catching-up of the male child to the throne of God might symbolise Moses' escape into Midian and the region beyond Horeb "the mount of God" (Ex. ii. 15; iii. 1), but it might even better represent a belief that Messiah was born at that time and caught up to heaven, there to abide until the days of his manifestation to Israel. The Woman is carried "on eagles' wings" into the desert (Ex. xix. 4; cited by Dr. Swete on Apoc. xii. 14), despite the efforts of the Serpent. The ejection of a cataract of water by the Serpent may be taken as a kind of inverted representation of Pharaoh's attempt to surround the Israelites and bring them to a surrender on the shore of the Red Sea (Ex. xiv. 9). In Ezekiel xxix. 3 Pharaoh is the great dragon lying in the midst of the water: in xxxii. 2 he is spoken of as "gushing forth with waters" (Hengstenberg). The drama in Apocalypse xii. 13 f. is transferred from the celestial to the terrestrial region, but the actors are the same.

H. T. F. Duckworth.

**LEXICAL NOTES FROM THE PAPYRI.**

\[ \pi\rho\sigma\epsilon\nu\chi\hat{h} \].—See Notes iii. on Strack's important collection in Archiv ii. 541 f. Strack seems to assume that a proseucha was a synagogue. In Egypt perhaps it was, for in BM iii. p. 183\textsuperscript{60} (113 A.D.) we find a \( \epsilon\upsilon\chi\epsilon\iota\omicron \) mentioned as well as a \( \pi\rho\sigma\epsilon\nu\chi\hat{h} \). Both pay the same water-rate—we recall the fact that at Philippi the proseucha was by the river—but there must be some difference: was a \( \epsilon\upsilon\chi\epsilon\iota\omicron \) a simple "place of prayer," perhaps not even roofed in, like what is called \( \pi\rho\sigma\epsilon\nu\chi\hat{h} \) in Acts? See Notes x., s.v. \( \acute{\alpha}\rho\chi\omega\nu \) and

\* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
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the paper on this document there referred to (Expos. Times, xix. 41).

προσκυνέω.—TbP 286 (ii/A.D.), προσκυνεῖν ὄφειλοντες κ.τ.λ., “as we are bound to respect the rescripts of the deified Trajan” (G. H.). This is the only passage we have noted in which the object of the verb is not a god—and even here τὰς ... τοῦ θεοῦ Τραϊάνου ... ἀποφάσεις falls little short. Often the verb is without object. Thus Witk. 47 (=ParP 49, middle of ii/B.C.), ἔδω ἀναβῶ κἀγὼ προσκυνήσαι—a very close parallel to Acts xxiv. 11. Syll. 807 (ii/A.D.), ἐχρημάτισεν (sc. Asclepios) ἔλθειν ἐπὶ τὸ ἱερὸν βῆμα καὶ προσκυνήσαι. TbP 416 (iii/A.D.), ἐγενάμην εἰς Ἀλεξάνδριαν προσκυνήσαι, “I came to A. to pray” (G. H.). In CR xv. 436 one of us has noted that π. “takes acc. constantly in Ptolemaic inscr., never dat., as often in the New Testament”: see Prol. 64. So BU 1073 (iii/A.D.), προσκυνήσαντες τὰ θεῖα, LP ν (iii/iv A.D.), δὲν πᾶς θεὸς προσκυνεῖ καὶ πᾶς δαίμων φρίσσει, OGIS 184 (i/B.C.), προσκεκύνηκα τὴν ἑορτήν θεάν ... Ἰσίων. The noun προσκύνημα is used in innumerable places in the formula τὸ π. σου παιῶ παρὰ (τ若您 δεῖν) θεῷ and the like. The overwhelming predominance of the idea of worship in the common use of the word must naturally colour our interpretation of the places where Jesus on earth is the object of the προσκυνήσις. We may well say that the English worship fairly answers to the Greek: we can say of a popular leader “His party worship him”—we can even speak of an official as “his worship”—and yet there is no doubt as to what we understand by the English version of Matthew viii. 2 et al. Rightly or wrongly, we think of that which Peter instantly repelled when offered to a mere man (Acts x. 25 f.). The New Testament itself of course shows that the word could be used of mere human reverence; but its prevailing tone suggests distinctly more.

προσκυνέω.—Witkowsky (p. 72) (in his note on P. Revill.
Mél. p. 295) gives instances of a curious use of this word: προσπήπτει μοι (sc. λόγος), "it comes to my ears that."

προσπορεύομαι.—The word is now read by Crönert and Wilcken in EP 186 (222 B.C.). It is of interest from the fact that Mark uses it (x. 35), a ἀ. λ. in the New Testament. That this writer, whose Greek culture is so manifestly small, uses many compounds of πορεύομαι and never the simple verb, common as it is, makes a striking illustration of a point hitherto overlooked in the estimation of vernacular style. See Expositor for May 1909, p. 412.

προστίθημι.—With Hebrews xii. 19 we may compare StrP 4121 (250 A.D.), Σ. ῥήτωρ προσέθηκεν (his λόγος follows). The confident assertion of Hebraism in the idiom προσέθηκεν πέμψατε, which Luke (xx. 11, 12) deliberately substitutes for the πάλιν ἀπέστειλε of Mark xii. 4, needs some reconsideration: see Proleg. 233 and reff. there. Add Helbing, Gramm. der Septuaginta, p. iv., who goes so far as to call it "a good Greek construction," adding naturally that its extreme frequency in LXX is due to "mechanical imitation of the original." The very fact that no other "Hebraism" has ever been discovered in Josephus might be fairly held to prove that the locution was really Greek.

προσφάγιον.—Several additional citations may be put with those in Notes iii. In TbP 736489 (A.D. 1) a half obol and 2¼ obols are respectively set down for what G. and H. render as a "relish": they make ὅψον and ὃψάριον in the same accounts "sauce": similarly 73910,12 (A.D. 1). The plentiful evidence from Hellenistic writers in Wetstein (on John vi. 9) would seem to show that ὅψον and ὃψάριον meant fish, predominantly as early as Plato, and ordinarily in later times, as in Athenaeus. Moeris makes προσφάγιον the Hellenistic for the Attic ὅψον. We may quote further for προσφ. FP 11931 (c. 100 A.D.), rendered "delicacies," GH 7721 (iii/iv A.D.) expense ἐν ψωμίῳ καὶ προσφαγίῳ
(so associated with bread again), OP 49833 (ii/A.D.), “a loaf and relish” (G.H.), OGIS 48426 (? ii/A.D.) where fishmongers are mentioned in the same line, and BU 91632 (i/A.D.) with meaning indeterminate. The frequency with which (as in BU l.c.) the προσφάγιον is given as part of a hireling’s wages would seem to suggest some staple article of food, rather than a mere “relish”: we should be disposed to assign this word as well as δφον and ψάριον to the genus fish (so Field), postulating some distinction in species or method of preparation to account for their coming together (as in OP 736 and 739). In John xxi. 5, the R.V. is supported by the Lewis Syriac and by d of the Old Latin (aliquid manducare), while the rendering of G. and H. agrees with the Vulgate (pulmentarium). The old word προσφάγιον (as in the ν/β.с. Ionic inscr. Syll. 87712) is sometimes confused with this: Dr. E. A. Abbott (Joh. Gr. p. 193 f.) argues for the meaning fish from the papyri, and then (p. 544) discovers προσφάγιον present in a sort of cryptogram.

προσφάτως.—The adverb occurs in ParP 63 viii.10, also (Mayser 26) in Polybius, LXX. and Aristeas. This demonstrates its genuine vernacular character, which ParP 63 by itself would not do: see Mayser’s remarks on this curious papyrus, p. 4. The scrupulous Phrynichus worried himself about the word, being conscious of its etymological connexion with φόνος, ἐπεφνον,* etc.: was it right to say πρ. πράγμα, or only πρ. νεκρός and the like? He ultimately found peace in a line of Sophocles, though as Lobeck shows (p. 374 f.) there were plenty of other classical instances: the consciousness of the second element in the compound ("fresh-killed") died out quite early.

προσφέρω.—The verb is not uncommon. On OP 4966

* We will hope at least that this was his etymon, and not the astonishing freak which adorns Grimm’s page (unrebuked by Thayer).
(127 A.D.) the edd. remark that "προσφέρεσθαι is the word commonly used of property brought to the husband by the bride." So in the oldest extant papyrus, EP 14 (311 B.C.), the bride πρ. εἰματισμὸν καὶ κόσμον valued at 1000 dr: add BU 110011 and 110411 (time of Augustus). In TbP 40710 (199 A.D.) ἄ σοι] προσηνέχθη is "what was settled" upon the writer’s daughter. Grimm says it is "hardly to be found in native Greek writers" for sacrificing. Something very near it comes in the late law-report BU 1024 vii25 of the poor girl whom her mother sold to shame, who ξώσα προσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά. The force seen in Hebrews xii. 7 appears in Witk. 63 (quoted above under παρακολουθέω), and in Syll. 37113 (i/a.D.)

προσφιλής.—This Pauline word is saved from suspicion of being literary, not only by appearing in Ben Sira, but also by the torn letter BU 104324 (iii/a.D.), δλῶς π[ροσ]φιλής σου γεν[όμενος? ... 

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