

LEXICAL NOTES FROM THE PAPYRI.¹

XIII.

ἐνδείκνυμι.—With the construction of ἐ. in 2 Tim. iv. 14, πολλὰ μοι κακὰ ἐνεδείξατο (cf. Gen. i. 15, 17) cf. OP 494^o (ii/A.D.) πᾶσαν πίστιν μοι ἐνδεικνυμένην, a passage which also helps to confirm the meaning of “faithfulness” for πίστις in certain N.T. passages such as Matt. xxiii. 23, Gal. v. 22.

ἐνδιδύσκω.—The range of this somewhat rare word is extended by the dialect inscription *Syll.* 857¹³ (ii/B.C.), ἐνδιδυσκόμενος, clearly a hewer’s error for ἐνδιδυσκόμενος (Deissmann, *Licht vom Osten*, p. 51).

ἐνδόμησις.—The spelling ἐνδώμησις, which W.H. adopt in Rev. xxi. 18, is confirmed by *Syll.* 583³¹, τὴν ἐνδώμησιν τοῦ τεμένους, where the editor pronounces this orthography as “new.”

ἐνέδρα.—The derived meaning of “treachery,” “fraud,” is illustrated by OP 62^o ff. (iii/A.D.), ἵνα μὴ ἐκ τῆς σῆς ἀμελείας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours” (G. and H.). For a similar use of the verb see *Notes* iii. p. 430, and add P Rein 725^{ff.} (ii/B.C.), δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μὴ με ὑπεριδεῖν ἐνεδρευόμενον ὑπὸ ἀνθρώπου ἀγνώμονος, “I beseech you therefore, most high gods, not to show yourselves indifferent to the trap laid for me by this unfeeling [man.” Cf. *Syll.* 324¹⁹ (i/B.C.), ἐνεδρεύσαντες δὲ αὐτὸν νύκτωρ ἔδο[λοφ]όνησαν.

ἐνειλέω.—TbP 24⁶² (B.C. 117), ἐνίων μὲν αὐτοὺς ἐνειληκτόων οἰκονομ[ίαις] κ.τ.λ., “some have wormed themselves into positions of oeconomus,” etc.

ἔνειμι.—The interpretation of Luke xi. 41, πλὴν τὰ ἐνόνητα δότε ἐλεημοσύνην, “the contents of your cup and platter

¹ For abbreviations see the February and March (1908) *EXPOSITOR*, pp. 170, 262.

give ye in alms," may be supported by TbP 414^{19f.} (ii/A.D.), τὸ σφυρίδιον μετὰ τῶν ἐνόντων κάτω, "the little basket with its contents at the bottom" (G. and H.).

ἐνέργεια.—With the limitation of this word in the N.T. to superhuman activity (see Robinson, *Eph.* p. 242) cf. OGIS 262⁴ (iii/A.D.), προσενεχθέντος μοι περὶ τῆς ἐνεργείας θεοῦ Διὸς Βαιτοκαίκης. The generally strong sense of the word comes out in a fragmentary letter from Cronion, a προφήτης, TbP 616, ἐκ π[άσης?] ἐνεργίας καὶ σπουδῆς καὶ φιλείας. The adj. is used in BU 1067⁴ (A.D. 101–2) of a mill in working order, μύλαιον ἐνεργόν, while in *Syll.* 517¹⁷ it refers to "employed" capital, money which brings in a return.

ἐνέχω.—Numerous instances of the construction of this verb with the simple dative as in Gal. v. 1 (see *Proleg.* 61) are forthcoming, e.g. TbP 5⁶ (ii/B.C.) an amnesty granted by Euergetes II. and the two Cleopatras, the "sister" and the "wife" to all their subjects, πλὴν τ[ῶν φόν]ους ἐκουσίους καὶ ἱεροσολίαις ἐνεχομ[ένων], "except to persons guilty of wilful murder or sacrilege," BU 1051³⁴ (time of Augustus), χωρὶς (=χωρὶς) τοῦ τὸν παραπαίνοντα (=παραβαίνοντα) ἐνέχεσθαι τῷ ὀρισμένῳ προστίμῳ, "apart from the transgressor's being involved in the appointed penalty." Cf. also *Syll.* 154²⁶ (end of iv/B.C.), ἐνεχέσθων τῶν ψηφίσματι.

ἐννομος.—Sir William Ramsay contends (*Pauline Studies*, p. 203 ff.) that Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται, should be rendered "it shall be determined in the duly constituted assembly" ("lawful," A.V.) rather than "in the regular assembly" (R.V.). In connexion with other nouns the adj. means "legal," as in OP 247¹² (A.D. 90) of the registration of a man προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "who is approaching the legal age." In *Syll.* 922⁴¹ (iii/B.C.) we read of a decision come to in the city of Delphi, ἐν ἀγορᾷ τελείῳ σὺν ψάφοις ταῖς ἐννόμοις: cf. for the same phrase OGIS 241¹³ (ii/B.C.), etc.

ἐνόρκιζω.—See *Thess.* 80.

ἐνοχος.—Wellhausen's assertion (*Eiwl.* p. 33 f.) that ἔ. τῇ κρίσει in Matt. v. 22 is not Greek is sufficiently ruled out by Grimm's apt parallel, ἔ. γραφῆ, "liable to be indicted," from Xenophon: Blass (p. 106) makes the dative there "the commoner classical construction." The dat. of the crime, also classical, is found in Hellenistic, as EP 23¹⁹ f (iii/B.C.), ἔ. τῆι ἀσεβείαι τοῦ ὄρκου. The gen. in 1 Cor. xi. 27 is claimed by Deissmann as a Cilician provincialism of Paul (*Licht vom Osten*, p. 78, where ἐνοχος ἔστω πᾶσι θεοῖς is cited from an inscription in SW. Asia—a yet closer parallel for Matt. *l.c.*).

ἐνταφιάζω.—In OP 476 (ii/A.D.) we have the report of two ἐνταφιασταί, "mummifiers," who had been commissioned to examine a dead body. On the use of the same subst. in Gen. i. 2 f. to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann, *BS* 120 f.

ἐντευξις.—The usage of this word in 1 Tim. ii. 1, iv. 5 is readily explained by its constant recurrence in the papyri and inscriptions as a kind of "vox sollemnis" for a "petition" of any kind. Thus AP 33²¹¹. (ii/B.C., a petition addressed to Ptolemy Philometor and Cleopatra II), δεόμεθ' ἰμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ ἀποστεῖλαι ἡμῶν τὴν ἐντευξιν ἐπὶ τοὺς αὐτοὺς χρηματιστάς. According to Dittenberger on *OGIS* 138⁴ the word signifies properly the act of approaching the king, and was thence transferred to the statement or petition presented to him at the time. For the more literal meaning of "congressus" see *OGIS* 5⁸ (end of iv/B.C.), τὴν ἐντευξιν ἐπὶ τοῦ Ἑλλησπόντου ἐποιοῦμεθα.

ἐνρέπομαι.—See *Notes* iii., *Thess.* on 2 Th. iii. 14; add Witkowski's note, p. 47.

ἐντυλίσσω.—In BM II. p. 11¹⁵, an inventory of ii/B.C., we find amongst other articles mention of an ἐρίᾱ (ἐρεᾶ) ἐντύλη, by which the Editor understands a woollen wrapper or rug.

The verb is found in the magic papyrus BM I. p. 110⁸²⁶ (iii/A.D.), ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῶ (καινῶ?), a passage which strangely recalls its only occurrence in the N.T., John xx. 7, τὸ σουδάριον . . . ἐντετυλιγμένον εἰς ἓνα τόπον.

ἐνύπνιον.—This common LXX word (cf. Acts ii. 17) may be illustrated by two passages from the Paris Papyri, both belonging to ii/B.C., 44⁵¹. (=Witk. 58), ἐγὼ γὰρ ἐνύπνια ὀρῶ πονηρά, 47²⁷ ff., ἀποπεπτωκαμεν πλανώμενοι ὑπὸ τῶν θεῶν, καὶ πιστεύοντες τὰ ἐνύπνια.

ἐνώπιον.—See *Proleg.*³ p. 99.

ἐξαλείφω.—*Syll.* 439²⁰ (iv/B.C.), δς δ' ἂν δόξῃ μὴ ὦν φράτηρ ἐσαχθῆναι, ἐξαλειψάτω τὸ ὄνομα αὐτὸ ὁ ἱερεύς. *OGIS* 218¹²⁹ (iii/B.C.), ἐξαλειψαντας τὸ ὄνομα τὸ ἐκείνου—passages which at once recall Rev. iii. 5, οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς.

ἐξαρτίζω.—As this word is “rare in prof. auth.” one or two citations may be of interest. OP 296⁷ (i/A.D.), πέμφσον ἡμῖν περὶ τῶν βιβλίον^{sic} ἢ ἐξήρτισας, “send me word about the documents, how you have completed them,” where the editors remark that ἐξήρτισας probably = ἐτελείωσας. In TbP 342^{16f.} (ii/A.D.) it is found in the sense of “furnish,” κεραμεῖον . . . ἐξηρτισμ(ένον) πᾶσι, and similarly in BM III. p. 164¹¹ (iii/A.D.) of a boat, σὺν κώποις δυσι ἐξηρτισμένον, “supplied with two oars.” For the subst. see Aristeas 144 (ed. Wendland), πρὸς . . . τρόπων ἐξαρτισμὸν δικαιοσύνης ἐνεκεν σεμνῶς ταῦτα ἀνατέτακται.

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