

The use of the Latin *-izare* (*-issare*, *-idiare*) suffix in early Christian literature¹

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Resumen: Desde que aparecen los primeros verbos latinos en *-izare* (*-issare*, *-idiare*) en las comedias de Plauto, el sufijo se vuelve cada vez más productivo en la lengua. Hoy, sigue siendo un recurso frecuente en la formación de nuevos verbos en las lenguas romances. El presente trabajo tiene como objetivo explorar el uso del sufijo *-izare* (*-idiare*) en la literatura cristiana de los ss. III -VI d.C. Nos centraremos en los textos y contextos en los que surgen los verbos dotados del sufijo en este periodo, así como la variante del sufijo empleado en cada caso (*-izare* o *-idiare*). Examinaremos la manera en la que se utiliza el sufijo para crear nuevos verbos y el valor semántico que lleva. Se prestará atención particular a los verbos que identificamos como creaciones dentro de la lengua latina (*pulverizare* ‘pulverizar’, *martyrizare* ‘convertirse en mártir’) puesto que son estos los verbos que nos proporcionan información importante acerca del valor que tenía el sufijo para el latino hablante de la época.

Palabras clave: *sufijo; préstamo morfológico; literatura Cristiana; verbos.*

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Summary: The first Latin *-izare* (*-idiare*, *-issare*) verbs are found in the comedies of Plautus, and from then on the suffix becomes increasingly productive in the Latin language. Even today it is still a common means of creating new verbs in the Romance languages. The present paper aims to provide a brief insight into the use of the *-izare* (*-idiare*) verbal suffix in Christian literature from the 3rd – 6th centuries A.D. We will look at the texts and contexts in which verbs carrying this suffix appear in this period, as well as the variant of the suffix employed in each case (*-izare* or *-idiare*). We will also examine the way in which the suffix is used to create new verbs and the semantic value it carries. Paying special attention to the verbs that are identified as creations within the Latin language (*pulverizare* ‘to pulverize’, *martyrizare* ‘to become a martyr’), we will draw conclusions on the value the suffix had to the Latin speaker of the time.

Key words: *suffix; morphological loan; Christian literature; verbs.*

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1. INTRODUCTION. GREEK MORPHOLOGICAL INFLUENCE ON THE LATIN LANGUAGE: THE *-izare* (*-issare*, *-idiare*) SUFFIX, FROM THE GREEK $\text{-}\iota\zeta\epsilon\iota\nu$

Since the publication of Albert Funck's work in the late nineteenth century,² the *-izare* (*-issare*, *-idiare*) suffix has been subject to a certain degree of interest from various scholars. To date, Funck's study is the most extensive on the suffix, although several scholars have carried out subsequent corrections to his work and made important developments in certain areas.³ Such studies have highlighted the significance of the *-izare* (*-issare*, *-idiare*) suffix as an example of Greek influence on the Latin language. The Greek suffix $\text{-}\iota\zeta\epsilon\iota\nu$ is first adapted into Latin in the comedies of Plautus, and from then on becomes increasingly productive in the creation of new Latin verbs in different strata of the language. Through this suffix we are able to map the periods, areas and variants of the language that were most influenced by Greek. Indeed, few of the Greek elements taken into Latin can boast such success as this morpheme. Even today the suffix is one of the most important means of creating new verbs in the Romance languages, German and English.

Over 130 *-izare* verbs are found in the Latin language in the period spanning from the ancient comedians to Isidore of Seville. The number of verbs carrying the suffix found fluctuates throughout the various periods of the language; Plautus and Terence use the suffix *-issare* in their plays which were heavily influenced by Greek originals; literature of the Classical era provides us with few new examples of creations or borrowed forms carrying the suffix,⁴ though it was without a doubt progressively gaining ground in everyday speech at this time.⁵ However, it is in Late Latin that we see a sudden surge in the number of verbs carrying the *-idiare* and *-izare* variants of our suffix. The technical treatises of the fourth century onwards had an important role in the introduction of new *-izare* (*-idiare*) verbs, but it is to the rise of Christianity that our suffix owes its success.

² FUNCK (1886), (1887), (1888): "Die Verba auf *-issare* und *-izare*". *Archiv für Lateinische Lexikographie und Grammatik mit Einschluss des älteren Mittellateins*. Leipzig: Teubner, 3) 398-442; 4) 317-320; 5) 571-573.

³ Namely JOB (1893); LEUMANN (1948); ARENA (1965 and 1971); MIGNOT (1968 and 1969); BIVILLE (1990) and, most recently, DÁRDANO (2008).

⁴ *Citharizare* (Nep. *Epam.* 2.2); *gargarissare* (Varro. *Ling.* 6.96) and *gargaridiare* (Varro *ap. Non.* 117); *rhetorissare* (Pomp *com.* 83 *ap. Non.* 166.1) and later, *trullissare* (Vitr. 5.10.3; 7.3.3; 7.3.5; 7.4.1).

⁵ Suetonius mentions the verbs *betizare* and *lachanizare* when referring to the spoken language of Augustus (Suet. *Aug.* 87.1-2). Cf. Biville 1992: 27.

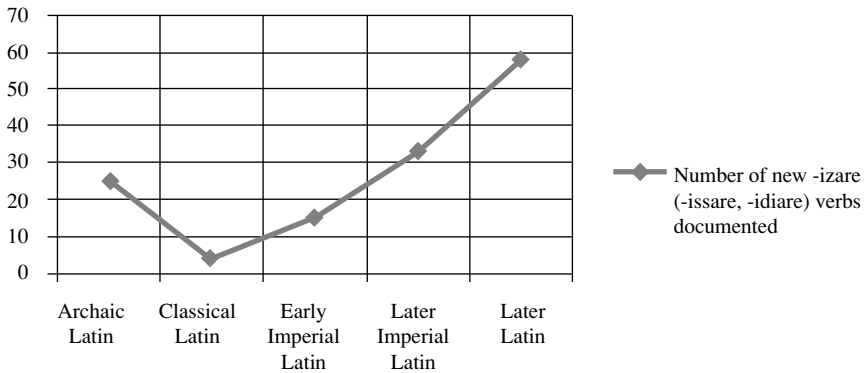


Fig. 1. Number of new *-izare* (*idiare*, *issare*) verbs documented in each period of the Latin language.

2. EARLY CHRISTIAN LITERATURE AND THE SURGE IN *-IZARE* (*-IDIARE*) VERBS

As the first Christian texts in Latin begin to appear, from the late second century onwards, there is a dramatic increase in the number of *-izare* (*-idiare*) verbs found in the language. The use of our verbs is directly linked to the spread of Christianity to the furthestmost parts of the Roman Empire since the suffix was extremely common in the Greek language,⁶ where there are around 2700 *-ίζεῖν* verbs to be found.⁷ Indeed, most of the verbs found in early Christianity are direct loanwords from Greek, though there are also a number of verbs created from Greek or Latin bases and the suffix within the Latin language. Often Christian literature was translated directly from Greek, and writers aimed to remain as loyal as possible to the original sacred text.⁸ The introduction of Christianity also meant that new ideas and concepts were established, and Latin often had no means of representing them. As a result, many Greek and Hebrew loanwords were introduced into the language⁹ and verbs with the *-ίζεῖν* suffix were transcribed into Latin as loan words (*baptizare* (Cypr. *Epist.* 73.14), *eunuchizare* (Hier. *adv. Iovin.* 1.12)). These tran-

⁶ Cf. DÁRDANO (2008: 49); BIVILLE (1990: 31-32) and, regarding the various types of lexical helinisms to be found in Latin, BIVILLE (1989: 29-40).

⁷ KRETSCHMER-LOCKER (1944).

⁸ Cf. PLATER & WRIGHT (1997: 8): «a faithful and reverent translation of a sacred book, or collection of books, cannot fail to be affected in its vocabulary by the subject-matter and the ruling ideas of the original.»

⁹ Cf. GARCÍA DE LA FUENTE, 1990: 275 y GARCÍA-HERNÁNDEZ (1992: 159): «El latín cristiano surge como una lengua de traducción de los textos bíblicos; y por tanto, el latín bíblico y en general el latín de los autores cristianos —en muchos casos bilingües— no puede menos de llevar estampado el sello de la lengua griega. El latín bíblico es, sin duda, la vía más importante de penetración de grecismos en la latinidad tardía.»

scribed verbs often established themselves in the language quickly and the suffix was absorbed into the Latin morphological system. There are several important factors in the success story of *-izare* (*-idiare*) verbs; amongst others, the simplicity of their formation and the sheer diversity in the semantic value of their suffix. For the purpose of the present study, we will focus on the 54 verbs carrying the suffix found for the first time in Christian literature from the late second century to the sixth century.

3. GREEK *-ίζεῖν* TO LATIN *-IZARE*, *-ISSARE*, *-IDIARE*. VARIANTS OF THE SUFFIX FOUND IN CHRISTIAN LITERATURE

The adaptation of the Greek *-ίζεῖν* suffix into the Latin language is by no means a simple process. The presence of the ζ in the Greek suffix is problematic, firstly because it is difficult to pinpoint the exact value of this letter in Greek itself, and secondly, because it has no direct Latin equivalent.¹⁰ Consequently, we find three variants in the Latin language: *-izare*, *-issare* and *idiare*, all three belonging to the first conjugation.¹¹ It can be said that each of these three variants corresponds to a specific period and literary genre. The *-issare*¹² variant prevails in the archaic Latin of Plautus' comedies until the Z is established in the Latin alphabet as the most suitable equivalent to the ζ in the first century B.C. From this time on we find the *-izare* variant in most cases, though the *-idiare* variant is also found from the first century onwards, almost certainly representing a variation in the pronunciation of the sound of the ζ in the everyday language of the masses. In inscriptions we find *ziebus* for *diebus* and *hoze* for *hodie* and the distinction between the two graphemes remains vague until the second or third centuries.¹³ However, in Christian texts the *-izare* variant is

¹⁰ BUCK (1969: 141 §85); CHANTRAINE (1967: § 203), and, regarding the adaptation of the phoneme into Latin, MIGNOT (1969: 331).

¹¹ Some scholars (JOB 1893: 356; COOPER 1975: 315; MIGNOT 1968: 290; 1969: 331) have suggested that the Greek suffix *-ίζεῖν* would be better represented by the 3rd conjugation in Latin. However, LEUMANN (1959: 168-169) has shown that Greek loans in Latin were usually taken from the first person singular of the indicative. If this is so, it is all the more logical that the verbs should enter the productive first conjugation with the vast majority of denominal Latin verbs.

¹² Verbs carrying this variant do not survive in the Romance languages (BIVILLE 1990: 122), which suggests that Latin speakers may have, at some point, ceased to associate this variant with the its later counterparts *-izare* and *-idiare*, linking it instead with frequentatives such as *facesso*. This view is supported by Roman grammarians who refer to *-issare* verbs as frequentatives (Sacerd. *Gramm.* VI.431.24 (Keil); Cledon. *gramm.* V.54.27-31 (Keil); Don. *Gramm.* IV.382.2-4 (Keil); Prisc. *Gramm.* VIII. CLXXV; Diom. *Gramm.* I.345.21-24 (Keil).) Their view is questioned by Pomponio (Pomp. *Gramm.* V.221.16-27 (Keil)): *Nullam habent rationem frequentativi verbi, sed illud vult dicere, patrisso id est patri similis sum. Ergo derivativa sunt potius a nominibus. Praeterea est alia ratio, quae ostendat quoniam non potest hoc esse frequentativum. Non potest esse frequentativum a se originem sumens, nisi habeat principale...ergo si patrisso est frequentativum, da mihi principale. Si graecisso est frequentativum, da mihi principale.*

¹³ MIGNOT (1969: 331).

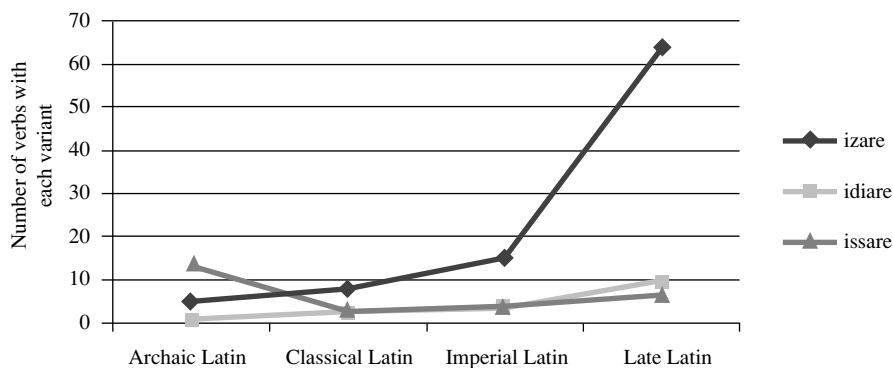


Fig. 2. Number of examples of each variant of the *-izare* (*-idiare*, *-issare*) suffix at different stages of the Latin language.

found almost exclusively, and there are only a handful of verbs that appear with the *-idiare* variant: *exorcidiare* (Cypr. *Sent. Episc.* 31), *iudaidiare* (Filastr. 64), *baptizare* (*Inscr. Christ. Rossi* I.805). These verbs are some of the most frequently found in Christian Latin, and the fact that they carry the *-idiare* variant is a reflection of their popular use within Christian literature. It is interesting to note that in the early Christian literature covered here, we can already detect a subtle distinction in semantic value between the two. Even in this period, the two suffixes are found with values that differ from each other; the *-idiare* suffix being essentially frequentative, whilst the *-izare* suffix appears in factitive transitive verbs and fientive intransitives. The verb βαπτίζειν, for example, is taken into Latin as two different forms: *baptizare* ‘to baptize’¹⁴ (Itala Matth. 3.16; Aug. *Civ.* 18.54) and *baptidiare* ‘to bathe, wash’¹⁵ (Itala Marc. 7.4; Iudith 12.7). In Christian literature, the verb is used as a technical term denoting one of the principal Christian rituals. In the lower register speech of Greek-Latin bilinguals, however, the verb maintains its original Greek meaning as the frequentative of βαπτειν. The semantic distinction between these two forms of the same verb can be seen in Spanish where we find the verb *batear* with the meaning ‘to baptize’¹⁶ but also with the more general meaning of ‘to submerge in water, to soak’.¹⁷ The learned form *bautizar* is limited to the language

¹⁴ As an example: *uno die baptizarentur tria fere millia iudaeorum* (Leo. M. *serm.* 62.3).

¹⁵ As an example: *non primo baptidiavit ante prandium* (Itala Luc. 11.38). Apicio uses the verb with the meaning ‘to soak’: *apa baptidiabis* (4.138) and Theodorus Priscianus uses the verb in a technical sense meaning ‘to bathe a wound’: *ex hoc vulnus tamdiu baptidiandum est* (*Eup. Faen.* 66).

¹⁶ 14th century. (*Gran crónica de Alfonso XI*. (Ed. Diego Catalán, Gredos (Madrid), 1976: par. 52 (rae.es)).

¹⁷ 19th century. (Sarmiento. *Facundo. Civilización y barbarie*. Ed. Roberto Yanhi, Cátedra (Madrid), 1993: 77 (rae.es)).

of the church where it is used as a technical term as it was in Early Christian texts.

4. HOW DO *-IZARE* (*-IDIARE*) VERBS ENTER THE LATIN LANGUAGE OF EARLY CHRISTIAN TEXTS?

We have already seen that the majority of the verbs carrying the suffix in question found in early Christian texts are transcribed from Greek (*catathematizare* [Iren. 1.13.4]). However, there are a small number of verbs created within the Latin language in this period, either from Greek bases (*christianizare* [Tert. *adv. Marc.* 1.21]) or Latin bases (*praeconizare* (Iren. 5 *prol.*)). These verbs are of extreme importance since they show us the semantic value that the suffix had to the native Latin speaker at this time, and indicate that the suffix is in the process of being fully incorporated into the Latin language. The creation of new Latin verbs using the *-izare* (*-idiare*) suffix may only take place once Latin has adopted and adapted the Greek suffix into its morphological system. The first stage of this process is necessarily the borrowing of Greek verbs with the $-\acute{\iota}\zeta\epsilon\iota\nu$ suffix since morphological borrowing is dependent on substantial previous lexical borrowing of words containing the morpheme in question.¹⁸ It is important to remember that the suffix is already present in the language from Greek verbs borrowed in earlier periods (*badissare* (Plaut. *Asin.* 706), *lachanizare* (Suet. *Aug.* 87.2)). The sudden introduction of numerous verbs carrying the suffix must have reinforced the morpheme's place in within Latin's morphological system.

4.1. Borrowed verbs with a Greek equivalent

The vast majority of *-izare* (*-idiare*) verbs found in early Christian texts, then, are loanwords.¹⁹ Of these loaned verbs, most are denominative and in many cases both the noun and its derived verb are adopted by the Latin language. In his study on the suffix, Leon Job (1893) distinguishes between borrowed $-\acute{\iota}\zeta\epsilon\iota\nu$ verbs whose corresponding noun is also taken into Latin and those whose root is not borrowed. As a general rule, the former are more successful throughout the Latin language since the presence of the noun must have made the verb seem more 'Latin' to speakers (*eunuchizare* [Orig. in *Matth.* 15.4] and *eunuchus* [Ter. *Eunuchus*]). The exceptions to this rule are to

¹⁸ Cf. WINFORD (2000: 175); THOMASON (2001: 85) y GUSMANI (1993: 143-5): «Quello dei morfemi è, per così dire, un prestito di secondo grado, che prende l'avvio da un certo numero de reali fatti d'interferenza».

¹⁹ The many different ways in which a Greek loanword may enter the Latin language have been explored and classified by BIVILLE (1989: 29-40).

be found in Christian Latin, where *baptizare* and *exorcizare* are two of the most successful of -izare verbs. This is because they form part of a corpus of technical vocabulary relating to the church, and both denote important aspects of Christian practice at the time.²⁰

It is interesting to note that although the 37 of the verbs included in this study are loanwords, 5 of them are given a Latin prefix to reinforce, clarify or emphasise their meaning to the Latin speaker (*praecatechizare* (Iren. 4.23.2); *praeangelizare* (Iren. 4.26.1), *supersyllogizare* (Boeth. *Anal. pr.* 2.19); *rebaptizare* (Cypr. *Sent. Episc.* 35) and *coagonizare* (Ambrosiast. In Philem. 1.9). The expansion of Greek bases by the addition of a Latin morpheme reflects the need to extend the message of Christianity to all members of the congregation, it may also indicate that the suffix is losing the ‘Greekness’ that so characterises it. These verbs are included in Biville’s *expansions latines sur bases grecques*:

Le radical, dont l’origine grecque n’est plus toujours sentie, est pourvu de suffixes (et/ou préfixes) latins: *guberna-tor*, *ex-anclare*, *im-pun-e*. Cette dérivation latine est la preuve de l’intégration du radical grec en latin et l’on pourrait, sur la foi de ce critère, dresser le ‘palmarès’ des emprunts les mieux intégrés. (1989: 37)

4.2. Latin creations from Greek bases (e.g. *cauterizare* < *cauter* (καυπήρ))

In Christian literature, there are also a number of verbs created within the Latin language from Greek nouns already present in the language. These forms are often based on Greek verbs, though they may not have a direct Greek equivalent (cf. *cymbalizare* del gr. κυμβάλιζεν [Hemin. *Hist.* 27] and *tibizare* [Fulg. *Myth.* 3.9]). We may refer to such verbs as *hyperhellenisms* since they often occur in fields where Greek is the language of prestige and so are frequent in Christian Latin (e.g. *angarizare* (Itala et Vulg. Matth. 5.41), *martyrizare* (Itin. Theod. 2 p.137.16).

4.3. Latin creations from Latin bases (e.g. *carcerizare*)

Although, there are few verbs to be studied belonging to this group, these are the forms that can really tell us the semantic value the suffix had for the Latin

²⁰ These verbs survive in their own right as technicisms. In the early stages of Christianity, authors may attempt to create a Latin equivalent to such Greek verbs, though the original Greek loanword is eventually preferred (cf. alternatives to *baptizare* such as *tinguere* [Tert. *Bapt.* 20]). BURTON (2000:147) sees this process as a necessary stage in the adoption of such loanwords: «It has often been noted (both in Latin and in general linguistics) that when a loan-word is first borrowed into a language there is a period in which various translations of it are attempted.»

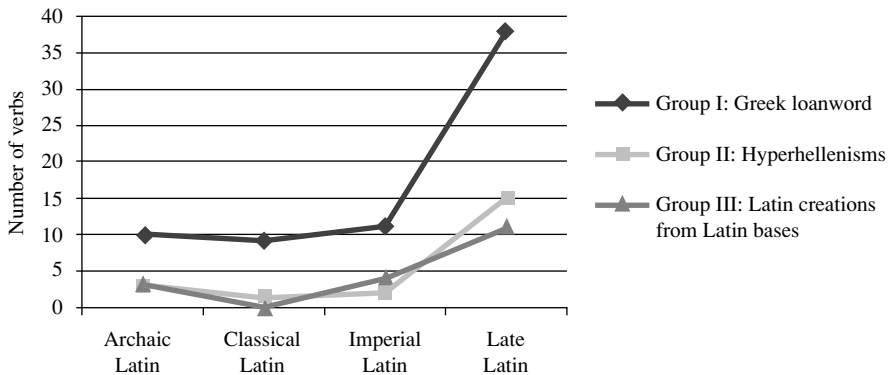


Fig. 3. Hoz *-izare* (*-issare*, *-idiare*) verbs enter the Latin language.

speaker at this time. Indeed, although these verbs are often based on Greek verbs (cf. *alapizare* [Paul. Diac. *Homil.* 73] and *colaphizare* [Itala Matth. 27.67], both meaning ‘to slap’ < *alapus* / *κόλαφος*), they are an important step for our suffix because they show it has been fully absorbed into the Latin language. The semantic value of these verbs will be studied in depth in § 5.

5. THE SEMANTIC VALUE OF THE SUFFIX IN CHRISTIAN LITERATURE

The *-ίζεῖν* suffix has a diverse semantic value in Greek, although it generally considered to be essentially factitive in nature.²¹ This is also true of the verbs found in the Latin language, though several conclusions can be drawn from the use of the *-izare* (*-idiare*) suffix in the Christian texts studied. Of the 54 verbs examined, 37 are loanwords from Greek, 11 are hyperhellenisms and 6 are Latin creations from Latin bases. Of the verbs created within the Latin language, 8 of the 11 verbs formed from Greek bases are present in the first Christian texts in Latin, whereas just one verb created from a Latin noun is found so early (*praeconizare*); the 5 other verbs we found appear in the fifth and sixth centuries. In most verbs transcribed from *-ίζεῖν* forms, Latin adopts the meaning of the original Greek verb along with their form (*eunuchizare*, *catechizare*). Many of the Latin creations found base themselves on these Greek loanwords, and the function of Greek *-ίζεῖν* suffix in the original. This is true of verbs of ‘informing’ or ‘teaching’ verbs such as *allegorizare* ‘to explain via allegory’ (Tert. Ressor. 27) and *praeconizare* ‘to herald, proclaim’ (Gest. Pilat. 4.3) (cf. the loanwords *evangelizare* and *catechizare*). Other verbs created within the Latin language denote activities associated with Christian worship such as

²¹ The first attempt to classify these verbs even further into different semantic subgroups was carried out by DEBRUNNER (1917).

thymiamatizare ‘to burn incense’ (Itala Luc. 1.9) and *psalmizare* ‘to sing a psalm’ (Nicet. psalm. 9.1.4). Musical terminology is a common source for *-izare* (*-issare*, *-idiare*) verbs throughout the Latin language²²; other verbs present in our texts pertaining to this group are *hymnizare* ‘to praise with hymns’ (Aug. in psalm. 33) and *tibizare* ‘to play the flute’ (Fulg. Myth. 3.9). However, perhaps the most interesting find from the point of view of the semantic development of our suffix at this time is the coexistence of fientive and imitative verbs in early Christian texts. The *-izare* (*-issare*, *-idiare*) suffix is originally non-resultative or progressive in aspect, and is used to denote activities or processes; in Plautus for example, we find *comissari* ‘to celebrate’ (Rud. 1422). In intransitive imitative verbs then, the suffix carries the value of ‘to act as’ (*patrissare* ‘to act as a father’ (Plaut. Pseud. 442); *betizare* ‘to be as limp as lettuce’ (Suet. Aug. 87). In later periods, however, the suffix is found in intransitive verbs of a fientive nature meaning ‘to turn into’. In the Latin creations found in the literature studied, the imitative value of the suffix prevails (*angarizare* ‘to act as a messenger, to requisition’ [Itala et Vulg. Matth. 5.41]), though we see the suffix also used in resultative verbs (*martyrizare* ‘to become a martyr’ [Exc. barb. chron. I p.283.149]). This is a tendency shared by denominative verbs carrying the *-sco* suffix, particularly in Later Latin, as Haverling notes in her great work on *-sco* verbs published in 2000: 192-193:

The subtle distinction between a non-terminative development in a certain direction and a terminative change from one state to another may, however, easily be blurred: this seems to have happened for instance in *carbonesco* ...which apparently corresponds to *carbo fio* rather than to *carbo similis fio*.

6. CONCLUSION

The language of Christian texts is of great importance in the study of the suffix in question as a significant amount of Latin *-izare* (*-idiare*) verbs enter the language between the late second and sixth centuries in literature of this genre. The suffix was already present in the Latin language, both in archaisms (confused with frequentatives in this later period) and in popular language, which meant that many Greek -ίζεν verbs channelled directly into the Latin language as transcriptions were absorbed with little resistance. At first, new creations were modelled on Greek precedents and even fashioned from Greek bases, but even in the period covered here we begin to see independent Latin creations using the suffix from Latin bases. In these Latin creations, the suffix has a broad semantic value, though we may note certain patterns in its usage that give us a clue as to why it is still such a productive suffix today.

²² E.g. *Tympanizare* (Suet. Aug. 68); *cymbalissare* (Hemin. hist. 27).

Verb	Found in late second - fourth centuries	Found in fourth - sixth centuries	Derivational group	Variant of suffix
admartyrizare	1		Hyperhellenism	izare
agonizare	3	19	Greek loanword	izare
alapizare		3	Latin creation	izare
allegorizare	6	9	Hyperhellenism	izare
anathematizare	1	249	Greek loanword	izare
angarizare	2	3	Hyperhellenism	izare
architectonizare	1		Greek loanword	izare
aromatizare		1	Greek loanword	izare
baptizare	276	4925	Greek loanword	izare, idiare
barbarizare		1	Greek loanword	izare
calamizare	1		Greek loanword	izare
canonizare		4	Greek loanword	izare
carcerizare		1	Latin creation	izare
catasyllogizare		2	Greek loanword	izare
catathematizare	2		Greek loanword	izare
catechizare	9	74	Greek loanword	izare
cauterizare	1		Greek loanword	izare
christianizare	1		Hyperhellenism	izare
coagonizare		1	Greek loanword and Latin prefix	izare
colaphizare	6	104	Greek loanword	izare, idiare
comoedisare	1		Hyperhellenism	isare
daemonizare	2		Greek loanword	izare
dogmatizare	3	19	Greek loanword	izare
epicurizare		1	Greek loanword	izare
eunuchizare	1	9	Greek loanword	izare
evangelizare	48	734	Greek loanword	izare
exorcizare	5	52	Greek loanword	izare, idiare
harmonizare	1	2	Greek loanword	izare
hymnizare	5	11	Hyperhellenism	izare
intronizare		10	Greek loanword	izare
iudaizare	1	109	Greek loanword	izare, idiare
martyrizare		10	Hyperhellenism	izare
organizare	1		Greek loanword	izare
paganizare		2	Latin creation	izare
palaestrizare		1	Hyperhellenism	izare

parabaptizare		1	Greek loanword	izare
paregorizare		1	Greek loanword	izare
praecatechizare	1		Greek loanword and Latin prefix	izare
praeconizare	1	2	Latin creation	izare
praeevangelizare	2		Greek loanword and Latin prefix	izare
prophetizare	16	27	Greek loanword	izare
psalmizare		3	Hyperhellenism	izare
pseudobaptizare	1		Greek loanword and Latin prefix	izare
rebaptizare	2	2	Greek loanword and Latin prefix	izare
sabbatizare	10	18	Greek loanword	izare
scandalizare	34	230	Greek loanword	izare
scarizare	2		Hyperhellenism	izare
siphonizare	1		Greek loanword	izare
sollemnizare		1	Latin creation	izare
syllogizare		2	Greek loanword	izare
thesaurizare		22	Greek loanword	izare
thymiamatizare	1		Hyperhellenism	izare
tibizare		2	Latin creation	izare
tyrannizare		2	Greek loanword	izare

Fig. 4. Table of verbs found in Christian texts between the late second and sixth centuries.²³

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²³ Some verbs on this table are productive in other literature of this period (for example, *paregorizare* is common in medical treatises from the fourth century onwards. The numbers given here reflect the verbs found in Christian literature only.

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