

A TREATISE  
ON THE  
GRAMMAR OF NEW TESTAMENT GREEK,  
REGARDED AS  
A SURE BASIS FOR NEW TESTAMENT EXEGESIS.



A T R E A T I S E  
ON THE  
GRAMMAR  
OF  
NEW TESTAMENT GREEK,  
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A SURE BASIS FOR NEW TESTAMENT EXEGESIS.

BY DR. G. B. WINER.

*Translated from the German, with Large Additions and Full Indices,*

BY

REV. W. F. MOULTON, M.A., D.D.

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**A Treatise on the Grammar of New Testament Greek**

By Winer, G.B.

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TO THE  
RIGHT REVEREND C. J. ELLICOTT, D.D.,  
LORD BISHOP OF GLOUCESTER AND BRISTOL,

THIS WORK IS DEDICATED

*BY THE EDITOR,*

IN EXPRESSION OF HIS REVERENT ESTEEM AND  
LASTING GRATITUDE.



## PREFACE TO THE SECOND EDITION.

---

I HAD hoped that I might be able to show my gratitude for the unexpected kindness of the welcome accorded to this work, by seeking to render it much more worthy of the acceptance of students; but the extreme pressure of other duties has compelled me to relinquish this hope for the present. It will be found that this edition is in the main a reprint of the first. The chief point of difference is the introduction into the text of all the new matter left by Winer for the seventh edition of the original work. A few paragraphs which I had previously abridged (see below, p. xiii.) are now given in full. Whilst, however, but few substantial changes have been made, both text and notes have been carefully revised. In the notes on Part II. (the Accidence) many slight alterations have been found necessary in order to bring the statements into accord with the best critical texts of the New Testament. Here, especially, I have to express my very great obligations to Professor Westcott and Dr. Hort for their kindness in allowing me the free use of their (in my judgment invaluable) edition of the text—soon, I trust, to be given to the world.

The very frequent references to Alexander Buttmann's *Grammar of the New Testament Greek* are in this edition adapted to the excellent translation by Professor Thayer,

whose careful edition of Winer's Grammar has also been of much service.

As great care has been taken to avoid, as far as possible, any interference with the paging of the book, almost all references to the former edition will still be found correct.

WILLIAM F. MOULTON.

CAMBRIDGE, 21st October 1876.



## PREFACE TO THE FIRST EDITION.

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THE merits of Winer's *Grammatik des neutestamentlichen Sprachidioms* are so well known and so freely acknowledged, that it would be unbecoming in me to detain the reader by any lengthened remarks on the work, or on the subject of which it so fully treats. I shall therefore confine myself to a brief statement of the objects which have been kept in view in the present translation, and of the way in which I have sought to attain them.

When I was requested by Messrs. Clark to undertake this work, the translation published by them in 1859 was placed at my disposal. I have without hesitation availed myself of the liberty thus accorded, as the existence of common matter in the two editions will show; but the present is, in the most literal sense, a new translation, in the execution of which all accessible sources of help have been freely resorted to. Besides the edition just specified, the American translation by Messrs. Agnew and Ebbecke (Philadelphia, 1840) has sometimes been of service. Perhaps an apology is necessary for what will seem to some an excessive adherence to German structure and phraseology in certain paragraphs. If I have erred in this respect, it has been from a conviction that the nature of the book required unusual literalness of rendering, and that in some instances it was almost impossible to depart from the original form and at the same time preserve the meaning with technical exactness.

In deference to a strongly expressed opinion on the part of some whose judgment deserved respect, I have in a few instances ventured on a slight abridgment of the original, and have omitted a few references of little or no importance. At the foot of the page will be found a detailed statement of all the omissions I have made.<sup>1</sup>

<sup>1</sup> Winer's account of the New Testament Grammars of Pasor and Haab, and his relation of the disputes between the Purists and the Hebraists, I have condensed about one-half. I have not thought it necessary to retain all the references to certain authors who engaged in the Purist controversy, viz., Georgi (*Vindiciæ* and *Hierocriticus Sacer*), Schwarz (*Commentarii* and *ad Olearium*),

All references to passages in the Old and New Testaments have been carefully verified. In each case, whether the passage is quoted at length, or merely indicated by chapter and verse, I have examined the reading. Variations which do not touch the question under consideration I have not thought it necessary to notice; but I trust that all instances in which a difference of reading affects the appositeness of the quotation are pointed out in my notes. Much labour would have been saved had it been possible to follow Winer's example, and abide (in the main) by the text of some particular edition of the Greek Testament. As this could not be done, the only alternative was to follow the reading which appeared to be most generally received by recent editors, referring expressly to conflicting opinions only in cases of special difficulty or importance. I have given most weight to Tischendorf, as Winer had done; and, wherever it was possible, have quoted from his eighth edition, now in course of publication. Before the completion of the Gospels in this edition, my references were made to his *Synopsis Evangelica* (ed. 2, 1864), which gave the only indication of his judgment as modified by the Codex Sinaiticus. If this MS. has in other parts of the New Testament confirmed the reading of his seventh edition (1859), I have sometimes ventured to quote this reading as Tischendorf's, without further qualification: otherwise, the edition is expressly stated. A considerable portion of this book was already in type when the fourth and fifth parts of his eighth edition and the fourth part of Tregelles' Greek Testament appeared. I need hardly say that Scrivener's collations of the texts of Lachmann and Tischendorf and of the Codex Sinaiticus have proved of essential service in this portion of my work.<sup>1</sup> In quotations from the Septuagint I have used Tischendorf's text (ed. 3, 1860) as the standard of comparison; when the readings of the leading MSS. differ in such a way as to affect the quotation, I have noted the variation. I may add, that in the numbering of the Psalms the Septuagint is followed throughout, unless the Hebrew text is under notice: Winer's practice was not uniform. In instances such as that just specified, and in many others where a correction was obviously needed, I have altered Winer's figures without calling attention to the change.

It has not been in my power to carry the work of verification as far as I could have wished. A marked characteristic of Winer's Grammar is the number of its references to com- Palaiet, Pfochen, Solanus, Fischer (*ad* Leusden. *Dial.*), or to Pasor's *Grammar*. In one place (p. 123, note 3) a note is abridged, and the titles of works quoted are slightly curtailed. With these exceptions, the whole of the original is reproduced.

<sup>1</sup> When the 'received text' which Winer quotes differs from the text of Stephens, I have referred to it as '*Elz.*;' otherwise, as '*Rec.*'

mentaries on classical writers. To many of the works cited I could not obtain access; and I confess that, judging from those quotations which I was able to verify, I cannot feel that I should have conferred much benefit on the student if I had succeeded in examining the whole: in most instances I have removed such references from the text into the notes, for the convenience of the reader. On the other hand, it has been my aim to secure all possible accuracy and completeness where standard grammatical authorities are cited. Every reference to the Greek Grammars of Buttmann (*Ausf. Sprachlehre*), Bernhardt, Matthiæ, and Madvig, Zumpt's *Latin Grammar*, Hermann's edition of Viger, Lobeck on Phrynichus, Lobeck's *Paralipomena*, and Klotz's *Commentary on Devarius*, has been carefully examined. The references to Rost's *Grammatik* and to K. W. Krüger's *Sprachlehre* have been altered so as to suit the most recent editions. In the case of Madvig, Matthiæ, and Zumpt, it seemed best to substitute sections for pages, that the reference might hold good both for the original works and for the English translations. In the sections on irregular and defective verbs, I have usually given references to Fishlake's translation of Buttmann, in the place of those which Winer gives to the original work: where the matter was not the same (i.e., where Lobeck's observations were important), I have given both.

In the additions I have made to the German work—which, independently of Indices, etc., constitute about one-sixth of this book—my main objects have been the following:—(1.) To supplement the author's statements, and bring them into accordance with the present state of our knowledge. (2.) To show under the different heads of the subject how much may be regarded as settled, and how much is still disputed border-land. (3.) By means of continuous references to English writers on Greek grammar and on New Testament Greek, to place the English reader in the position occupied by one who uses the original. (4.) To call further attention to the many striking coincidences between Modern Greek and the language in which the New Testament is written. No one can feel more keenly than myself that I have not fully succeeded in my endeavours; but I have spared no pains or effort to attain success, so far as it lay within my reach.

To assert that the original work is in many particulars below the standard of our present knowledge, is no more than to say that the last ten or twenty years, distinguished as they have been by so much zealous and accurate study of the Greek Testament, have not passed without yielding some fruit. The German scholars to whom we owe so heavy a

debt of gratitude for their persistent and successful effort to obtain for New Testament Greek the scientific treatment which was its due, have left worthy successors both in their own country and in England. Of my deep obligations to some of our English scholars I shall subsequently speak in detail.

The edition of this Grammar which appeared in Germany in 1867, under the editorship of Dr. G. Lünemann of Göttingen, differs very slightly from the sixth edition, which is the basis of the present translation. The very scanty additions relate entirely to points of detail. As I was not at liberty to make use of these additions, I have carefully abstained from seeking any assistance from them: in many instances, however, they were already included in the matter I had myself supplied. I cannot part from this edition without expressing my surprise that a scholar of Dr. Lünemann's reputation should have left so many mistakes in the text, and should have contributed so little to the improvement of the great work with the care of which he had been entrusted.

By far the most important work on the grammar of New Testament Greek which has appeared during the last fourteen years is the *Grammatik des neutestamentlichen Sprachgebrauchs* by Alexander Buttmann (Berlin, 1859). The form which the author has chosen for his work is that of an appendix to his father's (Philip Buttmann's) *Griechische Grammatik*. The theoretical advantages of this plan cannot be doubted, as the grammarian is no longer required to concern himself with the usages of ordinary Greek, but is at liberty to confine his attention to what is peculiar in Hellenistic usage. On the other hand, the inconveniences which beset the practical use of the book, in the case of those who are unfamiliar with the particular Grammar chosen as the standard, are sufficiently great to detract seriously from the usefulness of a most valuable work. As this peculiarity of plan seemed to render it unlikely that A. Buttmann's Grammar would be translated, I have been the more anxious to place the most important of its contents within the reach of the English reader. There is a difference between the general tendencies shown by the writers of the two Grammars, which makes it especially useful to compare their treatment of the same subject. Winer, never perhaps entirely free from the influence of the period in which he began to write, when it was above all things necessary to convince the world that New Testament Greek had a right to claim scientific investigation, seems inclined at times to extenuate the difference between New Testament usage and that of classical writers. His successor, coming forward when, on the main question, the victory is already won, is able to

concede much that once it seemed important to dispute ; and indeed, unless I am mistaken, frequently goes to an extreme in this kind of generosity. For this and other reasons, I have sometimes exhibited in detail Buttmann's general treatment of an important point, believing that a comparison of the two writers would do more than anything else to illustrate the real character of the question. My notes will show that I have made great use of A. Buttmann's work ; but I have frequently received suggestions where I have not had to acknowledge direct assistance. I am bound, however, in justice to myself, to say that, unless the writer's words are distinctly quoted, the statement made in my note rests on my own responsibility, Buttmann's observations having merely served as the basis of my own investigation.

I wish I could join in the commendation which has been bestowed on Schirlitz's *Grundzüge der newest. Gräcität* (Giessen, 1861) ; but I would gladly save others the disappointment which the study of this work caused myself. To represent it as an independent work is really to do it the greatest injustice. For the most part, Schirlitz servilely follows Winer—in many instances copying the very order of his examples and remarks, and sometimes even reproducing obvious mistakes. There is very little evidence of independent judgment or research. The general arrangement of the book, however, is clear and useful : unfortunately, the advantage which is gained by presenting received results, disentangled from the arguments by which they have been sustained, is to a great extent sacrificed by the introduction of irrelevant matter (e.g., on the meanings of Hebrew proper names, etc.) belonging to the lexicon, and not to a treatise on grammar. I have further consulted Beelen's Latin version of the 5th edition of Winer's Grammar (Louvain, 1857), but not with much advantage. My obligations to K. H. A. Lipsius' *Grammat. Untersuchungen* (Leipsic, 1863) are acknowledged in the following pages.

Of German commentators, Meyer has justly received the largest share of my attention ; partly on account of the general merits of his masterly Commentary, and partly because his successive editions take up and discuss every fresh contribution to the grammatical study of the language of the New Testament. I have, of course, made but few references to the writers already laid under contribution by Winer himself, as De Wette and others : where, however, new editions have been issued, I have often availed myself of their assistance. In cases where Winer quotes from a German work, or from a book which is not readily accessible, I have frequently sought to help the reader by supplying the pith of the quotation,

especially where Winer has chosen this mode of indicating his own opinion of a passage. My aim has been to make myself acquainted with everything of importance which has lately appeared in Germany in connexion with the subject of this book; and I trust the reader will not discover any omissions of a serious character.

To English works I have referred much more freely, as it has been a leading object with me to provide English readers with all the helps supplied by Winer to his countrymen. Whilst occasional references are made to a number of Grammars, Jelf's and Donaldson's are quoted systematically, as our leading English authorities. I may here observe that, with the exception of an occasional citation of Liddell and Scott or Rost and Palm in the place of Passow, these references to Jelf and Donaldson are the only additions of my own which are incorporated with the text. My regular practice has been to distinguish added matter by square brackets,—thus [ ]; but in the instances just specified the convenience of the reader seemed best served by a departure from strict uniformity. It is not necessary for me here to mention all the works of English scholars which are quoted in my notes. I have attached most importance to references to works of a distinctively grammatical character; but have striven to show my high sense of the value which belongs to many recent English editions of classical authors, by frequently directing the reader to their pages. I fear it will be held that I ought either to have done more, or not to have made the attempt; I could not, however, refrain from giving this kind of practical expression to the interest with which I have studied the notes of Shilleto, Paley, Jebb, Riddell, Sandys, and others.

Every page of this book will show how greatly I am indebted to our foremost English writers on New Testament Greek. The excellent treatises expressly devoted to the subject by Mr. Green and Mr. Webster I have used extensively; the latter, from the nature of its plan, is less frequently quoted than the former. I have very rarely neglected an opportunity of making use of the Commentaries of Professor Lightfoot and Dean Alford; and most gratefully do I acknowledge the assistance I have received from them throughout my work. My hearty thanks are due to the Rev. Dr. Dickson, Professor of Biblical Criticism in the University of Glasgow, and to the Rev. B. Hellier of Headingley, for the kind interest they have displayed in my undertaking, and for some useful suggestions. I have left until the last the name which is, and must remain, the first in my thoughts, whether they are resting on the present work or on my Greek Testament studies in general.

The measure of my obligation to the Bishop of Gloucester and Bristol, who has generously permitted me to associate his name with this book, it is altogether out of my power to express. I feel sensitively that whatever I have done is unworthy of such an association; but if this book succeed in accomplishing anything for the accurate study of the Greek Testament, it will be through what I have learned from Bishop Ellicott's wise counsels, and from his noble Commentaries on St. Paul's Epistles.

I trust that the plan upon which I have made use of the various authorities now specified will commend itself to the judgment of my readers. I may perhaps anticipate an objection which may be raised, to the effect that the quotation of many opinions upon any subject tends to produce confusion, whereas the usefulness of a Grammar depends much on the directness and uniformity of its teaching. I am so far alive to the force of this objection, that I am inclined to think an amount of dogmatism and indifference to the views of others may for a time increase the teacher's power, and thus prove beneficial to the student. But, to say nothing of the effect which may be produced by the discovery that the teacher had spoken with equal confidence of the certain and of the questionable, the decisive tone of an independent work would have been strangely out of place if here assumed by me. My desire is to show where those scholars who best represent the present state of knowledge and opinion are in accord, and what points are still under discussion. I should be sorry to lie under the imputation of indefiniteness of opinion, when I have felt compelled to present conflicting views. I am convinced that clearly to state the amount of divergence which exists is to do something towards the removal of it. I have tried to bear in mind that this book may fall into the hands of different classes of readers, and have sometimes ventured to add an explanation which to many will seem superfluous, for the sake of inexperienced students. Where the author makes a statement which appears to me erroneous, in regard to matters of greater importance than details of language, I have usually appended a reference to some standard work containing an adequate answer or correction.

The only other subject requiring comment in connexion with the notes to this edition is the prominence which I have given to Modern Greek. I am persuaded that English scholars will not consider that I have gone too far in calling attention to its peculiarities in a work on New Testament Greek:<sup>1</sup> if I were commencing my task anew, I should attempt

<sup>1</sup> See an interesting article in the current number of the *Journal of Philology* (vol. ii. pp. 161-196).

to do much more in this way than I have done. The Grammars referred to are those of Mullach (*Grammatik der griechischen Vulgarsprache in historischer Entwicklung*: Berlin, 1856), J. Donaldson (Edinburgh, 1853), Sophocles (Boston, 1860), and occasionally Lüdemann's *Lehrbuch* (Leipsic, 1826).

Much labour has been spent upon the Indices. To the three contained in the German work (each of which is more than doubled in size) I have added a fourth, containing the principal passages from the Old Testament noticed in the book. The fulness of the Index of Subjects will, it is hoped, supply the want of more frequent references between the various parts of the work. . . . A Table of Authors cited, with dates, seemed especially desirable in a work like the present, which contains quotations from so wide a range of writers, flourishing at periods 2000 years apart. I have taken pains to secure accuracy in the dates. As a general rule, I have chosen for the 'floruit' of an author a point about mid-way between his entrance on manhood and the close of his life. I am here most largely indebted to Müller and Donaldson's *History of the Literature of Greece*, Dr. Smith's *Dictionary of Biography*, and Engelmann's *Bibliotheca Scriptorum Classicorum*. The notices contained in Liddell and Scott's *Lexicon* have been compared throughout: I must, however, confess myself unable to understand on what principle some of the dates are assigned.

Through various circumstances, I have been placed at a disadvantage in the correction of the proofs, and must beg the indulgence of the reader for the mistakes which will be found. Most of these, I trust, are noticed in the table of Errata; but it did not seem necessary to swell that list by including those errors (e.g., in the division of words) which are merely blemishes, and cannot lead any one astray.

I have extended these introductory remarks beyond the limit I had assigned myself. I will only add the expression of my earnest prayer, that He who can use for His glory the feeblest work of man may grant that mine may be instrumental in leading some to a fuller knowledge of His inspired Word.

WILLIAM F. MOULTON.

RICHMOND, *January 7, 1870.*



## AUTHOR'S PREFACE.

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WHEN this Grammar first appeared, in 1822, the object proposed was, to check the unbounded arbitrariness with which the language of the New Testament had so long been handled in Commentaries and exegetical prelections, and, so far as the case admitted, to apply the results of the rational philology, as obtained and diffused by Hermann and his school, to the Greek of the New Testament. It was in truth needful that some voice should be raised which might call to account the deep-rooted empiricism of the expositors, and might strive to rescue the New Testament writers from the bondage of a perverted philology, which, while it styled itself sacred, showed not the slightest respect for the sacred authors and their well-considered phraseology.

The fundamental error—the *πρῶτον ψεῦδος*—of this biblical philology, and consequently of the exegesis which was based upon it, really consisted in this, that neither the Hebrew language nor the Greek of the New Testament was regarded as a *living* idiom (Hermann, Eurip. *Med.* p. 401), designed for a medium of human intercourse. Had they been so regarded,—had scholars always asked themselves whether the deviations from the established laws of language, which were assumed to exist in the Bible to so enormous an extent, were compatible with the destination of a human language for the practical uses of life, they would not have so arbitrarily considered everything allowable, and taken pleasure in ascribing to the apostles in nearly every verse an *enallage*, or *use of the wrong form in the place of the right*. If we read certain Commentaries still current of the eighteenth and nineteenth centuries—for the older works of the period of the Reformation are almost entirely free from such perverseness—we must conclude that

the peculiar characteristic of the New Testament language is an utter want of definiteness and regularity. For the expositors are continually pointing out instances of the use of a wrong tense, or a wrong case, or the comparative instead of the positive,—of  $\delta$  for  $\tau\iota\varsigma$ , *but* instead of *for*, *therefore* for *because*, *on the other side* for *on this side*, the relative for the sign of the apodosis (Isa. viii. 20<sup>1</sup>). Amidst such erudition on the part of the interpreter, the reader becomes almost indignant at the unskilfulness of the sacred writers, who knew so little how to deal with words. One cannot conceive how such men could make themselves even generally intelligible in their oral discourses, in which this lawlessness of language must certainly have appeared in still stronger relief. Still more difficult is it to understand how they won over to Christianity a large number of educated men. Whilst, however, this play with *pro* and *idem quod* has a laughable, it has also a serious aspect. Does not Scripture—as a great philologist remarked long ago—thus become like a waxen nose, which a man may twist any way he pleases, in proportion to the scantiness of his knowledge of language? Would it have been impossible, or even difficult, for such a man as Storr, for example, had the task been assigned to him, to find in the words of the apostles any meaning which he pleased? And is such a view of the New Testament language compatible with the dignity of sacred writers?<sup>2</sup>

We should regard as simply devoid of understanding any man who, in the ordinary intercourse of life, could so pervert language as to say, 'I shall come to you to-day,' instead of 'I have come,' etc.; 'No prophet has arisen out of Galilee,' for 'No prophet shall arise out of Galilee' (John vii. 52); 'I call you no longer servants,' for 'I called you not merely servants' (John xv. 15); 'For Jesus himself testified that a prophet hath no honour in his own country,' for 'Although Jesus himself testified,' etc. (John iv. 44); 'I saw the forest with mag-

<sup>1</sup> [In this verse some regard  $\gamma\psi\chi$  as introducing the apodosis, and therefore leave it untranslated (in English): thus Henderson (after Gesenius), 'There shall be no dawn to them.' Winer, with Ewald, renders the verse: *Ad legem revertamur, ita profecto dicent, quibus non fulget aurora (Simonis, s.v.).*]

<sup>2</sup> Hermann, *ad Fig.* p. 786: *Diligenter caveant tirones, ne putent, viros spiritu sancto afflatos sprevisse sermonem mortalium, sed meminerint potius, illam interpretandi rationem, qua nonnulli theologorum utuntur, nihil esse nisi blasphemiam.*

nificent foliage,' instead of 'I saw a forest,' etc. (John v. 1);<sup>1</sup> 'Send me the book, and I will read it,' for 'You will send me the book,' etc.; 'To whom it was revealed that . . .,' for 'To whom this was revealed, yet so that . . .' (1 Pet. i. 12);<sup>2</sup> 'Christ died, he has therefore risen again,' for 'but has risen again;'; 'He is not more learned,' for 'He is not learned;'; 'He rejoiced that he should see, . . . and he saw, and rejoiced,' for 'He would have rejoiced if he had seen, . . . even over that which he saw he rejoiced' (John viii. 56); 'He began to wash,' for 'He washed' (John xiii. 5); and the like. If all the examples of *quid pro quo* which during the past *decennia* a number of interpreters have put into the mouths of the apostles were collected together, the world would justly be astounded.

When I, at that time a young academic teacher, undertook to combat this unscientific procedure, I did not conceal from myself that there were men far better qualified for such a work; and indeed what I accomplished in the earlier editions of this Grammar was but imperfect. My attempt, however, met with friendly recognition from some men of eminence; first, from Vater and D. Schulz. Others pointed out, sometimes certainly with harshness, the imperfections of the book; and to these critics I owe much, not only in this work, but in all my exegetical labours. I enlarged the grammatical material by Excursuses, which followed the second edition in 1828. Extensive study of the writings of the Greek prose authors and of the Hellenistic Jews enabled me to make the third edition much more copious, and also more accurate. I have subsequently laboured incessantly in the improvement of the book; and I have been gladdened by the aid which philological and exegetical works have afforded in rich abundance for this purpose. Meanwhile the rational method of investigating the New Testament language has daily gained new friends; and the use made of this Grammar by commentators has become more and more apparent: even classical philologists have begun to notice the book. At the same time, I have always been far from thinking accurate grammatical explanation to be the only proper exposition of the New Testament;

<sup>1</sup> Kühnöl's reasoning, *Matt.* p. 120 sq., shows (*instar omnium*) how completely the commentators of the old school were destitute of critical perception.

<sup>2</sup> On this passage see my *Erlanger Pfingstprogr.* (1830).

and I have borne in silence the charge which some have brought against me, of being even an opponent of what is now called theological exposition.

The present edition, the sixth, will show on every page that I have striven to come nearer to the truth. I deeply lament, however, that in the very midst of my labours a nervous affection of the eyes brought me to the verge of total blindness. Hence I have been compelled to employ the eyes and hands of others in the completion of this edition; and I avail myself of this opportunity to express publicly my sincere thanks to all my young friends who have unremittingly assisted me: for it is only through their aid that I have been enabled to bring the work to a conclusion, which I had often despaired of being able to reach.

The change in the arrangement of the matter in Part III. will, I think, be approved of. In other respects, it has been my principal aim to treat every point with greater completeness and yet in smaller space than formerly: accordingly, the text of this Grammar now occupies about eight sheets fewer than in my last edition. With this view I have made use of abbreviations in the biblical and Greek quotations, as far as I possibly could.<sup>1</sup> I hope, however, that both these and the names of modern authors<sup>2</sup> will everywhere be intelligible. All the quotations have been verified anew; and, so far as I know, every scientific work that has appeared since 1844 has been turned to account, or at all events noticed.

In regard to the text of the New Testament, I have uniformly (except when dealing with a question of various readings) quoted from Dr. Tischendorf's second Leipsic edition [1849], which probably now has the widest circulation.

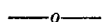
May the work with these improvements—certainly the last it will receive from my hands—accomplish what in its sphere it can accomplish for the knowledge of Biblical truth!

LEIPSI<sup>C</sup>, *October* 1855.

<sup>1</sup> The Greek writers are only quoted by the page when the division into chapters has not obtained currency: Plato, as edited by Stephanus; Strabo and Athenæus, by Casaubon; Demosthenes and Isocrates, by H. Wolf; Dionys. Hal. by Reiske; Dio Cassius by Reimar; Dio Chrysost. by Morell.

<sup>2</sup> It may be observed that, instead of Kuinoel, the Latinised form of the name, Kühnöl (as the family name was written in German) is used throughout, except in Latin citations.

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# LIST OF AUTHORS.

—o—

	B.C.	A.D.		B.C.	A.D.
Achilles Tattius . . . .		480 ?	Babrius . . . . .	40 ?	
Ælian . . . . .		210	Barnabas, <i>Epistle</i> of, written		
Ælian, the tactician . . .		120	about . . . . .		100
Æneas of Gaza . . . . .		490	<i>Basilica</i> , completed about .		900
Æschines, the philosopher <sup>1</sup>	390				
Æschines, the orator . . .	340		Callimachus . . . . .	270	
Æschylus . . . . .	480		Cananus, John . . . . .		1430
Æsop <sup>2</sup> . . . . .	600		Cantacuzenus, John V. . .		1355
Agathias . . . . .	560		Cebes . . . . .	400	
Alciphron . . . . .	200 ?		Cedrenus, George . . . .		1060
Alexander Numenius (p. 749)	150		Charax, John . . . . .		?
Ammonius, the grammarian	390		Chariton . . . . .		500 ?
Anacreon <sup>3</sup> . . . . .	520		Chrysostom, John . . . .		390
Andocides . . . . .	410		Cinnamus, John . . . . .		1160
Anna Comnena . . . . .	1120		Clement of Alexandria . .		195
Anonymi <i>Chronologica</i> <sup>4</sup> (p.			Clement of Rome, <i>Epistle</i>		
698) . . . . .	850		of, written about . . . .		95
Antipater of Sidon (p. 733)	105		Cleomedes . . . . .		200 ?
Antiphon . . . . .	435		Codinus, George . . . . .		1440
Antoninus Liberalis . . . .	160 ?		Constantine Manasses . . .		1160
Antoninus, Marc. Aurelius	160		Constantine Porphyrogenitus		940
Aphthonius . . . . .	300 ?				
Apollodorus of Athens . . .	140		Demetrius Ixion . . . . .	20	
Apollonius Dyscolus . . . .	140		Demosthenes . . . . .	345	
Apollonius Rhodius . . . .	200		Dexippus, the historian . .		250
Appian . . . . .	140		Dicæarchus . . . . .	320	
Aratus . . . . .	270		Dinarchus . . . . .	315	
Aristænetus . . . . .	470 ?		Diodorus Siculus . . . . .	30	
Aristarchus, the grammarian	170		Diogenes Laërtius . . . .		210
Aristeas <sup>5</sup> . . . . .	270		Dion Cassius . . . . .		200
Aristides, the rhetorician . .	160		Dion Chrysostom . . . . .		95
Aristophanes . . . . .	410		Dionysius of Halicarnassus	20	
Aristotle . . . . .	345		Dionysius Periegetes . . .		300 ?
Arrian . . . . .	140		Dioscorides . . . . .		100 ?
Artemidorus Daldianus . . .	150		Ducas, Michael . . . . .		1460
Athenæus . . . . .	200				

<sup>1</sup> The dialogues and letters ascribed to this philosopher, together with the other 'Epist. Socratis et Socraticorum,' are spurious.

<sup>2</sup> The collection of prose fables bearing Æsop's name is of very recent date. See Smith, *Dict. of Biogr.* i. 47 sq.

<sup>3</sup> Almost all that has come down to us under Anacreon's name is spurious. See Müller, *Lit. of Greece*, i. 245-249.

<sup>4</sup> Probably written by Georgius Hamartolus. See *Dict. of Biogr.* ii. 908.

<sup>5</sup> The letter which bears the name of Aristeas is spurious, but of early date,—not later than the first century B.C.

	B.C.	A.D.		B.C.	A.D.
Ephraem the Syrian . . . . .		350	Longinus . . . . .		250
Epictetus . . . . .		90	Longus . . . . .		400 ?
Epimenides . . . . .	600		Lucian . . . . .		170
Epiphanius, Bishop of Cy- prus . . . . .		370	Lycophron . . . . .	280	
Epiphanius, the monk . . . . .	1200 ?		Lycurgus, the orator . . . . .	355	
<i>Etymologicum Magnum</i> . . . . .	1000 ?		Lysias . . . . .	400	
Eunapius . . . . .		390	Macarius the Egyptian . . . . .		350
Euripides . . . . .	435		Macho . . . . .	280	
Eusebius of Cæsarea . . . . .		315	Malalas, John . . . . .		600 ?
Eustathius, the erotic writer . . . . .	1100 ?		Malchus . . . . .		500 ?
Eustathius, the grammarian . . . . .	1160		Manetho (author of 'Ἀπορι- σμογραφία'), . . . . .		400 ?
Eustratius, the philosopher . . . . .	1100		Marinus, the philosopher . . . . .		485
Galen . . . . .		175	Maximus of Tyre . . . . .		190
<i>Geoponica</i> compiled . . . . .		940	Meleager . . . . .	60	
George Acropolita . . . . .	1260		Menander . . . . .	310	
George Choëroboscus . . . . .	400 ?		Menander, the historian . . . . .		590
George Pachymeres . . . . .	1280		Mæris . . . . .		200 ?
George Phranzes . . . . .	1450		Moschopuli, the (uncle and nephew) . . . . .		1300 ?
George the Pisidian . . . . .	620		Moschus . . . . .	260	
George the Syncellus . . . . .	800		Nicander . . . . .	160	
Glycas, Michael . . . . .	1180 ?		Nicephorus Blemmidas . . . . .		1260
Gorgias of Leontini . . . . .	430		Nicephorus Bryennius . . . . .		1100
Gregory of Corinth (Pardus) . . . . .	1150		Nicephorus Gregoras . . . . .		1335
Gregory of Nazianzus . . . . .	370		Nicephorus of Constanti- nople (Patr.) . . . . .		800
Gregory of Nyssa . . . . .	375		Nicephorus II. (Emperor) : see p. 38 . . . . .		950
Heliodorus . . . . .	390		Nicetas Choniates . . . . .		1190
Hermas . . . . .	140		Nicetas Eugenianus . . . . .		1200 ?
Herodian, the grammarian . . . . .	160		Nilus . . . . .		420
Herodian, the historian . . . . .	215		Ecumenius . . . . .		950 ?
Herodotus . . . . .	440		Enomans . . . . .		150 ?
Hesiod . . . . .	850 ?		Olympiodorus (Neo-Platon- ist) . . . . .		540
Hierocles (Neo-Platonist) . . . . .	450		Origen . . . . .		225
Himerius . . . . .	355		<i>Orphic Poems</i> (earliest) . . . . .	500 ?	
Hippocrates . . . . .	410		Pæanius . . . . .		400 ?
Homer . . . . .	?		Palæphatus . . . . .	300 ?	
Hyperides . . . . .	345		Pausanias . . . . .		160
Iamblichus . . . . .	300		Petrus Patricius . . . . .		540
Ignatius, <i>Epistles</i> of, written about . . . . .	107		<i>Phalaris, Epistles of</i> . . . . .		200 ?
Irenæus (Pacatus), the grammarian . . . . .	10 ?		Philo the Jew . . . . .		30
Isæus . . . . .	370		Philostratus, Flavius <sup>2</sup> . . . . .		220
Isocrates . . . . .	380		Philostratus, Flavius, <sup>3</sup> of Lemnos . . . . .		240
Josephus . . . . .	75		Photius . . . . .		860
Julian (Emperor) . . . . .	355		Phrynichus . . . . .		170
Justin Martyr <sup>1</sup> . . . . .	130		Pindar . . . . .	470	
Leo Diaconus . . . . .	980		Plato . . . . .	380	
Leo, the grammarian . . . . .	940 ?		Plutarch . . . . .		90
Leo VI. (the philosopher or tactician) . . . . .	895		Pollux . . . . .		170
Libanius . . . . .	360				

<sup>1</sup> The date of his undisputed works is about 146 A.D.<sup>2</sup> Author of *Vit. Apollonii*, *Vit. sophistarum*, *Imagines*, *Heroica*, etc.<sup>3</sup> Author of another (smaller) work called *Imagines*.

	B.C.	A.D.		B.C.	A.D.
Polyænus . . . . .		150	Teles . . . . .	300 ?	
Polybius . . . . .	155		Themistius . . . . .		360
Porphyry . . . . .		280	Theocritus . . . . .	275	
Priscus Panites . . . . .		450	Theodoret . . . . .		435
Proclus . . . . .		455	Theodorus Gaza (p. 29) . . . . .		1450
Procopius . . . . .		540	Theodosius Diaconus . . . . .		960
Psellus, Michael (the his- torian) . . . . .		1070	Theodosius, the grammarian . . . . .		350 ?
Ptolemy . . . . .		140	Theognis . . . . .		530
<i>Rosetta Inscription</i> . . . . .	196		Theophanes continuatus <sup>2</sup> . . . . .		940
Scymnus of Chios <sup>1</sup> . . . . .	80		Theophanes Isaurus . . . . .		800
Sextus Empiricus . . . . .		230	Theophrastus . . . . .		320
<i>Sibylline Oracles</i> (earliest) . . . . .	150		Theophylact (Abp. of Bul- garia) . . . . .		1070
Simplicius . . . . .		530	Thomas Magister . . . . .		1310
Sophocles . . . . .		440	Thucydides . . . . .	420	
Stephanus of Byzantium . . . . .		500 ?	Tiberius (p. 749) . . . . .		?
Stobæus . . . . .		480 ?	Xenophon . . . . .	390	
Strabo . . . . .	10		Xenophon of Ephesus . . . . .		?
Suidas . . . . .		1050 ?	Zonaras . . . . .		1115
Synesius . . . . .		410	Zosimus . . . . .		440

The Septuagint version may be ascribed to the period 280–160 B.C. Most of the Greek books which are usually included under the name ‘Apocrypha’ belong (in their Greek dress) to the next hundred years; the Prayer of Manasses and the third Book of Maccabees (and possibly other books) are later. The Psalms of Solomon may belong to the second century B.C., but the Greek translation was probably made at a much later date. The versions of Aquila, Symmachus, and Theodotus were executed in the second century A.D. To the same century are referred the Testaments of the Twelve Patriarchs (early), the Protevangel of James (150 ?), the Gospel of Nicodemus (first part—the ‘Acts of Pilate’), the Acts of Paul and Thecla, the Acts of Thomas.

## EDITIONS QUOTED.

Krüger, <i>Sprachlehre</i> : ed. 4, 1861–62.	Ewald, <i>Lehrbuch</i> : ed. 7, 1863.
Matthiæ, <i>Sprachlehre</i> : ed. 3, 1835.	Jelf, <i>Grammar</i> : ed. 3, 1861.
Rost, <i>Grammatik</i> : ed. 7, 1856.	Veitch, <i>Greek Verbs</i> : ed. 3, 1871.
Buttmann, <i>Gr. Grammatik</i> : ed. 21, 1863.	Green, <i>Gram. of the N. T.</i> : ed. 2, 1862.

In the case of works not specified here or in the Preface, the references are usually made to the last edition.

‘Lob.’ denotes Lobeck on Phrynichus; ‘*Irr. V.*,’ Fishlake’s translation of Buttmann’s *Catalogue of Irregular Verbs* (ed. 3, 1866).

The notes appended by the former translator, Professor Masson, have the signature ‘*E. M.*’

<sup>1</sup> Author of a *Periegesis*, which is lost. The extant poem bearing the same name is of later date.

<sup>2</sup> See *Dict. of Biogr.* ii. 757.

## CORRIGENDA.

Page 274, line 18, *after* ii. 15, *insert* [or rather, Jude 11.]

Page 336, line 2, *for* v. 4 *read* x. 4.

Page 588, line 10, *for* former *read* latter.

Page 592, line 23, *for*  $\pi\sigma\upsilon$  *read*  $\pi\sigma\tilde{\upsilon}$ .

*N.B.*—Where peculiarities in the form of words are in question (and therefore in a large number of the quotations contained in §§ v.–xvi. of this book), the references to the text of Westcott and Hort must be taken in connexion with pages 141–173 of their *Appendix*, where many *alternative readings* are given. When this *Appendix* was published (Sept. 1881), the greater part of the present volume was already in type.

## INTRODUCTION.

### ON THE OBJECT, TREATMENT, AND HISTORY OF N. T. GRAMMAR.

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§ 1. THE peculiar language of the N. T., like every other language, presents two distinct aspects for scientific investigation. We may examine the several words in themselves as to their origin and significations—the *material* element; or we may consider these words as they are employed according to certain laws to form clauses and periods—the *formal* element. The former is the province of lexicography; the latter of grammar,<sup>1</sup>—which must be carefully distinguished from the laws of style (or rhetoric) of the N. T.

N. T. lexicography, of which the examination of synonyms is a very important part, though its importance has only of late been duly recognised, has hitherto been treated in a merely practical manner. A *theory* might however be constructed, for which the recently introduced term *lexicology* would be a convenient name. No such theory has as yet been fully developed for the N. T.; but this is the less surprising when we consider that the same want exists in connexion with the classical languages, and that our exegetical theology is still without a theory of Biblical criticism, higher and lower. Practical lexicography has however suffered materially from this deficiency, as might be easily shown by an examination of the lexicographical works on the N. T., even the most recent.<sup>2</sup>

A treatise on the laws of style or (to use the name adopted by Glass and by Bauer, the author of *Rhetorica Paulina*) the *Rhetoric* of the N. T. should investigate the peculiar features of the N. T. language as shown in free, original composition, conditioned merely by the character and aim of the writing,—first generally, and then with reference to the peculiarities of the *genera dicendi* and of the several

---

<sup>1</sup> On the separation of lexicography from grammar see an article by Pott, in the *Kieler allgem. Monatsschr.* July, 1851.

<sup>2</sup> For some remarks on the theory of lexicography see Schleiermacher, *Hermeneutik*, pp. 49, 84. A contribution towards a comparative lexicography is furnished by Zeller, in his *Theol. Jahrb.* II. 443 sqq.

writers: compare Hand, *Lehrb. des lat. Styls*, p. 25 sq. Much yet remains to be done in this department, especially as regards the theory of the rhetorical figures, which have at all times been used most mischievously in N. T. interpretation. The preparatory labours of Bauer and D. Schulze<sup>1</sup> are of some use, and Wilke's compilation (*N. T. Rhetorik*: Dresden, 1843) is worthy of attention: Schleiermacher too gave excellent hints in his *Hermeneutik*. Biblical rhetoric would most appropriately include the treatment of the modes of reasoning employed in the discourses of Jesus and in the apostolic Epistles. By this arrangement, which agrees in principle with that adopted by the ancient rhetoricians, we should avoid the excessive subdivision of N. T. exegetics, and the separation of kindred subjects, which throw light on one another when studied in connexion.<sup>2</sup>

It may be incidentally remarked that our Encyclopædias still leave very much to be desired in their delineation of exegetical theology so called; and that in practice the hermeneutics are not properly distinguished from what we may call the *philology*<sup>3</sup> of the N. T.,—denoting by this name the whole of that province of exegetical theology which has just been sketched in outline.

§ 2. As the language in which the N. T. is written is a variety of Greek, the proper object of a N. T. grammar would be fully accomplished by a systematic grammatical comparison of the N. T. language with the written Greek of the same age and of the same description. As however this later Greek itself has not yet been fully examined as a whole, and as N. T. Greek displays in general the influence of a foreign tongue (the Hebrew-Aramæan), N. T. grammar must take a proportionately wider range, and investigate scientifically the laws according to which the Jewish writers of the N. T. wrote the Greek of their time.

Let us suppose, for instance, that a grammar of the Egyptian or Alexandrian dialect of Greek is required, that is, a grammar of the language used by the Greek-speaking inhabitants of Alexandria, gathered from all parts of the world. It will be necessary to collect together all the peculiarities which make this a distinct dialect: but a

<sup>1</sup> K. L. Bauer, *Rhetorica Paulina* (Hal. 1782), and *Philologia Thucydideo-Paulina* (Hal. 1773): under this head come also H. G. Tzschirner's *Observationes Pauli ap. epistolarum scriptoris ingenium concernentes* (Viteb. 1800).—J. D. Schulze, *Der schriftst. Werth und Character des Johannes* (Weissenf. 1803); and two similar treatises by the same author, on *Peter, Jude, and James* (Weissenf. 1802), and on *Mark* (in Keil and Tzschirner's *Analect.* Vol. II. and Vol. III.).

<sup>2</sup> Compare also Gersdorf, *Beiträge zur Sprachcharakterist. d. N. T.* p. 7; Keil, *Lehrb. der Hermeneutik*, p. 28; C. J. Kellmann, *Diss. de usu Rhetorices hermeneutico* (Gryph. 1766).

<sup>3</sup> I should prefer this old and intelligible appellation, "*Philologia sacra N. T.*" (compare J. Ch. Beck, *Conspect. system. philol. sacræ*: Bas. 1760, 12 section.), to that which Schleiermacher proposes in accordance with ancient usage, "*Grammar*:" see Lücke on his *Hermeneutik*, p. 10.

mere accumulation of disjointed details will not be sufficient; we must search for the leading characteristics, and we must show, in every section of the grammar, how the general tendency of the dialect has affected the ordinary rules of Greek, by overlooking niceties, misusing analogies, etc. The grammar of the dialect will then be complete. Since the language of the N. T. is a variety of later Greek, a special N. T. grammar could only portray it as a species of a species, and would thus presuppose a grammar of the ordinary later Greek. But it is hardly possible even to form a conception of N. T. grammar so restricted, still less could such a conception be worked out with advantage. For in the first place, the grammar of later Greek, especially in its oral and popular form, has not as yet been scientifically investigated,<sup>1</sup> and hence the foundation which theory points out for a special N. T. grammar does not actually exist. Moreover, the N. T. language in itself is said also to exhibit the influence of a non-cognate tongue (the Hebrew-Aramæan) upon the Greek.

For these reasons the boundaries of N. T. grammar must be extended in two directions. It must first—since the reader brings with him the ordinary grammar of the written language—investigate the peculiarities of the later Greek in the N. T., according to the principles mentioned above; and secondly, it must point out the modifications which were introduced by the influence of the Hebrew-Aramæan on the Greek, the details being classified as before. It is not possible, however, to make a rigorous distinction between these two elements; for in the mind of the N. T. writers the mixture of the (later) Greek with the national (Jewish) had given rise to a *single* syntax, which must be recognised and exhibited in its unity.<sup>2</sup> This treatment of N. T. grammar will be changed in one respect only, when we are furnished with an independent grammar of later Greek. Then the N. T. grammarian will not, as now, be compelled to illustrate and prove by examples the peculiarities of the later language; a simple reference to these will suffice. On the other hand, the *polemic* element in grammars of the N. T., which combats

<sup>1</sup> Valuable material for this purpose, though rather of a lexical than of a grammatical character, will be found in Lobeck's notes on *Phrynichi Eclogæ* (Lips. 1820). Irmisch (*on Herodian*) and Fischer (*De vitii Lexicor. N. T.*) had previously collected much that is serviceable. Abundant material for philological observations on "Græcitas fatiscens" has more recently been furnished by the corrected texts of the Byzantine writers and the Indices appended to most of them in the Bonn edition, though these Indices are very unequal in their merit; by Boissonade's notes in the *Anecdota Græca* (Paris, 1829, &c., 5 vols.), and in his editions of Marinus, Philostratus, Nicetas Eugenianus, Babrius, al.; and lastly by Mullach's edition of Hierocles (Berlin, 1853). Lobeck also constantly pays due attention to the later Greek element in his *Paralipomena Grammaticæ Gr.* (Lips. 1837, 2 parts); *Pathologiæ sermonis Gr. Proleg.* (Lips. 1843), and *Pathol. Græci serm. Elementa* (Königsb. 1853, I.); *Ῥηματικὴν sive verbor. Gr. et nominum verball. Technologia* (Königsb. 1846). [The 2nd volume of Lobeck's *Pathol. Elementa* appeared in 1862. In 1856 Mullach published a *Grammatik der griechischen Vulgarsprache* (Berlin).]

<sup>2</sup> Schleiermacher's remarks on the lexical treatment of Hebraisms (*Hermen.* p. 65) are worthy of attention.

inveterate and stubborn prejudices or errors revived anew, may gradually disappear: at present it is still necessary to vindicate the true character of the N. T. diction on this negative side also. For even very recently we have seen in the works of well-known commentators—as Kühnöl, Flatt, Klausen in his commentary on the Gospels—how deeply rooted was the old grammatical empiricism by which *ultra Fischerum* (or *ultra Storrium*) *sapere* was held in horror.

The notion of special grammars for the writings of different authors, as John or Paul, cannot be entertained. What is distinctive in the diction of particular writers, especially of those just named, has seldom any connexion with grammar. It consists almost entirely in a preference for certain words and phrases, or belongs to the rhetorical element, as indeed Blackwall's observations<sup>1</sup> show. The same may be said of most of the peculiarities in the arrangement of words. Hence Schulze and Schulz<sup>2</sup> have, on the whole, formed a more correct estimate of such specialities than Gersdorf, whose well-known work contributes even to verbal criticism no large store of *certain* results, and must have almost proved its own refutation, if it had been continued on its own principles.

§ 3. Although the study of the language of the N. T. is the fundamental condition of all true exegesis, Biblical philologists have until lately almost excluded N. T. grammar from the range of their scientific inquiries. The lexicography of the N. T. was the subject of repeated investigation; but the grammar was at most noticed only so far as it stood connected with the doctrine of the Hebraisms of the N. T.<sup>3</sup> Casp. Wyss (1650) and G. Pasor (1655) alone apprehended more completely the idea of N. T. grammar, but they were unable to obtain for it recognition as a distinct branch of exegetical study. After them, 160 years later, Haab was the first who handled the subject in a special treatise; but, apart from the fact that he confined his attention to the Hebraistic element, his somewhat uncritical

<sup>1</sup> *Sacred Classics*, I. p. 385 sqq. (London, 1727).

<sup>2</sup> His remarks on N. T. diction are contained in his dissertations on the Parable of the Steward (Bresl. 1821) and on the Lord's Supper (Leips. 1824, second improved ed. 1831), and in various reviews in Wachler's *Theol. Annalen*. Both dissertations are of an exegetical character, and hence the remarks (which are usually acute) are out of place, since they throw but little light on the exegesis. Textual criticism might turn his observations to good account, had but the distinguished writer been pleased to give them to us in a complete form. Compare also Schleiermacher, *Hermen.* p. 129.

<sup>3</sup> An honourable exception among the earlier commentators is the now nearly forgotten G. F. Heupel, who, in his copious and almost purely philological commentary on the Gospel of Mark (Strassburg, 1716), makes many good grammatical observations. The Greek scholarship of J. F. Hombergk in his *Parerga Sacra* (Amstel. 1719), and of H. Heisen in his *Novæ Hypotheses interpretandæ felicius Ep. Jacobi* (Brem. 1739), is more lexical than grammatical.



work was fitted rather to retard than to promote the progress of the science.

The first who in some degree collected and explained the grammatical peculiarities of the N. T. diction was the well-known Sal. Glass († 1656), the 3rd and 4th books of whose *Philologia Sacra* are entitled *Grammatica sacra* and *Gramm. sacrae Appendix*.<sup>1</sup> As however he makes Hebrew his point of departure throughout, and touches the N. T. language only so far as it agrees with Hebrew, his work—to say nothing of its incompleteness—can be mentioned in the history of N. T. grammar only as a feeble attempt. On the other hand, the historian must revive the memory of the two above-named writers, whose names are almost unknown, as indeed their works on this subject are forgotten. The first, Casp. Wyss, Professor of Greek in the Gymnasium of Zürich († 1659), published his *Dialectologia Sacra*<sup>2</sup> in 1650. In this work all the peculiarities of the N. T. diction, grammatically considered, are classified under the heads, *Dialectus Attica, Ionica, Dorica, Aeolica, Boeotica, Poëtica, Ἑβραϊζουσα*,—certainly a most inconvenient arrangement, since kindred subjects are thus separated, and in many cases are noticed in four different parts of the work. The author too was not in advance of his age in acquaintance with the Greek dialects, as is proved by the very mention of a special *dialectus poëtica*, and as an examination of what he calls *Attic* will show still more clearly. As a collection of examples, however, in many sections absolutely complete, the work is meritorious; and the writer's moderation in regard to the grammatical Hebraisms of the N. T. deserved the imitation of his contemporaries.

George Pasor, Professor of Greek at Franeker († 1637), is well known as the author of a small N. T. Lexicon, which has been frequently republished, last of all by J. F. Fischer. He left amongst his papers a N. T. Grammar, which was published, with some additions and corrections of his own, by his son Matthias Pasor, Prof. of Theology at Gröningen († 1658), under the title, *G. Pasoris Grammatica Græca sacra N. T. in tres libros distributa* (Groning. 1655, pp. 787). This work is now a literary rarity,<sup>3</sup> though far better fitted than the lexicon to preserve the author's name in the memory of posterity. As the title indicates, the volume is divided into three books, of which the first contains the Accidence, the second (pp. 244–530) the Syntax, and the third seven appendices,—*de nominibus N. T.*, *de verbis N. T.*, *de verbis anomalis*, *de dialectis N. T.*, *de accentibus*, *de*

<sup>1</sup> In Dathe's edition this *Grammatica sacra* constitutes the first book.

<sup>2</sup> *Dialectologia sacra, in qua quicquid per universum N. F. contextum in apostolica et voce et phrasi a communi Græcor. lingua eoque grammatica analogia discrepat, methodo congrua disponitur, accurate definitur et omnium sacri contextus exemplorum inductione illustratur.* Tigur. 1650, pp. 324 (without the Appendix).

<sup>3</sup> Even Foppen (*Bibliotheca belgica*, Tom. I. p. 342), who enumerates Pasor's other writings, does not mention this work. Its great rarity is attested by Salthen, *Cat. biblioth. libr. rar.* (Regiom. 1751), p. 470; and by D. Gerdesius, *Florileg. hist. crit. libr. var.* (Groning. 1763), p. 272.

*praxi grammaticæ, de numeris s. arithmetica Græca.* The most valuable parts of the work are the second book and the fourth appendix;<sup>1</sup> for in the first book and in most of the appendices the writer treats of well-known subjects belonging to general Greek grammar, and, for example, most needlessly gives full paradigms of Greek nouns and verbs. The Syntax is accurate and exhaustive. The author points out what is Hebraistic, but does not often adduce parallels from Greek authors. This useful book suffers from the want of a complete index.

In the interval between Pasor and Haab N. T. grammar received only incidental notice, in works on the style of the N. T., as in those of Leusden (*De dialectis N. T.*) and Olearius (*De stylo N. T.*, pp. 257–271). These writers, however, limited their attention almost entirely to Hebraisms; and by including amongst these much that is pure Greek they threw back into confusion the whole question of the grammatical structure of the N. T. Georgi was the first to show that many constructions usually regarded as Hebraisms belonged to genuine Greek usage, but he also sometimes falls into extremes. His writings passed into almost total neglect. Meanwhile Fischer gave currency anew to the works of Vorst and Leusden, and during many years Storr's well-known book<sup>2</sup> was able to exercise without restraint its pernicious influence on the exegesis of the N. T.

From the school of Storr now came forward Ph. H. Haab, Rector of Schweigern in the kingdom of Würtemberg († 1833), with his "Hebrew-Greek Grammar for the N. T., with a preface by F. G. von Süsskind" (Tübing. 1815). Disregarding the genuine Greek element in the diction of the N. T., he confined his attention to the grammatical Hebraisms, and in the arrangement of his materials followed the works of Storr and Weckherlin.<sup>3</sup> If we are to believe a reviewer in Bengel's *Archiv* (vol. i. p. 406 sqq.), "the diligence, judgment, accuracy, nice and comprehensive philological knowledge, with which the author has accomplished his task, must secure for his work the approval of all friends of the thorough exegesis of the N. T." A different and almost directly opposite verdict is given by two scholars<sup>4</sup> who must in this field be regarded as thoroughly competent (and impartial) judges; and after long and manifold use of the book we are compelled to agree with these critics in all points. The great defect of the work consists in this,—that the author has not rightly understood the difference between the pure Greek and the Hebraistic

<sup>1</sup> This appendix had already been added by Pasor himself to the first edition of his *Syllabus Græco-Latinus omnium N. T. vocum* (Amstel. 1632), under the title, *Idea (syllabus brevis) Græcarum N. T. dialectorum*. At the close he promises the above complete *Grammatica N. T.*

<sup>2</sup> *Observatt. ad analog. et syntaxin Hebr.* (Stutt. 1779). Some acute grammatical observations, especially on *enallage temporum, particularum, &c.*, are to be found in J. G. Straube, *Diss. de emphasi Gr. linguae N. T.*, in Van den Honert's *Syntagma*, p. 70 sqq.

<sup>3</sup> Weckherlin, *Hebr. Grammat.* (2 parts).

<sup>4</sup> See the reviews in the *Neu. theol. Annal.* 1816, II. pp. 859–879, and (by de Wette?) the *A. L. Z.* 1816, N. 39–41, pp. 305–326.

elements in the language of the N. T. ; has accordingly adduced as Hebraistic very much which either is the common property of all cultivated languages, or, at all events, occurs in Greek as frequently as in Hebrew ; and, out of love to Storr's observations, has altogether misinterpreted a multitude of passages in the N. T. (for examples see below) by *forcing* Hebraisms upon them. Besides all this, everything is in confusion, the arrangement of materials is most arbitrary, and the book opens with a section on *Tropes* !—a subject which does not belong to grammar at all. Hence we cannot regard as too severe the words with which the second of the reviewers above mentioned concludes : “ Seldom have we seen a book which has been so complete a failure, and against the use of which it has been necessary to give so emphatic a warning.”

§ 4. The remarks scattered through commentaries on the N. T., books of observations, and exegetical monographs, though sometimes displaying very respectable learning, yet when all taken together presented no complete treatment of the grammar. But even their incompleteness does less to render these collections useless, than the uncritical empiricism which ruled Greek philology until the commencement of this century, and Hebrew much later still ; as indeed this same empiricism has impressed on N. T. exegesis also the character of uncertainty and arbitrariness. The *rational* method of treatment, which seeks for the explanation of all the phenomena of languages, even of their anomalies, in the modes of thought which characterise nations and individual writers, has completely transformed the study of Greek. The same method must be applied to the language of the N. T. : then, and not till then, N. T. grammar receives a scientific character, and is elevated into a sure instrument for exegesis.

The main features of this empirical philology, so far as grammar is concerned, are the following :

(a) The grammatical structure of the language was apprehended only in rudest outline, and hence the mutual relation of allied forms, in which the genius of the Greek language is peculiarly shown,—as of the aorist and perfect, the conjunctive and optative, the two negatives *οὐ* and *μη*,—was left almost entirely undefined.

(b) Those forms whose true signification was generally recognised were confounded together by an unlimited *enallage*, in virtue of which one tense or case or particle might stand for another, even for one of a directly opposite meaning, e.g. preterite for future, *ἀπὸ* for *πρός*, etc.

(c) A host of ellipses were devised, and in the simplest sentences there was always something to be supplied.

The commentators applied these principles—which still appear in Fischer's copious *Animadv. ad Welleri Gramm. Gr.* (Lips. 1798 sqq.

3 spec.)—to the interpretation of the N. T. Nay they considered themselves justified in using still greater freedom than classical philologists, because (as they held) the Hebrew language, on the model of which the Greek of the N. T. was framed, had as its distinguishing characteristic the absence of all definiteness in forms and regularity of syntax, so that Hebrew syntax was treated, not as a connected whole, but only under *enallage* and *solecism*.<sup>1</sup> The ordinary commentaries on the N. T. exhibit in profusion the natural results of such principles, and Storr<sup>2</sup> earned the distinction of reducing this whole *farrago* of crude empirical canons of language into a kind of system. Apart from all other considerations, such canons of language necessarily gave unlimited scope for arbitrary interpretation, and it was easy to extract from the words of the sacred writers meanings directly contrary to each other.<sup>3</sup>

It was in Greek philology that the reformation commenced. A pupil of Reitz, Gottfr. Hermann, by his work *De emendanda ratione grammaticæ Græcæ* (1801), gave the first powerful impulse to the *rational*<sup>4</sup> investigation of this noble language. In the course of more than forty years this method has penetrated so deep, and has produced such solid results, that the face of Greek grammar is entirely changed. It has recently been combined with historical investigation,<sup>5</sup> and not without success. The principles of this method, which entitle it to the name of *rational*, are the following :

(a) The fundamental meaning of every grammatical form (case, tense, mood), or the idea which underlay this form in the mind of the

<sup>1</sup> The attempts made by better scholars to combat this empiricism were only partial and isolated. The Wittenberg Professors Balth. Stolberg (in his *Tractat. de solecism. et barbarism. Gr. N. F. dictioni falso tributis*: Vit. 1681 and 1685) and Fr. Woken (in his *Pietas critica in hypallagas bibl.*: Viteb. 1718, and especially in his *Enallagæ e N. T. Gr. textus præcipuis et plurimis locis exterminatæ*: Viteb. 1730) exposed many blunders of the commentators, and on the whole very intelligently. J. C. Schwarz also shows creditable learning and acumen in his *Lib. de opinatis discipulor. Chr. solecismis* (Cob. 1730). Such voices were however not listened to, or were drowned by a *contorte! artificiose!*

<sup>2</sup> How complete a contrast is presented by his acute countryman Alb. Bengel, in his *Gnomon*! Though he often falls into over-refined explanations, and attributes to the Apostles *his own* dialectic modes of thought, yet he left to posterity a model of careful and spirited exposition. He notices points of grammar,—compare e.g. A. iii. 19, xxvi. 2, 1 C. xii. 15, Mt. xviii. 17, H. vi. 4: in the lexical department he pays especial attention to the examination of synonyms.

<sup>3</sup> “Sunt,” says Tittmann (*Synon. N. T.* I. p. 206), “qui grammaticarum legum observationem in N. T. interpretatione parum curent et, si scriptoris cujusdam verba grammaticæ i. e. ex legibus linguæ explicata sententiam . . . ab ipsorum opinione alienam prodant, nullam illarum legum rationem habeant, sed propria verborum vi neglecta scriptorem dixisse contendunt, quæ talibus verbis nemo sana mente præditus dicere unquam potuit.” Hermann’s sarcasm (*Vig.* 788) was quite just.

<sup>4</sup> I prefer “rational” to “philosophical,” because the latter word may easily be misunderstood. All philological inquiry that is merely empirical is irrational: it deals with language as something merely external, and not as bearing the impress of thought. Compare Tittmann, *Syn.* p. 205 sq.

<sup>5</sup> G. Bernhardt, *Wissenschaftliche Syntax der gr. Sprache* (Berlin, 1829).

Greek nation, is exactly seized, and all the various uses of the form are deduced from this primary signification : by this means numberless ellipses have been demolished, and *enallage* has been confined within its natural (*i.e.*, narrow) limits.

(*b*) When the established laws of the language are violated, either in expressions of general currency, or in the usage of individual writers, the grammarian is at pains to show how the irregularity originated in the mind of the speaker or writer,—by anacoluthon, *confusio duarum structurarum*, attraction, *constructio ad sensum*, brachylogy, etc.

The language is thus presented as bearing the direct impress of Greek thought, and appears as a *living* idiom. The grammarian is not content with merely noticing the phenomena : he traces each form and turn of speech back into the thought of the speaker, and endeavours to lay hold of it as it comes into existence within the speaker's mind. Thus everything which is impossible in *thought* is rejected as impossible in *language* ; as, for instance, that a writer could use the *future* tense when he wished to refer to the *past* ; could say *to* for *from* ; could call a man *wiser* when he wished to call him *wise* ; could indicate a *cause* by *consequently* ; could say, *I saw the man*, when he wished to express, *I saw a man*. For a long time, however, these elucidations of Greek grammar (and lexicography) remained altogether unnoticed by Biblical scholars. They adhered to the old Viger and to Storr, and thus separated themselves entirely from classical philologists, in the belief—which however no recent writer has distinctly expressed—that the N. T. Greek, as being Hebraistic, could not be subjected to such philosophical investigation. They would not see that Hebrew itself, like every other human language, both admits and requires rational treatment. Through Ewald's reiterated efforts this fact has now been made patent to all. All are convinced that, even in the Hebrew language, the ultimate explanation of phenomena must be sought in the national modes of thought, and that a nation characterised by simplicity could least of all be capable of transgressing the laws of all human language.<sup>1</sup> It is not now considered sufficient to assign to a preposition, for instance, the most different meanings, just as a superficially examined

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<sup>1</sup> Rational investigation must be founded on historical. The whole field of the language must be historically surveyed, before we can discover the causes of the individual phenomena. The simpler the Hebrew language is, the easier is this process of discovery, for a simple language presupposes simple modes of thought. In the rational investigation of Hebrew the problem assigned us is, to reproduce the course of the Hebrew's thought ; to conceive in our minds every transition from one meaning of a word to another, every construction and idiom of the language, as he conceived it ; and thus discover how each of these grew up in his mind, for the spoken words are but the impress of the thought,—as indeed in this very language *thinking* is regarded as an *inward speaking* [*e.g.*, Gen. xvii. 17, Ps. x. 6]. To think of constructing *à priori* the laws of a language is absurd. It may be readily admitted that this rational system of investigation may be misused by individuals, as even the Greek philologists sometimes deal in subtleties ; but to persevere in insipid empiricism from the apprehension of such danger is disgraceful.

context may require: pains are taken to trace the transition from the fundamental signification of every particle to each of its secondary meanings, and the admission of meanings without such a process of derivation is regarded as an unscientific assumption. Nor is any one satisfied now with vaguely remarking that *non omnis* (by which no man of sense could mean anything but *not every one*) was used by the Hebrews as equivalent to *omnis non*, that is, *nullus*; he rather indicates in every instance the exact point on which the eye should be fixed.

Hence the object which grammar must in any case strive after is the *rational* treatment of the N. T. language: thus, and thus only, grammar obtains for itself a scientific basis, and in turn furnishes the same for exegesis. The materials offered by Greek philology must be carefully used; but in using them we must by all means keep in mind that we cannot regard as established all the nice distinctions which scholars have laid down (so as, for instance, even to correct the text in accordance with them), and also that classical philology itself is progressive: indeed it has already been found necessary to modify many theories (e.g. the doctrine of *εἰ* with the conjunctive), and other points are still under discussion even amongst the best scholars—some of the constructions of *ἀν*, for example.

Since 1824, N. T. grammar has received very valuable contributions from Fritzsche, in particular, in his *Dissert. in 2. Epist. ad Cor.* (Lips. 1824), his *Commentaries on Matthew and Mark*, his *Conjectan. in N. T.* (Lips. 1825, 2 spec.), and especially in his *Commentary on the Ep. to the Romans* (Hal. 1836). Here should also be mentioned the treatises by Gieseler and Bornemann in Rosenmüller's *Exeget. Repert.* (2nd vol.), Bornemann's *Scholia in Lucæ Evang.* (Lips. 1830), and in part his edition of the Acts of the Apostles.<sup>1</sup> Lastly, many grammatical problems have been discussed in the controversial correspondence between Fritzsche and Tholuck.<sup>2</sup> The philological investigation of the N. T. language has exerted more or less influence on all the numerous N. T. commentaries which have recently appeared,<sup>3</sup> whether emanating from the critical, the evangelical, or the philosophical school; though only a few of the writers (as Van Hengel, Lücke, Bleek, Meyer) have given full attention to the grammatical element, or treated it with independent judgment.

<sup>1</sup> *Acta Apost. ad Cod. Cantabrig. fidem rec. et interpret. est* (Grossenhain, 1848, I.).

<sup>2</sup> Fritzsche, *Ueber die Verdienste D. Tholucks um die Schrifterklärung* (Halle, 1831). Tholuck, *Beiträge zur Spracherklärung des N. T.* (Halle, 1832). Fritzsche, *Präliminarien zur Abbitte und Ehrenerklärung, die ich gern dem D. Tholuck gewähren möchte* (Halle, 1832). Tholuck, *Noch ein ernstes Wort an D. Fritzsche* (Halle, 1832). In his *Commentary on the Ep. to the Hebrews* (Hamb. 1836, 1840, 1850), Tholuck laid more stress on philological investigation. The severe censure passed in an anonymous work, *Beiträge zur Erklärung des Br. an die Hebr.* (Leipz. 1840), has less reference to grammar than to Tholuck's treatment of the subject matter of the Epistle.

<sup>3</sup> Even on the commentaries of the excellent Baumgarten-Crusius, the weakest side of which is certainly the philological.

A sensible estimate of the better philological principles in their application to the N. T. has been given by A. G. Hölemann, in his *Comment. de interpretatione sacra cum profana feliciter conjungenda* (Lips. 1832).

N. T. grammar has recently made its way from Germany to England and North America, partly in a translation of the 4th edition of the present work<sup>1</sup> (London, 1840), partly in a distinct (independent?) treatise by W. Trollope (*Greek Grammar of the New Testament*: London, 1842). An earlier work on this subject by Moses Stuart (*Grammar of the New Testament Dialect*: Andover, 1841), I have not yet seen.<sup>2</sup>

The special grammatical characteristics of particular writers have begun to form a subject of inquiry (yet see above, p. 4): G. P. C. Kaiser, *Diss. de speciali Joa. Ap. grammatica culpa negligentiae liberanda* (Erlang. 1824, II.), and *De speciali Petri Ap. gr. culpa. &c.* (Erlang. 1843).

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<sup>1</sup> [Translated by Agnew and Ebbecke (Philadelphia, 1840). An earlier edition of Winer's Grammar had been translated in 1825 by M. Stuart and Robinson. In 1834 Prof. Stuart published a N. T. Grammar, part of which appeared in the *Biblical Cabinet*, vol. x.]

<sup>2</sup> [To this list the following works may be added: A. Buttmann, *Grammatik des neutest. Sprachgebrauchs: im Anschlusse an Ph. Buttmann's griech. Grammatik* (Berlin, 1859); Schirlitz, *Grundzüge der neutest. Gräcität* (Giessen, 1861); K. H. A. Lipsius, *Grammatische Untersuchungen über die biblische Gräcität; Ueber die Lesezeichen* (Leipzig, 1863); T. S. Green, *Treatise on the Grammar of the N. T.* (Bagster, 1842; 2d edition, considerably altered, 1862); W. Webster, *Syntax and Synonyms of the Greek Test.* (Rivingtons, 1864). In the later (the 3d and 4th) editions of Jelf's *Greek Grammar* considerable attention is given to the constructions of the Greek Testament. The Grammars of Winer and A. Buttmann have recently found a very able and careful translator in Professor Thayer, of Andover, Massachusetts. Another useful work, of a more elementary character, is Dr. S. G. Green's *Handbook to the Grammar of the N. T.* (1870, Rel. Tr. Society).]

## PART I.

### ON THE GENERAL CHARACTER OF N. T. DICTION, ESPECIALLY IN REGARD TO GRAMMAR.

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#### SECTION I.

##### VARIOUS OPINIONS RESPECTING THE CHARACTER OF THE N. T. DICTION.

1. Though the character of the N. T. diction is in itself tolerably distinct, erroneous or at any rate incomplete and one-sided opinions respecting it were for a long time entertained by Biblical philologers. These opinions arose in part from want of acquaintance with the later Greek dialectology, but also from dogmatic considerations, through which, as is always the case, even clear intellects became incapable of discerning the line of exact exegesis. From the beginning of the 17th century the attempt had been repeatedly made by certain scholars (the Purists) to claim classic purity and elegance in every respect for the N. T. style; whilst by others (the Hebraists) the Hebrew colouring was not only recognised, but in some instances greatly exaggerated. The views of the Hebraists held the ascendancy about the close of the 17th century, though without having entirely superseded those of their rivals, some of whom were men of considerable learning. Half a century later the Purist party entirely died out, and the principles of the Hebraists, a little softened here and there, obtained general acceptance. It is only very lately that scholars have begun to see that these principles also are one-sided, and have rightly inclined towards the middle path, which had been generally indicated long before by Beza and H. Stephens.

The history of the various theories which were successively maintained, not without vehemence and considerable party bias, is given in brief by Morus, *Acroas. acad. sup. Hermeneut. N. T.* (ed. Eichstädt) vol. I. p. 216 sqq.; by Meyer, *Gesch. der Schrifterklärung*. III. 342 sqq.



(comp. Eichstädt, *Pr. sententiar. de dictione scriptor. N. T. brevis censura*: Jen. 1845); and, with some important inaccuracies, by G. J. Planck, in his *Einleit. in d. theol. Wissenschaft*, II. 43 sqq.:<sup>1</sup> compare Stange, *Theol. Symmiktä*, II. 295 sqq. On the literature connected with this subject see Walch, *Biblioth. Theol.* IV. 276 sqq.<sup>2</sup> The following outline of the controversy, in which the statements of the above-named writers are here and there corrected, will be sufficient for our purpose.

Erasmus had spoken of an “apostolorum sermo non solum impolitus et inconditus verum etiam imperfectus et perturbatus, aliquoties plane solœcissans.” In reply to this, Beza, in a *Digressio de dono linguarum et apostol. sermone* (on Acts x. 46), pointed out the simplicity and force of N. T. diction, and in particular placed the Hebraisms (which, as is well known, he was far from denying) in a very favourable light, as “ejusmodi, ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem,”—indeed as “gemmæ quibus (apostoli) scripta sua exornarint.” After Beza, H. Stephens, in the Preface to his edition of the N. T. (1576), entered the lists against those “qui in his scriptis inculta omnia et horrida esse putant;” and took pains to show by examples the extent to which the niceties of Greek are observed in the N. T., and how the very Hebraisms give inimitable force and emphasis to its style. These niceties of style are, it is true, rather rhetorical than linguistic, and the Hebraisms are rated too high; but the views of these two excellent Greek scholars are evidently less extreme than is commonly supposed, and are on the whole nearer the truth than those of many later commentators.

Both Drusius and Glass acknowledged the existence of Hebraisms in the N. T., and gave illustrations of them without exciting opposition. The first advocate of extreme views was Seb. Pfochen. In his *Diatribæ de lingue Græcæ N. T. puritate* (Amst. 1629: ed. 2, 1633), after having in the Preface defined the question under discussion to be, “an stylus N. T. sit vere Græcus nec ab aliorum Græcorum stylo alienior talisque, qui ab Homero, Demosthene aliisque Græcis intelligi potuisset,” he endeavours to show by many examples (§ 81–129), “Græcos autores profanos eisdem phrasibus et verbis loquutos esse, quibus scriptores N. T.” (§ 29). This juvenile production however—the principles of which were accepted by Erasmus Schmid, as his *Opus posthumum* (1658) shows—seems to have excited little attention at the time with its rigid Purism. The first who gave occasion (though indirectly) for controversy on the diction of the N. T. was the Hamburg Rector Joachim Junge (1637, 1639); though his real

<sup>1</sup> [This portion of Planck's work is translated in the *Biblical Cabinet*, vol. vii. pp. 67–71. The controversy is briefly sketched by Tregelles, in his edition of Horne's *Introduction*, vol. iv. p. 21 sq.]

<sup>2</sup> See also Baumgarten, *Polemik*, iii. 176 sqq. The opinions of the Fathers (especially the Apologists) on the style of the N. T. are given by J. Lami, *De erudit. Apostolor.* p. 138 sqq. They regard the subject more from a rhetorical than from a grammatical point of view. Theodore (Gr. *affect. cur.*) triumphantly contrasts the σολοικισμοὶ ἁλιευτικοί with the ξυλλογισμοὶ ἀπτικτοί.

opinions as to the Hellenism (not barbarism) of the N. T. style<sup>1</sup> were admitted by his opponent, the Hamburg Pastor Jac. Grosse (1640), not indeed to be correct, but at all events to be free from insidious intent.<sup>2</sup> The latter writer, however, brought upon himself the censure of Dan. Wulfer (1640), who, in his *Innocentia Hellenistarum vindicata* (without date or place), complained of the want of clearness in Grosse's strictures.<sup>3</sup> Grosse had now to defend himself, not only against Wulfer, whom he proved to have misunderstood his meaning, but also (1641) against the Jena theologian Joh. Musæus (1641, 1642), who found fault with Grosse's inconsistencies and unsettled views, but wrote mainly in the interests of dogma (on verbal inspiration). Hence by degrees Grosse gave to the world five small treatises (1641, 1642), in defence, not of the classic elegance, but of the purity and dignity of the N. T. language.

Without entering into these disputes, which passed into hateful personalities, and which were almost entirely useless to science, Dan. Heinsius (1643) declared himself on the side of the Hellenism of the N. T. language; and Thomas Gataker (*De Novi Instrumenti stylo disert.*, 1648) wrote expressly—with learning, but not without exaggeration—against the Purism of Pfochen. Joh. Vorst also now published (1658, 1665) the well-arranged collection of N. T. Hebraisms which for some time he had had in preparation: this work soon after fell under the censure of Hor. Vitranga, as being one-sided in a high degree.<sup>4</sup>

<sup>1</sup> In a German memorial to the department of ecclesiastical affairs (1637) Junge himself thus explains his true views: I have indeed said, and I still say, that there exists in the N. T. what is not really Greek. . . . The question *an N. T. scateat barbarismus* is so offensive a question, that no Christian man raised it before; . . . that barbarous formulas are to be found in the N. T. I have never been willing to allow, especially because the Greeks themselves recognise a barbarism as a *vitium*. [Lünemann refers to *J. Jungius "Ueber die Originalsprache des N. T." vom Jahre 1637: aufgefunden, zuerst herausgegeben und eingeleitet von Joh. Geffcken (Hamb. 1863).*]

<sup>2</sup> His two main theses are the following: "Quod quamvis evangelistæ et apostoli in N. T. non adeo ornato et nitido, tumido et affectato (!) dicendi genere usi sint . . . impium tamen, imo blasphemum sit, si quis inde S. literarum studiosus Græcum styllum . . . sugillare, vilipendere et juventuti suspectum facere ipsique vitia et notam solæcismorum et barbarismorum attricare contendat. . . . Quod nec patres, qui solæcismorum et barbarismorum meminerunt et apostolos idiotas fuisse scripserunt, nec illi autores, qui styllum N. T. Hellenisticum esse statuerunt, nec isti, qui in N. T. Ebraismos et Chaldaismos esse observarunt, styllum s. apostolorum contemserint, sugillarint eumque impuritatis alicujus accusarint cet."

<sup>3</sup> Grosse's work was strictly directed against a possible inference from the position that the Greek of the N. T. is not such as native Greek authors use, and in the main concerns adversaries that (at all events in Hamburg) had then no existence. Besides, he keeps throughout mainly on the negative side; as is shown, for example, by the résumé (p. 40 of Grosse's *Trias*): Etiam si Græcus styllum apostolorum non sit tam ornatus et affectatus, ut fuit ille qui fuit florente Græcia, non Atticus ut Athenis, non Doricus ut Corinthi, non Ionicus ut Ephesi, non Æolicus ut Troade, fuit tamen vere Græcus ab omni solæcismorum et barbarismorum labe immunis.

<sup>4</sup> In the preface Vorst expresses his conviction, "sacros codices N. T. talibus et vocabulis et phrasibus, quæ Hebræam linguam sapiant, *scutere plane*." Compare also his *Cogitata de stylo N. T.*, prefixed to Fischer's edition of his work on Hebraisms.

J. H. Böcler (1641) and J. Olearius (1668)<sup>1</sup> took a middle course, discriminating with greater care between the Hebrew and the Greek elements of the N. T. style; and with them J. Leusden agreed in the main, though he is inferior to Olearius in discretion.

By most, however, it was now regarded as a settled point that the Hebraisms must be allowed to be a very prominent element in the language of the N. T., and that they give to the style a colouring, not indeed barbarous, but widely removed from the standard of Greek purity.<sup>2</sup> This is the result arrived at by Mos. Solanus in a long-deferred but very judicious reply to Pfochen. Even J. Heinr. Michaelis (1707) and Ant. Blackwall (1727) did not venture to deny the Hebraisms: they endeavoured to prove that the diction of the N. T. writers, although not free from Hebraisms, still has all the qualities of an elegant style, and is in this respect not inferior to classic purity. The latter scholar commences his work (which abounds in good observations) with these words: "We are so far from denying that there are Hebraisms in the N. T., that *we esteem it a great advantage and beauty* to that sacred book that it abounds with them." Their writings, however, had as little effect on the now established opinion as those of the learned Ch. Siegm. Georgi, who in his *Vindiciæ N. T. ab Ebraismis* (1732) returned to the more rigid Purism, and defended his positions in his *Hierocriticus sacer* (1733). He was followed, with no greater success, by J. Conr. Schwarz, the chief aim of whose *Commentarii crit. et philol. linguæ Gr. N. T.* (Lips. 1736) was to prove that even those expressions which had been considered Hebraisms are pure Greek.<sup>3</sup> The last who joined these writers in combating the abuse of Hebraisms were El. Palairet (*Observatt. philol. crit. in N. T.*: Lugd. Bat. 1752)<sup>4</sup> and H. W. van Marle (*Florileg. observ. in epp. apostol.*: Lugd. Bat. 1758). Through the influence of the school of Ernesti a more correct estimate of the language of the N. T. became generally diffused over Germany:<sup>5</sup> compare Ernesti, *Instit. Interp.* I. 2, cap. 3. [*Bibl. Cab.* I. p. 103 sqq.]

<sup>1</sup> The *Stricturæ in Pfochen. diatrib.* by J. Coccejus were drawn up merely for private use, and were first published in Rhenferd's *Sammlung*.

<sup>2</sup> See also Werenfels, *Opusc.* I. p. 311 sqq.—Hemsterhuis on Lucian, *Dial. Mar.* 4. 3: "Eorum, qui orationem N. F. Græcam esse castigatissimam contendunt, opinio perquam mihi semper ridicula fuit visa." Blth. Stolberg also (*De solœcismis et barbarismis N. T.*: Viteb. 1681 and 1685) wished merely to vindicate the N. T. from blemishes unjustly ascribed to it; but in doing this he explained away many real Hebraisms.

<sup>3</sup> Conscious of certain victory Schwarz speaks thus in his preface (p. 8): "Olim Hebraismi, Syrismi, Chaldaismi, Rabinismi (sic!), Latinismi cet. celebrabantur nomina, ut vel scriptores sacri suam Græcæ dictionis ignorantiam prodere aut in Græco sermone tot linguarum notitiam ostentasse viderentur vel saltem interpretes illorum literatissimi et singularum locutionum perspicacissimi judicarentur. Sed conata hæc ineptiarum et vanitatis ita sunt etiam a nobis convicta, ut si qui cet." A satire on the Purists may be seen in *Somnium in quo præter cetera genius sec. vapulat* (Alteburg, 1761), p. 97 sqq.

<sup>4</sup> Supplements by Palairet himself are to be found in the *Biblioth. Brem. nova Cl.* 3, 4. In the main, however, Palairet quotes parallels almost exclusively for meanings and phrases which no man of judgment will regard as Hebraisms.

<sup>5</sup> Ernesti's judgment on the diction of the N. T. (*Diss. de difficult. interpret. grammat. N. T.* § 12) may here be recalled to mind: "Genus orationis in libris

Most of the (older) controversial works on this subject (those mentioned above and others besides) are collected in J. Rhenferd's *Dissertatt. philolog.-theolog. de stylo N. T. syntagma* (Leov. 1702), and in what may be considered a supplement to this work, Taco Hajo van den Honert, *Syntagma dissertatt. de stylo N. T. Græco* (Amst. 1703).<sup>1</sup>

We will endeavour briefly to describe the mode in which the Purists sought to establish their theory.<sup>2</sup>

Their efforts were mainly directed towards collecting from native Greek authors passages in which occur the identical words and phrases which in the N. T. are explained as Hebraisms. In general, no distinction was made between the rhetorical element and what properly belongs to language; but besides this the Purists overlooked the following facts:

(a) That many expressions and phrases (especially such as are figurative) are from their simplicity and naturalness the common property of all or of many languages, and therefore can no more be called Græcisms than Hebraisms.<sup>3</sup>

(b) That a distinction must be made between the diction of poetry and that of prose, and also between the figures which particular writers may now and then use to give elevation to their style (as *lumina orationis*) and those which have become an integral part of the language. If expressions used by Pindar, Æschylus, Euripides, &c., occur in the plain prose of the N. T.,<sup>4</sup> or if these expressions or rare Greek figures are here in regular and ordinary use, this furnishes no proof at all of the classical purity of N. T. Greek.

(c) That when the N. T. writers use a form of speech which is

N. T. esse e pure Græcis et Ebraicam maxime consuetudinem referentibus verbis formulisque dicendi mixtum et temperatum, id quidem adeo evidens est iis, qui satis Græce sciunt, ut plane misericordia digni sint, qui omnia bene Græca esse contendunt."

<sup>1</sup> The essays of Wulfer, Grosse, and Musæus, though of little importance in comparison with their size, should have been inserted in these collections; and the editors were wrong in admitting only one of Junge's treatises, the *Sententie doct. vir. de stylo N. T.* Compare further Blessig, *Præsidia interpret. N. T. ex auctoribus Græc.* (Argent. 1778), and Mittenzwey, *Locorum quorundam e Hutchinsoni ad Xenoph. Cyrop. notis, quibus purum et elegans N. T. dicendi genus defenditur, refutatio* (Coburg, 1763). A treatise by G. C. Draudius, *De stylo N. T. in the Primitt. Alsfeld.* Nürnb. 1736 (Neubauer, *Nachr. von jetzt lebenden Theol.* I. 253 sqq.), I have not seen.

<sup>2</sup> Some of the points are noticed by Mittenzwey in the essay mentioned in the last note.

<sup>3</sup> Hebrew, and therefore Hebraic Greek, possesses the qualities of simplicity and vividness in common with the language of Homer; but the particular expressions cannot be called Hebraisms in the one case or Græcisms in the other. Languages in general have many points of contact, especially as *popularly* spoken, for the popular language is always simple and graphic: in the scientific diction, framed by scholars, there is more divergence. Hence, for instance, most of the so-called Germanisms in Latin belong to the style of comedies, letters, etc.

<sup>4</sup> See on the other hand Krebs, *Observ. Præf.* p. 3. Leusden (*de Dialectis*, p. 37) says most absurdly, "Nos non fugit carmina istorum hominum (tragicor.) innumeris Hebraismis esse contaminata." Fischer accordingly finds Hebraisms in the poems of Homer (*ad Leusd.* p. 114).

common to both languages, their education renders it, in general, more probable that the phrase was immediately derived from the Hebrew, and not borrowed from the refined written language of Greece.

(d) These uncritical collectors, moreover, raked together very many passages from Greek authors which contain (α) the same word, indeed, but in a different sense; or (β) phrases which are merely similar, not exactly parallel.

(e) They even used the Byzantine writers without scruple, though many constituents of the Hebraistic diction of the N. T. may have found their way into the language of these writers through the medium of the church,—a supposition which in particular instances may be shown to be even probable, comp. Niebuhr, *Index to Agathias*, s. v. *ζημιόσθαι*,—and though these writers at all events cannot be adduced as evidence for ancient Greek purity of expression.

(f) Lastly, they passed over many phrases altogether in silence, and were compelled to pass them over, because they are undeniably Hebraisms.<sup>1</sup>

Their evidence, therefore, was either incomplete or beside the mark. Most of the Purist writers, too, restricted themselves by preference to the lexical element; Georgi alone took up the grammatical, and treated it with a copiousness founded on extensive reading.

A few remarkable examples shall be given in proof of the above assertions.<sup>2</sup>

(a) On Mt. v. 6, *πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*, passages are adduced from Xenophon, Æschines, Lucian, Artemidorus, to prove that *διψῶν* in this (figurative) sense is pure Greek. But as the same figure is found (in Latin and) in almost all languages, it is no more a Græcism than a Hebraism. The same may be said of *ἐσθίειν* (*κατεσθίειν*) figur. *consume*: this cannot be proved from *Iliad* 23. 182 to be a Græcism, or from Dt. xxxii. 22, &c., to be a Hebraism, but is common to all languages. For the same reason we could well spare the parallels to *γενεά* *generation*, i.e. the men of a particular generation (Georgi, *Vind.* p. 39), to *χείρ* *power*, to *ὁ κύριος τῆς οἰκίας*, and the like. But it is really laughable to be referred on Mt. x. 27, *κηρύξατε ἐπὶ τῶν δωματίων*, to Æsop 139. 1, *ἔριφος ἐπὶ τινος δώματος ἐστώς*. Such superfluous and indeed absurd observations abound in Pfochen's work.

(b) That *κοιμᾶσθαι* signifies *mori* is proved from *Iliad* 11. 241, *κοιμήσατο χάλκεον ὕπνον* (Georgi, *Vind.* p. 122 sqq.), and from Soph. *Electr.* 510; that *σπέρμα* is used by the Greeks also in the sense of *proles* is shown by passages mainly taken from the poets, as Eurip. *Iph. Aul.* 524, *Iph. Taur.* 987, *Hec.* 254, and Soph. *Electr.* 1508 (Georgi p. 87 sqq.); that *ποιμαίνειν* means *regere* is proved from Anacr. 57. 8; that *ιδεῖν* or *θεωρεῖν θάνατον* is good Greek, from Soph.

<sup>1</sup> This applies also to J. E. Ostermann, whose *Positiones philologicæ Græcæ N. T. contextum concernentes* are reprinted in Crenii *Exercitatt.* fasc. II. p. 485 sqq.

<sup>2</sup> Compare also Mori *Acroas.* l. c. p. 222 sqq.

*Electr.* 205 (Schwarz, *Comm.* p. 410), or from δέρκεσθαι κτύπον, σκότον, in the tragedians. For ποτήριον πίνειν in a figurative sense (Mt. xx. 22), Schwarz quotes Æschyl. *Agam.* 1397. The use of πίπτειν in the sense of *irritum esse*, which is one of the regular meanings of the corresponding Hebrew word, Schwarz defends by the figurative phrase in Plat. *Phileb.* 22 e, δοκεῖ ἡδονή σοι πεπτωκέναι καθάπερ εἰ πληγείσα ὑπὸ τῶν νῦν δὴ λόγων.

(c) We may safely regard the phrase γινώσκειν ἄνδρα—though not unknown to the Greeks, see Jacobs *ad* Philostrat. *Imagg.* p. 583—as immediately derived by the N. T. writers from the very common שׂוֹן עָרַ: in the N. T., therefore, it is a Hebraism. Similarly, σπλάγχνα *compassion*, ξηρά *land* as opposed to water (Fischer *ad* Leusd. *Dial.* 31), χεῖλος *shore*, στόμα as used of the sword, *edge*,<sup>1</sup> παχύνειν *to be stupid, foolish*, κύριος κυρίων, εἰσερχέσθαι εἰς τὸν κόσμον, were probably formed in the first instance on the model of Hebrew words and phrases, and cannot be proved to be genuine Greek by parallels from Herodotus, Ælian, Xenophon, Diodorus Siculus, Philostratus, and others.

(d) (a) That ἐν is used by Greek writers to denote the instrument (which within certain limits is true), Pfochen proves from such passages as πλέων ἐν ταῖς ναυσί (Xen.), ἦλθε . . . ἐν νηὶ μελαίνῃ (Hesiod)! That good Greek authors use ῥήμα for *res* is shown from Plat. *Legg.* 797 c, τούτου τοῦ τε ῥήματος καὶ τοῦ δόγματος οὐκ εἶναι ζημίαν μείζω, where ῥήμα may be rendered *expression, assertion*. Χορτάζειν *fill, feed* (of men), is supported by Plat. *Rep.* 2. 372, where the word is used of *swine*! That ζητεῖν ψυχὴν τινοῦ is good Greek is shown from Eur. *Ion* 1112, Thuc. 6. 27, al., where ζητεῖν is used alone, in the sense of *insidiari*, or rather *search for* (in order to kill)! That ὀφείλημα signifies *sin* in pure Greek, Schwarz professes to prove from Plat. *Cratyl.* 400 c, where however ὀφειλόμενα means *debita*, as elsewhere. In the same way, most of the passages adduced by Georgi (*Hierocr.* p. 36 sq., 186 sq.), to prove that εἰς and ἐν are interchanged in the best Greek authors, as in the N. T., are altogether inappropriate. Compare also Krebs, *Obs.* p. 14 sq.

(β) To prove that εὐρίσκειν χάριν (ἐλεος) παρά τινι is not a Hebraism, Georgi (*Vind.* p. 116) quotes εὐρίσκεισθαι τὴν εἰρήνην, τὴν δωρεάν, from Demosthenes; as if the Hebraism did not rather consist in the whole phrase (for the use of *find* for *attain* is certainly no Hebraism), and as if the difference in the voice of the verb were of no consequence whatever. For ποτήριον *sors* Palaiet quotes such phrases as κρατὴρ αἵματος (Aristoph. *Acharn.*); for πίπτειν *irritum esse* Schwarz brings forward Plat. *Euthyphr.* 14 d, οὐ χαμαὶ πεσέται ὁ, τι ἂν εἴποις. The familiar *merismus* ἀπὸ μικροῦ ἕως μεγάλου is claimed as pure Greek<sup>2</sup> on the authority of passages in which οὔτε μέγα οὔτε μικρόν occurs. But it is not the *merismus* in itself that is Hebraistic, but

<sup>1</sup> Compare however Boissonade, *Nic.* p. 282.

<sup>2</sup> Georgi, *Vind.* p. 310 sqq., Schwarz, *Comment.* p. 917. Compare Schäfer, *Julian*, p. xxi.

only the precise phrase ἀπὸ μ. ἕως μεγ., which is not found earlier than Theophan. cont. p. 615 (Bekk.). Καρπὸς τῆς κοιλίας, ὀσφύος, is supported (Georgi, *Vind.* p. 304) by passages in which καρπός is used by itself of human offspring. That δύο δύο, *two and two*, is pure Greek, does not follow from πλέον πλέον, *more and more* (Aristoph. *Nub.*): instances must be produced in which the repeated cardinal stands for ἀνὰ δύο, ἀνὰ τρεῖς, κ.τ.λ. (§ 37. 3). That τιθέναι εἰς τὰ ὄρα is pure Greek, is not proved by ὅσσα δ' ἀκούσας εἰσεθέμην (Callim.): the latter phrase is of an entirely different character. These examples might be multiplied indefinitely. Georgi's defence (*Vind.* p. 25) of the use of ὁ ἀδελφός for *aller* from Arrian and Epictetus is especially ridiculous.

(e) Schwarz (p. 1245) quotes Nicetas, to prove that στηρίζειν τὸ πρόσωπον and ἐνωρίζεσθαι are pure Greek; and Palairot justifies the use of ἡ ξηρά for *continens* from Jo. Cinnam. *Hist.* 4. p. 183. Still more singular is Pfochen's reference to Lucian, *Mort. Peregr.* c. 13, as justifying the use of κοινός with the meaning *immundus*: Lucian is scoffingly using a Jewish (Christian) expression.

(f) Of the many words and phrases which these writers have entirely passed over in silence, we will only mention πρόσωπον λαμβάνειν, σὰρξ καὶ αἷμα, υἱὸς εἰρήνης, ἐξέρχεσθαι ἐξ ὀσφύος τινός, ποιεῖν ἔλεος (χάριν) μετὰ τινος, ἀποκρίνεσθαι when no proper question precedes, ἐξομολογεῖσθαι θεῷ *give thanks to God*. There are many others: see below § 3.

After Salmasius, whose work *De Lingua Hellenistica* had been entirely forgotten by later scholars, Sturz<sup>1</sup> first led the way to an accurate estimate of the N. T. language, especially in regard to its Greek basis. Hence Keil (*Lehrb. der Hermen.* p. 11 sq.), Bertholdt (*Einl. in d. Bib.* 1 Th. p. 155 sq.), Eichhorn (*Einl. ins N. T.* IV. p. 96 sq.), and Schott (*Isagoge in N. T.* p. 497 sqq.), have treated this subject more satisfactorily than many earlier writers, though by no means exhaustively or with the necessary scientific precision. In both respects H. Planck has surpassed his predecessors, in his *De vera natura atque indole orationis Græcæ N. T. Commentat.* (Gott. 1810):<sup>2</sup> avoiding a fundamental error into which Sturz had fallen, he was the first who clearly, and in the main accurately, unfolded the character of the N. T. diction.<sup>3</sup>

<sup>1</sup> F. W. Sturz, *De Dialecto Alexandrina* (Lips. 1784, Ger. 1788-1793; 2nd edition, enlarged, Lips. 1809). Valuable remarks on this work may be found in the *Heidelb. Jahrb.* 1810, Heft xviii. p. 266 sqq. [Sturz's treatise may also be found in Valpy's edition of Steph. *Thesaurus*, vol. I. p. cliii. sqq.]

<sup>2</sup> This treatise is included in Rosenmüller's *Commentationes Theologicae*, I. i. p. 112 sqq. [It is translated in the *Biblical Cabinet*, vol. I. pp. 91-188.]

<sup>3</sup> Compare also his *Pr. Observatt. quædam ad hist. verbi Gr. N. T.* (Gott. 1821, and in Rosenmüller's *Comm. Theol.* I. i. p. 193 sqq.) See further (De Wette in) the *A. Lit. Z.* 1816. No. xxix. p. 306.

## SECTION II.

## BASIS OF THE N. T. DICTION.

In the age of Alexander the Great and his successors the Greek language underwent an internal change of a twofold kind. On the one hand, a literary prose language was formed, having the Attic dialect as its basis, but distinguished from it by the admission of a *common* Greek element, and even by many provincialisms: this is known as ἡ κοινὴ or ἐλληνικὴ διάλεκτος. On the other hand, there arose a language of common life, a popular spoken language, in which the peculiarities of the various dialects, which had hitherto been confined to particular sections of the Greek nation, were fused together, the Macedonian element being most prominent.<sup>1</sup> This spoken Greek—which again varied to some extent in the different provinces of Asia and Africa that were subject to the Macedonian rule—is the true basis of the language of the LXX and the Apocrypha, and also of the N. T. language. Its characteristics, amongst which must also be included a neglect of nice distinctions and a continued effort after perspicuity and convenience of expression, may fitly be divided into *Lexical* and *Grammatical*.

The older works on the Greek dialects are now nearly useless, especially as regards the κοινὴ διάλεκτος. The subject is best treated in brief by Matthiæ, *Ausf. Gramm.* §§ 1–8, and (still more thoroughly) by Buttmann, *Ausf. Sprachl.* I. 1–8; also, though not with perfect accuracy, by H. Planck, *l. c.* pp. 13–23 [*Bib. Cab.* I. 113 sqq.]. Compare also Tittmann, *Sym.* I. 262 sq., and Bernhardt p. 28 sqq. (Don. pp. 1–4.)<sup>2</sup>

The Jews of Egypt and Syria<sup>3</sup>—of these alone we are now speaking

<sup>1</sup> Sturz, p. 26 sqq. But the subject deserves a new and thorough investigation: it can scarcely be disposed of by such *dicta* as that quoted by Thiersch, *De Pent. Al.* p. 74.

<sup>2</sup> [The peculiarities of the Greek spoken in different countries and at different periods are carefully reviewed by Mullach, *Griech. Vulgarsprache*, pp. 1–107.]

<sup>3</sup> It is not possible to point out with exactness what belonged to the language of Alexandria, and what was or became peculiar to the Greek dialect of Syria (and Palestine); and the inquiry is not of great importance, even for the N. T. Eichhorn's attempt (*Einkl. ins N. T.* IV. 124 sqq.) was a failure, and could not be otherwise, as it was conducted with little critical accuracy. Εὐχαριστίον, a word used by Demosthenes and by many writers from the time of Polybius, is said by Eichhorn to have been a *late addition* to the Alexandrian dialect; and ξενίζιον, *hospitio excipere*, which is found in Xenophon and even in Homer, is pronounced Alexandrian! To what extent Greek was spoken by the Jews of Syria (and Palestine), we need not here inquire. On this see Paulus, *De Judæis Palæst. Jesu et apost. tempore non Aram. dialecto sed Græca quoque locutis* (Jen. 1803); Hug, *Introd.* II. § 10; Winer, *RWB.* II. p. 502; Schleiermacher,



—learned Greek in the first instance by intercourse with those who spoke Greek, not from books;<sup>1</sup> hence we need not wonder that in writing they usually retained the peculiarities of the popular spoken language. To this class belonged the LXX, the N. T. writers, and the authors of the Palestinian apocryphal books. It is only in the writings of a few learned Jews who prized and studied Grecian literature, such as Philo and Josephus,<sup>2</sup> that we find a nearer approach to ordinary *written* Greek. We have but an imperfect knowledge of this spoken language,<sup>3</sup> but a comparison of Hellenistic Greek (apart from its Hebraic element) with the later written Greek enables us to infer that the spoken language had diverged still more widely than the written from ancient elegance, admitting new and provincial words and forms in greater number, neglecting more decidedly nice distinctions in construction and expression, misusing grammatical combinations through forgetfulness of their origin and principle, and extending farther many corruptions which were already appearing in the literary language. Its main characteristic, however, continued to be an intermixture of the previously distinct dialects (Lob. *Path.* I. 9), of such a kind that the Greek spoken in each province had as its basis the dialect formerly current there: thus Atticisms and Dorisms predominated in Alexandrian Greek. From the dialect spoken in Egypt, especially in Alexandria (*dialectus Alexandrina*),<sup>4</sup> Hellenistic Greek was immediately derived.

*Herm.* p. 61 sq. [See also Diodati, *De Christo Græce loquente* (Naples, 1767; reprinted 1843, with a preface by Dr. Dobbin); Davidson, *Introd. to N. T.* (1848) I. 37–44; Greswell, *Dissertations*, I. 136 sqq. (2nd ed.); Grinfield, *Apology for the LXX*, pp. 77, 184; Smith, *Dict. of Bible*, ii. 531; Roberts, *Discussions on the Gospels*, pp. 1–316. The subject is most fully examined by Dr. Roberts, whose conclusion is that Greek was “the common language of public intercourse” at this time. See further Schürer, *Lehrb. d. neut. Zeitgeschichte*, p. 376 sq.; and comp. Westcott, *St. John*, p. lviii.]

<sup>1</sup> That the reading of the LXX contributed to the formation of their Greek style makes no essential difference here, as we are now referring immediately to the national Greek element. It is now generally acknowledged that even the apostle Paul cannot be supposed to have received a learned Greek education (amongst others see Pfochen, p. 178). He certainly displays greater facility in writing Greek than the Palestinian apostles, but this he might easily acquire in Asia Minor and through his extensive intercourse with native Greeks, some of whom were persons of learning and distinction. Köster (*Stud. u. Krit.* 1854, 2), to prove that Paul formed his style on the model of Demosthenes, collects from this orator a number of parallel words and phrases; nearly all of these, however, Paul might acquire from the spoken language of educated Greeks, and others are not really parallel. In the case of men who moved so much among Greeks, copiousness and ease of style furnish no proof of acquaintance with Greek literature.

<sup>2</sup> A comparison of the earlier books of the *Antiquities* of Josephus with the corresponding portions of the LXX will clearly show that his style cannot be placed on the same level with that of the LXX, or even of the N. T., and will exhibit the difference between the Jewish and the Greek style of narration. Compare further Schleiermacher, *Herm.* p. 63.

<sup>3</sup> Hence it will never be possible to supply the want of which Schleiermacher complains (*Herm.* p. 59), and give a “complete view of the language of common life.”

<sup>4</sup> On this subject (περὶ τῆς Ἀλεξανδρίων διαλέκτου) the grammarians Irenæus (Pacatus) and Demetrius Ixion wrote special treatises, which are now lost:

We proceed to trace in detail the later elements found in Hellenistic Greek, noticing first the lexical peculiarities, and then the grammatical, which are less conspicuous. This inquiry must be founded on the researches of Sturz, Planck, Lobeck, Boissonade, and others;<sup>1</sup> and to their works the reader is referred for citations—mainly from the writers of the *κωνή*, Polybius, Plutarch, Strabo, Ælian, Artemidorus, Appian, Heliodorus, Sextus Empiricus, Arrian, &c.<sup>2</sup>—in proof of the various particulars. We mark with an asterisk whatever appears to belong exclusively to the popular spoken language, and does not occur in any profane author.<sup>3</sup>

#### LEXICAL PECULIARITIES.

(a) The later dialect comprehended words and forms from all the dialects without distinction.<sup>4</sup>

(1) Attic: ὕαλος (*ἔελος*, Lob. p. 309), ὁ σκότος (τὸ σ.), ἀετός (*αἰετός*, Herm. *Præf. ad Soph. Aj.* p. 19), φιάλη (*φιέλη*), ἀλήθειν (Lob. p. 151),<sup>5</sup> πρύμνα (*πρύννη*, Lob. p. 331), ἱλεως (*ἱλαος*).

(2) Doric: πιάζω (*πιέζω*) κλίβανος (*κρίβανος*, Lob. p. 179), ἡ λιμός (ὁ λ.), ποία grass (for ποίη or πία); also probably βερβάνας, quoted

see Sturz, p. 24, and comp. p. 19 sq. The well-known Rosetta inscription is a specimen of this dialect: other extant monuments will be found in A. Peyron's *Papyri Græci reg. Taurin. Musei Egyptii ed. et illustrati* (Turin, 1827, 2 vols. 4to.), and his *Illustrazione di due papiri greco-egizi dell' imper. museo di Vienna* (in the *Memorie dell' academ. di Torino*, Tom. 33, p. 151 sqq., of the historical class); *Description of the Greek papyri in the British Museum* (London, 1839, Part i.); J. A. Letronne, *Recueil des inscriptions grecques et latines de l'Égypte* &c. (Paris, 1842, 1848, 2 tom.) [See also Mullach, *Vulgarsp.* p. 15 sqq.]

<sup>1</sup> But see also Olearius, *De Stylo N. T.* p. 279 sqq.

<sup>2</sup> The Fathers and the books of Roman law have hitherto been almost entirely neglected in the investigation of later Greek; to the latter frequent reference will be made in the course of this work. [See Mullach, p. 31 sqq., 51.] How far the N. T. diction through the medium of the Church affected the later Byzantine Greek, is reserved for special inquiry. The spurious apocryphal books of the O. T. (*Libri Pseudepigraphi*) and the apocryphal books of the N. T. are now accessible in a more complete form and with a better text (the latter books through the labours of Tischendorf), and may be used for points of detail: the style of these productions as a whole (though in this respect they differ among themselves) is so wretched, that the N. T. diction appears classic Greek in comparison. Compare Tisch. *De evangelior. apocryph. origine et usu*, in the *Verhandelingen uitgeven door het Haagsche Genootschap*, &c. (Pt. 12. 1851).

<sup>3</sup> The Greek grammarians, particularly Thomas Magister (latest edition, Ritschl's: Halle, 1832), specify as common Greek much that is found even in Attic writers: see e.g. *θεμέλιος* in Thom. M. p. 437, *ἱερυνῶμαι* *ib.* p. 363. Indeed they are not free from even gross mistakes; comp. Oudendorp *ad Thom. M.* p. 903. Much however that made its way into the written language after Alexander the Great may probably have existed in the spoken language at an earlier date: this was perhaps the case with *σπρηνῖαν*, which we meet with first in the poets of the new comedy.—The N. T. writers sometimes use words and forms which are preferred by the Atticists, instead of those which they assign to common Greek: as *χρηστότης*, Th. M. p. 921, —ἡ (not ὁ) *λαίλαψ*, *ib.* p. 564.

<sup>4</sup> [In this section, (a), I have added in each case the other form of the word: thus Lobeck speaks of *ἕαλος* as the Attic form, not *ἕελος*.]

<sup>5</sup> [*Ἀλήθειν* is rejected by the Atticists, and Lobeck *l.c.* agrees with them in the main: *ἀλῖω* is the regular Attic form,—“the later writers used in the present *ἀλήθω*, which however was still an ancient form.” *Irr. V. s. v.*]

by Zonaras from 2 Tim. iv. 13, where, however, all our MSS. have μεμβ., see Sturz, *Zonaræ glossæ sacræ* II. p. 16 (Grimmæ, 1820).

(3) Ionic: γογγύζω (Lob. p. 358), ῥήσσω (ῥήγνυμι), πρηνής (πρανής, —yet πρηνής is found in Aristotle, Lob. p. 431), βαθμός (βασμός, Lob. p. 324), σκορπίζειν (Lob. p. 218), ἄρσην, Buttm. I. 84 (Jelf 33), comp. Fritz. *Rom.* I. 78.<sup>1</sup> To Ionic and Doric Greek belong ειλίσσειν (Rev. vi. 14 *v. l.*, comp. Matth. 12. 4), φύω in an intransitive sense, H. xii. 15, comp. Babr. 64.<sup>2</sup>

The grammarians note as Macedonian παρεμβολή *camp* (Lob. p. 377, comp. Schwarz, *Solæc. Ap.* 66), ῥύμη *street*; as of Cyrenæan origin, βουνός *hill* (Lob. p. 355);<sup>3</sup> as Syracusan, the imperative εἰπὼν (Fritz. *Mark*, p. 515).

(4) Words which existed in the older language now received new meanings; as παρακαλεῖν and ἐρωτᾶν\* *intreat*, παιδεύειν *chastise*,<sup>4</sup> εὐχαριστεῖν *thank* (Lob. p. 18), ἀνακλίνειν [*ἀνακλίνεσθαι*], ἀναίπτειν, ἀνακλίσθαι *recline at table* (Lob. p. 216), ἀποκριθῆναι *answer* (Lob. p. 108), ἀντιλέγειν *oppose*,<sup>5</sup> ἀποτάσσεσθαι *valere jubere, renuntiare* (Lob. p. 23), συγκρίνειν *compare* (Lob. p. 278), δαίμων, δαιμόνιον *evil spirit*,<sup>6</sup> ξύλον (*living*) *tree* (Lidd. and Scott s. v.), διαπονείσθαι *ægre ferre*,<sup>\*</sup> στέγειν *hold off, endure*,<sup>7</sup> σεβάζεσθαι *reverence* (= σέβεσθαι, Fritz. *Rom.* I. 74), συνίστημι *prove, establish* (Fritz. *Rom.* I. 159), χρηματίζειν *be called* (Fritz. *Rom.* II. 9), φθάνειν *come, arrive* (Fritz. *Rom.* II. 356), κεφαλῖς *volume, roll* (Bleek on H. x. 7), εὐσχήμων *one of noble station* (Lob. p. 333), ψωμίζειν and χορτάζειν *feed, nourish*,<sup>\*</sup> ὀψώνιον *pay* (Sturz p. 187), ὀψάριον *fish, ἐρεύγεσθαι eloqui* (Lob. p. 63), ἐπιστέλλειν *write a letter* (ἐπιστολή), περισπᾶσθαι *negotii distrahi* (Lob. p. 415), πτώμα *corpse*<sup>9</sup> (Lob. p. 375), γεννήματα

<sup>1</sup> [Tischendorf now receives the Ionic εἰπὼν in Mk. iv. 28, and in L. xiii. 34 the Doric ὄρνιξ: in Rev. iii. 16 N has χλίσρος.]

<sup>2</sup> [On the Æolic κτένω (χύνω) see below, § 15 (Jelf 10. 6).]

<sup>3</sup> [On this word see Donaldson, *New Cr.* p. 701; Blakesley, *Herod.* i. 556 sqq.]

<sup>4</sup> [On this word and the next see Ellicott's notes on E. vi. 4, Col. i. 12.]

<sup>5</sup> [So Fritzsche (*Rom.* II. 428), "Valere senioribus Græcis ἀντιλέγειν non solum repugnare verbis sed etiam *reniti re et factis frustra neges*:" see also Alf. on H. xii. 3. Meyer (on Rom. x. 21) maintains that this verb always denotes opposition in words.]

<sup>6</sup> That is, as its inherent signification, for the word is used in reference to an evil demon as early as Homer (*Iliad* 8. 166): of the same kind is also Dinarch. *adv. Demosth.* § 30. p. 155 (Bekker), a passage quoted by recent writers. Even the Byzantines, to speak with exactness, add καὶ δαίμων (Agath. 114. 4).

<sup>7</sup> [On this word see Alford on 1 C. ix. 12; on συνίστημι, Ellic. on G. ii. 18; on φθάνειν, Ellic. on Ph. iii. 16; on κεφαλῖς, Alford on H. x. 7.]

<sup>8</sup> This extension of meaning might in itself be considered a Hebraism. It had become customary to use ψωμίζειν as entirely equivalent to האֵכֶל (comp.

Grimm on Wis. xvi. 20), like χορτάζειν, which in Greek authors is not applied to persons. (Against Pfohen see Solanus in Rhenferd, p. 297.) It is uncertain whether δεικνύς for δῶδεκα belongs to the later spoken language, or whether it was coined by the LXX: the former supposition seems to me more probable, since δῶδεκα is nearer than δεικνύς to the Hebrew עֶשְׂרִים עָשָׂר [See Lightfoot's note on G. i. 18, quoted below, § 37.]

<sup>9</sup> [Without any dependent genitive, as in Mt. xxiv. 28; see Lidd. and Scott s. v., and comp. Paley, *Æsch. Suppl.* 647 (662).]

*fruges* (Lob. p. 286), *σχολή* school (Lob. p. 401), *θυρεός* large (door-shaped) shield (Lob. p. 366), *δῶμα* roof, *λοιβή* sacrifice (Babr. 23. 5),<sup>1</sup> *ῥύμη* street (Lob. p. 404), *παρρησία* assurance, confidence, *λαλιά* speech (dialect), *λαμπάς* lamp,<sup>2</sup> *καταστολή* long robe,\*<sup>3</sup> *νυνί* now (in Attic, at this very moment, see Fritz. *Rom.* I. 182), *στάμνος* not, as in classical Greek, a vessel for holding liquids merely (Babr. 108. 18). A special peculiarity is the use of neuter verbs in a transitive<sup>4</sup> or causative sense, as *μαθητεύειν* (Mt. xxviii. 19), *θριαμβεύειν* (2 C. ii. 14?—see however Meyer *in loc.*)<sup>5</sup> The LXX so use even *ζῆν*, *βασιλεύειν*, and many other verbs (comp. particularly Ps. xl. 3, cxviii. 50, cxxxvii. 7, al.), comp. § 32. 1: see Lydius, *de Re Mil.* 6. 3, and especially Lob. *Soph. Aj.* p. 382. *Μέθυσος*, used by earlier writers of women only, was now applied to both sexes (Lob. p. 151, Schaefer, *Ind. ad Æsop.* p. 144).

(c) Certain words and forms which in ancient Greek were rare, or were used only in poetry and in the higher style of composition, now came into ordinary use, and were indeed preferred, even in prose; as *αὐθεντεῖν* to have authority over (Lob. p. 120), *μεσονύκτιον* (Th. M. p. 609, Lob. p. 53), *ἀλάλητος* (?), *θεοστυγής* (Pollux I. 21), *ἑσθῆσις* (Th. M. p. 370), *ἀλέκτωρ* (ἀλεκτρυνών, Lob. p. 229), *βρέχειν* irrigare (Lob. p. 291), *ἑσθω* (for *ἑσθίω*, *Irr. V.* s. v.). To this head Eichhorn (*Einkl. ins N. T.* IV. 127) refers *θέσθαι τι ἐν τῇ καρδίᾳ*, on the ground that this phrase, which belongs to the stately language of the poets (especially the tragedians), is used by the N. T. writers in the plainest prose. But the Homeric *ἐν φρεσὶ θέσθαι* is only a similar, not an identical phrase. That which the same writer quotes as a stately formula, *συντηρεῖν ἐν τῇ καρδίᾳ*, never occurs without emphasis in the N. T. *Κοράσιον*, on the other hand, is an example of a word which passed from the language of ordinary life into the written language (compare the German *Mädel*), losing its accessory meaning (Lob. p. 74).<sup>6</sup>

(d) Many words which had long been in use received a new form or pronunciation, by which the older was in most cases superseded: as *μετοικεσία* (*μετοικία*), *ἱκεσία* (*ἱκετεία*, Lob. p. 504), *ἀνάθεμα* (*ἀνάθημα*),<sup>7</sup> *ἀνάστημα*, *γενέσια* (*γενέθλια*, Lob. p. 104), *γλωσσ-*

<sup>1</sup> [With the reading *λοιβὴν παρασχεῖν*; but Lachmann reads *λοιπόν*. The word does not occur in the Greek Bible.]

<sup>2</sup> [This meaning is given in Steph. *Thesaur.* (ed. Hase) and in Rost and Palm's *Lex.*, but Mt. xxv is the only example quoted. In the LXX *λαμπάς* is the regular equivalent of *נֵר* torch; once, in Dan. v. 5 (Theodot.), it stands for *נֵר שֶׁמֶרֶת* candelabrum. In Mt. xxv, Trench (*Syn.* s. v.), Olshausen, Jahn (*Arch. B.* § 40), and others suppose that a kind of torch is referred to: A. xx. 8 is similar.]

<sup>3</sup> [See Ellic. on 1 Tim. ii. 9.]

<sup>4</sup> Transitive verbs can be handled in construction more conveniently than intransitive. In later Greek we find even *προσάπτειν τινά* (*Acta Apocr.* p. 172), and in German "etwas widersprechen" is becoming more and more common. In mercantile language we hear "das Rüböl ist gefragt."

<sup>5</sup> [Meyer renders this, "Who ever triumphs over us:" see Alf. *in loc.*]

<sup>6</sup> [It was formerly used only "in familiari sermone de puellis inferioris sortis, cum ἐπιτιμῶν quodam:" Lob. *l. c.*]

<sup>7</sup> See Schaefer, *Plutarch* V. p. 11, [and Ellicott and Lightfoot on G. i. 8].

σόκομον (γλωσσοκομείον, Lob. p. 98), ἔκπαλαι (πάλαι, Lob. p. 45), ἔχθές (χθές), ἐξάπινα (ἐξαπίνης), αἴτημα (αἴτησις),<sup>1</sup> ψεύσμα (ψεύδος, Sallier *ad Th. M.* p. 927), ἀπάντησις (ἀπάντημα), ἡγήσις (ἡγεμονία), λυχνία (λυχνίον, Lob. p. 314), νίκος (νίκη, Lob. p. 647), οἰκοδομή (οἰκοδόμησις,<sup>2</sup> Lob. p. 490), ὀνειδισμός (Lob. p. 512, ὀνειδος, ὀνειδισμα Her. 2. 133), ὀπτασία (ὄψις), ἡ ὀρκωμοσία (τὰ ὀρκωμόσια), μισθαποδοσία (μισθοδοσία), συγκυρία (συγκύρησις), ἀποστασία (ἀπόστασις, Lob. p. 528), νουθεσία (νουθέτησις, Lob. p. 512), ἀπαρτισμός (ἀπάρτισις), μελίσσιος (μελίσσειος), ποταπός (ποδαπός, Lob. p. 56), βασιλίσσα (βασίλεια),<sup>3</sup> μοιχαλῆς (μοιχάς, Lob. p. 452), μονόφθαλμος (ἐτερόφθαλμος, Lob. p. 136), καμνύνειν (καταμύνειν, Sturz p. 173), ὄψιμος (ὄψιος, Lob. p. 52), ὁ πλησίον (ὁ πέλας), προσήλυτος (ἐπῆλυς, Valck. *ad Ainthom.* p. 32), φυσιοῦσθαι (φυσᾶν) *be puffed up* (used figur. Babr. 114), ἀπενίξειν since Polybius for ἀπενίξεσθαι (Rost and Palm s. v.), ἐκχύνειν (ἐκχέειν, Lob. p. 726), στήκω (from ἔστηκα *stand*, Buttm. II. 36), ἀργός as an adj. of three terminations (Lob. p. 105), πειθός, νοσσοί and νοσσιά (νεοσσοί, νεοσσιά, Th. M. p. 626, Lob. p. 206), πετάομαι (πέτομαι, Lob. p. 581), ἀπελπίζειν (ἀπογινώσκειν), ἐξυπνίζειν (ἀφυπνίζειν, Lob. p. 224), ραντίζειν (ραίνειν), δεκατὸν (δεκατεύειν), ἀροτριᾶν (ἀροῦν, Lob. p. 254), βιβλαρίδιον\* (βιβλίδιον, βιβλιδάριον), ψυχίον (ψίξ), ταμείον (ταμείον, Lob. p. 493), καταποντίζειν (καταποντοῦν, Lob. p. 361), παραφρονία (παραφροσύνη),\* πτύον (πτέον, Lob. p. 321), ψιθυριστής (ψιθυρός, Th. M. p. 927), ὥταριον, and most of the diminutives in *αριον*, as παιδάριον, ὀνάριον (Fritz. *Mark*, p. 638). Ἀκρόβυστος and ἀκροβυστία are purely Alexandrian, having been first used by the LXX (Fritz. *Rom.* I. 136).

For verbs in *μι* we find forms in *ω* pure, as ὀμνῶ for ὀμνυμι (Th. M. p. 648). Compare also ξυράω for ξυρέω (Th. M. p. 642, Phot. *Lex.* p. 313, Lob. p. 205, and *ad Soph. Aj.* p. 181), the present βαρέω for βαρύνω (Th. M. p. 141), σαροῦν for σαίρειν (Lob. p. 83), χολᾶν (χολοῦσθαι), ἐξὸν εἶναι for ἐξεῖναι (Foertsch, *De locis Lysiae*, p. 60). Verbs used in the older written language as middle or deponent now receive active forms; as φρονάσσειν A. iv. 25 (from Ps. ii. 1), ἀγαλλιᾶν L. i. 47, εὐαγγελίζειν [Rev. x. 7, 1 Sam. xxxi. 9], Lob. p. 268. Compound verbs, where the meaning itself was not extended by the preposition, were preferred to the less graphic and less sonorous simple verbs;<sup>4</sup> and, as sometimes even compound

<sup>1</sup> [See Ellicott on Ph. iv. 6.]

<sup>2</sup> [And οἰκοδόμημα, Lob. l. c.; see Ellic. on E. ii. 21.]

<sup>3</sup> Similarly ἱερῖσα (*Pargyr. Taur.* 9. 14) from ἱερεύς: compare further Sturz p. 173.

<sup>4</sup> That, conversely, simple verbs were sometimes used instead of compound by later writers, Tischendorf (*Stud. u. Krit.* 1842, p. 505) seeks to prove from the phrase βουλὴν τίθιναι, arguing that a classical author would have said β. προτιθέναι. But the two expressions probably have different meanings: see Raphael on A. xxvii. 12. More probable examples would be two verbs quoted below under (e), δειγματίζειν and θεατρίζειν—for which the written language has παραδειγματίζειν and ἐκθεατρίζειν,—and παρταροῦν for καταπαρταροῦν. Similarly the Prussian law style uses Führung for Aufführung. [See Tisch. *Proleg. N. T.* p. 59 (ed. 7), where several additional examples are given. The following are from the N. T.: ἱρωτᾶν Mk. viii. 5, κρύπτειν Mt. xi. 25, ἀρνήσασθαι L. ix. 23, ἀθροίζειν L. xxiv. 33, for which the more familiar ἰσπερωτᾶν, ἀποκρύπτειν, ἀπαρνήσασθαι, συναθροίζειν, have been substituted in many MSS.]

verbs did not appear sufficiently expressive, many double compounds were formed.<sup>1</sup> For several nouns, mostly denoting parts of the human body, diminutive forms, losing their special meaning, came into common use in colloquial language; as ὤτιον (comp. Fischer, *Prohuss.* p. 10, Lob. p. 211), φορτίον.<sup>2</sup> Lastly, many substantives received a change in gender, which was sometimes accompanied by a change of termination: see § 8. Rem. and § 9. Rem. 2.

(e) Entirely new words and expressions<sup>3</sup> were framed, especially by composition,—mainly in order to meet new wants: as ἀλλοτριωπίσκοπος,\* ἀνθρωπάρεσκος (Lob. p. 621), δλόκληρος, ἀγεναλόγητος,\* αἵματεκχυσία,\* δικαιοκρισία, σιτομέτριον, νυχθήμερον (Sturz p. 186), πληροφορία (Theophan. p. 132), καλοποιεῖν (Lob. p. 199), αἰχμαλωτίζειν and αἰχμαλωτεύειν (for αἰχμάλωτον ποιεῖν, Th. M. p. 23, Lob. p. 442), μεσιτεύειν, γυμνητεύειν, ἀγαθοποιεῖν (ἀγαθοεργεῖν) for ἀγαθὸν ποιεῖν (Lob. p. 675), ἀγαλλίασις, ὀροθεσία, ἀντίλυτρον,\* ἐκμυκτηρίζειν,\* ἀλεκτοροφωνία (Lob. p. 229), ἀποκεφαλίζειν (Lob. p. 341), ἀνταποκρίνεσθαι (*Æsop.* 272, ed. De Fur.), ἐξουθενεῖν (Lob. p. 182, Schæf. *Ind. ad Æsop.* p. 135), ἐκκακεῖν,\*<sup>4</sup> εὐδοκεῖν (Sturz p. 168, Fritz. *Rom.* II. 370), ὁμοιάζειν,\* ἀγαθουργεῖν, ἀγαθωσύνη, διασκορπίζειν (Lob. p. 218), στρηνιᾶν (τρυφᾶν, Lob. p. 381), ἐγκρατεύομαι\* (Lob. p. 442), οἰκοδεσπότης and οἰκοδεσποτεῖν (Lob. p. 373), λιθοβολεῖν, προσφάγιον (ὄψον, Sturz p. 191), λογία, κράββατος (σίκιμπος, Lob. p. 63, Sturz p. 175), πεποίθησις (Lob. p. 295), σπῖλος (κηλὶς, Lob. p. 28), μᾶμμη (τήθη, Lob. p. 133), ράφίς (βελόνη, Lob. p. 90), ἀγριέλαιος (κότινος, Mæris p. 68), ἀγνότης,\* ἀγίοτης,\* ἐπενδύτης, ἐκτενῶς and ἐκτένεια (Lob. p. 311), ἀπαράβατος (Lob. p. 313).

Under the last two heads, (d) and (e), certain classes of words deserve special mention. Later Greek was particularly rich in

(1) Substantives in μα, as κατάλυμα, ἀνταπόδομα, κατόρθωμα, ράπισμα, γέννημα, ἔκρωμα (Lob. p. 209), βάπτισμα,\* ἔνταλμα, ἱεροσύλημα:\* see Pasor, *Gram.* pp. 571–574.

(2) Substantives compounded with συν, as συμμαθητής, συμπολίτης (Lob. p. 471).<sup>5</sup>

(3) Adjectives in ινος, as ὀρθρινός (Sturz p. 186), πρωϊνός, καθημερινός, ὀστράκινος, δερμάτινος (Lob. p. 51).

(4) Verbs in ω, ἴζω, αἴζω, as ἀνακαινῶ, δυναμῶ, ἀφνπνῶ, δολιῶ, ἐξουθενῶ,\* σθενῶ, ὀρθρίζω,\* δειγματίζω,\* θεατρίζω, φυλακίζω,\* ἱματίζω, ἀκοντίζω, πελεκίζω (Lob. p. 341), αἰρετίζω (Babr. 61, Boisson. *Anecd.* II. 318), σινιάζω.

<sup>1</sup> Siebelis, *Pr. de verb. compos. quæ quatuor partib. constant* (Budiss. 1832).

<sup>2</sup> Also abbreviated forms of proper names, which no doubt were previously used in the popular language, were admitted into the written; as Ἀλεξᾶς, Σπανία (for Ἰσπανία), &c. The derivatives of δέχισθαι were but slightly altered, as πανδοχίς, ξενοδοχίς, for πανδοκίς, &c. (Lob. p. 307).

<sup>3</sup> Many such words have been collected from the Fathers by Suicer, *Sacræ Observat.* p. 311 sqq. (Tigur. 1665).

<sup>4</sup> In the written language ἰγκακεῖν alone was used; see Winer, *Gal.* p. 131, and Meyer on 2 C. iv. 1. [Ἔκκ. occurs six times in *Rec.*, but Lachm., Tisch., Ellic., Westcott and Hort read ἰγκ. (ἰγκ.) in every case. The Fathers use ἰγκακεῖν. See Ellic. and Lightf. on G. vi. 9, Alf. on 2 C. iv. 1.]

<sup>5</sup> [See Ellicott on E. ii. 19. On καλώς, mentioned below, see Ellicott on G. iii. 6.]

To these may be added the two presents formed from perfects, *στήκω* (see above), *γρηγορῶ* (Lob. p. 118). Compare also such adverbs as *πάντοτε* (*διαπαντός*, *ἐκάστοτε*, Sturz p. 187), *παιδιόθεν* (*ἐκ παιδίου*, Lob. p. 93), *καθώς* (Sturz p. 74), *πανοικί* (*πανοικία*, *πανοικησία*, Lob. p. 515).<sup>1</sup> *Ἐσχάτως ἔχειν* is a later phrase for *κακῶς*, *πονηρῶς ἔχειν* (Lob. p. 389), and *καλοποιεῖν* (see above) was used for the older phrase *καλῶς ποιεῖν*.

That this list contains many words which were coined by the Greek-speaking Jews or the N. T. writers themselves—especially Paul, Luke, and the author of the Ep. to the Hebrews, comp. Origen, *Orat.* § 27—according to the prevailing analogy of the time, will not be denied: compare particularly *ὀρθρίζειν* (Ὠρθρί), *λιθοβολεῖν*, *αἵματεκχυσία*, *σκληροκαρδία*, *σκληροτράχηλος*, *ἀγαθοεργεῖν*, *ὀρθοποδεῖν*, *ὀρθοτομεῖν*, *μοσχοποιεῖν*, *μεγαλωσύνη*, *ταπεινοφροσύνη*, *παραβάτης*, *πατριάρχης*, *ἀγενεαλόγητος*, *ὑποπόδιον* (Sturz p. 199), *χρυσοδακτύλιος*. And yet we cannot consider this point decided by the fact that no trace of these words has been found in the extant works of the Greek authors of the first centuries after Christ. Some of these words have not been examined:<sup>2</sup> besides, many words of the kind might be already current in the ordinary spoken language. Those words, however, which denote Jewish institutions, or which designate Gentile worship, etc., as idolatrous, naturally originated amongst the Greek-speaking Jews themselves: e.g. *σκηνοπηγία*, *εἰδωλόθυτον*, *εἰδωλολατρεία*. Lastly, many words received among the Jews a more specific meaning connected with Jewish usages and modes of thought; as *ἐπιστρέφειν* and *ἐπιστροφή*, used absolutely, *be converted*, *conversion*, *προσήλυτος*, *πεντηκοστή* *Pentecost*, *κόσμος* (in a figurative sense), *φυλακτήριον*, *ἐπιγαμβρεύειν* of the levirate marriage. On the peculiarly Christian words and forms, e.g. *βάπτισμα*, see p. 36.

#### GRAMMATICAL PECULIARITIES.

These are in great measure limited to certain inflexions of nouns and verbs, which either were entirely unknown at an earlier period, or were not used in certain words, or at all events were foreign to written Attic,—for the mixture of the previously distinct dialects is seen in the inflexions as well as in the vocabulary of later Greek. The use of the dual became rare.

There are few peculiarities of syntax. Certain verbs are construed with cases different from those which they govern in classical Greek

<sup>1</sup> That this popular Greek should have adopted with slight alterations certain foreign words (appellatives) belonging to the other languages spoken in the different provinces, is very natural, but our present general inquiry is not further concerned with the fact. On the Egyptian words found in the LXX and elsewhere, see Sturz p. 84 sqq. Latin and Persian words have also been pointed out in the N. T.: comp. Olear. *de stylo N. T.* p. 366 sqq.; Georgi, *Hierocr.* I. 247 sqq. and II. (*de Latinismis N. T.*); Dresig, *de N. T. Gr. Latinismis merito et falso suspectis* (Lips. 1726); Schleiermacher, *Herm.* p. 62 sq.

<sup>2</sup> Most words of this kind appear later in the Byzantine writers, who abound in double compounds and lengthened forms of words. They especially delighted to revive in this way words which had been, as it were, worn out by use.

(§ 31. 1, 32. 4);<sup>1</sup> conjunctions which were formerly joined with the optative or conjunctive only are now found with the indicative; the use of the optative perceptibly declines, especially in the *oratio obliqua*; the future participle after verbs of *going*, *sending*, etc., gives place to the present participle or to the infinitive; active verbs with *ἐαυτόν* come into use instead of middle verbs, where no special emphasis is intended; and there is a general tendency to use the more expressive forms of speech without their peculiar force, and at the same time to strive after additional emphasis even in grammatical forms,—comp. *μειζότερος*, *ἴνα* in the place of the infinitive, &c. The later inflexions will be most appropriately noticed in § 4.

We cannot doubt that the late popular dialect had special peculiarities in different provinces. Critics have accordingly professed to find Cilicisms in Paul's writings, see Hieron. *ad Algasiam Quæst.* 10, Tom. IV. p. 204 (ed. Martianay); but the four examples which this Father adduces are not conclusive,<sup>2</sup> and, as we know nothing of Cilician provincialisms from any other source,<sup>3</sup> the inquiry should rather be abandoned than be founded on mere hypotheses. Comp. Stolberg, *De Cilicisms a Paulo usurpatis*, in his *Tr. de Solœc. N. T.* p. 91 sqq.

### SECTION III.

#### HEBREW-ARAMAIC COLOURING OF THE N. T. DICTION.

The popular dialect of Greek was not spoken and written by the Jews without foreign admixture. The general characteristics of their mother-tongue—vividness and circumstantiality combined with great sameness of expression—were transferred from it to their Greek style, which also contains particular phrases and constructions derived from the same source. Both peculiarities, the general Hebraistic impress and the introduction of "Hebraisms," are more apparent in their direct translation from the Hebrew than in their original composition in Greek.<sup>4</sup>

The Hebraisms (and Aramaisms) are more frequently lexical than grammatical. The former consist partly of words used in an extended signification, partly of whole phrases imitated from the Hebrew, and partly of words newly framed in accordance

<sup>1</sup> Compare Boissonade, *Anecd.* III. 136, 154.

<sup>2</sup> Michaelis, *Introduction* I. 149 (Marsh's Transl.).

<sup>3</sup> Compare however Sturz p. 62, [who assigns a Cilician origin to such forms as *ἔλαβα*, *ἔφαγα* (see § 13. 1), and to the word *σίσις*, Lev. xix. 27. The Cilicisms of which Jerome speaks are *καταναγκᾶν τινός*, *καταβραβεῖν τινά*, *ἀνθρώπινον λέγων*, and the use of *ἡμέρα* in 1 C. iv. 3. See Schirlitz, *Grundz.* p. 26; Mullach, *Vulg.* p. 17].

<sup>4</sup> Herein lies an argument, hitherto little noticed, against regarding the N. T. text as a translation from the Aramaic,—a translation, too, for the most part unskilfully executed.



with Hebrew analogy, to correspond with Hebrew words similarly formed. Thus arose a Jewish Greek, which was in part unintelligible to native Greeks,<sup>1</sup> and which they sometimes treated with contempt.

All the nations which after Alexander's death were subject to the Græco-Macedonian rule, and gradually accustomed themselves to the Greek language of their conquerors even in the ordinary intercourse of life,—and especially the Syrians and Hebrews,—spoke Greek less purely than native Greeks, imparting to it more or less the impress of their mother-tongue: see Salmas. *De ling. Hell.* p. 121, and compare Joseph. *Ant.* 20. 9.<sup>2</sup> As the Greek-speaking Jews are usually denominated Hellenists, this oriental dialect of Greek, known by us only from the writings of Jews, is not unsuitably called *Hellenistic*; see Buttm. I. 6.<sup>3</sup> By this name therefore,—first introduced by Scaliger (*Animadv. in Eus.* p. 134), not by Drusius (*ad Act.* vi. 6)—the language of the LXX and N. T. (with the *Libri Pseudepigraphi* and the apocryphal books of the N. T.) is specially designated.

The Hebraisms of the N. T. (for it is to these, and not to the oriental tone which is manifest in the structure of sentences and the arrange-

<sup>1</sup> Though L. de Dieu's opinion (*Præf. ad Grammat. Orient.*), “facilius Europæis foret Platonis Aristotelisque elegantiam imitari, quam Platoni Aristotelive N. T. nobis interpretari,” is decidedly an exaggeration. The above-mentioned circumstances, however, serve to explain in general the liberty which learned Greek transcribers or possessors of MSS. often allowed themselves to make corrections for the sake of bringing the diction nearer to Grecian elegance: see Hug, *Introd.* I. § 24. II. [Tregelles, *Horne* IV. p. 54.]

<sup>2</sup> It is well known that Greek subsequently became *Latinised* to a certain extent, when the Romans began to write in that language. The Latin colouring, however, is not very marked before the time of the Byzantine writers, even in translations of Latin authors,—such as that of Eutropius by Pænius, of Cicero's *Cato Maj.* and *Somn. Scip.* by Theodorus (edited by Götz: Nürnberg. 1801),—partly because Greek and Latin are much more nearly allied in structure than Hebrew and Greek, and partly because these writers had *studied* Greek. [Specimens of Latinising are given by Mullach, p. 51 sq.]

<sup>3</sup> This designation is entirely appropriate, and should be resumed as a technical term, for ἑλληνιστής in the N. T. (A. vi. 1) denotes a Greek-speaking Jew. (Examples, of ἑλληνίζω rather than of ἑλληνιστής, may be found in Wetstein II. 490, Lob. p. 379 sq.) The opinion of Salmasius, that in the N. T. a Hellenist means a proselyte to Judaism out of the Greek nation, is a hasty inference from A. vi. 5, and Eichstädt (*ad Mori Acroas. Herm.* I. 227) should not have adopted it. The controversy between D. Heinsius (*Exercit. de ling. Hellenist.*: Leyden, 1643) and Salmasius (*Hellenistica*, and *Fusus ling. Hell.*, and *Ossilegium ling. Hell.*: Leyden, 1643) on the name *dialectus Hellenistica*, related even more to the word *dialectus* than to *Hellenistica*: for the former word Salmasius (*de Hellenist.* p. 250) wished to substitute *character* or *stylus idioticus*. Compare also Tittm. *Syn.* I. 259 sq. Yet dialect (διάλεκτος τοπική) is not inadmissible as a name for the Greek spoken by the Hellenistic Jews, especially if the wide meaning of the verb διαλέγεσθαι (e.g. Strabo 8. 514) be taken into consideration. Other writings on this title (*dial. Hellen.*) may be seen in Walch, *Biblioth. Theol.* IV. 278 sq., Fabric. *Biblioth. Gr.* IV. 893 sq. (ed. Harles). Thiersch and Rost have begun to call the language of the Greek Bible the “ecclesiastical dialect,” but this name is too narrow for the Jewish Greek of which we are speaking: the word *dialect*, too, is not suitable. [See Mullach, p. 14; Roberts, *Discussions on the Gospels*, pp. 156–176.]

ment of words, that attention has usually been directed) have been frequently and copiously collected, especially by Vorst, Leusden, and Olearius;<sup>1</sup> but no one has executed the work with sufficient critical precision.<sup>2</sup> Almost all writers on the subject are more or less chargeable with the following faults:—

(a) Too little attention is paid to the Aramaic element in N. T. diction.<sup>3</sup> It is well known that the language ordinarily spoken by the Jews of Palestine in the time of Jesus was not the ancient Hebrew, but the Syro-chaldaic; and hence Jewish Greek would necessarily receive from this dialect many of the most common expressions of ordinary life.<sup>4</sup> Olearius, however, of the older writers, has a special section *de Chaldaeo-Syriasmis N. T.* (p. 345 sqq.); comp. also Georgi, *Hieroer.* I. 187 sqq. More recently much relating to this subject has been collected by Boysen, Agrell, and Hartmann.<sup>5</sup> Some earlier writers had occasionally directed attention to Aramaisms: see Michaelis, *Introd.* I. 135 sqq. (Trans.), Fischer, *ad Leusd.* p. 140, Bertholdt, *Einleit.* Part I. p. 158.—Under this head come also the (few) Rabbinisms<sup>6</sup>—mostly school-terms, such as may have been current amongst Jewish doctors as early as the time of Jesus. For illustrating these very much material may still be extracted from Schoettgen's *Horæ Hebraicæ*.

(b) The difference between the styles of different authors was almost entirely lost sight of. To judge from the collections of these writers, every part of the N. T. would seem to be equally pervaded

<sup>1</sup> Leusden, *Philol. Hebr.*, from which the *Dissertat. de dialectis N. T. sing. de ejus Hebr.* was reprinted in a separate form by J. F. Fischer (Lips. 1754, 1792). Olearius, *De stylo N. T.* p. 232 sqq. Compare also Hartmann, *Linguist. Einl. in das Stud. des A. T.* p. 382 sqq. Anm.

<sup>2</sup> A complete work on this subject, executed with critical accuracy and on rational principles, is therefore greatly needed. Meanwhile, our thanks are due for the commencement recently made by D. E. F. Böckel, *De Hebraismis N. T.* Spec. I. (Lips. 1840).

<sup>3</sup> Many of the peculiarities adduced by the Hebraists might be either Hebraisms or Aramaisms: e.g. *ûs* as indef. article, the frequent use of *ânai* with the partic. in the place of a finite verb. It is better, however, to regard these and similar expressions as Aramaisms, since they occur much more frequently and regularly in Aramaic, and in Hebrew are almost confined to those later writings whose style approaches the Aramaic. The N. T. alone is directly referred to in what has just been said, for there are but few Aramaisms in the LXX; comp. Olear. p. 308, Gesenius, *Isaiah* I. 63.

<sup>4</sup> To such expressions the Aramaic element in N. T. Greek is substantially confined. The religious expressions were derived from the ancient Hebrew, the sacred language, either directly or (in the case of most of the Jews out of Palestine) through the medium of the LXX. To the former category belongs also the use of *θάνατος* \* for pestilence, Rev. vi. 8, xviii. 8 (מָוֶת וְצָרָה): comp. Ewald, *Comm. in Apoc.* p. 122 [p. 139].

<sup>5</sup> Boysen, *Krit. Erläuterungen des Grundtextes d. N. T. aus der syr. Uebersetzung* (Quedlinb. 1761): Agrell, *Oratio de dict. N. T.* (Wexion. 1798), and *Otiola Syr.* pp. 53–58 (Lund. 1816); Hartmann, *l.c.* p. 382 sqq.

<sup>6</sup> See Olearius, *l.c.* p. 360 sqq.; Georgi, *l.c.* p. 221 sqq.

\* Τὸ θανατικόν, in popular living Greek, is the ordinary term for the plague. E. M.

by Hebraisms. Such uniformity is far from existing in fact ; and in this inquiry Matthew, Luke, John, Paul, James, and the author of the Ep. to the Hebrews, cannot possibly be considered together.<sup>1</sup> Another question left unnoticed is the relation between the diction of the N. T. and that of the LXX. With all their similarity they have also many points of difference ; and, in general, the language of the N. T. is less Hebraistic than that of the LXX, which was a direct, and, in part, a literal translation from the Hebrew.

(c) They included in their lists of Hebraisms much that was not foreign to Greek prose, or is the common property of many languages ; and, in general, had no clear definition of "Hebraism" to start from.<sup>2</sup> In fact, this word was used in three senses, to denote—

(1) Words, phrases, and constructions, which are peculiar to Hebrew or Aramaic, nothing corresponding to them being found in Greek prose ; as *σπλαγχνίζεσθαι, ὀφειλήματα ἀφιέναι, πρόσωπον λαμβάνειν, οἰκοδομεῖν* (in a figurative sense), *πλατύνειν τὴν καρδίαν, πορεύεσθαι ὀπίσω, οὐ . . . πᾶς* (for *οὐδεὶς*), *ἐξομολογείσθαι τινι* and *ἐν τινι*, &c.

(2) Words, phrases, and constructions, which are occasionally met with in Greek writers, but which were in the first instance suggested to the N. T. writers by their native language : as *σπέρμα* for *proles* (Schwarz, *Comm.* p. 1235), Hebr. *זֶרַע* ; *ἀνάγκη* *distress* (comp. Diod. Sic. 4. 43, Schwarz *l.c.* p. 81), Hebr. *כְּצָרָה, צָר, צָרָה, עֲצָרָה*, *request*, as *שָׁאַל* denotes both *request* and *interrogate*, comp. the Latin *rogare* (Babr. 97. 3, Apollon. *Synt.* p. 289) ; *εἰς ἀπάντησιν* (Diod. Sic. 8. 59, Polyb. 5. 26. 8), comp. *חֲרָצָה* ; *πέρατα τῆς γῆς* (Thuc. 1. 69, Xen. *Ages.* 9. 4, Dio Chr. 62. 587), comp. *חֲרָצָה* ; *χεῖλος* for *littus* (Her. 1. 191, Strabo, al.), comp. *פֶּה* ; *στόμα* of a sword (*פֶּה*), comp., besides the poets, Philostr. *Her.* 19. 4. So also the phrase *ἐνδύσασθαι Χριστόν*—Dion. H. has *Ταρκύνιον ἐνδύσ.*—is formed on the model of *לְבַשׁ צִדִּיק*, or the like. Comp. above, p. 17.

(3) Words, phrases, and constructions, which are equally common in Greek and in Hebrew, so that we may doubt whether they were used by the Jews as part of the popular Greek which they adopted, or because the corresponding words, &c., in their native language were so familiar ; as *φυλάσσειν νόμον, αἷμα cædes, ἀνὴρ* with appellatives (*ἀνὴρ φονεύς*), *παῖς slave*, *μεγαλύνειν praise*, *διώκειν strive after* (a virtue).<sup>3</sup>

(4) Lastly, it must be owned that Hebraisms (Aramaisms) were

<sup>1</sup> The style even of the same writer is not always uniform. Thus Luke in his Gospel, where he was dependent on the Gospel *paradosis*, has more Hebraisms than in the Acts ; and the falling off in the diction after the preface to his Gospel was long ago pointed out. The hymns and discourses also are more Hebraistic than the narrative portions : comp. e.g. L. i. 13-20, 42-55, 68-79. The relation in which Luke stands to Matthew and Mark, as regards language and style, has not yet been clearly shown.

<sup>2</sup> See Tittmann, *Syn.* I. p. 269 sqq. ; De Wette, *A. L. Z.* 1816, No. 39, p. 306.

<sup>3</sup> Many of the grammatical phenomena adduced in Haab's grammar are of this kind.

introduced into very many passages by the commentators themselves. Thus E. v. 26, ἐν ῥήματι ἴνα, עַל־דְּבַר אִשָּׁר, see Koppe; Mt. xxv. 23, χάρα *convivium*, after the Aram. חֲרָה (see Fisch. *ad Leusd. Dial.* p. 52), or the Hebr. שְׂמִיחָה Esth. ix. 17, al. (Eichhorn, *Eintl. ins N. T.* I. 528); Mt. vi. 1, δικαιοσύνη *alms*, after the Chald. צִדְקָה; Mt. xxi. 13, λησταί *traders* (Fisch. *l.c.* p. 48). Connected with this was considerable misuse of the LXX; e.g. L. xi. 22, σκῦλα *supellex*, comp. Esth. iii. 13; Acts ii. 24, ὠδίνες *vincula*, comp. Ps. xvii. 6.<sup>1</sup> Πέραν has even been rendered *on this side of*, like עֵבֶר (?)! Compare further Fritz. *Rom.* I. 367.<sup>2</sup>

From what has been said it will be clear that the Hebraisms of the N. T. may be divided into two classes—*perfect* and *imperfect*. By perfect Hebraisms we understand those uses of words, those phrases and constructions, which belong exclusively to the Hebrew (Aramaic) language, and which therefore Hellenistic Greek (i.e., the language of the N. T.) has directly received from this source.<sup>3</sup> Imperfect Hebraisms are those uses of words, those phrases and constructions, which are also found in Greek prose, but which we may with very great probability suppose the N. T. writers to have immediately derived from the Hebrew or Aramaic—partly because these writers were most familiar with their mother-tongue, and partly because the phraseology in question was of more frequent occurrence in Hebrew than in Greek. This distinction has been noticed by De Wette, who says (*l.c.* p. 319): “Whether a phrase is absolutely un-Greek, or whether there exists in Greek a point of connexion to which the phrase can attach itself, makes an essential difference.”

We must however carry the investigation farther back, and consider especially the *genesis* of the so-called Hebraisms. The language of the LXX<sup>4</sup> cannot be made the basis of this inquiry: as a translation, it affords no certain evidence respecting the Greek which was freely spoken and written by Jews, and which had been acquired by them from oral intercourse. Nor can we in the first instance deal with the doctrinal parts of the N. T., because the religious phraseology of the Jews in Greek naturally attached itself very closely to the Hebrew, and found a model already existing in the LXX. If we wish to ascer-

<sup>1</sup> [Since שָׁלָל (*spoils*) is translated by ὑπάρχοντα in Esth. iii. 13, it was said that σκῦλα, L. xi. 22, is used for *goods* “per Hebraismum;” and similarly that ὠδίνες θαν., A. ii. 24, means *cords of death*, because in Ps. xviii. (xvii.) 5 חֲבִלֵי מוֹת (which has this meaning) is rendered ὠδίνες θαν. in the LXX.]

<sup>2</sup> In the title of Kaiser's *Diss. de ling. Aram. usu*, &c. (Norimb. 1831), the word *abusu* would be more in accordance with truth than *usu*.

<sup>3</sup> Such Hebraisms are thus defined by Blessig in the work cited above [p. 16, note <sup>1</sup>]: “Hebraismus est solius Hebraei sermonis propria loquendi ratio, cujus modi in Græcam vel aliam linguam sine barbarismi suspicione transferre non licet.”

<sup>4</sup> The most important work that has yet appeared on the linguistic element of the LXX is H. W. Jos. Thiersch, *De Pentateuchi versione Alex. libri 3* (Erlang. 1840), from which, in the later editions of this grammar, many welcome illustrations have been received. But a complete examination of the language of the LXX is still very much needed.

tain as exactly as possible the influence which the mother-tongue exerted on the Greek spoken by Jews, we must examine especially the narrative style of the Apocrypha, the Gospels, and the Acts of the Apostles. In the first place, it is clear that it was the *general* character of Hebrew or Aramaic composition that was most naturally and unconsciously impressed—by original writers almost as much as by translators—on their Greek style. No one escapes without difficulty from this general influence, which is, as it were, born with him; only reflexion and practice can set him free from it. This general character consists:—

(1) In vividness—hence the use of a preposition instead of the simple case, the latter construction being rather the result of abstraction—and consequently circumstantiality of expression: e.g. *φεύγειν ἀπὸ προσώπου τινός, ἐγράφη διὰ χειρός τινος, πάντες ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἔσται . . . καὶ ἐκχεῶ*, and the like; the accumulation of personal and demonstrative pronouns, especially after the relative, the narrative formula *καὶ ἐγένετο*, &c.

(2) In the simplicity and indeed monotony with which the Hebrew constructs sentences and joins sentence to sentence, preferring co-ordination to subordination: hence the very limited use of conjunctions (in which classical Greek is so rich), the uniformity in the use of the tenses, the want of the periodic compactness which results from the fusion of several sentences into one principal sentence, and along with this the sparing use of participial constructions, so numerous and diversified in classical Greek. In historical narrative there is this marked peculiarity, that words spoken by another are almost always quoted in the direct form, as uttered by him; whereas it is the indirect introduction of the speaker that gives so distinctive a colouring to the narrative style of classical authors, and that leads to the frequent and varied use of the optative, a mood which is almost unknown in Hellenistic Greek.

From this general Hebrew influence Jewish Greek necessarily received a strongly marked character. Many special peculiarities, however, were derived from the same source, and it is to these that the name of Hebraisms is usually given.

To begin with the simplest kind:—

(a) The Greek word which expressed the primary meaning of a Hebrew word often received in addition its secondary meanings also; compare *ἑρωτᾶν*, *שׁאַל*, *interrogate* and *request*. Hence it would not be strange if the Jews had used *δικαιοσύνη* in the sense of *alms*, like *צדקה*. More certain examples are, *ῥῆμα* *peccatum*, from the Aram. *חוב*; *νύμφη* (*bride*, also *daughter-in-law*, Mt. x. 35, as *כַּלָּה* has both these meanings (Gen. xxxviii. 11, LXX); *εἰς* for *primus* in certain cases, like *אֶחָד*; *ἐξομολογεῖσθαι τινι* *to praise* (giving thanks), like *הוֹדָה* (Ps. cv. 47, cxxi. 4, al., LXX); *εὐλογεῖν* *bless*, i.e. make happy, like *בָּרַךְ*; *κτίσις* *that which is created, creature*, compare the Chaldee *בְּרִיָּה*; *δόξα* in the sense of *brightness, splendour*, like *כְּבוֹד*; *δυνάμεις* *miracles*, *נִסִּים*. The transference of a figurative sense is most frequent: as *ποτήριον* *sors, portio*, Mt. xx. 22 (כֶּסֶף); *σκάνδαλον*

*stumbling block*, in a moral sense (מִכְשׁוֹל); γλῶσσα for *nation* (לָשׁוֹן); χεῖλος for *language* (שִׁפְהָ); ἐνώπιον τοῦ θεοῦ (לְפָנֵי יְהוָה) *according to God's judgment*; καρδία εὐθεία (יִשְׁרָהּ); περιπατεῖν *walk*, of a course of life; ὁδός (דֶּרֶךְ), comp. Schæfer, *Ind. ad Aesop.* p. 148; ἀνάθεμα, not merely *what is consecrated to God*, but (like the Hebrew הָרָם) *what is devoted to destruction*, Rom. ix. 3, Dt. vii. 26, Jos. vi. 17, al.; λύειν, Mt. xvi. 19, *declare lawful*, from the Rabbinical הֵתִיר.

(b) Certain very common vernacular phrases are literally translated into Greek: as πρόσωπον λαμβάνειν from נִשָּׂא פָנִים; ζητεῖν ψυχὴν from נִפְשׁ נַפְשׁ; ποιῶν ἔλεος (χάριν) μετὰ τινος from עָשָׂה חֶסֶד עִם; ἀνοίγειν τοὺς ὀφθαλμούς or τὸ στόμα τινός (פִּקְחָהּ); γεύεσθαι θανάτου, אָמַץ מָוֶת (Talm.); ἄρτον φαγεῖν *eat*, אָכַל לֶחֶם; αἷμα ἐκχέειν, דָּם שָׁפַךְ, *kill*; ἀνίστημι σπέρμα τινί from הָקִים זֶרַע; υἱὸς θανάτου from בֶּן-מָוֶת (οἱ υἱοὶ τοῦ νυμφῶνος); καρπὸς ὀσφύος from פְּרִי הַלְצִים; καρπὸς κοιλίας from פְּרִי בֶטֶן; ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός from יָצָא מִחֲלָצֵי פֶ; ἐκ κοιλίας μητρὸς from מִבֶּטֶן אִמּוֹ; ὀφείλημα ἀφιέναι from שָׁבַק חֹבָא (Talm.); also στήριζεν πρόσωπον αὐτοῦ from הִשִּׁים פָּנָיו; πᾶσα σάρξ from כָּל-בָּשָׂר.

(c) Reflexion and contrivance are more apparent in the formation of Greek derivatives, that vernacular words which belong to the same root may be similarly expressed in Greek: as ὀλοκαυτωμα (from ὀλοκαυτοῦν, Lob. p. 524) for עָלָה; σπλαγχνίζεσθαι from σπλάγχνα, as רָחַם is connected with רַחֲמִים; σκανδαλίζειν, σκανδαλίσσεται, like נִכְשֵׁל, הִכְשִׁיל; ἐγκαίνειν from ἐγκαίνια, as חָנַךְ is connected with חֲנֻכָּה; ἀναθεματίζειν like הִרְחִים; ὀρθρίζειν like הִשְׁכִּים; and perhaps ἐνωτίζεισθαι like הִאָּזִין, comp. Fisch. *ad Leus. Dial.* p. 27. This is carried still farther in προσωποληπτεῖν, for which the Hebrew itself has no single corresponding word.

All this easily accounts for the Hebrew-Aramaic colouring which is so distinctly apparent in the style of the N. T. writers, who were not (like Philo and Josephus<sup>2</sup>) acquainted with Greek literature, and who did not strive after a correct Greek style. The whole cast of their composition, and in particular the want of connexion (especially in narrative), could not but offend a cultivated Greek ear; and many expressions—such as ἀφιέναι ὀφειλήματα,<sup>3</sup> πρόσωπον λαμβάνειν, λογί-

<sup>1</sup> A similar Grecism in Latin is “a teneris unguiculis” (Cic. *Fam.* 1. 6. 3), which the Romans certainly understood, as καρπὸς χυλίων, for instance, would undoubtedly be understood by the Greeks, though it might seem a somewhat strange expression; comp. καρπὸς φρενῶν, Pind. *Nem.* 10. 22. Still less difficulty would be occasioned by καρπὸς κοιλίας, since *fruit* was used absolutely for *offspring* by the Greeks (Aristot. *Polit.* 7. 16, Eurip. *Bacch.* 1305) and others, where the meaning was made clear by the context: comp. Ruhnke *ad Hom. in Cere.* 23. [In Eurip. *Bacch.* 1305 (1307) the word is ἔρνος: this word and βάρος are not unfrequently used in this sense. On καρπός, see Hermann and Paley on Eurip. *Ion* 475 (καρποσφόροι).]

<sup>2</sup> Though even Josephus, when narrating O. T. history after the LXX, is not altogether free from Hebraisms: see Scharfenberg, *De Josephi et LXX. consensu*, in Pott, *Sylloge* vii. p. 306 sqq.

<sup>3</sup> In the sense of remitting *sins*, i.e. so far as ὀφειλήματα is concerned;

ζεσθαι εἰς δικαιοσύνην, &c.—would convey to a native Greek either an erroneous meaning or no meaning at all.<sup>1</sup> At the same time, it is easy to explain the fact that such Hebraistic expressions are less numerous in the free composition of the N. T. than in the translation of the O. T., and that, in the N. T. itself, those writers whose education was Hellenistic—Paul, Luke (especially in the second part of the Acts), John, and the author of the Ep. to the Hebrews<sup>2</sup>—use fewer Hebraisms than those who properly belonged to Palestine (Matthew, Peter).<sup>3</sup> It is also obvious that the Hebraisms which we find in the language of the Apostles were not all *unconsciously* adopted.<sup>4</sup> The religious expressions—and these constitute by far the greatest portion of the N. T. Hebraisms—were necessarily retained, because these were, so to speak, completely imbued with the religious ideas themselves, and because it was designed that Christianity should in the first instance link itself to Judaism.<sup>5</sup> Indeed there were no terms in the Greek language, as it then existed, by which the deep religious phenomena which apostolic Christianity made known could be expressed.<sup>6</sup> But when it is maintained<sup>7</sup> that the N. T. writers *always thought* in Hebrew or Aramaic what they afterwards wrote in Greek, this is an exaggeration. Such a habit belongs to beginners only. We ourselves, when we have had some practice in writing Latin, gradually (though never entirely) free ourselves from the habit of first thinking in our own language. Persons who, though not scientifically trained in Greek, yet constantly heard Greek spoken and very often—indeed regularly—spoke it themselves, could not but acquire in a short time a stock of words and phrases and a power of handling the language which would enable them, when writing, to command Greek expressions at once, without first thinking of verna-

for ἀφίεναι remit, even in reference to offences, occurs Her. 6. 30, in the phrase ἀφίεναι αἰτίαν, and ὀφειλήματα ἀφίεναι debita remittere (to remit what is due) is quite a common expression. In later Greek we find ἀφίεναι τινὶ τὴν ἀδικίαν, Plutarch, *Pomp.* 34, see Coraes and Schæf. *in loc.* A native Greek would also understand ἐπίσκειν χρέον, though it would sound strange to him in consequence of the use of the active for the middle ἐπίσκεισθαι.

<sup>1</sup> Comp. Gatak. *De stylo N. T.* cap. 5.

<sup>2</sup> Comp. Tholuck, *Commentar*, cap. 1. § 2. p. 25 sqq.

<sup>3</sup> The Grecian training of particular writers shows itself especially in the appropriate use of *verba composita* and *decomposita*.

<sup>4</sup> Van den Honert, *Synt.* p. 103.

<sup>5</sup> Comp. Beza *ad Act.* x. 46. Rambach is not altogether wrong in saying (*Inst. Herm.* 1. 2. 2), “Lingua N. T. passim ad Ebraei sermonis indolem conformata est, ut hoc modo concentus scripturæ utriusque Test. non in rebus solum sed ipsis etiam in verbis clarius observaretur:” comp. Pfaff, *Nott. ad Matth.* p. 34; Olear. p. 341 sqq.; Tittm. *Syn.* 1. p. 201 sq.—Compare further J. W. Schröder, *De causis quare dictio pure Græca in N. T. plerumque prætermittitur sit* (Marb. 1768); also Van Hengel, *Comm. in Ep. ad Philipp.* p. 19.

<sup>6</sup> Some good remarks on this point are to be found in Hvalstroem, *Spec. de usu Græcitat. Alex. in N. T.* p. 6 sq. (Upsal. 1794). Van den Honert even went so far as to assert, “Vel ipse Demosthenes, si eandem rem, quam nobis tradiderunt apostoli, debita perspicuitate et efficacia perscribere voluisset, Hebraismorum usum evitare non potuisset.”

<sup>7</sup> By Eichhorn and Bretschneider (*Præf. ad Lex. N. T.* II. 12, ed. 2); but the latter has retracted this opinion, at any rate so far as regards Paul (*Grundl. des ev. Pietism.* p. 179).

cular words and phrases to be afterwards translated into Greek.<sup>1</sup> The parallel drawn between the N. T. writers and our beginners in Latin composition, or the (uneducated) German-speaking Jews, is both unworthy and incorrect: comp. Schleierm. *Herm.* pp. 54, 59, 257. It is also forgotten that the Apostles found a Jewish Greek idiom already in existence, and that therefore they did not themselves construct most of their expressions by first thinking them out in Hebrew.

Many Greek words are used by the N. T. writers in a special relation to the Christian system of religion (and even in direct contrast to Judaism), as religious technical terms. These appear to constitute a third element of the N. T. diction—the peculiarly *Christian*.<sup>2</sup> Compare especially the words *ἔργα* (*ἐργάζεσθαι*, Rom. iv. 4), *πίστις*, *πιστεύειν εἰς Χριστόν*, or *πιστεύειν* absolutely, *ὁμολογία*, *δικαιοσύνη* and *δικαιοῦσθαι*, *ἐκλέγεσθαι*, *οἱ κλητοί*, *οἱ ἐκλεκτοί*, *οἱ ἅγιοι* (for *Christians*), *οἱ πιστοί* and *οἱ ἄπιστοι*, *οἰκοδομή* and *οἰκοδομεῖν* in a figurative sense, *ἀπόστολος*, *εὐαγγελίζεσθαι* and *κηρύττειν* used absolutely of Christian preaching, the appropriation of the form *βάπτισμα* to baptism, perhaps *κλῆν* (*τὸν ἄρτον* for *the holy repasts* (the Agape with the Lord's supper), *ὁ κόσμος*, *ἡ σὰρξ*, *ὁ σαρκικός* in the familiar theological sense, and others. Most of these expressions and phrases, however, are found in the O. T. and in Rabbinical writings;<sup>3</sup> hence it will always be hard to prove anything to be absolutely peculiar to the Apostles,—brought into use by them. This apostolic element, therefore, mainly consists in the meaning and the application given to words and phrases, and the subject scarcely lies within the limits of philological inquiry: compare, however, Schleierm. *Herm.* pp. 56, 67 sq., 138 sq. In the region of history, *πάσχειν* *suffer* and *παράδοσθαι* *be delivered up* (used absolutely) became established as technical expressions for the closing scenes of the life of Jesus on earth.<sup>4</sup>

Grammatical Hebraisms will be discussed in the next section.

<sup>1</sup> How easily do even we, who never hear Latin spoken by native Romans, attain the faculty of at once conceiving in *Latin* “dixit verum esse,” or “quam virtutem demonstravit aliis præstare,” and the like, without first mentally construing *dixit quod verum sit*, or *de qua virtute dem.*, *quod ea etc.* Thinking in conformity with the genius of the mother-tongue shows itself particularly in phrases and figures which have become habitual, and which are unconsciously introduced into the foreign language. It was so with the Apostles, who regularly use, along with many Hebraistic expressions, numerous Greek idioms which are entirely foreign to the genius of Hebrew.

<sup>2</sup> See Olearius, *De stylo N. T.* p. 380 sqq. (ed. Schwarz), Eckard, *Technica Sacra* (Quedlinb. 1716).

<sup>3</sup> To attempt to explain such expressions of the apostolical terminology by quotations from Greek authors (comp. Krebs, *Observ. Præf.* p. 4) is highly absurd. But, on the other hand, it is necessary to distinguish between the language of the Apostles, which still moved rather in the sphere of O. T. expressions, and the terminology of the Greek Church, which continually became more and more special in its meaning.

<sup>4</sup> [On the Christian element see Westcott in Smith's *Dict. of Bible*, ii. p. 533; Fairbairn, *Hermen. Manual*, pp. 39–45; Schirlitz, *Grundzüge*, pp. 36–42; Webster, *Syntax*, p. 6 sq.; also Cremer, *Biblisch-theolog. Wörterbuch der*



## SECTION IV.

## THE GRAMMATICAL CHARACTER OF THE N. T. DICTION.

In examining the grammatical characteristics of the N. T. diction, the two elements of N. T. Greek must be carefully distinguished. In grammar, as in vocabulary, the peculiarities of the later common Greek are the basis; these however consist rather in certain forms of inflexion than in syntactical constructions. Mingled with these we find, but in very small proportion, Hebraistic expressions and constructions in connexion with all the parts of speech; the main peculiarity being a predilection for prepositions, where the Greeks would have used cases alone. On the whole, N. T. Greek obeys the ordinary laws of Greek grammar. Many peculiarly Greek idioms are familiarly used by the N. T. writers (e.g. the attraction of the relative and of prepositions), and several distinctions which are entirely alien to Hebrew—as that between the negatives *οὐ* and *μή*, etc.—are strictly observed, though by mere instinct.

The grammatical structure of a language is much less affected by time than the use and meaning of its words. This may be verified in the case of almost every language whose development we can trace historically; compare, for instance, the German of Luther's translation with that spoken at the present day.<sup>1</sup> Greek is no exception to this rule: the later common language is distinguished by few grammatical peculiarities, and these belong almost entirely to the accident. We find in it especially a number of inflexions of nouns and verbs, which either did not exist at all in the earlier language, being formed later by shortening or lengthening the original inflexions, or which formerly belonged to particular dialects. The following are examples of the latter class:—

(a) Attic inflexions: *τιθέασι*, *ἡβουλήθην*, *ἤμελλε*, *βούλει* (*βούλη*), *ᾔψει*.

(b) Doric: *ἡ λυμός* (for *ὁ λ.*), *ἦτω* (*ἔστω*), *ἀφένεται* (*ἀφείνται*).

(c) Æolic: the 1 aor. opt. in *εα*,—which however was early admitted into Attic.

(d) Ionic: *γῆρει*, *σπείρης*, *εἶπα* (1 aor.).

As forms entirely unknown in earlier Greek must be mentioned—such a dative as *ροί*, the imperative *κάθου*, perfects like *ἔγνωκαν*

*neutest. Gracität* (2d ed. 1872,—translated by Urwick, 1878). Lünemann refers to Zeischwitz, *Profangracität u. biblisch. Sprachgeist: eine Vorl. üb. d. bibl. Umbildung hellen. Begriffe, bes. der psychol.* (Leipz. 1859).]

<sup>1</sup> [On the relation of the English of our Auth. Ver. to that now spoken, see Max Müller, *Lectures on Language*, p. 35 sq. (1st series); Marsh, *Lectures on the Eng. Lang.* p. 443 sqq. (ed. Smith).]

(for ἐγνώκασι), second aorists and imperfects like κατελίποσαν, ἔδο-  
λιούσαν, second aorists like εἶδαμεν, ἔφηναν, the future conjunctives  
(§ xiii. 1. *e*), the imperfect ἤμεθα. To this head specially belong  
many tense-forms which are regular in themselves, but for which  
the older language used others; as ἡμάρτησα for ἡμαρτον, αἴξω for  
αἰξάνω, ἤξα from ἤκω, φάγομαι for ἔδομαι: indeed the new tense- and  
mood-forms received by verbs from which earlier Greek, for the  
sake of euphony, used but few forms, constitute a special feature of  
the later language. It should be added that several nouns received  
a new gender, as ἡ βάτος (for ὁ β.), and some in consequence a  
twofold declension, e.g. πλούτος, ἔλεος: see § 9. Rem. 2.

The peculiarities of syntax in later Greek are less numerous, and  
consist mainly in a negligent use of the moods with particles. The  
following examples may be quoted from the N. T.: ὅταν with a past  
tense of the indicative, εἰ with the conjunctive, ἵνα with the present  
indicative, the construction of such verbs as γείεσθαι, καταδικάζειν,  
with an accusative, of προσκυνεῖν and προσφωνεῖν with a dative of  
the person (Lob. p. 463, Matth. 402. *c*), the weakening of ἵνα in  
such phrases as θέλω ἵνα, ἄξιός ἵνα, etc., the extension of the genitive  
of the infinitive (τοῦ ποιεῖν) beyond its original and natural limits,  
the use of the conjunctive for the optative in narration after past  
tenses, and the consequent infrequency of the optative mood, which  
has entirely disappeared in modern Greek. μέλλειν, θέλειν, etc.,  
are more frequently followed by the aorist infinitive (Lob. p. 747).  
Neglect of declension is only beginning to show itself; thus we find  
μετὰ τοῦ εἶν and the like (but as the result of design), see § 10. Rem.  
Later still we find particular instances of entire misconception of  
the meaning of cases and tenses: thus σὶν takes the genitive in  
Niceph. *Tact.* (Hase *ad Leon. Diac.* p. 38), ἀπό the accusative in Leo  
Gram. p. 232, and then in modern Greek; the aorist and present  
participles are interchanged in Leo Diac. and others. The dual (of  
nouns) is gradually superseded by the plural.

The grammatical character of the N. T. language has a very slight  
Hebraic colouring. It is true that in grammatical structure Hebrew  
(Aramaic) differs essentially from Greek; but this would rather tend  
to prevent the Greek-speaking Jews from intermingling with their  
Greek the constructions of their native language: a German would be  
in much greater danger of introducing German constructions into  
Latin or French. Besides, it is always easier to master the gram-  
matical laws of a foreign language than to obtain a perfect command  
of its vocabulary and to acquire the general national complexion  
of the foreign idiom: comp. Schleierm. *Herm.* p. 73. The rules of  
syntax are but few in comparison with the multitude of words and  
phrases; these rules too—especially those fundamental laws on the  
observance of which depends correctness of style, not elegance  
merely—are much more frequently brought before the mind, parti-  
cularly in speaking. Hence it was not difficult for the Jews to  
acquire such a knowledge of the grammatical framework of the Greek  
of their time (in which, indeed, some of the niceties of Attic Greek

were unknown) as was quite sufficient for their simple style of composition. Even the LXX in most cases correctly represent a Hebrew construction by its counterpart in Greek.<sup>1</sup> Only certain expressions of frequent occurrence are either (when the laws of Greek syntax do not forbid) rendered literally, e.g. the expression of a wish by means of a question, 2 S. xv. 4 τίς με καταστήσει κριτὴν; xxiii. 15, Num. xi. 29, Dt. v. 26, xxviii. 67, Cant. viii. 1;<sup>2</sup>—or translated, if possible, in a way which is at least in harmony with Greek analogy, as θανάτῳ ἀποθανείσθε Gen. iii. 4 (מוֹת תָּמּוּת), Dt. xx. 17, 1 S. xiv. 39, Is. xxx. 19;—or even translated by a construction in actual use in Greek (see however § 45), as Jud. xv. 2 μισὼν ἐμίσσησας, for מִשָּׂאֵף מִשָּׂאֵף, Gen. xliii. 2, Ex. xxii. 17, xxiii. 26, 1 S. ii. 25, al.; compare also the infinitive with τοῦ.<sup>3</sup> Hebrew constructions which are altogether opposed to the genius of the Greek language are, as a rule, not retained in the LXX. Thus the feminine for the neuter is found in but few passages, where the translators have not sufficiently examined the original, or have anxiously sought for a literal rendering (e.g. Ps. cxviii. 50, cxvii. 23);<sup>4</sup> and it is not probable that they consciously used the feminine to represent the neuter. In other passages it is clear that they understood the Hebrew feminine to relate to some feminine noun or pronoun indicated in the context, as in Jud. xix. 30: in Neh. xiii. 14, however, ἐν ταύτῃ is probably equivalent to the classical ταύτῃ, *in this respect, hoc in genere* (Xen. Cyr. 8. 8. 5), or *therefore*,—comp. ταύτῃ ὅτι propterea quod, Xen. An. 2. 6. 7: see also 1 S. xi. 2. The combination of the Hebrew verb with prepositions is the construction most frequently imitated: as φείδεσθαι ἐπὶ τινι Dt. vii. 16, or ἐπὶ τινι Ez. vii. 4 [*Alex.*], οἰκοδομεῖν ἐν τινι Neh. iv. 10 (בְּבִנְיָהּ), ἐπερωτᾶν ἐν κυρίῳ (בִּיהוָה) 1 S. x. 22, εὐδοκεῖν ἐν τινι (בְּדָבָר, Fritz. Rom. II. 371). These imitations certainly sound harsh in Greek, but in each case some possible point of contact might be found in a language so flexible.<sup>5</sup>

<sup>1</sup> Various Greek idioms had become quite habitual to them, such as the use of the article with attributive words and phrases after a substantive (ὁ κύριος ὁ ἐν οὐρανῷ, and the like), the attraction of the relative, etc.: the negatives also are almost always correctly distinguished. The better translators furnish examples of the more extended use of the Greek cases, as Gen. xxvi. 10, μικροῦ κοιμήθη *was within a little of* &c.

<sup>2</sup> Comp. Rom. vii. 24, and Fritz. *in loc.*, who adduces similar examples from Greek poets. The formula with πῶς (ἔν) and the optat. or conj. is discussed by Schaefer, *ad Soph. Ed. Col.* p. 523, and *Melet.* p. 100.

<sup>3</sup> Hemsterhuis says (Lucian, *Dial. Mar.* 4. 3): “sæpenumero contingit, ut locutio quædam native Græca a LXX interpretibus et N. T. scriptoribus mutata paululum potestate ad Hebræam apte exprimendam adhibeatur.”

<sup>4</sup> The translator of the Psalms is, in general, one of the most careless; that of Nehemiah is little better.—Aquila, who translated syllable for syllable (and e.g. absurdly rendered תָּא, the sign of the accusative, by σύν), cannot at all

be taken into consideration in any inquiry into the grammatical character of Hellenistic Greek. He violates the rules of grammar without hesitation for the sake of a literal rendering; as Gen. i. 5 ἐκάλεσεν ὁ θεὸς τὴν φωτὶ ἡμέραν. And yet he always uses the article correctly, and even employs the attraction of the relative,—so deeply were both rooted in the Greek language.

<sup>5</sup> As in German, “bauen *an* etwas,” “fragen *bei*,” etc.

But even if the LXX presented more instances of servile imitation of Hebrew constructions, this would not come into consideration in our inquiry respecting the N. T. As we have already said, the style of these *translators*, who usually followed the words of the original with studious exactness, and in some cases did not even understand their meaning, does not furnish the type of that style which Jews would use in conversation or free composition. In point of *grammar*, so far as the particular rules of the language are concerned, the N. T. is altogether written in Greek; and the few real grammatical Hebraisms which it contains become hardly discernible. Amongst these we may with more or less certainty<sup>1</sup> include, in general, the use of prepositions in phrases in which a classical writer would have been content with the simple case, as ἀποκρύπτειν τι ἀπό τινος, ἐσθίειν ἀπὸ τῶν ψυχίων, ἀθῶος ἀπὸ τοῦ αἵματος, κοινωνὸς ἐν τινι, ἀρέσκειν and προσκυνεῖν ἐνώπιόν τινος, εὐδοκεῖν and θέλειν ἐν τινι. Many examples of this kind, however, belong to the simplicity of the ancient style, and hence are also found in classic writers, especially the poets; they are therefore not really discordant with the genius of the Greek language (e.g. παύειν ἀπό τινος). More special and certain examples of grammatical Hebraism are the following:—

(a) The verbal translation of Hebrew constructions which are opposed to the spirit of the Greek language; as ὁμολογεῖν ἐν τινι, βλέπειν ἀπό sibi cavere a, προσέθετο πέμψαι, the formula εἰ δοθήσεται to express a negative oath.

(b) The repetition of a word for the purpose of indicating distribution, as δύο δύο, bini, instead of ἀνὰ δύο.

(c) The imitation of the Hebrew infinitive absolute (see above).

(d) The use of the genitive of a noun expressing quality in the place of an adjective:—and probably also the remarkably frequent use of the infinitive with prepositions (and a subject in the accusative) in narration.

The constructions included under (a) and (b) may be considered *pure* Hebraisms.

When, however, we consider that by far the largest number of constructions in the N. T. are pure Greek, and that the N. T. writers have even appropriated peculiarities of Greek syntax<sup>2</sup> which are altogether alien to the genius of their native language—as the distinction of the different past tenses, the construction of verbs with ἄν, the attraction of the relative, such constructions as οἰκονομίαν πεπίστευμαι, the use of a singular verb with neuter plurals, etc.—we

<sup>1</sup> As imaginary Hebraisms may be mentioned—the supposed *plur. excellentiae*, the *essentiae*, the combinations which have been wrongly taken as periphrases for the superlative (e.g. σάλπιγξ τοῦ θεοῦ), the use of the feminine for the neuter, and the pretended hypallage τὰ ῥήματα τῆς ζωῆς ταύτης for ταῦτα τὰ ῥήμ. τ. ζωῆς. [See § 27. 3, § 29. Rem., § 36. 2 and 3, § 34. 3. Rem. 1, § 34. 3. b.]

<sup>2</sup> The more minute niceties of written Attic, it is true, are not found in the N. T., partly because they were unknown in the popular spoken language, which the N. T. writers always heard, partly because there was no place for these niceties in the simple style in which the N. T. is written.

shall not be inclined to join in the outcry respecting the innumerable grammatical Hebraisms of the N. T. We may naturally expect to find the diction of the N. T. much less Hebraistic grammatically than that of the LXX and the Palestinian Apocrypha. That this really is the case will clearly appear, if we mark in the LXX the constructions which have just been mentioned as Hebraistic, remembering at the same time that many Hebrew idioms retained in the LXX do not occur at all in the N. T., and others—as the expression of a wish by a question—only in isolated instances, in impassioned language. Such a periphrasis for the future as *ἔσομαι διδόναι*, Tob. v. 14, is nowhere found in the N. T., nor is a substantive ever doubled to indicate *each, every*, as in Num. ix. 10, 2 K. xvii. 29, 1 Chr. ix. 27.<sup>1</sup>

Of the peculiarities of particular N. T. writers very few are purely grammatical; the Apocalypse alone requires special (though not exceptional) notice in a N. T. Grammar.

It is evident that in the whole investigation of the grammatical character of the N. T. language differences of reading must be carefully considered. Conversely, a thorough knowledge of the various lexical peculiarities of individual writers is an indispensable requisite for successful textual criticism.<sup>2</sup>

<sup>1</sup> Yet in the better translated portions of the O. T. and in the Palestinian Apocrypha we sometimes find Greek constructions where a N. T. writer would use a Hebraism: thus in 3 (1) Esdr. vi. 10, Tob. iii. 8, the genitive is used with strict Grecian propriety. See further Thiersch, *De Pent. Alex.* p. 95 sq.

<sup>2</sup> [On the general character of N. T. Greek, see Ellicott, *Aids to Faith*, p. 457 sqq.; Westcott in Smith's *Dict. of Bible*, II. p. 531 sqq., and *Introd. to Gospels*, pp. 38–40; J. Donaldson in Kitto's *Cyclopædia*, II. p. 170 sq. (ed. 3); Scrivener, *Criticism of N. T.* c. viii.; Green, *Gram.* c. i.; Davidson, *Bibl. Crit.* p. 447 sqq.; Webster, *Synt.* c. 1; Tregelles in Horne's *Introd.* IV. pp. 8–23; Fairbairn, *Herm. Man.* pp. 12–45; Bleek, *Introd. to N. T.* I. pp. 58–83 (Transl.). To the German references may be added, A. Buttmann, *Gr.* p. xi, 1 sq.; Schirlitz, *Grundz.* Part I. The differences of opinion chiefly relate to the relative importance of the various elements which enter into the composition of N. T. Greek. Amongst the questions raised are the following: how much stress should be laid on the *direct* influence of the LXX (comp. Westcott in *Dict. of B.*, l. c.),—whether some of the peculiarities commonly called Hebraistic should not rather be considered characteristics of the ordinary spoken language (see especially J. Donaldson l. c.),—whether we may admit that the N. T. *syntax* betrays the influence of the Latin (A. Buttm. l. c.). Many of the coincidences between Modern Greek and the Greek of the N. T. will be referred to in the following pages.]

## PART II.

### ACCIDENCE.

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#### SECTION V.

##### ORTHOGRAPHY AND ORTHOGRAPHICAL PRINCIPLES.

1. The best MSS. of the N. T., like those of Greek authors generally,<sup>1</sup> exhibit extraordinary variations of orthography, especially in particular words and forms; and there are not always clear grounds for deciding which mode of spelling is correct. Editors of the text have to adopt some definite rule, and consistently adhere to it. On several points, however, though the work of collation has of late been executed with greater diplomatic exactness, a still more careful investigation of the MS. evidence is yet to be desired. To proceed to details:—

(a) The use of the apostrophe to prevent hiatus is, in general, much less frequent in the MSS. of the N. T. and of the LXX than in the texts of native Greek authors (especially the orators<sup>2</sup>). "Αμα, ἄρα, ἀρα, γέ, ἐμέ, ἔτι, ἴνα, ὥστε, are never elided; δέ (before ἄν)<sup>3</sup> and οὐδέ very seldom: Mt. xxiii. 16, 18, xxiv. 21, Rom. ix. 7, 1 C. xiv. 21, H. viii. 4, L. x. 10, 2 C. iii. 16, xi. 21, Ph. ii. 18, 1 Jo. ii. 5, iii. 17. Only the prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά, regularly suffer elision; the prepositions especially before pronouns and in phrases of frequent occurrence, such as ἀπ' ἀρχῆς,—ἀντί only in ἀνθ' ὧν. Even here however MSS. vary, sometimes even the best, especially in regard to ἀλλά. Thus we find in A and

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<sup>1</sup> See Poppo, *Thuc.* I. p. 214, Matth. 42.

<sup>2</sup> Comp. Benseler, *De hiatu in Script. Gr.* (Pt. I. : Friberg, 1841); *De hiatu in Demosth.* (ib. 1847).

<sup>3</sup> [Δί is always elided before ἄν in the N. T., and not, I believe, before any other word; for in Ph. ii. 18 we should probably read τοῖς δὲ ἀνθρώποις.]

several other MSS., ἀλλὰ ἀληθείας A. xxvi. 25, ἀλλὰ ἀπόσαντο A. vii. 39, ἀλλὰ ὄγδοον 2 P. ii. 5; also, in the best MSS., ἀλλὰ ὑμᾶς 2 C. xii. 14, ἀλλὰ υἱός G. iv. 7. MS. authority is also in favour of μετὰ ἀνδρός L. ii. 36, μετὰ εἵκοσι xiv. 31, μετὰ ἀπίστου 2 C. vi. 15, ἀπὸ ἀνατολῶν Rev. xxi. 13, ἀπὸ ἀσθενείας H. xi. 34, ἀπὸ Ἀδάμ Jude 14, διὰ εἶδους 2 C. v. 7. Compare also A. ix. 6, x. 20, xvi. 37, 2 C. iv. 2, v. 12, L. xi. 17 (ἐπὶ οἶκον), Mt. xxi. 5 (ἐπὶ ὄνον), etc. In L. iii. 2 ἐπὶ ἀρχιερέως, Mt. xxiv. 7 ἐπὶ ἔθνος, 1 C. vi. 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἐδικαιώθητε, the weight of authority is against the elision: in Rom. vii. 13 ἀλλ' and ἀλλά have equal support.<sup>1</sup> As the Ionic dialect is distinguished by indifference to hiatus, this peculiarity of N. T. Greek was formerly considered an Ionism: in Attic prose however elision is sometimes neglected, though all the instances which Georgi (*Hierocr.* I. 143) produces from Plato may not be trustworthy. See Buttm. I. 123 sqq. (Jelf 16 sq.).<sup>2</sup> It is possible that the variations may have been guided by some principle: Sintenis, for example, has reduced Plutarch's practice to rules (Plut. *Vit.* IV. 321 sqq.). So in the N. T. we might occasionally account for the absence of elision by reference to the writer's meaning; not imagining however that the Apostles would bestow attention on such matters as these, but regarding the choice as the result of a natural instinct. But the risk of trifling would here be very great (Bengel on 1 C. vi. 11).

In the poetical quotation from Menander, 1 C. xv. 33, even Lachmann reads χρῆσθ' ὁμιλίας κακαί (comp. Georgi, *Hier.* I. 186), although the best MSS. of the N. T. have the unelided form χρῆστα, which Tischendorf has received.<sup>3</sup>

(b) In regard to the final *ς* of οὕτως, μέχρις, and the so-called *ν ἐφέλκυστικόν*,<sup>4</sup> the editors have for the most part followed the ordinary rule, which however has been limited by recent grammarians: see Buttm. I. 92 sqq. (Jelf 20). A more prudent course is to follow the best MSS. in each case: accordingly recent

<sup>1</sup> Comp. also Sturz p. 125.

<sup>2</sup> See also Heupel, *Marc.* p. 33; Benseler's excursus to his ed. of Isocr. *Areop.* p. 385 sqq.; Jacobs, *Praef. ad Ael. Anim.* p. 29 sq.; Poppo, *Thuc.* III. ii. p. 358.

<sup>3</sup> [Lachm. reads χρῆσθ', not χρῆσθ' (*Rec.*): see Jelf 63. 2.]

<sup>4</sup> See Voemel, *De ν et ς adductis literis* (Frankf. on M. 1853); Haake, *Beiträge z. griech. Grammat.* 1 Heft. [Lobeck, *Path. Elem.* II. pp. 158-218; Kühner I. 227-232; G. Meyer, *Griech. Gram.* pp. 259-264.]

editors of the N. T., following the uncial MSS.,<sup>1</sup> uniformly receive οὕτως and the ν ἐφέλκυστικόν.<sup>2</sup> Classical philologists have endeavoured to discover some fixed principle which might determine the preference of one or the other form in Greek prose,<sup>3</sup> and it is not in itself improbable that the more careful writers would be guided by euphony (Franke in Jahn's *Jahrb.* 1842, p. 247) and other considerations;<sup>4</sup> though ancient grammarians affirm (Bekk. *Anecd.* III. p. 1400) that even in Attic Greek the ν was inserted before both consonants and vowels without distinction (Jacobs, *Præf. ad Æl. Anim.* p. 23 sq.), and the MS. evidence confirms this assertion.<sup>5</sup> On μέχρι and μέχρις, ἄχρι and ἄχρις, in particular, see Jacobs, *Achill. Tat.* p. 479. According to the grammarians μέχρι and ἄχρι are the

<sup>1</sup> Tisch. *Præf. ad N. T.* p. 23 (ed. 2): [p. 53, ed. 7.]

<sup>2</sup> [Of recent editors Tregelles and Alford adhere to the principle of writing οὕτως before consonants: Tregelles invariably, Alford except in Mt. vii. 17. Lachmann followed the evidence presented in each passage, but was often led astray by imperfect collations: he admitted οὕτω in A. xxiii. 11, Ph. iii. 17, H. xii. 21, Rev. xvi. 18, Rom. i. 15, vi. 19, 1 C. vii. 40. Tischendorf in ed. 7 admitted οὕτω once only (Rev. xvi. 18), but in ed. 8 agrees with Lachmann in the first four of the passages quoted above. Westcott and Hort omit the σ ten times; viz. in Mt. iii. 15, vii. 17, Mk. ii. 7, A. xiii. 47, xxiii. 11, Rom. i. 15, vi. 19, Ph. iii. 17, H. xii. 21, Rev. xvi. 18. In A. xxiii. 11 and in Ph. iv. 1 this word is followed by σ: in Ph. iv. 1, however, all recent editors (apparently) read οὕτως.—The ν ἐφέλκυστικόν is naturally dealt with upon the same principles. Again we find very great uniformity in the texts of Tregelles and Alford, who almost invariably insert the ν. The few exceptions I have noted are nearly all found in plural datives. Thus δυοί is received by Tregelles in Mt. vi. 24 and L. xvi. 13, by Alford in L. xvi. 13 and A. xxi. 33; other examples in Alford's text will be found in A. xvii. 25, xxi. 33, Rom. ii. 8. Lachmann, Tischendorf, Westcott and Hort omit the ν somewhat more freely, following the evidence in each case. Thus Lachmann reads πᾶσι five times and δυοί four; Tisch. (ed. 8), πᾶσι five times and δυοί three. In the text of Westcott and Hort πᾶσιν occurs before a consonant forty times, πᾶσι fourteen; δυοίν and δυοί each three times. See also Mt. vii. 15, xx. 12, A. ii. 22, x. 41, xxi. 33, Rom. ii. 8, 2 Tim. iv. 8, where the ν is omitted in the dative plural by one or more of these editors. In verbs the omission is apparently very rare. In Lachmann's text examples will be found in L. i. 3, 9, A. ii. 6, vii. 25; in Tischendorf's, in L. i. 3, 9, Jo. x. 14. Westcott and Hort omit ν in these passages except A. vii. 25, and read ἀπείχουσι, ἔστι, in Mt. vi. 5, 25; in their text of Romans, if I mistake not, there are in all not more than eight instances of omission,—five in the dative plural, three in verbal inflexions (κατἑκρινε, ἐπιμένωσι, ἐξαπατῶσι). In many instances, however, the alternative reading is given in their Appendix. See Scrivener, *Criticism*, p. 486 sqq., *Cod. Sin.* p. liv, A. Buttm. *Gr.* p. 9.]

<sup>3</sup> Bornem. *De gem. Cyr. rec.* p. 89 (with whom Poppe agrees, *Ind. to Cyr.*); Frotscher, *Xen. Hier.* p. 9; Bremi, *Æsch. Ctes.* 3, 4; Schæf. *Dem.* I. 207; Mätzner, *Antiph.* p. 192.

<sup>4</sup> We are not here concerned with the much-disputed questions, whether οὕτως (Schæf. *Plut.* V. 219) or οὕτω (Buttm. II. 264) was the original form, and whether ν ἐφέλκ. really belongs to the forms to which it is attached: see Rost, p. 47; Krüger, p. 81. [Don. pp. 53, 80, 193; Lobeck *u.s.* p. 203; Curtius, *Grundz.* p. 54, *Greek Verb.* p. 41 (Trans.).]

<sup>5</sup> Comp. also Bachmann, *Lycophr.* I. 156; Benseler, *Isocr. Areop.* p. 185.



Attic forms, even when a vowel follows (Th. M. p. 135, Phryn. p. 14, comp. Bornem. Xen. *Cyr.* 8. 6. 20); and though good MSS. of Attic authors are not unfrequently on the other side, this rule has been followed by modern editors. Comp. Stallb. Plat. *Phæd.* p. 183, *Sympos.* p. 128, Schæf. *Plut.* V. p. 268, and see on the whole Klotz, *Devar.* p. 231. In the N. T. the best MSS. have μέχρι invariably: ἄχρι before consonants and sometimes before vowels, A. xi. 5, xxviii. 15; but ἄχρις οὖ is best supported in Rom. xi. 25, 1 C. xi. 26, xv. 25, al. (also in A. vii. 18).<sup>1</sup>

The MSS. vary also between εἴκοσι and εἴκοσιν, but the best are said to omit the ν, see Tisch. *Præf. ad N. T.* p. 23. [*Proleg.* p. 54, ed. 7]; the matter is but seldom noticed in the apparatus. In A. xx. 15 most authorities have ἀντικρυς, not ἀντικρύ; on this see Lob. p. 444, Buttm. II. p. 366.

(c) In compounds whose first part ends in σ, Knapp—after Wolf (*Lit. Analect.* I. 460 sqq., comp. Krüg. p. 11)—introduced the practice of writing σ instead of σ, as ὤσπερ, ὄστις, δύσκολος, εἰσφέρειν: he has been followed by Schulz and Fritzsche. Matthiæ's objections (§ 1. Rem. 5), however, deserve all attention; and no value should be attached to this orthographical rule, especially as it has no historical basis. Schneider in Plato and Lachmann in the N. T. write ὠσπερ, εἰσακούειν, &c.; Hermann prefers σ. That σ would be inadmissible in such words as πρεσβύτερος, βλασφημεῖν, τελεσφορεῖν, is obvious.<sup>2</sup>

(d) Of more importance than all this is the peculiar spelling of certain words and classes of words, which is found in the MSS. of the N. T., and has been received into the text by Lachmann and Tischendorf in almost every case. This includes peculiarities of the Alexandrian orthography and pronunciation.

1. For ἕνεκα we sometimes find in the MSS. (and in *Rec.*) the properly Ionic form εἵνεκα or εἵνεκεν (Wolf, Dem. *Lept.* p. 388, Georgi, *Hier.* I. 182), as L. iv. 18, 2 C. iii. 10, vii. 12; and elsewhere ἕνεκεν, as Mt. xix. 29, Rom. viii. 36. The authority of good MSS. must

<sup>1</sup> [Before a vowel μέχρι occurs in L. xvi. 16 (Tisch., al.), μέχρις in Mk. xiii. 30, H. xii. 4 (G. iv. 19): before a cons. μέχρι is always used. In Tisch. (ed. 8) ἄχρι occurs fourteen times before a vowel, ἄχρις twice only: ἄχρις οὖ is much less common than ἄχρι οὖ. On these words see Lob. *Path. El.* II. 210.]

<sup>2</sup> [In ed. 8, Tisch. writes σ even at the end of a word. See further Lipsius, *Grammat. Untersuchungen über die bibl. Gräcität*, p. 122 (Leipz. 1863).]

alone decide here, comp. Poppo, *Cyrop.* p. xxxix and *Index* s. v. with Buttm. II. 369 ; for the N. T., at any rate, no rule can be laid down for the distinctive use<sup>1</sup> of the two forms.<sup>2</sup>

2. For *ἐννεήκοντα*, Mt. xviii. 12, 13, L. xv. 4, 7, we should rather write *ἐννήκοντα*, in accordance with good MSS. of Greek authors and of the N. T. (e.g. D) and with the *Etym. Magn.* : see Buttm. I. 277, Bornem. Xen. *Anab.* p. 47 (Don. p. 144). \**ἑνατος* also—a form very common in Greek prose,<sup>3</sup> and also found in the Rosetta inscription (line 4)—is supported by good MSS. in Mt. xx. 5, xxvii. 45, L. xxiii. 44, A. x. 30, al. : compare also Rinck, *Lucub.* p. 33. \**ἑνατος* was preferred by as early a critic as Bengel (*Appar. ad* Mt. xx. 5).<sup>4</sup>

3. The Ionic forms (Matth. 10. 1) *τέσσερες*, *τεσσεράκοντα*, are sometimes found in good MSS., especially A and C (e.g. in A. iv. 22, vii. 42, xiii. 18, Rev. xi. 2, xiii. 5, xiv. 1, xxi. 17), and have been received into the text by Lachmann and Tischendorf. The same forms often occur in MSS. of the LXX (Sturz p. 118). In these documents, however, α and ε are frequently interchanged ; and such readings as *ἐκαθερίσθη* Mt. viii. 3, *ἐκαθερίσθησαν* L. xvii. 14, *κεκαθερισμένους* H. x. 2 (A), will hardly be preferred by any one.<sup>5</sup>

4. *βαλάντιον*. In all the places in which this word occurs (L. x. 4, xii. 33, xxii. 35, 36) good MSS. have *βαλλάντιον*, and this form is received by Lachm. and Tischendorf. In MSS. of classical authors also we find the doubled λ, both in *βαλλάντιον* itself (Bornem. Xen. *Conv.* p. 100) and in its derivatives, and Bekker has received it in Plato ; see however Dindorf, Aristoph. *Ran.* 772, Schneider, Plat. *Civ.* I. p. 75, III. p. 38.—*Κράββατος* is but seldom written with a single β, and then usually *κράβαττος*.<sup>6</sup>

5. On *ὑποπιάζω* (*ὑποπιέζω*), a various reading for *ὑπωπιάζω* (from *ὑπώπιον*), L. xviii. 5, 1 C. ix. 27, see Lob. p. 461. It is probably no more than an error of transcription ; for the more characteristic *ὑπωπιάζω* certainly proceeds from Paul, and has long stood in the text.—Whether we should write *ἀνώγειον* or *ἀνάγειον* can hardly be decided, the authorities for each being nearly equal : the former is

<sup>1</sup> Weber, *Demosth.* p. 403 sq. On this see also Bremi, *Exc.* vi. *ad Lysiam*, p. 443 sqq. (Jelf 10. *Obs.* 2.)

<sup>2</sup> [*ἑνικα* is found three times in *Rec.*, twice in Tischendorf's 7th edition, five times in his 8th : for *εἵκεν* see L. iv. 18, 2 C. iii. 10, L. xviii. 29, A. xxviii. 20. Elsewhere *εἵκεν* is the form used, before both vowels and consonants : *εἵνικα* is not mentioned in Tischendorf's apparatus.]

<sup>3</sup> See Schæf. *Melet.* p. 32 ; Schol. ad Apoll. *Argon.* 2. 788.

<sup>4</sup> [Of both these forms Tisch. (*Proleg.* p. 49, ed. 7) says, "plenissimam ubique auctoritatem habent :"] *ἐννεήκοντα* indeed has the support of all the uncial MSS.]

<sup>5</sup> [Tisch. in ed. 7 received *ἐκαθερ.* in Mt. viii. 3, Mk. i. 42, L. iv. 27, A. x. 15 ; in the first two passages he retains this reading in ed. 8. See his notes on L. iv. 27, A. x. 15. *Σ* never has this form ; B in these two places only.—Tisch. receives *τεσσεράκ.* (on very strong authority) and *τίσσερα* throughout, but never *τίσσερες* or *τίσσερας*. In ed. 7 he admitted the latter form in Rev. iv. 4, vii. 1.]

<sup>6</sup> [In the N. T. *κράβαττος* is now generally received.]

derived from the adverb *ἄνω*, the latter from *ἀνά* (Fritz. *Mark*, p. 611); see also Lob. p. 297.<sup>1</sup>

6. *Πανουκί*, A. xvi. 34 (comp. Plat. *Eryx*. 392 c, *Æsch. Dial.* 2. 1, Joseph. *Ant.* 4. 4. 4, 3 Macc. iii. 27), is the only word in the N. T. connected with the well-known dispute respecting the adverbial ending *ι* or *ει*: see Herm. *Soph. Aj.* p. 183, Sturz, *Opusc.* p. 229 sqq. Perhaps Blomfield (*Glossar. in Æsch. Prom.* p. 131 sq.) is right in adopting *ι* for such adverbs, when derived from nouns in *ος*,—hence *πανουκί* (properly *πανουκοί*, which is the reading of some MSS. in this passage).<sup>2</sup> Yet the MSS. are almost always in favour of *ει*; see Poppo, *Thuc.* II. i. 1540, Lob. p. 515.

7. Should we write *Δαυῖδ* or *Δαβιδ*? See Gersdorf, *Sprachch.* p. 44, who leaves the question undecided, but is in favour of *Δαβιδ*. The abbreviation *Δαδ* is the most common form in the MSS.: where however the word is written in full, the oldest and best MSS. have *Δαυῖδ* (*Δαυειδ*), and this orthography—which was long ago preferred by Montfaucon (*Palæogr. Gr.* 5. 1)—has been received by Knapp, Schulz, Fritzsche, and Tischendorf. Lachm. always writes *Δαυειδ*. Compare further Bleek on H. iv. 7.<sup>3</sup>

8. The name Moses is written *Μωϋσῆς* in the best MSS. of the N. T., as in the LXX. and Josephus; and this form has been adopted by Knapp, Schulz, Lachm.,<sup>4</sup> and Tischendorf. Still it may be a question whether this properly Coptic form, which is naturally found in the LXX, should not in the N. T. give place to *Μωσῆς* (Scholz), which comes nearer to the Hebrew and was at all events the more usual form, which also passed over to the Greeks (Strabo 16. 760 sq.) and Romans. On the diæresis in *Μωϋσῆς*, which Lachm. omits, see Fritz. *Rom.* II. 313.

9. As to *Κολοσσαί* and *Κολασσαί* see the commentators on Col. i. 1. The first of these forms is found not only on the coins of this town (Eckhel, *Doctr. numor. vet.* I. iii. 147), but also in the best MSS. of classical authors (comp. Xen. *Anab.* 1. 2. 6); hence Valckenaer (on Her. 7. 30) declared himself in favour of it. In the N. T., however, *Κολασσαί* is better attested, and is received by Lachm. and Tisch.: it probably represents the popular pronunciation.<sup>5</sup>

<sup>1</sup> [The evidence which is now before us is strongly in favour of *ἀνάγκαιον*, which is received by most recent editors. Comp. Mullach, *Vulg.* p. 21.]

<sup>2</sup> [Compare Kühner, I. 726 (Jelf 342. 2). In A. xvi. Lachm. and Treg. write *-κί*; Tisch., Westc. and Hort, *-κί*.]

<sup>3</sup> [For a full statement of the MS. evidence see Tisch. on Mt. i. 1 (ed. 8). *Δαυιδ* is adopted by Tisch., Tregelles, Alford, Westcott and Hort; see Alford, Vol. I. *Proleg.* p. 95.]

<sup>4</sup> [Except in Rom. ix. 15. Most of the best MSS. have *μωσῆς* occasionally, but the form with *ϋ* (or *υ*) seems now generally received. Fritz. writes *ωϋ* because the Coptic original is a trisyllable, and *σῶντοϋ*, *ἰωντοϋ*, &c., are not really parallel: Tisch. (*Proleg.* p. 62, ed. 7) quotes MS. authority on the same side. See also Lipsius, p. 140.]

<sup>5</sup> [We now know that in Col. i. 2 B has *Κολοσσαῖς* *a prima manu*, so that *Σ* and B agree in this form here. In the title and subscription there is considerable authority for *Κολοσσαῖς*. See Tischendorf's note, and especially Lightfoot on *Colossians*, pp. 16–18.]

10. For ἐννεός, A. ix. 7, it is better to write ἐνεός (comp. ἀνεός), according to the best MSS.

11. The un-Attic form οὐθείς, οὐθέν, is found in the N. T. in a few good MSS. only, L. xxiii. 14, 1 C. xiii. 2, 3, 2 C. xi. 8, A. xv. 9, xix. 27; μὴθέν A. xxiii. 14, xxvii. 33: see Lob. p. 181 [and *Path. El.* II. 344]. It is also found in the LXX (Bornem. *Act.* p. 115), and on Greek papyrus rolls.

12. Ἐθύθη, 1 C. v. 7 (*Elz.*), for which all the better MSS. have ἐτίθη (Buttm. I. 78, Jelf 31), is unusual, but rests on an unexceptionable retention of the radical θ where there is no reduplication, like λιθωθῆναι, καθορθῆναι [? καθαρθῆναι]; though both θύειν and θείναι, the only verbal stems that begin with θ and form a 1 aor., change the radical θ into τ in this tense (Lob. *Paral.* p. 45). The partic. θυθείς, formed on the same analogy, occurs Dio Cass. 45. 17; in Æsch. *Choeph.* 242 the editions have τυθείς. It is not unlikely that ἐθύθη was written by Paul, and displaced by the transcribers.

13. For χρεωφειλέτης, L. vii. 41, xvi. 5, the best MSS. have χρεοφειλέτης, a form which Zonaras rejects, and which is found only once in MSS. of Greek authors: see Lob. p. 691.

14. The aspirate for the tenuis in ἔφιδε A. iv. 29, and ἀφίδω Ph. ii. 23, is received by Lachm. on MS. authority. Other examples of a similar kind are ἐφ' ἐλπίδι 1 C. ix. 10, ἀφελπίζοντες L. vi. 35, οὐχ ὤψεσθε L. xvii. 22, οὐχ Ἰουδαϊκῶς G. ii. 14, οὐχ ὀλίγος A. xii. 18, al.: comp. Bornem. *Act.* p. 24. Analogous forms are found in the LXX (Sturz, p. 127) and in Greek inscriptions (Böckh, *Inscript.* I. 301, II. 774), and are explained by the fact that many of these words (as ἐλπίς, ἰδεῖν) had been pronounced with the digamma.<sup>1</sup>

15. Πραῦς and πραύτης are the best attested forms in the N. T., though Photius (*Lexic.* p. 386, Lips.) gives the preference to πρᾶος: see however Lob. p. 403 sq.<sup>2</sup>

16. Ἐχθές (not χθές, Lob. *Path.* I. 47) was introduced into the text by Lachm. from the best MSS.<sup>3</sup>

<sup>1</sup> [Amongst other instances may be mentioned ἐφ' ἐλπίδι Rom. viii. 20, A. ii. 26, ἐφιδέν L. i. 25, οὐχ ἰδοῦ A. ii. 7. In some instances (as Ph. ii. 23, G. ii. 14, A. ii. 7, 26, Rom. viii. 20) the aspirate is well supported: it is received more or less frequently by Lachm., Meyer, Alf., Ellic., Westcott and Hort, and Tisch. (esp. in ed. 7). Conversely, οὐκ is found before an aspirate in Jo. viii. 44, οὐκ ἔστηκεν (Tisch., but see below, p. 106); so also L. xxiv. 3, A. iii. 6, in **Ν** and C. Similar examples are found in the MSS. of the LXX, as οὐκ ὑπάρχει Job xxxviii. 26, καθ' ὀφθαλμούς Ez. xx. 14. (In Mt. v. 33, **Ν** has φιορκήσεις, and Mullah, *Vulg.* p. 22, quotes φιορκοῦντι from *Marm. Oxon.* II. 1. 69. 78: ἐλπίς also occurs in inscriptions.) See Tisch. *Proleg.* p. 52 (ed. 7), *N. T. Vatic.* p. xxviii, and *Proleg. ad LXX.* p. 33; A. Buttm. *Gr.* p. 7; Mullah, *Vulg.* pp. 22, 146; Don. p. 17; Scrivener, *Coll. of Cod. Sin.* p. lv; Lightfoot on G. ii. 14, and Ph. ii. 20; and compare Scrivener, *Criticism*, p. 491, where it is maintained that such forms are mere mistakes of the scribe.]

<sup>2</sup> [Tisch. has πρᾶύς, πρᾶύτης, in every case; Lachm. πρᾶύτης twice, G. vi. 1, E. iv. 2: see Tisch. *Proleg.* p. 50 (ed. 7), Lipsius p. 7, A. Buttm. p. 26.]

<sup>3</sup> [a. The Attic ττ for σσ is found in but few words. Κρίττων is much more common than κρίσσαν. Ἡττων occurs twice in *Rec.*, but the true reading is

2. Whether such words as *διὰ τί, ἵνα τί, διὰ γε, ἀλλά γε, ἀπ' ἄρτι, τοῦτ' ἔστι* should be written as two words or one, can scarcely be decided on any general principle; and the remarkable variations in the better MSS. make the question of less importance. In most instances Knapp has preferred to unite the words; and certainly in expressions of frequent occurrence two small words do naturally coalesce in pronunciation, as is shown by the crases, *διό, διότι, καθά, ὥστε*,—also by *μηκέτι*, etc. Schulz maintains the opposite view: but would he write *εἴ γε, τοι νῦν, οὐκ ἔτι*, etc.? How much the MSS., on the average, are in favour of uniting the words, may be seen from Poppo, *Thuc.* I. p. 455. Schulz himself writes *διαπαντός* in Mk. v. 5, L. xxiv. 53; and Schneider in Plato almost always joins the words.

*ῥσων*; of *ἐλάττων* both forms are used. The derivatives from these last have *σσ*, except in 2 C. xii. 13 (*ῥσώθητι*).

*β. ρρ, ρσ.* Both *ῥρην* and *ῥρσην* occur in *Rec.*, and in Rom. i. 27 Tisch. now reads *ῥρην* three times; but *ῥρσην* is probably the true reading throughout the N. T. *Θαῖρρην* occurs frequently, and *θάρρσι* also (in the Gospels and Acts); *πυῖρρς*, Rev. vi. 4; *θάρρς*, A. xxviii. 15.

*c.* For *Ματθαῖος* recent editors write *Μαθθαῖος* (comp. Jelf 22. 3), see Mt. i. 15, L. iii. 24, 29, A. i. 23, 26. Compare Scrivener, *Critic.* p. 488 sq.

*d.* *Ἰωάννης* is most frequently written by Tregelles and by Westcott and Hort with a single *ν* (comp. Scrivener, *l.c.*): on *γένημα*, which is very well supported in Mt. xxvi. 29, Mk. xiv. 25, L. (xii. 18) xxii. 18, 2 C. ix. 10, see Tisch. *Proleg.* p. 48 (ed. 7).

*e.* The MSS. frequently vary between *ια* and *ια* in the terminations of nouns. Tischendorf and Westcott and Hort write *μεθοδία, ἀλαζονία, μαγία, κυβία, ἀρεσκία, Ἀτταλία, Καισαρία*, etc.; and the latter editors uniformly adopt the forms *ἀπειθία, ἰριθία, ὀφελία, ἰσχυρία, ἰδωλολατρία*. A similar variation is found in other words (as *δανίζω, δανιστής*), especially in proper names and foreign words; sometimes it is very difficult to decide between *ι* and *ια*. See Tisch. *Proleg.* p. 51 (ed. 7), Alford I. *Proleg.* p. 96 sq.

*f.* The breathings are often interchanged in proper names and foreign words; thus Tisch. writes *Ἡσαῖας, Ὡση, ἡλεί, Ἑρμογίνης, ὠσαννά*, etc.:—*ἄλυσις* is in the N. T. written with the aspirate, *ἄλοῶ* without. See Lipsius, *Gr. Unt.* p. 18 sqq.

*g. Miscellaneous examples:* *ἀνάστειρος* L. xiv. 18, 21, *ἀχρεῖω* Rom. iii. 12, *ζβεννύω* I Th. v. 19 (Tisch. ed. 7, comp. Shilleto, Dem. *Fals. Leg.* p. 130), *συκομορία* and *-μορία* L. xix. 4 (see Tisch. *in loc.*), *νηφάλιος* (not *-λῖος*), *στιβάς* Mk. xi. 8. On *νοσός* L. ii. 24, *νοσίου* Mt. xxiii. 37, *ἡ νοσσιά* L. xiii. 34, see Sturz p. 183, Lidd. and Scott s.vv. For *σπυρίς* the collateral form *σφυρίς* is a constant *v.l.* in one or more of the most ancient MSS.; it is received by Lachm. in Mt. xvi. 10, Mk. viii. 8, and always by Westcott and Hort. There is good authority for *ἱραυνάω* Jo. v. 39, al., *πρόϊμος* Ja. v. 7, *μασάομαι* Rev. xvi. 10, *Στοῖκος* A. xvii. 18, *πατρο-* and *μητρολόγος* I Tim. i. 9, *σιρικόν* Rev. xviii. 12; Lachmann reads *ράκκος* in Mk. ii. 21. On *λεγιών, λεγιών*, see Tisch. *Proleg.* p. 50 (ed. 7) and note on Mt. xxvi. 53 (ed. 8), Alford *l.c.* p. 96; on *ἀλειψέ, ἀλειψέ*, Tisch. *Proleg. l.c.*, note on Mk. i. 16 (ed. 8), Alford *l.c.* p. 94: Tisch. reads *λεγιών* and *ἀλειψέ* in ed. 8. For an example of the extreme fluctuation of the MSS. in certain proper names see the note on "Nazareth" in Alford *l.c.* p. 97, Scrivener, *Critic.* p. 488. It should be added that editors frequently differ in regard to the use of the diæresis, especially in proper names: thus we find *Γαῖος* and *Γαίος, Καϊάφας* and *Καιάφας*, etc.]

Many inconveniences, however, might arise from adopting either mode exclusively; and as the oldest and best N. T. MSS. are written continuously, and therefore give us no help here, the most prudent plan would be regularly to unite the words in the N. T. text in the following cases:—

(a) Where the language supplies an obvious analogy; thus *οὐκέτι* as *μηκέτι*, *τοιγάρ* as *τοίνυν*, *ὅστις* compare *ὅτου*.

(b) Where one of the words is not in use uncombined (in prose); hence *εἴπερ*, *καίπερ*.

(c) Where an enclitic follows a word of one or two syllables, in combination with which it usually expresses a *single* notion, as *εἴτε*, *εἴγε*, *ἄραγε*; but not *διάγε τὴν ἀναίδειαν*, L. xi. 8 (Lachm. *διά γε*).

(d) Where the two modes of writing are used to express two different meanings: thus *ὅστισοῦν* *quicumque*, but *ὅς τις οὖν* Mt. xviii. 4, *quisquis igitur* (Buttm. I. 308); *ἐξ αὐτῆς* the adverb, and *ἐξ αὐτῆς*;—not to mention *οὐδεὶς* and *οὐδ' εἷς*. In the MSS., however, the *οὖν* (of *ὅστισοῦν*, etc.) usually stands alone, and the writers themselves sometimes separate it by a conjunction from the word to which it belongs: see Jacobs, *Præf. ad Ælian. Anim.* p. 25. In detail much must be left to the editor's judgment; but there can hardly be any sufficient reason for writing *διαπαντός* or *ὑπερῶ* (2 C. xi. 23, Lachm.), and the like. Still we must bear in mind that in the Greek of the N. T., so closely related to the ordinary spoken language, orthographical combinations would be especially natural.<sup>1</sup>

The neuter of the pronoun *ὅστις* was formerly written *ὅ,τι* (with the hypodistole) in editions of the N. T., as L. x. 35, Jo. ii. 5, xiv. 13, 1 C. xvi. 2, al. Lachmann, after Bekker, introduced *ὅ τι* (as *ὅς τις*, *ἡ τις*).<sup>2</sup> Others, as Schneider (*Plat. Civ. I. Præf.* p. 48 sq.),<sup>3</sup> even think it unnecessary to separate the words. Much may be said in favour of writing the pronoun *ὅτι* as one word; *inter alia*, that then the reader is not influenced in favour of a particular interpretation of the text. It has indeed been doubted in many passages of the N. T., *e.g.* in Jo. viii. 25, A. ix. 27, 2 C. iii. 14, whether this word should be regarded as the pronoun or as the conjunction. When however this question has been once decided, it is safest to

<sup>1</sup> [See Lipsius, *Gr. Unt.* pp. 124–134, where this subject is more minutely examined: see also Lob. p. 48.]

<sup>2</sup> [Lachmann writes *ὅς τις*, *ἡ τις* and follows Bekker in *ὅ τι* only.]

<sup>3</sup> Comp. *Jen. Lit. Z.* 1809. IV. 174.

write  $\delta \tau$  (with a space between) or  $\delta\tau$  (with the hypodistole) in the case of the pronoun.<sup>1</sup>

3. *Crasis*<sup>2</sup> is on the whole rare, and is confined to certain expressions of frequent occurrence: in these, however, it is found almost without variation. It is most common in  $\kappa\acute{\alpha}\gamma\acute{\omega}$ ,  $\kappa\acute{\alpha}\nu$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\theta\epsilon\nu$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ : we find also  $\kappa\acute{\alpha}\mu\omicron\acute{\iota}$ , L. i. 3, A. viii. 19, 1 C. iii. 1 [ $\kappa\acute{\alpha}\gamma\acute{\omega}$ ], xv. 8;  $\kappa\acute{\alpha}\mu\acute{\epsilon}$ , Jo. vii. 28, 1 C. xvi. 4;  $\tau\omicron\upsilon\nu\nu\alpha\nu\tau\acute{\iota}\omicron\nu$ , 2 C. ii. 7, G. ii. 7, 1 P. iii. 9; and once  $\tau\omicron\upsilon\nu\omicron\mu\alpha$ , Mt. xxvii. 57. On the other hand, we always find  $\tau\acute{\alpha} \alpha\upsilon\tau\acute{\alpha}$  in good MSS.: see L. vi. 23, xvii. 30, 1 Th. ii. 14.<sup>3</sup>  $\tau\omicron\upsilon\tau\acute{\epsilon}\sigma\tau\iota$ ,  $\kappa\alpha\theta\acute{\alpha}$ ,  $\kappa\alpha\theta\acute{\alpha}\pi\epsilon\rho$ , and the like, are only improperly termed examples of crasis.

Contraction is but seldom neglected in the ordinary cases; see §§ 8 and 9 on  $\delta\sigma\tau\epsilon\alpha$ ,  $\chi\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega\nu$ ,  $\nu\omicron\acute{\iota}$ , and the like. In L. viii. 38 the best MSS. have  $\acute{\epsilon}\delta\acute{\epsilon}\epsilon\tau\omicron$ , a form often found in Xenophon: see *Irr.* V. s. v., Lob. p. 220 (Jelf 239. 3).<sup>4</sup> The verb  $\kappa\alpha\mu\mu\acute{\epsilon}\nu$  exhibits a contraction of a peculiar kind: comp. Lob. p. 340.

There is good authority for  $\kappa\alpha\iota \acute{\epsilon}\kappa\epsilon\acute{\iota}$ , Mt. v. 23, xxviii. 10, Mk. i. 35, 38;  $\kappa\alpha\iota \acute{\epsilon}\kappa\epsilon\acute{\iota}\theta\epsilon\nu$  Mk. x. 1;  $\kappa\alpha\iota \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$  Mt. xx. 4; [ $\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\omega}$  L. xvi. 9], etc.

4. In the earlier editions of the N. T. the  $\iota$  subscript was too frequently introduced:<sup>5</sup> this abuse was first censured by Knapp. The  $\iota$  must certainly be rejected—

(a) In a crasis with  $\kappa\alpha\acute{\iota}$ , when the first syllable of the second word does not contain  $\iota$  (as  $\kappa\acute{\alpha}\tau\alpha$  from  $\kappa\alpha\iota \acute{\epsilon}\tau\alpha$ ); thus  $\kappa\acute{\alpha}\gamma\acute{\omega}$ ,  $\kappa\acute{\alpha}\mu\omicron\acute{\iota}$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ ,  $\kappa\acute{\alpha}\nu$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}$ ,  $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\theta\epsilon\nu$ , etc.: see Herm. *Vig.* p. 526, Buttm. I. 114 (Jelf 13). The  $\iota$  subscript is however defended by Thiersch (*Gr.* § 38 Anm. 1), and Poppo has retained it in Thucydides after the best MSS. (*Thuc.* II. i. p. 149).

<sup>1</sup> [See Lipsius p. 118 sq.]

<sup>2</sup> Ahrens, *De Crasi et Aphæresi* (Stollberg, 1845).

<sup>3</sup> [In these passages some of the oldest MSS. have  $\tau\alpha\upsilon\tau\alpha$ , which may be  $\tau\alpha\upsilon\tau\acute{\alpha}$ . Lachm. reads  $\tau\alpha\upsilon\tau\acute{\alpha}$  in L. xvii. 30 and (*in marg.*) L. vi. 23, but the accentuated MSS. are against this.]

<sup>4</sup> Compare Fritz. *De Conf. crit.* p. 32. [Uncontracted forms from  $\delta\acute{\iota}\sigma\mu\alpha\iota$  are frequently found in the MSS. of Xenophon, but in most instances they have been altered by the editors: see Veitch, *Gr. Verbs*, p. 159. In regard to L. viii. it should rather be said that some of the best MSS. have  $\acute{\iota}\delta\acute{\iota}\epsilon\tau\omicron$ . A similar example is  $\acute{\iota}\chi\chi\acute{\iota}\sigma\tau\iota$ , Rev. xvi. 1.]

<sup>5</sup> [On the practice of Biblical MSS. in regard to  $\iota$  subscript and ascript see Lipsius p. 3, Scrivener, *Critic.* pp. 41 sq., 160.]

(b) In the 2 perf. [? 1 perf.] and 1 aor. act. of the verb *ἄρω* and its compounds: thus *ἤρκεν* Col. ii. 14, *ἄραι* Mt. xxiv. 17, *ἄρον* Mt. ix. 6, *ἤραν* Mt. xiv. 12, *ἄρας* 1 C. vi. 15, etc.: see Buttm. I. 413, 439, and Poppo, *Thuc.* II. i. p. 150.

(c) In the infinitives *ζῆν*, *διψῆν*, *πεινῆν*, *χρησθαι*,<sup>1</sup>—properly Doric, but also commonly used in Attic (Matth. 48. Rem. 2). Some ancient grammarians<sup>2</sup> (later than the commencement of our era) affirm that the same rule should be followed in the infin. of contracted verbs in *άω*, as *ἀγαπᾶν*, *όρᾶν*, *τιμᾶν*; probably because these forms are immediately derived from (the Doric) *τιμάειν*, κ.τ.λ., as *μισθοῦν* from *μισθόειν*: see Wolf in the *Lit. Analekt.* I. 419 sqq. (Don. p. 256, Jelf 239). Bengel inclined towards this orthography, and it has been defended and adopted by several scholars.<sup>3</sup> Buttmann (I. 490) and Matth. (197. b. 5) speak doubtfully; and many editors—e.g. Lobeck, see his *Technol.* p. 188—retain the *ι*. It has however been removed from the N. T. by Schulz, Lachm., and Tisch.; comp. E. v. 28, Rom. xiii. 8, Mk. viii. 32, Jo. xvi. 19.<sup>4</sup>

(d) There is nothing decisive in favour of *πρᾶος* (Lob. *Phrygn.* p. 403, *Pathol.* I. 442); yet see Buttm. I. 255. *Πρωί* also, from *πρό*, should not have *ι* subscript: see on this word generally Buttmann, Plat. *Crito*, p. 43, *Lexil.* 17. 2.

(e) On *πάντη*, A. xxiv. 3, see Buttm. II. 360: the *ι*, which is rightly found in *ἄλλῃ*, *ταύτῃ*, which are real datives, should be omitted in *πάντῃ*, which has no corresponding nominative. The ancient grammarians, however, are of a different opinion (Lob. *Paral.* p. 56 sq.), and Lachmann writes *πάντῃ*. *Κρυφῇ* (E. v. 12), Dor. *κρυφᾶ*—comp. Xen. *Conv.* 5. 8,—and *εἰκῇ* (Buttm. II. 342) are now the received forms in the N. T.; comp. Poppo, *Thuc.* II. i. 150. Lachmann still writes *λάβρα*, though *λάβρα* is probably more correct.<sup>5</sup>

<sup>1</sup> [The last of these has surely no place here.]

<sup>2</sup> Comp. Vig. p. 220; see also Gregor. Choerobosc. *Dictata* (ed. Gaisford), vol. ii. p. 721. See on the other side Herm. *Vig.* p. 748.

<sup>3</sup> Reiz, *Lucian* iv. p. 393 sq. (ed. Bip.); Elmsley, Eurip. *Med.* v. 69, and *Præf. ad Soph. Œdip. R.* p. 9 sq.; Ellendt, Arrian *Al.* i. p. 14 sq.

<sup>4</sup> [A. Buttm. remarks (p. 44) that such forms as *κατασκευοῖν*, Mt. xiii. 32, may lead us to prefer *ἀγαπᾶν*, etc., in the N. T. See also Lipsius p. 6.]

<sup>5</sup> Schneider, Plat. *Civ.* I. p. 61 *Præf.*; Ellendt, *Lex. Soph.* II. p. 3 sq. [Lachmann and Westcott and Hort insert *ι* in *κρυφῇ*, *εἰκῇ*, *πανταχῇ*, as well as in *πάντῃ*, *λάβρα* (comp. Don. pp. 25, 149, Cobet, *N. T. Vatic.* p. xii); Tregelles rejects the *ι* in *κρυφῇ*, *εἰκῇ*, *λάβρα*; Tisch. and Alford in all these words. No



(*f*) In Mt. xxvii. 4, 24, Lachm. and subsequent editors have written ἀθῶρον (ἀθῶϊον, Elmsley, Eurip. *Med.* 1267),<sup>1</sup> but contrary to all grammatical traditions : Lob. *Path.* I. 440,<sup>2</sup> [and II. 377].

After the example of Bekker and others, Lachmann in his larger edition dropped the breathings over *pp*, as useless ; but he has no followers.<sup>3</sup> That the Romans heard an aspiration with *p* in the middle (as at the beginning) of words, is shown by the orthography of *Pyrrhus*, *Tyrrhenus*, etc. (Buttm. I. 28). Still less can the initial *p* be written without the aspirate, as is done by many : see Rost, *Gr.* p. 13. (Don. p. 16.)

The Alexandrians had, as is generally admitted (Sturz p. 116 sqq.), a special orthography of their own. They not only interchanged letters—as *αι* and *ει*, *ε* and *η*, *ι* and *ει* (comp. εἰδέα Mt. xxviii. 3),<sup>4</sup> *γ* and *κ*,—but even added superfluous letters, to strengthen the forms of words, as ἐκχθές, βασιλέαν, νύκταν, φθάνειν, ἐκχυνόμενον, ἐσσπειρε, ἀναβαίνων, ἡλλατο (A. xiv. 10, vii. 26, comp. Poppo, *Thuc.* I. 210) ; and rejected others that were really necessary (when a consonant was doubled), as δυσσεβής, σάβασι, ἀντάλαγμα, φύλα, ἐρύσατο, ἀραφος (Jo. xix. 23). They also disregarded the expedients by which the Greeks avoided a harsh concurrence of many or dissimilar consonants (Buttm. I. 75 sqq., Jelf 22) ; thus λήμψομαι, ἀναλημφθείς, (*Irr.* V. p. 162), προσωποληψία, ἀπεκτάνκασι, ἐνχώριον, συνκάλυμμα, συνηρτεῖν [? συνηρτεῖν], συνπνέγειν, συνμαθητής, πένπει.<sup>5</sup> These peculiarities are found more or less uniformly both in good MSS. of the LXX. and N. T. (Tisch. *Præf. ad N. T.* p. 20 sq., ed. 2) which are said to have been written in Egypt—as A, B, C (ed. Tisch. p. 21), D

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editor (I believe) omits *ι* in πεζῇ, δημοσίᾳ, ἰδίᾳ. Jelf (324. 2) writes *all* these adverbs without *ι* subscript, and Rost (p. 318) inclines to the same side : see also Kühner, I. 728 (ed. 2).]

<sup>1</sup> Comp. also Weber, *Dem.* p. 231, [who defends ἀθῶος ; Paley, Eurip. *Med.* 1300 ; Lipsius p. 8 sq. Treg. writes ἀθῶος.]

<sup>2</sup> There will be no disposition to introduce the forms ᾠόν (Wessel on Her. 2. 68) and ζῶον (recently received by Jacobs in *Æl. Anim.* on the authority of a good MS.)—still less σῶζειν—into the N. T. text. Comp. Lob. *Path.* I. p. 442, [and II. p. 378. No editor (apparently) receives σῶζειν ; but Lachm. and Cobet write ζῶον, ᾠόν, and Tisch. ᾠόν. See Lipsius p. 8 sq., Cobet, *N. T. Vatic.* p. xii, and A. Buttmann's review of the last-named work in *Stud. u. Krit.* 1862 (1. Heft, p. 154) : on πρῶρα (Lachm. and others), see A. Buttm. *Gr.* p. 11, and Cobet *l.c.* Lachm. and Tisch. write Τρωάς : Winer and others, Τρωάς. West. and Hort insert the *ι* in all these words, except σῶζειν.]

<sup>3</sup> [Tisch. writes *pp* in the N. T. : he says, “ ῥῥ prorsus invita edd. auctoritate edi consuevit ” (*Proleg.* p. 276, ed. 7). See also Lipsius, p. 7, Jelf 7, Cobet, *N. T. Vatic.* p. xvi.]

<sup>4</sup> [Εἰδέα is received by Tisch., Treg., Westcott and Hort : see Tisch. *Proleg.* (p. 49, ed. 7). “ Ἀραφος also, Jo. xix. 23, is found in almost all the ancient MSS. ]

<sup>5</sup> [Conversely, such forms as ἰμῖσφι, ἰγχανᾷ (ἐν μίσφῳ, ἐν Κανᾷ), are found in some of the oldest MSS. (Tisch. *Proleg.* p. 48, ed. 7) and in inscriptions (Don. p. 58).]

of Gospels, D of Paul's Epistles (Tisch. *Proleg. ad Cod. Clarom.* p. 18), K of Gospels,<sup>1</sup>—and in Coptic and Græco-Coptic documents (Hug, *Introd.* § 50). We cannot therefore, with Planck,<sup>2</sup> reject them at once as due to the caprice of copyists, especially as analogies may often be adduced from the older dialects. At the same time, many are not specially Alexandrian, as they occur in MSS. of Greek authors and in inscriptions which cannot be proved to be of Egyptian origin (*e.g.* *ει* for *ι*, *εγ* for *εκ*,—with *λήμφομαι* compare the Ionic *λάμφομαι*, Matth. 242); and, on the other hand, many Egyptian documents are tolerably free from the peculiarities in question.

These forms have been introduced into the text by Lachm. and Tischendorf, on the concurrent testimony of good (but usually few) MSS., in Mt. xx. 10, xxi. 22, Mk. xii. 40, L. xx. 47, A. i. 2, 8, 11, 38,<sup>3</sup> Ja. i. 7, Mk. i. 27, 2 C. vii. 3, Ph. ii. 25, al.; sometimes without citation of authorities, Mt. xix. 29, Jo. xvi. 14, 1 C. iii. 14, Ph. iii. 12, Rom. vi. 8, al. Without more decisive reasons, however, than those assigned by Tischendorf<sup>4</sup> (*Præf. ad N. T.* p. 19), we surely ought not to attribute to Palestinian writers—especially John, Paul, and James—all the peculiarities of the Alexandrian dialect, and particularly of the Alexandrian orthography; and it is not probable that the N. T. writers would follow this orthography in comparatively few instances only.<sup>5</sup> Codex B, too, is not yet thoroughly collated in this respect. Tischendorf has introduced these forms less frequently than the words of his preface (p. 21) would have led us to expect.

Hence before this orthography is introduced into the N. T. text—if the MSS. are to be followed in such points even in editions of

<sup>1</sup> See Hug, *Introd.* I. § 50 sqq.; Scholz, *Curæ Crit. in hist. text. Evangg.* pp. 40, 61.

<sup>2</sup> *De orationis N. T. indole*, p. 25, note. [*Bibl. Cab.* vol. ii. p. 129.]

<sup>3</sup> [This is no doubt intended for A. ii. 38.]

<sup>4</sup> [It will be remembered that Winer is speaking in this paragraph of Tischendorf's second edition (1849).—Happily we now possess a trustworthy edition of Cod. B. Many details respecting its peculiarities of orthography (so far as these were known from Mai's edition) will be found in the preface to Kuenen and Cobet's *N. T. Vaticanum*.]

<sup>5</sup> In several words, as *συλλαμβάνειν*, *συλλαλεῖν*, *συμβούλιον*, *συμπίπτειν*, we find no example of this orthography; in others, as *συλλέγειν*, *συγκαλεῖν*, *συσταυροῦν*, *ἰγκαλεῖν*, it is noted only in isolated instances. [*Συμπίπτειν* occurs in the N. T. once only, in the form *συνίπτειν*; and of the first three words the irregular forms are sometimes found, see Tisch. *Proleg.* p. 47 (ed. 7). There are some interesting observations on this subject in the above-mentioned article in the *Stud. u. Krit.* 1862 (p. 179 sqq.). The writer (A. Buttmann) maintains (1) that *ιν* is almost always assimilated before labials, comparatively seldom before gutturals:—(2) that those compounds in which the writer appears to have simply annexed the prepos. to another word in adverbial fashion, each part of the compound preserving its proper meaning, do not assimilate the *ν*; whilst in those compounds which were in regular and current use, and in which the two parts are fused together so as to express a single new idea, assimilation does take place. Compare *συνκληρονόμος*, *συνμαρτυρεῖν*, and similar words, with *συνφίρει*, *συμβάλλειν*, etc. The subject however still needs careful investigation.]

the N. T. designed for common use—the whole subject must receive a new and complete examination. One question to be considered will be, whether these peculiarities of spelling, which have been supposed to represent the true popular pronunciation, do not rather belong to a system of orthography adopted by the learned, somewhat as we find in Roman inscriptions on stone <sup>1</sup> the etymological spelling *adferre*, *inlatus*, etc.<sup>2</sup>

## SECTION VI.

## ACCENTUATION.

1. The accentuation of the N. T. text is to be regulated not so much by the authority of the oldest accentuated MSS. as by the regular tradition of the grammarians. Many points, however, have been left in doubt, and in the careful investigations of later scholars a tendency to excessive refinement is sometimes observable. We may notice specially the following points:—

(a) According to the ancient grammarians (Mœris p. 193) *ιδε* should be written *ιδέ* in Attic Greek only, *ιδε* in other (later) Greek; the same distinction being made as between *λαβε*

<sup>1</sup> Schneider, *Lat. Gr.* I. ii. p. 530 sq., 543 sq., 566 sq., al.

<sup>2</sup> [It is now admitted by most that we must, in general, follow the most ancient MSS. in regard to peculiarities both of inflexion and of orthography. "For a long time it has been most strangely assumed that the linguistic forms preserved in the oldest MSS. are *Alexandrine* and not in the widest sense *Hellenistic*. . . . In the case of St. Paul, no less than in the case of Herodotus, the evidence of the earliest witnesses must be decisive as to dialectic forms. Egyptian scribes preserved the characteristics of other books, and there is no reason to suppose that they altered those of the N. T." (Westcott in Smith's *Dict. of the Bible*, II. p. 531.) The following quotation refers directly to inflexions, but is equally applicable to orthography: "Our practical inference from the whole discussion will be, *not* that Alexandrian inflexions should be invariably or even usually received into the text, as some recent editors have been inclined to do, but that they should be judged separately in every case on their merits and the support adduced on their behalf; and be held entitled to no other indulgence than that a lower degree of evidence will suffice for them than when the sense is affected, inasmuch as idiosyncrasies in spelling are of all others the most liable to be gradually and progressively modernised even by faithful and painstaking transcribers." (Scrivener, *Critic.* p. 490.) See Tisch. *Proleg.* p. 43 sqq. (ed. 7); Alford, vol. I. *Proleg.* p. 94 sqq.; Tregelles, *Printed Text*, p. 178; and (against Kuenen and Cobet, who without hesitation substitute the ordinary forms of words) A. Buttm. in *Stud. u. Krit. l.c.* Comp. also Mullach, *Vulg.* p. 21; Lightfoot, *Clement*, p. 26. On the other hand, many peculiarities called Alexandrian by Sturz and others are no doubt mere errors in spelling: see Scrivener, *Critic.* p. 10.]

and λάβε: see Weber, *Demosth.* p. 173, and comp. Buttm. I. 448. This rule has been followed by Griesbach (except in G. v. 2), and by Lachmann[, Tischendorf, and others] in every case. Bornemann suggested<sup>1</sup> that the word should be written ἰδέ when it is used as a true imperative and followed by an accusative (as in Rom. xi. 22), ἴδε when it is a mere exclamation. But it is preferable to follow the ancient grammarians.

(b) Numerals compounded with ἔτος, according to some ancient grammarians (Th. M. p. 859, Moschopul. in *Sched.*), are paroxytone when they are predicated of time, and oxytone in all other cases. According to this we should have τεσσαρακονταέτης χρόνος in A. vii. 23, τεσσαρακονταέτη χρόνον in A. xiii. 18; but in Rom. iv. 19, ἑκατονταετής.<sup>2</sup> In the MSS., however, this distinction is not observed, and the rule is altogether doubtful (see Lob. p. 406): Ammonius (p. 136) exactly reverses it, see Bremi on Æschin. *Ctesiph.* 369 (ed. Goth.).<sup>3</sup>

(c) Κήρυξ and φοῖνιξ are by some written κήρυξ and φοῖνιξ;<sup>4</sup> on the ground that, according to some ancient grammarians, the υ and ι in the nomin. sing. were pronounced short (Bekker, *Anecd.* III. 1429). This rule is rejected by Hermann (*Soph. Œd. R.* p. 145), as contrary to all analogy. It is a question, however, whether we should not for later Greek follow the grammarians, and write κήρυξ, φοῖνιξ (see Buttm. I. 167): this Lachmann has done.<sup>5</sup>

(d) For ποῦς, which is found in most of the older editions of the N. T., Knapp introduced πούς, because the penult. of the genitive ποδός is short: see Lob. *Phryg.* p. 765, *Paral.* p. 93.

(e) Griesbach and others wrongly write λαίλαψ: it must be λαῖλαψ, since the α is short. Similarly, θλίψις is adopted by Schulz (though not invariably) and by Lachmann, because the vowel in the first syllable is long by nature and not by position, just as in λήψις: so also κλίμα, κρῖμα, χρίσμα, μῆγμα, ψύχος (comp. Reisig, *De constr. antistr.* p. 20, Lob. *Paral.* p. 418),

<sup>1</sup> Rosenmüller, *Exeg. Repert.* II. 267.

<sup>2</sup> Comp. Jacobs, *Anthol.* III. pp. 251, 253.

<sup>3</sup> [Tischendorf accentuates on the penult. in every instance; Tregelles and Westcott and Hort on the last syllable.]

<sup>4</sup> See Schæfer, *Gnom.* p. 215 sq., and on *Soph. Philoct.* 562: comp. Ellendt, *Lex. Soph.* I. 956 sq.

<sup>5</sup> [Tisch. now writes κήρυξ (following MS. authority), see his note on 1 Tim. ii. 7 (ed. 7); also φοῖνιξ, Ps. xci. 13. See Lidd. and Scott, s. vv.]

στῦλος (Lidd. and Scott s. v.), (ῥίψις and) ῥίψαν L. iv. 35. It is however rightly remarked by Fritzsche (*Rom.* I. 107) that, as we know from ancient grammarians<sup>1</sup> that a penultimate which was long in Attic was often shortened in later Greek, it is not so certain that we are justified in introducing the Attic accentuation into the N.T.<sup>2</sup> No editor has changed the regular θρήσκος into θρησκός, though the latter is found in some MSS.; see Bengel, *Appar. Crit.* Ja. i. 26.<sup>3</sup>

(f) As the termination *αι* is considered short in reference to accentuation (Buttm. I. 54, Jelf 46), we must write *θυμιάσαι* L. i. 9, and *κηρύξαι* L. iv. 19, A. x. 42, for *θυμιάσαι* and *κηρύξαι*, as the words are still written by Knapp: comp. Poppo, *Thuc.* II. i. 151, Bornem. *Schol.* p. 4. 'Εστάναι, A. xii. 14 (Griesb., Knapp), is wrong, as the *α* is short. In Mk. v. 4 *συντετριφθαι* is already placed in the text.

(g) In older editions (and in Knapp's) *ἐριθεία* is written *ἐρίθεια*: as the word is derived from *ἐριθεύειν*, it is necessarily paroxytone (Buttm. I. 141, II. 401, Jelf 55). But for the same reason we must write *ἀρεσκειά*: as the word is derived from *ἀρεσκεύειν*, not from *ἀρέσκειν*, *ἀρέσκεια* (Lachmann, and with him Tischendorf [in earlier editions]) is incorrect.

(h) *Κτιστή*, 1 P. iv. 19 (Knapp, Griesb.), has already been changed by Lachmann into *κτίστη*, in accordance with the very

<sup>1</sup> Lob. *Phryg.* p. 107: comp. Dindorf, *Præf. ad Aristoph. Acharn.* p. 15.

<sup>2</sup> [Lipsius (*Gr. Unt.* pp. 31–46) examines most of these words and many others of a similar kind which occur in the LXX, dividing them into two classes, as the *α*, *ι*, or *υ*, is or is not long by position. He shows that in the *N. T.* *θλίψις*, *μῆγμα*, *χρίσμα*, *κηρύξαι*, are to be preferred. "Lobeck (*Paral.* p. 400 sqq.) proves that it is not always safe to infer the quantity of derivatives from that of the root, and collects passages from the old grammarians which teach that the doubtful vowels were shortened before double consonants, especially before *σσ*, *ζζ*, *ψψ*. It is also very conceivable that the pronunciation would vary at different periods, and that the natural quantity of the vowels might possibly be retained in older Attic, whilst in later Greek the tendency might be towards shortening the doubtful vowels where they were long by position." Lipsius also receives (for the *N. T.*) *κρίμα*, *λίνον*, *σπίλος*, *στῦλος*. Tisch. writes *θλίψις*, *κρίμα*, *λίνον*, *ἐλκύσαι* (Jo. xxi. 6), *μῆγμα*, *χρίσμα*, *σπίλος*, *στῦλος*, *κηρύξαι*, *ψῦχος*, usually following MS. authority specified in his notes (in ed. 7). In all these words, and also in *συντετριφθαι* (Mk. v. 4), Westcott and Hort reject the circumflex accent. For a good defence of *κρίμα* (in later Greek) see Cobet, *N. T. Vatic.* p. xlix. sqq., see also Vaughan on *Rom.* ii. 2; on *σπίλος*, see Ellicott on *E.* v. 27; on *στῦλος*, Lightfoot on *G.* ii. 9. The quantity of the *υ* in *κῦστω* is disputed, Buttmann giving *ῶ* (*Irr.* V. s. v.), Lobeck (*Paral.* p. 414) *ῶ*; but *παράκλῃναι*, *ἀνακλῃναι*, are generally received in the *N. T.* Treg. writes *σκόλα* L. xi. 22, and *συντερίβον* L. ix. 39; some editors still write *κράζον* *G.* iv. 6.]

<sup>3</sup> [Tischendorf writes *θρησκός* (see his note, ed. 7); also Westcott and Hort.]

clear analogy presented by γνώστης, κλάστης, κ.τ.λ. Schott and Wahl retain κτιστή, though the true accentuation was long ago advocated by Bengel (*Appar.* p. 442).

(i) On μισθωτός see Schæf. *Demosth.* II. 88. Φάγος, Mt. xi. 19, L. vii. 34, is paroxytone in the N. T.,—and not in the N. T. only, see Lob. *Phryn.* p. 434. Analogy would lead us to expect φαγός: see Lob. *Paral.* p. 135, where Fritzsche's opinion<sup>1</sup> (*Mark* p. 790) is rejected.

(k) That the 1 aor. imper. of εἰπεῖν (A. xxviii. 26) should be written εἶπον, not εἰπόν, is maintained by Lobeck (*Phryn.* p. 348) and Buttmann (*Exc.* 1. *ad.* Plat. *Menon.*); but the counter-arguments of Wex (*Jahrb. für Philol.* VI. 169) deserve consideration. The accentuation εἶπον can only be claimed for Attic Greek: in favour of εἰπόν in the Greek Bible we have the express testimony of Charax (see Buttmann *l.c.*), who calls this accentuation Syracusan.<sup>2</sup> Recent editors have adopted εἰπόν: see further Bornem. *Act.* p. 234 sq.

(l) Personal names which were originally oxytone adjectives or appellatives throw back the accent, for the sake of distinction.<sup>3</sup> Thus Τύχικος not Τυχικός, Ἐπαίνετος not Ἐπαινετός (Lob. *Paral.* p. 481), Φίλητος not Φιλητός (see Bengel, *App. Crit.* 2 Tim. ii. 17), Ἐραστός not Ἐραστός, Βλάστος not Βλαστός, Κάρπος not Καρπός, Σωσθένης (like Δημοσθένης), and Διοτρέφης 3 Jo. 9. Similarly Τιμών instead of Τιμών, Ὀνησίφορος for Ὀνησιφόρος, Εὐμένης for Εὐμενής. Τμέναιος, however, remains unaltered, as in general it is not customary to throw the accent forward in proper names; hence also the proparoxytones—as Τρόφιμος, Ἀσύγκριτος—retain their accent<sup>4</sup> (Lob. *l.c.*). Yet the forms first mentioned are sometimes found in old grammarians and in good MSS. (comp. Tisch. *Proleg. Cod. Clarom.* p. 22) with their original accent: comp. also Φιλητός, Euseb. *Hist. Eccl.* 6. 21. 2. The name Χριστός has never been

<sup>1</sup> [That the adjective is φαγός, the substantive φάγος. See Lipsius *l.c.* p. 28.]

<sup>2</sup> [Charax informs us that εἰπόν was a Syracusan form of the second aorist imperative, and so Winer considers it (p. 103). See Fritz. *Mark* p. 517, A. Buttm. *Gr.* p. 57: comp. Curtius, *Gr. Verb.* pp. 303, 450 (Trans.). Tisch. receives εἰπόν in Mt. xviii. 17, xxii. 17, Mk. xiii. 4, L. x. 40, xx. 2, xxii. 67, Jo. x. 24, A. xxviii. 26. See also Mt. iv. 3, xxiv. 3.]

<sup>3</sup> So also geographical names; see Nobbe, *Sch. Ptol.* II. 17 sq. (Lips. 1842).

<sup>4</sup> [“In this case proper names sometimes become oxytone, as Συντυχία Ph. iv. 2 (Tisch.):” Lipsius p. 31. Lünemann adds Πόρρος, Ἐρμογίνης, to the former list; Εὐτυχός to this.]

brought under the rule.<sup>1</sup> See in general Reiz, *De inclin. acc.* p. 116, Schæfer, *Dion. H.* p. 265, Funkhänel, *Demosth. Androt.* p. 108 sq., and especially Lehrs, *De Aristarchi studiis Homer.* p. 276 sqq.

On a similar principle the adverbs ἐπέκεινα, ἐπίταδε, ὑπερέκεινα (from ἐπ' ἐκείνα, etc.), have undergone a change of accent.

(m) Indeclinable oriental names have the accent, as a rule, on the last syllable; compare however Ἰούδα, Θάμαρ, Ζοροβάβελ, Ἰωάθαμ, Ἑλεάζαρ, and the segholate forms Ἑλιέζερ L. iii. 29, Ἰεζάβελ Rev. ii. 20 (according to good MSS.), Μαθουσάλα L. iii. 37. This accent is usually the acute, even when the vowel is long: as Ἰσαάκ, Ἰσραήλ, Ἰακώβ, Γεννησάρ, Βηθσαϊδά, Βηθεςδά, Ἑμμαούς, Καφαρναούμ. On the other hand, the MSS. have Κανᾶ, Γεθσημανῇ (though Γεθσημανεῖ, which Lachm. and Tisch. prefer, has more authority, see Fritz. *Mark* p. 626), also Βηθφαγῇ: comp. also Νινευῇ.<sup>2</sup> Words which in the Greek Bible are indeclinable and oxytone have their accent drawn back in Josephus, who usually prefers inflected forms: e.g. Ἀβία, in the N. T. Ἀβιά.<sup>3</sup> The oldest MSS. are said to have Πιλάτος, not Πιλάτος, as the word is written by most editors and by Lachmann<sup>4</sup> (also by Cardwell in his edition of Joseph. *Bell. Jud.*): see Tisch. *Proleg.* p. 36 (ed. 2). Yet even recent editors write, on MS. authority, Κοριολάνος, Plutarch, *Coriol.* c. 11, Dion. H. 6. p. 414 (ed. Sylb.); Κικιννάτος, Dion. H. 10. p. 650; Τορκουάτος, Plut. *Fab. Max.* c. 9, Dio C. 34. c. 34; Κοδράτος (Quadratus), Joseph. *Ant.* 20. 6; Ὀνοράτος, etc. As to Τίτος and Τίτος see Sintenis, Plut. *Vit.* II. 190: on Φήλιξ (not Φήλιξ) see Bornem. *Act.* p. 198.<sup>5</sup>

The accentuation ὁμοῖος, ἐρῆμος, ἐτοῖμος, μῶρος (Boisson. *Anecd.* V. 94), which according to the grammarians (Greg. Cor. pp. 12,

<sup>1</sup> [This rule is usually followed. Lachm. and Tischendorf however write Τυχικός (A. xx. 4, al.), Φιλητός (2 Tim. ii. 17); Tischendorf, Ἐπαινετός (Rom. xvi. 5), Διοσφεύς (3 Jo. 9). The MS. authority for the change is given by Tisch. *ll. cc.* and by Lipsius p. 30. See also Tisch. *Proleg.* p. 61 (ed. 7).]

<sup>2</sup> [Tisch. reads Μαθουσαλά, Γεθσημανεῖ, Βηθφαγή: Νινευῇ (L. xi. 32) is no longer in his text.]

<sup>3</sup> [Josephus in *Ant.* 6. 3. 2 has Ἀβία (indecl.) as the name of Samuel's son; but for Ἀβιά, Mt. i. 7, he has Ἀβίας, genit. Ἀβία.]

<sup>4</sup> [In his smaller edition: in the larger he uniformly writes Πιλάτος. Tischendorf in ed. 7 has Πιλάτος (see note on Mt. xxvii. 13); in ed. 8, Πιλάτος.]

<sup>5</sup> [On Τίτος see Lipsius p. 42: on Φήλιξ see Tisch. on A. xxiv. 3, Lipsius p. 37; Lachm. writes Φήλιξ. With Τίτος comp. Δίνος, which Tisch. and others read in 2 Tim. iv. 21, for Δίνος (*Rec.*, Alf.).]

20 sqq.) belongs to Ionic and early Attic Greek, and which e.g. Bekker follows, is certainly not to be introduced even into Attic prose,<sup>1</sup> still less into the N. T. On the other hand, we must invariably write *ἴσος*; comp. Bornem. *Luc.* p. 4, Fritz. *Mark* p. 649. The N. T. MSS. have uniformly *ἴσω* for *εἴσω*, though they have always *εἰς*, never *ἐς*; *vice versa*, Thucydides, who mostly uses *ἐς*, has *εἴσω* l. 134; see Poppo, I. 212. Recent editors reject *ἴσω* in Attic prose.<sup>2</sup> As to *ἀποκνέει* or *ἀποκνέει* in Ja. i. 15, see below, § 15.

On the accentuation of the diminutive *τεχνίον* as a paroxytone see Buttm. II. 441 (Jelf 56); comp. *τεχνίον* Athen. 2. 55, though recent editors prefer *τέχνιον* both here and in Plat. *Rep.* 6. 495 d: of *τεχνίον*, *τεχνία* is the only part that occurs in the N. T.<sup>3</sup> *Ποίμνιον* (contracted from *ποιμένιον*) should certainly be preferred to *ποιμνίον*. On *ἀδροτής*, *βραδυτής*, as oxytones, see Buttm. II. 417: this, according to the grammarians, is the old accentuation, an exception to the rule. Lachmann however writes *ἀδρότητι* 2 C. viii. 20, but *βραδυτήτα* 2 P. iii. 9.<sup>4</sup> In later Greek these words seem to have been paroxytone, according to rule; see Reiz, *De incl. acc.* p. 109.<sup>5</sup>

On *οὔκουν* and *οὐκούν*, *ἄρα* and *ἄρα*, see §§ 57 and 61.

2. It is well known that many words were distinguished from one another solely by difference of accent: thus *εἰμί sum* and *εἰμί eo* (*μύριοι ten thousand* and *μυρίοι innumerable*, Buttm. I. 278). In such cases the accentuated MSS. and even the editors of the N. T. sometimes waver between the two modes of accentuation. Thus for *μένει*, 1 C. iii. 14, the future *μενεῖ* is read by Chrys., Theod., the Vulgate, etc., and this reading has been received into the text by Knapp and Lachmann; comp. 1 C. v. 13, H. i. 11. For *τινές*, H. iii. 16, several authorities have *τίνες*, and recent critics have almost unanimously accepted this reading. In 1 C. xv. 8 Knapp needlessly changed the article *τῷ* into *τῶ* (= *τινι*), which is the reading of some MSS.: there is however but little authority for *τῶ*, and it is certainly a cor-

<sup>1</sup> Poppo, *Thuc.* I. 213, II. i. 150, Buttm. I. 55.

<sup>2</sup> Schneider, Plat. *Civ.* I. *Præf.* p. 53: as to the poets, see Elmsley, Eurip. *Med.* p. 84 sq. (Lips.).

<sup>3</sup> See Janson, in *Jahns Archiv* VII. 487; and on *ποιμνίον* *ib.* p. 507.

<sup>4</sup> [Similarly Tischendorf, Alford, and others.]

<sup>5</sup> [The following words also are variously accentuated by the N. T. editors: *πρώτα* A. xxvii. 41, see above (p. 53); *Εἰα* 1 Tim. ii. 13 Lach., Tisch., *Εἰα* Ellic., Alf.; in Mt. xiii. 30 Tisch. has the less usual *δεσμή* (for *δίσμη*), see Lob. *Paral.* p. 396; *Ἀλεξανδρινός* A. xxvii. 6 Tisch. (following MS. authority), for *-ίνος*; *ἀποδευκτός* 1 Tim. ii. 3 Tisch., al., *ἀποδευκτός* Ellic., Alf.; in L. viii. 26 the accentuated MSS. are divided between *ἀντιπίρα* (Lach., Treg.) and *ἀντίπερα* (Tisch., Westc.), see Lob. *Path.* II. 206; *οὐά* Mk. xv. 29 Tisch., for *οὐά*; *σύρις* A. xxvii. 17 Lachm., for *σύρις*. Griesbach and others have *μαργαρίται* Rev. xxi. 21, for *-ίται*; *δσφύν* E. vi. 14 (*δσφύν*).]