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word bearing on its initial stages is found in his history is one of the many reasons which convince me that his work was never completed, that a third book was in his mind, and that even the second book, the Acts, never received its finishing touches. In the year 57, when we leave Asia, there are only Presbyters. In the year 61 there are at Philippi bishops and deacons, as we see in the slight glimpse which Paul's letter to the Philippians permits. The development began in that interval, during which the Acts does not touch Asia or Galatia. A study of the Pastoral Epistles may throw some light on the subject.

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LEXICAL NOTES FROM THE PAPYRI.¹

XIV.

ἐξηλώω.—Dr. Stanton (*The Gospels as Historical Documents*, p. 100) remarks on Justin's use of "the curious word ἀφηλωθείς" to denote that Christ was "unnailed" from the Cross (*Dial.* 108). The passage is noted by Sophocles (*Lexicon s.v.*), who also gives references for the corresponding verb ἐξηλώω. To these last may be added TbP 332^{14f.} (A.D. 176) where complaint is made of robbers who τὰς θύρας ἐξηλώσαντες ἐβάσταξαν, "extracting the nails from the doors carried off" what was within, and PFi 69^{21, 24} (iii/A.D.) ἐξηλοῦσι σανίδες (accus.).

ἐξομολογέω.—For the ordinary Bibl. meaning of "admit," "acknowledge" cf. HbP 30¹⁸ (iii/B.C.), οὔτε τῶι πράκτορι ἡβούλου ἐξομολογήσασθαι, "nor were willing to acknowledge the debt to the collector" (G. and H.). The derived sense of "agree," as in Luke xxii. 6, comes out in TbP 183 (ii/B.C.), τοῦ κω[μάρχ]ου ἐξωμολογησαμένου ἕκαστα: cf. PFi 86¹¹ (i/A.D.) ἐξομολογουμένην τὴν πίστιν.

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

ἐξορκίζω.—With Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα κ.τ.λ. may be compared the heathen amulet BU 956 (iii/A.D.), ἐξορκίζω ὑμᾶς κατὰ τοῦ ἀγίου ὀνόματος θεραπεύσαι τὸν Διούσιον. The adjective is of constant occurrence in the magic papyri, e.g. BM I. p. 677⁶ (iv/A.D.), p. 93²⁶⁹ (iii/A.D.).

ἐξουσία.—The phrase ἐξουσίαν ἔχειν in the general sense of exhibiting weight and authority (as Mark i. 22, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων) may be paralleled from FP 125^{5f.} (ii/A.D.), ἀντιλαβὼν ἦν ἐξουσίαν ἔχεις, “using all the influence you have” (G. and H.). In an interesting note in his *Poimandres*, p. 48 n³, Reitzenstein claims that in the N. T. usage, as in the Hermes dialogue, the idea of “knowledge” is mingled with that of “power.” For the reference of the word to civil magistracy or rule (as Rom. xiii. 1) cf. BM III. p. 215 (ii/A.D.), δημαρχικῆς ἐξουσίας, the *tribunicia potestas* of Claudius.

ἐπαιτέω.—In BM I. p. 32⁴ (163 B.C.) a recluse at the Serapeum describes himself as living ἀφ’ ὧν ἐπαιτῶ ἐν τῷ ἱερῷ, “from what I beg in the temple”: cf. Luke xvi. 3, ἐπαιτεῖν αἰσχύνομαι. That temples generally were a promising haunt for the profession St. Luke reminds us elsewhere. Ἐπητρία, the Greek for a “beggaress”—to translate it with an equal novelty—appears as a ἄπ. λεγ. in Witkowski, p. 52 (Par P 59), of ii/B.C.: see note.

ἐπακολουθέω.—The use of ἐπ. to denote those who “checked” or “verified” an account, e.g. the signatures to a series of tax receipts TbP 100^{20, 21} (ii/B.C.), Δρεῦος ἐπηκολούθηκα, Ἀκουσίλαος ἐπηκολούθηκα, throws light on [Mark] xvi. 20, τοῦ κυρίου . . . τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων: the signs “endorse” the Word. For an important discussion of the word see Wilcken *Ostr.* i. p. 76 f.

ἐπανόρθωσις.—With the metaph. usage in 2 Tim. iii. 16

cf. the verb in NP 1¹⁵ ff. (ii/A.D.), εἰ μάθοιμι παρὰ τὰ κεκελευσμένα πράσσοντας, ἐπιστρεφέστερον ὑμᾶς ἐπανορθώ[σο]μαι.

ἐπάρατος.—For this N.T. ἄπ. λεγ. (John vii. 49) cf. *Syll.* 810, εἰ δέ τι ἐκὼν ἐξαμαρτ[ήσει], οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέμαται τιμωρὸς ἀπελθόντι ἀπειθῆς Νεμέσεως—an inscription which recalls the teaching of Rom. xii. 19. The LXX compound ἐπικατάρατος (cf. Gal. iii. 10) is also amply attested from the inscriptions, e.g. *Syll.* 891² ff. (ii/A.D.), ἐπικατάρατος ὅστις μὴ φείδουτο κατὰ τόνδε τὸν χῶρον τοῦδε τοῦ ἔργου (a sepulchral monument).

ἐπεισαγωγή.—We have found no instance as yet of this interesting subst. (Heb. vii. 19, ἐπεισαγωγή δὲ κρείττονος ἐλπίδος); but the verb is used as a *terminus technicus* in marriage contracts, forbidding a man to “bring in in addition” another woman to his house, EP 1⁸ (iv/B.C.), NP 21⁴ (ii/B.C.), BU 1050¹⁶. Ἐπίσακτος is found = “imported” in *Ostr.* 757 (106–5 B.C.): cf. the use of παρείσακτος in Gal. ii. 4.

ἐπέχω.—For ἐπέχω, “pay heed,” as in Acts iii. 5, 1 Tim. iv. 16, cf. FP 112¹¹ f. (A.D. 99), ἐπέχον τῷ δακτυλιστῇ Ζωίλωι. The sense of “delay,” “hinder” (as Acts xix. 22), is found in the legal phrase μηδενὸς ἐπεχομ(ένου), OP 488⁴³ (late ii/iii A.D.), TbP 327³⁷ (late ii/A.D.): cf. TbP 337² (ii/iii A.D.), ἐν ἐποχῇ, “in suspense,” with the editors’ note.

ἐπηρέαζω.—The verb is common = “insult,” “treat wrongfully,” e.g. FP 123⁷ (c. A.D. 100), διὰ τὸ ἐπηρεᾶσθαι, OGIS 484²⁶ (ii/A.D.), δι’ ὧν ἐπηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπράσκοντας. The middle is found in an interesting document in which a weaver petitions on grounds of poverty against his name being inserted in the list of those eligible for the office of πρεσβύτερος τῆς κώμης, or village elder, BM III. p. 131 A.D. 140), οἱ δὲ τῆς κώμης πρεσβύτεροι ἐπηρέαζοντ[ο μοι ὅπως] ἀναδώσω καί μου τὸ κτῆμα εἰς πρεσβυτερείαν τῆς κώμης ἀπ[όρου] μου ὄντος. For the subst. see

TbP 28⁴ (c. 114 B.C.), *διὰ τὸν . . . ἐ[πλη]εασμόν*, “on account of the insolent conduct.”

ἐπιδείκνυμι.—For *ἐ*. = “prove,” as in Heb. vi. 17, see the old marriage contract already cited EP 1⁷ (iv/B.C.), *ἐπιδειξάτω δὲ Ἡρακλείδης ὅτι ἂν ἐγκαλῆ Δημητρίαί ἐναντίον ἀνδρῶν τριῶν*.

ἐπιδημέω.—The meaning of this word (see Acts ii. 10, xvii. 21) is well brought out in Par P 69 (iii/A.D.) extracts from the day-book of a strategus, where it is used of his arrival and temporary sojourn in a place, as *ἀποδημέω* is of his departure: see further Wilcken *Archiv* iv. p. 374. The subst. (e.g. OGIS 517^{6f}. (iii/A.D.), *κατὰ τὴν . . . Αὐτοκράτορος Ἀντωνίνου ἐπιδημίαν*) is thus practically synonymous with the more technical *παρουσία*, on which see *Thess.* 145 f.

ἐπιζητέω.—From OP 36 (ii/iii A.D.) we learn that if a tax-gatherer had any suspicion that a merchant had more goods on his ship than he had declared (*ἀπεγράψατο*), he had the right of requiring the cargo to be unloaded—*ἐὰν δὲ τελώνης ἐκφορτισθῆναι τὸ πλοῖον ἐπιζητήσῃ, ὁ ἔμπορος ἐκφορτιζέτω*. The directive rather than intensive force of the compound verb is well seen in such a passage as TbP 411^{5ff}. (ii/A.D.), *ὁ γὰρ κράτιστος ἐπιστράτηγος ἰκανῶς σε ἐπέζητήσε*, “has made several inquiries about you”: cf. Luke iv. 42, *οἱ ὄχλοι ἐπέζητούν αὐτόν*. This has force as illustrating the meaning Dean Robinson gives to *ἐπιγινώσκειν* in his excursus in *Ephesians*.

ἐπιλανθάνομαι.—The construction with the acc. in Phil. iii. 13, while not unknown in classical, is amply attested in later Greek, e.g. Par P 32^{11ff}. (ii/B.C. = Witk. 43), *ἐπιλελήσθαι τὰ μέτρα τῶν ὀθονίων*, OP 744¹² (B.C. 1), *πῶς δύναμαί σε ἐπιλαθεῖν*;

ἐπιλείχω.—A curious illustration of Luke xvi. 21, *οἱ κύνες . . . ἐπέλειχον τὰ ἔλκη αὐτοῦ* is afforded by *Syll.* 803⁸⁴

(iii/B.C.), where an inscription found in the Asclepieum of Epidaurus records how a dog healed a boy—*ταῖ γλώσσαι ἐθεράπευσε καὶ ὑγιῆ ἐπόησε*. Upon the presence of dogs in the Asclepieum see Dittenberger's note in *Syll.* 631⁴.

ἐπίλοιπος.—See *Notes* ii., *s.v.* *ὀπίσω*.

ἐπισκέπτομαι.—The verb is common—"inspect," "examine," as when a tax-farmer describes how by means of a bribe he had obtained a view of (*ἐπεσκεψάμην*) the document containing his rival's offer, TbP 58 (B.C. 111). For the meaning "visit," as in Acts vii. 23, cf. LIP 6⁵ (iii/B.C.), *διαβάντος μου . . . ἐπισκέψασθαι τὴν ἀδελφὴν*, a sense which it retains in modern Greek.

ἐπίσκοπος.—To the examples of this important word as an official title given by Deissmann *BS* 230 f. may be added PP III. p. 75^{1f}, *ἐπὶ τῶν ἀποδεδειγμένων ἐπισκόπων*, "in the presence of the appointed supervisors" (Edd.). See also *Notes* xi., *s.v.* *διάνοια*.

ἐπισπείρω.—With the usage in Matt. xiii. 25 cf. TbP 375^{13f} (A.D. 140), *εἰς σπορὰν καὶ ἐπισπορὰν*, "to be sown and resown." The sense is as old as Hesiod.

ἐπιστέλλω.—Laqueur in his *Quaestiones Epigraphicae et Papyrologicae Selectae*, p. 16 f., has shown that in letters written by Roman Emperors or Magistrates *ἐπιστέλλω* is always—"write," rather than "send," e.g. *CIG* III. 3835, *ἐπέστειλα αὐτῷ δηλῶν τὸ πρᾶγμα ὄλον. ἐπέστειλα δὲ Ἐσπέρῳ τῷ ἐπιτρόπῳ*. With this the N.T. usage corresponds, Acts xv. 20, Heb. xiii. 22.

ἐπιταγή.—The use of this phrase in Paul to denote a *Divine* command (Rom. xvi. 26, 1 Tim. i. 1, Tit. i. 3) suits its technical use in dedicatory inscriptions. Thus in *Syll.* 786 Isias dedicates an altar to the Mother of the Gods *κατ' ἐπιταγὴν*, "by command" of Cybele herself conveyed in dream or oracle, as Dittenberger remarks. He compares other formulæ like *κατὰ μαντείαν, κατ' ὄναρ, καθ' ὄραμα*. It

is at least possible that this connotation may be present in 1 Cor. vii. 6, 2 Cor. viii. 8. Add the Phrygian inscription Ἀγαθῇ τύχῃ Σόλων ἱερός κατὰ ἐπιταγὴν Διὶ Δίῳ εὐχὴν καὶ ἑαυτῷ ζῶν, which Sir William Ramsay (*Stud. in the East. Rom. Prov.* p. 275) cites in illustration of the old Phrygian custom of consecrating any sacred place by a grave. "Here Solon, in service at an Anatolian hieron, was ordered by the god to fulfil a vow, and in the same act of dedication he made the grave for himself."

ἐπιφαίνω.—The verb is used of the "epiphany" of the goddess Artemis Leukophryene in a Magnesian inscription of 221–0 B.C., *Syll.* 256^b ἐπιφαινομένης αὐτοῖς Ἀρτέμιδος. For the corresponding use of the subst. to denote a conspicuous appearance or intervention of the higher powers on behalf of their worshippers, see *Thess.* 148 and cf. Deissmann, *Licht vom Osten* 271 ff. The fresh light thrown on the Pauline usage in 2 Thess. ii. 8, 1 Tim. vi. 14, etc., is obvious. To the note in *Proleg.* 102 on ἐπιφανής=Avatar, add a reference to Mr. E. R. Bevan's discussion of this title of Antiochus IV. in *Journ. Hell. Stud.* xx. 28f. He shows that Seleucus I. had himself worshipped as Zeus Olympios: Antiochus replaced Zeus on his coins, the intervening kings having substituted Apollo. His title meant a claim to be worshipped as Zeus "incarnate."

ἐπιφώσκω.—A horoscope, BM I p. 132 ff., is dated ἔτους τρίτου θεοῦ Τίτου Φαρμουθι τῇ ἐπιφωσκούσῃ ἔκτῃ, "the third year of the divus Titus, at the dawn of the 6th Pharmuthi," i.e. April 1, A.D. 81: cf. *Matt.* xxviii. 1, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

ἐπιχορηγέω.—Though the simple χορηγέω is more common, the compound verb is also well attested in the papyri: see e.g. OP 282^b ff. (A.D. 30–35), where a man states with regard to his wife ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I for my part provided for my wife

in a manner that exceeded my resources" (G. and H.). The passage may perhaps be taken as illustrating the "generous" connotation underlying the corresponding substantive, as in Phil. i. 19, ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ (see Kennedy's note *ad l.* in the *Expositor's Greek Testament*).

ἐπιχρίω.—A very striking parallel to the healing of the blind man in John ix. 6 is afforded by an inscription probably from the temple of Asclepius at Rome of the date 138 A.D.: *Syll.* 807¹⁵ ff., Οὐαλερίῳ Ἄπρω στρατιώτῃ τυφλῷ ἐχορημάτισεν ὁ θεὸς ἐλθεῖν καὶ λαβεῖν αἷμα ἐξ ἀλεκτρύωνος λευκοῦ μετὰ μέλιτος καὶ κολλυρίου συντρίψαι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρεῖσαι ἐπὶ τοὺς ὀφθαλμούς· καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠὲ χαρίστησεν δημοσίᾳ τῷ θεῷ, "To Valerius Aper, a blind soldier, the god gave commandment to come and take the blood of a white cock along with honey, and to mix together an eye-salve, and for three days to anoint it on the eyes. And he received his sight, and came, and gave thanks publicly to the god." (For the tense here note exact parallel in James i. 24, and note in *Proleg.*³ 144.).

ἐπόπτης.—With the application of ἐπόπτης to God in the Greek Bible (e.g. Esth. v. 1, τὸν πάντων ἐπόπτην θεόν, 2 Macc. vii. 35—cf. iii. 39—τοῦ παντοκράτορος ἐπόπτου θεοῦ) may be compared the corresponding use in the inscriptions. Thus an inscription from Cyzicus describes Pompey the Great as ἐπόπτης γῆς τε καὶ θαλάσσης (*JHS* xxvii. 64), and in *Perg.* 381 the Emperor Augustus is called [αὐτοκράτ]ορα Καίσαρα θεοῦ υἱὸν θεὸν Σεβαστὸν [πάσης] γῆς καὶ θαλάσσης [ἐ]π[όπ]-τ[ην]: cf. *OGIS* 666²⁵ (time of Nero), τὸν Ἡλίον Ἄρμαχιν ἐπόπτην καὶ σωτήρα with reference to an Egyptian Sun-god.

ἔτοιμος.—With the phrase ἐν ἐτοιμίῳ ἔχω (2 Cor. x. 6) cf. EP 10⁷ (iii/B.C.), τῶν λοιπῶν ἐν ἐτοιμίῳ ὄντων, and to Deissmann's examples of ἐτοιμῶς ἔχω (*BS* 252) add AP 32^{8 f.} (ii/B.C.), ἐτοιμῶς ἐχόντω[ν χειρο]γραφεῖν τὸν βασιλικὸν ὄρκον,

“being ready to subscribe the royal oath,” which brings out very clearly the N.T. construction with the inf., Acts xxi. 13, 2 Cor. xii. 14.

εὐδοκέω.—See *Thess.* 22 f., 106, and add BU 1070⁶ (iii/A.D.), *εὐδοκοῦντα τῇ αἰρέσει τῆς ἐπιτροπῆς*.

εὐκαιρέω.—The idea of “favourable opportunity” underlying the word comes out well in Par P 46¹⁸ (ii/B.C.=Witk. 62), *αὐτὸς δέ, ὡς ἂν εὐκαιρήσω, παραχρῆμα παρέσομαι πρὸς σέ*, where Witkowski also draws attention to *ὡς ἂν* of time with the conjunctive as frequently in the N.T., Rom. xv. 24, 1 Cor. xi. 34, Phil. ii. 23; cf. *Prolegg.*³ 167. The subst. (as Matt. xxvi. 16, Luke xxii. 6) is found in NP 55³ ff. (undated), *εὐκαιρίαν* (l. *εὐκαιρίαν*) *εὐρών . . . ἔσπευσα προσ-αγορεύσει* (l. *-σαι*) κ.τ.λ. It may be mentioned that Pallis *A Few Notes*, p. 11, regards Mark vi. 21, *γενομένης ἡμέρας εὐκαιρου*, as an “empty” day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles s.v.) and modern Greek.

εὐνοια.—An interesting illustration of Eph. vi. 7, *μετ’ εὐνοίας δουλεύοντες*, is afforded by the will of Acusilaus, OP 494⁶ (ii/A.D.), where, amongst other provisions, the testator sets free certain slaves *κατ’ εὐνοϊαν καὶ φιλοστοργίαν*, “for their good-will and affection towards him.”

εὐσέβεια.—As emphasizing the place of this word and its cognates in religious phraseology (Deissmann *BS* 364, *Licht vom Osten* 231) see Par P 29¹⁰ (ii/B.C.), *δι’ ἣν ἔχετε πρὸς τὸ θεῖον εὐσέβειαν*, and the payments made *ἐξ εὐσεβείας* to the Socnopaeus temple in TbP 298⁴⁵ (A.D. 107–8). The word occurs also in a very interesting letter of date A.D. 46 in which the Emperor Claudius thanks an athletic club for the golden crown which it had sent to him on the occasion of his victorious campaign in Britain—*ἐπὶ τῇ κατὰ Βρετανῶν νεικῇ χρυσοῦν στέφανον ἠδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας* (BM III. p. 216¹² ff.).

εὐσχήμων.—With 1 Cor. vii. 35, πρὸς τὸ εὐσχημον, to promote decorum, cf. the office of εὐσχήμων or guardian of public morals in Egypt, e.g. BU 147¹ (ii/iii A.D.), ἀρχεφόδοις καὶ εὐσχήμοσι κώμης. So TBP 594, *Ostr.* 1153 (Rom.), πέμψατε τοὺς εὐσχήμονας τοὺς ἐπὶ τῶν παρολκην(άτων). The use found in Mark xv. 43, Acts xiii. 50, xvii. 12, is also well supported.

ἐφημερία.—A hitherto unknown derivative of this word is found in PP II. 10 (2)¹³, ἐν τῶι ἐφημερευτηριῶι with reference apparently to the “guardroom, where soldiers remain all day on duty” (Ed.).

ἔχω.—This word cannot be discussed at present, but we may note BM III. p. 210 (iii/A.D.), ἔχε αὐτὰς [τὰς δραχμὰς] εἰς κ.τ.λ.=“spend them on,” etc. This might give some support to the imperative (as R.V. mg.) in Matt. xxvii. 65, against which the durative tense is a serious objection. For the phrase γυναῖκα ἔχειν (1 Cor. vii. 2, 12) cf. *Syll.* 794 περὶ γε(ι)νεῆς, ἡ ἔσται ἐκ τῆς γυναίκος . . . τῆς νῦν ἔχει. “Ωραν ἔχειν in PFi 79 (i/A.D.) will illustrate ἡλικίαν ἔχει in John ix. 21.

ζάω.—With the phrase ἔτι ζῶν in Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι, cf. such a monumental inscription as Ζώσιμος [τοῖς τ]έκνοις . . . καὶ ἐαυτῷ ἔτι ζῶν κατεσκευάσεν (Ramsay, *Cities and Bishoprics of Phrygia*, p. 660).

ζωγρέω.—For the thought of capture *for life* in Luke v. 10 ἀνθρώπους ἔση ζωγρῶν (Beza, *vivos carpiet homines*), cf. Kaibel, *Epigrammata Graeca* 841⁷ ζώγρεε, δέσποτ’ ἀναξ, τὸν σὸν ναετήρα (cited in Herwerden *Lexicon*, p. 345).

ἡγεμών.—The breadth of this word and its derivatives, which in a single verse (Luke iii. 1) can be applied to the Emperor and to the *chargé d'affaires* of a tiny district like Judaea, is well seen in the papyri. Thus in LIP 4¹⁷ (iii/B.C.) the editor notes that it means “officier en général, et plus

particulièrement, dans certains cas, officier d'infanterie." He compares RL xxxvii³, where Prof. Grenfell notes that the hegemones are "subordinate to the strategi; nevertheless the Romans chose this title as an equivalent for the praefectus."

ἡγούμενος.—The participle has become stereotyped as a noun, like *ἄρχων*. We have various uses of this "ambiguous title," as the edd. note on FP 110 (p. 264): it may denote a president, as *ἡγ. συνόδου* in GH 67³ (iii/A.D.) etc., or a subordinate, as OP 294¹⁹ (22 A.D.), *ὁ ἡγ. τοῦ στρατηγού*, "the marshal of the strategus" (G and H.). As an ecclesiastical title it passed into Arabic in later times: cf. *Studia Sinaïtica* xii. p. 52. The verb in general is not very common. Its original sense of *leading* may still be seen, even as late as OP 128¹² (vi/vii A.D.) *ἡγείσθω τῆς ἐπιστολῆς*, "let it stand in the forefront of the letter." But the would-be literary taint is on this document: OP 55⁹ (283 A.D.), *ἀπὸ ἡκουμένου πυλῶνος γυμνασίου ἐπὶ νότον*, "leading southwards," is at least free from this reproach, as a glance at its spelling will prove. Since Grimm assumes that *ἡγείσθαι* is akin to *ἄγω*, it may be worth while to observe that the harmless necessary *h* really does matter in etymology. It would have been more to the point to compare the English *seek*.

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