point of the protasis in verse 23: καὶ οὐκ εἶπεν αὐτῷ ὅ ἦσον, δὴ οὐκ ἀποθνῄσκει, ἀλλ' εἶν αὐτὸν θέλω μένειν ἕως ἔρχομαι. To take only one instance from the Gospel, it may be suggested that in the use made of the story of the Raising of Lazarus in the Gospel we have the reflection of a nobler and more imaginative mind on the same kind of perplexity. Lazarus, too, died before Jesus came. On what different planes do the two incidents, in chapter xi. and chapter xxi., move! Notwithstanding it is to the author of xxi. that Spitta attributes the lofty conception of Jesus as the Lord of Life and Death, that is imposed on the original narrative in chapter xi.

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LEXICAL NOTES FROM THE PAPYRI*  
XXV.

τρίστεγος.—To the first century warrant for this word from ΟΡ 99 (A.D. 55), and 11053 A.D. 81-96, add from A.D. 212, BM III. p. 1604 οἰκλας τριστέγου. The same papyrus shows the corresponding form δίστεγος, while μονόστεγος is found elsewhere.

τρίχινος σάκκος, as in Rev. vi. 12, is quotable from P. Hamb. 1006 (ii/a.d.)—a list of property removed by a burglar.

τροπή occurs in the astronomical fragment, P. Rylands 27 (iii/a.d.) in its common meaning of solstice, θερινή and χειμερινή. So in Syll. 8704.

τρόπος.—With the adverbial phrase καθ' δὲν τρόπον in Acts xv. 11, xxvii. 25, cf. the letter of the prodigal son, BU 84612 (ii/a.d.), πεπαίδευμαι καθ' δὲν δὶ τρόπον, where if we

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
understand δη as δή, the meaning would be "perished I have been in any case." Wilcken and Hatch have, however, independently suggested δη=δεί, "punished I have been as I ought." A second century inscription from Phrygia, Michel 5457, gives a good example of τρόπος= "manner of life," as in Heb. xiii. 7, if we can trust the supplement, ζηλωτής δε γενόμενος τῶν ἁριστῶν συνφιλείου τῶν μὲν [τρό]πον ἁρετῇ καὶ σωφροσύνη, τό τε ἤθος κοσμότητι καὶ εὐσ Zodiac γενσύνη.

τρόπος.—This word, which St. Paul uses with such effect in 1 Thess. ii. 7, occurs in the Pelagia Legenden (ed. Usener), p. 2318, ἢ δὲ Πελαγία κάτω κύψασα ἐξωρίσθη τῆς ἐαυτοῦ τροφοῦ, where the meaning must be simply "nurse" from the contrasted μητήρ in the next line. Cf. also the late OP 1107 (v/vi a.d.) The Hellenistic verb τροφέω which Phrynichus (ed. Lobeck), p. 589, views with his usual suspicion, is found BU 8594 (ii/a.d.) δ]τρόφησεν καὶ ἐπιθήνησεν ἡ τοῦ Ἀμμωνίου δούλη Δημητροῦς.

Τρύφαία.—It may be worth noting that this proper name, which is of interest in the early history of the Christian Church (Rom. xvi. 12, Acts of Paul and Thecla; cf. Lightfoot, Philippians, p. 173 f.), is found in a first century list of names belonging apparently to Crocodilopolis, BM III. p. 84287 (c. a.d. 47): it also occurs of three different persons in the Alexandrian papyri from the age of Augustus (BU 11054-5, 11197, 116214). The corresponding masculine name Τρύφων also occurs e.g. OP 11324 (c. a.d. 162): it is interesting to observe that in BU 10987 and 11409 (Augustus) it is the name of a Jew, as in Justin’s Dialogue. One Tryphon and one Tryphaena in these documents are Persians.

τρώγω.—For this word, which outside the Fourth Gospel is found in the N.T. only in Matt. xxiv. 38 (the Lukan parallel xvii. 27 here substitutes ἐσθίω), cf. Syll. 80510 εδωκεν εὐξαμον νήστη τρώγειν. In one of the Klept ballads edited by Abbott, Songs of Modern Greece, p. 22, it
is used along with πίνω to indicate security. The famous Andritsos besieged in the great Monastery ἐτρωγε κ' ἐπινε, while his enemies stormed at the gate. There seems no good reason for assuming the survival of any difference in meaning between the two verbs that supplied a present stem for φαγεῖν.

τυμπανίζω.—The perfective of this expressive word (Heb. xi. 35) occurs in Par P 11 verso, ὥς ἀποτυμπανισθῶσιν: cf Josephus c. Ἄριων i. 148.

τύπος.—See Thess. p. 11, and add TbP 34225 (late ii/A.D.), κοῦφα ἀρεστὰ τῦτῳ τῷ προκ(ειμένῳ), “pots in good order of the aforesaid pattern” (Edd.). For the meaning “ordinance” or “decree” in late Greek, see OP 8931 (late vi/vii A.D.), τῷ τύπῳ τῶν ἄξω[ . ]πιστῶν ἀνδρῶν κ.τ.λ., with the Editors’ note, where they cite for the same sense BM I. p. 23447 (viii/A.D.), μηδὲ προσέλευσιν κατὰ σοῦ . . . ποιήσασθαι . . . μηδὲ αἰτήσαι θείον καὶ πραγματικὸν τύπον πρὸς τήν διαθήκην.

ὐβρις.—The sense of wanton insult underlying this word is well brought out by the marriage contract EP 19 (B.C. 311–10) (=Milligan Selections, p. 3), where it is provided that the husband shall not bring in another woman ἐφ’ ὑβρεί of his wife. Cf. also FP 1217 (c. B.C. 103), ἥγαγον μεθ’ ὑβρεωσ καὶ πληγῶν, “they dragged me away with insults and blows” (Edd.), and for the verb TbP 167 (B.C. 114), ὥς ἦν ὑβρισμένος οὐ μετ[ρίως] ὑπὸ Ἀπολλοδώρου, “how he was grossly insulted by A.” (Edd.), and OP 11206 (early iii A.D.) a petition by a “feeble widow woman” (γυνὴ χήρα καὶ ἀσθενής) against a man who had committed an outrage on her son-in-law—κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος. A milder sense is found in BU 11414 (time of Augustus), ὑβρίσαι με πρὸς γέλωτά μου τοῦτο ἔγραψας.

ὑγνή.—For ὑ applied to material objects cf. OP 27818 (lease of a mill, A.D. 17), τὸν μύλον ὑγνῆ καὶ ἀσωτῆ, “the
mill safe and uninjured”; *Syll.* 40° [πιθ]οι ... ῥγιάς, “whole wine-jars”; PP III. p. 137 of bricks, δη ἐν ἡ ῥγιάς, “all the sound ones. The metaphorical usage of the adverb is frequent, e.g. OP 1024 (A.D. 129), where with reference to a grant of seed-corn to a cultivator it is provided ἵνα καταθήσεται εἰς τὴν γῆν ῥγιώς ἑπακολούθητον τῶν εἰωθῶν, “he shall sow it on the land in good faith under the observance of the usual officers” (Ed.), *ibid.* 1031 (a similar document, A.D. 228), ῥγιῶς καὶ πιστάς, and OP 1110 (a census-return, A.D. 188) ἕξ ῥεύσες καὶ ἐπ’ [*ἀληθελασ].

**υδρία.**—The extension of υδρία to mean not only a water-pot, but a wine-pot or even a pot for holding money (see Rutherford *New Phrynichus*, p. 23), may be illustrated from the inscriptions, *Michel* 833 (B.C. 279) χαλκοῦ ἑπισήμου παντοδαποῦ ἐν υδρίαι, *Syll.* 300 (ii/B.C.) υδρίας σὺν ἀργυρίῳ[ι].

**ὑπαγορεύω.**—OP 1102 (a report of legal proceedings, about A.D. 146) ὑπηγόρευσεν ἀπόφασιν, “dictated a judgment.”

**ὑπάρχω.**—The idea of falling back upon a “basis,” and hence of continuity with a previous state, which originally belonged to this verb, seems to have gradually faded in later Greek, as the following examples show—PP III. p. 184 τοῦτο (sc. τὸ ὤψωμον) ὑπάρξει ἡ τιμὴ τῶν εὑρεθεὶ συν τοῖς ἑπετῶν] παρὰ Τασοῦθει, “this will be made up by the price of the articles discovered in the possession of Tasothis” (Ed.). *HbP* 72 (B.C. 241 (240) τῇ μὲν σφραγίδα ἀφολόγου ὑπάρχει ἐν ταῖς ἀδυτοῖς, “confessed that the seal was in the sanctuary” (Ed.). OP 933 (late ii/A.D.) πάντα αὐτῇ ὑπῆρχαν, “everything was provided for her” (Ed.). *TbP* 418 (III/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ καλλιστὰ ὑπαρχόθησοσθαι, “praying that you may have life’s greatest blessings” (Ed.). P. Rylands 28 (iii/iv A.D.) ἐν δανίοις δὲ ὑπάρχων ἀποδώσει. Cf. Luke vii. 25, ἴδον οἱ ἐν ἰματισμῷ
ἐνδόξω καὶ τρυφῆ ὑπάρχοντες ἐν τοῖς βασιλείωσις εἰσίν. It may be added that the new recension of Tobit ii. published in OP viii. no. 1076 inserts in v. 8 καὶ ἀπώλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ, which is reproduced in the Old Latin version with et perdidit substantiam suam.

ὑπεναντίος.—The strong sense which Lightfoot gives this word in Col. ii. 14, εξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὧν ὑπεναντίον ἡμῖν may be illustrated from an early second century will, where it is enacted that no one shall be permitted to set aside any of the provisions or [περὶ] ὑπεναντίος τοις, “to do anything opposed to them” (OP 49310). Cf. also PFi 19 (A.D. 153) μηδ' ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ὑπεναντίον τοῦτοις τρόπω μηδενι, and an inscription in Ramsay, Cities and Bishops, No. 651 (ii. 717) of iii/A.D., εἰ δὲ τὶς ὑπεναντίον ποιῆσει. A very interesting Christian amulet designed to ward off fever and other ills ends with the words ὅτι τὸ δυνάμα σου, κ(ύρι)ε ὁ θ(εό)ς, ἑπικαλεσάμην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβηρόν τοῖς ὑπεναντιοῖς, “upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes” (Ed.) (OP 1151511. fifth century ?)

ὑπέρ.—We need not at present attempt any systematic illustration of the prepositions; but it may be worth while to quote an example of ὑπέρ=in memoriam: see Michel 100110 (the Will of Epicteta. 200 B.C.), τοῦ καὶ κατασκευα-ζαμένου τὸ μουσεῖον ὑπέρ τοῦ μετηλλαχτός ἀμών νιῶ. Such a use might be quoted for 1 Cor. xv. 29. On ὑπέρ “as to,” see Milligan on 2 Thess. ii. 1.

ὑπεραιρέω.—In BU 10853 (ii/A.D.), an advocate’s plea, we read that the plaintiff οὐκ ὑπεραιρέει τὴν συντέλεσιν τῶν δύο ταλάντων, “does press his claim beyond the two talents”: the gen. here answers to the ἐπὶ c. acc. in 2 Thess. ii. 4, a stronger opposition.
ἵπτερβαινὼ.—BU 1007\(^{10}\) (iii/B.C.) ὰπερέβησαν εἰς τὴν αὐλὴν μου. In one of the interesting letters belonging to the Gemellus correspondence, Gemellus gives instructions that a deep trench be dug round the oil-press ἵνα μὴ εὖ ἵπτερβατὸν ἦ τὸ ἐλαιουργῖον, “so that it may not be easy to walk into the oil press” (FP 110\(^{9}\) (A.D. 94)).

ὑποδέχομαι.—Hort's translation of ὑποδέξαμένη, “hospitably entertained,” in Jas. ii. 25 is supported by the use of the word in Michel 159\(^{6}\) (B.C. 127–126) where a Gymnasiarch is praised because ὑπεδέξατο τοὺς ἀλευφομένους πάντας, “he entertained all who were in training”: cf. ibid. 1010\(^{16}\) (i/B.C.), ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων.

ὑπόδικος.—For the forensic ᾧ.="answerable to’ rather than “guilty before,” as in Rom. iii. 19, cf. Michel 1009\(^{8}\), 1357\(^{30}\) (both iii/B.C.).

ὑπολαμπᾶς.—In Acts xx. 8 D substitutes for λαμπάδες the exceedingly rare word ὑπολαμπᾶς, on which see a note by the Rev. Harold Smith in Expos. Times, xvi. 478. The story of Phylarchus (iii/B.C.—ap. Athenaeus, p. 536) of a gouty king who κατείδη διά τινων ὑπολαμπάδων τοὺς Ἀἰγυπτίων παρὰ τῶν ποταμῶν ἀριστοποιουμένους, and wished he were one of them, is the only authority in LS for the word. It may further be quoted from the immense inscription from Delos, Syll. 588\(^{31}\) (ii/B.C.), where money is paid ἐπισκευάσατι τὸ κλειθρὸν τῆς ὑπολαμπάδος Εὐκράτει. This is quite sistent with the meaning window which is obviously needed in Phylarchus. But we may doubt whether Mr. Smith is right in preferring the word. The fact that Eutychus had a choice of windows to fall out of does not seem very relevant; and those who have had to resist a tendency to Eutychianism under an evening sermon would generally agree that “many lamps” are as provocative of the heresy as “many windows” are of orthodox attentive hearing.
LEXICAL NOTES FROM THE PAPYRI

υπόστασις.—See Notes iii., where attention was called to a use of the word which encourages us to translate Heb. xi. 1, "Faith is the title-deeds of things hoped for." In TbP 61\[184\] (B.O. 118) the Editors give us by comparison with No. 64 in an unedited part) \[τῆς ἐν τῷ κυ (ἐτει) ἀπὸ τῶν ἀπολειπομενῶν παρὰ τὰς υποστάσεις τῶν ἱβ (ἐτοὺς)], and render "concerning the land which was returned in the twenty-third year as part of that which failed to come up to the expectations formed in the twelfth." The same phrase occurs in TbP 72\[111\] (B.C. 114), where Mayser 439 gives a mistaken reference. The uses seem at first sight very different, but in both cases there is the same central idea of something that underlies visible conditions and guarantees a future possession. And this of course is the essential meaning in Hebrews. In Ep 15\[3\] (B.C. 223) \[ὁ δ' ὑπογραμμένοι γεωργοι ἐπέδωκαν ἦμιν υπόστασιν, Rubensohn remarks that ὑ. is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written undertaking. TbP 336\[7\] (c. A.D. 190) \[ἐστιν υποστάσεως τῆς κό (μης), "the amount standing in the name of the village is ..." (Edd.): this is of course the basis of the common meaning property. We may further quote Syll. 653\[50\] (the Audania Mysteries-inscr., B.C. 91), \[καὶ ἀπὸ τῶν πρωτομυστάν τὸ υποστατικόν, where Dittenberger notes "Ab υποστήματι subire, in se suscipere. Pecunia est quam πρωτομύσται dare debent cum haec dignitas in eos confertur"—a fee on undertaking office. The quotations will illustrate the rather large range of use for a word which nevertheless keeps a common idea. They do not however help us much towards the use found in Heb. i. 3, which comes from the notion of underlying applied in a different way.

υποστέλλω.—In his farewell address to the elders of the Church in Ephesus, St. Paul twice lays stress on the fact that he had kept back nothing of the whole counsel of God,
using this verb (οὐδὲν ὑπεστειλάμην, Acts xx. 20, cf. v. 27): cf. OP 246 (A.D. 66), where the sender of a property return swears by the Emperor Nero μὴ ὑπεστάλθαι, "not to have prevaricated" or "kept back anything." The verb is used intransitively in OP 1102 (c. A.D. 146) ἀφορμαί ... δοκοῦν τῇ συνγραφοδιαθήκῃ, "aourae appear not to come under the testamentary covenant," where see the Editor's note.

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