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PROLEGOMENA

TO

A GREEK-HEBREW & HEBREW-GREEK INDEX TO AQUILA

BY

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PROLEGOMENA TO A GREEK-HEBREW AND HEBREW-GREEK INDEX TO AQUILA*

INTRODUCTION

I. THE Oxford Concordance to the Septuagint and the other Greek Versions of the Old Testament by Hatch and Redpath, completed in 1897¹ and with its two supplements in 1906,² follows a double plan with regard to the two

* [The Indexes to which allusion is made in the present work have been completed and the manuscript has been deposited in the Library of Dropsie College. Another student in the Biblical Department of the College is engaged in preparing similar Indexes to Theodotion, and it is hoped that the work of indexing Symmachus and the other translators recorded in the Oxford Concordance, as well as the Hexaplaric matter found in Field but not excerpted in the Concordance, will be shortly undertaken by members of the College. All these Indexes when completed will be issued in one volume, which it is hoped will be welcomed by scholars as a useful supplement to Hatch and Redpath.—Professor Margolis has appended a few notes in brackets signed with the initial M.]

¹ *A Concordance to the Septuagint and the other Greek Versions of the Old Testament (including the apocryphal books)*, by Edwin Hatch and Henry A. Redpath, assisted by other scholars. 2 vols. Oxford, 1897.—Hatch and Redpath have been preceded by Konrad Kircher *Concordantiae V^{is} Tⁱ Graecae, ebraeis vocibus respondentes πολυχρηστοι*, Frankf. a. M., 1607, 2 vols.; Abraham Tromm, *Concordantiae graecae versionis, vulgo dictae LXX interpretum, cujus voces secundum ordinem elementorum sermonis graeci digestae recensentur*. Amsterdam, 1718. 2 vols.; G. M[orrish], *A Handy Concordance of the LXX*. London, 1887. Mention must also be made of J. F. Schleusner, *Novus Thesaurus philologico-criticus sive lexicon in LXX*. London, 1829. In the last-named work there are found instructive observations which I have turned to good purpose.

² Fasc. I containing a concordance to the proper names occurring in the

main sources upon which it is based. In the case of the Septuagint, under every word the citations for all the passages in which the word occurs are given with 'as far as possible enough of the context to show (1) the grammatical construction of the word, (2) the words with which it is ordinarily associated'.³ At the head of each article an alphabetically arranged list of Hebrew (Aramaic) equivalents is found, to which throughout the article reference is made by number.⁴ This plan has been deviated from in case of numerals, prepositions, and conjunctions: instead of full citations we have merely an index of passages, and furthermore the Semitic equivalents are not given. This latter method has been followed throughout for the 'other'

Septuagint. Oxford, 1900. Fasc. II containing a concordance to Ecclesiasticus, other addenda and Hebrew index to the whole work. Oxford, 1906.

³ Preface, p. v, end. The editor goes on to say: 'But to have combined in each quotation all its points either of grammatical interest or of analogy with other passages would have made the work inordinately long: and consequently it will frequently be found that the quotations under a single word are made on different principles in order to illustrate different points relating to it.'

⁴ For a criticism of the arrangement of the work, cp. Margolis, 'Entwurf zu einer revidierten Ausgabe der hebräisch-aramäischen Äquivalente in der Oxforder Concordance to the Septuagint and the other Greek Versions of the Old Testament,' *ZAW.*, XXV (1905), pp. 311 ff.; see also Smend, *Griechisch-Syrisch-Hebräischer Index zur Weisheit des Jesus Sirach*. Berlin, 1907, pp. x ff. Both Margolis and Smend object to the quid pro quos or unidentified Greek words marked by a dagger, claiming that this lack of identification impairs the usefulness of the work for lexical purposes and textual criticism. Smend, furthermore, considers altogether impractical the arrangement of the Greek citations according to the order of the books of the Bible and not (as Tromm) according to the Hebrew equivalents. He also considers it unfortunate that the Hebrew index contained in the second Supplement gives reference to the pages in which the Greek equivalents occur and not to the equivalents themselves [similarly Glueck-Rahlf's, *Fragmente d. griech. Übersetzung d. samarit. Pentateuchs*, 52. M].

Greek versions.⁵ Both for the Septuagint and the other versions certain pronouns and particles of frequent occurrence have been omitted altogether, such as, for example, *καί* and the definite article *ὁ, ἡ, τό*.⁶

2. The work to which the following pages are introductory is intended to supplement Hatch-Redpath on the sides in which the editors have left room for improvement. While the Oxford Concordance has been taken as a basis for a new double index, Greek-Hebrew and Hebrew-Greek, to Aquila, who heads the list of the 'other' versions, it has been sought to supply two main deficiencies. In the first place references are given also for words of frequent occurrence omitted in the Oxford work.⁷ In the second place every article contains the Hebrew (Aramaic) equivalents both for the articles found and those not found in Hatch-Redpath. The need for a registration of these equivalents has been felt by all students of the Greek versions. In giving these equivalents it has been deemed advisable to deviate from the method adopted by the Oxford editors. The equivalents are presented not in alphabetical order, but with regard to frequency. Another feature is

⁵ Smend, *l. c.*, considers this as one of the weak points in the Concordance.

⁶ Cp. Schmiedel, *Georg Benedict Winer's Grammatik des neutestamentlichen Sprachidioms*⁸, Göttingen, 1894, p. xv. Schmiedel not only criticizes the omission of certain prepositions and particles in the Concordance, but also the failure to reproduce the whole phrase in connexion with the prepositions and particles, for 'es kann doch keinen Augenblick zweifelhaft sein, dass hier das Ausschreiben des Textes 100 Mal wichtiger ist als z. B. bei *ἀνθρωπος* oder *ἀνήρ*'. He considers this 'den schwersten Fehler des Werkes'.

⁷ That such words are important and have a bearing on Aquila's manner of translation and exegesis may be seen from his use of the definite article, cp. Burkitt, *Fragments of the Books of Kings according to the translation of Aquila*. Cambridge, 1897, p. 12 f. See also below.

the arrangement of compounds and derivatives under the head of the *simplicia*, though the former are also entered in the alphabetical place with cross-references.⁸

3. So far as the 'other' versions and in particular Aquila, the subject of the present effort, is concerned, the material gathered together in the Oxford Concordance is based chiefly on Field's monumental work,⁹ but incorporates also later material contained in the printed works of Pitra,¹⁰ Swete,¹¹ Klostermann,¹² Morin,¹³ Burkitt,¹⁴

⁸ This plan of arrangement was outlined fully by Margolis, *l.c.* It is justified by the fact that it is in the nature of the Hebrew to ignore the shades of meaning brought out by a preposition attached to the verb in Greek; e.g. בָּיָד may be rendered by either *οἰκεῖν*, *ἐνοικεῖν*, *κατοικεῖν*, or *παροικεῖν*; and hence it is more practical to have them all grouped together.

⁹ 'Monumentum exegit, hisce diebus, Fredericus Fieldius, in summum decus utriusque Academiae Oxoniensis et Cantabrigiensis,' Pitra, *Analecta Sacra Spicilegio Solesmensi Parata*, Tom. III, p. 551. The full title of Field's work is: *Origenis Hexaplorum quae supersunt; sive Veterum Interpretum Graecorum in totum Velus Testamentum Fragmenta*. Post Flaminium Nobilium, Drusium, et Montefalconium, adhibita etiam versione Syro-Hexaplati, concinnavit, emendavit, et multis partibus auxit Fridericus Field. Tom. II. Oxonii, 1875.

¹⁰ *Analecta Sacra Spicilegio Solesmensi Parata*. Tom. III. E Typographeo Veneto, 1883, pp. 551 ff.

¹¹ *The Old Testament in Greek according to the Septuagint*. 3 vols. Cambridge, 1887-94. Of especial value are the excerpts from Q (Codex Marchalianus).

¹² *Analecta zur Septuaginta, Hexapla und Patristik*. Leipzig, 1895, pp. 47 ff.

¹³ *Anecdota Maredsolana seu Monumenta Ecclesiasticae Antiquitatis ex MSS. codicibus nunc primum edita aut denuo illustrata*. Vol. III, Pars I: Sancti Hieronymi Presbyteri Commentarioli in Psalmos. Vol. III, Pars III: Sancti Hieronymi Presbyteri Tractatus novissime reperti. Maredsoli, 1895-1903. Valuable material bearing on the later Greek versions is found in these works of Jerome.

¹⁴ *Fragments of the Books of Kings according to the translation of Aquila*. Cambridge, 1897.

Taylor,¹⁵ and, in one instance, unpublished fragments discovered by Dr. Mercati of the Vatican Library, who 'very kindly lent the Editor . . . a transcript of the fragments'.¹⁶

4. It is to be regretted that the excerpting of Field has been done with little attention to the Hebrew,¹⁷ and betrays occasionally a mechanical haste which has resulted in the incorporation of words which never formed part of the text in question.¹⁸ But another disappointing feature

¹⁵ *Hebrew-Greek Cairo Genizah Palimpsests from the Taylor-Schechter collection, including a Fragment of the Twenty-second Psalm according to Origen's Hexapla.* Cambridge, 1900.

¹⁶ See on this find Klostermann, *ZAW.*, XVI (1896), 336 f. It is to be regretted that the important publication is still due.

¹⁷ Thus under the article *κόρος* (*satietas*) the references Exod. 8. 14 (10) *bis*; 3 Kings 5. 11 (25) are to be taken out and transferred to the preceding article *κόρος* (*corus*). The Hebrew equivalents are *קֹרַר* in Exodus and *כָּר* in Kings. Another grave error of a similar character is found in the article *εὐρίσκειν*, where Ps. 77 (78), 26 is entered for Symmachus. Field has correctly *εὐρον*, which the excerpter misread as *εὔρον*; the Hebrew is *קָרַיִן*. Hence insert on p. 579 at the head of column 3

εὐρος

[Sm., Ps. 77 (78), 26].

Under the article *κέρδος* delete the *a'* reference (Ezek. 27. 24). Field has correctly *κέρδος* which is duly entered in the Concordance *s.v.*—The *a'* reference *s.v.* *ἀδρύνειν* should be placed under the article preceding (*ἀδρός*); at the same time write *σ'* for *a'*.—The *a'* reference *s.v.* *ἠχέειν* Ps. 67 (68), 18 should be transferred to *σ'*. Delete the *a'* reference 3 Kings 3. 3 *s.v.* *θύειν*.—The article *κίτρις* should be credited to *A1*. instead of *a'*. In the article *κοσκίνωμα* add: *a' σ' θ'* Exod. 27. 4. This is a plain omission, the accompanying adjective *δικτυωτός* being duly entered *s.v.*

¹⁸ *Sub ἐκδιδόναι* the Concordance has: *a' θ'* Jer. 37 (44), 12 (which reference is repeated under *σ'*). Field gives (*Auctarium*, p. 47 f.) from codd. 86, 88 a rendering of ver. 11 f., attributed to Joannes (see Field's *Prolegomena*, pp. xciii f.), which he follows up by the scholion (from cod. 88) *καὶ οἱ λοιποὶ ὁμοίως ἐξέδωκαν*. The excerpter took this to mean: And the remaining [translators] likewise [have] *ἐξέδωκαν*. Of course, the correct English is: And the remaining [translators] have rendered in a like

consists in the fact that the excerpter appears to have considered his task done when he paid attention to Field's text, disregarding on the whole Field's illuminating notes below, which in many instances serve to modify the text above in essential points.¹⁹

manner. The reference is to רָלָה , for which Joannes has $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \nu\acute{\epsilon}\iota\mu\alpha\sigma\theta\alpha\iota\ \tau\acute{o}\nu\ \kappa\lambda\eta\rho\omicron\nu$ (to obtain possession of the lot), and so similarly $\alpha'\ \theta'$ $\tau\omicron\upsilon\ \mu\epsilon\rho\iota\text{-}\sigma\theta\eta\nu\alpha\iota\ \sigma'\ \mu\epsilon\rho\iota\sigma\alpha\sigma\theta\alpha\iota$ (on the exegesis of the Hebrew as well as on the variant reading underlying the Septuagintal rendering $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\sigma\alpha\iota$, see Margolis, *JAOS.*, XXX (1910), 308 f.). On p. 1503, col. 2, $\acute{\epsilon}\kappa\zeta\acute{\epsilon}\iota\nu\ \alpha'\ \sigma'$, Ezek. 24. 13 (from Swete) is to be struck out. Swete adduces from Q: * θ' $\epsilon\nu\ \tau\eta\ \alpha\kappa\alpha\theta\alpha\rho\sigma\iota\ \sigma\omicron\upsilon\ \zeta\epsilon\mu\mu\alpha$ ($\zeta\epsilon\mu\alpha$ with one μ , Q^a) and from Q^m $ad\ \zeta\epsilon\mu(\mu)\alpha$: $\alpha'\ \sigma'$ $\sigma\upsilon\nu\tau\alpha\gamma\eta\ \zeta\epsilon\mu\alpha\ \epsilon\zeta\epsilon\sigma\epsilon\acute{\epsilon}$. The excerpter took the whole phrase as coming from $\alpha'\ \sigma'$, whereas it is clear that only $\sigma\upsilon\nu\tau\alpha\gamma\eta$ belongs to the two; what follows is a gloss on $\zeta\epsilon\mu\alpha$ (θ' 's rendering) which is erroneously combined with Greek ($\acute{\epsilon}\kappa$) $\zeta\acute{\epsilon}\iota\nu$ 'boil over'.—*Sub* $\acute{\epsilon}\sigma\omega$ strike out the references $\alpha'\ \sigma'\ \theta'$ 1 Kings 26. 19, and θ' 1 Kings 25. 1. In the latter place Field has (from the margin of 243) σ' $\rho\alpha\mu\alpha\ \theta'$ $\tau\omicron\ \epsilon\sigma\omega$ 'h. e. *quod intus* (in textu) *habetur*' (so Field explicitly below the text). The purport of the marginal note is to say that Origen wrote in the Septuagint column $\rho\alpha\mu\alpha = \text{רָמַי}$, whereas θ' had the same as in the text, i. e. 'Αρμαθαίμ. In the other passage λ' $\tau\acute{o}\ \acute{\epsilon}\sigma\omega$ means that they read as in the text $\acute{\epsilon}\nu\ \kappa\lambda\eta\rho\nu\omicron\nu\acute{\omicron}\mu\acute{\iota}\alpha$. Accordingly two additional entries are obtained for $\alpha'\ \sigma'\ \theta'$ under $\acute{\epsilon}\nu$ and $\kappa\lambda\eta\rho\nu\omicron\nu\acute{\omicron}\mu\acute{\iota}\alpha$. A clear example of superficial haste is the ignoring of a period (.). Job 2. 9, Field prints: $\alpha'\ \theta'$ $\kappa\alpha\acute{\iota}\ \acute{\epsilon}\acute{\iota}\pi\epsilon\nu\ \alpha\upsilon\tau\tilde{\omega}\ \eta\ \gamma\upsilon\nu\acute{\eta}$. \div $\chi\rho\acute{o}\nu\omicron\upsilon\ \delta\acute{\epsilon}\ \pi\omicron\lambda\lambda\omicron\upsilon\ \pi\rho\omicron\beta\epsilon\beta\eta\kappa\acute{o}\tau\omicron\varsigma\ \chi$. $\text{Οὐ}\ \kappa\acute{\epsilon}\acute{\iota}\tau\alpha\iota\ \acute{\epsilon}\nu\ \tau\tilde{\omega}\ \text{Ἐβραϊκῶ}$. The whole means that in the place of the Septuagintal $\chi\rho\acute{o}\nu\omicron\upsilon\ \delta\acute{\epsilon}\ \pi\omicron\lambda\lambda\omicron\upsilon\ \pi\rho\omicron\beta\epsilon\beta\eta\kappa\acute{o}\tau\omicron\varsigma$ (a free expansion) which, as is expressly noted, is not found in the Hebrew, $\alpha'\ \theta'$ had merely the conjunction $\kappa\acute{\alpha}\iota$. The excerpter's eye overlooked Field's period after $\gamma\upsilon\nu\acute{\eta}$ and thus included $\chi\rho\acute{o}\nu\omicron\upsilon$ (see *s. v.*) in the phrase ascribed to $\alpha'\ \theta'$; curiously enough there is no reference to Job 2. 9, $\alpha'\ \theta'$ *s. vv.* $\pi\omicron\lambda\acute{\upsilon}\varsigma$ and $\pi\rho\omicron\beta\alpha\acute{\iota}\nu\epsilon\iota$!

¹⁹ A case in point has been met at the end of the previous note, where surely a glance at Field's notes would have made impossible the error of citing *sub* $\acute{\epsilon}\sigma\omega$ the meaningless references there given. Had the notes been consulted, a further faulty reference should have been added: $\alpha'\ \theta'$ 1 Kings 25. 31 (see foot-note 45). But here Field wisely kept out of his text the phraseology of the gloss and merely registered the result. Obviously it was the excerpter's duty in every case to square the text with the notes, which, however, he failed to do. The examples are so numerous that only a selection can be pointed out here. Thus *sub* $\acute{\alpha}\nu\alpha\theta\epsilon\mu\alpha\tau\acute{\iota}\zeta\epsilon\iota\nu$, Deut. 3. 3 and 6, are attri-

5. Much valuable instruction as Field's notes offer, the scope of the present work would have been incomplete

buted to *a'*. Now Field (foot-note 1) correctly records the tradition according to which *a'* had ἀνεθεματίσαμεν for Ⓞ ἐπατάξαμεν = (ⓄⓂ)ⓂⓂ and just as rightly remarks 'invitis Regiis tribus . . . , qui lectionem ad ver. 6 recte retrahunt'; on the basis of the latter authority he prints in ver. 6 *a'* ἀνεθεματίσαμεν for Ⓞ ἐξωλοθρεύσαμεν = ⓂⓂⓂⓂ. The Editors of the Concordance were free either to adopt Field's suggestion and therefore to quote 3. 6 or to follow tradition implicitly and hence to record 3. 3. Only by disregarding the notes was it possible for them to register both 3. 3 and 3. 6. In my own Index 3. 3 is of course deleted. Similarly the reference 4 Kings 2. 14 (for *a'* *σ'* *θ'*) *σὺβ* κρύφιος should be eliminated: Theodoret ascribes the rendering to 'the other ἐρμηνευταί', but Field (note 22) expressly adds 'ubi ἐρμηνευταί de *enarratoribus*, non de *interpretibus* intelligendum videtur'. We are dealing here merely with a fanciful etymology which combined ἀφῶ with Hebrew נבן and is no worse than ἀφῶ πατέρες (combined with נב) in the Onomastica Vaticana; see Lagarde, *Onomastica Sacra*², 187. 43. As a matter of fact, *a'* wrote *καίπερ* αὐτός and *σ'* καὶ νῦν (see Field). Strike out also the first reference *σὺβ* φύλαξις (*a'*, Isa. 26. 3). See Field, under note 8; the emendation *φυλάξεις* (of which *φυλαξις* is an itacistic error) *εἰρήνην* is self-evident. See further my Greek Index, *s. v.* *εἰς*, *εἰς*, *ἐν*, *ἐπικαλύπτειν*, *εὕρισκειν*, *ζωοῦν*, *ἰά*, *καλεῖν*, *σύντονος*, *τοιχος*. Many words and references have been incorporated by the Editors where Field has indicated his doubt by printing the phrases in question in brackets. In my Index they are omitted. Such are, for instance, Job 27. 20 *ἐν* περιστάσει μὴ ἐκφύγοι; Prov. 31. 3 τὰ σὰ χρήματα; Isa. 3. 8 κατὰ τοῦ κυρίου γέγονεν; *ibid.*, 40. 24 ἄνεμος; Jer. 20. 9 φέρειν; *ibid.* 31 (38). 22, *ἐν* τῇ σωτηρίᾳ; *ibid.* 44 (51). 29 εἰς κακά; Amos 1. 2, *προβάτων*. In nearly all of these cases there is no Hebrew to correspond in the MT. Field's notes, if they had been at all consulted, would have led to the transfer of several references from *a'* to *σ'*, *θ'*, or Δ1. The Editors' point of view may have been to follow the traditional signature and to refrain from criticism however justified. In my own Index I have thought it advisable, with due reference to what Field has to say in the notes, to indicate a reasonable doubt in tradition by printing all such words or references in brackets. See *s. v.* ἀνευλαβής; ἀπόθετος Ps. 30 (31). 20; ἀποθήσκειν Job 14. 14; ἄφοβος; διαμένειν; δυσωπεῖσθαι; μέγας 2 Kings 5. 10; πάλιν; παρά Jer. 52. 8; πρόσωπον Job 20. 25. I have similarly included in brackets words and references which tradition ascribes to *a'* and where the signature has been rightly enclosed by Field in brackets; in his notes are found the reasons upon which he bases his doubts. For examples, see my Index, *s. v.* εὐθύτης Jer. 13. 10; *ἐν* 1 Kings 14. 18; θεός *ibid.*; καρδία Jer. 13. 10;

Next in order come the Palimpsests from the Taylor-Schechter Genizah Collection edited by Burkitt and Taylor, which show us manuscripts of Aquila as they were current among Greek-speaking Jews in a form which in its origin is older than the Hexapla. The portions extant cover 3 Kings 21 (20). 9-17; 4 Kings 23. 12-27; Ps. 89 (90). 17; 90 (91); 91 (92). 1-10; 95 (96). 7-13; 96 (97); 97 (98). 3; 101 (102). 16-29; 102 (103). 1-13; and the text is continuous (barring lacunae owing to the imperfect condition of the manuscript). In designating the version as Aquila's no external evidence such as the Hexapla Fragments revealed was available, and the editors were thrown back upon the scanty citations in Field, but in the main upon the internal character of the version which comports with the general statements concerning it in patristic literature.²³

Αλλος' ἐν θλ. *εὕρισκόμενος*; Nobil.: Οἱ λοιποὶ' *εὐρέθη εὕρισκόμενος*, which Field rightly divides into *εὐρέθη* and *εὕρισκόμενος*) F comp. *α' εν θλιψεισιν ευρεθης* (the actual faulty reading presupposed by Syrohex.) *σφοδρα σ' εν θλιψεισιν ευρισκομενος σφοδρα* M (while *σ'* rightly took **ⲚⲪⲟⲩ** to be a participle, *α'* rendered it as a perfect); 3 *α' σφάλλσθσαι σ' κλίνσθσαι* F = M; 4 *α' ὑπερηφανία* F = M; the long quotation from *σ'* in F agrees with M except that *αὐτῶν* is omitted in M (see Field's note). It is interesting in this connexion to study the bearing of the new texts on the Syrohex. material which Field has done into Greek. 21. 17 *σ' ἐκύκλωσαν* F contrast *περιηλθον* T (the Syriac has **ⲕⲟⲩⲟⲩⲁⲗⲓ**) both for *α'* and *σ'*; but **ⲕⲟⲩⲟⲩⲁⲗⲓ** corresponds to *κυκλοῦν*, comp. for instance Joshua 6. 3, 4, 15, and also to *περιέρχεσθαι*, comp. Joshua 6. 7, 11, 15); *σ' ὡς ζητοῦντες δῆσαι χεῖράς μου καὶ πόδας μου* F contrast *ὡς λεωντας χειρας μου και τους ποδας μου* T; 18 *σ'* only *ἐμοῦ* is to be corrected into *μου* and *καί* excised; 20 *α' σ' σπεῦσον* F = T; 22 *α' εἰσήκουσάς με* F contrast *εἰσ]ακουσον μου* T, *σ' τὴν κάκωσίν μου* F = T; 25 *α' ἀπ' αὐτοῦ* F contrast *ἐξ αυτου* T; 26 *α' πολλῆ* F = T; 27 *πραεῖς sine nomine* (strike out the article) F = *α'* T; 45. 3 *α' σ' ἐν τῷ ἀλλάσσεσθαι τὴν γῆν* F contrast *α' εν ται ανταλλασσεσθαι γην* (note the compound and the omission of the article) *σ' εν ταις (τ. ται) συγχεσθαι γην* M; *ibid.*, in *α'* strike out the article (*ἔρη*); 4 according to M *α'* has *αε[ι* for **ⲁⲓ**.

²³ See the references below (Chapter I).

Now in comparing these texts with Field we find again notable agreement, but also differences and untrustworthy signatures.²⁴ It is therefore clear that where Field is our sole authority for an Aquila rendering the whole force of internal evidence must come into play if we are minded to give to Aquila what is his and not perchance the property of another. Field's sources, whether we consider the stores collected by his predecessors²⁵ or his own notable additions, are ultimately patristic citations or excerpts from the Hexaplaric columns found between the lines or on the margin of codices of the Septuagint, or again asterisked elements of the fifth Hexaplar column to which a signature is attached. Aside from the fact that Field will bear

²⁴ Thus, to mention only important deviations, Ps. 90. 6 ῥήματος (which would presuppose רַבֵּן for רַבֵּן) F contrast λοιμον T (which reading Field postulates in note 12 on the basis of Syrohex.); 11 T has σε after εντελειται (r. σοι = לָּ); 91. 4 εβλη F contrast ναβλη T; 7 the first και in F is rightly missing in T (comp. Hebr.). T frequently omits the article where F has it (so Ps. 90. 1, 2, 7, 12; 95. 7 bis, 11, 12 bis); the matter has some importance in dealing with a's manner of translation.

Thus F's doubt as to the correctness of the signature 90. 4 end is substantiated by T: in the place of ὡς πανοπλία α' has simply ασπισ; *ibid.*, 7 the double signature α' σ' is to be taken a *parte potiori*; according to T α' has not εκ but απο; as for the article see preceding note.

²⁵ The first to collect Hexaplaric fragments was Petrus Morinus who incorporated them in annotations to the so-called editio Sixtina or Romana of the Greek Bible, published in 1587 at Rome. After him Joannes Drusius published the same material under the title: *Veterum Interpretum Graecorum in totum V. T. Fragmenta, collecta, versa et notis illustrata a Johanne Drusio*, Arnhem, 1622. Drusius's work was followed by Lambertus Bos, *Vetus Testamentum ex versione LXX interpretum secundum exemplar Vaticanum Romae editum, una cum Scholiis ejusdem editionis, variis MSS. codicum veterumque exemplarium lectionibus, necnon Fragmentis versionum Aquilae, Symmachi et Theodotionis*, Franequerae, 1709. A more complete edition was that of D. Bernardus de Montfaucon, the immediate predecessor of Field. His work is entitled: *Origenis Hexaplorum quae supersunt, multis partibus auctiora quam a Flaminio Nobilio et Joanne Drusio edita fuerint*. Tom. II. Parisiis, 1713.

correction from an ocular inspection of the codices he quotes on the authority of his predecessors or the ‘schedae Holmesianae’—the margin of the Larger Cambridge Septuagint, as well as the works of Pitra and Swete, yield important material—caution is requisite even where there is no ground to suspect that the manuscripts have in any way been departed from. In the first place the signatures may be wrong,²⁶ or the notes may have been

²⁶ There is particular cause for doubt where a rendering is ascribed to *a'* in common with other translators. Comp. Ps. 48 (49). 18 *a'* *θ'* *ε'* *ἀκολουθοῦσα*; this is true enough so far as *σ'* goes, comp. the phrase in full preserved in another source *οὐδὲ συγκαταβήσεται ἀκολουθοῦσα αὐτῷ ἢ δόξα αὐτοῦ*, whereas according to the same source *a'* wrote *οὐδὲ συγκαταβήσεται ὀπίσω αὐτοῦ δόξα αὐτοῦ*. Now *ἀκολουθεῖν* is never elsewhere used by *a'*, while *σ'* apparently is very fond of the verb (see *Concordance*, s. v.). Very likely the ascription to *a'* rests on an error.—Isa. 22. 14 *הַיְהוָה יְהוָה אֱלֹהֵינוּ אֱלֹהֵי כְבוֹד מְכַבְּדֵנוּ* *a'* *θ'* *εἶπεν κύριος κύριος τῶν δυνάμεων*. Montfaucon referred it rightly to *σ'* *θ'*, stating as his reason that *a'* always puts *στρατιῶν* for *תְּבָאֵי*. See furthermore below.—Examples with *a'* included in the generic signature *οἱ λοιποί*: 1 Kings 20. 19 *וְהָיָה לְיָמֵינוּ* *οἱ λ.* *καὶ τῇ τρίτῃ*, but we have for *a'* with specific ascription *καὶ τρισεύσας*; 4 Kings 15. 5 *בְּבֵית הַמֶּלֶךְ* *οἱ λ.* *κρυφαίως* (Theodoret), but contrast *a'* *ἐν οἴκῳ τῆς ἐλευθερίας* (cod. 243 supported by the Syrohex.); Job 21. 23 *הַיּוֹם בְּעֵצֵי הַלֶּחֶם* *οἱ λ.* *ισχύων ἄμωμος* but contrast *a'* *ἐν ὀστεώσῃ ἀπλότητος αὐτοῦ* so characteristically in conformity with *a'*'s diction; Ps. 36 (37). 37 f. *οἱ λ.* *τὰ μέλλοντα* (ver. 37) *τὰ ἔσχατα* (ver. 38) (Procop.; this is the meaning of his remark though it is a trifle confused) which is true enough for *σ'* who writes *μέλλοντα* in ver. 37 and *τὰ ἔσχατα* in ver. 38, while *a'* is expressly credited with *ἔσχατον* (note the sing.) in both verses; Ezek. 1. 24 *וְיָשֵׁב לְךָ* *θεοῦ σαδδαί* but contrast *a'* *ικανοῦ* (*a'* nowhere else transliterates *וְיָשֵׁב*); 12. 10 *הַיְהוָה הַמְּשִׁיב הַרוּחַ* *θ'* *καὶ λ.* *ὁ ἄρχων ὁ ἀφηγούμενος οὗτος* but contrast *a'* *τὸ ἐπλημένον τὸ ἄρμα τοῦτο* and *σ'* *περὶ τοῦ ἀρχοντος τὸ λήμμα τοῦτο*; Hos. 10. 15 *בְּשֹׁרֶת* *οἱ λ.* *ὡς ὄρθρος* but contrast *a'* *ἐν ὄρθρῳ*. While in all these cases the conflicting testimony may be explained as going back to the two editions of Aquila (see below), it is just as likely, and in many instances much more probable, that the inclusion of *a'* under *οἱ λοιποί* rests on an error. Important in this connexion is the remark of Prof. G. F. Moore (*AJSL.*, XXIX (1912), 39, n. 9) that ‘Field, in the greater part of his Hexapla, follows Montfaucon in the error’ of resolving the construction *λ*, which is found on the margin of codd. of the

attached to the wrong word.²⁷ Then we meet with doublets, one element in which alone can belong to Aquila²⁸ Quite another matter are parallel renderings Septuagint, by *λοιποὶ*, whereas in reality Lucian (*Λουκιανός*) was meant. Comp., e. g., Num. 3. 22 in BM, where *a' s'* render פְּקוּדֵיהֶם by *επισκεμμενοι*, while to λ (as well as *s'*) is attributed *επισκεψις*.

²⁷ Thus Job 38. 7 Field cites *a' θ' ἅμα υἱὸν θεοῦ* to the words of the text אֱלֹהִים בְּלִבְנֵי אֱלֹהִים (Θ) πάντες ἄγγελοί μου; but while ἅμα is found for כָּל (ἢ ἐκκλησία ἅμα כָּל הַקָּהָל) 2 Chron. 30. 23 (Θ), it is unlikely that *a'* would indulge in such freedom; it is more probable that ἅμα in Field's source was misplaced from the line above and belongs in front of *ἄστρα*, where indeed Syrohex. places it (see Field).—Isa. 30. 33, I am inclined to think that *a' κέδρινα* does not belong to מְדַרְתָּהּ but to גְּפָרִית, comp. עֵצֵי נֶפֶר Gen. 6. 14 ἐν τῷ εβραιῶ ἐξ ἑσλῶν κεδρινῶν i^m (BM); but it ought to be stated that *a'* has there ἀσηπτῶν τεθε(ι)ωμένων.—Zeph. 1. 12 אֲנִי וְאֵין לֹאִים οἱ λοιποὶ καὶ ἐκδικήσω: not only καὶ is puzzling here but also ἐκδικεῖν, which is used by *a' s' θ'* Ἐβραῖος and Ἄλλος for נָקַם only and is not so easy as an equivalent for תִּפְשֵׁ; hence Schleusner may be right with his suggestion that καὶ ἐκδικήσω belongs to the following וְנִקְרָתִי [Schleusner is wrong. Θ has itself καὶ ἐκδικήσω; hence the marginal note would have been purposeless. Moreover, according to Dr. Reider's own Index, פָּקַד is rendered uniformly in *a'* ἐπισκέπτειν. M].

²⁸ Here is a list which is fairly complete: Exod. 28. 33 BM register for *a'* διαφοροῦ διβαφοῦ for שְׁנֵי, but the former alone belongs to *a'*, who uses it four more times for שְׁנֵי (which he derives from שָׁנָה = be different), while the second is peculiar to *s'* alone, who employs it also 28. 5; 35. 23, 35.—Judges 18. 7 *a'* καὶ οὐκ ἐνήν κατασχόνων οὐδὲ διατρέπων, Field casts suspicion on the derivation of the rendering as a whole from *a'*, pointing to Job 11. 3, where *a'* has ἐντρέπων for מְבַלִּים, and to Isa. 29. 22, where the rarer verb διατρέπεσθαι is used by *s'* (for Hebr. נָחַץ, *s'* has ἐν-); to which may be added that κατασχόνων and διατρέπων are apparently parallel renderings for Hebr. מְבַלִּים and that the same doublet, only in an inverted order, occurs in the B text of the Septuagint (which also has a doublet for εἰσπύου: ἐκπέζων θησαυροῦ; the second element would appear to have been introduced from Origen, see Field); there is no reason therefore to discard the entire rendering as not belonging to *a'*; it is true, ἐνήν does not sound as an *a'* rendering; but of the two verbs used for מְבַלִּים κατασχόνων might credibly be assigned to *a'*, and it should be excised in the B text as a foreign element.—2 Kings 3. 22 מִהַדָּר *a'* (ἀπὸ) τοῦ γεδδούρ μονοζώνου, Field calls the whole rendering in question in view of the express citation *a' ἀπὸ τοῦ εὐζώνου* in cod. 243 and parallel passages where *a'* consistently writes εὐζωνος for הַדָּר; still the case may be disposed of in this way: in the

ascribed to Aquila which go back to the two editions of his work; the subject is adequately dealt with by Field in his Prolegomena.²⁹

Naturally enough the text of Aquila is here and there handed down in a faulty condition. No mention shall be made here of errors set right by Field; but a few which have escaped his attention are given below.³⁰ Lastly, an

doublet *μονοζώνου* represents a textual variant of *ευζωνου*, while the transliteration cannot possibly come from *α'*, *γεδδούρ* for *גדר* being found in the Septuagint of Kings and Chronicles (see 1 Kings 30. 8, 15, 15, 23; 1 Chron. 12. 21 (22); [2 Chron. 22. 1, 93^{ms}; comp. also 1 Ch. 12. 7 (8) *γεδ(δ)ωρ*. M]).—Jer. 20. 2 *οί γ' καὶ ἐνέβαλεν καὶ ἔδωκεν*: this note should be corrected in accordance with Q^{ms} *καὶ ἐνέβαλεν οἱ γ' καὶ ἔδωκεν*, Hebr. *וַיִּתֵּן*.—Add from Pitra, Exod. 8. 7 (3) *הַמַּיִם בְּיַד א' ἐν ἡρεμαίοις ἀποκρύφους*, where the second element does not belong to *α'*, see Field *ad loc.* and comp. 7. 11, 22; also Ps. 20 (21). 12 *α' ἐλογίσαντο ἐννοίας βουλὴν ἣν οὐ μὴ δύνωνται ἀδυνάτους; σ' διελογίσαντο βουλὰς ἃς οὐ μὴ δύνωνται; θ' ἐλογίσαντο ἀπ' ἔννοιαν οὐ μὴ δύν.*: there is much confusion here, one is tempted to vindicate for *α'* what is ascribed to *θ'* (comp. *ἀπ'* = *כ* of *מִן* taken as a preposition, but it exercises no influence on the construction, the noun being placed in the accusative; furthermore, absence of the relative exactly as in Hebrew); in the rendering attributed to *α'* *ἀδυνάτους* and *ἐννοίας* belong to *σ'* (see Field).

²⁹ pp. xxiv ff.

³⁰ Thus Job 21. 17 *א' ἐπικλυσμός* is probably to be emended to *ἐπιβλυσμός*: the former is found only once in the Greek Bible (*σ'* for Hebrew *בְּלִי* Dan. 9. 26), while the latter is exclusively an *α'* word and is used uniformly for *בְּלִי*; the interchange of *κ* and *β* is a usual occurrence in cursive script.—Ps. 34 (35). 28 *א' ὑμνήσει σε* read perhaps *υμνησῶ σου* = *ὑμνησίαν σου*; certainly it is unlikely that *α'* read *תְּהַלֵּל*.—82 (83), 3 *ᾠκλασαν* is probably miswritten for *ᾠχλασαν*; see Index, *s. v.* *ὕχλαζεν*.—Isa. 7. 20 *א' ἐν βασιλείᾳ Ἀσσυρίων* read *ἐν βασιλεῖ Ἀσσυρίαν* (*α* dittographed).—Jer. 5. 31 *א' ἐπεκρότουν* has been emended by Cappellus and L. Bos (*apud* Schleusner) to *ἐπεκράτουν*; the same error underlies *ἐπεκρότησαν* in the Septuagint, comp. also 3 Kings 9. 23 A.—6. 25 *א' τῶν ἐθνῶν* read *τῶν ἐχθρῶν*.—Ezek. 19. 7 *א' χώρας* read *χῆρας*.—26. 4 *א' σ' θ* (*τὰ τείχη*) σου read *σὺρ*, comp. *Θ*.—Hos. 12. 8 (9) *א' ἀνωφελὲς αὐτῷ* read *ἐμαντῷ* like *Θ*.—From Pitra: Gen. 14. 23 *א' ἰμάτιον* read *ἰμάντος*, so *j^m s^m* according to BM (see also Field, n. 23), Hebr. *שָׂרוֹן*; 15. 12 *א' κάρσος σ' κάρος*, comp. *α' κορσος* (*κορσος* C₂)

important point, to which as far as I know scant attention has been paid, deserves on that very account to be emphasized. It follows from the nature of the majority of notes, be they patristic or marginal, that the aim is to contrast a rendering of the later Greek versions with that in the Septuagint. Where the rendering consists of a whole phrase the tendency was to be accurate in the point of difference which was essential for the moment, and to be less exact with non-essentials which were therefore accommodated to the diction of the Septuagint. In other words, renderings ascribed to the Three are frequently to be understood *a parte potiori*. To illustrate by an example: Joshua 1. 1 $\text{יְהוָה בְּיַדְּךָ וְעַל יְהוָה}$, $\text{Θ τῷ Ἰησοῖ υἱῷ Ναυή. α' σ' πρὸς Ἰησοῦν υἱὸν Ναυή}$; the salient point is that whereas Θ construed εἶπεν with the dative, both α' and σ' wrote πρὸς c. acc. for Hebr. לִּי ; that much may be relied upon; but it would be hazardous to follow the source for the other parts of the phrase; α' at least cannot be credited with the graecized Ἰησοῦν , for well-understood reasons; Deut. 1. 38 we know from the margin of M that α' wrote Ἰωσοῦα (so BM; Field has Ἰησοῦα); accordingly α' must have written here πρὸς Ἰωσοῦα , and we may even go farther and complete the phrase to read υἱὸν Νουῦ (we find Exod. 33. 11 υἱὸν in F^b and Deut. 1. 38 νοῦη in $\text{F}^b \text{M}^m$, read in both places Νουῦ , comp. Θ 1 Chron. 7. 27 where Νουμ BA should of course be corrected into Νουῦ , so Lagarde's text). Instructive is also the following example: Job 5. 5 $\text{וְאֵל-מַצְעִים יִקְרָהוּ}$,

σ' καρος $\text{j}^m \text{s}^m \text{v}^m \text{c}_3^m$ in BM who also quote $\alpha' \sigma'$ *nausea* from Barh.; Field prints in the text $\alpha' \text{κάρος} \sigma' \text{κάρος}$, he adds in a note that though the α' reading which he prints is best attested it is nevertheless unsatisfactory; it would seem to me that both α' and σ' wrote κάρος , which alone corresponds to the Hebrew.

Θ αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται, α' αὐτὸς δὲ πρὸς ἐνόπλων ἀρθήσεται, σ' αὐτοὶ δὲ πρὸς ἐνόπλων ἀρθήσονται. It is evident at a glance that personal pronoun + δέ, common to all these versions, really belongs to Θ (and σ'): apart from the fact that α' could not have used it because it has no equivalent in MT, the phrase itself is foreign to α's diction while being peculiar to the Septuagint; note the use of δέ, whereas α' would employ καί. This being of less moment they were not exact in quoting it, while quoting carefully the point of difference: πρὸς ἐνόπλων ἀρθήσεται.

6. It is obvious that my own Index, constructed as it is with due regard to the critical points just enumerated, will in turn furnish a means by which many questions of detail will solve themselves. For naturally the double Index, Greek-Hebrew and Hebrew-Greek, resolves itself into a complete storehouse of observations concerning the various sides of Aquila as a translator and student of the Scriptures. By way of summing up the material which is necessarily scattered in the Index itself, I propose to present in the following chapters a study of

- I. Aquila's Manner of Translation;
- II. Aquila's Knowledge of the Hebrew Grammar and Lexicon;
- III. Aquila's Exegesis;
- IV. The Hebrew Text underlying Aquila's Version.

In the concluding pages some unsolved problems will be laid before the reader.

CHAPTER I

AQUILA'S MANNER OF TRANSLATION

7. THE character of Aquila's Greek style which is bound up with his mannerism as a translator is customarily summed up in the one epithet: extremely literal. Already from antiquity we have comments which run to the effect that Aquila was 'a slave to the letter' (*δουλεύων τῇ* 'Εβραϊκῇ λέξει),³¹ who strove to render 'not merely words, but even syllables and letters (*qui non solum verba, sed etymologias quoque verborum transferre conatus est . . . et syllabas interpretatur et literas*)'.³² The standard examples by which these comments were accompanied refer in the first place to the rendering of the *nota accusativi* תא by *σύν*, as, for instance, Gen. 1. 1 ἐν κεφαλῶν ἐκτισεν θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τῇ γῆν,³³ and in the second place to

³¹ Origen, *Epist. ad Afric.* 3.

³² Jerome, *Epist. LVII ad Pammachium*, 11.

³³ *Ibid.*, supplemented by Field from Philoponus; comp. now BM (from U₂). See Index, *s. v.* *σύν*. This particle is used whenever תא is followed by the Hebrew article or by ל, otherwise the Greek article takes the place of *σύν*. Furthermore, *σύν* when employed for the *nota accusativi* תא, has no influence on the construction. Comp. on all this Burkitt, *Fragments of the Books of Kings*, &c., p. 12. This rule, it must be remembered, is based only on the later finds; in Field's *Hexapla*, owing probably to the fault of the copyists, *σύν* is very often missing where we have reason to expect it. There can be no question but that א' in his anxiety to express in Greek the Hebrew particle followed the hermeneutics of the day, according to which תא no less than הא and דא served to indicate inclusion (רבי; see XXXII Middot of R. Jose the Galilean, § 1, ed. Katzenellenbogen, pp. 9 ff.; Berakot 14 b, l. 9 from below; b. Pesahim 22 b; I Hagigah 12 a; Gen. r. r. 14 (ed. Theodor, p. 12); Mielziner, *Introduction to the Talmud*, pp. 124 f., 182 ff.; Strack, *Einführung in den Talmud*⁴, 124; Friedmann, *Onkelos und Akylas*, p. 33,

such odd words or new coinages as $\chi\epsilon\acute{\upsilon}\mu\alpha$, $\delta\pi\omega\rho\iota\sigma\mu\acute{o}\varsigma$, $\sigma\tau\iota\lambda\pi\nu\acute{o}\tau\eta\varsigma$ for רָגַן , תִּירֵשׁ , יִצְהָר .³⁴ Another instance of 'unseemly' slavishness and 'cacophony' which is singled out is the repetition after the manner of Hebrew of an

n. 2). So in this very passage, e.g., the Rabbis say that אֵת הַשָּׁמַיִם is inclusive of sun, moon, and stars, and אֵת הָאָרְצִים of trees, herbs, and the Garden of Eden. It is immaterial for our purposes whether the Middah in question was evolved by Akiba or his predecessors, nor does it matter whether Aquila was a pupil of R. Akiba (or, according to another account, of R. Eliezer and R. Joshua) or merely a contemporary of these scholars, as Friedmann, *l. c.*, contends; it is sufficient to know that *a'*'s literalism was in deference to the hermeneutics of the day.

Although the Concordance registers $\sigma\upsilon\nu$ c. acc. also for σ' and θ' , a doubt may be expressed as to whether these two translators could be guilty of so pronounced a literalism which according to the uniform testimony of antiquity characterizes *a'* alone. Where, as in Jer. 28 (35). 10 and 32 (39). 9, the signature is generic (γ' or $\pi\alpha\nu\tau\epsilon\varsigma$), it is safe to say that $\sigma\upsilon\nu$ belongs to *a'* alone; instructive is the second passage where Q^{ms} (see Swete) ignores the particle. Elsewhere the particle is found in front of $\pi\alpha\varsigma$ and we should probably read $\sigma\upsilon\mu\pi\alpha\varsigma$ (comp. e.g. Jer. 35 (42). 18 Field as against Swete). There still remain examples where the signature is specific and $\pi\alpha\varsigma$ does not follow (comp. Isa. 49. 21 $\alpha' \theta'$; Jer. 32 (39). 14 θ' , both Swete). It will hardly do on the basis of evidence so scanty to acquiesce in ascribing $\sigma\upsilon\nu$ c. acc. to σ' or θ' .

As for the references adduced in the Concordance for the Septuagint, the examples outside Ecclesiastes are all found in additions peculiar to certain MSS. (A and others) and going back to the Hexapla. In one instance, the long passage 3 Kings 14. 1-20, we have the express testimony of a scholion in Syrohex. according to which the whole passage came from *a'*. It will be shown below that that can be understood only *a parte potiori*. As for Ecclesiastes, the safest way to account for $\sigma\upsilon\nu$ and similar mannerisms reminiscent of *a'* is to say that we are dealing with a translator who though not *a'* himself belonged to the same school as *a'* (see on this question Graetz, *Kohélet*, 174 ff.; Renan, *L'Écclésiaste*, 54 ff.; Klostermann, *De libri Coheleth versione Alexandrina*, 41 ff.).

³⁴ Comp. Jerome. *l. c.*: 'Quis enim pro frumento et vino et oleo, possit vel legere, vel intelligere, $\chi\epsilon\acute{\upsilon}\mu\alpha$, $\delta\pi\omega\rho\iota\sigma\mu\acute{o}\nu$, $\sigma\tau\iota\lambda\pi\nu\acute{o}\tau\eta\tau\alpha$, quod nos possumus dicere *fusionem*, *pomationemque*, et *splendentiam*?—As for רָגַן , compare Arab. رَجَن (rain, pour) which Saadya employs for that word, comp. Merx's *Archiv* I, 51, n. 2.

object numbered after each element of a compound number, as Gen. 5. 5 ἑννακόσια ἔτος καὶ τριάκοντα ἔτος for תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה.³⁵

8. It is not always, however, in a tone of scorn that Aquila's literalness is spoken of. Both Origen and Jerome, whose words of condemnation have been alluded to, at other times indulge in words of praise. Thus the Greek Father speaks of Aquila as 'having striven emulously to bring out the proper meaning of words' (ὁ κυριώτατα ἐρμηνεύειν φιλοτιμούμενος Ἀκύλας),³⁶ and the Latin designates him an 'industrious and painstaking translator, very learned in the Greek language' (*diligens et curiosus interpres . . . eruditissimus linguae Graecae*).³⁷ And this twofold verdict has been repeated ever since down to our own day. Thus Voss refers to Aquila's version as 'obscure and unseemly in the extreme, devoid of sense' (*obscurissima et distortissima et nullam sensus rationem habuisse videretur*).³⁸ Burkitt says of the Fragment published by him: 'It is written in Greek more uncouth than has ever before issued from the Cambridge University Press';³⁹ and Thackeray speaks of Aquila's 'barbarous version'.⁴⁰ On the other hand there are not lacking, according to Field, evidences of elegance and, so far as the vocabulary is concerned, traces of the influence of Homer and Herodotus.⁴¹

9. There is no gainsaying the pedantic literalness of Aquila's version imparting to it, as it does on the whole,

³⁵ Epiphanius, *De Mens. et Pond.*, ed. Lagarde (*Symmicta*, I), 154.

³⁶ Quoted by Field, p. xxi.

³⁷ See Comm. on Hosea, 2. 16-17 (Vallarsi, VI, 25); on Isa. 49. 5-6 (Vallarsi, IV, 564). See also Epist. 32, ad Marcellam (Vallarsi, I, 152) and Comm. on Hab. 3. 11-13 (Vallarsi, VI, 656).

³⁸ Quoted by Hody, *De Bibliorum textibus originalibus*, p. 578.

³⁹ *JQR.*, X (1898), 208.

⁴⁰ *l.c.*, 9.

⁴¹ p. xxiii f.

the character of an interlinear. The extreme fidelity to the Hebrew and the offences against the genius of the Greek language show themselves in a variety of ways. To begin with, Aquila adheres closely to the Hebrew form of proper names and that in the pronunciation of his day. We can understand well enough why Joshua becomes with him *Ιωσουα* instead of *Ιησους*;⁴² but he also writes and treats as indeclinables *Ελκιαου* (Θ *Χελκίας*, γ. *Χελκίας*), *Ιωσιαου* nom. and gen. (Θ *Ιωσ(ε)ίας*, *Ιωσ(ε)ία*), *Μενασσε* (Θ *Μαρασσης*), *Μωση* gen. (Θ *Μωυση* or *Μωυσεως*), *Σο]λωμω* (Θ *Σαλωμων*)—*τοις Ασθαρωθ* (Θ *τη Αστартη*)—*Βηθηλ* (Θ *Βαιθηλ*), *Τ(ε)ιων*,⁴³ Ps. 101 (102). 17, 22 (Θ *Σ(ε)ιων*)—*φεσα* 4 Kings 23 (comp. also *φεσε*, Deut. 16. 1 and *φασε*⟨χ⟩ Joshua 5. 10; Θ *πασχα*). Even the *nomen gentilitium*, though Hellenized usually, is sometimes found in an altogether Hebrew garb; comp. Gen. 14. 3 *אַמְרִי* = *Ἀμωρί*; *גַּרְשָׁמִי* = *Γηρσοννει*, Num. 3. 23; *שָׁמְרָי* = *Σαμραμεί*, Num. 26. 20 (24); *מַעֲבֵתִי* = *Μαχαθί*, Deut. 3. 14 [but in this particular *a'* does not stand out by himself. M]. The impression produced upon a Greek ear may be likened to the aversion with which in a modern Jewish translation some such transliterations as *Joshiyyahu*, *Moshe*, *Shelomoh*, *Tsiyyon*, *Pesa(c)h* would be received.⁴⁴ It should be borne in mind,

⁴² See above, § 5.

⁴³ The *τι* apparently is meant to bring out the specific pronunciation of *Σ*. Another example is *εν ετιειμ* for *בְּצִיִּם* Ezek. 30. 9: *εν ετιειμ* = β (= εν) + *ετιειμ*. Comp. with both *τιαδη* B* for the letter *צ* *צ* Lam. 1-4.

⁴⁴ As for the manner in which the Septuagint deals with proper names, see Thackeray, § 11. The extreme of Hellenization is found in 1 Esdras and Josephus: Thackeray, § 11. 2. As for *φασεχ*, it is found outside *a'* in *σ'* (Exod. 12. 11, 27; Num. 9. 2; Joshua 5. 10) and in Θ only in 2 Chron. 30 and 35 (see Torrey, *Ezra Studies*, 67) and Jer. 38 (31). 8, where the translator misread *וְפָסַח עִיר וְפָסַח* as *בְּמִוֶּעַר פָּסַח* *ἐν ἐορτῇ φασεα*. *a'* probably wrote *φεσα* or *φεσε* but hardly *φασεχ*; see Chapter II.

however, that in the matter of transliterating words which are not proper names it is not Aquila but Theodotion that has the largest number.⁴⁵ Aquila shows a predilection for translating many a place-name and incidentally also certain names of persons.⁴⁶ While, in the case of other translators, notably the Septuagint, the motive was to give the Greek Scriptures as far as possible a Hellenized form,⁴⁷ it was with Aquila merely a matter of accuracy to translate whatever could be translated: in Cant. the allegorical motive came into play which is exhibited in the Targum in a still more exaggerated form.⁴⁸

10. In the second place, Aquila's pedantry is revealed in coinages intended to bring out the Hebrew etymology

⁴⁵ See the list in Index.

⁴⁶ The following is a list of such names with their Greek equivalents: Gen. 14. 3, 8 עֲמֹק הַשְּׁדִיִּים = . . . τῶν πρινεῶνων; 16. 11 יִשְׁמְעָאֵל = εἰσακοή θεοῦ; 26. 33 בְּאֵר נִשְׁבַּע = . . . πλησμονῆς; 32. 30 (31) פְּנִיאל = πρόσωπον ἰσχυροῦ, contrast ο' Φανουήλ; Num. 21. 1 דְּרֹךְ הָאֲתָרִים = ὄδον τῶν κατασκόπων (but Ⓞ Ἄθαρείν); Deut. 1. 1 דִּי זָהָב = ἰκανόν . . . (implying דִּי); 1 Kings 13. 18 גַּי הַצְּבָעִים = φάραγγα τῶν δαινῶν (Ⓞ and σ' transliterate); 2 Kings 5. 9 מִן הַפְּלוּאָה = (ἀπὸ τοῦ) πληρώματος; 17. 24 מְחַנְיָמָה = (εἰς) παρεμβολάς (Ⓞ εἰς Μαναιμ); Cant. 6. 3 (4) בְּתַרְצָה = κατ' εὐδοκίαν; 6. 12 (7. 1); 7. 1 (2) שְׁוִלְפִיּוֹת = εἰρηνεύουσα (Ⓞ Σουναμίτις); 7. 4 (5) בְּחֻשְׁבוֹן = ἐπιλογισμῶ (Ⓞ ἐν Ἐσεβῶν); *ibid.*, דְּמִשְׁקָה = ἀποβλήτων (Ⓞ Δαμασκῶ), on which see below; Isa. 16. 7 קִיר חֲרָשֶׁת = τοίχος ὀστράκου; Jer. 31 (38), 15 בְּרָמָה = ἐν ὑψηλῇ (Ⓞ ἐν Ραμα); 43 (50), 13 בֵּית נְשִׁמוֹשׁ = οἶκος ἡλίου, contrast Ⓞ Ἡλιουπόλεως; 50 (27). 21 מְרַתְּיָם = παραπικραίνοντων; Ezek. 23. 23 בְּקוֹד וְקוֹעַ וְשִׁוֵּעַ = ἐπισκέπτῃ, καὶ τύραννον, καὶ κορυφαῖον, contrast Ⓞ σ' θ' Φακοῦκ (Φακοῦδ), καὶ Σουέ, καὶ Ἰγχοῦέ (Κουέ); Hos. 5. 1 לְמַצְפָּה = τῆ σκοπεύσει; 6. 9 שְׁבָמָה = *humeros* (quoted by Jerome); Zech. 2. 5 גּוֹי בְּרִתִּים = ἔθνος ὑλέθριον (Ⓞ πάροικοι Κρητῶν).

⁴⁷ The subject is dealt with by A. Deissmann in a monograph 'Die Hellenisierung des semitischen Monotheismus', in *Neue Jahrbücher für das klassische Altertum*, 1903, 161-77.

⁴⁸ Thus בְּתַרְצָה טַח רְעוּתֵיךְ לְמַעַבְדֵי דְּעֻבְתֵיךְ; בּוֹמוֹן דְּעֻבְתֵיךְ; בְּחֻשְׁבוֹן; דִּישְׁרָאֵל וְיַדְעִין לְמוֹנֵי הַיּוֹשְׁבָנִים עֹבְרִין וְעֹבְרִין שְׁנֵן וְקַבְעִין רִישֵׁי טַח בְּחֻשְׁבוֹן; דִּישְׁרָאֵל וְיַדְעִין לְמוֹנֵי הַיּוֹשְׁבָנִים עֹבְרִין וְעֹבְרִין שְׁנֵן וְקַבְעִין רִישֵׁי טַח בְּחֻשְׁבוֹן; דִּישְׁרָאֵל וְיַדְעִין לְמוֹנֵי הַיּוֹשְׁבָנִים עֹבְרִין וְעֹבְרִין שְׁנֵן וְקַבְעִין רִישֵׁי טַח בְּחֻשְׁבוֹן.

which, as the case may be, is either real or imaginary. Thus, in addition to the standard example adduced above,⁴⁹ the following instances are instructive: ⁵⁰ ἀγνόημα being the equivalent of either מִשְׁוֶהָ or שְׁוִיָּה, ἀγνοημάτιζεν is formed to render הִשְׁוָה; ἄλαλος being used for אִלָּל, ἀλαλεῖν and ἀλαλοῦν pass. are coined for נִאָּלַם; ἀλοιφή = כִּפָּר, hence ἀλοιφᾶν = כִּפַּר; ἀναβόλαιον is a's word for מַעֲטָה, and in conformity with it he renders הִטָּה and הִעֲטָה by ἀναβολεῖσθαι; ἀνόητος = כִּסִּיל, hence ἀνοητίζεν pass. = כִּסַּל; ἀνυπερθεσία = הִעֲבָרָה, ἀνυπερθετεῖν = הִתְעַבֵּר; ἀσύνητος = בָּעַר, ἀσυνετίξασθαι = בָּעַר; ἀφημένον = נִינֵי from ἀφή = נָנַע; βελτιοῦν or βελτύνειν = הִיטִיב from βελτίον = טוֹב; βρωματίζεν = הִאֲכִיל from βρώμα = אֲכָל or כָּאָכַל; διαβηματίζεν = צָעַר from διάβημα = צָעַר or הִרְעָצָה; διαδηματίξασθαι = פָּתַר with a view to διάδημα = פָּתַר; ἐκλεκτοῦν pass. = קָרַר niph. and ἐκλεκτῶς = פָּר acc. with reference to ἐκλεκτός = נָבַר and ἐκλεκτόν = פָּר (corn); ἐπιστήμων = מְשִׁיבִיל, ἐπιστημοῦν = הִשְׁבִּיל; εὐζωνία = יָרַ, εὐζωνίζεν = יָרַר; εὐπρεπής for נָעִים gave rise to εὐπρεπεῖν or εὐπρεποῦν for נָעַר, similarly εὐπρεπίζεν pass. for נָעַר; θυρεοῦν for יָנַן arose from θυρέος = קָנָן; κατάρροια pl. = נְזִילִים from καταρρεῖν = נָזַל; λαιλαπίζεν = שָׁעַר from λαιλαψ = סָרַעַר or סָעַר; λεπτόν = רָק from λεπτός = רָק; λιθολογείσθαι = הִיָּה from λιθολογία = עֵיִים; μοναχοῦν = יָחַד from μοναχός = יָחִיד; ὀρνίξεν = צָפַץ from ὄρνεον = צָפוֹר; ὀστέινος = עֲצוּם, ὀστέωσις = עֲצָעָה, and ὀστέινος again = עֲצוּם are all due to ὀστέον or ὀστοῦν = עֲצָה; ὀχλάζεν = הִמָּה comes from ὄχλος = הַמּוֹן; παραπληκτεύεσθαι = עֲשִׂיתָה from παραπληξία = שְׁנֵעוֹן; παραφέρων = יִבֵּל with an allusion to יָבַל; περίβλεπτα = פְּנִינִים combined with the root פָּנָה, comp. ⑤ Exod. 2. 12; πρασιό-

⁴⁹ See § 7.

⁵⁰ The greater number has been collected by Field (p. xxii); see also Burkitt, p. 13; but I have been able to make several additions.

ζεσθαι and πρασυοῦσθαι = עָרַג = עָרַגְנָה; σκανδαλοῦν pass. = פָּשַׁל or נִכְשַׁל is derived from σκάνδαλον = מִכְשׁוֹל; στερεωμάτιζεν for רָקַע from στερέωμα = רָקוּעַ; σφιγκτήρ = שָׁבִיץ because it also renders מְשַׁבֵּצָה; σφοδρότης = מֵאָד subst. from σφόδρα = מֵאָד adv.; παραχή = גָּנַע with an allusion to גָּנַע; τενοντοῦν for עָרַף is due to τένων = עָרַף; ἡ τιθηνός = מִיִּנְקָה gave rise to τιθηνιζόμενον or τιθιζόμενον or τιτθιζόμενον for יִנְקָה; ὑποσπᾶσθαι for נִשְׁמַט originated ὑποσπασμός for שְׁמַטָּה; χερμαδίζεν for גָּרַם is with a view to χερμάς, a large pebble or stone.

11. A mannerism which is paralleled in rabbinic hermeneutics (נוטריון)⁵¹ consists in breaking up a pluri-literal into two elements. Thus Exod. 32. 25 לְשִׁמְצָה = εἰς ὄνομα ῥύπον, i. e. לְשִׁים צֶמֶר; Lev. 2. 14 בְּרִמֹּל = . . . ἀπαλά or ἀπαλόν pointing to מֵל [מֵל is left unexpressed, as it is covered by גֵּרשׁ ἐρικτά s. ἐρικτόν Θ]. Similarly 23. 14 οἱ ἄ ἀπαλά καὶ λεπιστά refers to כֶּרֶמֶל—contrast Field. M]; 16. 8 לְעֹאזֵל = εἰς τράγον ἀπολνόμενον, i. e. לְעֹז אֵז; 1 Kings 6. 8 בְּאַרְגֵּי = ἐν ὕφει κουῤῥᾶς, i. e. בְּאַרְגֵּי אֵז; Job 28. 3 et al. צִלְמוֹת = σκια θανάτου, i. e. צֵל מוֹת; Ps. 15 (16). 1 מִכְתָּם = ταπεινόφρονος καὶ ἀπλοῦς (and elsewhere ταπεινὸς τέλειος), i. e. מִךְ חָם; Eccles. 12. 5 הִתְחַתְּיִם = τρόμφ τρομήσουσιν, i. e. חַת חָתִים; Isa. 27. 8 בְּסִפְאָה = ἐν σάτῳ σάτον, i. e. בְּסִפְאָה סִפְאָה; 41. 12 פִּיפִיּוֹת = στόμα στομάτων, i. e. פִּי פִיּוֹת; Hos. 8. 13 הִבְהִיב = φέρε φέρε, i. e. הִב הִב; ⁵² Mic. 2. 8 וְאַתְמוּל = καὶ συναντιῶ . . . where

⁵¹ See Middah XXX in the Baraita of R. Jose the Galilean (ed. Katzenellenbogen, pp. 173 ff.); Malbim on Sifra, section ויקרא, § קנב.

⁵² On צִלְמוֹת being a compound, comp. Nöldeke in ZAW., XVII (1897), pp. 183 ff. Kautzsch, on the other hand, assumes the reading צִלְמוֹת from the stem צִלַּם (Gesenius-Kautzsch⁵⁸, § 30 r, note).—It is rather strange to find that *a'*, while decomposing components or quadrilaterals, failed to do it in the case of אֶבְרָהָה, which, according to Jewish tradition, stands for אֶבְרָהָה (Gen. 1, sect. 90), but which *a'* renders by γενατίζειν (הֶבְרָהָה). Some-

it is evident that he construed it in the sense of וְאֶת־מוֹל; comp. ⑥, Ibn Ġanaḥ and Rashi who likewise derive it from מוֹל, also Gesenius, *Thesaurus*, p. 777: *conflatum ex* מוֹל, *apud, ad et* מוֹל, מוֹל; and with him Olshausen, *Gram.*, p. 435, Böttcher, *Gram.*, I, 136, and Delitzsch, *Prolegomena*, p. 132.

12. It was clearly Aquila's aim to accommodate the Greek to the minutest points of the Hebrew idiom. He imitates the ה locale by Greek post-positive -δε. Thus Gen. 12. 9 הִנְנֵנָּה = νότονδε [comp. Joshua 18. 14 מִן־הַיַּרְדֵּן = νότον δέ for νότονδε, not recognized by Field. M]; Exod. 28. 26 בִּיתָהּ = οἰκόνδε; Num. 2. 10 תִּימְנָהּ = νότονδε; 3 Kings 22. 49 אֹפִירָהּ = Ὠφείρδε; 4 Kings 16. 9 קִירָהּ = Κυρήνηδε; Ps. 67 (68). 7 צִיְיִתָּהּ = λεωπετρίαρδε; Ezek. 8. 16 קְרָמָהּ = ἀρχηθένδε.⁵³ Similarly he renders אָרָהּ by κάιπερ, while אִישׁוֹ at least once (Isa. 22. 1) = κάιπερτοι.

Compound particles are slavishly reproduced so that no element of the Hebrew is lost in the Greek. Thus Gen. 2. 8 מִן־הָאָרֶץ = ἀπὸ ἀρχῆθεν; 18 בְּנִינְדָהּ = ὡς κατέιαντι αὐτοῦ; 2 Kings 6. 14 לְפָנַי = πρὸ προσώπου; 7. 8 מִן־אֶחָד = ἀπὸ ὀπισθεν; 4 Kings 19. 25 לְמִרְחֹק = εἰς ἀπὸ μακρόθεν, and לְמִימֵי קָדָם = εἰς ἀπὸ ἡμερῶν ἀρχῆθεν; 23. 15, 19, 24 וְגַם = καὶ κάιγε and 27 מֵעַל פְּנֵי = ἀπὸ ἐπὶ προσώπου μου; Job 9. 29 לְמִוֶּהָהּ = εἰς τὸ τοῦτο, contrast ⑥ διὰ τί; Jer. 31 (38). 34 לְמִקְטָנָם = εἰς ἀπὸ μικροῦ αὐτῶν; 42 (49). 8 לְמִקְטָנָהּ = εἰς ἀπὸ μικροῦ; Exod. 12. 37

times he even combines two separate words, as Isa. 2. 20 לְחֶפְרָהּ וְפָרוֹת, which the Masorah separates but which א', like most other versions, reads together, rendering it by ὀρυκτοῖς σὶνε ὀρυκταις.

⁵³ The cases of deviation are usually doubtful. Thus Joshua 5. 1 יָמָהּ = παρὰ τὴν θάλασσαν is ascribed to οἱ λ, while הַיַּרְדֵּן = εἰς τὴν Σαριρὰ occurs in the well-questioned fourteenth chapter of 3 Kings (ver. 17).—On the misuse of ה locale in the Samaritan and Septuagint versions, comp. Frankel, *Vorstudien*, p. 197, notes *l* and *m*.

לְבַר כִּן = χωρὶς ἀπό (but j^m in BM χωρὶς c. genit.). Where Hebrew and Greek constructions do not tally, the Greek is sacrificed to the Hebrew. Thus Gen. 1. 5, 8, 10 לְבַר אֱלֹהִים = ἐκάλεσεν τῶ . . . ; 1. 28 בְּרַחֲבֵי הַיָּם = ἐπικρατεῖν ἐν ; 3 Kings 17. 22 בְּקוֹל . . . וַיִּשְׁמַע = καὶ ἤκουσε . . . ἐν φωνῇ ; Ps. 26 (27). 1 מִי אֵיךְ אֵיךְ = ἀπὸ τίνος φοβηθῶ ; *ibid.*, 12 מִי אֵיךְ אֵיךְ = ἀνέστησαν ἐν ἐμοί ; Isa. 19. 4 וַיִּשְׁלַח־לָהֶם = βασιλεύσει ἐν αὐτοῖς. Similarly the Hebrew construction of the positive with כִּן in the sense of the comparative or superlative is imitated in the Greek garb. Thus Gen. 3. 2 (1) מִי אֵיךְ אֵיךְ = πανοῦργος ἀπό ; Isa. 7. 13 מִי אֵיךְ אֵיךְ = μήτι ὀλίγον ἀπὸ ὑμῶν.—Distributive constructions are reproduced with utmost fidelity to the Hebrew. Comp., for instance, Lev. 24. 15 ; Num. 1. 4 אֵיךְ אֵיךְ = ἀνὴρ ἀνὴρ ; Num. 28. 13 עֶשְׂרֹן עֶשְׂרֹן = δέκατον δέκατον ; Joshua 3. 12 לְבַר אֵיךְ אֵיךְ אֵיךְ = ἀνδρα ἕνα (ἀνδρα ἕνα) τοῦ σκήπτρου.⁵⁴ The Hebrew *pronomem absolutum cum participio* becomes in Greek *pronomem absolutum* + the substantive verb superadded to the present, past, or future tense. Thus Exod. 8. 29 (25) יוֹצֵא אֵיךְ אֵיךְ = εγὼ εἰμι ἐξέρχομαι (BM), contrast Ὁ ἐγὼ ἐξελύσομαι ; 3 Kings 14. 6 וַיִּשְׁלַח אֵיךְ אֵיךְ = καὶ ἐγὼ εἰμι ἀπόστολος ; Eccles. 11. 5 יוֹרֵעַ אֵיךְ אֵיךְ = οὐκ εἶ σὺ εἰδώς ; Jer. 31 (38). 32 וַיִּשְׁלַח אֵיךְ אֵיךְ = καὶ ἐγὼ εἰμι ἐκυρίενσα (αὐτῶν) with which contrast σ' ἐγὼ δὲ κατέειχον αὐτούς ; 33 (40). 9 אֵיךְ אֵיךְ = ἐγὼ εἰμι ποιήσω ; 38 (45). 26 מִי אֵיךְ אֵיךְ = ῥίπτω ἐγὼ εἰμι, contrast σ' προσπίπτω. The emphatic Hebrew pronoun is faithfully reproduced. Thus, e. g., Jer. 49. 12 (29. 13) וַיִּשְׁלַח אֵיךְ אֵיךְ = καὶ σὺ αὐτός. Where a particle is repeated after a conjunction, a free translator might ignore the particle in the sequel ; not so Aquila. See, e. g., Gen. 1. 4 וַיִּבְרָא . . . כִּן = μεταξὺ . . . καὶ μεταξὺ. The idiomatic construction בְּ . . . בְּ

⁵⁴ See Field's note. The omission was due to lipography.

is slavishly reproduced, comp. Isa. 24. 2 $\text{פַּעֲבָרָה בְּאֶרְצָהּ} = \acute{\omega}\varsigma \acute{\omicron}$ $\acute{\omicron}\sigma\acute{\upsilon}\lambda\omicron\varsigma, \acute{\omega}\varsigma \acute{\omicron} \acute{\kappa}\acute{\upsilon}\rho\iota\omicron\varsigma \acute{\alpha}\upsilon\tau\omicron\upsilon.$ ⁵⁵ On the whole Aquila imitates the Hebrew with its co-ordinate constructions.⁵⁶ Naturally enough, the Hebrew ethical dative and the retrospective pronoun ('*a'id*) in relative clauses are accurately imitated. Examples of the former are: Deut. 1. 40 $\text{וְאַתֶּם בְּנֵי לֶבְבַי} = \kappa\alpha\iota$ $\acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma \nu\epsilon\acute{\upsilon}\sigma\alpha\tau\epsilon \acute{\alpha}\upsilon\tau\omicron\iota\varsigma$; 10. 11 $\text{קִיַּם לְךָ} = \acute{\alpha}\nu\acute{\alpha}\sigma\tau\eta\theta\iota \sigma\alpha\upsilon\tau\acute{\omega}$ (*a'* apparently read לְךָ); Isa. 40. 9 $\text{עֲלֵי יְהוָה} = \acute{\alpha}\nu\acute{\alpha}\beta\eta\theta\iota \sigma\epsilon\alpha\upsilon\tau\acute{\eta}$. As to the '*a'id*' comp. Gen. 1. 30 $\text{בְּיַד אֱלֹהֵי} = \acute{\omega}$ $\acute{\epsilon}\nu \acute{\alpha}\upsilon\tau\acute{\omega}$; Exod. 3. 5 $\text{עָלְיוֹ . . . שָׁמַר} = . . . \acute{\epsilon}\pi' \acute{\alpha}\upsilon\tau\omicron\upsilon$; 35. 23 $\text{אֲשֶׁר-נִמְצָא אִתּוֹ} = \acute{\omega}$ $\acute{\epsilon}\upsilon\rho\acute{\epsilon}\theta\eta \sigma\acute{\upsilon}\nu \acute{\alpha}\upsilon\tau\acute{\omega}$; Deut. 11. 11 $\text{אֲשֶׁר שָׁמַר עִבְרִים} = \sigma\acute{\upsilon}$ (*var.* $\acute{\eta}\nu$) $\acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma \delta\iota\acute{\epsilon}\rho\chi\epsilon\sigma\theta\epsilon \acute{\epsilon}\kappa\epsilon\acute{\iota}\sigma\epsilon$; Ezek. 9. 6 $\text{אֲשֶׁר עָלְיוֹ} = \acute{\epsilon}\phi' \acute{\omicron}\nu$ $\acute{\epsilon}\pi' \acute{\alpha}\upsilon\tau\acute{\omega}.$ ⁵⁷ The same holds good of expletives like $\text{הִנֵּה, הִנֵּה, וְהִנֵּה, וְהִנֵּה}$, and the like which in a free translation might be lost. Particles like $\text{וְ, בְ, אֲ, בְ, אֲ}$ are clearly distinguished.⁵⁸ The connective particle ו , whether plain or consecutive, is translated by *καί*. The few cases with $\delta\acute{\epsilon}$ should be referred to ὅτι to which it is peculiar. When our translator does employ $\delta\acute{\epsilon}$ it is usually with a strong adversative force. Aquila further imitates the Hebrew in placing or omitting the article⁵⁹ and in '*idāfch*' constructions.

⁵⁵ Hence Joshua 8. 33 $\text{וְהָיָה בְּיַד אֱלֹהֵי} = \text{וְהָיָה בְּיַד אֱלֹהֵי}$ Syrohcx. margin *sine nomine* probably belongs to *a'*.

⁵⁶ The examples are too numerous to quote; contrast, however, my observations below (Chapter II).

⁵⁷ Cases to the contrary, however, are not wanting; thus the ethical dative remains untranslated in Ps. 122 (123). 4 where $\text{עָלְיוֹתַי} = \acute{\epsilon}\nu\epsilon\pi\lambda\acute{\eta}\sigma\theta\eta$, while the '*a'id*' is unexpressed in Lev. 21. 21 where $\text{בְּיַד אֱלֹהֵי} = \acute{\omega}$ $\acute{\epsilon}\sigma\tau\iota\nu$ and Ps. 40 (41). 10, where $\text{בְּיַד אֱלֹהֵי} = \acute{\omega}$ $\acute{\epsilon}\pi\epsilon\pi\omicron\iota\theta\eta\sigma\alpha$. But the omission is rare, and on the whole Margolis is justified in maintaining (comp. 'The Hebrew '*a'id*' in the Greek Hexateuch', in *AJSL.*, XXIX, 237 ff.) that in the books investigated by him, Aquila and Theodotion are scrupulous in expressing the '*a'id*' in all its forms.

⁵⁸ See Hebrew Index, s. *vv*.

⁵⁹ See Burkitt, 12 f.

Thus, for instance, Ps. 23 (24). 3 בְּמִקְדָּשׁוֹ = $\epsilon\nu$ τόπω
 ἀγιάσματος αὐτοῦ, contrast Ⓞ $\epsilon\nu$ τόπω ἀγίῳ αὐτοῦ; Exod. 4.
 10 אִישׁ דְּבָרָיו = ἀνὴρ ῥημάτων, contrast σ' εὐλαλος; Ps. 13. 17
 צִיר מִמְּנוֹתַי = ὄμηρος πίστεως, contrast θ' φύλαξ πιστός.

13. A further instance of literalism is found in Aquila's tendency to render Hebrew words by similarly sounding Greek words. To the examples cited by Field (*Prolegomena*, p. xxiii)— אֱלֹנִים = αὐλών Deut. 11. 30; מְבַרְבֵּר = *καρχαρούμενον* 2 Kings 6. 16; לֵישׁ = λῆς Job 4. 14, &c.—one is tempted to add קֶרֶשׁ = κέρας Ezek. 27. 6. But the case is doubtful; Schleusner and Cornill assume that a' read קֶרֶגֶג . Possibly, however, a' merely transliterated the Hebrew (read *keres*?). Comp. *κικεων γ. κικαιων* for קִיקִיִּן Jonah 4. 6; I doubt whether the 'Greek form' of which Field speaks was at all intended. Naturally enough a' makes use of Semitic loan-words in the Greek language antedating the Septuagint, like $\beta\acute{\alpha}\tau\omicron\varsigma$ = תַּב , $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$ = בִּיז , $\chi\iota\tau\acute{\omega}\nu$ = בְּהִנְת , $\sigma\acute{\alpha}\beta\beta\alpha\tau\omicron\nu$ = שִׁבַּת (from which the verb $\sigma\alpha\beta\beta\alpha\tau\acute{\iota}\zeta\epsilon\iota\nu$ = שִׁבַּת was probably a coinage current among Greek-speaking Jews). But the most important evidence of a singularly painstaking accuracy is Aquila's endeavour to render, as far as possible, the same Hebrew words by the same Greek words, or at any rate to minimize the number of synonymous equivalents. To illustrate this I shall quote some significant Greek words and contrast the number of their Hebrew equivalents as used by the Septuagint and Aquila; of course, we have to bear in mind the fact that we are comparing an individual translation, extant at that only in a fragmentary condition, with a work on which a multiplicity of hands were engaged. In the enumeration of the words I follow the plan of Deissmann (see n. 47), the only difference being that here they are arranged according to the

alphabet: ἀγαθός 10. α' 1; ἄγγελος 15. α' 1; ἅγιος 21. α' 1; ἀδικία 36. α' 6; ἀνομία 24. α' 3; ἀνόμημα 8. α' 1; ἀπολλύειν 38. α' 2; ἀπώλεια 21. α' 1; ἀρχή 24. α' 2; ἄρχων 36. α' 3; ἀσέβεια 14. α' 1; ἀσεβής 16. α' 1; βασιλεία 7. α' 1; βασιλειον 6. α' 1; βασιλεύς 9. α' 1; γῆ 15. α' 2; γίγνεσθαι 98. α' 3; διδόναι 53. α' 1; δόξα 25. α' 4; δύναμις 26. α' 3; δύνασθαι 14. α' 1; δυνάστης 22. α' 1; δυνατός 25. α' 3; ἔθνος 15. α' 3; εἶδωλον 15. α' 5; ἐνισχύειν 14. α' 2; ἐξολεθρεύειν 21. α' 2; ἐργάζεσθαι 14. α' 1; ἔργον 27. α' 4; ἔχειν 59. α' 6; ἐχθρός 15. α' 1; ἠγείσθαι 35. α' 2; θεός 10. α' 4; ἰσχύειν 24. α' 2; ἰσχυρός 24. α' 5; ἰσχύς 27. α' 4; καθαρός 18. α' 1; κακία 11. α' 1; κακός 16. α' 1; κύριος 17. α' 5; λαός 16. α' 1; παροξύνειν 17. α' 2; πλανᾶν 17. α' 3; ποιεῖν 118. α' 2; πόλεμος 8. α' 1; πόλις 6. α' 2; συναγωγή 19. α' 2; ταράσσειν 45. α' 5; τόπος 12. α' 1.

It must also be noticed that among the words common to Aquila and the Septuagint there are such as are used by our translator in a rarer sense than the one in which they are employed by the Septuagint. Thus τροπή which stands in Θ for תַּרְסָה, תַּרְסָה, or תַּרְסָה is used by α' for תַּרְסָה Job 37. 18 (but *r. rópas* as in *Auctarium*).

14. The rendering of divine names is a feature not to be ignored in a Bible translation, and Aquila's treatment particularly, owing to its rigidity, should be instructive and interesting. It will be noticed that our translator adheres also here to his rigorous discipline: the Tetragrammaton is transcribed in ancient Hebrew characters $\aleph \daleth \aleph \daleth$ in all the continuous fragments that have come to light.⁶⁰ When turned into square characters it assumed

⁶⁰ This is in accord with Origen's statement in his letter to Marcella (*Opera*, ed. Vallarsi, I, 131 and III, 720): *Nonum est tetragrammum, quod ἀνεκφώνητον, i. e. ineffabile putaverunt quod his literis scribitur Jod, E, Vau, E.*

the shape וְהוּה (the waw and yod being designated by the same stroke; see Driver, *Notes on Samuel*², p. xxiii). This was then read by the Christian Fathers as Pi Pi in true Greek style.⁶¹ But that it was really pronounced κύριος [= *kere*. M] is attested to by Origen in his comments on Ps. 2. 2: παρὰ δὲ Ἑλλησι τῆν κύριος ἐκφωνεῖται.⁶² This circumstance may account for the fact that in a great majority of the fragments preserved in Field [the *kere*. M] κύριος has taken the place of וְהוּה. At any rate κύριος stands for יהוה (incl. ארני [but once δεσπότης, Ps. 61 (62). 13. M]), while θεός is used for אלהים. This may be styled a rule, for the few exceptions may be disposed of as either untrustworthy or else conditioned by an external circumstance. Thus Ps. 76 (77). 2 and 81 (82). 1 we find אלהים = κύριος, but it must be borne in mind that in both these cases אלהים occurs twice, and the deviation is probably due to the principle of variation. Job 27. 8 אלוה = κύριος (quoted by Klostermann), but this quotation bears the signature οἱ λ, and hence may not be α'. The same is true of Ps. 17 (18). 47, where צור = θεός and the signature is σ' καὶ πάντες. There remain Gen. 30. 34, Exod. 4. 24, and Isa. 8. 17, in all of which יהוה = θεός. But the former is Comp. also Jerome in the beginning of the *Prologus Galeatus: Nomen Domini tetragrammaton in quibusdam graecis voluminibus usque hodie antiquis expressum litteris invenimus*. [α' is not alone with his transcription of the Tetragrammaton; it occurs in a fragment recently published by Wessely and falsely ascribed by him to α'; it rather belongs to σ', as has been convincingly proved by Mercati, *RB.*, Nouvelle Série, VIII (1911), 266 ff. M.]

⁶¹ Comp. Origen, *ibid.*: *Quod quidam non intelligentes propter elementorum similitudinem, quum in Graecis libris repererint, Pi Pi levere consueverunt.*— On the nature and history of וְהוּה comp. Nestle, 'Jakob von Edessa über den Schem hammephorasch und andere Gottesnamen', in *ZDMG.*, XXXII, 466-9, 507.

⁶² An additional proof is furnished by Burkitt, *Fragments of the Books of Kings*, p. 16.

probably corrupt: $\text{G} \text{S} a' \sigma'$ all point to אלהים as the reading of the Hebrew archetype, and יהוה is therefore a later substitute. The best proof for this assumption is offered by the preceding verse (23) where אלהים is used; comp. further Wiener, *Essays in Pentateuchal Criticism*, Oberlin, 1909, pp. 16-17; also Dahse, *Textkritische Materialien zur Hexateuchfrage: I. Die Gottesnamen der Genesis*, Giessen, 1912, p. 42 and elsewhere. [The *lectio difficilior* is certainly יהוה : $\theta\epsilon\acute{o}s$ of the translations may be an harmonistic accommodation to verse 23. M.] As to Exod. 4. 24, which is ascribed to Aquila alone ($\sigma' \theta'$ have $\kappa\acute{\upsilon}\rho\iota\omicron>s$) it is probably due to the fact that יהוה here in the mind of the translator rather signified 'the messenger of God', comp. $\text{G} \text{ἀγγελος κυρίου}$ and $\text{T} \text{מלאכא דיי}$, also b. Nedarim 32 a where the action is ascribed to שמן (var. אורו מלאך). The reason for the circumlocution is obvious, as the act appeared unseemly of the Lord. The same may also be said of the last passage, Isa. 8. 17, which speaks of the Lord hiding His face from the house of Jacob: owing to a scrupulous guarding against anthropomorphisms and anthropopathisms Aquila substituted here $\theta\epsilon\acute{o}s$ for $\kappa\acute{\upsilon}\rho\iota\omicron>s$. [G has there $\theta\epsilon\acute{o}s$. M.]

As for the combination אֲרָנִי יְהוָה , the first element a' certainly expressed by $\kappa\acute{\upsilon}\rho\iota\omicron>s$ (miswritten $\pi\iota\pi\iota$ Isa. 3. 15). The second element was probably transcribed by him as $\pi\iota\pi\iota$ (= *ketib*), with the intention that it was to be read $\theta\epsilon\acute{o}s$. Hence the vacillation of our data (for $\theta\epsilon\acute{o}s$ comp. Ps. 68 (69). 7). $\pi\iota\pi\iota$ was, however, through the ignorance of the copyists, replaced by $\kappa\upsilon\rho\iota\omicron>s$. The ascription of $\alpha\delta\omega\nu\alpha\iota \kappa\acute{\upsilon}\rho\iota\omicron>s$ to a' Ezek. 7. 5 rests probably on error. Ps. 70 (71). 16 σ' certainly and a' probably divided the combination between the two verse-halves.

שְׁרִי as a rule is translated *ικανός*, being derived from שֵׁר = sufficient in accordance with Ber. r., c. 46, and b. Hagigah 12 a. Only once, Ezek. i. 24, is it transliterated *σαδδαι*, but this is ascribed collectively to οἱ λ, while Theodoret records *ικανός* distinctly for *א'*.

לֵאל = *ισχυρός*, and in only a few cases *θεός*. In two instances where לֵאל is rendered *θεός* the ascription is general: Ps. 67 (68). 25 οἱ λ, and 89 (90). 2 οἱ πάντες. In Gen. 16. 11 it is in composition: יִשְׁמְעֵאל = *εἰσακοῖν θεοῦ*. Exod. 6. 3 שְׁרִי לֵאל = *θεὸς ἱκανός*, though bearing the signature of *א'*, should be doubted and rather ascribed to *σ'* and *θ'* because these two render the same phrase in the same manner, Ezek. 10. 5, and because the Midrash (Ber. r., c. 46) registers for *א'* אַנְכִּסִּים וְאַנְקִים which, as will be proved later, goes back to the Greek *ισχυρὸς ἱκανός* which alone is in keeping with Aquila's mode of translation. Indeed it is more than likely that wherever שְׁרִי לֵאל = *ισχυρὸς ἱκανός* is found *sine nomine* (Gen. 43. 14; 48. 13; Exod. 6. 3) it belongs to Aquila. Comp. Isa. 8. 10, where *א'* is credited distinctly with *ισχυρός*, while the reading of the general ascription (οἱ γ') is *θεός*.⁶³

As to the article in connexion with divine names, there is every reason to believe that Aquila adhered to the Masoretic Text, writing *ὁ* wherever the Hebrew has ה and omitting it where the Hebrew omits it. It is true that our data offer many discrepancies: the article is used about 50 times with אֱלֹהִים, twice each with אֱלֹה and לֵאל, 25 times with יְהוָה, and once with יֵה. But these are not to be trusted implicitly, for they are mostly due to the carelessness of the scribes and a tendency to level

⁶³ On the treatment of the divine names in the Septuagint, comp. Frankel, *Einfluss*, pp. 26-30.

Aquila to the diction of the Septuagint. To quote but one example: Gen. 1. 1, 4 as given by Field reads $\acute{\omicron}$ $\theta\epsilon\acute{\omicron}\varsigma$, while a newly discovered MS. (U_2) quoted by BM offers $\theta\epsilon\acute{\omicron}\varsigma$ in both places, quite in accordance with the Hebrew. Comp., furthermore, Gen. 5. 22, 24 where $\text{האלהים} = \acute{\omicron}$ $\theta\epsilon\acute{\omicron}\varsigma$ and 41. 6 where $\text{אלהים} = \theta\epsilon\acute{\omicron}\varsigma$. It must be maintained therefore that in quoting Aquila (and naturally all the other minor Greek versions) the scribes were concerned only about the chief variants, in our case $\theta\epsilon\acute{\omicron}\varsigma$ and $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, and paid little or no attention at all to the presence or absence of the definite article.⁶⁴

15. In the preceding I have sought to exemplify Aquila's mannerisms under certain groups. Not everything, however, can be properly classified, especially in view of the fragmentary condition of the extant remains. I therefore subjoin here some longer specimens of Aquila's version contrasted with one or the other of the remaining versions, particularly the Septuagint, so that the reader may have the opportunity of a general impression which will go farther than piecemeal study of detached phrases:

Exod. 4. 10 $\kappa\alpha\iota\gamma\epsilon$ $\acute{\alpha}\pi\omicron$ $\tau\acute{\omicron}\tau\epsilon$ $\lambda\alpha\lambda\eta\sigma\alpha\nu\tau\acute{\omicron}\varsigma$ $\sigma\omicron\upsilon$ $\pi\rho\acute{\omicron}\varsigma$ $\delta\omicron\upsilon\lambda\acute{\omicron}\nu$ $\sigma\omicron\nu$: $\acute{\omicron}\tau\iota$ $\beta\alpha\rho\upsilon\varsigma$ $\sigma\tau\acute{\omicron}\mu\alpha\tau\iota$ $\kappa\alpha\iota$ $\beta\alpha\rho\upsilon\varsigma$ $\gamma\lambda\acute{\omega}\sigma\sigma\eta$ $\acute{\epsilon}\gamma\acute{\omega}$ $\acute{\epsilon}\iota\mu\iota$ corresponds to $\text{אנין ון לך וכבר כבדתיך כי אל-עבדך הוה אפוא מן};$ contrast Θ $\omicron\upsilon\delta\acute{\epsilon}$ $\acute{\alpha}\phi'$ $\omicron\upsilon$ $\eta\rho\acute{\xi}\omega$ $\lambda\alpha\lambda\epsilon\acute{\iota}\nu$ $\tau\acute{\omega}$ $\theta\epsilon\rho\acute{\alpha}\rho\omicron\upsilon\tau\acute{\iota}$ $\sigma\omicron\nu$: $\iota\sigma\chi\nu\acute{\omicron}\phi\omega\nu\omicron\varsigma$ $\kappa\alpha\iota$ $\beta\rho\alpha\delta\acute{\upsilon}\gamma\lambda\omega\sigma\sigma\omicron\varsigma$ $\acute{\epsilon}\gamma\acute{\omega}$ $\acute{\epsilon}\iota\mu\iota$; 19. 18 $\alpha\pi\omicron$ $\pi\rho\omicron\sigma\omega\pi\omicron\upsilon$ $\omicron\upsilon$ $\kappa\alpha\tau\epsilon\beta\eta$ $\acute{\epsilon}\pi$ $\alpha\upsilon\tau\omicron\upsilon$ $\kappa\bar{\varsigma}$ (BM) for $\text{היה לו ערר ענין מן}$, contrast Θ $\delta\iota\acute{\alpha}$ $\tau\acute{\omicron}$ $\kappa\alpha\tau\alpha\beta\epsilon\beta\eta\kappa\acute{\epsilon}\nu\alpha\iota$ $\acute{\epsilon}\pi'$ $\acute{\alpha}\upsilon\tau\acute{\omicron}$ $\tau\acute{\omicron}\nu$ $\theta\epsilon\acute{\omicron}\nu$.

Ps. 45 (46). 1-4 $\tau\acute{\omega}$ $\nu\iota\kappa\omicron\pi\omicron\iota\acute{\omicron}\phi$ $\tau\acute{\omega}\nu$ $\nu\acute{\iota}\omega\nu$ $\kappa\omicron\rho\acute{\epsilon}$ $\acute{\epsilon}\pi\acute{\iota}$ $\nu\epsilon\alpha\nu\iota\omicron$ $\tau\acute{\eta}\tau\omega\nu$ $\acute{\alpha}\sigma\mu\alpha$. . . $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ $\kappa\alpha\iota$ $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ $\beta\omicron\eta\theta\epsilon\iota\alpha$ $\acute{\epsilon}\nu$ $\theta\lambda\acute{\iota}\psi\epsilon\sigma\iota\nu$ $\acute{\epsilon}\upsilon\rho\acute{\epsilon}\theta\eta$

⁶⁴ For the method, or rather lack of method, in the use of the definite article with the divine names in the New Testament, comp. Bernhard Weiss, *Der Gebrauch des Artikels bei den Gottesnamen*, Gotha, 1911.

σφόδρα ἐπὶ τούτῳ οὐ φοβηθησόμεθα ἐν τῷ ἀνταλλάσσεσθαι γῆν καὶ ἐν τῷ σφάλλεσθαι ὄρη ἐν καρδίᾳ θαλασσῶν ὀχλάσουσιν ἀντικρωθήσονται ὕδατα αὐτοῦ σεισθήσεται ὄρη ἐν τῇ ὑπερηφανίᾳ αὐτοῦ ἀεὶ; contrast Θ εἰς τὸ τέλος ὑπὲρ τῶν υἰῶν κορὲ ὑπὲρ τῶν κρυφίων ψαλμὸς ὁ θεὸς ἡμῶν καταφυγὴ καὶ δύναμις βοηθὸς ἐν θλίψεσιν ταῖς εὐρούσαις ἡμᾶς σφόδρα διὰ τοῦτο οὐ φοβηθησόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν καὶ μετατίθεσθαι ὄρη ἐν καρδίαις θαλασσῶν ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν ἐταράχθησαν τὰ ὄρη ἐν τῇ κραταιότητι αὐτοῦ διάψαλμα.

Jer. 52. 1 υἱὸς εἴκοσι καὶ ἐνὸς ἔτους Σεδεκίας for יְרֵמְיָהוּ בֶן־יְרֵמְיָהוּ הָיָה בְּיָמָיו, contrast *σ'* εἴκοσι καὶ ἐνὸς ἐτῶν ἦν Σεδεκίας, similarly *θ'*, while Θ has *ὄντος εἰκοστοῦ καὶ ἐνὸς ἔτους Σεδεκίου*.

Hos. 11. 1 ὅτι παῖς Ἰσραὴλ καὶ ἠγάπησα αὐτὸν καὶ ἀπὸ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου for יְהוָה יִקְרָא יִשְׂרָאֵל לְבָנָיו יְהוָה יִקְרָא יִשְׂרָאֵל לְבָנָיו; contrast Θ διότι νήπιος Ἰσραὴλ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ and *σ'* ὅτι παῖς Ἰσραὴλ καὶ ἠγαπημένος ἐξ Αἰγύπτου κέκληται υἱός μου.

16. In point of pedantic literalness Aquila's version was certainly a *tour de force*. It is this circumstance apparently that elicited the praise of the rabbis who at the same time, it is true, may have had in mind the obliteration of Christian notions from the Scriptures.⁶⁵ Barring, however, individual coinages which go a long way to stamping his translation as barbarous, a study of his Greek vocabulary serves to verify the observation of scholars ancient and modern concerning Aquila's fine knowledge of Greek,⁶⁶ which is indeed what one would expect of a native Greek who, if we may trust Epiphanius, was related to Emperor Hadrian and entrusted by him

⁶⁵ See below (Chapter III).

⁶⁶ See above, § 8.

with the building of Aelia Capitolina before he abandoned paganism first for Christianity and then for Judaism.⁶⁷ Thus Aquila's mastery of the Greek language is borne out by the richness of his vocabulary. There are some 200 words (or word formations) which none of the other versions nor any other Greek author uses. A few, however, disappear from the list when Herwerden's *Lexicon Suppletorium* is consulted. While some of the formations are apparently Aquila's own coinages, there remain enough to warrant the supposition that he obtained them from some nook or corner which our sources fail to lay bare. Aquila is fond of formations with $-\acute{\iota}\zeta\epsilon\upsilon$ (31) and $-o\acute{\upsilon}\nu$ (20).

⁶⁷ Aquila is first mentioned in Irenaeus, *adv. haeres.* (quoted in Greek by Eusebius, *Hist. eccl.* V, 8, 10). But it was not before Epiphanius that an attempt was made to record his life (*de mens. et pond.* 14-15). Epiphanius's story is repeated by the Pseudo-Athanasian author of *Synopsis script. sacr.*, c. 77, and in the *Dialogue between Timothy and Aquila (Anecdota Oxon., class. ser., pt. VIII)*.—The chief Jewish sources are, Pal. Megillah 71 c, l. 10: תירגם עקילם הגר התורה לפני ר' אליעזר ולפני ר' יהושע וקילסו אותו ואמרו דם תירגם עקילם הגר: לו, and Pal. Kiddushin 59a, l. 10: לפני ר' עקיבה. A detailed account of Jewish sources is found first in Azariah dei Rossi's *מאור עינים*, c. 45; more complete is Zunz, *Die gottesdienstlichen Vorträge der Juden*, p. 82 f.; comp. also the monographs of Anger, *De Onkelo, Chaldaico, quem ferunt. Pentateuchi paraphraste, et quid ei rationis intercedat cum Akila, Graeco Veteris Testamenti interprete*. Part I, *De Akila*, 1845; Friedmann, *Onkelos u. Akylas*, 1896; also Krauss, 'Akylas der Proselyt', in *Festschrift z. achtzigsten Geburtstage M. Steinschneider's*, Germ. div., pp. 148 ff.—A general treatment of Aquila is found in Hody, *De bibliothorum textibus*, 573-8; Carpzov, *Critica Sacra Vet. Test.*, 1728, 553-60; Grätz, *Geschichte der Juden* IV², pp. 437 ff.; Joel, *Blicke in die Religionsgeschichte*, pp. 43 ff.; Bleek-Wellhausen, *Einleitung ins A. T.*, § 281; Buhl, *Kanon u. Text des A. T.*, pp. 150-55; Swete, *Introduction to the O. T. in Greek*, pp. 31-42; and finally Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, III⁴, 435-9.—On the relation to Onkelos see also Luzzatto, *Oheb Ger*, 1830; Rapoport, in a series of letters to the latter (comp. *לאחרונים*, ed. Harkavy, pp. 24 ff. and 56 ff.); Z. Frankel in his works on the Septuagint (*Vorstudien and Einfluss*).

As to nouns the suffixes *-μός* (24), *-τής* (17), *-σις* (17), and *-μα* (16) are met with abundantly. By far the greatest number of the new or peculiar formations⁶⁸ consists of compounds with one or two prepositions. Then some 300 words are employed by Aquila alone among the translators of the Scriptures, but are met with elsewhere in Greek. With the other two Aquila shares 74 words not found in the Septuagint, with Symmachus 99, with Theodotion 43, with Quinta 3, with Sexta 5. The lists are given in full in Appendix I.

17. Despite his extreme literalness Aquila not rarely indulges in free translation and paraphrase, if only such Aquila readings really belong to him. Thus Gen. 30. 8 נִפְתְּלִי אֱלֹהִים נִפְתְּלִי = συνανέστρεψέν με ὁ θεὸς συναναστροφῆν; ver. 42 וַבְּהֶעֱטִי הַצֹּאן = καὶ ἐν δευτερογόνοις . . .; 31. 41 עֲשֶׂרֶת מְנִים = δεκάκις ἀριθμόν, contrast ver. 7 δέκα ἀριθμούς; 42. 21 מִים אֲשֶׁם = ἐν πλημμυελία; 49. 4 פָּחוּ בַּמַּיִם = ἐθάμβευσας ὡς ὕδωρ, it is not necessary to follow old commentators in presupposing פָּחוּ (comp. Field, note), it is simply a free rendering; Exod. 13. 20 בָּאֵתָם בִּקְצֵה הַמִּדְבָּר = εἰς ἠθαρ (1. ἠθαμ) τῆν ἐρημοτάτην; Deut. 8. 14 וְרַם לִבְבְּךָ = καὶ ὑψωθῆς τῆ καρδία σου; Job 5. 21 מִשׁוֹר בִּי יְבוֹא = ἀπὸ προνομῆς ἐπερχομένηων; 12. 2 תְּמוֹת הַחֵמָה וְעִמָּכֶם = καὶ σὺν ὑμῶν τελειώματα σοφίας, *nomen pro verbo*, unless the translator pointed תְּמוֹת (pl. of תְּמָה),^{68a} comp., however, Isa. 59. 19 where רִחַ יְהוָה נִסְסָה בּוֹ = πνεῦμα κυρίου σύσσημον ἐν αὐτῷ; 15. 20 מִתְחַלְלֵל = ἐν ὀδύνη; 35. 11 וַיַּעֲוֹף הַשְּׂמַיִם יַחְכְּמֵנוּ = καὶ σοφίξει ἡμᾶς ὑπὲρ τὰ

⁶⁸ It becomes evident how precarious are the arguments for a Greek original, say of the Book of Wisdom, based on the presence of compounds in a large number. Contrast J. Freudenthal, 'What is the Original Language of the Wisdom of Solomon?' in *JQR.*, III, 722 ff., and A. T. S. Goodrick, *The Book of Wisdom*, London, 1913, p. 68.

^{68a} Comp. Mekilta, ed. Weiss, p. 68 b : אל תקרי תמות אלא תומת

κατὰ τὸν ἀέρα διῆπτάμενα πετεινά (α' θ'); Prov. 8. 18 קַח־נֶחֱם = ὑπαρξίς μετ' εἰρήνης, but θ' ὑπαρξίς παλαιά and σ' βίος παλαιός; Eccles. 12. 4 כָּל־בְּנוֹתַי הַיְשִׁירָה = πάντα τὰ τῆς φῶδης while Θ has αἱ θυγατέρες; Isa. 29. 1 רַחֵם־נָחַתְךָ הַרְבֵּה = πολίχνη βιοτεύσεως (or πορευμβλήσεως) Δαυὶδ; 42. 9 הַצִּמְחָה־הַנְּחָה = (πρὸ τοῦ) ἀναφυῆναι; 59. 18 לְעַלְּמֵי־יִשְׂרָאֵל הַמְּחַמֵּת לְצַרְיָו = ὡς ἐπὶ ἀποδώσει χόλου τοῖς θλίβουσιν; 62. 6 מִלֵּב־מִי־לֵבָבִי לֹא־יִשְׁחָחֵנִי = μὴ ἡσυχάσητε (α' σ' θ'); Jer. II. 20 מְהֵרָה־תִּקְרָא־נִקְרָא = τὴν κόλασιν ὑπὸ σοῦ ἐξ αὐτῶν; 21. 2 עֲלֵינוּ־יִנְיָ = πολεμεῖ ἡμᾶς, with which contrast Θ ἐφ' ἡμᾶς and σ' πρὸς ἡμᾶς; 26 (33). 18 הַיְפוֹרֶת־תִּי = υἱὸς Μωρασθαί, while Θ has ὁ Μωραθίτης; 32 (39). 40 לֹא־שָׁאַבְתִּי־מֵי־אֵי־מַיִם = τοῦ μὴ ἀποστραφῆναι με; 38 (45). 27 כִּי־לֹא־יִשְׁמַע־הַדְּבָרָךָ = ὅτι οὐκ ἤκουσαν τὸ ῥῆμα, contrast σ' ἠκούσθη ὁ λόγος; 51 (28). 17 מִיֵּצֵא־כַף־מַלְאָךְ־לִי־בְּעַרְבֵי־לַיְלָה = ἐμωράνθη πᾶς ἄνθρωπος ὥστε μὴ γινώσκειν, but Θ ἀπὸ γνώσεως; Ezek. 17. 6 לְבָנִים־יִלְיוּ־תַיִתִּי לְבָנִים־טֵרֶם = ἵνα τετραμμένοι ᾧσιν οἱ κλάδοι αὐτῆς πρὸς αὐτόν, contrast Θ τοῦ ἐπιφαίνεσθαι κ.τ.έ.; 20. 8 וַיִּמְרֹתֵי־בִי = ἤλλαξαν τὸ ῥῆμά μου, contrast Θ καὶ ἀπέστησαν ἀπ' ἐμοῦ and σ' ἠπεύθησαν δέ μοι; 33. 12 לֹא־יִבְשֶׁלֶךָ־בָּהָרָה = οὐ μὴ συντρίψῃ αὐτόν; *ibid.*, ver. 22 וְלֹא־נִאֲמַתִּי = καὶ οὐκ ἤμην ἄλαλος; 36. 37 שִׁרְשֵׁרִי = ζήτημα θήσομαι (α' σ' θ'), but Θ ζητηθήσομαι; Hos. 7. 14 כִּי־יִלְיוּ = ἀλλὰ ἀσελγῶς ἐλάλησαν, contrast Θ ἀλλ' ἢ ὠλόλυζον; Hab. 3. 14 בְּמִסְתָּרָיִךָ = ἀποκρύφως.

In the above care has been taken not to mention differences in particles and conjunctions which might be added or omitted by the copyists. But in order to form a correct judgement concerning Aquila's manner of translation it should be borne in mind that sometimes he employs particles which have no equivalents in the Hebrew in order to do justice to the Greek idiom. Thus Isa. 45. 23 כִּי־יִצְרָאֵל = . . . εἰ μὴν ἐξελεύσεται (like Θ); εἰς is supplied a number of times (comp. Index) where the context

demands it; similarly ἐξ, ἐν, ἐπί, κατά, πρὸς, ὑπέρ and the like.

Another way of freedom in translation is the rendering of a sing. by a plur. and *vice versa*, where there is no absolute excuse for it, and where the exact equation would not have been a violation of the language into which the translation was made.⁶⁹ Since these cases are noted in their respective places in the Index only a few examples will suffice here. Thus sing./pl. in nouns are: Deut. 28. 48 תַּעֲבֹרְתָּ וְתֵבְרִיךְ = . . . τῶ ἐχθρῶ σου (א' ס' θ'), but ט has pl.; Job 41. 10 עֵבְרִי וְתֵבְרִי = πταρμὸς αὐτοῦ; Ps. 131 (132). 6 בְּשָׂרֵי = ἐν χόρᾳ, contrast ט ἐν τοῖς πεδίοις; Isa. 41. 9 מְקַצֵּי = . . . τελευταίου, but ט ἀπ' ἄκρων; Jer. 48 (31). 15 וְיַרְיָה = καὶ ἡ πόλις αὐτῆς; Dan. 10. 13 מְלִכֵי = βασιλέως. Sing./pl. in verbs: Jer. 14. 22 מְשֻׁמִּים = ὑετίζων (like ט). Pl./sing. in nouns: Ps. 1. 2 יַפְצֹה = βουλήματα αὐτοῦ (א' ס' ע' ט'), but ט θέλημα; Jer. 10. 7 מְלִבְיָהּ = βασιλείαις αὐτῶν; Ezek. 27. 16 קְהָרְתָּהּ = ἔμποροί σου, but ט has sing.; Hab. 1. 10 מְשֻׁמִּים = γελάσματα, but ס' γέλωσ. In verbs: Prov. 28. 28 יִפְתָּר = κρυβήσονται; 27. 13 תְּבַלְתֶּהּ = ἐνεχυράσατε αὐτόν; Jer. 9. 10 (9) עָבַר = παραπορευομένους; Ezek. 29. 4 תְּרַבֵּהּ = κολληθήσονται.

⁶⁹ Of course, it must not be overlooked that many such cases of discrepancy in number may be due to *scriptio defectiva*; comp. Driver, *Notes on the Hebrew Text of the Books of Samuel*², pp. lxii ff.

CHAPTER II

AQUILA'S KNOWLEDGE OF THE HEBREW
GRAMMAR AND LEXICON

18. WHEN we speak of Aquila's knowledge of the Hebrew Grammar and Lexicon, it should be understood that we cannot possibly have in mind a systematic treatise of Hebrew grammar or a Hebrew-Greek lexicon ready-made, but rather that empiric and practical acquaintance with grammatical rules and the meanings of words without which no translator could operate at all. At best it may be said of the period antedating the rise of a scientific study of the Hebrew language in the tenth century that grammatical reflexion manifested itself then in a rudimentary way. Thus we find empiric observations in the talmudic literature which, however, do not go very far.⁷⁰

⁷⁰ On the history of grammar, see Steinthal, *Geschichte der Sprachwissenschaft bei den Griechen und Römern mit besonderer Rücksicht auf die Logik*, I, 1895, 25 ff.; v. d. Gabelentz, *Die Sprachwissenschaft, ihre Aufgaben, Methoden und bisherige Ergebnisse*, 1901, 17 ff. The history of Hebrew grammar is treated in full by S. D. Luzzatto, *Prolegomeni ad una grammatica ragionata della lingua ebraica*, 1836, 11-71; Franc. Delitzsch, *שפת ישראל, Isagoge in grammaticam et lexicographiam linguae hebraicae*, 1838; W. Bacher, *Die hebräische Sprachwissenschaft (vom 10. bis zum 16. Jahrh.)*, mit einem einleitenden Abschnitt über die Massora, 1892; specifically the beginnings of Hebrew grammar by Bacher, *Die Anfänge der hebräischen Grammatik*, *ZDMG.*, XLIX, pp. 1 ff. and 335 ff. The grammatical observations of the ancients are summed up by Berliner, *Beiträge zur hebräischen Grammatik im Talmud und Midrasch*, 1879; comp. also Bacher, *Anfänge*, 3-7.

When it is remembered that both Saadya and Menaḥem b. Sarūḵ have quite primitive ideas concerning the nature of Hebrew roots⁷¹ and to what sad consequences of a practical kind these erroneous notions led in Ḳalir's *paiṭanic* productions,⁷² it were idle to expect any sounder views from Aquila. Just because Aquila is given to etymologizing,⁷³ the foregone conclusion that he will have exposed himself to the pitfalls of a primitive root theory is verified all too well.

The following examples, which are by no means exhaustive, may serve as an illustration: אטט is combined with נָטָה 3 Kings 21. 27 where טט = *κεκλιμένος*; אָמַר is confused with מוֹר Deut. 26. 17 where הָאָמַרְתָּ is rendered *ἀντηλλάξω*, a word used by *a'* for הָמַר Ps. 45 (46). 3; אָנָה with נוא Ps. 90 (91). 10 where *μεταχθήσεται* = הָאָנָה, comp. *μετάγειν* = הָנִיא 32. (33). 10; נִשׁ with יָשַׁץ Ps. 68 (69). 21 where *καὶ ἀπεγνώσθην* renders הָנִשַׁץ, but *ἀπογνώσκειν* otherwise renders הָנִישׁ, comp. 1 Kings 27. 1; פִּיֶּקֶת with פּוֹק Job 41. 7 where *ὑπερέκχυσις* = הָפִיק, *ὑπερεκχέειν* being used by *a'* for הָפִיק Prov. 12. 2 and Isa. 58. 10; גוֹר with אָגַר Deut. 1. 17 where הָגִירָה = *κρύψις* according to BM, so also Sifre quoted by Rashi and Sanh. 6 b, 7 a: לָא תכניס דברִיךְ; הוֹת with הָוָה Ps. 61 (62). 4 where הָהוֹתִיתִי = *ἐπιβουλεύετε*, comp. *ἐπιβουλή* uniformly = הוֹת; יָגָה with מוֹג Isa. 51. 23 where מוֹגֵיךָ = *ἐδαφίζοντων σε*, comp. Ps. 45 (46). 7 where *ἐδαφίζειν* rightly renders מוֹג; יָחַל with חָלַל Ezek. 19. 5 where הָחַלַּהּ = *ἐτρώθη*; יָנָה with יֵן Jer. 25. 38 (32. 24) where

⁷¹ The trilaterality of Hebrew roots was discovered by Ḥayyuj (end of the tenth and beginning of the eleventh century) and the theory perfected by Ibn Janah (first half of the eleventh century).

⁷² Comp. Zunz, *Die synagogale Poesie des Mittelalters*, p. 121 and particularly Beilage 9, p. 378 ff.

⁷³ See above. § 10.

יִנְהַ is translated by *τεθολωμένῃ*, 'made turbid, muddy'; קַה with קִנְהָ Gen. 49. 10 where *σύστημα*, which I. 10 is used for מִקְנֵה, is the rendering for יִקְהַת; הַפְּרִיָּה = *τὴν καταφαγήν* Gen. 22. 2, apparently from the root הַפְּרִיָּה; וַיִּשְׂרְהוּ = *ἐφοδεύσεις αὐτοῦ* Job 37. 3 is combined with שׂוּר, so Rashi; מִרְר with מוּר Jer. 48 (31). 11 where נְמַר = *ἐπίκρανεν*; מִרְרָה with מוּר Ezek. 20. 8 where וַיִּמְרוּ is translated by *ἠλλαξαν*; מִשְׁקָה with שָׁקָה in Gen. 15. 2 where מִשְׁקָה = *ποτίζων*, an abbreviated מִשְׁקָה; נָצַח with צִיּוֹן Jer. 48 (31). 9 where נָצַח הַצָּדָה = *ἀνθούσα ἐξελέσσεται*; נָצַח Job 39. 13 is combined with נֵין *ἰέραξ* (hawk, falcon); כִּלְיִ = *σκευαστής* Isa. 32. 5 combined with כִּלְיִ *σκεῦος*; סָלָה with סָלַל Ps. 118 (119). 118 where סָלָהּ = *ἀπεσκολόπισας*, a word used in two places for סָלַל, comp. Ps. 67 (68). 5 and Isa. 57. 14; the same confusion is evident Job 28. 16, 19 where תִּסְלָהּ = *ἀναβληθήσεται*; עָבָה with עוּבָה Exod. 19. 9 and Isa. 19. 1 where עָב (cloud) is rendered by *πάχος* (thickness); וַתִּפְרַר = *καὶ καρπέσει* Eccles. 12. 5 is combined with פְּרִי *καρπός*; צְבִי *δύναμις* Isa. 4. 2 by confusion with צָבָה; on the other hand יִצְבִי Ezek. 20. 6, 15 is rendered *στάσις* from יִצַב (*יצב*); צוּק is confounded with יִצַק Prov. 1. 27 where יִצַקָה = *ἐπίχυσις*; יִצָּהָה = *ἐξελθόν* Deut. 23. 13 (14) is derived from יִצָּה rather than from צוּח (but perhaps *א'* is in agreement with the intent of the *nikkūd*); לְצִיּוֹת = *τοῖς ἐξελενσομένοις* with *θ' ε' and ט'* to Num. 24. 24 (comp. Barth, *Nominalbildungen*², p. 188 below, also Chajes, *RÉF.*, XLIV, p. 226) is likewise derived from יִצָּה Ps. 73 (74). 14; צִיר is accommodated to צוּר Jer. 49. 14 (29. 15) where *περιοχή* (which usually = *מְצוּר*) stands for צִיר; יִצָּעָה to יִצַע Isa. 63. 1 where יִצָּעָה = *καταστρωννύων*, a word used Job 12. 23 for שָׁטָה; again Jer. 48 (31). 12 where וַיִּצְעוּהוּ וַיִּצְעוּהוּ = *στρώτας, καὶ στρώσουσιν αὐτόν*; רָדָה to רוּד Hos. 11. 12 (12. 1) where רָדָה = *ἐπικρατών*; רָעָה to רָעָה Ps. 59 (60). 10 where הִתְרַוְעֵי = *ἠταιρήσατο*, so Rashi; רָעָה to

הָרַע Jer. 15. 12 where הָרַע (= *num franget*) is translated by $\mu\eta\ \acute{\alpha}\rho\mu\acute{o}\sigma\epsilon\iota$; רָפָה to רָפָא Ps. 45 (46). 11 where הָרַפִּי = *λάθητε*; on the contrary רָפָא to רָפָה Prov. 15. 4 where פְּרַפֵּא לְשׁוֹן = *προσηνῆς γλωσσοσα*; שָׁנָה to שָׁנָה Deut. 6. 7 where וְשָׁנַתָּם is rendered by *δευτερώσεις*, and also 28. 37 where שָׁנִינָה = *δευτέρωσις*.⁷⁴

19. Conscious of the various functions belonging to the various conjugations in Hebrew, Aquila endeavoured to differentiate as much as possible between them by using certain types of Greek verbs for certain types of Hebrew verbs. Thus, the pi'el and hiph'il are expressed to a large degree by verbs ending in *-oûv* and *-ίζειν*, *-ίζειν*: הוֹרִיר = *καταβιβάζειν*, קָדַשׁ and הַקְדִּישׁ = *ἀγιάζειν*, נָקַה = *ἀθωοῦν*, הִגְבִּיר = *δυναμοῦν*, שָׁהָה = *ἐξισοῦν*, הִיָּה and הִהִיָּה = *ζωοῦν*, קָצַר and הִקְצִיר = *κολοβοῦν*, הִשְׁקָה = *ποτίζειν*, הִשְׁמִיעַ = *ἀκουτίζειν*, הִשְׁנָה = *ἀγνοηματούζειν*, הִכְשִׁיל = *σκανδαλοῦν*, הֵאִיר or הוֹרָה = *φωτίζειν*, שָׁחַר and הִשְׁכִּיחַ = *ὀρθρίζειν*, פָּוַר and הִפְיִין = *σκορπίζειν*, יָדַע and הוֹדִיעַ and הִרְאָה = *γνωρίζειν*, &c. Verbs with *-oûv* and *-ίζειν* are less frequently used for the *kal*, e.g. קָחַתָּ = *δοκιμάζειν*, קָבַב = *κυκλοῦν*, שָׁבַב = *σκηνοῦν*; while the pi'el and hiph'il are sometimes rendered also by ordinary verbs, e.g. שָׁחַת and הִשְׁחִית = *διαφθείρειν*, הִשְׁיִב = *ἐπιστρέφειν*, שָׁפַח = *εὐφραίνειν*, הִכְרִיעַ = *κάμπτειν*. The hiph'il is sometimes rendered also by a combination with *ποιεῖν*, as e.g. הִחְיִיק = *ισχυροποιεῖν*, הִרְנִין = *αἰνοποιεῖν*, הוֹדִיעַ = *γνωστοῦν ποιεῖν*, הִצְמִית = *ἄφωγον ποιεῖν*. Moreover, verbs with *-úveiv* are sometimes employed to render the hiph. and more rarely the pi. as, for instance, גָּדַל and הִגְדִּיל = *μεγαλύνειν*, הִיטִיב = *ἀγαθύνειν* and βελτύνειν, הִרְחִיק = *μακρύνειν*.

⁷⁴ As to the confusion of roots in the Septuagint comp. Frankel, *Vorstudien*, p. 200.

20. Where a Hebrew intransitive verb = a Greek passive verb, the pi'el and hiph'il of the intrans. are rendered by the active of the Greek verb. Thus קָצַר = κολοβοῦσθαι, קָצַר and הִקְצִיר = κολοβοῦν; שָׁבַע = ἐμπιπλάσθαι, שָׁבַע and הִשְׁבִּיעַ = ἐμπιπλᾶν; גָּבַר = δυναμοῦσθαι, הִגְבִּיר = δυναμοῦν; גָּבַהּ = μετεωρίζεσθαι, הִגְבִּיחַ = μετεωρίζειν; אָרַר = φωτίζεσθαι, אָרַר = φωτίζειν; שָׁלַל = σκανδαλοῦσθαι, הִשְׁלִיל = σκανδαλοῦν; כָּבַד = βαρύνεσθαι, הִכְבִּיד = βαρύνειν; פָּוַן = διασκορπίζεσθαι, הִפִּיץ = διασκορπίζειν; רוּם = ὑψοῦσθαι, הִרִים = ὑψοῦν; תָּעַף = πλανᾶσθαι, הִתְעָף = πλανᾶν; תָּם = τελειοῦσθαι, הִתְמָם = τελειοῦν; מָאָץ = μιάινεσθαι, מָאָץ = μιάίνειν; שָׁוָה = ἐξισοῦσθαι, הִשָּׁוָה = ἐξισοῦν; שָׁפַח = εὐφραίνεισθαι, שָׁפַח = εὐφραίνειν.

21. The passive conjugations are invariably rendered by the Greek passive, the stem remaining the same as in the active, if the active exists. Thus יָרַע = γιγνώσκειν, נִירַע = γιγνώσκεσθαι; כָּתַב = γράφειν, נִכְתַּב = γράφεσθαι; בָּנָה = οἰκοδομεῖν, נִבְנָה = οἰκοδομεῖσθαι; מָלַךְ = μολύνειν, מָלַךְ = μολύνεσθαι; הָבָה = πλήσσειν, הָבָה = πλήσσεσθαι. Where the pass. is found translated by the active it is mostly due to a different vocalization on the part of our translator, as, for instance, Job 28. 15 יָתַן = δώσει presupposes the pointing יָתַן (sbj. הַיָּתַן, so also θ'). On the other hand, there are a few passives construed as actives, but in these instances the whole rendering is paraphrastic. Thus Gen. 30. 8 נִבְרַחְתִּי = συναέστρεψέν με ὁ θεὸς συνααστροφῆν; Isa. 26. 3 בָּטַיחַ בִּי = ὅτι ἐπ' αὐτῷ πεποιθήσῃ, unless א' read בטחו; Jer. 16. 6 וְלֹא יִקְרָא יְהוָה = οὐδ' οὐ μὴ φαλακρώσουσιν αὐτούς; 38 (45). 27 לֹא-נִשְׁמַע הַדָּבָר = ὅτι οὐκ ἤκουσαν τὸ ῥῆμα. There are likewise some actives rendered passively, thus Lev. 15. 3 הִתְחַתְּמוּ ('inwardly transitive', GK., § 53 d-g) = ἐσφραγίσθη; Job 5. 5 יִקְחָהּ = ἀρθήσεται; Ps. 92 (93). 3 יִשְׂאוּ = ἐπήρθη; Jer. 18. 23 אֶל-תְּחַמְתִּי = μὴ ἐξαλειφθῆμι; 50 (27). 45

יִצְרָאֵל יִצְרָאֵל יִצְרָאֵל = εὐὸν μὴ συμψηθῶσι τὰ ἐλάχιστα . . . ; Ezek. 13. 22 יִצְרָאֵל יִצְרָאֵל = . . . ἡμαυρώθη (implying תִּיהָרָה).

The hithpa'el is naturally rendered by the active, comp. Gen. 5. 22, 24 הִתְּהַלַּח = καὶ περιεπάτει; Ps. 21 (22). 28 וַיִּתְּהַלַּח = καὶ προσκυνήσουσιν; Jer. 46 (26). 14 הִתְּנַצַּח = στῆθι; or the middle, comp. Isa. 52. 2 הִתְּהַלַּח = περιίλυσαι; or the passive as, for instance, Job 5. 4 וַיִּתְּנַצַּח = καὶ ἐπιτριβήσονται; Isa. 52. 2 הִתְּנַצַּח = ἐκτινάχθητι.

22. Aquila's knowledge of Hebrew syntax could only be gauged fully if we had more continuous texts of his version than we possess now. But even with the limited means at our disposal, considering even the fact that in the fragments preserved, outside the large recently discovered remains, complete sentences and phrases are rather scarce, it is easy to see at a glance that his knowledge of the rules governing the construction of the Hebrew sentence was sound. Of course, we must bear in mind the fact that in individual cases Aquila's exegesis may be at variance with our own. This is proved by the following illustrations:

(a) The Hebrew perfect is largely rendered by the Greek aorist, as, e.g. יָשַׁב = ἐκάθισεν, רָבַב = ἤγγισεν, עָבְרוּ = παρήλθοι, נִצְרְתִּי = διετήρησα. In a few characteristic passages the Greek perfect takes the place of the aorist: Gen. 1. 29; Ezek. 3. 9 נָתַתִּי = δέδωκα; Exod. 7. 1 נָתַתִּי = δέδωκά σε; 1 Kings 9. 24 נָתַתִּי = κέκληκα; Ps. 30 (31). 23 נִבְרַחְתִּי = ἐξέρριμμαι; Jer. 18. 12 שָׁאָה = ἀπήλπισται. Sometimes the pluperfect is found, as, for instance, Ps. 24 (25). 2 and 30 (31). 15 where הִתְּהַלַּח = ἐπεποίθειν. Or the imperfect is used, as Deut. 32. 17 שָׁעָרָם = ἐτριχίων αὐτούς⁷⁵; Ps. 118 (119). 174 הִתְּהַלַּח = ἐξειχόμεν; Jer. 2. 24 הִתְּהַלַּח = εἴλκεν; Ezek. 22. 29 הוֹנִי = βεβιάζοντο. When the Hebrew pf. refers

⁷⁵ Aquila combines the verb with יָשַׁב θρίξ.

to God and His decree it is properly rendered by the future: Jud. 4. 14 נִצְּרָה (הִי־הִיא) = ἐξελεύσεται; Ps. 76 (77). 10 כִּבְשָׁהּ = μὴ ἐπιλήσεται. Similarly the future is used to indicate an action the accomplishment of which lies in the future: Job 18. 20 גִּבְּזוּ = ἀδημονήσουσιν; 41. 1 נִבְּרָה = διαψεύσεται; Prov. 8. 35 אֶצְרֵי = εὐρήσει. Abnormal is εἰσάκουσόν μου for עֲנִיָּהּ Ps. 21 (22). 22 for which there is a variant εἰσήκουσας based on the Syrohex.⁷⁶ In a conditional clause the pf. is aptly translated by the aor. subj.: Ezek. 3. 18 הִוְהִיָּהּ = διαστελῆ (supply καὶ μὴ, in dependence on אַ cum infin.). Examples of the present: Job 24. 5 אֶצְרֵי = ἐξέρχονται; 36. 30 פָּרַשׁ = ἐκπετάζει; Prov. 6. 8 אֶנְרָהּ = σιστρῆφει (gnomic tense); and with reference to God Jer. 10. 7 אֶתְהַיָּהּ = πρέπει (or ἐπιπρέπει). The pf. with שׁ prefixed is rendered by article cum pt., comp. Eccles. 2. 17 where הִשְׁעָנָהּ = τὸ ποιούμενον. Similarly, the pf. with אֶ preceding: Jer. 7. 1 אֶשְׂרֵהָּ = ὁ γειόμενος; 10. 25 אֶשְׂרֵהָּ לֹא־יָדְעוּךָ = . . . γνώσκουτα . . .; 34 (41). 5 אֶשְׂרֵהָּ יִי = τῶν γενομένων; 52. 15 אֶשְׂרֵהָּ נִבְּלוּ = τοὺς ἐμπεπτωκότας. The pf. with אֶ preceding is translated by the aor. subj. preceded by εἰάν, as, e.g. Ps. 40 (41). 7 אֶשְׂרֵהָּ אֶם־אֶ = (καὶ) εἰάν ἔλθῃ; with בְּלִי preceding Ps. 18 (19). 4 אֶשְׂרֵהָּ בְּלִי נִשְׁכַּעַ = οὐ μὴ ἀκουσθῆ. Two asyndetic perfects are brought into subordination: pt. aor. cum pf. aor., as Ps. 9. 24 (10. 3) נִצְּרָהּ אֶ = εὐλογήσας διέσυρε; a similar treatment is given a pf. followed by an impf., comp. Ps. 59 (60). 3 אֶשְׂרֵהָּ תִשׁוּבָהּ לִנִּי = θυμωθεὶς μετέστρεψας ἡμᾶς, and a pf. followed by an impf. consecutive, comp. Ps. 49 (50). 1 אֶשְׂרֵהָּ וַיִּתְרָא = λαλήσας ἐκάλεσε.

(b) The pf. with ו consecutive is usually expressed by καὶ cum fut., as, for example, וַיְהִיָּהּ = καὶ ἔσται Exod. 26. 6 and elsewhere; (ה) וַיְהִיָּהּ (καὶ) διαστελῆ Exod. 18. 20

⁷⁶ Comp. Taylor, *loc. cit.*, p. 29.

(s. Field); Ezek. 3. 17; וְקָרָאתָ = καὶ καλέσεις Jer. 7. 27; וְקָרָאתָ = καὶ ἐρεῖς, *ibid.*, 28; וְקָפְרוּ = καὶ κόψονται Zech. 12. 10. Sometimes the future is replaced by imp. aor. (praes.), comp. Ps. 24 (25). 11 וְקָלַחְתָּ = καὶ ἰλάσθητι; Jer. 29 (36). 12 וְקָרָאתָ וְהִלַּכְתָּ אֵתִי = καὶ ἐπικαλέσασθέ με καὶ πορεύεσθε. Or the Hebrew form is conceived as expressing a purpose and so infin. aor. preceded by τοῦ is employed—a form which, as will be seen below, is otherwise confined to the inf. with the prefix ל—as, e.g., Jer. 38 (45). 10 וְהֵעֲלִיתָ = τοῦ ἀναγαγεῖν. When in dependence upon וְ cum imperf. (ὅταν cum coniunct. aor.) וְ cons. cum perf. is naturally expressed by καί cum coniunct. aor., as, for instance, Lev. 5. 15 וְהִטָּאָה . . . בְּיַתְמָעַל . . . ὅταν παραβῆ . . . καὶ ἀμάρτη. The perf. with וְ consec. in an iterative force becomes in Greek an imperf., comp. 3 Kings 9. 25 וְהֵעֲלָה = καὶ ἀνεβίβαζεν. On the other hand, when the Hebrew pf. is joined to a weak וְ, it is expressed correctly by the pf., comp. Jer. 7. 28 וְנִבְרָתָהּ = καὶ ἐξήρται; we may infer that the preceding נִבְרָתָהּ was rendered ἐκκλέλοιπεν, comp. Mic. 7. 2.

(c) The impf. is generally rendered by the Greek fut., as וְדַע = γνώσομαι, וְקָרָאתָ = καλέσω, וְיָשַׁבֵּן = σκηνώσει. The aor. is used for the impf. frequentative or iterative: Gen. 2. 6 וְהָעֵלָה = ἀνέβη; Job 21. 10 וְתִשְׁבַּל = ἐδυστόκησεν; 30. 12 וְקָוְמוּ = ἀνέστησαν; 31. 13 וְמָצָא = ὑπέριψα; Ps. 17 (18). 44 וְעֲבַדְוֵנִי = ἐδούλευσάν μοι; 54 (55). 15 וְנִמְתִּיק = ἐγλυκάναμεν; 94 (95). 10 וְטָרַף = δυσσηρεστήθην; 102 (103). 7 וְיָדַע = ἐγνώρισεν; 117 (118). 10 וְמִלֵּם = ἠμυνάμην; Isa. 26. 10 וְחָן = ἠλεήθη. Naturally, the Greek impf. may be employed, comp. Ps. 37 (38). 21 וְעֲבַדְוֵנִי = ἀντέκειντό μοι (comp. Ⓞ); 68 (69). 5 וְשָׁבַב = ἐπέστρεφον (comp. likewise Ⓞ); 77 = ἐπεκράτουν (so read for ἐπεκρότουν). The impf. is also translated by an aor. when it carries on a pf. as, for instance, Job 21. 10 וְעָלָה =

ἐξέβαλε; Ps. 7. 16 יַפְעַל = ἐίργασατο; 73 (74). 5 יָרַע = ἐγνώσθη; Prov. 7. 21 תִּדְיָהוּ = ἔξωσεν; Isa. 30. 4 יִגְיעוּ = ἡγγισαν; 41. 2 יָתַן = ἔδωκε. Similarly the aorist renders an imperf. which in poetic style replaces a perf., comp. Job 10. 19 אִבַּל (the force of the imperf. is clearly that of a perf. in the apodosis, verse 18 a in its interrogative form being the equivalent of a negative protasis = לִלְי מִרְחֵם הִוְצֵאתָנִי; Ⓞ carries on the interrogative; a' s procedure is uncertain) = ἀπηνέχθην. The impf. frequentative or gnomic is rendered by the present: 4 Kings 9. 20 יִנְהֵג = ἐλαύνει; Job 38. 18 יִשְׁפְּךָ = σκηνοῖ; Ps. 61 (62). 4 תִּהְיוּתְהוּ = ἐπιβουλεύετε; Prov. 1. 22 תִּאֶהְבֵּוּ = ἀγαπάτε; 14. 33 תִּהְדַּע = γινώσκεται; 15. 18 יִנְרָה = ἐρεθίζει; Isa. 38. 12 יִבְצְעֵנִי = ἐκτέμνει με (contrast יִשְׁלִימֵנִי aorist a' s' θ'). Jer. 27 (34). 17 תִּהְיֶה = γίνεται stands on a different plane; the imperf. is conceived as describing the nascent event (Driver, § 26), hence the Greek present. The impf. expressive of a general truth and attached to a substantive with omission of the relative (Driver, § 34) is aptly rendered by a part., comp. Ps. 41 (42). 2 כְּאֵיל תִּעְרַג = ὡς αὐλῶν πεπρασιασμένους; Isa. 40. 15 כְּפָרָק יִטּוֹל = ὡς λεπτόν (a' appar. pointed כְּפָרָק) βαλλόμενον (so according to one edition); Jer. 10. 9 יִבְאָ . . . יִבְקָה = ἀργύριον . . . φερόμενον; Hos. 5. 13 יִרְבֵּ אֶל־מַלְךָ יִרְבֵּ = <πρὸς βασιλέα> δικασόμενον (a' apparently read ב(ר)י); and again 10. 6 לְמַלְךָ יִרְבֵּ = <Βασιλεῖ> δικάζοντι. Similarly, when the antecedent is implied: Ps. 90 (91). 6 מִקְטָב יִשׂוּר = ἀπὸ δηγμοῦ δαιμονίζοντος = *a morsu insaniensis*. The pt. likewise covers the impf. circumstantial: Ps. 34 (35). 8 יָרַע לֹא שׁוֹאָהוּ שׁוֹאָהוּ = <ἐπελθέτω αὐτῷ συμφορὰ> οὐ γινώσκοντι. Two asyndetic imperfects are brought into subordination: Job 10. 16 בִּי וְתִשָּׁב תִּתְפַּלֵּא בִּי = καὶ ἐπιστρέψας ἐθανμάστωσας ἐν ἐμοί; similarly an imperf. asyndetically following upon a perf. is expressed by an infin.: Deut. 32. 29 לִי חֲכָמוֹ יִשְׁבִּילוּ = ὄφελον ἐσοφίσθησαν ἐπίστασθαι.

(d) The impf. after particles :

a. **ם** cum impf. = *ἐάν* cum coniunct. praes. sive aor. frequently (exx. for the present Gen. 4. 7 **םִי־יָבִיב** = *ἐάν ἀγαθύνης*; Isa. 21. 12 **םִי־תִבְעֵינָן** = *ἐάν ἐπιζητήτε*).

β. **י** cum impf. in a temporal sense = *ἐάν* cum coniunct. praes. sive aor., comp. Ex. 21. 18 **יְיָיָו וְיָיָו** = *〈καὶ ἐάν〉 διαμάχωνται*; Deut. 24. 22 (20) **יָיָו תִּחַבֵּט** = *〈ἐάν〉 ῥαβδίσσης*. Or the temporal force may be expressed by a pt. : Job 5. 21 **יָיָו מִשֵּׁר יָיָו יָיָו** ἀπὸ προνομῆς ἐπερχομένων (*α'* had in mind **יָיָו מִיָיָו**, the usual aversion to personifying an inanimate object; comp. the identical case Ps. 90 (91). 6 adduced above under (c)). On a different plane is the concessive force, comp. Jer. 50 (27). 11 **יָיָו תִּשְׁמָחוּ . . . וְתִצְהָלוּ** = *ὅτι ἐπεχάρητε . . . καὶ ἐχρημετίξτε* (the tenses exactly as in **י**; the pf. at the head of verse 12 is rendered in **י** by an aorist).

γ. **יָיָו** cum impf. Note Jer. 17. 7 **יָיָו יָיָו** = *ὁ πεποιθώς*.

δ. **לָא** (בִּל) cum impf. = *μή* cum coniunct. aor. comp. Ps. 9. 36 (10. 15) **לָא־תִמְצָא** = *μη ἐύρεθῆ* (implying **תִּמְצָא**); Jer. 11. 21 **לָא תָמוּת** = *καὶ οὐ μή ἀποθάνης*.

ε. **עַד** cum imperf. = *ἕως ἄν* sive *ἕως οὖ* cum coniunct. aor., comp. Ps. 56 (57). 2 **עַד־יַעֲבֹר** = *ἕως ἄν παρέλθῃ*; 140 (141). 10 **עַד־אֵעָבֹר** = *ἕως οὖ παρέλθω*.

ζ. **יָיָו** cum imperf. = *μήποτε* cum coniunct. aor., comp. Ex. 19. 22 **יָיָו יָיָו** = *μήποτε διακόψῃ*; Ps. 27 (28). 1 **יָיָו תִּחַשָּׁה** = *μήποτε σιγήσῃς*.

η. **יָיָו** (יָיָו) cum imperf. = *πρὶν* cum infin. aor. : 1 Kings 3. 3 **יָיָו יָיָו** = *πρὶν σβεσθῆναι*; Jer. 38 (45). 10 **יָיָו יָיָו** = *πρὶν ἀποθανεῖν αὐτόν*. Similarly with perf. in the place of the imperf. : Ps. 89 (90). 2 **יָיָו יָיָו** = *πρὶν ὄρῃ τεχθῆναι*.

(e) Cohortative and jussive. The cohort. is expressed

σατε; Isa. 55. 1 וּלְכוּ שִׁבְרוּ = καὶ ἐλθόντες ἀγοράσατε. Abnormal is the use of the fut. for the Hebrew imp. Gen. 42. 16 הֲאֵסְרוּ = δεθήσεσθε (*a' s'*); ⑥ has imper. ἀπάχθητε, but a remnant of the fut. may be found in the conflate (and corrupt) ἀπαχθηθησεσθαι n!—Job 37. 2 we find ἤκουσα ἀκοήν for שָׁמַעַי שְׁמוֹעַ; apparently there is an error of transmission (*θ'* has ἄκουε ἀκοήν).

(*h*) The infin. absolute is rendered (*a*) by a part. or (*b*) by a verbal noun in the dat. Examples: (*a*) with pf.: 1 Kings 20. 6 לִשְׂאֵל נִשְׂאֵל = αἰτούμενος ἠτήσατο; 2 Kings 12. 14 מִן נִסְּרָהּ = διασύρων διέσυρας; with an impf.: Num. 30. 13 וְאִם-הִפֵּר יִפֵּר = (καὶ) ἐὰν ἀκυρῶν ἀκυρώσῃ; Ps. 131 (132). 15 בְּרָהַר בְּרָהַר = εὐλογῶν εὐλογήσω; Isa. 56. 3 הַבְּהַל יִבְדְּלֵנִי = διαχωρίζων διαχωρίσει; 61. 10 שׁוֹשׁ אֶשְׂשִׁי = χαίρων χαρήσομαι; Jer. 13. 17 וְדָמַעַתְּ תִּדְמַעַתְּ = καὶ δακρύουσα δακρύσει; 39 (46). 18 מִלְּטָם אֶמְלֹטָם = ῥυόμενος ῥύσομαί σε; 51 (28). 58 עֲרַעַר תִּתְעַרְעַר = σαλευόμενον σαλευθήσεται; Hab. 2. 3 בֵּא יבֵּא = ἐρχόμενος ἴξει (or ἐλεύσεται). (*b*) Lev. 13. 7 פָּשַׁח תִּפְשֹׁחַ = ἐπιδώσει ἐπιδώ; Deut. 31. 29 הִשְׁחַחַת תִּשְׁחַחַחַת = διαφθορῆ διαφθερεῖτε; Ps. 131 (132). 16 יִרְנְנֵי בִּרְנֵן = αἰνέσει αἰνέσουσιν; Isa. 59. 11 הִגְהָה נִהְגָּה = φθογγῇ φθεγγόμεθα; Jer. 6. 9 יַעֲלֵל יַעֲלֵל = καλάμη καλαμήσονται; 44 (51). 29 קוּם יִקוּמוּ = στάσει στήσονται; 49. 12 (29. 13) נִקְהָה תִּנְקָה = καθαρισμῶ καθαρισθήσῃ.—When the infin. absol., in continuation of a preceding finite verb, appears as a substitute for the finite verb (GK., § 113. 4), a finite verb is used by the Greek translator: Job 15. 35 הָרָה . . . וַיִּלֵּךְ . . . συνέλαβε . . . καὶ ἔτεκεν; Jer. 32 (39). 44 וְהָתוֹם וְהָעֵד . . . יִקְנוּ וְכָתוּב . . . κτηθήσονται καὶ γραφήσονται . . . καὶ σφραγισθήσονται ١٠٥٠٠.

(*i*) The infin. construct is occasionally expressed by a noun: 3 Kings 18. 36 בַּעֲלוֹת = κατὰ ἀνάβασιν; Ps. 30 (31). 23 בְּהַתְּפוּי = ἐν θαμβήσει μου; 31 (32). 6 לַעֲת מִצָּנָה = εἰς καιρὸν εὐρέσεως; 120 (121). 8 וּבֹאֵךְ אֶתְּךָ = ἐξοδόν σου καὶ εἴσοδόν σου; 131

(132). 1 וְיָנֹחַ = κακουχίας. Elsewhere the following methods are resorted to: (a) a finite verb is employed, so after prepositions which become temporal, modal, or final conjunctions in Greek: Ps. 33 (34). 1 וְיָנֹחַ = ὅτε ἠλλοίωσε; Jer. 40 (47). 1 וְיָנֹחַ = ὅτε ἔλαβεν.—Isa. 7. 2 בְּנוֹעַ = ὡς σαλεύεται; 34. 4 בְּנֹבֵל = ὡς ἀπορρεῖ; 3 Kings 21 (20). 12 בְּשֹׁמֵעַ = ὡς ἡκουσει.—Jer. 26 (33). 8 בְּבָלוֹת = ἡνίκα συνετέλεσεν.—4 Kings 23. 24 לְמַעַן הָקִים = ὅπως ἀναστήσῃ; Amos 1. 13 לְמַעַן הִרְחִיב = ὅπως ἐμπλατύνωσι.—Num. 14. 33 עַד-חַם (= עַד-אֲשֶׁר יִתְמַו) = <ἕως αἰ> τελειωθῶσιν; Deut. 2. 14 עַד-חַם (= עַד-אֲשֶׁר יִתְמַו) = <ἕως οὖ> ἐτελειώθη.—Comp. also Exod. 9. 18 לְמֹנְתֵי הַיּוֹם הַזֶּה = . . . ἐθμελιώθη (but it is uncertain whether הַיּוֹם הַזֶּה is infinitive, see Luzzatto *ad locum*). (b) in temporal constructions the conjunction and finite verb may after the manner of the freer translations be replaced by a participial construction, notably the genit. absol.: Isa. 30. 29 בְּלִיל הַתְּמַדְשֵׁהָנָּה ὡς νύξ ἁγιαζομένης ἑορτῆς (a' σ', contrast θ' ὡς νύξ τοῦ ἁγιασθήναι ἑορτήν); similarly with a nomen actionis in the place of the infin. cstr. Isa. 30. 25 בְּיוֹם הַרְגַּ רַב = ἐν ἡμέρᾳ ἀποκταμένου πολλοῦ (note the literalism of the sing.!); Exod. 4. 10 בְּאֵזוֹ יְדַבֵּרְךָ = ἀπὸ τότε λαλήσαντός (σου); Deut. 11. 19 . . . בְּשִׁבְתְּךָ בְּבֵיתְךָ . . . וּבְשִׁבְתְּךָ בְּבֵיתְךָ . . . וּבְשִׁבְתְּךָ בְּבֵיתְךָ = καθήμενου . . . καὶ πορευομένου . . . καὶ κοιταζομένου καὶ διανισταμένου (contrast Θ which adds σου, only that in the first two instances the pronoun goes both with the pt. and the noun (οἶκῳ, ὄδῳ).—Origen, however, who followed a' (σ' θ') added σου sub ast, see the variants apud BM); Jer. 51 (28). 59 בְּלִבְתּוֹ = πορευομένου αὐτοῦ; Hos. 9. 12 בְּשִׁירִי = ἐκκλίναντός μου. (c) A more literal rendering is בְּ cum infin. = ἐν τῷ cum infin. praes. sive aor.: Gen. 36. 24 בְּרַעְתּוֹ = ἐν τῷ βόσκειν αὐτόν; Ps. 101 (102). 23 בְּהַקְרִיבֵנִי = ἐν τῷ ἀθροΐζεσθαι; Prov. 8. 27 בְּהַקְרִיבֵנִי = ἐν τῷ ἀκριβάσειν; Ps. 21 (22). 25 וּבְשִׁירֵנִי = καὶ ἐν τῷ ἀναβοῆσαι; similarly

27 (28). 2; Ezek. 17. 17 בְּשִׁפְךָ = ἐν τῷ ἐκχῶσαι. (d) לָּ cum infin. nearly always = τοῦ cum inf. praes. sive aor.: 3 Kings 21 (20). 9 לְעָשׂוֹת = τοῦ ποιῆσαι; 22. 49 לְלָכֶת = τοῦ πορευθῆναι; Ps. 30 (31). 3 לְהוֹשִׁיעַנִי = τοῦ σώζειν με; 32 (33). 19 לְהַצִּיל = τοῦ ῥύσασθαι; 90 (91). 11 לְשָׁמְרָךְ = τοῦ φυλάξαι σε; Eccles. 2. 2 לְאַסֹּף וּלְכַנּוּם = τοῦ συλλέγειν καὶ τοῦ συναγαγεῖν; 4. 23 לְהַזְהִיר = τοῦ φυλάξασθαι; Isa. 50. 4 לְרַעַת = τοῦ γνῶναι, לְשָׁמַע = τοῦ ἀκούειν; Dan. 9. 24 וּלְכַבֵּר . . . וּלְהַחֲם . . . לְכַלֵּא = τοῦ συντελέσαι . . . καὶ τοῦ τελειῶσαι . . . καὶ τοῦ ἐξιλάσασθαι. Occasionally we find ὥστε and inf.: Eccles. 4. 17 לְשָׁמַע = ὥστε ἀκούειν; also εἰς and a noun Ezek. 19. 14 לְמִשׁוֹל = εἰς ἐξουσίαν and 30. 21 לְהַקְבִּיחַ = εἰς ἐπίδεσμον. When לָּ cum infin. implies readiness to do an action (GK, § 114i), the Greek translator uses a finite verb: Ps. 24 (25). 14 לְהִירְיַעַם = γνωρίσει αὐτοῖς. Finally it is also rendered by a part. fut., comp. Joshua 10. 33 לְעוֹר = βοηθήσω. Comp. also Ezek. 21. 11 (16) לְמַרְטָה = ἡκουνημένην (= לְמַרְטָה?).

(j) The part. is rendered by a part. of the present, aorist or perfect tense (with a preceding article for Hebrew הַ). Thus Gen. 49. 21 הַנִּתְחַן = ὁ διδούς; Ps. 149. 9 קָתוּב = γεγραμμένον; Ps. 24. 12 הַתְּכֵן = ὁ σταθμίζων; Eccles. 11. 5 יוֹדֵעַ = εἰδώς; Isa. 45. 9 רַב = δικάζόμενος; 53. 5 מְרַבֵּן . . . מְחַלֵּל = βεβηλωμένος . . . συντετριμμένος; Jer. 20. 9 עֶצֶר = συνεχόμενον; Amos 6. 3 הַמְּנַדִּים = οἱ ἀποκεχωρισμένοι. The part. pass. with an active signification or when denominative is properly rendered by a part. act., comp. 3 Kings 6. 4 שֹׁפְכִים = ἀποβλέπουσας (combined with נִשְׁפָּךְ); Isa. 63. 1 הַרְוִיר = διαπρέπων. The part. in a circumstantial clause describing a concomitant action in the past is rendered by the imperf., comp. 3 Kings 20 (21). 12 וְהוּא שֹׁתֵה = καὶ αὐτὸς ἐπιπνεν (for the form see Thackeray, 120, foot-note); Job 2. 8 וְהוּא יֹשֵׁב = <καὶ> αὐτὸς <ἐκάθητο>; Jer. 37 (44). 4

אָצַף = εἰσπορεύετο καὶ ἐξεπορεύετο. But elsewhere likewise the Hebrew pt. is expressed by a finite verb; thus, in accordance with the context, the past is expressed by the aor. or pf. and the pres. by the pres. Comp. Job 4. 11 אָבַר = ὤλετο; Ps. 32 (33). 7 בָּגַם = ἀπέθετο; Jer. 49. 14 (29. 15) שָׁלַח = ἀπεστάλη;—Job 20. 26 שָׁמוּן = ἀποκέκρυνται; Dan. 9. 26 נִחְרָצָה = τέτμηται;—1 Kings 28. 9 מִתְנַשֵּׁט = 〈σὺ〉 ἐγκρούεις; Eccles. 1. 5 שָׁאָה = εἰσπνεῖ; Isa. 52. 5 מִנְצָא = διασύρεται; Jer. 43. 3 מִסִּית = ἐπισείει; in combination with עוֹר (=〈ἐτι σύ〉) Exod. 9. 2 מִחִוִּי = ἐπιλαμβάνη and ver. 17 מִסְתַּוְּלֵל = ἀντιποιῆ. In combination with הָיָה the pt. is rendered by an aor.: Jer. 26 (33). 18 הָיָה נֶבֶן = αὐτὸς ἐπροφήτευσεν. Here and there the part. is also rendered by an adjective (esp. a verbal adj. in -τός), comp. 3 Kings 6. 18, 29 פְּטוּרֵי περίγλυφα; Ps. 54 (55). 9 מְרוּחַ סֶעָה = ἀπὸ πνεύματος λαίλαπῶδους; 117 (118). 23 נִפְלְאָתָא = θανμαστή; Prov. 10. 20 and 22. 1 נִבְהָרָא = ἐκλεκτός; Cant. 4. 2 מְתַאֲמֹת = διδυμοτόκοι; Jer. 10. 9 מְרַקַע = ἐλατόν. The part. is occasionally expressed by a noun, comp. Eccles. 2. 2 מְהוֹלָלָא = πλάνησις; Ezek. 16. 6 מְלֵאֲוֹתָא = ἐμβολίσματα; 21. 20 (25) מְצַוְרָה = περιουχῆς; 23. 14 מְחַמָּה = μίμημα; Dan. 9. 26 שְׁמֹמֹתָא = ἐρημώσεων; Zeph. 1. 18 נִבְהָלָה = κατασπουδασμόν; comp. also Job 37. 18 מְרַאֵי מוֹצָא = ὡς ὄρασις συγχύσεως; Prov. 10. 5 מְבִישֵׁי בֵן = 〈υἱὸς〉 αἰσχύνης.

(k) As to the noun, it is generally rendered by a Greek noun, but may also correspond to a Greek adj. in the neuter, as, for instance, אֶחָרִית = ἔσχατον, בְּצָה = κάθυγρον מְלָם = ἀκατέργαστον, הָמִין = ζυμωτόν, מְשִׁי = ἀνθιμον, עֲלִילָה = ἐναλλακτικόν, צִיּוֹן = διψαλέον; and also to a part. neut. as, e.g., פְּטוּרָא = διανοίγον; פְּלִיטָה = λείπον Exod. 10. 5; or part. perf. pass. neut., as מְחֻשְׁשֵׁי־אֲרָץ = ἐσκοτισμένα γῆς Ps. 73 (74). 20; מְנִישְׁתֵּיהָ = τὰ ἐγκαταλελειμμένα Jer. 48 (31). 32; תַּעֲתָעִים =

μεμωκημένα Jer. 10. 15. The Hebrew noun is sometimes rendered also by an inf., thus עָתָרָה = εἰσακούειν; שָׁבַע = ἐμπλησθῆναι; שָׁבַל = περιωῆσαι; and with ל prefixed לְמַצְרָה = παγιδευθῆναι and לְעֹרְתִי = εἰς τὸ βοηθῆσαί μου. A noun governing another noun in the genit. may be expressed attributively by an adjct., comp. Ezek. 24. 7 צִיְחִית־סֹלֶעַ = λείαν πέτραν. יוֹעֵץ פֶּלֶאִי Is. 9. 6 (5) is apparently combined with פֶּלֶאִי as accus. (= עֵצָה נְפִלְאָה), hence θαυμαστὸς σύμβουλος. A noun may also correspond to an adj. with a noun understood, as, e.g., מְיֹשֵׁר and עֲרָבָה = ὁμαλή (sc. γῆ); הַמִּיר = αὐστηρὸς (sc. οἶνος); עֹיִם = αἴγεια, תַּחַשׁ לָאֲנֹחַת (sc. δέρματα); שְׁלֹשָׁם = τρίτη (sc. ἡμέρα); תַּעֲלָמָה = ἀπόρρητος (sc. λόγος). A noun in the accusative may be rendered by an adverb, comp. בְּטִהַ = πεποιθότως Deut. 12. 10; הֶבְלַ = μάτην Job 9. 29; יִשָּׁר = ὀρθῶς Eccles. 12. 10; מֵרַ = πικρῶς Is. 33. 7; מִשְׁפִּילַ = ἐπιστημόνως Ps. 46 (47). 8; עֲתֵרָה = καιρῶς Deut. 32. 35; רֵיקַ = κενῶς Ps. 2. 1. A noun in the genitive is sometimes transl. by an adj., as מְקַשָּׁה = ἐλατήν Exod. 37. 17; עוֹלָם = αἰώνιος; צָבַ = κατασκευαστάς (or σκεπαστάς) Num. 7. 3; שָׂרָה = ἄγριος 4 Kings 4. 39; sometimes also by a part. as מְכַבֵּרַ = ἡμφιβληστροευμένος Is. 51. 20; מוֹנִי = πιστεύων Prov. 28. 20; קֹרֵקוּ וּמְבוֹסָה = . . . ὑπομένοντος καὶ συμπεπατημένου Is. 18. 7; שָׂרָה = κατακεκαυμένον Jer. 51 (28). 25; or by an adverb, comp. Jer. 14. 3 שְׁלֹם = ἀληθῶς εἰρήνην.

Nouns of the type *ketil*, *katil* (*kattil*), *katul* are aptly rendered by a verbal adj. in -τός, comp. יָדִירַ = ἀγαπητός, בְּסִילַ = ἀνόητος, אֲלִילַ = ἐπίπλαστος, בְּחִירַ = ἐπίλεκτος, הַמִּיַ = ἀλίκτητος, בְּחִירַ = ἐκλεκτός or ἐπίλεκτος; or by a part. pass. as נוֹיַ = ἀφωρισμένος, אֲדִירַ = σωζόμενος, נְסִיַ and פְּקִידַ = καθεσταμένος, נְשִׂיאַ = ἐπηρμένος, שָׂרִירַ = καταλειμμένος, נְצִיבַ = ἐστηλωμένος. Note Prov. 27. 16 (a' σ' και οι λοιποι) κεκρυμμένος βορέας ἄνεμος / צִפְנִיָּהּ צִפְרוֹרִית; it is not quite clear what a'

read (קָצַפְיָהָ קָצַפְיָהָ רִחַץ). Forms of the type *kattil* are rendered by the pt. act., comp. קָרִיין = διακόπτων (hence = פָּרִיץ), קָרִיין = καταδυναστεύων (hence = עָרִיץ). Similarly קָרִיין (*kattil*), comp. Prov. 12. 24 קָרִיין = συντεμνόντων. קָרִיין (*kattil*) is correctly denominated from קָרִיין θρίξ, hence τριχιῶν. The intransitive *kail* (*kattil*) is transl. by a part. pass., comp. אָט = κεκλιμένος, אָט = τεθλασμένος, אָט = ἀραιούμενος; עָט = κεκραταιωμένος. Note also אָט = ἀντικειμένη, אָט = ἐμπτισσομένη, אָט = ὠφρυωμένος, אָט = ἐνσκιρωμένος.

An instance where Aquila perhaps in a striving after extreme literalness failed to perceive the archaic case-ending *i-* is afforded Isa. 56. 9 where הָיָה is rendered once ζῶον αὐτοῦ and another time τὰ ζῶα αὐτοῦ.

יָ when periphrastic of a genit. is expressed by the genit., comp. Gen. 36. 24 לְעֵבֶרֶן = τοῦ Σεβεγών; Joshua 3. 12 לְעֵבֶרֶן (distributive) = τοῦ σκήπτρου; 12. 23 לְעֵבֶרֶן = ἐθνῶν τῆς Γεργέλ.

With reference to the noun it is also important to note that the abstract is often translated by a concrete and *vice versa*. Thus *concr. pro abstr.* are, for inst., הָאָבֹן נָפֶשׁ = ἐκλιμώσσοῦσα ψυχὴ Deut. 28. 65; חָבֵל לֵית = κατάκοροι, יָטַע = σωτήρ, יָטַע = τελουμένους, מְלָכֹת = βασιλεῖς, מְלָכָה = βασιλεύς, עָר = βοηθός, רָעַב = ἀσθενούντες λιμῶ Jer. 14. 18. *Abstr. pro concr.*: מוֹשֵׁעַ = σωτηρία. But מְשָׁפִיל = σύνεσις and ἐπιστήμη is perfectly in order. Moreover, the abstr. sing. may be rendered by a pl., as אָתָרִית = ἐγκατάλειμματα, הָרִיין = συλλήψεις, הָסָר = ἔλεοι, מְעַטָּה = ἔργα (Ps. 61 (62). 13 = 6), עָרָה = κρυπτά, תְּרָמִית = συνεπιθέσεις, תְּכָנִית = ἐτοιμασῆαι; and the abstr. pl. by a sing.: יָדוּפִים = βλασφημία, הָדִים = συζυγία and συναλλαγή, יָפָרִים = ἐπαιδὴ, כְּפָרִים = ἐξίλασμός, מְפֹמֹת = ἐνθύμημα, מְפֹמֹת = ἀφροσύνη (Prov. 9. 6; comp. 6 (5) 7 (4) 8 (3) Saad. and Ibn Ezra second rendering), מְפֹמֹת = ἐπίλυσις,

תִּצְרָה = θλίψις, שֵׁשׁ־שָׁעִים = ἀπόλαυσις, תַּחֲנוּנִים = δέησις, תִּמְרוֹרִים = πικρασμός; but we also find the abstr. pl. rendered by a pl. as, for instance, מַאֲוִיִּים = ἐπιπόθηματα, מֵי־שָׁרִים = εὐθεία, נִוְרָה = ἐπίφοβα, מַעֲלָלִים = ἐπιτήδευματα, תַּעֲלִילִים = ἐναλλάγματα.— The dual is mostly rendered by a sing., comp. אֶפְיִם = θυμός, כֹּזְאֵי־נֶפֶשׁ = ζυγός, עַפְפֵּי־עַם = εἶδος, מְתַנְנִים = ἰῶτον, שׁוֹלֵי־אֵפוֹ = ἀποληγμα; but also by a pl., comp. מְלַצְצִים = ὀσφύες, מְלַבְּדִים = λαβίδες. The sing. collective is mostly rendered by a pl., comp. בָּרָקָה = αἶγες, פְּרִי־קַרְפּוֹ = καρποί, קַמִּיֹּת = κνίδες, שֵׁלֶף = λάφτρα, comp. also דְּמַעְתָּה = δάκρυα. But Hos. 8. 5 μόνος σου certainly = עֲנִילָה / עֲנִילָה; possibly also Jer. 50. (27) יי ὡς περ μόνχοι χλόης = דְּשָׁה / דְּשָׁה. Conversely we find a pl. collective which is rendered by a sing. collect., comp. בְּגָדִים = ἱμάτιον, יְרֵחַיִם = σελήνη, צִפְּמִים = ζέα, עֵיִם = λιθολογία, עֲלִילֹת = ἐπιφυλλίς, צְבָאָה = στρατιά, שְׁעָרִים = κριθη שְׁמָרִים = τρύξ. The sing. of material is transl. by a pl., comp. בְּעִים = ἄρωματα, בְּשָׂרָה = σάρκες, מֶלֶחַ = ἄλες, פְּתָה = ἄνθρακες, תְּבֹהַ = ἄχυρα.

The adjective is often rendered by a part. as, e.g., אֶבְנִים = ἐκλείπον, גְּבוּהִים = ἐπηρμένον, תַּחֲשִׁימִים = ἐνωπλισμένοι, מַטְמָה = μεμιασμένος, נִבְחָה = πεπληγμένον, עֲתִירִי = παρεσκευασμένος, רַעַב = πεινῶν, שְׂבוֹרִים = μεθύων, שְׁלִיִּים = εὐθηνοῦν. Sometimes we also find the adj. (in a neuter sense) rendered by a noun, thus מַטְמָה = μiasμός, עַקְלָקְלוֹת = διαπλοκαί, רַחֲקִים = μακρυσμοί. In Prov. 11. 27 Aquila seems to have pointed שְׁחָר for שְׁחָר. Note also the rendering of תִּי פֶרַעַה = ζῆ Φαραώ Gen. 42. 15.

23. Under the head of lexical peculiarities the following (arranged alphabetically) deserve to be signalized:—אֶבְנִים which is usually taken to mean a basin used in ritual is translated by ἀ πρόθυμα = a preparatory or preliminary sacrifice Exod. 24. 6 on which comp. *Rhein. Mus.*, LX, 475 f. (Deissmann) || אֶבְנִים which is generally rendered 'band, army'

(from Aram. ַגַּן = wing, hence wing of army) is translated by *a'* ἄγαλμα = glory, delight, statue, an object of worship (comp. ἀγάλματα = פְּסִילִים ⑤ Isa. 21. 9) Ezek. 12. 14 which makes it not impossible that *a'* derived it from ַנָּפַח 'embrace', comp. ַנָּפַח והמנשק Sanhedrin 60 b || ַנָּפַח 1 Kings 2. 36 is rendered by συλλογή = a gathering, collecting, hence *a'* derived it from ַנָּפַח = to gather, collect || ַנָּפַח Ps. 41 (42). 2 is combined with ַנָּפַח and rendered αὐλὼν = hollow way, comp. σ' πεδία (plains) for ַנָּפַח Ps. 28 (29). 9 (parallel to ַנָּפַח; the meaning certainly fits the context admirably), and *a'* ַנָּפַח = αὐλὼν Deut. 11. 30 and πεδίων Judges 9. 6, in the latter case in agreement with ַנָּפַח || ַנָּפַח is rendered Jer. 52. 15 ὑποστήριγμα = an underprop, comp. ַנָּפַח 4 Kings 18. 16 = ἐστηριγμένα ⑤ || ַנָּפַח = plummet Amos 7. 7 is translated γάνωσις (a brightening, shining), on which comp. Field *ad loc.*, n. 11 f. || ַנָּפַח = balsam-tree (BDB) or oak (König) is translated 2 Kings 5. 24 φρούρησις (watching, guarding) and ַנָּפַח = spring Job 38. 16 is likewise rendered φρούρημα, which proves that he derived them both from the same root (the biliteral ַנָּפַח) [comp. Jerome on Mic. 7. 4 MABUCHA enim magis πολιορκίαν et φρούρησιν, id est obsidionem et custodiam . . . in Hebraeo sonat. Taylor *ad locum* rightly calls attention to Exod. 14. 3 where ַנָּפַח renders ַנָּפַח 'coarctati sunt'. Note that Job 38. 16 σ' has συνοχή as an equivalent of ַנָּפַח. Perhaps the root was combined with ַנָּפַח, a synonym of ַנָּפַח, comp. σ' Ps. 87 (88). 9 φρουρούμενον = ַנָּפַח. M] || ַנָּפַח = duration, world (from ַנָּפַח = abide, continue) is rendered throughout Psalms by κατάδυσις (*demersio, latebra*), comp. Syr. ַנָּפַח creep, sneak, slink, and talmudic ַנָּפַח hollow out || ַנָּפַח = violence, wrong Hab. 2. 17 is translated by αἷμα (blood), comp. Gen. 1. 31. 6 (on Gen. 6. 11): חַמַּם זֶה שְׂפִיכוֹת דַּמִּים

| חֶשֶׁט = chaff Isa. 33. 11 is given the meaning of 'soot',
αἰθάλη, according to Field's emendation || כְּבֵרֶת הָרָצִין Gen. 35. 16
καθ' ὄδον τῆς γῆς, hence the כ is taken as the preposition,
 but the derivation still remains obscure, comp. Sa'adya who
 transl. *میل من الطريق* or *المسافة* and also takes the כ as
 prefixed, see *חשובות דונש*, 93 and *שפת יתר*, § 79, || כָּפִים = rafter
 Heb. 2. 11 is translated by *μάζα* (Lat. *massa*), comp.
 Schleusner *s.v.* who quotes Hesych.: *μάζα ἡ μεμαγμένη*
κόπρος || כְּפִתוֹר meaning 'capital' is rendered Amos 9. 1 by
οἰκοδόμημα (building) || כִּי יִמְלֵם Ps. 117 (118). 10 which is
 usually combined with מוּל 'circumcise, cut off' is rendered
ὅτι ἠμυνάμην αὐτούς (= 𐤄) = because I warded them off,
 perhaps derived from מוּל 'in front of' || מְוִיָּה = Job 28. 18
 is rendered *γλυκύ* (sweet, delightful); it is difficult to
 believe that א' combined it with מְוִיָּה (see Schleusner *s.v.*) ||
 נְחִירִים = nostrils Job 41. 12 is rendered by *πύρωμα* (a burning
 body), it is apparent that א' thought of חָרַר = 'be hot,
 burn' || מִתְּנָה = gift Eccles. 7. 8 (7) is made to correspond to
εὐπορία (*euigor*), Schleusner correctly suggests that our trans-
 lator combined the word with the root מִתַּן, comp. Arabic مَتَنَ
 'be stout' and Hebrew מִתְּנִים || הַמְסִדְרוֹנָה Judges 3. 23
 (s. Field) = *⟨εἰς τὴν⟩ παραστάδα* (comp. 𐤄 and ס'), see
 Moore's Commentary *ad locum* || עֲתָק = arrogant (of speech)
 is interpreted 1 Kings 2. 3 and Ps. 30 (31). 19 by *μέταρσις*
 (transplantation), hence combination with הִעֲתִיק 'remove' ||
 צְפִירָה Ezek. 7. 7 = *συστολή* (contraction) || קִטָּב = destruction
 Ps. 90 (91). 6 is translated by *δηγμός* (biting, gnawing pain)
 || רִנַּע = moment is rendered Ps. 29 (30). 6 by *ἀθροισμός*
 (condensation) || תַּחֲשׁ יָאֵנְתוֹס (*violet-coloured*) Exod. 25. 5
 and Ezek. 16. 10, to which comp. ט סֵם בּוֹוִינִין = ססגוּנָה
 Shab. 28 a.

An interesting feature of Aquila is his recourse to

cognate Aramaic or to later Hebrew roots. Thus קָבַח Jer. 44 (51). 10 is rendered *καθαρίσθησαν*, comp. Aram. *kerāpīasa* ὅτι ἐξέχεα which leads Field to believe that *a'* confused קָבַח with Syr. ܩܒܚܐ, but it must be noted that *a'* is credited by the Syrohex. with a better reading which is in keeping with the Hebrew לָמַד חֲרִי Gen. 40. 6 is rendered by *γῦρις* = finest meal, comp. talm. חִירְתָא 'white flour' (Gittin 56 a), see p. Yom ṭob 61 c (2, 6): חֲרִי, so Palest. reading); similarly חִיר Esther 1. 6 ἀέρινον (Midr. Eš. c. 2: אִירִינון comp. Aram. (but also Hebrew) חור = be white, see Anger, *De Akila*, p. 19 ff., also Krauss in Steinschneider's *Festschrift*, p. 154 f. || קָבַחְרִי Ps. 21 (22). 17 is translated *ῥισχυναν*, hence *a'* derived it from Syr. ܩܒܚܐ, late Hebrew כַּעַר = 'render ignominious', see the full discussion by Taylor, *Cairo Genizah Palimpsests*, 20 ff. || מִקְבָּח Deut. 10. 4 is rendered by *γραφεῖον* (pencil), hence he pointed it מִקְבָּח which in Mishnic Hebrew means 'a writing tool, pencil, stylus', comp. for example Kel. 13. 2 || כְּתָם = gold Isa. 13. 12 is rendered *σπίλωμα* (filth, dung), hence he combined it with late Hebrew כְּתָם = stain || מְתַלְתְּמִים Prov. 26. 22 is rendered *γοητικοί* (beguiling), hence construed in the sense in which it occurs in Midrashic literature: 'flatterers, hypocritical sympathizers', comp. Sifre on Num. 11. 1 and on Deut. 1. 27 || נִצְבָּתָא = firmness Dan. 2. 41 is rendered *φυτόν* (plant), a sense in which it occurs in the Targum and Syriac, comp., for instance, ܩܬܘܬܐ to Job 14. 8 and Payne-Smith, *Thesaurus Syriacus*, p. 2436 f. || פִּיקָה 1 Kings 25. 31 which is usually taken to mean 'tottering, staggering' is rendered by *λυγμός* (spasmodic affection of the throat, hiccough), hence on a par with Arabic فاق 'to

hiccough' and Syr. ܦܘܣܘܡܐ = oscitation (Field), it is also used in the Talmud in the sense of 'lump, ball, swelling', comp. *Hullin* 134 b פיקה של גרגרת and *Nega'im* 10. 10 פיקה של צואר || לְפָנַי 3 Kings 6. 17 = τῆ εὐσυχολία (leisure), hence he combined it with לְפָנַי (Aram. פְּנָאֵי = leisure) || שְׂדָה וְשְׂדוֹת Eccles. 2. 8 the meaning of which is unknown is translated by ἀ κυλίκιον καὶ κυλίκια = cup and cups (in the same sense also *Θ*, *ϑ*, and *Ϡ*), hence it is not improbable that he derived it from the Aram. שָׂדַא = to cast, sprinkle, pour.

is laid on his rendering of הַיְשִׁיב by $\eta\lambda\epsilon\iota\mu\mu\acute{\epsilon}\nu\omicron\varsigma$ instead of $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ in passages like Dan. 9. 26 and of הַיְשִׁיב ⁸³ Isa. 7. 14 by $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$ as against παρθένος of the Septuagint.⁸⁴

25. The fact is, however, that when we deal with such a literal translator as Aquila it is quite difficult to arrive at a definite conclusion concerning his exegesis. Any criterion might fail in view of his etymologizing process which leaves us in doubt whether, in deviating in a certain point from the generally accepted meaning, he intended to voice his own views or those of the Synagogue to which he belonged, or else he simply adhered to the letter for its own sake. It is this circumstance no doubt that accounts for the rather mild verdicts of Origen ($\text{o}\acute{\upsilon}\ \kappa\acute{\epsilon}\iota\tau\alpha\iota\ \text{παρὰ}\ \tau\omicron\upsilon\varsigma\ \text{Ἑβραίοις,}\ \text{διόπερ}\ \text{o}\acute{\upsilon}\delta\acute{\epsilon}\ \text{παρὰ}\ \tau\omicron\upsilon\ \text{Ἀκύλα}$),⁸⁵ and Jerome (*iamdudum cum voluminibus Hebræorum editionem Aquilæ confero, ne quid forsitan propter odium Christi synagoga mutaverit, et, ut amicæ menti fatear, quæ ad nostram fidem pertineant roborandam plura reperio*).⁸⁶ Nevertheless, just because it is more or less free from subjectivity, Aquila's version 'certainly marks the beginning of thorough exegesis of the Old Testament'⁸⁷ if by exegesis we really mean an attempt to get at the true meaning of the Hebrew Scriptures. We must not overlook the conditions that brought forth Aquila's

⁸³ Comp. Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, II¹, 613, n. 12. This is another of a's translations which Field characterizes by the word $\epsilon\tau\nu\mu\omicron\lambda\omicron\gamma\iota\kappa\acute{\omega}\varsigma$ (*Prolegomena*, xxii), for he likewise renders הַיְשִׁיב by $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\epsilon\iota\nu$ Lev. 8. 10 *et al.*, and הַיְשִׁיב by $\acute{\alpha}\lambda\epsilon\iota\mu\mu\alpha$ Lev. 21. 12.

⁸⁴ On this crucial point in the controversy between Jews and Christians comp. Swete's *Introduction to the O. T. in Greek*, p. 30.—Aquila's rendering here must have been particularly distasteful to the Christian Church, since elsewhere (Gen. 24. 43) the same word is translated by $\acute{\alpha}\pi\omicron\kappa\rho\upsilon\phi\omicron\varsigma$, while $\nu\epsilon\acute{\alpha}\nu\iota\varsigma$ is also used for הַיְשִׁיב Deut. 22. 28.

⁸⁵ *Epist. ad Afric.*, 3.

⁸⁶ *Epist. ad Marcellam*.

⁸⁷ Burkitt, *JQR.*, X (1898), 211.

translation and the literalist's importance as a barrier against the unsound methods of dogmatic and allegorical interpretation which culminated in Philo and disregarded the literal sense. Aquila stemmed the tide of philosophical exposition through his method of translating *verbatim*, with absolute adherence to the original text, thus paving the way for the modern historical and philological methods of interpretation. It is in this sense therefore that Aquila becomes important in the history of Biblical exegesis.

26. In the following pages an attempt is made to record all the important phases of Aquila's interpretation as exemplified in the extant fragments of his version.

27. In the first place mention must be made of differences arising out of the reading of ש (or ס) for ש and *vice versa*. Thus Gen. 26. 20 קַעַץ is rendered σκυφοαντία, and קַעַץ קַעַץ ἐσκυφοάντησαν, which, by a comparison with all the passages where this word otherwise occurs, yields קַעַץ and קַעַץ קַעַץ. In this interpretation א' stands alone among all the other versions which derive it from the NH עסק, so the commentators.—26. 33 שָׁבַע and שָׁבַע are both rendered πλησμονή which at once suggests שָׁבַע (comp. Ezek. 16. 49) and שָׁבַע. This interpretation is supported by ס' and S; U ὄρκος points to (ה)שָׁבַע.—Job 12. 23 מַשְׁנֵי: πλανῶν leads to מַשְׁנֵי, so θ', S, also Rashi under יש אומרים.—22. 2 יָשָׁן: κατασκηνώσει points to יָשָׁן in which interpretation א' and θ' stand alone.—Eccles. 2. 25 יָחִישׁ: φέισεται implies יָחִישׁ = יָחִישׁ, so also ס' and Syrohex.; U, θ' and S appear to have read יָשָׁן.—Isa. 22. 15 הַפְּסִיחַ: τὸν σκηνοῦντα points to הַפְּסִיחַ in which א' is supported by ס' only (τὸν σκηνοποιῶντα).—65. 16 לְשָׁבַע or לְשָׁבַע: εἰς κόρον א' ס' θ' [so in the *Auctarium*; but r. ὄρκον with Procop. and Jerome adduced by Field *ad locum*. M], εἰς πλησμονήν U, all go back to

לְשַׁבְּעָה.—66. 9 אֲשַׁבֵּיר : προσδοκίαν δώσω goes back to אֲשַׁבֵּיר cf. שָׁבַר 'wait', 'hope' in which *a'* follows 𐤄 (so also 𐤅).—Jer. 5. 24 שְׁבַעַת : πλησμονάς *a'* (second edition) θ', πληρώσεως 𐤄, plenitudinem 𐤅, all read שְׁבַעַת s. שְׁבַעַת; but, according to Jerome, the first edition in agreement with *σ'* read ἐβδόμαδας, comp. Syrohex. in the margin quoted by Field.—23. 39 וְנִשְׁתִּי אֶתְּכֶם נִשְׂאָה for which only ὑμᾶς λήμματι is preserved, but this is sufficient to prove that *a'* read וְנִשְׁתִּי or וְנִשְׂאָה(א) and נִשְׂאָה; he is in agreement with 𐤄 *σ'* 𐤆 𐤅.

28. Next in order are renderings resting on a pointing different from that of our masoretic text, of which quite numerous instances occur in Aquila's version: Gen. 49. 6 שׂוּר : τεῖχος implies שׂוּר, so *σ'* 𐤅 𐤆 𐤇; cf. Ps. 17 (18). 30 שׂוּר τεῖχος 𐤄 *σ'* ε', τεῖχισμα *a'*.—Exod. 5. 16 עֲמָרָה וְהִטָּאת : καὶ ἁμαρτία λαῶ σου = עֲמָרָה וְהִטָּאת, i.e. the first word was taken as the noun (so also *σ'* and θ') and a construction was effected as well as could be done (cf. θ' εἰς τὸν λαόν σου; *σ'*, on the other hand, pointed עֲמָרָה וְהִטָּאת); 𐤄, on the contrary, supports the traditional pointing, וְהִטָּאת = וְהִטָּאת; whether 𐤄 read לְעֲמָרָה (cf. Jer. 37 (44). 17) it is not easy to determine.—28. 11 ἐσφιγμένους points perhaps to מִשְׁבָּצוֹת inst. of מִשְׁבָּצוֹת, so *σ'* θ' 𐤇 𐤆, comp. verse 20.—A similar variation is involved in 39. 6 (36. 13) where συσφιγμένους is used for מִשְׁבָּצוֹת. It should be borne in mind that the noun מִשְׁבָּצוֹת is rendered by *a'* σφιγκτήρ, comp. Exod. 28. 13 and 39. 16 (36. 23).—Lev. 21. 23 מִקְדָּשִׁי (τὸ ἅγίασμα λ v^m for τὸ ὄνομα v^t) for רִשְׁי.—Deut. 6. 20 ἡ μαρτυρία impl. הָעֵדוּת for הָעֵדוּת (contrast 𐤄 *σ'* θ').—10. 11 לָהּ קַיִם = ἀνάστηθι σαυτῶ, *a'* accordingly pointed לָהּ in which he stands alone.—22. 9 εἰργμόν points to בְּלִאִים instead of בְּלִאִים; peculiar to *a'*.—32. 29 לִי = οὐκ according to Pitra and BM (from the margin of M); this would imply לֹא on a par with the Sept.; Field, however, will be right in

attributing οὐκ ἐνόησαν (*v^m sine nomine!*) to a glossator, the genuine *a'* rendering being preserved elsewhere (Nobil., Procop., Syrohex. acc. to Masius): *νοεῖν* (or *ἐννοεῖν*) would be foreign to *a'*'s diction as an equivalent of חכם, whereas σοφίζεσθαι is perfectly in order, see Index.—Judges 5. 22 מְדַהְרֹת: ἐφορμώντων, appar. preceded by ἔππων, hence *a'* construed מְדַהְרֹת סוּם (agst. the accents) in a genit. relation (for the second דהרות see chapter IV).—9. 6 עַם-אֱלֹן מִצָּב = ἐπὶ πεδίου στηλώματος, hence מצב, so 𐤄 (στάσεως) and 𐤅 (קמתא); but in all likelihood *a'* merely identified the two, so also Jewish commentators (Rashi, Kimḥi).—1 Kings 15. 32 מְעַרְנַת = ἀπὸ τρυφερίας, therefore מְעַרְנַת or מְעַרְנַת; the word is combined with עָרַן likewise by *σ'* (ἀβρός) and 𐤅 (מפנא); 𐤄 τρέμων, according to Lagarde, presupposes מְעַרְנַת.—19. 13, 16 קָבִיר הָעוֹיִם = πᾶν πλῆθος . . ., hence קָבִיר for קָבִיר, which is by no means worse than the reading קָבִיר (liver) of 𐤄. But also another, more appropriate reading is credited to *a'* for which comp. Field, note.—2 Kings 1. 19 הַצָּבִי = ἀκρίβασαι with which agrees the reading of the Itala: *considera*; they both connected it with the Aramaic יַצִּיב, while 𐤄 (στήλωσον) and 𐤅 (איתעתרתון) combined it with the Hebrew נָצַב or יָצַב, pointing הַצָּבִי.—3. 26 מְבוֹר הַסָּרָה ἀπὸ τοῦ λάκκου τῆς ἀποστάσεως, hence סָרָה.—3 Kings 7. 7 (44) וְקָפָן was prob. pointed וְקָפָן (comp. Jer. 22. 14 where וְקָפָן equally stands for וְקָפָן, cf. the parallel וְקָפָן) = καὶ ὠρόφωσεν, so 𐤅 and 𐤆.—9. 25 וְהַקְטִיר אֹתוֹ was read אֹתוֹ וְהַקְטִיר (or) וְהַקְטִיר = καὶ ἐθυμία αὐτό.—11. 36 and 15. 4 נִיר was pointed גִּיר = λύχνον, so *σ'* 𐤅 𐤆, and among commentators Kimḥi.—4 Kings 9. 32 τίς εἶ σὺ; = מִי אֲתִי for מִי אֲתִי, so 𐤄 θ' ε'.—11. 6 מִסָּח = ἀπὸ διαφθορᾶς λ; Field suggests מִשְׁחַח, but more likely they read מִסָּח, deriving it from נָסַח = to pull or tear away. The same etymology underlies the Targumic

מראשתל, only that **ⲧ** combined it with the late Hebrew היסח sc. היסח הדעת; comp. also IĜ and K̄imḥi.—Job 4. 2 דָּבַר דָּבַר perh. implies דָּבַר = λαλήσαι, so θ' **Ⲥ**.—5. 5 וְאֵלֵּימִצְנִים יִקְחָהוּ = πρὸς ἐνόπλων ἀρθήσεται, a' apparently pointed מִצְנִים deriving it from צָנַף (from which צָנָה = shield), cf. מִצְנִים from צָנַף, so σ' **ⲧ** **Ⲩ** and Rashi.—*ibid.* מִצְנִים was pointed מִצְנִים (= מִצְנִים) = διψῶντες, so σ' **Ⲥ** **Ⲩ**, also IE under מִצְנִים.—12. 17 λάφυρα leads to לָפְּשׁ instead of לָשׁוּ, the meaning being 'as prey', so **Ⲙ**.—21. 24 ποτίσει points to יִשְׁקָה instead of יִשְׁקָה.—28. 15 οὐ δώσει yields לֵאמֹנִי for לֵאמֹנִי, so θ'.—33. 16 a' goes with **Ⲙ** and **Ⲥ** in reading יִתְּמֵם = πλήξει αὐτούς for masoretic יִתְּמֵם.—34. 6 מִצְנִים = ψεῦσμα a' θ', who probably pointed מִצְנִים and construed it as a noun with the same meaning as מִצְנִים. Cf. Jer. 15. 18 where מִצְנִים (against the accents!) is rendered by **Ⲙ** ὡς ὕδωρ ψευδές, while a' and σ' have ὡς ὕδωρ ἐκλείπον.—Ps. 2. 7 לֵאמֹנִי = ἰσχυροῦ ἀκριβασμόν, a' apparently pointed לֵא, so also θ' σ' **Ⲥ** and Jer., comp. also an anonymous Tanna in Sofrim 4. 8 (אספרה אל חק הרי זה קדרש); difficult as the Hebrew construction will be, a' θ' (cf. also σ') prove that the received order of words lay before them; **Ⲙ** likewise appears to have pointed לֵא which it renders κύριος, but the genit. is transposed. See further below on Ps. 83 (84). 8.—3. 5 καὶ ἐπακούσεται μου shows that a' ε' σ' pointed יִשְׁמְעֵנִי for יִשְׁמְעֵנִי.—4. 3 קְבוּרִי was pointed קְבוּרִי = οἱ ἔνδοξοί μου.—9. 14 חֲנֻנִי יְהוָה רַחֵם עָנִי, a' pointed חֲנֻנִי = ἐδώρησάτο and רַחֵם = εἶδε, so Jerome, and among modern commentators Baethgen, Nowack and Duhm.—9. 36 (10. 15) בִּלְתִּמְצָא תְּרִשְׁעוּ בְּלִתְמָצָא = ἐκζητηθήσεται ἡ ἀσέβεια αὐτοῦ ἵνα μὴ εὐρεθῆ αὐτός; at the first blush the assumption presents itself that a' (and so **Ⲙ** σ' θ' **Ⲥ**) pointed תְּרִשְׁעוּ and תְּמָצָא, cf. Graetz; but רַשָׁע being masculine, the supposition is more plausible that the versions merely

sought to obviate the anthropomorphism, as \mathfrak{T} does by another device (3 pers. pl. in the impersonal sense).—15 (16). 3 וְאֶדְרִי = (καὶ) ὑπερμεγέθεισίν μου (the pron. appar. does service also for the following πᾶν θέλημα, or else the second μου is wanting; the dat. by anticipation of ἐν c. dat.) hence וְאֶדְרִי.—16 (17). 14 מִמֵּתִים = ἀπὸ τεθνηκότων, hence מִמֵּתִים, so \mathfrak{S} and Jerome. Cf. also Isa. 41. 14 where מֵתִי אֶשְׁרָאֵל is rendered τεθνεώτες Ἰσραήλ, again מֵתִי.—26 (27). 7 בְּקִשְׁוֹ implies בְּקִשְׁוֹ, ἐζητήσαν, \mathfrak{U} \mathfrak{E} \mathfrak{S} read בְּקִשְׁוֹתֵי.—31 (32). 4 לְשִׁדְיָי is rendered εἰς προρομήν μου, hence לְשִׁדְיָי; also \mathfrak{U} \mathfrak{S} \mathfrak{T} \mathfrak{E} and Jerome combined it with שָׂר, also Menahem ben Saruk quoted by Rashi *ad loc.*—v. 5 ἐπ' ἐμοί = עָלַי for עָלַי.—v. 7 רָגִי was read רָגִי = αἰνεσίς μου, so \mathfrak{U} (ἀγαλλίαμά μου).—33 (34). 6 ἀποβλέψατε yields הִבִּיטִי for הִבִּיטִי in which \mathfrak{a}' is supported by \mathfrak{U} \mathfrak{S} and Jerome.—45 (46). 11 $\lambda\acute{\alpha}\theta\eta\tau\epsilon$ for הִרְפִּי suggests הִרְפִּי (= הִרְפִּיאוּ).—48 (49). 9 τιμή points to יָקָר, so \mathfrak{U} \mathfrak{S} and Jerome, hence יָקָר for יִקְרָר.—v. 14 יָרַצִי was pointed יָרַצִי by \mathfrak{a}' (τρέχειν) and Jer. (*current*).—v. 15 וְיָרַדִי: (καὶ) ἐπικρατήσουσιν = וְיָרַדִי?—52 (53). 1 and 87 (88). 1 מִחֲלֵת was pointed מִחֲלֵת by \mathfrak{a}' \mathfrak{S} \mathfrak{T} \mathfrak{E} (ἐπὶ χορεία, διὰ χοροῦ).—54 (55). 23 ἀγαπήσει σε \mathfrak{a}' \mathfrak{S} \mathfrak{T} \mathfrak{E} \mathfrak{S} , apparently they pointed יִהְבֶּךָ (= יאהבך), cf. also Jer. *caritatem tuam*. Briggs's suggestion (in his commentary on Psalms) that \mathfrak{a}' read יִחַבֶּךָ is unnecessary.—55 (56). 8 פָּלְטֵי implies perhaps פָּלְטֵי = διέσωσεν.—58 (59). 16 καὶ γογγύσωσι points to וְיִלְיִנוּ inst. of וְיִלְיִנוּ, similarly \mathfrak{U} and Jer. (*murmurabunt*).—68 (69). 23 וְלִשְׁלוֹמִים = καὶ εἰς ἀνταποδόσεις, read וְלִשְׁלוֹמִים, so \mathfrak{U} \mathfrak{S} and \mathfrak{T} and Jerome.—83 (84). 8 אֶל-אֱלֹהִים was pointed אֶל אֱלִי = ἰσχυρὸς θεός, so \mathfrak{U} \mathfrak{S} and some modern commentators (Oort, Baethgen, Duhm), contrast \mathfrak{S} ($\text{לאל} / \text{לאל}$) and Sofrim 4. 8 (הראשון חול). See above on Ps. 2. 7.—90 (91). 2 אִמַּר was probably read אִמַּר = λέγων, so \mathfrak{S} and Jerome, while \mathfrak{U}

read $\text{יִמְרָא} = \epsilon\rho\epsilon\iota$.—109 (110). 3 $\mu\epsilon\tau\acute{\alpha}$ $\sigma\omicron\upsilon$ points to עֲמִי instead of עֲפִי , so $\text{Ⓞ } \epsilon'$.—115. 2 (116. 11) $\delta\iota\acute{\alpha}\psi\epsilon\upsilon\sigma\mu\alpha$ yields בְּנִב inst. of בְּנִב , so Jerome.—138 (139). 15 עֲצָמַי was pointed $\text{עֲצָמַי} = \delta\sigma\tau\acute{\alpha}$ $\mu\omicron\upsilon$.—146 (147). 1 $\epsilon\gamma\kappa\acute{\omega}\mu\iota\omicron\nu$ yields וְיִמְרָה for וְיִמְרָה , so $\text{Ⓞ}, \sigma'$, "Αλλος.—Prov. 6. 24 $\epsilon\tau\acute{\alpha}\iota\rho\upsilon$ points to רַע inst. of רַע , so Ⓞ $\upsilon\pi\acute{\alpha}\nu\delta\rho\omicron\upsilon$.—7. 18 נִרְוָה was pointed $\text{יְדִים} = \mu\epsilon\theta\upsilon\sigma\theta\acute{\omega}\mu\epsilon\upsilon$ $\tau\iota\theta\acute{\omega}\nu$ $\alpha' \sigma' \theta'$. Geiger, *Urschrift*, p. 398, believes that this was the original.—8. 30 $\tau\iota\theta\eta\nu\omicron\mu\acute{\epsilon}\nu\eta$ points to אֲמִינִי instead of אֲמִינִי , so Rashi; all the others derive it from $\text{אֲמִי} = \text{firm}$.—10. 29 α' goes with all the other versions in reading לְתָם ($\tau\acute{\omega}$ $\acute{\alpha}\pi\lambda\acute{\omega}$) for לְתָם .—13. 13 יִשְׁלָם was pointed $\text{יִשְׁלָם} = \epsilon\lambda\eta\mu\eta\epsilon\upsilon\epsilon\iota$ by $\alpha' \sigma' \epsilon'$, cp. also Ⓞ .—14. 4 אֲבִיבִים was probably pointed אֲבִיבִים (part. pass. of $\text{אָבַם} = \phi\alpha\tau\nu\acute{\alpha}\zeta\epsilon\tau\alpha\iota$ $\acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\acute{\omicron}\nu$, cf. IE (α'') and R LbG; similarly θ' , who in addition reads אֲבִיבִים for אֲבִיבִים .—20. 25 קָרַשׁ , α' apparently pointed $\text{קָרַשׁ} = \eta\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$; he construes קָרַשׁ as subject and מוֹקֵשׁ as object.—25. 11 $\lambda\alpha\lambda\acute{\omega}\nu$ $\rho\acute{\eta}\mu\alpha$ yields דְּבַר for דְּבַר , so $\alpha' \theta' \text{Ⓞ}$.—27. 16 צָפֹן $\beta\omicron\rho\epsilon\acute{\alpha}\varsigma$ $\acute{\alpha}\nu\epsilon\mu\omicron\varsigma$ $\alpha' \sigma' \kappa\alpha\iota$ $\omicron\iota$ $\lambda\omicron$, hence they pointed צָפֹן or צָפֹן , so Ⓞ .—30. 4 ($\kappa\alpha\iota$) $\kappa\alpha\tau\eta\eta\gamma\epsilon\kappa\epsilon\nu$ points to וַיִּרֶד (hiph.) inst. of וַיִּרֶד ($\kappa\alpha\iota$), so also σ' .—31. 5 בְּגִי עֵנִי , $\pi\acute{\epsilon}\nu\eta\tau\omicron\varsigma$ yields עֵנִי , so $\theta' \epsilon'$ and Ⓞ .—Eccles. 1. 6 סֹבֵבִים , the second = $\kappa\acute{\upsilon}\kappa\lambda\omicron\nu$, hence סֹבֵב (inf.) or סֹבֵב(י) , this in view of the evidence of Syrohex. that α' translated the first by a part.—8. 4 $\epsilon\lambda\acute{\alpha}\lambda\eta\sigma\epsilon$ points to דְּבַר inst. of דְּבַר ; cp. $\lambda\alpha\lambda\epsilon\iota$ in codd. of Ⓞ .—10. 6 נָתַן $\text{הַסֵּבֶל} = \acute{\epsilon}\delta\omega\kappa\epsilon$ $\tau\acute{\omicron}\nu$ $\acute{\alpha}\phi\rho\omicron\nu\alpha$, hence α' pointed נָתַן ; in the vocalization of the second word he is supported by $\text{Ⓞ } \text{Ⓢ } \text{Ⓞ}$ and σ' ; as to the first, cp. Ⓞ יְהִי . IE explains סֵבֶל as שֵׁם הַחֵמַר of the type יִלָּר .—12. 10 $\kappa\alpha\iota$ $\sigma\upsilon\nu\acute{\epsilon}\gamma\rho\alpha\psi\epsilon\nu$ points to וְכָתוּב for וְכָתוּב , so $\text{Ⓞ } \text{Ⓢ } \text{Ⓞ}$; Ⓞ supports MT.—Cant. 3. 6 מִקְטָרֶת implies $\text{מִקְטָרֶת} = \acute{\alpha}\pi\acute{\omicron}$ $\theta\upsilon\mu\acute{\iota}\alpha\mu\alpha\tau\omicron\varsigma$.—Isa. 3. 12 נָשִׁים which was read by Ⓢ and Ⓞ implies נָשִׁים in Ⓞ and α' ($\acute{\alpha}\pi\alpha\iota\tau\omicron\upsilon\acute{\nu}\tau\epsilon\varsigma$), θ' ($\delta\alpha\nu\epsilon\iota\sigma\tau\alpha\iota$), and Ⓞ מִרֵּי הוֹבָא .—

7. 11 *εἰς ἄδην* points to **שְׂאֵלָה**, so $\sigma' \theta' \mathbf{U}$; \textcircled{G} likewise prob. pointed **שְׂאֵלָה** (*εἰς βάθος*).—9. 6 (5), 7 (6) *τὸ μέτρον* implies **מִשְׁרָה** for **מִשְׁרָה**; \mathbf{T} **אוריתא** and $\sigma' \theta' \eta$ *παιδεία* der. it from **יֵסֶר**; comp. Lagarde's note on this word in *Semitica*, I, p. 16.—16. 10 *οὐκ αἰνέσει* implies **לֹא־יִרְגֵן** inst. of **לֹא־יִרְגֵן**.—23. 18 **וְלִמְכַפֵּה** **עֵתִיק**: (*καὶ*) *εἰς ἔσθθσιω μετάρσεως*, *a'* apparently pointed **עֵתִיק** construed as a noun in the literal sense of transplantation.—24. 16 **וְאָמַר** implies **וְאָמַר** (pf. c. 1 cons.) = *καὶ ἔρεῖ a' θ'*; \textcircled{G} seems to have read likewise (*καὶ ἐροῦσι*); σ' like \mathbf{T} and \mathbf{S} reads the pf. with simple 1.—26. 19 *καὶ αἰνέσουσιν* points to **וְרָנְנִי** for **וְרָנְנִי**, so $\sigma' \theta'$; \textcircled{G} also may have pointed like the Three or else by way of freedom adjusted the form to **יְחִי** and **יְקוּמִן** in order to avoid the apostrophe.—28. 16 *θεμελιῶν* *a' σ' θ'* points to **יֵסֶר** instead of **יֵסֶר**; likewise $\textcircled{G} \mathbf{T} \mathbf{S}$.—v. 29 **הַגְּדִיל . . . הַפְּלֵא** = *θαυμαστώσαι . . . μεγαλῶναι*, hence **הַפְּלֵא** and **הַגְּדִיל** in which *a'* stands alone.—30. 8 *εἰς μαρτύριον* suggests **לְעַד** for **לְעַד**, so $\sigma' \theta' \mathbf{T} \mathbf{S} \mathbf{U}$; similarly, Zeph. 3. 8 where *a'* is supported by $\textcircled{G} \mathbf{T} \mathbf{S}$.—v. 22 *ῥύπος* suggests **צֹא** for **צֹא**, so \textcircled{G} , θ' .—v. 25 *μεγαλνομένους* points to **מְגַדְּלִים** for **מְגַדְּלִים**, so \mathbf{T} and σ' ; likewise 33. 18 where *a'* is supported also by \textcircled{G} and θ' .—33. 9 *ἐξετινάχθη a' σ' θ'* points to **נָעַר**, niph. of **נָעַר**, inst. of **נָעַר**. This form of the niph. is found in *Hullin* 51 b, though Rashi reads **נָעַר**.—38. 12 **רְעִי** was pointed **רְעִי** = *ἐταῖροί μου*, so θ' ; the other versions, among them \mathbf{T} , agree with MT (but read the plural **רְעִים**).—53. 5 *βεβηλωμένος* points to **מְחַלְּל** (profaned) for **מְחַלְּל** (pierced).—57. 10 *οὐκ ἐλιτάνευσας* implies **הִלִּית** for **הִלִּית**, so \mathbf{S} .—58. 12 *καλέσει* = **וְקָרָא** instead of **וְקָרָא**, so θ' .—60. 16 **וְיֵשֶׁר** was pointed **וְיֵשֶׁר** = *καὶ μασθόν* by $\sigma' \theta'$; likewise 66. 11 where **מִשֶׁר** was pointed **מִשֶׁר**.—63. 16 *ἀγχιστεύσαι* (or *ἀγχίστευσον*) implies **נִצְּלָנִי** (imp.) inst. of **נִצְּלָנִי**, so \textcircled{G} .—64. 1 (63. 19) **לֹא** for **לֹא** is implied by *οὐκ*, so $\sigma' \theta'$, and *κατέρρευσαν* points to **נָגְלִי** for

נֹזְלִי (unless the dageš is *d. forte affectuosum*, or, as IĜ expresses himself, فهو من اجل الوقف لآتهم كثيرا ما يشددون على الوقف ما لا وجه التشديد فيه Judges 5. 7 and notes that in Arabic likewise the pausal accent effects artificial gemination), so *a' s' θ'*; in this sense also Θ (*τακήσονται*) and Ξ .—v. 6 (5) כְּבָנֶד עֲדִים = *ὡς ἰμάτιον μαρτυριῶν*, hence *a'* read עֲדִים.—Jer. 5. 28 *λόγους μου* implies דְּבָרֵי for דְּבָרֵי, so *a' s' θ'* and \mathbf{U} , but this is a bad construction unless we assume the reading לְרַע for רַע; Θ omits it.—6. 4 ἠγίασαν points to קִדְּשׁוּ inst. of קִדְּשׁוּ.—v. 27 ἐν λαοῖς ἰσχυροῖς = קָעַמִי מִבְּצָר inst. of בְּעַמִּי; the pl. constr. is found also in Θ .—9. 1 וְעֵינֵי inst. of וְעֵינֵי with most versions.—10. 6 and 7 πόθεν ὁμοίός σοι = מֵאִין כְּמוֹךְ as against MT מֵאִין, so *θ'*, comp. 30. 7 מֵאִין כְּמוֹהוּ.—v. 19 ἀρρώστημά μου = הַלִּי (MT הַלִּי), so *a' s' ט ז ח*.—12. 13 ἐκληρονόμησαν = נָחֵלוּ (MT נָחֵלוּ), so *a', s'* from Syrohex., \mathbf{U} .—13. 23 τὰ κακά Θ τὰ πονηρά *a'*, hence they read הָרַע for הָרַע.—17. 16 ἀπὸ κακίας implies הִרְעָה for מִרְעָה, so *s'* and Ξ with prefix 'ב'.—18. 2 דְּבָרֵי for דְּבָרֵי with *θ'*.—20. 17 הַרְתָּ was construed as a noun (*κνήσεως* = conception) hence read הִרְתָּ, comp. *ZAW.*, XVI, 81.—31 (38). 6 καλέσατε *a' s'* points to קָרְאוּ inst. of קָרְאוּ.—34 (41). 18 לִבִּי implies לִבִּי = ἐνώπιον.—36 (43). 15 ἐπίστρεψον שֵׁב (MT שֵׁב), so Θ freely *πάλιw* and \mathbf{T} חוּב. According to Field *a'*'s second edition had *κάθισον* (based on Syrohex.).—38 (45). 22 הִטְבַּעַי implies הִטְבַּעַי = κατέδυσαν, so Θ *s' U*.—46 (26). 20 ἐγκεντρίζω = קָרַי, so *a' s'* and \mathbf{U} .—48 (31). 4 ἀκουτίσατε = הִשְׁמִיעֵי (MT has the pf.), so Θ , *s'* accord. to Syrohex.—49. 16 (29. 17) *a'* and *s'* seem to have read שְׂבָנֵי for שְׂבָנֵי and תְּבִשֵׁי for תְּבִשֵׁי (*κατασκηνοῦντας . . . ἐπιλαμβανόμενους*).—49. 19 (29. 20) שְׂרִינֵיהוּ = שְׂרִינֵיהוּ (*κατασπύσω αὐτόν*).—49. 30 (30. 8) ταχύνατε = הִעֲמִיקֵי inst. of הִעֲמִיקֵי (but prob. the latter was intended as imperative), so *a' s'*

supported by Θ \mathfrak{S} .—51 (28). 13 אָמַת would imply אָמַת = *ἀλήθεια* (so Θ) if we trust Codd. 86, 88; but accord. to Syrohex. *a'* agreed with MT: אָמַת .—Ezek. 1. 7 עַיִל was probably read עַיִל(ה) = *στρογγυλον*, so \mathfrak{T} .—7. 7 *ἐπιδοξότης* = הַר (MT הַר), *a'* θ' .—16. 8 (*καιρὸς*) *μαστῶν* = א' עַת הַדִּים , but in sec. ed. הַדִּים = *συναλλαγῆς*.—v. 34 זוֹנָה impl. זוֹנָה = *πόρνη*, so *a'* θ' .—v. 50 *εἶδες* impl. רָאִיתִי for רָאִיתִי , so *a'* σ' θ' \mathfrak{U} .—17. 6 *καρπούς* suggests פְּרוֹת , the mishnic pl. of פֶּרִי , hence *a'* read פְּרוֹת for פְּרוֹת or פְּרוֹתֵי for פְּרוֹת (accord. to Baer's text).—20. 4 *πρὸς αὐτούς* implies אִתָּם for אִתָּם (*a'* always renders אִתָּם meaning *cum* by *πρὸς* with an acc.).—21. 13 (18) *ἠρεύνησεν* impl. בָּחַן , similarly θ' though in a different sense.—v. 21 (26) *παρατάξει* (or *πατάξει*) impl. קָלַקַל for the pf. קָלַקַל , so *a'* σ' θ' , also Θ .—23. 21 *συζύγους σου* = דְּרִיבָה inst. of דְּרִיבָה , so \mathfrak{T} . According to Geiger, *Urschrift*, p. 396 ff., *a'* would have retained the original (דָּר) in all the other places where he differs from MT in the word דָּר ; while here he changed it purposely to avoid profanity.—24. 4 *πλήρης* implies מְלֵא for מְלֵא , so *a'* θ' .—v. 12 *ἔχθρα* points to רִבַּת inst. of רִבַּת , in which *a'* stands alone.—27. 24 *καὶ κέδρος* points to וַאֲרָוִים for וַאֲרָוִים .—Hos. 8. 10 *καὶ λιτανεύσουσιν* yields וַיַּחֲלִי for וַיַּחֲלִי .—9. 13 *ἀνωφελές* = אָוֶן , MT אָוֶן .—Amos 5. 26 *συσκισμούς* = סִבּוֹת inst. of סִבּוֹת ; Θ , σ' , and possibly also \mathfrak{S} and \mathfrak{U} read סִבּוֹת .—Jonah 2. 9 *μισθῶμαι* impl. מִשְׁפָּרִים = *ἀπὸ φυλασσόντων*.—Mic. 2. 6 *οὐ καταλήψῃ* (= *יִשָּׁג*) לֹא יִשָּׁג inst. of לֹא יִשָּׁג , so \mathfrak{T} and Jewish commentators; similarly 6. 14 where *καὶ καταλήψῃ* can only correspond to וַיִּשָּׁג (MT וַיִּשָּׁג); also here *a'* is supported by Jewish tradition.—2. 7 *a'* read הָאֲמָר for הָאֲמָר and עֲמַה יִשָּׁר for עַם הַיִּשָּׁר .—Nahum 1. 8 *ἀπὸ ἀνισταμένων* yields מִקּוֹמָה = מִקּוֹמָיו (comp. Wellhausen, *Der Text der Bücher Samuelis*, p. 18 ff.) while MT has מִקּוֹמָה ; most of the other versions read בְּקוֹמָיו , which gives better sense.—Hab. 2. 15

ἐξ ἐπιρρίψεως (Jer.: *de emissione*) could well correspond to מִפְּרִי (י) which word occurs Job 14. 19 in this sense; probably also θ' construed מִפְּרִי in this way: ἀπὸ χύσεως.—3. 2 ἐν τῷ ἐγγίξει corresponds to בְּקִרְבִּי, likewise Θ, MT בְּקִרְבִּי.—Zach. 11. 7 σχόλισμα points to הַבְּלִים for הַבְּלִים, so Θ ס' S and U.—v. 13 ὑπερμεγέθης corresponds to אֲרִיר, hence a' read אֲרִיר for אֲרִיר.—14. 5 ἐμφραχθήσεται = וְנִסְתָּם inst. of וְנִסְתָּם, so Θ T and οἱ λοιποὶ (= the reading of the Orientals, cp. Norzi).—v. 20 מְצִלָּת was read מְצִלָּת = βυθόν.—Mal. 2. 3 אֶת-הַיְהוָה is rendered by σὺν τῷ βραχίονι, hence a' read אֶת-הַיְהוָה.

It should be noted that there are in addition many cases of different vocalization involved in the change of ו consecutive to ו copulative and *vice versa*, but it was thought advisable not to include them here.

29. Here and there Aquila divides the words in a manner different from MT; naturally the exegesis differs. Thus Ps. 9. 1 עַל-מוֹת a' combines to עֲלָמוֹת = νεανιότητος (comp. 45 (46). 1 where עֲלָמוֹת is rendered by νεανιστήτων); with Aquila go most of the versions, T alone = MT.—44 (45). 3 יִפְּיֹפֶיֶת is broken up into יִפִּי יִפִּיתָ = κάλλει ἐκαλλιώθης (or ἐκαλλωπίσθης), so Θ ס' ε' S U Jer.—Cant. 7. 6 (7) בַּתְעֲנִיגִים is divided into בַּת עֲנִיגִים = θυγάτηρ τυμφών, so S.—Eccles. 7. 30 (8. 1) מִי בָהֶחֱכָם is divided to read מִי בָהֶחֱכָם = τίς ὧδε σοφός.—Isa. 2. 20 לְהַפֵּר פְּרוֹת, see above, note 52.—54. 9 בִּי מִי נַח was read בִּי מִי נַח = ὡς αἱ ἡμέραι Νῶε, so ס' θ' T S U.—Jer. 15. 11 אֶף רָעַחְכִּי was construed אֶף רָעַחְכִּי = ὅτι πονηρὰ ὅτι τότε.

30. Aquila's exegesis may also be studied in words which though remaining unchanged yield a different meaning than that generally accepted. Thus Gen. 30. 11 גֵּר = εὐζωνία, a word used by a' for גֵּרִיר, hence he took it in the sense of 'troop' not 'fortune', the latter is found in T and S, also Rashi, while the former is adopted by Ibn Ezra : טעם גר גרור ;

49. 3 רִאשִׁית אֹנִי = κεφάλαιον λύπης μου, hence der. from אָנָּן = trouble, grief, so ס' ט; v. 5 מִבְּרִיתֵיהֶם = ἀνασκαφαί (αὐτῶν), der. from בָּרַח = to dig, so IE under א"י; v. 14 מִשְׂפָּתַיִם = κλήρων (lots, estates), so ט תחומי and ס' μεταιχυμίων; similarly, Judges 5. 16; Exod. 25. 4 תִּלְעַת שָׁנִי = σκώληκος διάφορον, hence he der. שָׁנִי (scarlet) from שָׁנָה = change, be different; similarly, 28. 5 and 35. 23, 35; Deut. 29. 18 (17) רֵאשׁ 'venom' is rendered by κεφαλή, likewise 32. 33; 32. 2 שְׁעָרַם 'rain' is translated by τριχιῶντα 'hairy' and v. 17 שְׁעָרִים = ἐτριχίων αὐτούς, both therefore der. from שָׁעַר 'to be hairy'; 1 Kings 17. 18 עֲרֻבָתָם 'their pledge' is rendered by σύμμειξιν αὐτῶν, hence derived from עָרַב 'to mix'; Job 3. 5 וַיִּשְׁאַלְהִי = μολύναι (αὐτήν), der. from נָאַל = to stain, defile, so probably ט יטננן (moisten), Rashi and IE לכַּלֵּךְ, and ס 'cover', with which contrast ט, ס' and θ' who take it in the sense of 'redeem'; 30. 12 אֵיר is rendered by ἐπιβλυσμός as if it were אָר 'cloud' (comp. Gen. 2. 6 in Field), so also Prov. 1. 26, while in Ezek. 35. 6 it is rendered rightly θλίψις; Ps. 34 (35). 20 רְנָנִי אֶרְנֶן = ἀθρόα γῆς, hence א' took it in the sense of רָנַע 'second, moment' inst. of רָנַע 'quiet', ט probably read רְנָנִי; 64 (65). 14 בָּר 'corn' is made to correspond to ἐκλεκτός, chosen; 79 (80). 12 קִצְרִיתָהּ = θερισμὸν αὐτῆς, construed as קִצִיר 'harvest' inst. of 'boughs'; 90 (91). 6 יְשׁוּד = δαιμονίζοντος, combined with יָשַׁד 'demon', so also IE under א"י; Prov. 12. 26 יָתַר = περισσεύων, similarly ט טב מן הבריה, hence derived from יָתַר instead of תַּיַר, likewise Ibn Ezra; 20. 2 מִתְעַבֵּר = ὑπερβαίνων א' ס' θ', construed as hithp. of עָבַר 'pass', comp. Deut. 3. 26 where הִתְעַבֵּר = ὑπερτιθέναι; 27. 6 נַעֲתָרוֹת = ἱκετικά (fit for suppliants), hence der. from עָתַר 'to pray, supplicate' inst. of עָתַר 'to be abundant'; 31. 9 בִּישׁוּר = ἀνδρεία (manliness) with reference to בִּשְׁוֹר 'proper' and בִּשְׁרוֹן; רְעוּת Eccles. 1. 14: 2. 11: 6. 9

and רָעוּיוֹן 1. 17 are der. from רָעָה 'pasture' and translated νομή; Cant. 5. 13 עֵבֶר = ἐπίλεκτος (or ἐκλεκτός), so ט בחירא; Isa. 14. 19 כְּנִצֵּר = ὡς ἰχώρ, which according to Jer. (in Field's note) means *tabes, pacdor, sanics*, Nestle suggests (*ZAW.*, XXIV, 127 ff.) talmudic נִצֵּל, but it is hardly necessary, since נצר has the same meaning in the Talmud as נִצֵּל, comp. Pal. Šeb. 35 c: אפילו נפלים מה טעמו ונצורי ישראל להשיב; ונצירי ישראל להשיב; 18. 7 מְקוֹר = ὑπομένοντας, so Jer. *expectantem*, der. from קוה = to hope; 28. 27 בְּהִרְיוֹן = ἐν συντέμνοντι, hence הִרְיוֹן was construed as a part. pass. of הִרִין with active sense, comp. Prov. 12. 24; 30. 23 מְקַנְיָךְ = ἡ κτήσις σου, in the sense of קָנָן 'acquisition' not 'cattle'; 39. 2 אֶת־בֵּית נִבְחָה = τὸν οἶκον τῶν ἀρομάτων, hence taken in the sense of נִבְאָת 'spice', so Rashi; Jer. 10. 17 בְּנִצְתָהּ 'bundle, pack' is rendered τῆν ἐπιτροπήν σου for which Field suggests ἐντροπήν = shame, humiliation, in which sense it occurs in talmudic-midrashic literature, so Men. ben Saruḡ quoted by Rashi, Iḡ, Kimḥi; 14. 14 אֶלֶיל = σκελισμός (snare); 48 (31). 30 בְּרִי (his boastings) is transl. by ἐξάιρετα, hence identified with בְּרִים 'members', comp. Ezek. 9. 2, 11 and Dan. 10. 5; 51 (28). 2 זְרִים was taken in the sense of winnowers or scatterers = λικμητός by both *a'* and *σ'*, so also ט; 52. 23 רִחָה meaning 'on the sides' = ἀνημμέναι, hung up, fastened; Ezek. 21. 19 (24) בְּרָא = κεντώσαν, where read κεντούσαν, comp. Field, note, and Swete's Septuagint where Q^{ms} has: *σ' χεира κεντουσα*. If then this reading is common to both *a'* and *σ'*, which is not impossible, they probably construed ברא as a participle and κειτέιν (prick, stab) in the sense of cutting down or destroying, comp. 23. 47 וּבְרָא אֹתָהֶן בְּחִרְבוֹתָם where ט likewise has κατακέντει κτλ.; 25. 6 בְּכָל־שְׂאֵטְךָ = ἐν ὄλῃ τῇ διαθέσει σου = with all thy disposition (*θ'* read שאתך); 27. 24 בְּנִיּוֹ בְרוּקִים

= ἐν μαγώζοις συγκειμένοις (put together); 40. 43 שְׂפַתָּם = ἐπιστάσεις (first edition; from שָׁפַת, comp. 24. 3 שְׂפַת ׀ ׀ ἐπίστυ-
 σον); Hos. 9. 8 יְקִי׃ = ἐσκαλωμένη, full of snares; Amos 7. 1
 יְנִי is rendered by γάζα (treasure), confused with יְנִי; Zach.
 4. 7 תִּשְׁאוֹת is der. from שוה 'be equal' and made to cor-
 respond to ἐξίσωσις (equalization); 12. 5 אֲמַצְּתָה לִי = καρτέρησόν
 μοι, constr. as an imper. instead of a noun. It must also be
 mentioned that נֶחֱוָה 'dwelling' is often confused with נְאוֹה
 'beautiful', so is נְבִל 'foolish' combined with נָבַל 'sink,
 languish, wither'.

31. In the preceding I have tried to illustrate Aquila's departure from the accepted vocalization, punctuation, and interpretation of single words of the masoretic text. In the following I intend to discuss his method of exegesis as exemplified in phrases and sentences which sometimes receive a singular treatment and yield a sense different than that transmitted to us by tradition.

Gen. 3. 16 תִּשְׁבָּתָהּ = συνάφεια (Jer. *societas*) is a free rendering and is probably due to some midrashic interpretation with reference to conjugal union and marital relation. A midrashic meaning perhaps underlies likewise 𐤄's ἀπο-
 στροφή, comp. Ber. r. *ad loc.*, ed. Theodor, p. 191 (תְּשׁוּבָה לְחַטּוֹת אִישׁךְ
 לְחַטּוֹתֶךָ תְּשׁוּבָה לְחַטּוֹת אִישׁךְ), and also Midrash Lekah Tob. ed. Buber, p. 27 (יְשׁוּבָה לְחַטּוֹת אִישׁךְ). Hence Nestle (*Marginalien und Materialien*, p. 6) is hardly justified in suggesting תִּשְׁבָּתָהּ for 𐤄 in this place, nor Ball (Genesis in *SBOT.*) in doing it in all the places where it occurs. As to ὄρη of σ', it probably also goes back to a midrashic interpretation, comp. Frankel, *Einfluss*, p. 10.

Ibid., 4. 7 שְׂמַח אֲבִי־תִיבִיב תִּלּוֹא = (οὐκ) ἐὰν ἀγαθύης, ἀρέσεις = if thou doest well, thou wilt please; this is a satisfactory rendering, שְׂמַח being taken as the apodosis in the sense of

שָׁמַר פְּנִים; in this interpretation *a'* is supported by most versions, particularly *θ'* **S** and **U**, and commentators, cf. especially IE: אַם עֵשִׂית טוֹב תִּשָּׂא פָנֶיךָ. **Θ**'s rendering of the whole phrase is based on consonantal variations, see Margolis, *ZAW.*, XXVII (1907), 249 f.

Ibid., 14. 3 and 8 עֲמַק הַשָּׂדִים = . . . τῶν πριεώνων as quoted by Jerome and restored by Lagarde (*Hicronymii quaestiones hebraicae in libro Genescos*, p. 23) and Field (note, *ad loc.*). Πριεών or πριών is an ilex-grove (*locus ilicibus consitus* in Field). With *a'* goes the Midrash (Gen. r., ed. Theodor, p. 410): שָׂדִים שֶׁהֵיּה מִגְדָּל סַדְנִין (see Lagarde, *Mittheilungen*, IV, 362); on the other hand, *θ'* τῶν ἀκτῶν (*amoena nemora*) goes with **Τ**¹ פִּרְדֵּסִיא cp. *σ'* ἐν τῷ παραδείσῳ τῆς ἀκτῆς קְנִזְעָדוֹ Gen. 2. 15, similarly **Τ**⁰ מִיֶּשֶׁר חַקְלִיא, cp. the alternative in the Midrash (*l. c.*) שַׁעֲשֵׂי שָׂדִים שָׂדִים.

Ibid., 22. 2 אֶרְצֵן הַפְּרִיָּה = . . . τὴν καταφανῆ, *σ'* τῆς ὀπτασίας, **Θ** τὴν ὑψηλήν. Comp. Mid. Tanhuma on Gen., ed. Buber, p. 112: ר' ינאי אומר מה הוא מוריה? מקום שהאורה יצא לעולם.

Exod. 19. 22 for הַפְּהִנִים, according to the larger Cambridge Septuagint, *a'* wrote οἱ πρεσβύτεροι instead of the usual οἱ ἱερεῖς, which is the reading of **Θ** and the other ancient versions. It is clear that *a'* smoothed over the anachronism (the priests mentioned before their institution, Exod. 28) by his rendering 'elders'; the rabbis for the same reason make of them the 'firstborn' (Zebahim 115 b; Mekilta, *ad loc.*). Contrast Wiener, *Pentateuchal Studies*, 230; Troelstra, *De naam Gods in den Pentateuch*, 17. Curiously enough, in 2 Kings 8. 18 (sons of David!) *a'* (and, acc. to Barhebr. also *σ'* and ὁ ἑβραῖος) has ἱερεῖς, while **Θ** makes of them ἀνάρχαι and *σ'* (acc. to cod. 243) σχολάζοντες; cp.

20. 26 ⑥ σ' and ἄλλος· ἱερεύς and 3 Kings 4. 5 α' σ' ἱερεύς (omitted by ⑥); cp. also 1 Chron. 18. 17 הַמֶּלֶךְ לִידֵי הַרְאִשְׁנִים!

Lev. 8. 8 וְאֶת־הָאוֹרִים וְאֶת־הַתְּמִים = τοὺς φωτισμοὺς καὶ τὰς τελειώσεις, in which most of the minor versions coincide. For a similar interpretation, comp. Yoma 73 b : אורים שמאירין; את דבריהן תומים שמשלימין את דבריהן; and again Pal. Yoma VII end, 44 c : שהן מאירין לישראל ותומים שהן מתימין לפניהם. את הדרך. Contrast ⑥: τὴν δῆλωσιν καὶ τὴν ἀλήθειαν, and comp. hereon Frankel, *Einfluss*, 100 f.

Job 18. 14 וְתַעֲיִדְהוּ לְמֶלֶךְ בְּלִהוּת = καὶ ἐπιβήσεται αὐτῷ τοῦ βασιλέως ἀνυπαρξία = and there will set upon him the King's non-existence. In the first place ἀνυπαρξία for בְּלִהוּת (so also α' σ' 27. 20, cp. ἀνύπαρκτος σ' 24. 17) suggests that it was etymologically connected with בַּל 'not' (בְּלִהוּת was prob. pronounced in Aramaic fashion בְּלִהוּת), as may be proved by the fact that ἀνύπαρκτοι is employed by σ' elsewhere for לֹא־הָפְחוּ (Prov. 19. 7) and אֲלִילִים (Ps. 95 (96). 5, combined with אַל) and ἀνυπαρξία for מִבְּלִי־לוֹ *sine nomine* Job 18. 15. Then the construction בְּלִהוּת לְמֶלֶךְ = לְמֶלֶךְ בְּלִהוּת (ה) in the sense of בְּלִהוּת (ה) מֶלֶךְ is interesting.

Ibid., 30. 12 עַל־יְמִין פְּרָחַח יִקְמוּ = ἐπὶ δεξιῶν βλαστῶντος ἀνέστησαν = upon the right (hand) of the sprout they rise. Here α' read יְמִין as a constr. st. to פְּרָחַח and made the subj. impersonal. In this interpretation he is followed by θ', but opposed by ④ and Jewish commentators. As to פְּרָחַח, cp. Saadya עֵכָרֶשׁ = a kind of thorn, and IĠ under יֵשׁ מִי שֶׁפָּרֵשׁ.

Ps. 2. 11 נִשְׁקִיבֵר = καταφιλήσατε ἐκλεκτῶς = kiss purely, i. e. worship in purity; so also σ', Jerome, and Rashi. This interpretation may be considered as an attempt to avoid the christological translation of בֵּר = son; but it is remarkable that Jewish commentators like IE, Xi., and even

Maimonides felt no difficulty in accepting this interpretation.

31 (32). 7 פִּלְגֵי פִּלְגֵי הַיָּם וְהַיָּם בְּנֵי 7 = αἴνεσις μου, διασώζων περι-
κυκλώσεις με; *a'* seems to have read רָנִי (my praise, saving
thou wilt surround me). A similar interpretation, including
the disregard of the accents, is also found in \mathfrak{U} : τὸ ἀγαλλίαμά
μου, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με; while Jer. with his
laus mea salvans, circumdabis me comes nearest to *a'*.
רָנִי thus becomes a parallel to לִי רָנִי (which *a'* renders
ἀποκρυφή μοι) while פִּלְגֵי is taken as the infin. absol.

67 (68). 32 וַיִּשְׂחָקוּ הַשָּׁמַיִם מִנִּי מְצַרִּים = οἶσονσιν ἐσπευσμένως
ἐξ Αἰγύπτου. Jer., too, renders הַשָּׁמַיִם by *velociter*. This led
many commentators to assume that the text originally
read מִנִּי (חֵט) or הַשָּׁמַיִם (מִנִּי) dittographed and then ם added).
But aside from the fact that *πρέσβεις* of \mathfrak{U} and *legati* of \mathfrak{V}
speak against it we must also consider that Aquila here,
and hence also Jerome, is supported by a Midrash which
interprets the passage to mean חֲשִׁים וּמוֹנִים לְהַתְנִיחַ (Midr.
Teh., ed. Buber, p. 320). This example should be added
to those in § 11.

68 (69). 4 קָלָה עֵינֵי מִיַּחַל לְאַלְהֵי 4 = ἐτελέσθησαν οἱ ὀφθαλμοί
μου περιμένοντες τὸν θεόν (μου). *a'* (and so *σ'*) apparently
substantiate the masoretic pointing מִיַּחַל against מִיַּחַל pre-
supposed by \mathfrak{U} and \mathfrak{T} .

92 (93). 3 וַיִּשְׂאוּ נְהָרוֹת דְּקָיִם 3 = ἐπήρθη ποταμῶν βάθη αὐτῶν.
The passive construction was apparently adopted so as not
to ascribe an action to the (personified) rivers. The genit.
ποταμῶν anticipates αὐτῶν.

119 (120). 5 וַיִּתֵּי מְשִׁבָּה 5 = προσηλύτευσα ἐν μακρυσμῶ. In
the same sense, though following a different construction,
also \mathfrak{U} and *σ'*. These versions apparently failing to
recognize in מִשְׁבָּה the name of a people (so mediaeval

Jewish commentators) combined the noun with קִשַׁף = to draw, drag, cp. *Midr. Teh.*, ed. Buber, 505: שגרתו עם: העם הנמשכים לניהנם.

129 (130). 4-5 קוֹיְתֵי תִנְרָא: קוֹיְתֵי יְהוָה = ἐνεκεν φόβου ὑπέμεινα κύριον; in disregarding the סוף פסוק א' goes with ס' θ' who at the same time read תוֹרָה (= תוֹרָא) for תִנְרָא. Note φόβος for תִנְרָא.

Cant. 7. 4 (5) בְּהִשָּׁבוֹן = ἐν ἐπιλογισμῶ, cp. Cant. r. *ad loc.*: בְּהִשָּׁבוֹן מִלִּי דְחִשְׁבוֹן לְוֹ מוֹכִין לְהִ מוֹחִיבִין Synhedrion, see above, n. 48.

Ibid., דְּרִמְשָׁק = ἀποβλήτων, a word used by א' for פְּגוֹל Lev. 7. 18 and 19. 7. However strange this rendering may sound, there is no reason to question it; as pointed out in § 9, א' is wont to translate proper names, and particularly so in the Book of Canticles. Apparently, א' broke up דְּרִמְשָׁק into two parts (see above, § 11), דִּם שָׁק; the second element he may have combined with נִשָּׁק 'to kiss' or שָׁקָה, cf. הַשָּׁקָה. Comp. δαμασκός· αἵματος φίλημα ἢ αἵματος ποτισμός (*Onomastica Vaticana*, Lagarde, *Onom. Sacra*², 190, 22); comp. also Bar-Ali in Payne Smith, *s. v.*, p. 919, col. 2:
 וְשָׁקָה
 וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה
 וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה וְשָׁקָה

Cant. 7. 5 (6) וְדִלַּת רֵאשִׁיף בְּאַרְצֵי מִלְּךָ אֲסוּר בְּרִהָטִים = . . . ὡς πορφύρα βασιλέως δεδεμένον βερατείμ; א' here violates the athnah construing בְּאַרְצֵי מִלְּךָ as in constr. state with מִלְּךָ, and this despite the fact that ⑤ follows MT; with א' goes ס' who only differs from his contemporary in translating בְּרִהָטִים by εἰλήμασι. It should be borne in mind that א', while not addicted to transliteration as θ', still indulges in it more freely than ס'.

Isa. 9. 6 (5) וְתִהְיֶה הַמְּשֻׁרָה עַל שְׂכָמוֹ וְיִקְרָא שְׂמוֹ פְּלֵא יוֹעֵץ אֵל גְּבוּר = καὶ ἐγένετο τὸ μέτρον, ἐπ' ὤμου αὐτοῦ, καὶ ἐκάλεσεν ὄνομα αὐτοῦ,

θαυμαστὸς σύμβουλος, ἰσχυρὸς δυνατός. That *a'* read מְשָׁרָה was already stated above (§ 28), comp. also Lagarde, *Semitica*, I, 16 f. The rendering of אֱלֹהֵי גִבּוֹר by ἰσχυρὸς δυνατός has been criticized by Theodoret, though he is followed in it by both *σ'* and *θ'*. This rendering, as Field rightly states (*Prolegomena*, p. xx), agrees with *a'*'s style generally and it was hardly right to style it 'wickedness'.

25. 8 בְּלַע הַמּוֹת לְנֶצַח = καταποντίσει τὸν θάνατον εἰς νῆκος. *σ'* likewise construes הַמּוֹת as object, the subject being אֲדָנִי יְהוָה of the following phrase. So also Rashi. *Θ*, on the contrary, takes הַמּוֹת as subject, so also Sa'adya and Ibn Ezra.

38. 11-12 דוֹרֵי הַדָּל: = ἐπαύσατο γενεά μου. The two words are connected by all the Greek versions which at the same time read הַדָּל (so *Θ* and *θ'* ἐξέλιπεν); *Ⲛ* פסק likewise to הַדָּל; *Ⲩ* *quietis* also implies הַדָּל. Jewish commentators explain it as הַדָּל by metathesis (comp. *Ḳimḥi* among others), and this view has been adopted by modern scholars. How *a'* formed a pause with the constr. יוֹשְׁבֵי it is hard to understand; possibly he read a word before הַדָּל specifying κατοικοῦντων or else he read: יוֹשְׁבֵי הַדָּל: הַדָּל דוֹרֵי.

53. 5 מִשְׁשַׁעֲנֵי מִחֶלֶל מְהֵלָה = [καὶ] αὐτὸς βεβηλωμένος ἀπὸ ἀθεσιῶν ἡμῶν. Quite so *Ⲛ*: רָאִתְחַל בְּחֹבְנָא with reference to the Temple. But *Θ* has ἐτραυματίσθη 'wounded, pierced' and likewise most Jewish commentators and all modern exegetes derive it from חָלַל = pierce. Undoubtedly Aquila as well as the Targum sought to tone down the christological application.

Jer. 6. 18 וְרָעִי עָרְהָ אֶת־אֶשְׁרָר בָּם = καὶ γυνῶτε μαρτυρίαν τὴν οὖσαν ἐν αὐτοῖς; *a'* therefore takes עָרְהָ in the sense of עָרוּת;

as to **בם** he apparently construes it as referring to the people of Israel. Aquila's reading forms the basis for Giesebrecht's emendation to **ורעו דעה**, which, however, fails to account for the part. **את**. **Θ** *καὶ οἱ ποιμαίνοντες τὰ ποίμνια αὐτῶν* points to **וְרָעוּ עֲדָרֵיהֶם**, while **את איטר במ** is omitted altogether.

34 (41). 18 **לְבַנְיָהֶן הָעִגְלָה** = *ἐνώπιον τοῦ μόσχου*; hence *a'* read **לְבַנְיָהֶן** disregarding the accent; contrast **Θ** *κατὰ πρόσωπόν μου* and **Τ** *קרמי*.

48 (31). 30 **וְלֹא־בָנָן בְּדָוִד עֲבָרְתוֹ** = *ἡ μῆνις αὐτοῦ, καὶ οὕτως τὰ ἐξάίρετα αὐτοῦ*; *οὕτως* is probably an error of transmission for *ου(χ) ουτως*; the transposition of the accent is supported by **Θ** **Σ** **Τ** which in addition read **עֲבָרְתוֹ** for **עֲבָרְתוֹ**; **בְּדָוִד** is rendered etymologically and derived from **בדר** = be separate.

Ezek. 2. 10 **וְהָיָה וְהָיָה קִינִים וְהָיָה אֲלֵיהָ וְכָתוּב אֲלֵיהָ** = *(καὶ) γεγραμμένον ἦν ἐπ' αὐτοῦ κτίσις καὶ ἀτίβλησις καὶ ἔσται*; *a'* construes **קִינִים** in the sense of **קנין**, deriving it from **קנה** = to buy, possess, while **וְהָיָה** is der. from **הָיָה** = to be; for this interpretation there is no analogy in the versions nor in the commentaries.

32. To sum up Aquila's exegesis, it is safe to say that he leans mostly on Jewish tradition as manifested in Targum, Midrash, Talmud, and developed in the works of Sa'adya, Kimḥi, Ibn Ezra, Rashi, &c. Where he seems to stand alone it is probably due to the fact that the traditions in question have not been preserved. The most frequent grouping among the versions is *a'* **Τ** **Θ**, while *θ'* vacillates between this group and the Septuagint, bearing out the contention of scholars that he was simply a reviser of the Alexandrine version and not an independent translator like *a'* (comp. Swete, *Introduction*, p. 43, and Schürer, *Geschichte*⁴, III, 440). Symmachus more frequently goes

with the above group, but now and then he follows his own way or that of the Septuagint. As to the relation of a' to \mathfrak{G} , it is evident that the former diverges as far as possible from the latter, proving once more that his version was intended as an antidote to the older Greek version.

CHAPTER IV

THE HEBREW TEXT UNDERLYING AQUILA'S
VERSION

33. IT is a well-known thesis propounded by Lagarde⁸⁸ that all our manuscripts of the Hebrew text of the Bible belong to the same recension and are descended from the same imperfect archetype dating from the times of Hadrian (Akiba). The corollary which Lagarde saw fit to append to his thesis, to the effect that the archetype in question represented a recension 'doctored up in the interest of the most violent hatred of Christianity', has been disposed of in a masterly criticism by Kuenen ('Der Stammbaum des masoretischen Textes des Alten Testaments' in *Gesammelte Abhandlungen*, übersetzt von Budde, 82 ff.). The thesis itself, however, has been accepted with more or less of modification by serious scholars like Nöldeke,⁸⁹ Wellhausen,⁹⁰ W. R. Smith,⁹¹ Cornill,⁹² and Driver.⁹³ On the other hand,

⁸⁸ The first part of Lagarde's thesis was enunciated in the introduction to his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863 (reprinted in his *Mittheilungen*, I, 19 ff.), while the second part was formulated casually on p. XII of the preface to his *Materialien zur Kritik und Geschichte des Pentateuchs*, I, 1867, and more fully in his *Symmicta*, I, 1877, 50 ff. A similar view was given expression to by Olshausen in the introduction to his *Commentary on the Psalms*, 1853, 17 ff. On the question of priority see Lagarde, *Symmicta*, II, 120 f.; *Mittheil.*, I, 22-6.

⁸⁹ The citations are given by Lagarde, *Symmicta*, II, 120 f.

⁹⁰ Bleek-Wellhausen, *Einleitung in das A.T.*⁶, pp. 574, 578.

⁹¹ *The Old Testament in the Jewish Church*, New York, 1900, p. 57, note 2.

⁹² Prolegomena to Ezekiel, p. 10; *Einleitung in das Alte Testament*, 1892, § 51.

⁹³ *Notes on the Hebrew text of the Books of Samuel*², p. xxxiv: 'All MSS.

the thesis as a whole has been subjected to criticism at the hands of König,⁹⁴ and rejected by Strack.⁹⁵

34. Whatever be the genesis of the recension of the Scriptures known as Masoretic—in point of date it may ascend to a period much older than the Hadrianic—this much is certain that after a period coinciding with the date of the earlier parts of the Septuagint, during which time the text was more or less in flux, there followed one of gradual uniformity culminating in the stereotyped condition immediately preceding the Masorah.⁹⁶ For when all deduction is made of variations due to the exigencies of translation or to unsatisfactory exegesis, there still remains in the Septuagint a body of variants having their undoubted origin in the divergence of the Hebrew text underlying the version.⁹⁷ Also the Samaritan recension of the Pentateuch

belong to the same recension, and are descended from the same imperfect archetype. Existing MSS. all represent what is termed the *Massoretic text*' (italics by author).

⁹⁴ *Einleitung in das Alte Testament*, p. 88 f.

⁹⁵ *Einleitung in das Alte Testament*⁶, p. 192, where it is maintained that even after the close of the canon the Hebrew text continued in a state of fluctuation.

⁹⁶ The beginnings of the Masorah are shrouded in darkness. The passage in Ketubbot 106a that a standard text was preserved in the court of the Temple from which all copies were prepared, would lead to the assumption of an early origin, but on the other hand we must not forget that as late as the second century c. e. the Rabbis warn against incorrect copies of the Bible. Thus while it is true that already the Mishnah and the Talmud generally (particularly the post-talmudic tracts *Maseket Sefer Torah* and *Maseket Soferim*) contain Masoretic material, still the Hebrew text continued in fluctuation and was not fixed in its final form before the close of the talmudic era. Comp. on this subject Elias Levita, *Massoret ha-Massoret*, ed. Ginsburg, London, 1867; C. D. Ginsburg, *Introduction to the . . . Hebrew Bible*, London, 1897; Strack, *Prolegomena Critica in V. T.*, Leipzig, 1873; Bacher in Winter und Wünsche, *Jüdische Literatur*, ii, 121-32; Buhl, *Kanon u. Text*, p. 94 ff.

⁹⁷ Comp. Wellhausen's *Text der Bücher Samuelis*; Driver's *Notes on the*

with which the Septuagintal version shows marked affinity,⁹⁸ no matter what one may think of certain dogmatic changes, proves that more than one recension of the Law was current in pre-Maccabean times. As for the Hebrew upon which the oldest parts of the Alexandrine version rest, the recensional character of the 'Vorlage' reveals itself on the one hand in a more developed form of diaskeue, bent upon harmonizing the unevennesses of composition, and on the other hand in faithfully preserving a cruder and more archaic text laying bare incongruities which the Masoretic text has covered up.⁹⁹

There is just as little doubt in turn that in the times of Akiba, when Aquila and his congeners lived and laboured, the Hebrew text had, roughly speaking, assumed the form of our Masoretic text. Thus Origen, when engaged in rectifying the Septuagint in a manner so as to square it with the 'Hebrew truth', was in a position to fall back upon the Three for supplying lacunae which he was neither competent nor willing to translate afresh.

35. When the fragments of Aquila are compared with the parallel translation of the Septuagint the textual identity

Hebrew Text of the Books of Samuel; Cornill's *Ezechiel*; Graetz's *Kritischer Commentar zu den Psalmen*, and his *Emendationes in plerosque Sacrae Scripturae Vet. Test. Libros*, edited by Bacher; for a list of monographs comp. Buhl, *Kanon u. Text*, p. 125 f. A list of characteristic variants may be found in Swete, *Introduction to the Old Test. in Greek*, p. 442 ff.; comp. also Margolis, 'Studien im griechischen Alten Testament' in *ZAW.*, XXVII (1907), 212 ff. The most complete collection of variants based on both recensions and Hebrew manuscripts is found in the foot-notes of Kittel's *Biblia Hebraica*, whose reconstruction of the Hebrew, however, is not always successful.

⁹⁸ Comp. Geiger, *Urschrift*, p. 98 ff.; against Frankel, *Vorstudien*, p. 32 ff., and esp. *Einfluss*, p. 238. See, furthermore, König, *Einleitung*, p. 95 ff.

⁹⁹ Comp. Wellhausen, *Composition*², p. 126, for the first instance; as to the second, see *ibid.*, p. 53.

of Aquila's Hebrew and our own, as far as consonants are concerned, is proved in a preponderating number of cases.¹⁰⁰

¹⁰⁰ A list of telling examples is not without interest: Job 3. 5 **יבעתהו** א' *ἐκθαμβήσασαιαν αὐτὴν ὡς πικραμμοὶ (ἡμέρας)*, **Ἐ** *καταραθείη* (variants *καταραχθείη, καὶ παραχθείη*) ἡ ἡμέρα, evidently omitting **י** *כמורי*; *ibid.*, v. 18 **יאננו** א' *ἅμα δέσμοι εὐθύνησαν*, **Ἐ** *ὁμοθυμαδὸν δὲ οἱ αἰώνιοι*, omitting the last word and reading **אשרים** *beati* (L. Cappellus in *Critica Sacra*); 5. 5 **חילם** א' *ἀφειλικύσαντο διψῶντες εὐπορίαν αὐτῶν*, **Ἐ** *ἐκσιφωτισθείη αὐτῶν ἡ ἰσχὺς*, **צמים** wanting; 6. 9 **ידו** א' *ἐπιβαλὼν τὴν χεῖρα . . .*, **Ἐ** *εἰς τέλος δέ*, reading **ותמיד** or more likely its Aramaic equivalent **ותדיר**; 7. 15 **נפשי** א' *καὶ αἰρεῖται ἀγχόνην ἡ ψυχὴ μου*, **Ἐ** *ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχὴν μου*, as if **נפשי** *מרוחי*; 13. 9 **בו** א' *εἰ ὡς παραλογισμῶ ἐν ἀνθρώπῳ παραλογίζεσθε . . .*, **Ἐ** *εἰ γὰρ τὰ πάντα ποιοῦντες προστεθήσεσθε αὐτῷ*, which certainly a different Hebrew text underlies; 18. 19 **נכד** א' *οὐ γονεῖς αὐτῷ καὶ οὐκ ἔγγονοι*, **Ἐ** *οὐκ ἔσται ἐπίγνωστος = נכר*; 19. 20 **בשורי** א' *ἐν δέρματί μου καὶ ἐν κρέα μου ἐκολλήθη τὸ ὄστούν μου*, **Ἐ** *ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου τὰ δὲ ὄστᾶ μου = ועצמי*; 20. 26 **לצפוני** א' *ἀποκρύπται τοῖς ἐγκεκρυμμένοις αὐτοῦ*, **Ἐ** *αὐτῷ ὑπομείναι = ל*; 24. 5 **לטרף** א' *ὀρθρίζοντες εἰς ἄλωσιν*, wanting in **Ἐ**; 28. 13 **ערכה** א' *τάξιν αὐτῆς*, **Ἐ** *ὁδὸν αὐτῆς = דרכה*; 30. 15 **וכעב** א' *παρήλθεν*, which is missing in **Ἐ**; 37. 21 **ותמהרם** א' *καὶ πνεῦμα παρήλθε καὶ ἐκαθάρισεν αὐτάς*, **Ἐ** *ὡσπερ τὸ παρ' αὐτοῦ ἐπὶ νεφῶν*, in which **עב** alone is recognizable; 39. 21 **נשק** א' *εἰς ἀπάντησιν ὄπλου*, **Ἐ** *συναπτῶν βασιλεῖ*, perhaps **נשק**; Ps. 27 (28). 3 **ועם** א' *אל תמיכני עם רשעים*; 3. **פעלי** א' *μη ἐλκύσης (μέ) μετὰ ἀσεβῶν καὶ μετὰ κατεργαζομένων ἀνωφελές*, **Ἐ** *μη συνελκύσης μετὰ ἁμαρτωλῶν τὴν ψυχὴν μου καὶ μετὰ ἐργαζομένων ἀδικίαν μη συναπολέσης με*, which, it must be admitted, may be a paraphrastic rendering of our Hebrew; 31 (32). 5 **עון** א' *ἀνομίαν ἁμαρτίας μου*, **Ἐ** *ἀσέβειαν τῆς καρδίας μου*; 49 (50). 11 **שדי** א' *παντοδαπὰ χώρας*, **Ἐ** *ἁραιότης ἀγροῦ*, as if **זיו**; 71 (72). 14 **דמם** א' *τὸ αἷμα αὐτῶν*, **Ἐ** *τὸ ὄνομα αὐτῶν = שמם*; Prov. 2. 6 **מפניו** א' *ἀπὸ στόματος (αὐτοῦ)*, **Ἐ** *ἀπὸ προσώπου αὐτοῦ = מפניו*; 4. 4 **והיה** א' *καὶ ζῆθι*, wanting in **Ἐ**; 8. 26 **עד** א' *πρὶν ἢ ἐποίησε*, **Ἐ** *κύριος ἐποίησε*; 10. 7 **ירקב** א' *σαπήσεται*, **Ἐ** *σβέννυται*, which, according to some exegetes, would correspond to **ידעך**; 10. 21 **רבים** א' *ποιμαίνουσι πολλούς*, **Ἐ** *ἐπίσταται ὑψηλά = ידעו רמים*; 15. 22 **יועצים** א' *καὶ ἐν πλήθει συμβουλευόντων*, **Ἐ** *ἐν δὲ καρδίας βουλευομένων*, as if **ובלב**; 27. 13 **זר** א' *ὅτι ἐνεγύησατο ἀλλότριον*, **Ἐ** *παρήλθε γὰρ ὑβριστής = זר*; Isa. 3. 24-5 **מתוך** א' *כי תחת יפי: ὅτι ἀντὶ κάλλους ἀνδρες σου*, **Ἐ** *καὶ ὁ υἱός σου ὁ κάλλιστος ὃν ἀγαπᾷς*; 11. 4 **במישור** א' *ἐν εὐθύτητι*, wanting in **Ἐ**; 30. 28 **עמים** א' *καὶ χαλινὸν πλανῶντα ἐπὶ σιαγόνας*

36. Instances, however, are not lacking in which Aquila is at variance with the received text. Before proceeding to

λαῶν, Θ καὶ διώξεται αὐτοὺς πλάνησις καὶ λήψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν, as if לחייהם על מתעה על ורצן (פניהם) being construed as (פניהם); 33. 20 קרית מועדנו α' πόλις ἑορτῶν . . ., Θ πόλις τὸ σωτήριον ἡμῶν, as if ישועתנו; 35. 2 והשרון α' καὶ τοῦ Σαρῶν, wanting in Θ ; 38. 12 לילה עד מיום α' ἀφ' ἡμέρας ἕως νυκτός, Θ ἐν τῇ ἡμέρᾳ ἐκείνῃ = ביום ההוא; 38. 14 עגור α' ἀγούρ, wanting in Θ ; Jer. 6. 11 חמת יהוה α' θυμὸς κυρίου, Θ θυμὸν μου = חמתי; 25. 38 (32. 24) הרון היונה α' ὄργησ . . ., Θ μαχαίρας = חרב; 30 (37). 16 כלם בשבי ילכו α' πάντες αὐτοὶ ἐν αἰχμαλωσίᾳ πορεύονται, Θ κρέας αὐτῶν πᾶν ἔδονται = כל בשרם יאכלו; 31 (38). 12 רוח כנן α' ὡς κήπος μεθῶν, Θ ὡσπερ ξύλον ἔγκαρπον = כעין פרי; 34 (41). 18 בן יעברו ושנים ברתו העגל אשר בתרו α' ἐνώπιον τοῦ μόσχου οὐ διεῖλον εἰς δύο καὶ διήλθον ἀναμέσον τῶν διχοτομημάτων αὐτοῦ, Θ κατὰ πρόσωπόν μου τὸν μόσχον ὃν ἐποίησαν ἐργάζεσθαι αὐτῶ; 46 (26). 12 קלונך α' τὴν ἀτιμίαν σου, Θ φωνήν σου = קולך; 49 (30). 2 ובנתיה α' καὶ αἱ θυγατέρες αὐτῆς, Θ καὶ βῶμοι αὐτῆς = ובמתיה; 49 25 (30. 14) ורמות α' (πόλιν) ἐπαιετήν, Θ πόλιν ἐμήν = עירי; Ezek. 1. 13 עיר תהלה α' καὶ ὁμιώσεις, Θ καὶ ἐν μέσῳ; 5. 14 ולהרפה בנוים α' καὶ εἰς ὕνεδος ἐν τοῖς ἔθνεσι, Θ καὶ τὰς θυγατέρας σου = ובנותיך; 13. 3 הנבלים α' ἀπορρέοντας, Θ ἀπὸ καρδίας αὐτῶν = מלבם; 18. 11 והוא את כל אלה לא עשה α' καὶ αὐτὸς σύμπαντα ταῦτα οὐκ ἐποίησεν, Θ ἐν τῇ ὀδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη, which, however, may be a paraphrase of the Hebrew; 22. 25 קשר נביאיה α' σύστρεμμα . . ., Θ ἧς οἱ ἀφηγούμενοι = אשר נשיאיה; 23. 34 מלאכת תנתיקי α' καὶ τοὺς μαστούς σου κατατιλεῖς, wanting in Θ ; 28. 13 מלאת תבוך α' ἔργον τοῦ κάλλους σου, Θ ἐνέπλησας τοὺς θησανρούς σου = כה; Hos. 6. 8 עקבה מדם α' περικαμπῆς ἀπὸ αἵματος, Θ ταρασσουσα ὕδωρ, as if ידם; 11. 12 (12. 1) רר עם אל α' ἐπικρατῶν . . ., Θ ἔγνω αὐτοὺς ὁ θεός = ידם עם אל; Amos 7. 1 והנה לקח אחר גוי המלך α' καὶ ἰδοὺ ὄψιμος ὀπίσω τῆς γάζης τοῦ βασιλέως, Θ καὶ ἰδοὺ βροῦχος εἰς Γῶγ ὁ βασιλεύς, as if והנה ילק אחר גג המלך; Mic. 1. 10 תגידו אל α' μὴ ἀναγγείλητε, Θ μὴ μεγαλύνεσθε = אל תגידו; Hab. 1. 5 ראו בנוים α' aspiciat in gentibus (Jer.), Θ ἴδετε οἱ καταφρονηταί, as if בגדים; Zeph. 3. 18 נוגי ממועד α' translatos . . . (Jer.), Θ ὡς ἐν ἡμέρᾳ ἑορτῆς = כיום מועד. [Dr. Reider might have readily enlarged his list by citing cases of variation in the Hebrew underlying Θ which admit of no doubt; attention is directed to passages where Θ has clearly preserved the superior reading, while α' clings to the received text. There are enough examples in the list, however, to substantiate the statement in the text. M.]

It was thought expedient to omit from this list as too evident those Aquila words and passages which serve to fill up gaps and lacunae in the Septuagint. These, as a rule, follow our consonantal text very closely;

enumerate them it is well to state that my own efforts bear out the statement of Cornill to the effect that the three minor versions though extant in small remains 'reveal a series of renderings which can be explained only as due to a divergent text; even in Jerome who flourished about 400 some minor differences of pointing and word-division and here and there even consonantal variants may be detected'.¹⁰¹ The same scholar has gleaned a goodly number of consonantal variants from the Targum to Ezekiel.¹⁰² Similar lists may be made in other books, and it is a source of regret that no comprehensive monograph on this subject is available, though noteworthy contributions on a smaller scale have been made.¹⁰³ Of course, in dealing with the Targum, and for that matter with the other versions not greatly removed from it in time, the differences between the two Masoretic schools, the Orientals and the Occidentals, must not be lost sight of. Especially is this true of the marginal readings or פְּרָשָׁה on which subject there is notable divergence between the two schools. On the whole it may be said that Aquila goes with the margin (פְּרָשָׁה); but instances to the contrary are not wanting. Interesting are those

while, on the authority of Origen, they were wanting in the Alexandrine version.

¹⁰¹ See Prolegomena to his edition of Ezekiel, p. 11. Likewise Nestle in *Realencyclopädie für protestantische Theologie und Kirche*³, III, 22: 'Aquila's translation shows that even in the school whence our Masoretic text is descended the latter was not yet fixed in all its particulars in the first third of the second century.' Contrast Burkitt, *JQR.*, X (1898), 214 note, who speaks of 'the exact agreement of the translation of Aquila with the present Masoretic text'.

¹⁰² See *ibid.*, p. 126 ff.

¹⁰³ See the literature in Strack's *Einleitung*⁶, § 84; comp. especially Geiger, *Urschrift*, Excurs II on the Palestinian Targum to the Pentateuch, p. 451 ff.

cases where Aquila follows the **בְּתִיב**, while the Septuagint goes with the **קָרִי**. The conclusion is forced upon us that Aquila's adherence to the **בְּתִיב** in opposition to the older version is but another instance of his literalism.

37. In grouping the consonantal variants I only cite those that have a high degree of probability as having existed in Aquila's archetype. Thus Ruth 1. 12 **גַּם הָיִיתִי לְאִישׁ הַלְּלִילָה** = *καί γε . . . βεβηλωμένη ἀνδρί*, implying **הַלְּלִילָה** 'profaned, polluted' (**Ⓞ** and **Ⓢ** omit the word altogether); 1 Kings 2. 5 *συνετριβήσαν* shows that *a'* read **נִשְׁבְּרוּ** for **נִשְׁבְּרוּ**; 28. 16 **עָרָה** = *κατὰ σοῦ*, so *a' θ'* and in a citation by Origen, Field conjectures **עָרָה**, comp. indeed *BDB.*, *s.v.* על 6 d (it is more probable, however, that the signatures are faulty and that *a' θ'* wrote what is now ascribed to *σ'*, *ἀντιζηλός σου*, see Index *s.v.*); 2 Kings 23. 19 **כִּזְנוֹת הַיָּמִים נִבְדָּדוּ** = *παρὰ τοὺς τρεῖς, ὅτι ἔνδοξος*, hence *a'* read **כִּי**; Ps. 77 (78). 33 *ὡς ἀτμόν* implies **בְּהַבֵּל** for **בְּהַבֵּל**, but **Ⓞ** reads MT; 88 (89). 51 **כָּל-רֵבִים** = *πάσας ἀδικίας*, hence **רֵבִי** (= **רָבִי**), so Jer. *omnes iniquitates*, who is followed by Duhm, while Baethgen suggests **כָּלפַת** and Perles (*Analekten sur Textkritik des A. T.*, p. 14) derives the same word from **כל** abbreviated; 118 (119). 119 *διελογίσω* corresponds to **הִשְׁבַּחְתָּ** which *a'* read for **הִשְׁבַּחְתָּ** with *σ'* and Jer., while **Ⓞ** reads **הִשְׁבַּחְתָּ**, *ἐλογισάμην*; 120 (121). 3 *μὴ ὀφῆς* which is common to all the Greek versions yields **אֶל-יָתֵן** for **אֶל-יָתֵן**; Prov. 21. 28 **לִנְצַח יִדְבַר**, *a' σ' θ' εἰς νίκος πορεύσεται*, implies **יַעֲבֹר**; 30. 1 **וְאָבַל** *καὶ τέλει σου* implies **וּבְלָה** or **וּבְלָא** (comp. Dan. 9. 24), possibly **וּבַל**; Eccles. 7. 23 (22) *ἵνεκ πονηρεύσεται*, hence **יָרַע** was read with **Ⓞ** and *σ'*; 8. 12 **מֵאֵת** *ἀπέθανεν a' σ' θ'*, all of whom read **מֵת**, while **Ⓞ**'s *ἀπὸ τότε* = **מֵאֵז**, the latter more in style of *a'*; 11. 5 **בְּאִשׁוֹר** *ἐν ᾧ*, implying **בְּאִשׁוֹר**; 12. 6 **גִּלְתָּ הַחֶבֶב** *λύτρωσις τοῦ χρυσίου*, pointing to **גִּלְתָּ = גִּילְתָּ**; Cant. 3. 6 **בְּתַמְרֹת** *ὡς ὁμοίωσις*, points

to בְּתַמְנַת; ¹⁰⁴ Isa. 14. 32 מְלֹאכֵי βασιλείς α' θ', hence both read בְּתַמְנַת with ⑤; 16. 7 τοῖς πολυχρονοῖς μου implies לְיָשִׁישִׁי for לְאֲשִׁישִׁי, ⑤ and ④ read לְאֲנִישִׁי by analogy with Jer. 48 (31). 31; a similar variant is also found Hos. 3. 1 where אֲשִׁישִׁי = παλαιά implies יָשִׁישִׁי; 61. 6 תְּתַמְּרוּ was read תְּתַחְּמוּ = πορφυρωθήσασθε, der. from חָמַר 'to be red'; Jer. 6. 6 הָעִיר הַפְּקָדָה = ἡ πόλις ἄδικος, in the same sense also ⑤ (ἡ ψευδής), ④ דְּאִיתְּפִקִּירוּ לָהּ הוּבַהּ, Duhm suggests הָעִיר הַבְּגִידָה, Giesebrecht עִיר הַפְּקָדָה, Cornill עִיר הַשְּׂקָדָה, the latter is the most probable for both ⑤ and α'; *ibid.*, v. 11 בְּחֹרִים סוּד סύστρεμμα πονηρευομένων, hence מְרַעִים, comp. Ps. 63 (64). 3 where מְרַעִים is so rendered; 9. 21 (20) בְּחַלְוֵינֵינוּ for בְּחַלְוֵינֵיכֶם with ⑤ ④ σ', and בְּאַרְמְנוֹתֵינוּ for בְּאַרְמְנוֹתֵיכֶם with σ'; 15. 11 שְׂרוּתְךָ τὸ ὑπόλειμμα σου, hence שְׂרִיתְךָ (א) with σ' ④ ⑤; 17. 1 מוֹבְחֹתֵיהֶם for חֲתִיכֶם with ④ ⑤ ⑥, but perhaps assimilated to the preceding לְבָם; *ibid.*, ver. 4 καὶ διαβιβάσω σε points to וְהַעֲבַרְתִּיךָ instead of וְהַעֲבַרְתִּיךָ, comp. 15. 14 where וְהַעֲבַרְתִּי = (καὶ) παραβιβάσω σε also implies the same reading וְהַעֲבַרְתִּיךָ though ④ read MT *et adducam*, ⑤ ④ ⑥ read וְהַעֲבַרְתִּיךָ in both places; 20. 11 עֲלֵינוּ οὐχ οὕτως implies לָנוּ dissolved into לָנוּ, a process frequent in the Septuagint; 21. 14 בְּפָרִי מַעֲלִיכֶם = κατὰ τὰ πονηρὰ ἐπιτηδεύματα, hence α' and θ' read כָּרַע for כְּפָרִי by analogy with ver. 12; 26 (33). 18 αὐτός = הוּא for הָיָה; 34 (41). 5 κατὰ τοὺς ἐμπυρισμούς points to וּבְמִשְׁרָפוֹת inst. of וּבְמִשְׁרָפוֹת, so ⑤ ⑥ ④; 41 (48). 17 ἐν τοῖς φραγμοῖς implies בְּגִירוֹת inst. of בְּגִירוֹת, comp. 49 (30). 3 where בְּגִירוֹת is rendered by α' similarly, comp. also Josephus, *Antiq.*, X, 95 where Μάνδρα supports α's reading; 48 (31). 30 בְּרִי τὰ ἐξάίρετα αὐτοῦ (Syro-Hex. ܒܪܝܐ ܘܡܢ ܥܘܠܡܐ), hence בְּרִי, similarly 50 (27). 36 where אֶל־הַבְּרִידִים is rendered ܥܠܐ ܚܘܠܐ (Syro-Hex.); *ibid.*, ver. 37 גִּרְעָה κατατετμημένος would imply גִּרְעָה, but Syro-Hex.

¹⁰⁴ But more likely ομοίωσις is a corruption of θυμασις.

records $\text{ח} \text{ז}$; *ibid.*, קָרַת καταπεπληγμένος, did *a'* read קָרַת ? 51 (28). 10 צִדְקָתוֹ δικαιοσύνην αὐτοῦ, hence צִדְקָתוֹ with ט ; *ibid.*, ver. 64 $\text{וְיַעֲבֹדוּ עַד-הַחַיָּה דְבָרֵי יִרְמְיָהוּ}$ καὶ ἐστάθησαν ἕως ἐνταῦθα οἱ λόγοι Ἱερεμίου, which implies perhaps וְיַצִּיבֵי and a different division than MT, but it must be remarked that Syro-Hex. records ס נבא אע and that the same word in ver. 58 is rendered καὶ ἐκλυθήσονται, both in agreement with MT; Ezek. 3. 9 מִצְחָךְ νῆκος σου, hence נִצְחָךְ ; 12. 11 לֶחֶם ἕμῳ, hence לָכֶם , possibly assimilation to the context, see also Ken. and De Rossi; 19. 7 καὶ ἐκάκωσε implies וְיָרַע for וְיָרַע comp. ט ἐνέμετο = וְיָרַע ; 21. 12 (17) συγκεκλεισμένοι implies קָנְוֵי for קָנְוֵי , similarly, 35. 5 καὶ συνέκλεισας = וְתַסְיָר inst. of וְתַסְיָר ; *ibid.*, ver. 30 (35) εἰς τὸν κολεόν σου points to תַּעְרָה inst. of תַּעְרָה , but perhaps assimilated to the context; 22. 16 וְנַחֲלָתָהּ καὶ κατακληροδοτήσω, hence וְנַחֲלָתִי with ט ט ; 23. 15. 23 שְׁלִישִׁים is made to correspond to σκελευτῶν (those that strip a slain enemy), hence Cornill suggests the reading שְׁלָלִים : *ibid.*, ver. 35 שָׂאִי πίε, did *a'* read שָׂתִי ?; 24. 12 תַּאֲנִים does not fit ταπεινωθήσεται, hence Cornill suggests תַּעֲנָה ; 27. 11 וְיַמְדִּים = τετελεσμένοι accord. to the second edition of *a'*, hence he read וְיַמְדִּים , ט also had the same consonants, comp. Lagarde, *Onom.*, II, 95, who considers this the original reading referring to יַמְדִּים ; *ibid.*, ver. 16 Ἐδῶμ points to אֲדָם inst. of אֲדָם , so ט , while the same consonants underlie also ט 's ἀνθρώπους; *ibid.*, συναλλαγὴν σου cannot stand for בְּנִצְחָךְ , it is not improbable that *a'* read בְּנִצְחָךְ , deriving it from נֶצַח and construing it as בְּנִצְחָתְךָ ; *ibid.*, ver. 19 σπαρτίον (cord) probably refers to קָוָה which *a'* read for קָוָה , comp. the Ketib 3 Kings 7. 23; Jer. 31. 39; Zech. 1. 16; *ibid.*, ver. 32 בְּרָמָה was read בְּרָמָה = ὧς ὕψος αὐτῆς, comp. Judges 15. 17 where רַמָּת is rendered by ὕψωσις (comp. also ט Isa. 38. 10 בְּרַמֵּי יָמִי = ἐν τῷ ὕψει τῶν ἡμερῶν μου where we

have the opinion of Jerome that they read *ranc* for *dame*, comp. Field note); 28. 13 מְלֹאכֶת תְּפִידָה is rendered by *a' θ' ἔργον τοῦ κάλλους σου*, hence they may have read מְלֹאכֶת יְפִידָה, likewise **U** *decoris*; *ibid.*, ver. 16 καὶ πτερύγια χερούβ impl. וְאַבְרָךְ כְּרִיב for וְאַבְרָךְ כְּרִיב, comp., however, the variant (καὶ) ἀπολέσω σε (Field); 30. 22 for הַנְּשִׁבְרֶתָּה which makes no sense, *a'* probably read הַנְּשִׁבְרָתָּה = ὑψηλόν; 40. 2 ἐξ ἔϊαντι renders מְנַגְּבִי inst. of מְנַגְּבִי, so **U**, comp. Hitzig *ad loc.*; Mic. 6. 14 καὶ καταφυτεύσω cannot correspond to וְיִשְׁתַּחֲוֶה, Margolis (*Micalh*, p. 67) suggests that *a'* read וְאִשְׁתַּחֲוֶה (from שַׁחַל): and I will plant thee, **U** *θ'* have συσκοτάσει = ויחשך, *σ'* διαφθερεῖ σε = וישחתך.

38. Some variants depending on *v* and *y* and hence of less importance are as follows: Deut. 28. 20 *a'*, like Sam. **U** **T**^{on} **U** and MSS., reads את המארה ואת המהומה, σπάνω καὶ φαγέδαιναν; *ibid.*, ver. 53 יָצִיק was read יָצִיק = ἐπιχύσει; Judges 5. 21 καυσώνων points to קְרוּיִמִים for קְרוּיִמִים; Job 41. 4 καὶ δωρήσεται impl. יָחַן for וְחַיָּן, comp. Deut. 28. 50 where יָחַן is so rendered; Ps. 21 (22). 17 ἤσχυραν impl. בְּצָרֵי (on the meaning comp. above, § 23) inst. of בְּצָרֵי, which is supported by most versions, Midr. Tillim, and Complut., comp. Taylor, pp. 42 ff., see also Graetz *ad loc.* (Perles, *Analekten*, p. 50, emends בארי to בְּתָרֵי claiming that this underlies *a'*'s second translation פּוּבּ and Jerome's *vinxerunt*); 73 (74). 5 ὥς εἴσοδος points to בְּקִבּוֹא inst. of בְּמִבְיָא, so **U** **S** *σ' θ'* and Jer.; Cant. 7. 9 (10) χεῖλεσι καὶ ὀδοῦσι impl. שְׁפָתַיִם וְשִׁנַּיִם inst. of שְׁפָתַיִם וְשִׁנַּיִם, so **U** and **S** who only vary in reading שְׁפָתַי, comp. Geiger, *Urschrift*, p. 405; Isa. 52. 5 παρανομοῦσιν impl. יְהוֹלְלוּ inst. of יְהִילְלוּ, but contrast Jerome's *flebunt* = ὀλολύζουσιν; Jer. 6. 18 καὶ γνῶτε = יָדְעוּ for יָדְעוּ; 31 (38). 24 וְנִסְעוּ בְּעֶרְרָה = καὶ αἴροντες ἐν ποιμνίῳ, hence *a'* read וְנִסְעוּ with *σ' T S U*, which also yields a better sense; Ezek. 27. 25

ἐλειτούργει σοι impl. יִשְׁרֹתֶיךָ for יְשֻׁרֹתֶיךָ, the versions have various readings none of which is as satisfactory as that of our translator, comp. Cornill *ad loc.*; Dan. 10. 1 συνήσει points to יִבִּין inst. of וַיִּבִּין, similarly Θ διανοηθήσεται; Hab. 2. 4 ἡ ψυχὴ μου impl. נַפְשִׁי inst. of נַפְשִׁי, so also Θ.

39. Another class of variants are those which may be based on metathesis. Thus Judges 5. 22 ἐνπρέπεια impl. הַדְּרָת inst. of דְּהָרוֹת; Ps. 17 (18). 46 ἰνὴ ῥογῆ is rendered by συστέλλεσθαι making it evident that *a'* read יִתְקַרְרִי, so Θ and some Jewish commentators, among them Ibn Ganah; Prov. 17. 10 תַּחַת was read תַּתַּח = πλῆξις; Ezek. 16. 61 μιμήσασθαι does not correspond to בְּתַקְתָּהּ but בְּתַקְתָּהּ, comp. 23. 14 where *a'* renders מִתְקַהּ by μίμημα; 21. 14 (19) οἱ θάμβοι (astonishment) yields הַחֲרָרָה for הַחֲרָרָה, Θ similarly read הַחֲרָרָה, Τ דמויעא, so also Jer.; Hab. 2. 4 עֲלָפָה was probably read עֲלָפָה = *v*ωχλενομένου with some Bible manuscripts; 2. 16 καὶ καρώθητι, as Field already remarked, corresponds to הִרְעַל inst. of וְהִרְעַל, Θ and S derive it likewise from רַעַל, and so also many commentators; Zeph. 3. 18 הִיּוּ was read הִוִּי = οἷ, so Θ οἰαί and Τ וי.

40. Still another set of variants are those which may go back to a phonetic similarity of two or more sounds, resp. letters, in which case we must assume that the translator sometimes translated by ear.¹⁰⁵ Thus Gen. 41. 43 γονατίσειω = הִבְרַךְ inst. of אֶבְרַךְ; Exod. 5. 4 *et al.* ἀποπετάζειω (πετάζειω = spread out, fly) for הִפְרִיעַ, assuming הִפְרִיעַ (comp. 9. 9); Deut. 26. 14 (also 3 Kings 22. 47 and 4 Kings 23. 24) ἐπιλέγειω does not correspond to בָּעַר but בָּחַר; 1 Kings 21. 13 (14) καὶ προσέκρουεν points to וַיִּתְּךָ for וַיִּתְּךָ, likewise Θ U; Job 4. 2 μήτι ἐπαροῦμεν points to הַנְּשָׂא for הַנְּשָׂא, so also σ' and θ; *ibid.*, ver. 13 ἐν παραλλαγῆς (change, variation)

¹⁰⁵ Comp. Graetz, *Kritischer Commentar zu den Psalmen*, p. 121 ff.

impl. בְּשִׁעְפִּים for בְּסַעְפִּים ; 28. 11 $\xi\xi\epsilon\rho\epsilon\upsilon\nu\eta\sigma\epsilon\nu$ of both a' and θ' implies הִבִּט for הִבֵּט , likewise ⓪ ἀνεκάλυψεν and Ⓥ scrutatus est ; 41. 7 $\sigma\omega\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$ implies יְהִי for גְּאֹהַה , so also ⓪ Ⓥ ; Ps. 4. 7 $\epsilon\pi\alpha\rho\omicron\nu$ of a' and θ' yields נִפְּאָה for נִקְּפָה ; 26 (27). 12 $\kappa\alpha\iota\ \xi\xi\epsilon\phi\acute{\alpha}\nu\eta$ corresponds to וַיַּעַב inst. of וַיִּפֶּח , likewise Ⓝ' ; 89 (90). 10 $\eta\iota\sigma$ was translated $\alpha\nu\eta\rho$, hence אִישׁ , in the first recension of a' (Field note); Prov. 22. 19 $\zeta\omega\eta\nu = \text{הַיִּים}$ for הַיָּם ; Jer. 6. 28 $\acute{\alpha}\rho\chi\omicron\nu\tau\epsilon\varsigma$ points to שָׂרֵי for כָּרֵי , so Ⓣ Ⓝ Ⓥ and many Hebr. MSS.; Ezek. 13. 22 $\eta\mu\acute{\alpha}\nu\rho\omega\theta\eta$ points to הַבְּהוֹת (der. from בָּהָה) for הַבְּאוֹת , ⓪ Ⓣ Ⓥ הַבְּאִיב ; 27. 9 $\epsilon\iota\varsigma\ \pi\lambda\eta\theta\omicron\varsigma$ points to לְרֵב for לְעֵרֵב ; 31. 15 $\epsilon\pi\acute{\epsilon}\nu\theta\eta\sigma\epsilon\nu\ \alpha\upsilon\tau\omicron\nu$ implies וַיִּקְרָר for וַיִּקְרַר ; Mic. 4. 8 $\sigma\kappa\omicron\tau\omega\delta\eta\varsigma$ implies אֶפְּלָה for עֶפְּלָה , the same is implied by Ⓝ' ἀπόκρυφος .

41. While it is not strange to find some consonantal variants in Aquila's version it is rather surprising to find in it a number of words and even phrases which are either extant in Aquila but missing in the Hebrew or extant in the Hebrew and missing in Aquila. To account for this we must assume that in most of these cases he certainly had a text different from our own, while in others he may have been made to agree with the Septuagint by later scribes or copyists. In enumerating these cases all doubtful ascriptions have been kept out. Extant in Aquila but missing in Hebrew: 2 Kings 3. 27 $\epsilon\iota\varsigma\ \tau\omicron\nu\ \epsilon\nu\omicron\pi\lambda\iota\sigma\mu\omicron\nu$ impl. הַחֹמֹט (or עֶל) אֶל , so also ⓪ and Ⓝ' ; Cant. 6. 5 (6) . . . $\tau\eta\varsigma\ \kappa\omicron\kappa\omicron\kappa\omicron\upsilon$, hence a' must have read like ⓪ $\text{בְּהוֹת הַשָּׁנִי שְׂפָחוֹתֶיהָ}$; $\text{וַיִּמְדְּבָרָה נְאֻהָה}$, which is missing in MT at this place but is found in 4. 3 and by the nature of the discourse should have existed also here; 8. 4 $\epsilon\nu\ \delta\omicron\rho\kappa\acute{\alpha}\sigma\iota\nu\ \eta\ \epsilon\nu\ \epsilon\lambda\acute{\alpha}\phi\omicron\upsilon\varsigma\ \tau\eta\varsigma\ \chi\acute{\omega}\rho\alpha\varsigma$ which corresponds to $\text{הַשָּׂרָה הַבְּאִילֹת הַשָּׂרָה אִי בְּנֶבְאוֹת}$, a phrase found 2. 7 in connexion with הַשָּׁבְעָתִי , perhaps it is a mistake of the copyist who thought of 2. 7 (comp. Frankel,

Vorstudien, p. 68 f.), but it is also possible that *a'*'s Hebrew text had it, it is interesting that also Θ has this addition; Jer. 16. 5 *ἀνῶν* with Θ ; a superfluous *πᾶς* is found Jer. 44 (51). 23; Ezek. 18. 10; Zeph. 3. 9 to which comp. Frankel, *ibid.*, p. 67; a superfluous *ἐκείνος* is found Jer. 45. 4 (51. 34) and Ezek. 20. 40; Ezek. 13. 2 *τοῖς προφητεύουσιν* credited to *a'* and θ' has no equivalent in MT; 20. 14 *οὐκ* probably later addition; 28. 13 *ἐν σοί*; 40. 3 *ἐν τῇ χειρὶ αὐτοῦ* which is supported by $\Theta^A \theta' \text{L U}$ and S *sub asterisco*.—Extant in Hebrew but missing in Aquila: 1 Kings 13. 18 *הַנְּבוֹל*; 3 Kings 8. 24 *לֹא וַתְּרַבֵּר*, likewise Θ and σ' ; 21 (20). 7 *וַיֵּאמֶר*; 4 Kings 23. 18 *עֲצַמְתוּ 2°*; Ps. 60 (61). 8 *מָן* accord. to Eus. and Syro-Hex. (also σ' and Jer. omit it); 61 (62). 12 *וְי*, so σ' ; 105 (106). 7 *בָּיָם*, so σ' ; 140 (141). 3 *יָלַל*, found in the other versions; Prov. 12. 14 no translation for *רָמָה* unless *αὐτοῦ* is a corruption of *ἀνθρώπου*; Ezek. 32. 1, 17 *ἐν τῷ δεκάτῳ ἔτει* renders *שָׁנָה עֶשְׂרִי עֶשְׂרִי*, hence *שְׁתֵּי* was not read, so $\Theta \sigma' \theta'$; Hos. 10. 15 *נִרְמָה*, found in Θ , is *κατεσιωπήθη* a free rendering of *נִרְמָה נִרְמָה*?

42. More frequent are minor variants such as the addition or omission of the connective particle, the article, the *nota accusativi* *הא*, or the substitution of sing. for pl. and *vice versa*. These are often due to the carelessness of the scribe or copyist and hence great care must be exercised before stamping them as real variants.¹⁰⁶

¹⁰⁶ On such minor variants in the Talmud comp. Aptowitzer, 'Das Schriftwort in der rabbinischen Literatur' in the *Sitzungsberichte der Akad. der Wiss. in Wien* cliii (1906), Abhandl. VI; *ibid.* clx (1908), Abhandl. VII; in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911. [Comp. also Rosenfeld, *משפחת סופרים*, Wilna, 1883. M.]—These too are not always real variants owing to the fact that the Rabbis were wont to quote from memory and hence misquotations arose; comp. Geiger, *Nachgelassene Schriften*, IV, 30, and Margolis, *The Columbia College MS. of Megilla*, New York, 1892, p. 11 ff. The Church Fathers too quoted Bible

43. Aquila follows the Ketib in the following passages: Exod. 21. 8 יְעַרְהָ (לו' ק') לֹא יִשְׁפָּךְ לֹא = ὁς οὐ καθωμολογήσατο αὐτήν, σο σ' θ' and other versions, as well as Bab. Kiddushin 19 a and Mekilta *ad loc.*, the latter not without a compromise הֵן לֹא מְבַלְלִים¹⁰⁷; 4 Kings 25. 12 καὶ εἰς βοθυνώτας = וּלְגַבִּים (וּלְגַבִּים) Kere), so Ⓜ transliterating γαβίν; 1 Chron. 25. 1 τῶν προφητῶν = הַנְּבִיאִים (הַנְּבִיאִים) Kere; Ps. 9. 31 (10. 10) سَحَابٌ مَعَهُ = וְרַכָּה (וְרַכָּה), so σ' ὁ δὲ θλασθείς, but Kere יִרְכָה; 70 (71). 20 εἰδείξας ἡμῖν = הִרְאִיתָנוּ, while Kere requires יָנִי; 143 (144). 2 لَسَلَسَل = תַּחֲתֵי, Kere תַּחֲתֵי; Prov. 6. 16 βδελύγματα = תּוֹעֵבוֹת; 21. 29 ἐτοιμάσει α' σ' yields יָבִין, which is also adopted by Ⓜ Ⓝ Ⓞ, while Ⓜ follows Kere יָבִין; Isa. 9. 3 (2) οἱ λ' read הַנְּיוֹ לֹא instead of לו', which lends support to Krochmal's emendation הַנְּיוֹלָה = הַנְּיוֹלָה (|| הַשְּׂמִיחָה ||); Jer. 9. 8 (7) τιτρώσκον implies שׁוֹחֵט, σο Ⓜ σ' Ⓞ, but Ⓜ and Ⓝ follow the Kere in reading שְׁחִיט or שְׁחַט; 40 (47), 8 עוֹפִי = عَوْفٍ on the margin of the Syro-Hex., Kere עוֹפִי; Ezek. 43. 26 *manum eius* (Jer.) = יָדוֹ; Dan. 11. 10 مَعَهُ مَعُونَةٌ = יָדוֹ, hence ה־ inst. of Kere י־.

The Kere is followed Gen. 30. 11 where ἦλθεν εὐζωνία corresponds to נָדָה, so most versions except Ⓜ ἐν τύχῃ = בְּנָדָה; 2 Kings 20. 23 Χερηθί = כְּרֵתִי (Ketib כְּרֵתִי); 21. 20 ἀντίδικος or ἀντιλογίας = מְדוֹן; 3 Kings 1. 33 לֹא = לֹא; 4 Kings 12. 9 (10) مَحَامِلٌ = מַחְמִיז; Ps. 21 (22). 30 הִיא לֹא וְנִפְשׁוּ . . . αὐτῶ ζῆ, hence לו'¹⁰⁸ with Ⓜ σ' θ' Ⓝ Jer. and הִיא with almost all the versions¹⁰⁹; 29 (30). 4 ἀπὸ τοῦ

passages from memory, and hence incorrectly, comp. Cornill, *Ezechiel*, pp. 58-61, and Rahlfs, *Septuaginta-Studien*, I, 16 f. and 49.

¹⁰⁷ It is noteworthy that Aquila's interpretation disagrees with the rabbinic tradition that a Hebrew maid, when engaged as a servant, is to be married by her employer, comp. Mekilta and Kiddushin, *loc. cit.*

¹⁰⁸ On this Kere comp. Baer, *Liber Psalmorum*, p. 91.

¹⁰⁹ Just how he construed the phrase it is difficult to say, since

καταβήναι με corresponds to מִיָּרֵי in which *a'* is followed by *σ' Τ* and Jer., but *Θ θ' Ψ Σ* have מִיֹּרֵי; 54 (55). 16 ἐπάξει θάνατον corresponds to מוֹת יִשִׂיא (Ketib מוֹת יִשִׂיא), so most versions; 99 (100). 3 וְלוֹ = וְלוֹ; Isa. 36. 12 וְיִמְיוֹ רִגְלֵיהֶם; 49. 5 *ci* points to לוֹ; Jer. 7. 22 ἐξαγαγόντος μου = הוֹצִיאָהוּ, Ketib הוֹצִיאָהוּ; 17. 19 τοῦ λαοῦ = הָעָם, Ketib עָם; 32 (39). 23 תִּשְׁמְחוּ = תִּשְׂמְחוּ; 50 (27). 11 from ἐπεχάρητε = תִּשְׂמְחוּ it can be seen that *a'* like most other versions followed the *Ḳere* throughout the sentence; Ezek. 23. 43 πορνεύουσιν = וְזִנְיָהוּ (Ketib וְזִנְיָהוּ); Dan. 9. 24 καὶ τοῦ τελειῶσαι = וְלִהְיוֹתָם, so most versions, Ketib וְלִהְיוֹתָם.

44. The preceding study of Aquila, though dealing with details, does not claim to be exhaustive. In the course of the work many problems presented themselves which could not be solved for the moment, and hence had to be left to the future. To begin with, there is the paramount problem confronting every student of the ancient versions as to how much Aquila material entered into the Septuagint. Doubts have been cast on certain books of the Alexandrian Version as being contaminated with Aquila readings: thus

the equivalent of the first word has not been preserved, but we may safely assume that like *σ' θ' Τ* and Jer. he read וְנִפְשֵׁנוּ. However that may be, there is reason to suppose that our translator wished here to emphasize the belief in immortality of the soul among the Jews, so that this would be a further proof for the view of M. Zipser (*Ben Chanania*, 1863, 182 f.) that *a'*'s translation of עַל-מוֹת Ps. 47 (48). 15 by ἀθανασία was due to an effort to prove that the term and idea of immortality existed in the Hebrew Bible. Further proof for this view lies in the fact that *a'* actually had עַל-מוֹת or עַל-מֵוֹת, for in the very same passage the Syrohcx. credits him with וְנִפְשֵׁנוּ, while 9. 1 he renders the same word by νεανιότης (= עַל-מוֹת). Hence the contention of M. Stössel (*ibid.*, p. 693) that *a'* had a faulty text before him, with אֶל- instead of עַל-, is quite untenable. Comp., furthermore, Anger, *De Aquila*, p. 17 f., who likewise assumes that *a'* here followed MT.

it appears that wherever the B text is defective in Joshua and Kings 3-4 the lacunae have been supplied in the A text from the third column of Origen's Hexapla¹¹⁰; furthermore, the books of Canticles and Ecclesiastes remind strikingly of the method of Aquila¹¹¹; while Cornill speaks of an Oxford codex to Ezekiel which is highly influenced by Aquila.¹¹² Now, in order to get to the original Septuagint—and this is a *conditio sine qua non* for obtaining ultimately the pre-Masoretic text of the Hebrew Scriptures—it is essential to separate out the Hexaplaric material which crept in through the influence of Origen.¹¹³ Before this attempt is made, however, the style and vocabulary of the three translators, Aquila, Symmachus, and Theodotion, from whom Origen supplied the lacunae in the Septuagint, have to be determined unequivocally. With a critical index of Aquila at hand the process of eliminating Aquila readings from the Septuagint can now go on. Let us hope that also Symmachus and Theodotion

¹¹⁰ Comp. Thackeray, *Grammar of the O. T. in Greek*, I, 3 f.

¹¹¹ See Bühl, *Kanon und Text*, p. 123.

¹¹² *Ezechiel*, pp. 64, 104 f.

¹¹³ Comp. the three axioms of Lagarde in his *Anmerkungen zur griechischen Übersetzung der Proverbien*, 1863, p. 3: 'I. die manuscrite der griechischen übersetzung des alten testaments sind alle entweder unmittelbar oder mittelbar das resultat eines eklektischen verfahrens: darum muss, wer den echten text wiederfinden will, ebenfalls eklektiker sein. sein maasstab kann nur die kenntniss des styles der einzelnen übersetzer, sein haupt-hilfsmittel muss die fähigkeit sein, die ihm vorkommenden lesarten auf ihr semitisches original zurückzuführen oder aber als originalgriechische verderbnisse zu erkennen. II. wenn ein vers oder verstheil in einer freien und in einer sklavisch treuen übertragung vorliegt, gilt die erstere als die echte. III. wenn sich zwei lesarten nebeneinander finden, von denen die eine den masoretischen text ausdrückt, die andre nur aus einer von ihm abweichenden urschrift erklärt werden kann, so ist die letztere für ursprünglich zu halten.'

will receive an adequate treatment in the near future, so that they too may become links in the long chain of textual criticism.

45. Another problem arising from this work is the identification of such anonymous Hexaplaric readings as belong to Aquila. There can be no doubt that many of these nameless passages belong to either Aquila, Symmachus, or Theodotion, but particularly to the first. Thus Cornill has gleaned for Aquila some readings which are quoted by Field under ἄλλος,¹¹⁴ and the same may be done in the other books of the Bible. It is certainly not without reason why ἄλλος coincides with Aquila in many places to the exclusion of the other translators, and peculiarly enough in characteristic words¹¹⁵ and passages; it simply proves that no care was taken in quoting signatures.¹¹⁶ But not only under ἄλλος are to be found Aquila readings: they are also imbedded in Hexaplaric passages quoted under an asterisk * and *sine nomine*.¹¹⁷ Under a close scrutiny such

¹¹⁴ *Ezekiel*, p. 104 ff.

¹¹⁵ The following is a list of such words: ἀκριβοῦν, ἀνθιμον, ἀντιδικία, γονατίζειν, δολιεύεσθαι, ἐναλλάσσειν, ἐπίσχεσις, ἐσπενυσμένως, ἐστίασις, ζεστός, μελάδημα, μονοῦσθαι, ὄφλημα, παρατανυσμός, παρεκτός, σικχαίνειν, σκύλαξ, σκωλοῦσθαι, συσκιασμός, ὑπουργεῖν, ὑφή.—A good illustration is furthermore afforded by a comparison of Field with the larger Cambridge Septuagint with reference to *a'* and ἄλλος: Thus Exod. 13. 4 אֲחִיב = τῶν νεαρῶν is quoted under ἄλλος in F but under *a'* in BM; likewise אֵיפָה = τοῦ οἴφι, *ibid.*, 16. 36 and מִשְׁבֵּל = ἄτεκνος, *ibid.*, 23. 26; וְהָיָה יְיָ לֵאמֹר = χωρίσει . . . Lev. 13. 21; וְהָיָה = τοῦ παρατανυσμοῦ, Num. 4. 5; וְיִתֵּן לֵאמֹר = ἐλαίαν σου οὐ στεφανώσεις, Deut. 24. 22 (20). Note also Jer. 10. 10 where Field quotes in the body of the Hexapla a whole sentence under ἄλλος while the Auctarium credits the same sentence to *a'*, thus justifying Field's note in the body of the book.

¹¹⁶ Comp. above, § 5.

¹¹⁷ It is to be regretted that Hatch-Redpath failed to include such passages in their Concordance, and the work still remains to be done.

readings may often be identified and referred to their originator. With an adequate index this process of identification becomes comparatively easy.

46. There is, moreover, an intimation that the so-called Ἐβραῖος, to whom several readings are referred in the Hexapla, is none other but Aquila, who on account of his close adherence to the Hebrew was probably so styled. To quote but one example in favour of this view: Exod. 29. 22 καὶ τὴν κέρκον is placed under Ἐβρ. in Field, but the larger Cambridge Septuagint puts it under *a'* on the authority of MS. v. [Compare, however, Gen. 4. 26. The whole subject is now undergoing a detailed examination, in connexion with which Dr. Reider's Index is proving a great help. M.]

47. On the other hand, it is as much of a problem to eliminate from Aquila readings which, though referred to him, cannot belong to him by force of style and diction. Thus many quotations in Klostermann's *Analecta*¹¹⁸ under signature *a'* hardly belong to him, and hence great caution must be exercised in excerpting them. Furthermore, every reading bearing the generic signature οἱ λοιποὶ is necessarily an eclectic reading containing elements from each one of the Three, and hence should be differentiated from a reading bearing the distinct signature of *a'* and possibly classed by itself as at least doubtful. There is also sufficient reason to suspect the fourteenth chapter of 3 Kings which Field wisely questions, putting the Aquila signature in parentheses. Of course, there can be no doubt that it contains passages belonging to Aquila, but that the chapter as a whole goes back to Aquila is very doubtful (comp. below, Appendix IV).

48. A further problem of great moment is the identifi-

¹¹⁸ pp. 47-68.

cation of talmudic and midrashic Greek quotations as originating in Aquila's translation of the Bible. Anger,¹¹⁹ Zipser,¹²⁰ Brüll,¹²¹ and Friedmann¹²² have delved into this problem, trying to identify such quotations given expressly under Aquila's name (comp. below, Appendix III). But Zunz, to my mind, was the first to suggest¹²³ that some anonymous Greek quotations in the Midrash may belong to Aquila's version. Recently this question was taken up by Samuel Krauss,¹²⁴ who endeavoured to prove that certain Greek passages in Talmud and Midrash, among them the long passage p. Shab. 8 a containing an anonymous Greek translation of Isa. 3. 18 ff., go back to Aquila's version. As to the thesis itself, there is no doubt that it holds good; from Aquila's popularity among the Jews we expect some renderings of his to have crept into the Talmudim and Midrashim. But the method pursued by Krauss invites criticism; having started out with the idea of finding Aquila renderings in the talmudic literature he goes so far as to ascribe to him words which are foreign to Aquila's vocabulary, as, for inst., *νεανίσκοι* and *ἄφεις*, his only pretence being that presumably Aquila used them in his *editio secunda*, or that because Symmachus has it Aquila too must have had it. In only one case is he supported by Hexaplaric evidence: *τελαμῶνας* for *שְׁבִיטִים*. The only way to identify talmudic passages as belonging to Aquila would be to examine them in the light of the evidence from all the Greek versions, and by a process of elimination to determine which words actually belong to him because

¹¹⁹ *De Aquila*, p. 13 ff.

¹²⁰ *Ben Chananja*, 1863, pp. 162, 181.

¹²¹ *Ibid.*, pp. 233, 299.

¹²² *Onkelos und Akylas*, p. 44 ff.

¹²³ *Gottesdienstliche Vorträge*, p. 83, note a.

¹²⁴ Steinschneider's *Festschrift*, German division, p. 155 ff.

they could not belong to any other translator. Furthermore, if a passage contains at least one word peculiar to Aquila (and by peculiar I mean words known to belong to Aquila and to no other translator, comp. below, Appendix I), then we may say with some certainty that it belongs to our translator as a whole. Only in pursuing such methods can we hope to glean new material for the fragmentary version of Aquila.

APPENDIX I

AQUILA'S VOCABULARY

AQUILA'S mastery of the Greek language is borne out by the richness and variety of his vocabulary, which is surpassed by no other Greek translator. The following is a list of words peculiar to Aquila which are found in none of the other versions nor in any other Greek author :

ἀγνοηματίζειν, formed from ἀγνόημα (in Theophr. and N. T.) for ἀγροεῖν ποιεῖν, to express Hebr. hiph. הַשִּׁיחַ 'to lead astray'.

ἀθωότης, noun formed from ἀθῶος.

αἰνοποιεῖν, composed of αἶνος and ποιεῖν, to express Hebr. hiph. הַשִּׁיחַ.

ἀκουοῦν, causative of ἀκούειν to express hiph. (Deut. 4. 36 ηκωσεν σε = הַשִּׁיחַ BM), corresponding to the frequent ἀκουτίζειν and ἀκουστὸν ποιεῖν, likewise in α' for הַשִּׁיחַ.

ἀλαζοσύνη, corresponding to ἀλαζόνευμα.

ἀλαλείσθαι, composite of alpha privative and λαλεῖν.

ἀλαλοῦσθαι, alpha privative and λαλοῦν = λαλεῖν.

ἀλοιφᾶν, verb formed from the noun ἀλοιφή.

ἄλωμα, corresponding to ἄλσος.

ἄλσών = ἄλσος.

ἀμφιβληστρεύειν, verbal derivative from ἀμφίβληστρον (ἀμφιβάλλειν).

ἀναβολεῖσθαι, a component of ἀνά and βολεῖν = βάλλειν (the pf. pass. used in the Epic dialect, comp. Liddell-Scott's *Lexicon, ad loc.*); comp. also ἀναβόλαιον further below under α' σ'.

ἀναλεκτήριον, formed fr. ἀναλέγειν as אַרְבָּי is fr. אַרְבֵּי.

ἀνασωσμός, nominal derivative of ἀνασώζειν.

ἀνοητίζεσθαι, denominative of ἀνοησία = ἀνοητία in Attic.

ἀντίβλησις, L. Bos suggests ἀντιβόλησις, 'entreaty, prayer' (Hebr. אֲנִיָּה).

ἀντιδάκτυλος, opposite the δάκτυλος = 'thumb', corresp. to ὁ μέγας δάκτυλος; comp. Schleusner, *ad loc.*, where τὸ ἄκρον of Θ is said to be explained by τὸν ἀντιδάκτυλον in Schol. Gr. ed. Rom.

ἀντιδιάκεισθαι, arranged opposite one another, comp. Syro-Hex. אֲנִיָּה מִלְּבָבָא, pt. for Hebr. מִשְׁמַשׁ 'mixed stuff'.

ἀντιδικασία, der. fr. ἀντιδικεῖν and equivalent to ἀντιδικία.

ἀνυπερθετεῖν, fr. ἀνυπερθεσία and ἀνυπέρθετος, lit. 'be in haste' (Hebr. אֲנִיָּה 'to infuriate oneself').

ἀπένοια, composed of ἀπό and ἔνοια, Hebr. אֲנִיָּה, pref. ἀπ- perhaps intended for pref. 'נ (root אֲנִיָּה, אֲנִיָּה = plan, device) as literalism; less likely Schleusner's emendation to ἀπόνοια, which does not tally with the Hebr.

ἀπόβρεξις, βρέξις in Xenophon = βροχή, fr. βρέχειν; ἀπό, as above, represents the preformative מ (Hebr. אֲנִיָּה, fr. אֲנִיָּה).

ἀποδιατηρεῖν, accord. to Cod. 264 (Eus. and Syro-Hex. record διατηρεῖν), ἀπό for the puzzling מן (Ps. 60 (61). 8 אֲנִיָּה מן).

ἀπόθλιμμος, fr. ἀποθλίβειν, meaning 'squeezing, pressing', regularly ἀπόθλιψις, ἀπόθλιμμα = 'expressed juice' in Dioscorides.

ἀποκατασπᾶν, κατασπᾶν = 'pull down'; ἀπό no doubt for 'נ (Hebr. אֲנִיָּה), which may have been misunderstood as a preformative (due to biliteralism).

ἀποκρύβειν = ἀποκρύπτειν, denom. fr. ἀποκρυβή (א' θ', Byzantine).

ἀποκρύφως, adv. fr. ἀπόκρυφος.

ἀπόληγμα, 'skirt or hem of a robe', fr. ἀπολήγειν = leave off, desist, put an end to.

ἀποπετάζειν, ἀπό and πετάζειν = πετανύναι, 'spread out, fly'.

ἀποσκολοπίζειν, 'remove the σκόλοπες or pales, make way', formed from σκολοπίζειν (Dioscorides) like ἀνασκοποπίζειν.

ἀπόσκομμα (Pitra), probably der. fr. ἀποσκέπτομαι, obs. dep. with the meaning of ἀποσκοπεῖν (fut. ἀποσκέψομαι) = ἀποβλέπειν, 'look away from, detest' (Hebr. יִרְשָׁע = detested thing).

ἀρηγής, der. fr. ἀρνέισθαι, used in the same sense as ἄρησις, 'denial'.

ἀσυνετίεσθαι, formed from ἀσύνετος, 'void of understanding, stupid' or the act. ἀσυνετεῖν (rare).

ἀτονοῦν, formation in -οῦν corresponding to Hebr. hiph., ἀτονεῖν, 'be relaxed, exhausted' being used for קָאָל.

αὐχμοῦσθαι, used in the same sense as αὐχμεῖν, 'be squalid, unwashed'.

ἀφᾶσθαι, 'be afflicted with leprosy' (Jer.: ἀφημένον, i. e. *leprosum*, Hebr. אֲפֵי; ἀφημένος, Ionic for ἡφημένος, comp. Field, *ad loc.*), ἀφή = wound in Θ.

ἀφρονίζειν, 'make foolish', -ίζειν for piel, ἄφρων frequent in α'.

βελτόνειν, make βελτίον, 'good', corresp. to βελτιοῦν (Philo), -ύνειν for hiph.

βιότευσις, 'living, habitation' fr. βιοτεύειν, 'live'.

βοθωνωγής, 'a ditcher, digger'.

βοράς, 'devourer, locust', *nomen agentis* of βορά = food or gluttony.

βοράτινος, 'of cedar', adj. formed after the Hebr. בִּזְרֵיָהָ ; comp. βύσσινος, καρπάσιος, σαπφείρινος, &c.

βρωματίζειν, denominative of βρῶμα, 'food', -ίζειν for hiph.

βρωστήρ, fr. βιβρώσκειν, 'eat', used for 'moth' as waster and consumer and equivalent in *a'* to βρωτήρ.

δένδρωμα, used for tamarisk-tree (𐤅𐤓𐤍), formed fr. δένδρον; likewise

δένδρῶν, also for 𐤅𐤓𐤍.

διαβηματίζειν, denominative of διάβημα, 'step' (⊕ *a'* Hesych.) for hiph.

διάβλεψις, var. ἀνάβλεψις, 'looking up, seeing'.

διαδηματίζειν, denom. of διάδημα for piel.

διαδικασμός, used for 'strife, contention', δικασμός = giving judgement (only in Philo).

διαζώνη (ζώνη = girdle), like διάζωμα and, more rarely, διάζωσμα (only Plut. and *a'*), 'girdle'.

διαπρέπεια, 'adornment, glory', frequent in *a'*, der. from διαπρέπειν.

διάρπασμα, 'plunder', fr. διαρπάζειν, used on a par with διαρπαγή (rare).

διάψευσμα, 'falsehood', fr. διαψεύδειν (pass. in *a'*), similar to διάψευσις (Stobaeus).

διδαστήρ, prob. an instrument that teaches cattle (Hebr. 𐤇𐤃𐤁𐤁 𐤇𐤃𐤁𐤁 = ox-goad), literalism; διδαστήριον, 'something apt to teach' in Hippocrates.

δινοποιεῖν, δίνος and ποιεῖν by composition, 'make or cause rotation'.

διχασμός, fr. διχάζειν, used in the same sense as δίχασσις = division, half (Aratus).

δρομοῦν, denom. of δρόμος, 'a running', causal for hiph.

ἐγκότησις, 'hatred', same as ἐγκόστημα in Hesychius,

εἰλίνδησις (accord. to Euseb.), 'a shuddering' (Hebr. 𐤇𐤃𐤁𐤁); but, accord. to Schleusner, *sub verbo*, Athanasius in *Catena*, PP. GG., Tom. II, p. 51, exhibits δέινησις (Hesych. : κίνησις, περιστροφή).

εἰσπράκτης, 'an exactor', εἰσπράκτωρ in Hesych., from εἰσπράσσειν.

ἐκθάμβησις, used in the same sense as θάμβησις (fr. θαμβεῖν) and meaning 'trepidation, alarm, hurried flight'; ἐκθαμβεῖν in Θ Sirach *et al.*

ἐκλεκτοῦν, fr. ἐκλεκτός = picked out, select, used in pass. only.

ἐκλεκτῶς, adv. fr. ἐκλεκτός, meaning 'purely'.

ἐκλιμώσσειν, used in the same sense as λιμώσσειν, 'be famished, hungry'; ἐκλιμία only in Θ ('exceeding hunger') and *α'* ('faintness, languishing').

ἐκλυσμός (BM), stands for a word meaning 'drawing out' ($\epsilon\kappa\lambda\upsilon\sigma\mu\acute{o}\varsigma$); it is possible of course that it is corrupted from ἐξεκλυσμός (only in *Dclf. Medic.*), der. fr. ἐξέλκειν, 'draw out'; both ἔλκειν and ἐξέλκειν are used for $\gamma\psi\mu$ in *α'*.

ἐκπετασμός, 'spreading out', corresponding to ἐκπέτασις in Plut., der. fr. ἐκπετάννυμαι, more frequent πετάννυμαι, ἐκ no doubt for preformative 'ν of $\psi\gamma\psi\mu$.

ἐκτοκεύειν, same as τοκεύειν = τίκειν, 'give birth to'.

ἐλεῖσμός, 'supplication for favour or pity', fr. ἐλεεῖν (Att. for ἐλεεισμός).

ἐνάλλαγμα, equiv. to ἐναλλαγή, 'an interchange', both used by *α'* for 'wantonness, caprice', comp. Suidas, *s. v.* ἐναλλαγῆται: τὸ ἀπὸ φιλίας εἰς φιλίαν ἄλλου μεταπηδῆσαι τινος, ἐχθροῦ ὄντος τὸ πρότερον; comp. also Herwerden, *s. v.* ἐνάλλαξις (= ἐναλλαγή) μηρῶν, *res indecens*.

ἐναλλάκτης, same as above, 'caprice'.

ἐναλλακτικός, used in neut. in the same sense as above.

ἐνασελγεῖν, 'act licentiously', ἐνασελγαίνειν in Diod., Arist., and, acc. to Schleusner, in the *Onomasticon* of Pollux; more frequent ἀσελγαίνειν and its derivatives.

ἐνδύτης, used in the same sense as ἐνδυμα and ἐνδυσις, 'dress, garment'.

ἐνοπλισμός, der. fr. ἐνοπλίζειν = 'to adapt to, to prepare, to equip' (Lycophron, Θ, α') and meaning 'armature, armour, or armament' like ὄπλον.

ἐξαμυδαλίζειν, 'make in the form of ἀμυγδάλη = an almond'.

ἐξαμυδαλοῦν, same as above.

ἐξανάδοσις, 'a breaking out on the skin', ἐξ for preform. 'ב of תִּבְרָחַת, ἀνάδοσις = 'a growth, a bursting forth', fr. ἀναδιδόναι.

ἐξαιχενισμός, compounded fr. ἐξ and αὐχίη (neck), prob. meaning 'stiffneckedness, stubbornness, obstinacy' (Jer. *excervicatio*), though Hebr. פָּרָצָה for which it stands is generally rendered by 'plunder'.

ἐξορθρίζειν, same as ὀρθρίζειν (in Θ and N. T. for ὀρθρεύειν, 'rise early'), ἐξ for preformative 'ב.

ἐξουδενισμός, 'scorn, contempt', fr. ἐξουδενίζειν (Plut.) = ἐξουδενεῖν and ἐξουδειοῦν in Θ and N. T., 'to set at naught'; more frequently -ωσις, common to all.

ἐπιβλυσμός, 'a mist', fr. ἐπί and βλυσμός (fr. βλύζειν 'to bubble') in Stephan's *Glossaria* for βλύσμα = βλύσις, 'a bubbling up'.

ἐπιγαμβρευτής, 'husband's brother', fr. ἐπιγαμβρεύειν, in Θ and α' 'to take a woman to wife as her husband's next of kin'.

ἐπιδόξότης, 'glory', noun formed fr. ἐπίδοξος, 'of repute, glorious'.

ἐπιπόθημα, 'longing, desire', same as ἐπιπόθησις, fr. ἐπιποθεῖν, 'to yearn after'; πόθημα in Hesych. = πόθος, ποθή, πόθησις.

ἐπίρριψις, fr. ἐπιρρίπτειν, 'cast at'; comp. ῥίψις = a throwing, hurling.

ἐπιρρυτής, 'an afflux, influx'; comp. ἐπίρρυτος, 'flowing', fr. ἐπιρρεῖν.

ἐπιστημοῦν pass., 'to make wise', denomin. of ἐπιστήμη, 'knowledge'; a similar formation is ἐπιστημονίζεσθαι of Ἄλλος.

ἐπιτριμμός, 'a crushing', fr. ἐπιτρίβειν, 'to crush'; comp. ἐπίτριμμα, 'anything rubbed on or worn out'.

ἔργασμα (? Pitra), used in the same sense as ἐργασία and ἔργον 'deed'.

ἐρεισμός, same as ἔρεισμα, 'prop, support'; both words used consecutively to imitate a similar variation in form but sameness of meaning in Hebr. (רָצַף, רָצַף).

εὐζωνία, 'armament, equipment' (Jer. *accinctio*), der. fr. εὐζωνος, 'well-girded'.

εὐζωνίζειν, 'attack', likewise fr. εὐζωνος.

εὐπρεπεῖν (perh. εὐπρεποῦν), denom. of εὐπρέπεια, 'goodly appearance'.

εὐπρεπίζειν = εὐπρεπεῖν.

εὐωνίζειν, 'to hold cheap', fr. εὐωνία, 'cheapness' (Polyb.); comp. also εὐωνος.

ἐφοδευτής, 'one who goes the rounds, a spy', fr. ἐφοδεύειν.

ἡσυχουῖσθαι, 'keep quiet', erroneously attributed to Θ by Liddell-Scott: Θ always uses ἡσυχάζειν.

θαμβεύειν, used in the same sense as θαμβεῖν and θαμβαίνειν, 'be astonished'.

θαμβευτής, *nomen agentis*, der. fr. the preceding.

θυρεοῦν (?), 'defend', fr. θυρεός, 'a large oblong shield'.

ἴξος, stands for some bird of prey, possibly a kite, likewise Vulg. *ixion*; but since this word does not occur in any Greek or Roman author (*ixós* means mistletoe, Lat. *viscum*) Bochart in his *Hierozoicon*, Part II, Book VI, ch. 3, suggests oxyn with a view to δξύς (sharp, keen of sight, and sound) being used in Homer for a bird. However, *ixos* is well preserved and may have received its new meaning from the

fact that it sometimes designates 'the birdlime' (prepared from the mistletoe-berry), comp. Suidas, *s. v.*: ϕ $\chi\rho\omega\nu\tau\alpha\iota$ $\epsilon\iota\varsigma$ $\acute{\alpha}\gamma\rho\epsilon\upsilon\sigma\iota\nu$ $\pi\tau\eta\nu\omega\nu$.

κακοφρονίζειν, 'to make *κακόφρων*, imprudent, thoughtless', comp. *κακοφρονεῖν* = 'be foolish'.

καλύκωσις, 'meadow-saffron or crocus', from *κάλυξ* 'cup of a flower', -σις no doubt an imitation of the Hebr. fem. ending η ($\eta\lambda\psi\beta\eta$).

καραδοκία, 'eager expectation', fr. *καραδοκεῖν*, wrongly attributed to Θ by Liddell-Scott.

καταπατάκτης (?), 'an instrument of punishment such as stocks', fr. *καταπατεῖν*, 'trample down'; Field, however, suggests *καταπηκτῆν* (*scil.* *θύραν*) = a trap-door.

καταπτύρεσθαι, used in the same sense as *πτύρεσθαι*, 'be scared or frightened'.

κατάρροια, 'a flowing down' (like *καταρροή*), der. fr. *καταρρεῖν*.

κατασκευαστός, 'covered', fr. *κατασκεπάζειν* (Josephus), comp. *σκεπαστός* used in neut. for 'wagon' and in the fem. for 'shed': in our case the fem. stands for 'litter-wagon', for which also *σκεπαστόν* and *σκεπαστή* are used.

κατασπουδασμός, 'amazement', fr. *κατασπουδάξεσθαι*, 'to be earnest or serious'.

κατεπίθεσις, same as *ἐπίθεσις* in ecclesiastical literature, meaning 'imposture, deception', comp. *ἐπιθέτης* = 'an impostor' (Lucianus).

κατέργασμα, 'deed', composed of *κατά* and *ἔργασμα*, *q. v.* *supra*; the ending -μα probably in imitation of the Hebr. preformative ע in $\eta\lambda\psi\beta\eta$.

κεραμύλλιον, dimin. of *κεράμιον*, 'earthen vessel or vase', though both are used in *α'* for the same Hebr. word; recorded in an inscription, comp. Herwerden, *s. v.*, p. 793.

κιγκλιδωτός, 'lattice-work', comp. *κιγκλίδες* (sing. *κιγκλῖς*) = 'latticed gates', fr. *κιγκλίξειν*, 'change constantly'.

κρίωμα = *κρίος*, 'ram'; used for 'battering-ram' in *Mathematici Veteres*.

κρουνισμός, 'pipe, spout', fr. *κρουνίζειν*, 'to discharge liquid in a stream', comp. *κρούνισμα*, 'gush or stream'.

κρυφιαστής, 'a revealer of things hidden, hence interpreter of dreams', similar to ecclesiastical *κρυφιο-γνώστης*.

λαιλαπίξειν, 'to agitate by *λαίλαψ* = storm'.

λαφυρεῖν, 'spoil, plunder', comp. *Ἔ λαφυρεύειν*, 'to plunder' in *Judith 15. 11*.

λιθόριον (according to Jer., who renders it *acerugum et cumulum lapidum quibus vineae et agri purgari solent*), 'heaps of stones, ruins', formed fr. *λίθος*; var. *λιθολογία*, *q. v. infra*.

μισοποιεῖν, composed of *μῖσος* and *ποιεῖν*, 'produce hatred, be inimical to', comp. *μῖσος ἐμποιεῖν* (Plato, *Respublica*, 351).

μοναχοῦν, 'make one (*μοναχός*), unite', denom. on *-οῦν* to express Hebr. *piel*.

μοχθηροῦσθαι, 'be troublesome (*μοχθηρός*)', alongside with *μοχθεῖν*, 'be weary'.

μοχθοῦν, 'make weary', Hebr. *hiph*.

μυρεψητήριον, 'ointment-pot', comp. *σ' μυρέψιον* = prepared unguent (*μυρέψημα* and *μυρεψία* elsewhere), *-τήριον* used for instrument.

μυσάζειν, 'come into blood-guiltiness, become guilty of murder', similar to *μυσάττειν* in Hesych. and *μυσάττεσθαι* (Dep.) elsewhere meaning 'to loathe, abominate'.

μωλωπίξειν, 'to make a *μώλωψ* = a weal or bruise, to beat and bruise severely'; pass. (*μεμωλωπισμέτος* = marked with stripes) in Plutarch.

νωχελεύεσθαι, 'to be νωχελής = sluggish, dull', in Pap. Berol., comp. Herwerden, s. v., p. 1003.

ξύλοπέδη, 'a log of wood tied to the feet' (lit. wood fetters, with which the feet of the captives are bound).

οιάκωσις, 'a guiding, a governing', fr. οιακίζειν, 'to steer' (Hebr. הָיָבַתָּה, fr. הָבַת 'to steer', comp. הַיָּהוּב 'sailor').

οίνια, 'fresh or new wine, must', fr. οἶνος, 'wine'.

δλιούν = δλιγοῦν as used by Eustathius for λιποψυχεῖν, 'become feeble, swoon', or δλιγοψυχεῖν, 'be faint-hearted'.

ὄπωρισμός, 'wine of the ὄπώρα = the latter part of the summer' (Hebr. טִירָתָהּ = new wine, must; comp. also οίνια above).

ὄραματισμός, 'vision', der. fr. ὄραματίζεσθαι (der. in turn fr. ὄραν) which is peculiar to α' and θ' (see below), while ὄραματιστής (a seer) occurs also in σ'.

ὄρθρισμός, 'a rising early', fr. ὄρθρίζειν = ὄρθρεύειν in Θ and N. T.

ὄρνίξειν (?), 'to chirp', denom. of ὄρνις, 'bird'.

ὄστόινος, equiv. to ὄστείνος, 'made of bone (ὄστέον), hence mighty' (Hebr. עֲזִיז 'mighty' is related to עֲצָמָה 'bone').

ὄχλάζειν, 'be boisterous' (of a crowd, ὄχλος).

παιδιότης, 'childhood', abstr. of παιδίον (dim. of παῖς), 'a young child'.

παιδιότης, as preceding; possibly the second ι fell out by mistake.

παλαίστωμα, 'span, hand-breadth', comp. παλαιστική, later form of παλαστική = παλάμη, 'palm of the hand' (also in α').

παμπληθύνειν, 'make numerous', denom. of παμπληθία, 'multitude'.

παντοδαπία, 'abundance of all kinds', fr. παντοδαπός, 'of every kind, of all sorts'.

παπυρέων, 'a place of *πάπυρος*, reeds, rushes', found in an inscription, Herwerden, *s. v.*, p. 1100 f.: *παπυρών* = *παπυρέων*, *locus papyro obsitus*.

παραπληκτεύεσθαι, 'to be mad', fr. *παραπληξία*, 'derangement, madness' (in Θ), and *παράπληκτος*, 'frenzy-stricken'; corresponding to *παραπληκτίζειν* in ecclesiastical Greek.

παρατανυσμός, 'a covering, a screen', fr. *παρατανύειν* = *παρατείνειν*, 'to stretch out', identical with *παρατάνυσμα* in both *a'* and *σ'*, see below.

παρέμβλησις, 'an encampment', like *παρεμβολή* (var. *βιότευσις*, *q. v. supra*).

παστοῦν, 'make a *παστός* = an embroidered curtain beside the bed', hence 'enclose, surround, shelter'.

πεπιστωμένως, 'truly, trustworthily'; *πεπιστευμένως* used by Aristoxenus ap. Stobaei *Florilegium*, comp. also Herwerden, *s. v.*, p. 1146.

περιγώνιον, 'an angular tool, used in fashioning idols', comp. *γωνία* = a joiner's square, and *παραγωνίσκος* (in Θ) = a carpenter's square, or rule for marking angles.

περικαμπής, 'bent round', fr. *περικαμπή*, 'a bending round', fr. *περικάμπτειν*.

περιφλευσμός, 'violent heat, fever', fr. *περιφλεύειν* (only in Herodotus), 'to scorch, singe all round'; more frequent *περιφλέγειν*, comp. also *περιφλογίζειν* from which *σ'* and *θ'* derive *περιφλογισμός* instead of *a'*'s *περιφλευσμός*.

περιφράκτης, 'he who puts a fence round, who encloses', fr. *περιφράσσειν*.

πικραμμός, 'bitterness', fr. *πικραίνειν*, identical with *πικρασμός* common to all the Greek translators; Schleusner, *ad loc.*, reads here too *πικρασμός*.

ποιμνιοτρόφος, 'herdsman, shepherd', comp. of *ποίμνιον*, 'sheep', and *τροφός*, 'feeder'.

ποταμίζεσθαι, or

ποταμοῦσθαι, 'flow; stream'; denom. of ποτάμος, 'river' (in imitation of Hebr. נָחַל and נָחַץ).

ποτισμός, 'a watering', fr. ποτίζω, in Papyri, Herwerden, p. 1212.

ποτιστής, 'one who gives to drink, butler', *nomen agentis* of ποτίζω.

πρασιοῦσθαι, 'to form πρασιαί = garden beds', likewise πρασιάζεσθαι (α' and ε'), *q. v. infra* (a play on נָחַץ and נָחַץ).

πρινεών (so Field and Lagarde, Jer. περιπεδιών, Vallarsi πρινηών), 'an ilex-grove' (Field: *locus ilicibus consitus*), πριιών = πριεών in Hicks, *Manual of Greek Historical Inscriptions*, *nomen loci* of πρίνος, 'an evergreen oak, ilex', comp. παπυρεών above.

προσβόλωσις, 'a pushing, a putting to, application' (with reference to a weapon), followed by στόματα in the sense of a weapon, probably 'a file' (στόματα referring to points, edges, or cuts), comp. προσβολή = that which is put upon a weapon, the iron point (in Dio Cassius and Phrynichus).

προσηλύτευσις, 'residence as a stranger', fr. προσήλυτος and προσηλυτεύειν (in Θ, α', σ', θ', N. T., &c.); προσηλύτισις also in Charitonides, Ποικίλα φιλολογικά, Athenis 1904, comp. Herwerden, p. 1250.

πρόσθλιψις, 'pressure, oppression', fr. προσθλίβειν, 'to press or squeeze against' in Θ.

πτέρνωσις, used in the same sense as πτέρνα, 'heel, footprint', -ωσις probably to imitate the suffix תִּי (on the side of י), since α' is consistent in using πτέρνα and πτέρναι for the forms נָחַץ and נָחַץ, but πτερνώσεις for תִּיבָחַץ.

ρίμός (?), 'he-goat, also young he-goat (רִימָע)'; Montfaucon suggests κερειών for ριμών, κερεινός being used by α' for he-goat elsewhere (comp. below), but more likely ριμών is

a corruption of ἐρίφων (φ is easily mistaken for M), comp. Jer. 50. 8 where *a'* renders 𐤀𐤓𐤕 by ἔριφος.

ρίξ (?), 'a cutting instrument of iron, a ploughshare'; Scharfenberg suggests ὄρυξ, 'a pickaxe or any sharp iron tool for digging'.

σκανδαλοῦν, 'to cause or make a σκάνδαλον = trap, snare', for σκανδαλίζειν.

σκασμός, 'a limping, stumbling', from σκάζειν, 'to limp'.

σκληροτένων (BM., where σκληροτερων), 'stiff-necked', composed of σκληρός, 'stiff', and τένων, 'sinew of the neck', similarly σκληροτράχηλος in Θ.

σούχινος (in connexion with ξύλον) = Lat. *succinus* or *succinuis*, 'of amber', comp. σούχιον = amber in Clemens Alexandrinus.

σπείρωμα, 'a wrapping cloth, a canopy, pavilion', fr. σπειράσθαι, 'to be coiled or folded round', comp. σπείρωσις = σπείρωμα in Schol. Arat.

σπίλωμα, 'speck, spot, stain, blemish', fr. σπιλοῦν, 'to stain, soil' (wrongly attributed to Θ in Liddell-Scott).

στερεωματίζειν, 'to effect a στερέωμα = a solid body, the firmament'.

στομίζεσθαι, 'to take with the mouth (στόμα), to drink'.

συγκολάπτειν, 'to hew in pieces', fr. σύν and κολάπτειν, 'to carve'.

συναντίζειν, 'to meet with', comp. συναντιάξειν = συναντᾶν in Sophocles, συν as prefix corresponds to 𐤒𐤍 as prefix (Hebr. 𐤒𐤍𐤒𐤍).

συνάντισμα, 'accident', der. fr. the preceding, equivalent to συνάντημα.

συνεπίθεσις, 'deceitfulness', from σύν and ἐπίθεσις, 'imposture, deception' in ecclesiastical Greek (Liddell-Scott translate erroneously 'a joint attack').

συχνεών, 'a thicket', comp. συχνός, 'large, frequent, dense', Hesych.: συχνά, πυκνά, συνεχῆ, πολλά, and Suidas: συχνόν, πολύ, πυκνόν.

σφαλμός, 'a trip, stumble, fall', fr. σφάλλειν, 'to cause to fall', equiv. to σφάλμα.

τέλεισις, 'completion', like τέλεσμα and τελεσμός, occurs in Herwerden, p. 1438, in the sense of 'payment of a debt'.

τιθνήζεσθαι or τιθίζεσθαι or τιθίζεσθαι, 'to suck', denom. of τιτθός, 'the teat or nipple of a woman's breast'.

τιθνηοῦσθαι, 'to suckle, nurse', equiv. to τιθνηείσθαι.

τιμιοῦν, 'to hold dear', so τιμοῦν = τιμᾶν in Herwerden, p. 1456.

τονθρυστής, 'a mutterer', der. fr. τονθρύζειν = τονθορύζειν, 'to speak inarticulately, mutter'.

τριχωίτης, 'hairy creature', comp. τριχωτός, 'hairy'.

τρυπανισμός, 'a boring, piercing', fr. τρυπανίζειν, 'to bore through', in Hesychius.

ὑπερεισχεῖν (? Pitra), 'to be abundant, overflow', perh. r. ὑπερεκχεῖν, *supereffundere*, Herwerden, p. 1508.

ὑπερέπαρσις, 'excessive exaltation', fr. ὑπερεπαίρειν.

ὑπερεπαρτής = ὑπερέπαρσις.

ὑπερφέρεια, 'haughtiness, pride', fr. ὑπερφέρειν, 'rise above, be prominent'.

ὑποσπασμός, 'a drawing away, a remitting', fr. ὑποσπάσθαι, 'be withdrawn'.

φαγεδαινίζειν, 'to afflict with φαγέδαινα = a cancerous sore, canker'.

φαγεδαινοῦν = φαγεδαινίζειν, pass. occurs in Hippocrates.

φατνιάζεσθαι, 'to be kept at rack and manger', the form φατνίζεσθαι occurs in Heliodorus, from which the Byzantine φατνιστός is derived.

φιασστής (?), 'a vinedresser', Field suggests *θριασστής*, 'a planter of fig-trees'.

χείλωμα, 'a border, rim', fr. *χέλλος*, 'lip, edge'.

χερμαδίξειν, 'to throw stones' (*χερμάδιον* = later *χερμάς*, 'a large stone', in Homer).

ψαθυροῦσθαι, 'to crumble away', denom. of *ψαθυρός*, 'friable, crumbling'.

ψηφίον, 'a small pebble', dim. of *ψηφός*, 'a pebble used for reckoning'.

Other rare words peculiar to Aquila and found in no other Greek translator of the Bible are the following:—

ἀγνωμονεῖν, 'to be *ἀγνώμων*, act unfairly'.

ἀγχόνη, 'a throttling, strangling'.

ἀκρέμων, 'a branch, twig'.

ἀκριβολογία, 'searching, investigation', liter. 'exactness in speech or investigation' (so used in Aristotle's *Rhetoric*).

ἀκριτεῖ = *ἀκρίτως*, 'without judgement', adv. of *ἄκριτος*; the parallel form *ἀκριτί* occurs in a fragment of Lysias.

ἀμύλιον, dim. of *ἄμυλος*, 'a cake of fine meal' (in Aristotle and Plutarch).

ἀμφορεύς, 'a jar with a narrow neck'.

ἀναβόησις, 'a shouting', fr. *ἀναβοᾶν*, occurs in Dionysius Halicarnassensis.

ἀνακτίξειν, 'to produce', like *κτίξειν*, in Strabo, 'to rebuild'.

ἀναλος, 'without salt, unseasoned', in Aristotle.

ἀναπηγύναι, 'to transfix, crucify'.

ἀναπίνειν, 'suck in, absorb'.

ἀνάπνευσις, 'recovery of breath'.

ἀναρρέσθαι, 'to draw back, rescue', so also in Hippocrates.

ἀνασκαφή, 'a digging up', in Strabo.

ἀναύξητος = ἀναυξής, 'without increase, fruitless, barren'.

ἀναφυή, 'a sprout, growth', occurs in Cyril of Alexandria in the sense of 'an upspringing', as of suckers from a root.

ἀνεξέταστος, 'not searched out, uninvestigated'.

ἀνόδευτος, 'impassable', so Hedyll. ap. Strabo.

ἀνυπερθεσία, 'immediateness, haste', used also by Joannes Chrysostomus; comp. also ἀνυπερθετεῖν above.

ἀνωφέλεια, 'uselessness', so also Diogenes Laertius.

ἀπόβλεπτος, 'looked on by all'.

ἀποκαραδοκεῖν, 'to expect earnestly', also in Polybius.

ἀποκάτωθεν, 'from beneath', pleonasm for κάτωθεν, but so also Olympiodorus.

ἀποκλεισμός, 'a guard-house', occurs also in Arrianus's Digest of Epictetus's Dissertations; of the same meaning is ἀπόκλεισμα in Θ.

ἀπόκομμα, 'a splinter'.

ἀποκοπή, 'a cutting off'.

ἀπορρευσις, 'a falling off, decay', fr. ἀπορρεῖν.

ἀπότμημα, 'anything cut off, a piece', also in Hippocrates.

ἀραιουῦσθαι, 'be weak, languish', in Hippocrates and Aristotle: 'to be rarefied'.

ἀρκετός, 'sufficient, enough'.

ἄρμα, 'load, burden', from αἶρειν, 'to raise, lift up', in Hippocrates: 'that which one takes, hence food'.

ἄρνησις, 'a denial'.

ἀρωματίζειν, 'to spice, embalm', also in Dioscorides.

ἀστατεῖν, 'to be unsettled, be a wanderer', in the same sense in I Cor. 4. 11.

ἀτέκνωσις, 'barrenness', fr. ἀτεκνοῦν, also in Basilius Ecclesiasticus.

ἄτονος, 'not stretched', hence 'languid, feeble'.

αὐλιστήριον, 'an abode, inn', also in Stobaeus's *Eclogae* and Hesychius, *s. v.* συνοβαύβαλοι.

αὐξητικός, 'growing'.

αὐτοφυές (neut. of αὐτοφυής = 'self-grown'), 'grain that shoots up of itself'.

αὔχησις, 'boasting, exultation', fr. αὐχεῖν, also in Thucydides.

ἀφέλκειν, 'to draw away'.

ἄφετος, 'loose, licentious'.

ἀψίνθιον, 'wormwood, poisonous herb'.

βελτιοῦν, 'make good', used also by Philo, equiv. to βελτύνειν, *q. v.* *supra*.

βούλημα, 'counsel, purpose, design'.

βρασμός, 'agitation, shaking', fr. βράσσειν.

βροχθίζειν, 'to gulp down', fr. βρόχθος, 'mouth', also in Aristotle.

βρωτήρ = βρωστήρ, 'a moth', comp. above.

γάνωσις, 'a brightening, varnishing' in Plutarch, here 'something made of lead or tin', probably 'plummet' (ἤρῃ).

γέλασμα, 'laughter'.

γοητικός, 'skilled in witchcraft, beguiling'.

γρόνθος = πυγμή, 'fist', so in Hesychius and other late writers.

γῶρις, 'the finest meal', in Dioscorides and Athenaeus, here 'white flour'.

γύρωσις, 'the making of a γῦρος = circle round a tree', in the *Geoponica*, here 'a reeling, going round', fr. γυροῦν.

δαιμονίζειν, 'to act as demon or evil spirit', only mid. and pass. found elsewhere.

δαμάλης, 'young steer', masc. of δάμαλις.

δευτερόγονος, 'feeble, faint'; δευτερογενής in Antigonus Carystius = produced later (through feebleness).

δηγμός, 'destruction', in Hippocrates and Theophrastus :
'a gnawing pain, a biting'.

διάζωμα = διάζωμα and διαζώνη (see above), 'girdle,
cornice, frieze', also in Plutarch.

διάπηγμα, 'a cross-beam', occurs also in Philo together
with its dim. διαπηγμάτιον.

διαπλοκή, 'intermixture', so in Hippocrates, comp. also
διάπλοκος in Heliodorus and διαπλόκιος in Strabo, both
meaning 'interwoven'.

διαπόνημα, 'hard labour', as in Plato.

διαπόνησις, 'toil, pain', in Plutarch 'a working at, pre-
paring'.

δίαρμα, 'an elevation, fortification', elsewhere used for
'elevation of style'.

διαυγάξειν, 'to shine', like διαυγίξειν, *q. v. supra*.

διαυγής, 'translucent, transparent'.

διευθύνειν, 'to set right', as in Lucianus and Manetho.

διχάζειν, 'to divide in two', as in Plato.

διψαλέον (neut. of διψαλέος), 'parched ground'.

δυσπάθεια, 'deep affliction', as in Plutarch.

δωροδοτεῖν, 'to give a present, bribe', comp. δωροδοκεῖν,
'to accept a present or bribe'.

ἐγγυμνάξειν, 'make ready, prepare', otherwise 'exercise in'.

ἐγκοιμᾶσθαι, 'stretch oneself out, lie down, sleep'.

εἰκαιότης = εἰκαιοσύνη, 'thoughtlessness', as in Diogenes
Laertius.

εἰκασμός, 'measure', elsewhere 'a conjecturing, guessing'.

εἶργμός, 'cage, prison'.

εἰσακοή, 'a listening, hearkening', also in Philo.

εἰσπνεῖν, 'to inhale, draw breath'.

εἰσπράσσειν, 'to exact debts', from which *α'* derives
εἰσπράκτης, see above.

ἐκβιαστής, 'executioner', comp. Suidas, *s. v.*

ἐκβιασμός, 'an execution', found also in the *Basilica*.

ἐκβιαστής = ἐκβιαστής, 'executioner', as also in Du Cange's *Glossarium ad scriptores mediae et infimae graecitatis*.

ἐκκοπή, 'a cutting down, excavation'.

ἐκμυζᾶν, 'to squeeze out', as in the *Iliad*, &c.

ἐκνοια, 'loss of one's senses', as in Aristotle.

ἐκπέτασθαι, 'to fly away'.

ἐκπωμα, 'a drinking-cup'.

ἐκυρός, 'a father-in-law', epic for prose πενθερός (in *Iliad*).

ἐκχωρνῦναι, 'to be filled up by the deposit of a river' (of a bay), so in Herodotus.

ἐλαιώδης, neut. 'curd', in Hippocrates 'oily'.

ἐλασις, 'procession', as in Xenophon.

ἐλαφίνης, 'young deer, fawn', likewise in Hesychius.

ἐλαφρύνεσθαι, 'be light', so in Babrius.

ἐμπρηστής, 'one that burns', in Proclus, in *α'* 'serpent, dragon' (attended by fire).

ἐναυλίζεσθαι, 'to dwell, abide', so in Herodotus, Thucydides, &c.

ἐνικμος, 'humid', as in Aristotle, comp. also Herwerden, p. 502.

ἐξανεγείρειν, 'to excite', so in Euripides.

ἐξερεᾶν, 'to vomit'.

ἐξιλεῖσθαι (?), 'to appease', ἐξιλεοῦσθαι in Strabo.

ἐξίσωσις, 'equalization', fr. ἐξισοῦν, 'to make equal', in Plutarch and also in Böckh's *Corpus Inscriptionum Graecarum*.

ἐξωμος, 'equipped' (Jer. *expeditus, et exsertus humeris*), in Hesychius χιτῶν ἐξωμος, 'a frock or coat of mail without

sleeves, leaving both shoulders bare', more frequent is the noun ἐξωμίς.

ἐπιγώνιον, 'angle', neut. of ἐπιγώνιος, 'at or of the angle', in Nicomachus the arithmetician.

ἐπίδεσις, 'bandaging', fr. ἐπιδέν, so also in Hippocrates.

ἐπίδεσμος, the same as ἐπίδεσις.

ἐπίδοσις, 'increase, growth'.

ἐπιθεσία = ἐπίθεσις, 'imposture, deception'.

ἐπιπόθησις, 'desire, longing', likewise in N. T. and Clemens Alexandrinus, equiv. to ἐπιπόθημα, *q. v. supra*.

ἐπιπρέπειν, 'to fit, suit', as in Xenophon.

ἐπισκέπτῆς = ἐπίσκοπος, 'guardian, watch', so in Bekker's *Anecdota Graeca*.

ἐπιστροφᾶν, frequentat. of ἐπιστρέφειν, 'to visit or frequent'.

ἐπίτριπτος, 'well worn, crushed, oppressed'.

ἐργαστήριον, 'workshop, manufactory'.

ἐσπευσμένως, 'with eager haste', fr. σπεύδειν, also in Dionysius of Halicarnassus.

ἐταιρεῖσθαι, 'to associate with'.

ἐτερόγλωσσος, 'of another tongue, talking indistinctly'.

εὐκαρπος, 'fruitful'.

ἐφαπτίς, 'a soldier's upper garment'.

ἔχιδνα, 'adder, viper'.

ἐψῆσις, 'a boiling of ointments, ointment-mixture', as in Hippocrates.

ζωγρεῖον, 'cage' (for fowl), in Strabo 'a place for keeping animals', *vivarium* (Herwerden).

ζώωσις, 'a keeping alive', also found in ecclesiastical literature.

ἠλουῦσθαι, 'become like ἦλος = nails, bristle up', in Clemens Alexandrinus.

θάμβησις, 'trepidation', in Manetho 'astonishment'.

θέναρ, 'the hollow of the hand', so in Aristotle ('palm of the hand').

θλιβώδης, 'oppressive', fr. θλίβειν, also used in ecclesiastical literature (Nilus).

ἰά = ἰωή, βοή, 'a cry', classical.

ἰκετικός = ἰκετήριος, 'fit for suppliants', found also in Philo and Eustathius.

ἰσχυροποιεῖν, 'make strong', late combination, found in Diodorus Siculus, Polybius, and Clemens Alexandrinus who also forms a noun from it: ἰσχυροποίησις = βεβαίωσις, comp. Herwerden, p. 720.

ἰσχυρότης, 'strength', in Dionysius of Halicarnassus and Philo.

καγχλάζειν = καχλάζειν, 'to splash, dash' (of water); the same form occurs also in Athenaeus and is quoted by Hesychius, only with a different meaning (= καυχάζειν = καχάζειν).

καθησυχάζειν, 'keep quiet', intensive of ἡσυχάζειν, also in Polybius and Philo.

κακοηθίζεσθαι = κακοθεύεσθαι, 'to be malicious, act as a madman', quoted also from Arrianus's digest of Epic-tetus's Dissertations.

καλπάζειν, 'to trot, gallop' (of a horse), comp. Suidas *s. v.*: τὸ ἄβρῶς βαδίζειν, and Herwerden, p. 741.

καμπτός (adj., but used here as noun) = καμπτήρ, 'track, course', so also in Aristophanes and *Etymologicum Magnum*.

κάμψις, 'binding', in Plato and Aristotle 'bending'.

καραδοκεῖν, 'watch eagerly', from which is der. *καραδοκία*, *q. v. supra*.

καρπεύειν, 'have the usufruct of'.

κατάκορος = κατακορής, 'full, dark, saturated' (of colours); comp. Herwerden, p. 763.

καταμέτρησης, 'a measure', from καταμετρέειν, 'to measure out to', found also in Polybius and Sextus Empiricus ('a measuring out').

καταπέτεσθαι, 'settle down' (of a bird).

κατάποσις, 'swallow, gullet', later meaning, being used in Plato and Aristotle for 'deglutition, a gulping down'.

καταφορά, 'a lethargic attack', in this sense only in Hippocrates, also Herwerden, p. 776 (*obdormitio*).

κατούλωσις, 'healing of a wound, cicatrization', fr. κατουλοῦν, occurs only in Dioscorides.

κένωμα, 'emptiness', so in Polybius, Plutarch, &c.

κιρρός, 'tawny, orange-tawny', used in the neut. for 'refined, pure gold'.

κλάνιον, 'bracelet', comp. Hesych. κλάνια, ψέλλια βραχιόνων.

κλόνησις, 'agitation', in Hippocrates and Quintus Smyrnaeus, from κλονεῖν (ecclesiastical κλονίζειν).

κλόνος, 'turmoil, confusion', poetical (in Homer and Aeschylus).

κνησμός = κνήσις, 'an itching', medical (Hippocrates).

κολοβότης πνεύματος, 'shortness of breath' in speaking, so used in Plutarch.

κράββατος, late for Attic σκίμπους, 'a small couch, low bed', frequent in N. T. and later writers.

κρηπίδωμα, 'enclosure, outer court', in Diodorus Siculus 'foundation, groundwork' (written also κληπείδωμα, Herwerden, p. 841), also in Byzantine writers.

κροκύφαντος (subst.) = κεκρύφαλος, 'reticule', so in Galenus.

κρύος = κρυμός πάγος, 'frost', 'hail?'

λαμπηδών, 'lustre'.

λάρναξ, 'box, coffer'.

λειοῦν, 'to make smooth' (λείος), so also in Marcellus Sidetes.

ληκύθιον, 'a small oil-flask', dim. of λήκυθος.

λιθέα (so Diodorus Siculus), λιθία (in Strabo) = λιθεία, 'a fine stone'.

λιθολογείσθαι, 'become a heap of stones, ruins'; elsewhere only the act. is found, meaning 'to pick out stones for building' (Pollux).

λιθολογία, 'a heap of stones, ruins', in Aelius Moeris, ed. Pierson, 53, 'a building with stones'.

λιχάς, 'handful', in Pollux 'the space between the fore-finger (λιχανός) and thumb'.

μακρυσμός, 'a long interval', so in Aristotle.

μασχάλη, 'a hollow', elsewhere 'armpit' (the hollow under the arm), and in Theophrastus 'the hollow under a fresh shoot'.

μελανοδοχείον, 'an ink-stand', as in Pollux.

μέταρσις, 'transplantation, removal', found also in Theophrastus.

μίσθωσις = μίσθωμα, 'price, wages', also used by the orators Isaeus and Demosthenes.

μορφοῦν, 'to sketch', in the same sense also *Anthologia Palatina*.

μόρφωμα, 'form, figure' (used as an idol).

μότρωσις, 'a lint dressing' for a wound, occurs only in Hippocrates alongside with μότρωμα.

μυρίκη, 'a shrub or bush thriving in marshy ground, the tamarisk'.

μυχθίζειν, 'mock, sneer', in which sense it occurs already in Theocritus.

μυχθισμός, 'mocking, jeering', in this sense nowhere else.
 νακτά (neut. pl. of *νακτός* = close-pressed, solid), 'frontlet-bands, phylacteries', in Hesychius τὰ νακτά, 'felt'.

νεανιότης, 'youthfulness', equiv. to *νεανικότης* in ecclesiastical literature.

νέφωσις, 'cloudiness', also in Philo and Heliodorus, Herwerden (from Philo), p. 990: *nubile coelum*.

νυμφευτής, 'wife's father'.

νωθρεύεσθαι, 'to be sluggish, tarry'.

ξόανον, 'an image, statue', of a god, so in Euripides.

οικοδόμημα, 'capital of a pillar', elsewhere 'building, structure'.

όλοτελώς (adv. of *όλοτελής*), 'completely', used by Suidas to explain *όλοσχερώς*.

όμβρεῖν, 'pour out' (of speech).

όξυντήρ, 'a sharpener', so in *Anthologia Palatina*, in Herwerden, p. 1044: *όξυντρον, acuendi instrumentum*.

όρύκτης, 'digger,' hence 'mole'.

όστέωσις, 'framework of bones', as in Eustathius.

όστώδης, 'bony', in Xenophon and Aristotle.

οὔλος = *ζουλος*, 'a corn-sheaf'.

όφρουόσθαι, 'to be peaked' (of a mountain), elsewhere 'to be supercilious'.

παγίδευμα, 'net, snare', so also in Eustathius; *παγιδεύειν*, 'entrap' in *Θ, α' σ' θ'*, and N. T.

παγκτησία, 'perpetual possession', in Pollux 'entire possession'.

πάμμικτος = *παμμιγής*, 'mixed of all sorts', occurs also in Aeschylus.

παραγραφίς, 'a writing instrument, a stylus', so also in Pollux.

παροδίτης, 'a passer-by, a traveller', so in Hippocrates.

παστάς, 'door-post', elsewhere 'colonnade, piazza, corridor' (Lat. *porticus*).

περαιΐτης, 'a Hebrew', in Josephus 'one of the country over the water, of Peraea'.

περιδιώκειν, 'to pursue on all sides', in Strabo and Sextus Empiricus.

περιστερίς = *περιστέριον*, dim. of *περιστερά*, 'pigeon, dove', elsewhere found only in Galenus and Papyri Berolinenses (Herwerden, 1162).

πήρωσις, 'blindness' (Herwerden, 1172: *caccitas*), originally 'mutilation', comp. *πήρωσις τῶν ὀφθαλμῶν, τῆς ἀκοῆς* in Plutarch.

πιμελής, 'fat', as in Lucian.

πλαδαροῦσθαι, 'become soft and flabby, be loosened', as in Eustathius.

πλατύτης, 'breadth, width'.

πλεονέκτημα, 'gain, profit'.

πλήξις, 'stroke', so in Timaeus and Plutarch.

πολίχνη, 'a small town', in Callimachus and Plutarch, in earlier writers as a proper name.

πρηστήρ, 'a hurricane'.

πρίνινον (neut. of *πρίνινος*, made of *πρίνος* = 'oak'), 'an oak, ilex'.

πριστήρ, 'a saw', so also in Aretaeus.

πρόσκρουσις = *πρόσκρουσμα*, 'an obstacle, snare', in this sense nowhere else.

προσπλοκή, 'a close embrace', in Artemidorus, used in *α'* for 'corselet'.

προσράσσειν, 'to dash against', as in Pausanias.

προσρηγνύναι, of the same meaning as the above.

προσφιλία = *προσφίλεια*, 'kindness'.

πτωματίζειν, 'cause to fall', also in Cyrill.

ρίνόκερως, 'wild ox', of the nose-horn variety (in Hesych. 'Ethiopian bird').

ρίπτάζεσθαι, 'to swoon away', comp. Herwerden, p. 1288.

σεβάζεσθαι, 'to fear', in the *Iliad* and also in later writers.

σιτίζειν, 'fatten', part. used for the 'crop of a bird'.

σκαλεύειν = σκάλλειν, 'search, probe'.

σκάλευσις, 'a search, quest'; in this sense nowhere else.

σκελισμός, like σκέλισμα, 'a snare', in ecclesiastical literature, but here it appears to stand for 'worthlessness'.

σκεπαστός, in the fem. and neut. 'a tilted wagon', in the neut. also in Herodianus, the fem. in Eustathius means 'a shed'.

σκευαστής, 'a preparer', only in mediaeval Greek.

σκιρροῦσθαι, 'to become indurated, be ingrained', as in Hippocrates.

σκόπευσις, 'a look-out', quoted also from a scholion to Lycophron.

σκοπευτής = σκοπός, so in Eustathius.

σκοτομηνία, 'darkness', comp. Herwerden, *s. v.* σκοτόμαινα, p. 1335.

σκοτώδης, 'dark, obscure'.

σκυλευτής, 'one who strips a slain enemy', found in Byzantine literature.

σταγετός, 'a drop', ecclesiastical (Nilus).

στερέμιος, later form of στερεός, 'stiff, firm'.

στιβάς, 'bed, mattress', here 'row, line', hence Schleusner suggests στιχάδες for στιβάδες.

στιλπνότης = στιλβότης, 'something that shines or glitters' in Plutarch, here used for 'fresh oil'.

στρώτης = στρωτήρ, 'one that spreads', Lat. *strator*, as in Plutarch.

συγκοιτάζεσθαι, 'to have sexual intercourse with', found

only in med. Greek (the act. in Tzetzes, the pass. in Zonaras).

συγχωνεύεσθαι, 'to be melted', only act. found elsewhere.

συγχωνύναι, 'to heap up'.

σύζυγία, 'a union, coupling', like σύζευσις and συζυγή (the latter in Herwerden, p. 1377).

σύζυγος, 'comrade, beloved'.

συμμετρία, 'proportion'.

συμποσιάζειν, 'to drink heavily', also in Heliodorus.

σύμφυλος, 'fellow, relation'.

συναλλαγή, 'intercourse', in *α'* also 'sexual intercourse'.

συναναλαμβάνειν (in Plutarch and Athenaeus), in the mid. 'to take hold of itself'.

συναναπλέκειν (intrans.), 'to be entwined, folded', so also in Eumathius.

συνεκτικός, 'chief, head'.

συνεταιρίζεσθαι, 'to be somebody's companion', the mid. in Photius.

συντομή, 'an edict', in this sense nowhere else.

συστάς, 'cistern, reservoir', so also in Strabo.

συστολή, 'contraction or spasm of the heart'.

σφακτής, 'slayer, murderer', also in Zenobius.

σφοδρότης, 'muchness', elsewhere 'vehemence, violence'.

τείχισμα, 'wall or fortification', in Euripides and Thucydides.

τελείωμα = τελείωσις, 'completion'.

τενοντοκοπεῖν, 'to cut through the neck, behead'.

τενοντοῦν = τενοντοκοπεῖν.

τίτθη, 'a nurse'.

τραγάκανθα, 'a low shrub', so in Theophrastes and Dioscorides.

τράγημα, 'sweetmeats'.

τρήσις, 'orifice', as in Aristotle.

τρισκελής, 'a three-legged instrument'; only the adj. τρισκελής occurs elsewhere.

τρισμός = τριγμός, 'a shrill cry, scream', here 'distress'.

τροχάζειν, 'cause to run'.

τρύξ, 'dregs'.

τρυφερία, 'luxury, daintiness', like τρυφερότης (Rufus Ephesius and *a'*).

ύδραγώγιον, 'an aqueduct', as in Böckh's *Corpus Inscript. Graec.*, in Strabo ύδραγωγείον.

ύπέρβασις, 'a passing over', instead of ὅ's πάσχα and σ's φασέχ.

ύπερέκχυσις, 'an overflowing', in Heliodorus and Plutarch.

ύπερεπαίρειν, 'to exalt' (in Appianus), from which *a'* derives ύπερέπαρσις, *q. v. supra*.

ύπερκρίνεσθαι, 'to be judged superior', only here and in Bekker's *Anecdota*.

ύπόχυμα, 'a blinding humour suffused over the eye', in Galenus and Clemens Alexandrinus.

ύστέρησις, 'a deficiency', used also in N. T., equiv. to ύστέρημα of ὅ.

φαγέδαινα, 'confusion, panic' (in this sense nowhere else), from which are derived φαγεδαυίζειν and φαγεδαινούν, *q. v. supra*.

φεγγούν, 'make bright', from φέγγος, 'light', in Hesychius φέγγειν = φαίνειν.

φύβημα, 'terror', in Sophocles.

φολιδωτός, 'full of scales'.

φρούρημα (poetical), 'that which is watched or guarded', here it seems to stand for a Hebr. word meaning 'a spring' (פְּרִיָּה).

φρούρησις, 'a watching', in Bockh's *Corp. Inscr. Graec.*, here for a Hebr. word meaning 'a balsam-tree'.

χάρμα, 'a joy, delight'.

χεῦμα, 'that which is poured out' (Lat. *fusio*), poetical, here for 'corn, grain'.

χρεμέτισμα, 'a neighing, whinnying', in *Anthologia Palatina*.

χρεοδοσία, 'the payment of a debt' in Herodianus, here 'the pledge as security for a debt'.

χυδαιούσθαι, 'to be decayed', later in Chrysostom, the act. in Eriphanus.

In studying Aquila's diction it is also important to compare it with that of his contemporaries and compeers, above all with that of Symmachus and Theodotion, and thereby establish a criterion for their mutual vocabulary and what singular words are common to some or all of them. It goes without saying that by standardizing their points of agreement we at once fix also their points of variance, thus enabling us to attribute a doubtful reading to its proper source.

Common to all the three (usually banded together under the general and ill-defined signature οἱ λοιποὶ) are the following:

ἀκροβυστίζειν, 'to regard as uncircumcised' (ἀκρόβυστος), comp. ἀκροβυστεῖν, 'to be uncircumcised' in Θ , fr. ἀκροβυστία.

ἀκρόβυστος, as above, also in ecclesiastical literature.

ἀλίκμητος, 'seasoned with salt', elsewhere 'worn down by the sea'.

ἀμείβειν, 'repay', epic.

ἀναβλύειν, 'gush forth' (of speech).

ἀναβλύζειν = ἀναβλύειν, poetical.

ἀναβλύσσειν = ἀναβλύζειν.

ἀναπνοή, 'breath'.

ἄπορος, 'poor'.

βδέλλιον, 'a fragrant and transparent gum from a plant', occurs also in Dioscorides, comp. also Herwerden, p. 270.

βρόγχος, 'the trachea, windpipe'.

διασταθμίζειν, 'to weigh, to regulate', διασταθμᾶσθαι with the same meaning in Euripides, comp. σταθμᾶσθαι above and σταθμίζειν below (ἀ' and σ'); both forms seem to have been used by ἀ'.

δικασία = δίκη, 'strife, dispute', der. fr. δικάζειν, nowhere else.

δρομάς (*scil.* κάμηλος), 'a running' (camel), hence 'young camel, dromedary'.

ἔκκλισις, 'a turning out of one's course, a deflexion', as in Plutarch.

ἐκλογή, 'a choice'.

ἐκφθείρειν, 'to destroy utterly'.

ἐμβράσσεσθαι, 'rage violently' (of the sea), only the simplex is found elsewhere.

ἐμβρίμησις, 'indignation', for Θ's ἐμβρίμημα, both der. fr. ἐμβριμᾶσθαι.

ἐμπρόθεσμον (neut. of ἐμπρόθεσμος, 'within or before the stated time'), 'end'; for an adv., ἐμπροθέσμως, comp. Herwerden, p. 487.

ἐνόησις, 'an annoyance', like ὄχλησις.

ἐπανακάμπτειν, 'to come back again', also in Aristotle.

ἐπέδυμα, 'an upper garment' in Plutarch, used here exclusively for the 'ephod'.

ἐπιπόλαιον, 'something on the surface, something floating', neut. of ἐπιπόλαιος.

εὐαρέστησις, 'pleasure', as in Dionysius of Halicarnassus and Clemens of Alexandria (comp. Herwerden, p. 600).

ἡμικόρος, 'a half-κόρος' (a dry measure), ἡμικόριον in Hesychius.

ἰχθυακή = ἰχθυική (in Θ , comp. also Herwerden, p. 721) = ἰχθυηρά, 'of fish'.

κάθυγρον (neut. of κάθυγρος, 'very wet'), 'a swamp'.

καταμεγαλύνεσθαι, 'to exalt oneself against', only in ecclesiastical literature.

κέρκιον, dim. of κέρκος, 'tail of a beast'.

κνίς = κνίδη, 'a nettle', also in Oppianus.

κορμός, 'trunk of a tree'.

κοσκίνωμα, 'a grating or lattice-work', 'sieve-work', fr. κόσκινον, suffix -μα probably for a preform. 'n in Hebr. (קֶסֶף).

λαϊκός, 'of the people, common', used in ecclesiastical literature.

λαϊκοῦν, 'make common, desecrate', likewise ecclesiastical

λεπτοκοπεῖν, 'chop fine or small', also in Dioscorides.

μάλη, colloquial form of the following.

μασχάλη, 'armpit, a hollow'.

μελαίνεσθαι, 'become black'

μεταφυτεύειν, 'to transplant'.

μυζᾶν, 'to suck'.

μυσοῦν, 'to commit an abomination' (μύσος).

ὀλισθηρός, 'slippery'.

ὄλμος, 'a mortar', as in Hesiod and Herodot.

ὄμαλός in neut. and fem., 'a plain'.

ὄριοθετεῖν, 'to set boundaries' (ὄρια).

παραστάς = φλιά, 'doorpost'.

πελέκανος, 'a water-bird'.

περιαμαρτίζειν, 'offer a sin-offering'.

περινοεῖν, 'consider well'.

περιστεφανοῦν, 'to enwreath, encircle'.

περίφραγμα, 'a place fenced round, an enclosure'.

προσερίζειν, 'to provoke to anger', elsewhere 'to strive with or against'.

προσεριστής, 'rebellion', from the above.

πρωτοτοκία, 'first-birth', fr. πρωτοτόκος, comp. also πρωτοτόκιον with the same meaning in Θ .

πτῆξις, 'terror', fr. πτήσσειν, cited also from Aristotle.

πυρόν, 'a fire-offering'.

πυρροῦσθαι, 'be red' (πυρρός).

σκορπισμός, 'a scattering', in Byzantine σκόρπισμα, both fr. σκορπίζειν.

στίμι, Lat. *stimmi* or *stibium*.

στρεβλοκάριος, 'perverse of heart', from which the Byzantine στρεβλοκαρδιᾶν.

στρουθοκάμηλος, 'an ostrich'.

συκόμορος, Lat. *sycomorus*, Hebr. *šikmah*.

συμβολοκόπος, 'addicted to feasting', from συμβολοκοπέω in Θ $\acute{\alpha}$ θ' and Philo, the latter employs also the adj. according to Herwerden, p. 1880: *qui studet coenis*.

συμπλημμελεῖν, 'to sin together with', πλημμελεῖν, 'go wrong, offend', in classical writers.

συνεσφιγμένος, 'closely woven or knit together', an adv. συνεσφιγμένως in Byzantine literature.

σύσφιγκτος, 'laced close together', from συσφίγγειν, in the neut. 'chain'.

τριχῶν (part. of τριχιᾶν), 'a hairy being, hence satyr, demon', in this sense nowhere else.

ὑποτύφειν, 'kindle with a smouldering fire'.

χλευαστής, 'a mocker, scoffer', in Aristotle, &c.

ψεῦσμα, 'fraud', in Plato.

Common to Aquila and Symmachus:—

ἀδημονεῖν, 'to be dismayed', in classical writers.

ἀθροισμός = ἄθροισις, 'a gathering, condensation' in Theophrastus, here 'all at once-ness, moment'.

ἀμεριμνεῖν, 'to be ἀμέριμνος, free from care', in Iamblichus and ecclesiastical literature.

ἀμυρίτης, unintelligible as it stands, but Field suggests ἀμορίτης, from ἀμόρα, in Hesychius: σεμίδαλις ἐφθῆ σὺν μέλιτι, in Athenaeus: μελίτωμα πεπεμμένον; the Hebr. is doubtful.

ἀναβόλαιον (also ἀναβολάδιον), 'a mantle', also ecclesiastical, the fuller form also in Papyri, comp. Herwerden, p. 100.

ἀναζωοῦν, 'to recall to life', equiv. to ἀναζωοποιεῖν, both ecclesiastical.

ἀνασεῖν, 'to threaten with', also Herwerden, p. 116: *pinari*.

ἀνασκοποῖζειν = ἀνασταυροῦν, 'to impale', ἀνεσκολοπισμένη (*scil.* ὁδός) stands for 'a paved road, highway'.

ἀναταράσσειν, 'excite, confound', as in Plato.

ἀνευόδωτος, 'that does not prosper', composed of alpha privative and εὐόδωτος, fr. εὐδοῦν.

ἀνυπαρξία, 'non-existence, nonentity' in Sextus Empiricus, here 'calamity, destruction'.

ἀπόβλητον (neut. of ἀπόβλητος, 'worthless', in ecclesiastical literature 'excommunicated'), 'a foul thing, refuse'.

ἀπόθετος, 'hidden'.

ἄσπλαγχνος, 'merciless' (so in Hesychius in the adv.), from which is derived ἀσπλαγχνεῖν, *q. v. infra*.

ἀχλὺς, 'a mist, cloud', poetical.

βεβαιότης, 'firmness, steadfastness'.

βροχωτός, 'in meshes or squares', Lat. *laqueatus*.

βρύχημα = βρυχηθμός and βρυχή, 'a roaring'.

δεκάκις, 'ten-fold'.

διαβαστάζειν, 'to carry over'.

διαψηλαφᾶν, 'to handle something', cited also from Oribasius.

διδυμοτόκος, 'bearing twins', also in Aristotle together with the verb.

δυσαρεστεῖσθαι, 'to be ill-pleased', as Dep. in Polybius.

δωροκοπία, 'a bribery', from δωροκοπεῖν in \mathfrak{C} .

ἐγκατάσκευος, doubtful, Jer. renders *pretiosus*, which would seem to favour Schleusner's suggestion to read ἐν κατασκευοῖς, &c., despite Field's opposition.

εἴλημα, 'a veil, wrapper', as in Stobaeus.

ἐκβράσσειν = ἐκβράζειν, 'cast on shore'.

ἐκδοκιμάζειν in the sense of δοκιμάζειν, 'assay or test'.

ἔκπληξις, 'fear, consternation'.

ἐπίπλαστος, 'idol'.

ἐπιφθέγγεσθαι, 'to utter, pronounce'.

ἐποχή, 'check, cessation'.

ζύγιον, late form of ζυγόν.

ἡμέρευσις in the accus., 'by day', a similar formation is ἡμερησίως = καθ' ἡμέραν, *quotidie*, in Herwerden, p. 641.

θηρατής, 'a hunter' (of dogs).

θολοῦν, 'make muddy'.

ἵπτασθαι, late form of πέτεσθαι.

κακουχία, 'wretchedness', as in Polybius.

κάρωσις, 'heaviness in the head, drowsiness' in Hippocrates, here 'reeling'.

κατακόσμησις, 'an adorning', as in Plutarch.

κατάπομα, 'something swallowed', comp. πόμα = πῶμα, 'a drink, a draught'.

κατισχυρεύεσθαι in the part., 'awe-inspiring, terror-striking'.

κερεῖνός = κεράός and κερουῶχος, 'possessing horns' (κέρας), hence 'he-goat'.

κλάδευσις = κλαδεία, 'a pruning', fr. κλαδέειν, also in the *Geoponica*.

κλύζειν, 'to dash over' (of water).

κονιέσθαι, 'roll in dust'.

κοσκινίζειν = κοσκινεύειν, 'to sift', as in Dioscorides.

κροκυφάντωτος in the neut., 'lattice-work', as if from a verb κροκυφαντοῦν, comp. κροκύφαντος 'woven'.

λικμητής = λικνίτης, 'a winnower, scatterer', like λικμητήρ, fr. λικμᾶν; for a fem. form λικμητρῖς comp. Herwerden, p. 891.

μαγῶζος neut., 'chest, treasury', not having the remotest connexion with any Greek root or vocable, and hence considered by some as a transcription from the Hebrew (מִצְבָּה = מִצְבֵּה) in Hellenistic garb, so Semler, based on Theodoret, *ad loc.*: ἀπὸ τοῦ Ἑβραίου ἐξελληνίζει.

μήνη, 'moon', poetical.

μυρσινευών, 'myrtle-tree'; comp. μυρσινῆον = μυρσινών, 'a myrtle-grove'.

όνάς = ἡ ὄνος, 'she-ass'.

παρατάνυσμα = παρατανυσμός, *q. v. supra*.

περιειλίσθαι = περιείλεσθαι, 'to swathe oneself'.

περιτραχήλιον, 'a neckpiece', also in Plutarch.

πιμελή, 'fat'.

προσκόπησις = προσκοπή, Jer. *inspectio*.

πτισάνη, 'peeled barley'.

σαπρίζειν, 'to make rotten' (σαπρός), the pass. occurs in Hippocrates.

σειστρον, 'a rattle' used in worshipping God, described in Plut. as used in the worship of Isis.

σκάλιστρον = σκαλιστήριον = σκαλῖς, 'a hoe', according to Norberg who is supported by Field; Schleusner, however,

considers it a corruption from *σκεπαστήριον* or *σκέπαστρον*, 'a veil'.

σκοτασμός, 'the state of darkness', as also in Dioscorides.

σταθμίζειν = *σταθμᾶν*, 'to weigh', also in Eustathius and Suidas.

στατήρ, used for *shekel*.

στύραξ, 'a gum or resin used for incense', Lat. *storax*.

συνάφεια = *συναφή*, 'sexual intercourse', as used by Moschio.

σφιγκτήρ, 'a lace, band' in later Greek, here 'plaited work or setting'.

τέλμα, 'mud, mire'.

τρυφητής, 'a voluptuary', as in Diodorus Siculus and Athenaeus.

φαλάκρωσις, 'baldness'.

φολῖς, 'a horny scale'.

Common to Aquila and Theodotion:—

ἀγριοβάλανος, 'a wild *βάλανος* or acorn'.

ἀκριβαστής, 'a close inquirer', cited in Herwerden, p. 58.

ἀναξάινειν, 'to break open anew'.

ἀνοησία, 'want of understanding', so in Suidas.

ἀσπλαγχνεῖν, 'to be merciless', denom. of *ἄσπλαγχνος*.

βανουσία, 'handicraft', here equiv. to *ὑπερηφανία*, 'dignity, pride', comp. Schleusner, *ad loc.*

βραχιάριον = *βραχιονιστήρ*, 'an armlet'.

διασωσμός, 'escape', fr. *διασώζειν*.

διατορεύειν, 'to engrave', so in Sophocles and Plutarch.

ἐκδικία = *ἐκδίκησις*, 'an avenging'.

ἐκμύζησις, 'a squeezing out', from *ἐκμυζᾶν*, also in Dioscorides.

ἐμβόλισμα, 'a patch'.

ἐμπτίσσεσθαι (ἐν and πίσειν), 'to peel off'.

ἐνδεσμῆν = ἐνδεσμεύειν, 'to bind', also in Dioscorides.

ἐπιλύειν, 'to solve, explain'.

εὐσυχολία, 'leisure', also in Longus.

ιάνθινος, 'violet-coloured'.

καρτεροῦν, 'to strengthen'.

λαιλαπαῶδης, 'stormy', as in Hippocrates, fr. which λαιλα-
πίζειν, *q. v. supra*.

λυγμός = λύγξ, 'a spasmodic affection of the throat,
hiccough'.

μετεωρότης, 'height, loftiness'.

νικοποιός, 'he who causes victories'.

ξυστρωτός (as if from ξυστροῦν), in the neut. 'carved wood
or ornament, fluted work'.

δραματίζεσθαι, 'to see', from which *a'* derives δραματισμός,
q. v. supra.

παράκλητος, 'a comforter', as in N. T. and ecclesiastical
literature.

πενθινός, 'mournful', fr. πενθεῖν.

περίστρωμα, 'a coverlet', fr. the following.

περιστρωννύναι = περιστορεννύναι, 'to spread all round'.

πλάστης, 'a creator', as in Philo and ecclesiastical
literature.

πλέγμα, 'plait, chaplet'.

σκαμβούσθαι, 'be twisted', the act. in Athanasius.

στενοῦσθαι, 'become narrow'.

στήλωμα = στήλη, 'a pillar', -μα due perhaps to pret.
ו in Hebrew.

στρεβλοτής, 'crookedness', also in Plutarch.

συμπεριπλέκειν (ἐν ἀγάπαις), 'have sexual intercourse', so
used also in ecclesiastical literature.

φθογγή, poetical form of φθόγγος, 'sound, voice'.

Common to Aquila and Quinta:—

ἀποκλᾶν, 'to cleave'.

γεννηματίζειν, 'cause to grow, produce'.

πρασιάζεσθαι, for which comp. *πρασιοῦσθαι* above.

Common to Aquila and Sexta:—

μεγεθύνειν = μεγαλύνειν, 'make great'.

παραδοκᾶν (?), probably *παραδοκεῖν* = *καρδοκεῖν*, 'to watch eagerly'.

πτηγνός in the neut., 'a winged being or substance'.

σκιρτοῦν, 'cause to leap or bound', same as *σκιρτοποιεῖν*.

APPENDIX II

AQUILA REMAINS IN SYRIAC AND LATIN

ASIDE from the original Greek renderings of Aquila discussed in this treatise there is a great number of such readings in Syriac translation on the margin of the Syro-Hexapla.¹ Field, in his compilation of the Hexapla, incorporated all these Syriac passages in the notes, while giving in the text (in small type) a Greek re-translation based on the style of the translator.² In like manner, some Aquila readings are found only in Latin translation, in Jerome's elaborate expositions of the Scriptures, especially of the Prophets, where the Church Father, contrary to his highly commendable custom to quote threefold,³ thought it sufficient to give a Latin translation only. In Field's

¹ The Syro-Hexapla is the Syriac translation of the Septuagint made by Paul of Tella about 616 c. e. from a copy of Origen's Hexapla (viz. its fifth column), and hence including also the asterisked and obelized passages with their respective signatures of *a' σ' θ' &c.* This important codex, which was still intact in the days of Andreas Masius, as may be gathered from his work on Joshua (*Iosuae imperatoris historia illustrata atq. explicata*. Antwerpiae, 1574), is now extant only for the Hagiographa and Prophets in the Ambrosian Codex published photolithographically by Ceriani in 1874 as vol. VII of his *Monumenta Sacra et Profana*. Other fragments, scattered in various minor manuscripts in London and Paris and covering portions of the Historical Books, have been collected and edited by Lagarde in the first part of his *Bibliotheca Syriaca (Veteris Testamenti Graeci in sermonem Syriacum versi fragmenta octo)*. Gottingae, 1892).

² On this important work of Field comp. his *Otium Norvicense sive tentamen de reliquiis Aquilae, Symmachi, Theodotionis e lingua Syriaca in Graecam convertendis*. Oxonii, 1864.

³ The Hebrew in transliteration, the original Greek of the various versions, and a Latin translation. Examples are profuse in Field's notes.

Hexapla these Latin quotations occupy a place in the text, and are supplemented by remarks in the notes.

An examination of these Syriac and Latin remains bears out the truth of the results arrived at in our previous discussion. They serve to confirm the extreme literalness in both grammatical and lexical matters which we found to be the chief feature of our translator. They add little to an appreciation of Aquila's manner of translation. On the other hand, they are important and quite valuable for an estimation of his manner of interpretation as exemplifying the general trend of Jewish exegesis and for a knowledge of the condition of the Hebrew text in his days. In the following, therefore, attention is paid only to points of text and exegesis.

Gen. 38. 5 וְהָיָה בְּכוֹיֵב בְּלִרְתָּהּ אִתּוֹ *et factum est ut mentiretur in partu, postquam genuit eum*; der. from כּוֹיֵב despite ὁ ἐν Χασβί and Jewish tradition, which construes it as the name of a place. Comp., however, Rashi *ad loc.*: ואומר אני ועל שם שפסקה מלדת נקרא כויב לטון היו תהיה כמו אכזב.

Exod. 13. 16 וְלִטּוֹטֶפֶת וְיִסְחָאוּ, perhaps der. from טָפַף 'to trip, move quickly' in Isa. 3. 16; but Field prefers another reading from cod. X καὶ εἰς νακρά, claiming that *a'* der. it from the talmudic טָפַף 'heap up, make dense'.

Ibid., 28. 6 *et al.* וְשִׁנִּיָּהּ, der. from שִׁנֵּה 'to change', as pointed out in § 30.

Lev. 5. 2 אִם נִפְשָׁה אִשָּׁר תִּנְעַ בְּכַל-דְּבַר טָמֵא . . . *qui conspurcaverit se verbo aliquo inquinato* (quoted by Field from Procopius), free and literal at the same time, but probably based on some Midrash to the effect that one is defiled not only by touching unclean things but even by pronouncing bad words.

Num. 11. 8 אִם יִסְחָאוּ וְיִסְחָאוּ בְּטַעַם לְשׁוֹן הַטָּמֵן;

Munk, *Notice sur Rabbi Saadya Gaon*, p. 28 note, and *Amānāt*, p. 233). The application of this meaning to all the passages where the word שחק occurs serves to illustrate once more Aquila's bend for uniformity in translation, comp. above, § 13.

Ibid., 38. 9 וְעָרְפֵל חֲתָלְתוּ וְיַחַד וְעָרְפֵל חֲתָלְתוּ. Middeldorf (*apud* Field, note) suggests that *a'* read חֲתָלְתוּ 'mockery, deceit', comp. חֲתָלְתוּ 17. 2; but it is also possible that it represents a free rendering: wrapping implies deceit, error, misleading.

Ibid., ver. 32 וְעִישׁ עַל-בְּנֵיהֶם תִּבְנֶהם וְעִישׁ עַל-בְּנֵיהֶם תִּבְנֶהם, similarly Jer. *et vesperum super aedificationem eius induces*, both deriving בְּנֵיהֶם from בָּנָה 'to build'. [Hence בְּנֵיהֶם (= בְּנֵיהֶם) or simply בְּנֵיהֶם. M.]

Ibid., ver. 37 וְנָבֵל מִי יִשְׁפֹּיב מִי יִשְׁפֹּיב וְנָבֵל מִי יִשְׁפֹּיב, *נבל* being confused with מִבּוֹל 'flood'.

Ibid., ver. 38 וְיָרְבִיבוּ יָרְבִיבוּ וְיָרְבִיבוּ יָרְבִיבוּ, to which there is a gloss וְיָרְבִיבוּ יָרְבִיבוּ. *חַלְקָא וְיָרְבִיבוּ*; going back, as ably stated by Field in his note, to Homer's *χερμάδες* 'large pebbles or stones', so called because they fill up the hand of the holder. As to Aquila's use of Homerisms comp. Field's *Hexapla*, p. xxiii f.

Ibid., 39. 13 וְנָצְחָה חֲסִידָהּ וְנָצְחָה חֲסִידָהּ וְנָצְחָה חֲסִידָהּ . . . וְנָצְחָה חֲסִידָהּ וְנָצְחָה חֲסִידָהּ . . . or as recorded in Greek in the Auctarium *περὺγιον αἰνούτων συναναπλέκεται . . .*; similarly Jer. *Penna struthionum mixta est alis herodionis et accipitris*. Did *a'* read וְנָצְחָה, deriving it from נָצַח? [But comp. Prov. 7. 18 וְנָצְחָה *a'* θ' συμπεριπλακῶμεν. M.]

Ps. 2. 2 וְזֶן רִזְוִים חֶסֶד, Latin *filiī mysteriī*, der. from Aram. רִזְוִים 'secret', and having no parallel in the other versions. Comp. b. Synh. 42 a where רִזְוִים of Prov. 31. 4 is explained as הַעוֹסֵקִים בְּרִזּוֹ שֶׁל עוֹלָם. Furthermore, רִזּוֹ לִי

Isa. 24. 16 is rendered likewise by $\sigma' \theta' \text{ ט } \text{ש}$ and the Talmud, comp. b. Synh. 94 a.

Ibid., 5. 1 $\text{אֶל־הַנְּחִילוֹת פָּקַל לְמַנְיַח אֶל־הַנְּחִילוֹת}$, reading הַנְּחִילוֹת and deriving it from נחל 'inherit', so σ' , הַנְּחִילָה , Jer. *pro hereditatibus*, and Midrash Tehillim, ed. Buber, p. 50 ff.

Ibid., 9. 26 (10. 5) $\text{בְּלִצְוֹרְרֵיו יָפִיחַ בָּהֶם אֶמֶסֶסֶס בְּבִלְעֵם בְּבִלְעֵם בְּבִלְעֵם}$, comp. furthermore 26 (27). 12 $\text{וַיִּפַּח הַקָּמָס}$ και ἐξέφάνη ἡ ἀδικία ; from which it appears that a' confused the roots פח , יפע , and פוח in the true Menahem fashion.

Ibid., 9. 29 (10. 8) $\text{עֵינָיו לְחִלְקָה יִצְפְּנוּ אֶמֶסֶסֶס}$, implying $\text{לְחִלְקָה} = \text{לְחִילְקָה}$, so also Rashi who mentions the fact that this word is included in the Masorah of twenty-five words written with קָה instead of ךָ .

Ibid., 15 (16). 4 $\text{וְלֹא־שָׁלַח אֶחָד מֵהֶם אֶת־הַחֲרָעִי אֶת־הָרָעִי}$, which probably goes back to $\text{הַחֲרָעִי אֶת־הָרָעִי}$ (and not, as Field suggests, *affixerunt*).

Ibid., 16 (17). 3 $\text{וְלֹא־מִשְׁלָל אֶמֶסֶסֶס בְּלִתְמַצָּא וְפָתִי}$, reading וְפָתִי and transposing the accent with $\text{ש' ט } \text{ש}$.

Ibid., 36 (37). 35 $\text{וּמְתַעֲרָה בְּאִזְרָח רַעֲנָן אֶמֶסֶסֶס אֶמֶסֶסֶס}$, which is rendered by Jerome *et fortissimum sicut indignam vircentem*, so also וְחַסִּין ט ; was it derived from עיר 'rouse oneself, awake'? [Or וּמְתַעֲרִין M.]

Ibid., 38 (39). 12 $\text{וְהִשָּׂם אֶמֶסֶסֶס לְאֶמֶסֶסֶס וְהִשָּׂם אֶמֶסֶסֶס}$, implying וְהִשָּׂם .

קָלָה in the same verse is rendered חַבְּסָל which Field translates *cantilena* or 'refrain'; it occurs five more times with the same rendering: 43 (44). 9; 49 (50). 6; 56 (57). 4; 83 (84). 9; 84 (85). 3. Of these six cases, two have the signature $a' \acute{e}$, while the other four are credited to a' alone. However, taking all the cases of this singular word into consideration, a doubt suggests itself as to the

authenticity of this Syriac tradition. Out of seventy-four times of כלה in the Bible, thirty-four are preserved in the fragments of *a'*, and of these twenty-two have *aei* and six ܐܝܝܘܢܐ which is the Syriac equivalent of *aei*. There is little likelihood therefore that *a'*, who is known for his uniformity in translation, would have deviated from his customary *aei* in the other six cases. From the fact that Quinta or *ε'* is associated with *a'* in two cases it might be assumed that ܐܝܝܘܢܐ really belongs to *ε'*, with which *a'* is associated by mistake. This is proved by the fact that in 45 (46). 4 Field quotes *a' ε' ܐܝܝܘܢܐ*, while the newly-found Mercati fragments record *aei* for *a'*. Furthermore, two other cases, 74 (75). 4 and 75 (76). 4, have ܐܝܝܘܢܐ in the Syro-Hex., but *aei* in Origen, *Opera*, II, 515. Besides, we expect our translator to go with ܬ לעלמין or לעלמא, Jer. *semper*, and Jewish tradition generally, rather than with ܘ ס' θ' who have διαψαλμα (Suidas: μέλους ἐναλλαγή, Theodoret Hippolytus: μέλους μεταβολή, and therefore similar to ܐܝܝܘܢܐ).⁴

Ibid., 48 (49). 14 ܐܝܝܘܢܐ, Jer. *current*, assuming ܐܝܝܘܢܐ.

Ibid., 49 (50). 21 ܐܝܝܘܢܐ ܐܝܝܘܢܐ *et demittam te in oculos tuos*, Syr. ܐܝܝܘܢܐ ܐܝܝܘܢܐ, being construed as pronominal suffix; the word itself may have been confused with ܐܝܝܘܢܐ 'cause to bow down'.

Ibid., 64 (65). 2 ܐܝܝܘܢܐ ܐܝܝܘܢܐ, der. ܐܝܝܘܢܐ from ܐܝܝܘܢܐ, so ܐܝܝܘܢܐ.

Ibid., ver. 3 ܐܝܝܘܢܐ ܐܝܝܘܢܐ, implying ܐܝܝܘܢܐ, perhaps due to haplography of ܐܝܝܘܢܐ.

Ibid., 67 (68). 18 ܐܝܝܘܢܐ . . . *vociferantium*, Syr. ܐܝܝܘܢܐ, hence der. from ܐܝܝܘܢܐ, so *σ' ἡχούτων*.

⁴ It should further be emphasized that ܐܝܝܘܢܐ is used by *a'* for ܐܝܝܘܢܐ 29 (30). 12, where the Greek is *χορός*.

Ibid., ver. 31 **וְהָאֵלֹהִים בְּרִצֵּי כֶסֶף**, Jer. *rotas argenteas*, hence der. from רִצֵּי and reading רִצֵּי.

Ibid., 68 (69). 16 **וְאֵלֶּי־תִטְרַעְלִי בְּאָר פִּיָּה . . . סֵלָ לִמְבֹל**, Jer. *neque coronet super me putens os suum*, implying תִּטְרַעְרַע or תִּעְטַר.

Ibid., 72 (73). 21 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** is rendered twice by *a'*, once **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, and then **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** . . . The former is der. from שָׁחַח, so commentaries and lexica, the latter assumes אֲשַׁחֲזֶנּוּ (talmudic אֲשַׁחֲזֶנּוּ = to smoke), so Jer. *lumbi mei velut ignis fumigans*, and **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**.

Ibid., 77 (78). 41 **וְהָיָה לְבָרְכֵי**, *transire fecerunt*, implying perhaps הִתְעַי.

Ibid., ver. 51 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, der. from אֲשַׁחֲזֶנּוּ 'trouble, sorrow' in opposition to the other versions which take it as אֲשַׁחֲזֶנּוּ 'vigour, wealth'.

Ibid., 88 (89). 48 **וְזָכַרְתִּי מִהַחֲלֹד**, Jer. *memento mei de profundo*, assuming וְזָכַרְתִּי מִהַחֲלֹד, the latter supported also by **וְזָכַרְתִּי מִהַחֲלֹד**.

Ibid., 109 (110). 6 *a'* **וְלִמְנַחֲשֵׁי הַנָּחַל** . . . Jer. *implevit valles*, hence נִמְנַחֲשֵׁי.

Ibid., 118 (119). 70 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** *a'* **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, impl. **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** or, assuming **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** to have fallen out, **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, comp. ver. 92 where this word is so rendered by the two, comp. also **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** in both places.

Ibid., 137 (138). 3 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, Jer. *dilatabis*, hence **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**.

Ibid., 143 (144). 2 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** *a'* **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, hence **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** with Jer. **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**.

Ibid., ver. 13 **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** *a'* **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, so **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** *a'* **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ**, also Jer. **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** and probably **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** assuming Aram. **וְכָל־יֹמֵי אֲשַׁחֲזֶנּוּ** (comp. Cook, *Glossary of Aramaic Inscriptions*, p. 49).

is evident that *a'* read *שְׂדֵי*, deriving it, as usual, from *דֵּי* 'sufficient'.

Ibid., 21. 13 *יִשְׁבֹּת הָעֵמֶק צוֹר הַמִּיֹּטֵר*: to *הָעֵמֶק* the margin of the Syro-Hex. has *כַּמְבַּל*, but more likely this reading refers to *יִשְׁבֹּת* which was read *יִבְשֹׁת* and construed as a parallel to *צוֹר*.

Ibid., 22. 22 *רַעֲוִיָּה וְחַבְּסִי וְמַחְסֵי רַעֲוִיָּה*, reading *רַעֲוִיָּה*.

Ibid., 30 (37). 3 *וְהַשְׁבֵּתִים סוֹסוֹס . . .*, reading *וְהַשְׁבֵּתִים*, Jer. *et convertam eos, sive sedere faciam*.

Ibid., 32 (39). 12 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, Jer. *qui erant scripti*, assuming *הַפְּתוּבִים* with *א'* *פְּתוּבִים*.

Ibid., 50 (27). 27 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, implying *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, the former also in *U*. [*סוֹסוֹס*, despite Field, is perfect; hence *וְהַשְׁבֵּתִים*; *ס* (*καί*) free addition. M.]

Ibid., 51 (28). 2 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, confused with *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים* Hos. 10. 1 (luxuriant vine) despite the context.

Ibid., ver. 38 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, implying *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*.

Lam. 1. 7 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, der. from *יָשָׁב* 'sit', so *U*.

Ibid., 3. 45 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, confused with *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים* 'speak'.

Ibid., ver. 47 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, reading *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, der. from *נָשָׂא* 'lift', so also *U*.

Ezek. 5. 7 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים* *eo quod numerati estis in gentibus* (quoted by Jer. from *a'*'s second edit.), reading *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים* (from *מָנָה* 'count') with *U*.

Hos. 1. 6 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, Jer. *oblivione obliviscar eorum*, reading *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים* (= *נָשָׂא* = forget).

Ibid., 3. 2 *וְהַשְׁבֵּתִים הָעֵדִים הַפְּתוּבִים*, Jer. *et fodi eam*, der. from *בָּרַד* 'dig'.

Hab. 3. 4 וְשָׁם הִבְיוֹן עֲזָה *et posuit absconsionem fortitudinis suae*, hence וְשָׁם with ט and σ'.

Zeph. 2. 14 חָרֵב בְּפֶה . . . חָרֵב, Jer. *gladium*, assuming חָרֵב, so σ'.

Ibid., 3. 18 נִגְיָי קְמוּעֵר *translatos* . . . assuming perhaps נִהַיָי or else, like Rashi, associating it with הנה 'remove', the נ alone constituting the root.

APPENDIX III

AQUILA READINGS IN TALMUD AND MIDRASH

SPECIMENS of Aquila's exegesis with all its inherent characteristics are also imbedded in the Talmud and Midrash, and for the sake of completeness deserve mention here. It is true that these readings are either disregarded altogether or else undervalued on the part of Christian scholars (comp., for instance, Field's *Prolegomena to the Hexapla*, p. xvii), but with due regard to the latter it must be urged persistently that the Aquila quotations in the Talmud and Midrash, based as they undoubtedly are on a popular oral tradition, deserve as much credence as the quotations by copyists on the margin of Septuagint manuscripts which quite often underwent considerable mutations and less frequently were metamorphized beyond recognition. If the talmudic quotations appear in various forms in different sources, the same may be claimed of the Hexaplaric remains which too often appear in two or more versions and sometimes in an altogether impossible form. Indeed, the Hexapla teems with examples of doubtful readings in disentangling which Field has done the lion's share of his work. The quotations of the Church Fathers, it is true, are more reliable, but this is only due to the fact that they quoted in the original Greek, while the Rabbis had to transcribe into Hebrew wherein it became unintelligible and hence subject to corruption. But with the aid of philological acumen these sometimes puzzling readings may be unravelled and made intelligible. It is the merit of

Azariah de Rossi (*Meor Enayim*, c. 45) and Rudolph Anger (*De Aquila*) to have dealt adequately with these talmudic remains of Aquila's version.

Altogether there are nine Greek renderings recorded expressly in the name of Aquila:¹

Gen. 17. 1 אֵל שְׂרִי is quoted in Ber. r. c. 46 (ed. Theodor, p. 461) as having been rendered by אַנְכְּסִיּוֹס וְאַנְקִיּוֹס. The latter is generally accepted to be a corruption of אַנְקִיּוֹס = *ikanós* which in *a'* stands for שְׂרִי without exception. Our translator therefore followed the rabbinical derivation of שְׂרִי from רִי = sufficient, comp. Ber. r. *l. c.* and b. *Ḥagiga* 12 a. As to אַנְכְּסִיּוֹס, Anger's explanation that it is a corruption of *ισχυρός* is the most probable, for it is based on the entire evidence from the Hexapla according to which *a'* renders אֵל by *ισχυρός* immutably. To assume *ἄκλιος* ('not worm-eaten', hence 'eternal') with De Rossi or *ἄξιος* ('worthy') and a doublet of *ikanós* with Krauss means simply to ignore the whole evidence of the Hexapla from which we learn that neither of these words constituted a part of Aquila's vocabulary. Indeed, *ἄκλιος* is foreign to all the Greek translators, while *ἄξιος*, though used by the Septuagint, occurs only once in *a'*: 2 Kings 12. 5 בְּזִרְמֹת = *ἄξιος θαύρατος*, where *uos*, suggested by Field and found in *Θ*, is probably the right reading.²

¹ How many more *sine nomine* is a matter of conjecture, and is still *sub iudice*; comp. Zunz, *Gottesdienstliche Vorträge*², p. 86, n. d, and Krauss, Steinschneider's *Festschrift*, pp. 148-64. No consideration is given here to readings preserved in a Hebrew translation only.

² Krauss overlooks the evidence of the Hexapla when he considers *ισχυρός* for אֵל an unusual translation ('eine ungewöhnliche Uebersetzung') in Aquila, for, as a matter of fact, it is so used approximately forty times, not to mention the derivatives of אֵל which are likewise rendered, in the usual Aquila style, by derivatives of *ισχυρός* (comp. Index).

Lev. 23. 40 פְּרֵי עֵין הָרָר. According to p. Succa 3. 5, fol. 53 d (also Lev. r. c. 30) Aquila rendered הָרָר by ὑδωρ and construed it as אֵילֵן שֶׁהוּא גֹדֵל עַל פְּנֵי הַמַּיִם. This characteristic of translating a Hebrew by a Greek word of similar sound is quite common in Aquila; comp. אֵלֵן = ἀλών, לֵישׁ = λίς, קָסַת = κάστν, מְכַרְפֵּר = καρχαρούμενος.

Isa. 3. 20 בְּתֵי הַנֶּפֶשׁ which is generally accepted to mean 'perfume boxes' was translated by ἀ', according to p. Shabbath 6. 4, fol. 8 b, אֶסְטוּמֹכְרִיָּה, or, as De Rossi puts it, אֶסְטוּמֹכְרִיָּה. The Talmud adds as an explanation דְּבַר שְׁנֵיתֵן עַל בֵּית הַנֶּפֶשׁ. Lightfoot (*Horae Hebraicae*, p. 280) believes the word to be στομοκήρια. Buxtorf (*Lex. Chald. et Talmud.*, p. 160) reads στομαχέια, based on De Rossi's variant. Anger proposes both στομαχάρια and στομαχέια, 'a thing placed above the stomach'. Jastrow (*Dictionary of the Targ. Talm. and Midr.*, p. 90 a) would like to read ἐνστομάχια. Finally Krauss (Steinschneider's *Festschrift*, p. 161), based on a variant in the *Yalkut Makiri* אֶסְטְרוּמִיָּה, suggests στρομβίον, dimin. of στρόμβος = στρόφος, 'a twisted band or cord about the loins'. This suggestion is favoured by the preceding קֶשֶׁרִים, but it is opposed to all the translators and commentators who agree in taking it as an ornament hanging against the heart and not as something surrounding the whole body which we have to assume of a band; comp. Talmud *l. c.*, Targum קְרִישָׁא, Rashi שְׁכַנְדַּר הַלֵּב, Ibn Ezra עַל הַחֹזֶה, Kimḥi: עַדִּי שְׁתּוֹלוֹת הַנְּשִׁים בֵּין שְׁדֵיהֶן עַל לֵבָן.

Ezek. 16. 10 רְקִמָה = אֶפְקֶטְרוֹן according to Midr. Threni 1. 1. A better reading is preserved in Pesikta 84 b: פִּיקְלֶטוֹן alone, which is the Greek ποικιλτόν and is preserved in the Hexapla to Ps. 44 (45). 15 as Aquila's translation of רְקִמָה. Our translator also uses ποικιλία for רְקִמָה in Ezek. 17. 3 and 27. 24. Accordingly, as Anger had already

anticipated, the two words in the Midrash and the Aruk are simply a corruption of one and the same word בִּיקְלָטוֹן. Krauss is therefore wrong in insisting on a double rendering belonging to the two editions of Aquila's version, especially since *πλεκτόν* which he proposes for the second is foreign to Aquila's vocabulary.

Ezek. 23. 43 וְאָמַר לְבָלָה נֶאֱפִים: according to Lev. r. *a'* rendered the last two words by פִּילֵא פּוּרְנִי. This, however, conflicts with the Hexapla where we find for *a'* τὸ κατατρίψαι μοιχείας = 'to wear out (use to the full) adultery', implying לְבָלָה. Nor is this the only case where *a'* employs κατατρίβειν for בָּלָה: it occurs four times more, while *παλαιῶν* is used for יָשׁ only once, Deut. 4. 25, and even then it is ascribed to the Three together. Moreover, *a'* employs πορνή only for זִנְיָה. Hence the reading of the Midrash is attributed wrongly to *a'*. If we are to believe the Hexapla it belongs to either *σ'* or *θ'*, for the former has παλαιῶται μοιχεία while the latter has τῆ παλαιούση μοιχείας, both of which agree with b. Yoma 83 b זָקְנָה בְּנֶאֱפִים. This would be interesting in showing that the Rabbis quoted not alone *a'* but also *σ'* and *θ'*, if not for the more probable alternative that the signatures are wrong.

Ps. 47 (48). 15 הוּא יִנְהַנְנוּ עַל־מוֹת to which p. Megilla 2, 3, fol. 73 b has: תִּירְגַּם עִקְלָם אַתָּא נִסְיֵיאַ עוֹלָם שְׂאִין בּוֹ מוֹת. Anger is right in supposing that *a'* either confused *ע* with *ס* and read אַל מוֹת (comp. Ps. 89 (90). 10 where אִישׁ was read for תִּישׁ) or else he read *ע* and simply interpreted עַל to mean 'over and beyond' (*super mortem*).

Prov. 18. 21 (בִּיר לְשׁוֹן) מוֹת וְחַיִּים to which Lev. r. c. 33. 1 remarks תִּרְגַּם עִקְלָם מִיַּצְטְרָא מוֹכִירִין מוֹת מִכָּאן וְחַיִּים מִכָּאן. The Greek is generally accepted to be *μύστρον* and *μαχαίριον* = spoon and knife. The former does not occur anywhere

else in *a'*, and for that matter in all the Greek versions, while *μάχαιρα* is used once for שֶׁבִין in Prov. 23. 2. Field naturally styles this rendering 'altogether absurd and ridiculous', nevertheless it may have a basis in some midrashic interpretation according to which spoon is the symbol of life and knife the symbol of death.

Esther 1. 6 הוֹר פֶּרֶפֶס וְהַבֵּלֶת was rendered by *a'*, according to Midr. Est. r., אִירִינוֹן קרפסינון טיינון = *ἀέρινον καρπάσινον ἰακίνθινον*. With reference to the first it is not impossible that *a'* confused הוֹר with אור = אויר = ἀήρ; comp. his confusion of הֵישׁ with אֵישׁ mentioned above. Another possibility is that this is simply another case of translating a rare Hebrew word by a Greek one of similar sound although it denotes something altogether different; comp. above to Lev. 23. 40. Levy (*Neuhebr. u. Chald. Wörterbuch*, I, 71 a) and Jastrow (*Dictionary*, p. 47 b) take it to be *εἰρίνεον* = woollen, but Anger on the basis of citations from Jerome proved it to be *ἀέρινον*.—As to *καρπάσινον*, it is a hapaxlegomenon in *a'* as well as in the Septuagint. As a transliteration it lends some force to the view expressed above that הוֹר is also transliterated.—*ἰακίνθος* for הַבֵּלֶת occurs four times in *a'*, though *ἰακίνθινον* is limited to the Septuagint and Theodotion.

Dan. 5. 5 לְקַבֵּל נְבִישְׁתָּא is said p. Yoma 3, 8 fol. 41 a to have been rendered by *a'* לקבל למפרס, or better with De Rossi למפרס. This clearly leads to *κατέναντι τῆς λαμπάδος* which is also the reading of *θ'*.

ver. 4 וַאֲתִיָּהּ לְאֵיכֹל לְרֵאוֹתַי וְהִיא וְהָאָדָם יָקֹוּ מִרְאוֹתַי. καὶ ὁ ἄνθρωπος πρεσβύτερος τοῦ ἰδεῖν, as if we had וְהָאָדָם יָקֹוּ מִרְאוֹתַי.

ver. 5 וַיְהִי בְּבֹאָהּ καὶ ἐγένετο ἐν τῷ εἰσερχεσθαι αὐτήν, corresponding to וַיְהִי בְּבֹאָהּ.

ver. 16 καὶ δώσει κύριος, while the Hebrew text has only וַיְהִי.

ver. 17 וַיְהִי בְּבֹאָהּ καὶ ἐγένετο ὡς εἰσηλθεν, implying וַיְהִי בְּבֹאָהּ.

Moreover, הַרְצָתָהּ in ver. 17 is rendered εἰς τὴν Σαριρά, while we should expect *a'* to render it by θερσάδε, -δε for ה locale.³

On the other hand, there can be no doubt that the bulk of it is derived from our translator. The characteristics exhibited in the two other continuous texts of Kings, discovered at Cairo and published by Burkitt, are quite manifest here. Thus it was established by Burkitt⁴ that in Aquila הַא with the article is translated by *συν* with the article, while הַא without the article is represented by the Greek article only. This is borne out by our text: ver. 8 אֶת־הַמֶּלֶךְ = *σὺν τὸ βασιλείου*, and ver. 6 אֶת־קוֹל רִנְיָהּ = *τὴν φωνὴν ποδῶν αὐτῆς*. Notice further such literalisms as the following: ver. 6 וְאֲנֹכִי שְׁלֹחַ = *καὶ ἐγὼ εἰμι ἀπόστολος*; ver. 9 וַתַּעֲשֶׂה-לָּהּ וַתִּלְּךָ = *καὶ ἐπορεύθης καὶ ἐποίησας σεαυτῷ*; ver. 15 יַעַן אֲשֶׁר = *ἀνθ' οὗ ὅσον*; ver. 18 אֲשֶׁר דָּבַר בְּיַד־עַבְדֹּו = *ὁ ἐλάλησεν ἐν χεירὶ δούλου αὐτοῦ*.

We must therefore arrive at the conclusion that this text is eclectic, Aquila being used as a substratum, while portions of another text were made to assimilate to it.

represents G's rendering for the same word, which was either read וַעֲמַקִּים or else taken to mean the same as this word.

³ Comp. above, chap. i, § 12.

⁴ *Fragments of the Books of Kings according to the translation of Aquila*, p. 12.

That this other text was the Septuagint is shown conclusively by Burkitt who compares the increments in the Hexaplar text as given in A with the story of Jeroboam's wife and Ahijah the prophet as it appears in B, at the end of chap. 12, ver. 24,⁵ proving that there is a striking agreement between the two. He therefore characterizes these passages as 'rather adaptations than actual quotations'⁶ and concludes thus: 'And so we must regard 3 Regn XIV, 1-20 as read in A not as a mere extract from Aquila, but as Origen's rewriting of 3 Regn. XII, 24 g-n. That Aquila was the source from which Origen here drew cannot of course be doubted'.⁷

⁵ It should be remembered that the Hexaplar text, which appears in its proper place in A, is wanting in B; but, on the other hand, the same narrative, though in a different form, is found in B after 12. 24 (ver. 24 a-z) and missing in A at that place. The verses 12. 24 g-n in B correspond to 14. 1-20 in A.

⁶ *l. c.*, p. 12.

⁷ *l. c.*, p. 34.

ADDITIONS AND CORRECTIONS

p. 10, n. 25.—Van Driesche was the first to collect Hexaplaric fragments to the Book of Psalms in his *In Psalmos Davidis vet. interpretum quae extant fragmenta*, Antv. Plantin., 1581 (quoted first by Lagarde and then by Nestle, very rare).

p. 20, n. 46.— $\text{דרך האתרים} = \delta\delta\delta\nu \tau\omega\nu \kappa\alpha\tau\alpha\sigma\kappa\acute{o}\pi\omega\nu$ is supported by $\sigma' \text{ ט ש ט}$, Sam.; comp., furthermore, Midr. r. to Num. 19. 11: $\text{דרך האתרים התייר הגדול שחר להם את הדרך}$.

p. 22, below.—Add Isa. 33. 7 אָרְאָלָם , $\acute{\alpha}\rho\alpha\theta\acute{\eta}\sigma\omicron\mu\alpha\iota \alpha\upsilon\tau\omicron\iota\varsigma$, implying $\text{לָם} (= \text{לְהֵם})$.

p. 53.—As a striking instance of genit. לְ should be noted, Job 18. 14 $\text{לְמִלְכָּה בְּלֵהוֹת} = \tau\omicron\upsilon \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma \acute{\alpha}\nu\eta\pi\alpha\rho\acute{\xi}\iota\alpha$.

p. 69.—Add Jer. 50 (27). 11 $\text{חֲלוֹה} = \text{חֲשָׁה}$ inst. of חֲשָׁה , so ט ש ; Ezek. 16. 4 $\text{לְמִשְׁעֵי} = \text{eis} \sigma\omega\tau\eta\rho\iota\alpha\nu$, hence לְמִשְׁעֵי or לְמִשְׁעֵי (comp. Jer. 14. 8 where $\text{מוֹשְׁעֵי} = \sigma\omega\tau\eta\rho\iota\alpha$, abstr. pro concr.).

p. 70, end of § 29.—Comp. also above, § 11.

p. 71 f.—Add Jud. 13. 5 $\text{φόβος} = \text{מוֹרָא}$ (for מוֹרָה), likewise in 1 Kings 1. 11; Ps. 28 (29). 1 κρῖων points to אֵילִים inst. of אֵלִים , so a number of MSS.; Isa. 10. 33 κεράμιον (vessel or vase) impl. פִּינְה for פִּינְה , comp. 63. 3 $\text{פִּינְה} = \kappa\epsilon\rho\alpha\mu\acute{\upsilon}\lambda\lambda\iota\omicron\nu$, supported by many MSS.

p. 79, above.—Add Jer. 8. 18 $\text{מִבְּלִיגֵיתִי עָלַי יָגוֹן עָלַי לְבִי דָוִד} = \delta\iota\alpha \tau\omicron \mu\eta \epsilon\iota\nu\alpha\iota \acute{\upsilon}\beta\rho\iota\varsigma \acute{\epsilon}\pi' \acute{\epsilon}\mu\acute{\epsilon} \eta \kappa\alpha\rho\delta\iota\alpha \mu\omicron\nu \delta\delta\nu\eta\rho\acute{\alpha}$ (Field Auctarium), which may correspond to $\text{מִבְּלִי גִנְהָה (גִּנְהוֹן) עָלַי}$, comp. $\text{ט} \acute{\alpha}\nu\iota\alpha\tau\alpha = \text{מִבְּלִי גִנְהָה}$. Against this the Syro-Hex. ascribes to a' the following: $\text{ܦܢܫܘܠܐ ܕܡܘܫܥ ܕܚܒܘܐ}$.

ל.ס. מ.ב. ח.ב. ח.ב. ח.ב.—all in keeping with the consonants, though not the vowels and interpunction of MT—while crediting the irregular reading to θ' . In connexion with the latter it is interesting to note a midrashic exposition (Pethiḥta to Lam. r., § 32): מהו מבליגיתי? מבלי הוגין: בתורה לקיים מצות ומע"ט עשיתי ביתי גיתי ואעפ"כ עלי לבי דוי על בהמ"ק.

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Prolegomena to a
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Greek index to Aquila.

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