him, would indeed seem to have been foretold in the prophet’s words as they shone forth on the pages adjacent to that which told in prophecy of Jesus. Well might he hazard the statement that “the eunuch went on his way rejoicing.” The student of St. Luke will find in proportion to the carefulness of his study that the sense of St. Luke’s carefulness grows upon him, though it is not precisely of the kind that we demand of a modern historian, and involves for its fuller comprehension a slight effort of mind in order to adopt the author’s point of view. No such effort was needed by Theophilus to whom St. Luke wrote, if we suppose that he was an instructed Christian somewhere about the years 70–80.

E. C. SELWYN.

LEXICAL NOTES FROM THE PAPYRI.*

XXI.

ποταμοφόρητος.—Grimm’s entry (“Besides only in Hesychius”) would suggest that this compound was coined by John: it is just the kind of word we might easily suppose coined. But it occurs in AP 8516 (78 A.D.), probably before the Apocalypse was written; also in StrP 510 (as read by Wilcken, Archiv v. 254), two centuries later. The list of Biblical ἄπαξ εἰρημένα is getting deplorably select!

πραγματεύομαι.—As words found only in Luke are often accused of being “choice,” it is well to record that this is a common commercial word: we need not give citations now. Πράκτωρ, another Lucan word, is even more abundantly attested; while πράσω, “exact,” may also be illustrated.

προάγω.—For the intransitive use as in Mark vi. 45, we

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
may compare *Syll. 316*\(^2\)\(^5\) (ii/ b.c.), *Τιμώθεων . . . ἐκέλευσα προάγειν εἰς Ἐφέσον, "bade him go before me"—an oath is exacted that he will appear on a certain day. For the passive see *BU 1060* as quoted under *καταπονοῦμαι*, and *Syll. 326*\(^1\) under *ἠλοκια*, both in *Notes xv*. The simple sense "preceding, previous," belonging to the participle in Hebrews vii. 18, is well shown in *IMA iii. 247*, τὰ προάγοντα φαφίσματα.

πρόβατον.—That this means specifically *sheep*, as in New Testament, and not *goats* as well, is shown by Wilcken, *Ostr. i. 286*. We may cite also PP ii. 22, βοῦς ἐπὶ ὑποζύγιον (as in New Testament) ἵππος πρόβατον.

προλαμβάνω.—In *Syll. 804* (from the Asclepieum at Epidaurus, date perhaps ii/a.d.) we find this word three times meaning *eat* (or *drink*): \(^7\)τυρόν καὶ ἄρτον προλαβεῖν, σέλευσα μετὰ θρίαδας, \(^9\)κατσῖον προλαμβάνειν τὰ ἄκρα, \(^1\)γάλα μετὰ μέλιτος προλαβεῖν. Dittenberger quotes Wilamowitz as holding that the temporal force of the *προ-* had worn off, Baunack as finding the idea of *praefere*, while he himself thinks it a mistake for *προσλ.*, which is used of taking food in later Greek. One naturally thinks of 1 Corinthians xi. 21, where no part of the point lies in the "forestalling" of others: the gravamen of Paul's charge is that there was "no Lord's supper to eat," "every one devours his own supper at the meal" (brought with him in a κιστη—cf. the last scene of Aristophanes' *Acharnians*). If the prevalent idea of the word was *taking eagerly*, *seizing*, we can see the relation to the meaning found in Galatians vi. 1: the weakening of the *προ-* force in it is paralleled in the history of *κιστη*. We may add some further citations. PP iii. 43 (iii/b.c.), τὸ ἄργυριον ὅ ἐν προειληφότες δόσιν, "received previously," is of course three centuries before the New Testament. Earlier still, and in Attic dialect rather than *Κοινή*, is the immense inscription of temple accounts from
Eleusis, Syll. 587¹¹ (328 B.C.), money paid ἄρχυτέκτονι, δ' προελαβεν Λυκουργού κελεύσαντος, "received in advance." OP 928⁸ (ii/iii A.D.), ἵνα ἔαν δοκιμάς ζήσῃς πρὶν προλημψθηναι, "that if you think fit you may act before she is entrapped" (G.H.).

προλέγω.—The force of πρό in composition is raised again by this word, which may be found in BU 1050²⁷ (time of Augustus), a marriage contract: this contract is to be deposited ἐν ἡμέραις χρηματιζούσαι πέντε ἄφ’ ἂν ἄλληλοις προελατωσιν, "within the five days named from the day on which they settle it with one another." Here the πρό simply implies that the terms of the contract have been discussed beforehand and then embodied in the legal document: we may compare προγράφω, which in the papyri regularly means "write before," generally in an earlier part of the same document.

προνοεῖ, πρόνοια.—See Notes iii. for the phrase πρόνοιαν ποιοῦμαι, as in Romans xiii. 14: add Ἡβ. 79³ (c. 260 B.C.) δόν πρόνοιαν ποιεῖ, "the objects of your care" (G.H.); OP 899¹⁷ (c. 200 A.D.), ὅπως δ’ ἐκάστης κόμης πραγματικῶς πρόνοιαν ποιήσῃ[ται . . . ]; PFi 2²⁰⁷ (265 A.D.), τῆς τοῦ . . . ταμείου π. ποιήσῃσθε, etc. A corresponding phrase π. γενέσθαι c. gen. was apparently meant by the author of BU 1060²⁷ (i/B.C.). The verb is common in act. and mid.: note Syll. 356³⁸ (a letter of Augustus) you would do right τῇ ἐμῆ π[ε]ρὶ τούτων γνώμης προνοήσαντες, with a dative possibly encouraged by the Latin providere.

πρόσ.—The special use in Hebrews iv. 13 was illustrated in Notes iii. with a Christian inscr., to which add C. and B. no. 563 (ii. 652 f.). Ramsay notes there that the formula ἔσται αὐτῷ πρόσ τὸν θεόν "was not pagan, and was in many cases demonstrably Christian," though not so in this case. He thinks it may have been adopted by the Christians from the Jews, or have arisen simul-
taneously among them both in iii/A.D. For the phrase in Hebrews l.c. we may compare HbP 534 (246 B.C.), πειράω οὖν ἀσφαλῶς ὡς πρὸς σὲ τοῦ λόγου ἑσομένου, "Do you therefore endeavour to obtain good security, knowing that you will be held accountable" (G. H.). So elsewhere. The figure is accordingly commercial, and (like that in Rom. xiv. 12) may well go back to our Lord’s parable in Matthew xxv. 19.

προσαγορεύω.—The word only occurs once, and that in Hebrews (v. 10); but for all that it is not only literary, as several papyri can be quoted. Readers who propose to use Hellenistic in their correspondence may like to know the phrase for "give my very kind regards to . . .": BU 1080231. (? iii/A.D.) Heracleides, who can quote Homer but cannot spell quite correctly, addresses καὶ τῷ τρίῳ, τῷ τριῳ τὴς σοι φιλτάτην σύνεννον Μεθών.

προσαγωγή.—Professor Mahaffy in PP iii. 107c (p. 262) says the word sometimes means a landing-stage. In the same volume, 112 f. vs. ii. 3 (p. 290), εἰς τομὴν καὶ τ. χάλικος, it must mean carting. That is, it signifies either the place or the process τοῦ προσάγειν τί τινι. The three Pauline exx. come well from the former: διὰ Χρίστου as the Way we are safely led to the χάρις, the home of peace in which we abide (Rom. v. 2), to the Father, to whom He only can bring us (Eph. ii. 18, cf John xiv. 6)—ἐν Χριστῷ we have our freedom of speech and confident place of access to God.

προσδέομαι.—That the πρὸς is not devoid of force, as the English would suggest, may be seen from some of the papyri that contain the word. The Epicurean maxim to which Acts xvii. 25 alludes is (in the words of Lucretius) "nihil indiga nostri," God "needs" nothing "additional," i.e. nothing that can be brought to Him by anything out-
side Himself. The πρός has no visible force in Witk. 878 (= TbP 598, 99 B.C.), ἐν οἷς ἔαν προσδέσθη μοῦ, "whatever you may require" (G. H.). But PP ii. 37, ὁ γὰρ καιρὸς οὐδεμιᾶς ὑπερβολὴς προσδεῖται, "allows of no further delay" (Mahaffy); PFi I8 (153 A.D.)—so 8111 (103 A.D.)—μὴ προσδεο-μένοις ἀνανεώσεως, "needing no renewal"; ib. 5618 (iii/A.D.) = BU 83230 (113 A.D., ex em. Vitelli), καὶ ἐν οἷς ἄλλοις αὐτοῦ προσδέσμαι περὶ τούτων; LIP 513 (259 B.C.), διὰ τὸ προσ-δεῖσθαι, "a encore besoin." We may compare προσφείλω (Philem. 19), a very common word, with the πρός well marked.

προσδέχομαι.—HbP 588 (244 B.C.), τούτο δὲ σοι προσ-δέξομαι is rendered by G. H., "and for this sum I will be responsible (?) to you," comparing PP iii. 64 (b)6 (ἐξεδέξατο) and 81(b)1: literally this is "I will accept this for you." This seems the best meaning in Acts xxiv. 15 (R.V. margin). In Ostr. 10895 (134 B.C.), προστέχομαι ἄς δέτωκας Πατάνφ (δραχμᾶς) ὑν the writer (a Welshman we should think, apart from our knowledge of illiterate Egyptian orthography) means "I am waiting for the 450 dr. you have given to R." no. 1090 may tell us that he got them, but the left-hand half of this potsherd has returned to its earth.

JAMES HOPE MOUTON.
GEORGE MILLIGAN.