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.)


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 γεωμετριάς “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. 55231 (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 ἀν ὁν ἀνάγνωσις τῇ ἑπιστολήν, EP 92 (222 b.c.), and cf. 139.

1 For abbreviations see the February Expositor, p. 170. EP = Elephantine Papyri—see footnote below.
LEXICAL NOTES FROM THE PAPYRI

ἀναγω.—The use of ἀνάγω in Acts xii. 4 finds a ready parallel in Syll. 3634 (i/A.D.) ἀναχθέντα εἰς τὸν δῆμον ἐὰν μὲν ποιεῖτις ἣ, ἀποξενοῦσθαι. It means “to import” in Syll. 936 ἀνάγειν τι ἡ 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 (ταῦτα).

ἀναδέχομαι.—There is a legal sense in this word which is not uncommon. OP 51359 (ii/A.D.) ἐὰν τις ζήτησις περὶ τούτου πρὸς σὲ γένηται...[ἐγὼ] αὐτὸς τοῦτο ἀναδέχομαι, “if any action is brought against you... with regard to this, I will take the responsibility upon myself” (G. and H.). TbP 9837 (ii/B.C.) ὅν ἀναδεχῶμεθα “for whom we are security” (ibid.), and so elsewhere. So with infin. in TbP 756 (ii/B.C.) ἀναδέχομαι δόσιν “I undertake to give,” HbP 58 (iii/B.C.) ἀναδεδεκται ἡμῖν ἀπόμετρῆσειν 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 33930 (ii/B.C.) τὰς πρεσβείας ἀναδέχετο προθύμως. Ibid. 4419 (i/B.C.) καὶ διὰ ταῦτα κινδύνους πολλοὺς [. . .] ὑπὲρ τῶν ἣμετέρων δημοσίων [. . .] προθυμό]τατα ἄ[ν]ἀδεδεγμένους, if the supplements can be trusted, is a very good parallel. Syll. 92930 (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθιάν χάριν τοῦ μηθενὸς ὑστερῆσαι δικαίου μηθένα τῶν κρινομένων, of judges who say they have given not only the day but τὸ πλείον τῆς νυκτὸς to their work. Add Syll. 53065 (late iv/B.C.) = “undertake”; so EP 2913 (iii/B.C.), TbP 32949 (ii/A.D.) etc.

ἀναδίδωμι.—PFi 2293 (iii/A.D.) οἱ ἀναδοθέντισ, men whose names had been “sent up”; ibid. 2580 (ii/A.D.), of a document, ἢν καὶ ἀναδεδωκέν εἰς ἄκρωσιν. So TbP 39713 (198 A.D.). In Syll. 2797 (ii/B.C.) we find τὸ τε ψῆφισμα
ἀνέδωκεν according to the best reading. TbP 448 (ii/iii A.D.) τῷ ἀναδίδοντι σοι τὸ ἐπιστόλιον—“the bearer.”

ἀναζέω.—See Nägeli 47.

ἀναζητέω.—HbP 71 (iii/b.c.) τὴν πᾶσαν σπουδήν ποιῆσαι διὸ[ῶς ἀνα]ζητήθητες 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.) ἀναζητήθεντα ἀναπεμφθήσεσθαι πρὸς τὸν κράτιστον ἐπίτροπον. For the noun ἀναζήτησις cf. TbP 42312 (iii/a.d.).

ἀναζητυρέω.—LP W (ii/iii A.D.)—an occult pamphlet—άυτὸ γάρ ἐστιν τὸ ἀναζητυροῦν τὰς πᾶσας βιβλίους: cf. LP V (iii/iv A.D.) δὲ οὖν ζωτυρεῖται 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.

ἀναίρεώ.—BM III. p. 1367 (44 A.D.) ἀντὶ τοῦ τόκου [δ]υ ἀνείρηται “the interest on what she has borrowed.” Ibid. p. 15817 (212 A.D.) ἀνερήθαι τὸν πωλοῦντα παρὰ τοῦ ἀνωμένου τὴν συντηφευμένην πρὸς ἄλληλους τιμὴν. TbP 138 (ii/b.c.) ἀνέλομενος τὴν ἑαυτοῦ μάχαιραν. FP 10019,26 (99 A.D.) ἀνίρημαι of “receiving” money. For the active, OP 378 (i/a.d.) ἀνέλικαν ἀπὸ κοπρίας ἄρρενικον σωμάτων, “picked up from the gutter a boy foundling” (G. and H.): the corresponding passive about the same transaction in 338.

For the meaning “kill” cf. AP 1428 (iv/a.d.) βουλόμενοι ἀναίρησαι μὲ: in Syll. 92948 of a city “destroyed.” The commercial sense seems the commonest. The compound ἀνταναίρειν (cf. ἀνταναπληροῦν) occurs frequently in vol. i. of TbP, as 61b244 ἀνταναίρεθεῖσας, “subtracted.” So PP III. 76 (ii/b.c.), BU 776 (i/a.d.).

ἀναίτιος—Syll. 8167 (i/a.d.) ἐγχέαντας τὸ ἀναίτιον αἷμα ἄδικος, ibid.12 ὦν ἐγδικήσῃ τὸ αἷμα 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.)


ἀνακλάμπτω.—In connexion with the metaphorical use in Luke x. 6 we may quote BU 896 (ii/iii A.D.) τάντα τὰ ἐμὰ ἀνακλάμψει εἰς τὴν προγεγραμμένην τὴν θυγατέραν. Cf. Mayser, p. 20.

ἀνάκεμμα.—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 ἀνακλήμενοι, and ending γίνονται ἀνδρεῖς ἀναγείμενοι (!) μῖ.

ἀνακόπτει.—PFl 363 (early iv/iii A.D.) crimes ὑπὸ οὐδενὸς ἀλλοῦ 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. 512 [ii/b.c.] ἀνακρινόμενος δὲ καὶ τὸν 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 86 [ii/b.c.] we have a man described as ὁ πρὸς ταῖς ἀνακρίσεσι: the edd. note "This judicial office is not known from other sources." On LpP 4 (293 A.D.), where the word follows ἀπογραφή, Mitteis notes that it occurs in BM 251 (Π. p. 317), likewise in connexion with the purchase of a slave: "since ἀνακρίσις means a preliminary examination (Voruntersuchung), one thinks of a trial made before the purchase of the slave."
\(\text{ἀνακύπτω}.\) — Par P 47\(^{23}\) (ii/b.c. = Witk. 65), a very grandiloquent but ill-spelt letter, will illustrate Luke xxi. 28: οὐκ ἐστι ἀνακυψα ἢ με> πότετε ἐν τῇ Τρικομίᾳ [a village, says Wilcken] ὑπὸ τῆς αἰσχύνης.

\(\text{ἀναλαμβάνω}.\) — Syll. 329\(^{49}\) τοὺς ἀναλαβόντας τὰ δτῖα. Tbp 296\(^{44}\) (ii/a.d.) has it twice — "receive." The subst. is found in the same papyri\(^{19}\), in the receipt for the purchase of a priestly office, ἔξ ἀναλ(ήψεως) ἐν αὐτῷ "as payable by himself" (G. and H.). In Syll. 418\(^{38}\) (iii/a.d.) = "entertainment." BM III. p. 219 (ii/a.d.) has ἀναλημματίναι and the noun ἀναλήμματες in a very illiterate document.

\(\text{ἀναλίσκω}.\) — Par 49\(^{19}\) (ii/b.c. = Witk. 48) μηδὲ ἀναλίσκειν χαλέους, and so often. Notice ἀναλοκέων in same sense BM III. 181\(^{11}\) (ii/a.d.). (There seems no fatal reason against making this verb an early compound of ἁλίσκεω, whose simplex survives in the passive ἁλίσκομαι: the \(\alpha\) is due to contraction of \(-aFα-\) after loss of digamma. The meaning destroy is therefore parallel with the same sense in ἀναρέω.)

\(\text{ἀναλογία}.\) — The verb is found in AP 64\(^{13}\) (107 a.d.) μὴ ἀναλογόθντας 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 Pfii 50\(^{15}\) κατὰ τὸ ἡμίου κατ᾿ ἀναλογίαν τῶν φοινίκων (once πρὸς ἃ.) "proportionately."

\(\text{ἀναλώ.}.\) — For the intr. meaning "depart" (Polybius and later), cf. Par P 15\(^{29}\) (120 b.c.) οἰομένων ἐφ’ ἰκανὸν χρόνον καταφθαρέντα μὲ ἐντεῦθεν ἀναλύσειν: ibid. 22\(^{29}\) (ii/b.c.) ἀποσυλήσας ἡμᾶς ἀνέλυσε: BM I. p. 34 (161 b.c.) μετὰ κραυγῆς τε διαστελλομένου μεθ’ ἡμιχλας ἀναλύει. For the meaning "die" Nägeli, p. 34, cites the memorial inscription IGSI 1794\(^{2}\) (Rom.), καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθησ[η] εἰς τὸν βιόν.

\(\text{ἀναμωμήσκω}.\) — Syll. 256\(^{28}\) (ii/b.c.) ἀναμμ[ησ]κόμενοι πατρίων.
LEXICAL NOTES FROM THE PAPYRI

ἀνάμνησις.—Syll. 929106 (ii/B.C.) ὤν ἀνά(μνῆ)σιν [. . .] (ἐπ)οιοῦντο.

ἀνανεώ.—Syll. 48110 (iii/ii B.C.) τὰ τε ἐξ ἀρχῆς οἰκεῖα ὑπάρχουσα Σελευκείου ἐκ προγόνων ἀνενεώσατο. So ibid. 484 (iii/B.C.), 654 (? ii/B.C.). Cf. the subst. in PFi 16 (ii/A.D.) μὴ προσδιομένους ἀνανεῶσεως, a renewal of legal powers hereby conferred: so 811 (103 A.D.).

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

ἀνάξιος.—Str 5 (iii/A.D.) ἀνάξια [τῆς ὑπὸ σοῦ πᾶσιν ἡμῖν προτεταγμένης εἰρή[ν]ης ὑπὲρ] ἄναξιον ἀνατέθηκεν, and especially the full discussion by Wilcken, Archiv i. 157 f.

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 . . . ἄρ[ούρ]ας δυὸ ἀπὸ νότου ἀναπαύμεια γε[νε]σὶ 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 5766 (iii/A.D.) and 913 (ii/A.D.) ἀνάπαυσις and ἀναπαύω are used with τῶν λειτουργῶν of “relief” from public duties.

ἀναπέμπω.—“To send up to a higher authority” is the meaning in Syll. 177 511. 107 (iii/B.C. end), OGIS 19423 (i/B.C.), 32961 (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.

ἀναπληρών.—OGIS 5666 (238 B.C.) ὅπως ἀπαντεῖς εἰδῶσιν διότι τὸ ἐνλεῖπον πρότερον (as to the calendar) διωρθῶσι καὶ ἀναπληρώσωσιν συμβέβηκεν διὰ τῶν Εὐεργετῶν θεῶν: the first word describes correction, the second intercalation. On Par, P 622.3 (ii/B.C.) τῶν ἀναπληρώσουσιν τὰς ἀνὰς δοθήσεται ὁφύνια, ἐάνπερ ἐκπληρώσουσιν, “those who complete the contracts,” see Wilcken, Ostraka i. 532 f., who explains the ὁφύνια (against Grenfell) as a commission of 10 per cent. The noun occurs in BM III. p. 168 (b.c. 6) εἰς ἀναπλήρωσιν
The verb is found in PP III. 54 (Philadelphus) 
\[\text{ἀναπληροῦσα}[\nu]\], but with a hiatus both before and after: cf. also Syll. 510\textsuperscript{62} (ii/B.C.) τ. γενόμενον διάπτωμα \[\text{ἀναπληροῦσα}]. 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 \[\text{ἀναπληροῦν} \] \[\text{τὰ} \] \[\text{ἔφορα} \] \[\text{τῆς} \] \[\text{γῆς}].

\[\text{ἀνασελω}].—In TBP 28\textsuperscript{20} (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. 789\textsuperscript{36} (iv/B.C.).

\[\text{ἀνασκευάζω}].—OP 745 (1 A.D.) \[\text{μὴ} \] \[\text{πάλιν ἐκατοὺς \[\text{ἀνα-} \] \[\text{σκευάζωμεν} \] \[\text{μὴ} \] \[\text{οὖσας} \] \[\text{χρήσις}]. "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.

\[\text{ἀνασπάω}].—In TBP 420\textsuperscript{25} (iii/A.D.) \[\text{ἀνασπασθῇ} \] is used with regard to the "pulling up (?)" of barley, with which the edd. compare BU 1041\textsuperscript{8} ἔτι δὲ καὶ \[\text{ἀνασπάσθη} \] σου ἡ κριθῇ \[\text{ἀρτ[ὰ]β[αί]} \] ιε.

\[\text{ἀναστασίς}].—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. 170\textsuperscript{21}, 193, Syll. 324\textsuperscript{8}, 342\textsuperscript{8} (both i/B.C.) \[\text{al.}, \] and for the verb Syll. 656, 686 (both ii/A.D.) \[\text{al.} \]. So still in iii/A.D., BU 362\textsuperscript{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.

\[\text{ἀναστατώω}].—"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 1079\textsuperscript{20} (41/A.D.) \[\text{μὴ ἵνα} \[\text{ἀναστατώσης} \] \[\text{ἡμᾶς}, \] and later by the famous schoolboy's letter, OP
119\textsuperscript{10} (ii/iii A.D.) ἀναστατοῖ μὲ—ἀρρόν (= ἀρόν) αὐτὸν, “he quite upsets me—off with him” (Blass): cf. also Str P 5\textsuperscript{16} (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 ἡγεί “walk.” As his examples are entirely from Pergamus, we may add others to show that it was no local peculiarity. Syll. 521\textsuperscript{95} (190 B.C.) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφεῖσιν (Athens). OGIS 48\textsuperscript{9} (iii/B.C.), ὄρθων ἁίνας τῶν πολιτῶν μὴ ὀρθῶς ἀνα[στρ]ε[ϕ]εύσεται καὶ θόρυβον οὔ τὸν τυχόντα παρ[ἐ]χοντας, is an early example from Egypt. (Dittenberger’s index has “ἀναστροφῆ, passim.”)

AP 131 (early ii/A.D.) has ἁ. περὶ in the sense “attend to.” FP 12\textsuperscript{5} (103 B.C.) τῶν . . . οὐ ἀπὸ τοῦ βελτίστου ἀναστρε-ϕομένων, “being of the less reputable class” (G. and H.). In OP 237\textsuperscript{1,23} (ii/A.D.) μεταπαθῶς ἀναστραφ[έ]ντα is translated “being sympathetically disposed”; but OP 71\textsuperscript{1,12} (303 A.D.) μὴ ὀρθῶς ἀναστραφέντες is “behaved dishonestly.”

ἀνατίθεμαι.—Note perf. act. ἀνατέθηκα in Syll. 604\textsuperscript{10} (Pergamon, end of iii/B.C.). The active—“dedicate” of course occurs everywhere. The late sense “impair, communicate,” found in the two N.T. occurrences of the word, seems to appear in Par P 69\textsuperscript{n} (iii/A.D.) . . . ἄναθέμενοι τὸ πράγμα ἀκ[έρανον].

ἀνατολή.—OGIS 199\textsuperscript{2} (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. 740\textsuperscript{25} (212 A.D.). The Calendar in HbP 27\textsuperscript{25} (iii/B.C.) has πρὸς τὰς δύσεις (= δύσεις) καὶ ἀ[ν]τολᾶς τῶν ἄστρων, and in TbP 276\textsuperscript{28} (ii/iii A.D.) the word is applied to the “rising” of Venus. Time, instead of point of compass, is indicated in OP 725\textsuperscript{12} (ii/A.D.) ἀπὸ ἄν[ατολῆς] ἡ[λίου] μὲχρι 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-
par P 633 (ii/b.c.) τής πατρικῆς οἰκίας... ἔτι ἐνπροσθεν ἀρδην [ἀ]νατετραμμένης δὲ ἀσ[ω]τιας.

ἀναφέρω is used of “transference” from a village-prison to the prison of the metropolis in P Lille 717 (iii/A.D.) νυνὶ δὲ ἀνενήνοχεν μὲ εἰς τὸ ἐν Κροκοδίλιων πόλει δεσμωτήριον. 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. 58815 (ii/b.c.), 81311 (see note), 8148; BM III. p. 19521 (iii/A.D.); Rein P 2614 (104 B.C.).

ἀναχρονίζω in the sense of χρονίζω occurs in the illiterate TbP 41314 (ii/iii A.D.) ἀ. σοι πέμπτοντες 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) (iii/b.c.—Witk. 16) ἀνα[χω]ρησον τοῦ ποταμοῦ. On BU 44778 (ii/A.D.) see Wilcken Ostr. i. 648. In TbP 3539 (ii/A.D.) ἀντὶ ἀναχωρήσεως κατασχέληθα, it has the sense of “absence.” For the verb=“withdraw” see Syll. 802117 (iii/b.c.) τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε.

ἀνάγνυσι.—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 δοκοῦσα νῦν γε σοῦ παραγενομένου τεῦξεσθαί τινος ἀναψυχής. 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 ἀλογοψυχήσητε, ἀλλʼ ἀνδρίζεσθαι—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 θεραπεῖαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεποῦσαι ἐσθησε 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).

ἀνεμος.—To Deissmann’s example (BS 248) for ἐκ τῶν τεσσάρων ἀνέμων add PFi 50104 (iii/A.D.). The same use of ἀνεμος is implied in PFi 2010 (128 A.D.) ἐξ οὗ ἐὰν αἱρήται ἀνέμον: Vitelli compares Catullus 265. In OP 10010 (133 A.D.), a declaration regarding a sale of land, we find ὅν ἡ τοποθεσίᾳ καὶ τὸ κατ' ἀνεμον διὰ τῆς καταγραφῆς δεδηλοται, where the edd. understand by τὸ κατ' ἀνεμον 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 τοίς λοιποῖς ὅν μὴ ὑπομένων 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 4128 (late ii/A.D.) ἀνέλθε εἰς τὴν μητρόπολιν τοῦ νέου ἔπου ἐπὶ καίγω ἀνέρχομε εἰς τὴν πόλιν. So 41115 (ii/A.D.) αὐτῇ ὁφά ἀνέλθε “come up instantly, for his high­ness the epistrategus has made several inquiries for you” (G. and H.); and BM. III. p. 2108.5 (iii/A.D.) ἀνερχέστω. Other citations are needless.

ἀνεαί.—See Thess. 89, and add Syll. 53318 (iii/A.D. init.), 93253 (ibid.), of “relief” from taxation.

ἀνετάξω.—In OP 3413 (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).

ἀνευ.—P Par 454 (II/B.C., =Witk. 60) ἀνευ 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.).


ἀνεψιός.—TpB 323, FP 99, OP 99, BM III. p. 167, etc.

ἀνηθόν.—Syll. 804²⁸ (perhaps ii/a.d.) ἀ. μετ’ ἑλαίου, for headache.

ἀνήκω.—The Biblical meaning “to be due” seems not to be illustrated from outside this literature; it is, however, very common. OGIS 532²⁷ (3 b.c.), the Paphlagonians’ oath of allegiance to Augustus, has the undertaking [παντὶ τρόπῳ ὑπὲρ τῶν ἑκείνων ἀνηκοντον] (for the rights of Augustus and his heirs) πάντα κύνδυνον 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 [τῇ ἐπιτροπείᾳ] ἀνηκοντον, as the edd. restore it, “his duties in the period of guardianship, functions pertaining to it.” Tpb 6¹ (ii/b.c.) τῶν ἀνηκοντων τοῖς ἱεροῖς κοιμ.ἐξεσθαι, “the dues which belong to the temples”; it is unfortunately not clear whether the infin. depends on ἀνηκοντων or on the main verb προστετάχαμεν. Tpb 43²⁵ (ii/b.c.) ἐν τοῖς ὑμῖν ἀνηκουσι, “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 Π. 37 (a fragment) οὐ γὰρ δύναμαι ἀνθ[i]στάνειν.

ἀνθομολογόμαι.—Op 743³⁴ (and ⁴⁰) (2 b.c.,=Withk. 96) ὡς ἀνθομολογη(σομένῳ) ὑπέρ σου οὕτως ὡς ὑπὲρ(έπ) μου, where the edd. render “as he will agree in everything for you just as for me,” and compare Tpb 2¹, Par P 4²⁷: add Tpb 410¹⁴ (16 a.d.) [ἀνθὸ]μολογήσται περὶ τῆς στρ[ο]υθῆς “he may answer to me for your activity.” In GH 7¹¹.¹⁴ (iii/a.d.) the active appears with the meaning “acknow-
ledge, formally admit” the correctness of a legal form
TbP 410\textsuperscript{14} (16 A.D.) ἴνα ... [ἀνθο]μολογήσηται 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.) μέλῃ ἡ<τρ>ικὰ ἀνθρώπι<να>, with reference apparent­
yly to certain healing charms. In wills of the Ptolemaic
period ἀνθρώπινον τι πάσχειν is the stereotyped form for
“to die,” e.g. PP I. 11 ἐὰν δὲ τι ἀνθρώπινον πάθω καταλεῖπτω
κ.τ.λ.: cf. also the important marriage contract NP 21\textsuperscript{15}.
(ii/b.c.) ἐὰν δὲ τις αὐτὸν ἀνθρώπινον τι πάθῃ καὶ τελευ­
τήσῃ κ.τ.λ. So TbP 333 (iii/A.D.); Syll. 633\textsuperscript{13} (Rom.—πάσχῃ).

ἀνίημι.—PP III. 53 (p) ἀνέλεται λοιπογραφεῖται “he is
permitted to remain in arrears.” Syll. 552\textsuperscript{28}, \textsuperscript{59} (late ii/b.c.)
of schoolboys “let off” ἐκ τῶν μαθημάτων. AP 99\textsuperscript{9} (ii/A.D.)
ἀνμενὴ “dedicated land.” OP 471\textsuperscript{86} (ii/A.D.) γέλωτα πολὺν
καὶ ἀνειμένον. Ibid. 503\textsuperscript{18} ἀνεῖναι “to admit.” Ibid. 533\textsuperscript{10}
(ii/iii A.D.) ἐὰν ἀνεθῶσι “if they are neglected.” GH 78\textsuperscript{19}
(307 A.D.) ἄξιῶ ... ἀνεθῆραι “released.”

ἀνίστημι.—AP 68\textsuperscript{42} (late in i/A.D.) has ἀροῦρας ... ὑπὸ
ἀμφοτέρων τῶν πρὸς χρείας διὰ τῶν λόγων ἀνασταθεῖσας=
“reported,” or the like. The transitive tenses are common
in the sense of “setting up” a statue.

ἀνοίγω.—Syll. 790\textsuperscript{47} (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 383\textsuperscript{29} (46 A.D.) (the entrance
and exit) εἰς ἤν καὶ ἀνύξι έαυτη ... θύραν.

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

ἀνοικοδομέω.—In BM III. p. 1\textsuperscript{2} (iii/b.c.), a complaint is
lodged against a neighbour who has “built” (ἀνοικοδόμηκεν)
a staircase in a mutual courtyard, and thereby caused some

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injury to the petitioner. In Syll. 220\textsuperscript{11} (iii/B.C.), καὶ τῶν τειχῶν τῶν ἐν τῇ νῆσῳ πεπτωκότων συνεπεμελήθη ὅπως ἀνοικοδομηθεὶ, the meaning is “rebuild.”

ἀνομος.—OP 237\textsuperscript{vii}.\textsuperscript{11} (Dionysia, ii/A.D.) ἀνόμου κατοχῆς “an illegal claim.” BM II. p. 172 (ii/A.D.) ἀνομα καὶ ἄδικα (conduct of persons complained of). For the noun may be cited Par P 14\textsuperscript{27} (ii/B.C.) they assaulted me ἀφορήτω ἀνομίᾳ ἑξενεχέντες. The verb is used in the passive Par P 37\textsuperscript{48} (ii/B.C.) ἀξιῶ . . . μὴ ύπεριδεῖν με ἡνομημένον καὶ ἐγκεκλειμένου: ibid. 35\textsuperscript{24} (by same writer) has the same combination in the present.

ἀνταποδίδωμι.—Par P 34\textsuperscript{22} (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.) τὸν μὲν γὰρ ἄλλων τῶν ὄντων μο[ι] πρ[ῶς] αὐτὴν ἀνθόξομα[ι] (sc. ἀντέχομαι) κα[ὶ] ἀνθέξομαι “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 86\textsuperscript{28} (i/A.D.): see also 51\textsuperscript{28}. In TbP 309\textsuperscript{21} (ii/A.D.) ἀντεχό[μενοι καὶ ἑτέροις] μεταμισθοῦντες is rendered “resuming the land and leasing it to others” (id.).

ἀντὶ.—For the simple ἀντὶ—“over against,” “opposite” Wackernagel (Hellenistica 5) cites IG II 835 c\textsuperscript{68} (iv/B.C.) ἀ[σο]τιδες τρεῖς, ἐν αἷς ἐνὶ ἰππεῖς καὶ ὀπλίτης καὶ Ἐθεῖς ἀντὶ τοῦ Μινωταύρου. The ordinary meaning “instead of” needs no citations. Syll. 740\textsuperscript{8} (iii/A.D.) ἀ. πολλῶν καὶ μεγάλων ὄν εὐεργητῆθη παρὰ τοῦ θεοῦ, “in return for many blessings.” BM III. p. 177 (B.C. 8) τιμὴ(ς) οἴνου ἀντὶ τῆς ἐν “wine for the 5th day.” Ostr. 1135 (iii/A.D.) ἀντὶ κριθῆς “paid for barley”—ὑπὲρ is usual in this sense. TbP 376\textsuperscript{15}
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(ii/A.D.), διαμισθώσεως ἀντὶ τῶν . . . ἐκφορίων, “joint leasing out at the rent” (G. and H.) is the same thing.

ἀντιβάλλω.—The subst. ἀντιβάλλημα is found in OP 498 (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 ἑνεχείρισεν τῇ ἀντιδίκῳ (OP 371—49 A.D.).

ἀντίθεσις.—The adj. is used in a report of ii/B.C. regarding the peculations of certain officials, TbP 24, one of the charges against them being that they had “wormed themselves” (αὐτοὺς ἑνειληκτόνων) into certain positions ἀντιθέταις τῆς καθ’ ἐαυτοὺς ἄσχολίας “inconsistent with their own work” (G. and H.).

ἀντικαθιστημι.—OP 97 (ii/A.D.).

ἀντικείμεναι.—Par P 45 (ii/B.C., =Witk. 60) Μενέδημον ἀντικείμενον ἥμιν.

ἀντικρυς.—With the use in Acts xx. 15 cf. OP 43 verso (iii/A.D.) καταμένων ἀντικρυς οἰκίας Ἑσπιμάχου. TbP 395 (ii/A.D.) ἀντικρυς Τυχαίου “opposite the temple of Fortune” (G. and H.). BM III. p. 233 καὶ κατ’ ἀντικρύ[ ... (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.) δομνῷ . . . ἀντιλήψασθαι (= -εσθαι) τῆς χρείας. So PFI 47 (217 A.D.) ἐπετεύθην δὲ ἐκάτερον ἀντιλαμβάνεσθαι καὶ χράσθαι καὶ οἰκονομῶν καὶ διοικεῖν. Rein P 47 (ii/A.D.) τῆς γῆς γεωργίας ἄ. BU 462 (ii/A.D.) of men who “hold” land. BU 531 (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.) συ δε ἀφιλοτίμως μου ἀντιλαμβάνη,
G 3016 (ii/b.c.,=Witk. 83) ἐφ' οἷς ἄν οὖν ὑμῶν προσδέωνται ἀντιλαμβανόμενοι,
and the expressive double compound in
HbP 8217 (iii/b.c.) καλῶς οὖν ποτίσεις συναντήσας προθύμος περὶ τῶν εἰς ταῖτα 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,
kύριε Σάραπι. Dittenberger quotes FP 1234 (103 b.c.)
τοῦτον δὲ γενομένων έσομαι ἀντειλημένος, the passive. In OGIS
51910 (iii/b.c.) καὶ κατ' ἰδίαν ἐκάστου καὶ κατὰ κοινὸν πάντων ἀντιλαμβάνεται must have the same sense. Ibid. 33923
(ii/b.c.) shows gen. of thing, τῆς τε ἄλλης εὐσχημοσύνης τῆς
κατὰ τὸ γυμνάσιον ἀντελάβετο. For (2), where the meaning
is in malum partem, see such passages as BU 648 (ii/a.d.)
βιαλως ἀντιλαμβάνονται τοῦ πατρικοῦ μου μέρους, BM III.
p. 135 (ii/a.d.) βιαίως ἀντελαβον τὸ τῆς γῆς: other examples
in Gradenwitz, Einführung, i. p. 18.
ἀντιλέγω.—Syll. 54043 (ii/b.c.) ἐὰν δὲ πρὸς αὐτοὺς ἄντι-
λέγοσιν: so in 52331 (iii/b.c.).
ἀντιλημφέως.—The μ begins to invade the noun even in the
earlier documents (cf. Proleg. 56). BM I. p. 38 (158 b.c.) ἃς
ἐχετε πρὸς πάντας . . . ἀντιλήμφεος, and the same phrase
in TbP 43 (118 b.c.); cf. G. 15 (ii/b.c.). FP 296 (ii/a.d.),
TbP 283 fin. (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 συστηγάμενος. TbP
138 (i/b.c.). So in the formula ἄνευ ξωρίας πάσης ἀντιλογίας
"without dispute," in formal promises to pay money, etc.

ἀντιλοιδορέω.—PP III 21(90) (late iii/B.C.) ἐμοῦ δέ σε ἀντιλοιδοροῦντος follows ἐλοίδόρησας φαμένη etc.

ἀντιλέω.—BM III. p. 1836 (113 A.D.) ἀντλούντων ἀπὸ πρωίας ἐως ὕψε. 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.,=Withk. 41) τοιοῦτος καιροῦς ἀνηντληκία.

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

ἀνυδρος.—PP II 9 (2) (iii/B.C.) διὰ τὴν ἀνυδρίαν τῶν τῶπων —in the petition of the quarrymen referred to above.

ἀνω.—PP II. 33 (a steward’s account) ἀρτων τῶν ἀποσταλέντων σοι ἀνω. OP 744 (i/B.C.,=Withk. 98) ἀποστελέω σε ἀνω “I will send it up to you” (from Alexandria) : on σὲ = σοι cf. Proleg. 64. The superl. occurs in BM III. p. 107(c)11 (42 A.D.) τῇ ἀνωτάτῳ χρήσομαι τεμαρφά.

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OPERA FORIS:
MATERIALS FOR THE PREACHER.

III.


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.