. Σομορών, Σεμερών etc. (for the more usual Σαμαρ(ε)ία) 3 K. xvi. 24, 2 Es. iv. 10, xiv. 2, Is. vii. 9 ὅσ. Χερμέλ (τὸ and ὁ) Is. xxix. 17 ὅσις, xxxii. 15 ὅσιοι, xxxiii. 9 B (but Καρμήλος ib. xxxii. 16, xxxii. 9 ΝΑΩ, xxxv. 2 as elsewhere in LXX). Cf. τὸ 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: Σαμαρεία -αν, -ας, -α: Παθούρης (Παθωρῆς) gen., Παθ(ο)ὐρῆ dat. (§ 10, 2) = Pathros or Upper Egypt (nom. wanting, but cf. Παθούρα = Pethor, N. xxii. 5): Χαρρά = Haran Ez. xxvii. 23 ΒQ, 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 (meta-plasmus) to Declension I, especially where the nom. ends in -(r)ρα. The article stands in the fem. (sc. πόλις). Thus:

την "Αδώνα -δοις1 ("Αρδῆλα) -οις2 την Βεθσοῦρα (ορ -οῦραν), G. -σου-
την Βαδαρρα N. xxxii. 36 Α.Βοσσούρα1, G. -ας
(α(ρ)ραν BF)

ix. 1: elsewhere Αίβανος), 'Ισπη, Καππαδοκία (Caphthor), Καρχηδόν -δόνου (Χαρκ., = Tarshish Is. xxxii. 1 etc., Ez. xxvii. 12, xxxviii. 13: elsewhere Θαρσ(ε)ίς), 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 Minaeans, into Chronicles LXX, which, with other indications of Egyptian colouring, somewhat discredits the theory that the version of that book is the work of Theodotion.

1 1 M. xii. 38 (not 'Αδώνα, Swete), xiii. 13 ('Ἀδελωνς S, 'Αδίων V).
2 1 M. ix. 2.
3 2 M. xi. 5 συνεγγίγονις Βεθσοῦραν (not -ρων, Swete): for the gen. after ἐγγίζων cf. 1 M. xii. 4, xiii. 23 and for the form 1 M. vi. 49, xiv. 7.
4 1 M. v. 26 V (eis Βουσσορά Swete as indecl.). Probably it is neut. plur.
Γάζαρα Acc. -αρα (or -άραν) -ων -οις
Γάλγαλα -α -ων -οις
Γέραρα -α -ων -οις
Γόμορρα -α -ας
Γορτυνα Acc.
'Εκβάτανα -α -ων -οις
Ζόγορα (Zoar) Acc.
'Ιεροσολύμα -α -ων -οις (below)
Μέρρα Acc. (or -αν), G. -ας

'Ράγη -ας) Acc. plur. -ας Tob. ix. 28, 58, Dat. -ης ib. vi. 10 BA
(Ρανοκομοΐρα) -ων Is. xxvii. 12
Σάρπετα -ων Ob. 20
Σίκεμα -α -ων -οις
Σύνομα -α -ων -οις
(Σούσα) -οις Est. i. 2 etc.: in the same book Acc. Σούσαν (which might also be indecl. as in 2 Es. xi. 1 εν Σούσαν)

11. The following names in -α are indeclinable: Βατ(ο)νουά (Jdt: Bætorúlia 8 ii. 21, iv. 6), Λουζά (Swete Λούζα), Λομνά Λοβιά Λοβενά etc. = Libnah (but Λόβιαν, Λόμιων Is. xxxvii. 8 BN), 'Ραμά (another transliteration Άρμαθάμ in 1 K.), Σαβά (Βασιλισσά Σ. etc.) 10, and the mountains Σ(ε)νά, Φασγά.

Names in -ν are usually indeclinable, the termination of acc. or gen. being sometimes appended: Μαμβρή (but G. xiii. 18 τίν δρόν τίν Μαμβρήν ΑΕ), Νυνή (but acc. -νιν Jon. iii. 28, Zeph. ii. 13 s, gen. -νις Jon. iii. 6 s), 'Ραμεσσή (but gen. -σών N. xxxiii. 3 AB3, -σής 5 B2).

'Ιεροσολύμα is consistently written in the translations and in several of the apocryphal books (1 Esdras, Sirach, Esther, Judith, Baruch, and as a rule 1 Macc.). The Hellenized form 'Ιεροσολύμα (as from Ιερός, Σόλυμοι) is limited to 2—4 Macc. and (beside 'Ιερ.) 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. Γαζηρά 2 K. v. 25 or Πάζερ.
2 Also indecl. τῆς Γαλγάλα 1 K. x. 8 A or Γαλγάλ.
3 So always in conjunction with Σοδόμων: Γομόρρων only Gen. xviii.
4 1 M. xv. 23 ΝV (Γορτυναν A).
5 Probably neut. plur.: also indecl. Ζόγορ and Σήγωρ.
6 Probably neut. plur. (not Μέρρα, 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 Ράγος (Redpath).
8 Also indecl. Συχέυ, frequent in Jd. (B text).
9 I find no instance of gen. Σοδόμως cited by Redpath.
10 But acc. τῶν Σάβαν Gen. xxv. 3 AD (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 Ἄσκάλων -ώνα etc. (on the coast and on or close to a main trade-route), while Ekron which lay off the route appears as indeclinable Ἀκκαρών. Two other names are declined: η Βαβυλών -ώνα -ώνος -ώντι and similarly Σ(ε)δών (voc. -ών Is. xxiii. 4, Ez. xxviii. 22)\(^3\). The gentilic Μακεδών is regularly declined -ώνα etc.: Μακεδόν Μαγεδων etc. (elsewhere Μαγεδ(δ)ώ) representing Megiddo are indeclinable. To the indeclinables belong further Ἀερμών ('Ερμών: Mount H.), Ἀμμών, Ἀργών, Ραβαών (Gibeon)\(^4\), Κεδρών\(^5\) (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): Πτολεμαίς (1—3 M.; acc. -ιδαν 1 M. x. 1A, § 10, 12), Φασιλίς -ίδα 1 M. xv. 23 \(\text{N} \) (Basilidian A). The river Τίγρες (Τίγρης Dan. O x. 4) has acc. Τίγρεν, gen. Τίγριδος (Tob. vi. 2 \(\text{N} \)).

Compounds of πώλις are declined like the noun: Διοσπόλει (Ez. β), Πενταπόλεως (W. x. 6), Περσεπόλ(ε)ν (2 M. ix. 2 A: Περσιπ. V), Τριπτόλιν (2 M. xiv. 1). Similarly Egyptian place-names in -ις: Μέμψις -ιν -εώς -(ε), Σάις -ιν (Ez. β), Τάνις -ιν -εώς -(ε).

14. Names of countries or districts, when not simply transliterated, are expressed by adjectival forms (sc. χώρα). These in the case of countries outside Palestine end in (1) -ις -ίδος:—

η 'Ελυµαιάς, Dan. O viii. 2, Tob. ii. 10 ('Ελλ. B), 1 M. vi. 1\(^6\): η

---

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

\(^2\) Βαβυλώνα -όνα Jer. xliii. 7 \(\text{N} \), [iii. 12 \(\text{N} \)], Ez. xxii. 17 B. Acc. Βαβυλώναν Jer. xxviii. 9 \(\text{N} \) (§ 10, 12). Gen. Βαβυλών (corruption of -όνος) 2 Es. v. 17 \(\text{B} \).\(^*\)

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

\(^4\) 1 Ch. xxi. 29 εἰς Γαβαώνι A.

\(^5\) It was natural that it should come to be regarded as gen. plur. of κέδρος, hence εἰς τῶ χειμάρρος (of κέδροι) 2 K. xv. 23 \(\text{BA} \) (the words are absent from M.T. and are doubtless a gloss): ib. τῶ χειμάρρων Κεδρών (A again writes τῶν κ.). The same Hellenization appears in N.T., John xviii. 1 (see Lightfoot Biblical Essays 173 f).

\(^6\) Read (cf. Josephus A. J. xii. 9. 1) ἡκουσεν ὅτι ἐστίν 'Ελυµαιάς εἰς τῇ
Proper Names

Karîs-îda, 1 M. xv. 23 A (τήν Καριάν Ν.V): ἦ Περσίς (so already in Hdt.); (2) -(e)îa:——(ή) Βαβυλωνία (1 Es. and Dan. 0, Is. xi. 11, xiv. 23, xxxix. 1, Jer. xxviii. 24 A, 2 M. viii. 20, 3 M. vi. 6 A), Μωβ(ε)îa (apocr. books), Σειδωνία 3 K. xvii. 8; (3) -εις:——ή Ἰνδική.

The transliterated names of the districts of or on the borders of Palestine ('Εδώμ, Μωάβ etc.) begin to be replaced by adjectives either in (4) -αία or (5) -(ε)îtis, forms which appear to have come into use c. 200 B.C.; (4) Ἡ Γαλ(ε)λαία, Ἰδοβαία (beside 'Εδώμ), Ιουδαία (beside γύν Ιούδα); (5) (beside 'Αμμον, Γαλααδ etc.) ἦ 'Αμμαίτις (2 M. iv. 26, v. 7), Αὐρα(ε)îtis (Εz. α: with v.ll. Ὄραν, Λωραν.), Αδο(ε)îtis (= Uz, Job), Βασαν(ε)îtis (Jos., Ez. α and Minor Proph.), Γαλααδ(ε)îtis (in the same group: also Jd. x. 8 A, 1 K. xxxi. 11, 2 K. ii. 4, 5, 9, 1 Ch. xxvi. 31, 2 Ch. xviii. 2 f, 1 M.), Θαμαν(ε)îtis (= Τεμαν: Job), Μωάβ(ε)îtis (Is., Jer. xxxi. 33; xxxii. 7), Σαμαρ(ε)îtis (1 M.), Χανα(α)ί(ε)îtis (Zech. xi. 7), to which must be added the curious Μαβδαρ(ε)îtis (Μαβδ.β.) = ὶβαμν “the desert” (Jos. v. 5, xviii. 12).

The cases are -îtidos -îtidi -îtiv (only once acc. -îtîda, Jos. xiii. 11 B Γαλααδείτîda).

15. Mountains also are expressed adjectively in two cases: τὸ Ἰταβύριον (= Tabor) Hos. v. 1, Jer. xxvi. 18 (elsewhere

Περσίδα πόλες (Α ἐν 'Ελύμαις, Ν.V ἐν 'Αμίας): the description of Elymais as a city is of course incorrect and accounts for the reading of A. Elsewhere in LXX Ἀλάμ (ʼΕλαμ) 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 ‘Ιουδαία, Ἰδονμαία. The translators of Joshua, Ez. α 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 Βαλλαρτεῖς Jos. xv. 6φ is also probably a corruption of Μαδ-Βαρεῖτις. The historian Eupolemus (c. 150 B.C.) ap. Eus. P. E. IX. 449 is an early extra-Biblical authority for these forms in -îtis: the extent of Solomon’s kingdom is described in a letter of the monarch as τήν Γαλαλαίαν καὶ Σαμαρείτιν καὶ Μωάβιτιν καὶ ’Αμμαίτιν καὶ Γαλαδίτιν. Aristaeas § 107 refers to τήν Σαμαρείτιν λεγουμένην. In Polyb. v. 71 τήν Γαλάτιν appears from the context to stand for τήν Γαλααδίτιν. Josephus supplies us further with Γαλααδίτις (or Γαλαών.: Golan), Ἑσεμβριώτις (Σεβ., Heshbon), Τρα-κωνίτις (also in N.T.).

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

Proper Names  

171

Θαβώρ): (τὸ) ὄρος τὸ Καρμήλιον, 3 Κ. xviii. 19 f. (contrast 42 τὸν Κάρμηλον as elsewhere in LXX), 4 Κ. ii. 25, iv. 25.

16. Gentilic names—of tribes and inhabitants of towns or districts—in Hebrew end in -i and in LXX are either transliterated (rarely and mainly in the later historical books) or (more often) Hellenized, usually with the termination -aios 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, xxiii. 40; (3) Χανανείτης 3 Κ. iv. 32 B; (4) elsewhere always Χαναναίος.

It is difficult to determine what principle governed the choice of -aios or -(ε)ίτης. Generally speaking, the former denotes a member of a tribe or clan (Ἐβραῖος, Ἀμορραῖος etc.), the latter the inhabitant of a town (Βηθλεεμίτης etc.). But the distinction is by no means universal. Γαζίων and Γεθδίων denote inhabitants of cities (like Αδηναίος, Ὁσιαίως): Ἀμμάνιτης, Γαλαδίτης, Ἰσραήλιτης, Μωαβίτης are tribal names. The tendency in the later books seems to be to form all new gentilic names in -(ε)ίτης, fem. -(ε)ίτις, because these terminations corresponded most nearly to those of the Hebrew (-i -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 (Ḫittāiōs) and Amorite. Sometimes we find alternative forms in -aios and -(ε)ίτης such as Μαδμαίων, Μαδιαν(ε)ίτης: one of Job’s comforters is called Βάλδαδ ὁ Σανχίτης in the body of the work (viii. 1 etc.) but B. ὁ Σανχάιων τύραννος in the proem and conclusion (ii. 11, xli. 17 e). In 2 Κ. xxiii. 25 ff. the interposition of a series of names in -(ε)ίτης between others in -aios (contrast 25 Ἀρω-δαίως A with 33 Ἀρωδείτης) points to an interpolated text.

Other terminations are (1) -iōs: Αξώτεος, Ἀράδεος, Ἀσεύρῳς, Δύρῳς, Σιδώνιος; (2) -ηῖός: Γαζαρνίος 1 M. xv. 28 Α, 35 Α (cf. Τασκαρρηνός 2 Es. i. 8 B); (3) -εῖς plur. -εῖς, in the Greek books Ἀλεξανδρεύς and Ταρσεῖς, in the translations Κίτεις (Is. xxiii. 12, 1 M. viii. 5: elsewhere Κίτοι Κιταίοι or transliterated) and Ἀμαζονείς, Ἀλεσμαζονείς, 2 Ch. xiv. 15, xxii. 1.

latter was also the name of heights in Rhodes and at Agrigentum, where there were temples to Ζεῖς Ἀτασβώρος (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 Τομαίων B’Τομαίων A 1 Ch. v. 19.

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

§ 12. ADJECTIVES.

1. Declension. Adjectives in -os, -η (-α), -ov and -os, -ov.

On the whole the LXX follows classical precedent in the use of two or three terminations for adjectives in -os. The movement towards the uniformity of modern Greek, in which every adjective has a special feminine form (αδικη, ἡσυχη etc.), has hardly begun.

Two exx. of compound words with fem. termination occur in Numbers: ἀνδρα N. v. 19 BAF, 28 BAF (ἀνδρας Ν*: αὐτεκίστας xiii. 20 B* (ἀνδρας B* BAF, so Prov. xxv. 28).

The direction in which the language is moving may be indicated by the fact that several adjectives which in Attic fluctuate between 2 and 3 terminations in LXX are only found with 3: such are e.g. ἀγνιος, βέβαιος, δίκαιος, ἑλεύθερος, ἐναύσως (except N. vii. 88 F αμνίδες ἐναύσως), μάταιος, ὄμως (except Ez. xxxi. 8 ομελ ἑλάται ὄμως), δόσιος. Similarly ἐτοίμως always has fem. ἑτοιμή except in Jdth ix. 6 ΒΑ.

Other words in -os fluctuate as in Attic. Such are αἰώνιος1, ἀνάσιος (-α 3 Μ. v. 8, but -os W. xii. 4), παραβαλασιος, παράλιος, ὑποχείρος (-ιαν Jos. vi. 2 B: else fem. -os, as usually in Attic).

Attic fluctuates also in the declension of words in -λος -μος -ρος. Under this head we may note the following (the only passages in which the fem. is used): θυγατέρα λοιμήν, I K. i. 16 (the adjectival use "pestilent" is new), φρονιμή Sir. xxii. 4, χρησίμης Tob. iv. 18.

On the other hand ἡ ἐρήμη is used to the exclusion of ἡ ἐρήμη: similarly οἰράνως -ος. Noticeable also is 4 K. iii. 18 B κούφος καὶ αὐτή (κούφη Α) and σῶι (with σφραγίδες) Bel Θ 17 δίσ (Α once corrects to Attic σφαί).

2. The contracted adjectives in -οις are usual in LXX as in Attic: ἀργυροῦς, χρυσοῦς, σιδηροῦς, χαλκοῦς, ἐρεά Ez. xlv. 17, φοινικοῦν Is. i. 18: ἀπλοῦς, διπλοῦς etc. The following uncon-

1 Usually 2 term. as also in Attic and N.T.: fem. -ία L. xxv. 34, N. xxv. 13, Hb. iii. 6 ΒΝQ. Jer. xxxviii. 3 Α, xxxix. 40 Β, Ez. xxxv. 5 [9 Β*], xxxvii. 26 [contrast xvi. 60], 1 M. ii. 54 ΝV, 57 Α.
Adjectives

12,4

tracted forms occur: in Sir. χρύσεως vi. 30 ΒνΑC, χρύσεωi xxvi. 18 Βα (ib. ἄργυρας): so χρύσαιοι (= -εου) 2 Es. viii. 27 A, and as a proper name Καταχρύσεα Dt. i. 1 (κατάχρυσος is the usual form of this late word): Ν* has σιδηρέως 4 M. ix. 26, σιδηραίαις ib. 28.

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

The Epic form χάλκεως occurs in Job (vi. 12 ΒνC, xl. 13 ΒνC, xli. 6 B, 19 Βν) and elsewhere: Jd. xvi. 21 B, 1 Es. i. 38 Βα, Sir. xcviii. 20 B (χάλκεων ΝΑ, χαλκοῖ C). Cf. σιδηρέως Job xix. 24 Ν (= -είφ).

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

3. The Attic declension in -ως is, as was stated (§ 10, 9), disappearing. Of the few adjectives of this class found in LXX two are on the way to becoming indeclinables. Ἱλεως alone is used with any frequency, and, except for one book, only in the nom., in the phrases Ἰλεως μοι “God forbid,” Ἰλεως γενέσθαι etc.: in 2 Macc. Ἰλεως is used also for the acc.—vii. 37 A (Ἰλεων V), x. 26 AV* (-ων Swete)—and for the gen., ii. 22 A Ἰλεως γενομένου (Ἰλεω V).1 Similarly ἐσχατογγυρως stands for the gen. in Sir. xcvii. 8 B ἐσχατογγυρως κρυμμένου (-γύρους Ν, -γύρῳ -μένῳ AC), where the text of B is supported by a contemporary papyrus, ἐσχατογγύρως δύτος TP i. 7. 29 (117 B.C.)2: the dat., however, is regular, ἐσχατογγύρῳ Sir. xlii. 2. Ὑποχρέως appears in 1 K. xxii. 2 B (nom.) with dat. ὑπόχρεως Is. l. 1: the nom. of καταχρέως W. i. 4 is unattested.

Καθιδρος is read by the uncials in Jer. vii. 6 (LS cite καθιδρος -ωτος from Basil).

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

1 So Ἰλεως=nom. plur. neut. in Test. xiii. Patr. Gad v. 11 ἕκειτο τὰ ἡπτά μοι Ἰλεως κατὰ τὸν Ἰωσήφ.
2 Mayser 294. Perhaps influenced by γῆς gen. γῆς.
example of this use of πὰν in the papyri\(^1\) rescues it from the suspicion of being a ‘Biblical’ usage. Assimilation of the masc. to the neuter form of the accusative is not surprising in the κοινή: the analogy of μέγαν and the preference for accusatives in ν (such as νίκταν, εὐγενῆν) 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 πὰν = 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 πὰν ἀρσενικόν, πὰν πρωτότοκον etc. allows us, though with hesitation, to explain πὰν as a true neuter in the following phrases containing an adjective or participle: ἐπάταξαν ...όσει δέκα χιλιάδας ἀνδρῶν, πὰν λιπαρὸν καὶ πάντα ἀνδρα δυνάμεως Ἰδ. iii. 29 B: πὰν δυνατὸν ἵσχυ 4 K. xv. 20 BA: πὰν δυνατὸν καὶ πολεμιστήν κ.τ.λ., 2 Ch. xxxii. 21: perhaps also πὰν προσπορεύμενον, τοῦτον...ἐνταξέων 2 Es. vii. 17 BA: πὰν ἐνδοξὸν Ἰσ. xxiii. 9 B\(\alpha\)ΛΓ (of persons): πὰν περικεφαλέουσα τὰ κατὰ πρόσωπον αὐτοῦ Ἰερ. ix. 26 ΝΑQ with πὰν περικεκαρμένον κ.τ.λ. ib. xxxii. 9 BA.

It is less easy to explain on this principle πὰν followed by the accusative of a masc. substantive. Yet, in the earliest occurrence of this, the participle and the relative clause following show that πὰν is regarded as a true neuter: Ἰδὸν δέδωκα ψῆν πὰν χόρτον σπόριμον σπείρον σπέρμα ὥ ἐστιν ἐπάνω πάσης τῆς γῆς Ἰσ. i. 29. (In the next verse the uncials have πάντα χόρτον: in ii. 5 E again has πὰν χόρτον, perhaps influenced by πὰν χλωρὸν ib.)

---

1 Πὰν τὸν τόπον in a Paris papyrus of 163 B.C. (37. 11: Mayser 199) differs from the LXX exx. in the presence of the article. The Paris collection was edited half a century ago (1858) and one cannot be quite so sure of the accuracy of the editors as in more recent editions.
It seems possible therefore in the remaining passages to explain πᾶν as a neuter in apposition with the masc. substantive, a sort of extension of πᾶν ὧρσευκόν etc. (πᾶν οἰκέτην e.g. = πᾶν 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.

Πᾶν οἰκέτην, Ex. xii. 44 B*.
Πᾶν ὃν ἐὰν ἀπω...ἀυτοῦ οὗ πορεύεσται Jd. vii. 4 B.
Πᾶν λόγον R. iv. 7 B (τὸν λ. Α.): so 1 Ch. xxvii. 1 BA, 1 B, 2 Ch. xix. 11 bis BA.
Πᾶν ἀνδρα 1 K. xi. 8 B.
Πᾶν τέων 3 K. viii. 37 B, and so in the parallel 2 Ch. vi. 28 BA and Sir. xxxviii. 7 A(C)².
Πᾶν βουνῶν 3 K. xv. 22 BA, Jer. ii. 20 BSQ, Ez.⁴ xx. 28 B⁻AQ, xxxiv. 6 BQ.
Πᾶν υἱόν δυνάμεως 3 K. xxi. 15 B.
Πᾶν τεκτόνα 4 K. xxiv. 14 BA.
Πᾶν οἶκον “every house,” ib. xxv. 9 B. Πᾶν οἶκον Ἰσραήλ Ez. xxxvi. 10 BAQ, Jdth iv. 15 BA: πᾶν οἶκον Ἰουδα Jer. xiii. 11 BN.
Πᾶν δὲ ἡμισθητὸν Job xl. 6 BN.
“Ez. β” further supplies πᾶν λίθον xxviii. 13 BQ, πᾶν φώβον xxxviii. 21 BA.

Dan. Θ has πᾶν ὡραμὸν καὶ στάσιν vi. 15 BA and πᾶν θεόν xi. 37 B (πᾶντα AQ and so BAQ in 36).
Cf. πᾶν ἄνδρα ὃσιον, πᾶν σοφὸν εὖ βουλῇ Ps. Sol. iii. 10 r, viii. 23 r.

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

In Bel Θ 2 πᾶς B* must be a mere slip for πάντας. For πάντες = πάντας see § 10. 15.

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

1 Πᾶν σναόντιμα, πᾶν πώνων, πᾶσαν προσευχήν shows the vernacular accusative πᾶν—πάσαν—πᾶν.
2 Here τῶν πώνων BN appears from the Heb., which has no ΒΒ, to be right.
3 But πάντα βουνῶν ib. xiv. 23.
4 This use of πᾶν appears clearly to go back to the translator or an early scribe of “Ezekiel β” (πάντα acc. sing. only in xxxviii. 21, xxxix. 20 in all uncials): Ez. α., on the other hand, writes πάντα ἄνεμον etc. v. 12, vi. 13, xiii. 18, xvi. 15, xvii. 21 and we should therefore read πάντα βουνῶν in xx. 28 with B*.
Declension of

§ 12, 5—

-ν for -η in adjectives in -ης are, like those of νύκταν etc. (§ 10, 12), with two exceptions, absent from the B text. We have ἕγαιν Lev. xiii. 15 B* A: ᾖςβήν 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 κε α]: εὕςβήν Sir. xiii. 17 B: μυωγειν Ψ xxi. 21 AR, xxxiv. 17 κε α AR, Bar. iv. 16 A: τολυτελήν Prov. i. 13 8: ἐπιφανήν Ιl. ii. 31 8: ψυχήν Zech. viii. 17 8 [ἀναιδήν Jer. viii. 5 κε b].

The acc. of ἕγης is ἕγα(v) L. xiii. 15, Tob. xii. 3, not the Attic ἕγα.

6. Πλήρης. A mass of evidence has recently been collected demonstrating beyond a doubt that this adjective was at one time treated as an indeclinable. The LXX contributes its share, but the evidence is not as a rule so strong as to warrant our attributing the form to the autographs: in most cases it is certainly due to later scribes. Indeclinable πλήρης is common in the papyri from i/a.d. onwards, but only one instance b.c. has yet been found.

We have seen in the case of the Attic declension in -ως (3 supra) that forms on the way to extinction become indeclinable before finally disappearing. The old adjectives in -ης have disappeared from the modern language, and this might account for all adjectives in -ης becoming indeclinable, but such is not the case. Why is this adjective alone affected?

Nestle has quoted an apt parallel in the indeclinable use of German voller in the phrase "eine Arbeit voller Fehler": but it is precarious to explain the Greek use by an idiom, however similar, in a modern language. The explanation is perhaps partly to be found in the tendency to assimilate the vowels flanking ρ or the nasals. At a time when η, ει, and ε had come to be pronounced alike, there would be a tendency


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.ii.) are as follows. 
(b) nom. and acc. neut. sing. (πλήρες): Ex. xvi. 33 B, 4 K. vi. 17 A, Is. xxx. 27 Ν, Ψ lxxiv. 9 RN* 8a, Sir. xlxi. 16 BS. 
(c) gen. sing. (πλήρων) Gen. xxvii. 27 ὃς ὑπηκ ἄρροι πλήρης DE cursive (— πνας AM cursives) 1.
(d) nom. acc. plur. (πλήρες) Gen. xli. 24 D, N. vii. 86 BF, Is. i. 15 Γ, li. 20 B, Jer. v. 27 ΝQ, Job xxxix. 2 B, W. v. 22 Ν, xi. 18 Ν, 3 M. vi. 31 V*.
(e) neut. plur. (πλήρης) N. vii. 13 F, 19 Ν, 79 B, Ψ cxliii. 13 RV*, Job xxi. 24 τὰ ἡ ἐγκατα αὐτοῦ πλήρης στέατος BNAC with the parallel in Sir. xix. 26 τὰ ἡ ἐντόσ αὐτοῦ πλήρης δύλον B*CN* 8a (A -πνεις : -ρή Ν* B*).

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 σιτίων with WH. App.). Several examples occur in Numbers, but it should be noted that in chap. vii which has 6 excs. of indeclinable πλ., there are 19 excs. without v.ii. in the uncials of the declined forms.

Conversely, πλήρης=πλήρης Ez. xlxi. 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, Ψ xlvii. 11 B: πλήρες=πλήρης Job xlii. 17 A: πλήρη=πλήρεις 4 K. xx. 3 B.

7. Εὐθής—εὐθός. In this word we find in the LXX a strange mixture of forms: the fem. of the old εὐθός εὐθεῖα εὐθύ is retained, while the masc. and neuter in the singular are supplied by the new forms εὐθής -ός (like ἄληθής) and in the plural we meet with forms as from a nominative εὐθεῖας (like ἀνδρείας). The whole declension, so far as represented, runs as follows: the new forms are in thick type.

1 And possibly in Is. lxiii. 3 (ὡς ἀπὸ πατητοῦ ληνοῦ) πλήρης καταπεπα-
τήμενης ΒΑΟ*: πλήρως is read by ΝQmg, and the Latin Fathers took πλ as agreeing with ληνοῦ (see Ottley in loc.). It seems however preferable to take πλήρης as nom. beginning a fresh sentence, with ellipse of εἰμι.
Declension of

<table>
<thead>
<tr>
<th>Singular</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>εὐθής(^1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>εὐθή (-ην)(^6)</td>
<td>εὐθείαν</td>
<td>εὐθές</td>
</tr>
<tr>
<td>G.</td>
<td>εὐθοῦς(^7)</td>
<td>εὐθείας</td>
<td>—</td>
</tr>
<tr>
<td>D.</td>
<td>—</td>
<td>εὐθεία</td>
<td>—</td>
</tr>
</tbody>
</table>

Plural

| N.       | εὐθεῖς     | εὐθεία      | εὐθεία\(^5\) |
| A.       | εὐθεῖς     | εὐθεία      | —            |
| G.       | εὐθεῖς\(^9\) | εὐθείας     | —            |
| D.       | εὐθεῖς\(^v\) | εὐθείας     | —            |

We cannot speak of two distinct words and say that the old εὐθῦς 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 -εἰα etc. are used in both senses. The fact is that the masc. and neut. sing. εὐθῦς and εὐθῦ together with εὐθεῖα (now indistinguishable from gen. εὐθεῖας) had become stereotyped as adverbs and it was felt that a new nom. for the adjective was required, and the analogy of ἀληθῆς plur. ἀληθεῖς suggested εὐθῆς as the proper singular for the old plural εὐθεῖς.

The new forms -ῆς -ἡ\(^v\) -οῖς have not yet been found in the papyri, and it is tempting, but would be hazardous, to conjecture that they were an invention of the later translators\(^l0\) to render the Hebrew "םנה."

\(^1\) 1 K. xxix. 6 etc. Εὐθῦς only as a v.l. of A in Ψ xxiv. 8 (met. sense). In Ez. xxiii. 40 it is an adverb, incorrectly classified as an adj. in Hatch-Redpath.
\(^2\) Ψ cxviii. 137 (ἡ κρίσις), Prov. xxvii. 21 a (καρδία).
\(^3\) Jd. xiv. 3 B (ἐν ὀφθαλμοῖς μου of a woman "well-pleasing"), 4 K. x. 15 and Ψ lxxvii. 37 (καρδία), Prov. xx. 14 etc. (ἡ ὀδός).
\(^4\) Εὐθῆς 2 K. xix. 6 A, else εὐθῆς passim.
\(^5\) Only in the phrase καρ’ εὐθῦ 3 K. xxi. 23, 25, Ez. xlvi. 9.
\(^6\) 4 K. x. 3 (ἡγν A), Jdth x. 16 A, Eccl. vii. 30.
\(^7\) 2 K. i. 18 βιβλίον τοῦ εὐθοῦς (the Book of the Upright or, neuter, of Uprightness).
\(^8\) Ψ xviii. 9 (ἐλα B\(^b\)), lvii. 1, 2 Es. xix. 13 ΝΑ (ἐλα B), Dan. Θ xi. 17.
\(^9\) Ψ cx. 1 εὐθεῖας ΝΑ, cxii. 2 -(elω NT -elω A, Prov. xxi. 3 A and 11 A -elω (probably Hexaplaric).
\(^l0\) They are absent from the Hexateuch (where םנה is rendered by ἀρεστός, δίκαιος and καλὸς) and not found in N.T.
In the plural, analogy again exercised its influence in another direction, probably first in the gen. plur., where the old distinction between ἐθέων—ἐθείων—ἐθέων could not long survive, and the fem. forms suggested masc. and neut. forms as from ἐθείων.

8. The intrusion of -os forms into the neuter plural occurs in other adjectives in -ıs 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 (γλυκέα n*), Prov. xxvii. 7 ἈC (γλυκέα B): ὅξ(e)ία Is. v. 28 all uncials. (Bαθέα, on the other hand, is undisputed in Dan. Θ ii. 22.) In N.T. cf. τὰ ἡμιος(e)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 -ov viz. βαθέων Sir. xxi. 7 (βαθέως cett.), a variant which, although doubtless not the original reading, is interesting in this connexion.

9. The genitive singular of these adjectives in -ıs, though it has not yet gone over to the -os class, has, however, in the vernacular begun to undergo a slight change, by taking over the long o of the adverb: βαρέως 3 K. xii. 4 BA (but βαρέος 2 Ch. x. 4 BA): δαςέως Dt. xii. 2 AF (-eos B), 2 Es. xviii. 15 ἈA (-eos BA*), Sir. xiv. 18 Ἀ (-eos BC), Hb. iii. 3 ἈΑQ* (-eos B).

In the literary 4 M. γλυκέος is undisputed (viii. 23) and βαθεός is no doubt the true reading in Sir. xxi. 7.

10. ὶμιος has lost the fem. forms in -εία altogether and adopted the κοινή contracted gen. sing. ὰμίως (Att. ὰμίσεος).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 ὰμιος is be-

---

1 See M. Gr. declension of βαθεός, Thumb Handbuch 47.
2 Mayser 294 f., Moulton CR xv. 35a. The papyri show one form not found in LXX, neut. pl. ἢμιση.
coming an indeclinable which may stand for all cases: ἡμισεις indecl. = 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)²</td>
<td>ἡμίσεις²</td>
</tr>
<tr>
<td>G.</td>
<td>(τοῦ and τῆς)²</td>
<td>ἡμίσεις³</td>
</tr>
<tr>
<td>D.</td>
<td>(τῷ and τῇ)⁷</td>
<td>ἡμίσει</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>(οἱ) ἡμίσεις</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>(τοὺς and τὰς)¹¹</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>(τοῖς) ἡμίσεις¹²</td>
<td></td>
</tr>
</tbody>
</table>

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

---

¹ Also written ἡμίσων 3 K. iii. 25 B*, Is. xliv. 16 B*, and -σεί: Jos. xxii. 1 B*, 10 A, 11 B°A, 13 A, 21 A.
² 3 K. xvi. 9 τῆς ἡμίσων τῆς ἰπποῦ.
³ Ex. xxvii. 5 B°Α ἐσ (τοῦ) ἡμίσων, xxx. 15 Α ἀπὸ τοῦ ἡμίσου, xxxviii. 1 A bίς, 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 ἐσ καίρῳ καὶ καίρῳ καὶ γε ἡμίσαν καίρῳ.
⁶ Jos. xxi. 6 A.
⁷ 1 Ch. xxvii. 21 B τῇ ἡμίσει φυλῆς.
⁸ N. xxxii. 33 BAF τῷ ἡμίσων φυλῆς, xxxiv. 13 F, Dt. iii. 13 B, xxix. 8 A, Jos. xii. 6 F, Dan. Θ ix. 27 BA, ib. A.
⁹ Jos. ix. 6 F* οἱ μέσει apparently = οἱ ἡμίσων (cf. M. Gr. ἰμίσοι μισός).
The more idiomatic οἱ ἡσαν ἡμίσων of B is no doubt right.
¹⁰ Tob. x Io BA² (τῷ ἡμ. A°viδ).
¹¹ Ez. xvi. 51, 1 M. iii. 34, 37.
¹² Jos. xiii. 31.
¹³ Jos. xxi. 7 A (= τοῖς ἡμίσων). In the same verse A has τοῖς ἡμίσων (sic) which may represent τ. ἡμίσειν or τ. ἡμίσι ( = ἡμίσων) with ν ἐφελκυστικών. B has τῷ ἡμίσει in both places.
¹⁴ Πρᾶον 2 M. xv. 12 A (πραίν V).
§ 12, 13] *Adjectives* 181

(Dan. O iv. 16) and plur. πραεῖς, πραεῖς, πραέων¹ occur. At the same time πραύτης has superseded πραότης (cf. § 6, 32).

12. Πολύς, otherwise regular, has neuter πολύν in Cod. A in a few passages: 4 K. xxi. 16 (αἷμα 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 ὀμόφθνος 2 M. xv. 31 A (Polyb., Jos.): elsewhere (2 and 3 M.) ὀμόφθνης ἀλλοφθνη. The form περίσσος for περίσσος (classified as ‘Neo-hellenic’ i.e. after 600 A.D. by Jannaris § 1073) is read by 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. ἄγαθος ὑπὲρ αὐτῶν 1 K. ix. 2) or for the superlative (e.g. ἐτι ὁ 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,” 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 Nc.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, ιερότατος.

14. In LXX superlatives in -τατος 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: ὕφονεμωτάτος (πάντων) iii. 1, ένδοξώτατος (πάντων) xxxiv. 19, νεώτατος xli. 22 (for the more usual νεώτερος). In Jd. xi. 35 άμπεσοδεστάτη (!) καὶ σεμνοτάτη the text is a curious perversion of έμπεσοδεστάτης καὶ μεγάλη) 3 K. iii. 4 (elative). Ώ ιοίκριστός 2 Ch. xxi. 17 (true superlative: usually ὃ μικρός in this sense, as ib. xxi. 1). In the literary books forms in -δότατος are common: Wis. alone has ἀδρανέστατος xiii. 19, ἀλβηστάτος vi. 17, ἀπνεύστατος xvii. 19, ἀτελεύστατος iv. 5 A, ἀφρονέστατος xv. 14 BA: Prov. has e.g. ἀφρονέστατος ix. 16, x. 18, xxiv. 25, ἐπιφανέστατα xxv. 14. 4 M. (and to some extent 2 M.) is fond of using comp. and superl. of compound words, e.g. περιεκτικότατος, πολυτροπότατος (-τατος), φιλοσεκόντατος, ἀνοπτοτέρον. Job (vi. 15. xix. 14) has οἱ ἐγγύτατοι μου, for which the other books write (οἱ) ἐγγυστά μου, e.g. Ψ xxxvii. 12: both are classical.

15. The termination -αίτερος does not occur, unless it is to be found in πλησιέστερον (= -αίτ.) 4 M. xii. 3 Ν: πλησιέστερον of Β* shows the tendency to revert to the normal form: πλησιέστερον of Α has other late attestation and may be right.

16. The Attic rule as to long or short o before -τερος -τατος is usually observed. The vowel preceding mute + nasal (liquid) is regarded as short, contrary to Attic practice, in φιλοτεκνώτεραί 4 M. xv. 5 ΑςΒ*: cf. ἐλαφρώτερος Job vii. 6 Β*ς, ix. 25 Β*. Phonetic changes (ai = ε, interchange of i, i and o, ω) account for other irregularities. The latest LXX book again affords an example: άνδρεωτέρα 4 M. xv. 30 ΑΒ* (ς άνδρωτρ.): similarly παλαιώτερων Est. E 7 A (-οτ. Βς) 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 Ε, κυριότατος 4 M. i. 19 Α: cf. ἀδλειωτάτης 3 M. v. 49 Α.
17. Adjectival comparative and superlative of Adverbs. Forms in -τερος -τατος are now augmented by some new adjectives—ἐξώτερος -τατος, ἐσώτερος -τατος¹—which replace to some extent the classical adverbial forms in -τέρω -τάτω. Of these latter the only exx. are τὴν Βαιθωμιᾶ τὴν ἀνωτέρω 3 Κ. x. 23 B and κατωτάτω read by § in Tob. iv. 19, xiii. 2, by B in Ψ cxxxviii. 15, by Α in Job xxxvii. 12. For the comparison of the adverb the κατωτί preferred neut. sing. and plur. forms in -τερον -τατα: the former occur in LXX, where they are hardly distinguishable from the simple adv. or prep.—ἀνώτερον (= ἀνώ) L. xii. 21 ἔχει σκέλη ἀνώτερον τῶν ποδῶν, 2 Es. xiii. 28: κατώτερον (= κάτω) Gen. xxxv. 8 ΑΕ ἀπέθανεν δε Δ. κατ. Βαυθηλ.: 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 ἠ in the Heb.: ἀνωτέρον = ἀνώτι, κατ. = τατι, ἐσ. = τατι.

Whereas the comparative usually encroaches upon the sphere of the superlative, the reverse takes place with πρῶτος, which, besides being used in superlative or clative sense, begins to supplant πρότερος. So e.g. Gen. xlii. 20 κατέφαγον αἱ ἐπτὰ βόες αἱ αἰσχρα...τὰς πρώτας τὰς καλὰς, Ex. iv. 8 τὸν σμηνίον τοῦ πρῶτου...τοῦ σημ. τοῦ ἐσχάτου (former and latter), xxxiv. 1 δυὸ πλάκας λαθίνας καθὼς καὶ αἱ πρῶται (cf. 4), Dt. x. 1ff., Jd. xx. 32 B ὠς τὸ πρῶτον (= Α καθὼς ἐμπροσθεν), Tob. xiv. 5 § οἶκοιο-μύῖοι τὸν οἶκον καὶ οὐχ οίς τὸν πρῶτον (= BA οὐχ οίς δ' πρότερος). Πρότερος, though not half so frequent as πρῶτος, is still well represented, mainly by the adverb (τὸ) πρότερον and by the classical use of the adjective in place of the adverb, as in Ex. x. 14 προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἄκρισ καὶ μετὰ ταῦτα κ.τ.λ. This use of πρότεροι = πρό may have assisted in

¹ Apparently first found in LXX: ἀνώτερος -τατος, κατώτερος -τατος have some classical authority. Cod. Α has a similar comparative adj. from ἐντός: Est. iv. 11 τὴν αὐλην τὴν ἐντοτέραν (ἐσωτέραν ΒΙΧ).
Comparison of § 12, 17—

producing \( \pi \rho \pi \tau \omicron \sigma = \pi \rho \omicron \tau \omicron \rho \omicron \sigma \). \( \varepsilon \xi \chi \alpha \tau \omicron \omicron \) is similarly used both for superl. and comp.: Dt. xxiv. 3 γένηται ἀιδρι ἔτερφ καὶ μισήσῃ αὐτήν ὁ ἀνήρ ὁ ἐσχάτος, Jos. x. 14 οὐκ ἐγένετο ἵμερα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἐσχάτον: ἐσχάτον is used as a preposition “after” in Dt. xxxi. 27, 29, ἐσχάτον τοῦ θανάτου (τῆς τελευτῆς) μον, ἔσχα τῶν ἥμερῶν.

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

18. In modern Greek the old forms in -ιων -ιστος have been ousted by others in -τερος -τατος (e.g. καλύτερος, χερότερος for καλλιών, χείρων)\(^2\). In the LXX we see but the beginnings of this transition. \( \Lambda \iota \sigma \chi \rho \omicron \tau \omicron \rho \omicron \sigma \) (for \( \alpha \iota \sigma \chi \rho \omicron \omega \nu \) Gen. xlii. 19 may be illustrated from a papyrus of iii/iv.B.C.\(^3\) The vulgar \( \alpha \gamma \alpha \beta \omicron \omega \τερος \)\(^4\) is confined to the late B text of Judges (xi. 25, xv. 2: \( \Lambda \kappa \rho \epsilon \iota \sigma \sigma \o \nu \beta \iota \iota \)).

19. \( \Upsilon \alpha \chi \upsilon \nu \) has the comparative of the earlier period of the \( \kappa \omega \iota \prime \), τάχιον, in W. xiii. 9, i M. ii. 40: 2 Macc. alone has class. \( \theta \alpha \tau \tau \omicron \omicron \nu \) (iv. 31, v. 21, xiv. 11: used with positive or clative sense).

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

20. Many of the classical forms in -ιων -ιστος are retained, but few are frequent, and the superlatives are mainly confined to the literary books and used in clative sense.

---

\(^{1}\) Cf. more doubtful cases in R. iii. 10, 2 K. xiii. 15 B (\( \mu \epsilon \iota \zeta \omicron \upsilon \nu \eta \kappa \alpha \kappa \iota \alpha \eta \varepsilon \sigma \chi \iota \eta \eta \pi \rho \omicron \nu \eta \), a gloss, possibly of Christian origin), Hg. ii. 9, Dan. 06 xi. 29. A sentence like (2 M. vii. 41) \( \varepsilon \xi \chi \alpha \tau \omicron \nu \delta \epsilon \tau \alpha \nu \eta \nu \omega \nu \eta \mu \epsilon \eta \nu \rho \varepsilon \tau \epsilon \omicron \upsilon \theta \alpha \tau \omicron \omicron \nu \) has of course classical warrant.

\(^{2}\) Thumb Handbuch 51.

\(^{3}\) Mayser 298. The superl. \( \alpha \iota \sigma \chi \upsilon \upsi \nu \omicron \) occurs as a variant for \( \varepsilon \chi \theta \iota \upsilon \omicron \sigma \) in Est. E. 24 A, 3 M. iii. 27 V.

\(^{4}\) \( \alpha \gamma \alpha \beta \omicron \omega \tau \omicron \alpha \tau \omicron \omicron \) in an undated letter (A.D.), Par. xviii. 3.
Adjectives

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

Meiζων occurs sporadically.

"Ἀμφ(ε)ιων only as a v.l. of Ν in Est. E. 2 (= BA μειζων).

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 οἰδ'ἔν (οὐχ) ἤττουν).

Χείρων 1 K. xvii. 43 B and literary.

Μᾶλλων is fairly common.

'Ολιγοστός, apparently a κοινή offshoot from πολλοστός (like πόστος, ἐκοστός), 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. εἰμι ἐν ἄρτῳ, 1 M. iii. 16 εὖγελθεν ἱούδας...ολιγοστός, but sometimes hardly distinguishable from δλίγος, "few," "inferior." The converse πολλοστός is classical in the sense of "one of many," "(a) very small (fraction)" or "one of οἱ πολλοί," "plebeian": in LXX it occurs twice only and then with the opposite meaning of "great," "powerful" (= πολύς): 2 K. xxiii. 20 ἀνὴρ αὐτοῦ πολλοστός ἔργος, Prov. v. 19 (by conjugal fidelity) πολλοστός ἔση.

Πλείστος occurs sporadically as a true superl., or in elative sense (e.g. Sir. xlv. 9 χρυσοίς κώδων πλείστους, 1. 18 ἐν πλείστῳ οἰκῷ R.V. "in the whole house" [ἡχο 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).

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

Βελτίστος in Pent. and literary books (Gen. xlvii. 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: 1 K. xv. 15, Ψ xv. 6, xxii. 5, Am. vi. 2.

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

['Ηνιστός is not used.]

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

"Εξιστός literary.

Μᾶλιστα is literary (2—4 M.).

"Εξιστός literary.

In Soph. Ant. 625 Jebb reads ὀλίγιστον χρόνον.
21. As regards the declension of comparatives in -ων, the shorter Attic forms in -ωνς 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 (the variants show the tendency to introduce the longer form: Βελτίων B*, -ιων A, -ίων Q). Τὸν ἐλάσσων Gen. i. 16, xxvii. 6, ὅπερ ἐλάσσως 2 M. v. 5, viii. 9, xii. 10. Τόπτων...κρεῖττον Is. lvi. 5 (with v.l. κρεῖττων 1, κρεῖτ(το)ν ΝΑ, κρισσον Q), neut. plur. κρεῖσσων Prov. viii. 19 B (κρίεσσων Ν, κρισσον A) and κρεῖττω Ep. J. 67 B (κρίσσων A, κρείσσων Q), κρείσσους Prov. xxvii. 5.—On the other hand ἡπτῶν has the longer forms only: ἡπτώνα Ep. J. 35, ἡπτονες 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 πλείον is usual (constant in the phrase ἡμέρας πλείους), though πλείονες -ας occur: 2 Ch. xxxix. 7, Jer. xlii. 32, Ez. xxix. 15, 2 M. xi. 12 (Dt. xx. 19 A, 1 Ch. iv. 40 A, Ep. J. 18 A). Μείζονες -ονας -ωνα (neut. plur.) only are attested: the acc. sing. is μείζονα in Dan. O xi. 13, μ(ε)ζω in 3 K. xi. 19 A (τῆς μεῖζως B) and probably this stood in 4 M. xv. 9 (μείζων AV, μείζων 8*, μείζω 8α). Χείρων has acc. sing. χείρονα 3 M. v. 20 (in 1 K. xvii. 43 ὦχή, ἀλλ' ἡ χείρω 2 κυνός, the nom. must be meant): the neut. plur. is χείρονα in W. xv. 18, but χείρω ib. xvii. 6.


1. Δύο in LXX, as in the papyri, N.T., and the κοινή generally, has gen. δύο and dative δύου(ν), on the analogy of τρισί(ν). The indeclinable use of δύο for both gen. and dat. (as well as acc.) has classical authority: δύου(ν) was, however, the normal dative from Aristotle onwards. Δύο 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 δύο ταλαντων ἁργυρίου): cf. Sir. xliiv. 23 ἐν φυλαίσ...δέκα δύο. The old dual

1 Mayser 298 f.: the Atticists gave them a new lease of life.
2 The -ω forms are often used (like πλήρης, ἡμισυν) indeclinably: Moulton Pro/. 50.
3 Mayser 313 f. (from end of ii/b.c.)
is preserved in two literary books in the debased form, found in Polybius and the Atticists, δυείν (§ 6, 37): 4 M. i. 28 ΝV (δυοίν A), xv. 2, Job ix. 33 A = xiii. 20 A δυείν δέ μοι χρ(ε)ία (or χρήση) B 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, τέσσαροι(ν)). Assimilation of syllables, apparently, produces the spelling of the dat. as τέρσαρ-σων in the opening chapters of Amos in Cod. A (i. 9, i 1, ii. 1): the same MS has the metaplastic τεσσάρων once in Ez. i. 10 (but τέσσαροι twice in same v.): the alternative dat. τέτρασων (poetical and late prose)1 occurs once in Jd. ix. 34 B τέτρασων ἀρχαῖς.

3. To express numbers between ten and twenty the classical language usually placed the smaller number first. So always ἐιθεκα, δωθεκα, the composite forms attesting their antiquity: the component parts of the higher numbers were linked by καί (τρεισκαίδεκα etc.). But, in certain circumstances, viz. where the substantive stood before the numeral, the order was reversed, the larger number preceding: the insertion or omission of the copula was optional. In the κοινή 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 ἐιθεκα (mod. Gr. εντ.) δωθεκα had taken too deep root to be dislodged and have survived to the present day.

Δεκάδυο was a short-lived attempt to displace the latter, which appears to have been much in vogue in the Ptolemaic

1 Exx. in Crönert 199 note 2.
age. In LXX, as against numerous examples of δῶδεκα, ἀδέκαδυο 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 δῶδ.) 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 Λ.

For 'the teens' the LXX uncialss attest the two classical modes of expression (τρ(ε)ισταϊκαδεκα, 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 ἑπτά E, xlvi. 22 δ. καὶ ἑννέα D: so 3 K. vii. 40 A, 1 Ch. xxvi. 9, 2 Ch. xxvii. 1.

Λ, where it does not use δεκαεξ, always writes εξ 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 V δισμυρίων πρός τοῖς χιλ., x. 31 δισμύριων πρός τοῖς πεντακόσιοις etc. (poetical, cf. Aesch. P.V. 774 τρίτος...πρός δέκ' ἀλλασμεν γοναίς, 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 πρωσκαϊδεκατος etc. (rare in classical Greek, possibly of Ionic origin). The former only survive as variants in 2 M. xi. 33 V πέμπτη καὶ δεκάτη, Est. ix. 21 καὶ πέμπτην καὶ δεκάτην.

1 Mayser (316) notes only one example of δῶδεκα (157 B.C.). On the other hand in the ostraca δῶδεκα predominates (Moulton Pro/. 246). Cod. Bezae writes only δέκα δήο or ιβ (ib. 96).

2 All above τέστατος have disappeared from the modern language.

3 The -τε of πέντε, recalling -τος, perhaps accounts for the tendency in this case: cf. 1 Ch. xxiv. 14 πεμπτεκαϊδεκατος sic B*.
The form τρισκαίδεκατος, always so written in LXX, for the more correct τρεισκ., has, by analogy, produced the still more impossible form τεσσαρισκαίδεκατος (2 Ch. xxx. 15 B*α and constantly elsewhere in one or more correctors of B) for τεσσαρεσκαίδεκατος. The ordinals between 20 and 30, 30 and 40 etc. are expressed in Attic by two ordinals connected by καὶ (δεύτερος καὶ εἴκοστός etc.), except for εἰς καὶ (εἴκοστός): the cardinal is similarly used in this instance in LXX (1 Ch. xxiv. 17 δ ἐν καὶ εἴκοστός, 1 M. vii. 1 ἑτόνος ἐν καὶ πεντηκοστόν: and so, with irregular order, Jer. lii. 1 εἴκοστόν καὶ ἑνός ἑτόν, 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 ἑκατοστῷ καὶ πεντηκοστῷ (where the order is peculiar). In these compound ordinals the smaller number usually precedes as in Attic, but in the later portions of the LXX, there is a marked tendency to reverse this order, and thus to bring cardinals (whether expressed by words or symbols) and ordinals into line¹.

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, τριακάς. These are retained in the LXX proper², 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 Δίως Κορινθίου τετράδι καὶ εἰκάδι).

Τετάρτη appears also (beside εἰκάς) in Dan. O x. 4, 3 M. vi. 38, εἰκοστῇ is read by B in 2 Ch. vii. 10 (εἰκάδι A).

7. The numeral adverbs continue in use: for ἐπτάκι (-κας)

¹ E.g. 4 K. xiii. 10 ἐν ἔτει τριακοστῶ καὶ ἔβδομῳ. So regularly in 4 K., 2 Es., Dan. Θ (x. 4) and Jer. lii. (verses 1 and 31): also Jos. xiv. 10, 1 M. i. 10, 20 (the dates in the later chapters follow the Attic order), 2 M. i. 10 and (without copula) xi. 21, 33, 38.

² Τριακάς 2 M. xi. 30, the other two frequently. Τετράς in Ψ xiii, tit. is used of the fourth day of the week, τετράδι σαββάτων (-τον), as in modern Greek.
see § 9, 9. Aquila and his school employ in place of them the plural of καθόδος to render the Heb. וְיִשָׁמ (lit. strokes, beats): from this source in "LXX" come 3 K. ix. 25 A τρεῖς καθόδους, Eccl. vii. 23 b καθόδους πολλάς (= πλειστάκες in the doublet 23 a): cf. in mod. Greek μαὶ φορά, τρεῖς φορές.


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

'Απερπυμ ος εἰς βάθη Jon. ii. 4 8, if not a mere slip, may be compared with αὐτοῖς etc. I have not noted in LXX any exx. of the longer modern Greek forms ενύ etc.: μετ' ενύ occurs in papyri of ii/AD. (OP iii. 528, 531, Par. 18).

2. Reflexives. ἐμαυτ(οῦ), σεαυτ(οῦ), εαυτ(οῦ) 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., and are sporadically represented in the LXX.

Σαυτ(οῦ) in Pentateuch only in Dt. xxi. 11 B (cf. xix. 9 προσοθεσιακτώ B*vid., -σεις σαυτῶ Swete) frequently in the Kingdom books, 1 K. xix. 11 B, 2 K. ii. 21 B semel, 3 K. iii. 5 B, 11 BA bis, viii. 53 bis (BA, B), xvii. 13 BA, xx. 7 BA, xxi. 34 BA, 4 K. iv. 3 B, vi. 7 B, xviii. 21 BA, 23 A, 24 B: Ez. iv. 9 B semel (c'αγτω σικ), xvi. 52 Q, xxxiii. 9 B, xxxvii. 17 BQ, xxxviii. 7 Q: elsewhere Ψ liv. 11 B, Tob. vi. 5 8, Sir. xiv. 11 A, Is. viii. 1. For αὐτοῦ etc. we find e.g. 2 Ch. xxi. 8 B ἐφ' αὐτοῦς, 1 M. iii. 13 A, μεθ' αὐτοῦ (μετ' αὐτ. ΝV): of course in many cases it is uncertain whether αὐτ. or αὐτ. is intended.

'Εαυτ(οῦ) for 1st or 2nd pers. sing. is an illiteracy found occasionally as a v.l.: ἐαυτῶν=ἐμαυτῶν Job xxxii. 6 C, ἐαυτῶ= σεαυτὸ Job x. 13 A*font N.c, Is. xxi. 6 8 (see Moulton Prol. 87).

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

1 Mayser 305 ff.

2 Meisterhans 153.
supplants ἤμων and ὑμῶν αὐτῶν. So in LXX the 1st pers. plur. is always and the 2nd pers. usually ἐαυτῷ. The Hexateuch, however, a production of iii/b.c., retains the old ἤμων αὐτῷ 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: (a) ἤμι, αὐτ.: Gen. xliii. 22, Jos. xxii. 23 (αὐτῶς B), i. K. xiv. 9 etc.: (b) ὑμι, 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 ἔξαρεις (ἵππωμεσε) ἐξ ὑμῶν αὐτῶν (τῶν ποιησῶν): Dt. xiii. 5, xvii. 7, xix. 19 (ἀρείτε AF, xxi. 9, 21, xxii. 21, 24, xxiv. 7, cf. Jos. vii. 12 (ἐξάρητε): the Heb. בְּרֵכָה "from thy midst" if literally rendered ἐκ σεαυτοῦ would have conveyed another meaning, that of exorcism.

Ὑμῖν αὐτοῖς with variants ὑμῖν ἐαυτοῖς and ἑαυτοῖς. Ex. xix. 12 F ὑμ. ἑαυτ., xx. 23a ὑμ. αὐτ. B (ἑαυτ. AF), 23b ὑμ. αὐτ. A (ὑμ. ἐ. BF), xxx. 32 ὑμ. ποιησᾶται (A ποιησᾶται) ὑμῖν ἑαυτοῖς BAF, xxx. 37 ὑμ. αὐτ. BF (ὑμ. ἐ. A): Dt. iv. 16 and 23 ὑμ. ἐ. B (ὑμ. αὐτ. AF): Jos. iv. 3 ἀμα ὑμῖν αὐτ. AF (ἀμα ὑμῖν καὶ αὐτοῖς B), ix. 17 F ὑμ. αὐτ. (ἑαυτοῖς BA), xxii. 16 ὑμ. ἐ. B (ἑαυτοῖς A), xxiv. 15 ὑμ. ἐ. B (ὑμ. 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. בְּרֵכָה בְּרֵכָה בְּרֵכָה forming part of the Lord's words.]

3. Demonstratives. Under Accidence there is little to note. Οὗτος and ἐκεῖνος are used regularly: ὅδε 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. פָּדָה = νοεῖ, e.g. Gen. l. 18 ὅδε ἡμεῖς σοι οἰκέται: but it is going over to the literary class and in some books is used incorrectly for οὗτος. The intensive -τι with οὗτος is unrepresented, but νανὐ occurs in literary books (Job, 2 and 4 M., Ψ xvi. 11, xliii. 10).

Mayser 303: the beginnings of this use of ἐαυτών go back to Attic Greek. Polybius never has the old forms but only αὐτῶν αὐτοῖς (for 1st and 2nd pers.) and ἑαυτοῖς (2nd pers.): Kalker 277. Mayser cites no exx. of reflex. 1st and 2nd plur. in any form for iii/b.c.
4. Relatives. "Os η ὦ is frequent: ὁστις ἤτις ὁ,τι (fem. ἅτις τε Jer. vi. 8 §) is less so, and the distinction between the pronouns is not always rigidly observed. The latter, apart from ἤστινιος 2 M. v. 10, and the phrases ἕως (μέχρι) ὅτου, is confined to the nom. sing. and plur. and the neut. acc. sing. ὁ,τι. The shorter forms are found only in the phrases quoted: the shorter forms of the interrogative and indefinite pronouns (τοῦ, τῷ, του, τῷ) do not occur. ὅσπερ in neut. sing. and plur. is literary (5 times in all: in Lev. xxv. 27 read ὅ ὅπερέχει with B^ab, in Jos. xxiii. 4 ἐπέρ(π)ιφα with A, in 2 K. vi. 8 ἐπέρ οὗ).

5. Correlatives. The following occur. Ποῖος—τοιοῦτος (τοῖος 2 Es. v. 3: τοῦσκε δε 2 M. xi. 27, xv. 12)—ὁς—ὁποῖος (lit.) 2 M. xi. 37 and in the 'stage-direction' in Cant. v. 10 §. Πόσος—τοιοῦτος (τόσῳ μᾶλλον Sir. xi. 11, xiii. 9)—ὁσος.

Πηλίκος Zech. ii. 2 bis, 4 M. xv. 22—τηλικοῦτος (lit.: 2—4 M.). Ποταπός only in Dan. O Sus. 54, where it keeps something of its original local meaning, τοτ. τοῦ παραδείσου τότῳ. ('Ὅποσος, ἦλίκος are unrepresented.)

Τοιοῦτος has neuter in -ο (¬ον 2 K. xiv. 13 A, 1 Es. i. 19 B) as also τηλικοῦτος: τοσοῦτος has neut. in -ο in vernacular style (N. xv. 5, 1 M. iii. 17), in -ον in the literary books (Est. E. 7, 11, W. xiii. 9, 2 and 3 M.): both forms are old.

6. Words indicating duality as distinct from plurality are disappearing: ἀμφότεροι (not ἀμφω) and ἑτεροι 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 ἄνθρωπος or ἄνηρ (p. 45). Πότερος is supplanted by τίς, appearing only in Job as an interrogative particle (πότερον).
§ 15. THE VERB. GENERAL CHANGES IN CONJUGATION.

1. The verbal system to a large extent remains unaltered, but in more than one direction shows signs of the shrinkage-or retrenchment and the reduction of what appeared to be superfluous varieties to a uniform pattern which characterize the later language as a whole.

Thus, the old three classes of verbs—barytones in -ω, contracts, verbs in -μ—have already gone far on the way to being merged into two, since the -μ 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 -δω and -εω (§ 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 freely. The conjunctive is still

Further instances occur not only in literary versions or writings such as Job, Proverbs, 2 Maccabees and the Epistle of Jeremiah, but also in the Pentateuch (especially in comparisons with ὡς εἰ or simply ὡς), Psalms and elsewhere. The mood thus appears still to show some signs of life in the vernacular of the Ptolemaic age, whereas in N. T. writings it is always an index of a cultivated writer. In its primary use it is occasionally, especially in late texts, replaced by the conj., e.g. Ex. xxxiii. 13 γροστώς ἵνα σε, Jd. ix. 15 Β ἔξελθη πῦρ...καὶ καταφάγη, Job xxxi. 40 Α ἔξελθη etc.
frequent, but shows signs of shrinkage in the use of the indicative (imperfect and fut.) after particles such as ἐὰν, ὅταν, ἴνα; 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 ἴνα (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\(^1\): forms in -έω used as the main verb in the sentence seem to be limited to the Epistle of Jeremiah, which has νομιστέων 39, 56, κλητέων 39, γνωστέων 51, ἐκδεκτέων 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 (ἰστάνω, λιμπάνω etc.) and its lavish creation of new verbs in -άξω and -έω belong to the department of word-formation. The future drops certain forms now regarded as superfluities, and to some extent the limitation which Blass\(^2\) finds in the N.T., viz. that one future now suffices for each voice, is found also in the LXX: i.e. έξω is used to the exclusion of σχήσω, μενηθέσωμαι (not μεμνήσομαι), στήσω and στήσομαι (not ἐστήσω): but φανησαί (Pent., Prov., Wis.) remains beside φανήσομαι, and the fut. perf. is represented in at least one instance (κεκράξομαι\(^3\)). The most salient

---

\(^1\) Πάντα τὰ ἀρτὰ ἐκ αὐτῶν N. iv. 27 (=31 τῶν αἴρομένων ἐκ 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: -ov became either -ωσαν or -αν. The LXX is perhaps the principal witness to the -ωσαν 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 -αν. The -ωσαν forms invaded the imperfect as well as the aorist. The termination -αν was eventually extended to all the past tenses: its use for -αστε 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. (νεκα for ψαγων 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 imperfect, 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 € on the whole retained its place in the kounyi as it has also, to a considerable extent, in the modern language. The main exception to this in the kounyi was the pluperfect, the only tense which contained both augment and reduplication. The kounyi, as Thumb remarks\(^1\), 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 passive\(^2\). 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 passive\(^3\).

Pluperf. act. The aug. is consistently retained in one word, επετοίδειν: Dt. xxxii. 37, Prov. xxi. 22, Job vi. 13, Zeph. iii. 2 Bx, Is. xxx. 15, 32 (πεποίδειν B),Jer. xxvii. 38, xxxi. 7, xlvi. 18 (πε-ποίδειν S), Bar. iii. 17, Ez. xvi. 15 (κατεπ.), Sus. O 35, Dan. Θ iii. 95. Πέποιθα had come to be regarded as a present, and

\(^1\) Hall. 170 "Die Kounyi strebte ganz allgemein darnach, die Grenzen zwischen Reduplikation und Augment zu verwischen, d. h. dieses für jene einzusetzen." Wackernagel suggests that the loss of the aug. in the pluperf. may have been due to the influence of the considerable number of verbs in which the anlaut of perf. and pluperf. were identical, e.g. ειληφα ειληφειν.

\(^2\) Owing, perhaps, to their rarer and more literary use. Cf. the longer survival of the old forms in the passive of verbs in -μυ (§ 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 ἐπεσοίθησα: ἐπεσοίθει would be regarded as an imperf. like ἐπέδει. Otherwise the augmented forms are practically confined to literary books: ἐγενότεσε always, Job iv. 12, x. 19 A, 1 M. iv. 27 ἅ V, 2 M. xii. 39, xiii. 17: ἐθεδοκέειν Job iii. 25, xxix. 14 ἅ Α (see below), xxxi. 35 (ἥ. Α): ἐπεσώ-
θεωσαν W. xviii. 1.

The aug. is omitted in βεβηκει W. xviii. 16, ἔπι-βεβή. N. xxii. 22 BF: παρεμ-βεβλήκεισαν Jd. vii. 12 A: ἐν-δεδυκειν L. xvi. 23 (ἐθεδυκει A), Job xxix. 14 BC (ἐθεδυκεις ἄ NA), Jdth. ix. 1 Ν (ἐθεδυκ. B), x. 3 BN, Est. D. 6 Anca (ἐνδυκεις Ν): βεβροκει, πεπάκει
1 K. xxx. 12: δεδώκευνι 2 K. xviii. 11, 3 K. x. 13: πεπούηκεισαν Bel Θ 13: ἐπι-πεπτάκει Est. vii. 8: τεθηκει Jd. xix. 28 A.

Plur. perf. pass. The aug. is always retained in ἐγεγραστο Dt. ix. 10 (ἐγεγραστο A, with loss of redupl.), 3 K. xx. 9, Ez. ii. 10, 1 M. xv. 15, 3 M. iii. 30: also in ἐπεπλήρωστο 2 M. iii. 30 V (ἐπλήρων A), vi. 5, ix. 7, cf. vi. 4 ἐπεπληροῦτο A (πεπληροῦτο V): so ἠνεκέχυτο 2 M. xiv. 28, ἐμέμνυτο W. xix. 10.

Omission occurs in ὑπομνήματαστο 1 Es. vi. 22 B (ὑπεμν. Α) and in two instances where the pluperf. has lost its force: τετελεστο 2 Es. vii. 12 B (-ται Α), κεκάλητο 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 ἐγραψα but γράψαμε etc.).

Perf. ἀποστασμένοι Is. xxviii. 9 BN#. Aor. and impf.: ὃς ἐξαποτελέσω Jer. xli. 16 B#* (ἐξαπεστ. ctt.), μοιχάτο ib. iii. 8 Ν#, ἀνακάλυψα ib. xxix. 11 Ν*, ποίησον Is. xx. 2 Ν* (read ποίησον), ἐπιστηδεσσεν Est. E. 12 A, θαυμάσθησαν 4 M. xviii. 3 Α* (cf. παροιμιάζεν ib. 16 ἃ = ἐπαροιμ. AV).

3. Form of syllabic augment: η for ʰ. In the κωνη the temporal augment of ἔθλω 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 ηθέλην, ηθέλησα. The η', of which the true origin was no longer apparent, seems to have been taken for an alternative form of syllabic augment and was commonly

1 So in papyri from ii/b.c.: the dropping of aug. began early in the uncompounded verb.
attached in κοινή Greek to three verbs which had meanings akin to those of θέλω, viz. βούλομαι, δύναμαι, μέλλω1.

In LXX the aor. ἔθουλήθην is retained (except for an occasional v.l.: ἔθ. Ex. x. 27 B3, i K. xxiv. 11 B, Ψ xxxix. 9 ABab, lxvii. 18, c6a, 1 M. vii. 30 A): the imperfect is in most books ἔθουλόμην, but ἔθουλα is strongly supported in Isaiah (i. 29, xxx. 9, 15 B*O, lxv. 12 Ψ, lxvi. 4 ΨQ: against εθ. xxx. 15 B peuxAQ, xlii. 24, lxv. 12 BAO, lxvi. 4 BA) and in 1 Macc. (iv. 6, v. 48, xi. 45, 49 [εθ. Ψ c6aV], xii. 14 [εθ. V], xv. 27 [do.]), and occurs as a v.l. in 1 K. viii. 19 B, 1 Ch. xi. 19 Ψ, Ψ cxiii. 11 Ψ, Dan. Θ v. 19 quater B.

In the case of δύναμαι there is much stronger support for the augment ἐθ. The aor. always appears as ἔθουνήθην (except for two variants with ἔθ. in A: Dan. Θ ii. 47, 2 M. ii. 6) or ἔθουνάρθην (ἔθ. twice only in B, 2 Ch. xx. 37, Jer. v. 4, 6 times in A): in the imperfect there is greater fluctuation, but ἔθνυμη has the whole is preferred.

The imperfect of μέλλομεν is used twice only and the two literary writers appear to have differed as to the correct form: ἔμελλεν 4 M. xvii. 1 ΨV, but ἔμελλεν W. xviii. 4 BA (է. 8).

The analogy of ἔθνυμη further produced ἐπερηνύμωσαν Ψ lxiv. 4 B*ς ΨT. Ἠδοικεῖν Job xxxi. 35 A shows how this form of augment, which has survived in some modern Greek dialects (ἤφηρα etc.), spread to other verbs.

4. Loss of temporal augment. The syllabic augment which took the invariable form ε- was always much less liable to omission or alteration than the temporal which affected the different initial vowels of verbs in various ways. The changes in pronunciation which coincided with the spread of the κοινή, particularly the loss of distinction between ε—η (ευ—ηυ), ο—ω, and the pronunciation of the diphthongs as monophthongs (οι = υ), hastened the extinction of the temporal augment which in modern Greek has all but disappeared (ακοσα etc.). In the LXX, however, as in the Ptolemaic papyri, the temporal

1 The augment ἐθ. 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 ἐθ., Mayser 330.
Temporal augment

augment is for the most part regular, except that it is generally dropped in verbs beginning with the diphthong ω̂: there is also some, but less, authority for the loss of augment in verbs with anlaut ω̂. 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: ȧ- becomes 𝜂- etc. The following exceptions may be noted.

In ὀ-, ὀλοτριοῦτο 1 M. xv. 27 Vv. The equivalence of 𝜂—]introduces itself in the spelling of Cod. A: ἐλλόμην Job vi. 10 (for ἅλλα). In ἢ-, ἢππηνῶθη (-ήθη) 3 K. xvii. 16 BA. ἢππηνῶθην Ψ cxviii. 62 AT, ἢππηνῶθησαν Jer. xxviii. 38 Q* (elsewhere always ἢππην. and ἢγ.). ἀπελευθερώθη L. xix. 20 F. ἡπιστ.(ώμην) Job xiii. 3 C, Is. lxviii. 8 X, Jer. ii. 8 A (ἤπη- has overwhelming authority). ἐπίκυρνωθῆναι (-ασάμην) is read by B in Jd. vii. 13, by A (with other uncialis) in the remaining (8) passages where the past tenses occur: ἤν is however attested in all these passages except Gen. xxxvii. 10. Ἐρμοῖον omits the augment in B in ἐρμώθη 1 Es. iv. 45 and elsewhere in about a dozen instances in other MSS, including the compound with ἢγ- (ἡρ- is usual). Ἐρωτάω always has the augment: ἐπερωτάω omits it in 1 Es. vi. 11 BA, Is. xxx. 2 B*Q, 4 times in A (Jos. ix. 20, 1 K. x. 22, xxvii. 16, 2 K. xi. 7 ἐπαμίστ.) and once in C (Eccl. vii. 11).

In ἵ-: for ἵδου see 5 below.

In ῥ-: B omits the aug. in the following words (mainly compounds): ὀλγοθάν Na. i. 4 B*Q: ἐξολθρευν 1 Ch. xxi. 15 ἢ*; ἢπλολευθρεύθησαν Ὠ lxxii. 11 B*ΣΚΤ: ἁνορθθέθησαν Ez. xvi. 7 B*ΑΓ, ἁγαρνωθή (sic) 2 Ch. xxix. 35 ἢ*; θαρνοθθή ib. xxxv. 10 B*Α, 16 ἢ*; ὀμοίωσα Sir. xxvii. 24 B*Σ, ὀμοίωθη Ez. xxxi. 8 ΒΑ: ἢξομοιοῦτο Tob. xii. 22 B: παρεξόντη Hos. viii. 5 ἢ*, Zech. x. 3 B*ΣΑΟΤ, παρεξόνται Bar. iv. 7 ΒΠ: παροργισμένη Sir. iv. 3 BC. Similar instances in the other uncialis (Σ especially), ὀλγοθάους ὀμοίωθη ὀργάζειν παρότινα etc., occur mainly in the Prophetic group. ὸφελον as a particle introducing a wish never has the augment.

Diphthongs. ἅτ-: the augment is sometimes omitted in καταγχύνομαι: κατασχυνθήσατα καθώς κατασχύνθησεν Jer. ii. 36 B*ΣΑ, cf. κατασχυνθήσεται...δισπορ κατασχύνθη xxxi. 13 BA, similarly in Σ κατασχύνθη (=ιεςχχύνθησαν) ἢνθη (σαι) ib. vi. 15, x. 14, xxvi. 24, and

1 As between ὡ‐ (ὄ‐) and ὢ‐, ἤ‐ (ἥ‐) and ἦ‐, the evidence of the uncialis for and against the writing of the ὀ adscript has not been tested. We know from the papyri that it was dropped after ὡ from ii/b.c. and after ἦ as early as iii/b.c.
probably 1s. iv. 4. Similarly αὐταναρέθην Ψ cviii. 23 A (cf. 5 below, at end).

αὐ-: ἡλίσθην, ἥεθην etc. are regular: Cod. A affords an instance showing equivalence of αὐ-—ἐὖ, ἐὐλίκετο Job xxxi. 32 A. The verbs in αὐ- derived from compounds generally take no augment: ἀυτάρκησεν Dt. xxxii. 10 BAF, αὐτόμωλσα Jos. x. 1 B, 4 B (ὑπ. A bis), 1 M. ix. 24 AN (ὑπ. V, and so BA in 2 K. iii. 8, x. 19).

ἐὖ—ἐὔρων, ἐὔρηκα, ἐὐρέθην etc. are practically universal as in the papyri, Mayser 336 f.: the older Att. ἡὖ— is limited in the B text to ἡὑρίσκον Ex. xv. 22 (with A), ἡὑρέθη(σαν) 4 K. xx. 13 (do.), 2 Ch. xix. 3, Dan. θ vi. 22 and is quite rare in other MSS, ἡὑρίσκετο Gen. v. 24 ADE being the only strongly-supported ex. In compounds and words derived from compounds there is fluctuation, but the unaugmented forms ἐὐδόκησα, ἐὐλόγησα, (κατ)ἐὕθωμα, ἐφεύρεθην etc. on the whole preponderate, except in (προσ)ἐὐχεσθαι, in which (προσ)πνεύμην etc. are usual, ἐνεύμπρην appearing sporadically in B (4 K. vi. 17 etc.), rarely in the other uncials.

οὐ— the augment stands as a rule, but there are a considerable number of instances of unaugmented οὐ which had now come to be pronounced quite otherwise than οὐ (in the papyri these begin to appear in ii/b.c., Mayser 337): e.g. ὑ ἱ κατοικήσατε L. xviii. 3 B, κατοικήσασα xxiii. 43 B, κατοικήσαμεν Dt. xxix. 16 B, οἰκωδύμησαν(αν) N. xxxii. 34 B*, 37 B*, Jos. ix. 3 B, παροίστρησαν(ν) Hos. iv. 16 BAQ, and always οἰκτείρησα 4 K. xiii. 23 BA, Ψ lix. 3, cii. 13. The insertion of the aug. in these words tended to obscure the etymology (οίκος etc.).

5. Form of 'temporal' augment: έι- or η-. 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, ἐφεὶ = ἐφεὶ = εἰ) is for the most part retained in LXX as in the κοινή generally, but in a few verbs begins to be replaced by η-.

'Εἰω has (Att.) impf. εἰων (3rd plur. Jos. xix. 48 a, 2 M. xii. 2: but with loss of aug. and termin. -ςαν ἑωςαν2 Jer. xli. 10 BA [ἐσαν Q*, ἑωσαν N]), aor. εἰσα (1 M. xv. 14, 2 M. x. 20, Job xxxi. 34 [ἰσα A, ἵσα C]), aor. pass. ἐικηθησαν (= εἰαθ.) 3 M. v. 18 V (ἰασθ. A). Εἰδομένην 2 M. xiv. 30 V is the usual form (ηθ. A):

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

2 Not from ὠθεῖν under which verb (as well as under ἅν) it appears in Hatch-Redpath. With the phrase in Jer. ἑωςαν αὐτοῖς εἰς παιδας cf. Aristaeas § 14 ἑλάειν εἰς τὴν οἰκετεῖαν.
§ 16, 5] Temporal augment

\[ \text{εἰδὼλα} \small| \text{N. xxiv. 1 (ιώθος} \small| \text{B*F) etc.} \small| \text{εἴλκω (εὐ- ἐφ-) has (Att.)} \small| \text{εἷλκων} \small| \text{-όµην, εἴλκωσα -έσθην} \small| \text{with} \small| \text{v.i.} \small| \text{ηλκυσας} \small| \text{2 Es. xix. 30 A, ηλκυσα} \small| \text{Ψ cxviii. 131 N*A.} \small| \text{Ἐξηρψευ \Psi} \small| \text{civ. 30 (the only LXX ex. of} \small| \text{past tense from} \small| \text{ἐπισω} \small| \text{replaces Attic (εὐ)εἰρπσα.} \small| \text{The distinction,} \small| \text{generally observed in Attic Inscriptions, between augment (η-) and reduplication (εἰ-) in the past tenses of} \small| \text{ἐργαζομαι} \small| \text{is also the} \small| \text{rule in LXX, the imperf. appearing only as ηργαζομην} \small| \text{Ex.} \small| \text{xxxvi. 4, W. xiv. 8 (εἰργ. in correctors of B), and the perf. as} \small| \text{εἰργασμαι: in the aorist the books diverge, ηργασάμην being} \small| \text{certainly the} \small| \text{right reading in} \small| \text{Job (xxiv. 6 B*N, xxxiv. 32 B*N*A) and perhaps in Hos. vii. 1 B* (εἰργ. B*thAQ), whereas εἰργασάμην} \small| \text{is used in Isaiah (xliv. 12 δις, 15) and Psalms (vii. 14 εὐ-, 16, xxx. 20 εὐ-, xliii. 2, lxiii. 12). (Εἰχων, εἴσχον as usual.) The} \small| \text{aug. is dropped under the influence of the moods (as in N.T.) in} \small| \text{ἀνέθη Jd. viii. 3 B, ἀφέθησαν Ψ xxxi. 1 BAR (-ειδ. Ν), but retained in} \small| \text{παρείθησαν 2 K. iv. 1 BA (no perf. act. attested: perf. pass. ἀν-παρ-εἴμαι regular).} \small| \text{Ἰδον}^{1} \small| \text{(Epic for} \small| \text{εἰδον=ἐἴδον) is very frequent in A} \small| \text{and Ν: B usually writes} \small| \text{εἴδον but in the Pentateuch also} \small| \text{ἰδον e.g.} \small| \text{ἐπίδεεν Ex. ii. 25, ἐδειν iii. 4 BA, 7 ἰδον} \small| \text{ἰδον BA, etc. The LXX pluperf. of} \small| \text{εἴσηκα usually appears as} \small| \text{ἰστήκεων, which is no doubt} \small| \text{nothing but another way of spelling} \small| \text{the classical} \small| \text{εἰστήκεων (the latter is usual in} \small| \text{B in 1—4 Kingdoms and appears occasionally elsewhere: the correctors of the unciall) usually restore it for} \small| \text{ἰστ.:} \small| \text{εἰστήκεων (without aug.: Epic) occurs} \small| \text{as a variant in Zech. i. 8 Ν, 1 M. xi. 38 Ν ἀνθ., 3 M. iii. 5 Β* κατ-, 4 M. xvi. 15 Α.} \small| \ 

There is overwhelming authority in the Ptolemaic papyri for the writing of εί- for ή- in the perf. act. and pass. of one verb not coming under the foregoing category, viz. αἴρεω. These tenses constantly appear as -εἰρηκα -εἰρημαι, so that, except by the context, they are indistinguishable from the perfect of εἰρω^2. On the other hand ή- (ή- ) is retained in the imperf.\(^3\) This may, as Mayser holds, be a mere case of itacism (cf. for further instances § 6, 20), but the constancy of these forms in the case of this verb and the distinction between the perf. and the imperf. suggest that it is something more than an orthographical

1 Analogy may have played a part in the κοινή use of this form: as εἰπεών is inf. of εἰπον, so, perhaps it was thought, ἰδεώ must be inf. of ἰδον. The Ptolemaic papyri have ἰδον throughout, Mayser 332 note 2.

2 Mayser 127, 335: he quotes 19 exx. of -ει-, beginning in iii/b.c., one only of ἦρκεναι. The latest exx. which I have noted are ψευδερμενόν (sic) OP ii. 282. 22 (30—35 A.D.), συνδίειρημένον BU 1037. 10 (47 A.D.).

3 Mayser 123.
matter: the analogy of ἔργασμαι ἡργαζόμην may very well have produced ἐρήματι beside ἡροῦμην. The same forms of the perfect (pluperf.) appear sporadically in LXX in B and 8 and, in view of the evidence from the papyri, can lay good claim to originality: ἀφείρηται Ex. xxix. 27 B, καθειρητο Jd. vi. 28 B, καθειρημένα 2 Es. xi. 3 B8, ἀφείρητο Jdth xiv. 15 8, ἀνειρημένοις Jer. iv. 31 B, καθειρημένων ib. xI. 4 8, καθειρημένα 1 M. iv. 38 8.

The classical forms are however more frequent in the uncial (e.g. 1 K. v. 4, xxi. 6, xxiv. 12, Is. ix. 4, xvi. 2) and are always written in A. The impf. is regular, ἱρον, ἤροιμην 1 K. xix. 2 etc.: the aor. pass. is ἁρέθην with v.l. ἀνερεβη Dan. Θ v. 30 B, ἀφερεθή 1 M. ii. 11 V and with loss of aug. ἀνταφερέθην Ψ cviii. 23 A.

Ἡρίνευσα Job iii. 26 A (eip. cett.) is merely itacistic: cf. the reading of the same MS ἄφειλαντο in Ez. xlv. 10 for ἄφθλαντο of BQ (= the Heb. "went far").

6. Double augment (temporal + syllabic). A certain number of verbs beginning with a vowel took in the older language a syllabic augment (accounted for by an original θ) in addition to (or in place of) a temporal. In the κοινὴ 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. κατεάχθην Jer. xxi. 25 replaces Att. 2nd aor. κατεάγην: the fut. κατάξω Hb. iii. 12 (and as v.l. elsewhere) is regular (no ex. of καταέξω as in N.T.).

'Αναίμω (original verb ὁφείμω, then θοίμω, K.-Bl. loc. cit.) (1) rarely retains the Attic aorist ἀνέψα -ἐξήθη, but usually still keeps the perf. part. pass. ἀνευμένος, (2) sometimes

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

2 No ex. of a past tense from ὑνεόμαι occurs in LXX. 'Εάλων, εάλωκα 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 ηνοιξα ηνοίχθην.

<table>
<thead>
<tr>
<th>Class. double augment.</th>
<th>New treble augment.</th>
<th>New single augment.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aorist</strong></td>
<td></td>
<td>ηνοιξα passim</td>
</tr>
<tr>
<td><strong>Gen. viii. 6 DE, xxii. 19 AD, xxx. 22 A, xiii. 56: 2 Ch. xxix. 3: Ψ lxvii. 23</strong></td>
<td><strong>ηνοιξα</strong> Gen. viii. 6 A, xxx. 22 DE: Ψ lxvii. 23 <strong>B</strong>: 3 M. vi. 18</td>
<td>ηνοίχθην passim (including Gen. xxi. 31, xliii. 21, xliiv. 11)</td>
</tr>
<tr>
<td>άνεωξα (So προσέωξα Gen. xix. 6)</td>
<td>άνευξα ηνοίχθην Gen. vii. 11: Sir. xliii. 14: Is. xxiv. 18 ΝΑΟ: Dan. Θ vii. 10</td>
<td></td>
</tr>
<tr>
<td>Is. xxiv. 18 B</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **Perf. act.**          |                     |                     |
| **άνεωγα** Tob. ii. 10 B |                     |                     |
| (in late passive sense) |                     |                     |

| **Perf. pass.**         |                     | ηνοιγμένος Ηνοιγμένος |
| **N. xix. 15: Jos. viii. 17: 3 K. viii. 29 A: 2 Ch. vi. 20, 40: vii. 15: 2 Es. xi. 6 BA, xvi. 5: Ψ v. 10: xiii. 3: Ez. xxix. 21: Dan. Θ vi. 10 A** | **Ηνοιγμένος** 3 K. viii. 29 B, viii. 52: 2 Es. xi. 6: Is. xlii. 20: Dan. Θ vi. 10 A | Ηνοιγμένος Is. xlii. 20 BΝΑΟ |

| **Pluperf. pass.**      |                     |                     |
| **άνεφοκτο** Job xxxi. 32 B |                     |                     |
| (δι)ηνεφοκτο ib. ΝΑC |                     |                     |
Double augment

The imperfect is only found in the later form ἔνωγον -όμην 3 Ἐ. vii. 21, I M. xi. 2 (not Attic ἄνέωγον).

'Ορᾶω keeps the Attic imperf. ἔωρον (ἔόρα 4 M. iv. 24 A: the literary essayist no doubt wrote ἔωρα κ.ν.), but in the imperf. mid. loses both ε and ω in the compound προωφόμην ψ xv. 8 (προωφ. B¹b). 'Εώρακα (which appears to be the older Attic form)¹ is universal in the Pentateuch (excepting ἔόρ. 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, ἔώρακα is strongly supported. The perf. pass. ἐώραμαι (rare in class. Greek) is so written in L. xiv. 35 (ἔόρ. F) and in the participles παρεώραμένος 3 x. 3, Eccl. xii. 14, ὑπερεωρ. Na. iii. 11: the late B text of Judges (xix. 30) has ἐώρατα. The syllabic augment is dropped in the 1st aor. pass. ὁράθησαν Dan. Θ i. 15: otherwise this tense, which is not used before Aristotle, occurs only in the moods.

'Οθέω. The LXX translators, in common with other Hellenistic writers, dropped the Attic syllabic augment (ἐωσά, ἐώσθην, ἐωσάμην, ἐωσμαῖ), and wrote ὁσα (ἀτ- ἐκ-) Job xiv. 20 etc., (ἀτ- ἐκ)ὁσθην, ἀπωσάμην, (ἀτ- ἐκ)ὁσμαῖ. 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 ἐκέωσεν xvii. 21 and ἀπωσάσαντο xvii. 20, has introduced the augment into the inf. ἀπεώσασθαι iv. 27 B and the fut. ἀπεώσομαι xxi. 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 ρ 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 ἔώρακα—ἔόρακα. The latter is certain in old Comedy and may have always been the vernacular form.
² The aug. appears also in ἐκέωσμένον 2 K. xiv. 14 B (this portion of 2 K. was the work of the translator of 4 K., § 2) beside ἐκέωσμ. in the preceding and ἐκέωσα in the same verse. Ἀπεωσάσθαι Lam. iii. 45 A is a further ex. of augmented inf.
Jer. xliii. 30 A: elsewhere class. ἐρριμμαί (or ἐριμμαί, § 7, 39).1

The list of so-called ‘Attic’ reduplicated forms is enriched in the ἱνή by the addition of ἀγήγοχα (for Att. ἱχα), also, through non-punctuation of intervocalic γ, written ἀγήγοχα ἀγείωχα ἀγέοχα2: this is the perf. used in LXX, spelt ἀγίοχα in the uncials (later hands correct to ἀγήγοχα), Gen. xlvi. 32, L. x. 19 B*F (-ἀγείωχ. A), 1 K. xxi. 15 -ἀγείωχ. B* (-ἀγιάχ. A), Tob. xii. 3 B*+A, Sir. xxv. 3 B* (-ἀγείωχ. +A), 3 M. v. 19 AV*, 45 AV*: perf. pass. ἴγμαι class. Dt. xxxii. 34 etc. Ὀμοφόκα (Ψ cxviii. 106 A) is becoming obsolete and appears in various degenerate forms: ὀμοφέκαμεν 1 K. xx. 42 B* (ὠμοφόκ. A), ὀμόφεκα Ez. vi. 9 A, ὀμόφοχε Tob. ix. 3 BA. Μεμνήστεμαί appears thus with reduplication (on the model of μέμνημαί) Dt. xx. 7, xxii. 23 ff., A once (xxii. 23) writing the more regular ἐμμενήστεμένη used by St Luke (no class. instance of the perf.). Βεβλάστηκα (Joel ii. 22) and κέκτημαί are written, not the alternative class. forms without initial consonant. Θέλω has now perf. τεθέληκα Ψ xl. 12 (class. ἰθέλω ἰθέληκα).

Loss of reduplication or substitution of augment.

Reduplication, which has disappeared from the modern language, begins to show signs of decay in the ἱνή, 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. μιθήσκομαι § 19, 3). The few LXX examples are practically limited to Codex A and doubtless do not go back to the autographs.

Augment vice reduplication: ἐνεδύκει L. xvi. 23 A (ἐνεδυκει +B -δεδύκει F), ἰλιφα2 N. iii. 12 A with ἰλιμμένοι ib. 3 BA (F

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

2 Mayer 338.

3 Εἴληφα of BF (Μ.Τ. Ἔληφα) 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 οἱ ἱλιμμένοι 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 (ἁπ. ὑμηθα, προ-ε-πορεύμην 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. ἐκάθενδον, 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, ἐπρόσεξα). Ἡνοίξα 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 μοι (= 17, M.T. 17).

1 Is ἱκέκαθεν 4 K. iii. 10 A intended for a correction to ἱκέκαθεν?

2 Examples from the papyri, mainly in compounds, are given by Mayser 34.

3 The only LXX instance of crasis with προ- is προμφάνησαν 4 M. iv. 10 ἈΣ (προεφ. V), see § 9, 11 for crasis in this book: elsewhere προβαλλον, προεμάχησα etc.
they were true compounds and augmented internally. The κοινή, as illustrated by the LXX, adhered to Attic precedent and the following e.g. have classical support:

'Απεδήμησα (from ἀπόδημος) Ez. xix. 3 A, ἀπεδογγησάμην 2 M. xiii. 26, ἐνδήμεσα, ἐνεθυμήθην (ἐνεθυμήμενης 3 M. i. 25), ἐνεχείρησα, ἐπεθύμησα, ἐπεστάτουν 1 Es. vii. 2, ἐπετήδεινα, ἐπεχειρήσα, κατηγόρησα (without syll. aug.), παρευμόνων Ψ cxviii. 51 A (παρευμόνων RT as from παρ-ανομεῖν), προεθυμῆθην, ὑπόπτενσα.

'Ενεγνήσω Prov. vi. 3 (2 sg. aor. mid. from ἐγνώσω) may be illustrated from the papyri, where the augment takes various forms. Other verbs beginning with ἐν- have fluctuating augment as ἄνεχυραςa (-αζον) Job xxii. 6, ἐνεχύρασα Job xxxiv. 31 A, Ez. xxvii. 3.

ἄνυππηνύσθην (-ασάμην) ἄνυππηνύσθην (-ασάμην): 4 sfh.

쩼TeviΣάμην 2 Es. xix. 20 B ἄνωτσάμην ib. 8A, Job xxxii. 11 A, Jer. xxiii. 18.

'Εξεκλησίασα (as if there were a simple verb κλησίαζω) is read by B in 1 Ch. xv. 3, 2 Ch. v. 2 etc. and by Α, 8, V elsewhere, and in view of the fact that in the unaugmented parts of the verb (imperat. and part.) we find no trace in LXX of a verb ἐξ-εκκλησίαζω with superfluous preposition, it is probable that ἐξεκκλησίασα -άσθην which the uncials read in L. viii. 4 etc. are scribal corruptions of ἐξεκλησίασα -άσθην.

On the other hand with initial augment we have consistently ἐπροφύμενσα (κατεπρο-: correctly as the verb is formed from προφύμη, not directly from τομεύω) and πεπροφύμενμένος Is. xlii. 22 (AF alone have προφύμενσα twice, N. xxxi. 9, Dt. ii. 35: so 8ca in 1 M. i. 61)—ἐπροφήτευσα (B προφήτευςα only in Sir. xlvi. 20: A 4 times in 1 K.3, cf. προπεφήτευσα in the citation from Origen in Qmz Ez. xxxii. 17)—ἐπαρομαίζειν 4 M. xviii. 16 (παροιμ. 8)—ἐπερίσσευσα (class.). New verbs also tend to external augment: ἀνυπερθέτησα (-κα) 2 Es. x. 2, 10 etc., ἄκαταστάτησαν Tob. i. 15 B.

1 See the list in Kühner-Blass i. ii. § 204 and Rutherford AP p. 79 ff.
2 Mayser 343.
3 Also προφήτευον 3 K. xxiii. 12 A.
Verbs derived from compounds in which the first element is not a preposition usually in classical Greek take external augment: so in LXX e.g. Ψκόδομοσ (or οίκοι, 4 sup.) etc. Augment, with so the Es. (always etc.) the 22 first tense, Ψ xxxix. 10: between η- and ει- in other decomposita (ειφραίνειν etc.) there is fluctuation as in the direct compounds of ει.

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)ηνόχλησα (always so written in LXX except in Jd. xiv. 17 B* παρενώχ.) and επηνώρθων (LXX has only ἐπανορθώθη 2 M. v. 20 A, ἐπανορθ. V*), in addition to η-ιεχόμεν (so 3 M. i. 22 Α), η-ιεχόμεν (but LXX ανειχόμεν [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, the originality of the commonest LXX instance ἄπεκατέστη(σεν) is open to question.

Further instances are παρεκατέθε(ν)το (-ετιθέμην) Jer. xlvi. 7, xlviii. 10, 2 M. ix. 25 Α: παρεσεινεβλήθη Ψ xlvi. 13 AT Nc, 21 AT: ένειερεπατήρισαμεν Jd. xviii. 9 A: κατευδελαντο Jl. iii. 2 Nc a (καταδιειλ. cett.). Reduplication + augment occurs in κεκατήραμαι3 N. xxii. 6 (κακατ. ορ και κατ. F), xxiv. 9 (do. A), Dt. xxii. 23 AF (κεκαταρα-

1 With internal reduplication εμπέποδεστάτηκας 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 ἄπεκατέστη(σεν) appears in Gen. xxiii. 16, xl. 21, Ex. iv. 7 B* A, xiv. 27, Jer. xxiii. 8 (Hexaplaric), 1 Es. i. 33 B, Bel O 39: on the other hand with single aug. ἄποκατεστάθη Dan. O iv. 33, 34 B, ἀντικατέστη(σεν) Jos. v. 7, Mic. ii. 8 A, ἐπανεστη(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 ἔκαταρασάμην 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 ν/Α.Δ. of internal reduplication is ἐπροσκέκληται 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)\(^2\). 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 \(\alpha\) of the 1st aor. replaces the \(\omicron\) (or \(\epsilon\)) in the termination of the 2nd aor.: \(\epsilonp\alpha\ -\alpha\nu\ -\acute{\alpha}\tau\omega\, \eta\gamma\gamma\alpha\). The termination \(-\alpha\nu\) is then extended to the 3rd plur. of perfect and imperfect.

(ii) An alternative was to retain the \(\sigma\) of the 1st aorist as well as the \(\alpha\) in the 3rd plur. of 2nd aor. and impf.: \(\epsilonp\sigma\sigma\sigma\nu\),

\(^1\) So in the papyri from iii/B.C.: \(\alpha\nu\nu\lambda\sigma\kappa\varepsilon\nu\cdot\nu\) with \(\alpha\nu\nu\lambda\omega\mu\alpha\) etc. is the commonest instance: Mayser 345 ff. Modern Greek has created a new class of verbs in \(\xi\) containing the old syllabic aux., e.g. \(\xi\varepsilon\beta\rho\acute{\alpha}\acute{\sigma}\) from \(\xi\cdot\xi\varepsilon\beta\rho\acute{\alpha}\sigma\sigma\)a. Cf. 6 \(\upsigma\rho\alpha\), s. v. \(\upsigma\\upsigma\upsigma\).\\n
\(^2\) See especially the important article by K. Buresch in Rhein. Mus. für Philologie, Bd. 46, 1891, entitled “Γέ\gamma\nu\nu\nu\ and anderes Vulgärgriechisch,” and Dieterich Untersuch. 234 ff.

T.
ηγάγοσαν, ἐφέροσαν. This form seems to have been designed to discriminate between the 1st sing. and the 3rd plur. which in classical Greek ended alike in -or in these two tenses. More rarely (iii) a new 1st aorist replaced the old 2nd aorist: ἕκα (ἡγάγησα), § 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: ἠνέγκα (beside ἠνεγκορ), εἰπα (beside εἰπον). The κοινή naturally took over the a forms in these words.

In LXX ἠνέγκα has the a forms throughout the indicative and participle (except in 2 M. iii. 35 ἀνεγκόνων A [-as V], vi. 21 ἐνεγκώντα A [-αντα V]) and usually in the imperative (exceptions ἀνεγκίτω 2 K. xxiv. 22 B*, ἐνέγκετε 2 Es. xviii. 15 B*: B also has exx. of 2nd sing. ἐνεγκε, which however may be merely an itacistic spelling of the mid. ἐνεγκαι which is often attested by the other MSS, so L. ix. 2 BA [read -και F], N. xvi. 46 [-και AF], Ἰδ. vi. 30, xix. 22, 2 K. xiii. 10, Dan. 0Θ Bel 34 [read -και as in Θ 33]). The old inf. ἐνεγκεῖν maintained its hold longest, beside ἐνεγκεῖν which gradually gains ground and in some of the later books nearly succeeds in ousting the former (e.g. ἐνεγκαί in 2 Es. iii. 7, viii. 17, xviii. 1, xx. 34 etc., ἐνεγκεῖν in this book only in viii. 30). The aor. mid. likewise keeps the a forms: but ἀπενεγκοῦσα receives some support in Job iii. 6.

Similarly εἰπα [-α] -αμεν -ατε -αυ, imperat. εἰπατε etc., part. εἰπα are used almost to the exclusion of the o forms: the inf. is generally εἰπεῖν (εἰπα B* in Ez. xxxiii. 8, 13, 14, -εϊν BabhAQ ἔρ)4.

It appears from the papyri that the extension of this type

1 Herodian (ed. Leutiz 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).
2 Attic Inscriptions have ἠνεγκαρ, part. ἐνεγκας, from iv/b.c. (but ἐνεγκεῖν, -ετω): εἰπατω (and εἰπεῖτω) from 350 b.c., εἰπας from 300 b.c. (but εἰπεῖν): Meisterhans 183 f.
3 The two forms are used interchangeably in the papyri into i/b.c., Mayser 363.
4 ἀνεἰπα appears already in a papyrus of iii/b.c., Mayser 331.
of aorists to other verbs did not become common till i/a.d. Most second aorists remained unaltered except that, as the LXX shows, in the 3rd plur. the forms in -ouver were frequently employed in place of -or. 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 -a, 3rd plur. -av, 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. -or, 3rd plur. -ouver (or -or). In the N.T., on the other hand, 3rd plur. -ouver is rare and forms in -a -av are on the increase.

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

εἴλα (εἴλαμαν) e.g. act. καθείλαυ Gen. xliv. 11, 3 K. xix. 14 etc., ἄφείλαυ 1 M. vii. 47 A, ἄφείλαυ Job xxxviii. 15 (-es C): mid. (ἀν-)ἀφ-εἴλαυ Gen. xxxviii. 21, Ex. ii. 5, xviii. 4, Is. xxxviii. 14 etc.

ἡθα mainly in imperat. ηθατω -ατε. The ο forms are, however, normal in the ind. (with 3rd plur. ἡθοσαν), though a forms are attested, even in the Pentateuch, e.g. ἡθαμεν N. xiii. 28 B, Dt. xxix. 16 B, ἡθατε Gen. xxvi. 27 etc., ἡθαν Gen. xlvi. 18 B.

ἐπεσα is much commoner than ἐπεσαν, 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 ἐπρον—ἐρα—ἐφρασα). 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 (ἐξ-) : 3 K. vi. 3, 2 Ch. xxix. 16 A (-or B). ἐδαν (ἐδαν) Jd. vi. 28 B, xvi. 24 B, xviii. 7 B, 4 K. ii. 15 A, vi. 20 A, Ψ xxxiv. 21 B (contrast ἐδές 22), Jdth vi. 12 B., 1 M. iii. 17 A, iv. 12 A. ἐφα: εφάμεν Gen. xliv. 8 A, xlvi. 25 A, 2 Es. iv. 19 BA, Ψ cxxxii. 6 AT : ἐφάμα 2 Es. xix. 8 (-es BA): (ἀν)εφάμεναι 4 M. iii. 13 f. A, ΑΝ. ἀπέθαναν R. i. 5 A, 2 K. xi. 17 B, 24 B, xiii. 33 B, 4 K. xi. 1 A, Tob. iii. 9 B* A. ἐλαβαν Jd. i. 24 A, 2 K. xxiii. 16 B. ἐγκατελιπαν 4 K. vii. 7 B, 2 Ch. xxix. 6 B: ἐγκατέλιπατε Is. i. 4 B (-ελείπετε ἐλειπετε ΑQ). ἐφάμεν 2 K. xix. 42 B, ἐφυγαν Jd. vii. 24 B, τ 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 RTX (or -ov B*S*A).

14—2
§ 17, 2—

επήγαγος Dan. Θ iii. 28 Q. γενάμενος (common in the papyri from 100 A.D.) is written by A in Jeremiah (xiv. 1, xxv. 1, xxxvii. 1, xxxix. 1, xli. 1, 8 = γενάμενος N, xlii. 1, li. 1): so εγενάμην Jer. ii. 31 A, εγενάμεθα Is. lxiii. 19 N, παραγενάμενοι 2 M. xv. 24 V.

3. The first aorist termination -av begins to replace -asi in the perfect in (iii/) ii/b.c.¹, although -asi preponderates for some time longer and seems to have survived till the tense became extinct.

Exx. in LXX:—έωρακαν Dt. xi. 7 B (έωρον AF), ἔγνωκαν 2 K. xix. 6 A (ἕγνωκα B), παρέστηκαν Is. v. 29 B*Q, εἴλωκαν Jer. xxviii. 56 N*, πεποίηκαν Ez. viii. 15 A (passage not in B), πεφύτευκαν xix. 13 BQ, ἧρεῖωκαν Dan. vi. 20, πέτωιδαν Jdth vii. 10 BNA, πέτρακαν 2 M. x. 21 AV, καθέστηκαν 2 M. xiv. 5 V, ἐκπεπόρθηκαν 4 M. xviii. 4 N*V (ἐκκεπολυορκηκαν Ν.α.).

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 Aς.

Κατελείπαν Jo. x. 40 A, ἀνέβαλαν Jd. vi. 3 B, ἐλάμβαναν 1 K. viii. 3 A, κατέβαλαν 1 K. xxv. 20 A, διέβαλλαν 2 K. ii. 29 B, ἐφεραν iii. 22 B, ἐλαβαν vi. 3 B, ἀνέβαλλαν xvi. 14 A (-εϊν B): N has similar forms in ἠθέλαν Is. xxviii. 12, ἐδώκαν 1 M. xi. 73, ἐλέγαμεν 4 M. xiii. 2.

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, παρείληφαν (Lydia) 246 B.C., ἀπεστάλκαν (Lydia) 193 B.C., Dieterich Untersuch. 235 f. In Egypt the form does not appear before 162 B.C., εἰληφαν, ἐπιδεδωκαν BM i. 17. 23, 49: in iii/b.c. always εἰλήφατοι etc.

² Mayser 323. The narrative and historical element in the papyri is comparatively small and there is not often occasion in petitions etc. to use the 3rd pers. plural of the past tenses.
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. -σαν: ἐλαμβάνεσαν BM i. 18, 31 (161 B.C.), ἀφίλεσαν ib. xli. 15 (same date). The connecting vowel e in this tentative form perhaps comes from the 3rd sing.: ἐλαμβάνε—ἐλαμβάνεσαν1. A single ex. of this form occurs in LXX: κατεφάγεσαν Jer. x. 25 Ν*Θ (-σαν BA).

The form -σαν 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 -σαν(ε) but has modelled the rest of the tense upon it: (ε)ρωτούσα -σες etc.

Dieterich Untersuch. 242 f. traces the origin of -σαν to Boeotia2. His statement that its use in Egypt is limited to the imperfect is incorrect: besides ἀφίλεσαν referred to above 2 exx. of -ηλθοσαν occur at the end of ii/B.C. (Mayser 323), apart from later exx.: ἐπηλθοσαν BU 36 (no date), 436 (ii/ or iii/ A.D.).

These forms in -σαν 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 i—4 K.: the -σαν forms are entirely absent from 1, 3 and 4 K. (except ἡμάρτοσαν 3 K. viii. 50 Α): in 2 K. A again supplies one instance of aorist, ἐξῆλθοσαν ii. 13, B has ἐλάβοσαν v. 21, and BA have one ex. of the imperfect of a contract verb, ἐνοῦσαν 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 -με: ἐδίδοσαν, ἐτίθεσαν.
3 Cf. with the list in 2 above, p. 211 f.
attesting the -οσαν form only in the opening of these two books and at the end of Deut.: εὐροσαν Dt. xxxi. 17 BAF, ἡμάρτοσαν xxxii. 5 BAF) etc. etc. -ηγάγοσαν Jos. vi. 23 B, x. 23, Jer. xxxiii. 23, bis B, 1 Es. i. 17 B, 19, Jdt. xii. 5 etc. ἡμάρτοσαν Is. xxiv. 6, xlii. 24 etc. (παρεν)εξιλοσαν Ex. xvii. 1 B, Jd. xv. 9 A, xviii. 12 A, Jer. xlv. 21, 2 Es. xxi. 30 etc. (ἐ)δοσαν Dt. vii. 19 B*, x. 21 B, Is. xxii. 9, ψ lxvii. 17, 2 Es. iii. 12, Cant. viii. passim. εἰπόσαν R. iv. 11 bis B, BA, 2 Es. v. 4 B, xi. 3 B etc. καθειλοσαν Jos. viii. 29 B, Is. xxi. 10. εὐροσαν Ex. xiv. 9 B, Jos. ii. 22 B, Hos. xii. 4, Jer. ii. 5, xiv. 3, 1 Ch. iv. 41 etc. -εὐχασαν 1 Es. vi. 5, 2 Es. xiii. 5 BN. απεθάνοσαν Bar. ii. 25. -ελιάσασαν Dt. 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. -ελιπόσαν Ex. xvi. 24 B, Dt. xxix. 25 B, Jer. vi. 15. -επίσαν Jer. xxviii. 7, xlii. 14 BN, 1 Es. iii. 3 B. ἐφύγοσαν Gen. xviii. 8, Ex. xvi. 35 B, Jos. v. 11 B, 1 Es. iii. 3 B, vii. 13, 2 Es. xix. 25 etc. -ἐφύγοσαν Jos. x. 27 B, 2 Es. xxiii. 10.

(2) Imperfect. (a) Uncontracted verbs. ἡροσαν Jos. iii. 14 B (ἡραν ἌΓ). ἡθοσαν Ez. xxii. 9 B*Q (imperfects in -ον -ον and -οσαν -ουσαν are used indiscriminately in this chapter). απεθαν- ἄκοσαν Tob. vii. 11 AB* (-ον B*). εκλώσαν Dan. 0 Sus. 33. ἐκρίσαν Ex. xxvii. 26 δι B, Jer. v. 28. -ἐλαμβάνοσαν Jer. v. 26, Ez. xxii. 12 bis. ἐλέγοσαν N. xxxiii. 5 A (-ον BG). κατελώσαν Jer. v. 7 Q (-ον, -ουτο cett.). ύπεριπτόσαν 4 M. vi. 23 Ν. -ἐπιστέλλοσαν Ez. xxiii. 40 AQ (-ον B). ἐφαίνοσαν 1 M. iv. 50 A. -ἐφύροσαν Ex. xviii. 26 B, Jos. xxiv. 33a B, 1 Ch. xxii. 4 B (ἐφύροσαν A) (contrast ἐφερον 2 Ch. i. 17 etc.). ἐνεχρίσαν Tob. ii. 10 Ν.

(b) Contracted verbs: -ουσαν (-ωσαν). -ἐνοῦσαν Ex. xxi. 8 B, 2 K. xx. 15 ΒΑ. ἐπηδροῦσαν N. i. 18 B. ἐπολεμοῦσαν Jd. xi. 5 A. ἱερουσαν Ez. xxii. 11. ἠθυμοῦσαν Jer. xi. 12 Ν, xxxix. 29 BN* Α, cf. 2 Ch. xxx. 14 (B writes ἐθυμοῦσαν sic). ἐπηδροῦσαν Lam. i. 5 BAQ*, ἐθροῦσαν 1 Es. i. 30 B. φκοδομοῦσαν (αἰκ-) 2 Es. vi. 14 A, xiv. 18 BN*. ἐδολοῦσαν ψ v. 10, xiiii. 3. ἐνλο- γοῦσαν Ἰ. Ι. 5 BN* A. ἐποίουσαν Job. i. 4 BN* A, 1 M. xiv. 36 A. ἐκταπευουσαν Jdt. iv. 9 ΒΑ. ἐthroosan ib. x. 10 A. (παρ)κοῦσαν Dan. 0 Sus. 28, 1 M. xiv. 34 A. ἐκτοίουσαν 1 M. xvi. 22 A. ὀμμοῦσαν Dan. 0 Sus. 57. παρετροοῦσαν Dan. Θ Sus. 12. Ἐσαν Jer. xii. 10 is the single ex. from a verb in -ων, see § 16, 5.

6. The termination -ον 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.
7. It appears also in the optative, where -ουσαν -αισαν replace the older -ουεν -αιεν (-ειαν).

Exx.: αινέσασαν Gen. xlix. 8, ποίησασαν Dt. i. 44, 3 K. xix. 2 A, xxi. 10 A, ἐλθοσαν Dts. xxxiii. 16 and probably 7, ἐνέγκασαν Is. lxvi. 20, εὑροσαν Jer. ii. 5 A (read εὑροσαν with BSQ), εἰποσαν (εἰποσαν) Ψ xxxiv. 25 δις, ἐκλεποσαν ciii. 35, ἐκκόψασαν (-κολύψασαν Α) and καταφύγοσαν Prov. xxv. 52, ψηλαφήσασαν Job v. 14 ΒΧ, θηρεύσασαν xviii. 7 ΒΧC, ἐθούσαν 9 and 11 ΒΧC, ὀδέσασαν 11 B NH (-ςαν B*, -ςαιαν Α, -ςαειν B) and xx. 10 BΧC, πυρείσασαν xx. 10 BC(8), ἰδοοσαν xx. 20 ΒΧC, φάγοσαν xxi. 8 ΒΧC, εὐροσαν Sir. xxxiiii. (xxxvi.) 11, εἰλογήσασαν Tob. iii. 11 BA. The exceptions to the rule are found in 4 Maccabees which uses the strict Attic forms (e.g. φάνονεν, θάνονεν iv. 23, θελονεν v. 3, μεροφαγήσαειν, ἀντιλέγουειν viii. 2) and Cod. A in Job, which has ἱδοοεν in xxi. 20 and forms in -ε(ε)αν elsewhere, θηρεύσαν xviii. 7, ἰπώσαν xviii. 18, ἰλάσαν 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. νομίσειεν iv. 13, ἐπιτρέψειεν 17, συγγρωμονήσειεν v. 13 etc., and perhaps also of the 2nd sing., ἐκκόψειας v. 30 Ν, τήξειας ib. Νοα, καταφύγονησεις v. 10 Ψεσοτ. Job also supplies ἀπώσειεν xviii. 18 ΒΧC, θηλάσειεν (?Θ) xx. 16 ΒΧC.

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. Α) and in the Ptolemaic papyri and clearly did not take root in Egypt. They are interesting however as precursors of modern Greek which in the two past tenses (impf. and aor.) writes -α -ες -ε -αμε -ετε -αν, i.e. in the conflict between the terminations of 1st aor. and 2nd aor. (impf.) the α of the 1st aor. has succeeded in outting 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, εὑρίσκες Job xiii. 27 A, ἀφήκες Tob. xi. 2 B. So in the plur. ὑπερβεβηκετε 3 M. vi. 24 V. ("Ἐκρίνες Job x. 2 A [-von cett.] and ὑπερῆς Prov. xxix. 47 Α [-ης 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. Παρεῖλθης occurs in 2 B.C. (OP iv. 742, 4): in ii/ iii/A.D. exx. begin to accumulate, δέδωκες, οἴδες, ἐγραμφες, ἐποίησες etc.

9. In the pluperfect the (3rd) plural has been assimilated to the singular, i.e. -εσαν etc. are written, not Attic -εσαν etc., even in the literary books: e.g. (καθ)ιστήκειαν Gen. xviii. 2, 3 M. ii. 33 etc., ἐπεσώκειαν Prov. xxi. 22 etc., ἐπεσώκειαν W. xviii. 1: ἡδείμεν Gen. xliii. 7 etc., ἡδείτε Dt. xiii. 13, ἡδείσαν 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 -ομαι the ο was, in one instance at least, eliminated in another way, the 3rd plur. being modelled on the 3rd sing. in -ετο. Ἐπελάθωτο is the predominant form in LXX: Jd. iii. 7 A, Jer. iii. 21 B* Α, xviii. 15 B* Α, xxiii. 27 B* Α, xxvii. 6 Α, xxxvii 14 Α, Hos. xiii. 6 B*, Ψ lxxvii. 11 B*. So in N.T. Mc. viii. 14 B*.

Ἐπελάθωτο without variant only in 1 K. xii. 9, Ψ cv. 13, 21, cxviii. 139, Job xiv. 14 (cf. Job Θ xxxiii. 15).

II. The habit of appending an irrational final ν (or s) has already been referred to (p. 135): further exx. are ἀπελάθωτο 3 K. ix. 9 A, ἐπορεύσθησαν Jer. lii. 23 Β* (for -ται or -τε), ἐπιστράφησεν Jer. iii. 14 Α*.

12. 2nd person sing. mid. (present and future). The competition here lay between three rival terminations, -γ, owe their origin rather to the imperfect, ελων. 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 -εσαν (§ 6, 20): -εσαν was still used by literary writers like Polybius and Josephus (Mayser 324).
-ει and -σαι. (i) The older Attic -η, used for all verbs in -ω, arose by contraction out of a primitive -σαι (φέρεσαι = φέρει = φέρη), which was retained in the -μυ verbs (Iστάσαι etc.).

(ii) Later Attic writers from iv/b.c., when η ει were becoming indistinguishable, wrote -ει or -η indifferently. Some of these -ει forms (βούλει, ὕει, ὑψει) were widely adopted in the κοινή. But (iii) the preference of the κοινή for uniformity led ultimately to the reinstatement of the primitive forms in -σαι (on the model of the perf. pass. in -μαι -σαι -ται) and these are universal in modern Greek.

In the conflict between the -η and the -εi forms the LXX uncials on the whole support the older -η forms for pres. and fut.: Cod. B, however, has a considerable number of -εi 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, 8 K. xx. 6 (-η A), Est. iii. 11 BSA. ὕει also is well attested in the few passages where this literary word occurs: Est. ix. 12, Job xxxiv. 17 A, xxxvii. 23 BSA (-η C), xl. 3 B (-η N), Dan. 6 ii. 11 (but ὑ Job xxxiv. 12 BSA). On the other hand ὑψη and ἑγη largely preponderate over the -ει forms which are limited to a few passages in the B text: ὑψει 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).


ปุ่มψει iii. 13.

ἔσελεύσει v. 6. ἑλεύνη xiv. 3.

The termination -η also to some extent supplants -ασαι in some deponents of the -μυ type.

Ἐπιστη (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 BSA (-ασαι AQ), Ez. xxxvii. 3 BA (-ασαι Q), Tob. v. 5 N and apparently Job xxxviii. 4 εἰ ἐπίστη B (-ασαι A): ἐπίστασαι appearing in Dt. (xx. 20, xxviii. 33,
218 Verbs in -Ω

36), Job (xi. 9 A -σε, xxxii. 22 Ν*, xxxvii. 16 A, xxxviii. 20 BΝΑC, 33 BΝA) 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 δύναμις: 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. (πάμαι, φάγομαι) and with contract verbs. In LXX πέσαι has entirely superseded πηγ (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. 4, 7 K. vii. 2 B (φάγης A) and perhaps ib. 19 οὐ μὴ 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 δύναμαι, καυχᾶσαι of N.T.) viz. κτάσαι Sir. vi. 7; in Gen. xxxii. 10, where A has ἰκανοῦσαι μοί, the impersonal use of the verb elsewhere favours the reading of ΔΕ ἰκανοῦται μοί: A again has κομήσαι in Dt. xxxi. 16, where κομῆ BF is doubtless original: ἀπεξενοῦσαι (no doubt, with Schmiedel, we should read ἀποξενοῦσαι = -ένοι) occurs in 3 K. xiv. 6 A in a passage interpolated from Aquila. The classical termination is kept in Ψ li. 3 ἐνκαυχᾶ.

13. The first hand of B apparently wrote the poetical form of the 1st plur. mid. in Jer. li. 17, ἐγνώμεσθα.

§ 18. Verbs in -Ω. Tense Formation.

1. Verbs with pure stem in the κομή 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 πονέω (Is. xix. 10, Sir. xiii. 5) ἐπόνεσα (1 K. xxiii. 21 etc.):
φορέω has φορέσω (Prov. xvi. 23) ἐφόρεσα (Sir. xi. 5). Στερέω, on the other hand, keeps the Attic long vowel (e.g. Gen. xxx. 2, xlivii. 11) except in N. xxiv. 11 B*, Sir. xxviii. 15 B*8A, Est. E. 12 8*, 3 M. v. 32 V (ἐστερέθης). Cf. the shortening of the vowel in ὅπειλέσει Tob. vi. 13 B (-ήσει 8A, and so elsewhere in LXX) and in ἐρρέθην, which is always so written in LXX (Gen. xv. 13, 2 K. v. 6, Jon. iii. 7, Dan. O vii. 23, Dan. Θ Sus. 27): the unaugmented parts of the verb, however, keep η, ῥηθεῖ—ῥηθῆναι—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 (ἐπ)ἐπόθησα (Att. also ἐσα).

In contracts in -ώς a similar shortening takes place in πεινάςω, ἐπεινάςα: διψάω however keeps η except in Is. xlix. 10 ou πεινάσουσιν οἴδε διψάσουσιν B*8Q: 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 κωνή 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 8A, xliii. 9 8R, lxii. 12 8R, lxxii. 11 8R, Sir. ix. 17 8A: so ἐπηγέσθησαν Eccl. viii. 10 C (but ἐπημεθ. 8A 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 ἐδυνάθην (usually written ἔδ. § 16, 3) and the Ionic ἐδυνάσθην (ἔδ.: in Attic not

1 Out of these aorists have come the modern Greek presents πονέω, φορέω.
2 Later hands of B twice alter to ἐρρήθην.
3 Modern Greek hence forms two new presents πεινάζω, διψάζω.
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. 'Iάσθησαν 3 M. v. 18 A = ειλάσθησαν (from είλω) stands for Attic ειλάθησαν (so V iάθ.). Attic ηλάθην (ελαίνω) again broke the general rule as to short vowels: LXX has the later form ςυνεκλασθέντων 2 M. v. 5, with pluperf. τυνήλαστο ib. iv. 26 (Att. ἠληλαμαί, ἠληλάμην). Συνεσχέσθη is read by A in 2 K. xxiv. 21, 25 (-εσχέθην, -σχέσθησαμαι are the usual forms of these late tenses in LXX and elsewhere). 'Εξωσμένος (ἀι- δι- περι-) is universal in LXX and is perhaps Ionic: Inscriptions and the testimony of Photius establish έξωμαι as the true Attic form (cf. ζώμα) 1. From κεράτυμαι we find both the usual Attic forms κεκραμένος Dt. xxviii. 66 A (but read κρεμαμένη B), Jer. xxx. 10 B*A (read κεκαρμένος BαβδΣ), συγκράβηναι Dan. O ii. 43, and the later perfect κεκέρασμαι Dan. O Bel 33 with the kindred aorist (συν-)κεκράσθην Dan. O Bel 11, 2 M. xv. 39, for which there is some classical authority. 'Εκλαίσθην Ez. xxiv. 16 ΑQ*, 23 A and κλαυσθήσομαι Ψ lxvii. 64 B*ςT are κοινή forms (B* keeps the Attic κλαιθύς in the first passage: κλαυσθήσοται BcorrR in Ψ is obviously a correction). Κλείω (άπο- κατα- συν-) now takes σ not only in the aor. έκλείσθην (.Att. έκλήσθην) with κλεισθήσομαι, but also in the perf. κέκλεισμαι (Att. κέκλημαι: κέκλειμαι only in Ez. xlv. 1 B*[contrast xliv. 1 f.], Dan. O Sus. 20 and perhaps 1 K. xxiii. 7 A áποκέκλειται, unless the perf. of -κλείω is intended) 2. From λοίω (Att. λέομαι ἐλούθην) we now have ἐλούσθην Ez. xvi. 4 B*ΑQΓ and λεουσμέναι Cant. v. 12 B (σωμ. Λς). Όνάσθην Tob. iii. 8 Β*A (ονομάσθης ΝBcorr) replaces ωνήθην Xen. (ωνάθην Theocr.): the older Attic used the 2nd aor. ωνήμην. The Attic ἐπειράμαι 1 K. xvii. 39 and ἐπειράθην 1 M. xii. 10 (cf. i. 15 scorr) from πειράμαι are used with act. meaning "try": ἐπειράσθην W. xi. 9,

1 Meisterhans 185, Rutherford ΛΨ 99.
2 But the Ptolemaic papyri which have only κέκλειμαι cast doubt on the authenticity of the uncial evidence: Mayser 376. Josephus writes κέκλειμαι, 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 (-ώσθη Ν), π(ε)μαθήσα 4 M. xv. 16 NV (-ασθ. Α). Διαπεπετασμένοι 3 K. vi. 33 etc. from -πειράζω "spread" may be paralleled in early poetry (Oracle ap. Hdt. i. 62) for Att. πέπταμαι (πετάννυμι); 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 σέσωμαι1 appears 3 times in B* (1 K. xxiii. 13 διώ-, 2 K. i. 3 διώ-, Jer. li. 14 ἀνά-), once in A (Jd. xxi. 17); the Attic ἐσώθην, σωθήσομαι are retained.

Κέχρισμαι and χρύσμα replace Attic κέχριμαι, χρύμα: ἐχρίσθην is Attic2, and χρυσθήσομαι Ex. xxx. 32 is correctly formed from it. The MSS are divided between συνεφύσθην and συνεψύθην3; Jer. xxii. 19, xxix. 21, xxxi. 33—both late forms: Attic used perf. ἐψηγμαί from ψήχω, and presumably ἐψήχθην, though found first in Hellenistic Greek, was the older aorist.

Omission of Attic σ is occasionally attested in words with long vowel or diphthong in the stem, in which the Attic σ was therefore contrary to the general rule: ἐγνώθη 2 K. xvii. 19 B, γνωθίσται 1s. lxi. 9 B*: κελεύθεται 4 M. ix. 11 A (-εύσθ. Ν): θραυσθήσεται 1s. xlii. 4 B*, cf. θραυμός Na. ii. 11 Ν* (θραυμός cett.), θραύμα Jdth. xiii. 5 B (elsewhere θραύσμα): but usually ἐγνώθην, γνωθίσσομαι, εδραύσθην etc. as in Attic. 'Εξεσπαμένος Zech. iii. 2 B* is probably a slip for the usual -εσπαμένος.

For Attic ἐσβάσθην (usual in LXX) we find the following varieties: ἐσβήδη Job iv. 10 C, σβενθέντος W. ii. 3 Ν, ib. σβενθ. A (σβενθ. Β).

1 Of παλαιόν ἄνευ τοῦ σ...οἱ δὲ νεώτεροι 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 ἔχρον ἐν ζηλίῳ) is unparalleled, whether intended as from χρίω (=ἐχρίδη) or from χρύσαι. Ἐχρίσθη is clearly right.

3 Cf. περίψημα Tob. v. 19.
3. **Verbs with mute stem.** Attic verbs in -ζω for the most part have a dental stem and therefore have future and 1st aorist in -σω -σα (σ = δσ etc.); others have a guttural stem and form these tenses with -ξω -ξα (ξ = γσ or κσ). In the κοινή confusion was to be expected: there was a tendency to substitute ξ for σ, but only in a rather limited group of verbs, in many of which there is early authority for the guttural in derivative nouns. The majority of the -ζω verbs have retained the old σ in fut. and 1st aorist to the present day\(^1\). The LXX agrees for the most part with the N.T.\(^2\)

(i) The following have passed over to the guttural class. Νυσταξω (ἐπι-) has νυστάξω Is. v. 27, Ψ cxviii. 3 f., εὐστάξα 2 K. iv. 6 etc. (ἐνυστάσα in Attic Comedy and the Anthology: but cf. the early derivatives νυσταγμός -ακτής). Παίξω (ἐμπαῖξω) always has -παίξωμαι -έπαίξα -πέπαιξα -πέπαιγμαι (cf. Attic παίγμαι: of the Attic forms ἐπαισω πεπίακα -παιαμαι the only trace is the v.l. ἐπαιαμεν Sir. xlvi. 3 C): a change was in this case called for in order to discriminate between παίξω and παῖω, the tenses of which in Attic were indistinguishable.

(ii) The converse substitution of σ for ξ occurs in the following 1st aorists (under the influence of the futures which take the "Attic" asigmatic forms σαλπίω, αυρίω, § 20, i (i): the fut. is unattested in classical Greek): ἐιώστασα (Att. εἰώσταζά) : ἐσύρισα Lam. ii. 15 f., Ez. xxvii. 36 (Att. ἐσύφιγξα: cf. σύνγιξ).

(iii) In the following there is fluctuation in LXX.

(a) Verbs which in Att. have dental stems, aorist -σα. Ἀρπάξω keeps the Att. forms ἀρπάσω, ἠρπασα, διαρπάσθην 3 M. v. 41, διαρπάσμενος, but has the new Hellenistic guttural tenses (διαρπάγην W. iv. 11, Sir. vi. 2, Tob. i. 20 and διαρπαγήσομαι Am. iii. 11 etc. (cf. Attic ἀρπάξει, ἀρπαγῇ). Βαστάξω keeps Att. βαστάσω in 4 K. xviii. 14 and ἐβάςτασα in 2 K. xxiii. 5 A (βλαστήσῃ B), Job xxii. 3 A (ἀρατε cett.), Dan. Θ Bel 36: the later ἐβάςταξε\(^3\) 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 ξ forms from the Ptolemaic papyri, but the tenses of the principal verbs affected seem to be unrepresented in any form.

2 Blass N.T. § 16, 2.

3 In the papyri of the Imperial age this (with ἐβάςτάχθην) is frequent and almost the invariable form from ii/Ad. onwards. Of ἐβάςτασα I have
'Αποκνίξω has Att. -κνίσω, -έκνισα in L. i. 15, v. 8, 4 K. vi. 6 B, Ez. xvii. 4: A reads ἀπέκνιξεν in 4 K. l.c.

(6) Verbs which in Att. have guttural stems, aor. -ξα. Στριξω (επα.; Att. tenses ἐστήριξα -ἐξάμην -ἐχθην -εγγαί -έγμην). The LXX asigmatic fut. στηρω (no class. fut. attested) produces the aorists ἐστήρισα πασσιμ (ἐστήριξα only in Dan. O vii. 28 and as a v.l. in Ψ xxxvii. 3 T, l. 14 RT, Jer. xxi. 10 κατ' Ο) and ἐστηρισάμην: the passive tenses are usually guttural ἐστηρίξθην -εγγαί -έγμην, but the σ occasionally intrudes here too: ἐστηρίσθην Is. xxxvi. 6 Br, Sir. xxxix. 32 N*, 1 M. ii. 49 N, ἐστηρισμα L. xiii. 55 BA (ιτκατ F), 1 K. xxvi. 19, Jdth viii. 24 B8, 1 M. ii. 17 N, xiv. 26 N, 4 M. xvii. 5: the late fut. pass. appears as -στηριχθησομαι in Jd. xvi. 26 B, Sir. xv. 4 B, as στηριοθησομαι in Sir. l.c. NAC. Φρνάτειν (class. fut. -ἀξομαι) has 1st aor. ἐφρνάξα Ἡ ii. 1: in the perf. pass. the uncials diverge, πεφρνασμένοι 3 M. ii. 2 A -αγμένον V.

The tenses of the majority of -ξω verbs retain their Attic forms e.g. (a) ἱρμοσα, ἐσκευάσα, ἐσπούδασα, ἐχώρισα, (b) ἐσφαξα.

4. Verbs with liquid stem in -αιω, -αϊω in Attic have 1st aorist in -αια -αια where the preceding letter is i or ρ (e.g. ἐμαια, ἐξηραια), otherwise generally -να -να. The κοινή begins to extend the aorists with α to all verbs of this type, and in modern Greek they are nearly universal. In LXX we have ἐθέρμανα, (ἐξ)εκάθαρα (-να Jos. v. 4 Λ), ἐλεύκανα Jl. i. 7, ἐστήμανα Jd. vii. 21, Jer. iv. 5, vi. 1, Dan. O ii. 15, 23, 45, Est. ii. 22 (but ἐσήμηνα) 5 i Es. ii. 4, ἐπεσημήνω Job xiv. 17—literary books), ὑφάνα (συν-) Ex. xxxvi. 10 etc., ἐφαια (ἐκβάναι, ἐπέφαινον etc.) πασσιμ (but the literary forms ἀποφηναι Job xxvii. 5, ἀπέφηνεν ib. xxxii. 2, ἀπεφήνατο 2 M. vi. 23, ἀποφημακεῖν ib. xv. 4).

noted two exx. only: OP iii. 418 (i/-i/-A.D.), BU 195 (161 A.D.). To judge from Mayser’s silence, the verb is not used in the Ptolemaic papyri.

1 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*).

2 But ἐκβάνα, ἐκβάλα etc. are Attic: Kühler-Blass 1. ii. § 267, 1, Rutherford ΛΡ 76 ff.

3 Thus assimilating the aorist to the future stem. It is the converse process to the employment of gen. -να dat. -γ for all 1st decl. nouns in -ρα (§ 10, 2).

4 Hatzidakis 286 “heute sind überall nur die Formen mit a bekannt,” but see Thumb Handbuch 87 f. for surviving examples of -να.

5 Similar fluctuation between ἐσήμανα -να in the papyri: Mayser 360.
In addition to the literary exceptions noted above we have ἐρυθήνας W. xiii. 14 and always the Attic aor. mid. ἐλυμηνάμην
(2 Ch. xvi. 10, Ψ lxxix. 14, Am. i. 11, Is. lxv. 8 etc.)¹.

In the perfect passive of liquid verbs in -αίνω -ύνω τ before μ was usually in Attic altered to σ, probably on the analogy of the perfect pass. of verbs in -ζω (πέφαινει like ἐσκεύασμαι)²: the κοινή on the other hand preferred the more regular assimilation of ντ to μμ. In LXX the Pentateuch translators keep the Att. ὑφασμένος (δι- συν-) Ex. xxviii. 28, xxxvi. 31, L. xix. 19.
In other verbs μμ is preferred: ἠσχυμμαί I Es. viii. 71, κατα-σχυμμένος Ψ lxxiii. 21 (Epic): μεμακρυμμένος Ψ lv. tit. (-σμ- Aristot.): μεμισμένος (Att. -σμ-) N. v. 13 f., 27, W. vii. 25. Tob. ii. 9, Hg. ii. 13 BAQ (-σμ- ΝΙ), 3 M. viii. 14 A (-σμ- Β): μεμολυμμένος (no early form), I Es. viii. 80 A (-σμ- Β), Is. lix. 3 ΝΑQ* (-σμ- Β), lxxv. 4 BAQ, 2 M. xiv. 3 V (-σμ- Α): πεπληθυμμένος 1 K. xxv. 10, Lam. i. 1 bis (no early pf. pass. attested).

The σ in διεσπαρμένους 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 language³ of new present forms out of the perfect forms. In the LXX we have γρηγορέω (with tenses ἐγρηγορόων, γρηγορῆσω, ἐγρηγορήσα -ηθεν) Jer. v. 6, xxxviii. 28 bis (ἐγρηγορήσω Ν*), Bar. ii. 9, Lam. i. 14, 2 Es. xvii. 3 γρηγορούντων ΝΑ (ἐγρηγορούντων Β), 1 M. xii. 27, Dan. Θ ix. 14: the perfect ἐγρήγορα, which it replaces and which is absent from N.T., is confined in LXX to Jer. i. 12, li. 27. Similarly as from 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.
Present Tense

ix. 26 A, Zeph. iii. 2 AQF (ἐπεοίθει Bsn), Job xxxi. 24 (cf. in the later versions e.g. Ψ ix. 11 πεοίθησον a’ 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 A), x. 8 παραστήκοντες A (-εστήκότες B), Zech. iv. 14 παραστήκονων Γ (cf. N. vii. 2 παρεστήκοιτε sic Λ [κότες BsnF], and in the Hexapla Jos. x. 19 στήκετε α’θ’ imperat.). Ἐκέκραγον in Isaiah’s vision (Is. vi. 3 f., 3 M. v. 23) should perhaps be regarded as an imperf. of ἐκεκράγω rather than, as Veitch takes it, a reduplicated 2nd aorist (= Att. ἐκραγώ).

2. A few instances occur of the formation of new presents or the recrudescence of old dialectic presents in -(v)νο. With these may be classed sporadic instances of the doubling of the υ in old forms in -νο. Ἀποκτέννω (for -κτένω = κτεγώ: old dialects, but cf. also ἀποκτ(ε)ύννυ in Plato etc.) is a fairly frequent variant. Ex. iv. 23 B (-κτενώ 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 BsnAQ: 1 Es. iv. 7 B*, Ψ lxvii. 34 B*snRT (ἀπέκτενεν Bνιδ), c. 8 B*snRTάνα (-έκτυνν ώ n*, -έκτενον Α), Prov. xxi. 25 άνα: Tob. iii. 8 άν δίσ, vi. 14 f. 8, xiv. 11 8, W. xvi. 14 (ἀποκτενί n), 3 M. vii. 14 A, 4 M. xiii. 14 8 (Dan. θ ii. 13). The Hellenistic and modern form χάνα (for χένω) seems to be a mixture of τάν (for τάνω) and τάνω: the υ appears in the old poetical ἀποτάνμαι (τάν.).

The form ἑβάνο (for -βαίνω = βαγώ: assisted by the itacistic interchange of α and ε, as in ἑβάνω 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. 15
Verbs in -Ω

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.

Βιβρώσκω, a rare present for which LS quote Babrius, occurs in the B text of Samson's riddle Jd. xiv. 14 τι βρωτόν ἐξήλθεν ἐκ βιβρώσκοτος...; the repetition of the root makes the conundrum more pointed.

Βλαστάω, through the influence of fut. -ήσω and new i aor. ἐβλάστησα (§ 21, 1), gives place to βλαστάω, Eccl. ii. 6 δρυμὸν βλαστώντα ἔφυλ α Ἀ, and βλαστέω W. xviii. 2 βλαστοῦσιν π* (read βλάπτουσιν ΒΑ).

For ἀλήθω (vice ἀλέω) see § 24: for δύνομαι § 23, 4: for εἰδησω, εἰδήσα as from τειδέω § 24 s.v. οἶδα.

Ἐνδιδύσκω (2 K. i. 24, xiii. 18, Prov. xxix. 39, Sir. l. i): and as v.l. of A ἐνδιδύσκετο 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: δύνεω remains with intrans. sense “set” 2 K. ii. 24, 3 K. xxii. 36, 2 Ch. xviii. 34 Ἀ, Eccl. i. 5, “escape,” Prov. xi. 8 ἐκ θύρας 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 ἐσθων 1 K. xiv. 30 BA, ἐσθοντες 3 K. iv. 20 Λ).
§ 19, 3] Present Tense 227

It is noteworthy that the form without ι is preferred in the participle ἔσθων -οντος etc. which is so written in 37 instances, whereas the exx. of this spelling in other parts of the verb amount to 9 only (ἔσθετε -τα 6, ἔσθη -ητε 2, ἣσθοσαι 1=Ez. xxii. 9 B*Q); on the other hand ἐσθίεις, ἐσθιεῖς, ἐσθιεῖς are invariable, and the imperf. is always ἦσθον except in Ez. loc. cit. Note e.g. in Prov. ἔσθων xiii. 25 beside ἐσθιεῖ xxiii. 7, -ιευν xxv. 27, in Eccl. ἔσθοντες v. 10 beside ἐσθίονον x. 16.

For (ἔπαυ)ιστάνω see § 23, 3.

Κρεμάζω ("Byz." LS) for κρεμάννυμι occurs in Job Θ xxvi. 7 κρεμάζων B*ΣC: κρεμνῶν of Α 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 ἀπό- ἕγ- κρύβω") in 4 K. xi. 3, Jer. xxxix. 27 8 (κρυβήσεται cett.) and in what appear to be Hexaplaric interpolations in the A text of 1 K. xxiii. 23, 1 Ch. xxi. 20 (= B μεθαχαβεῖν). Aquila has ἀπόκρύβειν.

Διμπάνω (Ionic, Hippocrates) is found sporadically in composition: καταλμπάνω1 Gen. xxxix. 16 (contrast 13 and 15 λείπω), 2 K. v. 21, 3 K. xviii. 18 B (with assimilation καταλμμάνειν Α, not else attested): ἐκλιμπ. Zech. xi. 16: ἕγκαταλμπ. Ψ cxviii. 53: διαλιμπ. Tob. x. 7 BbA (διελιπανεν B*). Cf. the new form ὀπτάνεσθαι, § 24 s.v. ὀράω.

Reduplication is dropped in μυήσκομαι (cited from Anacreon by Veitch, who compares υπομνήσκοντα Orphic Hymns): Is. lxii. 6 B*, i M. vi. 12 Ας, xii. 11 ης. (The present μυήσκομαι itself is not used in Attic prose.) For νήθω (vīce νώ) see § 24.

Νίπτω (Hellenistic for Attic -νίζω) is the only present form used in LXX. For ὀπτάζομαι, ὀπτάνομαι see § 24 s.v. ὀράω.

Τελίσκω, 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 -λμπάω in the Classical Quarterly, vol. ii. 138 (April, 1908) : further exx. in Anz Subsidia 307 f.
in Dt. xxiii. 17b apparently = "to be initiated." The latter half of the v. is a doublet but probably the older version: 17a reads πόρνη, πορνεύων for the ἀπαξ λεγόμενα (in LXX) τελεσφόρος, τελισκόμενος of 17b.

§ 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 κονῇ even employed some 'Attic' futures from verbs in -ζω which were unknown to Attic writers: the LXX, supported by the Ptolemaic papyri, presents some contrasts to the N.T.

(i) Futures in -ιω from -ζω verbs were the oldest and most widespread of these asigmatic forms, being common to Attic and Ionic1, and they were likewise the last to disappear. In LXX the futures in -ιω (-ιοῦμαι) are practically used throughout (ἀφανιω, ἀφοιω, ἐγγιω etc.) as in the Ptolemaic papyri2.

In the N.T. the -ισω forms preponderate, and a distinction is observable between the forms used by the writers and those which incorporate in O.T. quotations: there is a tendency to keep 3rd plur. -ισιων rather than -ισυσιων with double σ3. In Josephus both forms occur, those in -ισω again preponderating4.

Futures in -ισω in LXX are mainly variants of the (probably later) A or Β text: in B they occur in late books such as Prov. and Eccl., and sporadically elsewhere. The following exx. have been noted. Αἰρετίσει Gen. xxx. 20 Ε: κονῇσουσιν Ex. xviii. 22 Α, 1 K. vi. 5 Α: σαλπίσεις N. x. 3 Β* (εἰς cett., 5 ff. εἰτε, -ιούσιν), Ez. xxxiii. 3 ΑQ: καθαρίσ(ω) N. xxx. 13 Β (εἰς AF, and so 9 BAF), Ez. xliii. 26 Α, Mal. iii. 3 ΒΑ: ἀρθρίσεις Jd. ix. 33 Α: πλουτίσει 1 K. xvii. 25 Α: (δια)στηρίσω Jer. iii. 12 Q, xvii. 5 BNA,

1 K.-Bl. § 227, 4.
2 Mayser 326.
4 W. Schmidt 447 ff.
(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, ἄρπάζειν etc., in which Attic always employed fut. in -σω.

The following exx. of fut. in -ῶ receive some support in earlier (Attic or Ionic) Greek.

άναβιβῶ 2 Gen. xlvi. 4 DF. 

Ez. xxxix. 2 B.
Am. viii. 10.
έπιβιβαζ(ῶ) Hos. x. 11, Hb. iii. 15 -ἀς B*N*, -ἀ ib. 19.
καταβιβῶ Ez. xxvi. 20 A.

συμβιβῶ Ex. iv. 12 F.

Ψ xxxi. 8 BΝΑΡ.
-βιβάεις sic Dt. iv. 9 A*.
-βιβᾶ Ιs. xl. 13 B*N*Q*.

παραβιβῶνται 3 Am. vi. 10 BQ.
ἐκδικάται 4 L. xix. 18, Dt. xxxii. 43 B (-εῖται A), Jdth xi. 10.

άναβιβάσ(ω) ib. A.
Ex. iii. 17.
Is. lviii. 14 -σει(-σηΝ).
Ez. ib. AΩ.

καταβιβάσω Ez. ib. BQ, Jer. xxviii. 40 N*.
-άσωσιν Dt. xxi. 4, Ez. xxviii. 8, xxxii. 18.
συμβιβάσ(ω) ib. BA, iv. 15, L.
x. 11 -σεις.
-άσω ib. U.
-άσεις ib. BF.
-άσει ib. AN-c-a Q*ing (with 1 Cor. ii. 16 quot.).

δικάσ(ω) 1 K. viii. 20, xii. 7 B.

1 Kühner-Blass § 228. 3 (b).
2 Attic -βιβῶ.
3 Attic βιάσομαι (but see Veitch).
4 Att. δικάσω -άσομαι: Ionic -δικώ.
Verbs in -Ω

(ἀπο)δοκιμῶν 1 Id. vii. 4 A, Jer. δοκιμάσω(ω) Jer. ix. 7 κατα, Sir. ix. 7, xxxviii. 35, Zech. xiii. xxvii. 5 A.
9, Sir. xxvii. 5 κατα, xxxiv. 26 do.

The following are unclassical (Att. ἀσω -άσωμαι). ἄγορομεν 2 Es. xx. 31. ἀρπα, ἀρπάται, (ἀ)μπατωται L. xix. 13 B, Ez. xviii. 7, Hos. v. 14, Zeph. ii. 9: class. ἀρπατω(ω) L. xix. 13 AF, Jer. xxi. 21 A. (κατ)εργη,-κατα, -ώνται passim 2: the class. ἐργάσωμαι is never used.

(iii) On the other hand the Attic futures of certain verbs in -ἀω -ἐω viz. ἐλῶ (from ἐλαώ, ἐλαύω) καλῶ τελῶ have been replaced 3 by (ἀπ)ελάσω (Ex. xxv. 11, Ez. xxxiv. 12) καλέσω and (απ)τελέσω: present and future were thus clearly differentiated.

In Jer. xiv. 12 συντελῶ στ (συντελέσω cett.) may be fut.: καλῶ ib. xxxii. 15 (καλέσω A) xli. 17 is probably present.

For class. fut. χεώ, χείς, χεῖ (indistinguishable from the present) LXX, differentiating the tenses, has (ἀπο- ἕκ- προσ-συν-)χεῶ, χείς, χεῖ etc.; χεῖ Mal. iii. 3 A is apparently intended for the class. fut.

(iv) Ὀλλυμι (ἀπ-) in LXX retains the Attic fut. (ἀπ)ολῶ -οῦμαι: διέλοω (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 τούς δὲ ἀπειθοῖντας ἀπολέσω is absent from MT, and Is. elsewhere uses ἀπολέω) and Sir. vi. 3 ἀπολέσεις (but ἀπολέειvi. 4, x. 3, xx. 22). Ὀμυμι similarly has fut. ὀμοῦμαι (Ex. xxii. 8, Dt. xxxii. 40, Is. xlv. 23, lxv. 16) not the later ὀμόω 5.

2. To the liquid verbs which retain asigmatic futures ((ἀπ)αγγελῶ, (ἀπο)τελῶ etc.) there is added a new future, formed from the 2nd aor., ἐλῶ ἐλοῦμαι (ἀν- ἄφ- etc.), which

1 Ionic : Att. δοκιμάσω.
2 So in papyri and inscriptions from ii/b.c., Mayser 357: κατασκευᾶν appears even earlier, ib.
3 So in the Ptolemaic papyri: Mayser 357 cites one iii/b.c. instance of fut. συντελεύσαν.
4 Ὀλω only in an O.T. quotation (1 Cor. i. 19): but ἀπολοῦμαι still remains.
5 Ὀμῶσο Prov. xxiv. 32 is aor. conj.
has entirely supplanted the old ἀφήσω. A similar new fut., formed from the 2nd aor. on the analogy of ἐπιον πιόμαι, is φάγομαι.

The class έδομαι, 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 έδ. (40 in Pent.): 225 φαγ.; the only book where έδ. has marked preponderance is Exodus (19 έδ., 4 φαγ. viz. xii. 8, 11, 44, xxxiv. 18: contrast Deut. 2 έδ., 53 φαγ.).

Διαμαχήσεται Sir. xxxviii. 28 is the only ex. of fut. of μάχομαι (Att. μαχοῦμαι, Ion. -μαχήσομαι -έσομαι).

"Εξω is used to the exclusion of σχύσω (§ 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.

áσω Is. v. 1, Ψ (4 times).

άκουσω 3 times only in B text viz. 2 K. xiv. 16 [but -σομαι xvi. 21 etc.], Is. vi. 9 BN Q (perhaps under the influence of the N.T. quotations in Mt. xiii. 14, Acts xxvii. 26: elsewhere in Is. -σομαι), Jer. li. 16 BN2.

άλαλάξω Is. xli. 1 Π, Jer. xxix. 2, Ez. xxv. 30.

άμαρτήσω Sirach (vii. 36, xxiv. 22),

άπαντησω and

συναντήσω Ex. v. 3 AF, Is. xxxiv. 14.

ύπαντησω Sir. xv. 2 ΝΑ.

áσομαι Jd. v. 3 BA, Is. xxvi. 1, Ψ (6 times).

άκούσομαι (εισ- ἐπ- ὑπ-) is the normal LXX form.

-άσομαι A in Jer. Ez. locc. citt.

-σομαι elsewhere in LXX.

-σομαι are both equally represented.

-σομαι 9 times.

1 Kühner-Blass § 323: Rutherford NP 377 ff.

2 Also as a variant or in Hexaplaric interpolations in A and Ν: 3 K. viii. 42 A (from Aquila), Jer. xi. 3 Ν, Mic. iii. 7 AQ, Ψ cxxiv. 19 Ν, Prov. xxviii. 17 a Ν, Job xxxvii. 23 Ν: in Ez. viii. 18 AQ οὐ μὴ εἶσακοήσω (from Theod.) the verb is no doubt conj.
Verbs in -Ω

232

βαδίω Jer. xxx. 3
βιώσω Prov. vii. 2, Job xxix. 18, 4 M. vi. 20 (ἐπιβ.)

-βλέψω rarely: L. xxvi. 9, Is. vi. 9 (as in the N.T. citations: see above on ἀ-
κούων), lxvi. 2, v. 12 ∗, Ez. xxxvi. 9, Zech. i. 16B ∗,
Tob. xi. 8 ∗, Job θ x. 4 A.

-βοηθω rarely, usually with v.l.: L. xxv. 10, Jos. vi. 10
B, Is. v. 29 f. ∗, xxxiv. 14 ∗, xlii. 11 BN ∗ (-σομαι
8 times in Is.), Lam. iii. 8, 1 Ch. xvi. 32 A, 1 M. iv. 10 ∗.

-γελάσω Job xxi. 3 B, 4 M. v. 28.

θαυμάσω (Ionic) L. xix. 15
(-σθος F), Dt. xxviii. 50, 
Job xxi. 5 B (-σατε NA), Is. 
xiv. 16 NAQΓ (-σονται B).

κέψω Ψ ix. 31.
οίμώζω 4 M. xii. 15.
δολούξω Is. xvi. 7, lxv. 14, 
Am. viii. 3.
ἐμπαυξω Is. xxxviii. 4 BN ∗Q, 
Job xl. 24 A.

πνεύσω Ψ cxlvii. 7 (perhaps 
causat. “make to blow”), 
Sir. xliii. 20.

στιγμώ Ex. xiv. 14, Sir. xx. 7.
σιμπήσω Is. lxv. 6 BNQ 
(-σομαι A), Sir. xx. 7 ∗.

(τρέχω) δραμω Cant. i. 4 ∗

φθάσω (Ionic, Xen.) Eccl. 
xii. 1, προβδάσω 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 (κατα)διώκω -σομαι are both used (but only 
ἐκδιώκω): similarly ζήσω (causatively Ψ cxxxvii. 7, cxlii. 11 ζήσεις 
με) 4 K. xviii. 32, Prov. ix. 11 BN, Am. v. 6 A, Sir. xxxvii. 26 A and 
(commonly) ζήσουμαι. The fut. act. only is used in the

1 The later βαδίσωμαι -ισω 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, επανέσω, cf. ἀρπάσω 1 (ii) above.

Many middle futures remain unaltered e.g. γνώσομαι, δῆσομαι,
ἀποθανοῦμαι, κλαίσομαι (not -σω as in N.T.), κεκράζομαι (for
κεκράζετε Jer. iv. 5 B* read κεκράζετε AQ: the unreduplicated
-κράζομαι is a v.l. in Is. xlii. 2 A, Jer. xxix. 2 8*, Jl. iii. 16 8*cAQ,
Hb. i. 1 B*8': the later κράζω is not found), λιθ(μ)ψωμαι, μαθη-
σομαι, εὐσσομαι, ὁψομαι, πείσομαι, νήσομαι (not the rarer Attic
μείσομαι, nor the later μεύσω), τέξομαι, τευξομαι, φεύξομαι.

The converse use of fut. mid. for class. act. occurs in the two
new futures of χαίρειν, χαρὴσομαι and χαροῦμαι (Att. χαρῆσω: see § 24).
Cf. διψῆσομαι Is. lxv. 13 8*cA.

§ 21. VERBS IN -Ω. FIRST AND SECOND AORIST (AND
FUTURE PASSIVE).

1. Sigmatic 1st aorist for 2nd aorist. As has been
stated elsewhere (§ 17, 2), the encroachment of the 1st aorist
terminations in -α (-αυ etc.) into the sphere of the old 2nd
aorist began in a few instances in Attic Greek: in the κοινή
these terminations were rapidly extended to other verbs and in
modern Greek they are universal in the past tenses. On the
other hand the instances where the old 2nd aorist was replaced
in the κοινή by an entirely new 1st aorist in -σα were few, and
the later language has not advanced much further in this
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.

("Hξα")3 for ἤγαγον (the latter passim in LXX) occurs in the
compound συνηξα (mod. Gr. εὐνυξία) in Jd. xi. 20 B (-ἡγαγον A),
2 Es. (vii. 28, viii. 15, xvii. 5), 1 M. i. 4 8*cV (beside συνηγαγον
elsewhere in these three books): also in επάξαθε Est. ix. 25 (and
perhaps ἐὰν δ' επάξω Εζ. xxii. 13 B: in ὄψε μη...επάξω Ex.
xxxiii. 5 the verb is probably fut.: cf. Jos. ix. 13 ὄμη μη...κατοικεῖ:)
ἀναξέθεν 1 M. ix. 58 V.

1 Thumb Handbuch 89 "Nur in einigen Fällen hat der sigmatische
Aorist sich auf Kosten des asigmathen 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. δάξη<στε>: ὢνε...ἀξωμεν occurs in
2 B.C., OP 742 (= Witkowski 94): exx. accumulate later, Crönert 232 note 2.
Verbs in -Ω

§ 21, 1—

'Ημάρτησα (so mod. Gr. ἁμάρτησα) beside ἡμαρτω, the normal LXX form, occurs only in Lam. iii. 42 ἁμαρτήσαμεν, ἑσεθήσαμεν (contrast, occurs only in confession with ἁμάρτωσα in Bar. ii. 12, Dan. ΘΕ ix. 5), Job xv. 11 C (ἡμάρτηκας cett.), Eccl. v. 5 εἴωμαρτῆσαι B (in causative sense).

'Εβίσωσα is used (to the exclusion of the usual Attic ἐβίσων): W. xii. 23, Sir. xl. 28, Prov. ix. 6 ΛΑ 
απαστίσῃ ἔκτισμον Ex. xxi. 21 BF: but far commoner is ἐξείρησα (Ionic and late: not Attic).

'Εβλάστησα (usually, if not always, in causative sense) replaces the earlier Attic ἐβλαστῶν throughout: Gen. i. 11 βλαστησάω ἡ γῆ βοσάνῃ, N. xvii. 8, 2 K. xxiii. 5 B, Is. xliv. 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. 6, Tob. ii. 4, 7, x. 7 8, 1 M. x. 50, xii. 27, ἐεσδύν 1 M. vi. 46, ἐπέδυν Jer. xv. 9, δύναι Jd. xiv. 18 A, conj. δύνῃ L. xxii. 7 AF (δῦ B*), 2 K. iii. 35: intrans. sigmatic 1 aor. ἐδώσα in ἐαν... καταδύσωσίν Am. ix. 3, ὕποδύσωστες Jdth vi. 13, asigmatic 1 aor. δύναντος 2 Ch. xviii. 34 B (δύναντος A). ('Ἐνδώσα, ἐξέδώσα in causative sense of clothing, unclothing are classical.)

The class. ἀνέκραγον is retained in Jos. vi. 4, 5 (־κραγέντων AFS), Ez. ix. 1, xxi. 12, Zech. i. 14, 17, Sir. l. 16: elsewhere (in the later historical books) ἀνεκράγα Jd. vii. 20, 1 K. iv. 5, 3 K. xii. 24 t B, xxii. 32, 1 M. ii. 27, 3 M. vi. 17, so ἐκραγά Jd. i. 14, 2 K. xix. 4, Jer. xxii. 20 B, Tob. vi. 3 8, but the 1 aor. of the simple verb commonly takes the reduplicated form ἐκκραγά ἑατιν.

'Ελιπνα is practically universal in the LXX, as it actually is in the Ptolemaic papyri1: ἐλείψα does not seem to have come into general use till the Christian era2 and in LXX is limited to the B text of Judges (ix. 9, 11, 13, ἀπολείψασα = ἀφείσα A) and to 1 Ch. xxviii. 9 B ἐαν καταλείψης (-λείσεις A). The constant substitution in A of the imperfect -ἐλειπν, -ἐλειπόμεν for -ἐλιπν, -ἐλιπόμεν of B may be taken as an indication that the 2nd aorist form had ceased to be familiar at the time when Cod. A or a parent MS was written.

'Απέδρασα is confined to two passages in Cod. 8: Jdth xi. 3 (ἀπέδρας BA), Tob. i. 19 (elsewhere the classical forms ἀπεδρασ, ἐδρα, ἐδρασαν, ἀποδραθι, διαδρασ).

'Εφθασα (Attic) is the only aorist of φθάνω used in LXX, not the alternative Attic 2 aor. ἐφαν.

1 Mayser 364.
2 Papyri exx. of κατέλειψα from i/AD onwards are given in Deissmann BS 190, Crönert 234 note 6 (earliest date cited AD 40 A.D.): cf. Dieterich Untersuch. 328. Josephus keeps κατελειπων: Schmidt 488 attributes an occasional ἐλείσα in the MSS to copyists. From the same source has probably come παρελείψας in Polyb. xii. 15. 12.
§ 21, 4]  

First and Second Aorist 235

Εὐρον, not εὑρῆσα, in LXX. For ἐπεσα see § 17, 2: for ἐδώσα, ἔθησα in Cod. A § 23, 10.

2. Sigmatic for unsigmatic 1st aorist. New 1st aorists in -σα replace in some instances an older unsigmatic 1st aor. The new ἐγάμησα occurs without variant in Est. F. 3, in conjunction with Att. ἐγημα in 2 M. xiv. 25 (παρεκάλεσεν αὐτὸν γῆμα...ἐγάμησεν), while in 4 M. xvi. 9 both forms are attested (γαμήσαντες Λ, γήμαντες Ν). Similarly (ἄν)εἶλησα 4 K. ii. 8, Ez. ii. 10 (Att. ἔιλα, as from ἔιλω, Epic ἔλσα). Κατεμεμη-σάμην Ψ lxxix. 14 replaces Att. -ενειμάμην (but διένεμα Dt. xxix. 26) as νεμόσομαι Jer. xxvii. 19 etc. replaces νεμόνμαι. Α 1st aor. óσα (Ionic, Hdt. i. 157 ἄνοίσαί for ἤνεγκα appears in Bar. i. 10 ἄνοισατε. The desire for uniformity produces the new 1st aor. κατεσκόπησα (class. -εσκεφάμην as elsewhere in LXX): 2 K. x. 3 (with κατασκέφασθαι in same v.) = 1 Ch. xix. 3, 1 M. v. 38 Α (-σκοπεύσαι Ν).

'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 phænomon of a new 2nd aorist appearing in the later language (but there is no certain early instance of any aorist from this verb: ἄνεθηλα is late).

3. 2nd aor. pass. for 2nd aor. act. In ἔρρων (LXX with class. Greek) we have an early instance of the preference in the case of a v stem for the passive aorist in -ην with active meaning. The κουρή extended this to other v verbs or perhaps revived old dialectic passive forms. So (for Att. ἐφύν) ἀνεφύη(σαι) 1 K. v. 6, Dan. O vii. 8, viii. 9, προσφυέτος ib. vii. 20. LXX however retains ἐδων (1 suρα) and has no instance of ἔδων (as in N.T. Jude 4, with the early ex. of διεκδύηναι 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 (ἐδείθηκα). In a certain number of words, however, the 1st aor. pass. in -θν was replaced by the 2nd aor. pass. in -ν. 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. ἐκρύφθην (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 stem1.

-γγέλθην2 (for -γγέλδθην) is universal in LXX: ἀν- ἀπ-γγ. passim, δι- Ex. ix. 16, 2 M. i. 33: fut. ἀν- ἀπ- δι- ἀγγέλδσωμαι Ψ xxi. 31, lviii. 13, 2 Es. xvi. 7.

ἡρωίγην, fut. ἀνοιγίσωμαι, are limited to 2 Esd. (xiii. 19, xvii. 3); elsewhere in LXX the 1st aor. pass. with χθ is retained either in the classical form ἀνεφίλθην (νή, § 16, 6) or more often in the new form ἡρωίθην with fut. pass. ἀνοιχθήσωμαι Is. xxxv. 5, lx. 11, Ez. xlv. 2, xlvii. 1.

ἡπάγην (δε-) W. iv. 11, Sir. vi. 2, Tob. i. 20, with fut. διαμ-πάγσωμαι Sir. xxxvi. 30, Am. iii. 11, Zech. xiv. 2, Dan. θ ii. 5, iii. 96 A: but the class. δε- (σων-) ηπάδσθην is kept by some literary writers, Prov. vi. 25 Bs, 3 M. v. 41, 4 M. v. 4.

Fut. ἐλυγίσωμαι Is. xxxiv. 4: the class. aor. is kept in Job xviii. 8 (lit.) ελιγθείν (ειλ. A).

The class. ἐκαίνην, καυβήσωμαι, 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, καφθήσωμαι.
xxiv. I (éκκαβύη), Dan. 0 iii. 19 bis (Θ ιβ. éκκαβύη), 94 (κατεκάβσαν), and the fut. (éκ- κατα-)καβύησαι in (Is. xlvii. 14 AQ*: -κανθ. BN) Sir. xxviii. 12, 22 f., xl. 30, Tob. xiv. 4 BA (κανθ. Ν).

ékroβhn, κρυβόσομαι (with compounds) are used throughout, to the exclusion of the classical but ill-sounding ékroφην, κρυφθόσομαι: cf. the new present κρυβω, § 19, 3.

dialexήμαι 1 Es. viii. 45 B has classical authority: A reads διαλεξήμαι and so in 2 M. xi. 20, Est. i. 18 λεξθέντα ΒΝ, διαλεξήματοι Sir. xiv. 20 BNÇ (δεχθ. Α).

In κατελίπτων 2 Es. xi, 2 BNxiv the reading is supported by the fact that this book has in another instance quoted above (ἡνοίγν) been found the solitary LXX witness to these late 2nd aor. forms: the other MSS have -ελ(ε)φήσαν, the classical form of aorist which with -λεφθόσομαι is used elsewhere in LXX.

Fut. pass. νιφήσομαι. L. xv. 12 comes under the same head: the older aor. pass. of νίκω (νιπτω) was νιφήθην (Hippocr.), no class. use of fut. pass. is attested.

The Pentateuch uses the 1 aor. pass. κατευνύχθην (a late compound: no passive tenses are attested in class. Greek of the simple verb) Gen. xxvii. 38 E, xxviv. 7, L. x. 3; the later books employ κατευνήγη 3 K. xx. 27, 29, Ψ iv. 5, xxiv. 13, xxxiv. 15, Sir. xiv. 1, xlvii. 20, Dan. Θ x. 16 ΒΑQ, κατανύγησοι Sir. xii. 12, xx. 21.

κατευνύχθην 2 Jos. xxiv. 33 a B (class. -υχθη Α), Jer. xxxii. 19 (-υχθην Α), Am. ix. 2 AQ (-κρυβόσων Β), Ψ xci. 13.

πεσκέπην (συν-) (unclass.) is frequent and fut. ἐπισκέπτησομαι occurs in 1 K. xx. 18 bis: the earlier 1st aor. (ἐσκέπθην Hippocr.) is confined to 1 Es. ii. 21 ὄπω...ἐπισκέπθη "that search may be made" (contrast vi. 21 ἐπισκέπθησο, the cognate fut. to Jer. iii. 16 ΒΑQ (ἐπισκέφθη. Ν*): cf. § 24 s.v. σκοπέω.

ἐτάγην (ἐκ- 2 M. xv. 20, ἐπ- Ez. xxiv. 18, 1 Es. vi. 19 etc., προω- συν- ύπ-) is usual, with fut. ὑποσταγόμαι (Ψ lx. 1, W. viii. 14, Dan. O vii. 27, xi. 37): the class. 1 aor. pass. is confined to the participle in two literary books which also use the 2 aor.: ὅταν ἐπιταγή...συντελοῦσι τὸ ταχθὲν...τὸ συνταχθὲν Ep. J. 61 f., τὰ προσταχθέντα Est. i. 15.

Where in classical Greek a verb possessed both 1 and 2 aor. pass., the former, if it contained two aspirated letters, disappears in LXX: so always ἐρ(ρ)φην (some classical authority), κατεφήσομαι (post-class.), -εστράφνην, -εστραφήσομαι, to the exclusion of ἐρ(ρ)φηθήν, ἐστρέφθην etc.

1 An instance in Eur. Suppl. 543: the strong aor. in the form ékroφην is found in classical poetry.

2 The 0 was dropped in the earlier vulgar language: κατορυχήσθωσθε ποδ γῆς; Aristoph. Αν. 394.

3 πιφοίε W. xviii. 18 A is clearly a corruption or correction of an original πιφείε.
5. On the other hand the general tendency was to introduce new first aorists passive and analogous futures. 'Ετέχθην (with τεχθήσομαι) Gen. xxiv. 15, l. 23 etc. and ἀπεκτάθην I M. ii. 9 were in Attic expressed by different words (ἐγενόμην, ἀπέθανον). 'Εκλίθην (poet.) Ψ ci. 12, Sir. xv. 4 (κλίσθη 8) and κλιθήσομαι Ψ ciii. 5 BT replace the usual Att. 2nd aor. ἐκλίνην and κλινήσομαι. Other new or un-Attic forms are ἔβρωθην (Ionic: not ἐδέσθην)—βρωθήσομαι: ἔσχέθην (Ionic: σὺν- Gen. viii. 2, 2 K. xxiv. 21 [ἐσθη Λ], 25 [do.] etc., κατ- Tob. x. 2 8, 3 M. v. 12 [κατησχέθη Λ])—σχεθήσομαι (κατα- R. i. 13, σὺν- Job Θ xxxvi. 8): in passive sense confined to three books ἔφ(ρ)ύσθην (4 K. xxiii. 18 B, Ψ lix. 7, lxviii. 15 etc., 1 M. ii. 60, xii. 15)—ρυσθήσομαι (4 K. xix. 11 [in the parallel Is. xxxvii. 11 καὶ σὺ ρυσθήσῃ; 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: 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 ἔτέχθην all the instances quoted have only one aspirated letter.
2 See the list in Kühner-Blass § 324.
is used interchangeably with the Attic ἐγεῖνόμην 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 ἐγεῖνόμην with a predicate and with the more substantive meaning "came," "became," "amounted to," "arose" (e.g. ἐγεῖνόμην ἐρήμα Κυρίου πρὸς Ἀβράμ Gen. xv. 1, τὸ πρῶτο ἐγεῖνόμην 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 καὶ ἐγένετο: in the Kingdom books this distinction disappears.—Ez. a writes ἐγεῖνόμην throughout (except ἐγεῖνόμην xix. 2, xxvi. § 1 BQ: also xxvi. 17 AQ, an interpolation from Θ) whereas Ez. β uses ἐγεῖνόμην frequently.—In the moods the old forms preponderate (but conj. γεννήσασθαι Dт. xxiii. 8, inf. γεννήσασθαι Ex. ix. 28, Ἰδθ xi. 22, xii. 13, part. rarely γεννήσασθαι e.g. Ex. xix. 16: optat. only γεννήσαι etc.) except that in the imperat. γεννήσασθαι is as frequent as γενόμην and is preferred in the Pent., e.g. γεννήσασθαι φῶς καὶ ἐγένετο φῶς Gen. i. 3.—The perf. γεγένησε, rare in Attic, is also uncommon in LXX, γέγονεν being usual (§ 24).—The Att. fut. γεγένησειι is kept: Gen. xvii. 17 δι, Eccl. i. 9, 11 (γεγένησε, A), ii. 18 AC (γέγονε, cett.).

Ἀπεκρίθην "answered," the usual Hellenistic form, is employed throughout the LXX: the classical ἀπεκρίναμην in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language: Ex. xix. 19 (God is the Speaker: contrast 8 ἀπεκρίθη δὲ πᾶς ὁ λαὸς), Jd. v. 29 A ἀνταπεκρίναντο, ἀπεκρίνατο (in Deborah's song), 3 K. i. 1 (David's solemn last charge to Solomon), 1 Ch. x. 13 (not in M.T.: probably a later gloss), ἀπόκριναι Job xl. 2 B (God speaks: ἀποκρίθη τῷ ΝΑ: ἀπεκρίθη Κύριος xxxix. 31 is from Θ), Ez. ix. 11 (the speaker is an emissary from God). The fut. is ἀποκριθήσομαι.

Similarly ὑπεκρίθην "dissemble," "impersonate," -κρίθηκε Sir. i. 29, -κριθεὶς 2 M. v. 25, -κριθήσατο vi. 21 V (ὑποκρίναιν Α) 24 beside -κρίνονται (lit.) 4 M. vi. 17: διεκρίθην and διακριθήσομαι "reason" or "plead" (Ez. a and Joel), and κριθήσομαι in same sense Job xiii. 19, Jer. ii. 9.

1 Mayser 379, 362.
2 It is the only form found in the Ptolemaic papyri, but the instances are few (Mayser 379). Ἀπεκρινάμην continues into iv/b.c. in Attic inscriptions (Meist. 194).
Examples where verbs expressing emotion now take on these new forms for the first time are:

ησθήθη: aiσθηθή Job x1. 18 Bξ (esdētai A).

aισθηθήσομαι Is. xxxiii. 11
Bξ*Q*, Prov. xxiv. 14 B (aiσθήση 8A).


εθαμβήθην 1 M. vi. 8, Dan.
Ο θ. viii. 17, 18 A.

μετρελήθην (Polyb.) I K. xv.
35 etc., fut. -ηθήσομαι Ψ cix.
4 etc.: so perf. -μεθήσαι
1 M. xi. 10.

'Ηγέρθην (also Attic) is used to the exclusion of ἐγρόμην,
together with the new fut. ἐγερθησομαι.

On the other hand we have only middle aorists in the following cases: ἀγαλλιασάμην (with fut. -άσωμα: N.T. has also ἀγαλλιαί(σ)θην), ἀπελευθάμην 2 M. xiii. 26 (-ήσωμαι Jer. xii. 1: N.T. has besides -ήθην), ἤρνθαι Gen. xviii. 15, 4 M. viii. 7 (Attic preferred ἤρθην: fut. as in Att. ἡπτησομαι Is. xxxi. 7, 4 M. x. 15), ἐμαχεσάμην (not ἐμαχέσθην as in Plut.).

In the following both aor. mid. (rare in class. Greek) and aor. pass. are represented in LXX: ἦδέσωτο Jdt. ix. 3 (else ἦδεσθην 1, 2 and 4 M.), πεισέγαντο Jdt. viii. 1 B (but πισελεχθηναι 1 Es. viii. 45 A [-λεγοναι B], 2 M. xi. 20: fut. -λεκηθήσομαι Sir. xiv. 20 is classical beside -λέξομαι).

7. A new future passive makes its appearance beside the old classical aorist passive in the following deponent verbs. Αἰσθανθήσομαι Is. i. 29 etc. (the class. fut. of the simple verb usually -ούμα, but ἐπαισθανθήσομαι): δεθήσομαι 3 K. viii. 33 etc. (class. δεθήσομαι not in LXX): ἐθυμηθήσομαι W. ix. 13, Sir. xvi. 20 (but class. ἐθυμησται Sir. xvii. 31 B* C: -θήσης. 8* AB3): κοιμηθήσομαι passim (no early attestation for fut. pass. or mid.): πλανηθήσομαι Is. xvii. 11 (class. πλανήσομαι): φοβηθήσομαι (doubtful class. authority) is used throughout LXX (except

1 'Ἐθαμβάσθην, θαμασθήσομαι in LXX are used passively only (class.), not as deponents, as in the Apocalypse. Est. C. 21 ἔθηκεν ταῖς χειρας αὐτῶν, ἐξάρας...ἀφανίσα...καὶ ἀνοίξα...καὶ θαμασθήσθαι βασιλεά σάρκινν εἰς αἴώνα is a possible exception: R.V. translates as passive.

1. Confusion of forms in -άω -έω. In modern Greek the three old types of contract verbs have practically\(^2\) been reduced to one, viz. a combination of those in -άω and -έω, in which the forms of the -άω class in Ἄ (ά) have been retained, while the ὅ of the 1st and 3rd plur. has been replaced by οὐ from the -έω class: μωτῶ -άς -ά -όμε -άτε -όν. The merging of -άω -έω into a single class found a starting-point in the forms which were common to the two classes (τιμήσω φιλήσω).

In the LXX the old classes are in the main correctly distinguished, but in the Maccabees portion of Codd. Α and elsewhere (rarely in B) we see the beginnings of the process\(^3\) in the confusion of ο and ου in the imperf., present and participle.

In the following instances -άω verbs take on forms from those in -έω (ου for ο). Imperf. (3rd plur.): ἐπηράτουν 2 M. vii. 7 A (-'.$-ν V), ἤρενουν 1 M. ix. 26 S (-'.$-ν AV), συνήντοι 1 M. xi. 2 S (-'.$-ν AV); (1st sing.) προσεδόκουν Ψ cxviii. 166 AR (-'.$-ν ΣΤ). Pres.: τιμοῦσιν 1s. xxix. 13 Σκ., θυμοῦσιν ib. lxv. 3 S. Part.: καταβούν- τον 2 M. viii. 3 Α (-'.$-τον V), συμπούντον 4 M. x. 18 Α (-'.$-τον Σ).

1 Cod. Α also supplies the only ex. of aor. mid. ἐδώσαμην (poetical) in 1 M. ix. 9 δυνάμεθα (δυνάμεθα ΣV). For the usual aor. ἐδώσειν -άσθην see §§ 18, 2, 16, 3.

2 The type πατῶ -έις is rare: the -άω class has disappeared and made way for new forms in -ώνω: Thumb Handbuch 112 ff.

3 The instances multiply in Patristic writings: Reinhold 85 ff.

\(^{1}\) The old middle futures are kept in e.g. δυνάμει, πορεύομαι: Cod. A supplies instances of the later forms, δυνάμει 1 K. xvii. 33, Jer. v. 22, Ez. vii. 19, πορεύομαι 3 K. xiv. 2 (interpolation from Aquila), so R. ii. 9 BA (beside πορεύης in same v.). Further middle futures retained are βολήσομαι Job xxxix. 9, ἐπιμελησομαι Sir. xxxiii. 13\(^{b}\), πειράσομαι 2 M. άις.

4 M. viii. 19 οὔ φοβησόμεθα Α: -ηθησ. Σ: A is probably right considering the writer's Attic proclivities). ἐναβηθήσομαι, εὐφρανθήσομαι, ὀργισθήσομαι, for which there is some classical authority, are used to the exclusion of εὐλαβήσομαι, εὐφρανοῦμαι, ὀργιοῦμαι.
In the following readings -εω verbs go over to the -άω class (ω for ou). Imperf.: ἐκνυφάρων 2 M. xiii. 25 A (-ουν V), ἐθέωρον Ἀδρ. x. to N (-ουν B, -ούσαν Λ), ἐμίσων Mal. ii. 13 N* (-ουν cett.), ἡγνών W. vii. 12 N*.ακιδ. Pres.: πτούνται Jer. xxvi. 5 B*NA (-ουνται Q), πατώσυν Is. xxv. 10 A. Part.: (το ἐργον...ην) ἄργον 2 Es. iv. 24 BA, cf. λαλοῦτα Zech. i. 19 N* (=λαλοῦτα for -οῦτα). Conj.: ἵνα μη...ἐκδικᾶ 2 M. vi. 15 A (-η V).

'Ελεών has almost entirely supplanted the older ἐλεεῖν: the tenses most commonly used (ὗλεγσα ἐλεήσω) are of course derivable from either.

So with preponderant authority (Ba and occasionally A reading the -εω form) ἐλεά Tob. xiii. 2 B*NA, Ψ xcvii. 26, cxiv. 5 N (-ει AT), Prov. xiv. 31, xxii. 26, Sir. xviii. 14: ἐλεώσιν Prov. xiii. 9 a BS (-οῦτι A): ἐλεέσοντι Prov. xxviii. 8. B* (-ουτι BA*NA): ἐλεέσοντες 4 M. vi. 12, ἐλέα (impt.) ib. ix. 3. The older -εω forms are retained in two literary books only: ἐλεεῖς W. xi. 23, ἐλεεῖν 2 M. iii. 21.

2. Verbs in -άω. Ζάω (ζηω) keeps Attic η and χράομαι has Att. inf. χρησθαι (Est. viii. 11 βίς, E. 19, ix. 13, W. xiii. 18, 2 M. iv. 19, xi. 31), χράσθαι (Ionic and late) only in 2 M. vi. 21 A (χρήσασθαι V). But the remaining "-ηω verbs," as Dr J. H. Moulton terms them, are in the κοινῆ brought into uniformity with other -άω verbs. So in LXX δοψά Is. xxix. 8 (ind.), Prov. xxv. 21 (conj.): πενάς Prov. xxv. 21 (conj.), ἐπείνας Dt. xxv. 18.

In the last-named verb the a further encroaches into the fut. and 1st aor. (§ 18, 1), πενάνως ἐπείνασα always in LXX: similarly δεψάσων 1 Is. xlix. 10 BS*Q* (elsewhere always δεψήω Is. lxv. 13 etc., ἐδίψησα).

Κατερήσατο 3 K. ii. 8 A is the Ionic form (-άσατο B is Attic).

3. Verbs in -έω. The classical rule that dissyllabic verbs in -έω contract only ε and ει is observed in LXX in the case

1 The only LXX imperf. εξυν (as from ζημι) N. xxi. 9, Jos. iv. 14, 2 K. xix. 6 has some classical authority beside εξυν: imperat. ζηθι (similarly formed) Dan. 00 ii. 4 etc. is post-classical.
2 Καταχράσθαι appears in Egypt as early as iii/b.c. beside χρήσθαι: Mayser 347.
3 345 54.
4 The reading is supported by the marginal note in Q, θ' δεψά, α' ὴμοιος τοις ο' δεψάω.
of πλέω, πνέω, ἰέω in the passages, not very many, where these verbs appear. With δέωμαι and χέω, the koreί, as illustrated by the LXX, shows a tendency to extend the use of uncontracted forms still further.¹

Δέωμαι in several instances leaves ee uncontracted (δέεται, δέεσθαι are attested in MSS of Xenophon, Veitch s.v.). In LXX:

<table>
<thead>
<tr>
<th>Uncontracted</th>
<th>Contracted</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιδέεται Dt. xv. 8 B, 10 B</td>
<td>δείται Sir. xxviii. 4, Dan. O vi. 5</td>
</tr>
<tr>
<td>(-δέεται AF bis).</td>
<td></td>
</tr>
<tr>
<td>ἐδέετο Job xix. 16 (ἐδεέστο A),</td>
<td>ἐδέετο Gen. xxv. 21, Est. C. 14 BN</td>
</tr>
<tr>
<td>Jdth xii. 8 B (ἐδεέτο A),</td>
<td>Dan. O vi. 10</td>
</tr>
<tr>
<td>Est. C. 14 A</td>
<td></td>
</tr>
<tr>
<td>δέεσθαι Ψ xxvii. 2, lxiii. 2</td>
<td>δείθαι Job xxiv. 20</td>
</tr>
</tbody>
</table>

A mixture of forms, irregular retention of ε before contracted ει, is seen in ἐδεέσται A Job loc. cit., cf. ἐπίδεεμενοί Sir. xli. 2 A (-δεμένοί cett.). More striking is the juxtaposition twice over of a similar form beside an uncontracted ee in Dt. xv. 8 B, 10 B, ὅσον ἐπιδέεται, καθὼς ἐνεεται. Is this intended for a future analogous to the LXX fut. χέω -εεις -ει (§ 20, 1 (iii))?

In χέω Attic Greek had already relaxed the rule as to contraction in (i) the syllables -ee, which might be contracted or not: but (ii) -εεις was always contracted. The LXX keeps the open forms also in (ii) in the new future χέω χεείς χεει (§ 20, 1), which was designed to differentiate the fut. from the present: also occasionally in the present, ἐκχεεν Jer. xxii. 17 (cf. present πνεειν which follows), προσχέειν Ez. xliii. 18 and (apparently not to be accented as futures) καταχέει Job xlii. 14, ἐκχεει Sir. xxviii. 11, χεει ib. lxiii. 19. As regards (i) diversity still prevails. Contracted are ἐκχεείςθαι, διεχεείτα, ἐγχεει 4 K. iv. 41, ἐνέει ib. iv. 40 B: but uncontracted ἐκχεε Jd. vi. 20 B, ἐκχεετε Ψ lxii. 9 BR [θ' Ez. xxxiii. 25], and passim ἐνέχεεν. With διαχεείται L. xiii. 55 A cf. ἐνδεείται in the preceding paragraph.

Of fluctuation between -ω and -έω (as in earlier Greek) the LXX affords the following examples.

¹Ἐπιμελομαι and ἐμελομαι 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. xliiv. 21: the frequency of ἐπιμελομενος in the papyri supports the accent ἐπιμελείον in Prov. xxvii. 25.

²Ἐκπιεζόντες Ez. xxii. 29 BA (-οντες Q) has Ionic (Hom.

¹ In Patristic writings exx. of ἀποπλέειν, ἐκπνεειν, κατέρρεε etc. occur: Reinhold 84 f.
Contract Verbs

§ 22. 3—

πιέζειν, Hdt. πιεζομενος) and Hellenistic authority (Polybius): else in LXX πιέζω (-άζω, § 24).

Πριττόω in pres. and impf. is classical beside ῥιπτω: so in 2 M. (ἐπιριπτοῦντες iii. 26, εξεριπτοῦν x. 30) and Dan. Θ (ῥιπτούμεν -οίντος ix. 18, 20): in Ψ lixxiii. 11 B reads παραριπτεῖσθαι, the other uncials -εσθαι: elsewhere ῥιπτω ἐριπτον Jer. vii. 29, xliii. 23, xlv. 26, W. xxvii. 19.

LXX has στερέω (2 M. xiii. 11, 3 M. ii. 33), προσκυρόοςαν (1 M. x. 39), συγκυρόοσαν -οίντα (N. xxi. 25, xxxv. 4 etc.) only: Ptolemaic papyri have στέρομαι only (class. in pres. and impf.) and usually προσ- συγ- κύροντ(a): Mayser 348.

4. Verbs in -όω. These are as a rule regular and unaffected by confusion with the other types, analogous to that which takes place between -ώ and -ώ verbs. Exceptions1 are ἑζηλθα Zech. viii. 2 (ωσα -οκα cett.), ἐστραγγαλημένος Tob. ii. 3 AB (ωμένος B*) ἐστραγγάλητας, ib. the converse change is seen in βεβαιωμένος 2 M. xiii. 9 V (ημένος Α).

The inf. is still in -ον as in the Ptolemaic papyri2: the later -ον only in ὑσον Tob. xii. 6 B (-ου Α). Cf. the substitution of οι for ου in σφηνοίσθω 2 Es. xvii. 3 οι.

Δηλοῦσονων 1 Es. iii. 15 A, ἐπεπληροῖτο (= -ωτο) 2 M. vi. 4 A may be compared with the exx. of replacement of ω by ου referred to above (1).

For 2nd sing. -ώσαι -οισαι 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 ἄθωμεν ἤν μη ἄθωθης Jer. xxix. 13 BSQ (ἀθωμένη 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 -οι to which Dr J. H. Moulton refers me is dated 18 A.D. (BM iii. p. 136 6/7). The form owes its origin to analogy (λύει: λειων : δηλοι: δηλοιν) as explained in his Prov. 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: τιθεται, e.g., could be referred to either type; the comparative rarity of the use of the middle of these verbs, mainly in literary writings, also perhaps contributed to the preservation of the classical forms. The new verbs in -ω were not always coined in the same mould. They might be contracts in -άω -έω -όω, or they might be mute (liquid) verbs in -ω. The three forms of -μι verb with infinitives -άναι -έναι -ώναι perhaps suggested the formation in the first place of contract verbs in -άω -έω -όω, which ultimately made way for mute verbs. Thus arose ἵσταω —(ἵ)στινω: τιθέω—τίθω: διδόω—διδω. In the first of these pairs LXX prefers ἵσταω, N.T. ἵσταω.

2. The verbs in -νυμ (including ὄλλυμι = ὄλνυμι) 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 -μα forms.

Aktive -νυμ forms.

Active -ω forms.

¹ Meisterhans 191. In v/b.c. once ὄμυνντων, iv/b.c. ὄμυννον (but ὄμυνναι), ii/b.c. στρωμνύειν and from i/b.c. onwards ὄμυννειν.

² Mayser 331 ff.
Middle (all in -mi): ἐνδείκνυσαι W. xii. 17 (-νὺς Ν*): ἐπι-
dείκνυσθαι 4 M. i. 1: ἐν-(ἐπι-)δεικνύμενος Prov. xii. 17, Dan. Θ iii. 44, Ep. J. 25, 58, 2 M. ix. 8 A (-ὕντος V).

ἀνεξεύγνυσαν Ex. xi. 30 f. ἀναξεύγνυσεν Jdth vii. 1.

περιζώννυν ψ xvii. 33, Job Θ xii. 18 A.

But in the mid. περιζώννυται ψ cviii. 19.

κεράννυτες Is. v. 22 B*Ν*.

This reading is to be preferred to κεραννύντες BαbΝ*οη* Swete (κεραννύντες Α). It may be a corruption of an older κεραννύντες; just as the new-formed contract verbs in - dó etc. subsequently developed into mute or liquid verbs, so the v in - ὁω was afterwards eliminated and ἀπολλύω became ἀπολύνω, δεικνύω etc.¹

Μείγνυμι does not occur in the act., μύγω being used instead (Is. i. 22, Hos. iv. 2: so also imperat. mid. συνασμίγγεσθε Ez. xx. 18 B). In the middle the -μι forms are retained:—(προσ)-

μέγνυται Prov. xiv. 13, 16, ἀναμέγνυται Dan. Θ ii. 43: συν(αν)ε-

μέγνυτο Hos. vii. 8: συνασμίγγεσθα Ez. xx. 18 AQ*.

ἀλλυμι.

ἀπόλλυσιν(ν) Prov. xii. 4, xv. 1, 27 (ἐγγλι.), Eccl. vii. 8 B, 2 M. iii. 39 V: ἀπόλλυμεν

Gen. xix. 13: ἀπόλλυστε

1 M. ii. 37.

ἀλλύντα Job xxxiv. 17.

ἀλλώθ.

ἀπόλλυεν Dt. viii. 20, Job ix. 22, Eccl. vii. 8 ΝΑC, 2 M. iii. 39 Α, Sir. xx. 22 Α: ἐξελλύει Prov. xi. 17 ΒΧ*A (-ὐνι Ν*ο).

ἀλλώντα Job xxxiv. 17.

In the mid. the -μι forms are univeral: ἀπόλλυμαι 1 M. vi. 13, ἀλλυμαι (ἔντει) Prov. ix. 18 etc., ἀπόλλυσαι Sir. xvii. 28: διαλύνει W. xvii. 10: ἀπόλλυμενοι Ez. xxxiv. 29, Prov. xvii. 5 etc. (the reading of Α in Eccl. vii. 16 ἀπολλύμενοι is clearly late).

ὁμών Is. xvii. 23 (-ὐνοι Ν*), Bel Θ 7: ὁμώνει Am. iv. 2, viii. 7: ὁμώνυμη Hos. iv. 15, Jer. vii. 9: ὁμώνυμιν Jer. v. 2,

ὁμώνυμον Jer. v. 7, Ψ cii. 9.

ὁμώνυμες Is. xix. 18 B (-ὑντες Ν*Γ*, -ὕντας Ν*οη*AQ) is the solitary ex. of an active -μι form.

Dieterich 221 f.
§ 23, 3] "Ιστημι, ιστάω etc. 247


Ῥήγγυμι is not used in pres. or imperf., ῥήσω taking its place: 3 K. xi. 31, διαρρήςσων ib. 11. The mid. keeps the -μι forms: (κατα)ρήγγυναι 3 K. xiii. 3, Prov. xxvii. 9, диερρήγγυντο 2 Ch. xxv. 12.

Σβέννυμι W. xvi. 17 is the only ex. of the active: in the mid. σβέννυμαι Prov. x. 7, xiii. 9, xxix. 36 (ἀπο-), ἑπφάνυμι 4 M. ix. 20.

καταστροφώνιων Job Θ xii. 23.

New presents in -άζω (-άω), a natural outgrowth from the aor. ἐσκεδάσαυς etc., replace those in -νμι in Theodotion and late versions: (for κρεμάννυμι) κρεμάζων Job Θ xxvi. 7 BXC (κρεμάων Λ): (for -πιτάννυμι) ἐκπιτάζων(v) Job Θ xxvi. 9, 2 Es. ix. 5: (for -σκεδάννυμι) διασκεδάζει Ψ xxvii. 10 (but mid. διαδικάςσωνントι Job xxxviii. 24). Cf. ἀρμινίω (Plutarch etc.) for ἐννυμι (in LXX the aorist only is attested, ἡμφιάσα -ασάμην or -σαμην).

There is no attestation for pres. or imperf. of πίγγυμι.

For the new present ἀποτεννυοό we see § 19, 2.

3. Transition to the -ω class of verbs in -άναι -ήναι -όναι. "Ιστημι. The -μι forms of the act. are replaced or supplemented by two new presents, the older contract ιστάω (already used by Herodotus in 3rd sing. pres. and imperf.) and, less often in LXX, the longer ιστάνω (the termination -νω 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 στάνω 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. "Ιστημι (compounds included) is the only form in use for 1 sing.: Gen. ix. 9, xli. 41, 2 K. xviii. 12, Jer. li. 11, Dan. 0 iv. 28, 1 M. xi. 57 bis, xv. 5. No form of 2 sing. occurs. For 3 sing. Attic -ιστηνι 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 ιστα: οιστα ἡ K. ii. 8, άφοιστα Sir. xxxiv. 1 BXC = xlii. 9, καθιστα and μεθιστα Dan. θ ii. 21. 2nd plur. ιστατε Jdth

1 ἀνυιστάνειν in the Petrie papyri (Mayser 353). καθιστα etc. in papyri of 165, 166 b.c. Aristeas like LXX has both forms: καθιστάωn § 228 but καθιστάνει § 280.

2 Probably also εικταλε Job xxxi. 6 A should be read as ειστα με, but it does not represent the original text.
Verbs in -MI

viii. 12: 3rd plur. from ἵστατος only viz. διστᾶσιν Is. lix. 2, ἵστασιν 1 M. viii. 1, μεθιστῶσιν ib. 13.

Imperfect from ἵστατος only: ἀπεκαθιστῶσιν Gen. xxix. 3, συνιστῶσιν 2 M. ix. 25.

The pres. inf. appears in 3 forms (1) the Attic καθιστάναι 1 M. xiv. 42, 4 M. v. 25 A (-εστάναι 8), (2) μεθιστῶν 3 M. vi. 24, (3) ἵστανει Ez. xvii. 14, ἐξιστάνειν 3 M. 1. 25.

The pres. part. (1) in its classical form only in 2 M. iii. 26 παριστάντες, 3 M. iii. 19 καθειστάντες A (-τόντες V), (2) elsewhere ἵσταν with compounds is used passim, Dt. xvii. 15, xxii. 4, 2 K. xxii. 34 = Ψ xvii. 34, Ψ xv. 5, Jōb vi. 2, Is. xliv. 26 etc.

A fut. -ιστήσω occurs once in A, Dt. xvii. 15 καθιστῶν καθιστήσεις (καταστήσεις BF): otherwise the new forms are restricted to pres. and imperfect.

In the middle the -μ 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 accentuated, with Swete, ἀφίστω (like imperat. τιμῶ), so ἵστασθε Jer. xxviii. 50 Swete (not ἴσταρε): παριστάνθω i K. xvi. 22 is ambiguous: the rare optat. ἐξιστάσατο 4 M. vi. 8. The part. -ιστάμενος is frequent but the compound ἐπανιστανόμενος is a constant variant: so 2 K. xxii. 40 BA (but -ιστάμενος 4 K. xvi. 7 BA): elsewhere there is MS authority for both forms, -ιστανόμενος being apparently the older reading in Ψ (xvii. 40, 49, xliii. 6, lviii. 2 etc.) and Jōb (xxvii. 7): the true reading being doubtful in Is. ix. 11, Lam. iii. 62, Jōth xvi. 17 and in 3 M. vi. 12 μεθιστανόμενος V (-ισταμένος 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>(2 plur.</td>
<td>3 plur.</td>
<td>-ιστήσι</td>
<td>-ιστᾶτε)</td>
</tr>
<tr>
<td>Imperf.</td>
<td></td>
<td></td>
<td></td>
<td>-ιστῶν</td>
</tr>
<tr>
<td>Inf.</td>
<td></td>
<td></td>
<td>-ιστάναι</td>
<td>or -ιστᾶν</td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td>(-ιστᾶς 2, 3 M.)</td>
<td>usu. ἵστῶν</td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td>-μ forms</td>
<td>but ἐπανιστανόμενος (μεθιστανόμενος)</td>
</tr>
</tbody>
</table>
§ 23. 5] Transition to -Ω class 249

4. Transition to the -ω class, as in ἱστῶ, takes place also in the following verbs. Κιχρῶ 1 K. i. 28 BA (Lucianic text κιχρημί), 3 sing. κιχρᾶProv. xiii. 11, κιχρῶν Ψ cxli. 5. ἐμπι(μ)ράω (no example of simplex in LXX) ἐνεπι(μ)πρα 2 M. viii. 6 AV, ἐνεπιμπρων x. 36 A (so from Xenophon onwards). Πμπλημι 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>ἐμπιπλαςΨ cxlivi. 10, ἐμ-πιπλα Prov. xiii. 25</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf.</td>
<td>ἐνεπιμπλασαν Prov. xxiv. 50</td>
<td>ἐνεμπι(μ)πλων 3 M. i. 18</td>
</tr>
<tr>
<td></td>
<td>(ἐνεμπίπλ. Α)</td>
<td></td>
</tr>
<tr>
<td>Part.</td>
<td></td>
<td></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. ἐνεπιπλωντο 3 M. iv. 3 V (Α om.)</td>
</tr>
</tbody>
</table>

Φημι 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 δινεῖ: φασίν Ep. J. 19 (in 2 Es. iv. 17 ἐφησίν καὶ φάσιν, subst., should be read): ἐφησαν Est. x. 11: ἐφησα 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 ἐπιστάμαι and (ἐκ- ἐπι-)κρέμαμαι keep the -μ forms except that ἐπίστη is used along with ἐπίστασα (§ 17, 12). So δύναμαι is regular except that δύναμαι occurs as a v.l. in Is. xxviii. 20 B δυνώμεθα, lxx. 14 κρίνοντο, 4 M. ii. 20 A ἐδώνετο: 2nd sing. δύνασαι, once δύνη (ib.).

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. (ἐπίθεις -ει for ἐπίθης -η, ἐδιδοῦν -ους -ου for ὄν -ός -ον). So in LXX ἐπίθεις ψ xl. 18, 20, ἐπίθει Gen. xxx. 42, Prov. viii. 28 (the older ἐπίθη in Est. iv. 4 A: the plur. of the impf. is unattested): ἐδιδοῦν -ους -ου, but the 3rd plur. is more often the Attic ἐδίδοσαν (Jer. xlv. 21, Ez. xxiii. 42, Jdth vii. 21, 1 M. x. 41 ἀπι., 3 M. ii. 31) than ἐδιδοῦν, which was liable to confusion with 1 sing.: the latter occurs in 4 K. xii. 15 B (-ον 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 slimmerly attested in LXX.

From τίθεω we have only the part. ἐτίθησαν 1 Es. iv. 30 BA: elsewhere -μι forms, -τίθμι (no ex. of 2 sg.) -τίθησι, προστίθετε 2 Es. xxiii. 18, παρατίθεσιν Ep. J. 29, τίθειν Prov. viii. 29 και A, τίθεις, and throughout the middle. For present διδώω there is some attestation in the Kethubim and Apocryphal group: διδοῖς W. xii. 19 BA (Διδώσες Ν), διδοὶ Ψ xxxvi. 21 BX*R (Διδώσεις ΝκΛ), ἀποδοῖς Job xxxiv. 11 B*SC (Ἀποδοῖς A, ἀποδοῖ Bι), and part. διδοῦντι Prov. xxvi. 8 Ν (Διδοῦντι BA). Elsewhere in act. and mid. the -μι forms are retained, except that in the 3rd sing. imperf. and 2 aor. middle forms as from διδώω (by an easy change of o to e) appear in late portions or texts of the LXX: imperf. ἐδιδῆτο Jer. ii. 34 B*ΣΑ (the chap. is a late appendix to the Greek version), Dan. Θ Bel 32 B*ΑΩ, Ex. v. 13 A (ἐδιδῶτο AF): 2 aor. ἐξεδῆτο 1 M. x. 58 A* (ἐδιδῶτο Νκ Β and so elsewhere: Gen. xxv. 33, Jd. iii. 8 etc.).

6. Ἔμι, never uncompounded in LXX, in composition with ἀτί αtti 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. 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 διδῶσι 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 ἀποδιδῶσι once replaces ἀποδιδασκαλι (Mayser 354). The participle of the -ω type cannot be paralleled till ii/π.Δ. ἀποδιδοῦσι OP iii. 532. 11.

2 Mixture of διδωσ, διδούσ in 3 K. xxii. 6 A, Ψ cxliv. 15 R is merely a matter of phonetic writing: cf. § 6, 34.

3 Swete (ed. 2) is inconsistent: σημεῖω 3 K. iii. 9, 11, σημεῖων 2 Ch. xxxiv. 12: elsewhere σημείω -ων etc.
i.e. that the order was ἵμι—ίω (like τιθέω)—iotic. Evidence for the intermediate form is, however, wanting. In the Ptolemaic papyri the verb is rare and only the -μι forms are attested. In the N.T. -ιω is shown to be right by the forms ἄφιμεν, ἔφιεν,

<table>
<thead>
<tr>
<th>Pres. ind.</th>
<th>In -μι</th>
<th>In -ιω (?-ιω)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅφιμι 1 M. x. 26 f. 32 f.</td>
<td>—</td>
<td>ἅφιω Eccl. ii. 18</td>
</tr>
<tr>
<td>ἅφιεσι(ν) N. xxii. 13, 1 Es. iv. 21, Sir. ii. 11</td>
<td>—</td>
<td>ἅφεις Ex. xxxii. 32</td>
</tr>
<tr>
<td>ἅφιεμεν 1 M. xiii. 39</td>
<td>—</td>
<td>ἅφιὸνσι(ν) 1 Es. iv. 7, 50 B* (ἄφιῳσιν A)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperf.</th>
<th>In -ιω</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔφιεσ Dan. O</td>
<td>—</td>
</tr>
<tr>
<td>Sus. 53</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pres. inf.</th>
<th>In -ιω</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἅφιεναι Gen. xxxv. 18, 1 Es. iv. 7 A (ἀφείεναι B), 1 M. i. 48 A (ἕιναι ΝΒ)</td>
<td>ἅφιειναι Ex. xxxv. 35, xxxvi. 1, Dt. xxxii. 29, Ψ xxxv. 4 (συν- ἐιναί Ν) (lvii. 10 Β*), Is. ixi. 15 βQ (συν- ἐιναί Ν*Α), Dan. Θ ix. 13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pres. part.</th>
<th>In -ιω</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td>ἅφιον Eccl. v. 11 (Sir. xxv. 7 A, 2 Es. xix. 17 Ν*α)</td>
</tr>
</tbody>
</table>

| συνιέων (-ίτοτος etc.) passim: | — |
| 1 K. xvi. 14, 1 Ch. xxv. 7, 2 Ch. xxvi. 5, xxx. 22, xxxiv. 12, 2 Es. viii. 16 B etc. etc. |

1 Mays 354.

2 Contracted form of ἅφειτο (or ἅφείτο): Schmiedel (W.-S. § 14, 16 on the same form in Ap. ii. 20) suggests a present ἅφεω (evolved from -˷ιςω).


Verbs in -MI

§ 23, 6—

\( \alpha \phi \omega \nu \tau \alpha i. \) In LXX no forms occur but those which are common to \(-\omega \) and \(-\tilde{\omega} \) 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 \( \alpha \phi \omega \) or \( \alpha \phi \tilde{\omega} \) etc., but, in the absence of attestation for \( \alpha \phi \iota \mu \mu \varepsilon n \) etc., the forms in \(-\omega \) are on the whole to be preferred.

The following are common to the \(-\omega \) and \(-\mu \) forms: imperat. \( \alpha \phi \iota \tau o s a t \) 1 M. x. 33, ind. \( \sigma \nu \iota \varepsilon t e \) Job xx. 2 BS* C: the latter, in view of the table on the preceding page, is no doubt from \( \sigma \nu \iota \omega \) and, as it cannot be referred to \( \sigma \nu \iota \varepsilon o \), it favours the N.T. accentuation for LXX.

1. \( \alpha \nu \iota \varepsilon t a i \) K. xii. 23 B (no A text): the MSS are divided in 4 M. iv. 10, \( \epsilon \nu \iota \tau o s e s \) AV \( \epsilon \nu \iota \tau e t e s \) N.

In the middle the \(-\mu \) forms are, as usual, retained: \( \pi \rho \iota \varepsilon m a i \) Prov. viii. 4, \( \alpha \phi \iota \mu \varepsilon n \) 1 M. x. 31 AW*c (\( \alpha \phi \iota \mu \varepsilon n \) N*V*), \( \pi \rho \iota \varepsilon - m e \varepsilon n (o s) \) 2 M. xv. 12, 4 M. xviii. 3, \( \alpha \nu \iota \varepsilon t o \) Ez. i. 25 (from \( \Theta \)) A (\( \alpha \nu \iota \varepsilon t o \) Q: so \( \pi \rho \iota \varepsilon o n o t o \) 2 M. x. 34 V): to the \(-\mu \) class should therefore be referred ambiguous forms, \( \pi \rho \iota \varepsilon r \) Job vii. 19, \( \alpha \nu \iota \varepsilon t a i \) W. xvi. 24, \( \alpha \phi \iota \tau e o t a i \) 1 M. x. 42 (\( \alpha \phi \iota \tau e o \) N), \( \alpha \phi \iota \tau e \sigma \theta o \) 1 M. xv. 8 A.

Tenses. Fut. and 1 aor. act. ind. (with 2 aor. in the moods) are regular \( \alpha \phi- \sigma w \)-\( \acute{\varsigma} w \) etc.: \( \acute{\alpha} n \)-\( \alpha \phi- \kappa \varepsilon \)-\( \sigma \nu \iota \kappa a \), \( \pi \rho \iota \varepsilon m a i \) 1 K. ii. 5; \( \acute{\alpha} n \)-\( \alpha \varepsilon i s \)-\( \alpha \varepsilon s \) etc. Perf. act. -\( \varepsilon i k a \) is absent from LXX as from N.T.: perf. pass. (\( \alpha \varepsilon i m a i \) \( \pi \rho \iota \varepsilon m \): never, as in N.T., -\( \varepsilon m a i \) is common in the part. Fut. mid. and pass. \( \pi \rho \iota \varepsilon m a i \), \( \alpha \phi \varepsilon h \varepsilon m a i \). For augment in 1 aor. pass. see § 16, 5.

7. Remaining moods and tenses of \( \iota \tau \eta \mu i \), \( \tau \iota \varepsilon m i \), \( \delta i \delta \mu i \). 'Iστιμη. Perfect. The \( k o u \gamma \) gave up the shorter forms of the ind. plur. (\( \iota \tau \sigma \mu e n \), \( \iota \tau \sigma t a t e \), \( \iota \tau \sigma t \alpha n e n \)) which already in iv/b.c. had made way for \( \iota \tau \sigma \kappa a m e n \) etc. in Attic Inscriptions\(^2\). In the inf. however it retained the shorter \( \iota \tau \sigma \tau a n a i \): in the participle \( \iota \sigma t \kappa o s \) 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 forms of the middle and the pluperfect.

---

\(^1\) Except the puzzling \( \gamma \nu \iota \varepsilon \iota t e \) in Jer. ix. 12 A (\( \gamma \nu \iota \varepsilon t o \) of BSQ is probably right).

\(^2\) Meisterhans 189 f.

\(^3\) Mayser 370 f., except that \( \iota \sigma e t o s \) was used along with \( \iota \sigma e t \kappa o s \).

\(^4\) 'Eστως is about three times as common as \( \iota \sigma t \kappa o s \) in N.T. (W.-S, § 14, 5) and in Josephus (W. Schmidt 481 f.) and is usual in Patristic writings (Reinhold 91).
Tenses

§ 23, 8]

253

εστῶς a little before the beginning of the Christian era. This (?) Atticistic reversion is apparent in later LXX books.

In the 

the only ex. of the shorter form is καθεστᾶσιν 

4 M. i. 18 A V (literary: -ήσασιν Ν): elsewhere always -εστή-

κασιν (έστηκαν Is. v. 29, § 17, 3). Inf.: εστάναι always, with 

καθεστᾶναι 4 M. v. 25 Ν (-ιστ. Α), xv. 4: but in comp. with παρ

we find παρεστηκέναι Dt. xxi. 5, Est. viii. 4 beside παρεστάναι 

Dt. x. 8, xviii. 5. Part.: εστηκώς and εστῶς (compounds 

included) occur in about the proportion of 95/51; the former is 

used throughout the Hexateuch (except εστῶτα Ex. xxxiii. 

to BAF) as in the contemporary papyri: εστῶς is practically 

confined to late and literary books, viz. Jd. B text (iii. 19 εφ-, 

iv. 21 έξ-, xviii. 16, 18: but παρεστηκώς xx. 28 ΒΑ), Ruth, 

2—4 K. (beside εστηκός), 2 Es. (xxii. 44), Ψ (xxxi. 2, cxxxi. 1, 

cxxxiv. 2), Dan. ΘΕ together with the literary books 1 Es., Est., 

Jdth, 2 and 3 Macc.

The similar shortened forms from τεθνήκα are confined to 

literary books (elsewhere τεθνήκασιν etc.): τεθνέασιν 4 M. xii. 4 Ν 

(for correct Attic τεθνάσι, τεθνάναι W. iii. 2, 4 M. iv. 22 (1 M. 

iv. 35 V), τεθνεύτες Job xxxix. 30 (Bar. ii. 17 A).

The new transitive perfect ἔστακα², in which the a 

seems to be taken over from the passive εσταμαί, appears in 

three LXX books: i Κ. (ἀνέστακεν xv. 12), Jer. a (κατέστακα 

i. 10 Βδ.Α, vi. 17 Βδ.Α, ἄφεστακα xvi. 5 ΒΩ with v.l. ἄφεστικα 

νΑ) and 1 Macc. (καθεστάκαμεν x. 20, ἔστακαμεν xi. 34 -ιμεν Ν).

"Ἔστηκα is used in present sense "I stand": for the new 

present στήκο which is beginning to replace it see § 19, 1. For 

plpf. (ε)αστήκειν, ἐστήκειν see § 16, 5.

8. The 2nd aorist active ἔστην (with compounds) and the 

1 aor. pass. ἔστάθην (the latter rare outside Gen., Ex. and 

literary books) are correctly distinguished, the former in-

transitive "I stood" and the latter passive "was set up." The

1 The following sporadic exx. of ἔστῶς complete the list: i Κ. ii. 22 Α 

(elsewhere in this book always ἐστηκός), 1 Ch. xxi. 15, Jer. xviii. 21 Α, 

Ez. xxii. 30, Am. ix. 1 (έφ-), Zech. i. 11 (έφ-), iii. 1, Sir. l. 12 ΒΝ 

(ἔστηκός Α).

2 So in papyri, inscriptions and literature from ii/B.C. onwards: Mayser 

371, Veitch s.v. ἴστημι, Schweizer Perg. 185. An instance as early as 

iv/B.C. is cited from Hyperides L旭. 38.
same applies to στήσομαι, σταθήσομαι (with compounds). The only exception\(^1\) in the use of the aorist is Jd. xx. 2 B ἑστάθησαν κατὰ πρόσωπον Κυρίων πᾶσιν αἱ φύλαι (Α otherwise with ἔστη): similarly στήσομαι appears to be used for fut. pass. in Is. xxiii. 16 καὶ (Τύρου) πάλιν ἀποκαταστήσεται εἰς τὸ ἄρχαίον ΒΑ (-σταθή-

The two futures occur in juxtaposition or as variants in L. xxvii. 12 οὗτος στήσεται with 14 οὗτος σταθήσεται, Dt. xix. 15 στήσεται πᾶν ρήμα Β (σταθήσεται AF), but they keep their proper meanings.

In N.T., on the other hand, ἔστην ἑστάθην with στήσομαι σταθήσα. (in the simple verb) are both used intransitively (Blass N.T. § 23, 6).

The 2 aor. imperat. 2 sg. appears both as ἀνάστηθι (45 exx.) and ἀνάστα (poetical: 18 exx.).

The latter mainly in later books viz. Jd. (v. 12 B, viii. 21 BA, xix. 28 B), 1 K. (ix. 26, xvi. 12), 3 K. (xix. 7 B, xx. 15), 2 Es. (x. 4 Bα*), Psalms (iii. 8, xliii. 27, lxiii. 22, lxxxi. 8), in all of which, except 2 Es., ἑστήθη is used as well: the remaining exx. of -στα are Jer. ii. 27, Lam. ii. 19 (στηθi Q), Jon. i. 6, Dan. 0 vii. 5, Cant. ii. 10, 13, Sir. xxxiv. 21. Ἀπόστηθι (2 K. ii. 22, 1 Es. i. 25, Sir. vii. 2) and ἀπόστα (Gen. xix. 9 ADE, Job 16) are equally divided: other compounds have the classical prose form only (ἀποκατάστηθι Jer. xxix. 6, ἐπιστηθι Jer. xxvi. 14, παρώστηθι N. xxiii. 3, 15).

The 2 aor. imperat. of βαίνω appears only in the forms ἀνά-

9. Confusion of ἔστησα and ἔστην (arising from the 3rd plur. which they have in common) occurs in 2 Es. xviii. 4 καὶ ἑστησαν (B* : ἐστη BA) Ἐστρας ὁ γραμμ. ἐπὶ βήματος ἔστησεν, καὶ ἑστησαν (Bα*Α) ἐχόμενα αὐτῶι Ματθαίας κ.τ.λ. (Lucian ἔστη...καὶ ἑστησαν σὺν αὐτῷ), and apparently in 1 Es. ii. 7 B

\(^1\) In Dan. 00 vii. 4 f. ἐπὶ παῦσω ἀνθρώποιν ἑστάθη 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 γείωμαι γείον ὦδε ἔως ἐν στήσετε καὶ σταθήτε πρὸς με the meaning seems to be “make covenant with me and have your covenant ratified by me”: the language has a legal preciseness.
§ 23, 10] Tenses and moods of τίθημι, διδωμι 255

καὶ καταστήσαντες οἱ ἀρχίφυλοι...(Α καταστάντες: = 2 Es. i. 5 ἀνέστησαν, ὡς: in 1 Es. v. 47 correctly καταστάς Ἰησοῦς).

Cf. further Jd. vii. 21 καὶ ἐστησεν ἀνήρ ἐφ' ἐαυτῷ B*viι (MT has plur. vb and it may be a mere slip for ἐστησαν): Ψ xx. 12 βουλὴν ἦν οὐ μὴ δύνανται στήσαι Ναυ (στήσαι BΝ*): Sir. xliv. 23 Φινεέα...πρίτων εἰς δόξαν εν τῷ ἐγράψασαι αὐτῶν...καὶ στήσας (στήσαι Α) αὐτῶν (Swete αὐτῶν) εν τροπῇ λαοῦ BΝ.

Similar confusion of act. and mid. occurs in Jdth viii. 12 τίνες ἔστε ὑμεῖς οἱ...ὑπέρ τοῦ θεοῦ; B (ἵσταται) ΝΑ (ἵστασθε Να), R.V. “stand instead of God.”

io. 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 [Α τέθεσαν like τετέλεσαν]), προτεθειμένων Ex. xxix. 23, προσ- Dt. xxiii. 15, 1 Es. ii. 6, Est. ix. 27, 1 M. viii. 1 A) where classical Greek used κείμαι: κείμαι 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, ἐδωκα) have in LXX been extended to the plural (for Attic 2nd aor. ἔθεμεν, ἐδοκεμεν etc.): ἐθηκαμεν Is. xxviii. 15, 2 Es. xv. 10, 2 M. i. 8 προεθ-, ἐθηκαν and ἐδωκαν passim; ἐθεκαν (προ- ἐπ-) appears twice in literary language, 2 M. xiv. 21, 4 M. viii. 13, also as a v.l. for ἐθηκαν in 1 K. vi. 18 A, 3 K. xxi. 32 B. The 2nd aor. forms are retained in the moods and in the middle voice.

The introduction of sigmatic aorists ἐθηκα, ἐδωκα did not take place till after the period covered by LXX and N.T.; Cod. A supplies an early example of each: θηκα 1 M. xiv. 48 (στήσας ΝV). ἐδωκεν Sir. xv. 20 (ἐδωκεν BΝC): cf. the perf. δέδωκαν in the clause added after 2 Es. xvii. 71 by the seventh century hand Να.

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 δῆ (another case of assimilation to -ω verbs) L. xxiv. 19 BA (δῶ F), xxvii. 9
BA (δοῦ F), (ii) -δοῖς -δοῖ are replaced in a few instances by -δοῖς -δοῖ, viz.:

ός δὲν παραδοῖ Jos. ii. 14 BF (παραδοῦ A), ἀνταποδοῖ 2 K. iii. 39 A (ἀποδῶ B), μὴ παραδοῖ Ψ xl. 3 B (-δῶ ΝΔ f, -δῶ T), ἕως ἀνταποδοῖ Sir. xxxii. 24 Η (-δῶ BAC&c.a), ἀποδοῖ Ez. xxxiii. 15 BA (ἀποδῶ Q), μὴ δή παραδοῖς Dan. Θ iii. 34 B (-δῶς AQ), ἄπως παραδοῖ 1 M. xi. 40 A (-δῶ V).

The optative δοῖν -γς etc. is replaced, as in the κοινή generally, by [δῶντι, no ex. of 1st sing.] δῶς (Ψ lxxxiv. 8), δῶντι passim. The classical forms are represented by two v.ll. δοῖ in Sir. xlv. 26 Η*Α, Job vi. 8 Η*α.

Cf. the moods of ἓγινον, § 24. For δῶναι=δοῦναι see § 6, 34.

11. Εἰμι. The transformation of this verb, complete in modern Greek, started from the fut. ἐσμαί: 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 ἦκην, which is employed throughout the LXX, as in the Ptolemaic papyri2, to the exclusion of class ἦν (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 ἦσο) is limited to Jd. xi. 35 B, R. iii. 2 (both late translations), Ob. i. 11: it occurs also as a v.l. in Is. xxxvii. 10 Η*, Job xxii. 3 A, xxxviii. 4 BSC (ἆσθα 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 Η*. (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 bis, Dt. vi. 21, Is. xx. 6. 2nd and 3rd plur. regular.

1 See esp. Dieterich Untersuch. 223 ff.
2 Mayser 356.
3 One ex. of iii/b.c. in the papyri (ib.).
In the present, uniformity in the first syllable has been produced in modern Greek by replacing ἐσ- throughout by εἰ-. The only approximation to this in LXX is the vulgar ἢτω (3rd pers. imperat.) in Ὡ ciii. 31 (all uncials) and as a v.l. of Cod. A in 1 M. x. 31, xvi. 3: elsewhere ἐστω, including Ὡ lxviii. 26, lxvi. 17, lxixix. 17. 3rd plur. imperat. ἐστοσαν (classical beside ἐστων, ὰντων). 3rd plur. optat. εἴησαν Job xxvii. 7 (class. beside εἶν: cf. § 17, 7). For ἐση, ἐσει see § 17, 12.

"Ενι (=ἐνεστε), which in mod. Greek in the form εἶνε (εἰναι) has replaced ἐστι and ἔστι, stands for the former, as in N.T., already in Sir. xxviii. 2 οὔχι λύτη ἐνι ἐως θανάτου έταίροι καὶ φίλοι τρεπόμενος εἰν τὴθραν; R.V. "Is there not a grief in it...?" probably lays undue stress on the preposition. (In 4 M. iv. 22 ὥς ἐνι μάλιστα="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 go2. Literary writers still made use of it, though not always correctly, missing its future meaning: its revival in Patristic writings is rather remarkable3.

In LXX εἰμι (always in composition except in Ex. xxxii. 26)4 is confined to (i) the literary books Wisdom, 2—4 Maccabees, Proverbs, (ii) the latter part of Exodus, with two instances elsewhere of εἰμι...of time.

(i) The Greek books alone use the imperf. viz. περάμεν W. viii. 18, ἀπῆκα 2 M. xii. i, xiii. 22, 4 M. iv. 8, εἰσήκει 2 M. iii. 14, διέκεκα 4 M. iii. 13: the inf. εἰσίναι occurs in 3 M. i. 11, ii. 28, the part. ἐξωάντες ib. v. 5, 48, ἀπάντος 4 M. iv. 10, προσώπηντες ib. vi. 13, xiv. 16, 19 δίς, (οἱ) παρώντες Prov. ix. 15, xv. 10, and (of time) ἦ εἰπόντα (sc. ἡμέρα) Prov. iii. 28=xxvii. 1 = "the morrow."

(ii) The latter part of Exodus (as distinguished from the earlier part, which uses ἀπ- εἰς- ἔκ- ἔρχεσθαι) has εἰσίντε xxviii. 23, εἰσίντε...καὶ ἐξώντε xxviii. 31, ἦτω xxxii. 26, ἀπώντως xxxiii. 8, 10 A.

---

1 It may be due to Phrygian influence, Dr Moulton tells me. Symmachus in ii/ii. A.D. has ἐσο for ἰδοθ. Cf. ἐσο in Sappho: the middle forms of εἰμι occur very early in the dialects, J. H. Moulton ProL 36 f.

2 See the scanty papyrus evidence for iii/ii. B.C. in Mayser 355.

3 Reinhold 87 ff.

4 Ιδοθ πρὸς τὸν μύρωμα must be read in Prov. vi. 6 with B*N*A1, not ιδο Α*Bab.
Elsewhere (of future time) εἰς τὸν ἐπιώντα χρόνον Dt. xxxii. 29, ἐν τῷ ἐπιώντι ἔτει 1 Ch. xx. 1. A introduces the literary word with correct future meaning in 3 K. xxi. 22 ἄνευσιν (B ἀναβάειν 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 κάθησον appearing only in 2 Ch. xxv. 19: the unclassical fut. καθήσομαι is fairly common (cf. § 24).

Κεῖμαι is regular. For the conjugation of όδη (with 1st aor. εἰδησά) see § 24.

§ 24. Table of Noteworthy Verbs.

Αγαλλίασομαι (the act. found in N.T., not in LXX), a “Biblical” word, frequent in Is. and ψ, replacing classical άγάλλομαι. Impf. ἥγαλλιώμην Is. xxi. 9, fut. ἁγαλλίασομαι, aor. ἥγαλλιασάμην (not, as in N.T., -ά(σ)θην), § 21, 6.

Ἀγγέλω: aor. and fut. pass. ἡγέλην (ἄν- áν-: for Attic ἡγέλθην) ἀγγέλησομαι (ἀν- áν- δι-), § 21, 4.

Ἄγγυμα only in composition with κατ-, as usually in Attic (in 4 M. ix. 17 read ἄγγαν with Ν for ἄγαν Α): pres. and impf. unattested: aor. with Att. augment κατέχσα and pass. κατεχθήν for Att. 2nd aor. κατεάγη, § 16, 6; fut. κατάξω (not with aug. κατάξεω as in N.T.).

Ἀγοράζω: fut. ἄγορω (Att. ἄγοράσω), § 20, 1 (ii).

Ἀγο1: aor. usually ἠγανήν (with varying terminations ἠγά- γοςαν, § 17, 5, ἐπήγαγα, § 17, 2: cf. impf. ηγαν, § 17, 4), rarely σαν-(ἐσ- αν- ἰδα § 21, 1; perf. act. ἄγ(ε)ιδα, ἂγ(ε)δα (for Att. ἅδα), § 16, 7; perf. pass. ἠγαμα regular.

Ἄδω (Att. contraction, not the poetical ἄειδω): fut. ἄσομαι (Att.) and ἄσω, § 20, 3.

Αἴδησαι: aor. ἠδέσθην and once ἠδέσαμην, § 21, 6.

Δινώ (ἐπαινέω): fut. pass. (in ψ with middle sense “will boast” or “glory”) ἐπαινεθήσομαι (for Att. ἐπαινεθλ.), aor. pass. ἐπηνέθην with v.l. -έσθην, § 18, 2.

Αἴρετίζω Ionic and late for αἴροῦμαι “choose,” the latter being rare in LXX: fut. αἴρετιζω and as v.l. αἴρετισω, § 20, 1 (i): aor. ἠρέτισα and (in ψ, 1 M.) ἠρέτισάμην.

1 A beginning of the ‘Neohellenic’ substitution of φέροι for ἔγω (Iannaris § 996, 3) may be traced in some late texts, e.g. Jd. (B text) xviii. 3 Τις ἠρεγκέν σε ἀδε; (Α ἠγανέν), xxi. 12 (Α ἠγαν).
Table of Verbs

Aīrōw mainly in composition: new fut. ἐλῶ, ἐλώμαι (ἀν- ἀφ- etc.) for Att. αἱρήσω which is dropped, § 20, 2: new aor. terminations εἶλα εἰλάμην (ἀν- etc.), § 17, 2: καθελοσαν, § 17, 5: augment in perf. -ειρήμα (for -ηρήμα) but imperf. -ήρων, -ηρώμην (like ἐργασμα, ἐργάζόμην), § 16, 5: augment omitted in ανταναρέθην, § 10, 4.

Aίρω: new verbal adj. ἄρτος, § 15, 2.

Aἰσθάνομαι: new aor. pass. ἴσθήθην (beside Att. ἴσθόμην) and new fut. pass. αἰσθῆσόμαι and αἰσθηθέσομαι (for Att. αἰσθήσομαι), § 21, 6. The late pres. αἰσθομα occurs in one of the explanatory notes which Cod. N appends to the Song of Solomon, ἡ νύμφη ἀσθενε (αἰσθενε) τῶν νύμφων ν. 2.

Aἰσχύνομαι: fut. αἰσχυνθέσομαι (for usual Attic αἰσχυνοῦμαι), § 21, 7: perf. ἰσχυμαι (κατ-), § 18, 4: aug. omitted in κατασχύνθην, § 16, 4.

'Ακαταστατέω: 1 aor. ἀκαταστάτησα, § 16, 8.

'Ακούω: fut. ἀκούσαμαι (Att.) and rarely ἀκούω, § 20, 3; perf. pass. (post-classical) ἰκοσμαι Dtt. iv. 32 BF, 3 K. vi. 12 A, cf. § 18, 2.

'Αλαλάξα poietical word used in prose from Xen. onwards: fut. ἀλαλασσαμαι and -άξα, § 20, 3: aor. ἀλαλάξα.

'Αλείφω: perf. ἀλέφα (Cod. A), ἀλεμμα, for Att. reduplicated forms ἀλήθιαν, ἀλήθμαμα, § 16, 7.

'Αλήθω Jd. xvi. 21, Eccl. xii. 3f. with imperf. ἀληθὼν N. xi. 8 in the κοινὲ replaces Attic ἀλέθεο ἠλοῦν; the old aor. ἠλεσα remains in Is. xlvii. 2. Cf. similar substitution of mate for Att. contract verb in νήθο (LXX=Att. νεώ), and outside LXX κνήθω, σμήχω, ψήψω: Rutherford NP 240.

'Αλλοκομαί: perf. 3rd plur. ἀλλοκαν N, § 17, 3: 1 aor. pass. (late in simplex) ἀλλοθησαν Ez. xl. 1 A (ἀλλων cett., and Att. 2nd aor. ἀλλων is retained elsewhere in LXX).

'Αλλομαί (ἀφ- ἐν- ἐξ- ἐφ- ὑπερ- : a favourite word in K. and Minor Proph.): aor. always ἀλόμην (not the alternative Att. ἀλόμην), itacism produces the readings ἀφειλάντα Ez. xliv. 10 A, ἐνειλάντα 1 M. iii. 23 V: imperf. ἀλλόμην (aug. ἢλλόμην once in A, § 16, 4) and fut. ἢλλοιμα are classical.

'Αμαρτάω: fut. ἀμαρτήσαμαι and (in Sir.) ἀμαρτήσω, § 20, 3: aor. usually ἁμαρτον (3rd plur. ἁμαρτοσαν, § 17, 5), rarely ἁμάρτησα, § 21, 1. For the trans. (causative) use of ἐξ-(ἐφ-) ἁμαρτάνειν "cause to sin" see Syntax.

'Αμφιδίω is found only in aor. ἡμφίασα, ἡμφιασάμην and ἡμφιασάμην, §§ 23, 2 and 6, 6.

'Ανάλικακω is the usual pres. in LXX as in Att., ἀναλῶ (also Att.) only in καταλαλουσιν Ep. J. 9 BV with imperf. ἀνήλων Dan. Θ Bel 13 (ἀνήλεισκον Q*). As regards augment (Attic writers seem to have used both ἀνήλωσα and ἀναλώσα etc., Veitch) the
LXX uncials write ἀνήλωσα (ἐξ-), ἀνήλώθην (ἐξ-), ἀνήλωμαι (ἐξ-
παρ-), but with the prefix κατ- the aug. disappears: κατανάλισκον
Jer. xxvii. 7 B*Q*L, κατανάλωσα 1 Ch. xxi. 26, Jer. iii. 24 (κατα-
ναλώσει N*), κατανάλωθην 1s. lxx. 14 (κατηναλ. B*:b) so ἐδαναλαθη
N. xxxii. 15 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 (ἀνήλισκεν, ἀνηλώσω,
(ἐπ)ἀνήλωμα etc., Mayser 345 f.): cf. § 16, 9.

Ἀνοίγω: see ὀφνω.

Ἀνομέω: impf. 3rd plur. ἦγομούσαν, § 17, 5: aug. παρηνωμόν
(as from παρ-ἀνομέω) Ψ cxviii. 51 RT (παρεν. Α.), § 16, 8.

Ἀντάω: fut. ἀπ- συν- ἐπ- αντίσφοι και ἀντήσεω, § 20, 3.

Ἀπελούμαί deponent as in N.T. etc. (for Αττ. ἀπελώδω, which
is usual in LXX) is a variant in Gen. xxvii. 42 E, Ez. iii. 17 Q
(ἀπεληθήμαι N. xxiii. 19 must have pass. meaning, cf. the citation
in Jdth viii. 16): the dep. διαπειλεσθαι Ez. iii. 17 BA, 3 M. vi. 23,
vii. 6 is classical.

Ἀπολογοῦμαι: aor. ἀπελογησάμην (not -ήθην), § 21, 6.

Ἀπτω: pf. pass. ἤμμαι is used in mid. sense "touch" (class.),
N. xix. 18, Jd. xx. 41 A, I K. vi. 9, so άνοι ἔξηπται καρδιας νέον
Prov. xxii. 15 B* C (doubtless right, though the Heb. "is bound
up in" lends some support to the other reading καρδια): fut. pass.
ἀφβλησομαι (ἀν-) Jer. xxxi. 9, Sir. iii. 15 N* lacks early authority.

Ἀρδομαι: the simplex (poet.) in the Balaam story, rarely
elsewhere, usually in composition with κατ- (class.) or the
stronger (unclass.) ἐπικατ-: fut. and aor. regular -αρόμοιαι,
(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 καταραθείσι Job iii. 5, xxiv. 18:
perf. pass. with pass. sense "accursed" κατήραμαι and with aug.
and redupl. (unclass.) κατεκατήραμαι, § 16, 8.

Ἀργεω: neut. part. ἄργων= ἄργων, § 22, 1.

Ἀρνομαι: aor. ἡρησάμην (for usual Αττ. -ήθην), § 21, 6.

Ἀρπάζω: unclass. asigmatic fut. (δι)αρπάζω, § 20, 1, (ii),
beside Att. tenses ἀρπάζω, ἠρπάζω, ἠρπάζον, ἠρπάζον: new
guttural pass. forms ἠρπάζην, διαρπαγχομαι, §§ 18, 3 (iii), 21, 4.

Ἀσπίζω: fut. συν- ὑπερ- ἀσπίζω with v.l. -ασπίζω, § 20, 1 (i).

Ἀγνεω "shine" is unattested elsewhere: ἦγει Job xxix. 3.

Ἀλλομαι: aug. in Cod. A εὐλίζετο, § 16, 4.

Αὐξάνω and αὔξω are both classical, in LXX the latter is limited
to ls. lxi. 11, 4 M. xiii. 22 and to compounds in literary books
(ἐπαύξο, συναύξω) 2 M. iv. 4, 3 M. ii. 25, 4 M. xiii. 27 AN
(-αὐξανώντον V): the verb retains its class. transitive meaning,
"grow" "increase" being expressed by αὐξάνομαι, and the intran.
use, common in N.T., being limited to ἡμέραν 1 Ch. xxiii. 17 A* (ἡμέραν cett.): the Attic fut. αὐξήσω in 1 Ch. xvii. 10, while the Pentateuch uses the novel αὐξάνω. Gen. xvii. 6, 20, xviii. 4, L. xxvi. 9: the fut. pass. αὐξήθησομαι is regular, N. xxiv. 7, Jer. xxiii. 3.

Αὐταρκέω, αὐτόμολεω: aug. omitted in αὐτάρκῃσα, αὐτόμολησα, § 16, 4.

'Αφανίζω: fut. ἀφανίζομαι and ἐ-ἰσω, § 20, 1 (i).

'Αχρείω: 3rd plur. perf. ἢχρείωκαν, § 17, 3.

Βαδίζω: fut. βαδιοῦμαι (Att.) and, once in Ν, 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. -βένοι), § 19, 2: perf. part. βεβήκως, not the alternative Att. βεβύω: aug. omitted in plpf. βεβήκεις, § 16, 2: aug. vixi reduplication in κατέβακα Cod. A, § 16, 7: 3rd plur. impf. -έβαιναι, § 17, 4: 2nd aor. imperat. ἀνά-(κατα- etc.)βηθι -βήτω -βητε, not the N.T. forms ἀνάβα-βαίω-βατε, § 23, 8: 2nd aor. opt. καταβοί (for -βαίν) 2 K. i. 21 B (καταβιτο Α, καταβή Swete).

Βάλλω: aug. omitted in plpf. -βεβήκεις, § 16, 2, duplicated in double compound παρεσυνβλήθην, § 16, 8: aor. terminations ἐβάλλον παρεσυνβλήθην, § 17, 5 and ἐβάλλαν -ας (Hb. iii. 13 ANcorr), § 17, 2.

Βαρέω only in the old perf. part. pass. βεβαρημένοι 2 M. xiii. 9 Α (βεβαρωμένος V, § 22, 4) and once in perf. ind. pass. βεβάρηται Ex. vii. 14 BA (βεβάρνυται F). Elsewhere in LXX, as in class. Greek, the verb is always βαρύω (κατα-), whereas later the contract verb became universal (mod. Greek βαρεύομαι) and in N.T. βαρεῖν (with compounds ἐπι- κατα-) occurs 10 times as against one ex. only in WH of -βαρύνεω Mc. xiv. 40. Βεβαρημένοι in a papyrus of ii./b.c., no Ptolemaic ex. of βαρέωn, Mayser 390.

Βαστάζω: βαστάζω and ἐβάστασα as in Attic, also ἐβάσταζα, § 18, 3 (iii), with which cf. the late fut. pass. συνβαστάτησεται Job Θ xxviii. 16, 19.

Βιάζομαι: fut. παραβιάζομαι (for Att. -παπαίμαι, but see Veitch), § 20, 1 (ii).

Βιβάζω: fut. as in Attic ἐβιβάζω (ἀνα- ἐπι- κατα- συμ-: mainly in Ez. a and Minor Prophets), elsewhere -βιβάζω (Xenophon), § 20, 1 (ii): aor. pass. ἐβιβάζησθαι (Aristot.): fut. pass. late ἀναβιβάσθησομαι L. ii. 12.

Βιβρώσκω: see ἐσθίω.

Βῶ (dia-) rare and except Ex. xxi. 21, Sir. xl. 28, only in literary books: fut. βιώσω for Att. βιώσομαι, § 20, 3: aor. ἐβιώσσα for the usual Att. ἐβιώω, § 21, 1.

Βλαστάνω has alternative present forms βλαστάω, βλαστέω, § 19, 3 and new 1 aor. ἐβλάστησα with causative meaning (not Att. ἐβλαστων), § 21, 1: perf. ἐβλάστησα, § 16, 7.
Table of Verbs

βλέπω is used not only in its original sense of the function of the eye "to look," but also, especially in later books, to "see," e.g. Jd. ix. 36 B (= ὅραν ὁμειρότοις), 4 K. ii. 19, ix. 17: ἀναβλέπειν besides its class. meanings "look up" and "recover sight" (Tob. xii. 8 Ν) is used causatively in ἀναβλέψατε εἰς τὸν αὐτὸς ἀναβλέψατε ἵππον Is. xi. 26 (for the usual τοῦς ὀφθαλμοὺς ἰδέων). Fut. βλέψαται (Att.) and, more rarely, βλέψω (ἐπι), § 20, 3.

Of passive and mid. forms (unclassical except fut. mid.) LXX has impf. pass. (ἐν)βλέπωντος 3 K. viii. 8 = 2 Ch. v. 9 ὁδός, and part. pass. βλέπομένων W. ii. 14, xiii. 7, xvii. 6, Ez. xvii. 5 (ἐπι-): the mid. is constant in περεβλέψαμην Ex. ii. 12 etc., ὑποβλέπομεν "suspicious of" 1 K. xvi. 9, Sir. xxxvii. 10.

βοάω: fut. βοησομαι (Att.) and βοησω, § 20, 3; as from βοεῖν καταβουόντων Cod. A, § 22, 1.

βοηθω: unclassical passive forms are introduced, βεβοηθήναι Prov. xxviii. 18 has class. authority, but the 1st aor. pass. and fut. pass. are new, the uncials exhibiting a natural confusion with the tenses of βοάω: aor. βεβοηθήνην 2 Ch. xxxvi. 15 (the Heb. shows that βοηθήνατι of A is wrong), Ψ xxvii. 7, Is. x. 3, xxx. 2 (βοηθήναι Ν*), fut. βοηθησομαι Is. xlv. 2, Dan. Θ xi. 34 (βοηθησομαι Q*).

βούλομαι: 2 sing. βούλει B and βούλη A, § 17, 12: aug. βουληθήνην, but impf. βουλόμην and ήβουλόμην, § 16, 3.

The pres. of βράσω "shake" appears in ἀναβράσσοντος Na. iii. 2 (Att. βράττω: -βραζω also occurs): the tenses lack classical authority, ἀνεβράσατο Ez. xxi. 21, W. x. 19, ἐβράσα 2 Es. xxiii. 28, 2 M. i. 12, ἐβράσαθην 2 M. v. 8.

βρέχω (class. "wet" or "drench") in LXX usually means "send rain" (hail etc.), being used either absolutely, Gen. ii. 5, or with acc. ἅτον, χάλαξαν etc., thus supplanting the class. θεν which is limited to Ex. ix. 18, xvi. 4 (cf. the new ἕτειξεν Jer. xiv. 22, Job Θ xxxvii. 26): fut. act. and pass. are unclassical, βρεῖξον Am. iv. 7, Jl. ii. 23, Ez. xxxviii. 22, Ψ vi. 7, βραχήσομαι Am. iv. 7, Is. xxxiv. 3.

Γαμέω is limited to three instances in the Greek books¹ where it is used correctly of the husband: aor. ἔγγυα (Att.) and ἔγαμµα (Hell.), § 21, 2. Verbal adj. γαμετή = "wife" 4 M. ii. 11

Γελάω: fut. γελάσομαι and γελᾶσω, § 20, 3.

Γηράσκω: fut. γηρᾶσσω (not -σομαι), § 20, 3.

Γινομαι (γίνει, § 6, 24) not γίγνοι, except as a rare v.l., mainly in the A text of the Esdras books, § 7, 32: for aor., ἐγενόμην

¹ The translations, partly under the influence of the Heb., use other expressions: of the husband ἐγαμβρεῖν (Gen. xxxviii. 8), λαμβάνειν and in 2 Es. (x. 2 etc.) the Hebraic καθίζειν γυναίκα (= hiphil of בַּשָּׁל, "give a dwelling," or "settlement to"): of the wife γίνεσθαι or εἶναι τινι (ἴναι τῳ), ἔχειν ἄνδρα: of both σύνοικεῖν, σύνοικις εσθαι τινι.
(ἐγέναμη in Jer. A text, § 17, 2) and ἐγένηθην (dialectic and late) are used interchangeably, § 21, 6: both forms of Att. perf. γέγονα and γεγένημαι (ἐνν. Jos. v. 7 B, Ψ lxxvi. 6 R) are used, the former largely preponderating: aug. retained in ἐγέγονεν, § 16, 2: Att. fut. γεγένσαμαι apparently only in Gen. xvi. 17 δίς, "shall be born" (cf. τίκτω for Hellenistic τεχθήσαμαι and ἐτέχθην): poet. term. ἐγενόμεσθα, § 17, 13.

Γνώσκω (γεν., § 6, 24), not γνω. except as a rare v.l., § 7, 32, has the classical tenses: the plpf., apparently only in the compound διεγνώσκειν N. xxxiii. 56, 2 M. ix. 15, xv. 6, seems to lack early authority: 3rd plur. perf. ἐγνώκατι, § 17, 3: the 2nd aor. ἐγνών (ἀνέγνω=ἀνέγνω 4 K. xxii. 8 B*) usually has the regular conj. γνώ, in Jdth xiv. 5 ἐγνώναι B (ἐπιγνών Α), while in the rare optat. the MSS are divided between the class. γνώην and the later γνώμην, which occurs in Job xxiii. 3 A (γνοή BΩ), 5 Β*Α (γνώμην Α and later hands of BΩ: cf. similar fluctuation in the moods of the 2nd aor. of διδομή, § 23, 10): 2nd aor. inf. appears once as ἐπιγνώσαν Est. A 11 Β* on the model of δούναι, so διαγνώσαν in a papyrus of iii/B.c, Mayser 366 (for the converse working of analogy in δούναι see § 6, 34): for ἐγράθην, γραθήσαμαι in B, τίτι ἐγράθην, γραθήσθαι, § 18, 2: verb. adj. γραθηστέον, § 15, 2.

Γνωρίζω: fut. γνωρίζω (Att.) and -ίοι, § 20, 1 (i).

Γράφω: aug. always retained in plpf. ἐγέγραπτο, § 16, 2, redupl. dropped in ἐπέγραπτο Α (ἐγέγραπτο BF), § 16, 7: tenses regular, perf. γέγραφα 1 M. xi. 31, 2 M. i. 7, ix. 25 (not the late γεγράφηκα), aor. pass. ἐγράφην (ἀπ- etc.: not ἐγράφθην), fut. pass. γραφήσαμαι Ψ xxxvii. 16 (not the more usual Att. γεγράφω, aor. mid. ἀπεγραφάμην Jd. viii. 14 Α, Prov. xxii. 20, 3 M. vi. 34.

Γρηγορέω: (ἐγρηγορέω): new pres., replacing ἐγρηγοράω, with tenses ἐγρηγοροῦν, (ἐγ)ρηγορήσω, ἐγρηγόρησα, ἐγρηγορήθην, found in some, mainly late, books of LXX and frequently in N.T., § 19, 1.

Γρύξω: fut. γρύξω (not γρύξομαι), § 20, 3.

(Δείδω): perf. δεδοικα -ας -ατι -ός (not Att. δέω etc.) and pluperf. εδεδοικέω (aug. retained, § 16, 2: once in Α ἡδεδοικέω, § 16, 3) are used only by the translator of Job, excepting one ex. of δεδοικότες in Is. lex. 14.

Δείκνυμι and forms from δεικνύω, § 23, 2. The part. ἐπι-δεδ(ε)γέμενος in 2 M. ii. 26 (R.V. “taken upon us the painful labour of the abridgement”) and 3 M. vi. 26 (Kautzsch “erduldeten”) is used where we should expect ἐπιδεικνύμενος. The confusion of forms from δείκνυμι and δέχομαι (δέκ.) is perhaps due to Ionic influence: cf. the Homeric use of δείκνυσθαι (and δείκτακέσθαι=δέχεσθαι “welcome.”

Δεί “it is necessary”: the impers. δεί, ἐδεί, fut. δεήσει Jos. xviii. 4, is used occasionally, δεί being replaced by the para-
phrastic δέον ἐστίν in Sir. prol. bis and 1 M. xii. 11 (so Polyb., Aristeas and papyri): no ex. of conj. or opt. since με γ' of the uncials in Est. iv. 16 is doubtless right (not δεύ).

Δέομαι “ask”: for the extended use of the uncontracted forms and the peculiar forms ἐδείετο, ἐδεικται see § 22, 3: the fut. pass. δεικτεύμαι (ἐν-προσ-) supplants Att. δείσμαι, § 21, 7: ἐδείχθη (ἐκ-προσ-) and δεικταί 3 K. viii. 59 are classical.

Δέχομαι: tenses regular except that the fut. pass. δεξιθέσμαι (προσ-) “will be accepted” is new, L. vii. 8, xix. 7, xxii. 23, 25, 27, Sir. xxxii. 20: -ἐδείχθην with pass. sense is classical: pf. pass. with mid. sense (class.) ἐκδεικτεῖν (Gen. xliv. 32 (in Is. xxxii. 3 read δεικτέοι εἰσίν, A has δεικτέοι), for ἐπιδείκτεοι used like -ἐδείχθην cf. δεικτίων § 15, 2.

Δέω “bind” has the regular tenses δήσω ἐόσα ἐδείχθην δεθήσομαι δεθέμαι: Ν* twice uses forms from δέω “want,” δεῖσεις Job xxxix. 10, ἐδέησαν ib. Θ xxxvi. 13: the mid. is used only in the 1st aor. (poetical in the simpler) ἐθύσατο Jdth xvi. 8, κατε-δήσατο τελαμώνι 3 K. xxi. 38 (the language has a Homeric ring).

Διαλέγομαι: aor. διελέγην, διελεξάμην and (the usual case) διελέξθην, fut. διαλεκτήσομαι, § 21, 4 and 6.

Διδάσκω: fut. pass. διδακθήσομαι Is. iv. 12 is post-classical.

(Διδράσκω) only in composition with ἀπο- δια-: the Att. 2nd aor. ἀπέδρασα is used in 2nd and 3rd sing. and 3rd plur. -ἐδρας -ἐδρα -ἐδρασαν, conj. ἀποδρά Sir. xxx. 40, part. διαδράσα Sir. xi. 10, imperat. ἀποδρασθι (post-classical) Gen. xxvii. 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 NV 335 as a recognized alternative for ἀπέδραν (τοι δὲ ἀπέδραν τινές τῶν ῥήτωρ ἔδιδε τοῦ ὦ ἐπίνυ, ἀπέδραν, ἀλλ' ἢμενον διὰ τοῦ α'). or it would seem possible to take it as a new imperfect as from ἄποδράω (the regular -ἐδιδρασκων however is used elsewhere in LXX): out of the 3rd plur. of the 2nd aor. arose the new 1st aor. ἀπέδρασα which appears in Cod. N, § 21, 1.


Δικαίω has Att. fut. δικάσω 1 K. viii. 20, xii. 7 B (Ionic δικαίων = δικάσεων Hdt. i. 97), but the rare ἐκδικάω has fut. 3rd sing. ἐκδικάται “shall take vengeance” or “avenge” L. xix. 18,Dt. xxxii. 43 BF (ἐκδικεῖται A: the following καὶ ἐκδικηθείς is perhaps a doublet) § 20, 1 (ii): in Jdth xi. 10 ἐκδικάται is used passively “be punished” and the present tense used in the next clause suggests that it is intended for pres. pass. as from ἐκδικαίω (cf. for similar exx. Hatzidakis 395): the classical ἐκδικαίω (un-represented in N.T.) has in LXX almost disappeared to make way for the new ἐκδικέω (tenses regular: in passive -ἐκδικήθην,
Table of Verbs

§ 245

-δικηθήσομαι, -δεδικημαι. Gen. iv. 24) which with the subst. ἐκδικηθησις (Polyb.) is the ordinary word denoting vengeance or punishment: for a trace of an intermediate ἐκδικαν see § 22, 1.

Διψάω: διψά (for Att.-η), § 22, 2: fut. διψάω, § 18, 1, and διψήσωμαι, § 20, 3, as well as Att. διψήω.

Διώκω: fut. usually διώξομαι (καταδιώξομαι), also διώξω (κατα-) (Attic prefers the middle), but ἐκδιώξω only, § 20, 3; the fut. pass. ἐκδιώξηστεναι Ψ xxxvi. 28 ARTSca is post-classical: 3rd plur. imperf. ἐδώκαν in Ν, § 17, 4.

Δοκιμάζω (ἀπο-): fut. δοκίμω and δοκίμασ (Att.), § 20, 1 (ii), but in Sir. xxvii. 5, xxxiv. 26 δοκίμα of Ν (=B δοκίματι) is probably pres. as from δοκίμα (cf. δοκίμησης in a papyrus of ii/b.c., Mayser 459, and the subst. δοκιμή in N.T.: the ex. of fut. δοκίμω which Veitch and Kühner-Blass cite from Hdt. i. 199 also appears from the context to be present, τῷ δὲ πρῶτῳ ἐμβαλόντι ἑπταν ὀνόματι οὐδὲ ἀποδοκιμα οὐδένα).

Δολιώ: post-classical N. xxv. 18 and 3 times in Ψ: 3rd plur. imperf. ἐδολιῶσαν, § 17, 5.

Δύναμαι: traces of transition to the -ω class in 2nd sing. δύνη (usually δύναμιν in LXX) and variants δυνώμεθα etc., §§ 17, 12 and 23, 4: aug. Ἰ- (usually) or Ἰ-, § 16, 3: aor. ἡδυνήθην (ἐδ.) and ἡδυνήθην (ἐδ.) ib., also ἐδυνησάμην (poet.) Cod. A, § 21, 7: fut. δυνησάμαι and in Cod. A δυνηθήσομαι, § 21, 7.

Δυνάμω (ἐν- ὑπερ-): new verb found in a few late LXX books and in N.T.: aug. ὑπερδυνάμωσαν (like ἡδυνήθην), § 16, 3.

Δυσφορέω: 3rd plur. impf. ἐδυσφορῶν Cod. A (for -ουν), § 22, 1.

Δύω, δύνω, -διδύκω. Apart from pres. and impf. the classical tenses of δύων (ἐισ- ἐπι- κατα-) “to sink” (intrans.) are for the most part retained: 2nd aor. ἐδύω (not ἐδύνη, § 21, 3) with inf. δύνη Jd. xiv. 18 A, conj. δύη L. xxii. 7 AF (ΔΥ B*), fut. δύσομαι, pf. δύδυκα: a new intrans. 1st aor. ἐδύω (evolved out of the 3rd plur. of ἐδύω) 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 ἐδύκειν, ἐδύνειν, “to strip (oneself),” “clothe (oneself),” are also kept, and once the class. impf. ἐδυνύμην Ψ xxxiv. 13: plpf. without aug. ἐδυνύκειν or without reduplication ἐδυνύκειν A (cf. ἐν ἑλκει Est. D. 6 B*), § 16, 2 and 7: perf. (only in the part.) ἐνδυδυμένος and ἐνδυδυκός, 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 ἐνδυδυμένος xxxviii. 4 BAQ).

The pres. and impf. of the intransitive verb “to set,” “sink” are always formed from δύω ( Ionic: in Att. prose not before Xen.), § 19, 3: δύει Eccl. i. 5, δύοντος 3 K. xxii. 36, 2 Ch. xviii. 34 A, Jos. viii. 29 (ἐπι-), ἐδύνει 2 K. ii. 24, 50 ἐκδύνει
Table of Verbs

| § 24 |

“escapes” Prov. xi. 8 (δύνει Α): the aor. δύναντος 2 Ch. xviii. 34 B is late (Polyb. ix. 15 Schweigh.), § 21, 1. The reading of 13κ* in Ls. ix. 20 ὁ γὰρ δυνησται ὁ ηλιός σοι (δυνησται cett.) is remarkable: a fut. mid. of this form from δύνω is unexampled, and if the fut. of δύναμαι is intended the reading cannot be original: the two roots are elsewhere confused, e.g. 2 K. xvii. 17 and the readings in 1 Ch. xii. 18.

To express the transitive meanings “put on,” “put off” the new forms εν- εκ- διδυσκω are used in pres. and impf., apparently first attested in LXX (also in N.T. and Jos.), § 19, 3.

Εαω: tenses regular with aug. ει-, except for 3rd plur. impf. εστων Jer. xli. 10, beside ειων elsewhere, § 16, 5; aor. pass. (ει)άθην and in Cod. Α (ει)άσθήν, § 18, 2: for the itacism cf. ἄασα Job xxxi. 34 A.


Εγγυαω: medial aug. in ενεγυσάμην (for ἡγγυσην.), § 16, 8.

Ενειρω “raise up” (no ex. of intrans. use of act.): aug. usually inserted in εγγειρώμην εγγέρθην, § 16, 4: the two perfects are rare, the classical εγγείρω “watch,” “be awake” occurring only twice (elsewhere replaced by γρηγορώ q.v.), the later εγγερμαι only in Zech. ii. 13 εξ- “is risen,” Jdt h. 4 Ν διεγγερμένας of gates raised to a certain height (διεγγερμένας ΒΑ): aor. pass. ἡγέρθην (not ἡγρόμην), § 21, 6: fut. pass. (εξ- επ-)εγερθήσομαι N. xxiv. 19, Mic. v. 5, Is. xix. 2 etc. is late (Babrius).

Ειλεω: 1 aor. (ἀν)ειλήσατi late (Att. ειλα, Ep. Αλα), § 21, 2: perf. pass. (late in simplex, ἀπεειλήσεν Hdt. ii. 141, περεειλήσεν in iii. B.C., Mayer 337) ειλησάμενος 1s. xi. 5 BQ (-ημμ. Α), ἐνειλήσαμεν 1 K. xxi. 9 B (-ημμ. Α), κατειλήσεν 2 Ch. ix. 20 A (-ημμ. Β).


Ειμι, § 23, 12. Ειμων, εισεικα etc.: see λέγω.

Εκκλησάω: medial aug. in aor. εκκλησάσας, § 16, 8.

Ελαπτονόμαι and more rarely ελαπτών (-ττ- not -σσ-, § 7, 45) with same meaning “fail” etc. appear for the first time in LXX beside the class. ελαπτῶ (-ττ- and -σσ-, § 7, 45): aug. omitted in ελαπτονώθη, § 16, 4.

Ελαυνω: fut. ελάσω (not ελάω), § 20, 1 (iii): aor. and plpf. pass. συνελαυσθέντων, συνῆλαστω late (Att. ηλαθήν, ηληλάθην), § 18, 2.

Ελεάω usually supplants the older ελεέω, § 22, 1.

Ελλισω: not the Ionic and late ειλ., except in A which has ειλιθθεὶν Job xviii. 8 and verbal adj. ειλικτός 3 K. vi. 13: 2nd fut. pass. ἐλιγγόσαμαι is post-classical, § 21, 4.

1 The corresponding fut. only in Job xi. 21 Α ΕΙΛΗΣΕΙĆ, a corruption of ΕΙ ΔΗΣΕΙĆ.
Table of Verbs

267

"Ελκω: fut. ἐλκύσω εἴ- παρ- (Ionic for Att. ἐλξω): the 1st aor. ἐλκύσα (ἤλκυσα, § 16, 5) and pass. ἐλκύσθην (ἐξ- ἐφ-) have early authority (the late ἐλκα, ἐλκθην do not occur in LXX).

Ἐμποδοστατέω: a new verb "obstruct": the perf. with irregular medial reduplication, ἐμποδοστάτηκας, appears in a corrupted form in Jd. xi. 35 A, § 16, 8.

Ἐνέχυράω: aug. ἐνέχυρασα and ἐνέχ., § 16, 8: fut. -άσω Dt. xxiv. 6 B and -ῶ -ἀς ib. AF*, 17 BthAF.

Ἐνθυμέομαι: fut. ἐνθυμήθησομαι (late) and -μήσομαι (Att.), § 21, 7: -ἐνθημῆθην, -τεθήμηται classical.

Ἐνυπάμομαι: the verb appears to be Ionic (Hippocrates, and then not before Aristot., who uses the active): aor. ἐνυπάμαισα (or ἐνυπάμαισα) and ἐνυπαμαίσημαι (or ἐνυπαμαίσημα), § 16, 4 and 8: fut. ἐνυπαμαίσησομαι Jl. ii. 28.

Ἐνωστηθαί: verb frequent in LXX, once in N.T., unattested elsewhere, possibly a "Biblical" creation to render the hiphil of ἥκιν: aug. ἐνωστάσιμαν and ἥν, § 16, 8.

Ἐπαξινών "register," "enroll" (like ἀπογράφειν), a ἀπαξινών in N. i. 18 B ἐπαξινώνοισαν, § 17, 5.

Ἐπισταμαι: aug. ἑπιστάμαι and v.l. ἑπτ., § 16, 4: 2 sing. ἑπιστάσαι and ἑπιστητεύει, §§ 17, 12 and 23, 4.

Ἐργάζομαι: fut. καταργαῖ-άται -ώνται (never Att. ἐργάζομαι), § 20, 1 (ii): aug. ἐργαζόμαι but ἐργασίμαι (as in Att.), aor. ἐργασίμαι and ἐργασάμην, § 16, 5: the perf. is used only with pass. meaning1 (in Attic it has active sense as well): fut. pass. ἐργασάθησομαι (class.) Ez. xxxvi. 34.

Ἐρευνάω and ἔραυνάω, § 6, 12: 3rd plur. impf. (as from ἐρευνώ) ἐρεύνων, § 22, 1.

Ἐρημιώ: aug., usually ἑρ-, sometimes omitted, § 16, 4.

"Ἐρπω (ἐξ-): 1 aor. ἐρηπᾷ A 2 besie. 30, with causative meaning "produced," "made to swarm" (cf. ἐξαμαρτάνειν "cause to sin"), is unclassical, Att. using ἐρπᾶσα from ἐρπύζω for "creep" (Veitch cites ἐρπα from Dio Chrys.).

"Ερχόμαι2: in Att. the pres. stem in the simplex is confined to pres. ind., while the moods, imperf. and fut. are supplied from

1 Including Dt. xxii. 13 ἰσαμαίνει... ἡμεῖς οὐκ ἐργασταί: witness the Heb. Pnal (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. ἐργάσατε in 2 K. xi. 20, a corruption of ἐγγίσατε.

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 (Prophetic books) is more easily intelligible. In N.T. it is almost confined to Luke's writings.
Table of Verbs [§ 24]

eµ: LXX employs ἡρχόμεν, ἐρχόμεν etc. with fut. ἐλεύσομαι (Epic, Ionic and poet.), eµ being now rare and literary (§ 23, 12): aor. ἦλθον with new terminations ἦλθα, ἐλήθατο etc., § 17, 2, ἦδοςον, § 17, 5, opt. ἐλθούσαν, § 17, 7.

Ἐρωτάω: aor. η- but ἐπ-ἐρώτησα etc., § 16, 4: 3rd plur. impf. ἐπιρώτον τουν Cod. A, § 22, 1.

Ἐσθιω and ἐσθω (esp. in the part. ἐσθων), § 19, 3: fut. ἐσθομαι (rare outside Pent.) and Hellenistic φάγομαι, § 20, 2, with 2nd sing. φάγεσα and occasionally φαγή, § 17, 12 (φαγούμεθα Gen. iii. 2 D'sil): terminations of past tenses ἐφαγα, § 17, 2, ἐφάγοσαν, κατεφάγεσαν, ἦθοσον, § 17, 5, ἐφαγοσαν, § 17, 7. The rare pres. βιβρώσκω once in Jd. B, § 19, 3: the tenses βέβρωκα (βεβρώκει, § 16, 2), βέβρωμα, βεβρώθην (opt. βρωθέηςαν Job xviii. 13) are Ionic and late; fut. pass. βρωθόμοιμα is new. The Att. ἐθοθικα, ἐθόθεσαμαι, ἠθότθην have disappeared and the vulgar τρόγλω of St John's Gospel is unrepresented.

Εὐαγγελίζομαι “tell good tidings”: the act. -ἰκω (as in Apoc. x. 7, xiv. 6) occurs in 1 K. xxxi. 9 -ἰκοντες (= mid. in the I Ch. x. 9), with fut. εὐαγγελίη 2 K. xviii. 19 (mid. -οιμα in next v. and elsewhere): otherwise only in the mid-pass., aor. pass. εὐηγγελοσάμαν (class.), § 16, 8, and once aor. pass. εὐαγγελισθήσομαι is new. The Att. ἐθοθικα, ἐθόθεσαμαι, ἠθότθην have disappeared and the vulgar τρόγλω of St John's Gospel is unrepresented.

Εὐαρέστεω: aor. εὐηρέστησα, § 16, 8.

Εὐδοκέω (Polyb. and papyri of ii/b.c.): aor. omitted in εὐδοκήσα, § 16, 4: aor. pass. εὐδοκήθη I Ch. xxix. 23 = “prospered” (perhaps a corruption of εὐδοκήθη, cf. Is. liv. 17 A).

Εὐθηνίω: Ionic and late for older Attic ἐθενείω: once in pres. mid. Ψ lxii. 12 Bm* (class.): 3rd plur. impf. εὐθηνόοιαν, § 17, 5.

Εὐθύνεω (κατ-): aor. κατεθύνα, § 16, 4.

Εὐλαβέομαι: fut. εὐλαβηθήσομαι only (Aristot.: not εὐλαβήσομαι as in Plato), § 21, 7.

Εὐλογεώ: aor. εὐλόγησα, § 16, 4: term. εὐλογοῦσαν, § 17, 5, εὐλογήσατος Tob. iii. 11: late tenses εὐλόγηκα -ημα -ηθήσομαι.

Εὐφράσκω: aor. omitted in εὐρω, εὐφρηκα, εὐφρέθην, § 16, 4: terminations εὑρα, § 17, 2, εὑρόσαν, § 17, 5, εὑροσαν, § 17, 7 (1st aor. εὑρήσα not used, § 21, 1).

Εὐφραίνω: aor. εὐφραίνθην and ἦφρ., § 16, 4: fut. pass. εὐφραίνονται (not εὐφραίνονται), § 21, 7.

Εὐχομαι (προσ-): aor. usually προσεχεῖμαι, also -ευς, § 16, 4, and επροσεθήμαι, § 16, 8.

Ἐχο: fut. ἐχω (not σχησω), § 15, 3: 3rd plur. aor. ἐσχοσαν, § 17, 5: 1 aor. pass. (Ionic and late) κατ- συν- εσχέθην, with v.l. in A συνεχάσθη, § 18, 2, and κατηχεθή 3 M. v. 12: fut. pass. -σχεθόμοιμα (late: 112 B.C. is the earliest ex. in papyri, AP 31, 6), R. i. 13 (κατα-), Job Θ xxxvi. 8: class. perf. ἐσχήκα rare, Sir.
The fut., inf., and aor. *έχομαι* (aug. *ένεσχ-όμαι* § 16, 8), is almost confined to the part. *έχόμενος -ον -α = “near.”


Zeugnumi, zeugnó (άνα-): § 23, 2.

Zeilów: *ζηλήσα* Cod. S as from -έω, § 22, 4.


**'Ηγέομαι**: (1) with the meaning “lead” frequent in the part. *ήγούμενος = ηγεμόν* : the tenses (class.) are rare, *ήγειτο* Ex. xiii. 21, *ήγησεται* Mic. ii. 13, Bar. v. 9, *ήγησα* Gen. xlix. 26: (2) with the meaning “think,” “think good” only in literary books (Job, W., 2—4 M.) with tenses *ήγησάμην* and (Job) *ήγημα* with act. meaning.

“Ηκω in virtue of its perfect meaning “am come”1 in late Greek adopts in the plur. and occasionally in the inf. and part. forms as from a perfect *ήκα* : the conjugation in LXX as in the papyri (Mayser 372) is thus *ήκω -έω -έι -έμεν -ατε -άσαν* (the last very frequent: *ήκουσα* only in Job xvi. 23 A): the perf. part. appears once as *ήκως* in 4 M. iv. 2 A (*ήκονος SV and so elsewhere in LXX: the papyri show both forms, Mayser ib.): inf. *ήκειν* 4 M. iv. 6 (*ήκεναι papyri)*: imperat. (rare in class. Gk) *ήκε* 2 K. xiv. 32, Jer. xliii. 14, xlvii. 4 NAQ, Tob. ix. 38, *έπάνεκε* Prov. iii. 28, *ήκεν* Gen. xlv. 18, Is. xlv. 20: fut. *ήκω* frequent = “will come” not “will have come” (the late aor. *ήκα* is unrepresented).

**Θάλλω** (άνα-): new 2nd aor. *άνέθαλλω* (Att. *έθηλα*, Aelian *άν-έθηλα*) used intransitively “revive,” § 21, 2: the pres. *άναθάλλω* (the compound is unclass.) is used transitively “make to flourish” Sir. i. 18 etc., Ez. xvi. 24.


**Θαυμάζω**: fut. *θαυμάσομαι* (Att.) and -σω, § 20, 3: *εὐαμάθην*, *θαυμασθήσομαι* keep their class. passive meaning (*θαυμασθήναι* 269

---

1 "Ηκει in Eccl. v. 14 is used as an aorist “he came,” answering to παρεγένετο in the next v. The impf. *ήκε* in 2 M. 5 times and Jdt. xi. 1 S.
Table of Verbs

Est. C. 21 is perhaps deponent), § 21, 6: perf. pass. τεθαυμασ-
μένος 4 K. v. 1 (Polyb.).

Θέλω, fut. θελήσω, no longer (Att.) ἔθελο, ἔθελησο, conse-
quently has the new perf. τεθήσκα, § 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 Jd. (B text) = ἢθελησα (A text)
is noticeable.

Θεριζω: fut. -ώ and -ίω, § 20, 1 (i).
Περιμαλω: aor. ἐδέρμαν (since Aristot. for -ημα), § 18, 4.
Περιερέω: as in N.T. almost confined to pres. and impf., the
aor. ἐδεινήσα -ήνην occurring 4 times in literary books, with
ψ lxvii. 25 -ήςαν: 3rd pl. impf. in Jdth x. 10 ἔθεσαν Ν, § 22, 1,
ἐδεινήσαν Α, § 17, 5 (2). The tenses in N.T. are supplied from
θέαμαι: ἠθεωμάζω in LXX is rare, and τεθαμαί occurs once only.

Οὐνήσκω ἀπο-: the Att. rule as to the use of simplex for perf.
and plupf., compound for fut. and aor. is still observed1: perf.
tέθνηκα -κενα -κός, the forms τεθνέασα (=Att. τεθνάσεσ) -νάσα
tεθνήξομαι (=older Att. τεθνήξω) 3 times in the Atticising 4 Μ .
terminations απεθανα, § 17, 2, -εθάνασαν -εθνήξσαν, § 17, 5.

Θραυω: fut. pass. (late) θραυσθήσομαι and once in Β θρα-
νήσαμαι, § 18, 2: aor. pass. θραύσθην is classical.

Θυμιάω θυμιάξω “burn incense”: pres. and impf. always from
-άω (class.) except θυμιάζουσιν Is. lxv. 3 A: other tenses from
-άω, fut. -ίσω, aor. θυμιάσα (Hdt. -ήσα) -ιθην 1 K. ii. 15 f.: 3rd
pl. impf. θυμίσαν, § 17, 5: as from -έω θυμώνουν Ν, § 22, 1.

(“Ἰημι”) only in compounds: υφίω συνίω etc., § 23, 6: aug. omit-
ted in αὐδήν, αφεθήν, but παρείδηθαν, § 16, 5: term. αφήκες, § 17, 8.

Ἰκανόμαι: unclass., usually impersonal in the phrase ἰκα-
νούσθω (ὑμίν): aor. ἰκανόθην: 2 sing. Cod. Α ἰκανοθήσα, § 17, 12.

Πάλασκομαι: the simplex, in class. Greek “propitate,”
“appease,” in LXX is used not of the suppliant but of the
Divine Pardoner, “be merciful,” “forgive” (=ἲλως γίνομαι
elsewhere), in the aor. pass. ἰλάθην imp. ἰλάσθητα (=Εἰρις ἰληθί
in same sense) and fut. mid. ἰλάσομαι 4 K. v. 18 bis, Ψ xxiv. 11,
lxiv. 4, lxvii. 38 (and probably in 2 Ch. vi. 30 ἰλάσθη should be
read for ἰλάσθη, cf. v. 27), once in the fut. pass. ἰλασθῆσαται
4 K. v. 18 A. Far commoner is the compound ἐξιλάσκομαι, fut.
-άσομαι, 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 τῶν passim, sometimes with acc. of the thing for which

1 E.g. Eccl. iv. 2 τούς τεθνήκατα τούς ήθη ἀποθανόντας. The uncom-
pounded fut. θανεῖται in Prov. xiii. 14, possibly for metrical reasons.
atonement is made\(^1\) (ἀμαρτίας etc. Sir. iii. 3+, Ez. xliii. 22+, Dan. Θ ix. 24) and once with acc. of the propitiatory offering, 2 Ch. xxix. 24: fut. pass. ἐξελαυθήσομαι (unclass.) = "shall be expiated" or "forgiven." N. xxxv. 33, Dt. xxi. 8, 1 K. iii. 14, vi. 3: A reads ἐξελάτο ασ from -ώμαι 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. ἐξαμαρτάνειν).

"_THEME: see πέτομαι.


Kαθάιρω (ἐκ- πέρει), 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 1s. xxviii. 27) and in comp. with ἐκ- (Dt. xxvi. 13 = "clear out" goods from a house, Jos. xvii. 15 "clear" a forest [but ἐκκαθαρεῖς v. 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. ἐκαθάρα (once ἐκαθάρισα Jos. v. 4 A), § 18, 4. (Καθαρίω in Lam. iv. 7 is a ἀπ. λεγ.) Far more frequent is the unclass. καθαρίζω (ἐκ- πέρει-), 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 "Bibical": fut. καθαρίω with v. l. ἱστω, § 20, 1 (i): aor. καθάρισα: pass. καθαρισθήσομαι ἐκαθαρίσθην κακαθαρισμένος: for ἐκαθάρισα etc., § 6, 3, Moulton Prol. ed. 3, 56 note.

Kαθίζω, καθέζωμαι, καθημαι. From καθίζω (pres. and impf. have disappeared and the late pf. κεκαθίκα is unrepresented) we have aor. ἐκάθισα, used, as in Att., both intransitively "sat," "seated myself," and, less often, transitorily "caused to sit": Att. fut. καθίω also both trans. (as always in Attic) Dt. xxv. 2, Jer. xxxix. 37, Ez. xxxii. 4 (ἐπι-), Job Θ xxxvi. 7 and intrans. Jl. iii. 12, Is. xiv. 13, xlvi. 8: fut. καθίσω (lon., vulgar and late) only in Sir. xi. 1 B (trans.). The middle is now confined to the fut. (Att. καθήσομαι) which appears in three forms: (i) καθίσομαι\(^2\) Dan. O vii. 26 only, (ii) καθισοῦμαι 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 καθίμαι\(^3\) Jd.

\(^1\) Cf. Deissmann BS 224 f.

\(^2\) Swete prints it also in Jd. vi. 18 (καθίμαι B, καθήσομαι A). It may be merely an itatic form of καθήσομαι.

\(^3\) The form appears to have grown out of the 3rd sing. καθιεται which was written as καθιέται from the objection felt to two contiguous i sounds:

From καθιέρωμα we have the Att. fut. καθεδόμαι twice Jer. xxxvii. 18, Ez. xxvi. 16: the late fut. καθεσθήσομαι L. xii. 5 B (4 B3abF), and the late aor. καθεσθείς Job (?Θ) xxxix. 27.

Κάθημαι, έκαθήμην are now the only pres. and imperf. for the verb "to sit": 2nd sing. κάθησα (not κάθη of N.T.), but imperat. usually κάθοι (once κάθω), § 23, 13: the unclassical fut. καθήσομαι is fairly common, ib.

Καθίσανω (early in poetry with intrans. sense) is used transitively in Job xii. 18 (καθίζον Α), Prov. xviii. 16.


Καλέω: fut. καλέσω, § 20, l (iii): fut. perf. pass. κεκλήσομαι only as a variant for κληθήσομαι in Ex. xii. 16 A, Hos. xi. 12 BQ, cf. § 15, 3: aug. in ἐπαρεκώλουν, ἐπροσκέληται, § 16, 8: vb. adj. κηλτέοι, § 15, 2.

Καλύπτω: ανακάλυψα Ν, § 16, 2.

Καυχάομαι: 2 sing. έκκαυχά (not the later -άσαι), § 17, 12.

Κείμαι: regular § 23, 13, partially replaced by τέθειμαι, ib. 10.

Κελέω: κελεύτετις Cod. A (for -ευσθ.), § 18, 2.

(Κεράνυμα): pres. part. κεράνυντες, § 23, 2: perf. pass. κεκέρανυμαι (late), with doubtful authority for κέκραμαι (Att.), aor. pass. έκεράσθην συν- (Att. also has έκράθην), § 18, 2.

Κηρναίω a collateral form of κηρνημόν: impf. έκηρνημόν Ψ ci. 10; as the -μο forms are usually retained in the mid., μετεκρινάτο W. xvi. 21 (Swete) should probably be μετεκρινάτο.

Κηράω not κιχρήμα, § 23, 4.

Κλαίω: not Att. κλάω, but έκλαεν 3 K. xviii. 45 B: fut. κλαύσομαι (not the later -σω of N.T.), § 20, 3: aor. and fut. pass. έκλαυσθην (-αύθη B), κλαυσθήσομαι (v.l. κλαυθ) are post-classical, § 18, 2: the perf. pass. is unattested.

Κλείω with tenses κλείσω etc. (not the old Att. κλήω κλήσω etc.): perf. pass. κέκλεισμαι and rarely (class.) ειμαι, § 18, 2: fut. pass. κλεισθῆσομαι (late in simplex: Xen. has it in comp.) ib.

Κλάω: pf. act. κέκλικα (late) Jd. xix. 9 Ἅ, 11 Ἄ (–ηκ–), 3 K. ii. 28, 4 K. vii. 1 A, Jer. vi 4: aor. and fut. pass. έκλίθην, κλιθήσομαι (not έκλίνην, κλινήσα, 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. ταμείον—ταμείον etc., § 5 (3). Note that Cod. B keeps 3rd plur. καθιόνται Hos. xiv. 8.

1 Mayser quotes an ex. in ii b.c., 104 f.
Knáz (poetical and in late prose): aor. ápékunisa and (Cod. A) ápékunísa, § 18, 3 (iii).


Kolláo (προσ-) mainly in the passive with new reflexive sense of cleaving to a person, with tenses ekolládhvn kolllásthSomai kekollámiai: aug. omitted in kékolládto, § 16, 2.

Koumázo: fut. koumi 3 M. i. 8, -íómai and -ísoúmai, § 20, 1 (i).

Kóstto: fut. mid. kóstthv "will bewail" Jer.-EZ.-Min. Proph., 3 K. xii. 24 m B, xiv. 13 A lacks early authority¹: fut. pass. kóstphSomai, late in simplex, = (a) "shall be cut down" Jer. xxvi. 5 (so ékkopí̇s. 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. ékkóúsmav, § 17, 7.

Koupíxu: fut. -i̇ó and -ísoú, § 20, 1 (i).

Krázo: the pres. rare in Att. is equally so in LXX, krážeis Jd. xviii. 24, else in the part. Ex. xxxii. 17, 2 K. xiii. 19, Ψ lxviii. 4, Jndh xiv. 17 B, and inf. Ψ xxxi. 3, Tob. ii. 13 BN, impf. ékráxov Jd. xviii. 22 A: elsewhere the pf. kékraqa is used with pres. sense as in Attic, Ex. v. 8, 2 K. xix. 28, Jer. xxxi. 3 etc.: fut. kékraçomai as in Att. (with v.l. kráómai: not krázw of N.T.), § 20, 3, cf. 15, 3: the aor. takes 3 (or 4) forms, the third only being classical: (i) usually ékkráxá, (ii) ékkráxá rarely and in books using pres. krázw, but always ánékraža, (iii) ánékraγov, (iv) possibly redupl. 2nd aor. ékkráγov, unless this should be regarded as impf. from ἔκκράγω, §§ 21, 1: 19, 1. Krágyázo is properly used of an animal's bleat in kranážeiv Tob. ii. 13 A (with loss of γ, § 7, 30: κράζειν BN), of a human cry in ékkrán̄ūsev 2 Es. iii. 13.

(Krepánvnu) krepázw krepámai: the act. goes over to the -ω class, krepáçov (krepánov A) in Job Θ, §§ 19, 3 and 23, 2: in the mid. the Att. krepámai remains, § 23, 4: fut. krepásow for Att. krepó: ékkrásas -íōthn as in Att.

Krígno: aor. and fut. pass. for mid. in the compounds átekri̇hvn (with átekri̇mávn), átekri̇sthSomai, diákri̇hvn diákri̇thSomai, υπεκrí̇hvn (but υποκrí̇nasaiv 4 M.), § 21, 6: the simple fut. pass. krísthSomai (class.) has mid. sense "contend," "plead with" in Jer. ii. 9, Job xiii. 19 (-σómenos), pass. "be judged" Is. lxvi. 16: aug. in ékkrí̄menev Ν, § 16, 8: term. ékkrí̄sas, § 17, 5: Cod. C writes kékrīnev for kékrīkêv Job xxvii. 2.

Krýttw and new pres. krúbó, § 19, 3: aor. and fut. pass.

¹ In Jer. xxxi. 37 πάσαι χείρες κόφονται it appears from the Heb. to keep the meaning "cut" and may even perhaps stand for the passive "shall be cut" (cf. Or. Sib. III. 651=731 οὐδὲ μὲν [γάρ] ἐκ δρόμου ἤτλα κόψεται).
Table of Verbs

(usually with mid. sense) ἐκρύβην, κρυβήσωμαι, § 21, 4 (class. ἐκρύβην, ἄπ[εκρυβήσην], ἄπ[κρύβησην] unused).

Κτάομαι: 2 sing. κτάσας, § 17, 12: class. tenses in use κέκτη- μαι (not ἔκτ.;), § 16, 7, κτήσαμαι, ἐκτήσαμαι: new fut. pass. κτήσαμαινται "shall be acquired" Jer. xxxix. 15 (B* N* incorrectly κτισθ.) 43: verb. adj. ἐπίκτητος 2 M. vi. 23.

Κτείνω (ἀπο- κατα-): the simplex only1 in Prov. xxiv. 11 (unclass. passive κτεινομένους), xxv. 5, 3 M. i. 2: κατακτείνω (poet.) 4 M. xi. 3, xii. 11: new pres. (beside -κτείνω) ἀποκτείνω, § 19, 2: perf. ἀπέκτανα (late for usual Att. ἀπέκτωνα) N. xvi. 41, 1 K. xxiv. 12, 2 K. iv. 11: -κτείνω, ἀπέκτων, regular: new passive tenses (in Att. expressed by ἀπέθανον etc.) are the aor. ἀπε- κτάνθην, § 21, 5, and perf. pass. in the two forms ἀπεκτάμενον2 1 M. v. 51 A (-κταμένων Ν, -κταμένων V*) and ἀπεκτονήσθαι 2 M. iv. 36 V (ἀπεκτόνησεν Α).

Κυλίω, impf. ἐκύλιων, replaces the older pres. in -ἰνδω: the tenses ἐκύλισα ἐνεκυλισθην (ἐγ') κυλισθησαί have early authority.

Κύπτω: fut. κύψω (for -ομαι), § 20, 3: perf. ἐκκένωφα Jer. vi. 1.

(Κύφω, κυρέω) προσ- συγ-: § 22, 3.

Κυώ (κύουσι Is. lix. 4, εκύουμεν 13) and κυνέω (ἀποκυνήσασα 4 M. xv. 17) are both classical.

Δαλέω: pf. ἐλαλήκα in Α and Ν, § 16, 7: part. λαλοῦτα Ν= -ώντα (for -οντα), § 22, 1.


Δαινάω: term, ἐπεδάνθειτο (for -οντο), § 17, 10.

(Δέγω "collect") in comp. with ἐκ- (mid. verb only3), ἐπι- συγ- ἄπ- Jdth. x. 17 B* N*: perf. pass. (Att. usually -ἐδέγματα) in mid. sense ἐκλεγμαι (N. xvi. 7 Bab), 1 K. x. 24, but part. in pass. sense ἐκλεγμένη 1 M. vi. 35, ἐπιλεγμα, ib. xii. 41, so plpf. συνελεκτείτο Jdth. iv. 3: -λέξω (ομαι) -ἐδέγα (-έμη) and aor. pass. ἐκλεγμένες 1 Ch. xvi. 41 etc., συνελεγμένῳ 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 Ν, § 17, 4, ἐλέγοσαν A, § 17, 5) and, more rarely, of the passive, with two exceptions in literary books: (ἐξ)ἐλέξεν 3 M. vi. 29, λεχθέντα4 Est. i. 18: λέξω λέλεγμαι etc. are not used. The other tenses

1 Also an incorrect reading of A in Sir. xvi. 12.
2 From perf. act. ἀπέκτακα which occurs in Polyb.
3 Except ἐκλέξω Ez. xx. 38 AQ (read ἐλέγξω Β), ἐξελέξα 1 M. xi. 23 Ν (read ἐπ'. ΑV).
4 ἐλέχθη L. vi. 5 B stands for ἐλεγχθῇ.
are supplied (as also to some extent in Attic) by aor. έλεινον\(^1\) (or 
έλεινα, § 17, 2, 3rd plur. έλεινασαν, § 17, 5. opt. έλειναιςαν -οσαν, 
§ 17, 7), fut. έρω, pf. έρημη (sometimes equivalent to aorist έλεινα, 
1 K. xx. 26 B, 4 K. vi. 7 B), and pass. ῥηθήσομαι Ν. xxiii. 23, Sir. 
xxv. 10, 1 M. xiv. 44 (-σομενος), έρημαι Prov. xxiv. 69, 1 M. xiv. 22, 
2 M. vi. 17 (ερημηθω), 4 M. i. 33 (απειρημενος) and ερρηθη (for 

Δείπτω (the simplex only in literary books) has the alternative 
more frequently ἐγκατα- ἐκ- κατα- λαμπανό, once in A κατελειμ-
μάνειν, § 19, 3: aor. act. usually έλεινα, rarely the late ἔλεισα, 
§ 21, 1: aor. pass. usually ἔλειφθην, once in 2 Es. B, the late 
κατελείποναν, § 21, 4: the increasing disuse of the aorist shows 
itself also in the constant reading of A etc. -ελειπον -ελειπόμην for 
-ελείπον -ελειπόμην of B: other tenses regular: terminations 
ἐγκατέλιπον, § 17, 2, ἐλίποσαν, § 17, 5, κατελείπον Cod. A, § 17, 4.

Δευκαίνω “make white” and “be white” L. xiii. 19 (Aristot.): 
aor. δευκάνα, § 18, 4: fut. pass. δευκαθήσομαι Ψ l. 9. A synonym 
is δευκαθή (for δευκανθή (Hdt. viii. 27)), L. xiii. 38 f. with pf. 
pass. δευκαθασιμένη Cant. viii. 5 B (-ανθ. ΝΑ).

Δογμάζω: tenses regular λογούμαι (λογίσται L. vii. 8 A for 
λογισθησατι BF) λογογάμην, and with pass. sense λογισθήν 
λεγώμαι (A once without redup. λογισμένον, § 16, 7): new 
fut. pass. λογισθήσομαι (συλ-) is frequent.

Δόνον: δολύσθην, λέουσμαι (Att. tenses without σ), § 18, 2: 
A writes Attic λομένην in the only passage where the pres. mid. 
is used, 2 K. xi. 2, B λουσμένην.

Δωμαίνω, often written λωμαίνομαι, § 6, 41: aor. ἐλυμηνάμην 
(as in Att.: not ἑλυμαν.), § 18, 4.

Δώον: term. κατελύσσαν, § 17, 5: double aug. ἐδιελύσαμεν 
Cod. Ν, § 16, 8.

Μακρύνω: used in a few, mainly late, books, esp. ψ, both 
transitively=μακράν ἀφιστάναι (so pf. pass. in Aristot.) and intr. 
=μακράν ἀπέτανε e.g. Jd. xviii. 22 or “delay” Jdth ii. 13: pf. 
act. μακρυνκατόστοι Α, § 16, 7: pf. pass. μεμακρυμμένου, § 18, 4.

Μαρτύρωμαι (δια- -πτι-): fut. (not attested before LXX) διαμα-
tυροῦμαι Ἐχ. xviii. 20 etc.: μεμαρτύρω 2 Es. xix. 34 B, § 16, 7.

Μάχομαι: fut. (no ex. of simple fut.) διαμάχησομαι Sir. xxxviii. 
28 (so with μαχέσομαι in Ionic and late Greek), § 20, 2: aor. 
regular ἐμαχεσαμήν (not the late ἐμαχέσθην), § 21, 6. As from 
-μαχίζομαι (unrecorded in LS) διαμαχίζομαι Sir. li. 19.

Μελέγομαι: for pres. and impf. act. (συμμάχομοι συνέμειγον are 
used (συνμίστει Cod. A, § 9, 5), so συναναγιγοῦσε Εχ. xx. 18 Bcorr 
(-μίγγεσθε Β* sic, -μίγγωσθην ΑQ), whereas the -μι forms are

1 1st aor. mid. ἀπετάσματι (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)χθην in mid. sense “make terms” 4 K. xviii. 23=Is. xxxvi. 8, (ἐπτ)ἐμιγην Ψ cv. 35, 1 Es. viii. 67, 84, Ez. xvi. 37 (ἀνα)μείγματ (never -μέμειγμα): 2 fut. pass. συμμυγισθονται Dan. Θ xi. 6 (ἀποσμ- Α: μηγησθονται once in Hom., else late).

Μέλων: ἐμελλον and ἡμελλον, § 16, 3.

(Μέλω): impers. μέλει rare, impers. μεταμελήσῃ Ex. xiii. 17: ἐπιμελουμαι Gen. xlviv. 21 (pres. with fut. sense) and -μέλομαι are both Attic, § 22, 3, tenses ἐπιμελόμαι and ἐπεμεληθήναι regular: the tenses of μεταμελομαι (Att. only in pres. and impf.) are new viz. μετεμελήθησομαι, -μεμελήμαι, § 21, 6.

Μερίδω (δια-): fut. μερίδω (Att.) with v.l. -ισω, § 20, 1 (i) and fut. mid. μεριωμαι 1 K. xxx. 24, Prov. xiv. 18: fut. pass. μερισθόσομαι N. xxvi. 53 etc. post-classical: else regular.

Μιαίνω: pf. pass. μιαιμένος (v.l. -ασω as in Att.), § 18, 4.

Μινησκομαι (ἐπί- 1 M. x. 46: the act. is only used in composition with ἀνα- ἐπ-): the pres. (rare in early prose)= “make mention” Is. xii. 4, xlviiii. 1, lxiii. 6,=“remember” Ψ viii. 5, Sir. vii. 36, 1 M. vi. 12, xii. 11, with alternative unredupl. form μινη- σκομαι, § 19, 3: class. tenses with the meaning “remember” μεμνημα, ἐμμεμνημαι Tob. i. 12, ἐμμηναθημαι, μηνηθήσομαι (not μεμνη- σομαι, § 15, 3): the aor. and fut. occasionally have passive meaning “been mentioned” (unclass.), ἐμμηνόθην Sir. xvi. 17 B, Jer. xi. 19, Ez. iii. 20, xviii. 24, xxxii. 13 A, 16 A, μηνηθήσομαι Ez. xviii. 22, Job Θ xxviii. 18.

Μισέω: impf. ἐμισον (for -ουν) Cod. Ν, § 22, 1: post-class. pass. tenses μισθόμαι Is. liv. 6, lx. 15, μισθήσομαι Sir. ix. 18, xx. 8, xxi. 28, Eccl. viii. 1.

Μηστεύωμαι (act. not used) fut. -σομαι and perf., with pass. and mid. sense, μηστεύσεμαι (ἐμν.), § 16, 7.

Μοιχάω: an alternative form, probably Doric1 (first found in Xen. Ἡλλ. i. 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 ἐμὑχέως Jer. iii. 9): aug. dropped in μοιχάω Ρ, § 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.

Μολούνω: perf. pass. μολοθμένους and -υσμένους, § 18, 4: the fut. pass. μολυθήσομαι Sir. xiii. i etc. appears to be post-classical.

1 Wackernagel Hellenistica 7 ff.

Νόμω has late sigmatic futures and aorist νεμίσω, -ήσωμαι,
Table of Verbs

κατενεμήσαμην (Att. νεμω -ούμαι ἐνεμήσαμην), § 21, 2: class. aor. act. and pass. retained in Dt. xxix. 26 διένεμεν, W. xix. 9 ἐνεμίθησαν.

Νηθο1 vulgar and late form of νῶ (=νάω or νῆω), like ἀλήθω = ἀλεω, Ex. xxxv. 25, with late perf. pass. (διανεμησμένος, Ex. xxvi. 31 etc. and verb. adj. νηστός, Ex. xxxi. 4 (contrast Epic ἐννήτος): the old adj. εἶναι Ex. xxxv. 26 required no alteration.

Νύπτω, the aor. present from which the tenses are formed, replaces Att. νίκω, § 19, 3: fut. pass. νιφῆσται L. xv. 12 has no early authority: pf. pass. with mid. sense νιφήσται ib. 11 BA (early in comp.): else regular: LXX prefers the simple verb (ανα- 3 K. xxii. 38, Prov. xxiv. 35, 55: Περ. Tob vi. 3 Ν).

Νοέω: 3rd plur. impf. (κατενεμοῦσαν, § 17, 5: the deponent fut. of the compounds always takes the pass. form ἐννήσαμοι Sir. xiv. 21 Α (νομῆ. BC), διανεμησμοῖ Sir. iii. 29 etc., Dan. o ix. 25 etc. (διανεμησμοῖ is an alternative class. form).

Νομίζω: apart from Sir. xxix. 4 only in literary books: verb. adj. νομίστων, § 15, 2.

Νύσσομαι (κατά-): the compound with met. sense "feel compunction" or of lust (Sus. 10) is not found before LXX: for aor. the Pent. uses κατενίκηθη, the other books κατενύγη with fut. -νυγῆσαι, § 21, 4: perf. -νύνυγμαι.

- Νυστάξω: νυστάξω ἐνύσταξα, § 18, 3 (i).

(Ξενῶ): term. ἀπεξενοῦσαi Cod. A (from Aquila), § 17, 12.

Ξηραίνω (ἀνα- ἄπο-) has late fut. pass. ἡπρανθήσομαι 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. ἡξυρίσα, ἡξυρίημαι, has the following regularly formed tenses which lack early authority: ξυρήσω, ἡξυρηθην, ἡξυρηθήσομαι, ἡξυρησάμην, ἡξυρήσομαι.

(Οἶγω only in the compounds) ἀνοίγω, διανοίγω, and once προσομένω: never -οίγμαι: for the spelling ἀνίγω, § 6, 41 (i): the augment (§ 16, 6) is always in the a in διανοίγω διήνοιξα etc. (διανέσκετο Job xxxi. 32 C is a solitary ex. of augmented oi) and usually in ἀνοίγω, the compound nature of which is becoming obscured, thus impf. ἤνοικα -άμην, aor. act. and pass. (i) usually ἣνοιξα ἤνοιξθην, less commonly (ii) Att. ἀνέκα ἀνεύχθην or (iii) with triple aug. ἤνεόξα ἤνεοξθην: the perf. pass., on the other hand, appears once only in the later form (i) ἤνοικεμένος Is. xlii. 20 (διήνοικεται Job Θ xxix. 10), usually (ii) Att. ἀνεφησμένος or (iii) ἤνεφησμος, plpf. ἄνεκέχυτο (ἡν.) Job Ι.c.: the 2nd perf. act. ἀνέφορη once with intrans. sense Tob. ii. 10 BA: 2 Es. has late 2nd aor. and fut. pass. ἤνοιγην, ἄνοικησομαι, the other books 1st aor. in

1 See Rutherford NP 134 ff.
-χθην with fut. ἀνοιχθήσομαι, also late (Xen. ἀνεῴξομαι), § 21, 4. Προσέφευεν Gen. xix. 6 is a new compound, rather strangely used as the opposite of ἀνεῴξειν = "shut to" (Heb. נָדָע, rendered ἀπέκλεσαν in v. 10: cf. German zwinachen, aufmachen).

Οἴδα in LXX, as in Hellenistic Greek generally, has the uniform conjugation οἴδας (27 exx.) -ε -αμεν -ατε -ασιν (v.). The Attic forms are now an index of literary style: 2 sing. οἴδα 4 M. vi. 27 and in the degenerate form 1 οἴδας Dt. ix. 2 B (οἴδα F, ἤ σα A): plur. ὅστε 3 M. iii. 14 (a letter of Ptolemy), εἴσαιν JOB xxxii. 9 εί (εἰκ τὸν Ἐθ: the translator, notwithstanding his usual classical style, no doubt wrote οἴδασαν here as elsewhere). For 2 sing. οἴδες in A (perhaps influenced by εἴδες: so in later papyri from ii/A.D., Mayser 521) cf. § 17, 8. The plpf. is also uniform, keeping ει throughout: ἤδειν (εἰδὴν 2 K. i. 10 B* may have arisen out of the 3rd plur. 1st aor. εἰδήσαν), ἤδεις (Dt. xiii. 6) -ε -αμεν -ατε -ασιν: the classical forms ἤδη ἤδησα (ἡ) ἤδεμεν (ἡσε) etc. being unrepresented. Inf. εἰδέναι, part. εἴδως.

The only fut. in LXX (εἰσομαι is not found) is εἰδήσω (Ionic, Aristotle and late writers) in Jer. xxxviii. 34 εἰδήσουσιν 3 ΣQ (οἴδησουσιν B, οἴδησουσιν A). A corresponding 1st aor. εἰδήσαι strictly = "came to know" (Ionic and from Aristotle onwards: εἰδήσαι in a papyrus of iii/b.c., Mayser 370) occurs in the B text of Deut.: εἰδήσαν viii. 3, 16, xxxii. 17 b, AF reading ἤδειαν in each case (cf. Is. xxxvi. 11 Γ'), with inf. εἰδήσαι Dt. iv. 35 B (εἰδέναι AF), Jdth ix. 14 ΣQ A.

There is constant confusion in the MSS between the forms of οἴδα and εἰδων, esp. the participles εἴδως and ἤδων (cf. note 2 below). The existence of a genuine variant form εἴδων as part. of οἴδα can hardly be inferred from the evidence: it occurs in 2 Es. xx. 28 A, Job xix. 14 B*ΣQ 3 εί, Wis. iv. 14 Σ, with συνείδων 1 M. iv. 21 ΣQ*vid, 2 M. iv. 41 V*. A good illustration of the confusion of forms is Job xx. 7 (Heb. "see"): εἰδότες B, ήδητες A, ἤδωτες Σ, εἰδότες ήδωτες (conflate) C.


Οἰκτείρω: so always in B and usually in the other uncials (Inscriptions show that οἰκτηρω was the older form, and so Σ generally writes, but its testimony is untrustworthy, cf. § 6, 24): fut. and aor. take the late forms (as from ἐω, cf. οἰκτείρημα

---

1 Rutherford NP 227 f.
2 Or ἤδως: so A writes in Job xix. 19, xx. 7, xxviii. 24, Eccl. ix. 1 and (with Σ) W. ix. 9: B* has this spelling in Bar. iii. 32 only (Bar. B, p. 13).
3 The reading is supported by the quotation in Hebrews viii. 11.
Table of Verbs

Jer. xxxviii. 3) ὀίκτειρήσω, ὀίκτειρήσα (never ὑκτ., § 16, 4): the class. aor. ὀίκτειρα (ὁκτ.) is now literary 2 M. viii. 2, 3 M. v. 51, and in comp. with κατ- 4 M. viii. 20 Ν., xii. 2 ΣΝ (A twice correcting to the later form), with ἐπ- Job xxiv. 21 A.: the writer of 4 M. employs the unclass. mid. ὀίκτειρομαι v. 33 (-ήσω Α.), viii. 10.

Οἱμαί 4 M. i. 33 (rare outside literary books), 2 sg. ὀἰεῖ and ὀиή, § 17, 12, has the Attic tenses φήμων (not φόμων) Gen. xxxvii. 7 etc., ὀφθην Est. E. 14 (ὁθη Ν*, ὠθητι Α.), 1 M. vi. 43 Ν. The late compound κατούφιμον "supercilious" occurs in Hb. ii. 5 (Aristeas § 122, Philo).

Οἱμώξω: fut. οἰμώξω (Att. -ξοιμαί), § 20, 3.

(Οἰστράω) only in the late compound παροστράω intras. "rage," Hos. iv. 16 παροστρώσα παροκτησίσεν (aug., § 16, 4: παροστρώσσεν Q* etc.), Ez. ii. 6 -ήσωσιν.

Ολλαμά αὐτ-οί-εξ-προσατ-: forms as from -ολλάω 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 ὄλετο a doublet): tenses regular including fut. ἀπολόγω -οίμα, whereas ἀπολόγω σ (Ν.Τ.) hardly belongs to LXX proper, § 20, 1 (iv): ἀπολογά is frequent, the trans. pf. ἀπολόγεκα rare and with one exception confined to the part., Dt. xxxii. 28, Is. xlvii. 12, xliii. 20 (ἀπόλεκας Α, § 16, 7), Sir. ii. 14, viii. 12, xix. 14, xli. 2. term. of aor. opt. ὀλέσασαν etc., § 17, 7. The Job translator also uses the collateral Epic form ὀλέκω, x. 16, xvii. 1, xxxii. 18.

Ολλολίξω: fut. ὀλλολίξω (Att. -ξομαί), § 20, 3.

Ομνυμί (ἐξωμιμαί in 4 M.) and usually ὀμνύω, but the -μ forms remain in the mid., § 23, 2: fut. ὀμνύμα (not the later ὀμύςω), § 20, 1 (iv): perf. ὀμνομακα appears in degenerate forms, § 16, 7: aor. regular ὀμυσα, the aug. being retained in part. ὀμύσαντες, § 16, 9, aor. mid. only in 4 M. ix. 23 ὀμύσασθε.

Ομοβώ: aug. omitted in aor. ὀμοιωσά, § 16, 4: tenses regular.

(Ονίνμα) represented only by the class. fut. mid. ὀνίσεται Sir. xxx. 2 and the unclass. 1 aor. pass. ὀνίσθης, § 18, 2.

Οὔνω (παρ-): aug. omitted in παροξύνθην, § 16, 4: no perf. act. or pass. attested, other tenses regular, the fut. pass. παροξύνθησαι Dan. o xi. 10 occurring already in Hippocrates.

(Οράω) 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 θεωρω q.v.: fut. ὄρωμαι (dığı, § 8, 3 (3)) with 2nd sg. -η and -ει, § 17, 12: pf. ἔωρακα ἔορακα, § 16, 6, 3rd pl. ἔώρακαν, § 17, 3: aor. ἐδω or ἐδω, § 16, 5 (ἴδω, § 8, 3 (3)), 3rd pl. ἐδω (ἴδω) and (ἐ)δώσαν, § 17, 2 and 5, aug. retained in moods ἐοῦ etc., § 16, 9. In the passive the class. aor. and fut. ὄφθην, ὄφθησαι are frequent: the aor. ἐφράθην (not before Aristot.) occurs in Prov. xxvi. 19 BN* (ὁφράδων), Ez. xii. 12 (ὁραθή), xxii. 24 (ὁραθήναι) and in the form ὁφράθησαν in Dan. Θ
i. 15, § 16, 6: fut. ὀργίζομαι is late and confined to Job Θ xxi. 14 and in compos. with παρ- 3 M. iii. 9 (the comp. occurs in a papyrus of 113 B.C., Mayser 405: Galen, a contemporary of Θ, is the earliest authority for this fut. in the simplex): Att. pf. pass. ὀπάσαω occurs in Ex. iii. 16, iv. 1, 5, Jd. xiii. 10 BA, elsewhere the rather later ἐξαιρέω (Isocr.) or ἔωρ., § 16, 6. The only examples noted of pres. mid. (pass.) are literary, ὄργων (pass.) W. xiii. 1, ὑφορμένοι (mid.) 2 M. vii. 24, 3 M. iii. 23, of impf. mid. προορώμην Ψ xv. 8. On the other hand two new pres. forms for “I am seen” occur, ὀπτάζωμαι N. xiv. 14 and ὀπτάνομαι (ὡπανόμην) 3 K. viii. 8, Tob. xii. 19 BA (the latter in papyri of ii/B.C., Mayser 404, and in N.T.).

Ὀργίζομαι, παροργίζω: “provoke to anger” is expressed by the late compound παροργίζω -ιώ -ἀργιόσα, which appears twice only in the pass. (Theophr.), παροργισμένην Sir. iv. 3 (-ἀργι.), § 16, 4, παροργισμὸντεσσαυ Dan. 0 xi. 36: ὀργίζομαι on the other hand is confined to the passive1, with tenses ὀφρίσθησα, ὀργισθήσαμαι (never the more frequent Att. ὀργιοώσαι), § 21, 7.

Ὀρθόω: aug. in ἀν-κατ-ὁρθωθήν, § 16, 4, ἐπανῳρθωθήν, ib. 8.

Ὀρθρίζω “rise early” (ὅρ- 1 K. xxix. 10 A), often written ὀρθίζω, § 7, 35, replaces the earlier ὀρθρέω, found only in Tob. ix. 6 B: fut. ὀρθρίζω with v.l. ὑσω, § 20, 1 (i), aor. ὀρθρίζα.

Ὀργίσσω (ὁρ- κατ-): 2 aor. pass. (late) κατῳργίγην, the earlier 1 aor. -ορίζηθην once in A, § 21, 4.

Ὀφείλω: fut. ὀφείλησω (Att.) and -ησω, § 18, 1: 2 aor. now only in unaugmented form ὀφεῖλον as particle, § 16, 4.

Παλαίζω (ἐμ-κατα-προσ-συμ-) has the late guttural tenses -παλέομαι (and -ξω, § 20, 3), ἐπαξάε, ἐπεπαιχα, ἐπεπαιγμα, § 18, 3 (i) (for Att. παίσωμαι etc., Rutherford NP 91, 313 f.).

Παίω: see τυπτω.

Παρομάζω: aug. παρομάζεις, ἔπαρ, § 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-πασάρμην.

Πατάσσω: see τυπτω.


Παῦω (ἀνα- ἐπανα- κατα-) : the simplex is almost confined to the mid., καταπαῖω almost to the act. which is used both transitively and intransitively, e.g. τῇ ἡμ. τῇ ἔβδ. κατέπανσεν καὶ ἐπάναστο Ex. xxxii. 17: tenses regular, in pass. and mid. παῦσωμαι (not παῦντοι)θήσομαι nor the late παῖσωμαι, ἐπανάστημ with ἀνε-

1 A has the act. twice, but ὀργίζει Prov. xvi. 30 is an error for ὀρίζει and ὀδοι γὰρ ὀργίζουσιν Job xii. 6 for ὀδοι παροργίζουσιν.
Table of Verbs

281

παῦθημεν Lam. v. 5, πέπαυμαι: under the influence of the Heb. ἀναπαύειν, καταπαύειν τινί = “give rest to” 3 K. v. 4, 1 Ch. xxiii. 25, 2 Ch. xiv. 6, xv. 15, xx. 30.

Πείθω (ἀνα-, ανυ-) is mainly restricted to the 2nd perf. πέπουθα (rare in Attic prose) with pres. sense “I trust,” 3rd plur. πέπουθαν, § 17, 3, and plpf. ἐπεποθεῖον (πεποθ., § 16, 2): the paraphrastic construction of πεπουθός with auxiliary εἶναι (or γίνεσθαι Is. xxx. 12, Sir. ii. 5 Ν. α.) is frequent, especially in Is., π. Æ Is. xxxvi. 4, 6, xxxvii. 10 (πέπουθας B), π. ἢς and ὤν ib. viii. 14, x. 20, xvii. 8, ἑσθι π. Prov. iii. 5, π. ἵνα fut. π. ἐσομαι 2 K. xxii. 3, Job xi. 18 and 10 times in Is.: so much has πέπουθα come to be regarded as a pres. that a new 1st aor. ἐπεποθήσα is formed from it, § 19, 1, cf. πεποθήσης 4 K. xviii. 19. The remaining tenses of the verb in LXX (πείσω, ἐπίσω, πείθομαι, ἐπείθομαι, πείθομαι, ἐπείθαι) are with few exceptions restricted to the literary books.

Πεινάω has a for Att. η in the contracted forms, § 22, 2, and in the tenses πείνάω ἐπείνασα, § 18, 1.

Πειράμαι (ἀπο-), πειράω (δια- ἕκ-): the former is used for “attempt (anything)” with passive tenses ἐπειράθην and πειράματι with mid. sense (class.), the latter for “tempt” or “try (anyone)” with pass. aor. ἐπειράσθην “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.

(Πετάω) ἐκ- replaces πετάνυμι “spread out” in the only two passages where a pres. occurs § 23, 2.: aor. ἐπέτασα (ἀνα- δι- ἐκ-) is Attic, and fut. ἐκπετάσω is old (Att. πετό): pf. act. διαπετάσκοτα 2 Ch. v. 8 is post-class. and pf. pass. διαπεπετασμένος (3 K., 1—2 Ch.) replaces Att. -πέταμαι, § 18, 2.

Πέτομαι, πέταμαι (πετάμαι), ἐπταμαί “fly”: (i) Attic πέτομαι occurs in pres. ind. πέτονται Job v. 7, Is. lx. 8 BN and part. πετάμενος (9 exx.) with impf. ἐπέτατον Is. vi. 2 Ν.: (ii) πέταμαι (poetical and late prose) in pres. ind. πέτανα(ς) ται Dt. iv. 17, Prov. xxvi. 2, Is. lx. 8 AQ, part. πετάμενος Is. xiv. 29 B (όμερον cett.), impf. πέτασαμαι (ἢ-σαμαι) Ez. xxxii. 10 BQ, impf. ἐπέτατον Is. vi. 2 BAQ 1: (iii) the aor. and fut. in LXX are the later passive forms (as from πετάω) ἐπέπαυθην (ἐκ- κατ-), πεπαυθησομαι 2 (vīce class. ἐπτάμην, πεπάμαι, § 18, 2: (iv) of the later πέταμαι a possible ex. occurs in Ez. l.c: πεταμένος Zech. v. 1 1* may be a mere itacism for -ομένος: (v) as from ἐπιτημι- 1 Ἐπέτατο W. xvii. 21 BA is doubtless a corruption of ἐπετέστατο (τεῖνω).

2 These forms appear in Hatch-Redpath s.v. πεπαυνύκαι, πετάζειν, but with one possible exception the meaning is “fly” (Heb. טֵל). See Rutherford XP 373 f. for the mixture of forms.
we have the late pres. act. διαπάντως W. v. 11 B* (διαπάντως cett.) and late pres. mid. ἀν—καθ—πταίμενος Is. xvi. 2, Sir. xliii. 17, εἰπτασθαί Prov. vii. 10, as well as aor. ἐπτεῖν (class. poetry) Job xx. 8 (beside ἐκπεπασθέν in same v.), ἐξέπτησαν Sir. xliii. 14.

Πιέζω is used, as in Att., for "press" and ἐκπίεζω for "oppress" with regular tenses πιέσω, ἐξέπιεσα, ἐκπεπείσαμαι: the later contract form πιεζέω in ἐκπιεζόντες Ez. xxii. 29 B, § 22, 3; πιάζω (Doric and colloquial, mod. Gr. πιάνω) meaning "seize" occurs in aor. πιάσατε Cant. ii. 15 and fut. pass. πιασθόμαι (else unattested) Sir. xxiii. 21 B: but the distinction of meaning is not always observed, ἐκπεπασθέν Jd. vi. 38 B (ἀπεπασθεν A) being used = "pressed out" and ἐξέππεισάμαι I K. xii. 3 A (-ίσα B) = "oppressed."

Πιέζω, § 23, 4. (Πι(μ)πράω) εμ- for ἐμπεπημι, § 23, 4.
Πιέσω: fut. 2nd sing. πιέσαι (not πιγι), § 17, 12: 3rd plur. aor. ἐπίσοσαι, § 17, 5: imperat. πιε (Att. also πιαί, inf. πιείν and πείν (πιν)), § 5 p. 64: aug. omitted in πεπώκει, § 16, 2.

Πιάζω: § 23, 4. (Πιαζάω) has the class. tenses πέπρακα (3rd plur. πέπρακον, § 17, 3), πέπραμαι 3 K. xx. 20, 2 M. viii. 14, ἐπράθην, with the post-class. fut. pass. πραδύσομαι L. xxv. 23 etc.: the other tenses are still, as in Att., supplied from other verbs, pres. and impf. from πωλέω, aor. and fut. from ἀποδίδομαι.

Πίπτω: aor. usually ἐπεσα, not -ον, § 17, 2: aug. omitted in plpf. ἐπεπώκειν, § 16, 2.
Πλανάσσω: fut. πλανάθησομαι for Att. πλανύθησομαι, § 21, 7.
Πληθυνω (pres. pass. twice in Aeschylus="receive the support of the πληθος") is frequent in LXX as causative of Att. πληθω "abound" (the latter only in 3 M. v. 41, vi. 4 V): tenses regularly formed including ἐπληθύνθην, πληθυνθόμοι, πιεπήθυμαι, § 18, 4: the verb is used intransitively in 1 K. i. 12 (ἐπληθυνον προσευχομένην), vii. 2, xiv. 19.

Πληρῶ: plpf. pass. ἐπεπλήρωσατο (πεπλήμφσατο V), § 16, 2, also in Cod. A ἐπελήρωτο, § 16, 7, and ἐπεπληροῦτο, § 22, 4.
Πλησσώ: see τυπτω.
Πλούτιζω: fut. πλουτιῶ (Att.) with v.l. -ισω, § 20, 1 (i).
Πνέω: fut. πνεύσομαι (Att. in compounds) and πνεύω, the latter once apparently causatively "make to blow," § 20, 3.

Ποδίζω: fut. πυρσοῦ (Att.) § 20, 1 (i).
Ποδώ, ἐπι-: aor. ἐπόδησα (Att. also -εσα), § 18, 1.
Ποῦ: spellings in η πυςατε, πυςα, § 6, 36 and 38: aug. omitted in πεπυσακειν, § 16, 2: terminations πεπούκαν, § 17, 3, ἐποὐσαν, § 17, 5.

1 The Heb. corroborates ῥηςονται in Hos. xi. 11 (cf. 10), ἐχήρθησαν in Lam. iv. 19: ἐκπροσονται, ἐπέτησαν were natural corrections suggested by the context.
Table of Verbs

283

Πολεμέω: term. ἐπολεμήσαν, § 17, 5: aor. pass. ἐπολεμήσαν
(class., Thuc. v. 26) Jd. v. 20 A "were fought against," fut. pass.
late (Polyb.) πολεμήσαται Dan. 0 ix. 26: the late fut. and aor.
mid. (cited by Veitch from LXX) do not occur in the uncials.

Πονέω: πονέω, ἐπόνεα, § 18, 1.
(Ποντιζω): fut. καταπατείω with v.l. -ίσω, § 20, 1 (i).

Πορεύομαι has regular tenses πορεύομαι ἐπορεύθην πεπόρευμα
(the last, including compounds εἰσ- ἐκ-, not frequent, mainly in
Hex.): the rare πορεύθησαι in late versions, § 21, 7: late 1 aor.
mid. εἰπορευσαμένη 3 M. i. 4 and as v.l. πορευθώμεθα Gen. xxiii.
12 M curs., πορεύσατε L. xxvi. 27 A, -σώμεθα 1 M. ii. 20 A.

(Πράμαυ): ἐπράμαυ, the class. aor. to ὄνεμαι, is still retained
in Gen. and Prov. xxix. 34: the later ὀνεισᾶμιν (ἐωρ.) is not used:
the form πρακαθέλαν Gen. xlii. to A is unparalleled. "To buy"
is now usually ἀγοράζειν.

Προνοέω post-class.: ἐπρονοέμενα (with v.l. προευν.)
and πεπρονοέμενος, § 16, 8.

Προφητεύω: aug. ἐπροφήτευσα (with v.l. προεφ.), § 16, 8: A
once has the mid. ἐπροφητεύνοτο Jer. ii. 8.

Πτεώ: πτωνηται = -ονηται, § 22, 1.
(Πυρήζω) εμ: -: a late alternative for ἐμπίσπρημα or ἐμπυρεύω:
pf. pass. ἐμπεπυρεύσαι and in Cod. A ἐμπεπυρεύμενος, § 16, 7.

Ῥαίνω "sprinkle" (class. poetry) has fut. ῥανώ, aor. ῥανά
(ἐπ- προα-: class. ῥανάνα): pf. διέρραγκα is new, § 16, 7 note.
Cod. A once has ῥάνιεί L. xiv. 16 as from ῥανίζω (Pollux).
The aor. pass. ἐραντίσθην (ἐπ- περί-) is formed from the post-
class. ῥαντίζω (Athenaeus is the earliest non-Biblical authority
cited), which also has fut. act. ῥαντίω Ψ l. 9, Ez. xliii. 20 A (περί-).

Ῥέω has classical tenses (except for the occasional omission
of the second ρ): impf. κατέρρεει 1 K. xxi. 13 (-ἐρει A), περέρεον
4 M. ix. 20, impf. pass. κατερρεύσατο ib. vi. 6: fut. ῥύνομαι (ἀπο-
ἐκ: not the rarer ρέομαι nor the late ρέω), § 20, 3: aor. pass.
as active ῥύνον (ἀπ- δι-), § 21, 3, but ἔρυψαν, § 7, 39 (not ῥέεσαι):
pf. κατερρύσακα Jer. viii. 13.

The -μ forms of ῥήγγυμυ (δια- κατ-) appear only in the pass.,
for pres. act. ῥήσαω is used, § 23, 2: regular tenses ῥήξω, ἐρρήξα,
ἐρράγην (for -ρρ- and -ρ-, § 7, 39): post-class. pf. διερρήξων in
"K. βδ" (2 K. xiv. 30, xv. 32, 4 K. xviii. 37), 1 M. v. 14, xiii. 45,
Jer. xlviii. 5 AQ: the class. 2nd perf. (intr.) ἐρρωγα (δι- κατ-) in
Jos. ix. 4, 13, 2 K. i. 2 B, Ἐπ. J. 30, also in the form ἐρρήγα (δι-
κατ-: Doric and late) 1 K. iv. 12, 2 K. i. 2 A, Job xxi. 19:
with the same sense the rare pf. pass. διερρήγημεν 1 Es. viii. 70,
Prov. xxiii. 21 and with mid. sense Jer. xlviii. 5 BN: fut. pass.
ῥήγγομαι (ἀπο- δι-) is late, Is. lviii. 8, Ez. xiii. 11, xxxviii. 20,
Hos. xiv. 1, Hb. iii. 10, Eccl. iv. 12.
Table of Verbs

[§ 24]

'Ρίπτω and διπτέω (both Attic) both occur in LXX, § 22, 3: pf. act. (class. ἐρρίφα) only in Jos. xxiii. 4 ἐπέριφα A, corrupted in B to ὅπερ εἶπα: pf. pass. ἐρ(ρ)μμα (ἐρρίμα, § 7, 40) and ῥέμμα, § 16, 7: aor. and fut. pass. ἐρ(ρ)σάμην, ὑψηλομαι (not ἐρρίφην, ῥηθ.), § 21, 4: term. ἐπερίττοσαν, § 17, 5: for -ρρ- and -ρ-, § 7, 39.

Ῥόμαι (early in poetry, cf. ἐρίμαι) is common in LXX (esp. in Ψ and Is.) besides the class. tenses ρύσομαι, ἔρ(ρ)υσάμην, in certain books (4 Κ., Ψ, 1 Μ.) two late pass. tenses with pass. meaning ἔρ(ρ)υσαθν, ρύσησομαι, § 21, 5: for -ρρ- and -ρρ-, § 7, 39.

Σαλπίζω: new fut. σαλπιῶ and -ίσω, § 20, 1 (i): aor. ἐσαλπίσα (for older -γιά or -α, § 18, 3 (ii).

Σβέννυμι (ατο- κατα-) keeps the -μι forms in literary books, which alone use pres. and impf., § 23, 2, and the Att. tenses σβίσαι, ἐσβίσα: the passive tenses are (Ionic and) late, ἐσβίσαι (also Ionic) Is. xliii. 17, Job xxx. 8, 3 M. vi. 34, ἐσβέσθην (Ion.) Job iv. 10 etc. with v.l. ἐσβέσθην σβίσαι(τα) νῦντος, § 18, 2, σβεσθήσομαι L. vi. 9 et pass.: the class. ἐσβήναι ἐσβήνα -σβήσομαι are unrepresented.

Σημαίνω: aor. ἐσήμανα and (literary books) ἐσῆμανα -ηνάμην, § 18, 4: σημαίματα (class.) 2 M. ii. 1.

Σινάω: fut. σιγήσομαι and -σω, § 20, 3.


(Σκεδάωμι) simplex unused, in comp. usually with δια- and, mainly in met. sense, also ἀτο- 4 M. v. 11, κατα- Ex. xxiv. 8: pres. -μι form once in pass. διασκεδάωνται, for pres. act. -σκεδάω is used, § 23, 2: class. tenses in use διεσκέδασα -ώθην Eccl. xii. 5: -ασαι Ex. xxxii. 25, Hb. i. 4, 3 M. v. 30: the futures are post-class., -σκεδάσω (Att. σκεδώ), -σκεδασθήσομαι Zech. xi. 11, W. ii. 4. Cf. σκορπίζω.

Σκέπαξ (ἐπι- Lam. iii. 43 f. and the later Versions) “cover,” “shelter” (later Attic writers) is frequent with regular tenses including 1 aor. and fut. pass. ἐσκέπασθην, σκέπασθήσομαι: σκέπω (Ionic and late καινή) is a v.l. of A in Ex. xxvi. 7, Job xxvi. 9.

Σκοπέω, σκέπτομαι in Attic form one verb, the pres. and impf. only of the former being used with tenses σκέπαι, ἐσκέψημαι.

In LXX σκοπεῖω (ἐπι-) 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. κατασκόπειω, § 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” = ἦπει niph. e.g. 4 K. x. 19) in addition

1 Ἐπεσκόπησαν 2 K. ii. 30 B is obviously a slip for ἐπεσκόπησαν.
to (i) the class. fut., aor., and perf. ἐπέσκεψεμαι (used both actively e.g. Ex. iii. 16 “visited” and passively e.g. N. ii. 4 “was reviewed”), is used (ii) in the pres. Ex. xxxii. 34 etc. with by- 
form ἐπισκέπτομαι 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 ἐπεσκέπησεν ἐπι-
sκεπήσομαι, -σκέφθησομαι, § 21, 4.

Σκορπίζω, dia-: “scatter,” an Ionic verb according to 
Phrynichus, used by late prose writers from Polybius onwards 
and in certain portions of LXX, where it has the tenses σκορπιῶ 
and -ίσω, § 20, 1 (i), ἐσκόρπισα, -ίσην, -ίσμα, σκορπισθήσομαι. 
In LXX its distribution2 and use as a substitute or alternative for 
dιασπείρω in the literal sense of “scatter” are noticeable, while 
διασκεδάζω (ννμι) is mainly restricted to metaphorical senses.

Στάω : tenses regular including pf. mid. and pass. ἐσπασμένος 
(ἀπ- etc.), once in B ἐξεσπασμένος, § 18, 2, aug. omitted in ἀπο-
sπασμένοι, § 16, 2 (no perf. act. used): fut. pass. ἐκσπασθήσομαι 
Am. iii. 12 (dia- Xen.): the rare fut. opt. ἀποσπάσω Jd. xvi. 9 B 
is noteworthy.

Σπείρω (dia- κατα-): post-class. tenses are pf. ἐσπαρκα Is. 
xxxvii. 30, fut. pass. σπαρήσομαι (with compounds) L. xi. 37; Dt. 
xxix. 23 etc., Cod. A once using σπερεῖται with the same passive 
meaning N. xx. 5 (σπείρεται BF): A also has διεσπαρμένοι, 
§ 18, 4: cf. σκορπίζω.

Στάξω (poetical word): the fut. στάξω Jer. xlix. 18, Eccl. 
x. 18 BΝ is unrecorded before LXX, ἐστάζα is classical.

Στέλλω : terminations ἐκαπεβεστέλλουσαν, § 17, 5, ἀπέσταλκες 
Cod. A, § 17, 8 (not ἀφεσταλκα, § 8, 5): tenses regular except 
that the fut. mid. δια- ὑπο- στελτοῦμαι (2 Ch. xix. 10, Job xiii. 8, 
W. vi. 7, Hg. i. 10) lacks early authority.

Στερέω (ὑπο-): aor. ἑστέρησα -ήθην and -εσα -έθην, § 18, 1: 
στερηθήσομαι 4 M. iv. 7 is post-classical: στέρομαι is unrepre-
sented, § 22, 3.

Στηρίζω (poetical and late prose): fut. -ῑδω and -ῑσω, § 20, 1 (i): 
in the other tenses there is fluctuation between ἑστήρισα 
(-ιάμην) and -ίξα, ἑστηρίξθην -ίσην, -ιγμα -ισμα, -ιχθήσομαι 
-ισθῆσομαι, § 18, 3 (iii).

Στραγγαλάομαι -όμαι v. l., § 22, 4.

Στρέφω: the simplex is trans. only, the compounds of ἀνα-
ἐπι- etc. trans. and intr., note διαστρέψεις intr. 2 K. xxiii. 27 A = 
Ψ xvii. 27 “act perversely”: pf. act. unclass. ἀπεστρόφασιν

1 Σκορπίζεται: Εκαταίος μὲν τῶτο λέγει: "Ἰων ὡν, οἱ δ' Ἀττικοὶ σκεδά-

2 It is absent e.g. from the following portions which use διασπείρω 
instead: Pent. (except N. x. 35, Dt. xxx. 1, 3 and Gen. xlii. 7 A where 
read διασπερῶ), the earlier portions of the Kingdom books, Is., Jer. β and 
Ez. β (except xxviii. 25, xxix. 13), though frequent in Jer. a and Ez. a.
1 K. vi. 21: pf. pass. regular -έστραμμαι, the ε of the present being retained in συνεστρεμμένοι I. M. xii. 50 A (so in a papyrus of ii/b.c., Mayser 410); aor. pass. ἐστράφην (not the rare ἐστρέφθην) § 21, 4, with imperat. ἀπο- ἐπι- στράφητι (not ἐπιθή) Gen. xvi. 9, N. xxiii. 16 etc., cf. § 7, 13: fut. pass. στραφήσομαι (post-class. in the simplex) I. K. x. 6, Sir. vi. 28, Tob. ii. 6, Is. xxxiv. 9 and frequent in the compounds, used both passively and to replace the mid. -στρέψομαι (which is not found), e.g. οὐκ ἀποστραφήσομαι αὐτῶν Am. i. 3 "reject" "turn away from": aor. mid. ἀπεστρέψάμην "reject" (post-class. with this prep.) Hos. viii. 3, Zech. x. 6, 3 M. iii. 23.

Στραμνύω (κατα- ὑπο-) replaces the older pres. στάρμυμι, § 23, 2: the following are post-classical, the futures of the 3 voices στράω (class. in comp.) Is. xiv. 11, Ez. xxviii. 7, στρώσομαι (v. l. ὑπο-) Ez. xxviii. 30, καταστρωθήσομαι Jdth vii. 14, also aor. mid. ύπεστρωθήσατα Is. lvii. 5, aor. pass. καταστρώθηκα Jdth vii. 25.

Συρέει: fut. συρέω (in Aquila etc. συρίσω: συρίγξουμαι Lucian): aor. ἑστιέσα (for Att. ἔγειξα), § 18, 3 (ii).

Σύρω: fut. συρόω 2 K. xvii. 13 and aor. mid. ἀνάσωρα Is. xlvii. 2 (προ Ν) are post-classical.

Σφάλλω has 1 aor. ἐσφάλλω (for Att. ἐσφάλλα) in Job xviii. 7 opt. σφάλλω (σφαλη Α.), to which tense should probably also be referred ἐσφάλλεν ib. xxii. 10, Sir. xiii. 22 (ἐσφαλη Α.), Am. v. 2 and not to the dubious 2 aor. ἐσφάλλω.

Σφηνώ: σφηνιάσθω Ν., § 22, 3.

Σώζω: perf. pass. σέσωσμαι, rarely Att. σέσωσαι, but ἑσώθην, σωθήσομαι as in Att., § 18, 2.

Τάσσω and τάττω § 7, 46: the 2nd aor. pass. -ετάγην with the fut. ὑποταγήσομαι are post-class., the class. 1st aor. ἐτάχθην (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.

Τέινω: the simple pf. act. τέτακα Prov. vii. 16 is post-class., cf. ἑκτάκα 1 K. i. 16 (ἀπο- is class.): ἑπέτατο W. xvii. 21 appears to stand for ἑπετέτατο (cf. τέτομαι).

Τέλεω: fut. τελέσω, § 20, 1 (iii): pf. act. only in the periphrastic ἔστη τετελέκτω Sir. vii. 25: pf. pass. has mid. sense in συντελέσθη Gen. xlv. 5 and in the simplex with the meaning "have oneself initiated" (class.) N. xxv. 5, Hos. iv. 14 (so ἐτελέσθη N. xxv. 3=Ψ cv. 28), elsewhere pass. sense: aug. omitted in τετελεστο, § 16, 2: fut. pass. τελεσθήσομαι (ἐπι- συν-) is late: aor. mid. (rare in class. Gk) συντελεσάμην 1s. viii. 8 (σαν Α.), Jer. vi. 13 BN, 2 M. xiii. 8. For new pres. τελίκω, § 19, 3.
Table of Verbs

§ 247

Τίθημι: § 23, 5 and 10: aug. in παρεκατέθετο, ἔσυνθετο, § 16, 8.

Τίκτω: fut. τέξομαι (not the rarer τέχνω): 1 aor. pass. ἐτέχθην (frequent in LXX.=Att. ἐγενόμην) and fut. pass. τεχθησόμενος Ψ xxi. 32, lxxvii. 6 are late forms.

Τιμάω: τιμοῦσιν Ν § 22, 1 (as from -έω).

Τρέπω -ομαι (άνα- ἀπο- ἐν- ἐπι- μετα- προ-): the only tense at all frequent is the class. 2 aor. pass. -ετράπην (imperat. ἐντράπητι, § 7, 13), to which is now added the post-class. fut. pass. τραπήσομαι Sir. xxxix. 27, ἐν- L. xxvi. 41 etc.: the compound with ἐν- with the new meaning “be ashamed of” is the commonest form of the verb and is limited to these two tenses with ἐντέτραμμαι 1 Es. viii. 71: other parts of the verb are rare outside literary books.


Τυγχάνω (literary): ἀπο- ἐν- [= “entreat,” “petition” as in the papyri] ἐπι- συν-: the perf. is τέτευχα Job vii. 2 (τετυχέως Α), 3 M. v. 35 (so throughout the papyri for Att. τετυχέω, Mayser 374): ἀντιλήψεως τεῦξασθαι 2 M. xv. 7 = 3 M. ii. 33 Α (τεῦξασθα V) is an example of the confusion of fut. and aor. forms which is paralleled by ἐσωσθα, παρέξασθαι 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 κομή, no less than Attic, affords no excuse to the Byzantine grammarians for their unfortunate selection of this word as typical of the verbal system. (1) Τύπτω, ἔτυπτον are the only tenses used in LXX with one instance (4 M. vi. 10) of pres. part. pass. (2) The normal fut. and aor. act. are πατάξω, ἐπίσταξομαι, this verb being confined to these tenses, except for the use of pres. inf. πατάσσειν in the B text of Jd. xx. 31, 39 (Α τύπτειν). (3) As aorist, ἐπαισά (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. πέπασκα (post-class. in simplex) N. xxii. 28, 1 K. xii. 4. (4) The passive tenses are formed from πλήσσειν: aor. ἐπιλήγην (ἐξεπιλήγην, κατεπιλήγην: καταπληγεῖν 3 M. i. 9 A), fut. πληγύσομαι, pf. πεπληγμένος (κατα-) 3 M. ii. 22 f., but elsewhere πέπληγμα (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) πληγοσοναι 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 εἶπε πατάζατι, τύπτουσιν.
'Υπομνηματίζομαι, a κοινή verb—"record," "enter a minute": aug. omitted in ὑπομνήματιστο § 16, 2.

'Υπέτρεψ (ἄφ. καθ-): the new features are the fut. ὑστερήσω Ψ xii. 1, Lxxxiii. 12, Job xxxvi. 17 etc., the middle ὑστεροῦμαι Dt. xv. 8 A, Sir. xi. 11, li. 24 B, Cant. vii. 2, and the causative use of the act.—"withhold" 2 Es. xix. 21 B* (ὑστέρησαν cett. "they lacked" with MT), so τῷ μάννα σοι οὐκ ἀφυστέρησας ib. xix. 20, ἀπαρχᾶ... οὐ καθυστερήσεις Ex. xxii. 29 (cf. 1 Ch. xxvi. 27, Sir. xvi. 13 B).

'Υφαίνω: aor. ὑφάνα (for Att.-να), pf. pass. (Att.) ὑφασμένος, § 18, 4.


Φαίνω: 1 aor. act. ἐφάνα and (lit.) ἀπέφηνα -νάμην, § 18, 4: 1 aor. pass. (rare in class. prose) only in ἐφαύνη "was shown" Dan. O ii. 19, 30, the Att. 2nd aor. ἐφάνη "appeared" is frequent: fut. φανέρομαι and φανοίμαι (both Att.), § 15, 3: term. ἐφαίνοσαν, § 17, 5: crasis προφαύνησαν, § 16, 8 note: no form of perf. in LXX. The use of εἶν (ἄν) φαίνηται σοι 1 Es. ii. 18 (cf. 2 Es. vii. 20)=ἐϊν δόξη or εί δοκεῖ is a standing formula in petitions in the papyri.

(Φαύσκω): an Ionic and κοινή verb found only in composition, in LXX with δια- and (3 times in Job) ἔπι-, "dawn" (of day-break), "give light": LXX has this form of the pres. with aor. διεφάνω, fut. ἐπιφάνω Job xxv. 5 A (also φαῦσα and ιπόφανος): the alternative -φωσκό (Hdt. and N.T.) -φῶσα only as a variant in Jd. xix. 26 B, 1 K. xiv. 36 A, Job xli. 9 A ἐπιφωςκέται: φαύσκω appears to be the older form, cf. Ἐρικ πιφάνσκω.

Φέρω: aor. ἤνεγκα with part. in -as but inf. -εῖν etc., § 17, 2, once ἀνοίσατε from (Ionic and late) aor. φάσα § 21, 2: terminations ἐφεραν, ἐφέροσαν, ἐνέγκαιαν, § 17, 4, 5 and 7: pf. pass. in LXX rare and literary, ἀπεννεγκέναι Est. B. 3 BN, εἰν- 2 M. xiv. 38 (pf. act. infrequent): fut. pass. (since Aristot.) εἰσενεκθησόμαι Jos. vi. 19, ἀν- Is. xviii. 7, lx. 7, ἀπ- etc.

Φίγω: terminations ἐφίγα (κατ-) § 17, 2, ἐφίγοσαν § 17, 5: ἐκφεύξασθαι (v.l. -εσθαι) § 6, 6.

Φημ.: § 23, 4.

Φάνω (προ-, κατ- Jd. xx. 42 A) also written φθάνω, § 19, 2: impf. ἐφθανεν (rare) Dan. Θ iv. 17 B: fut. φθάσω (not Att. φθησόμαι) § 20, 3: aor. ἐφθασα (Att. also had ἐφθην which is absent from LXX) § 21, 1: pf. ἐφθακα (post-class.) 2 Ch. xxviii.

1 Ἐφανεῖν 4 M. iv. 23 ΣN is apparently a corruption of φανέιν (φάνει Α).
9, Cant. ii. 12 (-σεν κ.), προ- 1 M. x. 23 A. As regards meaning, the simplex retains the original sense of anticipation in Wis. (iv. 7, vi. 13, xvi. 28), also in Sir. xxx. 25 (opposed to ἐσχάτος), cf. 3 K. xii. 18 ἐθν. ἀναφέρει “made haste”: elsewhere (10 times in Dan. Θ, also in the latest group of LXX books, Jd. xx. 34 B etc.) \(^1\) it has its modern meaning “come” or “reach,” the sense of priority being lost. “Anticipate” is now expressed by προβιάω, but the προ- more often has a local than a temporal force “come into the presence of” or “confront” someone: in ψ. lxvii. 32 it is used causatively, προβιάσει χείρα αὐτῆς τῷ θεῷ = “eagerly stretch forth.”

Φοβέρωμα: fut. φοβηθήσομαι (Att. φοβηθήσομαι only once in 4 M.), § 21, 7: pf. unused excepting for a wrong reading in W. xvii. 9 A: ἐφοβουκα ἢθην regular. The act. of the simplex, apart from ἐφοβεῖ W. xvii. 9, is unrepresented, being replaced in Dan. Θ iv. 2 and 2 Es. (four times) by the new form φοβερίζω (cf. φοβερησμός ψ. lxvii. 17): but ἐκφοβίσω remains (chiefly in the phrase ὥστε ὅ ἐκφοβίσων), this prep. tending to confer a transitive force upon some compounds in late Greek (cf. ἐξαμαρτάνω “cause to sin”)

Φορέω: φορέσω, ἐφόρεσα, § 18, 1.

Φριάσω (-άττομα): post-class. = “neigh” of horses and met. “be insolent” or “proud”: in LXX only in the latter sense, in the act. (unrecorded elsewhere) ἐφρίαζεν ἢθην ψ. ii. 1, and in mid.-pass. φριαττόμενος (or φριττόμενος A, cf. § 6, 50), 2 M. vii. 34, perf. part. πεφριασμένος -αμένος, § 18, 3 (iii). The subst. φιάσμα “pride” (in the group Jer. a—Ez. a—Min. Proph. and 3 M.) is classical in the literal sense “snorting.”

Φυλάσσω (and -άττο, lit., § 7, 46) δια-, πρό- 2 K. xxii. 24: pf. act. πεφυλάκα 1 K. xxv. 21 (for Att. -αχα): the pf. pass. is used both in its class. 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. ἐφυλάξεις Cod. A, § 17, 8: redupl. φεβυλάξει Cod. A, § 16, 7.

Φυτεω: pf. act. (post-class.) πεφυτεύκαν. § 17, 3.

Φῦω: the pres. act. is used intransitively (late) in Dt. xxix. 18, else trans.: fut. φῦσσω (trans.) Is. xxxvii. 31 (for class. φῦσσω), but ἀναφῦσει (intr.) ib. xxxiv. 13 (corrected to -φῦσσει by late hands of BN): the aor. act. is absent (excepting φυσσάτες Jer. xxxviii. 3 Aq*, an error for φυτεύσ.) and the pf. act. is

\(^1\) Including Tob. v. 19 ἄργυρον τῷ ἄργ. 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. ἐφων is replaced by the pass. ἀν- προο- ἐφην, § 21, 3.

Φωτίζω (not before Aristot.) “give light” and met. “enlighten,” “instruct”: fut. φωτίσω and -ισω, § 20, 1 (i): pass. tenses ἐφωτίσθην φωτισθήσομαι in Ψ.

Χαίρω (ἐπι-, and once each κατα- Prov. i. 26, προο- ib. viii. 30, συγ- Gen. xxi. 6): the fut. (not the class. χαρῆσω) takes two late forms (i) in the simplex χαρῆσωμαι (12 undisputed exx.), (ii) in compos. -χαρόμιμα, ἐπι- Hos. x. 5, Mic. iv. 11, Sir. xxiii. 3, κατα- Prov. i. 26, συγ- Gen. xxi. 6: the latter occurs also in the simplex in Zech. iv. 10 Β*Α*Κ* (with v.l. ἑσονται), ib. x. 7 though χαρῆσται occurs in the same v., § 20, 3: aor. ἐχάρην regular except for the loss of the second aspirated letter in the imperat. χάρης, § 7, 13: perf. unattested.

Χέω and once -χένω, § 19, 2: new fut. χέω χεῖς for χέω χεῖς, § 20, 1 (iii): contracted and uncontracted forms, § 22, 3: pf. act. (post-class.) ἐκκένωκα Ez. xxiv. 7: fut. pass. χυθήσομαι (one ex. with συγ- in Demosth.) Jl. ii. 2 and in comp. with δια- ἐκ- συγ-. 

Χράομαι: inf. χρῆσθαι (Att.) and once χράσθαι, § 22, 2: fut. pf. κεχρῆσται “shall have need” Ep. J. 58 can be paralleled only from Theoc. xvi. 73.

Χρίω: pf. pass. κέχρωμαι (with χρίμα) replaces Att. κέχρωμα (χρίμα, ? χρίμα), but aor. pass. ἐχρίσθην (? ἐχρίδη 2 K. i. 21 A = ἐχρίδη) is Attic, § 18, 2: the fut. pass. χρωθήσομαι 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. ἐνεχρίωσαν Cod. 8, § 17, 5.

(Ψάω) only in the aor. pass. σωμενησθην (v.l. ἡθην) “swept away” in Jer., § 18, 2: the compound occurs in the act. in Ptolemaic papyri.

Ψύχω is both trans. and intrans., e.g. ὃς ψύχει λάκκος ὑδωρ, οὖτος ψυχει κακία αἰτήσει Jer. vi. 7, cf. καταψυχάτε “cool yourselves.” Gen. xviii. 4: pf. act. (unattested in class. Gk.) ἀνεψυχώτα 2 M. xiii. 11: no pass. forms used.

Ψαρίζω: fut. ψαριῶ and -ισω, § 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, ὀδηνησω, ὀδίνησα (causative in Sir. xliii. 17 A): Aquila further has 1 aor. pass. and mid.

Ωθεω: aug., § 16, 6: the pf. pass. of the simplex, ὀσμένω 
Ψ ix. 4, is unclassical.

(Ωνόματι) unused: see προκατα.
I. INDEX OF SUBJECTS

A, Codex: see Alexandrinus

Accusative sing. 146 f. (-ar for -a), 176
(-γν for -ν), 150: plur. (-es for -as etc.) 73, 145, 147 ff., 150

Adjectives, declension of 172-181: comparison of 181-186

Adurations, use of ἀτι and et in 34

Adverbs, comparison of 183: replaced by adj. (πρῶτερος) 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 (1s.), 93 (?), 152 (Sir.): Hexaplaric interpolations frequent 3 f., cf. Aquila: conjectural emendation of Greek 205 n. 3: orthography and accident 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 -ar -ιν), 188 (ἐξ καὶ δέκα), 212 (γενάμενος in Jer.), 234 (Ἐλευθον etc.), 241 (διαπήθουμαι etc.), 255 (ἐθνος, ἑώρα): foreshadows modern Greek 158, 179, 205 f. (loss of redupl.), 215 f., 241 f.

Anaptyxis plays large part in the κοινή 21, 73, 79 f., 89, 103 n., 120 (ὕσεβθη), 124 f., 137 bis, 128 (ἐκών), 129 (ἐβιρίκων), 174, 178 f., 189, 201 n., 202. Cf. Assimilation

Anaptyxis in Ν 98

Anthropomorphism avoided 44

Aorist, 1st, extension of, at cost of 2nd aor. 209 ff., 233 f.: s-,igmatic for unsigmatic 235: in pass. partly replaced by 2nd aor. 236 f.: new

1st aor. pass. 238: 1st aor. pass. replaces 1st aor. mid. 238 ff.: mixture of aor. and fut. inf. mid. 76, 287

Aorist, 2nd, old forms retained longest in inf. 210 (ἐνέγκειν, ἐπέειν): 2nd aor. pass. for 2nd aor. act. 235

Apocalypse, style of 21 n.: δύνας 8: ἐνώπιον 43 n.: rel. + demonstr. pron. 46 n.: 240 n.

Apostolic Fathers: see Patristic

Appellative taken for proper name 32 f.

Apposition of verbs 51 f. with n.

Aquila, pedantic literalism of 9: περὶ λαλίας (π. λόγον) 41: ἐπιστρέφειν 53: σίν 55, 133 n.: ἐγώ εἶμι 55: καθόδος 160: misc. 49, 112 n.: interpolations in A text from Λα., 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 22, 28, 34 (γαλαρῆς, γεωργα), 36 (σαμβυκή?)

Archaism in the uncials 60

Archite, Hushai the 37

Aristaeas 13, 15 n., 76, 170 n. 3, 200 n., 247 n., 264, 279 (κατολογαῖ)

Aristophanes 45, 81: Scholiast on 105 n.

Aristotle, a precursor of the κοινή 17, 143 n., 144

Article, omission of 24 f.: sing. art. with plur. Heb. noun 34: loses aspirate 129: crisis with 138: Hebr. art. in transliterations, with Greek art. added 33 f.

Asiatic languages and the κοινή 20:

Asiatic orthography 98, 110, 212 n. (term. -av)

Aspirate, irregular insertion and omission of 124 ff.: throwing back of 126 f. (ἐφορέω, ὄλγος, Ἰούδας)

Aspirated consonant, mixture of, with 19—2

*Attic* declension 144 f., 173

Atticism 114, 186 n., 187, 204 (in K. βδ), 253 (ἐστώς)

Augment 74 n. (ἐκαθέρσα), 195 ff.

 Authorized Version 47 n.

 Autographs of LXX 55 ff., 71

N., Codex: see Sinaiticus

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. (οὐθελα), 102, 278 n.

Bezæ, 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 (οσαν)

Byzantine epoch 109, 134. Cf. Κοινή, periods in

Caesarea suggested birthplace of Cod. B 72

Canon, Hebrew, translations made in order of viii: influence of canonization on Greek style 15, 30 f.

Causative meaning of verbs in -έω 88 (281 not, as in N.T., περισσέω): in -έω etc., πενείων ἕξω 232, ἐδάγνησα 234, ἀναβλέπατε 262, δίσω 265, ἐθάμβησα 269, ἱστέρησα 288, προφθάσω 289: of compounds of ἐκ-, ἐκαμαρτάω 259, ἐξήρα 267, ἐκλάδασον 2701, ἐκφεδρέω 289

Chronicles, expurgation in the original 11: Chron. LXX, the version of Theodotion (?) xx, 167 n.: does not use *"Hebraic" νέος nor παραγέννοια* except at end of 2 Ch. 41 f., 267 n.: οὐθελα 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 δίσωμι 255 f.

Consonants, interchange of 100 ff.: insertion of 108 ff.: omission of 111 ff.: single and double consonants 117 ff., ρρ and ρ 118 f., doubling of aspirated letter 121: σο and ττ 121 ff.: ρω and ρρ 123 f.: assimilation of 130 ff.: variable final cons. 134 f.

*Constructio ad sensum* 23


Cf. Mute stem

Contracted and uncontracted forms

98 f., 144, 172 f.

Coordination of sentences 24, 55

Coptic influence on the *κοινή* 20, 73 n., 84: Coptic palaeography 72.

Cf. Egypt, Sahidic

Countries, names of, expressed adjectivally 169 f.

Crisis 137 f., 206 n.

Daniel, Greek words in the Aramaic of 35 n.: Daniel 0, a partial paraphrase by writer of 1 Es. 12: Daniel Θ, later orthography of 132 ff.: N.T. quotations agreeing with Θ 15. Cf. Theodotion

Dative still common 23: cognate dat. c. vb. = Heb. inf. abs. 48 ff.: dat. sg. of 1 decl. nouns in a pure 140 ff., of 3 decl. 86 (τι for -ει in B), 149, 165 (τηροί)

David, Song and Last Words of, in style of Θ 14 f.

Demetrius Ixion 19
Dentals, interchange of 103 ff.: omission of 116
Deponent verbs, pass. for mid. tenses in 238 ff.
Deuteronomy, slight divergence from Pent. in vocabulary etc. 14, 48: more marked in closing chapters 8 n., 14, 39: optat. 24: οὐδεὶς 61: εἰδέναι B text 278
Dialects, disappearance of the old 18.
Cf. Alexandrian, Doric, Ionic, etc. Digamma, (?) replaced by aspirate 124
Diminutives in -είδον 87 n.
Diphthongs, monophthongisation of 71, 93 ff. 141 (i unpronounced in u)
Dissimilation 130
Distributive use of δύο δύο 54
Divine names, renderings of, in Job 34
Division of labour of translators and scribes 11 f., 65 ff.
Doric, slight influence of, on κωνή 76, 222 n.: Doric forms 143, 146 βίς, 162, 276 (μοιχάμαι), 282 (παίξω)
Doublets 31, 52 f., 38 (ράχις), (47), 126 (? ὀνομάσθων), 228, 279 (ἀλετόν)
Dual, loss of 22, 195: and of words expressing duality 22, 45, 192: δύειν sole vestige of 92

E, Codex 63 n.
Ecclesiastes LXX the work of Aquila 13, 31, 60 f.
Egyptian influence on the κωνή seen in phonetics and orthography 20, 100 n., 103, 111, 112: in vocabulary 32 n. (150, 169): Egyptian origin of uncial mss 72
Elision 136 f.
Epic forms: see Homer, Vocabulary
Epistolary formulae in papyri 57 n.
Esau, the blessing of 141
Esdras, 1 and 2, subscriptions to 111 n.
1 Esdras, a partial paraphrase 12 (cf. Dan. 0), in literary style 161 with n.: peculiarities of chap. v 164 with n. 4
2 Esdras, probably the work of Θ xx, 13: orthogr. o = 01 93, -οσαν common 213: ἤρωτιν, κατελιπτην 236 f.: παραγινομαι unused 267 n.
Cf. Historical books, later
Esther, paraphrastic 15

Etyymology, mistaken popular 74 n. 3: μετογοῦ 77, 85, 94, 118, Μωσάνη 163 n., Περσάλωμα 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.: ἰησοῦς 41: οὐδεὶς 61: ἦ μὴν 83. Cf. Hexateuch, Pentateuch
Expurgation in Kingdoms (LXX) and Chronicles (Heb.) 11
Ezekiel, divisions of 11 f.
Ez. α, akin to and contemporary with Min. Prophets and Jer. α 8, 12, 73 n., 139, 273 (κόψομαι), 285 n. (-σκόποτιω): with Min. Prophets 170 with n. 1, 261 (βιβλίακω): with Jer. α 167, 276 (μετέχῃ): with K. α, K. β 265 (ἐνδεδυκώ): misc. έπερος 45, οὐδεὶς 61, 139, εγενόμην 239
Ez. β, absence of transliteration in 32: misc. Λάκκος (36θρος) 37, ελ μὴν 83 n. 3, 139, 167, 172 n., 175 with n., εγενόμην 239
Ez. β, 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 μὴν (= 7) 54 and ἦ μὴν 83: οὐδεὶς 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), 140, 151, 162 (Doric -a), 165 ('Iσαοι) gen. pl. uncontracted and contr. 151: c. ἐγγίζειν 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 ἔγένετο 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 Κωνη

Herodian 210 n.

Herodotus 34, 35, ἄδικον 39, 46 n., 48, 62, 265 (δοκιμᾶσθαι)

Heterogeneity gives way to uniformity 91

Hexapla, influence of, on LXX text 2, 14 (end of Deut.): interpolations from 3 ff., 231 n., 238 (Is. B text), 239, 269 (ἐως.). Cf. Aquila, Theodotion

Hexateuch, λατρείαι 8: avoids Hebraic νόθος 41 f.: omits introductory καὶ ἐσταὶ 53 n.: εἰθῆς unknown to 178 n.: ὑμῶν αὐτῶν etc. 191: ἐστηκώς (not ἐστῶς) 253. Cf. Pentateuch

Hiatus, avoidance of 111 n., 134 f., 138 f.


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, ei=e 86: mixture of ν and ο 94

Imitation of Hebrew words in translation 14, 36 ff.

Imperative, 2nd aor. pass., term. of 104: replaced by fut. 194: term. -οσαν 214 f.

Imperfect, ἔγένετο = πρόθεση 52: term. -αν 212, -οσαν etc. 214: ἑλειπον in A text 234

Imperial (Roman) epoch, linguistic characteristics of 72, 109, 112, 141. Cf. Κωνη, periods of Imprecations, ei in 54

Indefinable stage precedes extinction -ως 173, πλήρης 176: ἡμῶν = ὀν 180: χειρος, διὸ 186

Infinite, frequent, use of articular inf. extended 24, 194: anarthrous inf. with verbs of motion 24: epexegetic inf. frequent ib. n.: c. ἐγένετο, συνεβή etc. 50 ff.: c. προστιθέναι in Min. Prophets 53, c. εὐπρέπεσθαι etc. 53 f.: vice participle c. (προ)φθάνειν 54: mixture of aor. and fut. mid. 76, 287 (τελεσθαι): old forms remain longest in inf. 210 (ἐνεγκείν, εἰπεῖν), cf. 257 (ἰέναι)

Infinitive absolute, Hebrew, renderings of 47 ff.

Inscriptions, Greek of the 18 ff.: νοθεὶς, νοθο 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

166 with n. 4, 169 n. 5, 230, 239: Ionic dialect and its influence on the κοινή 62, 73, 74 n., 106 n., 107, 110, 141, 285 (σκορπίες)

Irenaeus (Minutius Pacatus) 19
Iv. imitates synagogal: date in Cf. (Hi)

Abuse of hebraisms 41 f. = ετέροις 45: οὐδεὶς usual 61, compounds έξομολογεῖ- έξομολογεί- unused 105:
A text correct 81: class.

Ivy. Isocrates 138

Isolation of syllables 132: of words 136
Itacisms 68 f. (αι and ε in Ψ and pap.), 73, 126, 177, 179

Jeremiah, divisions of 11: date of a and β (οὐδεὶς in both) 61
Jer. a, akin to Min. Prophets 9 and Ez. a q.v.: with K. a 223 (εστάκα)
Jer. β, παίας 8: peculiarties of 14, 37 f., 163 n. 1, 185 (βελτιόνων), 279 (ἀλλωμι)
Jer. a and β (central chaps.), possible traces of compiler of 11, 88 n., 92, 226
Jer. γ (iii) an appendix 11, 76 n., 88, 93, 97, 123, 189 n., 250
Jerome on βάρεις 34, on ἱερεῖς 37 f.

Job, a partial version supplemented from Θ 3 f.: preom and conclusion contrasted with main portion 171.
Job O, absence of transliteration in 32: has class. ἕ μὴν 83: imitates Homer and the poets 173, 249, 279 (δέλκω, ἀλλωμι): εὐγνωσταῖοι 182: πέτρων 192. For Job Θ see Theodotion
Josephus, his Greek text of Kingdoms 13: 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 viii, 14: οὐδεὶς 61: with Ez. a and Min.

Prophets 170 with n. 1: ο狻αν frequent 213. Cf. Hexateuch
Judges (B text) late: ἀγαθώτερον 184, τέτραμαν 187, βηβωρόκοι 226, ἀλεφα 234, εἶσαίθαναι 254, ἦς 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. a, σαβαωθ 9: ἐκαστὸς 45 n.: mid. προβέβλετο 53: οὐδεὶς 61: ἐξομολογεῖν: οὐδενοῦν 105; Ἀρμαθαῖον 168
K. ββ, Παντοκράτωρ 9: ἐκαστὸς 45 n.: ἦσε οτις etc. 217
K. γγ, paraphrastic style of 10: ἐκαστὸς 45 n.: οὐδεὶς 61: 3 K., orthography of 88
K. βδ (=βγ + γδ), date of 15: characteristics of 10, 30: Hebraic viός 41: ἀνὴρ for ἐκαστός 45 n.: un-intelligent Atticism in 204. K. βγ, οὐδεὶς 61: ἐγή etc. 217. K. γδ (4 K.), ἐγένετο καὶ 51: plur. of γῆ 143

Kοινή, 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 κοινή (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 ii/b.c. 58 f., 68, 105: other changes in ii/b.c. 72 (131), 143, 146, 190 in i/A.D. 102, 120, 176: in ii/A.D. 126, 139, 184, 212. Cf. Byz. and Imperial epoch

Labilis, interchange of 105 ff.: omission of 117: assimilation of final ι before 132 f.

Latin influence on the κοινή 20: in orthography 92 n.

Lectionary influence seen in Ez. ββ 12: synagogue lessons 29
I. Index of Subjects

Legenderyadditionsinthe"Writings"

Leviticus, o'deis 61: written in two parts 66

Liquids, the, their influence on spelling 73 ff., 77 ff., 81, 84, 88, 97, 165 n.: interchange of 107 f.: omission of 116. Liquid stem, verbs with 223 f.

Lists of names, interpolations in 162

Literary books, characteristics of 81 f., 92, 98, 105, 122 (T7), 123 (prp), 138, 182 (-τατος), 185 (with Pent.), 242 (Δεύειν), 247 (στησι), 253 (τεθναναι etc.), 255 (θεσαν). Cf. "Greek books"

"Lord of Hosts," renderings of 8 f.

Lucianic text, division of Kingdom books in 10 f.


2 Maccabees, a literary book 137, 145, 155, 188

3 Maccabees, literary 82

4 Maccabees, date of 6, 61 (οὐδεὶς): literary and Atticistic, uses optative 24 and 193, 81 (πλεον), 98, 137, 148, 158 n., 179, 182, 215 bis, 241, 270 (τεθναναι): but keeps some vulgar forms 160

Malachi, πλεον 81

Mark, ἐναπο σ unused in 43 n

Masculine: see Gender

Massoretic text: see Interpolations

Matthew, ἐναπο unused in 43 n

Measures and weights transliterated 32

Metaplasms 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 229 (ἵλλομαι): with K. 77 273 (κούσκα): act. προσθήσιον etc. 53: usually οὐδεὶς 61

"Mixed declension" of proper names 162 ff.

Mixture of texts 3 f.

Modern Greek, its value for illustration of the kouhi 21: misc. 25, 42 n., 75 n., 88, 106 n., 107, 111 n., 113 (Νεπὶ), 117 with n., 124, 141 n., 158, 172, 179, 180 n., 181 n., 184, 187, 188 n., 189 n., 190 bis, 193, 195 f., 197, 198 bis, 205 f., 209 with n., 213, 219 n. 1 and 3, 225, 233, 236, 241, 244, 256, 257 bis

Moeris 150, 154

Month, numerals expressing days of 189

Mountains, names of, expressed adjectively 179 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 εἰ 54

Neuter plurals with plur. and sing. vb. 23: neut. of persons 174 f. Cf. Gender

I. Index of Subjects

297

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: ὁμοιος 256
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 Α 72
Papyri, of Herculaneum 18: Egyptian pap. and the uncials 55 ff.: developments in formulae in 57 n., 101 n. 2, 131 n., 288 (ἐάν φαινεῖν) : misc. 42 n., 47 (ἐν of accompaniment), 51 n. (apposition of verbs). Cf. Κοβύν, periods in
Paraphrases vice literalism in early books 42, 43 (ἀποκειμένα etc.) : periphrastic versions 13, 15
Parenthesis, numerical statement in 149 n.

Partial translations, of Job 4: (2) of Jer. and Ez. 11: of Ezra and Daniel 12: of the “Writings” 15
Participle, for finite vb. 24: part. + fin. vb. = Heb. inf. abs. 48 ff.: replaced (with -θόκειν) by inf. 54: -ες for -ος 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.: ἐγένετο preferred to ἦν καὶ in Gen. and Ex. 51: style adapted to subject-matter 142: renderings characteristic of 7, 13 f., 48: contrasted with later books by more classical style 9, 13, 30, 41, 43, 45 (ἐτερος), 105, 191 (correct use of ὁδε), 218 (φαγή), 224, 231 (ἐδοκίμα), 237 (κατ- ὑπόθεν) : unites with the literary books 185 bis, 204, 253 (ἐστάθη) : fut. ind. + delib. conj. 91: ἀμην and ἀρα etc. 152 n.: does not use place-names in -αι (η)τις 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- διας, μανάκταις 35
Philo Jud. 28, 163 n., 164
Phocylides, pseudo- 15 n.
Phoenician origin, Greek words of 34 ff.

Phonetics 71 ff., 94 n.: pronunciation of ν 92 n., 95: of γ 108, 111: of γ 111, 126 f.: influence of Egypt in phonetics 20, 163 n. (ων), 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. -εἰσαν 216
Plutarch 92, 105 n.

Poetical passages, Pentateuch translators use Ionic (poetical) 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 (δο εἰς, δο 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, Ἰσαάκ, Ἰσράηλ etc.

Prophetical 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 f.: Appendix to 15: titles of xix (? later than original version), 32

Psalms of Solomon 166 n., 175

Psilosis 127 ff.

Ptolemaic age: see Kωνῆ, 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 μαρίακαμι 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, Kωνῆ

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 Prov. and body of work 27: date of (οὐδεὶς and οὐδέ, ἐσοφθ. and ἐσούθ.) 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. 8259

Sophocles, ναβηα 35, προσκήπτθαι 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. (πρῶτος, ἐχαρτάς)

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 —θε), 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. βό 10, of the later historical books 14 f., 55, of 2 Esdras
I. Index of Subjects


Theognis 50

"Thus saith the Lord," renderings of, in Jer. 11

Time-statements, literalism in 39 f.

Titles of books later than original work 166 n. (Psalms of Sol.): cf. Psalms, Subscriptions

Titles, official (Egyptian) 156 with n. Tobit, B text, vernacular style of 24, 25, 28

Towns, declension of names of 167 ff.

Trade-route, proximity to, affects declension of place-names 169

Transcendence of God emphasized in later renderings 8

Transitional forms in the κοινή 18 (οὐθεῖς), 213 (-ος)

Translations and free Greek, contrast in style of 27 f.

Transliterations, in Job Θ 4, in Θ and later LXX books 31 ff., in Penta- teuch 31 f.

Tribrach and several short syllables, avoidance of 87 n., 90

Trogloodytes in Chron. 167 n.


Uniformity vice variety of older language 193, 235, 244

Vaticanus, Codex, comparative value of text for O. T. and N. T. 2 ff.: orthography of (usually older than date of MS) 55 ff., 68 (Psalms), 70, 72, 78 (varies in the different groups), 86, 112, 127 ff. (perhaps late), 188: occasional vulgar (Egyptian) orthogr. (esp. in Isaiah central chaps.) 113, 114 (5 exx.), 147 with n.: plur.

of γῆ in 4 K. 143: text in 2 Es. original 237; in Is. interpolated 238

Verbal adjectives 194

Vocabulary, poetical 18, 187 (τέτρας), Ionic 285 (σκορπίζω), Homeric 264 (s. v. δέω), cf. Homer, Ionic: words and forms now literary, παῦς 152, δεσμα 154, ὄνειρος 155, νίκη 157: new κοινή words, in -εμα 80, γένεμα 118, in -άρχες 156, ὀλογοστός 185: words first found in LXX and "Biblical" words possibly coined by translators, ἐξολοθρεύειν etc. 87 f., ἄφθονον 89, ὀλογον 112, ἐλαττονείν -οῦν 122, 266, εὐθῆς 178, ἐξώτερος etc. 183, ἀγάλλασθαι 258, ἑνωτιζ- σθαι 267: cf. "Biblical Greek"

Vocative 145 (θεέ)

Voice, middle, replaced by passive 193

Vowels 71 ff.: interchange of 73 ff.: prothetic 97 f., 170 n. 4: contraction and syncope 98 ff.: short vowel in tenses of contract vbs. 218 f.

Cf. Assimilation

Vulgarisms: see Illiteracy, Sinaitic

Wisdom, literalism in 43: suggested date of 67: 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: φιλάσσεσθαι ἀπό 46: ἐγένετο ὡσε (ὁς) 50: 243

Yahweh, abbreviated forms of, in proper names, =-(ε)ias, -ias 161

Zaconic, only relic of old dialects 18

Zechariah, χάριτα in 150
II. INDEX OF GREEK WORDS
AND FORMS

For the Verbs see § 24.

a, mixture with € 73 ff.;
with η 76 f.; with ω
and α 77; with αυ
79; for αα in proper
names 100; -α pure,
nouns in 140 ff.; α
for η in “Ἀνως etc.
143; -α, “Doric”
gen. sg. of proper
names in 162; -α,
place-names in 167 f.

αβακ, αβαρκνειν, ταξις
33 f.

"Αλδειος 162
άδεδηρεῖν 33
"Αβραμ, "Αβραάμ 100,
not "Αβραμος 160 f.

άγαθωσιν 90
άγαθωτερος 184
άγαλασθαί etc. § 120

"Αγγαίος 161 n.
άγιωσιν 90
άγια 87

άγρα (άγρα) 37
άει (αει) 77
άενως (not αενως) 120
άεργος in Prov. 173
άερνος 37
-άεω: see -ίω
άδουθὴσομαι etc. but
άδυφος 89, fem. -φα 172

αι, interchanged with
α 77; with ε 68 f.,
77 f.; as short vowel
90 with n. 4; ai-
loses arg. 199 f.

-αλας, proper names in,
G. -ων (and -α) 161 f.

άλιμάλωτος § 103
Αλίγνος § 116
-άλω, verbs in, keep α

in 1 aor. 223 f.; pf.
pass. of 224
-αιος and -ητης, gentile
nations in 171; -αια,
names of countries in

170
αιρέτισεν το πρόσωπον 44
-αρω, verbs in, keep α
in 1 aor. 223
-αις -αι -ασαν, opt.
term. 215
αίχρότερος 184
άκαλλωσθα N 102
άκαν, τόν (την) άκανα(ν)
147 f.

'Ακαρών indecl. 169
άκριβα 87
άκροβοστια 27
άλαβαστρον, τό Α 153
άλαλαξειν -αγμοις 37
άλας, τό and ο άλς 152
άλεεις (but αλειων etc.) 84

άλλοφολοι and Φυλαττειευ
167

άλκιος (not αλκιος) 96
άλωπηκες 151
άλος (only in form αλω)
and άλων -ωνος, ό and

η 144 f.

άμα = ΟΠ 37
άμαξος N 157
άμαρτησομαι, οίκ 128
άματενεθα, άμαφεθ 33

άμβλάκαϊα, άμβλακα
105

'Αμμανίτις 170
άμμα, άμμος 152

άμπελος, ο N 145
άμφοτερος (not -τάπης)
156

άμφοτεροι (not άμφω) 192

άν replaced by εάν with
ός etc. (not with έως,
δύω, ως) 65

άν for εάν, “if” 99
-αν, 3rd decl. accus. in
146 f.; verbal termin-
nation in 200 f.

άνάθεμα -ημα 27 n., 80
άνακαμπάμαι Α 110
άνα μέσων 25: άνα μ.
τῶν ἀστερων 40
άνάπτερος 83

άναπτείει = πτιδ. 85
άνάστεμα -ημα 80, -αμα
79 n.

άναφάλαντος -θος 104
άνδρ(ε)ώτερος 182

άνεξέλεκτος 115

άνηρ for ἐκαστος etc., of
inanimate things 45 f.

άνθρωπος for ἐκαστος
etc. 45: άνθρωπος άν-
θρωπος 46

άνθιν 25; in late
books άνθιν 25, δι

άνθιν 20, 25

άνοιει Ν = άνοιει 113:

άνοιει 127

άνταυμαφίν Α 110

άντικρισ = “opposite”
136

'Αντιλίβανος beside Αλ-
βανος 166 f. n.

άντιγεν 94

άνυπνάσσεται Ν = εν. 76
άνυπνός (for -ής) 80
άνυπνητοι = ανων, 90 f.

άνυτερον = ανω, once
άνωτερον 183

άπάνωθεν 25, in K. βδ 10

άπαρτισεν in α' 3
II. Index of Greek Words and Forms (cf. § 24) 301

апас and πας 138 f.
apηλωτής 128
апд rare as comparative particle 23: c. φιλάσ- seothai etc. 46 f.
apογρύψω N 101
апοκία B 93
апοσκευή of children (= ἦλιον) in Pent. 14
αρα = Heb. inf. abs. 47
αρ' o, LXX equivalents for 125 f.
’Αραβά -βά 32 f.
αράσω replaced by ἴδασ- σω 76
αρέσταλγος -λογία 76
αριθμός = “few” 39
αρίστος 185
αρκος for ἄρκτος 116
’Αρμαθάω in I. K. = Ραμά 168
αρμονία = ἡμι 37
αρμενικός παρεξ. 123
αρχετάτορος 37, 130 n.
αρχενούχος, ἀρχευν. 130 n.
αρχηγός -ιος 149
ἀρχος and ἀρχης 156
Ἀρδανίδος = δείτος 171
ἀρδώδης ἐρωδ. 76
Ἀρών 100
-ας (¬ας), proper names 163
ἀσέβης Α 176
Ἀσσαθ 33
Ἀσκάλων declined 169
ἀσει A = ἄσει 132
ἀσφαλία 87
Ἀσταφέων, Ιτ. 170 n.
ἀτεγίσθαις 172
ἀτός = αὐτός in papyri 79
ἀττέλλος -αλός 75
αυ and eu 78 f.; au and α.79: au- loses temp. 200
αὐδ = αὐτό 103
Αὑράν(ε)ίτης 170

αὐσ(ε)ίτης 170
αὐτός, otiose use of obli- que cases of 24: αὐτός,
αὐτῷ 190: αὐτό, εαυ- τῷ 190
ἀφάρεμαι 80
ἀφέμα 80
ἀφεθής 37
ἀφορίσματα, ἀφωρισμένα = “suburbs” 4 with n.
ἀπι 32 n.
ἀποκ, τὸν 34
ἀπερίτης ἀπερίτων (but ἀπερίτων) 82
ἀπρομ(s) οὐ 136
ἀπυρό, ὁ (A) and τῷ -ον 153
ἀξιοθε, οὐκ 128

β. euphonic insertion of 111: interchange of with π 105 f.: with μ 106 f.
Βασλεία (Βελ-) τῷ 34
Βασλιάων declined 169
Βασδαρείς 170 n.
Βασίλειον Α 179
Βάθους 159
Βακχούσια 34
Βάρβαρος 37
Βαργ(ε)ίτης 179: βαρέως -εός 179
βαρύς (βάρις) 34, 150
βαρύς N = βορρά 77
Βασαν(ε)ίτης 170
βάσανος, ο Ν 145
βασιλείας and -έας 148: βασιλείως 114
βασιλεύς, τό for η βασι- λεύα etc. 157
βασιλεύειν “make king” 24
βάτος, ο 145
βατραχος, η Α 146
Βαχχίδης N 121

βῆλυμα, βέδεκ 37
βεβαία 34
βελτιστός 185
βησον, ἀνά Α 107
βιβλείδον 87 n.
βιβλαφόρος -γράφοις 77
βιβλίον, βιβλίον (βιβλίον), βιβλίοις, Βιβλίοις 95 f.
βίκος 34
βιωτεύειν 91
βίος 147
βοβήσαι = βομβ. 132
βόλος 37
βόλιος Α 106
βορράς, rarely βορέας (-έα) 123 f., 143
Βόσφορον, G, -ος 167
βραμάτα Ν = Βρωμάτα 77
βύσσος, βύσσινος 34

γ, omission of, between vowels 111 ff., in γ(γ)νομαι, γ(γ)νώκω etc. 100, 114 f., else- where 115: insertion of, in papyri 111 n.: pronunciation of 111, difficult to Egyptians 100 n., 112 n.: inter- changed with κ 100 f.: γκ for κ 101
γαζάρμος (Γαζ.) 34, 171
γαία 143
γαῖος, ὁ and τῷ -ον 154
Γαλαάδ(ε)ίτης 170
γαμμ'βρενεί 262 n.
γαρτρών Α = καρπ. 101
γαδδόβ 33
γεώρας xx, 28, 34
γεωσιάρχης 156
γένημα and γέννημα 118
γῆ, plural of, and sub- stitutes for 143
γήρας, G, γήρως and -ως, D. γῆρει and -α 149
γίνομαι and γίνων 114 f.: cf. εγένοτο and § 24
γινώσκω and γινών 114 f.: cf. § 24
γινεκεία 179
γιαφεύς 101
II. Index of Greek Words and Forms (cf. § 24)

δ, omission of 114, 116: interchange of, with θ 104 f.: with τ 100
dáγγοντες Α 101

δαμάσκης 167
dαμέω -έως 179
dαυτός for λαγός 145

Δαινείο (not Δαίδαλος) 160 f.
dεξαρτάθα 33
dεξιών Α 101
dεκάδαρχος LXX, -άρχης
Joseph. 156: δεκά-
tαρχος Ν 103 f.
dεκάθυντα δωδέκα 187 f.

dενδρῷν, G. -οῦ, D. -ει and -ω 160 f.
dέωμαι = 2 in Pent. 14
dείσαι (lit.) δεισά 154
dιαλέπτεσθαι c. inf. vice
adv. 54

διάστειμα -ῆμα 80
δίδώναι = πίθοναι 39: cf.
§ 24

dιδραγμόν (late mss) 103
dιευθύνει in papyri 57 n.
dικαιοσύνη Α 90
dίότι and ὅτι 138 f.
dίφρον 99

dιψήλω (not διχαλόν) 76
dίφα, δίψος 157
dίφρα -γος (and -χος) 150 f.
dιουλεία Α = δουλ. 91
δόμα and δόσις 79

dόξειος Ν 158
dοῦλευον and λατρεύειν 8

dούλα 87,
dοῦλος and synonyms 7 f.
dραγμή (late mss) =
dραχμή 193
dυνάμεων, Κύριος τῶν 9
dυναστ(ε)λα 60

dύο, G. δύο, D. δύο and
usually δύον 187, or
dυσί 135: lit. δνεύ (-όν) 92.
187: δύο δύο 54

dυσβής = δισσ. 120
δώμα for δοῦμα 91

e, mixture with à 75 f.:
with ά 68 f., 77 f.:
with η 79 ff., aug.
108 f.: with εί 81 f.:
with ί 84 f.: with ο 87 f.:
with ν, ει 97

eαυτός, αυτόν 190: εαυτ.
for 1 and 2 sg. illite-
rate ib.: but εαυτών
for all 3 persons of
pl. 190 f.

έγγυος for έγκυος 101
έγγυς ἀπό προσώπων in
Ο 47
έγγυτατος, έγγυστα 182
έγένετο, ἐγένετο etc., con-
structions with 50 ff.

έγνους έγνου ετ c. 93
έγώ είμι with finite verb
in late books and
Hexapla 10, 39, 55

Έδωμ., Ίδουμαία 167

Έδρας Α 111

έδναρχης 156

έδρον Α 160

ει, mixture with ε 81 ff.:
with η 83 ff., aug. ει
and ἡ 201 f.: with ί
(ι) 85 ff.: with α 92

ει = negat. in adjurations
54: ελ (ει) μηρ, ἡ μήρ,
ει μή 54, 83 f.

εία and -ia, nouns in
68 f., 87

ειαν, proper names in,
G. -ον and -α 161 f.
εἰκας and εἰκόσι 189
εἰκόνα, καθ' 127
εἰκοσι (not -αυ) 135
εἰκόνα, acoustic 24
εἰκόνης, οὐκ 128
εἶν (ιν) 32
Εἰκνεκ, οὖ 82
εἰκνους, ἤκους ν. 11. 85
εἰρήνη, Hebraic uses of
40 f.

εἰς, proper names in 164
εἰς (not εις) 82
εἰς as indef. article 54:
εἰς (πρώτος) καὶ εἰ-
κόσιο 189

εἰσαγον for -εισαγ in plpf.
216

εἰση -εἰης: see -εἰης -ης
εἰ-: see εἰ-
εκαστος for εκάτερος 192:
substitutes for and dis-
tribution of 45, 192

εκάτερος 192

εκτακτάρχος LXX, -άρ-
χης N.T. and Joseph.
156

εκει and ήκει v. 11. 81
εκεῖνος (not κεῖνος) 97

εκένδει, εκένδει 102
εκβάλω, εκβίλλοι etc. 102
εκκαίδεκα Β, ει καὶ δέκα
Α 188

εκλαξθα first in Dt. 14
εκπαίον = έκπαίον 117

εκπερνασθαι = -εσαί 76
εκών, οὐκ 128

ελάστων, ἐλάστωτος 185:
ἐλάπτων, ἐλαπτόνων,
ἐλαπτονείν etc. 121 n.,
122

ελαφροσ 37 n.

ελαφρώτερος 182

ελέος, τό and ὁ, and
meanings of 158 with
n.

ελέον = Ἐλαιον 78

ελέφαντος 151
Index of Greek Words and Forms (cf. § 24) 303

II. έκφαστάρχης 156
έλος and ήρος, mixture of 107
έπις 124 f.
-εμα and -ημα 79 f.
έμαυτον, καθ’ 127
Εμεκαχύρ 33
έμεν Ν 135, 147
έμι μέσω mainly in A 72, 131
έμπεποδεστάτη Α 182
ev, en έμοι = Ν in late books (else δεόμαι) 14: = εισ 25: c. ενδοκεῖ, θέλει etc. 47; of accompanying circumstance ib.: compounds of, assimilation in 132 f.
έναντιον and έναντι 25, 43, 68 n.
ένατος (not ένν.) 120
ένδεδοκεί = δύκει 94
ένδόρον (and ένδόρα) 156
ένεα, ένεκεν, ού είκενεν 82 f., 135: ούκ είκενεν 128
ένι = ένεστι 257
ένωντος, καθ’ 125
ένυη Α 81
ένταθα Α 104: ένεθεία Α 79
έντοτερος Α 183 n.
έντράπητι 104
έννιππον suppliants ένει-ρος 155
ένυστον for ήρ. 81
ένυστος 25, 42 f.
ε- (εκ-), causative force of, in composition: see Ind. I Causative έξαβά = έκ Σαβά 130
έξαματανέω 24
έξελεθρέων 88 n.
έξελέκαται επί τινα in Θ 47
έξερευνασαι = -ερευν. 113
έξέφευς 78
έξέχώρησεν Α = -έχωρη- σεν 85
έξελεθρέων and -ολοθρ. etc. 87 f.
έξου = έκ σοῦ 130
έξονθευν = ένθονηυν
έξονθευν = ένθονθευν
έξονθευν = ένθονθευν 105 with n.
έξ σκηνωμάτων Ν 130
έξεπτερος, -τατος 183
έπαικται in το πρόσω- πον 44
έπαναστρέφειν in Pent. 13 f.
έπανέρχεσθαι c. inf. 53
έπανως, έπάνωθεν 25
έπέλεγεν 88 f., 216
έπεστος, έπίσταται = έφ. 128
έπι c. dat. = phrase with Ν 44: c. φέιδεσθαι etc. 47
έπιβεβηκίνης 140
έπελεύσθαι = έπελεύσι- σθαι 114
έπιστρέψεσθαι τίτι πάλιν 53
έπιφανής Ν 176
έπιτάκι 136
έπανωάς, έπανωάς 78 f.
έρμαξων A for ἢρ. 81
έρως, έρρωθαι ευχομαι
in papyri 57 n.
έρωτάν (επέρ.) εἰς εἰρήνην 49
-εσ for -ας, in acc. plur. 148 f.: in 2 sg. 1 aor. and pf. 215 f.
-εσαν τίτι = εν 89, 213
Έσδαρα Ν 111
έσθα 218
έσομαι δίδονα 24
έσπιλας Ν 108: έσπερος A 157
Έσδας Β 111
έσται, καί, introductory formula 52
έστατος, superlatives in, literary 182
έστηκίνης Ν 140
έσχατογήρως, indeclinable 173
έσχατος -όν = “latter,” “after” 184
έσχηκα, aoristic 24
έσω (not είςω) 82
έσώτερος, -τατος, εσώ- τερος = έσω 183
έτερος (μηθετ.) 192: substitutes for 48
έτος 124 f.
ευ, mixture with αυ 78 f.: with ε and ν 97: ευ- loses temp. aug. 200
έτοκείν εν 47
-ευείς, verbs in, used causatively 24
ευθύς, ευθος (ευθείς) 177 f.
εύθραστος 79
εύρεσα 80
εύρισκω σί εις 129
-εύς, nouns in, acc. plur.
of 147 f.: mixture with nouns in ἴς 153 n.
εὐσεβής 176
εὐτέχει in papyri 57 n.
εὐφαίνειν, augment 68
εὐδωία for εὐδοία 91
εφ', causative in εφα- μαρτάνειν 259
εὐμορκεῖν -ία 126
εὐσάξος 126
εὐφίλος αἰφ. 78
εὐφόρα, εὐφόρο 33
εχ for εκ 103
εχθές (not χθές) 97
εχθέσιος = εκθέσιος 103
εχθατός, lit. 185
εχθέμενος for παρά 25
έχρος 116
έψειμα -ημα 80
έωs, prep., Hebraic use of, in Θ 47: εως άδου in Jer. β 14: 37
έως, “dawn” 145
ξ, altered pronunciation of, causing mixture with σ 108
εὐθή Ν = εὐθήν 113
δηλος, ὁ (and τὸ) 158
διόνυσθι 108
διώμαθα, διώμαραδός Ν 108
διώνοσ, ὁ (and τὸ διώνον) 154
-εω (ἀϕω, ἠϕω), new verbs in 194, 247: tenses formed with σ or ο with ε 222 ff., fut. in -ω and -σω 228 ff.
δύω δύση 49
η and ε 79 ff., augm. η- for ε- 197 f.: η and ει 83 f., ε-ει-αισαι in 2 sg. mid. 217 f.: η and ει 85: η and ν 96 f.
η μην: see ει μην
νοῦς, mixture with ιδιος 126, cf. 85
ηκει and ἐκει v. II. 81: ἡκιν for ἦκι, 128
ηκουμενος Α = ἦκι. 102
Ἡλ(ε)ιων and Ἡλ(ε)ιας 162
-ημα and -ημα 79 f.
ἡμεραι, Hebraic uses of 39 f.
ἡματικος, and ἡματικος 95: becoming an indeclinable, G. ἡματως 179 f.: ἡματικα 179
ἡμικα in K. βδ 10: ἡμ. ειαν 65, 66 n.
-ης and -ηος, mixture of nouns in 153 n.: -ης (-ης), adjectives in, A. -ηρ 175 ff.: -ης, proper names in 163 f.
ἡμυαξειων 128
ἡμετασαία, ἡμεταων 121 n., 122
ἡχη, replaced by ὅ (and τὸ) ἡχος 157, 159
θ interchanged with δ in oμθεις (μυθ.) 58 ff., elsewhere 104 f.: with τ ι 104: omission of 116, in 1 aor. pass. (ηκρουφιν) 236, 237 n. θ for τὸ 121
Θαμιαν(ε)ίτις 170
ἀλασσα = ἄλασσα 37
ἀμβος, ὁ and τὸ 158
ἄναμως ἀποθεωταίται 48
ἄνθρωπο και τισεον, etc. 123
ἀποτον και τάχων 184
ἀπομάκρους τὸ πρῶσπον 43 f.
ἀπομακροθιαϊα c. inf. 54
ἄπει, τὸ 34
ἀπειπ εν 47
ἀποταμα και compounds 80
ἀποκέλω and -οιευ 154
ἀποκέλω, V. θέει 145
ἀποψεια 33, 37
ἀποπεδειν 8 f.
ἀποπαύτων 7 f.
ἀποφειν (παυν) θαρ π. 33
ἀποτίς 34, 150
ἀποτίμηται = -ας 149:
ὁπατήρος Ν 151
ἄποντας φροσος 90
ἄπου δι and ἄπωθ in papyri 163 n.
ι, mixture with ε 84 f.: with ει 85 ff.: with η 85: with οι 92: insertion of, between ο and another vowel 93: unpronounced in dipthongh ω 141
-λα and -λαθ 68 f.
ἰαμος 33
-ος, proper names in, G. -οιων (and -ια) 161 f.
ἰδιος (ειδός) 150
ἰδειν, ἀφθων ετοι 124 f.
ἰδον, ἴδον, ἴδον, mixture with ἱδος 85, 126
ἰδον 55: οὐχ ἴδον and οὐκ ἴδον 70, 125 f.
Ὡμομαια, Ἡσύμων 167, 170
ίερατα 87
ἰερεῖς = ἱερεῖς 37: acc. plur. 148
Ἰερομίλας 100
Ἰεροσόλυμα and Ἰεροοσύλημα 168
-ω: see -ω
Ἱερεμίας 81
Ἱσοδος, declension of 164 f.
Ἰκανός in Θ 4
ἴκτερα 160
ἴλεως = Ἰλεως 38 with n.: indeclinable 173
ἴλια ἔωτς Α 85
ἴνα, elision of final letter of 137: ἴνα clause = inf. rare 24, 194
Ἰουδάς 127: G. -α and -οι, and indecl. Ἰουδά 163
Ἰουμαλα = Ἰούμαλα 114
ἵππαρχος and -άρχος 156
ἵππεις, acc. pl. 148
ἰς, Egyptian words in 150: -ις, (-ε)τις, place-names in 169 f.
Ἰσάκ 100
Ἰσος 126
Ἰσχυρος, ὁ in Θ 4: Ἰσχυρος 127
Ἰταρέων, τὸ 170
-ἐτης (-ετης) and -αιος, gentilic names in 171
Ἰτουραῖος, Τουρ. 171 n.
Ἰθαῖας (Ἰ) 147
-Ἰων -Ἰστός 184 ff.
Ἰωσελα, G. -αιων-αιων 162
Ἰωσίμως, Ἰωσίφος 106
κ, interchanged with γ 100 f.: omission of 115: doubling of, κὲ = κε 120: κὲ κ ι κ κ ι σ amal- gamated into Ξ 130
κάδος 34
καθαρίω, ἐκαθαρίσα etc. 74
κάθεσις 80
καθηκευτὴς in papyri 142
καθήδρος 173
καθλεευν γναῖκα 262 n.
II. Index of Greek Words and Forms (cf. § 24) 305

κάθοδος in a' 3, 190
καθόπτατεν 104
καλ-, coordination of sentences with 55: crasis in κάγω etc. 99, 137 f.: καλ γε in K. βό etc. 10, 37: καλ μάλα in K. βό 10
κακούχειν in a' 3
κάλλινθρον 104
κάλως for κάλως 145
καλῶς ποιήσεις γράφεις (or γράφας) 51 n.
καμώσει 99
κατον 144
Κάρμηλος, Χερελ 167:
Καρμήλων όρος 171
καρπάσων 34 n.
Καρπήθδων -δοκί = Tarshish 167 n.
καισί 34
κασιδέρον Ν 103
κατά, c. acc. = τοι έτη etc. 44
καταγάζειν 79
κατάλημμα = -λειμμα 84
καταρκήτης 118
κατάσταμα 80
Καταχώσεα 173
κατερημίζεσθε (-ρέμβ.) 88
κατορθώθη 104
κατώτερον = κάτω, κατωτάτω 183
κέδρων, τών κέδρων, χειμάρρους 38, 160
κεβάδας in Jer. β 38
κέρας, declension of 149
Κέχαρ, τό 167
κήν Α = γήν 102
κινσάτος 35
κιννάμομον 35
κινύρα 35
Κιτίες, Κίτιοι, Κίτιαιοι 171
κιτών 103
κλεῖς κλείδα (not κλεῖν) 150
κλίζανος (not κρίβ.) 107
κλίμα 79
κλοός, ο and (A) τό - βν 155
κοθωνοί 36

κολλ(ο)υρίς -ίζειν etc. 92
κολοκάειν = κολακεῖν 79
κολλοκύννα - κυντα for - κύντα 104, 143
Κορυγάς Α 102
κόρη κόραν 142 f.
kόρος 35
κουφός for κούφη 172
κραγή Ν = κραγή 113
κράτιστος 185
κραυγή Ν = κραγή 113
κρέας 149
κρείσασων, κρείττων 121 n., 12
κρίμα 79
κρός 37 n.
κύς θο 75
κύρα ( = χύτρα), κυρήδος 103
κύκλο 25
κύμινος 35
κυνγός (not - αγ.) 76: cf. γνυν.
κυσμοίας 140
Κυπράρχης 156
Κυρήνας in a' 3
κυλεύων = κυλί 38
κωμάρχης 156
κωπελαία Α for -ηλ. 81

λ, effect of, on vowels 73, 76, 78, 81, 84, 86, 88, 97: omission of 114, 116: λ and ρ 107 f.: Λ and λ 119 f.
λαγχάνειν = τελά 38
λαγώς unused 145
λακάνη Α 76
λαλάς, περί in Aquila 41
λαμβάνει το πρόσωπον 44
λάμπας = τελάς 38
λάψασθαι Α = λάψα. 110
λάος for λέως 145
λατεύεναι and δουλεύειν 8
λατρία 87
λέγειν, τό in a' 3: λέγων -οντες without construction 23: λέγοντες ν. l. for λέγοντες 113

λει Ν, λείκη Ν = λέγει 113, 102
λεύ(ε)ς and Λεύ(ε)ς 164
λήμμα = λείμμα 84
λήψισμα etc. 108 f.
ληφός, η (and o) 146
λίβανος 35
λίβανος and 'Αντιλίββ. 166 f. n.
λίθος, ο in all senses 146
λιμός, ο and η 146
λιμπάνω (Ionic) 110 n.
λιχωμένου = λικ. 103
λόγοι, περί in a' 41:
λόγος ν. l. for λόδος 113
λοιμαινεσθαι = λυμ. 94
λοιμός -ός as adj. “pestilent” 172
λυκνία 103
λυτρώνας = λυστ. 92
λύχνοι 155

μ, effect of, on vowels 84, 86, 97: μ and β (π) 106 f.: omission of 114: insertion of, before labial 100, 108 f.
-μαι and -σις, words in 79
Mabbař(e)ītes Μadař. 170
Madaia(e)īth, Madia-

Mabdān etc. 121
Macedōn, gentilic name declined, = Megiddo indecl. 102, 169
μάλατα 185
Μαμβρή 111
μάν, μάνα 32
μανᾶ, μανά, μανάχ etc. 33
Μανασσής and indecl. -ή 164
μανθαγόραι -γόροι 157:
pl. μανθαγόραις Α 158
μανθᾶς 35
μανάχις 35 n.
μαρτύριος -ον 35, not μαρτύριου 96
μαρκάσας but μηρκιε-

μάστεκ 33
μάσθος 104
μάστιγά for -ιε 115, 151
II. Index of Greek Words and Forms (cf. § 24)


νάξηα 35
ηαγέφ 33
ναος for νεως 145
νάρδος 35

νάος (lit. word) νηος νηας 152
νέβελ 33

νεμίας, G. -α and -ον 162: Νεμίμας 161 n.
νεκρομαίιαν α' 3
νέοττος, νεοσός, νοσός etc. 98
νέωτερος (=superl.) 181,
-ώτατος 182
νήσος 117, 120
νίκος, τ and (lit.) ἡ νίκη 157

νίτρων (not Λίτρων) 35
νομιμια and νομιμ. 98:
νομιμία Α 91
νοῦς, G. νοὸς 160

νυός 191
νυότος, νυόται (and νυτα) 155

ξ for κ + σ 130: for σ in tenses of verbs in -ωω 222 f.

ξαλθερεως, mod. Gr. 88

ο, mixture with a 77:
with ε 87 f.: with υ (οὐ) 91: with οι 93: with οω 89 ff., 194, 198 f. (loss of aug.)

Οβδειων 162
οδε, uses of 191: αδε, αδε in Jer. β 14, 37
οδηγεῖαι -ος (not -αγι.) 76
οδύρειαι 97
οι, interchanged with i 92: with ει 92: with οι 93, 256: with υ 93 f.: for ου in Ν 244: οι- loses aug. 200

οιγον Α 101
οδας, ουχ 125
οικέτας 7
οικιος, οικως 120
-ον, inf. in 244
οινοφυτεῖν 107

οίσιαν 215
οίφεις 32
οκ ὕχ Ν for οικ ὕχ 91
οκτα Β 93

ὁλεθρος (not ολοθρ.) 88
ὁλίγος 126 f.: ὁλος,
ὁλοστός, ὁλοων 112:
ὁλογοστός 185
ὁλολίζεται -νυμος 37
ὁλοσφορτός 141
ὁμειρεσθαι 97

(Book 33)
ὁμοθνος Α for ἐθνης 181
ὁμορα 4 n.

ὁμερος 155

ὁμηρης, ὅρμος 38
ὁρκον (ὁρκιδιον) replaces ὁρκεις 153

ὁρος and Ἑλος, mixture of 107: ὁρειν 151
-ος, masc. and neut., interchange of nouns in 188 f.

ὁς ἄν and ὦς εάν 65 ff.:
-οναι 209 ff.

ὁσερο, lit. 192

ὁστευ, lit. 192

ὁστον -τα but ὁστευ etc. 144

ὁσφρασια 76

ὁσφύας (-υς) 147

ὅς in adjurations 54: ὅς and ὦς 138 f.

in, interchanged with ο and ω 91: with ν 92

ου εἰκεναι replaces οικεν 82

οιαι = ὕσκα etc. 38

οιθεις and οιθες 58 ff., 100, 104:
οιθεν ήττων = Heb. inf. abs. 47

οϊκ and ους 125-129:

οικ ἱδιου and οικ ἱδιον

70, 125 f.

Οὐλαμαιας, Οὐλαμαῖς 33

-οῦς, proper names in 164 f.: declension-οὺς
-οντος in papyri (not LXX) 165 n.: contractued adjectives in 172 f.
II. Index of Greek Words and Forms (cf. § 24) 307

oids, apokaluptei, to 43
-oústan 214
óýto(s) 136: oýtos eitein
Kýrios in Jér. 8 11
ôphalamos, Hebraic uses of 43
ôrphos (-ôs) 147
ôýma, uýx 125
-ow, verbs in 244
π, interchanged with β
105 f.: with φ 106:
with μ 107: euphonic
insertion of 110
πaýis, πaýis = ΠΠ 38, 102
págos, ó and tô 159
πáthn Ν, πáthn Ν
(= φάτνη) 106
πaídoi = πaídoi 69, 78
πaíx Kýrios 7 f.
paks: see πaýis
πalaióteros -ustatos 182
πáLwn, Hebraic substitutes
for 52 f.
πallakή 35
πaýn, compounds of 134
πándes = πándes 103
πanoúrgéw (not -ew),
-ewma (v. l. -ewma) 96
Παντοκράτωρ, Kýrios 9
πántos = Heb. inf. abs.
47
πapa, acc. in com-
parison 23: c. dat.
="in the estimation of"
rare 43
πaραγίνομαι, as synonym
for ἔρχομαι 267 n.
παράδειν = πατρ. 132
πá xis, substitutes for
45: pás and ἄπας
138 f.: πáv = πánta
173 f., πánta Ν =
páv 175
πáscopy beside φáse 32
πáteros = πατρ. 116
πátrwma Ν 106
πátrárchys 156
paxi (mod. Gr.) 106 n.
πályx for pálkous 153
πeúnteka A 81
πéntes Α = πántes 75
πεπτωκός = -kós 90
πėрl, substitutes for 25:
πeri, λαλίας (λάγον)
in a 41
περικύκλω 25
περισσόρα 4
περίσσος Ν 181
περίχωρος του Ποροδόνου
167
πέταυρον -euyron 79
πῆχυς, πῆχος (-eως),
πηχών (-eων) 151
πειν and π(e)ίν 63 f.
πί(μ)πλημα, πί(μ)πρήμα
110
περί Ν = περί 84
πέλειον, πέλειοτος 185:
πέλειον 81 f.
πλευρα and -dv 157
πλήθειν, c. inf. (or
part.) for advverb 53 f.
πλήθος for πλήθος 153
πλημμελία (not -eia) 87
πλήρης, becoming in-
declammable 176 f.
πλησίωτερον -εστ. -ετ.
182
πλοῖον replaces παῖς
153
πλοῦτος, õ (and tô) 159
πλόιομος πάλιμος 90 n.
πóa, poía 93
ποείν Ν 93
πολλαστός 185
πολύς, nt. in A πολύς 181
πολυτέλης Ν 176
πόμια 79
πόρρω (not πόρω) 123
πότερος replaced by τίς
192
πραῖς, πραύτης (not -os
-ôntis) 91, 180 f.: πρα-
δεόν Ν = πραδέον 114
πρεσβύτης and πρεσβε-
tής 97
προάστια 4 n.
πρόμοιος (not πρώμοιος) 90
with n.
προς τάντα 44: προς c.
dat. with numerals
in 2 Macc. 188
προσήξειται -έξειν. 111, 81
προστάθεαι (-tideiæai)
vice πάλιν 52 f.
προστάμα ται 130
πρόσωπον, σαμάζειν
(λαμβάνειν etc.) 43 f.
πρότερος for πρό 183
προυλάγησαν 138
προφθάνειν, construction
with 54
πρωνύς (not πρώνυ) 90
with n.
πρώτος for πρότερος 24,
183: eikostós πρώτος
eetc. 189: πρώτος φί-
lος 37
πτελέος 75
πτετίχα 87
πτειν in papyri 93 n.
πόλις 157: πόλει and
πολέσων A 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: redupli-
cation of, (περιμεμένος)
204 f.: ρρ and ρρ 118 f.:
ρρ and ρρ 132 f.
ρa, nouns in 149 f.
ráðos, ó Λ 145
Págya and 'Págya 168
Páthanos = Rehum 161 n.
'Pamá and 'Armatáthum
168
πάσων = ἀράσων 76
πάχις = ΠΠ 38
πάμα = ΠΠ 41
πῆγας in Ex. 41
ρης = Rimmon 38
ρῦτος, ó (and tô) 159
σ, interchanged with ς
108: omission of 114,
117, in ἀλω acc. plur.
145: final s in oúto(s)
etc. 136: irrational
final s 216: insertion
and omission of, in
pass. tenses 219 ff.: σα and ττ 100, 121 ff. σαβαβνων, Κύριος 9, 33 σαββανων -τα, D. -τοις and -σαββανων 35 σαβέκ 33 -σαι, 2 sg. mid. term. 217 f. σακκος 36 Σαλομών, Σαλομών, Σαλομών, orthography and declension 161, 165 f. Σαμαρ(ε)ίτες 170 σαμαριταί 36 Σαμωνών 110 Σαμαρίανδ Σαμωνίδ 106 σάμπιεγος = αὐτ. 132 σάπτηρι 36: σάπτηρι 121 σαράκωντα, Cod. E 63 n. σάραξ 98 Σαραπείπ ε-τιον 64 Σαράπις. Σαράπις 74 σαραφέν 76 σαρτού, σαρτοῦ 190 Σαυκάραω, Σαυκάραω 171 Σαφών, Σαφών etc. 121 Σέδεκας, G. -ου and -α 162 Σεξαίων, declined 169 Σεων in Jer. 38 162 σεφηλά 33 Σέδαμεν = Ζιδονιάνος 167 σέδωμαίστα = σέδωμαται 84 σεβόμην, 132 etc. 108 σεβόμενος 173 σέκλωσ -ίζεων (not σέκλως) 155: ο σ. and τα σέκλωσ 75: ο σ. and τα σέκλωσ 35 σεκέρα 33 Σεκμα 33, beside Σεκμα 167 f. σέκλος (not σέκλος) 36 σεκμάτων -ήλατον 107 σεκμαίαίος ΑΝ = σέκμα. 84 σεκμόνων 36 σεκμόνων 36 -σεις and -μα, nouns in 79 σίτου, σίτα 155 σκληρύνειν, c. inf. 54 σκινύ 106 σκορίων 99 σκοτών, τα (not τά) 159 σκόραγος 108 σκοτώς λιθός 96 σκύμην 108 Σάδωμα. G. -ουν 168 Σαλομών: see Σαλομών Σομόφλος = Σαμωνήλ 165 n. Σομορών, Σομερών = Σομαρ(ε)ίας 90, 167 Σόρ besides Τίρος 167 Σουσάνα = ης 161 σεφέρα, G. -ης 141 f. σημόςλος 109 σάδων -ουσ 155 σάδων (not -α) 155 σάδων, ο 146 σάδως (not αστ.) 97 σάδως (not αστ.) 97: acc. pl. σάδων and -ους 147 σήμη Θ for σέμα 153 σήμα, σήμων etc. 107 σήμα (not στοιχι.) στίχων 92 στόμα, "Hebraic" 44 στρατίων, Κύριος τῶν in 1 ά σύν and σο, interchange- 164 94 σύγγενεσι 153 σύγκαιον 36 συγκοιτάζειν 38 σύμπας (σύμπας) 133 σύμπας (σύμπας) 133 with n. σύν, in 'α 3: not ευν 108: compounds of, assimilation in 103 f. συμφαγή = διπλά 14 συμβολάσα = δυν. 94 συνείπη, c. inf. 52 with n. συνέθεμα -ημα 80 συνέργαι επί Θ 47 συνεργώντα 4 σύνσεμα -ημα 80 σφύρα -ης -ης 141 Σωμαρών 90 σώοι = σωτήρ 172 Σωρείν = Τυριανοί 167 τ, omission of 114, 116: interchange of, with δ 100, 103 f.: with Θ 104: ττ and σο 121 ff. τάδε λέγει Κύριος in 182 f. τάφων Α = φατνών 106 τάχιον and θάττων (not ταχίστους) 184 ταχύνειν, c. inf. 54 τέγος 117 τείχων and -ών 151: τείχος 160 τέκτονες = ας 149 τελεον, τελεως, τελεοις -ειδον 82 τέλος, εις = Heb. inf. abs. 47 τεμένου Α 160 τέρμανος, τερέμ., τερέβ. 106 f. τεσσαράκοντα, τεσσαρά- 62 f., 73 f. τεσσαρακιδέκατος 189 τέσσερα etc. 62, 73 f.: τέσσερα = τέσσαρα 189, 73 f., 148 f.: τέσσερα = τέτσαρες 74: dat. τέσσαρας Α, τεσσαρά- ρος Α, τέτσαρας 180, 187 τετελευτήκην 140 τετράπεδος -ποδος -πος 88 with n. τέταρας and τετάρτη 189 with n. -τι for -θι 104 τιμωραίων in Jer. 38 115, καθαρος 45 τις replaces πόλερος 192: τίνας 147 τοιούττος, του -ον and -ον 192
II. Index of Greek Words and Forms (cf. § 24) 309

τόκος = ἡ 38
τόλμην 143
τοπάγον = ἡ 38
τοπάρχει 156
tοποτότιος, n. -o and -ov 192
Τουράδος, 'Ir. 171
τόχος B=τοίχ. 93
τραματίαι 79
τριάκας 189
τρίβος, ἦ and ὁ 146
τρισκαδέκατος 188 f.
tρύπανον = ἡ 38
Τύρος and Σῶρ 167
Τώβ(ε)ίας, G. -a and -ov 162
Τώβεις -eiv 164
ν, variety in pronunciation of, in the κωνή 92 n., 236 n.: interchange 96 f.: with ev 97: with o 91: with ου 92: with οι 93 f.: loses asp. 129

υάλος 75

υάος 147
υγίεια, υγ(ε)ία 63 f.
υγην(υ) (not ὑγη) 176
ὑπεν replaces -ων 235
ὑπα, unpronounced in 141
ὑπα, -πα, decl. of words in 140 f.
ὑός, Hebraic uses of 41 f.
ὑμ(ωρ) ας(ωρ) and ὑμην εαυτος in Hex. 191
ὑνω, pf. pass. of verbs in 224
ὑπέρ for περι 25: in comparison 181
ὑπεράνου 25
ὑπερεθεν = υπερεθεν 99
ὑποκάτω 25
ὑπόστημα -ημα 80
ὑποτίθεν 121
ὑποχρέως 173

-ου, -ου, adjectives in 177 ff.
ὑσσως, ὁ and ἦ 146
ὑστερος -τατος, rare 184

ψφιον ἃ 160
ψω, υετίζω 262
φ and π, interchange of 106: ϕ for π 121
ϕακός = ἡ 38
ϕάλαγξ and ϕάραγξ, mixture of 107
ϕαλέτρα 108
ϕάραξ Ν 115
ϕάσκε, ϕασεχ 32
ϕάτμων, φάτμωμα 106
φάτην etc., various spellings of 106
ϕειδεσθαι ἐπί 47
ϕεύειν Ν = ϕεύγειν 113
ϕθανειν, construction 54
ϕιάλη 75: plur. φιάλες
Α 158
ϕαλακτενώτερος 182
ϕαθείσαι από 47
ϕμηθήρων -τρων 104
ϕμός, ώς ὁ 129
φορέα 82
φροπαίρε 38
φαλάρχος and -άρχης 156
φιλάσσεσθαι ἀπό 46:
ϕιλάττεων in Jer. γ and 2 Μ. 11, 123

χ, omission of 114, 116:
χχ for κχ 121
χαβαθά 33
χάρδεις -eiv 164
χάλκεις(ες) 173
χαναναίος, χανάναιος -eiv, χανανάνας 164, 171:
χαν(α)ναι(α)ς = χαναναι 170
χάος = Ν,Ν 38
χάρακες, χάρακες, ν. ΙΙ.
χάρβανη 107
χάρβάνη, χαβράνη 107 f.
χάρητιον 104
χάρις, χάριν and χάρητα 150
χάριεις -eiv 164
χανών, χανβῶν 36
χειλέων 151

χειμάρρος(χειμάρρος) 144
χείλιη, Hebraic and Greek uses of 44 f.: χειλις
Ν = -ρες 149: χειράν
151: χεῖρος Ν = χειρός 159
χείρων, χειριστός 185
χελώνη = ἡ 38
χειμελ 167
χειροβ -eiv (-ειμ) 33
χειλάδες and -as, interchangeable in ΝΑ 148 f.
χειρων 36
χοις "earth," G. χοίς 160
χρίσεος 173
χύρα = χύτρα 103
χύρια 79
χυτρόκαυλος -γαυλος 102
χράσθαι, χρονθαί 76
χώραι as plur. of ἡ 143
ψ replaced by μψ 108
ψεκάς for ψάκας 75:
ψεχάδων 103
ψελιον 75
ψοια, ψωνα 93
ψυχή, G.pl. ψυχάρια 143

ω interchanged with ο 89 ff., 194, 198 f. (loss of ang.): with ον 91: with αο 93, 276
-ω, fem. names in papyri in 165 n.

ωδίν, ἦ 151
ωμος, ἐφ 127
-ω, personal names in, indecl. and gen.-ωνος or -ωνος 165 f.: place names in, declinable and indecl. 169
-ως, "Attic" declension in, obsolescent 144 f., 173
-ωσαν, -ωσαν 214 f.
ωτίον, ἀποκαλύπτειν τό 43
ων in Μωφάς 163 n.

ωφελίς 87
## III. INDEX OF BIBLICAL QUOTATIONS

### GENESIS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
<th>Location</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>23</td>
<td>...</td>
<td>144</td>
</tr>
<tr>
<td>iii. 1</td>
<td>...</td>
<td>182</td>
</tr>
<tr>
<td>20</td>
<td>...</td>
<td>163 n.</td>
</tr>
<tr>
<td>v. 13 E</td>
<td>...</td>
<td>63 n.</td>
</tr>
<tr>
<td>24</td>
<td>...</td>
<td>200</td>
</tr>
<tr>
<td>vii. 11</td>
<td>...</td>
<td>203</td>
</tr>
<tr>
<td>12 E</td>
<td>...</td>
<td>63 n.</td>
</tr>
<tr>
<td>viii. 2</td>
<td>...</td>
<td>238</td>
</tr>
<tr>
<td>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>14+</td>
<td>...</td>
<td>188</td>
</tr>
<tr>
<td>xv. 2</td>
<td>...</td>
<td>33</td>
</tr>
<tr>
<td>15</td>
<td>...</td>
<td>149</td>
</tr>
<tr>
<td>xvi. 4 f.</td>
<td>...</td>
<td>43</td>
</tr>
<tr>
<td>9</td>
<td>...</td>
<td>286</td>
</tr>
<tr>
<td>xvii. 6+</td>
<td>...</td>
<td>261</td>
</tr>
<tr>
<td>12, 27</td>
<td>...</td>
<td>42</td>
</tr>
<tr>
<td>13</td>
<td>...</td>
<td>48</td>
</tr>
<tr>
<td>xviii. 2</td>
<td>...</td>
<td>216</td>
</tr>
<tr>
<td>4</td>
<td>...</td>
<td>290</td>
</tr>
<tr>
<td>7</td>
<td>...</td>
<td>54</td>
</tr>
<tr>
<td>10</td>
<td>...</td>
<td>48</td>
</tr>
<tr>
<td>28 E</td>
<td>...</td>
<td>63 n.</td>
</tr>
<tr>
<td>29</td>
<td>...</td>
<td>53</td>
</tr>
<tr>
<td>xix. 6</td>
<td>...</td>
<td>203, 278</td>
</tr>
<tr>
<td>xxii. 5</td>
<td>...</td>
<td>91</td>
</tr>
<tr>
<td>13</td>
<td>...</td>
<td>33</td>
</tr>
<tr>
<td>16 f.</td>
<td>...</td>
<td>54</td>
</tr>
<tr>
<td>xxiv. 15+</td>
<td>...</td>
<td>238</td>
</tr>
<tr>
<td>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>40</td>
<td>...</td>
<td>141</td>
</tr>
<tr>
<td>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 ff.</td>
<td>...</td>
<td>152 n.</td>
</tr>
<tr>
<td>38, 41</td>
<td>...</td>
<td>146</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 ff.</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, 24</td>
<td>...</td>
<td>147</td>
</tr>
<tr>
<td>13+</td>
<td>...</td>
<td>52 n.</td>
</tr>
<tr>
<td>13 ff.</td>
<td>...</td>
<td>181</td>
</tr>
<tr>
<td>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>xlii. 10 A</td>
<td>...</td>
<td>283</td>
</tr>
<tr>
<td>16</td>
<td>...</td>
<td>54, 83</td>
</tr>
<tr>
<td>xliii. 4</td>
<td>...</td>
<td>91</td>
</tr>
<tr>
<td>7+</td>
<td>...</td>
<td>44, 48, 216</td>
</tr>
<tr>
<td>xlv. 5</td>
<td>...</td>
<td>286</td>
</tr>
<tr>
<td>16</td>
<td>...</td>
<td>91</td>
</tr>
<tr>
<td>20</td>
<td>...</td>
<td>149</td>
</tr>
<tr>
<td>xlv. 4</td>
<td>...</td>
<td>47</td>
</tr>
<tr>
<td>xlvii. 5</td>
<td>...</td>
<td>217</td>
</tr>
<tr>
<td>xlviii. 7, 12</td>
<td>...</td>
<td>33</td>
</tr>
<tr>
<td>10</td>
<td>...</td>
<td>149</td>
</tr>
<tr>
<td>xlvi. 22</td>
<td>...</td>
<td>141</td>
</tr>
</tbody>
</table>

### EXODUS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td>...</td>
<td>213</td>
</tr>
<tr>
<td>ii. 3 ff.</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 ff.</td>
<td>...</td>
<td>145</td>
</tr>
<tr>
<td>16+</td>
<td>...</td>
<td>280, 285</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 ff.</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>202</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 |
| xvi. 4 | 41, 262 |
| xvi. 33 | 146, 177 |
| xvii. 14 B | 165 |
| xvii. 7 | 41 |
| xix. 16, 19 | 239 |
| xxi. 4 | 128 |
| xii. 6 | 234, 261 |
| xx. 8 | 248 |
| xi. 2 | 210 |
| x. 16 | 48 |
| xi. 21 | 183 |
| xii. 5 B | 272 |
| xiii. 7 | 48 |
| xiv. 16 A | 283 |
| xv. 2 | 46 |
| xvi. 2 | 183 |
| xvii. 3 | 200 |
| xix. 13 | 128, 230 |
| xx. 15 | 44, 32 |
| xxii. 10 | 154 |
| xxi. 11 | 140 |
| xxi. 5 | 40 |
| xxiv. 19 | 255 |
| xxv. 10 | 232 |
| xxvi. 23 | 282 |
| xxvii. 12 | 192 |
| xxviii. 23 | 131 |
| x. 34 | 4172 n. |
| ii. 51 | 44 |
| xxv. 9 | 232, 261 |
| xxvi. 16 | 160 |
| xxvii. 28 | 66 n. |
| i. 18 | 267 |
| ii. 3 | 285 |
| iii. 3 | 205 n. |
| iv. 49 | 137 |
| v. 19, 28 | 172 |
| vi. 6 | 140 |
| vi. 21 | 44 |
| vii. 20 | 177 |
| ix. 20 | 39 |
| x. 22 | 40 |
| xi. 5 | 285 n. |
| xi. 8 | 259 |
| xii. 14 | 48 |
| xii. 15 A | 74 |
| xii. 20 | 172 |
| xiv. 14 | 280 |
| xv. 5 | 192 |
| xvi. 22 | 145 |
| xvi. 41 | 274 |
| xvi. 46 | 210 |
| xx. 5 A | 285 |
| xxii. 6 | 208 |
| xxiv. 1 | 40 |
| xxv. 14 | 217 |
| xxvi. 1, 3 | 164 |
| xxvi. 9 | 242 n. |
| xxvii. 6 | 141 |
| xxvii. 11 | 208 |
| xxvii. 13 A | 177 |
| xxvii. 22 B | 98 |
| xxvii. 20 | 287 |
| xxvii. 3 | 286 |
| xxvii. 12 | 172 n. |
| xxviii. 53 | 33 |
| xxviii. 46 B | 180 n. |
| xxviii. 3 | 180 n. |
| xxix. 13 | 88 |
| xxx. 3 | 286 |
| xxx. 14 | 15 |
| xxx. 24 | 33 |
| xxx. 30 | 276 |
| xxx. 46 B | 188 |
| xxx. 13 | 88 |
| xxxii. 13 | 180 n. |
| xxxii. 34, 37 | 200 |
| xxxiv. 5 A | 144 |
| xxxiv. 2-7 | 4 n. |
| xxxv. 33 | 271 |
| xxxv. 6 | 43 |

### LEVITICUS

| i. 10+ | 152 n. |
| i. 2 | 177 |
| i. 13 | 152 |
| i. 9 | 93 |
| v. 8 | 106 |
| vi. 5 | 274 n. |

### NUMBERS

| i. 18 | 267 |
| ii. 4 | 285 |
| iii. 3 | 205 n. |
| iv. 37+ | 145 |
| v. 49 | 137 |
| vi. 19, 28 | 172 |
| vi. 6 | 140 |
| vi. 21 | 44 |
| vii. 20 | 177 |
| ix. 20 | 39 |

### 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 |
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>312</td>
<td>xxix. 16</td>
</tr>
<tr>
<td>288</td>
<td>v. 16</td>
</tr>
<tr>
<td>263</td>
<td>3, 12, 18</td>
</tr>
<tr>
<td>284</td>
<td>7, 9</td>
</tr>
<tr>
<td>258</td>
<td>5</td>
</tr>
<tr>
<td>220</td>
<td>6</td>
</tr>
<tr>
<td>200</td>
<td>7</td>
</tr>
<tr>
<td>189</td>
<td>15, 18</td>
</tr>
<tr>
<td>171</td>
<td>12</td>
</tr>
<tr>
<td>176</td>
<td>24, 24</td>
</tr>
<tr>
<td>188</td>
<td>2, 42</td>
</tr>
<tr>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>148</td>
<td>1, 14</td>
</tr>
<tr>
<td>180</td>
<td>2</td>
</tr>
<tr>
<td>125</td>
<td>15, 18</td>
</tr>
<tr>
<td>128</td>
<td>14, 15</td>
</tr>
<tr>
<td>119</td>
<td>14, 15</td>
</tr>
<tr>
<td>192</td>
<td>10, 12</td>
</tr>
<tr>
<td>284</td>
<td>13</td>
</tr>
<tr>
<td>102</td>
<td>34</td>
</tr>
<tr>
<td>527</td>
<td>234</td>
</tr>
</tbody>
</table>

### JUDGES

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>278</td>
<td>ix. 2</td>
</tr>
<tr>
<td>206</td>
<td>10 A</td>
</tr>
<tr>
<td>183</td>
<td>x. 1 ff.</td>
</tr>
<tr>
<td>253</td>
<td>8 +</td>
</tr>
<tr>
<td>212</td>
<td>11</td>
</tr>
<tr>
<td>125</td>
<td>30</td>
</tr>
<tr>
<td>179</td>
<td>xii. 2</td>
</tr>
<tr>
<td>43</td>
<td>25</td>
</tr>
<tr>
<td>191</td>
<td>xiii. 5</td>
</tr>
<tr>
<td>76</td>
<td>xiv. 8</td>
</tr>
<tr>
<td>128</td>
<td>20</td>
</tr>
<tr>
<td>125</td>
<td>21 B</td>
</tr>
<tr>
<td>243</td>
<td>xv. 8 B</td>
</tr>
<tr>
<td>243</td>
<td>10</td>
</tr>
<tr>
<td>215</td>
<td>18</td>
</tr>
<tr>
<td>135</td>
<td>xvii. 6</td>
</tr>
<tr>
<td>44</td>
<td>11</td>
</tr>
<tr>
<td>248</td>
<td>15 A</td>
</tr>
<tr>
<td>81</td>
<td>xviii. 3</td>
</tr>
<tr>
<td>271</td>
<td>10</td>
</tr>
<tr>
<td>190</td>
<td>xix. 9</td>
</tr>
<tr>
<td>44</td>
<td>15</td>
</tr>
<tr>
<td>205</td>
<td>xx. 7+</td>
</tr>
<tr>
<td>217</td>
<td>20+</td>
</tr>
<tr>
<td>267</td>
<td>xxi. 3 f.</td>
</tr>
<tr>
<td>253</td>
<td>5</td>
</tr>
<tr>
<td>128</td>
<td>7 B</td>
</tr>
<tr>
<td>271</td>
<td>8</td>
</tr>
<tr>
<td>190</td>
<td>11 B</td>
</tr>
<tr>
<td>272</td>
<td>13</td>
</tr>
<tr>
<td>48</td>
<td>14</td>
</tr>
<tr>
<td>107</td>
<td>20 B</td>
</tr>
<tr>
<td>208</td>
<td>23</td>
</tr>
<tr>
<td>160</td>
<td>xxii. 6</td>
</tr>
<tr>
<td>99</td>
<td>9</td>
</tr>
<tr>
<td>239</td>
<td>xxiii. 8</td>
</tr>
<tr>
<td>255</td>
<td>15</td>
</tr>
<tr>
<td>228</td>
<td>17</td>
</tr>
<tr>
<td>147</td>
<td>24</td>
</tr>
<tr>
<td>184</td>
<td>xxiv. 3</td>
</tr>
<tr>
<td>48</td>
<td>13</td>
</tr>
<tr>
<td>242</td>
<td>xxv. 2</td>
</tr>
<tr>
<td>271</td>
<td>18</td>
</tr>
<tr>
<td>242</td>
<td>xxvi. 13</td>
</tr>
<tr>
<td>271</td>
<td>15 B</td>
</tr>
<tr>
<td>39</td>
<td>xxviii. 1</td>
</tr>
<tr>
<td>218</td>
<td>39</td>
</tr>
<tr>
<td>8</td>
<td>48</td>
</tr>
<tr>
<td>232</td>
<td>50</td>
</tr>
<tr>
<td>261</td>
<td>56</td>
</tr>
<tr>
<td>220</td>
<td>66</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>200</td>
<td>18</td>
</tr>
<tr>
<td>235</td>
<td>26</td>
</tr>
<tr>
<td>53</td>
<td>9</td>
</tr>
<tr>
<td>218</td>
<td>xxx. 16</td>
</tr>
<tr>
<td>214</td>
<td>17</td>
</tr>
<tr>
<td>184</td>
<td>27, 29</td>
</tr>
<tr>
<td>156</td>
<td>28</td>
</tr>
<tr>
<td>214</td>
<td>xxxii. 5</td>
</tr>
<tr>
<td>136</td>
<td>10</td>
</tr>
<tr>
<td>200</td>
<td>14, 12</td>
</tr>
<tr>
<td>279</td>
<td>28</td>
</tr>
<tr>
<td>258</td>
<td>29</td>
</tr>
<tr>
<td>125</td>
<td>34</td>
</tr>
<tr>
<td>196</td>
<td>37</td>
</tr>
<tr>
<td>264</td>
<td>43</td>
</tr>
<tr>
<td>39</td>
<td>xxxiiii. 6</td>
</tr>
<tr>
<td>204</td>
<td>9</td>
</tr>
<tr>
<td>145</td>
<td>16</td>
</tr>
<tr>
<td>7</td>
<td>xxxiv. 5</td>
</tr>
<tr>
<td>166</td>
<td>i. 4</td>
</tr>
<tr>
<td>256</td>
<td>ii. 14</td>
</tr>
<tr>
<td>137</td>
<td>iii. 4</td>
</tr>
<tr>
<td>242</td>
<td>iv. 14</td>
</tr>
<tr>
<td>271</td>
<td>v. 4</td>
</tr>
<tr>
<td>170</td>
<td>5</td>
</tr>
<tr>
<td>157</td>
<td>10 A</td>
</tr>
<tr>
<td>164</td>
<td>17</td>
</tr>
<tr>
<td>39</td>
<td>vi. 4 f.</td>
</tr>
<tr>
<td>234</td>
<td>10</td>
</tr>
<tr>
<td>232</td>
<td>18</td>
</tr>
<tr>
<td>191</td>
<td>22 A</td>
</tr>
<tr>
<td>186</td>
<td>22 B</td>
</tr>
<tr>
<td>135</td>
<td>vii. 21 B</td>
</tr>
<tr>
<td>36</td>
<td>viii. 7, 9</td>
</tr>
<tr>
<td>156</td>
<td>18</td>
</tr>
<tr>
<td>154</td>
<td>15</td>
</tr>
<tr>
<td>200</td>
<td>ix. 3</td>
</tr>
<tr>
<td>43</td>
<td>31</td>
</tr>
<tr>
<td>43</td>
<td>31</td>
</tr>
<tr>
<td>200</td>
<td>x. 1 B, 4 B</td>
</tr>
<tr>
<td>184</td>
<td>14</td>
</tr>
<tr>
<td>212</td>
<td>40</td>
</tr>
<tr>
<td>4</td>
<td>xiv. 4</td>
</tr>
<tr>
<td>217</td>
<td>6</td>
</tr>
<tr>
<td>217</td>
<td>10</td>
</tr>
<tr>
<td>180</td>
<td>xv. 11 A</td>
</tr>
<tr>
<td>160</td>
<td>60</td>
</tr>
<tr>
<td>170</td>
<td>xvii. 13 B</td>
</tr>
<tr>
<td>47</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Quotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>118</td>
<td>i. 10</td>
</tr>
<tr>
<td>164</td>
<td>16 B</td>
</tr>
<tr>
<td>151</td>
<td>35 B+</td>
</tr>
<tr>
<td>204</td>
<td>ii. 11</td>
</tr>
<tr>
<td>231</td>
<td>iii. 7</td>
</tr>
<tr>
<td>84</td>
<td>13 B</td>
</tr>
<tr>
<td>283</td>
<td>20 A</td>
</tr>
<tr>
<td>174</td>
<td>29 B</td>
</tr>
<tr>
<td>212</td>
<td>vi. 3 B</td>
</tr>
<tr>
<td>49</td>
<td>16</td>
</tr>
<tr>
<td>24</td>
<td>22 B</td>
</tr>
<tr>
<td>204</td>
<td>17</td>
</tr>
<tr>
<td>252</td>
<td>18</td>
</tr>
<tr>
<td>118</td>
<td>19</td>
</tr>
<tr>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>282</td>
<td>38</td>
</tr>
<tr>
<td>149</td>
<td>vii. 3 B</td>
</tr>
<tr>
<td>271</td>
<td>4 B. 251</td>
</tr>
<tr>
<td>175</td>
<td>7 A</td>
</tr>
<tr>
<td>110</td>
<td>12 A</td>
</tr>
<tr>
<td>197</td>
<td>13 B</td>
</tr>
<tr>
<td>199</td>
<td>21 B</td>
</tr>
<tr>
<td>255</td>
<td>viii. 1 B</td>
</tr>
<tr>
<td>240</td>
<td>3 B</td>
</tr>
<tr>
<td>201</td>
<td>3 B</td>
</tr>
<tr>
<td>33</td>
<td>7 B</td>
</tr>
<tr>
<td>36</td>
<td>26</td>
</tr>
<tr>
<td>53</td>
<td>28 B+</td>
</tr>
<tr>
<td>53</td>
<td>ix. 9 ff.</td>
</tr>
<tr>
<td>234</td>
<td>15 B</td>
</tr>
<tr>
<td>225</td>
<td>26 A</td>
</tr>
<tr>
<td>193</td>
<td>34 B</td>
</tr>
<tr>
<td>187</td>
<td>36 B</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>152</td>
</tr>
<tr>
<td>34</td>
</tr>
<tr>
<td>112</td>
</tr>
<tr>
<td>233</td>
</tr>
<tr>
<td>184</td>
</tr>
<tr>
<td>136</td>
</tr>
<tr>
<td>208</td>
</tr>
<tr>
<td>182, 208 n.</td>
</tr>
<tr>
<td>159, 256</td>
</tr>
<tr>
<td>52</td>
</tr>
<tr>
<td>280</td>
</tr>
<tr>
<td>61</td>
</tr>
<tr>
<td>36</td>
</tr>
<tr>
<td>226</td>
</tr>
<tr>
<td>226</td>
</tr>
<tr>
<td>228</td>
</tr>
<tr>
<td>103</td>
</tr>
<tr>
<td>49</td>
</tr>
<tr>
<td>40</td>
</tr>
<tr>
<td>271</td>
</tr>
<tr>
<td>283</td>
</tr>
<tr>
<td>286</td>
</tr>
<tr>
<td>208</td>
</tr>
<tr>
<td>41 A</td>
</tr>
<tr>
<td>275</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>125</td>
</tr>
<tr>
<td>33</td>
</tr>
<tr>
<td>272</td>
</tr>
<tr>
<td>258 n.</td>
</tr>
<tr>
<td>208</td>
</tr>
<tr>
<td>40 B, 41 A</td>
</tr>
<tr>
<td>275</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>273</td>
</tr>
<tr>
<td>125</td>
</tr>
<tr>
<td>33</td>
</tr>
<tr>
<td>272</td>
</tr>
<tr>
<td>288</td>
</tr>
<tr>
<td>197</td>
</tr>
<tr>
<td>204</td>
</tr>
<tr>
<td>254</td>
</tr>
<tr>
<td>253</td>
</tr>
<tr>
<td>287</td>
</tr>
<tr>
<td>183</td>
</tr>
<tr>
<td>289</td>
</tr>
<tr>
<td>221</td>
</tr>
<tr>
<td>230</td>
</tr>
<tr>
<td>184 n.</td>
</tr>
<tr>
<td>43</td>
</tr>
<tr>
<td>175</td>
</tr>
<tr>
<td>54, 282</td>
</tr>
<tr>
<td>172</td>
</tr>
<tr>
<td>43</td>
</tr>
<tr>
<td>249</td>
</tr>
<tr>
<td>103</td>
</tr>
<tr>
<td>49</td>
</tr>
<tr>
<td>192</td>
</tr>
<tr>
<td>192</td>
</tr>
<tr>
<td>286</td>
</tr>
<tr>
<td>145</td>
</tr>
<tr>
<td>220</td>
</tr>
<tr>
<td>221</td>
</tr>
<tr>
<td>218</td>
</tr>
<tr>
<td>96</td>
</tr>
<tr>
<td>227</td>
</tr>
<tr>
<td>283</td>
</tr>
<tr>
<td>274</td>
</tr>
<tr>
<td>256</td>
</tr>
<tr>
<td>32</td>
</tr>
<tr>
<td>212 A</td>
</tr>
<tr>
<td>289</td>
</tr>
<tr>
<td>236</td>
</tr>
<tr>
<td>236 B</td>
</tr>
<tr>
<td>101</td>
</tr>
<tr>
<td>186</td>
</tr>
<tr>
<td>285</td>
</tr>
<tr>
<td>40</td>
</tr>
<tr>
<td>259</td>
</tr>
<tr>
<td>235, 235</td>
</tr>
<tr>
<td>235</td>
</tr>
<tr>
<td>159</td>
</tr>
<tr>
<td>271</td>
</tr>
<tr>
<td>283</td>
</tr>
<tr>
<td>286</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>213</td>
</tr>
<tr>
<td>216</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>278</td>
</tr>
<tr>
<td>178</td>
</tr>
<tr>
<td>261</td>
</tr>
<tr>
<td>213</td>
</tr>
<tr>
<td>216</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>284 n.</td>
</tr>
<tr>
<td>217</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>138</td>
</tr>
<tr>
<td>122</td>
</tr>
<tr>
<td>256</td>
</tr>
<tr>
<td>201</td>
</tr>
<tr>
<td>271</td>
</tr>
<tr>
<td>274</td>
</tr>
<tr>
<td>217</td>
</tr>
<tr>
<td>221</td>
</tr>
<tr>
<td>213, 227</td>
</tr>
<tr>
<td>212</td>
</tr>
<tr>
<td>192</td>
</tr>
<tr>
<td>265</td>
</tr>
<tr>
<td>37</td>
</tr>
<tr>
<td>49</td>
</tr>
<tr>
<td>42</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>xxii</th>
<th>20</th>
<th>185</th>
</tr>
</thead>
<tbody>
<tr>
<td>xvii</td>
<td>25</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>43</td>
</tr>
<tr>
<td>viii</td>
<td>7</td>
<td>166</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td>ix</td>
<td>7</td>
<td>218</td>
</tr>
<tr>
<td>x</td>
<td>3</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>xi</td>
<td>2</td>
<td>275 n.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>20 A</td>
<td>267 n.</td>
</tr>
<tr>
<td>xii</td>
<td>3</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>42</td>
</tr>
<tr>
<td>xiii</td>
<td>6, 8</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>217</td>
</tr>
<tr>
<td></td>
<td>15 B</td>
<td>184 n.</td>
</tr>
<tr>
<td>xiv</td>
<td>2 f.</td>
<td>217</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>204 n.</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>231</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>283</td>
</tr>
<tr>
<td>xv</td>
<td>14</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>169 n.</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>xvi</td>
<td>13</td>
<td>160</td>
</tr>
<tr>
<td></td>
<td>14 A</td>
<td>212</td>
</tr>
<tr>
<td>xvii</td>
<td>8 B</td>
<td>78 n.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>221</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>121</td>
</tr>
<tr>
<td>xviii</td>
<td>3</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>217</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>197</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>19, 31</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>19, 22</td>
<td>232 n.</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>167</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>54</td>
</tr>
<tr>
<td>xix</td>
<td>3</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>212 A, 242 n.</td>
</tr>
<tr>
<td></td>
<td>42</td>
<td>49</td>
</tr>
<tr>
<td>xx</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>20+</td>
<td>38</td>
</tr>
<tr>
<td>xxii</td>
<td>3</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>269</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>217, 285 A</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>248</td>
</tr>
<tr>
<td>xxiii</td>
<td>20</td>
<td>185</td>
</tr>
<tr>
<td>xxiii</td>
<td>25 ff.</td>
<td>171</td>
</tr>
<tr>
<td>xxiv</td>
<td>1</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>21, 25...220, 238</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>KINGDOMS</td>
</tr>
<tr>
<td>i</td>
<td>13</td>
<td>272</td>
</tr>
<tr>
<td>ii</td>
<td>1</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>164 n.</td>
</tr>
<tr>
<td></td>
<td>8 A</td>
<td>242</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>46 e</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>xii</td>
<td>4</td>
<td>87, 179</td>
</tr>
<tr>
<td></td>
<td>4 A</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>24 B</td>
<td>115, 151</td>
</tr>
<tr>
<td>xiii</td>
<td>26, 29</td>
<td>3</td>
</tr>
<tr>
<td>xiv</td>
<td>1-20</td>
<td>3</td>
</tr>
<tr>
<td></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>28 c B</td>
<td>70, 125</td>
</tr>
<tr>
<td>xvi i</td>
<td>19 A</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>xvii</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>136</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</td>
<td>76 A</td>
</tr>
<tr>
<td></td>
<td>264</td>
<td></td>
</tr>
<tr>
<td>xii</td>
<td>10 A</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>135 B, 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>
<tr>
<td></td>
<td>4 KINGDOMS</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>18 a</td>
<td>188</td>
</tr>
<tr>
<td>ii</td>
<td>8</td>
<td>235</td>
</tr>
<tr>
<td></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

<table>
<thead>
<tr>
<th>ii.</th>
<th>25+</th>
<th>171</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii.</td>
<td>10 A</td>
<td>206 n.</td>
</tr>
<tr>
<td>18 B</td>
<td>172</td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>3 B</td>
<td>112</td>
</tr>
<tr>
<td>26</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>32 A</td>
<td>273</td>
<td></td>
</tr>
<tr>
<td>v.</td>
<td>7</td>
<td>51</td>
</tr>
<tr>
<td>11</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>136</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>vi.</td>
<td>7</td>
<td>275</td>
</tr>
<tr>
<td>20 A+</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>vii.</td>
<td>2, 19</td>
<td>218</td>
</tr>
<tr>
<td>6</td>
<td>148</td>
<td></td>
</tr>
<tr>
<td>18 A</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>viii.</td>
<td>1 A</td>
<td>272</td>
</tr>
<tr>
<td>10, 14</td>
<td>49</td>
<td></td>
</tr>
<tr>
<td>ix.</td>
<td>24</td>
<td>44</td>
</tr>
<tr>
<td>27 A</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>x.</td>
<td>19+</td>
<td>45, 284</td>
</tr>
<tr>
<td>27</td>
<td>92</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>3</td>
<td>227</td>
</tr>
<tr>
<td>10 B, 15 B</td>
<td>156 n.</td>
<td></td>
</tr>
<tr>
<td>xii.</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>8 B</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>xiii.</td>
<td>7 A</td>
<td>149</td>
</tr>
<tr>
<td>23</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>xiv.</td>
<td>9</td>
<td>157</td>
</tr>
<tr>
<td>14</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>xv.</td>
<td>19 A</td>
<td>157</td>
</tr>
<tr>
<td>20</td>
<td>174</td>
<td></td>
</tr>
<tr>
<td>xvi.</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>17</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>7</td>
<td>52</td>
</tr>
<tr>
<td>9</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>20 f.</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>xviii.</td>
<td>17</td>
<td>101</td>
</tr>
<tr>
<td>19</td>
<td>281</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>232</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>xix.</td>
<td>4 B</td>
<td>84</td>
</tr>
<tr>
<td>xix.</td>
<td>11</td>
<td>143, 238</td>
</tr>
<tr>
<td>21 B</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>29 A</td>
<td>218</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>111 n.</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>13</td>
<td>200</td>
</tr>
<tr>
<td>xxi.</td>
<td>6</td>
<td>53</td>
</tr>
<tr>
<td>7 A</td>
<td>132</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>153, 155 n.</td>
<td></td>
</tr>
<tr>
<td>14+</td>
<td>204</td>
<td></td>
</tr>
<tr>
<td>16 A</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>xxii.</td>
<td>3+</td>
<td>121</td>
</tr>
<tr>
<td>12</td>
<td>162</td>
<td></td>
</tr>
<tr>
<td>xxiii.</td>
<td>18</td>
<td>45, 238</td>
</tr>
<tr>
<td>30</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>xxiv.</td>
<td>14</td>
<td>175</td>
</tr>
<tr>
<td>16 B</td>
<td>103</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>xxv.</td>
<td>4 A</td>
<td>151</td>
</tr>
<tr>
<td>9</td>
<td>3, 175</td>
<td></td>
</tr>
<tr>
<td>1 CHRONICLES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>21 f.</td>
<td>33</td>
</tr>
<tr>
<td>v.</td>
<td>10 B</td>
<td>151</td>
</tr>
<tr>
<td>19</td>
<td>171 n.</td>
<td></td>
</tr>
<tr>
<td>vi.</td>
<td>63+</td>
<td>188</td>
</tr>
<tr>
<td>71 A</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>x.</td>
<td>13</td>
<td>239</td>
</tr>
<tr>
<td>xi.</td>
<td>19</td>
<td>38</td>
</tr>
<tr>
<td>xii.</td>
<td>36 A</td>
<td>149</td>
</tr>
<tr>
<td>xv.</td>
<td>3</td>
<td>207</td>
</tr>
<tr>
<td>21</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>xvi.</td>
<td>32 B</td>
<td>132</td>
</tr>
<tr>
<td>43</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>9</td>
<td>42</td>
</tr>
<tr>
<td>10</td>
<td>138, 261</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>xviii.</td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td>xix.</td>
<td>3</td>
<td>43, 235</td>
</tr>
<tr>
<td>xx.</td>
<td>1</td>
<td>258</td>
</tr>
<tr>
<td>xxi.</td>
<td>15</td>
<td>199, 253 n.</td>
</tr>
<tr>
<td>20 A</td>
<td>227</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>260</td>
<td></td>
</tr>
<tr>
<td>xxii.</td>
<td>17</td>
<td>261</td>
</tr>
<tr>
<td>25</td>
<td>281</td>
<td></td>
</tr>
<tr>
<td>xxiv.</td>
<td>17</td>
<td>189</td>
</tr>
<tr>
<td>xxv.</td>
<td>5 A</td>
<td>149</td>
</tr>
<tr>
<td>28</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>xxvi.</td>
<td>27</td>
<td>288</td>
</tr>
<tr>
<td>xxvii.</td>
<td>1</td>
<td>175</td>
</tr>
<tr>
<td>21</td>
<td>180</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>xxviii.</td>
<td>9 B</td>
<td>115, 234</td>
</tr>
<tr>
<td>xxix.</td>
<td>11</td>
<td>94, 157</td>
</tr>
<tr>
<td>23</td>
<td>268</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>184</td>
<td></td>
</tr>
</tbody>
</table>

2 CHRONICLES

| v. | 2 | 207 |
| vi. | 7 | 50 n. |
| vii. | 10 | 189 |
| ix. | 20 | 61 |
| x. | 11 B+ | 115, 151 |
| xiv. | 6+ | 281 |
| xvii. | 9 B | 95 |
| xviii. | 7 | 137 |
| xix. | 3 | 200 |
| xx. | 1 | 175 |
| xx. | 15 | 191 |
| 37 B | 198 |
| xxii. | 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 |
| xxxii. | 1 | 188 |
| 15 | 66 |
| 15 | 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>i.</td>
<td>7 A</td>
<td>148</td>
</tr>
<tr>
<td>30 B</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>53 B</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>ii.</td>
<td>4</td>
<td>223</td>
</tr>
<tr>
<td>6</td>
<td>255</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>254</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>161 n.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>99, 288</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>iii.</td>
<td>5 + 46</td>
<td>103 B</td>
</tr>
<tr>
<td>7</td>
<td>271</td>
<td></td>
</tr>
<tr>
<td>iv.</td>
<td>7, 50</td>
<td>251</td>
</tr>
<tr>
<td>30</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>31 B</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td>40, 43</td>
<td>157</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>186</td>
<td></td>
</tr>
<tr>
<td>45 B</td>
<td>199</td>
<td></td>
</tr>
<tr>
<td>49 B</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>v. 8 A</td>
<td>165 n.</td>
<td></td>
</tr>
<tr>
<td>16 B, 48 +</td>
<td>164 n.</td>
<td></td>
</tr>
<tr>
<td>28 B</td>
<td>164</td>
<td></td>
</tr>
<tr>
<td>46 B</td>
<td>117</td>
<td></td>
</tr>
<tr>
<td>70 B</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>vi.</td>
<td>11</td>
<td>199</td>
</tr>
<tr>
<td>19</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>22 B</td>
<td>197</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>33 B</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>viii.</td>
<td>35 +</td>
<td>188</td>
</tr>
<tr>
<td>45</td>
<td>237</td>
<td></td>
</tr>
<tr>
<td>58, 92</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>138</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>ix.</td>
<td>14</td>
<td>164</td>
</tr>
<tr>
<td>2</td>
<td>ESDRAS</td>
<td></td>
</tr>
<tr>
<td>i.</td>
<td>11 B+</td>
<td>93</td>
</tr>
<tr>
<td>ii.</td>
<td>2 B</td>
<td>161 n.</td>
</tr>
<tr>
<td>6, 18</td>
<td>188</td>
<td></td>
</tr>
<tr>
<td>15, 64</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>36+</td>
<td>165</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>iii.</td>
<td>7 + 167, 210</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>273</td>
<td></td>
</tr>
</tbody>
</table>

| iv. 10 + | 167 |
| 12 +     | 154 |
| 17       | 249 |
| 24       | 242 |

| v. 3     | 192 |
| 8 B      | 93 |
| vi. 9    | 152 |
| 18       | 87 |
| 20 B     | 74 |
| vii. 1   | 192 |
| 12       | 167 |
| 17       | 174 |
| 20       | 288 |
| 28 +     | 233 |

| viii. 27 A | 173 |
| 30        | 210 |

| ix. 1    | 164, 167, 171 n. |
| 5        | 247 |
| 8        | 223 n. |
| 14 +     | 23 |
| x. 1     | 209 |
| 2        | 207, 262 n. |
| 13       | 54 |
| xi. 2 B  | 237 |
| 3        | 202 |
| 7 N      | 209 |

| xii. 4, 17 | 209 |
| 13        | 130 |
| xiii. 28  | 183 |
| xv. 15 A  | 63 n. |
| xvi. 9 N  | 149 |
| xvi. 2    | 34 |
| 3        | 37, 94, 224, 236, 244 N |
| 65        | 229 |
| 67 N      | 63 n. |

| xvii. 4   | 162, 254 |
| 15        | 179, 210 |
| xix. 1    | 189 |
| 10 A     | 216 |
| 11 B     | 119 |
| 20 f.    | 288 |
| 22 B     | 148 |
| 30 A     | 201 |
| 32 B     | 112 |
| 34       | 206 |
| 38       | 135 |

| xx. 31   | 230 |
| xxii. 44 | 253 |
| xxiii. 15 | 149 |
| 19       | 236 |

| xxii. 25  | 208 n., 260 |
| 31       | 34 |

**PSALMS**

| ii. 1    | 289 |
| v. 8     | 158 n. |
| vii. 14 + | 201 |
| ix. 7 +  | 159 n. |
| 29       | 156 |
| 31       | 232 |
| xiii. 3 + | 82 |
| xv. 8    | 204 |
| xvi. 8   | 142 |
| xvii. 27 | 285 |
| 30       | 238 |
| 40 +     | 248 |
| xviii. 11 + | 38 |

**xx.**

| 12       | 255 |
| xxi. 32 + | 287 |
| xxiv. 5 A | 178 n. |
| xxvii. 2 + | 243 |
| 7        | 262 |
| xxviii. 10 | 273 |
| xxx. 23  | 120 |
| xxxi. 1  | 201 |
| xxxii. 10 | 247 |
| xxxiii. 3 + | 219 |
| xxxvi. 21 | 250 |
| xxxvii. 8 | 93 |
| xxxviii. 10 | 94 |
| xl. 3    | 256 |
| 12       | 205 |
| xlii. 6 + | 105, 248 |
| xlvii. 12 | 143 |
| l. 9     | 283 |
| li. 3    | 218 |
| liv. 12 + | 38 |
| lix. 3 +  | 200 |
| 7 +      | 238 |
| lxiv. 4  | 198 |
| 10 +     | 54 |
| lxv. 15  | 75 n. |
| lxvii. 25 | 270 |
| 32       | 289 |
| lxviii. 5 | 223 |
| lxx. 9, 18 | 150 |
| lxxvi.   | 68 |
| lxxvii. 11 | 89, 216 |
| 23       | 203 |
| 64       | 210 |
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>lxxviii. 11+</td>
<td>42</td>
</tr>
<tr>
<td>lxxix. 14</td>
<td>224, 235</td>
</tr>
<tr>
<td>lxxx. 2</td>
<td>35</td>
</tr>
<tr>
<td>lxxxi. 2</td>
<td>44</td>
</tr>
<tr>
<td>lxxvii. 11</td>
<td>199</td>
</tr>
<tr>
<td>lxxviii. 12</td>
<td>158 n.</td>
</tr>
<tr>
<td>lxxxvi. 1+</td>
<td>154</td>
</tr>
<tr>
<td>lxxvii. 17</td>
<td>289</td>
</tr>
<tr>
<td>xci. 15</td>
<td>149</td>
</tr>
<tr>
<td>xcii. 11</td>
<td>189 n.</td>
</tr>
<tr>
<td>xciii. 13</td>
<td>237</td>
</tr>
<tr>
<td>xciv. 10</td>
<td>63 n.</td>
</tr>
<tr>
<td>ci. 12</td>
<td>238</td>
</tr>
<tr>
<td>208</td>
<td>160</td>
</tr>
<tr>
<td>ci. 5</td>
<td>238</td>
</tr>
<tr>
<td>17 A</td>
<td>76</td>
</tr>
<tr>
<td>31</td>
<td>257</td>
</tr>
<tr>
<td>civ. 30</td>
<td>201, 267</td>
</tr>
<tr>
<td>43 B+</td>
<td>101</td>
</tr>
<tr>
<td>cv. 13+</td>
<td>216</td>
</tr>
<tr>
<td>28</td>
<td>286</td>
</tr>
<tr>
<td>cviii. 23 A</td>
<td>200</td>
</tr>
<tr>
<td>cix. 4</td>
<td>240</td>
</tr>
<tr>
<td>cxi. 5</td>
<td>249</td>
</tr>
<tr>
<td>cxviii. 51</td>
<td>207</td>
</tr>
<tr>
<td>53</td>
<td>227</td>
</tr>
<tr>
<td>103</td>
<td>179</td>
</tr>
<tr>
<td>112 A+</td>
<td>110</td>
</tr>
<tr>
<td>127</td>
<td>38</td>
</tr>
<tr>
<td>131</td>
<td>201</td>
</tr>
<tr>
<td>166</td>
<td>241</td>
</tr>
<tr>
<td>cxx. 3 f.</td>
<td>222</td>
</tr>
<tr>
<td>cxxi. 2+</td>
<td>253</td>
</tr>
<tr>
<td>cxxii. 4</td>
<td>144</td>
</tr>
<tr>
<td>cxxiv. 2</td>
<td>54</td>
</tr>
<tr>
<td>cxxxi. 12</td>
<td>271</td>
</tr>
<tr>
<td>cxxxvii. 7+</td>
<td>232</td>
</tr>
<tr>
<td>cxxxviii. 15</td>
<td>183</td>
</tr>
<tr>
<td>16</td>
<td>203</td>
</tr>
<tr>
<td>20</td>
<td>150</td>
</tr>
<tr>
<td>cxxl. 4+</td>
<td>94</td>
</tr>
<tr>
<td>cxxvii. 7</td>
<td>232</td>
</tr>
<tr>
<td>cli. 6</td>
<td>260</td>
</tr>
</tbody>
</table>

**PROVERBS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1</td>
<td>166</td>
</tr>
<tr>
<td>iii. 5</td>
<td>281</td>
</tr>
<tr>
<td>14</td>
<td>122</td>
</tr>
<tr>
<td>16 a+</td>
<td>158 n.</td>
</tr>
<tr>
<td>28+</td>
<td>257</td>
</tr>
<tr>
<td>v. 19</td>
<td>85, 185</td>
</tr>
<tr>
<td>vi. 3</td>
<td>207</td>
</tr>
<tr>
<td>6</td>
<td>257 n.</td>
</tr>
<tr>
<td>25</td>
<td>236</td>
</tr>
<tr>
<td>vii. 2</td>
<td>232</td>
</tr>
<tr>
<td>10</td>
<td>282</td>
</tr>
<tr>
<td>11</td>
<td>128</td>
</tr>
<tr>
<td>16</td>
<td>156, 286</td>
</tr>
<tr>
<td>22</td>
<td>154</td>
</tr>
<tr>
<td>viii. 19</td>
<td>38</td>
</tr>
<tr>
<td>ix. 11</td>
<td>232</td>
</tr>
<tr>
<td>18</td>
<td>79</td>
</tr>
<tr>
<td>x. 13</td>
<td>137</td>
</tr>
<tr>
<td>17 B</td>
<td>115</td>
</tr>
<tr>
<td>xii. 14 A</td>
<td>101</td>
</tr>
<tr>
<td>xiii. 4+</td>
<td>173</td>
</tr>
<tr>
<td>11</td>
<td>249</td>
</tr>
<tr>
<td>14</td>
<td>270 n.</td>
</tr>
<tr>
<td>xiv. 5+</td>
<td>272</td>
</tr>
<tr>
<td>34</td>
<td>122</td>
</tr>
<tr>
<td>xvi. 23</td>
<td>219</td>
</tr>
<tr>
<td>30 A</td>
<td>280 n.</td>
</tr>
<tr>
<td>xviii. 4</td>
<td>85</td>
</tr>
<tr>
<td>16</td>
<td>272</td>
</tr>
<tr>
<td>22+</td>
<td>249</td>
</tr>
<tr>
<td>23+</td>
<td>94</td>
</tr>
<tr>
<td>xxii. 8</td>
<td>229</td>
</tr>
<tr>
<td>15</td>
<td>260</td>
</tr>
<tr>
<td>xxiii. 1+</td>
<td>47</td>
</tr>
<tr>
<td>21</td>
<td>283</td>
</tr>
<tr>
<td>24</td>
<td>47</td>
</tr>
<tr>
<td>xxiv. 11+</td>
<td>274</td>
</tr>
<tr>
<td>14</td>
<td>240</td>
</tr>
<tr>
<td>16</td>
<td>136</td>
</tr>
<tr>
<td>21</td>
<td>61 n., 192</td>
</tr>
<tr>
<td>22 a+</td>
<td>147 n.</td>
</tr>
<tr>
<td>54</td>
<td>152</td>
</tr>
<tr>
<td>xxv. 1</td>
<td>166</td>
</tr>
<tr>
<td>21</td>
<td>242</td>
</tr>
<tr>
<td>23</td>
<td>143</td>
</tr>
<tr>
<td>xxvi. 8</td>
<td>250</td>
</tr>
<tr>
<td>19</td>
<td>279</td>
</tr>
<tr>
<td>xxvii. 7</td>
<td>179</td>
</tr>
<tr>
<td>25</td>
<td>93, 243</td>
</tr>
<tr>
<td>xxviii. 15 A</td>
<td>160</td>
</tr>
<tr>
<td>xxix. 42</td>
<td>36</td>
</tr>
</tbody>
</table>

**ECCLESIASTES**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 7</td>
<td>53</td>
</tr>
<tr>
<td>14+</td>
<td>133 n.</td>
</tr>
<tr>
<td>ii. 6</td>
<td>226</td>
</tr>
<tr>
<td>18</td>
<td>251</td>
</tr>
<tr>
<td>iii. 18+</td>
<td>41</td>
</tr>
<tr>
<td>19</td>
<td>281</td>
</tr>
<tr>
<td>20</td>
<td>160</td>
</tr>
<tr>
<td>iv. 2</td>
<td>270 n.</td>
</tr>
<tr>
<td>v. 5</td>
<td>234</td>
</tr>
<tr>
<td>11</td>
<td>251</td>
</tr>
<tr>
<td>14</td>
<td>53, 269 n.</td>
</tr>
<tr>
<td>vii. 16 A</td>
<td>246</td>
</tr>
<tr>
<td>23 b</td>
<td>190</td>
</tr>
<tr>
<td>viii. 10</td>
<td>219</td>
</tr>
<tr>
<td>14 A</td>
<td>226</td>
</tr>
<tr>
<td>ix. 18</td>
<td>230</td>
</tr>
<tr>
<td>xi. 4</td>
<td>229</td>
</tr>
<tr>
<td>xii. 3 f.</td>
<td>259</td>
</tr>
<tr>
<td>5</td>
<td>158</td>
</tr>
</tbody>
</table>

**SONG**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 4</td>
<td>232</td>
</tr>
<tr>
<td>ii. 12</td>
<td>289</td>
</tr>
<tr>
<td>15</td>
<td>282</td>
</tr>
<tr>
<td>iii. 8</td>
<td>158</td>
</tr>
<tr>
<td>v. 2</td>
<td>75 n., 259</td>
</tr>
<tr>
<td>12</td>
<td>230</td>
</tr>
<tr>
<td>13 A</td>
<td>158</td>
</tr>
<tr>
<td>vii. 2</td>
<td>288</td>
</tr>
<tr>
<td>13</td>
<td>157 f.</td>
</tr>
</tbody>
</table>

**JOB**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii. 3 A</td>
<td>163</td>
</tr>
<tr>
<td>9 A</td>
<td>136</td>
</tr>
<tr>
<td>11</td>
<td>171</td>
</tr>
<tr>
<td>iii. 5+</td>
<td>260</td>
</tr>
<tr>
<td>21</td>
<td>97</td>
</tr>
<tr>
<td>iv. 6+</td>
<td>129</td>
</tr>
<tr>
<td>v. 4</td>
<td>122</td>
</tr>
<tr>
<td>vi. 10 A</td>
<td>199</td>
</tr>
<tr>
<td>12+</td>
<td>173</td>
</tr>
<tr>
<td>14+</td>
<td>275 n.</td>
</tr>
<tr>
<td>15+</td>
<td>182</td>
</tr>
<tr>
<td>vii. 2</td>
<td>287</td>
</tr>
<tr>
<td>6+</td>
<td>182</td>
</tr>
<tr>
<td>(? O) 7</td>
<td>53</td>
</tr>
<tr>
<td>viii. 1</td>
<td>171</td>
</tr>
<tr>
<td>ix. 33 A</td>
<td>92, 187</td>
</tr>
<tr>
<td>x. 15 A</td>
<td>110</td>
</tr>
<tr>
<td>16+</td>
<td>279</td>
</tr>
<tr>
<td>20</td>
<td>126</td>
</tr>
<tr>
<td>xi. 18</td>
<td>281</td>
</tr>
<tr>
<td>xii. 6 A</td>
<td>280 n.</td>
</tr>
<tr>
<td>18</td>
<td>272</td>
</tr>
<tr>
<td>xiii. 10</td>
<td>47</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>xiii.</th>
<th>15+</th>
<th>83</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>92</td>
<td>187</td>
</tr>
<tr>
<td>27 A</td>
<td>216</td>
<td></td>
</tr>
<tr>
<td>xiv.</td>
<td>17</td>
<td>223</td>
</tr>
<tr>
<td>xv. A</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>xvii.</td>
<td>Θ 12</td>
<td>47</td>
</tr>
<tr>
<td>xviii.</td>
<td>7+</td>
<td>215, 286</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>236, 266</td>
</tr>
<tr>
<td>xix.</td>
<td>16</td>
<td>243</td>
</tr>
<tr>
<td>24 N</td>
<td>173</td>
<td></td>
</tr>
<tr>
<td>xx.</td>
<td>7</td>
<td>278</td>
</tr>
<tr>
<td>Θ 9+</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>xxi.</td>
<td>3, 5</td>
<td>232</td>
</tr>
<tr>
<td>24</td>
<td>75 n, 177</td>
<td></td>
</tr>
<tr>
<td>xxii.</td>
<td>3 A</td>
<td>256</td>
</tr>
<tr>
<td>Θ 14</td>
<td>280</td>
<td></td>
</tr>
<tr>
<td>Θ 16</td>
<td>154</td>
<td></td>
</tr>
<tr>
<td>xxiii.</td>
<td>3 A, 5</td>
<td>240, 263</td>
</tr>
<tr>
<td>xxiv.</td>
<td>6</td>
<td>201</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>78 n</td>
</tr>
<tr>
<td>Θ 17</td>
<td>159</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>xxvi.</td>
<td>Θ 1</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Θ 7</td>
<td>143, 227</td>
</tr>
<tr>
<td></td>
<td>7, 9</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>9 A</td>
<td>284</td>
</tr>
<tr>
<td>xxvii.</td>
<td>1+</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>5+</td>
<td>233</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>248</td>
</tr>
<tr>
<td>Θ 21 C</td>
<td>110 n</td>
<td></td>
</tr>
<tr>
<td>Θ 22</td>
<td>119</td>
<td></td>
</tr>
<tr>
<td>xxviii.</td>
<td>Θ 16, 19</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td>Θ 17 (10) 75 n, 126</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Θ 18</td>
<td>276</td>
</tr>
<tr>
<td>xxix.</td>
<td>2 A</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>14+</td>
<td>75, 197</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>232</td>
</tr>
<tr>
<td>Θ 19</td>
<td>277</td>
<td></td>
</tr>
<tr>
<td>xxx.</td>
<td>8</td>
<td>284</td>
</tr>
<tr>
<td>30</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>xxxi.</td>
<td>Θ 1</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>6 A</td>
<td>247 n</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>32 A</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>35 A</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>40 A</td>
<td>193 n</td>
</tr>
<tr>
<td>xxxii.</td>
<td>7</td>
<td>129</td>
</tr>
<tr>
<td>Θ 12</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>283</td>
<td></td>
</tr>
<tr>
<td>xxxii.</td>
<td>5 f.</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>Θ 31</td>
<td>55</td>
</tr>
<tr>
<td>xxxiv.</td>
<td>11</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Θ 32</td>
<td>53, 201</td>
</tr>
<tr>
<td>xxxvi.</td>
<td>5</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>Θ 8</td>
<td>238, 268</td>
</tr>
<tr>
<td></td>
<td>Θ 21</td>
<td>47</td>
</tr>
<tr>
<td>xxxvii.</td>
<td>10</td>
<td>159</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>183</td>
</tr>
<tr>
<td>xxxviii.</td>
<td>4</td>
<td>217, 256</td>
</tr>
<tr>
<td></td>
<td>Θ 26... 129, 262</td>
<td></td>
</tr>
<tr>
<td>xxxix.</td>
<td>2</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>Θ 4</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>Θ 8</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>(?Θ) 27</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>Θ 31</td>
<td>239</td>
</tr>
<tr>
<td>xl.</td>
<td>2</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>27 A</td>
<td>114</td>
</tr>
<tr>
<td>xlii.</td>
<td>6</td>
<td>96</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>9 A</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>17 e</td>
<td>171</td>
</tr>
<tr>
<td>WISDOM</td>
<td>i. 8+</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>ii. 3</td>
<td>221</td>
</tr>
<tr>
<td></td>
<td>22 N</td>
<td>143</td>
</tr>
<tr>
<td></td>
<td>iii. 2+</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>iv. 7+</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>222</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>v. 11</td>
<td>282</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>17 N</td>
<td>158 n</td>
</tr>
<tr>
<td></td>
<td>23 A</td>
<td>132</td>
</tr>
<tr>
<td></td>
<td>vi. 8</td>
<td>128</td>
</tr>
<tr>
<td></td>
<td>viii. 18</td>
<td>257</td>
</tr>
<tr>
<td></td>
<td>ix. 13</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>x. 7 N</td>
<td>140</td>
</tr>
<tr>
<td></td>
<td>xi. 4, 8</td>
<td>157 n</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td>xi. 14, 18</td>
<td>103</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>242</td>
</tr>
<tr>
<td>xii.</td>
<td>11</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>234</td>
</tr>
<tr>
<td>xiii.</td>
<td>9</td>
<td>184, 192</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>274</td>
</tr>
<tr>
<td>xiv.</td>
<td>5</td>
<td>185</td>
</tr>
<tr>
<td>xv.</td>
<td>13</td>
<td>79</td>
</tr>
<tr>
<td>xvi.</td>
<td>18 B</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>28 A</td>
<td>226</td>
</tr>
<tr>
<td>xvii.</td>
<td>4 A</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>289</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>281 n</td>
</tr>
<tr>
<td>xvi.</td>
<td>2</td>
<td>226</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>197</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>155</td>
</tr>
<tr>
<td>SIRACH</td>
<td>prol. 15, 59n, 91, 264</td>
<td></td>
</tr>
<tr>
<td>i. 6+</td>
<td>96</td>
<td></td>
</tr>
<tr>
<td>ii. 14+</td>
<td>279</td>
<td></td>
</tr>
<tr>
<td>iii. 12+</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>15 N</td>
<td>260</td>
<td></td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>176</td>
</tr>
<tr>
<td>iv.</td>
<td>3</td>
<td>199, 286</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>104</td>
</tr>
<tr>
<td>vi.</td>
<td>2, 25</td>
<td>222</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>230</td>
</tr>
<tr>
<td></td>
<td>7, 19</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>30+</td>
<td>173</td>
</tr>
<tr>
<td>vii.</td>
<td>36+</td>
<td>231</td>
</tr>
<tr>
<td>ix.</td>
<td>10</td>
<td>126</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>219</td>
</tr>
<tr>
<td>x. 18</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>xi.</td>
<td>1</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>219</td>
</tr>
<tr>
<td></td>
<td>11+</td>
<td>192, 288</td>
</tr>
<tr>
<td>xiii.</td>
<td>5</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>286</td>
</tr>
<tr>
<td>xiv.</td>
<td>18</td>
<td>179</td>
</tr>
<tr>
<td>xv.</td>
<td>2</td>
<td>231</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>223, 238</td>
</tr>
<tr>
<td>20 A</td>
<td>255</td>
<td></td>
</tr>
</tbody>
</table>
xvi. 7 A ....... 271
12 A ....... 274 n.
13 ....... 288
17 ....... 276
20 + ....... 240
23 + ....... 122 n.
xvii. 3 ....... 127
22 S ....... 143
xviii. 17 ....... 125
xix. 13 + ....... 53
26 ....... 177
xx. 7 ....... 232
9 A ....... 91
12 ....... 225
xxi. 27 ....... 103
xxii. 4 ....... 172
7 A ....... 179
11 ....... 126
14 A ....... 106
18 ....... 107
21 + ....... 125
xxiii. 4 ....... 145
11 S ....... 151
21 ....... 282
27 ....... 122
xxiv. 22 128, 231
xxv. 6 B ....... 114
xxvi. 17 B ....... 103
xxvii. 4 ....... 84
5 S + ....... 205
24 ....... 199
xxviii. 1 ....... 49, 229
11 + ....... 243
15 ....... 219
19 ....... 128
20 ....... 173
23 ....... 94
xxix. 4 ....... 277
6 ....... 229
xxx. 25 ....... 289
38 ....... 281
xxxi. 10 ....... 221
xxii. 24 S ....... 256
xxxiv. 1 + ....... 247
21 ....... 91
22 ....... 105
27 + 122, 126
xxxvi. 19 ....... 76
26 ....... 123, 151 
&
xxxvii. 2 ....... 257
xxxviii. 7 ....... 175
xxxviii. 13 ....... 91
28 ....... 91, 141, 231
xxxix. 26 A ....... 152
xl. 28 ....... 234, 261
xlii. 8 ....... 173
16 ....... 177
21 ....... 122
xliii. 14 ....... 203
16, 20 ....... 232
17 ....... 282
17, 20 ....... 143
26 ....... 91
xliv. 23 ....... 186, 188
xlv. 9 ....... 185
23 ....... 255
xlvii. 7 ....... 164 n.
9 ....... 149
20 ....... 207
xlvi. 9 ....... 159 n.
xlvii. 11 ....... 130
l. 7 ....... 91
12 ....... 253 n.
16 ....... 234
18 ....... 185
li. 5 B ....... 159
19 ....... 275
A. 7 ....... 150
11 S ....... 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 
&
vii. 15 ....... 37
ix. 6 ....... 38
25 ....... 233
ix. 27 ....... 255
30 ....... 64 n.
F. 3 ....... 235
JUDITH
i. 4 S ....... 266
15 ....... 108
ii. 3 S ....... 148
5 + ....... 188
13 ....... 275
v. 18 ....... 85, 126
vi. 13 ....... 234
15 + ....... 164
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 S ....... 242
xi. 3 S ....... 234
8 ....... 96
10, 16 ....... 264
22 + ....... 239
xii. 8 ....... 243
xiii. 5 ....... 221
9 ....... 136
xiv. 3 ....... 135
5 ....... 263
6 ....... 162
15 S ....... 202
xvi. 8 ....... 264
10 A ....... 143
TOBIT
i. 6 + ....... 25
15 B ....... 207
17 B ....... 119, 204
19 S ....... 234
20, 143, 162 S, 222
ii. 3 ....... 244
10 B ....... 120, 203
13 A ....... 273
iii. 12 S ....... 262
18 ....... 230
iv. 13 ....... 82
18 ....... 172
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Book</th>
<th>Chapter</th>
<th>Verse</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>320</td>
<td>NIV</td>
<td>iv. 19</td>
<td>K 183</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 3</td>
<td>K 192</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 5</td>
<td>K 217</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 15</td>
<td>K 24</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vi. 13</td>
<td>K 197</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 11ff</td>
<td>K 254</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>viii. 12</td>
<td>K 209</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ix. 3</td>
<td>K 205</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>x. 2</td>
<td>K 238</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>x. 7</td>
<td>K 227</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 2</td>
<td>K 216</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 8</td>
<td>K 232</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 13</td>
<td>K 193</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 19</td>
<td>K 162</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 3</td>
<td>K 176</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 6B</td>
<td>K 244</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 19</td>
<td>K 280</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiii. 13</td>
<td>K 199</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 2</td>
<td>K 83</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 4</td>
<td>K 237</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 5</td>
<td>K 183</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>HOSEA</td>
<td>ii. 18</td>
<td>K 125</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 3</td>
<td>K 32</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iv. 14+</td>
<td>K 276, 286</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 16</td>
<td>K 200, 279</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 14</td>
<td>K 170</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vi. 1</td>
<td>K 201</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 5</td>
<td>K 199</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ix. 10A</td>
<td>K 90n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 11</td>
<td>K 252n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 11</td>
<td>K 272</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiii. 6</td>
<td>K 89</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 1B</td>
<td>K 212</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>AMOS</td>
<td>i. 3</td>
<td>K 286</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>i. 9A+</td>
<td>K 187</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 11</td>
<td>K 223</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iv. 4</td>
<td>K 54</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>v. 2</td>
<td>K 286</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vi. 10</td>
<td>K 229</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 3</td>
<td>K 166B, 232</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>viii. 11, 13</td>
<td>K 157n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ix. 2A</td>
<td>K 237</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>x. 2</td>
<td>K 234</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 3</td>
<td>K 47</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>MICAH</td>
<td>i. 6</td>
<td>K 38</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iv. 3</td>
<td>K 108</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vi. 14</td>
<td>K 218</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 11</td>
<td>K 94</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 12B</td>
<td>K 85</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>JOEL</td>
<td>i. 20+</td>
<td>K 37</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 21</td>
<td>K 54</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 12</td>
<td>K 271</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>OBADIAH</td>
<td>i. 2</td>
<td>K 39</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 11</td>
<td>K 256</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>JONAH</td>
<td>ii. 4</td>
<td>K 190</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ix. 6ff</td>
<td>K 143</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>NAHUM</td>
<td>i. 4</td>
<td>K 199</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 5A</td>
<td>K 133n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 11A</td>
<td>K 130</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 7</td>
<td>K 94</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 8A</td>
<td>K 226</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 11A</td>
<td>K 221</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>viii. 17</td>
<td>K 159</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 1B</td>
<td>K 147</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>HABAKKUK</td>
<td>i. 14</td>
<td>K 147</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 5</td>
<td>K 279</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 3</td>
<td>K 179</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 6</td>
<td>K 172n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ZEPHANIAH</td>
<td>i. 4B</td>
<td>K 147</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 9</td>
<td>K 158n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 2A</td>
<td>K 106</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>HAGGAI</td>
<td>ii. 9</td>
<td>K 184n</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ZECHARIAH</td>
<td>i. 3</td>
<td>K 102</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 12</td>
<td>K 221</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iv. 7+</td>
<td>K 150</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vi. 7</td>
<td>K 290</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>vii. 12</td>
<td>K 125</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ix. 6</td>
<td>K 151n</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xi. 7</td>
<td>K 116</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 2</td>
<td>K 372</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiii. 6</td>
<td>K 143</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 3</td>
<td>K 199</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>MALACHI</td>
<td>i. 4</td>
<td>K 53</td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>ii. 3</td>
<td>K 81</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>iii. 12</td>
<td>K 130</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xii. 3</td>
<td>K 242</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiii. 2</td>
<td>K 93</td>
<td></td>
</tr>
<tr>
<td>320</td>
<td>NIV</td>
<td>xiv. 4</td>
<td>K 38</td>
<td></td>
</tr>
</tbody>
</table>
III. Index of Biblical Quotations

ISAIAH

i. 8 .......... 107
17 B .......... 114
25 ........... 230
26 A+ .......... 90
29 ........... 240
ii. 4 .......... 168, 169
13 B .......... 114
15 S .......... 175
v. 1 .......... 42, 231
6 B .......... 117
22 ........... 240
27 ........... 222
28 ........... 179
29 f. .......... 212, 232
vi. 2 .......... 135
3 f. .......... 225
5 .......... 131
9 .......... 231 f.
vii. 3 .......... 101
9 .......... 167
22 .......... 185
viii. 14+ .......... 281
21 .......... 146
x. 3 .......... 262
xiv. 1 .......... 34
8 .......... 273
11 .......... 286
12 .......... 42
13+ .......... 271
16 .......... 232
xvi. 2 .......... 282
5 .......... 272
7+ .......... 232
xvii. 11 .......... 240
xviii. 2 .......... 95
xix. 6 B+ .......... 151
8 .......... 84
10 .......... 218
17 .......... 104
18 .......... 246
xx. 2 .......... 80 A, 197 S
xxi. 10 .......... 42
xxii. 5 S .......... 159
11 .......... 151 B, 183
22 .......... 150
xxiii. 1 .......... 167 n.
8 .......... 122
9 .......... 174
12 .......... 171
16 .......... 88, 254
xxiv. 18 .......... 203
xxv. 9 S .......... 102
10 A .......... 242
xxvi. 10 .......... 209
xxvii. 12...151 B, 167 n.
xxviii. 9 .......... 197
12 S .......... 212
20 .......... 249
27 .......... 271
xxix. 2 .......... 159
6 B .......... 117
8 .......... 242
13 S .......... 241
19 .......... 135
xxx. 2 .......... 199, 202
12 .......... 281
13 S .......... 140
15 .......... 136
19 B .......... 113, 147
27 S .......... 177
32 B .......... 196
xxxii. 4 .......... 81, 147 n.
11 B .......... 147
xxxiii. 4 .......... 232
6 .......... 81, 147 n.
11 .......... 240
xxxiv. 4 .......... 236
13 .......... 289
14 .......... 231
xxxvi. 2 .......... 101, 147 B
6 .......... 137, 223
xxxvii. 3 .......... 151
10 S .......... 256
11 .......... 238
22 B .......... 99
29 .......... 147
31 .......... 289
35 S .......... 147
36 S .......... 148
38...116 B, 156 n.
xl. 15 .......... 75 n., 155
26 .......... 202
xli. 7 .......... 141
14 B .......... 112
xlii. 4 .......... 221
11, 14 .......... 232
20 .......... 203
xliii. 17 .......... 284
xliv. 2 .......... 262
12, 15 .......... 201
26 .......... 248
xlvi. 4 .......... 150
12 ........... 279

JEREMIAH

i. 3 .......... 162
10+ .......... 128, 253
12 ........... 224
18 A .......... 160
ii. 8 A .......... 283
15 S .......... 113
20 .......... 175
22 .......... 93
27 .......... 155
36 .......... 199
iii. 8+ .......... 197 S, 276
16 .......... 237
21+ .......... 89, 216
24 .......... 260

T. 21
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv. 19</td>
<td>113</td>
</tr>
<tr>
<td>30</td>
<td>107</td>
</tr>
<tr>
<td>31</td>
<td>202</td>
</tr>
<tr>
<td>v. 4 B</td>
<td>198</td>
</tr>
<tr>
<td>6</td>
<td>224</td>
</tr>
<tr>
<td>22 A</td>
<td>241</td>
</tr>
<tr>
<td>27</td>
<td>177</td>
</tr>
<tr>
<td>vi. 4</td>
<td>272</td>
</tr>
<tr>
<td>7</td>
<td>290</td>
</tr>
<tr>
<td>8 N</td>
<td>192</td>
</tr>
<tr>
<td>15 N+</td>
<td>199</td>
</tr>
<tr>
<td>17</td>
<td>132</td>
</tr>
<tr>
<td>23</td>
<td>108</td>
</tr>
<tr>
<td>25</td>
<td>144</td>
</tr>
<tr>
<td>27</td>
<td>39</td>
</tr>
<tr>
<td>29 B</td>
<td>106</td>
</tr>
<tr>
<td>vii. 16</td>
<td>127</td>
</tr>
<tr>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>viii. 6</td>
<td>273</td>
</tr>
<tr>
<td>7</td>
<td>173</td>
</tr>
<tr>
<td>ix. 6</td>
<td>38</td>
</tr>
<tr>
<td>12 A</td>
<td>252 n.</td>
</tr>
<tr>
<td>26</td>
<td>173</td>
</tr>
<tr>
<td>x. 9</td>
<td>45</td>
</tr>
<tr>
<td>20</td>
<td>279</td>
</tr>
<tr>
<td>25 N</td>
<td>213</td>
</tr>
<tr>
<td>xi. 16</td>
<td>82</td>
</tr>
<tr>
<td>19</td>
<td>276</td>
</tr>
<tr>
<td>xiii. 11</td>
<td>175</td>
</tr>
<tr>
<td>xiv. 16 B</td>
<td>119</td>
</tr>
<tr>
<td>22</td>
<td>202</td>
</tr>
<tr>
<td>xv. 3 B</td>
<td>73 n.</td>
</tr>
<tr>
<td>16</td>
<td>84</td>
</tr>
<tr>
<td>xvi. 16</td>
<td>228</td>
</tr>
<tr>
<td>xvii. 16</td>
<td>217</td>
</tr>
<tr>
<td>18 A+</td>
<td>146</td>
</tr>
<tr>
<td>xix. 1</td>
<td>34</td>
</tr>
<tr>
<td>10</td>
<td>167</td>
</tr>
<tr>
<td>xx. 17</td>
<td>243</td>
</tr>
<tr>
<td>19</td>
<td>221</td>
</tr>
<tr>
<td>xxii. 29</td>
<td>153</td>
</tr>
<tr>
<td>xxiv. 2 A, 10 A</td>
<td>90</td>
</tr>
<tr>
<td>xxv. 16 N</td>
<td>76, 128</td>
</tr>
<tr>
<td>xxvi. 5</td>
<td>242, 273</td>
</tr>
<tr>
<td>18</td>
<td>170</td>
</tr>
<tr>
<td>19 N</td>
<td>130 n.</td>
</tr>
<tr>
<td>xxvii. 2 B</td>
<td>100</td>
</tr>
<tr>
<td>7</td>
<td>260</td>
</tr>
<tr>
<td>25</td>
<td>94</td>
</tr>
<tr>
<td>xxviii. 4 N+</td>
<td>79</td>
</tr>
<tr>
<td>11 B</td>
<td>108</td>
</tr>
<tr>
<td>xxviii. 14 A+</td>
<td>226</td>
</tr>
<tr>
<td>16</td>
<td>159 n.</td>
</tr>
<tr>
<td>40 N</td>
<td>219</td>
</tr>
<tr>
<td>41 N</td>
<td>206</td>
</tr>
<tr>
<td>56 N</td>
<td>212</td>
</tr>
<tr>
<td>xxix. 2</td>
<td>144 N</td>
</tr>
<tr>
<td>226 A</td>
<td>231</td>
</tr>
<tr>
<td>6</td>
<td>128</td>
</tr>
<tr>
<td>8, 13 .. 11</td>
<td>244 n.</td>
</tr>
<tr>
<td>11 N</td>
<td>197</td>
</tr>
<tr>
<td>13 A</td>
<td>218</td>
</tr>
<tr>
<td>21 .. 185</td>
<td>221</td>
</tr>
<tr>
<td>xxx. 1</td>
<td>11, 139 N</td>
</tr>
<tr>
<td>3 N</td>
<td>232</td>
</tr>
<tr>
<td>10</td>
<td>220</td>
</tr>
<tr>
<td>xxxi. 7</td>
<td>109</td>
</tr>
<tr>
<td>9</td>
<td>260</td>
</tr>
<tr>
<td>12 B</td>
<td>92</td>
</tr>
<tr>
<td>13</td>
<td>199</td>
</tr>
<tr>
<td>18 N</td>
<td>92, 94 n.</td>
</tr>
<tr>
<td>25</td>
<td>202</td>
</tr>
<tr>
<td>33 .. 14</td>
<td>37</td>
</tr>
<tr>
<td>170, 221</td>
<td></td>
</tr>
<tr>
<td>31, 36</td>
<td>14, 38</td>
</tr>
<tr>
<td>37</td>
<td>273 n.</td>
</tr>
<tr>
<td>44 A</td>
<td>139</td>
</tr>
<tr>
<td>xxxii. 7</td>
<td>170</td>
</tr>
<tr>
<td>9</td>
<td>174</td>
</tr>
<tr>
<td>12 N</td>
<td>148</td>
</tr>
<tr>
<td>16</td>
<td>14, 37</td>
</tr>
<tr>
<td>19</td>
<td>237</td>
</tr>
<tr>
<td>22 N</td>
<td>113</td>
</tr>
<tr>
<td>xxxvi. 8</td>
<td>143</td>
</tr>
<tr>
<td>xxxvii. 8 N</td>
<td>76</td>
</tr>
<tr>
<td>23</td>
<td>276</td>
</tr>
<tr>
<td>xxxviii. 14</td>
<td>139</td>
</tr>
<tr>
<td>14 N</td>
<td>89, 216</td>
</tr>
<tr>
<td>xxxviii. 3 A</td>
<td>172 n.</td>
</tr>
<tr>
<td>8</td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td>151</td>
</tr>
<tr>
<td>21 .. 14</td>
<td>38</td>
</tr>
<tr>
<td>28</td>
<td>224</td>
</tr>
<tr>
<td>34</td>
<td>278</td>
</tr>
<tr>
<td>36 N</td>
<td>132</td>
</tr>
<tr>
<td>xxxix. 5</td>
<td>272</td>
</tr>
<tr>
<td>15</td>
<td>274</td>
</tr>
<tr>
<td>27 N</td>
<td>227</td>
</tr>
<tr>
<td>35 N</td>
<td>93</td>
</tr>
<tr>
<td>40 B</td>
<td>172</td>
</tr>
<tr>
<td>xl. 4 N</td>
<td>202</td>
</tr>
<tr>
<td>xli. 3 N</td>
<td>159</td>
</tr>
<tr>
<td>5</td>
<td>14, 37</td>
</tr>
<tr>
<td>xlii. 6 B</td>
<td>81</td>
</tr>
<tr>
<td>10</td>
<td>200, 214</td>
</tr>
<tr>
<td>16</td>
<td>197</td>
</tr>
<tr>
<td>xliii. 9</td>
<td>287</td>
</tr>
<tr>
<td>xlv. 26</td>
<td>138 n.</td>
</tr>
<tr>
<td>xlvii. 1 f</td>
<td>162</td>
</tr>
<tr>
<td>xlviii. 7 +</td>
<td>208</td>
</tr>
<tr>
<td>xlviii. 5 A</td>
<td>283</td>
</tr>
<tr>
<td>li. 14</td>
<td>221</td>
</tr>
<tr>
<td>16</td>
<td>231</td>
</tr>
<tr>
<td>19</td>
<td>36</td>
</tr>
<tr>
<td>27</td>
<td>224</td>
</tr>
<tr>
<td>33</td>
<td>120</td>
</tr>
<tr>
<td>lii. 1, 31 .. 189 with n.</td>
<td>88</td>
</tr>
<tr>
<td>4</td>
<td>102</td>
</tr>
<tr>
<td>11 N</td>
<td>162</td>
</tr>
<tr>
<td>13 B</td>
<td>93</td>
</tr>
<tr>
<td>19</td>
<td>97 B, 121</td>
</tr>
<tr>
<td>21 f</td>
<td>151 n.</td>
</tr>
<tr>
<td>24 B, 31 A</td>
<td>123</td>
</tr>
<tr>
<td>34</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>235</td>
</tr>
<tr>
<td>19</td>
<td>256</td>
</tr>
<tr>
<td>ii. 9</td>
<td>224</td>
</tr>
<tr>
<td>12</td>
<td>234</td>
</tr>
<tr>
<td>19</td>
<td>158 n.</td>
</tr>
<tr>
<td>25</td>
<td>119</td>
</tr>
<tr>
<td>iii. 32</td>
<td>278 n.</td>
</tr>
<tr>
<td>iv. 7</td>
<td>199</td>
</tr>
<tr>
<td>12</td>
<td>61</td>
</tr>
<tr>
<td>25</td>
<td>102</td>
</tr>
</tbody>
</table>

### LAMENTATIONS

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 7, 9 +</td>
<td>116</td>
</tr>
<tr>
<td>14</td>
<td>224</td>
</tr>
<tr>
<td>ii. 15 f</td>
<td>222</td>
</tr>
<tr>
<td>iii. 8</td>
<td>232</td>
</tr>
<tr>
<td>42</td>
<td>234</td>
</tr>
<tr>
<td>43 f</td>
<td>284</td>
</tr>
<tr>
<td>44</td>
<td>82, 135</td>
</tr>
<tr>
<td>45 A</td>
<td>204 n.</td>
</tr>
<tr>
<td>iv. 7</td>
<td>271</td>
</tr>
<tr>
<td>16</td>
<td>44</td>
</tr>
<tr>
<td>19</td>
<td>282 n.</td>
</tr>
</tbody>
</table>

### EPISTLE JER.

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>259</td>
</tr>
<tr>
<td>10 A</td>
<td>117</td>
</tr>
<tr>
<td>25</td>
<td>127</td>
</tr>
<tr>
<td>39</td>
<td>194</td>
</tr>
</tbody>
</table>
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>323</td>
<td>Index</td>
</tr>
</tbody>
</table>

**EZEKIEL**

- i. 6, 8 .................. 73 n.
- 10 A .................. 160, 187
- 26 B .................. 121
- ii. 6 .................. 279
- 10 .................. 235
- iii. 10 A .................. 206
- 14 .................. 38
- 20 + .................. 276
- iv. 9 ff .................. 218
- vi. 9 A .................. 89, 205
- vii. 19 A .................. 241
- viii. 15 A .................. 212
- ix. 1 + .................. 234
- 2 .................. 153
- 11 .................. 239
- xii. 12 + .................. 279
- 16 .................. 39
- xiii. 4 A .................. 151
- xiv. 4 + 7 .................. 46
- xvi. 4 .................. 220
- 7 .................. 199
- 21 A .................. 216
- 32 + .................. 276
- 51 .................. 180 n.
- xvii. 14 .................. 248
- xviii. 7 .................. 230
- xix. 2 .................. 239
- 13 .................. 212
- xx. 28 .................. 175
- 38 .................. 274 n.
- xxi. 10 + .................. 105
- 22 B .................. 113
- 31 .................. 37
- xxii. 13 .................. 233
- 26 B .................. 120
- 29 .................. 243
- 30 .................. 253 n.
- xxiii. 40 .................. 107
- 42 .................. 37
- xxiv. 7 .................. 290
- 16 A, 23 A .................. 220
- xxv. 13 Q + .................. 88 n.
- xxvi. 1, 17 A .................. 239
- 2 .................. 167
- xxvi. 18 B + .................. 120
- xxvii. 4 .................. 34
- 9 .................. 96
- 11 .................. 38
- 12 + 116, 167 n. .................. 286
- 30 .................. 231, 286
- 31 A .................. 269
- 36 .................. 222
- xxviii. 2 .................. 167
- 7 .................. 286
- 13 .................. 175
- 16 .................. 64 n.
- 25 .................. 285 n.
- xxix. 4 f .................. 147
- 13 .................. 285 n.
- xxxi. 8 .................. 199
- xxxii. 21 .................. 122
- xxxiii. 8, 13 f .................. 210
- 15 .................. 256
- xxxiv. 6 .................. 175
- 31 + .................. 137
- xxxv. 5 + .................. 172 n.
- xxxvi. 9 .................. 232
- 10 .................. 175
- 24 .................. 143
- 34 .................. 207
- 36 A .................. 55
- xxxvii. 1 ff .................. 144
- 3 .................. 217
- xxxviii. 4 .................. 205
- 21 .................. 175
- xl. 1 A .................. 259
- 16 B .................. 34
- xli. 15 B .................. 106
- xlii. 3 .................. 92
- xliii. 5 B .................. 177
- 18 .................. 243
- 24 A .................. 152
- xlv. 2 .................. 61
- xlv. 10 .................. 154
- 11, 13 .................. 32
- xlvii. 3 .................. 37
- 10 .................. 84
- 12 .................. 64 n.
- 14 A .................. 132
- 21 .................. 229
- DANIEL 0
- ii. 43 .................. 220
- iii. 19, 94 .................. 237
- iii. 47 .................. 63 n.
- 69 .................. 159
- iv. 26 .................. 151
- 30 b .................. 24
- 30 c .................. 157
- v. 16 .................. 218
- vi. 1 .................. 149
- 20 .................. 212
- vii. 8 .................. 235
- 10 .................. 203
- 26 .................. 271
- 28 .................. 223
- ix. 5 .................. 234
- 26 .................. 283
- x. 4 .................. 189
- 18 .................. 53
- xi. 29 .................. 184 n.
- 36 .................. 280
- xii. 9 .................. 221
- SUSANNA 0
- 30 .................. 143
- 54 .................. 192
- BEL 0
- 11 .................. 150, 220
- 33 .................. 220
- DANIEL 0
- i. 4 B .................. 115
- 15 .................. 204
- ii. 21 .................. 247
- iii. 1 .................. 151 n.
- 34 .................. 256
- iv. 2 .................. 289
- 17 .................. 288
- 33 + .................. 90
- vi. 4 .................. 105
- 8 .................. 103
- 15 .................. 175
- 18 .................. 127
- 22 .................. 200
- vii. 10 .................. 203
- 25 .................. 95, 180 n.
- viii. 4 .................. 144
- 6 .................. 38
- 7 (12) .................. 119, 226
- 17 f .................. 240
- ix. 2 .................. 95
- 5 .................. 234
- 11, 13 .................. 164 n.
III. Index of Biblical Quotations

ix. 14 .......... 224
20 .......... 158 n.
25 .......... 53
26 .......... 273
27 .......... 180 n.

x. 3 .......... 127
4 .......... 189 with n.
7 B .......... 125
xi. 6 .......... 276
10 .......... 272
29 .......... 184 n.
34 .......... 262
37 .......... 175
42 .......... 143

SUSANNA Θ
20 .......... 220
27+ .......... 143
43 .......... 218
56 .......... 127

BEL Θ
13 .......... 197, 259
17 .......... 172
27 .......... 153
32 .......... 250
34 .......... 210

1 MACCABEES
i. 4 .......... 233
10, 20 .......... 15 1, 160
17+ .......... 151
38+ .......... 118

ii. 9 .......... 238
38 .......... 35
40 .......... 184
54, 57 .......... 173 n.
58 .......... 158 n.
60+ .......... 238

iii. 13 A .......... 190
16 .......... 185
17 .......... 192
31 A+ .......... 181
34+37 .......... 180 n.

iv. 5 A .......... 102
13+ .......... 163 n.
38 Ν .......... 202
v. 14+ .......... 283
38 .......... 235
51 .......... 274
vi. 1 .......... 169 n. 6
8 .......... 240

vi. 12+ .......... 227
18 .......... 223 n.
35 .......... 107
41 A .......... 189
41 Ν .......... 148
vii. 1, 13 .......... 248
1 A .......... 255
5 .......... 171
ix. 6 .......... 119
9 A .......... 241 n.
22 Ν .......... 181
24+ .......... 146
200
26 .......... 241
42 .......... 107
44 V .......... 97 n.
x. 11 .......... 88 n.
20+ .......... 128, 253
31 A+ .......... 257
58 .......... 250
80 .......... 153
xi. 2 .......... 241
4 A .......... 206
10 .......... 240
23 .......... 274 n.
40 .......... 256
xii. 10 .......... 220
11 .......... 264
27 .......... 224
30 .......... 209
50 .......... 286
xiv. 22+ .......... 97
48 A .......... 255
xv. 27 .......... 209
xvi. 23 .......... 151

2 MACCABEES
i. 10+ .......... 189 n.
15 .......... 160

ii. 17 .......... 157
22 .......... 173
26 .......... 263

iii. 13 .......... 194
16, 21 .......... 50 n.
21 .......... 242
26 .......... 248
30 A .......... 206
40 .......... 137
xiv. 12 A .......... 106
14 .......... 141
16 .......... 139
26 .......... 220
31+ .......... 184

iv. 36 .......... 274
v. 5 .......... 220
10 .......... 192
20 .......... 84
21+ .......... 184, 188
vi. 15 .......... 242
17 .......... 128
21 .......... 76, 242
23+ .......... 223
vii. 7 A .......... 241
37 .......... 173
41 .......... 184 n.

viii. 2 .......... 279
3 .......... 241
6+ .......... 249
23+ .......... 141
24 .......... 83
32 .......... 156
ix. 18 .......... 125
22 .......... 76, 127
25 .......... 208, 248
x. 21 .......... 212
26 .......... 173
38 .......... 157
xii. 5 .......... 155, 167 n.
20 .......... 240
21 .......... 189
27, 37 .......... 192
30 .......... 189 n.
34 .......... 97
xiv. 2 .......... 156
21 .......... 163 n.
27 .......... 46
xiii. 9 .......... 244, 261
25 .......... 242
xiv. 4 .......... 289
13 .......... 163 n.
16 A .......... 132
21 .......... 255
25 .......... 235
28, 31 .......... 138
29, 32 .......... 137
xv. 7 .......... 287
12 .......... 180 n.
31 A .......... 181
39 .......... 220

3 MACCABEES
i. 2 .......... 274
4 .......... 283
8 .......... 273
9 A .......... 287
### III. Index of Biblical Quotations

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>82</td>
<td>i. 22</td>
<td>104</td>
<td>xxii. 11</td>
</tr>
<tr>
<td>248</td>
<td>ii. 2</td>
<td>159</td>
<td>v. 4</td>
</tr>
<tr>
<td>105</td>
<td>19</td>
<td>169n.</td>
<td>xviii. 1</td>
</tr>
<tr>
<td>287</td>
<td>22 f., 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>280</td>
<td>iii. 9</td>
<td>49</td>
<td>i. 10</td>
</tr>
<tr>
<td>250</td>
<td>10</td>
<td>166n.</td>
<td>iii. 11</td>
</tr>
<tr>
<td>278</td>
<td>14</td>
<td>164n.</td>
<td>vii. 4</td>
</tr>
<tr>
<td>248</td>
<td>19</td>
<td>53</td>
<td>xii. 3</td>
</tr>
<tr>
<td>238</td>
<td>22</td>
<td>154</td>
<td>xvi. 26</td>
</tr>
<tr>
<td>153</td>
<td>iv. 10, 129</td>
<td>154</td>
<td>xix. 11</td>
</tr>
<tr>
<td>17</td>
<td>v. 2</td>
<td>86</td>
<td>xxii. 10</td>
</tr>
<tr>
<td>139</td>
<td>12</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>16</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>220</td>
<td>18</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>20</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>225</td>
<td>23</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>219</td>
<td>32</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>219</td>
<td>35</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>287</td>
<td>41+</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>282</td>
<td>46</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>49</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>51</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td>vi. 2</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>5 V</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>18</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>263</td>
<td>26</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>154</td>
<td>27</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>284</td>
<td>34</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>38</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>138</td>
<td>vii. 12, 19</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>22</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>253</td>
<td>18</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>28+</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>271</td>
<td>29</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>160n.</td>
<td>35</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td>ii. 10</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>262</td>
<td>11</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td>19</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>249</td>
<td>20</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>269</td>
<td>iv. 2, 6</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>285</td>
<td>7</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>138</td>
<td>10</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>215</td>
<td>13+</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>253</td>
<td>22</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>236</td>
<td>v. 4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>v. 28</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>279</td>
<td>33+</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>287</td>
<td>vi. 10</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>239</td>
<td>17</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>20</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>278</td>
<td>27</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>viii. 1</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td>viii. 4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>13</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>19</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>11</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>158</td>
<td>vi. 4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>238</td>
<td>23</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>18</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>241</td>
<td>18</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>274</td>
<td>xi. 3+</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>xii. 3</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>253</td>
<td>4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>15</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>xii. 22</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>208</td>
<td>27</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>xiv. 15</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>287</td>
<td>19</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>xv. 5, 30</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>221</td>
<td>16</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>22</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>9</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>108</td>
<td>vii. 14</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td>12</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>197</td>
<td>xviii. 3 A</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>207</td>
<td>4</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>197</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>231</td>
<td>xiii. 14</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td></td>
<td>234</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>235</td>
<td></td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>91n.</td>
<td>v. 1</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>ii. 8</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>v. 3</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>268</td>
<td>iv. 6</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>278n.</td>
<td>viii. 11</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td>xii. 18 f.</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>97n.</td>
<td>9</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>122n.</td>
<td>viii. 15</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td>i. 1</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>268</td>
<td>ii. 16</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>iv. 21</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>122n.</td>
<td>viii. 15</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td>x. 7, xiv. 6</td>
<td>86</td>
<td></td>
</tr>
</tbody>
</table>

---

**JOHN**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>104</td>
<td>xxii. 11</td>
</tr>
<tr>
<td>159</td>
<td>v. 4</td>
</tr>
<tr>
<td>169n.</td>
<td>xviii. 1</td>
</tr>
</tbody>
</table>

**ACTS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>158</td>
<td>iii. 10</td>
</tr>
<tr>
<td>166n.</td>
<td>iii. 11, v. 12</td>
</tr>
<tr>
<td>164n.</td>
<td>vii. 4</td>
</tr>
<tr>
<td>53</td>
<td>xii. 3</td>
</tr>
<tr>
<td>154</td>
<td>xvi. 26</td>
</tr>
<tr>
<td>53</td>
<td>xix. 11</td>
</tr>
<tr>
<td>80</td>
<td>xxii. 14</td>
</tr>
<tr>
<td>231</td>
<td>xxviii. 26</td>
</tr>
</tbody>
</table>

**JAMES**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>v. 17</td>
</tr>
</tbody>
</table>

**JUDE**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>235</td>
<td>v. 1</td>
</tr>
</tbody>
</table>

**ROMANS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>91n.</td>
<td>v. 1</td>
</tr>
</tbody>
</table>

**1 CORINTHIANS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>230n.</td>
<td>i. 19</td>
</tr>
<tr>
<td>229</td>
<td>ii. 16</td>
</tr>
<tr>
<td>47</td>
<td>iv. 21</td>
</tr>
</tbody>
</table>

**2 CORINTHIANS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>122n.</td>
<td>viii. 15</td>
</tr>
</tbody>
</table>

**1 THES.**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>97</td>
<td>ii. 8</td>
</tr>
<tr>
<td>128</td>
<td>v. 3</td>
</tr>
</tbody>
</table>

**HEBREWS**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>268</td>
<td>iv. 6</td>
</tr>
<tr>
<td>278n.</td>
<td>viii. 11</td>
</tr>
<tr>
<td>159</td>
<td>xii. 18 f.</td>
</tr>
</tbody>
</table>

**PHILEMON**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>97n.</td>
<td>9</td>
</tr>
</tbody>
</table>

**APOCALYPSE**

<table>
<thead>
<tr>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>251n.</td>
<td>ii. 20</td>
</tr>
<tr>
<td>92n.</td>
<td>iii. 18</td>
</tr>
<tr>
<td>268</td>
<td>x. 7, xiv. 6</td>
</tr>
</tbody>
</table>
Thackeray, Henry St. John
A grammar of the Old Testament in Greek, according to the Septuagint

PLEASE DO NOT REMOVE CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY