

ARTICLE II.

THE NEW TESTAMENT VOCABULARY.

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III. — NATIVE WORDS NOT FOUND IN CLASSICAL AUTHORS.

[Continued from page 527].

3. *Verbs.*

- ἀγαθοεργέω, 2. "That they *do good*." 1 Tim. vi. 18; Acts xiv. 17.
- ἀγαθοποιέω, 10. (S.) "Is it lawful to *do good* on the Sabbath days?" Mark iii. 4; 1 Pet. ii. 15, 20; iii. 6, 17.
- ἀγαλλιάω, 11. (S.) "Rejoice and *be exceeding glad*." Matt. v. 12, etc.
- ἀγιάζω, 28. (S.) "*Hallowed* be thy name." Matt. vi. 9. "*Sanctify* them through thy truth." John xvii. 17. "Let him *be holy still*." Rev. xxii. 11. ἀγίζω is found in classical poetry.
- ἀθετέω, 16. (S. Po. J. Pl.) "Ye *reject* the commandment of God." Mark vii. 9; "*despise*," Luke x. 16; "*bring to nothing*," 1 Cor. i. 19; "*frustrate*," Gal. ii. 21; "*disannul*," iii. 15; "*cast off*," 1 Tim. v. 12.
- ἀχμαλωτεύω, 1. (S.) "*Led* captivity captive." Eph. iv. 8.
- ἀχμαλωτιζέω, 4. (S. J. Pl.) "*Shall be led away captive* into all nations." Luke xxi. 24; Rom. vii. 23; 2 Cor. x. 5; 2 Tim. iii. 6.
- ἀκαιρέομαι, 1. "But ye *lacked opportunity*." Phil. iv. 10.
- ἀκυρόω, 3. (S. J. Pl.) "Thus *have ye made* the commandment of God of none effect." Matt. xv. 6; Mark vii. 14. "Cannot *disannul*." Gal. iii. 17.
- ἀλήθω, 2. "Shall be *grinding* at the mill." Matt. xxiv. 41; Luke xvii. 35.
- ἀλληγορέω, 1. (J. Pl.) "Which things *are an allegory*." Gal. iv. 24.
- ἀμφιέζω, 1. (Pl.) "If, then, God so *clothe* the grass." Luke xii. 28.
- ἀναγεννάω, 2. "Hath *begotten us again* unto a lively hope." 1 Pet. i. 3, 23.
- ἀναζάω, 3. "My son was dead and is *alive again*." Luke xv. 24, 32. "Sin *revived*." Rom. vii. 9.
- ἀναζώννυμι, 1. (S.) "*Gird up* the loins of your mind." 1 Pet. i. 13.

- ἀναθάλλω, 1. (S.) "Your care of me hath *flourished again*." Phil. iv. 10.
- ἀναθεματίζω, 4. (S.) "*Bound themselves under a curse*." Acts xxiii. 12, 14, 21; Mark xiv. 71.
- ἀναθεωρέω, 2. (Pl.) "*Beheld your devotions*." Acts xvii. 23; Heb. xiii. 7.
- ἀνακαινώ, 2. "*Renewed day by day*." 2 Cor. iv. 16. "*Renewed in knowledge*." Col. iii. 10.
- ἀνακεφαλαίωμα, 2. "It is *briefly comprehended*." Rom. xiii. 9. "That . . . he *might gather together in one* all things in Christ." Eph. i. 10.
- ἀνανήφω, 1. (Pl.) "*May recover themselves out of the snare of the devil*." 2 Tim. ii. 26.
- ἀναστατώ, 3. "*Have turned the world upside down*." Acts xvii. 26; xxi. 28; Gal. v. 12.
- ἀνατάσσομαι, 1. (Pl.) "*Many have taken in hand to set forth in order*." Luke i. 1.
- ἀνεμίζομαι, 1. "Like a wave of the sea *driven with the wind*." James i. 6.
- ἀνετάζω, 2. (S.) "*Be examined by scourging*." Acts xxii. 24, 29.
- ἀνταποκρίνομαι, 2. (S.) "*Could not answer him again*." Luke xiv. 6; Rom. ix. 20.
- ἀντιδιαιθέμαι, 1. "*Instructing those that oppose themselves*." 2 Tim. ii. 25.
- ἀντιλοιδορέω, 1. (Pl.) "*Reviled not again*." 1 Pet. ii. 23.
- ἀντιμετρέω, 1. "Shall be *measured to you again*." Matt. vii. 2; Luke vi. 38.
- ἀντοφθαλμέω, 1. (S. Po.) "*Bear up into the wind*." Acts xxvii. 15.
- ἀπεκδέχομαι, 8. "*Waiteth for the manifestation*." Rom. viii. 19, 23, 25; Phil. iii. 20; 1 Pet. iii. 20.
- ἀπεκδύομαι, 2. (J.) "*Have put off the old man*." Col. iii. 9; ii. 15.
- ἀπελπίζω, 1. (S. Po.) "*Lend, hoping for nothing again*." Luke vi. 35.
- ἀποδεκατόω, 4. (S.) "*Pay tithes of mint*." Matt. xxiii. 23; Luke xi. 42; xviii. 12; Heb. vii. 5.
- ἀποθησαυρίζω, 1. (S. J.) "*Laying up in store for themselves*." 1 Tim. vi. 19.
- ἀποκαταλλάττω, 3. "*To reconcile all things unto himself*." Col. i. 20, 21; Eph. ii. 16.
- ἀποκεφαλίζω, 4. (S.) "*Beheaded John in the prison*." Matt. xiv. 10.

- ἀποκνέω, 2. (Pl.) "Sin *bringeth forth* death." James i. 15, 18.
 ἀποκνύω, 3. (S.) "*Rolled back* the stone." Matt. xxviii. 2; Mark
 xvi. 3.
 ἀποφθεγγομαι, 3. (S. Pl.) "As the Spirit *gave them utterance.*" Acts
 ii. 4, 14; xxvi. 25.
 ἀποφορτίζομαι, 1. (J.) "*Was to unlade* her burden." Acts xxi. 3.
 ἀροτριάω, 2. (S. J.) "Having a servant *plowing.*" Luke xvii. 7;
 1 Cor. ix. 10.
 ἀστατέω, 1. "Are buffeted and *have no certain dwelling-place.*"
 1 Cor. iv. 11.
 ἀστοχέω, 3. (Po. J. Pl.) "Some having *swerved.*" 1 Tim. i. 6; vi.
 21; 2 Tim. ii. 18.
 ἀσφαλίζω, 4. (S. Po. J.) "The sepulchre be *made sure.*" Matt.
 xxvii. 64; Acts xvi. 24.
 ἀυθεντέω, 1. "Not to *usurp authority over* the man." 1 Tim. ii. 12.
 ἀφνπνώω, 1. "As they sailed he *fell asleep.*" Luke viii. 23.
 ἀφυστερέω, 1. (S. Po.) Received Text ἀποστερέω, "*kept back by*
fraud." James v. 4.
 ἀχραιόδομαι, 1. (S. Po.) "*Are together become unprofitable.*" Rom.
 iii. 12.
 βαττολογέω, 1. "*Use not vain repetitions.*" Matt. vi. 7.
 βεβηλώω, 2. (S.) "*Profane the Sabbath and are blameless.*" Matt.
 xii. 5; Acts xxiv. 6.
 βολίζω, 2. "*Sounded and found it twenty fathoms.*" Acts xxvii. 28.
 βραδυπλοέω, 1. "*When we had sailed slowly many days.*" Acts xxvii. 7.
 γαμίζω, 7. "Neither marry nor are *given in marriage.*" Matt. xxii. 30.
 γογγύζω, 8. (S.) "*Murmured against the good-man of the house.*"
 Matt. xx. 11.
 γονυπετέω, 4. (Po.) "They *bowed the knee* before him." Matt. xvii.
 14; xxvii. 29.
 γρηγορέω, 23. (S. J. Pl.) "*Watch, therefore.*" Matt. xxiv. 42; 1 Thess.
 v. 10; 1 Pet. v. 8; Rev. iii. 2.
 γυμνιτεύω, 1. "And *are naked.*" 1 Cor. iv. 11.
 δεγματίζω, 2. "*Made a show of them openly.*" Col. ii. 15; Matt. i.
 19.
 δειλιάω, 1. (S.) "Let not your heart be troubled, neither *let it be*
afraid." John xiv. 27.
 δεκατώω, 2. (S.) "*Received tithes of Abraham.*" Heb. vii. 6, 9.
 δεσμέω, 1. "*Was kept bound with chains.*" Luke viii. 29.
 διαγογγύζω, 2. (S.) "They all *murmured.*" Luke xv. 2; xix. 7.

- διαγρηγορέω, 1. "When they were awake they saw his glory." Luke ix. 32.
- διακαθαρίζω, 2. "Will thoroughly purge his floor." Matt. iii. 12; Luke iii. 17.
- διακατελέγχομαι, 2. "He mightily convinced the Jews." Acts xviii. 28.
- διανεύω, 1. (S. Po. J.) "He beckoned unto them." Luke i. 22.
- διασκορπίζω, 9. (S. Po.) "Hath scattered the proud." Luke i. 51; xv. 13; Matt. xxv. 24; xxvi. 31; Acts v. 37.
- διαστέλλομαι, 8. "Charged he his disciples." Matt. xvi. 20; Acts xv. 24; Heb. xii. 20.
- διαναγίζω, 1. (Po. Pl.) "Until the day dawn." 2 Pet. i. 19.
- διαφημίζω, 3. "Spread abroad his fame." Matt. ix. 31; xxviii. 15; Mark i. 45.
- ἐκερμηνεύω, 6. (S. Po.) "Expounded unto them in all the Scriptures." Luke xxiv. 27; Acts ix. 36; 1 Cor. xii. 30.
- διόδευω, 2. (S. Po. Pl.) "Went throughout every city." Luke viii. 1; Acts xvii. 1.
- διῦλιζω, 1. (S. Pl.) "Which strain at a gnat." Matt. xxiii. 24.
- δογματίζομαι, 1. (S.) "Are ye subject to ordinances." Col. ii. 20.
- δολιώω, 1. (S.) "With their tongues they have used deceit." Rom. iii. 13.
- δουλαγωγέω, 1. "Bring it into subjection." 1 Cor. ix. 27.
- δυναμώω, 2. (S.) "Strengthened with all might." Col. i. 11.
- δυνατέω, 3. "Is mighty in you." 2 Cor. xiii. 3.
- ἐγγίζω, 42. (S. Po.) "Drew nigh unto Jerusalem." Matt. xxi. 1, 34; iii. 2; Mark xi. 1; Luke xii. 33; xviii. 40; xxi. 20.
- ἐγκομβόομαι, 1. "Be clothed with humility." 1 Pet. v. 5.
- ἐδαφίζω, 1. (S. Po.) "Shall lay thee even with the ground." Luke xix. 44.
- ειρηνοποιέω, 1. (S.) "Having made peace through the blood of his cross." Col. i. 20.
- ἐκδαπανάομαι, 1. (Po.) "Gladly spend and be spent." 2 Cor. xii. 15.
- ἐκδηγέομαι, 2. "Though a man declare it unto you." Acts xiii. 41; xv. 8.
- ἐκζητέω, 7. (S.) "May be required." Luke xi. 50; Acts xv. 17; Heb. xi. 6; xii. 17; 1 Pet. i. 10.
- ἐκθαμβέομαι, 4. (S.) "Were greatly amazed." Mark ix. 15; xiv. 33; xvi. 5, 6.
- ἐκκράζω, 1. (Pl.) Received Text κράζω, "cried." Acts xxiv. 21.

- ἐκμυκτηρίζω, 2. (S.) "They *derided* him." Luke xvi. 14; xxiii. 35.
 ἐκνήφω, 1. (S. Pl.) "*Awake* to righteousness." 1 Cor. xv. 34.
 ἔκπαλαι, 2. (Pl.) "*Now of a long time.*" 2 Pet. ii. 3; iii. 5.
 ἐκπειράζω, 5. (S.) "*Thou shalt not tempt* the Lord thy God." Matt. iv. 7.
 ἐκπορνεύω, 1. (S.) "*Giving themselves over to fornication.*" Jude 7.
 ἐκριζώω, 4. (S.) "*Root up* also the wheat." Matt. xiii. 29; Luke xvii. 6.
 ἔλαττονέω, 1. (S.) "*Had no lack.*" 2 Cor. viii. 15.
 ἔλλογάω, 1. Received Text ἔλλογέω, "*Put that on mine account.*" Philemon 18.
 ἔλλογέω, 1. "*Sin is not imputed.*" Rom. v. 13.
 ἐμμáινομαι, 1. (J.) "*Being exceedingly mad against* them." Acts xxvi. 11.
 ἐμπτύω, 6. (Pl.) "*Then did they spit* in his face." Matt. xxvi. 67; xxvii. 30; Mark xiv. 65.
 ἐναγκαλίζομαι, 2. (S. Pl.) "*When he had taken him in his arms.*" Mark ix. 36; x. 16.
 ἐνδύσκειω, 3. (S.) "*Ware* no clothes." Luke viii. 27; xvi. 19; Mark xv. 17.
 ἐνδοξάζομαι, 2. (S.) "*To be glorified* in his saints." 2 Thess. i. 10, 12.
 ἐνδυναμώνω, 7. "*Saul increased the more in strength.*" Acts ix. 22; Rom. iv. 20; Phil. iv. 13; 1 Tim. i. 12.
 ἐνειλέω, 1. (S. Pl.) "*Wrapped him in the linen.*" Mark xv. 46.
 ἐευλογέομαι, 2. (S.) "*Shall all nations be blessed.*" Gal. iii. 8; Acts iii. 25.
 ἐνκαινίζω, 2. (S.) "*Was dedicated* without blood." Heb. ix. 18; x. 20.
 ἐν(γ)κακέω, 6. (Po.) Received Text ἐκκακέω, "*faint.*" Luke xviii. 1, etc., "*be weary.*" Gal. vi. 9; 2 Thess. iii. 13.
 ἐνκαυχάομαι, 1. (S.) Received Text καυχάομαι, "*glory.*" 2 Thess. i. 4.
 ἐνκεντρίζω, 6. (S.) "*Wert grafted in.*" Rom. xi. 17, 19, 23, 24.
 ἐνκόπτω, 5. (Po.) "*Who did hinder* you?" Gal. v. 7; Acts xxiv. 4.
 ἐνορκίζω, 1. Received Text ὀρκίζω, "*charge.*" 1 Thess. v. 27.
 ἐνπεριπατέω, 1. (J. Pl.) "*I will dwell in them, and walk* in them." 2 Cor. vi. 16.
 ἐνταφιάζω, 2. (S. Pl.) "*She did it for my burial.*" Matt. xxvi. 12; John xix. 40.
 ἐνωπίζομαι, 1. (S.) "*Hearken to my words.*" Acts ii. 14.
 ἐξαγοράζω, 4. (S. Pq. Pl.) "*Hath redeemed* us from the curse of the law." Gal. iii. 13.

- ἐξακολουθῆω, 3. (S. Po. J. Pl.) "*Have not followed cunningly devised fables.*" 2 Pet. i. 16.
- ἐξαπορέομαι, 2. (S. Po. Pl.) "*Despaired even of life.*" 2 Cor. i. 8; iv. 8.
- ἐξαρτίζω, 2. (J.) "*When we had accomplished these days.*" Acts xxi. 5; 2 Tim. iii. 17.
- ἐξαστράπτω, 1. (S.) "*Raiment was white and glistening.*" Luke ix. 29.
- ἐξηχέομαι, 1. (S. Po.) "*From you sounded out the word.*" 1 Thess. i. 8.
- ἐξωχύνω, 1. (S. Pl.) "*May be able to comprehend.*" Eph. iii. 18.
- ἐξολοθρεύω, 1. (S. J.) "*Shall be destroyed from among the people.*" Acts iii. 23.
- ἐξομολογέω, 11. (S. J. Pl.) "*Confessing their sins.*" Matt. iii. 6; xi. 25; Luke xxii. 6.
- ἐξουθενέω, 11. (S.) "*Set him at naught.*" Luke xviii. 9; xxiii. 11; 1 Cor. vi. 4; 2 Cor. x. 10.
- ἐξουθενόω, 1. (S. Tisch.) Received Text ἐξουδενόω, "*be set at naught.*" Mark ix. 12.
- ἐξουσιάζω, 4. (S.) "*That exercise authority.*" Luke xxii. 25; 1 Cor. vi. 12; vii. 4.
- ἐξυπνίζω, 1. (S. Pl.) "*That I may awake him out of sleep.*" John xi. 11.
- ἐπαγωνίζομαι, 1. (Pl.) "*Earnestly contend for the faith.*" Jude 3.
- ἐπαθροίζομαι, 1. (Pl.) "*Were gathered thick together.*" Luke xi. 29.
- ἐπαναπαύομαι, 2. (S.) "*Your peace shall rest upon it.*" Luke x. 6; Rom. ii. 17.
- ἐπαφρίζω, 1. "*Foaming out their own shame.*" Jude 13.
- ἐπιβαρέω, 3. "*That I may not overcharge you.*" 2 Cor. ii. 5; 1 Thess. ii. 9.
- ἐπιγαμβρεύω, 1. (S.) "*His brother shall marry his wife.*" Matt. xxii. 24.
- ἐπιδιατάσσομαι, 1. "*Disannulleth, or addeth thereto.*" Gal. iii. 15.
- ἐπιδιωρθόω, 1. "*Shouldst set in order the things that are wanting.*" Tit. i. 5.
- ἐπιλείχω, 1. Received Text ἀπολείχω, "*licked.*" Luke xvi. 21.
- ἐπιτορεύομαι, 1. (S. Po. Pl.) "*Were come to him out of every city.*" Luke viii. 4.
- ἐπιφράπτω, 1. "*Seweth a piece of new cloth on an old garment.*" Mark ii. 21.

- ἐπισκηνόω, 1. (Po.) "The power of Christ *may rest upon me.*"
2 Cor. xii. 9.
- ἐπισυνάγω, 8. (S. Po. Pl.) "*Have gathered thy children together.*"
Matt. xxiii. 37; Luke xvii. 37.
- ἐπισυντρέχω, 1. "The people *came running together.*" Mark ix. 25.
- ἐπισωρεύω, 1. (Pl.) "*Shall they heap to themselves teachers.*" 2 Tim.
iv. 3.
- ἐπιφαίω, 1. (S. -σκω) "Christ *shall give thee light.*" Eph. v. 14.
- ἐπιφάσκω, 2. "*As it began to dawn.*" Matt. xxviii. 1; Luke xxiii. 54.
- ἐπιχορηγέω, 5. (S.) "*That ministereth seed.*" 2 Cor. ix. 10; Col. ii.
19; 2 Pet. i. 5, 11.
- ἐτεροδιδασκαλέω, 2. "That they *teach no other doctrine.*" 1 Tim. i. 3;
vi. 3.
- ἐτεροζυγέω, 1. "*Unequally yoked together with unbelievers.*" 2 Cor.
vi. 14.
- εὐαρεστέω, 3. (S.) "This testimony that he *pleased God.*" Heb. xi.
5, 6; xiii. 16.
- εὐδοκέω, 21. (S. Po. Pl.) "In whom I *am well pleased.*" Matt. iii. 17;
Luke xii. 32; 2 Cor. v. 8; xii. 10; 1 Thess. iii. 1; 2 Thess. ii. 12.
- εὐθροδρμέω, 2. "*Came with a straight course.*" Acts xvi. 11; xxi. 1.
- εὐκαρέω, 3. (Po. Pl.) "*Had no leisure.*" Mark vi. 31; Acts xvii. 21;
1 Cor. xvi. 12.
- εὐνουχίζω, 2. "*Were made eunuchs of men.*" Matt. xix. 12.
- εὐπροσωπέω, 1. "*To make a fair show in the flesh.*" Gal. vi. 12.
- εὐλύχεω, 1. "That I also *may be of good comfort.*" Phil. ii. 19.
- ζωογονέω, 8. (S. Pl.) "To the end they might not *live.*" Acts vii. 19;
Luke xvii. 33; 1 Tim. vi. 13.
- θεατριζώ, 1. "*Whilst ye were made a gazing-stock.*" Heb. x. 33.
- θηριομαχέω, 1. "I *have fought with beasts at Ephesus.*" 1 Cor. xv. 32.
- θορυβάζω, 1. Received Text τυρβάζω, "*troubled.*" Luke x. 41.
- θριαμβεύω, 2. (Pl.) "*Triumphing over them.*" Col. ii. 15; 2 Cor.
ii. 14.
- θυμομαχέω, 1. (Po. Pl.) "Herod was *highly displeased.*" Acts xii. 20.
- ιερατεύω, 1. (S.) "*Executed the priest's office.*" Luke i. 8.
- ιερουργέω, 1. (J. Pl.) "*Ministering the gospel of God.*" Rom. xv. 16.
- ικανόω, 2. (S.) "*Hath made us able ministers.*" 2 Cor. iii. 6; Col. i. 12.
- ιματίζω, 2. "*Clothed, and in his right mind.*" Mark v. 15; Luke
viii. 35.
- καθαρίζω, 31. (S.) "Thou canst *make me clean.*" Matt. viii. 2, 3;
Mark vii. 19; Acts xv. 9; Heb. x. 2.

- κακουχέω, 2. (S. Pl.) "Afflicted, *tormented*." Heb. xi. 37; xiii. 3.
καλοποιέω, 1. "Be not weary *in well doing*." 2 Thess. iii. 18.
καταβαρέω, 1. (Po.) "*Did not burden* you." 2 Cor. xii. 16.
καταβαρύνω, 1. (S.) Received Text βαρέω, "*were heavy*." Mark
xiv. 40.
καταγωνίζομαι, 1. (Po.) "Through faith *subdued* kingdoms." Heb.
xi. 33.
καταθεματίζω, 1. Received Text καταναθεματίζω, "*curse*." Matt. xxvi.
74.
κατακαυχάομαι, 4. (S.) "*Boast not against* the branches." Rom. xi.
18; James ii. 13; iii. 14.
κατακληρονομέω, 1. (S. J.) Received Text κατακληροδοτέω, "*divided*
..... *by lot*." Acts xiii. 19.
κατακολουθέω, 2. (S. Po. Pl.) "The same *followed* Paul." Acts xvi.
17; Luke xxiii. 55.
κατακυριεύω, 4. (S.) "*Exercise dominion over*." Matt. xx. 26; Mark
x. 42; Acts xix. 16; 1 Pet. v. 3.
καταλιθάζω, 1. "All the people *will stone* us." Luke xx. 6.
κατανάω, 13. (S. Po.) "*Came he to* Derbe." Acts xvi. 1; xxvii. 12.
κατανύσσω, 1. (S. Pl.) "*Were pricked* in their heart." Acts ii. 87.
καταπονέω, 2. (S. Po.) "Him that *was oppressed*." Acts vii. 24;
2 Pet. ii. 7.
κατασοφίζομαι, 1. (S. Pl.) "*Dealt subtly with* our fathers." Acts
vii. 19.
καταστρηνιάω, 1. "*Have begun to wax wanton against* Christ." 1 Tim.
v. 11.
κατεξουσιάζω, 2. "*Exercise authority upon* them." Matt. xx. 25;
Mark x. 42.
κατευλογέω, 1. (S. Pl.) Received Text εὐλογέω, "*blessed*." Mark x.
16.
κατεφύσημι, 1. "*Made insurrection* *against* Paul." Acts xviii.
12.
κατηγέω, 8. (Pl.) "Wherein *thou hast been instructed*." Luke i. 4;
Acts xxi. 21; 1 Cor. xiv. 19.
κατιώω, 1. (S.) "Your gold and silver *is cankered*." James v. 3.
κατοπτρίζω, 1. (Pl.) "*Beholding as in a glass*." 2 Cor. iii. 18.
καυματίζω, 4. (Pl.) "*They were scorched*." Matt. xiii. 6.
κανσώω, 2. "Shall melt *with fervent heat*." 2 Pet. iii. 10, 12.
καυτηριάζω, 1. "*Seared as with a hot iron*." 1 Tim. iv. 2.
κλυδωνίζομαι, 1. (S. J.) "*Tossed to and fro*." Eph. iv. 14.

- κολαφίζω, 5. "Spit in his face, and buffeted him." Matt. xxvi. 67.
- κραταιώω, 4. "Waxed strong in spirit." Luke i. 8; 1 Cor. xvi. 13; Eph. iii. 16.
- κρυσταλλίζω, 1. "Jasper-stone, clear as crystal." Rev. xxi. 11.
- κυκλείω, 1. Received Text κυκλώω, "compass about." Rev. xx. 9.
- λατομέω, 2. (S.) "Which he had hewn out in the rock." Matt. xxvii. 60; Mark xv. 46.
- λιθοβολέω, 7. (S. Pl.) "Killed another, and stoned another." Matt. xxi. 35.
- λογομαχείω, 1. "That they strive not about words." 2 Tim. ii. 14.
- μαθητεύω, 4. (Pl.) "Every scribe which is instructed." Matt. xiii. 52; xxvii. 57; xxviii. 19.
- μακροθυμέω, 10. (S. Pl.) "Have patience with me." Matt. xviii. 26; Luke xviii. 7; 1 Cor. xiii. 4; 1 Thess. v. 14; Heb. vi. 15; James v. 7; 2 Pet. iii. 9.
- ματαιώω, 1. (S.) "Became vain in their imaginations." Rom. i. 21.
- μεθερμηνεύω, 7. (S. Po. Pl.) "Which being interpreted is." Matt. i. 23; John i. 42.
- μεσιτεύω, 1. (Po.) "Confirmed it by an oath." Heb. vi. 17.
- μεταμορφώω, 4. (Pl.) "Was transfigured before them." Matt. xvii. 2; Rom. xiii. 2; 2 Cor. iii. 18.
- μετριοπαθέω, 1. (J.) "Can have compassion on the ignorant." Heb. v. 2.
- μορφώω, 1. (Pl.) "Until Christ be formed in you." Gal. iv. 19.
- μοσχοποιέω, 1. "They made a calf in those days." Acts vii. 41.
- νεκρώω, 8. (Pl.) "Mortify, therefore, your members." Col. iii. 5; Rom. iv. 19; Heb. xi. 12.
- οικοδοσποτέω, 1. (Pl.) "Guide the house." 1 Tim. v. 14.
- δλοθρεύω, 1. (S.) "Lest he that destroyed the first-born." Heb. xi. 28.
- δμίρομαι, 1. Received Text ζμίρομαι, "affectionately desirous." 1 Thess. ii. 8.
- δπτάω, 1. (S.) "Being seen of them forty days." Acts i. 3.
- δρθοποδέω, 1. "They walked not uprightly." Gal. ii. 14.
- δρθοτομέω, 1. (S.) "Rightly dividing the word of truth." 2 Tim. ii. 15.
- δρριζύω, 1. (S.) "All the people came early in the morning." Luke xxi. 38.
- δχλοποιέω, 1. "Gathered a company." Acts xvii. 5.
- παγιδεύω, 1. (S.) "Might entangle him in his talk." Matt. xxii. 15.
- παραβιάζομαι, 2. (S. Po. Pl.) "They constrained him." Luke xxiv. 29; Acts xvi. 15.

- παραβολεύομαι, 1. *Expose oneself.* Received Text παραβουλεύομαι, "not regarding." Phil. ii. 30.
 παραδειγματίζω, 1. (S. Po. Pl.) "*Put him to an open shame.*" Heb. vi. 6.
 παραζηλώω, 4. (S.) "*I will provoke you to jealousy.*" Rom. x. 19; xi. 14.
 παραπικραίνω, 1. (S.) "*Some when they had heard did provoke.*" Heb. iii. 16.
 παρεισέρχομαι, 2. (Po. Pl.) "*The law entered that the offence might abound.*" Rom. v. 20; Gal. ii. 4.
 παρομοιάζω, 1. "*Are like unto whited sepulchres.*" Matt. xxiii. 27.
 πελεκίζω, 1. (Po. Pl.) "*Souls of them that were beheaded.*" Rev. xx. 4.
 περιαστρέπτω, 2. "*Shined round about him.*" Acts ix. 3; xxii. 6.
 περικρύπτω, 1. "*Had herself five months.*" Luke i. 24.
 περιλάμπω, 2. (Pl.) "*Shone round about them.*" Luke ii. 9; Acts xxvi. 13.
 περιπείρω, 1. (Pl.) "*Pierced themselves through.*" 1 Tim. vi. 10.
 περπερεύομαι, 1. "*Charity vaunteth not itself.*" 1 Cor. xiii. 4.
 προαιτιάομαι, 1. "*We have before proved.*" Rom. iii. 9.
 προμαρτάνω, 1. "*Which have sinned already.*" 2 Cor. xi. 21; xiii. 2.
 προβλέπω, 1. (S.) "*Having provided some better thing for us.*" Heb. xi. 40.
 προελπίζω, 1. "*Who first trusted in Christ.*" Eph. i. 12.
 προενάρχομαι, 2. "*As he had begun, so he would also finish.*" 2 Cor. viii. 6, 10.
 προεπαγγέλλω, 2. "*Which he had promised afore.*" Rom. i. 2; 2 Cor. ix. 5.
 προεναγγελίζομαι, 1. "*Preached before the gospel unto Abraham.*" Gal. iii. 8.
 προκαταγγέλλω, 2. (J.) "*Which God before had showed.*" Acts iii. 18; vii. 52.
 προκυρώ, 1. "*The covenant that was confirmed before.*" Gal. iii. 17.
 προμαρτύρομαι, 1. "*Testified beforehand the sufferings of Christ.*" 1 Pet. i. 11.
 προμεριμνῶ, 1. "*Takes no thought beforehand.*" Mark xiii. 11.
 προορίζω, 6. (Unless this word be read for προσορίζω in Demosthenes 877. 7) "*Determined before to be done.*" Acts iv. 28; Rom. viii. 29; 1 Cor. ii. 7.
 προσδαπανῶ, 1. "*Whatsoever thou spendest more.*" Luke x. 35.

- προσάω, 1. "The wind not *suffering us*." Acts xvii. 7.
- προσεγγίζω, 1. (S. Po.) "Could not *come nigh unto him*." Mark ii. 4.
- προσκληρώ, 1. (Pl.) "*Consorted with Paul and Silas*." Acts xvii. 4.
- προσοχθίζω, 2. (S.) "*Was grieved with that generation*." Heb. iii. 10, 17.
- προσρήγγυμι, 2. (J.) "*Beat vehemently upon that house*." Luke vi. 48, 49.
- προσωπολημπτέω, 1. "If ye *have respect to persons*." James ii. 9.
- πυράζω, 2. "For the sky *is red*." Matt. xvi. 2, 3.
- πυρόω, 5. "Their heart *was hardened*." Mark vi. 52; Rom. xi. 7.
- ραντίζω, 4. (S.) "*Sprinkling the unclean*." Heb. ix. 13, 19, 21; x. 22.
- σαρόω, 3. "*Swept and garnished*." Matt. xii. 44; Luke xi. 25; xv. 8.
- σεληνιαζομαι, 2. "Those which *were lunatic*." Matt. iv. 24; xvii. 15.
- σημειώω, 1. (S. Po.) "*Note that man*." 2 Thess. iii. 14.
- σθενώω, 1. "*Stablish, strengthen, settle you*." 1 Pet. v. 10.
- συνιάζω, 1. "That he may *sift you as wheat*." Luke xxii. 31.
- σκανδαλίζω, 29. (S.) "If thy right eye *offend thee*." Matt. v. 29; 1 Cor. viii. 13.
- σκοτιζω, 6. (S. Pl.) "*Shall the sun be darkened*." Matt. xxiv. 29.
- σμουρίζω, 1. "Wine *mingled with myrrh*." Mark xv. 23.
- σπαταλάω, 2. (S. Po.) "*She that liveth in pleasure*." 1 Tim. v. 6; James v. 5.
- σπιλώω, 2. (S.) "*Defileth the whole body*." James iii. 6; Jude 23.
- σπλαγχνίζω, 12. (S.) "*Was moved with compassion*." Matt. ix. 36; xv. 32.
- στήκω, 8. "When ye *stand praying*." Mark xi. 25; 1 Cor. xvi. 13.
- στρατολογέω, 1. (Pl.) "*Who hath chosen him to be a soldier*." 2 Tim. ii. 4.
- στυγνάζω, 2. (S.) "*Is red and lowering*." Matt. xvi. 3; Mark x. 22.
- συλαγωγέω, 1. "Beware lest any man *spoil* [despoil] you." Col. ii. 8.
- συμμερίζω, 1. "Are *partakers with the altar*." 1 Cor. ix. 13.
- συναθλέω, 2. "*Striving together for the faith of the gospel*." Phil. i. 24; iv. 3.
- συνανάκειμαι, 7. "*Sat down with him*." Matt. ix. 10; xiv. 9; Mark ii. 15; vi. 26.
- συναναμίγνυμι, 3. (Pl.) "*Not to company with fornicators*." 1 Cor. v. 9, 11; 2 Thess. iii. 14.
- συναναπαύω, 1. (S. Pl.) "*May with you be refreshed*." Rom. xv. 32.
- συναντιλάμβανω, 2. (S.) "*Bid her therefore that she help me*." Luke x. 40; Rom. viii. 26.

- συναρμολογέω, 2. "The building *fitly framed together*." Eph. ii. 21 ;
iv. 16.
- συνβασιλεύω, 2. (Po. Pl.) "*Might reign with you*." 1 Cor. iv. 8 ;
2 Tim. ii. 12.
- συνγείρω, 3. (S. Pl.) "*Hath raised us up together*." Eph. ii. 6 ; Col.
ii. 12 ; iii. 1.
- συνζωοποιέω, 2. "*Hath quickened us together with Christ*." Eph. ii.
5 ; Col. ii. 13.
- συνθλάω, 1. (S. Pl.) "Whosoever shall fall upon that stone *shall be
broken*." Luke xx. 18.
- συνθρύπτω, 1. "What mean ye to weep and to *break* mine heart." Acts
xxi. 13.
- συνκακοπαθέω, 2. "*Be thou partaker of the afflictions*." 2 Tim. i. 8.
- συνκακουχέω, 1. "*To suffer affliction with the people of God*." Heb.
xi. 25.
- συνκαταριθμίζω, 1. (Pl.) "*Was numbered with the eleven apostles*."
Acts i. 26.
- συνλαλέω, 6. (S. Po.) "*Moses and Elias talking with him*." Matt.
xvii. 3 ; Luke iv. 36 ; xxii. 4 ; Acts xxv. 12.
- συνμορφίζω, 1. Received Text *συνμορφώω*, "*being made conformable
unto*." Phil. iii. 10.
- συνοδοιέω, 1. (S. Pl.) "*The men which journeyed with him*." Acts
ix. 7.
- συνομιλέω, 1. (J.) (In Tabula of Cebes, xiii. See *πυλών*.) "*As he talked
with him*." Acts x. 27.
- συνομορέω, 1. "*Whose house joined hard to the synagogue*." Acts
xviii. 7.
- συνπνίγω, 5. "*Choke the word*." Matt. xiii. 22 ; Luke viii. 42.
- συνσπάρασσω, 2. "*Threw him down and tare him*." Luke ix. 42.
- συνσταυρώω, 5. "*The thieves also which were crucified with him*."
Matt. xxvii. 44.
- συνστοιχέω, 1. (Po.) "*Answereth to Jerusalem which now is*." Gal.
iv. 25.
- συντηρέω, 3. (S. Po. Pl.) "*Both are preserved*." Matt. ix. 17 ; Mark
vi. 20 ; Luke ii. 19.
- συντοκρίνομαι, 1. (Po. Pl.) "*Dissembled likewise with him*." Gal.
ii. 13.
- σῦρω, 5. (S. Pl.) "*Dragging the net with fishes*." John xxi. 8 ; Acts
viii. 3 ; xiv. 19.
- ταραρώω, 1. "*But cast them down to hell*." 2 Pet. ii. 4.

- τεκνογονέω, 1. "Marry, bear children, guide the house." 1 Tim. v. 14.
- τετρααρχέω, 3. "Herod being tetrarch of Galilee." Luke iii. 1.
- τεφρώω, 1. "Turning the cities into ashes." 2 Pet. ii. 6.
- τραχηλίζω, 1. (J.) Found in the Anterastae, ascribed to Plato, but not accepted as genuine. "All things are naked and opened." Heb. iv. 13.
- τροφοφορέω, 1. (S.) "Suffered he their manners." Acts xiii. 18.
- ὑπερεκτείνω, 1. "Stretch not ourselves beyond our measure." 2 Cor. x. 14.
- ὑπερεκχύνω, 1. "Shaken together and running over." Luke vi. 38.
- ὑπερεντυγχάνω, 1. "Maketh intercession for us." Rom. viii. 26.
- ὑπερνικάω, 1. "We are more than conquerors." Rom. viii. 37.
- ὑπερπερισσεύω, 2. "Grace did much more abound." Rom. v. 20; 2 Cor. vii. 4.
- ὑπερπλεονάζω, 1. "The grace of our Lord was exceeding abundant." 1 Tim. i. 14.
- ὑπερυψώω, 1. (S.) "God also hath highly exalted him." Phil. ii. 9.
- ὑπολιμπάνω, 1. "Leaving us an example." 1 Pet. ii. 21.
- ὑποπλέω, 2. "We sailed under Cyprus." Acts xxvii. 4, 7.
- ὑποτάσσω, 38. (S. Po. Pl.) "Was subject unto them." Luke ii. 51; Rom. viii. 20; x. 3; 1 Cor. xiv. 34; xv. 28.
- φιλοπρωτεύω, 1. "Diotrephes, who loveth to have the pre-eminence." 3 John 9.
- φρεναπατάω, 1. "He deceiveth himself." Gal. vi. 3.
- φρυάσσω, 1. (S. Pl.) "Why did the heathen rage?" Acts iv. 25.
- φυλακίζω, 1. (S.) "I imprisoned and beat in every synagogue." Acts xxii. 19.
- χαλιναγωγέω, 2. "Bridleth not his tongue." James i. 26; iii. 2.
- χαριτώω, 2. (S.) "Hail! thou that art highly favored." Luke i. 28; Eph. i. 6.
- χειραγωγέω, 2. (Pl.) "They led him by the hand." Acts ix. 8; xxii. 11.
- χρηστεύομαι, 1. "Suffereth long and is kind." 1 Cor. xiii. 4.
- ψάχω, 1. "Rubbing them in their hands." Luke vi. 1.

Let us now, in the briefest manner, touch upon some of the points suggested by the foregoing words.

1. Their number will surprise some. There are in all eight hundred and eighty-two (882); three hundred and ninety-two (392) being nouns, one hundred and seventy-one (171)

adjectives and adverbs, and three hundred and nineteen (319) verbs. If we estimate the whole number of New Testament words to be fifty-four hundred, the proportion will be nearly one-sixth. The number of pages in Tischendorf's edition is four hundred and thirty-seven (437). This would give an average, almost exactly, of *two* late words to a page. Whether this is a large or small proportion we need not assert positively; but should bear in mind that about four hundred years intervened between the time of Aristotle and the writing of the New Testament. A careful comparison with Polybius and Plutarch would be interesting. Not having made it, I can only conjecture that the proportion would be quite as large in those two authors. While the total number may seem surprising, the student of Greek will notice that the words, although they are *new*, are not *strange*. This brings us to

2. Their *etymological character*. They are, with very few exceptions, derivatives or compounds, and from roots found in the Greek classics. The following seem to be the only exceptions: γάργραϊνα, ζιζάνιον, ὀμείρομαι, ῥομφαία, σίναπι, σπῖλος, τοπάξιον. Nor are many of them at all obscure in origin. The noun ἀγάπη may be thought doubtful; but it must certainly come from ἀγαπάω, which is used from Homer down to New Testament times. Nearly all verbs in *-ω* are, it is true, derived from the kindred nouns in *-η*, but it is extremely improbable that ἀγάπη could have existed in the language so long without once appearing in the remains of the classics. A similar derivation is probable in the classical ἀφορμή, which seems to be later than ἀφορμάω, found in Homer. Among nouns the large proportion of the heavier suffixes, as *-μος* (29), *-μα* (44), *-σις* (51), will be noticed, just as in English *-ness* and *-ship* have now a vigorous life at the expense of the lighter abstract endings; for word-making is a more conscious and obtrusive process as language grows older. The verbs are largely denominatives, but more largely multiplied by composition with prepositions, all of which are represented, except ἀμφί and εἰς. The adjectives

arise mostly from composition, the frequency of *ἀν-privative* being noticeable, just as the English compounds with *un-* are constantly increasing. Without discussing this subject, we may safely assert that etymologically these words, as a class, are above reproach. The zeal of a Phrynichus may pronounce some of them "shockingly un-Attic" — *δεινῶς ἀνάττικον* — (and is not the charge true of his own expression?) but we must remember that those ancient-modern grammarians decided according to usage, not science. Words which to their ears were as painful as our present vocabulary would have been to Chaucer, may yet be accepted by us as belonging to the regular development of the language. The adverb *πάντοτε*, for example, was an offence to them, but seems so suitable and regular that we can hardly believe that we never saw it in classic authors. The reforming grammarians were determined to have the language both alive and dead at the same time. It has been said by later authorities that many of the compound verbs in the New Testament are nowise different in meaning from the simple verbs. But we should be slow to make a charge against New Testament Greek which could be perhaps equally well sustained against the Latin of such a master of style as Cicero. A mere increase of volume in a word may be made expressive. Then, too, the very nicest distinctions are next door to no distinction at all.

8. The *rhetorical value* of these words varies much. Some of the compound words have been thoroughly endorsed by modern usage, as *ὀφθαλμοδουλεία*, *δίψυχος*, and the compounds with *ἀγαθο-*, *ἀντι-*, *έτερο-*, and *ψευδο-*. *Καρδιογνώστης*, *λογομαχία*, *μακροθυμία*, and *θεοδιδάκτος*, are certainly clear and full of meaning, and the list of like words could be greatly extended. What Greek word has rhetorically a better right to exist than *σύνψυχος*? Is it not finer than the corresponding Latin *con-cor-s*, which may possibly have given rise to it? (Did Paul coin the word? and did he learn Latin at Rome, where the epistle containing this word was written?) But few, we think, can be condemned, as perhaps *μοσχοποιέω*, and some other verbs in *-έω*, while of course a

large majority are neither above nor below the ordinary level of expression.

4. How about the doctrinal and practical *importance* of the words? It is not to be expected that the founders of a new religion would endanger the communication of their truths by the needless employment of new words. The old words must first bear all the strain that they are capable of. The idea of God required no new word, and even the two words for Godhead, *θειότης* and *θεότης*, are each found but once. The word *θέλημα* for *βουλή*, seems rather a matter of habit than necessity. Yet it is not without significance that we find such words as *ἀποκάλυψις*, *ἀπολύτρωσις*, *ἁμαρτωλός*, *ἰλασμός*, *ἰλαστήριος*, *παλιγγενεσία*, *ἄφθαρσία*, and the five from *ἀγαθός*, as well as *βάπτισμα*, *βαπτισμός*, *βαπτιστής*, and other words of almost technical import. Perhaps the most remarkable of all are two which stand at the opposite poles of Christianity — the words for *love* and *conscience*. For love we find, never *ἔρωσ*, but always *ἀγάπη*; not *amor*, but *caritas*. That *συνείδησις* is not found in earlier Greek is not due to the absence of the idea of conscience, for that idea is expressed by verbal forms of *συννοῖδα*, but may possibly come from reluctance to form a verbal noun from an irregular preteritive verb, or, more probably, from less call for the use of such a word. One must be careful not to infer too much from the appearance of a new word. E.g. *δεισιδαιμονία* is late Greek, but its immediate parent *δεισιδάιμων* is in Xenophon's *Cyropaedia*; and *μαθητεύω* is late, but *μαθητής* is common in classical times. In many cases the most that can be inferred is that the word is the result of greater prominence of the idea, or more frequent use; but very often this would be saying too much, there being nothing to it but etymological convenience. Each case must be determined on its own merits.

5. The large number of these words found in the Septuagint is a matter of course — three hundred and sixty-three (363) in all, of which, however, eight are used only in express citations, viz. *αἰχμαλωτεύω*, *ἀνάβλεψις*, *ἐλαττονέω*,

ἐνευλογέομαι, κατάνυξις, καταφρονητής, παραπικρασμός, φρουάσω. The proportion, over *two-fifths*, will not seem large when we consider the relation of Christianity to Judaism. The New Testament diction is not a servile copy of that of the Septuagint. Even such words as ἀπολύτρωσις, εἰδωλολατρεία, and μαθητεῖω, are not found in the latter. A large proportion of the most striking compound words of the New Testament are also absent. Συνειδήσις occurs but once in the Canonical Old Testament (Eccl. x. 20), and then with a different meaning ("Curse not the king, no, not in thy thought [שׁוֹר]"). What the proportion might have been if the Septuagint had not been restricted by being a translation we cannot know. That this translation is of great value in interpreting the New Testament will not be denied by any one. Take a single example from our list—the word ἐγγίζω. Does it, in the present tense, ever mean to *be near*, or always to *go near*? New Testament usage cannot decide, but see, in the Septuagint, Deut. xxi. 3 and xxii. 2.

6. It would be interesting to compare the different authors and books of the New Testament, in respect to their use of late words. We will merely glance at one book, the one that stands first in order among the Epistles in Tischendorf's edition, and which, according to some scholars, is the oldest of New Testament writings—the Epistle of James. As this is the only book that can with confidence be dated at Jerusalem, and as the author, whichever James he was, probably never went beyond the boundaries of Palestine, we should expect the widest divergence from classic Greek. Going through the Epistle in order we meet with late words as follows: Chap. i. διασπορά (vs. 1), πειρασμός (2), ἀνemiζω (6), δίψυχος (8), καύσων (11), πειρασμός (12), ἀπειραστος (13), ἀποκνέω (15), αποσκίασμα (17), ἀποκνέω (18), κτίσμι (18), περισσειά (21), πραύτης (21), ἐπιλησμονή (25), θρήσκος (26), χαλιναγωγέω (26), θλίψις (27), ἄσπιλος (27). Chap. ii. προσωποληψία (1), χρυσοδακτύλιος (2), ὑποπόδιον (3), προσωπολημπτέω (9), ἀνέλεος (13), θυσιαστήριον (21). Chap. iii. χαλιναγωγέω (2), σπιλώω (6), πραύτης (13), κατα-

καυχάομαι (14), ἀκαταστασία (16), ἀνυπόκριτος (17). Chap. iv. μοίχαλις (4), ὑποτάσσω (7), ἐγγίζω (twice) (8), καθαρίζω (8), ἁμαρτωλός (8), δέφυγος (8)*, ἐνώπιον (10), καύχησις (16). Chap. v. σητόβρωτος (2), κατιώω (3), ἀφυστερέω (4), σπαταλάω (5), μακροθυμέω (twice) (7), also (8), ἐγγίζω (8), μακροθυμία (10), πολύσπλαγχνος (11), οἰκτίρων (11), ἔξομολογέω (16), ἁμαρτωλός (20). Here are fifty-two instances and forty-two different words, — seven words to a page. This is much above the general average. Of these forty-two, twenty-nine are found in the Septuagint, very greatly above the average proportion. It is not difficult to see in this preponderance of the Septuagint vocabulary the position of the author as an untravelled Jew writing to Jews. The large number of late words grouped together in some passages of the New Testament is noticeable; perhaps in no case more so than in the Lord's Prayer. In Matthew we find ἀγιάζω, θέλημα, ἐπιούσιος, and πειρασμός.

7. We may add here five words which are not native Greek, and yet did not belong in the two preceding articles — ἀλόη, *aloes* (John xix. 39), possibly of Semitic origin; βᾶτον, *branch* (John xii. 13), Egyptian, found in the Septuagint; βονός, *hill* (Luke iii. 5; xxiii. 30), Cyrenaic, found in the Septuagint, Polybius, and the 'Tabula of Cebes (xv), and used by Herodotus once, but stamped as foreign (τὰ βουνοὺς καλέουσι, iv. 199); γάζα, *treasure* (Acts viii. 27), Persian, found in the Septuagint and Polybius, and familiar to readers of Latin; and νάρδος, *spikenard* (Mark xiv. 3; John xii. 3), Persian, found in the Septuagint and in Latin. Ἀγγαρεύω I have put among native words, although its primitive is borrowed from Persian.

8. A practical inference from this discussion requires mere mention. Preparation for the study of New Testament Greek should include some reading of late authors. If, however, they are read without having their peculiarities as late Greek carefully noted, they may do more harm than good by leading the student to confound the usage of different periods,

and thus lose the impression of the change when he takes up his New Testament.

9. There is another practical inference of an opposite kind. All this mass of new words we have seen to be derived from the words of the classical period. The one sure and solid preparation, then, that the student needs is a mastery of his Greek classics. It is possible for one who is looking forward to the ministry to flatter himself that he may neglect his college Greek without much harm to his future course, because the New Testament Greek is peculiar. It will, indeed, seem peculiar to one who enters the theological seminary knowing little of any Greek, and his own performances in it still more peculiar; but one who can read at sight the pages of Xenophon's *Memorabilia* will find that none of his knowledge is wasted when he opens the *Memorabilia* of Matthew, Mark, Luke, and John.

APPENDIX.

A. Words found in writings ascribed to Hippocrates, but not in other prose earlier than Aristotle.

ἀμφιβάλλω, ἀνάψυξις, ἀνθρακία, ἀνθραξ, ἀνωτερικός, ἀπωλεία, ἀτεκος, ἄφαντος, ἀφρίζω, ἀφρός, ἀχλύς, βδελύσσομαι, βρούχω, διόρθωμα, ἐν(γ)-κόπτω, ἐκδιηγέομαι, ἐξανάστασις, ἐπικαθίζω, ἐρεύγομαι, ἐτοίμασις, εὐθετος, εὐσημος, εὐσπλαγχνος, εὐφορέω, εὐχαριστέω, εὐχαριστία, ζυμός, ζώννυμι, καταναρκάω, καταστολή, καταψύχω, κλάω, κολλύριον, κόπριον, κραipaλή, κυκλείω, κυλλός, λεπρός, λεπτόν, ληνός, μακροθόνιος, μάρμαρος, μασάομαι, μεσονύκτιον, νηπιάζω, νῆστις, νίπτω, νοητέω, ὀδηγέω, ὀθόνιον, ὀστράκος, παραλέγω, παρεισδύνω, πάρεσις, παροτρύνω, πινακίδιον, πύθης, προκαταρτίζω, πτύσμα, πυρώω, πύρωσις, ραφίς, ριπίζω, ρυπαρός, σεμίδαλις, σκληρύνω, σκώληξ, σπαργανός, σπείρα στενοχωρέω, στόμαχος, συγκυρία, συνουουργέω, τρίβολος, τρίζω, τρίβλιον, ὑψώω, φθαρός, φθινοπωρινός, ψωμίζω ἐκψύχω.

Some of the foregoing, as might be expected in medical writings, are used more literally than in the New Testament; e.g. ἀνάψυξις, ἐρεύγομαι, εὐσπλαγχνος, καταναρκάω. Perhaps the most noticeable words are εὐχαριστέω and εὐχαριστία. These are found, also, in the resolutions of the Byzantines and Cherronesans, cited by Demosthenes, De Corona (256.91. 257.92. Champlin's ed., p. 30).

B. *Words found in poetry only, before Aristotle.*

ἀδάπανος 1, ἄκαρπος 7, ἄκρις 4, ἄλαλος 3, ἀλέκτωρ 12, ἀλειώ 1, ἀμνός 4, ἀμπελουργός 1, ἄμφοδος 1, ἀνακλιώ 1, ἀναλύσις 1, ἀνήμερος 1, ἀνθρωποκτόνος 3, ἀνίπτος 2, ἀντάλλαγμα 2, ἀπόδημος 1, ἀποστεγάω 1, ἀποτινάσσω 2, ἀργυροκόπος 1, ἄργυρος 5, ἀσάλευτος 2, ἄσβεστος 3, ἄσοφος 1, ἄτεκνος 2, ἄτερ 2, βασίλισσα 4, βαστάζω 27, βάτος (ἦ) 5, βόρβορος 1, βοτάνη 1, βρυγμός 7, βρώσιμος 1, γραπτός 1, γυναικάριον 1, δαιμονίζομαι 13, δάμαλις 1, δέσμιος 15, δεῦτε 12, Διοπετής 1, δίστομος 3, δράκων 13, δυσφημέω 1, δυσφημία 1, ἐγκρύπτω 1, ἑκατοταετής 1, ἐκδικος 2, ἐκθετος 1, ἐκκολυμβάω 1, ἐκλανθάνομαι 1, ἐκπτύω 1, ἐκστρέφω 1, ἐμβριμάομαι 5, ἔμβοβος 5, ἐνάλιος 1, ἐντυλίττω 3, ἐνυβρίζω 1, ἐξανατέλλω 2, ἐξαντῆς 5, ἐξώτερος 3, ἐπαιτέω 2, ἐπακροάομαι 1, ἐπενδύτης 1, ἐπίδύω 1, ἐπίλυσις 1, ἐπιφωνέω 4, ἐπιχρῶ 2, ἔριφος 2, (Doubtless in the prose of ordinary conversation, but not met with in what remains of classical prose literature.) εὔκοπος 7, εὐρύχωρος 1, ἐφάπαξ 5, ζευκτηρία 1, ζόφος 5, ἥδυσμος 2, θαμβέω 3, θείον 7, θεοστηγής 1, θυέλλα 1, θυρεός 1, ἴρις 2, ἰσοψύγχος 1, ἰχθυΐδιον 2, κακοποιός 4, κάλυμμα 4, καταλαλέω 4, καταργέω 27, καταστέλλω 2, καταχθόνιος 1, κατισχύω 3, καύχημα 11, κείρια 1, κλινάριον 1, κλινίδιον 2, κλισία 1, κοιτών 1, κοπιᾶω 22, κόπριος 1, κραταῖός 1, κρίμα 27, λαίλαψ 3, λάρνγξ 1, λάσκω 1, λευκαίνω 2, λοιδορός 2, μαγεύω 1, μίμμη 1, μαστίζω 1, μέθυσος 2, μέριμνα 6 (In *Anterastae* of Pseudo-Plato), με οἰκίζω 2, μήπον 1, μήπως 10, μωμάομαι 2, νηστεύω 20, νηφάλιος 3, νύσσω 1, ὀθόνη 2, οἰκητήριον 2, (Found in *Tab. Ceb. xvii.* See *πυλών*, p. 518), οἰκτιρμός 5, ὀμόφρων 1, ὀπή 2, ὄρμημα 1, οὐρανόθεν 2, ὀψάριον 5, παγίς 5, παρηγορία 1, παρθενία 1, παρᾶω 36, περιβόλαιον 2, περιζώννυμι 6, πήγανον 1, πήρα 6, πλάξ 3, πόρνη 12, πρασιά 1, προβατικός 1, προσκλίνω 1, προσκυλίω 2, προσπήγνυμι 1, προστάτις 1, προσφωνέω 7, προφήτης 2, πτύον 2, ραβδίω 2, ράπισμα 3, ριπή 1, ρυπαρία 1, σαίνω 1, σαργάνη 1, σεβάζομαι 1, σῆς 3, σπιλάς 1, στάχυς 5, στείρος 4, στρηνιάω 2, στυγητός 1, σύνζυγος 1, συνοχή 2, συνπολίτης 1, συνψηφίζω 1, συνωδίνω 1, σφραγίζω 14, τρυγών 1, τρύπημα 1, τυμπανίζω 1, ὑακίνθινος 1, ὑάκινθος 1, ὑάλινος 3, ὑπερφῶς 4, ὑπωπιάζω 2, ὑψιστος 13, φιμός 7, φλογίζω 2, φορτίζω 2, φυσιώω (for -άω), 7 φωσφόρος 1, χάραγμα 8, χολάω 1, χρηστότης (In *Definitions* of Plato) 10, ψαλμός 7, ψευδολόγος 1, ψευδώνυμος 1, ματαιολόγος 1.

C. *Words found in Aristotle, but not earlier, either in prose or poetry.*

ἀβαρίς 1, ἀγραυλιέω 1, ἄναλος 1, ἀνάλυσις 1, ἀνεξερεΐντος 1, ἀποδιωρίζω 1, ἀποθλίβω 1, ἀσθένημα 1, ἀστειός 2, ἀτεινίζω 14, ἀφθαρτος 7,

βιωτικός 3, βυθίζω 2, γαμίσκω 1, ἐγκρατεύομαι 2, ἐκκεντέω 2, ἔρωμα 1, ἐνέργεια 8, ἐνόητος 2, ἐντυπώω 1, ἐξοχή 1, ἐπεκτείνωμαι 1, ἐπικάλυμμα 1, ἐπιστηρίζω 3, ἐριθεία 7, εὐθύτης 1, ζύμη 13, ζωποιοίω 11, ἱερατεία 2, καταψίγγω 1, κεφαλῆς 1, κλίμα 3, κοινωνικός 1 (In Definitions of Plato), κολοβώω 4, κοπή 1, κοσμικός 2, κυλίω 1, λιθάζω 8, λογικός 2, μαργαρίτης 9, μυωπάζω 1, μώλωψ 1, μωρολογία 1, νουνεχῶς 1, οἰκοδομή 18, οὐθείς 3, παθητός 1, (Quoted as Aristotle's by Plutarch), παράβασις 7, παραπορεύομαι 5, πνευματικός 26, πολυμερῶς 1, προσπορεύομαι 1, πτερυγίω 2, πύρινος 1, πύρωσις 3, σκηνοπαγία 1, στερέωμα 1, στηριγμός 1, στρουθίον 4, συμπαθής 1, συνδοξάζω 1, συνδρομή 1, συνεπιμαρτυρέω 1, συνευωχέω 2, συνκινέω 1, συ(ν)σχηματίζω 2, συντρίμμα 1, σχίσμα 8, σωματικός -ως 3, σωρεύω 2, τεκνογονία 1, τεκνοτροφία 1, τελείωσις 2, τιμιότης 1, ὑδρωπικός 1, ὑπεράνω 3, ὑπομόνη 32 (In Definitions of Plato), ὑποπνέω 1, φιλάγαθος 1, φίλαυτος 1, φιλόθεος 1, φύραμα 5, φωλεός 2, φωτίζω 7, χρονοτριβέω 1, ψυχικός 6.

NOTE. — In the July portion of this Article strike out *βουνός*, *ματαιολόγος*, *πάρωσις*, *προβατικός*, and (S.) from *παρείσακτος*. Insert *καθεξής*, *παντοκράτωρ*, and (S.) after *ἀδελφότης*, *ἀμπελόν*, *ἀφανισμός*, *γαζοφυλάκιον*, *δότης*, *ἔλεξις*, *ἐγκαίνια*, *ἐπισυναγωγή*, *λυχνία*, *περισσειά*, *φωστήρ*, *ψευδοπροφήτης*, *ἀκρογωνιαίος*, *δεκατέσσαρες*, *ὀρθρινός*. On p. 508, line 3, instead of "Rom." read "Rev." In the present Number strike out *διαστέλλομαι*, *ἐκδιηγόμαι* (p. 643), *παρόω* (p. 650), and insert (S.) after *ἐνδυναμών*, *κοστωίδω*, *σθήκω*, *συναπέκτειμαι*.