



THE GREEK
of the
SEPTUAGINT

A SUPPLEMENTAL
LEXICON

GARY ALAN CHAMBERLAIN

An Essential Addition to any
Greek New Testament Lexicon

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The Greek of the Septuagint: A Supplemental Lexicon

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Preface

The Design and Use of This Lexicon

I have envisioned this lexicon as a supplement to BDAG,¹ the standard NT lexicon, much as the standard Patristic lexicon² is constructed as a supplement to Liddell/Scott/Jones (LSJ),³ the standard lexicon of classical Greek. I prepared it by reading through the Septuagint (LXX), comparing the texts of the Rahlfs (Ra) and, where available, the Göttingen (Gött) edition, and assessing the variant readings in Ra, as well as working through Hatch & Redpath (HR), the standard LXX concordance.⁴ BDAG served as my primary lexical resource, augmented by very frequent reference to LSJ (with its Supplements) and, as the work has developed and they have appeared, two other lexica of the LXX itself.⁵

In general, the result is that often I have offered no treatment of the most common words (e.g., ἀγαθός, βασιλεύς, γίνομαι, διά, εἰμί, καί, οὗτος, ποιέω, τίθημι, and ὧς; cf. the list of the most common LXX words in the Introduction, p. xi, n. 13), since the range of meanings for these words is essentially no different from that found in BDAG. Also, the NT uses a great many less common LXX words in precisely comparable senses; as Bauer himself says: “As for the influence of the LXX, every page of this lexicon shows that it outweighs all other influences on our literature.”⁶ Thus when the user with even a modest command of the Greek NT encounters the LXX’s most common words, he or she is likely to need no lexicon at all. With less common words, as long as they occur in early Christian literature in the LXX sense, he or she can almost always find in BDAG a typical sense that fits the specific LXX context, often with a citation in BDAG that refers to the particular verse under

¹F. Bauer, F. W. Danker, et al., eds., *Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed., Chicago: University of Chicago Press, 2000). Danker has based this work on Bauer’s German lexicon (6th edition, edited and revised by K. and B. Aland) and on the previous English renderings by Arndt, Gingrich, and himself. But in many ways it is new in format and method, with particular attention to the distinction between definitions and translation equivalents.

²G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Oxford University Press, 1961–68).

³E. Hatch and H. A. Redpath, *A Concordance to the Septuagint* (Oxford: Clarendon, 1897; reprinted Graz: Akademische, 1975).

⁴H.G. Liddell and R. Scott, *A Greek-English Lexicon* (9th ed. with revised Supplement; H. Stuart Jones, ed.; Oxford: Clarendon, 1996).

⁵J. Lust, E. Eynikel, and K. Hauspie, compilers, *A Greek-English Lexicon of the Septuagint* (rev. ed., 2003); and T. Muraoka, *A Greek-English Lexicon of the Septuagint* (Leuven: Peeters, 2009).

⁶W. Bauer, “An Introduction to the Lexicon of the Greek New Testament,” reprinted in BDAG, p. xxii.

consideration. The better the user's command of the ordinary Greek *either* of early Christianity or of late classicism (Xenophon, Plato, Euripides), the greater the probability that he or she can begin by consulting my work, proceeding to BDAG only where I have not found it necessary to refer to the particular word or instance under consideration.

When BDAG treats a word, but the LXX has additional meanings, I have often simply supplemented the presentation in BDAG (see ἀγρός, αἰχμαλωσία, ἀκούω, ἐπάνω, καθίστημι, and many others), expanding BDAG's numbering scheme where relevant. With ἀγρός we are dealing with an unparalleled meaning that (if it occurred with any frequency) could be classified as stereotypical translation. In 2 Macc we encounter an unusual (though fundamental Greek) use of ἀκούω not employed anywhere else in the Greek Bible. The common word καθίστημι happens to offer both an unparalleled meaning and an instance of mistranslation. The case of αἰχμαλωσία is more complicated. BDAG offers the two meanings of 1) *a state of captivity* and 2) *a captured military force, prisoners of war*—both of these consistent with the etymological derivation from αἰχμή *spear*. The context in DiodS 20.61.8 (cited in LSJ) involves an enemy commander and supports this narrow definition. But the context of DiodS 17.17.6 (cited in BDAG) refers to civilian captives (women, in fact) for whom captivity is the transition to slavery. The LXX contexts (generally) refer not only to military personnel but to civilian populations (who are not prisoners of war) being subjected (generally) not to confinement or slavery, but to deportation; hence my supplemental definitions extend BDAG's framework to include (current and former) *exiles* and their communities.

When the LXX word is not in BDAG at all, or when the whole pattern of usage differs substantially from that of the NT (as with περιοχή, where BDAG can cite only one instance, or ἀνίημι, δῆμος, διαστέλλω, and many others, where the LXX occurrences are more frequent and the meanings more varied), I have composed new lexical articles along the following lines:

1. Following the pattern of BDAG, I have given sufficient morphological information to parse any LXX instance. I have added many verbal forms for words cited in BDAG, but I have not always noted adverbs or comparatives and superlatives regularly derived from adjectives in BDAG. I have also assumed that the user is acquainted with such grammatical forms as optatives.
2. Again as with BDAG, I provide some indication of extrabiblical uses of the word. The citations are drawn largely (but not uncritically—I have checked nearly every instance in which I cite a particular text) from LSJ. Where possible, these citations conform to the system of the Loeb edition, which gives the briefest specified context.⁷ I have sought to cite an author from the first century in which a word occurs, as well as other authors who are more accessible or whose usage more closely parallels that of the LXX. If the word occurs only in the LXX, it is noted with (LXX). The notation (LXX+) means that the LXX clearly provides the earliest identified instance of the word; if other texts yield but one instance (apart from the medieval lexicographers) I have generally noted that as well (see ἀναζυγή, ἐμπλατύνω, as well as several instances, such as ἀναλημπτήρ, where the only non-LXX instance is from Josephus or Philo and related to a LXX passage). The notation *h.l.* (*hapax legomenon*)

⁷This is in contrast to LSJ, from which it is quite tedious to locate citations in Philo, Josephus, or Diodorus Siculus. With the exception of a few papyri and inscriptions, almost all non-biblical texts cited are in Loeb.

means that I know of no other instances (again, excepting, on occasion, the lexicographers) apart from the single cited text.

3. If there are six or fewer occurrences of a word in the Ra text, all LXX instances are cited (often even in cases, such as ἀβροχία, where BDAG has relevant definitions). Variant readings are seldom explicitly cited unless the meaning differs from all others cited (cf. ἀπολέγω) or where some textual or other issue requires notice (cf. ἀγύνης). When I have cited every instance in the text of the editions, the entry is concluded with an asterisk (even if the discussion supplements BDAG—as with ἀγκών and ἀδιάκριτος); otherwise, the number of instances in uncontested texts⁸ is noted by a number followed by “x” in the initial parentheses (e.g., 32x)
4. Where I have not cited all instances of a word, I have given some indication of the range of usage. In these cases, the first instance in Ra is always cited, and instances are given when possible from the Pentateuch, the Former Prophets (Josh–4 Km), the other historical books, the Psalter, the Wisdom books, and both the Minor and the Major Prophets (with Daniel included among the latter). So, with ἄβατος the user can infer that the word occurs in each group save the Former Prophets, with ἁγιαστήριον that the word is unknown outside the Pentateuch and the historical books, and that ἀγαθύνω is absent from the Pentateuch and ἀκούσιος from the writing prophets.
5. When a word has two or more substantially different meanings, I have tried to cite these meanings as they occur within the same book; otherwise, the user can infer that all the instances from a cited book have the same meaning (cf. ἀποικεσία).
6. Most importantly, words are generally taken to mean what they would have meant to a non-Jewish Hellenistic reader, regardless of the underlying Semitic base (if any). For the principles involved, see the full discussion in the Introduction (pp. xii–xv). Where the Greek context compels us to postulate a meaning with no parallel in classical or secular Hellenistic texts, I have so indicated by use of the sign (no //) and/or by noting the reason for the word being so used—such as stereotypical translation. Here, too, I have sought to indicate the range of such usage (cf. βασιλεύω). My insistence on the Greek context as decisive for meaning is the major difference between this work and LSJ, whose renderings of the LXX are notoriously unreliable. While LSJ remains indispensable for classicists, those who consult it with reference to the Greek Bible will do well always to check anything unusual that LSJ suggests against this lexicon and BDAG.
7. Where a Hellenistic reader would be at a loss as to how to wrest meaning from the context, I have sought to understand and explain the difficulty, whether it arises from textual difference (in the LXX or its *Vorlage*), stereotypical translation, or mistranslation arising from confusion of meanings (e.g., ἀδικέω, ἀνατολή), roots (e.g., ἀγάπησις, ἀγχιστεία), or even languages (ἀπόσπασμα, διαγράφω). Not only is this necessary information for those who read Greek without any background in Hebrew (such as those working with the classics or Patristic authors), but it is the minimal way to take into account the interplay of lexicography and textual criticism in both Hebrew

⁸That is, texts where there is no significant difference between the Ra and Gött editions.

Bible and LXX studies. Since this work is not a treatise on textual criticism, I have not undertaken anything like a systematic comparison of the LXX with its sources. I only indicate textual issues or translation errors when they are needed to explain a confusing text. Even then, we must remember that the Greek world as well as the Jewish community expected oracular or prophetic texts (broader categories for them than for us) to be enigmatic or to suggest singular or symbolic meanings. Where the Greek text, no matter how incorrectly rendered, involves no real lexical problem, I have let it pass unremarked (e.g., David “making music” in 2 Km 6:16). Again, I have treated the issues involved more fully in the Introduction.

Throughout this work I have assumed that the user has sufficient command of ancient Greek to cope with articular infinitives, genitive absolutes, and the varied means of expressing volition and command. The thousand or so most common LXX words should convey relatively few difficulties. On the other hand, I have not assumed that the user will know any Hebrew (let alone other Semitic languages), or for that matter any Latin (apart from common abbreviations), and have translated any non-English terms so as to make this lexicon accessible to a wider circle of students.

At the same time, I have tried to make the work concise but *not* elementary. For example, with respect to textual criticism, I have reviewed (and sought to account for, though, as noted, seldom cited explicitly) all textual variants in the apparatus of Ra where these do not represent mere misspellings or scribal errors. Ra does not consistently distinguish these, though this is often the import of *sic* (e.g., Pr 22:25VL; PsSol 8:16VL) or “cf. Thack” (referring to Thackeray’s *Grammar*). Only once (διαβουλία, Sir 17:6VL) does Ra simply say, “This word does not exist.” More often (Esth 8:12e; 2 Macc 9:24; Sir 43:1) the apparatus does explain transcription errors.⁹ Still, in the absence of comprehensive treatments of orthographica and grammatica such as some of the Gött volumes offer for individual books, I have often relied on my own judgment. Naturally, I have taken no note of copyists’ mere guesses when the text itself is a transliteration of a Semitic word.

The Introduction and the accompanying multiple Word Lists (see Appendix I) are the heart of the work and the key to assessing many of its details. The user seeking simply to make sense of a LXX pericope need not especially engage them, but will find a preliminary reading (and investigation of a few examples) helpful in navigating the necessarily terse presentation. More advanced scholars should find much here to suggest lines for further research.

Certainly much remains to be done. I hope eventually to complete a full lexicon, with precise parallels (where they exist) for all LXX meanings, coupled with the manner of development employed here for usages that have no secular analogue. The New English Translation of the Septuagint (NETS)¹⁰ will undoubtedly be of great assistance in this endeavor, as will new volumes in the Göttingen edition, recently completed lexical works, and other ongoing scholarship in the Greek Bible and related fields. The LXX itself instructs us both in continued diligence and in humility; as Sirach says:

Ὅταν συντελέσῃ ἄνθρωπος, τότε ἄρχεται,
καὶ ὅταν παύσῃται, τότε ἀπορηθήσεται. (Sir 18:7)

⁹See also at Esth 8:12g: *alias eiusdem codicis lectiones inanes praetereo* (“other meaningless readings from the same codex I simply ignore”).

¹⁰A. Pietersma and B. G. Wright, *A New English Translation of the Septuagint* (Oxford: Oxford University Press, 2007).

Introduction

The Character of the Septuagint Vocabulary

Consider the opening sentence of the Septuagint: Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Every word is what I will call *fundamental Greek*. That is, every word occurs in Homer and/or Herodotus,¹¹ is used in a variety of genres (drama, history, philosophy) in the Classical period, and persists with similar meanings through Hellenistic and Imperial times in texts such as Polybius, inscriptions, papyri, Plutarch, and the literature of early Christianity. We translate: “In the beginning, God made the sky and the earth,” using meanings widely attested in Classical and Hellenistic texts. The sentence makes sense. We have done what lexicographers of any foreign language would do, and our translated sentence provides a solid basis for proposing lexical definitions or translation equivalents.

Of the 120 most common words¹² in the LXX,¹³ all but three are fundamental Greek, and even the exceptions (ἐνώπιος, κύριος, and λαλέω) are found in early lyric or the tragedians. These exceedingly common words account for perhaps 70% of the words on a typical LXX page, and the LXX almost always uses them in senses identical with those of earlier and contemporary non-Jewish texts. A good deal of the rest of the LXX vocabulary is also fundamental Greek. Just on the first page of the lexicon we could note ἄ, ἄβατος, ἄβουλία, and ἄβυσσος. While absent from Homer and Herodotus, ἀβασίλευτος, ἀβλαβής, and ἄβρωτος are nonetheless Classical. Further, a cursory survey of BDAG will reveal how often words and usages, whether frequent or uncommon, even in these early Christian

¹¹Therefore it is not narrowly Attic.

¹²I.e., words occurring more than about 500 times, equivalent to seven or so columns in HR.

¹³ἀγαθός, ἀκούω, ἀλλά, ἄν, ἀνά, ἀναβαίνω, ἀνήρ, ἄνθρωπος, ἀντί, ἀπό, ἀποθνήσκω, ἀποστέλλω, ἀποστρέφω, ἄρχω, αὐτός, βασιλεία, βασιλεύς, βασιλεύω, γάρ, γή, γίνομαι, γινώσκω, γυνή, δέ, διά, δίδωμι, δύναμις, δύο, ἐάν, ἑαυτοῦ, ἐγώ, ἔθνος, εἰ, εἶδον, εἶμι, εἶπον, εἰς, εἷς, εἰσέρχομαι, ἐκ, ἐκεῖ, ἐκεῖνος, ἐν, ἐναντίος, ἐνώπιος, ἐξέρχομαι, ἐπί, ἐσθίω-φάγομαι, ἔτι, ἔτος, εὐρίσκω, ἐχθρός, ἔχω, ἕως, ζάω, ἦ, ἡμέρα, θεός, θυγάτηρ, ἱερεύς, ἵνα, ἴσθημι, καί, καρδία, κατά, κατοικέω, κύριος, λαλέω, λαμβάνω, λαός, λέγω, λόγος, μέγας, μέσος, μετά, μέν, μή, νῦν, ὁ-ἡ-τό, ὁδός, οἶκος, ὄνομα, ὄραω, ὄρος, ὄς, ὅσος, ὅτι, οὐ, οὐδέ, οὖν, οὐρανός, οὗτος, ὀφθαλμός, παρὰ, πᾶς, πατήρ, περί, ποιέω, πόλις, πολὺς, πορεύομαι, πρό, πρόσ, πρόσωπον, πῦρ, ῥῆμα, στόμα, σύ, σύν, τίθημι, τίς, τόπος, ὕδωρ, υἱός, ὑπέρ, ὑπό, φυλάσσω, φωνή, χεῖρ, ψυχή, ὦς. Almost all these words would be familiar to anyone who had read Xenophon's *Anabasis*, and of course all of them are common in the NT.

texts, are fundamental¹⁴ or classical Greek. Hence, well over 90% of the words on a typical page of the LXX would surely be transparent to a Sophocles or a Thucydides.

Of course, the LXX, like the NT, also uses many words that are apparently of Hellenistic origin, reflecting, as Swete had already indicated,¹⁵ such characteristic features as a fondness for compound words. Some, such as ἄβρα and ἄβροχία, are attested in texts earlier than or contemporary with the LXX. Others, such as ἀγαθοποιέω, -ποιός, occur for the first time, so far as we know, in the LXX itself. Here, too, studies of all of “biblical” Greek prove that both the words and their meanings are most often found in earlier or contemporary texts that are neither Jewish nor Christian.¹⁶ That is, words and meanings in Ptolemaic, Seleucid, or Imperial inscriptions and papyri, and in authors from Menander to Plutarch, in most cases precisely parallel LXX and NT instances. In many instances, the LXX use is notably apposite and idiomatic.¹⁷

Nevertheless, the LXX vocabulary does not consist entirely of classical or Hellenistic words used in senses for which we can find a parallel in secular Greek documents. This lexicon represents the first systematic attempt to acknowledge every word or use that conforms to ordinary expectations for fundamental/classical or Κοινή Greek on the one hand, and on the other hand to account for all the instances in which “in manifold and diverse ways” the LXX vocabulary confronts us with unprecedented challenges. Precisely because we do not subscribe to any form of the hypothesis of a special “Jewish-Greek” dialect, we must account for these divergences not with some overarching theory but with attention to specific instances and contexts. At the same time, what emerged in the course of the work was a taxonomy of a limited number of specific categories which will account for nearly all the exceptions to common usage.

In the sections that follow, I discuss several categories of LXX words. Word Lists for each of these categories is included in Appendix I, and I consider the detailed instances and their overall classification to be the distinctive contribution of this lexicon to LXX studies.

I. Precise Parallels

Within the lexicon, I have cited nearly 140 instances¹⁸ of extrabiblical texts which use a word in ways that are precisely parallel to LXX usage. Most of these are cited by LSJ, but I have checked each against the printed editions. These are often merely illustrative, to show that well-known works by Xenophon, Plato, or Euripides provide many close parallels to LXX usage. But at times the texts cited can suggest how the LXX translators clearly show a strong command of Greek idiom and deploy their resources precisely as a native Κοινή speaker would do. As a perhaps trivial example, in the cases of ἀναδέω, ἀνατέλλω, and

¹⁴In BDAG (as in this lexicon) the equivalent is “Hom+” or “Hdt+.”

¹⁵Swete, *An Introduction To The Old Testament In Greek* (Cambridge, University Press, 1902; 2nd ed. rev. by R. R. Ottley, 1914; repr. New York, KTAV, 1968), 310–313.

¹⁶Cf. J. A. L. Lee, *A Lexical Study Of The Septuagint Version Of The Pentateuch* (Septuagint and Cognate Studies 1; Chico, Scholars Press, 1983), Bauer’s classic essay in BDAG, and the several volumes of *NewDocs* (see particularly G. H. R. Horsley, “The Fiction of ‘Jewish Greek’” [*NewDocs* 5: 5–40]).

¹⁷As shown by Lee, *ibid.*, for the Pentateuch in particular.

¹⁸See Word List I for the entire list. Most often these instances have been drawn initially from LSJ, but in every cited instance I have checked printed editions of the text.

τρέφω, we can cite specific classical parallels for the use of these verbs with respect to binding or growing one's hair. More substantively, 4 Macc uses εὐνομία with reference to *divine law*, as does Sophocles in the *Ajax*. In the case of εὕρεμα, meaning both *invention, discovery* and *lucky find, windfall*, we can see that both senses were known to writers who just precede the flowering of the Κοινή, just as they were to Sirach. As for ἀβλαβής *without harm*, I observe that Plato's *Republic* uses the word in both active (*harmless*) and passive (*unharméd*) senses, as does the book of Wisdom.

Beyond mere illustration, parallels also give us evidence for text as well as meaning in the LXX: the conjectured reading of ἔνεδρος *inhabitant, indweller* in Pr 14:33 is supported by the parallel in Soph *PHIL* 153.¹⁹ And in a few instances,²⁰ LXX usage can help us better interpret other texts: ἐπιβάλλω with the dative in 2 Macc 15:1 means *set upon, attack* (someone). Yet the same construction has been misinterpreted in the Loeb translation of DiodS 17. 64. 3. Similarly, παρρακλείω *displace, put out of the way* has the extended or figurative meaning *do away with*, i.e., *murder*, not only in 2 Macc 4:34, but also in Polyb 5.39.3. Yet LSJ has misconstrued both texts.²¹ If a precise parallel occurs only in a slightly later author such as Epictetus (ἄβροθήητος) or Plutarch (ἀγαθοποιός), that does not in my judgment change the nature of the evidence. The Greeks (and the Romans after them) showed next to no interest in the cultures of Egyptians, Celts, Jews, or any other “barbarians.” Accustomed as we are to Herodotus and Caesar, it is easy for us to forget how unusual they were.²² Almost always, word usage in Greek authors down to Plutarch is innocent of any influence from Jewish literature or culture.

As a final example of normal Greek idiom in the LXX, I cite ἡ κιβωτός as the word for the “ark” of the Covenant.²³ In an inscription from Paros,²⁴ dated to the second century B.C.E., the civil authorities declare that, to alleviate disputes about civic customs and traditions, they are depositing normative copies of key communal documents εἰς τὴν κιβωτὸν τὴν οὐσαν ἐν τῷ ἱερῷ. Obviously, this single instance cannot prove that κιβωτός was the one acceptable word for any container holding a normative text kept in a sacred space. What it does prove, as does *any* single use of a word from sources not influenced by the Bible itself, is that the word could and did occur to a native Greek speaker as the most appropriate rendering of a particular idea, and would be readily and correctly apprehended by most Greek readers. When the LXX parallels such an instance, it is far more likely that the LXX translators or authors were aware of such use than that they happened to choose the same word by chance.

¹⁹I survey several textual questions in relation to Word List VIII below.

²⁰Examples are printed in boldface type in the Word List I.

²¹LSJ's errors with respect to the LXX are widely known; unfortunately the new Supplement has done next to nothing to remedy its defects; cf. the extended meaning wrongly suggested for καταποντισμός in Ps 51:6—a mistranslation of the Hebrew.

²²Cf. A. Momigliano, *Alien Wisdom: The Limits of Hellenization* (Cambridge: Cambridge University Press, 1975). In my opinion, the first classical author who shows familiarity with Jewish traditions or scriptures is Ovid. The opening sections of *Metam.*, dealing with creation and flood (the sequence itself is suggestive), have too many echoes of Genesis for Ovid's independence to seem credible.

²³G. A. Chamberlain, “Cultic Vocabulary in the Septuagint” (*BIOSCS* 27, 1994), 27.

²⁴F. W. Danker once remarked at a Society of Biblical Literature meeting that inscriptions, not papyri, are the best sources for LXX parallels, since (unlike the NT writings) the LXX shares the inscriptions' public and declamatory goals. And unlike the papyri, inscriptions are widely dispersed geographically and most often composed by native Greek speakers.

This, then, is the single dominant characteristic of the LXX vocabulary: *it is normal, idiomatic Greek*.²⁵ I base my construal of it on this hypothesis whenever I can. I read the text itself, and if it makes sense as a text, then for lexical purposes I know all I need to know.²⁶ In terms of method, the key principle is that contexts determine meaning—firstly, the context of the word in the LXX Greek sentence, and secondly, the contexts (when available) in the wider world of ancient Greek literature. Etymology and word formation, as well as reference to underlying Hebrew Bible texts or to early citations of or translations from the LXX, can be helpful, but only in supplementing what the contexts teach us. They are never the basis for importing meanings not suggested by the LXX text itself. So, for instance, throughout the LXX, μονόκερως means *unicorn*, as it does in all other ancient Greek texts, no matter what the Hebrew original may mean. The Gallican Psalter²⁷ confirms this, and the LXX contexts do not pressure us to see a different meaning based on Hebrew²⁸ or any other factor.

This applies even in cases where, knowing the Hebrew, we are tempted to remove an ambiguity. In 3 Km 22:34 (= 2 Ch 18:33), the Hebrew means that the archer made a lucky shot, and the Greek adverb εὐστόχως can mean that as well. But Hellenistic readers were at least as likely to take word as meaning *well-aimed*, which is the adjective's clear sense in Wsd 5:21. And in the expanded text of Job 18:15, it is likely that the translator took נַחַשׁ *pasturage* > *home* as related to נָחַשׁ *beautiful*; given the negative context, readers and commentators may well have read τὰ εὐπρεπῆ as *pretences* rather than *attractive things* (the meaning of the underlying Hebrew). So even when we can clarify the *translator's* intent, that does not determine meaning for the *readers* (including Patristic commentators, and the modern scholars who study them). In the Letter to the Hebrews, we rightly translate βραχύ τι as *for a little while*, as the NT author has read it—even though *by a little bit* is the meaning of the Hebrew source and is the translator's probable intended meaning in LXX Ps 8.

But if the LXX as normal, idiomatic Greek is our working hypothesis, how shall we account for the hundreds of instances where the texts present us with words which, in their LXX context, are *not* normal Greek? While these exceptions have drawn much attention from commentators, they have never been systematically assessed in the context of the LXX as a whole. They have misled some into asserting that Hellenistic Jews spoke and wrote Greek in some decidedly Jewish fashion or even dialect—comparable to Yiddish. Construed in context, these exceptions, though numerous, do not suggest an identifiable dialect or even much specialized cultic and cultural jargon. Rather, they consistently fall into a small group of ad hoc translation strategies pointing toward, rather than away from,

²⁵LXX *syntax*, on the other hand, is, of course, “translator” syntax, strongly shaped by its Semitic sources; ancient critics, had they bothered to comment on it, would surely have called it “barbaric.” And certainly some words (ἰδοῦ rendering Hebrew רַחֵם, or ἐνώπιος in its stereotypical rendering of לִפְנֵי) are far more common in the LXX than they would be in typical Greek texts. But at the level of vocabulary, the evidence does not support any hypothesis of a special Jewish dialect.

²⁶For better or worse, LXX Is 7:14 is clearly about a virgin, as is the quotation of it in the Gospel of Matthew. The Hebrew says something different, and that should (and does) matter greatly historically, exegetically, and theologically. But lexically it is irrelevant.

²⁷Jerome's revision of an Old Latin rendering of the LXX. Interestingly enough, in his *Psalmi Iuxta Hebraicum*, he renders the Hebrew רִמָּה once as *unicorn* and once as *rhinoceros* (cf. Num 23:22; Job 39:9). In the third instance (a mistranslation in the Greek) he simply transliterates the Greek word (even though he is translating the *Hebrew*)!

²⁸C. LSJ. The effort to import meanings into Greek words from the underlying Hebrew text is the single most common error in method in LSJ and in many commentators.

the hypothesis that the LXX vocabulary is intended to be normal Greek. Classifying these exceptions, noting how widespread they are among the LXX's many translators and authors, explaining them in ways that are accessible to the widest possible range of scholars and students, is the primary aim of this lexicon and of this essay.

The other Word Lists contain the data whose arrangement and interpretation will test the hypothesis. And it is a testable hypothesis in some specific ways. Most of the LXX is a series of translations, varying in method and skill, but susceptible to *predicting and testing* the translators' intentions against the surviving sources. And the construals of Hellenistic readers can be *predicted and tested* against daughter translations such as the Old Latin, or against extensive commentaries such as those of Philo Judaeus and the early Church Fathers.

This σχῆμα or taxonomy, as I present it, emerged inductively, through the process of reading the texts themselves. In work extending over a quarter-century, doubtless this produces some inconsistencies in assessing individual cases. But the principals and overall structure will prove clear and useful.

II. Transliterations

The most obvious category of LXX words that are not normal Greek is comprised of those which are not Greek at all, but transliterations of Semitic (almost always Hebrew) terms.²⁹ A few common ones—words that from context and repeated use conveyed their meaning to Greek readers—entered the NT and the language of the Church.³⁰ A good example is χερουβ, χερουβιν—though LXX σεραφιν is missing from the NT, and is the *only* LXX transliteration that entered Christian liturgical or doctrinal language without appearing in the earliest Christian literature. The LXX transliteration φασεκ for Hebrew פסח *Passover* occurs about twenty times, alongside the more common loanword τό πάσχα which enters the language of the Greek (and English) churches. Similarly, the transliterations εφουδ, -ωδ, -ωθ render the Hebrew עֲפֹד *ephod* some fifteen times—all from the translators of Judges and 1 Samuel, while, from Ex 25:7 on, through Sirach and Ezekiel, the appropriate (though probably influenced by similar sound as well) ἑπωμίς, -ίδος is typically the Greek equivalent. Apparently, the translators of Judges and 1 Samuel neither comprehended this relatively common word nor consulted the Greek Pentateuch for possible precedents. Or was the transliteration a cultic transplant in a particular community—as it still is for us? Transliterated μαννα (from מַנְה *gift, offering*) also occurs about twenty times, and may have been a “naturalized” term in the translators' worshipping community. Outside of liturgical terms, the Hebrew יָיִן is simply transliterated ιν more than twenty times, but in Lev 19:36 and 3 Km 7:24 (the latter omitted from HR) is more or less correctly rendered by χοῦς (a smaller liquid measure).

Apart from those few exceptions, the other LXX transliterations³¹ generally occur only once or twice, and are clearly the result of a baffled translator who simply handed on a word he did not know (such as φελεθθι and χερεθθι, apparently titles or honorifics for the king's “honor guard,” which Jerome also simply transliterated and for which we still lack an

²⁹See Word List II for the complete list; there are about 170 that are not taken up in Christian literature, and so do not occur in BDAG.

³⁰This is especially true with liturgical terms, such as *Messiah, hallelujah, hosanna, and amen.*

³¹Ra generally does not provide accents (or breathings) for transliterations. These should be distinguished from loanwords, which are generally nouns (and thus declined) and may be as old as Homer (such as χιτών) or more recent (cf. ἀρραβών, νάφθας, νάβλα; βακχύριον is *h.l.*)

interpretation). On the first page of the lexicon, I note ἀβαρκηνιν, ἀββους, and ἀγανωθ. The Hebrew words are typically uncommon, and the transliterations often are, or have, textual variants, suggesting that they were problematic for translators and copyists alike.

There are still some mixed or debatable instances that leave us wondering whether they are translation or transliteration. In some mss. influenced by Origen, the Tetragrammaton appears as πιπι, which resembles the Heb יהוה visually rather than phonetically. The use of τόκος *interest* (on a loan) in Ps 71:14³² to render Heb חַך *oppression, extortion* arises from sound, not meaning, as does σκληρία, σκληρός *hard(ness)* in Ecclesiastes, rendering Heb כְּבִילִי (כַּל) *foolish(ness)*.³³ The repetition of אָ אָ in Judg 6:22 makes it *both* a translation and a transliteration of Heb אָהָה. Walters' argument [BDF 128.5] concerning ἰλεως σοι in relation to Hebrew הִלִּיהִ deserves attention, as do his comments on νίκος (in contrast to νεῖκος *contention, strife*), which renders Hebrew הַנֶּגֶל *forever* both from the Aramaic homograph meaning *glory, victory* and from similarity in sound.³⁴

There remain some mixed cases around transliteration vs. loanwords. We find a Hebrew word נַזִּיר *Nazirite* transliterated in one version of Judges, alongside a declined ναζιραῖος in the other version and in Maccabees (neither form is noted in LSJ). Similarly, a word for *harp* is transliterated ναβαλ in a textual variant at 1 Km 10:5, but the corresponding loanword νάβλα not only occurs in the text but is relatively common in the LXX—and is known from Strabo and inscriptions. The oddest example is κοθωνός or χοθωνωθ *chiton(s)*, a loanword and a transliteration of a Canaanite term that was already a loanword from Canaanite (χιτών) that we meet in Homer, which leaves us wondering whether the translator of 2 Esdr even understood the Hebrew word. (Yet how could he *not*, since it is quite common in Hebrew and is the word for Joseph's famous “coat”?)

These transliterations (and some of the loanwords as well) must have baffled anyone who did not know Hebrew, because to the Greek reader (as was often true of the translator) they have no meaning at all. Paradoxically, they offer no lexical difficulty; without imputing meaning in the Greek, we simply explain how they came to be used in the LXX.

III. Hapax Legomena

There can of course be no parallels cited for *hapax legomena* (*h.l.*)—Greek words that occur, so far as we know, only in the LXX itself. Here I have presented two lists, the first (Word List III.A.) of *h.l.* proper, and the second (Word List III.B.), of words that occur in our texts more than once but nowhere else outside the LXX unless in texts (e.g., Philo Judaeus) directly commenting on the LXX passage,³⁵ or in the later Greek versions such as Aquila (e.g., ἐξιχνιασμός). These I have designated “LXX” throughout the lexicon.

³²Ra correctly conjectures it as well in Ps 54:12, on the basis of the Sahidic rather than the Greek. Again, the copyists had some difficulties. Something similar was done at LXX Jer 9:5, but cf. Hebrew text (?).

³³Cf. the discussion of ἐκλείχω in section VI below.

³⁴P. Walters, *The Text of the Septuagint* (ed. by D. W. Gooding, Cambridge, University Press, 1973), pp. 34–36.

³⁵See Word Lists III and IV. The *h.l.* (there are about 500 of them!) occur only once in the LXX and have no citation in LSJ apart from the LXX instance (about a dozen, printed in **bold**, do not appear in LSJ at all). The Word Lists do not record (though they may appear in the lexicon) dubious words that occur only as variant readings. Nor do the lists include adverbs normally formed from attested adjectives. Words that occur more than once in the LXX itself, but in no other texts of which I am aware, number around 230.

The category of *h.l.* is the most difficult to assess in any orderly way, since we have no evidence apart from the context of a single sentence, supplemented by etymology and word formation. Nevertheless, it is suggestive that from the first forty or so items in Word List III, I can quickly cull the following list:

ἀβατόω, ἀβοηθησία, ἀβουλεύτως, ἀγριομυρική, ἀδελφοπρεπώς,
ἀλλόφωνος, ἀμφιβολεύς, ἀναγνεία, ἀνδρογύναιος, ἀπλοσύνη, ἀποδεκατίζω,
ἀποκάλλυμα, ἀποπαρθενώω, ἀργυροκοπέω, ἀργυροχόος

From this informal selection, I observe:

1. The meanings in context are just what I *expect* from etymology and word formation, and would present no challenges to anyone literate in Greek.
2. None reflects practices or values that are particularly Jewish.

These characteristics apply to the *h.l.* in general—they are for the most part normally formed, and not notably Jewish or religious. What ancient Greek reader would stumble over words such as these?

δευτερολογέω, ἐκφυγή, ἐλεημοποιός, ἐπιγνωστός, καρπόβρωτος,
καταγογγύζω, καταμιμνήσκομαι, λοιμότης, μακροβίωσις, μεγαλοκράτωρ,
νηπιοκτόνος, ὀλιγοποιέω, προνουμηνία, συγκατακληρονομέω, συμβόσκομαι,
τριμερίζω, ὑπερδυναμόω, φοβεροειδής, χρυσοτόρευτος

I agree with Bauer,³⁶ that many apparent *voces Biblicae* will surface in secular texts as they are discovered and published, and that many others should be assumed to be normal Greek words for which we simply lack other testimony. Often within the lexicon I cite etymological relationships suggesting that the given words and/or meanings may not be unusual (e.g., ὑποσκέλισμα with a reference to the classical verb occurring seven times in the LXX itself). The otherwise unknown verb περιχαλκώω would offer no challenge for anyone familiar with either περιχρυσώω or περιαργυρώω. Even if these words are unusual, they are easy to understand. Indeed, even if a few are ad hoc coinages, the authors or translators may not have known they were inventing anything. The exceptional case here is the author of 4 Macc, who is obviously striving for effect, and is disproportionately responsible for this list—for instance he contributes four words among the fourteen beginning with “ο.”

The Hebrew *h.l.* גֹּבַר, a Persian loanword found also in Akkadian, Aramaic, and post-biblical Hebrew, leads to the *h.l.* transliteration γασβαρήνος *treasurer* in 2 Esdr 1:8, taken as a personal name (equivalent to “Caspar”) in the Vulgate. Nor should we leave unmentioned the oddity of βακχύριον, a loanword from Hebrew בְּרִיחַ *first-fruits*—for which the translator would seem to have had both classical (ἀπαρχή) and LXX (πρωτογέννημα) alternatives.

The latter term is one of the more common words not known outside the LXX—to which we now turn (see Word List III.B.³⁷). The results are similar to those outlined for *h.l.* Most appear only a few times; often only in a single book (ἀλγηρός only in Jer—but the related

³⁶W. Bauer, “An Introduction to the Lexicon of the Greek New Testament,” republished in BDAG, pp xiii–xxix.

³⁷As with some other words in this list, for πρωτογέννημα LSJ can cite only Philo—commenting precisely on the texts in question—beyond the LXX itself. I have not checked this list against Patristic sources or against the standard Patristic lexicon (Lampe, *A Patristic Greek Lexicon*); consulting the

ἄλγος is fundamental Greek). An enigmatic instance, not found in HR or LSJ, is πατραχρός (or πατραχρόν), from the Persian via the Aramaic פִּתְרָה *statue*, used twice in Isaiah to render (*pagan*) *god*. (One wonders why the translator did not avail himself of the fundamental Greek ἄγαλμα, which appears in Is 19:3; 21:9). In fact, it is not rare to find a word used more than once but only in a single passage (ἀναφαιλάντωμα) or even a single verse (ἀχρειότης). Seldom does the expression or subject seem to arise from Semitic idiom or specifically Jewish practice. Again (though to a lesser degree), we find 4 Macc somewhat overrepresented, but the words (though “impressively” polysyllabic) are normally formed and clear from context and etymology (of which the most numerous example is μιαιροφαγέω, -γία). When instances of words from the LXX list are both somewhat numerous and widely distributed across the canon, they are likely words unrepresented elsewhere only by chance; I have in mind ἀμνάς, ἐπικαταράομαι, περισπόριον, φονευτής, and perhaps θνησιμαίος. And while ὀλοκαύτως, with over seventy occurrences, is a “religious” word, it can hardly be specifically Jewish when ὀλοκαυτος, ὀλοκαυτέω, and perhaps the alternative ὀλοκαυτός, are attested from Xenophon and Callimachus as well as Plutarch.

There are a few exceptions in each list. Occasionally one does find a word that reflects a Hebrew idiom (βαθύγλωσσος, βαθύφωνος) or refers to an Israelite custom (such as καταλιθοβολέω). Yet the latter case is still instructive. The word occurs only twice, while the more common term (taken up by the NT) for the same practice is λιθοβολέω, attested in Diodorus Siculus and Plutarch. On the other hand, the meaning *stone to death* has no parallel outside the communities of Judaism and Christianity. The one word I would take to be a neologism due to Israelite custom as well as Semitic idiom is φυγαδευτήριον (more than fifteen occurrences) for עִיר מְקֹלֵט (cities of) *refuge*.

As for the enigmatic διάψαλμα, appearing only to render (without interpreting) the Psalms’ equally enigmatic הַלֵּל, it reveals only the translator’s helplessness, as surely as that of our modern transliterations, the Gallican Psalter’s transliterations of the Greek, and Jerome’s later *semper* in his rendering from the Hebrew. As far as I know, the word disappeared in the West, with no literary, liturgical, or theological reference until the Diapsalmata of Kirkegaard’s *Either/Or*.

Though they properly fall into subsequent sections of this Introduction, several *h.l.* and LXX words appear even more likely to represent translators’ tactics with difficult passages, since they are textually questionable (see Word Lists VIII and IX) or are mistranslations of their *Vorlagen* (see Word List VII). Examples of the first type include ἀγιαστία (more probably, an error for ἀγιστεία Walters, p. 38), and ψαλμωδός, which appears in our editions only as a variant. For mistranslations, we can point to θελητής, which in 4 Km renders מַגִּיד *magician* as if it were related to מַבְרָה *to desire*) or πρόσκαυμα. As an instance of both factors, we can perhaps cite ἀκριβασμός.³⁸

We must conclude that all this evidence points largely to normal Hellenistic vocabulary or, less often, to ad hoc translation strategies. Nothing in the vocabulary peculiar (with respect to our current evidence) to the LXX requires us to postulate special use of these words in the conversation (or even the worship, apart from reading Scripture) of the Diaspora communities.

latter will doubtless show that some words unknown from secular sources down to Plutarch, or from the nt or other early works covered in BDAG, were later taken up into the language of the Church.

³⁸For the most egregious instance of a mistranslation involving a word that is *h.l.*, see p. xxiv below.

IV. Words First Found in the LXX (LXX+)

Also very numerous are the words (I list over 500 in Word List IV.A.) that, by the evidence, appear for the first time in the LXX, but are attested in later texts (Imperial papyri and inscriptions, or authors such as Plutarch) that do not seem to be influenced either by the LXX or by the Jewish or Christian communities. These I have designated “LXX+,” following BDAG. Perhaps the majority of the words in this category—and certainly many of the most important—do not appear in this lexicon, because in all their LXX meanings they appear in early Christian literature and are adequately treated in BDAG. Most of the words in my list (as with those with no examples outside the LXX itself) will prove to have been normal Hellenistic Greek, employed in their ordinary senses through the Imperial period by the Jewish and Christian communities and by secular Greek speakers and writers alike.

Complications bedevil the dating either of the LXX or of the secular texts involved. It is impossible to be precise here; Plato himself certainly precedes the entire LXX, but the date of some (pseudo-)Platonic dialogues and epistles is unclear. The Hippocratic corpus is extensive and provides many parallels to LXX usage, but it was a developing tradition of which little can be dated with assurance. And dating the various LXX books is often problematic as well. The consensus is that the Torah was translated first, perhaps by the middle of the third century B.C.E. But both the translation of Ecclesiastes and the composition of The Wisdom of Solomon may well date from the Common Era.³⁹ In general, I have excluded from this category words that appear, with the same meanings,⁴⁰ in the substantial Hellenistic corpuses of Polybius, Strabo, and Diodorus Siculus, or in papyri and inscriptions that predate the Common Era. It is highly improbable that any LXX neologism would so quickly penetrate the secular culture.

It is striking how seldom these “new” words occur; fewer than twenty offer as many as eight instances. Even more remarkable, only about fifteen words occur in senses we cannot document from secular texts. Two of these, ἀμνησία and γονορρυής, have come into English as medical terms. One of the more common, περικύκλωι (24x), is an adverb and preposition that can hardly have had a specific Jewish sense.

In Word List IV.B. I present more than fifty words (a few of which are certainly earlier than the LXX) for which LSJ suggests just one other occurrence *anywhere* in pre-Christian Greek. Hippocrates (again, an accumulating corpus difficult to date) offers the only instance of ἐβδομηκοστός. A fragment of the Platonist Numenius in Eusebius preserves the only secular text with ἀγαθόω. Apart from Sirach, κατάπαυμα is known from just one line in Homer, and the διατίλλω of Job would be *h.l.* except for a fragment of Sophocles. As for ἀνίσχυς in Isaiah, I could cite only the same inscription (later than the NT) given in LSJSup, which now also cites an even later inscription testifying to μακροήμερευσις. Found a total of seven times (in the Pentateuch, Proverbs, and the Minor Prophets) ἐμπλατύνω is otherwise known from just one occurrence in Strabo.

All of this simply demonstrates how haphazard and partial our evidence must be. In Num 22:30 we find the word ὑπερόρασις *disdain*. It occurs just this once in the LXX itself, and is cited in LSJ for just one instance elsewhere—in the meditations of the well-known Stoic emperor of Rome, Marcus Aurelius. It is most improbable that the emperor learned

³⁹D. Winston, *The Wisdom Of Solomon* (AB, Garden City, Doubleday, 1979), argues for the reign of Caligula (p. 23).

⁴⁰I treat at a later point the instances of LXX *meanings* not paralleled in secular texts.

this word from pondering the book of Numbers, so we must assume that the word was a normal Hellenistic term over a span of about three centuries. We must also remark that the formation of the noun is typical in relation to the verb ὑπεροράω, which is fundamental Greek (appearing in Herodotus, Plato, and several later authors). Yet, apart from a single manuscript copied in the tenth century C.E.,⁴¹ the emperor's reflections would be unknown to us, and ὑπερόρασις would be another “biblical” *h.l.*

On the other hand, προσήλυτος appears in this lexicon only because BDAG does not give the meaning *resident alien, stranger* alongside the meaning it bears as a loanword in English. Almost certainly it is a Jewish neologism; no example occurs outside the literature of Judaism and Christianity.⁴² Notably, the word also does not occur in any of the LXX books originally written in Greek (its sole instance apart from the books of the Hebrew Bible is in the Sinaitic text of Tob). The ἄ, the “wanderer,” was not to Judaism what the βάρβαρος or “foreigner” was to the Greeks and Romans—though the author of 2 Macc was willing to apply the latter term (in its most pejorative sense) to the Greeks and their allies (cf. 2 Macc 2:21).

Nevertheless, προσήλυτος is an exception, like the common loanwords—μεσσίας, πάσχα, σάββατος, κτλ. —also taken up into the language of Christianity. And as with the loanwords and a handful of other technical terms, we do well to see them simply as the results of translation, not of Jewish speech patterns in the streets of Alexandria. Similarly, the Hebrew idiom פָּנֵי שָׂנֵי lift up the face > show favor or favoritism is literally translated πρόσωπον λαμβάνω in the LXX and appears as well in the NT (cf. Lk 20:21; Gal 2:6—neither instance is a quote). This idiom in turn leads to a cluster of related NT terms: προσωπολημπτέω, -λημπτής, -λημπσία, all unknown outside of Christian literature. Still, the idiom appears not only in the Greek Bible but in Barnabas, Polycarp, the Didache, and various ecclesiastical authors at least into the eighth century C.E. Apparently, as with the common loanwords, frequent use of the Hebrew and LXX idiom rendered these few (but very frequently employed) “translationisms” sufficiently comprehensible in context.

V. Words with No Parallel Meanings Attested in Secular Greek (no //)

The true cruxes of the LXX are the words—common or more unusual, but amply attested in non-Jewish sources—that have *meanings* for which I know of no parallel in secular Greek. For about 450 of these instances, I have simply used the abbreviation “no //.”⁴³ Since the case of ἀναγνώστης is correctly treated in LSJ, it can serve as a model of the type. In secular texts the basic meanings (through Cicero) are of a slave or subordinate who is literate—who can read aloud or (LSJSup) even act as a secretary. A later Christian sense (again, LSJSup) is a reader for the community, or as we would say (using an ecclesiastical Latin loanword), a lector. But unique to the LXX is the sense of one who reads and interprets, of a scholar or presenter able speak from a text as a trained expert, which is not paralleled in the other sources.

Again, I emphasize that these unparalleled meanings are *inferred from the Greek sentences themselves*—not imputed from the translators' Semitic *Vorlagen* (or any other out-

⁴¹ A. Lesky, *A History Of Greek Literature* (New York: T. Y. Crowell & Co., 1966), p. 4, uses precisely this example to show our dependence on improbable chances for the survival of so much of our evidence.

⁴² C. BDAG, προσήλυτος is *not* found in AppolonRhod.

⁴³ See Word List V.

side influence). In fact, in many instances the unparalleled meanings are in texts (2 Macc; 4 Macc; Sap) for which Greek was the language of composition.⁴⁴

For many or most of these meanings, new evidence will probably confirm that they are normal Greek. Sometimes this is the implication we can draw from related words. The meaning *made of ruby* for ἀνθράκινος in Esth 1:7 may be unparalleled, but ἄνθραξ can mean either *garnet, ruby* or *coal*. Nor do I know of a secular text in which ἐπovείδιστος bears the active sense *insulting, contemptuous*, but the adverb is so employed in Polybius. Less clear is the case of ἀποστατέω with the meaning *to rebel*; but even if the meanings *rebellion* for ἀπόστασις (attested by Thucydides and Aristotle) and *rebel, deserter* for ἀποστάτης (in Polybius) go back to ἀφίστημι, the transferred meaning for ἀποστατέω is not likely to have originated with the LXX.

The lines are not necessarily clear here. For the most part I have not classified any figurative or metaphorical use as unparalleled—or even as a different “meaning” with its own definition. But, in the case of αἰμοβόρος for instance, is it “unparalleled” when extending the use to humans implies a “beastly” quality in the people described? Or is it “unparalleled” to employ ἀκολουθία in a moral sense? When does a figure of speech (whether from the Hebrew or not) become a “new” meaning?⁴⁵ Or, to anticipate a subsequent section of this essay, when does a pattern become stereotypical translation or a calque—a settled translation equivalent that persists in the literature?

One common type of Hebrew influence is the unparalleled uses of verbs in transitive/causative senses, often (but not always) where the Hebrew employs the hiphil. I can note just one example with ἀμαρτάνω or ἀνομέω, but nine instances of βασιλεύω meaning *install as king* are scattered across much of the canon apart from the Pentateuch. One is surprised to find ζάω in this group, when a translation alternative such as ζωώ *bring to life* (Hippocr+) might have suggested itself—and in the case of the Psalms actually occurs in the same book. Perhaps it is well to point out here that the translators often seem more willing to use a word in an unusual sense than to coin a new word. In the case of these verbs, I might have expected new (causative) formations with -ίζω or -όω. We may wonder whether the *h.l.* σοφώω was just such a new formation or whether it was already available in the Hellenistic vocabulary.

We do find here a very few distinctly Jewish terms. The specific meaning *Exodus* (*from Egypt*) presents itself in ἐξοδία and ἐξόδιος. Oddly, the plural σκηνώματα in 2 Macc 10:6 alone refers to Succoth; the usual rendering in the Greek Pentateuch for *tabernacle* is σκηνή. Nor should we ignore the unparalleled use of νεός to mean *first fruits* in Numbers and Sirach. The oddity here is that we have already encountered a word with the same meaning—πρωτογένημα—also used in the Pentateuch and Sirach (and unknown, according to LSJ, outside of the LXX and Philo). Yet “first fruits” as an offering to the god is not even a specifically Jewish theme; the practice and the word ἀπαρχή were typically Greek at least since Herodotus—and this normal Greek word itself occurs more than eighty times across the whole Greek Bible from Exodus to Revelation (including, again, Numbers and Sirach).

Generally, we lack explanations for the unparalleled meanings of the words in this section. In many cases I am simply listing facts—and the “fact” is (so far) only a lack of evidence, though as we know, arguments from silence are never definitive and not often even very convincing. In the next two sections we will look closely at unusual meanings (or lack

⁴⁴ As examples, see ἀποκοσμέω, ἡμίθνητος, πρῶταρχος, στοιχείωσις, ὑποτίθημι, φιλόψυχος.

⁴⁵ Cf. as examples πρόσωπον, ψυχή.

of meaning) for which we can propose clear explanations. But here we can only summarize using broad hypotheses. Sometimes these unparalleled meanings suggest translation difficulties. More often it seems likely that these were normal meanings for which we simply lack evidence. We find unparalleled meanings for two of the most common prepositions, *παρά* and *ὑπό*. The same would be true of the odd use of *ἀπό* in Esth 1:7, except for a single papyrus that shows this meaning was known in the wider world.

VI. Stereotypical Translations

When I began working on this lexicon, the concept of stereotypical translation (designated “s.t.” throughout the lexicon) was to my mind the clearest category in this taxonomy. Having read through the entire LXX, I now find it the most indefinite and confusing.

At one pole, we can occasionally be sure that an otherwise-unparalleled meaning is due to the translators’ aim consistently to translate the same Hebrew root with the same Greek word-group, regardless of the prior semantic range of the two sets of terms. When stereotypical translation of a particular root is thoroughgoing and widespread across a variety of Jewish texts, we can use the term *calque*. The best example is also well-known from early Christianity, the use of *ἀφίημι/ἄφεσις* (which in secular Greek refer to remitting a debt or excusing someone from a duty, among varied meanings) to translate *כָּלַם* and other roots relating to the forgiveness of sins.⁴⁶

Similarly, several oddities of expression in Greek (both in the LXX and in the NT) result from the extremely consistent use of *ψυχή* to render *נֶפֶשׁ*, one of the least translatable of Hebrew words.⁴⁷ My lexical notes merely supplement the extended and generally useful treatment in BDAG, even if I judge that Danker and his predecessors should have given greater weight to the Semitic/translational contexts from the LXX. Just so, in many modern English translations, *soul*, even as a rendering of *ψυχή* in the NT, is less than appropriate. But as a translation of *נֶפֶשׁ* in the Old Testament, *soul* is generally misleading and wrong. The varied turns of expression around *ψυχή*, as they arise from the semantic range of *נֶפֶשׁ*, also help to explain some mistranslations and textual issues to which I refer in subsequent sections.

The best (and perhaps the only) example of a calque specific to the LXX is the use of *τραυματίας* to render *לָלַח*. Ordinarily the Greek term (related to English “trauma”) means *wounded person*, as it does in the three passages in 2 Macc. But the Hebrew means *someone pierced* (by a weapon), whether wounded or killed, like our military term “casualty.” Hence there are numerous passages where the Greek now has an extended meaning *military casualty* (wounded or dead—Judg 9:40; 1 Macc 1:18; Ezk 30:11) and others where the context forces us to translate not as *wounded person* but simply as *corpse* (Gen 34:27; 2 Km 1:25; Ps 87:6, etc).

We also find a cluster of words (*ἀδικία, ἁμάρτημα, πλημμέλεια, κτλ*) which, via stereotypical translation, receive extended meanings of *the offering or penalty* for sin or

⁴⁶The very idea of divine forgiveness is unknown and indeed incomprehensible in Greek culture, where the gods are not moral guardians and are subject, as are mortals, to impersonal standards of conduct and forces of fate. See my concluding remarks to this essay.

⁴⁷To *be* (not *have*) a living *נֶפֶשׁ* (Gen 2:7), I suggest, is to experience one’s own life through the complex interactions of vitality, integrity and vulnerability—with no distinction whatever from the life of the body. Most uses of the term in the Hebrew Bible, and many contexts employing *ψυχή* in the LXX and in early Christian writings, make sense only within some such framework.

offence. Similarly, κρίμα, κρίσις extend their semantic range from *judgment or custom* to include *pattern or design*. But these extended meanings occur with neither the frequency, nor the range, nor the consistency of true calques. They seem, again, to be *ad hoc* translation tactics by particular translators. Despite its range across Torah, historical books, and the prophet Ezekiel, the extended meaning *task or responsibility* for φυλακή (corresponding to the Hebrew root שָׁמַר) is quite infrequent, and does not require us to hypothesize anything beyond the translators' improvisation.

With a few other words, as with ψυχή, sometimes we have difficulty distinguishing between a mere unparalleled meaning (made clear by the context), a stereotyped and sometimes over-literal rendering of a Hebrew idiom (perhaps unintelligible to the reader), and a mistranslation (unintelligible to the *translator*—cf. the following section). This is true of the varied meanings or explanations I offer for χεῖρ *hand*, as well as δέξις κτλ *right (left) > south (north)* as terms for geographical direction. At least it *seems* likely that in “translating” עָנָה (piel) *subdue* (but also *violate, humiliate*) as κακῶω, the intended meaning was something like *mortify* (no //), not *mistreat, damage or embitter* (oneself or one's “soul”—ψυχή again). But it is hard to see what sense a Hellenistic (or modern) reader could make of those verses without reference to the Hebrew. Do we discuss these passages here (inferring a meaning from context) or in the next section (implying that the translator himself failed to comprehend the Semitic text)?

What we clearly can see is that the translators faced severe challenges in rendering a few common Hebrew terms for which no equivalent was possible within the framework of Greek language;⁴⁸ ultimately, they resorted to *consistent translation expedients* (calques) that made their way into early Christian literature. However, we noted that our only purely LXX example of a calque is a Hebrew term meaning *pierced* (not bludgeoned, stoned, or trampled—but whether alive or dead, unable to continue fighting) linked with a Greek word that anywhere else means simply *wounded* (by whatever means, but still breathing); the common context of the two terms being battle rather than anything particularly Jewish (in terms either of religion or culture), this one example again points away from rather than toward any hypothesis of “Jewish Greek.” Otherwise, this section offers the shortest of the Word Lists, and most of the examples are of an occasional nature. Oddly enough, among the more widely attested is the “translation” of ךַּל with ἐκλείγω; the two share the meaning *lick up*, but the stereotypical translation *consume*, which ranges across several books and genres (Num 22:4; 3 Km 18:38; probably Jdth 7:4 and EpJer 19; taken up in Philo), appears to be based on similarity of *sound*. Finally, as an example of what is *not* stereotypical translation, the common word παρατάσσομαι has an unparalleled meaning in Zech 1:6; 8:15—but it relates to a different root from the 80 or so other LXX instances, including Zech 10:5.

VII. Mistranslations

Up to this point we have been pondering classes of word use in which readers of Hellenistic Greek (ancient or modern) would have difficulty understanding what an author or

⁴⁸Or, I think, within the much broader framework of Indo-European language and culture. With the Greeks as with the idea of karma, your offence against an *impersonal* moral or spiritual order cannot be forgiven by a divine person; sooner or later, someone (you, your descendants, you yourself in another body) will pay. Nor is an immortal soul (either disembodied or reincarnated) compatible with the Hebrew Bible's monistic perception of the human individual.

translator is saying. In this section we specify nearly four hundred cases of words that show the translators themselves misconstruing the meaning of their sources. In all cases, we can specify the nature of the error—confusion of meanings, of words and vocalization, of homographs, of roots, or even of languages.

As an example of the first type of error (of meanings), ערה can mean *do wrong* either in *qal* or *hiphil*, but in *niph'al*, as in Is 21:3, the word means *be distressed*. The translator, choosing ἄδικέω, has misunderstood both the word and its sentence.

For a clear instance of the second type (confusion of words), we can see that the translator of Hos 13:3 has misread the consonants ארבה as if they were pronounced 'arbeh (*locust*) rather than 'arubah (*smokehole*). Not only does the context of the sentence confirm that the Masoretic vocalization is correct, but some old manuscripts have the variant reading καπνοδογή, drawn from Theodotion, showing that some early editor had felt and tried to remedy the difficulty in the LXX. The occurrence of ἀιχμάλοτος in Job 41:24 is the result of confusing שיבה *gray hair* (with the initial sound *sin*) with שיבה *captivity* (with the sound *shin*⁴⁹). As we shall see again in relation to textual criticism, we must keep in mind that the LXX translators worked from unpointed Semitic texts, just as they and the early copyists wrote the uncial script without word separation, accents, or punctuation. Thus we find ἄποκτενέω in Zeph 1:10 because (with no vowel or dagesh pointing) the definite plural noun דהגים *the fish* looked so much like an indefinite plural passive participle דהגים *those who were killed*.

A truly egregious mistranslation through misvocalization occurs in Ps 89:5 (MT 90:5) involving the *h.l.* ἐξουδένωμα. The consonants דרורם are construed not as a second-person verb with object suffix (*you bring them to an end*) but as a noun with possessive suffix, as if pronounced precisely as in Ezk 23:20, with the meaning *their phalluses*. The Greek noun (like the Hebrew verb) being *h.l.*, we cannot draw on other uses to suggest meaning. But the word cannot mean *shame* (*pace* LSJ, followed by LEH), the normal formation for which would be ἐξουδένωσις—a word which we find in Ps 30:19 (as well as six other places in the LXX) with the meaning *scorn, contempt*. The meaning *objects of contempt* (so Pietersma in NETS) better accords with the word's formation and at least recognizes the grammatical plural, but neither reflects the euphemistic usage (cf. μεγαλόσαρκος in Ezk 16:26) nor elucidates the source of the difficulty. The correct rendering of the word (should we ever discover a secular text in which the word occurs) will prove to have been *contemptible things*. In this clause, as the translator "understood" the Hebrew, the "things" (i.e., genitals) are compared or linked in some way to "years" (which is itself a mistranslation confusing the words for *year* and *sleep*). "Their contemptible things are years" may make no sense as an English sentence—but the Greek (and the limping Latin rendering of the Gallican Psalter) say nothing different, and this correctly represents the counsel of despair to which the translator was reduced; he could offer only a literal rendering of individual words because the Hebrew words as he construed them made no connected sense either. But Hellenistic translators (and readers) were much more likely than we to let stand enigmatic (and potentially "oracular") statements whose meaning could await a future unfolding.

⁴⁹As is well known to Semitists, the Phoenician sound system and alphabet did not distinguish two distinct sibilants as in many Semitic languages (including Hebrew) and some alphabets (such as Ugaritic and Arabic). The graphic distinction was added to Hebrew writing only with the introduction of pointing.

Perhaps the most common type of mistranslation arises from the confusion of roots. A good example is ἀίσχύνομαι in, for instance, 2 Esdr 8:22, which renders the less-common root שׁב² meaning *delay* as though it were the more common שׁב¹ meaning *be ashamed*, while the same translator has similarly confused the homographic roots לָגַל¹ *redeem* and לָגַל² *make impure*, as we can see both with the noun ἀγγιστεία and with the related verb ἀγγιστεύω. Occasionally we do not even need access to the Semitic *Vorlage*; in Sir 25:15 (as most modern versions and commentators recognize) the translator has confused the common ראש *head* with the unusual רשׁא *venom*.

We also find instances where, apparently not knowing the Hebrew word, the translator has tried to use etymology but derived a “meaning” from an unrelated word or root. Such is the case with ἀγάπησις in Hab 3:4, where *h.l.* קִיין *covering* has no relation to חָבַב *to love*, and ὀπειλή in Zech 9:14, where תִּימן *south* has nothing to do with אִימה *dread*. At times when the translators were baffled by the Hebrew, they even fell back on Aramaic—confusing not just roots but languages. We find clear examples with ἀπόσπασμα and διαγράφω.

For the most part, we are not reviewing mistranslations which resulted in a coherent Greek sentence; to identify most of these would require a systematic comparison of the entire Greek text with its Semitic *Vorlagen*, which is far beyond the scope of this work. Too, my primary purpose here is not to assess instances where words had, for the translator, their usual common Greek meanings. As we have argued above, as long as the context of the meaning *unicorn* for μονόκερως results in a clear and ordinary Greek sentence, then lexically there is nothing more to say.

But when a literal translation of the Greek results in something like, “He has built up his sanctuary like a unicorn” (Ps 77:69), we may well suspect that something has gone awry—and it has, for the translator has confused רַמִּי *lofty* with רַאֲמִי *wild ox* (or, typically in the LXX, *unicorn*). In these cases (as with the transliterations that carried no discernible meaning for the translator) we typically should not offer a definition or translation equivalent at all; κεφαλή never means *poison* and ἄκρις never means *chimney*. With stereotyped translations, the translator basically understood the Hebrew and the reader can often make sense of the Greek result—even if that result is a kind of malapropism where context forces us to infer a meaning that might otherwise never occur to us. But with these mistranslations, the Hebrew was misconstrued, and the Greek words and/or sentences are usually baffling as a text and fundamentally meaningless as an interpretation of the sources.⁵⁰ Naturally, readers must still have *sought* meaning, just as modern English readers have striven to “interpret” texts in the Authorized Version that we now know bear no relation to any meaning of their Hebrew (or Greek) source.⁵¹ Our task, however, is to explain to the modern reader how this word came to be here—not to infer a meaning from a translator’s mistake.

It is interesting to note that in at least one case, καθηλόω, LSJ is correct in method—noting the confusion of roots and the resulting mistranslation. And we cited ἀναγνώστης

⁵⁰Paradoxically, by the principle of *lectio difficilior*, these misconstruals can provide very valuable textual evidence, showing that the translator was looking at the same unusual or enigmatic text that we confront today. But lexically they evidence nothing beyond a baffled mind.

⁵¹In my first pastorate, I tried (unsuccessfully) to explain to a parishioner that since Psalm 69:1 (AV) misconstrued the Hebrew, it *presents no meaning* of water in relation to one’s “soul” and thus cannot be a typological reference to Christian baptism. The AV in this case of course corresponds to the LXX.

earlier, with respect to unparalleled meanings, as another example of correct method in LSJ. Surely we are entitled to wonder why these correct methods of assessment were not much more widely employed.

VIII. Textual Variants

In no way do I intend the present work as a review of the LXX's textual issues or even as a sampling of text-critical observations. I have, however, noted over two hundred instances where a lexical assessment requires a textual observation. These I have arranged in Word List VIII not in alphabetical word order but by the chapter-and-verse sequence that will, I think, be more useful to the exegete. Especially with very common words, the modern student may otherwise miss a lexical or translation issue and misconstrue an entire verse. A good example is ψυχή in Job 24:7 (a conjecture, certainly correct, in the Gött apparatus); Ra offers no alternative, nor does any manuscript we possess. But the translator clearly must have employed the word ψῦχος, corresponding to Hebrew חַרַד *cold*—though a very early copyist substituted the more common (and more “religious”) word⁵² and the corruption became universal. Similarly, in Judg 5:16B the correct reading (missing from the uncials on which Ra relies) must be ἀγγελῶν, as HR already knew, and the passage has nothing to do with ἄγγελος, so familiar to any reader of the Greek NT. Users of this lexicon are advised to consult this Word List for any passage to which they turn their attention.

Another good example is Is 17:11. Anyone familiar with the lines along which I have worked could well assume that I might have nothing to say about so common and generally transparent a word as πατήρ. Hardly anyone translating a Greek text would look up the *word* in a lexicon. But as a *sentence* this single verse in Isaiah presents us with three mistranslations, the results of which include a pointless and misleading textual note in BHS.

The majority of these textual observations simply note places where the Ra and Gött texts differ. In a few cases I have asserted that Ra rather than Gött preserves the correct text; with διαξάινω I believe the decisive points are both sentence context and the reading of the Vulgate. In even fewer cases, neither edition, in my judgment, presents the true reading. In 3 Macc 2:31, I am persuaded that *v.l.* ἐπίβαθρον is correct by the parallel use of the same metaphor in AppolonRhod.

The meaning *embrace* for περιλαμβάνω may be unparalleled (as I have noted), but that must not dissuade us from conjecturing it as the true text (*c.* both Ra and Gött) in La 4:5, especially since the underlying Hebrew קַח permits no alternative. We see how easy the confusion of the aorists (ελαβο-/εβαλο-) could be by looking as well at 2 Esdr 21:1 and Job 22:22. The confusion of ἕτερα and ἑτάριρα in Judg 11:2 likewise can be compared to Mt 11:16.

Brevity is a virtue in lexicography, as long as terseness does not become opacity. Yet lest my attempts at economy of expression make me sound dogmatic, I must avow that I am often much less sure of being correct than I am in the examples so far cited, where I really do not see that another conclusion is possible. With ξεστός and ξυστός, on the other hand,

⁵²It is amusing to note a precisely analogous error in BAGD. In its analysis of πράσσω in 1.b. (dealing with taxes) we find the common and “religious” word “exhort” when clearly what is intended must be “extort.” In this case I could prove my conjecture from the underlying German (*erpressen*) and correctly predict that the error would prove to have been corrected in BDAG.

the translators likely were less precise in their idiom (technically, only ξεστός should be used in relation to stone) than modern critics, and the textual variants may well have been felt more as variant spellings.

IX. Words Involving Multiple Factors

If I am far from certain regarding many of the specific lexical and textual assessments proposed in this work, how much more diffident must I be when dealing simultaneously with multiple variables!⁵³

Sometimes (but not always), the underlying Hebrew text provides an additional variable.⁵⁴ So, for instance, we understand the mistranslation θεμελιόω in 2 Esdr 7:9 only when we emend the Hebrew vocalization. Conversely, we can identify the *v.l.* ἐγγχειρίζω as the correct reading in Jer 30:10 (Gött 29:17) only when we see how the translator confused two Hebrew roots. In the case of *πειροχή* in Ob 1:1, I think a meaning equivalent to *περιπέτεια* (for which LSJ cites only the lexicographer Photius), in the sense of *complete reversal* > *overturning*, *upheaval*, connects with the translator's misapprehension of *ציר*² *messenger* as if it were *ציר*³ *convulsion*, *upheaval*.

A number of complications attend the word *στήριγμα*. In the first place, the translator of 4 Km 25:11 (cf. Jer 52:15//) obviously found *אמון* *craftsman* in his Hebrew text rather than the Masoretet' *המון* *army*, though he mistranslated it as if it were related to *אמן* *be firm*, *support*, probably influenced by the homograph in the Hebrew underlying 2 Km 20:19. The translator of Ezk 7:11 followed his own precedent from 4:16 and 5:16 to his detriment; the context is obscure, but he would have done better to understand *מטה* as the usual *staff* rather than *prop*. Ps 71:16 uses *στήριγμα* for the enigmatic *בר* *בסת*, which probably means *abundance of grain*. Does this somehow relate to the bread stacked on a stick or rack we see not only in Ezk but also in Ps 104:16? But for 1 Macc 2:43 (6:18 and 10:23 are completely different), I suggest the possibility (without being able to refer to the Semitic sources) that the translator found *המון* *army* both in 2 Ki 25:11 (= *מט*) and in his own *Vorlage*, but appropriated the *στήριγμα* he found in his copy of 4 Km. Hence 1 Macc 2:42–44 means (with no full stop after 42) that those “mighty” on behalf of Torah were joined by many who were escaping other difficulties, and together they made up a *host/army* (*המון*) that became (was organized by the Maccabees into) a *military force* (*δύναμις*, probably rendering *היל*). Again, this is not to say that *στήριγμα* now acquires the meaning *army*, any more than *κεφαλή* “means” *venom* in Sir. We are simply trying to explain how a Greek word was placed in a context that does not make good sense if we read it as a Greek sentence.

X. Conclusion

Our first—and, I believe, indisputable—conclusion must be that, read straight through, the LXX offers no evidence for any Jewish-Greek dialect in Biblical times. Overwhelmingly,

⁵³A multiplier effect is working against us here. Suppose I can be 80% confident that I am right about each of four particular factors. As long as they are independent of each other, my chances of being correct about *all four* are only about 40%.

⁵⁴For about thirty places where the lexicon refers to possible variants in the Hebrew, see Word List IX.

the vocabulary is demonstrably normal Hellenistic Greek. Most of those words occurring first or even solely in the LXX are normally formed, clear from the Greek context, and not notably Jewish in cultural or religious terms. As for meanings so far unparalleled from secular sources (which I identify for words constituting less than five percent of the LXX vocabulary), I am predominantly arguing from the silence of LSJ, and I expect that widespread reading, especially of Hellenistic inscriptions and papyri, will considerably reduce my list. Apart from a handful of very common Hebrew terms with no ready equivalent in Greek, the “special cases” generally fall into a few categories of ad hoc translation tactics—transliterating the unknown word, attempting stereotypically to translate from etymology (and not infrequently confusing roots or even languages in the process), or simply rendering a Hebrew phrase word-for-word, whether or not the translator himself is positing a meaningful construction. And even here, such Hebrew idioms as “lifting up the face” migrate (as do the common transliterations and the few true calques) into Byzantine Greek and endure through centuries among Christians who, apart from Scripture and liturgy, are utterly disconnected from Judaism or Hebrew.

The critical implication is that we err whenever we try to infer Hebrew meanings in Greek words apart from their Greek context. That ἄφεσις in many a Greek sentence must have to do with forgiving sins is a literary conclusion forced upon us by the texts themselves. Stereotyped translation is also a workable and sufficient hypothesis for ἀνὴρ or ἄνθρωπος rendering Hebrew אִישׁ in contexts suggesting the meaning *each*, and any proposal that the idiom was part of a broader spoken dialect is unnecessary and redundant, and is countered by the observation that many contexts (including the Psalter, the longest book in the Hebrew Bible) consistently use the normal Greek ἕκαστος (e.g., Ps 61:13—hence my efforts to observe and cite the range of usage for terms and meanings across the LXX canon).

Yet the importation of “transferred” meanings persists—and not only in LSJ. In 2 Km 11:7, an enquiry about “the peace of the war” is merely odd, and no comment on the semantic range of אִשׁוּרֵי seems necessary; yet even BDAG proposes “ask after one’s *health*” in a comment supposed to relate to εἰρήνη in Lk 14:32 and ΤΕΤΙΣΤΕ 9:7, both of which contexts are unambiguously concerned with cessation of war. Nor, *pace* LEH, do I see anything in the Greek context to turn a *sparrow* (στρουθός, στρουθίον) into an *ostrich* in Lev 11:16 or (with the diminutive!) La 4:3.

I said at the beginning that, as in biology, the test of my “taxonomy” will be its predictive power. I have referred to the Gallican Psalter, the only Latin translation of a complete LXX book for which we possess a complete Hebrew text. As noted, neither the original translator, nor Jerome working without the Hebrew, saw a *wild ox* in μονόκερος or *shame* in ἐξουδενώματα. But it was with the latter—the mistranslation that made no sense in its context—that the translator struggled. The real test of the typology I present, and of the broader theses it supports, should come in two contexts—the study of extra-Biblical Hellenistic Jewish literature and the assessment of the Greek Fathers’ comments on specific LXX texts. Certainly the common transliterations, the stereotyped translations that established their extended means in Greek contexts, and even the occasional Hebrew idiom like προσωποληψία or στόμα μαχαίρης (Lk 21:24, Hb 11:34—neither one a quotation from the OT), will prove comprehensible in both settings. I predict, both for Jewish and Christian readers, that it is the mistakes in translating *phrases and sentences* and the textual corruptions—not the expressions that are clarified by a knowledge of Hebrew—that occasion the bulk of the difficulties, for the elucidation of which this lexicon will prove useful.

In many ways, this lexicon, as Thackeray somewhere says of his own *Grammar*, is the work of a dilettante—that is, it is a labor of love. My sojourns in the strictly academic life now seem brief and long ago. But while I have earned my keep, not in the academy, but in financial services, my interest in understanding the Scriptures is as strong today as ever. For many years I have been reflecting upon and experimenting with the question of what the faithful reading of Scripture *is* in relation to life lived very much “in the world.” Both the method and the goal of preparing this lexicon have been the reading of the LXX text itself (alongside the Hebrew Bible, the Greek NT, and not infrequently the Vulgate) with the prayerful attention the Benedictines call *lectio divina*. I have made constant and grateful use of the astonishing resources of biblical and classical scholarship, with an embarrassed and hopeless inability to be in any sense in *command* of those resources. I want simply to apprehend the text, and beyond that to engage the living reality of which the text intends to speak.

Abbreviations

Wherever possible, these abbreviations conform to F. Bauer, F. W. Danker, et al., eds., *Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed., BDAG, 2000), except that in most cases punctuation has been removed. Abbreviations not listed in BDAG correspond to the *SBL Handbook of Style* wherever possible.

Standard Abbreviations

*	asterisk symbol (see section 3, p. ix)
†	dagger symbol (see App. II, p. 205)
‡	words also treated in BDAG
+	from the time of the indicated writer or version forward
=	having the same meaning (as)
>	leads to, evolves into, becomes
//	parallel in secular Greek literature
abbr	abbreviation
abs	absolute
acc	accusative
act	active
ad loc	<i>ad locum</i> , at the place under consideration
add	addenda
adj	adjective
adv	adverb
Akk	Akkadian
al	<i>alii</i> , others
alt	alternate(ly)
alw	always
aor	aorist
app	apparatus
appar	apparently
appos	apposition
Aram	Aramaic
archit	architectural
Att	Attic (Greek dialect)
augm	augment(ed)

BCE	before the Common Era (B.C.)
<i>c.</i>	<i>contra</i> , against
ca.	<i>circa</i> , about, approximately
caus	causative
CE	Common Era (A.D.)
cf.	compare
cj	conjecture
class	classical
cogn	cognate
coll	collective(ly)
comp	comparative(ly)
concr	concrete(ly)
confl	conflation
contr	contracted for, contraction
corr	corrected form
corresp	corresponds to, corresponding to
corrup	corruption, corrupted form
dat	dative
dbl	double
demonstr	demonstrative
dep	deponent
deriv	derivative(s)
dim	diminutive
dir	direct
dub	dubious (lexically or textually)
ed(d)	editor, edition(s)
e.g.	<i>exempli gratia</i> , for example
elat	elative
Engl	English
esp	especially
et al	<i>et alii</i> , and others
etc	<i>et cetera</i> , and the rest
euphem	euphemism, euphemistic
f(f)	and the following verse(s)
<i>f.l(l).</i>	<i>falsa lectio</i> , false reading(s)
fem	feminine
fig	figurative
fr	from
fut	future
<i>g</i>	grams
gen	genitive
Gk	Greek
<i>h.l.</i>	<i>hapax legomenon</i> , -a, word(s) occurring only once in LXX
Heb	Hebrew
hiph	hiphil (Heb stem)
hit	hitpael or hitpolel (Heb stems)
hoph	hophal (Heb stem)

i.e.	<i>id est</i> , that is
impers	impersonal
impf	imperfect
impr	improper
impv	imperative
indecl	indeclinable
indic	indicative
inf	infinitive
ins	inscriptions
interrog	interrogative
intr	intransitive
irreg	irregular
itac	itacism
κτλ	καὶ τὰ λοιπὰ, and the rest
l	liter(s)
Lat	Latin
lexicog	lexicographers
lit	literally, literature
m	meter(s)
masc	masculine
metaph	metaphoric
mid	middle
missp	misspelling
mistrans	mistranslation
mistranslit	mistransliteration
ms(s)	manuscript(s)
mus	musical
n.	note, footnote
N DEI	<i>nomen dei</i> , name of a god
N GENT	<i>nomen gentis</i> , name of people
N LOC	<i>nomen loci</i> , name of a place
N PERS	<i>nomen personae</i> , name of a person
N PROP	<i>nomen proprius</i> , proper name
neg	negative
neut	neuter
niph	niphal (Heb stem)
no //	no parallel in secular Greek
obj	object
oft	often
opp	opposite (of)
opt	optative
orig	original(ly)
p(p).	page(s)
pace	in respectful disagreement with
pap	papyri
pass	passive
pejor	pejorative(ly)

perh	perhaps
pers	person
Pers	Persian
pf	perfect
piel	(Heb stem)
pilpel	(Heb stem)
pl	plural
plpf	pluperfect
prec	preceding
prep	preposition(al)
pres	present
prob	probable, probably
prol	prologue
pron	pronoun
prop	proper(ly)
ptc	participle
q.l.	<i>quod lege</i> , which read (indicating a textual correction in a current edition)
q.v.	<i>quod vide</i> , which see
qal	(Heb stem)
qual	quality, qualitative
rd	read
<i>RECTE</i>	rightly, correctly (indicating a textual correction)
redupl	reduplication
reflex	reflexive
rel	related
Schol	Scholia (ancient commentaries)
<i>SCIL</i>	<i>scilicet</i> , one may understand
Sem	Semitic
seq	<i>sequens</i> , following
sg	singular
sim	similar
spat	spatial(ly)
specif	specific(ally)
spur	spurious
s.t.	stereotypical translation
subj	subject, subjunctive
subst	substantive
superl	superlative
superscr	superscript
suppl	supplement, supplied
t.t.	<i>terminus technicus</i> , technical term
temp	temporal
trag	tragedians
trans	transitive
transl	translate(s), translation
translit	transliteration

txt	text
Ugar	Ugaritic
unaugm	unaugmented
unexpl	unexplained
usu	usually
var	variant, variation
vb	verb
VEL SIM	<i>vel simile</i> , similarly
VL (VVLL)	<i>varia(e) lectio(nes)</i> , variant reading(s)
voc	vocative
vs	verse
w.	with
x	indicates the number of occurrences of a Greek word in the LXX

Biblical, Apocryphal, and Pseudepigraphal Books

Ac	Acts
Am	Amos
Bar	Baruch
Bel	Bel and the Dragon
Ch, 1–2	1–2 Chronicles (1,2 Paralipomena)
Da	Daniel
Dt	Deuteronomy
Eccl	Ecclesiastes
EpJer	Epistle of Jeremiah
Esdr, 1	1 Esdras
Esdr, 2	2 Esdras (= Ezra + Nehemiah)
Esth	Esther
Ex	Exodus
Ezk	Ezekiel
Gen	Genesis
Hab	Habakkuk
Hb	Hebrews
Hg	Haggai
Hos	Hosea
Is	Isaiah
Jdth	Judith
Jer	Jeremiah
Job	Job
Joel	Joel
Jon	Jonah
Josh	Joshua
Judg	Judges (Judices)
Km, 1–2	1–2 Kingdoms (1–2 Reges; 1–2 Samuel)
Km, 3–4	3–4 Kingdoms (3–4 Reges; 1–2 Par; 1–2 Kings)

La	Lamentations
Lev	Leviticus
Lk	Luke
Macc, 1–4	1–4 Maccabees
Mal	Malachi
Mi	Micah
Mt	Matthew
Na	Nahum
Num	Numbers
Ob	Obadiah
Odes	Odes (Odei)
OdeSol	Odes of Solomon
Pr	Proverbs
Ps(s)	Psalms(s)
PsSol	Psalms of Solomon
Ro	Romans
Ruth	Ruth
Rv	Revelation
Sir	Sirach (Ecclesiasticus)
SSol	Song of Solomon (Canticles)
Sus	Susanna
Text12Patr	Testaments of the Twelve Patriarchs
TestSol	Testament of Solomon
Tob	Tobit
Wsd	Wisdom of Solomon (Sapientia)
Zech	Zechariah
Zeph	Zephaniah

Bible Codices, Translations, and Editions

A	Codex Alexandrinus (V ^{CE})
A	Rahlfs edition, text family A (in biblical references to Judges)
Aq	Aquila revision of the LXX
AV	Authorized (King James) Version
B	Rahlfs edition, text family B (in biblical references to Judges)
BA	Rahlfs edition, text family BA (in biblical references to Tobit)
BHS	Biblia Hebraica Stuttgartensia, Hebrew Bible
G	Göttingen edition of the LXX (in biblical references)
Gött	Göttingen edition of the LXX
L	Septuagint (LXX) (in biblical references)
Lucian	Lucian revision of the LXX
LXX	Septuagint Greek Version of the Old Testament
MT	Hebrew Masoretic Text
NA	Novum Testamentum Graece, Nestle-Aland, 27th ed.
NETS	New English Translation of the Septuagint

NRSV	New Revised Standard Version
OL	Old Latin Version
R	Rahlfs edition of the LXX (in biblical references)
Ra	Rahlfs edition of the LXX
S	Codex Sinaiticus (IV CE)
S	Rahlfs edition, text family S (in biblical references to Tobit)
Sym	Symmachus revision of the LXX
Theod	Theodotion revision of the LXX
Vulg	Vulgate Latin Version
Θ	Theodotion revision of the LXX (in biblical references)

Ancient Authors and Works

AelAristid	Aelius Aristides (II CE)
Aelian	Claudius Aelianus (III CE)
<i>NAT AN</i>	<i>De Natura Animailum</i>
<i>VAR HIST</i>	<i>Varia Historia</i>
AeneasTact	Aeneas Tacticus (IV BCE)
Aeschin	Aeschines (IV BCE)
Aeschyl	Aeschylus (V BCE)
<i>AG</i>	<i>Agamemnon</i>
<i>EUM</i>	<i>The Eumenides</i>
<i>SEPT</i>	<i>Seven against Thebes</i>
<i>SUPPL</i>	<i>The Suppliants</i>
Alcman	Alcman (VII BCE)
AlexAphr	Alexander Aphrodisiensis (c. 200 CE)
AmmoniusGr	Ammonius Grammaticus (=Ammonius Hist.) (I/II CE?)
Anacr	Anacreon (VI BCE)
Andoc	Andocides (V–IV BCE)
AnecdGr	<i>Anecdota Graeca</i>
AnthGr	<i>Anthologia Graeca</i>
AnthPal	<i>Anthologia Palatina</i>
AntiphanesCom	Antiphanes Comicus (IV BCE)
AntiphoOr	Antiphon the Orator (V BCE)
AntiphoSoph	Antiphon the Sophist (V BCE)
AntyllusMed	Antyllus <i>On Medicine</i>
ApollonRhod	Apollonius Rhodius (III BCE)
Arat	Aratus (IV–III BCE)
ArchilochusLyr	Archilochus Lyricus (VII BCE)
Aristoph	Aristophanes Comicus (V–IV BCE)
<i>AV</i>	<i>Aves</i>
<i>PAX</i>	<i>Peace</i>
<i>THESM</i>	<i>Thesmophoriazusae</i>
Aristot	Aristotle
Artem	Artemidorus (II CE)
AsclepiodTact	Asclepiodotus <i>Tactica</i> (I BCE)

AthenMech	Athenaeus Mechanicus (I BCE)
Axioch	Axiochus (Pseudo-Platonic dialogue; date uncertain)
Batr	Batrachomyomachia (I CE?)
Bito	Bito Mechanicus (III or II BCE)
Callim	Callimachus (III BCE)
<i>EP</i>	<i>Epigrams</i>
CallixenusHist	Callixenus Historicus (III–II BCE)
CassDio	Cassius Dio (II–III CE)
CatCodAstr	<i>Catalogus Codicum Astrologorum Graecorum</i>
Chrysipp	Chrysippus (III BCE)
Clearch	Clearchus (IV–III BCE)
Cl, I	I Clement
Com	Comicorum Atticorum Fragmenta and related comedy fragments
Crates	Crates (poet-philosopher; V BCE)
CratesCom	Crates Comicus (V BCE)
CratinusCom	Cratinus Comicus (V BCE)
CratinusJun	Cratius the Younger (IV BCE)
DemetrPhaler	Demetrius of Phaleron (IV–III BCE)
Democr	Democritus (V/IV BCE)
Demosth	Demosthenes (IV BCE)
Diocles	Diocles of Carystus (IV BCE)
Dinarchus	Dinarchus (IV–III BCE)
DioChrys	Dio Chrysostom (I–II CE)
DiodS	Diodorus Siculus (I BCE)
DiogL	Diogenes Laertius (III CE)
DiogApol	Diogenes of Apollonia (V BCE)
DionysHal	Dionysius of Halicarnassus (I BCE)
DionysThrax	Dionysius Thrax (II BCE)
Diosc	Dioscorides (I CE)
DioscEpig	Dioscorides Epigrammaticus (III BCE)
DiphilusCom	Diphilus Comicus (IV–III BCE)
EphorusCumaeus	Ephorus Cumaean (IV BCE)
Epicharm	Epicharmus Comicus (V BCE)
Epict	Epictetus (I–II CE)
EpArist	<i>Epistle of Aristaeus</i> (II BCE)
EtymMag	<i>Etymologicum Magnum</i> (XII CE)
EubulCom	Eubulus Comicus (IV BCE)
Eunap	Eunapius (IV–V CE)
Eur	Euripides (V BCE)
<i>BACCH</i>	<i>Bacchae</i>
<i>CYCL</i>	<i>Cyclops</i>
<i>EL</i>	<i>Electra</i>
<i>PHOEN</i>	<i>Phoenician Maidens</i>
<i>HIPP</i>	<i>Hippolytus</i>
<i>ION</i>	<i>Ion</i>
EupolisCom	Eupolis Comicus (V BCE)

Eus	Eusebius of Caesarea (IV CE)
Eustath	Eustathius (XII CE)
EzkTrag	Ezekiel the Tragedian (II BCE)
Geopon	Geoponica (X CE)
Gorgias of Leontini	Gorgias of Leontini (V–IV BCE)
HecateusMil	Hecateus Milesius (VI–V BCE)
Hdt	Herodotus (V BCE)
Heliod	Heliodorus Eroticus (III? CE)
HermippusCom	Hermippus Comicus (V BCE)
HermWr	Hermetic Writings
HeroAlex	Hero(n) of Alexandra (I? BCE/I CE)
HerodianGramm	Herodianus Grammaticus (II CE)
Hes	Hesiod (before VI BCE?)
Hippiatr	<i>Corpus Hippiatricorum Graecorum</i> (IX CE)
Hippocr	Hippocrates, <i>Corpus Hippocraticum</i> (V–IV BCE)
Hipponax	Hipponax (VI BCE)
Hom	Homer (VIII BCE)
<i>IL</i>	<i>Iliad</i>
<i>OD</i>	<i>Odyssey</i>
HomHymns	Homeric Hymns (from VII BCE)
Hyperid	Hyperides
Iambl	Iamblichus (III–IV CE)
Isocr	Isocrates (IV BCE)
Joseph	Josephus (I CE)
<i>AJ</i>	<i>Antiquitates judaicae</i>
<i>BJ</i>	<i>Bellum judaicum</i>
Lycophron	Lycophron Tragicus (IV–III BCE)
Manetho	Manetho Apotelesmatidca (IV? CE)
MAnt	Marcus Aurelius Antoninus (II CE)
MaximusTyr	Maximus Tyrius (II CE)
Menand	Menander of Athens Comicus (IV–III BCE)
MenandRhet	Menander Rhetor (III/IV CE)
MetrodorusPhilos	Metrodorus Philosophus
NicophoCom	Nicophon Comicus (IV BCE)
Orph	<i>Orphica</i>
Ovid	
<i>METAM.</i>	<i>Metamorphoses</i>
Paus	Pausanius (II CE)
Pherecr	Pherecrates Comicus (V BCE)
Pherecyd	Pherecydes of Syros (VI BCE)
PhilemonCom	Philemon Comicus (IV–III BCE)
PhilippedesCom	Philippedes Comicus (IV–III BCE)
Philo	Philo (Judaeus) of Alexandria (I BCE–I CE)
<i>ABR</i>	<i>De Abrahamo</i>
<i>CONGR</i>	<i>De congressu eruditionis gratia</i>

DECAL	<i>De Decalog</i>
DET	<i>Quod deterius potiori insidari solet</i>
EBR	<i>De ebrietate</i>
FLACC	<i>In Flaccum</i>
HER	<i>Quis rerum divinarum heres sit</i>
LEG	<i>Legum allegoriae (Allegorical Interpretation)</i>
LEGAT	<i>Legatio ad Gaium</i>
MIGR	<i>De migratione Abrahami</i>
OPIF	<i>De opificio mundi</i>
PLANT	<i>De plantatione</i>
PROB	<i>Quod omnis probus liber sit</i>
SOMN	<i>De somniis</i>
SPEC	<i>De specialibus legibus</i>
VIRT	<i>De virtutibus</i>
PhiloMech	Philo Mechanicus (III BCE)
Philod	Philodemus (I BCE)
Philostrat	Flavius Philostratus (II–III CE)
PhilostratJun	Philostratus the Younger (III CE)
PhoenixCol	Phoenix of Colophon (III BCE)
PhrynicusCom	Phrynic(h)us Comicus (V BCE)
Phylarch	Phylarchus (III BCE)
Pind	Pindar (V BCE)
NEM	<i>Nemean Odes</i>
Pla	Plato
APOL	<i>Apologia</i>
GORG	<i>Gorgias</i>
PHAEDO	<i>Phaedo</i>
REP	<i>Republic</i>
PlaCom	Plato Comicus (V–IV BCE)
Plu	Plutarch (I–II CE)
Polyb	Polybius (III–II BCE)
Porph	Porphry (III CE)
Posidon	Posidonius Apamensis (II–I BCE)
Ps-Callisth	Pseudo-Callisthenes (II–III? CE)
Ps-Pla	Pseudo-Plato
Ptolem	Ptolemaeus
Sappho	Sappho (VII–VI BCE)
SextEmp	Sextus Empiricus (II–III CE)
Simonid	Simonides of Ceos (IV–V BCE)
SopaterCom	Sopater Comicus (IV BCE)
Soph	Sophocles
AJ	<i>Ajax</i>
FR	<i>Fragmentary Plays</i>
OEDCOL	<i>Oedipus at Colonus</i>
OEDTYR	<i>Oedipus Tyrannus (= Oedipus Rex)</i>
PHIL	<i>Philoctetes</i>

Stob	Stobaeus (V CE)
Strabo	(I BCE–I CE)
StrattisCom	Strattis Comicus (V? BCE)
TEST12PATR	<i>Testaments of the Twelve Patriarchs</i> (II BCE–III CE)
TESTJUD	<i>Testament of Judah</i>
Theocr	Theocritus Bucolicus (IV–III BCE)
Theognis	(VI BCE)
Theophr	Theophrastus (IV–III BCE)
Theopomp	Theopompus (IV BCE)
TheopompCom	Theopompus Comicus (V BCE)
Thu	Thucydides (V BCE)
Timon	Timon of Phlius (IV–III BCE)
Virg	Virgil
AEN	<i>Aeneid</i>
VettVal	Vettius Valens (II CE)
X	Xenophon (V–IV BCE)
ANAB	<i>Anabasis</i>
HG	<i>Historia Graeca</i>
MEM	<i>Memorabilia</i>
OEC	<i>Oeconomicus</i>
ZenP	Zenon Papyri (III BCE)

Modern Literature

AB	Anchor Bible (commentary series; now Anchor Yale Bible). New Haven: Yale University Press, 2008–
DIALEKT-INSCHR	<i>Sammlung der griechischen Dialekt-Inschriften</i> . 4 vols. F. Bechtel, H. Collitz, et al., eds. 4 vols. Göttingen: Vandenhoeck & Ruprecht, 1884–1915
BDAG	<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3d ed. F. Bauer, F. W. Danker, et al., eds. Chicago: University of Chicago Press, 2000
BDF	<i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . F. Blass, A. Debrunner, and R. Funk, eds. Chicago: University of Chicago Press, 1961
BIOSCS	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>
Gött	<i>Septuaginta. Vetus Testamentum Graecum Auctoritale Academiae Scientiarum Gottigensis editum</i> , Göttingen, 1931–, 20 vols.
Holl	<i>A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner</i> . W. L. Holladay. Leiden, Brill, 1988
HR	<i>A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)</i> . 3 vols. E. Hatch and H. A. Redpath. Supplement by A. Redpath. 2d ed. Grand Rapids, MI: Baker Books, 1998

- LEH *A Greek-English Lexicon of the Septuagint*. Rev. ed. Compiled by J. Lust, E. Eynikel, and K. Hauspie. Rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2003
- LSJ *A Greek-English Lexicon*. Originally compiled by H. G. Liddell and R. Scott. 2 vols. 1925–1940. Rev. 9th ed., H. S. Jones and R. McKenzie, eds. Oxford: Clarendon, 1996
- LSJSup *A Greek-English Lexicon, Revised Supplement*. P. G. W. Glare and A. A. Thompson, eds. Oxford: Clarendon Press, 1996
- M-M *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*. J. H. Moulton and G. Milligan, eds. London: Hodder and Stoughton, 1930. Repr. Grand Rapids, MI: Eerdmans, 1985
- NewDocs* *New Documents Illustrating Early Christianity*. Edited by G. H. R. Horsley and S. Llewelyn. North Ryde, N.S.W., Australia: Macquarie University. 1981–89
- OTL Old Testament Library (commentary series; Westminster John Knox)
- Ra *Septuaginta*. Rev. ed. A. Rahlfs and Robert Hanhart, eds. Deutsche Bibelgesellschaft, 2006
- TOTP *The Old Testament Pseudepigrapha*. J. H. Charlesworth, ed. Garden City, NY: Doubleday, 1983–85
- W Walters, P. (formerly P. Katz) *The Text of the Septuagint: Its Corruptions and Their Emendation*. D. W. Gooding, ed. London: Cambridge University Press, 1973

Lexicon

A

ἄ (Hom+) interjection of alarm: *alas, woe* (translit of אהא *alas*) Judg 6:22; 11:35B.*

αβακ cf. αββους.

αβαρκηνιν translit of אבארקנין *thornbushes* (cf. βαρκορνιμ, βαραρκηνιμ) Judg 8:7B.*

ἄβασίλευτος, -ον (Thu+) *without a king* Pr 30:27.*

ἄβατος, -η, -ον (27x, Hdt+) **1.** *empty, deserted, waste* Lev 16:22; 3 Macc 3:29; Ps 62:2; Wsd 5:7; Jer 2:6. **2.** *impassable* Am 5:24; *not to be trodden* Esth 8:12x; 3 Macc 5:43. **3.** (neut subst) *waste place, desert* (no //) Ps 106:40; Job 38:27; Wsd 11:2; Jer 30:7; (fig, of people) Bar 2:4.

ἄβατόω (*h.l.*) (pass) *be laid waste* Jer 30:14.*

αββους translit of אביון *white linen* as if *N PERS* 1 Ch 4:21 VL (A, RECTE; cf. MT).*

αβεδηριν mistranslit of אבדרין *words* as if part of *N LOC* 1 Ch 4:22.*

αβιρα translit of אבירה *capitol, acropolis* as if part of *N LOC* 2 Esdr 11:1.*

ἄβλαβής, -ές (Aeschyl+) **1.** *harmless* Wsd 18:3 (Pla REP 357b). **2.** *unharmed* Wsd 19:6 (Pla REP 342b).*

ἄβοηθησία, -ας, ἡ (*h.l.*) *helplessness* Sir 51:10.*

ἄβοήθητος, -ον (Theophr, Polyb+) *helpless* 2 Macc 3:28; Ps 87:5; Wsd 12:6.*

ἄβουλεύτως (*h.l.*) *recklessly* 1 Macc 5:67.*

ἄβουλία, -ας, ἡ (Aeschyl+) *thoughtlessness, recklessness* Pr 14:17; Bar 3:28.*

ἄβρα, -ας, ἡ (15x, Menand+) *lady in waiting, servant* Gen 24:61; Esth 2:9; Jdth 8:10.

ἄβροχία, -ας, ἡ (Menand+) *drought* Sir 35:24; Jer 14:1; 17:8.*‡

ἄβρωτος, -ον (Aristot+) *inedible*; (subst) Pr 24:22e.*‡

ἄβυσσος, -ον (46x, Aeschyl+) *bottomless* Dt 33:13; (subst) *bottomless source* Dt 8:7; Ps

77:15; (specif) *the sea* (no //; s.t. of תהום (*primal deep, sea*) Ps 32:7; Pr 3:20; Job 41:23; Sir 43:23; Am 7:4; Is 44:27; Ezk 26:19; (*cosmic*) *deeps, the abyss* (= BDAG) Gen 1:2; Ps 35:7; Job 38:30; Sir 1:3; Da 3:55.‡

αγαθ translit of אהת *be broken* as if *N LOC* Jer 31:1 VL.*

ἀγαθόω (LXX+) *benefit, do good to* (τινί) 1 Km 25:31; (τινά) Sir 49:9; Jer 39:41; 51:27.*

ἀγαθύνω (23x, LXX+) **1.** *treat well* (τινί) Judg 17:13B; Ps 48:19; (τινά) 3 Km 1:47; Ps 50:20. **2.** *do well* 4 Km 10:30; Ps 35:4; (pass) *seem good* 2 Esdr 7:18; 1 Macc 1:12. **3.** *adorn, make attractive* 4 Km 9:30; (pass) Eccl 7:3. **4.** *cheer, encourage* Judg 16:25; (pass) *be cheered* Judg 16:25; Eccl 11:9; *be encouraged* Da 6:24Θ.

ἀγαθῶς (Aristot+) *well, suitably* 1 Km 20:7; Tob 13:11BA; *thoroughly* (no //) 4 Km 11:18.*

ἀγαλλίαμα, -ατος, τό (23x, LXX) *gladness* Esth 4:17k; Is 16:10; Bar 4:34; (pejor, of self-indulgent celebration) Is 22:13; usually of religious joy Ps 31:7; Sir 30:22; cf. Jdth 12:14 (ironic); > *joyful worship* Tob 13:13; Is 35:10.

ἄγαλμα, -ατος, τό (Hom+) *statue (of a god), idol* 2 Macc 2:2; Is 19:3; 21:9; Bar 4:34 VL.*

ἄγαν (Hdt+) *very much* 3 Macc 4:11.*

αγανωθ translit of אגנוא *bowls* Is 22:24 VL.*

ἀγάπησις, -εως, ἡ (11x, Aristot+) *love* Ps 108:5; Pr 30:15; for a friend 2 Km 1:26a; for woman 1:26b; for wisdom Sir 40:20. Of God, for Israel Hos 11:4; of Israel's desire for false gods Jer 2:33. Hab 3:4 mistrans of אגון covering as if fr אהב *love*.

ἀγαυρίαμα, -ατος, τό (LXX) *pride, exultation* Job 13:12; Is 62:7; Jer 31:2; Bar 4:34.*

ἀγαυριάομαι (lexicog) *be insolent, strut* Job 3:14.*

ἀγείοχα 2 pf of ἄγω (pap, ins since II BCE; cf. ἀγήοχα).

ἀγγελαιός, -ον (Hom+) *belonging to the herd*; > (of people) *vulgar, rabble* 2 Macc 14:23.*

ἀγέλη, -ης, ἡ 2. *flock* (fig, metaph) *company, assembly* 4 Macc 5:4; (fig, metonymy) *shepherds* (piping) Judg 5:16B (c. Ra; cf. HR, W).‡

ἀγελιδόν (Hom+) *in droves or crowds* 2 Macc 3:18; 14:14.*

ἀγερωχία, -ας, ἡ (Polyb+) *youthful impetuosity*, expressed as *arrogance* 2 Macc 9:7; 3 Macc 2:3; as *revelry* Wsd 2:9.*

ἀγέρωχος, -ον (Hom+) *impetuous, arrogant* 3 Macc 1:25.*

ἀγήοχα 2 pf of BDAG: ἄγω, cf. ἀγείοχα.

ἀγίασμα 2. *holy object* Ex 28:36 = Sir 45:12; (as offering) Ezk 20:40; *Judah* (as a people) Ps 113:2. 3. *holiness* (abstract quality) Ps 131:18.‡

ἀγιαστήριον, -ου, τό (LXX) *sanctuary, holy place* Lev 12:4; Ps 72:17; 73:7; 82:13.*

ἀγιαστία, -ας, ἡ (h.l.; W, p 38 ἀγιστεία [Isocr, Pla+], RECTE) *holiness, ritual service* 4 Macc 7:9.*

ἀγκαλίζ, -ιδος, ὁ (Hom+) *arm* Job 24:19.*

ἀγκύλη, -ης, ἡ (11x, Eur+) *loop* (on tabernacle curtain) Ex 26:4; *hook* (for curtain, no //) 37:15; 38:18.

ἀγκών 1.a. *elbow* (Hom+) 4 Macc 10:6; Job 31:22; Sir 41:20. b. *wrist* (no //) Ezk 13:18. 2. (bent) *arm* (of chair) 2 Ch 9:18.*‡

ἀγκωνίσκος, -ου, ὁ (LXX+) *hook or angle* Ex 26:17.*

ἀγνιασμός, -οῦ, ὁ (spur) *purification* Num 8:7VL.*

ἀγνισμα, -ατος, τό (Aeschyl+) *purification* Num 19:9.*

ἀγνοέω 5. *be unknown* (act, no //) Wsd 5:12; (ptc subst) 19:14.‡

ἄγνος, -ου, ὁ (Pla+) *purity tree* (Heb הַרְבַּע *willow or poplar*) Lev 23:40; Job 40:22.*

ἄγνος, -ον (Hom+) *sterile, childless* Ex 23:26; Dt 7:14; Job 30:3*

ἀγορανομία, -ας, ἡ (Aristot+) *regulation of the market* 2 Macc 3:4.*

ἀγορασμός, -οῦ, ὁ (7x, ins) 1. *merchandise* Gen 42:19; 2 Esdr 20:32; Pr 23:20. 2. (act of) *purchase or sale* Sir 27:2; 2 Macc 8:11.

ἀγοραστής, -οῦ, ὁ (X+) *buyer* Tob 1:13BA.*

αγουρ (not in HR) translit of עגור *thrush* Jer 8:7G.*

ἀγριαίνω (Pla+) *become wild or furious* Da 11:11Θ.*

ἀγριομυρική, -ης, ἡ (h.l.) *wild tamarisk* Jer 17:6.*

ἄγριος 2.b. (of diseased sores) *malignant* (cf. M-M) Lev 21:20; Dt 28:27.‡

ἄγρικός, -ον (Aristoph+) *rude, rustic* Gen 16:12; 25:27; 2 Macc 14:30.*

ἀγρός 4. *land, territory, nation* (no //) Judg 5:4; Ruth 1:1; 1 Km 6:1.‡

ἄγρωστις, -ιδος, ἡ (Hom+) *wild grass* Dt 32:2; Hos 10:4; Mi 5:6; Is 9:17; 37:27.*

ἀγυιά, -ᾶς, ἡ (Hom+) *street* 3 Macc 1:20; 4:3.*

ἀγύνατος, -ον (LXX+) *unmarried*; (subst) *unmarried person* Job 24:21VL (q.l.; so BSA, MT מַגְדָּלָה *widow*).*

ἀγχιστεία, -ας, ἡ (Aristoph+) *responsibility or right of next of kin* Ruth 4:6–8. 2 Esdr 23:29 mistrans of לְנֵאִי² *make impure* as if לְנֵאִי¹ *redeem*.*

ἀγχιστεύς, -έως, ὁ (8x, Hdt+) *near-kinsman* with responsibilities and rights of vengeance and inheritance Ruth 3:9; 2 Km 14:11.

ἀγχιστευτής, -οῦ, ὁ (h.l.) *near-kinsman* Ruth 4:1.*

ἀγχιστεύω (32x, Eur+) *exercise rights and responsibilities of near-kinsman* Num 5:8; Ruth 2:20; e.g., *inherit property* Num 36:8; *redeem land* Lev 25:25; *avenge* Num 35:12; Josh 20:3; *marry widow* of kinsman Ruth 3:13. 2 Esdr 2:62; 17:64 mistrans of לְנֵאִי² *make impure* as if לְנֵאִי¹ *redeem*.

ἄγχω (Hom+) *squeeze, grip* Ps 31:9; *strangle, throttle* 4 Macc 9:17; 10:7; 11:11.*

ἄγω 6. *complete, accomplish* 4 Km 19:25; 1 Ch 29:19; (pass) 1 Esdr 9:17.‡

ἀγωγή 2. *policy, program* 2 Macc 6:8; *treatment* (of traitors) 3 Macc 4:10.‡

ἀγωγός, -όν (Hdt+) *leading, guiding*; (subst) *channel, conductor* Sir 48:17VL.*

ἀγωνιστής, -οῦ, ὁ (Hdt+) *competitor, champion* 4 Macc 12:14.*
 ἀδαμάντινος, -η, -ον (Pind, Aeschyl, Pla+) *of steel* Am 7:7; (fig) 4 Macc 16:13.*
 ἀδάμας, -αντος, ὁ (Hes+) *steel* Am 7:7f.*
 ἀδάμαστος, -ον (Hom+) *unbroken, untamed* Sir 30:8; (fig, of suffering) *unrelenting* 4 Macc 15:13.*
 ἄδεια, -ας, ἡ (Hdt+) **1.** *amnesty* (from God) Wsd 12:11. **2.** *license, permission* 2 Macc 11:30 (ἀδια [VL] spur, itac); 3 Macc 7:12.*
 ἄδειπνος, -ον (X+) *without eating* Da 6:19Θ.*
 ἀδελφιδός, -οῦ, ὁ (34x, LXX) *lover, companion* SSol 1:13ff; 2:3ff.
 ἀδελφιδούς, -οῦ, ὁ (Hdt+) *nephew* Gen 14:14VL, 16VL.*
 ἀδελφικῶς (adj Aristot+) *like brothers, in brotherly fashion* 4 Macc 13:9.*
 ἀδελφοκτόνος, -ον (Hdt+) *fratricidal* Wsd 10:3.*
 ἀδελφοπρεπῶς (h.l.) *in brotherly fashion* 4 Macc 10:12.*
 ἀδιάκριτος **3.** *mixed, unsorted* Pr 25:1.*‡
 ἀδιάλυτος, -ον (Pla+) *non-raveling* Ex 36:30.*
 ἀδιάπτωτος, -ον (Hippocr+) *unfailing, faultless* Wsd 3:15.*
 ἀδιάστρεπτος, -ον (adv Hippocr) *not to be turned, headstrong* Sir 26:10VL.*
 ἀδιάστροφος, -ον (Aristot+) *straightforward, undeterred* 3 Macc 3:3.*
 ἀδιάτρεπτος, -ον (LXX+) *undeterred, shameless* Sir 26:10; 42:11; (adv) 26:10VL.*
 ἀδιάφορος, -ον (Aristot+) *without profit or gain* Sir 7:18VL.*
 ἀδιεξέταστος, -ον (h.l.) *unweighed; (fig) unconsidered* Sir 21:18.*
 ἀδικέω Is 21:3 mistrans of πῶν *be distressed as if do wrong*.‡
 ἀδικία **3.** *penalty for guilt* (s.t. of πῶν [penalty for] *guilt* Ezk 44:10.‡
 ἄδικος 4 Km 9:12 mistrans of ἡρῶ (“[that’s a] lie”) as if *wrongful act*.‡
 ἀδόκητος, -ον (Pind+) *unexpected* Wsd 18:17.*
 ἀδολεσχέω (12x, Pla+) **1.** *babble, prate* Ps 68:13; Sir 7:14. **2.** *meditate* (no //; s.t. of πῶν *babble, talk, think*) Gen 24:63; Ps 76:4.

ἀδολεσχία, -ας, ἡ (Aristoph+) **1.** *babbling* 3 Km 18:27; 4 Km 9:11; Ps 118:85. **2.** *speech* 1 Km 1:16; Ps 54:3. **3.** *meditation* (no //; cf. ἀδολεσχέω, s.t. of πῶν *concern, thought, conversation, babbling*) 3 Km 18:27.*
 ἀδοξέω (Eur+) *be despicable* Is 52:14.*
 ἀδοξία, -ας, ἡ (Pla+) *ill repute* Sir 3:11.*
 ἄδρανής, -ές (LXX+) *impotent, feeble; (superl) ἄδρανέστατος) utterly impotent* Wsd 13:19.*‡
 ἄδρός, -ά, -όν (8x, Hdt+) *strong; (subst) leader, warrior* 2 Km 15:18; Job 29:9; Is 34:7.
 ἀδρύνομαι aor ἡδρύνθη (8x, Soph+) **1.** *grow up, grow to maturity* Judg 11:2; Ps 143:12. **2.** *be weaned* (no //) Ex 2:10; 4 Km 4:18. **3.** *aggrandize oneself* (no //) 1 Macc 8:14.
 ἄδυναμέω (LXX+) *be incapable* Sir prol 20.*
 ἄδυναμία, -ας, ἡ (Hdt+) *helplessness, impotence* 3 Macc 2:13; Am 2:2.*
 ἄδυνατέω **1.b.** (trans, no //) *be impossible or too difficult for* (τινά) Da 4:9Θ.‡
 ἄδυτος, -ον (Hom+) *not to be entered; (neut subst) shrine* 2 Ch 33:14VL.*
 ἄδω fut ἄσω or ἄσομαι aor ἡἶσα.‡
 ἄδων translit of ἡδῶ lord, ruler Jer 41:5.*
 ἄδωναι voc ἄδωναιε (Judg 13:8B; 16:28B) translit of ἡδῶ Lord (title for God) 1 Km 1:11.*
 ἄδωρημ or -ημ or -ην translit of ἡδῶρημ *their nobles as if N GENT* 2 Esdr 13:5.*
 ἀειγενής, -ές (not in HR; Hippocr, X+) *eternal, everlasting* Sir 24:18(VL).*
 ἀεργός, -όν (Hom+) *not working; (subst) idle person* Pr 13:4; 15:19; 19:15.*
 ἀέρινος, -η, -ον (Aristot+) *“airy,” light blue* Esth 8:15VL.*
 Ἀζωτιστί (HR as N PROP, not in LSJ, h.l.) *in the Philistine language* (cf. BDAG: Εβραϊστί etc) 2 Esdr 23:24.*
 ἀθεΐα, -ας, ἡ (LXX+) *impiety* 1 Macc 16:17VL.*
 ἀθεσία, -ας, ἡ (Polyb+) *treachery, faithlessness* 1 Macc 16:17; 2 Macc 15:10; Jer 20:8; Da 9:7Θ.*
 ἀθετέω **2.b.** *rebel (against), break faith (with)* 3 Km 12:19 = 2 Ch 10:19; 4 Km 1:1.‡

ἀθέτημα, -ατος, τό (pap) *transgression* (alw as cogn acc; ἀθετεῖν ἄθ. *to commit transgression*) 3 Km 8:50; 2 Ch 36:14; Jer 12:1.*

ἀθέτησις 3. *rebellion, treachery* 1 Km 24:12.*‡

ἀθεώρητος, -ον (Aristot+) *unseen* Wsd 17:18.*

ἄθλιος, -α, -ον (Aeschyl+) *struggling, miserable* (superl ἄθλιώτατος, of person) 3 Macc 5:37; (of expectation) 5:49.*

ἀθλοθετέω (LXX+) *offer a prize* 4 Macc 17:12.*

ἄθλον, -ου, τό (Hom+) *prize* 4 Macc 9:8; Wsd 4:2.*

ἀθλοφόρος, -ον (Hom+) *bearing away the prize, victorious* 4 Macc 15:29; 18:23.*

ἀθουκιον translit of ἀθουκίον *handed down from ancient times* as if part of *N LOC* 1 Ch 4:22.*

ἄθροισμα, -ατος, τό (Pla+) *gathering, assembly* 1 Macc 3:13.*

ἄθροός, -α, -ον (Hom+) *gathered together* 3 Macc 5:14.*

ἄθυτος, -ον (Pla+) *not (to be) offered* Lev 19:7.*

ἄθωώω fut ἄθωώσω fut pass ἄθωωθήσῃ pf pass ἠθωώμαι (17; LXX+) *acquit, declare innocent* 3 Km 2:9; Wsd 1:6; Joel 4:21; ptc, for Heb inf abs, Jer 26:28G; *vindicate* Jer 15:15; *forgive, dismiss as harmless* (obj ἀδικία) Jer 18:23; (pass) *be (declared) guiltless, not subject to penalty* Judg 15:3B; Pr 6:29.

αιγίδιον, -ου, τό (ins, pap) *small goat* (dim of BDAG: αἶξ) 1 Km 10:3.*

αιδαδ Gött αιδεδ (not in HR) translit of αἶδη *shout, loud cry* Jer 31:33; 32:30.*

αἰδέομαι 2. *be ashamed* Jdth 9:3; 4 Macc 12:11.‡

αἰδήμων, -ον (Aristot+) *modest* 2 Macc 15:12; 4 Macc 8:3.*

ἀιδιότης, -τητος, ἡ (Aristot+) *eternity* Wsd 2:23R (*RECTE*, cf. Philo ABR 55; not in HR).*

αἰεῖ cf. BDAG: αἰεῖ.

αιθάλη, -ης, ἡ (Hippocr+) *soot* Ex 9:8, 10.*

αιθήης, -ές (CratinusCom) *burning* or αἶθος, -εος, τό (ApollonRhod) *fire, burning* 3Rg1:9VL corrupt fr λίθος (*VEL SIM*; ΛΙΘ, > ΑΙΘ).*

αἰθρίζω (dub; not in LSJ) *clear* (ptc) Ezk 41:12VL.*

αἶθριος, -ον (9x, Hdt+) 1. *in the open, outdoors* 1 Esdr 9:11; Job 2:9. 2. (neut subst) *atrium, open court* Ezk 9:3; 40:14.‡

αἰκίζομαι pf pass ptc ἠκισμένος (8x, Aeschyl+) *torture* 2 Macc 7:1; 3 Macc 5:42; (mid ptc) *torturer* 4 Macc 1:11; (pf pass ptc) *tortured* 3 Macc 5:42; (subst) *victims of torture* 2 Macc 8:28.

αιλ, αιλαμ, αιλαμμειν, αιλαμμω(θ), αιλευ (70x) all except Ezk 40:6 (Heb [3] חַדְדִּים *doorsill, threshold*) are translit of חַדְדִּים *doorpost* or מַבְרַח/מַבְרַחִים *vestibule* (alw concerning Jerusalem temple) 3 Km 6:3; 2 Ch 3:4; 59x in Ezk 40 and 41; the terms overlap because αιλαμ is used both for the abs pl of חַדְדִּים (pl w. suffix αιλευ) and the sg of מַבְרַחִים (Ezk 40:49 within the same verse); frequent textual problems in MT partly reflected in Kethib-Qere distinctions. Hence αιλαμμω sup-ports the Kethib sg w. suffix; αιλαμμωθ and -μειν are fem and masc pl, the first relegated to VL in Ezk 40:30; the second unreflected in MT.

αἰμάσσω (Aeschyl+) *draw blood, make bloody* Sir 42:5.*

αἰμοβόρος, -ον (Aristot+) *bloodthirsty* (of pers, no //) 4 Macc 10:17.*

αἰμοδιάω (Aristot+) *become numb or tingly* (of teeth) Jer 38:29f.*

αιν translit of פְּרַע *spring, fountain* (as *N LOC*; so HR, 2 Esdr 12:14) 2 Esdr 22:37.*

αἰνετός, -ή, -όν (12x, Aristot) *praiseworthy* Lev 19:24; 2 Km 14:25; Ps 47:2; Odes 14:35; PsSol 3:1; Da 3:26.

αἰνέω 2. *approve, be content w.* Ps 55:11; Pr 31:30.‡

αἰνιγματιστής, -ές (h.l.) *speaking of mysteries*; (subst) Num 21:27.*

αἰπόλιον, -ου, τό (Hom+) *herd of goats* Pr 30:31.*

αἰπόλος, -ου, ὁ (Hom+) *goatherd* Am 7:14.*

αἰρεμα, -ατος, τό (dub, not in LSJ) *choice* Sir 35:9VL.*

αἵρεσις 3. *choice* (ἐξ or καθ' αἴρ. *by choice, at one's own discretion*) Gen 49:5; Lev 22:18; 1 Macc 8:30.‡

αἰρετίζω 1 Km 25:35 renders (uniquely) שׂוּׁ lift up (obj “face,” i.e., *show favor*; cf. BDAG: προσωπολημψία); transl *choose as a person* (?) or emend to אִירוּ.‡

αἰρετίς, -ίδος, ἡ (*h.l.*) *partner, confederate* Wsd 8:4.*

αἰρέω 2 fut ἔλω mid ἐλοῦμαι 2 aor εἶλον or ἔλον.‡

αἶρω 3rd pl aor ἤροσαν (usually ἤραν) Josh 3:14. Job 21:3 mistrans of שׂוּׁ bear, endure as if carry, lift. 2 Km 24:12 = 1 Ch 21:10 (c. HR, listed under αἰρέω; cf. MT BHS note ad loc). La 3:28 mistrans of לָׁׁׁ qal impose as if piel (or Aram; cf. Da 7:4) lift up.‡

αἰσθητικός, -ή, -όν (Pla+) *sensitive, conscious, responsive*. Pr 14:10, 30 καρδία αἰσθ. renders כַּׁׁׁ jealous, unexpl.*

αἰσθόμαι alt form of BDAG: αἰσθάνομαι, see CORROLARIUM to SSol 5:2 (end of book).

αἰσχιστος irreg superl of BDAG: αἰσχρός 3 Macc 3:27.

αἰσχύνη 2.b. ἕως αἰσχύνης “to the point of shame,” for an excessive or inordinate period of time (Heb, no //) 4 Km 8:11.‡

αἰσχύνω 1.b. *be ashamed before* (τινά) Bar 4:15. Judg 3:25B ἕως ἡσχύνοντο “until they were ashamed,” excessively (cf. 4 Km 8:11). Judg 5:28B; 2 Esdr 8:22 mistrans of שׁוּׁׁׁ delay as if שׁוּׁׁׁ be ashamed.‡

αἰχμαλωσία 1.b. (Babylonian) *exile* Ps 95:1; (Assyrian) Tob 1:3S. 2.b. *community of exiles* 2 Esdr 5:5; Ps 125:1; Is 1:27; Ezk 1:1; 3:11; of returned exiles 1 Esdr 5:67; 6:5ff; of exiles from another land (Elam) Jer 25:19; (Egypt) Ezk 29:14.‡

αἰχμάλωσις, -εως, ἡ (dub, *h.l.*) *community of exiles* 2 Esdr 5:5VL.*

αἰχμαλωτίς, -ίδος, ἡ (Soph+) *captive woman* Gen 31:26; Ex 12:29.*

αἰχμάλωτος Job 41:24 mistrans of שׁוּׁׁׁ gray-haired, > old person as if שׁוּׁׁׁ captivity.‡

ἀκάθεκτος, -ον (LXX+) *ungovernable* Job 31:11VL.*

ἀκάλυπτος, -ον (Soph+) *uncovered, without a veil* Tob 2:9BA, EpJer 30; (adv) *without veil or covering* 3 Macc 4:6.*

ἄκαν, -ανος, ὁ (VL ἡ; *h.l.*) *thornbush* 4 Km 14:9.*

ἄκάρδιος, -ον (Theophr) *heartless, mindless* Pr 10:13; Jer 5:21; (subst) *foolish person* Pr 17:16; Sir 6:20.*

ἄκαριαῖος, -ον (Demosth, Aristot+) *momentary, brief* 2 Macc 6:25.*

ἄκαρπία, -ας, ἡ (Aeschyl, Aristot+) *barrenness, fruitlessness* Pr 9:12.*

ἄκαταμάχητος, -ον (LXX+) *unconquerable* Wsd 5:19.*

ἄκαταπάτητος, -ον (*h.l.*) *not to be stepped on* Job 20:18VL.*

ἄκατάποτος, -ον (*h.l.*) *not to be swallowed* Job 20:18.*

ἄκατασκεύαστος, -ον (Theophr) *unformed* Gen 1:2.*

ἄκατέργαστος, -ον (Aristot+) *unfinished, uncultivated; (neut subst) incompleteness, lack of form or structure* (no //) Ps 138:16.*

ἄκαυστος, -ον (X+) *unquenchable* (no //) Job 20:26.*

ἄκέραιος, -ον (Hdt+) *blameless, guileless* Esth 8:12f.*‡

ἄκηδία 2. *exhaustion, weariness, anguish* Ps 118:28; Is 61:3.‡

ἄκηδιάω (LXX+) 1. *be exhausted* Ps 60:3; 101:1; Sir 22:13. 2. *be in anguish* Ps 142:4; Bar 3:1; Da 7:15L.*

ἄκηλίδωτος, -ον (LXX+) *spotless* Wsd 4:9; 7:26.*

ἄκιδωτός, -ή, -όν (LXX+) *pointed* Pr 25:18.*

ἄκινάκης, -ου, ὁ (Hdt+) *short sword* (Pers loanword) Jdth 13:6; 16:9.*

ἄκίς, -ίδος, ἡ (Hippocr, Aristoph+) *needle* Job 16:10.*

ἄκλεής, -ές (Hom+) *inglorious* 3 Macc 4:12; (adv) 6:34.*

ἄκληρέω (Polyb+) *be unlucky, have misfortune* 2 Macc 14:8.*

ἄκλητος, -ον (Aeschyl+) *unsummoned, unbidden* Esth 4:11.*

ἄκμαῖος, -α, -ον (Aeschyl+) *ripe, vigorous, in full bloom* 3 Macc 4:8; (adv) 6:34VL.*

ἄκμή, -ῆς, ἡ (Pind, Aeschyl+) *point, edge* 2 Macc 12:22; *culmination* 1:7; *fullest or*

- highest expression* Esth 5:1b, d, 2 Macc 4:13; (of time) *best, most fulfilling* 4 Macc 18:9.*
- ἀκοή** 2 Km 23:23 mistrans of *שמע* *body-guard* (“those always within hearing”) fr *שמע* to hear; cf. *πατριά*.‡
- ἀκοινωνήτος, -ον** (Eur+) *not shared, incommunicable* Wsd 14:21.*
- ἀκολασία, -ας, ἥ** (HecataeusMil, Thu+) *intemperance* 4 Macc 13:7.*
- ἀκόλαστος, -ον** (Hdt+) *undisciplined, licentious* Pr 21:11; (subst) 19:29; *conducive to licentiousness* (of wine, no //) 20:1.*
- ἀκολουθία, -ας, ἥ** (Soph, Pla+) *consequence* (moral, no //) 4 Macc 1:21.*
- ἀκονάω** aor ἠκόνησα pf pass ptc ἠκονημένος (Aristoph+) *sharpen* Ps 44:6; 51:4; 63:4; 119:4; 139:4; Pr 5:4.*
- ἀκοντίζω** (Hom+) *hurl, shoot* 1 Km 20:20ff.*‡
- ἀκοντιστής, -οῦ, ὁ** (Hom+; javelin thrower) *archer* (no //) 1 Km 31:3.*
- ἀκοπιά(σ)τως** (Aristot+; *unwearying*) *without labor* (no //) Wsd 16:20.*
- ἄκοσμος, -ον** (Hom+) *disordered, inappropriate* Pr 25:26; (adv) *in disorderly fashion* 2 Macc 9:1.*
- ἀκουσιάζομαι** (h.l.) *sin inadvertently or through ignorance* Num 15:28.*
- ἀκούσιος, -ον** (20x, Hdt+) *constrained, involuntary*; (subst, masc or neut) *involuntary or inadvertent offense* Num 15:25f; 4 Macc 8:25; Eccl 10:5; (adv) *inadvertently, involuntarily* Lev 4:2ff; Josh 20:3; Job 31:33.
- ἀκουστής, -οῦ, ὁ** (Menand) *auditor, hearer* Wsd 1:6.*
- ἀκούω** 8. almost as pass of λέγω *be spoken of (as), be reputed* (Hom, Hdt+); *καλῶς ἀκούων* “being well spoken of, being of good repute” 2 Macc 14:37.‡
- ἄκρα see ἄκρος
- ἀκριβάζω** (LXX+) *thoroughly know or investigate*; (pass) *be truly known or tested* Sir 46:15.*
- ἀκριβασμός, -οῦ, ὁ** (LXX) 1. *testing, examination* Judg 5:15A (perhaps reading *קר* search for *מק* *קר*; cf. BHS note ad loc,

- ἐξιχνέομαι*). 2. (s.t. based on Judg 5:15A?) *precise limit* Pr 8:29VL, *precise requirement* 3 Km 11:34VL.*
- ἄκρις** Hos 13:3 mistrans of *קר* *smoke hole, chimney* (cf. VL *καπνοδοχη*) as if *קר* *locust*.‡
- ἄκριτος, -ον** (Hom+) *unjudged, without trial*; (adv) *unjustly* 1 Macc 2:37; 15:33.*
- ἄκρόαμα, -ατος, τό** (X+) *performance, recital* Sir 32:4.*
- ἄκροάομαι** aor inf ἄκρόασαι (Aristoph+) *listen intently* Wsd 1:10; Sir 6:35; 14:23; 21:24; Is 21:7.*
- ἄκρόασις, -εως, ἥ** (Thu+) 1. *the act of paying attention, listening* Eccl 1:8; Sir 5:11. 2. *sound, response* 3 Km 18:26; 4 Km 4:31; Is 21:7.*
- ἄκρόδρυα, -ων τά** (Pla+) *fruit trees* Tob 1:7; 1 Macc 11:34; SSol 4:13, 16; 7:14.*
- ἄκρόπολις, -εως, ἥ** (Hom+) *citadel, acropolis* 2 Macc 4:12, 28; 5:5.*
- ἄκρος, -α, -ον** (128x, Hom+) 1. *uttermost, farthest* 4 Macc 10:7. 2. (39; fem subst) *citadel* Dt 3:11; 2 Km 5:9; 1 Macc 1:33; Is 22:9. 3. (84; neut subst, = BDAG) *highest point, tip, extremity* Gen 28:18; Ex 29:20; Judg 1:6, 7; 1 Ch 14:15; 1 Macc 1:3; Ps 18:7; Pr 1:21; Mi 5:3; Is 2:2.‡
- ἄκρότομος, -ον** (Polyb+) 1. *sharp-edged* (of flinty rock) Dt 8:15; Josh 5:2f; Ps 135:16; Wsd 11:4; (fem subst, *σκιλ γῆ*) *flinty ground* Ps 113:8; Job 28:9; Sir 48:17; *precipitous* (of mountain) Job 40:20. 2. *sawn, rough-quarried* (of building stone) 3 Km 6:7.*
- ἄκροφύλαξ, -ακος, ὁ** (Polyb, ins) *commander of the citadel*; (pl) *citadel guards* (no //) 4 Macc 3:13.*
- ἄκρωτηριάζω** (Hdt+) *mutilate, cut off* (members) 2 Macc 7:4; (pass) *suffer dismemberment* 4 Macc 10:20.*
- ἄκρωτήριον, -ου, τό** (Pind, Hdt+) *projecting part* 1 Km 14:4; *farthest place* Job 37:9; *prominence or eminence* Ezk 25:9, > (pl) *extremities, (bodily) members* Lev 4:11.*
- ἀκύμα(ν)τος, -ον** (Eur+) *without waves*; (fig) *calm, untroubled* Esth 3:13b.*