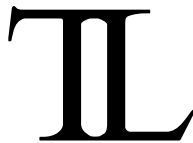


The Book of Deuteronomy

The Book of Deuteronomy

A Septuagint Reader

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Book of Deuteronomy: A Septuagint Reader

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The biblical base text is the Cambridge Septuagint, edited by H.B. Swete and based on Codex Vaticanus. It is in the public domain.

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Introduction

This is a Greek Septuagint reader for the Book of Deuteronomy. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹

The language and theology of Deuteronomy is found throughout the Bible in Joshua–Kings, and Jeremiah. This makes understanding the theological agenda of Deuteronomy very important.

What is the Septuagint?

The term Septuagint is often used to mean “the Greek translation of the Old Testament/Hebrew Bible,” but this is imprecise and requires clarification. Strictly speaking, the Septuagint refers to the earliest Greek translation of the Hebrew Torah, that is, the rendering of the Pentateuch into Greek. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament. However, these can almost all be traced back to single original ‘Ur-texts’.² In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.³

Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (cf. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאִמּוֹנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person’s own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God’s faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament

² This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.

³ The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.

and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint sometimes reflects texts slightly earlier than the Hebrew Masoretic Text.

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 0 distinct lexemes occur 0 times in the Book of Deuteronomy. This accounts for 0% of the 0 words found in the book. An

alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word *κλύδων*^a. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **κλύδων**. It is followed by grammatical data where necessary, in this case ending *ῶνος*, *ὁ* which refer to the genitival form ending (*ῶνος*) and gender (*ὁ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

Many of the glosses are based on *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁴ I have lightly updated the language and translations offered. Words not found in the New Testament, or those with different meanings in the Septuagint have been updated based on LSJ. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *σκοτία*^b ... *σκοτία*^b.

⁴ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. Edinburgh: T & T Clark, 1923.

a **κλύδων**, ῶνος, ὁ. billow, surge. (9) b **σκοτία**, ας, ἡ. darkness, dark. (17)

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.^a This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβαίνω. It is glossed because this root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεν¹ (Jonah 1:3) is a second aorist active indicative third-person singular, from εὕρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἰωνᾶν. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰούδα is not glossed.

Verb and Noun Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

a ἐμβαίνω. to step into, embark. (4)
aor. act. ind. 3s

¹ εὔρισκω aor. act. ind. 3s

Sources

The biblical base text for this reader is the Cambridge Septuagint, which is the text edited by Henry Barclay Swete in his manual editions.⁵ The Cambridge Septuagint follows the text of Codex Vaticanus, substituting Alexandrinus or Sinaiticus where Vaticanus is missing pages, such as the first 46 chapters of Genesis. Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. This text was the shorter *editio minor* to the *editio maior* with full apparatus. The *editio maior* was edited by Alan England Brooke, Norman McLean, and later Henry St John Thackeray and is often referred to simply as the Brooke-McLean edition. This remains the pinnacle of Cambridge Septuagint scholarship.⁶ In my research I use the Brooke-McLean edition more than any other Septuagint edition. Rahlfs' manual handbook is an option for some, but the text is badly mistaken in vast chunks of text such as the kaige revisions (much of Kingdoms, Judges, Ruth, Song of Songs, Lamentations, Ecclesiastes) so of little use for study.⁷ The Göttingen Septuagint will one day surpass the Cambridge edition, though I was delighted when Reinhard Kratz Professor of Old Testament at Göttingen confessed during my viva that he regrets the decision of the Göttingen Septuagint to use an eclectic approach and would have followed the Cambridge diplomatic way were he to start again. To save space I removed all critical apparatuses. This should not be neglected in study but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

⁵ Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes*. Cambridge: Cambridge University Press, 1887-1894.

⁶ I found Brooke donated a copy of the Octateuch to the King's College library with a handwritten note to the library stating, "I send a copy of our series to the King's Library, though I do not imagine it will attract many readers." Sadly, 108 years after writing this note the book remains in mint condition never having been read. I hope this reader's edition will prove far more popular in continuing the work of Cambridge Septuagint scholarship.

⁷ Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

The morphological parsing, lemmatization, and glosses are my own. I producing the glosses I consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ), and Abbott-Smith's lexicon.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in Greek and arrows marking travel itineraries were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

Huge thanks for checking some of the morphological parsing and lemmata go to Lachlan Hodgson, Daniel Pollorena, and Alberto Paredes. It was a joy to hang out with Daniel and Alberto at SBL in Boston 2025, though I don't recommend sharing an Airbnb with them! I would like to thank all those who discussed this project with me. In particular were conversations with Adrian Schenker, Emanuel Tov, Michael Segal, Noam Mizrahi, Hindy Najman, Felix Albrecht, Nathan MacDonald, Geoffrey Kahn, Ben Kantor, Travis Wright, Robert Walker, Ben Rae, Joshua Parker, Megan Alsene-Parker, and Jack Day. Likewise, thanks to Will Ross and Greg Lanier who also produced a reader's edition, though frustrations with its bulky size and numerous repeated footnotes spurred me on to produce this

⁸ Abbott-Smith, *Greek Lexicon*.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

more satisfying edition. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

Hebrew Univeristy, Jerusalem
22nd May, 2026.

Timothy A. Lee

Abbreviations

1	first person
1pl/1p	first-person plural
1s	first-person singular
2	second person
2pl/2p	second-person plural
2s	second-person singular
3	third person
3pl/3p	third-person plural
3s	third-person singular
acc.	accusative
act.	active
aor.	aorist
comp.	comparative
dat.	dative
fem./f.	feminine
fp	feminine plural
fs	feminine singular
fut.	future
gen.	genitive
impf.	imperfect
impv.	imperative
ind.	indicative
inf.	infinitive
masc./m.	masculine
mid.	middle
mp	masculine plural

ms	masculine singular
neut./n.	neuter
nom.	nominative
np	neuter plural
ns	neuter singular
pass.	passive
pf.	perfect
pl./p.	plural
plpf.	pluperfect
pos.	positive
pres.	present
ptc.	participle
sg./s.	singular
subj.	subjunctive
superl.	superlative
voc.	vocative

ΔΕΥΤΕΡΟΝΟΜΙΟΝ

The Journey from Horeb to Moab Reviewed

1 Οὗτοι οἱ λόγοι οὓς ἐλάλησεν Μωυσῆς παντὶ Ἰσραὴλ πέραν τοῦ Ἰορδάνου ἐν τῇ ἐρήμῳ¹ πρὸς δυσμαῖς^a πλησίον τῆς ἐρυθρᾶς^b ἀνὰ μέσον Φαράν Τόφολ καὶ Λοβὸν καὶ Αὐλῶν καὶ Καταχρύσεια^c. **2** ἔνδεκα^d ἡμερῶν ἐν Χωρήβ ὁδὸς ἐπ' ὄρος Σηεῖρ ἕως Καδῆς Βαρνή. **3** καὶ ἐγενήθη² ἐν τῷ τεσσαρακοστῷ^e ἔτει, ἐν τῷ ἐνδεκάτῳ^f μηνὶ μιᾷ τοῦ μηνός, ἐλάλησεν Μωυσῆς πρὸς πάντας υἱοὺς Ἰσραὴλ κατὰ πάντα ὅσα ἐνετείλατο Κύριος αὐτῷ πρὸς αὐτούς, **4** μετὰ τὸ πατάξαι Σηὼν βασιλέα Ἀμορραίων τὸν κατοικήσαντα ἐν Ἑσεβῶν καὶ Ὠγ βασιλέα τῆς Βασάν τὸν κατοικήσαντα ἐν Ἀσταρώθ καὶ ἐν Ἐδράειν, **5** ἐν τῷ πέραν τοῦ Ἰορδάνου ἐν γῆ Μωάβ ἤρξατο Μωυσῆς διασαφῆσαι^g τὸν νόμον τοῦτον λέγων **6** Κύριος ὁ θεὸς ἡμῶν ἐλάλησεν ἡμῖν ἐν Χωρήβ λέγων Ἰκανούσθω^h ὑμῖν κατοικεῖν ἐν τῷ ὄρει τούτῳ. **7** ἐπιστράφητε καὶ ἀπάρατε³ ὑμεῖς καὶ εἰσπορεύεσθε εἰς ὄρος Ἀμορραίων καὶ πρὸς πάντας τοὺς περιοίκουςⁱ Ἀραβά, εἰς ὄρος καὶ πεδίον, καὶ πρὸς λίβα^j καὶ παραλίαν^k γῆν Χαναναίων καὶ Ἀντιλίβανον, ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου. **8** ἴδετε παραδέδωκεν⁴ ἐνώπιον ὑμῶν τὴν γῆν· εἰσπορευθέντες⁵ κληρονομήσατε⁶ τὴν γῆν ἣν ὤμοσα⁷ τοῖς πατράσιν ὑμῶν, τῷ

- 1
a **δυσμή**, ἦς, ἦ. setting of the sun, the West. (62)
b **ἐρυθρός**, ἁ, ὄν. red. (28)
c **καταχρύσεια**, ον. overlaid with gold-leaf, gilded. (1)
d **ἔνδεκα**, οἱ, αἱ, τά. eleven. (14)
e **τεσσαρακοστός**, ἦ, ὄν. fortieth. (15)
f **ἐνδέκατος**, η, ον. eleventh. (20)

- g **διασαφέω**. to make clear, explain. (10) aor. act. inf.
h **ἰκανόω**. to make sufficient, render fit. (12) pres. mid. impv. 3s
i **περιοίκος**, ον. neighbour. (9) acc. mp
j **λίψ**, λιβός, ὄ. south-west (wind). (46) acc. ms
k **παράλιος**, ον. on the coast. (17) acc. fs

¹ ἔρημος dat. fs

² γίνομαι aor. pass. ind. 3s

³ ἀπαίρω aor. act. impv. 2p

⁴ παραδίδωμι pf. act. ind. 3s

⁵ εἰσπορεύομαι aor. pass. ptc. nom. mp

⁶ κληρονομέω aor. act. impv. 2p

⁷ ὀμνύω aor. act. ind. 1s

Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, δοῦναι¹ αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ' αὐτούς.

9 Καὶ εἶπα πρὸς ὑμᾶς ἐν τῷ καιρῷ ἐκείνῳ λέγων Οὐ δυνήσομαι μόνος φέρειν ὑμᾶς. **10** Κύριος ὁ θεὸς ὑμῶν ἐπλήθυνεν² ὑμᾶς, καὶ ἰδοὺ ἐστε σήμερον ὡσεὶ τὰ ἄστρα^a τοῦ οὐρανοῦ τῷ πλήθει. **11** Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν προσθείη³ ὑμῖν ὡς ἐστὲ χιλιοπλασίως^b, καὶ εὐλογῆσαι ὑμᾶς καθότι^c ἐλάλησεν ὑμῖν. **12** πῶς δυνήσομαι μόνος φέρειν τὸν κόπον^d ὑμῶν καὶ τὴν ὑπόστασιν^e ὑμῶν καὶ τὰς ἀντιλογίας^f ὑμῶν; **13** δότε⁴ ἑαυτοῖς ἄνδρας⁵ σοφοὺς καὶ ἐπιστήμονας^g καὶ συνετούς^h εἰς τὰς φυλάς ὑμῶν, καὶ καταστήσω⁶ ἐφ' ὑμῶν ἡγουμένους ὑμῶν. **14** καὶ ἀπεκρίθητέ μοι καὶ εἶπατε Καλὸν τὸ ῥῆμα ὃ ἐλάλησας ποιῆσαι. **15** καὶ ἔλαβον⁷ ἐξ ὑμῶν ἄνδρας⁵ σοφοὺς καὶ ἐπιστήμονας^g καὶ συνετούς^h, καὶ κατέστησα⁸ αὐτούς ἡγεῖσθαι ἐφ' ὑμῶν, χιλιάρχουςⁱ καὶ ἑκατοντάρχους^j καὶ δεκαδάρχους^k καὶ γραμματοεισαγωγεῖς^l τοῖς κριταῖς^m ὑμῶν. **16** καὶ ἐνετειλάμην τοῖς κριταῖς^m ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ λέγων Διακούετεⁿ ἀνὰ μέσον τῶν ἀδελφῶν ὑμῶν, καὶ κρίνατε δικαίως^o ἀνὰ μέσον

a ἄστρον, ου, τό. star. (35)

b χιλιοπλασίως. thousand times more. (1)

c καθότι. according as, just as. (67)

d κόπος, ου, ό. labour, trouble, striking. (33)

e ὑπόστασις, εως, ή. support, base or foundation, substance. (22)

f ἀντιλογία, ας, ή. contradiction, contention, rebellion. (20)

g ἐπιστήμων, ον. knowing, skilled. (14)

h συνετός, ή, όν. intelligent, understanding. (44)

i χιλίαρχος, ου, ό. military commander. (29)

j ἑκατόνταρχος, ου, ό. centurion. (22)

k δεκάδαρχος, ό. commander of ten. (4)

l γραμματοεισαγωγεύς, ό. officer. (4)

m κριτής, ου, ό. judge. (69)

n διακούω. to hear throughout, of a judicial hearing. (2)

o δικαίως. righteously. (12)

¹ δίδωμι aor. act. inf.

² πληθύνω aor. act. ind. 3s

³ προστίθημι aor. act. opt. 3s

⁴ δίδωμι aor. act. impv. 2p

⁵ ἀνήρ acc. mp

⁶ καθίστημι fut. act. ind. 1s

⁷ λαμβάνω aor. act. ind. 1s

⁸ καθίστημι aor. act. ind. 1s

ἀνδρὸς¹ καὶ ἀνὰ μέσον ἀδελφοῦ καὶ ἀνὰ μέσον προσηλύτου^a αὐτοῦ. **17** οὐκ ἐπιγνώσῃ² πρόσωπον ἐν κρίσει· κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κρινεῖς, οὐ μὴ ὑποστείλῃ^b πρόσωπον ἀνθρώπου, ὅτι ἡ κρίσις τοῦ θεοῦ ἐστίν· καὶ τὸ ῥῆμα δ' ἐὰν σκληρὸν^c ἢ ἀφ' ὑμῶν, ἀνοίσετε αὐτὸ ἐπ' ἐμέ, καὶ ἀκούσομαι ὑμῶν. **18** καὶ ἐνετειλάμην ὑμῖν ἐν τῷ καιρῷ ἐκείνῳ πάντας τοὺς λόγους οὓς ποιήσετε.

19 Καὶ ἀπάραντες³ ἐκ Χωρῆβ ἐπορεύθημεν πᾶσαν τὴν ἔρημον⁴ τὴν μεγάλην καὶ τὴν φοβερὰν^d ἐκείνην ἣν εἶδετε, ὁδὸν ὄρους τοῦ Ἀμορραίου, καθότι^e ἐνετείλατο Κύριος ὁ θεὸς ἡμῶν ἡμῖν, καὶ ἤλθομεν ἕως Καδῆς Βαρνή. **20** καὶ εἶπα πρὸς ὑμᾶς Ἥλθατε ἕως τοῦ ὄρους τοῦ Ἀμορραίου, ὃ ὁ κύριος ὁ θεὸς ἡμῶν δίδωσιν ὑμῖν. **21** ἴδετε παραδέδωκεν⁵ ὑμῖν Κύριος ὁ θεὸς ἡμῶν πρὸ προσώπου ὑμῶν τὴν γῆν· ἀναβάντες⁶ κληρονομήσατε⁷, ὃν τρόπον εἶπεν Κύριος ὁ θεὸς τῶν πατέρων ἡμῶν ὑμῖν· μὴ φοβεῖσθε μηδὲ δειλιάσητε^f.

22 Καὶ προσήλθατέ⁸ μοι πάντες καὶ εἶπατε Ἀποστείλωμεν ἄνδρας⁹ προτέρους^g ἡμῶν καὶ ἐφοδευσάτωσαν^h ἡμῖν τὴν γῆν, καὶ ἀπαγγειλάτωσαν¹⁰ ἡμῖν ἀπόκρισινⁱ, τὴν ὁδὸν δι' ἧς ἀναβησόμεθα¹¹ ἐν αὐτῇ, καὶ τὰς πόλεις εἰς ἃς εἰσπορευσόμεθα¹²

a προσήλυτος, ου, ὁ. proselyte, sojourner, stranger. (82)

b ὑποστέλλω. to draw back, withdraw. (5)

c σκληρός, ἄ, ὄν. hard, harsh, stern. (64)

d φοβερός, ἄ, ὄν. fearful, terrible. (37)

e καθότι. according as, just as. (67)

f δειλιάω. to be afraid, timid. (16) aor. act. subj. 2p

g πρότερος, α, ὄν. former, before. (6)

h ἐφοδεύω. to go the rounds, visit. (3) aor. act. impv. 3p

i ἀπόκρισις, εως, ἦ. answer, reply. (13)

¹ ἀνὴρ gen. ms

² ἐπιγινώσκω fut. mid. ind. 2s

³ ἀπαίρω aor. act. ptc. nom. mp

⁴ ἔρημος acc. fs

⁵ παραδίδωμι pf. act. ind. 3s

⁶ ἀναβαίνω aor. act. ptc. nom. mp

⁷ κληρονομέω aor. act. impv. 2p

⁸ προσέρχομαι aor. act. ind. 2p

⁹ ἀνὴρ acc. mp

¹⁰ ἀπαγγέλλω aor. act. impv. 3p

¹¹ ἀναβαίνω fut. mid. ind. 1p

¹² εἰσπορεύομαι fut. mid. ind. 1p

πατάξεις αὐτούς, ἀφανισμῶ^a, ἀφανιείς^b αὐτούς· οὐ διαθήσῃ^c πρὸς αὐτούς διαθήκην, οὐδὲ μὴ ἐλέησητε^d αὐτούς, ³ οὐδὲ μὴ γαμβρεύσητε^d πρὸς αὐτούς· τὴν θυγατέρα σου οὐ δώσεις^e τῷ υἱῷ αὐτοῦ, καὶ τὴν θυγατέρα αὐτοῦ οὐ λήμψῃ^f τῷ υἱῷ σου· ⁴ ἀποστήσει^g γὰρ τὸν υἱόν σου ἀπ' ἐμοῦ, καὶ λατρεύσει^e θεοὶς ἑτέροις, καὶ ὀργισθήσεται^f θυμῷ Κύριος εἰς ὑμᾶς, καὶ ἐξολεθρεύσει^h σε τὸ τάχος^g. ⁵ ἀλλ' οὕτως ποιήσετε αὐτοῖς· τοὺς βωμοὺς^h αὐτῶν καθελεῖτεⁱ, καὶ τὰς στήλας^j αὐτῶν συντρίψετε^k, καὶ τὰ ἄλση^k αὐτῶν ἐκκόψετε^l, καὶ τὰ γλυπτὰ^m τῶν θεῶν αὐτῶν κατακαύσετεⁿ πυρὶ· ⁶ ὅτι λαὸς ἅγιος εἶ Κυρίῳ τῷ θεῷ σου, καὶ σὲ προεῖλατοⁿ Κύριος ὁ θεὸς σου, εἶναί σε αὐτῷ λαὸν περιούσιον^o παρὰ πάντα τὰ ἔθνη ὅσα ἐπὶ προσώπου τῆς γῆς. ⁷ οὐχ ὅτι πολυπληθεῖτε^p παρὰ πάντα τὰ ἔθνη, προεῖλατοⁿ Κύριος ὑμᾶς καὶ ἐξελέξατο ὑμᾶς· ὑμεῖς γὰρ ἐστε ὀλιγοστοὶ^q παρὰ πάντα τὰ ἔθνη· ⁸ ἀλλὰ παρὰ τὸ ἀγαπᾶν Κύριον ὑμᾶς,

	7		
a	ἀφανισμός, οὐ, ὁ. disappearing, disappearance. (55)	h	βωμός, οὐ, ὁ. altar; raised place. (45)
b	ἀφανίζω. to cause to disappear, hide, disfigure. (79)	i	καθαίρω. to take down, destroy. (88) fut. act. ind. 2p
c	διατίθημι. to place separately, arrange, dispose, make a covenant. (79) fut. mid. ind. 2s	j	στήλη, ης, ἥ. block of stone, monument. (43)
d	γαμβρεύω. to be connected by marriage, marry. (2) aor. act. subj. 2p	k	ἄλσος, εος, τό. (sacred) grove. (43)
e	λατρεύω. to serve, worship. (90)	l	ἐκκόπτω. to cut out, cut off, cut down. (41) fut. act. ind. 2p
f	ὀργίζω. to make angry, be angry. (71)	m	γλυπτός, ἡ, ὄν. carved. (52)
g	τάχος, ους, τό. quickness, speed. (31)	n	προαιρέω. to propose, purpose, bring forth. (12)
		o	περιούσιος, ον. costly, specially chosen. (5) acc. ms
		p	πολυπληθέω. to multiply. (3)
		q	ὀλιγοστός, ἡ, ὄν. one out of a few. (18)

¹ ἐλεέω aor. act. impv. 2p

² δίδωμι fut. act. ind. 2s

³ λαμβάνω fut. mid. ind. 2s

⁴ ἀφίστημι fut. act. ind. 3s

⁵ ἐξολεθρεύω fut. act. ind. 3s

⁶ συντρίβω fut. act. ind. 2p

⁷ κατακαίω fut. act. ind. 2p

καὶ διατηρῶν^a τὸν ὄρκον^b ὃν ὤμοσεν¹ τοῖς πατράσιν ὑμῶν, ἐξήγαγεν² Κύριος ὑμᾶς ἐν χειρὶ κραταιᾶ^c, καὶ ἐλυτρώσατό ἐξ οἴκου δουλείας^d, ἐκ χειρὸς Φαραὼ βασιλέως Αἰγύπτου. **9** καὶ γινώσθε³ σήμερον ὅτι Κύριος ὁ θεός σου, οὗτος θεός, θεὸς πιστός^e, ὁ φυλάσσω διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ εἰς χιλίας γενεάς, **10** καὶ ἀποδίδου⁴ τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολεθρεῦσαι⁴ αὐτούς· καὶ οὐχὶ βραδυνεῖ^f τοῖς μισοῦσιν· κατὰ πρόσωπον ἀποδώσει⁵ αὐτοῖς. **11** καὶ φυλάξῃ τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰ κρίματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον ποιεῖν.

12 Καὶ ἔσται⁶ ἐὰν ἀκούσητε τὰ δικαιώματα ταῦτα, καὶ φυλάξῃτε καὶ ποιήσητε αὐτά, καὶ διαφυλάξει^g Κύριος ὁ θεός σου σοι τὴν διαθήκην καὶ τὸ ἔλεος ὃ ὤμοσεν¹ τοῖς πατράσιν ὑμῶν. **13** καὶ ἀγαπήσει σε Κύριος καὶ εὐλογήσει σε καὶ πληθυνεῖ⁷ σε, καὶ εὐλογήσει τὰ ἔκγονα^h τῆς κοιλίας σου καὶ τὸν καρπὸν τῆς γῆς σου, τὸν σίτον σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου, τὰ βουκόλιαⁱ τῶν βοῶν⁸ σου καὶ τὰ ποιμνια^j τῶν προβάτων σου, ἐπὶ τῆς γῆς ὡς ὤμοσεν¹ Κύριος τοῖς πατράσιν σου δοῦναί⁹ σοι. **14** εὐλογητὸς^k ἔσῃ¹⁰ παρὰ πάντα τὰ ἔθνη· οὐκ ἔσται⁶ ἐν

a διατηρῶ. to keep carefully. (19)

b ὄρκος, ου, ὄ. oath. (55)

c κραταιός, ἄ, ὄν. strong, mighty. (66)

d δουλεία, ας, ἡ. slavery, bondage. (42)

e πιστός, ἡ, ὄν. trustworthy, faithful, believing. (72)

f βραδύνω. to be slow, delay. (4)

g διαφυλάσσω. to guard carefully, defend. (22) fut. act. ind. 3s

h ἔκγονος, ον. descendant. (33) acc. np

i βουκόλιον, ου, τό. herd of cattle. (22)

j ποιμνιον, ου, τό. flock. (71)

k εὐλογητός, ἡ, ὄν. worthy of praise, blessed. (73)

¹ ὀμνύω aor. act. ind. 3s

² ἐξάγω aor. act. ind. 3s

³ γινώσκω fut. mid. ind. 2p

⁴ ἐξολεθρεύω aor. act. inf.

⁵ ἀποδίδωμι fut. act. ind. 3s

⁶ εἰμί fut. mid. ind. 3s

⁷ πληθύνω fut. act. ind. 3s

⁸ βοῦς gen. mp

⁹ δίδωμι aor. act. inf.

¹⁰ εἰμί fut. mid. ind. 2s

ἐθυμώθη^a ἐφ' ὑμῖν ἐξολεθρεῦσαι¹ ὑμᾶς, ⁹ ἀναβαίνοντός μου εἰς τὸ ὄρος λαβεῖν² τὰς πλάκας^b τὰς λιθίνας^c, πλάκας^b διαθήκης ἃς διέθετο^d Κύριος πρὸς ὑμᾶς· καὶ κατεγινόμεν^e ἐν τῷ ὄρει τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας³. ἄρτον οὐκ ἔφαγον⁴ καὶ ὕδωρ οὐκ ἔπιον⁵. ¹⁰ καὶ ἔδωκεν⁶ Κύριος ἐμοὶ τὰς δύο πλάκας^b τὰς λιθίνας^c, γεγραμμένας ἐν τῷ δακτύλῳ^f τοῦ θεοῦ, καὶ ἐπ' αὐταῖς ἐγγράπτο πάντες οἱ λόγοι οὓς ἐλάλησεν Κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρα ἐκκλησίας. ¹¹ καὶ ἐγένετο διὰ τεσσεράκοντα ἡμερῶν καὶ τεσσεράκοντα νυκτῶν⁷ ἔδωκεν⁶ Κύριος ἐμοὶ τὰς δύο πλάκας^b τὰς λιθίνας^c, πλάκας^b διαθήκης. ¹² καὶ εἶπεν Κύριος πρὸς μέ Ἀνάστηθι, κατὰβηθι⁸ τὸ τάχος^g ἐντεῦθεν^h, ὅτι ἠνόμησενⁱ ὁ λαός σου οὓς ἐξήγαγες⁹ ἐκ γῆς Αἰγύπτου· παρέβησαν^j ταχύ^k ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς, καὶ ἐποίησαν ἑαυτοῖς χώνευμα^l. ¹³ καὶ εἶπεν Κύριος πρὸς μέ Λελάληκα πρὸς σέ ἅπαξ^m καὶ διςⁿ λέγων Ἐώρακα τὸν λαὸν τοῦτον, καὶ ἰδοὺ λαὸς σκληροτράχηλός^o ἐστίν. ¹⁴ καὶ νῦν ἔασόν^p με ἐξολεθρεῦσαι¹ αὐτούς, καὶ ἐξαλείψω^q τὸ ὄνομα αὐτῶν

a θυμώ. to provoke to anger, be angry. (58)

b πλάξ, πλακός, ἦ. flat surface, plain, stone tablet. (33)

c λίθινος, η, ον. made of stone. (21)

d διατίθημι. to place separately, arrange, dispose, make a covenant. (79)

e καταγίνομαι. to abide, dwell. (3)

f δάκτυλος, ου, ό. finger. (42)

g τάχος, ους, τό. quickness, speed. (31)

h ἐντεῦθεν. hence, from this place. (27)

i ἀνομέω. to act lawlessly. (25)
aor. act. ind. 3s

j παραβαίνω. to transgress, pass beyond, pass beside. (53) aor.
act. ind. 3p

k ταχύς, εἶα, ύ. quick, swift. (52)

l χώνευμα, ατος, τό. molten casting. (5)

m ἅπαξ. once, single time. (43)

n δις. twice. (17)

o σκληροτράχηλος, ον. stiff-necked. (8)

p ἔάω. to let, permit. (28) aor.
act. impv. 2s

q ἐξαλείψω. to plaster, wash over, wipe off, wipe out. (42)
fut. act. ind. 1s

¹ ἐξολεθρεῦω aor. act. inf.

² λαμβάνω aor. act. inf.

³ νύξ acc. fp

⁴ ἐσθίω aor. act. ind. 1s

⁵ πίνω aor. act. ind. 1s

⁶ δίδωμι aor. act. ind. 3s

⁷ νύξ gen. fp

⁸ καταβαίνω aor. act. impv. 2s

⁹ ἐξάγω aor. act. ind. 2s

ὑποκάτωθεν^a τοῦ οὐρανοῦ, καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ ἰσχυρὸν καὶ πολὺ μᾶλλον ἢ τοῦτο. **15** καὶ ἐπιστρέψας κατέβην¹ ἐκ τοῦ ὄρους, καὶ τὸ ὄρος ἐκαίετο^b πυρὶ ἕως τοῦ οὐρανοῦ, καὶ αἱ δύο πλάκες^c ἐπὶ ταῖς δυσὶ χειρσίν μου. **16** καὶ ἰδὼν ὅτι ἡμάρτετε² ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἐποιήσατε ὑμῖν ἑαυτοῖς χωνευτόν^d, καὶ παρέβητε^e ἀπὸ τῆς ὁδοῦ ἧς ἐνετείλατο ὑμῖν Κύριος, **17** καὶ ἐπιλαβόμενος^f τῶν δύο πλακῶν^c ἔρριψα^g αὐτάς ἀπὸ τῶν δύο χειρῶν μου καὶ συνέτριψα³ ἐναντίον ὑμῶν. **18** καὶ ἐδεήθην^h ἐναντίον Κυρίου δεύτερον καθάπερⁱ καὶ τὸ πρότερον τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας⁴. ἄρτον οὐκ ἔφαγον⁵ καὶ ὕδωρ οὐκ ἔπιον⁶. περὶ πασῶν τῶν ἁμαρτιῶν ὑμῶν ὧν ἡμάρτετε², ποιήσαι τὸ πονηρὸν ἐναντίον Κυρίου τοῦ θεοῦ παροξύναι^j αὐτόν. **19** καὶ ἐκφοβός^k εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν, ὅτι παρωξύνθη^l Κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι⁷ ὑμᾶς· καὶ εἰσήκουσεν⁸ Κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ. **20** καὶ ἐπὶ Ἀαρῶν ἐθυμώθη^m ἐξολεθρεῦσαι⁷ αὐτόν, καὶ ηὐξάμηνⁿ καὶ περὶ Ἀαρῶν ἐν τῷ καιρῷ ἐκεῖνω. **21** καὶ τὴν ἁμαρτίαν ὑμῶν ἦν ἐποιήσατε, τὸν μόσχον, ἔλαβον⁹

a ὑποκάτωθεν. from below. (23)

b καίω. to kindle, light, burn. (77)

c πλάξ, πλακός, ἢ. flat surface, plain, stone tablet. (33)

d χωνευτός, ἢ, ὄν. formed of cast metal, molten. (23)

e παραβαίνω. to transgress, pass beyond, pass beside. (53) *aor. act. ind. 2p*

f ἐπιλαμβάνομαι. to seize, take hold of. (41)

g ρίπτω. to throw, cast, hurl. (81) *aor. act. ind. 1s*

h δέομαι. to pray, beg, want, need. (16) *aor. pass. ind. 1s*

i καθάπερ. just as, even as. (79)

j παροξύνω. to provoke, anger; sharpen. (49) *aor. act. inf.*

k ἔκφοβος, ὄν. affrighted, terrified. (2)

l παροξύνω. to provoke, anger; sharpen. (49) *aor. pass. ind. 3s*

m θυμός. to provoke to anger, be angry. (58)

n εὐχομαι. to pray, wish. (76)

¹ καταβαίνω *aor. act. ind. 1s*

² ἁμαρτάνω *aor. act. ind. 2p*

³ συντρίβω *aor. act. ind. 1s*

⁴ νύξ *acc. fp*

⁵ ἐσθίω *aor. act. ind. 1s*

⁶ πίνω *aor. act. ind. 1s*

⁷ ἐξολεθρεύω *aor. act. inf.*

⁸ εἰσακούω *aor. act. ind. 3s*

⁹ λαμβάνω *aor. act. ind. 1s*

		Active					
		Pres.	Fut.	Impf.	Aor.	Pf.	
Ind.	1s	λέγω	ἐρῶ	ἔλεγον	εἶπον	εἴρηκα	(ἐ)εἶρήκειν
	2s	λέγεις	ἐρεῖς	ἔλεγες	εἶπες	εἴρηκας	(ἐ)εἶρήκεις
	3s	λέγει	ἐρεῖ	ἔλεγεν(ν)	εἶπε(ν)	εἴρηκε(ν)	(ἐ)εἶρήκει(ν)
	1pl	λέγομεν	ἐροῦμεν	ἐλέγομεν	εἴπομεν	εἴρηκαμεν	(ἐ)εἶρήκαμεν
	2pl	λέγετε	εῤεῖτε	ἐλέγετε	εἴπετε	εἴρηκατε	(ἐ)εἶρήκατε
	3pl	λέγουσι(ν)	ἐροῦσι(ν)	ἔλεγον	εἶπον	εἴρηκασι(ν)	(ἐ)εἶρήκασαν
Subj.	1s	λέγω		εἴπω			
	2s	λέγῃς		εἴπῃς			
	3s	λέγῃ		εἴπῃ			
	1pl	λέγωμεν		εἴπωμεν			
	2pl	λέγητε		εἴπητε			
	3pl	λέγουσι(ν)		εἴπωσι(ν)			
Impv.	2s	λέγε		εἶπέ			
	3s	λεγέτω		εἰπέτω			
	2pl	λέγετε		εἴπετε			
	3pl	λεγέτωσαν		εἰπέτωσαν			
Inf.			λέγειν	εῤεῖν	εἰπεῖν	εἴρηκέναι	

		Middle				Passive			
	Pres.	Fut.	Impf.	Aor.	Pf.	Plpf.	Fut.	Aor.	
Ind. 1s	λέγομαι	ἐροῦμαι	ἐλεγόμην	εἶπόμην	εἶρημαι	(ἐ)εἶρήμην	ρρεθήσομαι	ἐρρέθην	
2s	λέγῃ	ἐρήῃ	ἐλέγου	εἶπου	εἴρησαι	(ἐ)εἴρησο	ρρεθήσῃ	ἐρρέθῃς	
3s	λέγεται	ἐρείται	ἐλέγεται	εἶπετο	εἴρηται	(ἐ)εἴρητο	ρρεθήσεται	ἐρρέθη	
1pl	λέγομεθα	ἐρούμεθα	ἐλεγόμεθα	εἶπόμεθα	εἴρημεθα	(ἐ)εἴρημεθα	ρρεθήσομεθα	ἐρρέθημεν	
2pl	λέγεσθε	ἐρεῖσθε	ἐλέγεσθε	εἶπεσθε	εἴρησθε	(ἐ)εἴρησθε	ρρεθήσεσθε	ἐρρέθητε	
3pl	λέγονται	ἐροῦνται	ἐλέγοντο	εἶποντο	εἴρηνται	(ἐ)εἴρηντο	ρρεθήσονται	ἐρρέθησαν	
Subj. 1s	λέωμαι		εἴωμαι					ῥεθῶ	
2s	λέῃ		εἴῃ					ῥεθῆς	
3s	λέγῃται		εἴπηται					ῥεθῆ	
1pl	λεγώμεθα		εἰπώμεθα					ῥεθῶμεν	
2pl	λέγησθε		εἴπησθε					ῥεθῆτε	
3pl	λέγονται		εἴπωνται					ῥεθῶσι(ν)	
Impv. 2s	λέγου		εἴπου					ῥεθήτι	
3s	λεγέσθω		εἰπέσθω					ῥεθήτω	
2pl	λέγεσθε		εἴπεσθε					ῥεθήτε	
3pl	λεγέσθωσαν		εἰπέσθωσαν					ῥεθήτωσαν	
Inf.	λέεσθαι	ἐρείσθαι	εἰεσθαι	εἰτέσθαι	εἴρησθαι		ῥεθήσεσθαι	ῥεθῆναι	

δέχομαι	δέξομαι	έδεξιμίην	δέδεγμαί	έδεχθην
δέω	δήσω	ξηθησα	δέδεμαι	έδέθηην
διακονέω	διακονήσω	διηκονησα	δεδιακονημαι	διηκονήθηην
διδάσκω	διδάξω	έδιδαξα	δεδίδαγμαί	έδιδάχθηην
δίδωμι	δώσω	ξδωκα	δέδομαι	έδόθηην
δικαιώω	δικαιώσω	έδικαιώσα	δεδικαιώμαι	έδικαιώθηην
διώκω	διώξω	έδιώξα		έδιώχθηην
δοκέω	δόξω	ξδοξα	δεδοκημαι	έδοκήθηην
δοξάζω	δοξάσω	έδοξασα	δεδόξασμαι	έδοξάσθηην
δύναμαι	δυνήσομαι			ήδυνήθηην
έγγίζω	έγγιῶ	ήγγισα		
έγείρω	έγερωῶ	ήγειρα	έγήγερμαι	ήγήρθην
εἶμι	ἔσομαι			
έλευσώ	έλευσώ	ήλεησα		ήλεήθηην
έλπίζω	έλπιδῶ	ήλπισα	ήλπικα	
έπιστρέφω	έπιστρέψω	έπεστρεψα		έπεστράφην
έργάζομαι	έργασομαι	ήργασάμην	είργασμαι	είργάσθηην
έρχομαι	έλευσομαι	ήλθον		
έρωτάω	έρωτήσω	ήρώτησα	ήρώτηκα	ήρωτήθηην
έσθιω	φάγομαι	ξφαγον	έδήδεσμαι	

έτοιμάζω	έτοιμάσω	ήτοιμάσα	ήτοιμάκα	ήτοιμάσθην
εὐαγγελίζω	εὐαγγελιῶ	εὐηγγελίσα	εὐηγγέλικα	εὐηγγελίσθην
εὐλογέω	εὐλογήσω	ηὐλόγησα, εὐλόγησα	εὐλόγηκα	εὐλόγηθην
εὐρίσκω	εὐρήσω	εὔρον	εὔρηκα	εὐρέθην
εὐχαριστέω		εὐχαρίστησα		εὐχαριστήθην
ἔχω	ἔξω	ἔσχον	ἔσχικα	
ζάω	ζήσω	ἔζησα		ἔζητήθην
ζητέω	ζητήσω	ἔζητησα		ἔθουμάσθην
θαυμάζω	θαυμάσω	ἐθαύμασα	τεθαύμακα	
θέλω	θελήσω	ἠθέλησα	ἠθέληκα	
θεραπεύω	θεραπεύσω	ἐθεράπευσα	τεθεράπευκα	ἐθεραπεύθην
θεωρέω	θεωρήσω	ἐθεώρησα		
ἴστημι	στήσω	ἔστησα	ἔστηκα	ἔστάθην
καθαρίζω	καθαριῶ	ἐκαθάρισα		ἐκαθαρίσθην
κάθημαι	καθήσομαι			
καθίζω	καθίσω, καθιῶ	ἐκάθισα	κεκάθικα	ἐκλήθην
καλέω	καλέσω	ἐκάλεσα	κέκληκα	κατώκηθην
κατοικέω	κατοικήσω	κατώκησα		
καυχάομαι	καυχήσομαι	ἐκαυχήσάμην		καυχήσομαι

X

χάλκεος, η, ον brazenves. (159)

Χαναάν, ή Canaan. (100)

χάρις, ιτος, ή grace,
favour. (158)

χείλος, ους, τό lip, edge,
shore. (162)

χειμάρρους, ου, ό torrent,
valley, ravine. (93)

χείρ, χειρός, ή hand. (1795)

χιλιάς, άδος, ή thousand. (310)

χίλιοι, αι, α thousand. (108)

χρόνος, ου, ό time, particular
time. (129)

χρυσίον, ου, τό gold. (280)

Ψ

ψευδής, ές lying, false,
untrue. (99)

ψυχή, ής, ή breath, life, soul,
self. (937)

Ω

ώς as, like. (1971)

ώσεί as if, as it were, like as,
like. (167)

ώσπερ just as, as. (261)

ώστε so that, therefore. (174)

Maps

This map shows regions and cities relevant for the period as presented in the biblical narrative.



Major road



Minor road



City or town



Capital city



Mountain

Ἰουδαία

Region



River



Journey