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is simply a different form of the later tradition "Take this," "drink ye all of it."

Yet Dr. Wright, WH., Dr. Plummer, and many other authorities omit, and omit with emphasis, these words. Surely there must be a very strong internal case against a passage so forcibly supported by the earliest documentary evidence. Let us see.

ALEX. R. EAGAR.

(To be continued.)

LEXICAL NOTES FROM THE PAPYRI.¹

VI.

ἀλόγως.—PFi 58 (iii/A.D.) ἀλόγως ἐπελθόντες δίχα παντὸς νόμου, a "brutal" assault. (Add to *Notes* v.)

ἀναβολή.—The meaning "bag" is given by the edd. on TbP 413¹⁰ (ii/iii A.D.). (Ditto.)

ἀναγκαῖος.—P Par 46 (ii/B.C.) ἐν τ. ἀναγκαιοτάτοις καιροῖς. The subst.= "calamity" occurs in *Syll.* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται. Cf. the relative in BM I. p. 30 (=Witk. 40, ii/B.C.) εἴπερ μὴ ἀναγκαιότερόν σ[ε] περισπᾶι "unless urgent business detains you." PFi 61¹⁵ (i/A.D.) ἐντυγχάνει σοι τὸ πρῶτον καὶ ἀναγκαιοτάτον.

ἀνάγνωσις.—The verb is of course extremely common (examples in *Thess.* 81). For the noun cf. TbP 61 (b⁴) (ii/B.C.) ἐπὶ τῆς ἀ. τῆς κατὰ φύλλον γεωμετρίας "at the revision of the survey of the crops" (G. and H.), and several instances from iii/A.D. in the normal sense "reading": cf. *Syll.* 552⁸¹ (ii/B.C.). The fact that it was usually reading *aloud* needs keeping in mind: to the exx. for simple "reading" add the early formula ὡς ἂν οὖν ἀναγνώις τὴν ἐπιστολήν, EP 9³ (222 B.C.), and cf. 13³.

¹ For abbreviations see the February EXPOSITOR, p. 170. EP=Elephantine Papyri—see footnote below.

ἀναγω.—The use of ἀνάγω in Acts xii. 4 finds a ready parallel in *Syll.* 36²⁴ (i/A.D.) ἀναχθέντα εἰς τὸν δῆμον ἐὰν μὲν πολείτης ἦ, ἀποξενούσθαι. It means “to import” in *Syll.* 936 ἀνάγειν τι ἢ πωλεῖν—a Doric inscription, but suspected of some affectation of antiquity.

ἀναδείκνυμι.—Frequent in the inscriptions in a sacrificial sense, e.g., *Syll.* 553¹⁴ (iii/ii/B.C.) ἀναδεικνύωσι τῷ Διί (ταῦρον).

ἀναδέχομαι.—There is a legal sense in this word which is not uncommon. OP 513⁵⁹ (ii/A.D.) ἐάν τις ζήτησις περὶ τούτου πρὸς σέ γένηται . . . [ἐγὼ] αὐτὸς τοῦτο ἀναδέξομαι, “if any action is brought against you . . . with regard to this, I will take the responsibility upon myself” (G. and H.). TbP 98²⁷ (ii/B.C.) ὧν ἀναδεδέγμεθα “for whom we are security” (*ibid.*), and so elsewhere. So with infin. in TbP 75⁶ (ii/B.C.) ἀναδέχομαι δώσειν “I undertake to give,” HbP 58 (iii/B.C.) ἀναδέδεκται ἡμῖν ἀπομετρήσειν σίτον. The statement (Heb. xi. 17) that Abraham had “undertaken,” “assumed the responsibility of” the promises, would not perhaps be alien to the thought; but the meaning “welcome,” already found in Acts xxviii. 7, is simpler. Cf. *OGIS* 339²⁰ (ii/B.C.) τὰς πρεσβείας ἀνεδέχετο προθύμως. *Ibid.* 441⁹ (i/B.C.) καὶ διὰ ταῦτα κινδύνους πολλοὺς [. . .] ὑπὲρ τῶν ἡμετέρων δημοσίων [. . . προθυμώ]τατα ἀ[ν]αδεδεγμένους, if the supplements can be trusted, is a very good parallel. *Syll.* 929³⁰ (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μηθενὸς ὑστερήσαι δικαίου μηθένα τῶν κρινομένων, of judges who say they have given not only the day but τὸ πλεῖον τῆς νυκτός to their work. Add *Syll.* 530⁶⁵ (late iv/B.C.)=“undertake”; so EP 29¹² (iii/B.C.), TbP 329¹⁹ (ii/A.D.) etc.

ἀναδίδωμι.—PFi 223⁷ (iii/A.D.) οἱ ἀναδοθέντης, men whose names had been “sent up”; *ibid.* 25³⁰ (ii/A.D.), of a document, ἦν καὶ ἀναδέδωκεν εἰς ἀκύρωσιν. So TbP 397¹³ (198 A.D.). In *Syll.* 279⁷ (ii/B.C.) we find τό τε ψήφισμα

ἀνέδωκεν according to the best reading. TbP 448 (ii/iii A.D.) τῷ ἀναδιδόντι σοι τὸ ἐπιστόλιον = "the bearer."

ἀναζάω.—See Nägeli 47.

ἀναζητέω.—HbP 71 (iii/B.C.) τὴν πᾶσαν σπουδὴν ποιῆσαι ὄπως ἀνα]ζητηθέντες ἀποσταλῶσι "make every effort to search for them," etc., with reference to certain slaves who had deserted. Rein P 17¹³ (109 B.C.) has nearly the same phrase: cf. *Syll.* 220¹⁸ (iii/B.C.) *ex suppl.* PFi 83¹² (iii/iv A.D.) ἀναζητηθέντα ἀναπεμφθήσεσθαι πρὸς τὸν κράτιστον ἐπίτροπον. For the noun ἀναζήτησις cf. TbP 423¹² (iii/A.D.).

ἀναζωपुरέω.—LP W (ii/iii A.D.)—an occult pamphlet—αὐτὸ γὰρ ἐστὶν τὸ ἀναζωपुरοῦν τὰς πάσας βίβλους: cf. LP V (iii/iv A.D.) δι' οὗ ζωपुरεῖται πάντα πλάσματα.

ἀναθεματίζω.—Deissmann's discovery of this word in the "Biblical Greek" sense, in a source entirely independent of Jewish influence, is a remarkable confirmation of his general thesis; see *ZNTW* ii. 342, and *Proleg.* 46.

ἀναιρέω.—BM III. p. 136⁷ (44 A.D.) ἀντὶ τοῦ τόκου [ᾧ]ν ἀνείρηται "the interest on what she has borrowed." *Ibid.* p. 158¹⁷ (212 A.D.) ἀνηρῆσθαι τὸν πωλοῦντα παρὰ τοῦ ὄνου-μένου τὴν συνπεφωνημένην πρὸς ἀλλήλους τιμὴν. TbP 138 (ii/B.C.) ἀνελόμενος τὴν ἐαυτοῦ μάχαιραν. FP 100^{19, 26} (99 A.D.) ἀνίρημαι of "receiving" money. For the active, OP 37⁶ (i/A.D.) ἀνείλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον, "picked up from the gutter a boy foundling" (G. and H.): the corresponding passive about the same transaction in 38⁶. For the meaning "kill" cf. AP 142⁸ (iv/A.D.) βουλόμενοι ἀναιρῆσαί με: in *Syll.* 929⁴⁶ of a city "destroyed." The commercial sense seems the commonest. The compound ἀνταναιρεῖν (cf. ἀνταναπληροῦν) occurs frequently in vol. i. of TbP, as 61b²⁴⁴ ἀ]νταναιρεθείσης, "subtracted." So PP III. 76 (ii/B.C.), BU 776 (i/A.D.).

ἀναίτιος.—*Syll.* 816⁷ (i/A.D.) ἐγγέαντας τὸ ἀναίτιον αἶμα ἀδίκως, *ibid.*¹² ἵνα ἐγδικήσῃς τὸ αἶμα τὸ ἀναίτιον. (This

interesting inscription, containing phrases from the LXX., is given by Dittenberger as of Jewish or Christian origin. The latter alternative is, we fear, too good to be true: there is no sign of the N.T. visible.)

ἀνακαλύπτω.—*Syll.* 803⁶² ἐδόκει αὐτᾶι [τὸ ἔσθος ὁ θε]ὸς ἀγκαλύψαι.

ἀνακάμπτω.—In connexion with the metaphorical use in Luke x. 6 we may quote BU 896⁶ (ii/A.D.) πάντα τὰ ἐμὰ ἀνακάμψει εἰς τὴν προγεγραμμ[ένην θυγατέρα]. Cf. Mayser, p. 20.

ἀνάκειμαι.—For the sense *accumbere* (John vi. 11, etc.), which does not seem to be older than the Macedonian period, may be cited BU 344 (ii/iii A.D.), a list of names of οἱ ἀνακείμενοι, and ending γίνονδαι ἄνδρες ἀναγείμενου (!) $\overline{\mu\zeta}$.

ἀνακόπτω.—PFI 36³ (early iv/A.D.) crimes ὑφ' οὐδενὸς ἄλλου ἀνακόπτεται but by the punishment of the criminal. (The word only occurs in a few cursives at Gal. v. 7.)

ἀνακρίνω.—For the judicial sense "examine," as in 1 Corinthians ix. 3, cf. *Syll.* 512⁴⁸ (ii/B.C.) ἀνακρινάντω δὲ καὶ το[ύ]ς μάρτυρας. The subst. is found in the previous line. So in *OGIS* 374 (i/B.C.) which commemorates a certain Papias, a privy councillor and chief physician of Mithradates Eupator, king of Pontus, τεταγμένον δὲ καὶ ἐπὶ τῶν ἀνακρίσεων. Dittenberger gives reasons for thinking that "non tam indicem quam inquisitorem hoc significat," one who presided over the examination of men suspected of conspiracy. In TbP 86¹⁻³ (ii/B.C.) we have a man described as ὁ πρὸς ταῖς ἀνακρίσεις: the edd. note "This judicial office is not known from other sources." On LpP 4¹⁵ (293 A.D.), where the word follows ἀπογραφή, Mitteis notes that it occurs in BM 251 (II. p. 317), likewise in connexion with the purchase of a slave: "since ἀνάκρισις means a preliminary examination (Voruntersuchung), one thinks of a trial made before the purchase of the slave."

ἀνακύπτω.—Par P 47²³ (ii/B.C.=Witk. 65), a very grandiloquent but ill-spelt letter, will illustrate Luke xxi. 28 : οὐκ ἔστι ἀνακύψα<ί με> πόποτε ἐν τῇ Τρικομιά [a village, says Wilcken] ὑπὸ τῆς αἰσχύνης.

ἀναλαμβάνω.—*Syll.* 329⁴⁹ τοὺς ἀναλαβόντας τὰ δπλα. TbP 296⁴⁻¹⁵ (ii/A.D.) has it twice—"receive." The subst. is found in the same papyrus¹⁰, in the receipt for the purchase of a priestly office, ἐξ ἀναλ(ήψεως) ἐν αὐτῷ "as payable by himself" (G. and H.). In *Syll.* 418³⁸ (iii/A.D.)="entertainment." BM III. p. 219 (ii/A.D.) has ἀναλημπθῆναι and the noun ἀναλήμπτες in a very illiterate document.

ἀναλίσκω.—P Par 49¹⁸ (ii/B.C.=Witk. 46) μηδὲ ἀναλίσκειν χαλκοῦς, and so often. Notice ἀναλουμένων in same sense BM III. 181¹¹ (ii/A.D.). (There seems no fatal reason against making this verb an early compound of *Φαλίσκω*, whose simplex survives in the passive ἀλίσκομαι: the *ā* is due to contraction of *-aFa-* after loss of digamma. The meaning *destroy* is therefore parallel with the same sense in ἀναιρέω.)

ἀναλογία.—The verb is found in AP 64¹³ (107 A.D.) μὴ ἀναλογούντας τὴν ἐ[π]ιμέλειαν, which the edd. translate "incapable of doing their duties." For the noun a iii/A.D. citation may be made from PFⁱ 50¹⁵ κατὰ τὸ ἥμισυ κατ' ἀναλογίαν τῶν φοινίκων (once πρὸς ἄ.) "proportionately."

ἀναλύω.—For the intr. meaning "depart" (Polybius and later), cf. Par P 15²⁰ (120 B.C.) οἰομένων ἐφ' ἱκανὸν χρόνον καταφθαρέντα με ἐντεῦθεν ἀναλύσειν: *ibid.* 22²⁰ (ii/B.C.) ἀποσυλήσας ἡμᾶς ἀνέλυσε: BM I. p. 34 (161 B.C.) μετὰ κραυγῆς τε διαστελλομένου μεθ' ἡσυχίας ἀναλύειν. For the meaning "die" Nägeli, p. 34, cites the memorial inscription *IGSI* 1794² (Rom.), καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθήσ[η]; cf. *ibid.* 159 ἀναλύειν τὸν βίον.

ἀναμνησκω.—*Syll.* 256²⁸ (ii/B.C.) ἀναμιμ[ν]ησκομένοι πατρίων.

ἀνάμνησις.—*Syll.* 929¹⁰⁶ (ii/B.C.) ὧν ἀνά(μνη)σιν [. . .] (ἐπ)οιοῦντο.

ἀνανεώω.—*Syll.* 481¹⁰ (iii/ii B.C.) τὰ τε ἐξ ἀρχῆς οἰκεία ὑπάρ[χοντα Σελευκεῦσι]ν ἐκ προγόνων ἀνεεώσατο. So *ibid.* 484 (iii/B.C.), 654 (? ii/B.C.). Cf. the subst. in PFi 1⁶ (ii/A.D.) μὴ προσδεομένοις ἀνανεώσεως, a renewal of legal powers hereby conferred: so 81¹¹ (103 A.D.).

ἀναντιρήτως.—So spelt in *OGIS* 335¹³⁸ (ii/i B.C.), with the meaning “beyond possibility of dispute.”

ἀνάξιος.—Str P 5 (iii/A.D.) ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὃ πρεσβύτης παθών.

ἀναπαύω.—The verb is a technical term of agriculture in TbP 105 (ii/B.C.) to “rest” land by sowing light crops upon it; cf. BM II. p. 189 f. σπείρων . . . ἀρ[ού]ρας δυὸ ἀπὸ νότου ἀναπαύμεσι γέ[νε]σι with Kenyon’s note, and especially the full discussion by Wilcken, *Archiv* i. 157 f. Land thus “rested” was ἐν ἀναπαύματι TbP 61 (ii/B.C.), or could be called ἀνάπαυμα itself, as FP 112 (i/A.D.). In PFi 57⁵⁶ (iii/A.D.) and 91³ (ii/A.D.) ἀνάπανσις and ἀναπαύω are used with τῶν λειτουργιῶν of “relief” from public duties.

ἀναπέμπω.—“To send up to a higher authority” is the meaning in *Syll.* 177^{51 f. 107} (iii/B.C. end), *OGIS* 194²³ (i/B.C.), 329⁵¹ (ii/B.C.), TbP 7 (ii/B.C.), Hb P 57 (iii/B.C.), FP 37 (iii/A.D.), TbP 594 (*ibid.*), a warrant for arrest, *al.*; see Deissmann *BS* 229, also *Archiv* iii. 74.

ἀναπληρώω.—*OGIS* 56⁴⁶ (238 B.C.) ὅπως ἅπαντες εἰδῶσιν διότι τὸ ἐνλείπον πρότερον (as to the calendar) διωρθῶσθαι καὶ ἀναπεπληρῶσθαι συμβέβηκεν διὰ τῶν Εὐεργετῶν θεῶν: the first word describes *correction*, the second *intercalation*. On Par, P 62^{v.3} (ii/B.C.) τοῖς ἀναπληρώσουσιν τὰς ὠνὰς δοθήσεται ὀψώνια, ἐάνπερ ἐκπληρώσουσιν, “those who complete the contracts,” see Wilcken, *Ostraka* i. 532 f., who explains the ὀψώνια (against Grenfell) as a commission of 10 per cent. The noun occurs in BM III. p. 168 (B.C. 6) εἰς ἀναπλήρωσιν

τιμῆς. The verb is found in PP III. 54 (Philadelphus) ἀναπληρούτωσα[ν], but with a hiatus both before and after : cf. also *Syll.* 510⁶² (ii/B.C.) τ. γενόμενον διάπτωμα ἀναπληρούτωσαν. In P. Lille 8 (iii/A.D.) a petitioner demands the restoration of certain cattle that had been taken from him, that he may “make up” his rent—δ]πως δύνωμαι ἀναπληροῦν τὰ εἰ[κ]φόρια τῆς γῆς.

ἀνασείω.—In TbP 28²⁰ (ii/B.C.) the passive means “to be incited, stirred up” to do service to the Government—a curious contrast to its normal connotation. For the literal meaning see *Syll.* 789³⁶ (iv/B.C.).

ἀνασκευάζω.—OP 745 (1 A.D.) μὴ . . . πάλιν ἑατοὺς ἀνασκευάζωμεν μὴ οὐσης χρήας, “and we go bankrupt again without any necessity” (G. and H.). This really involves the meaning “subvert” found in Acts xv. 24, drawn from the military sense, to “plunder, dismantle” a town.

ἀνασπάω.—In TbP 420²⁵ (iii/A.D.) ἀνασπασθῆ is used with regard to the “pulling up (?)” of barley, with which the edd. compare BU 1041⁸ ἔτι δὲ καὶ ἀνεσπασθη σου ἡ κριθὴ ἀρτ[ά]β[αι] ιε.

ἀνάστασις.—The word occurs several times in inscriptions of ii/A.D. with the sense “erection” of a monument, see *Notes* ii. p. 108; add *Magn.* 179^{28f}, 193, *Syll.* 324⁸, 342⁴⁸ (both i/B.C.) *al.*, and for the verb *Syll.* 656, 686 (both ii/A.D.) *al.* So still in iii/A.D., BU 362^{vii. 3}, the “setting up” of the statue of Severus. The narrative of Acts xvii. prepares us for the total novelty of the meaning “resurrection”: it was a perfectly natural use of the word, but the idea was new, and the term had to be new also.

ἀναστατώ.—“Nowhere in profane authors,” says Grimm. Its place in the vernacular is proved, however, with singular decisiveness by a private letter almost contemporary with the Biblical citations, BU 1079²⁰ (41/A.D.) μὴ ἵνα ἀναστατώσης ἡμᾶς, and later by the famous schoolboy’s letter, OP

119¹⁰ (ii/iii A.D.) ἀναστατοῖ με—ἄρρον (= ἄρον) αὐτόν, “he quite upsets me—off with him” (Blass): cf. also Str P 5¹⁶ (iii/A.D.) ἀν[άσ]τατον τὸν πρεσβύτην πεποίηται.

ἀναστρέφομαι.—Deissmann (*BS* 88, 194) illustrates the meaning “behave,” which Grimm compared with the moral signification of 𐤀𐤊𐤍 “walk.” As his examples are entirely from Pergamus, we may add others to show that it was no local peculiarity. *Syll.* 521⁹⁵ (190 B.C.) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφείσω (Athens). *OGIS* 48⁹ (iii/B.C.), ὀρῶντές τινας τῶν πολιτῶν μὴ ὀρθῶς ἀνα[στρ]ε[φ]ομένους καὶ θόρυβον οὐ τὸν τυχόντα παρ[έχ]οντας, is an early example from Egypt. (Dittenberger’s index has “ἀναστροφή, *passim*.”) AP 131 (early ii/A.D.) has ἀ. περί in the sense “attend to.” FP 12⁶ (103 B.C.) τῶν . . . οὐ ἀπὸ τοῦ βελτίστου ἀναστρεφόμενων, “being of the less reputable class” (G. and H.). In OP 237^{ii.23} (ii/A.D.) μεταπαθῶς ἀναστραφ[έν]τα is translated “being sympathetically disposed”; but OP 71^{ii.12} (303 A.D.) μὴ ὀρθῶς ἀναστραφέντες is “behaved dishonestly.”

ἀνατίθεμαι.—Note perf. act. ἀνατέθηκα in *Syll.* 604¹⁰ (Pergamon, end of iii/B.C.). The active=“dedicate” of course occurs everywhere. The late sense “impart, communicate,” found in the two N.T. occurrences of the word, seems to appear in Par P 69D²³ (iii/A.D.) . . .] ἀναθέμενοι τὸ πρᾶγμα ἀκ[έραιον].

ἀνατολή.—*OGIS* 199³² (i/A.D.) has ἀπὸ ἀνατολῆς opposed to ἀπὸ δύσεως, east to west; in 225 (iii/B.C.) it is ἀπὸ ἡλίου ἀνατολῶν. Cf. *Syll.* 740²⁶ (212 A.D.). The Calendar in HbP 27⁴⁵ (iii/B.C.) has πρὸς τὰς δόσεις (= δύσεις) καὶ ἀ[να]τολὰς τῶν ἄστρον, and in TbP 276³⁸ (ii/iii A.D.) the word is applied to the “rising” of Venus. Time, instead of point of compass, is indicated in OP 725¹² (ii/A.D.) ἀπὸ ἀν[ατολῆς] ἡ[λίου] μέχρι δύσεως: a nearly identical phrase in the “shorter conclusion” of Mark presumably has the other meaning.

ἀνατρέπω.—With the phrase in Titus i. 11 we may com-

pare Par P 63³⁵ (ii/B.C.) τῆς πατρικῆς οἰκίας . . . ἔτι ἔνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας.

ἀναφέρω is used of "transference" from a village-prison to the prison of the metropolis in P Lille 7¹⁷ (iii/A.D.) νυνὶ δὲ ἀνευήνοχέν με εἰς τὸ ἐν Κροκοδίλων πό(λ)ει δεσμοτήριον. It occurs in connexion with the payment of moneys in TbP 296¹³, 315³⁵ (both ii/A.D.). Its legal sense is fully discussed by Deissmann *BS* 88. Add miscellaneous occurrences in *Syll.* 588¹¹⁵ (ii/B.C.), 813¹¹ (see note), 814⁸; BM III. p. 195⁸¹ (iii/A.D.); Rein P 26¹⁴ (104 B.C.).

ἀναχρονίζω in the sense of χροινίζω occurs in the illiterate TbP 413¹⁴ (ii/iii A.D.) ἀ. σοι πέμποντες ἐπιστόλια, "we are late in sending you letters" (G. and H.). The papyrus has other examples of the tendency of uneducated persons to use compounds: New Testament critics may remember this when they assume the *littérateur's* hand in some of St. Luke's "emendations" (?) of Q.

ἀναχωρέω.—The subst. is used of the "falling" of the river in PP II. 13 (19)⁶ (iii/B.C.=Witk. 16) ἀνα[χῶ]ρησιν τοῦ ποταμοῦ. On BU 447⁷⁶ (ii/A.D.) see Wilcken *Ostr.* i. 648. In TbP 353⁸ (ii/A.D.) ἀπ' ἀναχωρήσεως κατισεληλυθώς it has the sense of "absence." For the verb—"withdraw" see *Syll.* 802¹¹⁷ (iii/B.C.) τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε.

ἀνάψυξις.—In BM I. p. 30 (172 B.C.=Witk. 39) we have an urgent appeal to a man who has become a monk in the Serapeum: his wife writes δοκούσα νῦν γε σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς. See Witkowski's note: the same form (classical) is found in P. Vat A (168 B.C.,=Witk. 41).

ἀνδρίζομαι.—PP II 40(a)¹² (iii/B.C.,=Witk. 26) μὴ οὖν ὀλγοψυχήσητε, ἀλλ' ἀνδρίζεσθε—a good parallel to 1 Cor. xvi. 13.

ἀνέγκλητος.—The word occurs often in inscriptions: cf. the index to *Syll.*

ἀνέκλειπτος.—In *OGIS* 383⁷⁰ (i/B.C.) Antiochus of Com-

magene declares *θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἐσθήσι Περσικῶι γένει κατέστησα*. In BM III. p. 105⁷ (42 A.D.) contractors undertake to provide τὰ καύματα ἀνέγλειπτα for a bath during the current year.

ἀνεκτός.—Cf. the dialect inscription *Syll.* 793—*si vera lect.* (see note).

ἄνεμος.—To Deissmann's example (*BS* 248) for ἐκ τῶν τεσσάρων ἀνέμων add PFi 50¹⁰⁴ (iii/A.D.). The same use of *ἄνεμος* is implied in PFi 20¹⁰ (128 A.D.) ἐξ οὗ ἐὰν αἰρήται ἀνέμου: Vitelli compares Catullus 26⁵. In OP 100¹⁰ (133 A.D.), a declaration regarding a sale of land, we find ὧν ἡ τοποθεσία καὶ τὸ κατ' ἄνεμον διὰ τῆς καταγραφῆς δεδήλωται, where the edd. understand by τὸ κατ' ἄνεμον the boundaries on the four sides.

ἀνεξίκακος.—In TbP 272¹⁹ (a medical fragment, dated late in ii/A.D.) we have a literary citation for the word: εἰ γὰρ ἄ. ἐν τοῖς λοιποῖς ὧν μὴ ὑπομένοι τὸ δίψ[ος], “for if he has general endurance” (G. and H.).

ἀνέρχομαι, of “going up” to the capital, is illustrated by the illiterate TbP 412³ (late ii/A.D.) ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους ἐπὶ καίγῳ ἀνέρχομε εἰς τὴν πόλιν. So 411⁵ (ii/A.D.) αὐτῇ ὄρα ἀνελθε “come up instantly, for his highness the epistrategus has made several inquiries for you” (G. and H.); and BM. III. p. 210^{3,5} (iii/A.D.) ἀνερχέστω. Other citations are needless.

ἀνεσις.—See *Thess.* 89, and add *Syll.* 533¹⁶ (iii/A.D. *init.*), 932⁵³ (*ibid.*), of “relief” from taxation.

ἀνετάζω.—In OP 34^{i,13} (127 A.D.) a prefect uses this word in directing Government clerks whose business it was to “examine” documents and glue them into τόμοι. This is a word “not found in profane authors” (Grimm).

ἄνευ.—P Par 45⁴ (ii/B.C.,=Witk. 60) ἄνευ τῶν θεῶν οὐθὲν γίνεται. Quotations are hardly needed. See Wilcken, *Ostr.* i. 559 f.

ἀνευρίσκω.—*Syll.* 154 *bis* (late iv/B.C.), 803²⁶ (iii/B.C.).

ἀνέχω.—*Str P* 22²² (ii/A.D.) *σιωπήσαντος τοῦ νομίζοντος αὐτῷ διαφέρειν καὶ ἀνασχομένου ὑπὲρ δεκαετίαν* (a statute of limitations comes in). *NP* 76¹⁴, *LP* 5^{11.8} (iii./A.D.), 55¹¹ (iv/A.D.). The word is not common in early papyri. Cf. Crönert, *Mem.* 207.

ἀνεψίος.—*TbP* 323, *FP* 99, *OP* 99, *BM III.* p. 167, etc.

ἄνηθον.—*Syll.* 804²⁶ (perhaps ii/A.D.) *ἄ. μετ' ἐλαίου*, for headache.

ἀνήκω.—The Biblical meaning “to be due” seems not to be illustrated from outside this literature; it is, however, very common. *OGIS* 532¹⁷ (3 B.C.), the Paphlagonians’ oath of allegiance to Augustus, has the undertaking [*παν*]τὶ τρόπῳ ὑπὲρ τῶν ἐκείνοις ἀνηκό[ντων] (for the rights of Augustus and his heirs) πάντα κίνδυνον ὑπομενεῖν. The index gives other examples of this use, which is found in 1 and 2 Maccabees. *FP* 94 (iii/A.D.) has twice *περὶ τῶν [τῆ] ἐπιτροπείᾳ ἀνηκόντων*, as the edd. restore it, “his duties in the period of guardianship, functions pertaining to it.” *TbP* 6⁴¹ (ii/B.C.) τῶν ἀνηκόντων τοῖς ἱερο[ῖς κομ]ίξεσθαι, “the dues which belong to the temples”: it is unfortunately not clear whether the infin. depends on ἀνηκόντων or on the main verb προστετάχαμεν. *TbP* 43²⁶ (ii/B.C.) ἐν τοῖς ὑμῖν ἀνηκούσι, “in your interests.” It is needless to quote for the common meaning “pertain,” which is found as late as vi/A.D. (*OP* 140).

ἀνθίστημι.—*PP II.* 37 (a fragment) οὐ γὰρ δύναμαι ἀνθ[ι]στάνειν.

ἀνθομολογέομαι.—*OP* 743³⁴ (and ⁴⁰) (2 B.C., = *Witk.* 96) ὡς ἀνθομολογη(σομένῳ) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, where the edd. render “as he will agree in everything for you just as for me,” and compare *TbP* 21⁶, *Par P* 42⁷: add *TbP* 410¹⁴ (16 A.D.) [ἀνθο]μολογήσεται περὶ τῆς σπ[ο]υδῆς “he may answer to me for your activity.” In *GH* 71^{11.14} (iii/A.D.) the active appears with the meaning “acknow-

ledge, formally admit" the correctness of a legal form TbP 410¹⁴ (16 A.D.) ἵνα . . . [ἀνθο]μολογήσῃται περὶ τῆς σπουδῆς is translated by the edd. "may answer to me for your activity."

ἀνθραξ.—PP III. 107 (d), BM III. 113 (ii/A.D.), FP 348 (ii/iii A.D.).

ἀνθρώπινος.—This significant adj. is found in *Ostr.* 1218 (Rom.) μέλη ἰα<τρ>ικὰ ἀνθρώπι<να>, with reference apparently to certain healing charms. In wills of the Ptolemaic period ἀνθρώπινόν τι πάσχειν is the stereotyped form for "to die," e.g. PP I. 11 ἐὰν δὲ τι ἀνθρώπινον πάθω καταλείπω κ.τ.λ.: cf. also the important marriage contract NP 21¹⁵. (ii/B.C.) ἐὰν δὲ τις αὐτῶν ἀνθρώπινόν τι πάθῃ καὶ τελευτήσῃ κ.τ.λ. So TbP 333 (iii/A.D.); *Syll.* 633¹³ (Rom.—πάσχη).

ἀνίημι.—PP III. 53 (p) ἀνείεται λουπογραφεῖσθαι "he is permitted to remain in arrears." *Syll.* 552^{29, 50} (late ii/B.C.) of schoolboys "let off" ἐκ τῶν μαθημάτων. AP 99⁹ (ii/A.D.) ἀνιμένη "dedicated land." OP 471⁸⁶ (ii/A.D.) γέλωτα πολὺν καὶ ἀνειμένον. *Ibid.* 503¹⁸ ἀνεῖναι "to admit." *Ibid.* 533¹⁰ (ii/iii A.D.) ἐὰν ἀνεθῶσι "if they are neglected." GH 78¹⁹ (307 A.D.) ἀξιώ . . . ἀνεθῆναι "released."

ἀνίστημι.—AP 68⁴³ (late in i/A.D.) has ἀρούρας . . . ὑπὸ ἀμφοτέρων τῶν πρὸς χρεῖαις διὰ τῶν λόγων ἀνασταθείσας = "reported," or the like. The transitive tenses are common in the sense of "setting up" a statue.

ἀνοίγω.—*Syll.* 790⁴⁷ (i/A.D.) τὰς σφραγίδας ἀνοιξάτω. In two illiterate papyri of ii/B.C., written by the same hand, we find the forms ἀνύγω (Par P 51) and ἀνύγετε (Par P 50): see Mayser 110. So also TbP 383²⁹ (46 A.D.) (the entrance and exit) εἰς ἣν καὶ ἀνύξει ἐαυτῇ . . . θύραν.

ἀνοιξις.—BM I. p. 73 (magical papyrus of iv/A.D.).

ἀνοικοδομέω.—In BM III. p. 1² (iii/B.C.), a complaint is lodged against a neighbour who has "built" (ἀνοικοδόμηκεν) a staircase in a mutual courtyard, and thereby caused some

injury to the petitioner. In *Syll.* 220¹² (iii/B.C.), καὶ τῶν τευχῶν τῶν ἐν τῇ νήσῳ πεπτωκότων συνεπεμελήθη ὅπως ἀνοικοδομηθεῖ, the meaning is “rebuild.”

ἄνομος.—OP 237^{vii. 11} (Dionysia, ii/A.D.) ἀνόμου κατοχῆς “an illegal claim.” BM II. p. 172 (ii/A.D.) ἄνομα καὶ ἄδικα (conduct of persons complained of). For the noun may be cited Par P 14²⁷ (ii/B.C.) they assaulted me ἀφορήτῳ ἀνομία ἐξενεχθέντες. The verb is used in the passive Par P 37⁴⁸ (ii/B.C.) ἀξιώ . . . μὴ ὑπεριδεῖν με ἡνομημένον καὶ ἐγκεκλειμένον: *ibid.* 35³⁴ (by same writer) has the same combination in the present.

ἀνταποδίδωμι.—Par P 34²² (ii/B.C.) χαλκίαν τηροῦντες ἀν[τ]απ[ο]δώσωσι.

ἀντέχομαι.—For the New Testament sense “hold firmly to” see note in *Thess.* I. v. 14. The verb is very common in petitions, as implying that, notwithstanding the course taken, other claims are not lost sight of: e.g. OP 282 (30–35 A.D.) τῶν μὲν γὰρ ἄλλων τῶν ὄντων μο[ι] πρ[ὸς] αὐτὴν ἀνθόξομα[ι] (sc. ἀντέχομαι) κα[ὶ] ἀνυθέξομαι “this petition is without prejudice to the other claims which I have or may have against her” (G. and H.). The same combination of tenses in PFⁱ 86²⁸ (i/A.D.): see also 51²². In TbP 309²¹ (ii/A.D.) ἀντεχόμενοι καὶ ἐτέροις μεταμισθοῦντες is rendered “resuming the land and leasing it to others” (*id.*).

ἀντί.—For the simple ἀντί=“over against,” “opposite” Wackernagel (*Hellenistica* 5) cites IG II 835 c⁶⁸ (iv/B.C.) ἀ[σ]πίδες τρεῖς, ἐν αἷς ἐνὶ ἰππεὺς καὶ ὀπλίτης καὶ Θεσεύς ἀντὶ τοῦ Μινωταύρου. The ordinary meaning “instead of” needs no citations. *Syll.* 740⁵ (iii./A.D.) ἀ. πολλῶν καὶ μεγάλων ὧν εὐεργετήθη παρὰ τοῦ θεοῦ, “in return for many blessings.” BM III. p. 177 (B.C. 8) τιμῆ(ς) οἴνου ἀντὶ τῆς ε̄ “wine for the 5th day.” *Ostr.* 1135 (iii/A.D.) ἀντὶ κριθῆς “paid for barley”—ὑπέρ is usual in this sense. TbP 376¹⁵

(ii/A.D.), *διαμισθώσεως ἀντὶ τῶν . . . ἐκφορίων*, "joint leasing out at the rent" (G. and H.) is the same thing.

ἀντιβάλλω.—The subst. *ἀντιβλήματα* is found in OP 498¹⁶ (ii/A.D.), a contract with stone-cutters, where the edd. understand it of small stones used to insert in vacant places between larger ones.

ἀντίδικος.—For this legal word it is sufficient to refer to the interesting lawsuit regarding the identity of a child, which recalls so vividly 1 Kings iii. 16 ff.: the prosecuting advocate states that his client had put the foundling in the defendant's charge—*τούτο ἐνεχείρισεν τῆι ἀντιδίκωι* (OP 37¹⁸—49 A.D.).

ἀντίθεσις.—The adj. is used in a report of ii/B.C. regarding the peculations of certain officials, TbP 24⁶³, one of the charges against them being that they had "wormed themselves" (*αὐτοὺς ἐνειληκότων*) into certain positions *ἀντιθέταις τῆς καθ' ἑαυτοὺς ἀσχολία<ς>* "inconsistent with their own work" (G. and H.).

ἀντικαθίστημι.—OP 97⁹ (ii/A.D.).

ἀντίκειμαι.—Par P 45⁶ (ii/B.C.,=Witk. 60) *Μενέδημον ἀντικείμενον ἡμῖν*.

ἄντικρυς.—With the use in Acts xx. 15 cf. OP 43 *verso*^{iii.20} (iii/A.D.) *καταμένων ἄντικρυς οἰκίας Ἐπιμάχου*. TbP 395⁴ (ii/A.D.) *ἄντικρυς Τυχαίου* "opposite the temple of Fortune" (G. and H.). BM III. p. 233⁸ *καὶ κατ' ἀντικρὺ* [. . . (iv/A.D.) is before a hiatus.

ἀντιλαμβάνομαι.—The verb is found in the general sense of "lay hold of," "undertake," in BM II. p. 256 (ii/A.D.) *ὀμνύω . . . ἀντιλήμψασθαι (=εσθαι) τῆς χρείας*. So PFi 47 (217 A.D.) *ἐντεῦθεν δὲ ἐκάτερον ἀντιλαμβάνεσθαι καὶ χρᾶσθαι καὶ οἰκονομῖν καὶ διοικεῖν*. Rein P 47⁴ (ii/A.D.) *τῆς] γ[εωρ]γίας ἀ*. BU 462¹⁸ (ii/A.D.) of men who "hold" land. BU 531²² (ii/A.D.) to "set to" the vintage. TbP 393 (ii/A.D.) *al*. From this come two derived senses, of which only the first is repre-

sented in the New Testament, (1) "aid," "succour" of a friend, (2) "seize" of an opponent. Good examples of (1) are PP II 3 (iii/B.C.) *σὺ δὲ ἀφιλοτίμως μου ἀντιλαμβάνημι*, G 30¹⁶ (ii/B.C., =Witk. 83) *ἐφ' οἷς ἂν οὖν ὑμῶν προσδέωνται ἀντιλαμβανόμενοι*, and the expressive double compound in HbP 82¹⁷ (iii/B.C.) *καλῶς οὖν ποιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων* "please therefore to give your zealous co-operation in all that concerns this" (G. and H.). Cf. *OGIS* 697¹ (a Roman inscription from Egypt, on the graves of murdered men) *ἀντιλα(β)οῦ, κύριε Σάραπι*. Dittenberger quotes FP 12⁸⁴ (103 B.C.) *τούτων δὲ γενομένων ἔσομαι ἀντειλημμένος*, the passive. In *OGIS* 51^{9,10} (iii/B.C.) *καὶ κατ' ἰδίαν ἐκάστου καὶ κατὰ κοινὸν πάντων ἀντιλαμβάνεται* must have the same sense. *Ibid.* 339³² (ii/B.C.) shows gen. of thing, *τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο*. For (2), where the meaning is *in palam partem*, see such passages as BU 648 (ii/A.D.) *βιαίως ἀντιλαμβάνονται τοῦ πατρικοῦ μου μέρους*, BM III. p. 135 (ii/A.D.) *βιαίως ἀντέλαβον τὸ τῆς γῆς*: other examples in Gradenwitz, *Einführung*, i. p. 18.

ἀντιλέγω.—*Syll.* 540⁴³ (ii/B.C.) *ἐὰν δὲ πρὸς αὐτοὺς ἀντιλέγωσιν*: so in 523³¹ (iii/B.C.).

ἀντίληψις.—The *μ* begins to invade the noun even in the earlier documents (cf. *Proleg.* 56). BM I. p. 38 (158 B.C.) *ἦς ἔχετε πρὸς πάντας . . . ἀντιλήψεως*, and the same phrase in TbP 43 (118 B.C.); cf. G. 15 (ii/B.C.). FP 296 (ii/A.D.), TbP 283 *fn.* (i/B.C.). See further Deissmann *BS* 92, 223.

ἀντιλογία.—The disputed meaning of opposition in *act* (see Thayer) finds fresh confirmation in PP II. 17 (3) (iii/B.C.) where *ἀντιλογίαν γενομένην Ἀτταλῶι* refers to an "assault." The word is fairly common meaning "quarrel," as G 38⁸ (ii/i/B.C.) *ἀντιλογίαν πρὸς με συστησάμενος*. TbP 138 (i/B.C.). So in the formula *ἀνευ(χωρίς) πάσης ἀντιλογίας* "without dispute," in formal promises to pay money, etc. ;

BM II. p. 208 (ii/A.D.), *Ostr.* 1151 (iii/A.D.), PFi 43 (iv/A.D.), *ibid.* 94 (v/A.D.). Cf. *Syll.* 929¹¹⁵ (ii/B.C.) ὑπ' οὐδενὸς ἀντιλογίας, *ibid.* 334⁴; ³² (i/B.C.).

ἀντιλοιδορέω.—PP III 21(g)²⁰ (late iii/B.C.) ἐμοῦ δέ σε ἀντιλοιδορῶντος follows ἐλοιδόρησας φαμένη etc.

ἀντλέω.—BM III. p. 183⁶⁶ (113 A.D.) ἀντλούντων ἀπὸ πρωίας ἕως ὄψέ. The subst. ἀντλητής occurs in the same papyrus, and in TbP 241 (i/B.C.). For the compound ἀναντλέω used metaphorically see P Vat A (ii/B.C.,=Witk. 41) τοιούτους καιροὺς ἀνηντληκυῖα.

ἀντοφθαλμέω.—The word occurs in the printed text of Par P 63, but is removed by Mahaffy.

ἄνυδρος.—PP II 9 (2) (iii/B.C.) δια τὴν ἀνυδρίαν τῶν τόπων—in the petition of the quarrymen referred to above.

ἄνω.—PP II. 33 (a steward's account) ἄρτων τῶν ἀποσταλέντων σοι ἄνω. OP 744 (i/B.C.,=Witk. 98) ἀποστελῶ σε ἄνω "I will send it up to you" (from Alexandria): on σέ=σοί cf. *Proleg.* 64. The superl. occurs in BM III. p. 107(c)¹¹ (42 A.D.) τῆ ἄνωτάτῳ χρήσομαι τειμωρία.

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OPERA FORIS :

MATERIALS FOR THE PREACHER.

III.

ACTS xii. 17, and xxviii. 30-31.

Both Peter and Paul drop out of Acts suddenly. The reader would have liked to know what became of them, but Luke apparently has no interest in recording the close of their career. Peter *departed and went into another place.*