A FURTHER NOTE ON 'ΕΠΙΦΩΣΚΕΙΝ.

PROFESSOR MAX BONNET, known to all students of the Apocryphal Acts of the Apostles, has sent me some fresh instances of ἐπιφώσκειν in illustration of my article on that word which appeared in the JOURNAL for July 1913 (*J. T.S.* xiv 538–546). The passages seemed to me so illuminating that, with M. Bonnet's permission, I reproduce them here as a sort of Appendix.

1. *Acta Anastasii* (ed. Usener, p. 4b 15): Anastasius, having had a dream, comes into the monastery church during Nocturns (εἰς τὸν κανόνα τῆς νυκτερινῆς ψαλμῳδίας), the time of which is ἐπιφωσκούσης τῆς ἁγίας κυριακῆς, i. e. before the Sunday Eucharist (l. 33).

2. *Acta Thomae* 29 (=Wright, p. 168, end): Judas Thomas gives his hearers a simple meal, but he himself does not[1] eat, because the Lord's Day was about to arrive (ἐπιφέειν). During the night he has a dream telling him to go elsewhere, and so he takes farewell of the people after the Eucharist.[2]

3. *Acta Johannis* 61 (Bonnet, p. 180, 25): St John commands the fleas to leave the hut, ἡμέρας δὲ ἐπιφανούσης[3] the narrator gets up and sees them all congregated at the door waiting for permission to come in!

4. *Apophthegmata Patrum*, Arsenius 30 (Migne, *P. G.* lxv 97 c): They used to say about Arsenius that late on Saturday at the beginning of Sunday (ὀψὲ σαββάτων ἐπιφωσκούσης κυριακῆς) he used to let the sun set behind him and stretch out his hands to heaven praying till the sun shined again on his face.

It will be noticed that in this striking story, where ἐπιφώσκειν is so clearly used in the conventional 'Jewish' sense, the phrase in which it occurs is directly adapted from Matt. xxviii 1. In the passage from the *Acts of John*, on the other hand, where there is no allusion to the hours of worship or to the New Testament, ἐπιφαύειν (or ἐπιφώσκειν) is used of daylight.

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[1] Wright's Syriac MS omits 'not', apparently by a mere error.

[2] ἐπέφαυσεν μοι (*Act. Thom.* 34, Bonnet, p. 151[11]) appears to be a mistranslation of ܕܽܡܰܠܶܬ݂ (Wright ܠ݁ܝ, line 1), i. e. 'I have escaped'.
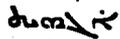
[3] So the better MS (*M*); the other MS (*R*) has ἐπιφωσκούσης.