In an earlier essay entitled “A Semantic Study of αὕθέντης and Its Derivatives,” I surveyed the semantic history of this word family in ancient Greek from its earliest attestation in the fifth century BC until the fourth century AD.¹ The conclusions of that study can be summarized in four broad propositions: (1) A crucial semantic distinction must be made between αὕθέντης in the meaning “kin-murderer,” which is well attested in the classical Greek literature of the fifth century BC, and αὕθέντης in the meaning “master” or “doer,” which is only sporadically attested in earlier Greek literature, but which becomes the dominant sense after the turn of the era. The two senses may go back to separate etymological roots. (2) This basic semantic divide corresponds, since at least the turn of the era, with a distinction in linguistic register, the archaic meaning “kin-murderer” being reserved for elevated prose seeking to emulate Attic literary models, and the meaning “master” or “doer” occurring in works reflecting more closely the living vernacular of Hellenistic speech. (3) All derivatives of αὕθέντης (beginning with αὕθεντικός in the second century BC), are semantically indebted to the second basic meaning, especially “master,” yielding such senses as “authoritative” for the derived adjective, and “predominate” for the derived verb. (4) The handful of exceptions to this overall pattern can all be explained as the result of the failure of later writers, especially the so-called Atticists, to understand the proper classical meaning of the word.

In the nature of the case, my earlier study, covering as it does the semantics of this word family over a period of eight centuries, and involving some 167 places where it is attested over that time period, could not deal in detail with all these individual passages. In the present paper, taking advantage of the general semantic picture which emerged from that earlier investigation, I will focus my attention on the three places where members of the αὕθέντης family occur in biblical Greek, supplemented by one additional passage in early Christian literature outside of the New Testament.

¹ See JGRChJ 1 (2000) 145–75. A reprint of this article is available online at http://www.cbmw.org/Vol-11-No-1.
I. ΑΥΘΕΝῼΗΣ IN WISDOM OF SOLOMON 12:6

A notoriously difficult passage of the Wisdom of Solomon (generally dated to the first century BC or the first century AD) is 12:3–7, which describes the detestable practices of the Canaanites before the Israelite conquest. It reads as follows in the NRSV (with italics added to highlight its chiastic structure):

3 Those who lived long ago in your holy land A
4 you hated for their detestable practices, C
5 their merciless slaughter of children, D (τέκνων τε φονέας ἄνελεήμονας)
and their sacrificial feasting on human flesh and blood E
6 These initiates from the midst of a heathen cult, E’
7 these parents who murder helpless lives D’ (καὶ αὐθεντας γονεῖς πυρχῶν ἀβοηθητῶν)
you willed to destroy by the hands of our ancestors, C’
so that the land most precious of all to you might receive a worthy colony of the servants of God. A’

It is clear from the context that αὐθεντας here refers to “kin-murderers,” those guilty of the particularly heinous crime of killing one’s own flesh and blood, in this case parents killing their own children. This conclusion is reinforced when we take into account the chiastic structure of this passage, which does not seem to have been noticed before. Clearly αὐθεντας in verse 6 (D*) corresponds to the φονέας, “murderers,” of verse 5 (D), in both cases referring to child-slayers.

As we noted above, “kin-murderer” (the equivalent of the Latin parricida and the Irish fingal) is in fact the regular meaning of αὐθεντης in the classical works of fifth-century Attic literature, although it later disappeared from the living language, being preserved mainly as a literary archaism in Atticizing writers. It is just such an archaism which we find in the present passage in the Wisdom of Solomon. As David Gill has shown, a striking feature of this passage is “the great number of words and phrases reminis-

3 This is the manuscript reading, retained in Septuaginta: Vetus Testamentum Graecum Auctoritate Societatis Litterarum Gottingensis editum. Vol. XII: Sapientia Salomonis (ed. Joseph Ziegler; Göttingen: Vandenhoeck & Ruprecht, 1962) 133. The NRSV rendering “slaughter” seems to reflect the reading φονεις, found in Rahlfs’s edition of the LXX, which goes back to a conjectural emendation by Otto Fridolin Fritzsche, Libri Apocryphi Veteris Testamenti (Leipzig: Brockhaus, 1871).
4 See Wolters, “Semantic Study” 147, especially n. 19.
cent of the language of Greek tragedy,” notably the works of Aeschylus and Euripides.\textsuperscript{5} Gill notes that one of these words is \textit{aυθόντης}.\textsuperscript{6}

That \textit{aυθόντης} is used here in an archaic literary sense which was largely unknown to Greek-speakers after the turn of the era is also shown by the fact that none of the ancient versions understood it. The Old Latin version (originally done in the second century AD, and later incorporated into the Vulgate) renders it as \textit{auctores}, probably conveying the meaning “progenitors” in this context.\textsuperscript{7} However, there is a widespread scholarly consensus that this is one of the many translation errors found in the Old Latin of Wisdom.\textsuperscript{8} The translator was perhaps thinking of \textit{aυθόντης} in the sense of “doer” (of an action), which might in other contexts be appropriately rendered \textit{auctor} in Latin.\textsuperscript{9} In any case, he completely missed its archaic Attic meaning.

Other ancient versions misunderstand the word as well. The Armenian version translates \textit{aυθόντας} here as “masters,” thus taking it to have the ordinary meaning of the word in later Greek.\textsuperscript{10} The same is true of the Syro-Hexapla, which uses the Syriac noun \textit{šalîtā}, “ruler, leader.”\textsuperscript{11} The Arabic version has yet another rendering, namely “suicides.”\textsuperscript{12} In this case, the translator correctly guessed that \textit{aυθόντας} was here being used in an archaic Attic sense, but was misled by an Atticistic lexicographical tradition in antiquity, which mistakenly took the classical sense of the word to be “suicide.”\textsuperscript{13}

The Peshitta is a special case, because it does not appear to read \textit{aυθόντας} at all. Verse 6a is rendered \textit{wl’ hw’ wdrn lnpśt ’dbny ‘mhwn}, “and there was no help for the souls of the children of their people,” which is clearly based on a different Greek Vorlage. However, this Vorlage appears to have retained traces of the original text. As Weitzman has shown, there is good evidence

\textsuperscript{6} Gill, “Greek Sources” 385.
\textsuperscript{7} See P. Thielmann, “Die lateinische Übersetzung des Buches der Weisheit,” \textit{Archiv für lateinische Lexikographie} 8 (1895) 253–77, here 263.
\textsuperscript{8} See P. Thielmann, “Die lateinische Übersetzung des Buches der Weisheit,” \textit{Archiv für lateinische Lexikographie} 8 (1895) 253–77, here 263.
\textsuperscript{9} See Wolters, “Semantic Study” 145–46. In the manuscript tradition of the Old Latin of Wisdom there is some evidence that later scribes realized that \textit{auctores} was a mistranslation. Some manuscripts add the word \textit{sceleris}, so that the meaning becomes “authors of the heinous deed,” while others substitute the word \textit{interfectores}, “killers.” See Thiele, \textit{Sapientia Salomonis} 462. Similarly, the modern Vulgate revision known as the Nova Vulgata has the rendering \textit{auctores caedis}, “authors of the slaughter,” see \textit{Libri Sapientiales} (Vatican City: Libreria Editrice Vaticana, 1977) 169. Another variant recorded by Thiele is \textit{actores}, which may reflect the meaning “doers.”
\textsuperscript{10} The Armenian word is \textit{chokh}, a noun meaning “master, lord, grand seigneur.” See M. Bedrossian, \textit{A New Dictionary Armenian-English} (1875–1879; repr., Beirut: Librairie du Liban, 1973) 444.
\textsuperscript{11} See A. M. Ceriani, \textit{Translatio Syro Pescitto Veternis Testamenti ex Codice Ambrosiano sec. fere VI} (2 vols.; Milan: Pogliani, 1876–1883) \textit{ad loc}. See also R. Payne Smith, \textit{Thesaurus Syriacus} (2 vols.; Oxford: Clarendon, 1879–1901) col. 4180, where this verse is referred to under the entry for \textit{šalîtâ}, 2 (“praefectus”).
\textsuperscript{12} On the Arabic rendering, see Goodrick, \textit{Book of Wisdom} 260.
\textsuperscript{13} See Wolters, “Semantic Study” 150.
that the Peshitta translator of Wisdom was working from a single Greek manuscript which in some places was so damaged that it was illegible, forcing the translator to simply guess at the Greek he was translating.\textsuperscript{14} I would suggest that this was also the case in Wisdom 12:6. The translator could apparently make out the words καὶ . . . ψυχῶν ᾠδοθητῶν, since these are reflected in the translation “and there was no help for the souls.” For the rest of the line, where there appears to be no semantic correspondence between the Greek and the Syriac, I suspect that the translator had before him, not ἀνθέντας γονείς, but only the fragmentary remnants . . . θέντας γ.ν.ς, and that he reconstructed this as representing γεννηθὰς γ[ε]ν[ω]ν, “ones born of the race.” This, in turn, could be reasonably rendered as “the children of (their) people.”\textsuperscript{15} Whether or not this hypothetical reconstruction is correct, it is clear that the Peshitta is not translating ἀνθέντας at all, and \textit{a fortiori} is not grasping its archaic Attic meaning.

The confusion of the ancient versions is to some extent perpetuated in modern times. There are also modern scholars who have interpreted ἀνθέντας in Wisdom 12:6 to mean “masters,” following the Armenian version and the Syro-Hexapla. Examples are Schmid and Jadrijeviæ.\textsuperscript{16} A more common error, once again based on an uncritical reliance on the Atticistic lexical works of antiquity, is the notion that ἀνθέντης is a murderer who kills \textit{with his own hands}.\textsuperscript{17} So reads the \textit{KJV} of our verse, and many other versions and commentators.\textsuperscript{18} One contemporary example is the New American Bible (1970), which renders our verse as follows: “and parents who took \textit{with their own hands} defenseless lives” (my emphasis).

We conclude, therefore, against all the ancient versions and many modern scholars, that ἀνθέντας here means “murderers” in its specific Attic sense of “kin-murderers.”

\textbf{II. \textsc{A}υ\textsc{h}ε\textsc{ν}ε\textsc{t}ια in 3 Maccabees 2:29}

The abstract noun derived from ἀνθέντης is ἀυθεντία (sometimes spelled αυθεντεία). There is widespread lexicographical agreement that it means something like “sovereignty” or “authority.” In fact, in a Roman bilingual inscrip-

\textsuperscript{17} See Wolters, “Semantic Study” 150, 154.
tion of the second century AD, it is the equivalent of the Latin auctoritas, and Church Fathers use it freely to refer to the sovereignty of God or Christ. Its meaning, therefore (like that of all the other derivatives of αὐθεντής), is based on αὐθέντης “master.” There is little dispute about the lexical content of the word.

There is, however, some disagreement about the meaning of αὐθεντία in 3 Macc 2:29, which happens to be the earliest attestation of the word in surviving Greek literature. It there occurs in the context of a decree against the Jews issued by king Ptolemy IV Philopator (222–204 BC). However, since there is considerable scholarly scepticism about the authenticity of the quoted decree, and scholarly guesses about the date of 3 Maccabees itself vary widely (most settling on some time in the first century BC), we cannot date this first occurrence of the word with any confidence.

The relevant portion of the decree reads as follows in the NRSV:

28 None of those who do not sacrifice shall enter their sanctuaries, and all Jews shall be subjected to a registration involving poll tax and to the status of slaves. Those who object to this are to be taken by force and put to death; 29 those who are registered are also to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus, and they shall also be reduced to their former limited status (αὐξαναται εἰς τὴν προσωνεσταλμένην αὐθεντίαν).

In this translation αὐθεντία is understood to mean “status.” This is an unusual rendering, because αὐθεντία nowhere else seems to have this meaning. The lexicon of Liddell-Scott-Jones also gives a special sense to the word in this verse, namely “restriction,” but this seems to confuse the meaning of the noun with that of the participle which modifies it (προσωνεσταλμένην = “restricted beforehand”). Others, too, speak of an “unusual meaning” of the word here, and continue to interpret it as “status” or “restriction.”

In my opinion, however, it is not necessary to assign an unusual meaning to αὐθεντία in 3 Macc 2:29. The word here refers to the limited authority which

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21 This is the text as printed in Septuaginta: Vetus Testamentum Graecum Auctoritate Societas Litterarum Gottingensis editum. Vol. IX: Maccabaeorum libri I–IV, fasc. III: Maccabaeorum liber III (ed. Robert Hanhart; Göttingen: Vandenhoeck & Ruprecht, 1960) 48. For the purposes of the present argument we will not consider the possibly preferable variant readings in this clause, such as καταγωρίαν and προσωνεσταλμένην.
the Jews in Egypt were given to follow their own customs and laws under the broader political sovereignty of the Ptolemaic rulers. See the discussion of this passage in Aryeh Kasher, *The Jews in Hellenistic and Roman Egypt. The Struggle for Equal Rights.*25 Although Kasher, no doubt relying on the standard English translations of 3 Maccabees, still uses the term “status” to render αὐθεντια in this verse, he describes the political reality to which it refers in much more specific language. He speaks of the “autonomy” of the Jews, and of their “right to live according to ancestral laws.”26 Elsewhere he speaks of their “juridical independence,” their “legal autonomy,” and their “independent jurisdiction.”27 At the same time, he acknowledges that “their autonomy was extremely limited” or “restricted.”28 In short, he is describing what 3 Macc 2:29 calls the Jews’ “restricted authority” (προσευσταλμένην αὐθεντιαν) to regulate their own affairs within Egyptian society.29

This interpretation is confirmed by the Syro-Hexapla of our verse.30 The Syriac word which it uses to render αὐθεντια is ʾsulṭānā, meaning “power, authority, right.”31 It is also confirmed by the way the verbal cognate of αὐθεντια is explained in a number of lexical works in antiquity.32 As the proper Attic equivalent of αὐθεντεῖν (which was considered too colloquial by the Atticists) these lexica gave the verb αὐτοδίκεῖν, “to have independent jurisdiction,” that is, to be master in one’s own sphere.33 This exactly describes the legal position of the Jews under the Ptolemies (although the relevant “sphere” or “jurisdiction” could be quite limited)

We conclude that αὐθεντια in this passage, rather than being used in an otherwise unattested sense, here as elsewhere carries its ordinary meaning of “authority.”

III. ΑΥΘΕΝΤΕΩ IN 1 TIMOTHY 2:12

This controversial text reads as follows in the NRSV:

I permit no woman to teach or to have authority (αὐθεντεῖν) over a man; she is to keep silent.

There have been a number of recent attempts to soften or alter the force of Paul’s bald statement that he does not permit a woman to “have authority”

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27 Ibid. 30–32.
28 Ibid. 31.
33 See ibid. 159. LSJ defines αὐτοδίκέω as “to be αὐτόδικος.” The latter, in turn, is defined as “with independent jurisdiction, with one’s own courts.”
(αὐθέντεῖν) over a man. I will not rehearse these attempts here. My present concern is rather to survey the ancient versions of this verse, and to show that, with one possible exception, they all support the view that αὐθέντεω is a denominative verb based on αὐθέντης “master.”

The verb αὐθέντεω is a derivative of the noun αὐθέντης, just as δεσποτέω is derived from the noun δεσπότης, and ἐπιστάτης is derived from the noun ἐπιστάτης. In each case, the original noun means “master,” and the derived verb essentially means “be master (over),” and is construed with a genitive, as is regular with verbs of ruling. The same pattern holds for τυραννέω (from τύραννος) and ἡγεμονέω (from ἡγεμόν), among others. Clearly the verb αὐθέντεω, like all the other derivatives of αὐθέντης, derives its semantic content from αὐθέντης in the meaning “master,” the ordinary colloquial sense of the word in Hellenistic Greek after the turn of the era.

A survey of the ancient versions of this verse shows that they were generally quite sensitive to the denominative force of the word. The Old Latin versions (the Vetus Latina), dating from the third century on, have four different translations of αὐθέντεω, all of them related to a Latin noun designating someone in authority. They are the following:

(1) VL 1: præpositam esse (related to præpositus, “commander”).
(2) VL 2: dominare (related to dominus, “lord”).
(3) VL 3: dominari (related to dominus, “lord”).
(4) VL 4: principari (related to princeps, “ruler”).

The same pattern holds for subsequent versions:

(5) Vulgate: dominari (related to dominus, “lord”).
(6) Harklean Syriac: mešštûw (mešštātû). This is the infinitive of the Ethpaal conjugation of the root šlî, which in this conjugation means “to rule, have dominion, authority, power,” and which is related to the common noun šalītā, meaning “ruler, leader.” As we saw above, the root šlî was also used in the Syro-Hexaplaric rendering of αὐθέντης in Wisdom 12:6, and of αὐθέντια in 3 Macc 2:29.

34 For a few examples, see Wolters, “Semantic Study,” nn. 45, 82, 85, 125, and 134.
35 On the genitive with verbs of ruling, see Goodwin and Gulick, Greek Grammar, §1109, and BDF §177.
37 Note that in Latin dominari, “rule,” “reign,” “govern,” regularly has a neutral or positive sense. Elsewhere in the Vulgate it is used of the reign of the righteous king (Ps 71 [72]:8) and of Christ (Rom 14:9).
(7) Sahidic Coptic: *erjoeis*, “to be lord” (related to *joeis*, “lord”).
(8) Bohairic Coptic: *ethreserjōj*, “to be head” (related to *jōj*, “head”).
(9) Gothic: *fraujinom*, “to be lord” (related to *frauja*, “lord”).

The only exception to this pattern appears to be the Peshitta, but its rendering of "*auqente∂n* is rather puzzling. The Syriac text reads literally “I do not permit a woman to teach or to *dare* over (‘lmamrāhû ‘al) a man.” The verbal form in question is the Aphel infinitive of the verb *mra˙*, which in this conjugation means “to venture, dare, be rash, hasty, headstrong, presumptuous.” This is a puzzling rendering, because it has no discernible connection with known meanings of *auqentēo*. As a result, translators of the Peshitta are at a loss as to how to interpret the Syriac at this point. Some attempted renderings are: “be assuming over” (Murdock), “to lord it over” (Jennings), “be presumptuous over” (Aramaic-English Interlinear NT). Perhaps the best rendering of the Peshitta text as it stands is: “I do not permit a woman to teach or *despise* a man,” since this same Syriac idiom (Apel of *mраh* plus ‘al) is used in the Peshitta of Rom 2:4 to translate the Greek καταφρονέω.

The anomaly of the Peshitta rendering can be explained, however, if we postulate a small inner-Syriac corruption in the puzzling verbal form which translates *auqentēi*. If instead of the *lmmrhw* of the printed editions we read *lmmrnw* (changing the third radical from a *het* to a *nun*), then the meaning becomes “to be lord (over),” using the denominative Syriac verb *maran*, which is derived from the noun *mārā*, the regular Syriac noun for “lord.” In the Syriac script the letters *nun* and *het* are easily confused, making this hypothetical scribal error quite plausible. If we adopt this slight emendation to the traditional text, we discover that the apparent anomaly disappears: the Syriac now not only matches the Greek, but also agrees with all nine of the previously discussed ancient renderings in using a verb re-

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42 See the apparatus in ibid.
49 J. Payne Smith, *Syriac Dictionary s.v. maran* (p. 302a): “denom. verb from mārā.” Cf. R. Payne Smith, *Thesaurus Syriacus* s.v. (cols. 2208–09). The postulated consonants *lmmrnw* should probably be vocalized as the Pael form lammarānū, since the Pael is the primary conjugation used for denominatives for which no Peal exists; see W. M. Thackston, *Introduction to Syriac* (Bethesda) MD: IBEX Publishers, 1999) 94. For the Pael of *maran*, see *Thesaurus Syriacus*, col. 2208 (last line).
50 This hypothetical corruption must have occurred quite early, since no variants for the reading *lmmrhw* in the Peshitta are recorded in Aland and Juckel, *NT in syrischer Überlieferung* 140.
lated to a noun meaning “master” or “lord.” If this is correct, then Jennings’s translation “lord it over,” though based on mраh rather than maran, paradoxically turns out to be something of an inspired guess, which accurately captures the nature of αὐθεντέω as a denominative verb of ruling.

There is another sense, however, in which Jennings’s rendering is misleading. In contemporary English to “lord it over” has a pejorative connotation; it implies the improper use of authority or power. As the OED puts it, the expression means “to rule tyrannically, domineer.”\(^5\) However, there is no evidence that αὐθεντέω had this negative connotation in NT times. In fact, one of the conclusions of my broader study of the αὐθεντή family was that there is no evidence of a pejorative use of αὐθεντέω—or of any of the other derivatives of αὐθεντή—before the fourth century AD, and even thereafter it was very rare.\(^5\) Translations of αὐθεντέω like “domineer,” though still found in contemporary lexica,\(^5\) have no basis in the actual usage of this verb. It is overwhelmingly used in a neutral or positive sense.

My conclusion is that all ten of the ancient translations of our verse that we have passed in review, with the possible exception of the Peshitta, all support the traditional non-pejorative rendering of αὐθεντέω in 1 Tim 2:12 as a denominative verb meaning “have authority over.”

**IV. ΑΥΘΕΝΤΙΚΩΣ IN KERYGMA PETRI, FR. 9**

We turn now to a passage which is not part of biblical Greek strictly speaking, but which belongs with the NT to early Christian literature, and as such is covered by the well-known lexicon of Walter Bauer, and its English editions by Arndt, Gingrich, and Danker.\(^5\) The passage in question is found in the so-called Kerygma Petri or “Preaching of Peter,” which is dated to the first half of the second century AD, and which has come down to us only in fragments preserved by Clement of Alexandria and Origen.\(^5\) One of the fragments found in Clement’s Stromata reads as follows in the translation of William Wilson:

Whence also Peter, in his Preaching, speaking of the apostles, says: “But we, unrolling the books of the prophets which we possess, who name Jesus Christ, partly in parables, partly in enigmas, partly expressly (αὐθεντικῶς) and in so many words, find his coming and death, and cross, and all the rest of the

\(^{51}\) OED s.v., 1b.

\(^{52}\) See Wolters, “Semantic Study” 70–71.


\(^{55}\) See *Apocrypha I: Reste des Petrusevangeliums, der Petrusapokalypse und des Kerygma Petri* (Kleine Texte für Theologische und Philologische Vorlesungen und Übungen 3; ed. Erich Klostermann; Bonn: Marcus & Weber, 1908) 15.
tortures which the Jews inflicted on Him, and His resurrection and assumption to heaven previous to the capture of Jerusalem.”

Peter is saying that the NT apostles read the OT prophets as describing in advance the life of Jesus Christ. This prophetic description happens in different ways, sometimes in parables and enigmas, sometimes αὐθεντικῶς and “in so many words.”

What exactly is the meaning of αὐθεντικῶς in this context, and how does it relate to the known senses of its cognates? To judge by the renderings given by various dictionaries and translations, there is no consensus on the matter. BDAG has “with perfect clarity.” Lampe in his Patristic Greek Lexicon gives the meaning “directly, expressly.” George Ogg in his translation has “with certainty.” It seems that everyone is guessing, assigning to αὐθεντικῶς a meaning suggested by the context, but without connection to any of the meanings which the αὐθέντης word family normally conveys.

I believe a clue to the correct answer is given by E. A. Sophocles in his Greek Lexicon of the Roman and Byzantine Periods. He gives the following explanation of αὐθεντικῶς in our passage: “Literally, in the obvious sense, not in parables, = κυρίως.” The clue lies in the reference to the synonym κυρίως. This adverb is clearly a cognate of the noun κυρίος, meaning “lord” or “master,” and is well attested in a technical linguistic sense, namely “properly speaking” or “in the proper sense,” used of a word’s literal or “proper” sense as distinct from its metaphorical meaning. As early as Aristotle, the literal meaning of a word was conceived by the Greeks as the “master” sense, that to which all metaphorical meaning is subordinate. This conception of the relationship between literal and metaphorical meaning was widely adopted in classical antiquity, so that the literal, non-metaphorical meaning of a word is designated with cognates of terms for “lord” or “master” not only in Greek, but also in Latin, Syriac, and Coptic. In the same

57 BDAG s.v.
58 LPGL s.v. This is also the meaning preferred by Michel Cambe in his discussion of the term; see Kerygma Petri. Textus et Commentarius (Corpus Christianorum Series Apocryphorum 15; ed. M. Cambe; Turnhout: Brepols, 2003) 351, n. 1.
60 E. A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100) (Boston: Little, Brown, 1870) s.v.
61 See LSJ s.v., IV: “esp. of words, in the proper sense, opp. μεταφορῇ or κατὰ μεταφοράν . . . properly speaking.”
way, αὐθέντικός in the Kerygma Petri is related to αὐθέντης “master,” forming a colloquial counterpart to the more formal κυρίως of academic prose. We find αὐθέντικός used in the same way in another fragment quoted by Clement in his Stromata, in this case one ascribed to the Gnostic Valentinus.65

My conclusion therefore is that αὐθέντικός in this passage of the Kerygma Petri means “literally,” “in non-metaphorical language.” This fits well with the context, both the preceding contrast with “parables” and “enigmas,” and with the immediately following parallel expression αὐτολέξει, which means “expressly, in the very words.” It also fits the general pattern which we have observed repeatedly above, that the derivatives of αὐθέντης are all semantically dependent on the meaning “master.”

As a final note, it should be pointed out that BDAG also lists αὐθέντης in the sense “master” (found in the Shepherd of Hermas 9.5.6), and αὐθέντικός in the sense “original” (found in 2 Clement 14.3), but these senses require little comment. The first is clearly established by the context, since the figure referred to there as the “αὐθέντης of the tower” is also called its κύριος (9.5.2 and 9.7.1) and its δεσπότης (9.5.7 and 9.7.6). This occurrence of αὐθέντης is significant because it may be the first undisputed example of the meaning “master” in a literary (as opposed to a documentary) source.66 As for αὐθέντικός, it should be noted that the meaning “original” applies primarily to the “master copy” of a legal document (such as a contract or will) as distinguished from a secondary copy, which would not be legally binding. As elsewhere, the basic meaning of αὐθέντικός here is “authoritative,” and again derives its meaning from αὐθέντης, “master.”67

65 Clement, Stromata 4.13.90.1 I follow the 1592 edition of F. Sylburg in reading the following word as ἐρρέθη rather than εὐρέθη, yielding the text οὐ γὰρ αὐθέντικος ἐρρέθη μορφή, “for it was not properly called a form.”
66 Wolters, “Semantic Study” 152. As an earlier example of this meaning of αὐθέντης DBAG lists Euripides, Supplices 442, but the word there is frequently emended or considered a later interpolation (see my “Semantic Study” 148). BDAG also refers to PCairZen 352, 15 (third century BC), but this is a mistake. The noun is there used in the sense “murderer.” See D. L. Page, Select Papyri 3: Literary Papyri, Poetry (LCL; Cambridge: Harvard University Press, 1962) 463.