

**Editors:**

Eberhard Bons (University of Strasbourg)

Jan Joosten (University of Oxford)

**Advisory Board:**

James Aitken, University of Cambridge

Erik Eynikel, University of Regensburg

Christoph Kugelmeier, University of Saarbrücken

Tobias Nicklas, University of Regensburg

Anna Passoni Dell'Acqua, Catholic University, Milan

Emanuela Prinzivalli, University of Rome "La Sapienza"

Michael Segal, Hebrew University, Jerusalem

**Editorial Staff:**

Ralph Brucker (University of Kiel)

Patrick Pouchelle (Centre Sèvres, Paris)

Daniela Scialabba (University of Strasbourg)

Romina Vergari (University of Florence)

Stefanie Plangger (University of Strasbourg)

Jill Husser (Strasbourg)

Antonella Bellantuono (University of Strasbourg)

Katharine Perry (University of Oxford)

Cristina Buffa (University of Strasbourg)

Pauline Signoret (University of Strasbourg)

## Historical and Theological Lexicon of the Septuagint

This large-scale collective and interdisciplinary project aims to produce a new research tool: a multi-volume dictionary providing an article of between two and ten pages (around 600 articles in all) for each important word or word group of the Septuagint. Filling an important gap in the fields of ancient philology and religious studies, the dictionary will be based on original research of the highest scientific level.

This project has benefitted from funding from the Agence Nationale de la Recherche (French Research National Agency), the Maison Interuniversitaire des Sciences de l'Homme – Alsace (Strasbourg), the Melanchthon-Stiftung (Tübingen), and the Armin Schmitt Stiftung (Regensburg).

### *Wider context*

The Hebrew Bible has played an important part in the development of Western culture. However, its central ideas – such as monotheism, the demythologization of nature or the linearity of time – had to be taken out of the national and linguistic milieu in which they had developed if they were to become fertile on a

wider scale. They also needed to be rendered palatable to a mind-set that had experienced the scientific, rationalist revolution presented by the Greeks. The Septuagint – the oldest Greek translation of the Jewish Bible, produced over the last three centuries B.C.E. – is the first important step in this process of acculturation.

During the last thirty years, the Septuagint has come out of the shadow of its Hebrew source. Historians of Judaism, linguists, and biblical scholars have come to view the Septuagint as a significant document in its own right. As the discoveries in Qumran have shown, the Hebrew source text of the Septuagint was not identical to the traditional text received by the synagogue (the Masoretic Text). Also, the translators appear to have taken a degree of liberty in interpreting the text. Dominique Barthélemy used the term 'aggiornamento': the Septuagint is a kind of update of the Jewish scriptures.

Several projects are aimed at producing annotated translations of the Septuagint: in France, *La Bible d'Alexandrie*, of which about twenty volumes have appeared since 1986;

in the English-speaking world, the *New English Translation of the Septuagint*, published in 2007; and in Germany, *Septuaginta Deutsch*, published in 2009. A host of conferences and collaborative efforts enhances the interaction of these projects.

Further progress in the exploration of the Greek version can be obtained only by going into more depth. The rediscovery of the text as linear discourse is to be supplemented by research on the words of which it is composed: their roots in Greek and Hellenistic culture and their exploitation within the biblical language.

### *Objectives and methodology*

The project's objective is to provide an analysis of the typical vocabulary of the Septuagint. For each word or word group, an article will be written retracing: 1) the background of the word in Classical and Hellenistic Greek: meanings, usage, connotations and semantic development; 2) its distribution and meaning in the biblical books: the way the Greek word matches Hebrew and Aramaic equivalents and absorbs their meaning and usage; 3) the further development of the word in Jewish Hellenistic writings, in the New Testament and in early Christian literature. Because the vocabulary of the Septuagint will be placed in a much larger context, the dictionary will address not only biblical scholars,

but also classical and patristic scholars, general linguists, and historians of religion. As such, the dictionary will fill an important gap.

The project is confronted with several methodological challenges. The debate can be illustrated with a few remarks:

- The Greek language of the translators is not classical Greek, nor is it the literary Koine of the Hellenistic period. Septuagint Greek comes closer to the popular language attested in documentary papyri. Without neglecting the great body of classical literature, Septuagint scholars should always take the papyrological data into account.
- When comparing the Greek words of the translation and the Hebrew words of the source text, one should take into consideration the evolution of the Hebrew language. The translators may have known Hebrew meanings that do not reflect the biblical usage intended by the author but a later usage, as attested, for example, in the Qumran texts.
- The original function and intended readership of the Septuagint are still subject to discussion. According to some recent publications, the Greek version was originally meant to serve the study of the Hebrew source text as a kind of interlinear crib. Others argue

that the version is part of Hellenistic culture and scholarship and would have had a Greek readership. Research in preparation of the dictionary may contribute to this important debate.

### *Organization of the project*

The project is led by Eberhard Bons (University of Strasbourg) and Jan Joosten (University of Oxford). They are seconded by an advisory board consisting of the following scholars:

- James Aitken, reader at Cambridge University, Old Testament.
- Erik Eynikel, Professor of Old Testament at the University of Regensburg, lexicography.
- Christoph Kugelmeier, professor at the University of Saarbrücken, classics.
- Tobias Nicklas, professor at the University of Regensburg, New Testament.

- Anna Passoni Dell'Acqua, professor at the Università Cattolica del Sacro Cuore, Milan, papyrology.
- Emanuela Prinzivalli, professor at La Sapienza University in Rome, Early Christian Literature.
- Michael Segal, lecturer at the Hebrew University of Jerusalem, rabbinic literature.

The articles will be written by a large group of participants especially from Europe and America.

### *Practical matters and time schedule*

The dictionary will be published in English. The project will cover about a decade. The objective is to publish a first volume of around 700 pages in 2018. Three other volumes of the same size should follow over the years 2020–2028.

## Wordlist of the First Volume

ἄβυσσος	ἀγχιστεύω, ἀγχιστεία,	ἀθλητής, ἄθλον	αἰσχύνη, αἰσχύνω
ἀγαλλίασμα,	ἀγχιστεύς,	ἀθῶος, ἀθῶω	αἰτία, αἴτιος, ἀνάιτιος,
ἀγαλλίαμα,	ἀγχιστευτής	αἰδέομαι, αἰδήμων,	παραίτιος, μεταίτιος
ἀγαλλίασις	ἀγών, ἀγωνία, ἀγωνιάω,	αἰδώς, ἀνάιδεια,	αἰχμαλωσία,
ἄγαλμα	ἀγωνίζομαι	ἀναιδής	αἰχμαλωτεύω,
ἀγαπάω, ἀγάπη	ἀδελφός, ἀδελφή,	αἷμα	αἰχμαλωτίζω,
ἄγγελος	ἀδελφίδος,	αἴνεσις, αἰνετός, αἰνέω,	αἰχμάλωτος
ἀγιάζω	ἀδελφότης	αἶνος	αἰών, αἰώνιος
ἀγίασμα, ἀγιασμός	ἄδις	αἶνιγμα	ἀκαθαρσία, ἀκάθαρτος
ἄγιος	ἄδικος, ἀδικημα, ἀδικία	αἰρέω (αἰρέομαι),	ἄκακος, ἀκακία
ἀγνοέω, ἀγνόημα,	ἀδυνατέω, ἀδύνατος	αἵρεσις, αἵρετίζω,	ἀκροβυστία
ἄγνοια	ἄδω	αἵρετός, αἵρετής	ἀλαζονεία, ἀλαζών,
ἀγνός, ἀγνεία, ἀγνίζω,	ἀθανασία, ἀθάνατος	αἰσθάνομαι, αἰσθησις,	ἀλαζονεύομαι
ἀφαρνίζω, ἀφνισμα,	ἀθεσία, ἀθετέω,	αἰσθητήριον,	ἀλεῖφω → χρίω
ἀφνισμός	ἀθέτημα, ἀθέτησις	αἰσθητικός	

ἀλήθεια ἀληθής, ἀληθινός, ἀληθεύω ἀλλάσσω, ἀνταλλάσσομαι, ἄλλαγμα, ἀντάλλαγμα ἀλλογενής ἀλλότριος, ἀλλοτριόμαι, ἀλλοτριότης, ἀλλοτριώσις, ἀπαλλοτριώω ἀλλόφυλος, ἀλλοφυλέω, ἀλλοφυλισμός ἄλλος ἀμάρτημα, ἀμαρτία ἄμειπτος, ἄμωμος ἄμυνω, ἄμυνα ἀνάγκη ἀνάθημα, ἀνάθεμα, ἀναθεματίζω ἀναιδής → αἰδέομαι ἀνακαλύπτω, ἀποκαλύπτω ἀποκάλυψις ἀναμμνήσκω, ἀνάμνησις → μμνήσκω ἀνάπαυσις, ἀναπαύω ἀνάστασις → ἀνίστημι ἀναστρέφω, ἀναστροφή ἀνατολή ἀναφέρω, ἀναφορά, ἀναφορῆς ἀνδρεία, ἀνδρείος, ἀνδρίζομαι ἀνδρογύνος, ἀνδρογύναιος ἄνεσις → ἄφεσις ἀνέχω, ἀνοχή ἀνθρωπάρεσκος ἄνθρωπος ἀνίημι → ἀφίημι ἀνίστημι, ἀνάστασις ἀνόητος, ἄνοια, ἄνους ἀνόημα, ἀνομία ἄνομος ἀντάλλαγμα, ἀντάλλασσομαι → ἄλλασσω ἀντιλαμβάνομαι, συναντιλαμβάνομαι, ἀντιλή(μ)πτω, ἀντιλή(μ)ψις ἄξιος ἀόρατος, ἀορασία ἀπαρχή, ἀπάρχομαι	ἀπατάω, ἀπάτη ἀπειθέω, ἀπειθεία, ἀπειθής ἀπειλέω, ἀπειλή ἄπιστέω, ἀπιστία, ἄπιστος ἀπλοῦς, ἀπλότης ἀποικεσία, ἀποικία, ἀποικίζω, ἀποικισμός ἀποκάθηναι ἀποκαλύπτω, ἀποκάλυψις → ἀνακαλύπτω ἀποκρύπτω, ἀπόκρυφος ἀπόλλυμι, ἀπώλεια ἀπολύω ἀποπομπαῖος, ἀποπομπή ἀποσκορακίζω, ἀποσκορακισμός ἀπόστασις, ἀποστασία, ἀποστατέω, ἀποστάτης, ἀποστάτις ἀποστάσιον ἀποστέλλω, ἀποστολή, ἀπόστολος, ἀνταποστέλλω, ἐπαποστέλλω, ἐξαποστέλλω, ἐξαποστολή, συναποστέλλω ἀποστρέφω, ἀποστροφή ἀποτινῶ ἀποφθέγγομαι, ἀπόφθεγμα ἀπωθέω, προσπαυθέω, ἀπωσμός ἀρά, ἀράομαι, κατάρα, κατάρατος, κατάρασις, καταράομαι, ἐπικαταράομαι, ἐπικατάρατος ἀργέω, ἀργία ἀργύριον ἀρέσκω, ἀρεστός, ἀρέσκεια/ἀρεσκεία ἀρετή ἀρμόζω, ἀρμονία, ἀρμόνιος ἀρνέομαι + compound verbs ἄρουρα ἀρχή ἀρχιτερεύς ἀρχω, ἀρχων ἀσεβεία, ἀσεβέω ἀσεβής	ἀσθένεια, ἀσθενέω, ἀσθενής ἀσπίς ἀσφάλεια, ἀσφαλής, ἀσφαλιζομαι ἀσχημονέω, ἀσχημοσύνη, ἀσχήμων ἄσωτος, ἄσωτία ἀτιμάζω, ἀτιμία, ἄτιμος, ἀτιμώω ἀτιμῶ ἄτοπος, ἀτοπία αὐτάρκεια, αὐτάρκης, αὐταρκέω αὐτόχθων ἀφαίρῶ (ἀφαίρεισις), ἀφαίρεμα ἀφανίζω, ἀφανισμός ἀφθαρσία, ἄφθαρτος ἀφιημι, ἄφεσις, ἀνίημι, ἄνεσις ἀφορίζω, ἀφορισμα, ἀφορισμός ἀφρονεῦομαι, ἀφροσύνη, ἄφρων ἄωρος, ἄωρία  βαθύς, βαθύνω, βάθος βάπτω, βαπτίζω βάρβαρος, βαρβαρόω, βαρβάρως βάρις, πυργόβαρις βαρύς βάσανος, βασανίζω, βασανιστήριον, βασανισμός βασιλεία, βασιλεύς, βασίλευω, βασίλισσα βασιλικός βασκαίνω, βασκανία, βάσκανος βδελύσσω (βδελύσσομαι), βδελυγμα, βδελυγμός, βδελυκτός βέβαιος, βεβαίωω, βεβαίωσις βέβηλος, βεβηλώω, βεβήλωσις βία, βιάζομαι βιβλίον, βιβλος βίος, βιώω, βίωσις βλασφημέω, βλασφημία, βλάσφημος βοήθεια, βοηθέω, βοηθός	βουλεύω, βουλή, βουλευτήριον βραχίων βρέχω, βροχή βροτός βωμός  γαζοφυλάκιον γαῖα → γῆ γάμος, γαμέω, γαμβρεύω, ἐπιγαμβρεύω γαυρία, γαυριάω, γαυρόομαι, γαυριόομαι γειώρας, γιώρας γελῶ + compound verbs, γέλως γενεά γένεσις γεννάω, γέννημα γένος γερούσια γεύω (γεύομαι), ἀπογεύω, γεύμα, γεύσις γῆ, γαῖα γηγενής γῆρας γίγας γινώσκω, γινώμη, γνώσις γλυκός, γλυκύτης, γλυκερός, γλυκαίνω, γλυκάζω, γλυκασμα, γλυκασμός, γλεῦκος γλύμμα, γλυπτός, γλυφή, γλύφω γλώσσα γνόφος γογγύζω, γόγγυσις, γογγυσμός, διαγογγύζω, καταγογγύζω γράμμα, γραφή γραμματεῦς, γραμματεία, γραμματεῦω, γραμματικός γρηγορέω, γρηγόρησις → ἐγείρω γρύψω γυμνός, γυμνότης/ γυμνωσις, γυμνώω
---	--	--	---

# Samples

## ἄκακος, ἀκακία

### ἄκακος

**1. Greek literature.** Composed of the alpha privative and the adjective κακός “bad, evil”, the word ἄκακος is not very frequent in Greek literature, though more common than the noun ἀκακία.

The meaning of ἄκακος has developed in two directions: On the one hand, the adjective denotes the lack of experience, knowledge, intelligence or responsibility, namely of young people; on the other, it has the meaning “blameless, innocent”.

(1.) In a philosophical context, the adjective occurs in a debate about various degrees of “lack of wisdom” (ἄφροσύνη), of which the ἄκακοι are said to represent a milder form, like the inexperienced (ἄπειροι); see Ps.-Plato, *2 Alc.* 140d. Thus, the adverb ἀκάκως is attested in the description of the hazardous manner in which unsuccessful military decisions have been taken (e.g. Polybius, *Hist.* 5.20.5; 7.17.9). Moreover, the adverb ἀκάκως occurs with reference to somebody who responds to a request “readily and guilelessly”, albeit not without ulterior motives (Ps.-Demosthenes, *Everg.* 50: ῥαδίως μοι καὶ ἀκάκως ἀποκρίνεται, see also *Everg.* 75: ἀκάκως καὶ ταχύ μοι ὠμολόγησεν “he agreed with me guilelessly and promptly”).

In a number of occurrences, the adjective ἄκακος especially alludes to lack of experience and to a certain guilelessness. This can be illustrated by examples taken from different authors, epochs and literary genres. Thus, ἄκακος is used in the context of the behavior of children not yet acquainted with dangers of everyday life. In the Aesopic fable “The Boy and the Scorpion”, a scorpion

warns “the guileless boy (τὸν παῖδα ἄκακον)”, who has mistaken the scorpion for one of the locusts he had been hunting (Aesop, *Fab.* 215.3δ). Likewise, Plutarch, *Thes.* 8.4, describes as “exceedingly innocent and childish (ἀκάκως πάνυ καὶ παιδικῶς)” the attitude of a young girl, Sinis, who supplicates wild plants and makes vows to them as though they could understand her. Even younger persons having political or military responsibilities can be characterized as ἄκακος, e.g. a certain Apollonius in Polybius, *Hist.* 31.11.7 (ἄκακος ὢν καὶ κομιδῆ νέος “unsuspecting and quite young”), Dion in Plutarch, *Dion* 4.7 (ἀκάκως πάνυ καὶ νεωτερικῶς “in an entirely innocent and youthful way”), and the future emperor Commodus in Cassius Dio, *Hist. Rom.* 73.1.1 (εἰ καὶ τις ἄλλος ἀνθρώπων ἄκακος, ὑπὸ δὲ δὴ τῆς πολλῆς ἀπλότητος καὶ προσέτι καὶ δειλίας ἐδοῦλενσε τοῖς συνοῦσι “[he was] as guileless as any man that ever lived. His great simplicity, however, together with his cowardice, made him the slave of his companions”). Diodorus Siculus, *Bibl.* 13.76.2, gives a short description of the Spartan admiral Callitratidas, a “very young man, without guile and straightforward in character, since he had had as yet no experience of the ways of foreign peoples, and was the most just man among the Spartans (οὗτος δὲ νέος μὲν ἦν παντελῶς, ἄκακος δὲ καὶ τὴν ψυχὴν ἀπλοῦς, οὐπω τῶν ξενικῶν ἠθῶν πεπειραμένος, δικαιοτάτος δὲ Σπαρτιατῶν)”. Menander, *Dysc.* 222–223, focuses on dangers which could threaten a young person. Thus, a slave blames his master for having left his daughter alone, a young innocent girl (ἄκακον κόρην μόνην ἀφείς ἐν ἐρημίαι ἐᾶς), i.e. without thinking of possible risks; in particular the

presence of a young man, Sostratos, her future husband. The adjective has an even more pejorative meaning in Plutarch, *Rect. rat. aud.* 41A, where it refers to enthusiastic and credulous audiences who are inclined to believe anything (οἱ δὲ θαυμαστικοὶ καὶ ἄκακοι μᾶλλον βλάπτονται “but the enthusiastic and ingenuous are more liable to get damaged”; → 5. [Rom 16:18]). Likewise, the ἄκακοι fall victim to superstition. Thus, Plutarch, *Is. Os.* 379E, maintains that the animal cult is “a dangerous belief which plunges the weak and innocent into sheer superstition (δόξα . . . δεινὴ τοῦς μὲν ἀσθενεῖς καὶ ἄκακούς εἰς ἄκρατον ὑπερείπουσα τὴν δεισιδαιμονίαν)”.

(2.) By contrast, in a fewer number of quotations the adjective ἄκακος has a clearly positive meaning, without any connotation of “guileless” or “inexperienced”. In a myth about the origins of mankind (Diodorus Siculus, *Bibl.* 5.66.3–4), Kronos is said to have introduced “justice and sincerity of soul (τὴν τε δικαιοσύνην καὶ τὴν ἀπλότητα τῆς ψυχῆς)” among humans (*Bibl.* 5.66.4). Hence, as myth has it, in Kronos’ time people were still good-hearted and altogether guileless (εὐήθεις καὶ ἄκακούς παντελῶς, → ἄκακία 3. [Philo, *Opif.* 156]). In some cases, the context does not provide further information about the attitudes or virtues of the person designated by the adjective, e.g. in Aeschylus, *Pers.* 671, where the deceased Persian king Darius is addressed πάτερ ἄκακε “blameless father” in a necromancy; see also *Pers.* 855, with reference to Darius (using the Doric poetic form ἄκάκας [= ἄκάκης], which is also attested in *IG VII* 117.3 as an epithet of Hades, → 2.): ὁ γηραιὸς πανταρκῆς ἄκάκας ἄμαχος βασιλεὺς ἰσόθεος Δαρεῖος “the aged, all-powerful, guileless, unconquerable king, god-like Darius”. – Here and there, ἄκακος is employed to point out how girls or women are perceived by men. In Menander, *Her.* 19, the adjective is used by a slave who has fallen in love with a young girl that he believes is a slave as well (παιδίσκην ὁρῶν συντρεφομένην ἄκακον

“seeing an innocent girl reared with me”). A young woman of Pergamum, who had dared to bury an executed person, appeared “altogether young and innocent” (νέας παντάπασι καὶ ἀκάκου τῆς παιδίσκης φανείσης) when arrested and presented to the king Mithradates (Plutarch, *Mulier. virt.* 259C). A wife who did not criticize her husband despite of his offensive breath is described as σώφρων καὶ ἄκακος “virtuous and innocent” (Plutarch, *Inim. util.* 90B).

**2. Papyri and inscriptions.** The adjective is not attested in the extant papyri of the Hellenistic era. However, it appears in various funerary inscriptions of unknown date that describe the virtues of the deceased, e.g. Olympus (Lycia): Πισίδις Ἐρμαῖος, υἱὸς Ἐρμού, ἄκακον παιδεῖν ἐνθάδε κεῖται “Pisidias Hermaeus, son of Hermas, a small innocent child, is lying here” (*TAM II* 1147); Alabanda (Caria): χαίρεται παρὰ Τρύφωνος τῆς ἀκάκου ψυχῆς τοῦ Φειλογνωρίμου “Farewell by Trypho of the innocent soul of Philognorimos” (REINACH, “Inscriptions d’Asie Mineure”, 410, no. 5); Ephesus, funerary inscription of Eucharistus: ὤχετο πρὸς φθιμένους, παῖς νέος ὦν ἄκακος “he departed to the deceased, a young boy, still innocent” (*IEph* 2102.13–14); Rome: Φιλοπονίδης Ποντικῆ συμβίω ψυχῆ ἀκάκω μνείας χάριν “Philoponides in remembrance of his innocent wife Pontike” (*IG XIV* 2077.3–6).

The poetic first declension form ἀκάκης that can be found in Aeschylus, *Pers.* 855 (→ 1.), is also attested in *IG VII* 117.3 (4<sup>th</sup>/5<sup>th</sup> cent. C.E., Megara), as an epithet of Hades: σοὶ δὲ χάρις, Πλουτε(ῦ), ἀκάκη θε(ῶ)ι.

**3. Septuagint.** a) *Statistical observations.* The adjective occurs 17 times in the LXX: 8 times in the book of Proverbs, 3 times in the book of Job, 3 times in the Psalms of Solomon, once in the Psalms, in Jeremiah, and in the book of Wisdom.

b) *Hebrew equivalents.* The adjective ἄκακος corresponds to different Hebrew roots. Two tendencies are recognizable: (1) Where ἄκακος means “blameless, innocent” (→ 1.), the Hebrew equivalent is *tōm*

“blameless” (Ps 24[25]:21; Job 2:3; 8:20), *tōm dārək* “whose way is blameless” (Prov 13:6) or *tāmīm* “blameless” (Prov 2:21). (2) However, where the adjective rather means “inexperienced” or “simple-minded” (→ 1.), the Hebrew equivalent is *paʿtī* “naïve”, “simple” (Prov 1:4, 22; 8:5; 14:15; 21:11). Furthermore, the adjective translates *rāʿ* “bad, evil” (Prov 15:10) and *ʾallūp* “trusting” (Jer 11:19). In Job 36:5, ἄκακος has no Hebrew equivalent. No Hebrew texts are available for the occurrences in the Psalms of Solomon and in the book of Wisdom.

c) *LXX use*. Generally speaking, two usages of ἄκακος can be distinguished: ἄκακος with the meaning of “innocent” and with the meaning of “guileless, inexperienced” (→ 1.–2.).

The adjective refers to innocence as being appreciated by God. This is the case in Job 8:20; 36:5: The Lord will not reject the ἄκακος (ὁ κύριος οὐ μὴ ἀποποιήσῃται τὸν ἄκακον). Likewise, God highlights Job’s integrity presenting him as a blameless and God-fearing person who stays away from evil (Job 2:3). In the only attestation of ἄκακος in the Psalms, the emphasis is not on the relationship of the ἄκακοι with God, but with the psalmist whom they have joined: ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι (Ps 24 [25]:21). The fact that ἄκακος is used in parallel with εὐθύς suggests the conclusion that ἄκακος once more denotes a moral quality, i.e. integrity. A similar parallel appears in Prov 2:21 where the ἄκακος and the χρηστός are promised to dwell in the land. Obviously, the idea of reward underlies this promise (→ ἀκακία 2.c).

Except for Prov 2:21, in the book of Proverbs the situation is quite different (see also BibAlex 17, 159), insofar as the adjective ἄκακος does not allude to moral integrity but to a lack of knowledge and experience. This can be illustrated by some quotations: The aim of reading and learning Proverbs is that shrewdness is given to the ἄκακοι, and that both perception and insight be given to the young person (ἵνα δῶ ἄκάκοις πανουργίαν

παιδὶ δὲ νέῳ αἰσθησῖν τε καὶ ἔννοιαν (Prov 1:4). This implies that the adjective ἄκακος refers to a person who lacks skill, experience and knowledge, particularly because of his or her youth. The idea that the ἄκακος needs πανουργία, perhaps in the sense of “subtlety”, is underlined by the personified Wisdom inviting her audience to listen to words of wisdom: νοήσατε ἄκακοι πανουργίαν (Prov 8:5). Moreover, the ἄκακος might suffer from measures of “education”, “discipline” (παιδεία) that cannot be hidden from other people (Prov 15:10; the LXX diverges considerably from the MT). Conversely, the lack of experience and knowledge could have serious consequences: The ἄκακος is inclined to believe every word (ἄκακος πιστεύει παντὶ λόγῳ Prov 14:15, → 1. [Plutarch, *Rect. rat. aud.* 41A]). On the other hand, the ἄκακος does not lack moral guidance if he or she holds on δικαιοσύνη (Prov 1:22). Similarly, δικαιοσύνη is said to guard the ἄκακοι whereas ἀμαρτία makes the impious worthless (Prov 13:6; see Wis 4:12 for an analogous idea: ῥεμβασμὸς ἐπιθυμίας μεταλλεῖ νοῦν ἄκακον “roving desire undermines an innocent mind” [NETS]). Finally, observing that the intemperate is punished, the ἄκακος is able to become wiser (Prov 21:11). It can therefore be concluded that in the book of Proverbs the adjective ἄκακος has a quite ambiguous meaning. With the exception of Prov 2:21, it refers to a person who lacks experience and knowledge. In the worst case, he or she has to bear the consequences of being ἄκακος. However, this does not mean that the destiny of an ἄκακος is sealed for ever. On the contrary, as a matter of principle the ἄκακοι are considered capable of learning. Moreover, allowing themselves to be guided by virtues such as δικαιοσύνη, the ἄκακοι are able of leading a life that does not plunge them into ruin (Prov 2:21 LXX).

The Psalms of Solomon underline the idea that the ἄκακος is liable to be influenced, namely by hypocrites (Ps Sol 4:22) or transgressors of the Law (Ps Sol 12:4).



On the other hand, the sinner is said to proceed “as though innocent (ὡς ἄκακος)” (Ps Sol 4:5).

A difficult example is the comparison in Jer 11:19: ὡς ἀρνίον ἄκακον. Does the adjective allude to the innocence of the lamb because it is “not suspecting that it was being led to its death” (SPICQ, *TLNT* 1, 54)? This interpretation cannot be ruled out entirely. However, if the focus of the comparison is on the unjust suffering of the prophet Jeremiah, who endures persecution, then the adjective ἄκακον might allude to innocence: Both the prophet and the lamb are doomed to die even though they are innocent (cf. WALSER, *Jeremiah*, 267).

**4. Jewish literature in Greek.** The adjective is only attested in the works of Philo where it occurs eight times, e.g. in connection with youth in the phrase ἄκακος ἡλικία “innocent age” (*Legat.* 234; *Virt.* 43, *Flacc.* 68 [of children as victims of the anti-Jewish pogroms in Alexandria in the year 38 C.E.]), in the description of Joseph as a young man of guileless character who recounts his dream to his brothers (*Jos.* 6; cf. Gen 37:7), and finally in the characterization of the serpent who by means of “the most innocent manners” (ἀκακωτάτοις ἤθεσι) seduces the woman (*Agr.* 96).

**5. New Testament.** The pejorative meaning of ἄκακος can be found in Rom 16:18, where Paul warns against opponents, perhaps missionaries, who “by smooth talk and flattery deceive the hearts of the simple-minded” (διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων), i.e. credulous people (→ 1. [Plutarch, *Rect. rat. aud.* 41A]). By contrast, the positive meaning of ἄκακος appears in Heb 7:26 with reference to Christ as the heavenly High Priest. The word is part of an enumeration of adjectives describing his blamelessness: ὁσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν “holy, blameless, undefiled, separated from sinners” (NRSV).

**6. Early Christian literature.** The adjective ἄκακος appears in parenetic contexts as

a virtue for which to strive. Thus, the *Didache* exhorts its addressee, “be long-suffering, and merciful, and guileless” (*Did.* 3.8: γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος). Likewise, the *Shepherd of Hermas* recommends a childlike innocence in order to avoid iniquity (*Herm. Mand.* 2.1: Ἀπλότητα ἔχε καὶ ἄκακος γίνου καὶ ἔση ὡς τὰ νήπια τὰ μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν τῶν ἀνθρώπων “be simple and innocent, and you will be as the children who do not know the wickedness that ruins the life of men”); see also *Herm. Mand.* 2.7. In *Diogn.* 9.2, however, the adjective is used in a pun that refers to Jesus Christ: God has given his son as a ransom for mankind, “the blameless one for the wicked (τὸν ἄκακον ὑπὲρ τῶν κακῶν)”.

## ἀκακία

**1. Greek literature.** In general, the noun ἀκακία is rare. The idea that young peoples’ ἀκακία might lead to error (→ ἄκακος 1.) results from Aristotle’s *Rhetoric*. In a long section about characters (τὰ ἦθη) of humans, Aristotle deals with the characters of young people (*Rhet.* 1389a2–b13), including their strengths and weaknesses. According to him, one of their false assumptions is based on their own ἀκακία: Young people are wont to think that sufferings of other people are unmerited (*Rhet.* 1389b9–10; for the two ways the phrase can be interpreted see GRIMALDI, *Aristotle, Rhetoric II*, 200).

Several texts stress the link between ἀκακία and lack of experience which can lead one to commit serious errors, or to put oneself in danger. Thus, the alleged or real inexperience of a person is supposed to explain his or her faults. This is the case e.g. in Ps.-Demosthenes, *Against Neaera*, where a certain Theogenes defends himself in a lawsuit. The central point of the issue is the question of whether Theogenes had known about the real identity of his future wife, with whom he had performed the sacred

rituals of the city of Athens. In his defence, Theogenes seeks to convince the Areopagus that he has been tricked by his father-in-law, Stephanus. Obviously, Stephanus had passed off the girl as his legitimate daughter. In reality, however, she was the daughter of a hetaera, Neaera. Nevertheless, Theogenes argues that it was because of his own inexperience and naïveté (διὰ τὴν ἀπειρίαν τῶν πραγμάτων καὶ τὴν ἀκακίαν τὴν ἑαυτοῦ [Ps.-Demosthenes, *Neaer.* 81]) that he has acted as he did when he had married his wife. The Areopagus finally relents, convinced by the argument presented by Theogenes, i.e. his supposed guilelessness (διὰ τὴν ἀκακίαν τοῦ τρόπου [*Neaer.* 83]). It is obvious that in such a context the boundaries between the meanings “innocent” and “inexperienced, guileless” are fluid.

However, this does not mean that ἀκακία can always be used as an excuse. In his biography of the Macedonian military leader Demetrius, Plutarch argues that in general the cardinal virtues enable humans to distinguish between good and bad. Therefore, there is no excuse for a kind of guilelessness that prides itself upon its experience of bad things (*Demetr.* 1.4: τὴν ἀπειρίαν τῶν κακῶν καλλωπιζομένην ἀκακίαν). Consequently, the noun ἀκακία can be ambiguous. Under certain circumstances, the lack of experience might be considered excusable. However, ἀκακία cannot always function as a kind of mitigating circumstance, especially in cases where it is coupled with an ignorance of evil.

**2. Papyri and inscriptions.** The noun ἀκακία is not attested in the extant papyri.

As for inscriptions, the word alone without context is found on a gem from Carnuntum in Pannonia (*CIGP* 40, 2<sup>nd</sup> cent. C.E.). Apart from this, there is only one inscription using the word: *CIG* II 3546.1 (before 149/150 C.E.[?], Pergamon). This inscription is a kind of didactic poem on arithmetic, using isopsephy. The first four lines, each with the sum 1726 (the Greek number ἑψακς, is given in the margin), were original-

ly not connected with the following lines and can perhaps be attributed to the architect Aelius Nicon who also wrote a hymn to Helios with the same isopsephy (*IGRR* 4.506; the number 1726 is the letter value of ἑψακς and of ἀρχιτέκτονος). The exact sense of these lines, dealing with the cosmos, is unclear (for the text and a tentative German translation see *LUZ, Technopaïgnia*, 280–285).

**3. Septuagint.** a) *Statistical observations.* The noun always occurs in the singular: eight times in the book of Psalms, four times in Job and twice in the Psalms of Solomon.

b) *Hebrew equivalents.* The noun ἀκακία corresponds to the following Hebrew words that derive from the same root: *tōm* “completeness, integrity” (Ps 7:9; 25[26]:1, 11; 36[37]:37; 40[41]:13; 77[78]:82; 100[101]:2; Job 4:6); *tāmīm* “blameless” (Ps 83[84]:12), *tummāh* “integrity” (Job 2:3; 27:5; 31:6).

c) *LXX use.* In seven instances ἀκακία occurs in the phrase ἐν (τῇ) ἀκακίᾳ, used as an adverbial phrase of manner. Thus, ἐν (τῇ) ἀκακίᾳ modifies the verbs πορεύομαι and διαπορεύομαι – a psalmist claims to have “walked” ἐν ἀκακίᾳ (Ps 25[26]:1, 11). Slightly different is the form ἐν ἀκακίᾳ καρδίας μου (Ps 100[101]:2), the human heart being considered the place where ἀκακία is felt. This kind of adverbial phrase also refers to when David is said to have guided his people ἐν τῇ ἀκακίᾳ τῆς καρδίας αὐτοῦ (Ps 77[78]:82). Moreover, the phrase occurs in the context of the idea of reward. Thus, God is praised for not withholding good things from those who walk ἐν ἀκακίᾳ (Ps 83[84]:12).

The idea of reward underlies three other Psalms. In Ps 36[37]:37, the psalmist invites his anonymous interlocutor, φύλασσε ἀκακίαν καὶ ἰδὲ εὐθύτητα “maintain innocence, and behold uprightness”, because he or she might hope that “there is a remnant to the peaceful person” (ὅτι ἔστιν ἐγκατάλειμμα ἀνθρώπῳ εἰρηκῶ). Finally, the word ἀκακία occurs twice in prayers where the psalmists associate their ἀκακία with an intervention of God that has already taken place or is still