

Notes on the Greek New Testament
Day 56 – February 25th – Mark 7:24-8:10

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

Verse 24-30

Cf. Mt. 15:21-28. "It is hardly a coincidence that in the narrative which follows Jesus himself moves outside Jewish territory and begins to exercise his ministry among non-Jews. The controversy over ritual purity, with its radical implications for the status of the food laws which divide Jew from Gentile, thus appropriately acts as the narrative hinge between the Jewish and Gentile phases of Jesus' ministry in the north, and at the same time points forward to what awaits him in the subsequent phase of the drama when he makes his way to Jerusalem, the place from which the hostile delegation has come..."

"Misunderstandings of the pericope spring largely from the failure to read it as a whole. It is a dialogue within which the individual sayings function only as parts of the whole, and are not intended to carry the weight of independent exegesis on their own. The whole encounter builds up to the totally positive conclusion of vv. 29-30, while the preceding dialogue serves to underline the radical nature of this new stage in Jesus' ministry into which he has allowed himself to be 'persuaded' by the woman's realism and wit. He appears like the wise teacher who allows, and indeed incites, his pupil to mount a victorious argument against the foil of his own reluctance. He functions as what in a different context might be called 'devil's advocate', and is not disappointed to be 'defeated' in argument. As a result the reader is left more vividly aware of the reality of the problem of Jew-Gentile relations, and of the importance of the step Jesus here takes to overcome it. The woman's 'victory' in the debate is a decisive watershed as a result of which the whole future course of the Christian movement is set not on the basis of Jewish exclusivism but of sharing the 'children's bread'." France.

Verse 24

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·

ἐκεῖθεν from there

Refers either to the house (7:17) or to Gennesaret (6:53).

ἀνίστημι rise, stand up
ὄριον, οὐ n territory, region,
neighbourhood, vicinity

"ὄριον in the singular means 'boundary', in the plural 'territory'." Cranfield.

"The inclusion of καὶ Σιδωνος after Τύρου, while very widely attested, is best understood as an assimilation to the familiar joint designation in Mt. 15:21, possibly also influenced by the mention of Sidon along with Tyre in 7:31." France.

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing
ἤθελεν Verb, imperf act indic, 3 s θελω
wish, will

γινῶναι Verb, aor act infin γινωσκω

Jesus may have been looking for opportunity to teach the disciples privately, or just to rest.

ἠδυνήθη Verb, aor pass dep indic, 3s

δυναμαι

λαθεῖν Verb, aor act infin λανθανω be
hidden, escape notice

Cf. 1:32-33, 36-37, 45; 2:2; 3:7-12, 20; 6:33-34.

Verse 25

ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἥς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

ἀκούσασα Verb, aor act ptc, f nom s ἀκουω

εἶχεν Verb, imperf act indic, 3 s ἔχω

θυγάτριον, οὐ n little daughter

ἀκαθαρτος, ον unclean
 ἐλθοῦσα Verb, aor act ptc, f nom s ἐρχομαι
 προσέπεσεν Verb, aor act indic, 3 s
 προσπιπῶ fall at someone's feet, fall
 down before someone
 πόδας Noun, acc pl ποῦς, ποδός m foot

Cf. 5:22.

Verse 26

ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφονίκισσα τῷ
 γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον
 ἐκβάλη ἐκ τῆς θυγατρὸς αὐτῆς.

Ἑλληνίς, ἴδος f Greek or Gentile woman

Not Greek by nationality but Greek-speaking
 or Gentile.

Συροφονίκισσα, ἡς f Syrophenician
 woman

"The term Συροφονίξ was used to distinguish
 the Phoenicians of Syria from the
 Carthaginians (Λιβυφονίξ). It is interesting to
 compare Elijah's miracle on behalf of a
 Phoenician woman (1 Kings 17:8ff; Lk 4:26)."
 Cranfield.

γένει Noun, dat s γένος, οὐς n family, race,
 people, nation

"That such a woman chose to approach a
 Jewish healer, and even fell at his feet,
 indicates either desperation or a remarkable
 insight into the wider significance of Jesus'
 ministry (and into the biblical pattern of
 salvation history). The subsequent dialogue
 suggests at least an element of the latter."
 France.

ἔρωταω ask, request, beg, urge
 δαιμόνιον, οὐ n demon, evil spirit
 θυγατήρ, τρὸς f daughter

Verse 27

καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι
 τὰ τέκνα, οὐ γὰρ καλὸν ἐστὶν λαβεῖν τὸν ἄρτον
 τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

ἄφημι allow
 πρῶτον adv. first, first of all
 χορτασθῆναι Verb, aor pass infin χορταζῶ
 feed, satisfy
 τέκνον, οὐ n child; pl descendants

"In πρῶτον ... τα τέκνα we are up against the
 mystery of divine election. Cf. Rom 1:16
 Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι, and also Jn
 4:22; Acts 3:26; 13:46. This priority of the
 Jews is implied in Isa 2:2-4; 42:1ff; 60:1ff.:
 Israel is first to be gathered, and then
 afterwards the Gentiles. The Servant of the
 Lord is first 'to raise up the tribes of Jacob' and
 then to be 'for a light to the Gentiles' (Isa 49:6).
 Jesus accepts this divinely appointed order and
 follows faithfully the path ordained for the
 Lord's Servant. So his whole earthly life was
 given to Israel. He was 'made a minister of the
 circumcision for the truth of God, that he
 might confirm the promises given unto the
 fathers' (Rom 15:8). For him during his
 ministry to conduct a mission to the Gentile
 world would have been to depart from the way
 of obedience." Cranfield.

καλός, ἡ, ον good, right, proper
 λαβεῖν Verb, aor act infin λαμβανῶ
 ἄρτος, οὐ m bread, food
 κυναριον, οὐ n house dog, dog

The diminutive means 'house dog'. The point is
 the priority of the claims of the children of the
 house over those of household pets. France
 comments, "The diminutive form (used in
 biblical literature only in this pericope),
 perhaps indicates the status of the dogs in
 Jesus' image as dogs of the house rather than
 of the yard, but it does not remove the
 harshness of picturing Gentiles *en masse* as
 'dogs' as opposed to 'children', it is the sort of
 language a Gentile might expect from a Jew,
 but to find it in a saying of Jesus is shocking."

Verse 28

ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Κύριε, καὶ τὰ
 κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ
 τῶν ψιγίων τῶν παιδίων.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρίνομαι answer, reply

France comments, "The inclusion of *καὶ* [after
 Κυριε] in the majority of MSS is generally
 accounted for as a further assimilation to
 Matthew. But its strong attestation suggests the
 alternative possibility that it was omitted from
 the tradition represented by p⁴⁵ D W etc.
 because it was misunderstood as turning the
 woman's reply into a meek acceptance of
 Jesus' words (which it certainly is not) rather
 than, as it should be read, a firm repudiation of
 his οὐκ ἐστὶν καλόν. The substitution of *ἀλλά*
 after κυριε in D suggests such a
 misunderstanding. I therefore think it more
 likely that *καὶ* belongs to the original text of
 Mark, as in Matthew."

In commenting on the omission of *ναι* in the UBS text, Metzger points out that the word occurs 8 times in Matthew, 4 times in Luke but nowhere else in Mark.

ὑποκατω prep with gen under, beneath
 τραπεζα, ης f table, food, meal; bank
 ψιχιον, ου n small crumb, scap (of food)
 παιδιον, ου n child

Calvin comments, "she concludes that the door is shut against her, not for the purpose of excluding her altogether, but that, by a more strenuous effort of faith, she may force her way, as it were, through the chinks."
 "France comments, "Jesus' image (and his inclusion of *πρωτον*) have given the woman the clue she needs, and enable her, on the basis of his own saying, to refute his *οὐ ἐστιν καλὸν* and replace it with a defiant *Ναι, κυριε* (see Textual Note) – 'Yes, it *is* right'... Granted that the children have a priority, the dogs, too (*και*), have a legitimate share in the food available. Jesus' own image is thus pressed to its full extent, and provides the basis for her request to be granted, not refused. It is a remarkable twist to the argument, and one which displays as much humility on the woman's part as it does shrewdness. She does not dispute the lower place which Jesus' saying assumes for the Gentiles, and even accepts without protest the offensive epithet 'dog', but insists that dogs, too, must have their day. Putting it more theologically, the mission of the Messiah of Israel, while it must of course begin with Israel, cannot be confined there. The Gentiles may have to wait, but they are not excluded from the benefits which the Messiah brings. On this basis, she is bold enough to pursue her request; even the crumbs will be enough."

Verse 29

καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε,
 ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

ὕπαγω go, go one's way, depart
 ἐξελήλυθεν Verb, perf indic ἐξερχομαι

"The dialogue, rather than the exorcism, remains the focus of interest in the pericope. No account of the exorcism is offered, and no word of command recorded; the removal of the demon is simply spoken of as already a past event (*ἐξελήλυθεν*)." France.

Verse 30

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
 παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ
 δαιμόνιον ἐξεληλυθός.

ἀπελθοῦσα Verb, aor act ptc, f nom s
 ἀπερχομαι

βεβλημένον Verb, perf pass ptc, m acc & n
 nom/acc s βαλλω throw, place
 κλίνη, ης f bed, couch
 ἐξεληλυθός Verb, perf act ptc, n nom/acc s
 ἐξερχομαι

Verses 31-37

Cf. Mt 15:29-31. "This story is in a number of ways closely parallel to that in 8:22-26. Both are set outside Galilee; in both the crowd asks for Jesus' help but he takes the patient away to heal him in private; in both he is recorded unusually as touching specifically the organs affected, and in both there is mention of the use of saliva. That both these stories, with their more detailed account of Jesus' healing method, are among the very few pericope of Mark which do not appear in either Matthew or Luke, indicates perhaps either Mark's special interest in Jesus' healing technique or the discomfort of the other synoptists with the more 'earthy' (some would say 'magical') nature of the accounts (and their non Jewish location?)." France.

Verse 31

Καὶ πάλιν ἐξεληθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν
 διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας
 ἀνά μέσον τῶν ὀρίων Δεκαπόλεως.

παλιν again, once more
 ὄριον, ου n see v.24

Instead of *ἐκ τῶν ὀρίων Τύρου ἦλθεν* διὰ Σιδῶνος some MSS read *ἐκ τῶν ὀρίων Τύρου καὶ Σιδῶνος ἦλθεν*... France comments, "Here the reading *Τύρου καὶ Σιδῶνος* is less well supported, and is best seen as a further reversion to the familiar biblical pair of names. The difficult geography of a journey from the region of Tyre to Decapolis via Sidon (which is in an almost opposite direction) would be another reason for 'correction' by a scribe who knew something of the geography of the area."

θαλασσα, ης f sea
 ἀνα μεσον among, between

"Mark's terms may leave us geographically confused, but they convey clearly enough that Jesus, on his return to the lake from his journey into Phoenicia, remains outside properly Jewish territory rather than taking the more direct route to the Capernaum area. However and whyever he got there, Jesus is back in Decapolis." France.

Verse 32

καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιάλον, καὶ
 παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
 χεῖρα.

φέρω bring, carry, bear, lead

κωφος, α, ον dumb, mute, deaf

Here the meaning is 'deaf'.

μογιᾶλος, ον having difficulty in speaking;
mute, dumb

A very rare word, occurring here only in the NT and in the LXX only in Isa 35:6. Strictly it means 'speaking with an impediment'. France comments, "In view of the likely influence of that passage of Isaiah in v. 37, it is probable that Mark's use of it [μογιᾶλον] here is also a deliberate allusion."

παρακαλεω exhort, encourage, urge
ἐπιθῆ Verb, aor act subj, 3 s ἐπιτιθημι
place on

χειρ, χειρος f hand

Verse 33

καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,

ἀπολαβόμενος Verb, aor midd ptc, m nom s
ἀπολαμβανω midd take aside
κατ' ἰδίαν privately

Cf. v.36.

δακτυλος, ου m finger
οὖς, ὠτος n ear, hearing
πτω spit
ἄπτω midd. take hold of, touch
γλωσσα, ης f tongue

"Such actions are common to the techniques of Greek and Jewish healers." Taylor. France comments, "How far these specific contacts with ear and with tongue were the physical 'means' of healing, and how far a psychological assurance to the patient of Jesus' ability to heal, is a question which is probably both inappropriate and unanswerable. But physical contact is clearly more appropriate in the case of a man who would be unable to hear spoken words."

Cranfield, commenting on the relevance of Mark's narrative to the life of the church says, "We may well see also in the order here (first ears, then tongue) a reminder that it is only as the church hears the Word of God that it has anything worthwhile to say."

Verse 34

καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ· Εφραθα, ὃ ἐστὶν Διανοίχθητι·

ἀναβλεπω look up
οὐρανος, ου m heaven

Emphasises the divine dimension in Jesus' healing powers.

στεναζω sigh, groan

Cf. Rom 8:22f. The term "indicates the strong emotion of Jesus as he wages war against the power of Satan, and has to seek divine aid in urgent prayer." Cranfield.

εφραθα (Aramaic word) be opened!

"The use of Aramaic in a probably non-Jewish context is not particularly significant, since the language was widely spoken outside Jewish circles, but Mark's recording of the Aramaic form suggests a memory of an impressive command on the part of someone who was there, perhaps the patient himself, for whom this may have been the first word he ever heard." France.

διανοίχθητι Verb, aor pass imperat, 2 s
διανοιγω open

Verse 35

καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς·

Metzger suggests that Mark's fondness for εὐθους/εως makes it quite likely that the inclusion is original. France, however, thinks that since there is no good reason for its later omission it is more likely that it is an addition to the original text. Either way, it makes no difference to the sense.

ἠνοίγησαν Verb, aor pass indic, 3 pl ἀνοιγω
open

ἀκοη, ης f hearing

ἐλύθη Verb, aor pass indic, 3 s λυω loose,
untie, release, set free

δεσμος, ου m (& n) bond, imprisonment

λαλεω speak, talk

ὀρθως rightly, correctly, properly

The impediment cured.

Verse 36

καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διετέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.

διεστείλατο Verb, aor midd indic, 3 s

διαστελλομαι order, command

ὅσος, η, ον correlative pronoun, as much as,
how much,

μαλλον adv more; rather

περισσοτερον adv. more

κηρυσσω preach, proclaim

"The imperfects διετελλετο and ἐκηρυσσον suggest a protracted appeal for silence, and equally protracted disobedience." France.

Verse 37

καὶ ὑπερπερισσῶς ἐξεπλήσοντο λέγοντες· Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

ὑπερπερισσως completely, exceedingly

Occurs here only in the NT.

ἐκπλησσομαι be amazed

Cranfield suggests that καλως παντα πεποηκεν could be an echo of Gen 1:31. The latter part of the verse echoes Isa 35:5-6.

Mark 8:1-10

Cf. Mt 15:32-39. "Understood by most commentators as recording an incident in the primarily non-Jewish territory of the eastern shore, and thus as continuing the theme of Jesus' ministry among the Gentiles." France.

Verse 1

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς· ἐκεῖνος, ἢ, ο demonstrative adj. that, those πάλιν see 7:31

"πάλιν underlines Mark's belief that this was a sequel to an earlier and similar event, and alerts the reader to compare and contrast the two stories." France.

φάγωσιν Verb, aor act subj, 3 pl ἐσθιω προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself, summon

Verse 2

Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

σπλαγχνίζομαι Cf. 6:34

ἤδη adv now, already

τριες, τρια gen τριων dat τρισιν three προσμενω remain, stay with

"Mark does not say whether the three-day period has been spent in teaching or in healing, or in both, but to remain so long away from home and food supplies suggests a remarkable enthusiasm and persistence among this presumably largely Gentile crowd." France.

Verse 3

καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.

ἀπολυω release, send away, dismiss νήστεις Noun, acc pl νηστις, ιδος m & f hungry, without food

ἐκλυομαι give up, faint

ὁδος, ου f way, path, road, journey

μακροθεν adv far off, from a distance

ἦκασιν Verb, pres act indic, 3 pl ἦκα come, have come

Verse 4

καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

ἀποκρῖνομαι answer, reply

ποθεν interrog adv. from where, how

ὧδε adv here, in this place

χορτάσαι Verb, aor act infin χορταζω feed, satisfy

ἐρημια, ας f deserted place, uninhabited region

"The disciples' incredulity at the suggestion (not here, as in 6:37, a direct instruction) that food should be found for the crowd was natural enough in 6:37, but one might expect them to have learned from that experience... But the failure of the disciples to learn from the events they witness and to recognise the new dimensions which Jesus' ministry involves will become an increasingly prominent theme in the next act of Mark's story, and it will be precisely the point of Jesus' rebuke to his disciples in 8:17-21 that they have failed to learn from repeated experience." France.

Verse 5

καὶ ἠρώτα αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτά.

ἔρωταω ask, request

ποσος, η, ον how much(?), how many(?)

Cf. 6:38.

ἑπτα seven

Verse 6

καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ.

παραγγελλω command, instruct

ἀναπεσεῖν Verb, aor act infin ἀναπιτω sit, sit at table, lean

γη, γης f earth

λαβων Verb, aor act ptc, m nom s λαμβανω

εὐχαριστεω thank, give thanks

κλαω break (only of bread)

ἐδίδου Verb, imperf act indic, 3 s διδωμι

παρατιθῶσιν Verb, aor act subj, 3 pl

παρατιθημι place before, distribute

παρέθηκαν Verb, aor act indic, 3 pl

παρατιθημι

Verse 7

καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.

ἰχθυδιον, ου n small fish, fish

ὀλιγος, η, ον little, small; pl. few

Emphasises how inadequate this supply is for such a crowd.

εὐλογεῶ speak well of, bless

εὐλογήσας αὐτὰ "The various readings (αὐτὰ or ταυτα; order of participle and pronoun; omission of pronoun) do not affect the sense. εὐλογήσας αὐτὰ is probably the best attested. The omission of the pronoun may have been caused by discomfort over the inclusion of a different object (the fish) rather than leaving it to be assumed that God is 'blessed', though the same idiom occurs clearly in Lk 9:16; 1 Cor 10:16." France.

Verse 8

καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθίω χορτάζω see v.4

αἶρω take, take up

περισσεύμα, τος n overflow, pieces left over

κλάσμα, τος n fragment, piece

σπυρίς, ιδος f basket (larger than the κοφινός)

Again, the crowd are fully satisfied.

Verse 9

ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

τετρακισχίλιοι, αι, α four thousand

ἀπολύω see v.3.

Verse 10

καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

ἐμβαινῶ get into, embark

πλοῖον, ου n boat, ship

μερὸς, ους n part

"The various forms of the name Δαλμανουθά, the different ways of designating it as a destination (τα μέρη, τὸ ὄρος, τὸ ὄρια), and the substitution of different forms of a more familiar name (Μαγεδαν, Μαγδαλα, both found in the textual tradition of the parallel Mt 15:39) all result naturally from the presence in the text of an otherwise unknown name. τὰ μέρη Δαλμανουθα is the reading which best explains the rest." France.