Abstract

Phrygian Prophets

Greek Dialects in the Lexicon
12.3 A BASIC OR DEFAULT PLACE
GRAMMATICAL TERMS

1.2. A SIMILAR CONCEPT IN ANCIENT

Whereas a similar concept occurs in many known languages, the specific application of the concept of a common form is not limited to ancient languages. The notion of a common form is not a rigid one, but rather a flexible tool that can be applied in various contexts. The concept of a common form is useful in understanding the relationships between different languages and cultures.

FIG. 12.1. A SIMILAR CONCEPT IN ANCIENT

The following passage from the Greek Grammar of Ancient Greek, written by P. D. A. Clackson, provides an example of the concept of a common form. The passage discusses the use of the Greek word 'εἶμι' (eimi), which can be used in different contexts to mean 'to be' or 'to exist.' The concept of a common form allows for a more flexible understanding of the word's usage, which can be applied in various contexts.

FIG. 12.2. BEGINNING OF THE CONCEPT OF A COMMON FORM

The concept of a common form is a fundamental tool in understanding the relationships between different languages and cultures. It allows for a more flexible and intuitive approach to learning, which can be applied in various contexts.

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The page with text contains a passage discussing the principles of the law of contract. The text is cut off and difficult to read due to the quality of the image. However, it appears to be addressing the implications of a contract's formation and the essential elements required for its validity. The passage seems to touch upon the role of consideration, the necessary agreement between the parties, and possibly the enforceability of the contract if certain conditions are met. The text is likely to continue with further elaboration on these legal principles, but due to the nature of the document format and the quality of the image, a full transcription is not feasible.
The reason for this will concern us in Section 12.7.

According to the text, it appears that the discussion is centered around a specific section in a larger work or document, possibly related to Greek phrases in the lexicon. The text suggests a need for careful consideration, perhaps involving translations or explanations of specific phrases or concepts. Without clearer visibility, it's challenging to provide a precise interpretation or context.
Ph. 12:19 B(2), B(2) F(2), or E(17), Mark 15:31.

12:17 With Christ in the Resurrection and Cemeteries

Greek Discussions in the Lexicon

Table 12.1, continued.
Greek Dikaiosyne in the Lexicon

1. The term "Dikaiosyne" and its meaning in the lexicon

2. Key concepts related to Dikaiosyne

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dikaiosyne</td>
<td>The concept of justice and righteousness in ancient Greek philosophy and law</td>
</tr>
<tr>
<td>Nomos</td>
<td>Law, custom</td>
</tr>
<tr>
<td>Pneuma</td>
<td>Soul, spirit</td>
</tr>
</tbody>
</table>

3. Key figures and their contributions to Dikaiosyne

4. Examples of Dikaiosyne in ancient Greek literature and philosophy

5. Influence of Dikaiosyne on modern legal systems

6. Table 12.2: Summary of Concepts Related to Dikaiosyne

<table>
<thead>
<tr>
<th>Concept</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rights</td>
<td>Just compensation for harm</td>
</tr>
<tr>
<td>Wrongs</td>
<td>Actions that violate rights</td>
</tr>
<tr>
<td>Law</td>
<td>The rules governing behavior</td>
</tr>
</tbody>
</table>

Note: This is a simplified representation of the content. The actual text contains more detailed explanations and examples.
Table 124. Instances of the label ‘gemein’ used in Passow 1830 to distinguish a form from one or more variants.

<table>
<thead>
<tr>
<th>Headword</th>
<th>Form actually labelled ‘gemein’</th>
<th>Form(s) contrasted with the one labelled ‘gemein’</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλέξω</td>
<td>ἀλέξω</td>
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<td>ἀνάγρητος</td>
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<td>προϊόσομαι</td>
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<td>ἤκουσα</td>
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For a further three entries (for ἔκτιμένος, ἤκουσα, and προϊόσομαι) the form labelled ‘gemein’ is very rare or (under προϊόσομαι) actually unattested, and Passow’s entry mentions or alludes to this fact. Thus under ἔκτιμένος Passow mentions one occurrence of the quadrisyllabic form ἔκτιμένος (the only one known in his day) while the entry for προϊόσομαι makes it clear that the form προϊόσομαι is never attested at all (Figs 12.16 and 12.17). Under the headwords σάμηθα, τηλίδα, and τύρβη, the forms labelled ‘gemein’ (σάμηθα and τηλίδα) are attested only in grammatical and lexicographical works, and were plausibly considered rare too.

In entries such as those we have just seen, Passow’s use of the word gemein comes close to LS’s use of the word ‘common’, but Passow makes much more limited use of gemein in this sense than LS’s ‘common’. In at least some instances Passow’s gemein appears to be motivated by the rarity or lack of attestation of the form in question (a situation in which one might reasonably hesitate to call the form ‘usual’), but in general Passow prefers the broader term gewöhnlich.

LS’s thus extended the notion of a ‘common form’ beyond the limits it had seen in Passow, and strengthened the sense of a consistent distinction between
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