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LEXICAL NOTES FROM THE PAPYRI.[1]

XIII.

ἐνδείκνυμι.—With the construction of ἐ. in 2 Tim. iv. 14, πολλά μοι κακὰ ἐνεδείξατο (cf. Gen. 1. 15, 17) cf. OP 494[9] (ii/A.D.) πᾶσαν πίστιν μοι ἐνδεικνυμένη, 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.* 857[13] (ii/B.C.), ἐνδυδισκόμενος, 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.* 583[31], τὴν ἐνδώμησιν τοῦ τεμένους, where the editor pronounces this orthography as " new."

ἐνέδρα.—The derived meaning of " treachery," " fraud," is illustrated by OP 62[9 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 7[25 ff.] (ii/B.C.), δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μή 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.* 324[19] (i/B.C.), ἐνεδρεύσαντες δὲ αὐτὸν νύκτωρ ἐδο[λοφ]όνησαν.

ἐνειλέω.—TbP 24[62] (B.C. 117), ἐνίων μὲν αὐτοὺς ἐνειληκότων οἰκονομ[ίαις] κ.τ.λ., " some have wormed themselves into positions of oeconomus," etc.

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

give ye in alms," may be supported by TbP 414¹⁹ᶠ· (ii/A.D.),
τὸ σφυρίδιν 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 5⁵ (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 ἑκουσίοις
καὶ ἱεροσολίαις ἐνεχομ[ένων], "except to persons guilty of
wilful murder or sacrilege," BU 1051³⁴ (time of Augustus),
χορὶς (=χωρὶς) τοῦ τὸν παραπαίνοντα (=παραβαίνοντα)
ἐνέχεσθαι τῷ ὡρισμένῳ προστίμῳ, "apart from the trans-
gressor's being involved in the appointed penalty." Cf.
also *Syll.* 154²⁶ (end of iv/B.C.), ἐνεχέσθων τῶν ψηφίσματι.

ἔννομος.—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. 922⁴ᶠ· (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.

ἐνορκίζω.—See *Thess.* 80.

ἔνοχος.—Wellhausen's assertion (*Einl.* p. 33 f.) that ἔ. τῇ κρίσει in Matt. v. 22 is not Greek is sufficiently ruled out by Grimm's apt parallel, ἔ. γραφῇ, "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 ᵗ (iii/B.C.), ἔ. τῆι ἀσεβείαι τοῦ ὅρκου. The gen. in 1 Cor. xi. 27 is claimed by Deissmann as a Cilician provincialism of Paul (*Licht vom Osten*, p. 78, where ἔνοχος 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. l. 2 f. to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann, *BS* 120 f.

ἔντευξις.—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 33²¹ ᶠ· (ii/B.C., a petition addressed to Ptolemy Philometor and Cleopatra II), δεόμεθ᾿ ὑμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ ἀποστεῖλαι ἡμῶν τὴν ἔντευξιν 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* 5⁶ (end of iv/B.C.), τὴν ἔντευξιν ἐπὶ τοῦ Ἑλλησπόντου ἐποιούμεθα.

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

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

The verb is found in the magic papyrus BM I. p. 110[826] (iii/A.D.), ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (καινῷ ?), a passage which strangely recalls its only occurrence in the N.T., John xx. 7, τὸ σουδάριον . . . ἐντετυλιγμένον ἐὶς ἕνα 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., 44 [5 f.] (=Witk. 58), ἐγὼ γὰρ ἐνύπνια ὁρῶ πονηρά, 47[27 ff.], ἀποπεπτωκαμεν πλανώμενοι ὑπὸ τῶν θεῶν, καὶ πιστεύοντες τὰ ἐνύπνια.

ἐνώπιον.—See Proleg.[3] p. 99.

ἐξαλείφω.—Syll. 439[20] (iv/B.C.), ὃς δ᾽ ἂν δόξῃι μὴ ὢν φράτηρ ἐσαχθῆναι, ἐξαλειψάτω τὸ ὄνομα αὐτὸ ὁ ἱερεύς. OGIS 218[129] (iii/B.C.), ἐζαλείψαντας 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 296[7] (i/A.D.), πέμψον ἡμεῖν περὶ τῶν βιβλίον [sic] ᾗ ἐξήρτισας, " send me word about the documents, how you have completed them," where the editors remark that ἐξήρτισας probably = ἐτελείωσας.   In TbP 342[16 f.] (ii/A.D.) it is found in the sense of " furnish," κεραμεῖον . . . ἐξηρτισμ(ένον) πᾶσι, and similarly in BM III. p. 164[11] (iii/A.D.) of a boat, σὺν κώποις δυσὶ ἐξηρτισμένον, " supplied with two oars."   For the subst. see Aristeas 144 (ed. Wendland), πρὸς . . . τρόπων ἐξαρτισμὸν δικαιοσύνης ἕνεκεν σεμνῶς ταῦτα ἀνατέτακται.

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