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It leaps at once to the eye that all difficulties but (i) can be solved if we read καὶ μέσος γενόμενος ἐλάκησε πρηνής—' and when he arrived in the midst of it he fell headlong '—καὶ ἐξεκενώθη τὰ σπλάγχα. Of course we cannot call this—at least not the last four words—a probable correction : but I maintain that it is quite likely to have been very nearly what Luke found *in his source*. For all the difficulties are removed, and we have a perfectly straightforward account in Greek of the kind Luke's authority may have used. Luke's failure to realize the sense of the vulgarism ἐλάκησε thus produced his very strange account.

As to the idioms assumed (i) γενέσθαι of place is quite common : e. g. Lk. xxii 40 γενόμενος δὲ ἐπὶ τοῦ τόπου ; (ii) μέσος εἶναι of place appears in one recension of Mt. xiv 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν—or the source may have had ἐν μέσῳ, the common idiom ; (iii) πρηνὴς ἔπεσε (or κατέπεσε) is attested by a whole row of Greek writers down from Homer.

I suggest, therefore, that the transposition of μέσος and πρηνής in the account, whether we choose to consider the error that of Luke or of his scribes, solves at once almost all linguistic difficulties. The accident, I suppose, is considered to have taken place in a pit in Judas's new purchase, which may, in Luke's source, have been a potter's field ; for, as may be seen from Matthew's account, such a field was expected to be the scene of his death.

<div align="right">A. D. KNOX.</div>

Τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις
(1 THESS. iii 3).

IN general the vocabulary of Paul is not markedly different from the current prose of his period, however much his style and ideas approach the Hebraistic. Nor, in any case, do I know that this remarkable phrase—τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις—has been explained as a Hebraism. Greek it certainly is not : for it can only be taken as a metaphor from the dog that σαίνει its tail or its master. No language ever used a word of tail-wagging to mean 'perturb mentally ': and the translation 'that none be flattered' (σαίνεσθαι = κολακεύεσθαι), though legitimate, is wholly inappropriate. The citation of Hesychius, σαίνεται· κινεῖται, σαλεύεται, ταράττεται is of no assistance : we do not know its source, and have no right to translate it otherwise than 'is waggled', 'is moved', 'is shaken', 'is stirred'. At a guess I should say that the original refers to a scudding ripple on the sea. Nor do the *variae*

lectiones help us. The absence of accent in some MSS shews little except that the reading was unintelligible: and the same consideration applies to the *vv. ll.* σενεσθαι and ἀσιενεσθαι. The conjecture σαλεύεσθαι has little palaeographical probability.

Now Timothy is sent εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν . . ., and this is the exhortation 'that none be waggled in these afflictions '—not 'by' as the A.V. has it. At least this translation shews that if you translate 'moved' you must omit ἐν.

Let us try to see what advice Paul might send. May we not suppose that it would be something like that in 1 Cor. xvi 13, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε—'that ye play the man in these afflictions', or, negatively, 'that none play the woman'.

Palaeographically γυναικίζεσθαι and θηλύνεσθαι are less probable than σαλεύεσθαι: but there is another word, differing little in sense, which would easily explain the corruption. I take it that the meaning of ἀνδρίζεσθαι is to preserve a calm demeanour, to hold up—as opposed to breaking down, bursting into tears and pleadings—οἰκτίζεσθαι, πληκτίζεσθαι, ὀδύρεσθαι—those will not do. But there is one word of this nature —see the note which I have written from Walter Headlam's materials on Herodas v 29—which is extremely like σαίνεσθαι. Until any plausible explanation of this monstrosity is given I would read τὸ μηδένα ⟨πα⟩θαίνεσθαι. Compare Cleopatra's behaviour in Dio Cass. li 12 quoted by Headlam,[1] and especially Porphyry *ap. Stob.* ed. i 446 θηλυνθείσῃ καὶ παθαινομένῃ (τῇ ψυχῇ). I confess I find translation difficult: perhaps 'that none *break down* in these afflictions' would give the sense, if this is not a vulgarism.

Anyhow it is easy to see why Paul wrote μηδένα and ἐν: with the sense ταράττεσθαι you would expect τὸ μὴ σαλεύεσθαι ὑμᾶς ταῖς θλ. τ. But if the sense is 'descend to womanly appeals', μηδένα is good, since if *A* were to be persecuted, *B* might παθαίνεσθαι on his behalf: and with an active sense (or middle) ἐν, wholly superfluous with the passive, is necessary. And there are plenty of contemporary hands in which ν and π are more or less alike. Once leave out πα after να and σαίνεσθαι is the only word you get at all like θαίνεσθαι.

<div align="right">A. D. KNOX.</div>

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[1] Ὁ οὖν Καῖσαρ συνίει μὲν αὐτῆς καὶ παθαινομένης καὶ πληκτιζομένης. She acted so hoping to be pitied (ch. lii). The appeal of Sophrone the nurse in Menand. *Epitr.* (described as παθαινομένη v. 587) is to the famous lines of Euripides' Augé (*fr.* 920): ἡ φύσις ἐβούλετ' ᾧ νόμων οὐδὲν μέλει. The idea that women normally play on lower, passionate, emotions gives these words a feminine character. The appeal in Lucian ii 429 is very low indeed.