

A  
CONCORDANCE  
TO  
THE SEPTUAGINT  
AND THE OTHER  
GREEK VERSIONS OF THE OLD TESTAMENT  
(INCLUDING THE APOCRYPHAL BOOKS)

BY  
THE LATE  
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*ASSISTED BY OTHER SCHOLARS*

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## PREFACE

THE design and plan of the present work are wholly due to Dr. Hatch. For some few years before his lamented death he had gathered round him a small band of scholars, of whom the present Editor was one, to prepare material for it under his direction. At the time of his death nearly half was in manuscript, though to a great extent unrevised. A few sheets were actually in print, and at the request of the Delegates of the Clarendon Press the present Editor undertook the revision of what already existed, and the completion of the work.

It is designed to be a complete Concordance to the Septuagint version of the Old Testament, to the Greek text of the Apocryphal books, and to the remains of the other versions which formed part of Origen's Hexapla. References for proper names, personal pronouns, and a few of the commonest words, are alone omitted.

The texts of the Septuagint version on which it is based are:—(1) that of the Codex Alexandrinus A; (2) that of the Codex Vaticanus B; (3) that of the Codex Sinaiticus S; (4) that of the Sixtine Edition of 1587 R<sup>1</sup>, with corrections of its obvious mistakes and blunders. For a large part of the text the autotype and facsimile Editions of the three MSS. were independently collated for the purposes of the Concordance; but the great accuracy of Nestle's Supplement to Tischendorf's Edition, which appeared while this collation was in progress, made further labour in that direction unnecessary. The collation of Nestle was used for the remainder of the text, whilst the volumes of the new Cambridge Septuagint by Professor Swete have also been consulted and utilized as they have appeared, with the sanction of the Syndics of the Cambridge University Press.

It is hoped that no word has been omitted which occurs in any one of the four texts, but it has not been thought necessary to include all the variants in either orthography or grammatical forms. The fact that a word occurs only in a particular text or group of texts is indicated by prefixing to the quotation one or more of the letters ABSR: and the fact that a particular text or group of texts differs in regard to a particular word is indicated by adding one or more of the above letters in a bracket with the variant after that word: e.g. iv Ki. 15. 3. A τὸ ἀγαθὸν [B εὐθὲς] ἐν ὀφθαλμοῖς κ. indicates (1) that the word ἀγαθὸν in this passage only occurs in the Codex Alexandrinus, (2) that the Codex Vaticanus substitutes εὐθὲς for ἀγαθὸν. In most cases only variants which affect the word treated of are noted, and where no letter is prefixed it may be generally assumed that the first reading is that of B. Unless it is otherwise specified, inasmuch as R is based upon B where B still exists, B and R are assumed to agree, and for the sake of brevity R is omitted.

Where no variant is mentioned it may be understood that the four texts, or such of them as contain the passage, agree: or that the variants are unimportant.

In regard to the numeration of the chapters and verses, the Sixtine Edition of 1587 had divisions into chapters only: the division into verses is subsequent to that Edition, and has so largely varied that it may be doubted whether any two Editions agree. In the absence of any recognized standard, the choice lay between an enormous multiplication of references and an adherence to a single Edition: the latter alternative was adopted, and the numeration is that of the Clarendon Press reprint of 1875. Where, as especially in the Psalms and Jeremiah, the numeration of the Hebrew differs from that of the Greek, a double reference is usually given, the first to the Greek, the second (in a bracket) to the Hebrew: but it has not been thought necessary to note every such discrepancy of numeration, especially in the verses of the Psalms.

The object aimed at in the quotations for each word has been to give, 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. But to have combined in each quotation all its points either of

<sup>1</sup> This edition was reprinted at the Clarendon Press in 1875.

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.

In regard to the other versions of the Hexapla, it must be noted (1) that a large proportion of the surviving fragments consists of single words; (2) that the proportion of the whole translations which remains is insufficient to enable a complete syntax of the several writers to be constructed. It has not, therefore, been thought desirable to give the quotations at length. And since Dr. Field's Edition of the fragments is likely, for the present, to be that which scholars will ordinarily use, that Edition has been strictly followed, in regard both to the text and to the numeration of chapters and verses. It has not, however, been thought advisable to include Dr. Field's conjectural retranslations from the Syriac.

The  
Hebrew  
Equiva-  
lents.

As far as possible, and without making the assumption that the Greek is a word-for-word translation of the Hebrew, the Concordance gives the Hebrew equivalent of every Greek word in each passage in which it occurs. For economy of space, instead of printing the Hebrew equivalents at length in each case, a numbered list of all the equivalents of a given word is printed at the head of each article, and a reference number is printed after each quotation. The Hebrew words follow the arrangement of Mühlau and Volck's Edition of Gesenius' dictionary (1883), and are almost invariably after the first few pages printed in alphabetical order. Where the Kethibh reads a different word, or a different form of a word from that in the Qeri, a second reference is given marked with a star \*: e.g. 2a\*. The absence of a number after a quotation implies that the passage does not exist in Hebrew<sup>1</sup>; and the presence of an obelus † instead of a number implies that the identification of the Greek and Hebrew is doubtful, or at least that a student should examine the passage for himself. There are many passages in which the Massoretic text differs from that which is implied in the Septuagint Version, and there are others in which that version is rather a paraphrase than an exact translation. There are consequently many passages in which opinions may properly differ as to the identification of the Greek and the Hebrew: it must be understood in regard to such cases that the aim of the present work, from which philological discussions are necessarily excluded, is rather to give a tenable view than to pronounce a final judgement. Suggestions were made to the present Editor from more quarters than one, that, where the variant reading followed by the Septuagint version was obvious, such readings should also be noted in the list of Hebrew equivalents at the head of each article; but it has been found impossible to do this without altering the scope of the whole work. On the other hand, Hebrew words may occasionally be found in this Concordance, of which the connexion with the Greek is not very obvious: such cases may well be pardoned on the ground that it is better to err by inserting too many references than by rejecting some which after all upon further investigation may be found to have considerable importance with regard to the matter in hand. In the cases of the figures referring to the Hexapla the obelus attached to some of them implies that the word is a variant.

The greater part of the above statement is gathered from the 'Preliminary Notice' to this work which Dr. Hatch published at Oxford, October 10, 1888. It remains to be said that the present Editor is unable to fulfil the promise made in that notice that the names of the Scholars who worked under Dr. Hatch's direction should be given from time to time as the several parts of the work appeared. Unfortunately no complete list can be found of those who worked with him, and therefore all that can be said is that the thanks of all who use this work are due to many, some well-known, some less-known, scholars who have contributed to it. The present Editor himself can scarcely value highly enough all that he learnt whilst working with Dr. Hatch; and since the entire responsibility for the work has devolved upon him, he has found invariably, on the part of all interested in it, a kindly readiness to assist him which he can never forget. Any notices of omissions or errata in the work he will be particularly grateful for, so that if possible they may be set right in the future.

HENRY A. REDPATH.

SPARSHOLT VICARAGE:

January 1, 1897.

<sup>1</sup> The quotations from the Old Testament where this occurs are distinguished by the symbol — at the end of the quotation.