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THE VOCABULARY
OF THE GREEK TESTAMENT



THE VOCABULARY
OF THE
GREEK TESTAMENT

*ILLUSTRATED FROM THE PAPYRI AND OTHER
NON-LITERARY SOURCES*

BY

JAMES HOPE MOULTON, D.D., D.THEOL.

Late Fellow of King's College, Cambridge; Greenwood Professor of Hellenistic
Greek and Indo-European Philology, Manchester University

AND

GEORGE MILLIGAN, D.D.

Regius Professor of Divinity and Biblical Criticism,
Glasgow University

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PREFATORY NOTE

UPWARDS of twenty years ago Professor J. H. Moulton asked me to join with him in an effort to illustrate the *Vocabulary of the Greek Testament* from recently discovered non-literary texts. First came a series of joint articles in the *Expositor* during 1908 to 1911 dealing with certain representative words. In 1914 we found it possible to publish the First Part of the *Vocabulary*: Part II followed in the next year. Our collaboration was then cut short by Dr. Moulton's tragic death, though I have done my utmost to utilize any notes or references that he left behind him. The grasp and range of Dr. Moulton's Greek scholarship are too well known to require acknowledgment here, but I may be allowed to record my own deep sense of personal loss in the removal at the height of his powers of one who was always the truest of friends and the most loyal of colleagues.

It may be well, perhaps, to emphasize that it was in no way our aim to provide a complete *Lexicon* to the Greek New Testament, but rather to show the nature of the new light cast upon its language by the rich stores of contemporary papyri discovered in recent years. (See further the General Introduction to the present volume.) Apart from the papyri, considerable use has been made of the Greek inscriptions, and evidence from other non-literary sources has been freely cited, wherever it seemed likely to be useful. Very often words have been included for which our non-literary sources provide no illustration, in order to show from literary evidence, if forthcoming, or from its very absence, the relation of such words to the popular Greek.

The use of Professor J. H. Thayer's monumental edition of Grimm's *Lexicon* (Edinburgh, 1886), has been assumed throughout. Professor Souter's *Pocket Lexicon to the Greek New Testament* (Oxford, 1916), a marvellous *multum in parvo*, and the excellent *Manual Greek Lexicon of the New Testament* by Professor G. Abbott-Smith (Edinburgh, 1922) have been of the utmost value. In the later Parts of the *Vocabulary* frequent reference has also been made to W. Bauer's revised and enlarged edition of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Giessen, 1928), and to F. Preisigke's comprehensive *Wörterbuch der griechischen Papyrusurkunden*, I.-III. i. (Berlin, 1925-1929). Other books of reference will be found detailed in Abbreviations I. General.

For the ready assistance of many friends, too numerous to mention, in the carrying through of this book, I am deeply grateful; but a special word of thanks is due to Professor W. G. Waddell, now of the Egyptian University, Cairo, who has read all the proofs with the most meticulous care, and has in addition furnished important suggestions.

It remains only to acknowledge the generosity and enterprise of Messrs. Hodder & Stoughton in undertaking the publication of the work, and to express my sense of the singular skill and accuracy with which the compositors and readers of the firm of Messrs. R. Clay & Sons, Bungay, have carried through an extremely intricate piece of printing.

G. MILLIGAN.

The University, Glasgow.

July, 1929.

GENERAL INTRODUCTION

FEW archæological discoveries in recent years have awakened more widespread interest than the countless papyrus documents recovered from the sands of Egypt, and as it is from them that our principal non-literary illustrations of the *Vocabulary of the Greek Testament* have been drawn, it may be well to describe briefly by way of Introduction what these papyri are, and what is the nature of their value for the New Testament student.

Papyrus as Writing Material.—In itself, the word papyrus is the name of a reed-plant (*Cyperus papyrus*, L.) which at one time grew in great profusion in the river Nile, and gave its name to the writing material or “paper” of antiquity formed from it. The pith (*βύβλος*) of the stem of the papyrus plant was cut into long thin strips, which were laid down on a flat table and soaked with Nile water. A second layer was then placed cross-wise on the top of the first, and the two layers were pressed together to form a single web or sheet. After being dried in the sun, and scraped with a shell or bone to remove any roughness, a material not unlike our own brown paper was produced.¹

The size of the papyrus sheets varied considerably, but for non-literary documents a common size was from nine to eleven inches in height, and from five to five and a half inches in breadth. When more space than that afforded by a single sheet was required, a number of sheets were joined together to form a roll, which could easily be extended or shortened as desired. Thus, to take the case of the New Testament autographs, which were almost certainly written on separate papyrus rolls, a short Epistle, like the Second Epistle to the Thessalonians, would be a roll of about fifteen inches in length with the contents arranged in some five columns, while St. Paul's longest Epistle, the Epistle to the Romans, would run to about eleven feet and a half. The shortest of the Gospels, St. Mark's, would occupy about nineteen feet; the longest, St. Luke's, about thirty-one or thirty-two feet. And the Apocalypse of St. John has been estimated at fifteen feet. Taking the other books on the same scale, Sir F. G. Kenyon, to whom the foregoing figures are also due, has calculated that if the whole New Testament was written out in order on a single roll, the roll would extend to more than two hundred feet in length, obviously an utterly unworkable size.² This alone makes it clear that not until the papyrus stage in their history was past, and use was made of both sides of parchment or vellum leaves, was it possible to include all the books of the New Testament in a single volume.

The side of the papyrus on which the fibres ran horizontally, or the *recto*, as it came to be technically known, was from its greater smoothness, generally preferred for writing, while the back, or the *verso*, was reserved for the address, at any rate in the case of letters. But when space failed, the *verso* could also be utilized, as shown in a long

¹ See further Pliny, *N.H.* xiii. 11–13, and cf. F. G. Kenyon, *The Palæography of Greek Papyri* (Oxford, 1899), p. 14 ff.

² *Handbook to the Textual Criticism of the New Testament*, 2nd edit. (London, 1912), p. 35 ff.

magical papyrus in the British Museum, in which nineteen columns are written on the *recto*, and the remaining thirteen on the *verso*.¹

In any case we have abundant evidence of the use of the *verso*, when fresh papyrus was not available, as when a man writes a letter on the back of a business document, explaining that he had been unable at the moment to find a "clean sheet" (*χαρτίον καθαρόν*),² or as when the back of the official notification of the death of a certain Panechotes is used for a school-exercise or composition, embodying such maxims as "do nothing mean or ignoble or inglorious or cowardly," written in a beginner's hand and much corrected.³

In other cases, before the *verso* has been so used, the original contents of the *recto* have been effaced or washed out, a practice which adds point to a familiar verse. In Col 2¹⁴, we read that our Lord "blotted out the bond written in ordinances that was against us, which was contrary to us," and the verb used for "blotted out" (*ἐξάλειψας*) is the technical term for "washing out" the writing from a papyrus sheet. So complete was the forgiveness which Christ by His work secured, that it completely cancelled the old bond, that had hitherto been valid against us, for it bore our signature (*χειρόγραφον*). He made the bond as though it had never been (cf. Exod 32^{32f}, Rev 5⁵).

As regards other writing materials, a reed pen (*γραφικὸς κάλαμος*; cf. 3 Macc 4²⁰) was prepared, much as we now prepare a quill, while the ink (*τὸ μέλαν*: cf. 2 John¹²) was made from a mixture of charcoal, gum and water. The marvellous way in which the ink has preserved its colour invariably attracts attention, and shows that anything in the nature of adulteration must have been unknown. A first-century letter, chiefly about writing materials, refers to "the ink pot" (*τὸ βρόχιον τοῦ μέλανος*).⁴

The character of the handwriting naturally varies with the nature of the document and the education of the scribe. But the task of decipherment can rarely be said to be easy, partly owing to the frequent use of contractions and partly to the numerous *lacunae* or gaps caused by the brittle nature of the material. The restoration of the letters or words which have thus dropped out demands the exercise of the utmost patience and skill. And those who have had an opportunity of inspecting some of the originals can only marvel that intelligible transcriptions have been made from them at all.

When, then, we speak of papyri, we are to think simply of rolls or sheets of paper of this character, which had been put to all the many and various purposes to which paper as a writing material is put amongst ourselves, while the addition of "Greek" distinguishes the papyri written in that language from the Aramaic or Latin or Coptic papyri which have been similarly recovered. We need only add that the earliest dated Greek papyrus we possess belongs to the year B.C. 311-310,⁵ and that from that time an almost continuous chain of documents carries us far down into Byzantine times.

Papyrus Discoveries.—With the exception of some calcined rolls from Herculaneum, which were brought to light as far back as 1752 and the following years, papyri have been found only in Egypt, the marvellously dry climate of that country being especially favourable to their preservation. A certain number, more particularly those of a literary character, have been recovered from their original owners' tombs. The *Persae* of Timotheos, for example, the oldest Greek literary manuscript in existence, dating, as it does, from the fourth century B.C., was found near Memphis in the coffin of a Greek soldier, by whose side it had been deposited in a leathern bag. And an Homeric roll,

¹ P Lond 121 (iii/A.D.) (= I. p. 83 ff.). For the abbreviations used in the citation of papyrus passages, see Abbreviations II. Papyri.

² P Gen I. 52³ (iv/A.D.): cf. *Archiv* iii. p. 399.

⁴ P Oxy II. 326 (c. A.D. 45).

³ P Oxy I. 79 (A.D. 181-192).

⁵ P Eleph I (= *Selections*, No. 1).

now in the Bodleian Library, Oxford, used to be exhibited along with a lock of the hair of the lady with whom it had been buried. Other rolls have been found in earthen jars in the ruins of temples or houses, thus strangely recalling the prophecy of Jeremiah: "Thus saith the Lord of hosts, the God of Israel: Take these deeds, this deed of the purchase, both that which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days" (chap. 32¹⁴ RV).

But the great mass of papyri come from the rubbish heaps, rising sometimes to a height of twenty to thirty feet, on the outskirts of old Egyptian towns and villages. Possibly out of a feeling of reverence for the written word, the inhabitants did not as a rule burn their old papers, but threw them out on these heaps. There they were quickly covered over with the fine desert sand, and, so long as they were above the damp level of the Nile, have remained practically uninjured down to the present day. For the most part they consist of single sheets, or fragments of sheets, sometimes no larger than a postage stamp, but occasionally whole baskets of official documents are found, which had been cleared out *en masse* from public archives or record offices. And everyone will recognize the absorbing interest attaching to these scraps of paper, discarded as useless by their first writers and owners, on which no eye has looked for many hundreds of years, but which now, as original documents, recreate and revivify the past for us in a way which nothing else could do.

The earliest finds in Egypt of which we have knowledge took place in 1778, when some Arabs, digging for their own purposes in the Fayûm district, accidentally came upon some fifty rolls in an earthen pot; but, unable to find purchasers, they destroyed them on account, it is said, of the aromatic smell they gave forth in burning. Only one roll was saved which, passing into the hands of Cardinal Stefano Borgia, came to be known as the *Charta Borgiana*. The contents are of little general interest, being merely an account of the forced labours of the peasants on the Nile embankment at Arsinoë in the year A.D. 191-2, but the papyrus will always have the significance of being the first Greek papyrus to be published in Europe.¹

In the year 1820 further finds, dating from the second century B.C., were made in the neighbourhood of Memphis and Thebes, but it was not until 1889-90 that a beginning was made in systematic exploration, when at Gurob Professor Flinders Petrie extracted a large number of papyri from Ptolemaic mummy-cases, and brought them home to England.

To the same period of exploration belong such important literary finds as the lost work of Aristotle on *The Constitution of Athens*, copied on the back of a farm-bailiff's accounts, which are dated in the eleventh year of Vespasian, that is A.D. 78-9; the *Mimiambi* or *Mimes* of Herodas, which reproduce with photographic exactness the ordinary, and often sordid, details of the everyday life of the third century B.C.; and about thirteen hundred lines of the *Odes* of Bacchylides, a contemporary of Pindar, and a nephew of the Simonides for the recovery of whose works Wordsworth longed in a well-known poem:

O ye, who patiently explore
The wreck of Herculanean lore,
What rapture! could ye seize
Some Theban fragment, or unroll
One precious, tender-hearted, scroll
Of pure Simonides.

¹ It was published under the title *Charta Papyracea Graece scripta Musei Borgiani Velitris*, ed. N. Schow, Romae, 1778.

But significant though these discoveries were, their interest was largely eclipsed by the results of the digging carried on by Dr. Grenfell and Dr. Hunt at Oxyrhynchus, the ancient Behneseh, in the winter of 1896-97 and the following years. The two English explorers had been attracted to the spot by the expectation that early fragments of Christian literature might be found there, in view of the important place which Oxyrhynchus occupied in Egyptian Christianity in the fourth and fifth centuries. And their prescience was rewarded, for, amongst the papyri recovered on the second day, was a crumpled leaf written on both sides in uncial characters, amongst which Dr. Hunt detected the somewhat rare Greek word for "mote" (*κάρφος*). This suggested to him the "mote" of our Lord's Sayings in the Sermon on the Mount (Matt 7³⁻⁵); and, on further examination, he found that he had in his hand a leaf out of a very early collection of Sayings attributed to Jesus, some of which corresponded closely with the canonical Sayings of the Gospels, while others were new.¹ We are not at present concerned with the many questions which were thus raised,² but the importance of the discovery was undeniable, especially when it was followed next day by the finding of another uncial fragment containing the greater part of the first chapter of St. Matthew's Gospel, written not later than the third century, and therefore a century older than the oldest manuscript of the New Testament previously known.³ Both leaves, Dr. Grenfell suggests, may not improbably have formed "the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."⁴

Along with these, and other almost equally sensational finds, Oxyrhynchus yielded an enormous mass of documents of the most miscellaneous character dating from the Roman Conquest of Egypt to the tenth century after Christ, when papyrus was superseded by paper as a writing material.

Other noteworthy collections come to us from the British Museum, Berlin, Florence, and various other sources, and the general result is that there are now available about ten thousand published documents, and that these are being constantly added to.⁵ Whether the still unedited papyri have any great surprises in store for us it is vain even to conjecture. But even if they have not, they will serve a useful purpose in illustrating and confirming the lexical and other results that have already been reached, and in increasing still further our stock of first-hand documentary evidence regarding the most important period in the world's history.

Classification of Papyri.—The papyri are generally classified under the two main heads, literary and non-literary, with the biblical and theological texts occupying a position about mid-way between the two. It is with the non-literary texts that we are concerned just now, and a glance at the citations on one or two pages of the following *Vocabulary* is sufficient to show the miscellaneous character of these texts, comprising as they do all manner of official documents, such as Imperial rescripts, accounts of judicial proceedings, tax and census papers, contracts of marriage and divorce, notices of birth and death,

¹ P Oxy I. 1.

² Reference may be made to *The Sayings of Jesus from Oxyrhynchus*, edited with Introduction, Critical Apparatus, and Commentary by Hugh G. Evelyn White (Cambr. Univ. Press, 1920).

³ P Oxy I. 2.

⁴ Egypt Exploration Fund: *Archaeological Report*, 1896-97, p. 6. See further an article by the present writer on "The Greek Papyri and the New Testament" in *The History of Christianity in the Light of Modern Knowledge* (Blackie and Son, 1929), p. 300 ff.

⁵ A list of the principal papyrus collections will be found under Abbreviations II.

and so forth, along with a number of private letters touching upon all sides of family and everyday life.

And as the contents of these *documents humains* are wide as life itself, so they supply materials for the most varied fields of human learning. Their value to the historian and the jurist is apparent on the surface, while with their aid the geographer can reconstruct the map of ancient Egypt with a precision previously impossible. To the palaeographer again, who has hitherto been sadly hampered by *lacunae* in the development of ordinary script, they offer an uninterrupted series of examples, many of them exactly dated by year and month and day, from the third century before Christ to the eighth century after Christ. And to the philologist they show the true place of the *Koinḗ*, the Common Greek of the period, as distinguished from the dialects of the classical period, in the development of the Greek language. Examples of the *Koinḗ* on its literary side had not, indeed, been previously wanting, but now, for the first time, it was possible to see it in undress, as it was spoken and written by the ordinary men and women of the day.

“**New Testament Greek.**”—It is with this aspect of the papyri that we are primarily concerned. Alike in Vocabulary and Grammar the language of the New Testament exhibits striking dissimilarities from Classical Greek; and in consequence it has been regarded as standing by itself as “New Testament Greek.” In general it had been hastily classed as “Judaic” or “Hebraic” Greek; its writers being Jews (with the probable exception of St. Luke), and therefore using a language other than their own, a language filled with reminiscences of the translation-Greek of the Septuagint on which they had been nurtured.¹ But true as this may be, it does not go far to explain the real character of the Greek which meets us in the New Testament writings. For a convincing explanation we have in the first instance to thank the German scholar, Adolf Deissmann, now Professor of New Testament Exegesis in the University of Berlin. While still a pastor at Marburg, Dr. (then Mr.) Deissmann happened one day to be turning over in the University Library at Heidelberg a new section of a volume containing transcripts from the collection of Greek Papyri at Berlin. And, as he read, he was suddenly struck by the likeness of the language of these papyri to the language of the Greek New Testament. Further study deepened in his mind the extent of this likeness, and he realized that he held in his hand the real key to the old problem.

So far from the Greek of the New Testament being a language by itself, or even, as one German scholar called it, “a language of the Holy Ghost,”² its main feature was that it was the ordinary vernacular Greek of the period, not the language of contemporary literature, which was often influenced by an attempt to imitate the great authors of classical times, but the language of everyday life, as it was spoken and written by the ordinary men and women of the day, or, as it is often described, the *Koinḗ* or Common Greek, of the great Graeco-Roman world.

That, then, is Deissmann’s general conclusion, which quickly found an enthusiastic

¹ Cf. W. F. Howard’s Appendix “Semitisms in the New Testament” in *Grammar of New Testament Greek* by J. H. Moulton and W. F. Howard (Edinburgh, 1929), Vol. II, p. 411 ff.

² R. Rothe, *Zur Dogmatik* (Gotha, 1863), p. 238: “We can indeed with good right speak of a language of the Holy Ghost. For in the Bible it is manifest to our eyes how the Divine Spirit at work in revelation always takes the language of the particular people chosen to be the recipient, and makes of it a characteristic religious variety by transforming existing linguistic elements and existing conceptions into a shape peculiarly appropriate to that Spirit. This process is shown most clearly by the Greek of the New Testament” (quoted by Deissmann, *The Philology of the Greek Bible* (London, 1908), p. 42 f.).

and brilliant advocate in this country in the person of Dr. J. H. Moulton. And though the zeal of the first discoverers of the new light may have sometimes led them to go rather far in ignoring the Semitisms, on the one hand, and the literary culture of the New Testament writers, on the other, their main conclusion has found general acceptance, and we have come to realize with a definiteness unknown before that the book intended for the people was written in the people's own tongue. Themselves sprung from the common people, the disciples of One Whom the common people heard gladly, its writers, in their turn, wrote in the common tongue to be "understood of the people."

Anticipations of this View.—It is somewhat strange that this discovery was so long deferred. Publications of papyri go back as far as 1826, but there is nothing to show that this particular way of utilizing their documents ever occurred to the first editors. At the same time it is interesting to notice certain anticipations from other sources of what such discoveries might mean, or, as it has been called, of Deissmannism before Deissmann.

In the *Prolegomena* to his translation of Winer's well-known *Grammar of New Testament Greek*, published in 1859, Professor Masson, at one time Professor in the University of Athens, writes: "The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects. . . . Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ἰδιῶται* ('private persons'), and not as *σοφισταί* ('adepts')" (p. vii. f.).¹

A second statement to much the same effect will be found in the article "Greek Language (Biblical)," contributed by Mr. (afterwards Principal Sir James) Donaldson to the third edition of Kitto's *Cyclopaedia of Biblical Literature*, edited by Dr. W. Lindsay Alexander (Edinburgh, 1876). In Vol. ii. p. 170, the writer states: "Now it seems to us that the language used by the Septuagint and N(ew) T(estament) writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or, if not, through subsequent oral instruction. If this be the case, then the Septuagint is the first translation which was made for the great masses of the people in their own language, and the N(ew) T(estament) writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. The common Greek thus used is indeed considerably modified by the circumstances of the writers, but these modifications no more turn the Greek into a peculiar dialect than do Americanisms or Scotticisms turn the English of Americans and Scotsmen into peculiar dialects of English."²

¹ Cf. J. Rendel Harris, *Exp T*, xxv. p. 54f., and notes by the present writer in *ib.* xxxi. p. 421, and xxxii. p. 231 f.

Of a much more general character, but interesting from its early date, is Dr. John Lightfoot's comment on the Preface to the Lord's Prayer in Mt 6^o, in his *Horae Hebraicae et Talmudicae*, first published as far back as 1658: "In interpreting very many phrases and histories of the New Testament, it is not so much worth, what we think of them from notions of our own, feigned upon I know not what grounds, as in what sense these things were understood by the hearers and lookers on, according to the usual custom and vulgar dialect of the nation."

² I owe the reference to a note by W. L. Lorimer in *Exp T*, xxxii. p. 330, where attention is also drawn to the position taken up by Salmasius in his *Funus linguae Hellenisticae* and his *De Hellenistica Commentarius*, both published in 1643.

Still more interesting is the prophecy ascribed to Professor (afterwards Bishop) J. B. Lightfoot in the year 1863. Lecturing to his class at Cambridge, Dr. Lightfoot is reported to have said: "You are not to suppose that the word [some New Testament word which had its only classical authority in Herodotus] had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further, and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N(ew) T(estament) generally."¹

The significance of this quotation is unmistakable, and it is followed, twenty-one years later, by what is, so far as I know, the first definite mention in this country of the papyri in connexion with New Testament study. It occurs in Dean Farrar's well-known volume, *The Messages of the Books* (London, Macmillan, 1884), where, in a footnote to his chapter on the "Form of the New Testament Epistles," the writer remarks: "It is an interesting subject of inquiry to what extent there was at this period an ordinary form of correspondence which (as among ourselves) was to some extent fixed. In the papyrus rolls of the British Museum (edited for the trustees by J. Forshall [in 1839]) there are forms and phrases which constantly remind us of St. Paul" (p. 151).

The hint, thus thrown out, was unfortunately not followed up at the time, but if the full significance of the papyri for the study of the New Testament was long in being recognized, no one can complain of lack of attention to the subject at the present day. It is leading to the re-writing of our Lexicons and Grammars of the New Testament, and no modern Commentary on any of its books fails to avail itself of the help afforded by these new treasures from Egypt.

Gains from the Study of the Papyri.—Abundant proof of this will be forthcoming in the pages which follow. Meanwhile, it may be helpful to those who have made no special study of the subject if I attempt to indicate some of the ways in which the new evidence can be applied to the elucidation of the words of the New Testament.

Orthography and Accidence.—We may begin with Orthography and Accidence. In these particulars the New Testament writings have not yet been subjected to the same searching comparison with the new evidence which Helbing and Thackeray have applied to the Old Testament; but enough has already been done by Blass, Schmiedel, Moulton, and Deissmann, following on the notable work of Westcott and Hort, to show that we are in a better position to-day for recovering the *ipsissima verba* of the New Testament autographs than many modern textual critics are ready to admit. There was a constant tendency on the part of the later copyists to improve on the "vulgarisms" or "colloquialisms" of the original, and it cannot but help us to determine what is due to this refining process when we have such abundant evidence in our hands as to how the common people of the time actually wrote and spelt.

The form *γένημα*, for example, which Westcott and Hort prefer for the five occurrences of this word in the New Testament (Mt 26²⁹, Mk 14²⁵, Lk 12¹⁸ (marg.), 22¹⁸, 2 Cor 9¹⁰), as against the *γέννημα* of the Textus Receptus (except in Lk 12¹⁸), is now fully established on the evidence both of the Ptolemaic papyri, and of those belonging to the first four centuries after Christ. The aspirated *σφυρίς*, again, for *σπυρίς* (Mt 15³⁷, 16¹⁰, Mk 8^{8, 20}, Ac 9²⁵) is amply, though not universally, attested in the vernacular documents; while the syncopated form *ταμείον* (for *ταμείον*) as in Mt 6⁸, 24²⁶, Lk 12^{3, 21}, is the prevailing form in the papyri from i/A.D. onwards, though the fuller form occurs in various passages from

¹ Quoted by Moulton *Prolegomena*³, p. 242.

Ptolemaic times. The very indifference, indeed, of the writers of our documents to symmetrical forms or to unified spelling may in itself be taken as a warning against the almost feverish haste with which a "redactor," or later author, is sometimes brought in to explain similar phenomena in the different parts of a New Testament book.

Morphology.—In the same way, when we pass to Morphology, it is again to discover that many verbal forms, with which our best New Testament texts have made us familiar, can here be amply attested. One of the commonest of these is the attaching of 1st aorist forms to the 2nd aorist, as when in Mt 10²³ we read ἐλθάτω for ἐλθέτω, and in Mk 3⁸ ἦλθαν for ἦλθον. The practice, already present in the Attic εἶπον, meets us repeatedly in the papyri, as well as in late Hellenistic writers generally. Similarly, γέγοναν for γεγόνασι, which Westcott and Hort read in Rom 16⁷, in accordance with BNA, receives frequent corroboration, as in an almost contemporary papyrus letter from the Fayûm.¹ An interesting form, which may cause trouble, if it is not watched, is the substitution of ἐάν for ἄν after ὅς, ὅπου, etc., which the same editors have faithfully reproduced from the leading manuscripts in such passages as Mt 12²² ὃς ἐάν εἴπη and Mk 14⁹ ὅπου ἐάν κηρυχθῆ. Professor J. H. Moulton has carefully examined the evidence of the papyri on this point, and has found that in the first and second centuries of the Christian era ἐάν greatly predominated, but that, as a form of ἄν, it had almost died out in ordinary usage before the great uncials were written. The fact, therefore, that their scribes preserved ἐάν may be taken as showing that they "faithfully reproduce originals written under conditions long since obsolete."²

Syntax.—This last example may fittingly introduce us to the field of Syntax, and to Moulton and Howard's invaluable *Grammar*, where at every turn the evidence of the newly-discovered vernacular documents is called in to decide corresponding usages in the New Testament writings. One or two examples will show how rich and suggestive that evidence is.

Take, for instance, the prepositions, and an impartial survey can hardly fail to lead us to the conclusion that the laxer usage which is everywhere observable in later Greek hardly justifies many of the over-niceties of interpretation in which New Testament expositors have been apt to indulge. The free interchange of εἰς and ἐν is a case in point. This may be carried back to the fact that both words are originally forms of the same root; but what we are especially concerned with is that they are largely interchanged in ordinary usage, as when in a letter of A.D. 22 the writer tells us that when he came to Alexandria (ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ), he learnt so and so from certain fishermen at Alexandria (εἰς Ἀλεξάνδρι[αν]).³ When, then, in commenting on Jn 1¹⁸ ὁ ἄν εἰς τὸν κόλπον τοῦ πατρὸς, Bishop Westcott speaks of the phrase as implying "the combination (as it were) of rest and motion, of a continuous relation, with a realisation of it," is he not pressing the phraseology farther than contemporary evidence warrants, however doctrinally true the deduction may be? Nor can those who advocate the rendering "immersing them into the name of the Father and of the Son and of the Holy Spirit" for the baptismal formula in Mt 28¹⁹ do so on the ground that the more familiar rendering is philologically inaccurate. Without entering on the question as to the exact shade of meaning underlying βαπτίζοντες, it is clear that εἰς τὸ ὄνομα may be understood as practically equivalent to ἐν τῷ ὀνόματι, the new light thus joining

¹ BGU II. 597¹⁰ (A.D. 75).

² *Prolegomena*, p. 42 f.

³ P Oxy II. 294^{3,6} (A.D. 22) (= *Selections*, p. 34).

hands with, and lending support to, the almost unanimous tradition of the Western Church.¹

A corresponding caution must be observed in connexion with the construction of *ἵνα*. Classical Greek has taught us to expect that *ἵνα* construed with the subjunctive denotes purpose, but in Hellenistic Greek this has been extended to include a consecutive usage, and sometimes, as in modern Greek, a simple statement of fact. When, therefore, in Jn 17³ the Fourth Evangelist writes—*αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν* it is of course possible that by the latter clause he means us to understand our Lord as pointing to the knowledge of God as the aim and end of eternal life. But it is equally permissible, and more in accord with contemporary usage, to interpret the words as defining the contents of the life eternal: this life is a life consisting in, and maintained by, the knowledge of God, and of Him whom God had sent.

It would be easy to go on multiplying examples in this direction, but enough has been said to show that the syntax of the New Testament is not modelled on strictly classical lines, and that this must be kept steadily in view in the work of interpretation.

Vocabulary.—It is, however, in the matter of Vocabulary that the new gains make themselves most fully felt, and prove most clearly that we are dealing with a book written in the common speech of its day.

This is seen, for example, in the large reduction in the number of so-called "Biblical" words, that is, words which have hitherto been regarded as the special property of the Biblical writers, no evidence of their use having hitherto been procurable from profane sources.

Thayer, at the end of his edition of Grimm's Lexicon, gives a long list of these "Biblical" words, the very length of which tends to confirm that feeling of the isolated or peculiar character of the New Testament writings, to which reference has already been made. The list is unnecessarily long even from Thayer's point of view, as it includes not a few words for which he himself supplies references from non-Christian sources, which, though sometimes later in point of time than the New Testament itself, nevertheless show unmistakably that the words belong to the ordinary stock then in use. And now the new evidence comes in to extend these references in so many directions that Deissmann is able to reduce the number of words peculiar to the New Testament to something like fifty, or about one per cent. of the whole vocabulary.²

Our new sources do not merely reduce the number of words hitherto regarded as peculiar to the New Testament writings; they also confirm the meanings traditionally assigned to others, sometimes on somewhat slender grounds.

A familiar instance is the Pauline word *λογεῖα*. According to Grimm-Thayer, the word is "not found in profane authors," but for its meaning in 1 Cor 16^{1,2}, the only places where it occurs in the New Testament, the translation "a collection" is suggested. Such a translation is in harmony with the context, and is now conclusively established by the fact that from the second century B.C. the word is found in the papyri in this sense. It is sufficient to refer to a curious letter from Tebtunis, in which a tax-gatherer, after naively describing his unprincipled efforts to defeat a rival in the collection of a certain tax, adds, "I bid you urge on Nicon regarding the collection (*περὶ τῆς λογε<ι>ας*)." ³

¹ See the discussion between Bishop Chase and Dean Armitage Robinson in *JTS* vi. p. 481 ff., vii. p. 186 ff., and viii. p. 161 ff., and on the phrase generally, cf. Heitmüller, *Im Namen Jesu*, Göttingen, 1903.

² See *Light from the Ancient East*,² p. 78.

³ P Tebt I. 58⁵⁵ (B.C. 111).

Or, to take a wholly different example, when in a letter of A.D. 41,¹ a man counsels a friend in money-difficulties to plead with one of his creditors μή ἴνα ἀναστατώσῃς ἡμᾶς, "do not unsettle us," that is "do not drive us out from hearth and home," he little thought that he would supply future students of the New Testament with an apt parallel for the metaphorical use of the same verb in Gal 5¹², where St. Paul expresses the hope that οἱ ἀναστατοῦντες, "those who are unsettling" his Galatian converts, "would even mutilate themselves." So too the naughty boy's admission from Oxyrhynchus that his mother complains "that he is upsetting me" (ὅτι ἀναστατοῖ με)² throws light upon the description of the brethren at Thessalonica by their Jewish opponents, "These that have turned the world upside down (οἱ τὴν οἰκουμένην ἀναστατώσαντες) have come hither also" (Ac 17⁶).³

Similar aid is given in the choice of meaning where more than one rendering is possible. In Mt 6²⁷, for example, both the Authorized and Revised Versions agree in rendering ἡλικία by "stature," "And which of you by being anxious can add one cubit unto his stature?" but the margin of the Revised Version has "age"; and if we are to follow the almost unanimous testimony of the papyri, this latter sense should be adopted throughout the New Testament occurrences of the word, except in Lk 19³, where the context makes it impossible. Thus in the important verse, Lk 2⁵² καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ, the meaning is not that Jesus "advanced in wisdom and stature," that is "in height and comeliness" (as Grimm-Thayer), but "in wisdom and age," a description to which an excellent parallel is now afforded by an inscription of ii/B.C., in which a certain Aristagoras is praised as—ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν.⁴

Again, in not a few instances, our new documents supply us with the true meaning of words only imperfectly understood before.

In commenting on 1 Pet 1⁷ ἴνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ Dr. Hort (*Comm. ad l.*) saw that the meaning required was "the approved part or element of the faith," that is, the pure faith that remained when the dross had been purged away by fiery trial; but unable to find any warrant for this sense of δοκίμιον, he was driven to suspect that the true reading was δόκιμον, for which he had the support of a few cursives. There was no need, however, for any such conjecture. Ever since Deïssmann⁵ first drew attention to the importance of the evidence of the papyri in this connexion, examples have been rapidly accumulating to show that δοκίμιος, as well as δόκιμος, means "proved," "genuine," in such a phrase as χρυσὸς δοκίμιος, "tested gold," and we need no longer have any hesitation in so translating the word both in the Petrine passage and in Jas 1³.

Or, to take another example, where the appearance of a hitherto unestablished usage has again done away with the need of textual emendation. In Ac 16¹² ἥτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις, the reading μερίδος was objected to by Dr. Hort, on the ground that μερίς never denotes simply a region or province, and he proposed accordingly to read Πιερίδος in its stead, "a chief city of Pierian Macedonia."⁶ But while it is true that μερίς in the sense of a geographical division does not occur in classical writers, it is regularly so used in documents of the Apostolic age, so that the rendering "district" in the Revised Version, however arrived at, need no longer raise any qualms.

¹ BGU IV. 1079 (= *Selections*, No. 15).

² P Oxy I. 119 (= *Selections*, No. 42).

³ It may be noted that the phrase ἄρρον αὐτόν, "Away with him," applied to the boy in the above document, supplies a striking linguistic parallel to Jn 19¹⁵ ἄρρον, ἄρρον, σταύρωσον αὐτόν.

⁴ *Syll* 325 (= 3708)¹⁸.

⁵ See *BS* p. 259 ff.

⁶ *Notes on Select Readings*,² p. 96 f.

It is, however, by imparting a fresh life and reality to many of our most ordinary New Testament terms that the new authorities render their most signal service. We know how our very familiarity with Scriptural language is apt to blind us to its full significance. But when we find words and phrases, which we have hitherto associated only with a religious meaning, in common, everyday use, and employed in circumstances where their meaning can raise no question, we make a fresh start with them, and get a clearer insight into their deeper application.

Take, for instance, the common designation of Christians as "brethren" or "brothers" (*ἀδελφοί*). The practice no doubt was taken over from Judaism (Ac 2^{20, 37}, *al.*) and from the example of our Lord Himself (cf. Mt 12⁴⁸, 23⁸); but we can at least see how the adoption of such a term was rendered easier by its application to the members of a funeral society, whose duty it was to take part in the embalming of dead bodies, or again to the "fellows" of a religious corporation in the Serapeum of Memphis.¹

So with the title "presbyter" (*πρεσβύτερος*). Without entering on the question of the presbyter's place and authority in the early Christian Church, it is obvious that the use of the word in civil life to denote a local or village officer must have prepared the way in Gentile circles for its acceptance in its new connotation. Thus in the year B.C. 117 a tax-farmer petitions the village-scribe and "the elders of the cultivators," that he may be assured of official "protection."² Or, again, in A.D. 114 a woman lodges a complaint of assault and robbery against another woman whose husband as "elder" was responsible for the peace and order of the village.³ Or once more, in a document of A.D. 159-60, mention is made of the priests of the Socnopaeus temple as being divided into five tribes under the rule of five "elder-priests"—clearly a title not of age but of dignity.⁴ It is in this same document, we may note in passing, that the charge is laid against a fellow-priest "of letting his hair grow too long and of wearing woollen garments"—the former item recalling the fact that in the Early Church short hair was considered the mark of a Christian teacher, as compared with the unshorn locks of the heathen philosopher.

Keeping still to words with an ecclesiastical ring about them, the term "liturgy" has an interesting history. In classical times it was used of public services rendered gratuitously to the State, but later it came to be applied to all kinds of work or service, including those of a religious character, such as the "liturgy" of the Twin Sisters Thaues and Thaus, who held some position as attendants in the temple of Serapis at Memphis, with a corresponding right to certain allowances of oil and bread, which were apparently frequently in arrears.⁵ Similarly the corresponding verb is used in a contract of the year A.D. 8-9 with an *artiste* who undertakes to give her "services" (*λειτουργεῖν*) on certain specified occasions, including the festivals of Isis and Hera, at a salary of forty drachmae a year, along with a further wage or present (*ὀψώνιον*) of thirteen drachmae two obols.⁶

Other more general uses of the word occur in connexion with the maintenance of the banks of the Nile, or with the release of persons from some public service "because it is not at present their turn to serve (*διὰ τὸ μὴ ἐκπεσ[εῖ]ν αὐτοῖς τὸ νῦν λειτουργῆσαι*)."⁷ Very interesting too is a doctor's claim for exemption, on the ground that he was a doctor by profession, and had "treated medically" (*ἐθεράπευσα*: cf. Ac 28⁹ and Ramsay, *Luke*,

¹ P Tor I. 1¹²⁰ (B.C. 116); P Par 42¹ (B.C. 156) (but see *UPZ* i. p. 319).

² P Tebt I. 40 (= *Selections*, No. 10).

³ BGU I. 22 (= *Selections*, No. 29).

⁴ BGU I. 16 (= *Selections*, No. 33).

⁵ The story of the Twins has been graphically reconstructed by Sir F. G. Kenyon in *P Lond* I. p. 2 ff.

⁶ P Oxy IV. No. 731.

⁷ P Hib I. 78¹¹ (B.C. 244-3).

p. 16f.) the very persons who were now attempting to lay this new "liturgy" upon him (*οἵτινες με εἰς λειτο[υ]ργίαν δεδώκασι*).¹

I admit, of course, that none of these instances adds materially to our knowledge of the word's connotation, but they give it fresh point, and enable us to understand how well-adapted it was to describe the "liturgy" or "ministry" of Christian fellowship (cf. 2 Cor 9¹², Phil 2^{17, 30}), and all the more so, because the word has now come to be almost wholly limited to a particular form of public worship.

Its occurrence in the current phraseology of the time adds again a fresh reality to the Greek word (*ἀρραβών*), which is usually translated "earnest" in our English Versions. We have all been taught that by the "earnest" of the Spirit in such passages as 2 Cor 1²², 5⁵, Eph 1¹⁴, we are to understand a part given in advance of what will be bestowed fully afterwards. But how increasingly clear this becomes when a woman who is selling a cow receives a thousand drachmae as an "earnest" (*ἀρραβώνα*) on the total purchase-money,² or when certain dancing girls at a village entertainment receive so many drachmae "by way of earnest" (*ὑπὲρ ἀρραβῶνος*) on their promised salary!³

Much help can also be derived from the legal documents, which are so common amongst the papyri. Thus in his pioneer *Bible Studies* (p. 104 ff.), Deissmann has shown that the Greek adjective (*βεβαιος*) usually translated "sure" or "steadfast" in our English Versions, along with its cognate verb (*βεβαιῶω*) and substantive (*βεβαιώσις*), is the regular technical term in the papyri to denote legally guaranteed security. This sense occurs, of course, in classical Greek, but its constant reappearance in the papyri gives fresh point to the New Testament usage. Two examples will make this clear. In an application for a lease belonging to the year A.D. 78, and therefore practically contemporary with the New Testament writings, provision is made for the publication of the lease for the legal period of ten days "in order that if no one makes a higher bid (*ἐπίθεμα*), the lease may remain guaranteed (*βεβαία*) to us for the period of five years without change,"⁴ and, similarly, in a somewhat later document (A.D. 266), connected with the registration of a deed, it is laid down, "I will further guarantee the property always against all claims with every guarantee" (*ἔτι τε καὶ παρέξομαί σοι βεβαία διὰ παντός ἀπὸ πάντων πάσῃ βεβαιώσει*).⁵ Read, then, the verb with this technical sense in view, and what added assurance it gives to the promise of 1 Cor 1⁷: "Thus you lack no spiritual endowment during these days of waiting till our Lord Jesus Christ is revealed; and to the very end he will guarantee (*βεβαιώσει*) that you are vindicated on the day of our Lord Jesus Christ" (Moffatt), just as another legal term (*ὑπόστασις*), which was used to denote the collection of papers bearing upon the possession of a piece of property, or as we would now say, the title-deeds, imparts a new certainty to the familiar definition—"Faith is the title-deed (*ὑπόστασις*) of things hoped for" (Heb 11¹).

In what are probably the earliest of his letters that have come down to us, the two Epistles to the Thessalonians, St. Paul finds it necessary to rebuke his converts for walking "in a disorderly manner" (2 Thess 3¹¹). The word (*ἀτάκτως*), with its cognates, is confined to these Epistles in the New Testament, and what exactly is meant by it is by no means clear at first sight. Is St. Paul referring to actual sin or moral disorder, or to something less heinous? The papyri have supplied the answer in a striking manner. Among them is a contract of A.D. 66 in which a father arranges to apprentice his son with a weaver for one year. All the conditions of the contract as regards food and clothing

¹ P Oxy I. 40⁶ (ii/iii A.D.).

² P Par 58¹⁴ (B.C. 153) (= *UPZ* i. p. 325).

³ P Grenf II. 67¹⁷ (A.D. 237) (= *Selections*, No. 45).

⁴ P Amh II. 85^{20 ff.}

⁵ P Oxy IX. 1200^{20 f.}

are carefully laid down. Then follows the passage which specially interests us. If there are any days during this period on which the boy "fails to attend" or "plays truant" (*ὅσας δ' ἔαν ἐν τούτῳ ἀτακτῆσθαι ἡμέρας*), the father has to produce him for an equivalent number of days after the period is over. And the verb which is used to denote playing truant is the same verb which St. Paul uses in connexion with the Thessalonians.¹ This then was their fault. They were idling, playing truant. The *Parousia* of the Lord seemed to them to be so close at hand that it was unnecessary for them to interest themselves in anything else. Why go to their daily work in the morning, when before night Christ might have come, they thought, forgetting that the best way to prepare for that coming was to show themselves active and diligent in the discharge of their daily work and duty.

The reference to the *Parousia* may suggest a last example. *Parousia*, as applied to the Return of the Lord, is simply the anglicizing of a Greek word (*παρουσία*) which literally means "presence." But in late Greek the word had come to be applied in a quasi-technical sense to the "visit" of a king or great man. Thus in a papyrus of iii/B.C. we read of a district that was mulcted to provide a "crown" for one of the Ptolemaic kings on the occasion of his "visit"; and in a letter of about the same date a certain Apenneus writes that he has made preparations for the "visit" of a magistrate Chrysippus (*ἐπὶ τὴν παρουσίαν τοῦ Χρυσίππου*) by laying in a number of birds for his consumption, including geese and young pigeons.²

It would seem, therefore, that as distinguished from other words associated with Christ's Coming, such as His "manifestation" (*ἐπιφάνεια*) of the Divine power and His "revelation" (*ἀποκάλυψις*) of the Divine plan, the "parousia" leads us rather to think of His "royal visit" to His people, whether we think of the First Coming at the Incarnation, or of the Final Coming as Judge.

The Literary Character of the New Testament.—These examples are sufficient to show that it is often from the most unlikely quarters that light is shed upon our New Testament vocabulary, and that a scrap of papyrus may be the means of settling some long-standing *crux interpretum*. I would not, however, be understood to say that the later Greek which we associate with the papyri has no rules of its own, or that, in the hands of the New Testament writers, it is not often employed with marked literary grace and power. The writers, of course, differ largely in this connexion, in keeping with their individual education and culture. At one end of the scale, we have the rude Greek of St. Mark's Gospel, or of the Apocalypse: at the other, the polished periods of the author of the Epistle to the Hebrews. But even in the case of the least literary writings of the New Testament we must beware of so emphasizing their popular character as to lose sight of the dignity and beauty imparted to them in virtue of the subject-matter with which they deal and the spiritual genius of their authors. "In the Gospels," as Professor Wellhausen has pointed out, "spoken Greek, and even Greek as spoken amongst the lower classes, has made its entry into literature."³ And Professor Jülicher has borne similar testimony with reference to the Pauline Epistles. "These Epistles," he writes, "in spite of the fact that they are always intended as writings of the moment addressed to a narrow circle of readers, yet approach much more nearly to the position of independent literary works than the average letters of great men in modern times. . . . Without knowing or intending it, Paul became by his letters the creator of a Christian literature." And more than that, Paul, as

¹ P Oxy II. No. 275 (= *Selections*, No. 20).

² P Petr II. 39 (e)¹⁸ (as read by Wilcken *Ostr.* i. p. 275); P Grenf II. 14 (b)².

³ *Einleitung in die drei ersten Evangelien* (Berlin, 1905), p. 9.

the same authority admits, "must be ranked as a great master of language, . . . and it is because his innermost self breathes through every word that most of his Epistles bear so unique a charm."¹ It is utterly unnecessary to labour the point. Such passages as the triumphant Hymn of Hope in Rom 8 and the glorious Hymn of Love in 1 Cor 13 are moved by a heart-felt eloquence which makes them, regarded as literature, as notable as anything ever penned. And if we are told that the Pauline letters "differ from the messages of the homely Papyrus leaves from Egypt not as letters, but only as the letters of *Paul*,"² we can accept the statement (though hardly in the sense the writer intended it), because it is just "Paul," and what Paul stands for, that does make all the difference.

G. MILLIGAN.

¹ *An Introduction to the New Testament*, translated by Janet Penrose Ward (London, 1904), pp. 48f., 51.

² Deissmann, *BS*, p. 44.

ABBREVIATIONS

I. GENERAL.

- Abbott *Fourfold Gospel*..... = *The Fourfold Gospel*, Section II. *The Beginning*, by E. A. Abbott. Cambridge, 1914.
- „ *Joh. Gr.*..... = *Johannine Grammar*, by the same. London, 1906.
- „ *Joh. Voc.*..... = *Johannine Vocabulary*, by the same. London, 1905.
- Abbott *Songs*..... = *Songs of Modern Greece*, by G. F. Abbott. Cambridge, 1900.
- Aegyptus*..... = *Aegyptus. Rivista Italiana di Egittologia e di Papirologia*. Ed. A. Calderini. Milan, 1920- .
- AJP*..... = *The American Journal of Philology*. Baltimore, 1880- .
- AJT*..... = *The American Journal of Theology*. Chicago, 1897- .
- Anz *Subsidia*..... = *Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita* (being *Diss. philolog. Halenses*, xii. 2), by H. Anz. Halle, 1894.
- Archiv.*..... = *Archiv für Papyrusforschung*. Ed. U. Wilcken. Leipzig, 1901- .
- Aristeas..... = *Aristeae ad Philocratem Epistula*. Ed. P. Wendland. Leipzig, 1900.
- Artemidorus or Artem. = *Artemidori Daktiani Onirocriticon Libri V.* Ed. R. Hercher. Leipzig, 1864.
- BCH*..... = *Bulletin de Correspondance Hellénique*. Paris and Athens, 1877- .
- Berger *Strafklauseln* = *Die Strafklauseln in den Papyrusurkunden*, von A. Berger. Leipzig, 1911.
- Berichtigungen*..... = *Berichtigungsliste der Griechischen Papyrusurkunden aus Ägypten*, herausgegeben von F. Preisigke. Berlin und Leipzig, 1922.
- Birt *Buchrolle*..... = *Die Buchrolle in der Kunst*, von Theodor Birt. Leipzig, 1907.
- Blass *Gr.*..... = *Grammar of New Testament Greek*, by F. Blass. Eng. tr. by H. St. John Thackeray. Second edit. London, 1905.
- Blass *Philology*..... = *Philology of the Gospels*, by Friedrich Blass. London, 1898.
- Blass-Debrunner..... = *Friedrich Blass' Grammatik des neutestamentlichen Griechisch*. Fünfte Aufl. von. A. Debrunner. Göttingen, 1921.
- Boisacq *Dict. Etym.* = *Dictionnaire Étymologique de la Langue Grecque*, par Émile Boisacq. Heidelberg and Paris, 1916.
- Boll *Offenbarung*..... = *Aus der Offenbarung Johannis: Hellenistische Studien zum Weltbild der Apokalypse*, von Franz Boll. Leipzig, 1914.
- Bonhöffer *Epiktet.*... = *Epiktet und das Neue Testament* (being *Religionsgeschichtliche Versuche und Vorarbeiten*, herausgegeben von R. Wünsch und L. Deubner, X), von Adolf Bonhöffer. Giessen, 1911.
- Brugmann *Grundriss*² = *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, von Karl Brugmann. Zweite Bearbeitung. Strassburg, 1897.
- Brugmann-Thumb... = *Griechische Grammatik*, von Karl Brugmann. Vierte vermehrte Aufl., von Albert Thumb. Munich, 1913.
- BS.*..... See under Deissmann.
- Burkitt *Syriac Forms* = *The Syriac Forms of New Testament Proper Names*, by F. C. Burkitt. London, [1912].
- BZ.*..... = *Byzantinische Zeitschrift*. Ed. K. Krumbacher. Leipzig, 1892- .
- Cadbury *Diction*..... = *The Style and Literary Method of Luke*. I. *The Diction of Luke and Acts*. II. *The Treatment of Sources in the Gospel* (being *Harvard Theological Studies*, VI.), by Henry J. Cadbury. Harvard University Press, 1919, 1920.
- Conybeare and Stock *LXX Selections*.... = *Selections from the Septuagint*, by F. C. Conybeare and St. George Stock. Boston, [1905].
- CQ*..... = *The Classical Quarterly*. London, 1907- .

- CR..... = *The Classical Review*. London, 1887- .
- CRE..... See under Ramsay.
- Crönert or Crönert
- Lax*..... = *Passow's Wörterbuch der griechischen Sprache*, völlig neu bearbeitet von W. Crönert. 3 parts. Göttingen, 1912-14.
- Crönert *Mem. Herc.* = *Memoria Graeca Herculanensis*, by W. Crönert. Leipzig, 1903.
- Deissmann *BS* = *Bible Studies*, by G. Adolf Deissmann. Engl. ed. by A. Grieve. Edinburgh, 1901.
- ,, *Festgabe*... = *Festgabe für Adolf Deissmann zum 60. Geburtstag 7. November 1926*. Tübingen, 1927.
- ,, *in Christo* = *Die neutestamentliche Formel "in Christo Jesu,"* von G. Adolf Deissmann. Marburg, 1892.
- ,, *LAE* and *LAE*² = *Light from the Ancient East*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1910 and 1927.
- ,, *Philology* ... = *The Philology of the Greek Bible: its Present and Future*, by Adolf Deissmann. English translation by Lionel R. M. Strachan. London, 1908.
- ,, *Sprachliche Erforschung*.. = *Die sprachliche Erforschung der griechischen Bibel* (being *Vorträge der theologischen Konferenz zu Giessen. XII. Folge*), von G. Adolf Deissmann. Giessen, 1898.
- ,, *Urgeschichte* = *Die Urgeschichte des Christentums im Lichte der Sprachforschung*, von Adolf Deissmann. Tübingen, 1910.
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NOTE ON METHOD OF PUBLICATION.

Quotations from Papyri and Inscriptions are printed as in the editions from which they come, except for the notation used to show that the modern editor wishes to insert or delete. Here the text is given as found in the original document, with a note in brackets if necessary. Square brackets [] denote a gap in the original; round brackets () the resolution of an abbreviation (as (†*trovs*) for ∟), except in some inscriptions where the editor uses them to denote faint or missing letters; angular brackets < > a mistaken omission in the original; braces { } a superfluous letter or letters; and double square brackets [[]] a deletion. Letters which are not read with certainty are indicated by dots underneath. Interlineations and erasures in the original are generally pointed out in a note. The line given for a cited word is that which contains the beginning of the word.

A

ἀβαρής—ἀγαπάω

ἀβαρής.

For ἀβαρής in a metaphorical sense, as in 2 Cor 11⁹, Nägeli (p. 38) cites *CIG* 5361¹⁵ (Berenice, i/B.C.) ἀ. ἐαυτὸν παρέσχηται, and BGU I. 248²⁰ (ii/A.D.) ἐὰν δέ σοι ἀβα[ρ]ῆς ἦ, χρῆσόν μοι ὀνάριον. Add P Oxy VI. 933²⁹ (late ii/A.D.) and BGU IV. 1080^{17 f.} (iii/A.D.?) εἰ σοι ἀβ[α]ρῆς ἐστιν καὶ δυνά[τ]ον, συναπόστειλόν μοι κτλ. The physical sense is cited from Aristotle; the metaphysical appears in Plutarch (59C).

Ἀβραάμ.

For a Græcised form Ἀβραμ, cf. BGU II. 585^{ii.3} (after A.D. 212) Πασβῶς Ἀβράμου. The non-Græcised form is common in Fayûm documents of the Christian period, e.g. BGU I. 103¹¹ (vi/vii A.D.) Ἀβραάμ; see further Deissmann *BS*, p. 187. A Jew Ἀβράμ[ιος] ? is named in BGU II. 715^{ii.2} (Fayûm—A.D. 101-2).

ἄβυσσος.

As a substantive (Rom 10⁷, Rev 9¹ etc.) ἄ. is common in the magic papyri, e.g. P Lond 121²⁸¹ (iii/A.D.) (=I. p. 93) ἐπὶ τῆς ἄβυσσου, *ib.* 51⁷ (=I. p. 100) τῇ καλούμενῃ ἄβυσσῳ. See also Nägeli, p. 46.

ἀγαθοποιός.

This rare adjective, which in the NT is confined to 1 Pet 2¹⁴, is found as an astrological term in a magical papyrus of iv/A.D., P Lond 122¹⁸ (=I. p. 116), ἀγαθοποιὲ τῆς οἰκουμένης: cf. *ib.* 46⁴⁸ (iv/A.D.) (=I. p. 66) μετὰ ἀγαθοποιῶν, with reference to stars of benign influence. The verb is found in Aristeas (ed. Wendland) 242, ἀλλὰ δέον (ἰ. δέον θεῶν) ἰκετεῖν, πάντα ἀγαθοποιεῖν.

ἀγαθός.

The comparative βελτίων (in the LXX about 20 times for the commoner κρείσσων) occurs in the fragmentary P Petr III. 42 H (8) f¹⁵ (middle of iii/B.C.) (=Witkowski *Epp.*², p. 16). In a votive inscription discovered at Cos (Paton and Hicks, 92), Nero is described as ἀγαθὸς θεός (cf. Deissmann *LAE*, p. 349). For ἀγαθὸς δαίμων, see 57 in the same collection (=CIG 2510)—Τύχα Ἀγαθῆ καὶ Ἀγαθῶ Δαίμονι καὶ τῶ(ι) δάμω(ι), etc., etc. One other phrase is worth quoting: P Oxy II. 298¹⁴ (i/A.D.) ἐὰν ἐπ' ἀγαθῶ παραγῆνῃ, "if you arrive happily," *ib.* III. 531⁶ (ii/A.D.) ἕως ἐπ' ἀγαθῶ πρὸς σὲ παραγένομαι, BGU III. 835^{19 f.} (beginning of iii/A.D.) εἰς τὴν ἐπ' [ἀ]γαθοῖς γεναμένης κατασποράν, P Flor I. 21¹⁰ (A.D. 239) *al.* The neuter pl., as in Lk 12¹⁹, may be illustrated by P Ryl I. 28¹⁸² (iv/A.D.) ποὺς δεξιὸς ἐὰν ἄλληται, δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "if the right foot quiver, the man will be master of many blessings and possessions" (Ed.).

PART I.

ἀγαθωσύνη.

The word is "found only in bibl. and eccl. writers" (Grimm-Thayer). But the abstract suffix -σύνη (on which cf. Brugmann-Thumb *Griech. Gramm.*⁴, p. 224) was productive in the Hellenistic period. About a dozen nouns occur in NT, and ἀγλωσύνη and μεγαλωσύνη come under the same condemnation in Grimm-Thayer: so would ταπεινοφροσύνη, but Thayer quotes Josephus and Epictetus against Grimm. Nägeli (p. 43) has "profane" warrant for ἀγλωσύνη, which is none the worse for being later than NT times. Any writer was free to coin an abstract of this sort, just as we can attach the suffix -ness to any adjective we please; and the absence of attestation signifies nothing that could carry any weight.

ἄγαμος.

BGU I. 86¹⁵ (ii/A.D.) ἐφ' ὃν χρόνον ἀγαμ[ός] ἐστίν, *ib.* 113⁴ (ii/A.D.) εἰ τινες ἀγαμοὶ εἶεν, P Ryl I. 28²⁰ (iv/A.D.) ἀγάμω δὲ γάμον δηλοῖ. *L'raisigke* 374 (i/B.C./i/A.D.) has ἀγαμε on a gravestone.

ἀγανακτέω.

P Lond 44²⁰ (B.C. 161) (=I. p. 34) ἀγανακτοῦντα ἐφ' οἷς διετελοῦντο ἐν τοιοῦτοις ἱερώ. P Oxy VIII. 1119⁸ (A.D. 254) ἦτις ἀγανακτήσασα ἐπέστειλεν κτλ. *Syll* 803⁹³ (iii/B.C.) πρῶτον ἀγανακτῶν τ[ᾶ]ι πράξι. . . In *ib.* 356³⁶ (B.C. 6) τὴν κοινὴν ἀπάντων ὑμῶν ἀσφάλει[αν ἀναι]ρούντων ἀγανακτοῦντες, it takes a gen., which might however be a gen. abs.: the inscription, a rescript of Augustus, is in the high style. P Magd 24⁵ (iii/B.C.) ἀγανακτήσαντος δέ μου καὶ ἐπιτιμῶντος αὐτ[ῆ]ι. P Théad 15¹⁰ (iii/A.D.), in an advocate's pleading. A curious use of the passive occurs in the late P Lond IV. 1367³ (A.D. 710) μέλλεις ἀγανακτηθῆναι, "you will incur our anger." The word is also found in the apocryphal Gospel of Peter 4 (ed. Swete), where on one of the malefactors upbraiding the Jews for their treatment of Jesus on the Cross, we read ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῆ, ὅπως βασιανίζόμενος ἀποθάνοι.

ἀγανάκτησις.

This NT ἀπ. εἶρ. (2 Cor 7¹¹) may be illustrated by P Grenf II. 82^{17 f.} (c. A.D. 400) μεταγνώναι ἔχετε ὥστε καὶ ἀγανακτήσεως δικαστικῆς πειραθῆναι, where certain offenders are threatened with legal proceedings and penalties, if they disregard the writer's demand.

ἀγαπάω.

The Pauline phrase in 1 Th 1⁴ ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, which in this exact form is not found elsewhere in the NT (cf. in the LXX Sir 45¹ ἡγαπημένον ὑπὸ (ἀπὸ Ν) θεοῦ καὶ ἀνθρώπων), is well illustrated by a similar

use in connexion with Ptolemy on the Rosetta stone, *OGIS* 90^a (B.C. 196) ἡγαπημένου ὑπὸ τοῦ Φθα. Cf. a Munich papyrus in *Chrest.* I, 109¹² (end of iii/B.C.), where Wilcken restores [Πτολεμαῖ]ος αἰωνόβιος ἡγα[πημένος ὑπὸ τῆς "Ἰσιδος]. It may be noted that in Mk 10²¹ Field (*Notes*, p. 34) suggests the translation "caressed" for ἡγάπησεν, comparing Plut. *Pericl.* 1: ξένους τινας ἐν Ῥώμῃ πλουσίου, κυνῶν τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπώντας (*fondling*) ἰδὼν ὁ Καῖσαρ . . . ἠρώτησεν εἰ παιδία παρ' αὐτοῖς οὐ τίκτουςιν αἱ γυναῖκες. B. L. Gildersleeve (*Justin Martyr*, p. 135) suggests that "the larger use of [ἀγαπᾶν] in Christian writers is perhaps due to an avoidance of φιλεῖν in the sense of 'kissing.'" He says Xenophon made the two words absolute synonyms, comparing *Memorabilia* ii. 7. 9 with 12; while he deprecates refinements in Jn 21¹⁵⁻¹⁷, since "the Evangelist himself did not see the point, as Augustin notes (*Civ. Dei* vii. 11)." This seems undeniable in Xenophon *l.c.*, though in so severely simple a writer as Jn it is extremely hard to reconcile ourselves to a meaningless use of synonyms, where the point would seem to lie in the identity of the word employed. Gildersleeve's remark that "ἀγαπᾶν is a colder word than φιλεῖν and less intimate" will hold for "profane" Greek; but this is emphatically a case where the needs of a new subject take up a rather colourless word and indefinitely enrich it. In NT ἀγαπᾶν is purged of all coldness, and is deeper than φιλεῖν, though the latter remains more human. See R. II. Strachan's references and discussion in *Expos.* VIII. vii. 263-7 (March 1914). A Christian metrical epitaph (*Calder* 69—after midd. iv/A.D.) has ἀ. with infin. as in Class. Grk: νῦν ἀγαπᾶς σὺ μαθεῖν τίς ἐγὼ ξένος ἢ πόθεν ἴλθα.

ἀγάπη.

Though it would be going too far to say that this important Biblical word was "born within the bosom of revealed religion," it is remarkable that there have been only three supposed instances of its use in "profane" Greek, two of which are now read otherwise and the third is doubtful. Deissmann originally cited P Par 49⁸ (B.C. 164-58) in this connexion (*Bibelstudien*, p. 80 f.); but in the English edition (*BS*, p. 198 f.) he admitted that the restoration παραχῆν must be substituted. Next Hatch in *JBL* xxvii. 2, p. 134 ff. cited an inscription of the Imperial period, from Tefeny in Pisidia, giving the mantic significance of various throws of the dice: πένψει δ' εἰς ἀγά[πη]ν σε φιλομειδῆς Ἀφροδείτη. But Prof. Deissmann now calls our attention to a Breslau dissertation by F. Heinevetter *Würfel- und Buchstabenorakel in Griechenland und Kleinasien* (1912), where it seems to be proved (p. 10) that εἰς ἀγαθόν must be read in the line we have quoted. There remains only the citation (Crönert, *Lex. s.v.*) of δι' ἀ[γά]πης ἔ[ναρ]γοῦς from the Herculean papyrus of Philodemus the Epicurean (i/B.C.), with the note "(sicher?)"

The history of this word is so crucial for the orientation of the Biblical Greek vocabulary that we must pursue it in some detail. Deissmann's argument from Thayer's Philonic citation of ἀγάπη is repeated in the English *BS* (p. 199) without regard to Ramsay's criticism (*ExpT* ix. p. 568). And Deissmann certainly seems justified in asserting that in the *Quod Deus immut.* (p. 283 M = Cohn-Wendland, ed.

min., p. 69) Philo is not taking the word from the LXX, unless Wisd 3⁹ (love towards God) 6¹⁸ (love of Wisdom) may be taken as the models for his ennobled use of the word. For in LXX it is used 14 times of sexual love (Jer 2² figuratively), and twice in antithesis to μῖσος: Sir 48¹¹ N is the only other occurrence besides those from *Wisdom*. Aristeas (ii/i B.C.) has the word (§ 229) in the higher sense, and may stand with the author of *Wisdom* as the earliest to adapt it to this purpose. In its redemption from use as a mere successor to the archaic ἔρωσ, Alexandrian Jews of i/B.C. seem to have led the way. The fact that its use was very restricted made it easier to annex for a special purpose. Since the *Song of Songs* (where it occurs 11 times) could hardly be proved to have existed for the NT writers, there were virtually no other associations before their minds; and the appropriation of ἀγαπᾶν and ἀγάπη proceeded side by side. As the record of its use in Aquila, Symmachus and Theodotus shows (see HR), the word retained in independent circles the connotations we find in Cant and Eccl., and grew slightly more common. In late Christian papyri we find it narrowed like our "charity": Crönert cites P Gen I. 14⁷ (iv/v A.D.) and P Lond 77⁵⁸ (viii/A.D.) (= I. p. 234). On the Christian use of Ἀγάπη as a proper name see W. M. Ramsay *C. and B.*, ii. p. 492 f.

It should finally be remarked that there is no reason for postulating ἀγάπη as the origin of a denominative ἀγαπάω, as τμή produces τιμάω, etc. Ἀγάπη is in any case a back-formation from the verb, replacing the older ἀγάπησις, and originating doubtless in a restricted dialectic area. Cf. the case of οἰκοδομή, *q. v.*

ἀγαπητός.

For the use of this characteristic NT designation in the Christian papyri, see for example the address of the much-discussed letter of Psenosiris P Grenf II, 73 (late iii/A.D.) (= *Selections*, p. 117), Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν. So P Lond 417¹ (c. A.D. 346) (= II. p. 299, *Selections*, p. 123), P Heid 6⁷ (iv/A.D.) (= *Selections*, p. 125) *al.* The word is also found in a horoscope of A.D. 20-50 addressed to a certain Tryphon—P Oxy II. 235², Τρύφων ἀγαπητέ: he may of course have been a Jew—see on the fem. Τρύφαινα below.

ἀγαρεύω.

Ptolemaic examples of this interesting old Persian word are P Petr II. 20^{iv.5} (B.C. 252) τοῦ . . . λέμβου . . . ἀγαρευέντος ὑπὸ σοῦ with reference to a "post boat," and P Tebt I. 5^{182, 202} (B.C. 118) where for the editors' ἐπαρεῖν Wilcken (*Archiv* iii. p. 325) reads ἐγαρεύειν. From A.D. 42 add P Lond 1171 (c)² = (III. p. 107) μηδεὶ ἐξίστω ἐγαρεύειν τοὺς ἐπὶ τῆς χώρας—a prefect's rescript. Cf. BGU I. 21^{iii.18} (A.D. 340) οἴνου ἐγαρίας, and from the inscriptions *Syll* 932²⁴ (beginning of iii/A.D.) ἀναγαρεύων ἀνεσιν with Dittenberger's note, "vehicula cursus publici ponderosissima et lentissima, quae bubus vehebantur (*cursus clabularis* Cod Theod. VI. 29, 5, 1, VIII. 5, 11), *angariarum* nomine utebantur." Herwerden *Lex.* cites a form ἀνεγάρευτος = ἀναγάρευτος, from an inscr. which Mayer (p. 56) refers to *Arch. Zeit.* 1890, p. 59. See further Zahn *Intr.* i. p. 66, Deissmann *BS* p. 86 f., and Rostowzew "Angariae" in *Klio* vi. (1906) p. 249 ff. For the spelling

with ϵ in Mk 15²¹ \aleph^* B* Deissmann (*BS* p. 182) compares BGU I. 21^{iii.16} (A.D. 340—coeval with the MSS.) *ἐγγαρίας*. The noun *ἄγγαρος* appears in Greek as early as *Æschylus Agam.* 294 *ἀγγάρου πυρός*, “the courier flame”: it is probably the Iranian cognate of *ἄγγελος*. It survives in vernacular MGr *ἀγγαρεμένος*, “put to compulsory labour” (Thumb *Handbook*, p. 315). In his note on P Lond IV. 1376¹ (A.D. 711) the editor suggests that in the late Aphrodito papyri *ἀγγαρευτής* is used in the general sense of “foreman,” “superintendent.”

ἄγγειον

is found in P Tor I. 1^{ii.6} (ii/B.C.) for the “casket” or “chest” in which plaintiffs in the court of the Chrematistæ, or Greek judges of Egypt, were in the habit of placing their petitions (*Archiv* iii. p. 26 ff.). See also P Gen I. 74⁹ \aleph (probably iii/A.D.) *διὸ ἐρωτηθεὶς ἐκλαβὼν ἀντίγραφον καὶ βαλὼν εἰς ἄγγιον σφράγι[σ]τον*: similarly in *Syll* 790⁴⁸ (ii/B.C.) of oracular *πινάκια*, which are put *εἰς ἄγγειον* and sealed (*κατασφραγισθῶσαν*) with various officers’ seals. In BGU I. 248 (ii/A.D.) a note is added on the margin—*χρήσον Σαβεῖνφ ἀγγειον, εἰς δὲ κόμιξέ μοι ἔλαιον*, where α is a jar for oil, as in Mt 25⁴: cf. P Oxy VII. 1070³⁰ (iii/A.D.) *ἀνγίφ ἡμιχόφ*, P Hamb I. 23³⁴ (A.D. 569) *μεστὰ ἀγγία τρέκοντα*, P Lond 1036⁹ (vi/A.D.) (= III. p. 269) *οἶνο(υ) ἄγγιον μέγα ἐν*, P Leid Will. 8 α . *μέλιτος μεστόν*.

The form *ἄγγος*, which is found in the true text of Mt 13⁴⁶, may be illustrated from *Michel* 1361⁴ (Thasos, iv/B.C.) *ἦν δὲ τις ἐγβάλλη[ι τῶν δούλων κόπρον, ὥστε] τὸ χωρίον εἶναι τὸ ἀγγός τοῦ ἀναίρερημένου τὸν κήπο[ν] κτλ.* The word is used of a cinerary urn (as in Herod. i. 113) in *CIG* 3573.

ἄγγελια.

In the curious pamphlet on omens drawn from involuntary twitchings, P Ryl I. 28¹⁰¹ (iv/A.D.), we find *σφυρὸν δεξιὸν ἐὰν ἄλληται, ἄγγελίαν αὐτῷ σημαίνει ἀπροσδόκητον*, “if the right ankle quiver, it signifies that the person will have unexpected news.” The word is common in literature.

ἄγγελος.

In *Syll* 512²¹, a dialect inscr. of ii/B.C. from Calymna, *ἄγγελοι* are envoys whose names are given. The word is used in the sense of “intermediary” (cf. Gal 3¹⁹) in *Syll* 122²⁸ (iv/B.C.) *ὁμόσαι δ]ι’ ἀγγέλλων*. For the presumably Christian “angel” inscriptions from Thera see Deissmann *LAE*, p. 279 with accompanying facsimile, and the paper “It is his Angel” (J. H. M.) in *JTS* 1902, p. 519 f. Add (from Crönert) *IG XII*. iii. 933. In *Archiv* iii. p. 445, No. 67, is published a Greek inscription from Assouan of the time of M. Aurelius, which begins—*Μεγάλη τύχη τοῦ [θε]ο[ῦ] . . . τῶν ἀγγέλων τῆς [I]ερε[as]*: cf. also p. 451 No. 94 (time of Diocletian), *Υπὲρ εὐχῆς τῶν ἀγγέλων Ἐμμεσηνοὶ ἀνέθηκαν κτλ.* *Οἱ ἄγγελοι θεοῦ*, as in 1 Tim 5²¹, occurs in the extremely interesting Jewish inscription *Syll* 816¹⁰ *κύριε ὁ πάντα ἐ[φ]ορῶν καὶ οἱ ἄγγελοι θεοῦ*. Dittenberger assigns it to i/A.D. and yet apparently prefers to regard it as Christian: there does not, however, seem to be anything distinctive of Christianity—it is a Jewish prayer for vengeance upon unknown murderers: see Deissmann *LAE*, p. 423 ff. It is interesting to observe that the special meaning “angel” is

apparently a reversion to the oldest signification, for in Homer the *ἄγγελος* is often a messenger of the gods. The two branches of the Aryan language-group diverge here. In Vedic Indian the *Aṅgirasah* are “higher beings intermediate between gods and men,” as Macdonell rather tentatively concludes (*Vedic Mythology*, 143). In Persian *angara* (?—see on *ἀγγαρεύω*) is a human messenger. Perhaps both meanings coexisted in the corner of the Indo-Germanic area to which the word is restricted. See also Hatzidakis on *ἄγγελος* in *Sitz. Ber. d. Wien. Akad.* 1913, 2.

ἄγγέλλω.

For *ἄγγέλλω* = “proclaim,” “summon to an office,” see the summons to celebrate the accession of Hadrian, P Giss I. 3² ff. (A.D. 117) *ἦκα (sc. Φοῖβος θεός) . . . ἀνακτα καινὸν Ἄδριανὸν ἀγγελά[ν]*: cf. P Flor I. 2¹ 8^{ff.} (A.D. 265) *ὁ] ἀγγελεῖς ἀντι[λά]βηται τῆς ἐνχειρισθείσης ἀφ’ ἑω χρείας [ὑ]γι[ώ]ς καὶ πιστώσ.* It is hardly accidental that the words quoted from the Giessen papyrus form an iambic line: the document has a strong literary flavour. *Ἀγγέλλω* is one of those verbs which became practically obsolete in the vernacular except in their compounds. Nine of these are found in NT, while the simplex only occurs in Jn 4⁶¹ \aleph D, 20¹⁸ \aleph^* ABIX. Jn is a writer who likes un-compounded verbs: see *Camb. Bibl. Essays*, p. 492.

ἄγγος.

See *s.v.* ἄγγειον.

ἀγέλη.

The noun occurs twice in a farm account, P Lond 1171 (B.C. 8) (= III. p. 177). For the adjective *ἀγέλαιος*, see *Syll* 587²⁰⁹ (iv/B.C.) *κεραμίδες ἀγέλαια*, with Dittenberger’s note.

ἀγενεαλόγητος.

“Nowhere found in prof. auth.,” says Grimm, nor are we able to supply the gap—which is not surprising! It is a good sample of a class of words which any author might coin for a special purpose.

ἀγενής.

Ἀγενής, as opposed to *εὐγενής*, is well illustrated by P Oxy I. 33^{v.6} (late ii/A.D.) where, in a dramatic interview with the Emperor, in all probability M. Aurelius—though Wilcken (*Chrest.* I. p. 34 f.) decides for Commodus—a certain Appianus, who had been condemned to death, appeals to his nobility (*εὐγενεία*) in such a way as to lead the Emperor to retort—*Φῆς οὖν οὐτι ἡμεῖς ἀγενεῖς ἐσμεν*; For the more general sense of “mean,” “base,” see the *verso* of the illiterate P Oxy I. 79⁹ (not earlier than ii/A.D.), perhaps a school composition (Edd.), *μηδὲν ταπεινὸν μηδὲ ἀγενεῖς . . . πράξῃς*. In *Syll* 855¹¹ (a dialect inscr. from Delphi, recording the “sale” of a slave to the god for freedom—ii/B.C.) *εἰ δὲ τι Μναςῶ (the slave) πάθοι ἀγενής ὑπάρχουσα, τὰ καταλειφθέντα ὑπὸ Μναςῶς Ἀγησιβοῦλας (the mistress) ἔστω*: here *ἀγενής* must mean “childless,” as in the similar phrase in *Syll* 862²², an inscr. of the same period, place and subject. The word was used in this sense by Isæus, according to Harpocration.

ἀγιάζω.

Clear evidence for the verb and noun outside bibl. and eccl. writings appears to be wanting: cf. Anz *Subsidia*, p. 374 f. The suffix *-άζειν* was as active as our *-fy* in producing new words, and the abstract *-ασμός* accompanied it, as *-fication* accompanies our verb. When therefore *ἁγιος* was appropriated in Jewish circles to represent their special idea of "holiness," it was natural that the factitive derivative should be coined from it, as a technical term which would be immediately understood by any Greek, even if he had never met with the actual form. The series was the more needed, as Greek religion had already the forms *ἄγιζω*, *ἄγισμός*, *ἄγιστεύω*, *ἄγιστήριον*, etc., with their technical meanings: the variant words with the added *-α-* answered to them in function, but were free from pagan association.

ἄγιος.

The adjective is common as a title of the gods in the inscriptions, e. g. *OGIS* 378¹ (A. D. 18-9) θεῷ ἀγίῳ ἡλίστω: cf. *ib.* 721¹ ὁ θεοῦχος τῶν ἁγιωτάτων Ἐλευσίνι μυστηρίων. The superlative may be further illustrated (cf. Jude²⁰) from the oldest recovered Christian letter P Amh I. 3(a)^{iii.22}f. (between A. D. 264 (265) and 282 (281)) τοῖς κατ' αὐτὸν ἁγιωτάτοις προ[εστῶσι]: cf. Deissmann *LAE*, p. 192 ff. For τὸ ἅγιον as "temple" cf. *OGIS* 56⁵⁹ (the Canopus inscr. of Ptolemy III, B. C. 239) καθιδρῶσαι [sc. ἀγαλμα χρυσοῦν διάλιθον] ἐν τῷ ἁγίῳ.

ἀγιότης, ἀγιοσύνη.

Ἀγιότης, as a title, is found in the late P Giss I. 55⁶ (vi/A. D.) addressed by one "papa" or "bishop" to another — ἡγιώθη . . . γράψαι πρὸς τὴν σὴν ἀγιότη[α]. For a similar use of ἡ ἀγιοσύνη with reference to an ἐπίσκοπος, see the *Pelagia-Legenden* (ed. Usener) p. 10², cf. p. 8¹¹. On the "profane" warrant for ἀγιοσύνη, and the naturalness of coining (with ἱερ(ε)ωσύνη for model), see the remarks on ἀγαθωσύνη above.

ἀγκάλη.

With the use of ἀγκάλη in Lk 2²⁸, cf. *OGIS* 56⁶⁰ (Canopus decree, B. C. 239) (τις) τῶν . . . ἱερέων πρὸς τὸν στολισμὸν τῶν θεῶν οἴσει ἐν ταῖς ἀγκαλαῖς. For the derived sense of "bundle" (*i. e.* "armful") see P Lond 131 *recto* 43⁷ (A. D. 78-9) (= I. p. 183) δεσμεῶν ἀγκάλας, P Oxy VI. 935¹⁸ ff. (iii/A. D.) ἡ μεταφ[ορὰ] τῶν ἀγκάλων ἔστε εὐθ[έ]ως ὑπὸ τοῦ πατρὸς, "the transport of the bundles will be performed immediately by my father" (Edd.).

ἄγκυρα.

P Lond 1164 (*h*)⁹ (A. D. 212) (= III. p. 164) ἀγκύραις σιδηραῖς δυοὶ σὺν σπάθαις σιδηραῖς (the two teeth of the anchor), *Syll* 588^{168, 171} (ii/B. C.) ἄγκυρα σιδηρά. For the figurative sense, as Heb 6¹⁹, cf. *d.* γήρως, *IG* XII. vii. 123 *δ*³.

ἄγναφος.

In P Lond 193 *verso* 22 (ii/A. D.) (= II. p. 246) a borrower pledges her κικῶν(α) ἄγναφο(ν) λευκό(ν), "new white shirt," for an advance of 11 drachmas. P Hamb I. 10³² (ii/A. D.) has it in a list of garments that had been stolen, including

an *abolla* ἄγναφος: P. M. Meyer renders "ungewalkt, frisch vom Webstuhl, rudis," and gives some other references. Plutarch 169C, 691D, has ἄγναπτος, "undressed, uncarded."

ἄγνεια.

OGIS 56³² (decree of Canopus, B. C. 239) μετέχειν δὲ καὶ τοῖς ἐκ τῆς πέμπτης φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνεῶν καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, *ib.* 573³ (i/A. D.) τῷ δὲ ποιήσαντι ἔσται ἄγνεια, an inscription cut in the rock near a temple in Cilicia. Cf. *Syll* 655⁹ (A. D. 83), μετὰ πολλῆς ἀγνεῖας καὶ νομίμων ἑθῶν, and the celebrated Epidaurian inscription quoted under ἄγνος. P Par 5^{xiv.10} (B. C. 114) couples ἀγνεῖ[ων] and λειτουργιῶν following [τῷ] φων. BGU IV. 1198² (i/B. C.) ποιούμενοι ἄγνης καὶ θυσίας. The verb is found BGU I. 149 (ii/iii A. D.), temple accounts, including καὶ ταῖς κωμασσίαις τῶν θεῶν (processions of images of the gods) τοῖς ἀγνεύουσι ἐκ περιτροπῆς (according to rota) ἱερέσι. Θῶδ ἃ ὑπὲρ ἀγνεῖας ἡμερῶν ξ ἔξ ἡμερησιῶν [so much]. A very similar entry appears in BGU I. 1¹⁷ (iii/A. D.).

In P Oxy V. 840⁸, the fragment of an uncanonical gospel composed before A. D. 200, we read that the Saviour brought His disciples εἰς αὐτὸ τὸ ἀγνευτήριον καὶ περιεπάτει ἐν τῷ ἱερῷ, "into the very place of purification, and was walking in the temple." For the verb ἀγνεύω see BGU IV. 1201⁶ (A. D. 2) τῶν ἀγνεύον[τ]ων ἱερέων διαπεραιωμένων πρὸς τὰς λειτουργίας καὶ θυσίας τῶν θεῶν, P Tebt II. 298⁶⁸ (A. D. 107-8) ἱερέσι] ἱερεῖς ἀγνεύου[σ]ι κατ' ἡμέραν (πυροῦ) ξ, "to officiating priests $\frac{1}{2}$ art. of wheat daily" (Edd.).

ἀγνίζω, ἀγνισμός.

The verb occurs in the Leyden *Papyrus magica* (ed. Dieterich) VI. 36 ποιήσας βόθρον ἐπὶ ἡγνισμένῳ τόπῳ. For the subst. see *Syll* 879¹⁸ f. (end of iii/B. C.) τὸν δὲ γυνακονόμον τὸν ὑπὸ τοῦ δήμου αἰρούμενον τοῖς ἀγνισμοῖς κτλ. Cf. Anz *Subsidia*, p. 283.

ἀγνοέω.

A good parallel to the Pauline phrase 1 Th 4¹³ οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν occurs in P Tebt II. 314³ (ii/A. D.) πιστεύω σε μὴ ἀγνοεῖν, which also illustrates the use with the negative in 2 Cor 2¹¹. The construction in P Tebt I. 43²⁶ (B. C. 118) ὑφ' ἡμῶν ἐν τισιν ἡγνοηκότων may help the difficult 2 Pet 2¹² ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες. The suggestion of wilful ignorance (see ἀγνοια) appears in P Oxy IX. 1188⁵ (A. D. 13) στοχα(σάμενος) τοῦ μηδ(ἐν) ἀγνοη(θῆναι) μηδὲ πρὸς χάριν οἰκονομηθ(ῆναι), "making it your aim that nothing be concealed or done by favour" (Edd.). For ἀγνοεῖν of a person, cf. P Giss I. 69⁴ (A. D. 118-9) Χαίρημονα τὸν ἀναδιδόντα τὸ ἐπιστό[λι]ον τοῦτο οὐκ ἀγνοεῖς, ἀδελφε.

ἀγνόημα.

The royal decree of Euergetes II. and the two Cleopatras, P Tebt I. 5³ (B. C. 118), proclaims an amnesty for all their subjects for ἀγνοημάτων ἁμαρτημάτων [ἐγκλημάτων καταγνωσμάτων (see note), where the difference between the first two words is brought out by the editors' rendering, "errors," "crimes": cf. *Archiv* ii. p. 483 ff. An inscription from Egypt, *OGIS* 116² (ii/B. C.), has συγγνώμην . . .] ἀν γεγονόσιν ἀγνόημα[σιν . . .] in a broken context, but

the meaning seems clear. The combination quoted above from P. Tebt I. 5 apparently recurs in BGU IV. 1185⁷ (i/B.C.) ἀγνοημάτων ἀμαρτημάτων καταγνωσμάτων . . . ἢ σκεπεστικῶν αἰτιῶν πασῶν κτλ. Similarly in P Par 63^{xiii.2} one of the Ptolemies writes ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν ἕως τῆς ἰδ τοῦ ἐπέφ. (On ἐνέχεσθαι ἐν see *Proleg.* p. 61 f.). The Seleucid Demetrius uses a like combination in I Macc 13³⁰; and it is further found in Tob 3³, and Sir 23³ (cited by Thayer). Ἀγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent: so in Heb 9⁷.

ἀγνοια.

The connotation of wilful blindness, as in Eph 4¹⁸, is found in P. Tebt I. 24³³ (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἀγνοίας they left the district. The writer had ἀνοιας first, and then added γ above the line. In the ordinary sense of inadvertence it is common: e.g. BGU IV. 1114⁹ (B.C. 8-7) γέγονεν δὲ κατ' ἀγνοίαν εἰς ὁ κατάπλους τὸ αὐτοῦ Κόλιντου Καικιλίου Κάστορος ὄνομα. With a gen. the same phrase occurs in P Oxy VI. 923⁹ (ii/iii A.D.) ἐπεὶ κατ' ἀγνοίαν τῶν φροντιδῶν αὐτῶν ἠργάσατο, *ib.* I. 78²³ ff. (iii/A.D.) ἵν' οὐκ μὴ δόξω συνθέσθαι τῇ τοῦ πραγματικῆς ἀγνοίᾳ ἐπιδιδωμι τὰ βιβλίδια κτλ. The simple dat. appears with same sense in P Flor II. 132⁸ (iii/A.D.) ἔλεξ[ε]σαν πεποιηκέναι ταῦτα ἀγνοίᾳ. For κατὰ ἀγνοίαν, as in Ac 3¹⁷, see P Oxy II. 237^{viii.36} (A.D. 186) ἵνα οἱ συναλλάσσοντες μὴ κατ' ἀγνοίαν ἐνεδρεύονται, "in order that persons entering into agreements may not be defrauded through ignorance" (Edd.).

ἀγνός.

In its narrower sense we may compare a psephism from Assos, dated A.D. 37, *Syll* 364²⁰ τὴν πατριον ἀγνήν Παρθένον (cf. 2 Cor 11²), *i. e.* Athena Polias, as Dittenberger notes—the "Blessed Virgin" of Greek religion: cf. *Preisigke* 2481 (i/A.D.) Ἰουλίᾳ ἀγνή, ἐτῶν κγ, εὐσφύχι. It is applied to holy places in P Tebt II. 616 (ii/A.D.), a letter from a προφήτης, —[δ]τι ἔξεσ[τι] πᾶσι ἐν ἀγνοίᾳ τόποις γενέσθαι. For the ceremonial use of ἀ. see *Priene* 205, εἰσῆναι εἰς τ[ὸ] ἱερὸν ἀγνὸν ἐ[ν] ἐσθῆτι λευκ[ῆ]ι, an inscription at the entrance to a ἱερὸς οἶκος. Rouffiac (*Recherches*, p. 62), who cites the passage, aptly recalls the inscription of the temple of Epidaurus mentioned by Clement Alex. (*Strom.* V. I. 13, 3) to illustrate the transition from the ritual to the moral sense—

ἀγνὸν χρῆ νηοῖο θυάδεος ἐντὸς ἰόντα
ἐμμεναί· ἀγνείη δ' ἐστὶ φρονεῖν δαία.

(Also in Porphyry *de abst.* ii. 19, *ap. Syll* ii. p. 267.) There is also a noteworthy usage in the Chian dialectic inscr., *Syll* 570⁸ (iv/B.C.) [δ] ἰδῶν κατεπαύω πρ[ὸ]ς τὸς βασιλέας ἀγνός πρὸς τὸ θεό, "give information . . . if he would be blameless before the God." An interesting example of the adj. occurs in P Oxy I. 41²⁹ f. (the report of a public meeting, iii/iv A.D.), where at a popular demonstration in honour of the prytanis the people are described as shouting—ἀγνοί

πιστοὶ σύνδικοι, ἀγνοὶ πιστοὶ γυ[ν]ή[γορα]ι, ἰς ὄρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "True and upright advocates, true and upright assessors! Hurrah for all who love the city!" (Edd.). Ἀγνός in the sense of Phil 1¹⁷, "honestly," is common in honorific inscriptions, as *OGIS* 485¹³ (Magnesia, Roman age) τὰς λοιπὰς δὲ φιλοτεμίας τελιάσαντα ἀγνός καὶ ἀμέμπτος, *ib.* 524⁵ (Thyatira, do.) ἀγορανομήσαντα τετράμηνον ἀγνός: so as early as Pindar (*Ol.* iii. 37).

The adjective and its derivatives may accordingly take a wide meaning, as wide as our *pure* in the ethical sense. But a starting-point must not be overlooked: cf. the Avestan *yasna* "ritual," Sanskrit *yaj*, Av. *yaz* "to worship," showing that it originally denoted "in a condition prepared for worship." The uses noted under ἀγνεία and in this article show that this meaning persisted; and it is not out of sight in NT times. In pagan technical language it definitely connoted twofold abstinence, as a necessary condition of entrance into a temple. The definition of Heyschius gives us the condition in its oldest form: "ἀγνεύειν· καθαρῶν ἀπὸ τε ἀφροδισίων καὶ ἀπὸ νεκροῦ."

ἀγνότης.

IG IV. 588¹³ (Argos, ii/A.D.) δικαιοσύνης ἕνεκεν καὶ ἀγνότητος (cited by Grimm).

ἀγνοσία.

BGU II. 614²² (A.D. 217), ἵν' οὐκ μὴ ἀγνοσία ἦ. P Hawara (*Archiv* v. p. 383) 69¹¹ (ii/A.D.) ἵτε ἀνισθησίαν ἵτε ἀγνώσιαν αἰτιάσθω. The latter instance has the suggestion of disgraceful ignorance which attaches to both the NT occurrences.

ἀγγνωστος.

Deissmann (*St Pauli*, p. 261 ff.) supplies an interesting parallel to the Greek inscription which St Paul read on an altar at Athens, Ac 17²³ ἀγνώστω θεῷ, from a votive inscription, probably of ii/A.D., on an altar discovered at Pergamon in 1909. The inscription is mutilated, but may probably be restored as follows—

θεοῖς ἀγν[ώστοις]
Καπ[ίτω]ν
δαδοῦχο[ς].

"To unknown gods Capito torchbearer." See also P Giss I. 3^{2f.} (A.D. 117) ἦκα σοι, ὦ δῆμ[ε], οὐκ ἀγγνωστος Φοῖβος θεός, where the description of Φοῖβος as οὐκ ἀγγνωστος may be due, as the editor suggests, to the fact that he was the god of the special district in question. Cf. also BGU II. 590⁶ (A.D. 177-8), where γεν[ο]μένων ἀγνώστων ἡμῶν refers to two (divine!) Caesars, Commodus and his great father. "Agnostos Theos" is the title of an elaborate monograph by E. Norden (Leipzig, 1913), in which he makes the Areopagus speech in Ac 17 the starting-point for a series of discussions on the history of the forms of religious speech.

ἀγορά.

The ordinary meaning "market" does not need illustrating. That bankers were to be found there may be seen in BGU III. 986⁶ (Hadrian's reign) διὰ τῆς Ἀ . . . τοῦ

Θιογι(τονο)ς τρι(πι)ς ἀγοράς. It denotes "provisions," "supplies," in P Petr II. 13 (17)⁹ (B.C. 258-3), and *ib.* 15 (2)⁶ (B.C. 241-39) [τὴν γινωμένην ἀγορὰν εἰς . . . "provisions up to a certain amount." Cf. P Amh II. 29¹¹ (c. B.C. 250) ἡ εἰ τινας ἄλλαι ἀγοραὶ συντάσσονται, as restored by Wilcken, *Archiv* ii. p. 119. In an important article on the system of the *conventus*, or official circuit of the Prefect in Roman Egypt (*Archiv* iv. p. 366 ff.), Wilcken states that ἀγορά is often used = *forum* in its more pregnant sense of a judicial assembly (cf. *OGIS* 517 note 7). So in BGU III. 888⁴ (A.D. 160) we find a man described as νομογράφος ἀγοράς.

ἀγοράζω.

The verb (MGR = "buy") is common in deeds of sale, e. g. P Lond 882²⁴ (B.C. 101) (= III. p. 14) ἦν ἠγόρασεν παρὰ Θ., *ib.* 1208¹⁰ (B.C. 97) (= III. p. 19). It is used of the purchase of slaves in *OGIS* 338²³ (the will of Attalus III.—B.C. 133): cf. I Cor 6²⁰, 7²³ τιμῆς ἠγοράσθητε (Deissmann *LAE*, p. 328). So P Oxy VIII. 1149⁵ ff. (iv/A.D.) ἀγοράσασαι παρὰ Τασαράπ[ι]ωνος ὃν ἔχει δούλον Σαραπίωνα, "to buy from Tasarapion her slave Sarapion," *al.* Both the verb and the corresponding substantive are found in P Oxy II. 298¹¹, 48, a long letter by a tax-collector of i/A.D., σπατήρας πορφύ[ρ]ας ἀγόρασον . . . ἐὰν εἴρησ ἀγοραστὴν τοῦ μέρους τῆς οἰκίας. For ἀγοραστός, see also P Petr II. 20¹¹, 5, 8 (B.C. 252) τοῦ ἀγοραστοῦ = "wheat for sale," and P Tebt I. 30¹¹ (A.D. 123) (= *Selections*, p. 78) ἀγοραστὴν παρὰ Θεραπεσοῦχου . . . οἰκίαν, "the house as purchased from Thenpetesuchus," *al.* Ἀγοράζειν παρὰ is illustrated above (P Lond 1208¹⁰, P Oxy 1149⁵, etc.): for ἀ. ἀπό cf. P Flor II. 175¹¹ (A.D. 255) δῆλοι (for δῆλου) ἀπὸ τίνος τέκτονος ἠγοράσθη. For the gen. of price cf. P Par 59⁶ (= Witkowski *Épê*, p. 75—B.C. 60) τούτων (sc. I talent 140 drachmae) ἠγόρακα σίτου ἀρ(τάβας) β (δραχμῶν) χλ κτλ.

ἀγοραῖος.

Prof. Lake (*Earlier Epistles of St. Paul*, p. 69 n¹) regards ἀγοραίων in Ac 17⁵ as "agitators," in view of Plutarch *Aemil. Paul.* 38, ἀνθρώπους ἀγενεῖς καὶ δεδουλευκότας, ἀγοραῖους δὲ καὶ δυναμένους ὄχλον συναγαγεῖν, a neat double parallel. In *Syll* 553⁶⁸ (ii/B.C.) it is used of "merchants," "dealers." The grammarian Ammonius (iv/A.D.) would distinguish ἀγοραῖος = ἐν ἀγορᾷ τιμώμενος from ἀγόρατος = ἐν ἀγορᾷ τεθραμμένος: Crönert remarks that the MSS. vary. For the special use seen in Ac 19³⁸, ἀγοραῖοι ἀγονταὶ καὶ ἀνθύπατοί εἰσιν, Wilcken (*Archiv* iv. *l.c.* under ἀγορά) can only cite from the papyri P Oxy III. 471¹²⁶ (an advocate's speech, ii/A.D.) [τὰ] τοῦ . . . ἀγοραῖου κριτήρ[ια], where it is derived from ἀγορά = *forum*. (He quotes a striking parallel to the whole phrase of Ac *l.c.* from P Flor I. 61⁴⁶ (A.D. 86-8) ὅπου διαλογισμοὶ καὶ ἠγόμενοι παραγόμενοι.) In *OGIS* 484⁸⁰ (ii/A.D.), however, an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖοις πιπρασκομένους: unfortunately there are gaps on each side, but the gender shows that ἡμέραι is understood, denoting in this connexion "market days." See also Ramsay's notes on the ἀγοραῖα (σύνδοκος), *conventus iuridicus*, at Apamea, *C. and B.* nos. 294, 295 (ii. p. 461, also p. 428): also *Cagnat* IV. 790 and note.

ἀγοράμματος.

Ἄ. is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—ἔγραψα ὑπὲρ τίνος ἀγοράμματος, e. g. BGU I. 118 ii. 17, *ib.* 152⁹ (both ii/A.D.): cf. P Oxy II. 275⁴³ (A.D. 66) (= *Selections* p. 58) Ζωῖλος . . . ἔγραψα ὑπὲρ αὐτοῦ μὴ ἰδὸτος γράμματα. The great frequency of ἀγοράμματος, invariably in this sense, suggests that the sneer in Ac 4¹³ is intended to picture the Apostles as "illiterate," and not merely "unversed in the learning of the Jewish schools" (Grimm). For the place which dictation had in the composition of the NT writings, see Milligan *NT Documents*, pp. 21 ff., 241 ff.

ἀγρεύω.

In the literal sense this verb occurs in P Louvre 10632 (= *Christ.* I. 167²⁵, B.C. 131) ἐὰν τῆς παραχῆ[s] . . . οἱ ἀλιεῖς δυνήθωσι ἀγρεύειν τὸν [αὐτὸν τρόπον, ὃν καὶ] πρότερον ἐθ[ι]σμένοι εἶ[ν] τόποις [ῆ]σαν, and P Oxy I. 122⁹ (iii/iv A.D.) ἡμέ[ε]ς δὲ ἀγρεύειν τῶν θηρίων δυνάμε[με]θα οὐδὲ ἔν, "and we cannot catch a single animal" (Edd.).

ἀγοριέλιος.

In view of Sir W. M. Ramsay's recent discussion of the meaning of ἀ. in Rom 11¹⁷ (see *Pauline Studies*, p. 219 ff.), the occurrence of the adjective in *Syll* 540¹⁸⁹ (ii/B.C.) may be noted—κύβους κατασκευ[ασά]μενος ξύλων ξηρῶν ἀγοριελίω.

ἀγρίος.

P Tebt II. 612 (i/ii A.D.) θήρας ἀγρίων: cf. BGU IV. 1123⁹ (time of Augustus) ἡ ἰχθύας ἡ ἀγρίας ἡ ξυλείας. The adjective is used of a "malignant" sore or wound in *Syll* 802¹²⁴ (iii/B.C.) ὑπὸ τοῦ ἀγρίου ἔλκεος δεινῶς διακεμ[ε]νος: *ib.* 806⁶ (Roman age).

ἀγρός.

This old and once common word is unexpectedly rare in papyri. P Strass I. 52⁵ (14) (A.D. 151) concerns 2½ arourae of "catocic land," ἄς καὶ παραδίδωσει ἡ δεδανισμ[έ]νη κατ' ἀγρὸν σπο[ρο]ίμας, "will transfer these as they lie in good condition for sowing," as the edd. render the same formula in P Ryl II. 164⁹ (A.D. 171): Preisigke, "in einem landwirtschaftlich brauchbaren Zustande, saatzfähig." The same connotation of "agricultural land" appear in a few instances we can quote. P Amh II. 68⁶⁷ (i/A.D.) τῆς νυνεὶ κατ' ἀγρὸν θεωρίας. *ib.* 134⁵ (ii/A.D.) ὄντα ἐν ἀγρῷ μετὰ τῶν θερεμάτων, "in the fields with the cattle"; and as late as iv/A.D., *ib.* 143⁴ ὁ γὰρ ἀγρός Ἀβίου ἐξῆλθεν εἰς σπο[ρο]ράν. In P Oxy III. 506⁴² (A.D. 143) ἀπογράφεσθαι τινα ἐπὶ τῶν ἀγρῶν, "register any one as owning those lands": ἐπὶ τοῦ ἀγροῦ has apparently been erased. *ib.* VI. 967 (ii/A.D.) καλῶς δὲ ποιήσεις ἐπιστέλασα εἰς ἀγρὸν ἀρξασθαι τῶν εἰς τοὺς ἀμπελῶνας ποτισμῶν. P Eleph 13⁶ (B.C. 223-2), περὶ δὲ τοῦ οἰναρίου Πραξιᾶδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ: this resembles the ἀπ' ἀγροῦ ("from field labour" probably) in Mk 15²¹. Apart from one Byzantine document, the two instances quoted are the only occurrences of ἀγρός in P Oxy I.-X., and in the indices to P Fay, P Hib, P Tebt, P Grenf and the Revenue Law it never appears at all, nor in vols. III. and IV. of BGU. It is

not worth while to present the scattered instances that are found in some other collections. Crönert's remark that ἀγρός is obsolete in MGr, except in Cyprian, having been progressively supplanted by χώρα and χωρίον, falls into line with its relative infrequency in the papyri. It is, however, very common throughout the LXX, and in the Synoptic Gospels (Mt 16, Mk 8, Lk 9). In Acts it only comes once, and it may be significant that Luke has χώρα (Lk 12¹⁸, 21²¹) or χωρίον (Ac 1^{18f}, 4³⁴, 5^{3,8}, 28⁷) where ἀγρός might have been expected. So also Jn 4³⁵, 4⁵, Jas 5⁴. It is difficult to draw a clear inference, but it looks as if for some reason ἀγρός was a favourite word with translators from Hebrew or Aramaic. We shall meet with other words, rare or comparatively rare in vernacular documents, which have secured a good deal of space in bibl. concordances in this way.

ἀγρυνέω.

P Giss I. 19⁷ (early ii/A.D.) συν[ε]χῶς ἀγρυνούσα νυκτὸς ἡ[μέρας]. P Ryl II. 62⁹ (iii/A.D.) ἀγρυνεῖται καὶ κολάζεται. For the construction with ἐπὶ (as in Prov 8³⁴, Job 21³²), see the Septuagint Memorial from Adrumetum of iii/A.D., cited by Deissmann *BS*, p. 275, l. 6 f., ἀγρυνου[ν]τα ἐπὶ τῇ φιλίᾳ αὐτῆς κτλ. Cf. P Giss I. 67⁶ (ii/A.D.) οἷς ὀφείλω ἐπιτεταγμένως (l. -ταμ-) ἐπαγρυνεῖν.

ἀγρυνία.

This word, in NT only 2 Cor 6⁶, 11²⁷, is found in *Syll* 803⁵⁰ (iii/B.C.) οὗτος ἀγρυνίαις συνεχόμενος διὰ τὸ μ πόνον τὰς κεφαλᾶ[s]—a passage which also throws light on the NT usage of συνεχόμεναι, e.g. Mt 4²⁴ νόσοις καὶ βασάνοις συνεχόμενος. For the adverb of the primary ἀγρυνίος, see *OGIS* 194²³ (i/B.C.) ἀ[γρ]ύπνωσ . . . [ἐφ]ρόντισεν.

ἀγυιά.

This word, very common in papyri, is claimed for NT vocabulary by an acute conjecture of Mr A. Pallis (*A few Notes on St Mark and St Matthew, based chiefly on Modern Greek*, Liverpool, 1903, p. 12). In Mk 6⁶ ἐν ἀγοραῖς appears as ἐν πλατείαις in D 565 700; and the Old Syriac, Latin and Gothic versions have "streets," which is preferable in sense. Pallis suggests that ἐν ἀγυαῖς was the original, from which by a very slight corruption came ἀγοραῖς in the Greek MSS, and by paraphrase πλατεῖαις in D and its fellows. In Oxyrhynchus papyri ἐν ἀγυιά is a recurrent legal formula, describing documents drawn up "in the street": see Grenfell and Hunt, *P Oxy* IV. p. 202, and Mitteis in Mitteis-Wilcken *Papyruskunde*, II. i. p. 61 n⁴.

ἄγω.

The spread (mostly in the compounds) of the late and vulgar sigmatic aor. act. is well seen in uneducated writers of papyri. Thus *P Grenf* II. 44¹¹ (A.D. 101) and *BGU* II. 607¹⁵ (A.D. 163) κατήξαν, *BGU* I. 81²⁰ (A.D. 189) κατήξαμεν, *P Ryl* I. 27⁸⁶ (iii/A.D.) συνάξας, *P Hawara* 312⁴ (ii/A.D.) (in *Archiv* v. p. 393) ἄξαι, *P Giss* I. 27⁹ (ii/A.D.) ἄξω: cf. *P Tebt* I. 22¹⁶ διδάξθε (B.C. 112). Thackeray *Gr.* p. 233 gives LXX evidence; Crönert *Mem. Herc.*, p. 232 n² has passages from late papyri, together with ἄξωσιν from Herculaneum (i/A.D.). Cf. also 2 *Pet* 2⁶, *Ac* 14²⁷ D, and below.

W. G. Rutherford *New Phrynicus*, p. 217 f., shows that ἡξάμην is Homeric, and survives in Herodotus and early Attic. Whether its appearance in (mostly illiterate) papyri is due to survival in dialects, especially Ionic, or to independent recoinage of a very obvious type, need not be discussed here. The importance of the form for the NT was emphasized by Moulton in *Camb. Bibl. Essays*, p. 485 (1909), (cf. *Einleitung*, p. 84). In *Lk* 3¹⁷ ἴσ^α reads συνάξαι, as do all authorities in 13³⁴ (ἐπισυνάξαι). We may be quite sure that Luke never emended the normal strong aorist into this colloquial, if not uneducated form. It was therefore in Q, and Mt 3¹², 23³⁷ represent emendations—one to the future, which appeared in the last clause of the verse (κατακαύσει), the other to the "correct" infinitive ἐπισυναγαγεῖν: the latter emendation figures in all MSS, except ἴσ^α in *Lk* 3¹⁷. The point has important results, when set among others of like nature, in the discussion of the synoptic problem: see *Expos.* VII. vii. p. 413. The active perfect of ἄγω does not appear in NT; but we may note that ἀγήγοχα (*Tobit* 12³) can be quoted from *OGIS* 219¹⁵ (iii/B.C.), 267¹² (ii/B.C.). There are many varieties here: -αγέωχα *P Tebt* I. 5¹⁹⁸ (B.C. 118) and *Letronne* 84 (i/B.C.); ἀγέλοχα (or cpd.) *P Tebt* I. 10⁶ (B.C. 114), *P Par* 15⁶⁷ (B.C. 120), *P Ryl* II. 67⁵ (ii/B.C.), *P Oxy* II. 283¹⁴ (A.D. 45), *P Leid* B⁴ (ii/B.C.); -ἀγέλοχα *P Tebt* I. 124 (c. B.C. 118). We have not attempted to make this list exhaustive.

For ἄγω in the sense of "fetch," "carry away," see *P Oxy* IV. 742⁷ (B.C. 2), where instructions are given to deposit certain bundles of reeds in a safe place ἵνα τῇ ἀναβάσει αὐτὰς ἄξωμεν. Wilcken's proposal (*ap. Witkowski Zpp.*³, p. 128) that ἄξωμεν should be assigned to ἀγνυμᾶ seems to us improbable. For the construction with μετὰ (2 *Tim* 4¹¹) cf. *P Petr* II. 32 (2a)¹³ ἄγων μεθ' αὐτοῦ. For "bring before" a court of justice, as Mt 10¹⁸, *Ac* 18¹², cf. *BGU* I. 22³⁴ ff. (A.D. 114) (= *Selections*, p. 76) διὸ ἀξιῶ ἀκθῆναι τοὺς ἐγκαλουμένους ἐπὶ σέ πρὸς δέουσαν(αν) ἐπέξοδον, —a petition to the Strategus. So also *P Tebt* II. 331¹⁶ f. (c. A.D. 131) ἀξιῶ ἀκθῆναι αὐτοὺς ἐπὶ σέ: the constr. with ἐπὶ is regular, as in NT. Note *P Oxy* X. 1279²⁵ (A.D. 139) μετὰ δὲ τὴν πενταετηρίαν οὐκ ἀκθῆσομαι εἰς τὴν μίσθωσιν "I shall not be forced to take the lease" (Edd.). Ἄγειν for "keeping," "holding" a special day or festival (as *Tob* 11¹⁹: cf. *Ac* 19⁸⁸ ἀγοραῖοι ἄγονται—see s. v. ἀγοραῖος) appears in *OGIS* 456¹⁰ καταγγελεῖς τῶν πρώτων ἀ[χ]θησο[μένων] ἀγώνων, "heralds of the first games that shall be held." So with ἐ[νιαυσίας] ἐ[ορ]τήσας in *OGIS* 111²⁸; *P Oxy* VII. 1025¹⁷ (iii/A.D.) pass. with θεωραῖαι; *P Giss* I. 27⁹ (ii/A.D.) στεφανηφορίαν ἄξω. More generally we have σχολὴν ἄγειν in *P Tebt* II. 315¹⁷ (ii/A.D.), and ἄγοντος τὰ κατ' ἔ[το]ς γεωργικὰ ἔργα in *P Ryl* II. 154²⁰ (A.D. 66). Somewhere under this heading will come *Lk* 24²¹ τρίτην ταύτην ἡμέραν ἄγει, where if the verb is not impersonal, ὁ Ἰησοῦς might be supplied as subject. The intransitive ἄγειν may be seen in the meaning "lead," of a road or canal, as *P Petr* I. 22 (2); and a rather similar intransitive use occurs in an Egyptian inscr. of Augustus (*Preisigke* 401, A.D. 10–1) who records that he ποταμ[ὸν] . . . ἤγαγεν . . . ῥέοντα δι' ἑλης τῆς πόλεως: in the Latin equivalent *fumen . . . induxit*. Ἄγωμεν (as in *Jn* 14³¹) survives in MGr ἄμε, "go" (Thumb).

ἀγωγή.

The figurative sense of ἀγωγή, as in 2 Tim. 3¹⁰, may be paralleled from P Par 61^{11 f.} (B.C. 156) πάντα ἔστιν ἀλλότρια τῆς τε ἡμῶν ἀγωγῆς, P Tebt I. 24⁸⁷ (B.C. 117) μ[σ]χθηρὰν ἀγωγήν. Cf. *OGIS* 223¹⁵ (iii/B.C.) φαίνεσθε γὰρ καθόλου ἀγωγῆι ταύτῃ χρῆσθαι, and *ib.* 474⁹ (i/A.D.) διὰ [τὴν κοσμιωτάτην αὐτῆς] ἀγωγήν with Dittenberger's note. A good example is also afforded by *Magn* 164³ (i/ii A.D.) ἦθει καὶ ἀγωγή κόσμιον. As action-noun to ἄγειν, it means "freightage" in *Syll* 587¹⁷ (B.C. 329-8, Attic) τῆς τομῆς τῶν λθῶν καὶ τῆς ἀγωγῆς καὶ τῆς θέσεως. Hence "load," "freight," cf. Wilcken *Ostr.* ii. 707 (Ptol.) ἀχύρου ἀγω(γῆν) ἔνα (*sic*), *ib.* 1168 εἰς τὰς καμείνους ἀγω(γαί) (*sc.* ἀχύρου); so P Oxy IX. 1197¹⁰ (A.D. 211), P Lond 1164^(h) and 24^(A.D. 212) (= III. p. 164 f.). 'Ἀγωγήν ποιῆσθαι = "carry off," "arrest," is found in P Tebt I. 39^{22 f.} (B.C. 114) and *ib.* 48^{22 f.} (c. B.C. 113), and in P Fay 12³¹ (c. B.C. 103) the substantive occurs in the sense of "abduction." For ἀ, as a legal term see P Lond 951⁴ (A.D. 249) (= III. p. 221) ὁμολογῶ μηδεμίαν ἀγωγήν ἔχειν κατὰ μηδένα τρ[ό]πον πρὸς σε, and cf. *Archiv* iv. p. 466.

ἀγών.

The ethical meaning of ἀγών is frequent in late Greek, e.g. P Flor I. 36²⁶ (iv/A.D.) τ[δ]ν περι ψυχῆς ἀγῶ[ν]α. In Col 2¹, however, Field (*Notes*, p. 195) prefers to think of outward, rather than of inward, conflict, and compares Plut. *Vit. Flam.* XVI. πλείστον δ' ἀγῶνα καὶ πόνον αὐτῷ παρεῖχον αἱ περι Χαλκιδέων δεήσεις πρὸς τὸν Μάνιον, where Langhorne translates, "but he had much greater difficulties to combat, when he applied to Manius in behalf of the Chalcidians." In a petition of B.C. 5, BGU IV. 1139¹⁷, we find διὰ ἀξιουμέν[σ]ε τὸν πάντων σωτήρα καὶ ἀντιλήπτορα ὑπὲρ σπλάγγου τὸν ἀγῶνα ποιούμενοι to compel restitution of a stolen daughter. For the literal meaning, see *Syll* 524 where various τῶν τε παιδῶν καὶ τῶν ἐφήβων . . . ἀγῶνες in reading, music, etc., are enumerated; BGU IV. 1074¹⁸ (iii/A.D.) of great games at Oxyrhynchus, etc., etc.

ἀγωνία.

P Tebt II. 423^{13 f.} (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). The corresponding verb is common with the meaning "to be distressed," "to fear." Thus P Petr II. 11 (1) ἵνα εἰδῶμεν ἐν οἷς εἰ καὶ μὴ ἀγωνιῶμεν, "that we may know what you are about, and we may not be anxious" (Ed.); *ib.* III. 53 (1)^{15 f.} οὐ γὰρ ὡς ἔτυχεν ἀγωνιῶμεν, "for we are in a state of no ordinary anxiety" (Edd.); P Oxy IV. 744⁴ (B.C. 1) (= *Selections*, p. 32), μὴ ἀγωνιάς, "do not worry"; *ib.* 14 ἐρωτῶ σε οὖν ἵνα μὴ ἀγωνιάσῃς, "I urge you therefore not to worry." An almost contemporary instance is afforded by BGU IV. 1078⁶ (A.D. 39) ἔτι ἀγωνιῶ περι ὑμῶν: of a later date are P Giss I. 17^{5,12} (time of Hadrian), *ib.* 19³ μεγάλας ἀγωνιώσα περι σου, PSI 94¹⁶ (ii/A.D.) μὴ ἀγωνία δὲ περι τῶν ἱματίων. The verb is found twice in the apocryphal Gospel of Peter 5, ἡγωνίων μὴ ποτε ὁ ἥλιος ἔβη, and 10 ἀγωνιῶντες μεγάλως καὶ λέγοντες 'Αληθῶς υἱὸς ἦν θεοῦ. On the translation of ἀγωνία in Lk 22⁴⁴ see a note by Moffatt in *Exp.* VIII. vii. p. 91 ff.

ἀγωνίζομαι

is very common in the inscriptions, e.g. *Syll* 213³⁹ (iii/B.C.) ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας, where the reference is to warfare. So *ib.* 163¹⁸ (B.C. 318-7) προῖελετο τελευτῆσαι ὑπὸ τῶν ἐναντίων ἀγωνιζόμενος ὑπὲρ τῆς δημοκρατίας: *ib.* 199⁷ (ii/B.C.) and 198¹⁹ (B.C. 281) ἀγωνιζόμενος ὑπ[ὲρ αὐτοῦ], etc. Cf. an Athenian inscription of B.C. 268-6, *Syll* 214¹⁰, ἐπειδὴ πρότερον μὲν Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φιλιαν καὶ συμμαχίαν κοινὴν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἠγωνίσαντο μετ' ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας. The phrase here hardly differs from 2 Tim 4⁷, and when taken along with the preceding inscription makes it decidedly less clear that the figure there is drawn from the games, as Deissmann thinks (*LAE*, p. 312), illustrating the passage from a ii/A.D. inscription from the theatre at Ephesus—ἡγωνίσασθε ἀγῶνας τρεῖς, ἐστέφθη δὴ δύω (*Greek Inscriptions in the British Museum* III. 604). For the rare use of ἀ. with an inf. as in Lk 13²⁴ ἀγωνίσασθε εἰσελθεῖν, Field (*Notes*, p. 66) compares Diod. Sic. X., p. 25, ed. Bip.: ὥστε ὁ μὲν πατήρ ἐξίστασθαι τῆς ἄλλης ἀρχῆς ἠγωνίζετο τῷ παιδί. The verb is MGr.

ἀδάπανος.

This NT ἄπ. εἶρ. (1 Cor 9¹⁶) is found in *Michel* 1006²¹ (Teos, ii/B.C.) ἀδάπανον τὴν συμμορίαν καθιστάνειν: cf. *Priene* 117¹³³ (end of i/B.C.).

ἀδελφῆ.

P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32). 'Ἰλαρίωνα (l.-ων) Ἀλιτι τῆ ἀδελφῆι πλείστα χαίρειν, "Hilarion to Alis, his sister, heartiest greetings." Alis being doubtless wife as well as sister, by a not uncommon Egyptian practice. It figured in Egyptian religion: cf. P Oxy VI. 886^{7 ff.} (iii/A.D.) ἡ Ἰσις Ἰητοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἀνδρα Ὀσφιριν. Cf. for this an Egyptian inscr. of the reign of Augustus, *Archiv* v. p. 164 Ἀ[ρ]τεμίδωρος Ἄνουβάτος καὶ ἡ γυνὴ ἀδελφῆ Ἡρακλία . . . καὶ ὁ υἱὸς Ἐρμανοῦβ(ι)ς, and still more clearly P Tebt II. 320⁶ (A.D. 181) τῆ[ς] . . . γυναικὸς . . . [οὔσης μο]υ ὄμο(α)τρ(ου) καὶ ὄμ[ο]μητρ(ου) ἀδ[ελ]φ(ῆς). But there seems to be places where the word means simply "wife": see under ἀδελφός, and cf. P Oxy VII. 1070 (iii/A.D.), where a man addresses his wife as ἀδελφῆ and speaks of "our child and your brother and your father and your mother and all our (relations)"—clearly she was not "sister" literally. Dittenberger on *OGIS* 60³ (B.C. 247-21) Βερενίκη, ἡ ἀδελφῆ καὶ γυνὴ αὐτοῦ (Ptolemy Euergetes), shows that ἀδελφῆ was an honorary title: Berenice was her husband's cousin.

For the later metaphorical use of the word (1 Cor 7¹⁵, etc.), cf. the Paris magical papyrus I. 1135 ff. χαίρετε οἷς τὸ χαίρειν ἐν εὐλογίᾳ δίδονται ἀδελφοῖς καὶ ἀδελφαῖς ὁσίοις καὶ ὁσίοις.

ἀδελφός.

For the literal and the more general derived sense we may quote *Syll* 474¹⁰ ἀδελφοὶ οἷς κοινὰ τὰ πατρῶα, and 276²⁶ διὰ τὸ Μεσσαλιήτας εἶναι ἡμῖν ἀδελ[φούς]. In P Lond 421 (B.C. 168) (= I. p. 30, *Selections* p. 9) Ἰσιῶς Ἡρασιωνῶν τῷ ἀδελφῷ χαί[ρειν]), it seems probable that Isias is

addressing her *husband*, not *brother*: see Kenyon's note *ad l.* where Letronne's statement that the Ptolemies called their wives ἀδελφαί even where they were not actually so is quoted. Witkowski *Err.*² p. 61 maintains this against Wilcken, quoting Wilamowitz (*Gr. Lesebuch* I. p. 397), and noting that Isias says ἡ μήτηρ σου, showing that Isias and Hephaestion were not children of the same mother. Cf. also P Par 45 and 48 (ii/B.C.) where men address with τῷ ἀδελφῷ χαίρειν men who are no relation to them. For the use of ἀδελφοί to denote members of the same religious community cf. P Tor I. I.²⁰ (ii/B.C.) where the members of a society which had to perform a part of the ceremony of embalming bodies are described as ἀδελφῶν τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, and in P Par 42¹ etc. (ii/B.C.) the same designation is applied to the "fellows" of a religious corporation established in the Serapeum of Memphis. In P Tebt I. 12 (B.C. 118) Crönert assumes that one town clerk addresses another as ἀδελφός: Grenfell and Hunt take it literally—see their introduction. Crönert quotes also *Syll* 607 (iii/iv A.D.), where it is used between two δεκάπρωτοι, and *OGIS* 257² (B.C. 109), where one king so addresses another. In this last case the kings were the sons of sisters, but Dittenberger warns us against taking ἀδελφός as used loosely for ἀνεψιός. He refers to *OGIS* 138³ (ii/B.C.), where Ptolemy Euergetes II. addresses as "brother" one Lochus, who in other inscriptions is συγγενής—"our trusty and well-beloved cousin," as an English king would have put it. "Ἀδελφε as a term of address may be illustrated by P Flor II. 228 (iii/A.D.), where Palas thrice calls Heroninus ἀδελφε: in four other letters to him, from about the same time, he only calls him φίλατος. So P Tebt II. 314¹² (ii/A.D.) ἔρρωσθ μοι ἀδελφε, in a letter addressed at the beginning τῷ τιμιωτάτῳ. (The voc. survives in Pontic MGr ἀδελφε—elsewhere ἀδερφέ—says Thumb.) A clear case is BGU IV. 1209² (B.C. 23), where Tryphon addresses τῷ ἀδελφῷ, and goes on to write of his correspondent's late brother as his own former friend: τοῦ εὐκλήρου ἀδελφοῦ σου ἡμῶν δι' φίλου γενομένου Πετεχώντος. 'Ἀδελφός as a title of address is discussed in *Rheim. Mus.* N.F. lv. p. 170. From the Christian papyri we may note P Grenf II. 73² (late iii/A.D.) (= *Selections* p. 117) 'Ἀπόλλωνιν πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρ)ῷ χαίρειν, P Lond 417¹ (c. A.D. 346) (= II. p. 299, *Selections* p. 123) τῷ δεσποτῇ μου καὶ ἀγαπητῷ ἀδελφῷ Ἀβιννέῳ πραι(ποσίτῳ), and P Iand 11⁹ (iii/iv A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ (cf. Wilcken, *Archiv* vi. p. 295). For the Christian use of the word see Harnack *Mission and Expansion of Christianity*² I. p. 405 ff. On ἀδελφός "improperly" used in the LXX, see a note by Hort *The Epistle of St. James*, p. 102 f.

ἀδελφότης.

This word, which is confined to 1 Pet 2¹⁷, 5⁹ in the NT, occurs in the late P Giss I. 57² (vii/vii A.D.), P Oxy I. 158³ (same date) παρακαλῶ τὴν ὑμέτεραν λαμπρὰν γνησίαν ἀδελφότητα, "I urge you, my true and illustrious brother." From an earlier date may be quoted Ramsay *C. and B.*, ii. p. 720, no. 655 (prob. iii/A.D.) εἰρήνη[η] πάση τῇ ἀδελ[φότητ]ι: the inscription is the dedication of a κοιμητήριον, which Ramsay notes as a Christian term appearing as early as A.D. 251. Ramsay's remark, "It is noteworthy that the collective ἀδελφότης had already been formed," betrays forgetfulness

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of 1 Pet *l.c.*, as well as of occurrences in Dion Chrysostom and 1 and 4 Maccabees: see Grimm. Crönert adds Vettius Valens, whom Kroll dates under the Antonines—see his index *s. v.*

ἀδηλος.

P Lond 940²⁸ (A.D. 226) (= III. p. 118) ἀδῆλου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία, P Oxy I. 118⁸ (late iii/A.D.) διὰ τὸ ἀδηλον τῆς ὁδοιοποιίας.

ἀδημονέω.

Lightfoot's translation of ἀδημονῶν, "distressed," in Phil 2²⁸, is borne out by P Oxy II. 298⁴⁵ (i/A.D.) λίαν ἀδημονοῦμεν χάρι[ι]ν τῆς θρηπτικῆς Σαραπούτου, where the editors render, "I am excessively concerned on account of the foster-child Sarapous." Towards the etymology of this word, T. W. Allen (*CR* xx. p. 5) traces an adj. δῆμων in the *Iliad* (M 211), with the meaning "knowing" "prudent," so that ἀδημονεῖν would suggest originally bewilderment. The adj. must be independent of δαήμων, though ultimately from the same root (*dens*, as in *δέδαε*, Skt *dasmāh*: cf. Boisacq *Dict. Etym.*, p. 168).

ἄδης.

Without suggesting that there is anything to be called a real parallel with Rev 21⁶, it may be worth while to quote P Oxy I. 33^{iv}. 3^{ff}. (late ii/A.D.), an interesting papyrus describing an interview between M. Aurelius or Commodus and a rebel, τίς ἦδη τὸν δευτέρον μου ἄδην προσκυνοῦντα καὶ τοὺς πρὸ ἐμοῦ τελευτήσαντας . . . μετεκαλέσατο, *i. e.* "facing death for the second time." The word does not appear in the indices of any papyrus collection, so far as non-literary documents go: the magic papyrus, P Leid VII. 30 (οὐ ἡ γῆ ἀκούσασα ἐλεύσεται, ὁ ἄδης ἀκούων ταρασσεται) will serve as exception to prove the rule. Except for its appropriation from the literary language to represent *Sheol* in the LXX, we should probably not find it in NT. It is significant that Paul substitutes θάνατε for ἄδης when quoting Hos 13¹⁴ in 1 Cor 15⁵⁶. Prof. W. M. Calder tells us the word is common on tombstones in Asia Minor—doubtless a survival of its use in the old Greek religion.

ἀδιάκριτος.

OGIS 509⁸ (ii/A.D.) οὐδὲ τοῦτο τὸ μέρος κατέλιπον ἀδιάκριτον. For the adv. see P Oxy IV. 715³⁶ (A.D. 131) where a registration of property is certified with the words κ[α]τακεχώ(ρικα) ἀδιακ(ρίτως). The editors translate ἀ. "jointly," as = κοινῶς ἐξ Ἰσου in I. 7, but Wilcken (*Archiv* iv. p. 254) prefers "ohne Untersuchung"—a rendering which may help us in Jas 3¹⁷.

ἀδιάλειπτος.

Syll 732³⁵ (c. B.C. 34) ἐφ' ἣ ἔσχηκεν πρὸς τὴν σύνοδον ἀδιαλείπτῳ φιλοτιμίᾳ. In the adverb we have an early example of this Hellenistic compound in P Tebt I. 27⁴⁵ (B.C. 113), τ[ὴν] ἀδιαλείπτως προσφερομένην σ[ι]π[ο]υδῆν: cf. BGU I. 180¹⁰ (ii/iii A.D.) ἐν λειτουργίᾳ ἐίμ[ε]ν ἀδιαλείπτ[ως], *Syll* 732³⁵ (i/B.C.) ἀδιαλείπτως δὲ ἐπαγωνιζόμενος, *ib.* 805⁴ (Roman period) of a cough. Other citations are needless.

ἀδιόφθορος.

In *Syll* 168²³ (iv/B.C.) the Athenian statesman Lycurgus praised as ἀδιόφθορον κ[α] ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τῆς πατριδος . . . παρ[έχων]. Some late MSS. give the derived noun (-α) in Tit 2⁷, and Grimm ingeniously traces our adjective to the verb ἀδιαφθέρω!

ἀδικέω.

The verb is common in petitions, as P Tebt I. 42⁵ (c. B.C. 114) ἡδικημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἄρμύσιος, P Eleph 27(a)²⁵ (iii/B.C.) τούτου δὲ γενομένου ἐσόμεθα οὐκ ἡδικημένοι: so P Passal⁸ (Ptol.) (=Witkowski *Epp.*² p. 53) φρόντισον οὖν, ὅπως μὴ ἀδικηθῆι ὁ ἄνθρωπος. With cognate acc. (as in Col 3²⁵) BGU IV. 1138¹³ (ij/B.C.) ὁ ἡδικησεν ἑμαρτύρησεν. In the sense of *harmis* something inanimate (Rev 6⁶, 7^{2,3}—the latter paralleled in Thucydides) see *Syll* 557⁵ τὴν δὲ λοιπὴν χώραν τὴν ἱερὰν τοῦ Ἀπολλωνίου τοῦ Πτωίου μὴ ἀδικεῖν μηδένα, and cf. *BCH* 1902, p. 217: εἰάν τις τὴν στήλην ἀδικήσῃ, κεχωλωμένον ἔχοιτο Μῆνα καταχθόνιον. The wider sense of ἀδικεῖν “injure” is well illustrated by Swete on Rev 2¹¹.

ἀδικήμα.

The concrete noun from ἀδικεῖν, defined in Aristotle (*ap.* Thayer) as τὸ ἀδικον ἔταν πραχθῆναι, occurs frequently. So BGU IV. 1098²² (i/B.C.), a marriage contract, of a “wrong” done to the wife (εἰς αὐτὴν ἀδικήμα), P Lille I. 29¹ (iii/B.C.) εἰάν τις περὶ ἀδικήματος ἐτέ[ρο] οἰκέτη ὄντι δικην γραφάμενος ὡς ἐλευθέρω καταδικάσῃται, P Amh II. 33¹³ (c. B.C. 157) ἐφανισμῶν περὶ τιῶν ἀδικημάτων] καὶ παραλογειῶν σίτου τε καὶ χαλκοῦ “misdeeds and peculations,” *Michol* 472¹⁹ f., 884⁸ f., 1009⁸⁷, etc.

ἀδικία.

P Oxy IX. 1203²⁴ (i/A.D.) τὰ ὑπὸ τοῦ πατρὸς Λεονίδου ἐπὶ τῇ ἡμῶν ἀδικία πραχθέντα “done by his father L. to our hurt.” BGU IV. 1123¹¹ (ij/B.C.) μηδ' ἄλλο μηδὲν ἐπιτελεῖν ἐπὶ τῇ τοῦ ἐτέρου ἀδικία. P Tebt I. 104²³ (B.C. 92) the husband may not alienate the property, ἐπ' ἀδικία τῆι Ἀπολλωνία. P Magd 14¹⁰ (iii/B.C.) συγγραφή ἐπ' ἀδικία γεγραμμένη. It is curious that this recurrent combination should not appear in NT (except in 1 Cor 13⁶, which is quite different), among two dozen instances of the noun. For the concrete sense we find in papyri the neuter ἀδικιον, which is also Attic, and quotable from Ionic inscriptions: see instances in Mayser *Gr.* p. 432.

ἀδικος.

P Tebt II. 286⁷ (A.D. 121–38) νομῆ ἀδικος [οὐ]δὲν εἰσχύει, “unjust possession is invalid”; *ib.* 302¹³ (A.D. 71–2) ἀδικον [ἔστιν] ἡμᾶς ἀπαιτεῖσθαι. Of a person, BGU II. 531ⁱⁱ.²¹ (ii/A.D.) πέπεισαι [γὰρ] μοῦ τῇ γνώμῃ ὡς οὕτε εἰμι ἀδικος οὕτε ἀ[λ]λοτρῶν ἐπιθυμητής. Instances need not be multiplied.

ἀδολος.

The sense of this adjective in 1 Pet 2² is now set at rest by its constant occurrence in the papyri in the sense of “pure,” “unadulterated.” Thus P Hib I. 85¹⁶ f. (B.C.

261–0) σίτον καθαρὸν ἄδολον ἀπὸ πάντων μετρήσει, *ib.* 98¹⁹ (B.C. 251–0) σίτον κα[θαρὸν] ἀ[δ]ο[λο]ν κεκοσκιν[ευμένον] (“sifted”). Six examples come from this volume of iii/B.C. all referring to “unadulterated” corn. From i/A.D. we may cite P Oxy VIII. 1124¹¹ (A.D. 26) πυρὸν νέον] καθαρὸν ἄδολον ἄκρειθον, “wheat that is new, pure, unadulterated, and unmixed with barley.” PSI 31²¹ (A.D. 164) τὰ ἐκφόρια παραδώσω ἐν τῇ κώμῃ καθαρὰ καὶ ἄδωλα gives the adj. a general application to all farm produce. P Oxy IV. 729¹⁹ (A.D. 137) ἀπ[ο]δοτώσαν τῷ μεμισθ[ω]κότῃ τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον gives the rare application to liquids: cf. P Ryl II. 97³ (A.D. 139), of oil. The word is used of λαχασοσπέρμον, “vegetable seed,” in P Fay 89¹¹ (A.D. 9), and of λάχανον in BGU IV. 1015¹² (A.D. 222–3). Cf. *Syll* 653¹⁰⁰ (i/B.C.) οἱ πωλοῦντες ἄδωλα καὶ καθαρὰ. So of χρίμα in Aeschylus *Agam.* 95 (but cf. Verrall), and in MGr of wine (Abbott, *Songs of Modern Greece*, p. 68). The figurative use appears in the late P Par 21¹⁵ (a deed of sale, A.D. 616), ὁμολογοῦμεν . . . ἄδολῶ συνειδήσει.

ἀδροτής.

In Wilcken *Ostr.* ii. 1600 (ii/A.D.) ἄδρο^κ appears twice representing presumably something from ἄδρός. The adjective occurs in BGU III. 781^{vi}.² (i/A.D.) πατέλλον ἄδρόν.

ἀδυνατέω.

Applied to persons this verb retains its classic sense, “to be incapable,” in late Greek: cf. P Par 35²⁶ (B.C. 163), διὰ τὸ ἐμὲ ἐν κατοχείᾳ ὄντα ἀδυνατεῖν, *ib.* 63¹³ f. (B.C. 165) ὅπως μῆτεν τῶν ἀδυνατούντων γεωργεῖν περισπᾶται μηθείς, and ⁸⁹ f. τοὺς ἀδυνατούντας ἀναγκάζειν ἐπιδέχσθαι τὰ τῆς γεωργίας. The neuter sense, “to be impossible,” when applied to things, appears in the LXX, which seems to tell in favour of the AV rendering in Lk 1³⁷, as against the RV: see Hatch *Essays* p. 4, Field *Notes* p. 46 f., where the true reading παρὰ τοῦ θεοῦ (RV) is rendered “for from God no word (or, nothing) shall be impossible.”

ἀδύνατος.

In P Par 66²³ (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι are men “not strong enough” to work: cf. also P Lond 971⁴ (iii/iv A.D.) (= III. p. 128) ἀδύνατος γὰρ ἔστιν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσε[ως] and *ib.* 678⁶ (B.C. 99–8) (= III. p. 18) ἀδύνατος ἑμ[μα]σι. In *Syll* 802³⁵ (iii/B.C.) ἀδύνατος is associated with ἀπίθανος, applied to ἰάματα, *ib.* 512²⁴ (ii/B.C.) of witnesses unable to appear.

ἄδω.

For the dative construction as in Eph 5¹⁹, Col 3¹⁶, cf. from the LXX Judith 16¹²⁰ ἔσαστε τῷ κυρίῳ, and such passages as Philostr. *Imag.* i. xi. 780 Καῖστρω ταῦτα καὶ Ἰστρω ἔσσονται, Heliod. *Aethiop.* v. 15 ἐμβατήρια ἔδ. Διονύσιον (Nägeli, p. 42). For the passive see P Giss I. 99⁸ (ii/iii A.D.) ἴμνοι μὲν ἀ[δ]ονται] γλώττη ξενική.

αεί.

It may be well to note that αεί, whose oldest form is αἰφέι, is the locative of a neuter noun identical with Lat. *aeon*: αἰών is the same word in a different declension. The papyrus

orm is *ἀεί*, as Mayser shows, p. 103 f. : *ἀεί*, which Brugmann *Griech. Gram.*⁴ p. 57 thinks to be re-formed under the influence of *αἰών*, crept in after the Ptolemaic period. It occurs however as early as B.C. 22 in the new parchment from Avroman in Western Media (P Sa'ūd Khan 2^a), described by E. H. Minns at the Hellenic Society (Nov. 11, 1913) : *τελέσουσι δ' αἰὲ κατ' ἐνιαυτ[ό]ν κτλ.* It figures in the standing formula of the Decian libelli (A.D. 250) : as P Ryl II. 112 *a*⁴, *b*⁶, *c*⁵. The word comes most frequently in similar formal phrases, like *ἐπὶ* or *εἰς τὸν ἀεὶ χρόνον* (e.g. P Oxy III. 503²⁰—A.D. 118, or P Lips I. 3^{i.8}—A.D. 256), or in the stiff language of legal documents, as BGU IV. 1108³⁸ (B.C. 5) etc. It only occurs in this one place in BGU I.—IV. : in P Oxy I.—X. its total is 7, for the non-literary texts, and of these only two (iii/ or ii/iii A.D.) are dissociated from formulae. It may be seen also eight times in CPR in a standing formula. It is significant in this connexion that it is greatly outnumbered in Ν Γ by *πάντοτε*, which replaces it in MGr. Note the petition P Ryl II. 114²⁶ (c. A.D. 280) *οἰκίσται . . τῷ Σ. [ἐμὲ τὴν χηρὰ]ν . . ἀεὶ ἀποστερεῖν*, "it has become a habit with S. on all occasions to rob me" (Edd.).

ἀετός.

Michel 833¹² (Delos, inventory of temple treasures, B.C. 279), *ἀετὸς ἀργυροῦς τῶν ἀρχαίων διαπεπτωκῶς*. As a constellation name it appears twice in a calendar, P Hib I. 27^{107, 138} (c. B.C. 300), and rather later in the Eudoxus papyrus. Mayser (p. 104) cites instances of its appearance as a proper name, by way of showing that the old Attic spelling *αἰετός* did not survive : it may be seen in *Syll* 537³⁹ (second half of iv/B.C.), where the word is an architectural term (= gable). In *Syll* 583¹⁷ (i/A.D.) we have a marble altar of Zeus at Smyrna, *ἔχων ἀετὸν ἐν ἑαυτῷ* : so *ib.* 588¹²¹ (Delos, c. B.C. 180) *ἀετοῦ κεφαλῆ ἀργυρᾷ ἐπίχρυσος*.

ἄζυμος.

To the instances of this word from profane authors in Grimm-Thayer, add Hippocrates *Περὶ Διαίτης* III. 79, where it is used along with *ἄρτος*.

ἀηδία.

This vernacular word (Lk 23¹² D) is supported by P Par 11²⁴ (B.C. 157) *καταπεφυγὸς διὰ τὴν ἀηδίαν*, *ib.* 48⁷ ff. (B.C. 153) *τοῦ πρὸς σε τὴν ἀηδίαν πώσαντος*, "who had that disagreement with you," P Lond 342⁶ f. (A.D. 185) (= II. p. 174) *ἄλογον ἀηδίαν συνεστήσαντο*, and almost identically BGU I. 22¹⁴ f. (A.D. 114) (= *Selections*, p. 75) ; cf. P Tebt II. 304⁹ (A.D. 167-8) *ἀητίαν [i.e. -δίαν] σήψαν* (l. *συν-*), "they picked a quarrel." The verb *ἀηδίζομαι* occurs in P Lond 42^{14, 27} (B.C. 172) (= I. p. 30, *Selections*, p. 10 f.) in the sense "I am troubled, distressed." For the adverb see BGU II. 665^{111, 10} f. (i/A.D.) *ἀηδῶς δὲ ἔσχον περὶ τοῦ ἕπτου*, *ib.* III. 801³ f. (ii/A.D.) *λείαν ἀηδῶς ἤ[κο]μισα παρὰ κτλ.* Instances of these words are frequent : we need not cite more.

ἄηρ.

A very late (vi/A.D.) citation may be made from an illiterate document which fairly proves the word in continued vernacular use : P Lond 991¹⁰ (= III. p. 258) *ἀπὸ θημελίου ἕως ἀέρος*. Vettius Valens p. 330¹⁹ has *δ τε περικεχυμένος*

ἄηρ ἀφάρτος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροιαν καιρικὴν ἀθανασίας ἀπονέμει κτλ. In Wünsch *AF* 4³⁷ (iii/A.D.) we have *ἀέρος τὴν ἕξουσίαν ἔχοντα Ὡη Ἰάω εαφ*—but in syncretic documents of this kind a reminiscence of Eph 2³ is not excluded. Add P Leid Wxviii. 38 *δ ἀέρα βλέπων*. In BGU IV. 1207⁶ (B.C. 28) we find some gauzy fabrics described as *ἀεροε[ι]δή*. The noun survives in MGr.

ἀθανασία.

This word, which in the NT is confined to 1 Cor 15³³ f., 1 Tim 6¹⁶, occurs several times in Wisdom, but not elsewhere in the Greek OT : cf. however, Sirach 51⁹ *Α καὶ ἀπὸ ἀθανάτου ῥύσεως ἐδεήθην*, "and to the Immortal One did I pray for deliverance," and see also Didache 4⁸. As showing the wider connotation of the word in early times, cf. the description of Caligula in *Syll* 365⁴ (i/A.D.) *τὸ μεγαλεῖον τῆς ἀθανασίας*, and the use of the formula *οὐδὲς ἀθάνατος* in sepulchral epitaphs, where, as Ramsay (*Luke the Physician*, p. 273) has shown, the meaning is "no one is free from death" rather than "no one is immortal." Pagan examples of this usage can be cited (Ramsay, *ut supra*), but it is generally Christian. One interesting instance may be cited where the formula has been expanded into two lines : *οὐδὲς [ἀθά]νατος, εἰ μὴ μόνον ἰς θεὸς αὐτός, ὁ πάντων γεν[ετῆ]ς κὲ πᾶσι τὰ πάντα μερίζων*, "no one is immortal except only the one God Himself, who is father of all and gives all things to all" (*Studies in the Eastern Roman Provinces*, p. 129). Wünsch *AF* 5²⁴ (Deissmann's "LXX Memorial"—iii/A.D.) has *τοῦ Κυρίου α[ι]ω[νίου] ἀθανάτου παντεφόπτου*. *Preisigke* 364¹⁵ (iii/iv A.D.), where a tomb is forbidden to be used for any *παρῆξ τῶν γαμβρῶν ἀθανάτων*, shows a strange sense as well as irregular grammar. As illustrating the vernacular usage, reference may be made to P Strass I. 30⁶ (A.D. 276), where the epithet is applied to she-goats—*αἴγας θηλείας τε[λ]είας ἀθανάτους*, obviously in the sense of "very strong, hardy" : see the editor's introduction, where he translates *ἀ*. "von eiserner Bestand," and cites Herod. vii. 31, *μελεδωνῶ ἀθανάτω ἀνδρὶ κτλ.* : cf. also P Cairo Preis 41³ (iv/A.D.) *]. γέλου ἀθανάτου . . .]. ἀρούρας*. Crönert, however (*Lex. s. v.*), takes it in the sense to be mentioned next. In BGU IV. 1058²⁵ (B.C. 13) *μηθ[ε]ν τ]ὸ καθόλου λαβούσα διὰ τὸ ἀθάνατον αὐτὴν ἐπιεδέχθαι τροφεύειν* (l. -ειν) the word appears to imply that the person providing a slave as wet-nurse undertook to carry out the contract for the two stipulated years "apart from the death of" the infant, whose place could be filled by another : cf. the Persian Guard, the "Immortals," so called because their numbers were kept up to the same figure. Antiochus of Commagene uses the adjective as an epithet of *κρίσις* in his famous inscription, *OGIS* 383²⁰⁷ (i/B.C.), meaning presumably "unalterable" : cf. *Syll* 365⁷ (i/A.D.) *τῆς ἀθανάτου χάριτος* of Caligula. From the sixth century we may quote P Oxy I. 130²¹, where a petitioner says that he will send up *ἕμνους ἀθανάτους* "unceasing hymns" to the Lord Christ for the life of the man with whom he is pleading. See also Vettius above (s.v. *ἄηρ*).

ἀθέμιτος.

This late form is found in P Tor I. 14^{1, 22} (B.C. 120) *αἰς [σ. θεαῖς] ἀθέμιτὰ ἔστιν νεκρὰ σώματα*, a passage which

seems to support the rendering "abominable" in 1 Pet 4³, and in consequence perhaps the Gentile destination of the Epistle: see Bigg's note *ad l.* Vettius Valens the astrologer (ii/A.D.) tells us that under the influence of Saturn, Mars and Venus some people ἀθεμίτοις μῆξεσι καὶ ἀδιαφόροις ("reckless") ἀνεπιστρεπτοῦσι. (p. 43²⁷): the same writer (p. 184⁴) speaks of men who ἀρνοῦνται τὰ θεῖα καὶ ἑτεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν. The word is thus equivalent to *nefastus*.

ἄθεος.

OGIS 569²² (iv/A.D.) τῆς τῶν ἀθέων ἀπεχθοῦς ἐπιτηδεύσεως. For the popular cry αἶρε τοὺς ἀθεούς, "Away with the atheists," directed against the early Christians, see the account of the martyrdom of Polycarp in Eus. *H.E.* iv. 15, 19: cf. *ib.* ix. 10, 12, παρ' ᾧ γε (Maximinus) μικρῶ πρόσθεν δυσσεβεῖς ἐδοκοῦμεν καὶ ἄθεοι καὶ παντὸς ἐλευθροὶ τοῦ βίου. See also the Logion P Oxy I. 1 *recto*³ ἐὰν ὦσιν [β' οὐκ] εἰ[σι]ν ἄθεοι.

ἄθεσμος.

An instance of this word, which in the NT is confined to 2 Peter (2⁷, 3¹⁷), may be quoted from the late P Oxy I. 129⁷ (vi/A.D.) where a man breaks off the engagement of his daughter to a certain Phoebammon, because it had come to his ears that the latter was giving himself over to "lawless" deeds—ἀκηκοέναι σε παρεμβάλλοντα ἑαυτὸν ἐν τοῖς αὐτοῖς ἀθέσμοις πράγμασιν.

ἀθετέω.

This verb, which is not approved by the Atticists (frequent in Polybius), occurs five times in the Pauline writings, always with reference to things, except 1 Th 4⁸ ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεόν. In the LXX it represents no fewer than seventeen Hebrew originals. It appears in the new Median parchment of B.C. 22, P Saïd Khan 2^a 11. For its use in the papyrus, cf. P Tebt I. 74⁵⁹ (B.C. 114-3) ἐν τῇ ἡθετημένῃ ἱερᾷ, BGU IV. 1123¹¹ (time of Augustus) ἀθετεῖν τῶν ὠμολογημένων, P Oxy IV. 808 (i/A.D.), ἠθέ[τισται] of loans repaid and cancelled, *ib.* VIII. 1120⁸ (iii/A.D.) ἐξείσχυσεν τὰ βιβλίδια ἀθετηθῆναι, "procured the failure of the petition"; and in the inscriptions, OGIS 444¹⁸ ἐὰν δὲ τινες τῶν πόλεων ἀθετ[ῶσι] τὸ σύμφωνον. This is fairly near the meaning suggested from the LXX in Mk 6²⁸, "break faith with her," by Abbott *Joh. Voc.* p. 322: see also Field *Notes*, p. 30. The adjective is found in P Amh II. 64^{12f.} (A.D. 107) where certain officials are described as ἀ]θέτους . . . κ[αὶ] μὴ ἀναλογούντας τὴν ἐ[πι]μέλειαν, "inefficient and incapable of doing their duties" (Edd.): cf. P Lond 237²³ (c. A.D. 346) = (II. p. 291) τὸν ἐν ἀθέτῳ σιτόκριθον, with reference to corn (wheat and barley) rejected by the inspector as unfit for food.

ἀθέτησις.

The force of ἀθέτησις in Heb 7¹⁸, 9²⁸ is well brought out by Deissmann's reference (*BS* p. 228 f.) to the technical legal formula in the papyrus εἰς ἀθέτησιν καὶ ἀκύρωσιν, as in BGU I. 44¹⁶ (A.D. 102) τὴν δ[ια]γραφὴν εἰς ἀθέτησιν καὶ ἀκύρωσιν, "the decree to be annulled and cancelled." So

P Amh II. 111^{19f.} (A.D. 132), P Tebt II. 397¹³ (A.D. 198), P Saïd Khan 2^b-14 (B.C. 22), etc.

ἄθλησις.

IG XIV. 1102 (Rome, ii/A.D.). CP Herm 119 *verso* iii. 13 (a rescript of Gallienus), εὐδοκίμων κατὰ τὴν ἀθλησ[ιν] γενομένων. *Syll* 686²⁴ (ii/A.D.) ἀξίως καὶ τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τῆς ἀθλήσεως. Other words of this family are well evidenced. Thus OGIS 339⁷⁹ (Sestos, ii/B.C.) τιθεῖς ἀθλα πάντων τῶν ἀθλημάτων, with ἀθλητής, ἀθλόφορος, etc.

ἀθροίζω.

OGIS 764⁹ (c. B.C. 127) τὸ . . . ἀθρο[ισθὲν πλῆθος]. P Par 40⁴² (B.C. 156) χρῆ[ματα ἡ]θροικότες. For the adjective see P Petr II. xi(i)⁷ (iii/B.C.) (= *Selections*, p. 8) ἀθροῦν, "in a lump sum." Cf. P Amh II. 79⁸⁴ (ii/A.D.) ἀθρόον ἀργύριον. On its form see Crönert *Mem. Herc.*, p. 166.

ἀθυμέω.

P Amh II. 37⁷, cf. 10 (B.C. 196 or 172) μὴ ἀθυμει. P Giss I. 79^{iii. 11} (ii/A.D.) οὐδ' ἄρι γ' οὐδ' εἰς ἀθυμει πωλεῖν κτήμα. The substantive is found P Par 22^{14f.} (ii/B.C.) τῷ δὲ μὴ ἡμᾶς εἶναι σὺν αὐτῷ ὑπὸ τῆς ἀθυμίας μετήλλαχεν τὸν βίον. The adverb ἀθυμῶς occurs in *Syll* 226¹⁰⁹ (iii/B.C.) πολλῶν ἐχόντων ἄ. καὶ παρεσκευασμένων ἐγλεῖπειν τὴν πόλιν.

ἀθῶος.

P Oxy II. 237^{viii. 17} (ii/A.D.) ο[ὐ]δ' [εἰ] τότε ἀθῶος ἐσόμενος, ἀλλὰ τοῖς τεταγμένοις ἐπιτίμοις ἐνεχόμενος, "and even so he shall not escape his liabilities, but shall be subject to the legal penalties"—a legal opinion quoted in the lengthy Petition of Dionysia. An earlier example is afforded by P Tebt I. 44²⁸ (ii/B.C.) where certain precautions are taken lest an assailant ἀθῶιος διαφύγη, "should escape unpunished." Cf. *Syll* 790⁵⁹ (i/B.C.) ἄ ἐὰν ὁμό[σω]σιν, ἔστωσαν ἀθῶοι.

αἰγίως.

P Fay 107^{2f.} (A.D. 133) ὑφέλαντο δέρματα αἰγίαν (*i. e.* -a) τέσσαρα, "carried off four goat skins." P Oxy II. 234⁴⁰ (ii/iii A.D.) χολῆ ταυρεῖα [ἢ] κ[αὶ] αἰγεία ἢ προβατεῖα. P Leid X^{xv. 19} (iii/iv A.D.) μινυμένη αἵματι αἰγίῳ. For a form αἰγικός, see P Grenf II. 51¹⁵ (A.D. 143) ἀ[πε]χειν αὐτοῦς τιμὴν δερμάτων αἰγικῶν τεσσάρων. Also δέρματα αἰγίνα P Lond 236⁸ (A.D. 346) (= II. p. 291).

αἰγιαλός.

The word is common (MGr = "seashore"); but it may be noted that in P Tebt I. 79 (c. B.C. 148) it refers to the shore of Lake Moeris; in *ib.* 82 (B.C. 115) and 83 (late ii/B.C.) to the shore of a marshy lake then covering the neighbourhood of Medinet Nehâs (see the editors' note on p. 346). So P Fay 82³ (A.D. 145), P Tebt II. 308⁵ (A.D. 174). On the use of the term in Ac 27³⁹, see W. M. Ramsay *St Paul*, p. 341, and *Expositor* V. vi. p. 154 ff. P Fay 222 (iii/A.D.) is the beginning of a document addressed Φιλίππῳ αἰγιαλοφύλακι Ἀρσινό[του]. We find γῆ αἰγιαλίτις mentioned in P Oxy VI. 918^{xiii. 10} (ii/A.D.), P Lond 924⁷ (A.D. 187-8) (= III. p. 134): Sir F. G. Kenyon renders "land on the border of the lake."

Αιγύπτιος.

In P Lond 43² f. (ii/B.C.) (= I. p. 48) a mother congratulates her son because he had been learning Αιγύπτια γράμματα, or the demotic speech: cf. P Tebt II. 291⁴² (A.D. 162) where a priest gives practical proof of his qualifications by his knowledge of ἱερατικά [καὶ] Αιγύπτια γράμ[ματ]α.

αἶδιος.

Syll 306¹⁵ (ii/B.C.—Delphi) ὅπως ὑπάρχη ἅ δωρεὰ εἰς πάντα τὸν χρόνον αἶδιος. In OGIS 56⁸⁴ (iii/B.C., the Canopus inscription of Ptolemy III.) it is ordained to pay τιμὰς αἰδίουσιν in all the temples to Queen Berenice, who εἰς θεοὺς μετῆλθεν shortly before. So *ib.* 248²⁸ (ii/B.C., Antiochus Epiphanes) τὰ κατὰ τῶ[ν] ἔργων εἰς αἶδιον μνήμην ἀνάγων. In *ib.* 383⁷⁸ Antiochus I. of Comnagene (i/B.C.) claims περὶ δὲ ἱεροουργιῶν αἰδίων διάταξιν πρέπουσαν ἐποιήσάμην. The phrase τ. αἶδιον χρόνον is common in the inscriptions, e.g. Syll 96⁶ (iv/B.C.). The adjective has been restored in the late P Lond 113⁶³ (vi/A.D.) (= I. p. 202) τὴν αἰ[ῶ]δ[ι]α[ν] ἰσχύον: otherwise we cannot quote papyri—possibly the word was only appropriate to the stiffer language of inscriptions.

αἰδώς.

We can supply no papyrus references for this expressive word (I Tim 2⁹, Heb 12²⁸ MPω), but it is found in 3 Maccabees and in Epictetus; also OGIS 507⁸ (ii/A.D.) (with ἐπιείκεια). The verb occurs P Fay 12⁹ (c. B.C. 103) οὐκ αἰδεσθῆς δὲ το[ῦ]το, “so far from being abashed” (Edd.), and often elsewhere: it is curious that Nägeli (p. 57) should make it absent from the papyri as from NT—a glance at the indices would suffice. The adj. αἰδέσιμος and its abstract -ότης came into common use in late times.

αἷμα.

An interesting parallel to the common Biblical phrase αἷμα ἐκχέω, especially as it appears in Deut 19¹⁰ καὶ οὐκ ἐκχυθήσεται αἷμα ἀνάτιον, is afforded by an inscription found on a tombstone at Rheneia, containing a Jewish “prayer for vengeance,” Syll 816⁵ f. (i/A.D.) ἐγγέαντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδίκως: see the full discussion in Deissmann *LAE* p. 423^{ff.} For the use of αἷμα, as in Jn 1¹⁸, cf. P Lips I. 281⁸ (A.D. 381) πρ[ὸ]ς τὸ εἶναι σου υἱ[ὸ]ν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι. In P Leid C (*verso*) 11⁹ (p. 118—B.C. 161) two men appear in a dream saying Πτολεμαῖος, λαβὲ το[ῦ]ς χαλκοῦς τοῦ αἵματος: they count out a purseful and say to one of the Twins εἰδοῦ τοὺς χαλκοῦς τοῦ αἵματος. Leemans quotes an opinion that this meant the price of a victim, and compares Mt 27⁶. In the sense of murder or blood-guiltiness it finds modern support in the Pontic dialect (Thumb *BZ*, xxii. p. 489), which is evidence for its place in the Eastern Κοινή, apart from any Semitic influence.

αἱμορροεῶ.

The noun occurs in BGU IV. 1026¹⁵ (magical text, iv/v A.D.) αἱμάροισιν ἰάται—following a spell from Homer, described as αἱμαροῖκον (*ll.* 17⁶). Thumb (*BZ* xxii.

p. 489) compares αἱματορροῦσα “hemorrhage” in MGr (Rhodes).

αἶνος.

Syll 452⁴ (c. B.C. 240, Epidaurus, in dialect) κατὰ τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν is explained by Dittenberger as a “decree” of the Achaean Council. He compares *ib.* 306²⁰ (ii/B.C.) μήτε κατὰ ψάφισμα μήτε κατ’ αἶνον, the former being a decree of the people, the latter of the Senate (Delphi); and he cites Hesychius αἶνος· γνώμη, παροιμία, παράδειγμα, ἔπαινος· καὶ ἡ χειροτονία καὶ ψήφισμα.

αἰνέω.

Dittenberger, in his note on Syll 835⁸ (iv/B.C., Elatea) [ὁ δάμ]ος αἰνεῖ, observes that the use of the verb belongs to the older language. But Plutarch has it occasionally; and in the LXX it is four times as frequent as αἰνάνω, especially in the sense of praising God.

αἵρεσις.

In Michel 1001^{vii.33} (Thera, c. B.C. 200) αἰρέσθω τὸ κοινὸν . . . ἀνδρας κτλ· καὶ ἐγγραφέτω καὶ τὰν τούτων αἵρεσιν ὁ ἐπίσσοφος, the noun is the *nomen actionis* αἰρέσθαι, “choose.” The two meanings (1) *animus, sententia*, and (2) *secta, factio*, are both illustrated by Dittenberger in OGIS: for (1) he gives fourteen examples from i/B.C. or earlier, for (2) only three of equal antiquity, viz. 176 τῆς Ἀμμωνίου αἰρέσεως, 178 similar (both from reign of Ptolemy XI, ii/i B.C.), and 442 (a *senatus consultum* of i/B.C. apparently) Σύλλ[λα]ς αὐτοκράτωρ συνεχώρησεν [π]όλ[ε]ως ὅπως ἰδί[ο]ις τοῖς νόμοις αἰρέσεσιν τε ὦσιν. (Note the effect of slavish translation from Latin ablative.) 2 Pet 2¹ is the only NT passage assigned by Grimm to the first head, and there the RV has a margin assigning it to (2). Herwerden cites an inscription from Delphi of iii/B.C. (*BCH* xx. p. 478) where the word equals εὐνοία: ἐνεφάνισε τὰν αἵρεσιν, ἃν ἔχει ποτὶ τε τὸ ἱερὸν καὶ τὰν πόλιν Cf. Roberts-Gardner 55¹⁹ (a decree of the Senate and people) καὶ αὐτὸς δὲ Φαῖδρος τὴν αὐτὴν αἵρεσιν ἔχων τοῖς προγονόοις (*l.* προγόνοις) διατετέλεκεν ἑαυτὸν ἄξιον παρασκευάζων τῆς πρὸς τὸν δῆμον εὐνοίας. The editors note that this sense of αἵρεσις is “*propensus animus*,” “kindly feeling towards a person,” is very common in later inscriptions.

In the papyri the meaning seems generally “choice”: in wills it is used = “*voluntas*,” or “disposition,” e.g. P Oxy VI. 907⁴ (A.D. 276) αἰρέσει τῇ ὑποταγαμένη, “according to the disposition below written.” P Tebt I. 27⁸⁶ (B.C. 113) ἐπὶ τὴν αἵρεσιν τῶν ἐπιγενη[μ]άτων shows the pure verbal noun “receiving,” and in P Oxy IV. 716²⁸ (A.D. 186) τὴν ἀμείνονα αἵρεσιν δίδοντι it is a “bid” (at an auction); so also BGU II. 656⁸ (ii/A.D.) προσερχέστωσαν (*i.e.* -θωσαν) τοῖς πρὸς τούτοις ἔρεσιν (*i.e.* αἵρεσιν) διδόντες. Other examples of the word are P Petr II. 1⁶ τὴν τῶν ἀνθρώπων αἵρεσιν, P Par 63^{viii.8 ff.} (c. B.C. 164) προαιρούμενος ἵνα μετακληθῆς ἔτι πρὸς τὴν ἐμὴν αἵρεσιν, and BGU IV. 1070⁶ (A.D. 218) εὐδοκοῦντα τῇ αἰρέσει τῆς ἐπιτροπῆς. P Tebt I. 289^{f.} (B.C. 114) comes nearest to the meaning (1)—καὶ κατὰ τὸ παρὸν δ[ι]ὰ τῶν ἀναφ[ο]ρῶν τῇ αὐτῇ αἰρέσει κεχημένων, which the editors render “since they show the same behaviour in their reports.” This use gives us a foretaste of the development in *malam partem*, producing “factiousness” and

then "heresy": cf. *Syll* 308²⁸ (ii/B.C.) γίνονται δὲ καὶ ἄλλοι [ἡλ]ιωταί τῆς αὐτῆς αἰρέσεως. In *Syll* 367¹¹ (i/A.D.) αἰρεσιάρχης means the chief of the profession (medical).

αἰρετιζῶ.

Syll 633² (ii/A.D.) αἰρετίσαντος (το)ῦ (θ)εοῦ.

αἰρέω.

The middle usage of this word, which alone occurs in the NT, may be illustrated from P Par 26⁵¹ (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνωτο κρατεῖν πάσης ἧς ἂν αἰρήσθε χώρας, P Lips I. 104¹⁹ (c. B.C. 96-5) περὶ ὧν ἂν αἰρήσθε γράφετέ μοι, P Oxy III. 489⁴ (a will, A.D. 117) καθ' ὃν ἔαν αἰρῶμαι [τρόπον], P Ryl II. 153⁴³ (A.D. 138-61) κ]ύριος γὰρ ὧν τῶν ἰδίων οὕτως ἤρημαι διατέσθαι, P Tebt II. 319²⁰ (A.D. 248) δ' ἔαν αἰρήται, and so frequently. It is a sign of the gradual disappearance of the subtler meanings of the middle, that so early as B.C. 95 we find ἔαν αἰρήτε and ἔαν αἰρέσθε used side by side for "if you like," P Grenf II. 361^{4,18}: see further *Prolegomena*, p. 159. For other uses of the active cf. P Fay 34⁴⁴ (A.D. 161) τὸ αἰροῦν ἐξ ἴσου, "equal instalments," the same in *ib.* 93¹⁷ (A.D. 161), P Oxy III. 502²⁸ (A.D. 164) τὰς αἰρούσας τῶν ἐνοικίων δραχμὰς ἑκατόν, "the proportionate amount of the rent, 100 drachmae" (Edd.), BGU II. 405¹⁰ (A.D. 348) πέπρακα εἰς τὸ ἐροῦν (*i. e.* αἰροῦν) μοι μέρος.

αἴρω.

For αἴρω, "raise," "lift up," as in Rev 10⁵, cf. *Syll* 807³ (ii/A.D.) ἀραι τὴν χεῖρα, and so *ib.* 607^{20,27}. One passage for αἴρειν χεῖρας may be specially noted, the Alexandrian inscr. in *Preisigke* 1323 (ii/A.D.): θεῶ ὑψίστῳ καὶ πάντων ἐπόπτῃ καὶ Ἠλῶ καὶ Νεμέσεσι αἴρει Ἀρσεινὴ ἄωρος τὰς χεῖρας. The inscr. is heathen, but has striking similarity to the Jewish prayer for vengeance on which Deissmann comments in *LAE* p. 423 ff.: is its thought partly due to Jewish suggestion? In P Fay 103³ (iii/A.D.) payment is allotted to the bearers of a corpse—τοῖς ἡρκάσι (*l. -όσι*) αὐτόν: cf. P Grenf II. 77⁷ (iii/iv A.D.) (= *Selections*, p. 120). In a magical formula of iii/A.D. instructions are given to take twenty-nine palm leaves, on which the names of the gods have been inscribed, and then —ἔρε (= αἴρε) κατὰ δύο δύο, "lift them up two by two," P Oxy VI. 886¹⁰ (= *Selections*, p. 111). A good parallel to Col 2⁴ is afforded by BGU II. 388^{ii,28} (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]τρου. In 19¹⁵ ἄρον, ἄρον, σταύρωσον αὐτόν may be illustrated from a strangely incongruous source, the well-known school-boy's letter, where the boy's mother is represented as saying—ἀναστατοῖ με· ἄρον αὐτόν, "he upsets me: away with him!" P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103): cf. *Syll* 737¹²⁸ (ii/A.D.) ἔαν δὲ ἀπειθῆ, αἰρέτωσαν αὐτόν ξῶ τοῦ πυλῶνος. A parallel of a different kind is found in the *defixio* from Cnidus, *Andolent* no. 1¹⁸ (p. 6—iii/ii B.C.) ἔλαι αὐτόν ἐκ τῶν ζώντων ἄρη—which the editor should not (p. 559) assign to αἰρεῖν! In the curious nursery alphabet, P Tebt II. 278 (early i/A.D.) αἰρειν is used six times for stealing (a garment). So in the passive BGU IV. 1201¹⁸ (A.D. 2) εἴρωσαν τὸν στροφέα τοῦ ἐνὸς μέρου [τῆς] θύρας ἡρμένον χ[ε]ρσέιν. The use is common. With εἰς it can express "removing to" a place, as P Tebt II. 308⁸ (A.D. 174)—a man has paid for 20,000

papyrus stalks "which he has had transported to Tebtunis by Heracleides" (εἰς Τ. ἄρας διὰ Ἡ.). The classical use of the middle may be seen in P Lond 854⁶ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἀράμενος ἀνάπλο[υ]ν, of a tourist going up the Nile. To Wetstein's parallels for Lk 19²¹ αἰρεῖς δ' οὐκ ἔθηκας C. Taylor (*JTS* ii. p. 432) adds the Jewish precepts quoted by Philo (*Mangey* II. 629) & τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν, ἃ μὴ κατέθηκεν μηδ' ἀναίρεσθαι, and Plato *Legy.* xi. (913 C) κάλλιστον νόμον διαφθεῖρων καὶ ἀπλούστατον καὶ οὐδαμῆ ἀγεννοῦς ἀνδρὸς νομοθέτημα, δὲ εἶπεν· "Ἄ μὴ κατέθου μὴ ἀνέλη. In MGr only as compounded, παίρων = ἀπαίρω.

αἰσθάνομαι.

This verb, in NT only Lk 9⁴⁵, is asserted by Nägeli (p. 57) to be absent from the papyri. This is a still more remarkable oversight than that noted under αἰδῶς. A few examples will suffice. P Eleph 13³ (B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθῆσθαι τὰ κατὰ σε, P Oxy III. 472³ (c. A.D. 130) οὐτ' ἔφη πρὸς τινα αἰσθῆσθαι οὐδενός ("noticed anything"), BGU II. 372^{i,16} (A.D. 154) ἔ]στωσαν [μὲν τ]ῶν . . . ἐκ ταύτ[ης] τῆς αἰτ[ίας] ἔ]τι κατεχόμενον αἰσθῆσθαι τῆς τοῦ μεγίστου Ἀυτοκράτορος εὐ[μ]ενεί[ας] (see *Chrest.* I. p. 33), *ib.* 417⁴ (ii/iii A.D.) αἰσθόμε(νον) τὴν τοῦ καιροῦ πικρίαν (note the accus. in a vernacular document), *ib.* 531^{ii,18} (ii/A.D.) αἰσθόμενος πῶς με φιλεῖς, and an ostrakon in *Archiv* vi. p. 220 (iii/B.C.) ἀπόστειλον τοῖς ὑπογεγραμμένοις τὰς πεταλάς κρυφῆ καὶ μηθεὶς αἰσθανέσθω. But it is hardly necessary to go on to the other five or six volumes in which the index contains this verb. It survives in MGr.

αἰσθησις.

P Leid W^{xiv,44} πάσαις ταῖς αἰθήσεσι, Wunsch *AF* 1^{8π} (i/ii A.D.) τούτους ἀναθεμα[τ]ίζομεν σῶμα, πνεῦμα, ψ[υ]χῆν, [δι]άνοιαν, φρόνησιν, αἰσθησιν, ζῆσιν, καρδίαν, and *ib.* 4⁵⁵ (iii/A.D.) βασάνισον αὐτῶν τὴν διάνοιαν, τὰς φρένας, τὴν αἰσθησιν. Prof. H. A. A. Kennedy, following Klöpffer, quotes a good passage from Hippocrates to illustrate Phil 1⁸—*de Off. Med.* 3 ἃ καὶ τῆ ὕψι καὶ τῆ ἀφῆ καὶ τῆ ἀκοῆ καὶ τῆ ῥινὴ καὶ τῆ γλώσση καὶ τῆ γνώμη ἔστιν αἰσθῆσθαι.

αἰσθητήριον.

For this word (Heb 5¹⁴) see Linde, *Eric.* p. 32, who cited Epicurus, Aristotle, etc., but shows that it came into the vernacular.

αἰσχρολογία.

BGU III. 909¹² (A.D. 359) πολλὰς ἐ[σ]χρολογίας εἰς πρόσωπόν μου ἔχειπῶν. A literary citation is P Oxy III. 410⁷⁶ (Doric, iv/B.C.) τὸ δὲ φείγην τὰς αἰσχρολογίας με-γαλ[ο]πρεπῆς καὶ κόσμος λόγῳ, "the avoidance of abuse is a mark of high-mindedness and an ornament of speech" (Edd). The adj. is generally associated with foul or filthy rather than abusive speaking in Col 3⁸: cf. *Didache* 3³, where after a warning against ἐπιθυμία the Christian is counselled to be μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος ("one who casts lewd eyes": cf. 2 Pet 2¹⁴) ἐκ γὰρ τούτων ἀπάντων μοιχείαί γεννῶνται.

αἰσχροῦς.

BGU IV. 1024^{vii,20} (ii/iii A.D.), where a judge says to a scoundrel ἀπέσφα[ξ]ε[ς] γυναῖκα, Διόδιμε, αἰσχροῦς, P Tebt

I. 24⁹⁹ (B.C. 117) αἰ[σ]χρά without context, *ib.* II. 276⁴ (ii/iii A.D.—an astrological work) ἀπὸ αἰσχροῦ περιστά[σεως?] “an unfavourable position.” The word is not common, and is peculiar to Paul in NT.

αισχύνη.

In P Eleph 1⁶ (a marriage contract, B.C. 311–10) (= *Selections*, p. 2) provision is made that if the bride κακοτεχνοῦσα ἀλσικηται ἐπὶ αἰσχύνῃ τοῦ ἀνδρός, “shall be detected doing anything wrong to the shame of her husband,” he shall be entitled to take certain steps against her: cf. P Gen 21¹¹ (ii/B.C.) (as completed, *Archiv* iii. p. 388) μηδ' αἰ[σ]χύνειν Μενεκράτην ὅσα φέροι ἀνδρὶ αἰσχύνῃν—the same formula in P Tebt I. 104³⁰ (B.C. 92). So P Par 47²⁵ (c. B.C. 153) (= *Selections*, p. 23) ὑπὸ τῆς αἰσχύνης, “for very shame,” P Oxy III. 471⁷⁸ (ii/A.D.) ἀπαξ γὰρ ἐν ἔθει τῆς αἰ[σ]χύνης γενόμενον, “for when once accustomed to his shame.”

αισχύνομαι.

P Par 49²⁵ (B.C. 164–58) ὁ δὲ φαίνεται, τὴν ἡμέραν ἐκεῖνην ἀσχοληθεῖς, ἥσυχνται συμμεξαί μοι: we may either suppose φαίνεται parenthetical or emend ἥσυχνθαι. *ib.* 2⁸ οὐκέτι ἔκει πρὸς ἐμὲ αἰσχυνοθεῖς, *Syll* 802¹²² (iii/B.C., Epidauros) αἰσχυνομένος δ[ὲ] ἄτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων. For the active (not in NT) see P Oxy III. 497⁴ (early ii/A.D.) αἰσχυνοῖν Θέωνα, P Gen 21¹¹, as quoted under αἰσχύνη.

αἰτέω.

The ordinary meaning of this word “to make a request,” “to ask for something” is borne out by the papyri, e.g. P Fay 109¹² (early i/A.D.) αἰτήσον Σάραν τὰς τοῦ (δραχμᾶς) ἰβ, “ask Saras for the twelve (silver) drachmae.” In *ib.* 121^{12ff.} (c. A.D. 100) it is construed with the accusative of the thing and παρά, τὸ θ[έ]μα τοῦ μόσχου οὐ ἐθ[ύ]σ[α]μεν αἰτήσον πα[ρὰ] τοῦ] κύρτου βυσσέως, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.): cf. Ac 3². See further *s.v.* ἐρωτάω, and for the distinction between active and middle *Proleg.*, p. 160f. If the middle connotes a greater degree of earnestness, it is natural that it should be more frequent than the active, as for example in the phrases αἰτούμενος λόγον δηλώ . . . (P Hanib I. 6⁸ (A.D. 129), αἰτούμενος . . . ὀνόματα . . . δίδομαι (BGU I. 91^{5ff.} A.D. 170–1), and see the list of passages in the index to *Syll* (iii. p. 245). The verbal occurs negated in P Ryl II. 163⁴ (A.D. 139) γῆς κατοικικοῦ ἀναιτήτου, “not subject to demand” (Edd.—see the note on 164⁴).

αἴτημα.

Syll 418⁶² (iii/A.D.) οὐδεὶς ἡμῖν ἐνόχλησεν οὔτε ξενίας (αἰτή)ματι οὔτε παροχῆς ἐπιτηδείων. For αἴτησις see P Oxy I. 56^{21ff.} (A.D. 211) διέγραψα δὲ τὸ ὀρισμένον τῆς αἰτήσ[ε]ως τέλος: “I have paid the appointed tax for making such a request” (Edd.): the word is fairly common.

αἰτία.

P Petr III. 53 (n) (iii/B.C.) ἀπέσταλται εἰς Ἀλεξανδρείαν πρὸς αἰτίαν ὑπὲρ ἧς [ἀπ]ολογίζεται ἐ[λ]λ' οὐ τυχῶν ἐπιδειξναι (? for -δειξαι) [π]ρὸς βίαν ἔχειται, “he was sent to Alexandria to meet a charge against him and make his

defence; but since he did not succeed in clearing himself he is forcibly detained” (Edd.). So BGU I. 267⁵ (A.D. 199) τοῖς δικαί[α]ν] αἰτ[έ]σαν ἐσχηκέσι, and so identically P Strass I. 22^{9f.} (iii/A.D.)—it was a legal formula. Note P Ryl II. 144²² (A.D. 38) ἐτόλμησεν πθόνους (= φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, “to bring baseless accusations of malice” (Edd.). In *ib.* 63² (iii/A.D.—an astronomical dialogue) τίς δὲ ἡ αἰτία τούτων [τ]ῶ[ν] [εἰ]δῶλων (“What is the cause of these images?”—Edd.) we might possibly render “case”: Prof. Hunt paraphrases “What is the meaning?” If so, it comes fairly near Mt 19¹⁰ εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος. Cf. P Par 49²⁷ (B.C. 164–58) εἴπερ οὖν ἐστὶν αὕτη ἡ αἰτία. A more general use in P Hib I. 43⁷ (B.C. 261 (260)) ἵνα μὴ αἰτίας ἔχῃς, “lest you be blamed.” P Giss I. 401² (A.D. 212) joined with λ[ι]β[έ]λλου[ς] in the sense of *querellae* (Edd.). The more ordinary meaning “reason,” “excuse,” like Mt 19⁸, etc., hardly needs illustration, but cf. BGU I. 136^{25f.} (A.D. 135) κατὰ ταύτην [τὴν] αἰτίαν, P Oxy III. 472⁵ (c. A.D. 130) εἶχεν μὲν οὖν αἰτίας, and frequently in the inscriptions, e.g. *Michel* 456¹⁴ (ii/B.C.) διὰ ταύτας τὰς αἰτίας. BGU IV. 1205⁷ (B.C. 28) τὴν αἰτίαν τοῦ φακοῦ has an insufficiently clear context. “Aνευ αἰτίας, *sine causa*,” appears in PSI 41¹⁴ (iv/A.D.).

αἰτιάομαι.

In Rom 3⁹ D*G ἠτιασάμεθα is read for προητιασάμεθα of the printed texts: cf. P Tebt I. 35¹⁹ (B.C. 111) παρὰ ταῦτα ποιῶν ἑαυτὸν αἰτιάσεται, “any one disobeying these orders will render himself liable to accusation,” and *OGIS* 484³⁰ (ii/A.D.) ἠτιάθησαν. In P Oxy VII. 1032⁵¹ (A.D. 162) τὸν ὑπηρέτην αἰτιῶς, we have an abnormal active. The verb is not uncommon.

αἴτιος.

For the absolute use = “guilty,” cf. BGU II. 651¹⁰ (A.D. 192) and P. Flor I. 94^{6f.} (A.D. 255) πρὸς τοὺς φανησομένους αἰτίους: so P Tebt II. 330^{10f.} (ii/A.D.) πρὸς τὸ φανέντος τινὸς αἰτ[έ]σαν μὲν μοι τὸν λόγ[ον], “if any one is proved to be the culprit, he may be held accountable to me” (Edd.), *ib.* 333¹⁸ (A.D. 216), etc. A more neutral sense, “responsible,” occurs three times in the Revenue Papyrus (B.C. 259–8), where sundry officials “shall, each of them who is responsible (ἐκαστος τῶν αἰτίων), pay a fine to the Treasury,” if on inspection it appears that the proper acreage has not been sown. It is used wholly *in bonam partem* in Heb 5⁹, with which cf. Diodorus Siculus iv. 82 αἴτιος ἐγένετο τῆς σωτηρίας. For the dependent genitive cf. also *Syll* 737⁸⁰ (ii/A.D.) ὁ αἴτιος γενόμενος τῆς μάχης. The Lukan use of the neuter = “cause,” shading into “crime,” may be illustrated from P Hib I. 73¹⁸ (B.C. 243–2) ὅπως εἰδῆς εἶναι αἰτίων τοῦ μὴ γενέσθαι τῷ Δω[ρ]ίωνι ἀπόδοσιν τῆν] Πάτρωνος βίαν, “the reason . . . is the violence of P.” (Edd.).

αἰτίωμα.

So in Ac 25⁷ (all uncials), hitherto without external parallel: the confusion between -aw and -ow forms recalls ἡσοῦσθαι and (Ion.) ἐσοῦσθαι. It is now supported by P Fay III⁸ (A.D. 95–6) (= *Selections*, p. 66) ὁ [ὄν]ηλάτης τὸ αἰτίωμα περιεπόησε, “the donkey-driver shifted the

blame from himself." The generally illiterate character of the document somewhat discounts the value of its evidence.

αἰφνίδιος.

The adverb occurs in P Fay 123²² ff. (c. A.D. 100), an uneducated letter — αἰφνιδί[.]ως (with a letter erased) εἶρχεν ἡμῖν σήμερον : cf. *Syll* 324²⁰ (i/B.C.) αἰφνιδίον σ(ν)μφορὰν θεασάμενος, also *ib.* 326⁷ αἰφνιδίως ἐπιβαλόντος and *OGIS* 339¹⁸ (ii/B.C.) ἐκ τῆς αἰφνιδίου περιστάσεως.

αἰχμαλωτίζω.

Syll 348^{7, 10} (Cyzicus, i/B.C.) ὃν αἰχμαλωτισθέντα ἐκ Λιβύης . . . [8]τι ἡχμαλώτισται Μάρκος. Phrynichus (ed. Lobeck, p. 442) characterizes the verb as ἀδόκιμον (*i. e.* good vernacular!).

αἰχμάλωτος.

The word is found in P Lille I. 3⁶⁶ (after B.C. 241-0) αἰχμαλώτους εἰς τὴν γινομένην σφ[νταξιν?] In their note the editors think that the reference is to certain prisoners brought from Asia by Philadelphus (cf. P Petr II. 29(δ)² to some of whom a regular "allowance" or "grant" (σύνταξις) may have been made. Dittenberger's indices show seven inscriptions in *Syll* and one in *OGIS* containing the word, all in the Hellenistic period. For the subst. see *Michel* 965⁸ (beginning ii/B.C.) εἰσῳισεν ἐκ τῆς αἰχμαλωτίας.

αἰών.

Magn 180⁸ ff. (ii/A.D.) μόνος τῶν ἀπ' αἰῶνος νεικήσας Ὀλύμπια, etc.—the athlete is claiming to have made a record : cf. the description of a certain ἀρχιερεὺς τῶν θεῶν in *Syll* 363⁸ (i/A.D.), as διὰ βίου πρῶτων τῶν ἀπ' αἰῶνος, and *ib.* 686⁴⁸ (ii/A.D.) ἦν μόνος ἀπ' αἰῶνος ἀνδρῶν ἐποίησεν. P Oxy I. 33^{11, 9} (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαγομ[ενο]ν, "behold one led off to death," literally "from life." Minns *IosPE* i. 22²⁸ τῶν ἀπ' αἰῶνος. *Preisigke* 1105 (i/A.D.) ἐπ' ἀγαθῷ εἰς τὸν (i. τὸν) αἰῶνα. P Giss I. 13¹⁹ (ii/A.D.) ἔπα[ρ]ε πλουτή[σ]ης εἰς αἰῶ[να] "for the rest of your life." P Oxy I. 41 (iii/iv A.D.) is a curious report of a public meeting at Oxyrhynchus, punctuated with cries of Ἄγουστοι κύριοι εἰς τὸν αἰῶνα, "the Emperors for ever!" : cf. *OGIS* 515⁵⁵ (iii/A.D.) *Succlam(atum) est: Is αἰῶ[να]* with Dittenberger's note. So *Syll* 376⁶⁰ (i/A.D.) Διὶ Ἐλευθερίῳ [Νέρων]ι εἰς αἰῶνα : also *Magn* 139⁷² (i/B.C.) εὐεργέτην δὲ [γεγονότα τοῦ δήμου κατὰ πολλοὺς τ]ρόπους πρὸς τὸν αἰῶνα, *OGIS* 383⁴⁴ (i/B.C.) εἰς τὸν ἀπειρον αἰῶνα—passages which are sufficient to show how thoroughly "Greek" the prepositional combinations with αἰών are. Reference should be made to *Syll* 757 (i/A.D.), an interesting inscription dedicated to Αἰών as a deity. For αἰών = period of life, cf. *Syll* 364⁹ (A.D. 37) ὡς ἂν τοῦ ἡδίστου ἀνθρώπου αἰῶνο(ς) νῦν ἐνεστῶτος. On the Rosetta stone, *OGIS* 90 (B.C. 196), Ptolemy V is described as αἰωνόβιος : cf. P Lond 3¹⁰ (B.C. 146 or 135) (= I. p. 46) ἐπὶ βασιλέως αἰωνοβίου. So P Giss I. 36²⁰ (B.C. 161) βασιλεύ(οντος) αἰωνοβί(ου) of Ptolemy Philometor. See below on αἰώνιος, where also there are remarks on etymology.

αἰώνιος.

Without pronouncing any opinion on the special meaning which theologians have found for this word, we must note that outside the NT, in the vernacular as in the classical

Greek (see Grimm-Thayer), it never loses the sense of *perpetuus* (cf. Deissmann *BS* p. 363, *LAE* p. 368). It is a standing epithet of the Emperor's power : thus *Cagnat* IV. 144⁸ τ.α.οικον of Tiberius, BGU I. 176 τοῦ αἰωνίου κόσμου of Hadrian. From the beginning of iii/A.D. we have BGU II. 362^{iv, 11} ff. ὑπὲρ σωτηριῶν καὶ αἰωνίου διαμο[ν]ῆς τοῦ κυρίου ἡμῶν Αὐτοκράτορος Σεουήρου Ἀ]ντωνίνου. Two examples from iv/A.D. may be quoted addressed to the Emperor Galerius and his colleagues : ὑμετέρω θεῷ καὶ αἰωνίῳ [νεύματι], and [ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν, *OGIS* 569^{20, 24}. Ultimately it becomes a direct epithet of the Emperor himself, taking up the succession of the Ptolemaic αἰωνόβιος (see above under αἰών *sub fin.*). The earliest example of this use we have noted is BGU IV. 1062²⁷ (A.D. 236), where it is applied to Maximus : so in P Grenf II. 67²⁷, a year later. (In both the word is said to be very faint.) P Lond 233⁹ (= II. p. 273) παρὰ τῆς θιότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Ἀ]υγούστων, referring to Constantian and Constans, is the precursor of a multitude of examples of the epithet as applied to the Christian Emperors. The first volume of the Leipzig Papyri alone has twenty-seven instances of the imperial epithet, all late in iv/A.D. Even in BGU I. 303² (A.D. 586) and *ib.* 309⁴ (A.D. 602) we have still τοῦ αἰωνίου Ἀ]υγούστου (Maurice). In *Syll* 757¹² (i/A.D.—see under αἰών) note θεῖας φύσεως ἐργάτης αἰωνίου (of Time). *Syll* 740¹⁸ (iii/A.D.) joins it with ἀναφαιρέτου. P Grenf II. 71¹¹ (iii/A.D.) ὁμολογῶ χαρῖσθαι ὑμῖν χάριτι αἰωνίῳ καὶ ἀναφαιρέτῳ is a good example of the meaning *perpetuus* ; and from a much earlier date (i/B.C.) we may select *OGIS* 383⁸ f. (a passage in the spirit of Job 19²⁴) : Ἄντιοχος . . . ἐπὶ καθωσιωμένων βάσεων ἀσπίλοις γράμμασιν ἔργα χάριτος ἰδίας εἰς χρόνον ἀνέγραψεν αἰώνιον. Add BGU II. 531^{11, 20} (ii/A.D.) ἐὰν δὲ ἀστοχῆσης [αἰω]νίαν μοι λούπην (*i. e.* λύπην) [π]αρέχιν μέλλεις. In his Index to *OGIS* Dittenberger gives fourteen instances of the word.

The etymological note on αἰών in Grimm-Thayer, though less antiquated than usual, suggests the addition of a statement on that side. Αἰών is the old locative of αἰών as αἰές is of αἰῶς (acc. αἰῶ in Aeschylus), and αἰέ, αἰέ of ἄλφον (Lat. *aeuum*), three collateral declensions from the same root. In the Sanskrit *ayu* and its Zend equivalent the idea of *life*, and especially *long life*, predominates. So with the Germanic cognates (Gothic *aíws*). The word, whose root it is of course futile to dig for, is a primitive inheritance from Indo-Germanic days, when it may have meant "long life" or "old age"—perhaps the least abstract idea we can find for it in the prehistoric period, so as to account for its derivatives.

In general, the word depicts that of which the horizon is not in view, whether the horizon be at an infinite distance, as in Catullus' poignant lines—

Nobis cum semel occidit brevis lux,
Nox est *perpetua* una dormienda,

or whether it lies no farther than the span of a Caesar's life.

ἀκαθαρσία.

In a literal sense the noun occurs in a formula used in agreements for renting houses, which the tenant undertakes to leave in good condition. Thus P Oxy VIII. 1128²⁵ (A.D. 173) παραδότη τοὺς τόπους καθαρὸς ἀπὸ κοπρίων καὶ πάσης ἀκαθαρσίας : *ib.* VI. 912²⁶ (A.D. 235), BGU II. 393¹⁶ (A.D. 168) ἀν[ε]υ ἀκαθαρσίας[s], P Lond 216²⁸ f. (A.D. 94)

(= II. p. 187), P Lips I. 16¹⁹ (A.D. 138) where ἀπό stands without καθαρούς (see under ἀπό). Vettius Valens, p. 2¹⁹, has it in conjunction with κιναιδία: Kroll takes it as "oris impudicitia (?)."

ἀκάθαρτος.

The adjective is found in a moral sense of an unclean demon in the long magical papyrus P Par 574¹⁸⁸ (= *Selections*, p. 113). It occurs in the correspondence of the architect Cleon (B.C. 255-4), P Petr II. 4, (3)⁸ (p. [8]), ειλήφραμεν δὲ τοῦ ἀκαθάρτου καὶ τὸ [. . .], where the ganger Apollonius seems to be writing about a supply of iron for quarrymen, but the mutilation prevents our determining the reference. Vettius Valens, p. 76⁴, has πάθειν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς, where the ethical sense is completely developed: half way comes Syll 633³ (ii/A.D. according to Michel), where a Lycian named Xanthus dedicates a shrine to Mên Tyrannus and says καὶ [μηθένα] ἀκαθάρτον προσάγειν· καθαρίζεστω δὲ ἀπὸ σ(κ)όρδων κα[ι] χοιρέων] κα[ι] γυναικός—the impurity is ritual.

ἀκαιῖως.

The well-known letter of a prodigal son, BGU III. 846¹⁴ (ii/A.D.) (= *Selections*, p. 94) has the adverb ἀκαιῖως πάντα σοι διήγηται, "unseasonably related all to you." For the adjective cf. Syll 730¹² (ii/B.C.) αἱ λίαν ἀκαιροὶ δαπάναι. The derived noun appears in P Par 63^{xiii} 93^f (B.C. 165) διὰ τε τὴν περιέχουσάν μιν (ἡ μὲ) κατὰ πολλοὺς τρόπους ἀκ[αι]ρίαν.

ἀκακος.

BGU IV. 1015¹¹ (A.D. 222-3) λ[άχαν]ον νέον νέον καθαρὸν ἀδολ(ον) . [. . . δ]κακ[ον] must have a passive sense "undamaged." So P Oxy I. 142⁶ (A.D. 534), a similar formula. For ἀ = "simple" rather than "innocent" in Rom 16¹⁸, see the quotations from Wetstein recalled by Field *Notes*, p. 166.

ἀκανθα.

In P Oxy III. 646 (time of Hadrian) a legacy includes κλεινή ἀκανθίνη, i.e. a couch made of acantha-wood (Herod. ii. 96, Strabo 175). Sir F. G. Kenyon (P Lond I. p. 140), calls it "the Egyptian acacia from which gum arabic is obtained, and whose branches were in early times used for boat-building." Its pods are mentioned in P Leid X (iii/iv A.D.), a long list of chemical prescriptions: xii. 88 (p. 237) ἀκάνθης κεράτια. The name, or derivatives of it, may be seen in P Lond 214¹³ ff. (A.D. 270-5) (= II. p. 162), *ib.* 1177¹⁷⁷ (A.D. 113) (= III. p. 186), P Oxy I. 121⁴ (iii/A.D.), *ib.* VI. 909¹⁷ (A.D. 225), *ib.* VIII. 1112⁵ (A.D. 188), P Flor I. 50⁷² (A.D. 268), etc. This evidence isolates further the word as used in Mark and John (Isa 34¹³); but the meaning there is not shaken. We need not discuss the identification of ἀκανθα, ἀκανθος (so MGr ἀγκάθι, Pontic ἀχάντι, "thorn"), and the derived adjective, as occurring in Egypt: in the NT the exact nature of the thorny plant indicated is indeterminate: see *Enc. Bibl.* 5059 f.

ἀκαρπος.

The adj. may be cited from P Oxy I. 53⁹ (A.D. 316) ὀθ[εν] ἐφίδον τὴν περσεῖαν ἀκαρπον οὖσαν πολλ[ῶ]ν ἐτώων

διόλου ξηραντίσαν. For the subst. see Syll 420³⁰ (i/A.D.) διὰ τὰς γενομένας ἐφ[ε]ῖς ἀκαρπίας τῶν ἐλαιῶν.

ἀκατάγνωστος.

To illustrate this NT ἀπ. εἶρ. (Tit 2⁸) Deissmann (*BS* p. 200f.) cites from the inscriptions a sepulchral epitaph *CIG* 1971 *b*⁵ (Thessalonica, A.D. 165), where the word is applied to the deceased, and a similar usage in an inscription at Rome *IGSI* 2139⁹ (date?) (ἔμμεπτος, ἀκατάγνωστος), also a deed of tenure from the Fayûm, BGU I. 308⁸ (Byz.) (= *Chrest.* II. 278) ἐπάναγκες ἐπιτελέσωμεν τὰ πρὸς τὴν καλλιεργίαν τῶν ἀρουρῶν ἔργα πάντα ἀκαταγνωστ[ως]. Add P Oxy I. 140¹⁵, P Lond 113¹⁵ (= I. p. 209), P Grenf I. 57¹⁶ and *ib.* 58¹¹ (all vi/A.D.); also P Giss I. 56¹⁵ (vi/A.D.) where the editor cites similar expressions, such as ἀκαταφρονήτως, ἀναμφιβόλως. Nägeli (p. 47) compares εὐκατάγνωστος in P Tor I. 1^{viii} 11 (ii/B.C.).

ἀκατάκριτος.

This word has hitherto been found only in Ac 16³⁷, 22²⁵, and though "uncondemned" (AV, RV) is its natural meaning, this does not suit the context. Accordingly Blass thinks that it may there = Attic ἀκριτος, which can be used of a cause *not yet tried*. See also Ramsay *St Paul*, p. 225, where it is pointed out that Paul in claiming his rights would probably use the Roman phrase *re incognita*, "without investigating our case," and that this was inadequately rendered by the Lucan ἀκατάκριτος.

ἀκατάπαυστος.

For the genitive construction after this neuter adjective in 2 Pet 2¹⁴ ἀκαταπάστους ἀμαρτίας, cf. such examples from the papyri as P Tebt I. 124²⁶ (c. B.C. 118) ἀσυκοφαντή(τους) καὶ ἀδιστάστους ὄντος πάσης αἰ[τ]ρίας, BGU III. 970⁷ (A.D. 177) τῆς εἰς ἅπαντας ἐνεργεσίας . . . ἀβοήθητος: see *Proleg.* p. 235. In view of the common vulgar change of *au* to *ā* (as in "Ἄγουστος, ἀτός, etc.—see *Proleg.* p. 47) it is not improbable that ἀκατάπαυστος may be the word intended, so that the mass of the MSS. have glossed correctly. Prof. Thumb suggests that the influence of ἐπάην may have affected the form. For this word cf. PSI 28⁸⁸ (iii/iv A.D.—magic) ἔρωτι ἀκαταπαύστῃ.

ἀκαταστασία.

A literary citation for this Stoic word may be made from P Grenf I. 1⁴ (ii/B.C.), the Erotic fragment, where the faithless lover is called ἀκαταστασίης εὐρέτης. See also the astrological papyrus published in *Archiv* i. p. 493 f. τῆς συ[μβ]ίου σῆς ἀκαταστασί[αν] (l. 25 f.). It occurs nearly a dozen times in Vettius Valens, coupled with πλάνη καὶ ἄληθεια (p. 4¹⁸), ἀνωμαλία (p. 44¹⁸—one MS.), στάσις, ἔχθρα, συνοχή, κρίσις, παραχή, etc.: it several times has οἰκειῶν dependent on it. The verb ἀκαταστατέω also occurs three times. That the astrologers had so thoroughly domesticated it does not prove that Paul, James and Luke were using a word of the higher culture.

ἀκατάστατος.

Audolenti no. 4 (b)¹² (a curse on a leaden tablet from Cnidus) ἀνατίθημι Δάματρι καὶ Κόραι τὸν τὴν οἰκία(ν) μου ἀκατά[σ]τατον ποιού(ν)τα. The date (*op. cit.* p. 5) is given as B.C. 300-100, though the series may be later (Newton).

ἀκέραιος.

Syll 210¹³ (iii/B.C.) τὴν χάραν ἀκέραιον. P Par 69 III. 28 (A.D. 232) (= *Chrest.* I. p. 64) . . .] αὐτῷ τὸ πρᾶγμα ἀκέραιον ὡς ἦλθεν . . . In PSI 86⁸ (A.D. 367-75) a man named Aurelius Sneus is bailed out of prison on certain conditions, ἀκέραιον καὶ ἐκτὸ[s] φυ[λακῆς ἀ]ναδοθέντα. Much earlier comes an instance of the adverb, in BGU IV. 1208⁴⁷ (B.C. 27-6) ἐξηγή[σατό μ]οι ἀκέραιως an outrage (ἄβρις) set forth in the petition which these words close. It is associated with ἀσινῆς in *IG* III. 1418 (ii/A.D.), and in a Delphian inscr. of ii/B.C. (*BCH* xxvii. p. 109²³) πρᾶγμα ἀ. = οὐ κεκρμένον. Crönert, to whom these two passages are due, cites also *IG* XIV. 951²¹ (Rome, B.C. 78) εἰς ἀκέραιον ἀποκαθίσταται = *in integrum restituere*. In P Lips I. 13¹¹ (A.D. 366) ἀκέραιων ὄντων καὶ ἀκινδύνων is applied to a loan, in the promise to pay interest. (MGr ἀκέραιος.)

ἀκλινής.

This NT ἄπ. εἰρ. (Heb 10²³) occurs in a petition (v/A.D.) of stilted style but far from accurate: P Oxy VI. 904⁹ ταῖς ἀκλινεῖς (i. -έσιν) ἀκοαῖς τῆς ὑμετέρας ἐξουσίας, "the impartial ears of your highness."

ἀκμάζω.

In his famous speech at Corinth, announcing freedom to the Greeks, Nero expresses regret that it had not been in his power to offer it ἀκμαζούσης τῆς Ἑλλάδος, so that more might have shared in his bounty (*Syll* 376¹⁷). The more literal sense appears in P Lond 46²²⁰ (a magical papyrus, iv/A.D.) (= I. p. 72) ὅσα ἀκμάζει τῶν ὄπρων. According to Moeris ("ἦβᾶν Ἄττ., ἀκμάζειν" Ἑλλ.). Nero's composition-master must have allowed a vernacular word to sully the purity of the oration.

ἀκμήν.

In *OGIS* 201¹³ (vi/A.D.) οὐκ ἀπήλθον ὄλωσ ὀπίσω τῶν ἄλλων βασιλείων, ἀλλὰ ἀκμήν ἐμπροσθεν αὐτῶν, the adverb seems to have the meaning "valde, magnopere, longe," in accordance with the original meaning of ἀκμή (see Dittenberger's note). Cf. *Syll* 326¹² (i/A.D.) παραλαβὼν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν: similarly P Oxy III. 473⁶ (A.D. 138-60) παρὰ τὴν πρώτην ἀκμήν. A compound adjective ἰσακμον, "with an even edge," is applied to a weaver's instrument in P Oxy VII. 1035¹⁴ (A.D. 143). See on the later history of this word (MGr ἀκόμα = ἔτι) K. Krumbacher's important article in Kuhn's *Zeitschrift* xxvii. pp. 498-521. The noun was in Hellenistic use, according to Moeris: "ὠραία γάμου Ἄττ., ἐν ἀκμή γάμου Ἑλλ." The adverbial accus. was banned by the same grammarian in favour of ἔτι: so also Phrynichus (Rutherford *NP*, p. 203). In the NT, however, except for Mt 15¹⁸, all writers conspired to Atticize here: ἔτι was clearly quite good "bad Greek," as well as ἀκμήν!

ἀκοή.

The word is sometimes concrete, denoting "the ear": so in the late document cited above under ἀκλινής, and in P Oxy I. 129⁹ (vi/A.D.) εἰς ἀκοάς ἐμάς ἦλθεν. Much earlier is Wunsch *AF* 1¹⁷ (i/ii A.D.) where ἀκοάς stands between ἐνκέφαλον [πρόσωπον] and ὄφρ[υς] μυκτήρας. Its more normal sense of "hearing" appears in a would-be cultured letter, BGU IV. 1080⁹ (iii/A.D.) (= *Chrest.* I. p. 564) καὶ ἡμεῖς δι' ἀκοή ἀπόντες ὡς παρόντες διαθέσι ἡυφράνημεν:

the writer is able to quote Homer. It is joined with ὄσφρησις (as in 1 Cor 12²⁷) in the quasi-literary P Ryl II. 63⁶ (iii/A.D.—an astrological dialogue).

ἀκολουθέω

is still the word for "following," in MGr (ἀκολουθῶ): it is noteworthy that in a large batch of petitions in P Ryl II. 124-152, from Euhemeria (A.D. 28-42) we find the MGr form anticipated four times (ἐπηκλούθησε or -ηκότος). In the papyri the verb takes the place of ἐπομαι, which is also wanting in the NT, and in the LXX is confined to 3 Maccabees. In the most literal sense we have such passages as P Lond 131 *recto*²⁹ (A.D. 78-9) (= I. p. 171) παιδ(ῶν) β' ἀκολουθούτων τοῖς ἄνοις. P Lille I. 1 *verso*²⁸ (B.C. 259) has an inanimate object: ἀκολουθήσουσι δὲ τοῖς προϋπάρχουσι χώμασι, "they will follow up, continue, the existing banks." For the thought of "following" to get a favour see BGU IV. 1079¹⁰ (A.D. 41) (= *Selections*, p. 39), ἀκολούθει δὲ Πτολλαρῶνι πᾶσαν ὥραν, "stick to Ptolemaion constantly": cf. l. 26 μᾶλλον ἀκολουθῶν αὐτῷ δύνῃ φιλιάσαι αὐτῷ, "rather stick to him, and so you may become his friend." In P Petr III. 128¹⁰ the verb is used of journey-money assigned to an official, ἐφόδοις τοῖς ἀκολουθοῦσι τῷ [ἐπιστά]τηι. A striking parallel to the language of Mt 10²⁷, and parallels, is to be found in an early papyrus Latin letter of recommendation discovered at Oxyrhynchus, P Oxy I. 32¹⁰ ff. (ii/A.D.), "reliquit enim su[o]s [e]t rem suam et actum et me secutus est." If the letter can be regarded as a Christian letter, its value, in view of its age, would be unique: see Deissmann *LAE*, p. 182. For the adjective, see P Tebt II. 296⁴⁴ (A.D. 123) ἀκόλουθ(όν) ἐστὶ, "it is consequently right" (Edd.), and for the adverb, see P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν[τισον] οὖν ἵνα γενή(ται) ἀκολούθως, "take care therefore that action is taken in accordance with it," P Oxy I. 38¹³ (A.D. 49-50) ἀκολούθως τοῖς ὑπὸ σοῦ, "in accordance with what had been enacted by you":—the word is very common. The verb normally takes the dative. P Amh II. 62² (ii/B.C.) shows it absolute: εἰσὶν οἱ ἀκολουθοῦντες μαχαίρο(φόροι) Δίδυμος Δυσίμαχος κτλ. In P Lille I. 26⁴ (iii/B.C.) we have an adverbial accus., εἰ μὴ ἀκολουθεῖς ἅπαντα. Note P Par p. 411 (Ptol.) Ἄμ[μώνιον] ἀκολουθούντά σοι ὀφθαλ[μοῖς]. For ἀκ. μετά cf. Rutherford *NP*, p. 458 f., where the construction is shown to be Attic.

ἀκούω.

The verb is o. course common enough, and needs little or no illustration, having few peculiarities. Its use for a judicial hearing (as Ac 25²⁸) may be paralleled with P Iand 9¹⁰ (ii/A.D.) καὶ [μέ]χ[ρη] τούτου οὐπο ἠκούσθη[μεν], and P Oxy VII. 1032⁵⁹ (A.D. 162), where the epistrategus endorses a petition with ἀκουσθήσεται. So in BGU II. 511ⁱⁱ. (= *Chrest.* I. p. 26), an account written about A.D. 200 of a trial before Claudius, we have ἀκούει Κλαύδιος Καῖσα[ρ] Σέβαστος Ἰσιδώρου] γυμνασιάρχου πόλεως Ἀ[λεξανδρίων] κατὰ Ἀγρίππου βασιλέω[s]. The last example will illustrate ἀκούειν with normal gen. of person: P Par 48⁴ (B.C. 153) (= Witkowski² p. 91) ἀκούσαντες . . . τὰ περὶ σοῦ συνβεβηκότα will serve for *accus. rei*, and will also illustrate the common use with περί, since the phrase is a mixture of ἀκ. περὶ σοῦ and ἀκ. τά σοι συνβεβηκότα (Witk.). The

same papyrus shows us the participial object clause, l. 12 ἀκούσαντες δὲ ἐν τῷ μεγάλῳ Σαραπιείου ὄντα σε. In P Amh II. 37⁹ (ii/B.C.) ἐκούμεν δὲ μὴ παραγενοῖναι . . . we have apparently the infin. construction, and so in P Grenf II. 36¹⁵ (B.C. 95), ἠκούσαμεν τὸν μὴν καταβεβρωκέναί τὸν σπόρον—Witkowski (² p. 120, cf. p. xiv.) allows the writer to be “modice eruditus.” For ἀκούειν ὡς cf. CPHerm 22⁶: for the commoner ὅτι, P Tebt II. 416⁸ (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε. With the introductory imper., as in Mk 4³, cf. the dialogue in P Ryl II. 63³ (iii/A.D.) where ἀκουε precedes an exposition.

ἀκρατής

in the sense of “impotent” is found in *Syll* 802, 803 (iii/B.C.), inscriptions from Asclepius’ temple, e.g. 802²² ἀνὴρ τοῦς τὰς χηρὰς δακτύλους ἀκρατεῖς ἔχων. Vettius Valens (p. 39³³) associates ἀστάτους ταῖς γνώμας καὶ ἀκρατεῖς.

ἀκρατος.

P Oxy II. 237^{vii.40} (A.D. 186) παρ’ οἷς ἀκρατός ἐστιν ἡ τῶν ν[ό]μων ἀποτομή[ς], “amongst whom the severity of the law is untempered” (Edd.). It is said to mean “undiluted” in MGr: cf. *Od.* ix. 297 ἀκρητον γάλα.

ἀκριβεία.

P Par 63^{ii.45} (ii/B.C.) μετὰ πάσης ἀκριβείας, τὴν ἐκ[τ]ε[ν]-[σ]τάτην [ποι]ήσασθαι πρόνοίαν combines some characteristic Lucan and Pauline words. P Lond 121⁸⁴¹ (iii/A.D.) (= I. p. 111), has ἐπ’ ἀκριβείας, an adverbial phrase like ἐπ’ ἀληθείας. A rather literary document, an advocate’s speech for prosecution—suspected by the editors of being a rhetorical exercise—contains the sentence ἄμεινον δ’ αὐταὶ καὶ σαφέστερον τὴν περὶ τοῦτο ἀκριβείαν καὶ τὴν ἐπιμέλειαν Μαξιμ[ο]ῦ δηλώσουσιν (P Oxy III. 471^{ii.11}, ii/A.D.), which the editors translate, “These letters will still better and more clearly exhibit Maximus’ exactness and care in this matter.” Near the end of the petition of Dionysia (P Oxy II. 237^{viii.20}, A.D. 186) we have μετὰ πάσης ἀκριβείας φυλασσέσθωσαν (sc. αἱ ἀπογραφαί); and in P Petr III. 30 (a) *verso* 28¹ a prisoner complains to the Epimeletes that it was on account of the “punctiliousness” of his predecessor in office that he had been confined—[ἀ]κριβείας ἔνεκεν ἀπήχθην. The verb ἀκριβεύειν, “to get exact instructions,” appears in P Amh II. 154⁷ (vi/vii A.D.) ἐὰν μὴ ἀκριβεύσωμαι ἀφ’ ὑμῶν περὶ ἐκάστου πράγματος: Crönert’s earliest citation for this verb is “Barnabas” 2¹⁰. It may be formed by association with ἀκριβεία, by the influence of the close relation of -εία and -είω.

ἀκριβής.

In P Oxy VI. p. 226 part of a document is given which forms the first column of no. 899 (A.D. 200): ὅπως ἐξετάσαντ(ες) κατὰ τὸ ἀκριβεύστερον τῷ (a gap follows). This is a good example of an elative comparative (*Proleg.* pp. 78 and 236), for the meaning is clearly “having most carefully examined”: cf. also P Petr II. 16¹³. A late iv/A.D. inscription, *Syll* 423¹⁵, has βρέβιον (= *breve*, a *présis*) τῶν εἰρημένων ἀπάντων ἀκριβῆ διδασκαλίαν ἐπέχον. The neuter as a noun occurs in the Magnesian inscr. *Syll* 929³²

(ii/B.C.) τῷ μὲν ἀκριβεί τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἠβουλόμεθα, of counting a vote exactly; and P Tebt II. 287¹⁹ (A.D. 161–9) τὸ ἀκριβὲς μάθης. The adverb is treated separately below.

ἀκριβῶ.

This fairly common classical and Hellenistic verb does not happen to occur in the papyri, so far as we have noticed. We might add to the literary record Vettius Valens p. 265³ τοῦτων οὕτως κατ’ ἐξέτασιν ἠκριβωμένων, which has exactly the same sense as in Mt 2¹⁸.

ἀκριβῶς.

For ἀ. with οἶδα, as 1 Th 5², cf. P Goodsp Cairo 3^{8f}. (iii/B.C.) ὅπως ἀκριβῶς εἰδήεις, P Petr II. 15 (1)¹¹ (iii/B.C.) εἰδήσαι ἀκριβῶς: cf. P Hib I. 40^{8f}. (iii/B.C.) ἐπίστασο μέντοι ἀκριβῶς, P Par 44⁷ (B.C. 153) (= Witkowski *Ép.* p. 2 p. 83) διασάφη]σόν μου . . . τὰ περὶ σαυτὸν ἀκριβῶς, P Lond 354²³ (c. B.C. 10) (= II. p. 165) ἐπιγνόντα ἀκριβῶς ἕκαστα. The comparative is used very much as in Ac 23¹⁵, 20 in P Oxy VIII. 1102¹² (c. A.D. 146), the strategus ἀκριβεύστερον ἐξετάσει ἢ κατοικῆς, and again BGU II. 388^{ii.41} (ii/iii A.D.) ἦξει Ἄρπαλος καὶ ἐξετασθήσεται περὶ τοῦτου ἀκριβεύ[τ]ερον: the combination was evidently a formula. With πυνθάνεσθαι (as in Ac 23²⁰) cf. P Petr II. 16¹³ (iii/B.C.) πυνθάνεσθα ἀκριβεύτερον. The superlative occurs in P Hib I. 27^{ii.34} (early iii/B.C.) ὡς οὖν ἠδυνάμην ἀκριβεύτατα.

ἀκροατής.

The verb occurs in the magic papyrus P Lond I. 46¹⁷⁷ (iv/A.D.) (= I. p. 70) φρικτὸς μὲν ἰδεῖν, φρικτὸς δὲ ἀκροᾶσθαι.

ἀκροβυστία.

We have (naturally enough) no citations to illustrate this technical word of Jewish ritual, but a note on its formation might be given (from J. H. Moulton’s forthcoming *Grammar of NT Greek*, vol. II.): “Ἀκροποσθία, a normal descriptive cpd. from ἀκρος and πόσθη with a fresh suffix, is found in Hippocrates, and is obviously the original of the LXX word. When a word containing a *vox obscoena* was taken from medical vocabulary into popular religious speech, it was natural to disguise it: a rare word βύστρα = βύσμα may supply the model.”

ἀκρογωνιαῖος

may very well have been coined by the LXX (Isa 28¹⁶). The Attic word was γωνιαῖος: see inscriptional citations in J. A. Robinson *Ephesians*, p. 164. Crönert (p. 233) has several other compounds of ἀκρος, some of which may be in the same category. W. W. Lloyd in *CR* iii. p. 419a (1889) among some architectural notes on Eph 2^{20–22}, says: “The *acrogoniaios* here is the primary foundation-stone at the angle of the structure by which the architect fixes a standard for the bearings of the walls and cross-walls throughout.”

ἀκροθίνιον.

The word is doubtfully restored in *Syll* 633³⁴ (ii/A.D.) where it is prescribed that the worshippers shall bring among other offerings κολλύβων χοίνικες δύο καὶ ἀκροθίνιον]. Cf. *GDI* 2561^{d.47} (Delphi, c. B.C. 395) τὰ πόλλων τὰ ἀκροθίνα (pointed out by Prof. Thumb).

ἄκρος.

P Tebt II. 380¹⁷ (i/A.D.) οὐλὴ ὀφρῦει δεξιά ἄκρη, "a scar at the tip of the right eyebrow," P Oxy I. 43 (*verso*) i¹⁷ (iii/A.D.) ἐπ' ἄκρω ῥύμης Σεύθου. In P Oxy I. 1081³ (A.D. 183 or 215), the meat bill of a cook, ἄκρα β are translated by the editors "two trotters." Cf. *Preisigke* 358⁴ (iii/B.C.) τὸ ἄκρον τῆς σκιᾶς, of the shadows on a sundial, and *Syll* 804⁹ (? ii/A.D.) κεντρῶν προλαμβάνειν (= "eat," see *s.v.*) τὰ ἄκρα: *ib.* 425⁷ (iii/B.C.) κατὰ τῶν ἄκρων, "down the heights" (as often).

Ἀκύλας.

Thayer's doubts regarding the existence or the genitive of this proper name may be set at rest by its occurrence in the papyri, where it is found in two forms—Ἀκύλου (BGU II. 484⁶, A.D. 201–2) and Ἀκύλα (*ib.* I. 71²¹, A.D. 189, P Strass 22¹⁰, iii/A.D., Σουβατιανοῦ Ἀ.). Much earlier is Γαίου Ἰουλιού Ἀκύλα, on the inscr. of Augustus in *Preisigke* 401, A.D. 10–1. See Deissmann *BS*, p. 187, where the doubling of the λ in certain manuscripts of Ac 18⁸ and Rom 16³ is further illustrated by the occurrence of both Ἀκύλας and Ἀκύλλας in duplicate documents of the end of ii/A.D. with reference to the veteran C. Longinus Aquila (BGU I. 326). An Aquila of Pontus occurs on an inscription of Sinope, Φλ[αμιν]ίου Ἀκύλα, as noted by D. M. Robinson in the *Prosopographia* to his monograph on Sinope, *Am. Journ. of Philology* xxvii. p. 269 (1906).

ἄκυρόω.

The adjective ἄκυρος is common in legal phraseology (e.g. it comes *quater* in the Ptolemaic Hibeh papyri). It occurs in the new Median parchment, P Saïd Khan 1^a.²³ (B.C. 88) ὅς ἂν δὲ ἐγβάλῃ κτλ. [ἔ]στω ἄκυρος applied to a *person*, whose action is voided by illegality, a classical use. In the second parchment (B.C. 22) τὴν τε ἀθέτησιν εἶναι αὐτὴν ἄκυρον, it has its normal Hellenistic force. Ἀκύρωσις goes with ἀθέτησις (see *s.v.*), or is used by itself, especially in the phrase εἰς ἀκύρωσιν of a will or an I.O.U. received back to be cancelled: so P Oxy I. 107⁴¹ (A.D. 123) ἀνελαβὸν παρὰ σοῦ εἰς ἀκύρωσιν, *ib.* III. 490³¹ (A.D. 124) πρὸς ἀκύρωσιν ἄγειν τήνδε τὴν διαθήκην, "to revoke this will." The verb occurs in the same sense P Oxy III. 491³ (A.D. 126), 494⁴ (A.D. 156), 495⁹ (A.D. 181–9), etc.: cf. *Syll* 329³⁰ (i/B.C.) ἠκυρώσθαι τὰς κ[α]τ' αὐτῶν ἐκγραφὰς καὶ ὀφειλήμ[α]τα.

ἀκολύτως.

The adjective occurs rarely B.C., and one citation from Plato stands in Crönert as warrant for classical antiquity. The adverb becomes very common from ii/A.D. It is of constant occurrence in legal documents, e.g. P Oxy III. 502²¹ (A.D. 164) ὡς πρόκειται ἐπὶ τὸν χρόνον ἀκολύτως, "as aforesaid for the appointed time without hindrance" of the lease of a house, *ib.* VI. 912¹⁹ (A.D. 235), *ib.* VIII. 1127¹⁶ (A.D. 183) and VII. 1036²⁷ (A.D. 273): see exx. of this combination in the note to P Giss I. 49²⁷ (p. 74). So P Lips I. 26¹¹ (beginning iv/A.D.) P Gen 11¹⁶ (A.D. 350), and the Edmonstone papyrus, P Oxy IV. p. 203 (A.D. 354), νέμεσθε εἰς οὓς ἐὰν βούλητε τόπους ἀκολύτως καὶ ἀνεπιλήμπτως. Add the sixth century P Lond 991¹⁶ (= III. p. 258) ἀκολύτως καὶ

βεβ[α]λ[ως]: the word is legal to the last. For the triumphant note on which it brings the Acts of the Apostles to a close, see Harnack *Lukas der Apostel* p. 116, Eng. Tr. p. 163 f., and cf. Milligan *Documents*, p. 168.

ἄκων.

This common Greek word, which in the NT is found only 1 Cor 9¹⁷, occurs several times in the long petition of Dionysia, P Oxy II. 237^{vi}. 18. vii. 5. 12. 22 (A.D. 186), : cf. the fourth century Christian letter P Oxy VI. 939¹³ (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀγωνία]ν ἄκων ἐνέβαλον, "unwillingly I cast you into such grief." Add from the inscriptions, *Syll* 356²⁵ (time of Augustus) εἶτε ἐκόντα εἶτε ἄκοντα, *ib.* 415⁹ (iii/A.D.), etc.

ἀλάβαστρον.

The word is found with μύρου, as in Mk 14³, in *OGIS* 629⁸⁵ (A.D. 137) μύρου [ἐν ἀλαβάστ]τροις, according to the editor's restoration. In P Petr II. 47²⁹ the words ἐν Ἀλαβάστρων πόλει, "in Alabastropolis," occur in the subscription to a contract for a loan. From v/B.C. may be quoted *Syll* 44⁵, ἀλά[β]αστ[ροι], according to the Attic form: cf. *Michel* 823¹¹ (B.C. 220), *ib.* 833⁹ (B.C. 279), σὺν τοῖς ἀλαβάστροις, in an inventory of temple treasures. From a much later period we have mention of a quarry near Alexandria, or at any rate belonging to Alexandria—P Théad 36³ (A.D. 327) ἐπιμελητῆς τεχνιτῶν ἀποσπελλομένων ἐν ἀλαβαστρῶ Ἀλεξανδρίας, *ib.* 35⁹ (A.D. 325) ἐπιμελητῆς ἐργατῶν τῶν [κατ']ὰ τὴν ἀλαβαστρίνην μεγάλ(ην), *ib.* 34² and editor's note (p. 182). Earlier than this is P Ryl II. 92 (ii/iii A.D.) a list of persons designated for employment εἰς ἀλαβάστρινα, and other works. The alabaster quarry may also be recognized in P Petr II. 9 (2)⁶ (B.C. 241–39) μετα[πορεύ]εσθαι εἰς ἀλαβα[στ]ρίθδα: see the editor's note, p. [23], as to the locality. Finally, there is an inventory in P Lond 402 *verso* (ii/B.C.) (= II. p. 12) which includes among a good many utensils and articles known and unknown ἀλαβαστροῦθηκαι: we may infer that the writer first meant to coin a compound, and then changed his mind and wrote the genitive. (See also under ἀσκόσι.)

ἀλαζονεῖα.

To its later literary record may be added *Test. xii. patr.*, *Jos.* 17 οὐχ ὑψωσα ἑμαυτὸν ἐν ἀλαζονεῖα διὰ τὴν κοσμικὴν δόξαν μου, ἀλλ' ἤμην ἐν αὐτοῖς ὡς εἰς τῶν ἐλαχίστων (cited by Mayor on Jas 4¹⁶).

ἄλας.

As early as iii/B.C. the neuter form is proved to have been in existence, e.g. P Petr III. 140 (a)² ελαιὸν ἢ ἄλας ἢ ξύλα, and may therefore be acknowledged in P Hib I. 152 (B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτόν, though there the editors treat the word as accusative plural. A clear example seems to be quotable from P Par 55 *bis* 1.229 (ii/B.C.) καὶ ἄρτοι καὶ ἄλας. From later times we can quote P Leid X 1.8 (iii/iv A.D.) ἄλας Καππαδοκικόν, P Oxy IX. 1222² (iv/A.D.) τὸ ἄλας. The ambiguity of earlier exx. attaches itself even to P Leid C *verso* 1^v. 5 (p. 93 of part i.), where ἄλας may as well be acc. pl., since the items are acc. as well as nom. in this λόγος of provisions supplied to the Twins of the Serapeum (ii/B.C.). Maysen (*Gr.* p. 286)

quotes a conjectural reading ἄλατος for ἄμτος in the same document; but the Petrie and the Paris papyri cited give us our only certain exx. from Ptolemaic times, to set beside 2 Esd 7²², Sir 39²⁶. Cf. MGr ἄλατι. Mr Thackeray (in a letter) would now regard ἄλας in LXX as probably neuter: "the only indubitable cases of the plural are in the local plural phrases ἡ θάλασσα (etc.) τῶν ἄλων. This looks as if the plural was the regular form for salt-areas." In the fourteen LXX instances οἱ ἄλα ἀνὰ ἄλας ἔνε αὐτίκις is absent, and we are free to assume that a new neuter noun was already developing, perhaps under analogy of other food names like γάλα and κρέας. Ἄλος lived on in the papyri as late as A.D. 258-9, P Lond 1170 verso²²⁴ (= III. p. 196). By σταθμίον αἰλις in P Tebt II. 331¹⁴ (c. A.D. 131) we are apparently to understand ἄλος, "a quantity of salt." BGU III. 731¹¹⁻⁵ (A.D. 180) ἄλος πλείστον will serve as a further instance. Note ἀλική, "salt tax," common in early papyri: see ἀλικός below.

ἀλείφω.

Passim in papyri, e.g. P Fay 121⁶ (c. A.D. 100) δ καὶ ἀλείψεις ἐπιμελῶς, "which you will carefully grease," of a yoke-band. We find statues (ἀνδριάντες) the objects in BGU II. 362^{vii. 26, x. 17} (A.D. 215). In P Oxy III. 528^{10 f.} (ii/A.D.) a man, whose wife had gone away, writes to her that since they had bathed together a month before, he had never bathed nor anointed himself—οὐκ ἐλουσάμην οὐκ ἤλιμε (i. ἤλειμμα). A curiously spelt perfect ἐνήλεπα from ἐναλείφω is found in a somewhat similar connexion in P Oxy II. 294¹⁵ (A.D. 22). Cf. also a third-century inscription in honour of a gymnasiarch, φιλοτίμως ἀλείφοντι (Milne *JHS* 1901, p. 284), noted by the editors on P Oxy III. 473³ (A.D. 138-60), where we find the substantive ἐλειμμα. Cf. also *OGIS* 59¹⁸ (iii/B.C.) ἔπως ἔχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν. For the phrase "free from erasure" cf. BGU II. 666³¹ (A.D. 177) ἐστὶν δὲ καθαρὸν ἀπὸ ἀλείφατος καὶ ἐπιγραφῆς: cf. P Ryl II. 163¹⁷ (A.D. 139). As against the contention that ἀλείφω is the "mundane and profane" and χρίω the "sacred and religious" word (Trench), see P Petr II. 25 (a)¹³, where χρίσιν is used of the lotion for a sick horse.

ἀλέκτωρ.

See Rutherford *NP* p. 307 for the history of this word (MGr ἀλόχτερας) in classical Greek. It is found in P Tebt I. 140 (B.C. 72) τιμῆν ἀλέκτορος καὶ ἀρτοποιάκος. Add P Ryl II. 166¹⁸ (A.D. 26) ἄ. ἕνα (which, as in 167¹⁸, is promised as a yearly offering, in the proposal to take up a lease), P Fay 119²⁹ (c. A.D. 100) ἀλέκτορας δέκα, BGU I. 269⁴ (ii/iii A.D.) and IV. 1067^{11 f.} (A.D. 101-2) ἀλεκτῶρον. From a later time (iii/iv A.D., according to Leemans) comes P Leid Vix. 31. 32, x. 1, where we have (τὸν) ἀλέκτορα bis, and then ἀλεκτῶρον: so Wünsch *AF* 3¹⁶ (imperial) ὁ ἀλέκτωρ. It was clearly the normal Κοινή form; but ἀλεκτρούων may still be seen in P Oxy IX. 1207⁸ (A.D. 175-6?) ἄ. τελείων τεσσάρων, in the same phrase as BGU IV. 1067 *l.c.* It is noteworthy that ἀλεκτῶρον occurs in the well-known Gospel fragment (*Mitteilungen* of the Rainer Papyri I. i. 54) ὁ ἀλεκτῶρον θῆς κοκκίξεν. Cf. *Michel* 692⁵ (i/A.D.) ἀλεκτῶριον, but in l. 27 of the same inscription ἀλέκτορας.

ἄλευρον.

The word (MGr ἀλεύρι) is found in the long magical papyrus P Lond 121⁵³⁹ (iii/A.D.) (= I. p. 101): cf. *ib.* 1170 verso⁴⁹⁰ (A.D. 258-9) (= III. p. 204) σάκκον ἀλεύρο[σ]ν, and *ib.* 988¹³ (= III. p. 244) (iv/A.D.) αὐτὸς γὰρ τὰ ἑαυτοῦ ἔχει ἄλευρα.

ἀλήθεια.

The noun occurs frequently in prepositional phrases, μετὰ πάσης ἀληθείας, etc. Ἐπ' ἀληθείας is found in P Amh II. 68³⁸ (late i/A.D.) ὀμνύομεν . . . εἰ μὴν ἐξ ὑγεῖους καὶ ἐπ' ἀληθείας ἐπιδεδωκ[ε]ναι: so P Oxy III. 480⁹ (A.D. 132), and *Syll* 226¹⁷⁴ (iii/B.C.) οὐ γεγενημένου τούτου ἐπ' ἀληθείας, etc. This NT phrase is thoroughly idiomatic, we see, and not "translation Greek" in Mark. Other combinations are ἐξ ἄ., P Oxy VII. 1032²⁸ (A.D. 162) ἐ[κ] τῆς ἄ., P Flor I. 32¹⁴ (A.D. 298) ἐξόμνυμι . . . ἐξ ἄ. καὶ πίστews. (For this collocation of nouns, cf. P Oxy I. 70⁵ (iii/A.D.) πιστίν καὶ ἀλήθειαν ἔχει, "is credited and accepted," of a contract (Edd.) With 2 Jn¹, 3 Jn¹ ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, cf. the Gemellus letters, P Fay 118²⁸ (A.D. 110) ἀσπάζου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, and *ib.* 119²⁶ (c. A.D. 100) τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθειαν. In much the same sense we find ταῖς ἀληθ(εῖαις), P Ryl II. 105²⁸ (A.D. 136). For the noun without prepositions we may quote P Oxy II. 283^{13 f.} (A.D. 45) ἐξ οὗ δεήσει γνωσθῆναι πᾶσαν τὴν περὶ τῶν προγεγραμμένων ἀληθειαν, P Giss I. 84¹⁴ (ii/A.D.) φιλοῦσι νῦν οὗτοι τὴν ἀλήθειαν εἰπεῖν, P Lond 412⁵ (A.D. 351) (= II. p. 280) εἰ μὴ ὑπῆρχεν ἡμεῖς ἢ τῶν νόμων ἀλήθει[α], *ib.* 897³ (A.D. 84) (= III. p. 206) νυνεὶ δὲ ὑμεῖς τὴν ἀλήθειαν γράψαται, etc. From v/vi A.D. comes an interesting Christian prayer in P Oxy VI. 925⁵ φανερώσον μοι τὴν παρὰ σοὶ ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χιούτ. The form of the petition closely follows those of paganism.

ἀληθεύω.

We have noticed no early occurrence, but cf. P. Amh II. 142¹ (iv/A.D.) ἀληθευοντ . . ., before a gap.

ἀληθής.

The adjective is common in formulae: thus in the 42 documents (Ptolemaic) of the P Magd there are 17 instances, all like 1¹⁶ καὶ ἐὰν ἦ ἄ γράφω ἀληθῆ, or to the same purport. So P Strass I. 41¹⁸ (c. A.D. 250) δεῖ γὰρ τὰ ἀληθῆ λέγειν, etc. It seems always to bear the normal meaning of "true in fact"; so *δρκος*, Wilcken *Ostr* 1150 (Ptol.). In P Tebt II. 285⁹ (A.D. 239) it is applied to "legitimate" children: cf. *ib.* 293¹⁷ (c. A.D. 187), where, with reference to an application to circumcise a boy, it is declared ἀληθῆ εἶναι αὐτὸν ἱερατικοῦ [γέ]νους, "that he is in truth of priestly family." In BGU IV. 1024^{vi. 17} (iv/v A.D.) οὐκ ἀληθῆς is applied to a person. For the adverb we need cite only P Gen I. 55⁶ (iii/A.D.) καλοκαγαθίαν ὡς ἀληθῶς ἀσύνκριτον ἐπίπαν.

ἀληθινός

is less common still than ἀληθής, but is found in MGr. In P Petr II. 19 (1a)⁶ (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing μηδέποτε ἄποπον, ἕπερ καὶ ἀληθινόν ἐστι, and again (*si vera lectio*)

id. 2 (3) (B.C. 260), where the writer assures his father ἐὶ ἐν ἀλλοῖς ἀλύτως ἀπαλλάσσεις εἴη ἂν ὡς ἐγὼ τοῖς θεοῖς ἔσχομεν [χάριν ἀληθινόν], "if in other matters you are getting on without annoyances, there will be, as we have given, true gratitude to the gods": cf. *Syll* 316¹⁷ (ii/B.C.) παρησχομένων τῶν κατηγόρων ἀληθινὰς ἀποδείξεις, and the same phrase in BGU IV. 1141¹² (time of Augustus). Caracalla's edict, P Giss I. 40^{ii.27}, speaks of οἱ ἀληθινοὶ Αἰγύπτιοι as "easily distinguished by their speech." The word is also found in the fragmentary BGU III. 742^{ii.14} (A.D. 122) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἢ παραχόρησις ἐγένετο. In an obscure letter concerning redemption of garments etc. in pawn, P Oxy I. 114⁷ (ii/iii A.D.), we have ἀληθινοπόρφυρον translated by the editors "with a real purple (border?)." In *OGIS* 223¹⁷ (iii/B.C.) the Seleucid Antiochus Soter writes ἀπλάστως καὶ ἀληθινῶς ἐμὲ πᾶσι προσφερομένους. In Wünsch *AF* 4⁴⁴ (iii/A.D.) we find εἴπω σοι καὶ τὸ ἀληθινὸν ὄνομα δὲ τρέμει Τάρταρα κτλ. For Christian examples of ἀληθινός from the papyri, see P Oxy VI. 925² (v/vi A.D.) (= *Selections*, p. 131) Ὁ θε(ὸ)ς . . . ὁ ἀληθινός, and the Christian amulet of vi/A.D. edited by Wilcken in *Archiv* i. p. 431 ff. (= BGU III. 954, *Selections*, p. 132), where at l. 28 ff. we find—ὁ φῶς ἐκ φωτός, θε(ὸ)ς ἀληθινός χάρισον ἐμὲ κτλ.

ἀλιεύς.

The word is too common in itself to need illustrating, unless we recorded the appearance of the epithet ποτάμιος to indicate a fisherman who exercised his calling on the Nile. It is, however, a good example of the rule by which in Hellenistic of the second period (*i. e.* A.D.) two *i*-sounds are not allowed to come together: see *Proleg.*,³ p. 44 f. In this one case, in the nom. and accus. pl. of ἀλιεύς, dissimilation instead of contraction has taken place: ἀλειεύς occurs in NT and in P Flor I. 127¹⁵ (A.D. 256), but note 119² ἀλι[εῖ]ς and 275⁶, from the same correspondence, and BGU IV. 1035⁶ (v/A.D.). Of course P Petr III. 59^{ii.8} belongs to a period when the phonetic difficulty was not felt. Another expedient was ἀλιέας, P Flor II. 201⁸ (iii/A.D.). Hellenistic does not follow the Attic contractions (Δωριῶς, -ῶν): cf. ἀλιέων BGU III. 756⁶ (A.D. 199), Ἐριέως P Petr III. 59 (α')¹⁴. We find ἀλιέων in P Amh II. 30²⁰ (ii/B.C.).

ἀλιεύω.

The verb occurs in P Flor II. 275²⁴, from the Heroninus correspondence (middle iii/A.D.).

ἀλλά.

The closeness of ἀλλά to πλὴν appears in more uses than one. Armitage Robinson, *Ephesians*, p. 205, has a note on a quasi-resumptive use of ἀλλά in Eph 5²⁴ which is closely paralleled by that of πλὴν in ver. 33. Then there are instances of ἀλλά = "except." This is clear where we have ἀλλ' ἢ (as in 2 Cor 1¹³): thus P Petr II. 9 (3)⁹ (B.C. 241–39) ὥστε μηθένα εἶναι ἐνταῦθα ἀλλ' ἢ ἡμᾶς, "There is no one left here except ourselves" (Ed.), *ib.* 46 (α')⁶ (B.C. 200) καὶ μὴ ὑποκεῖσθαι πρὸς ἄλλο μηδὲν ἀλλ' ἢ τὴν προγεγραμ[μέν]ην ἐγγύην, "has not been pledged for any other purpose than the aforesaid security" (*id.*), P Lond 897¹⁸ (A.D. 84) (= III. p. 207) δὲ μέντοιγε οὐ θέλω ἀλλά ἢ ἀνάγκη. In P Tebt I. 104²⁰ (B.C. 92) μὴ ἐξέτω Φιλίσκωι γυναῖκα ἄλλη

ἐπ[α]ρχ[α]γέσθαι ἀλλὰ Ἀπολλωνίαν, "any other wife but A." (Edd.), shows the same use for ἀλλά alone. See *Proleg.*,³ p. 241 (with some additional remarks in the German ed., p. 269). G. C. Richards (*JTS* x. p. 288) observes on the note in *Proleg.*, "In Mk 4²² εἰδὲν μὴ and ἀλλά are parallel, a usage which Aramaic explains but Greek does not." (Cf. the variants in Mk 9⁸.) Without doubting that an Aramaic background makes the usage all the easier, we can assert that Hellenistic Greek does admit this use of ἀλλά. For ἀλλά μὴν (not in NT) cf. P Oxy III. 472²⁷ (c. A.D. 130) ἀ. μὴν . ὑψων πίστῶσις περὶ τούτων οὐσίας, P Flor I. 89¹² (iii/A.D.) ἀ. μ. καὶ πρὸς τὴν παρακομ[δὴν] τρῦτων [π]λοῖον παρασχεῖν σπούδασον. It is hardly necessary to illustrate the conjunction further.

ἀλλάσσω.

As so often happens, the simple verb (MGr ἀλλάζω) is outnumbered greatly by its compounds. We may cite *Syll* 178¹⁴,²² (iv/B.C.) κεκτήσθαι καὶ ἀλλάσσεισθαι καὶ ἀποδοῦσθαι, P Oxy IV. 729⁴⁸ (A.D. 137) εἰδὲν δὲ αἰρώμεθα ἀλλάσειν κτήνη ἢ πωλεῖν ἔξεσται ἡμῖν, P Lips I. 107⁸ (middle iii/A.D.) ἀλλάξας τὸν λόγον, BGU IV. 1141⁴¹,⁴⁴ (Augustus), where a πορφυρᾶ has been "bartered," P Oxy IV. 729⁴⁸ (A.D. 137) in association with πωλεῖν. In P Tebt I. 124²¹ (c. B.C. 118) "ἡλασμένοι seems to be equivalent to ἀπηλλαγμένοι rather than to have the meaning 'exchange'" (Edd.). An illiterate papyrus of A.D. 75 may be cited for the construction: BGU II. 597¹⁰ ἀλλαξέτω σε αὐτὸν (sc. a sack of wheat) Πασίων καλοῖς σπέρμασι. Σέ here is we suppose for σοί: the dative σπέρμασι reminds us of the NT ἐν ὁμοίωματι (Rom 1²⁸, from LXX), since the addition of ἐν to a dative is nothing out of the way. (Of course we are not questioning the influence of literal translation here.)

The verb is also found in the fragment of the uncanonical Gospel, P Oxy V. 840¹⁷ ff. τοῦτο τὸ ἱερὸν τ[ό]πον ἐν[τα] καθαρόν, ἐν οὐδεὶς ἀ[λλ]ος εἰ μὴ] λουσάμενος καὶ ἀλλά[ξ]ας τὰ ἐνδύ[μα]τα πατεῖ. For the substantive, see P Eleph 14⁰ (late iii/B.C.) τὴν εἰθισμένην ἀλλαγὴν: it is fairly common.

ἀλλαχόθεν.

P Oxy II. 237^{v.15} (A.D. 186) οὐκ ἀλλαχόθεν ἡγήσατο τὴν ἐξέτασιν ἔσεσθαι serves to support Jn 10¹. The word is classical, though assailed by Atticists (Thayer).

ἀλλαχοῦ.

For this form (= ἄλλοσε or ἀλλαχόσε), which is found in the NT only in Mk 1⁸⁸, cf. *Syll* 418²⁸ (iii/A.D.) ἀλλαχοῦ πεμπόμενοι. In P Lips I. 104²⁰ (i/ii A.D.) Wilcken (*Archiv* iv. p. 484) proposes now to read εἰ καὶ ἐφ' ἀλλαχῇ βαδίζετε, where ἀλλαχῇ is treated like an adjective (= ἄλλη) with ὀδῶ supplied. If the reading is accepted, we should place it with ἐκ τότε, ἀπὸ πέρυσι, etc.

ἀλληλουῖα.

For this word which is generally used as a title in the Psalms, but occurs at the end of Ps 150, cf. the closing words of a strophe in a liturgical fragment of v/vi A.D., P Ryl I. 9¹⁴ εὐλογή[σ]ω τ[ὸν] λαόν μου εἰς τὸν ἄωνα ἀλ(λη)λουῖα(?) with the editor's note.

It is also found at the end of an amulet (P Berol 6096): τὸ σῶμα καὶ τὸ δέμα (ῥαῖμα) τοῦ Χ(ριστοῦ)θ, φέσαι τοῦ

δούλου σου τὸν φοροῦντα τὸ φυλακτήριον τοῦτο. ἀμήν, ἀλληλοῦία [α τωτ (Schaefer in P Iand I. p. 29).

ἀλλογενής.

This word, frequent in the LXX and once in the NT (Lk 17¹⁸), is, according to Grimm, found "nowhere in profane writers." But note should be taken of the famous inscription on the Temple barrier, *OGIS* 598 (i/A.D.), beginning *μηθένα ἀλλογενή εισπορεύεσθαι ἐντὸς τοῦ περι τὸ ἱερὸν τρυφάκτου καὶ περιβόλου*, "let no foreigner enter within the screen and enclosure surrounding the sanctuary." Josephus, in his description of the tablet (*Bell. Jud.* v. 193) substitutes *μηθένα ἀλλόφυλον παρῆναι*, a good example of his methods of mending the vernacular Greek he heard and read. Mommsen argued that the inscription was cut by the Romans. We might readily allow the word to be a Jewish coinage, without compromising the principle that Jewish Greek was essentially one with vernacular Greek elsewhere. The word is correctly formed, and local coined words must be expected in every language that is spoken over a wide area.

ἄλλομαι.

The verb is used in P Ryl II. 138¹⁵ (A.D. 34) or a thief's incursion, just as *εἰσπηδάω*: *κατέλαβα τοῦτον διὰ νυκτὸς ἡλμέον εἰς κτλ.* "I detected him when under cover of night he had sprung into the farmstead" (Edd.). It is recurrent in the curious document P Ryl I. 28 (iv/A.D.), on divination by "quivering" of various parts of the body.

ἄλλος.

The differentia of *ἄλλος* as distinguished from *ἕτερος* may be left to the latter article. With *ἡ ἄλλη Μαρία* in Mt 27⁶¹ cf. P Petr III. 59 (c) (Ptol.), where a great many names appear as *Θήσις ἄλλη*, *Κόνρηις ἄλλος*, even where no duplicate appears in the document itself—its fragmentary character presumably accounts for this. (Grimm's article on *Μαρία* (3) suggests the remark that the repetition of the same name within a family is paralleled in papyri: thus P Petr III. 117 (g) ii. 17 f. [*Μ*]άνρηις μικρὸς Τεώτος καὶ Μάνρηις ἀδελφὸς ὡσαύτως—we quote without prejudicing the discussion as to the Mariēs!) The form *τάλλα* with crasis is frequent: see Witkowski² (Index) p. 162 for several instances. For *ἄλλος* used = *alter*, see *Proleg.* p. 80 n.¹, where an ex. is quoted from a Doric inscr. as early as B.C. 91. An idiomatic use of *ἄλλος* may be quoted from P Oxy VII. 1070⁶² *μη . . . , ὃ μη εἶη, ἀλλ' ἐξ ἄλλων γένηται*, "lest . . . , what heaven forbid, we find ourselves at sixes and sevens" (Edd.): the note is, "ἀλλ' ἐξ ἄλλων, if the letters are rightly so interpreted, seems to be a phrase meaning out of harmony, one person doing one thing and another another."

ἀλλοτριεπίσκοπος.

For the formation of this rare word (in NT only I Pet 4¹⁵) cf. *μελλοέφηβος* P Oxy IX. 1202¹⁷ (A.D. 217), *δειγματοάρετ(ην)* and *χωματοεπιμ(ελητής)* P Lond II 59³⁷ and 39 (A.D. 145-7) (= III. p. 113), the former also P Oxy I. 63⁸ (ii/iii A.D.) *τοὺς δειγματοάρτας καθ' αὐτὸν ἀναπέμψαι πρὸς ἕγχοστα[σ]ίαν*, "send up the inspectors yourself to the examination" (Edd.). For the meaning of *ἀ.* Deissmann *BS* p. 224) cites a synonymous phrase from BGU II.

531^{ii.22} (ii/A.D.) *οὔτε εἰμι ἄδικος οὔτε ἀ[λ]λοτριῶν ἐπιθυμητής*, and see further Zeller *Sitzungsberichte der Berliner Akademie*, 1893, p. 129 ff., where the word is explained from parallels out of the popular philosophy of the day, e. g. Epict. iii. 22, 97 *οὐ γὰρ τὰ ἀλλότρια πολυπραγμονεῖ, ἔταν τὰ ἀνθρώπινα ἐπισκοπῆ, ἀλλὰ τὰ ἴδια*. See also *ZNTW* vii. p. 271 ff. On the possible bearing of the word on the date of I Pet, see Jülicher *Introduction to the NT*, p. 213.

ἀλλότριος.

P Oxy VII. 1067^{6 ff.} (a very ungrammatical letter of iii/A.D.), *μάθε οὖν ὅτι ἀλλοτριῶν γυναῖκαν (ἡ ἀλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, "know then that a strange woman is made his heir" (Ed.). The adjective is common in the sense of *alienus*, "belonging to others": one or two special applications may be cited. A rescript of Gordian (P Tebt II. 285⁵), which Wilcken marks as suffering from translation out of Latin, uses *τοὺς ἀλλοτρίους* for "outsiders," as against legitimate children. P Giss I. 67¹⁸ (ii/A.D.) *τὸ γὰρ ἀλλ[ότ]ριον ἐποίησα ξυ . . .* seems to imply "I did what was foreign to me," but the lost context may change this entirely. *Ib.* 99⁶ (ii/iii A.D.) *κατὰ τὸ τῶν αὐτο[χθόνων] Αἰγυπτίων ἀλλότρια ταῦτα ἦν*, *ἔδρατο δὲ ἑμῶς*. P Tor I. 1^{viii.3} (Ptol. Euergetes) *προέφεροτο ἀλλότριον εἶναι τὸ παρεισαγόμενον ὑπ' αὐτοῦ*. P Oxy II 282⁹ (A.D. 30-5) *ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβί[σεως]*, "became dissatisfied with our union" (Edd.): so P Ryl II. 128¹⁰ (c. A.D. 30) *ἀλλότρια φρονήσασα*, "changed her mind," of a mill-hand leaving her work. BGU II 405¹³ (A.D. 348), *ξένον με εἶναι καὶ ἀλλότριον αὐτῆς*, gives the genitive dependent on it, and *ib.* IV. 1121²² (B.C. 5) *μήτε ἴδια μήτ' ἀλλότρια* has the antithesis which characterizes best its meaning.

ἀλλοτριῶν.

P Tebt I. 105³⁸ (B.C. 103) *καὶ μὴ ἐξέστω αὐτ[ῶν] ἀλλοτριῶν . . . τὴν μίσθωσιν*. BGU IV. 1024^{iv.10} (iv/v A.D.) *οὐ δὲ ἐπεβούλευσας σῶμα (ἡ σῶματι) ἀλλοτρι[ῶ]θεντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων*. This last has the sense which in NT is expressed more strongly by the perfective compound *ἀπαλλοτριῶν*.

ἀλλόφυλος.

For this classical word (Ac 10²⁸) cf. BGU I. 34^{ii.8,11}, *ib.* II. 411² (A.D. 314) *Ἀβρηλίω Ἀτρῆι ἀλλοφύλου γεοργῶ χαίρει[τε]*, *ib.* 419³ (A.D. 276-7) *Ἀ[ύρ]ήλιος . . . ἀλλόφυλος ἀπὸ κώμης Φ[ι]λαδελφίας*, and *ib.* III. 858^{2,5} (A.D. 294). *Preisigke* 344I (from Elephantine) *τὸ προσκύνημα τ(ῶ)ν ἀλλοφύλ(ω)ν*. See also the citation from Josephus (*s.v.* ἀλλογενής).

ἄλλως

was common, though it curiously occurs only once in NT. Thus P Tebt II. 459² (B.C. 5) *καὶ μὴ ἀλλ[ο]ως πόησης*—a frequent phrase in letters conveying an urgent request. P Flor II. 151¹⁰ (A.D. 267) *μὴ ἐπ' αὐτοὺς στρατιώτης ἀποσταλῆ καὶ ἄλλως ἐφόδιον βλαβῶσιν*, etc.

ἀλοάω.

With the substantive *ἀλοητός*, which is found as a variant in LXX Lev 26⁵, Amos 9¹³, may be compared P Tebt I.

48¹⁶ f. (c. B.C. 113) ὄντων πρὸς τῆι παραδόσει τῶν ἐκφορίων καὶ τοῦ ἄλογοῦ, where however from its dependence on παραδόσει, the editors understand ἄ. to refer to a payment of some kind, probably to various minor taxes at the ἄλως. See also BGU IV. 1031¹¹ (ii/A.D.) ὄρα μὴ ἀμελήσης τὸν ἄλογον τῆς νησοῦ. (It is better with Crönert *s.v.* to write the word with smooth breathing, instead of following the abnormal ἄ. of the Attic cognate ἄλως.)

ἄλογος.

The adverb occurs in the curious acrostic papyrus of early i/A.D., P Tebt. II. 278⁰ f., where the story of the loss of a garment is told in short lines, beginning with the successive letters of the alphabet—

ζητῶ καὶ οὐχ εὐρίσκωι.
ἦρτε ἀλόγως.

“I seek, but do not find it. It was taken without cause.” In P Fay 19² ff. (Hadrian’s letter) the writer asserts that his death took place οἷστε ἀφρεῖ οὐτ’ε ἀλόγως οὐτε οἰκτρῶς οὐτε ἀπ[ροσ]δοκῆτω[ς οὐτε ἀνοή]τως, the sense of “unreasonably” seems clear, ἀλόγως being emphasized by ἀνοήτως, as ἀφρεῖ is by ἀπροσδοκῆτως. So BGU I. 74⁸ (A.D. 167) καὶ γὰρ ἂν ἄλογον εἴη κτλ., P Lond 973 81¹ f. (iii/A.D.) (= III. p. 213) μὴ δόξης με ἀλόγως [. . .], P Tebt II. 420⁵ (iii/A.D.) ἀλόγως (l. -ως) ἐξήλθατε ἀπ’ ἐμοῦ. Later examples are P Lips I. 111²⁰ (iv/A.D.) and P Amh II. 145¹⁸ (iv/v A.D.) ἐβλυπηθῆν διότι ἀπεδήμησας ἀλόγως, “I am grieved because you went away without cause.” There is a curious use of a derived verb in P Tebt I. 138 (late ii/B.C.), where an assailant σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενός με ἀλογῆσαι κατήνεγκε [πληγῆαίς τρισὶ κτλ.— a rather aggressive “neglect” or “contempt”! Cf. BGU I. 221⁴ (A.D. 114) (= *Selections*, p. 75) ἀλογόν μοι ἀηδῖαν συνεστήσατο, “picked a senseless quarrel against me,” and similarly P Ryl II. 144¹⁵ (A.D. 38), P Lond 342⁸ (A.D. 185) (= II. p. 174), *ib.* 214⁸ (A.D. 270-5) (= II. p. 161), χθεὲς ἀλόγως γενόμενος εἰς ἀμπελικὸν χωρίον, “entered violently” or “without authorisation.” Similarly P Flor I. 58⁷ (iii/A.D.) ἀλόγως ἐπέλθ[όν]τες δίχα παντὸς νόμου, a “brutal” assault. We shall see a similar activity developed in καταφρονεῖν. On the other hand BGU IV. 1024^{vi-15} (iv/v A.D.) ἔδοξεν τῷ Ζ. ἄλογον εἶναι τὴν ἀξίωσιν shows the sense “unreasonable.” P Grenf II. 77⁹ (iii/iv A.D.) ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ἡμῶν is not far from “unfeelingly.” P Oxy III. 526⁴ (ii/A.D.) οὐκ ἦμην ἀπαθῆς ἀλόγως σε καταλείπιν, “so unfeeling as to leave you without reason” (Edd.). And so on, always with a sense going decidedly beyond “unreasonably” and shading into “brutally.” Hence the noun use of the modern Greek ἄλογο, “horse”: it is nearly approached in P Oxy I. 138²⁰ (early vii/A.D.), χορηγήσαι ἄλογα εἰς τὰς γεουχικὰς χρείας, where animals in harness are meant, if not horses exclusively. Prof. Thumb remarks that as early as Dion Cassius the word = “animal”; cf. Hatzidakis *Einl.*, p. 34 f. Ps 32⁹ supplies the line of development.

ἀλυκός.

BGU I. 14^{iv-22} (iii/A.D.) τυρῶν ἀλυκῶν, *ib.* IV. 1069 verso¹⁻⁹ τιμὴ ἕτους εὐπρακτοῦ] καὶ ἀλυκῆς: the last two words are interlinear, and their relation is not clear—

the writer is illiterate enough to mean “cheap and salted beer,” no doubt a popular beverage then as now. But query? Maysen *Gr.* p. 102 shows that ἀλικός, really a distinct word, supplants the earlier ἀλυκός in Hellenistic.

ἄλπος.

For this common Greek word, which in the NT is confined to Phil 2²⁸, cf. P Petr II. 13¹³ (B.C. 258-3) πᾶν ἐ[μοι] ἔστ]αι πεφροντισμένον τοῦ σε γενέσθαι ἄλποιν [πάντως?], “I have used every forethought to keep you free from trouble” (Ed.): so BGU I. 246¹⁷ (ii/iii A.D.) πῶς ἄλποιν ἦν. For this adverb see P Petr II 2 (3)¹⁴ (iii/B.C.) (= Witkowski, *Erp* 2 p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς ἄλλοις ἀλπῶς ἀπαλλάσσεις, εἴη ἂν, ὡς ἐγὼ τοῖς θεοῖς εὐχόμεν[ος διατελῶ].

ἄλυσις.

Syll 586⁰⁸ (iv/B.C.), 588⁰² (ii/B.C.) *al.* P Leid Wvii. 32 πᾶσα ἄλυσις ἀνυχθήτω. Two diminutives may be quoted. Ἀλυσίδιον (MGr ἄλυσ(ι)δα) occurs in P Oxy III. 496⁸ (A.D. 127) and 528⁰⁰ (ii/A.D.). A simpler form appears in P Hib I. 121⁸ (B.C. 250) ἀλυσίον.

ἀλνουτελής.

P Tebt I. 68³¹ (B.C. 117-6) τῶ[ν] ἀλνουτελῶν γενῶν of inferior crops, “unprofitable” by comparison with wheat.

ἄλων.

The old form ἄλως, in the “Attic” declension, is still very much more common in papyri, e.g. P Fay 112¹⁸ f. (A.D. 99) μὴ σπουδασέτωσαν ἄλω, “do not let them be in a hurry with the threshing-floor,” P Lond 314¹⁷ (A.D. 149) (= II. p. 190) ἐφ’ ἄλω τῶν ἔδαφῶν, *i.e.* as soon as the corn is threshed; but the NT third declension form is found in P Tebt I. 84⁸ (B.C. 118) ἀλώνω (= *an*, see *Proleg.* p. 49), PSI 37¹ (A.D. 82) ἐφ’ ἀλώνων, BGU II. 651⁵ (ii/A.D.), *ib.* III. 759¹¹ (ii/A.D.), P Strass I. 10²⁰ (iii/A.D.), P Lond 1239¹³ (A.D. 278-81) (= III. p. 52), and *ib.* 976⁷ (A.D. 315) (= III. p. 231). See further Crönert *Mem. Herc.*, p. ix. The derivative ἡ ἀλώνια, the space reserved for a threshing-floor, occurs P Tebt II. 346⁸ (early i/A.D.), BGU I. 146⁸ (ii/iii A.D.), P Lond, 1170 verso⁹⁻¹⁴ (A.D. 258-9) (= III. p. 202), and P Oxy X. 1255⁸ (A.D. 292).

ἄμα.

The adverbial use seen in Mt 20⁴ may be illustrated by P Flor I. 36⁸ (c. iv/A.D., *init.*) μνηστευσαμένου μου . . . τὴν . . . [θ]υγατέρα . . . [ἄ]μα ἐκ νηπίας ἡλικίας, P Oxy VII. 1025¹⁸ (late iii/A.D.) τῶν θεωριῶν ἀμ’ ἀθ[ρ]ῖον ἦτις ἐστὶν ἰ ἀγομ[έν]ων. For ἄμα = “at the same time,” see P Giss I. 13⁸ (ii/A.D.) πέμψεις ἄμα τὰς ὃ ἐπιστολάς, P Oxy IV. 798 (probably B.C. 183) ὡς δ’ ἂν παραγίνονται οἱ σιτολόγοι ἐπὶ τὴν παράληψιν τῶν σιτικῶν ἀπομετρήσομεν ἄμα καὶ ταῦτα, *al.* With ἄμα c. dat. “together with,” cf. P Oxy IV. 658¹³ (A.D. 250) τῶν ἱερῶν ἐγευσάμενη ἄμα τῷ υἱῷ μου, so with a dat. P Rein 261⁴ (B.C. 104) ἄμα τῆι συγγραφῆι ταύτηι ἀναφερομένηι, P Oxy VI. 975 (i/A.D.) a loan to be repaid ἄμα τῆι μῆ τρύ[γ]η, P Petr I. 24 (3) (c. B.C. 249) ἄμα τῆι λοιπῆι ἀγοραῖ ἢ εἰλήφασι ἐγ βασιλικού, P Flor I. 61⁶ (A.D. 210) ἐχειροτονήθη ἀμ’ ἄλλοις, *ib.* 21¹⁵ (A.D. 239) ἄμα τοῖς τῆς κώμης δημοσίοις (neuter) πάσι. The use of ἄμα therefore as an “improper” preposition was not unusual.

Paul however prefers to keep it as an adverb, adding *σύν* (1 Th 4¹⁷, 5¹⁰): for the preposition only Mt 13²⁹ is quotable from NT, and even there D adds *σύν*. We may compare *ὁμόσε* c. dat. in P Lips Inv 266 (ii/A.D.—*Archiv* v. 245) *ὁμόσε ταῖς ἄλλαις ἐνεργείαις*. Thayer's note that “*ἅμα* is temporal and *ὁμοῦ* local, in the main” (from Ammonius), has support from most of our examples. Both usages are illustrated in the Ptolemaic Pathyris papyrus (*Archiv* ii. p. 515 f.) *ἐπεὶ γέγραφεν ὁ πατήρ συνμίσειν ἄγων τοὺς Κροκοδιλοπολίτας καὶ ὑμᾶς ἅμα, ὀρθῶς ποιήσετε καὶ κεχαρισμένως ἐτοιμοὺς γενέσθαι ὡς ἅμα ἡμῖν συνεφορμήσητε*.

ἀμαθής.

From the Hellenistic period, but in the local dialect, is the well-known Epidaurus inscription, *Syll* 802 (iii/B.C.): here in l.³⁹ we have *ὑπόμνημα τᾶς ἀμαθίας*, of a votive silver pig offered in the shrine. The adj. (2 Pet 3¹⁹) might from its NT record be literary. J. B. Mayor (*in loc.*) remarks, “It is strange that so common a word as *ἀμαθής* should not be found elsewhere in the NT or LXX, its place being taken by such words as *ιδιώτης* (Ac 4¹³, 1 Cor 14^{16, 23}), or *ἀγράμματος* (Ac 4¹³), or *ἀγνοῶν* (Heb 5²).” But our failure to find exx. from Hellenistic sources agrees with this absence.

ἀμάραντος.

With the use of this adjective in 1 Pet 1⁴ *κληρονομίαν . . . ἀμάραντον* may be compared a passage in the Apocalypse of Peter 5, *καὶ ὁ κύριος εἰδεξέ μοι . . . τὴν γῆν αὐτὴν ἀνθοῦσαν ἀμάραντοις ἀνθεσι*. See also a poem engraved on a sepulchral monument erected by Euergetes II. (B.C. 145–16), in honour of his wife Aphrodisia, where the following words occur, *μένου' ἐπὶ γῆς ἀμάραντοι, ὄσσον ἐγὼ ναῖω δώματα Φερσεφόνης* (*Archiv* i. 220). Wisd 6¹² reinforces this rare Petrine word (cf. *ἀμάραντινος* 5⁴): for its outside record see Thayer, who quotes *CIG* II. 2942 (c)⁴, a iii/iv A.D. inscription on a gladiator's tomb, ending *ἔσχ[α] τέ[λος] βίτου χερσίν φονίαις ἀμάραντο[ν]*. It is a proper name in P Ryl II. 166³⁰ (A.D. 26) *Γάιος Ἰούλιος Ἀμαράντου*.

ἀμαρτάνω.

It will be convenient to give (non-Christian) citations for this important word fully. In a private letter of the time of Augustus the writer complains—*ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ* (cf. Ac 25⁸, etc.), BGU IV. 1141¹⁴.^{ff.}: cf. l. 8 *ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐθὲν ἀμάρτημα ἔνει* (l. *ἐνι* = *ἐνεστι*). BGU III. 846 (i/A.D.) (= *Selections*, p. 93, *Documents*, p. 259) is an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her, etc.—*λοιπὸν οἶδα τί αἵμαυτῷ παρέσχημαι, παιπαῖδευμαι καθ' ὃν δὴ* (corrected from *δι*) *τρόπον, οἶδα, ὅτι ἡμάρτηκα* (l. to ff.). “But I know I have been punished with what I have brought upon myself, in a way that I know, for I have sinned”: cf. Lk 15^{18, 21}. In the interesting rescript of an Emperor to the Jews, P Par 68⁶⁰.^{ff.}, we read, *καὶ γὰρ τ[οὺς εἰς ἡμᾶς] ἀμαρτάνοντας δε[όντως] κολάζεσθαι* εἰκός. In P Oxy I. 34ⁱⁱⁱ.⁴ (A.D. 127) a Roman prefect uses some strong language about infringement of his instructions regarding certain archives: *ἀδειαν ἑαυτοῖς ὧν ἀμαρτάνουσι ἐσεσθ[α]ι νομίζοντες*, “imagining that they will not be punished for their illegal acts” (Edd.).

PART I.

ἀμάρτημα.

In P Oxy I. 34ⁱⁱⁱ.¹³ (ci. under *ἀμαρτάνω*) we read *τοὺς παραβάντας καὶ τοῦ[ς] διὰ ἀπειθειαν κ[α]ὶ ὡς ἀφορμὴν ζητοῦντας ἀμαρτημάτω[ν] τειμαρῆσομαι*, “any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment.” The substantive is also found in conjunction with *ἀγνόημα* (see *s.v.*) in P Tebt I. 5³ (B.C. 118) and BGU IV. 1185⁷ (late i/B.C.): cf. P Par 63^{xiii}.².^{ff.}, a letter of Ptolemy Euergetes II. (B.C. 165), *ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτημασιν κτλ*. See also BGU IV. 1141⁸, quoted under *ἀμαρτάνω*, and P Flor II. 162¹⁰ (midd. iii/A.D.) *τὰ παλαιὰ σου ἀμαρ[τ]ήματα ἐπεξέλευσε[ω]ς τεύξεται*.

ἀμαρτία.

In an inscription of Cyzicus territory (*JHS* xxvii. (1907) p. 63), which F. W. Hasluck supposes to belong to iii/B.C., we find *ἀμαρτίαν μετανοεῖ*, and the word is also found in the interesting *Syll* 633¹⁴.^{ff.} (ii/A.D.) which illustrates so many NT words, *ὅς ἂν [sic leg.] δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτίαν ὀφιλέτω Μηνι Τυράννω, ἣν οὐ μὴ δύνηται ἐξειλάσασθαι*. See also P Lips I. 119 *recto*³ (A.D. 274) . . . *τ[ῶν] ἀμαρτιῶ[ν] τὰς ποιηρίας συνεχῶ[ς] ἀνορθομένων*, P Oxy VIII. 1119¹¹ (A.D. 254) *αὐτὸς ὑπέσχετο ἀντὶ τῆς ἀμαρ[τ]ίας, ἀγνοίας πρ[ὸ] φασιν ὑποτειμησάμενος, ὑποστήσεσθαι τῷ [με]τὰ τοῦτο τὰς λειτουργίας*. On the Greek conception of *ἀμαρτία* see *CR* xxv. pp. 195–7, and xxiv. pp. 88, 234.

ἀμάρτυρος.

P Flor I. 59¹³ (A.D. 225 or 241) *ἵνα μὴ ἀμάρτυρον ἦ*. To its literary record may be added Callimachus *Frag.* 442 *ἀμάρτυρον οὐδὲν αἶδω*.

ἀμαρτωλός.

appears in *OGIS* 55³⁰ (B.C. 240) *ἐὰν [δὲ] μὴ συντελεθῇ ὁ ἄρκων καὶ οἱ πολῖται τὴν [θυσ]αν κατ' ἐνιαυτόν, ἀμαρτωλοὶ ἔστωσαν [θεῶ]ν πάντων*, “sinners against all the gods.” Cf. also the common phrase in sepulchral epitaphs in the south-west of Asia Minor containing a threat against any one who shall desecrate the tomb, *ἀμαρτωλὸς ἔστω θεοῖς (κατα)χθονίοις*, “let him be as a sinner before the (sub)terranean gods”: see Deissmann *LAE* p. 115, who regards the genitive after *ἀμαρτωλός* as a possible “provincialism of S.W. Asia Minor.” (See under *ἐνοχος*.) He cites another occurrence, from the same locality, with the formula as in *OGIS* 55 (p. 116 n.). Schlageter p. 24 adds *IG* III. 461 a. These instances are sufficient to prove the “profane” use of the word, as Cremer (*ap. Deissmann ut s.*) admitted in his Appendix.

ἀμαχος.

Cos 325⁹ *ἀμαχος ἀζηλος χρόνος πᾶς ἦν ὃν εἶπον, οὐδ' ἐχω[ρ]ισθημέν ποτε*—a sepulchral inscription by a husband in memory of his wife—illustrates the non-military use of the word found twice in the Pastorals (1 Tim 3⁸, Tit 3²). So also an epitaph from Apameia (c. iii/A.D.) in *Kaibel* 387, *ἀμαχος ἐβίωσα μετὰ φ[ί]λων κὲ συγγενῶν*.

ἀμάω.

The word is almost entirely poetical in earlier Greek, though found in Herodotus. Plutarch has it, and P Hib I.

47¹² (an uneducated letter of B.C. 256), *θερίζειν δὲ καὶ ἀμᾶν*, "to mow and to reap," which indicates its place in the vernacular.

ἀμελέω.

This common vernacular word is used absolutely in P Tebt I. 37²³ (B.C. 73) *ἐὰν δὲ ἀμελήσης ἀναγκασθήσομαι ἐγὼ ἐλθεῖν αὐριω[ν]*, P Oxy IV. 742¹⁴ (B.C. 2) *μὴ ἀμελήσης*, P Giss I. 13²² *ἐὰν ἐξετάσης περὶ τῶν ἔργων[ν]*, οὐκ ἀμελώ, *al.* For the construction with the genitive, see P Fay 112⁹ (A.D. 99) *ἡμεληκας αὐτοῦ*, *ib.* 125³ (ii/A.D.) *μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ*, "do not neglect the ballot for the strategus," P Oxy I. 113¹⁸ (ii/A.D.) *μὴ δόξης με ἡμεληκότα τῆς κλειδός*, "do not think that I took no trouble about the key" (Edd.), P Tebt II. 289⁸ (A.D. 23) *ὧς ἄ[με]λοῦντα τῆς εἰσπρά[ξεως]*, *ib.* 421¹⁰ (iii/A.D.), etc., and even with the dative in the illiterate P Par 18⁴ *μὴ ἀμελήσας* (*l. ἀμελήσης*) *τῷ υἱῷ μου*. For the passive may be quoted P Giss I. 41^{ii. 2f.} (time of Hadrian) *ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τήρια ἀμεληθέντα τυγχ[άνει]*, and P Lond *Inv. Nr.* 1885^{v. 12} (in *Archiv* vi. p. 102) (A.D. 103) *ἐν ὧν τὰ βιβλία ἀναγκώτατα ὄντα μὴ ἀμεληθῆ*. *Ἀμελέω* is followed by the infinitive in P Grenf II. 38⁴ (B.C. 81) *μὴ ἀμελήσ[ας] α[.] ἀγο[ρά]σαι*. For the substantive, see P Oxy I. 62⁹ (iii/A.D.) *ἐκ τῆς σῆς ἀμελείας*, "through any neglect of yours"; and for the adj. a letter from Hermopolis *Inv. Nr.* 74 (quoted P Giss I. 13²³ note) *Ἐπαφροδίτου ἕως τούτου οὐδὲν ἀμελέστερον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασί σου*.

ἀμεμπτος.

In a private letter of the time of Augustus the writer remarks *καγὼ τῆ[ς] φιλιαν σου [θέλων] ἀμεμπ[ον] ἐματὸν ἐτήρησα* (BGU IV. 1141²⁵). For the adjective in a marriage contract see CPR I. 27¹³ (A.D. 190) *αὐτῆς δὲ τῆς Θ. ἀμεμπτον καὶ ἀκατηγόρητον ἑαυτὴν παρεχομένην (sic)*. It is common in sepulchral epitaphs in conjunction with *χρηστός*. *OGIS* 443⁹ (i/B.C.) has *τὴν τε τῶν . . . νεανίσκων ἐνδομίαν εἰτά[ακτ]ον παρέχεται καὶ ἀμεμπ[τον]*—Dittenberger's supplement is at least plausible. For the adverb see P Giss I. 98⁸ (ii/A.D.) *τὰ τέσσερα οὐν κολοφώνια τὰ ἐπιβάλοντά μοι δότε αὐτῇ ἀμεμπτως, ἀλλ' ἐν τάχει*, P Lond 924⁸ (A.D. 187–8) (= III. p. 134) *ἀ. πληρουμένων*—little more than "duly paid," P Oxy III. 473⁴ (A.D. 138–60), *ib.* 496⁸ (A.D. 127) *συμβιόντωνσιν οὐν ἀλλή[λο]ις ἀμεμπτω[ς οἱ γ]αμοῦντες*, and IV. 724¹⁰ (A.D. 155), a contract of apprenticeship to a shorthand writer, where provision is made that the pupil shall be taught not only to write fluently, but to read what he has written *ἀμεμπτως*. From the inscriptions cf. *OGIS* 485¹³ *τὰς λοιπὰς δὲ φιλοτεμίας τελιάσαντα ἀγνώσ καὶ ἀμεμπτως*.

ἀμεριμνος.

BGU II. 372^{ii. 16} (A.D. 154), "let them come down ἀμ[έ]ριμνοι." The same papyrus l. 7 shows the subst. *ἀμεριμνία* united with *ἀσφάλεια* as frequently in the papyri. For the adjective see also P Fay 117²² (A.D. 108) *ἐκτίναξον τὸ δειρον (?) εἶνα ἀμεριμνος ἦς*, P Oxy VI. 933^{19c} (late ii/A.D.) *καὶ περὶ τοῦ οἴκου ἀμεριμνος γέινου ὡς σοῦ παρόντος*, "have no more anxiety about your household than you would if you were present" (Edd.), and P Flor II. 157

(iii/A.D.), where instructions are given to supply certain workmen with provisions, in order that they may be able to work heartily—*ἔχοντες τὸ ἀμεριμνον τῶν τρόφων*. For the adverb cf. P Iand 8¹² (ii/A.D.) *διαπέμψ[ομαι] διὰ τοῦ ὀνολάτου ἀμεριμνω[ς]*, "mittam secure" (Ed.). P Lips I. 105²⁰ (ii/A.D.) has *ἕνα μέντοι ἀμεριμνότερον ἔχης, γράφω σοι*. Cf. *ib.* 110¹⁴ (iii/iv A.D.) *ἕνα ἀμεριμνος ὄμε (= ὄμαι, a middle form), BGU II. 417⁷ (ii/iii A.D.)*, etc.: the formula, with slight variations, is common. An adjective *ἀμεριμνικός* is found P Fay 130¹⁰ (iii/A.D.). P Amh II. 136 (iii/A.D.) has both [ἀμ]ε[ρ]ιμνω[ς] and the derived verb *ἀμεριμνῶ* in the sense "free from anxiety": cf. P Oxy VI. 930⁸ (ii/iii A.D.) *ἡμεριμνον γὰρ περὶ αὐτοῦ εἰδυῖα ὅτι κατὰ δύν[α]μιν μέλλει σοι προσέχειν*, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability." *Ἀμεριμνία* also occurs in an almost unintelligible sentence at the beginning of P Oxy I. 34^{1.3} (A.D. 127): cf. BGU IV. 1082⁷ (iv/A.D.) *ὑπὲρ ἀμεριμνίας*. It will be seen that the NT meaning alone is attested from the vernacular documents. Its tone in them suggests that "anxiety" rather exaggerates the word. So in Mt 28¹⁴ we might paraphrase "we will put it right with the Procurator, so that you need not trouble"; and in I Cor 7³² the verb that follows clearly does not suggest *anxious* care.

ἀμετάθετος.

In *OGIS* 331⁵⁸ (ii/B.C.) King Attalus II of Pergamon, writing to the Pergamenes, orders his rescript to be placed in the temples, *ὅπως ἂν εἰς τὸν ἅπαντα χρόνον ἀκίνητα καὶ ἀμετάθετα μένη*: cf. *ib.* 335⁷³ (an Aeolic inscription, ii/B.C.) [*τὰ δὲ κρήναι ὑπ[ἀ]ρῶσι κύρια καὶ ἀμετάθετα*. A letter from Sufenas Verus in *Lafoscade*, no. 105¹¹ (A.D. 131) has *βεβαίω ἐπὶ τε τῷ ἀσάλευτον [sc. τὴν δωρεάν] καὶ ἀμετάθετον εἶς τὸν αἰὼν χρόνον εἶναι καὶ κτλ.* P Oxy I. 75¹⁵ (A.D. 129) *ἐφ' ἧ [sc. διαθήκη] ἀμεταθέτω ἀμφότεροι ἐτελεύτησαν*, (= III. 482²⁶ (A.D. 109) *διαθήκη, ἐφ' ἧ καὶ ἀμεταθέτω ἐτελεύτα* ("which will was unchanged at his death"), show that the word was used as a technical term in connexion with wills. The connotation adds considerably to the force of Heb 6¹⁷ f.

ἀμετανόητος.

The adjective *ἀκίνητος* occurs P Gen I. 11⁹ (A.D. 350) *ἐκ δικαίου καὶ ἀκινήτου κλήρου*, and in *OGIS* 331⁵⁸, cited under *ἀμετάθετος*.

ἀμετανόητος.

P Lips I. 26⁵ f. is late (beginning of iv/A.D.), but *ὁμολογούμεν [έκο]υσ[α] καὶ α[ύ]θαιρέτω καὶ ἀμε[τα]νοήτω γνώμη* seems to be a legal formula, such as would presumably suffer little change with time; it occurs a little earlier (A.D. 289) in P Strass I. 29³¹, the same three words (adverb form) in the same order. Its active force agrees with that in Rom 2⁵. (Norden *Agnostus Theos* p. 135 translates the word here "unbussfertig," and refers to Bonhöffer *Epiktet u. das NT* p. 106 f., who claims that in this word (as in *μετάνοια, -νοεῖν*) "gewissermassen der Gegensatz des antiken und des christlichen Denkens spiegle.") But in CPR I. 216⁸ (ii/iii A.D.) *κυρίαν καὶ βεβαίαν καὶ ἀμετανόητον*, P Grenf II. 68, 70 (iii/A.D.)—duplicate deeds of gift—*ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαρέτω καὶ ἀμετανόητω . . . μέρος τέταρτον κτλ.* there is a passive sense "not affected by change of mind,"

like ἀμεταμέλητος in Rom 11²⁹. So P Lond 1164 (k)⁵ (A.D. 212) (= III. p. 166) κυρίως καὶ ἀναφαίρετως καὶ [ἀ]μετανοήτως.

ἄμετρος.

The form ἀμέτρητος occurs in a touching sepulchral inscription regarding a husband and wife from Rhodes *IMae* 149 (ii/B.C.): ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἄϊδαν.

ἀμήν.

qθ is a common symbol in the Christian papyri for ἀμήν, 99 being the sum of the numerical equivalents of the letters (1 + 40 + 8 + 50): see e.g. P Oxy VI. 925⁷ (v/vi A.D.), where a prayer for guidance regarding a certain journey concludes—γένετο, qθ, “so be it; Amen,” and P Iand I. 61⁸ (a Christian amulet—v/vi A.D.) with the editor’s note. In P Oxy VII. 1058 (iv/v A.D.) the word is written out in full, ὁ θε(ὸς) τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀφφουᾶν. ἀμήν, “O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.” (Ed.)

ἀμήτωρ

does not happen to occur in our documents. For its connotation in Heb 7³ see ἀπάτωρ, and note Grimm’s citations from Philo: the evidence is quite sufficient to dispose of Grimm’s own note that the signification is “unused by the Greeks.” For the word cf. also the line from Euripides (drama unknown) cited by Wilamowitz *Sitz. d. Berl. Ak.*, 1907, p. 7—Ἀφιδνε, γαίλας υἱὲ τῆς ἀμήτορος.

ἀμίαντος.

The use of the word in the NT is probably to be traced to the LXX, rather than to the influence of the mystery religions as Perdelwitz (*Die Mysterienreligion und das Problem des I. Petrusbriefes*, Giessen, 1911, pp. 45–50) ingeniously suggests, contrasting the ἀμίαντος inheritance of the Christian with the blood-stained *Himmelskleid*, with which the initiate is robed as he ascends from the grave in the Taurobolium.

A new literary citation for this word may be given from the Bacchylides papyrus, iii. 86, βαθὺς μὲν αἰθὴρ ἀμίαντος, where Jebb translates “the depths of air receive no taint.”

ἄμμος.

P Petr II. 4 (9)⁵ (iii/B.C.) ὥστε ἀνακαθάραι τὴν ἄμμον, *ib.* III. 43 (2) *recto*^{ii. 28} (2nd year of Euergetes I.) ἐργάσασθαι τὴν ἄμμον τοῦ ὕδραγωγῶ ἐπὶ τῆς κατὰ Ἡφαιστιάδα διώρυγος, “to clear out the sand from the water-course of the canal near Hephaistias,” BGU II. 530¹⁸ ff. (i/A.D.) (= *Selections*, p. 61) ὁ ὕδραγωγὸς συνεχώσθη ὑπὸ τῆς ἄμμου, “the water-course was choked with sand,” P Tebt II. 342²⁷ (late ii/A.D.) εἰς ἐκσκαφὴν χοῦς . . . καὶ ἄμμου, P Flor II. 157⁵ (iii/A.D.) εἰς τ[ὸ] ἔργον ἐκεῖνο τὸ τῆς Θεω[ξ]ινίδος, τοῦτεστιν τὸ τῆς ἄμμου. From the inscriptions it is sufficient to cite *Syll* 587¹⁹⁷ (iv/B.C.) ἄμμου ἀγωγαὶ πέντε. In BGU I. 108¹ (A.D. 203–4) (= *Chrest.* I. 227) Wilcken reads ἀμμόχοστος (*l.* ἀμμόχωστος), “covered with sand,” with reference to a plot of land, and compares the similar use of ὑφαμμος in P Amh II. 85¹⁶ (A.D. 78).

ἀμνός.

Syll 615⁹ (iii/A.D.) ἀμνὸς λευκὸς ἐνόρχης. Herwerden (*s. v.* ἀρήν) quotes an inscription from *Cos* 40⁸, ἀμνὰν καὶ ἀμνόν. The noun (etymologically identical with Lat. *agnus*, our *yeast*) is only four times found in NT, always with the sacrificial connotation which is abundant in LXX. See under ἀρήν.

ἀμοιβή.

The phrase in 1 Tim 5⁴ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις, “to make a fitting requital to one’s parents,” is well illustrated by *Priene* 112¹⁷, where a certain Zosimus having received the title of citizen “has made no fruitless return for the honour”—[οὐκ ἄκαρπον τὴν τῆς τιμῆς] δέδειχεν ἀμοιβήν: cf. *Cagnat* IV. 293^{ii. 39} (ii/B.C.) κομίζόμενος τῶν εὐεργεσιῶν ἀξίας τὰς ἀμοιβὰς, *Syll* 365⁵ (i/A.D.) βασιλέων κὰν πάνυ ἐπινοῶσιν εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβὰς οἷς εὐηργέτηνται μὴ δυναμένων. In P Oxy IV. 705^{ai} (A.D. 200–2) the Emperors Septimius Severus and Caracalla reply to a certain Aurelius Horion who desired to confer benefactions on Oxyrhynchus—ἀποδεχόμεθά σε καὶ ταύτης τῆς ἐπιδόσεως ἣν ἀξίους ἐπιδοῦναι ταῖς κόμαις τῶν Ὀξυρυγχεῖων ἀποδιδούς ἀμοιβήν ἐκκτήσεως, “we approve of this benefaction also which you request leave to confer upon the villages of the Oxyrhynchite nome, giving (to different persons) a succession in the enjoyment of it (?)” (Edd.). P Giss I. 22⁸ (ii/A.D.) νῦν ὄντως ἀμοιβ[ή]ν [. . .] τῆς εἰσεβείας μου ἀ[ναλ]αμβανούσης σε ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον.

ἀμπελος

is amply vouched for in the papyri, as in BGU IV 1119¹⁰, 1123² (both time of Augustus), and P Lond 921⁸ (late ii/iii A.D.) (= III. p. 134) ἦσαν ἐν ἀμπέλῳ, “planted with vines.” In P Petr I. 29⁴ (iii/B.C.) πεφύτευται δὲ καὶ ἡ ἀμπελος πάσα, *ib.* is used in a collective sense: cf. P Flor I. 50² (A.D. 268) ἐξ ἴσου τῆ[s] ἀμπέλου μεριζομένης. This use of ἀμπελος (so MGr ἀμπέλι) which makes it equivalent to ἀμπελών, occurs also in the Median parchments, P Said Khan (B.C. 88 and 22), deeds concerning the transfer of a “vineyard,” which is never called ἀμπελών in the documents. We may probably apply this use in Rev 14^{18, 19}, and perhaps in Didache 9².

ἀμπελουργός.

Syll 535¹² (B.C. 46–5) ἀμπελουργὸν δ’ ἐπάγειν Αἰξωνίας τοῖς ἔτεσι τοῖς τελευταίοις πέντε may serve to illustrate this NT *ἄπ. εἰρ.* (Lk 13⁷).

ἀμπελών.

Nothing earlier than Diodorus (i/B.C.) in “profane” Greek is cited for this word by Grimm. It occurs in five documents of P Tebt I., three of them ii/B.C., and two a little later: cf. also the Ptolemaic P Eleph 14² τῶν μὲν ἀμπελώνων τοὺς καθήκοντας ἀργυρικοὺς φόρους. Its appearance in P Hib I. 151 (*c.* B.C. 250) is presumably coeval with the LXX; nor does the language (. . . μὴ παραγίνεσθαι . . . τρυγήσοντα τὸν ἀμπελώνα, from a fragment of a letter) suggest that the word was new. It occurs indeed frequently in Rev L, a few years older still. For an instance contemporary with its NT appearances, see PSI 82³ (A.D. 65)

further cites the Paris magical papyrus, l. 1311. For the use of "ἄμωμος as a proper name, see Fick-Bechtel *Die griechischen Personennamen*, p. 213.

Hort (on 1 Pet, 1¹⁹) points out that the Biblical use of ἄμωμος, properly "without blame," was affected by the Hebrew מְדַם "blemish," for rendering which the LXX translators caught at the curiously similar μῶμος.

ἄν.

For the rapid decay of this particle in Hellenistic vernacular, reference may be made to *Proleg.* pp. 165-9, 197-201: a few additional points may be brought in. First comes the use with relatives and conjunctions, normally but by no means universally taking the subjunctive. Here in i/ and ii/A.D. ἴάν greatly predominated over ἄν, except with ὅπως, ὡς and ἕως. Thackeray (*Gr.* p. 68), collecting statistics from more extensive material than had been available in *Proleg.* p. 43, sums up the results to the same purpose: about B.C. 133 "ὅς [etc.] ἴάν begins to come to the front, and from i/B.C. onwards the latter is always the predominant form: the figures in both columns decrease in iii/-iv/A.D., when the use of the indefinite relative in any form was going out of use." The ultimate result of this process is seen in MGr, where the only traces left of ἄν are in the compounds σάν "as," "as soon as," and ἄν "if," with κάν (= κἄν) "even." Σάν is from ὡς ἄν, which in papyri is used in the same senses: thus BGU IV. 1098⁴⁴ (end of i/B.C.) ὡς ἄν ἐπὶ τοῦ κἀἰρου κοινῶς κρίνουν (according as), *ib.* 1209¹³ (B.C. 23) ὡς ἄν λάβης τὸ γράμμα (as soon as), P Hib I. 66⁴ (B.C. 228-7), ὡς δ' ἄν παραγίνωμαι (do.). Several instances are collected by Witkowski (² p. 87), and Phil 2²³, 1 Cor 11³⁴, Rom 15²⁴ noted as parallel, as in *Proleg.* p. 167. The MGr ἄν inherits the uses of ἴάν. The latter in vernacular Hellenistic is stable, or even reverts to εἰάν by re-composition; but the form ἄν is found in many illiterate documents of the Κοινή (as for instance in the boy's letter, P Oxy I. 119 (ii/iii A.D.)), and may be the direct ancestor of the MGr. See *Proleg.* p. 43 n.². On ἄν with opt., or *ind. irrealis*, see *Proleg.* pp. 197-201. A reference should be added to Goodspeed's convincing suggestion (*ExpT* xx. 471 f.) that in Mk 7¹¹ we should read δ ἄν (so D) ἐξ ἐμοῦ ὠφελήθης, indic., "what you would have gained from me." Two or three additional instances of ἄν in "unreal" clauses may be given from the papyri:—P Tor I. 1^{viii}. 35^{ff.} (B.C. 116) (= *Chrest.* II. p. 39), καὶ εἴπερ γε δὴ ἐνόμιζεν ἔχειν τι δίκαιον κτλ., οὐκ ἄν ποτε προαχθῆναι (depending on ὡστ' εὐδελον εἶναι in l. 21), P. Giss I. 47¹⁷ (early ii/A.D.) τὸ ὄναριον τὸ χαλκοῦν εἰ ἐπωλείτο δραχμῶν κδ, ἔκτοτε ἄν ἐπεμψά σοι, *ib.* 79¹¹⁻⁶ (same period) εἰ δυνατόν [μου] ἦν κτλ., οὐκ ἄν ὠκνήκειν, BGU IV. 1141^{27f.} (end of i/B.C.) ἡ (l. εἰ) ἦν δάκρυά σοι γράφειν, γεγραφήκειν ἄν ἀπὸ τῶν δακρῶν, CP11erm I. 77^{f.} εἰ μὲν δὴ χορηγία τις [ἦ]ν κτλ. (a gap of 21 letters included), οὐδὲν ἄν ἡμά[ς] ἴδει περὶ τοῦ [τῶν] δεῖσθαι. To the papyrus exx. of ἄν dropped (*Proleg.* ³ p. 200 n.¹), add PSI 71^{9f.} (vi/A.D.) εἰ μὴ ἡ θεία πρόνοια ἐβοήθησεν κτλ., εἶχαν ἀλλήλ[ους] ἀναίλιν (l. ἀνελεῖν). The fewness of our exx. shows that the NT omissions of ἄν, practically confined to Jn, are not normal Κοινή grammar, except in clauses where omission was classical: the construction itself was dying out, but the ἄν was preserved while the locution lasted. MGr uses a periphrastic conditional mood (Thumb *Handbook*, p. 195).

ἀνά

survives almost exclusively in the limited uses seen in NT. The new "improper preposition" ἀνά μέσον is common: cf. MGr ἀνάμεσα. Thus P Magd 2³ (B.C. 221) ἀνά μέσον τοῦ τε Πωῤῥιος [sc. τοῦχου] καὶ τοῦ τοῦ ἀνδρός μου, *Syll* 929⁴⁶ (ii/B.C.) τῆς κειμένης ἀνά μέσον Ἰτανίων τε καὶ Ἰεραπυτνίων, P Petr I. 11¹⁹ (iii/B.C.) οὐλὴ ἀνά μέσον ὀφρῶν, *ib.* III. 37(a)^{11, 18} (B.C. 257) χῶματος τοῦ ἀνά μέσον τοῦ κλήρου, *OGIS* 56⁶² (iii/B.C.) ὦν ἀνά μέσον ἔσται ἡ ἀσπιδοειδῆς βασιλεῖα (a crown adorned with serpents), P Oxy I. 99⁹ (A.D. 55) ἀνά μέσον οὔσης τυφλῆς ῥύμης, etc. In *Syll* 334⁴ (B.C. 73) περὶ ἀντιλογίων τῶν ἀνάμεσον θεῶν Ἀμφιαράωι καὶ τῶν δημοσιωνῶν γεγονότων Dittenberger (who here prints as one word) comments on the barbarous grammar, the preposition taking dative and genitive together. Ἀνά λόγον "in proportion" is not rare: e.g. P Ryl II. 96¹⁴ (A.D. 117-8) (ἀρούρας) δὴ (= $\frac{2}{3}$) ἀνά λόγον τῆς ἀρούρας "at a rate per aroura." Note *ib.* 88²¹ (A.D. 156) οὐδὲν δέ μοι διφέλλεται ὑπὲρ τῶν ἀνά χεῖρα χρόνων, "the current period" (Edd., who cite *ib.* 99⁷, BGU I. 155¹³ and IV. 1049²³). The distributive use of ἀνά is often found in papyri: thus P Oxy IV. 819 (c. A.D. 1) τὰ δὲ προκείμενα χ(όας) δὲ πεπρῶσθαι δι' ἐμοῦ ἀνά δραχ(μᾶς) πέντε. Radermacher (*Gr.* p. 16) remarks on its appearance in doctors' prescriptions to mark the dose, and gives some other vernacular instances, noting that it began to figure in colloquial Attic in the classical age. It serves to express multiplication, as in P Petr II. 30(δ)²⁰ (iii/B.C.) β(ασιλικῶ) ἰ ἀφόρου κ/λ ἀνά $\frac{2}{3}$ πῆ "10 of Crown land + 20 of unproductive = 30 × $\frac{2}{3}$ = 105." Cf. a papyrus cited by Wilcken in *Archiv* v. p. 245. Note P Ryl II. 168⁷ (A.D. 120) ἀνά λαχάνου μέτρῳ ἔλαιουργικῶν ἀρτάβας τρεῖς. Ἀνά πλεόν occurs in P Tebt II. 344¹⁰ (ii/A.D.). On the possibly corrupt solecism in 1 Cor 6⁸ see *Proleg.* p. 99. Nachmanson *Beiträge*, p. 67 cites an inscription in which distrib. ἀνά c. acc. has the same sense as a simple acc. with κατ' ἀνδρα—δόντα ἐπὶ δις τοῖς μὲν πολέταις κατ' ἀνδρα δην(άρια) δ, τοῖς δὲ λοιποῖς ἐλευθέροις ἀν[δ] δην(άρια) β (*IG* iv. 597^{ff.}—Argos, "spät").

ἀναβαθμός.

Syll 587³⁰⁸ (iv/B.C.) ἀναβαθμ[ο]ύς (i. e. -μοῦς), apparently parts of a προχίλεια, on which see Dittenberger's note. For examples of ἀ. in late Greek, cf. Aelian vi. 61, xi. 31; Dion Cass. lxxv. 21, lxxviii. 5 (Lobeck *Phryn.*, p. 324). Rutherford (*NP*, p. 372) adds the note of Moeris, βαθμός Ἀττικῶς, βαθμός Ἑλληνικῶς, in confirmation of Phrynichus, who tells us that the θ is Ionic: for the relation of the -σμός and -θμός suffixes see Brugmann-Thumb⁴ p. 218 f.

ἀναβαίνο.

Wilcken (*Archiv* v. p. 268), commenting on POxy VI. 898^{9, 16} (A.D. 123) ὄασιν καταβῆναι—ἀναβάντα εἰς τὸν Ὄξυρυνχέτην, notes that this may either be literal or refer to Oxyrhynchus as the county town: ἀναβαίνειν εἰς πόλιν, καταβαίνειν εἰς κώμην. P Par 49 (B.C. 164-58) gives us instances of the verb as used in NT for "going up" to the Temple: 1. ³² οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ἡμᾶς (sc. the recluses in the Serapeum), *ib.* ³⁴ ἐάν ἀναβῶ καὶ γὰρ προσκυνῆσαι. So P Par 47^{19f.} (c. B.C. 153) ὁ στρατηγὸς ἀναβαίνει ἀπὸ εἰς τὸ Σαραπην. Witkowski (² p. 72) remarks

that the Serapeum was situated above the town, so that the verb was appropriate, as in Lk 18¹⁰. The common phrase ἀ. εἰς Ἱεροσόλυμα, etc., may be illustrated from P Lond 1170 verso⁴⁶ (A.D. 258–9), (= III. p. 194), where an account of labourers “off work” (ἀργησάντων) describes one as ἀναβάς εἰς τὴν πόλιν and another ἀναβάς ἐπὶ τῆς πόλ. The same meaning, or something near it, may be seen recurring in P Oxy VIII. 1157 (late iii/A.D.), as ²⁵ ἀντίγραφον γὰρ ἀναβαίνω καὶ ἀπογράφομαι, *ib.* ⁷ ἐπιθὴ οὖν οὐ δύναμαι ἀναβῆναι ἰδεῖ ἢ (l. εἰ) δύνῃ ἡμᾶς ἀπογράψαι: we should use “come up” in the same connotation. So *ib.* VI. 935¹³ (iii/A.D.) ἐμελλον δεῖν καὶ ἀφ’ οὗτος ἀναβῆναι, BGU IV. 1097⁸ (i/A.D.) ἦν δὲ ὁ ἀντιδικὸς ἀναβῆναι, περιβλεπε αὐτόν. In *ib.* 1141³⁰ (late i/B.C.) ἡμέρας δὲ ἐν αἰς ἀναβαίνω, εὐρίσκει αὐτὸν καθήμενον (v) it perhaps means “go upstairs.” In P Petr II. 9 (3)⁸ (iii/B.C.) πλήρωμα ἀναβέβηκεν is “the gang has gone away.” Cf. MGr ἀνεβαίνω.

For the substantive cf. P Grenf II. 67¹⁵ f. (A.D. 237) (= *Selections*, p. 109) where three asses are provided ὑπὲρ καταβάσεως καὶ ἀναβάσεως, “for the conveyance down and up again” of dancing girls for a village festival. Ἀνάβασις is common in the papyri and the inscriptions of the “rising” of the Nile, e.g. BGU I. 12⁴ (A.D. 181–2) [τῆς τοῦ] ἱερωτάτου Νεῖλου ἐπ’ ἀγαθῶ ἀναβάσεως, OGIS 666 (c. A.D. 55) ἡ Ἀγυπτὸς, τὰς τοῦ Νεῖλου δωρεὰς ἐπαυξομένης κατ’ ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ, where Dittenberger draws attention to the fact that δικαία ἀνάβασις is a “solenne vocabulum” in this connexion. So in the papyri, BGU IV. 1208¹⁷ (B.C. 27) τῆν ἀποτομίαν (see s.v.) τῆς ἀναβάσεως. There are some other instances in Meyer’s note on P Giss I. 37, intro. n³. In *Cagnat* III. 975 (p. i/A.D.) ἀ. is part of a house: τὴν ἀ. ταύτην σὺν τῇ ἀψίδι.

ἀναβάλλω,

in something like the forensic sense “defer” a case, occurs in P Tebt I. 22⁹ (B.C. 112) ἀναβαλλόμενος εἰς τὸν φυλακίτην, “referring the matter to the inspector”; cf. P Par 66⁷¹ (i/B.C.) ὦν τὰ ἔργα ἀναβάλουσιν (l. -λλ-), “whose work is postponed.” Elsewhere it is generally = “cast up” or “send back”: in *Ostr* 1154 (Rom.) ἀναβαλεῖν τὰ ἱμάτιά σου appears to be used of the “setting up” of a weaver’s warp. Cf. P Giss I. 20¹⁶ ff. (ii/A.D.) εἰ θέλεις ἀναβληθῆναι σ[ο]υ τῆν ἰσχνήν [λε]υκήν στολήν, φρόντισον τῆς πορφύρας. In *Ostr* 1399 (A.D. 67–8) ἀνεβ(ά)τε εἰς τὸ κενὸν (l. καινὸν) χῶ(μα) ναύβ(ια) δέκα πέντε, 1567 (A.D. 105) ἀναβ(ε)ρήκατε εἰς χῶ(μα) Ἀθην(αίων) ν(αύβιον) (ἡμισον), it may mean “throw up,” of a measure of earth excavated (cf. Mahaffy *Petrie Papyri*, III. p. 344): this is a return to its most primitive sense—cf. *Syll* 587¹⁶⁸ (B.C. 329–8) τέκτοσιν τοῖς ἀναβαλοῦσιν τὰς πλίνθους. Another physical sense appears in P Flor II. 233⁸ (A.D. 263), where Comparetti renders ἴνα . . . [ἀ]ναβληθῶσι “vi si adattino” (le spalliere).” The verb is MGr. The expressive compd. διαναβάλλομαι “procrastinate” occurs P Tebt I. 50²⁷ (B.C. 112–1).

ἀναβιβάζω.

P Oxy III. 513²⁷ (A.D. 184) ἀναβεβίσθαι (l. -βιβασθαι) εἰς δραχμὰς χειλίας [ὀκ]τακοσίας, “raised the price to eighteen hundred drachmas.” (MGr ἀνεβάζω.)

ἀναβλέπω.

Syll 807¹⁷ (ii/A.D.) καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠχάρισθησεν δημοσίᾳ τῷ θεῷ, of a blind man “recovering sight” in the temple of Asclepius, as in Jn 9^{11, 15} (cf. *Documents*, p. 154). So at the beginning of the same inscr., καὶ ὄρθον ἀνέβλεψε.

ἀναβοάω.

In the interview between Marcus Aurelius (?) and a condemned criminal, P Oxy I. 33¹¹ 7 (= *Chrest.* I. p. 35), we read of the latter that ἀνεβόησεν [μ]έσης Ῥώμης, summoning the Romans to see him led off to death. Beyond this rather *outré* document, we have no other evidence of the Κοινή use of the word, an interesting confirmation of WH’s rejection of it in Mt 27⁴⁶—unless indeed the more literary Matthew was emending Mark (15³⁴)!

ἀναβολή.

The word is used with a large variety of meanings. Thus P Amh II. 34 (d)⁵ (c. B.C. 157) ἐκθεῖναι τὴν κατάστασιν εἰς μηδεμίαν ἀναβολὴν (“without delay”) ποησαμένους: cf. *Syll* 425²² (iii/B.C.) ἀναβολὰν λαβόντες ἔτη τρία. In P Oxy IV. 729⁷ (A.D. 137) τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἐθίμων ἀναβολῶν, and P Goodsp Cairo 15⁹ (A.D. 362) τὴν ἀναβολὴν πεποιήμαι, we have the same phrase as in Ac 25¹⁷ (βίβλος the article), but in a wholly different sense, “to make an embankment.” In P Tebt II. 378²⁰ (A.D. 265) τοὺς [δ]ιωρύγων τε καὶ ὑδ[ρο]ραγωγῶν [ἀ]ναβολὰς is rendered by the editors “banking up of canals and conduits,” and probably a similar rendering, rather than “dredging,” should be given to P Amh II. 91¹¹ (A.D. 159) ἀναβολὰς διωρύγων (v): cf. CP Herm 41 χῶμασι καὶ ἀναβολαῖς, and P Lond 1171⁶⁰ (B.C. 8) (= III. p. 179) ἀναβολῆς ναυβίων (see on ἀναβάλλω, and Kenyon’s note here). In P Oxy VI. 909²⁵ (A.D. 225) τὴν προκειμένων ἀκανθῶν ἀναβολήν, the word is used in the unusual sense of digging up or uprooting (see the editors’ note). In P Tebt II. 413¹⁰ (ii/iii A.D.) the editors translate τέρα ἀνβολῆ (l. τέσσαρας ἀναβολὰς), “4 bags,” and compare P Oxy IV. 741¹⁴ (ii/A.D.) where ἀναβολή, in the sense of ἀναβολίδιον, occurs next before προχείρια in a list of articles. Further in a legal document P Petr III. 21 (g)²¹ (iii/B.C.) we have τῆς ἀναβολῆς τοῦ ἱματίου with hiatus before and after, so that we cannot certainly join the words. In P Théad Inv. 15, a receipt of Constantine’s time, those who grant the receipt name themselves ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ, where Jouguet finds a reference to the linen for a military mantle (“ἀναβολικοῦ ἀναβολή=ἀμβολή=ἀβόλα, etc.”): but see Wilcken *Archiv*, iv. p. 185.

ἀνάγαιον.

This form of the word is supported by κατάγ(ει)ον, P Oxy I. 75¹⁹ (A.D. 129), and VI. 911¹⁶ (iii/A.D.), 912¹² (*ib.*); καταγάω, P Lond 1164 (e)⁸ (A.D. 212) (= III. p. 160), κατάγαια, P Oxy VI. 903⁴ (iv/A.D.), κατάκειον, P Rein 43⁹ (A.D. 102, illiterate). Τῶν ἀνωγαίων occurs at the end of vi/A.D., P Par 21³, and ἀνώγιον in CPR 28¹⁸ (A.D. 110), after a lacuna: cf. MGr ἀνώγι “upper storey.”

ἀναγγέλλω,

which in Hellenistic Greek is found much in the sense of the Attic ἀπαγγέλλω, is illustrated by P Petr III. 42 H (8f)⁷

(iii/B.C.) τὰ γεγενημένα σοι ἐμοὶ ἀνήγγελλον, *ib.* 56 (b)¹² (Ptol.) ἀναγγέλειν σοι αὐθιμέρον: cf. *Syll* 263⁷ (c. B.C. 200) ἐντέταλμαι αὐτῷ ἀναγγεῖλαι ὑμῖν ἃ ἠβουλόμην ὑμᾶς εἰδῆσαι. Further instances in P Eleph 13⁶ (B.C. 223-2, = Witkowski² p. 43), P Petr II. 11, 2⁵ (iii/B.C.—*ib.* p. 7); see also *Syll* Index (III. p. 249). For the use of the word in the LXX, see Anz *Subsidia*, p. 283.

ἀναγεννάω.

The word, as well as the thought, is found in the Hermetic writings, e.g. Reitzenstein *Poimandres* p. 339¹¹ ἀγνοῶ, ὁ τρισμέγιστε, ἐξ ὧσας μήτρας ἀνεγεννήθης, σποράς δὲ ποίας: cf. Bauer on Jn 3⁸ (in *HZNT*) and Reitzenstein *Die hell. Mysterienreligionen* pp. 26, 31.

ἀναγιγνώσκω.

For this word = "read aloud," as generally in classical Greek, cf. P Grenf I. 37¹⁵ (late ii/B.C.) ἐπιλέγματος ἀναγνώσθεντος, of the reading aloud of a petition, and P Goodsp Cairo 29^{iii.1} (c. A.D. 150) ἥς ἀναγνωσθείσης, of a will. So P Oxy I. 50⁸ (A.D. 292) ἐπιστάλμα ἐν ἡμῖν ἀνεγνώσθη, "at a meeting of our body a despatch was read," and *Michel* 699⁶ (end of iii/B.C.) τό τε ψήφισμα ἀνεγνώσαν. The word is used absolutely in P Amb II. 64² (A.D. 107) ἀναγνωσθέντος, "a report was read." On the other hand it must mean simply "read" in P Eleph 9³ (B.C. 222) ὡς ἂν οὖν ἀναγνώσις [τῆ]ν ἐπιστολήν, and similarly *ib.* 13⁹, also BGU IV. 1079^{6ff.} (a private letter — i/A.D.) λουτὸν οὖν ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολήν καὶ ἀνέγνων καὶ ἐλυπήθην, and P Fay 20⁸³ (iii/iv A.D.) where it refers to copies of an edict set up in public places σύνοπτα τοῖς ἀναγιγνώσκουσιν, "in full view of those who wish to read." Ἀνεγνων is a common formula for an authenticating signature, like the *Legimus* of the Roman Emperors: see e.g. P Par 69^{8, 10, 14} (B.C. 233). The play on two compounds of γινώσκω in 2 Cor 1¹³ may be paralleled by P Oxy VII. 1062¹³ (ii/A.D.) ἀψ[τ]ῆν δέ σοι τὴν ἐπιστολήν πέμφω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς. It is interesting to note from the literary record of the verb that the meaning "read" is essentially Attic, Ionic (Herod.) using ἐπιλέγεσθαι: see LS and Schlageter p. 24. In *Preisigke* 1019, 1020, 1022, 1023, all προσκνήματα from the same Egyptian temple (Kalabshah), also 1065 (Abydos)—we find the record of the adoration of a number of persons from one family, to which is appended καὶ τοῦ ἀναγιγνώσκοντος, in one case following καὶ τοῦ γράψαντος. This inclusion of the reader, whoever he may be, distantly reminds us of Rev 1³.

ἀναγκάζω.

P Oxy IV. 717¹⁴ (late i/B.C.) ἤν[α]γκασμαι βοᾶν αὐτῷ. A somewhat weakened sense is seen in P Fay 110⁴ (A.D. 94) εὐ ποιήσεις . . ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῷ κόπριον, "please have the manure there banked up" (Edd.): cf. the use in Lk 14²³, where ἀνάγκασον describes the "constraint" of hospitality which will not be denied. Other occurrences are BGU IV. 1042^{5, 6} (iii/A.D.) ἐν[έ]τηχ[ε] τ[ῷ] δικαιοδότη καὶ ἀν[ή]γ[κ]αζέ με προσκαρτερεῖν τῷ βήμ[α]τι αὐτοῦ: so we venture to restore the text, in accordance with the meaning clearly needed—the augment will be a blunder like that which secured permanent footing in διηκόνου, etc. A similar aor. is apparently intended in P Anh II. 133¹² (early

ii/A.D.) καὶ μετὰ πολλῶν κόπων ἀνηκάσαμεν (i. ἀνηγκ-) αὐτῶν (for αὐτοῦς) ἀντασχεῖσθαι κτλ. "and with great difficulty I made them set to work" (Edd.). The contracted future occurs in an edict of Germanicus on a Berlin papyrus (*Archiv* vi. p. 286) ἐὰν μοι μὴ πεισθῆτε, ἀναγκάτέ με κτλ. BGU IV. 1141⁷ (end of i/B.C.) ἀναγκάζομαι μηκέτι σοι μὴδὲν γράψαι, [ἵνα] νοήσης. P Lond 951 *verso*⁸ (late iii/A.D.) (= III. p. 213) ἤκουσ[α] ἔ[τ]ι θηλάζειν αὐτὴν ἀναγκάζεις. The verb is MGr.

ἀναγκαῖος.

P Fay 109⁴ (early i/A.D.) πρὸς ἀναγκαῖν (= -αῖον). Ordinary uses may be seen in P Tor I. 1^{iii.6} (B.C. 116) κατὰ τὸ ἀναγκαῖον "necessitate coactus," P Leid B^{ii.3} (ii/B.C.) εἰς τὸ μὴθὲν τῶν ἀναγκαῖων ἡμᾶς ὑστερεῖν, P Flor II. 132¹¹ (A.D. 257) ὅπερ ἀναγκαῖόν σε ἦν γνῶναι (as Ac 13⁴⁸), *ib.* 170⁸ (A.D. 255) εἰ περὶ τῶν οὐθαμινῶν ἀμελεῖτε, πόσῳ μᾶλλον τῶν ἀναγκαιότερων. In combination with φίλος, meaning "intimate," as in Ac 10²⁴, we have P Flor II. 142² (A.D. 264) ἐπειδὴπερ ἐντολικὸν ἔχω ἀναγκαίου φίλου: cf. *Syll* 737⁵¹ (ii/A.D.) (εἰ) σφόδρα ἀναγκαῖός τις ἦν. For the Pauline phrase ἀναγκαῖον ἡγεῖσθαι, as 2 Cor 9³, Phil 2²⁵, cf. P Fay 111¹⁰ (A.D. 95-6) (= *Selections*, p. 67) [ἀ]ναγκαῖν ἡγήσα[ς], "considering that it is essential," *Syll* 656⁹ (ii/A.D.) ὅθεν ἀναγκαῖον ἡγήσάμην (c. inf.): cf. ὑπολαμβάνομεν ἃ εἶναι, *ib.* 790⁷⁴. The RV margin at Tit 3¹⁴ εἰς τὰς ἀναγκαίας χρεῖας, "for necessary wants," that is "for the necessities of life," is supported by P Oxy VII. 1068¹⁶ (iii/A.D.) χάριν ἀναγκείας χρεῖας, and by *Priene* 108⁸⁰ (c. B.C. 129), where Moschion is thanked for having given a certain sum εἰς χρεῖας ἀναγκαίας. Cf. P Grenf II. 14 (c)¹¹, (ii/B.C.) χρεῖαν ἔχομεν ἀναγκαῖαν Τιμοξένου ὥστε ἀποστέλλαι αὐτὸν εἰς τὴν πόλιν. The superlative is found P Par 46⁷ (B.C. 153) ἐν τοῖς ἀναγκαιότατοις καιροῖς, and P Giss I. 23⁵ (ii/A.D.) πάντων τῶν εὐχῶν μου ἀναγκαιότατην ἔχω τὴν τῆς υἱείας σου, *al.* Cf. the elative in P Lond 42²¹ (B.C. 168) (= I. p. 30) εἴπερ μὴ ἀναγκαιότερόν σο[ι] περισπᾶι, "unless urgent business detains you," P Flor I. 61¹³ (A.D. 86-8) ἐντυγχάνει σοι τὸ πρῶτον κ[α] ἀναγκαιότατον. For the adverb, cf. P Flor II. 138⁸ (A.D. 264) ἐπεὶ ἀναγκαιῶς σου χρήζω, *OGIS* 669⁸ (i/A.D.) προέγραψα ἀναγκαιῶς περὶ ἐκάστου τῶν ἐπιζητούμενων, P Giss I. 68⁹ (early ii/A.D.) ἀναγκαιῶς γράφω σοῖ οὐδένα ἄχω (i. ἔχω) [μ]ετὰ τὸν θεὸν εἰ μὴ σε, etc.

ἀναγκασιῶς.

The derived adj. ἀναγκασιτικός occur eight times in Vettius Valens, with the meaning "potens," "efficax" (Ed.).

ἀνάγκη.

For ἔχων ἀνάγκην followed by the infinitive, as Lk 14¹⁸, cf. P Oxy VII. 1061⁴ (B.C. 22) ἀνάγκην ἔσχον παρακαλέσαι, "I have been obliged to urge," P Flor II. 278^{v.23} (iii/A.D.) ἀνάγκην ἔσχον ἐν[τ]υχεῖν. The converse appears in BGU IV. 1141¹⁷ (B.C. 14) διὸ ἀνάγκη με ἔσχηκε ἐμφανίσαι. The word = "calamity" occurs in *Syll* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθῆαις γένηται—cf. 2 Cor 6⁴, etc. In a leaden tablet found at Carthage, *Wünsch AF* 4⁴ (iii/A.D.) ἐξ[ο]ρκίζω σε τὸν θεὸν τῆς ἀνάγκης τὸν μέγαν Ἄρουρο-βαρβαγραν, we have, as *Wünsch* thinks, the Orphic conception surviving: he compares P Lond 121⁶⁴⁸ (ii/A.D.) (= I. p. 105) θεὸς ὁ ἐπὶ τῆς ἀνάγκης τεταγμένος Ἰακοῦβ Ἰαίβω (? = Ἰηη?) Σαβαῶθ Ἄδωναι—in neither of these

however can we speak exactly of "the great goddess of Necessity." She figures in Vettius Valens, p. 173 (top), αὐτὴν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν Ἀνάγκην. For the ordinary use of the word we may quote *Ostr* 1153 (Rom.) μὴ ἄλλως ποιήσῃ(ε) ἰδὸτ(ε) τὴν ἀνάγκην, P Flor II. 177¹⁰ (A.D. 257) ἐπεὶ δὲ οἶδα ὅτι καὶ ἀνάγκης καὶ ὑπομνήσεως χρῆζεται, "you need compulsion and reminder," *ib.* 186⁹ (A.D. 259), διὰ τὴν ἀνάγκην τῶν ἀγαιλωμάτων, "the pressure of expenses," *ib.* 222⁹ (A.D. 256) εἰς τὰ ἀναλώματά μου τῆς φροντίδος ἐν ἀνάγκῃ, etc. The word is MGr.

ἀνάγνωσις.

Syll 552⁸¹ (Magnesia, late ii/B.C.) ἐὰν δὲ μὴ ποιήσωνται τὴν ἀνάγνωσιν [αὐ]τοῦ καθότι προστέτακται: several instances might be quoted from iii/A.D. in the normal sense of "reading." In P Tebt I. 61 (b)⁴ (B.C. 118-7) we have the survival of an earlier meaning: ἐπὶ τῆς ἀναγνώ[σ]ε[ως] τῆς κα[τ]ὰ [φύ]λλ[ον] γεωμετρίας, "at the revision of the survey of the crops" (Edd.).

ἀνάγω.

The use of ἀ. in Ac 12⁴ finds a ready parallel in *Syll* 366⁸⁴ (i/A.D.) ἀναχθέντα εἰς τὸν δῆμον ἐὰν μὲν πολεῖτης ᾖ, ἀπονεούσθαι. For the meaning "restore," "bring back," cf. P Par 10¹² τοῦτον δεῖ ἀναγάγειν, with reference to a runaway slave, and Wilcken's restoration (*Archiv* iv. p. 548) of P Lond 921⁵ (ii/iii A.D.) (= III. p. 134) ἀναγαγεῖν εἰς ἀμπελον] of bringing back certain arouras to use as a vineyard. See the editor's note on P Oxy VII. 1032⁸ (A.D. 162) ἀνήξαμεν κτλ. "we converted out of our own ancient plots . . . ἴσθαι of an aroura of vine-land," and *ib.* IV. 707²⁸ (c. A.D. 136) γῆν ἀνάξει ἀμπέλφ. (On the vulgar 1st aor. see above under ἀγω.) P Flor II. 134⁶ (A.D. 260) ἴνα τὸ ἀναγόμενον ἐν Βουβαστῶ κτημάτων ὑποσχισθῆ, is rendered by Comparetti "perchè la terra *annessa* in Bubasto venga dissodata." *Syll* 936⁶ καὶ καταβαλέτω τὰμ πεντηκοστὰν π[ρ]ὶν ἀνάγειν τι ἢ πωλεῖν seems to mean "before he brings (the merchandise) into the town or sells it," *i. e.* "bring up" from the landing stage. The familiar use of ἀνάγειν for "putting out to sea" is found in BGU IV. 1200¹⁴ (B.C. 1) τοῦ τὴν πρόσσον ἀνηγμένου εἰς Ἰταλίαν, modified in a transitive direction. For its sacrificial use (as in Ac 7⁴¹) cf. *OGIS* 764⁴⁷ (c. B.C. 127) ἀναγαγὼν ἐκ τοῦ ἰδίου ταύρους δύο καὶ καλλιερή[σ]ας κτλ.: so elsewhere in this inscr. (= *Cagnat* IV. 294).

ἀναδείκνυμι.

Frequent in inscr., in a sacrificial sense, e. g. *Syll* 553¹⁴ (iii/ii B.C.) ἀναδεικνύωσι τῷ Διὶ (ταῦρον). Nearer to the sense of Ac 1²⁴ is the astrological phrase in Vettius Valens, p. 119²⁵ ἐὰν δὲ Ζεὺς μαρτυρήσῃ Κρόνῳ, νόμιμος γάμος ἀναδειχθήσεται ἢ καὶ τινὰς ἐξευγενίσουσιν. Note *Syll* 329¹² (B.C. 86) κέκρικεν ἀναδείξει τὸν πρὸς Μιθραδάτην πόλεμον, which comes near our "declare war": so in *OGIS* 441⁴⁹ *ex suprl.*

ἀναδέχομαι.

There is a legal sense of this word which is not uncommon — P Oxy III. 513⁵⁷ ff. (A.D. 184) ἐὰν τις [ἤτη]σις περὶ τοῦτου γένηται πρὸς αὐτὸν . . . [ἐγὼ] αὐτὸς τοῦτο ἀναδέχομαι, "if any action is brought against him in connexion with this, I will take the responsibility upon myself" (Edd.).

So P Tebt I. 98²⁷ (c. B.C. 112) ὧν ἀδεδέγεμθα (i. ἀναδ-), "for whom we are security," and the late P Grenf II. 99 (a)¹ ff. (vi/vii A.D.) Δαυεὶτ ἀνεδέξατο Θασηίαν ὥστε αὐτὴν ἀπελθῖν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ, "David has become surety for Thasia on condition that she return to her home and busy herself with its duties." The verb is followed by the infinitive, P Tebt I. 75⁹ (B.C. 112) ἀναδέχομαι πόρον δῶσιν τῆς (ἀρτάβης), "I undertake to provide for the artaba tax"; P Hib I. 58⁸ ff. (B.C. 245-4) ἀναδέκεται γὰρ ἡμῖν ἀπομετρήσειν σίτον: cf. *OGIS* 339²⁰ (ii/B.C.) τὰς τε πρεσβείας ἀνεδέχετο προθύμως, *ib.* 441⁹ (i/B.C.) καὶ διὰ τὰτα κινδύνους πολλοὺς [. . .] ὑπὲρ τῶν ἡμετέρων δημοσίων [. . .] προθυμ]ο]τατα ἀ[ν]αδεδεγμένους. *Syll* 929³⁰ (ii/B.C.) πᾶσαν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μηθενὸς ὑστερήσαι δικαίου μηθέντα τῶν κρινόμενων, of judges who say they have given not only the day but τὸ πλεῖον τῆς νυκτὸς to their work. Add *Syll* 530⁸⁵ (late iv/B.C.) = "undertake"; so P Eleph 29¹² (iii/B.C.), P Tebt II. 329¹⁹ (A.D. 139), and BGU I. 194¹¹ (A.D. 177), and P Ryl II. 77²⁸ (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω ἀποφεύγειν. The predominance of this meaning suggests its application in Heb 11¹⁷. The statement that Abraham had "undertaken," "assumed the responsibility of" the promises, would not perhaps be alien to the thought. In Ac 28⁷ it is "hospitio exceptit" (Blass), Attic ὑποδέχουσαι.

ἀναδίδωμι.

On P Fay 261³ ff. (A.D. 150) ἵν' οἶν τοὺς συνοψιούοντας . . . ἀναδῶτε, the editors remark that "ἀναδιδόναι (or εἰσδιδόναι) is the regular word for presenting a list of well-to-do persons (εὐποροὶ) from whom a certain number were to be selected for a λειτουργία," and compare P Oxy I. 82² (middle iii/A.D.) τὰς ἀναδόσεις τῶν λειτουργῶν, and BGU I. 194²² (A.D. 177). See the note on P Ryl II. 91⁸. See also P Flor I. 223⁷ (A.D. 265) οἱ ἀναδοθέντες, men whose names had been "sent up"; *ib.* 25³⁰ (ii/A.D.) ἦν καὶ ἀναδέδωκε εἰς ἀκρώσειν, of a document; and so P Tebt II. 397¹³ (A.D. 198). In *Syll* 279⁷ (ii/B.C.) we find τό τε ψήφισμα ἀνέδωκεν according to the best reading. P Tebt II. 448 (ii/iii A.D.) τῷ ἀναδιδόντι σοὶ τὸ ἐπιστόλιον = "the bearer": cf. *IGSI* 830²² ἀνεγνώσθη ἐπιστολὴ Ἰνδίων στατιωναρῶν ἀναδοθεῖσα ὑπὸ Λάχτηος, ἐνὸς αὐτῶν. In P Oxy VII. 1063¹⁴ (ii/iii A.D.) τὸ πιττά[κ]ιον ἀναγνοῦς μὴ ἀναδῶς τῷ Ἡρώ[δ]ῃ we may render "pass on." Note in *ib.* 1033⁵ (A.D. 392) the strange form ἀναδεδοιμήνοι. In Vettius Valens p. 21¹ τὰς ἀναδοθείσας ὥρας = "the given hours," in a mathematical sense.

ἀναζάω.

For ἀ., as in Rom 7⁹, Nägeli p. 47 cites *CIG* 2566 (Crete, date?) Ἀρχονίκα Ζαύλω . . . ἀναζάωσα Ἀρτέμιδι εὐακ[ό]φῃ, where Archonica fulfils a vow to Artemis, "being alive once more." Other instances of the verb from profane sources will be found in Deissmann *LAE* p. 94 ff.

ἀναζητέω.

The verb is capable of general use, as in P Oxy VII. 1066¹⁸ (iii/A.D.) ἀναζήτησον [ρίνην] "look for a file." But it is specially used of searching for human beings, with an implication of difficulty, as in the NT passages. So P Hib I. 71⁹ (B.C. 245-4) τὴν πᾶσαν σπουδὴν ποιῆσαι ἕπ[ω]ς

ἀναζήτηθέντες ἀποσταλάσω, "make every effort to search for them" etc. with reference to certain slaves who had deserted. P Rein 17¹³ (B.C. 109) has nearly the same phrase: cf. *Syll* 220¹⁸ (iii/B.C.) *ex suppl.*, P Flor I. 83¹² (iii/iv A.D.) ἀναζητηθέντα ἀναπεμφθήσεσθαι πρὸς τὸν κράτιστον ἐπίτροπον. P Tebt I. 138 (late ii/B.C.) ἀναζητούμενος Ὀινώφρις οὐχ εὑρίσκειται, *ib.* 53²² (B.C. 110) οἱ εὐθυνόμενοι ἀναζητηθέντες, "the culprits having been searched for." For the noun ἀναζήτησις, cf. P Fay 107⁹ (A.D. 133) ποῖσασθαι τὴν καθήκουσαν ἀναζήτησιν, "to hold the due inquiry," P. Tebt II. 423¹² (early iii/A.D.) πρὸς ἀναζήτην (L. -ησιν) χόρτου, "to look for hay," and P Ryl II. 78²² (A.D. 157) περὶ ἀναζήτησεως Πάνθηρος.

ἀναζωπυρέω.

A characteristic compound of the Pastorals (2 Tim 1⁶), but vouched for in the common speech of the day: P Leid W^{xvi}. 43 (ii/iii A.D.)—an occult pamphlet—αὐτὸ γὰρ ἐστὶν τὸ ἀναζωπυροῦν τὰς πάσας βίβλους, cf. *ib.* V^x. 7 (iii/iv A.D.) δι' οὗ ζωπυρεῖται πάντα πλάσματα. See further Anz *Subsidia*, p. 284 f., and cf. F. C. Conybeare in *Exp* VII. iv. p. 40.

ἀναθάλλω

is one of the words that Nägeli cites (p. 81) to prove that in Phil 4¹⁰ ἀνιθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, Paul has taken vocabulary from the more cultured Κοινή, through his later intercourse with Greeks. It should be noted, however, that the word is not rare in the LXX (especially in Sirach), five times in this rare tense and four times transitively. It is a curious problem whence the LXX derived it. The simplex occurs in BGU IV. 1112¹⁸ (B.C. 4) παρελίφην δὲ καὶ ἡ Εὐγένεια τὸ παιδίον θάλλουσαν.

ἀνάθεμα.

Deissmann's discovery of ἀνάθεμα in the "Biblical Greek" sense, in a source entirely independent of Jewish influence, is a remarkable confirmation of his general thesis. At the end of a heathen curse from Megara, belonging to i/ii A.D., there is a separate line of large letters ANEΘEMA which he (*LAE* p. 92 f.) interprets as = ἀνάθεμα—"curse!" The weakening of the accented α to ε is explained as a vulgar Greek extension of the augment to a derivative (cf. Nägeli p. 49, following Wackernagel). See on this the plentiful material in Hatzidakis *Einleitung*, p. 64 f. The verb occurs three times in the same curse, l. 5 ἀναθεματίζ[ομ]εν αὐτούς, l. 8 ἀναθεματίζ[ομ]εν, and on the back l. 8 f. ἀναθεματίζ[ομ]εν τούτο[υς]. For the complete text, as originally edited by Wunsch, see *IG* III. 2, and also his *Antike Fluchtafeln*, p. 4 ff. Newton (*Essays in Archaeology*, p. 193 f.) describes a number of leaden tablets of about B.C. 150 discovered at Knidos, in a sacred precinct dedicated to Persephone and other deities, which were graven with similar *anathemata*. The person on whom the curse was to fall was always devoted to the vengeance of the two Infernal Goddesses, Demeter and her daughter, "May he or she never find Persephone propitious!" With 1 Cor 16²¹ may be compared the ending of a sepulchral inscription (iv/v A.D.) from Attica, where on any one's interfering with the remains the curse is called down—ἀνάθεμα ἦτω μαρὰν ἀθάν (see *Robertis-Gardner* 387): the meaning

PART I.

of the Aramaic *šmblwn* being wholly unknown, it could be used as a curse—like unknown words in later days! It should be noted that the new meaning "curse" naturally attached itself to the late form ἀνάθεμα rather than to the older ἀνάθημα. Nouns in -μα tended to develop weak root-form by association with those in -σις, which always had it. The noun is MGr: thus ἀνάθεμα ἐστένα, "a curse on you" (Thumb, *Handbook* p. 38).

ἀναθεματίζω.

For the meaning see under ἀνάθεμα. The form may be illustrated by ἐκθεματίζω in P Tebt I. 27¹⁰⁸ (B.C. 113) ἐκθεματισθή, "be proclaimed a defaulter." There is also a simplex in BGU IV. 1127³⁰ (B.C. 18) ἐξίμαι τῷ Εὐαγγέλωι θεματίσαντι ἐπὶ τράπεζαν ἐνθεσμον . . . παραχώρησιν ποιεῖσθαι, *Syll* 329⁵⁶ (i/B.C.), meaning "to deposit."

ἀνάθημα.

See Index to *Syll* III. p. 206, which shows how the old form and the later ἀνάθεμα (like ἀνάθημα and ἀνάδεμα, etc.) lived on side by side. In his index to *OGIS* Dittenberger is content with "ἀνάθημα, ἀναθήματα *passim*." That the alternative lived on in Semitic districts as well as in Greece itself, in the same sense, is well shown in a trilingual inscr.—Latin, Greek and Punic—in G. A. Cooke's *North Semitic Inscriptions*, p. 109 (ii/B.C.), Ἀσκληπιῶ Μηροῦ ἀνάθεμα βωμῶν ζήτησε Κλέων. This answers to *donum dedit* in the Latin, 77J in the Punic.

ἀναίδεια.

OGIS 665¹⁶ (A.D. 48–9) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων associates the original adj. from which ἀναΐδεια comes with another which will illustrate its connotation—audacious "desire to get": cf. Lk 11⁸ and for a slightly different connotation Sir 25²². In P Lond 342¹⁴ (A.D. 185) (= II. p. 174) the adj. is used of a man who proves himself ἀναιδῆς ἐν τῇ κώμῃ by levying contributions on the inhabitants etc.; and for the verb see P Ryl II. 141¹⁹ (A.D. 37) ἀναιδευόμενοι μὴ ἀποδῶναι, "shamelessly refusing to pay" (Edd.).

ἀναίρεισις.

Field (*Notes*, p. 116) remarks that "killing" or "slaying" would be more adequate than "death" (AV, RV) as a rendering. Since even the AV of 2 Macc 5¹³, which he notes, does not make "unto the killing of him" English, we must either keep "death" or substitute "murder," which the tone of ἀναίρω would fairly justify: see *sub voce*.

ἀναιρέω.

The commercial sense of ἀναιρέω seems the commonest. P Lond 1168¹¹ (A.D. 18) (= III. p. 136) ἀντὶ τοῦ τόκου [δῶ] ἀνείρηται, "the interest on what she has borrowed," *ib.* 1164¹⁷ (A.D. 212) (= III. p. 158) ἀνηρησθαι τὸν πωλοῦντα π[αρ]ὰ τοῦ ἀνομένου τὴν συνεφωνημένην πρὸς ἀλλ[ή]λους τιμὴν, BGU IV. 1136² (c. B.C. 11): cf. *ib.* 1135⁶ (*do.*) ἀνείλαν[το]. P Fay 100¹⁹, 26 (A.D. 99) ἀνίρημαι, of "receiving" money: so P Flor I. 1³, 12 (A.D. 153), *ib.* 81⁵ (A.D. 103). In the more general sense of "take up," P Tebt I. 138 (late ii/B.C.) ἀνελόμενος τὴν ἑαυτοῦ μάχαιραν, and the interesting imperial letter, now dated in the time of

Hadrian (*Hermes* xxxvii. p. 84 ff.), BGU I. 140¹⁰ ff. with reference to τ[ο]ύτους, ο[ὗ]ς οἱ γονεῖς αὐτῶν τῷ τῆς στρατείας ἀνελα[ν]το χρόνῳ. For the active cf. P Oxy I. 37⁶ (A.D. 49) (= *Selections*, p. 49), ἀνείλεν ἀπὸ κοπρίας ἀρρηνικὸν σωματίον, "picked up from the dung-heap a male founding": the corresponding passive is used of the same transaction in *ib.* 38⁶ (A.D. 49-50) (= *Selections*, p. 52), δ ἀνείρηται ἀπὸ κοπρίας. The recurrent formula δουλικὸν παιδίον ἀναίρετον ὑποτίθηθαι (as BGU IV. 1107⁹—B.C. 13) shows how technical the term had become: cf. Ac 7²¹. For the meaning "kill," cf. P Amh II. 142⁸ (iv/A.D.) βουλόμενοι ἀναίρησαι με: in *Syll* 929⁴⁶ of a city "destroyed." So also, seemingly, in P Par 68⁶ (Rom.) ἀναιρεθῆναι μέλλω[ν]: the context is fragmentary, but the general subject—an apology for the Jews—makes it probable. The compound ἀνταναίρειν (cf. ἀνταναπληροῦν) occurs frequently in P Tebt I., as 61(δ)²⁴⁴ (B.C. 118-7) [ἀν]ταναίρεισθης, "subtracted." So P Petr III. 76^{iii.1} (ii/B.C.), *ib.* 104⁴ τοῦ ἀνελημμένου, of a farm-holding "confiscated" to the state, BGU III. 776⁷ (i/A.D.).

ἀναίτιος.

Syll 816⁷ ἐγγέαντας αὐτῆς τὸ ἀναίτιον αἶμα ἀδίκως, *ib.* 12⁸ ἵνα ἐγκλικῆς τὸ αἶμα τὸ ἀναίτιον. This interesting inscription, containing phrases from the LXX, is given by Dittenberger as of Jewish or Christian origin. The latter alternative has been rightly excluded, since there is no sign of the NT visible. The prayer is a Jewish prayer for vengeance belonging to the end of the second, or the beginning of the first century B.C. See the full discussion in Deissmann *LAE*, p. 423 ff., and note the remarkably similar but pagan prayer from Alexandria in *Preisigke* 1323 (ii/A.D.).

ἀνακαθίζω.

This term, common in medical writings (Lk 7¹⁵, Ac 9⁴⁰), is found in a Christian letter of iv/A.D., which is full of NT echoes—P Oxy VI. 939²⁶ (= *Selections*, p. 130) ἔδοξεν . . . ἀνεκτότερον ἐσχηκεῖν ἀνακαθεσθῆναι, νοσηλότερον δὲ ὅμως τὸ σωματίον ἔχει, "she seems . . . to be in a more tolerable state, in that she has sat up, but nevertheless she is still in a somewhat sickly state of body." See Hobart, p. 11 f.

ἀνακαινίζω.

See *s.v.* ἀνακαινώω.

ἀνακαινώω

and its noun ἀνακαινώσις have not been traced in any source earlier than Paul, who might very well coin a word of this sort—there is however no proof that he really did so. Nägeli, p. 53, remarks on these and other "new words" of Paul that they answer in formation to that of other Κωνή words, going back to old Greek stems and only combining them afresh. Here the similar ἀνακαινίζω (Heb 6⁶) exists in literature, as does ἀνακαινισίς. Did Paul not know them, so that he had to form words for his purpose, on such an analogy as ἀνανεώω? Or were his words current in a limited district only? Thayer notes that Hermas used ἀνακαινώσις (*Vis.* iii. 8⁹): ἡ ἀ. τῶν πνευμάτων ὑμῶν looks like a reminiscence of Rom 12², and is no warrant for independent use.

ἀνακαλύπτω.

Syll 803⁶² (iii/B.C.) ἐδόκει αὐτοῦ [τὸ ἔσθος ὁ θεός] (Asclepius) ἀγκαλύψαι. P Oxy X. 1297⁹ (iv/A.D.) of a vessel of oil.

ἀνακάμπω.

In connexion with the metaphorical use in Lk 10⁶, we may quote BGU III. 896⁶ (ii/A.D.) πάντα τὰ ἐμὰ ἀνακάμψαι εἰς τὴν προγεγραμμένην θυγατέρα]. For the ordinary sense "return," cf. P Magd 8¹⁰ (iii/B.C.), μετὰ δὲ ταῦτ' ἀνακάμψ[αντός μου]. See also Anz *Subsidia*, p. 314 f.

ἀνάκειμαι.

For the sense *accumbere* (Jn 6¹¹, etc.), which does not seem to be older than the Macedonian period, may be cited BGU I. 344 (ii/iii A.D.), a list of names of οἱ ἀνακείμενοι, and ending γίνονθαι ἄνδρες ἀναγείμενου (!) μῦ. The verb occurs in the more ordinary sense, as passive to ἀνατίθημι, in the great Ephesian inscr., *Syll* 656⁴⁶ (ii/A.D.) ἀνακείσθαι τῇ θεῷ ("be dedicated"), of the month Artemision (so also l. 52). The same meaning appears in *ib.* 827⁴ καθιερωμένων καὶ ἀνακειμένων τῇ Οὐρανίαι Ἀφροδίτῃ (i/B.C.).

ἀνακεφαλαίω

naturally does not figure in our non-literary sources: it belongs to a more cultivated stratum of thought—see its record in Grimm. But the commonness of κεφάλαιον, "sum," total," would make the meaning obvious even to ordinary readers.

ἀνακλίνω.

The NT writers use ἀνακλίεσθαι, "to recline at a table," instead of the classical παρα- and κατα-κλίεσθαι, in a way which suggests that this usage was characteristic of the common speech, though we are unable to illustrate it. Sir W. M. Ramsay has drawn our attention to the fact that in the anti-Christian Society of Tekmoreioi at Pisidian Antioch the President was πρωτανακλίτης, who sits in the chief place at table, and he takes this as an indication that the ritual feast was moulded on the Eucharist. For such imitations as marking the pagan reaction about A.D. 304-13, see his *Pauline and other Studies*, p. 103 ff.

ἀνακόπτω.

P Flor I. 36³ (early iv/A.D.) crimes ὑφ' οὐδενὸς ἄλλου ἀνακόπτεται, but by the punishment of the criminal; a similar connotation probably may be recognised in the fragmentary P Giss I. 87¹⁰ (ii/A.D.) . . . παραγγέλλειν ἀνακοπήναι [. . . , from what the scanty context suggests. So also in P Théad 19¹⁶ (iv/A.D.) δέομαι τῆς σῆς ἀρετῆς] κελύσαι . . . τὴν παιδίαν τῆς γυναικὸς ἀνακοπήναι δι' οὐ εὐδοκίας. The word obviously does not encourage us to approve the few cursives that show it in Gal 5⁷.

ἀνακράζω.

The vernacular character of this compound is sufficiently established by our one citation, BGU IV. 1201¹¹ (ii/A.D.) καὶ ἡμῶν ἀνακράξαντες (for -ων!) εἰς τὴν κόμην πρὸς βοήθην κατεπήδησεν ὁ γυμνασιάρχος κτλ.: the temple of Serapis was on fire, so that the word on this occasion no doubt implies considerable vigour, as we should expect from its record elsewhere.

ἀνακρίνω.

For the judicial sense "examine," as in 1 Cor 9³, cf. *Michel* 409^f. (beginning of iii/B.C.) τοὺς μὲν πλείστους τῶν διαφερομένων ἀνα[κρινά]μενοι πολλάκις ἐφ' αὐτοὺς διέλυον συμφ[ερόντας], *Syll* 512⁴⁰ (ii/B.C.) ἀνακρινάντω δὲ καὶ το[ύ]ς μάρτυρας. The substantive (*q.v.*) is found in the previous line of the latter inscription.

ἀνάκρισις.

See on ἀνακρίνω. In *OGIS* 374 (i/B.C.), which commemorates a certain Papias, a privy councillor and chief physician of Mithradates Eupator, King of Pontus, we find him described as τεταγμένον δὲ καὶ ἐπὶ τῶν ἀνακρίσεων. Dittenberger gives reasons for thinking that "non tam indicem quam inquisitorem hoc significat," one who presided over the examination of men suspected of conspiracy: cf. *Syll* 356³⁸ (B.C. 6), a rescript of Augustus, who says πέπομφα δὲ ὑμῖν καὶ ἀ[ύ]τας τὰς ἀνακρίσεις, the *précis* of a preliminary inquiry, cf. also *Preisigke* 1568 'A. τὸν συγγενῆ καὶ κτλ. καὶ ἐπιστράτηγον καὶ πρὸς ταῖς ἀνακρίσεσι (reign of Energetes II.). The noun occurs again in P Tebt I. 86^{1 ff}. (late ii/B.C.), where a man is described as ὁ πρὸς τα[ῖς] ἀ[να]κρίσεις. In P Lips I. 4¹⁵ (A.D. 293) the word follows ἀπογραφῆ, and Mitteis notes that it occurs in P Lond 251 (A.D. 337-50) (= II. p. 317) likewise in connexion with the purchase of a slave: "since ἀνάκρισις means a preliminary examination (*Voruntersuchung*), one thinks of a trial made before the purchase of the slave." Cf. the use of the word in Ac 25²⁸.

ἀνακύπτω.

P Par 47^{23 ff}. (c. B.C. 153) (= *Selections*, p. 23), a very grandiloquent but ill-spelt letter, will illustrate Lk 21²⁸: οὐκ ἔστι ἀνακύψα (*l. κύψαι*) πόποτε ἐν τῇ Τρικομῆαι ὑπὸ τῆς αἰσχύνῃς, "it is not possible ever to look up again in Tricomia for very shame." It appears also in P Ryl I. 23²³ (iv/A.D.), on omens drawn from twitching—one sort portends that the man "will suffer loss for a time and will emerge again from his troubles" (Ed.—ἐκ τῶν κακῶν ἀνακύψει).

ἀναλαμβάνω.

Syll 329⁴⁹ (i/B.C.) ἀναλαβόντας τὰ ὄπλα, "taking up," literally. P Tebt II. 296^{4, 15} (A.D. 123) has the verb twice = "receive." *OGIS* 383¹³⁵ (see under ἀνάληψις) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων, uses it for the first investiture (with the sacred thread of Parsism, presumably: cf. on this inscr. the Hibbert Lectures, 1912, pp. 106-8). PSI 74^{5 ff}. (iii/A.D.) ἀξίω ἀναλαβόντας παρ' ἐμοῦ τὴν ὁμολογίαν ὑπογεγραμμένην. In P Lille I. 14⁵ (B.C. 243-2) ἀνάλαβε δ' [οὖν] αὐτοῦ τὸν κληρὸν εἰς τὸ βασιλικόν, and P Oxy III. 471⁹⁰ (ii/A.D.) τὴν οὐσίαν αὐτοῦ . . . ἀνάλημ-φθῆναι (μ. erased) κελεύεις, the verb has the meaning "confiscate": so *Perg* I. 249²⁴ (*af. Schweizer Perg* p. 203). In P Oxy VI. 899⁹⁷ (A.D. 200) φ̄ ἀνελημπτὰ ἐπιστολὴ τοῦ κρα[τίστου] δι[ο]ικητοῦ, the editors translate "to which is joined a letter of his highness the dioecetes," and quote *ib.* 985 and BGU I. 168²⁴ τοῖς ὑπομήμασι ἀνελημφθη. The participle τὰ ἀνελημμένα = "obligations" is found P Oxy IV. 707^{25, 35} (c. A.D. 136). Cf. the phrase ἔρανον ἄ., in BGU IV. 1165¹⁵ (B.C. 19), φ̄ ἀν[δ]ραγαγ[ῆ] κατὰ συν[γ]ραφήν

ἐράγω. P Lond 905 (ii/A.D.) (= III. p. 219) has ἀνάλημ-φθῆναι and the noun ἀναλήμπτες in a very illiterate document. "Repeat," of an advocate setting forth his case, is the meaning in P Tor I. 1^{vi, 20} (B.C. 116) (= *Chrest.* II. p. 36) ἀναλαβὼν ἐξ ὧν παρέκειτο ὁ Ἑρμίας "repetens quae Hermias protulit" (Peyron). The Biblical use of "take up" for an ascension into heaven is naturally not paralleled in our sources: for exx. in Jewish writings see Charles's note on *Apoc. of Baruch*, p. 73.

ἀνάλημψις.

P Tebt II. 296¹⁹ (A.D. 123) is the receipt for money paid for a priestly office, ἐξ ἀναλ(ήψεως) ἐν αὐτῷ "as payable by himself" (Edd.): cf. reference to this document under the verb. It means "entertainment" (*sc.* one form of "reception") in *Syll* 418³⁰ (iii/A.D.), ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν καὶ ἕτερα πλείστα εἰς ἀνάλημψιν αὐτῶν ἀνε ἀργυρίου χορηγεῖν. P Oxy VI. 986ⁱⁱⁱ. (early ii/A.D.) αὐλὴ δηλ(ωθεῖσα) ἐπικεκρατήσθαι πρὸ τῆς ἀναλήψεως ὑπὸ Πιτεσοῦχου. *OGIS* 383¹⁰²—the inscription of Antiochus I. of Commagene (i/B.C.)—ὑπὲρ ἀναλήψεως διαδήματος, his coronation: see also the verb above. The substantive follows the verb's wide range of meaning, which we have only partially illustrated, as needless for the NT. Dr Charles (*l.c.* above) quotes Ryle and James as claiming *Pss. Sol.* 4²⁰ to be the earliest instance of its use (as in Lk 9⁶¹) for "ascension" into heaven.

ἀναλίσκω.

P Flor II. 212⁴ (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθε τοσαῦτα λήμματα ἀναλίσκων ὡς μὴ ἔχειν σε ἀρτά[β]ην μιαν λωτινοῦ. P Eleph 5²² οἴνου ἀνηλώθησαν κ(εραμῖα) μῶ, P Par 49¹⁹ (B.C. 164-58) μηδὲ ἀναλίσκειν χαλκοῦς, etc. Notice ἀναλουμένων in the same sense, P Lond 1177¹¹ (B.C. 113) (= III. p. 181). P Grenf II. 77¹⁵ (iii/iv A.D.) (= *Selections*, p. 121) φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended." P Oxy I. 58²⁰ (A.D. 288) τὰ μάταια ἀναλώματα π[α]ύσεται, "useless expense will be stopped," with reference to a proposed reduction in the number of treasury officials. The noun ἀνάλωμα (often ἀνήλωμα), which does not happen to occur in NT, is exceedingly common. The verb is an early compound of *ἄλίσκωμαι*, whose simplex survives in the passive ἀλίσκομαι: the *ā* is due to contraction of *-αφα-* after loss of digamma. The meaning *destroy* is therefore parallel with ἀναιρέω. Note aor. ἀνάλωσα P Oxy X. 1295³ (ii/iii A.D.).

ἀναλογία.

A iii/A.D. citation may be made from P Flor I. 50⁹¹ κατ[ὰ] τὸ ἡμισυ κατ' ἀναλογίαν τῶν φουνίκων (once πρὸς ἄ.), "proportionately." The verb is found in P Amh II. 64¹³ (A.D. 107) μὴ ἀναλογούντας τὴν ἐ[πι]μέλειαν, which the editors translate "incapable of doing their duties." For adjective see P Amh II. 85^{17 f}. (A.D. 78) παραδεχθήσεται ἡμῖν—ἀπὸ τοῦ προκειμένου φόρου κατὰ τὸ ἀνάλογον, "a proportionate allowance shall be made to us from the afore-said rent" (Edd.): so in *Syll* 329⁸¹ (B.C. 86), and (without τὸ) P Ryl II. 99⁷ (iii/A.D.). Cf. *Syll* 371¹² (i/A.D.) ἀνάλογον πεποίηται τὴν ἐπιδημίαν τῇ . . . σεμνότητι. It is open to us to write τὸ ἀνά λόγον (Aristotle, etc.), as the editors do in P Ryl II. 154³⁹ (A.D. 66) κατὰ τὸ ἄ. λ. τῶν μ[η]νῶν.

The adjective is only in the first stages of evolution: see LS. The adverb is found in the modern sense "analogously" in Wisd 13^ε.

ἀναλογίζομαι.

P Tor I. 1 v. 30 (B.C. 116) (= *Chrest.* II. p. 35) καὶ ἔφη, ἀναλογιζόμενον τῶν χρόνων, ἀπὸ μὲν τοῦ Ἐπιφάνους ἑτῶν κδ κτλ., "told off," "reckoned up." This arithmetical sense—cf. λόγος = "a/c"—is the oldest for the whole group, and it would seem that the metaphor was conscious even when the use was widened. So in Heb 12⁸ ἀναλογισασθε immediately follows the reference to the "balancing," as it were, of the προκειμένη χαρά against the tremendous cost. Cf. the simplex in Phil 4⁸, where we are bidden to "count over" our spiritual treasure.

ἀναλύω.

For the intransitive meaning "depart" (Polybius and later), cf. P Tor I. 1¹¹. 16 (B.C. 116) (= *Chrest.* II. p. 32) ἐγὼ δὲ ἐφ' ἱκανὰς ἡμέρας καταφθαρεῖς ἠγαγκάσθη, τῶν ἀνθρώπων μὴ ἐρχομένων εἰς τὰς χεῖρας, ἀναλύσαι εἰς τὸ τεταγμένον, "demandatam mihi stationem repetere" (Peyron, and so Mitteis). Closely parallel is the contemporary P Par 15²⁰ (B.C. 120) οἰομένων ἐφ' ἱκανὸν χρόνον καταφθαρέντα με ἐντεύθεν ἀναλύσειν. So *ib.* 22²⁰ (ii/B.C.) ἀποσυλήσας ἡμᾶς ἀνέλυσε, P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μετὰ κραυγῆς τε διαστελλομένου μεθ' ἡσύχ(ας ἀναλύειν. In a Ptolemaic papyrus published by Grenfell-Hunt in *Archiv* i. p. 59 ff. we find λύσαντες ἐκχρήματα θ ἀνέλυσαν, where the editors note that ἀνέλυσαν may = "they returned" (cf. Lk 12⁸⁶) or may refer to the preceding βασιλικὸν χάμα, "they destroyed it." For the meaning "die" Nägeli, p. 34, cites the memorial inscription *IGSI* 1794² (Rom.) καὶ πῶς μοι βεβίωται καὶ πῶς ἀνέλυσα μαθήσ(η), cf. *ib.* 159 ἀναλύειν τὸν βίον.

ἀναμάρτητος.

For ἀ.—="sinless," as in Jn 8⁷, cf. Musonius, p. 61⁶, where it is laid down—μηδένα ἀπαιτεῖσθαι εἶναι ἀναμάρτητον, ὅστις ἀρετὴν μὴ ἐξέμαθεν, ἐπειπερ ἀρετὴ μόνη ποιεῖ μὴ ἀμαρτάνειν ἐν βίῳ. See also Aristeas 252 (*bis*).

ἀναμένω

occurs several times in the Alexandrian papyri of the reign of Augustus, collected in BGU IV. Thus 1151³⁶ (B.C. 13) μὴ ἀναμείναντας τὸν μεμερισμ(όνον) αὐτοῖς χρό(νον) μέχρι τοῦ ἐκτίσαι τὸ ὄλον κεφάλ(αιον), and in almost the same terms 1053¹. 33 (*id.*), 1055²⁰ (*id.*), 1156¹⁸ (B.C. 15), 1167⁶⁴ (B.C. 12), of debtors who are to pay up without "waiting for" the time allowed them. The word is MGr.

ἀναμνησκω.

Syll 256²⁸ (ii/B.C.) ἀναμμ[η]σκόμοι πατρίων. P Grenf I. 1¹. 2 (ii/B.C.—literary) ὁδὸν με ἔχει ὅταν ἀναμνησθῶ ὡς κτλ.: so also in 1²² μάλνομ' ὅταν ἀναμ[η]σθῶμ' εἰ μονοκοιτήσω—for the form see Maysers *Gr.* p. 383.

ἀνάμνησις.

In the Magnesian inscr. *Syll* 929¹⁰⁸ (ii/B.C.), unfortunately in this part exceedingly imperfect, we have . . .](σ)λας καὶ μέχρι τοῦ συστάντος ἐν Κρήτη πολέμου, ὧν ἀνάμνησ(ιν) . . .] (ἐπ)οι(οὖν)το [. . .

ἀνανεόω

occurs very frequently in *Syll* and *OGIS*: its record as an Attic word is noted by Schlageter, p. 25. Nearest to Eph 4²³ is *Syll* 722¹³ (later than B.C. 167—from Cnossus, in dialect) ὁμοίως δὲ καὶ τὰν εὐνοίαν ἂν ἔχει πορτί (i. e. πρὸς) τὰν πόλιν ἀνανεώμενος αὐτῶς (i. αὐτός Ed.) τὰν προγονικὰν ἀρετὰν δι' ἐγγράφω ἐπ[έ]δειξε. So *ib.* 481¹⁰ (iii/ii B.C.) τὰ τε ἐξ ἀρχῆ[s] οἰκεία ὑπάρ[χ]οντα Σελευκεῦσι]ν ἐκ προγόνων ἀνε[γ]νώσατο, *ib.* 654⁸. f. (? ii/B.C.) διότι ἂ πόλις τῶν Ἑρμιονέων ἀνανεοῦται τε τὰν συγγένειαν καὶ φιλίαν κτλ., *OGIS* 90⁸⁵ (Rosetta stone, B.C. 196) προσπυθνομένους τε τὰ τῶν [ε]βρών τιμώτατα ἀνανεοῦτο ἐπὶ τῆς ἑαυτοῦ βασιλείας ὡς καθήκει. The substantive may be quoted from papyri. Thus P Oxy II. 274²⁰ (A.D. 89-97) Σαραπίων τέτακται τ[ε] [λος] ἀνανεώ[σ]εως τῆς προκειμένης ὑποθήκης, the charge for a renewal of a mortgage, P Strass I. 52⁷ (A.D. 151) μὴ προσδεομένοις ἀναγε[ώ]σεως, and similarly P Flor I. 1⁶ (A.D. 153), and *ib.* 81¹¹ (A.D. 103): cf. also P Magd 31⁷. 12 (B.C. 217). The word seems to be confined to legal phraseology.

ἀναντίρητος.

So spelt in *OGIS* 335¹³⁸ (Pergamon, ii/i B.C.), with the meaning "beyond possibility of dispute," as in Ac 19⁸⁶. Grimm notes that the word begins in Polybius, where the active sense of Ac 10²⁰ is also paralleled: so in xxiii. 8¹¹, where Schweighäuser renders "summo cunctorum consensu."

ἀνάξιος.

P Strass I. 5⁸ (A.D. 262), ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῖν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτης παθῶν. Cf. also Aristeas 217 ἡρώτα δέ, πῶς ἂν μηδὲν ἀνάξιον ἑαυτῶν πρᾶσσομεν. The word survives in MGr = "incapable."

ἀνάπαυσις.

In P Flor I. 57⁶⁶ (A.D. 223-5) a septuagenarian pleads for "relief" (ἀναπαύσεως) from public duties (λειτουργίαι); and in BGU I. 180⁵ (ii/iii A.D.) we read of the πεντ[α]ετη χρό[ν]ον ἀνα[παύσε]ως accorded to veterans μετὰ τ[ῆ]ν ἀπό[λ]υσιν from military service. As will be seen from the record of the verb below, the essential idea is that of a respite, or temporary rest as a preparation for future toil, which Lightfoot (on Philem⁷) finds in ἀναπαύω. This brings out all the better the differentia of κατάπαυσις in Heb 4, the Sabbath followed by no weekday.

ἀναπαύω.

The verb is a technical term of agriculture in P Tebt I. 105²³ (B.C. 103), to rest land by sowing light crops upon it. Cf. P Lond 314¹⁵. f. (A.D. 149) (= II. p. 189 f.), σπείρων . . . ἀρ[σ]ούρας δύο ἀπὸ νότου ἀναπαύμεσι γέ[νε]σι, P Amh II. 91¹⁶ (A.D. 159) γένεσι ἀναπαύματος, "with light crops" (Edd.), and the full discussion by Wilcken *Archiv* i. p. 157 f. Land thus rested was ἐν ἀναπαύματι, P Tebt I. 72²⁸⁹ (B.C. 114-3), P Lond 1223⁸ (A.D. 121) (= III. p. 139), or could be called ἀνάπαυμα itself, as P Fay 112⁴ (A.D. 99) [τὰ] ἀναπαύματα ὑπόσχεσον, "hoe the fallows" (Edd.). A wider use may be seen in P Oxy VIII. 1121¹² (A.D. 295), with the "temporary" connotation gone: ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσαμένης ἀδιάθετου, "a few days ago she died intestate" (Edd.) So in

Preisighe 1205, upon a mummy, ἐν Ἀλεξανδρείᾳ ἀναπαυσάμενος, and *ib.* 609, 611, two "R.I.P." Christian gravestones—κ(ίρι)ε, ἀνάπα[υ]σον [? τὴν ψυχὴν τοῦ δούλου σου, or the like], followed by date of death, and Ἀθ(α)νασία, ἀναπαύ[υ]σου. The date of these instances saves us from the necessity of reconsidering Lightfoot's definition for NT times.

ἀναπέιθω.

This verb = "persuadendo excitare, sollicitare," which in the NT is found only in Ac 18¹³, is well illustrated by P Magd 14^{3f}. (B.C. 221) where a father lodges a complaint against a courtesan who had induced his son to sign a bill in her favour for 1000 drachmas—*παραστησαμένη γὰρ τινὰς [τῶν παρ'] αὐτῆς, ἀνέπεισεν τὸν υἱὸν μου . . . συγγράψασθαι αὐτῆι κτλ.* So P Oxy X. 1295¹⁰ (ii/iii A.D.). The sense of evil persuasion equally underlies the use in LXX Jer 36 (29)⁸, 1 Macc 1¹¹. In P Ryl II. 114⁸ (c. A.D. 280) the *nuance* is weaker, but survives in the complaining tone of the aggrieved widow who writes Συρίων . . . ἀναπίσας τὸν ἀνδρα Γανίδα ὀνόματι ποιμῆνιν αὐτοῦ τὰ πρόβατα, "persuaded my husband G. to pasture his flock" (Edd.).

ἀναπέμπω.

To Deissmann's examples of this word (*BS* p. 229) = "remittere," "to send up to a higher authority," as in Lk 23⁷, Ac 25²¹, add P Hib I. 57¹ (B.C. 247), *Syll* 177^{51,107} (end of iii/B.C.), *OGIS* 194²⁸ (i/B.C.), *ib.* 329⁵¹ (ii/B.C.). *Priene* 111¹⁴⁷ (i/B.C.) *περὶ ὧν ὁ στρατηγὸς Δεύκιος Δε[υκ]κλιος ἔγραψεν* καὶ ἀνέπεμψεν [πρὸς τὴν σ]ύγκλητον, P Tebt I. 7⁷ (B.C. 114), *ib.* II. 287⁸ (A.D. 161-9) ἐνέτυχον τῷ ἡγεμόνι καὶ ἀνέπεμψεν αὐτοὺς ἐπὶ Κρασσὸν τὸν κράτιστον [ἐπιστράτη]γον, "they appealed to the prefect, who referred them to his highness the epistrategus Crassus" (Edd.), *ib.* 594 (iii/A.D.) a warrant for arrest, *al.* Similarly the phrase ἐξ ἀναπομπῆς is used of the "delegation" of a case from one authority to another, e.g. BGU I. 19² (A.D. 135), CPR 18² (A.D. 124): see further *Archiv* iii. p. 74. For the alternative meaning "to send back" (Lk 23¹⁶, Philm¹²). Cf. P Par 13²² (B.C. 157) οὐκ ἀναπέμψαντες τὴν φερνήν, P Oxy VII. 1032⁵⁰ (A.D. 162) ἀνέπεμψεν καὶ τοῦτο ἐπὶ σε.

ἀναπίπτω.

For the later meaning "lie down," "recline," of which there is no instance in Attic Greek (Rutherford *NP* p. 294), see P Par 51^{4ff}. (B.C. 160) (= *Selections* p. 19), ἀναπίπτωμαι ἐπ' ἀχυρον . . . ἀναπίπτει καὶ αὐτός. (On the irregular voice, see *Proleg.* p. 159). Cf. LXX Gen 49⁹ ἀναπεσὼν ἐκουμήθησ ὡς λέων: see *Anz Subsidiā*, p. 301f.

ἀναπληρόω.

OGIS 56⁴⁰ (B.C. 238) ὅπως ἅπαντες εἰδῶσιν διότι τὸ ἐνλείπον πρότερον (as to the calendar) διορθῶσθαι καὶ ἀναπληρῶσθαι συμβέβηκεν διὰ τῶν Εὐεργετῶν θεῶν: the first word describes *correction*, the second *intercalation*. On P Par 62^{v.3} (ii/B.C.) τοῖς δ' ἀναπληρῶσουσιν τὰς ὁγὰς δοθήσεται ὀψώνια, ἐάνπερ ἐκπληρῶσουσιν κτλ., "those who complete the contracts," see Wilcken *Ostr.* i. p. 532f., who explains the ὀψώνια (against Grenfell) as a commission of 10%. The noun occurs in P Lond 890⁴ (B.C. 6) (= III. p. 168) εἰς ἀναπλήρωσιν τιμῆς, and the verb in *Syll* 510⁸² (ii/B.C.) τὸ γενόμενον διάπτωμα ἀναπληροῦσασαν: cf. P Petr III.

54 (a) (3)⁴ (Philadelphus) ἀναπληροῦσασα[ν], but with a hiatus both before and after. In P Lille I. 8¹⁴ (iii/B.C.) a petitioner demands the restoration of certain cattle that had been taken from him, that he may "make up" his rent—ὅπως δύνωμαι ἀναπληροῦν τὰ ἐ[κ]φόρια τῆς γῆς. P Giss I. 48⁸⁰ (A.D. 203) ἴν' εἰδῆτε καὶ ἕκαστος τὰ ἴδια μέρη ἀναπληρῶσει seems from the context to have the same meaning ("pay"), though a more general sense is also possible. The same formula is found in *Chrest.* I. 52⁸ (A.D. 194). The meaning "fulfil" may be seen in P Oxy VIII. 1121¹¹ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γέινεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα.

ἀνάπτω.

P Giss I. 3⁸ (meant to be literary—A.D. 117) τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν. P Leid W^{xv.35} (occult) ἀνάψας τὸ βομῶν (l. τὸν βομῶν). (MGr ἀνάφτω.)

ἀνασειώ.

P Tebt I. 28²⁰ (c. B.C. 114) ὑπ' αὐτ[ῶν] τοῦτων ἀνασιόμνοι εὐμαρεστέρ[α]ν ἀσχολ[ί]αν, "may be thereby incited to make easier for us the performance of our duty" (Edd.), *i. e.* to the Government—a curious contrast to the normal connotation of the verb, as in Mk 15¹¹, Lk 23⁵. For the literal meaning see *Syll* 789⁸⁸ (iv/B.C.) ὁ δ' ἐπ[ί]σ[τ]ά[τ]η[ς] ἀνασεύσας τ[ῆ]ν ὕδριαν τὴν χαλκὴν ἐλκέτω τὸν κατ[έ]τ[ε]ρον ἐκάτερον ἐμ μέρει.

ἀνασκευάζω.

P Oxy IV. 745⁵ (c. A.D. 1) μ[ὴ] . . . πάλιν ἑατοὺς ἀνασκευάζωμε[ν] μὴ οὐσης χρέας, "and we go bankrupt again without any necessity" (Edd.). This really involves the meaning "subvert" found in Ac 15²⁴, drawn from the military sense, "to plunder," "dismantle" a town. Vettius Valens has the word twice: p. 212²⁰, ἐὰν δόξη τις ἐν αὐταῖς ταῖς ἡμέραις ἐκπλοκὴν τινα πεποιηκέαι πράγματός τινος, ἀνασκευασθήσεται καὶ ἐπιτάραχον γενήσεται καὶ ἐπιζήμιον ἢ εὐκαθαίρετον καὶ προσκοπτικόν, and 283²⁸ τῷ δὲ λθ' ἔτει τοῦ πράγματος ἀνασκευασθέντος διὰ τὴν προὔπαρχουσαν ἔχθραν εἰς νήσον κατεδικάσθη. Kroll (*Index s.v.*) makes it here "t. t. iudiciorum," the "reversal" of a judgement presumably. The noun (p. 228²⁷) ἀνασκευασμοὺς τηκτῶν πραγμάτων does not look technical—"upset" would seem to represent it, as in the phrase ἀνασκευαὶ πραγμάτων (four times).

ἀνασπάω.

In P Tebt II. 420²⁵ (iii/A.D.) ἀνασπασθῆ is used with regard to the "pulling up" (?) of barley, with which the editors compare BGU III. 1041⁸ (ii/A.D.) ἐτι δὲ καὶ ἀνασπασθῆ σου ἢ κριθῆ ἀρτ[ί]β[ι]αι ἰε: we may add P Flor II. 235⁵ (A.D. 266) ἀνασπῶντι πυρόν.

ἀνάστασις.

The verb is frequent in inscriptions with the sense "erection" of a monument, see *Syll* 324⁸, 342⁴⁸ (both i/B.C.), *C. and B.* ii. p. 637 (A.D. 70-80), *IM Ae* iii. 478, 479, 481 (all ii/A.D.), *Magn* 179^{28 f}, 193²⁵, and for the verb *Syll* 656⁷¹, 686⁴⁵ (both ii/A.D.), *al.* So still in A.D. 215, BGU I. 362^{vii.3} (= *Chrest.* I. p. 128) ὑπὲρ ἀνα[σ]τάσεως the "setting up" of a statue of Severus, and probably *ib.* IV. 1028⁸ (ii/A.D.) ὀλκῆς μνημόν

δ πρὸς ἀ[νά]στασιν [. . .], but the context is not clear. The narrative of Ac 17 (see v. 32) prepares us for the total novelty of the meaning "resurrection": it was a perfectly natural use of the word, but the idea itself was new. We find this meaning in *C. and B.* no. 23 (= *Cagnat* IV. 743, Alexander Severus), where an Epicurean Jew of Eumeneia in Phrygia begins to tell us what he thought of οἱ δὲ δ[ε]λαῖοι πάντ[ε]ς εἰς ἀ[νά]στασιν [. . .] (βλέποντες or the like): see Ramsay's interesting notes.

ἀναστατόω.

"Nowhere in profane authors," says Grinm. Its place in the vernacular is proved, however, with singular decisiveness by a private letter almost contemporary with the Biblical citations. BGU IV. 1079²⁰ (A.D. 41) (= *Selections*, p. 40), μὴ ἴνα ἀναστατόωσῃς ἡμᾶς, "do not drive us out," and later by the boy's letter, P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103) ἀναστατοῖ με ἄρρον (*l. ἄρον*) αὐτόν, "he quite upsets me—off with him": cf. also P Strass I. 5¹⁰ (A.D. 262) ἀνάσ[τατον] τὸν πρ[ε]σβύτην π[ε]ποίητα[ι]—a reversion to the classical locution.

ἀναστρέφομαι.

The old meaning "revert" may be seen in P Tebt I. 25¹⁸ (B.C. 117) ἀνεστραμμένως δαικεκθέντες (*l. διενεχ-*), "per-versely." Deissmann (*BS* pp. 88, 194) has shown that for the meaning "behave," which Grimm compared with the moral signification of 𐤒𐤓𐤕 "walk," it is unnecessary to postulate Semitic influence. As his examples are all from Pergamon, we may add others to show that it was no local peculiarity. *OGIS* 48⁹ (iii/B.C.) ὀρῶντές τινος τῶν πολιτῶν [μ]ὴ ὀρθῶς ἀναστρέφ[ε]σθαι καὶ θόρυβον οὐ τὸν τυχόντα παρέχ[ον]τας is from Egypt, and *Syll* 521⁹⁵ (B.C. 100) τοῖς καλῶς καὶ εὐσεβῶς ἀναστραφείσιν is from Athens. In *JBL* xvii. ii. p. 136 Hatch cites the following instances from the *Proceedings of the American School of Classical Studies at Athens*, iii. 73 (Dulgerler, ancient Artanada, in Cilicia, Imperial period) ἀγνῶς ἀναστραφέντα, iii. 423 (Kara Baulo in Pisidia, probably Imperial) ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσημῶς. Cf. also *Priene* 108²³³ (after B.C. 129) τῆι πόλει(ν) συμφερόντως ἀνεστράφη, *ib.* 115⁵ (i/B.C.) ἀναστρέφόμενος ἐν πᾶσιν φιλ[ανθρώπως], P Amh II. 131¹¹ (early ii/A.D.) has ἀ. περὶ in the sense "attend to": cf. P Gen I. 6⁸ (A.D. 146), ἀναστ[ρα]φέντος μου περὶ τὴν τούτων ἀπαίτησιν. P Fay 12⁷ (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[έ]στου ἀναστρεφόμενων, "being of the less reputable class" (Edd.). In P Oxy II. 237^{vii. 23} (A.D. 186) μεταπαθῶς ἀναστραφ[έν]τα is translated "being sympathetically disposed," *ib.* VI. 907¹⁷ (A.D. 276) πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφείσῃ is "who has conducted herself becomingly in our married life" (Edd.), and *ib.* I. 71^{ii. 12} (A.D. 303) μὴ ὀρθῶς ἀναστραφέντες is "behaved dishonestly," P Lond 358¹² (c. A.D. 150) (= II. p. 172) αὐθάδως ἀναστραφέντων. Instances can be multiplied. Vettius Valens (see Kroll's Index) has the verb in this sense in the active, as well as in the middle.

ἀναστροφή.

The somewhat formal use of ἀ., with the meaning "behaviour, conduct," is not balanced by occurrences in colloquial papyri: an edict of Caracalla (A.D. 215) has the word—ἐτι τε

καὶ ζω[ῆ] δεικνύει ἐναντία ἐξῆ ἀπὸ ἀναστροφῆς [πο]λιτικῆς εἶναι ἀγροίκους Α[ἰ]γυπτίους (P Giss I. 40^{11. 25}). Br E. L. Hicks's pioneer paper in *CR* i. (1887), p. 6, drew attention to the inscriptional use of the term: he noted the frequency of its association with words like πάροικοι and παρεπίδημοι, a curious parallel to I Pet 2^{11 f}. Kalker *Quaest.*, p. 301 says "apud Polybium primum accipit notionem *se gerendi*," quoting iv. 82¹ κατὰ τ. λοιπὴν ἀ. τεθναμασμένος, and referring to three inscr. with ἀ. ποιέσθαι. This last phrase however occurs in five Doric inscr. of ii/B.C., to look no further than *Syll* (314²⁴, 654¹⁸, 663⁸, 718⁴, 927²¹), as well as in the Attic inscr. cited by Kalker (*l.c.*) (*CIA* 477^{b 12}); so that we may safely assume that the locution had become widely current in the Κοινή before Polybius used it. Apart from ἀ. ποιέσθαι as a periphrasis for ἀναστρέφεισθαι, we can quote *Syll* 491⁶ κατὰ τε τῶν ἐμπειρίαν καὶ τῶν ἄλλαν ἀναστροφάν, and 663¹⁴ ἀ. ἔχων (as in I Pet 1¹²)—both ii/B.C. The Index to *OGIS* has "ἀναστροφή—*passim*." In view of this frequency, and the plentiful record of ἀναστρέφεισθαι, the absence of the noun from papyri is rather marked. It may only mean that it was not current in Egypt.

ἀνατάσσομαι.

The only passage from profane literature which has as yet been cited for this verb, Plut. *Moral.* 968 CD, where an elephant is described as "rehearsing" by moonlight certain tricks it had been taught (πρὸς τὴν σελήνην ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν), makes it probable that it is to be understood = "bring together," "repeat from memory" in Lk 1¹: see Blass *Philology of the Gospels*, p. 14 ff., and cf. *ExpT* xviii. p. 396. In *OGIS* 213²⁴ (iv/iii. B.C.) the hitherto unknown substantive ἀνατάκται is found as the designation of certain magistrates at Miletus, whom Dittenberger gathers to have been charged with disbursements to the authorities for their several public works.

ἀνατέλλω.

Michel 466¹⁰ (iii/B.C.) ἅμα τῷ ἡλίῳ [ἀν]ατέλλοντι, "at daybreak." It is curious that the astrologer Vettius Valens has no instance of the verb, though he uses its derivatives freely. It survives in MGr. The cpd ἐπανατέλλω occurs in some would-be verse on the wall of a sepulchral vault at Ramleh, age of the Antonines: *Preisigke* 2134—

Ἄστηρ οὐράνιος ὁ ἐπὶ ἀστέρῳ ἐπανατέλλω
ἰσπάσθη.

ἀνατίθημι.

Note the perfect active ἀνατέθηκα in *Syll* 604¹⁰ (Pergamon, end of iii/B.C.). This is a later example of what is now known to be the classical form of the perfect of τίθημι, which only in the Hellenistic age was replaced by τέθεικα. The late sense "impart," "communicate," with a view to consultation, found in the two NT occurrences of the word (Ac 25¹⁴, Gal 2²; cf. 2 Macc 3⁹) seems to appear in P Par 69^{n. 23} (A.D. 233) ἀναθέμενοι τὸ πρᾶγμα ἀκ[εραῖον]. In P Strass I. 41⁷ (A.D. 250) ὡστε οὐκ ἀν ἔχοι ἀναθεσθαι τὴν δίκην [εν εἰς ἑτέραν ἡμέραν] the verb = "postpone." The active = "dedicate" occurs everywhere.

ἀνατολή.

For the use of the plural to denote "the east," found unambiguously in Mt 2¹ (cf. 8¹¹, 24²⁷, Lk 13²⁹), we can

quote the new parchment from Media, presumably the home of these Magi, P Saïd Khan 2^{a.8} (B.C. 22), where we read θρια καὶ γενεῖναι ἀπὸ τῶν ἀνατολῶν. Cf. also the Alexandrian sundial inscription in *Preisigke* 358² (iii/B.C.) περιφερειῶν τῶν ἐφεξῆς τῶν διατεινουσῶν ἀπ' ἀνατολῶν ἐπὶ δύσεις. For the same phrase without the ellipse, as in Rev 7^A ἀπὸ ἀνατολῶν ἡλίου, cf. *OGIS* 225⁴⁰ (iii/B.C.) ἀπὸ ἡλίου ἀνατολῶν. For the singular in the same sense see *OGIS* 199³² (i/A.D.), where ἀπὸ ἀνατολῆς is opposed to ἀπὸ δύσεως, and *Syll* 740²⁵ (A.D. 212) ᾧ γέγον[ε]ς [ἀπ]ὸ μὲν ἀνατολῆς [οἰ] Ἐπαφρᾶ κληρῖνομοι. The more literal sense—which seems probable in Mt 2^{a.9}, from the otherwise motiveless substitution of sing. for plural—appears in the calendar of P Hib I. 27⁴⁵ (B.C. 301–240) πρὸς τὰς δόσεις (i. δύσεις) καὶ ἀ[να]τολὰς τῶν ἄστρω[ν], and in P Tebt II. 276³⁸ (ii/iii A.D.) [ἐν τῇ] ἐλῶα ἀνατολῇ, the heliacal rising of Venus. Time, instead of point of compass, is indicated in P Oxy IV. 725¹² (A.D. 183) ἀπὸ ἀν[α]τολῆς ἡ[λίου] μέχρι δύσεως, P Ryl I. 27⁶³ (astronomical—iii/A.D.) μετὰ ᾧ ὥραν ἔγγιστα τῆς τοῦ (ἡλίου) ἀνα[το]λῆς, “1 hr. approximately after sunrise” (Ed.). Similarly in BGU IV. 1021¹³ (iii/A.D.) where, in apprenticing a slave to a hairdresser for instructions, his master undertakes to produce him daily ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως τρεφόμενον καὶ ἰμ[α]τιζόμενον. A nearly identical phrase in the “shorter conclusion” of Mark presumably has the other meaning—αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερόν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. In MGr it means either “east” or “Asia Minor.”

ἀνατρέπω.

With Tit 1¹¹ οἵτινες ἔλους οἴκους ἀνατρέπουσιν διδάσκοντες ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν, we may compare P Par 63^{ix.36} (ii/B.C.) τῆς πατρικῆς οἰκίας . . . ἐτι ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας. The literal meaning is found in P Oxy I. 69² (A.D. 190) φέρουσαν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, “they broke down (a door) leading into the public street,” and *Syll* 891⁹ (ii/A.D.) εἰς γῆν ἀνατρέψει: the inscription quotes the LXX, but is pagan. For the subst. see P Oxy VI. 902¹¹ (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν . . . περιέστην, “I have been reduced to complete ruin” (Edd.).

ἀναφαίνω.

The verb occurs in the interesting Christian letter, P Oxy VI. 939³ (iv/A.D.) θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν: cf. Lk 19¹¹ παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. From iii/A.D. comes the *defixio* in Wunsch *AF*, no. 4³⁷, τὸν μονογενῆ, τὸν ἐξ αὐτοῦ ἀναφανέντα, of a god who receives the names Ωη Ἰάω εσηφ.

ἀναφάλαντος.

This LXX word (Lev 13⁴¹) in the sense of “bald on the forehead” frequently recurs in personal descriptions in Ptolemaic wills, e. g. P Petr I. 20(1)¹⁰ (B.C. 225) θ]ρ]ε ἀναφάλανθος.

ἀναφέρω.

With reference to the use of this verb in I Pet 2²⁴, Deissmann has argued (*BS* p. 88 ff.) that the writer may have had in view the forensic usage to denote the imposing

of the debts of another upon a third, in order to free the former from payment: he compares P Petr I. 16(2)⁴⁰ (B.C. 237) περὶ δὲ ὧν ἀντιλέγω ἀναφερομέν[ων εἰς ἐμὲ] ὀφειλημάτων κριθήσομαι ἐπ' Ἀσκληπιάδου, “as to the debts laid upon (or against) one, against which I protest, I shall let myself be judged by Asclepiades.” Any direct suggestion of substitution or expiation would thus be foreign to the Petrine passage, the writer's thought being simply that the sins of men were removed from them, and laid upon the cross. On *Syll* 813¹¹ ἀνελέγκα[τ]ι αὐτὸς παρὰ Διάμιατρα (sc. garments deposited with some one who refused to return them), Dittenberger suggests somewhat doubtfully that the objects are, as it were, brought to the goddess as evidence of the wrong done. The meaning would then be closely akin to that in P Petr II. 38 (b)⁵ ὅπως ἀνελέγκωμεν ἐπὶ Θεογένην, “that we may report it to Theogenes,” *ib.* III. 46 (1)⁸ ἕως ἂν ἐπὶ τὸν διοικητὴν ἀνελέγκωμεν, 104⁵ ἀνεήνοχεν ἐφ' ἡμᾶς . . . συγγραφῆν, “has submitted to us a contract” (Edd.), *et alibi*. Here we have the verb followed by ἐπί c. accusative, but the accusative is of a *person*, a difference which also seriously weakens the applicability of the parallel drawn by Deissmann for I Pet 2²⁴. We must not further discuss this difficult passage here.

One or two miscellaneous examples of the verb may be added. It is used of “transference” from a village prison to the prison of the metropolis in P Lille I. 7¹⁷ (iii/B.C.) νυλ δὲ ἀνεήνοχεν με εἰς τὸ ἐν Κροκοδιῶν πό(λει) δεσμοκτήριον, and of the “registration” of the death of a priest in the official list in P Lond 281¹⁵ (A.D. 66) (= II. p. 66) ὅπως ἀνερχθῆ ἐν [τοῖς] τετελευτη[κ]όσι. In P Ryl II. 163¹³ (A.D. 139) ὀπηνίκα ἐὰν αἰρῆ ἀνόσω δημοσίῳ [χρηματισμῶ] is rendered “whenever you choose, I will make the notification by an official deed”: see parallels in the note, showing ἀναφέρω and ἀναφορά to be “vague terms” covering a variety of forms of documentation where an official reference is implied. The verb is common in connexion with the payment of monies, e. g. P Lille I. 11⁶ (iii/B.C.) of grain; P Gen I. 22⁴ (A.D. 37–8), P Flor I. 123⁸⁰ (A.D. 153), P Tebt II. 296¹³, 315³⁵ (both ii/A.D.). Other occurrences are *Syll* 538¹¹⁵ (ii/B.C.), *Michel* 1007¹⁰ (ii/B.C.) οὐδεμίαν ἀνελέγκαντες τῷ κοινῷ δαπάνην, P Rein 26¹⁵ (B.C. 104) ἅμα τῇ συγγραφῇ ταύτῃ ἀναφερομένη, BGU IV. 1124⁵ (B.C. 18) ἦν ἀνεήνοχασιν αὐτῷ . . . συνχώρησιν (cf. 1157⁹), P Lond 1170 *verso*⁹¹ (A.D. 258–9) (= III. p. 195).

The subst. ἀναφορά (which is MGr) is common in the sense of “instalment,” e. g. P Hib I. 114⁴ (B.C. 244) [ἔσ]τιν δὲ ἡ ἀναφορά ἀπὸ Μεχέρ [ἔ]ως Φαῶφι μηνῶν θ κτλ., “the instalment for the nine months from Mecheir to Phaophi is . . .” P Eleph 17¹⁹ ff. (B.C. 223–2) ἦς τὴν πρώτην ἀναφορὰν καταβεβλήκασιν . . . διὰ τὸ μὴ εἰσχύειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς, P Lond 286¹⁸ (A.D. 88) (= II. p. 184) ἀς κ(αί) διαγράψομεν ἐν ἀναφοραῖς δέκα κατὰ μ[ή]να, P Iand 26¹⁸ (A.D. 98) τὸν [δὲ] φόρον ἀποδόσω ἐ[ν] ἀναφοραῖς τέσσαρσι. In P Oxy I. 67⁴ (A.D. 338) it means “petition”—ἐνέτυχον διὰ ἀναφορᾶς τῷ κυρῷ μου κτλ.

ἀναφωνέω.

A weakened meaning occurs in P Fay 14² (B.C. 124) τοῦ ἀναπεφωνημένου Νουμηνίω στεφάνου, “the crown tax decreed for Numenius.”

ἀναχρονίζω

in the sense of *χρονίζω* occurs in the illiterate P Tebt II. 413¹⁴ (ii/iii A.D.) ἀναχρονίζομέν [σ]οι πέμποντες ἐπιστόλια, "we are late in sending you letters" (Edd.). The papyrus has other examples of the tendency of uneducated persons to use compounds: NT critics may remember this when they assume the *littérateur's* hand in some of Luke's "emendations" (?) of Q.

ἀνάχυσσις.

For the metaphorical use of this word in I Pet 4⁴ εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν we may cite Philo *Somm.* II. 42 ἀ. τοῦ ἀλόγου πάθους. We have no vernacular parallels.

ἀναχωρέω

is applied to the "falling" of the Nile in P Magd II 11¹⁵ (B.C. 221) τοῦ ὕδατος ἀναχωρῶντος, as is the substantive in P Petr II. 13 (19)⁹ (c. B.C. 252) (= Witkowski², p. 19) τῆν ἀναχώρησιν τοῦ ποταμοῦ. In the census return BGU II. 447⁸ (A.D. 173-4) the name of a man is included who was at the time ἐν ἀναχωρήσει, "away from home" ("bleibende Entfernung," Wessely *Karanis*, p. 34). See Wilcken *Ostr.* i. p. 448, and for the same meaning of "absence" cf. P Tebt II. 353⁶ (A.D. 192) ἀπ' ἀναχωρήσεως κατισεληλυθῶς. In P Tebt I. 41¹⁴ (c. B.C. 119) certain βασιλικοὶ γεωργοὶ petition against one Marres, stating that on account of his extortion they had gone on strike and taken refuge in the neighbouring villages—ἀνακεχωρήκαμεν εἰς τὰς περιόικας κώμας: cf. P Oxy II. 252⁹ (A.D. 19-20) ἀνεχώρησεν [εἰς τὴν] ξένην, *Syll* 802¹¹⁷ (iii/B.C.) τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε, and the late Silco rescript *OGIS* 201⁸ (vi/A.D.) ἀναχωρήθησιν εἰς τὰ ἄνω μέρη μου. P Lille I. 3⁷⁸ (B.C. 241) ἀνακεχώρηκε[ν . . .] ἔτη is rendered by Wilcken "er is geflohen" (*Archiv* v. p. 222): he remarks that the Christian ἀναχωρηταὶ were those who "fled" from the world—"retire" is too weak for ἀναχωρέω. The connotation of "taking refuge" from some peril will suit most of the NT passages remarkably well.

ἀναψύχω.

In P Lond 42²⁸ (B.C. 168) (= I. p. 30, *Selections* p. 10) we have an urgent appeal to a man who has become a recluse in the Serapeum: his wife writes to him, δο[κο]ῦσα ν[ῦ]ν [γ]ε σοῦ παραγενομένου τεύξεσθαί τινος ἀναψυχῆς, "thinking that now at last on your return I should obtain some relief." The noun, which is classical and occurs several times in the LXX along with the corresponding verb (cf. 2 Tim 1¹⁶), is found also in P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65)—a letter to the same recluse by his brother, obviously in collusion with the wife. For the verb see P Oxy X. 1296⁷ (iii/A.D.) φιλοπονοῦμεν καὶ ἀναψύχομεν "I am industrious and take relaxation" (Edd.). See Anz *Subsidia*, p. 303.

ἀνδραποδιστής.

For the original noun cf. BGU IV. 1059⁹ (Aug.) ταξαμένη τὸ τέλος εἰς τὰ ἀ., "having paid the slave-duty," and *Syll* 825² (iv/B.C.) ὄρος ἐργαστηρίου καὶ ἀνδραπόδων πεπραμένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel). *OGIS* 218^{82, 110} (iii/B.C.) has ἀνδράποδα in a catalogue of property, *ib.* 773⁴ (iv/iii B.C.) τῶν ἀ. [τ]ῶν ἀποδράντων, also *ib.* 629²² (A.D. 137) *ex suppl.* It also

occurs in a psephism of Apamea (or a neighbouring town) of the reign of Augustus: ἀνδράποδα δὲ καὶ τετράποδα καὶ λοιπὰ ζῶα ὁμοίως πωλείσθω. This last combination reminds us of the etymology of the word, which is merely an analogy-formation from τετράποδα, with which it is so often associated—just as *electrocute* is made out of *execute*, to take a modern instance of a common resource of language. The word, which was normally plural (sing. in P Cattaoui^{v. 16} = *Chrest.* II. p. 423, ii/A.D.), was never an ordinary word for *slave*: it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs. The derivative ἀνδραποδίζω, "kidnap" supplied an agent noun with the like odious meaning, which alone appears in NT (I Tim 1¹⁰). See also Philo *de Spec. Leg.* IV. 13 (p. 338 M.) κλέπτῃς δὲ τίς ἐστι καὶ ὁ ἀνδραποδιστής, ἀλλὰ τοῦ πάντων ἀρίστου, ὅσα ἐπὶ γῆς εἶναι συμβέβηκεν.

Ἀνδρέας.

To the occurrences of this Greek name we may add *Syll* 301⁵, a memorial inscription of ii/B.C.—Ἀνδρέας καὶ Ἀριστόμαχος Ἀργεῖοι ἐποίησαν. The form Ἀνδρῆας is found in *Priene* 313⁵⁹ (i/B.C.).

ἀνδρίζομαι.

P Petr II. 40 (a)¹² (c. B.C. 233) (= Witkowski², p. 41) μὴ οὖν ὀλιγοψυχῆσητε, ἀλλ' ἀνδρίζεσθε—a good parallel to I Cor 16¹³. Cf. also BGU IV. 1205¹³ (B.C. 28) μόνον ἀνδραγάθην ἐν τῇ ἀριθμῆσ[ι], "work hard" or the like (διανδρ. in *ib.* 1206¹³, etc.), P Oxy II. 291⁸ (A.D. 25-6) καὶ προέγραψ[ά] σοι ἀνδραγαθί[ν], "I have already written to you to be firm" (Edd.). The adj. ἀνδρείος is found in a eulogy on the good deeds of the Emperor Aurelian, P Lips I. 119^{11, 3} (A.D. 274) τηλικαῦτα ἀθρόως ἔχοντας ἀγαθὰ παρὰ τῆς ἀκηράτου μεγαλοδωρίας τοῦ ἀνδριστάτου τῶν πώποτε Αὐτοκρατόρων Αὐρηλιανοῦ. The subst. is defined in Aristeas 199 (ed. Wendland) τί πέρας ἀνδρείας ἐστίν; ὁ δὲ εἶπεν· εἰ τὸ βουλευθὲν ὀρθῶς ἐν ταῖς τῶν κινδύνων πράξεσιν ἐπιτελοῖτο κατὰ πρόθεσιν, "What is the true aim of courage?" And he said, 'To execute in the hour of danger, in accordance with one's plan, resolutions that have been rightly formed'" (Thackeray). Cf. *OGIS* 339²¹ (c. B.C. 120) προτρεπόμενος δὲ διὰ τῆς τοιαύτης φιλοδοξίας πρὸς ἀσκησιν καὶ φιλοπονίαν τοὺς νέους, ἐξ ὧν αἱ τῶν νεωτέρων ψυχῶν πρὸς ἀνδρείαν ἀμιλλώμεναι καλῶς ἄγονται τοῖς ἡθεσιν πρὸς ἀρετὴν.

Ἀνδρόνικος.

A proper name widely used throughout the Empire: cf. *Syll* III. Index p. 11, and *Priene* 313 (i/B.C.).

ἀνδροφόνος.

For this NT ἄπ. εἰρ. (I Tim 1⁹) cf. *OGIS* 218⁹⁹ (iii/B.C.) τοὺς τῆμ ψήφ[ον προσθεμ]ένους ἀνδροφόνους εἶναι. It appears in a metrical epitaph from Corcyra (before B.C. 227), *Kaibel* 184⁹ ληστὰς ἀνδροφόνους.

ἀνέγκλητος.

In P Oxy II. 281¹² (A.D. 20-50), a petition to the ἀρχιδικαστῆς, a woman who had been deserted by her husband claims—παντελῶς ὄντα ἀνέγκλητον ἑματῆν ἐν ἀπάσει παρειχόμεν, "I for my part conducted myself blamelessly in all respects" (Edd.): cf. *Syll* 429¹⁴ (iii/B.C.) ἀνέγκλητον ἑαυτὸν

παρεσχηκῶς πρὸς πάντας τοὺς φυλέτας. For the adverb see P Magd 15³ (B.C. 221), where a barber states that he has been wronged by one of his clients, notwithstanding that he has treated him in an irreproachable manner—**τεθεραπευκῶς ἀνεκλή[τως]**. A wider sense is found *Syll* 925¹⁰ (B.C. 207-6) **τοὺς στρατιώτας εὐτάκτους παρεσκεύαζαν καὶ ἀνεκλήτους**, and *ib.* 540¹⁶³ (B.C. 175-1), where the epithet is applied to stones. Bp E. L. Hicks in *CR* i. (1887) p. 65, citing a Prieonian inscr. to illustrate another word, observed that **ἀ.** was a common word in Greek decrees: the phrase in this one was **ἐπήνεσεν ἐπὶ τῷ σωφρόνως καὶ ἀνεκλήτως παρεπιδημήσαι**. Prof. Calder has an inscr. (no. 8) in which a son commemorates his mother in the forms of public honorific monuments—with **ἐπειδή, ἔδοξε**, etc.: he says **τήν τε [οἰκίαν] κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκθρέψασα**. It is from the southern cemetery at Karabunar (Hyde). Other instances are needless.

ἀνεκδιήγητος

is a word which Paul might have coined (2 Cor 9¹⁵). But it is found as a variant in Aristeas 99 **θαυμασμόν ἀδιήγητον (ἀνεκδιήγητον BL)**, "wonder beyond description."

ἀνεκλειπτος.

In *OGIS* 383⁷⁰ (i/B.C.) Antiochus of Commagene declares **θεραπεύειν τε ἀνεκλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν προπούσαις ἐσθῆσι Περσικῶι γένει κατέστησα**. (The spelling **γλ**, where **ἐκ** is concerned, is usual in Hellenistic: see Brugmann-Thumb, *Gr.* p. 148.) In P Lond 1166⁷ (A.D. 42) (= III. p. 105) contractors undertake to provide **τὰ καύματα ἀνέκλειπτα** for a bath during the current year. The adverb is found *IGSI* 2498⁷. For a form **ἀνεκλιπής**, see *Wisd* 7¹⁴, 8¹⁸.

ἀνεκτός.

Cagnat IV. 293^{11.4} (Pergamon, ii/B.C.) **πάντα δὲ κίνδυν[ο]ν κ[α]λ[ὸν] κακοπαθίαν ἀνεκτὴν ἡγούμενος**. If the reading can be accepted, the word occurs in the dialect inscription *Syll* 793 **αὶ ἀ(ν)εκτ[ό]ν ἐστι τὰ Θεμ[ί]σ[τι] καὶ βέλτιον ἐ(σ)κικχρῆμεν**. Its appearance in the Christian letter P Oxy VI. 939²⁵ (iv/A.D.) (= *Selections*, p. 130) **ἀνεκτότερον ἐσχηκέναι**, "to be in a more tolerable state," counts naturally for little, as NT echoes abound.

ἀνέλεος.

This remade form in Jas 2¹³ may be illustrated from P Lips I. 39¹³ (A.D. 390) **τύψας με [ἀν]ελεῶς**—though, of course, thus accented, it comes from **ἀνελεής**. Whether this last is any better Attic than **ἀνέλεος** may, however, be questioned, unless we postulate it as the alternative to **νηλεής**, from which the Attic **ἀνηλεής** came by mixture. But the solitary grammarian whom Lobeck (*Phryn.*, p. 710 f.) quotes for it is not very solid ground.

ἀνεμίζω.

Mayor on Jas 1⁶ suggests that the **ἀπ. εἰρ.** may have been coined by the writer, who is fond of **-ίζω** verbs. The suffix was at least as available for making a new verb in Hellenistic as its derivative **-ιαε** is in English. Of course the parallels in Grimm-Thayer are far later.

PART I.

ἀνεμος.

To Deissmann's example (*BS*, p. 248) CPR 115⁶ (ii/A.D.) **γείτο[νες] ἐκ τεσσάρων ἀνέμων**, where the phrase clearly refers to the four cardinal points as in Zech 11⁸, Mt 24³¹, Mk 13³⁷, we may add P Flor I. 50¹⁰⁴ (A.D. 268) **ἐκ τῶν τεσσάρων ἀνέμων**. The same use of **ἀνεμος** is implied in P Flor I. 20¹⁸ (A.D. 127) **ἐξ οὗ ἐὰν ὁ Ὄρος αἰρήται ἀνεμος**: Vitelli compares Catullus xxvi, where the poet says his bungalow is "exposed" (*opposita*) not to S. or W. wind, N. or E., but to a mortgage of £63. In P Oxy I. 100¹⁰ (A.D. 133) a declaration regarding the sale of land, we find **ὧν ἡ ποποθεσία καὶ τὸ κατ' ἀνεμον διὰ τῆς καταγραφῆς δεδήλωται**, where the editors understand by **τὸ κατ' ἀνεμον** the boundaries on the four sides. For the ordinary sense we need quote nothing, unless we may note the combination in Wunsch *AF* 4⁹ (p. 15—iii/A.D.) **τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Λαλαμ**. (It is MGr.)

ἀνεξεραύνητος.

For this NT **ἀπ. εἰρ.** (Rom 11³³), Nägeli (p. 23) cites, in addition to the references in Grimm-Thayer, a fragment of Heraclitus in Clem. Alex. *Strom.* II. 17, p. 437 P (fr. 18 Diels). On the spelling see *Proleg.* p. 46.

ἀνεξίκακος.

P Tebt II. 272⁹ (a medical fragment, late ii/A.D.), gives a literary citation for the word, **εἰ γὰρ ἀνέξ[ι]κακος ἐν τοῖς [λ]οιποῖς ὧν μὴ ὑπομένοι τὸ δῶ[σ]ος**, "for if he has general endurance but is nevertheless unable to bear the thirst" (Edd.). Vettius Valens has it, p. 38²¹, **οὐκ ἀποροὶ καθίστανται, ἐπιτάραχοι δὲ καὶ ἀνεξίκακοι, ἐγκρατεῖς περὶ τὰς τῶν αἰτίων ἐπιφοράς**. Though Lucian (*ind. voc.* 9) is posterior in date to Paul and to *Wisd* 2¹⁹ (**ἀνεξικακία**), he is adequate evidence for the earlier use of the word in "profane" Greek!

ἀνεξιχνίαστος.

This word seems to have been borrowed by Paul (Rom 11³³, Eph 3⁹) from Job (5⁹, 9¹⁰, 34²⁴), and is re-echoed in early Fathers.

ἀνεπαίσχυντος.

Josephus (*Antt.* xviii. 243 **μηδὲ δευτερεύειν ἀνεπαίσχυντον ἡγοῦ**, cited by Thayer) did not borrow this from his earlier contemporary, the writer of 2 Tim 2¹⁵; but a word can hardly be called a coinage which only involves putting *un-* before an existing word (cf. **αἰσχυντικός**).

ἀνεπιλημπτος.

For this word, which is found *ter* in 1 Tim (3², 5⁷, 6¹⁴), cf. P Tor I. 17^{11.15} (ii/B.C.), where one of the conditions of a decree of amnesty for offences is stated to be **τὰς παρακειμένας ὑπ' αὐτοῦ συγγραφὰς ἀνεπιλήπτους εἶναι**. See also P Tebt I. 5⁴⁸ (B.C. 118) **ἀκατηγο[ρήτου]ς καὶ ἀνεπιλήπτους, ἰβ. 61(δ)^{237 f.} (B.C. 118-7) κλήρους ἀ[σ]υκοφαντή[τους] καὶ ἀκατηγορήτους καὶ ἀνεπιλήπτους πάσαις αἰτίας δυν[τα]ς**; and so *ib.* 72¹⁷⁶ (B.C. 114-3). Dibelius (on 1 Tim 6¹⁴) quotes a Jewish deed of manumission, Latyschev *IosPE*, II. 528 π. **κατὰ εὐχ[ή]ν μου ἀνεπιληπτον καὶ ἀπα[ρ]ενόχλητον ἀπὸ παντὸς κληρονόμου**.

ἀνέρχομαι

of "going up" to the capital is illustrated by the illiterate P Tebt II. 412³ (late ii/A.D.), ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους ἐπὶ καὶ γὰρ ἀνέρχομε εἰς τὴν πόλιν: cf. *ib.* 411⁵ (ii/A.D.) αὐτῇ ἡρῆ ἀνελθε, ὁ γὰρ κράτιστος ἐπιστράτηγος ἱκανῶς σε ἐπέξηγησε, "come up instantly, for his highness the epistrategus has made several inquiries for you" (Edd.), and P Lond 948 *verso*³ (A.D. 257) (= III. p. 210) ἀνερχέστω. Other citations are hardly required, but we may add the almost contemporary BGU II. 595¹⁵ (c. A.D. 70-80) ὅτι ὁ υἱός μου ἀσθενὲ δινῶς, τούτου ἕνεκα ἀνηρχόμεν.

ἀνεσις.

This word, which with the exception of Ac 24²³ is used in the NT only by Paul, and always with the contrast to θλίψις either stated or implied (see Milligan on 2 Thess 1⁷), is found in a more general sense in P Tebt I. 24⁷³ (B.C. 117) ἀν[έ]σει γεγονότας, "becoming remiss," as in the paradoxical phrase ἐμπειρία ἀνεσιως, Wisd 13¹³; cf. also *Syll* 533¹⁶ (iii/A.D. *imit.*), 932⁶³ (*ib.*), where it is used of "relief" from taxation. P Ryl II. 84⁵ (A.D. 146) ὅπως φροντίσης . . . τὴν ἀνεσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων γενέσθαι, "in order that . . . the ensuing remission of the lands be effected" (Edd., comparing *Chrest.* I. 363 *intro.*). For the phrase in Ac 24²³ ἔχειν τε ἀνεσιν, where the RV renders "should have indulgence," cf. P Giss I. 59 (A.D. 119-20), where a number of persons are enrolled as having *vacatio munerum* (λειτουργιών), as ἀνεσιν ἐσχηκότες ἐπταετίας τῆς ἀπὸ 15 (ἔτους) [16th year of Trajan] ἕως νῦν, and others, one of a τριετία. Can the ἀνεσις in Ac *l.c.* be a kind of *libera custodia*? Moffatt renders the clause, "allow him some freedom."

ἀνετάζω.

In P Oxy I. 34^{1, 13} (A.D. 127) a prefect uses this word in directing Government clerks whose business it was to "examine" documents and glue them into τόμοι. This is one of the words which Grimm characterizes as "not found in prof. auth.," occurring first in LXX. The compound (Ac 22^{24, 28}), now vindicated as sufficiently "profane," was as rare as its simplex (cf. Wisd 2¹⁹): it may be suspected that the common ἐξετάζω "to get out the truth," (ἐτεός—see Boisacq *Dict. Etym.*, p. 291) was the original from which both ἐτάζω and ἀνετάζω (and παρετάζω in Arcadian) were devised.

ἀνευ.

P Par 45⁴ (B.C. 153) ἀνευ τῶν θεῶν οὐθὲν γίνεται, BGU I. 267⁸ (A.D. 199) ἀνευ τινὸς ἀμφισβητήσεως. Quotations are hardly needed, but see Wilcken *Ostr.* i. p. 559 f., where it is shown that in certain connexions ἀνευ must have the meaning of "without the knowledge of" rather than "in the absence of," e. g. P Petr II. Appendix, p. 3, ὅτι ἀνευ ἡμῶν καὶ τῶν μετ' Ἀριστοκρίτους λογευτῶν [προ]ξενεῖ τοὺς ὑποτελεῖς τοῦ φυλακ[τ]ικῶς εἰς τὸ ἴδιον, where Wilcken translates "ohne unser Wissen und ohne Wissen jener Logeuten läßt er die Steuerzahler zu sich in's Haus." In sepulchral inscriptions the preposition is often used in the sense "apart from," "except," as in the formula ἐάν τις πολήμησι ἀνύξει (ἢ ἀνοίξαι) τὸν σορὸν τοῦτον ἀνευ τῶν ἰδίων αὐτοῦ, see *IGSI* 3225, 2327, *al.* cited by Herwerden. See further Kuhring, p. 46 f.

ἀνεύθετος,

ἀπ. *ep.* in Ac 27¹², is another new word made with *un-* which may or may not have been first used by Luke. The simplex is found in Lk 9⁶², 14³⁵, and in Heb 6⁷.

ἀνευρίσκω.

Syll 154 *bis* (late iv/B.C.), 803²⁸ (iii/B.C.). The adjective ἀνεύρετος is found on the *recto* of P Amh II. 125 (late i/A.D.), where a petition concludes, οἱ δὲ λοιποὶ ἀπ[ὸ] τῶν ἐν] συνῶδω ἀνδ[ρες] κἔ ἀνεύρητοι ἐγένοντο (ἢ ἀνεύρετοι ἐγένοντο), καὶ ἀφήλπακαν) (ἢ ἀφήρπακαν) ἡμῶν ἱμάτια κτλ.

ἀνέχω.

The verb is not common in early papyri, but cf. P Strass I. 22²² (iii/A.D.) σιωπήσαντος τοῦ νομιζόντος αὐτῷ διαφέρειν καὶ ἀνασχομένου ὑπὲρ δεκαετίαν (a statute of limitations comes in), P Gen I. 76¹⁴ (iii/iv A.D.), P Lips I. 5^{41, 8} (iii/A.D.), 55¹¹ (iv/A.D.), and P Oxy VI. 903³⁸ (iv/A.D.) κἀγὼ οὐκ ἠνεσχόμεν ἐκβαλεῖν αὐτήν, "but I refused to send her away" (Edd.). Later examples are P Oxy I. 130¹⁵ (vi/A.D.) οἱ διαφέροντες τοῦ ἐμοῦ δεσπότη οὐκ ἠνεσχετο (ἢ ἠνεσχοῦντο) ποιῆσαι κατὰ τὴν κέλευσιν τοῦ ἐμοῦ ἀγαθοῦ δεσπότη, "the servants of my lord refused to do my kind lord's bidding" (Edd.), and P Grenf. I. 64³ (vi/vii A.D.) οὐκ ἠνεσχετο τοῦτο ποιῆσαι. There is a note on the syntax of the verb in W. Schmidt *Jos.*, p. 424 f., and one on the complexities of its augment in Crönert *Mem. Herc.*, p. 207.

It may be noted that Nestle (*ExpT* xix. p. 284) has drawn attention to the interesting reading ἀνέξεται (for ἀνθέξεται) in Mt 6²⁴ = Lk 16¹³, as supported by the OLat (*sustinebit* or *patietur*) and OSyr ("endure," Burkitt): it was familiar from the common Stoic formula ἀνέχου καὶ ἀπέχου. "Put up with the one, and take advantage of the other" (see *s.v.* καταφρονέω) will be the meaning.

ἀνεψιός.

This word, which in Greek writers is regularly applied to cousins german whether on the father's or on the mother's side (see Lightfoot on Col 4¹⁰), may be illustrated from P Lond 1164 (k)²⁰ (A.D. 212) (= III. p. 167) τὸ καταλειφθὲν ὑπὸ [τοῦ] κατὰ πατέρα μου ἀνεψιοῦ Ἰσιδώρου and P Tebt II. 323¹³ (A.D. 127) μετὰ κυρίου τοῦ ἐαυτῆς κ[α]τὰ μητέρα ἀνεψιοῦ Ὀρσέως. *Preisigke* 176 (reign of M. Aurelius) has ἀνεψιὸς πρὸς πατρός and πρὸς μητρός. See also P Oxy I. 99^{3, 18} (A.D. 55), P Fay 99⁸ (A.D. 159), BGU II. 648⁸ (A.D. 164 or 196), and from the inscriptions *OGIS* 544⁷ (ii/A.D.), where, however, the editor notes, "Graecos non distinguere fratres patruales et consobrinos, sed utrosque aequae ἀνεψιούς appellare." Phrynichus (ed. Lobeck) p. 306 praises ἀνεψιός as against the form ἐξάδελφος, which is found in the LXX (Tob 1²², 11¹⁸) and in Christian writers. Both occur in MGr, ἀνεψιός for "nephew," and ἐξάδελφος for "cousin (male)." The fem. ἀνεψιά may be cited from PSI 53¹⁴⁵ (A.D. 132-3) ἐπιγέγραμμαι [τῆς ἀν]εψιάς μου κύριος. Ἀνεψιάδης, "cousin's son," occurs in *Preisigke* 176 (see above).

ἀνηθον.

Syll 804²⁶ (perhaps ii/A.D.) ἀ. μετ' ἐλαλον, for headache. P Oxy VIII. 1088⁶⁷ (early i/A.D.), a collection of prescriptions, commends for a ὑπνωτικὸν πότμημα ὑοσκ[υ]νάμου . . . ἀνήθσου (δρ.) ἄ, ὀπίου (τριῶβολον) μεξ[ε]λας δός, "soporific:

henbane . . . , anise I dr. etc." (Ed.) This spelling is also found in P Ryl II. 148¹⁹ (A.D. 40).

ἀνήκω.

The ethical meaning of this word "to be due" is by no means confined to the Biblical literature, as the following citations will show. *OGIS* 532¹⁷ (B.C. 3), the Paphlagonians' oath of allegiance to Augustus, has the undertaking παν[τ]ί τρόπῳ ὑπὲρ τῶ[ν] ἐκείνους ἀνηκό[ντων] (for the rights of Augustus and his heirs) πάντα κίνδυνον ὑπομενεῖν. Other examples of this use, which is found in I and 2 Maccabees, are given in the index. From the Magnesian inscriptions we may quote 53⁸⁵ (end of iii/B.C.) οὐθενὸς ἀποστήσεται (sc. ὁ δῆμος) τῶν ἀνηκόντων τῇ πόλει τῶν Μαγνήτων πρὸς τιμὴν ἢ χάριτος ἀπόδοσιν, where Thieme (p. 15) renders, "was man der Stadt der Magneten zu erweisen schuldig ist." Similarly from the papyri: P Fay 94 (iii/A.D.) has twice περὶ τῶν [τῆ] ἐπιτροπεί[α] ἀνηκόντων, as the editors restore it, "his duties in the period of guardianship, functions pertaining to it." In P Tebt I. 61¹ (ii/B.C.) τῶν ἀνηκόντων τοῖς ἱερο[ῖς] κο[ι]ν[ο]ῖς, "the dues which belong to the temples," it is unfortunately not clear whether the infinitive depends on ἀνηκόντων or on the main verb προστετάχαμεν: cf. P Tebt I. 43²⁵ (B.C. 118) ἐν τοῖς ὑμῖν ἀνήκουσι, "in your interests". In P Flor I. 14⁶⁴ (A.D. 153) ἀνηκόντων πάντων is simply "all that belongs." A technical use based on this appears in a Rainer papyrus in *Chrest.* I. 72, p. 101, (A.D. 234) δηλούμεν μηδὲν δεῖν ἀνή[κον] σ[η]μαῖνᾶν ποτε τῆ τοῦ ἰδιολόγου κ[α]ὶ ἀρχιερῶς ἐπιτροπ[ῆ], where Wilcken explains it as the "Kompetenzkreis" of these two officials.

ἀνήμερος.

A good example of this NT ἄπ. εἶρ. (2 Tim 3⁹) is afforded by Epictetus' description (I. iii. 7) of those who forget their divine origin as like to lions—ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι

ἀνήρ.

The special differentia of ἀνήρ: ἄνθρωπος survives in MGr (ἄντρας, ἄθρωπος), where even the old gen. sing. (ἀντρός) may still be found beside the "regular" τοῦ ἄντρα (Thumb *Handbook*, p. 48). Naturally there is nothing particular to record in the uses of this everyday word, which has in NT and Hellenistic generally much the same range as in class. Gk. Thus, taking the index to BGU IV., we can illustrate many of the uses noted for the NT in Grimm from documents of the Augustan period. So (1) *husband* by the perpetual phrase μετὰ κυρίου τοῦ ἀνδρός after the name of a woman, as 1126⁴ (where ἀνδρός is written over an erased ὁμομητρίου ἀδελφοῦ), or in a marriage contract as 1098²³ τηρεῖν τὰ πρὸς τὴν ἄνδρα καὶ τὸν κοινὸν βίον δίκαια, while the document will also use ἀνήρ for irregular relations in the pledge μηδ' ἄλλωι ἀνδρὶ συνεῖναι. Then under Grimm's (3) we have 1189¹¹ οἱ σημερινόμενοι ἄνδρες "the persons named," 1061⁷ where Patellis and ἄλλοι ἄνδρες τῆ committed a burglary; the common phrase (τὸ) κατ' ἄνδρα, "viritim," in 1047^{11.11} (A.D. 131); and (from A.D. 196) 1022⁷ ἄνδρες κράτιστοι in address (cf. II. 646²⁰—A.D. 193—ὁ ἀνδρ[ῆς] Ἀλεξανδρεῖς) accounts for another use. Ἀνήρ in distinction from νήπιος or παιδίον alone remains: of this less common use we do not happen to notice an

example, but literature supplies them in plenty. We might add as an instance of technical use ἀνδρῶν καὶ ἵππε[ων], P Flor II. 278^{1v.29} (iii/A.D.).

ἀνθίστημι.

P Petr II. 37 2 (a) verso¹⁴ οὐ γὰρ δύναμαι ἀνθ[ι]στάνειν, BGU III. 747^{11.10} ἐνιαχοῦ δὲ καὶ τολμῶσιν ἀντίστασθαι (l. ἀνθ-), P Hawara 69⁴ (ii/A.D.) (= *Archiv* v. p. 383) . . . οὐκ ἀντίστην π[. . .], P Leid W^{xii.49} ἰσχυρότερον ἀντίστη αὐτῷ.

ἀνθολογέομαι.

P Oxy IV. 743³⁴ (and 40), (B.C. 2) (= Witkowski², p. 130) ὡς ἀνθολογη(σομένῳ) ὑπὲρ σου ὡς ὑπ[ὲρ] μου, where the Edd. render "as he will agree in everything for you just as for me": cf. P Giss I. 71⁷ (ii/A.D.) ὡσ[τε] . . . ἀ]ύτῳ παραγενόμενον ἀν[θολο]γησασθαι σου τῆ εἰς [με σπου]δῆ "may answer to, come up to," and P Tebt I. 21⁹ (B.C. 115) καὶ Ἀρίστιππον αὐτῷ ἀνθολογήσασθαι, "and that A. will come to an understanding with him" (Edd.), P Par 42⁷ (B.C. 156) καὶ ὁ ἀδελφός σου ἀνθολογεῖτο μὴ ἠδικεῖσθαι ὑπ' αὐτοῦ. Add P Tebt II. 410¹⁴ (A.D. 16) ἀνθ[ολο]γησῆται περὶ τῆς σπ[ο]υδῆς, "he may answer for your activity." In P Grenf II. 71^{11.14} (A.D. 244-8) καὶ ἐπερωτηθέντες ἀνθολογήσαμεν περὶ τ[ο]ῦ ταυθ' οὕτως ὀρθῶς καὶ καλῶς γενηθήσθαι, the active appears with the meaning "acknowledge," "formally admit," the correctness of a legal form.

ἄνθος.

Syll 939¹¹ μηδὲ ἄνθεα παρφέρην (ἐν τῷ ἱερῶν). *OGIS* 365⁷ (ii/B.C.) has ἀνθεῶν, "viridarium," and Vettius Valens, p. 15⁴, speaks of ἀνθηραὶ (μοῖραι). The noun in its two NT occurrences only repeats Isai 40^{6 f.}, but it is fairly common in LXX, and survives in MGr. It recurs in P Leid W.

ἄνθραξ.

P Petr III. 107(α)²⁸, P Lond 1159⁵⁹ (A.D. 145-7) (= III. p. 113) ἐπὶ ξυλᾶ καὶ ἀνθράκων καὶ φανῶ καὶ λαμπάδ, P Fay 348 (ii/iii A.D.) ἀνθρακο(s). The word also occurs *ter* in *Michel* 594 (B.C. 279), a long inscription from Delos containing the receipts and expenses of the ἱεροποιοί. It is MGr ἀνθρακας.

ἀνθρωπάρεσκος,

which starts in LXX and *Pss. Sol.*, was presumably as much a coinage as our own "men-pleasers," but made in a language where compounds are more at home than in ours. If this is a "Bibl." word, it is only an instance of the fact that every Greek writer made a new compound when his meaning required one. Lobeck on *Phryn.*, p. 621, cites αὐτάρεσκος from Apoll. *de Conjunct.*, p. 504.

ἀνθρώπινος.

This significant adj. is found in Wilcken *Ostr.* ii. no. 1218 (Rom.) μέλη λαϊκὰ (l. λατρ.) ἀνθρώπι(να), with reference apparently to certain healing charms. In wills of the Ptolemaic period ἀνθρώπινόν τι πάσχειν is the stereotyped form for "to die," e.g. P Petr I. 11^{9 f.} (the will of a cavalry officer) εἰδὼν δὲ τὸ ἀνθρώπινον πάθος καταλείπω τ[ὰ] μοι ὑπάρχοντα ἐγ] τοῦ βασιλικοῦ καὶ τὸν ἵππον καὶ τὰ ὄπλα κτλ.: cf. also the important marriage contract P Gen I. 21¹⁶

(ii/B.C.) ἐὰν δὲ τις αὐτῶν ἀνθρώπινον τι πάθη καὶ τελευτήσῃ κτλ., and BGU IV. 1149²⁴ (a Ioan—B.C. 13) ἐὰν δὲ συνβῇ τὸν δούλον διαδράναι ἢ καὶ παθεῖν τι ἀνθρώπινον, καὶ οὕτως εἶναι τὰ ὀφιλόμενα ἀκίνδυνα κτλ. So P Tebt II. 333²¹ (A.D. 216), *Syll* 633³³ (Rom.—note the unusual present πάσχη), etc. Various uses of the adj. are illustrated in *Syll*: thus 347⁸ (B.C. 48), an Asian decree in honour of Julius Caesar, τὸν ἀπὸ Ἄρεως καὶ Ἀφροδε[ι]της θεὸν ἐπιφανῆ καὶ κούνον τοῦ ἀνθρωπίνου βίου σωτήρα, 365¹⁰ (c. A.D. 37)—a grandiloquent adulatory oration from Cyzicus—θεῶν δὲ χάριτες τοῦτω διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ., 462²⁰ (iii/B.C., Crete) καὶ θί[γ]ων (“divine”) κ[α]λ ἀνθρωπίνων πάντων (cf. 722³³), 463³² (late iii/B.C.) οἱ ἐ[ρ]ρευταὶ οἱ τῶν ἀνθρωπίνων, “the comptrollers of secular revenues”. The strong pervading antithesis with “divine” in the uses of this word lends emphasis to such a phrase as ἀ. κτίσις in 1 Pet 2¹³ (where see Hort). It is MGr.

ἀνθρωποκτόνος,

for which only Euripides is cited, will be one of the words Hellenistic prose has taken over from poetical vocabulary. Murray gives the lines thus (*Jph. Taur.* 389)—

This land of murderers to its god hath given
Its own lust; evil dwelleth not in heaven.

ἀνθρωπος,

like ἀνῆρ, has kept its differentia practically unchanged from Homer to MGr. It is interesting to notice its philosophical abstract ἀνθρωπότης vouched for as fairly popular Greek by Vettius Valens (p. 346²⁹, in anth. to ἀθανασία), passing into Christian theology (see LS and Sophocles *Lex.*), and current in MGr. The NT has no trace of the curious misuse by which the principal difference between ἀ. and ἀνῆρ is ignored: Tob 6⁸ ἀνθρώπου ἢ γυναικός. P Flor I. 61⁶⁰ (A.D. 86–8) ἄξιός μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἀνθρωπον εὐσχήμονα καὶ γυν[αί]κας is not parallel, as ἀ. only means “person”: as little is Jn 7²² f. (Grimm). Another case of ἀνθρωπος invading the sphere of ἀνῆρ is the Matthean locution ἀ. οἰκοδεσπότης, βασιλεὺς, φαγός etc. As Grimm’s passages show, this is Greek, though not Attic: Mt may have got it from LXX (so Lev 21⁹ ἀνθρώπου ἱερέως). Some papyrus passages may be cited, though little is needed. The antithesis with θεός has figured under ἀνθρώπινος: the complementary one comes out well in BGU IV. 1024^{iv}.⁶ (iv/v A.D.), where a judge pronounces sentence of death with the words σύ μοι δοκεῖς [ψυχὴν ἐ]χριν θηρίου καὶ [ο]ὐκ ἀνθρώπου, [μᾶλλον δ]ὲ οὐδὲ θηρίου—he proceeds to give reasons. *Ib.* 1030⁷ (iii/A.D.) ἐπίγοντες τοὺς ἀνθρώπους καὶ τοὺς τέκτονας—ἀ. is general and τ. special. For the purely unemphatic use cf. the illiterate note, *ib.* 1031¹³ (ii/A.D.) ἐκδος ἀνθρώποις ἀσφα[λέ]σι. Its anaphoric use with the article (as Mt 12¹³ etc.) may be seen in *ib.* 1208ⁱ.²⁸ (B.C. 27–6) ἴνα δὲ εἰδῆς τὸ θρηριον (“sein Morgengruss,” = seine erste Tat” says Schubart) τοῦ ἀνθρώ(που), πέπομφά σοι ἦν τέθειται μισθωσιν. This particular instance may perhaps serve as an illustration of “the adjunct notion of contempt (Jn 5¹²),” on which Grimm remarks (i. α.). Under the same heading, with commiseration instead of contempt, will come πρεσβύτης ἀνθρωπός εἰμι in P Strass I. 41⁴⁰ (A.D. 250). In the edict of Caracalla, P Giss I. 40ⁱ.⁶ (A.D. 212–5) ὁσ[τά]κις ἐὰν ὑ[π]ερισθ[ω]σιν εἰς τοὺς ἐμοὺς ἀν[θρ]ώπους the

editor notes the tone as characteristic of his dynasty. The general sense in the plural may be illustrated by *Syll* 424¹ (A.D. 361–3) τὸν γῆς καὶ θαλάσσης καὶ παντὸς ἀνθρώπων ἔθνος δεσπότην—of the brief Emperor Julianus, *ib.* 890²² (ii/A.D.) of a series of diseases κ[α]λ[ι] δσα κακά κ[α]λ[ι] πά[θη] ἀνθρώποις γίγνεται.

ἀνθύπατος.

Syll 656³ (ii/A.D.) presents Gaius Papillius Carus Peto ἀνθύπατος replying to a resolution of the Ephesian Βουλῆ, who had referred him to his predecessors’ practice (τοῖς πρό ἐμ[οῦ] κρατίστοις ἀνθυπάτοις). *Ib.* 316⁸ (ii/B.C.) has Q. Fabius Q. f. Maximus, ἀνθύπατος Ῥωμαίων, addressing the authorities of a town in Achaia. So *passim*, except in Egypt: since this country was governed by a prefect, we do not hear of proconsuls in the papyri.

ἀνίημι.

P Petr III. 53 (p)⁴ (iii/B.C.) ἀνελεται λοιπογραφείσθαι, “he is permitted to remain in arrears” (Edd.). *Syll* 552²⁹,⁶⁹ (late ii/B.C.) of school-boys “let off” ἐκ τῶν μαθημάτων. P Amh II. 99 (δ)⁹ (A.D. 179) βορρᾶ ἀνιμένη λιβὸς ἰδιωτικά, “on the north dedicated land, on the west private properties” (Edd.). So *Cagnat* IV. 292²⁰ (Pergamon, c. B.C. 130) ἀνεῖναι δ[ε] αὐτοῦ κ[α]λ τ[ε]μένους, = *consecrare* (Ed.). P Oxy III. 471⁸⁰ (ii/A.D.) γέλωτα πολὺν καὶ ἀνεῖμένον . . . γελᾶν, “laughed long and freely” (Edd.), *ib.* 503¹⁸ (A.D. 118) ἀνεῖναι “admit,” *ib.* 533²⁰ (ii/iii A.D.) ἐὰν ἀνεθῶσι, “if they are neglected.” P Ryl II. 77³⁰ (A.D. 192) κελεύσατε ἢ ἔθωκα ἱκανὸν ἀνεθῆναι. P Grenf II. 78²¹ (A.D. 307) ἀξιώ . . . ἀνεθῆνα[ι] “released.” P Cattaoui vi.¹⁸ (ii/A.D.) (= *Chrest.* II. p. 423) τὰ ἄλλα σοι ἀνίημι, “concede.” A literary effort celebrating the accession of Hadrian, P Giss I. 3⁸ ff. shows us loyal subjects γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες γυμνασίων τε ἀλείμμασι (see Wilcken on the document, *Archiv* v. p. 249).

ἀνίστημι.

P Amh II. 68⁴³ (late i/A.D.) has ἀρούρας . . . ὑπὸ ἀμφοτέρων τῶν πρὸς χρεῖαις διὰ τῶν λόγων ἀνασταθείσας = “reported” or the like. The transitive tenses are common in the sense of “setting up” a statue; cf. P Oxy IV. 707²⁵ (c. A.D. 136) ἀναστ[η]σαί τε τὰς τοῦ κτήματος καὶ πωμαρίου πλάτας ἐπὶ μέτροις, “that he should restore on a certain scale the walls (?) of the vineyard and orchard” (Edd.), BGU II. 362^{vi}.⁴ (A.D. 215) (= *Chrest.* I. p. 127) εἰς ἰπηρεσίαν τοῦ ἀναστ[η]θέντος θεῶν κ[α]λ οἰοσ[ι]αίου ἀνδριάντος. The formula became so common for setting up a gravestone that ἀνίστησα alone, with accus. of person buried, became current in E. Phrygia and Lycaonia (Ramsay *C. and B.*, ii. p. 732). P Oxy VIII. 1161⁹ (Christian letter, iv/A.D.) μὴ δυναμένη ἀναστήναι ἐκ τῆς κοίτης μου, will serve as an instance of the intransitive use. One very interesting passage is added by a restoration of Wilcken’s in P Tebt II. 285¹⁵ (A.D. 121–38)—see *Archiv* v. p. 232: ἀναστ[η]τὰς εἰς [σ]υμβούλιον κ[α]λ σκεψάμενος με[τ]ὰ τῶν [. . . With this reference to assessors Wilcken compares Ac 26³⁰.

ἀνόητος.

The adv. is supplied by the editors in the Hadrian letter, P Fay 19⁴ (ii/A.D.), οὔτε ἀνόητως ἀπαλλάσσομαι τοῦ

βλο[v]. It is current in MGr, meaning "unreasonable" (Thumb).

ἀνοίγω.

That ancient scribes were almost capable of sympathy with modern school-boys in writing the augmented forms of this intractable verb is shown by frequent misspellings in late papyri: thus PSI II. 132⁹ (iii/A.D.) ἀνώχθαι. From Ptolemaic papyri we have the regular forms ἠνώξισμεν P Petr II. 37 1^a.¹² and ἀνεωιγμένον *ib.* 2^a.⁵ also ἀνοίξει *ib.* III. p. 133. The phrase of Mt 2¹¹ is nearly paralleled in *Syll* 601³² (iii/B.C.) ἀνοιγόντων δὲ οἱ ἐξετασται κατ' ἐνιαυτὴν (ζ. -των) τὸν θησαυρὸν: so *ib.* 653³³ (the Andania "Mysteries" inscr., in dialect—B.C. 91), 587³⁰² (B.C. 329–8) τῶι τοῦς θησαυροῦς ἀνοίξαντι. That of Rev 5⁹ etc. occurs in *Syll* 790⁴⁷ (i/A.D.) τὰς σφραγίδας ἀνοίξάτω. Close to this is its use for the "opening" of a will, as P Ryl II. 109⁹ (A.D. 235—a stilted document with *δυνεῖν* and *υἰάας*!) ἐκ διαθήκης τῆς καὶ ἀνοίχθε[ι]σ[ς] κατὰ τὸ ἔθος. We may quote *OGIS* 222³⁶ (B.C. 266–1) ἀνοίξαι δ[ε] τοῦς ἱερείς καὶ τὰς ἱερέας τὰ ἱερά, cf. 332²⁸ (B.C. 138–2) ἄ. τοῦς ναοῦς, and Dittenberger's note, with parallels showing that the solemn "opening" of shrines was a conspicuous feature in ritual—cf. 1 Regn 3¹⁵ καὶ ὄρθρισεν τὸ πρῶλ καὶ ἠνοίξεν τὰς θύρας οἴκου Κυρίου, and Rev 11¹⁹, 15⁵. Something akin to our "opening" a building may be seen in *OGIS* 529¹¹ (A.D. 117–38) πρῶτων μὲν ἀνοίξαντα τὸ γυμνάσιον—he had evidently been prime mover in its establishment. The Neoplatonists appropriated the NT phrase "heavens opened": cf. *Kaibel* 882 (Athens—c. iii/A.D.) Θεολόγου Δαίτου μετάρσιον ἕμνον ἀκούσας οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον. Laetus, a contemporary of Plotinus (Ed.), is acclaimed as a reincarnation of Plato. The word is common on later tombstones for violating a grave. The frequency of the spelling ἀνόγω has been thought to go rather beyond the mere blundering substitution of an identically pronounced symbol: Radermacher (*Gr.* p. 35 n.²) would attribute it to the influence of ἀνώ, which is however a decidedly rarer word (not in NT). But Prof. Thumb regards it as purely graphic. We may quote two illiterate papyri of ii/B.C., written by the same hand, P Par 51⁷ (= *Selections* p. 19) and 50⁷: see Maysen *Gr.*, p. 110. So also P Tebt II. 383²⁹ (A.D. 46) (the entrance and the exit) εἰς ἦν καὶ ἀνέξι ἐαυτῆ . . . θύραν. The late 2 aor. pass. ἠνοίγην (as Mk 7²⁵, Ac 12¹⁰ etc.) is illustrated by BGU I. 326^{ii.10} (as amended p. 359) (A.D. 194) ἠνόγη [κ]αὶ ἀνεγνώσθη—of a will: cf. Also the amended reading in l. 21 ἠνόγησαν. The verb is MGr.

ἀνοικοδομέω.

In P Lond 887² (iii/B.C.) (= III. p. 1) a complaint is lodged against a neighbour who has "built" (ἀνοικοδομήκεν) a staircase in a mutual courtyard, and thereby caused some injury to the petitioner: cf. P Magd 2³ (iii/B.C.) ἀνοικοδομήσαντος ἐν τῶι αὐτοῦ τόπω ἱερόν κτλ., and P Oxy IV. 707²⁷ (c. A.D. 136) ἀνοικοδομήσαι τρόχον ἐκ καινῆς ἐξ ὄ[πτης] πλίνθου ἐπὶ μέτροις ὀρισμένοις, "should build on a fixed scale a new wheel of baked brick" (Edd.). In P Petr II. 12 (1)¹⁵ (B.C. 241) καὶ ἀνοικοδομήσαι βελτίους τῶν προὔπαρχόντων βωμῶν the meaning is "rebuild": cf. *Syll* 220¹² (iii/B.C.) καὶ τῶν τευχῶν τῶν ἐν τῆι νήσῳ πεπτωκότων συνεπιμελήθη ὅπως ἀνοικοδομηθεῖ, and *Chrest.* I. 96^{iii.4}

(A.D. 215) οἰκοδόμ(οις) ἢ κατασπῶσι καὶ ἀνοικοδομ(οῦσι), *ib.* II. 68¹¹ (A.D. 14) οὖς καὶ ἀνοικοδομήσα ἐπὶ τῶι [ἀρχ]α[ί]ῳι θεμελίω. Omission of augment is frequent in these o-words. For a Christian use of ἄ. see the interesting epitaph of the fourth-century bishop of Laodiceia, M. Julius Eugenius, who describes himself as during his episcopate πᾶσαν τὴν ἐκκλησίαν ἀνοικοδο[μ]ήσας ἀπὸ θεμελίων (W. M. Calder in *Exp* VII. vi. p. 387).

ἀνοίξις

occurs in the magical papyrus P Lond 462⁷⁴ (iv/A.D.) (= I. p. 73). In MGr it means "springtime."

ἀνομία.

P Par 14²⁷ (ii/B.C.) they assaulted me ἀφορήτῳ ἀνομίᾳ ἐξερχθέντες. P Oxy VIII. 1121²⁰ (A.D. 295) ἅπαντα ὡς ἐν ἀνομί[α]ς ἀπεσύλησαν, "lawlessly carried them all off" (Ed.).

ἀνομος.

P Oxy II. 237^{vi.11} (A.D. 186), the Dionysia petition, has ἀνόμιον κατοχῆς, "an illegal claim." The closeness of ἀνομία and ἀδίκια may be seen in the associated adjectives of P Lond 358¹³ (c. A.D. 150) (= II. p. 172), where ἀνομα καὶ ἀδίκια are complained of. Cf. *IGSI* 1047³ τοῦ ἀνόμου Τυφῶνος. For the adverb see P Magd 6¹¹ (B.C. 221) μὴ περιδεῖμ με ἀνόμως ὑβριζόμενον ὑπὸ τῶν ποιμένων, and BGU IV. 1200²⁰ (B.C. 2–1) ἐξουσίαν ἔχοντες τῶι Ἀσκληπιάδου ἄ. ἀποδεδωκαν κτλ. The construction in 1 Cor 9²¹ μὴ ὄν ἀνομος θεοῦ is illustrated in *Proleg.* p. 235 f. The verb ἀνομέω as a transitive appears in P Par 37⁴⁸ (ii/B.C.) ἄξιμ . . . μὴ ὑπεριδεῖν με ἠνομημένον καὶ ἐγκεκλειμένον: cf. *ib.* 35³⁴ (by the same writer), with the same combination in the present (passive).

ἀνορθόω

occurs in the fragmentary P Lips I. 119 *recto*³ (A.D. 274) τῶν ἀμαρτωῶ[ν] τὰς πονηρίας συνεχῶ[ς] ἀνορθουμένων. For the sense of "rear again," as Ac 15¹⁸, cf. *OGIS* 710⁶ (ii/A.D.) τὸ π[ρ]οσ[τ]ολα[ί]ον χροῶν [διαφθαρέ]ν [ἀ]νθρώπων ἐκ τοῦ Ἰδίου Ἀπολλωνίου ἐπ' ἀγαθῶι. The noun occurs in P Ryl II. 157¹³ (A.D. 135) ἔσται δὲ ἡ ἀνόρθωσις τῶν [νῦν ἀποκαθι]στανόμενων κοινῶν [τ]ευχῶ[ν] ἀ[π]ὸ κ[ο]ινῶν λ[η]μμάτων "the restoration of the common walls" (Edd.).

ἀνόσιος.

This adjective, which in the NT is confined to 1 Tim 1⁹, 2 Tim 3⁵, is frequently applied to the Jews in connexion with the great Jewish war in Egypt A.D. 115–7. See e.g. P Giss I. 41^{ii.4} παρὰ τὴν τῶν ἀνοσίων [Ἰου]δα[ί]ων [ἐ]φοδον, with the editor's introduction. So P Brem 40⁴ (Trajan) (= *Chrest.* I. 16) μία ἦν ἐλπὶς καὶ λοιπὴ προσδοκία ἡ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀθρώων κωμ[η]τῶν [πρὸ]ς τοῦς ἀνοσίους Ἰουδαίους, who had just won a victory. From a later time comes the fragment of a letter in the correspondence of Heroninus (mid. iii/A.D.), P Flor II. 268⁸, . . .]ενοῖς ἀνοσείους [. . .], with θεῶν ἐπιτρε[πτό]ντων in the next line, but no other context to help.

ἀνοχή.

P Oxy VII. 1068¹⁵ (iii/A.D.) ἀλλὰ ἡμερῶν ἀνοχὴν ἔχω, "and I have a delay of some days" (Ed.).

ἀνταγωνίζομαι.

For the derived noun cf. P Oxy III. 519²¹ (ii/A.D.) . . . ἀγωνι(ωνιστή) (δραχμαί) [. . . in a list of payments to gymnastic performers. The verb construed with πρὸς, as in Heb 12⁴, occurs in Priene 17¹⁶ (soon after B.C. 278) πρὸς τοὺς βαρβάρους ἀνταγωνίζεσθαι.

ἀνταναπληρόω.

With this expressive compound (Col 1²⁴) cf. the similarly formed ἀνταναγινώσκω in the fragmentary P Petr II. 17 (1)¹⁶, where with reference apparently to certain ἐγκλήματα we read, ἀνταναγνώσθη μοι καθότι ἀξιώ. Its opposite ἀνταναγρῶ is common in Ptolemaic land-surveys = "subtract". In P Tebt I. alone there are over twenty instances of this use (see Index): cf. also P Eleph 28⁸ (iii/B.C.), and from i/A.D. BGU III. 776^{ii. 18} αἱ εἰς ἀτέλ(ειαν) ἀνταναγρ[ο]ύμεναι . . . Grimm's citations sufficiently warrant ἀνταναπληρόω itself. Linde (p. 49) cites the noun (-ωσις) from Epicurus 11⁵.

ἀνταποδίδομι.

P Par 34²² (ii/B.C.) χαλκίαν τηροῦντες ἀν[τ]απ[ο]δῶσωσι αὐτοῖς. *Chrest.* II. 372^{ii. 11} (ii/A.D.) δεῖσθαι οὐ[ν] ἀ ὑφείλατο ἐπαναγκασθῆναι ἀ[ν]τ[α]π[ο]δοῦναι. P Leid W^{xxi. 34}.

ἀνταπόδομα.

figures in LXX and in Didache 5² μάταια ἀγαπῶντες, δῶκοντες ἀνταπόδομα: we have no citations to make.

ἀνταπόδοσις.

Dr Nägeli (cf. p. 36) kindly supplies us with the following instances of the use of this word in the inscr. and papyri: *Michel* 913 (ii/B.C.) (= *CIG* 3088) . . . ὑποβολῆς ἀνταπόδοσεως, Ζωῖλος Ζωίλου ἀναγνώσεως, Ζωῖλος Ζωίλου κτλ. (according to the commentary in *CIG* ὑποβολῆς, in sense of ραψιδίας, is dependent on ἀνταπόδοσεως); CPR I., p. 59 (a loan on a house—beginning of iv/A.D.) ἐπὶ ἀποδῶτοκῖν (fut. of τοκίζω, with -ιν for -ιεν, and act. for mid.) σοι ἐπιγνώσωμαι (i. -ομαι) τοῦ ὑπερλίπτοντος χρόνον ἄχρις ἀνταπόδοσεως, where the editor translates, "wenn nicht, so verstehe ich mich für die Überzeit bis zur Rückerstattung dazu, sie Dir zu verzinsen." Its literary record is unexceptionable.

ἀντέχομαι.

For ἀ. in its more primary NT sense "hold firmly to" Mt 6²⁴, Lk 16¹³ (but see s.v. ἀνέχω), 1 Th 5¹⁴, Tit 1⁹, cf. such passages from the Κοινή as P Par 14²² (ii/B.C.) οὐθενὸς δικαίου ἀντεχόμενοι (so BGU IV. 1187²⁰, in Augustus' reign, and P Tor 3²⁴ (ii/B.C.), and 1^{ii. 14} (B.C. 116)), P Tebt I. 40⁹ (B.C. 117) (= *Selections*, p. 28) τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "that the inhabitants of the village are with one accord holding fast to your protection," and P Amh II. 133^{11 ff.} (early ii/A.D.) καὶ μετὰ πολλῶν κοπῶν ἀνηκάσαμεν (= ἠναγκ-—see under ἀναγκάζω) αὐτῶν ἀντασχέσθαι (i. ἀντισχ-) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορῶν, "and with great difficulty I made them set to work at the former rent" (Edd.). The verb is very common in petitions, as implying that, notwithstanding the course taken, other claims are not lost sight of: e.g. P Oxy II. 281³⁰ (A.D. 20–50), *ib.* 282²⁰ (A.D. 30–5) τῶν μὲν γὰρ ἄλλων τῶν ὄντων μο[ι] πρ[ο]σ[ε] αὐτὴν ἀνθέχομαι (i. ἀντέχ-) κα[ὶ] ἀ[ν]θέχομαι, "this petition is without prejudice to the other

claims which I have or may have against her" (Edd.), and *ib.* IX. 1203³⁰ (late i/A.D.) τῶν γὰρ ὑπόντων ἡμῖν δικαίων πάντων ἀντεχόμεθα καὶ ἀνθεξόμεθα, "for we maintain and shall maintain all our subsisting rights" (Ed.). The same combination of tenses is found in P Strass I. 74¹⁸ (A.D. 126) τῶν μὲν πρὸ ἄλλων τῶν κατ' ἐμαυτὸν δικαί[ων] ἀντέχομαι καὶ ἀνθεξ[ο]μαι ἐν οὐδενὶ ἑλλατού[μενος], and in P Flor I. 86²⁸ (i/A.D.): see also *ib.* 51²² (A.D. 138–61). In P Tebt I. 41^{24 ff.} (c. B.C. 119) αὐτ[ο]ι τε ἀπαρενόχλητοι ὄντες δυ[ν]ά[μεθα] ἀντέχεσθαι τῆς εἰσαγωγῆς καὶ οὐθὲν τῷ βασιλεῖ διαπέσει, the editors render "that we being undisturbed may be enabled to attend to the collection of the revenues and the interests of the king may suffer no harm." Similarly BGU IV. 1116¹⁶ (B.C. 13) ἀ. τῆς μισθώ(σεως). P Tebt II. 309²¹ (A.D. 116–7) ἀντεχόμενοι καὶ ἑτέροις μεταμισθοῦντες is rendered "resuming the land and leasing it to others." It will be noticed that the instances (which might be added to) are all c. *gen. rei*: *gen. pers.*, as in the Gospels, does not occur among them.

ἀντί.

The primitive local force, surviving in ἐναντι and the Latin cognate *ante*, and conspicuous in the old Cretan dialect, leaves traces in the Κοινή: there is an interesting discussion of its *provenance* in Wackernagel's pamphlet, *Hellenistica* (Göttingen, 1907), p. 5 f. Its solitary appearance in an Attic inscr., and in one passage of the "Halbattiker" Xenophon, make quite natural such an abnormality in the Κοινή as P Par 1⁴⁰⁸ (the astronomical treatise of Eudoxus) δταν ἡ σελήνη τῷ ἡλίῳ ἐπισκοτήσ[η] ἀντὶ τῆς ὀψews ἡμῶν. Closely akin is the temporal use in *Syll* 616⁴³ (dialect of Cos, iii/B.C.) ἀγνεύεσθαι . . . ἀντὶ νυκτός, "ea ipsa nocte": so Dittenberger, who compares 438⁴⁵ (Delphi, before B.C. 400) ἀντὶ Ἔτειος, and Hesychius "ἀντέτους· τοῦ αὐτοῦ ἔτους." This may be seen still in P Lond 1171⁹ (B.C. 8) (= III. p. 177) τιμ(ῆς) οἴνου ἀντὶ τῆς εἰ τῶν ἐπαγομένων "to cost of wine for the 5th of the intercalary days." By far the commonest meaning of ἀντί is the simple "instead of." P Tebt II. 343²⁴ (ii/A.D.) ὥστε ἀντὶ ἐλαιῶνος[ς] φ[ι]ο[ρ]ίμου] ἀρουραὶ κτλ. "making 2½² arourae converted from productive oliveyard" (Edd.). P Giss I. 47¹⁰ (ii/A.D.) a corslet bought for 360 dr. ἀντὶ πλείονος, "under its value." P Rein 7⁴ (B.C. 141?) ἀντ' ἐλευθέρου δοῦλο[ς] γενέσθαι. P Oxy VIII. 1119²⁰ (A.D. 254) ἑτέρους ἀντ' αὐτῶν. P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φίλιας ἐχθραν [πρω]ίμεθα. P Tebt II. 302⁵ (A.D. 71–2) τυγχάνομεν μερισθ[έ]ντες ἐκ τοῦ δημοσ[ί]ου ἀντὶ συντάξεως κτλ. "instead of a subvention" (Edd.). This shades into "in exchange for" or "in return for": *Calder* 455 (c. mid. iii/A.D.) τόνδε σε Μυγδονίη Διονύσιον ἀντὶ β[ί]ου πολλῶν καὶ τῆς εἰρήνης στέμμα, "thy statue here, a Dionysius (in marble), M. (erected, thus honouring thee with) a crown in return for guarding the life of many and for preserving the peace" (Ed.). *Preisigke* 6²⁸ (A.D. 216)—the writer begs to have the stipulated 7 artabae of wheat ἀντὶ πλείονων τῶν κλεπέτων. BGU III. 822¹³ (iii/A.D.) ὀφέλι[κ] γὰρ μοι ἀντὶ χαλκῶν τῶν ἐνοικίων. Kuhring p. 29 remarks that ὑπὲρ has mostly superseded ἀντὶ. The formula ἀνθ' οὐ with names, as Ἐρμίας ἀνθ' οὐ Ἐρμῆς [ὁ καὶ Εὐδαίμων], BGU IV. 1062⁴ (A.D. 236–7), has raised some discussion: see note and *reff.* there—Crönert took it as "adoptive son of," Viereck (fol.

lowing Wilcken) makes it = ὁ καλ. In that case what are we to make of P Lond 1170²⁷ (iii/A.D.) (= III. p. 102) Ἐκτίσεως ἀνθ' οὗ Ἐκτίσεως, "Smith *alias* Smith"? For ἀνθ' ὧν "wherefore" or "because" we may quote *OGIS* 90³⁵ (the Rosetta stone—B.C. 196) ἀνθ' ὧν δεδώκασιν αὐτῶι οἱ θεοὶ ὑγείαν κτλ., similarly 56¹⁹ (the Canopus inscr. of Ptolemy III. B.C. 247–21), P Leid D¹21 (mid. ii/B.C.) σοὶ δὲ γίνουτο, ἀνθ' ὧν (= because) πρὸς τὸ θεῖον ὁσῶς διάκεινται καὶ τῶν ἱεροδούλων . . . ἀντιλαμβάνη, ἐπαφροδίσια χάρις μορφῆ κτλ. In P Tebt I. 120⁴³ (i/B.C.) Πακῦσι ἀνθ' ὧν κέχη(κε) τιμῆ(ς) κτλ., ἀντί has the ordinary commercial sense. P Ryl II. 159¹⁸ (A.D. 31–2) . . . ἀνθ'] ὧν ἔλαβε παρὰ τῆς Τα[ρχίτος . . . τοῖς δέουσι καιροῖς "in return for the . . . which he received from T. at the proper times." The supplement depends on the parallel document P Oxy III. 504¹⁷ (early ii/A.D.), and is seen to be no instance of the conjunctive phrase ἀνθ' ὧν.

ἀντιβάλλω.

The subst. ἀντιβλήματα is found in P Oxy III. 498¹⁹ (ii/A.D.), a contract with stone-cutters, where the editors understand it of small stones used to insert in vacant places between larger ones. Vettius Valens p. 351²⁰ ἐπειράθημεν καὶ τὰς ἀντιβαλλούσας μοίρας τῇ εὐρείεσσι ἐπισυντιθέναι, ὅπως ἢ ἕτερα χρηματῶσι μοῖρα, "the corresponding parts" presumably.

ἀντιδιατίθημι.

A literary citation may be given for this NT ἀπ. εἰρ. (2 Tim 2²⁵): Longinus *de Sublim.* 17 has πρὸς τὴν πειθῶ τῶν λόγων πάντως ἀντιδιατίθεται, "steels himself utterly against persuasive words" (Roberts).

ἀντίδικος.

For this common legal word we may refer to the interesting lawsuit regarding the identity of a child, which recalls so vividly 1 Kings 3^{16ff}: the prosecuting advocate states that his client had put the founding in the defendant's charge—τοῦτο ἐνεχείρισεν τῇ ἀντίδικῳ (P Oxy I. 37¹⁸ (A.D. 49) (= *Selections*, p. 49). Cf. P Ryl II. 65¹⁵ (B.C. 67?), P Oxy II. 237^{vii} 24, 32, viii. 12 (A.D. 186), BGU II. 592⁷ (ii/A.D.), P Strass I. 417^{23f} (c. A.D. 250). Ἀντίδικος may be used of public opponents, as when the citizens of Abdera appealing to Rome against annexation by Cotys the Thracian speak of τοὺς προνοουμένους τοῦ ἀντίδικου ἡμῶν (*Syll* 303²⁴, before B.C. 146). It also is used in the plural, of a body of opponents, as several times in *Syll* 512 (ii/B.C.), the case of the children of Diagoras of Cos *versus* the town of Calymnus; also of the two parties, as in P Lille I. 29²⁴ (iii/B.C.), παρόντων τῶν ἀ. Silco, king of Nubia (vi/A.D.), concludes his ambitious effort at Greek with a terrible threat against οἱ ἀντίδικοί μου: this is the wider use found in 1 Pet 5⁸ and the LXX, with classical warrant. The verb appears in *Preisigke* 205² (iv/v A.D.) . . .] Ἄρεως ἀντιδικησαντ[. . . , and the abstract in P Tor I. 1^{vi} 8f. (B.C. 117) αὐτοὶ καὶ τὴν πρὸς τὸν Ἑρμίαν κρίσιν ἐγδικάσαντες ἐκστήσωσιν αὐτὸν τῆς πρὸς αὐτοὺς ἀντιδικίας.

ἀντίθεσις.

The verbal adj. is used in a report of ii/B.C. regarding the peculations of certain officials, P Tebt I. 24⁶³, one of the

charges against them being that they had "wormed themselves" (αὐτοὺς ἐνεληκτόων) into certain positions ἀντιθέται τῆς καθ' ἑαυτοὺς ἀσχολία (L.—as), "inconsistent with their own work" (Edd.).

ἀντικαθίστημι.

P Oxy I. 97⁹ (A.D. 115–6) περὶ ἧς ἀντ[ε]κατέστη αὐτοῖς ἐπὶ τοῦ τοῦ νομοῦ [σ]τρ[ατηγοῦ] Ἀπολλωνίου(ν), BGU I. 168¹¹ (probably A.D. 169) πρ[ὸ]ς ἧν καὶ ἀν[τ]ικατέσ[την] ἐπὶ Αἰλλίου, and i. 21 ἐφ' οὗ καὶ ἀντικατέσ[την] . . . πρὸς τὸν Οὐαλέριον. For the subst. see P Oxy II. 260^{8ff} (A.D. 59) ἐξ ἧς ἐποιησάμε[θα] πρὸς[ς] ἑαυτοῦ (L.—ous) ἐπὶ τοῦ στρατηγοῦ . . . ἀντικαταστάσεως, "in consequence of our confronting each other before the strategus" (Edd.); BGU III. 868⁷ (ii/A.D.) ἐν] δ[ε] τῇ γενομένη ἐπὶ σοῦ, κύριε, ἐ[ν]τυκατα[σ]τάσει, and *Syll* 355⁷ (Chios, c. A.D. 3) ὕστερον δὲ ἑκατέρου μέρους ἐξ ἀντικα[τα]στάσεως περὶ τῶν κατὰ μέρος ζητημάτων ἐν(τυ)χόντος διή[κου]σα.

ἀντίκειμαι.

P Par 45⁶ (c. B.C. 153) (= Witkowski², p. 85) Μενδημον ἀντικείμενον ἡμῖν.

ἀντικρως.

Thackeray, *Gr.* p. 136, notes its use for "opposite" (3 Macc 5¹⁶, Ac 20¹³) as "late": see his note on these words with movable -s. Cf. P Oxy I. 43 *verso* iii. 20 (A.D. 295) καταμένων ἀντικρως οἰκίας Ἐπιμάχου. P Tebt II. 395⁴ (A.D. 150) ἀντικρως Τυχαίου, "opposite the temple of Fortune," P Oxy III. 471⁸¹ (ii/A.D.) ἀντικρως ἀπάντων, "in the presence of all." P Lond 978⁹ (A.D. 331) (= III. p. 233) καὶ κατ' ἀντικρ[υ]. . . is before a hiatus. The (Attic) compound καταντικρῶ(s) occurs in Apoc Petr 6, εἶδον δὲ καὶ ἕτερον τόπον καταντικρῶς ἐκεῖνου αὐχμηρὸν πᾶν, καὶ ἦν τόπος κολάσεως, "over against that other." In P Hawara 116 *verso* 2¹¹ (= *Archiv* v. p. 385 f.) (Antoninus Pius) we read ἀντικρῶ Τυχαίου: clearly this may as well have been ἀντικρως.

ἀντιλαμβάνομαι.

This common verb is found in the general sense of "lay hold of," "undertake," in P Lond 301^{6ff} (A.D. 138–61) (= II. p. 256) ὀμνύω . . . ἀντιλήμψασθαι τῆς χρείας πιστῶς καὶ ἐπιμελῶς: so P Iand 33¹² (Commodus), rendered "se officio suo bene functuros esse." P Oxy IX. 1196^{12ff} (A.D. 211–2) ὀμνύω . . . ἀντιλήμψασθαι (i. e.—εῖσθαι) τῷ προσήκοντι χρόνῳ τῆς δηλουμένης χρείας, καὶ ταύτην ἐκτελέσειν, "I do swear that I will take up at the proper time the said office and will discharge it" (Ed.): in the first two -εῖσθαι has intruded into the weakened future inf., now getting rare. P Flor I. 47a¹² (A.D. 213–7) ἐντεῦθεν δὲ ἑκάτερον ἀντιλαμβάνεσθαι καὶ χρᾶσθαι καὶ οἰκονομῆν καὶ διοικεῖν. Cf. P Rein 47⁴ (ii/A.D.) τῆς] γ[εωρ]γίας ἀ. P Oxy VIII. 1123⁹ (A.D. 158–9) ὀμολογῶ ἀπὸ τοῦ νῦν ἀντιλήμψασθαι τῆς . . .] τῆς ἀναγραφόμενης εἰς τὸν μετ[η]λαχότα σου πατέρα, "I agree that I will henceforward undertake all the public land registered in the name of your departed father" (Ed.). So BGU II. 531ⁱ 22 (ii/A.D.) παρακαλῶ δέ σε, ἀδελφε, ἀντιλαβ[ε]σθαι τῆ[ς] τ[ρο]νυ[γ]ίας to "set to" the vintage, and P Tebt II. 393¹² (A.D. 150) ἐπ[ὶ] τῷ Ἄρπα[ρον] ἀντιλαβ[ε]σθαι ταύτης ποιοῦντα πᾶσαν τὴν ὑπηρε[σί]αν, "on condition that H. shall occupy

this post performing all the duties." From this come two derived senses, of which only the first is represented in the NT, (1) "aid," "succour" of a friend, (2) "seize" of an opponent. Good examples of (1) are P Petr II. 3 (δ)⁷ (iii/B.C.) σὺ δὲ ἀφιλοτίμως μου ἀντιλαμβάνη, P Par 27^{22f}. καθότι οὐ διαλείψεις ἡμῶν ἀντιλαμβανόμενος, P Grenf I. 30^{6f}. (B.C. 103) εἶ[φ] οἷς ἐν οὖν ὑμῶν προσδέονται ἀντιλαμβανόμενοι, BGU IV. 1138²⁴ (Aug.) ἐν' οἷ ἀντιλημμέ(νος), and the expressive double compound in P Hib I. 82¹⁷ (B.C. 239-8) καλῶς οὖν [π]οιήσεις συνα[τ]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.). Cf. *OGIS* 697¹ (a Roman inscription from Egypt, on the graves of murdered men) ἀντιλα(β)οῦ, κύριε Σάραπι. Dittenberger quotes P Fay 12³⁴ (B.C. 103) τούτων δὲ γενομένων ἔσομαι ἀντελημμένος, the passive. In *OGIS* 51^{9f}. (iii/B.C.) καὶ κατ' ἰδίαν ἐκάστου καὶ κατὰ κοινὸν πάντων ἀντιλαμβάνεται, the verb must have the same sense. *Ib.* 339²⁹ (ii/B.C.) shows gen. of thing, τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο. For (2), where the meaning is *in malam partem*, see such passages as BGU II. 648¹⁰ (ii/A.D.) βιαίως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους, P Lond 924¹² (A.D. 187-8) (= II. p. 135) βιαίως ἀγτέλαβον τὸ τῆς γῆς: other examples in Gradenwitz, *Einführung* i. p. 18. For the subst. ἀντιληπτῶρ, formerly regarded as "peculiar to the LXX" (Cremer⁷) Deissmann (*BS* p. 91) cites P Lond 23 (B.C. 158-7) (= I. p. 38), in which a petitioner claims the King and Queen as his ἀντιληπτορες, and says he finds his καταφυγή in them: cf. for the same conjunction of words LXX 2 Regn 22³. Add BGU IV. 1138¹⁹ (cited above), where a Roman official is invoked as τὸν πάντ(ων) σωτή(ρα) καὶ ἀντιλ(ήμπτωρα)—the same phrase without abbreviations occurs in a papyrus of the same collection cited in *Archiv* v. p. 81 n².

ἀντιλέγω.

The strong sense of ἀ. in Rom 10²¹, "contradict," "oppose" may be illustrated by P Oxy VIII. 1148^{8f}. (ii/A.D.) where an oracle is consulted as to whether it is better for a certain man and his wife μὴ συμφωνήσαι νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ ἀντιλέγειν καὶ μὴ διδύναι γράμματα, "not to agree now with his father, but to oppose him and make no contract" (Ed.). A somewhat weaker usage appears in *Syll* 523³¹ (iii/B.C.) ἐὰν δὲ οἱ γραμματοδιδάσκαλοι ἀντιλέγωσιν πρὸς αὐτοὺς περὶ τοῦ πλήθους τῶν παιδῶν, *ib.* 540⁴⁸ (ii/B.C.), ἐὰν δὲ πρὸς αὐτοὺς ἀντιλέγωσιν οἱ ἐργῶναι περὶ τίνος τῶν γεγραμμένων. Cf. also P Oxy I. 67¹⁰ (a dispute regarding property, A.D. 338) εἰ πρὸς τὴν τῶν . . . οἰκοπ[ε]δ[ων] ἀποκατάστασιν . . . οἱ εἰ[=αι]τιαθ[έν]τες ἀντιλέγουσιν, "if the accused persons protest against the restoration of the estates" (Edd.), *ib.* X. 1252 verso²⁷ (A.D. 288-95) ἀντιλέγοντες ἔρρωνται, "persist in their refusal" (Edd.), and *ib.* II. 237^{v. 13} (petition of Dionysia, A.D. 186) ὁ δὲ παρὼν ἀναγνοσθέντος τοῦ βιβλίου πρὸ βήματος ἐσωπῆσεν, οὐδὲν ἀντεπεῖν δυνά[με]νο[s]: so CPHerm 7^{i. 16} (?ii/A.D.) εἰ δὲ θελετε ἑτέραν γενέσθαι οὐκ ἀντιλέγω, οὐ γὰρ δύναμαι.

ἀντίλη(μ)ψις.

Like the verb, the subst. frequently has the meaning "help" in petitions, e.g. P Par 26⁴⁰ (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν, μίαν ἔχουσαι ἐλπίδα τὴν

ὑφ' ὑμῶν ἐσομένην ἀντίληψιν, ἀποστέλλαι ἡμῶν τὴν ἐντευξιν ἐπὶ Διονύσιον, "we beg you, therefore, having as our one hope the assistance that lies in your power, to send away our petition to Dionysius," P Amh II. 35⁵⁷ (B.C. 132) τυχόντες τῆς παρὰ σ[ο]ῦ ἀντιλήψεως, P Grenf I. 15¹ (not later than B.C. 146 or 135) σῆς δικαίας ἀντιλήψεως, BGU IV. 1187²⁷ (i/B.C.). For the extension of this meaning to religious matters in the LXX and in 1 Cor 12²⁸, see *BS* p. 92. It should be noted that the μ which WH insert in the noun in this last passage begins to invade it even in the earlier documents: cf. *Proleg.* p. 56. Thus P Lond 23²⁰ (B.C. 158) (= I. p. 38) ἡς ἔχετε πρὸς πάντας . . . ἀντιλήψεως, and the same phrase in P Tebt I. 43²⁹ (B.C. 118): cf. P Tebt II. 283^{20ff}. (B.C. 93 or 60) τούτου δὲ γενομ[έ]νου ἔσομαι τετευχῶς [τῆ]ς παρὰ σοῦ ἀντιλήψεως, "for if this is done I shall have gained succour from you" (Edd.). Later examples of the word are P Fay 296 (A.D. 113) διὸ ἐπὶ σὲ τὴν καταφ[υ]γὴν ποιησάμενος ἀξιώ ἐάν σοι φαίνηται ἀντιλήψεως τυχέιν πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διευθύνων τὰ δημοσίᾳ, and BGU II. 613¹⁸ (time of Antoninus Pius) δεόμενος τῆς ἀπὸ σοῦ ἀντιλήψεως τ[υχέ]ιν.

ἀντιλογία.

The disputed meaning "opposition" in *act* (see Thayer) finds fresh confirmation in P Petr II. 17 (3)⁷ (iii/B.C.) where ἀντιλογία γενομένην Ἀτταλῶι refers to an "assault." The word is fairly common, meaning "quarrel," as P Grenf I. 38⁸ (ii/B.C.) ἀντιλογίαν πρὸς με συσπλησάμενος, P Ryl II. 68¹⁰ (B.C. 89) ἐμπεσοῦσα ἐξ ἀντιλο[γ]ίας ἔπληξέν με, "attacking me in consequence of a dispute" (Edd.), and P Tebt I. 138 (late ii/B.C.). So in the formula ἀνευ (χωρὶς) πάσης ἀντιλογίας, "without dispute," in formal promises to pay money, etc.: BGU IV. 1133¹² (Aug.), P Strass I. 75¹⁰ (A.D. 118), P Lond 310¹⁶ (A.D. 146) (= II. p. 208) (ἀντιλογίας γενομένης), Wilcken *Ostr* 1151 (iii/A.D.), P Flor I. 43¹⁴ (A.D. 370) and *ib.* 94¹⁹ (A.D. 491). Cf. *Syll* 929¹⁵ (ii/B.C.) ὑπ' οὐδενὸς ἀντιλογίας, *ib.* 334^{4, 22} (i/B.C.).

ἀντιλοιδορέω.

P Petr III. 21 (g)²⁰ (late iii/B.C.) ἐμοῦ δὲ γε ἀντιλοιδορούντος follows ἐλοιδόρησας φαμένη κτλ.: cf. 1 Pet 2²³.

ἀντιμετρέω.

For this rare NT word (Lk 6³⁸) Herwerden refers to the Byzantine Theophyl. Sim. p. 48, 25 (l. 5, 5) ἀ. ἀμοιβὴν ἀξίαν τοῖς βεβιωμένοις. Grimm cites Lucian, *Amor.* 19, which is stronger evidence for its "profaneness."

ἀντιμισθία.

No instance of this Pauline word (Rom 1²⁷, 2 Cor 6¹⁸) seems as yet to have been found outside Christian literature. This, however, may be wholly accidental; and there is certainly nothing in the word itself to exclude it from the ordinary terminology of the day: see for further examples of the same kind Nägeli p. 50 ff.

ἀντιπαρέρχομαι.

Lk 10^{31f}. can hardly have acquired this word from Wisd 16¹⁰, where the sense is markedly different. It is quoted from Straton (ii/A.D. ?), who writes (*Anth. Pal.* 12⁸) ἀντιπαρέρχόμενος τὰ στεφανηπλόκια: Meineke took the

rather needless trouble to emend ἄρτι παρ.—did he know that the word occurred in Biblical literature? If the compound is rightly read there, it might be a new coinage, as it may well be in Wisdom and in Luke. Any writer was free to make a fresh compound like this for a special purpose. Straton was morally the most tainted writer in the Anthology, and we may be quite sure he owed as little to Holy Writ as it owed to him!

Ἀντίπας.

Deissmann (*BS* p. 187) calls attention to the appearance of [Ἀ]ντιπάτρου in *Perg* II. 524² ("not older than Caracalla?"): that the full form of the name is used may be evidence that this later Pergamene was not called after the martyr.

ἀντιπέρα.

This NT ἄπ. εἶρ., warranted from Polybius, is perhaps to be supplied in P Oxy I. 141⁶ (A.D. 503) τοῖς ἀγροφύλαξ(ι) . . . φυλάττουσ(ι) τὸ ἀντιπελ (), with reference to guards who protected estates on the further bank (probably of the Bahr Yusuf).

ἀντιπίπτω.

P Leid D²¹ (ii/B.C.), one of the letters of Ptolemaeus in the cause of the Serapeum Twins, has μηδὲν ἀντιπεσόν[τ]ρα, "not opposing me."

ἀντιάσσω.

The verb occurs twice in P Oxy IV. 707ⁱⁱ. 17. 38 (c. A.D. 136), a report of legal proceedings, with reference to the opposing party. P Cattaoui verso¹. 7 (mid. ii/A.D.) (= *Chrest.* II. p. 98) τῆς ἀντιτεταγμένης ἀρτίως Δρουσῶλλας. There are several instances in *OGIS* in a military sense, which was of course the earliest.

ἀντίτυπον.

The meaning "impress" is rightly given by LS for τύπος as the first that arises from the etymology, and it is well supported in classical and post-classical writers. Hence, though "profane" examples for ἀντίτυπος(-ον) = "corresponding" (adj.) or "image" (noun) are rare, we can take the use in Heb 9²⁴ and 1 Pet 3²¹ ("answering to") as the survival of a primitive meaning. Note also Polyb. vi. 31⁸ τοῖς δ' ἰππεύσει τοῦτοις ἀντίτυποι τίθενται, of auxiliary infantry posted "opposite" the cavalry, in a corresponding position. In MGr written language ἄ. means "copy" of a book.

ἀντίχριστος.

Grimm suggests that John (1 Jn 2¹⁸ etc.) coined the word: Bousset (*Antichrist Legend* p. 136) says it "is not older than the NT." It seems obvious, from the manner of its first introduction, that it was at any rate quite familiar to the readers of 1 Jn and 2 Jn; but it might easily have been introduced by the author in his earlier teaching. The most probable model would be ἀντίθεος ("aemulus Dei" in Lactantius), for which Cumont (*Les Religions Orientales* p. 387) cites a magical papyrus, πέμψον μοι τὸν ἀληθινὸν Ἀσκληπίων δίχα τινὸς ἀντιθέου πλανοδαίμονος. It was a term applied to the *daēva* of Magian religion, on whom see

PART I.

Early Zoroastrianism (Hibbert Lectures 1912), ch. iv.: they were "counter-gods." Whether John means primarily "a rival Christ" or "an opponent of Christ" or "a substitute for Christ" may be left to the commentators. The first and third may be paralleled by the two senses of ἀντιστράτηγος, "the enemy's general" and "pro-practor": cf. ἀντισύγκλητος, the name Marius gave to his bodyguard, as an "opposition Senate," ἀντιχόρηγος "rival choregus," and ἀντιταμίαις "pro-quaestor" etc. The second is less easily paralleled: Caesar's Ἀντικάτων, a counterblast to Cicero's *Cato*, may serve. Generally speaking, ἀντι-*x* suggested (1) the claim to be *x*, (2) opposition to, equivalence to (cf. Homeric ἀντίθεος, and the name Ἀντίπατρος), substitution for an existing *x*.

ἀντλέω.

P Oxy VI. 985 (i/A.D., second half) ἀντλέω(τος) Φαύστῳ ἀντλούντι μηχανήν, P Lond 1177⁰⁶ (A.D. 113) (= III. p. 183) ἀντλούντων ἀπὸ πρωίας ἕως ὀψέ. In the late P Oxy I. 147 (A.D. 556) we have a receipt for a "rope" or "coil" provided by the monks for the machine in the garden of the Holy Mary ἐπὶ τῷ ἀντλήσαι ὕδωρ εἰς τὴν ἀγί(αν) κολυμβήθραν, "for raising water to fill the holy font." The subst. ἀντλητής occurs in P Lond 1177 (cited above), P Tebt. I. 241 (B.C. 74) and P Strass I. 52¹⁴ (A.D. 151); and ἀντλία in BGU IV. 1120^{47f}. (B.C. 5). For the compound ἀναντλέω used metaphorically, see P Vat A¹³ (B.C. 168) (= Witkowski², p. 65) τοιούτους καιροὺς ἀνηντληκυῖα: similarly P Hawara 56⁸⁰ (? late i/A.D.) (*Archiv* v. p. 382) ἀρρωστῖαν ἰσοθάνατο(ν) [ἐ]ήντλησα—presumably [ἀν]ήντλησα is as likely, in view of the parallel just cited.

ἀντοφθαλμέω.

"Verbum elegantius = resistere," so Blass on Ac 6⁴¹, where the word is found in his "β-text," μὴ δυνάμενοι οὐδὲ ἀντοφθαλμῆν (ἀντιλέγειν) τῇ ἀληθείᾳ: cf. the Polybian passage cited by Schweighäuser (with a wrong reference) in *Lex Polyb. s.v.*, μὴ δύνασθαι τοῖς χρήμασι ἀντοφθαλμῆν. In the ordinary text of the NT ἄ. occurs only in Ac 27¹⁶ of a vessel's not being able to "face" the wind: cf. Wisd 12¹⁴, of a king or prince who cannot "look God in the face" (ἀντοφθαλμησαί σοι), and *Apost. Baruch* 7 (p. 89, ed. James) οὐ τὴν θέαν οὐκ ἠδυνήθημεν ἀντοφθαλμησαί καὶ ἰδεῖν. For a similar usage see Barnab. 5¹⁰, and cf. Clem. Rom. 34 of an idle workman—ὁ κωρὸς καὶ παρεμένος οὐκ ἀντοφθαλμῆν τῷ ἐργοπαρέκτῃ αὐτοῦ, "does not look his employer in the face."

The word was read in the printed text of P Par 63⁴³, but is removed by Mahaffy (P Petr III. p. 23), who reads ἀντ' ὀφθαλμ[ῶ]ν [θεμένου]ς, "keeping it before your eyes." The parallel compound ἐπιφθαλμησασα occurs in P Théad 19⁹ (iv/A.D.) "ayant jeté un œil d'envie sur le troupeau" (Ed.).

ἄνυδρος.

OGIS 199²¹ (i/A.D.) οἰκοῦντα ἐντὸς πεδίων μεγάλων ἀνύδρων—the "waterless" deserts stretching to the south and west of Abyssinia. P Oxy VI. 918ⁱⁱ. 10 (a land-survey, ii/A.D.) μεθ' (ἦν) γύη[ς] ἀ]νυδρ(ος). P Lips Inv 348⁸ (A.D. 376-8) (= *Chrest.* II. p. 86) ἀνέδραμον . . . δι' ἀνύδρων ὁρῶν. The subst. is found in the petition of certain quarrymen to be transferred to the alabaster quarries on account of the

want of water in the place where they were working—διὰ τὴν ἀνυδρίαν τῶν τόπων [τῶνδ]ε (P Petr II. 9 (2)⁶ (iii/B.C.)).

ἀνυπόκριτος.

To the literary citations for this word given by Nägeli, p. 43, we may add Demetrius *de Eloc.* 194.

ἀνυπότακτος.

In the great Paris magic papyrus (edited by Wessely, *Wien. Denkschr.* XXXVI. ii. pp. 44 ff.) 1367 we find ἀνυπότακτος following σιδηροψύχους ἀγριοθύμους. Moeris (ed. Pierson), p. 34, defines ἀφηνιαστής by ἀνυπότακτος, ὑπερήφανος. See further Nägeli, p. 45.

ἄνω.

Tob 8³ Ἄνεδραμεν τὸ δαιμόνιον ἄνω εἰς τὰ μέρη Αἰγύπτου—other authorities for this recension have εἰς τὰ ἄνω μέρη—raises some problems, on which reference may be made to *Early Zoroastrianism*, p. 338, and D. C. Simpson *in loc.* (Oxford Apocrypha). For the text as it stands good illustration may be found in the Egyptian documents, P Leid D1.¹⁶ εἰς τοὺς ἄνω τόπους, “ad loca superiora,” and the contemporary *OGIS* 111¹⁷ (after B.C. 163) ἐπὶ τῶν ἄνω τόπων [ταχθείς]. Cf. P Petr II. 33 (α) A¹⁰ (a steward's account) ἄρτων τῶν ἀποσταλέντων σοι ἄνω, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) ἀποστειλῶ σε ἄνω, “I will send them up to you” (from Alexandria): on σέ = σοί, cf. *Proleg.* p. 64. For ἡ ἄνω κλήσις in Phil 3¹⁴ the RV mg (= “the call, Come up!”) is apparently presumed in *Apoc. Baruch* 4 (p. 87²⁸, ed. James) ἐν αὐτῷ μέλλουσιν τὴν ἄνω κλήσιν προσλαβεῖν, καὶ τὴν εἰς παράδεισον εἰσοδοῦν. A curious metrical epitaph (no. 69) in Prof. Calder's Phrygian collection, dated by him after the middle of iv/A.D., begins

νῦν ἀγαπᾷς σὺ μαθεῖν τίς ἐγὼ ξένος, ἡ πόθεν ἦλθα ;
ἐγ λεγώωσ ἄνω θεμέν[ων] βασιλεῖα μέγιστον,

which he renders “from the legion of those that have set the mighty king on high.” In P Fay 101 *verso* 1¹⁵ (an account, about B.C. 18) we find ἄνω Παῦνι δ ἕως Ἐπειφ ἱε, where the editors explain ἄνω as indicating that the following dates “Pauni 4 to Epeiph 15” should have headed the account, instead of coming at the end. The superlative ἀνωτάτω occurs in P Lond 1170 *verso* (c)¹¹ (A.D. 42) (= III, p. 107) τῇ ἀνωτάτω χρήσομαι τιμωρία, “the highest penalty”—an unusual application: cf. Epict. iii. 24⁵⁴ ἡ ἀνωτάτω καὶ κυριωτάτη (*sc.* ἀσκῆσις). The compound ἐπάνω (*q.v.*) is represented in MGr.

ἄνωθεν.

In P Petr III. 43(2)^{iv.17} (B.C. 246) ἄνωθεν is found in opposition to κάτω: *hiat contextus*. P Hib I. 110⁶⁵ (records of postal service, c. B.C. 255) ὥρας πρώτης παρέδωκεν Θεούρχ[η]στος ἄνωθεν Δινίαν κυ(λι)στούς ᾱ, “1st hour, Theocrestus delivered to Dinius 3 rolls from the upper country” (Edd.). Ἄνωθεν appears again twice in this document, and κάτωθεν “from the lower country.” (This is a very early example of the approximation of ο and ω, on which see *Proleg.*³ pp. 244 and 35 f.). BGU IV. 1208² (Aug.) κατανη[σα]ς ἐκ τῶν ἄνωθεν [τόπων] . . . ἐκομισά[μην] διὰ Σωτηρίχου κτλ. In P Tebt I. 59^{6ff.},¹⁰ (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, and διὰ τὸ ἄνωθεν

φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, the editors translate “or old.” P Oxy II. 237^{viii.31} (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (Edd.). In P Oxy IV. 718²¹ (A.D. 180–92) ἐτι δὲ ἄνωθ[ε]ν τῶν δημοσίων ἀποδιδόμενων, the editors translate “although the imposts have for years been paid.” But “completely,” “from the beginning” may equally be the sense of ἄνωθεν: cf. *ib.* 745^{4ff.} (c. A.D. 1) μ[ὴ] . . .]νε[. . .]η[. . .]να ἄνωθεν γενήνται πάντα καὶ πάλιν ἑατοῦς ἀνασκευάζωμεν] μὴ οὕσης χρέας, “in order that everything may not be completely . . . and we go bankrupt again without any necessity” (Edd.). In BGU II. 595^{5ff.} (A.D. 70–80) the meaning “again,” “a second time,” seems best to suit the context. A certain Sochetos, wishing to repay a loan, did not find his creditor—τοῦ δὲ σὲ μὴ εὔρεθῆναι ἀποδεδῶκε αὐτὰς ἄνωθεν (for ἄνωθεν) ἵνα φιλόνηρον εἰς δύο τόπους μὴ χορηγήη, where Lietzmann (*Gr. Pap.* p. 14) understands by φιλόνηρον a gratuity: “S. has once paid it and would have to pay it again, if he went back home with the borrowed money; therefore he returns it immediately.” Other examples of the word are CPR 1¹⁹ (i/A.D.) καθὼς ἄνωθεν εἰθιστο, P Tebt II. 298⁶¹ (A.D. 107) ἀκολούθως τῇ ἀνωθ[ε]ν συνηθείᾳ, BGU IV. 1074² (iii/A.D.) τοῖς ἄνωθεν προγόνοις, and P Oxy IX. 1204¹⁴ (A.D. 299) δεδέχθαι τῆς θείας τύχης ἐτι ἄνωθεν τῶν δεσποτῶν ἡμῶν. The usage of the inscriptions follows on similar lines. Dittenberger (*Syll.* III. p. 256) enumerates three meanings—(1) *de supero* 537⁶³ ἐπεργάσεται ὄρθον καὶ ὁμαλὲς ἄνωθεν, (2) *antiquitus* 929³¹ νόμοις γὰρ ἱεροῖς . . . ἄνωθεν διεκεκώλυτο ἵνα μηθεῖς κτλ., (3) *denuo* 732¹¹ γενηθείς δ[ε] καὶ παραίτιος τῆς ἄνωθεν συλλογῆς, a decree of i/B.C. referring to the revival of certain sacred practices which had ceased for some time.

ἀνώτερος.

For this comparative with reference to time, cf. *Syll* 307⁵⁵ (ii/B.C.) ἔπει ἀνώτερον τρ[ι]ταφ], *ib.* 318⁶ (B.C. 118) τὸν ἀνώτερον μὲν χρόνον πάντα διατετέλεκεν. In P Giss I. 48²⁴ (A.D. 202–3) we find the -ω form, τοῖς ἀνωτέρω ἔτεσι.

ἀνωφελής.

P Lond 908²¹ (A.D. 139) (= III. p. 133) ὅπως εἰδῆ ἄκρον καὶ ἀνωφελὲς κριθησόμενον δ μετέδωκεν ὑπόμημα. The same document has κενῶς καὶ [ἀ]νωφελῶς (l. 28). In P Hawara 56²⁰ (?late i/A.D.) (= *Archiv* v. p. 382) we find a derived subst., ὅτι ἀρρωστίαν ἰσοθάνατο(ν) [ἐξ]ήντησα καὶ ἄλλας πολλὰς ἀνωφελίας.

ἄξινη.

P Magd 8⁶ (B.C. 218) δρέπανον θεραιτικὸν οὐ τιμῆ (δραχμᾶς) β, ἀξίνη (δραχμᾶς) β. Herwerden *s.v.* κλήσις recalls the proverbial saying—τῇ κλειδί τὰ ξύλα σχίζειν, τῇ δ' ἀξίνη τὴν θύραν ἀνοίγειν (Plut. *Mor.* 43 C). Cf. MGr ἀξινάρι.

ἄξιος

appears with infin. in BGU IV. 1141¹⁵ (B.C. 14) ἐγὼ μὲν οὐ δοκῶ ἄξιος εἶναι ὑβρίζεσθαι. For the absolute use (as Mt 10^{11.13}) see P Petr II. 15 (3)⁸ (B.C. 241–39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν κ[αί] ἄξιος γάρ ἐστιν ὁ ἄνθρωπος ἐν χρεῖαι . . . where the editor translates, “By

doing this you will oblige us, [. . .] for the man is worthy of it, [but] in need—." The sense of "worth," "value," is illustrated by P Lille I. 6⁹ (iii/B.C.), where a certain Petesuchos complains that robbers ἐξέδωσαν χιτῶνα ἀξίον (δραχμᾶς) 5 "a tunic worth six drachmas." So the fem. became a noun = "value": BGU IV. 1118⁴⁰ (B.C. 22) πειθεσθαι περὶ τῆς τοῦτων ἀξίας, *ib.* 1126¹⁴ (B.C. 8) ἐκτίνιν τὴν ἐκάστου ἀξίαν πλὴν συμφανοῦς ἀπ[ωλείας]. For ἀξίως τοῦ θεοῦ (as in 1 Th 2¹², 3 Jn⁸ etc.) see Deissmann *BS* p. 248 f., who shows that "the formula was a very popular one in Pergamus (and doubtless also in other localities)." He cites five inscr., as *Perg* I. 248⁷ ff. (ii/B.C.), where Athenaios, a priest of Dionysios and Sabazios, is extolled as συ[ν]τελεκότος τὰ ἱερά . . . εὐσεβῶς [μ]ὲν καὶ ἀξίως τοῦ θεοῦ. We may add *Magn* 33³⁰ (Gounos in Thessaly, iii/B.C.) ἀξίως [τ]ῆ[ς] θ[ε]ῆ[ς], *ib.* 85¹⁰ f. (Tralles) ἀξίως τῆς τε Ἀρτέμιδος . . . καὶ [τοῦ] . . . δήμου, and *Priene* 119¹⁵ (end of i/B.C.) πομπεύσας τῇ προστατίδι τῆς πόλεως Ἀθηναίης τῆς θεᾶς ἀξί[ως]. So P Petr II. 13 (19)⁴ (c. B.C. 252) (= Witkowski,² p. 18) οὐ μὴ οὐδὲν ἐμοί [ἔσται μ]εῖζον ἢ σοῦ προστατήσα[ι τὸν] ἐπι[φ]λοῖον βίον, ἀξίως [μ]ὲν σοῦ, ἀξίως δ' ἐμοῦ, where the dependent gen. is neither divine nor a community, but has the dignity characteristic of the *pietas* of this charming letter. A combination may be seen in the letter of Aline to her husband, P Giss I. 20²⁴ (ii/A.D.), following the citation under ἀξιώω below, ἵνα ἀξίως σοὶ καὶ τῶν θεῶν ἀόκνως προσέλθῃ. The word survives in MGr.

ἀξίωω

is very common in legal documents = "claim," e.g. P Oxy I. 37^{1, 21} (A.D. 49) (= *Selections*, p. 50) ἀξιώω ταῦ[τα] φυλαχθῆ[ν]αι, "I demand that these (documents) be preserved (in the record)," *ib.* II. 237^{vi, 14} (A.D. 186) ἀξίων τότε ἄ προσήνεγκα εὐτὶ ἀνακομίσασθαι, "claiming to recover what I had made over to her." It also frequently occurs in the weakened sense "request," "ask," as P Eleph 19¹⁸ (iii/B.C.) ἀξιώω σε ἀνακαλέσασθαι Μίωνα, P Par 49¹⁰ ff. (B.C. 164-58) (= Witkowski², p. 70) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι . . . καὶ ἀξιώσαντός με, P Oxy IV. 805 (B.C. 25) ἀξιώω δὲ ἀντιφωνεῖν [μ]οι πικνότερον, P Giss I. 20²³ (ii/A.D.) ἀξιώσεις οὖν διστιχον αὐτῶν γραφῆναι (can this mean "you will arrange that . . ."?). For ἀξιώω of prayer (as LXX Jer 7¹⁶, 11¹⁴) cf. P Par 51²² (a dream from the Serapeum, B.C. 160) (= *Selections*, p. 20) ἤξιώκα τὸν Σάραπιν καὶ τὴν Ἰσιν λέγων Ἐλθέ μοι, θεὰ θεῶν κτλ., and *Syll* 816¹ (ii/i B.C.) ἐπικαλοῦμαι καὶ ἀξιώω τὸν θεὸν τὸν ὑψιστον . . . ἐπὶ τοὺς δόλοι φονεύσαντας κτλ. (See Deissmann *LAE* p. 423 ff.) The verb occurs in *OGIS* 201⁷ (the Silco inscription, vi/A.D.) αὐτοὶ ἤξιώσαν με, where Dittenberger renders, "dignitatem meam regiam agnoverunt." For a similar use of the noun ἀξίωμα, see P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μίζονι ἀξίωματι κα[ὶ] τιμῆι. For the LXX usage of ἀξίωμα = "request, petition" (Esther 5³⁻⁸, 7² f. etc.), Deissmann (*BS* p. 92 f.) refers to the confirmation afforded by the inscriptions, e.g. *Syll* 303⁶ (before B.C. 146) περὶ τῆς (χώρας) ἐπιδοῦς ἀξίωμα βασιλεὺς Θρακῶν Κότ[υς] . . . ἦται τ[ὴν] π[ά]τριον ἡμῶν χώραν. Fränkel on *Perg* I. 13¹ (iii/B.C.) describes it as very rare: see his exx.

ἀόρατος.

P Leid W^{ii, 27} (occult) has ἄ. among divine epithets, also vii. 4¹ of fire (!). From Hellenistic times comes the Milesian

epitaph *Kaibel* 223 ἀνύσαντά σε τὰν ἀόρατον . . . ἀρατατον (ἀτραπιτὸν Ed.) βίον: "videtur via dici quam qui sequitur nescit quo ducit." The subst. occurs in *Magn* 114⁴ διὰ τὴν . . . ἀορασίαν τῶν ἀρτοκόπων.

ἀπαγγέλλω.

The verb = "report," "announce" (as Mk 6⁸⁰) is found in P Lond 42²⁶ ff. (B.C. 168) (= I. p. 30, *Selections*, p. 11) ἔτι δὲ καὶ Ὀρου τοῦ τὴν ἐπιστολὴν παρακεκομκό[το]ς ἀπηγγεκότος ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς παντελῶς ἀηδίζομαι, "and now that Horus who brought the letter has reported about your having been released from your retreat, I am utterly distressed." So P Tebt II. 297⁷ (c. A.D. 123) ἀπῆγγ[ει]λεν τὴν τάξιν ὡς ὀφειλοῦσαν πραθῆναι, "reported that the office ought to be sold." Abbott, *Joh. Voc.* p. 164, has a good note on the force of ἀπ. = "report, bring word" in Jn 16²⁵: he illustrates it from Epictetus. In the interesting proceedings before a Roman Emperor, P Oxy I. 33 (late ii/A.D.), the word seems almost to have the legal sense of "appeal," as when the accused man exclaims, v. 9^{ff.}: ὑπὲρ τῆς ἐμᾶτου εὐγενείας . . . ἀπαγγέλλ[ω], "I appeal on behalf of my nobility" (Edd.).

ἀπάγω.

The verb is found four times in P Oxy I. 33 (late ii/A.D.), of one being "led off" to death, which may perhaps determine the meaning in Ac 12¹⁹: the guards were not merely "imprisoned," but "led away to death (RV mg). Lk 23²⁶, with the Vulgate *duci* and the gloss ἀποκτανθῆναι in D*, are probably decisive for this (the Attic) meaning. On the other hand, it should be noted that ἄ. is the ordinary word for "arresting" (cf. Gen 39²² τοὺς ἀπηγμένους = "the prisoners") as P Petr III. 36 (a) *verso* 6 ἀδικῶς ἀπηγμένον and *ib.* 27 ἀκριβείας ἔνεκεν ἀπήχθην: so P Lille 7¹⁸ (iii/B.C.) οὐτος δὲ ἀπήγαγεν με εἰς τὸ αὐτὶ δεσμοκτήριον, P Petr II. 10 (2)¹² συνέταξεν ὁ ὑπὲρ τῆς ἀπαγαγεῖν με, "the apparitor gave directions to arrest me" (Ed.), and *OGIS* 90¹⁴ (the Rosetta stone, B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγμένους . . . ἀπέλυσε τῶν ἐνεκα(λη)μένων. Cf. also P Oxy II. 237^{vi, 18} (A.D. 186), where Chaeremon claims the right of taking away his daughter even against her will from her husband's house—ἀπάγοντι αὐτὴν ἄκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας, BGU IV. 1139¹⁵ (B.C. 5) ἐτόλμησε . . . ἀποστρεφῆναι ἀπαγαγεῖν τὴν θυγατέρα ἡμῶν . . . καὶ ἔχειν παρ' ἐαυτοῦ ἐν εἰρκτ[ῆ] ἐπὶ μῆγας ἔ. In the dialect inscription *Syll* 271^{6, 11} (ii/B.C.) it denotes apparently the "capture" of youths in a raid.

ἀπαίδευτος.

In P Oxy I. 33^{ii, 13} (late ii/A.D.) Appianus does not hesitate to charge the Emperor (? Marcus Aurelius) with τυραννία ἀφιλοκαγαθία ἀπαίδεια as contrasted with the virtues of his deified father Antoninus who was φιλόσοφος . . . ἀφιλάργυρος . . . φιλάγαθος. See *Archiv* i. p. 37.

ἀπαίρω.

For the intransitive sense of ἄ. = "depart," as in Gen 37¹⁷, cf. P Petr II. 13 (5)⁵ (B.C. 258-3) ἀπ[η]ρμ[έν]ον, "on your departure." In the Paris magical papyrus 3082 Deissmann (*LAE* p. 254) ingeniously proposes to substitute for the meaningless ἀφαίρων of the MS. ἀπαίρων in the sense of

“make to go forth” (as LXX Ps 77^{26,52})—ὄρκιζων δὲ φύσα ἀπὸ τῶν ἄκρων καὶ τῶν ποδῶν ἀπαίρων τὸ φύσημα ἕως τοῦ προσώπου καὶ εἰσκριθήσεται. MGr παίρω (also παίρω) is given as “take,” “fetch” in Thumb’s Glossary: it might equally well come from ἐπαίρω, but the meaning suits ἀπαίρω better.

ἀπαιτέω.

BGU II. 530⁸⁸ (i/A.D.) (= *Selections*, p. 62) ἄλλως τε καὶ ἀπαιτεῖται ὑπὸ τῶν πρακτόρων ἱκανόν, “especially security is demanded by the taxgatherers”: cf. P Fay 39^{14ff.} (A.D. 183) ἐκ τίνος ἀπαιτεῖται τὸ προκείμενον ἀπότακτον, where the editors state that ἀ. “may imply that the payment was in arrear or have a quite general meaning.” The former alternative is clearly implied in P Fay 11²⁰ (c. B.C. 115) ὁ ἐγκαλούμενος πλειονάκις ἀπητημένος [ο]ὕχ ὑπομένει ἰκουσίως ἀποδιδόναι, “the accused, though frequent demands have been made, persistently refuses to pay voluntarily” (Edd.). Other examples of the verb, which is common, are P Flor I. 61⁴² (A.D. 86–8) διὰ -τι ἕως σήμερον οὐκ ἀπήτησας, and again ⁵¹ ἐπὲ στυλόγοι ἦσαν καὶ ἀπητη[οῦ]ντο εἰς τὸν Κ[α]ίσαρος λόγον, P Lond 856¹⁹ (late i/A.D.) (= III. p. 92) ὁ δὲ λήμπτω ἀπαιτεῖ certain taxes, P Tebt II. 327^{19ff.} (late ii/A.D.) οὐ δέοντως ἀπαιτοῦμα[ι] τὰ ὑπὲρ τῶν ὑπαρχόν[των] τελούμενα δημόσια, “demands have wrongfully been made upon me for the government dues payable on behalf of the property” (Edd.): a very similar phrase occurs in CPHerm 52^{1,16}. In P Oxy VIII. 1157¹⁵ (late iii/A.D.) καὶ μάθε ὅτι τὸ ἐπιεκεφάλαιον ἀπαιτοῦσιν “find out also about the collection of the poll-tax” (Ed.): the idiomatic impersonal plural curiously contrasts with the translation Greek, showing the same word, in Lk 12⁸⁰. In the Christian letter P Oxy VI. 939¹⁶ (iv/A.D.) (= *Selections*, p. 129) we have the phrase τοῦτο τοῦ καθήκοντος ἔπ[α]ι- [τοῦν]τος, “this being what duty demanded.” For the subst. see BGU IV. 1103¹⁸ (B.C. 14) περὶ ἀπαιτήσεως τοῦ φερναρόν, P Oxy I. 104²⁸ (a will, A.D. 96) ἀπαίτη[σι]ν ποιήσασθαι, etc., and for the adj. ἀπαιτήσιμος various land-surveys of ii/B.C.—P Tebt I. 61, 64, 72. The noun ἀπαιτήτης occurs in Wilcken *Ostr* 1460 (A.D. 185–6) δὲ ἐμοῦ Μάρκου . . . ἀπαιτητοῦ.

ἀπαλγέω.

To Grimm-Thayer’s ref. for this NT ἀπ. εἰρ. (Eph 4¹⁹ ἀπηλγκότες, but ἀπηλπικότες DG etc.) in its Hellenistic sense of “to despair” or “become callous,” add Dion Cass. xlviii. 37 ἀ. πρὸς τὴν ἐλπίδα.

ἀπαλλάσσω.

In one of the oldest marriage-contracts hitherto discovered among the Greek papyri, P Gen I. 21¹² (ii/B.C.), provision is made for what will take place if the wife of her own accord βούληται ἀπαλλάσσεσθαι, “desires to be released”: so P Tebt I. 104³¹ (B.C. 92), P Oxy I. 104²⁶ (a will, A.D. 96) ἡνίκα ἐάν ἀπαλλαγῇ τοῦ ἀνδρός, *ib.* II. 265¹⁷ (A.D. 81–95), *ib.* II. 267^{17, 20} (A.D. 36), *az*, and for the subst. in a similar sense P Oxy VI. 905¹¹ (A.D. 170) ἐ[ὰν] δὲ ἀπαλλαγῇ γένητ[α]. The correlative is well seen in P Ryl II. 154²⁰ (A.D. 66) ἐάν δὲ διαφορὰς αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ’ ἀλλήλων, ἥτοι τοῦ Χ. ἀποπέμνοντος τ[ῆ]ν Θ. ἢ καὶ αὐτῆς ἰκουσώ[ς] ἀπαλασσομένη[ς] ἀπ’ αὐτοῦ: the correspond-

ing nouns ἀποπομπή and ἰκουσίος ἀπαλλαγῇ appear in l. ²⁹. A more general use of the verb is afforded by P Petr II. 2 (3)¹² (B.C. 260) (= Witkowski², p. 22) εἰ ἔρρωσαι καὶ ἐν τοῖς [ἄ]λλοις ἀλόπως ἀπαλλάσσεις, “if you are well and in other respects are getting on without annoyance.” P Petr II. 20^{iv. 8} (as amended P Petr III.) (B.C. 252) λυσιτελέστερον ἀπαλλάξει, “it will be more profitable for you to release (the boat from ἀγγாரία).” P Ryl II. 77²⁵ (A.D. 192) καὶ ἀπαλλαγῆναι ἐπιτηρήσεως “released from the superintendence of land under lease” (Edd.). The perf. partic. mid. means “dead” in P Lond 915¹⁵ (A.D. 160 or 161) (= III. p. 27): cf. μετηλλάχως. P Tebt II. 315 (ii/A.D.) twice shows the word, as ¹⁶ [μη]δὲν ταραχ[θ]ῆς, ἐγὼ γὰρ [σ]ε [ἀ]παλλάξω (and so ²⁰) “I will get you off” (Edd.). *ib.* 385²⁴ (A.D. 117) ὦ καὶ δώσει ἀπαλασσομένω . . . “on his release (from apprenticeship)”: cf. the subst. in P Oxy IX. 1204¹⁹ (A.D. 299) ἀπαλλαγῆν ἐύρασθαι περὶ μένος . . . τῶν πολιτικῶν λειτουργῶν, “endeavouring to find a release from municipal offices.” The τοῦ βίου, which produces the use noted above, is expressed in Hadrian’s dying letter (or what purports to be such), P Fay 19¹⁹ [οὔτε] ἀνοήτως ἀπαλάσσομε τοῦ βίου. From inscriptions may be cited *Syll* 510⁸⁰ (ii/B.C.) ὅσοι δὲ ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσιν, οἱ δὲ τοκιστὰι γεγεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν, apparently “have absconded.” So P Fay 12¹⁹ (c. B.C. 103) ἀπηλλάγησαν. There is a curious use in P Flor II. 262¹⁴ (ii/A.D.) ἀπήλαξεν γὰρ τότε τὸν πῆχιν δραχμῶν δέκα, which Comparetti renders “poiché allora valutò il cubito a dieci dramme”—so we say “he let it go for a shilling.”

ἀπαλλοτριόω.

Syll 226¹⁶⁴ (Olbia on Euxine, iii/B.C.) οὐδενὸς δ’ ἀπαλλοτριώσε οὐδὲν τῶν ὑπαρχόντων. *ib.* 860^{12, 13} (in dialect, Delphi, ii/B.C.) ὡσα[ύτω]ς δὲ μηδὲ ἀπαλλοτριωσάτω Ἀσία . . ., εἰ δὲ ἀπαλλοτριωθῆ κατ’ ὅποιον τρόπον κτλ. *OGIS* 383¹⁸³ (i/B.C.) μήτε αὐτῷ καταδουλώσασθαι, μήτε εἰς ἕτερον ἀπαλλοτριώσασθαι. Dittenberger (*Syll* II. p. 10, n⁹) cites another Delphian inscr. with ἀπαλλοτριώσασθαι. Cf. also *Syll* 229¹² (iii/B.C., Orchomenus in Arcadia—in dialect) μὴ ἐξέστω μῆθει ἀπαλλοτριώσασθαι ἐντὸς ἐτ[ῶ]ν εἰ[κ]οσι (sc. γὰν κλῆρον ἢ οἰκίαν), P Lond 1157 *verso* (b)³ (illiterate, A.D. 246) (= III. p. 111) ἀπολοτριούσται, apparently for ἀπαλλοτριούσται (Edd.). The compound ἐξαλλ. is more common: thus P Giss I. 2^{1, 24} (B.C. 173), BGU IV. 1167⁸² (B.C. 12), *ib.* 1187¹⁸ (i/B.C.), P Oxy VIII. 1118¹⁰ (ii/A.D.), of the “alienation” of property. Note also the verbal ἀνεξαλλοτριώτων in P Ryl II. 177¹¹ (A.D. 246), “unalienated”: we might say of this what we said of ἀνεπαίσχυντος and other like words. The noun occurs in Vettius Valens p. 2²⁷, where Mars is said to produce a host of evils, including γονέων ἀπαλλοτριώσεις, “estrangements of parents.”

ἀπαντάω.

The verb is very common ο. “attendance” before a magistrate. It is sufficient to cite P Petr III. 30⁸ καὶ φαιμένη καταστήσασθαι πρὸς [με] [τ]ῆ . . . οὐκ ἀπήνητ[ε], “though she said that she would appear against me on the . . . she did not present herself” (Edd.). P Tor II. 13¹⁵ (B.C. 147) ἀ ἐπὶ τὸ κριτήριον, P Grenf I. 13⁵ (B.C. 152 or 141) ἀπαντᾶν ἐπὶ σέ, P Oxy I. 59^{8ff.} (A.D. 292) αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείωνος σκρεῖβα ἀπαντήσασθαι ἐπὶ τὴν ἡγεμονίαν καὶ

προεδρεύσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρ[ί]ω, "Theodorus, who was recently chosen in place of Arion the scribe to proceed to his highness the prefect and attend his immaculate court" (Edd.), P Cairo Preis 4²⁰ (A.D. 320) ἀπαντησάτωσαν [ἐπὶ] τὸ ἡγ[ε]μονικὸν δικαστήριον, and from the inscriptions, *Syll* 737⁹⁸ (ii/iii A.D.) εἰ δέ τις τῶν λοβάκων, εἰδὼς ἐπὶ τοῦτο ἀγορὰν ὀφείλουσαν ἀχθῆναι, μὴ ἀπαντήσῃ, ἀποτείσατω τῷ κοινῷ λεπτοῦ δρ(αχμῶς) ὄ. P Lond 42^{2f}. (B.C. 168) (= I. p. 30, *Selections* p. 9) εἰ ἐρρωμένῳ τὰλλα κατὰ λόγον ἀπαντᾷ, "if you are well, and things in general are going right," shows a common epistolary formula: cf. P Vat A² (B.C. 168) (= Witkowski², p. 64), P Par 45^{2f}. (B.C. 153) *al.* In MGr the verb means "answer."

ἀπάντησις.

The word is used absolutely (as Mt 25⁶ and LXX I Regn 13¹⁸) in P Tebt I. 43ⁱ.⁷ (B.C. 118) παρεγενήθημεν εἰς ἀπάντησιν (a newly arriving magistrate)—a passage which may demolish the Semitism sometimes found lurking in the word. For εἰς ἄ. construed with the gen. (as Mt 27³² δ- text and I Th 4¹⁷) cf. BGU II. 362^{vii}.¹⁷ (A.D. 215) πρὸς [ἀ]πάντη[σιν] τοῦ ἡγεμόνος, and the *Pelagia-Legenden* (ed. Usener) p. 19 εἰς ἀπάντησιν τοῦ ὄσιου ἀνδρός. A Ptolemaic inscription edited by Strack (*Archiv* iii. p. 129) has ἕν εἰδηί ἦν ἐσχῆκεν πρὸς αὐτὸν ἡ πόλις εὐχάριστον ἀπάντησιν. The word seems to have been a kind of *t.t.* for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage. See *Proleg.*³ pp. 14, 242.

For a subst. ἀπαντητήριον, *deversorium*, see P Iand 17⁹ (vi/vii. A.D.).

ἀπαξ.

P Oxy III. 471⁷⁷ (ii/A.D.) ἀπαξ γὰρ ἐν ἔθει τῆς α[ισ]χύνῃς γενόμενον, "for when once accustomed to his shame" (Edd.). In P Lond 417⁸ (c. A.D. 346) (= III. p. 299, *Selections*, p. 124), we find συνχωρήσει αὐτοῦ τοῦτω τὸ ἀβαξ (= συνχωρήσει αὐτῷ τοῦτω τὸ ἀπαξ), "pardon him this once"—a substantival use of ἀπαξ, which has been traced perhaps to Coptic influence (Deissmann *LAE*, pp. 206, 209): cf. below. Note also P Giss I. 48¹⁰ (A.D. 202-3) οὐχ ἀπαξ παρεγράφη, "not once alone," ἀλ' ὀποσάκις ἕκαστα προσηγήθη, and P Oxy VIII. 1102⁹ (c. A.D. 146) ἐπέλ ἀπαξ προσῆ[λθε] τῇ κληρονομίᾳ, "having once entered on the inheritance" (Ed.). Vettius Valens, p. 285³⁰ has ἀπαξ τε καὶ ἀπαραιτήτως δαμάζουσιν "in perpetuum" (Ed.). *OGIS* 201 (vi/A.D.), an inscr. of King Silco of Nubia, which is very instructive for the study of foreigners' Greek, has ἀπαξ in a curious idiom: thus ἐν ἀπαξ is *semel*, τὸ πρῶτον ἀπαξ = *primum*, ἀπαξ δύο = *bis*. Dittenberger quotes Lepsius to show that it is an effort to render a Coptic word answering to Ger. *Mal*, Fr. *fois*. In P Oxy VIII. 1138¹⁸ (v/vi A.D.) the words πρὸς ἀπαξ occurring at the end of a receipt are translated "once for all" by the editor, who compares BGU IV. 1020¹⁶ (vi/A.D.): so εἰς ἀπαξ P Oxy X. 1294¹⁴ (ii/iii A.D.).

ἀπαράβατος.

In P Ryl II. 65¹⁸ (B.C. 67?—in any case Ptol.) a judgement ends with καὶ τὰλλα τὰ δι' αὐτῆ[ς] διωρισμένα μένειν κύρια καὶ ἀπαράβατα, "valid and inviolate" (Edd.). The legal formula, thus established for an early period, survives six centuries later in P Grenf I. 60⁷ (A.D. 581) ἀπαράβατῳ

πράσει: "inviolable" must be the sense, though the words follow a hiatus. Another example, also vi/A.D., is in P Lond 1015¹² (= III. p. 257) ἄπρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα[. . .], a contract for the surrender of property. See also P Catt *rector*.¹⁹ (ii/A.D.) (= *Chrest.* II. p. 422) ἔνα ἀπαράβατά ἐστιν, "es gibt Dinge, an denen sich nichts ändern lässt" (Ed.). It is clear that the technical use, compared with the late literary (*ap.* Lobeck *Phryn.* p. 313), constitutes a very strong case against the rendering "not transferable". Phrynichus himself prescribed ἀπαραιτήτος: what sense that would have made in Heb 7²⁴ passes comprehension. Vettius Valens has the adverb five times (see index), always as "validly" or "inevitably." It occurs in P Strass I. 40⁸¹ (A.D. 569), rendered "unverbrüchlich" (Ed.).

ἀπαρνεόμαι.

A literary citation for this word may be given from the recently recovered *Mimes* of Herodas, iv. 74 οὐδ' ἔρεῖς "κέινος ὄνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρηνήθη," where Nairn prefers to render ἄ. "failed to see" rather than "was denied": cf. Mk 8³⁴ εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρησάσθω ἑαυτὸν, "let him lose sight of himself and his own interests," as Grimm renders. But this involves a needless distinction from Mk 14⁷², where the verb means "disown."

ἀπαρτί

is to be written as two words, the combination matching such familiar Hellenistic locutions as ἕως ἄρτι, ἐκ πότε, ἀπὸ πέρυσι, etc. The two Attic quotations which Thayer takes over from LS are denied by Lobeck *Phryn.* p. 21, who takes ἀπαρτί by preference in the extant passage: Rutherford *NP* p. 71 agrees with him. Ἀπαρτί = "exactly" in Ionic, and (by irony) "quite the contrary" in Attic (Rutherford): it has a totally different history from ἀπ' ἄρτι. On the practice of the critical editors, see Nestle *Einf. in aas Gr. NT*³, p. 27.

ἀπαρτισμός.

We can only cite two instances of this rare noun, one from P Catt *versō*.²⁶ (ii/A.D.) (= *Chrest.* II. p. 99) μέχρι τοῦ τῆς λογοθεσίας ἀπαρτισμοῦ "till the completion of the audit," and the other from P Giss I. 67^{8ff}. (time of Trajan or Hadrian) ἡδη κα[τὰ] τὰς ἐντολάς σου Ἡράκλειος ὁ ἐπίτρο[ο]-πο[ς] χωρὶς τῶν ξενικῶν ξύλων τὸν ἀπαρτισ[μ]ὸν τῶν ἐπὶ [τό]πων [ἐργων] πρὸ ὀφθαλμῶν ἔχει. But the verbal phrase εἰς τὸ ἀπαρτίζειν is so completely equivalent to εἰς ἀπαρτισμόν (Lk 14²⁸) that the verb may be illustrated. P Oxy I. 1174⁷ (ii/iii A.D.) has the aor. pass. twice, the "completing" of a horoscope (?) and of a sale of slaves: cf. *ib.* VI. 908²³ (A.D. 199) ὥστε ὑφ' ἐκάστου ὑμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι, "that one bakery be fitted out by each of you" (Edd.), *ib.* 936²³ (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλῖδια ἀπήρ[τ]ισται ἕως ἄρτι, "I have no food now, and the petitions have not yet been got ready" (Edd.). P Oxy IV. 724¹¹ (A.D. 155) ἐὰν δὲ ἐντὸς τοῦ χ[ρ]ῆ[σ]του αὐτὸν ἀπαρτίσης οὐκ ἐκδέχομαι τὴν προκειμένην προθεσμ[ί]αν "if you make him perfect [in shorthand] within the period, I will not wait for the aforesaid limit" (Edd.) is a close parallel to the NT use of καταρτίξω (Gal 6¹, I Th 3¹⁰ *al.*).

P Lips I. 105¹¹ (i/ii A.D.) μόγισ τὸν τῆς βεβεργμένης ἀπῆρτισα, "I have with difficulty completed the account of the irrigated land." BGU II. 448²³ ff. (ii/A.D.) πρὸς τὸ τὴν π[ρ]οα[ρ]ε[σ]τ[ί]ων τῶν [διαθεμ]έων φανεράν [κ]ατα-σ[τ]ῆ[ναι] καὶ ἕκαστα ἀπαρτισθῆναι τοῖς ἐν[γ]εγρα[μ]έν[ο]ις ἀκολούθως. In P Catt versoⁱⁱⁱ. 13 (as cited above) we find the expression μετὰ τὴν χειροτονίαν ἐντὸς ἑ ἡμερῶν ἀπαρτι-οῦσιν τὰς δίκας. P Ryl II. 74⁴ (A.D. 133-5) shows the verb in a proclamation of M. Petronius Mamertinus, prefect of Egypt, where [τὸν διαλο]γισμὸν ἀπαρτίσαι is rendered by the editors "to complete the *conventus*." We could cite many more exx.: the relative frequency of the ἀπό and the κατά compounds of this verb in NT and papyri is quite reversed.

ἀπαρχή.

In P Tor I. 1^{viii}. 10 (B.C. 117) the word is used for "legacy-duty": see Wilcken *Ostr.* i. p. 345 f., *Archiv* iii. p. 7 f., and Mitteis in *Chrest.* II. p. 421. In P Tebt II. 316¹⁰ (A.D. 99) καὶ μὴ ἄλλοτρίᾳ ἀπαρχῇ μηδὲ ὀνομαζόμενα κεκρή-σται, the editors understand it of the "entrance-fee" paid by ephabi on enrolment in the Alexandrian demes, and suggest the same meaning for P Flor I. 57⁸¹ (A.D. 166) τοῦ παιδὸς ἀπαρχῇ, where, however, Vitelli refers it to "la tassa di successione," and Wilcken (*Chrest.* I. p. 168) regards the sense as still obscure. See also BGU I. 30 ἡ ἀπαρχῇ Μάρκου Ἀντωνίου Διοσκύρου, and *ib.* IV. 1150¹¹ (B.C. 11) ἀνακεκόμεσται δὲ ἡ Ὀπώρα παρὰ τῆ(ς) Ἀρτέμιδι(ος) ὡς ἔδωκ(εν) αὐτῇ ἐν ὑπ(αλλάγματι) ἀπαρχὰς δύο κατὰ δου-λικ(ῶν) σωματῶν Δ. καὶ Ἐ. οἶας καὶ ἔλαβεν. The editor (Schubart) compares P Tebt II. 316 and the note there (see above), but observes that the meaning will not suit the present passage: neither "legacy-duty" nor "entrance-fee" will serve, nor "an impost upon Jews." Schubart suggests it was some pecuniary rights in these slaves which Artemis had "deposited in pledge" with Opora. In the Magnesian inscriptions the word is very common in the sense of a personal "gift" to the goddess: thus in 83, ἀ. τῆ θεᾶι Ἀρ[τέμιδι]. It is a very old use of the word, as may be seen from the lines inscribed by an Athenian potter of vi/B.C. on a base intended for a vase (*Syll* 772)—Νέαρχος ἀν[έ]θη-κεν ὁ κεραμεῖς ἔργον ἀπαρχῆν τῆ θεᾶι. Thieme (p. 26) throws out the suggestion that this sense might possibly be recognized in Rom 8²³. From *Syll* we may also cite 529²⁴ (i/B.C.—"i. e. sacrificium," notes Dittenberger); 587²⁶³ ai (B.C. 329—ἐπαρχῆς, as throughout this long inscription, except in 297: it is ἀ. τοῦ σίτου, first-fruits given to Demeter and Kore at Eleusis); 588¹¹⁴ (ii/B.C.); 611²¹ (ii/i B.C.—see note). So *OGIS* 179¹³ (B.C. 95) δίδουσθαι . . . κατ' ἐνιαυτὸν ἀπαρχὴν εἰς τὸ ἱερόν . . . πυροῦ ἀρτά(βας) ρπβ L (182½), i. e. ½ art. of wheat for each day of the year. It is clear that the connotation "first-fruits" could not be pressed in our exegesis of the term when it appears in NT, apart from associations wholly outside the field surveyed in this article; and we are perhaps at liberty to render "sacrifice" or "gift" where it improves the sense. The uses of this liberty must not be discussed here. For a discussion of the word, see Gradenwitz in *Berl. Philol. Woch.* 1914, p. 135 ff.

ἀπας.

The use of ἀπας for πᾶς appears to be largely determined by considerations of euphony, and is confined principally to

literary documents: see Mayser *Gr.* p. 161 f., where it is shown that in seventeen out of twenty-one occurrences in Ptolemaic papyri ἀπας follows a consonant, and only in four cases a vowel. As examples of ἀπας from Roman times we may cite P Oxy III. 471⁸² (official—ii/A.D.) ὥστε ἀντικρυς ἀπάντων συναίξειν, and *ib.* 642 (official—ii/A.D.) πρὸ παντὸς γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἀπάντων. P Ryl II. 68¹² (B.C. 89) ἐ[πληξέν] με . . . [πλη]γαῖς πλεῖ[στα]ις εἰς ἄπαν [μέρος] τοῦ σώμα[τό]ς μου answers to Mayser's rule, but has no suspicion of literariness. So such a phrase as εἰς τὸν ἅπαντα χρόν[ον], P Tebt I. 567 (late ii/B.C.).

ἀπατάω.

PSI II. 152²⁴ (ii/A.D.) may show ἡπάτ[ων] in a frag-mentary line at the end, with practically no context: ψεύδος occurs a line higher up. It is surprising that this is the only citation we can make. The verb is absent from Polybius and only occurs twice in Plutarch, but is fairly frequent in LXX, and found in early Christian writers. It was evidently falling into disuse in most quarters.

ἀπάτη.

For ἀ. = "deceit" (as 4 Macc 18⁸, 2 Th 2¹⁰, Heb 3¹³) cf. P Oxy VII. 1020⁷ f. (A.D. 198-201) εἰ τὴν ἐκ τῆς ἡ[λικίας] ἔχεις βοήθιαν, τὸν ἀγῶνα τῆς ἀπάτης ὁ ἡγούμε[εν]ος τοῦ ἔθγους ἐκδι[κ]ήσει, "if you can claim the assistance due to immature age, the prefect of the province shall decide the suit for fraud" (Ed.). So CPHerm 6⁹ νῦν δὲ οἱ μὲν [μετ' ἀπά]της εἰσποιοῦ[ν]ται, if the supplement is right. Attention may be called to Deissmann's note in his *Hellenisierung des semitischen Monotheismus* (*Neue Jahrb. f. d. klass. Altertum*, 1903), p. 165 n.: he recalls the fact that ἀπάτη in popular Hellenistic had the meaning "pleasure," and finds this in Mt 13²² = Mk 4¹⁹ (cf. Lk 8¹⁴) and 2 Pet 2¹³: cf. Polyb. ii. 56¹² and Moeris' definition (p. 65)—Ἀπάτη ἡ πλάνη παρ' Ἀπτικοῖς . . . ἡ τέρψις παρ' Ἑλλήσιν. Of this rare sense Rouffiac (p. 38 f.) cites a probable instance from *Priene* 113⁶⁴ (B.C. 84) κα[τα]τῆ[ρ]εῖς δὲ μὴ μόνον τὰ πρὸς ἡδον[ή]ν, ἀλλὰ καὶ βουλόμενος ἐκ[τ]ὸς ἀπάτην χορη-γῆσαι [τοῖς θεαταῖς, αὐλητήν?], where he renders, "il ne fit pas seulement ce qui était agréable, mais voulant en outre offrir une réjouissance aux spectateurs (il fit venir [un joueur de flûte?])." It may be added that in P Petr III. 11²¹ Ἀπάτη appears as a proper name, where (as in other cases) we may safely assume the "Hellenistic" meaning. But the word must have really covered both, like our verb "be-guile"; and ἀπατάω would tend to keep the older sense to the front. If it is derived from a root akin to our *find* (see Boisacq s. v.), it meant "invention, discovery" at the start, and was then turned *in malam partem*, to be partially reformed in later vernacular.

ἀπάτωρ.

The word is common in papyri in such a formula as BGU I. 88⁴ (ii/A.D.) Χαίρη[μ]ον ἀπάτωρ μητρὸς Θεοσῆτος, *ib.* III. 971¹³ (ii/A.D.) Θερμοθάριον ἀπάτωρ μητρὸς [Θερμοθαρίου]. Krebs (*Aus den Papyrus d. Königlichen Museen*, p. 160) renders BGU II. 410¹³ (A.D. 159-60) Ἰσάρι[σ]ον ἀπάτωρ μητρὸς Τανεφ[ρ]έμμεως, as "the illegitimate daughter of Tanephremmis," and *ib.* 392¹⁰ (A.D. 208) Πᾶις ἀ(πάτωρ) μητρὸς Τελβάβεως, as "Pais, father un-

known" (p. 175). The editors translate similarly in P Fay 39⁵ (A.D. 183) and in P Tebt II. 397¹¹ (A.D. 198). Without the mother's name we have P Ryl I. 12² (A.D. 250) Δημῶτος ἀπάτορος, and P Lond 1170²⁹⁹ (iii/A.D.) (= III. p. 98) Πολυδεύκους ἀπάτορος, also ⁴⁹⁶ Σφτήριδος [ἀπ]άτορος—in a long list of names in which the rest have the father's name given: we must assume the same sense. It does not seem to be used for "fatherless." See *Archiv* ii. p. 97. Deissmann (*LAE* p. 39 f.) has drawn attention to the fact that so far back as 1808 W. Sturz (in his *De Dialecto Macedonica et Alexandrina Liber*, Lipsiae, p. 146 f.) made use of the Charta Borgiana (the first papyrus ever brought to Europe, in 1778) to explain the use of ἀ in Heb 7². That a word meaning "father unknown" should be available for use in a passage where the thought is so far from the beaten track, is quite natural: the ἀμήτωρ following, which by association shares its special sense, protected ἀπάτωρ from its common implication.

ἀπειθία.

That this noun, with ἀπειθέω and ἀπειθής, connotes invariably "disobedience, rebellion, contumacy," is made abundantly clear from papyri and inscriptions: Grimm's assumption that ἀπειθέω (instead of ἀπιστέω) is the antithesis to πιστεύω, though supported by the RV mg (= AV) in Jn 3³⁶, has no warrant whatever. For the noun see P Oxy I. 34^{iii.9ff.} (A.D. 127) τούτους τε οὖν κελεύω καὶ τοὺς πολιτικούς πάντας τὰ ἀκόλουθα τοῖ[s] προστεταγμένοις ποιεῖν, εἰδὼτας ὅ[τι] τοὺς παραβάντας καὶ τοῦ[s] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τεμωρήσασθαι, "These therefore I command, and all the civil servants, to do what is in accord with the instructions given, knowing that those who have transgressed, and those who (have done wrong) deliberately (*lit.* by way of disobedience), and as seeking an occasion for wrong-doing, I shall punish." (In the very elliptical phrase τούτους διὰ ἀπειθίαν it is possible that the Eparch accidentally omitted ἀμαρτάνοντας, though it can be translated without: we can hardly get help from Rom 3²⁶ τὸν ἐκ πίστεως—cf. 4¹⁴ c.—as the preposition is much easier). Add P Fay 21² (A.D. 134) [ἔ]πι[σ]τως τῆς ἀποθείας ἐκίνοι τὴν προσήκουσαν δ/κη[ν] ὑ[π]όσχωσι, where the Edd. conjecture ἀπειθείας or ἀπαθείας, BGU III. 747^{ii.14} (A.D. 139) ὑπόδιγμα τῆς ἀπειθείας, and P Rein 51²¹ (iii/A.D.), where τῆς τούτων ἀπειθείας follows μὴ πιθόμενοι νόμοι[s].

ἀπειθέω.

For ἀ. = "disobey" in its later as in its earlier history see *s. v.* ἀπειθία and cf. P Hib I. 73¹⁹ (B.C. 243-2) τὴν Πάτρονος βίαν, ὅς ἀπειθῶν δια[τετέλεκε τοῖς πα]τρὰ σου προστάγμασιν, "the violence of Patron, who has continued to disobey your orders" (Edd.), P Tebt I. 6⁴⁶ (B.C. 139—decree of Euergetes II) τοὺς δὲ ἀπειθοῦντας ἐπαναγκάζετε εὐτάκτω[s] ἕκαστ' ἀποδιδόναι, "compel those who disobey to pay all the sums regularly" (Edd.), *ib.* 49¹⁷ (B.C. 113) ἐὰν δὲ ἀπειθῆ, "if he refuses" (Edd.). So Rev L 43¹⁰ (iii/B.C.) [τ]ῶν γεωργῶν τῶν ἡπειθηκότων, P Tebt I. 183 (late ii/B.C.) ἐ[ὰ]ν δὲ ἀπει[θῶ]σι κ[αί] αὐασησθῆσι ἐπ[ὶ] τὸν στρατη[γόν], and from Roman times P Tebt II. 315⁸⁰ (ii/A.D.) ἔχι γὰρ συστατικῶ[s] [ἔ]πι[σ]τως τὸν ἀπειθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερέϊ πέμπειν, "he has instructions to send recalcitrants under

guard to the high-priest" (Edd.), P Oxy IX. 1185³¹ (c. A.D. 200) εἰ δὲ μή γε, ὅς ἂν ἀπειθήσει τούτῳ μου τῷ διατά[γματι], "otherwise, if any one disobeys this my order," P Ryl II. 153³⁷ (A.D. 138-61) ἐὰν δ[ὲ] ἀπειθῆ ὁ [Μύρων καὶ μὴ ἀπ]ροδοὶ ταύτας, of disobedience to the terms of a will. Add from the inscriptions *Syll* 614¹¹⁰ (Cos, dialect, iii/B.C.) αἰ δὲ κά τις . . . ἀπειθῆ, let him be fined, *ib.* 510⁸² (Ephesus, ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ[μ]φέροισι τῆς πόλεως, *ib.* 737⁹⁰ (ii/A.D., Athens) ἐὰν δὲ ἀπειθῆ πρασσόμενος, he is to be denied entrance to the Bacchium, and similarly ¹⁴², *ib.* 653⁴⁰ (Andania, B.C. 91) τὸν δὲ ἀπειθοῦντα ἢ ἀπρεπῶς ἀναστρεφόμενον εἰς τὸ θεῖον μαστιγούτω οἱ ἱεροί, and so ⁴³. We have not sought for more instances, but it has seemed desirable to give rather plentiful illustration to prove a case which is very important for doctrine.

ἀπειθής

occurs in *Syll* 810⁸ (Phlius) δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσει[ως], where Dittenberger renders "implacabilis Nemeseos deae vindicta tibi imminet."

ἀπειλέω.

P Oxy II. 237^{vi.4} (A.D. 186) μήτε ἐμοὶ ἐπι ἀπει[τελεῖν]. P Grenf I. 53⁹ (iv/A.D.) (= *Chrest.* I. 131) ἀσπάξεται τὰ παιδιά σου καὶ ἄλλοὺς πολλὰ σοὶ ἀπει(εῖ). Vettius Valens, p. 5³¹, has ἀπειλητικοί "men given to using threats," which comes from a verbal ἀπειλητός. Since this verb, with its rather commoner noun, might have had a large use in the innumerable papyrus petitions, we seem bound to infer that it was going out of popular speech. It occurs nine times in LXX and twice in NT. Its use in Ac 4¹⁷, where one is strongly tempted to accept from E and P the characteristic ἀπειλή ἀπειλησώμεθα, clearly reflects the literal rendering of a Semitic original reported to Luke from an eye-witness—was it Paul? Homœoteleuton and unfamiliarity to Greek ears would account for the loss of the noun in NABD Pesh., etc. (so Blass).

ἀπειλή.

P Ryl II. 114¹⁹ (c. A.D. 280) μετ' ἀπίλης με ἀπέπεμψεν "drove me away with a threat." BGU IV. 1060²⁵ (B.C. 23-2) ὄθεν καταπεπονημένοι προήγημεθα πρὸς ἀπειλαῖς. CP Herm 25^{ii.2}, a law report, makes an advocate say οὐτε συσκευα[ι] οὐτε ἀπειλαὶ κατεσ[ι]γησαν μ[ε]]. P Ryl I. 28¹¹² (iv/A.D.) the "quivering" (see under ἄλλομαι) of the left shin means for a slave ἀπειλαὶ καὶ μόχοι. In the vi/A.D. inscr. *OGIS* 521¹⁴ (Abydos) we have αἰετὴν ἀπὸ τῆς ἐν τοῖς πράγμασιν ὁρῶντα: Dittenberger accepts the emendation γράμμασιν.

ἄπειμι.

P Par 45² (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου. P Tebt II. 317³² (A.D. 174-5) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος καθὰ καὶ ἐμοὶ παρούση ἔξην, "while carrying out everything in my name during my absence, just as I should have the right to do if I were present" (Edd.). BGU IV. 1080^{ff.} (iii/A.D.?) καὶ ἡμεῖς δὲ ἀκοῆ ἀπόντες ὡς παρόντες διαθέσι ἠυφράνημεν. CP Herm 26¹⁶ εἰ βούλει καὶ ἀπόντων αὐτῶν . . . (a fragmentary law report). P Oxy IX. 1204²³ (A.D. 299) Πάυνη ἄπηνην ἐν Ὁάσει· ὅτε ἐγνων ἀπηνήνησα.

ἀπειπον.

The middle (as in 2 Cor 4²) appears in *Ostr* 1156 ἀπειπόμεθα παρ' ἡμῶν χρῆσασθαι ὧ βούλει γερδ(είω). The perfect may be cited from BGU IV. 1113⁴ (B.C. 14) τοῦ Κανοληοῦ ἀπειρημένου τὴν ἐπιτροπείαν, and pres. with aor. in P Giss I. 82²¹ (A.D. 117) . . ἀπολ[ε]γομένων καὶ ἀπειπομένων πάσας τὰς μέχρι νῦν διαπά[νας] . . . In the new uncanonical Gospel fragment, P Oxy X. 1224^{ii verso} (p. 7) (iv/A.D.) we find τί οὖν ἀπείπας; "What then hast thou forbidden?" (Edd.).

ἀπειραστος.

For the gen. constr. after this negative adj. in Jas 1¹³ ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, cf. P Tebt I. 124²⁸ (c. B.C. 118), where certain allotments are described as ἀσυκοφαντή(τους) καὶ ἀδιωτάστους ὄντας πάσης αἰ[τ]ίας, "subject to no dispute or question on any ground" (Edd.). The citation may also help to support the neuter sense which Hort assigns to ἀπειραστος in the NT passage. For similar gen. construction with negative adjectives numerous passages may be quoted: cf. *Proleg.* p. 235 f.

ἀπειρος.

According to Meisterhans *Gr.* p. 150 the Attic inscriptions use ἀπείρων, not ἀπειρος, in the sense of "endless." It might be read, if worth while, in *OGIS* 383⁴³ (Commagene—i/B.C.) εἰς τὸν ἀπείρον (or ἀπείρον!) αἰῶνα κοιμήσεται, but χρόνος ἀπείρος in l. 113 (= Avestan *zervan akarana*—see J. H. Moulton, *Hibbert Lectures*, p. 107) is decisive. For ἀ. construed with the gen., as Heb 5¹³, cf. P Giss I. 68²⁷ (ii/A.D.) ἐπὶ Φιβᾶς ὁ αὐτοῦ ἀπειρός ἐστιν τῶν τόπων καὶ οὐ δύναται μόνος προσε[λθεῖ]ν, "since Phibas, his slave, is unacquainted with the places, and cannot come alone." "Ἀπειρος in this sense is the opposite of ἐμπειρος (cf. πείρα): meaning "endless," as a substitute for the Epic ἀπείρων, it is connected with πέρας.

ἀπεκδέχομαι.

This rare word is used in the apocryphal *Acta Pauli* iii. of Onesiphorus on the outskirts of Lystra "waiting for" Paul's arrival from Iconium—εἰστήκει ἀπεκδεχόμενος αὐτόν. Nägeli (p. 43) and LS *s.v.* give late "profane" citations which make it perhaps possible that Paul was not the first to use a regularly formed perfective of ἐκδέχομαι, which becomes a favourite word with him: it also figures in I Pet and Heb, where of course borrowing from Paul is possible. But if late writers who never could have read him use the word, it is obviously conceivable that they coined it independently, as we may very probably suppose him to have done. See the next article.

ἀπέκδοσις

is admittedly a word first used by Paul, so far as our present knowledge goes: only one MS of Josephus (*Antt.* vi. 14²) saves its verb from the same category. There can be little doubt that Lightfoot (on Col 2¹⁵) rightly treats them both as minted by the Apostle. It was evidently for the special purpose in his mind when writing this letter; and if Nägeli (p. 50) asks why he should have coined a word not needed to express some specially Christian conception, the answer is surely that a new compound, formed by prefixing a per-

fectivizing preposition in an entirely normal way, was a resource available for and generally used by any real thinker writing Greek. What else are we to infer from the list of ἀπαξ εἰρημένα which any writer's *index verborum* will afford, even if the majority were really only ἀπαξ εὐρημένα? The case of ἀπεκδέχομαι (*g.v.*) may be taken with this; but there, if Paul coined the word, he used it again, which he did not with these. On the problem of Col 2¹⁵ we have nothing to contribute that would be relevant in this work.

ἀπελαύνω.

P Giss I. 70⁷ (Hadrian) ἀπέλα[σ]α τὸ πλοῖον περὶ ὥραν ἐνάτην, "I caused the boat to sail about the ninth hour." P Tor I. 1^{iii.92} (B.C. 116) (= *Chrest.* II. p. 33) καὶ κατὰ μὲν τὸν τρόπον τοῦτον φήσας ἀπελαύνεσθαι αὐτοὺς τῆς κρατήσεως τῆς οἰκίας. P Par 37¹⁷ ἀπέλασανθαι με, with mid. for act.: note the dropped augment in the two aorist forms cited here. BGU III. 759¹⁸ (A.D. 125) ἀπήλασαν αἴγας τρεῖς (of robbers), P Lips I. 37²⁸ (A.D. 389) ζῶα ἀπελακότας (*sc.* ἀπεληλ.) πολλάκις.

ἀπελεγμός

is a ἀπ. εἶρ. of Luke (Ac 19²⁷), being an easy derivative from ἀπελέγω "repudiate," on the model of ἐλεγμός (LXX) from ἐλέγω.

ἀπελεύθερος.

For the Pauline phrase ἀπελεύθερος Κυρίου in 1 Cor 7²², Deissmann (*LAE* p. 332 f.) compares the common title "freedman of the Emperor," Σεβαστοῦ ἀπελεύθερος or ἀπελεύθερος Καίσαρος: see e.g. *Syll* 371⁷ (time of Nero), and the numerous examples in Magie *De vocabulis solemnibus* p. 70. The adjective is very common in the papyri, e.g. P Oxy I. 98⁸ (A.D. 141-2) Ἀρχίᾳ ἀπελευθέρῳ Ἀμοιῶτατος, *ib.* 104⁴ (A.D. 96) Σο(ῆ)ρις Ἀρποχράτος ἀπελευθέρου *al.* For the light thrown by the ancient rites of manumission on the Pauline teaching regarding spiritual freedom see Deissmann's valuable discussion referred to above, and *Archiv* v. p. 117 f.

Ἀπελλῆς.

Priene 248 (c. B.C. 1) has the acc. Ἀπελλῆν, as in Rom 16¹⁰: a similar name Ἀπελλᾶς, gen. -ᾶ, is cited by Hatch in *JBL* xxvii., part ii., p. 145, from a Carian inscr. concerning a *tribunus militum* who served under Vespasian against the Jews. The name Ἀπελλῆς is widely spread: on some confusions with Ἀπολλῶς cf. Zahn *Intr.* i. p. 270, and Blass-Debrunner § 29. 4.

ἀπελπίζω.

This late compound generally takes the acc. instead of the natural gen., as in Lk 6²⁵ if we read μηδένα with N W etc., and the Lewis Syriac: see *Proleg.* p. 65. The passive is found *Syll* 807¹⁰ (ii/A.D.) αἶμα ἀναφέροντι . . ἀφῆλπισμένῳ ὑπὸ παντὸς ἀνθρώπου, the "faith-cure" of a man who had been "given up." (For the φ, which occurs in Lk *l.c.* DP, and twice in this inscription, see *Proleg.* p. 44.) The editor restores the verb in *OGIS* 194²⁰ (i/B.C.) ὡσπερ λαμπρός ἀστὴρ καὶ δαίμων ἀγαθ[ὸς] τοῖς ἀπελπίζουσι ἐπέλαμψε. There is a good collection of instances from literature in Linde *Epicurus* p. 31 f., beginning with Hyperides. His passage from Epicurus himself is worth quoting: 66⁶ τὸ

μᾶλλον . . . μήτε . . . προσμένωμεν ὡς ἐσόμενον μήτε ἀπέλ-
πίζωμεν ὡς πάντως οὐκ ἐσόμενον. It survives in MGr.

ἀπέναντι.

'A., construed with the gen. in the sense of "over against," "opposite," as in Mt 27⁶¹, is well illustrated by P Grenf. I. 21¹⁴ (B.C. 126) ἀπέναντι τῆς θύρας αὐ(τοῦ) and *Syll* 558¹⁷ (i/A.D.) τὸν ναὸν τὸν ἀπέναντι τῆ[ς] εἰσόδου. See also P Petr II. 17 (3)³ (iii/B.C.), and from the inscriptions *Priene* 37¹⁶⁹ (beginning of ii/B.C.) ἀπὸ δὲ τῶν ἐγκολαπτῶν ὄρων εἰς τὸν ἀπέναντι βουνὸν τὸν λεπρὸν ἐθήκαμεν ὄρον, *ib.* 42⁵⁹ ἐπὶ τὴν ἀ. ὄφρυν and *Preisigke* 3556 (on a mummy). On P Ryl I. 30¹² (i/B.C.), a few lines from a historical work, Prof. Hunt observes that "the use of the preposition ἀπέναντι, of which Stephanus quotes no example earlier than Polybius," may perhaps give "some indication of the date of the work." Wackernagel, *Hellenistica*, p. 3 ff., quotes ἔναντι c. gen. from a very old Cretan inscr., and ἔναντι from Delphi (B.C. 198): in both dialects ἀντί was still used in the old local sense. From this Doric Greek it passed into the Κοινή about B.C. 300. He goes on to discuss its relations with ἐναντίον, etc.

ἀπερισπαστός.

The adj. is common. Thus P Grenf. I. II^{ii. 3} (B.C. 157) τοῦτου δὲ γενομένου καὶ ἀπερίσπαστος ὢν δυνήσομαι ἀπροφασίστως εἰς τὸ βασιλικὸν τὰ ἐκφόρια ἀπομετρήσαι. P Oxy II. 286¹⁷ (A.D. 82) ὅπως παρέχονται ἡμᾶς ἀπερίσπαστους [καὶ] ἀπαρενοχλήτους ὑπὲρ τῆς προκειμένης ὀφειλῆς καὶ ἀποδώσειν ταῦτα, "in order that they may secure us against any liability or trouble in connexion with the aforesaid debt, and may repay it" (Edd.). In P Oxy VI. 898¹⁸ (A.D. 123) ὑποθέσθαι ὅσα ἔχω ἐν τῇ 'Οάσει [εὐ] κτήματα [λα]βόντα τοῦ Διοσκόρου [ν] γράμματα ἀπερίσπ[α]στον, the editors translate "to mortgage all my property in the Oasis in return for a deed of release received from Dioscorus," and explain γράμματα ἀπερίσπαστος as a deed of indemnification, distinguished by the formula ἀπερίσπαστος παρέσθαι or some equivalent phrase. In l. 18 of this same papyrus the deed is called ἡ ἀπερίσπαστος simply. The development of meaning is exactly like that of our "security," in the commercial sense. Other examples of the word are P Rein 18⁴⁰ (B.C. 108), BGU IV. 1057²² (Aug.), P Lond 932⁹ (A.D. 211) (= III. p. 149), and P Amh II. 101¹⁰ (early iii/A.D.), etc.

ἀπερίτμητος.

On the possibility that this harsh word may have been coined by the Greek Jews of Alexandria to express the contempt with which they regarded the uncircumcised, see Deissmann *BS*, p. 153. Of course it must be remembered that περιτέμνω itself is familiar in papyri, in connexion with the circumcision of priests in Egyptian temples: see Otto *Priester* i. p. 214.

ἀπέρχομαι

occurs in a special sense in the affectionate letter of Philonides to his father the "architect" Cleon, P Petr II. 13 (19)⁷ (middle of iii/B.C.) (= Witkowski², p. 19), ζῶντός σου καὶ εἰς θεοὺς ἀπελθόντος. So, much later, in the beautiful simplicity of a Christian epitaph, *Preisigke* 1190: Ταῆσαι ἐβίωσεν

εἰκουσι ὀκτώ, γ(ίνονται) (ἔτη) κῆ· Εἰς λαμπρὰν (sc. γῆν) ἀπῆλθεν—a striking contrast to the monotonous ἄωρε χαῖρε on the pagan tombs of the young. For the ordinary use of the word, it is sufficient to cite P Par 32^{5ff.} (B.C. 162) γινώσκετε, ἀφ' οὗ ἀφ' ὧν ἀπέληλυθα, μὴ ἐσχολα[κέν]αι με . . . [ποιεῖν ὅσα] ἐνέτειλας, BGU III. 884^{ii. 13f.} (ii/iii A.D.) πρὶν οὖν ἀπέλθης πρὸς Χαϊρήμονα, ἀνά(βαινε) πρὸς με, ἵνα σοι ἀποτάξομαι. It may be noted that "in later times the idea of the word goes forward to the goal" (Usener, *Pelagia-Legenden*, p. 49). So in *Pelagia*, p. 7³ ἀπῆλθαμεν ἐν τῇ μεγάλῃ ἐκκλησίᾳ, "we arrived at the great church"; and much earlier in BGU III. 814²⁰ (iii/A.D.) γέινωσκε ὅτι λοιπούμαι ὅτι οὐκ ἀπῆλθα ἐγγὺς τοῦ ἀδελφοῦ, "have never come near my brother," *ib.* 22 ἔλεγε ὅτι ἐὰν ἀπέλθω εἰς οἶκον, πέμπω σοί [εὐ] πάντα οὐδὲν μοι ἐπέμψαται (= -τε) . διὰ τὸ εἶ; The ἀπό has thus done for this word what it did in early times for ἀφικνέομαι, *perfectivizing* the action: see *Proleg.* p. 111 ff. So also with ἀποβαίω.

ἀπέχω.

Deissmann (*BS* p. 229 and *LAE* p. 110 ff.) has already shown how much light is thrown on the NT use of this word (Mt 6^{2, 5, 16}, Phil 4¹⁸) by the papyri and ostraca. There it is constantly found in the sense of "I have received," as a technical expression in drawing up a receipt. Consequently in the Sermon on the Mount we are led to understand ἀπέχουσιν τὸν μισθὸν αὐτῶν, "they can sign the receipt of their reward: their right to receive the reward is realised, precisely as if they had already given a receipt for it" (*BS* p. 229). To the almost contemporary instances of this usage which Deissmann gives, BGU II. 584^{5f.} (A.D. 44) καὶ ἀπέχω τὴν συνκεχωρημένην τιμὴν πάσαν ἐκ πλήρους, and *ib.* 612^{2f.} (A.D. 57) ἀπέχω παρ' ὧν τὸν φόρον τοῦ ἐλα[ι]ουργίου, ὦν ἔχετέ [μοι] ἐν μισθῷσει, we may add a few exx. which might be multiplied almost indefinitely: P Par 52³ (B.C. 163-2) ἀπέχι παρ' ἐμοῦ τιμῆς ὀθόνια, P Tebt I. 109¹⁷ (B.C. 93) τάλαντον ἐν, ἧ ἀπέχουσιν οἱ προγεγραμμένοι π[α]ρὰ Πετεσοῦχου, BGU III 975^{20ff.} (A.D. 45) (= *Selections*, p. 43) ἀπέχι ἡ Τεσεν[ο]ύφης τὴν ὀφιλῆ[μένην] ὁ Πα[οῦς] φερνή[ν] ἀργυρίου: we might suggest τὴν ὀφίλη (*i. e.* εἰ) [αὐτῆ] as a rather simpler emendation than the editor's ὑπὸ τοῦ Παοῦτος—the substitution of η for (ε) has a parallel in l. 5 of this illiterate deed of divorce. Also PSI 39⁸ (A.D. 148) ἀπέχειν τὴν συμπεφωνημένην τιμὴν ἀργυρίου δραχμᾶς ἑκατὸν ὀγδοηκονταοκτώ, etc. For the subst. ἀποχή, which is used exactly in the sense of our "receipt," cf. P Oxy I. 91²⁵ (A.D. 187) κυρία ἡ ἀποχή, "the receipt is valid," *ib.* II. 269^{ii. 8} (A.D. 57) ἐάν σοι δῶ τὸ ἀργύριον δὲς αὐτῷ ἀποχήν, "if he gives you the money, give him the receipt," *Ostr* 50 (i/A.D.) τὴν προτέραν ἀποχή(ήν), and often. An important note by Albert Thumb (in *Neue Jahrbücher f. d. kl. Altertum*, 1906, p. 255) shows that the function of the *perfectivizing* preposition is to supply a present answering to the past ἔσχω. In receipts we find regularly ἀπέχω and ἔσχω, hardly ever (as *Ostr* 1417, 1430) ἀπέσχω, still less ἀπέσχηκεν, as in BGU IV. 1058¹⁸ (Augustus). See further Wilcken *Ostr.* i. p. 85f. and H. Erman in *Archiv* i. p. 77 ff.

For the intransitive sense of the verb "to be away, distant," cf. P Strass I. 57⁸ (ii/A.D.) μηδὲ μελιον ἀπεχουσῶν ἀλλήλ[ων], and *Michel* 466⁹ (iii/B.C.) ἀπέχον ἀπὸ τῆς γῆς

[ἐ]φ' [δ]σον ποδῶν ἐπ[τ]ά, a vessel "distant from the shore as much as seven feet," P Lille I. 1⁵ (B.C. 259-8) χῶματα γ ἀπέχον ἀπ' ἀλλήλων σχοινία κῆ, *ib.* 2³ (iii/B.C.) ἀπέχει δὲ ἡ γῆ αὐτῆ [why not αὐτῆ?] ἀπὸ τῆς κώμης στάδια ἰε, etc. It may be added that the impersonal sense of "it is enough," "it is sufficient," often given to ἀπέχει in the difficult passage Mk 14⁴¹ is rejected by de Zwaan (*Expt.* VI. xii. p. 452 ff.), who understands the word in the usual commercial sense referred to above—"He (Judas) did receive (the promised money)"—and refers to P Leid I. p. 97, for similar instances of ἀπέχει with this meaning standing by itself. For the middle, as in I Th 4³, etc., cf. *Syll* 350¹⁸, a rescript of Augustus (B.C. 31) τῆς τῶν πολεμίων ὀμότητος οὐδὲ τῶν ναῶν οὐδὲ τῶν ἱερῶν τῶν ἀγνωτάτων ἀποσχομένης.

ἀπιστέω.

P Oxy III. 471⁴ (ii/A.D.) π[ρ]οσθήσω τι κύριε περ[ι] οὐ θαυμάσεις οἶμαι καὶ ἀπιστήσεις ἕως ἂν τὰ γράμματα ἀναγνώμην (with 2nd ν deleted and μὲν written above), "I will add a fact, my lord, which will, I expect excite your wonder and disbelief until we read the documents" (Edd.). P Oxy II. 237^{v.5} (A.D. 186) has τάχα ἀπιστεύσας εἰ κτλ.: here we must assume a momentary slip of spelling with πιστεύω in mind—of course ἀπιστεύω is an impossible word even in papyri. *Syll* 802²³ (dialect, iii/B.C.) ἀπίσται τοῖς ἰάμασιν καὶ ὑποδέσυρε τὰ ἐπιγράμματα, said of a sceptic at the Asclepius temple in Epidaurus. So lines 30, 31. The appearance of the word for "incredulity" helps the case for ἀπειθέω as retaining its proper force.

ἀπιστία

appears in the quasi-Ionic οἰ, the illiterate P Par 23⁵ (B.C. 165) κατ' ἀπιστήην: ἀπιστή was the real Ionic, and we have to take this as a mere blunder—see Mayser *Gr.* pp. 11 f., 130.

ἀπιστος

may be cited from *Syll* 802²³ (iii/B.C.) meaning first "incredible" and then "incredulous": "ὅτι τοῖνυν ἐμπροσθεν ἀπιστεῖς αὐτοῖς" (the inscriptions recording cures), οὐκ ἐοῦσιν ὀπίστωις, τὸ λοιπὸν ἔστω τοι, φάμεν, "Ἀπιστος δν[ομα]. It is MGr.

ἀπλότης.

Kaibel 716⁵ (Rome) ἤσκι τὴν ἀπλότητα, φίλους ὑπέρ ἀτὸν ἐτίμα. The word is found *OGIS* 764¹ (ii/A.D.) unfortunately with a *hiatus* both before and after. On its biblical use see Charles's note on *Test. xii. patr.* Iss. iii. 1.

ἀπλοῦς.

The papyri have sundry uses of this word which effectively dispose of the contention that "the *moral* sense is the only one lexically warranted" (see Grimm-Thayer). Thus P Gen I. 21¹³ (ii/B.C.), the marriage-contract already referred to (under ἀπαλλάσσω), where it is enacted that in the event of the wife's being set free, the husband shall repay τὴν φερνὴν ἀπλήν, "the marriage-dowry pure and simple," but that in the event of his not doing so at the proper time he shall repay it with interest. In this sense we often find ἀπλοῦς contrasted with σὺν ἡμιολίᾳ, as in BGU IV. 1056¹⁸ (Augustus) ἐκτεῖσαι τὸ μὲν δάνηον σὺν ἡμιολίᾳ, τοὺς δὲ

τόκοις ἀπλοῦς, *ib.* 1147¹⁷ (B.C. 13). P Cairo Preis 1¹³ (ii/A.D.) πράσις ἦν ἀπλή ἀνεύθυνος, P Tebt II. 340¹⁴ (A.D. 206) τὸ δὲ συναίρεμα τοῦτο δισσὸδ(ν) γρα(φέν) ἐπὶ τῷ ἀπλοῦν σφυρηγηθῆναι "to be considered as one," P Oxy VI. 921 *recto* (iii/A.D.) where mention is made of different kinds of πήχεις—ἀπλοῖ, καμαρωτικοί (or -ωτοί) and ἐμβαδοί (see the editors' introduction), with the reference to a ἀπλοῦν οἴκημα in *OGIS* 483¹¹ (ii/B.C.), will serve to illustrate the variety of "non-moral" senses left to the word in the vernacular. In P Petr I. 12²⁰ (iii/B.C.) ἀπλοῖδιον (for the Homeric ἀπλοῖς) is used to denote a single garment. The moral sense is well illustrated by *Syll* 633¹² (ii/A.D.) καὶ εὐελατος γένοι[τ]ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλή τῆ ψυχῆ. For the adverb see the separate article. In MGr ἀπλός means "simple, naive, natural."

ἀπλῶς.

The adverb is frequent in legal documents to lend emphasis to a statement: P Oxy II. 237^{v.21} (A.D. 186) ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς, "any other single act of injustice against himself," cf. P Flor I. 28¹⁵ (ii/A.D.) παντὸς ἀπλῶς εἶδους, and similarly P Amh II. 96³ (A.D. 213). So with the negative P Lond 1218¹⁰ (A.D. 39) (= III. p. 130) οὐκ εἶχον ἀπλῶς πράγμα, P Oxy II. 268¹⁸ (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐγγράπτου ἢ ἀγράφου πράγματος, "concerning any other matter whatever written or unwritten," *ib.* VI. 906⁶ (ii/iii A.D.) μηδὲ περὶ ἄλλου μηδενὸς ἀπλῶς μέχρι τῆς ἐνεστώσης ἡμέρας, "or on any other subject whatever up to the present day": and the short P Tebt II. 490 (B.C. 92 or 59) μὴ κατεγγύα μηδὲν τὸν Κόμωνος τοῦ Κόμωνος πρὸς μηδὲν ἀπλῶς. In a philosophic letter of iv/A.D., P Oxy I. 120³ ff., the editors translate χρή γάρ τινα ὀρώντα αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρῖν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεδομένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate." Reference should be made to Hort's abundant illustrations in his note upon Jas 1⁵.

ἀπό.

In this and the other prepositions of very wide and general use we have not pretended to any fullness: they would afford abundant material for a fair-sized treatise. We only notice such special uses as we have remarked in our reading, and have therefore passed over most of the common and obvious uses. On ἀπό there are some illustrations in *Proleg.* which may be recalled with some additions. There is the *partitive* use (pp. 102, 245), still current in MGr: so P Petr III. 11²⁰ (B.C. 234) ἀφέισθ[ω] ἀπὸ τῶν ὑπαρχόντων μοι [σ]φμάτων [ἐ]λεύθερα Δ. καλ' Α., *ib.* II. 11 (I)⁵ (= *Selections* p. 7) (iii/B.C.) ἀπὸ τούτου τὸ μὲν ἡμῶν . . . τὸ δὲ λοιπὸν κτλ. P Tebt II. 299¹³ (c. A.D. 50) ἀπολυσιμ[ο]ν ἀπὸ ἀνδ[ρῶν πεντή]κοντα "one of the 50 exempted persons" (Edd.), P Iand 8⁶ (ii/A.D.) διεπεμψάμην σοι . . . ἀπὸ τοῦ οἴνου Κν(δια τρία, etc. To Kuhring's scanty exx. (p. 37) for ἀπό of *agent* (cf. *Proleg.* pp. 102, 246) add *Syll* 655⁹ (A.D. 83) συντηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν, P Lond 1173¹² (A.D. 125) (= III. p. 208) ἕως πεισθῆς ἀπ' αὐτοῦ, P Flor II. 150⁸ (A.D. 267) ἀ. τῶν μῶν κατεσθιόμενα, BGU IV. 1185²⁸ (Augustus or earlier) μηδὲ κατακαλεῖσθαι ἀπὸ μηδεν(ός). It is universal in MGr, but its very limited use in papyri and NT suggests that in the Hellenistic period it

had only local currency. Various uses under the general heading of *source* are collected in Kuhring p. 35 f.: add the remarkable BGU IV. 1079²⁵ (A.D. 41) (= *Selections* p. 40) ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων "like everybody else, you too must beware of the Jews." The familiar NT idiom (Mk 8¹⁵ *al*) may be translation Greek still, but it is evidently possible enough in vernacular untouched by Semitic influence. Kuhring's instances cover the categories of *cause*, *authorship*, *receipt*, *inheritance*, but not *instrument*: there are numerous exx. of καθαρός ἀπό and the like (once regarded as Semitism!). Sometimes the καθαρός is dropped, and ἀπό is practically = ἀνευ: see Kuhring p. 53 f., and add P Lips I. 16¹⁹ (A.D. 138) πα[ρ]αδ[ί]σω σοι σὺν ταῖς ἐφαιστώσαις θ[ύ]ραις κ[α] κλεισὶ καὶ ἀπὸ πάσης ἀκαθαρσίας: on P Fay 345 the edd. note "cf. CPR 38²¹, BGU I. 39²¹, etc., where these phrases occur without καθαρός." Not that καθαρός is really to be supplied: the *privative* ἀπό, as Kuhring calls it, is quite naturally developed. Cf. P Tebt II. 420⁴ (iii/A.D.) ἀπὸ ζημίας "blameless." In P Oxy VIII. 1103³ (A.D. 360) a certain Eutrygius is called ἀπὸ λογιστῶν "ex-logistes": Prof. Hunt notes "On the titular use of *ex* and ἀπό see Mommsen *Ephem. Epigr.* v. p. 128-9, and cf. e.g. 133⁴ ἀπὸ ὑπάτων [A.D. 550], 893² ἀπὸ μειζόνων [vi/vii A.D.], P [Lond] 233⁵ [= II. p. 273—A.D. 345] ἀπὸ ἐπάρχων, P Flor I. 71 *passim* [iv/A.D.]" On its relations with ἐκ, παρά and ὑπό see *Proleg.* p. 237: add *Preisigke* 997 and 998, two προσκυνήματα from the same place, dated respectively A.D. 4 and A.D. 16-7, with ὑπό χειμῶνος ἐλασθεῖς in the first and ἀπὸ χιμῶνος ἐλασθεῖς in the other. We may further note the idiomatic use of ἀπό in Mk 7⁴ ἀπ' ἀγοράς, 15²¹ ἀπ' ἀγροῦ, "fresh from market," "from field-work," which is well illustrated by such phraseology as that in *Syll* 567 (ii/A.D.), a tariff prescribing the number of days of ceremonial impurity following certain acts, described as τὰ ἐκτός: thus ἀπὸ τυροῦ ἡμέ(ρας) ἄ, ἀπὸ φθορέων ἡμέ(ρῶν) β, ἀπὸ κήδους [οἰκ]είου ἡμέ(ρῶν) β, ἀπὸ συνουσίας νομίμου they may enter the shrine the same day after washing and anointing. Cf. Deissmann *BS* p. 227. Among phrases with ἀπό we may note one in P Ryl II. 157²¹ (A.D. 135) εἰ χρεία γένοιτο [ποτίσαι] ἐγὼ ἀναβάσει [γ.ν.] ἀπὸ ποδὸς τὴν αὐτὴν νοτινὴν μερῖδα, "if need arises at the inundation to water the same southern portion by foot." It seems clear that this refers to the same method of irrigation which appears in Deut 11¹⁰ (LXX *δταν σπεύρωσιν τὸν σπόρον καὶ ποτίξωσιν τοῖς ποσὶν αὐτῶν ὡσεὶ κήπον λαχανίας*): see Driver *in loc.* The editors in their note cite a papyrus with ἀπὸ ποδὸς ποτισ[μ]οῦ. In ἀλιεῖς ἀπὸ ποδός (BGU I. 220, 221, III. 756) the sense is different, perhaps "from the bank" (lit. "on foot"). In P Rein 18¹¹ (B.C. 108) we note μέχρι [ἂν ἀπὸ] τοῦ σπόρου γένηται "until he has finished his sowing." For ἀπό denoting *matter* or *material*, as Mt 3⁴, cf. *Priene* 117⁷² (i/B.C.) στεφανῶσα[ι] . . . στεφ[ά]νον χρυσῆ ἀπὸ χρυσοῦ. The phrase ἀπὸ μέρους may be provisionally illustrated by P Ryl II. 133¹⁷ (A.D. 33) ἀθάδως κατέσπασεν ἀπὸ μέρους "ventured to pull it partly down": see further under μέρος. On ἀπ' αἰῶνος we gave some parallels under αἰών: add *Preisigke* 176⁴ (A.D. 161-80) πρώτου τῶν ἀπ' αἰῶνος. Ἀπὸ τοῦ νῦν is illustrated by Deissmann *BS* p. 253, and ἀπὸ τοῦ βελτίστου *ib.* 93: add P Tebt I. 5⁸⁹ (B.C. 118), II. 282⁸ (late ii/B.C.), P Fay 12⁶ (B.C. 103). See further *Proleg.* p. 9 for Rev 1⁴, on which

more may be said under εἰμί. Rossberg's dissertation systematically illustrates papyrus usages of ἀπό, as far as its date (1908) allows: it ought perhaps to be observed that the extracts are not always correctly transcribed. There is an elaborate dissertation on later uses of ἀπό in composition by K. Dieterich in *Ind. Forsch.* xxiv. pp. 87-158, on which cf. Fränkel, *Wochenschr. f. klass. Philol.*, 1909. p. 369 ff.

ἀποβαίνω.

For the metaphorical sense (as in Lk 21¹³, Phil 1¹⁰) cf. P Petr III. 42 H (8) f⁵ (iii/B.C.) (= Witkowski², p. 15) νυνὶ [δὲ ἐν φόβῳ εἰ]μί οὐ μετρώω, πῶ[ς] τε σοὶ ἀποβήσεται καὶ ἡμῖν. *Syll* 406¹⁰ (A.D. 147—a reply of M. Aurelius to an address of congratulation on the birth of a son who had died after it was sent) εὐνοια ὑμῶν, ἣν ἐνεδειξασθε συνησθέντες μοι γεννηθέντος υἱοῦ, εἰ καὶ ἑτέρως τοῦτο ἀπέβη, οὐδὲν ἦτρον φανερὰ ἐγένετο. The literal sense may be illustrated by the use of the verb, with its nouns ἀπόβασις and ἀποβατικόν, to denote a kind of chariot race in which one of two men in a car had to jump off: see *Syll* 670 (i/ii A.D.) and notes. Schlageter (p. 59) quotes ἀπόβασις from a Delos inscr. in *BCH* xiv. p. 399¹¹⁵ (B.C. 279), where it means "place of exit," the classical meaning having been "landing."

ἀποβάλλω.

Syll 324²⁰ (i/B.C.) τῆς πόλεως ἀποβελβλημένη[ς] ἀγαθὸν [πολείτην]. The words τὰ ἀποβάλλοντα are used as a designation for certain δημόσια ἐδάφη in P Flor I. 20¹⁵ (A.D. 127) (= *Chrest.* I. p. 422), but the reason for the designation is by no means clear: see the note by Vitelli, who favours a sense = "fruitful," and compares the somewhat similar usage in P Gen I. 6¹⁰ (ii/A.D.) μήτε ἐκ τ[οῦ] κεφαλαίου τι αὐτοῦς [ἀ]ποβελβληκεῖν. P Ryl I. 28⁴² (iv/A.D.) tells us that one kind of "quivering" means that πολλὰ ἀποβάλλει ὁ τοιοῦτος, and in 1³⁰ one whose left shin quivers ἀποβαλεῖν πρόσωπον ὑποτακτικόν, "will lose a subordinate person." PSI 32¹⁷ (A.D. 208) μὴ ἐξείναι δὲ ἡμῖν ἀποβαλίσθαι σε τῆ[ς] μι[σ]θώσεως.

ἀποβλέπω.

For this NT ἀπ. εἰρ. (Heb 11²⁶) cf. *Syll* 656¹⁰ (Ephesus, ii/A.D.) ἀποβλέπων εἰς τε τὴν εὐσέβειαν τῆς θεοῦ καὶ εἰς τὴν τῆς λαμπροτάτης Ἐφεσίων πόλεως τεμῆν.

ἀπογίνομαι.

P Ryl II. 65⁹ (B.C. 67?) has ἀπογεγονότα πλείονα σώματα, "several corpses." P Grenf II. 69¹⁰ (A.D. 265) τῷ ἀπογεγονότι πατρὶ αὐτοῦ, "his departed father." P Lips I. 29 (A.D. 295) has aor. partic. *ter* in the same sense—so *Syll* 727¹⁵ (iii/B.C.) and 850¹² (ii/B.C.); but three or four iv/A.D. documents in the same collection show the general meaning "depart" c. gen.

ἀπογραφή.

It is hardly necessary to observe that a very large number of the papyri are census papers, and that by their aid a fourteen years' period has been established during the Imperial age: the discovery was first made by Wilcken, *Hermes* xxviii. p. 230 ff. (1893). The oldest certainly dated census paper is one of A.D. 34, published in *Philologus* lxxi. p. 24 ff.: ἀπογράφομαι εἰς τὸ ἐν[ε]στὸς κ' ἔτος Τιβερίου Καίσαρος

Σεβαστοῦ. The editor, S. Eitrem, remarks that P Oxy II. 254 probably belongs to A.D. 20. See Grenfell and Hunt's long introduction to that document, discussing the argument of Sir W. M. Ramsay in his *Was Christ Born at Bethlehem?* (1898); and note that they think P Oxy II. 256 might even go back to A.D. 6. For the κατ' οἰκίαν ἀπογραφή of the Ptolemaic period, see P Petr III. 59 (d), a very early example. They were made every year, and included the name of the owner and other occupants of each house, then the total number of inhabitants, and the number of males. In later times we find in the ἀπογραφή a return of property, as in P Oxy I. 72 (A.D. 90),—of a slave, as *ib.* 73 (A.D. 94), and of sheep and goats, etc., as 74 (A.D. 116)—the two latter are examples of the annual registration. See Wilcken, *Grundzüge* I. p. 175 f., and for the Imperial census pp. 192 f. and 202 f. He accepts P Oxy II. 254 and 255 as belonging to the census of A.D. 19–20 and 47–8 respectively; and agrees with Grenfell and Hunt that “this census was established in B.C. 10–9 or A.D. 5–6.” In favour of this is the fact that the new λαογραφία, poll-tax, which was closely connected with the census, was in operation in B.C. 19–8. Wilcken's points must not be repeated here, for we cannot spare room for the *Realien*. He shows that the purpose of the census was to determine the total population of Egypt, and each person according to his residence, ἴδια: this is specially brought out by the edict of Vibius Maximus (P Lond 904 = *Selections* no. 28), in which the Prefect orders all to return to their homes for the census of A.D. 104. (See further on this Wilcken's introduction to the document in *Chrest.* I. 202, p. 235 f., and Deissmann *LAE* p. 268 f. There seems to be an unnoticed reference to this requirement in the late iii/A.D. document, P Oxy VIII. 1157: the writer asks his sister to register him in his absence if possible, and if not to let him know, that he may come and do it.) Wilcken shows that personal attendance to the duty of εἰκονισμός (cf. P Oxy VII. 1022) was necessary, and brings into connexion the story of Lk 2. The only thing he does not explain is his own use of the term “legend” (*l.c.* p. 194). The deduction so long made from Luke's shocking blunders about the census apparently survives the demonstration that the blunder lay only in our lack of information: the microbe is not yet completely expelled. Possibly the salutary process may be completed by our latest inscriptional evidence that Quirinius was a legate in Syria for census purposes in B.C. 8–6 (see *Expositor* VIII. iv. pp. 385, 481 ff.).

ἀπογράφομαι.

On the general subject we have included everything under the noun above. The verb is used as a “vox solennis” in P Petrie II. 11 (2)⁸ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογράμματι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον κτλ., “I have registered as subject to tax the site bringing 17½ dr. rent.” So P Oxy I. 36^{11, 21} (ii/iii A.D.), where, in connexion with the payment of customs, it is laid down that ἐὰν μὲν εὔρεθῃ τ[ι] ἕτερον ἢ δ' ἀπεγράψατο, στερήσιμον ἔστω, “if anything be discovered other than what was declared, it shall be liable to confiscation.” If not, the τελώνης had to repay to the merchant the cost of unloading his ship for examination. It is usually the middle voice that is employed—a fact not unconnected with the personal responsibility already noticed. But in P Ryl II. 103^{17, 20} (A.D. 134) we have ἀπεγρά[φ]η,

[ἀπε]γρά[φ]ησαν, as against ἀπεγράψατο (-αντο) in other places in the document: the former simply gives the fact of the registration, which indeed in one case, that of a slave's child, was effected by the head of the family.

With the use of the verb in Heb 12²³ may be compared *Apoc. Pauli* (ed. Tischendorf), p. 39 f.: γνῶτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα παρ' ὑμῶν καθ' ἡμέραν ἀγγελοὶ ἀπογράφονται ἐν οὐρανοῖς.

ἀποδείκνυμι.

P Alex 4⁸ (iii/B.C.) (= Witkowski², p. 51) ἀποδείξομέν σε, “we shall report you.” For the middle cf. *Syll* 521¹⁹ (B.C. 100) the newly admitted *ephebi* ποιησάμενοι . . . μελέτην ἐν τοῖς ὄπλοις ἀπέδειξαν τοῖς . . . Θεσείοις. The verb is very common in the sense of “appoint” or “nominate”: in P Ryl II. 153¹⁷ (A.D. 138–61) ἀποδείκνυμι τὸν υἱόν as heir to my estate. Generally it is used of “proclaiming” an appointment to public office. Thus in the rough draft of a public proclamation of the accession of Nero we are told ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐπισπασθείς Ἀυτοκράτωρ ἀποδέδεικται, “the expectation and hope of the world has been declared Emperor” (P Oxy VII. 1021^{5ff.}, A.D. 54), and in the same Emperor's speech to the Greeks he describes himself as δ[η]μαρχικῆς ἐξουσίας τὸ τρισκαίδεκατον ἀποδειγμένους = *designatus* (*Syll* 376³⁹, A.D. 67, with Dittenberger's note). Other examples are P Petr III. 36 (a) verso¹⁷ ἐπ[ι] τῶν ἀποδειγμένων ἐπισκόπων “in the presence of the appointed supervisors,” P Gen I. 36⁸ (ii/A.D.) Ἀνουβίωνι ἀποδ[ε]ξιγμένω γυμνασιάρχῳ, and from the inscriptions *OGIS* 437⁹² (i/B.C.) οἱ ὑφ' ἑκατέρων τῶν δήμων ἀποδειχθέντες ἄνδρες ἐπὶ τῶν συλλύσεων Σαρδιανῶν, *Syll* 409¹¹ (ii/A.D.) ἀποδειχ[θ]έντος ὑπὸ θεοῦ Ἀδριανοῦ, etc.

This use of the verb adds point to 2 Thess 2⁴, where the man of lawlessness is described as ἀποδεικνύοντα ἑαυτὸν ὅτι ἔστιν θεός—he actually “proclaims” himself as God (see further Milligan *ad l.*). For the other meaning, “demonstrate,” as in Ac 25⁷, cf. P Par 15^{34f.} (B.C. 120) ἠρώτησεν τὸν Ἑρμίαν εἰ τινα ἀποδείξει παράκειται (so Radermacher *Gr.* p. 152 f.) ὡς ἔστιν αὐτοῦ προγονική, P Lond. 904³⁴ (A.D. 104—see above, under ἀπογραφή) (= III. p. 126) οἱ ἀποδ[ε]ξαντες ἀναγκ[αίαν] αἰτῶν τὴν παρου[σίαν], who have “proved” their inability to return home for the census, P Fay 32¹⁵ (A.D. 131) πρότερον ἀποδείξω ὑπάρχειν “I will first establish my title to the ownership” (Edd.), and BGU II. 388 ii.¹⁸ (ii/iii A.D.) ἐκ τῆς κατ' οἰκίαν ἀπογραφῆς ἀποδείκνυται, τίνος ἔστιν δούλος. The verb in MGr (ἀποδείκνω) means “prove.”

ἀπόδειξις.

P Lond 921¹⁰ (ii/iii A.D.) (= III. p. 134) καὶ εἰς ἀπόδειξιν [ὑπε]θέμην σοι τὰ ὑπογεγ[ραμμένα] “in proof thereof.” P Oxy II. 257¹⁹ (A.D. 94–5) καθ' [ἀς] ἐπήνεγκεν ἀποδείξεις. “in accordance with the proofs he produced.” P Amh II. 77³² (A.D. 139) ἵνα δυνηθῶ τὴν ἀπόδειξιν ἐπ' αὐτοῖς π[ο]ρισ[τ]άμενο(s) τυχεῖν καὶ τῆς ἀπὸ σοῦ εὐεργεσίας, “in order that I may produce the proofs against them and obtain your beneficence” (Edd.). P Tebt II. 291⁴¹ (A.D. 162) (= *Chrest.* I. p. 163) [ἀπ]όδειξιν δοῦς τοῦ ἐπισταυθαῖ [ε]ρατικὰ [καὶ] Αἰγύπτια γράμ[μα]τα, a priest gives proof of his qualifications by his knowledge of hieratic and Egyptian

writing. *Syll* 521⁴⁸ (see above under ἀποδεικνυμι) ἐπο[σ]ήσαντο . . . ἐπ' ἐξόδω τῆς ἐφηβείας τὴν ἀπόδει[ξιν τ]ῆ βουλῆ. In P Tor I. I^{vii}.⁸ (B.C. 116) (= *Chrest.* II. p. 37) it is closely connected with another compound: καὶ μετὰ τὰς ἐπιδείξεις ταύτας αἰτεῖσθαι αὐτὸν τὰς περὶ τῆς οἰκίας ἀποδείξεις, "tandem, hisce demonstratis, iam ipsi licuisset a nobis documenta petere, quae ad domum attinent" (Peyron). BGU IV. 1141¹² (c. B.C. 14) καὶ δέδωκα ἀποδείξεις ἀληθινὰς "genuine proofs." P Catt iii.⁹ (ii/A.D.) (= *Chrest.* II. p. 421) ἐὰν τ[ι]να[ς] ἐναργεῖς ἀποδ[ε]ίξεις ἔχῃς, ἐὰν ἐπενέ[γ]χῃς, ἀκούσομαι σου (σοῦν was first written). Cf. *Syll* 729²⁰ (ii/B.C.) ἄ. σαφεῖς. For the sense "election" (the *nomen actionis* to ἀποδεικνυμι), cf. *Syll* 206²⁹ (B.C. 274) γίνεσθαι δὲ εἰς τὸ λοιπὸν τὴν ἀπόδειξιν τῶν θεωρῶν καθ' ἐκάστην πενταετηρίδα. For a "display," cf. *Syll* 923³⁹ (ii/B.C.) . . . ποιητῶν καὶ ἱστοριογράφων ἀποδείξεις.

ἀπόδεκτος.

OGIS 441¹⁰⁰ (i/B.C.) ἀπόδεκ[τα ὑπάρχει]ν δεῖν. ('Ἀπρόσδεκτος is found in the contrary sense P Oxy II. 268¹⁸ (A.D. 58) τὴν ἐσομένην ἐφ[ο]βον ἄκυρον καὶ πρόσδεκτον (ἴ. ἀπρ.) ὑπάρχειν, "any claim that is made shall be void and inadmissible" (Edd.): cf. the Xanthos inscription *Syll* 633⁹ (ii/A.D.) ἐὰν δὲ τις βιάσθῃται, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ.) 'Ἀποδεκτέος "laudandus" occurs in Vettius Valens: see under ἀποδέχομαι. The noun ἀποδέκτης, following σίτ(ου), occurs in *Ostr* 1217 (iii/A.D.), *al.*

ἀποδέχομαι.

P Oxy VI. 939^{10 ff.} (iv/A.D.), a letter from a Christian dependent to his master regarding the illness of his mistress, has the following: συνγγνώμην δέ, κύριέ μου, σχολῆς μοι [καὶ ἐννοῦς] ἀποδέξει με εἰ καὶ ἐς τηλικαύτην σε [ἀγωνία]ν ἄκον ἐνέβαλον γράψας περὶ αὐτῆς ὅσα [έκομισω], "please pardon me, my lord, and receive me kindly, though I unwillingly caused you so much anxiety by writing to you the messages which you received" (Edd.). *Syll* 693³¹ (iii/B.C.) ἐμφανίζειν δὲ αὐτοῖς ὅτι καὶ νῦν πρῶτοι τὸν ἀγῶνα ταῖς Μούσαις στεφά[ν]ητην ἀποδέχονται[ι . . .], *ib.* 790⁴¹ (i/B.C.) ἀγγεύοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινακία παρὰ τῶν μαντευομένων. *OGIS* 692⁴ (Egypt) οὐκ ἀπέδεξάμην σε τ(ῆς) ἐν λόγοις τριβῆς [ένεκεν]. Vettius Valens p. 250²² τινὲς μὲν εὐχερεῖς καὶ ἐπακτικοὶ τῆς ἀληθείας ἀποδέχονται, which Kroll renders "laudantur," comparing p. 329¹⁶ ὅθεν ἀποδεκτέος ὁ τοιοῦτος. Gildersleeve (*Just. M.* p. 239) remarks on the "respectful" tone of the verb in Ac 24³ πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα. It survives in MGr.

ἀποδημέω.

Early examples of this verb are afforded by P Petr III. 42 I⁵ (iii/B.C.) εἰμὶ γὰρ πρὸς τῷ ἀποδημῆν, "for I am on the point of departure" (Edd.), and P Par 46⁸ (B.C. 153) ἐγκατελεόλοιπε με ἀποδημήσας. An antithesis which verbally resembles *z* Cor 5⁹ may be seen in P Tebt I. 104¹⁷ (B.C. 92) ἐνδημῶν καὶ ἀποδημῶν, in a marriage contract: similarly BGU I. 183⁷ (A.D. 85), P Giss I. 2¹.¹⁹ (B.C. 173), and cf. P Par 69 (iii/A.D.) where the arrivals and departures of a strategus are recorded in his day-book by ἐπι- and ἀποδημέω respectively (cf. *Archiv* iv. p. 374). On P Catt^v.²⁰ (ii/A.D.) (= *Chrest.* II. p. 422) ἐὰν γένηται με ἀποδημῆν, P. M. Meyer observes (*Archiv* iii. p. 84) that the verb is the antithesis

of ἐνδημῆν, as especially in marriage contracts. Add P Oxy I. 44¹⁸ (late i/A.D.) ἀποδημούντος σου, "in your absence," *ib.* II. 326⁷ (c. A.D. 45) οὐκ ἔλαβον ἀργύριον παρὰ τῶν πρ[ο]σδῶν ἀφ' οὗ ἀπέδημη[σα], *ib.* III. 471⁸ (ii/A.D.) ἀποδη[μούντ]ες ἠγγόσητε τὰς [π]ερὶ τούτων γεγραμμένας ὑμ[εῖ]ν ἐπιστολάς, P Tebt II. 333⁷ (A.D. 216) τοῦ πατρός μου . . . ἀποδημήσαντος . . . πρὸς κυνηγίαν λαγῶν, "my father set off to hunt hares," and P Amh II. 145¹⁶ (iv/v A.D.) ἐλυπήθην διότι ἀπέδημησας ἀλόγως, "I am grieved because you went away without cause" (Edd.). In *Syll* 633²⁹ (Rom.) ἐὰν δὲ τινα ἀνθρώπινα πάσχη ἢ ἀσθενήση ἢ ἀποδημήσῃ που gives us a good combination. For the subst. cf. P Oxy III. 471¹⁸⁴ (ii/A.D.) τὰς τε ἀποδημίας, P Tebt II. 330⁸ (ii/A.D.) ἐμοῦ ἐν ἀποδημίᾳ ὄντος, and P Giss I. 41ⁱⁱ.⁹ (Hadrian) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ντ]άπασιν ἀμεληθέντα τυγχ[άνει].

ἀπόδημος.

Syll 154²⁴ (age or Alexander) τοὺς δὲ ἀπόδημους, ἐπειδὴν ἔλθωσι ἐς τὴν πόλιν, ἀποδοῦναι τὴν τιμὴν διὰ μηνός. *ib.* 427³⁰ (iv/iii B.C.) (Crete, in dialect) καὶ τ[οὺς] ἄλλο[υ]ς πολίτας ἐξορκίῳ, τοῦ[ς] μὲν ἐνδύμους αὐτίκα μάλα, τοὺς δ' ἀποδάμους αἱ κα ἔλθωντι, [ὡ]ς ἀ[ν] δύνωμαι τάχιστα.

ἀποδίδωμι.

It is unnecessary to illustrate at length this very common verb, the uses of which are on familiar lines. Thus ἀπόδος τῷ δεῖνι is the direction on the back of a letter, e.g. P Oxy II. 293²⁰ (A.D. 27) ἀπόδο(ς) παρὰ Διον[υσίου] Διδύμη τῆ ἀδελφῆ; see also Wilcken *Archiv* v. p. 238 for the use of ἀπόδος to denote the transmission of an official document. Similarly the verb is the appropriate one everywhere for the "paying" of a debt, or "restoring" of a due of any kind—P Eleph 1¹¹ (B.C. 311-0) (= *Selections*, p. 3) of a dowry, Ἡρακλείδης Δημητρίαι τὴν φερνὴν ἦν προσηνέγκατο (δραχμᾶς) Ἄ, an observance due to the gods P Giss I. 27¹⁰ (ii/A.D.) ἴνα . . . τοῖς θεοῖς τὰς ὀφειλομένα[ς] σπονδὰς ἀποδώ, rent *ib.* 46⁴ (Hadrian) τὰ [ἐ]κφόρια οὐκ ἀπέδοσαν, P Oxy I. 37ⁱⁱ.⁸ (A.D. 49) (= *Selections*, p. 51) of wages for services that have not been fully rendered, ἀποδοῦσαν αὐτὴν δ εἰληφεν ἀργύριον, and *ib.* II. 269⁵ (A.D. 57) of a loan of money, ἄς ἀποδώσω σοι τῇ τριακάδι τοῦ Κα[ισαρε]ίου μηνός. In P Grenf I. 43^{7 ff.} (ii/B.C.) [α]ὐτοῦ δὲ μηδ' ἀποδεδωκότος ἡμῖν μ[ηδ]ῆ ἔπνορον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ιδε]-δωκότος, we have two compounds well distinguished. For some notes on its flexion see under δίδωμι. The middle ἀποδόσθαι "sell" (Ac 5⁶ etc.) may be illustrated from P Tor I. 1^{iv}.²² (B.C. 116) (= *Chrest.* II. p. 34), ^{vi}.²⁴ (p. 36) etc. Cf. MGr ἀποδίδω.

ἀποδιορίζω.

The simplex (if we may so call what is already a compound) may be seen in Wunsch *AF* 3²⁵ (p. 12) (Carthage, leaden tablet) ἐξορκίῳ ὑμᾶς κατὰ τοῦ ἐπάν[ω] τοῦ οὐρανοῦ θεοῦ, τοῦ καθημένου ἐπὶ τῶν Ἰερουβί, ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: the writer has got enough Judaism to curse with. For his grammar cf. *Proleg.* p. 60 n.¹.

ἀποδοκιμάζω.

P. Giss I. 47^{14 ff.} (Hadrian) παραζώ[ν]ιον γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὔρεθῃ, ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι

ἀποδοκιμασθῆναι δυνάμενον, "a girdle-dagger suitable for the present purpose has not been found, and I have not thought it right to buy one that might be rejected." On the use in 1 Pet 2⁷ of the LXX ἀποδοκιμάζω instead of ἐξουθενέω as in Ac 4¹¹ for the Heb דִּשְׁרָה in Ps 118²², as indicating a progress on Peter's part in Greek ways and speech, see Ramsay *Pauline Studies*, p. 254 f. Vettius Valens uses it twice: p. 278¹⁸ ἐὰν δὲ τοὺς κακοποιούς (sc. εὐρωμεν χρηματίζοντας καὶ τὸν Ἥλιον ἢ τὴν Σελήνην ἐπιθεωροῦντας [καὶ] τὸν ὠροσκόπον), ἀποδοκιμάζομεν τὴν γένεσιν, p. 313²⁸ πρὸς τὸ μὴ πλέκεσθαι τινὰς ἢ ἀποδοκιμάζειν τὴν αἵρεσιν.

ἀποδοχή.

Syll 371²¹ (Magnesia, i/A.D.) δεδόχθαι . . . τετιμῆσθαι . . . Τύραννον καὶ εἶναι ἐν ἀποδοχῇ τῷ δήμῳ. In *ib.* 656²⁰ f. (Ephesus, c. A.D. 148) an ἀγωνοθέτης named Priscus is styled ἄνδρος δοκιματώτου καὶ πάσης τεμῆς καὶ ἀποδοχῆς ἀξίου. Field's examples (*Notes*, p. 203) show how much of a formula this ἀποδοχῆς ἀξίος (as 1 Tim 1¹⁵) had become. The inscription is quoted, with other epigraphic examples, by Bishop Hicks in *CK* i. p. 4, from which may be selected *OGIS* 339¹⁴ (c. B.C. 120) τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῶν. Add *Prisne* 108³¹² (after B.C. 129), 109²³⁴ (c. B.C. 120) ἐν ἀποδοχῇ τῇ μεγίστῃ εἶναι, "to enjoy the highest esteem" (see Fouillat, p. 39).

The derivative ἀποδοχείον, which is found in the LXX, occurs in Rev L 31¹⁹, 32², 54¹⁸ (B.C. 258), and is apparently to be restored in the much mutilated P Petr III 36 (δ) ii. 12 (B.C. 252) βουκόλων κ(ώμης) ἀποδοχ(ω)ι, "in the granary of the herdsmen's village." So P Hib I. 85²¹ (B.C. 261).

The phrase μετὰ πάσης ἀποδοχῆς (cf. 1 Tim 1¹⁵) occurs in *Cagnat* IV. 144⁸ (Cyzicus, i/A.D.), of the "general appreciation" of an act of the Princess Antonia Tryphaena.

ἀπόθεσις.

BGU II. 606⁵ (A.D. 306) πρὸς ἀπόθεσιν ἀχύρου. *Syll* 420¹⁶ (iv/A.D. *imit.*) τῇ ἀποθέσει τῶν στεφάνων, the ceremony of resigning a priesthood, the inauguration to which was παράληψις τοῦ στεφάνου (so Ed.). Ἀπόθετος occurs in a petition P Oxy I. 71^{ii.19} (A.D. 303), but unfortunately the passage is much mutilated. With the idea of 2 Pet 1¹⁴ we might compare σῶμ' ἀποδυσάμενος in *Kaibel* 403⁶ (iv/v A.D., but not Christian).

ἀποθήκη.

The word is by no means so common as might have been expected. In the Indexes to *Oxyrhynchus Papyri* I.-X. it is only noted once, namely P Oxy I. 43 verso^{iii.29} (A.D. 295). See also BGU I. 32³, *ib.* III. 816⁵ (iii/A.D.), and *ib.* 931² (iii/iv A.D.) ἐμετρήθη ἀπὸ ἀποθήκης τῆς μέσης ἐλαίου μετρητὰς ᾧ—these are the only occurrences in BGU I.-IV. In P Tebt II. 347 (a banking account, ii/A.D.) the word is repeatedly prefixed to different items, "the sums so indicated being apparently 'deposited' (in a bank?)" (Edd.). Add *Syll* 734⁸⁴ (Cos) μηδ' ἀποθήκη χρᾶσθαι τ[ῆ]ν αὐλ[ὴ]ν τῇ ἐν τῷ ἱερῶι, and *Chrest.* II. 96^{i.8} (after A.D. 350), where counsel pleads that the defendant should give up $\frac{1}{2}$ of δωρεὰς καὶ ἀποθήκης, ἢ τὴν ἀποκατάστασιν ἡμῖν ποιήσασθαι τούτων: Mitteis (p. 116) explains these as "donatio propter nuptias?" and "ein Geschäftsladen." Prof. Thumb notes that the

noun survived in Romance (Span. *bodega*, Fr. *boutique*): this reinforces its ancient Hellenistic record.

ἀποθησαυρίζω

appears twice in Vettius Valens: p. 16²¹ ἀνεύφρανοι ἀποθησαυριζόμενων, 18²² ἡδῶς ἀποθησαυρίζοντων πρὸς τὰ μέτρα τῶν γενέσεων.

ἀποθλίβω.

P Tor I. 11^{i.13} (B.C. 116) (= *Chrest.* II. p. 32) οἱ ἐγκαλούμενοι ἀποθλιβέντες τῷ μηθενὸς δικαίου ἀντέχεσθαι.

ἀποθνήσκω.

On the reason why the perfect of this verb was τέθνηκα, not ἀποτέθνηκα, see *Proleg.* p. 114. Marcus Aurelius, it is true, uses ἀποτέθνηκα, a natural result of levelling when the simplex had become obsolete; but the editor of P Iand 9⁵ (ii/A.D.) is not thereby justified in restoring ἀπο[τε]θνήω[ος]. No other part of the simplex survives, and no other compound. An interesting instance of the word occurs in P Par 47⁷ ff. (c. B.C. 153) (= *Selections*, p. 22) οἱ παρὰ σὲ θεοὶ . . . ὅτι ἐνβέβληκαν ὑμᾶς εἰς ὄλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "your gods (are false) because they have cast us into a great forest, where we may possibly die." As a parallel to the Pauline usage in 1 Cor 15³² may be noted the touching letter P Giss I. 17⁹ (time of Hadrian), where a slave writes to her absent master, ἀποθνήσκομεν ὅτι οὐ βλέπομέν σε καθ' ἡμέραν. The use of the present tense justifies one more citation, BGU IV. 1024^{iv.9} (iv/v A.D.), where a ἡγεμών, passing sentence of death on a man who had disinterred a corpse, says he is less than a beast, καὶ γὰρ τὰ θηρία [τ]οῖς μὲν ἀνθρώποις πρόσισιν, τῶν δὲ [ἀ]ποθνήσκόντων φίδοντα[ι]. Here the meaning is "spare them when they die": the pres. is frequentative, as in Heb 7⁸ or Rev 14¹³. The MGR is ἀποθαίνω (or πεθαίνω etc.).

ἀποκαθίστημι.

For the meaning "restore," "give back," see P Petr III. 53 (p)¹², where in connexion with certain arrears into which a priest had fallen provision is made πράξει τοὺς ἐγγύους αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι, "that payment be exacted from his sureties and restitution made to us" (Edd.). P Rein 17¹⁶ (B.C. 109) may be cited for its grammar, noteworthy at this early date: ὅπως οἱ αἰτιοὶ ἀναζητηθέντες ἐξαποσταλῶ[σ]ι ἐπὶ τὸν στρατηγόν, [καὶ] ἐμοὶ μὲν διαπεφωνημένα ἀποκατασ[τα]θῆι, οἱ δὲ αἰτιοὶ τύχῳσι τῶν ἐξακολουθούτων. The passive ἀποκατασταθῆσεται occurs in BGU IV. 1060²⁸ (B.C. 23-2). *OGIS* 90¹⁵ (Rosetta stone—B.C. 196) ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. *Syll* 540⁸⁴ (B.C. 175-1) if a workman breaks a stone, ἕτερον ἀποκαταστήσει δόκιμον. P Reville Mél p. 295⁶ (B.C. 131-0) (= Witkowski², p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Amh II. 48¹⁰ (B.C. 106) καὶ ἀποκαταστήσάτω εἰς οἶκον [τ]ῷ πρὸς αὐτὴν τοῖς ἰδίοις, "shall deliver it to her at her house at his own expense" (Edd.). P Oxy I. 38¹² (A.D. 49-50) (= *Selections*, p. 53) ὑφ' οὗ καὶ ἀποκατεστάθη μοι ὁ υἱός, *ib.* II. 278¹⁷ (hire of a mill—A.D. 17) καὶ μετὰ τὸν χρόνον ἀπ[ο]κα[τα]στήσάτω ὁ μῆνης (the servant) τὸν μύλον ὑγιῆ καὶ ἀσινῆ, ὅλον καὶ παρεῶληφεν, *ib.* VI. 929¹⁷ (ii/iii A.D.) ἀποκαταστήσαι μοι εἰς Ὀξυρυγγεῖτην ἐξ ὧν ἔσχον τὰ προκείμενα πάντα, etc. In the long land survey

P Tebt I. 61(β)²¹¹ (B.C. 118-7) the question is asked with regard to certain land, εἰ [α]ὕτη [ἀνταναι]ρετέα [ἄλλη δὲ] ἀπὸ ὑπολόγου ἀνταναιρετέα ἀποκαταστατέα, "whether it should be deducted (from the cleruchic land) and other land subtracted from that in the unprofitable list should be substituted" (Edd.): cf. a land survey of the second century, where a holding that had become καθ' ὕδατος ἀποκατεστῆ(η) τῷ ἐνεστ[ῶτι] (ἔτει), was "reclaimed" in the year in which the survey was written (P Oxy VI. 918 intr.). Note the passive in Vettius Valens, p. 68²⁴ = *ex captivitate redire* (Ed.).

For the double augment, which is found in the NT (Mt 12¹³, Mk 8²⁵, Lk 6²⁰), cf. such an occasional occurrence in the inscriptions as Calder 8⁸ ἀπεκατέστησεν, *Letronne* 525⁸ (ii/A.D.) ἀπεκατεστάθη, and similarly *Archiv* ii. p. 436, no. 31 (i/A.D.); also P Tebt II. 413⁴ (ii/iii A.D.) ἀπεκατέστησα. By the Byzantine period it had become very common. See further Winer-Schmiedel *Gr.* p. 103, and Brugmann-Thumb *Gr.* p. 311. Note the perf. ἀποκαθέστακεν, *Syll* 365⁷ (i/A.D.).

ἀποκαλύπτω.

For the literal sense of this significant word cf. P Gen I. 16¹³ (A.D. 207), as amended *Add.* p. 37, ὁ[π]όταν ἡ τοιαύτη γῆ ἀποκαλυφθῆ, μισθοῦται καὶ σπεύρεται: cf. BGU II. 640⁷ (i/A.D.) βούλομαι μισθώσασθαι ἀποκαλυφῆς (ἐ-είσης) αἰγιαλοῦ, and CPR I. 239⁵ (A.D. 212) βούλομαι μισθώσασθαι ἀποκαλυφῆς χέρσος αἰγιαλοῦ, both as amended by Spohr in his note on P Iand 27⁸ (A.D. 100-1). He remarks that the phrase denotes "agri littorales," which could only be cultivated when the water had receded. Since two of Spohr's passages have ἀποκαλυφῆς (BGU II. 640 and CPR 32⁷) αἰγιαλοῦ, one is tempted to postulate rather an adjective ἀποκαλύφος, which would be quite regular in formation. A further instance might be sought in CPHerm 45⁶, where we would read ὁπ[τ]ί μως ἀποκάλυφο(ι) (ἄρουραι) εἰ. We may add for the other form P Iand 30¹⁵ (A.D. 105-6) ἐκ τῶν ἀποκαλυφέντων ἀπ' αἰγ[ια]λοῦ ἔδα[φ]ων. To the classical and late Greek instances of the verb given by the dictionaries may now be added the new literary fragment in P Oxy III. 413¹⁶⁸ ἀ[ποκ]άλυψον ἵνα ἴδω αὐτήν.

ἀποκάλυψις.

The Biblical history of ἀποκάλυψις along with the foregoing verb is discussed by Milligan *Thess.* p. 149 ff. Jerome's assertion (*Comm. in Gal.* 1¹²) that the word "proprie Scripturarum est; a nullo sapientum seculi apud Graecos usurpatum" cannot, however, be substantiated, if only because of its occurrences in Plutarch, who, like the NT writers, drew from the common vocabulary of the time, see e.g. *Mor.* 70 F.

ἀποκαρδοκία.

For the verb see Polyb. xviii. 31 ἀποκαρδοκεῖν τὴν Ἀντιόχου παρουσίαν, *al.* Cf. the interesting sixth-century papyrus from Aphrodite in Egypt (cited by Deissmann *LAE* p. 377 f.; cf. *Archiv* v. p. 284) in which certain oppressed peasants petition a high official whose παρουσία they have been expecting; assuring him that they await (ἐκδέχόμεν) him—οἶον οἱ ἐξ' Ἄδου καρδοκοῦντες τὴν τότε τοῦ Χ(ριστο)ῦ ἀνάου θ(εο)ῦ παρουσίαν, "as those in Hades watch eagerly

for the parousia of Christ the everlasting God." While the perfectivized verb is well supported in literary Κoinῆ, the noun is so far peculiar to Paul, and may quite possibly have been his own formation: cf. what we have said above under ἀπεκδέχομαι and ἀπέκδυσις.

ἀποκατάστασις.

This subst., which in the NT is found only in Ac 3²¹, occurs in the sense of "restitution" in P Par 63^{viii. 40 ff.} (B.C. 164) παντάπασι δὲ μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασιν ὀρῶμεν ἀπὸ βραχέων μόλις ἐσχημονεῖν, P Leid B^{iii. 15} καὶ τούτων τὴν ἀποκατάστασιν ἡμῖν γενηθῆναι. So in *Syll* 552 (late ii/B.C.) twice with reference to the "renewal" of the temple cell of the goddess Artemis at Magnesia—¹⁸ εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντέλειαν ἐληφεν, and ²² συντέλειαι τὴν ἀποκατάστασιν τῆς θεοῦ, and in *OGIS* 483⁸ (ii/B.C.) of the "repair" of a public way—ἐκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου. In P Oxy I. 67⁹ (a dispute concerning property—A.D. 338) it is laid down, εἰ πρὸς τὴν τῶν ὑπὸ τῶν αἰτιαθέντων διακατέχεται λ[ε]γ[ο]μένων οἰκο[ε]δ[ων] ἀποκατάστασιν κτλ., "if the accused persons protest against the restoration of the estates of which they are said to be in occupation," etc. In the third century petition, P Oxy I. 70, the editors render ^{10 ff.} συνέβη δὲ ἀποκατάστασιν με ποιήσασθαι πρὸς αὐτὸν τῷ διελθόντι κ (ἔτει), by "it happened that a balancing of accounts took place between us in the past 20th year." Add P Flor I. 43¹² (A.D. 370) χειρογ[ρα]φέλιαν ἦτοι ἀσφάλειαν τῆς ἀποκαταστάσεως τούτων, P Strass I. 26⁷ (iv/A.D.) μετὰ τὴν ἀποκατάστασιν τούτων παρὰ Φοιβάμμωνος Παπνουθίου λάμβανε τὴν πρᾶσιν, and *Chrest.* II. p. 117, printed above under ἀποθήκη. Another noun-formation occurs in P Tebt II. 424⁸ (late iii/A.D.) ὡς ἐὰν (ἐάν) μὴ ἀποκαταστάσας [δ]ὴ πέμψης [ο]ἰδᾶς σου τὸ[ν] κίνδυνον, "so unless you now send discharges (of debts) you know your danger" (Edd.). To the literary record may be added Epicurus 8⁸ (Linde *Epic.* p. 32). On the astrological use of ἀποκατάστασις (= the final point of agreement of the world's cyclical periods) as underlying the NT idea, see J. Lepsius in *Exp.* VIII. iii. p. 158 ff., where reference is also made to Brandes *Abhandl. z. Gesch. des Orients*, p. 123, "The Egyptian Apokatastasis-years."

ἀπόκειμαι.

P Par 63^{ix. 47} (ii/B.C.) ἀπόκειται γὰρ παρὰ θεοῦ μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν: there is a suggestion of Rom 2⁶. Closely parallel with the NT use of the verb is *OGIS* 383¹⁸⁹ (the important inscription of Antiochus I., the quasi-Zoroastrian King of Commagene in i/B.C.) οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας (see Dittenberger's note). For a similar use of the simplex cf. *Magn* 115¹⁵ (ii/A.D.) διὰ ταῦτά σοι κείσεται μεγάλη χάρις ἐμ βασιλέως οἴκωι, and see *ZNTW* xv. p. 94 ff. With Heb 9²⁷ cf. *Kaibel* 416⁶ (late, Alexandria) ὡς εἰδὼς ὅτι πᾶσι βροτοῖς τὸ θανεῖν ἀπόκειται: there are no signs of Christianity in the epitaph. A more literal use, serving as transition to the next, is in BGU IV. 1023⁷ (A.D. 185-6) γραφῆ θεακῶν (ἐ-γῶν: see *ref.* in *Tebt. Pap.* I. p. 616) καὶ τῶν ἐν τῷ ἱερῷ ἀποκειμένων. The word is common in the sense "to be stored," e.g. P Oxy I. 69⁵ (A.D. 190) ἀπὸ τῶν ἐν τῇ οἰκίᾳ ἀποκειμένων, BGU. I. 275⁹

(A.D. 215) ἐν ἣ αὐτὴ ἐστὶν ἀποκειμένη μηχανή, P Tebt II. 340¹³ (A.D. 206) αἱ καὶ ἀποκείμεναι ἐν θησαυροῖς ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A." (Edd.), and P Lond Inv. no. 1885⁷ (A.D. 114-5—published by Bell in *Archiv* vi. p. 102) τὰ ἐν αὐτῇ βιβλία ἀποκείμενα, documents "housed" in the βιβλιοθήκη ἐγκτήσεων.

In Deut 32³⁴ οὐκ ἰδοὺ ταῦτα συνήκται παρ' ἐμοί, καὶ ἐσφραγίσται ἐν τοῖς θησαυροῖς μου, Symmachus substitutes ἀπόκειται for συνήκται.

ἀποκλείω.

P Oxy II. 265¹⁴ (a marriage contract, A.D. 81-95) μῆδ' ἀποκλείν (= ἀποκλείειν) μηδενὸς τῶν ὑπαρχόντων. (For the Hellenistic contraction of two *i*-sounds, see *Proleg.*³ p. 45.) *Ib.* X. 1272⁵ (A.D. 144) ἀπέκλεισα τὴν θύρ[αν τῆς . . .] οἰκίας μου καὶ τὴν τοῦ πεσσοῦ (terrace) θύρ[αν.

ἀποκόπτομαι.

On this word, taken in the sense of Deut 23¹ (supported by several instances in literary Κοινή—see Grimm-Thayer) Nägeli has some good remarks (p. 78 f.): he brings together several phrases which show Paul using a more vernacular style in Gal than anywhere else, the startling passage 5¹² being the climax—"Der zürnende Apostel lässt auch seiner Wortwahl freien Lauf; die stärksten Ausdrücke der Umgangssprache sind 'etzt die geeignetsten." Cf. *Proleg.* pp. 163, 201.

ἀπόκριμα.

OGIS 335⁹⁵ (ii/B.C.) τὰ ἀ]ποσταλέντα ὑπ' [αὐ]τῶν ἀποκρίματα and ¹¹⁹ καθό[τ]ι καὶ αὐτοὶ διὰ τῶν ἀποκριμάτων [γ] ἐνεφάνισαν. Still nearer in point of time to the sole NT occurrence of the word (2 Cor 1⁹) is *IM Ae* 2⁴ (Rhodes, A.D. 51) in which τὰ εὐκαιώτατα ἀποκρίματα refer to favourable *decisions* of the Emperor Claudius (Deissmann, *BS* p. 257): cf. *IG VII*. 2711^{64 ff.} (A.D. 37) προσενδεξιόμενος κατὰ δωρεὰν [πρὸς] βούσιν πρὸς τὸν Σεβαστὸν . . . ἤνεγκεν ἀπόκριμα πρὸς τὸ ἔθνος πάσης [φιλαν]θρωπίας καὶ ἐπιτίμων ἀγαθῶν πλήρες. *OGIS* 494¹⁸ (i/ii.A.D.) joins ἐπιστολαί, ἀποκρίματα, διατάγματα: Dittenberger defines these successively in the context as dispatches addressed by the proconsul to the Emperor, the Senate, etc., replies given to deputations of provincials to him, and *edicta*, or documents addressed to the people at large, and not to individuals. See also his note on *Syll* 368⁶ (i/A.D.), where C. Stertinius, chief physician to the Imperial family, is also ἐπὶ τῶν Ἑλληνικῶν ἀποκριμάτων. In P Tebt II. 286¹ (A.D. 121-38) δ. is a "rescript" of Hadrian. Paul (*l.c.*) may be taken as meaning that he made his distressed appeal to God, and kept in his own heart's archives the answer—"ἀποθάνῃ τὸ δὲ ἀποθανεῖν κέρδος," as we might reconstruct it.

ἀποκρίνομαι.

Syll 928⁹² (Magnesia, early ii/B.C.) περὶ ταύ[της τῆς] χώρας τῆς παρὰ Πιρηνέων ἀποκεκρμένης οὐσης shows the old ἀποκρίνω in passive. For the combination of pf. partic. and ἄν, cf. Col 1²¹. In P Ryl II. 122¹¹ (A.D. 127) εἰς τὸ καμὲ δύνασθαι ἀποκριθῆναι τῷ δημοσίῳ, "enabling me thus to fulfil my duties towards the Treasury" (Edd.), we have an

isolated ex. of the passive aor. not meaning "answer." This latter, so overwhelmingly predominant in NT, is rather surprisingly uncommon in the non-literary Κοινή. Early inscriptional instances are *Syll* 328¹¹ (B.C. 84) ἀπεκρίθ[ην κα]λῶς [αὐτ]όν [τε δεδω]κέναι καὶ κτλ., *ib.* 307⁹¹ (B.C. 150-47) ἔδοξεν . . . τοῦτοις φιλανθρώπως ἀποκριθῆναι, *ib.* 930⁸⁴ (B.C. 112), same phrase: the last two are *senatus consulta*, starting in Latin. Similarly the dialectic *Syll* 654⁵ (? ii/B.C.) ἀποκριθῆμεν τοῖς πρεσβευταῖς διότι κτλ. Mayser, p. 379, pronounces it "die eigentliche κοινή-form," but he only has five instances, P Par 34¹⁰ (B.C. 157), 35⁸⁰ (B.C. 163), 15⁸⁵ (B.C. 120), P Leid Uiii.¹¹ (ii/B.C.), and P Grenf I. 37¹⁴ (B.C. 108—ἐκρίθη for ἀπεκρ.): he cannot, however, quote any cases of ἀπεκρινάμην. On the other hand we cannot find any more instances of ἀπεκρίθην from later papyri, except P Lond 121³⁹⁰ (iii/A.D.) (= I. p. 95), and two Christian documents, P Grenf II. 112²⁰ (a Festal Epistle, A.D. 577?) and PSI 26¹ (see Addenda) (v/A.D.—acts of a martyrdom). Since MGr ἀποκρίθηκα shows that it lived on, its disappearance in the post-Ptolemaic period outside NT is hard to explain. It is not, however, replaced by ἀπεκρινάμην, as to which subsequent information has antiquated the statement in *Proleg.* p. 161 f. (corrected in *Einleitung* p. 254 n.¹). For the middle aorist occurs very often in papyri, but they are without exception legal reports, in which ἀπεκρένατο (so usually—also ptc. or inf.) means "replied," of an advocate or a party in a suit. The references had better be appended: P Hib I. 31²⁴ (c. B.C. 270) . . . ἀ]πεκρίνα[το . . .], no context, but the whole document proves its connotation, P Amh II. 66⁹⁷ (A.D. 124), P Catt i.²² (= *Chrest.* II. p. 419) (ii/A.D.), P Oxy II. 237^{vii.26.89} (A.D. 186), *ib.* III. 653 (A.D. 162-3), BGU I. 114^{i.22} (ii/A.D.), 136¹⁵ (A.D. 135), and 361^{iii.6.12} (ii/A.D.), *ib.* II. 388^{ii.17.80} (ii/iii A.D.), *ib.* III. 969^{i.16} (A.D. 142?), P Lips I. 32^{1.5.6} (iii/A.D.), *ib.* 33^{ii.15} and 36⁶ (iv/A.D.), *Chrest.* II. 78⁹ (p. 86, A.D. 376-8), P Théad 14²⁴ (iv/A.D.) δι' ἐρμηνέ[ως] ἀπεκρίναν[το] (in a *proced. verbal*), BGU III. 936¹³ (A.D. 426), PSI 52³⁹ (vi/A.D.) and 61⁸⁹, 62²⁴ (early vii/A.D.)—all three πάντων τοῖς πρὸς αὐτὸν (or -ῆν) ἐπιζητούμενος ἀποκρίνασθαι. The only one that need be noted specially is P Giss I. 40^{ii.8} (A.D. 212), where Caracalla says ἵνα μὴ τις στενότερον παρερμηνέσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος, ἐν ᾧ οὕτως ἀπεκριν[ά]μην κτλ. This may represent *rescripti*, but in any case we cannot miss the formal and weighty tone of the verb.

We proceed to compare these facts with those of Biblical Greek. Thackeray tells us (*Gr.* p. 239) that ἀπεκρίθην "is employed throughout the LXX: the classical ἀπεκρινάμην in the few passages where it occurs seems to be chosen as suitable for solemn or poetical language." Such a passage as 3 Regn 2¹, the last charge of King David to his heir, might be compared with Caracalla's use of the form. The fairly clear use in the fragment of a law report from P Hib above tells us that the legal use was already possible at the time when the LXX was growing. So we may take its meaning throughout as being (1) "uttered solemnly," (2) "replied in a court of law." These two meanings cover all the NT passages: (1) accounts for Lk 3¹⁶, Jn 5^{17.19}, Ac 3¹², (2) for Mt 27¹³, Mk 14⁶¹, Lk 23⁹, with Jn 5¹¹ (N*) not far away. With the absence of ἀπεκρίθην from the Pauline and other Epistles, and the Apocalypse except for one passage.

we may compare the silence of the papyri after ii/b.c. We are inclined to suggest that the word belongs only to early Hellenistic, whence it was taken by the LXX translators to render a common Hebrew phrase, passing thence into the narrative parts of NT as a definite "Septuagintalism." From the Gospels and Acts it passed into ecclesiastical diction (cf. Reinhold, p. 77), and so ultimately into MGr. The contrast between the two halves of the NT will thus be parallel with that noted above under ἄδης.

ἀπόκρισις.

Syll 276²⁸ (Lampsacus, c. B.C. 195) . . . ὅταν παρ' αὐτοῦ λαβῶσιν ἀποκρίσεις τὰς ἀρμοζούσας τ[. . .], *ib.* 177²⁸ (Teos, B.C. 303) οἰόμεθα δὲ [δεῖν ἀποδειχθῆ]ναι τρεῖς ἄνδρας εἰθὺς ὅταν [ἢ] ἀπόκ[ρι]σις ἀναγνωσθῆ, *ib.* 314¹⁵ (ii/b.c., Messenian dialect) ἔδοξε τοῖς συνέδροις ἀπόκρισιν δόμεν διότι κτλ., *ib.* 928²¹ (Magnesia, ii/b.c. *init.*) τὴν Μύλασιων ἀπόκρισιν to the praetor M. Aemilius. From the papyri we can only cite P Oxy VI. 941⁹ (vi/a.d.), and other late exx.: like the verb, this word for "answer" clearly suffered eclipse, and returned into the language at a late period.

ἀποκρούπτω.

P Strass I. 42¹⁷ (census return—A.D. 310) δμνμει θεοῦς ἀπαντας . . . μηδένα ἀποκεκρῦφέναι. *Syll* 801 (Ephesus, vi/b.c.) has the verb thrice, of a bird flying out of sight: this early Ionic lies far behind the Hellenistic period, but may be added to the literary record of the verb, which we have not noticed in our sources. Vettius Valens has it p. 15²⁶ (not in index) ζητητικὰ τῶν ἀποκεκρυμμένων—cf. Paul's use of the participle.

ἀπόκρυφος

is a favourite word with Vettius Valens. It denotes p. 21⁶ the "hidden" organs of the body (τῶν ἐντὸς ἁ.). The influence of Gemini (p. 7³⁰) produces κριτικὸς κακῶν καὶ ἀγαθῶν, φρόνιμοι, περιέργοι, ἀποκρῦφων μύσται, etc. In p. 108³ περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρῦφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας it suggests unknown disasters of the future. P. 176⁶ περὶ θεμελιῶν ἢ κτημάτων (? κτισμάτων ed.) ἢ ἀποκρῦφων ἢ περὶ νεκρικών, subjects on which signs are sought ἀπὸ τοῦ ὑπογείου. In p. 179²⁴ (so 301²¹, 335⁴) μυστικῶν ἢ ἀποκρῦφων πραγμάτων suggests "mysteries" again. The adverb is joined with ἐφθονημένως p. 301⁵, of "mystifying and grudging" expositions. See also *Kaihel* 1028¹⁰ (Andros, iv/a.d., a hymn to Isis) ἀπόκρυφα σὺνβολα δέλτων εὐρομένα. P Leid W is Μουσεῖως ἱερὰ βιβλος ἀπόκριφος (viii. 33): cf. i. 18.

ἀποκτείνω.

P Magd 4⁵ (iii/b.c.) ἀπέκτειναν, P Par 23⁸ (B.C. 165) ἀποκτείναι, *ib.* II verso² (B.C. 157) ἀποκτείναι (see Mayser, p. 70). The verb only occurs eleven times in *Syll* index. In later papyri we can quote P Oxy VI. 903⁶ (iv/a.d.) ἀποκτείνας αὐτοὺς τῶν π[λ]ηγῶν "half killed them with blows" (Edd.), PSI 27²¹ (v/a.d., Acts of a martyr), P Lips I. 40¹¹ (law report, iv/v a.d.) ἠθέλησεν αὐτὸν ἀποκτείναι (*sic*), P Gen I. 49²⁰ (iv/a.d.) [π]ληγῆς ἀπέ[κ]τεινάν με—as in P Oxy VI. 903, the complainant was obviously not "kilt entirely"! P Lond 240¹⁰ (A.D. 346) (= II. p. 278)

PART I.

ἀπέκτεινέν μέ τε εἰ μή γ' ἐς φυγὴν ἐχρησάμην, BGU IV. 1024¹¹ 30 (iv/v A.D.) ξέφει ἀπέκ[τεινε]. For five centuries then we have no trace of this supposed common verb from popular sources: yet in the middle of this period it abounds in the NT texts, developing a whole series of curious forms in the present stem. Meanwhile it was flourishing in literature, to which perhaps it owes its return to the popular speech in the Byzantine age. A more extensive search in the ruder inscriptions outside Egypt is desirable, as it might prove that the word was in popular use in other countries. Indeed the NT is evidence of this by itself.

ἀποκινέω.

BGU II 665¹¹ 19 (i/a.d.) ἠτοιμάσθη αὐτῇ πάντα [π]ρόσ [τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, ἐρωτῶσι δ[ε] καὶ κύριε (*sc.* πάτερ), [ἢ] μήτηρ [α]ὔτου, ὅπως ὀποκνή[σ]η ω[. . .]. The word, accordingly, notwithstanding Hort's attempt (on Jas 1²⁵) to apply it specially to cases of abnormal birth, would seem to have been an ordinary synonym of τίκτω, but definitely "perfectivized" by the ἀπό, and so implying delivery. For the simplex cf. *Syll* 797⁵ (ii/b.c.) τὸ παιδάριον δ' Ἀννύλα κύει, 802³, 803²⁷.

ἀπολαμβάνω.

The use of ἀπολαβεῖσθαι in Mk 7³⁸ = "draw aside," "separate," is well illustrated by P Lond 42¹² ff. (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μη παραγίνεσθαί σε [πάντων] τῶν ἐκεῖ ἀπειλημένων παραγεγο[νό]των ἀηδίζομαι, "but that you did not return when all those who were shut up with you arrived distresses me"—with reference to the "recluses" of the Serapeum. So P Vat A¹⁰ (B.C. 168) (= Witkowski², p. 65) ἡβουλόμην δὲ καὶ σὲ παραγεγονέναι εἰς τὴν πόλ[ιν], καθάπερ . . . οἱ ἄλλοι οἱ ἀπειλημένοι] π[ά]ντες. The word is of course very common. It is found in the sense of "receive," "welcome" (as in the TR of 3 Jn⁸) in P Lips I. 110⁶ (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγιαίνουσιν ἀπολάβω (cf. Lk 15²²), and P Iand 13¹⁷ ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν. The full force of the ἀπό—as pointing to a "promise made centuries before"—is probably to be retained in Gal 4⁵ (see F. B. Westcott, *St Paul and Justification*, p. 75). It is the ordinary correlative of ἀποδίδωμι. For the simple sense of "receiving" what is due, cf. P Tor I. 1^{viii} 28 (B.C. 116) (= *Chrest.* II. p. 38) τὴν τιμὴν ἀπολαβεῖν.

ἀπόλαυσις.

OGIS 383¹¹ ff. (Commagene inscription, i/b.c.) οὐ μόνον κτήσιν βεβαιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, *ib.* 150¹⁰ κοινήν ἀπόλαυσιν ἑορτῆς παρεχέτω, *ib.* 669⁸ (i/a.d.) τὰ τε πρὸς σωτηρίαν καὶ τὰ πρὸς ἀπόλαυσιν, IG XII. iii. 326¹² (Thera, time of Antonines) πρὸς [ἀ]πόλαυσιν. Cf. εἰς ἀπόλαυσιν in Didache 10⁸. A derived adjective occurs in Vettius Valens p. 15²⁴ αἱ δὲ ἐξῆς εἰ (*sc.* μοῖραι) Ἀφροδίτης εὐκρατότεροι ἀνεμέναι πολῦσοφοι ἀπολαυστικά, "given to enjoyment."

For the verb cf. OGIS 669⁸ (i/a.d.) τὴν πόλιν ἀπολαύουσιν τῶν εὐεργεσιῶν ἃς ἔχει κτλ., P Fay 125¹⁰ ff. (ii/a.d.) εὐχομαι [γὰρ] μέζονος ἐξίας γενέσθαι [ἀφ' ο]ὔ ἀπολαύομεν τῶν δώ[ρων], "for I hope to be better off now that we are enjoying presents (?)" (Edd.), BGU I 248¹⁴ (ii/a.d.) τῶν ἠθῶν σου ἀπολαύσαι, P Oxy I 41⁸ (iii/iv A.D.) πολλῶν ἀγαθῶν

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ἀπολαύμεν. The sepulchral inscr., *Preisigke* 2004, *Αντωνεῖνε, πάντων ἀπέλευσας*, must presumably mean ἀπέλευσας. *Syll* 891¹⁹—a curious funeral inscription composed for a heathen by a proselyte, who quotes the LXX—*μηδὲ καρπῶν ἀπολαύου*. *CPHerm* 119 *verso* 16 (iii/A.D.), where Aelius Asclepiades receives ἀφείσις from public services from Gallienus *Ἰν]α θιά τήν [τῶν προγόνων] ἀρετὴν ἀπολαύση τῆς ἐμῆς φιλανθρωπίας*.

ἀπολείπω.

P Par 22⁶ (ii/B.C.) ἡ γὰρ δηλουμένη Νέφορις ἀπολιπούσα τὸν πατέρα ἡμῶν συνώκησε Φιλίππῳ τινί. The word is apparently a *termin. techn.* in wills, etc., e. g. P Oxy I. 105^{3,4} (A.D. 117-37) κληρόνομον ἀπολείπω τὴν θυγατέρα[ν] μου . . . τὰ δὲ ὑπ' ἐμοῦ ἀπολειφθῆσόμενα σκεύη κτλ., P Cattiv. 9 (ii/A.D.) (= *Chrest.* II. p. 421), BGU IV. 1098⁴⁸ (c. B.C. 18), *ib.* 1148²² (B.C. 13), *ib.* 1164¹⁸ (B.C. 15-1), and *Michel* 1001ⁱⁱ. 4 (c. B.C. 200—the Will of Epicteta). In BGU IV. 1138¹⁷ (B.C. 19-18) (= *Chrest.* II. p. 123) ἀπόλειπέ μοι τὸν Πατία (i. e. -αν) ἐκ τῆ(ς) φυλακῆ(ς), a jailor reports what the offending party said to him, asking him to “leave” the imprisoned debtor to him. The verb occurs in a Phrygian tombstone of A.D. 114, *C. and B.* 590 (ii. p. 656) ὄους ὑπὲρ γῆς ἀπολιπούσ[α] τέσσαρας καὶ θυγατέρα. It is MGr.

ἀπόλλυμι.

One or two instances of the literal use of this common verb will suffice—P Petr III. 51⁵ τὸ ἀργύριον δ ὤωντο ἀπολωλέναι, “the money which they thought had been lost,” P Oxy IV. 743²³ (B.C. 2) ἐγὼ ὅλος διαπον[ο]ύμαι εἰ Ἑλενος χαλκοῦς ἀπόλε[σ]εν, “I am quite upset at Helenos’ loss of the money” (Edd.). In P Fay 111^{3ff.} (A.D. 95-6) we have it of destroying life: μένφομαι σοι μεγάλως ἀπολέσας χ[υ]ρίδια δύο ἀπὸ τοῦ σκυλμοῦ τῆς ὁδοῦ, “I blame you greatly for the loss of two pigs owing to the fatigue of the journey” (Edd.). (Probably the writer meant ἀπολέσαντα, but the nom. will construe.) So in the dreams of Ptolemy, son of Glaucias, the helper of the Temple twins, P Par 50⁸ (B.C. 160) Δέγω Μηθαμῶς ἐργῆς (?) ἡ ἀπολέση σου τὸν παῖδα κύριος οὐκ ἀπολύει (= ἀπολλύει, presumably) τὸν αὐτοῦ παῖδα. Cf. P Petr III. 36 (a) *verso* 28 δεόμενος μή με ἀπολέση τῷ λιμῶι ἐν τῇ φυλακῇ: so Lk 15¹⁷. In the curious nursery acrostic, P Tebt II. 278^{35f.} belonging to early i/A.D. in which the story of the loss of a garment is told in lines beginning with the letters of the alphabet in order, we find:

λέων ὁ ἄρας
μυρὸς ἀπολέσας

“a lion he was who took it, a fool who lost it” (Edd., who would read ὁ ἄ., as in the other lines). In P Ryl II. 141²¹ (A.D. 37) καὶ ἀπόλεσα ἄς εἶχον ἀπὸ τιμ(ῆς) ὅπου “I lost 40 silver drachmae which I had with me from the sale of opium” (Edd.), it connotes robbery; and so in *Syll* 237⁷ (iii/B.C.) χρήματα τῷ θεῷ ἐμάνυσαν ἃ ἦσαν ἐκ τοῦ ἱεροῦ ἀπολωτα (i. ἀπολωλότα) ἀπὸ τοῦ ἀναθήματος τῶν Φωκίων, καὶ ἐξήλεγξαν τοὺς ἱεροσυληκότας. The -μι forms of the mid. are unchanged: thus P Petr II. 4 (1)⁴ (B.C. 255-4) νυλ δὲ ἀπολλύμεθα (quarrymen “worked to death” over exceedingly hard stone), P Tebt II. 278²⁵ (see above) ἀπόλλυται, etc.

Ἀπολλῶς

has gen. Ἀπολλῶτος in an inscr. from the Serapeum at Memphis. See *Preisigke* 1917, who accents the nom. Ἀπολλῶς: since it is probably short for Ἀπολλώνιος (which occurs in Codex Bezae), this accords with analogy. The name can be quoted from *Ostr* 1319 (B.C. 7), 1577 (A.D. 132), *Preisigke* 1113 (A.D. 147-8), P Lond 929^{44, 66} (ii/iii A.D.) (= III. p. 42 f.), *ib.* 1233⁸ (A.D. 211) (= III. p. 58), where the editors would like to make Ἀπολλῶς gen., and P Goodsp 37^{7, 11, 20} (A.D. 143) Ἀπολλῶτι. Without seeking for more exx., we may observe that Ἀπολλώνιος was an extraordinarily common name, no fewer than 39 persons bearing it in the inscr. of *Syll*. (Naturally the abbreviated name does not figure in the more formal inscriptional style.) Ἀπολλῶδος has over 50, and Ἀπολλωνίδης (-δας) half as many: Ἀπολλῶς might be a short form of these also. So apart from the very precise identification available we might not be sure that there was only one Apollon in NT.

ἀπολογέομαι.

A good example of this judicial verb is afforded by P Par 35^{31ff.} (a petition to King Ptolemy Philometor, B.C. 163) εἰάν σοι φαίνηται, συντάξει καταστήσαι ἐπὶ σε ὑπὲρ μὲν [ἐμοῦ] ἀπολογούμενον Δημήτριον “to make my defence”: cf. P Strass I. 51⁵ (A.D. 262) ἀπολογησομένους πρὸς τὰ [ἀ]εὶ α[ρ]ιθροῦμενα αὐτοῖς and *OGIS* 609³⁹ (A.D. 231) μή τις ὡς ἀγνοήσας ἀπολογήσεται. Vettius Valens p. 209¹³ βασιλεὶ ἀπολογήσεται, καὶ εἰάν μὴ ὑπὲρ ἑαυτοῦ, ὑπὲρ ἑτέρου δέ (cf. p. 269²⁰). Cf. for a cognate verb P Petr III. 53 (n)⁸ (iii/B.C.) (= Witkowski², p. 45) πρὸς αἰτίαν, ὑπὲρ ἧς ἀπολογίζεσθαι, “to meet a charge against him, and make his defence” (Edd.), *OGIS* 315³⁸ (B.C. 164-3) καὶ αὐτὸς ὑπὲρ ὧν ἐφήσεν ἔχειν τὰς ἐντολάς διὰ πλειόνων ἀπελογίσασθαι, P Leid A³¹ (Ptol) ἀπολογίσωμαι (needlessly corrected to -ῆσωμαι by Leemans), *al.* See Hatzidakis *Einl.* p. 395, “sagte man auch im Alterthum sowohl ἀπολογέομαι als ἀπολογίζομαι,” and Maysen *Gr.* p. 83 f. The verb is found in MGr.

ἀπολογία.

P Tor I. 17^{ii.1} (B.C. 116) (= *Chrest.* II. p. 36) τὴν δ' αὐτὴν ἀπολογίαν ἔχειν, BGU II. 531^{1, 21} (ii/A.D.) ἀπέχεις οὖν τὴν ἀπολογίαν, P Lips I. 581⁸ (A.D. 371) αὐτὰ τὰ ἐν[τ]ῆς πρὸς ἀπολογίαν ἐπὶ τοῦ δικαστηρίου (= ἰου), and for ἀπολογισμὸς in a weakened sense, P Oxy II. 297^{3ff.} (A.D. 54) καλῶς ποιήσεις γράψεις διὰ πιττακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων, “kindly write me in a note the record of the sheep” (Edd.). Ἀπολογία occurs several times in Vettius Valens.

ἀπολύω.

This common verb, in the sense “dismiss,” “send away on a mission” (as Ac 13³, and probably Heb 13²⁹) may be illustrated by P Par 49¹⁹ (B.C. 164-58) (= Witkowski² p. 70) ἀπέλευσα εἶπας αὐτῷ ὀρβρίτερον ἐλθεῖν. In P Lond 42²⁰ (see above under ἀπολαμβάνω) it is used of departure from seclusion in the Serapeum—ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς: cf. P Petr II. 11(i)⁹ (iii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, “in order that I may be relieved from my present occupation,” BGU I. 27¹⁴ (ii/A.D.) (= *Selections*, p. 101) ὥστε ἕως σήμερον μηδὲν ἀπολελύσθαι τῶν μετὰ σίτου, “so that up till to-day

no one of us in the corn service has been let go." Release from prison is implied in P Giss I. 65a⁴, 66¹¹ (ii/A.D.): see Kornemann's note. P Oxy X. 1271³ (A.D. 246) is in a request to the Prefect for a permit to leave the country by ship from Pharos: ἀξίω γράψαι σε τῷ ἐπιτρόπῳ τῆς Φάρου ἀπολύσαι με κατὰ τὸ ἔθος. The sense of "grant an amnesty to" underlies P Par 63^{xiii.2ff.} (B.C. 165) ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγροήμασιν ἢ ἀμαρτήμασιν, and P Tor I. 1^{vii.13} (B.C. 116) (= *Chrest.* II. p. 37): see Mitteis *in loc.* Akin to this is the use in BGU IV. 1105⁸⁴ (B.C. 13) πλήν συνφανοῦς ἐπὶ πώλης, ἧς καὶ φανερᾶς γενηθείσ[ης] ἀπολελύσθω. In P Tebt II. 490⁸ (B.C. 92 or 59) ἀπολύσομαι τὸν χαλκόν the verb is used in the sense of "pay," cf. P Rein 54⁷ (iii/iv A.D.) διεπεψάμην σοι (κτῆνη) . . . ὅπως γεμισῆς αὐτὰ οἴνου ἐκ τῶν ἀπολυθέντων μοι ὑπὸ Ἰσχυρίωνος, "afin que tu les charges de vin, achetée sur la somme que m'a remboursée Ischyriion" (Ed.): so elsewhere of delivering goods. The index to *OGIS* gives a long list of citations in various senses, which need not be further illustrated. But the idea of a veteran "released" from long service, suggestive for Lk 22⁹, may be noted in the *l. l.* ἀπολύσιμος ἀπὸ στ[ρ]ατιάδας, CPR 1³ (A.D. 83-4): cf. P Tebt II. 292⁸ (A.D. 189-90) ἱερέως ἀπολυσίμου, P Lond 345⁴ (A.D. 193) (= II. p. 114) ἀπολυσι(μῶν) τῆς λαογραφίας). We may also compare Wünsch *AF* 4³⁰ (iii/A.D.) ὀρκῶ σε τὸν θεὸν τὸν τῆν κοίμησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου Νεθμομα, and a tombstone of ii/A.D. (Alexandria), *Preisigke* 2477 Ἡλιόδωρε οὐετρανὲ ἐντείμως ἀπολελυμένε, εὐψύχει: the perfect here might perhaps encourage us to take the phrase metaphorically—or literally, with a secondary application. It occurs with the aorist in *Preisigke* 423⁸, seemingly a ii/A.D. papyrus: οὐετρα[νῶ] τῶν ἐντείμως ἀπολυθέντων. Whether or no we may recognize the figurative sense in the veteran's epitaph above, we may certainly illustrate the *Nunc dimittis* by this familiar term of military life.

ἀπομνημόνευμα,

though not a NT word, claims attention because of Justin's calling Gospel records ἀπομνημονεύματα τῶν ἀποστόλων (*Apol.* i. 67^a). It may be cited from PSI 85 (a fragment on rhetoric, iii/A.D.), where ἡ χρεῖα—later described as so called because it is χρεῖωδης—is defined as ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπενετόν. The fragment proceeds διὰ τί ἀπομνημόνευμα ἡ χρεῖα; ὅτι ἀπομνημονεύεται ἵνα λεχθῆ. If ἐκταθέν it may become διήγησις (cf. Lk 1¹), and if not ἐπὶ προσώπου τινὸς it may become γνώμη ἢ ἄλλο τι. The note of the "memoir" accordingly is that it is *practical* (χρεῖα), *concise* (σύντομον), intended for *oral delivery* (ἵνα λεχθῆ), and relating to some *person* (ἐπὶ προσώπου τινὸς). All this suits excellently Justin's description of the Gospels as read in the Church meeting on Sunday morning. The epithet ἐπαινετόν may possibly be taken actively, so that it excludes criticism or invective. See also P Leid W^{xviii.16}; and for the verb a very fragmentary Ptolemaic inscr. in *Archiv* v. p. 416 (Wilcken), where line 10 has]παρὰ τῶν σεμνοτάτων βασιλέων ἀπομνημονεύ[— apparently "that [somebody or something] may be had in remembrance."

ἀπονέμω.

In P Oxy I. 71^{ii.3} (A.D. 303) a Prefect is praised as rendering to all their due—πᾶσι τὰ ἵ[δ]μα ἀπονέμις: cf. *ib.*

IX. 1185⁸ (c. A.D. 200) τὰς περὶ τῶν γυμνασιαρχῶν καὶ ἀγορανομῶν ἐφέσεις τοῖς κρατίστοις ἐπιστρατήγοις ἀπένεμα, the "assigning" of appeals to the strategē. See also *OGIS* 90¹⁹ (Rosetta stone, B.C. 196) τὸ δίκαιον πᾶσιν ὀπνεμεν, *ib.* 116¹⁹ (ii/B.C.) ἐπ'[αὐταῖς τὰς ἀξ[ί]ας] χάριτας ἀπονέμοντες [δέ] τοῖς εὐεργετήσασιν], and *Syll* 323³³ (i/B.C.) βουλόμενος τὰς τῆς εὐσεβ[ί]ας χάριτας τοῖς θεοῖς ἀπονέμεν, which come near the use in I Pet 3⁷.

ἀπονίπτω.

Syll 802⁶⁸ (iii/B.C.): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τὰς κράνας, in which he sees the penalty of his deceit branded on his face.

ἀποπίπτω.

This word, which in the NT is found only once (Ac 9¹⁸) in its literal meaning of "fall off," occurs in a derived sense in P Par 47²⁷ (c. B.C. 153) (= Witkowski² p. 90, *Selections* p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν καὶ ἀποπεπτόκαμεν " (one can never again hold up one's head in Tricomia for very shame), if we have both given ourselves up and collapsed." Witkowski compares Polyb. i. 87¹ πίπτω ταῖς ἔλπισιν. The verb also occurs in the philosophical fragment P Flor II. 113^{iii.19} (ii/A.D.) ἀποπέπτειν τὰ ὄ[τ]α καὶ αὐ[τὰς] ἀχρεῖους γενέσθαι: cf. *Archiv* vi. p. 239.

ἀποπνίγω.

Herwerden cites from *BCH* xvi. p. 384, no. 81, a deed of manumission from Delphi in which the inhuman clause is inserted—εἰ δέ τι γένοιτο ἐγ Διοκλέας τέκνον ἐν τῶι τὰς παραμονῶς χρόνῳ, εἰ κα μὲν θέλη ἀποπνεῖξαι, ἔξουσιαν ἔχειν. A literary citation may be added from the new fragments of Callimachus, P Oxy VII. 1011^{299f.} (late iv/A.D.),

ὡς δὴ μὲν ἡμέων σὺ μὴ με ποιῆσαι
εὐστεκτον, ἢ γὰρ γειτονεῖσ' ἀποπνίγεις

which Prof. Hunt renders, "Don't you prescribe patience to me, as if you were one of us; your very presence chokes me."

ἀπορέω.

P Oxy III. 472⁸ (c. A.D. 130) ὑπὸ δανειστῶν ὄλλυτο καὶ ἠπόρει, "he was ruined by creditors and at his wit's end" (Edd.): cf. the Christian letter of a servant to his master regarding the illness of his mistress, P Oxy VI. 939^{23f.} (iv/A.D.). (= *Selections*, p. 130) νῦν δὲ πῶς πλονα γράψω περὶ αὐτῆς ἀπορῶ, ἔδοξεν μὲν γὰρ ὡς προείπον ἀνεκτότερον ἐσχηκέναι, "but now I am at a loss how to write more regarding her, for she seems, as I said before, to be in a more tolerable state." *Syll* 303¹⁸ (Abdera, c. B.C. 166) ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶν] ἀπορουμένων ἀεὶ [πρὸ]τιθέντες γνώμην "perplexed matters" (passive). The adj. ἀπορος, from which the verb is a denominative, occurs in the sense "without resources," which may be absolute or relative. Thus P Ryl II. 75⁸ (late ii/A.D.) Ἀρχ[έ]λος ρήτωρ εἶπεν "Ἀπορός ἐστιν ὁ Γλύκων καὶ ἐξίσταται "G. has no revenue and resigns his property": so the editors render, explaining in the introduction the legal conditions of what answers roughly to a bankruptcy certificate. In P Lond 911¹ (A.D.

149) (= III, p. 127, *Selections*, p. 80) the editors, following Wilcken's original suggestion, incline to make γραφῆς ἀπόρων "a certificate of poverty," qualifying for ἐπιμερισμὸς ἀπόρων, "poor relief." Now Wilcken makes it rather a list of men who have insufficient πόρος, "income," for the performance of public "liturgies," entailing an additional levy, ἐπιμερισμὸς ἀπόρων, upon the εὐποροί: see *Archiv* iv. p. 545, also p. 548, where Wilcken points out (on P Lond 846^{ff.}, = III, p. 131) that the ἀπορος is no pauper, but a weaver depending on his craft for livelihood, which he claims to be insufficient to qualify him for the presbyterate of a village. If this interpretation be adopted, it can readily be applied to three passages in P Fay where the same tax is mentioned—viz., 53^b (A.D. 110-1), 54^{1b} (A.D. 117-8), and 256 (ii/A.D.)—and also to BGU III. 881⁷ (ii/A.D.) as amended in *Berichtigungen*, p. 7. ἐπιμερισμοῦ ἀπόρων(v). See also under ἀπορία.

ἀπορία.

Syll 529^b (i/B.C.) τῶν μὲν διὰ τὴν ἀπ[ο]ρίαν ἐκλειουπότων τὴν πόλιν, τῶν δὲ διὰ τὴν γενομένην[ν] λουμικὴν περίστασιν καὶ τὰς ἀρρωστίας μὴ δυναμένων [φ]υλάσσειν τὴν πατρίδα, where we naturally think of ἀ. as = "poverty," but the interpretation given in the last article is applicable. In P Fay 20^b (an imperial edict, iii/iv A.D.), which is restored εἴ γε μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίαις ἀπορίας ἐμποδῶν ἦν, πολὺ ἂν φανερωτέραν τὴν ἑμαυτοῦ μεγαλοψυχίαν ἐπίδεικ[ν]όμενος, the editors translate "if the fact of the public embarrassment existing in various parts had not stood in my way, I should have made a much more conspicuous display of my magnanimity;" but they remark that the δημοσίαις of the ill-spelt text should perhaps be emended δημοσίαις, with a lost word after the first τοῖς. Cf. also P Lips I. 36⁷ (A.D. 376 or 378). In CPHerm 6¹⁰ we have ἀπορία δὲ πλοίων "from shortage of ships."

ἀπορρίπτω.

In a petition regarding the division of a piece of land, P Magd 29¹⁰ (B.C. 218), the appellant asks that the defendant should be forced to give him a proper entrance and exit (εἰσοδὸν καὶ ἔξοδον) instead of throwing him into a hidden corner—εἰς ἐσώτερον μ: ἀπερρίφθαι. Another petition, P Lond 106¹³ and 2²⁸ (B.C. 261 or 223) (= I. p. 61), gives us both ἐκρίπτω and ἀπορρίπτω—τά τε σκεύη μου ἐξέριψεν εἰς τὴν ὄδον . . ., ἐγὼ δὲ τὰ σκεύη τὰ ἀποριφέντα μου εἰς τὴν ὄδον εἰσήνεγκα. See also Moulton in *CR* xx. p. 216, where the fairly accessible warrant of Ac 27⁴³ is produced against two classical scholars who strained at ἀπορρίπτειν intrans. in Charito iii. 5⁹.

ἀποσκευάζω.

For the subst. see the important P Par 63^{iii.90} (B.C. 165) καὶ τὰς ἀποσκευὰς τῶν ἐν τῇ πόλει περισπᾶν, where Mahaffy (P Petr III. p. 27) renders, "and that you should distrain the furniture of those in the city"; cf. *ib.* vii. 7 ταῖς ἀποσκευαῖς αὐτῶν ἐπιγεγράφθαι γῆν. The verb is not a NT word (Ac 21¹⁵ in 33 and a few cursives).

ἀποσκίασμα.

With this compound we may compare ἀποσκότωσις in Vettius Valens, p. 279³³, of the waning moon. Mayor (on

Jas 1¹⁷) quotes ἀποσκίασμός from Plut. *Pericl.* 7, γνωμόνων ἀποσκίασμούςς of shadows thrown on the dial, and ἀποσκιάζω from Plato *Rep.* vii. 532C: the -μα form is ἀπ. εἶρ.

ἀποσπάω.

For the use of this verb in Ac 20³⁰ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν, cf. P Petr III. 43(3)¹² (iii/B.C.), ἔγραψάς μοι μὴ ἀποσπάσαι τὸ π[λ]ήρωμα ἐκ Φιλωτερίδος ἕως οὗ τὰ ἔργα συντελέσαι, "you wrote me not to withdraw the gang (of workmen engaged in the copper mines) from Philoteris before they had finished the work" (Edd.). "Withdraw," with no suggestion of violence, though with breach of contract, is the sense in numerous formal documents. Thus P Oxy IX. 1206¹³ (A.D. 335) in a case of adoption. BGU IV. 1125⁹ (B.C. 13), in the indenture of a slave: οὐκ ἀποσπάσω αὐτὸν ἀπὸ σοῦ [ἐν]τὸς τοῦ χρόνου. P Oxy II. 275²⁸ (A.D. 66), where in a contract of apprenticeship a father is not to have the power of removing his son from his master until the completion of the period—οὐκ ἐξόντος τῷ Τρύφωνι ἀποσπᾶν τὸν παῖδα ἀπὸ τοῦ Πτολεμαίου μέχρι τοῦ τὸν χρόνον πληρωθῆναι, so 2²⁸ and *ib.* IV. 724¹³ (A.D. 155), also X. 1295^{4,6} (ii/iii A.D.), where a widow threatens to take away her son from a man in whose charge he had been left. Add the illiterate P Gen I. 54²¹, [ο]ὐκ αἰδυνήθημεν ἕνα ἀνθρώπον ἀποσπάσαι ἐκεῖθεν, and BGU I. 176⁹ (Hadrian). In the marriage contract, P Oxy III. 496⁹ (A.D. 127), provision is made that in the event of a separation taking place, the bride shall have the power to "withdraw" a certain female slave, who forms part of her dowry—ἐπιεδᾶν] ἢ ἀπαλλαγῆ [γ]ένηται γαμν[μ]ε[γ]η (sc. ἡ γ.) μὲν ἀποσπάτω τὴν δι[ο]ύλην, and so 1⁵. Perhaps the verb itself must not be credited with the stronger sense imparted by the context in P Oxy I. 37^{1,14} (A.D. 49) λειμανχομέν[ο]υ τοῦ σωματ[ε]ρ[ο]ῦ ἀπέσπασεν ὁ Πεσοῦρις, "as the foundling was being starved Pesouris carried it off," so *ib.* 1, and still more in *ib.* 38⁹ (A.D. 49-50). ἐπικειρηκὸς ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱόν. The passive, as in Lk 22⁴¹, Ac 21¹, appears in an inser. from the Fayûm (B.C. 57-6) in *Christ.* I. 70²⁴ (p. 99), οὐ δυνάμενοι δὲ τοῦ ἱεροῦ ἀποσπᾶσθαι, which in Wilcken's opinion means no more than the detention of these priests in the temple by ritual duties, preventing them from appearing in person. It would seem that the ordinary use of this verb does not encourage the stronger meaning Grimm finds in the Lucan passages, where the RV is adequate. For ἀποσπᾶν *v. acc. rei*, see Gosp. Petr. 6¹ (ed. Swete), ἀπέσπασαν τοὺς ἴλους.

ἀποστασία.

The noun ἀποστάτης (cf. LXX Dan 3³²) occurs in P Revill Mél (B.C. 130) (= Witkowski,² p. 96) χρήσασθαι δ' αὐτοῖς ὡς ἀποστάταις (sc. τοῖς ἐν Ἐρμῶνθει δ' ἰλοῖς), whom a certain Paon μετὰ δυνατῶν ἰκανῶν is sailing up the Nile to reduce (καταστήσαι). So in *Syll* 930⁸⁰ (B.C. 112) τινες τῶν ἐν Βοιωτίας ἀποστά[τα]ι γεγενημένοι. In P Amh II. 30³⁸ ff (ii/B.C.) we read of the burning of title-deeds by Egyptian "rebels," ἠναγκάσθη ὑπὸ τῶν Αἰγυπτίων ἀποστατῶν ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι. The old word ἀπόστασις, equivalent to -σία (cf. I Macc 2¹⁵, Ac 21²¹, and see Nägeli, p. 31), occurs in P Par 36¹³ (ii/B.C.), where a temple-recluse petitions the strategus against the conduct of certain persons who had forced their way into

the temple, βουλόμενοι ἐξοπάσαι με καὶ ἀγαγήσαι, καθάπερ καὶ ἐν τοῖς πρότερον χρόνοις ἐπεχείρησαν, οὐσης ἀποστάσεως. For the adj. ἀποστατικός, see P Tor 8⁸⁸ (B.C. 119) ἀποστατικῶι τρόπωι. In the same line αὐτοκρασίαι occurs, an illustration of the Hellenistic tendency to form new nouns in -σία: see Lobeck, *Parerga*, p. 528 f.

ἀποστάσιον.

BGU IV. 1002²⁶ (B.C. 55, a copy of a demotic bill of sale "μεθρημνευμένης κατὰ τὸ δυνατόν") has ἀποστασίον συγγραφῆ, "bond of relinquishing" (the sold property). The phrase is found as early as B.C. 258 in P Hib I. 96³, "a contract of renunciation" between two military settlers, one of whom at least was a Jew. The editors remark, "This expression has hitherto always been found in connexion with the translations of demotic deeds concerning the renunciation of rights of ownership, the (συγγραφῆ) ἀποστασίον being contrasted with the πράσις, the contract concerning the receipt of the purchase-price; cf. Wilcken, *Archiv* ii. p. 143 and pp. 388-9" [and now iv. p. 183]. This note does not seem to cover the passage in P Grenf I. 11¹⁴.¹⁹ (B.C. 157) καὶ ἀποστασίον ἐγράψατο τῶι Πανῶι μὴ ἐπελεύσεσθαι, μήθ' ἄλλον μηθένα τῶν παρ' αὐτοῦ, "he had a bill of ejectment drawn against Panas, that neither he nor any person connected with him should trespass on the property." We may add P Ryl II. 160⁹ (A.D. 28-9) πρᾶ[σ]ις καὶ ἀπώστα[σίου] μέρη (L. μερών) κτλ, "sale and cession of two parts out of five" (Edd.).—so other documents in this set: also P Tebt II. 561 (early i/A.D.) πρᾶ[σ]ις καὶ ἀποστασίον δούλου . . ., and Preisigke 995 (B.C. 245-4) συγγραφῆ, ἣν ἐποιήσατο Κᾶπις Ταστίτι ἀποστασίον περὶ ὧν ἐν[ε]κάλει αὐτῆι. In P Giss I. 36²¹ (ii/B.C.) we have καὶ ἀνενηνόχασε συγγρα(φᾶς) ὧνης καὶ ἀποστασίον κατ' αὐτῶν, and in BGU III. 919²³ (ii/A.D.) we have ἀκολ[ο]ύθως ᾧ π[α]ρεθ[έ]μ[η]ν) ἕμ[ι]ν ἀντιγρ(άφω) ἀποστασίον τ[οῦ] πα[τ]ρός μου Ὀνησικράτους κληρον[όμου] τ[ῶν] προγεγρα(μμένων) μου ἀδελφῶν τετ[ε]λ(ετηκότων)]. In this last instance ἀποστασίον may be short for συγγραφῆς ἀποστασίον, or it may be the gen. of ἀποστάσιον used as in Mt 5²¹, an abbreviation of the fuller phrase. (It might even be conjectured that in Mt *l. c.* the original reading was ἀποστασίον and not -ον: in its presumed original, Deut 24¹, βιβλίον was expressed.) A good parallel for this kind of abbreviation is ἡ ἀπερίσπαστος in P Oxy VI. 898²⁸ (A.D. 123), for what is called in 15 γράμματα ἀπερ[ισπ]άστου: it is "a deed of indemnification, distinguished by the formula ἀπερίσπαστον παρέξομαι or an equivalent phrase" (Edd.)—just as we talk of *nisi prius* actions. The specializing of this term for divorce is not paralleled in our documents, but it was clearly the nearest word to use to represent the Hebrew phrase. See also Wilcken *Archiv* iv. p. 456.

It may be added that in *Coptic Ostraca* 72 (ed. Crum), as translated on p. 13, we find an abbreviation of ἀποστάσιον used with reference to "a deed of divorce" in an episcopal circular.

ἀποστελλω.

The verb is common in the sense of *mitto*. Thus P Par 32²⁰ (B.C. 152) (= Witkowski², p. 68) Καβάτοκον δ' ἐπιτηρῶ, ἂν κατα[π]λῆ, ἀποστελαί σοι, P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 33) εἰν εὐθύς ὀψώνιον λάβωμεν ἀποστελῶ

σε ἄνω, "as soon as we receive wages I will send them up to you," and P Oxy I. 87¹⁸ (A.D. 342) ἀπαντήσαι ἅμα τοῖς εἰς τοῦτον ἀποσταλῆ[σ]ι [δ]φ[ι]κικιαλοῖς), "to proceed with the officers sent for this purpose," which may illustrate the frequent NT sense of "commissioning," e.g. Mt 11¹⁰, 13⁴¹, Jn 20²¹, Rev 1¹. So BGU IV. 1141¹² (c. B.C. 13) ἐρώτα οὖς ἀπέσταλκας καθ' ἕκαστον εἶδος, and in passive CPHerm 101⁵ (ii/A.D. or later, apparently) ἐνγράφω[ς] ἀππεσταλμένος ὑφ' ἡμῶν. "To send for" something is ἄ. ἐπὶ c. acc. in P Flor II. 126⁸ (A.D. 254) ἐπεὶ αἴριον αὐτοὺς βούλομαι ἀποστελεῖν εἰς Βερνεκίδα ἐπὶ τὸν σίτον. Cf. *Preisigke* 174 (iii/B.C.) ἀποσταλεῖς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τὸδε δεύτερον.

For ἀποστελλω = *rescribo*, see P Par 60⁴ ff. (B.C. 154) (= Witkowski², p. 78) ἀποστέλλον μοι, πόσον ἔχει Πεπευσοράπιος καὶ ἀπὸ ποίου χρόνου, P Oxy IV. 742²¹ (B.C. 2) ἀποστέλλον μ[ο]ι πόσας δέμας παρελήφας, "send me word how many bundles you have received" (Edd.).

For the possibility that in Ac 7³⁴ ἀποστελλω NABCD E is not a hortatory conjunctive (cf. Kühner-Gerth p. 219), but a present indicative, see Thumb *Hellen.* p. 18, where reference is made to a present form στελλω in the Pontic dialect. The form ἀφέσταλκα (*et sim.*) may be seen in the Κοινή: Meyer *Gr.* 326 gives five inscriptions containing it—add *OGIS* 5⁸⁸ (B.C. 311—letter of Antigonos to Scepsians), *ib.* 6⁴ (their reply), and *Magn* 46⁵, 87⁶ (after B.C. 159). It does not seem impossible, despite the late date of its appearance, that this form should be the survival of the original ἔστ. (for σιστ.).

ἀποστερέω.

In the Cnidian *defixio*, *Syll* 814², we find τοὺς λαβόντας παρὰ Δ. παραθῆ[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ'] ἀποστερόντας: this brings together correlate verbs. Παραθῆκην ἄ. will answer to the phrase in Pliny's letter to Trajan (96⁷) on the Christians' oath "ne depositum appellati abnegarent." C. H. Turner (*JTS* xi. p. 19 n.³) notes that in Mk 10¹⁸ ἔ reads "ne abnegaveris," and *ac* "non abnegabis," which he regards as the key to the formula in Pliny. For ἄ. absolute, as in Mk *l. c.* and 1 Cor 7⁵, cf. the petition of the Serapeum Twins P Par 26²⁸ ff. (B.C. 163-2) (= *Selections*, p. 17) ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου ὄντες πρὸς χειρισμοῖς, παρ' ὧν ἔθος ἐστὶν ἡμᾶς τὰ δέοντα κομίζεσθαι, ἀποστεροῦσιν, "others connected with the Asclepium in the administration, from whom it is usual for us to receive what we need, are defrauding." It is construed with an acc., as 1 Cor 6⁷, in P Par 31²³ (ii/B.C.) ἀποστεροῦντες [ἡμ]ᾶς: cf. P Oxy II. 237^{vi.22} (A.D. 186) τῆς ὑπολειπομένης ἐμοὶ κατοχῆν τῆς οὐσίας ἵνα μ' αὐτὴν ἀποστήται (*l. -στερή-*) "a desire to deprive me of the right which I retain over the property" (Edd.). For the more normal constr. c. acc. pers. and gen. rei, see BGU IV. 1024^{iv.13} (iv/v A.D.) ποίας δὲ ἔσχεν ἐνθυμήσεις τὸν ἦδη κληθέντα (for κλιθέντα "lying dead") καὶ τῆς ἐσχάτης ἐλπίδας (*l. -ος*, of sepulture) ἀποστε[ρ]ήσαι; P Ryl II. 114²⁶ (c. A.D. 280) οἰκῶται δὲ τῷ προκειμένῳ Σ. [ἐμὲ τὴν χῆρα]ν μετὰ νηπίων τέκνων ἀεὶ ἀποστερεῖν, *ib.* 116¹⁶ (A.D. 194) βουλόμενοι ἀποστερέσαι τῶν ἐμῶν. The simplex occurs in the earliest dated papyrus, P Eleph 1⁷ (B.C. 311-0) (= *Selections*, p. 3) στερεσθῶ ὡμ προσηνέγκατο πάντων. For the subst. see P Oxy I. 71^{i.10} (A.D. 303) ἐπὶ ἀποστερέσι τῆ ἡμέτερά, "to my detriment" (Edd.).

ἀποστολή.

P Tebt I. 112⁶ (an account—B.C. 112) ὄψον εἰς ἀποστολήν Μουσαίου ρῆς, P Oxy IV. 736¹² (c. A.D. 1) μύρον εἰς ἀποστολήν ταφῆς θυγατρὸς Φνάς, “perfume for the despatch of the mummy of the daughter of Phna;” and from the inscriptions *Syll* 924²⁹ (end of iii/B.C.) ἐπι] τὰ ἀποστολαῖ τοῦ ἀνδρός, *ib.* 929⁸⁰ (? B.C. 139), *ib.* 210¹⁴ (iii/B.C.) τῶν χρη]μάτων συναγωγῆς τε καὶ ἀποστ[ολῆς. It is thus the *nomen actionis* of ἀποστέλλω.

ἀπόστολος.

It is not easy to point to an adequate parallel for the NT usage of this important word, but it may be noted that in Herod. i. 21 (cf. v. 38) it is found = “messenger,” “envoy,” and with the same meaning in LXX 3 Regn 14⁶ Α ἰγὼ εἰμι ἀπόστολος πρὸς σὲ σκληρός, cf. Symm. Isai 18². Reference may also be made to the interesting fragment in P Par p. 411 f. (B.C. 191), where, if we can accept the editor’s restoration of the missing letters, we read of a public official who had sent to a delinquent a messenger hearing the orders he had disregarded—ἐπεστ]ταλκώτων ἡμῶν πρὸς σε τὸν ἀπ[όστολον]. Cf. also a lexical extract cited by Nägeli, p. 23, ὁ ἐκπεμπόμενος μετὰ στρατιᾶς καὶ παρασκευῆς ἀπόστολος καλεῖται: this is interesting as being coloured with the association found in Attic, though applied to a person.

Apart from its use in Attic inscriptions, as *Syll* 153 (B.C. 325) = “fleet,” “naval expedition,” ἀπόστολος is used for a “ship” in P Oxy III. 522 (ii/A.D.). In this document (cf. also P Tebt II. 486, ii/iii A.D.), which is an account of the expenses of corn-transport, it is of interest to notice that each ἀπόστολος is known by the name of its owner, e.g. λόγος ἀποστόλου Τριαδέλφου, “account—for the ship of Triadelphus.” In P Oxy IX. 1197¹³ (A.D. 211) a different sense is required—ὅπταν τὰ ἐξ ἀποστόλων πλοῖα παραγίνηται, where Hunt renders, “whenever the boats collected in accordance with the orders of lading arrive,” and cites P Amh II. 138¹⁰ (A.D. 326) (as amended by Mitteis, *Chrest.* II., p. 391) ἐξ ἀποστόλου τῆς τάξεως, where a ship-master embarks certain loads “in accordance with the bill of lading of the Officium,” also P Lond 256(a)¹⁰ (A.D. 15) (= II., p. 99) ἀκολουθῶς τῷ [18 letters] τοῦ ἀποστόλου, and CPIerm 644¹ (cf. Wilcken *Chrest.* I., p. 522) ἐπ[ε] ο]ἱ σοὶ ἐπ[ε]τροπο[ι] τοὺς καλο[υ]μένους ἀποστόλους [. δὲ] ὧν κελεύειν α[ὐ]τοῖς ἔθος [τὴν] τοῦ σείτου ἐμ[β]ο[λ]ήν ποιῆσαι (L. -θαι). In P Oxy X. 1259¹⁰ (A.D. 211-2) ἐξ ἀποστόλου τοῦ κρατίστου ἐπιτρόπου τῆς Νέας πόλεως “in accordance with the message of his excellency” (Edd.), the noun seems to be more general; but the papyrus concerns the shipment of corn to Alexandria. See further *Archiv* iii. p. 221 f. Since in early times the non-specialized and etymological meaning is found in Herodotus, and the other only in Attic writers, we see in the NT use the influence of Ionic on the Κοινή: cf. *Proleg.* pp. 37, 81.

ἀποστομαίζω.

We have no citations for this word, which is literary in classical and post-classical times. The difficulty in Lk 11⁴⁹ is the factitive sense, *qs.* “to make repeat answers,” for which the only adequate parallel in Wetstein’s long list is a use of the passive assigned by Pollux (i. 102) to Plato, = ὑπὸ τῶν διδασκάλων ἐρωτᾶσθαι τὰ μαθήματα, ὡς ἀπὸ στόματος

λέγειν τὸ αὐτό. It may be added that Grimm’s reference to “στοματίζω—not extant” is misleading: the verb was formed directly from ἀπὸ στόματος, just as ἐνωτίζομαι from ἐν ὧτί, etc.

ἀποστρέφω.

P Leid Wxiv. 23 has the prayer Σάραπι . . . μὴ ἀποστρέφῃς με. An amulet, the opening lines of which were published by Wilcken in *Archiv* i. 427, and tentatively dated iii/v A.D., is given in BGU III. 955, Κύριε Σαβαῶθ ἀπόστρεψον ἀπ’ ἐμοῦ ὄτον (?) νόσον τῆς κεφαλ[ῆς]. That these should be the only occurrences of so common a word we can cite from papyri is not a little perplexing. It occurs once in *Syll* 389¹⁴ (A.D. 129), where Ephesus offers thanks to Hadrian as ἀποστρέψαντά τε καὶ τὸν βλά[πτοντα τοὺς] λιμένας ποταμῶν Κάυστρον. Its literary record is plentiful, and it requires nine columns in HR, with nine occurrences in NT, and a good number in the early patristic writers included in Goodspeed’s indices. It is also found in Apoc. Peter 8 of men who “pervert” righteousness—ἀποστρέφοντες τὴν δικαιοσύνην.

ἀποσύναγωγος

is “not found in prof. auth.” (Grimm): it is as naturally not quotable from our sources. This is of course just the sort of word that would have to be coined for use in the Jewish community.

ἀποτάσσομαι.

For the NT meaning “take leave of,” “bid farewell to,” as 2 Cor 2¹³, cf. BGU III. 884^{ii.12} (ii/iii A.D. πρὶν οὖν ἀπέλθης πρὸς Χαιρήμονα, ἀνά(βαινε) πρὸς με, ἵνα σοὶ ἀποτάξομαι, “may say goodbye to you,” P Oxy VII. 1070⁵⁵ (iii/A.D.) Εὐδ[αίμων] αὐτῷ ἀπετάξατο [λ]έγων ὅτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι, “Eudaemon parted with him, saying, ‘At present we are not at leisure and are visiting others’” (Ed.). The meaning is stronger in P Oxy II. 298⁸¹ (i/A.D.) ἐπεὶ ἀποτάξασθαι αὐτῷ θέλω, where the context shows that the idea is “get rid of.”

The active ἀποτάσσω, which is not found in the NT, is “to appoint,” as in P Oxy III. 475²⁷ (A.D. 182) ἀποτάξαι ἕνα τῶν περὶ σὲ ὑπηρετῶν εἰς τὴν Ξενέπτα, and in passive P Fay 12²⁷ (c. B.C. 103) τοὺς ἀποτεταγμένους τῇ κατοικίᾳ χρηματιστᾶς, “the assize-judges appointed for the settlement,” or “command,” BGU IV. 1061⁹ (B.C. 14) τὴν ἀποτεταγμένην πρὸς τῇ τηρήσει θυρωρόν, P Fay 20²⁰ (iii/iv A.D.) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὄραν πᾶσιν αὐτοῖς . . . τὰ τῆς βασιλείας διοικούντα, “if they have all been commanded to watch the Emperor administering the affairs of his kingdom.”

ἀποτελέω.

The verb occurs P Tebt II. 276 (ii/iii A.D.), an astrological document, describing the effects (ἀποτελέσματα) due to the positions of the planets. Thus 14 Jupiter in conjunction with Mars (etc.) μεγάλας [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ, “makes.” This is in accord with the use in Lk 13³² λάσεις ἀποτελεῶ, and also in Jas 1¹⁶ ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκειε θάνατον, where Hort (*ad L.*) has shown that ἀ. is “fully formed” rather than “full-grown.” In PSI 101¹¹ (ii/A.D.) ἀποτελεσθῆαι (L. -ναι) γὰρ τὴν κόμην πάλαι ἀπὸ ἀνδρῶν κῆ, νυνὲ δὲ εἰς μόνους κατηγηγῆναι ἀνδρας γ (who

had emigrated from inability to meet the heavier taxation) it seems to mean "the village once had a full strength of 27 contributors." (It should be noted that Prof. Hunt, in *The Year's Work* for 1912, p. 135, included this document among transcriptions which "show signs of inexperience.")

ἀποτίθημι.

The phrase of Mt 14^a (LXX *al.*) is found nearly in P Eleph 12 (B.C. 223-2) γεγράφωμεν . . . τῶι φυλακίτη . . . ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακίην. The label on a mummy, *Preisigke* 3553, has ἀποθεθ(εὐμένη) following ἔνδον ἐστίν, "is enclosed within." In P Flor II. 125^a (A.D. 254) τὰ ἀποτεθέντα γένη ἐν Φιλαργίδι is "the goods that were stored at P." So P Ryl II. 125¹⁴ (A.D. 28-9) τὰ ὑπὸ τῆς μητρὸς μου ἀποτεθειμένα ἐν πυξιδίῳ ἐτι ἀπὸ τοῦ ἱσ[ήτους] Κάλσαρος, "certain articles deposited in a little box by my mother as far back as in the 16th year of Augustus" (Edd.). A weakening of the sense of the verb is seen in the fourth century P Oxy I. 120¹³, παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἵμα ἀποτίθαιται, "to stay with me until I know the position of my affairs" (Edd.).

ἀποτίνω.

The verb is very common—P Petr I. 16 (2)¹³ (iii/B.C.) ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παράσχωμαι τὸ λοιπὸν ἐμφανὲς ἀποτίσω ἡμῶλιον, P Par 13¹⁴ (B.C. 157) ἀποτίνειν αὐτὸν τὴν φερόντην παραχρήμα σὺν τῇ ἡμιολίᾳ, P Oxy I. 101⁴³ (lease of land, A.D. 142) δ' ἂν προσοφειλέση ὁ μεμισθωμένος ἀποτισάτω μεθ' ἡμιολίας, *ib.* IV. 730⁸⁸ (A.D. 130) *al.* In an interesting contract of apprenticeship, P Oxy II. 275²⁷ (A.D. 66) (= *Selections*, p. 57) the father comes under a "forfeit" for each day of his son's absence from work—ἐ[πι]ποτισάτω ἐκάστ[τ]ῆς ἡμέρας ἀργυρίου [δρα]χμῆν μίαν. The verb is thus stronger than ἀποδίδωμι, and carries with it the idea of repayment by way of punishment or fine (cf. Gradenwitz *Einf.* i. p. 85 n⁴), a fact which lends emphasis to its use in Philem¹⁹. For the contrast between the two verbs, see P Gen I. 21¹⁴ (ii/B.C.), as restored by Wilcken *Archiv* iii. p. 388, ἐὰν δὲ μὴ ἀποδώ καθὰ γέγραπται, ἀποτε[υ]σάτω [παραχ]ρήμα ἡμι[δ]λιον, cf. BGU I. 190^{37f}, 2nd fragment (Domitian), ἐὰν δὲ μὴ ἰσαποδώ, ἀποτισάτω παραχρήμα μεθ' ἡμιολία[s], and a similar use of προσοπισάτω in P Leid C¹¹.

From the inscriptions cf. *Kaibel* 509^a where a certain physician of Nicaea records—πολ[λ]ὴν θάλασσα[ν] καὶ γαίαν [π]ερι[νο]στήσας τὸ π[ε]ρω[μ]ένον ὠδ' [ἀπ]εί[τε]ισα, *i. e.* "I died here," *Syll* 737⁹⁷ (ii/A.D.) of an ἰσβακχος "fined," etc. The word occurs in P Saïd Khan 1^a.²⁶ (B.C. 88) ἐὰν [δὲ κ]αὶ ὁ Γαθάκης ὀλιγωρήσῃ τὴν [ἀμπε]λον καὶ μὴ ποιήσῃ αὐτῆ[ν] ξαφον(?), ἀποτειννέτω τὸ αὐτὸ ἐπ[ι]τειμον: Radermacher *Gr.* p. 81 n² mentions ζέννυμι for ζέω, and ἀποτίνυμι in *Passio Scyllitanorum* 6.

ἀποτολμάω.

Dittenberger prints the verb in *Syll* 803⁹⁴, but the context is so mutilated that the citation is at best only probable. The word has warrant from classical and Hellenistic literature.

ἀποτομία.

A rather curious use of the noun occurs in BGU IV. 1208¹.¹⁷ (B.C. 27) τὴν ἀποτομίαν τῆς ἀναβάσεως (the inundation of

the Nile). P Oxy II. 237^{vi}.⁴⁰ (A.D. 186) παρ' οἷς ἀκρατός ἐστιν ἡ τῶν νόμων ἀποτομ[ί]α, "amongst whom the severity of the law is untempered" (Edd.). Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly: the word does not suggest straining a statute, but simply exacting its provisions to the full. Wilcken (*Archiv* iii. p. 303) compares with this passage BGU IV. 1024^v.¹⁸ (iv/v A.D.—a collection of judgements in capital cases), where he reads ἐνόμισας λαθάνειν τ[ῆ]ν νόμων (he would emend τῶν ν.) ἀπο[τ]ομίαν καὶ τὴν τοῦ δικάζοντος ἐξουσίαν. Cf. Plutarch *De liberis educ.* 18 (p. 13D) δεῖ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μιν γύναι. A further literary citation may illustrate the harsher side of the word—Demetrius *De Eloc.* 292 (ed. Roberts) κατὰ Φαλάριδος τοῦ τυράννου ἐροῦμεν καὶ τῆς Φαλάριδος ἀποτομίας, "we shall inveigh against the tyrant Phalaris and his cruelty."

ἀποτομός.

For the adj. in its literal sense "cut off," cf. an inscription from Delos *BCHE* xxvii. p. 102¹⁴⁹ (B.C. 250) τῶν στροφέων ἀποτόμον μήκος πήχεων πέντε. In *Cagnat* III. 360⁹ (Pamphylia, Imperial) ὄξεσι σιδηροῖς καὶ ἀποτόμοις is believed to describe regular sharp weapons dealt out to gladiators for combat, in place of the blunt ones which the *blasé* populace found insufficiently exciting. In *Wisd* 11¹⁰ it denotes God's retributive purposes towards Egypt, in contrast with His fatherly attitude to Israel at the Exodus.

ἀποτρέπω.

P Giss I. 20⁶ (ii/A.D.) ἡ ἐπιστολὴ σου τὴν [μέριμναν] ? . . .] ποῦ ἀπέτρεψεν [. . . It is unfortunate that this solitary citation for a verb common in literature should have no reliable context; but it is something that the word itself seems clear, and occurs in a woman's private letter, which proves it vernacular.

ἀπουσία.

For ἀ. in the NT sense of "absence" (Phil 2¹²), see P Amh II. 135⁵ (early ii/A.D.) μὴ ἀμελείν μου ἐν ἀπουσίᾳ τοιαύτη, "not to forget me in my long absence," BGU I. 195²⁸ (A.D. 161) κατα[φ]ρονηθεὶς ἐκ τῆς περὶ [τῆ]ν στρατίαν ἀπο[σ]τ[ι]α[s] μου, *ib.* 242⁸ (Commodus) κατὰ τὴν ἐμ[ῆ]ν ἀπουσίαν, P Gen I. 3¹¹ (A.D. 175-80) κατὰ ἀπουσίαν. Elsewhere it is used in the sense of "waste," "deficiency," e.g. BGU IV. 1065¹⁵ (A.D. 97) δώσει ἐκάστου μναίου [ὑ]π[ὲρ] ἀπουσίας τετάρτην μίαν, P Oxy X. 1273³² (A.D. 260—a marriage contract) τῆν τούτων πάντων τρίψιν καὶ ἀπουσίαν εἶναι πρὸς τὸν γαμοῦντα "the responsibility for the wear and loss of all these" (Edd.). Cf. the use of the corresponding verb in Artem. I. 78, δ' δὲ εἰς τὴν ἐλευστού θυγατέρα ἀπουσιάσει, cited by Suidas *Lex.*, where ἀπρεπὲς is given as a meaning of ἀπόν. Ἀπουσία was borrowed in Syriac to express a similar sense, as in the Acts of Thomas (iii/A.D.), according to Prof. R. H. Kennett (in a letter). The corresponding Greek (*Acta Thomae*, ed. Tischendorf, p. 196) has βρῶσιν μηδεμίαν ὄλως ἀπουσίαν ἔχουσαν. But as late as P Oxy IX. 1223²⁰ (late iv/A.D.) διὰ τὴν ἀπουσίαν τοῦ γεούχου is still "owing to the absence of the landlord" (Ed.).

ἀποφέρω.

P Par 49^{29f}. (B.C. 164-58) (= Witkowski², p. 71) διὰ τὸ εἰς τὴν πόλιν με θέλειν δοῦναι ἀπενεγκεῖν. The verb occurs *ter* in the boy's letter P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102 f.), e.g. καλῶς ἐποίησες οὐκ ἀπηνήχης (i. ἀπηνήγες) με μετ' ἐσοῦ εἰς πόλιν, "So kind of you not to have taken me off with you to town!" For the verb with the added idea of violence, as Mk 15¹, see P Oxy I. 37^{1.18} (A.D. 49) (= *Selections*, p. 50) βούλεται ὄν[δ]ματι ἐλευθέρου τὸ σωματίον ἀπενέγκασθαι, "she wishes to (defend herself on the ground) that the foundling was carried off in virtue of its being freeborn," BGU I. 22²⁰ (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου, ἀπενέγκατο οἰχό[μενος] κίμενον ζεύγος ψελλίω(ν) ἀργυρῶν, "he went up into my house, and carried off with him a pair of silver bracelets that were lying there": cf. also P Magd 1⁹ (B.C. 221) κατέσπειραν (τὸν κληρὸν) σησάμωι καὶ σίτωι καὶ ἀπενεγμένοι εἰσὶν παρὰ πάντα δίκαια. (The editor would read τὰ δίκαια.) Similarly P Ryl II. 154²¹ (A.D. 66) κατασπείροντας καὶ ἀποφέροντας τὰ περισσόμεν[α] ἐκ τ[ούτων], and P Leid B II. 17 (ii/B.C.), where two persons are reported to have carried some oil off for their own use (ἀπενεγμένοι εἰσὶν), BGU IV. 1060²¹ (B.C. 14), *al.* The active seems to be used in the same sense in CPHerm 9¹⁰, but the context is fragmentary. For the subst. see P Tebt II. 424⁶ (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἐπὶ τὰ ἐτών, "let me tell you that you owe seven years' rents and dues." (Edd.)

ἀποφεύγω.

P Ryl II. 77²⁹ (A.D. 192) ἀναδεξάμενος τὴν μελίζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον' ἀποφεύγειν.

ἀποφθέγγομαι

occurs thrice in Vettius Valens, where the editor renders *vaticinari*: p. 73²⁴ ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 112¹⁵ ἀποφθεγγόμενους ἢ μανιῶδεις ἢ προγνωστικούς ἀποτελοῦσιν, and 113¹ μανιῶδεις ἑκστατικούς πτωματικούς ἀποφθεγγόμενους ἀπεργάζονται—he refers to Manetho i. 237. This is an extension *in malam partem* of the mantic note which Winer (*ap.* Grimm-Thayer) finds in the verb.

ἀπόχρησις.

One or two instances of the verb ἀποχράομαι may be cited to illustrate the expressive ἀπόχρησις, which is found in the Greek Bible only in Col 2²². OGIS 665¹⁸ (A.D. 49) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων = *abudentibus*: the Prefect Cn. Vergilius Capito issues an edict against the abuse of the *libera legatio*. P Hib I. 52⁷ (c. B.C. 245) κ[αὶ] ὧ[ν]τινων κλήρων ἀποκέχρηται ταῖς νομαῖς, "the holdings in which they have used up the pastures" (Edd.).

ἀποχωρέω.

In the interesting census return P Lond 260¹²⁰ (A.D. 72-3) (= II. p. 51) reference is made to the son of a man who had acquired the Alexandrian citizenship and ἀποκεχω εἰς τὴν ἰδίαν, "had returned to his own country," who consequently was to be reckoned as Alexandrian. Cf. P Lond 44¹⁸ (B.C. 161) (= I. p. 34) ἀπεχώρου, and the illiterate P Fay 116²⁰

(A.D. 104) αἰὼν [ἀπο]χωρῶι πέμσωι πρὸς [σέ εἶ]να σε ἀσπάζωμαι, "if I leave I will send to you to greet you."

ἀπρόσκοπος.

In the letter of a slave to her master, P Giss I. 17^{5ff}. (Hadrian) ἠγωνίασα, κύριε, οὐ μετρώω, ἵνα ἀκούσω ὅτι ἐνώθρευσας, ἀλλὰ χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσομαι ἀπρόσκοπον, the context implies that ἀ. must be understood in the sense of "free from hurt or harm." So in the same family correspondence, *ib.* 22⁹ ἀ[να]μ-βανούσης σε ἀπρό[σκο]πον καὶ ἰλαρώτατον. In the same again, *ib.* 79^{iv.8} ἵνα μετὰ φιλίας καὶ ἀπροσκόπως ἐξέλθωμεν ἀπ' αὐτῶν ἐπ' ἀγαθῶι "in Freundschaft und ohne Ärger und Anstoss" (Edd.). Under the form ἀπρόσκοπος, it is found in the late (apparently heathen) inscription from Messina, I GSI 404 Ἀνδρόβιος Δύκιος ναύκληρος ἔζησε ἀπρόσκοπος ἔτη λς (see Nägeli, p. 43) in the metaphorical sense of Phil 1¹⁰ "blameless."

It is clear that we need not be longer concerned with Grimm's note, already discounted by Thayer, that the adj. is "not found in profane authors."

ἀπροσωπολήμπτως

naturally does not appear. It is witness only to the firm hold of πρόσωπον λαμβάνειν as a *term. techn.* in the vocabulary of Jews, derived from a literal translation.

ἄπταιστος.

In the lack of other citations this NT ἄπ. εἶρ. (Jude²⁴) may be illustrated from M. Aur. v. 9 τὸ ἄπταιστον καὶ εὖρον ἐν πᾶσι, "the security and happy course of all things," which depend on the faculty of understanding and knowledge. See also 3 Macc 6³⁰ ὁ τῶν πάντων δυνάστης ἄπταιστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

ἄπτομαι.

The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, OGIS 315⁶⁶ (B.C. 164-3) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις αἰὲ διασκοποῦσιν (for -οῦντων) ἤπτετο μᾶλλον ἡμῶν, "urged his view upon us." In *Syll* 849⁸ (Delphi, B.C. 177-6, in dialect) εἰ δέ τις κα ἀπτηται Σωσίχας ἐπὶ καταδουλισμῶι, it means "lay hold of, appropriate." The active sense of "kindle," "set fire to," is illustrated by the magical papyrus P Lond 121⁵⁴³ (iii/A.D.) (= I. p. 101) ἄπτε δὲ λιβάνω, and appears thrice in a very illiterate iv/A.D. letter, P Oxy X. 1297¹² ἀπέστλά σοι . . . διὰ Ἰλιτος σφυριδίων ἐν, ἀψαί αὐτὸν κέται (so *l.* 4, 7) "I sent you . . . by Ilis one basket for you to burn" (Edd.). The middle occurs in the recently recovered Greek Acts of the martyr Christina—PSI 27^{18ff}. (v/A.D.) εὐχαριστῶ σο[ὶ] ὁ πατήρ τοῦ κυ Ἰη Χυ, μὴ ἐγκαταλίπης με εἰς τὸν αἰῶν[α], ἀλλὰ ἐκ[τεινον] τὴν χεῖράν σου καὶ ἀψαί τοῦ πυρὸς τούτου καὶ σ[βέσον] τὸ ἐπ[αναστα]ν ἐπάνω μου, [μ]ήποται ἐπιχαρῆ Οὐρβανὸς ὁ τύραννος ἐπ' ἐμέ. The familiar ἀπτεσθαί of healing wrought by touch may be illustrated by *Syll* 803⁶² (iii/B.C.—the Asclepieum at Epidaurus) ἔδοκει αὐτῶι . . . τὸν θεὸν ἀψασ[θ]αί οὐ τὰς κοιλίας ἐκ τού[του] τῶι Ἀνδρομάχαι (the suppliant) υἱ[ὸς] ἐξ Ἀρύββα ἐγένε[τ]ο. The opposite sense occurs in *ib.* 804²³ (*ibidem*, perh. ii/A.D.) ἤψατο δέ μου (sc. ἡ νόσος) καὶ τῆς δεξιᾶς χιρὸς καὶ τοῦ μαστοῦ. MGr has ἀνάπτω "kindle," and the simplex in a special phrase, ἀψε σβύσε.

Ἀφρία.

To the examples from the inscriptions of this Phrygian proper name given by Lightfoot *Colossians*⁶ p. 306 f. add *Perg* II. 513 Ἰουλίαν Ἀφρίαν Δικαιανήν, and *C. and B.* no. 309 (ii. p. 470—Apamea, pagan) Ἀφρία Παπίου μήτηρ. In *JBL* xxvii. pt. ii. p. 145 Hatch cites three instances of the form Ἀφρία from *PAS* iii. 482, 508, 594 (Pisidia and Phrygia). In noting that the name is not to be found in the Magnesian inscriptions Thieme (p. 39) quotes K. Buresch *Aus Lydien*, Leipzig, 1898, p. 44, to the effect: “Der Name (Ἀφρίας) gehört einer grossen in W(est)-Kleinasiien und besonders N(ord)-Lydien sehr verbreiteten Namenfamilie an, deren Mitglieder mit ππ, πφ, φφ, φ geschrieben erscheinen.” See also Kadermacher *Gr.* p. 40 n¹, who supports from an early Lycian inscr. the spelling Ἀφφρία (found in D).

ἀπωθέω

occurs in P Fay 124¹⁹ (ii/A.D.) ἀνευ νομίμων ἡμᾶς ἀποθεῖσθαι: the editors render “illegally ousted.” The compound προσπαθέω is found in a papyrus of Magdola (B.C. 221—published in *Mélanges Nicole*, p. 283) προσπαθ-σάτο με εἰς τὴν φυλακὴν.

ἀπώλεια.

The weaker sense of ἀ. is illustrated by P Tebt II. 276⁸⁴ (an astrological fragment—ii/iii A.D.), where one who has acquired certain possessions ξεδιασμὸν αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν, “will spend and lose them” (Edd.). Similarly in a series of nursing-contracts of the time of Augustus in BCU IV. we find the phrase ἐκτίνειν τὴν ἐκάστου ἀξίαν πλὴν συμφανοῦς ἀπωλείας, e.g. 1058³⁵ (= *Chrest.* II. 170), 1106³⁵, *al.* For the stronger meaning which we associate with NT usage, cf. the close of an ancient Coptic spell from the iii/A.D. Paris magical papyrus^{1245 ff} (= *Selections*, p. 114) ἐξελε δαίμων, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτους, καὶ παραδιδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, “give you over to black chaos in utter destruction.”

ἄρα.

For εἰ ἄρα, *si forte*, as in Mk 11¹³, Ac 8²², cf. P Petr II. 13 (19)⁹ (middle of iii/B.C.) (= Witkowski,² p. 19) εἰ δ' ἄρα μὴ ὀραῖς ἂν δυνατόν, P Hal 1^{iii.172} (middle of iii/B.C.), εἰ δὲ ἄρα δεῖ αὐτοῖς σταθμοὺς διδο[σθ]αί π[α]ρὰ τῶν οἰκονόμων, διδόντων αὐ[τ]οῖς τοὺς ἀναγκαίους. See also P Oxy VII. 1070⁵⁹ (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]φ[ί]ᾳ [Ἡρ]αεῖδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι, “do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Herais” (Ed.): cf. P Amh II. 84²⁵ (ii/iii A.D.) . . .]μενος μὴ ἄρα τι πάθω.

ἄρα.

The interrogative ἄρα occurs in a curious interview with a Roman emperor, P Oxy I. 33^{iv.7} (late ii/A.D.), where a condemned man asks who had recalled him, ἄρα ἡ σύγκλητος ἢ σὺ ὁ λήσταρχος; “Was it the senate, or you, the arch-*pirate*?” (Edd.). For the MGr use of ἀρά (ἀραγε[s]) in questions implying doubt (or refusal), see Thumb's *Handbook*, p. 180 f.

ἀρά.

A sepulchral inscr. from S.W. Phrygia, *C. and B.* no. 466 (ii. p. 565), which Ramsay thinks Christian, mainly because of the name Amerimnos, has ἐὰν δὲ τις αὐτῶν μὴ φοβηθῆ τοῦτων τῶν καταρῶν, τὸ ἄρας δρέπανον εἰσέλθοιτο εἰς τὰς οἰκήσεις αὐτῶν καὶ μηδὲν ἐγκαταλείψωτο. Here ἀρά might represent κατάρα, by the principle illustrated for verbs in *Proleg.* p. 115; but this does not apply in the closely similar no. 563 (Akmonia), where Jewish origin is argued. The noun may be quoted from a source where no suspicion of Jewish or Christian influence can come in—the end of the great inscr. of Antiochus I. of Commagene, *OGIS* 383²⁸⁶ (i/B.C.), παρανόμωι δὲ γνώμῃ κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρας ἀράς παρὰ θεῶν ἐχθρὰ πάντα: cf. *Magn* 105⁶³ (ii/B.C.) νόμοις γ]ὰρ ἰεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκώλ[υ]το ἵνα μηδὲς ἐν τῷ ἱερῷ τοῦ [Διὸς] . . . [μ]ήτε ἐννέμη κτλ. For ἀρατός see *Syll* 303¹⁷ (ii/B.C.), ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶν ἀπορουμένων εἰς π[ρο]τιθέτες γνώμην.

Ἀραβία.

For Ἀ. as the name of an Egyptian nome situated on the east side of the Nile, see P Lond 401¹⁰ (B.C. 116–111) (= II. p. 14), P Oxy IV. 709⁹ (c. A.D. 50). There would seem to be a reference to an Ἀραβία ἄνω in PSI 56¹¹ (A.D. 107), where see the editor's note.

ἀργέω.

In P Petr II. 4 (9)⁴ (B.C. 255–4) certain quarrymen complain νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμον, “but now we are idle (‘playing’) for want of slaves to clear away the sand”: cf. *ib.* 9 (3)⁷ (B.C. 241–39), ἐὰν ἀργώσω, and 14 (1a)⁹. Later instances of the verb are afforded by P Lond 131* (farm-accounts, A.D. 78) (= I. p. 190 f.), P Oxy IV. 725²⁵ (A.D. 183), a contract of apprenticeship where provision is made that the apprentice shall have twenty days' holiday in the year, ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας εἴκοσι: cf. ⁴⁰ ἐὰν δὲ πλείονας τοῦτων ἀργήσῃ, if he exceeds this number from idleness he is to make it good afterwards, *ib.* I. 121¹⁵ f. (iii/A.D.) μὴ ἀφῆς αὐτοῦς ἀργήσῃς ὄλους, “do not let them be wholly idle,” and P Fay 131¹⁸ (iii/iv A.D.) τὰ ταυρὰ (l. -υὰ) μὴ ἀργεῖτωι. Add P Flor I. 101⁹ (late i/A.D.) ἐὰν ἀργήσῃ[ται] εἰς ἕξ ἡμῶν, P Lond 1170 *verso*⁴⁵ (A.D. 258–9) (= III. p. 194) λόγος ἐργατῶν ἀργησάντων, *ib.* 1173¹⁰ (A.D. 125) (= III. p. 208) *al.* For ἀργ' in P Lond 131 *recto*⁴⁹ (A.D. 78–9) (= I. p. 171) the editor conjectures ἀργέω, or some other variant of ἀργεῖ, in the sense of “taking holiday”: cf. Mayser, *Gr.* p. 84. The absence of the suggestion implied in our “idle” is well seen in P Oxy VIII. 1160¹⁴ (iii/iv A.D.) διμήνου δὲ ἡρρηκα ἄδη, εἰ μὴ, ἡμελλὰ ὑμῖν πάει (i.e. πάσι) ἄλλα πέμπιν, where there is no thought of apology for the two months. The word may be used of inanimate things, as of ships in P Petr II. 20^{ii.11} (B.C. 252) ὅπως . . . μὴ ἀργῆι τὰ πλοῖα, and of a garden in P Flor II. 262⁹ (iii/A.D.) ἐπὶ ὁ κήπος ἀργεῖ: this is correlate with the use of the causative καταργεῖ in Lk 13⁷. In MGr the verb means “delay, come too late,” an easy development from the idea of “idling, dawdling”: this might indeed be taken as corroborative evidence for the connotation

of blameworthy "idling" which appears in NT, but not in our vernacular sources, as noted above.

ἀργός.

The various connotations of the verb appear in its source, the adj. ἀργός (ἀφεργός), the opposite of ενεργός, "at work". Thus in P Lond 915⁸ (a census-return of A.D. 160-1) (= III. p. 27) a certain Apollonius is described as belonging to the "leisured" class of Memphis (τῶν ἀπὸ Μίμφωως ἀργῶν, a "practically certain" reading): cf. for the same description BGU III. 833⁸ (A.D. 173-4). In BGU IV. 1078⁶ (A.D. 39) a man writes to his sister, ἐὰν λάβω τὰ κεράμια (?κεράμια), ὄψομαι τί με δεῖ ποιεῖν· οὐ γὰρ ἀργὸν δεῖ με καθῆσθαι. P Lond 1170 verso^{474, 483} (see below) has ὄνος ἄργός, "travelling light," as against others with loads. In P Flor I. 1^{4a} and P/Amh II. 97⁹ (both ii/A.D.) ἐλαιουργίου ἀργοῦ = "an oil-press which is out of working order"; similarly P Oxy X. 1269²² (early ii/A.D.) ἑτέρα (sc. κιβωτός) ἀργή "another out of use" (Edd.). In Syll. 533²³ (iii/A.D.), τὸ ἀργόν is opposed to τὸ πεφυτευμένον: so *ib.* 233⁸ (soon after B.C. 229) τῆς χώρας διὰ τοὺς πολέμους ἀργοῦ καὶ ἀσπύρου οὐσίσης. In MGr ἀργά = "too late": cf. the note on the development of MGr ἀργῶ above.

The derived noun ἀργία "holiday" may be seen in P Petr III. 40 (a)^{v. 12}, and in a diary of Heroninus, steward of property at Theadelphia (A.D. 258-9), P Lond 1170 verso²⁸⁴ etc. (= III. p. 202): against each day of the month is entered the work done thereon, but we have the 10th, 21st, and 24th marked ἀργία. It is open to question whether this neutral meaning should not be applied in Wisd 13¹³, where ἀργίας and ἀνεύσεως seem to stand by parallelism alike for "leisure": cf. RV mg. and our note on ἀνευσις. In that case the workman spends his working hours and the best parts of the wood in making something useful: the leavings of the wood are carved into an idol by his "holiday diligence" and the "skill of his spare time." Notice might be taken of the neat word-play on ἀργά . . . ἔργα in the context (14⁵): it recalls Henry Bradshaw's brilliant and convincing emendation in 2 Pet 3¹⁰, τὰ ἐν αὐτῇ ἔργα <ἀργά> εὐρεθήσεται.

ἀργύρεος.

The adj. in its contracted form (as in 2 Tim 2²⁰, Rev 9²⁰) is found in P Lond 191¹¹ (an inventory of household furniture, A.D. 103-17) (= II. p. 265) φύλλια ἀργυρᾶ ὀκτώ: cf. P. Lond 124²⁶ (iv/v A.D.) (= I. p. 122). Constant association with χρυσοῦς produced a mixture of flexion in the fem.: thus ἀργυρῆ BGU II. 388^{11, 22} (ii/iii A.D.), -ῆν P Leid W xii^{11, 22} (ii/iii A.D.), but χρυσᾶν Rev 1¹³, P Lond 124²⁶ (iv/v A.D.) = I. p. 122). For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayer *Gr.* p. 293), see I Esr 6¹⁷ Ἄ τὰ χρυσὰ καὶ τὰ ἀργύρεα (ἀργυρᾶ B), and cf. the long British Museum magic papyrus P Lond 121⁵⁸¹ (iii/A.D.) (= I. p. 102) ἐπιγραφόμενον ἐπὶ χρυσοῦ πετάλου ἢ ἀργυροῦ, and OGIS 480⁸ (Ephesus, ii/B.C.) Ἄρτεμιν ἀργυρεῖν καὶ εἰκόνας ἀργυρέας δύο. See further Helbing *Gr.*, p. 34 f.

The form ἀργυρικός = "of money" generally is common both in the papyri and the inscriptions, e.g. P Amh II. 31⁹ (B.C. 112) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἀργυρικὴν πρόσδοσιν

"rents in corn and taxes in money" (Edd.), P Grenf I. 21¹⁴ (B.C. 126) ἢ πάρχοντά μοι πάντα σύμβολα(λά) τε σιτικά [κα]ὶ ἀργυρ(ικά) "all contracts belonging to me of corn and of money," OGIS 90²¹ (the Rosetta stone, B.C. 196) δαπάνας ἀργυρικός τε καὶ σιτικός μεγάλας: cf. BGU I. 14^{11, 2} (A.D. 255) λόγος ἀργυρικός λημμάτων καὶ ἀναλωμάτων, *ib.* 15^{1, 13} (A.D. 194) πράκτορα ἀργυρικών.

ἀργύριον.

In the marriage contract P Eleph 1¹¹ (B.C. 311-10) (= *Selections*, p. 3) provision is made that in certain circumstances the bridegroom shall repay the bride ἀργυροῦ Ἀλεξανδρείου (δραχμᾶς) Ἄ, "1000 drachmas of Alexander's coinage." According to the editor, this is "perhaps the earliest documentary mention of Alexander's coinage," unless Syll 176 is about two years older. In P Amh II. 40²¹ (ii/B.C.) mention is made of a bribe consisting of ἀργυρίου στα(τήρας) ἦ, "eight stater of silver," by means of which a certain Epiodorus secured a fresh division of land in the interests of the temple of Socnopaeus. For a similar use of ἀργυρισμός and ἀργυρίζομαι see Wilcken *Archiv* iv. p. 174.

ἀργυροκόπος.

For this designation in Ac 19²⁴ (cf. LXX Jud 17⁴, Jer 6²⁸) of Demetrius, who was probably master of the guild for the year, see Ramsay *CLE*³, p. 128, and cf. an order of payment of early i/A.D. published by Milne amongst the Hawara Papyri, *Archiv* v. p. 382, no. 68, χρημάτισον(ν) Ἄ [. . .] Ἀπολλωνίου ἀργυροκ[όπ]η, and BGU III. 781^{1v, 5} (i/A.D.) ἄλλα (sc. πινάκια) ὡτὰ μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινόῃ διὰ Ἀπολλωνίου ἀργ[υρο]κόπου, P Giss I. 47²² (Hadrian) Διονυσ[ίου] τοῦ ἀργυροκόπου. P Flor I. 71⁶⁸⁹, P Oxy VIII. 1146¹², P Lond 983¹ (= III. p. 229) (all iv/A.D.), and Syll 873¹ (ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοχῶν) also show it. For ἀργυροκοπεῖν see *CIA* II. 476²⁰ (c. B.C. 100).

ἄργυρος.

The distinction between ἀργυρος "s. ver" and ἀργύριον "silver used as money," which in classical Greek has exceptions on both sides, is generally observed in NT: ἀργύριον in I Cor 3¹² and ἀργυρος in Mt 10⁹ are the only clear exceptions. In the papyri ἀργυρος is as rare as ἀργύριον is ubiquitous. It figures frequently in P Leid X, a very long document dealing with metallurgical subjects (iii/iv A.D.). P Par 60 bis⁹² (c. B.C. 200) has ἀργύρου στατήρων, and BGU III. 992^{11, 5, 10} (B.C. 160) χαλκοῦ πρὸς ἀργυρον, but in P Lips I. 64²⁷ (iv/A.D.) ἄ(ργυ)ρον (curiously abbreviated) is "Geld". Silver as a metal is thus the prevailing sense in the few occurrences we can report from papyri, while ἀργύριον for money appears many hundred times. The differentiation affects a well-known compound in *C. and B.* no. 300¹⁴ (ii. p. 466—Apamea) ἀργυριοσταμειύσαντα for ἀργυροτ. There are sundry derivatives of ἀργυρος, of which we might mention ἀργυρώνητος, occurring in P Saïd Khan 1^{a, 10} (B.C. 88) τὴν ἄ. ἄμπελον, P Lond 198¹¹ (A.D. 169-77) (= II. p. 173), BGU IV. 1105²¹ (B.C. 11) καθυβρίζει καὶ τὰς χεῖρας ἐπιφέρων χρῆται ὡς φθῆ ἀργυρωγήτω "treats me as he would not treat a thing he had bought"—the reading is not certain.

In the LXX the disparity between the frequency of ἄργυρος and ἀργύριον is just what it is in papyri. In MGr ἄργυρος is the metal.

Ἄρεσπαγίτης.

The form Ἄρεσπαγίτης is found *Michel* 687⁵² (end of iii/b.c.), *ib.* 823⁷ (B.C. 220).

ἀρέσκεια.

For the bad sense which prevails in classical writers (see Lightfoot on Col 1¹⁰) a new literary citation may be made from Philodemus (i/b.c.) Περὶ κολακείας (in *Rhein. Mus.* lvi. 623) ἀνευ τῆς τοιαύτης ἀρεσκείας. But P Oxy IV. 729⁸⁴ (A.D. 137) is a close parallel for Paul's use: ποιήσονται τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταίους πρὸς ἀρεσκ[ίαν] τοῦ Σαραπίωνος, "they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion" (Edd.). (We spell -eia on historical grounds, regarding the MSS. as inadequate witnesses for ει and ι: see *Proleg.* p. 47). Deissmann *BS* p. 224 cites an additional witness from an inscription, testifying with many passages in Philo to a use of ἀρέσκεια in a good sense—including even a relation towards God—wholly independent of NT. We may compare his inscription with a nearly identical phrase in *Priene* 113⁷⁸ (i/b.c.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἐθεωρεῖτο πρὸς τὴν εἰς τὸ πλή[θος] ἀρέσκειαν.

ἀρέσκω.

For the idea of *service* in the interests of others which underlies several of the NT occurrences of this verb (1 Th 2⁵, Rom 15^{1, 8}, 1 Cor 10³³), we may compare its use in monumental inscriptions to describe those who have proved themselves of use to the commonwealth, as *OGIS* 641 (A.D. 246-7) Ἰούλιον Αὐρήλιον . . . οἱ σὺν αὐτῷ κατελθόντες . . . ἀνέστησαν ἀρίσαντα αὐτοῖς, τεμῆς χάριν, *ib.* 646¹² (iii/A.D.) Σεπτ[ίμ]ιον Οὐδωρῶδην) . . . ἀναλώσαντα καὶ ἀρέσαντα τῇ τε αὐτῇ βουλῇ καὶ τῷ δήμῳ. For a wider sense see the interesting petition of a Jew of Alexandria in the 26th year of Augustus, who, after describing himself as μεταλαβὼν καθ' ὃ δυνατὸν καὶ τῷ πατρὶ [τῆς] ἀρεσκούςτης παιδείας, goes on to state that he runs the risk τῆς ιδίας πατρίδος στερηθῆναι (BGU IV. 1140^{5 ff.}). In PSI 94^{8 ff.} (ii/A.D.) a woman writes gratefully ἔτι ἤρσεε καὶ τῷ παιδί ἡ ποδῖς, καὶ προσεδρεύει ἐς τὰ μαθήματα: cf. BGU IV. 1141²⁴ (Aug.) ὡς δούλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι ὅστω κάθ' ἑμὴν φίλαν σου θέλων ἀμειπ[ον] ἑματὸν ἐτήρησα. In P Oxy VIII. 1153²⁵ (i/A.D.) a man sends his son a piece of fabric, telling him to show it to a third man and write as to the colour, ἐὰν αὐτῷ ἀρέσκη. Similarly in P Giss I. 20¹⁵ (ii/A.D.) ὅποιον δέ σοι χρώ[μ]α ἀρέσκει, [δῆλω]σον δι' ἐπι[σ]τολῆς ἢ μικρὸν ἐρ[γο]ν αὐτοῦ π[ί]μψο—a woman is writing to her husband about some wool she is working for him. (Ought we perhaps to supplement ἐρ[ισ]ο from the previous line, instead of ἐρ[γο]ν, "a little wool of that (colour)";?) The same lady's mother writes to the husband in 22¹² ταῦτα καὶ θεοῖς [ἀρέ]σκε[ι], but then unfortunately becomes illegible, though a small space suggests to the editor that the sentence ends there: in that case ταῦτα is her earnest wish to see her son-in-law safe home. The verb remains in the

vernacular to-day with meaning unchanged, but (normally) a less irregular present ἀρέζω.

ἀρεστός.

The adj. is very common. P Hib I. 51⁴ (B.C. 245) πρ[ι]ήμενος λάμβανε ἀρεστάς τ[ι]μῶν ὑπογεγραμμένων, "accept, if satisfactory, and buy at the prices below written" (Edd.). P Grenf II. 24¹⁴ (B.C. 105) παρεχέσθω (sc. τὸν οἶνον) μόνιμον καὶ ἀρεστὸν ἕως Ἄθῶν ἄ, "wine that will keep and be satisfactory till Athyr 1st." P Amh II. 48⁹ (B.C. 106) χορηγοῦντες κενώματα ἀρεστά, "providing acceptable vessels" (Edd.). In P Tebt II. 342¹⁷ (late ii/A.D.) a pottery is described as λίθοις ἀρεστοῖς ἐξηρτισ(μένον), "newly fitted with stones in good order": so 22²⁵. Cf. *Syll* 522¹⁷ (iii/b.c.) οἴνο[v] παρέχειν ἀρεστὸν, and for the adverb *Michel* 456^{15 ff.} (ii/b.c.) ἀποδείχασιν οἱ ἐπιμεληταὶ τῇ βουλ[ῇ] συντελεσμένα πάντα τὰ ἔργα ἀρεστῶς, BGU IV. 1119²¹ (B.C. 5) τὰ προσήκοντα ἔργα πάντα καθ' ὥρα[v] καὶ κατὰ καιρὸν ἀρεστῶς. The collocation of εὐάρεστος and δόκιμος in Rom 14¹⁸ is closely paralleled in P Amh II. 89⁸ (A.D. 121) τὸ (l. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἀριστον (l. ἀρεστὸν), if the editors' certain emendation be accepted. So P Flor I. 1⁶ (A.D. 153) ἀργύριον δόκιμον νομειευόμενον ἀρεστὸν: P Lond 938⁶ (A.D. 225) (= III. p. 150), *al.*

Ἄρετας.

The form Ἄρετας (for rough breathing see WH *Intr.* 2 p. 313) instead of Ἄρεθας may, as Deissmann (*BS* p. 183 f.), following Schürer *Geschichte* i. p. 738, has suggested, be due to a desire to Hellenize the barbaric name by assimilation to ἀρετή.

ἀρετή.

The limitation of this word to four occurrences in NT—and two of them in 2 Pet—may possibly be connected with the very width of its significance in non-Christian ethics: it had not precision enough for large use in Christian language. If Brugmann is right in connecting it with ἀρέσκω *Kurzgef. vergl. Gr.* p. 519), this vagueness was there from the first. Our "virtue" is too narrow for a word which had nearly all the forces of our adj. "good": cf. Prof. G. Murray, *Greek Epic*, p. 57. Some Κοινή instances may be quoted. P Hib I. 15^{85 ff.} (a rhetorical exercise, about B.C. 280-40): the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀποδείξιν ποιησαμένων τῆς αὐτῶν ἀρετῆς. "in a timely display of their prowess" (Edd.). In the ordinance of Ptolemy Euergetes II., P. Tebt I. 5^{165 ff.} (B.C. 118), certain officials are warned not τὴν ἐν ἀρετῇ κειμένην βα(σιλικήν) γῆν παραιρεσθαι τῶν γεω(ργῶν) μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, "to take the richest Crown land from the cultivators by fraud or cultivate it at choice." The editors quote Hesychius ἀρετῶσιν ἄρεταινώσιν, εἰδαμονῶσιν, ἐν ἀρετῇ ὄσιν. It is thus possible that we have here earlier evidence for ἀρεταί = *laudes* in the LXX (see Deissmann *BS* p. 95 f., Hort 1 *Pet* p. 128 f.), as if "land in esteem." The other new meaning brought out by Deissmann (*ut supra*) "manifestation of power" (as 2 Pet 1³) may also be further illustrated. Thus in *Syll* 784³ (iv/b.c.) Ἀθηναῖα Μένεια ἀνέθηκεν ὄψιν ἰδοῦσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετή as signifying "vim divinum

quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. *ib.* 806¹⁰ (Crete, early Empire) **πλειονας ἀρετὰς [τοῦ θεοῦ]** and *ib.* 807⁵ (c. ii/A.D.) where after a miraculous restoration of a blind man the people rejoice **ὄττι ζῶσαι ἀρεταὶ ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἀντωνεῖνου**. There is suggestive force in this rejoicing of the pagan crowd to find that "powers" of Asclepius were still "alive" in those dark days.

A few miscellaneous references may be added. With the list of virtues in 2 Pet 1^{5f.}, cf. *OGIS* 438⁸⁷ (i/B.C.) **ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκαντα πίστει καὶ ἀρετῇ καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ καὶ περὶ το(ῦ) κ(ο)ι(ν)[οῦ] συμφέροντος τὴν πλείστ[η]ν εἰσεννηγέμενον σπουδῆν** (see *BS* p. 360ff., *LAE* p. 322). In the invitation to celebrate Hadrian's accession to the Imperial throne, the new Emperor is described as one **ὡς πάντα δοῦλα [δὲ] ἀρετῆν κ[αί] πατρὸς τύχην θεοῦ** (P Giss I. 3^{5f.}). A sepulchral epigram from Hermopolis (PSI 17^{vi.2}, iii/A.D.) begins—[Ο]ὗ γὰρ ἐν ἀνθρώποισιν ἔδον ἐβάδιζεν ἐκελῆν τὴν ὁδὸν ἦν ἀρετῆς οὐκ ἐκάθηρε θέμις. And in the later papyri the word is frequent as a title of courtesy, e.g. P Oxy I. 60^{4ff.} (A.D. 323) **ἀκολούθως τοῖς κλειυσθῆσι ὑπὸ τῆς ἀρετῆς τοῦ κυρίου μου διασημοτάτου ἡγεμόνος Σαβιναίου, ἰβ. 71^{ii.18} (A.D. 303) εἰ σου δόξειεν τῇ ἀρετῇ**: cf. P Lips I. 40^{ii.20, iii.9, 18} (iv/v A.D.), P Grenf II. 90ⁱⁱ (vi/A.D.) *al.* The same usage is found in Jos. *Ant.* xii. 53: cf. our "Excellency."

ἀρήν.

Of the nominative of this word (**ἄρην**, declined according to the primitive model still normal in Sanskrit and traced in **κῶαν κυνός**, *caro carnis*, etc.), we have no occurrences except in early times (Attic, Coan and Cretan inscriptions): see Searles, *Lexicographical Study* (Chicago, 1898), p. 21. The oblique cases, although there is only one occurrence in the NT (Lk 10³ **ἄρνας**), are by no means obsolete in the Koiné: thus **ἄρνος** P Tebt I. 117³⁵ (B.C. 99), and even P Lond 125 *verso*³ (magical, v/A.D.) (= I. p. 123) **αἵματι ἀ[ρ]νός μέλανος; ἄρνες** P Hib I. 32ⁱⁱ (B.C. 246); **ἄρν(ασι)** P Amh II. 73⁵ (A.D. 129–30); **ἄρνας** BGU I. 133⁵ (ii/A.D.), PSI 40⁵ (A.D. 129), P Oxy I. 74² etc. (A.D. 116); PSI 56⁸ (A.D. 107) **ἄρνες**, and so P Hawara 322⁶ (Antoninus) (in *Archiv* v. p. 394). Mayser's instance from P Magd 21⁴ must be dropped: see the new edition, *Kaibel* 1038⁸⁸ (Attalia, an oracle of Cybele) **ὡς ἄρνα[ς] κα[τ]᾽ ἔχουσι λύκοι**: cf. Lk 10³. The replacing of this irregular noun by the only formally diminutive **ἄρνιον** is normal. The distinction in use between this word and **ἄμνος** seems beyond our power to trace: van Herwerden (*s.v.* **ἄρην**) cites a grammarian who makes this a lamb less than a year old, **ἄμνος** one over a year.

ἀριθμέω.

The ordinary use of the verb is for "payment": cf. P Giss I. 8³ (A.D. 119) **τῆ[ν] συμ[φ]ωνηθεῖαν (l. -σαν) τιμῆν πῶ Ἀπολλωνίῳ ἀριθμήσας**, P Oxy III. 486²³ (A.D. 131) **ἀριθμήσασα τιμὴν αὐτῶν**, P Lille I. 3⁴⁰ (after B.C. 240) **καλῶς ποι(ήσεις) [συ]ντάξας ἀρ[ι]θμήσαι ἡμῖν τὸ γινόμενον ὀψά[ν]ου [τοῦ] Δωδω[ν] μ[η]νός, *al.* In P Leid C^{ii.19} (p. 118) (the dream of Ptolemaeus, ii/B.C.) **ὀλομαι ἀρεθμεῖν με** seems to refer to "counting" days: ten lines higher the verb means "pay." BGU II. 620⁶ (ii/A.D.) **ἠριθμήθημε[ν]** has a**

lacuna following, but has reference apparently to numeration. The subst. **ἀριθμοῖς** occurs in P Ryl II. 99¹² (iii/A.D.) **διαγράψω . . ταῖς εἰθισμέναις ἀριθμήσεσιν** "in the customary instalments" (Edd.). It is common in the phrase **εἰς ἀριθμησίων μηνός**, as BGU I. 25⁸, 41⁹ (both ii/iii A.D.), *Preisigke* 1090² (ostrakon, A.D. 161). There is a further derivative **ἀριθμητικός**: Wilcken (*Ostr.* i. p. 351, cf. *Archiv* iv. p. 174) makes **τὸ ἀ.** an impost for the maintenance of the **ἀριθμηταί**, but GH (P Tebt II. p. 197) regard it rather as a tax on land: cf. BGU I. 236⁹, 330⁷ (both ii/A.D.). It is MGR, as is **ἀριθμός**. We may take the opportunity of noting the remarkable parallel to Mt 10²⁰, Lk 12⁷ in the new fragment of Alcaeus (vii/vi B.C.), P Oxy X. 1233, fr. 8¹⁰ . . **ἵς παρὰ μοῖραν Δίος οὐδὲ τριχ[. .]** (see the note).

ἀριθμός.

P Petr II. 16¹³ (middle iii/B.C.) (= Witkowski², p. 12) **ἠκούσ[α]μεν ἀριθμὸν ἔσεσθαι ἐκ τῶν Ἀρσινω[ε]ων**, P Gen I. 16²² (A.D. 207) **τοῖ τούτου ἀδελφοὶ ὄντες τὸν ἀριθμὸν πέντε**. For the LXX **ἀριθμῶ** = "few" in Num 9²⁰, Ezek 12¹⁶ (Thackeray, *O.T. Gram.* p. 39), cf. P Oxy IV. 742^{7f.} (B.C. 2) (= Witkowski², p. 128) **παράδος δέ τινι τῶν φιλῶν ἀριθμῶ αὐτάς (sc. δεσμάς)**, "deliver a few of them," rather than "deliver them accurately counted" (as Wilcken *ap.* Witkowski). But note the combination in P Oxy X. 1270³⁶ (A.D. 159) **ἀριθμῶ πλήρ[εις]**: so *ib.* 1273²¹ (A.D. 260) with **ἀριθμοῦ**, and 1261¹⁰ (A.D. 325). Another use appears in BGU IV. 1085²⁵ (A.D. 171) where P. M. Meyer restores **περὶ τῶν . . ἀριθμῶ τριάκοντα ἔντυχε πῶ στρατηγῶ**: **ἀριθμῶ** is "a kind of rubric"—"heading no. 30," or the like. *OGIS* 266⁸ (iii/B.C.) **ὑπὲρ τῶν τὸν ἀριθμὸν ἀποδόντων τὸν κύριον**, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the *Mittheilungen* of the Rainer Collection I. i. p. 113 ff.: thus 99 is the **ἀριθμός** of **ἀμήν** (α + μ + η + ν = 99) and the mystic **Ἀβρααξ** is the number of the year, since its letters numerically total 365 (see P Leid Wiv³⁰). For the application of this principle to the "number" of the Beast (Rev 13¹⁸), with illustrations from Greek *graffiti* from Pompeii (so before A.D. 79), see Deissmann *LAE* p. 276 f.: one of them is **φιλω ἧς ἀριθμὸς φμε**, "I love her whose number is 545." The case for a Greek rather than a Hebrew gematria in a Greek book is undeniably strong. Deissmann, *l.c.* refers to the dictionaries under **ισόψηφος**. We may cite from *Cagnat* IV. 743^{7f.} (= *C. and B.* no. 232—a metrical epitaph by a Jew of the time of Alexander Severus) a good instance of the gematria in Greek—**ισόψηφος δυσὶ τούτοις Γάιος ὡς ἅγιος ὡς ἀγαθὸς προλέγω**: both adjectives total 284, agreeing with the number of his own name.

ἀριστερός.

For the phrase **ἐξ ἀριστερῶν** (as Lk 23³³) cf. P Ryl II. 153⁴⁷ (A.D. 138–61), BGU I. 86²⁷ (ii/A.D.), P Gen I. 43⁴ (A.D. 226). The adj., it need hardly be said, is very common in the personal descriptions of appellants, witnesses, etc., in legal documents. Cf. also for the sake of the curious sidelight which it throws upon the daily life of Arsinoe the complaint which a woman lodges against Petechon, the male attendant in the women's baths, that he threw hot water over her and **κατέκαυσεν τὴν τε κοιλίαν καὶ τὸν ἀριστερὸν μηρὸν**

ἕως τοῦ γόνατος (P Magd 33 *recto*⁴, B.C. 221). The adj. is still in use.

Ἄριστόβουλος.

A widely spread name: cf. *Michel* 372⁶ (Leros, ii/B.C.), *ib.* 594¹³ (Delos, B.C. 279), *Magh* 304⁴, *Priene* 313¹⁴⁰.

ἄριστον.

P Oxy III. 519¹⁷ (ii/A.D.) παιδίους ἀρίστου ὀβ(ολο)ῦ ἔ is presumably the account of a meal, which from the price was probably a light one! So *ib.* IV. 736²⁸ (c. A.D. 1) πρῶτων ἀρίστῳ γεῤῥί(ου) (ὀβολός) “leeks for the weaver’s breakfast” (Edd.). P Tebt I. 112 introd.¹⁷ (B.C. 112) ἀρίστου σὺν Ἑλιοδώ(ρωι) Ἄθη() ἄ, *ib.* 116⁹⁸ (late ii/B.C.) σῦκα ἐπὶ ἀρίστου ἰ. A more considerable meal seems intended in P Tebt I. 120⁸² (i/B.C.) εἰς τὸ Ἰσιήν τοῦ ἀρίστ[ο]υ τε—it was a repast in the temple of Isis. *ib.* 121⁸³ (i/B.C.) ὄψου ἐπ’ ἀρίστῳ ἔ. We have not noticed the verb ἀριστάω.

ἀρκετός.

To the occurrences of this rare word we can now add BGU I. 33⁵ (ii/iii A.D.) περὶ τῶν λοιπῶ[ν] ἔργων σου ἀρκετὸς γ[ε]νοῦ. We seem to have the adverb in the mutilated conclusion of BGU II. 53^{ii.24} (ii/A.D.) ἐὰν δ[ε] . . .] ἀρκετὸς [ἔ]χη [. . . Vettius Valens, p. 304²⁵, has καὶ ἦν ἀρκετὸν κατὰ τοὺς λοιποὺς ἑσάσαι. *Kaibel Praef.* 288c¹⁰ shows ἀ[ρ]κετῶ τρι[—]these three deaths suffice: the god is entreated to be satisfied. (The word is MGr.)

ἀρκέω.

For an impersonal use of ἀρκέω, as in Jn 14⁸, see P Lond 964¹⁹ (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[ό]σας φακῶν ἕνα ἀρκέσ[η] ἡ[μ]ῖν, and cf. the late P Oxy I. 131¹¹ (vi/vii A.D.) where, with reference to a disputed inheritance, it is stated that a father bequeathed half an acre of his land to a son, saying that it “is enough” for him—ἔτι ἀρκεῖ αὐτῷ τὸ ἡμεροῦριον. For the middle and passive, cf. P Giss I. 68^{12ff.} (ii/A.D.) ἡγόρασα γὰρ ἐνθάδε τριακοσίων δραχμῶν κ[α] οὐκ ἀρκεῖται, and P Goodsp 5²⁹ (ii/A.D.) ἀρκομένον ἡμῶν τῆδε τῆ διαστολ(ῆ) with the simple dative, as Lk 3¹⁴: so P Lips I. 33^{ii.11} (A.D. 368) Νεμεσίλλαγ καὶ Διονυσίαν ἀρκεσθήγαι προ[ε]ξέ[λ] β[ο]υλόμενος, CP Herm 9¹¹ οὐδὲ τοῦτοις ἀρκεσθέντες, *z.* It has ἐπὶ (as 3 Jn¹⁰) in P Lond 45¹³ (B.C. 160–59) (= I. p. 36) οὐκ ἀρκεσθέντες ἐφ’ οἷς ἦσαν διαπεπραγμένοι, and P Tor I. 1^{ii.18} (B.C. 116) (= *Chrest* II. p. 32) οὐκ ἀρκεσθέντες δὲ ἐπὶ τῶι ἐνοικεῖν ἐν τῆ ἐμῆ οἰκίᾳ, ἀλλὰ καὶ κτλ. (indic.). Add P Amh II. 77¹⁹ (A.D. 139) πλειε[τ]α[ι]ς πληγαῖς με ἤκισατο, καὶ μὴ ἀρκεσθε[ι]ς ἐπ[ὶ] ἐγκέ μοι κτλ., P Ryl II. 145¹⁰ (A.D. 38) ἔτι καὶ μὴ ἀρκεσ[θ]εις κτλ., “not content with heaping insults on my dependants,” etc. (Edd.) (following a present ptc.), P Oxy I. 114²⁴ (ii/iii A.D.) ἐὰν οὖν μὴ ἀρκεσθῆ τὸ κέρμα, “if the cash is not sufficient.” With the last citation under ἀρκετός cf. *Kaibel* 413⁷ ἄρκε μοῖρα θανόντι νέω[ι].

ἄρκος.

Ἄρκος for ἄρτος, as in Rev 13² (cf. 1 Regn 17³⁴) is found in the later inscriptions, as in a Praenestine mosaic, *IGSI* 1302 (= *CIG* III. 6131^b) (time of Hadrian?): cf. *ib.* 2325, 2328, 2334. The still more contracted ἀρξ occurs in the

Silko inscription *OGIS* 201¹⁷ (vi/A.D.), ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμί, καὶ εἰς ἄνω μέρη ἀρξ εἰμί: where see Dittenberger’s note. MGr ἀρκοῦδα “she-bear,” as Thumb remarks, owes its origin to this by-form: he also (*Handb.* p. 320) gives ἄρκος as current in Pontus.

ἄρμα.

P Petr. II. 25(a)⁶ εἰς ἄρματα τὰ ἀκολουθοῦντα αὐτῶι. *OGIS* 533¹⁸ (i/B.C.) ἀρμάτων καὶ κελ[ή](τ)ων. *Magi* 127⁴ (i/B.C.) ἄρματι τελείωι. A half-literary citation from P Giss I. 3 may be permitted in view of the interest of the document, which is a call to celebrate the accession of Hadrian. The sun-god Phœbus Apollo is the speaker, and announces himself as having just come from accompanying Trajan on high in his white-horsed chariot—

Ἄρματι λευκοπῶλοι ἀρτι Τραϊαν[ῶι]
συνανατεῖλας ἤκω σοι, ὦ δῆμ[ε],
οὐκ ἄγνωστος Φοῖβος θεὸς ἄνα-
κτα καινὸν Ἀδριανὸν ἀγγελῶ[ν].

ἀρμόζω.

We have found no direct parallel in the Κοινή to the use of ἀρμοσάμην in 2 Cor 11², where the middle is probably used purposely to bring out the Apostle’s deep *personal* interest in this spiritual προμνηστική (see *Proleg.* p. 160); but the use of μνηστεύσθαι in P Flor I. 36⁴ (iv/A.D. *imit.*) of a mother making a match (μνηστευσαμένου μου) for her son with a cousin, is essentially on the same lines. In P Oxy VI. 906⁷ (a deed of divorce, ii/iii A.D.) it is provided that the separating parties shall be free to marry as they choose without incurring any penalty—ἀπὸ δὲ τοῦ νῦν ζεῖναι τῷ Διογένηι καὶ τῇ Πλουτάρχη ἐκάτερος αὐτῶν ἀρμόζεσ[θ]αι ὡς ἐὰν αἰρήται γάμψ ἀνευθύνῳ ὄντι. In MGr ἀρμοστός-ῆ is the name of a betrothed pair. Cf. also Aristeas 250 πῶς ἀρμόσαι γυναῖκι (where the fact that the archaic optative is “incorrect” does not justify the editors in inserting ἄν).

In the active the verb is common = “to be suitable, fitting.” P Fay 12³³ (c. B.C. 103) περὶ αὐτῶν γενομένης [ἀ]νάγκης ἀρμοζούσης διὰ δημοσίων, “suitable pressure being applied on this account by public officials” (Edd.). *OGIS* 335¹⁶⁹ (ii/i B.C.) τοὺς ἀρμόζοντας λόγους, *ib.* 383⁹⁸ (i/B.C.) ὡς ἤρμοζεν ἕκαστος. BGU IV. 1120²² (B.C. 5) τὴν ἀρμόζουσαν ἐπιμέλ(ειαν). P Lond 256 *recto*⁵ (A.D. 11–5) (= II. p. 97) τοῖς ἀρμόζουσι [κατὰ καιρὸν σπέρ]μασι. P Giss I 67⁵ (ii/A.D.) δι’ ἧς (*sc.* ἐπιστολῆς) τὰ πρέποντά σου τῆ ἀξία καὶ τῷ ἦθει ἀρμόζοντά δηλοῖς. P Lips I. 38^{ii.3} (A.D. 390) αἱ ἐκ νόμων ἀρμόζ[ε]σαι δικαιο[λ]ογίαι, etc. The prominence of the participle reminds us of our own *fitting*: it has its adverb ἀρμόζοντως, as in P Par 63^{iii.77} (ii/B.C.), τοῖς καιροῖς πρεπόντως καὶ τοῖς ἀν[θ]ρώποισ ἀρμόζοντως, *Syll* 258¹⁰ (c. B.C. 200) ἀρμόζοντος (l. -ως) ἰν τοῖς (l. τοῖ) ψαφίσματι γεγραμμένοις. On the forms ἀρμόζειν and -πτει, see Crönert *Mem. Herc.* pp. 135, 245: the former is the true Hellenistic.

ἄρμός.

Syll 538⁹ (? B.C. 353) συντιθέντα τοὺς ἄρμούς στερίφους, ἀρμόζοντας πανταχῆ, of the walls of a temple. *ib.* 540¹⁰⁶ (B.C. 175–1) ἐκ τοῦ προσιώντος ἄρμου: see Dittenberger’s note. The word occurs in connexion with wrenching limbs out of their sockets (ἐξ ἄρμων ἀναμοχλεύοντες) in 4 Macc 10⁵.

ἀρνέομαι.

Syll 356⁸⁵ (B.C. 6—a letter of Augustus) αὐτὸς μὲν γὰρ ἐνέμεινεν ἀρνούμενο[ς] “persisted in his denial.” *OGIS* 484³¹ (ii/A.D.) ἄπὲρ ἀρνούμενων αὐτῶν ἡδέως ἐπίστευον. For the aor. midd. (rare in Attic: cf. Veitch *Grk Verbs s.v.*) cf. BGU I. 195²² (ii/A.D.) ὑπὲρ δὲ τοῦ μὴ ἀρνήσασθαι ἐφ’ ἐκάστῳ τοῦτου . . ., P Flor I. 61ⁱⁱ. 40 (A.D. 86–8) ἠρνήσατο οὗτος [τῆ]ν κλη[ρ]ονομίαν τοῦ πατρὸς καὶ ἐγὼ τὴν (these three words interlineated) τοῦ ἰδίου πατρὸς. See also Helbing *Gr.* p. 99, and Mayor *Ep. of Jude*, p. 72, where it is stated that ἀρνέομαι (*denego*) with acc. of a person (“to disown”) is unclassical, and seems to be confined to Christian literature. The verb is MGr.

ἀρνίον.

P Théad 8¹⁴ (A.D. 306) ἀρνία ἐνιαύσια,¹⁹ ἀρνία καὶ ἐρφία. BGU II. 377^{2,7} (early vii/A.D.), with other animal names, many in the -ιον form—καμήλι(α), ὄρνιθ(ια), perh. χοίρι(α), etc. P Strass I. 24^{7f}. (A.D. 118) ἀρνίων ἐπιγονή(ς) . . . ἀριθμῶι ἀρνίων(ν). P Gen I. 68⁷ (A.D. 382) ἀρνία ἑνδεκα. Its choice by the author of the Apocalypse as an exclusive term, for very frequent use, is part of a general tendency of the vernacular, in which nouns in -ιον multiplied fast: it is interesting to note that he has followed that tendency much earlier than our papyrus writers did in the case of this word. The complete absence of diminutive force in ἀρνίον as against ἀρῆν may be noted. (MGr ἀρνί.)

ἀροτριάω

is found P Petr III. 31⁷ τοῦ ζεύγους τῶν βοῶν μου προρευομένου ἐπὶ τῆς βασιλικῆς ὁδοῦ ὥστε ἀροτριᾶν. It is sometimes replaced by ὑποσχίζω, see the editors’ note on P Lond 1170 *verso*³⁰⁵ (A.D. 258–9) (= III. p. 200). The verb is found in the derived sense of “devise,” like Heb. שׁוּרַף, in Sir 7¹².

ἀροτρον

occurs in P Rein 17²⁰ (B.C. 109) ἀροτρον ἄ ζυγὸν ἄ (or ἀροτρον ἄ ζυγὸν ἄ), P Flor II. 134¹ (A.D. 260) τὸ ταυρικὸν ἄμα τῷ ἄροτρῳ, P Strass I. 32² (a business letter, A.D. 261) Μάξιμον . . . ἀπίστειλα πρὸς σέ, ἵνα αὐτῷ ἀροτρον γένηται. *Ἀροτήρ (contracted ἀρ’) is found in P Lond 257²⁰⁰ (A.D. 94) (= II. p. 26): cf. *OGIS* 519²¹ (iii/A.D.) τοὺς ἀροτήρας βόας, where Dittenberger refers to Hesiod *Op.* 405 βοῶν ἀροτήρα. MGr ἀλέτρι starts from ἀρέτριον, as Prof. Thumb notes.

ἀρπαγή.

Syll 928⁹⁵ (Magnesia, ii/B.C. *imit.*) ἡ τῶν κτηνῶν ἀρπαγὴ γεγενημένη. BGU III. 871⁵ (ii/A.D.) β[ι]β[λ]ιας καὶ ἀρπαγ[ῆ]ς. P Lips I. 64⁵⁸ (c. A.D. 368) δι’ ἀρπαγῆς.

ἀρπαγμός

occurs in the MS. of Vettius Valens, p. 122¹, ἐὰν Ἄρης κληρώσῃται τὸν δαίμονα, Σελήνη δὲ τὸν γαμοστόλον, ἀρπαγμός ὁ γάμος ἔσται. Kroll says “nempe ἀρπάγιμος,” but why not render “the marriage will be one of force,” or perhaps “will be a great catch”? The closely parallel ἀρπαγμα, which modern commentators generally regard as a practical synonym of the rare ἀρπαγμός in Phil 2⁶, may be cited from a magical text. The leaden tablet from Adu-

metum, printed with a commentary by Deissmann, *BS* pp. 274–300, and with slightly amended text by Wunsch *AF* no. 5, has in l. 34 δι’ ὃν ὁ λέων ἀφείησιν τὸ ἀρπασμα, the noun denoting the lion’s “prey” as in LXX of Ezek 22²⁵. One apt though not exact literary parallel seems to have escaped Lightfoot’s net: Pindar *Pyth* 8⁹⁵ ἀρπαλέαν δόσιν “a gift to be eagerly seized” (Gildersleeve, who compares Phil *l.c.*), “the keen-sought prize” (Myers). This comes very near to the meaning *res rapienda* (rather than *res rapta*) by which ἀρπαγμὸν seems best explained if really equivalent to ἀρπαγμα “spoil, prize.” Against the solitary profane instance of ἀρπαγμός, in Plutarch 2. 12 A τὸν ἐκ Κρήτης καλούμενον ἄ., “seizure, rape,” may be set a very close parallel also quoted by Lightfoot, οὐκ ἐστὶν ἀρπαγμός ἡ τιμὴ (from a *catena* on Mk 10^{41ff.}). Without discussing the *crux interpretum*, we might supply a list of the -μός nouns parallel to ἀρπαγμός in formation, as found in NT, such as may be cited to support the practical identity of ἄ. with ἀρπαγμα, and its distinctness from it, respectively. (1) Nouns which are or may be passive, like ἀρπαγμα = τὸ ἀρπακτόν or τὸ ἀρπακτέον: ὑπογραμμός, ψαλμός, θερσιμός, ἱματισμός, ἐπισιτισμός, χρηματισμός. In these the abstract has become concrete, as our *writing, clothing, warning* have done, so that they are what the noun in -μα would have been. (Brugmann-Thumb pp. 218, 222, defines the -μός and -μή nouns and the -μα as “verbal abstracts” and “nomina actionis” respectively; but both “partially pass into names of things.”) (2) By far the larger number, some forty or more, denote the action of the verb—βρυνγμός “gnashing,” σεισμός “shaking,” which in concrete development produces ἀσπασμός “a greeting,” δεσμός “chain,” etc. The statement that Plut. *Mor.* p. 12 is “the only instance of its use noted in prof. auth.” as a matter of fact overlooks an instance of the identical ἀρπασμός given in Wytttenbach’s *index verborum*—viz. p. 644 A (*Symposiaca* II. 10), where ὑφαίρεσις καὶ ἀρπασμός καὶ χειρῶν ἄμιλλα καὶ διαγκωνισμός are mentioned as conduct not tending to friendliness or convivial enjoyment; we may render “snatching and grabbing, fisticuffs and elbowing.” Here again, therefore, the word is a *nomen actionis*, as in the other Plutarch passage.

ἀρπάζω.

P Lond 357⁸ (A.D. 14–5) (= II. p. 166) ἀρπάσαι τὰ ἐπιβάλλοντα. *OGIS* 665¹⁸ (A.D. 49) ἔτι ἀναλίσκεται τινα ἀρπαζόντων ἀδεῶς τῶν ἐπὶ ταῖς χρεῖαις. In P Par 68^{8f}. (a document relating to the Jewish war of Trajan, ii/A.D.) we have τινὰς ἐπὶ κωστωδῖαν ἤρπασαν καὶ [τοὺς ἀρπασθέν-]τας ἐτραυμάτισαν: cf. BGU I. 341³, which deals with the same events, ἐκ κωστωδῖας ἤρπασαν. In l. 12 of the last papyrus ἤρπάγησαν is the true reading: see *Berichtigungen* p. 359. A common use may be illustrated by the petition BGU III. 759²³ (A.D. 125) ὅπως παραστήσω[σ]ι τοὺς αἰτ[λους καὶ] ἀπογείσωσι τὰ ἤρπασμένα. According to Wilcken (*Archiv* i. p. 164) the verb is to be understood causatively in P Lond 408¹¹ (c. A.D. 346) (= II. p. 284) ἤρπασας αὐτοὺς ὡς ἐν ἀνομίᾳ, “du hast sie plündern lassen.” On this general tendency, cf. Hatzidakis *Eiwl.* p. 200 f. For ἀρπάζω, used of death, see the epitaph in *BCH* xxvii. p. 370, no. 101, ὑπὸ σκορπίου ἤρπά[σθη]. The compound ἀφαρπάζω is found P Oxy I. 37^{1,17} (A.D. 49) τὸ σωματίον

ἀφήρπασεν, "carried the foundling off," P Strass I. 5¹⁵ (A.D. 262) τὰ τετράπεδα τῆ ἡμέτερα ἀφήρπασ[α]ν, and often in petitions complaining of robbery. For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before -γω will make -ῖω—see *Proleg.* p. 56. The verb survives in MGr.

ἄρπαξ.

Deissmann (*LAE* p. 321 n¹) notes that ἄ. was current as a loan-word in Latin comedy: in Paul "it should probably not be translated 'robber' but rendered by some other word like 'swindler' ('extortioner,' AV, RV)."

ἄρραβίων.

A word of undoubted Semitic origin (Heb. אֶרְבָּן, cf. Lagarde *Mittel.* I. p. 212, Lewy *Fremdwörter* p. 120), spelt ἄρραβίων and ἄραβίων: see *Proleg.* p. 45 and Thackeray *Gr.* I. p. 119, and cf. P Lond 334¹⁴, ²¹ (A.D. 166) (= II. p. 211 f.), where both forms occur. The meaning of "earnest-money" (*Scottice* "arles") is well illustrated by P Par 58¹⁴ (ii/B.C.) (= Witkowski², p. 81), where a woman who was selling a cow received 1000 drachmas as ἄραβίωνα. Similarly P Lond 143¹⁸ (A.D. 97) (= II. p. 204), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for 2½ arourae of land, ἀπὸ λόγου ἄραβίωνος κλήρου κτλ., P Fay 91¹⁴ (A.D. 99) ἀργυρίου δραχ[μᾶς] δέκα ἕξ ἄρραβίωνα ἀναπόριφον, "16 drachmae of silver as unexceptionable earnest-money" (Edd.), P Oxy II. 299^{2f}. (late i/A.D.) Λάμπωνι μιοθηρευτῆ ἔδωκα αὐτῷ διὰ σοῦ ἀραβίωνα (δραχμᾶς) ἡ ἴνα μιοθηρεύσει ἔντοκα, "regarding Lampon the mouse-catcher I paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young" (Edd.), *ib.* VI. 920¹² (ii/iii A.D.) ἰς λόγ(ον) ἀραβί(νος) στρου(π)οῦ ("ostrich") (δραχμᾶ) ἡ, *Syll* 226¹³¹ (Olbia, iii/B.C.) ἐνέγκας εἰς τὴν ἐκκλησίαν χρυσοῦς πεντακοσίου εἰς τοὺς ἀρραβίωνα. Additional examples are *Ostr* 1168, P Magd 26⁸ (B.C. 217), P Lond 1229¹⁶ (A.D. 145) (= III. p. 143), *ib.* 1170 verso¹²² (A.D. 258-9) (= III. p. 196), BGU I. 240⁸ (ii/A.D.), *ib.* II. 601¹¹ (ii/A.D.), and P Grenf II. 67¹⁷ ff. (A.D. 237) (= *Selections*, p. 109) where in the engagement of certain dancing girls for a village festival provision is made that they are to receive so many drachmas ὑπὲρ ἀραβίωνος [τῆ] τ[μῆ] ἔλλογουμέν[ο]ν, "by way of earnest-money to be reckoned in the price." The above vernacular usage amply confirms the NT sense of an "earnest," or a part given in advance of what will be bestowed fully afterwards, in 2 Cor 1²², 5⁵, Eph 1¹⁴.

It may be added that in MGr ἡ ἀρραβων(α)σμένη = "the betrothed bride," "an interesting reminiscence," as Abbott (*Songs*, p. 258) remarks, "of the ancient custom of purchasing a wife." In the same way ἡ ἀρραβίωνα is used for "the engagement-ring." In the island of Cyprus we find the form ἀραῶνα (Thumb *Hellen.*, p. 23).

ἄρρητος

is common in sacred inscriptions, e. g. *Michel* 992²² (Mantineia, B.C. 61) ἐσκέπασεν καὶ εὐσχημόνησεν τὰ περὶ τὰν θεῶν ἄρρητα μυστήρια. The word is thus associated with the Mysteries, and in 2 Cor 12⁴ (ἄρρητα ῥήματα) suggests words too sacred to be uttered. Vettius Valens p. 19^d has περὶ τὰ ἄρρητα ποιητικά. P Leid W^{xvii} 18, with κρυπτόν.

ἄρρωστος.

Syll 858¹⁷ (Delphi, in dialect, ii/B.C.) ἀτελής ἄ ὠνά ἔστω, εἰ μὴ ἄρρωστος γένοιτο Σώσος. We do not happen to have noticed any instance of the adj. in the papyri, but both verb and subst. are common. For the verb cf. P Petr I. 30(1)⁴ (middle of iii/B.C.) (= Witkowski², p. 5) τὸν δν[τ]α ἐν Μέμφει ἄρρωστοῦντα, P Hib I. 73¹⁵ (B.C. 243-2) εἰ οὖν μὴ ἄρρωστήσαμεν, P Par 49³¹ (B.C. 164-58) (= Witkowski², p. 71) ἀγωνιῶ, μὴ ποτε ἀρ[ρ]ωστει τὸ παιδάριον, P Ryl II. 68¹⁵ (B.C. 89) ἦ[στέ] διὰ τὰς πληγὰς ἄρρωστήσασα κατακίσει (i. e. -σθαι) κινδυνεύουσα τῷ βίῳ (which shows that ἄ. may represent something very serious), BGU IV. 1125⁸ (time of Augustus) ἄς (sc. ἡμέρας) δὲ ἐὰν ἀρτακτῆσθι (i. ἀτακτῆσθι) ἢ ἄρρωστῆσθι. For the subst. see the very interesting petition which the priests of the temple at Socnopaei Nesus present to the Strategus, asking for certain favours at his hands, seeing that "in his sickness" he was healed by their god—ἐπεὶ οὖν σέσωσαι ἐν τῇ ἄρρωστ[ε]ῖ ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου (P Amb II. 35³², B.C. 132), also P Tebt I. 44^{1f}. (B.C. 114) χάριν τῆς περιεχούσης με ἄρρωστίας, "on account of the sickness from which I am suffering," *ib.* 52¹⁰ ff. (c. B.C. 114) δι με (i. διὰ τὸ με) ἐν βαρυ[τέ]ρα (see *Proleg.* p. 78) ἄρρωστία κίσ[θαι] ἐνδεῖς οὔσα τῶν ἀναγκ[αίων], "since I am seriously ill, being in want of the necessities of life" (Edd.), and P Hawara 56¹⁸ ff. (probably late i/A.D.) (= *Archiv* v. p. 382) μαρτυρήσει δὲ σ(ου) [I]σίδωρος, ὅτι ἄρρωστίαν ἰσοθάνατο(ν) [ἐ]ήνη-πλησα. See also *Syll* 490⁶ (iii/B.C.) ἐν[π]ετό[ν]των πολλῶν ἀ[γ]αν ὀλεθρ[ί]ων [ἀρρω]στ[η]μάτων καὶ τῶν ἰατρῶν τῶν [ὀ]μ[μ]οσ[τε]ίων ἐν ταῖ πόλει ἄρρωσθησάντων. The adj. is MGr, as are the derived verb and noun.

ἄρσενοκοίτης.

According to Nägeli (p. 46) this word is first found among the poets of the Imperial period, e. g. Epigr. adesp. *Anthol. Pal.* IX. 686⁵. Cf. for the verb *Or. Sib.* ii. 73 μὴ ἄρσενοκοιτεῖν, μὴ συκοφαντεῖν, μήτε φονεύειν.

ἄρσην.

The form ἄρσην, which WH read throughout, is illustrated by P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) where with reference to the birth of a child it is directed ἐὰν ἦν (i. ἦ) ἄρσην ἄφες, ἐὰν ἦν (i. ἦ) θήλεα ἐκβαλε: cf. also P Gen I. 35⁶ (A.D. 161) κ[α]μήλου[ς] [τε]λείους ἄρσενας δύο λευκοῦς. In P Oxy I. 371⁷ (A.D. 49) (= *Selections*, p. 49) we have ἄρρηνικὸν σωματίον, but in *ib.* 38⁷ (a document dealing with the same incident, A.D. 49-50) (= *Selections*, p. 53) it is ἄρρηνικὸν σωματίον. For ἄρσην see further CPR 28¹² (A.D. 110) τῶν δὲ ἀρρηνῶν υἴων, BGU I. 88⁶ (A.D. 147) κάμηλ(ον) ἄρρηνον [λ]ευκόν, P Strass I. 30¹³ (A.D. 276) ἄρρηνικά ἐπτά, P Lond 46¹⁰⁵ (magic, iv/A.D.) (= I. p. 68) θήλυ καὶ ἄρρην. *Ostr* 1601 has παιδίον ἄρρηνικῶ: cf. P Oxy IX. 1216¹⁴ (ii/iii A.D.) ἡ καὶ ἀρρηνικὸν ἡμῖν ἀφίκατα[ι:] "Have you produced us a male child?" (Ed.), and the MGr ἄρρηνικός. There is an important investigation into the rationale of the variation between ρσ and ρρ in the Κοινή in Wackernagel *Hellenistica*, p. 12 ff.: also see Thumb *Hellen.*, p. 77 f. A further orthographic difference appears in P Petr III. 59 ὅ (iii/ii B.C.) σώματα ἄρρηνικά: see other instances, and a discussion on

dialect points involved, in Maysen *Gr.* p. 5; and cf. Thumb's *Gr. Dial.* (index s.v. ἑρσην).

ἀρτέμων.

What particular sail is to be understood by ἀ. in Ac 27⁴⁰ is uncertain. Sir W. M. Ramsay (*Hastings' DB V.* p. 399) refers to the case mentioned by Juvenal (*Sat* 12⁶⁹) where a disabled ship made its way into harbour *velo proxa suo*, which the scholiast explains *artemone solo*. According to this, the ἀρτέμων would be a sail set on the bow. See also Breusing *Die Nautik der Alten*, p. 79 f. (cited by Preuschen, *ad Ac* 27⁴⁰ in *HZNT*).

ἄρτι.

For ἄρτι of strictly present time (as Gal 1^{9t}, 1 Th 3⁸, etc.) cf. BGU II. 594⁵ (c. A.D. 70–80) λ[έ]γων ὅτι μετὰ τὸν θερισμὸν ἐργολ[α]βήσομα[ν], ἄρτι γὰρ ἀσθενῶ, P Lond 937⁶ b^{8f}. (iii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἔλθειν πρὸς σ[έ], *Syll* 387⁸ A.D. 127—a rescript of Hadrian) δίκαια ἀξιούν μοι δοκεῖτε καὶ ἀναγκαῖα ἄ[ρ]τι γεινομένη πόλει: Stratonicea (in Lydia) was just “incorporated.” The word is very common in magical formulas, e.g. P Lond 121³⁷³ (iii/A.D.) (= I. p. 96) ἐν [τῇ] ἄρτι ὥρα ἦδη ἦδη ταχύ ταχύ, *ib.* 54⁰ ἐν τῇ σήμερον ἡμέρα ἐν τῇ ἄρτι ὥρα, and the incantation in the long Paris papyrus 574¹²⁴⁵ (iii/A.D.) (= *Selections*, p. 114) ἔξελεθε, δαίμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δι(να) ἄρτι ἄρτι ἦδη, “depart from so and so at once, at once, now.” For the combination of Mt 11¹², etc., cf. P Oxy VI. 936²³ (iii/A.D.) οὐκ ἔχω ἄρτι σείτον οὐδὲ τὰ βιβλῖδια ἀπῆρ[τ]ῖσται ἕως ἄρτι, “the petitions have not yet been got ready” (Edd.). According to Moeris p. 68: “Ἄρτι, οἱ μὲν Ἄττικοι τὸ πρὸ ὀλίγου, οἱ δὲ Ἕλληγες καὶ ἐπὶ τοῦ νῦν λέγουσι. See also Lobeck *Phryg.* p. 18 ff., Rutherford *NP*, p. 70 ff., and Nägeli, p. 78, where the word is cited as a mark of the non-literary Κοινή.

ἀρτιγέννητος.

Cf. the late imperial inscr. in *Archiv* v. p. 166 (no. 17²—a metrical epitaph) Σαραπίωνα νέον τε καὶ ἀρτιγένειον ἕοντα. Lucian is sufficient warrant for Peter's adj. (I Pet 2²). See also Herwerden *Lex. s.v.*

ἄρτιος.

For ἀ. = τέλειος, see *Kaibel Praef* 222 b⁴ ἐτῶν ἀριθμὸν ὀγδοήκοντ' ἄρτιων. In the difficult passage Herodas iv. 95, Nairn renders ἀρτίης μοίρης, “adequate” share. The companion adjectives help to define the word in Vettius Valens, p. 14¹⁵, αἱ δὲ 5' Ἀφρωδίτης (*sc.* μοῖραι) ἰλαραί, εὐτεχνοί, διαλυεῖς, ἀρτίοι, καθαροί, εὐχροοί. The adverb is found in P Lips I. 40^{iii.18} (iv/v A.D.) where a scribe is directed ἀκολουθεῖν τῷ νυκτοστρατήγῳ ἀρτίως κατὰ πρόσταγμα τῆς σῆς [Λ]α[μ]π[ρότητος], and BGU III. 749⁹ (Byz.) ἀπὸ νεομηνας τοῦ ἀρτίως [ἄρχομένου] μηνός.

ἄρτος.

is frequently found with καθαρὸς = “pure or “white bread,” e.g. P Tebt II. 468 ὄνον κεράμιον ἄ, ἄρτων κα(θαρῶν) χ (= 10 Choenices? Edd.). P Oxy IV. 736²⁸ (a lengthy private account, c. A.D. 1) ἄρτου καθαρῶν παιδ(ῶν) ἡμιωβόλιον “pure bread for the children ½ obol,” P Giss

I. 14⁵ (ii. A.D.) ἔγραψάς μοι περὶ ἄρτων καθαρῶν πεμφθῆναι σοι διὰ Διοσκύρου. Other instances of the word are P Leid B i. 12 (ii/B.C.) ἄρτων πεπτῶν (in provision claimed for the Serapeum Twins), P Oxy VI. 936¹⁵ f. (iii/A.D.) σφυριδίων Κανωπικῶν ὕπου ζεύγη ἄρτων δ, “a Canopic basket with four pairs of loaves,” P Gen I. 74²⁵ f. (probably iii/A.D.) λήκθον ἐλαίου καὶ ἄρτους μεγάλου]ς τέσσαρας. In P Oxy VI. 908²² f. (A.D. 199) ἀρτοκοπεῖον = “bakery”—ὥστε ἕφ' ἐκάστου ὑμῶν ἀρτοκοπεῖον ἐν ἀπαρτισθῆναι. Ἄρτος is the common and only word for “bread” during the period we are concerned with: towards the end of it ψωμίον (*q. v.*) begins to acquire this meaning and takes its place.

ἄρτύω.

For ἄρτύω = “season,” and not “restore” in Mk 9⁵⁰, Lk 14³², as in Col 4⁶, Wackernagel (*ThLZ* 1908, col 36 n¹) cites Athen. III. 113. 13 ἄρτος ἀπαλός, ἀρτυόμενος γάλακτι ὀλίγῳ καὶ ἐλαίῳ καὶ ἄλσιν ἀρκετοῖς. Dioscor. II. 76 ἀρτυοῖς (ἀρτυτικοῖς?) ἄλσι, *salibus condimento inseruentibus*. P Tebt II. 375²⁷ (A.D. 140) ζύμης ἡρτυμένης. Ἄρτύματα “spices” are mentioned in an account P Amh II. 126⁴⁰ (early ii/A.D.): cf. P Giss I. 47¹⁴ (ii/A.D.) τὰ δύο μάτια (= ½ artaba) τῶν ἀρτυμάτων (δραχμῶν) π. A subst. ἀρτυματάτης occurs BGU IV. 1087^{ii.9} (iii/A.D.): cf. *ib.* I. 91^{v.5}: cf. also ἀρτυματοπώλης on a tombstone, *Preisigke* 699 (i/A.D.), and ἀρτυτήρ in *Michel* 1001 iv. 37, v. 4 (Epicteta's Will, Thera, c. B.C. 200). In a lexicon to *Iliad* xviii., P Ry I I. 25¹⁰ (ii/A.D.) ἡρτυε is glossed [κατεσκευά]ζε: for supplement see Hunt's note.

ἀρχάγγελος.

This title, which is found in the Greek Bible only in 1 Th 4¹⁰, Jude 9, passed into the magical papyri, e.g. P Lond I. 121²⁸⁷ (iii/A.D.) (= I. p. 92) τῷ κυρίῳ μου τῷ ἀρχαγγέλῳ Μιχαήλ, and the Paris papyrus 574¹²⁰⁰ (iii/A.D.) ὁ κτίσας θεοὺς καὶ ἀρχαγγέλους. In addition to other references to the syncretic literature of the Imperial period Nägeli (p. 48 n¹) cites a gnostic inscription from Miletus *CIG* 2895 ἀρχάγγελον φυλάσσειται ἡ πόλις Μιλησίων. That the word was coined in Judaism to express a Jewish idea is of course obvious: it need only be mentioned that the prefix ἀρχ(ι)- (*q. v.*) could be attached to any word at will. On Grimm's note upon the archangelic Heptad reference might be made to the Hibbert Lectures (1912) on *Early Zoroastrianism*, p. 241.

ἀρχαῖος.

That this word retains in general the sense of *original*, as distinguished from παλαιός = *old*, is seen commonly in vernacular sources as in the NT. Thus Ac 21¹⁸, where Mnason is described as an ἀρχαῖος μαθητής, “an *original* disciple,” one who belongs to the “beginning of the Gospel” (Phil 4¹⁵), is illustrated by *Magn* 215^b, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the “ancient initiate” is opposed to the neophyte, the “ancient oracle” to one just uttered—the citation is made by Thieme, p. 26. So BGU III. 992^{ii.6} (B.C. 160) καθὰ καὶ οἱ ἀρχαῖοι κύριοι ἐκ[έ]κτηντο, “the original owners.” It is from the meaning “original” that τὸ ἀρχαῖον becomes a term for “capital,” as in Epicteta, *Michel* 1001 viii. 8 (Thera, c. B.C. 200), or “principal,” as *Syll* 517¹⁸ f

(ii/B.C., Amorgos), opposed to τόκος. For the more general sense of "ancient," recurrent in Mt 5²¹, etc., we may compare the horoscope P Oxy II. 235⁶ (A.D. 20-50) where a date is given κατ[ὰ δὲ τοὺς] ἀρχαίους χρόνους, i.e. "old style": see also P Fay 139⁶ (late ii/A.D.), *Preisigke* 1011 (ii/A.D.), 3462 (A.D. 154-5), and P Grenf II. 67¹⁰ (A.D. 237) (= *Selections*, p. 108). The reference is to the old Egyptian system of reckoning 365 days to the year without a leap-year, which continued to be used in many non-official documents even after the introduction of the Augustan calendar. The neuter = "original condition" may be seen in *OGIS* 672^{8 ff.} (A.D. 80) where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαίον ἀπεκατεστάθη: similarly in 2 Cor 5¹⁷, the "original conditions" pass away before the fiat that καινὰ ποιεῖ πάντα (Rev 21⁹). The standard of "antiquity" may be illustrated by *Syll* 355¹¹ (c. A.D. 3), where ἀρχαιοτάτου δό(γ)μα[τος refers to a *senatus consultum* of B.C. 80. We find towns partial to the adj.: cf. P Lond 1157 verso² (A.D. 246) (= III. p. 110) Ἐρμουπόλεως τῆς μεγαλᾶ ἀρχαίας καὶ λαμπρῆς καὶ σεμνοτάτης. The standing title of Heracleopolis (as BGU III. 924¹—iii/A.D.), ἁ. καὶ θεόφιλος, reminds us of "ancient and religious foundations" at Oxford or Cambridge to-day. Reference may also be made to a payment for ἀρχαίων ἱππέων, *Ostr* 323 (c. i/B.C.), evidently a cavalry regiment (the "Old Guard"), see *ib.* i. p. 161 f., *Archiv* ii. p. 155; and to a land survey, P Tebt II. 610 (ii/A.D.) [ἄλλης ποταμοφορήτου] ἀρχαίας. In P Par 60 bis² (c. B.C. 200) we find τὸ ἀνήλωμα εἰς Ἀλεξάνδρειαν ἀπὸ τῶν πληρωμάτων [ἀρ]χαίων: on the grammar cf. *Proleg.* p. 84 n¹. The distinction between ἁ. and παλαιός is naturally worn thin on occasion, as in BGU III. 781 (i/A.D.), an inventory including sundry "old" crockery, as πινάκια βωλητάρια ἀρχαία¹⁻¹, ἄλλα ἀρχαία ὠτάρια ἔχοντα^{iv.4}. Ἅ. of relative antiquity is well illustrated by *Kaibel* 241a⁸ (p. 521) ἀρχαίων κηδομένη λεχέων. Note further the comparative in a British Museum papyrus, cited in *Archiv* vi. p. 103 (A.D. 103), ἀπὸ τῶν ἀρχαιότερων χρόνων. The adj. survives in MGr.

ἀρχή.

The double meaning, answering to ἀρχειν and ἀρχεσθαι severally, can be freely paralleled. The great difficulty of Jn 8²⁵ τὴν ἀρχὴν οὐκ οἶσθε καὶ λαλῶ ὑμῖν; makes it desirable to quote P Oxy III. 472^{16 f.} (c. A.D. 130) οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν εἶναι, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.); but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the RV mg. here ("How is it that I even speak to you at all?"), though it is probably right. For τὴν ἁ. = "originally" (without negative) we may quote *Syll* 256²³ (c. B.C. 200, Magnesia) τῶν ἄλλων ἀ[γ]ώνων τ(ῆ)ν ἀρχή(ν) μὲν ἐπ' ἀργύροις τεθέντων—later they had wreaths for prizes. So without article *ib.* 921² (Thera, iii/B.C.) *ex suppl.* For ἀρχή, as in Jn 1¹, we may quote the remarkable inscr. of Q. Pompeius A.f. from Eleusis, dated by Dittenberger not later than Augustus, dedicated to Διῶν, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος (*Syll* 757). Some prepositional phrases may be illustrated. Ἀπὸ τῆς ἀρχῆς P Tor I. 1^{x.4} (B.C. 116) (= *Chrest.* II., p. 39),

PART I.

Syll 929²³ (? B.C. 139) τῶν διὰ προγόνων ἀπὸ τ. ἁ. γεγενημένων, *ib.* 87 οὐσαν δὲ καὶ ἀπὸ τ. ἁ. Ἰτανῶν: usually anarthrous, as BGU IV. 1141⁴⁴ (c. B.C. 14) διὰ τί ἀπ' ἀρχῆς ἔτι (?) οὐκ ἐνεφάνισας ταῦτα;—so P Tor II. 21¹⁵ (B.C. 131) τ(ῆ)ν κατοικίαν [ἐ]χοντες ἐ[ν τ]οῖς Μερμον[ν]είοις ἔτι [ἀ]π' ἀρχ[ῆ]ς, and *Syll* 328²⁰ (B.C. 84) ἀπ' ἀρχ[ῆ]ς τε τ[ο]ῖς ἐκχθίστοις πολεμοῖς [ἐβοήθη]ει. Ἐξ ἀρχῆς is more frequent: thus P Gen I. 7⁸ (i/A.D.) κατὰ τὸ ἐξ ἀρχῆς ἔθος, BGU IV. 1118²¹ (B.C. 22) τοὺς ἐξ ἁ. ἐθ[ισ]μούς, P Théad 1⁸ (A.D. 306) κατὰ τὴν ἐξ ἁ. καὶ μέχρει νῦν συνήθειαν, *Syll* 246⁸ (B.C. 220-16) θπως ἂν . . . ἡ πόλις [ἀ]ποκατασταθεῖ εἰς τὴν ἐξ ἀρχῆς εὐδαιμονίαν, *ib.* 292⁴ (B.C. 179, Olympia, in dialect) εἰς τὴν ἐξ ἀρχῆς ἐ[ο]ύσαν φιλ[αν] ἀποκαταστάσαντα, *ib.* 540¹⁷⁴ (B.C. 175-1) πάλιν τε ἐξ ἀρχῆς ἄρας ποιήσει "do it over again," P Oxy VII. 1032⁴⁰ (A.D. 162) τὰ ἐξ ἁ. ἐπιζητηθέντα, "the statement originally required" (Ed.). Ἐν ἀρχῇ occurs P Petr II. 37 2b verso⁴ (p. [120]) ἐπισκεψάμενος ἐν ἀρχῇ ἃ δεῖ γενέσθαι ἔργα (c. B.C. 245). For ἀρχὴν λαβεῖν (Heb 2¹) add to Wetstein's exx. Diog. Laert. *Prooem.* iii. 4.

Ἀρχή, "beginning, foundation," may be illustrated by Wünsch *AF* 4⁸⁶ ὀρκίζω σε τὸν θεὸν . . . τῶν πελάγων τὴν ἀρχὴν συνβεβλημένων. P Oxy VII. 1021¹⁰, a document notifying the accession of Nero, calls the new Emperor "good genius of the world," and [ἀρ]χή τῶν πάντων ἀγαθῶν, "source of all good things" (Ed.); but unfortunately the reading (which is followed by an erasure) is noted as extremely doubtful. For the meaning "office, authority," cf. *Preisigke* 176¹³ (A.D. 161-80) ἀρξάντος τὰς αὐτὰς ἀρχάς, etc., etc. Deissmann *BS*, p. 267 n³, notes a use of τόπος (vid. *s.v.*) parallel with ἀρχή in this sense, and compares Jude⁶. P Hal 1²²⁶ (iii/B.C.) μαρτυρεῖτω ἐ[π]ὶ [τῆ]ι ἀρχῇ καὶ ἐπὶ τ[ῶ]ι δικαστηρίῳ shows us ἀρχή in a concrete sense = "magistrate," as in Tit 3¹. In MGr it means "beginning."

ἀρχηγός.

To determine between "founder" and "leader" in Heb 2¹⁰, 12², Ac 3¹⁵, 5³¹, is a complex question which would carry us beyond the limits of a lexical note. But our few citations go to emphasize the closeness of correspondence with *auctor*, which it evidently translates in a Proconsul's edict, *Syll* 316⁸ (ii/B.C.) ἐγεγόνει ἀρχηγός τῆς ὅλης συγχύσεως,¹⁷ τὸν γεγονότα ἀρχηγὸν [τ]ῶν πραχθέντων. So P Oxy I. 41^{5,6} (iii/iv A.D.), where a crowd shouts repeatedly in honour of the prytanis, ἀρχηγὸς τῶν ἀγαθῶν, "source of our blessings," *auctor honorum*. The phrase is found five centuries earlier in the Rosetta stone, *OGIS* 90⁴⁷ . . . anniversaries which are πολλῶν ἀγαθῶν ἀρχηγοὶ (π)ἄσι. In *OGIS* 212¹³ Apollo is ἁ. τοῦ [γένους] of Seleucus Nicator (B.C. 306-280) whose mother was said to have dreamed that she conceived by Apollo: so in 219²⁸ of his son Antiochus I. (Soter). P Oxy X. 1241^{iii.35} (ii/A.D., lit.) ἁ. φόνον "the first shedder." The other meaning "leader" is seen in *Kaibel* 585 (Gaul) ἱερέων ἀρχηγού, of a high priest of Mithras. So still in MGr.

ἀρχι-

A specimen list of new words formed with this prefix will illustrate what was said above (*s.v.* ἀρχάγγελος) of the readiness with which any writer might coin a compound of this class. Ἀρχικυνηγός *Ostr* 1530, 1545, ἀρχυπηρέτης *Ostr* 1538, *Preisigke* 599⁸¹, ἀρχιδικαστής P Tebt II. 285¹⁴

(Hadrian), etc., ἀρχιπροφήτης P Gen I. 7^b (i/A.D.), P Tebt II. 313^t (A.D. 210-1), Preisigke 326 (Alexandria, ii/B.C. or Roman), P Ryl II. 110^t (A.D. 259), etc. (ἀρχιπροστάτης whence) ἀ[ρ]χιπρ[ο]στατοῦτος Preisigke 626 (Ptol.): cf. *ib.* 639 (B.C. 25) συ[να]γογῶν προστατήσας (pagan), ἀρχιθυρωρός *ib.* 327, ἀρχιβουλευτής *ib.* 1106 (Ptol.), ἀρχιμηχανικός *ib.* 1113 (A.D. 147-8), ἀρχισωματοφύλαξ *ib.* 1164 (ii/B.C.), ἀρχίατρος Calder 129, ἀρχιγέρον Preisigke 2100 (i/B.C.), ἀρχιπρότανις *ib.* 2264 (i/B.C.). We have made no effort to enlarge the list, or to find additional instances of those quoted, which are enough to prove our case. Five of the twelve are not in LS.

ἀρχιερατικός.

OGIS 470²¹ (time of Augustus) ὡς καὶ συνγε[ν]ικοῖς ἀρχιερατικοῖς στεφάνους κεκοσμηθῆναι. For the LXX verb ἀρχιερατεύω (I Macc 14⁴⁷) see BGU II. 362^{iii.20} *al.* (A.D. 215), P Amh II. 82² (iii/iv A.D.) Διδαροῦ ἀρχιερατεύσαντος τῆς Ἀρσινουτιᾶν πόλεως, OGIS 485⁴ (Roman—Magnesia) ἀρχιερατεύσαντα καὶ γραμματεύσαντα τῆς πόλεως, etc.

ἀρχιερεῦς.

P Leid G⁴ (end of ii/B.C.) τοῖς ἐπιστάταις τῶν ἱερ[ῶ]ν καὶ ἀρχιερεῦσι seems to define the term in Egypt, but it had also more special use. P Tebt II. 315²¹ (ii/A.D.) τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερί πέμπιν is indeterminate. But in *ib.* 294², according to Wilcken and the editors, the same official, known as ἀρχιερεῦς Ἀλεξανδρείας καὶ Αἰγύπτου πάσης, is addressed as ididiologos, “administrator of the Private accounts” (Edd.). Preisigke 305⁹ has υἱοῦ Τρήσεως ἀρχιερεῦς (A.D. 210), in a dedication. Michel 1231 (early i/B.C.) Ἀρχιερεῦς μέ[γ]ις rededicates to Ζεὺς Ὀλβιος (of Olba in Cilicia) buildings once constructed by Seleucus Nicator: we are reminded of the phrase in Heb 4¹⁴.

Ἀρχιερεῦς and ἀρχιερεῦς μέγιστος were the regular terms in the East for translating the title *pontifex maximus*, borne by the Emperors: see *LAE*, p. 369 f., where Deissmann refers to the evidence from the inscriptions collected by Magie, p. 64. A word common in classical and later literature, though only once in the Gk OT, apart from Apocr. (esp. Macc), needs no further illustration. But we may note the form with γ in P Hib I. 62⁸ (B.C. 245) τῷ ἀρχιερεῖ ἐν Θώλτει (see the editors' note), and the unelided ἀρχιερεῦς in P Petr III. 53 (p)² (iii/B.C.).

ἀρχιποίμην.

Deissmann (*LAE*, p. 97 ff.) has shown that this NT ἄπ. εἶρ. (1 Pet 5⁴) can no longer be regarded as a Christian invention: it is found on the mummy label of an Egyptian peasant (Preisigke 3507), of the Roman period, which runs: Πληνις νεώτερος ἀρχιποίμενος (i. -μην) ἐβίωσεν ἐτῶν . . . “Plenis, the younger, chief shepherd. Lived . . . years.” Cf. P Lips I. 97^{21.4} (A.D. 338) where a list of ποιμένες is headed by Κάμητι ἀρχιποιμένῃ.

ἀρχισυνάγωγος.

Preisigke 623 (B.C. 80-69) ὦν ἀρχισυναγωγός καὶ ἀρχιερεῦς [name presumably followed]: the previous mention of θε[ῶ]ν Φιλοπατόρων suffices to show that a “profane” writer uses the term. Thayer's inscriptional and literary quotations had already corrected the implication of Grimm's note.

Cagnat I. 782 (Thrace) τὸν βω[μ]ὸν τῇ συναγωγ[ῆ] τῶν κουρέω[ν] (“collegio tonsorum,” Ed.) [π]ερὶ ἀρχισυνάγωγ[ω]ν Γ. Ἰούλιον [Ο]ύάλεντα δῶ[ρ]ον ἀποκατέστη[σα]ν: C. Julius Valens is the Master of the Barbers' Company. See further Ziebarth *Vervinswesen*, p. 55 ff. For Jewish exx. see the Alexandrian inscr. of the time of Augustus in *Archiv* ii. p. 430, no. 5* and *C. and B.*, no. 559 (ii. p. 649), ὁ διὰ βίου ἀρχι[συν]άγωγος, with Ramsay's remarks, showing that Julia Severa (A.D. 60-80), who figures in this Akmonian inscr., was a Jewess with the honorary title of “ruler of the synagogue”: cf. also Ramsay *CRE*, p. 68, and Lake, *Earlier Epistles of S. Paul*, p. 104 n¹.

ἀρχιτέκτων.

The word occurs several times in the correspondence (middle iii/B.C.) of Cleon the architect in P Petr II. (= Witkowski,² nos. 1-10), e.g. 4 (1)¹, 15 (2)². In 42 (a)⁶ we read that one Theodorus, who had previously worked under Cleon (Θεόδωρον τὸν ὑπαρχιτέκτονα), was appointed Cleon's successor. For the use of the corresponding verb in the inscriptions, cf. OGIS 39² (iii/B.C.) ἀρχιτεκτονήσ[αντα] τὴν τριακοντήρη καὶ εἰκ[ο]σῆρη], *al.* This example shows that the word is wider than our “architect.” In P Tebt II. 286¹⁹ (A.D. 121-38) the editors translate ἐ[κ] τῆς τῶν ἀρτεκτόνων (i. ἀρχιτ.) πρ[ο]σφωνήσεως, “as the result of the declaration of the chief engineers” with reference to a dispute regarding a house. The RV is of course shown to be right by the context in 1 Cor 3¹⁰. It is worth while to remember that τέκτων in its turn is wider than “carpenter.”

Other occurrences of ἀρχιτέκτων will be found in *Syll* 540¹⁸⁰ (ii/B.C.), a long inscription about the building of a temple, where the ἀ. has a ὑπαρχιτέκτων under him; 545^{6, 20}, 552⁷², 588²¹⁷, etc. (all ii/B.C.); 653⁹⁰ (the *Mysterien* inscription from Andania, dated B.C. 91—in dialect); 248³ (Delphi, iii/B.C.—dialect) ὁ ἀρχιτέκτων τοῦ ναοῦ, *Cagnat* I. 925 (iii/A.D.) of the designer of a tower, 926 of a well, etc.

ἄρχομαι.

For the participle in a quasi-adverbial position (see *Proleg.*³ p. 240) cf. P Ryl II. 156¹³ (i/A.D.) λιβδός [δὲ] ᾧν κεκλήρονται λιβδός ἐπ' ἀπηλιώτην ἀρξάμενοι ἀπὸ τῆς λιβδικῆς γωνίας τοῦ πύργου, *ib.* 157⁷ (A.D. 135) ἧς ἐστὶν σχοινοσμός [.] ἀρχομένου νότου εἰς βο[ρ]ρᾶ, “its measurements are . . . beginning from south to north” etc., *Syll* 537⁵ (iv B.C.) σκευοθήκην οἰκοδομήσαι . . ἀρξάμενοι ἀπὸ τοῦ προπυλαίου. P Tebt II. 526 (ii/A.D.) ἀπηλιώτου) ἐχόμε(ναι) ἀρχόμε(ναι) ἀπὸ βορρᾶ Πανκράτης (ἄρουραι) [. . .] Πρίσκος (ἄρουραι) β (cited in Moulton, *Einleitung* p. 287). In reply to a suggestion from one of us that the frequent abbreviation of this participle might have occasioned some of the grammatical confusion found in NT passages (*Proleg.* 182, 240), Dr A. S. Hunt wrote (Sept. 1909) that ἀρχόμενος was “commonly abbreviated αρχ in land-survey lists, from Ptolemaic times downwards . . . So it was a stereotyped phrase which might have influenced Lk 24⁴⁷: at any rate it is an ingenious suggestion.”

The ordinary use of ἄρχομαι “begin” hardly needs illustrating. In P Giss I. 15³ (ii/A.D.) τῆς ἀλλης ἀρχόμεθα we see it c. gen.: so P Tebt II. 417⁸ (iii/A.D.) πλὴν ἀρξόμεθα [α] τοῦ ἔργου. The familiar NT use in a quasi-auxiliary sense, by its significant absence from Paul and presence in

such abundance in those books where OT language is imitated or Aramaic originals translated, seems to belong to the alien elements in NT Greek: see *Proleg.* p. 14 f. It does not however follow that Luke used it, as Mark seems to do, with no more force than the Middle English *gau*: we may refer to a note by Archdeacon Allen in a forthcoming work on the Gospel of Mark.

The act. ἄρχω "rule" only occurs twice in NT, and is too common in Greek to need quotations. It takes dat. in *Syll* 319⁷ (ii/B.C.) οἷς [ἄν ὁ δῆμος ὁ Μηθυμναίων] ἀρχῆ, perhaps under Latin influence (cf. *impero* c. dat.): the recurrent δόλωι πονηρῶι "dolo malo" is suggestive in this regard. For the very common use = "hold office" may be cited P Oxy III. 471¹⁴⁶ (ii/A.D.) ἄρξας δὲ καὶ τὴν τ[ῶν ἐκεῖ] ἀρχιδικαστῶν ἀρχ[ὴν ἐτῆ δέ]κα.

ἄρχων.

The official uses of ἄ. are fully classified by Dittenberger in the index to his *OGIS*, where he cites instances of its application to (1) *summus magistratus*, (2) *praefectus in urbem aut regionem subditam missus*, (3) *magistratus provincialis Romanorum*, and (4) *magistratus quilibet*. To these for the NT we have to add "ruler of a synagogue," which is illustrated, according to de Rossi, in an Italian inscr. of the reign of Claudius, *Cagnat* I. 388 (= *IGSI* 949) Κλαύδιος Ἰωσήs ἀρχων ἐξῆσεν ἐτῆ λϛ. *Ib.* 1024²¹ (i/B.C.?) — the inscr. from Berenice in Cyrenaica cited above under ἄβαρης—ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων: a list of these Jewish ἀρχοντες is given at the beginning of the inscr., which is dated at the σιηνοπηγία. (See Schürer as cited below.) So in P Lond 1177⁵⁷ (A.D. 113) (= III. p. 183), in accounts for the water-works of the μητρόπολις (? Hermopolis)—Ἀρχόντων Ἰ[ου]δαίων προσευχῆς Θηβαίων μηνιαῖω <ρκη, "The rulers of the *proseucha* of Theban Jews 128 drachmae a month" (see further *s. v.* προσευχή). For Jewish ἀρχοντες generally see Schürer's inscriptional evidence and discussion in *Geschichte* iii. p. 38 ff. (= *HJP* II. ii. p. 243 ff.). In P Lond 1178⁶⁰ (A.D. 194) (= III. p. 217) the designation is applied to the "presidents" of an athletic club known as "The Worshipful Gymnastic Society of Nomads" (ἡ ἱερὰ ξυστική περιπολιστική . . . σύνοδος). Miscellaneous references are P Oxy III. 473² (A.D. 138–60) of the magistrates of Oxyrhynchus, *ib.* 592 (A.D. 122–3) of Sarapion γενομένη πρυτανικῶ ἀρχοντ(ι) ἱερεῖ καὶ ἀρχιδικαστῆ, BGU II. 362^{v.2} (A.D. 214–5), *ib.* 388^{ii.26} (ii/iii A.D.), P Fay 20²⁹ (iii/iv A.D.) τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν, *Cagnat* I. 118⁸⁰ (B.C. 78) (= *IGSI* 951) ἐάν τε ἐν ταῖς πατρίσιν κατὰ τοὺς ἰδίους νόμους βούλωνται κρίνεσθαι ἢ ἐπὶ τῶν ἡμετέρων ἀρχόντων ἐπὶ Ἰταλικῶν κριτῶν. In P Oxy III. 592 we have a πρυτανικὸς ἀρχων, which Wilcken (*Archiv* iv. p. 118 f.) regards as equivalent to πρύτανις. Note also P Giss I. 19¹⁷ (ii/A.D.), where Aline commends to her husband, a στρατηγός, the example of ὁ ἐξηνάδε στρατηγός, who τοῖς ἀρχου[σι ἐπιτ]ῆθησι τὸ βάρος: these ἀρχοντες were accordingly subordinates. MGr οἱ ἀρχοντες or ἡ ἀρχοντιά = the local aristocracy.

ἄρωμα.

In *Syll* 939¹⁷ (an undated decree from Arcadia, containing regulations about the mysteries, in strongly dialectic form, and therefore presumably not late) we find μάκων[σ]ι λευκαῖς,

λυχνίοις, θυμιάμασιν, [ἕ]μύρνοι, ἄρωμασιν all governed by χρέεσθαι (= χρῆσθαι). So *OGIS* 383¹⁴³ (i/B.C.) ἐπιθύσεις . . . ἀρωμάτων ἐν βωμοῖς τοῖτοις ποιείσθω, P Oxy IX. 1211¹⁰ (ii/A.D.) πᾶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense," in a list of articles for a sacrifice, BGU I. 149¹ (ii/iii A.D.) (= *Chrest.* I. 93) ἴς τιμῆν [τῶν ἀρ]ωμάτων, in temple-accounts, and P Leid W^{vi.16}.

For the adj. see P Fay 93^{5 ff.} (a lease of a perfumery business, A.D. 161) (= *Chrest.* I. 317) βούλομαι μισθώσασθαι παρά σου τὴν μυροπωλικήν (ἢ μυροπωλικήν) καὶ ἀρωματικὴν (ἢ ἀρωματικὴν) ἐργασίαν κτλ. Add the inscription on a seal of the time of the Antonines ἀρωματικῆς τῶν κυρίων Καισάρων, where Rostowzew supplies ὄνης after ἄ.: see *Archiv* ii. p. 443, and for the ἀρωματικὴ tax, *ib.* iii. p. 192, iv. p. 313 ff. The verb occurs *Priene* 112⁹² (after B.C. 84) ἡρωματισμένον . . . ἔλαιον.

ἀσάλευτος.

For the metaph. use οἱ ἄ. (as Heb 12²⁸) cf. *Magn* 116^{24 f.} (ii/A.D.) ἄ(σ)άλευτο(ν) καὶ ἀμετάθετον τὴν περὶ τούτων διάταξιν, *Kaibel* 1028⁴ (Andros, hymn to Isis, iv/A.D.) στάλαν ἀσάλευτον, *ib.* 855³ (Locris, Macedonian age) τῶν ἀσάλευτον νίκαν ἀρνύμενος, P Lips I. 34¹⁸ (c. A.D. 375) διὰ τοῦτο δέομαι τῆς οὐρανόυ ὕμων τύχης ἐπινεύσαι [β]έβαια καὶ ἀσάλευτα [μ]ένειν τὰ περὶ ταύτης τῆς ὑποθέσεως πεπραγμένα ἐξ ἀντικαθεστῶτων [ὑ]πομνη[μ]ά[τ]ω[ν], and similarly *ib.* 35²⁰. Add the late Byzantine papyrus P Lond 483^{61 f.} (A.D. 616) (= II. p. 328) ἄτρωτα καὶ ἀσάλευτα καὶ ἀπαράβατα, and the eighth century P Lond 77⁶⁴ (= I. p. 235) and P Par 21 *bis*²⁹ where ἄ. is coupled with ἀρραγῆς. It survives in MGr.

ἀσεβεία.

In P Eleph 23^{19 f.} (B.C. 223–2) we find the characteristic phrase ἔνοχον εἶναι τῆι ἀσεβείαι τοῦ ἔρκου: cf. *Syll* 560³⁰ (Rhodian dialect, iii/B.C.) ἡ ἔνοχος ἔστω τῆι ἀσεβείαι (of violating certain taboos concerning a temple—the last of them μηδὲ ὑποδήματα ἐσπερέτω μηδὲ τιον μηθῆν), and of a much later date *OGIS* 262¹⁵ (iii/A.D.) ἔνοχον εἶναι ἀσεβείᾳ. In *Syll* 190¹⁰ we have ἄ. with a genitive, εἰσ[π]ηδήσαντας νύκτωρ ἐπ' ἀδικία [καὶ] ἀσεβείαι τοῦ ἱεροῦ: King Lysimachus (B.C. 306–281) is decreeing penalties against men who tried to burn a temple. In the " *Apologia pro vita sua* " of Antiochus I, *OGIS* 383¹¹⁶ (middle of i/B.C.) it is stated that χαλεπὴ νέμεσις βασιλικῶν δαιμόνων τιμωρὸς ὁμοίως ἀμελίας τε καὶ ἕβρεως ἀσεβείαν διώκει, and almost immediately afterwards there is a reference to the toilsome burdens of impiety—τῆς δὲ ἀσεβείας ὀπισθοβαρεῖς ἀνάγκαι.

ἀσεβέω.

OGIS 765¹⁰ (iii/B.C.) τὸ θεῖον ἡσέβου, with external accus., as in Aeschylus *Eum.* 270: the more regular construction occurs a few lines further down—εἰς τὸ θεῖον ἀσ[ε]βούντα[ς]. So *Syll* 190⁴ (see above) τ[ο]ὺς ἀσεβήσαντας εἰς τὸ ἱερόν, *al.* A iv/B.C. inscription in Boeotian dialect, *Syll* 120³ π[ο]στῶς ἀσεβίοντας τὸ ἱερόν[ν] may be added for the accus. construction, also a late inscription from Lyttus, *Syll* 889² τῷ ἀσεβήσαντι τοὺς δαίμονας. The internal accus. appears in *Syll* 887 ἀσεβήσ(ει) τὰ περὶ τοὺς θεοὺς, as in Jude 1⁵, the only NT occurrence of the verb (according to WH).

ἀσεβής

is found in P Tor I, i^{iii.8} (B.C. 116) (= *Chrest* II, p. 33) τὴν γεγεννημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων, and in the magical P Lond 121⁶⁰⁴ (iii/A.D.) (= I, p. 103). It occurs also in *Syll* 780⁵² (iv/B.C.) δπ]ως ἀ[ν] . . . μ[ηδ]ὲν ἀσεβῆς γένηται, and twice in *OGIS* 90^{23, 26} (Rosetta stone, B.C. 196) τοῖς ἐπισυναχθεῖσιν εἰς αὐτὴν ἀσεβέσιν . . . τοὺς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρεν of those who had created sedition, involving the majesty of the θεός on the throne, as Dittenberger explains. Several exx. of the adjective in Josephus are put together by Schmidt *Jos.* p. 357. For the adverb, see P Oxy II, 237^{vi.13} (A.D. 186) ἀσεβῶς καὶ παρανόμως.

ἀσέλγεια

appeared in P Magd 24⁵ according to the original reading, but has been corrected in the new edition. The adj. appears among a number of technical epithets of ζώδια in Vettius Valens p. 335³⁴—ἡ χερσαία ἡ ἀσελγή ἡ λατρευτικά καὶ τὰ λοιπά. An obscure and badly-spelt document of iv/v A.D., BGU IV, 1024^{v.17}, seems to contain this noun in the form ἀθελγία—ἀλλὰ ἄναντία καὶ ταύτης ὑπὸ σοῦ γενομένου ἀθελγία ἐλευλέχ[ο]υσα τὰ πεπραγμένα, which the editor understands as = ἀλλ' ἐναντία ταύτῃ ἢ ὑπὸ σοῦ γενομένη ἀθελγία ἐλέγχουσα κτλ. But we mention this passage only to note how early the popular etymology was current connecting it with θέλω. It is dubious at best, and the history of the word is really unknown; but cf. Havers in *Indogerm. Forschungen* xxviii (1911) p. 194 ff., who, adopting the foregoing etymology, understands ἀσελγής as = “geschlagen,” then “wahnsinnig,” and then “liebestoll, wollüstig.” He has not convinced Prof. Thumb. For the idea of sensuality associated with the word in late Greek, see Lightfoot on Gal 5¹⁹.

A cognate noun appears in P Oxy VI, 903²¹ (iv/A.D.) πολλὰ ἀσελγήματα λέγων ἐμς πρόσωπόν μου καὶ διὰ τῆς ῥινός αὐτοῦ, “using many terms of abuse to my face, and through his nose” (Edd.). The complainant is a Christian.

ἄσημος.

This word occurs perpetually in the papyri to denote a man who is “not distinguished” from his neighbours by the convenient scars on eyebrow or arm or right shin which identify so many individuals in formal documents. Thus in P Oxy I, 73^{28f.} (A.D. 94) a slave is described as μελίχρωτ[α μακρ]οπ[ρ]όσωπον ἄσημον, and similarly in P Fay 28^{13f.} (A.D. 150-1) (= *Selections*, p. 82) the parents in giving notice of the birth of a son sign themselves—

Ἰσχυρίᾱς (ἐτών) μδ ἄσημος
Θαισαρίον (ἐτών) κδ ἄσημος.

From the fact that in BGU I, 347 (ii/A.D.), an as yet uncircumcised boy is twice described as ἄσημος, Deissmann (*BS* p. 153) conjectures that ἀ. may have been the technical term for “uncircumcised” among the Greek Egyptians, but cites Krebs (*Philologus* liii, p. 586), who interprets it rather as = “free from bodily marks owing to the presence of which circumcision was forborne”: cf. Preisigke 16¹⁵ (A.D. 155-6), where formal enquiry is made as to a priest's sons, εἰ τινα σημεῖα ἔχουσιν, and leave for circumcision is

apparently given if these signs are not conspicuous (Wilcken *Archiv* v, p. 435 f.).

In BGU I, 22³² (A.D. 114) (= *Selections*, p. 76) a pair of silver bracelets are described as of ἄσημον “unstamped” silver, and the same epithet is applied to a δακτυλιτιριω, apparently some kind of a ring, in P Lond 193 verso⁴ (ii/A.D.) (= II, p. 245). So *Syll* 586⁷² (early iv/B.C., Athens) ἀργύριον σύμμεικτον ἄσημον, weighing so much, followed by χρυσίον ἄσημον, so much. The word became technical in commerce, so that Middle Persian borrowed it as *asim* “silver” (P. Horn, in *Grundriss d. iran. Philol.* I, ii, p. 20). So MGr ἄσημι, with the same meaning.

The only NT instance of ἄσημος is in Ac 21³⁹ (cf. 3 Macc 1⁹), where it = “undistinguished, obscure,” as sometimes in classical writers, as Euripides *Ion* 8, οὐκ ἄσημος Ἑλλήνων πόλις (*i. e.* Athens). Cf. *Chrest.* I, 14^{iii.10} (p. 27—*c.* A.D. 200) ἐγὼ μὲν οὐκ εἰμι δοῦλος οὐδὲ μουσικῆς [σ]ί[δ]ός, ἀλλὰ διασήμου πόλεως [Ἀ]λεξαν[δρ]ε[ας] γυμνασιάρχος. For the evidence that Tarsus was “no mean city” see Ramsay, *Cities*, p. 85 ff., and more recently Böhlig, *Die Geisteskultur von Tarsos im augusteischen Zeitalter* (Göttingen, 1913). The adj. is applied to a ship in P Lond 948² (A.D. 236) (= III, p. 220), “without a figurehead” (παράσημος—*g. v.*).

ἀσθένεια.

P Ryl II, 153⁴⁵ (A.D. 138-61) I have directed Eudaemon γράψαι ὑπὲρ ἐμοῦ τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθένειαν. BGU I, 229³ (ii/iii A.D.) illustrates the practice of consulting the local oracle in times of difficulty or sickness—ἡ μὲν σωθήσονται (= εἰ μὲν σωθήσονται) ταύτης, ἥς (? for τῆς, or an extreme case of attraction) ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (= τοῦτό μοι ἐξένεγκον). P Lond 971⁴ (iii/iv A.D.) (= III, p. 128) ἀδύνατος γάρ ἐστιν ἡ γυνὴ διὰ ἀσθενίαν τῆς φύσε[ω]ς. P Flor I, 51⁵ (A.D. 138-61) σ[ω]ματικῆς ἀσθ[εν]ε[ί]ας, in an incomplete context. The prepositional phrase of Gal 4¹³ may be further illustrated by P Oxy IV, 726¹⁰ (A.D. 135) οὐ δυνάμενος δι' ἀσθ[εν]είαν πλεῦσαι. Add BGU IV, 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενίᾳ διαθεσίσης, and *OGIS* 244¹⁰ (iii/B.C.) τὴν περὶ τὸ σῶμα [γ]εννημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακο[π]ραθίας, where the editor notes that there is no tautology, as κακοπραθία is to be understood in its later sense of laborious and troublesome work.

ἀσθενέω

is too common to need many citations. There is a pathetically laconic Ἀσθενῶ between some household details and concluding salutations in an undated letter, BGU III, 827²¹. P Oxy IV, 725⁴⁰ (A.D. 183) is typical: a boy apprenticed to a weaver is to have 20 holidays a year for festivals, without loss of wages, ἐὰν δὲ πλείους τούτων ἀργήσῃ [ἢ ἀσθ]θενήσῃ ἢ ἀτακτῆσῃ κτλ, “from idleness or ill-health or disobedience” (Edd.), they must be made up. With the use of the verb in Mt 10⁸ may be compared *Syll* 503¹⁸ where a certain man is extolled because, in addition to other benefactions, παρέσχεν λατ[ρ]ὸν τὸν θεραπεύσοντ[α τοὺς ἀσθ]θενούντας ἐν τῇ[ῷ] παν[ηγ]ύρει. See also P Par 5^{i.5} (B.C. 114) ἀσθενῶν τοῖς ὄμμασι (so also P Leid M^{1.6}), *ib.* 63^{iv.122} (B.C. 165) κατὰ τῶν ἀσθενούντων καὶ μὴ δυναμένων ὑπουργεῖν, BGU III, 844¹² (A.D. 83) κόπους γάρ μο[ι] παρέχει ἀσθενούνται. In

P Lond 144 (? i/A.D.) (=II. p. 253) a servant complains that he had been without food (ἀσειτήσαντος) for two days, as the boy who brought his provisions "was sick," ἀσθενήσαντος: cf. P Lond 22²³ (B.C. 164-3) (=I. p. 7) where ἀσθενῶς διακειμένος is used to describe the "sorry plight" of the twins in the Serapeum owing to the withholding of their allowances of oil and bread. In *Proleg.* p. 11 the very vernacular letter BGU III. 948⁸ (Christian, iv/v A.D.) is quoted for its closeness to Lk 13¹⁰: ἡ μήτηρ σου Κ. ἀσθενεῖ, εἰδοῦ, δέκα τρεῖς μῆνες. (See under ἰδοῦ.) Ἡσθένημα is answered by ἐὰν κομψῶς σχῶ in P Tebt II. 414¹⁰ (ii/A.D.). The compound ἐξασθενῶ is found in BGU III. 903¹⁵ (ii/A.D.) as now amended, τοὺς πλείστους ἐξασθενήσαντας ἀνακεχωρηκέναι κτλ.: cf. also P Tebt I. 50³⁸ (B.C. 112-1), where for ἐξασθενηκῶς the editors hesitate between the meanings "was impoverished" or "fell ill." Add PSI 101²⁴ (ii/A.D.) οὐσπερ ἐξασθενήσαντας ἀνακεχωρηκέναι: the last three substantial men of the village had emigrated because they could not stand the taxation.

ἀσθένημα.

BGU III. 903¹⁵ (ii/A.D.) was formerly read ἐξ ἀσθενήματος, but see the last article. The noun is warranted by Aristotle: Paul has developed the sense in his own way.

ἀσθενής.

PAmh II. 78¹⁴ (A.D. 184) μ[ου] πλεονεκτὶ ἄνθρωπος ἀ[σ]θενής (for -οὺς !), *ib.* 141¹⁵ (A.D. 350) οὐ δυναμένη ἀφισυχάσαι γυνή ἀσθενής καὶ χήρα κτλ. P Flor I. 58¹⁴ (iii/A.D.) καταφρονοῦντές μου ὡς γυναικὸς ἀσ[θ]εν[ο]ῦς. P Théad 20¹⁻¹⁸ (iv/A.D.) τὰς ἀσθενεστέραις κῶμα[s], "weaker" financially. For the adv. see *OGIS* 751⁸ (ii/B.C.) ἐπεὶ θλιβέντες ἐμ πλείουσιν ἀσθενῶς [σχη]σσετε. The definitely moral character of the adj. in Rom and 1 Cor may be illustrated by Epict. *Diss.* i. 8. 8, where the ἀσθενεῖς are coupled with the ἀπαίδευτοι. The adj. is curiously rare by comparison with its derivative verb and noun.

Ἀσιόαρχης.

For inscriptional light on the meaning of this term it will be enough to refer to the archaeologists: see esp. Ramsay's bibliography in his art. *sub voce* in Hastings *DB*.

ἀσιτία.

We can only add to the literary record the late P Ryl I. 10⁸ (cf. ¹⁹), a hagiographical fragment of vi/A.D., containing a discourse by a saint condemned to death by starvation—δι' ὅν τὴν ἀσιτίαν κατεκρίθη. See next article.

ἄσιτος.

We can illustrate the derived verb from the curious letter quoted under ἀσθενῶ, where the context points clearly to absence of food, and not abstinence therefrom—P Lond 144³⁷ (i/A.D. ?) (=II. p. 253) νωθρευσαμένου μου καὶ ἀσειτήσαντος ἡμέρας δύο ὥστε με μετὰ τῶν νομάρχων μηδὲ συνδιπνήσαι. The editor conjectures that the writer may have been in the desert, and that the nomarchs with whom he "did not even dine" were the officials who superintended the transport of goods from one village to another. The vernacular evidence therefore does not go far to decide the much discussed significance of the subst. in Ac 27²¹. And,

on the whole, in view of the undoubted use of ἀσιτία in medical phraseology to denote "loss of appetite" from illness (as Hipp. *Morb.* 454 τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνῶν ἰσχυρῶν καὶ ἀσιτίης καὶ βηχός: other ex. in Hobart, *Medical Language of St. Luke*, p. 276), it seems best to understand it so here, and to think of Paul's companions as abstaining from food owing to their physical and mental state, and not because no food was forthcoming. See further Knowling in *EGT ad L.*, and the note by J. R. Madan in *JTS* vi. p. 116 ff.

ἀσκέω.

P Par 63^{viii.24} (ii/B.C.) εἰ[ὺ]σβείβειαν ἀσκήσαντα. Lewy (*Fremdwörter*, p. 131) notes the use in the Hebrew Mishna and Aramaic Targum of רבך 'āsaq = "sich mit etwas beschäftigen, Mühe geben, sich befeissigen."

ἀσκόος.

P Lond 402 *verso*¹⁰ (B.C. 152 or 141) (=II. p. 11) ἀσκόος = "leathern bag or bottle." The word is used in the general sense "hide" or "skin" in P Fay 121⁹ (c. A.D. 100) where a new and strong yoke-band is to be selected ἐκ τῶν ἐν τῇ κειβωτῇ τῶν ἀσκόων, "from those in the box of skins." Add *OGIS* 629¹⁶ (ii/A.D.) ἐν ἀσκόις] αἰγείους, *Cagnat* III. 1056^{iii.46} (Palmyra, Trajan's reign) τοῦ ἐν] ἀ[σ]κόις δυσὶ αἰγείους ἐπὶ κ[αμ]ήλου εἰσ[κομισθέντος: cf. above, ^{28,30}, where the tax is defined on a load of μύρον, ἐν ἀλαβαστροῖς and one ἐν ἀσκόις] αἰγείους respectively—the supplements come from the Latin. Cf. MGr ἀσκή (Zaconian *ak'ē*).

ἀσμένως.

P Grenf II. 14 (a)^{17f.} (iii/B.C.) ἀζμένως [ἐν συ]νέταξεν τὸ παρ' αὐτῶ ἀποδοῦναι, *Syll* 329⁵² (i/B.C.) ἀσμένως καὶ ἰκούσιως, *Magn* 17⁴⁴ ἀσμενος ὑπήκουσεν (Δ)εἰκύππος.

ἄσοφος.

occurs in P Ryl II. 62¹² (iii/A.D.), a translation of an unknown Latin literary work: δύναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον καὶ ἄσοφον ἀρετῆς στεφανῶσαι—"unskilled in wisdom," unless we should drop one s and read ἀρετῆ "crown with virtue."

ἀσπάζομαι.

The papyri have shown conclusively that this common NT word was the regular *term. tech.* for conveying the greetings at the end of a letter. Examples are BGU IV. 1079^{38f.} (A.D. 41) (= *Selections*, p. 40) ἀσπάζου Διδωρον μ[ετ'] ἄλων (i. ἄλων) . . . ἀσπάζου Ἀρποχράτη[ν], *ib.* II. 423^{18ff.} (ii/A.D.) (= *Selections*, p. 91) ἀσπασαι Καπ[ι]των[α] πο[ι]λλὰ καὶ τοῖς] ἀδελφούς [μ]ου καὶ Σε[ρ]ήνι]λλαν καὶ τοῖς] φίλους [μ]ου, etc. As showing how much the absence of these greetings was felt, we may quote P Giss I. 78⁷ (ii/A.D.) ἡ μικρά μου Ἡραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπάζεται κ[α]ὶ διὰ τί οὐκ οἶδα, and P Grenf I. 53^{8 ff.} (iv/A.D.) Ἄλλοις πολλά σοι ἀπειλ(εῖ), ἐπὶ γὰρ πολλάκις γράψας καὶ πάντας ἀσπασάμενος αὐτὴν μόνον οὐκ ἠσπάσου. The use of the 1st pers. ἀσπάζομαι by Tertius in Rom 16²¹, the only ex. of this exact formula in the NT, may be paralleled from P Oxy VII. 1067²⁵ (iii/A.D.) where to a letter from a certain Helene to her brother, their father Alexander adds the postscript—κἀγὼ Ἀλέξανδρος ὁ π[α]τήρ ὑμῶν ἀσπάζομαι ὑμᾶς

πολλά. (As there is no change of hand, both Helene and her father would seem to have employed an amanuensis: see the editor's note). When several persons are included in a greeting, the phrase κατ' ὄνομα often occurs (as in 3 Jn¹⁵) e. g. BGU I. 276²⁵ f. (ii/iii A.D.) ἀσπάξομαι ὑμᾶς πάντες κατ' ὄνομα(α), καὶ Ὁριγ[έ]νης ὑμᾶς ἀσπάζεται πάντες, P Oxy III. 533²⁷ f. (ii/iii A.D.) ἀσπασάσθε τὸν μικρὸν Σερῆνον καὶ Κοπρία καὶ το[ύ]ς ἡμῶν πάντας κατ' ὄνομα. Add P Fay 118⁸⁵ (A.D. 110) ἀσπάξου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν (cf. 2 Jn¹, 3 Jn¹) and the Christian Psenosiris letter P Grenf II. 73⁴ ff. (late iii/A.D.) (= *Selections*, p. 117) where immediately after the address we find πρὸ τῶν ὄλων πολλά σε ἀσπάξομαι καὶ τοὺς παρὰ σοὶ πάντας ἀδελφοὺς ἐν Θ(ε)ῷ.

For ἄ. = "pay one's respects to," as in Ac 25¹³, see BGU I. 376^{1.9} (A.D. 171) ἡσπασατο τὸν λαμπρότατον ἡγ[ε]μόνα, and *ib.* 248¹² (ii/A.D.) θεῶν δὲ βουλομένων πάν[τ]ως μετὰ τὰ Σουχία σὲ ἀσπασομαι (cited by Deissmann, *BS* p. 257), and from the inscriptions *OGIS* 219⁴³ (iii/B.C.) ἀσπασάμενοι αὐτὸν παρὰ τοῦ δήμου, *Syll* 318⁴¹ (B.C. 118) a deputation is sent οὔτινες πορευθέντες πρὸς αὐτὸν καὶ ἀσπασάμενοι παρὰ τῆς πόλεως καὶ συνχαρῆντες ἐπὶ τῷ ὑγαίνειν αὐτὸν τε καὶ τὸ στρατόπεδον κτλ.

ἀσπασμός.

P Oxy III. 471⁸⁷ (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην [εἶ] μὴν ἀναμερόντων αὐτῶν (corr. from ἡμῶν) τὸν ἀσπασμόν[. . .]. The noun is curiously rare: the above is apparently its only occurrence in P Oxy I.-X., nor have we noticed any other instance of it in the ordinary papyrus collections.

ἀσπιλος.

Hort's remark on Jas 1²⁷ that "this is quite a late word, apparently not extant before NT" must be corrected in view of the fact that it is found already in *IG* II. v. 1054 c. 4 (Eleusis, c. B.C. 300), where it is applied to stones—ὑγίεις λευκοὺς ἀσπιλους: cf. also Symm. Job 15¹⁵. For its use in the magic papyri see P Leid V viii. 11 ff. (as amended by Dieterich) ἐπίδος φοροῦντί μοι τήνδε τὴν δύναμιν ἐν παντὶ τόπῳ ἐν παντὶ χρόνῳ ἀπληκτον, ἀκαταπόνητον, ἀσπιλον ἀπὸ παντὸς κινδύνου τηρηθῆναι, *ib.* W. ix. 28 f. θῆε δὲ λυκὸν (i. λευκὸν) ἀλέκτορα, ἀσπελλον (i. ἀσπιλον). A deacon's litany of viii/ix A.D., P Grenf II. 113, commemorating the Virgin, is headed—[Περὶ τῆ]ς πρεσβείας καὶ ἱκετείας τῆς ἀσπιλου [δεσποίνης] τῶν ἀπάντων.

ἀσπίς.

In *OGIS* 90⁴³ (Rosetta stone—B.C. 196) ἀσπίς is used of the "asp" or "serpent" with which the golden βασιλείαι of the King were adorned—αἷς προσκείσεται ἀσπίς: see Dittenberger's note, and cf. τῶν ἀσπιδοειδῶν βασιλείων in the following line.

The etymology of the word is very obscure, but Lewy (*Fremdwörter*, p. 13) thinks that it may have been formed from the Heb שָׁלֵשׁ under the influence of ἀσπίς, "shield." Boisacq records this guess with a query, which Thumb endorses.

ἀσπονδος.

Priene has the combination ἀσυλεὶ καὶ ἀσπονδεῖ seven times, in the common sense "without formal treaty"—the

reverse of the meaning applied metaphorically in 2 Tim 3³: friends need no treaty, and implacable foes will not make one. Literary parallels suffice for the Pauline use.

ἀσσάριον.

The ordinary value of the ἀσσάριον was $\frac{1}{16}$ of the δηνάριον, but Dittenberger *OGIS* ii. p. 108 n. 14 shows that the imperial silver denarius might be exchanged for 17 or even 22 provincial copper asses. The word can be quoted from *Syll* 869⁵ (Calymna, Rom.) ἐὰν δὲ μὴ [παραμείνη] (sc. the slave whose manumission is in question), ἀποδώσει ἐκάστης ἡμέρας ἀσσάρι(α) δ, *ib.* 871⁵ (Smyrna)—a decree regarding a Trust which had reduced a ferry fare from two obols to two ἀσσάρια, or $\frac{1}{8}$ denarius to $\frac{1}{4}$ den. so as to undercut competitors (Dittenberger). Other instances are needless.

ἀστατέω.

In Isai 58⁷ Aquila substitutes ἀστατοῦντας for LXX ἀστέγους, while in Gen 4¹² Symmachus translates Ἰ] Ἰ] "a fugitive and a vagabond" by ἀνάστατος καὶ ἀκατάστατος. There would seem therefore to be a certain degree of "unsettlement" associated with the word; and accordingly Field (*Notes*, p. 170) proposes to render 1 Cor 4¹¹ καὶ ἀστατοῦμεν by "and are vagabonds," or "and lead a vagabond life." Grimm gives no profane warrant but a passage in the Anthology. We can add Vettius Valens, p. 116⁸⁰: the entrance of Mercury into a certain horoscope will produce πρακτικὸν . . . καὶ εὐεπίβολοι καὶ φρόνιμοι καὶ ἐπαφρόδιτοι, πολύκοιτοι δὲ καὶ ἐπὶ πολλῷ ἀστατοῦντες περὶ τοὺς γάμους, "very inconstant." He has the adj. p. 57⁸ ἀστατος καὶ ἐπίφοβος διάζει "he will live an unsettled life and liable to panic." It occurs also in Epicurus 65¹⁰ τὴν δὲ τύχην ἀστατον ὄραν (Linde *Epic.* p. 36, where literary parallels are given).

ἀστειός.

As early as P Hib I. 54¹⁶ ff. (c. B.C. 245) we find this word developed: ἐχέτω δὲ καὶ ἱματισμὸν ὡς ἀστειότατον, "let him wear as fine clothes as possible" (Edd.): cf. LXX Exod 2², Judith 11²⁹, and differently Judg 3¹⁷. Its connexion with the "city" was forgotten, and indeed ἀστὺ itself had fallen out of common use (still in P Hal 1 *ter* (iii/B.C.)). By the Stoics it seems to have been used in a sense almost = σπουδαῖος. The noun ἀστειότης occurs in Vettius Valens, p. 161¹⁷, among τὰ σωματικὰ εὐημερήματα, the others being εὐμορφία, ἐπαφροδισία, μέγεθος, εὐρυθμία. The adj. means "witty" in MGr.

ἀστήρ.

Syll 140¹¹ (late iv/B.C.), a list of payments on account of the temple at Delphi, has το[ύ] ἑ]υλ[ί]νου ἀστέρος τοῦ παρεδέγματος "the pattern of the wooden star": see note. In *OGIS* 194¹⁹ (i/B.C.) it is said of the Egyptian Amon Ra that ὡς περὶ λαμπρὸς ἀστήρ καὶ δαίμων ἀγαθ[ὸ]ς τοῖς ἀπελπίζουσι]ν ἐπέλαμψε. The use made of the same figure in the Apocalypse undoubtedly suggested the fourth century epitaph which Ramsay (*Luke*, p. 366) discovered on a stone now built into the wall of an early Turkish Khan in Lycaonia—

Νεστόριος πρεσβύτερος ἐνθάδε κίτε
ἀστήρ ὅς ἐνέλαμπεν ἐν ἐκλήσειν θεοῦ.

“Nestorius, presbyter, lies here, who shone a star among the Churches of God.” One might suspect the ultimate origin of the phrase in Plato’s exquisite epitaph on his friend Aster—

Ἄσστηρ πρὶν μὲν ἑλαμπες ἐνὶ ζωοῖσιν ἑῷος,
νῦν δὲ θανῶν λάμπεις ἔσπερος ἐν φθιμένοισι.

Other instances of ἀστήρ are P Petr III. 134² (an astronomical fragment relating to the 36 decans presiding over the ten days’ periods), P Par I (Eudoxus treatise, ii/B.C.) in the opening acrostic ¹⁰ χρόνος διοικῶν ἀστέρων γνωρίσματα, P Leid W^{xiii.11} τῶν ἕ ἀστέρων (magic), *ib.* V^{xiii.28} ἀστήρ ἀπὸ κεφαλῆς, etc. But we cannot quote it from papyri outside those on astrological or astronomical subjects and magic. It survives, however, in MGr ἀστέρας.

ἀστήρικτος.

Mayor (on 2 Pet 2¹⁴) cites Longinus ii. 2, ἀστήρικτα καὶ ἀνεμᾶτιστα “unstable and unballasted (Roberts): this should be added to Grimm’s Anthology citation. We do not trouble much about vernacular warrant for words in 2 Pet. It occurs six times in Vettius Valens, in the phrase ἀ. λογισμοῦ “unstable in judgement.”

ἄστοργος.

Kaibel 146⁶ (iii/iv A.D.) ἀστόργου μοῖρα κίχεν θανάτου: the epitaph is among the Elgin marbles. In *ib.* 1028⁴⁴ (Andros, hymn to Isis, iv/A.D.), it means “amorem non expertus.” Στοργή is found in *Chrest.* II. 361⁹ (A.D. 360) εὐνοίας καὶ στοργῆς ἔτι τε καὶ ὑπηρεσίας.

ἀστοχέω.

In the NT confined to the Pastorals, but quotable from iii/B.C. Thus *Syll* 239³ (B.C. 214) εἶπερ οὖν ἐγεγόνει τοῦτο, ἥστοχῆκισαν οἱ συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρὶδι καὶ τῆς ἐμῆς κρίσεως, and P Par 35²⁶ (B.C. 163) ἀστοχῆσαντες τοῦ καλῶς ἔχοντος—a close parallel to 1 Tim 1⁶. (For the gen. constr. cf. also Sir 7¹⁹.) From a later date we may quote the ill-spelt BGU II. 531^{ii.10} (ii/A.D.) ἐὰν δὲ ἀστοχῆσης [αἰω]γίαν μοι λούπηνη (i. λύπηνη) [π]αρχῆν μέλλεις, where the meaning seems to be “fail” or “forget.” This the verb retains in MGr: so the Klepht ballad in Abbott’s *Songs*, p. 34.

Μὴν ἀστοχῆς τὴν ὀρμηνεία, τῆς γυναικὸς τὰ λόγια,

Forget not thy wife’s advice, forget not her words.

From the literary side we may quote P Oxy II. 219 (a²¹ (i/A.D.)), where in extravagant terms a man bewails the loss of a pet fighting-cock, ψυχομαχῶν, ὃ γὰρ ἀ[λ]έκτωρ ἠστοχῆκε, “I am distraught, for my cock has failed me” (Edd.), and the adverb in the philosophical P Fay 337 (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἀρχεῖν [τῶν] πράξεων ἐκε[ῖ]νον δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἀλλ’ εἶμα[ρ]μέ[νω]ς. τοῦ γὰρ ἀστόχως . . .

ἀστραπή.

We can only cite the magical P Lond 121⁷⁸⁵ (iii/A.D.) (= I. p. 109). It is MGr.

ἀστράπτω.

The MGr ἀστράφτει, “it lightens,” reinforces the literary record. The word was vernacular, though, as in the case of the noun, we know of no exx. except in the magic papyri,

P Lond 46¹⁶⁰ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτων: so *ib.* 121²³⁴ (iii/A.D.) and 122⁹² (iv/A.D.) (= I. pp. 92, 119).

ἄστρον.

In P Hib I. 27⁴¹ ff. (a calendar, B.C. 301–240) χρῶν-τ[αι] ταῖς κατὰ σελήνη[ν] ἡμέραις οἱ ἀστρολόγοι καὶ οἱ ἱερογραμματεῖς πρὸς τὰς δόσεις καὶ ἀ[να]τολάς τῶν ἀστρο[ν]ων, “the astronomers and sacred scribes use the lunar days for the settings and risings of the stars” (Edd.): cf. 50^f, οὐθὲν πα[ρα]λλ[ή]λασσοντες ἐπ’ ἀστρο[ν] ἢ δύνοντι ἢ ἀνατ[έ]λλοντι, “without alterations owing to the setting or rising of a star” (*ib.*). From the Adrumetum tablet (Wünsch *AF*, no. 5²⁸), on which Deissmann has written in *BS*, pp. 271 ff., we may quote ὀρκίζω σε τὸν φωστήρα καὶ ἀστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγματος. Deissmann compared Gen 1¹⁶ f.; since there we have ἀστέρας, the substitution of ἀστρα suggests the suspicion that the simpler 2nd decl. noun was beginning to be preferred in the vernacular. (Both, however, figure in MGr, and ἀστήρ is more often found in NT.) Add P Grenf. I. 1⁶ (literary—ii/B.C.), ἀστρα φίλα καὶ συνερῶσα πότνια νύξ μοι, P Oxy IV. 731⁶ (A.D. 8–9) καὶ τοῖς ἀστροῖς Ἡρας τρίς, “three days at the time of the stars of Hera” (Edd., who note that the “star of Hera” was Venus, but the plural is unexplained), *Syll* 686³⁵ (early ii/A.D.) μέχρι νυκτός, ὡς ἀστρα καταλαβεῖν, διακαρτέρησε, of a competitor in the pancration, *OGIS* 56³⁶ (B.C. 239–8), τὸ ἀστρον τὸ τῆς Ἰσίου, *i. e.* Sirius, the date of whose heliacal rising is defined in the succeeding lines. This last passage agrees with the NT in making ἀστρον a complete equivalent of ἀστήρ. It is MGr ἀστρο.

ἄσυχριτος.

This proper name is by no means peculiar to Rome (Rom 16¹⁴), though as yet it has not been very widely attested: see, however *CIL* VI. 12565 (Rome), IX. 114 (Brundisium), IX. 224 (Uria), and perhaps *IG* III. 1093 *h*⁶ (Attica) Ἀ[σ]ύγκρι[τος]: cf. Rouffiac, p. 90 f., following Lietzmann (*HZNT ad l.*). For the adj. from which it is derived cf. BGU II. 613²⁰ (ii/A.D.) ἐκ τῆς ἀσυνκρίτου ἐπιστροφῆς, and one of the letters in the Abinnaeus correspondence, P Gen I. 55⁴ ff. (iv/A.D.) ἔσπευσα προσαγορευθεῖσέ σου τὴν ἀμίμητον καλοκαγαθίαν ὡς ἀληθῶς ἀσύνκριτον ἐπίπαν, P Oxy X. 1298¹ (iv/A.D., Christian) τῷ δεσπότῃ καὶ ἀσυνκρίτῳ καὶ παραμυθίᾳ τῶν φίλων, “to my incomparable master, the consolation of his friends” (Edd.).

ἀσύμφωνος.

Vettius Valens has it often as a *term. tech.*, e.g. p. 38¹⁵ Κρόνος μὲν οὖν καὶ Ἥλιος ἀσύμφωνοι.

ἀσύνετος.

P Oxy III. 471⁸⁹ (ii/A.D.), ἦν δὲ οὐκ ἀσύνετον, “and he was not stupid.” *Kaibel* 225³ (near Ephesus) ἀξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδε ἔτυχον θανάτου: it seems clear that “foolish” here does not primarily denote lack of brains but moral obliquity.

ἀσύνθετος.

To other citations for the meaning “faithless” appearing in the derivative verb may be added three from Ptolemaic

papyri for εὐσυνθετέω, "to keep faith"—P Petr II. 9 (2)² (B.C. 241-39), εὐσυνθετέω αὐτοῖς, P Tebt I. 61 (a)²² (B.C. 118-7), διὰ τὸ μὴ εὐσυνθετικένοι ἐν τῇ διορθώσ[ε]ι τοῦ ἐπιβληθέντος αὐτοῖς στεφάνου, and similarly *ib.* 64 (a)¹¹³ (B.C. 116-5). Add a British Museum papyrus quoted in *Archiv* vi. p. 101 (A.D. 114-5) τῶν β[ι]βλίων . . . ἐπαλλήλ[ων] κα[ὶ] ἀσυνθέτων διὰ τὸ πλῆθος κειμένων, which can only mean that these records were "closely packed together and not in order"—a meaning which follows well from that of συντίθημι, but does not seem to occur elsewhere.

ἀσφάλεια.

P Amb II. 78¹⁶ (A.D. 184) ἀσφάλειαν γ[ρ]απτήν, "written security," P Tebt II. 293¹⁹ (c. A.D. 187) τὰς παρατεθείσας ὑπὸ αὐτοῦ [ἀ]σφα[λ]είας, "the proofs submitted by him" (Edd.), P Flor I. 25²⁸ (ii/A.D.), κατ' ἐγγράπτους ἀσφάλειας. In the inscriptions the word is very common united with ἀσυλία, ἀτέλεια, etc., e.g. *OGIS* 81¹⁰ (iii/B.C.) ἀσφάλειαν καὶ ἀσυλίαν: cf. 270⁴¹ (iii/B.C.), 352⁶⁰ (ii/B.C.). In *ib.* 669¹⁰ (i/A.D.) we find τῶν θεῶν ταμειωσαμένων εἰς τοῦτον τὸν ἱερώτατον καιρὸν τὴν τῆς οἰκουμένης ἀσφάλειαν. As this illustrates the use of ἀ. found in 1 Th 5³, so is that of Lk 1⁴ paralleled by the papyrus instances cited above. The noun occurs innumerable times in the commercial sense, "a security." In P Tebt II. 407²⁰ (A.D. 199?) αἱ ὄναι καὶ ἀσφάλειαι is rendered "the contracts and title-deeds." For the phrase of Ac 5²³ cf. *Syll* 246⁸⁰, ὅπως μετὰ πάσης ἀσφαλε[ίας] συντελεσθεῖ (sc. ἡ τῶν μυστηρίων τελετή). For the idea of "security" against attack from outside cf. *C. and B.* 559⁹ (ii. p. 650) ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον: the date is A.D. 60-80. Cf. P Fay 107¹¹ (A.D. 133) τοὺς φανέντας αἰτίους ἔχιν ἐν ἀσφαλείᾳ, "to keep the persons found guilty in a safe place" (Edd.). Personal "safety" comes in *Syll* 192⁵⁸ (B.C. 290-87) τὴν τοῦ ἑαυτοῦ σώματος ἀσφάλειαν. The word is MGr.

ἀσφαλιῆς.

BGU III. 909²⁴ (A.D. 359) ἐν ἀσφαλεῖ παρὰ σε[αν]τ[ῶ]ν αὐτοῖς τούτοις ἔχιν. P Oxy III. 530²¹ (ii/A.D.) ἀποδοῦσα οὖν αὐτῶι ἀπολήψῃ τὰ ἱμάτια ὑγῆ καὶ ἐν ἀσφαλεῖ ποιήσης, "get my clothes back safe, and put them in a secure place" (Edd.), *ib.* 433⁹ (ii/iii A.D.) ἐν ἀσφαλεῖ [ἡ]τῶ. *Priene* 114¹⁰ (i/B.C.) τὴν δὲ πίστιν καὶ φυλ[ακίαν] τῶν παραδοθέντων αὐτῶι γραμμάτων ἐποι[ή]σατο ἀσφαλεῖ. *Ib.* 118⁸ (i/B.C.) ἀσφαλεστάτα πρὸς πάντα τὸν χρόνον γενηθῆναι τὰ βραβ[ε]ία. For the adverb, cf. P Giss I. 19¹⁴ (ii/A.D.) παρα[κα]λῶ σε οὖν ἀσφαλῶς σεαυτὸν [τηρεῖν *vel sim.*]. P Hib I. 53³ (B.C. 246) ἀσφαλῶς διεγγυᾶν, "to get good security," P Oxy IV. 742^{5 f.} (B.C. 2) θ[ε]ῖς αὐτὰς εἰς τόπον ἀσφαλῶς, "set them (sc. bundles of reeds) in a safe place." The word was common.

ἀσφαλιζομαι.

For the physical meaning of this very common verb, the only meaning which occurs in NT, may be quoted P Ryl II. 68¹⁹ (B.C. 89) ὅπως ἀναχθεῖσα ἡ Τ. ἀσφαλισθῆι μέχρι τοῦ κτλ., "be brought up and secured until . . ." (Edd.), P Tebt II. 283¹⁹ (i/B.C.) τὸν προγεγραμμένον Π. ἀσφαλίσασθαι, "to secure (arrest) the aforesaid P.," *ib.* I. 53²⁹ (B.C. 110)

ἀσφαλίσασθαι τὰ γενή[ματα], "seize the produce" (Edd.). *Ib.* II. 407⁴ (A.D. 199?) ἀσφαλιζόμενος τὰ μέλλ[ο]ντα πρὸς ἐμ[ε] εἶθαι ὑπάρχοντα, "securing the property coming to me" (Edd.) has the commoner applied sense: cf. also P Oxy VII. 1033¹³ (A.D. 392) διὰ τοῦτο ἑαυτοῦς ἀσφαλιζόμενοι τοῦσδε τοὺς λιβέλλους ἐπιδίδομεν, "therefore to safeguard ourselves we present this petition" (Ed.), P Lips I. 106^{10 f.} (A.D. 98) ἐὰν οὖν ὁ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλιζῆται σε διὰ τοῦ γράμματος (l. -τος) τῶν γεωργῶν. Add P Ryl II. 77³⁰ (A.D. 192) αὐτὰ ταῦτα ἀσφαλισομαι κτλ., "I will certify these very facts by means of your minutes" (Ed.), BGU III. 829⁹ (A.D. 100) ἀσφαλίσο[ν] δὲ τ[ῆ]ν ἐμ[ὴ]ν ὑπογραφὴν, P Hamb I. 29¹² (A.D. 29), where the editors take it as "enter a protest." Demetrius de *Eloc.* 193 says the best "literary" style is συνηρημένη καὶ ὅσον ἠσφαλισμένη τοῖς συνδέσμοις, "compacted and (as it were) consolidated by the conjunctions" (Roberts). 'Ἀσφάλισμα' "pledge" occurs BGU I. 248⁸, II. 601⁷ (both i/A.D.): cf. also *ib.* I. 246¹⁴ (ii/iii A.D.) [π]αρασφαλιζω "shut."

ἀσχημονέω.

In P Tebt I. 44¹⁷ (B.C. 114), a petition concerning a violent assault, the complaint is made that the aggressor ἔως [μὲν] τίνος ἐλοιδ[όρησέν] με καὶ ἀσχημο[νέ]ι ὕστερον δὲ ἐπιτηδῆσας ἔδωκεν πληγὰς πλείους ἢ [εἶ]χεν ῥάβδωι, where foul language at least is suggested. (Is ἀσχημονέω an un-augmented imperfect? The present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted *Proleg.* p. 121.) In the great Mysteries inscription from Andania, *Syll* 653⁴ (B.C. 91), the candidate has to swear μήτε αἰ[τ]ῶς μηθὲν ἀσχημονοῦν μὲν δὲ ἀδικον ποιήσεν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλωι ἐπιτρέψωι: in this case anything irreverent or improper would be included. Perhaps "behave dishonourably" is the meaning in 1 Cor 7³⁶, but the word seems to take the colour of its context. We find it in antithesis with εὐσχημονέω in the pompous but ungrammatical letter (a begging letter?), P Par 63^{ix. 38 f.} (B.C. 165) παρὰ τὴν περιούσιαν ἀγωγὴν ἀσχημονοῦντα προσδεῖσθαι τῆς παρ' ἐτέρων ἐπιεικουρίας, "since I cannot meet the conditions of life creditably I need external assistance": in the next sentence, after a fresh start, ὁρμῶμεν ἀπὸ βραχείων μόλις εὐσχημονέωι.

ἀσχημοσύνη.

For ἀ. in Rom 1²⁷=*opus obscenum*, Lietzmann (*HZNT* III. i. ad I.) refers to Philo *Legg. Alleg.* II. 66, p. 78 τῆς . . . ἀναισχυρίας παραδείγματα αἱ ἀσχημοσύναι πᾶσαι: cf. III. 158, p. 118. Vettius Valens p. 61³¹ ἐν ἀσχημοσύναις καὶ κατακρίσεις, apparently "scandals and condemnations."

ἀσχήμων.

Syll 653⁴ (B.C. 91) μηθὲν ἀσχημονοῦν μὲν δὲ ἀδικον ποιήσεν. A "late form" of the adj. (LS, who quote Polemo, a writer of ii/A.D.) is found in P Ryl II. 144¹⁸ (A.D. 38) παρεχρήσατό μοι πολλὰ καὶ ἀσχημα, "subjected me to much shameful mishandling" (Edd.). The ordinary form occurs in another petition of the same group, *ib.* 150¹¹ (A.D. 40-1) ἑκακόλογησεν πολλὰ καὶ ἀσχήμονα. So Vettius Valens p. 62¹⁶ ἀτυχεῖς καὶ ἀσχήμονας.

ἀσωτία.

A good instance of this expressive word occurs in P Par 63^{ix}.³³ (B.C. 165) in the clause preceding that quoted above under ἀσχημονέω:—ἄλλως τε δὴ τῆς πατρικῆς οἰκίας, ὡσπερ καὶ σὺ γινώσκεις, ἔτι ἐμπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας. It occurs after a hiatus in P Petr III. 21 (b)¹¹ (B.C. 225). A somewhat weaker sense is found in P Fay 12²⁴ (c. B.C. 103), where it is used of men who had pawned a stolen garment πρὸς ἀσωτείαν “incontinently.” For the corresponding verb see P Flor I. 99⁷ (i/ii A.D.) (= *Selections*, p. 71), a public notice which his parents set up regarding a prodigal son who ἀσωτευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, “by riotous living [cf. ἀσώτως, Lk 15²¹] had squandered all his own property,” and PSI 41¹² (iv/A.D.), where a wife lays a complaint against her husband for misuse of her property καὶ ἀσωδ[εῦ]ων καὶ πράττων [ἀ μὴ τοῖς ἐ]γένεσι πρέπι. The word survives in the written MGr.

ἄσωτος.

Vettius Valens p. 18 joins ἀσώτων λάγων καὶ καταφερόντων ἀκρίτων ἐπιπόγων, εὐμεταβόλων περὶ τὰ τέλη, οὐκ εὐθανατούντων οὐδὲ περὶ τοὺς γάμους εὐσταθῶν. The use of the maxim *noscitur a sociis* here, as so often, makes the astrologer valuable for the delineation of a word's meaning. It is MGr.

ἀτακτέω.

For its original connotation of riot or rebellion cf. *OGIS* 200⁶ (iv/A.D.) ἀτακτησάντων κατὰ καιρὸν τοῦ ἔθνους τῶν Βουγαιετῶν. So *Syll* 153⁸¹ (B.C. 325-4) τοὺς ἀτακτοῦντας τῶν τριηράρων, *al.* Like its parent adjective ἀτακτος, and the adverb, this verb is found in the NT only in the Thessalonian Epp., where their context clearly demands that the words should be understood metaphorically. Some doubt has, however, existed as to whether they are to be taken as referring to actual moral wrong-doing, or to a certain remissness in daily work and conduct. Chrysostom seems to incline to the former view, Theodoret to the latter: see the passages quoted in full with other illustrative material in Milligan *Thess.* p. 152 ff. The latter view is now supported by almost contemporary evidence from the Κοινή. In P Oxy II. 275^{24f.} (A.D. 66), a contract of apprenticeship, a father enters into an undertaking that if there are any days when his son “plays truant” or “fails to attend”—ὄσας δ' ἐὰν ἐν τούτῳ ἀτακτήσει ἡμέρας—he is afterwards to make them good; and similarly in P Oxy IV. 725^{39f.} (A.D. 183) a weaver's apprentice is bound down to appear for an equivalent number of days, if from idleness or ill-health or any other reason he exceeds the twenty days' holiday he is allowed in the year—ἐὰν δὲ πλείονας τούτων ἀργήσῃ [ἢ ἀσ]-θενήσῃ ἢ ἀτακτήσει ἢ δι' ἄλλην τινὰ αἰτίαν ἡμέρας κτλ. From an earlier date we may cite BGU IV. 1125⁸ (B.C. 13), another contract, where the words occur ἄς δὲ ἐὰν ἀρτακτησῃ ἢ ἀρρωστήσῃ: the strange word is what Lewis Carroll would call a “portmanteau,” compounded of ἀργήσῃ and ἀτακτήσει. On the other hand in P Eleph 2¹³ (a will, B.C. 285-4) καὶ ἢ πράξις ἔστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιούντος κατὰ τὰ γεγραμμένα the verb has the stronger sense, “to be contumacious.” Its opposite εὐτακτέω is not uncommon. Thus *Syll* 519²⁷ (Athens, B.C. 334-3), where the ἔφηβοι of the year are formally praised for having been good

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boys—ἐπειδὴ . . . εὐτακτοῦσιν and obey the laws and the master appointed for them. In BGU IV. 1106⁸⁶ (B.C. 13) a wet-nurse is bound εὐτακτομένην αὐτὴν τοῖς λριποῖς κατὰ μῆνα τροφῆοις ποιεῖσθαι τὴν τε ἐατῆς [καὶ τοῦ] παιδίου προσήκουσαν ἐπιμελίαν: note the middle.

ἄτακτος.

See the discussion of ἀτακτέω. For the adj. (and adv.) we may quote P Fay 337^{16f.} (ii/A.D.) δεῖ τῶν [ἀν]θρώπων ἄρχειν [τῶν] πράξεων ἐκε[ῖ]νον δὲ εὐθὺς ἐφέπεσθαι, οὐκ ἀτάκτως μέντοι ἀλλ' εἶμα[ρ]μέ[ν]ως: the document is a fragment of “a philosophical work concerning the gods” (Edd.). In Vettius Valens p. 336²⁸ ἀτακτον φάσιν ἢ βελτίονα, the antithesis suggests a markedly bad meaning for ἀ. The same implication underlies the subst. in p. 116¹³ πολλὰ καὶ τῶν ἀτακτημάτων κρυβήσεται καὶ οὐκ ἔσται αἰσχυρά—which they would have been but for the kindly influence of Jupiter. The next sentence identifies the ἀτακτημάτα as secret intrigues which will not be found out. In *Syll* 519 (see under ἀτακτέω), where four sets of ἔφηβοι and their σωφρονισταὶ get their meed of praise and garlands, εὐ[τά]κτους αὐτοὺς παρέχουσιν replaces the verb in one place out of three. BGU IV. 1056¹⁸ (B.C. 13) διδόντες τὸν μὲν τόκον κατὰ μῆνα εὐτάκτως, “regularly”: so 1156¹⁴ (B.C. 15).

ἄτεκνος.

P Lond 23¹⁸ (B.C. 158-7) (= I. p. 38) διὰ τὸ ἀτεκνόν με εἶναι. The word is common in connexion with dispositions of property, etc., e. g. P Oxy II. 249^{10f.} (A.D. 80) τοῦ ὁμογγησιῶ μου ἀδελφοῦ Πιοπλίου . . . μ[ε]τηλλαχθὸς ἀτέκνον, P Amh II. 72⁸ (A.D. 246) ἀτέκνον καὶ ἀδιαθέτου “childless and intestate.” P Strass I. 29³⁹ (A.D. 289), *al.* Cf. also BGU II. 648¹⁶ (A.D. 164 or 196) ἐπέλ καὶ ἀτεκν[ός] εἶμι καὶ οὐδὲ ἐμαυτῆι ἀπαρκεῖν δύναμαι.

ἀτενίζω.

For this characteristically Lukan word cf. the Leiden occult papyrus W^{xvi.} 8f. εἰσελθόντος δὲ τοῦ θεοῦ μὴ ἐνατενίζε τῇ θύμῃ, ἀλλὰ τῆς (l. τοῖς) ποσὶ. The intensive meaning, which underlies the NT usage, comes out in the description of Thecla's rapt attention to Paul's teaching—ἀτενίζουσα ὡς πρὸς εὐφρασίαν (*Acta Pauli* viii.).

ἄτερο.

For this (originally) poetic word which is found in the Grk Bible only 2 Macc 12¹⁵, Lk 22⁶ and ³⁵, cf. *Priene* 109¹⁰⁸ (c. B.C. 120) ἄτερ ὀψωνίου, “without salary.” It occurs in P Oxy VI. 936¹⁸ (iii/A.D., a rather uneducated letter) ὁ ἡπητής λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιον ἄτερ Ἰούστον, “the cobbler says that he will not give up either the money or the cloak without Justus” (Edd.). Cf. also P Leid W^{ii.} 12 (*Apocrypha Moïsis*) ἄτερ γὰρ τούτων (the ω corrected from ο) ὁ εὐδὸς (l. θεὸς) οὐκ ἐπακούσεται. To the references in the Lexicons may be added Vettius Valens pp. 136², 271⁹, 341², and Cleanthes *hymn. Orph.* 68, 8.

ἀτιμάζω.

P Petr II. 4 (6)^{16f.} (B.C. 255-4) δινον (l. δεινόν) γὰρ ἐστὶν ἐν ὄχλῳ ἀτιμάζεσθαι, “for it is a dreadful thing to be insulted before a crowd” (Edd.). Cf. *OGIS* 383¹¹⁹ (i/B.C.)

καθωσιωμένων τε ἡρώων ἀτιμασθεὶς νόμος ἀνειλάτους ἔχει πονιάς, *Syll* 891^{2ff.} (ii/A.D.—pagan, but with phrases from LXX) ἐπικατάρατος δστis μὴ φείδοιτο . . . τοῦδε τοῦ ἔργου (a tomb and statue) . . . ἀλλὰ ἀτειμάσει ἢ μεταθήσει δρους ἐξ ἄρων (Dittenberger emends ἐξορύσσων) κτλ., BGU IV. 1024^{7ii.} (iv/v A.D.) πωλοῦσα[α αὐτὴν πρὸς] ἀτιμάζουσαν τιμήν (of a girl sold to shame). The connotation of the last ex. survives in MGr, to “seduce” a girl.

ἀτιμία.

P Giss I. 40^{ii.} 5, an edict announcing an amnesty of Caracalla A.D. 212, μετὰ τ[δ] π[λ]ηρωθῆναι τὸ τοῦ χρ[δ]νον διάστημα οὐκ ὀνειδισθήσεται ἡ τῆς ἀτιμ[ε]ίας παρασημει[ω]σις. The word is found in a hitherto unknown fragment, perhaps of Euripides, published in P Par p. 86—

οὐκ ἦν ἄρ' οὐθὲν πῆμ' ἔλευθέραν δάκνον
ψυχὴν ὁμοίως ἀνδρός, ὡς ἀτιμία.

(But Euripides did not write οὐθὲν !)

ἀτιμος.

Its old technical meaning, familiar in Attic law—cf., for example, *Roberts-Gardner* no. 32^{A.55}, dated B.C. 377, ὑπαρχέτω μ[ἐν] αὐτῷ ἀτίμῳ εἶναι καὶ [τὰ χρ]ήματα αὐτοῦ δημόσια ἔστω—is seen in *OGIS* 338²⁹ (ii/B.C.) εἶναι αὐτοὺς κα[ὶ] αὐτὰς ἀτίμους τε καὶ τὰ ἐκατέρων ὑπάρχοντα τῆς πόλεως: in 527⁸ ἀτιμ[ον] δὲ εἶναι the context seems to require the meaning of “contrary to law,” though the editor admits that this cannot be found in the word itself. In the Acts of the martyrdom of Christina, PSI 27⁷ (v/A.D.) the Saint is described as addressing Urbanus as βάρος πάσ[η]ς ἀνομίας ἔχων καὶ ἀτίμ[ο]ν σπέρματος. It is MGr.

ἀτιμώω.

In a fragmentary Decree of the Senate and People, *Roberts-Gardner* p. 69 ff., prescribing the conditions upon which Selymbria, after its capture in B.C. 409–8 by Alcibiades, was restored to the Athenian alliance, provision is made that disfranchised persons should be restored to their privileges—¹⁰ εἴ τις ἠτίμωτο, ἔντιμον εἶναι.

ἀτίμις.

The long British Museum magical papyrus, P Lond 121⁶⁸⁹ and 7⁴³ (iii/A.D.) (= I. pp. 104, 108), shows this word twice—περιένεγκον τὸ δακ[τ]ύλιον ἐπὶ τῆς ἀτίμιτος τοῦ λιβ[άνου] and περὶ τὴν ἀτιμίδα. Cf. *Syll* 804¹⁰ (ii/A.D.—Ephidaurus) θυματήριον ἀτιμίζο[ν].

ἀτιμοσ.

With ἐν ἀτόμῳ (1 Cor 15⁵²) cf. Symm. Isai 54⁸ ἐν ἀτόμῳ ὄργης, where the LXX has ἐν μικρῷ θυμῷ. This will suffice to make Paul's dependence for the word on Plato and Aristotle less assured than it might have been.

ἀτιπος.

From its original meaning “out of place,” “unbecoming,” ἀτιπος came to be used especially in Plato of what was “marvellous,” “odd” (e.g. *Legg.* i. 646 B τοῦ θαυμαστοῦ τε καὶ ἀτόπου), and from this the transition was easy in later Grk to the ethical meaning of “improper,” “unrighteous,” e.g. Philo *Legg. Alleg.* iii. 17 παρ' ἃ καὶ ἀτιπος λέγεται εἶναι ὁ φαῦλος ἀτιπον δέ ἐστι κακὸν δόσθητον. It

is in this sense that the word is always used in the LXX and in the NT (except Ac 28⁶—and even there it = κακόν), and the usage can be freely illustrated from the Κοινή. Thus in the early P Petr II. 19 (1a) 5⁶ (iii/B.C.) a prisoner asserts “in the name of God and of fair play” (οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος) that he has said nothing ἀτιπον, ὑπερ καὶ ἀληθινόν ἐστι, and in *ib.* III. 43 (3) 17⁶ (iii/B.C.) precautions are taken against certain discontented labourers (να μὴ ἀτιπο[δ]ν τι πράξωσιν. Similarly *Chrest.* I. 238¹² (c. A.D. 117) παραφυλάξετε εἰς τὸ μηδὲν ἀτιπον ὑπ' αὐτῶν πραχθῆναι. In BGU III. 757²¹ (A.D. 12) ἕτερα ἀτιποα are attributed to some marauders who had pulled to pieces a farmer's sheaves of wheat, and thrown them to the pigs; and the parents of the prodigal (P Flor I. 99¹⁰—see s. v. ἀσωτία) announce that they are giving publicity to his misdeeds μήποτε ἐ[π]ηρέασθι ἡμῶν ἢ ἕτερο[ν] ἢ (? omit) ἀτιπὸν τι πράξῃ[τε], “lest he should insult us, or do anything else amiss.” P Flor II. 177¹⁶ (A.D. 257) ἀτιπον γὰρ ἐστὶν αὐτοῦς ὀνεισθῆναι is less clear. The subst. ἀτόπημα is found P Tebt II. 303¹¹ (A.D. 176–80) περὶ ὧν εἰς ἡμᾶς διεπράξατο ἀτοπημάτων, “concerning the outrages which he committed against us” (Edd.): cf. P Lips I. 39⁷ (A.D. 390) καὶ μ[η]κέτι κατὰ μηδενὸς ἀτόπημα διαπράξασθαι. A curious use of the adverb (if the restoration is correct) occurs in the Acts of Christina, where the saint is represented as addressing Urbanus, after having looked up into heaven καὶ [ἀ]τόπως γέλασασα (PSI 27⁷, v/A.D.); perhaps “with a strange” or “forced laugh.” It may be added that in *CR* xvii. p. 265 οὐκ ἀτόπως is cited from Thucydides (vii. 30³) with the meaning “not badly”—“an uncommon use,” the writer adds.

αὐγάζω.

Nägeli (p. 25) translates this verb by “see, see clearly” in the Pauline passage 2 Cor 4¹ εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, holding that there is no reason why this old poetic sense (*Soph. Ph.* 217) should not have passed into the Κοινή. It should be noticed that in the LXX (Lev 13²⁵ *at*) the word has the wholly different meaning of “appear white or bright.” For the compld. διαυγάζω see the horoscope P Lond 130⁷⁰ (i/ii A.D.) (= I. p. 135) διηγάζεν.

αὐγή.

The choice of this word as a proper name in Egypt is witnessed by *Preisigke* 1995, 1999, 2003, 2006, 2008, from a set of sepulchral inscriptions of Alexandria. This is a better warrant of vernacular use than the fulsome laudation with which the Cyzicenes greeted the first acts of Gaius (A.D. 37), *Syll* 365³, ἐπεὶ ὁ νέος Ἥλιος Γάιος (κτλ.) συναναλάμψαι ταῖς ἰδίας αὐγαῖς καὶ τὰς δορυφόρους τῆς ἡγεμονίας ἠθέλησεν βασιλεῖας, i. e. surrounded himself with satellites in the shape of vassal kings restored to thrones from which Tiberius expelled them (Dittenberger). Αὐγή is the MGr for “dawn,” and probably superseded the irregular noun ζως very early in the Κοινή history: Ac 20¹¹ ἄχρι αὐγῆς is thus good vernacular. So P Leid W^{xii.} 35 ἐφάνη φῶς, αὐγή (cf. *iv.* 89). Cf. also the dimin. αὐγοῦλα in MGr, as in the Klepht ballad (Abbott, *Songs* p. 26)—

Κ' ἐκεῖ πρὸς τὰ χαράγματα, κ' ἐκεῖ πρὸς τὴν αὐγοῦλα,

And there, towards daybreak, towards early morn.

Αὔγουστος

is usually replaced by the translation **Σεβαστός**: it is well to remember that the title meant a great deal more than "august," being connected essentially with the apotheosis of the Emperor. Since **Σεβαστός** enters into the style of every Emperor till Constantine (when in the papyri **Αὔγουστος** significantly replaces it), the original Latin word could be retained in an early writer (see *per contra* exx. from iv/A.D. below) as the personal name of Octavian: so Lk 2¹ against Ac 25^{21,25}. The spelling **Ἀγούστω** in **NC*Δ** represents a genuine Hellenistic pronunciation (see *Proleg.* p. 47); but in the case of this Latin word it is probably (so Prof. Thumb) conditioned by the influence of vulgar Latin: cf. Ital. *agosto*. **Ἀ[γ]ούστων** occurs in P Lond 407²¹ (A.D. 346) (= II. p. 274), which is roughly coeval with **Ν**: the Edd. note it is thus spelt in many of the papyri of the period. So P Oxy I. 41³ (iii/iv A.D.) **Ἀγούστοι κύριοι**, BGU IV. 1049¹ (A.D. 342), P Goodsp Cairo 12¹⁻¹¹ (A.D. 340) **τῶν τὰ πάντα νικόντων Σεβαστῶν ἡμῶν Ἀγούστων**, *ib.* 15⁵ (A.D. 362) **Ἀ[γ]ούστω**. The tendency arose in Greek centuries earlier—Mayser *Gr.* p. 114 cites **Γλακίου** from P Par 41⁶ (B.C. 158), and **σατοῦ** and the like appear in Ptolemaic times.

αὐθάδης.

In P Amh II. 78^{13f.} (A.D. 184) it seems certain that we should read **μ[ου] πλεονεκτῖ ἄνθρωπος αὐ[θ]άδης** (not **ἀσθενής**). A few lines lower we find **τοιαύτης ο[ὐ] αὐθαδίας ἐν αὐτῷ οὐστος οὐ δυνάμενος ἐν[καρτερεῖν]**, "his audacity having reached this pitch I can endure no longer" (Edd.). According to Crönert *Mem. Herc.*, p. 32, the form **αὐθαδία**, which in Attic is confined to the poets, "linguae pedestris auctoribus sine dubio reddenda est." Its vernacular character may be further established by P Tebt I. 16¹⁰ (B.C. 114) **αὐθαδία χρώμενοι** "persisting in their violent behaviour" (Edd.), *Syll* 893²⁷ (ii/A.D.) **καὶ τοὺς ὑβρίσαντας τοὺς ἥρωας (the Di Manes) τῶν τέκνων ἡμῶν καὶ ἐμὲ καὶ τὸν ἄνδρα μου II. καὶ ἐπιμένοντας τῇ αὐθαδίᾳ**, CPHerm 1³ (no context), BGU III. 747^{ii.11} (A.D. 139) **μέχρι αὐθαδίας ἐπ[ι]χειροῦσιν φθάειν**, *ib.* IV. 1187²¹ (i/B.C.) **τῆι δὲ περὶ ἑαυτὰς βίαι καὶ αὐθαδία [συ]γρησάμενοι**, P Gen I. 31⁹ (A.D. 145-6) **τῇ αὐτῇ αὐθαδία χρώμενος**. The subst. is not found in the NT, but see LXX Isai 24⁸, Didache 5¹. The adverb is quotable from P Tebt II. 331⁷ (c. A.D. 131) **ἐπήλθο[ν] αὐθάδως εἰς ἡν ἔχω ἐν τῇ κώμῃ οἰκίαν**, P Grenf I. 47¹⁰ (A.D. 148) **ἐπιγνοὺς αὐθάδως τεθε[ρ]ίσθαι ὑπ[ὲρ] ὧρου κτλ.**, P Ryl II. 133¹⁸ (A.D. 33) **αὐθάδως κατέσπασεν ἀπὸ μέρους** "ventured to pull it partly down" (Ed.), P Lond 358¹² (c. A.D. 150) (= II. p. 172) **αὐθάδως ἀναστραφέντων**, and P Oxy X. 1242^{iii.44} (iii/A.D.—a semi-literary piece), where Trajan says to an anti-Semite advocate, "Ἴδε, δευτέρον σοι λέγω, Ἐρμαῖσθε, αὐθάδως ἀποκρίνηρ πεποιθὼς τῷ σεαυτοῦ γένει.

αὐθαίρετος.

In *OGIS* 583⁶ (i/A.D.) a certain Adrastus is praised as **δωρῶν καὶ αὐθαίρετος γυμνασιάρχος**, *i.e.* he had provided oil at his own expense for the combatants, and exercised the office voluntarily (see the editor's note): cf. also the late P Par 21¹⁵ (A.D. 616) **αὐθαίρετῳ βουλῆσει καὶ ἀδὸλῳ συνειδήσει**. For the adverb see *Magn* 163^{15ff.} **πᾶσάν τε**

λειτουργίαν . . . τελέσαντος τῇ πατρίδι αὐθαίρετως, and the common technical phrase **ἐκουσίως καὶ αὐθαίρετως**, as P Lond 280⁷ (A.D. 55) (= II. p. 193), BGU II. 581⁶ (A.D. 133), P Lips I. 17⁹ (A.D. 377), P Giss I. 56³ (vi/A.D.), *al.*: the phrase may also be expressed adjectivally, as with **γνώμη** in P Oxy X. 1280⁶ (iv/A.D.).

αὐθεντέω.

The history of this word has been satisfactorily cleared up by P. Kretschmer, in *Glotta* iii. (1912), p. 289 ff. He shows that **αὐθέντης** "murderer" is by haplology for **αὐτοθέντης** from **θείνω**, while **αὐθέντης** "master" (as in literary MGr) is from **αὐτ-έντης** (cf. **συνέντης** **συνεργός** in Hesychius, root *sen* "accomplish," *άνώ*). The astonishing sense-development described in Grimm may accordingly disappear. So likewise may his description of the verb as a "bibl. and eccl. word," after the evidence (given below) that the adj. **αὐθεντικός** is very well established in the vernacular. "Biblical"—which in this case means that the word occurs *once* in the NT (1 Tim 2¹²)—seems intended to hint what **ἄπαξ εἰρημένον** in a "profane" writer would not convey. We may refer to Nägeli, p. 49, for evidence which encourages us to find the verb's *provenance* in the popular vocabulary. The Atticist Thomas Magister, p. 18, 8, warns his pupil to use **αὐτοδικεῖν** because **αὐθεντεῖν** was vulgar (**κοινότερον**): so Moeris, p. 58—**αὐτοδίκην (l.—εἶν) Ἄττικοι, αὐθέντην (l.—εἶν) Ἑλληνας**. The use in 1 Tim 2¹² comes quite naturally out of the word "master, autocrat." Cf. P Leid W^{vi.} 46 **ὁ ἀρχάγγελος τῶν ὑπὸ τὸν κόσμον, αὐθέντα ἦλιε**. For the adj. cf. *ib.* vi. 46, P Oxy II. 260²⁰ (A.D. 59), a document signed by the assistant of the strategus to give it legal sanction—**Θέ[ω]ν Ὀνώφριος ὑπηρέτης ἐπισηκο[οῦ]θη[κα] τῆι [α]φ-θεντικ[ῆ] χιρ[ογρ]α[φί]α**), "I, Theon, son of O., assistant, have checked this authentic bond" (Edd.): so *ib.* IV. 719^{20, 23} (A.D. 193). In BGU I. 326^{ii.23} (ii/A.D.) a scribe declares the **ἀντίγραφον** before him to be **σύμφωνον τῇ αὐθεντικῇ διαθήκῃ**: cf. Wilcken *Ostr* 1010 (Roman) **ὀμολ[ογοῦ]μεν ἔχιν τὴν αὐθεντικὴν ἀποχὴν ἀχ[ρ]ο[ου]**, P Hamb I. 18^{ii.6} (A.D. 222) **αὐθεντικῶν ἐπιστολ(ῶν) καὶ βιβλ(ιδίων) ὑποκεκολ(ημένων)**, P Giss I. 34⁴ (A.D. 265-6) **τὰ αὐθεντικ(ά)**, and P Lond 985¹⁸ (iv/A.D.) (= III. p. 229) **ἔδρακα τὸ ἴσον κ[(α)] ἔχῳ τὴν αὐθεντικὴν ἀποχὴν παρ' ἑμαυτῶν**. The subst. is found P Lips I. 33^{ii.6, 7, 28} (A.D. 368), BGU II. 669¹⁸ (Byz.) **ἰδίᾳ αὐθεντικῶν ὄργανον ἔστησεν εἰ[s] τὸν αὐτὸν λάκκον**. For **αὐθεντίῳ**, "take in hand," see *Chrest.* I. ii. p. 160. The noun produces ultimately the common MGr **ἀφέντης (Effendi)** "Mr."

αὐλή.

A Cairo papyrus (iii/B.C.), *Chrest.* I. 224^{b.11}, has **ἀπογεγράμμεθα τὴν [ύ]πάρχουσα (l.-αν) ἡμῖν οἰκίαν [κα]ὶ αὐλήν καὶ ἄλλο [ο]κῆμα**. P Lond 45¹⁵ (B.C. 160-59) (= I. p. 36) has a complaint against marauders who had not only sacked a house, but had appropriated to their own uses **τὴν προσούσαν αὐλήν καὶ τὸν τῆς οἰκίας τόπον ψιλόν**. These will serve as good specimens of the normal use in the papyri, where the word is extremely common, denoting the "court" attached to a house: cf. BGU I. 275^{6f.} (A.D. 215) **αὐλήν προσκυρούση οἰκία μου**. It could be used for "lumber": see the ostrakon from Syene, *Archiv* v. p. 179, no. 34⁵ **τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ**. Note that

οἶκος could include both: P Fay 31¹⁶ (c. A.D. 129) πέμπτον μέρος ὅλης τῆς οἰκίας καὶ αὐλῆς καὶ τοῦ ὄλου οἴκου "the fifth part of the whole house and court and of the whole tenement." So far as we have observed, there is nothing in the Κοινή to support the contention that in the NT αὐλή ever means the house itself: see Meyer on Mt 26⁸. The plural is used of "guest-chambers," as in the interesting P Tebt I. 33⁸ (B.C. 112) (= *Selections*, p. 28) where, amongst the preparations for a Roman visitor, we read—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἶ τε αὐλαὶ κατασκευασ[θ]ή-σ[ο]νται.

Like the Latin *aula* and our own *court*, the word readily comes to denote a Royal *entourage*, e.g. P Par 49¹⁷ (B.C. 164-58) (= Witkowski ², p. 70) δόξαντα ἀδελφὸν αὐτοῦ ἐν τῇ αὐλῇ εἶναι, "since he has a brother at Court"; OGIS 735⁴ (ii/B.C.) τῶν περὶ αὐλὴν δια[δ]όχων, referring to certain officials attached to the court of Ptolemy Philometor; Vettius, p. 89¹⁵, ἐν βασιλικαῖς αὐλαῖς: so also *Preisigke* 1568 (B.C. 146-17) πρῶτοι φίλοι καὶ χιλίαρχοι καὶ ἄλλοι οἱ περὶ αὐλὴν. When, therefore, Suidas defined αὐλή as ἡ τοῦ βασιλέως οἰκία, he was not far out, though αὐλή seemingly cannot mean an ordinary house. BGU IV. 1098¹ (c. B.C. 17) τῷ δεῖν]ι τῶι ἐπὶ τοῦ ἐν τῇ αὐλῇ κριτηρίου presents a court sitting in the αὐλή, as against Mk 14⁶⁶, where the αὐλή is clearly outside the room where the Sanhedrists were in session. *Syll* 192²⁸ (B.C. 290-87) ἐν τῇ αὐλῇ τοῦ ἱεροῦ (*al.*) illustrates Ps 84^{2, 10} (LXX 83^{8, 11}): cf. also *ib.* 734⁸⁴ (Cos), where it is forbidden ἀποθήκη χρᾶσθαι τ[ῆ] αὐλῇ τῇ ἐν τῶι ἱερῶι μηδ' ἐν τῶι περιπάτω[ι, ἀ]μ μὴ πόλεμος ἦ. In MGr = "court."

αὐλητής

is found in P Hib I. 54⁶ (c. B.C. 245) where the writer gives instructions regarding a forthcoming festival—ἀπό-σ[τ]τειλον . . . τὸν αὐλητὴν Περῶν ἔχοντ[α] τοὺς τε Φρυγίους αὐλο[ο]ὺς καὶ τοὺς λοιπούς. So in P Oxy X. 1275⁹ (iii/A.D.), where ὁ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν is engaged with his "company" (συμφωνία) for a five days' village festival. The festival for which the flute-player is wanted is more unmistakably secular in the fragmentary *menu*, P Giss I. 93¹⁴. Generally he belongs to the apparatus of religion. So apparently in *Cagnat* IV. 135⁴ (B.C. 46—a revision of *Syll* 348), recording the prayer of Σωτηρίδης Γάλλος—a priest of the Magna Mater at Cyzicus—on behalf of his "partner" (σύμβιος) M. Stlaccius, an αὐλητής, who had been taken captive in a military expedition and sold. *Syll* 612¹⁶ (B.C. 24) gives us an αὐλητής in a list of functionaries connected with the temple of Zeus at Olympia: Dittenberger tells us this was the vernacular for σπονδαύλης, a title found always in ii/A.D. An αὐλητής τραγικός is mentioned in OGIS 51 (iii/B.C.) amongst the ἀδελφοί who formed the "synod" of the priest Zopyrus for ceremonial purposes. In *Magn* 98⁴⁵ the στεφανηφόρος has to provide αὐλητὴν συριστὴν κιθαριστὴν for a festival of Zeus Sospolis; while *ib.* 237 is illustrated by an interesting sketch showing the *triclinium* ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν attached to the temple of Archegetis of Chalchis. In the fragment of an uncanonical Gospel, composed before A.D. 200, reference is made to the washing of the outside skin ὅπερ [κα]ὶ αἱ πόρται καὶ α[ὶ] αὐλητρίδες μυρ[ί]σ[σ]ιν κ[α]ὶ λούουσιν κτλ. (P Oxy V. 840³⁵ ff.).

αὐλιζομαι.

OGIS 730⁷ (iii/B.C.) ὥστε αὐλισ[ασθα]ν[αὐτόθι ἐν ἡ]μ[ε]-ραις δυσ(ν). We may note Didache 11⁶, where it is laid down that a wayfaring apostle, on leaving any house where he has been entertained, is to take nothing with him except bread ἕως οὗ αὐλοσθῆ, "until he reach his (next night's) lodging": cf. the expressive use in LXX Ps 29⁶ τὸ ἑσπέρας αὐλοσθήσεται κλαυθμός, "weeping may come in to lodge (like a passing stranger) at even." In *Preisigke* 1579, a bracelet of Byzantine date, we find LXX Ps 90¹ as an amulet, with αὐλοσθήσεται: there are no variants except of spelling.

αὐλός.

See the first citation *s. v.* αὐλητής. In BGU IV. 1125 ὑπαυλισμός is a flute accompaniment.

On a possible connexion of αὐλός with Heb לָהַךְ "bore," "pierce," and then "pipe," see Lewy *Fremdwörter*, p. 165 f. But Lithuanian and Slavonic words given in Boisacq *s. v.* are much closer; and there is ἔναυλος, "ravine," to be reckoned with.

αὐξάνω.

According to Maysers, *Gr.* p. 465, the form αὐξάνω, which is found in the LXX (Gen 35¹¹, Sir 43⁸) and NT, occurs in the Ptolemaic papyri only in P Leid B^{1, 8} (ii/B.C.) μάλλον αὐξάνεσθαι ἀκολούθως τῇ τῶν προγόνων [προαιρέσει]: elsewhere, as in the Attic inscriptions up to Imperial times (Meisterhans *Gr.* p. 176), we find only αὐξω. The latter, contrary to general NT usage (as Eph 2²¹, Col 2¹⁹) is transitive in such passages as *Michel* 551⁷ (the Canopus decree, B.C. 238) τὰς τι[μ]ὰς τῶν θεῶν] ἐπὶ πλείον αὐξοντες, *Cagnat* IV. 247³⁵ (Stratonicea, c. B.C. 150) ἐπὶ πλείον αὐξεν τ[ῆ]ν] φίλιαν, and *Magn* 33⁷ αὐξοντες τὴν πρὸς τοὺς θεοὺς εὐσέβειαν, *ib.* 50²⁸ ἐπὶ πλείον αὐξων, after a hiatus. So, at a later time, the fuller form: P Ryl II. 77³⁶ (A.D. 192) τῆς πόλ(εως) αὐξάνε[ι] τὰ πράγματα. The same is implied in the use of the mid. in *Syll* 891¹⁸ μηδὲ οἶκος αὐξοίτο—a pagan curse which quotes the LXX. For the intrans. usage cf. Aristaeus 208 θεωρῶν, ὡς ἐν πολλῷ χρόνῳ καὶ κακοπαθείαις μεγίσταις αὐξεί τε καὶ γεννάται τὸ τῶν ἀνθρώπων γένος. Of the moon, P Leid W^{11, 21}. In MGr αὐξάινω.

αὐξήσις.

Chrest. I. 70¹² (an inscr. of B.C. 57-6) τούτου πρὸς αὐξήσιν ἀγομένου, of a temple for which the priests ask the privilege of ἀσυλία.

αὔριον.

P Par 47¹⁰ f. (c. B.C. 153) (= *Selections*, p. 23) ὁ στρατηγὸς ἀναβαίν' αὔριον εἰς τὸ Σαραπήν, P Tebt I. 37²³ ff. (B.C. 73) εἰάν δι' ἀμελήσεως ἀναγκασθῆσομαι ἐγὼ ἐ[λ]θεῖν αὔριο[ν], and BGU I. 38²¹ (i/A.D.) where a boy writes to his father that he goes daily to a certain seller of barley-beer (ζυθόπωλις) who daily says σήμερον αὔρ[ε]ιν (-ε)ιν for -ιον, as often, "to-day, to-morrow (you shall get it)," but never gives it. The full phrase, which is contracted in Mt 6²⁴, Ac 4³, is seen in BGU I. 286¹⁰ (A.D. 306) ἀπὸ τῆς αὔριον ἡμέρας, and Wünsch *AF* 3¹⁶ (Imperial) ἐν τῇ αὔριν ἡμέρᾳ. It appears without ἡμέρα in P Flor II. 118⁶ (A.D. 254) μετὰ τὴν α., P Tebt II. 417⁷ and 419² (iii/A.D.) ἐν τῇ α., BGU II. 511^{i, 10}

(c. A.D. 200) εἰς αὐρίον (or εἰς τὴν α.), etc. Mayser *Gr.* p. 200, quotes P Tebt I. 119¹⁷ (B.C. 105-1) τὸ ἐφαύρι[ο]ν for ἐφ' αὐρίον as proof of the living character of the strong aspirate: here the analogy of ἐφ' ἡμέραν is an obvious influence. Note also the formula of invitation to dinner, as P Oxy III. 524⁹ ἀ[ύριον], ἥτις ἐστὶν λ̄, *ib.* I. 110³ (also ii/A.D.) αὐρίον ἥτις ἐστὶν ῑ, *ib.* III³ (iii/A.D.) αὐρίον, ἥτις ἐστὶν πέμπτη: so *ib.* VII. 1025¹⁸ (late iii/A.D.), where an actor and a Homeric reciter are engaged to come for a festival "on the birthday of Cronus the most great god," τῶν θεωριῶν ἀμ' ἀ[ύριον] ἥτις ἐστὶν ἰ ἀγομ[έν]ων. It is MGr.

αὐστηρός.

The epithet of Lk 19²¹ is poorly rendered by the word we have borrowed. It obviously means "strict, exacting," a man who expects to get blood out of a stone. This sense is well seen in P Tebt II. 315¹⁹ (ii/A.D.), in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, ὁ γὰρ ἄνθρωπος λέγειν ἐστὶν αὐστηρός, "a regular martinet." Cf. BGU I. 140¹⁷ ff., the copy of a military letter or diploma of the time of Hadrian, in which, with reference to certain regulations affecting his soldiers, the Emperor rejoices that he is able to interpret in a milder manner (φιλανθρωπότερον) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατορῶν σταθέν. In the curious rhetorical exercise (?) P Oxy III. 471²² ff. (ii/A.D.) we find τί οὖν ὁ κατηφῆς σὺ καὶ ὑπεραύ[σ]τηρος οὐκ ἐκόλυνε; "why then did not you with your modesty and extreme austerity stop him?" (Edd.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a *vir gravis*: this is nearer to the English *austere*. Four centuries earlier, it describes "rough" country, *OGIS* 168⁵⁷ αὐστηροῖς τόποις παρορτοῖς τῆν Αἰθιοπία. So in a metrical epitaph from Cos (i/B.C.), *Kaibel* 201⁶ γυμνάδος αὐστηρὸν διετῆ πόνον ἐκτελέσαντα, of "exacting" physical work. We may add that the connotation of the adj. in its later sense is very well given by the combination in Vettius Valens, p. 75¹¹, where a particular conjunction of Venus and Saturn produces αὐστηροῦς ἀγελάστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους: the sequel however admits vice, but of a gloomy and bizarre type.

αὐτάρκεια

occurs in P Oxy IV. 729¹⁰ (A.D. 137) τὴν δὲ αὐτάρκιαν κόπρον περιστερών, "guano, the necessary amount," P Flor II. 122¹¹ (A.D. 253-4) παρέχε τὸ δόψωνιον? κατ' αὐτάρκειαν?, *ib.* 242⁸ (same date) ἵνα δυναθῆς ἔχειν τὴν αὐτάρκιαν ἔστ' ἂν τὰ σὰ ἐν ἐτοίμῳ γένηται. It is thus only concrete, "a sufficiency": see next article. Vettius Valens (p. 289²) has the noun, apparently with the meaning "a competence."

αὐτάρκης.

We have several quotations, but only in the simple sense of "enough." Thus P Oxy IV. 729¹⁰ (A.D. 137) τὸν αὐτάρκη κέραμον, "a sufficient number of jars," P Lond 1166⁶ (A.D. 42) (= III., p. 104) τὰ αὐτάρκη καύματα for a bath house, P Flor I. 25¹² (ii/A.D.) χ[ο]ρηγοῦντος τὰ αὐτάρκη σπέρματα,

P Strass I. 22²² f. (iii/A.D.) ἡ [8] ἐνιαυτοῦ νομῆ αὐτάρκης ἐστίν, "the tenure of one year is sufficient," P Lond 948¹¹ (A.D. 236) παρεχόμενος ὁ κυβερνήτης τοὺς αὐτάρκεις ναύτας, "the full number of men," *ib.* 1171 *verso* c. 5 (A.D. 42) τὰ αὐτάρκεια ἐπιδήτεια (so Wilcken—for αὐτάρκη ἐπιτήδεια) (severally = III., p. 220, 107), P Lips I. 29¹³ (A.D. 295) αὐτάρκης γὰρ καὶ ὑπ' αὐτ[ῆ]ς ἔπαθον: this is for αὐταρκες (or αὐτάρκη)—"I have suffered enough from her," etc. So in the adverb BGU II. 665¹¹. 18 (i/A.D.) ἡτοιμάσθη αὐτῆ πάντα [π]ρὸς [τ]ὴν λοχ[ε]ῖαν αὐταρκῶς, P Flor II. 247¹¹ (A.D. 256) αὐταρκῶς δὲ ἔχεις ἀπαξ ἐπιστέλλων κτλ., "it will be sufficient if you . . ." The participle of the derived verb is given in BGU IV. 1122¹⁹ (Aug.) τὰ αὐταρκ(ούντα).

The record lends some emphasis to the Pauline use of the word in the philosophic sense of "self-sufficient, contented." For all his essentially popular vocabulary, on which Nägeli rightly lays stress, Paul could use the technical words of thinkers in their own way (cf. Nägeli's summing up, p. 41 f., and Milligan, *Documents*, p. 56 f.). We have to go to literary sources for parallels to Phil 4¹¹ and Sir 40¹⁶: Kennedy *EGT* on Phil 4¹¹ well quotes Plato *Rep* 369 B οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής, "we are not individually independent, but have many wants" (Davies and Vaughan). In Marcus Aurelius (1¹⁹) τὸ αὐταρκες ἐν παντί is mentioned as characteristic of Antoninus Pius.

αὐτοκατάκριτος

is, for all we know to the contrary, a genuine new coinage in Tit 3¹¹. It is built on a model which any writer or speaker was free to use at will.

αὐτόματος.

CPHerm 119 *verso* i. 16 (Gallienus) . . . αὐτόματοι καὶ [. . . , unfortunately in hiatus. Vettius Valens twice uses the adverb with προβιβάζω (or its passive), "advancing of its own accord." With the use of this word in Mk 4²⁸, Abbott (*Joh. Voc.* p. 54) compares Philo's description of Isaac the self-taught (αὐτομαθῆς) i. 571-2 ἔστι δὲ καὶ τρίτος ὄρος τοῦ αὐτομαθοῦς τὸ ἀναβαῖνον αὐτόματον (that which cometh up of itself). Cf. also Wisd 17⁶, where with reference to the plague of darkness it is said that no power of the fire or the stars could give the Egyptians light, διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, "but there appeared to them the glimmering of a fire self-kindled, full of fear." On Jn 16²⁷ αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, Field remarks (*Notes*, p. 104) that αὐτός is here = αὐτόματος *ultra*, *me non commendante*, and cites Callim. II. *Apoll.* 6 αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθ, where the Scholiast has αὐτόματοι.

αὐτόπτης.

In P Oxy VIII. 1154⁸ (late i/A.D.) a man, who was perhaps absent on military service, writes to his sister not to be anxious, αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι ξέν[ο]ς τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Edd.). Note Vettius Valens, p. 260²⁰, ἐγὼ δὲ οὐ λόγῳ καλῶ χρησάμενος, πολλὰ δὲ καμῶν καὶ παθῶν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραψα. The spell for procuring the visible appearance of the god invoked is introduced in the magical P Lond 122⁸⁵ (iv/A.D.) (= I. p. 119) by the words ἐὰν θέλῃς

καὶ αυτοψαν αὐτὸν ἐκάλεσε, the evident intention being to correct αυτοψαν into the passive verbal αυτοπτον. Cf. also *ib.* 121³¹⁹ (iii/A.D.) (=I. p. 94), and the derived adj. αὐτοπτικός in the same papyrus in a spell for raising one's own "double," ³³⁵ αὐτοπτική ἐὰν βούλης σεαυτὸν [i]δεῖν. For the subst. cf. P Tebt II. 286²⁰ (A.D. 121-38) ἐ[κ] τῆς α[ἴ]ψουψ[ι]σας ἦν ἐγὼ ἐπίειδον "my own personal observation" (Edd.), P Amh II. 142¹² (iv/A.D.) γενόμενοι ἐπὶ τὴν αὐτοψίαν καὶ ἀναμετρήσαντες τὸν κλῆρον, P Oxy X. 1272¹⁹ (A.D. 144) ἀξιώ ἐὰν δόξῃ σοι παραγενέσθαι ἐπὶ τὴν αὐτοψίαν, "come for a personal inspection" (Edd.), and P Leid W^{xvi}. 38.

αὐτός.

The weakening of the old distinction between αὐτός ὁ and ὁ αὐτός, especially in Luke, is noted in *Proleg.* p. 91, and paralleled from Hellenistic. We may add (cf. *Einleitung* p. 145 f.) *Syll* 807¹ (ii/A.D.) αὐταῖς ταῖς ἡμέραις, where Dittenberger remarks "expectaveris ταῖς αὐταῖς," *OGIS* 383¹⁴ (Antiochus of Commagene, i/B.C.) τὴν αὐτὴν τε κρίσιν, for which Ditt. desiderates ταύτην τὴν κρίσιν, P Hib I. 39⁶ (B.C. 265) αὐτὸς Ὀρος "the said H.," P Lille I. 23⁹ (B.C. 221) οὐ μ[ισ]θωτῆς Ἡρώδ[ης] ὁ αὐτός "ce même H.," P Oxy VI. 892³ (A.D. 338) τῆς αὐτῆς πόλεως, *ib.* VIII. 1119⁸ (A.D. 254) τοῦ αὐτοῦ ἀμφοδογραμματοῦς "the said a.": all these seem to be practically identical, with αὐτός differing little from ἐκείνος. The combination αὐτὸ τοῦτο may be illustrated by P Grenf I. 1¹⁴ (literary, ii/B.C.) "for this reason" (Ed.) as in 2 Pet 1⁵, P Ryl II. 77²⁹ (A.D. 192) καὶ αὐτὰ ταῦτα ἀσφαλίσομαι "I will certify these very facts" (Edd.), P Oxy VIII. 1119¹¹ (see above) ὑπὲρ τοῦ μὴ καὶ τὸν νυνεὶ φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα [. . .].

For the phrase ἐπὶ τὸ αὐτό = "together," as apparently in Lk 17³⁵, see P Tebt I. 14³⁰ (B.C. 114), where the "total" value of certain property is one talent of copper—ἀξίας ἐπὶ τὸ αὐτὸ χαλκοῦ (ταλάντων) ἄ: cf. II. 319⁹ (A.D. 248) ἐπὶ τὸ αὐτὸ (ἀρουραι) ιε, "a total of 15 arourae," 336¹⁰ (c. A.D. 190), *al.* This arithmetical use may be applied in Ac 2⁴⁷, if we may render "was daily heaping up the total of . . ." Κατὰ τὸ αὐτό with the same meaning, as in Ac 14¹, may be illustrated from the early marriage contract P Eleph 1⁵ (B.C. 311-10) (= *Selections* p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτό, "and that we should live together." In P Eleph 2⁶ (B.C. 285-4) κατὰ ταῦτά = "in the same way." Vettius Valens, p. 57²⁰, uses τὸ δ' αὐτό to express the same meaning (ὡσαύτως).

On the redundant use of unemphatic αὐτός (in oblique cases) see *Proleg.* p. 84 f. We might add that possessive αὐτοῦ (like ἐμοῦ, etc.) becomes emphatic when placed between art. and noun: e.g. BGU IV. 1098³⁶ (c. B.C. 17) ἄνευ τῆς αὐτοῦ γυν[ώ]μης, and so *ib.* 1126¹² (B.C. 8). On the extent to which αὐτός (in oblique cases again) may have enlarged its functions at the expense of ἑαυτοῦ see next article. In MGr it is the personal pronoun "he" etc., or means "this."

αὐτοῦ.

How far this form is to be recognized in the sense of ἑαυτοῦ has been much debated: see the older literature in Grimm-Thayer. It is not *a priori* likely to be common. Meisterhans, *Gr.* p. 154, estimates that between B.C. 300 and 30 ἑαυτοῦ outnumbers αὐτοῦ in Attica by 100 : 7. But

Mayser, *Gr.* p. 305, makes αὐτοῦ three times as common as ἑαυτοῦ in iii/B.C. papyri (that is, those published before 1906, therefore excluding P Hib and many other Ptolemaic documents): in ii/B.C. the proportion is reversed, and in i/B.C. ἑαυτοῦ stands alone. Mayser's analysis of the documents—official, private letters, inscriptions, etc.—may also be noted. The fact emerges very clearly that both σαυτοῦ and αὐτοῦ have a certain place during the earlier Ptolemaic period, αὐτοῦ being certified by syntactical necessity or by ἀφ', μεθ', etc., preceding. That in Egypt αὐτοῦ passed out of use is seen from later papyri: Moulton *Einleitung*, p. 139, mentions P Tebt II. 303⁷ (A.D. 176-80) τῶν ε' δι' αὐτῶν ἱερῶν ("independent"—Edd.) as the only quotable instance up to date (1910). "Outside Egypt, however, instances are not altogether wanting. Thus *Syll* 371¹⁵ (Magnesia, i/A.D.) ὑφ' αὐτοῦ (see however Nachmanson, p. 84), 567⁹ (Lindos, ii/A.D.) μηδὲν αὐτοῖς δεῖνὸν συνειδότας. Dieterich, *Untersuch.* p. 46, gives some inscriptional exx. of the vulgar αἰτοῦ (see *op. cit.* p. 78, and above p. 69 [= *Proleg.* p. 47], which show the occasional survival of forms without ε.'" It may be added that some nine exx. of αὐτοῦ appear in the index of *Priene*, against about three times as many of ἑαυτοῦ. A good instance may be cited from *Kaibel* 716⁶, the epitaph of a young man (Rome), φιλους ὑπὲρ ἁπὸν ἐτίμα. The progressive weakening of ἄ would make the clearer form preferable. It is further suggested that the existence of αὐτοῦ in LXX (Thackeray *Gr.* p. 190), though far less common than ἑαυτοῦ, might help to produce occasional revivals of the obsolete form. We certainly cannot do violence to the sense by forcing αὐτοῦ into places where a reflexive is needed: it would be less objectionable to read ἑαυτοῦ, assuming αὐτοῦ due to some would-be Atticist scribe. See further Kennedy's note, *EGT* III. p. 464, which sums up in favour of a minimum admittance of αὐτοῦ.

αὐτόφωρος.

BGU II. 372^{11, 11} (A.D. 154) (= *Chrest.* I. 19) το[ύς] λημφθέντας ἐπ' αὐτ[ο]φ[ώ]ρ[ος] κακούργους.

αὐτόχειρ

is warranted in literature: we have not noticed it in our sources, except Vettius Valens. He uses it absolutely, p. 126²¹, = "suicides," and so 127¹⁰: it may have the same sense p. 39²⁹.

αὐχέω.

For αὐχέω construed with an acc. in Jas 3⁵ Hort *aa l.* compares Aristid. i. 103 μόνοις δ' ὑμῖν ὑπάρχει καθαράν εὐγενεῖαν τε καὶ πολιτεῖαν αὐχῆσαι, and translates "hath great things whereof to boast," or shortly "great are its boasts" (*i. e.* the concrete subjects for boasting, αὐχῆματα, not the boasting, αὐχῆσεις). Vettius has the verb with ἐπὶ τινι, p. 241⁹ ὅτι οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ἡύχον καὶ ἐμακαρίζοντο. It has a personal accus. in *Kaibel* 567³ (ii/A.D.) αὐχῶ σάφρονα . . . Σεβήραν and similarly *ib.* 822⁹ (ii/iii A.D.) Κεκροπίνην αὐχεῖ πόλιν (cf. 932⁷—iii/A.D.): in the passive, *ib.* 192¹ (Rom. age, Thera) οὐμόνον [η]ύχούμην Λακεδαίμονος ἐκ βασιλῆων. A Theban epitaph (iv/A.D.), *ib.* 489¹, has the very phrase of Jas 3⁵, ὃν μεγάλ' αὐχῆσασα πατρίς Θή[β]η ποτ' ἔτω[. . .]: *Kaibel* reads ἐφώλπει, remarking that digamma survived long in Boeotia (but surely not into iv/A.D.,

even in poetry!). It is unfortunate that the opening words are lost. The record shows that the verb lived on mostly in the language of poetry.

αύχμηρός.

We can quote only verse parallels for this word of 2 Peter (cf. Apoc Petr 6). *Kaibel* 548, a pretty epitaph on a boy of 16 (Nemausus in Gaul—Nismes) begins after Latin dedication—

“*Ἄνθεα πολλά γένοιτο νεομήτῳ ἐπὶ τύμβῳ,
μὴ βάτος αύχμηρῆ, μὴ κακὸν αἰγίπυρον.*”

The epithet will imply “dark,” “funereal” colour.

The combination quoted by Grimm from Aristotle recurs in *Kaibel* 431⁹ (Antioch, not before ii/A.D.)—

κείμαι ἐς [αὐ]χμηροὺς καὶ ἀλαμπέας Ἄϊδος εὐνάς.

ἀφαιρέω.

This very common verb is found with the simple gen. in P Hib I. 63¹⁰ (c. B.C. 265) *τούτων ἀφέλε*, “deduct from this”: cf. Rev 22¹⁹ with ἀπό added. *Passim* in the same sense in P Lond 265 (= II. p. 257), a mathematical papyrus of i/A.D. For the more general sense of “carry off,” “take away,” cf. P Petr III. 53 (j)¹³ ὥστε ἀφελῆσθαι ἡμῶν βία[ι τὸ κτήμα], P Magd 6⁶ (B.C. 221) ἀφελοντο (a garment), *ib.* 42⁵ (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμῶν λιθινῶν ἀφελετο μ[οι], and so in P Lond 41¹³ and ¹⁶ (B.C. 161) (= I. p. 28), one of the papyri dealing with the grievances of the Serapeum Twins—ἀφελὶν α[ὐ]τῶν τοὺς ἄρτους and ἀφίλεσαν τοὺς αὐτῶν διδύμων ἄρτους. It has an extreme meaning in *IosPE* i. 22³¹, ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρέθη, by death. In BGU I. 74⁹ (ii/A.D.) καὶ γὰρ ἂν ἄλογον εἴη ὁπόσων μὲν ν[] ἀφερετέητε, we are apparently to understand ἀφαιρετέητε “you might be robbed.” It may be noted that the middle could be used for the meaning “rob,” as BGU III. 759¹⁵ (A.D. 125) ἀφελ[ό]μενοί μοι χιτῶνα, etc. We need only add the occurrence of the word in the vi/A.D. Christian amulet edited by Wilcken in *Archiv* i. p. 431 ff. (cf. *Selections*, p. 132 ff.) where the prayer occurs,¹² πᾶσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἀφέλε ἀπ’ ἐμοῦ, ὅπως ὑγιανῶ, “take away from me all manner of disease and all manner of sickness that I may be in health.”

ἀφανής.

P Gen I. 28¹⁶ (A.D. 136) ἀφανῆς ἐγένετο: similarly P Grenf II. 61¹⁶, P Lond 342⁰ (= II. p. 174), BGU I. 163⁰, *ib.* II. 467¹⁵ (all ii/A.D.). *Syll* 923¹⁰ (late iii/B.C.) τὰ μὲν ἐμφανέα . . τῶν δὲ ἀφανῶν κτλ. (Aetolia—in dialect). *ib.* 544² (Aug.) ἀφανούς γεγενημένου τοῦ πα[ρατειχ(σ)ματος, 891¹⁶ καὶ εἴη ἀφανῆ τὰ κτήματα αὐτοῦ, 809¹¹ (iv/iii B.C.) ἀνόνητα αὐτῷ γένοιτο καὶ ἀχωρα καὶ ἄμοιρα καὶ ἀφανῆ αὐτῷ [ἀ]παντα γένοιτο.

ἀφανίζω.

For the ordinary sense cf. (e. g.) BGU I. 38¹² πάντα ἡφάνισται. For the later meaning “disfigure,” “destroy,” cf. P Oxy IX. 1220²⁰ (iii/A.D.) οὐδὲν ἡφάνισεν ὁ ἵπποποτάμις, “the hippopotamus has destroyed nothing,” P Ryl II. 152¹⁴ (A.D. 42) κατενέμησαν καὶ κατέφαγαν καὶ τοῖς δλοῖς ἡφάνισαν “overran, cropped, and utterly destroyed [my pasturage]” (Edd.), and P Lond 413¹⁴ f. (c. A.D. 346)

(= II. p. 302) a request for nets since the gazelles were “spoiling” the writer’s crops—ἐπιδή τὰ δορκάδι[α] ἀφανίζουσαι τὸ (τὰ) σπόριμα. A near parallel to Mt 6¹⁶ is afforded by the Christian hymn P Amh I. 2⁸ (iv/A.D.) Γάμον ἡλυθες βασιλῆος, Γάμον . . . : ἵνα μὴ σ’ ἀφανίσῃς “Thou hast come to the marriage of the King, the marriage . . . that thou mayst not disfigure thy face.” In a fragment of a Gnostic Gospel of early iv/A.D., P Oxy VIII. 1081²⁶ ff., the Saviour in answer to the disciples’ question, “How then can we find faith?” is represented as replying διελθο[ύσιν ἐκ τῶν] ἀφανῶν κα[ὶ] εἰς τῶ [φῶς] τῶν φαινο[μέν]ων, “if ye pass from the things that are hidden,” etc. (Ed.)

In *Kaibel* 376⁸ (Aezani, ii/A.D.) the verb is used of the “defacing” of a relief, ὅστις νεκρὰν πρόσοψιν ἀφανίσαι τέκνον: cf. *ib.* 531² (Thrace) μου τὸ κάλλος ἡφάνισ[ε]ν (presumably Death is the subject). In 492³ (Thebes, i/B.C. or A.D.) Fortune ἡφάνισε a young athlete. A British Museum papyrus printed in *Archiv* vi. p. 102 (A.D. 114–5) has (l. 7) μετέδωκέν μοι . . τὰ ἐν αὐτῇ (sc. the record office) βιβλία ἀφαν[ε]ῖσθαι, τὰ δὲ πλεῖστα καὶ ἀνεύρετα εἶναι: the present tense suits best the meaning “are being ruined.”

ἀφανισμός.

Vettius Valens p. 53⁷ ὅπως τε οἱ ἀφανισμοὶ (sc. fetus) καὶ τὰ ἐκτρώματα γίνονται.

ἄφαντος.

This poetic word, which reappears in the later prose writers (e. g. Diod. Sic. iv. 65. 9), is found in the NT only in Lk 24³¹ ἄφαντος ἐγένετο ἀπ’ αὐτῶν. The addition of a complement such as ἀπ’ αὐτῶν is not in accordance with the usual Greek usage of the word, and is explained by Psichari (*Essai sur le Grec de la LXX*, p. 204 ff.) as a Hebraism. This would presumably mean that Luke imitated the occasional LXX ἀφανίζω or -εσθαι ἀπό, but used the Hellenistic ἄφαντος γενέσθαι instead of the verb: clearly this combination was thoroughly vernacular prose by this time—it survives in MGr.

ἀφεδρών.

This rare word is found in *OGIS* 483²²⁰ f. (ii/B.C.) in the same sense as in Mt 15¹⁷, Mk 7¹⁹, the only two occurrences of the word in Biblical Greek—Cod.D substitutes ὀχετόν in Mk. In LXX Lev 12⁸ ἡ ἀφεδρος is used in another connexion.

ἀφειδία.

For the adj. see *OGIS* 383¹⁴² (i/B.C.) ἐπιθύσεις ἀφειδῆς λιβανωτοῦ καὶ ἀρωμάτων, and the fine epitaph of a Sergius, martyred under Galerius, *Kaibel* 1064 (Justinian), referring to the ἀφειδῆς ἀγῶνες of the Empress. The adv. is found P Tebt I. 24⁷ (B.C. 117) ἀφει[δ]ῶς, *Syll* 342²⁹ (c. B.C. 48) ἀφειδῶς εἰαυτῷ ἐπιδ[ι]δοῦς. For the verb see *OGIS* 640¹² (iii/A.D.) οὐκ ὀλίγων ἀφειδήσαντα χρημάτων.

ἀφελότης.

Vettius Valens dispels Grinm-Thayer’s aspersions once more: see p. 240¹⁵, the cultured man ῥαδίως ἀλίσκεται ὡς ἄπειρος τῶν παθῶν ὑπ’ ἀφελότητος καὶ ἀδιοικησίας προ-δεδομένος, “betrayed by simplicity and lack of practical capacity.” So p. 153³⁰, if Kroll’s conjecture is sound, οὐ

φθόνῳ φερόμενοι οὐδὲ ἀφελότητι. So here is one writer neither "biblical" nor "ecclesiastical" who agrees with Luke in preferring this abstract to ἀφέλεια, which however he uses once, p. 42³⁴ εἰς ἄ. τὸν τρόπον ἐμφαίνοντες. The astrologer may further be quoted for the adverb ἀφέλως, p. 168²³ πολλά δὲ ἄ. πιστεύσας ἀπώλεσεν, again confirming the colour of unworldly simplicity which appears in Ac 2⁴⁶. The same adverb may be quoted from an inscr., *IosPE* i. 22²⁴, εαυτὸν ἄ. τῇ πατρίδι εἰς ἅπαντα ἐπεδίδου, as well as in Hellenistic literature. Thus Preuschen (*HZNT ad Ac 2⁴⁶*) cites Athenaeus, *Deipnos.* X. 419^d (II. 412¹⁶ Kaibel) ἐστιαθεὶς ἀφέλως καὶ μουσικῶς, where "simple" meals are contrasted with τὰ πολυτελῆ δείπνα. Add *Kaibel* 727¹⁴ (Christian?) εἰκοστὸν δὲ βιώσασαν ἀφέλως ἐνιαυτὸν: the same epitaph speaks of a ψυχὴν ἀφελή.

ἀφεις.

In Egypt ἀφεις τοῦ ὕδατος was apparently a technical expression for the "release" of the water from the sluices or canals for the purpose of irrigation, e.g. P Petr II. 13(2)¹² ff. (B.C. 258-3) ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφέσεως, "in order that they (*sc.* bridges) may be finished before the letting loose of the water" (Ed.), *ib.* III. 39¹², and 44 *verso* ii. 19^f. τ[ὼν] κατὰ Πτολεμαίδα ἀ[φ]έσεων ἠνώξαμεν β[θ]ύ[ρας]. In this sense the noun may be concrete, meaning apparently a "channel" or "sluice": P Oxy VI. 918^v. 20 (ii/A.D.) ἀπηλ(ιώτου) ὁδο(s) δημοσ(α) ἐν ἣ ἀφεις λιθίνη. Hence, as Deissmann has shown (*BS* p. 98 ff.), the increased vividness for the Egyptians of the pictures in Joel 1²⁰, Lam 3⁴⁷ through the use of ἀφεις by the LXX translators. The word is similarly employed to denote the official "release" of the harvest after the taxes had been paid, in order that the cultivators might then use it for their own purposes, as P Petr II. 2(1)⁹ f. (B.C. 260-59) τῆς μισθώσεως διαγορευούσης κομίσασθαι [αὐτὸν] τ[ὴν] ἐκφόρια ὕταν ἡ ἀφεις δοθῇ, P Amh II. 43⁹ (B.C. 173) ὕταν ἡ ἀφεις τῶν πυρρίων καρπῶν γένηται, "whenever the release of the wheat crops takes place" (Edd.: see their note *ad l.* and cf. *Archiv* iv. p. 60). The editors regard it as very doubtful whether the difficult phrase γῆ ἐν ἀφέσει, P Tebt I. 5³⁷ ad (B.C. 118), is to be explained in the same way, and in their note on P Tebt II. 325⁵ they suggest "in reduction," or "on reduced terms" as a possible rendering. Mahaffy (P Petr III. p. 35) translates the same phrase in P Par 63¹⁷⁷ (B.C. 165) by "privileged land." A nearer approach to the Pauline use for "forgiveness" is afforded by the occurrence of the word in inscriptions for remission from debt or punishment, e.g. *Michel* 1340^b. 7 (Cnidus, ii/B.C.) τὰς τε ἀφέσιος τοῦ ταλάντου ὃ φαν[τι] ἀφείσθαι Καλύμνιοι ὑπὸ Πανσιμάχου, *Syll* 226¹⁸⁶ (Olbia on the Euxine, iii/B.C.) τοῖς μὲν ἀφέσιος ἐποίησατο τῶν χρημάτων (and exacted no interest from other debtors), *Magn* 93(c)¹⁴ ff. τὰ γὰρ ὀφειλάμ[ενα] κατὰ τ[ὴν] καταδικῆν τῆς καθηκούσης τετευχέναι ἐξαγωγῆς ἦτοι εἰσ[πραχθείσης] τ[ῆς] καταδικῆς ἢ ἀφέσεως γενομένης: see also *CIG* 2058^b. 70 (Olbia, ii/i B.C.), 2335⁶ (Delos, time of Pompey) (Nägeli, p. 56). With a *gen. pers.* it denotes the "release" of prisoners or captives, as Lk 4¹⁸, *Syll* 197²¹ (B.C. 284-3) ὅσοι δ[ὲ] ἀιχμάλωτοι ἐγένοντο, ἐμφανίσας τῷ βα[σιλεὶ καὶ] λαβὼν αὐτοῖς ἀφε[σ]ιν κτλ., or "release" from some public duty, as P Oxy VII. 1020⁶ (A.D. 198-201) ὃ ἡγούμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ήσει].

In P Tebt II. 404¹ (late iii/A.D.) what seems to be the heading of a set of accounts runs Δόγο[s] ἀφέσεως στατήρων ρλ: the editors render "expenditure (?)." It should also be noted that the word was a *term. techn.* in astrology: see index to Vettius, p. 377. Thus p. 225¹⁸ χρῆ ταῖς λοιπαῖς τῶν ἀστέρων ἀφέσει καὶ μαρτυρίαις καὶ ἀκτινοβολαῖς προσέχειν. See also Abbott *Joh. Voc.* p. 178 f., with a correction in *Fourfold Gospel*, p. 59.

ἀφή.

For the special sense of "kindling" see P Tebt I. 88¹² f. (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφών, "for sacrifices and for the kindling of lamps" (cf. *λυχναψία*, BGU II. 362^f. 1, 12, etc.); and for the meaning "sand" or "dust" as a technical term of the arena see *Syll* 804¹¹ (? ii/A.D.) ἀφή πηλώσασθαι (with the editor's note). It is, however, a wholly different connexion with wrestling that is associated with the NT meaning of the word. Dean Robinson (on Eph 4¹⁸) has shown how from the ἀφή ἀφυκτος with which the wrestler fastened on his opponent ἀφή came to be used of the union of the Democritean atoms, and further of a band or ligament in ancient physiology. Hence in the Pauline usage, the thought is not so much of "touch" as of "fastening"—the whole body is compacted διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας "by every ligament of the whole apparatus" (Eph 4¹⁸), which in Col 2¹⁸ is expanded into διὰ τῶν ἀφῶν καὶ συνδέσμων "by the ligaments and sinews." A mysterious ἔπαφος occurs in the new Median parchment, P Saïd Khan 1^a. 26 (B.C. 88): the assignee of a vineyard is to be fined ἐὰν . . . ὀλιγορήσῃ τὴν ἀμπελον καὶ μὴ ποιήσῃ αὐτὴν ἔπαφον. Can this mean "properly tied up"—the branches being tied to the poles or trees on which they are trained? The adj. will thus be formed from ἐπὶ ἀφαῖς "depending on fastenings"—a formation well paralleled in Hellenistic.

ἀφθαρσία.

An interesting example of this word occurs in the fragment of the Gnostic Gospel from the beginning of iv/A.D., P Oxy VIII. 1081¹⁴ ff., where in contrast to the perishing of every-thing born of corruption (ἀπὸ φθοράς) we find τὸ] δὲ γε[ι]νόμενον ἀπὸ] ἀφ[θ]αρσίας [οὐκ ἀπο]γεν[ε]ται] ἀλλ[ὰ] μ[έν]ει] ἀφ[θαρ]τον ὡς ἀπὸ ἀφ[θ]αρσίας] γεγονός. It is also quoted from Epicurus (60³) τὴν μετὰ ἀφθαρσίας μακαριότητα: see Linde, p. 43, where other literary parallels are noted.

ἀφθαρτος.

As an antithesis to "mortal," the term is well seen in *Syll* 365¹⁰ (c. A.D. 37) θεῶν δὲ χάριτες τοῦτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, φ ἡ νυκτὸς ἥλιος καὶ (for ἦ) τὸ ἀφθαρτον θνητῆς φύσεως. *OGIS* 569²⁴ (A.D. 312) ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ἡμῶν, with reference to the Imperial rule. The adj. occurs *ter* in the magic papyrus P Lond 121 (iii/A.D.) (= I. p. 83 ff.): see also P Leid Wxx. 37 οὐρανὸν μέγαν ἀέναον ἀφθαρτον. Cf. *s. v.* ἀφθαρσία. The record hardly proves a vernacular currency.

ἀφθορία.

The adj. from which this abstract is formed occurs in the formula of contract with a wet-nurse, who is to feed the

child τῶι Ἰδῶι] ἀψήης γάλακτι καθαρῶι καὶ ἀφθόρωι, BGU IV. 1107⁷ (B.C. 13): so 1106¹¹ (suppl.), 1108⁷, 1109⁷ (all Aug. from Alexandria). For ἀφθόρος = "chaste" see the magic papyri P Lond 46²⁷⁶ (iv/A.D.) (= I. p. 77) ὑπὸ παιδὸς ἀφθόρου, and *ib.* 121⁶⁴⁴ (iii/A.D.) (= I. p. 101) where similarly the vision is granted to a boy who is ἀφθόρος καθαρός: cf. for the same meaning Justin *Apol.* i. 15⁶, and *Dialog.* 100 (p. 327 c.) παρθένος γὰρ οὕσα Ἔϊδα καὶ ἀφθόρος (cited by Dibelius on Tit 2⁷ in *HZN*). Between I Pet 2² and our papyri, we should think of freedom from "taint"—the spiritual milk has gathered no microbes!

ἀφίημι.

Some abnormal NT forms of this very "irregular" verb may be illustrated: cf. Moulton, *Einleitung*, p. 82 f. The unaugmented aor. pass. ἀφίθησαν in Rom 4⁷ (from Ps 31¹) where **κ** has ἀφίθησαν) is matched by *OGIS* 435⁹ (ii/B.C.) ἀφίθη; but BGU IV. 1022⁹ (A.D. 196) ἀφίθημεν (*i.e.* ἀφίω). 'Αφίονται is to be compared with the imper. ἀφίωσθω in *Michel* 585¹⁴ (Arcadian ? iii/B.C.), as well as with the Herodotean ἀνέωται: see *Proleg.* p. 38 n. Against this note imper. ἀφίωσθω in *CPHerm* 119 *verso*^{iii.14} (Gallienus). The pres. ἀφίεις in Rev 2²⁰ and Ex 32²² is best taken as a regular contraction of ἀφίεις, from ἀφίω (not a contract verb), which is the normal conjugation into which the -μι verb tends here to merge itself: evidence for ἀφίω seems to be wanting. The assumption of an ἀφίω, formed by proportion from ἀφήσω, is insufficiently supported by the barbarous Silco inscr., *OGIS* 201¹³ (vi/A.D.). The MGr is ἀφήνω, with aor. ἄφησα and ἀφήκα.

Proleg. p. 175, may be referred to for the quasi-auxiliary use of ἄφες, MGr ἄς. We may quote P Amh II. 37¹⁰ (B.C. 172) ἄφες αὐτὸν χαίρειν, P Hib I. 41⁶ (c. B.C. 261) ἄφ[ε]ς αὐτὸν εἰσαγαγεῖν "allow him to collect" (Edd.); but P Oxy III. 413¹⁸⁴ ἄφες ἐγὼ αὐτὴν θρηνήσω (literary, i/A.D.). The Latin *sine, sine uideamus* in Mt 27⁴⁰ and Mk 15³⁶ severally, may well mean "Let us see," as Pallas renders it (ἄς δοῦμε) in both cases, only differing in the speakers. The verb has not yet become a mere auxiliary: it may still be rendered "allow me to," etc. For the same use in another part of the verb cf. P Oxy VII. 1067⁵ (iii/A.D.) ἀφήκες αὐτὸν μὴ κηδεῦσαι αὐτόν, "you have allowed his burial to be neglected" (Ed.). So, with infin. again, in P Par 47¹⁴ (c. B.C. 153) (= Witkowski², p. 89) ὅτι περάσεται ὁ δραπέ[τ]ης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναί.

The uses of ἀφίημι start from the etymological sense "throw" seen in the cognate *abicio*. Thus in *Syll* 356²⁰ (B.C. 6) ἀφίναί τὴν γάστραν = "let the pot drop." From this primitive physical meaning may be derived the common meaning "leave, let go." So with dat. (as in Mt 5⁴⁰) P Tebt II. 421⁹ (iii/A.D.) θελεις αὐτὸν ἀφίναί τῇ θυγατρὶ σου] ἄφες "if you wish to let your daughter have it, do so" (Edd.). P Grenf I. 26⁹ (B.C. 113) τὴν δὲ ἡμιολίαν ἀφήκε, "waived the extra 50%," will serve as an ex. of the use seen in Mt 18²⁷, which leads to the general idea of "forgiveness." Similarly in *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) εἰς τέλος ἀφήκεν, of the "total remission" of certain taxes. (See for the NT usage of the word in this sense Brooke *Joh. Epp.* p. 20 f.) Not far from this is the use seen in P Oxy IV. 744¹⁰ (B.C. I) (= *Selections*, p. 33) ἐὰν . . . τέκης,

PART I.

ἐὰν ᾖν ἄρσενον ἄφες, ἐὰν ᾖν θήλεα ἐκβαλε, "if it is a boy, let it be; if a girl, expose it." "To let alone" may mean "neglect" or "leave undone," as BGU III. 775¹⁸ (ii/A.D.) τὰ ἤδη πρόλημα ἄφες ἄχρης ἀν γένομε ἐκὶ καὶ συνάρομεν λόγον "leave the preparations (?) till I get there and we can confer together," or again as in P Lond 144¹⁴ (? i/A.D.) (= II. p. 253) μὴ ἀφίναί με ἐπὶ ξένης ἀδιαφορηθῆναι, "not to leave me to be neglected in a strange land." It has an explanatory clause in a letter of Hadrian's age, P Oxy X. 1293¹⁸ μὴ θελήσῃ τις ἀφίναί μέρος μὴ ἐνέγκας, "lest one of them should want to leave part behind and not bring it" (Edd.). BGU III. 814 (iii/A.D.), a very ungrammatical complaint from a son to his mother, three times shows the verb meaning "abandon, desert," with an irregular dative object: ¹⁶ ἀφ[η]-κ[ε] [ε]ς μοι σὺ] τως μηδὲν ἔχων (for ἔχοντι), ¹⁸ ἀφήκές [μοι σὺ] τ[ω]ς ψς κύων (for κυνί), ²⁷ μὴ ἀφήσις μοι οἶτος. So in the "Erotic Fragment," P Grenf I. 1¹⁶ (literary, ii/B.C.) κύριε, μή μ' ἀφήσις—an appeal from a forsaken girl to her lover. P Lille 29^{ii.32} (iii/B.C.) ἀφίεσθα[ι τῆς κατα]δίκης will illustrate its use with a gen. of "releasing from": so P Oxy VIII. 1119¹⁷ (A.D. 254) ὑμεῖς οἱ κράτιστοι οὐ μόνον ἀφίεταί [ἡμᾶς πασῶν παρ' ἄλλοις ἀρχῶν]—the suppl. seems sure. P Petr II. 13 (19)⁷⁴ (middle of iii/B.C.) (= Witkowski *Epp.* 2, p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφίθηναί σε διὰ τέλους, "above all things, then, make every effort to be finally relieved of your duties" (Ed.). Witkowski (*in loc.*) says ἀφίναί is "vox sollemnis de missione militum." It may be that a similar "formal" dismissal or sending away of the multitudes is to be found in Mt 13³⁶ Mk 4³⁶; but it may just as well mean simply "let go," as in ordinary colloquial speech. The equivalence of the Latin *mittere* is seen in the compound, P Ryl II. 126¹⁴ (A.D. 28–9) ἐπαφίς τὰ ἐατοῦ πρόβατα καὶ βοικὰ κτήνη εἰς ἃ γεωργῶ . . . ἐδάφ(η) "let his sheep and cattle into . . . fields which I cultivate" (Ed.); cf. "liquidis immissi foribus apros" in Vergil (*Ecl.* 25⁹). Finally, for the use of ἀφίναί with a predicative adj. placed with the object, cf. P Fay 112¹³ (A.D. 99) ἀθήρις (sc. -στον) αὐτὸν ἕως σήμερον ἀφίκας, "up to to-day you have left it unharvested" (Edd.), P Oxy III. 494⁵ (A.D. 156) ἐλεύθερα ἀφίημι . . . δοῦλά μου σώματα, of manumission under a will.

ἀφικνέομαι.

BGU II. 614²⁰ (A.D. 217) εἰς τοὺς τόπο[us] ἀφί[κ]εσθαι . . . and I. 27; P Giss I. 34⁷ (A.D. 265–6) εἴσω μέντοι, ὅτι ἐὰν μὴ ἀφίκαται σὺν τῇ [. . . A προσκύνημα from El-Kab in Egypt, *Preisigke* 158, has 'Ανδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμενάθην χρηστὸν θεόν—he records his immediate cure: so *ib.* 1049 (Abydos) Πειθαγόρας Πειθαγόρου δ' ἀφίκετο ἐπὶ σωτηρίαί, *ib.* 1052, *al.* It is almost a technical word in describing these "pilgrimages" to sacred places. So in verse, *Kaibel* 981⁹, from the island of Philae (i/A.D.):—

Νῆσον ἐ[π]ὶ Αἰγύπτ[ο]ιο πέρας, περικαλλέα, σεμνήν
Ἴσιδος, Αἰθιοπῶν πρόσθεν, ἀφίξάμενοι
εἶδομεν ἐν Νεῶνι ποταμῶι νέας ἄκνοπορούσας.

In ordinary use it is hardly known, and in NT it only appears metaphorically, in Rom 16¹⁹. In *Preisigke* 1052 (Abydos) Κλεαίνετος ἐπὶ σωτηρίαί 'Ρόδων ἀφίκετο, it seems as if the meaning is "arrived from Rhodes," involving a reanimation of the ἀπό in a new sense (instead of the perfectivizing force): cf. the problem of ἀφίξις below.

ἀφιλάγαθος.

In P Oxy I. 33^{ii, 13} (ii/A.D.) (= *Chrest* I. 20) a certain Appianus charges the Emperor Marcus Aurelius (?) with τυραννία ἀφιλοκαγαθία ἀπαιδία (presumably ἀπαιδευσία), after extolling his deified father as φιλόσοφος, ἀφιλάργυρος, and φιλάγαθος. Vettius Valens has the negative of a similar compound ἀφιλόκαλος, also found in Plutarch. Nägeli (p. 52) cites from an inscr. of ii/iii A.D. (Tanais) the strengthened compound παραφιλάγαθος.

ἀφιλάργυρος.

For this word, which according to Grimm-Thayer is found "only in the NT" (?), see (in addition to Didache 15¹) the quotation from P Oxy I. 33 s.v. ἀφιλάγαθος. Add *Priene* 137⁵ (probably ii/B.C.); also *Syll* 732²⁵ (Athens, B.C. 36-5), 325¹⁷ (Istropolis, i/B.C.), both of which have the adverb ἀφιλαργύτως. Cf. Nägeli, p. 31, Deissmann *LAE*, p. 81 f.

ἄφιξις.

One early citation may be made from P Petr II. 13 (18a)⁹ (B.C. 258-3) ἵνα ἀναχωσθῆ καὶ ὀμαλισθῆ πρὸς [τῆ]ν τοῦ βασιλέως ἀφίξιν, where the word certainly means arrival (the reference is to the filling up and levelling of some excavated place in view of a visit from King Ptolemy II.): so also in Aristaeus (ed. Wendland) 173 ὡς δὲ παρεγενήθημεν εἰς Ἀλεξάνδρειαν, προσηγγελη τῷ βασιλεὶ περὶ τῆς ἀφίξεως ἡμῶν, and *Magn* 17¹¹ ὡς δὲ περὶ ὀδοιπόρου ἔτη μετὰ τὴν ἀφίξιν ἐβά[γ]ησαν οἱ λευκοὶ κόρακες, and as late as iv/A.D. in P Lips I. 64³⁶ πρὸς (i. πρὸ) τῆς ἀφίξεως τοῦ δικαστηρίου and ⁴⁷, and in the Christian letter P Oxy VI. 939^{26ff}. (= *Selections*, p. 130) παραμυθοῦμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]ὴν ἀφίξιν, "we comfort her by hourly expecting your arrival" (Edd.). But Josephus *Ant.* ii. 18 fin., μὴ προδηλώσαντες τῷ πατρὶ τὴν ἐκέισε ἀφίξιν—not included among Grimm's citations—can hardly mean anything but "departure," or at least "journey": Whiston renders "removal." It must be admitted that Jos. uses the word also for "arrival," as *Apion* i. 18 (127), 25 (223) and 27 (275). See *Proleg.* p. 26 n¹ on the question of Ac 20²⁶.

ἀφίστημι.

The transitive tenses recur in formulæ upon contracts of sale, etc.: the vendor is to "repel" any claimant or trespasser. Thus BGU IV. 1127¹⁹ (B.C. 18) καὶ πάντα τὸν ἐπελευσόμενον ἢ ἐμπορησόμενον αὐτὸν Ἄ. ἀφίστάσιν παραχρή[μα] τοῖς ἰδίοις δαπανή[μα]σι. Generally it is ἀποστήσειν, as P. M. Meyer notes on P Giss I. 51²⁰, where is a list of instances. Cf. P Lond 3²⁷ (B.C. 146 or 135) (= I., p. 46) ἐὰν δὲ μὴ ἀποστήσω, ἀποστήσω ἐπάναγκον, "if I do not repel him, I will do so under compulsion" (Ed.). In P Par 59² (B.C. 160) (= Witkowski², p. 75) τὸν λόγον τῶν χαλκῶν (sc. λαβέ) ἀπέστηκα (δραχμᾶς) ἢ ἀργυρίου (δραχμᾶς) Δσξ, Grenfell-Hunt-Smyly and Wilcken suspect a mistake for ἀπέσχηκα: Witkowski objects that ἀπέχω would have been enough, and would render "solutum accipi." But ἀπέσχηκα is quite common. Witkowski shows that even in Homer ἀφίσταμαι could mean "solvo pecuniam debitam." It also means "renounce a claim to" or "give up occupation of," etc., c. *gen. rei*, with or without ἀπό: thus in P Grenf II. 28^{3ff}. (B.C. 103) ἀφίσταται Σεννήσις . . . ἀπὸ τῆς ἐωνημένης ὑπ' αὐτῆς παρὰ Πετεαρσεμθῆος . . .

(τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου, the meaning seems to be that Sennesis "renounces" all claim to a piece of land she had sold to Petearsemtheus (but see the introduction to P Lips I. 1, and Wilcken in *Archiv* iv. p. 456). For a similar use of the middle cf. *OGIS* 763⁴⁶ (ii/B.C.) περᾶσομαι καὶ νῦν τῆς τοιαύτης προθέσεως μὴ ἀφίστασθαι, and *Magn* 53⁶³ οὐθενὸς ἀποστήσεται τῶν ἀνηκόντων τῇ πόλει, *al.* For various uses of the intrans. active, cf. P Grenf II. 77⁹ (iii/iv A.D.) ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "you unfeelingly went off without taking your brother's body," but only (as appears later) his effects, P Lond 1209¹² (B.C. 89) (= III. p. 20) ὦτα ἀφεστηκότα, "ears standing out (from the head)," P Giss I. 9³ τοῦ ἀνδρός μου . . . ἀποστάν[τ]ος εἰς Ὀάσιν ἐμπορίας χάριν, BGU I. 159⁴ (A.D. 216) ἀπέστ[η]ν τῆς κόμης, *OGIS* 654² (i/B.C.) τὴν Θηβαίδα [ἀ]ποστᾶσαν . . . νικήσας, BGU III. 920³¹ (A.D. 180) οὐκ ἐξόντος μοι ἀποστήναι τῆς μισ[θ]ώσεως (cf. 1 Tim 4¹), P Rein 7¹⁸ (B.C. 141?) ἐμπλεκείς τέ μοι οὐκ [ἀ]πέστημι εἰ μὴ ἠνάγκασε κτλ., "only left me after he had forced me to sign," etc. This last use, with which may be compared Lk 13²⁷, etc., is seen in an incantation of the great Paris magical papyrus, 574¹²⁴⁴ (iii/A.D.) (= *Selections*, p. 114) ἐξέλθε δαίμων, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δὶ(να), ἄρτι ἄρτι ἦδη.

ἀφόβως.

P Tebt I. 24⁷³ (B.C. 117). P Ryl II. 62¹⁷ (iii/A.D.) (a literary effort) ἀ. καὶ πεπαρησιασμένως (*i. e.* πεπαρρ.)

ἀφοραῖω.

With ἀφορᾶν εἰς = "look away from [other things] to" in Heb 12², Abbott (*Joh. Voc.* p. 28) aptly compares Epict. ii. 19, 29 εἰς τὸν θεὸν ἀφορώντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ, and iii. 24, 16 where Epictetus says of Herakles' attitude to Zeus—πρὸς ἐκεῖνον ἀφορῶν ἔπραττεν ἂ ἔπραττεν. On the form ἀφίδω (Phil 2²³ & AB* D* FG 33) see *Proleg.* p. 44: in spite of Thackeray's note (*Gr.* p. 124 f.—which see for further exx.) we cannot allow the long-lost digamma any influence in determining this Hellenistic type—see Brugmann-Thumb p. 143, and further under ἔτος. In this word at any rate the levelling of ἀπιδεῖν to ἀφορᾶν is a certain explanation.

ἀφορίζω.

BGU III. 915^{15, 24} (A.D. 49-50) τὰς ἀφορισθείσας ὑπ' Ἐρμῆλου (sc. ἀρούρας), *ib.* IV. 1060³³ (B.C. 14) τὸν ἀφορικόν(τα) τὸ ἔδαφος, in a technical sense: cf. much earlier *OGIS* 6²⁰ (iv/B.C.) ἀφορῶσαι αὐτῷ τέμενος. Similarly in Rev L ἡ ἀφορισμένη was the part of the Libyan nome, the produce of which was reserved for Alexandria: see the editor's note, p. 169. For the word, as in Mt 13⁴⁰, we may add a citation from the *Pelagia-Legenden*, p. 65, μὴ με ἀφορίσεις ἀπὸ τοῦ οὐρανοῦ σου θυσιαστηρίου. In *Kaibel* 244³, an epitaph from near Cyzicus, written in a conventional Doric, τῆ κάλλος ἀφώρισε Κύπρις ἐν ἀστοῖς means "set apart" as incomparable.

ἀφορμή.

This Pauline word is well established in the vernacular with meanings varying from "incitement" or "prompting" (P Oxy II. 237^{11, 21}, A.D. 186, ἐκ μη[τ]ρὸς ἀφορμῆς) to the

more ordinary "occasion" or "opportunity." Thus the edict of an Eparch of Egypt, P Oxy I. 34^{iii. 12ff.} (A.D. 127) runs **τοῦ[ς] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τεμωρήσομαι** (see under ἀπειθεια). So in Caracalla's edict (A.D. 215), P Giss I. 40^{ii. 11} ἵνα μ[ὴ] π[α]ρ' αὐτοῖς ἡ δουλίας αἰτία ἢ παρὰ το[ῦ]ς κακοθέσειν ἐπηρ[ε]ίας ἀφορμὴ ὑπολειφθῆ. The last clause recalls Rom 7⁸, and other passages where ἀφορμὴ and ἀμαρτία are brought together. (Ζητεῖν ἀφορμὴν is a Western reading in Lk 11⁶⁴). See also BGU II. 615⁶ (ii/A.D.) ἀφορμὴν εὐρών (i. εὐρούσα) — a daughter "finds an opportunity" to write to her father, *ib.* 632¹¹ (ii/A.D.) καὶ γὰρ διὰ πάσαν ἀφορμὴν ο[ὐ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, "and on every opportunity I do not delay to write you regarding the health of myself and of mine," *ib.* III. 923²² (i/ii A.D.) καλῶς οὖν ποιήσεις, ἕαν εὐρῆς ἀφορμὴ[ν] διαγραφάμενος κτλ., P Strass I. 22^{20f.} (iii/A.D.) ἔχοντός τινος ἀφορμὴν κἂν βραχείαν δικαίαν κατοχῆς, "if any one has a just occasion of possession for however brief a period," and from the inscriptions *Prisene* 105¹² (c. B.C. 9) δ[ι]φελος εὐτυχεστέρ[α]ς λάβου[ς] ἀφορμᾶς, and ¹⁶ ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τεμῆς. The more literal sense of the word is seen in the iv/A.D. letter P Amh II. 143^{14ff.} μὴ θελήσης οὖν, κύριε, μῖνε (= μείναι) ἐκτὸς ἡμῶν αὐριον διὰ τὴν ἀφορμὴν τοῦ ὕδατος εἶνα δυνηθῶμεν ποτίσαι τ[ὸ]ν μέγαν κλῆρον, "so please, sir, do not stay away from us to-morrow, because of the flow of water, so that we may be able to irrigate the large holding" (Edd.). It is common in Vettius, esp. with πράξεως or πραγμάτων: thus p. 238² περὶ τὰς πράξεις καὶ βιωτικὰς ἀφορμᾶς. An apparently new verb ἀφορμάζεται is found in the late P Lond IV. 1360⁷ (A.D. 710), in the sense of "make excuses" (Ed.). In MGr the noun means "occasion, cause."

ἀφρός.

The adj. ἀφρίοντι, as an epithet of the sea, occurs in a late hymn to Isis, *Kaibel* 1028⁷⁴. For the medical writers' use of ἀφρός (Lk 9³⁹) see Hobart's plentiful evidence, *Med. Language of St Luke*, p. 17 f. The word is MGr.

ἄφρων.

P Fay 124¹² (ii/A.D.) πάνυ γὰρ μοι δοκεῖς ἄφρων τις εἶναι, "indeed you appear to me to be quite mad" (Edd.) — a remonstrance addressed to a man who was defrauding his mother of some allowance. The adj. occurs in the literary P Grenf I. 1¹⁹ (ii/B.C.) ἔὰν δ' ἐνὶ προσκαθεῖ μόνον, ἄφρων ἔσει: see note.

ἀφνυπνῶ.

Plummer on Lk 8²³ says the use = "fall asleep" is "medical and late": unfortunately he gives no evidence of the former (nor does Hobart mention it), but the citation from Heliodorus is to be noted. Lobeck *Phryn.* p. 224 gives others. The transference of an ἀπό compound from the end of an action to the beginning of it is seen also in ἀφίξις (*q. v.*): in neither case is Luke likely to have started the change of meaning, but our evidence is still scantier here than there.

ἀφνυστερέω.

P Flor I. 3¹⁷ (A.D. 301) ἔὰν δὲ ἀφυστερῆ[σ]ωσι καὶ μὴ παραστήσωμε[ν] ἡμῖς αὐτ[ο]ῦ τὸν [ὑπὲρ] αὐτῶν λόγον ὑπο-

μ[εν]οῦμεν, "but if they fail, or if we do not make the arrangement, we hold ourselves responsible." A similar phrase is found *ib.* 34¹¹ (A.D. 342), P Lips I. 54¹⁴ (c. A.D. 376), *ib.* 56¹⁹ (A.D. 398), and PSI 86¹⁴ (A.D. 367-75). P Lond 1166¹⁹ (A.D. 42) (= III. p. 105) ἔὰν δὲ ἀφυστερῆ τὸ βαλανεῖον κα[ὶ] μ[α]σι, of a bath insufficiently warmed, gives us the word from the NT epoch itself.

ἄφρωνος.

In *Syll* 802⁴¹ (iii/B.C., from the Asclepieum of Epidaurus) one of the cures effected is that of a παῖς ἀφρωνος. For its application to a dumb idol in 1 Cor 12², cf. *Kaibel* 402¹, from Sebastopolis in Galatia, where the marble pillar is made to say Γαῖά με τίκεν (i. τίκτεν) ἀφρωνο[ν]: now through the inscription it speaks. The word is MGr.

ἀχάριστος.

In *Syll* 226¹⁸⁹ (Olbia, on Euxine—iii/B.C.) the verb ἀχαριστεῖν occurs in the normal sense: see also BGU IV. 1026^{xxii. 16} (iv/v A.D. magical) τοὺς δὲ ἀπαλλαγέντος (i. -as) καὶ ἀχαριστήσαντα[ς]. In P Grenf I. 52¹² (iii/A.D.) ἀχάριστον = "antidote" "id est sine gratia," as a Latin writer in Grenfell's note explains it, assigning a reason. A poem dated A.D. 94 (*Kaibel* 618, Rome) is inscribed on the tomb of its precocious author, a boy of eleven: it has the line σπείρων εἰς ἀχάριστα μάτην θ' ὑπὸ κυφὸν ἄροτρον ταῦρον ὑποξεύξας. Vettius also may be cited for adj. and verb, and the abstract ἀχαριστία.

ἀχειροποίητος.

This negative of a well-warranted word is said by Grimm to exist neither in profane authors nor in LXX. Its appearance, therefore, at once in Mark and in Paul is—*valeat quantum*—support for the inference that a genuine Logion about a "house not made with hands" underlies the perversion of Mk 14⁵⁸, and is quoted by Paul (and Heb 9^{21.24}): it would be probably a coinage for the occasion in the earliest source.

ἀχρεῖος.

With Lk 17¹⁰ may be compared the fragmentary P Par 68⁸⁴ ἀχρεῖους δούλους: see also P Magd 29⁶ (B.C. 217) τόπι[ον] ὄντα καὶ μοι ἀχρεῖον καὶ στενὸν ἐπὶ μήκος δέδωκεν. The one occurrence of the adj. in NT may quite possibly be a mistaken gloss: the Lewis Syriac presumes simply δούλοι ἔσμεν, a very plausible reading.

Herwerden cites the abnormal feminine ἀχρεία from *IG Sept* 303¹⁰ (iii/B.C.) φιάλην . . . ἀχρείαν.

ἀχρειώω.

In *OGIS* 573¹⁶, a Cilician inser of i/A.D., it is forbidden μήτε ἀπαλείψαι μήτε ἀχρεῖωσαι μήτε μεταῖραι the inscriptions and votive offerings of an adjoining temple. The verb occurs in a quotation of Vettius, p. 290³, where a king says ὁ τοιοῦτος . . . ἀτεκνος τῶν ἀναγκαίων στερηθήσεται καὶ πάντα ἀχρεῖωσας τρόπον ἐπαίτου ἴσεται.

ἄχρηστος.

P Tebt I. 74^{36. 70}, 75^{56. 86} (both ii/B.C.) of "unproductive" land. So in CPHerm 7^{iii. 6} (ii/A.D.), but *hiat contextus*.

It describes a pig in P Flor II. 127¹⁴ (A.D. 256) ἀλλὰ καλὸν πάλιν ἔστω, μὴ ὡς πρῶτην καὶ λεπτόν καὶ ἀχρηστον. *Ib.* 185⁷ (A.D. 254) κατεαγμένα καὶ ἀχρηστα, of panniers, and P Oxy X. 1346 (ii/A.D. ?) ἀχρηστος [γ]έγωναι (i. γέγωνε), of a garment. *Cagnat* IV. 293¹⁴ (Pergamon, B.C. 127-6) κατεφθαρμ[νον . . . καλ] . . . γεγονὸς ἀχρησ[τον], of a gymnasium. The moral sense of the word comes out in P Oxy VII. 1070^{50π} (iii/A.D.) μὴ ἀμελήσης μὴ ἄρα ποτὲ θέλης μ[ε]τὰ σ[ο]ῦ [Ἡρ]αεῖδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι ἀχρηστοῦ οὐσίας αὐτῆς, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Herais, who is unworthy" (Ed.). The resemblance to Philem¹¹ is obvious. Vettius (p. 62⁷) speaks of ἀχρηστα βρέφη.

ἄχρη, ἄχρισ.

No example of ἀχρη has yet been produced from the Ptolemaic papyri. In the Roman period both forms are found, their usage being apparently determined as a rule by the same considerations of euphony as in the NT. For ἀχρη οὐ cf. P Oxy I. 104¹⁸ (a will, A.D. 96) ἀχρη οὐ ἐκπληρώσωσι ἀργυρίου δραχμαὶ τριακόσσιαι, BGU I. 19^{1.5} (A.D. 135) ἀχρη οὐ γράψω τῷ κρατίστῳ ἡγεμόνι and P Oxy III. 507³⁰ (A.D. 169) ἀχρη οὐ ἀποδῶ σοι τὸ κεφάλαιον, etc. Without οὐ, cf. P Oxy III. 491⁹ (A.D. 126) οὐδ' ἄλλως καταχρηματίζειν ἀχρη ἐκάτερος αὐτῶν πληρώσει ἔτη εἴκοσι πέντε, *ib.* IX. 1215 (ii/iii A.D.) (please come to me) ἀχρη τὰ πράγματα κατασταλή (illit. letter). For ἀχρισ ἂν cf. BGU III. 830¹³ (ii/A.D.) ἀχρισ ἂν σοι ἔλθω, *al.* "Ἀχρη of manner is illustrated by *Ostr* 1129⁵ (A.D. 207) ἀχρη τοῦ ὄψωνίου, P Tebt II. 301²¹ (A.D. 190) ἔσχον τούτου [τὸ ἴ]σον ἀχρη ἐξετάσεως, "I have received a copy of this for investigation" (Edd.). With the phrase ἀχρη τοῦ νῦν in Rom 8²², Phil 1⁵, cf. EGU I. 256⁹ (time of Antoninus Pius) μέχρ[ι] τ[οῦ] νῦν :

ἀχρη is only an *ablaut* variant of μέχρη—see Brugmann-Thumb, p. 631.

ἄχυρον.

A few citations suffice for this very common word, which survives in MGr. One shows that "bricks without straw" were as abnormal in the Ptolemaic period as in the days of the Exodus: P Petr II. 14 (2)¹² (as amended III. p. 139) shows directions ἐς τὰ ἀχυρα πρὸς τὴν πλινθολεκίαν. So in *Syll* 587⁷³ (B.C. 329-8, Attica) ἀχύρων σάκοι εἰς τὴν οἰκοδομίαν τοῦ τείχους: Ditt. cites another Attic inscr. which mentions πηλὸς ἡχυρωμένος. This use of chaff was accordingly not limited to Egypt. The practice exemplified typically in the Ptolemaic ostrakon, *Ostr* 1168—λό(γος) ἀχύρου, an account for fuel εἰς τὰς καμίνους, and in BGU III. 760⁹ (ii/A.D.) ἀ. τὰ καὶ χωροῦντα ἐς ὑπόκαυσιν τοῦ με[γά]λου γυμνασίου), P Fay *Ostr* 21 (A.D. 306) ἀχύρου καυσίμου σάκ(κον) ᾧ—reminds us that (brickmaking apart) feeding the fire was the *normal use* of the "chaff." The stern theology of earlier days may have glossed the Baptist's words with Prov 16⁸!

ἀψευδής.

P Lond 121^{570f} (magic, iii/A.D.) (= I. p. 102) ἐπὶ τῷ ἀχράντῳ φωτὶ ὀχοῦμενος ἀψευδής. The adverb is restored in BGU II. 432^{ii.1} (A.D. 190) λεγομενο[ι] ἀψευδῶς πρὸς κτλ.: cf. also the late P Lond IV. 1343⁹ (A.D. 709) ἀψευδῶς καὶ ἀσυμπαθῶς. The passive adj. occurs in *Preisigke* 1070 (a προσκόνημα from Abydos) . . . καὶ ἀψευστον καὶ δι' ὅλης οἰκουμένης μαρτυρούμενον οὐράνιον θεὸν [Βησῶν ἐ]δέισα[μεν], and P Leid W^{xvii}. 42 ὁ ἔχον τὴν ἀψευστον ἀλήθειαν.

ἄψυχος.

P Lond 121^{441f} (magic, iii/A.D.) (= I. p. 98) ἡσύχαζον ἀψύχοις τροφαῖς χρώμενος. It is MGr. = "lifeless."

B

Βάαλ—βαίνω

Βάαλ.

Τῆ Βάαλ in Rom 11⁴ is paralleled in LXX four times outside Prophets and Apocrypha, where it is feminine without variant: correct thus the note in *Proleg.*³, p. 59, where see also a reference to the usual explanation (Dillmann's).

Βαβυλών.

P Iand 15^{iii.5} (iv/A.D.) has Βαβ[υ]λ[ῶ]ν in a fragmentary context. See also P Flor II. 278^{ii.8} (ii/A.D.), a letter addressed στρατ[η]γωί Ἀραβία(s), where he is instructed καμήλους οὐς προσέταξεν ἄρρενας καὶ βωμαλέους, δυναμένους ταῖς πορείαις ὑπηρετεῖν, ἢ αὐτὸς ἄγαγε ἢ διὰ τινος τῶν σῶν πέμψον εἰς Βαβυλῶνα.

βαδίζω.

For this common LXX verb reference may be made to P Par 51⁸ (B.C. 160) (= *Selections*, p. 19) ἦμ[ην] βατ(= διέξεν με [ἀπ]ὸ λειβδὸς ἕως ἀ[πηλι]ώτου, "I dreamt that I was going from West to East," P Lips I. 104²⁹ (c. B.C. 96-5) (= Witkowski², p. 118) εἰκὴ ἐφ' ἀλλαγῆ βαδίζετε, P Oxy IV. 743²⁹ (B.C. 2) τὸ βαδίσαι εἰς Τακόνα, and PSI I. 95⁹ (iii/A.D.) κἂν σε δῆ (i. δέη) βαδίσαι εἰς . . . The subst. is found P Grenf II. 14 (b)⁵ (B.C. 264 or 227) ὄνους βαδιστὰς πέντε. In P Flor III. 376²⁸ (iii/A.D.) ὑπὸ τοὺς βαδιστὰς [. . . has the note "sc. ὄνους": that the noun is really understood, and not latent in the hiatus, is shown by the word βαδιστηλάτας above (l. 13)—cf. P Tebt I. 262 (late ii/B.C.), PSI II. 205⁷ (A.D. 295). A donkey was apparently regarded as "what will go," which is not a unanimously accorded estimate: does βαδιστής as epithet of ὄνος suggest that the verb connoted a kind of gait seen typically in a donkey? See also the editor's note on P Ryl II. 236⁸ (A.D. 256).

βαθμός.

The thought of a "vantage ground, a 'standing' (RV) a little, as it were, above the common level," which Hort (*Christian Ecclesia*, p. 202) suggests for this word in 1 Tim 3¹³, may be illustrated from the Mytilene inscription IG II. 243¹⁶ τοῖς τὰς ἀξίας βασμοῖς ἀνελόγησε, "er wurde durch sein Verhalten dem Ehrenamte gerecht" (Nägeli, p. 26). See also R. M. Pope *Exp T* xxi. p. 112 ff. The word is found in the mystery religions, e. g. Reitzenstein *Poimandres* 13⁹, p. 343, ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἕδρασμα. Immisch in *Philologus* xvii. (N.F.) p. 33 n.¹ cites βαθμός as a technical expression in philosophy, denoting a step towards the goal, and compares Olympiodorus *Proleg.* (*Comm. in Aristotelem Graeca* XII. 1), ed. Busse, p. 9³¹, and *ib. Scholia in Platonis Phaedonem*, ed Finckh, p. 3¹⁶.

The rule which the grammarians lay down that βαθμός is the Ionic form of the Attic βασμός (so Lob. *Phrygn.* p. 324)

is not borne out by the evidence of the inscriptions: see Thumb *Hellen.* p. 73.

βάθος.

The literal meaning is illustrated by P Fay 110⁸ (A.D. 94) σκάψον ἐπὶ βάθος, "dig a deep trench": cf. BGU II. 647^{13,25} (A.D. 130) ἐπὶ βάθους, *ib.* IV. 1122¹⁸ (B.C. 14) . . .] ἔχον τὸ καθήκον βάθος, of the setting of plants in trenches in a garden—cf. Mk 4⁵. The ordinary use in connexion with πλάτος is seen, e. g., in measurements for excavations in the construction of a canal, P Giss I. 42 (A.D. 117) *passim*, as ⁵ βο(ρρά) ἐχόμε(να) σχοι(νία) δ ξύλ(α) ρε[η], πλ(άτος) γ, βάθ(ος) ε, ν(αύβια) ξδ. Herwerden *Lex. s.v.* cites *Papiers du Louvre* (ed. Letronne) 64 (ii/B.C.) μή σ' ἐπὶ βάθος (= παντελῶς?) τοῦτο πεποηκέναι. The astrological use of β. to denote the space below the horizon out of which the stars rise (e. g. Dieterich *Mithrasliturgie*, p. 8⁵, ἐγὼ εἰμι σύμπλανος ὑμῖν ἀστήρ καὶ ἐκ τοῦ βάθους ἀναλάμπων) may throw some light on Rom 8³⁹ (see Lietzmann in *HZNT ad loc.*). For the true "Greek" character of the Pauline phraseology in Rom 11³³ ὃ βάθος πλοῦτου κτλ., see Norden *Agnostos Theos*, p. 243 f.

βαθύνω.

For this verb = "go deep," as in Lk 6⁴⁸, we can only point to Philo I. 248, 15 (cited in Sophocles *Lex. s.v.*); see Radermacher *Gr.* p. 19, for other solitary instances of transitive verbs used intransitively.

βαθύς.

For β. associated with time (class.), as in Lk 24¹, cf. P Lips I. 40^{ii.10} (iv/v A.D.) ὀψέ πάνυ βαθ[ε]ίας ἐσπέρι[ας]. So in the fragment of an epithalamium (iv/A.D.), P Ryl I. 17⁶—

ὁμοφροσύνην δ' ὀπάσει[ε]
ἤδη που θεὸς ἄμμι καὶ αὐτίκα τέκνα γενέ[σ]θαι
καὶ πα[τ]ριδων παῖδας καὶ ἐς βαθὺ γῆρας ἰκέσθ[αι].

It is applied to colour in P Lond 890⁴ (ii/A.D.) (= III. p. 208) τὸ οὖν βαθύτερον (sc. πορφύριον) πεποηται εἰς τὸ σπανου (?) καὶ τὸ ὀξύτερον εἰς τ[ὸ] δ[ι]λλ[ο]. The comparative βαθύτερον is also found P Petr III. 43 (2) *recto*^{iv.13} (B.C. 245) (p. 121). Note a new compound, recalling the combination in Lk 6⁴³, P Hal I. 1^{ii.83} (iii/B.C.), where a πολιτικός νόμος is headed φντ[ε]ως καὶ οἰκοδομ[ίας] καὶ β[αθ]υορυ[γῆς].

βαίνω.

The simplex of this old verb, whose compounds are ubiquitous, has perhaps not quite disappeared from use, though not to be found in NT. Its present appears in Dt 28⁶, its perfect in Wisd (*bis*) and 3 Macc: cf. BGU IV.

1192¹⁰ (i/B.C.), where τῶν [μὲν β[αί]ον[των] τὴν ἀπα[ίτησιν] is read by Schubart, who regards the supplement as "unvermeidlich." Less noteworthy is its appearance in a long builder's specification for a temple at Lebadea, *Syll* 540¹⁰³ (B.C. 175-1) βεβηκότας (sc. τοὺς λίθους) ὄλους ἀσχάστους, ἀνε[γκλή]τους κτλ.

βαίον.

This word, apparently of Egyptian origin, which is found in Bibl. Grk only in I Macc 13⁵¹, Jn 12¹⁸, occurs in the late P Flor I. 37³ (v/vi A.D.) δικαίω βαίω, of a palm branch used as a measuring rod. *βαία* is quoted in P Tebt II. p. 69 from a text edited by Wessely; and *βαίων* occurs in P Leid V¹¹.¹⁷, but with *βαίς* as nom. in preceding line. The form *βαίον* is presumed by the compounds *βαιοφορεῖν* and *βαιοφορία*: see P Tebt II. 294¹⁰ (application for the purchase of a priestly office—A.D. 146), where the writer promises "to carry the β." and perform all the other needful offices, also 295¹¹ (A.D. 126-38) and 599 (ii/A.D.). For the form *βαίς* see P Lond 131 *recto*³⁵¹ (A.D. 78-9) (= I. p. 181) *βαίς*, P Oxy IX.1211⁶ (ii/A.D.) *βαίς* χλωρᾶς ἑ- (cf. P Leid W¹.⁵⁰—ii/iii A.D.—*λαβῶν βαῖν χλωρᾶν*), and BGU II. 362 (A.D. 215) *ter* in the phrase ὑπὸ δένδρα καὶ βαίς: Wilcken *Chrest.* I. p. 128 prints β[αίς]—ought it to be acc. pl. *βαίς*? In view of the above evidence the word makes yet another deduction from the fast vanishing list of "bibl. and eccles." words in Grimm.

βάλλω.

That the verb does not necessarily imply *casting* or *thrusting* with some degree of violence is clear already from the NT itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BGU II. 597⁴ (A.D. 75) ἵνα βάληι τὸν μόσχον πρὸ τῶν προβάτων the verb does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. Cf. P Oxy VII. 1069²⁶ (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βάλῃωσαν, "let them put good measure into it" with reference to the making of a tunic, and *ib.* VI. 934⁹ (iii/A.D.) μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land" (Edd.): cf. P Fay 118²¹ (A.D. 110) βάλλωι ἕξ ἀρούρας εἰς τὴν Ψεννόφριν, "I am manuring six arourae at Psenophris" (Edd.). For a similar absolute usage see *Syll* 522⁷ (iii/B.C.) θύειν δὲ τὸν μὲν βοῦν βεβληκότα, τὴν δὲ οἶν βεβληκ[ν]ίαν, of animals that have "cast" their first teeth. A very curious absolute use occurs in *Syll* 389¹¹ (A.D. 129), where the Ephesians honour Hadrian as διδόντα τῇ θεῷ τῶν κληρονομῶν καὶ βεβληκῶτων τὰ δίκαια: Dittenberger tentatively suggests that it may be a rendering of *bona caduca*, property without an heir. P Lond 1177⁴⁰ (A.D. 113) (= III. p. 182) αἱ πλείω βληθεῖσαι [? sc. ὕδατος χορηγία] βαλανείου Ξευριανοῦ will illustrate Mt 9¹⁷ and other places where β. is used of liquids. With the phrase of Mt 5²⁵ etc. cf. P Tebt II. 567 (A.D. 53-4) εἰς δεσμευτήριον βληθήσεται. P Flor II. 148¹¹ (A.D. 266-7) τὰ δὲ τεμνόμενα φυτὰ εὐθὺς εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῇ. "be put in water that they may not wither," is a further instance of the unemphatic use. The intransitive βάλλω, in NT found only in Ac 27¹⁴, occurs in a much milder sense in Epict. ii. 20. 10 βαλὼν κάθεισι καὶ τὰ τοῦ σκώληκος ποιεῖ, "lie down and sleep and play the part of the worm," *ib.* iv. 10. 29 τί οὖν οὐ

βέγκω βαλὼν; and Enoch 18⁸ ὅρη εἰς νότον βάλλοντα, (mis)quoted by Radermacher *Gr.* p. 18. For the aor. indic. ἐβλήθη used of present time in Jn 15⁶ cf. *Proleg.* pp. 134, 247, and Abbott *Joh. Gr.* p. 327. On βεβλησθαι, used of sick persons, as Mt 8¹⁴, Lk 16⁸⁰, see Field *Notes*, pp. 7, 70.

βάλλω is the only verb to form a gerundive in NT, and that only once (Lk 5³⁸ βλητέον): the gerundive in -τέος is rare, though not unknown, in papyri, and is generally found in formulae, so that we should hardly credit it to popular speech.

βαπτίζω.

As late as iv/A.D. the word is used in a magic papyrus, P Lond 46⁹⁹ (= I. p. 67) of a "submerged" boat—ἀπὸ νεναυαγκ(ότος) πλοίου ἀπὸ πάκτωνος βεβαπτισμ(ένου). Lucian *Timon* 44 makes the Misanthrope threaten ὄθειν καὶ ἐπὶ κεφαλὴν βαπτίζοντα. So in a fragment of Epictetus (Stobaeus no. 47—Schenkl p. 474), quoted by D. S. Sharp, *Epictetus and the NT*, p. 66, ὡςπερ οὐκ ἂν ἱερούλου ἐν νηὶ μεγάλη καὶ γλαφυρῇ καὶ πολυχρυσῶ πλέων βαπτίζεσθαι. With its use to express ceremonial ablution—as Lk 11³⁸ and the new Gospel-fragment P Oxy V. 840¹⁵ μ[ή]τε μὴ τῶν μαθητῶν σου τοὺς πύδας βαπτισθέντων—we may compare another magic papyrus P Lond 121⁴⁴¹ (iii/A.D.) (= I. p. 98) λουσάμενος καὶ βαπτισάμενος. Our earliest quotation is from P Par 47¹³ (c. B.C. 153) (= *Selections*, p. 22) κὰν ἰδῆς ἔτι μέλλομεν σωθῆναι, τότε βαπτίζόμεθα. The translation of the letter, which is very illiterate, is by no means clear, but *βαπτίζόμεθα* must mean "flooded," or overwhelmed with calamities. That the word was already in use in this metaphorical sense (cf. Diod. i. 73. 6), even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism" (Mk 10³⁸).

βάπτισμα.

The word is restored by the editor in the new fragment of an uncanonical Gospel, P Oxy X.1224, Fr. 2 *verso* 1.4 (iv/A.D.) τί β[ά]πτισμα καινὸν [κηρύσσειν (sc. φασίν)] "what is the new baptism that they say thou dost preach?"—where for β. κηρύσσειν he compares Mk 1⁴, and for the likelihood of questions concerning a "new baptism," Jn 4¹⁵. That the noun is "peculiar to NT and eccl. writ." (Grimm) is of course natural: the new use to which the verb was put as a *term. techn.* demanded a corresponding noun. The same may be said of βαπτισμός and βαπτιστής, which only occur certainly in Josephus's account of John the Baptist: see further *s.v.* βαπτισμός.

βαπτισμός.

Grimm's statement that "among prof. writ. Josephus alone (*Antt.* xviii. 5. 2) uses the word, and of John's baptism" is traversed by the ordinary text of Plutarch's *Moralia*: see the *De Superstitione* 3, p. 166 A, where he names among superstitions πηλώσεις καταβορβορώσεις βαπτισμούς, βίψεις ἐπὶ πρόσωπον, αἰσχρὰς προκαθίσεις, ἄλλοκότους προσκυνήσεις. But, unfortunately, the word is only Bentley's emendation for σαββατισμούς, according to Bernadakis' apparatus—was the change necessary?

As distinguished from βάπτισμα in which the result is included, βαπτισμός is the act of immersion (Blass *Gr.* p. 62);

and hence in Heb 6^s Chase (*Confirmation in the Apost. Age*, p. 44 f.) understands διδαχὴ βαπτισμῶν as = "the teaching about acts of washing," the exposition of the truths and spiritual principles embodied and expressed in the baptism of this disciple and of that."

βάπτω.

In P Tebt II. 287^s (A.D. 161-9) the fullers and dyers of the Arsinoite nome appeal against a tax that had been imposed upon their trades—οἱ μ[ε]ν εἰ[σι] γναφεῖς οἱ δὲ βαφεῖς τὴν ἐργασίαν, δίδονται δὲ ὑπὲρ τέλους κτλ. For the τέλος βαφῆν see also *Ostr* 700, 1068 (both ii/A.D.), and 1516 (ii/B.C.). In P Par 52¹⁰, 53⁸ (B.C. 163-2) βαπτᾶ = "coloured garments": cf. P Oxy X. 1293⁸⁴ (A.D. 117-38) εἰς βαφὴν ἐρ[ι]θια, "wool to be dyed." A late instance of the verb in this sense may be cited from P Iand 17⁷ (vi/vii A.D.).

The verb is restored by the editors in the uncanonical Gospel fragment, P Oxy V. 840⁸⁸ ἐγὼ δὲ καὶ οἱ [μαθηταὶ μου] οὐς λέγεις μὴ βεβα[πτί]σθαι βεβ[ά]μμεθα ἐν ὕδασι ζω[ῆ]ς αἰωνίου: cf. Epict. ii. 9. 20 βταν δ' ἀναλάβη τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἤρημένου, τότε καὶ ἔσται τῷ ὄντι καὶ καλεῖται Ἰουδαίος, where βεβαμμένου seems to refer to baptism and ἤρημένου to circumcision (see Sharp *Epictetus and the NT*, p. 134 f.).

βάρβαρος.

For the contrast with Ἕλλησ see *OGIS* 765¹⁶ (iii/B.C.) αὐτὸς δὲ ἀντετά[ξα]το πρὸς τοὺς βαρβάρους ἀ[τ]μ[α]ίοντάς τε ἡμᾶς] . . . καὶ εἰς τοὺς Ἕλληνας [παρανομοῦντας], cf. 15, 16, 21, 22; *ib.* 763¹⁰ (letter of Eumenes II., ii/B.C.) ἀναδείξας ἑμαυτὸν εὐεργέτην τῶν Ἑλλήνων πολλοὺς μὲν καὶ μεγάλους ἀγῶνας ὑπέστην πρὸς τοῦ[ς] βαρβάρους—apparently the Galatae, see Dittenberger's note, and for a similar reference *Magn* 46¹⁰. *Berber* is used in the same way by Egyptians to denote non-Egyptian peoples. In P Lond 410⁸ (c. A.D. 346) (= II. p. 298) a mother beseeches Abinnaeus to release from service her son—ἀπήλθεν οὖν μετὰ τὸν βάρβαρον. P Par 10⁹ (B.C. 145) tells of a Syrian slave ἐστιγμένος τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς, presumably Syrian. The more ethical sense of the word (as Ezra 21³¹⁽³⁶⁾) may be illustrated from Aristas 122 τὸ τραχὺ καὶ βάρβαρον τῆς διανοίας.

βαρέω.

The verb is only found in perf. pass. in LXX, and only twice (Exod 7¹⁴, 2 Macc 13⁹): see Thackeray *Gr.* i. p. 261. Similarly in NT we have only the passive, but the present and aorist are used. The record fits its early history, for βεβαρημένος is the oldest form after the Homeric βεβαρηώς; and Hippocrates is the first to use βαρέεται. See *Anz Subsidiaria*, p. 266 ff. Instances of the active are late in appearing. *Anz* quotes Lucian's censure on βαρεῖν for βαρύνειν, and mentions *CIG* 5853¹⁵ (A.D. 174) ἵνα μὴ τὴν πόλιν βαρῶμεν. MGr has βαρῶ, "strike," as well as βαρῶμαι, "be weary of" (Thumb *Handbook*, p. 321).

The use of the verb in the papyri tallies with this record. Thus P Tebt II. 327²⁵ (late ii/A.D.), γ[υ]νη οὖσα ἀβό-
θήτος πο[λλο]ῖς ἔτει βεβαρημένη, "a defenceless woman weighted with many years" (Edd.), P Oxy VI. 939²³ (iv/A.D.) ἦν(κα) ἐβαρεῖτο τῇ νόσῳ. It becomes a formula in

a group of documents relating to taxation. P Giss I.4¹¹ (A.D. 118) αὐτοὶ τε βεβαρημένοι πολλῶι χρόνῳ δημοσίοις [. . .], *ib.* 6⁷ (A.D. 117) αὐτὸς δὲ βαροῦμαι τῷ ἐκφορίῳ: so *ib.* 6¹⁰, two documents in *Archiv* v. p. 245 f., and another in P Ryl II. 96⁸, all with the same phraseology, and dated about the same time. Similarly P Brem 73⁸ (in *Chrest.* I. p. 277) (c. A.D. 117) ὅπως μὴ βαρηθῶσιν ἢ παραπραχθῶσιν οἱ ἐγχώριοι ἢ συκοφαντηθῶσιν, *Syll* 418⁸⁵ (A.D. 238) ἐὰν βαροῦμεθα (needlessly emended -ώμεθα), φευξόμεθα ἀπὸ τῶν οἰκείων (query οἰκ(ε)ίων?) καὶ μεγίστην ζημίαν τὸ ταμείον περιβληθήσεται, *ib.* 422⁸ (iv/A.D.) ὁ νομίζων βαρῖσθαι δέει τοῦ δικαστοῦ. These illustrate the use in 1 Tim 5¹⁶: cf. also *CIG* 5853¹⁵ (= *OGIS* 595¹⁵) as above. Other examples of the verb from the inscriptions are *Kaibel* 335⁴ θνήσκω] δ' οὐχὶ ν[ό]σῳ βεβαρημένος, 608⁸ (ii/iii A.D.) κείτε δ[ὲ] γῆρᾳ βεβαρη[μέν]ος. In *Anth. Pal.* vii. 290 we have πυμάτῳ βεβαρημένου ὕπνω: cf. Mt 26⁴⁸, Lk 9³². The curious list of prognostications to be drawn from involuntary twitchings, P Ryl I. 28^{64 ff.} (iv/A.D.), has σφυρὸν εὐνυμον ἐὰν ἀληται ἐν κρίσει βαρη[θ]ῆς ἔσται καὶ ἐκφεύξε-
ται, "if the left ankle quiver he will be burdened with a trial, and will be acquitted" (Ed.). This metaphorical usage, as in 2 Cor 1⁸, 5¹, may be further illustrated from P Oxy III. 525⁸ (early ii/A.D.) where, with reference to a voyage he was undertaking, the writer complains—καθ' ἐκάστην ἡμέραν βαροῦμαι δι' αὐτὸν καὶ λείαν τῷ πράγματι καταξόμαι, "every day I am burdened on account of it and I am extremely worn out with the matter" (Edd.). Further instances of the active are P Oxy VIII. 1159² (late iii/A.D.) ἵνα μὴ βαρήσω αὐτῷ ὄψωνίου, "that I may not trouble him about provisions" (Ed.), and the late *ib.* I. 126⁸ (A.D. 572), where one Stephanos undertakes βαρέσαι τὸ ἑμὸν δνομα, "to burden herself," with certain imposts hitherto paid by her father. See also *ib.* X. 1224 Fr. 2 *recto*^{ii.2} (uncanonical Gospel—iv/A.D.) με ἐβάρησεν, "overcame me," where the editor suggests φόβος or λύπη as a possible subject, as well as ὕπνος (cf. the citation from the *Anth. Pal.* above).

Βαρνάβας.

As against the popular etymology given in Ac 4³⁶, Deissmann has shown on the evidence of certain inscriptions that this proper name is Graecized from the Semitic בְּנֵי נֶבֹ = "Son of Nebo": see *BS* pp. 187 ff., 307 ff., *ZNTW* vii. (1906) p. 91 f. This derivation has been accepted by Dalman *Words*, p. 40 f., and G. B. Gray *Exp T x.* p. 233 f.

βάρος.

BGU I. 159^{3 ff.} (A.D. 216) (= *Chrest.* I. p. 486) μετὰ δὲ ταῦτα ἀναδο[θέν]τος μου εἰς δι[μ]οσ[τ]ι[α]ν λειτουργίαν βαρυνάτην οὖσαν ἀπέστ[η]ν τῆς κώμης οὐ δυνόμενος ὑποστήναι τὸ βάρος τῆς λειτουργίας is a good example of the ordinary use of this noun with the corresponding adjective: cf. P Oxy VII. 1062¹⁴ (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρει, "if it is troublesome" (Ed.). A "burden" of oppression is referred to in *Syll* 418⁸⁷ (A.D. 238) ἐπεὶ οὖν οὐκέτι δυνάμεθα φέρειν τὰ βάρη, and one of taxation in P Giss I. 7¹³ (A.D. 117) ἐπεὶ οὖν ὁ κύριος ἡμῶν Ἀδριανὸς . . . ἐκούφισεν τῶν ἐγχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος, ἀξίω τοιοῦτον ὄντος τοῦ βάρους κτλ. It denotes responsibility in *ib.* 19¹⁸ (ii/A.D.) ἀλλὰ ὡς [καὶ] ὁ ἐπ[ὶ]θάδε στρατηγὸς τοῖς ἀρχου[σ]ι ἐπιτ[έ]θησι τὸ βάρος, καὶ σὺ τὸ αἰτ[έ]ρῳ ποίει. In reference to moral

faults (cf. Gal 6²), see the Acts of the martyrdom of Christina, PSI 27⁷ (v/A.D.) (as amended p. xi) **βάρος πάσης ὀργῆς καὶ ἀτίμ[ο]υ σπέρματος**. The word is found in the astrologer Vettius Valens, p. 292⁸ ἐν συνοχαῖς καὶ βάρεσι γίνονται ἢ τραυμάτων περιπλοκαῖς: in the Index **βάρος** is rendered *molestia*.

βαρύνω.

The replacement of this classical verb by **βαρέω** was progressive, as is seen in the fact that **βαρύνω** is common in LXX, but never occurs in the NT according to WH, except in its compound **καταβαρύνω**: the vernacular record of **βαρέω** (*g.v.*) makes this very clear. For the older word cf. P Tebt I. 23⁵ (c. B.C. 119 or 114) καθ' ὑπερβολὴν (cf. 2 Cor 1⁸) **βεβαρυμμένοι**, "excessively vexed" (Edd.), P Oxy II. 298²⁰ (i/A.D.) περὶ Ἑρμοδώρου γράφε[ις] μοι λίαν αὐτὸν βαρύνομαι, "you write to me about Hermodorus that I am too severe with him" (Edd.), and OGIS 669⁸ (i/A.D.) μὴ βαρυνόμενη καιναῖς καὶ ἀδίκους εἰσπράξεις, *ib.*¹⁸ ἕνα δὲ μηδαμῶθεν βαρύνῃ τὰς πρὸς ἀλλήλους συναλλαγὰς.

βαρός.

See the first reference *s.v.* **βάρος** and cf. P Tebt I. 52¹¹ (c. B.C. 114) δι (i. διὰ τό) με ἐν βαρυ[τέ]ρῳ ἀρρωστία κίτ[θ]αι, "since I am seriously ill" (Edd.). In P Goodsp Cairo I 5¹⁵ (A.D. 362) β. = "pregnant"—τὴν μὲν Τάησιν βαρέαν οὖσαν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσεν (= -av) τὸ βρέφος, "to Taesis who was pregnant they occasioned by their violence the miscarriage of her child" (Ed.): see *Archiv* iii. p. 116 on the passage. For the adverb see P Lond 42²⁰ (B.C. 168) (= I. p. 31) ἢ μήτηρ σου τυγχάνει βαρέως ἔχουσα.

βασανίζω.

P Oxy VI. 903¹⁰ (iv/A.D.) **βασανιζόμενοι οὖν εἶπαν**, "they under torture said"—of slaves. Cf. *Audolent* I A. 27 (Cnidus tablet) **μεγάλας βασάνους βασανιζόμενα**, and the imprecatory tablet 35⁸ μετὰ κυνῶν **βασανίσαι** in Bliss and Macalister, *Excavations in Palestine* (1902), p. 176. The verb also occurs *ter* in PSI I. 28, a magic tablet of iii/iv A.D.: another late instance is P Lips Inv 244⁶ (in *Chrest.* II. p. 81) (A.D. 462) καὶ παρεκ[κ]λήθην καὶ ἐκλείσθην εἰς [τ]ὴν δη[μο]σ[τ]ίαν ε[ί]ρηκ[τ]ὴν τῶν χρεῶν ἕνεκα καὶ πολλῶν. . . . ἵον, ὅπερ ἀπηγορεύμενον τοῖς νόμοις, ἐβασανίσθην. A compound may be quoted from BGU IV. 1141⁴⁷ (B.C. 14), where ἐγὼ οὖν ἠρώτασα οὖν τὸν γέροντα is corrected above to ἐγβασανίσας οὖν ἠρώτων κατ' ἰδίαν. The curious imprecation in Wünsch *AF* no. 4 (iii/A.D.), where various infernal powers are invoked to prevent a rival's winning a horserace, has (v. 65) **βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἕνα μὴ νοῶσιν τί π[σ]ίωσιν**.

βάσανος.

The original sense of "touchstone," "test," appears in P Oxy I. 58²⁵ (A.D. 288), where provision is made that only such persons are appointed to certain offices as are in a position to stand the test—οὐ καὶ βασάνοις ὑποκείσονται. In P Leid W^{vii}. 26^{ff.} (ii/iii A.D.) λέγε· Κλυτί μοι, ὁ χρηστός ἐν βασάνοις, βοήθησον ἐν ἀνάγκαις, ἐλεήμων ἐν ὥραις βιαίος (*i.e.* -αις), πολλοὶ (*i.e.* -ὶ) δυνάμενος ἐν κόσμῳ, ὁ κτίσας τὴν ἀναγκὴν (καὶ) τιμωρίαν, καὶ τὴν βάσανον, Leemans renders *exploratio*. For the derived sense, reference may be made

to the fragment of a legal code of iii/B.C., P Lille I. 291²², where the judges are empowered to employ "torture" in the case of slaves giving evidence, should it be found necessary—τῶν δὲ δούλων τῶν μαρτυρησάντων, οἱ δικασταὶ τὴν βάσανον ἐκ τῶν σωμάτων ποιεῖσθωσαν, παρόντων τῶν ἀντιδικῶν, ἕαμ μὴ ἐκ τῶν τιθέντων δικαιομάτων δύνωνται κρῖναι. So in a rescript of Augustus, *Syll* 356¹² (B.C. 6) **ἐξετάσαι προστάξας . . . διὰ βασάνων** = *quaerere tormentis*, of slaves after the murder of their master. See also the new uncanonical Gospel, P Oxy V. 840⁶ **κόλασιν ὑπομένουσιν καὶ πολ[λ]ὴν βάσανον**, where the editors strangely remark that this use of β., as relating to punishment in the next world, is not found in NT; but cf. Lk 16^{23, 28}. Vettius Valens, p. 182¹⁹, has the phrase **ψυχικὰς βασάνους**: cf. p. 201³² ἐπὶ βασάνῳ καὶ ζημίᾳ καὶ κινδύνῳ, and p. 211²⁸ ὀδυνηρὰν ἐπάγρυπνον βάσανον.

βασιλεία.

As *kingship* or *sovranty* in the abstract is necessarily the root meaning of this word, it is easy to see how the passage into the concrete could either be on the lines of our *dominion* (cf. "our Sovereign and his dominions"), or follow the outward and visible *sign of royalty*. All these three meanings are fully illustrated from the inscriptions by Dittenberger in the Index to *OGIS*, e.g. (1) 331⁴⁰ (ii/B.C.) **τῆ ἔτει τῆς ἐκεῖνου βασιλείας**, (2) 248¹⁶ (ii/B.C.) **μέχρι τῶν ὀρίων τῆς ἰδίας βασιλείας**, and (3) 90⁴⁸ (Rosetta Stone, B.C. 196) **τὰς τοῦ βασιλέως χρυσᾶς βασιλείας δέκα**. It is possible that some passages in the NT might gain in force if this last meaning "a sign of royalty" were substituted for "royalty" in the abstract—one might compare the line taken by the Revisers with **ἔξουσία** in I Cor 11¹⁰. But it may be doubted whether the change can be made very plausible in any case.

For β. in its original sense we may cite from the papyrus P Par 61⁶ (B.C. 156) **πάντας τοὺς ὑπὸ τὴν βασιλείαν δικαιοδοτεῖσθαι**, P Tor I. 1^{vii}. 14 (B.C. 114) **τῶν μεγίστων βασιλέων ἀπολελυκῶτων τοὺς ὑπὸ τὴν βασιλείαν πάντας αἰτιῶν πασῶν**. For the sense "reign" see P Oxy X. 1257⁷ (iii/A.D.) ἐπὶ τοῦ (ἔτους) ᾧ ἔτους τῆς εὐτυχιστάτης ταύτης **βασιλείας**. Deissmann *BS*, p. 361 f., compares with τὴν αἰώνιον **βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτήρος** (2 Pet 1¹¹) the phrase ἐπὶ τῆς τῶν κυρίων Ῥωμαίων αἰωνίου ἀρχῆς in the decree of Stratonicea (*CIG* II. no. 2715a, b).

βασιλείος.

Syll 226⁴⁵ (iii/B.C.) **πραθέντος τε τοῦ στόλου εἰς βασιλεία**, the palace of the satrap Saitaphernes. Dittenberger quotes Boeckh as arguing from the absence of the article that β. was here almost a proper name, as in Herod. iv. 20: D. however is not convinced that the reference is to the same place. P Petr II. 23 (2)¹ shows **βασιλείος** qualifying **γραμματεὺς**, instead of the regular **βασιλικός**. In the magic papyrus P Lond 46⁴⁴⁵ (iv/A.D.) (= I. p. 79) **βασιλιον** is used with a symbol which the editor understands as = "sceptre": cf. Wisd 5¹⁶ **τὸ βασιλιον τῆς εὐπρεπείας**, "the crown of royal dignity."

βασιλεύς.

In a letter written not later than B.C. 334 the title of **βασιλεύς** is adopted by Alexander the Great (*Priene* I), and it was a favourite designation of his successors in the Syrian

and Egyptian monarchies. In this way it became familiar to the Jews of the Dispersion; and when found in the Septuagint as the translation of their vernacular title would be "instinct with present meaning and full of absorbing associations," as Hicks (*CR* i. p. 7) has pointed out. In the NT it was transferred to the Roman Emperor (1 Tim 2², 1 Pet 2^{13, 17}) in accordance with common usage, as borne out by the inscriptions, e.g. *IG* III. 12^{15, 17} (time of Hadrian), *CIG* II. 2721¹¹ (time of the Antonines), and the other examples cited by Magie, p. 62. Similarly Deissmann (*LAE*, p. 367*L*) brings forward evidence to show that the full title βασιλεύς βασιλέων (as Rev 17¹⁴, 19¹⁶) was again "in very early Eastern history a decoration of actual great monarchs and also a divine title." The former has of course as its most obvious example the title of the Persian Kings, as at Behistan—*χξῆγαθίγα χξῆγαθίγαῖων*: cf. the verbal phrase in the next article. For the latter, cf. the occult document P Leid W^{xlv}.⁸ (ii/iii A.D.) ἐπικαλοῦμαι σε, βασιλεῦ βασιλέων, τύραννε τυράννων, ἐνδοξο ἐνδοξοτάτων, δαίμων δαιμόνων, ἄλκιμο ἄλκιμοτάτων, ἄγιε ἄγιων. The similarity and at the same time contrast in the Christian usage would thus be full of significance to the Early Church, as in the case of the title κύριος (*q.v.*). On *OGIS* 35¹ (iii/B.C.) βασιλισσαν Φιλωτέραν βασιλέως Πτολεμαίου (*sc.* II, Philadelphus), Dittenberger (p. 648) contests Strack's attempt to claim βασιλεύς as well as βασίλισσα as a term applicable to non-regnant members of a royal family: he notes that there is all the difference between βασιλεύς and its feminine. Wilcken *Archiv* iii. p. 319 supports him, and notes inscriptions where βασιλεύς is promptly dropped when a mere H.R.II. is named after the king and his consort. He also commends Dittenberger's remark that Augustus and Augusta had the same difference after Domitian's time.

βασιλεύω.

A good example of the ingressive aorist is afforded by the new Agraphon as restored by the editors—P Oxy IV. 654⁸ θαμ[β]ηθῆς βασιλεύσει καὶ [βασιλεύσας ἀναπα]ήσεται, "astonished he shall reach the Kingdom, and having reached the Kingdom he shall rest": see *Proleg.* p. 130. The verb is used to render the Persian title (see under βασιλεύς) in P Sa'id Khan I (a)¹ (B.C. 88) βασιλεύοντος βασιλέων Ἀρσάκου: I (b)¹ and 2¹ (B.C. 22-1) have the same formula. CPHerm 125^h.³ (A.D. 260-8) διατρίβοντός σο[υ] ἐπὶ τῆς βασιλευούσης [Ρώμης] supplies an illustration for Rev 18⁷. For the relation of the Pauline conception of "the saint as king" (Rom 5¹⁷, 2 Tim 2¹²) to the Greek philosophic ideal, see Ramsay *Teaching*, p. 157 ff.

βασιλικός

is exceedingly common, but we may note P Petr III. 31⁵ (B.C. 240) προρευομένου ἐπὶ τῆς βασιλικῆς ὁδοῦ as coeval with the almost identical phrase of the LXX in Num 20¹⁷. This phrase at a later time was used to render *via regalis*, a Roman road built by the Emperor: see Ramsay *CRZ*, p. 32 ff., where a Latin inscr. from Pisidia brings the original back to the time of Augustus. The adj. is applied to the revenue in P Petr III. 26¹⁵ ὁ πράκτωρ ὁ ἐπὶ τῶν βασιλικ(ῶ)ν προσόδων τεταγμένος, "the officer appointed to collect the royal revenues"; *Chrest.* I. 198¹⁹ (B.C. 240) τῷ ἐμ Βουβάστῳ βασιλικῶι θησαυρῶι. In a papyrus of

the latter half of ii/A.D., edited by Comparetti in *Mil. Nicole*, p. 57 ff., we find iv. 1⁹ βασιλικῶ Ὀξυρυχέιτου. The editor remarks (p. 67) that in the absence of the Strategus his functions were fulfilled by his deputy, the βασιλικός γραμματεῦς. So P Oxy IX. 1219¹⁵ (iii/A.D.) Ἀπ[ί]ωνα τὸν τοῦ Προσωπε(του) βασιλικόν, "A. the basilicogrammatens of the Prosopite nome" (Ed.): the addressee, another Apion, held the same office in the Letopolite nome—cf. 1. 20 βασιλικ(ῶ) γρ(αμματεῖ). If we might apply the Egyptian analogy, we might assume that γραμματεῦς should similarly be supplied in Jn 4⁴⁰; but the τις raises a difficulty. For the full title cf. *Chrest.* I. 224 (iii/B.C.), where a man registers his house πρὸς Καλλικράτην τὸν οἰκονόμον καὶ Ἱμούθην τὸν βασιλικόν γραμματέα, etc. In *Chrest.* I. 308, an ostrakon of ii/B.C., a certain Psenchousis, apparently a clerk in the office of the royal οἰκονόμος, pays 2000 dr. into the bank ἀπὸ τιμῆς ὀθονίων βασιλικῶν τοῦ λᾶ (ξτους): linen was a royal monopoly. There was in the imperial period a β. τραπέζιτης, as at Heptacomia in P Giss I. 59ⁱⁱⁱ.¹⁸ (A.D. 118-9). We need not illustrate such a word more fully, but we might quote *Syll* 846³.¹ (B.C. 197-6) ἐπὶ τοῖσδε ἀπέδοτο Δαμέας ὁ πατὴρ τοῦ βασιλέως Ἀπτάλου ὁ ἐπὶ τῶν ἔργων τῶν βασιλικῶν Ἀρτεμιδώραν τὰν βασιλικῶν παιδίσκων τῷ Ἀπόλλωνι τῷ Πυθίῳ for freedom. On νόμος βασιλικός in Jas 2⁸ Deissmann refers to a heading probably added in the time of Trajan to an inscription at Pergamum containing the law of astynomy—τὸν βασιλικὸν νόμον ἐκ τῶν ἰδίων ἀνέθηκεν, "he set up the royal law out of his own means." This designation of the law as "royal," because made by one of the kings of Pergamum, points, he thinks, to a similar reference in the first place to the *origini* of the law in the James passage (see *LAE*, p. 367, n.³). Grimm notes that the phrase is applied to τὸ ὄρθον in Plato.

Βασίλισσα.

This characteristic Κοινή form was borrowed by Attic from B.C. 307 down: see Meisterhans *Gr.* p. 101, and cf. Thumb *Dial.* p. 380. The suffix was probably of Macedonian origin, and therefore not Greek at all (Brugmann-Thumb *Gr.* p. 214, where references are given to literature on the subject: add Glaser, *De ratione*, p. 18). It was the regular term for the wife of the ruling sovereign: see, e.g. P Petr I. 19²³ (B.C. 225) βασιλέα Πτολεμαίου . . . καὶ βασίλισσαν Βερενίκην, P Eleph 23¹⁰ (B.C. 223) ἡμῶν βασιλέα Πτολεμαίου . . . καὶ βασίλισσαν Βερενίκην, P Par 38¹ (B.C. 160) βασιλεῖ Πτολεμαίῳ καὶ βασίλισσῃ [Κλεο]πάτρῃ τῇ ἀδελφῇ, and P Grenf II. 15¹.¹ (B.C. 139). In *Syll* we find it in 183⁸ (end of iv/B.C.) of the wife of Demetrius Poliorcetes, and in five inscr. of iii/B.C. In *OGIS* 35¹ (B.C. 285-47) βασίλισσαν Φιλωτέραν, the title is given to the unmarried sister of King Ptolemy II, a proof, according to Wilcken (*Archiv* ii. p. 541), that amongst the Ptolemies the title was from the beginning purely titular. A similar inscription from Schedia (east of Alexandria), belonging to the reign of Ptolemy III., has the further interest that it contains the earliest known reference to a Jewish proseucha in Upper Egypt—ἕ]περ βασιλέως Πτολεμαίου καὶ βασίλισσῃς Βερενίκης ἀδελφῆς καὶ γυναῖκός καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι: see *Archiv* ii. p. 541 with Wilcken's note. It should be noted, however, that προσευχὴν here may simply = "prayer," answering to the heathen τὸ προσκύημα.

βάσις.

The word is common in the inscriptions for the "base" of a statue, e.g. *OGIS 705⁶* (ii/A.D.) τὸν ἀνδριάντα σὺν τῇ βάσει ἀνέθηκε, *Magn 92^{b.17}* τὸ δὲ ψήφισμα τὸδε ἀναγραφῆναι εἰς τὴν βάσιν τῆς εἰκόνας τῆς Ἀ[πο]λλοφάνου. See also P Lond 755 *verso*⁶ (iv/A.D.) (= III. p. 222) β[ά]σις καὶ κεφαλίδες, "base mouldings and capitals" of pillars, P Grenf I. 14¹⁵ (B.C. 150 or 139) βάσιν λυχν(ου), *Syll 540¹⁰⁸* (B.C. 175-1) ἐργάται (sc. a builder contracting for a temple) τῶν λίθων πάντων τὰς βάσεις ὀρθάς, ἀστραβεῖς, ἀρραγεῖς κτλ, *ibid¹⁶¹* τῶν λίθων πάντων τοὺς ἄρμους καὶ τ[ὰς β]άσεις, 588¹⁰⁷ (c. B.C. 180) λαμπὰς χαλκῆ ἐπὶ βάσεως, etc. The medical use of β. = "foot" in Ac 3⁷ is illustrated by Hobart, *Medical Language of St Luke*, p. 34f. It may have this meaning in the great magical papyrus, P Lond 121⁵¹⁶ (iii/A.D.) (= I. p. 101) παρέστω σοι τοῖς δυοῖ βάσεσιν σκιαθι. Its geometrical meaning, as the "base" of a triangle, appears with fragmentary context in P Brit Mus 372⁸⁰ (ii/A.D.), printed in P Tebt II. p. 339ff., a land survey.

βασκαίνω.

The popular belief in the power of the evil eye (cf. Deut 28⁵⁴, Sir 14^{6,8}), underlying the Pauline metaphor in Gal 3¹, is well illustrated by the common formulas in closing greetings, e.g. P Oxy II. 292¹² (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ὑγιάνειν (= -αίνειν) σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "but above all I pray that you may be in health unharmed by the evil eye and faring prosperously," *ib.* VI. 930²⁸ (ii/iii A.D.) ἀσπάζονται σε πολλὰ αἱ ἀδελφαί σου καὶ τὰ ἀβάσκαντα παιδιά Θεων(δος), and similarly P Fay 126¹⁰, P Lips I. 108⁹ (both ii/iii A.D.). Cf. the opening salutation in BGU III. 811⁴ (between A.D. 98 and 103) πρῶ (i. e. πρὸ) μὲν πάντων ἀναγκαῖον δι' ἐπιστολῆ[s] σε ἀσπάσσεσθαι καὶ τὰ ἀβάσκαντα [δ]ιοῦ[ν]αι. For the subst. βασκανία (as Wisd 4¹²) cf. the new compound προβασκανία in the vi/A.D. Christian amulet edited by Wilcken *Archiv* i. p. 431 ff. (= *Selections*, p. 132 ff.)—⁷ff. ὅπως διώξῃς ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, "that thou mayst drive from me thy servant the demon of witchcraft." The adj. βάσκανος is found in Vettius Valens, pp. 2², 35⁸⁵, and in *IosPE* i. 22³¹ (Minns, p. 644) ὑπὸ τοῦ βασκάνου δαίμονος ἀφῆρθη. The relation of the word to the certainly identical Lat. *fascinum* is accounted for by the consideration that a word of magic was likely to be borrowed by Greek from Thracian or Illyrian, where original *bh* (Lat. *f*) passed into *b*: see Walde *Lat. etym. Wörterbuch*, s.v.

βαστάζω.

The meaning *lift* occurs in P Ryl II. 81⁶ (c. A.D. 104), where the θύραι of sluices (apparently) ἐφ' ἕσον οἱ κατασπορεῖς ἤθελον ἰβαστάχθησαν, "as much as the inspectors of sowing wished" (Edd.). *Carry*, in the figurative sense = *endure*, appears in a formula about taxation, as P Brem⁹ (A.D. 117) (= *Chrest.* I. p. 415) ἐπεὶ οὖν αὐταὶ οὐ βαστάζουσι τοσοῦτο τέλοςμα: so in P Ryl II. 96⁸ and the other contemporary papers named in the introduction there. Note here Epict. i. 3. 2 οὐδαίς σου τὴν ὀφρὺν βαστάσει, "will endure your check" (!) (Hort says this is "the only

known passage at all approaching" Rev 2².) Nearer the literal sense, and illustrating distantly Ac 9¹⁶, is P Oxy X. 1242¹⁻¹⁷, an interesting document of early iii/A.D., where Trajan is said to have granted an audience to rival Greek and Jewish emissaries from Alexandria, *κααστοι βαστάζοντες τοὺς ἰδίους θεούς*. To the same heading may be referred its use in Gal 6¹⁷, for which Deissmann (*BS*, p. 352 ff.) refers to a bilingual (Demotic and Greek) papyrus of iii/A.D. now in the Leiden Museum. The papyrus contains a spell in which the words occur *βαστάζω τὴν ταφήν τοῦ Ὀσίρεως . . . ἐάν μοι ὁ δαίνα κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῷ*, "I carry the corpse of Osiris . . . should so-and-so trouble me, I shall use it against him." Just, that is, as the *βαστάζειν* of a particular amulet associated with the god acts as a charm against the κόπους παρέχειν of an adversary, so the Apostle finds himself protected against similar attacks by "bearing" the *στιγμάτα Ἰησοῦ*. From *carry* is developed *carry away*, which is the commonest meaning. Thus *Cagnat* IV. 446, an inscr. of Roman age, where the Pergamene demos honour C. Julius Maximus *σημείω ἀβαστάκτωι*, "ornatus insigni 'quod tolli non poterat,' fortasse purpura perpetua" (Ed.). So very often in papyri. P Fay 122⁸ (c. A.D. 100) ἐά[σ]θαι αὐτὸν βαστάζει ἀρτάβας εἰκοσι ὀκτώ, "allowing him to carry off 28 artabae." P Ryl II. 168¹¹ (A.D. 120) βαστάζεις ἐκ τῆς κοινῆς ἄλωι πάντα, "you shall carry it all from the common threshing-floor" (Edd.): cf. P Thead 5¹² (A.D. 338). Similarly P Oxy III. 507²⁹ (A.D. 169) *ὑπὲρ χόρτον οὐκ ἐξέσται μοι βαστάζει οὐδὲ πωλεῖν οὐδὲ ὑποτίθεσθαι*, "it shall not be lawful for me to remove or sell or pledge this hay" (Edd.), *ib.* 522⁴ (ii/A.D.) φορέτρο(ν) (ἀρταβῶν) ῥῶα βασταχθ(εισῶν), "carriage of 171 artabae of wheat transported" (Edd.). With personal object, P Amh II. 77²² (A.D. 139) ἀμφότεροι βία βασ[τ]άζαντες με εἰσηνεγκαν εἰς τὸ λογ[ε]στήριον τοῦ ἐπιτρόπου τῶν οὐσιῶν, "taking me up by force they together carried me to the counting-house of the superintendent of the domains" (Edd.). This is of course capable of meaning, in contrast to the use named later, a perfectly legitimate action: cf. P Iand 9¹³ (ii/A.D.) σ[τ]ὴν ὄν βαστάζε (sc. -αι) λυτὸν δ' ἀνέτιο[ν] ἦ τῆς κρίσεως, "tu autem tolle porro, quaecumque causa est iudicii" (Ed.). The firmly established vernacular use determines the meaning of Mt 3¹¹ as "whose sandals I am not worthy to *take off*": the phrase is an excellent example of M's skilful abbreviation, for one word fully expresses all that Mk 1⁷ tells us in four. Citations multiply for the meaning "pilfer," as in Jn 12⁶, especially in papyri of ii/A.D.—P Tebt II. 330⁷ (ii/A.D.) εὑρον τὴν οἰκίαν μου σεσυλημένην τε καὶ πάντα τὰ ἔνδον ἀποκείμενα βεβασταγμ[έ]να, *ib.* 331¹¹ (c. A.D. 131) ἐβ[ά]σταξαν ὄσα κιθῶνα καὶ ἰμ[ά]τιον λευκά: both petitions to the strategus complaining of robbery. Similarly P Oxy I. 69⁴ (A.D. 190), BGU I. 46¹⁰ (A.D. 193), *ib.* 157⁸ (ii/iii A.D.), etc. In MGr the verb has added a new intransitive meaning, "wait, hold out": see Thumb *Handbook*, p. 322, Abbott *Songs*, p. 261. The flexion of the verb differs curiously in the papyri and in NT. In the former the guttural forms, *ἐβάσταξα*, etc., prevail almost without variant, as will be seen from our quotations, and from the list in the editor's note to P Hamb I. 10¹³. In MGr the aorist is *ἐβάσταξα*. It will be noticed that our citations are later than NT: the verb does not seem to have entered the

vernacular in Egypt during the Ptolemaic period. In that case the late guttural flexion would be an analogy product (cf. the double forms from ἀρπάξω, etc.), confined at first to a limited area. Except in Rev 2² βαστάζει P I 38 81, ἐβάσταξας Jn 20¹⁵ W, and Lk 11⁴⁶ δυσβάστακτα, the NT has only the dental forms, as in older Greek from Homer down. We can only support these in Egyptian vernacular from BGU I. 195³² (A.D. 161) ἐβάσ[τ]ασεν, P Leid W^{1.29} (ii/iii A.D.) βαστάσας, and P Flor I. 59⁷ (iii/A.D.) ἐβάστασεν.

βάτος (1)

in the sense of "bush" is feminine in Lk 20³⁷, Ac 7³⁵, but masculine in Mk 12²⁶ in accordance with the LXX usage (Exod 3^{2ff.}, Deut 33¹⁶), which Thackeray (*Gr.* i. p. 145) describes as apparently "vulgar and Hellenistic." See, however, Moeris p. 99, who regards ἡ β. as ἑλληνικῶς, and ὁ β. as ἀπτικῶς. The only passage we can cite, P Lond 121⁴⁶⁰ (iii/A.D.) (= I. p. 99) θεῖς ὑπὲρ βάτον, throws no light on the gender: since the context is a φάτρων κάλλιστον, in which kind of literature "meaning is no great matter," βάτον may as well be a Hebrew measure as a bramble-bush. H. A. A. Kennedy (*Sources of NT Greek*, p. 78) includes βάτος in a list of Biblical words for which Aristophanes is practically the only earlier authority. But we must remember Homer (*Od.* 24²³⁰). Kaibel has two epitaphs from Italy of the imperial age: 546⁶ οὐ βάτοι, οὐ τρίβολοι τὸν ἐμὸν τάφον ἀμφὶς ἔχουσιν, and 548² ἀνθεα πολλὰ γένοτο νεοδημήτῳ ἐπὶ τῆμψ, μὴ βάτος ἀύχηρῆ, μὴ κακὸν αἰγίπυρον.

βάτος (2).

This Hebrew loanword (בָּאָט) is rather strangely transliterated βάδος in Hesychius, who implies that this was commoner than βάτος: perhaps the fact that δ was now generally spirantised (like *th* in *bathe*) made it seem nearer than τ to the Hebrew letter. See Tischendorf on Lk 16⁶: to ΝΛΧ, which spell with δ, must now be added W.

βάτραχος.

The γλωττα βατράχου forms an ingredient in the 4th century magical charm P Lond 46²⁹⁴ (iv/A.D.) (= I. p. 74). The Ionic form βάθρακος appears twice in *ib.* 124^{31 t.} (iv/v A.D.) (= I. p. 122), and survives in MGr βάθρακας.

βαττολογέω.

In D this word is βλαττολογέω, the form of which suggests an approximation towards the Latin *blatero*—[query cf. provincial English *blether*, with same meaning, both starting from **mlatero*]. The Latin text (*d*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. Βαττολογέω may be by haplogly for βατταλογέω, in which some connexion may be suspected with Βάπταλος on the one side, the nickname of Demosthenes, and Aramaic *battal* ("leer, nichtig," says Wellhausen on Mt 6⁷) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him "the gabbler," it will fit his case better than the highly im-

probable "stammering" connexion, and will suit the ἐν τῇ πολυλογίᾳ by which the verb is explained in Mt 6⁷. (See Holden on Plutarch's *Demosthenes*, ch. iv.)

βδέλλιον,

which figures twice in the Pentateuch according to Aquila, Symmachus and Theodotion, appears doubtfully in P Oxy VIII. 1142³ (late iii/A.D.), where Hunt conjectures it for βρέλλιον because in Galen as in the papyrus it stands next to δυνεῖ: he renders "sweet gum (?) . . . , onyx-shell." The form βδέλλη occurs in P Lond 121⁴³⁴ (iii/A.D.) (= I. p. 98) ζύμωνα βδέλλης.

βδέλυγμα

is "a bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as βδελυκτός, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of נִשְׁבַּח and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of τὸ ἐβδελυγμένον would have done the same without hesitation.

βδελύσσομαι.

Phrynichus (ed. Lobeck), p. 226, extols this word as Attic as compared with the vulgar σικχαίνομαι (MGr σικχαίνομαι), but it is by no means confined to Attic writers, as Nüggeli (p. 15) has pointed out: cf. Thumb *Hellen.* p. 80. *Pelagia-Legenden*, p. 9³ μὴ βδελύξῃ με τὴν βερυπωμένην ἀλλὰ κάθαρόν με ἐν τῇ κολυμβήθρᾳ τοῦ ἀγιάσματος.

βέβαιος.

Deissmann (*BS*, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legally guaranteed security adds to their occurrence in the NT. Thus with the use of this adjective in Rom 4¹⁶, 2 Cor 1⁷, we may compare P Amh II. 85²¹ (A.D. 78) where, in an application for a lease, provision is made that if no objection is raised "the lease may remain guaranteed to us for the period of five years without change"—μένῃ ἡμῖν ἢ μισθωσὶς βεβαία ἐπὶ τὸν πενταετ[ῆ] χρόνον ἀμεθεστάτους (*l. -οῖς*). P Strass I. 22²³ (iii/A.D.) ἔχειν τ[δ] βέβαιον τοὺς κατασχόντας, "that those who have obtained possession may be secured in it," P Oxy IX. 1200²⁸ (A.D. 266) ἐπιτεκαὶ παρέξομαι σοὶ βέβαια διὰ παντὸς ἀπὸ πάντων πάσῃ βεβαιώσει, "and I will further guarantee the property always against all claims with every guarantee" (Ed.), BGU IV. 1116³⁴ (B.C. 13) ποιούντος δὲ αὐτοῦ ἕκαστα ἀκολ(ούθως) καὶ τῆ(ν) Ἀνω(νίαν) Φιλη(μάτιον) βεβαίαν αὐτῷ παρέχουσαι τῆ(ν) μισθω(σιν), *ib.* 1127¹⁶ (B.C. 18) παρέχουσαι τὴν παραχώρησιν βεβαίαν. So from inscr. OGIS 660²⁵ (i/A.D.) ὧν βεβαίαν δεῖ τὴν πρωτοπραξίαν φυλάσσειν. It will be noticed that ἔχω and παρέχομαι tend to associate with the adjective: cf. Heb 3¹⁴, 6¹⁹, 2 Pet 1¹⁹. We need not multiply citations for a common word, unless we should give an instance with the negative: P Tor I. 1^{11.10} (B.C. 116) (= *Chrest.* II. p. 32) αἰσθημένη ὡς οὐδὲν εἶχεν βέβαιον.

βεβαίω.

The verb is very common in the juristic sense noted under βέβαιος: see e. g. P Petr III. 74(a)⁶ βεβαίωσω σοι, "I shall give you a guarantee," P Amh II. 95¹⁰ (A.D. 109) εἰάν δὲ ἐπέλθ[ω ἢ μὴ β]εβα[ίωσω, ἢ τ' ἔφο]δος [ἀκυρος ἐ]στ[ω], "if I make a claim or fail to guarantee the sale, the claim shall be invalid" (Edd.), P Fay 92¹⁹ (A.D. 126) βεβαίωσιν π[ά]σ[η] βεβαίωσι, "will guarantee the sale with every guarantee." Note also the recurrent formula in which a vendor promises βεβαίωσιν καὶ πάντα τὸν ἐπελευσόμενον ἀποστήσειν παραχρήμα τοῖς ἰδίοις δαπανήμασιν: so BGU IV. 1131²⁵ (B.C. 13) etc. Hence it is that Paul, associating β. with another legal term ἀρραβίων (see s.v.), the guaranteeing the delivery of something of which the earnest has already been paid, can describe the relation of God to believers in 2 Cor 1²¹ f.: Deissmann *BS*, p. 230, quotes BGU II. 446¹⁸ (A.D. 158-9) (= *Chrest.* II. p. 295) στερικεσθαι (i. e. στερισκεσθαι) αὐτὸν τοῦ ἀραβίωνος, ἔτι δὲ καὶ βεβαίωσιν (fut. inf.) αὐτὴν Σωτηρίαν τὰ κατὰ τ[αύτην] τὴν ὁμολογίαν πάση βεβαίωσει. For the possibly weaker sense of "accomplish," "fulfil" in Rom 15⁶ Roufiac (p. 48) cites *Priene* 123⁹, where a magistrate, having promised on entering on office to make a distribution of beef, ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενίοις θεοῖς τὴν θυσίαν, "fulfilled his promise by making a sacrifice to the gods (and distributing the flesh to those entered on the list)." Cf. BGU IV. 1073¹⁸ (A.D. 275) (= *Chrest.* II. p. 219) καὶ κατὰ τὰ εἰδισμένα προσκυνήσαντες τὰ θεῖα (i. θεῖα) ἔτι μᾶλλον ταῦτα αὐτῷ ἐβεβαίωσαμεν. Another instance of a less technical use is in P Oxy VIII. 1119¹⁷ (A.D. 254) διαδεξάμενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν ἡμεῖν καὶ ἐν τούτου ἄδιαν ἐβεβ[η]ρίωσαν πολλάκις, "[Hadrian's] successors on the throne often confirmed our immunity in this respect" (Ed.).

βεβαίωσις.

To the use of this word in P Fay 92¹⁹ already cited s.v. βεβαίω we may add P Giss I. 51¹⁰ (A.D. 202) βέβαιον διὰ [παντὸς ἀπὸ πάντων πάσ]η βεβαίωσει, PSI I. 79¹⁷ (A.D. 216-7) βεβαίωσω σοι τὴν π[ρ]ᾶσιν πάση βεβαίωσει. For πάση βεβαίωσι καὶ ἀπὸ δημοσίων as denoting that the object sold is guaranteed as owing nothing to the fiscal authorities, see BGU I. 153²³ (A.D. 152). Deissmann *BS*, p. 104 ff., has an interesting exposition showing how the technical term εἰς βεβαίωσιν, the antithesis of εἰς ἀθέτησιν, was adopted by the LXX from legal phraseology in Lev 25²³, not to render ΠΗΡΩΨ exactly, but to give the general sense, "the ground belongs to Yahweh—therefore it may not be sold absolutely," by a legally defined sale. So again in Heb 6¹⁶ "for a legal guarantee." He cites P Par 62¹¹. 8 (ii/B.C.) . . .]τοι εἰς τὴν βεβαίωσιν ὑποθήκας [. . .], and shows that it survived even till A.D. 600. The forensic flavour of the word is noted as still discernible in Phil 1⁷—"this defence before the court will be at the same time an *evictio* or *convictio* of the Gospel." The papyri discovered since Deissmann's pioneer work was published support with numerous examples his thesis that the word must always be read with the technical sense in mind. It is worth noting that Vettius Valens, p. 2²⁸, has ἀγαθὸν βεβαίωσιν next to εἰσποίησιν and in close company with other legal terms, as well as more general ones. The subst. βεβαιωτής is common in such conjunctions as

P Amh II. 51²⁶ (sale of a house—B.C. 88) προπωλητῆς καὶ βεβαιωτῆ[ς] τῶν κατὰ τὴν ὄνην ταύτην πάντων Πετῆσις ὁ ἀποδόμενος, "the negotiator and guarantor of the sale in all respects is the vendor Peteésis" (Edd.). For the form βεβαιώτρια see Maysr *Gr.* p. 444.

βέβηλος.

Syll 2²⁵ (ii/A.D.) χῶραν [σ]καπανεύειν βέβηλον ἐπέ[τ]ασσες—the famous 'Gadatas' inscr., translated from a rescript of Darius I. The derived verb is of late formation, no earlier authority than LXX being quotable. The adj. was an old *term. techn.* of religion, and not a word of the vernacular: the LXX translators needed it, and may well have equipped it with a regularly formed verb.

βελόνη.

This medical term for the needle used in surgical operations (see Hobart, *Medical Language of St Luke*, p. 61) is substituted by Luke for ῥαφίς in Lk 18²⁵, but does not occur elsewhere in Bibl. Grk. See for its more general use the magic papyrus P Lond 121⁴⁴⁸ (iii/A.D.) (= I. p. 98) χαλκῷ βελόνῃ ἀκεφάλῳ. MGr βελόνι.

βέλος.

For this NT ἄπ. εἶρ. (Eph 6¹⁶) cf. *JG* VII. 115⁸ βέλος πικρὸν ἐνήκε πλευραῖς. The word is claimed by van Herwerden as Ionic and poetic: one occurrence in Plato and one in Xenophon (the pioneer of the Κοινή) are the only classical prose citations in LS⁶. From inscr. we may quote *Syll* 221¹⁰ (B.C. 247-23) βέλις καὶ καταπάλα[ς], *ib.* 522²⁷ (iii/B.C.) καταπάλιτην . . . καὶ βέλη τριακόσια, *ib.* 503⁹⁷ (iii/B.C.) where it refers to a spear just mentioned. The first two passages suggest a special sense rather than the general: cf. Polybius xi. 11. 3 ζεύγη πλήθος ὀργάνων καὶ βελῶν κομίζοντα καταπελτικῶν. The catapult would naturally be used if missiles wrapped with blazing tow were to be hurled, and this would suit τὰ βέλη τὰ πεπυρωμένα in Eph *l.c.* A late letter, PSI III. 238⁹ (vi/vii A.D.), mentions one Zenobius as a maker of munitions, βελοποιός.

βελτίων.

For the relative comparative in Acts 10²⁸ D βέλτιον ἐφίστασθε cf. *Magn* 105⁹⁸ (ii/A.D.) βέλτιον ὑπελάβομεν γράψαι ὑμῖν. See also P Tebt I. 27⁸⁰ (B.C. 113) αἰεὶ δέ τινος ἐπὶ τὸ βέλτιον προσεπινοούμενον, "by the continual invention of further improvements" (Edd.), and P Oxy VIII. 1148² (a question to the oracle—i/A.D.) εἰ [P εἰ introducing direct question, as in NT] βελτιῶν ἐστὶν κτλ. A locution with β. may be noted from BGU IV. 1086¹¹. 2 (A.D. 160 or 183 or 215) τὴν δὲ πο[λ]ιτείαν ἐπὶ τὸ βέλτιον καὶ εὐ[ν]χ[έ]στερον . . . Note also P Leid W^{xix}. 19 (ii/iii A.D.) βέλτιον δὲ ποιεῖ εἰάν κτλ.—this is ordinary comparative. For the superlative, which happens not to occur in NT, cf. P Magd 29⁴ (B.C. 117) ἐγλεξάμενος τὸν βελτιστον τόπον καὶ ἐξέτατον, P Fay 12⁶ (c. B.C. 103) τῶν . . . οὐ ἀπὸ τοῦ βελτ[ί]στον ἀναστρεφόμενον, "of the less reputable class" (Edd.), P Ryl II. 156¹⁹ (i/A.D.) . . .] ἀπὸ τοῦ βελτίστου γεγενημέν[ου], *Syll* 278⁷ (ii/B.C.) οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰσθώτες ἀναστρέφονται: the phrase looks like a cant term for the masses current among the classes. Deissmann *BS*, p. 93,

says that (οὐκ) ἀπό τοῦ β. in 2 Macc 14²⁰ ["came not of good," RV] can be paralleled with "many examples" in the Inscr. and in Dionys. Hal. and Plutarch. It may be noted further that we have ἀγροικότερον ἐσχηκότα in the preceding clause, which suggests that here Judas Maccabaeus is observing Nicanor's "boorish" rudeness towards him, οὐκ ἄ. τ. β. having the same nuance as in the papyri and inscr. just quoted. The survival of an old use of βέλτιστε in address may be observed in BGU IV. 1140³ (B.C. 4), where ἡγεμῶ(ν) βέλτιστε is corrected into μέγιστε, probably because the former was too familiar, as its use in Plato would suggest. The rare form βέλτατα is found P Petr II. 9(3)⁷ (B.C. 241-39) τὰ [β]έλτατα πληρώματα. The verb βελτιώω occurs in the vi/A.D. P Lond 1044²² (= III. p. 255) φιλοκαλεῖν καὶ βελτιοῦν: cf. *Syll* 418⁸ (A.D. 238) ἐν τοῖς εὐτυχιστάτοις σοῦ καιροῖς κατοικεῖσθαι καὶ βελτιοῦσθαι τὰς κόμας.

Βερνίκη.

This form, for the more usual Βερνίκη, is read by Wilcken (*Add. et Corr.* p. xi) in P Petr III. 111⁷ (B.C. 236) μητρ[ὸς] θεῶν Βερνίκης. Maysen *Gr.* p. 146 compares also Βερνικῶ(ν) in P Tebt I. 1201³² (B.C. 97 or 64). Add P Tebt II. 407¹⁴ (A.D. 199) Βερνίκη Διδύμου γυναῖκι μου χαίρειν, and for the full form *Preisigke* 307 (Ptolemaic) βασίλισσα Βερνίκη, *ib.* 438 (do.) Δίβης Διονυσίου Νειλεῖς καὶ Βερνίκη ἡ γυνή, P Grenf I. 24³ (B.C. 146-17) Βερνίκης εὐεργετῶ[ος]. The shortened form is a good example of a phonetic principle working in Κοινή Greek, discovered by Kretschmer, by which an unaccented vowel tends to fall out after a liquid or nasal if the same vowel occurred in the neighbouring syllable (σκόρδον for σκόροδον, etc.).

βῆμα.

The collocation βῆμα ποδός (Ac 7⁵, from Dt 2⁵) is found in *Preisigke* 4284²¹ (A.D. 207) οὐλ(ή) βῆματι ποδός δεξιού: this of course is not a measure as in Ac *l.c.* but literal. On *Syll* 763² Ἀπατούριος Διοδώρου Μιλήσιος τὰ βήματα ἀνέθηκεν Ἰσιδι Δικαιοσύνη Dittenberger notes that two footprints are carved in the stone, as in other monuments intended to commemorate the safe accomplishment of a journey to the shrine. Most commonly in inscr. β. = *basis*: so *Syll* 583⁸ (? i/A.D.) καὶ ἔστιν αὐτὸς ὁ θεὸς ἐπὶ βήματος μαρμαρίνου καὶ ἡ παρακειμένη τῷ θεῷ τράπεζα λίθου Λεσβίου, of Apollo: the image of Artemis is ἐπὶ παραστάδι μυλίνῃ, and that of Men ἐπὶ βάσει μαρμαρίνῃ. So *OGIS* 219²⁶ (iii/B.C.) ἐπὶ βήματος τοῦ λευκοῦ λίθου, *ib.* 299¹⁸ (ii/B.C.) ἐπιγράψαι ἐπὶ τοῦ βήματος, *Magn* 92a¹² (ii/A.D.) εἰς τὸ βῆμα [τῆς εἰκ]δῶνος. In the papyri it is very common in the official sense "tribunal, judgement-seat," as in NT. P Oxy I. 37¹⁻³ (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [II]εσοῦρι[ς] πρὸς Σαραεὺν, "in court, Pesouris *versus* Saraeus," P Tebt II. 316¹¹ (A.D. 99) τὸν ἀπὸ βήματος χρηματισμόν, "the deed issued by the court," P Oxy II. 237^{v.18} (A.D. 186) πρὸ βήματος ἐσιώπησεν, and similarly P Amh II. 80⁷ (A.D. 232-3), P Strass I. 5⁷ (A.D. 262) etc. In P Lond 358¹⁹ (c. A.D. 150) (= II. p. 172) we have ἐπὶ τὸ ἱερώτατον τοῦ ἡγεμόνος βῆμα with reference to the Praefect's court, and in BGU II. 613¹⁹ (time of Antoninus Pius) ἀξιώ προσκυνῶν τὸ ἱερώτατον βῆμα τῆν [blank follows], and so elsewhere: A unique phrase in P Grenf II. 15^{1.8} (B.C. 139) ἐφ' ἱερώ[ν] Πτολεμαίου σωτήρος . . . καὶ τοῦ βῆμα[τος Διο?]νύσου,

PART II.

"priest of the βῆμα of Dionysus?" (Edd.), is noted as perhaps applicable by translation from demotic, as in other divergences here from ordinary formulae. In the Christian fragment P Ryl I. 11⁷ (v/vi A.D.) β. is used of the "terrible judgement-seat of Christ our God"—πρὸς τῷ [φοβ]ε[ρ]ῷ βῆματι Χ(ριστο)ῦ τοῦ θε(ο)ῦ ἡμ(ν): cf. *Pelagia-Legenden* (ed. Usener) p. 6⁹ ἐνώπιον τοῦ [φρικτοῦ καὶ] φοβεροῦ βῆματός σου.

βία.

A few examples will suffice of this common word—P Petr III. 53 (ii) (iii/B.C.) π[ρ]ὸς βίαν ἔχεται, "he is forcibly detained" (Edd.), P Par 38²³ (B.C. 162) περι δὲ ἡς πεποιήγεται βίας (cf. P Amh II. 35⁴⁴—B.C. 132), *ib.* 15¹⁵ (B.C. 120) καὶ τῇ περι ἑαυτοῦς βία χρώμενοι, P Oxy VIII. 1120¹¹ (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνή χῆρα καὶ ἀσθενής, *ib.* 20²⁰ ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "so that I am subjected to unmitigated violence" (Ed.), P Strass I. 5⁹ (A.D. 262) πέπονθεν βίαν πα[ρ]ὰ πάντας τοὺς νόμου[ς], *ib.* 18¹⁸ εἴ τι πρὸ[ς] βίαν ἐλήμφθη, and P Giss I. 34¹² (A.D. 265-6) βίαν οὐ τ[ῆ]ν τυχοῦσαν ἐρ[γ]άσασθαι. Μετὰ βίας, as in Ac 5²⁶, occurs in P Tebt I. 5⁵⁷ (B.C. 118), *Syll* 356³³ (B.C. 6), in the latter case associated with ὕβρις and applied to burglars. Note also P Tebt II. 434² (A.D. 104) τῆς βίας αὐτῶν δεομένης τῆς τοῦ κρατίστου ἡγεμόνος δικαιοδοσίας, P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσσεως, *Chrest.* I. 461¹² (iii/A.D. *init.*) βίαν [π]αθῶν [. . . ὑπὸ] Μάρκου κτλ. It is rather curious that in NT βία is restricted to Ac.

βιάζομαι.

The verb is common, and its compounds ἀπο-, κατα- and εἰσ- can be quoted; but there seems little that promises decisive help for the difficult Logion of Mt 11¹² = Lk 16¹⁶. That in the former βιάζεται can be passive, as all the ancient versions assume, may be illustrated by such evidence as P Oxy II. 294¹⁸ (A.D. 22) ἐγὼ δὲ βιάζομαι ὑπὸ φλω[ν]. Cf. βιάζομαι τάδε in Sophocles (*Ant.* 66), "I am forced to it." In the same direction tend the passages quotable for a transitive use of the middle. So P Giss I. 19¹³ (ii/A.D.), if rightly supplemented, ἀ[γ]ευστος ἰκομώμην [ἔως ὁ π]ατήρ μου εἰσελθὼν ἐβιάσατό [με, "made me take food"; P Amh II. 35¹⁷ (B.C. 132) βιασάμενος αὐτοὺς ἐπὶ τῆς ἀλω, "compelled them to go to the threshing-floor" (Edd.), P Lond 1171 *verso* (c)⁹ (A.D. 42) βεβιασμένος τινά, P Magd 27⁴ (B.C. 218) βιάζεται με πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν. The middle can however be used absolutely, = *come forward violently or enter by force*. Deissmann (*BS*, p. 258) supports this by *Syll* 633⁸ (imperial period), where in the epigraphic regulations for the sanctuary of Men Tyrannus it is laid down—ἐὰν δὲ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ. It must be admitted that Deissmann's second translation above is as preferable for this inscr. as the first is for Mt *l.c.* if the verb must be middle: one who supports either of these renderings would still have to illustrate the application of the verb to something abstract or impersonal. There are many other citations available for the absolute use. Putting first those where no εἰς follows, we have *Syll* 418²⁴ (A.D. 238) ἐπὶ δὲ κατὰ καιροῦ εἰς ὕβριν (?) προχωρεῖν τινὲς καὶ βιάζεσθαι (= *use violence*) ἤρξαντο, *ib.* 893⁴ (ii/A.D.) εἰ τις παρὰ τὴν βούλησιν Πυθῶδος βιασάμενος (= *by force*)

ἀνοίξῃ τὴν καμάραν, *JHS* xxxiv. p. 1 ff. (inscr. from Lycia), no. 43^b ὁ βιασάμενος of one who has forcibly entered a tomb (cf. 45^o εἰ δὲ τις ἐκβιάσθῃται). (From literature may be added Demosthenes *Callicl.* 17 (p. 1276) κἄν βιάσθῃται ποτε, ἀποφράττειν ἅπαντες καὶ παροικοδομεῖν εἰώθαμεν, "when it [the flood water] forces its way.") So in the papyri P Magd 1¹⁷ (B.C. 221) περὶ δὲ τοῦ βεβιασμένου [αὐ]τοῦ κατεσπαρκέναι, "quant à la contrainte imposée par eux pour les semailles" (Edd.), P Tebt I. 6⁸¹ (B.C. 140-39) τινὰς δὲ καὶ βιαζομέν[ου]s, "some who even take forcible possession" (Edd.), P Flor III. 382⁵⁴ (A.D. 222-3) ἐπὶ οὖν ὁ πραγματικὸς ἐπὶ τῶν τόπων εἰσχύει βιάσασθαι, and PSI II. 120⁶⁰ (? iv/A.D.) εὐμετάβολος γὰρ ὁ θεός. πείσαι ζῆται, μὴ βιάσασθαι ὁ μὲν γὰρ βιασάμενος ἐχθρός, ὁ δὲ πείσας σοφός. This last, however, implies an object. D. S. Sharp, *Epictetus and the NT*, p. 67, cites a good parallel from Epict. iv. 7. 20 f.: ἀποκλεισμός ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις. διὰ τὸ οὐδὲν οὐ βιάζομαι; "those who (try to) force their way in," as he rightly renders. This meaning of forcible entry is more precisely expressed with εἰs, or by the compound, as is seen from Grimm's illustrations of Lk *l.c.*, and by P Tor I. 1^{x.2} (B.C. 116) (= *Chrest.* II. p. 39) εἶπαμεν τῷ μὲν Ἑρμῆϊ μὴ εἰσβιάζεσθαι τοῖς δὲ περὶ τὸν Ὀρον κρατεῖν, P Leid G¹⁸ (i/B.C.) μη[θ]ενὶ ἐξείναι εἰσβιάζεσθαι εἰs αὐτ[ή]ν, BGU III. 1004^{1.11} (iii/B.C.) ἀφ' οὗ χρόνου εἰsβεβιάσται. It is at least clear that Luke's Logion can be naturally rendered "everyone is entering it violently." It may be added that β. in the middle may be followed by an infin. Thus in Arrian's account of Alexander's death we find βιάσασθαι ἰδεῖν. Similarly in P Ryl I. 24¹¹ (Homeric scholia—i/A.D.) εἴαν τὰ ἐαυτοῦ [ἀπολιπῶν] ἄρματα . . . [ἐφ' ἐτέρων ἐπι]βῆναι βιάζῃται. With the transitive exx. above will go the *acc. et inf.* constr. in *Michel* 1010⁸³ (i/B.C. *init.*) βιασαμένων δὲ αὐτῶν τῶν τεχνιτῶν πάλιν τὸ τέταρτον ὑπομείναι ἐπιμελήτην.

βίαιος.

BGU I. 45¹⁰ (A.D. 203) ἀνήρ βίαιος ὑπάρχων μὴ λειτουργῶν, τῇ βίᾳ αὐτοῦ ἐπῆλθεν αὐτῷ. P Leid W^{vii.27} (ii/iii A.D.) ἐλεῆμων ἐν ὥραις βίαιος (for -αις, or -οις). *Cagnat* IV. 351⁸¹ has ἔργον βίαιον in a fragmentary context, in a rescript of Hadrian at Pergamum. The adj. occurs several times in Vettius Valens, who also has the compound βαιοθάνατος, and derivatives -τέω and -σία. For the adverb, which is commoner, see P Par 14²² ἐνοικοῦσιν βίαιως of those who "forcibly" take possession of a house, and cf. BGU II. 467⁹ (ii/A.D.) βίαιως ἀπέσπασεν [τ]οῖς καμῆ[λο]ς *ib.* 648⁹ (A.D. 164 or 196) (= *Chrest.* I. p. 423) βίαιως ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους; and *OGIS* 609¹⁰ (iii/A.D.) εἴαν τις ὑμῖν ἐπιδημήσῃ βίαιως στρατιώτης. The comparative βιαίτερον is found P Lond 301¹⁸ (B.C. 116-II) (= II. p. 14) βιαίτερον ἐμβατ[ε]ύ[σ]α[ι]s εἰs τὸ δη[λούμενον]ν ἔδαφος.

βιβλίον.

This is very much the commonest form in the family, and was the regular word for "book," "writing" in the Κοινή. It never meant a *little* writing: cf. P Ryl II. 382 (early ii/A.D.) μεγάλα βιβλία. The diminutive was supplied by βυβλάριον, as P Lille I. 7⁷ (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλαρίᾳ τινα, and βυβλάδιον. In *Archiv* v. pp. 262 ff, 441,

Wilcken shows that this latter word was the ordinary term for "petition" till the end of the third century: see e. g. P Oxy VII. 1032^a (A.D. 162) οὐ ἐπέδομεν Οὐόλοισ[φ Μ]αικιανῷ τὰ ἡγεμονεύσαντι βιβλαδίῳ . . . ἀντίγραφον, "copy of the petition which we presented to Volusius Maecianus, ex-praefect," P Tebt II. 293⁸ (c. A.D. 187) πρὸς τὸ ἐπιδοθῆν σοι βιβλαδίον ὑπὸ Μ., "with regard to the petition presented to you by M.," P Oxy I. 79¹¹ (a notice of death—A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδίδωμι [τὸ] βιβλαδίον ἀξίων ταγήναι αὐτῶν ἐν τῇ τῶν τετελευτηκῶτων τάξει, "I therefore present this petition and ask that he be enrolled in the roll of the dead," and P Grenf II. 61¹⁹ (A.D. 194-8) ὅθεν ἐπιδί[δω]μι κ[α]λὴ ἀξίω ἐν καταχωρισμῷ γενέσθαι τοῦτο βιβλαδίον. From the beginning of the fourth century βιβλίον or λιβέλλος as a rule displaced βιβλαδίον in this connexion, e. g. P Oxy I. 86¹⁸ (A.D. 338) τούτου χάριν τὸ βιβλ[ί]ον ἐπιδίδωμι ἀξίων τούτων μετ[α]πι[ε]μφ[θ]ῆναι, a petition that a certain man who had failed in a public duty should be sent for, *ib.* VI. 900¹⁴ (A.D. 322) ἐκ τούτου ἠπύχθη τὰ βιβλία ἐπιδούνα, "I therefore hasten to present this petition" (Edd.) Naturally the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between *book* and *paper* easily vanishes when it is only a question of a single roll of greater or smaller length: the βιβλίον ἀποστασίου of Mt 19⁷ (see *s.v.* ἀποστάσιον) is a document comparable with the petitions. For *papers* cf. P Petr II. 10 (2)⁹ (iii/B.C.) θεῖς τὰ βυβλία ἐξήλθον: the writer is a scribe who says he went to the Treasury office to render his account, and it seems natural to assume this to be referred to, though the editor renders "books." P Ryl II. 83⁴ (A.D. 138-61) πρὸς παράληψιν καλὴ καταγωγήν βιβλ[ί]ων, "to receive and forward the accounts" (Edd.). P Tebt II. 315¹⁷ (ii/A.D.) εἴαν μὲν οὖν σχολὴν ἀγῆς γράψας [σ]ου τὰ βιβλία ἀνελθε πρὸς ἐμέ, "so if you have time write up your books and come to me"—a finance inspector, who is a martinet (αὐστηρὸς), is immediately expected. The word need not be further illustrated, but we may note the combination in P Oxy VIII. 1153⁴ (i/A.D.) ἐξκομισάμην διὰ Ἡρακλᾶτος τὰς κίστας [σὺν] τοῖς βιβλίοις, "the boxes with the books" (Ed.). For the spelling, βυβ. or βιβ., see Moulton *Gram.* II. § 35. The dissimilated form βιβλίον—contrast the converse ἡμισυ—greatly predominates in papyri: for βυ. cf. P Petr. II. 10 (2)⁹ and P Ryl II. 382, cited above, also BGU IV. 1096⁷ (i/ii A.D.), 1148³⁶ (B.C. 13), 1152²⁴ (B.C. 22). In inscr. naturally there is more variation: for βυ. cf. *Michel* 1001^{viii.52} (c. B.C. 200), for βι. *Syll* 653¹² (B.C. 91)—both Doric, and cf. Meisterhans *Gr.* §13.4 (p. 28) for the Attic record. The Ptolemaic papyri show more divergence than those dated A.D. See Mayer *Gr.* p. 102, Crönert *Mem. Herc.* p. 21 f., Dziatzko *Untersuchungen über ausgewählte Kapitel des antiken Buchwesens* (1900), and Maidhof *Zur Begriffbestimmung der Koine*, p. 303 ff. Amongst interesting compounds found in the papyri may be mentioned βιβλιομαχῶ (P Oxy I. 68⁸³ (A.D. 131) εἴαν βιβλιομαχή[σ]ῃ, "if he presents counter-statements"), βιβλιοφύλαξ (P Fay 31¹⁹ (c. A.D. 129) βιβλ[ιοφύλαξ] ἐκκτήσων), "keepers of the property registers"), and βυβλιαφόρος (P Hal I. 7⁸ (B.C. 232) εἶπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἕφοδον ἐκπέπεικα], "unless you have spoken to the letter-carrier and the control-officer").

βιβλος.

Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to βιβλος in its rare occurrences. He quotes Lucian, and two papyri, the first of these referring to "old, wise, that is Chaldaean books," P Par 19¹ (A.D. 138) *σκεψόμενος ἀπὸ πολλῶν βιβλῶν ὡς παρεδόθη ἡμῖν ἀπὸ σοφῶν ἀρχαίων, τουτέστι Χαλδαϊκῶν*, and the other to a citation in a mathematical treatise from a book of Hermes, P Oxy III. 470⁶ (iii/A.D.) *βιβλος λέγει κτλ.* According to Thackeray (*Arist.* p. 55 n. 1) what seems to be the earliest use of ἡ βιβλος for a collection of sacred writings is to be found in Aristeas 316. In the NT β. is either Scripture (Mk 12²⁰), or the Book of Life (Phil 4³), or magical writings regarded as highly potent (Ac 19¹⁹), or again a royal pedigree record (Mt 1¹). In accordance with this is the inscription *OGIS 5670* (B.C. 239) *ὄν καὶ τὰ ἀντίγραφα καταχωρήσεται εἰς τὰς ἱερὰς βίβλους*: cf P Oxy VI. 886² (iii/A.D.) and P Leid W vi. 19, viii. 22 (ii/iii A.D.), both occult or magical. As distinguished from χάρτης, the single sheet of papyrus for writing purposes, βιβλος was the roll, made up of χάρται glued together (Dziatzko *Das antike Buchwesen*, p. 48), while in contrast to βιβλίον and βιβλίδιον it implies a literary work, see the passages cited above (P Par 19¹, P Oxy III. 470⁴), and the interesting P Tebt II. 291³³ (A.D. 162) where a candidate for the priesthood gave proof of his knowledge of hieratic and Egyptian writing by reading from a hieratic book produced by the sacred scribes—*τοῦ ἐπίστασθαι [ἱε]ρατικά [καὶ] Αἰγύπτια γράμ[μα]τα ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βιβλῶν ἱερατικῆς*. It may be added that βίβλος can still mean the papyrus plant, as P Tebt II. 308⁷ (A.D. 174) *τιμὴν βιβλῶν μυριάδων δύο*, "the price of 20,000 papyrus stalks," and in the case of the adjective BGU II. 544⁴ (ii/A.D.) *ζυγίδας βιβλίνας*.

For the spelling see the ref. under βιβλίον, the derivative in which dissimilation produced the change of υ to ι. Βύβλος, being a decidedly rarer word, naturally yielded to the influence of βιβλίον, and then reactions between the two produced the variations which affect them both and their derivatives.

βιβρώσκω.

The perfect of this verb, which in the NT is confined to Jn 6¹³ (τοῖς βεβρωκόσιν), occurs in medical receipts P Ryl I. 29 (α)¹⁸ (ii/A.D.) *βεβ[ρω]μένους κανθούς*. Cf. the verbal adj. in PSI I. 64²¹ (i/B.C.) *μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς*, and in *OGIS 629¹⁰⁹* (A.D. 137). For compounds see P Petr II. 4 (8)⁵ (B.C. 255-4) *καταβεβρωκέναι*, P Grenf II. 36¹⁵ (B.C. 95) *ἠκούσαμεν τὸν μὲν καταβεβρωκέναι τὸν σπῆρον*, "we hear that mice have eaten up the crop" (Edd.), and P Par 6²¹ (i/B.C.) *περ[ι]βρωθέντα*, "devoured in part." On its record in classical Greek and LXX see Anz *Subsidia*, p. 268. Grimm's grave record of an "unused present βρώσκω whence pf. βέβρωκα" stands among many philological freaks in a fine work.

βικος.

For the LXX βίκος "jar" (Jer 19^{1,10}), which is first found in Herodotus, we may quote, in addition to the papyrus examples in Maysen *Gr.* p. 40, P Hib I. 49⁸ (c. B.C. 257)

ὅπως ἂν ἐμβάληται τὰς ἑλάσας εἰς βίκους, P Hal I. 7⁵ (B.C. 232) *εἰς [ξέ]νια φοίνικας καὶ ἐμβάλων εἰς βίκους ὄδες καὶ ταῦτα παρακομίσει ἡμῖν*, and from a much later date P Lond 239¹² (c. A.D. 346) (=II. p. 298) *χεν(ω)ν βίκους β.* "two jars of quails." The word had apparently some vogue in Egypt, but it was very rarely found elsewhere.

βίος.

For β. = the *period* or *duration* of life, cf. P Petr II 13(19)⁴ (c. B.C. 252) (= Witkowski, *Epp.*² p. 18) *σοῦ προστατήσα[ι τὸν] ἐ[π]λοῖνον βίον*, "to take care of you for the rest of your life," P Magd 18⁷ (B.C. 221) *εἰς τὸ [λο]ῖπον τοῦ βίου*, P Par 39⁴ (B.C. 161) *μετ[η]λαχότος τοῦ] πατρὸς τὸν βίον*, P Tebt I. 43⁴² (B.C. 118) *τετευχότες [τ]ῆς παρ' ὑμῶν εἰς ἅπαντα τὸν βίον ἀντιλήψεως*, P Oxy II. 473⁷ (A.D. 138-60) *τὴν τοῦ λοιποῦ βίου ἀντιλήψαν*, CP Herm I. 7^{11.4} (ii/A.D.?) *ἀ[συνε]ξώστου διὰ βίου*, "for life," P Ryl I. 28¹⁵² (iv/A.D.) if the right calf quiver, *ἐξ ἀπροδοκίτου προσλήψεται τι κατὰ τὸν βίον*, "the person will unexpectedly acquire something in his life" (Ed.—hut could it mean "something affecting his livelihood"?), P Fay 19⁸ (the so-called letter of the dying Hadrian) *οὕτε ἀπ[ροσ]-δοκίτω[ς οὐτε ἀνοή]τως ἀπαλλάσσομαι τοῦ βί[ο]υ*, P Magd 8¹⁰ (B.C. 218) *ὅπως ἀπαγ[γέλλω τὴν . . . κατ]άλυσιν τοῦ βίου* (cf. l. 5), and P Oxy VIII. 1121¹² (A.D. 295) *πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσάμεν ἄδιαθέτου*.

For the common meaning *livelihood*, cf. *Syll 342⁴⁰* (c. B.C. 48) *δαπάναις χρώμ[ε]νος ταῖς ἐκ τοῦ βίου*, "ex sua re familiarī" (Ed.), *ib.* 325³⁹ (i/B.C.) *τῶν ἰδίων ἀπὸ τοῦ βίου [δ]απαν[η]μάτων*, *OGIS 194⁸⁰* (B.C. 51-47) *τὸν γὰρ ἑαυτοῦ βίον ὀλοσχ[ερ]ῶς ἀν[έ]θετο τοῖς χρῆσθαι βουλομένοις*, P Leid W xiv. 39 (ii/iii A.D.) *αἰξήσον μου τὸν βίον (καὶ) ἐν πολλοῖς ἀγαθοῖς*, P Cairo Preis 2¹³ (A.D. 362) *ἐμοῦ οὖν ἀποδημήσας (sc. -αντος) εἰς τὸ ἴδιον ἔργον, ὅπως εὖρα ἐξυπερετήσαι (sc. -νητη-) τὸν βίον*.

The thought of *manner* of life, which underlies NT usage in 1 Tim 2⁴, 2 Tim 2⁴, appears in a ii/B.C. inscription from Aegina (*OGIS 329⁸*), in which a certain Kleon is praised for the *εὐταξία* which he displayed both in public and private life—*ἀπόδειξιν πεποιημένου τ[ῆς] π[ρα]γματικῆς καὶ τῆς κατὰ τὸν βίον εὐταξίας*. So BGU IV. 1098³⁴ (c. B.C. 20), where a wife is bound *τηρεῖν τὰ πρὸς τὸν ἄνδρα καὶ τὸν κοινὸν βίον δίκαια*. In *ib.* I. 251⁵ (A.D. 81), another marriage contract, the husband undertakes to provide *τὰ δέοντα πάντα καὶ τὸν ἱματισμὸν καὶ τὰ ἄλλα, ὅσα καθήκει γυναικὶ γαμετῆ κατὰ δύναμιν τοῦ βί[ο]υ*, and *ib.* II. 372^{11.2} (A.D. 154) *ἀνδ[ρ]άσι πονηρ[ῶν] κ[α]τὰ λησ[τ]ρικὸν βί[ο]ν ποιουμένων*. With this last may be compared *IG VII. 396¹⁵* *διενέγκας σεμνὸν τε καὶ ἡσύχιον βίον παρ' ὄλον τὸν τῆς ζωῆς αὐτοῦ χρόνον*, in which, in accordance with classical usage βίος, not ζωή, is the ethical word. For the exchange of the relative position of the two words in the NT and early Christian writings, see *s.v.* ζωή.

βίωω.

P Lips I. 119 *verso*^{11.6} (A.D. 274) *περὶ τὸ ὀρθῶς καὶ ἀ[ξ]ηλοπραγμόνως τῶν ὑπαρχάντων ἀγαθῶν ἐμφορομένους βίωον*, P Flor I. 57³ (A.D. 223-5) (a rescript of Pertinax) *τοῖς ἐβ[δο]μήκοντα ἔτη βεβιωκόσι γέρας ἀλιουργησίας [is granted as an old age pension] (cf. the contemporary P Flor III. 382^{55 f.}), Syll 856¹⁶ (ii/B.C.—a manumission "sale" to*

Apollo, in dialect) εἰ γε[ν]εῖν ποιήσαιο Δαμαρχίς Θεοδώρας βιώσας, during the lifetime of Th. (her mistress). The aor. is abundant in epitaphs, as *Preisigke* 776 (A.D. 259) Ἱερακίαινα . . . βιώσασα ἔτη ἡ καὶ μην(ῶν) τριῶν, 1190 (Christian) Ταῖσαι ἔβλωσαν εἰκοσι δικά, γ(ι)νονται (ἔτη) κῆ. So in the "letter of Hadrian," P Fay 19¹² τεσσαράκοντα βιώσας ἔτη. For this 1st aor. in -σα see Thackeray *Gr.* i. p. 233 f. An interesting example of this verb is afforded by Musonius (ed. Hense) p. 89^{16 f.} ὥστε καὶ τὸν ἀνθρωπον εἰκὸς οὐχ ἔταν ἐν ἡδονῇ βιοῖ, τότε κατὰ φύσιν βιοῦν, ἀλλ' ἔταν ἐν ἀρετῇ.

βίωσις.

No example of this word in profane sources is as yet forthcoming. With its use in Sirach *Prolog.* 10, διὰ τῆς ἐννόμου βιώσεως as a summary of the practical aim of teachers of the law, we may compare a Jewish inscription of A.D. 60-80 in Ramsay *C. and B.* ii. p. 650, οὐστίνας κ[α]λὴ συναγωγῇ ἐτέλεμην ἔπιλω ἐπιχρῶσθαι διὰ τε τὴν ἐνάρετον αὐτῶν [β]ίωσιν καὶ τὴν π[ρ]οδὸς τὴν συναγωγῆν εὐνοῖαν τε καὶ σπουδῆν. For the poetic βίωσις, see the sepulchral inscription of B.C. 145-16 in *Archiv.* i. p. 220¹¹ οἱ γενόμεν ἐννοῦς βίωτον διάγουσ' ἄμα, 221²⁰ σαντὸν μὴ τρῦχειν μνησάμενον βίωτου.

βιωτικός.

P Tebt I. 52⁹ (c. B.C. 114) has ἕτερα βιωτικά σύμβολα, "other business documents," a good illustration of the NT passages (Lk 21³⁴, 1 Cor 6^{3 f.}). Still better is P Ryl II. 125¹¹ (A.D. 28-9) καὶ ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ικ]ῶν χάριν, "when I had left home on business concerning my livelihood" (Edd.). E. Rohde, *Zum griech. Roman.* p. 38 f. (*Kleine Schriften* II.) has a note on the phrase βιωτικὰ διηγήσεις, "stories of ordinary life," with other phrases from literary Κοινή employing the word. It occurs often in Vettius Valens.

βλαβερός.

P Goodsp Cairo 2¹ 6 (a medical fragment—ii/A.D.) οἱ τῶν ὠραίων ἡμᾶς ἀποφρονούντες ὡς βλαβερότερον, "who warn us against ripe fruits as being very harmful" (Ed.). *Syll* 220¹⁴ (iii/B.C.) τὴν πᾶσαν πρόνοιαν ἐποιεῖτο τοῦ μηθὲν βλαβερὸν γίνεσθαι πε[ρ]ὶ τὴν χώραν. The noun βλάβος may be cited from P Ryl II. 126¹⁹ (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκλούθησεν οὐκ ὀλίγον, P Oxy X. 1282⁴⁰ (A.D. 83) τό τε βλάβος καὶ ἐπίτευμον, "the damages and a fine", BGU II. 538¹⁷ (A.D. 100) βλάβος μηδὲν ποιῶν, and in the common formula τὰ τε βλάβη καὶ δαπανήματα, e.g. BGU III. 1001¹³ (B.C. 56-5). Note the uncontracted plur. in P Tor II. 13¹⁴ (B.C. 137), in this formula. Mayer (*Gr.* p. 287) quotes many other instances of the neuter, which he says stands alone in Ptolemaic times, except for P Par 15³⁷ (B.C. 120) εἰς βλάβος: add P Amh II. 33¹⁹ (c. B.C. 157) ἐπὶ βλάβη τῶν προσόδων. So from later papyri, P Oxy III. 488¹⁹ (ii/iii A.D.) οὐκ ὀλίγην βλάβην ὑποφέρα με, BGU I. 72¹² (A.D. 191) οὐ χολικὴν βλάβην ἐπεκλούθησεν. Moeris (p. 103) makes βλάβος Attic, and βλάβη (which has driven its rival out by the end of iv/A.D.) Hellenistic. A literary quotation for the latter may be

added from PSI II. 120²⁰ (?iv/A.D.—a collection of maxims) ἀμόνον τὸν ἐ[χθ]ρὸν ἀνευ τῆς σεαντοῦ βλάβη[ς]. A glance at LS will dispose of the Atticist's contention.

βλάπτω.

For personal injury we may note such passages as P Lips I. 2⁶ (A.D. 99) ὀφθαλμὸν δεξιὸν βεβλαμμένος, P Grenf I. 33¹³ (c. B.C. 102) ἐβλαμμένος ὀφθαλμοὺς ἀμφοτέρους, P Flor I. 57⁶³ (A.D. 223-5) τοὺς ὀφθαλμοὺς ἐβλάβην (= III. 382), also perhaps *ib.* III. 302⁷ (A.D. 151) βεβλαμ(ένος) τὸν ὀφθαλμὸν δεξιόν. It is curious that it should be thus specialised for injury to the eyes. The verb is common for "damage" in a legal sense. Thus P Petr III. 26⁸ ἀποτείστω ὁ κύριος τῷ βλαφθέντι τὸ βλάβος δ' ἂν καταβλάβη, "the owner shall pay to the injured person the amount of damage done," BGU IV. 1057²³ (A.D. 13) (= *Chrest.* II. p. 401) ἐκτί(νευ) αὐτοὺς δ' ἔαν πραχθῆ ἢ βλαβῆ, P Oxy II. 286¹¹ (A.D. 82), ἐκτεῖσειν δ' ἔαν πραχθῶμεν ἢ βλαβῶμεν τούτων χάριν, "paying us in full any loss or damage which we might incur in connexion with the transaction" (Edd.), *ib.* I. 44³ (late i/A.D.) ὡς ἰκανὰ βλαπτομένων, "on the plea that they had incurred sufficient loss already" (Edd.). More general sense appears in P Flor II. 151¹¹ (A.D. 267) μὴ ἐπ' αὐτοὺς στρατιώτης ἀποσταλῆ, καὶ ἄλλως ἐφόδιον βλαβῶσιν, "lose their wages" (?). It describes the material damage done by a riot in CP Herm I. 119 *recto* iv. 14 (A.D. 260-8), ἀφ' ὧν οὐδὲν περιγίγνεται τῷ πολιτικῷ λόγῳ διὰ τὸ ἐξ ὀλοκλήρου βεβλάσθαι ἐν τοῖς πρόσθεν συμβεβηκόσι κατὰ τῆ[ν] πό[λιν] ἀπευκαίους τ[ε]ρ[ρ]ήχους.

βλαστάνω.

For the transitive use of β. (as Jas 5¹⁶) see Aristeas 230, αἱ (sc. χάριτες) βλαστάνουσιν εὐνοῖαν. The subst. βλάστημα (as Sir 50¹²) is found in P Lond 131 *recto* 185 (A.D. 78-9) (= I. p. 175) τὰ περισσὰ βλαστήματα, and for βλαστολογέω = "pick off young shoots," see *ib.* 507. See also IGI VII. 496³ βλαστήματα καλῶν τέκνων.

βλάσις.

For this proper name, as Acts 12²⁰, cf. *Michel* 1224 (Cyzicus, ii/B.C.) Αἰνείας Βλαστοῦ (so Michel accents).

βλάβος.

The more special sense of irreverence towards God which β. and its derivatives have acquired, though not inherent in the word itself (cf. Jas 2⁷, 2 Pet 2¹¹), may be illustrated from Vettius Valens p. 44⁴ εἰς θεοὺς βλασφημοῦσιν ἢ ἐπίσκοποι καὶ ἄθεοι καθίστανται, 58¹² εἰς τὰ θεῖα βλασφημοῦντες, 67²⁰ πολλὰ βλασφημήσει θεοῦς (for construction cf. 4 Kings 19^{6, 28}). Thumb (*Hellen.* p. 178) remarks on the word as a genuine piece of "Biblical Greek," that is a word which has acquired a technical meaning in association with Jewish and Christian religion. The etymology which seems to suit best its original meaning of "injurious speaking"—βλάψ, the reduced form of βλάβος, and φημί—is not without phonetic difficulties: see Brugmann-Thumb *Gr.* 4 p. 117f. (where it is accepted with some hesitation), and for an alternative (Brugmann's) Boisacq *Lex. s.v.*

βλέμμα.

For the subjective sense "look" which Mayor finds in this word in 2 Pet 2⁸ cf. P Oxy III. 471⁶⁰ (ii/A.D.) *έώρακε δέ και [βλ]έμμα άναίσχυντον και διαπομπάς άναίσχυντου (= ους) έραστών*, "each saw the shameless look and shameless goings to and fro of the lovers" (Edd.).

βλέπω.

The papyri have added a perfect to the paradigm of this verb: it proves to have been *βέβλοφα* (P Lond 42²¹—B.C. 168) (=Witkowski², p. 63) (see under *εμβλέπω*). It is hard to believe that a form so correct historically, and so distant from any obvious analogy, can be anything but a genuine survival, even if it does meet us only in a woman's letter from Ptolemaic Egypt. If this inference is justifiable, the word has a moral for the argument from silence. *Βλέπω* has primarily the physical sense, as distinguished from *δρῶ* (cf. our cognate *ware*): this is well seen in *αναβλέπω* = *recover sight*, Usage bears this out. Thus P Par 44⁶ (B.C. 153) (=Witkowski², p. 83) has *βλέπω Μενέδημον κατατρέχοντά με coming after εγώ γάρ ένόπνια δρῶ πονηρά*. So in P Hal I. 8⁴ (B.C. 232) a man is incapacitated—*διά τὸ μὴ βλέπειν τὰς νόκτας*, and in P Oxy I. 39⁹ (A.D. 52) *έλλίγον βλέπων* = "shortsighted." An interesting instance of the word is afforded by P Giss I. 17¹⁰ (time of Hadrian) where a slave writes to her master *άποθνήσκωμεν οτι οὐ βλέπομέν σε καθ' ήμέραν* (cf. I Cor 15³¹). Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, *Syll* 802⁷⁷ (Epidaurus, (iii/B.C.): the blind man sleeping in the temple saw a vision (*έψις*) of the god opening his eyelids and pouring in a *φάρμακον*—when day broke *β(λ)έπων έμφοίν ένέηλθε*. P Oxy II. 298²² (i/A.D.) *ό 'Ανουβάς αύ(τὸν) οὐχ ήδέως [β]λέπει*, "A. looks upon him with no friendly eye," may serve as a transition to the more metaphorical use of *βλέπω*, as in P Oxy II. 259²³ (A.D. 23) *βλέπε με πῶς με ή μήτηρ ήμῶν [έ]σφαξε χάριν του χειρογράφου*, P Lond 964⁸ (ii/iii A.D.) (= ILL p. 212) *βλέπε μή έπιλάθη οὐδέν*, and P Oxy IX. 1220²² (iii/A.D.) *οὐδέν βλέπω φαύλου παρ' έμοί*, "I see nothing bad in my behaviour" (Ed.). The meaning "beware," implied in some of these passages, is extended to a personal reflexive object in BGU IV. 1079²⁴ (A.D. 41) (= *Selections*, p. 40) *ώς άν πάντες και σὺ βλέπε σατὸν άπό τῶν 'Ιουδαίων*, "like everybody else, you too must beware of the Jews," which is a rather neat confutation of those who would detect "Hebraism" in Mk 8¹⁵ and the like. For the geographical sense, the "aspect" of a building, etc. (as Ac 27¹²), cf. P Leid W1.⁶ (ii/iii A.D.), *έστω δέ ή θύρα πρὸς δυσμάς βλέπουσα*, PSI III. 175¹⁴ (A.D. 462) *συμπόσιον βλέπον έπὶ γόνον*, etc. Finally, for *β*. virtually = *είρσκω* as in Rom 7²³ (cf. v. 21), see P Fay II. 111¹⁶ (A.D. 95-6) *ώς έάν βλέπης [τ]ήν τιμήν παντός άγόρασσον*, "however you find the price, be sure to buy" (Edd.).

βοάω.

The manifestation of strong *feeling*, which is the distinguishing note of this verb, comes out well in a fragmentary petition written under much excitement, P Oxy IV. 717⁹ (late (i/B.C.) *έγώ σὸν έβῶν και ήκραζον*, cf. 12, 13, 14. See also P Oxy I. 41¹⁸ (iii/iv A.D.) *ό δέημος έβήσεν*—the account of a popular

demonstration. For similar acclamations in the inscriptions we may cite *Syll* 607¹⁵ (iii/iv A.D.) *έβ(ήσαν) οί σύνεδροί. "Παμφίλω καλή ή (είσ)ήγησις. οὕτω γυνέσθω*, and the compound *έβ(εβήσαν)* in *ib.* 737^{13, 24} (ii/iii A.D.).

βοήθεια.

The word is perpetually recurring at the end of petitions. P Par 35²⁸ (B.C. 163) *τούτου δέ γενομένου έσομαι τετευχῶς τῆς παρ' ήμῶν βοηθείας*, BGU I. 226²³ (A.D. 99) *πρὸς τὸ τυχήν με τῆς άπό σου βοηθείας*, *ib.* 340²⁷ (A.D. 148-9) *άναγκίως έπὶ τήν σήν βοήθειαν κατέφυγον*, P Gen I. 6¹⁶ (A.D. 146) *ένα δυνηθῶ έκ τῆς σῆς βοηθείας κομισασθαι τὸ ίδιον*, and P Oxy X. 1272²⁰ (A.D. 144) *ένα δυνηθῶ τῇ σῇ βοηθεία άνευρείν τὰ ήμέτερα*. A slightly different technical meaning is found in a restoration by Mitteis of P Oxy VII. 1020⁵ (A.D. 198-201) *εί τήν έκ τῆς ήλικίας έχεις βίσηθιαν*, "if you can claim the assistance due to immature age," = *aetatis auxilium*, for which the code of Justinian is quoted (Ed.). More ordinary, though still in a petition, is BGU IV. 1201¹² (A.D. 2) *και ήμῶν άνακράξαντες* (for *-άντων*) *εις τήν κώμην πρὸς βοήθειαν*. On the phrase *βοηθείας έχρῶντο* in Ac 27¹⁷ see a note by Nestle in *ZNTW* viii. p. 75 f., where for *β*. = "supports" he quotes Philo *De Josepho* § 33 (ed. Cohn = II. 46 M.) *ώσπερ γάρ κυβερνήτης ταίς τῶν πνευμάτων μεταβολαίς συμεταβάλλει τὰς πρὸς εύπλοιαν βοηθείας* = "verwendeten Stützen." For the interchange of *ο* and *οι* in this and similar words, see *Mayer Gr.* p. 110.

βοηθία.

Like the noun, the verb is ubiquitous in the formula of petitions, e. g. P Par 22²⁴ (petition of the Serapeum Twins) *δπως άμεν δι' ήμῶς βεβοηθημέναι*, P Fay 11²⁴ (c. B.C. 115) *τούτων δέ γενομένων έσομαι βεβοηθημέν[ος]*, P Giss I. 8¹⁵ (A.D. 119) *έν' ω [β]εβοηθημένος*, BGU II. 454²⁰ (A.D. 193) *και άμεν έν[ό]σου βεβοηθημένοι*. For its general use cf. P Giss I. 66⁵ (early ii/A.D.) *δ [έ]βεβοηθηκεις άντῶι*, P Tebt II. 286⁴ (A.D. 121-38) *κ[ε]λ[ε] π[ρ]ῶην σοι άπεφτηνάμη οτι τὸ [έ]π[ικριμά μου βοηθεί] [σ]οι*, "that my edict was of service to you" (Edd.), P. Flor II. 150¹⁰ (A.D. 267) *πλείονα (sc. βοίδια) έξει βοηθείν σε* (note case), P Oxy X. 1348 (late iii/A.D.) *οὐ γάρ έβοήθησας ήμίν ως είδῶς τὰ [ν]όμιμα*. Add from inscr. *Syll* 329¹¹ (B.C. 86), where the Ephesian demos, *έσχηκῶς καιρὸν πρὸς τὸ βοηθείν τοίς κοινοίς πράγμασιν*, declares war on Mithradates. For divine help cf. *Preisigke* 158 *Ανδρόμαχος Μακεδῶν άφίκετο πρὸς 'Αμενώνην χρηστὸν θεὸν μ[ε]τ[ε]σθού εργαζόμενος και έμαλακίσθη και ό θεος αύτῶι έβοήθησε αύθημερή*, P Leid W¹¹. 26 (ii/iii A.D.) *κλῆτι μοι, ό χρηστὸς έν βαζάνοις, βοήθησον έν άνάγκαις*. These prepare for its use in Christian papyri: P Fay 136³ (a letter, iv/A.D.) *είδῶτες οτι χερετέ με ις οσ' άν πάσχετε, θεού βοηθοῦντος*, P Oxy VII. 1058³ (a prayer, iv/v A.D.) *ό θ(ε)ς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου*, *ib.* VIII. 1152⁴ (amulet, v/vi A.D.) *Ίεσοῦ Χριστέ, βοήθι ήμίν και τούτω οίκῳ*. Inscriptional instances of *βοιηθε* are given in *G. Meyer Gr.* p. 93: see *Brugmann-Thumb Gr.* p. 54. The verb starts from the military sense, so common in Greek historians: Homeric *βοηθός*, from which it comes, "succurrit (βοός) ad clamorem (βοή)." *Βοηθός* was made afresh from the verb.

βοηθός.

The word is very frequent in the ostraca for the "assistants" of the *πράκτορες* or "tax-gatherers," see Wilcken *Ostr.* i. p. 618, and for a similar use in the papyri the editors' note to P Fay 34² (A.D. 161) *βοηθοῖς γεωργῶν κώμης Πολυδευκείας*, where they translate "assistants in connexion with taxes upon cultivators at the village of Polydeucia." For a description of the Praefect as *ὁ τοῦ νομοῦ βοηθός*, "helper of the district," see P Giss I. 46¹¹ (time of Hadrian) *ἔξιούμην σε τὸν τοῦ νομοῦ βοηθὸν διακοῦσαι ἡμῶν*, and cf. P Oxy III. 488²³ (ii/iii A.D.) *προσφείγω σοι τῶι κυρίῳ καὶ πάντων βοηθῷ*. For the word in its widest connotation it is sufficient to cite P Oxy IV. 743²⁰ (B.C. 2) *εἰ καὶ ἤ[ρ]ος ἄλλους εἶχον πράγμα, βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοῦ φίλιαν*, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and P Lond 410⁸ (c. A.D. 346) (= II. p. 298) *μετὰ τὸν θεὸν οὐδὲναν (i. οὐδένα) ἔχομεν ἡμῆς βοηθόν*, "after (i. e. except) God, we have none to help us" (Ed.); also from ii/B.C., P Leid E.²⁶ *δεόμενά σου μεθ' ἱκετείας, καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος, καὶ ἐν τούτοις βοηθὸν γενόμενον προσκαλέσασθαι κτλ.* (For the spelling see on *βοηθῶ ad fin.*)

βόθυνος.

BGU IV. 1122¹⁷ (B.C. 14) *ἐπὶ τοῦ βοθύνου τὸ φυτόν*. The word is also supplied by the editor in P Hal I. 1⁹⁷ (middle iii/B.C.) *ἐὰν δὲ τάφρον ὀρύσση ἢ [βόθυνον ὀρ]ύσση*.

βολίζω.

The adj. *βόλιμος* is found *quater* in *Syll* 140 (B.C. 353-2), meaning "leaden": see Dittenberger on l.²⁶ and Boisacq *s.v.* *μόλυβδος*. Thackeray (*Gr.* i. p. 106) notes *μόλιμος* and *βόλιβον* from MSS of LXX, which may illustrate the survival of some of the widely divergent forms current in earlier Greek dialects. The name of "lead" is supposed to have been borrowed very early (before Homer), perhaps from Iberians in Spain: cf. reff. in Walde *Lat. Etyim.* ² *s.v.* *plumbum*. It is at least possible that *βολίς* in the sense *plummet* (acc. to Homeric scholia) may be really "the lead," with form affected by *βολή* etc. from *βάλλω*. However this may be, the verb *βολίζω* "sound" is very intransitive as a *ἄπ. εἶρ.* in Ac 27²⁸: eleven centuries later, the Homeric scholar Eustathius uses it as familiar from ancient Greek, and he does not mention Luke or hint that he remembered what for us happens to be the solitary example of the word: see the quotations from Eustathius in Wetstein *ad loc.* It is sufficiently obvious that Luke did not coin the word, and its history may help less obvious cases elsewhere.

βόρβορος.

For this word which is found in *Bibl. Grk.* only in Jerem 45⁹ and 2 Pet 2²², cf. *Apoc. Petr.* 8 *καὶ λίμνη τις ἦν μεγάλη πεπληρωμένη βορβόρου φλεγόμενου*, also *Acta Thomae* (ed. Bonnet) 53 *εἶδον βόρβορον . . . καὶ ψυχὰς ἐκεῖ κυλιόμενας*. Both the noun and the corresponding verb occur in the *Pelagia-Legenden*, p. 621^{ff.} (ed. Usener): *ἐλθούσα περιστέρα μελάνη καὶ βεβορβορωμένη περιπέτατό μοι, καὶ τὴν δυσωδίαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν*. See also Wendland in *Sitz. Berl. Akad.* 1898, p. 788 ff.,

"Ein Wort des Heraklit im Neuen Testament," with reference to 2 Pet 2²².

βορρᾶς.

The contracted form, which is found in the two NT occurrences of this word (Lk 13²⁹, Rev 21¹³), is almost universal in the Ptolemaic papyri, e. g. P Lille I. 1 *recto*⁴ (B.C. 259-8) *ἀπὸ νότου εἰς βορρᾶν*, P Petr I. 21¹¹ and 18 (B.C. 237) *ἀπὸ δὲ βορρᾶ*, P Par 15¹⁶ (B.C. 120) *ἀπὸ βορρᾶ τοῦ δρόμου τοῦ [ἄ]γοντος ἐπὶ ποταμὸν τῆς μεγίστης θεᾶς Ἡρας*, and other examples in *Mayser Gr.* p. 252; but P Hib I. 27⁵⁹ (a calendar, B.C. 301-240) *βορέαι πνεύουσιν ὀρνιθίαι*, "the north winds which bring the birds are blowing." P Leid W.^{xix.} 24 has *βορέας*, some five centuries later, but it is always rare. Cf. Job 26⁷, Sir 43^{17, 40}, *Priene* 99¹⁹ (c. B.C. 100) has *τῆς στοᾶς τοῦ βορέου*: cf. *Syll* 552⁷⁰ (latter half of ii/A.D.) *εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορε[ας]*—with corresponding adjective. From *inscr.* cf. *OGIS* 176⁸ (ii/i B.C.) *ἐπὶ βορρᾶν*, *ib.* 178¹⁰ (ii/i B.C.) *ἐπὶ βορᾶν*, *Michel* 1357⁹ (B.C. 300-299) *βορρᾶθεν*. The adj. *βορινός* occurs in P Oxy I. 43 *verso*^{1.10} (after A.D. 295) *β[ύ]μη τῆ βοριν[ῆ] ἐκκλησίᾳ* "North Church St," *ib.* III. 498⁸ (ii/A.D.), *al.*; but in *ib.* VIII. 1112²² (A.D. 188) *βορ[υ]νοῖς* implies *pp.*, and so P Ryl II. 157¹² (A.D. 135). Thumb, *Hellen.* pp. 56, 65, notes that *βορρᾶς* is a Dorism in the *Κοινή*.

βόσκω.

The verb is used in connexion with *πρόβατα* in P Magd 61³ (B.C. 221) *τά τε πρόβα[τα] βεβοσκηκότας*, P Tebt II. 298⁵³ (A.D. 107-8) *προβ[ά]τα βοσκ[ο]μένων*, P Thead 57² (A.D. 317) *βόσκοντος αὐτοῦ τὰ π[ρό]βατα*, and with a herd of swine, as in Mk 5¹¹, in the illiterate BGU III. 757¹⁰ (A.D. 12) *ἂ βόσκουσιν ὑκά κτήνη*. Cf. *Syll* 531²⁸ (iii/A.D.) *πρόβατα [δὲ μὴ ἐξέ]σω ἐ[πι]βό[σκη]ν ε[ἰ]ς τὸ τέμενος μηδενί*, on pain of confiscation to the god—see the editor's note. A derived noun occurs in P Lond 219 *recto* (an account for food—ii/B.C.) (= II. p. 2) *ἰδίω βοσκῷ*. It is frequently found as a termination, e. g. *ἱερακοβοσκός* (P Petr III. 99⁵, *ιβιοβοσκός* (*ib.* 58(e)¹) (both iii/B.C.): see *Mayser Gr.* p. 471.

βοτάνη

is common in the magic papyri, e. g. P Lond 46¹⁰⁰ (iv/A.D.) (= I. p. 71) *κυνοκεφάλ(ιον) βοτ(άνην)*—a herb mentioned by Pliny (*N.H.* xxx. 2) as employed for magical purposes (Ed.). In P Amlh II. 91¹² (A.D. 159) *κατασποράς βοτανισμούς* is rendered by the editors "sowing and weeding." For *βοτανισμός* see also BGU I. 197¹⁷ (A.D. 17), *ib.* II. 526^{10, 34} (A.D. 86).

βότρυς.

BGU IV. 1118¹⁴ (B.C. 22) *σταφυλῆς βότρυας ὀδοήκοντα*. Similarly P Lips I. 30⁴ (iii/A.D.). A subst. *βοτρεύς*, hitherto unknown to the lexicons, occurs in a list of persons employed by certain village officials, P Lond II. 189⁵⁸ (ii/A.D.) (= II. p. 157)—was he a "grape-picker"? The note in Moeris (p. 105), *βότρυς, μακρόν, Ἀττικῶς βραχύ, Ἑλληνικῶς*, makes this word—presumably representing its class—an instance of the tendency to shorten vowels: incidentally it tells us that quantities were not yet levelled as in MGR.

βουλευτής.

Apart from Mk 15⁴³, Lk 23⁵⁰, where both writers had Gentile readers in view, neither βουλευτής nor βουλή seems to have been used by Jews as a technical term in connexion with their Sanhedrin, although Hicks (*CR* i. p. 43) refers to Josephus *B. J.* ii. 17. 1 οἱ τε ἄρχοντες καὶ οἱ βουλευταί, and *Antt.* xx. 1. 2 (in an edict of Claudius) Ἱεροσολυμιτῶν ἄρχουσι βουλή δὴ μὲν Ἰουδαίων παντὶ ἔθνει. As illustrating the use of βουλευτής in Egypt it may be noted that in P Lond 348⁴ (c. A.D. 205) (= II. p. 215) a certain Heron is described as βουλευτής of Arsinoe, and an ex-κοσμητής (κεκοσμητικώς). A century later a letter is addressed by one Eudaimon γυμνασιάρχῃσας βουλ(ε)τής of Oxyrhynchus to two colleagues, ἀμφοτέροις συνδικαίοις βουλευταῖς τῆς [λαμπρο]τ(άτης) Ὁξυρυνχ[ι]τῶν πόλεως, *Chrest.* II. 196²ff. (A.D. 307—Mitteis, not here alone, misprints “v. Chr.”). An inscr. of A.D. 214–5, *OGIS* 209⁴, found at a place beyond Philae, gives the title to a ἱερέως γόμου (see s.v.). The editor observes that it must refer to some Greek community, and suggests Ptolemais: he quotes *CIG* 5000^{ii.3}, where the brother of the subject of this inscr. is called βουλευτής, ἄρχας Πτολεμαίων—see the note for other passages. In P Fay 37² (iii/A.D.) an order is issued for the arrest of Emes, who has been “accused by Aurelius Nilus councillor” (ἐγκαλούμενον ὑπὸ Αὐρηλίου Νείλου βουλευτοῦ): cf. P Fay 85³ (A.D. 247) with the editors’ note. [The *crux* of P Grenf II, 63^{i.9} (? middle ii/A.D.) βουλ(ε)τής σιτολόγων is now solved by the correct reading, βοηθ(ὸς) σιτολόγων: see Wilcken *Archiv* iii, p. 124.] In *OGIS* 56 (Canopus Decree of Ptolemy III, B.C. 239) we read of the βουλευταὶ ἱερεῖς ἐν Αἰγύπτῳ, whom Dittenberger (n. 51) describes as “collegium quod de rebus cuiusque delubri administrandis consultabat.” See also Hohlwein *L’Égypte Romaine*, p. 133 f., and the index to *OGIS*.

βουλεύω.

For the verb in its general sense followed by an infinitive, as in Ac 5³³ ND, cf. P Tebt I. 58²⁸ (B.C. 111) βεβουλευμένα ἐκσπάσαι τὸ ἐπιδοδεόμενον ὑπόμνη(μα), “we have determined to abstract the memorandum” (Edd.), P Fay 116⁹ (A.D. 104) ἐπὶ βουλεύωμαι [eis π]όλιν ἀπελθὲν χάριν [τοῦ] μικροῦ, “as I am intending to go to the city on account of the little one” (Edd.), P Leid W^{xl.44} (ii/iii A.D.) βουλευομένου (= ου) δὲ τὸ τρίτον τρίτον (om.) κακῶσε (ζ. καρχάσαι), “volente vero tertium cachinnari” (Ed.). The active (as in Isai 23⁹) was perhaps obsolete: BGU IV. 1097⁹ has been emended—see συμβουλεύω. The verb is absolute in the oldest dated Greek papyrus, P Eleph 1⁶ (a marriage contract, B.C. 311–0) (= *Selections*, p. 2)—the couple are to live ὅπου ἂν δοκῆι ἄριστον εἶναι βουλευομένους κοινή βουλή. It is used of a judge conferring with his assessors in *Chrest.* II. 372^{v.19} (ii/A.D.) Εὐδα[ρ]μων βουλευσάμενος σὺν τοῖς παρο[ύ]σι εἶπεν κτλ. Note for the subst. P Fay 20² (iii/iv A.D.) ὅθεν μοι παρέστη τὸ βούλημα τοῦτο, “wherefore I have formed this intention” (Edd.).

βουλή.

The word βουλή is always used both in the LXX and the NT as “counsel,” and never in its technical sense of “council.” For this latter usage in Egypt reference may be made to Hohlwein *L’Égypte Romaine*, p. 134 ff., and to

the editor’s note to P Lond 405¹³ (c. A.D. 346) (= II. p. 295). The description of a man as θεῶν βουλαῖος, “counsellor of the gods” in *CIG* 1167 (see LS s.v. βουλαῖος) may be compared with the reference in Diod. ii. 31 f. to the 30 stars which the Chaldaeans distinguished as θεοὶ βουλαῖοι (*Archiv* i. p. 499). For the ordinary sense of “counsel” it will be enough to quote P Eleph 1⁶ (see above under βουλεύω). See Bishop E. L. Hicks’s note in *CR* i. p. 43.

βούλημα

is used with reference to the contents of a will in P Lond 1716²⁰ (iii/A.D.) (= II. p. 176) τὸ ἐγγεγραμμένον βούλημα: cf. in a similar connexion BGU I. 361^{ii.23} (A.D. 184) ἔνα τὸ βούλημα αὐτοῦ φανερόν γέ[ν]ηται. P Tebt II. 407⁹ (? A.D. 199) τὸ δ[ε] βούλημα τοῦτο ἐὰν μὴ φυλάξῃς—the property is to go to the Serapeum at Alexandria if the daughter of the writer does not observe his wish that certain slaves should be set free. *Syll* 366¹² (c. A.D. 38) ἐκείνου τῆς ἐπιθυμίας βουλήμασιν is a collocation rather like τῆν εὐδοκίαν τοῦ θελήματος αὐτοῦ, Eph 1⁵.

For βούλησις see P Tebt I. 43³⁵ (B.C. 118) δεσ ἀκόλουθος ὢν τῆ[ι] ὑ[μ]μέτερά βουλήσει προνοεῖται κτλ., “who in accordance with your wishes takes care etc.,” *OGIS* 383¹⁷⁶ (Antiochus of Commagene—mid. i/B.C.) οὗς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ δαιμόνιον βούλησιν ἀνέθηκα, *Syll* 893² (ii/A.D.) as cited under βιάζομαι, and the late P Amh II. 144¹¹ (v/A.D.) θεοῦ βούλησει, “God willing.”

βούλομαι.

The Ptolemaic papyri show this word as freely as the late papyri, and Blass’s opinion that the word was “adopted from the literary language” (*Gr.* p. 38, repeated in Blass-Debrunner, p. 40) becomes more and more difficult to support. If the word was literary, the NT writers were not the first to popularize it. The word is common in such recurring phrases as γινώσκεις σε βούλομαι, βούλομαι μισθώσασθαι. The thought of “purpose, intention, not mere will, but will with premeditation” (Hort on Jas 4⁴), which frequently underlies its usage, comes out P Oxy X. 1263⁹ (A.D. 128–9) βούλομαι πρώτως . . . χρῆσασθαι τῆ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[ν]η, “I wish to begin . . . to practise the trade of a river-worker” (Edd.): cf. *ib.* 1267¹⁰ (A.D. 209). See also the important official decree, P Lond 904³⁰ (A.D. 104) (= III. p. 125) as revised *Chrest.* I. p. 236, βούλομαι πάντα[ς] τ[ο]ὺς εὐ[λ]ογον δο[κ]οῦν[τα]ς[ς] ἔχειν τοῦ ἐνθάδε ἐπιμένειν [αἰ]τίαν ἀπογράφε[σθ]αι κτλ., and BGU I. 248¹¹ (ii./A.D.) θεῶν δὲ βουλομένων. In P Oxy II. 244³ (A.D. 23) a slave named Cerinthus begins a petition with βουλόμενος μεταγαγεῖν. Other instances of βούλομαι, in phraseology not influenced by formulae, are P Lille I. 16⁶ (iii/B.C.) ἔφη . . . σοὶ τε οὐ βούλεσθαι διαφέρεισθαι περὶ τοῦτου, “et qu’il ne voulait pas entrer en désaccord là-dessus avec toi” (Edd.); P Flor I. 67 (A.D. 210) ἐβουλόμην μὲν οὐν εἰ οὐκ ἦν εὐθὺς ἔξορμῆσαι, followed by ἄλλα with clause explaining the hindrance—similarly in *ib.* II. 156² (iii/A.D.); *ib.* II. 126⁸ (A.D. 254) ἐπεὶ ἄριστον αὐτοῦς βούλομαι ἀποστεῖλαι εἰς Βερνεκίδα, and PSI III. 236³⁸ (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὐ βούλει ἡδῶς ἔχοντι. In BGU II. 646⁷ (A.D. 193) βούλομαι replaces the normal εὐχομαι in the opening greeting, ἔρρωσθε (= -αι) ἡμᾶς βούλομαι. Two instances of the form βούλει may be cited,

P Tebt II. 408¹⁶ (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλει[ι] γράφει, P Giss I. 47¹⁸ (Hadrian) εἰ δὲ βούλει αὐτὸ ἀγγρασθῆναι (δραχμῶν) β. Reference may be made for the use in classical times to *Syll* 569⁵ φηνάτ[ω] ὁ θέλων, on which Dittenberger remarks that ὁ θέλων replaces the Attic ὁ βουλόμενος in Paros (as here), Thasos, Phocis and other districts. But of course the fact that "he who is willing" and "he who is minded" may be used interchangeably in a particular formula, does not prove that the two verbs are synonyms. A literary citation may be added from the collection of maxims in PSI II. 120³⁸ (? iv/A.D.) μικρὰ βούλου δοῦναι ἢ τὰ ἄλλων ἐγγυῆσασθαι.

In P Par 48¹⁰ (B.C. 153) ἦκαμεν εἰς τὸ Σαραπίου βολάμενοι συνμιξάει σοι, the form βολάμενοι is treated as an aorist by Witkowski (², p. 92), who compares P Amh II. 93³ (A.D. 181) βόλομαι μισθώσασθαι παρὰ σοῦ κτλ., and in *Addenda*, p. 141, P Par 63¹²⁴ (B.C. 165) κατὰ τῶν δυναμένων μὲν, μὴ βολαμένων δέ: see also Maysen *Gr.* p. 369. The instance from P Amh II. 93 is a serious impediment to Witkowski's view. But Ionic had the form in βολ. in v/iv B.C. See the inscr. from the shrine of Amphiaras at Oropus, *GDI* 5339⁸¹ (= *Syll* 589) θέλειν δὲ ξεῖν (i.e. ξεῖναι) ἅπαν ὅτι ἄν βόληται ἕκαστος: for proof see C. D. Buck *Greek Dialects*, p. 173, where an Eretrian inscr. is quoted for βολόμενον. Thumb, *Dial.* p. 273, explains it as a different present stem: the fact that it existed both in Ionic and in Arcadian-Cyprian (*ib.* p. 304) might account for its leaving traces in the Κοινή, and forming a new aorist.

βουνός.

This word, which is quoted in Lk 3⁵, 23³⁰ from the LXX = "hill," "eminence," is thought by Maysen *Gr.* p. 8, to have entered the Κοινή through Doric influence. Hatzidakis (*Einl.* p. 157) quotes Phrynichus (p. 355), who says it was Sicilian, and not intelligible in Athens in the time of Philemon. But could not the Athenians of the late fourth century read Herodotus? (He seems to imply that the word came from Cyrene—see *iv.* 199 with Blakesley's Excursus. With claimants almost as numerous as those for Homer's birth, we can sympathize with Thumb's scepticism, *Hellen.* p. 224. But Herodotus, if rightly understood, is a much better witness than Phrynichus.) The literary Κοινή had the word in common use before Polybius, who uses it and βουνώδης. It is found in a Ptolemaic papyrus of ii/B.C. in *Archiv* i. p. 64¹⁵, ἀπη[λιώτο]ν βουνοὶ τῆς κώ[μης], in BGU IV. 1129¹⁴ (B.C. 13) ἀπηλιώ(τη) βουνός, and *bis* in P Amh II. 68²⁹ (late i/A.D.) again marking locality. A village called Βουνοὶ Κλεισάτρας appears in P Flor I. 64²⁷ (iv/A.D. *init.*) and by supplement in 50³² (A.D. 268). The word is common in inscr., e. g. *Priene* 37¹⁰⁹ (ii/B.C.) εἰς τὸν ἀπεναντί βουνοῦν τὸν λεπρόν ἐθήκαμεν ἕρον: cf. *ib.* 108, 42^{10, 51, 65}, (after B.C. 133). The diminutive βουνίον occurs *bis* in this last inscr.: cf. *Magu* 122 (*α*)^{12 f.} (iv/B.C.). See also P Flor I. 58¹⁸ (iii/A.D.) βουνοῦν σείτου—presumably a "heap," but context is imperfect. Both βουνός and its diminutive survive in MGr, βουνός and βουνί.

βουῖς.

Except in acc. pl., the inflexions are the same as in Attic, e. g. τῶν βοῶν P Par 58⁴ (ii/B.C.) (= Witkowski ², p. 80),

βοῖς P Fay 62⁴ (A.D. 134), βόεις, βοῶν, βοῦσι in Maysen *Gr.* p. 268. For acc. pl. βόας, as in Jn 2^{14 f.}, see P Oxy IV. 729¹⁶ (A.D. 137), P Gen I. 48²² (A.D. 346); but in Ptolemaic times βοῖς survives in P Petr II. 32 (26)³ (iii/B.C.). The originally Aeolic dat. βόεσι is found *OGIS* 200¹⁵ (iv/A.D.) θρέψαντες αὐτοὺς βόεσιν: it may have been kept alive by poetry. In Ptolemaic papyri the word generally means cow: Maysen gives "βοῖς (ἡ)" without citing any cases of ὁ β., though some are indeterminate. The word is quite rare in NT, as in post-Ptolemaic papyri, and has lost any differentia it once had. As with other words of irregular flexion, diminutives (such as βοῦδιον, βοῖδιον) and synonyms encroached upon it. MGr has βοῦδι (βόδι or βοῖδι). For φόρος βοῶν, the tax levied on those who kept bulls or cows, see Wilcken *Ostr.* i. p. 352, and on βουκόλος as a priestly title, as in P Lond 41⁷ (B.C. 161) (= I. p. 27) ὁ βουκόλος τοῦ Ὀσοράπτι, see Otto *Priester* i. p. 110. Βουκόλος is found in its ordinary sense of "herdsman" in P Flor III. 321^{14 f.} (iii/A.D.)

βραβείον.

For β., = "prize," as in I Cor 9²⁴, Phil 3¹⁴, see *Priene* 118⁸ (i/B.C.) τοῖς νικήσασιν ὡς ἀσφαλίστατα πρὸς πάντα τὸν χρόνον γενηθῆναι τὰ βραβεία, *CIG* 3674 (A.D. 166) τιμηθεὶς χρυσίῳ βραβείῳ. The word is used by Vettius Valens p. 174²¹ κάκεινους τὸ βραβείον ἀπονέμειν, and similarly p. 288⁸. [An instance of βραβεία appears in BGU IV. 1027^{xxvii} (iv/A.D.) in a fragmentary context; but Wilcken's revision, *Chrest.* I: p. 502, shows that the word is βρέβεια = *brevia*.] Nägeli, p. 37, cites Menander and late poets, with some inscr. of ii/iii A.D., and the Paris *Zauberpapyrus* 662.

βραβεύω.

The "applied and general sense" which Field (*Notes*, p. 196) finds in this word is confirmed by P Par 63¹⁰ (B.C. 165) λόγῳ τινὶ ταῦτα βραβευθῆναι, "that these things are administered reasonably," *ib.* 181 βραβευθῆ κατὰ τὸ βέλτιον (i. βέλτιον), "be administered in the best way" (Mahaffy), P Leid B i. 20 (B.C. 164) τὸ θεῖον βραβεύσας, *Michel* 163¹¹ (B.C. 148-7) πάντα καλῶς καὶ προπρότως βραβεύσας. So in a Magnesian inscription (also ii/B.C.), *Syll* 929³² τῶι μὲν ἀκριβεῖ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἠβουλόμεθα, where the law court and not the stadium is the scene of action. In P Oxy VII. 1050¹¹ however (ii/iii A.D.—an account for games) βραβευταῖς = "umpires." Vettius Valens has the verb twice, p. 354¹⁵ and p. 358²², of the sun or the period of time which "determines" astronomical data. We may endorse accordingly the RV rendering of Wisd 10¹² ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, "over his sore conflict she watched as judge," and Lightfoot's insistence on the element of award or decision in a conflict between two impulses, in the remarkable phrase of Col 3¹⁵: whether the figure of the games is present we need not argue. A new literary citation reinforces this, from the Menander fragment in PSI II. 126²⁰—

λοιπὸν τοῦνομα

[το]ῦμὸν φράσαι, τίς εἰμι πάντων κυρία
τούτων βραβεύσαι καὶ διοικῆσαι, Τύχη.

βραδύνω.

The intrans. use of this verb, which alone is found in the NT, may be illustrated from P Oxy I. 118⁸⁷ (late iii/A.D.) ἐπὶ οὖν βραδύνουσι, "since they are delaying," and OGIS 515⁵³ (A.D. 209-11) καὶ διὰ τοῦτο καὶ ἡ εὐπορία ἢ πρὸς τοὺς κυρίους αὐτοκράτορας τῶν φόρων βραδύνει. So in a papyrus of the second half of ii/A.D., edited by Comparetti in *Mél. Nicole*, p. 59 (col. ii.11) ὡς ἂν βραδύνης καὶ ὑστερήσῃ ταῦτα τὰ [κτῆνη] τῆς πορείας, οὐκ ἀγνοεῖς οὐδ' αὐτὸς ζῆμιά σε ὑποπέπειται μελλοντα, "if you delay, and these animals are late for the expedition, you yourself know you will get into trouble." (The document is given again in P Flor II. p. 258.) In the Christian letter, P Gen I. 51²¹, ἐβράδυνεν is without clear context, but certainly means "he delayed." In MGr βραδύαζει or βραδύνει = "it is late," "evening draws on."

βραδυνπλοεῶ.

This ἀπ.εἰρ. of Ac 27⁷, cited by Grimm only from Artemidorus (ii/A.D.), is the subject of a note by W. Montgomery in *Exp* VIII. ix. p. 357. He suggests that it is a technical term, "to slow-sail," meaning to work to windward by tacking. Though found earliest in the "We-document," it is quite certainly no coinage of the author. In Artemidorus it is not technical, but only denotes a slow voyage.

βραδύς.

The adverb is common in signatures with reference to those who were unskilled in writing—e. g. BGU II. 543¹⁷ (B.C. 27) ἔγραψεν ὑπὲρ αὐτοῦ Ζήνων Ζήνωνος ἀξιωθεὶς διὰ τὸ βραδύτερα αὐτὸν γράφειν, P Fay 97³⁷ (A.D. 78) ἔγραψεν ὑπὲρ [αὐτοῦ] βραδέως(ς) γράφοντος, BGU I. 69¹⁹ (A.D. 120) (= *Chrest.* II. 142) ἔ[γ]ραψα ὑπὲρ α[ὐ]τοῦ ἐρωτηθεὶς διὰ τὸ βρα[δ]ύτερα αὐτὸν γράφειν, αὐτοῦ γράφοντος [τὸ] δῖνομα, and P Lond 1164 (A)²³ (A.D. 212) (= III. p. 167) ἔγραψα ὑπὲρ αὐτοῦ τὸ σῶμα τῆς ὑπογραφῆς, αὐτοῦ ὑστερ[ο]ν ὑπογράφοντος βραδέως—upon which follow the painful uncials of Philantinus Demetrius. So the Ptolemaic *Ostr* 1027⁹ διὰ τὸ βραδύτερα αὐτὸν γρά[φειν]. Outside this special use, in OGIS 502¹⁷ (ii/A.D.) we have τοῦ βράδειον ἀπολαῦσαι τὴν πόλιν τῆς [προσηκούσης] προσόδου. The positive adv. occurs in P Oxy VIII. 1088⁶⁰ (i/A.D.—a medical receipt) βρα[δέως] πινέται μετὰ γλυκέως ἢ μελιτοῖς, "to be drunk slowly with raisin wine or honey" (Ed.). It is curious that we cannot illustrate the adj. from our sources, while the adv. is so common. *Syll* 221¹² (latter part of iii/B.C.) has εἰς τε τοὺς μισθοὺς [τοῖς] βραδέσιν, "eis qui non in tempore veniebant" (Ed.). MGr βραδεία and (neut.) βράδου = "evening": cf. βραδύνω *ad fin.*

βραδυντής.

For β., which in Bibl. Grk is confined to 2 Pet 3⁹, we can only cite Vettius Valens, p. 289²⁴ ἀνακρίσεις καὶ βραδυντήτες καὶ ἀναλώματα καὶ φθόνοι. Wetstein has good parallels from literary Koiné.

βραχίων.

P Oxy III. 490¹² (a will—A.D. 124) οὐλή βραχειῶν δεξιῶν: similarly P Amh II. 112⁸ (A.D. 128), P Ryl II. 179⁸ (A.D. 127), etc. In *Syll* 615²² (iii/ii B.C.) τῶν ἱερῶν τοῦ

ταύρου δίδονται γλώσσα καὶ βραχίων, it means a "shoulder" of meat, and so of a ram in l.⁸

βραχύς.

The adjective is used of stature in P Tebt I. 32²² (? B.C. 145) ἔστιν δὲ ὡς (ἐτῶν) κβ βραχύς μελίχρ(ως) κλαστός, "he is about 22 years of age, short, fair, curly-haired" (Edd.): cf. P Petr I. 13 (2)¹⁰, 14²² (both B.C. 237), etc. In P Oxy IV. 705⁷⁷ (A.D. 200-2) we have ἐπίδοσιν τ[ιν]α βραχίαν, "a trifling benefaction," and in the epigram PSI I. 17¹¹ (? iii/A.D.) the editor understands οὐ βραχὺν ἄνδρα as a man "not of small account" in view of the ἐπισημ[ότατον] which follows. In CPHerm 7ⁱⁱ.18 (? ii/iii A.D.) ἄλλαι ἐσκοροισμένοι ἐν τῷ χωρίῳ βραχίαι μύζαι, it is applied to "small plumbtrees," and in Vettius Valens, p. 78²⁶ to a "small" army or town. So P Lille I. 1 verso¹⁵ (B.C. 259-8) εἰς δ' ἔσται βραχὺ τὸ ἀνάλωμα. For β. of time cf. P Par 51¹⁷ (B.C. 160) (= *Selections*, p. 20) ἔτι βραχὺ ἔχω . . ., "I have still for a little while . . .," P Fay 204 (ii/iii A.D.) ὁ βλος βραχύς[s], and P. Strass I. 22²¹ (iii/A.D.) ἀφορμὴν κἂν βραχίαν δικαίαν κατοχῆς. The phrase διὰ βραχέων, as in Heb 13²², occurs in P Strass I. 41⁸ (A.D. 250) διὰ βραχέων σε διδάξω: cf. also BGU III. 1011ⁱⁱ.11 (ii/B.C.) ὡς βραχύτατα γράφειν. That "short," in a document or a sermon, is a relative term, is rather amusingly shown at the end of a very long petition, P Flor III. 296⁶⁴ (vi/A.D.) . . .]ἡγεσθω δὲ τῶν βραχέων μου γραμμάτων ἢ ἐποφειλομένη ὑμῖν ἐξ [ἐμοῦ?] προσκύνησις καὶ ὁ ἀσπασμός μου ὡς οὐ χάρτης χωρεῖ, δέσποτα.

For an example of the irregular comparative, see the astronomical papyrus P Par 116², written about ii/B.C., where we have καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ, τὴν δὲ νύκτα μακροτέραν. Doubtless, as Blass assumes, the original author in iv/B.C. wrote βραχυτάτην and μακροτάτην, and this makes the scribe's alteration two centuries later all the more significant: see *Proleg.* p. 78. On the "barbarism" βραχίην found in Asia Minor, and its witness to local pronunciation, see Thumb *Hellen.* p. 139.

βρέφος.

BGU IV. 1104²⁴ (time of Augustus) ἐατῆς τὸ βρέφος ἐκτίθεσθαι, P Oxy VII. 1069²² (iii/A.D.) ἐὰν γὰρ τέκη ἡ Ταμουὶν ἀνάγκασον αὐτὴν τὸ βρέφος φειλοποιήσῃ (i. φειλοποιήσῃ), *ib.* XI. 1209¹⁶ (A.D. 251-3) ἀρρενικῶ βρέφει, "male nursing child," P Lond 951 verso³ (late iii/A.D.) (= III. p. 213) εἰ θελ[ε]ις, τὸ βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτρέπω τῇ θυγατρὶ μου θηλάζειν, a letter from a father-in-law or mother-in-law with reference to the nursing of a new-born child. In the magic papyrus P Lond 122¹ (iv/A.D.) (= I. p. 116) Hermes is invoked—ἔλθε μοι κύριε Ἑρμῆ ὡς τὰ βρέφη εἰς τὰς κοιλίας τῶν γυναικῶν.

βρέχω.

The verb is very common in connexion with the irrigation of land owing to the inundation of the Nile, e.g. P Lille I. 26³ (iii/B.C.) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, "the village is deserted because for a long time there has been no inundation there," *Chrest.* I. 341⁸ (c. A.D. 120) τῶν . . . βρεχέντων πεδίων καὶ τῶν [δ]υναμένων ἀλακισθῆναι, "irrigated and ready for the plough," P Tebt I. 24¹ (B.C. 117) κατὰ τὰ προσαγγέλματα τῆς βεβρεγμένης, "in the matter of the reports of the irrigated land," P Lips

I. 105¹⁰ (ii/A.D.) μόγης τὸν τῆς βεβρεγμένης ἀπήρτισα, "I have with difficulty completed the account of the irrigated land," P Giss I. 60^{v.12} (ii/A.D.) ἐξ ὧν ἐβρέχθησαν τῷ β̄ (ἔτει) Ἀδριαίου κτλ. The old and regular strong aor. pass. was ἐβράχην: this new formation illustrates the extension of the verb's use. Add from inscr. OGIS 669⁵⁷ (i/A.D.) τῆς οὐσης ἀναβάσεως καὶ τῆς βεβρεγμένης γῆς. From ἀβροχος (cf. below under βροχή) comes a verb ἀβροχέω "to miss irrigation," as BGU I. 139¹⁵ (A.D. 201-2) ἡβροχηκίας πρὸς τὸ ἐνεστὸς δέκατον ἔτος. MGr βρέχω (ἐβράχικα, ἐβρέχτικα —both aor. pass. have survived) = "wet, dip, (cause to) rain" (Thumb *Handb.*).

βρουτή.

Of this common Greek word we can quote no instance from the papyri: derivatives like βρονταγωγός and βροντοκεραυνοπάτωρ are cited by van Herwerden from the great Paris magic papyrus, as well as the two derived verbs. Βροντάω occurs in the magic papyri P Lond 46¹⁵¹ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀστράπτω(ν) καὶ βροντῶν, and 121³⁶⁶ (iii/A.D.) (= I. p. 96) ὁ αἰὼν ὁ βροντῶν, and βροντάζω in the last-mentioned papyrus I. 235 (= I. p. 92), and in 122⁸³ (iv/A.D.) (= I. p. 119). In Phrygian inscr. Βροντῶν θεός is a standing title of the sky-god: cf. *Jupiter Tonans* at Rome. Βροντῶ is still "to thunder" in MGr. Vettius Valens has βροντοποιός and βροντάδης.

βροχή.

The evidence already adduced under βρέχω is in itself sufficient to throw suspicion on Thayer's (p. 694) classing this amongst "Biblical" words, and as a matter of fact we can now cite many instances of βροχή from profane sources. Thus from Ptolemaic times comes P Petr III. 43 (2) *recto*¹¹. 13 (B.C. 245) πρὸς τὴν βροχὴν τῆς τῶν κλη[ρουχ]ικῶν ἱππέων γῆς, and almost contemporary with the NT passage (Mt 7^{25, 27}) is P Oxy II. 280⁵ (A.D. 88-9) a lease of land εἰς ἕτη τέσσαρα βροχῶς τέσσαρες. From this it would appear, as the editors point out, that if there was no βροχή, the year was not to count as one of the four years; and they compare the clause frequently found in leases, ἐὰν δέ τις τοῖς ἐξῆς ἔτεσι ἀβροχος γένηται, παραδεχθήσεται τῷ μεμισθωμένῳ (e.g. P. Oxy I. 101²⁵, A.D. 142). See also *Archiv* iv. p. 177, and for a notification of ἀβροχία BGU I. 139 (A.D. 202) (= *Chrest.* I. 225). For βροχή in another sense see P Tebt II. 401²⁷ (early i/A.D.), where in the accounts of a beer-seller there is an item βροχῆς (ἀράβαι) β̄, which seems to be part of the brewing process. In MGr βροχή is "rain," βροχερός "rainy."

βρόχος.

In P Oxy I. 51¹⁰ (A.D. 173) a public physician, who had been ordered to examine into the cause of a death, reports that he had found the body ἀπρητημένον βρόχῳ, "hanged by a noose." The verb is found in the iv/A.D. *Acts of John*, P Oxy VI. 850⁶ ἐνοοῦν[τα] β[ρ]οχ[ο]σαι ἑαυτὸν, "one who was intending to hang himself."

βρουγμός.

Thayer seems to have overlooked the citation from Eupolis (v/B.C.) given in LS⁸, so that his oldest profane citation is later than LXX, and has moreover a different sense, "biting."

He does not however include it in his list of "Biblical" words, so that no harm is done by the oversight.

βρούω.

To the ordinary citations for this NT ἄπ. εἰρ. (Jas 3¹¹) may be added its occurrence *quinguiens* in the recently discovered poems of Bacchylides, e.g. III. 15 f. βρούει μὲν ἱερὰ βουθύτοις ἑορταῖς, βρούουσι φιλοξενίας ἀγυαί, "the temples are rife with festal sacrifice of oxen, the streets with hospitable feasting" (Jebb). Herwerden *Lex. s.v.* cites also Timotheus *Pers.* 221 βρούων ἀνθεσιν ἦβας.

βροῶμα

in MGr = "rubbish, stench, dirt" (Thumb, *Handb.*). Pallis, in his *Notes*, p. 14, proposes to recognize this word—which would be a variant of βρώμος, whence we get *bromine*—in Mk 7¹⁹. His rendering, "which thing (or circumstance) clears away all impurities," ignores the true reading καθαρίζων: it would be better to take the latter as agreeing with ἀφεδρώνα, by the lapse of concord so common in Rev (*Proleg.* p. 9). But the RV supplies a much more satisfactory sense, though the new proposal is ingenious.

βρούσιμος

is found in a love-spell, P Lond 124^{1.1} (iv/v A.D.) (= I. p. 121) καὶ βρώσιμον [λ]αβών. Cf. *Syll* 289³⁸ τὰ δὲ κρέα τ[ὰ] βρώσιμα (?).

βρούσις.

P Lond 1223⁹ (A.D. 121) (= III. p. 139) χόρτο(ν) εἰς μὲν βρώσι[ν] προβάτ(ων), "fodder for the pasturing of sheep": so P Lips I. 118²⁵ (A.D. 160-1).

βυθίζω.

The figurative use in I Tim 6⁹ may be illustrated by *Syll* 324⁷ (i/B.C.) συνεχέσει πολέμοις καταβυθισθ[ε]ῖ[σαν] τὴν πόλιν. See also Alciphron I. 16, 1 (= Schepers, p. 19) τὸ νήφον ἐν ἐμοὶ συνεχῶς ὑπὸ τοῦ πάθους βυθίζεται (cited by Dibelius *HZNT* ad I Tim 6⁹).

βυθός.

P Oxy VI. 886¹⁰ (iii/A.D.) (= *Selections*, p. 111) ἐπικαλοῦ μέ[ν] (?) τὸν (ἥλιον) καὶ τοὺς ἐν βυθῷ θεοὺς πάντας, "call upon the sun and all the gods in the deep"—in a magic formula. From the same kind of literature we may cite P Leid W x. 23 (ii/iii A.D.) ἀναπνεύσας γὰρ πωππύσει ἐκ τοῦ βηθοῦ, "respirans enim poppysum edit ex profundo," and xx. 28 ἐν τῷ βυθῷ τὴν δύναμιν ἔχουσαν ἐμοί, "in profundo potentiam habentem mihi" (Ed.). The word was prominent in Valentinian speculation, and it is not surprising that it should figure in magic papyri, which breathe a kindred air.

βυρσεύς.

P Fay 121¹⁵ (c. A.D. 100) τοῦ] κυρτοῦ βυρσεύς, "the hunch-backed tanner." From βύρσα, "hide," on the analogy of the gen. βύρσης, we find an acc. βύρσην, as P Petr II. introd. p. 37 (d)⁷: see Maysen *Gr.* p. 12, and cf. *Proleg.* p. 48. P Oxy VII. 1057² (A.D. 362) has ἀπὸ τιμῆς βύρσας, where analogy has worked the other way. In P Petr II. 32 (1) a βυρσοδέψης, "tanner," is also described as a σκυντής, "cobblel": cf. the editor's note and Wilcken *Ostr.* i. p. 294.

βύσσινος.

The manufacture of this famous material (τὰ βύσσιννα, with or without ὀθόνια) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see from P Eleph 27a¹⁹ (B.C. 225-4) with the editor's note and P Lond 1177²¹ (A.D. 113) (= III. p. 182). See also for the linen monopoly Wilcken *Ostr.* i. p. 266 ff. and Dittenberger's note to *OGIS* 90¹⁷ (the Rosetta Stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων ἀπέλυσεν τὰ δύο μέρη.

βύσσοσ.

For this Hellenized Semitic word see P Gen I. 36¹⁹ (A.D. 170) (= *Chrest.* I. 85) βύσσου στολισματος πήχεις δέκα, and cf. P Tebt II. 313²⁰ (A.D. 210-1), 593 (A.D. 176-91).

βωμός,

originally "platform," like its kin βῆμα, has been specialized as a ἱερὸς βωμός, "altar," from Homer down. It is

common in the papyri and inscriptions. One or two instances must suffice. Thus in the curious P Petr II. p. [28], Fr. 4¹² (B.C. 241) it appears that the inhabitants of certain houses in Crocodilopolis built up the doors of their houses and set altars against them to avoid having Crown officials billeted on them—ἴσασάτως δὲ καὶ ἐνωικοδομηκότας τὰς θύρας τῶν οἰκιῶν βωμοὺς προσωικοδομήκασιν, τοῦτο δὲ πεποιήκασιν πρὸς τὸ μὴ ἐπισταθμεύεσθαι. Cf. also the phrase ἔξω ἱεροῦ βωμοῦ with reference to being outside the "protection" of a temple and altar, e.g. P Tebt I. 210⁷ (B.C. 107) (= *Chrest.* I. 327), P Oxy IV. 785 (c. A.D. 1), *ib.* X. 1258⁸ (A.D. 45). In P Grenf II. 111²¹ (v/vi A.D.) βωμὸς χαλκ(οῦς) ᾧ is mentioned in an inventory of church property. For the φόρος βωμῶν paid by the priests see Wilcken *Ostr.* i. p. 352 f.

Reference may be made to the inscr. Ζεὺς Βωμός, found on or near an altar erected before a Greek temple in Central Syria. According to L. R. Farnell (*Year's Work in Classical Studies*, 1909, p. 61) this "frank identification of the god with the altar" probably arises from Syrian rather than Hellenic thought. But there was Hellenic thought also: see the account of the whole matter in A. B. Cook, *Zeus*, i. p. 519 f.

Γ

γάζα—Γαλλίων

γάζα.

For this word we may cite the interesting inscription discovered at Adule on the African coast of the Red Sea, in which the conquests of Ptolemy III in the Eastern Provinces, including Babylon and Persia, are recounted—*OGIS* 54²² (2nd half of iii/B.C.) *καὶ ἀναζητήσας ὄσα ὑπὸ τῶν Περσῶν ἱερά ἐξ Αἰγύπτου ἐξήχθη καὶ ἀνακομίσας μετὰ τῆς ἄλλης γάζης τῆς ἀπὸ τῶν τόπων εἰς Αἴγυπτον δυνάμεις ἀπέστειλεν*. See further Mahaffy *The Empire of the Ptolemies*, p. 199 f. The statement that the noun, borrowed in Greek in iv/B.C., was a Persian word for the King's treasury, depends on Curtius (see Grimm): the Middle Persian *ganj* has the required meaning, and can be shown to descend from the same original, as Dr Louis H. Gray tells us. *Ganj* was the heavenly treasure-house where merits were stored against the Judgement: see Moulton *Early Zoroastrianism*, pp. 162, 382.

Γάζα.

According to Lewy *Fremdwörter* p. 94, in Hellenistic Greek foreign proper names are only found with γ = ψ, when this represents the Arabic ḡ: thus Γάζα = 𐤂𐤍𐤁 'Azō.

γαζοφυλάκιον.

In *OGIS* 225¹⁶ (iii/B.C.) provision is made that the price of a certain piece of ground should be paid *εἰς τὸ κατὰ στρατεῖαν γαζοφυλάκιον*, "into the military treasury."

Γάϊος.

The name was common in the Greek world, but, in connexion with Paul's Macedonian friend Gaius (Ac 19²⁹), we may recall that it occurs in the list of politarchs at Thessalonica (*CIG* II. 1967). It is also found in a memorial inscription in the same town—Γάϊος Ἰούλιος Σεκοῦνδος Πρίμψ τῷ ἰδίῳ τέκνῳ μνήμης χάριν (*Duchesne* No. 78)—but here of course we have a Roman, and the name is as distinctive as John in English. See further Milligan *Thess.* p. 134; and for the occurrence of the name in a Phrygian inscription at Iconium of A.D. 150–250, cf. Ramsay *Recent Discoveries*, p. 72. Since Grimm and many other writers mention a Roman name "Caius," it may be well to refer to the third founder of Gonville's College at Cambridge as probably the earliest person to bear this title. On the late Anatolian stone, *Calder* 436, we find Γαῶ, which Prof. Calder remarks must be for Γαῖψ, ψ being now equivalent to ι: this shows that Γάϊος was trisyllabic. We do not find Γεος in Greek, any more than *Gaeus* in Latin: the *ai* remained a true diphthong. WH are wrong therefore in accenting Γαῖος.

γάλα.

P Oxy IV. 736⁴⁸ (c. A.D. I) γάλακτος παιδ(ῶν) (ἡμωβελιον), "milk for the children $\frac{1}{2}$ ob.," in a private account; *ib.* IX. 1211¹⁰ (ii/A.D.) ἔλεον, μέλι, γάλα, articles for a sacrifice; *Syll* 804¹⁵ (? ii/A.D.) γάλα μετὰ μέλιτος προλαβεῖν (= "edere," Dittenberger); BGU IV. 1055¹⁷ (B.C. 13) σταμμὸν ὀκτοκαίδεκα κοτυρῶν (= κοτυλῶν) γάλακτος βοῆου (= βοείου) ἀρεστοῦ, to be a daily allowance; *ib.* 1100⁹ (B.C. 5) συνχωρεῖ . . . παρασχέσθαι τὴν δούλην αὐ[τ]οῦ Χρωτάριο(ν) τροφεύουσαν καὶ θηλάζουσαν τῷ ἰδίῳ αὐτῆς γάλακτι καθαρῷ καὶ ἀφθόρῳ—the last a sample of numerous contracts with nurses. In connexion with the use of γάλα in I Pet 2², it may be mentioned that Reitzenstein (*Die hell. Mysterienreligionen*, pp. 84, 157) shows that milk plays a prominent part in the mystery-cults. He quotes Sallust *περὶ θεῶν* 4, where milk, the new birth, and crowns are all mentioned together—*ἐορτὴν ἀγομεν διὰ ταῦτα . . . ἐπὶ τούτοις γάλακτος τροφή, ὡς ἀναγεννωμένων ἐφ' οἷς ἰλαρεῖαι καὶ στέφανοι καὶ πρὸς τοὺς θεοὺς οἶον ἐπάνοδος*. For the compounds γαλακτοφόρος, -ία, and -έω, see P Lond 3²² (B.C. 146 or 135) (= I. p. 46), BGU I. 297¹⁴ (A.D. 50), and P Tebt II. 399 (ii/A.D.). The word is MGR.

Γαλατία.

The proximity of Γαλατίαν to Δαλματίαν in 2 Tim 4¹⁰ in itself suggests that by the former we are to understand European Gaul (cf. Γαλλίαν NC); and this is confirmed by the famous *Monumentum Ancyranum* (*Res Gestae D. Augusti*, ed.² Mommsen, p. lxxxv, 124) ἐξ Ἰσπανίας καὶ Γαλατίας καὶ παρὰ Δαλματῶν: see Zahn *Intr.* ii. p. 25 f. The inscriptional and literary evidence as to the meaning of *Galatia* in other NT passages may be left to the monographs on this burning question.

γαλήνη.

The adj. is found *OGIS* 519¹¹ (iii/A.D.) πάντων . . . ἡρεμον καὶ γαληνὸν τὸν βίον δια[γόντων]. In the late papyri γαληνότης is common as an honorific title, e. g. P Oxy VII. 1042⁷ (A.D. 578) μετὰ τὴν δευτέραν ὑπατίαν τῆς αὐτῶν γαληνότη(ος), "after the second consulship of his [?] their] serenity." (Ed.).

Γαλλίων.

See Deissmann's *St. Paul*, App I., where, following Ramsay (*Exp.* VII. vii. p. 467 ff.), it is shown on the evidence of a Delphic inscription, published by Bourguet *De rebus Delphicis*, 1905, p. 63 f., that Gallio entered on his pro-consulship in the summer of A.D. 51, and a fixed point is thus secured for determining the chronology of Paul's life. The name occurs P Ryl II. 155¹² (A.D. 138–61).

γαμβρός.

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γέευνα.

This Hellenized form, derived from the Heb. גֵּינָיִם by dropping the *m*, is one of those "specific Jewish ideas" (Thumb *Hellen.* p. 118) which naturally we cannot illustrate from our sources. We may cite *Orac. Sib.* I. 103 εἰς γέεναν μαλεροῦ λάβρου πυρὸς ἀκαμάτοιο: the spelling here demanded by the metre is found in Mk 9⁴⁷ D, *ib.* 4⁵ E *al.*

γείτων.

BGU III. 830²¹ (i/A.D.) ἐπὶ γὰρ καὶ γείτων αὐτοῦ εἰ[μ]ί, P Oxy X. 1272¹⁴ (A.D. 144) ὑπόνοιαν οὖν κατὰ [τ]ῶν γειτόνων μου, "having some suspicion against my neighbours" (Edd.). The adj. is very common in descriptions of locality, e.g. P Par 5¹⁻⁸ (B.C. 114) τὸν εἰς Τάγην οἶκον . . . οὐ γείτονες· νότου οἰκία Ἀρπαήσιος, βορρᾶ ψιλοὶ τόποι κτλ., P Oxy I. 99⁷ (A.D. 55) γείτονες τῆς ἄλλης οἰκίας, νότου) καὶ ἀπηλιώτο[υ] δημόσια ῥύμια, X. 1276⁸ (A.D. 249) τῆς δὲ ἄλλης γείτονες νότου ῥύμια τυφλή, "the adjacent areas of the whole are on the south a blind street" (Edd.). Γειτνία and γειτνία are used in a similar way—P Tebt I. 14¹⁰ (B.C. 114) γειτνίας, "adjoining areas," *ib.* 105¹⁸ (B.C. 103) πλὴν τῆς γειτνιώσεως τῆι Θεώνιος, "except that which adjoins the land of Thoönis," P Sa'id Khan 2^{a-8} (B.C. 22) ἄρια καὶ γειτνία ἀπὸ τῶν ἀνατολῶν κτλ. This noun may = "neighbourhood," as in P Flor III. 319⁵ (A.D. 132-7) οἱ ἐν γιτνία μου ὄντες. See also *Syll* 929³⁸ (ii/B.C.) for a verb γειτονέω. In MGr γειτονας = "neighbour."

γελάω.

Syll 802⁷⁰ (iii/B.C.) τὸν δὲ θεὸν γελᾶσαντα φά[μ]εν νιν παυσεῖν (τὰς νόσου), P Oxy III. 471⁸⁸ (ii/A.D.) γέλωτα πολὺν καὶ ἀνεμῆμον . . . γελᾶν, "laughed long and freely" (Edd.). If we desiderate proof that the ancients laughed with the same articulation as ourselves, we may refer to P Leid W xl. 30 (ii/iii A.D.) εἰπὼν ἐκρότησε ᾱ, κ(α)λέλασεν ὁ θεὸς ἐπιτάκις, χα, χα, χα, χα, χα, χα, χα, χα, γελᾶσαντος δὲ αὐτοῦ ἐγενήθησαν θεοὶ ἕ, οἷτινες τὰ πάντα περιέχουσιν. A Lycian epitaph may be quoted from Ormerod and Robinson's inscrr. in *JHS* xxxiv, p. 1 ff.: no. 26²⁰ παῖζε γελα παροδεῖτα, βλεῖπων ὅτι καὶ σὲ θανένει δει—it is the analogue of the

commonplace quoted in I Cor 15³². For the fut. act., as in Lk 6²¹ (cf. Job 29²⁴, 4 Macc 5²⁶), see *Proleg.* p. 154. MGr has γελῶ.

γέλως.

In the invitation to the celebration of Hadrian's accession the people are summoned to sacrifice γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες (P Giss I. 3^{6 ff.}). In his note the editor suggests that γέλωσι may refer to the "Festzug (πομπή)" which was customary on such occasions, and refers to *Klio* vii. p. 285 ff. In MGr γέλοια (plur.) = "laughter." See another instance cited under γελῶ (P Oxy 471): add BGU IV. 1141¹⁴ (B.C. 14) καὶ γράψας αὐτῷ ὕβρισαι με πρὸς γελωτά μοι τοῦτο ἔγραψας.

γεμίζω.

The verb is used of loading a ship with grain in P Magd 11¹⁴ (B.C. 221) συντάξαι Εὐφράνορι . . . γεμίσαι τὸ πλοῖον ἐκ (cf. Rev 8⁵) τῶν καθ' αὐτὸν τόπων τὴν ταχίστην. In l. 11 of the same papyrus we have the pass. γεμίζηται used absolutely, and similarly on the *verso* πε[ρ]ὶ τ[ῶ]ν [γεμ]ισθῆναι αὐτοῦ τ[ὸ] πλο[ῖ]ον: cf. Mk 4³⁷, Lk 14²³. Other examples of the verb are P Fay 117¹⁴ (A.D. 108) πάντα τὰ κτήνη γεμίξαι (i. γεμίξαι) βάκανον, "load all the animals with cabbage," *ib.* 118²⁸ (A.D. 110), P Tebt II. 419¹⁷ (iii/A.D.) γέμισον χόρτου, "load (the ass) with hay," P Flor II. 184¹⁵ (iii/A.D.) γεμίξας τὰ ἐκκενωθέντα τότε σιτάρια, and 17 τοὺς τέσσαρες σάκκουε γεμίξαι, P Rein 53⁴ (iii/iv A.D.) τὰ ἀποσταλέντα καμήλια γέμισσον (see below) οἴνου. For the constr. with acc. and gen., as in this last instance and others (cf. Mk 15³⁶ etc.), see also *OGIS* 383¹⁴⁰ (i/B.C.) τρ[ι]απέξας μὲν ἱερὰς προπεύσεως θούνης γεμίζων. In MGr γεμίξω is construed with double accusative. The curious form γέμισσον (P Rein 53⁴ etc.) is explained by P Flor II. 184¹⁸ (iii/A.D.) γόμισσον, and other passages where this alternative γόμω occurs: γέμισσον is a compromise. Note the negated verbal in P Sa'id Khan 1^{b-84} (B.C. 88) στέμφ[ν]υλα ἀγέμιστ[α].

γέμω.

P Lond 122⁹¹ (magic, iv/A.D.) (= I. p. 119) πυρὸς γέμω. See also the early Christian inscription *IM Ae* I. 1238 ἐπὶ γέμω τὸ θηκίον τοῦτο, "since this tomb is full." For the construction with the acc., as in Rev 17³, cf. the MGr γέμω χρήματα, "I am full of possessions."

γενεά.

The collective sense of this word—involved in its historic relation to γένος—is normal throughout, and survives in MGr γενιά = "race, lineage." Thus it denotes a family, without individual reference: P Oxy I. 104¹¹ (a will—A.D. 96) τῆς τοῦτου γενεᾶς, "his issue" (should he himself predecease)—similarly PSI III. 240⁶ (ii/A.D.) . . . ἐκά[σ]του αὐτῶν γενεᾶς, in a will—*ib.* IV. 713¹⁶ (A.D. 97) τῆ ἐξ ἀλλήλων γενεᾶς, "their joint issue," P Hal I. 121⁷ (iii/B.C.) ἄλλον δ' ἕρκον μηδένα ἐξέστω ὁμνύνα μη[δ]ὲ ὀρκ[ε]ῖν μηδὲ γενεὰν παρίστασθαι, "no one may swear by any other oath [than Zeus, Hera and Poseidon], nor offer it, nor may he bring forward his family," *i. e.* to swear by them: see note, p. 121. *Syll* 856^{18, 28} (ii/B.C.) ὁμοίως δὲ καὶ εἰ γε[ν]εῖαν ποιήσαιτο, of a manumitted slave, ἐλευθέρω ἔστ[ω] καὶ ἀνέφαπτος ἂ γε[ν]εῖα. *Cagnat* IV.

915^a (i/A.D.) καὶ [αὐ]το[ι] καὶ γενεαὶ [α]ὐτῶν. The abstract sense appears in P Tebt II. 312^b (A.D. 123-4) ἱερεὺς ἀπολύσιμος ἀπὸ τ[ῆ]ς [...] δ' γενεᾶς, "exempted priest of the [...] 4th generation."

γενεαλογία.

The plural is found along with μῦθοι (as in I Tim 1⁴) in Polyb. ix. 2. I περὶ τὰς γενεαλογίας καὶ μύθους, where the reference is to the stories of the births of the demigod founders of states. Hence Hort (*Jud. Christianity*, p. 135 ff.) understands the word in the Pastorals not of the Gnostic groupings of *aeons* in genealogical relationships, but of "all the early tales adherent, as it were, to the births of founders," etc.

γενέσια.

The distinction between τὰ γενέσια, the commemoration of the dead, and τὰ γενέθλια, the birthday feast of a living man, disappears in late Greek (cf. Lob. *Phryg.* p. 103, Rutherford *NP*, p. 184); and in the papyri τὰ γενέσια is always birthday feast. Thus P Fay 114⁹⁰ (A.D. 100) τὴν εἰκθὺν (i. εἰκθὺν) πέμισις (i. πέμψις) τῆι κδ εἰ (i. ἡ) κῆ εἰς τὰ γενέσια Γεμέλλης, "send the fish on the 24th or 25th for Gemella's birthday feast," for which other dainties are ordered in *ib.* 119⁹⁰ ff. P Fay 115⁹, a year later, says that pigs are going to be sacrificed on the birthday feast (εἰς τὰ γενέσια) of Sabinus. Cf. BGU I. 1⁹ (iii/A.D.) an account of various outlays connected with the γενεσ[ο]ίς τῶν [θεῶ]ν Σεβαστῶν, and *Preisigke* 1525 (A.D. 131—dedication of a statue) γενέσια Ἀδριανοῦ β' ἡ πόλις. So for the birthdays of private persons BGU I. 333^b (iii/iv A.D.) (= *Chrest.* I. 489) πᾶντως ποιήσατε, ἐὰν ἡ δυνατῶν, κ[α]τελθεῖν ὑμᾶς εἰς τὰ γενέσια τοῦ υἱοῦ ἡ[μῶ]ν Σαραπῖανος. So in accounts of expenditure, as P Oxy IV. 736⁹⁸ (c. A.D. 1) γενεσίοις Τρυφάτος στεφάνων (ὄβολοι δύο), P Giss I. 31⁶ (ii/A.D.) γενεσίοις Διογενεῖδος δ. For γενέθλια used in the same sense we may cite P Oxy III. 494²⁴ (A.D. 156) εἰς εὐωχίαν αὐτῶν ἢν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῆ γενεθλίᾳ μου, "for a feast which they shall celebrate at my tomb on my birthday every year" (Edd.), BGU I. 149¹⁵ (ii/iii A.D.) γε[νε]θλί[α]ς Σοκνοπαίου θεοῦ μεγάλου μεγάλου, P Oxy I. 112⁴ (iii/iv A.D.) τοῖς γενεθλίοις τοῦ θεοῦ, *ib.* VIII. 1144⁴ (i/ii A.D.), etc. From the inscriptions note *OGIS* 90⁶⁶ (the Rosetta Stone—B.C. 196) ἐν ἡί τὰ γενέθλια τοῦ βασιλέως ἀγεται, *ib.* 111²⁹ (after B.C. 163) τὴν γενέθλιον ἡμέραν τὴν Βοθήθου, and *Priene* 105²² (c. B.C. 9) τὴν τοῦ θεοτάτου Καίσαρος γε[νε]θλίον. In the last inscription, l. 40, if the restoration can be trusted, we have the remarkable statement ἤρξεν δὲ τῶι κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ῶ]ν ἡ γενέθλιος τοῦ θεοῦ, "but the birthday of the god [the Emperor Augustus] was for the world the beginning of tidings of joy on his account": cf. Deissmann *LAE*, p. 371.

For ἡ γενέσιος (sc. ἡμέρα) see *OGIS* 583¹⁵ (i/A.D.) τῆι γενεσίῳ, *Cagnat* IV. 353^{b, 4, 13} (ii/A.D.), of a monthly celebration, γενεσίῳ Σεβαστοῦ, and ἐν ἡμέρῳ γενεσίῳ. Similarly *Michel* 544¹⁰ (B.C. 114) ἐποιήσατο δὲ καὶ γε[νε]θλίᾳς τοῖς τε παισὶν καὶ παιδευταῖς, of a hospitable Phrygian gymnasiarch. Both these adjectives are replaced by the noun in Gen 40²⁰, where the birthday of Pharaoh is ἡμέρα γενέσεως. We find in P Cairo Preis 31²³ (A.D. 139-40) the compound, παιδίου πρωτογενεσίοις.

γένεσις.

For γ. = "birth, nativity," as in Lk 1⁴, cf. *Priene* 105⁴⁸ (c. B.C. 9—see *s.v.* γενέσια) τὸ ἀπὸ τῆς ἐκείνου γε[νε]σεως ἀρχεν τῷ βίῳ τὸν χρόνον, *Kaibel* 314²¹ οὐδ' οὕτως μοι γένεσις δεινὴ πλησθεῖσ' ἐκορέσθη—the sense appears to be "nativity" (astrological). Other examples are P Lond 98 *recto*⁸⁰ (a horoscope—i/ii A.D.) (= I. p. 130) οἰκ[ο]δοσεπότης τῆς γενέσεως, a common phrase in nativities, and *Ostr* 1601 (a notice of birth or for a horoscope—A.D. 114) γένεσις παιδίου ἀρσενικοῦ Ἰῆ (ἔτει) Τραιανοῦ Καίσαρος τοῦ κυρίου. In the pre-Christian inscriptions of the Aegean Sea the phrase κατὰ γένεσιν is frequent in contrast to καθ' υἰοθεσίαν: see e.g. *Syll* 905, and cf. Deissmann *BS* p. 239. In P. Oxy I. 120⁸, a philosophic letter of iv/A.D., the word is used in the more general sense of "existence," "life"—μετρίων γὰρ καὶ δυστυχῶν γένεσιν αἰχοντες (i. ἔχ-) οὐδὲ οὕτω αἰαντοῖς προσαιχόμεν (i. ἑαυτοῖς προσέχομεν), "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Not very different is P Leid W *xiv*. 15 (ii/iii A.D.) καὶ μνηεῦσθω (i. -εὔσθω) μοι τὰ τῆς γενέσεώς μου, "quae genituram meam spectant" (Ed.).

γενετή.

For ἐκ γενετῆς in Ju 9¹, see the numerous examples, with special references to blindness, in Wetstein *ad l.*, and add Philostratus *Epist.* 51 μακαρίων τῶν ἐκ γενετῆς τυφλῶν (cited by Bauer *HZNT ad l.*): Vettius Valens, p. 292²⁸ ἐπὶ τῶν ἐκ γενετῆς διαστολῶν.

γένημα.

The spelling γένημα, "fruits of the earth," shown in the best MSS in Mt 26²⁹, Mk 14²⁵, etc., is now abundantly attested from the papyri, e.g. P Oxy I. 88⁷ (A.D. 179) πυροῦ γενήματος, *ib.* IV. 729³⁶ (A.D. 137) οἰνικοῦ γενήματος, *ib.* VIII. 1141⁹ (iii/A.D.), X. 1262¹⁶ (A.D. 197) *al.*, and the numerous examples in Deissmann *BS* pp. 110, 184, Maysen *Gr.* p. 214. Add from the inscriptions *CIG* 4757⁶² (Egypt, A.D. 68), 4474⁵⁹ (Syria, iii/A.D.), and *OGIS* 262⁹ (Syria, iii/A.D.) σὺν τοῖς τοῦ ἐνεστώτος ἔτους γενήμασιν.

On the phrase on ostraca of the imperial period γενήματος τοῦ δεινός ἔτους, referring to the duty payable on the harvest of the preceding year, see Wilcken *Ostr.* i. p. 214: hence the word γενηματογραφεῖν, "confiscate by the government," see *Archiv* i. p. 148. Note also P Kyl II. 154²² (A.D. 66) γενήματα καὶ ἐπιγενήματα, "produce and surplus produce" (Edd.).

The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words γέννημα and γένημα as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that γένν. (from γέννάω) is in LXX animal, and γένν. vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may however reasonably conjecture that in Polybius when γεννήματα = "vegetable produce" we should drop the second ν. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): γεννήματα: πολλαχού ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ

δόκιμον οὖσαν. He would have them say καρπούς ξηρούς καὶ ὕρους. Polybius then either used γένημα, or adopted a new meaning for γέννημα which was reacted upon by the other word. In PSI III. 196^{2,3}, 197^{2,3} (both vi/vii A.D.) we find *vv*.

γεννάω.

P Fay 28^o (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμεῖν . . . υἱόν: the same formula in BGU I. 111¹² (ii/A.D.). P Gen I. 19¹⁴ (A.D. 148) μηδέ[π]ω μου γεννηθ(είσης), *ib.* 33¹¹ (A.D. 156) γεννηθέντα [τ]ῷ εἵ (ἔτει) Ἀνω[νίου] Καίσαρος, *Syll* 406^o (A.D. 147) συνθησάντες μοι γεννηθέντος υἱού (of civic congratulations sent to Antoninus), *C. and B.* ii. 590 (p. 656) Δούκιος γυν[α]ικὶ ἰδ[ί]α σεμνοτάτη, γεννηθείση ἔτους ρξα (= A.D. 77), BGU I. 132^{ii.3} (ii/A.D.). "Ἦρων ἄλλος υἱὸς μη(τρός) τῆς αὐτῆς γεννηθ(είσης). The confusion of forms from γίνομαι and forms from γεννάω, which gave a start to the mixing of γένημα and γέννημα, produces in BGU I. 28¹⁶ (A.D. 183) and 110¹⁴ (A.D. 138-9) the form γεννηθέντα: see Deissmann *BS* p. 184. With Mk 14²¹ cf. *OGIS* 458¹⁰ διδὲ ἂν τις δικαίως ὑπολάβοι τοῦτο ἄται ἀρχὴν τοῦ βίου καὶ τῆς ζωῆς γεγονῆναι, ὃ ἐστὶν πέρασ καὶ ὄρος τοῦ μεταμελεσθαι, ὅτι γεγέννηται. In MGR γενῶ = "beget," "give birth to," and of birds "lay" (eggs). The derivative ἐπιγέννησις, P Gen I. 33¹⁵ (A.D. 156) *al.*, means a "birth subsequent to" (a census, etc.). For the noun γέννα, whence this verb is derived, cf. P Leid Wix.⁴⁷ (ii/iii A.D.) ὃ καλοῦσι ὄρου γένναν, x.⁸ ἐστὶν γὰρ γέννα κόσμου.

γέννημα.

See *s.v.* γένημα. So far as we have noticed, the word with *vv* does not occur at all in the papyri.

γέννησις

(in Mt 1¹⁸ I.W., Lk 1¹⁴ one or two good MSS, incl. 33) may be quoted from P Leid W^{xiii.2} (ii/iii A.D.), where a magic book περιέχει γέννησιν πνεύματος, πυρός καὶ σκοτός (*sc.* -ous), and *Syll* 737¹³⁰ (ii/A.D.) σπονδὴν ἀξίαν τῆς τάξεως, γάμων, γεννήσεως, Χωῶν, ἐφηβείας κτλ.: Dittenberger observes that boys were brought to the Χῶες festival before their coming of age, so that the order of these last three items is one of time.

γένος

is common in the papyri with reference to a species or class of things. Thus P Fay 21¹⁰ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ, "whether in kind or in money," with reference to payments, *ib.* 90¹¹ (A.D. 234) χ[ρῆ]σιν ἐγ γένι λαχανοσπέρμου ἀρτάβας τρ[ί]ς, "a loan in kind of three artabas of vegetable seed," P Oxy VIII. 1134¹³ (A.D. 421) περὶ ἄλλου τινὸς εἶδους ἢ γένους, "of any other sort or kind." In P Grenf II. 44¹¹ (A.D. 101) the word occurs in connexion with the transport of "goods," and in P Oxy IV. 727¹⁰ (A.D. 154) an agent is authorized γένη διαπωλῆσοντα ἂν ἐὰν δέον ἢ τῇ αὐτοῦ πίστει, "to sell off produce as may be needful on his own authority": cf. *ib.* I. 54¹⁰ (A.D. 201) εἰς ταμῆν γενῶν, "for the price of materials" for the repair of public buildings, and *ib.* 101¹⁶ (A.D. 142) where γένεσι = "crops." Similarly P Amh II. 91¹⁵ (A.D. 159) οἷς ἐὰν

αἰρώμαι γένεσι πλὴν κνήκου, "with any crops I choose except cnevus" (Edd.). In P Oxy IX. 1202²⁰ (A.D. 217) κατ' ἀκολουθείαν τῶν ἐτῶν καὶ τοῦ γένους, the word is used = "parentage": cf. BGU I. 140²⁸ (B.C. 119) τοῖς πρὸς [γ]ένους συγγενεῖσι, "to the legitimate parents." With γένος = "offspring," as in Ac 17²⁸, cf. *IG* XIV. 641 (Thurii) καὶ γὰρ ἐγὼν ὑμῶν γένος ἄλβιον εὐχομαι εἶμεν . . . Ὀλβιε καὶ μακαριστέ, θεὸς δ' ἔστι ἀντὶ βροτοῖο, and 638 γῆς παῖς εἶμι καὶ οὐρανοῦ ἀστερόεντος, αὐτὰρ ἐμοὶ γένος οὐράνιον (both cited by Norden *Agnostos Theos*, p. 194). Ac 4⁶ has a close parallel in P Tebt II. 291³⁸ (A.D. 162) ἀπ[ε]δ[ι]ξ[α]ς σεαυτὸν γένους [δ]ντα ἱερατικοῦ. In *OGIS* 470⁴ (time of Augustus) a certain Theophron describes himself as priest διὰ γένου τῆς Ἀναΐτιδος Ἀρτέμιδος, "hereditary" priest. In *ib.* 513¹⁰ (iii/A.D.) γένους τῶν Ἐπι(λ)αῖδων, and 635⁴ (Palmyra, A.D. 178-9) οἱ ἐγ γένους Ζαβδιβωλείων, it answers to *gens*, a tribe or clan. For the common τῷ γένει in descriptions, cf. *Syll* 852² (ii/B.C.) σῶμα ἀνδρείον δι ὄνομα Κύπριος τὸ γένος Κύπριον. In Vettius Valens, p. 86²⁶, εἰς γένος εἰσελθῶν is used of a manumitted slave: cf. p. 106¹¹.

Γερασηνός.

Cagnat IV. 374¹¹ (A.D. 102-5) Ἀντιοχέων τῶν [ἐπὶ τ]ῷ Χρυσορόγῳ, τῶν πρότερον Γερασηνῶν. Whether this Gerasa, which was in Arabia, could put in a claim to be connected distantly with the Gospel story, we do not discuss here.

γεροουσία.

Bishop Hicks has shown (*CR* i. p. 43f.) the important place occupied by the γεροουσία in Ephesus and other Greek cities in Roman imperial times, and consequently how the term, and not βουλή, came to be applied to the Sanhedrin in Ac 5²¹. In *Syll* 740^o (A.D. 212) ἔδοξεν τῇ ἱερᾷ γεροουσίᾳ τοῦ Σωτήρος [Ἀ]σκληπιοῦ κτλ, the editor remarks on the singular use of the word for a private sacred college: on *ib.* 882 (Cos—imperial time) τοῦ μνημεῖου τούτου ἢ γεροουσία κήδεσθαι, he suggests the same connotation, and on *ib.* 737¹³² (ii/A.D.) he argues an application to the ἱερὰ γεροουσία of Eleusis (see his *reff.*). These will suffice to show that a γεροουσία concerned, like the Sanhedrin, with *res sacrae* was nothing unusual. The use of the word for lay senates of various kinds is of course abundant, and does not concern us: see *inter alia* Ramsay *C. and B.* ii. p. 438 ff., and Ferguson *Legal Terms common to the Macedonian Inserr. and the NT* (Chicago, 1913), p. 30 ff. The two terms of Ac 5²¹ appear together in *Cagnat* IV. 836⁷ (Hierapolis, ? ii/A.D. or after) ἀποδώσει τῷ [σ]εμνοτάτῳ συνεδρίῳ γεροουσίας δηνάρια χεῖλια (for violating a tomb).

γέρων.

OGIS 479¹¹ (ii/A.D. *init.*) ἱερεὺς τῆς τῶν γερόντων Ὁμονοίας. BGU IV. 1141⁸⁹ (B.C. 14) εἶπεν ὁ γέρον μ[ῆ] εἰδέναι αὐτὸν τὸ καθόλον περὶ τούτων μηδέν. P Kyl II. 77³² (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα, "imitate your father the lover of office, the brave old man": note that γέρων here plays the part of adj. to the poetical word φῶς—see the editors' note. CP Herm 100⁷ (fragment). The word is not very often met with, but its continued existence in the vernacular is attested by the MGR γέροντας (also γέρος), as well as derivatives like γερῶν (aor. ἐγέρασα) which show mixture with the kindred γήρας.

γεύομαι.

For γ. with genitive, cf. the standing formula in the *libelli* of the Decian persecution (A.D. 250) τῶν ἱερῶν ἐγευσάμην, e. g. P Oxy IV. 658¹² (= *Selections*, p. 116). With the acc., as in Jn 2^o and in the LXX fairly often, it may be cited from *Preisigke* 1106 (Ptolemaic), where sundry officials καὶ οἱ συμπόσιον γεύομενοι join in a complimentary monument to their entertainer. See Abbott, *Joh. Gr.* p. 76 f.; and on the change of construction in Heb 6⁴, see Milligan *Documents*, p. 68. The verb is used absolutely (as in Ac 10¹⁰) in *Preisigke* 1944 (inscr. on a cup—Roman age) ἐκ τούτου ἐγευσάμην. The verbal occurs, negative, in P Giss I. 19¹² (ii/A.D.) ἀ[γ]ευστος ἐκοιμήμην, "I was going to bed without bite or sup." The noun from a compound may be observed in a small undated fragment, CPHerM 27 προσγεύσεως τ[. . . : ἀρτοκόπη appears just below. MGr has γεύομαι still, = "taste," "eat."

γεωργέω.

Agriculture being the principal industry in Egypt, this word and its cognates are very common in the papyri with reference to the cultivation both of private allotments and of the crown lands, for which rent was paid in kind. A good example of the former class is afforded by the letter in which a father remonstrates with a dilatory son for his neglect of their lot of land—τὸ κτήμα ἀγεωργητόν ἐστιν· οὐδεὶς τῶν γεωργῶν ἠθέλησεν γεωργεῖν αὐτό, "the whole land is untilled: no tenant was willing to work it" (BGU II. 530²⁰ ff. (i/A.D.) (= *Selections*, p. 61). For the latter we may cite P Lond 256 *recto* 2¹. (A.D. 11-5) (= II. p. 96), an order to deliver seed-corn δημοσίοις γεωργοῖς εἰς τὴν γεωργοῦσι βασιλική[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν, and the interesting P Oxy VI. 899⁸ (A.D. 200) in which a woman claims on the ground of her sex to be released from the cultivation of various plots of Crown land, which, she states, as long as she had power she cultivated—ἐς ὅσον μὲν οὖν δυνάμεις μοι ὑπῆρχεν ταύτας ἐγεωργουν. If an instance of the passive is wanted (for Heb 6⁷), we may cite P Giss I. 4¹⁰ (A.D. 118)—Hadrian has appointed (στήσαντος) τῆ[ν] βασιλική(ικὴν) γῆν καὶ δημοσίαν καὶ οὐσιακὴν γῆν κα[τ'] ἀξίαν ἐκάστῃς καὶ οὐκ ἐκ τοῦ παλαιοῦ π[ρο]σταγμάτος γεωργεῖσθαι, *Syll* 929⁸⁰ (B.C. 139?) κατὰ χώρας γεωργημένης τε καὶ γεωργηθησομένης, etc.

γεώργιον.

For γ. = "cultivated fields," see P Tebt I. 72³⁷⁰ (a land survey—B.C. 114-3) καὶ παραγενομένου αὐτοῦ εἰς τὴν κώμην καὶ ἐπελθόντος ἐπὶ τὰ γεώργια εὔρεθῆναι τὸν σπόρον κακοφυῆμι δντα καὶ τὰ γενήματα ἀθήριστα. In P Par 63⁴⁴ ff. (B.C. 165) τὴν ἐκτ[ε]νεστάτην [ποι]ήσασθαι πρόνοιαν ὅπως ἐκάστους κατὰ δύνανμι μερ[ι]σθῆ τὰ γεώργια, Mahaffy (P Petr III. p. 23) translates, "you should take the most earnest precautions that the field labour be divided to each in accordance with his capacity": cf. P Lond 314¹² ff. (A.D. 149) (= II. p. 189) where in a proposal for a sub-lease the lessee undertakes all that is necessary for the proper cultivation of the land—ἐπιτελέσω τὰ γεωργικὰ ἔργα π[άν]τα ὅσα καθῆκει, *ib.* 354²¹ (c. B.C. 10) (= II. p. 165) διὰ δὲ τούτου τῶν γεωργίων ἀφανιζομένων [. . . It should be noted that this last document is written in a very graceful literary hand, so that the word here figures in educated language. This

PART II.

is interesting from the fact that γεώργιον cannot be traced with certainty in literature before Strabo: Dittenberger hesitates as to the supplement in *Syll* 160⁹ (B.C. 323) τὴν ἀτέλει[α]ν . . . τῶν γεωργ[ι]ων, because "reliqua huius vocis testimonia multo inferioris aetatis sunt." LS quote Theagenes (or Theogenes), who in a book on Aegina (Müller *Fragm. Hist. Graec.*, frag. 17) says the Aeginetans dumped εἰς τὰ γεώργια earth dug out of caves. Unfortunately the identity and date of this writer is very uncertain, so that he is not evidence. The abstract γεωργία is also common, e. g. P Oxy VIII. 1124¹⁰ (A.D. 26) τοῦ δ' ἐγκαταλιπεῖν τῆ[ν] γε[ω]ργία[ν] . . . ἐπίτιμον, "the penalty for abandoning the cultivation" (Ed.), P Fay 123¹⁷ (c. A.D. 100) ἤχθην ἰς γεωργίαν, "I have been pressed in as a cultivator" (Edd.), P Lond 1231⁴ (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ μ[ε]λλοῦν γεωργεῖαν ὧν γεωργοῦ[με]ν σὺν Ἀπολωνίῳ . . . ἀρο[υ]ρῶ[ν] δέκα [ἐ]ν[ν]έα καὶ . . . s, P Flor III. 370⁸ (A.D. 132) ὁμολογῶ ἔσασθαί σοι κοινωνῆς κατὰ τὸ ἥμισυ μέρος γεωργίας τοῦ ἐνεστῶτος ἑπτακαίδεκάτου (ἔτους).

γεωργός.

See *s. v.* γεωργέω for one or two citations of a ubiquitous word, enough to indicate some of the Egyptian farmer's public burdens. We might add reference to a docket of papers in P Eleph, dated B.C. 223-2, relating to the insolvency of tenants who had found their task too heavy: in 15^o οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν (officials who make their report to a bank) ὑπόστασιν, an "undertaking" to take over these liabilities. That γεωργός was common outside Egypt may be illustrated by its appearance in *Syll* 510 (Ephesus, ii/B.C.) *quinquies*, 531⁴⁰ (Amorgos, iii/B.C.), 632⁴ (Athens, i/B.C.), 647²⁰ (Eleusis, c. B.C. 320), *OGIS* 519⁷ (Asia, c. A.D. 245). In MGr γεωργός = "peasant."

γῆ.

The rare plural forms of this word which are found in the LXX may be illustrated from the Ptolemaic papyri of ii/B.C., e. g. BGU III. 993¹¹.¹⁰ (B.C. 128-7) γῶν τε καὶ οἰκῶν, P Tor I. 1ⁱⁱ.¹⁰ (B.C. 116) ἔνεκεν τοῦ καὶ τῶν γῶν μὴ μετασχηκεῖν αὐτῆν, P Tebt I. 6⁹¹ (B.C. 140-39) γῶς τε καὶ ἕτερα: see Thackeray *Gr.* i. p. 143. In MGr, beside ἡ γῆ, we have the indeclinable ἡ γῆς, τῆς γῆς, etc.: see Thumb *Handbook*, p. 57. The familiar Biblical ἐπὶ γῆς appears in P Ryl II. 87⁸ (early iii/A.D.) ὁ αὐτὸς ὀριοδείκτης ἐπέδειξα ἐπὶ γῆς (restored from l.²), "I the said surveyor have verified it on the spot": the editors suggest that ἐπὶ γῆς should be read in P Thead 54⁹ and 55⁶. It may be observed that γῆ in papyri is regularly "land" in small or moderate quantities, a sense never found in NT, where γῆ is always antithetic to sky or sea, or denotes a district or country. The LXX and papyri, in their use which makes a plural possible, can go back to Ionic of v/B.C.: cf. *Syll* 11³ γέας καὶ οἰκίας, *ib.* 154⁴⁰ (a century later) δημοσίου γέαι. Of course the antithesis of Οὐρανός and Γαῖα is older still, as is that illustrated by the formula κατὰ γῆν καὶ κατὰ θάλασσαν.

γῆρας.

P Magd 18⁶ (B.C. 221) ἔχω [εἰς τὸ] γῆρας τὰ ἀνάγκαια. P Lond 43⁹ (ii/B.C.) (= I. p. 43) ἔξεις ἐφόδιον εἰς τὸ γῆρας,

a mother's optimistic assurance to her son who has just left school for a small post as teacher. P Flor III. 312⁵ (A.D. 92) ἀπολυθῆναι τῶν λειτουργιῶν χχ (? such and such) διὰ γήρας καὶ ἀσθένειαν. *Ib.* 382³⁶ (A.D. 222-3) πρὸ τοῦ γήραος, ἢ διὰ τῆς σῆς φιλα[ν]θρωπίας ἀνάπτουσι τῷ γήραξ δρομένη. (The old gen. may be also quoted from a rescript of Nero, *OGIS* 475¹⁸ ἐπιμελεῖσθαι τοῦ σοῦ] γήραος: so Gen 44²⁰). From iv/A.D. we have P Thead 19¹² ἤδη εἰς γήρας ἄκρον ἐληλυθῆα, and P Oxy VI. 889¹⁸, where a petitioner begs to be let off some municipal burden in view of γήρας καὶ τὴν τοῦ σώματος ἀσθένειαν. The compound γηροβασκία occurs *ib.*¹⁹, and in IX. 1210⁵ (ii/A.D.) ἐπιλελεγμένων ὑπὸ τῶν γονέων εἰς γηροβασκίαν ἀφ' ὧν ἔχουσι υἱῶν, "men chosen by the parents from their sons to support them in old age" (Ed.). For the compound εὐγηρία see *OGIS* 168⁵⁵ (B.C. 181-16): the word is defined by Aristotle *Rhet.* I. 5. MGr has a derivative noun, γεράματα (plur.), with same meaning as γήρας.

γηράσκω.

P Oxy VI. 904² (v/A.D.) ἡ τῆς ὑμετέρας δικαιοκρι[σ]ίας καθαρότης πάντως καμὲ ἐλεήσει τὸν γεγρακότα, "the purity of your righteous judgement will surely pity me, an old man" (Edd.). MGr γερῶ with aor. ἐγέρασα, the η unchanged in pronunciation, attests the verb's continuance.

γίνομαι.

The original meaning "to come into being," "be born," as in Jn 8⁵⁸, Gal 4⁴ *al.*, may be illustrated by P Flor III. 382³⁸ (A.D. 222-3) ὁ ἐξ ἐμ[οῦ] γενόμενος υἱὸς [Μ]έλας ὀνόματι, ⁸¹ τοῦ μὴ ἦντος [μ]ηδὲ γενομένου[σ] μοι υἱοῦ. *Syll* 802⁶ (iii/B.C.) κόρον ἔτεκε, δς εὐ[θ]ῶς γενόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλοῦτο—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. So P Cattaoui^{v.16} (ii/A.D.) (= *Chrest.* II. p. 422) ὁ προγενέστερος ποῦ σοι σ[τρα]π[ε]υσμ[ε]νῶν ἐγένετο; This document contains a good instance of the use so common in NT, esp. in Ac, as v. 20 εἰς γέννηται με ἀποδημῶν: cf. Mt 18¹⁸, etc. Cf. P Amh II. 135¹⁰ (early ii/A.D.) εἰς γέννηται ἡμᾶς μὴ ὑπογῶως ἀναπλεῖν, "if it should happen that we do not sail up suddenly" (Edd.), BGU III. 970¹⁵ (A.D. 174) εἰς γέννηται μὴ εὐτονῆσαι αὐτόν: all these are mentioned in *Proleg.* p. 17. Add P Par 49²⁹ (B.C. 164-58) (= Witkowski², p. 71) γίνεται γὰρ ἐντραπήναι. Cf. MGr γίνεται να c. subj. = "it is possible that . . ." For γ. with dat. as in Rom 7³, cf. P Petr II. 40 (δ)⁷ (B.C. 277) δς ἐπακολουθήσει τῇ ἐγχύσει τοῦ γινομένου σοι γλεύκουσ, "who will see to the pouring out of the must which comes to you" (Ed.), P Lond 21²⁹ (B.C. 162) (= I. p. 13) σοὶ δὲ γίνονται εὐημερεῖν, *Ostr.* 1530 (B.C. 120) ἀπέχω παρὰ σοῦ τὸ γινόμενόν μοι, "money due to me." With Ac 22²⁷, 2 Cor 3⁷, we may compare P Petr II. 20^{iii.12} (B.C. 252) συνέβη ἐν ἐπισχέσει[τ] γενέσθαι, and P Tebt II. 423¹⁴ (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι, "so I am at present very anxious" (Edd.). P Oxy II. 283¹¹ (A.D. 45) καὶ γενόμενος ἐν τῇ Μέμφει τῇ α' Ἰουλία [Σ]εβαστῆ τοῦ ἐνεστῶτος μηνὸς Καίσαρεῖον, "I reached Memphis on the day Julia Augusta, the 15th of the present month Caesareus" (Edd.); cf. *ib.* IV. 709⁷ (c. A.D. 50) ἐν Μένφει γενόμενος, where the phrase must be translated in the same way (see *Archiv.* iv. p. 376). Cf. P Lond 962¹ (A.D. 254 or 261)

(= III. p. 210) γενοῦ πρὸς Ἄταιν τὸν ποιμένα καὶ δέξαι παρ' αὐτοῦ δραχμὰς διακοσίας, P Flor II. 180⁴⁵ (A.D. 253) εἰς γέννηται πρὸς σε Διόσκορος, *al.* Γίνομαι sometimes supplies an aorist f.r. εἰμί: ἐγενόμην is normally ingressive (= *became*), but has to serve on occasion for summary ("constative") aorist as well—cf. *Proleg.* p. 109. Thus P Flor III. 382⁸¹ (cited *ad init.*) might be translated "the son whom I neither have nor ever had," as well as "nor was ever born to me." Lk 13² is an instance of this summary use. It appears in a very common technical usage, by which γενόμενος, with the title of an official, etc., denotes "ex-": where the title forms a verb, the aor. (less often the perf.) partic. of this is used instead. Thus "ex-gymnasiarch" is γυμνασιαρχήσας. For the periphrasis cf. P Oxy I. 38¹¹ (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[α]ρῆλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Πασίανος, "I accordingly brought an action before Pasion, who was ex-strategus of the nome." The idiom has wider applications, as in P Flor I. 99⁴ (ii/A.D.) (= *Selections*, p. 71) τῆς . . . γενόμενης γυναϊκός, "his former wife." In *Cambridge Biblical Essays* (ed. Swete, 1909), p. 491, this was applied to the important statement of Papias about Mark, who, "having become the interpreter of Peter, wrote," etc. (Lightfoot): we see now that we should read, "having been"—his connexion with Peter was past. See Milligan *Documents*, p. 270. Not quite the same are BGU II. 362^{iii.20} (A.D. 215) (= *Chrest.* I. p. 126) τοῦ πρὸ ἐμοῦ γε[νομένου] ἐπιμελητ[ῆ] οῦ, "who was epimeletes before me," and P Oxy VIII. 1119⁶ (A.D. 254) ὁ τότε γενόμενος ἀμφοδογραμματεὺς, "the then amphodogrammateus" (Ed.). In P Tebt II. 315²¹ (ii/A.D.) ἐγένετο γὰρ μου φίλος is rendered "as he has become my friend" (Edd.)—aor. of immediate past: in another context it could mean "he was (once) my friend." For γ. used practically as a passive to ποιῶ, as in Ac 19²⁸, cf. P Ryl II. 231³ (A.D. 40) τ[οῦ] δς ἀρτοῦσ καλῶς ποιήσεις εἰπῶν γενέσθαι, "kindly order the loaves to be made" (Edd.). There is an extremely common use of γίνεται (generally abbreviated) to denote the total of a column of figures, which "come to" so much: see e.g. the table of abbreviations P Lond III. p. 345, near the end, with refl. Among other special usages there is the Pauline μὴ γίνετο, common in Epictetus (cf. D. S. Sharp *Epictetus and the NT*, pp. 6, 112), e.g. i. i. 13, τί οὖν; μὴ τι μικρά σοι φαίνεται ταῦτα; μὴ γίνετο. Γέγονεν standing by itself as an answer to a question ("what can you say as to . . .?") in P Strass I. 22^{1.17} (iii/A.D.) looks at first rather like that which occurs in Rev 16¹⁷, 21⁶, but the reference is superficial. On the use of γέγονα aoristically, see *Proleg.* p. 145 f. Add there a typical instance from Diogenes Laert. *Proem.* § 5 παράγουσι καὶ Ὀρφῆα τὸν Θράκα, λέγοντες φιλόσοφον γεγονέναι, καὶ εἶναι ἀρχαῖοτατον, "that he was a philosopher, and belongs to the earliest times"; also *Preisigke* 1854, "Ἀσελλος ὠδε γέγονα. This last is one of the 162 sightseers' scribbblings on the walls of the tombs of the kings at Thebes: 34 of them add to their name the verb ἱστῶρησα, ἀφικόμενη, ἐθαύμασα, or other aoristic expression of their feelings, and 9 more use ἤκω. When this one comes to "write him down" Asellus, his unique ὠδε γέγονα may be either compared with ἤκω (perfect) ὠδε, as in no. 1868, or made virtually aoristic like the majority. There is little difference. In *Proleg.* p. 239 a further

instance of aoristic γέγονε is cited from *C. and B.* ii. p. 477, no. 343.

The loss of γ from the original form, here and in γινώσκω, is found in the Ionic from v/B.C., and in Attic inscr. from c. 300: see Brugmann-Thumb *Gr.* p. 126. It is the only Κοινή form—γίνομαι is MGr—but there are a few instances of γιν. in papyri due to the effort to write “correctly”: see Maysers *Gr.* p. 164 f. As late as P Thead 13¹.¹⁰ (A.D. 322—a *prociis verbal* from a law case) we find γιγνομένην. An aorist ἐγενάμην is sometimes found, as in *Ostr* 1616⁶ (B.C. 149–8 or 138–7), and it is possible that this (classical) form may be responsible for the rather marked fondness for the spelling γένομαι in pres.: normally we may ignore altogether the difference of ει and ι. For γέγοναν (*Rom* 16⁷ *NA*B), cf. *BGU* II. 597¹⁹ (A.D. 75), *al.* See *Proleg.* p. 52, where however the illiteracy of this form is too confidently expressed. The aor. ἐγενήθη, to which the Atticists objected, was common in early Κοινή, but fell back after ii/B.C.—see Maysers *Gr.* p. 379.

γινώσκω.

For γ. followed by ὅτι, see P Par 47¹⁴ (c. B.C. 153) (= *Selections*, p. 22) γίνωσθε (i. γίνωσκε) ὅτι πειράσεται ὁ δραπέτης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναί, “know that the runaway will try not to allow us to remain on the spot,” *ib.* 49³³ (B.C. 164–58) γίνωσκε σαφῶς ὅτι, ἐὰν ἀναβῶ κάγω προσκυνῆσαι, πρὸς σε οὐ μὴ ἐπέλθω. In *ib.* 32⁵ (B.C. 162) γινώσκετε . . . μὴ ἐσχολακέναι με, we have the acc. and inf.: so *ib.* 44⁴ (B.C. 153) γινώσκέ με πεπορεύσθαι εἰς κτλ. For the common epistolary phrase γινώσκειν σε θέλω ὅτι, see P Oxy IV. 743²⁷ (B.C. 2) ὥστ’ ἂν τοῦτό σε θέλω γινώσκειν, ὅτι ἐγὼ αὐτῶν διαστολὰς δεδώκειν, *BGU* III. 846⁵ (ii/A.D.) γεινώσκειν σε θέλω, ὅτι οὐχ [ἤλπι]ζον, ὅτι ἀναβένις εἰς τὴν μητρόπολιν, “I wish you to know that I had no hope that you would come up to the metropolis,” *ib.* I. 27⁴ (ii/A.D.) γινώσκειν σε θέλω ὅτι εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπιέφ μηνός, “I wish you to know that I arrived at land on the 6th of the month Epeiph,” P Grenf II. 73⁹ (late iii/A.D.), P Lond 417⁵ (c. A.D. 346) (= II. p. 299), P Giss I. 11⁴ (A.D. 118), P Lond 973⁶⁷ (ii/A.D.) (= III. p. 213), *al.* It will be noticed that the phrase does not come into regular use till early ii/A.D., which accounts for the NT showing a phrase (οὐ θέλω ὑμᾶς ἀγνοεῖν in Paul) with the same meaning but with form not yet crystallized.

On the progressive displacement of the old participial object clause after γινώσκειν and other verbs of “knowing,” see *Proleg.* p. 229. To the instances of γινώσκειν with partic. add P Oxy VIII. 1118⁷ (i/ii A.D.) ὅπως . . . γεινώσκωσι ἐμβαδύσον[τά] μὲ εἰς τὰ ὑπ[ο]θευμένα καὶ καθέξον[τα] κτλ. (other future participles), “that they may know that I shall enter on the mortgaged property,” etc. (Ed.).

Grimm’s “Hebraistic euphemism” in Mt 1²⁵ is rather surprising when chronicled in the same breath with “Grk writ. fr. the Alexandrian age down”: coincidence of idiom between two entirely different languages is common enough. This use is found earliest in Menander: see this and other references in B. D. Durham, *Vocabulary of Menander* (Princeton, 1913), p. 51.

Some miscellaneous uses may be noted. P Tebt II. 279 (B.C. 231), a contract for the engagement of a nurse,

ends ἔγνωκεν Σποννήσις Ἦρου Φανήσει Νεχθύριος. The editors translate “made (?) between Spennesis, daughter of Horus, and Phanesis, son of Nechthuris,” but regard ἔγνωκεν as “very difficult.” In the same collection, 289⁵ (A.D. 23), we find a strategus, in demanding from a subordinate a supplementary report of tax-payments, writing οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἴσω πρᾶτοντά τι, “for I shall thus know whether I shall leave you in employment where you are” (Edd.). In the passive we may quote P Oxy X. 1252 *verso*³³ (A.D. 288–95) γνωσθέντα ὀφείλειν λοιπὸν μῆνα τῆς εὐθη[νι]αρχείας, “from whom, it was ascertained, a month more of his superintendence of provision was due” (Edd.), P Giss I. 48⁹ (A.D. 202–3) ἐγνώσθη τὰ κατὰ χρόνους δοθέντα ἐπιθέματα . . . παρεγράφη: we may suppose the writer was meaning to finish with a participle, and so did not insert ὅτι after ἐγνώσθη. The perfect passive appears in the (classical) sense “determined” in *Syll* 929³⁴ (B.C. 139?) ἐγνωσμένων τῶν καθόλου πραγμάτων ὑπὸ Ῥωμαίων.

For the forms of the verb, see *Proleg.* pp. 55, 193. The older Attic γινώσκω occurs fairly often in the new uncial W, and in Atticising documents among papyri and inscr., as does γίνομαι. For the aor. subj. γνοί, cf. P Oxy VI. 932⁸ (late ii/A.D.) ἵνα ἐπιγνοίς, *ib.* VII. 1062¹³. (ii/A.D.) ἵνα αὐτὴν ἀναγνοίς νήφον καὶ σαυτοῦ καταγνοίς, P Giss I. 79^{iii.8} (c. A.D. 117) ἵν’ ἐπιγνοί σε σπουδά[σαι], and from new literature, P Oxy III. 413¹⁰⁰ (ii/A.D.—a mime) νῦν τοῦ γέροντος ἐγκρατῆς θέλω γενέσθαι πρὶν τι τοῦ τ(ων) ἐπιγνοί.

γλεῦκος.

For this NT ἄπ. εἰρ. (Ac 2¹³) cf. P Grenf II. 24¹² (B.C. 105) οἴνου γλεῦκος, and from an earlier date P Petr II. 40⁽ⁱ⁾⁸ (B.C. 277) ὅς ἐπακολουθήσει τῇ ἐγγύσει τοῦ γινομένου σου γλεῦκος, “who will see to the pouring out of the must which comes to you” (Ed.). Preuschen (*HZNT ad l.c.*), cites in illustration of the NT passage Lucian *Philops.* 39 ἤκω, νῆ τὸν Δία, ὥσπερ οἱ τοῦ γλεῦκος πίνοντες, ἐμπεφυστημένους τὴν γαστέρα, ἐμέτου δέμενος. A late papyrus, Preisigke 4505²² (A.D. 606), has the combination οἴνου γλεῦκος ἀδόλου, which occurs a few years earlier in P Flor I. 65⁸.

γλυκύς.

The neuter γλυκύ could denote some kind of sweet wine. Thus P Oxy II. 234^{ii.6} (ii/iii A.D.—medical prescriptions) λεάνας διές γλυκεῖ, “soften by diluting with raisin wine” (Edd.); cf. *ib.* VIII. 1142¹⁰ (late iii/A.D.) γλυκίον ροιτικόν. “pomegranate wine” (Ed.), and P Lond 239¹³ (c. A.D. 346) (= II. p. 298) γλυκοιδίων ὀμφακρά (see note). *BGU* IV. 1118¹⁶ (B.C. 22) and 1120¹⁵ (B.C. 5) ἔχοντες πρᾶσον γλυκῶν. *ib.* II. 424⁴ (ii/iii A.D.) ἀλλὰ πάντοτε τὰ τῶν γονέων γλυγυτέρα (= γλυκ.) ἔστιν. The rest of our papyrus citations are in superlative, which is very common as a term of affection. Thus P Oxy I. 33^{i.13} (late ii/A.D.) κλέος σοι ἐστὶν ὑπὲρ τῆς γλυκντάτης σου πατρὶδος τελευταίης, *ib.* VI. 907³ (A.D. 276) τέκνα μου γλυκύτετα, *ib.* 935²² (iii/A.D.) ἀσπασαί πολλά τὸν γλυκύτετον ἀδελφὸν Ἀρποκρατίωνα, P Giss I. 22⁵ (early ii/A.D.) εὐχομαι . . . τὴν [γλυκυ]τάτην σου ὄψιν προσκυνῆσαι, and from the inscriptions *OGIS* 526⁴ τὴν γλυκντάτην καὶ σεμνοτάτην σύνβιον μου. Ramsay

Luke, p. 374 f. refers to a Lycaonian inscription in which the application of the phrase τὸν γλυκύτερον καὶ πάντων φιλῶν to a bishop (ὁ μακάριος πάπας) points, he thinks, to an early Christian period when epithets were not so religious and stereotyped as later. He compares a Christian inscription of Rome (A.D. 238) in which a father describes his son who died at the age of seven as γλυκύτερον φωτὸς καὶ ζωῆς, "dearer than light and life." Γλυκὺς survives in MGr, partly with change of flexion: see Thumb *Handb.* p. 70. There are also many derivatives noted in his glossary.

γλώσσα.

Most of the occurrences of this noun, which retains both form and meaning in MGr, need no particular comment. P Oxy I. 138 (A.D. 183 or 215) *saepè*, the monthly meat bill of a cook, tells us that "tongue" was a favourite article of diet; so also the numerous passages in inscrr. where in the ritual of sacrifice the victim's tongue is mentioned as a special requisite. The word figures prominently in magical documents. P Lond 124²¹ (iv/v A.D.) (= I. p. 122) Βάλλε εἰς αὐτὸ γλώσσαν βαθράκου shows the frog's tongue playing the same part as "tongue of dog" in the witches' spell in *Macbeth*: so also *ib.* 46²⁹⁴ (iv/A.D.) (= I. p. 74). There are many curses which "bind" the tongue of their object: thus *Syll* 808 (Corcyra) Σιλανοῦ τὸν νόον καὶ τὰν γλώσσαν τούτῃ καταγράφω—Silanus himself and three witnesses who enabled him to win a suit are cursed with this leaden tablet in mind and tongue. So *ib.* 809 (Piraeus, iv/iii B.C.) begins Μικίωνα ἐγὼ ἔλαβον καὶ κατέδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλώσσαν καὶ τὴν ψυχὴν. καὶ εἰ τι μέλλει (i. μέλλει—a confusion with aor. opt.) ὑπὲρ Φίλωνος ῥήμα μοχθηρὸν φέηνεσθαι, ἢ γλώσσα αὐτοῦ μόλυβδος γένοιτο, καὶ κέντ[η]σον α[ὐτ]οῦ τὴν γλώσσαν—the changes on these formulae are rung in the rest of the document. Deissmann, *LAE*, p. 306 ff., refers to thirty of Wünsch's Attic *defixiones* where the tongue is "bound" or "cursed." He shows that this was supposed to produce dumbness, and interprets Mk 7³⁵ as release from what was believed to be a daemonic "binding."

Thumb, *Gr. Dial.* p. 22, points out that grammarians used γλώσσα not only for "language" but also for "local peculiarities of speech": thus Δωρὶς γὰρ διάλεκτος μία ὑφ' ἣν εἰσι γλώσσαι πολλαί, "sub-dialects." This leaves us free, if we choose, to reduce very considerably the abnormality of the "tongues," which need not always have been foreign languages as in Ac 2⁴ (cf. 6 ff.). We find it applied to a real foreign language in P Giss I. 99⁹ (B.C. 80–79) ὄμνοι μὲν αἰ[δ]ονται γλώττη ξενική: the ττ goes with ταῖν στήλαιν and other *recherché* archaisms to show that the piece is not tainted with vernacular!

The tongue of slander appears in P Lond 122²⁴ (iv/A.D.) (= I. p. 117) διάσωσόν μου πάνδοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων καὶ βασκοσύνην πάσης καὶ γλωττῶν πονηρῶν—Milton's "evil tongues."

γλωσσόκομον.

This out-of-the-way-looking word proves to be decidedly vernacular, and quite in place in Jn 12⁶, 13²⁹, where it is "money-box" (cf. RV marg.): its original meaning, as "receptacle" (κομίζω) for the "tongues" or mouthpieces of flutes, had been long forgotten, and influenced it only by

stamping on it generally the sense of small size and portability. Phrynichus, who mentions γλώττας αὐλῶν (*Rutherford NP*, p. 308), defines the word thus (*ib.* p. 181) γλωττοκομῖον ἔπι μόνου τοῦ τῶν αὐλητικῶν γλωττῶν ἀγγέλου. ὕστερον δὲ καὶ εἰς ἕτεραν χρῆσιν κατεσκευάσθη, βιβλίων ἢ ἱματίων ἢ ὄτουσῶν ἄλλου ἰεροῦσι δ' αὐτὸ οἱ ἀμαθεῖς γλωσσόκομον. This shorter form was perhaps really shortened from the Attic compound: we think of words like ἀγάπη from ἀγάπησις, συνάντη from συνάντησις, and οἰκοδομή from οἰκοδομήμα. In any case it spread while the dialects were still in full vigour, as is proved by its occurring twice in the long Doric inscr. from Thera, Epicteta's Will, *Michel* 1001^{viii. 25-31} (c. B.C. 200): τὸ γλωσσόκομον καὶ τὰ ἐν αὐτῷ βυβλία are to be in charge of a γραμματοφύλαξ. From the papyri may be cited P Ryl II. 127²⁵ (A.D. 29) ἄς (sc. 120 drachmae) εἶχον ἐν γλωσσόκομῳ, "in a casket" (Edd.). P Grenf I. 14³ (B.C. 150 or 139) γλωσσόκομα γ. These articles, together with two κίστας and a βίκος ῥητίνης, etc., were deposited in a temple. Two θίβεις (LXX Exod 2^{3, 5-6}) appear in the list. Grenfell cites Hesychius θίβη πλεκτὸν τι κιβωτοειδὲς ὡς γλωσσόκομῖον. So P Tebt II. 414²¹ (ii/A.D.) τὸ γλωσσόκομον τὸ μέγα, "the big case" (Edd.), P Flor II. 167¹⁵ (iii/A.D.) γλωσσόκομον in a rather broken context dealing with irrigation, "(forse le incassature degli assi da far girare (τροπᾶς) le macchine?)" (Ed.), P Lond 122²⁵ (iv/A.D.) (= I. p. 118) ποίησον . . . ἐκ τοῦ νότου γλωσσόκομον καὶ ἐπίγραφε τὸ (ὄνομα) τοῦ Ἑρμοῦ εἰς χάρτην καὶ ἐπίθι εἰς τὸ γλωσσόκομον, P Leid W^{xliii. 30} (ii/iii A.D.) βάλε αὐτὸ (sc. a metal plate inscribed with ineffable words) εἰς κλωσσόκομον καθαρὸν, P Oxy III. 521¹² (ii/A.D.) where the word has no context to show its meaning. Add also BGU III. 824⁹ (A.D. 55–6) γλωσσόκομῖον ἐπιδεδωκα Στοτοήτει, and P Lond 191¹⁴ (A.D. 103–17) (= II. p. 265) γλωσσόκομῖον, where the Attic form revives: in neither of them is the nature of the vessel defined. Our instances have illustrated the descriptions of vernacular use in Phrynichus, and have disposed of "bag" as a rendering.

γναφεύς.

P Par 59¹⁹ (B.C. 160) τῷ γναφεῖ, P Oxy IV. 736³⁷ (c. A.D. 1) τὸ περιδ[ε]πνο(ν) Ἀθη() γναφέω(s), "the funeral feast of Athe . . . the fuller" (Edd.), *ib.* III. 527³ (ii/iii A.D.) περὶ Σερήνου τοῦ γναφέως, *al.* For the verb (MGr γνάφω) cf. P Oxy X. 1346 (? ii/A.D.) ἐν τῇ(?) πόλει γέγναπται καὶ κακῶς ἐγνάφη. On the fallers' tax, see Wilcken *Ostr.* i. p. 226 f.

γνήσιος.

The primary sense, "born in wedlock," is overshadowed by derived applications, but it survives in occasional formulae: thus even P Flor III. 294¹² (iv/A.D.) (see p. ix.) has καὶ γνησίων τέκνων στο[ρ]ῆ in a marriage contract. In the earliest dated Greek papyrus, P Eleph I³ (B.C. 311–10) (= *Selections*, p. 2), a marriage contract begins λαμβάνει Ἡρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνησίαν, "as his lawful wedded wife": cf. PSI I. 64⁴ (? i/B.C.) where a woman promises a man to live with him as long as he lives, ὡς γνησι[α] γαμετή, and P Oxy X. 1267¹⁵ (A.D. 209) τοῦ Ζωῖλου γνήσιον υἱὸν Ὀρείωνα, "Zoilus' legitimate son Horion." In P Amh II. 86¹⁵ (A.D. 78) we have χωρὶς

γνησιῶν δημοσίων, "apart from the legal public charges": cf. P. Oxy VII. 1031²¹ (A.D. 228) γνη[σ]ίοις τελείωσις, P Lond 1157⁴ (P.A.D. 197-8) (= III. p. 62) ἐστὶ δὲ ἀριθμησίσεως Φαῶφι εἰς Ἄθῦρ γνησ(ίων), P Strass I. 21³ (A.D. 217) ἔκτος τῶν σιτικῶν γνησιῶν. From this it is an easy transition to the sense of "suitable," "fitting," as in P Giss I. 47⁴ (Hadrian) ἐπὶ τῷ κατὰ τὰς [ε]ψῆχας γνησία καὶ λείαν ἀξία εὐρήσθαι and ¹⁵ παραξί[ν]ιον γὰρ πρὸς τὸ παρὸν γνήσιον οὐχ εὐρέθη. Close to this lies its use for "genuine" as an epithet of φίλος or the like, as in Phil 4³; so BGU I. 86¹⁰ (A.D. 155) τὸν γνήσιον αὐτοῦ φίλον. Thus it becomes an epithet of affectionate appreciation: so P Oxy I. 48¹² (A.D. 86) τοῦ μετῆλλαχότος αὐτῆς γνησιῶ ἀδελφοῦ. Cf. I Tim. 1² Τιμοθέη γνησίω τέκνῳ ἐν πίστει: in 2 Tim 1² ἀγαπητῷ is substituted for γνησίω. Cf. the use of the adverb, as in Phil 2³⁰, = "honestly, sincerely": so P Lond 130³ (i/ji A.D.) (= I. p. 133) γνησίως τε περ[λ] τὰ οὐράνια φιλοπονήσαντες, P Tebt II. 326¹¹ (c. A.D. 266) προσ[στ]ήσασθαι γνησίως τοῦ παιδίου, "will honourably protect the child" (Edd.), BGU I. 248²¹ (ii/A.D.) τὰ ἔργα τῶν ἀμπελων ἰδίῳ γνησίως γενέσθαι. Add from the inscriptions *Syll* 722⁴¹ (ii/B.C.) φανερά ἦι ἄ εὐνοια τοῖς γνησίως καὶ ἐνδόξως τῶν καλλίστων ἐπιταδουμάτων προεστακόσι, *Michel* 544²⁸ (B.C. 114) γνησίως στοιχῶν ἐν πάσιν τῇ ἑαυτοῦ κα[λο]κἀγαθία, and for the adj. *OGIS* 339⁷ (Sestos, c. B.C. 120) πρὸ πλείστου θέμενος τὸ πρὸς τὴν πατρίδα γνήσιον καὶ ἐκτενές, which is a good illustration of 2 Cor 8⁹. Note also *Michel* 394⁴⁸ (middle i/B.C.) γ[ν]ησ[τ]ῆσαν ἔχοντι πρὸς πάντας φιλοστοργίαν, and *Syll* 365¹³ (A.D. 37) οὐχ ὡς εἰς φίλην μόνον ἀλλὰ καὶ ὡς εἰς γνησίαν πατρίδα. It seems from the record that Lightfoot rather overdoes the consciousness of the word's ultimate origin when he paraphrases (on Phil 2³⁰) "i. e. as a birth-right, as an instinct derived from his spiritual parentage." It is by no means clear that γνήσιος was still felt to be normally the antithesis of νόθος, and most of its usages are wide of this.

γνώφος.

Vettius Valens, p. 145¹⁸, ἀσπασία ἀνέμων γίνεται καὶ γνώφος. The use of ὁ γνώφος for the earlier and poetic ὁ δνόφος begins with Aristotle.

γνώμη.

P Lond 17⁴⁷ (B.C. 162) (= I. p. 11) μετὰ τῆς τῶν εἰδησμένων γνώμης. P Oxy X. 1280⁵ (iv/A.D.) ἑκούσῃα καὶ αὐθαιρέτῳ γνώμη, "of my own free will." The phrase κατὰ γνώμην is common in opening greetings, e. g. P Petr II. 11(I)¹ (iii/B.C.) (= *Selections*, p. 7) καλῶς ποιεῖ εἰ ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἐστίν, "I am glad if you are in good health, and everything else is to your mind": cf. *ib.* III. 53(0)⁵, (9)³. The phrase occurs in Wisd 7¹⁵—εἰπείν κατὰ γνώμην. With Phillem¹⁴ χωρὶς δὲ τῆς σῆς γνώμης, "without your consent," cf. P Grenf II. 14(a)²⁰ (iii/B.C.) ἄνευ τῆς σῆς γνώμης, and for similar phrases see P Tebt I. 69⁷ (B.C. 140-39), *ib.* 104²⁸ (B.C. 92), P Par 62^{iii.3} (ii/B.C.), BGU IV. 1051³⁰ (a marriage contract—time of Augustus), and μετὰ γνώμης in P Oxy IV. 729⁴³ (A.D. 137). It = "consent" in P Flor I. 58⁸ (iii/A.D.), where a complainant declares he has been ousted from a holding δίχα παντὸς νόμου καὶ δί[χα]] ἔξουσίας καὶ δίχα γνώμης ἑμῆς καὶ συνκαταθέσε[ω]ς. BGU IV. 1137¹³ (B.C. 6) ἔδοξε κοινή

γνώμη = "carried unanimously." P Gen I. 54⁴ (iv/A.D. οἶδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστίν: for ὅτι ὅποια Nicole compares BGU II. 601¹⁰ (ii/A.D.) γράψου μοι . . . ὅτι τί ἔπραξας. For γνώμη = "purpose, decree" (as in I and 2 Esdras, Daniel, Rev 17¹⁷), see P Oxy I. 54¹² (A.D. 201) γνώμη τοῦ κοινού τῶν ἀρχόντων, "in accordance with the decision of the council of the archons (Edd.), P Fay 20⁴ (an imperial edict—iii/iv A.D.) ὦν . . . τὴν γνώμην νῦν ἐμὴν ἐγὼ ποιούμαι, "whose policy I now make my own" (Edd.), and *Priene* 105³¹ (B.C. 9) ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλλη[σ]ιν, γν[ώ]μη] τοῦ ἀρχιερέως Ἀπολλ[λ]ων[ζ]ου κτλ. In MGr γνώμη = "meaning," "opinion."

γνωρίζω.

P Oxy VII. 1024¹⁸ (A.D. 129) δν καὶ γνωριεῖς ἰδίω κινδύῳ, "whom you are to recognize at your own risk" (Ed.). P Hib I. 28⁶ (c. B.C. 265) ἴνα . . . κ[α]ὶ γνωρίζηται ὑπὸ τῶν φρατόρων " (that he may) . . . be recognized by the members of the phratries" (Edd.). On P Oxy III. 496¹⁸ (A.D. 127), where the noun γνωστήρ occurs, the editors quote BGU II. 581¹⁴ (A.D. 133), where L. Octavius Longus γνωρίζει a person. "The γνωστήρ of a person was a witness of his or her identity." So P Oxy VI. 976 (A.D. 197) Παυλείνος . . γνωρίζω. The verb is found joined with θαυμάζω in a letter from the Emperor Claudius to a Gymnastic Club in A.D. 47, embodied in P Lond 1178²⁷ (A.D. 194) (= III. p. 216) τὴν πρὸς ἑμαυτὸν μὲν εὐνοίαν περὶ δὲ ὑμᾶς φιλανθρωπίαν ἐγνωρίσα μᾶλλον ἢ θαύμασα, and in another London papyrus it has definitely the meaning "make known," as in all its NT occurrences (even Phil 1²²), P Lond 232⁶ (c. A.D. 346) (= II. p. 296) γνωρίζω τῇ εὐγενίᾳ σου τὸ πρᾶγμα, P Tor I. 17^{i.11} (B.C. 116) (= *Chrest.* II. p. 36) φανερᾶς τῆς κρίσεως γνωρισθείσης ἐκάστοις. The derived noun occurs in P Tebt II. 288¹⁵ (A.D. 226) μηδεμειᾶς προφάσεως ὑμῖν ὑπολειπομένης ἐπὶ τῆς ἀπατήσεως ἔνεκεν γνωρισμοῦ, "no pretext with regard to the collection being left to you touching the identification (of the crops)" (Edd.). For the mystical use of the verb see *Poimandres* 10¹⁵ οὐ γὰρ ἀγνωεῖ τὸν ἄνθρωπον ὁ θεός, ἀλλὰ καὶ πάνυ γνωρίζει καὶ θέλει γνωρίζεσθαι (Reitzenstein, p. 58 n⁴).

For the related adjective see P Fay 12²¹ (c. B.C. 103) ὑπὸ τῶν γνωρίμων, "by friends," and P Tebt II. 286⁶ (A.D. 121-38) Φιλωτέραν . . . ἐπὶ τῷ ἄ[ρ]ιστῷ] ἔμοι γνωρίμων, "Philotera whose good character is well known to me" (Edd.), *Syll* 367¹⁰ (i/A.D.), 373²³ (i/A.D.).

γνώσις.

An interesting example of this word in its more general sense is afforded by P Lond 130¹⁶ (i/ji A.D.) (= I. p. 133), where a horoscope is prefaced by a letter in which the writer urges his pupil to be attentive to the laws of the art which the ancient Egyptians had discovered and handed down—ἀπέλειπον τὴν περὶ αὐτῶν γνώσιν. P Hib I. 92¹³ (B.C. 263) ἕως γνώσεως περὶ τῆς δίκης is translated by the editors "until the decision of the suit." So in P Hal I. 1²⁵ (iii/B.C.) ὅ[τ]αν ἡ γνώσις ἀναγνωσθῆ παρα δικάστων ἢ δια[ι]τητῶν ἢ κριτῶν, and several times in the correspondence of Abinaneus (iv/A.D.), as P Lond 234¹⁸ (c. B.C. 346) (= II. p. 287) ἀνενεχθήσεται εἰς γνώσιν τοῦ αὐτοῦ κυρίου μου [δο]ῦκος. In P Oxy X. 1253²⁰ (iv/A.D.), an official report of certain

military requisitions made at Oxyrhynchus by some officers; they render τῆς γνώσεως τῶν ὑφ' ἐκάστου παρασχθέντων, "the account of what was provided by each" (Edd.). In a Christian letter of iv/A.D., P Oxy VI. 939^d, the word has the additional connotation of "solicitous" knowledge, when a dependent writes to his master ὡς ἐν ἀλλοις πλείστοις νῦν ἐτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν, "as on many other occasions so now even more plainly than ever has the regard of the Lord God for you been revealed to us all" (Edd.).

Dibelius (*HZNT ad l.*) finds a technical meaning derived from Greek mysticism in the use of γνώσις in Phil 3^b διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, and quotes the Hermetic prayer from Pap. Mimaut (cited by Reitzenstein *Hellenist. Mysterienreligionen* p. 113 ff.), χάριν σοι οἶδαμεν, ὕψιστε· σὴ γὰρ χάριτι τοῦτο τὸ φῶς τῆς γνώσεως ἐλάβομεν . . . χαίρομεν ὅτι ἐν σώμασιν ἡμῶν ὄντας ἀπεθώσας τῇ σεαυτοῦ θεῶ. Deissmann, on the other hand, thinks that there is here no reference to speculative knowledge of Christ, but to personal and pneumatic acquaintance with Christ, and illustrates this meaning of the word from a i/A.D. decree of the Byzantines, *Latyschev* I. 47^e f., which boasts of a citizen of Olbia that μέχρι τῆς τῶν Σεβαστῶν γνώσεως προκόψ[η]αντος, "he had advanced to personal acquaintance with the Augusti (Augustus and Tiberius)": see *LAE*, p. 383 n.⁸. It may be added that Dieterich's conclusion, based on the use of γνώσις in the magic papyri, that "the 'Knowledge,' which also plays so large a part in Christian teaching, is specially due to Greek influence" (*Abraxas*, p. 134) is rejected by Norden *Agnostos Theos*, p. 96 n.¹.

γνώστης.

With the use of this word in Ac 26^b we may compare Deissmann's restoration in a papyrus letter preserved at Berlin, in which an Egyptian official calls for a procession to be arranged for the gods—ἐπεὶ γν[ώ]στ[η]ς ἐγενόμην τοῦ] εὐαγγελ[ισ]τοῦ περὶ τοῦ ἀνηγορευῆσθαι Καίσαρα (=Preisigke 421), "forasmuch as I have become aware of the tidings of joy concerning the proclaiming as Emperor" of C. Julius Verus Maximus: see *LAE*, p. 371. For γνώστης = "a surety" (Lat. *cognitor*), as in Plutarch, we may cite P Lips I. 106¹⁰ (A.D. 98) ἐὰν οὖν ὅ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλίζηται σε κτλ. For the collateral noun γνωστήρ, which also answers to *cognitor*, see under γνωρίζω, and Wilcken's note in *Archiv* iv. p. 442, where he reads P Flor I. 57⁸⁰ (A.D. 223-5) γν[ω]στ[η]ρ[ος] ἐπὶ ἀδελφοῦ Πανίσκου, and compares γνωστήρης in BGU IV. 1032¹¹ ff. The document is reprinted in P Flor III. 382. The verb γνωστεύω occurs l.⁸⁵ of the same document, and in P Hawara 69 *recto*⁸ (i/ii A.D.) (in *Archiv* v. p. 383). The subst. γνωστεία in P Fay 65⁵ (ii/A.D.) apparently = "authorisation," "supervision."

γνωστός.

The late P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλλ[ή]λο]ς συνηθείας, "the knowledge of our intimacy," may be taken as confirming, so far as it goes, the ordinary LXX and NT usage of γν.—"known" rather than "knowable"—in Rom 1¹⁹. For the rare use of the word as applied to persons (Lk 24⁴, 23⁴⁹, Jn 18¹⁵ f.) Abbott (*Fourfold Gospel*,

p. 362 ff.) prefers the strong rendering "familiar friend"; but see *contra* J. B. Mayor *Exp.* VIII. vii. p. 79 ff. W. M. Ramsay (*Athenaeum*, Sept. 7, 1912) cites a (iv/A.D.) inscription, *Εἰδαμῶν Γνωστοῦ υἱὸς τεκμορεύσας μετὰ τῶν ἰδίων θραπτῶν Μηνί Ἀσκαηνῶ ἐσχῆν*, where Gnostos "the known" might be a reminiscence of I Cor 8².

γογγύζω.

This familiar LXX and NT word is fairly attested = "murmur" in the vernacular, as in P Petr II. 9(3)⁹ (B.C. 241-39) τὸ πλήρωμα γογγύζει φάμενοι ἀδικεῖσθαι, "the gang (of workmen) are murmuring, saying that they are being wronged." In the curious papyrus P Oxy I. 33ⁱⁱⁱ.¹⁴ (late ii/A.D.), describing an interview between the Emperor (? Marcus Aurelius) and a rebel, a veteran present interposes with the remark, κύριε, κάθη, Ῥωμαῖοι γογγύζουσ[ι], "Lord, while you are sitting in judgement, the Romans are murmuring." The verb is MGr. Thumb, *Hellen.* p. 215, discusses this and other alleged Ionic loans to the later Attic and the Κοινή: see under γογγυσμός.

γογγυσμός.

Phrynichus (see Rutherford *NP*, p. 463) says that this noun, like its verb, was not ἀδόκιμον but Ionic: it is quoted from Anaxandrides, a poet of the New Comedy.

γότης.

In P Hib I. 52¹⁸ (c. B.C. 245) we find Ὄρος Πινάτος ἱερεὺς γότης, on which the editors remark that if γότης is a genitive, then "we must suppose the existence of a deity called 'the Wizard'; if a nominative (of an unknown form), it is a very curious epithet to apply to a priest." A subst. γοητεία is found in Vettius Valens, p. 238²⁶.

Γόμορρα.

It may be noted that the words Sodoma, Gomorra were found scratched on the wall of a house in Pompeii. They can only be the work of a Jew, or a Christian, and show how fully alive he was to the nature of his surroundings. See Nestle *ZNTW* v. p. 167 f.

γόμος

is common of the cargo or freight of a ship as in Ac 21³, e.g. P Oxy I. 63⁹ (ii/iii A.D.) προνόησον σὺν πάσῃ σπουδῇ ἐνβαλεῖσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd), *ib.* IV. 708³,¹⁶ (A.D. 188) τοῦ] καταχθέντος γόμου, "the cargo despatched." It may also be a term of quantity, a "load," as in *Ostr* 1258 (A.D. 88) ἀπέχω παρὰ σοῦ γόμος (sc. -ον) ἀχύρου ἄ, *ib.* 1010⁹ (Roman) τὴν αὐθεντικὴν ἀποχὴν ἀχύρου] γόμου ἐνός. *ib.* 1015⁴ (ii/iii A.D.) shows the plural: cf. P Fay 102 (c. A.D. 105), a series of farm accounts, in which we read of γόμοι and δράγμ(ατα) of wheat and barley. Another kind of merchandise figures in P Flor III. 369¹⁸ (A.D. 139 or 149) κ(α)ὶ δώσο κατ' ἔτος ἐύλων καθάρσεων γόμον ἕνα. An inscr. from Lower Egypt, beyond Philae, dated A.D. 214-5, *OGIS* 209³, gives the title ἱερεὺς γόμου to a certain Apollonius Soter. Dittenberger's note cites about forty inscr. for this title, and others where a προστάτης τοῦ γόμου accompanies this priest. He observes that, since γόμος always means a

ship's load, these inscriptions must refer to the *naves onerariae*: οἱ ἀπὸ τοῦ γόμου is in several inscr. a term for the whole of this service. In these the special ref. is to the boats carrying stone from the quarries.

The verb γομῶ is mentioned above under γειζῶ: for some instances see P Flor II. 129⁵ (A.D. 256) ὅπως γομῶση τὰ ξύλα, P Oxy VI. 938⁸ (iii/iv A.D.), and P. Giss I. 54¹¹ (iv/v A.D.) πλοῖα παρήλθαν (λ.-εν) γομώμενα.

γονεύς.

The following examples from the Oxyrhynchus papyri may serve to illustrate this common word—I. 75⁹⁴ (A.D. 129) Διωγενίδαν . . . τετελευτηκέναι ἀτεκνον περιόντων τῶν γονέων, "that D. has died childless in her parents' lifetime," III. 478¹¹ (A.D. 132) ἐξ ἀμφ[ο]τέρων γονέων, VIII. 1121¹¹ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.). From a much earlier period P Eleph 23¹² (B.C. 223-2) will serve as a sample, θεοῦς] Ἀδελφοῦς καὶ θεοῦς Σωτήρας τοὺς τοῦτων γονεῖς. The word in the Κοινή is plural only, as predominantly in class. Grk. So with the MGr γονεῖοί "parents," but there is a γονεῖός "father," which was perhaps derived from the plural.

γόνυ

is very common in the descriptions attached to persons in official documents, as when in a census return of A.D. 48, P Oxy II. 255¹⁰ (= *Selections*, p. 46), a certain Thermoutharion is described as μέση μελ[ι]χ[ρ]ως μακροπ[ρ]όσωπος οὐλ[ή] γόνα[τι] δεξι[ν]ῃ, "of medium height, olive-complexioned, long-faced, a scar on the right knee." Cf. P Oxy I. 99⁵ (A.D. 55), P Fay 36²⁸ (A.D. 111-2), *ib.* 98⁶ (A.D. 123). For the diminutive see P Oxy I. 52²⁷ (A.D. 325) δεξιῶ γονατίου—there is of course no more diminutive force attaching than in ὠπάριον (NT), MGr ποδάριν, etc. From inscr. may be noted the phrase μέχρι γονάτων for snow "knee-deep," *OGIS* 199⁹, a monument transcribed in Nubia by the traveller Cosmas (vi/A.D.).

γράμμα.

In view of Jn 7¹⁵ it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate: this is most often γράμματα μὴ εἰδότης (εἰδυλής), but also frequently ἀγραμμάτου ὄντος (οὔσης). For examples see *s.v.* ἀγράμματος, and add the inscription of the Imperial period *Syll* 844⁸ κελεύουσιν ὑπὲρ αὐτῶν] γράψαι, ἐπεὶ ἔλεγεν αὐτὰ γράμματα μὴ εἰδέναι. See Dittenberger's note: he can only quote one parallel from inscr. With this goes such a phrase as P Tebt II. 316¹⁶ (A.D. 99) τέχνη δὲ ὑμῶν (λ. ἡμ.) γράμματα, "we are scribes by profession" (Edd.), and that of P Flor III. 382⁷⁹ (A.D. 222-3) μανθ[άνων] γράμμ[α]τα, of a child. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in Jn 7¹⁵ and Ac 4¹³. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

Under the same heading, with γράμματα = characters formed in writing, comes P Hib I. 29⁹ (c. B.C. 265), where a notice is to be put on a board μ[ε]γάλοις γράμμασιν. This

may illustrate emphasis as the cause of the *πηλικοῖς γράμμασιν* of Gal 6¹¹. It is possible, however, that the words may only call attention to the big sprawling letters of the autograph in contrast to the neat scribe's hand of the amanuensis. The contrast may be met in the case of many signatures to legal and other documents, e.g. Rainer Pap. 215 in *Führer durch die Ausstellung* Tafel 9: see Milligan *Documents*, p. 24, for a discussion of the bearing of this on Gal *l.c.*, also Deissmann *St Paul*, p. 51. But it is highly precarious to draw the inference to which Deissmann inclines: artisans are not the only people who may write a big and clumsy hand!

When γράμμα becomes collective, its primary meaning is "a letter," just as Lat. *littera* produced *litterae*. Thus P Grenf I. 30⁵ (B.C. 103) (= Witkowski² p. 107) διὰ γραμμάτων ἐκρίναμεν σημήναι, and P Amh II. 143¹⁰ (iv/A.D.) καὶ τοῦτω (λ. τούτων) χάριν ἀπέστειλα Σαῶν πρὸς σὲ ὅπως μὴ ἐνετρευθῇ τὰ γράμματα, "I therefore send Saas to you, in order that my letter may not be waylaid" (Edd.). But it may be a paper or document of any kind. Thus it is a "bond" in Lk 16⁶, with which cf. P Tebt II. 397¹⁷ (A.D. 198) ἀπὸ μηδενὸς ὀρωμμένη δικαίου ἢ γράμματος ἢ ἐτέρου τινὸς συμβολαίου ἐγγράπτου μηδ' ἀγράφου, "on the basis of any claim, bond or other agreement, written or unwritten" (Edd.), P Flor II. 141⁸ (A.D. 264) λαμβάνων παρ' αὐτοῦ γράμματα τῆς παραλήψεως, *ib.* 226⁶ (mid. iii/A.D.) καλῶς ποιήσεις πέμψας μοι αὐτῶν γράμματα.

With ἱερὰ γράμματα as the name for the OT Scriptures in Greek-speaking Judaism, cf. *OGIS* 56⁹⁸ (B.C. 239) τῆς ἡμέρας ἐν ἣ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσίου, ἢ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι. Deissmann (*LAE*, p. 380) has drawn attention to the technical use of the phrase in the East for Imperial letters and decrees, e.g. *Syll* 415 (A.D. 204), which is headed ἱερὰ γράμματα, and *ib.* 418⁹⁵ (A.D. 238), where certain Imperial ordinances are described as τὰ θεῖά σου γράμματα. The combination is used in a different sense in *OGIS* 56⁷⁴ ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις, where "hieroglyphs" are intended, as in *ib.* 90⁵⁴ (B.C. 196—the Rosetta Stone). This is comparable rather with P Lond 43³ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having learned Αἰγύπτια γράμματα, so as to be qualified to teach Egyptian children. Reference may be added here to the part which the letters of the alphabet played in divination, as in the magical formula P Oxy VI. 886⁶ (iii/A.D.) (= *Selections*, p. 111): ὁ δὲ τρόπος ἐστὶν τὰ περ[ὶ] τὰ γράμματα κῶ δι' ὧν ὁ Ἑρμῆς κέ ἢ Ἰσις ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν κέ ἄνδρα Ὀσίρειν, "the method is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking for her brother and husband Osiris." See further Reitzenstein *Poimandres*, pp. 260, 288 ff.

There only remains to notice the use of γράμμα as = a "district" or "quarter" of a town, as when in P Rein 49² (A.D. 215-6) certain liturgies are assigned πρ[ὸς] τῆ κατ' οἰκίαν ἀπογραφῆ [τοῦ β]ῆτα γράμματος of Antinoe. Cf. Aristophanes *Ecclesiazusae* 685 εἰδὼς ὁ λαχὼν ἀπὴν χαλῶν ἐν ὁπω γράμματι δειπνεῖ—the courts are distinguished by letters A-K.

γραμματεῖς.

In the LXX γραμματεῖς first occur in connexion with the Egyptian ἑργοδιῶκται, and are rendered "officers" (Ex 5⁶,

AV, RV): cf. Deut 20⁵, where the word again denotes subordinate military officials, presumably those who kept the register of the army (Driver *ad l.*). Deissmann (*BS*, p. 110 ff.) has shown how readily this technical usage of the word would be adopted by the Alexandrian translators in view of the practice of Egyptian Greek. Thus in P Par 63¹⁴⁶ (B.C. 165) we hear of a certain Eumelus τοῦ γραμματέως τῶν μαχίμων, "the registrar of the μάχιμοι" (Mahaffy, P Petr III, p. 31), and in P Lond 23⁹⁵ (B.C. 158-7) (= I. p. 41) of a γραμματέα τῶν δ[υ]ναμένων. See also *Archiv* iv. p. 33 f. for the office of γραμματέως τῶν κατοίκων ἱππέων. The word is very common to denote the official who had to supply returns to the central authority on the number of inhabitants in a village, on their holdings in land, etc. In *Syll* 790²¹ (i/B.C.) τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην we have an example of the word used with reference to a religious office; cf. lines 32, 46, and *Magn* 197¹¹ (time of Caracalla) οἱ ἀρχιερεῖς καὶ γραμματεῖς ἀνέστησαν (see Nageli, p. 35). In P Petr III. 59 (β) we have a census for poll-tax, where in some community numbering 2108 males there are exempted 92 ἱερεῖς and 10 ἱερογραμματεῖς. It is unnecessary to illustrate the large and varied use of γρ. to denote public officials, and especially town clerks: e. g. P Lond 1159¹ (A.D. 145-7) (= III. p. 112) παρὰ γραμματέων Πόλεως (sc. Hermopolis) αἰτούμενοι ὑπὸ σοῦ—these officials proceed to furnish a return of well-to-do citizens on the "liturgy" list. The importance of the office at Ephesus, to which Ac 19³⁵ points, is now abundantly confirmed by the inscr.: cf. e. g. *OGIS* 493¹¹ (Ephesus—ii/A.D.) Λοκίος . . . ἀποδείξει γινόμενος γραμματέως τοῦ δήμου, also ^{28, 34}, and for a similar use of the verb *ib.* 480¹¹ (A.D. 104), 510¹¹ (A.D. 138-61) γραμματεῦντος Ποπλίου Οὐηδίου Ἀντ(ω)νείνου ἀσιάρχου: see further Hicks *Greek Inscr. in the Brit. Museum* iii. p. 154, Ramsay *St Paul*, pp. 281, 305, and art. "Ephesus" in Hastings' *D.B.* i. p. 723. It may be added that the word had as large a range as cur "clerk" or "secretary." Thus P Giss I. 45⁴ (Hadrian's reign) εἰ δοκ[ε]ῖ, πέμψον ἐνθάδε ἢ τὸν [κω]μογραμματέα ἢ γραμματέα [αὐ]τοῦ, "the clerk of the village council, or his clerk": BGU IV. 1096³ (i/ii A.D.) ἐπεὶ Σαραπῶν[α] ἔσχω γραμματέα, δν πρότερον εἶχον, ὑπέρ οὐ [κ]αὶ ἄλλοτέ σοι ἔγραψα—an official writes to a subordinate to hand over papers to his newly engaged secretary, whom he had employed previously, and not to have dealings with his successor. A new astrological fragment, in PSI III. 158⁸⁷ (?iii/A.D.), tells us that there are secretaries and secretaries, the planets differentiating them—ἐάν δὲ ὁ τοῦ Κρόνου συνπροσγένηται τῷ τοῦ Ἑρμοῦ, αὐτὸς [μ]ὲν ὁ τοῦ Κρόνου προάγων ποιεῖ γραμματεῖς αὐστηροῦς [καὶ] δικογράφους ἢ δικολόγους ἢ τοὺς τούτων παραπλ[η]σίους[. . .] ἐάν δὲ ὁ τοῦ Ἑρμοῦ αὐτὸς προάγη τοῦ Κρόνου, γ[ω]χελεῖς δυσπράξουσ[. . .] ἀτυχεῖς ἐν τοῖς πράγμασι. Another configuration (I. ⁵³) γραμματεῖς μεγάλους ποιεῖ καὶ κριτηρίων ἀρχοντας.

γραπτός.

In P Oxy II. 292⁸ (a letter of commendation—c. A.D. 25) (= *Selections*, p. 37) ἠρώτησα δὲ καὶ Ἑρμ[α]ν τὸν ἀδελφὸν διὰ γραπτοῦ ἀνηγεῖσθα[ι] σοι περὶ τούτου, διὰ γραπτοῦ is clearly "in writing" as distinguished from "by word of mouth;" and that the same meaning is to be given to the phrase in P Oxy II. 293⁵ (A.D. 27) οὔτε διὰ γραπτοῦ οὔτε

διὰ σημείου (*l.* σημείου), "neither by letter nor by message" (Edd.), is convincingly shown by Wilcken (*Archiv* iv. p. 259 f.) as against Preisigke's contention that the contrast there is between ordinary and stenographic writing (*Arch. f. Stenographie* NF. I. p. 305 ff.). See also Aristaeas 56 ὅσα δ' ἂν ἢ ἀγραφα . . . ὅσα δὲ διὰ γραπτῶν. For the word cf. further P Petr III. 21 (g)³⁸ (time of Euergetes I.) γραπτὸν λόγον, and P Amh II. 78¹⁷ (A.D. 184) ἀσφάλιαν γ[ρ]απτήν, "written security." We often find the compound ἔγγραπτος used as antithesis to ἀγραφος. In MGr τὸ γραπτὸ, like τὸ γραμμένο, makes a phrase for "destiny." That the word included "drawing" is shown by the combination εἰκῶν γραπτῆ, as in *OGIS* 571⁴ (Lycia—Roman) εἰκὼν γραπτῆ ἐπιχρύσῃ, where Dittenberger gives numerous parallels, and refers it to a gilded shell with a painting of the receiver upon it.

γραφή.

P Hib I. 78¹⁸ (B.C. 244-3) γράψω (*l.* ε. -ομ, for -ον) μοι καὶ ὅπως [ἀπο]λήμψαι τὴν γραφὴν παρὰ Δωρόνως ἀνεῦ ἐμοῦ, "write to me and get the document from Dorion without me" (Edd.), P Amh II. 43¹⁸ (B.C. 173) ἢ πράξις . . . κατὰ τὴν γραφὴν, "the right of execution in accordance with the contract," show this word already beginning to have a quasi-official sense. It is common = "list," "register," as in one view of P Lond 911¹ (A.D. 149) (= III. p. 126, *Selections*, p. 80) ἀντίγραφον γραφῆς ἀπόρων: here however see above, *s. v.* ἀπορέω. Other examples are P Tebt I. 88² (B.C. 115-4) γραφὴν ἱερῶν καὶ προ[σ]φητῶν καὶ ἡμερῶν τῶν ὑπαρχ[ο]ντων περὶ τὴν κώμην—the edd. wish to add καὶ after ἡμερῶν. Similarly *ib.* II. 298⁹ (A.D. 107-8) γραφῆ ἱε[ρ]ῶν, "a return of priests," P Oxy IX. 1180⁹ (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [I]ουδαίοις ὑπαρξάντων, "a list of property which belonged to the Jews," P Amh II. 124¹ (iii/A.D.) γραφὴ τῶν . . . παλαιστροφυλάκων, "a list of guards of the palaestra," and from the inscriptions *OGIS* 179²¹ (B.C. 95) τὴν κατακεμένην ὑπὸ τοῦ Ἀνικήτου ἐν τῷ ἱερῷ γραφῆν τοῦ κατ' ἀνδρα. In the early *OGIS* 81²⁵ (iv/B.C.) ταῖς γράφαις εἰσ[κομ]ίζουσ[ι] εἰς τὰν ἐκκλησίαν, Dittenberger understands γραφή = "accusatio," according to the meaning common in Athenian law.

Γραφή is found with reference to Holy Scripture in Aristaeas 155, 168. With the NT formulas in Jas 2⁸, 1 Cor 15^{3 f.}, cf. BGU I. 136¹⁰ (A.D. 135) κατὰ γραφάς with reference to the laws. A technical use of γραφή in scholiasts illustrates the Biblical sense: see T. W. Allen's quotations in *CQ* ii. p. 216 f., as οὕτως ἐν τισιν Ἑρωδιανός ἢ δὲ γραφῆ "τόνδε τέ μ' ἀνδρα," "so Herodian in some places, but the traditional text reads τόνδε κτλ." In MGr γραφή = "writing, a letter."

γραφικός.

For γραφικός (as 3 Macc 4²⁰) cf. P Grenf II. 38⁷ (middle i/B.C.) κα[λ]αμῶν γραφικῶν.

γράφω.

Deissmann (*BS*, pp. 112 ff. 249 f.) has shown the widespread juristic use in the papyri of the "biblical" γέγραπται with reference to the regulative and authoritative character

of the document referred to, e.g. P Par 13¹³ (probably B.C. 157) ἐὰν δὲ μὴ πόση καθότι γέγραπται, ἀποτίνειν αὐτὸν τὴν φέρην παραχρήμα σὺν τῇ ἡμιολίᾳ, in connexion with a marriage contract, P Leid O¹⁸ (B.C. 89) ἐὰν δὲ μ[ὴ ἀποδοῦ καθ[ότι] γέγραπται, ἀποτεισάτω Πετεμούθης κτλ. To the examples from the inscriptions we may add Priene 105⁸³ (c. B.C. 9) ὡς καὶ ἐν τῷ Κορνελίῳ νόμῳ γέγραπται, and 12²² (soon after B.C. 300) κατὰ τὰ γεγραμμένα of a preceding decree (cf. 2 Cor 4¹³); see Rouffiac, p. 49 f.

For the authenticating autographic signatures to the Pauline letters, as 2 Th 3¹⁷ ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω, see Deissmann *LAE*, p. 153, Milligan *Documents*, p. 24 f., and H. Erman in *Mélanges Nicole*, p. 130 ff. The perf. γεγράφηκα occurs in P Hib I. 78² (B.C. 244-2), BGU IV. 1205¹⁰ (B.C. 28), both in participle: γέγραφα is exceedingly common. MGr shows the traces of both passive aorists (ἐγράφηκα and ἐγράφηκα). Abbott (*Songs*, p. 290) cites a modern proverb ὅτι γράφει δὲν ξεγράφει, "what is written cannot be unwritten": cf. Jn 19²².

γρηγορέω.

This new present (Aristotle down), evolved out of the perf. ἐγρήγορα, is strongly condemned in Lob. *Phryn.* p. 118 f., cf. Rutherford *NP*, p. 200 f. It is frequent in the NT and is found in some, mainly late, books of the LXX (Thackeray *Gr.* i. p. 263). From it was formed the new verbal noun γρηγόρησις Dan TH. 5^{14, 14}: cf. also the proper name Γρηγόριος. In MGr we have the adv. γλήγορα (γρήγορα), "quickly."

γυμνάζω.

The metaphorical use of this word, as in 1 Tim 4⁷, may be illustrated from the popular philosophy of the day—Epict. i. 26. 3 πρώτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι, ii. 18. 27 οὗτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητῆς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτὸν. In PSI I. 93⁸ (iii/A.D.) πολλά συνεγυμνάσθη πρὸς αὐτοὺς is presumably, "I had a good bout with" certain ἐπίτροποι. So BGU II. 615²⁶ (ii/A.D.) συ[γ]γυμνάσθητι ἐ[μ]πίροις, τὶ δὲ ἡμᾶς πράξε. For the literal sense cf. *Syll* 804⁸ (ii/A.D.) δρόμος γυμνάζεσθαι, etc. *Ib.* 523²⁸ (iii/B.C.) ὅπως δὲ ἐπιμελῶς ἐν τοῖς μαθήμασιν γυμνάζονται οἱ τε παῖδες καὶ οἱ ἐφήβοι, τὸν παιδονόμον καὶ τὸν γυμνασιάρχον ἐπιμελεῖσθαι—τὰ μουσικὰ μαθάνειν has occurred just before—shows the beginnings of its extension. P Flor III. 338⁴ (iii/A.D.) εὐσεβὲς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσης τὸ βιβλίδιον ἐκεῖνο ὡς ἐγγύμασα αὐτὸ σὺν σοὶ ἐν τῇ πόλει—the "practising" of this petition by the two anxious ἀδελφοί is suggestive. The verb is unchanged in MGr, and still = "practise."

γυμνασία.

Syll 686¹⁸ (Trajan's reign, or early in Hadrian's) τὰς τε γυμνασίας ἐν δψει τῶν ἑλληνοδικῶν κατὰ τὸ πάτριον τῶν ἀγόνων ἔθος ἀπέδωκεν ἐπιμελῶς. There seems no very special reason why this normal meaning should not be recognised in 1 Tim 4⁸: the exercises of the games, which are of service, but only to a limited degree, are contrasted in Pauline style with the spiritual training which "has promise of life, here and hereafter."

PART II,

γυμνός.

The familiar sense of γυμνός = "with only the χιτῶν" comes out well in P Magd 6⁷ (iii/B.C.) ὡς ἤμην γυμνός ὑπ' αὐ[τῶν]: the complainant had been stripped of his ἱμάτιον. On the other hand, the literal sense of "naked" is required in P Fay 12²⁰ (c. B.C. 103). Here the complainant reports a similar robbery of a ἱμάτιον, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (= 45 silver dr., say 33 s.). The thieves went off with it ἐξέντες γυμνόν. He meanwhile got away μετ' ἐνδύματος supplied by his friends (ὑπὸ τῶν γνωρίμων), which at least implies that he could not have done without the ἐνδυμα. (Note the substitution of this more general word, that used of the Wedding Garment in the parable (Mt 22^{11 f.}), where also it is a ἱμάτιον.) It may be noted that both our citations illustrate Luke's form of the Logion (6²⁸), in which the assailant snatches the outer garment; the climax in Mt 5⁴⁰ gets a little emphasis from the high price which our papyrus shows a ἱμάτιον could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the OT language about taking a man's garment as a pledge. Another instance where γ. may well have its literal force is afforded by the well-known letter of the prodigal son to his mother, BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) ἀγγραψά σοι ὅτι γυμνός εἰμι, "I wrote you that I hadn't any clothes." Cf. for the verb P Oxy VI. 903⁷ (iv/A.D.), where a woman accuses her husband of applying fire to her daughters—γυμνώσας αὐ[τῶν] παντελῶς, "having stripped them quite naked"; and for the compound, P Magd 24⁷ (B.C. 217) ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος, as the result of a certain woman's ἐπισπασαμένη τῆς ἀναβολῆς τοῦ ἱματιοῦ according to Wilcken's restoration (*Archiv* vi. p. 274). The verb is used metaphorically in a difficult papyrus letter printed from *Mélanges Chatelain* in Preisigke 4317 (c. A.D. 200): L. 2⁶ (best taken as beginning a sentence) has γεγύμνωμαι καὶ θβρισμαὶ (-μαι repeated) παρὰ πάντων τῶν συνπολιτῶν. The adj. is MGr, and has the corresponding verb γυμνῶω.

γυναικάριον.

For this NT ἄπ. εἶρ. (Vg. *mulierculus*) Sir W. M. Ramsay (in a letter of Dec. 12, 1910) suggests the analogy of Cicero's *barbatuli juvenes* (*ad. Att.* i. 14. 5, and 16. 10), young swells with neatly and fashionably trimmed beards. The γυναικάρια of 2 Tim 3⁶ would then be society ladies, borne by caprices in various directions and full of idle curiosity. The word is found in Epictetus iv. 1. 86 τῶν καλῶν γυναικαρίων, cf. ii. 18. 18, etc. Grimm quotes Diocles, a comedian of v/B.C.

γυναικεῖος.

An apt parallel to the use of this word in 1 Pet 3⁷ is afforded by P Oxy II. 261¹² (A.D. 55) where a woman appoints her grandson to act as her representative in a lawsuit—ὅψ δυναμένη προσκαρτερῆσαι τῷ κριτηρῷ διὰ γυναικεῖαν ἀσθένειαν, "since she is unable owing to womanly weakness to remain at the court" (Edd.). See also P Petr I. 12⁸ (B.C. 238) as completed II. Introd. p. 12 χιτῶνος ἐρέου γυναικεῖου, "a woman's woollen *chiton*," PSI I. 64¹⁸

(?i/B.C.) in which a woman comes under a solemn promise to a man . . . οὐθενι ἄλλωι [ἀ]νθρώπων φ[υ]νέσσειν κατὰ γυναικείον τρόπον πλ[ή]ν σοῦ, P Lond 191⁷ (A.D. 103-17) (= II. p. 264) δίφρος χαλκοῦς γυναικείος, P Oxy III. 493¹⁶ (early ii/A.D.) γυναικείον (i. γυναικ-) κόσμον, P Hamb I. 10²¹ (ii/A.D.) γυναικείας συνθέσις, "ladies' evening dresses," to which robbers had helped themselves, together with ten πλατύσημοι γυναικεία, "lati clavi." The word is naturally quite common.

γυνή.

This old noun retains from Homer down to MGr—where it has only changed its declension (ἡ γυναῖκα)—the two meanings of "woman" and "wife": it is superfluous to illustrate the one or the other, as we should get no light on the only questions that arise in NT, such as which word to use in rendering Mt 5²⁸. The meeting of two words characteristic of that passage does, however, make it worth while to quote Wunsch *AF* 5⁴⁵ (iii/A.D.), where Domitiana prays that her lover may be wholly devoted to her, μηδεμίαν ἄλλην γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. That γυναῖκα = "married woman" in Mt *Lc.* is anyhow probable. The phrase of Mk 12¹⁹ etc., may be paralleled in the oldest

extant Greek papyrus, P Eleph 1³ (B.C. 311) (= *Selections*, p. 2) λαμβάνει Ἡρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνησίαν παρὰ τοῦ πατρός κτλ.

The irregularity of the word's flexion naturally produced some levelling. In general, as MGr shows, the single nom. sing. yielded to the oblique cases; but sometimes we find the reverse. Thus in *Cagnat* IV. 833 (Hierapolis, ii/A.D. or later) Ἀδρ. Ἀξείου (οὐ)αιτρανοῦ καὶ τῆς γυνῆς αὐτοῦ Σεραπίας.

γωνία.

P Oxy II. 243²¹ (A.D. 79) ἀπὸ τῆς βορινῆ[s γωνίας] τοῦ προφυλάωνος, "from the northern angle of the gateway," P Lond 122⁸ (magic, iv/A.D.) (= I. p. 116) ἐν ταῖς δ̄ γωνίαις τοῦ οὐρανοῦ (cf. Rev 7¹, 20⁸). P Ryl II. 130⁹ (A.D. 31) εἰς τὸν ὑπάρχοντά μοι περὶ Εὐήμεριαν τῆς Θεμιστο(υ) μερίδος ἐλαιῶνα ἐν τῇ γωνίᾳ, "in the area of Euhemeria in the division of Themistes at the corner" (Edd.). *Ib.* 156¹³ (i/A.D.) ἀπὸ τῆς λιβικῆς γωνίας τοῦ πύργου. The noun was naturally used in architectural documents, like *Syll* 537 (iv/B.C.) *ter.* Schlageter, p. 12, gives instances of the adj. γωνιαῖος, "angularis," from the inscriptions, remarking that it seems to be used principally in the Κοινή. In MGr γωνιά = "corner," "angle."



δαιμονίζομαι—δακρύω

δαιμονίζομαι

in its NT sense of being possessed with demons seems to occur only in later Greek. For a form δαιμονιάζω, otherwise unknown, see the Paris Great Magical Papyrus, Leaf 33³⁰⁰⁷ (c. A.D. 300) πρὸς δαιμονιαζομένους Πιβήχεως δόκιμον, “for those possessed by demons, an approved charm by Pibechis” (cited by Deissmann *LAE*, p. 251). The normal form occurs in P Leid W^{vi.30} (ii/iii A.D.) ἐν (ἐὰν) δαιμονιζομέν(ω) εἴπης τὸ (ὄνομα), προσάγων τῇ βίβλῃ αὐτοῦ θεῖον καὶ ἀσφαλτον, εὐθέως λαλήσει (sc. τὸ δαιμόνιον) κ(α)ὶ ἀπελεύσεται. In MGr the act. δαιμονίζω appears, = “drive mad”; cf. Abbott *Songs*, p. 224 (no. 47). The derived noun δαιμονισμός occurs in Vettius Valens, p. 2¹⁸.

δαιμόνιον.

The old adj. may be seen in *OGIS* 383¹⁷⁶ (i/B.C.) where Antiochus of Commagene dedicates temple slaves κατὰ δαιμόνιον βούλησιν.

Syll 924¹⁴ (B.C. 210-5) τὰς εἰς τὸ δαιμόνιον εὐσεβείας, and similarly 279¹⁵ (c. B.C. 193) τῆς συναντωμένης ἡμῖν εὐμενίας διὰ ταῦτα παρὰ τοῦ δαιμόνιου (following τῆς πρὸς τοὺς θεοὺς εὐσεβείας, and succeeded by τὴν ἡμετέραν εἰς τὸ θεῖον προτιμίαν) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul's solitary τὸ θεῖον in Ac 17²⁹ is the only NT passage which recalls this impersonal conception. The “Septuagint Memorial” from Hadrumetum of iii/A.D., published by Deissmann *BS*, p. 271 ff., opens with an adjuration to the demonic spirit of the tomb on which the spell was laid—ὄρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, τῷ ὀνόματι τῷ ἁγίῳ Ἀωθ κτλ., where the editor refers to the belief of post-biblical Judaism that the δαιμόνια stay beside the grave, and compares the Gospel idea that the demons reside in lonely and desert regions (Mt 12⁴⁹; cf. Mk 5³ and see Baruch 4²⁶). The magic papyrus P Lond 46¹²⁰ (iv/A.D.) (= I. p. 69 f.) has εἰσακούσον μου καὶ ἀπόστρεψ[ο]ν τὸ δαιμόνιον τοῦτο, and later 164 ὑπόταξόν μοι πάντα τὰ δαιμόνια ἵνα μοι ᾖν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ χερσαῖο[s] καὶ ἔνυδρος. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use δαιμόνιον of an evil spirit is, of course, not strange. The noun may be quoted from Vettius Valens: thus p. 67⁶ ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται, where it is clearly something weird. Elsewhere he uses it much as τὸ θεῖον, as p. 355¹⁵ δυνάμενος τυχεῖν ὧν μὴ ἔβούλετο τὸ δαιμόνιον παρέχειν.

It may be noted that in Lk 4¹⁶ D δαιμόνιον has a masc. predicate—ρέψας αὐτὸν τὸ δαιμόνιον, and that in 9¹ D it is feminine—ἐπὶ πᾶσαν δαιμόνιον: see Wellhausen *Einleitung*, p. 12.

δαίμων.

The word is used in its old sense in P Leid W^{xiv.9} (ii/iii A.D.) δαίμων δαιμώνων, in a spell addressed to a divinity. It answers often to the Latin *Genius*. Thus in a notification of the accession of Nero, P Oxy VII. 1021⁹ (A.D. 54) the Emperor is described as ἀγαθὸς δαίμων δὲ τῆς οὐκοιμένης (ἐ. οἰκ—), “the good genius of the world.” Similarly *OGIS* 666³ Νέρων] Κλαύδιος . . . ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς: cf. *ib.* 672⁷ (A.D. 80) with reference to the Nile—ὠρύγη Ἀγαθὸς Δαίμων ποταμὸς ἐπὶ τὰ τρία στερεὰ κτλ. In a private letter of iii/A.D. the combination occurs as a proper name, P Strass I. 73⁴ Ἀγαθὸς Δαίμων σὺν σοι εἰσελθὼν διεπέμψατο: cf. BGU II. 494¹⁴ (ii/A.D.), *al.* For the word in a bad sense, see the magical incantation, P Par 574¹²²⁷ (iii/A.D.) (= *Selections*, p. 113) πρᾶξις γενναία ἐκβάλλουσα δαίμονας, “a notable spell for driving out demons,” and the Christian amulet in which the wearer prays, ὅπως διώξῃς ἀπ’ ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας, “that Thou mayst drive from me Thy servant the demon of witchcraft”—BGU III. 954⁹ (c. vi/A.D.) (= *Selections*, p. 133). In P Grenf II. 76³ (A.D. 305-6) two νεκροτάφοι from Kusia agree to a formal divorce, seeing that “owing to some evil deity” they have renounced their wedded life=ἐπὶ (ἐπὶ) ἐκ τινὸς πονηροῦ δαίμονος συνέβη αὐτοὺς ἀποστρεφθῆναι ἀλλήλων τὴν κοινήν αὐτῶν συνβίωσιν. So P Cairo Preis 2¹² (A.D. 362) ὡς τῆς γυναικὸς μου πῖραν λαβοῦσαν (for λαβοῦσης) δέμονος, “in the belief that my wife had had experience of a demon.”

δάκνω

survives in MGr δαγκᾶνω, also δάκνω, with noun δάγκαμα “a bite,” which puts it among words which have not changed in 3000 years. But we cannot quote from *Κοινή* documents. Vettius Valens p. 127²⁹ has the noun, θηρίων δακετῶν αἰτίαις.

δάκρυον.

P Petr II. 1⁴ (c. B.C. 260) μετὰ δακρύων, which Mayser, *Gr.* p. 268, notes must not be assigned to δάκνω, despite the heteroclitite δάκρυον in NT. BGU IV. 1141^{27 f.} (c. B.C. 14) οἶαν γὰρ ἔβριμ μοι πεπόηκεν ἐν τῷ κήπῳ καὶ ἐν τῇ οἰκίᾳ . . . ἢ ἦν δάκρυα σοὶ γράφειν, γεγραφέκειν ἂν ἀπὸ τῶν δακρύων, “wenn Thränen ein Brief wären” (Ed.). The noun survives still.

δακρύω

survives as δακρύζω to-day, with ptc. δακρυσμένος = “red with weeping.” It may be quoted from *Preisigke* 373, an undated tombstone, Μάγνα, [σὲ] θανοῦσ[αν] πᾶσα γῆ δακρυσά[τω].

δακτύλιος.

BGU III. 781^{ii.25} (i/A.D.) ἔχοντα καὶ ὠτάρια δακτύλια, P Oxy III. 497¹⁹ (a marriage-contract—early ii/A.D.) τῆς τοῦ δακτυλλίου ἐγλογῆς. A will of ii/A.D., PSI III. 240¹³, concludes a list of γυναικεῖος κόσμος with δ[α]κτύλιον χρυσῶν, left to the writer's daughter. In the magical papyrus P Lond 46²⁰¹ (iv/A.D.) (= I. p. 7) a spell is headed Ἐρμοῦ δακτύλιος κανθάρου ποιήσις, "The ring of Hermes and the preparation of the beetle." From the inscriptions we may cite *OGIS* 56²³ (B.C. 239) ἐν τοῖς δακτυλλίοις οἷς φοροῦσι (οἱ ἱερεῖς), *ib.* 229⁸⁸ (iii/B.C.) σφραγισθῶσαν Σμυρνα[ίων] οἱ τε στρατιῆγοι καὶ οἱ ἐξεασταὶ τῶν τε τῆς πόλεως δακτυλλίω καὶ τοῖς αὐτῶν. There are numerous occurrences in *Syll*: see Index. For the diminutive δακτυλλίδιον, which is rejected by the Atticists, see BGU III. 843⁸ (i/ii A.D.) τό μοι δακτυλλίδιον, *ib.* IV. 1104¹² (B.C. 8), P Oxy X. 1273¹¹ (A.D. 260) δακτυλλίδιον μικρὸν τετάρ[ρ]ταις ἡμισυ, "a small ring weighing ¼ quarter." Δακτύλιος occurs with an anatomical sense in P Ryl I. 28⁸⁸ (iv/A.D.) ἡ ἔδρα, δακτύλιος δὲ ὑπὸ τινῶν καλουμένη: see LS. In MGr we have δακτυλλίδι, "finger-ring."

δάκτυλος.

P Amh II. 110⁸ (A.D. 75) οὐλή δακτύλω μικρῶ χειρὸς[s] ἀριστερᾶς, so P Fay 927¹⁰ (A.D. 126), P Grenf II. 46⁹ (A.D. 137), etc. P Lond 46⁴⁸⁸ (iv/A.D.) (= I. p. 80) τὸν ἰδαῖον τῆς ἀριστερᾶς σου χειρὸς δάκτυλον is a reference to mythical magicians, the Δάκτυλοι Ἰδαῖοι, whose name is transferred to one of the fingers. With Lk 11²⁰ cf. the ostracum charm of the late Empire, cited by Deissmann *LAE*, p. 309, . . . ἐξορκίζω κατὰ τοῦ δακτύλου τοῦ θεοῦ, εἶνα μὴ ἀναχάνη αὐτῶ, "I adjure . . . by the finger of the god that he open not his mouth to him." The word is found as a measure of length in the new classical fragment P Oxy IV. 669 (iii/A.D.): cf. the use of δακτυλιστής in P Fay 112¹¹ (A.D. 99), where the editors suggest "measurer" as a possible meaning, and similarly in P Amh II. 126³² (early ii/A.D.). MGr is δάχτυλο.

Δαλματία.

The spelling Δελματία (2 Tim 4¹⁰ C 424** and other cursives—cf. Δερματίαν A) appears in *Preisigke* 173 (c. A.D. 200), the tombstone of T. Aurelius Calpurnianus Apollonides, who among other distinctions had been ἐπι(τροπος) Δελματίας. It is supported by the derivative δελματική, the name of a kind of robe, spelt this way in BGU I. 93⁷ (ii/iii A.D.) καλῶς ποιήσεις διαπέμψας αὐτῇ τῆ[ν] δελματικήν, P Oxy VII. 1051¹⁶ (iii/A.D.) δελματική λινὰ ᾗ, and the diminutive δελματικίον which occurs twice in the last papyrus, and in *ib.* 1026¹⁰ (v/A.D.) δελματικίον ὄνυχινον, "an onyx-coloured Dalmatian vest" (Edd.). See Deissmann *BS*, p. 182, where against the supposition of Alexandrian spelling (so Hort) is quoted CPR 21¹⁶ (A.D. 230) δαλματική. *Dalmatica* is the Latin spelling (Souter).

δαμάζω.

Vettius Valens p. 285⁸⁰, ἐπὶ μὲν τῶν στερεῶν ζυθίων ἢ μοιρῶν παρόντες ἀπαξ τε καὶ ἀπαραιτήτως δαμάζουσιν, ἐν δὲ τοῖς δισώμοις πλεονάκις.

δάμαλις

is found *ter* in a Coan inscription *Syll* 617. See also the Mysteries inscription from Andania, *Syll* 653³⁴ (B.C. 91) Μεγάλους θεοὺς δάμαλιν σὺν, so ⁶⁸. A diminutive is found in P Flor II. 150² (A.D. 267) τὰ βούδια ὅσα ἔχεις . . . ἦτε δαμάλια ἦτε μείζονα. Δάμαλις is found as a proper name for Athenian women: see Pape *Wört. d. gr. Eigen-namen s.v.*, Renan *Saint Paul*, p. 209 n³.

Δάμαρις.

Renan (*Saint Paul*, p. 209 n³) suggests that this otherwise unknown proper name in Ac 17³⁴ may really stand for Δάμαλις: see above.

δανείζω.

A few examples will suffice of this very common verb—P Fay 11⁶ (c. B.C. 115) ἔδανεισα [Θεοτ]ξίμω . . . πυρῶν ἀρ(τάβας) [ξ (ἡμισυ)], "I lent to Theotimus 7½ artabae of wheat, P Cairo Preis 43¹⁰ (A.D. 59) δρ[α]χμᾶς . . . [ἀς ἔδ]ανεισεν α[ὐτ]ῷ, P Oxy III. 485¹² (A.D. 178) ἔδανεισα κατὰ δημόσιον χρηματισμόν, "I lent in accordance with a public deed," *ib.* 510⁸ (A.D. 101) ἀς ἔδανεισεν αὐτοῖς κατὰ δανείου συγγραφῆν, "which he lent to them in accordance with a contract of loan." For the middle, see P Oxy IV. 836 (i/B.C.) ἀποδότωσαν δὲ οἱ δεδανεισμένοι Θ. τὰς τριάκοντα δύο ἀρτάβας τῶν πυρῶν, "but let the borrowers restore to T. the thirty-two artabae of wheat," *ib.* X. 1281⁵ (A.D. 21) δεδάνισμαι τὴν τιμῆν, "I have borrowed the price," *ib.* III. 471⁸¹ (ii/A.D.) ὥστε καὶ ἐπίδειξίς ἦν αὐτοῖ πρὸς τοὺς δανειζομένους ἃ ἐπραττεν, "showed off to the borrowers what he had been doing (Edd.). P Flor I. 1³ (A.D. 153) combines them—δραχμᾶς διακοσίας ἀς ἀνέριπται ἢ δεδανισμένη παρὰ τῆς δεδανικῆς.

Wackernagel *ThLZ* 1908, Sp. 637, observes that the new future δανιώ in LXX proves that itacism goes back to the translators and not merely the scribes. Δανείζω could not make an "Attic future" δανιώ until the last vestige of difference between εἰ and ι had gone.

δάνειον.

P Hib. I. 89¹⁶ (loan of money—B.C. 239) Ζηνίων Θεοδό[τη] τὸ δάνειον τὰς φ̄ (δραχμᾶς) [δι]πλοῦν, "Zenion shall forfeit to Theodote twice the amount of the loan of 500 drachmae" (Edd.), P Grenf II. 24¹⁰ (B.C. 105) τὸ δὲ δάνειον τοῦτο ἀποδότω Ψεμμενῆς Πετεαρσεμβεῖ, BGU IV. 1095¹² (A.D. 57) τὰ δένηα (ἢ δάνεια) ἐν χειρὶ γέγοναι (ἢ γέγονε), P Fay 119¹⁸ (c. A.D. 100) τῆν διαγραφῆν τοῦ χόρτου ποῦ τέθεικας καὶ τὸ δάνιον αὐτοῦ τῆς μνᾶς ἢ ἐστὶ γραφῆ; "where did you put the notice of payment for the hay, and the contract for his loan of a mina?" (Edd.), P. Oxy I. 68¹² (A.D. 131) τοῦ δανείου ἀσφάλ[ε]μαν, "the security for the loan, *ib.* X. 1262¹⁸ (A.D. 197) σπέρματα δάνεια, "a loan of seed." For P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, Wyse proposes, and Mahaffy adopts (App. p. 4), the rendering "I have paid as an instalment of interest" instead of "I have put out to interest."

δανειστής.

P Petr III. 53 (j)⁹ (iii/B.C.) φυγαδεύοντας τοὺς δανιστάς, BGU IV. 1079¹⁰ (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστάς ἔχομεν, P Oxy I. 68²⁵ (A.D. 131) τοῖς τοῦ Σαραπίωνος δανισταῖς, "Serapion's creditors," P Ryl II. 117²⁰ (A.D. 269) φάσκων εἶναι αὐτὸν δ[α]νιστὴν ἐκείνου, "professing to be a creditor of his" (Edd.).

δαπανάω.

P Giss I. 21⁹ (early ii/A.D.) διὸ δαπανῶς (*sic leg.*) λίτραν μίαν καὶ ὀκτῆς στατήρα, P. Oxy VIII. 1143⁵ (c. A.D. 1) ἐδαπανή(θησαν) εἰς τὸ ἱερὸν ἀλδς (ἀρτάβαι) β, P Fay 125⁹ (ii/A.D.) τὸ δαπανηθ[έν] παραδέξομαι, "I will make an allowance for the expense" (Edd.), P Flor III. 334⁹ (ii/A.D.) καὶ πάλι τῆι σῆι σφραγιδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυρούς, εἰς ἣ (for ἦν?) ὄσιόν ἐστιν. In *OGIS* 59¹⁵ (c. B.C. 188) Ptolemy V announces a yearly grant of 111 Ptolemaic drachmae to the garrison on the island of Thera—ὅπως ἔχωσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν. With ἐν, as in Jas 4³, BGU I. 149⁵ (ii/iii A.D.) καὶ ἐν πυρῶ κατ' ἔτος δαπανᾶται τὰ ὑπογεγρ(αμμένα). Other things than money may be the subject: thus an undated ostrakon in *Archiv* v. p. 179, no. 34 τοὺς ἥλους, οὓς ἡγόρασας, ἐπιμελῶς τήρησον, ὅπως Τύραννος ὁ κυβερνήτης μαρτυρήσῃ μοι, ὅτι διὰ αὐτοῦ ὁμοῦ ἐδαπανήθησαν.

δαπάνη

is very common. Thus P Fay 101 *verso*⁵ (c. B.C. 18) δαπάνης (δραχμαί) δ, P Oxy II. 294²⁷ (A.D. 22) (= *Selections*, p. 36) εἰς δαπάνην οὐ ἔχει μου, "with reference to the expense of what he has belonging to me," *ib.* VIII. 1125¹⁸ (ii/A.D.) ἰδίας ἑαυτοῦ δαπάναις. In P Lond 356¹⁴ (i/A.D.) (= II. p. 252, *Selections* p. 59) the writer warns his correspondent that if he sells him stale drugs—γίνωσκε σαυτὸν ξέοντα πρὸς ἐμὲ περὶ τῶν δαπανῶν, "understand that you will have to settle with me with regard to the expenses." P Lond III. 1171²⁴ (accounts—B.C. 8) (= III. p. 178) shows the new word ὑπερδαπάνη, i.e. "debit balance" or "deficit": ὑπερδάπανον(?) and ὑπερδαπάνημα are also found in this sense in the same papyrus. The simple δαπάνημα, which belongs to later Greek, is common, e.g. BGU III. 1001^{1, 18} (B.C. 56) τ[ά] τε βλάβη καὶ δαπανήματα.

Δανειδ.

On the spelling of this name see J. H. Moulton *Grammar of NT Greek* II. §45, and cf. below *s.v.* Σιλουανός.

δέσεις.

With δέσεις, "supplication," as in Phil 1⁴, may be compared P Par 69^{E.11} (A.D. 232) ἔθα σπονδάς καὶ δεήσεις ποιησάμενος, and the Ptolemaic P Petr II. 19 (1a)² where a prisoner supplicates μετὰ δέσεως καὶ ἰκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play" (Ed.). In one of the Serapeum documents regarding the Twins, P Lond 21²⁰ (B.C. 162) (= I. p. 13), Ptolemy petitions Sarapion on their behalf, ἀξιώσθην σε μετὰ δέσεως νομίσαντα ταῖς διδύμαις ἰδίας (= ἰδία) σε ταῦτα δίδόναι; cf. the δέσεις addressed by a woman to Abinnaeus, P Lond 306 (c. A.D. 346) (= II. p. 281), and P Giss I. 41¹⁴ (time of Hadrian) ἐπινεύσαντος ο[δ]ῶν τῆ[ι]

δέσει μου, of a petition to the Praefect Apollonius. For petitions addressed to the Emperor cf. CP Herm 6¹ ὑπὲρ τοιοῦτων ὅποια προ[ση]νέγκαμεν τῆν δέσειν ποιούμεθα: the statement follows, with θεϊκότητα αὐτοκράτωρ in the next line. So *ib.* 119 *verso*¹¹, where Gallienus replies κα[λε]ῖ δὲ καὶ ἡ τοῦ δι[κ]αίου τάξις ὡς καὶ τὰ ἐκ τῆς παρὰ σοῦ δεήσεως ἑτοιμῶς [δ]ιδ[ό]ναι τῆν χάριν. It is clear that the word is a strong one, even if the language of exaggeration will sometimes employ it where "request" would express the sense: thus BGU I. 180¹⁷ (A.D. 172) δικαίαν δέησιν ποιούμενος, P Gen I. 16¹⁰ (A.D. 207) δέησιν σοι προσφέρομεν, κύριε. The noun and its original verb δέομαι retain connexion with the idea of "need"; and δέσις was thus ready for its special NT use of "entreaty" towards God—we recall Trench's epigram defining prayer as "the mighty utterance of a mighty need."

δεῖ.

For the conjunctive, as in Mt 26³⁵, cf. P Fay 109⁶ (early i/A.D.) ἐάν σε δῆ (for δέη) τὸ εἰμάτιόν σου θεῖναι ἐνέχυρον, "even if you have to pawn your cloak" (Edd.). In P Tebt I. 53⁸ (B.C. 111) we have ἐάν followed by the indicative—ἐάν δεῖ σε συνπεσεῖν τῶι Ἀνικῆτῶι, σύνπεσαι, "if you must meet Anicetus, meet him" (Edd.): cf. Maysen *Gr.* p. 325. Other examples of the verb are P Par 46¹⁶ (B.C. 153) διὸ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθεὸς αὐτῶι διακριθῆναι P Lille I. 26⁷ (iii.B.C.) περὶ (corr. from πεερί) δὲ τούτου τοῦ μέρους δεήσει ἐπισχεῖν, P Tebt II. 341⁴ (A.D. 140-1) δεήσει ἐπισταλῆναι εἰς δάνει[α] σπέρματα κατασπ[ο]ράς κτλ., "it will be necessary to send on account of loans of seed-corn for the sowing," etc., *Michel* 1001^{viii. 5} (Theran Doric —c. B.C. 200) no one may bring forward a proposal ὡς δεεσιῇ διαλίσει τὸ κοινὸν εἰ τὰς θυσίας, P Flor II. 133² (A.D. 257) ἔδει μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζειν, "you oughtn't even to have needed a reminder," P Oxy X. 1293^{10 f.} (A.D. 117-38) ἔδει αὐτῶι δίδόναι οσι (? l. ὄσι) οὐκ ἔστ' αὐτὸς Σαρᾶς, ἀλλὰ ἄλλος ξένος ἐστίν οὐ δεῖ με πισθῆναι εἰς ἐσχῆκατε, "you ought to have given him a letter, because it is not S. but another stranger whose word I have to take that you have received it" (Edd.). See also *s.v.* δέον.

δειγμα

is found = "Plan," "Planskizze" in P Giss I. 15³ κόμῃς τῆς Ἰβίωνο[s] τὸ δεῖγμα: cf. the fragmentary P Petr II. 8 (2a)⁸ (B.C. 246). The word is used of a "sample" in P Hib I. 39¹⁵ (B.C. 265) δεῖγμα σφραγισσ[ο]ῦ, "let him seal a sample" of corn, so *ib.* 98¹⁷ (B.C. 251), P Lond 256 *recto*⁹ (A.D. 11-5) (= II. p. 97) ἐπεσφραγι[σμέ]νοις δέγμασι, P Oxy IV. 708⁸ (A.D. 188) ἐν τῆ[ι] τ[ῶ]ν δειγμάτων ἄρσει, "at the weighing of the samples" (Edd.): cf. P Oxy I. 113⁸ (ii.A.D.) συνήλλιξα ἐκείνη τῆι ἐπιστολῆι δεῖγμα λευκίονα, "I enclosed in the former packet a pattern of white-violet colour" (Edd.). In P Oxy I. 63⁸ (ii/iii A.D.) we have τοὺς δειγματοάρτας, "the inspectors," and in *ib.* X. 1254⁵ (A.D. 260) εἰς δειγματοκαταγωγίαν, "for the conveyance of samples" of wheat. MGr δεῖγμα = "proof."

δειγματίζω.

This very rare verb may now be illustrated from P Tebt II. 576 (B.C. 14-3), where a list of lands cultivated by δημόσιοι γεωργοί begins εἰς (ἔτους) σπόρος διγματισ(θεῖς?)

δείπνον.

In a lengthy account of private expenses, P Oxy IV. 736⁶⁶ (c. A.D. 1), we find the entry ἀσπαράγ(ν) [δ]ίπνω 'Αντ(ἄτος) δ' εἰς τὸ περιδ[ι]πνο(ν) Ἀθη() γναφέ(ς) (ἡμωβέλιον), "asparagus for the dinner of Antas when (he went) to the funeral feast of Athe . . . the fuller ½ ob." (Edd.): cf. *ib.* 738¹ (c. A.D. 1) δέπνωι εἰ Κανωπικὸν ἥπαρ, "for dinner on the 5th a Canopic liver. For δειπνητήριον = "a civic banqueting-hall" see the inscription of the time of Vespasian (A.D. 69-79) in P Fay p. 33. Another compound, δειπνοκλήτωρ, occurs in the remarkable alternative version of the parable of Lk 14^{7 ff.}, found in D Φ α' after Mt 20²⁸. Nestle, *Text. Criticism*, p. 257, remarks that Artemidorus (*ap.* Athenaeus) called the ἐλέατρος by this name—"a manager of the table, taster" (LS). He equates it to a Syriac phrase = "master of the feast," and claims it as belonging to the later popular language. It may accordingly represent not the entertainer but the *nomenclator*—the slave who acted as marshal at a dinner-party. Δείπνον is not frequent in our documents, but it survives in MGr. We might add P Lond 219(a) *recto*² (ii/B.C.) (= II. p. 2), where in accounts concerning a dinner (περὶ δείπνον) the beer (ζύτον) costs 40 dr. a *chous* (nearly 6 pints), which the editor observes was a high price.

δεισιδαιμονία.

In *OGIS* 455¹¹ (B.C. 39) a temple-enclosure of the goddess Aphrodite is declared ἀσυλον—ταύτῳ δικαίῳ ταύτῃ τε δεισιδαιμονία, "eodem jure eademque religione" as the temple of Artemis at Ephesus. It is in this general sense of "religion," without any pronouncement as to whether it was right or wrong, that the word is to be understood in Ac 25¹⁹.

δεισιδαίμων.

Beyond the neutral sense attached to the subst. in the passage cited *s.v.* δεισιδαιμονία, we have no light to throw upon the exact force of the phrase κατὰ πάντα δεισιδαιμονεστέρους in Ac 17²². A convenient summary of the translations given to it with their varying shades of condemnation and commendation will be found in *ExpT* xviii. p. 485 ff. See also A. W. Verrall's comments, *ib.* xix. p. 43: he renders "exceedingly god-fearing," but accepts the view that it is meant to be a neutral term. L. R. Farnell *Greece and Babylon*, p. 193n, remarks on the prevailing bad sense of the word (as in the *Characters* of Theophrastus) in connexion with the exclusion of fear and humility from religious virtues. We find the adj. meaning "reverent" in the epitaph of a *mimus*, *Kaibel* 607³ (iii/A.D.) *πάσι φίλος θνητοῖς εἰς τ' ἀθανάτους δεισιδαίμων*.

The adverb occurs *bis* in Aristaeus 129 with reference to unclean foods—δεισιδαιμόνος γὰρ τὰ πλείεστα τὴν νομοθεσίαν ἔχει, ἐν δὲ τοῖσι παντελῶς δεισιδαιμόνος, "for the law is scrupulous in most things, but in these matters it is excessively scrupulous" (Thackeray). There is a good list of occurrences in D. B. Durham *Menander*, p. 53.

δέκα.

The indeterminate use of δέκα to denote simply a period of time, which is found in Biblical Greek (Gen 24⁶⁵, Numb

11¹⁹, Dan 1¹⁴, Rev 2¹⁰), may be illustrated from P Petr III. 36 *verso*⁶ where a prisoner complains that he has been harshly treated in prison—λιμῶι παραπολλύμενος μῆνες εἰςιν δέκα, "perishing from hunger for the last ten months"; and from a more literary source in the *Mimes* of Herodas I. 24—δέκ' εἰσι μῆνες, during which a husband, who has gone on a journey to Egypt, does not write to his wife. See further Lumbroso in *Archiv* iv. p. 319f., where some parallels are quoted from literary Κοινή. Of course there is no proof that the above is not to be taken literally.

δεκαδύο.

In the Ptolemaic papyri this is the regular form, e.g. P Petr II. 27(1)⁶ (B.C. 236) ἐκ μετρητῶν δεκαδύο, and so ^{9, 8}, P Amh II. 47⁶ (B.C. 113) πυροῦ ἀρτάβας δέκα δύο ἄτοκα. The only exception which Maysers (*Gr.* p. 316) has noted is P Vat F³¹ (B.C. 157). Similarly in inscriptions from about i/B.C. we find δεκαδύο, as well as δώδεκα, e.g. *CIA* II. 476³¹ (iii/B.C.) δραχμᾶς δέκα δύο: see Meisterhans *Gr.* p. 159. In ostraca δώδεκα greatly predominates over δέκα δύο. In *Proleg.* p. 96n.³ there is an unfortunate mistake, due to trusting Wellhausen: the mistake is copied in Thackeray *Gr.* i. p. 188n¹. Wellhausen says (*Einleitung in die drei ersten Evangelien*¹, p. 11), "Zwölf in D an den beiden Stellen, wo die Zahl ausgeschrieben ist (Mt 19²⁸, Lk 9¹⁷), δεκαδύο und nicht δώδεκα heisst." (So far as one can tell, in the absence of an index, he has dropped the statement in ed.²) As a matter of fact, D has δώδεκα in Mt 9²⁰, 11¹, Lk 9¹², Jn 6¹³, 67.⁷¹, 11⁹, Ac 19⁷. Not only D but W shows δέκα δύο (*ter.*, according to Sanders, p. 24). P Flor II. 141 (A.D. 264) has instructive differences between three scribes. The first writer mentions οἴνου δίχωρα δώδε[εκ]α—γ(ινεται) οἴ(νου) δίχω(ρα) ἰβ; the second, who endorses it, writes δώδεκα; the third writes a receipt for δίχωρα [δε]καδύο. The last is a φροντιστής or "superintendent of inland revenue," and unless a big hand is evidence (see under γράμμα) no less educated than Alypius or his correspondent Heroninus. In P Lond 1171⁷ (B.C. 8) (= III. p. 177) we find τῆς ἰβμήνου, "the 12month": cf. for gender τὰν δευτέρων ἐξάμηνον, *Syll* 718⁹ (i/B.C.). Thackeray remarks (*l.c.*) that δεκαδύο was a shortlived attempt to displace δώδεκα, much in vogue in the Ptolemaic age, but in LXX only predominant in Chron and Judith. Δώδεκα stands alone in MGr.

δεκαῆξ

stands in Rev 13¹⁸ C, and is probably original, in view of Deissmann's convincing exposition in *LAE*, p. 275 ff. (καίσαρ θεός = 616). It is universal in papyri and other Κοινή monuments: the old forms with καί and the unit first disappeared early from all the teens—see J. H. Moulton *Gram.* II. § 71 (1). MGr. δεκάξι and δεκαῆξι preserve the original wavering between δεκαῆξ and δέκα ἕξ. It may be noticed that here and elsewhere Greek business documents, like our own, often repeat the numeral in letters after writing it in full: hence e.g. Preisigke 1930 (A.D. 68) ἀργ. δραχ. δέκα ἕξ γ(ινοται) (δραχμᾶς) ἑξ.

δεκαοκτώ

occurs in Lk 13¹¹: see J. H. Moulton *Gram.* *l.c.* under δεκαῆξ. No illustration need be given. MGr has both

δεκοχτώ and δέκα ὄχτώ, which seems evidence that 18 (like 19) could be two words, unlike 13-15. Δέκα καὶ ὀκτώ in Lk 13¹⁸ is abnormal: cf. Thackeray *Gr.* i. p.188.

δεκανός,

whence ultimately our *dean*, is an "eccl." if not a "bibl." word; and it may be interesting to note its earliest appearance. This is apparently in P Tebt I. 27³¹ (B.C. 113) δεκανῶν τῶν φ[υ]λακτικῶν. So also *ib.* 251 (early i/B.C.) δεκανῶν, and P Oxy II. 387 *verso* (i/A.D.) where among persons receiving (or paying?) certain payments in kind are δεκανοί, and a προφήτης. The editors remark that the date of the first two passages settles the question whether δεκανός is derived from δέκα or from *decem*. Δεκανικός is read by the editors in P Hib I. 30¹³ (B.C. 300-271), where see their note. An astronomical use is described by Mahaffy on P Petr III. 134 (p. 323). "The Egyptian year, excluding the intercalary days, was divided into thirty-six parts of ten days each, which were presided over by thirty-six decans; these decans were deities represented by constellations." Cf. Cumont, *Astrology and Religion among the Greeks and Romans*, p. 33. Wilcken, *Ostr.* i. p. 353, remarks that δεκανός, which answers to *decurio*, has the most various meanings. It may be added that the quantity assigned to *decānus* in *Thes. Ling. Lat.* (s. v.) shows that the word is to that extent independent of the older Greek, which can only be δεκανός. The use of the singular is parallel to the Latin *decenvir*, as one of *decem viri*.

δεκάπεντε

for the earlier πεντεκαδέκα is common—P Tebt I. 111⁶ (B.C. 116) πυρῶν ἀρτάβας δέκα πέντε, P Grenf I. 41⁴ (ii/B.C.) τάλαντα δεκάπεντε, *ib.* II. 38⁸ (B.C. 81) κα]λάμων γραφικῶν δεκάπεντε, P Oxy IV. 742¹⁴ (B.C. 2) τὴν χυλιαν δίσμην (δραχμῶν) δεκάπεντε. See under δεκαεξ.

Δεκάπολις.

Cagnat III. 1057⁵ (A.D. 134) Ἀγαθάνγελος Ἀβιληνὸς τῆς Δεκαπόλεως: the editor distinguishes this Abila from A. Lysaniae, near Damascus. See also G. A. Smith (*EBi* 1051). For the formation of the name cf. Τρικωμία (as in P Par 47²⁴—c. B.C. 153), Δικωμία (BGU IV. 1208²¹—B.C. 27), and πενταφυλία (*Chrest.* I. 77⁹—A.D. 149).

δεκατέσσαρες.

Ostr 724⁷ (Ptol.) (ἀρτάβας) δεκατέσσαρας, *ib.* 735⁶ (B.C. 150 or 139) δεκά τεσσα(ρας), etc.: see above.

δεκάτη.

The original ἀπόμοιρα paid to the temples on the produce of vineyards, palm-groves, etc. would seem to have been $\frac{1}{10}$ th, but this was reduced by the Government to $\frac{1}{15}$ th in the case of certain favoured classes: see P Rev L 24⁴⁻¹⁰ with the editors' notes. An odd inversion of the Jewish conception of tithes comes in P Hib I. 115¹ (c. B.C. 250) where, according to the editors, the μίσχων δεκάτης refers to a 10 per cent. duty levied upon the profits obtained by the priests from calves offered for sacrifice at the temple: see also the introduction to P Tebt II. 307 (A.D. 208) and Wilcken *Ostr.* i. p. 384 f.

For ἐπιδέκατον = an "extra tenth" in connexion with fines, see P Hib I. 32⁹ (B.C. 246) note. In *Theb Ostr* 30⁶ (? B.C. 87) the word is probably used for a "tithe" simply.

δέκατος.

For the adj. in connexion with time, see P Magd 7¹¹ (B.C. 217) ἀπόστι(λον) πρὸς ἡμᾶς ἐν τῆς δεκάτης [τοῦ Χόλιαχ. Like other ordinals, it is very frequently represented by the numeral letter: for a rather unusual combination cf. Preisigke 1929 (ostrakon, A.D. 64) ἕπ(ερ) λαογραφ(ας) δεκάτου (ἔτους) Νέρωνος τοῦ κυρίου.

δεκατόω

cannot be paralleled except in LXX, as far as we can find. Since δεκάτη had become a conspicuous *term. techn.* in Judaism, the coining of a new verb, to express a procedure without any real parallel in profane Greek, was wholly natural in any literature. The coinage was the more encouraged, as δεκατεύω was getting new senses, in addition to "tithe": it was for instance used in astrology = τετραγωνίζω, PSI III. 158⁴ note.

δεκτός.

With θυσίαν δεκτὴν in Phil 4¹⁸ Nägeli (p. 61) compares the sacred inscription of the Lycian Xanthos in ii/A.D. = *Syll* 633⁹ ἐὰν δέ τις βιάσῃται, ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ. The adj. is very common in the LXX in a sacrificial sense. Grimm can quote nothing outside LXX till c. A.D. 300 (Jamblichus); but such a verbal could hardly be branded as coined, even if there were no parallels. It came into LXX vocabulary just because it was taken to represent a Hebrew term successfully.

δένδρον.

The heteroclite pl. δένδρη occurs in P Hal I. 1⁹⁹ (c. B.C. 250), where it is laid down that one who plants an olive or a fig-tree must do it 9 ft. from his neighbour's boundary, τ[ὰ δ'] ἄλλα δένδρη πέντε [πρό]δας. So in *Syll* 802¹²¹ (iii/B.C.) where a blind man "incubating" in the Asclepieum dreamed that the god pulled his eyes open with his fingers, καὶ ἰδεῖν τὰ δένδρη πρῶτον τὰ ἐν τῷ ἰαρωῖ: the resemblance in language to Mk 8²⁴ may be noted. The same inscr. tells of a man who fell ἀπὸ τοῦ δένδρου (l.⁹¹—he had climbed ἐπὶ δένδρον τι in l.⁹⁰): Attic preserved the dat. pl. δένδρεσι. Perhaps by fusion of δένδρεον and δένδρος (neut.) the regular δένδρον arose, which is normal in Hellenistic. Thus *Syll* 535¹⁶ (Boeotian—late iv/B.C.) τὰ δένδρα ὅσ' ἂν εἴ ἐν τῷ χωρίῳ, *ib.* 532¹³ (Ionic—early iv/B.C.) δένδρα ἕμερα μὴ κόπτεν—"tame" trees are the opposite of "wild"—, *ib.* 790⁷³ (i/B.C.), etc. It is needless to quote papyri for the word. MGr δέντρο, also δεντρί (i. e. δενδρῶν) and diminutive δεντράκι.

δεξιολάβος.

We have been no more fortunate than our predecessors in tracing earlier appearances of this ἔπ. εἰρ. of Ac 23²³. It may be a coinage to translate some title used in the Roman army; but obviously it was coined before Luke's time, as its meaning could not be deduced from its form. Preuschen

(*HZNT in loc.*) quotes from Matthaevi a scholion which is not in Grimm: δεξιολάβοι λέγονται οἱ παραφύλακες.

δεξιός.

P Magd 24⁶ (B.C. 217) Ψενοβάστις τῆι αὐτῆι δεξιᾷ χειρὶ ἐπισπασαμένη τῆς ἀναβολῆς τοῦ ἱματίου—as completed by Wilcken *Archiv* vi. p. 274, P Tebt I. 39³² (B.C. 114) ἐτραυματίσαν τὴν γυναῖκά μου εἰς τὴν δεξιάν χεῖρα, P Oxy X. 1252 verso¹¹.¹⁹ (A.D. 288-95) ἐγὼ . . . χειροτονη[θεὶς διὰ] τῆς εὐτυχούς σου δεξιᾶς, “I having been appointed by your propitious right hand” (Edd.). For δεξιᾶ = “pledge” see P Fay 124¹³ (ii/A.D.) πᾶν γὰρ μοι δοκεῖς ἄφρων τις εἶ[ναι] . . . μὴ φυλάσσει[ν] σου τὴν δεξιάν, “indeed you appear to me to be quite mad in not keeping your pledge” (Edd.). Cf. P Leid Z⁴ (A.D. 391-2) εἴωθεν ἡ ὑμετέρα φ[ιλ]ανθρωπία πᾶσιν τοῖς δεομένοις χεῖρ[α] δεξιάν [ὀρέ]γειν. So P Oxy III. 533¹⁸ (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. For the phrase of Mt 20²¹ etc. cf. P Ryl II. 154³⁸ (A.D. 66) οὐλ(ῆ) μετώπῳ ἐγ δεξιῶν, P Tebt II. 373³ (A.D. 110-1) οὐλῆ σπέρ[ν]φι ἐγ δεξιῶν. A curious astrological dialogue in P Ryl II. 63⁴ (iii/A.D.) assigns the parts of the body to the planets and zodiac, and begins “Ἠλιός [ἐστ]ιν δεξιὸς ὀφθαλμός, Σελήνη ὁ εὐνόμιμος. MGr δεξις is declined like βαθύς. It has a derived meaning, “prosperous, happy,” as in the greeting ὁ θεὸς νὰ σοῦ φέρη (φέρρη) δεξιᾶ.

δέομαι.

Like some others of its class, δέομαι tends in the Κοινή to let its uncontracted forms set the model of its flexion: hence δέεται and the like. See *Proleg.* p. 54 f., Thackeray *Gr.* i. p. 243. Δέομαι is very common both in original and derived meanings, to have a need and to express it. (Cf. on δέησις above). For the former cf. P Giss I. 7¹⁶ (Hadrian) τοιοῦτου ὄντος τοῦ βάρους καὶ τῆς σῆς χρηστότητος δεομένου, P Flor I. 6¹⁶ (A.D. 210) δεόμεθα πλείονος χρόνου εἰς τὴν συντελείωσιν, *ib.* II. 154⁶ (A.D. 268) καὶ εἰ τι δέονται ἔχειν ὑμῶν, καὶ τοῦτο δήλωσον, *Michel* 206³ (mid. ii/B.C.) τοῖς ἀεὶ δεομένοις χρείας, “those in need,” P Oxy VI. 896⁸ (A.D. 316) τὴν σύνοψιν τῶν δεομένων τόπων ζωγραφίας, “an inspection of the places requiring painting” (Edd.). Some of these passages show the verb already half way towards the expression of need. For this cf. P Petr II. 45¹⁻¹⁶ (B.C. 246) δεη[θ]έντων μηθέν, BGU I. 361¹¹⁻²⁰ (A.D. 184) ἰδεῖθη αὐτοῦ ταύτην [sc. διαθήκην] ἔχειν παρ’ ἑαυτῶ: as in earlier Greek, there is no passive sense attached to any of the forms. The verb has a regular use in petitions addressed to ruling sovereigns, as distinguished from those addressed to magistrates, to whom ἀξιώ “claim” (see *s.v.*) was used as appropriately as δέομαι “entreat” to the former. Thus P Par 26³⁸ (B.C. 163-2) (= *Selections*, p. 17) δεόμεθα οὖν ὑμῶν . . . ἀποστεῖλαι ἡμῶν τὴν ἔντευξιν ἐπὶ Διονύσιον, P Lond 45⁸⁶ (B.C. 160-59) (= I. p. 36) δέομαι ὑμῶν ἀποστεῖλαι μου τὴν ἔντευξιν ἐπὶ Κυδῖαν—both petitions addressed to King Ptolemy and Queen Cleopatra. See further Laqueur *Quaestiones*, p. 3 ff. In P Tebt II. 315⁴ (ii/A.D.) ἔτερα γράμ[ματα δι’] ὧν σου ἐδεόμην περὶ [τῶν Πύ]ρρου [ἱ]ματίων § . . . ὅπως μοι [τέμψης] ὄσου [ἐ]άν ἦ, “telling you to send them to me at any cost” (Edd.), entreaty has developed into demand—a still stronger “expression of need.” In Wunsch *AF* 5²² (iii/A.D.) (= *Deissmann BS*, p. 276) ἀγαγεῖν καὶ ἱεῖσαι σύμβιον τὸν Οὐρβανὸν

PART II.

. . . πρὸς τὴν Δομιτιανὰν . . . ἐρώντα καὶ δεόμενον αὐτῆς, we may fairly render “wooing.”

δέον, τό.

P Petr II. 11(1)⁶ (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμῶν εἰς τὰ δέοντα ὑπελιπόμην, “half of this I have kept by me for necessaries,” P Par 38²⁷ (B.C. 162) ὅπως . . . ἔχω τὰ δέοντα, καὶ μὴ διαλύωμαι τῷ λιμῷ, BGU I. 251⁵ (A.D. 81) τὰ δέοντ[α πάντα, *ib.* IV. 1141⁴ (B.C. 14), where τὰ ἐπείγοντα πράγματα is cancelled and δέοντα substituted for the last two words. Note P Petr II. 25(c)² εἰς δέοντα ἄρμασι εἰ, and so with τοῖς ἡνίοχοις lower, but in (d)³ δέοντα ὑποζυγίων. For other parts of the participle, cf. P Fay 107¹² (A.D. 133) πρὸς τὴν δέουσαν ἐπέβοδον, “for fitting punishment,” P Tebt II. 332²⁰ (A.D. 176) ἀξιώ τὴν δέουσαν ἐξέτασιν [γενέσθαι] ἐξ ὧν δέον ἐστίν, “I beg that due inquiry should be made of the proper persons” (Edd.). For δέον ἐστίν, see also P Oxy VII. 1061¹⁸ (B.C. 22) κἂν δέον ᾦν Πτολεμαῖω . . . συντυχεῖν, BGU III. 981¹¹⁻⁶ (A.D. 79) ὡς δέον ἐστὶ σε ἐπιστεῖλαι τῷ μελλήσοντι με γραμματεῦν, PSI III. 235¹⁴ (c. A.D. 175).] θῆναι περὶ ὧν δέον ἐστίν—the context is fragmentary. Cf. I Pet 1⁶ ἄκ[α]κ[α] δέοντως ἡγορακίνα, “concerning his improper purchase” (Ed.), P Tebt II. 287¹⁷ (A.D. 161-9) περὶ ὧν ο]ῦ δ[ε]όντως ἀπα[ι]τοῦνται, CPIIerm 52¹⁻¹⁶ (iii/A.D.) τὰ μ[ῆ] δέοντως ἀπητημένα. See also *s.v.* δεῖ.

δέος.

P Lond 405¹⁴ (c. A.D. 346) (= II. p. 295)—we fail to make sense of the line, which ends with a hiatus. An adverb formed from the verb δεῖω occurs in Vettius Valens p. 238³² βραδέως μὲν καὶ δεδιότως φθέγγεται. As far as we can see, both δέος and δεῖω belong to a rather higher literary stratum, and a solitary appearance in Heb is quite what might be expected. A pathetic letter from a wife, PSI III. 177⁶ (ii/iii A.D.), says of their child δε[έδια] μὴ ἀποθάνῃ σου μὴ θνή[σ]τος ἐν[θ]άδε: of course δε[έδια] is equally possible—or something else.

δέρμα.

This NT ἄπ. εἰρ. (Heb 11³⁷) may be illustrated from P Lond 1171²⁷ (B.C. 8) (= III. p. 178), farm accounts, with προβά(των) δέρματα as an item. So in the dream of a visitor who had sought guidance and assistance in the Serapeum, P Par 50¹⁵ (B.C. 160) ολετο ἄνθρωπον λέγειν μοι. Φέρε τὸ δέσμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέσμα τοῦ ποδός μου. See also P Fay 107² (A.D. 133) ὑφελαντο δέρματα αἰγιαῖ (corr. from αἰγιαῶν) τέσσαρα, “they carried off four goatskins,” *ib.* 121¹² (c. A.D. 100) τὸ δε[έ]μα τοῦ μόσχου οὐ ἐβ[έ]σ[α]μεν, “the hide of the calf that we sacrificed,” P Grenf II. 51¹⁵ (A.D. 143) ἀ[π]έ[χ]ειν αὐτοῖς τιμὴν δερμάτων αἰγικῶν τεσσάρων. From the inscr., e.g. *Syll* 592¹⁴ (end of ii/B.C.) λαμβάνειν δὲ καὶ γέρα τῶν θυομένων ἱερῶν ἐν τῷ ἱερῷ πάντων, σκελος δεξιῶν καὶ τὰ δέρματα κτλ., and *Cagnat* IV. 1000³² (ii/B.C., end), where at an annual memorial feast in Amorgos it is ordained παρατιθέωσαν (δὲ) τᾶλλα μὲν θυθέντα, [τὰ] (δὲ) δέρματα ἀποδόμνοι παραχρήμα καταναλισκέτωσαν παραχρήμα καὶ ταῦτα ἐν τόπῳ.

δερμάτινος.

BGU III. 814¹⁰ (iii/A.D.) πέμψ[ι]ς μοι ἀβόλλην . . . καὶ ζεύγος ἱματίω[ν] δερμ[α]τίνων. In the great Mysteries Inscription of Andania, *Syll* 653²³ (B.C. 91), it is laid down regarding the *ἱεραὶ γυναῖκες*—μηδέ ἔχτω δὲ μηδεμία χρυσία . . . μηδὲ ὑποδήματα εἰ μὴ πλίνα ἢ δερμάτινα ἱερόθυτα. For the form *δερματικός*, see *Ostr* 1611⁹ (Rom.) δερματικ(ὰ) β̄:—or is this for *δελματικ(αί)*? (See *s.v.* Δαλματία.)

δέρρις.

For this word, which has been transferred from Zech 13⁴ into the “Western” text of Mk 1⁶, see the Andanian inscription *Syll* 653³⁵ (B.C. 91) μηδὲ περιτιθέμεν ταῖς σκαναῖς μήτε δέρρις μήτε αλλείας, where Dittenberger in his note refers to Hesych. δέρρις· τὸ παχὺ ὕφασμα, φ̄ εἰς παραπέτασμα ἐχρώντο.

δέρω.

P Oxy III. 653 (δ) (before A.D. 161) shows us this word in its colloquial sense—first found in Aristophanes—of “beat,” “thrash” instead of “flay.” In the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Praefect informs the latter that unless he makes restitution—οὐ μόνον κατακριθῆσιν ἀλλὰ καὶ δαρῆσ[ι]ν. So in *Syll* 737⁹¹ (c. A.D. 175) ἔστω δὲ τὰ αὐτὰ ἐπιτέμια καὶ τῷ δαρέντι καὶ μὴ ἐπεφέλδοντι παρὰ τῷ ἱερεί ἢ τῷ ἀρχιβάκχω, ἀλλὰ δημοσίῳ ἐγκαλέσαντι: the *δαρείς* here has been called ὁ πλιγγεῖς a little earlier. It may be noted that for the ordinary rendering of 2 Cor 11²⁰ εἰ τις εἰς πρόσωπον ὑμᾶς δέρει, “if any one smiteth you on the face,” Paspatis suggests (see *Exx* III. i. p. 238) “if he upbraided you to your face,” in view of the MGr *προσωποδέρει*. The ordinary MGr verb *δέρνω* (aor. *ἔθειρα*) = “whip,” “beat.”

δεσμεύω.

For *δεσμεύω*, “bind together,” as in Mt 23⁴, cf. P Lond 131 *recto* 426, 427 (farm accounts—A.D. 78–9) (= I. p. 182 f.) ἐργάτη δεσμεύοντι ἀγκάλας . . . δεσμεύων ἀγκάλας ἐν τῷ χωρίῳ ἐργάτης ἄ, P Oxy VII. 1049⁷ (late ii/A.D.) ἄλ(λους) β̄ ἐργ(άταις) δεσμ(εῖουσι) μανθ(άκας) (δραχμαὶ) γ̄ (τριώ-βολον), so 12, 17, 22, and P Flor III. 322³¹ (? A.D. 258) δεσμεύοντες τὸν αὐτὸν χόρτον δέσμες (i. e. -αις) β̄υ (also 22, 30). In this meaning the verb is linked with *δέσμη*: for that which looks towards *δεσμός*, as in Lk 8²⁰, cf. the incantation in the great Paris magical papyrus, P Par 574¹²⁴⁶ (iii/A.D.) (= *Selections*, p. 114) ἔξελθε δαῖμον, ἐπεὶ σε δεσμεύω δεσμοῖς ἀδαμαντίνους ἀλύτους. Cf. P Lond 46³²⁰ (iv/A.D.) (= I. p. 75) δεσμεύων λέγε καταδεσμεύω τὸν (δεῖνα) κτλ.

δέσμη

is differently accented in our authorities. Mayser *Gr.* pp. 285, 435, cites Herodian (ij/A.D.) in favour of *δεσμή*, but there are testimonies for *δέσμη* (see Lobeck *Par.* p. 396), and the oxytone might be a confusion with *δεσμός*. *Δέσμη* = *bundle* is common in Hellenistic. Thus P Petr II. 25 (c)⁴ (B.C. 226), *ib.* 39 (d)¹² (iii/B.C.) τούτων χόρτου δεσμών φ̄η, P Telst I. 122⁸ (B.C. 96 or 63) χόρτον δέσμας 5, P Oxy IV. 742⁴ (B.C. 2) ἀπόστειλόν μ[οι] πόσας δέσμας παρελήφες, “send me word how many bundles you have received” (Edd.), *ib.* 13 τὴν χιλίαν δέσμη, “the 1000 bundles.”

(Edd.), and *ib.* IX. 1212⁴ (ii/A.D.) ἀσπαράγον δέσμη(αι) ιθ̄, *al.* It is curious that the misspelling *δύσμη* should be found more than once: so the farmer Gemellus in P Fay 119⁶ (c. A.D. 100), and an equally literate gentleman in P Ryl II. 135¹¹ (A.D. 34) quoted under *διά*. Cf. further under *δεσμεύω*. A diminutive *δεσμίδιον* is also found, e.g. P Oxy X. 1288⁹, 15 (iv/A.D.) For the idiomatic and possibly genuine *δήσατε αὐτὰ δέσμας δέσμας*, Mt 13³⁰, see *Proleg.* p. 97. Eriphanus, who gives us this, has also *ζυγὴ ζυγῆ*.

δέσμιος

in its NT sense of “prisoner” may be illustrated from P Tebt I. 22¹⁸ (B.C. 112) δέσμη[ιο]ν αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτή[ρη]σιν τῶν κατὰ δεσμεύω. A diminutive *δεσμίδιον* is also found, e.g. P Oxy X. 1288⁹, 15 (iv/A.D.) For the idiomatic and possibly genuine *δήσατε αὐτὰ δέσμας δέσμας*, Mt 13³⁰, see *Proleg.* p. 97. Eriphanus, who gives us this, has also *ζυγὴ ζυγῆ*.

δεσμός.

For the full force of ὁ δεσμός τῆς γλώσσης, “the bond or the tongue,” in Mk 7³⁵, reference may be made to Deissmann *LAE*, p. 306 ff., where it is shown that the expression has a “technical” meaning derived from the old belief that a man was “bound” by daemonic influences. The man was not merely made to speak, but daemonic fetters were broken, and Satan’s work undone. The plur. τὰ δεσμά, which in the NT is characteristic of the Lucan writings, would seem to be more literary than οἱ δεσμοί, the general LXX form: see Thackeray *Gr.* i. p. 154. According to Mayser *Gr.* p. 285 the neuter plur. is never found in the Ptolemaic papyri, nor can we supply any instance from a later period. In the Attic inscriptions both forms are found (see Meistershans *Gr.* p. 143) with apparently no distinction of meaning, so that Cobet’s distinction (*Mnemosenyue*, 1858, p. 74 ff.) that the neuter refers to actual bonds, the masculine to the imprisonment, cannot be maintained: cf. Kennedy on Phil 1¹³ in *EGT*. By origin, *δεσμά* should be collective and *δεσμοί* individualizing, which would be the very opposite of Cobet’s dictum; but usage may well have introduced a new differentia. A spell for loosing bonds (*δυσμολύτον, sic*) may be cited from P Leid V vii. 30 (ii/iii A.D.) λυθῆτω πᾶς δεσμός, πᾶσα βία, βαγῆτω πᾶς στήρω (i. e. στήρος) κτλ. A curiously close parallel for Heb 11³⁶ (. . . πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς) occurs in Vettius Valens p. 68¹⁷ δεσμῶν πείραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἕως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος.

δεσμοφύλαξ.

P Petr III. 28 (e) *verso* (b)⁵ (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, “but he was handed over to Paos the gaoler,” P Lille I. 7¹⁴ (iii/B.C.) οὗτος δὲ ἀπήγαγέν με εἰς τὸ αὐθι δεσμοκτήριον, εἶπεν τῷ δεσμοφύλακι δι’ ἣν αἰτίαν συνέσχημα. BGU IV. 1138¹² ff. (B.C. 19–8) (= *Chrest.* II. p. 123) ἐφάνη τῷ Κασίω ἐντ(ι) ἐνταῦθα, τὸν τῆ(ς) Σάειως δεσμοφύλακ(α) Χαϊρήμονα καλέσαι, καὶ ἐλεγχομένου αὐτο(ῦ) πρὸς ἐλεγκο(ν) τοῦ Ἰσχυριώ(νος), δ̄ ἠδίκησεν, ἐμαρτύρησεν) ὁ δεσμοφύλαξ Χαϊρήμων(ν) περὶ το(ῦ) παραδεδόσθαι αὐτῶ τὸν Παπία[ν] κτλ. Cf. P Flor I. 2²⁵ (A.D. 265) where a certain person is nominated εἰς δεσμο[φυλακίαν] τῆς ἐν τῇ] μητροπόλει εἰρκτῆς: on *δεσμοφυλακία* as a tax for the support of public prisons, see the editors’ introduction to P Fay 53.

δεσμοτήριον.

See the citation from P Lille 7 s.v. δεσμοφύλαξ, and cf. P Hib I. 73⁹ (B.C. 243-2) εἰς τὸ ἐν Σινάρῳ δεσμο[τ]ήριον, P Tebt II. 567 (A.D. 53-4) ὑπ' ἐμοῦ εἰς δεσμευτήριον βληθήσεται, BGU IV. 1024^{vi.10} (iv/v A.D.) κληλεύει τὸν Διδόμμον ἀναληφθῆναι τῷ δεσμοτηρίῳ, *ib.*²⁹ δεσμοτερίῳ.

δεσμώτης.

P Petr II. 13 (3)⁹ (B.C. 258-3) εὐθέως γὰρ ἔξομεν ἔξαγαγόντες καὶ πλεονί τόπ[ω]ι ἀποχρήσασθαι πρὸς τοὺς παραδομένους νῦν δεσμώτας (corrected from δια—) [ὑ]π' Ἀπολλωνίου τοῦ διοικητοῦ, "for forthwith, by bringing out these prisoners, we shall have more room at our disposal for the prisoners now being delivered to us by Apollonios the administrator" (Ed.).

δεσπότης.

BGU IV. 1125⁷ (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίδεις ἐγὼ αὐτὸς ὁ δεσπότης χορη[γ]ήσωι αὐτῶι Ναρκίσσωι [. . . : N. is the writer's slave. P Giss I. 27¹² (c. A.D. 117) πα[τ]ρίδαρια δύο ἀ[π]ὸ Δψάσεως (= Ὀάσεως) ἠνέχθη τῷ δεσπότη, ὦν τὸ μ[ε]ν ἐστὶν τετραετής, τὸ δὲ τριετή. A derived noun occurs BGU IV. 1187²² (c. B.C. 1) μενούσης μοι [τῆς] κυριείας καὶ δεσποτήτας [τῶν] δηλουμένων τόπων [κ]αθότι καὶ ἐστὶν (*i.e.* εἰσιν) ἡμέτεροι. In the same petition, 1.⁹, we find the kindred verb: καὶ ἐφ' ὃν περιῆ χρό[ν]ον κρατῶν (for -οῦσα !) δεσπόζουσα ἀνεμφ[οδ]ίστω[ς] μη[δεν]δὸς ἀπλ[ῶ]ς δια[κ]αλιόντος διετέλει—referring to the same estate as held by the writer's mother. So P Tor I. 1^{viii.28} (B.C. 116) (= *Chrest.* II. p. 38) ἕκαστον δ' αὐτῶν δεσπόζοντα τῆς ἰδίας κτήσεως. *Preisigke* 4127¹ ἀκτινοβόλε δέσποτα opens a hymn to the sun. In MGr δεσπότης is a bishop or priest: the voc. δέσποτα survives in eccl. language, "reverend sir." But the fem. δέσποινα (also eccl.) is a title of Mary, descended of course from the classical use of the term in addressing goddesses.

δεῦρο.

For the temporal use of δεῦρο, as in Rom 1¹³, cf. P Lond 358¹⁶ (c. A.D. 150) (= II. p. 172) μέχρι τοῦ δεῦρο πέρασ οὐδέπω ἐπετέθη τῷ πράγματι, BGU I. 180⁹ (ii/iii A.D.) μέχρι τοῦ δευρε[ι], P Strass I. 56¹² (ii/iii A.D.), and *ib.* 73¹⁶ (iii/A.D.) μέχρι δεῦρο, P Gen I. 47⁸ (A.D. 346) μέχρι δεῦρον. In P Lond 409²⁸ (c. A.D. 346) (= II. p. 289) ἄχρεις δεῦρο we have a close approach to the Pauline phrase. A form δεῦρε is found in the Attic inscriptions of B.C. 500-450 (see *Meisterhans Gr.* p. 146): it belongs to the same impulse that produced the plural δεῦτε, through the common imperative use. In P Oxy X. 1297¹⁶ (iv/A.D.) δεῦ μετ' αὐτοῦ καὶ ἔνεγκεν τοὺς ἄμηντας, "come here with him and bring the milk cakes," we have an instance of the imperatival δεῦρο, in an apocopated form. See *Proleg.* p. 172.

δευτερεύω.

This LXX verb (Esth 4⁸ Ἀμάν ὁ δευτερεύων τῷ βασιλεῖ) is found in P Passalacqua¹³ (Ptol.) (= Witkowski², p. 54) Πετονούριν τὸν δευτερεύοντα.

Δευτερονόμιον.

In *Exp T* xxvi. p. 170 Ramsay publishes the text of an epitaph from a Phrygian gravestone of date equivalent to A.D. 248-9 which ends with the words that if any one desecrates the tomb—ἔσται αὐτῷ αἱ ἀραὶ ἢ γεγραμμέναι ἐν τῷ δευτερονόμῳ, "there shall be on him the curses which are written in Deuteronomy." "This," he adds, "is perhaps the earliest writing that has come down to us stating the name of a book in the Old Testament."

δευτεροπρωτος.

It is almost superfluous to say that we have found no support for this famous *vox nihili* (Lk 6¹), the only interest of which to-day is the curious problem of its early entrance into the text. (Note that W is now added to the MSS rejecting it.) Grimm's superficially parallel δευτερόσχατος "second last, last but one," is no help: "first but one" is δεύτερος simply. Δεκάπρωτος, "one of ten πρώτοι," is clearly not parallel. One of the most ingenious explanations is that of F. C. Burkitt (*Gosp. Hist.* p. 81n.), that the βα of σαββάτω was repeated at the beginning of a new line, and then βατω expanded as δευτερο-πρώτω—cf. ἰβήνον cited above under δεκαδύο.

δεύτερος.

For δεύτερον = "in the second place," as in 1 Cor 12²⁸, cf. P Tebt I. 56¹⁰ (late ii/B.C.) καλῶς οὖν ποιήσης εὐχαριστήσαι πρώτον μὲν τοῖς θεοῖς δεύτερον δὲ σῶσαι ψυχὰς πολλὰς κτλ., "please therefore in the first place to give thanks [?—see s. v. εὐχαριστέω] to the gods and secondly to save many lives, etc." (Edd.) In P Tebt II. 297¹⁹ (c. A.D. 123) we find ἐγ δευτέρου = "a second time," as in Mk 14⁷² *al.* OGIS 299¹⁷ (c. B.C. 170) τῆι δευτερον ἡμέραι is defended by Kaibel *ap.* Dittenberger *in loc.*, appealing to *IMae* I. 155²⁸ τῆι δευτερον ἡμέραι μετὰ τὰ ἱερά, and the analogy of τῷ ὑστερον ἔτει and ἡ σήμερον ἡμέρα. In MGr δευτέρα is "Monday" (ἡ δεύτερη = 2nd, fem. of δεύτερος and sharing its accent).

δέχομαι.

This common verb hardly needs illustration, but we may note P Hib I. 70 (a)² (B.C. 229-8) δέξαι παρὰ Ζωαίου . . . (δραχμὰς) δέκα, P Tebt II. 281²¹ (B.C. 125) δέδεγμα παρὰ σοῦ ἐκ πλήρους ἀνευ παντὸς λοιπήματος, "I have received from you the sum in full without any arrears" (Edd.), *ib.* 422¹¹ (iii/A.D.) δέξε παρ' αὐτοῦ τὰς (δραχμὰς) β, and from the early Christian letter P Heid 6²⁰ (iv/A.D.) (= *Selections*, p. 127) καταξίωσον δέξεσθαι τὸ μικρὸν ἔλιου διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου. It is often used of receiving letters, as P Flor II. 154² (A.D. 268) ἅμα τῷ δέξασθαι μοι τὰ [γράμ]ματα δήλωσόν μοι κτλ., BGU IV. 1208²⁴ (B.C. 27) αὐτὸ (*sc.* τὸ πιττάκιον) ἐδέξαμην, where it seems to imply "I accepted it." Abbott (*Joh. Voc.* p. 220, *Fourfold Gospel* p. 229) has drawn attention to the fact that δέχομαι occurs only once in the Fourth Gospel, 4⁴⁵, where it is used of the Galilaens' [hospitable] reception of Jesus in His native place. When Jn (13²⁰) gives a version of the Logion of Mt 10⁴⁰, he substitutes ὁ λαμβάνων for ὁ δεχόμενος, the inferiority of which as Greek is sufficient evidence of its independence. Δέχομαι with a personal object may be quoted

from P Leid M¹¹. 7 (ii/B.C.) ὄρος ὁ ἀποδόμενος, ὃν ἰδέξαστο Ὀσορο(ήρις) καὶ οἱ ἀδελφοὶ οἱ πριάμενοι. MGr has the verb unaltered, = "receive," "accept."

δέω.

With Lk 13¹⁶ where demoniac power "binds" the sufferer from curvature of the spine, cf. the use of the verb to describe the "binding" power of curses: *Syll* 809¹⁴ (iv/iii B.C.) ἔδησα τὰς [χε]ῖρας καὶ τοὺς πόδας καὶ [τῆ]ν γλώσσαν καὶ τὴν ψυχ[ή]ν κτλ. Dittenberger remarks that καταδέω (*ib.*²) is commoner in this cursing formula; he cites another *defixio* in almost the same phrases. Other examples of the verb are P Fay 108¹² (c. A.D. 171) ἔδησαν ἡμᾶς σὺν καὶ τῷ μαγδωλοφύλακι, "bound us along with the guard of the watch-tower," said of thieves, P Oxy X. 1294⁷ (ii/iii A.D.) ἱμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.).

δηή.

P Oxy IV. 705⁶¹ (A.D. 200-2) τ[δ] ὅμοιον δὴ καὶ ἐ[π]ὶ τοῦτον φυλαχθήσεται, "the same rule shall be observed in this case also" (Edd.), *ib.* VI. 899¹⁴ (A.D. 200) οὐ δὴ χάριν, "for which reason," *ib.* 907¹⁶ (A.D. 276) λέγω δὴ τῆ Διδύμη, "to wit Didyme," P Tebt II. 424⁷ (late iii/A.D.) ὡς ἐὰν (i. εἰ) μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδᾶς σου τῶ[ν] κινδύων, "so unless you now send discharges you know your danger" (Edd.), BGU IV. 1208⁴⁹ (B.C. 27-6) τῶ[ν] σώμα(τος)[ἐπι]με(λόμενος) ἐν ὑγιένῃ, ἢ δὴ μέγιστον ἡγοῦμαι, P RyI II. 77⁴⁰ (A.D. 192) Ὀλυμπιόδωρος εἶπ(εν) ἔχομεν δὴ φωνὴν τοῦ Ἀσπιδᾶ ὅτι ἰδ(ω) κινδύνον αὐτὸν στέφει, "we now have the declaration of Aspidas" (Edd.).

δηλαυγῶς,

the reading of Ν*С(L) Δ in Mk 8²⁵, is found in the *Mithras-liturgie*, p. 18^a, acc. to the Paris papyrus: ἐὰν δὲ ἄλλω θελῆς δεικνύειν, ἔχε τῆς καλουμένης βοτάνης κεντριδίδος χυλὸν περιχρίων τὴν ὄψιν οὐ βούλει μετὰ ῥοδίνου, καὶ ὄψεται δηλαυγῶς ὥστε σε θαυμάζειν. The τηλαυγῶς in Dieterich's text is only an emendation—as it is very probably in Ν^c. ABDNW in Mk *l.c.*, since τηλ. is the commoner word. (Hesychius and Democritus in Grimm should have sufficed to prevent Lagrange from denying the existence of δηλ.)

δηήλος.

CP Herm 6⁵, a petition addressed to an Emperor, has in a fragmentary context]ττ[ω]μενοι καθ' ἕκαστον τῶ[ν] λο]γι-σ[μ]ῶ[ν] δηήλος ἐστίν ἀριθμὸς καὶ λειτουργ[γι]ῶν. P Oxy VIII. 1101¹² (A.D. 367-70) ὅτι δὲ κεκάλυται παρὰ τοῖς νόμοις τοῦτο, δηήλον, "that this is forbidden by the law is clear" (Ed.). *ib.* X. 1264²⁷ (A.D. 272) πρὸς τὸ πᾶσι δηῆλα εἶναι τὰ ὑπόστα μοι . . . δίκαια. P Thead 19¹⁰ (iv/A.D.) ἔρμαιον δηλονότι ἡ[γ]ησαμῆνι (i. e. -η) τὸν θάνατον τοῦ πατρὸς μου. P Flor I. 36²⁸ (iv/A.D., beginning) ἡ δηλον ὅτι κιν[δ]υνεύει εἰς τὸ] σὸν ἀχραντον δικα[σ]τήριον. *ib.* III. 367¹¹ (iii/A.D.) ἀλλὰ δηλονότι πλοῦτῳ γαυρωθεῖς κτλ. BGU III. 803²⁹ (ii/iii A.D.) ἐγένετο δὲ δηήλον τότε . . . , *ib.* 902¹⁵ (A.D. 168-9) ἐξ ὧν δηλ(ον) γ(ινεται) ὀφείλειεν κτλ. The word is by no means common: we have quoted almost all the instances we can find in papyri. The adverb appears in P Oxy III. 474⁸⁰

(? A.D. 184) εἰ δὲ μὴ δηήλως [καὶ ἐμ]προθέσμως τὰ δέοντα . . . MGr has δηλονότι "that is to say, viz.": the combination grows steadily commoner during the Byzantine age.

δηλόω,

unlike δηήλος, is exceedingly common, and needs very few quotations. P Oxy II. 237¹¹. 11 (A.D. 186) ψειλῶς σοι διὰ τῆς ἐπιστολῆς δεδήλωκεν τάδε, "he merely wrote you a letter to the following effect" (Edd.), *ib.* X. 1293⁷ (A.D. 117-38) κομισαμένη οὖν δηλώσόν μοι, "when you have received it, let me know." These are typical of a great many occurrences. P Leid W^{xiv}. 17 (ii/iii A.D.) ἀπάλιψόν μου τὰ τῆς ἱμαρμένης κακὰ· μὴ ὑπόστελλε σεαυτὸν, κ(α)ὶ δήλου μοι πάντα—addressed to an angel. P Flor I. 86²⁸ (i/A.D., end) ἀκολούθω[ς] ταῖς διὰ τῶν [συν]γραφῶν δηλωθείσαις διαστολαῖς will serve as another type: cf. such papers as P RyI II. 248² (B.C. 162) ἡς αἰ γεινῆαι δεδήλωται διὰ τῆς προκειμένης συγγραφῆς, P Tor I. 1ⁱⁱ. 12 (B.C. 116) (= *Chrest.* II. p. 32) συνεισεδόκῃ μοι συνχώρησιν, καθ' ἣν ἐδηλοῦτο μήτε πρότερον μήτε νῦν ἀντιποιεῖσθαι τῆς οἰκίας. A legal or quasi-legal tone predominates, but it is also largely used non-technically to denote "informing."

Δημᾶς.

For this proper name, see P Lond 929⁸⁸ (ii/iii A.D.) (= III. p. 42), BGU I. 10¹² (A.D. 192). The earliest occurrence is P Petr III. 49⁷, where Δημάδι follows Φιλίππει and Τιμοθέω, but the context has less Biblical suggestion: BGU III. 715ⁱⁱ. 13 (A.D. 101-2) shows Demas in the company of several Jews, as Ἰωσήφ ὁ καὶ Τεύφιλο(ς), Ἀβράμ[ι]ος, . . .]ς Ἰσάκωας, Σαμβαθ(άων) Ἰακούβου: the paper is a γραφὴ σιτολ(όγων).

Δημητήριος.

The name is common in the inscriptions—*Michel* 833⁵⁷, 867^{iv}. 9, 1319⁴ etc.

δημουργός.

In BGU III. 937⁹ (A.D. 250) we hear of the δημουργοῦ θεᾶς Ῥώμης—one of the few references in the Egyptian papyri to the Roman cultus (see Otto *Priester* i. p. 9). For a Christian use, see the prayer of v/vi A.D., P Oxy VI. 925³ (= *Selections*, p. 131) which begins ὁ θε(ε)ς ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλόανθρωπος καὶ δημουργός κτλ. The description of Tarsus in *OGIS* 578¹² (A.D. 222-35) as μόνη τετειμημένη δημ[ι]ουργαῖς τε καὶ κλικαρχ[α]ῖς ἐπαρχικῶν shows that in Tarsus the public magistrates were known as δημουργοί, as in several towns in Greece during classical times. In Demetrius *Style* § 215 (ed. W. Rhys Roberts, p. 168) Ctesias is said to be ἐναργείας δημουργός, "an artist in vividness" (Ed.). MGr δημουργῶ = "create."

δηήμος.

E. L. Hicks, in *CR* i. p. 42, draws the moral of the disuse of δηήμος in days when Greek freedom was extinct: where it does occur in NT (Ac 12²², 17⁵, 19³⁰. 33) it suggests merely a rabble. Of course it occurs abundantly in Hellenistic inscr. which record how the people passed complimentary resolutions or voted statues, by way of insisting that their local assembly was still in being. [For a defence of

the interpretation of **δῆμος** in Acts as a technical term denoting a political body, see Ferguson, *Legal Terms common to the Macedonian Inscriptions and the NT*, Chicago, p. 38 ff.] But except in the technical sense of "commune," "parish" (still in LXX and MGr), the word was not wanted for practical purposes. Its appearances in the papyri support this account. P Oxy I. 41 *bis* (iii/iv A.D.) gives the acclamations of **ὁ δῆμος** at Oxyrhynchus, in honour of their prytanis. *Ib.* III. 473² (A.D. 138-60) **ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὀξυρυγχιῶν ἄρχουσι καὶ τῷ δήμῳ [καὶ ῥωμαίων καὶ Ἀλεξανδρέων τοῖς παρεπιδημοῦσι** to set up a statue of a gymnasiarch whose "unstinted provision of unguents," contribution to the fund for theatrical displays, and his restoration of the baths and the "greater thermae" had earned the popular gratitude: this will serve as a normal specimen of honorific decrees. In P Hib I. 28^{13, 15, 17} (c. B.C. 265) **δῆμος** is the twelfth part of a **φυλή**, and contains twelve **φράτραι**, so that the (unnamed) Egyptian town contains sixty of these "demes" or wards. So in P Amh II. 36⁴ (c. B.C. 135) **παρὰ Δ[ρ]ύτωνος τοῦ Παι[μ]φίλου Κρητὸς δήμου Φιλωτ[ε]ρείου**. These, which are the only occurrences of **δῆμος** in the whole series of papyri edited by Dr Grenfell or Dr Hunt up to date, will suffice to illustrate its position, unless we add the "poetry" of P Giss I. 3² in which Phœbus acclaims the accession of Hadrian—**ἄρματι λευκοπάλω Ἄρει Τραϊαν[ῶ] συνανατελλας ἤκω σοι, ὦ δήμ[ε]**.

δημόσιος

is exceedingly common as an epithet for "public" officials or property of all kinds. **Δημόσιοι** are officials: as P Ryl II. 232⁹ (ii/A.D.) **καὶ οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κώμῃ**), PSI III. 229¹⁸ (ii/A.D.) **τοῖς τῆς κώμης δημοσίοις καὶ πρεσβυτέροις**. **Δημόσια** are public taxes: as P Lond 951⁴ (A.D. 249) (= III. p. 221) **τελεῖ τὰ καθήκοντα δ**. *Ib.* 1164¹⁰ (A.D. 212) (= III. p. 160) has **ρύμη δημοσία**, which like **ὄδος δ**. is very common. **Δημόσιοι γεωργοὶ** in Egypt are constantly mentioned: see s.v. **γεωργεῶ**. A Leimzig papyrus of Hadrian's reign (Inv 266⁷) has **τὴν βασιλικὴν καὶ τὴν δημοσίαν καὶ οὐσιακὴν γῆν**: Wilcken (*Archiv* v. p. 245) would drop the second **τὴν** or add a third. P Fier I. 6⁸ (A.D. 210) **βουλομένου μου κατη[γ]ορεῖν οὐτε ὄντος** (corr. from -ως) **δημοσίου κατηγόρου**. P Strass I. 14²¹ (A.D. 211) **καθαρόν ἀπὸ παντὸς ὀφ[ε]λήματος δ[ημο]σίου τε καὶ ἰδιωτικῶ** illustrates the most normal antithesis. For Ac 5¹⁵ cf. P Lips Inv 244⁵ (A.D. 462) (= *Chrest.* II. p. 80) **ἐκλείσθη ἐν [τ]ῇ δημοσ[ι]αν[ι] ἐ[ί]ρακτ[ή]ν**.

For the adverb **δημοσίᾳ** cf. *Syll* 807 (after A.D. 138), where three times persons miraculously healed return public thanks—thus⁹ **καὶ ἐσώθη καὶ δημοσίᾳ ἠὲ χαρίστησεν τῷ θεῷ καὶ ὁ δῆμος συνέχαρᾳ αὐτῷ**. Dittenberger observes that this meaning, "coram populo," is foreign to antiquity. Vettius Valens p. 71²² **ἐὰν δὲ τὰ λοιπὰ συντύχη, αἰχμάλωτοι γίνονται καὶ δημοσίᾳ τελευτῶσιν**, of public execution. In MGr it makes e. g. the compound **δημοσιογραφικός**, "journalistic" Among its derivatives may be noticed **δημοσιεύω** "practise" (of a doctor), as in classical Greek. So P Oxy I. 40⁹ (ii/iii A.D.) **εἰ ἰατρὸς εἰ δημοσ[ι]εύων ἐπὶ ταρι[χεί]ας**, "if you are a doctor officially practising mummification" (Edd.).

δηνάριον.

Ostr. 1265⁵ (A.D. 187) **ἔλαβον παρὰ σου ἀπὸ τιμῆς οἴνου [Κο]λοφώνου δηνάρια δύο ὄβολοι (i. ὄβολοὺς) ἑκτά**. In *Syll* 869¹⁴ (Imperial) **θρέψει δὲ καὶ τοῖς υἱοῖς αὐτοῦ Ἀσφ[α]λῆ καὶ Νουμηνίῳ ἐκάστῳ θρέμμα ἄρρεν, ἢ ἐκάστῳ αὐτῶν ἀνά δην(άρια) ᾧ**: cf. Mt 20¹⁰ **ἔλαβον [τὸ] ἀνά δηνάριον καὶ αὐτοί**. In his note on P Lond 248²¹ (c. A.D. 346) (= II. p. 306) the editor remarks "that the term *denarius* replaces that of *drachma*, which was regularly in use before the time of Diocletian; the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma, and as $\frac{1}{60}$ of the talent." In P Gen I. 11¹⁴ (A.D. 350), according to the emended reading (Preisigke *Berichtigungsliste* i. p. 158), we have **ἔπελευ[σόμενος ἐκτίσ]ι τῷ ἐτέρῳ ὑπὲρ στροφῆς καὶ ἑπτηρίας λόγου ἀργυρίου δ[η]ναρ[ί]ων μυριάδας κτλ.**

δήποτε.

For **δήποτε**, as in [Jn] 5⁴ (whether we read **οἶψ** **δηποτοῦν** with A or **ῶ** **δήποτε** with ω) cf. P Lond 904²² (A.D. 104) (= III. p. 125) **καθ' ἡ[ντινα] δήποτε αἰτ[έ]σαν, P Tebt II. 381¹⁴ (A.D. 123) καθ' ὃν δήποτε οὖν τρόπον**. See also the decree of Ptolemy Philometor found at Delos, published in *Archiv* vi. p. 9—**21 κ]ατὰ πρεσβείαν ἢ κατ' ἄλλην δηποτοῦν χρε[ί]αν τιμῶν καὶ πολυρῶν**, and Aristæas 164 **ὅ τι ἀν δηποτοῦν ἐπιβόληται κακοποιεῖν**.

διά.

See Thumb's account of the MGr **γιά** (pron. *γα*— δ has fallen out before *y*, as is normal), *Handbook* p. 104 f. He shows that the old preposition survives unchanged as far as its use c. acc. is concerned. "The local meaning of **διά** with gen. has entirely disappeared." But **γιά τοῦτο** "therefore," **γιά ὄνομα τοῦ θεοῦ** "for God's sake," are entirely in the succession of old use. **Γιά** also = *for* in other senses which had not emerged in our period—Thumb notes it "has acquired the function partly of the old dative and partly those of **ἐπί**, **περὶ**, **ὑπέρ**, **ἀντί**." **Αὐτό εἶναι καλὸ γιά σένα**, "that is good for you," recalls Phil 1²⁴, Heb 1¹⁴; and **ὅτι γιά μένα δὲν ζητῶ**, "what I do not seek for myself," has many parallels in NT. The disappearance of **διά** c. gen. in MGr is not prepared for in the time of the papyri. According to Rossberg's calculation, out of 714 occurrences of **διά** in papyri 508 are with genitive, which is a more marked predominance than the NT 382:279 (*Proleg.* p. 105).

Διά c. gen. in the papyri is freely illustrated by Rossberg, p. 37 f.: his citations need not be repeated. Deissmann's reference in *BS*, p. 289, brings up the "Hebraising periphrases" of which **διά** takes its share. Wünsch *AF* 5²⁴ (iii/A.D. = *BS*, p. 276) **ὀρκίζω σε τὸν φωστῆρα καὶ ἄστρα ἐν οὐρανῷ ποιήσαντα διὰ φωνῆς προστάγ[μ]ατος**, "by the voice of his command," is based on LXX language, and admitted by Deissmann to be a phrase "which a Greek might feel to be a pleonasm, but which is not altogether un-Greek." The commonest of these locutions is **διά χειρὸς** c. gen., with meaning indistinguishable from **διά** c. gen. alone. This is of course based on **ἱ**, but it is not a literal translation like **ἐν χειρὶ**. It is obviously modelled upon the vernacular phrase **διά χειρὸς**, of money paid "by hand," "directly," ubiquitous in commercial documents: e. g. P Oxy II. 268⁷

(A.D. 58) ἀποσχηκῶναι [παρὰ τοῦ Ἀντιφάνου] διὰ χειρὸς [ἐ]ξ οἴκου δ καὶ ἐπε[σθη]σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.). Among other stereotyped phrases may be mentioned διὰ παντός, common in papyri as in Bibl. Greek in place of the obsolescent ἀε: thus P Lond 42⁶ (B.C. 168) (= I. p. 30, *Selections* p. 9) σοῦ διὰ παντός μνείαν ποιούμενοι, BGU IV. 1078² (A.D. 39) Σαραπίων Σαραπίαδι τῇ ἀδελφῇ πλείστα χαίρειν καὶ διὰ παντός ὑγιαίνειν. A rather different temporal use appears in διὰ νυκτός, "by night" (Ac 5¹⁰ etc.), as P Ryl II. 138¹⁵ (A.D. 34) κατέλαβα τούτον διὰ νυκτός ἡλμένον ἐξ ὑπερβατών εἰς τοῦ τῆς οὐσίας ἐποικίον Δρομήως λεγόμενον (*i. e.* -όμενον), "I detected him when under cover of night he had sprung into the farmstead" (Edd.): it is hard to imagine Fritzsche (see Grimm) arguing that here διὰ νυκτός must mean "all night long"! Equally unmistakable is the spell in P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 97) ἐάν τινι ἐθελήσης φανῆναι διὰ νυκτός ἐν ὄνειροις. Διὰ βίου however = "for life," as P Lond 1178⁵⁰ (A.D. 194) (= III. p. 217) εὐστάρχων διὰ βίου, *Preisigke* 1269⁸ (B.C. 104) ἱερέως διὰ βίου, καὶ δι' ἐνιαυτοῦ = "for a year"—P Strass I. 22²⁰ (iii/A.D. *imit.*) παρ' ἡμῶν δ[ε] ἰδοῦ ἢ [δ]ε' ἐνιαυτοῦ νομῆ αὐτάρκης ἐστίν, "der einjährige Besitz" (Edd.). For διὰ as in Mk 2¹, Ac 24¹⁷, cf. *OGIS* 56³⁸ (B.C. 239-8) ἐάν δε καὶ συμβαίνῃ τὴν ἐπιτολὴν τοῦ ἄστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, "after four years" (see note). Instrumental διὰ appears in διὰ γένους, as *Cagnat* IV. 293⁴⁶ (Pergamum, c. B.C. 127) τὸν ἀρχιερέα καὶ διὰ γένους ἱερέα τοῦ [Διός "hereditary priest,"] *JHS* xxxiv. p. 5 (no. 10⁸ of Lycian inscr.) λαβὼν τὸ χωρίον διὰ γένους. So διὰ προγόνων, *Cagnat* IV. 293⁴⁷ (see above) καὶ διὰ προγόνων ὑπάρχοντα τῆς πατρίδος εὐεργέτην. P Ryl II. 135¹¹ (A.D. 34) ἦσαν διὰ ὄνον χόρτον δύομας τριάκοντα, "carried off on donkeys thirty bundles of hay" (Edd.). The common use of Ac 15²⁷, 2 Cor 10¹¹, may be freely illustrated: thus P Oxy VII. 1066⁹ (iii/A.D.) ἔγραψάς μοι διὰ τῆς [ἐ]πιστολῆς, "you write to me in the letter" (Edd.), *ib.* 1070¹⁵ (iii/A.D.) πολλὰκις σοὶ γράψας διὰ ἐπιστολῶν πολλῶν, P Grenf I. 30⁵ (B.C. 103) (= Witkowski², p. 107) διὰ γραμμάτων ἐκρίναμεν σημεῖναι. It can hardly be said that there is always insistence on mediate authorship when διὰ has a personal gen. attached. Thus P Grenf II. 41¹⁹ (A.D. 46) (= *Chrest.* II. p. 197) πάντος (*i. -as*) τοῦ (*i. τοῦς*) δι' ἐμοῦ οἰκονομηθησομένους χρηματισμούς: the writer is a principal. P Lond 276⁷ (A.D. 15) (= II. p. 149) ἐν [εἰδ]ῶς κατακλουθησας (*i. κατακλουθῆς*) τοῖς δι' αὐτοῦ σημαιο[μέν]οις, P Amh II. 68⁹ (late i/A.D.) τὰς δηλουμένας δι' αὐτοῦ (ἀρούρας) *i.* But this distinction between διὰ and ὑπὸ is normally observed. Thus P Amh II. 111¹⁷ (A.D. 132) καθ' ὁμολογίαν τελώθισαν διὰ τοῦ ἐν κώμῃ Σοκνοπαίου Νήσου γραφείου, "executed through the record-office of S.N." (Edd.). BGU I. 136⁴ (A.D. 135) Ταποντῶς δι' ἐκδικίου, his counsel. Note δι' ἑαυτοῦ = *ipse*, as P Oxy II. 273²¹ (A.D. 95) ἀπὸ τῆσδε [τῆς ὁμο]λογίας δι' ἑαυτῆς μετεπιγράφεσθαι, "to transfer by herself to another" (Edd.). See other instances in Kuhring p. 39 *f.*, also of other uses c. gen. The elliptical locution διὰ κενῆς, P Hib I. 66⁶ (B.C. 228-7) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμ[ίν], "so that you shall not oblige me to no purpose" (Edd.), presumably arises from the local meaning of διὰ.

With acc. διὰ has a recognized use in petitions where the subtle but important difference from gen. may be overlooked—see *Proleg.* p. 105. P Magd 16⁷ (B.C. 222) ἴνα διὰ σέ, βασιλεῦ, τοῦ δικαίου τύ[χω], "grâce à toi" (Edd.), is a good example: διὰ σοῦ would be avoided in addressing a king, and διὰ σέ is more delicate than παρὰ σοῦ. Other instances in Kuhring p. 41, and Rossberg p. 39, whose heading "quo auctore quid fiat" is fairly established. The acc. rei sometimes brings the meaning rather near that of διὰ c. gen. P Fay 119⁸⁴ (c. A.D. 100), ἐπὶ κράζει Πᾶσις εἶνα μὴ εἰς ψωμῖν γένηται διὰ τὸ ὕδωρ, "for Pasis is crying out that we must not allow it [the manure] to be dissolved by the water" (Edd.), BGU I. 350⁴ (ii/A.D.) πεπρακ[ε]ναι τὸν ὁμολογούντα διὰ τῆσδε τῆν ὁμολογίαν, P Par 17¹¹ (A.D. 154) πριαμένης διὰ χειρογράφον (Kuhring p. 41). Late and illiterate documents were only anticipating the general development of Greek syntax. Rossberg p. 39 *f.* has instances of διὰ c. acc. classified. With Heb 2¹⁰, Rev 4¹¹, cf. P Leid Wxiii. 33 (ii/iii A.D.), addressing a deity, σοῦ γαρ φανέντος κ(α)ὶ κόσμος ἐγένετο, κ(α)ὶ φῶς ἐφάνη κ(α)ὶ διοικονομήθη τὰ πάντα διὰ σέ. P Oxy I. 41⁸ (c. A.D. 300), where a crowd acclaims a magistrate, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί, πρύτανη: the date makes it reasonable to compare this directly with διὰ σοῦ in Ac 24⁸, rather than putting it into the category described above. For διὰ in composition it will suffice to refer to Moulton *Gr.* II. § 116.

διαβαίνω.

P Eleph 29⁷ ἐάν δε μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι—the river Nile. The verb is construed with εἰς, as Ac 16⁹, in P Lille I. 6³ (iii/B.C.) διαβάντος μου ἐκ Τεβέννου εἰς Κορφότου ἐπισκεψασθαι τὴν ἀδελφῆν, P Fay 110¹⁵ (A.D. 94) διάβα εἰς Διον[υσία] [δα] καὶ γνῶθι κτλ., "go over to Dionysias and find out." The special force of δια- seems diluted in some occurrences. Thus cf. the noun in P Tor I. 1^{viii.20} (B.C. 116) (= *Chrest.* II. p. 38) ἐν ταῖς κατ' ἐνιαυτὸν γυνομέναις τοῦ Ἀμμῶνος διαβάσσειν εἰς τὰ Μεμονεῖα, of a solemn procession: there δια- only acts as perfective, implying that a goal is reached, without dwelling on the nature of the intervening country. In P Leid W vii. 20 (ii/iii A.D.) a spell is given ἐάν θέλῃς ἐπάνω κορκοδειλου διαβαίνειν, where the editor renders "sin velis supra crocodilum incedere": if we press the δια-, we must assume that the desire is to "cross" the Nile on top of a crocodile (as distinguished from inside). In P Par 42¹³ (B.C. 156) περὶ ἴδου πράγματος διαβαίνων, we find a more general sense "occupying himself with his own affair": cf. BGU III. 816⁹ (iii/A.D.) ἀξιός ἐστιν πολλῶν, καὶ ἂν διαβῇ τὰ ἐκεῖ πολλά. The verb is apparently "decide," "adjudicate" in *Syll* 216⁷ (B.C. 262) δεσ ἀφικόμενος τῶν δικῶν τὰς μὲν διέλυσε τὰς δε διαβαίνειν: so *IG* XII. 5. 125¹¹ (after B.C. 218) (see Schlageter, p. 60).

διαβάλλω.

P Tebt. I. 23⁴ (c. B.C. 119 or 114) ἀπέβαινεν ἡδικησθαι ὑπὸ σοῦ καὶ Δημητρίω ἠναγκάσθαι διαβαλεῖν, "had been compelled to complain to D.", shows that malice need not be assumed in Lk 16¹ any more than falsehood. For the stronger meaning see P Oxy VI. 1158²² (iii/A.D.) ἐάν οὖν μάθῃς ὅτι μέλλει ζεαβαλεῖν (*i. διαβαλεῖν*) σε Ἀρητῶν περὶ τῶν χαλκείων, "if you learn that A. is going to accuse

you about the copper" (Ed.): cf. *ib.* VI. 900¹³ (A.D. 322) ἄλλ' ἐπίδη μανθάνω τούτους βουλομένους ἐνεδρεύειν . . . τισὶ μὲν ἀπι[ο]ῦσι, ἐνόους δὲ διαβάλλοντας, "but whereas I learn that these persons are desirous of acting fraudulently, some by absenting themselves, and others by deception" (Edd.). Other examples are P Par 63^{xl.70} (B.C. 165) ὡς διαβάλλεται, the Jewish *apologia* in answer to an Imperial rescript, *ib.* 68⁸⁶ ἂ σοι ἀ[ν]ηλώς δια[β]εβλη[μ]ένου προτοῦ, and BGU IV. 1040²² (ii/A.D.) καθαρ[ᾶ]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[ῆ]. . .] γ τῶν διαβαλόντων. In *ib.* 1105¹⁴ (B.C. 11) Tryphaena pleading for a divorce calls her husband ὁ διαβαλλόμενος, "wohl nur ein ungeschickter Ausdruck für der genannte" (Ed.) = "the complained-of person."

διαβεβαίωμα.

CPR 18²⁹ (a process for inheritance—A.D. 224) τοῦ δὲ Ἀφροδισίου διαβεβαιωσαμένου, "Aphrodisios having confirmed," BGU I. 19⁷ (A.D. 135) ἐπεὶ δὲ οἱ περὶ τὸν Πετεσ[ο]ῦχον διεβεβαίωσαντο ἐκείνο[ς] προτετελευτηκέναι τῆς μητρὸς κτλ., *ib.* II. 412⁸ (iv/A.D.) διεβεβαίωσα τότε ὡς τρίτας αὐτὴν ἀπαιτῆσαι τῆς ποσότητος, and the late P Lond 113. 1²¹ (vi/A.D.) (= I. p. 201) διεβεβαίωσατο ἑαυτὸν τὸ τηρικαῖτα τέλειον εἶναι. See also Aristas 99 διαβεβαίωμαι πάντα ἀνθρώπων προσελθόντα τῇ θεωρίᾳ τῶν προειρημένων εἰς ἐκπληξιν ἵζειν.

διαβλέπω.

The word is found in an obscure context in P Lond 418¹⁰ (c. A.D. 346) (= II. p. 303).

διαγίνομαι.

P Strass I. 41⁴² (A.D. 250) πολὺς χρόνος διαγέγονεν.

διαγινώσκω.

The verb is found = "decide" in P Tebt I. 17² (B.C. 114) ἐπεὶ διέγνωσται, and *ib.* 55³ (private letter—late ii/B.C.) ἐπεὶ διέγνωκα ἐξοδεύσειν ε[ἰ]ς Τεβτύνιν τῆ ἡ ἔκρινα γράψαι, "since I have decided to travel to T. on the 8th, I have determined to write to you" (Edd.). The phrase ὁ βασιλεὺς διαγινώσεται occurs several times in the long papyrus regarding the affairs of Theodoros, the architect, P Petr III. 43 (B.C. 245): the editors render "the king shall take cognisance." The same formula occurs in P Amh II. 20¹⁸, a contemporary document. It is to be classed with other instances of the technical legal use of διαγινώσκω, which appears in Ac 24²². Cf. CPR 18²⁸ (A.D. 124) ὑ[π]ηγόρευσεν ἀπὸ [γ]όμω[ν] δι[ε]γνώσθα[ι] κατὰ λέξ[ιν], "dictirte . . . folgendes Erkenntniss nach dem Worlaut des Gesetzes" (Ed.), P Hal I. 1³⁵ (mid. iii/B.C.) ἐὰν δὲ [τ]ι[ν]ων φασκόντων (i. τινες φάσκωσιν) ἐν[α]ί τῆς [ἀ]ποσκευῆς, οἱ δικασταὶ περὶ τούτου δ[ι]αγινώσκέ[τω]σαν, P Oxy VII. 1032⁵³ (A.D. 162) ἔντυχι οὖν τῷ κρατίστ[ῳ] ἐπισ[τ]ρα[τ]τήγῳ, δς παρόντος αὐτοῦ περὶ τ[οῦ] πράγματος δια[γ]νώσεται, *ib.* VIII. 1117⁹ (c. A.D. 178) ἔναγχος, ἡγεμὼν κύριε, ἐπιδημή[σας] ἐν τῇ ἡμετέρᾳ πόλει διέγνωσ μεταξὺ ἡμῶν καὶ ἀρχόντων.

διάγνωσις.

For the technical use of this word (= *cognitio*) in Wisd 3¹⁸, Ac 25²¹, see P Hib I. 93¹⁰ (c. B.C. 250) ἡ διάγνωσις περὶ

αὐτοῦ ἔσ[τω] πρὸς βασ[ιλικὰ], "decision about his case shall be made with reference to the royal decrees" (Edd.). This early instance disposes of Deissmann's statement (*LAE*, p. 346 n².) that the word is not found in this sense until the end of ii/A.D., *IG* XIV. 1072 ἐπὶ . . . διαγνώσεων τοῦ Σεβαστοῦ, "a . . . *cognitionibus Augusti*." P Lond 358¹⁷ (c. A.D. 150) (= II. p. 172) τῆς τοῦ λαμπροτάτου ἡ[γ]εμόνος Μουνατίου Φήλικος διαγνώσεως is a little earlier. To the same period belongs PSI I. 103¹⁸ αἱ δηλωθ[ῆ]σαι ἐπι[σ]χέσθ(αι) ἄχρι τῆς τοῦ κρατίστου ἡ[γ]εμόνος διαγνώσεως, which resembles Ac *l.c.* especially.

διαγορεύω.

This LXX word (I Esdr 5⁴⁹, Dan LXX Sus 61) may be illustrated from P Magd 3⁴ (B.C. 221) τῆς συγγραφῆς τῆς μισθώσεως διαγορευούσης, P Tebt I. 105²⁰ (B.C. 103) ἐπὶ τοῖς διηγορευμένοις, BGU II. 473¹⁶ (A.D. 200) τῶν θείων διατάξεω[ν] σαφῶς διαγορευουσῶν.

διαγράφω.

This again is not a NT word, but in view of its occurrence = "pay" in Esther 3⁸, 2 Macc 4⁸, it may be well to note that this usage is common in the papyri and ostraca, especially in receipts: see Wilcken *Ostr.* i. p. 89 ff., and for the change from the perfect to the aorist in this connexion towards the end of i/A.D. cf. *Proleg.* p. 247 f. An interesting example of the verb occurs in BGU II. 530²⁴ (i/A.D.) (= *Selections*, p. 61) where a small farmer points out to his dilatory son the ruin that was falling on their allotment of land owing to his lack of assistance, and adds μόνον διαγράφω τὰ δημόσια μηδὲν συνκοιζόμενος, "only I continue paying the public taxes without getting back anything in return."

διάγω.

A physical use of the verb occurs in the inscr. from the Asclepieum, *Syll* 802²¹ (iii/B.C.), where in a blind man's dream ἰδόκει οἶ[τι] ὁ θεὸς ποτελθὼν τοῖς δ[ια]κτύλοις διάγειν τὰ ὄμματα, to "draw apart" the closed lids. The normal sense "continue" appears in P Tebt I. 22¹⁸ (B.C. 112) περὶ δὲ τοῦ φυλκίτου (i. φυλακίτου) ἐὰν γε διάξῃσθε (i. διάξῃ) . . . ἀντ[ι]ποιούμενος περὶ τῶν σπερμάτων δέσμι[ο]ν αὐτὸν ἐξαπόστειλον πρὸς ἡμᾶς, "as for the inspector, if he still continues to oppose the payment of the seed, send him to us under arrest" (Edd.). For the derived sense with reference to life, conduct, as I Tim 2², Tit 3³, cf. *Michel* 352¹⁵ (ii/B.C.) τὰ τε πρὸς τοὺς θεοὺς εὐσεβῶς δια[γ]όμενος, P Oxy IX. 1217⁶ (iii/A.D.) ὑγιαίνον[τά] σε καὶ εὖ διάγοντα, "in health and prosperity" (Ed.), P Ryl II. 235^{9f.} (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διάγεις ἐν[α]ί καὶ ἡμεῖς περὶ σου ἀμερ[ι]μῶνος διάγωμεν. For a similar use of the subst. cf. *OGIS* 308¹² (ii/B.C.) καλὴν καὶ πρέπουσαν πεποιήται τὴν διαγωγ[ὴν] τοῦ βίου.

διαδέχομαι.

On a special sense of this verb and its correlative διάδοχος (see *s.v.*) in LXX, see Deissmann *BS*, p. 115. The only occurrences of either word in NT are in the normal sense, which can be freely illustrated. On P Ryl II. 84⁷ (A.D. 146) ταῦτα γράφω διαδεχόμενος τὴν Πιρόκλου τοῦ κρατίστου εἰς Αἴγυπτον ἀποδημίαν, the editors remark

that the combination is new, "but there can be little doubt that *διαδέχσθαι* here has its usual sense and that the writer's meaning is that he had been deputed to visit the upper country on the praefect's behalf: they translate "as the deputy of . . . Proculus in his visit to Egypt." This is more like Deissmann's "*proximus a rege*" than the ordinary sense "succeed to." This last may be presumed in P Flor III. 308¹ (A.D. 203) βασιλ(ικῶ) γρα(μματεῖ) διαδεχομ(ένω) καὶ τὰ κατὰ τὴν [στρα(τηγίαν) τοῦ Ἑρμοπ(ολίτου νομοῦ)]: cf. *ib.* 382⁵⁰ (A.D. 222-3) So *OGIS* 210² (A.D. 247-8) τοῦ κρατ(ίστου) Μύρωνος διαδεχομ(ένου) τὴν ἀρχιερωσύνην, *Preisigke* 1555⁵ (iii/A.D.) διαδέξάμενος τὴν αὐτοῦ τοῦ ἀγιωτάτου Σαράπιδος γυμνασιαρχίαν.

διαδίδωμι.

P Oxy IX. 1194¹⁷ (c. A.D. 265) ἀφ' ὧν διεδόθησαν διὰ τῶν ἐπιμελητῶν, "of which there were distributed through the superintendents": similarly *ib.* VIII. 1115⁶ (A.D. 284) οὐ ἀνηγάκαμεν καὶ δι' ἀδεδῶκαμεν ἄρτου, "for the bread which we have delivered and distributed" (Edd.). This last papyrus shows also the subst. διάδοσις — Μίκαλος ἐπὶ διαδόσεως ἀνώνης, "M. superintendent of the distribution of the annona": so *ib.* I. 43^{1v.9} (A.D. 295) εἰς διάδοσιν τῶν στρατιωτῶν. For *διαδότης*, see Wilcken *Archiv.* iv. p. 557 and P Giss II. p. 88 f.

διάδοχος.

The sense required for LXX, supported by Deissmann (see above *s. v.* *διαδέχομαι*) from P Tor I. 1^{4.8.15} (B.C. 116) (= *Chrest.* II. p. 30), can be explained from history, as Peyron showed in a note on P Lond 20¹ (B.C. 162) (= I. p. 9) Σαραπίωνι τῶν διαδόχων: see Kenyon's summary *ad loc.* Applied originally to Alexander's "reinforcements," *διάδοχοι* came to denote a certain rank or privilege in the army of Alexander and his successors, the original meaning having disappeared. The noun not infrequently = *deputy*, that is a *temporary* "successor." So P Tebt II. 293² (c. A.D. 187) διαδόχου προφήτειας, "deputy prophet" (Edd.), *ib.* 313⁴ (A.D. 210-1) ἱερέως καὶ στολ(ιστείας) διαδόχου, "priest and deputy stolistes," and *OGIS* 867 (B.C. 221-05) with Dittenberger's note. In Ac 24²⁷ it has its original meaning: cf. the abstract *διαδοχή*, "succession," as in P Petr II. 40 (a)¹⁵ (iii/B.C.) (= Witkowski², p. 41) ἐτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Tebt II. 302²³ (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συντάξεως ἡμεῖν ἐκ διαδοχῆς γονέων τετηρημένην, "by inheritance from our ancestors" (Edd.).

διαζωννύω.

For this word, which is found *ter* in John's Gospel (13^{4.5}, 21⁷), cf. *IG* II. 736 B¹⁶ (B.C. 307). See also *BCH* x. (1886) p. 465¹⁰³ (B.C. 364) κλιμάκιον ξύλινον περιεχυρωμένον ἕφεσιν ἀργυροῖς διεζωμένον, and *ib.* xiv. (1890) p. 405³⁵ (B.C. 279). For the subst. διάζωμα cf. BGU IV. 1188⁷ (B.C. 15-4) τοῦ κατὰ τὴν κώμην ἀγομένου δημοσίου διαζώματος, where however the editor notes that the reading is not quite certain.

διαθήκη.

In papyri and inscr. the word means *testament, will*, with absolute unanimity, and such frequency that illustration is

superfluous. P Petr III. 6 (δ)¹² (c. B.C. 236) τῆ]ν διαθήκη]ν καταλε[πω will be about the earliest example: P Grenf I. 17⁷ (c. B.C. 147 or 136) and *ib.* 21⁴ (B.C. 126) also fall within the LXX period. So do such inscr. as *OGIS* 338⁷ (B.C. 133), of the instrument by which King Attalus of Pergamum devised his country to Rome, *Michel* 1001^{iv.8} (c. B.C. 200) κατὰ διαθήκαν (the testament of Epicteta, in Theran Doric), and one of iii/B.C. in Ἀθηνᾶ xx. p. 167 κατὰ τὰς διαθήκας. *Syll* 827⁹ (i/B.C.) might also be cited—houses and gardens bequeathed by a woman to Aphrodite Urania, κατὰ τὰς διαθήκας τὰς κειμένας ἐν τῷ ἱερῷ τῆς Ἀφροδίτης καὶ παρ' Εὐνομίει τῷ ἀρχοντι καὶ παρὰ τῷ θεσμοθέτῃ Κτησιφῶντι. We may also mention BGU IV. 1151⁷ (B.C. 14) καθ' ἣν ἔθετο διαθήκ(ην) διὰ τοῦ τῶν Ἰουδαίων ἀρχεῖου, if illustration is needed to show that the Jews used the word in this sense. *Cagnat* IV. 804 (= *C. and B.* ii. p. 475, no. 330), a bilingual inscr. from Apamea, has *heredes ex testamento* rendered by κληρονόμοι κατὰ διαθήκην. On the verb *διατίθεμαι* see *s. v.*; we may mention here that ἀδιάθετος = *intestate*, as in BGU IV. 1185¹⁷ (end of i/B.C.) εἰάν δέ τις ἐξ αὐτῶν τελευτήσῃσι ἀδιάθετοι, P Oxy IX. 1201⁸ (A.D. 258) τῶν κατὰ διαδοχὴν κληρονομηθέντων ὑπ' αὐτοῦ ἀδιάθετου τετελευτηκότος.

Against this word stands *συνθήκη* (not in NT), which Aquila substituted in 4 Kings 23²¹ for LXX *διαθήκη*. It is to the last the word for *compact*, just as *διαθήκη* is always and only the word for *will*. The index to *Syll* will sufficiently prove this for *συνθήκη*, for which we may add the ostrakon in *Chrest.* I. 110A¹⁰ (B.C. 110) (p. 141) εἰ μὴν ἄτε διενεκθέντες πρὸς ἑαυτοῦς ἐπὶ τοῦ δρόμου τοῦ Ἀπολλωνίου τῆ β τοῦ αὐτοῦ μηνὸς τὰς συνθήκας ἐδώκαμεν Περιγένῃ τῷ γραμματεῖ. Any thought of some special "Hebraic" flavour about the use of *διαθήκη* for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that *διαθήκη* is properly *dispositio*, an "arrangement" made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX this monopoly was not established, and the translators were free to apply the general meaning as a rendering of לְיָרֵב. For this course there was an obvious motive. A covenant offered by God to man was no "compact" between two parties coming together on equal terms. *Διαθήκη* in its primary sense, as described above, was exactly the needed word.

Passing thus to the NT, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Heb 9^{16f.}, and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, p. 166 ff.) held that *covenant* must stand everywhere. Deissmann (*St Paul*, p. 152) insists on *testament* everywhere, if we may judge from an express reference to Lk 22²⁰ compared with 20, and Gal 3^{15 ff.}, 4²⁴, 1 Cor 11²⁵, 2 Cor 3⁶, together with "very frequent" appearance in LXX. Now we may fairly put aside the idea that in LXX "testament" is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the

auctor ad Hebraeos, or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used *δ.* for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the "Biblical" word—"Biblical" in this case being synonymous with "archaic"—but always with the possibility of a play on the later meaning of the word. This is what comes in Heb 9¹⁶ ff (probably also in Gal 3¹⁶), according to the usual view, which is responsible for the RV text in the former: see Milligan *Documents*, p. 75. Deissmann, among other difficulties, would have to prove that in iii/B.C. the older general meaning, established by Aristophanes, was extinct. The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word, but it can claim to account for its inconsistency. Among recent monographs may be mentioned an article by E. Riggenbach in *Theolog. Studien Th. Zahn* . . . *largebracht*, and lexical studies by F. O. Norton (1908), J. Behm (1912) and E. Lohmeyer (1913). See also Ferguson *Legal Terms Common to the Macedonian Inscriptions and the NT* (Chicago, 1913), p. 42 ff.

διαίρεσις.

In the long land-survey P Tebt I. 61 (b)^{51, 58} (B.C. 118-7) we find *ἐγ διαίρεσεως* *δὲ* of the "division" of wheat among several cultivators: cf. *ib.* 72 (B.C. 114-3) *quater*. For the same meaning see P Tebt. II. 382⁴ (division of land—B.C. 30—A.D. 1) *ἐκ κλήρου διαίρεσεως*, "in consequence of the division by lot," P Flor I. 5⁵ (A.D. 244-5), *ib.* 50¹¹⁶ (A.D. 268), P Strass I. 29^{43, 45} (A.D. 289), P Gen I. 11⁴ (A.D. 350) *al.* In P Hib I. 116⁸ (c. B.C. 245) *διαίρεσις* *Μεχρὶ* *ἔως* *Ἐπειφ*, the word is used of a "period" of time. From the inscriptions we may cite *Syll* 510²⁴ (ii/B.C.) *καὶ κοινήμ μὲν διαίρεσιν ταύτην εἶναι, —ἀν δὲ πως ἄλλως πρὸς αὐτοὺς ὁμολογήσωνιν ὑπὲρ τῆς διαίρεσεως κτλ.* with reference to certain *μερισμοὺς τῶν ἐγγαίων*.

διαίρεώ.

Division between two or more parties, as in Lk 15¹³, is the ordinary force of the word. Thus in a iii/B.C. inscr. in Ἀθηνᾶ xx. p. 167 *ἀγρός . . ὃν ἔλαβεν διαιρούμενος πρὸς τὸν ἀδελφόν*, P Magd 29⁴ (B.C. 218) *διαίρεσεως γενομένης καὶ συγγρ[α]φῆς τελέσεως διειρησθαι ἴσως καὶ ὁμοίως, οὐ διειρηταί μοι δικαίως*—of a division of land that had not been carried through justly: cf. BGU IV. 1123⁸ (time of Augustus) *διαιρεθήσεται εἰς μέρη] ἴσα καὶ ὅμοια π[ρ]α, καὶ λήμψεται ἕκαστ[ο]ς ἡμῶν μέρος ἓν*, P Oxy X. 1272¹⁰ (A.D. 214) *διειρησθαι π[ρ]ὸς ἑαυτοὺς τὴν καρπεῖαν*, "have divided among themselves the usufruct," and *OGIS* 573²⁴ (i/A.D.) *διαίρειτω δ ὁ ἱερεὺς τὰ (ε)ἰσφερόμενα τῷ θεῷ εἰς κατασκευὴν τοῦ τόπου*, where the editor remarks that "verbuun notione distribuendae pecuniae in diversas expensas quibus opus sit habere videtur." With the dat. as in Lk *l. c.* cf. P Lond 880¹¹ (B.C. 113) (= III. p. 9) *ὁμολογεῖ . . διειρησθαι τὰ ὑπάρχοντα [αὐ]τῶν ἐγγαία τοῖς ἑαυτοῦ υἱοῖς*. The construction with *πρὸς* is commoner. The more general sense of "distribute," as in I Cor 12¹¹, may be seen in the Will of Epicteta, *Michel* 1001^{1, 18} (c. B.C. 200) *οἱ (sc. ὁ) δὲ ἀρτυτήρ διελεῖ τὰ ἱερὰ τοῖς παροῦσι*. For the middle in the same sense cf. *Syll* 229¹⁹ (iii/B.C.) *διελοντο τὸ ἀργύριον*

—the meaning is practically = *διεῖλον πρὸς ἀλλήλους*. In *ib.* 831⁷ *πάντα ἃ ἔχε[ι] διελομένους Νικήρατος πρὸς τὸν ἀδελφόν* this will not apply.

διακαθαίρω.

For this late form, which WH read in Mt 3¹², Lk 3¹⁷, cf. *BCH* xxvii. (1903) p. 73⁷⁹ (B.C. 250) *Ἐφελῶνιν τοὺς κρουνοὺς διακαθάραντι τοὺς ἐν τῇ σκηνῇ*.

διακονέω.

In P Oxy II. 275¹⁰ (A.D. 66) (= *Selections*, p. 55) a lad is apprenticed by his father—*διακονοῦ(ν)τα καὶ ποιο[ῦ]ντα πάντα τὰ ἐπιτασσόμενα αὐτῷ*, "to serve and to do everything commanded him." For the construction with the dat., see BGU I. 261²⁶ (? ii/iii A.D.) *ἔγραψες Ἡράτι . . ἵνα διακονέσσι (ἴ. διακονήσῃ) ἡμῖν (ἴ. ἡμῖν)*. The pass. is found *OGIS* 383¹¹⁹ (middle of i/B.C.) *τοῖς τε ἐκπώμασιν οἷς ἐγὼ καθεύρωσα διακονεῖσθωσαν*.

διακονία.

The very interesting parallel in Plutarch for Lk 10⁴⁰, given by Field, *Notes*, p. 63, should not be missed. We are unable to quote the word from papyri before vi/A.D.: like *διάκονος* itself and the verb, it seems to have been somewhat literary except in an almost technical use, which brought it into common speech.

διάκονος.

For the word in its general sense cf. P Flor II. 121² (c. A.D. 253) *ἐπεὶ ἔδοξεν τοῖς [δεκαπρωτοῖς?] τὸν διάκονον Εἰ[ρηναῖον? ἐπ'] ἐνιαυτὸν χρησι[μ]εῖν ἡμῖν?* There is now abundant evidence that the way had been prepared for the Christian usage of this word by its technical application to the holders of various offices, as in the i/B.C. *Magis* 217, where the dedicators of a statue to Hermes are described as *κομάκτορες, κήρυκες* and *διάκονοι*. A definitely religious connotation belongs to the word in *ib.* 109 (c. B.C. 100) where the remains of a list of temple officials concludes with *μάγειρος . . διάκονος*. For a similar combination the editor refers to *IG* IX. 1, 486 (ii/B.C.) and IV. 774¹¹ (iii/B.C.), and to these examples Thieme (p. 17 f.), from whom the above citations are taken, adds *CIG* II. 1800, where we hear of a "college" of *διάκονοι*, presided over by a *ἱερεὺς*, in the service of Serapis, Isis etc., and *ib.* 3037 where two *διάκονοι* and a female *διάκονος* (cf. Rom 16¹) are associated with a *ἱερεὺς* and a *ἱέρεια τῶν δώδεκα θεῶν*.

For the Christian use of the word, see P Oxy VIII. 1162⁸ (iv/A.D.) *πρεσβυτ[έ]ροις καὶ διακόνους*, P Flor III. 323²² (A.D. 525), P Giss I. 55²² (vi/A.D.) etc.

On the form *διάκων*, see Deissmann *LAE* p. 91, and add BGU IV. 1046^{11, 24} (A.D. 158). Prof. W. M. Calder tells us it is common in Anatolian inscriptions. It is on the same footing as *κατήγορ* (see *s.v.* *κατήγορος*), which Thumb *He. Len.* p. 126, shows to be a natural Greek development: Radermacher *Gr.* p. 15, gives a number of parallels. It is fairly certain that *διάκονος* must be associated with *ἐγκονέω*, *ἀκονιζέ*, and the simplex preserved in the Anthology, also in glosses such as *κόνει*, *σπεύδει*, *τρέχε* (Hesychius). The difficult *ᾶ* (Ionic *διήκονος*) is explained by Brugmann (see Boisacq *L.c. s.v.*) by analogy of *διηνεκῆς* etc.

διακούω

is common in the judicial sense, with *gen. person.* as in Ac 23³². Thus P Grenf I. 11^{1.8} (B.C. 157) διακούσαντα [αὐτῶν προσανεγκεῖν] ἐπὶ σὲ τ[ὰ] συ[γ]κεκριμένα, so ii.⁸, P Fay 119¹² (c. A.D. 100) ἐπιστολὴν τοῦ ἡγεμόνος πρὸς Διονύσιον τὸν στρατηγὸν διακούσαι αὐτοῦ, P Giss I. 46¹¹ (time of Hadrian—petition to the Praefect) ἀξιουμέν σε τὸν τοῦ νομοῦ βοηθὸν διακούσαι ἡμῶν, BGU I. 168²⁸ (ii/iii A.D.) ὄθεν ἀξίω . . . διακούσαι μου πρὸς αὐτούς, P Lond 924¹⁶ (A.D. 187–8) (= III. p. 135), etc. In *Syll* 929²⁹ (ii/B.C.) καὶ καθίσαντες ἐν τῷ ἐ[ε]ρωί τῆς Ἀρτέμιδος τῆς Λευκοφρυηνῆς δικηκούσαμεν τῶν διαφερομένων, we have *gen. rei*. Other inscriptional citations are *OGIS* 335²⁹ (ii/B.C.—decree of the Pitanaei) ἄβρονται διακούειν κ[α]λ καθ' ἕκαστον σκοποῦντες πο[σ]ίτα αι[ε]τήσομε[ε]νο[ς]. It is “determine,” “decide” in *OGIS* 43⁴ (iii/B.C.) ἡ[ε]τήσατο δικαστὰς καὶ δια[λ]ακτῆρας τοῦ[ς] διακρινοῦντας περὶ τῶν ἀμφ[ισ]βητουμένων συμβολαίων: *c. acc. pers. ib.* 11¹¹ τοῦ[ς] δὲ διέκρινομ μετὰ πάσης δικαιοσύνης. Similarly in *Syll* 924¹⁸ (B.C. 210–5) τὰς τε δίκας μετὰ τῶν συνειρομαμένων τὰς μὲν διέλυσε τὰς δὲ διέκρινε δικαίως κατὰ τοὺς νόμ[ο]υ[ς]: here we have *acc. rei*, but the same antithesis with *διαλύειν* as in *OGIS* 43¹¹ (above). It appears again in the passive, of persons in *Syll* 177²⁵ (B.C. 303) τὰ δὲ ἐγκλήματα καὶ τὰ συμβόλαια [τὰ] ὑπάρχοντα ἐκατέροις, αὐτοὺς πρὸς αὐτοὺς διαλυθῆναι ἢ διακριθῆναι [κατὰ τοὺς ἑκατέρων νόμους]. The former verb suggests settlement by consent, as against a judicial verdict. Add for the passive P Tor I. 1^{vii.3} (B.C. 116) (= *Chrest.* II. p. 37) προσυποδεικνύς ὡς εἰ καὶ ἐπὶ λαοκριτῶν διεκρίνοντο καθ' οὓς παρέκειτο νόμοις κτλ., P Par 46¹⁵ (B.C. 153) (= Witkowski², p. 87) ἡγουμένος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι, ἐπὶ σοῦ δ' αὐτοῦ, P Magd 28 *reiv*⁸ (B.C. 218) ὅπως διακριθῶ αὐτοῖς ἐπὶ Διοφάνου, “pour que nous soyons jugés par Diophanes” (Ed.). In these last two passages note the *dat. pers.*: διακρίνεσθαι τινι is “to have one's case with so-and-so decided.” The use illustrates Jude⁹, where Michael is pleading his case against the devil before God. The verb is absolute in P Magd 1¹⁵ (B.C. 221) γράψαι Μενέλλαι τῷ ἐπιστάτῃ ἀποστεῖλαι αὐτοὺς διακριθησομένους, “de les envoyer en justice.” For the simple meaning “distinguish” cf. the magic papyrus P Lond 46¹⁰⁹ (iv/A.D.) (= I. p. 68) σὺ (the Deity) διέκρινεας τὸ δίκαιον καὶ τὸ ἄδικον. The distinctive NT sense of διακρίνεσθαι, “to be divided against oneself,” “waver,” “doubt,” as in Mk 11²³, Rom 4²⁰, Jas 1⁶, if not a Christian coinage, seems “to have had its beginning in near proximity to Christianity” (SH *ad* Rom 4²⁰). It arises very naturally out of the general sense of “making distinctions.”

διάκρισις.

With the use of διακρίνω cited above from BGU III 747, cf. P Par 69^{C.5} (A.D. 233) διάκρισιν πρακτόρων, the

“revision” or the (books of the) tax-gatherers by the Praefect: see Wilcken *Ostr.* i. p. 609. Other examples of the word are P Lond 276¹² (A.D. 15) (= II. p. 149) ὅπως ἐπὶ τοῦ διαλογισμοῦ [τῆ]ν διάκρισιν δηλώσωσι, P Tebt II. 302²¹ (A.D. 71–2) ἱερευ[τ]ικῆ λόγῃ πρὸς διάκρισιν, “priestly list for examination,” P Strass I. 77⁴ (ii/iii A.D.) διακρίσ(εως) Ἀθηναί(ου), and P Giss I. 48⁵ (A.D. 202–3) ἐκ τῆς γενομένης ὑπ' ἐμοῦ . . . ἐξετάσεως καὶ διακρίσεως.

διακωλύω.

For this NT ἔπ. εἰρ. (Mt 3¹⁴) cf. the long land-survey P Tebt I. 72⁸⁰³ (B.C. 114–3) β[ο]υλομένων πο[σ]ίται εἰς φύλλον διακωλυθῆναι ὑπὸ τῶν ἐγ Βερενικίδος [Ο]σμοφ[ό]ρου γειωργῶν, and the editors' restoration in *ib.* 61 (b)³⁶⁵ (B.C. 118–7). See also *Syll* 929⁸¹ (ii/B.C.) νόμοις γὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις ἀνωθεν διεκεκάλυτο ἵνα μηθεὶς ἐν τῷ ἱερωί τοῦ Διὸς τοῦ Δικταίου μήτε ἐνέμημι κτλ.

διαλαλέω.

The corresponding subst. may be illustrated from the late P Lond 77 (viii/A.D.) (= I. p. 231 ff.), the last will and testament of Abraham, bishop of Hermonthis. The document is written in Greek, of which language the testator, though a bishop, is ignorant, but he declares his accord with its contents—⁹⁹ ἐρμηνευθέντα μοι διὰ τῆς Αἰγυπτιακῆς διαλαλείας, “which have been interpreted to me in the Egyptian tongue.” The verb survives in MGr = “announce.”

διαλέγομαι.

P Oxy X. 1349 (iv/A.D.) ἐπειδὴ ἐξήλθα ἀπὸ σοῦ ἐχθὲς μὴ διαλεχθεὶς σοι περὶ τῆς κυβίδος (*i. e.* κυβρ. = χυτρ.). P Petr III. 43 (3)¹⁵ (B.C. 240) ἐτι δὲ [οὔ]κ ἀγνωεὶς ὡς σοὶ διελέγην περὶ τοῦ ση[σ]άμου, “you know how I conversed with you about the sesame” (Edd.). BGU IV. 1080¹¹ (? iii/A.D.) καθὼς οὖν ὁ ἀδελφός σου Ἀμμωνᾶς διελεκταί μοι περὶ ὑμῶν καὶ τῶν ὑμῶν πραγμάτων. P Flor II. 132³ (A.D. 257) τοῖς κωμάρχαις τῆς Ταυρεῖνου διελέχθην περὶ τοῦ νιού τοῦ ὄνηλάτου. These instances will suffice to show that διαλέγεσθαι has in the vernacular the use seen in Mk 9³⁴. Elsewhere in the NT, as Bp E. L. Hicks points out in *CR* i. p. 45, “it always is used of addressing, preaching, lecturing,” a use which he shows to be predominant in inscriptions.

διαλείπω.

For διαλείπω with the participle, as Lk 7⁴⁵, c. P Par 27²² (ii/B.C.) καθότι οὐ διαλείπεις ἡμῶν ἀντιλαμβανόμενος (same formula in P Leid E²⁴), P Tor I. 1^{ii.18} (B.C. 116) ἐκκλίνοντες οὐ διαλείπουσιν, P Oxy II. 281¹⁶ (complaint against a husband—A.D. 20–50) οὐ διέλειπεν κακουχῶν με. Other examples are BGU III. 747^{1.7} (A.D. 139), P Giss I. 14⁴, 85⁸ (ii/A.D.), P Flor III. 380^{6.15} (A.D. 203–4).

διάλεκτος.

P Leid W^{iv.29} (ii/iii A.D.) δὲ ὁ (*sic!*) ἐπὶ τῆς βάρεως φανεῖς . . . ἰδίᾳ διαλέκτῳ ἀσπάξεται σε, λέγων κτλ.—the speaker is apparently a being with a dog's head, who would naturally use a special dialect. Thumb, *Gr. Dial.* p. 22 f., has an important discussion of the precise differentia of διάλεκτος,

which from "Redeweise" came to be "Sprache" in general (as Ac 22²), and was finally specialized to "lokale Sprach-eigentümlichkeit": see his quotations.

διαλιμπάνω

(as in Ac 8²⁴ D* and syr^{hl} 116) can be well supported from vernacular sources for other compounds. See Mayser *Gr.* pp. 402, 465, Blass-Debrunner, *Gr.* p. 59, also Thackeray *Gr.* i. p. 227, and below under ὑπολιμπάνω.

διαλλάσσω.

With Mt 5²⁴ may be compared BGU III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) παρακα[λ]ῶσαι, μήτηρ, δ [ε]αλλάγητέ μοι, and P Giss I. 17¹³ (time of Hadrian) ὥστε διαλλάγηθι ἡμῖν. Belonging perhaps to the same period as this last is the fragmentary letter in P Par p. 422, ἥως ὁ θεῖος (?) σοὶ διαλλαγή. For the subst. = "reconciliation," see BGU II. 665ⁱⁱ (ii/A.D.). The verb is found = "change," "exchange," *OGIS* 484¹⁰ (ii/A.D.) τοῖς τὸ δηνάριον διαλλάσσειν βου[λ]ομένοις. Note also the middle in *Michel* 1001ⁱⁱ (Thera, c. B.C. 200), where it is forbidden to sell the μουσεῖον or its precinct or appurtenances, μήτε καταθέμεν, μήτε διαλλάξασθαι, μήτε ξαλλοτριῶσαι τρόπων μηθενί.

διαλογίζομαι.

The verb and its derivative noun are conspicuous in Egyptian documents to describe the *conventus*, the judicial "circuit" of the Praefect. The subject has been exhaustively treated by Wilcken, *Archiv* iv. p. 368 ff. His researches are now supplemented and in one important respect modified by a new document, P Ryl II. 74 (A.D. 133-5), the introduction to which gives a sufficient account of the matter. Hunt shows there that the main object of the Praefect's proposed journey south "was judicial, i. e. that he had meant to hold a *conventus* somewhere in southern Egypt." Thebes becomes thus, according to the new evidence, a probable assize town, visited not annually, but as business demanded. For the verb in this sense cf. P Ryl *L.c.*³ νυνὲ δὲ διαλογίζομαι τὴν Θηβαῖδα καὶ τοὺς Ἑπτὰ νομοὺς κατὰ τὴν [συν]ήθειαν, P Oxy III. 484²⁴ (A.D. 138) ἔπου ἕαν ὁ κράτιστος ἡγεμὼν Αὐτίδιος Ἠλιόδωροσέ π' ἀγαθῶ τὸν νομὸν διαλογίζηται ἢ δικαιοδοτή, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice" (Edd.). (Cf. ἔπου ἕαν τὸν τοῦ νομοῦ διαλογισμὸν [ἢ] δικαιοδοσίαν ποιήσῃ, P Lond 358¹⁹ (c. A.D. 150) (= II. p. 172).) Similarly P Oxy IV. 709⁴ (c. A.D. 50), where again the verb takes names of districts judicially visited in the accus. In Vettius Valens p. 245²⁶ ἐκ τούτων δεῖ διαλογίζεσθαι τὰς δὲ (omit) αἰρέσεις the verb is apparently transitive, with the meaning "discuss," which is not far from the legal sense described. No instance of the verb in this sense can be quoted from the NT, where the reference is always to "inward deliberation or questioning," but see *s.v.* διαλογισμός.

διαλογισμός.

The *judicial* reference of this word (see *s.v.* διαλογίζομαι) might perhaps be directly recognized in Jas 2⁴, "judges who give corrupt decisions." It adds point to such NT passages as Phil 2¹⁴ χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 1 Tim 2⁸

χωρὶς ὀργῆς καὶ διαλογισμῶν, where the thought of outward disputing and discussion is uppermost. So BGU I. 191¹³ (ii/A.D.) τῷ διεληλυθῆτι διαλογισμῶ ἐδικάσατο, *ib.* 226²² (A.D. 99) ἔταν ὁ κράτιστος ἡγεμὼν Πομπήιος Πιλάντος τὸν τοῦ νομοῦ διαλογισμὸν ποιῆται πρὸς τὸ τυχὴν με τῆς ἐπὶ σοῦ βοηθείας, P Tebt I. 27³⁵ (B.C. 113) ἐπὶ τοῦ συσταθέντος πρὸς σὲ διαλογισμοῦ, "at the inquiry instituted against you." Add the heading ὁ διαλογισμὸς of P Oxy II. 294 (A.D. 22) (= *Selections*, p. 34) with reference to the hearing of a particular case, and P Fay 66² (A.D. 185 or 217), where we read of fines imposed as the result of an official inquiry —ἐπι(ἐρ) ἐπιτί(μου) διαλογισμοῦ: also P Oxy IV. 726¹² (A.D. 135), *ib.* VII. 1032¹¹ (A.D. 162), P Tebt II. 407¹² (? A.D. 199), etc. In P Leid B¹ (B.C. 164) the Twins at the Serapeum in Memphis make petition to Philometor for maintenance ὡς γ[ρ]απτὸν ἔστιν ἐν τοῖς ἀρχαίοις διαλογισμοῖς, where the noun presumably represents the "original decisions" or "agreements" made when they took office. In P Par 62^{iv} (ii/B.C.) ὁ δὲ διαλογισμὸς τῆς ἐγγήψεως συσταθήσεται πρὸς αὐτοὺς κατὰ μῆνα, ἐκ τῶν πιπτόντων ἐπὶ τὴν τράπεζαν, the word = "rationum relatio, depositio": see Witkowski's note, *Épp.*² p. 52. Similarly in P Rev L 17¹⁷ τῶν δὲ διαλογισμῶν οὓς ἔν ποιήσῃται ὁ οἰκονό[μ]ος πρὸς τ[ο]ῦς τὰς ὠνάς ἔχοντας πάντων ἀντίγραφα ἐκάστω[ι] τῶν κοινων[ῶ]ν παραχρημα δάτω σφραγισάμενος αὐτός: see Mayser's list of refl., *Gr.* p. 437. We have no citations for the meaning "thought," "cogitation," common in LXX and NT, nor for "dispute," though this lies near to the idea of argument in court. But the former is not "peculiar to Biblical Greek," as is implied by Hatch *Essays*, p. 7f.: cf. φροντίδες καὶ διαλογισμοί in [Plato] *Asiarchus* (p. 367A) and other citations in LS.

διαλύω.

Nearest to its one appearance in NT—Ac 5³⁶, of the dispersal of a horde of rebels—is the use in BGU III. 1012¹² (? B.C. 170) ἵνα οὖν μὴ συμβῆ διαλυθῆναι αὐτὰ (*sc.* τὰ πρόβατα). Cf. also *Michel* 1001^{viii} (c. B.C. 200) where it is forbidden to make any proposal ὡς δέσση διαλύσαι τὸ κοινὸν εἰ τὰς θυσίας τὰς προγεγραμμένας, "to break up the society or (intermit) the aforementioned sacrifices"—there is a slight zeugma. Still parallel to *dissolvo* is the frequent use in the Paris papyri in connexion with λιμός—12²³ (B.C. 157) ἔπως μὴ ὑπὸ τῆς λιμοῦ δι[α]λύω: here note the intransitive use, as in P Leid E¹³ (ii/B.C.) ἡμεῖς δ' ἐν τῷ ἱερῷ μεταξὺ διαλύμεν καὶ τῷ λειμῷ κινδυνεύομεν τὸ ἱερὸν ἐγλιπεῖν—see *Proleg.* p. 159. So P Par 22²¹ (ii/B.C.) ὥστ' ἂν κινδυνεύειν τῷ λιμῷ διαλυθῆναι, 26⁹ (petition of the Serapeum Twins—B.C. 163-2) (= *Select.ons*, p. 14) ὡς ἂν ὑπὸ τῆς λιμοῦ διαλυόμεναι, and 38²⁸ (B.C. 162) καὶ μὴ διαλύομαι τῷ λιμῷ. Another kindred use is that in P Strass I. 20¹⁹ (iii/A.D.) ἔδοξεν ἡμῶς δίκας μηκέτι λέγειν, ἀλλὰ φιλιῶ μάλλον τὰς . . . c. 15 letters . . .] στάσεις διαλύσασθαι. Not far away is P Hib I. 96⁵ (B.C. 259) ὁμολογοῦσιν διαλελυσθαι πρὸς ἀλλήλους πάν[τα] τὰ ἐγκλήματα, "settled all the claims" (Edd.). Διάλυσις is similarly used with reference to debts, P Oxy I. 104²⁰ (A.D. 96), *ib.* VII. 1034 introd. (ii/A.D.). In P Hamb I. 25⁵ (B.C. 238) αὐτοῦς διαλύσαι, δ. = "reconcile." So P Magd 42¹² (B.C. 222) μά[λιστα] διάλυσον αὐτοῦς · εἰ δὲ μ[ή], ἀπό[σ]τειλον ἔπως ἐπὶ τῶν λα[ο]κριτῶν δι[α]κριθῶσιν)—it is the endorsement of the king upon a

petition. In P Leid W^{xxii.27} (ii/iii A.D.) *ὡς δὲ ἐν τῷ Νόμῳ διαλύεται Ἄβραϊστί*, "uti vero in Lege (Moïsis) (*sic*) solvitur (nomen) Hebraice" (Ed.), it is used apparently to denote the resolution of the patriarchs' names into magical combinations of letters.

διαμαρτύρομαι.

Nägeli, p. 24, gives this among Ionic words in the Κοινή, on the strength of its meaning *beneuere, versichern*, in Attic, but *ermahnen* in the Hellenistic of Paul. But "solemn and emphatic utterance" seems to be the note of NT use throughout; and this is not far from the sufficiently Attic Demosthenes, as *Callicles* 4 (p. 1273) *οὐδ' ἀπηγόρευσεν οὐδὲ διαμαρτύρατο*, "he neither forbid it nor formally protested" (Sandys & Paley—see their note). The verb occurs in P Petr II. 2 (1)¹² (B.C. 260–59) *ἡμῶν διαμαρτυρομένων αὐτόν, ib. 37* right col.⁶ (iii/B.C.) with fragmentary context: note that in the former it seems to have *acc. pers.* See Milligan's note, *Thess.* p. 51. From a much later period we may quote BGU III. 836⁷ (time of Justinian) *διαμαρτύραντο δὲ ἡμᾶς ἐγγράφως διὰ τοῦ λογιωτάτου ἐκδίκου κτλ.* For the subst. *διαμαρτυρία*, see P Lond 483⁷² (A.D. 616) (= II. p. 328), BGU II. 669 *verso*¹ (Byz.).

διαμένω.

P Tebt I. 27⁴⁰ (B.C. 113) *ἐν τῇ αὐτῇ ταλαιπωρίαι διαμένεις οὐδαμῶς τὰ κατὰ τὸ θεῖον* (pap. *δειον*) *κεχειρισμένα διαωρθωμένος*, "you still continue in the same miserable course with no improvement whatever in your improper procedure" (Edd.), P Oxy II. 237^{viii. 40} (A.D. 186) *ἔνα] δ' [ο]ἴν β[ε]β[ε]β[ε]α τε καὶ εἰς ἅπαν διαμένη τῶν διαστρωμάτων ἢ χρήσεις*, "in order that the use of the abstracts may become secure and permanent" (Edd.), P Fay 135¹⁰ (iv/A.D.) *σπούδασον πληρῶσαι ἔνα ἢ φίλια διαμένη μετ' ἀλλήλων*, "make haste to pay, in order that we may remain on good terms with each other" (Edd.), and from the inscr. *Syll* 194²¹ (B.C. 286–5) *διὰ τοῦ ἔμπροσθεν χρῆνον διαμεμενηκότας αὐ[τῶν, ib. 520⁹* (B.C. 281–0) *διέμε[ιναν] πάντες εὐτακτ[οῦντες καὶ περὶθόμενοι τοῖς τε νόμο[ις κα] τῶν κοσμητε[ῖ].* For the subst. we may cite the common formula of a vow for the Emperor's salvation, as BGU II. 362^{iv. 12} (A.D. 215) *ὑπὲρ σωτηριῶν καὶ αἰω[νίου] διαμο[νῆ]ς τοῦ κυρίου ἡμῶν Αὐτοκρά[τορος] Σεουή[ρου] Ἀ]ντωνίνου*, and a corresponding inscr. from Saghir, the religious centre of the Imperial estates near Pisidian Antioch—*ὑπὲρ τῆς Κυ[ρίων] τύχης καὶ [ν]ίκτης καὶ αἰωνίου διαμονῆς καὶ τοῦ σύνπαντος αὐτοῦ οἴκου σωτηρίας ἀνέστησαν Ἕ[ν]οι Τεκμορεῖοι Τύχην χάλκεον*, "for the fortune and victory and eternal continuance of our Lords and the salvation of his whole household the (association of coloni called) 'Guest-friends of the Symbol' dedicated a bronze (statue of) Fortune" (Ramsay *Studies in the Eastern Roman Provinces*, p. 333f., and *Recent Discovery*, p. 193f.).

διαμερίζω.

For *διαμερίζω εἰς*, as Lk 22¹⁷, cf. P Lond 982⁴ (iv/A.D.) (= III. p. 242) *διαμερίσα[μεν] εἰς] εἰς αὐτούς.*

διανέμω.

OGIS 383²⁵⁵ (middle of i/B.C.) *τοῖς δὲ λοιποῖς χάριν ἔμην εἰς ἐλευθέραν ἡδονὴν διανέμων, ib. 493²¹* (ii/A.D.) *διανέμειν τοῖς πολεταῖς . . . ἐκ τῶν δημοσίων τ[ῶν] εἰς θυσίας*

κτλ., and for the subst. *ib. 335¹³⁷* (ii/i B.C.). The verb is restored in CP Herm 8^{11.9} *καὶ ταῦτα π[ά]ν[τα] ποιήσαντες διανε[ι]μαντο τὸ ἀργύριον.*

διάνοια.

P Petr II. 13 (19)¹² (B.C. 258–3) *τοῦτο εἰ ἔχε* (*l. τοῦτο δὲ ἔχε*) *τῇ δια[νο]ίᾳ, ὅτι οὐθέν σοι μὴ γενηθῆι λυπηρόν* "keep this in mind, that you will never be allowed to have anything to distress you." *Syll* 300⁴³ (B.C. 170) *γράμματα ἀποστέλλαι ἔδοξεν, ὅπως περὶ τούτου τῇ δι[αν]οίᾳ προσέχῃ*: Viereck (*SG* p. 15) re-translates this *litteras dari censuerunt ut de ea re animadverteret*. *Διάνοια* is accordingly a fair equivalent to the Latin *animus*. The word is found on the Rosetta Stone, *OGIS* 90³⁵ (B.C. 196) *βωμοὺς ἰδρύσατο τὰ τε προσδεόμενα ἐπισκευῆς προσδιωρθώσατο ἔχων θεοῦ εὐεργετικοῦ ἐν τοῖς ἀνήκου[σιν] εἰς τὸ θεῖον διάνοιαν*. Another interesting inscription shows a curious contact with the LXX. *Syll* 891 (ii/A.D.) mostly consists of curses on any one who may disturb the grave on which they are inscribed. Opening hopefully with *ἐπικατάρατος ἔστω*, they go on with a quotation of Deut 28²² *πατάξαι το ἀνεμοφθορίᾳ*, followed by ver. 28 *παραπληξίᾳ το διανοίας*. The inscr. proves to have been ordered for a pagan, but composed by a proselyte to Judaism. The noun figures in other imprecatory literature. So Wünsch *AF* 1¹⁰ (i/ii A.D.) *ἀναθεματίζομεν σῶμα, πνεῦμα, ψ[υ]χῆν, [δ]ιάνοιαν, φρόνησιν, αἰσθησιν, ζοήν, [καρδ]ίαν λόγους Ἑκατικῶς ὀρκισμ[ασ] τε ἄβραϊκοῖς* (*i. e.* "Hebrew"), *ib. 4²³* (iii/A.D.) *ὀρκίζω σε τὸν θεὸν τὸν [τ]ῆν δι[ά]νοιαν παντὶ ἀνθρώπῳ χαρισάμενον, ib. 35* *βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἔνα μὴ νοῶσιν τὶ π[ο]ιώσιν.*

For the neutral sense of *διάνοια* (as Col 1²¹) we may cite Epict. iii. 22. 20 *νῦν ἐμοὶ ὕλη ἔστιν ἢ ἐμὴ διάνοια, ὡς τῷ τέκτονι τὰ ξύλα, ὡς τῷ σκυτεῖ τὰ δέρματα*. The subst. is very common in Aristeas, and the verb occurs *ter*, e. g. 56 *σεμνῶς ἅπαντα διανοούμενος*.

διανυκτερεύω.

A new literary reference for this NT ἄπ. *εἶρ.* (Lk 6¹²) may be cited from the Greek original of the history of the Trojan War assigned to Dictys Cretensis, P Tebt II. 268⁷³ (early iii/A.D.) *διανυκτερεύσ[α]ς* after a lacuna, followed by *τὰς πάσας ἡμέ[ρας]* again with a lacuna.

διανύω.

For *δ.* with the accus., as in Ac 21⁷, cf. Vettius Valens pp. 81²⁷, 109⁴, 330⁹ *πόνους διήνυσσα*. In *ib.* p. 58¹⁷ the verb is intransitive = *vivere*. The simplex appears in CP Herm 119 *verso*^{11.4} (A.D. 260–8) *πάντα ἡμῖν κατ' εὐχῆν ἤνυσται*: the passage does not strongly taste of vernacular.

διαπεράω.

P Flor II. 247⁸ (A.D. 256) *ἔστ' ἂν διαπεράσῃ τὸ Χθῶ*. P Leid W^{vii.24} (ii/iii A.D.) *διαπεράσεις τὸ πέρα*.

διαπλέω.

Montgomery (*Exp* VIII. ix. p. 357) translates *διαπλεύσαντες* in Ac 27⁵ "having run across the gulf" between Cilicia and Pamphylia, and notes that the verb "probably implies that at this point a favourable shift of wind enabled

them to make a straight course across a stretch of open water (πέλαγος) instead of hugging the shores of the bight." The verb occurs with the same object in *Katibel* 642¹⁸ (iii/iv A.D.) *καὶ πύλαγος διέπλε[ν]σε*: see also LS.

διαπύνω.

For *δ.*, as in Ac 4², 16¹⁸, cf. P Oxy IV. 743²² (B.C. 2) *ἐγὼ ὄλος διαπυ[ν]οῦμαι*, "I am quite upset" (Edd.). For the verb in its more ordinary sense of "work laboriously," see Arist. 92 πάντες γὰρ αὐτοκελεύτως διαπυνοῦσι πολλῆς γυνομῆνης κακοπαθείας.

διαπορεύομαι.

Aristeas 322 concludes his letter by assuring Polycrates that if he discovers anything else worthy of narration he will set it forth—*ἵνα διαπορεύομαι αὐτὰ κομίζῃ τοῦ βουλήματος τὸ κάλλιστον ἔπαθλον*, "in order that in the perusal thereof thou mayst win the fairest reward for thy zealous desire" (Thackeray). BGU IV. 1116¹¹ (B.C. 13) *τοῦ δι[α]πυρουμένου μηνός*, and so 1136⁵ c. B.C. 11, "the month now current." P Leid W^{viii}. 19 (ii/iii A.D.) *αὐτὸς γὰρ ὁ Αἰὼν Αἰῶνος, ὁ μόνος κ(αὶ) ὑπερέχων, ἀθώρητος διαπορεύεται τὸν τόπον*.

διαπραγματεύομαι.

With the perfective compound *διαπραγματεύσαντο* in Lk 19¹⁵ = "gained by trading" (see *Proleg.* p. 118) cf. the use of *συμπραγματεύομαι* in *Syll* 241¹⁷ (ii/B.C.) *ἔδωκε δὲ καὶ ἐπιστολάς τοῖς πρεσβυταῖς εἰς Πιολύρην πρὸς τοὺς φίλους, ὅπως συμπραγματεύωνται μετ' αὐτῶν περὶ τῶν συμφερόντων*, *ib.* 245⁹ (second half iii/B.C.) *τοῖς ἀποσταλεῖσι σιτῶνας ὑπὸ τῆς πόλεως εἰς Δῆλον συνεπραγματεύθη πάντα προθύμως*.

διαπρίω.

The literal sense of this word is seen in *Syll* 587^{100, 304} (B.C. 329–8), *Michel* 594¹⁰⁷ (B.C. 279) *ξύλον διαπρίσαντι Θεοδήμω*. For the subst. cf. the Delphic inscr. in *BCH* xxvi. p. 92⁸ *ξύλον [Μ]ακεδον[ικῶν με]σόδμῶν διαπρίω[τος]*: Herwerden compares *διαπρίωτος* in Hippocrates.

διαρπάζω.

P Lond 35²¹ (B.C. 161) (= I. p. 25) *ὁ δὲ βασιλεὺς ἀποδέδο[κε τ]ὴν σύνταξιν διαρπάζεται δὲ ὑπὸ τῶν προ[εστη]-κότων τῶν ἱερῶν*. *Cagnat* IV. 1029¹⁸ (c. B.C. 85) *διαρπασάν[των] δὲ καὶ τὰ [σκεύη τῶν σ]ωμάτων (= slaves) κα[ὶ] τῶν ἐν τῷ χωρῷ [καλ] τοῖς περι[κειμέν]οις τόποις*. For the subst., *Syll* 259¹⁰ (B.C. 279) *ἐπὶ διαρπαγῆ τῶν τοῦ [θ]εοῦ χρημάτων*.

διαρρηγνυμι.

P Lips I. 37¹⁰ (A.D. 389) *τὴν ἐπικειμένην ἀ[ὐτοῦ] ἐ[σθ]ῆτα διαρ[ή]ξαντες ἀφ[ε]λαντ[ο]*.

διασαφέω.

For this verb, common in the earlier papyri, we may cite P Eleph 18³ (B.C. 223–22) *κ[α]λῶς ποιήσεις διασαφέσας ἡμῖν, ὅπως ἐπιτελέσωμεν κτλ.*, P Lond 42³ (B.C. 168) (= I. p. 30, *Selections*, p. 9) *ἐπιστολήν . . . ἐν ἣ διασαφέως εἶναι ἐν κατοχῇ ἐν τῷ Σαραπίειω*, P Par 42¹⁰ (B.C. 156)

διασαφέσον μοι, ib. 45³ (B.C. 153) *ἔ σ[οι] οὐ δεδύνημαι διασαφέσαι διὰ τοῦ ἐπιστολίου*, P Grenf II. 33¹¹ (B.C. 100) *περὶ τοῦ διασαφουμένου μέρους γῆς*, and from the inscriptions *Syll* 790⁸⁷ (i/B.C.) *ἐν τῷ ψηφίσματι διασαφέται τῷ κεκ[υ]ρωμένω περὶ τοῦ [μαν]τείου ἐφ' ἱερέως Κρίωνος*. If we may judge from the contrast between papyri B.C. and A.D., the verb went out of common vernacular use during the NT period, which would account for the curious fact that only one NT writer (Mt) uses it at all. It occurs however five times in Vettius Valens.

διασεῖω.

P Tebt I. 41¹⁰ (c. B.C. 119) *ἐτέρων γυναικῶν διασεῖων* gives us an early example of the Hellenistic use = "extort." It takes the (ablative) genitive here, if the cases of a very muddled scribe are to be regarded as deliberate: in Lk 3¹⁴ and many other places it has the accusative, e.g. P Par 15³⁷ (B.C. 120) *χάριν τοῦ διασεῖσαι αὐτοὺς καὶ εἰς βλάβας περιστήσαι*. With the Lukan passage, cf. P Oxy II. 240⁵ (A.D. 37) where we have an oath by a *κωμογραμματεῖς* that he knows of no villager *διασεῖσαι[ν]οι* . . . ὑπὸ . . . στρατιώτου. This unknown soldier might have come almost fresh from the Baptist's exhortation! For the same combination of verbs as in Lk 3. c., see P Tebt I. 43²⁸ (B.C. 118) *συκοφαντηθῶμεν διασεῖσμένων (L. διασεῖσαι[ν]οι?)*, "be subject to false accusations and extortions." Other examples of the verb are P Oxy II. 284⁵ (c. A.D. 50) *διασεῖσθην ὑπὸ Ἀπολλοφάνου, ib.* 285¹³ (c. A.D. 50) *διέσεισέν με ἄλλας δραχμὰς τέσσαρας*, both referring to extortions by the same tax-collector: cf. also the editor's note to P Giss I. 61¹⁰ (A.D. 119), where a number of references are collected, and P Leid G¹⁵ *σκαλλόμενος δὲ καὶ [δια]σειόμενος παρ' ἕκαστον*, where the editor regards *σκάλλω* as the wider term—"de omni vexatione universe," while those are said *διασεῖων* "qui minis, aliave ratione *illicite* alicui pecuniam vel simile quid extorquent." A rather more general meaning is suggested by P Tor. I. 1 viii. 13 (B.C. 116) (= *Chrest.* II. p. 38) *ὑπολαμβάνοντα εὐχερῶς διασεῖσιν τοὺς ἀντιδίκους*, "confisum se facile concusurum adversarios," as Peyron renders; but "browbeat, intimidate" seems more appropriate than "blackmail." The combination of Lk 3¹⁴ is repeated with nouns in P Tor I. 1 v. 1 (B.C. 116) *ἐπὶ τῇ πάσῃ συκοφαντῆται καὶ διασεῖσθω*, P Tebt I. 43³⁸ (B.C. 118) *συκοφαντίας τε καὶ διασεῖσθω χάριν*, "for the sake of calumny and extortion" (Edd.). A form *διάσεισις* occurs in *ib.* 41³⁰ (c. B.C. 119) *πρὸς τῇ[ν] διασεῖσει*.

διασκορπίζω.

BGU IV. 1049⁷ (a deed of sale—iv/A.D.) *ἐν ᾧ φύν[ι]κες (L. φοίνικες) διασκορπισμένοι κτλ.* The verb is found with reference to the broken bread of the Eucharist in *Didache* 9⁴: *ὡς περ ἦν τοῦτο κλάσμα διασκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἐν, οὕτω συναχθῆτω σου ἡ ἐκκλησία κτλ.* The subst. is found P Tebt I. 24⁵⁵ (B.C. 117) *ὑπὸ διασκορπισμὸν τὰ τῆς φορολογίας ἀγάωσιν*, "they might produce the dispersal of this revenue" (Edd.).

διασπύω.

Syll 510¹¹ (ii/B.C.) *οἱ δὲ λαχόντες διαιρείτωσαν καθ' οὓς ἂν ἕκαστοι τόπους λάχωσιν μὴ διασπύωτες μήτε τὰ τοῦ*

τοκιστοῦ μέρη μήτε τὰ τοῦ γεωργοῦ, ἀλλὰ τὰ μέρη τέμνοντες συνεχῆ ἀλλήλοις.

διασπείρω.

The verb is found in a list of persons subject to the poll-tax, P Lond 259⁷³ (Roman) (= II. p. 38) διασπαρμένα διὰ τῶν τοῦ ἱγ (ἔτους) ἐγκεφαλαιω(μάτων). We have no citations for the noun διασπώρα, but it occurs in Plutarch.

διαστέλλω.

The verb is common = "enjoin, give instructions to," e. g. P Hal I. 7⁶ (B.C. 232) Π[το]λεμαίω δὲ διά[σ]τειλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπει[κα]ς, "give instructions to Ptolemaeus, in case you have not persuaded the letter-carrier and the post-controller," P Par 26²³ (B.C. 163-2) (= *Selections*, p. 16) ἡμῶν δὲ τοῖς δέουσι θλιβομένων καὶ Ἀχομαρρῆ μὲν τῷ ἐπιστάτῃ τοῦ ἱεροῦ πλεονάκι διεστάλμεθα ἀποδιδόναι ἡμῖν, "when we were being crushed by our wants, we often made representations even to Achomarres the supervisor of the temple to give us (our rights)," *ib.* 63^{vii.19} (B.C. 165) διεστάλμεθα τοῖς ἄλλοις ἐπιμεληταῖς καὶ ὑποδιοικηταῖς ταῦτά, etc. In P Rein 7²⁰ (? B.C. 141) διασταλέντος, "it having been ordered" in the contract (συμβολαίω), is followed by the acc. and the infin. : in the NT we have the equivalent ἵνα construction. P Lond 44¹⁷ (B.C. 161) (= I. p. 34) καὶ τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, μετὰ κραυγῆς τε διαστελλομένου μεθ' ἡσυχίας ἀναλύειν οὐδ' ὡς ἀπεχώρου, "I shouted to them to go away quietly." The same petitioner uses the active in *ib.* 45²⁹ (p. 36) a year later, ὅπως ἀνακαλεσάμενος τοὺς προειρημένους διαστείλη ταῦτους μηκέτι εἰσβιάζεσθαι εἰς κτλ. We might further quote P Ryl II. 113¹⁴ (A.D. 133), where δῖεστελαιντό μοι is rendered "served a summons upon me" (Edd.). Quite distinct is the meaning in P Amh II. 40⁵ (ii/B.C.), showing how the best land in a glebe had been "separated" by a Greek for the use of some compatriots—διασταλέμενας ἀπὸ τῆς γῆς τὰς κρατίστας (ἀρούρας) καὶ καὶ μεμισθωμένας τὰς τῶν Ἑλλήνων: this agrees with the use of the noun διαστολή in the NT, see *s. v.* Cf. also Aristeas 152 ἡμεῖς δ' ἀπὸ τούτων διεστάλμεθα, where Thackeray (*Transl.* p. 32) remarks that διαστελλεῖν "seems here to combine the two senses of 'to distinguish' and 'to command,' with a reference to Lev 10¹⁰, 11⁴⁷." Finally we find διαστελλεῖν almost a *term. tech.* in orders for payment in kind, P Oxy I. 88⁹ (A.D. 179) διαστελατε ἀφ' ὧν ἔχετε τῶν γυμνασιάρχων ἐνθέμα[τι] πυροῦ γενήματος τ[α]ῦθ' ἡμεῖς ἐξήκοντα, "pay from the past 19th year's store of wheat belonging to the gymnasiarchs and deposited with you sixty artabae" (Edd.), so *ib.* III. 516⁶ (A.D. 160), P Lips I. 112² (A.D. 123), 113³ (A.D. 127 or 128) etc. *Ostr.* 1164 (ii/iii.A.D.) shows it in the formula of a cheque, διαστελινον ἐκ τοῦ ἐμοῦ θέματος εἰς ὄνομα(α) Δουκιλλᾶτος.

διάστημα.

The word is found in the astronomical papyrus P Par 1³⁸¹ (ii/B.C.) ὁ τῶν ἐπιτολῶν καὶ δυσμῶν χρόνος ἔνεστιν ἐν τῷ τῆς ἡμέρας καὶ νυκτὸς διαστήματι, cf. 433, 491. See also P Oxy VI. 918^{v.15} (a land survey—ii/A.D.) ἀνά μ(έσον)

οὔσης διώρυχο(ς) καὶ ἱκανοῦ διαστήμα(ος), P Giss I. 40^{ii.15} (edict of Caracalla) μετὰ τ[ὸ] π[λ]ηρωθῆναι τὸ τοῦ χρε[δ]ίνου διάστημα, P Ryl II. 207 (a)^{27,31} (ii/A.D.) μετὰ διάστημα, of space : on the shortening of η to ε, irrespective of etymology (which would have produced α) see *Proleg.* p. 46.

διαστολή.

We are unable to illustrate the NT use of this word (cf. also Exod 8²³) = "distinction," "difference" (see under διαστέλλω), but the subst., like the verb, can be freely quoted in the sense of "injunction," "notification," "memorandum." P Tebt I. 24⁴⁵ (B.C. 117) ἀκολουθῶς ταῖς δεδομένοι (I.—αις) δι' αὐτῶν διαστολᾶς (I.—αις), "in accordance with the memoranda given by them" (Edd.), *ib.* 34¹³ (c. B.C. 100) γράφω σοι δὲ διαστολᾶς αὐτοῖς δοῦναι, "I am therefore writing to you to give their instructions" (Edd.), P Oxy IV. 743²⁸ (B.C. 2) διαστολᾶς δεδώκειν, "praecepti" (Witkowski², p. 130), *ib.* I. 68³⁸ (A.D. 131) ἀρκομένου μου τῆδε τῆ διαστολῆ ὡς καθήκει, "since I am ready to abide by the present memorandum, as is right (?)" (Edd.). Cf. also the corresponding use of τὸ διαστολικόν of an official "notification" or "writ," in this last papyrus³³, *et saepe*. The noun, like διαστέλλω, is also frequent with reference to payments, e.g. P Tebt II. 363¹ (early ii/A.D.) διαστολῆς μετρήματος Πεβτύνεως, "statement of a payment in kind at Tebtunis," *ib.* 395²⁰ (A.D. 150) ἀντ[ι]γρα(φον) διαστολ(ῆς), with reference to the copy of a banker's receipt : cf. the use of the rare word διαστολεῖς in P Rein 53⁴ (iii/iv A.D.). See also Wilcken *Ostr.* i. p. 638.

διαστρέφω.

For the use of δ. in Phil 2¹⁵ Lightfoot cites Epict. iii. 6. 8 οἱ μὴ παντάσῃ διαστραμμένοι τῶν ἀνθρώπων (cf. i. 29. 3). Kennedy (*EGT ad. l.*) aptly compares the Scotch expression "thrawn," "having a twist" in the inner nature. The subst. occurs in the vi/A.D. P Oxy VIII. 1165⁹ where one advocate writes to another expostulating—διὰ τοὺς γεωργοὺς μου τοὺς ἐν τῷ Ἀμούλῃ ἐν τοιαύτῃ διαστροφῇ γενέσθαι, "because my cultivators at Amoules have been put to such straits" (Ed.).

διασώζω.

P Lille I. 17¹⁸ (iii/B.C.) ἀ]πόστολον. αὐτῶι τινά, ἵνα διασωθῆ ὁ σίτος ὁ παρ' ὑμᾶς, P Vat A⁹ (B.C. 168) (= Witkowski², p. 65) κομισάμενος τὴν παρὰ σοῦ ἐπιστολήν, ἐν ἣ διασάφεις διασωσῶσθαι ἐγὼ μεγάλων κινδύνων, P Par 29⁴ (B.C. 161-0) διασωθεῖς κατὰ τὸ δίκαιον ἐκ τῶν ἔξωθεν τόπων, BGU I. 332⁷ (ii/iii A.D.) ἐχάρην κομισαμένη γράμματα, ὅτι καλῶς διεσώθητε, *ib.* 341¹³ (ii/A.D.) (as restored in Preisigke p. 40) ὅσοι μὲν τελῶ]ς δ[ι]ηρωθησόμενοι πρὸς τοὺς ἰδ[ι]οὺς κατέφυγον. See also the iv/A.D. Christian letter, P Oxy VI. 939⁸ ἡμῖν ἕλωσ ἐγένετο [καὶ ταῖς εἰ]χαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν, "He was gracious to us and inclined His ear to our prayers by preserving for us our mistress." Add from inscr. *Syll.* 490¹⁵ (iii/B.C.) ἀλλ' ὁμοίως περὶ πάντα[ς] τὸ[ς] πολλ[ῶ]ν [σπουδ]αίων διεσώσε πολλοὺς. In connexion with I Pet 3²⁰, where it describes Noah's being "safely brought into" the Ark, it is worth noting that Josephus uses the verb about Noah, in *c. Arion.* i. 130 περὶ τῆς λάρνακος, ἐν ἧ Νῶχος . . . διεσώθη.

διαταγή.

Deissmann (*LAE*, p. 86 ff.) has shown how completely the new evidence sets aside the statement by Grimm (but cf. Thayer, p. 694) that this is "purely" a biblical and ecclesiastical word used for the Greek **διάταξις**. Thus P Oxy I. 92⁸ (an order for a payment of wine—? A.D. 335) **Ἀμεσύτω ἱπποιάτρῳ ἐκ διαταγῆς οἴνου κεράμιον ἐν νέφει**, *ib.* 93² (A.D. 362), and P Fay 133⁴ (iv/A.D.) **ἀπέστειλα τὸν οἰκ[ον]όμον . . . ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται**, "I have sent to you the steward to make arrangements about the vintage" (Edd.). From inscr. we may quote *Cagnat* IV. 661¹⁷ (A.D. 85), where the **διαταγή** of T. Praxias of Acmonia appears in his will; *ib.* 734¹², providing that no one shall be buried in the tomb **παρὰ γνώμην τοῦ Ῥούφου ἢ διαταγῆν**, and similarly *ib.* 840³ **εἰ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσῃ**, which the editor glosses as "excerptum testamenti, relati in tabularium civitatis." For this specialized meaning of "testamentary disposition," Deissmann, *LAE*, p. 87, cites this last inscr. (from Hierapolis), and refers to the Pauline use of **ἐπιδιατάσσεσθαι** in Gal 3¹⁶.

For the difficult **εἰς διαταγὰς ἀγγέλων** in Ac 7⁵⁵ Nestle (*Exp T* xx. p. 93) cites the Heb. **בְּיָדָי** or **בְּיָדָי**, "through the hand" or "hands" (*i. e.* the mediation) of angels, and compares the LXX **διὰ χειρὸς Δαυεὶδ** = Heb. **בְּיַד יְהוָה** in 2 Chron. 23¹⁸ (Vg. "juxta dispositionem David")—a view confirmed, he adds, by the Syriac version which has **ܕܢܝܚܝܕܐ** with the addition of **ܕܢܝܚܝܕܐ**, "the command."

διάταγμα

was in Imperial times the technical term for an "edict," see e. g. P Giss I. 401⁸ (A.D. 212) where Caracalla refers to the words **προτέρου διατάγματος**, in which his **χάρις** had been displayed: cf. also P Oxy VIII. 1106²¹ (A.D. 206), 1101¹ (A.D. 367-70) of the edicts of Praefects, and numerous exx. in *OGIS*, as 458²¹ (c. B.C. 9) **κατὰ τε τὸ Παύλου Φαβίου Μαξίμου τοῦ ἀνθυπάτου διάταγμα**. The word is used of a "testamentary disposition" in P Oxy X. 1282²⁷ (A.D. 83) **καθ' ὃ θέτο ὁ Παποντῶς ὅποτε περιὴν διάταγμα**, "in accordance with the disposition made by Papontus in his lifetime" (Edd.)—the constr. is mixed. Cf. BGU I. 140²⁶ (A.D. 119—so Mitteis *Chrest.* II. p. 424) **ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος**, and see above under **διαταγή**.

For **διάταξις**, which is not found in the NT but ten times in the LXX, we may cite BGU I. 180⁶ (ii/A.D.) **παρὰ δὲ ταύτην τὴν [δι]άτ[α]ξιν ἐγὼ ἐπηρέασθην μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως κτλ.**, P Par 69^{C.18} (acts of Alexander Severus—A.D. 233) **αἱ γὰρ θεαῖαι διατάξεις**, and similarly of Imperial decrees in BGU IV. 1022⁹ (Hadrian), P Flor III. 382^{7,30} (A.D. 222-3), P Strass I. 22¹⁸ (iii/A.D.), etc.

διατάσσω.

The technical use of the verb in connexion with wills (see above under **διαταγή**, **διάταγμα**) is seen in P Fay 97¹⁹ (A.D. 78) **ἀργυρίου δραχμὰς ἑκκοσι . . . αἱ εἰσιν δι[ε]ταγίσαι ἀ[πὸ] τοῦ τετελευτηκότος αὐ[το]ῦ π[α]τρός**, "twenty drachmae of silver, being the sum bequeathed by his deceased father" (Edd.), so²², P Oxy I. 75⁶⁰ (A.D. 129) **δηλῶ δὲ τὴν ἀδελφὴν μου Διωγενεῖαν διαταγίσαι διὰ τῆς διαθήκης προικὸς δραχμὰς χαλκίας κτλ.**; *ib.* 105⁷ (A.D. 117-37) **μὴ ἐξέσ[τ]ω ἐνχειρὶν τοῖς ὑπ' ἐμοῦ διατεταγμένοις**,

al. For the more general sense, cf. P Oxy IV. 718²⁵ (A.D. 180-92) **κατὰ τὰ διατεταγμένα**, "in accordance with the decrees," *ib.* VI. 899²² (A.D. 200) **διετάσσετο γῆν βασιλικὴν τε καὶ δη[μο]σίαν**, "was appointed (to cultivate) Crown and public land" (Edd.), P Tebt II. 423⁵ (early iii/A.D.) **ἦδη οὖν ὡς δι[ε]τάγη χωρησάτω**, "so now as was ordered let it go" (Edd.), P Flor II. 127¹⁰ (A.D. 256) **ἐπεὶ καὶ τὰ ὑπόλοιπα χω[ρ]ίδια ἐπιθεωρεῖν μέλλομεν καὶ τὰ παρὰ σοὶ διατ[ά]ξαι**. In the curious Pergamene inscr., *Cagnat* IV. 504⁸ **διαταγείσα ἰδίῃ γνώμῃ**, indicating "infra expressam esse sententiam Nicodemi," the subject is conditioned in its phraseology by the necessity of making the letters of each line add up to 1461 (Ed.).

διατελέω.

P Hib I. 35⁵ (c. B.C. 250) **διατελο[ῦ]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν διὰ τὴν παρ' ὑμῶν σκε[π]τῆν**, "we have long administered with regularity the revenues of the temple on account of your protection" (Edd.), P Lond 42⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 9) **εἴη ἂν τοῖς θεοῖς εὐχομένη διατελώ**, "it would be as I am continually praying to the gods," BGU I. 287⁷ (a libellus—A.D. 250) (= *Selections*, p. 115) **καὶ ἀέ θύων τοῖς θεοῖς διετέλεσα**, P Oxy IX. 1204¹⁶ (A.D. 299) **διετέλεσεν γοῦν ὑπηρετούμενος τῇ σῇ τοῦ ἐμοῦ κυρίου τάξει**. In P Oxy I. 120 *verso*¹⁰ (iv/A.D.) we have **μὴ ἄρα αἱ ἡμέραι τὰ πάντα διατελοῦσι**; "Can time accomplish everything after all?" (Edd.). From the inscr. it is sufficient to quote *Syll* 393⁴ (Roman) which also shows the adj.—**διατελοῦς ἀρετῆς ἔνεκεν [ἦς ἔχων] διατελεῖ . . .** The standing intransitive use with participle, recognisable in all but one of the instances quoted above, can be illustrated to any extent.

διατηρέω.

P Petr II. 29 (e)² (Ptol.) **διατῆρει ἐπιμελῶς καὶ ἐπιμελοῦ αὐτ[ῶ]ν**, P Grenf II. 14 (a)¹⁶ (B.C. 270 or 233) **δ[ι]ὰ τὸ διατηρηκέναι ἑμαυτὸν μηδένα τρόπον ἐνοχλεῖν**, *Syll* 246⁷ (B.C. 220-16) **ὅπως ἂν παρ' ἑκατέρων τῶν [δ]ήμων ἢ τε φιλέ[α] καὶ ἢ εἰρήνην διατηρήται**, *ib.* 521⁷⁶ (B.C. 100) **διετήρησεν δὲ αὐτῶν καὶ τὴν πρὸς ἀλλ[ή]λους ὁμόνοιαν καὶ φιλίαν δι' ἔλου τοῦ ἐνια[υ]τοῦ**. In the magic papyrus P Lond 46⁴⁴ (iv/A.D.) (= I. p. 66) we have **διατηρήσων με καὶ τὸν παῖδα τοῦτον ἀπημάντους ἐν ὀνόματι τοῦ ὑψίστου θεοῦ**: cf. *ib.* 121⁴⁵⁸ (iii/A.D.) (= I. p. 99). On the "perfective" force in the compound see P Leid Uii²¹ (ii/B.C.) the dream of Nectonebus, the last Egyptian King of the old dynasties, where we have a striking parallel to 2 Tim 4²—**διατηρήρηκα τὴν χώραν ἀμέμπτως**. "The perfective in the King's words emphasises the fact that the watchful care has been successful; the simplex in Paul lays the stress on the speaker's own action, 'I have guarded my trust'" (*Proleg.* p. 237, cf. p. 116).

διατίθημι.

As noted under **διαθήκη**, the regular formula in a will is **τάδε διέθετο (νοῶν καὶ φρονῶν κτλ.)**: see e. g. P Eleph 2² (B.C. 285-4) **τάδε διέθετο Διονύσιος κτλ.**, P Lips I. 29⁸ (A.D. 295) **νοῦσα καὶ φρονούσα διεθέμην τότε μου τὸ βούλημα**, P Lond 171⁴³ (iii/A.D.) (= II. p. 176) **διέθετό μοι διαθήκην αὐ[το]ῦ ἐσφραγισμένην**. The use of the verb accords more closely with LXX and NT than that of the noun.

Thus *Syll* 342^{26,28} (c. B.C. 48), of an envoy from a king to Pompey, οὐ μόνον τοὺς ὑπὲρ τοῦ βασιλικῶς χρηματισμοῦ διέθετο τὴν εὐνοίαν τὴν Ῥωμαίων πα[ρ]αγόμενος τῷ βασιλεῖ, ἀ[λ]λὰ καὶ περὶ τῆς πατρίδος τοὺς καλλίστους δ[ι]έθετο χρηματισμούς, "he not only negotiated terms on behalf of the King, winning the King the Romans' good will, but also negotiated the most honourable terms for his country." The selection of διαθήκη in the LXX for "covenant" may well have followed this still current use of the verb, perhaps with the feeling that the δια- compound was more suitable than the συν- for a covenant with God—συνθ. might suggest an agreement on equal terms. As showing, however, how closely the usage of the two verbs approached, see Polyb. xxxii. 8. 13 ὁ γὰρ πατὴρ συνέθετο μὲν ἑκατέρῃ τῶν θυγατέρων πενήτηκοντα τάλαντα δώσειν. In P Ryl II. 116⁹ (A.D. 194) ἀκολούθως ἢ ἔθετο διαθήκη, we have a sporadic appearance of the simplex. In P Par 63^{viii.6} (B.C. 164) we have πρὸς δὲ τοὺς ὀπισθηποτοῦν (pap. ὄμωσ-) ἡγωνομηκέναι φάσκοντας, εἰδιαλύ[τ]ως καὶ πρᾶως δια[τ]εσθαι, and in P Lille I. 3⁶⁸ (after B.C. 241) the verb is used of the vendors of oil—ἐάν τινας καταλαμβάνη διατιθεμένους [π]λειόνων τιμῶν τῶν συντεταγμένων, "if he detect any disposing of it for larger sums than those agreed upon," P Oxy I. 99⁹ (A.D. 55) οἰκία τῆς τοῦ διατιθεμένου Πνεφερώτος ἀδελφῆς, "sister of P. the seller": Wilcken (*Archiv* i. p. 128) quotes Herodotus i. 1. In BGU IV. 1202¹⁰ (B.C. 18) ἐφ' ᾧ διαθή[σ]τῃ κ[α]τὰ νομησίαν ἑκάστην τῷ τοπογραμματοῖ . . . κύλληστιν εἰς τὸν αἰεὶ χρόνον, "on condition that (the temple) supplies *cyllestis* (a kind of fancy bread)," we have—if the reading is sound—another development from the central idea of "making a disposition." The passive in BGU IV. 1109¹¹ (B.C. 5) τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης shows yet another natural development.

διατρίβω

is common = "live," "sojourn," e.g. P Hal I. 1¹⁸² (middle iii/B.C.) ἀλλὰ καὶ ἐν Ἀπόλλωνος π[ό]λει διατρίβωσιν, P Lille I. 7⁴ (iii/B.C.) διατρίβοντες γὰρ μου μετὰ Ἀπολλωνίου ἐμοῦ οἰκίου, BGU I. 267²¹ (A.D. 199) πρὸς μὲν τοὺς ἐν ἄλλοτρὰς πόλει διατρίβοντας ἐτῶν εἰκοσι ἀριθμῷ βεβαιούται (cf. P Strass I. 22⁹), *ib.* IV. 1140⁴ (B.C. 5) διατρίψας ἐνταῦθα (in Alexandria) τὸν πάντα χρόνον—the complaint of a Jew named Helenus, son of Tryphon an Alexandrian, *Preisigke* 1002⁹ (p. iii/A.D.) ἐν τῇ βασιλ[ευ]-ο[ύ]σῃ Ῥώμῃ χρόνῳ πολλῷ διατρίψας, P Oxy III. 486³¹ (A.D. 131) ἐνάδ[ε] μοι διατριβούση ἀπηνγέλη τὰ ἐμὰ πάν[τα] . . . ἀπολωλένα[ι], *ib.* IX. 1204¹⁸ (A.D. 299) ἐπειδὴ κατὰ τὴν Ὀασιν τὴν Μεικρὰν διέτριβεν, etc. So from the inscr. *Michal* 332⁴ (ii/B.C.) διατρίβων παρὰ βασιλεῖ Σκυθῶν, "living at the court of the King of the Scythians." These exx. make against the constr. suggested by Field (*Notes* p. 121) for Ac 14³, by which χρόνον is the object of διέτριψαν instead of the acc. of time. For the sub. see *OGIS* 505⁷ (A.D. 156) ὡς ἐν πατρίδι ταῖς Ἀθήναις τὴν διατριβὴν ποιησάμενος (= ἐν ταῖς Ἀ. ὡς ἐν π., as Dittenberger notes).

In connexion with the frequent use of this verb in Ac, Hobart (p. 221 f.) adduces exx. of its varied employment in medical writings. Διατριβή in MGr = "dissertation," as in technical phraseology of ancient times, from which it apparently descends.

διατροφή

is found, as in 1 Tim 6⁸, in P Oxy II. 275¹⁸ (a contract of apprenticeship—A.D. 66) εἰς λόγον διατροφῆς δραχμὰς πέντε, "on account of his keep five drachmas," III. 494¹⁸ (a will = A.D. 156) ἡ δ' αὐτῆ γυνή μου χορηγήσει τῷ υἱῷ μου Δεῖω εἰς θ[ι]α[τρο]φὴν αὐτοῦ καὶ τὴν ἄλλην διαπάνην κτλ., "my said wife shall supply to my son Dius for his sustenance and other expenses" etc. (Edd.), *ib.* 497⁸ (a marriage contract—early ii/A.D.) χορηγέτω ὁ αὐτὸς Θέων τοῖς τέκνοις τὰ πρὸς τὴν διατροφὴν, BGU I. 321⁷ (A.D. 216) τὰ εἰς διατροφὴν ἀποκείμενα σειτάρια, etc. For the verb, as in Judith 5¹⁰, cf. P Oxy III. 638 (A.D. 112) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτὴν.

διαυγάζω.

P Lond 130⁷⁰ (a horoscope—i/ii A.D.) (= I. p. 135) οὐ τὸ δωδεκατημόριον διηγάζεν σκορπίου περὶ τὸν πρῶτον σφόνδυλον. P Leid W^{iv.69} (ii/iii A.D.) καχάσαντος (i. e. καγχ—) πρῶτον πρῶτον (om.) αὐτοῦ ἐφάνη φῶς αὐτῆ, κ(α)λ διηγάζεν τὰ πάντα. In BGU IV 1143^{16f.} [ν κεκοπημ[ένα] καὶ διευγασ[μένα] καὶ ἐπιδιευγασμένα καὶ κείκαμ[ένα] τῇ καθηκούσῃ ὀπτήσῃ, of pottery. The editor, W. Schubart, after glossing the first participle as "mit Griffen versehen," confesses that the next word is unintelligible to him—it might begin with διευτ. A perf. partic. from διαυγάζω is possible: could it mean "(semi) transparent," like διαυγής?

διαφανής,

found in the Receptus at Rev 21²¹ for διαυγής, on no known authority, survives in the MGr διάφανος.

διαφέρω.

It may be well to illustrate at length the varying shades of meaning which this common verb exhibits. In P Lond 45⁹ (B.C. 160–59) (= I. p. 36) a certain Ptolemy addresses a petition to King Ptolemy Philometer stating that his house had been sacked, and goods valued at twenty talents had been "carried off"—τῶν ἀπ' αὐτῆς φορτίων διενηνεγμένων. For δ. = "differ" cf. P Tor I. 1^{viii.16} (B.C. 116) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν. From this is naturally developed the meaning "surpass, excel," common in NT. For this see P Tebt I. 27⁹ (B.C. 113) τῶν οὖν ἐν τοῖς καθ' ἡμᾶς (i. ὑμᾶς) τόποις πίστει καὶ ἀσφαλείᾳ δι[α]φ[ε]ρ[όν]των . . . τὰς κατ' ἄνδρα γραφάς, "the lists of individuals in your district who are conspicuous for honesty and steadiness" (Edd.), so again²¹, P Oxy VII. 1061¹³ (B.C. 22) διαφέρετε γὰρ τοῦ Πτολεμαίου ἐμπειρία, "for you are superior to Ptolemaeus in experience" (Edd.), *Syll* 365⁹ (A.D. 37) θεῶν δὲ χάριτες τοῦτ' διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος κτλ. Out of "differing" comes also the meaning "be at variance." So P Lille I. 16⁵ (iii/B.C.) σοὶ τε οὐ βούλεσθαι διαφέρεισθαι περὶ τούτου, "qu'il ne voulait pas entrer en désaccord là-dessus avec toi" (Ed.), P Oxy III. 496⁸ (a marriage contract—A.D. 127) ἐ[ἄ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους, of a husband and wife, P Par 69^{B.10} (A.D. 233) ὁ στρατηγὸς πρὸς τῷ λογιστ[η]ρίῳ τοῖς διαφέρουσι ἐσχόλασεν, of granting an audience to "litigants," P Lond 232⁷ (c. A.D. 346) (= II. p. 296) διαφέρει μοι διαφέρει δὲ καὶ . . . Παύλῳ, "has a difference with me and has a

“difference also with Paul,” and from the inscr. *Syll* 929²⁹ (? B.C. 139) *δικηοῦσάμεν τῶν διαφερομένων*. For the subst. in the same sense, cf. the marriage-contract BGU I. 251⁵ (A.D. 81) where certain provisions are made—*ἐάν δὲ διαφορᾶς [γενομένης χωρίζονται ἀπ’ ἀλλήλων*, so *ib.* 252⁷ (A.D. 98), and P Ryl II. 154²⁴ (A.D. 66). There remains the best attested meaning “belongs to,” as of property, for which LS quote only Philo—P Lond 940²¹ (A.D. 226) (= III. p. 118) *ἀδήλου ὄντος εἰ ὑμῖν διαφέρει ἡ κληρονομία αὐτοῦ*, P Strass I. 22²² (iii/A.D.) *τοῦ νομίζοντος αὐτῷ διαφέρειν*, “since he thinks that it belongs to himself,” *ib.* 26⁵ (iv/A.D.) *σπούδασον παρασχεῖν Ἑρμῆτι τῷ ἐμοὶ διαφέροντι τὰ δύο νομίσματα, ἃ χρεωστέεις μοι*, “pay as soon as possible to Hermes, who belongs to my household, the two coins, which you are owing to me.” With this may be compared P Tebt II. 288¹¹ (A.D. 226) *ὡς τοῦ κινδύνου καὶ ὑμῖν [αὐτοῖς] ἅμα ἐκείνοις διοίσοντος ἐάν τι φανῇ [κε]κακουρημένον ἢ οὐ δέοντως πεπρ[α]γμένον*, “since you not less than they will incur the risk if any misdemeanour or irregularity be proved to have occurred” (Edd.). So P Thead 8²⁴ (A.D. 306), P Gen I. 62⁸ (iii/A.D.), *Chrest.* II. 88¹⁰ (ii/A.D.), BGU IV. 106²¹ (A.D. 237), etc. See also *CR* xxiv. p. 12. The editor’s rendering of P Oxy IX. 1204¹¹ (A.D. 299) *ὦν τὸ διαφέρον μέρος καὶ τῶν ἀποφάσεων οὕτως ἔχει*, “the essential part of the proceedings and the judgement being as follows,” with reference to certain legal proceedings, may be taken as supporting Moffatt’s translation of Rom 2¹⁸ *καὶ δοκιμάζεις τὰ διαφέροντα*, “and with a sense of what is vital in religion” (cf. Phil I¹⁰): *τὰ διαφέροντα* would thus offer a positive counterpart in popular usage to the negative *τὰ ἀδιάφορα*. We set with this passages where *διαφέρει* = Lat. *interest*, as P Thead 15¹⁷ (A.D. 280-1) *τὰ ἀναγκαιότερα τὰ τῷ ταμιεῖ διαφέροντα*, “most vital interests of the Treasury.”

διαφεύγω.

The “perfective” sense in *διαφυγεῖν* “escape through fleeing” (see *Proleg.* p. 112) comes out well in P Tebt I. 44²⁸ (B.C. 114) *μή ποτε ἐξ ὑστέρου παθόντος τί μου ἀθῆως διαφύγη*, “so that if anything happens to me subsequently he may not escape unpunished” (Edd.): cf. P Amh II. 131⁸ (early ii/A.D.) *ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύξασθαι καὶ μετὰ τὴν πεντεκαίδεκάτην ἀναπλεύσειν*, “but I hope, if the gods will, to yet escape from the talking and after the fifteenth to return home” (Edd.).

διαφημίζω

occurs thrice in Vettius Valens, as p. 250⁵ *ἀλλ’ ὄμως ἐπὶ ταῖς καλοκαθαλαῖς διαφημίζονται*. The simplex (*g.v.*) occurs in P Giss I. 19⁴ (ii/A.D.).

διαφθείρω,

as befits a perfective compound, denotes usually a completed process of damage. It is used for the death of animals, as P Strass I. 24⁵¹ (A.D. 118) *καὶ διεφ[θάρ]ησ[αν] μετὰ Φαῶ(φι) αἰγ(ες) ἄ,* P Oxy I. 74¹⁴ (A.D. 116—registration of sheep) *ἐξ ὧν διεφθάρη προ(όβατα) ἕξ, ἄρνας δύο*, and so P Amh II. 73⁶ (A.D. 129-130); P Lond 309⁸ (A.D. 146) (= II. p. 73) *διεφθάρη μετὰ τὴν ἐξαριθ(μῆσιν) κάμηλος [ἄ]*, P Oxy VI. 938⁴ (iii/iv A.D.) *ὡς ἐκ τούτου κινδυνεύειν τὰ κτήνη διαφθαρήναι*, “with the result that the oxen are in

danger of destruction” (Edd.). BGU IV. 1109¹¹ (B.C. 5), a contract with a wet-nurse, is made *διὰ τὸ τῆς Καλλιτύχης ἐν ἀσθενείᾳ διατεθείσης διεφθάρθαι τὸ ταύτης γάλα*. Vettius Valens uses it thrice of abortion. Passing to inanimate things, we find the verb used in a British Museum papyrus, P Lond Inv No. 1885¹¹ (A.D. 114-5), with reference to public records, and strikingly illustrating the carelessness with which these were sometimes kept—*συνέβη . . . ἃ μὲ[ν] (i.e. τῶν βιβλίων) μὴ σώ[ε]σθαι π[ο]λλῷ χρόνῳ διαφθαρέντα, ἃ [δὲ] καὶ ἀπ[ὸ] μέρους διεφθάρθ[α], ἐνια δὲ κεφαλόβροτα γεγονέναι διὰ τὸ τοὺς τ[ε]τρ[ά]πους καυσώδεις εἶναι*: see H. I. Bell in *Archiv* vi. p. 101. In P Oxy I. 95²³ (A.D. 129) it is used in connexion with the failure of a contract, *ἢν ἐὰν συμβῆ παραπεσῖν ἢ ἄλλως πῶς διαφθαρή[η]-γαί,* “if the terms of it should be broken or it in any other way be rendered invalid” (Edd.). *Syll* 540³² (B.C. 175-1), the “breaking” of a stone—*ἐάν τινα ὑγιή λιθὸν διαφθεῖρη κατά τὴν ἐργασίαν ὃ τῆς θέσεως ἐργώτης*.

διάφορος.

For its simplest sense, as in Rom 12⁸, Heb 9¹⁰, cf. P Oxy VII. 1033⁸⁸ (A.D. 392) *ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων*, “we are often called upon for the production of various persons” (Edd.), P Grenf II. 92⁸ (vi/vii A.D.) *σπέρματα λαχάνων διαφόρων*. Hence, as in the verb, the derived sense of “superiority,” as *Preisigke* 1005 *διαφόρου πράξεως . . . ιστορήσας θαύμασα*: this in Heb 1⁴, 8⁶ is expressed by the comparative *διαφορώτερος*. NT use is now completely described, but in inscr. and papyri the development goes much further. First *τὸ διάφορον* = “difference,” as P Tebt I. 61(b)³⁸³ (a land survey—B.C. 118-7) *δι(ά)φορον σχο(νισμοῦ)*, (see the editor’s note), and P Petr II. 20^{11, 13} (B.C. 252) *διάφορον ἀν[ε]σσεσθαι παρὰ τὰς ῥ ἀρτί(άβας) ἑ δραχμάς*, which is translated (III. p. 77), “the difference will amount to five drachmae for every hundred artabae.” Out of this develops an exceedingly common meaning, “payment, money,” which survives in MGr *διάφορο(s)* (neut.) = “interest, gain.” It figures in Polybius (Kalker, p. 301): inscriptional exx. may be seen in the indices to *Syll* and *OGIS*. Thus in the great “Mysteries Inscr.” from Andania, *Syll* 653 (B.C. 91) there is a section headed *περὶ τῶν διαφόρων dealing with finance*. From papyri may be selected P Oxy VIII. 1118⁷ (i/ii A.D.) *ἔτι καὶ νῦν ἀποδῶ μοι τὰ ὀφειλόμε[να] καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ [διά]φορα*, “in order that he may yet pay to me the debt and the interest due in addition and extras:” so Hunt, who compares for *[διά]φορα* P Flor I. 86²² (i/A.D.) *τόκους καὶ τὰ τέλη καὶ δαπάνας*, and notes that *διάφορον* is sometimes practically synonymous with *τόκος*, e.g. P Oxy VIII. 1040⁸ (A.D. 225), an acknowledgement of a loan of four artabae of wheat to be repaid *ἐπὶ διαφόρῳ ἡμισίας*, “at the interest of one-half” (Ed.).

The subst. *διαφορά* may be illustrated by P Par 63⁹⁶ (B.C. 165) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἐστὶν ἀνάλητος ἐν τῷ λογίζεσθαι κ[αὶ] πράγματος διαφορὰν εὔρειν ὅς οὐδ’ αὐτὸ τοῦτο γέ δυνήσεται συννοεῖν κτλ*, which Mahaffy renders, “for who is so utterly wanting in reason and the capacity for making distinctions, that he cannot understand this” etc., P Magd II¹⁰ (B.C. 221) where the word has the unusual sense of “delay”—*ὅπως ἀν μὴ . . .*

διαφορά τῆι καταγωγῆι τοῦ σίτου γίνηται, "qu'il ne se produise pas de retard dans la descente des transports de blé" (Ed.), and *ib.* 26 verso⁴ (B.C. 217) *περὶ διαφόρου οἴνου*, "au sujet de vin livré en moins" (Ed.), cf. *ib.* recto¹² τὸ διάφορον τῶν ἐλαττοούντων ἰδ̄ κεραμίων.

διαφυλάσσω.

Winer (*op. Grimm s.v.*) remarks that the LXX used this word specially of God's providential care, as in the passage quoted in Lk 4¹⁰, its one NT occurrence (= Ps 90 (91)¹¹). It is interesting to compare P Giss I. 17⁷ (time of Hadrian) *χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσουσι ἀπρόσκοπον*, BGU IV. 1081⁴ (ii/iii A.D.) *εὐχόμει τοῖς θεοῖς ὑπέ[ρ] σοῦ, ἵνα σὲ διαφυλά[ξ]ωσι*, *ib.* III. 984²⁷ (as emended—iv/A.D.) *ἐρρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια (ἢ ὑπόνοια) διαφυλάξει ἐν ἀφο[νητ.] κτλ.*, and the late *ib.* II. 547⁸ (Byz.) *ὁ κύριος τῶν αἰώνων διαφυλάξει τὴν ὑμῶν περίβλε[πτον] μεγαλοπρέ[πειαν]*. Two letters addressed by Apamius to Abinnaeus, P Lond 243, 413 (c. A.D. 346) (= II. pp. 301, 302) end—ὁ θε(ὸ)ς δὲ διαφυλάξει σε. The verb is also found in the magical P Lond 121⁴⁰⁷ (iii/A.D.) (= I. p. 100) *διαφυλάξατέ με τὰ μεγάλα καὶ θαυμαστά (ὀνόματα) τοῦ θε[οῦ]*, P Leid Wxiv. 36 (ii/iii A.D.) addressed to a god, *διαφύλαξόν με ἀπὸ πάσης τῆς ἰδίας μου ἀστρικῆς*, "guard me from all stellar malignity personal to myself (?)" (*i. e.* due to my own horoscope), *ib.* xxv. 4 *διαφύλαξόν με ἀπὸ παντὸς φόβου κτλ.* It seems fair to claim that quite outside Biblical language the verb was already specialized for divine guardianship. It was capable however of a general meaning. A Doric inscr. from Carpathos in *CR* iii. p. 333 has κ[α]ὶ τὰ φρούρια ἀ[κέραια π]άντα διαφυλάξας τῷ [δάμω]. Add *OGIS* 117⁵ (ii/B.C.) *ἐπαγγέλλε[τ]αι δὲ καὶ εἰς τὸ λοιπὸν [τῆ]ν αὐτὴν αἵρεσιν διαφυλάξεν*, also *Michel* 477²³ (middle ii/B.C.) *εἰδὸτας ὅτι καὶ Στρατοικεῖς τὴν πρὸς Ἀσσίους εὐνοια[ν] διαφυλάξουσιν*, *ib.* 508¹⁹ (beginning ii/B.C.) *προαιρούμενος διαφυλάσσειν τὴν πρὸς τὸ πλῆθος ἡμῶν εὐνοιαν*, *Syll* 461²³ (iv/iii B.C.), 641¹⁰ (end iii/B.C.), 918⁵ (iv/iii B.C.), 529³⁴ (i/B.C.) *διεφύλαξαν τῆν πόλιν* under arms, and so 44 *φιλοτιμότεροι . . . εἰς τὸ διαφυλάσσειν τὴν πατρίδα*.

διαφωνέω.

The curious meaning "fail, perish," appearing in LXX, supported by LS with citations from Diodorus and Agatharchides, appears in P Petr II. 13 (3)⁴ (middle iii/B.C.): a pri-on has partly fallen, and the rest is going, *ὥστε κινδυνεύει πεσόντος αὐτοῦ διαφωνήσαι τι τῶν σωματίων*, "so that there is a risk, if it comes down, of killing some of the people" (Ed.). It might also mean "escaping." Mahaffy's note is very instructive:—"But *διαφωνήσαι*, for *to die*, would be a complete puzzle did it not occur in Agatharchides, a writer of this very century, as well as in Diodoros, in the sense of *to perish*." Some day, perhaps, doctors of divinity may discover the LXX, and classical experts purchase E. A. Sophocles' Lexicon!

διαχειρίζω.

For this word in its original sense of "have in hand," "administer," see P Tebt I. 112 introd. (B.C. 112) *ἀφ' ὧν* (sc. 4885 dr.) *προφέρεται Ἐρμίας διαχειρίσθαι (ἢ διαχειρισθαι) ἐπὶ τῆι τρα[πέζῃ] χ̄*, and from the inscr. *OGIS*

218⁷⁴ (iii/B.C.) *δοῦν διαχειρίσει χ[ρῆ]ματα*, *Michel* 976¹⁸ (B.C. 300) *ἄσοι τι τῶν κοινῶν διεχειρίσαν*, *ib.* 977⁸ (B.C. 298-7) *τὰ κοινὰ καλῶς καὶ δικαίως διεχειρίσεν*. For the derived sense of "kill," "slay" in Ac 5³⁰, 26²¹, cf. the medical usage with reference to surgical operations, in Hobart, p. 202.

διαχωρίζω

can be quoted from the literary "LXX Memorial" from Adrumetum (iii/A.D.)—²¹ *ὀρκίζω σε τὸν διαχωρίσαντα τοὺς εὐσεβεῖς*, "I adjure thee by him who separates the devout ones from the godless": see Deissmann *BS*, p. 275. Add from the iv/A.D. Leyden magic papyrus (ed. Dieterich, p. 817)—^{xv. 26} *ποίησον τὸν (δεῖνα) διαχωρίσθηναι ἀπὸ τοῦ (δεῖνος)*.

διδασκτικός.

Grimm's citation from Philo is the more welcome in that even Vettius Valens (p. 150²⁹—adverb pp. 158⁴, 304²⁴) still uses *διδασκαλικός*, whose Grimm notes as the classical form: see under *διδάσκαλος*. MGR keeps *δασκαλικός*, "of a school-master."

διδασκός.

To the classical reff. for this not very common word we may add Pss. Sol. 17³³ in the description of Israel's King, *καὶ αὐτὸς βασιλεὺς δίκαιος καὶ διδασκός ὑπὸ θεοῦ ἐπ' αὐτοῦς* (cf. LXX Isai 54¹⁹).

διδασκαλία.

In P Oxy VIII 1101⁴ (A.D. 367-70) a Praefect states that certain orders he was issuing were based not on information gained from a few first-comers (*π[α]ρ' ὀλίγων τῶν πρώτων [πυθόμενος]*), ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνον (*ἢ — ὦν*) *ἐκ τῶν εἰς ἐκάστ[η]ν πόλιν τε καὶ ἐνορίαν γιγνομένων*, "but on instruction in a way derived from what occurs in every city and district" (Ed.). Cf. from the inscr. *Syll* 306⁹ (ii/B.C.) *ὑπὲρ τῆς τῶν παιδῶν διδασκαλίας*, *ib.* 423¹⁸, 663¹⁰. A new literary citation may be given from P Ryl II. 62²³ (iii/A.D.—translated from an unknown Latin writer by one Isidorianus) *καὶ τὴν τῶν φαρμάκων δι[δ]ασκαλίαν ποιεῖ*: the edd. are not satisfied with the reading, but see no alternative. An interesting Christian example of *δ.* occurs in the prayer of the end of iv/A.D. published by C. Schmidt in *Neutestamentliche Studien für G. Heinrici* (1914) p. 71²⁶ *φώτισον ἐν τῇ [σ]η[μ]α[ρ]ακλήσει ὅπως καταξωθῶμεν . . . τῆς μεγαλοφουῶς διδασκαλίας τῶν εὐαγγελίων τοῦ σ(ωτῆ)ρ(ο)ς ἡμῶν Ἰ(ησοῦ) Χ(ριστο)ῦ*.

διδάσκαλος

occurs *ter* in the contract of apprenticeship P Oxy IV. 725 (A.D. 183); cf. BGU IV. 1021^{12 al.} (iii/A.D.). *OGIS* 149⁵ (ii/B.C.) *διδάσ[καλος μαθημάτων] τακτικῶν*. For *διδασκαλεῖον* cf. the dream from the Serapeum P Par 51⁹ (B.C. 160) (= *Selections*, p. 19) *ἐξα[φ]ηνης ἀνώγω τοὺς ὀφθαλμούς μου, καὶ ὅρα [τὰς] Διδύμας ἐν τῷ διδασκαλῆφ τοῦ Τοθῆ[τος]*, "in the school of Tothes," and the adj. *διδασκαλικός* in P Par 63⁵¹ (B.C. 165) (P Petr II. p. 22) *τρόπον τινὰ διδασκα[λ]ικῆ[ν] ἡμῶν πεπονημένων τὴν [ὑ]φήγησιν*, "we made our explanation such as almost to teach

you, like schoolboys" (Mahaffy): cf. P Oxy II. 275³⁴ (A.D. 66) *κυρία ἡ διδασκαλική*, "the contract of apprenticeship is valid." MGr *δασκαλος*, "teacher, schoolmaster," with derivative *δασκαλιῶ* "censure, teach one his lesson," keeps the old word without its reduplication.

διδάσκω.

Like *διδάσκαλος*, *διδάσκω* is by no means so common as we might have expected; but from the instances we have noted we may select the following—P Lond 43⁶ (ii/B.C.) (= I. p. 48), where a mother congratulates her son on having finished his education and being now in a position to earn his livelihood as a teacher—*νῦν γε παραγενόμενος εἰς τὸν πόλιν διδάξεις . . . τὰ παιδάρια καὶ ἕξεις ἐφόδιον εἰς τὸ γήρας*, P Oxy I. 40⁸ (ii/iii A.D.), where a doctor practising mummification is asked—*διδάξον τ[ὸ] κατα]τήκον*, "tell me what is the solvent" (Edd.), P Strass I. 41⁸ (A.D. 250) *πρὸς δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω*, CP Herm 23^{11.5} (a law report) *ἡμεῖς ἂ ἐδειδά[χ]θ[η]μεν ὑπὸ τῆς λα[μ]πρ . . . ταυτά σοι παρεθέμεθα*, and *ib.* 25^{11.5} *ἴνα πάλιν σε διδάξωμεν· εἰ οὖν σοι δοκ[εῖ] ἀκοῦσαι τ[. . .*

διδασχῆ.

The word is used of military instruction or training in an Imperial letter, which Wilcken (cf. *Archiv* ii. p. 170) dates in the time of Hadrian—BGU I. 140¹⁸ (A.D. 119) *καὶ τ[ο]ῦτο οὐκ ἔδοκει σκληρὸν [εἶ]ναι [τὸν]αντίον αὐτῶν τῆ[ς] στρατιω[τ]ικῆ[ς] διδα[χ]ῆς πεποιηκότων*. An interesting parallel to Mk 12⁷ occurs in the new uncanonical gospel, P Oxy X. 1224 Fr. 2 *versos* *π[ο]σίαν σέ [φασιν διδα]χῆν καιν[ήν] διδάσκει, ἢ τί β[ί]β[η] [π]πιση[α] καινὸν [κ]ηρύσσειν*; "what is the new doctrine that they say thou teachest, or what the new baptism that thou dost preach?" (Edd.)

διδραχμων.

With the Jewish Temple tax of *τὸ δίδραχμον* (Mt 17²⁴) may be compared a tax for a similar amount for the temple of Suchus: cf. e.g. the receipt for this tax in P Tebt II. 281 (B.C. 125) and BGU III. 748^{iii.5} (A.D. 48) where it is paid upon a sale of house property—*διαγέγραφε(ας) τὴν διδραχμία(ν) τοῦ Σούχου θεοῦ μεγάλου(ν) μεγάλο(ν) ἢς ἐώνησαι οἰκί(ας) κτλ.* See further Wilcken *Ostr.* i. p. 360, Otto *Priester* i. p. 356 f., ii. p. 334. Can we recognize it in P Tebt II. 404¹² (late iii/A.D.) *λόγος τῶν διδράχμων στατήρης ἕξ*, "on account of the didrachms 67 staters" (Edd.)? If so, it is a very close parallel to *τὰ δίδραχμα* in Mt *Lc.*, with the same use of the article and absence of further definition. In P Amh II. 50²⁰ (B.C. 106—a loan of money) provision is made for *τοῦ ὑπερπεσόντος χρόνου τόκους διδράχμους τῆς μνάς τὸν μήνα ἕκαστον*, "the overtime interest at the rate of two drachmae on the mina each month" (Edd., who remark that this is 24% a year, "the ordinary rate required upon loans not paid back at the specified date"). For *διδραχμον* in late MSS. of the LXX, see Thackeray *Gr.* i. p. 103.

δίδυμος.

This word has become very familiar to students of the papyri owing to the lengthy correspondence regarding the grievances of the Serapeum Twins, Thaues and Thaus or Taous, that has come to light. Their story has been recon-

structed by Kenyon, P Lond I, p. 2 ff. For a specimen of their petitions see P Par 26 (B.C. 163-2), reproduced in *Selections*, p. 12 ff. It opens—*Βασιλεῖ Πτολεμαίω καὶ Βασιλίσση Κλεοπάτρα τῇ ἀδελφῇ, θεοῖς Φιλομήτορι, χαίρειν. Θανῆς καὶ Ταοῦς δίδυμαι, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπιεῖω κτλ.* From *ib.* 12^f. *καὶ ἐκ τούτων καὶ τῶν προτοῦ γενηθειῶν δ[ι]δύμων κομισαμένων τὰ ἑαυτῶν καθ' ἡμέραν δέοντα*, we learn that the Twins were there *ex officio* as twins, in connexion with some Dioscuric cultus: see Rendel Harris *Boanerges*, p. 272. From later documents it will be enough to quote P Oxy III. 533¹⁵ (ii/iii A.D.) *εἴπατε καὶ τοῖς δίδυμοῖς ὅτι προνοή[σ]ατε τοῦ κερματίου*, "tell the twins also to be careful about the small change" (Edd.). The frequency of Didymus as a proper name is curious: we compare the Latin Geminus and Gemellus (cf. for the latter the farmer whose correspondence at end of i/A.D. is preserved in P Fay), but it is much less prominent than *Διδυμος* becomes in Hellenistic Egypt—after iii/B.C., if we may judge from the almost complete absence of Dioscuric names from the indices of P Petr and P Hib. There is a diminutive *Διδυμάριον* in P Lond 901¹⁸ (i/ii A.D.) (= III. p. 24), the name of a woman. In P Lond 604 B³⁸⁷ (c. A.D. 47) (= III. p. 86) we find two brothers named Castor and Didymus, which suggests that Didymus is a surrogate for Polydeuces. The index of proper names in this volume is suggestive as to the prevalence of Dioscuric worship in Egypt. There are 28 Castors, 9 (or 11) with the name Polydeuces, 28 with Didymus (Didyme and Didymarion once each), 49 with Dioscorus or Dioscurides. It is also noteworthy that names of this class tend to recur in families, and that six of them are linked with an Isidotus, Isidorus or Ision. One Didymus is the son of Amphion, which takes us into another Greek twin-cultus. Since *Ἀμφίων* is short for *ἀμφιγενής*, as Dr Harris points out, the classical pair Zethus and Amphion are named exactly on the same principle as our Castor and Didymus above. One of a pair had a name of his own, and his brother was nothing but "Twin." The Apostle Thomas no doubt was "Judas the Twin;" but if the well attested "Judas" were rejected, the name by which we always know him was entirely capable of standing alone. Whether every Didymus really was a twin may be questioned. Like Dioscorus and the rest, it might often only imply a cult relation: Pollux was the "patron saint"—to describe the practice in terms of its mediaeval derivative.

In BGU I. 115¹² (A.D. 189) (= *Chrest.* I. p. 238) Wilcken conjectures a hitherto unknown compound *δ[ι]δυμαγεν[ε]ις*, which is confirmed by *ib.* II. 447¹⁰ (A.D. 173-4) (= I. 2-).

δίδωμι.

P Oxy X. 1292⁹ (c. A.D. 30) *ἔδωκα Ἐρμάτι δοῦναι σοι (δραχμὰς) ἕξ*, *ib.* VII. 1062¹⁵ (ii/A.D.) *τὸ ἀργύριον δὲ Ζωῖλῳ τῷ φίλῳ*, *ib.* 1068²⁴ (iii/A.D.) *εἶνα δὲφς αὐτοῖς γράμματα* should serve as exx. of the ordinary usage of this common verb. For *διδόναι λόγον* cf. P Oxy X. 1281⁹ (a loan—A.D. 21) *ἐφ' ὧς καμίζομενον [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγ[ο]ν τούτων*, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), P Strass I. 32⁹ (A.D. 261) *δὲτω λόγον, τί αὐτῷ ὀφείλ[ε]ται καὶ ποῦ παρέσχεν, ἵνα οὕτως αὐτῷ ἐλογηθῆ*. Lest Ac 13²⁰ should be supposed a Hebraism, after (e.g.)

Numb 14⁴, we may quote P Lille I. 28¹¹ (iii/B.C.) αὐτοῖς ἐδώκαμεν μεσίτην Δωρ[ί]ων[α], "nous leur avons donné pour arbitre Dorion" (Edd.), P Flor I. 2⁵² (A.D. 265) δίδομεν καὶ προσαγγελλομένον τὸν ὑπογεγραμμένον εἰς δεσμοφυλακείαν: cf. *ib.* 91⁹ (ii/A.D.) ἐδόθη εἰς ἑτέραν αὐ λιτουργίαν, and P Oxy IX. 1195¹ (A.D. 135) Ἀπολλωνίου κριτῆι δοθέντι ὑπὸ Πετρωνίου Μαρκετίνου τοῦ κρατίστου ἡγεμόνος. Similarly Deissmann (*LAE*, p. 117) disposes of the "Latinism" in Lk 12⁵⁸ by reference to a letter of B.C. 2 written in vulgar Greek, P Oxy IV. 742¹, δὸς ἐργασία[ν], "give your attention to it," and to the occurrence of the same phrase in the unpublished P Bremen 18 (c. A.D. 118). He also cites *OGIS* 441¹⁰⁹ (B.C. 81) φροντίζουσιν διδώσιν τε ἐργασίαν, "may they take heed and give diligence" (but see Dittenberger's note). Herwerden (*Lex. s. v.*) illustrates the elliptical use (e.g. Rev 2²⁹) from Rev. pap. Lips. 13^{iii.3} ὁ ἄλλος λίθῳ δέδωκεν τῷ υἱῷ μου, *sc.* πληγῆν: cf. our "he gave it him with a stick." For δίδωμι ἑμαυτὸν τινι or ὑπέρ τινος (as 2 Cor 8⁵, Tit 2¹⁴) cf. P Par 47²⁸ (c. B.C. 153) (= Witkowski², p. 90) ἰ καὶ αὐτοὺς δέδώκαμεν καὶ ἀποπεπτώκαμεν ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνόμνια, and see Nägeli, p. 56. There is a suggestive use of δ. in the question addressed to an oracle, P Oxy IX. 1213⁴ (ii/A.D.) ἀξιοὶ Μένανδρος [εἰ] δέδοται μοι γαμήσαι; [τοῦ]τό μοι δός "M. asks, is it granted me to marry? Answer me this" (Edd.), so Wessely *Spec. gr.* 12, 26 εἰ οὐ [δὲ]δοται μοι συμβιωῶσαι Ταπεθεῦ[τι]; (cf. *Archiv* v. p. 322). There is the same collocation of verbs in Mt 19¹¹, where it is implied that there are those οἱς οὐ δέδοται. For δός at the end of the first oracle cf. P Oxy VIII. 1149⁹ (ii/A.D.); it answers to τοῦτό μοι σύμφωνον ἔνεκε in *ib.* 1148⁹, and κύρωσ[όν] μοι τοῦτο τὸ γραπτόν in Wessely's oracle. Δὸς πείν (as in Jn 4⁷) may be cited from P Leid W^{viii.9} (ii/iii A.D.).

On the forms of this verb, which was rapidly coming over into the -ω class, like other -μι verbs in the Hellenistic age—cf. MGr δίδω, δίνω or δώνω—see *BS*, p. 192, *CR* xv. pp. 37 f., 436, xviii. pp. 111 f., and the editor's note on P Oxy VII. 1053¹². On *ib.* 1066¹² (iii/A.D.) ἔλεγεν μοι Ἀπόλλων δτι οὐδέν μοι ἔδωσεν, attention is drawn to ἔδωσεν as "a rather early instance of the sigmatic form which is occasionally found in writers of the decadence."

διεγείρω.

P Leid W^{vii.16} (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐνπνευμάτωσον, δυνάμωσον, διαέγειρον τῇ δυνάμει τοῦ αἰωνίου θεοῦς (*om.* -s) ἔδε (*l.* τόδε) τὸ σῶμα— a spell for the ἔγερσις σώματος νεκροῦ.

διεξέρομαι.

For this compound, which is used by NABC 61 in Ac 28³, cf. *Syll* 849⁴ (B.C. 177-6) διεξέλθωντι τὰ ἔξ ἔτη, P Oxy VII. 1069²¹ (illiterate—iii/A.D.) ἀγόρασον τῷ Νεικήτῃ δνον εἷνα δυνασθῆ σου τὰ πράγματα διεξερεῖν (= διεξελεῖν), "that he may be able to accomplish your business," P Lond 977¹⁶ (A.D. 330) (= III. p. 232) διεξελεθούσης τὸν βίον. See also Aristaeas 168 ὅσον ἐπὶ βραχὺ διεξελεῖν.

δ ἐξοδος.

In P Magd 12¹¹ (B.C. 217) διεξοδος is used for the "conclusion" of a trial: it is prayed that men who have wrongfully taken possession of land should not be allowed

to get in the harvest ἕως δὲ τοῦ διεξοδον λαβεῖν τὴν κρίσιν μὴ θερίζειν αὐτοῦς. This rather supports Grimm's view of Mt 22⁹, "the issues of the streets," *i.e.* where they lead out from the city into the country. Cf. Aristaeas 105, where, as Thackeray (*Trans.* p. 23 n.³) points out, the διεξοδοί, the main streets leading out of the city, and the δίοδοι, cross-streets, seem to be distinguished. In Vettius Valens, p. 334¹⁶, we have ἐγὼ δὲ τούτου φρουρίου ἐκκόψας τινὰ μέρη πυλῶν τοῖς βουλομένοις τὴν διεξοδον ἐμήνυσσα πλέον. There is a curious derivative in P Brem 73³ (*ap. Chrest.* I. p. 277) (c. A.D. 117) περισσὸν ἡγοῦμαι διεξωδέσσοτερον ὑμείν γράφειν, which Wilcken notes = διεξοδικώτερον, "ausführlicher."

διερμηνευτής.

According to Nägeli (p. 50) this word, which in NT occurs in I Cor 14²⁸ only (with the significant dissent of B and DFG), reappears first in the Byzantine grammarians, e.g. Eust. *ad Il.* p. 106, 14.

διερμηνεύω.

With this verb, which is found six times in the NT practically = the *simplex*, we may compare P Tor I. 1 v.⁴ (B.C. 116) (= *Chrest.* II. p. 35) καθ' ἀπαρέκειτο ἀντίγραφα συγγραμμάτων Αἰγυπτίων διερμηνευμένων δ' Ἑλληνιστί. See Aristaeas 15 ἦν (*sc.* νομοθεσίαν) ἡμεῖς οὐ μόνον μεταγράψαι ἐπινοοῦμεν ἀλλὰ καὶ διερμηνεύσαι: also 308, 310. A phrase almost identical with that cited from P Tor may be seen in P Tebt I. 164^{1.2}—see *s.v.* μεθερμηνεύω.

διέρχομαι.

OGIS 665²⁸ (A.D. 49) καὶ τούτους δὲ στέγηι μόνον δέχσθαι τοὺς διερχομένους. Field (*Notes*, p. 88) points out that the preposition must not be pressed, as in Jn 4¹⁵ RV; all that it implies is merely that a certain distance is to be traversed, whether long or short, cf. Lk 2¹⁵, Ac 9²⁸. But this does not involve ignoring the difference between the compound and the AV *simplex*: the RV exaggeration is slight, and very effective. Ramsay *Exp* V. i. p. 385 ff. argues that δ. in Ac implies missionary travel. The verb is very common in connexion with past time, e.g. Rev L 18¹⁰ (iii/B.C.) ἔταν δ]ὲ ὁ πεπραμένος χρόνος ἅπας διελθῆι, P Oxy II. 238⁵ (A.D. 72) ἐν τῷ διελθούσῳ τετάρτῳ ἔτει, *ib.* IX. 1198¹² (A.D. 150) τῷ διελθόντι δωδεκάτῳ ἔτει, *ib.* III. 475¹⁶ (A.D. 182) ὄψ[ι]ας τῆς διελθούσ[ης], etc.

διετής.

P Amh II. 87²⁸ (lease of land—A.D. 125) ἀμεθίστατον σε φυλάξω [ε]ἰς τὸν διετή χρόνον, "I will guarantee your tenancy for the period of two years (Edd.): cf. P Lond 856⁷ (late i/A.D.) (= III. p. 92) διετο[ῦ]ς and *OGIS* 513¹³ (iii/A.D.) Αὐρηλίαν) . . . ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς διετεῖ χρόνῳ, *JHS* xxxiv. p. 1 ff., inscr. no. 13¹⁰ (Lycia) θύσει δ[ὲ] κ]τήτωρ τῆς ο[ἰ]κίας [κα]τ' ἐνιαυτὸν ἐν τῇ ἰβ[το]ῦ Ξανδικοῦ ἔριφον [δ]ι[ε]τή[ς] (*l.* διετή), P Cairo Preis 31²⁰ (A.D. 139-40) ἐπὶ διετή χρόνον ἀπὸ τοῦ εἰσιόντος μηνός.

διετία.

This subst., for which Grimm cites only Philo, can now be freely authenticated—e.g. P Oxy IV. 707²⁴ (c. A.D. 136)

τῆ δὲ λοιπῇ διετίᾳ τελῆσαι τὰ διὰ τῆς μισθώσεως ὑπὲρ φόρου ἀνειλημμένα, "that for the remaining two years he should pay the rent set forth in the lease" (Edd.), *ib.* VI. 910²¹ (A.D. 197) τῆς μὲν ἐν π[υ]ρῷ διετίας, BGU I. 180⁷ (ii/iii A.D.) μ[ε]τὰ διετίαν τῆς [ἀπο]λύσεως, P Strass I. 210 (A.D. 217) τῆν λοιπῇ[ν] διετίαν, and from the inscr. *Syll* 805⁴ (? i/A.D.) ἐκ διετίας βήσσοντά με ἀδ[ιαλέ]πτως, *OGIS* 485¹² (Roman) γενόμενον δὲ καὶ ἐπὶ τῶν ἐπιτηγῶν διετίαν. The word δεκαετία is found P Strass I. 22²³ (iii/A.D.).

διηγέομαι.

A good ex. of this word is found in the prodigal's letter, BGU III. 846¹⁴ (ii/A.D.) ἤκουσα παρὰ το[ῦ] Ποστ[ό]μου τὸν εὐρόντα σοι ἐν τῷ Ἀρσαιοεῖτῃ καὶ ἀκαίρως πάντα σοι διήγηται, "and unseasonably related all to you." Cf. P Rein 48⁵ (ii/A.D.) φθάσας ἀπέστειλα πρὸς σε τὸν ἀγροφύλακα διηγησάμενός σοι ("pour te raconter") τὴν οὖσαν διάθεσιν ἐνθάδε, P Lond 470⁷ (? iii/A.D.) (= II. p. 256) διηγῆσομαι τὰ συνβάντη μοι περὶ τῶν καμῆλων. MGr δι(η)γούμαι = "relate," "narrate," as of old.

διήγησις

is used *ter* in the letter of Aristeeus to Polycrates (I, 8, 322) to describe the "narrative" he has to unfold—*one* thinks of the first and last lines of *Sordello*. The noun occurs twice in PSI I. 85 (iii/A.D.), from a rhetorical treatise, defining what was technically known as ἡ χρεία: see above s.v. ἀπομνημόνευμα. The χρεία is to be "concise":—⁸ Διὰ τί σύντομον; ὅτι πολλάκις ἐκταθὲν ἢ διήγησις γίνεται ἢ ἄλλο τι. Δ. therefore implies some fullness of narrative, which suits the use of the word in the Preface of Lk. MGr keeps the -μα noun—διήγημα "narrative" with dimin. διηγηματάκι.

διηγεκῆς.

In NT peculiar to Heb, and there only in the locution εἰς τὸ διηγεκῆς = *in perpetuum*. This occurs twice in P Ryl II. 427 (end of ii/A.D.), once without context and once following μισθώσασθαι. Deissmann (*BS*, p. 251) cites *IMae* 786¹⁸ (Imperial) τετειμημένους ἐς τὸ διηγεκῆς. The adj. was in use, as may be seen from BGU II. 646²² (A.D. 193) εὐχομένους ὑπὲρ τε τοῦ διηγεκοῦς αὐτοκρατοῦς, *Syll* 540¹⁰⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηγεκῆ μὴ ἐλάττω τοῦ ἐνεργουμένου λίθου, *OGIS* 669⁹⁶ (i/A.D.) οἱ] (*sc.* τοῦ Σεβαστοῦ) [καὶ περὶ τῆς πάντων [ἡ]μῶν] σωτηρίας ἢ (L. ἢ) δ[ι]ηγεκῆς [εὐ]μεργεσίου (L.—α) καὶ πρόνοιᾳ [ἔστιν. In P Lips I. 26⁵ (beginning of iv/A.D.) we have ἐπὶ τὸ διηγε[κ]ῆς. For the adv. διηγεκῶς see *OGIS* 194¹² (B.C. 42) ἀνεπιλείπει μὲν διηγεκῶς [παρὰ τοῦτον τὸν χρόν]ον πάντας πάντων ἐτήρησεν. The η, where *ā purum* would be expected in Attic, suggests that the word generally came into Attic literature from Ionic poetry—it is found in Homer. See Maysen *Gr.* p. 13.

δίσσημι.

P Tebt I. 22⁴ (B.C. 112) περὶ ὧν σοι διεστάμη, "about the matters on which we had a dispute" (Edd.). So BGU IV. 1099⁵ (Augustus) περὶ ὧν διεστάμεθα συγχωροῦμεν—a marriage contract, which is apparently the happy ending to a difference. *ib.* 1100⁵, of same period, shows the parents

drawing up the contract. In *ib.* 1115⁴ (B.C. 13) περὶ τῶν διεστα[μένων] συγχωρεῖ, and 1166⁴ (same date and form), we have loans negotiated. Schubart has an elaborate paper on these συγχωρήσεις in *Archiv* v., esp. p. 48f. Is it possible to take δ. in a weaker sense, "discuss", rather than "dispute"? That would reconcile these formulae with the one in P Rein 18¹⁸ (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλαξ[έ]ων οὐθὲν τῶν διασταθέντων μοι πρὸς αὐτ[ὸν] ἐπὶ τέλος ἤγαγεν, "mon adversaire, une fois en possession desdits actes, n'a exécuté aucun des engagements convenus entre nous" (Ed.), and so *ib.* 19¹¹. It would be literally "the things I discussed with him." See also *OGIS* 315¹⁵ (B.C. 164-3) ὀρθῶς οὖν καθ' ὑπερβολὴν διέστω, a difficult passage where Dittenberger's note balances two very different renderings. In the NT δ. is confined to the Lucan writings: Hobart (p. 170) characteristically adduces a number of medical parallels. There is a parallel for the weak aorist active (*Ac* 27²⁸) in P Leid Wxii³⁵ (ii/iii A.D.) διέστησεν τὰ πάντα, "separavit omnia" (Ed.). The verb is similarly transitive in *Ac* I. c., βραχὺ being the object—Blass (*Comm. ad loc.*) paraphrases βραχὺ διάστημα ποιήσαντες.

δικάζω.

This verb, which is read *bis* by B in Lk 6³⁷, may be illustrated. P Hib I. 30¹⁹ (B.C. 300-271) διὸ δικάζομαι σοι τοῦ ἀρχαίου [καὶ τόκο]ν, "I therefore am taking legal proceedings against you for principal and interest" (Edd.), P Oxy II. 237^{vii. 32} (A.D. 186) δεδικάσθαι ὑπογῶως πρὸς αὐτόν, "had recently brought an action against him" (Edd.), P Lond 973^δ (ii/A.D.) (= III. p. 213) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἄρτι ἔλθειν πρὸς σ[ε], P Strass I. 41⁸ (A.D. 250) περὶ δὲ οὐ δικάζομαι, διὰ βραχέων σε διδάξω, and CPHerm I. 25^{ii. 3} σύνδικος εἶ(πε)· σήμερον μόγις ἐδυνήθης καὶ σὺ δικάσαι.

δικαιοκρισία.

The emphasis which this compound lays on the character of the Judge rather than on the character of the judgement in Rom 2⁵ (see SH *ad l.*), receives support from two passages in the Oxyrhynchus papyri—the first in I. 71⁴ (A.D. 303) where a petitioner appeals confidently to the Praefect ἐέλπις ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν, "being of good hope to obtain righteous judgement from thy Magnificence" (cf. Nägeli, p. 48, *LAE*, p. 89f.). The second is in VI. 904² (v/A.D.) where a certain Flavius, who has been subjected to indignity in the discharge of certain official duties, addresses the Praeses—ἡ τῆς ὑμετέρας δικαιοκρισ[ί]ας καθαρότης πάντως καμὲ ἐλεήσει τὸν γεγηρακότα καὶ ἀσυνθηκῆ διαπεπονθότα καὶ χλεύην παρὰ Φιλοξένου, "the purity of your righteous judgement will surely pity me, an old man who has suffered a breach of covenant and mockery at the hands of Philoxenus" (Edd.). The word occurs again in the very fragmentary P Flor I. 88²⁶ (? A.D. 215) σου δικαιοκρι[σί]ας τυχεῖν?

δικαιολογία.

For δ., as in 2 Macc 4⁴, we may cite P Hawara 69 *vers*³⁰⁴.⁸ (i/ii A.D.) (= *Archiv* v. p. 383) ἐπὶ ταύτης εἰμι τῆς δικαιολογ[ί]ας π[ι] . . ., P Flor I. 61⁸ (A.D. 210) πρὸς δὲ τοῖτοις μ[ε]τ[ε]ρ[ο]ν δικαιολογίαν παρατίθεμαι, P Lips I. 38^{ii. 4}

(A.D. 390) αἱ ἐκ νόμων ἀρμό[ξ]ουσαι δικαιο[λ]ογίαι καὶ π[αρ]αγραφὰι κτλ. The verb occurs P Tor I. 1ⁱⁱⁱ.18 (B.C. 117) καὶ δικαιολογηθέντων τῶν συνκαταστάντων αὐτοῖς; see Peyron's note, p. 106.

δικαίος.

Our sources have naturally little light to throw upon the deeper Christian significance of this important word, but we may give a few examples showing its general usage. The adjective is applied to a "just measure" (μετρήσει δ.) P Tebt I. 11²³ (B.C. 119), 105⁴¹ (B.C. 103) etc., and a "just rule" (σικυτάλη δ.) P Rein 20²⁴ (B.C. 108). Then it would seem to have become a *vox propria* in connexion with the rise of the Nile, e.g. *OGIS* 666¹¹ (i/A.D.) νῦν μᾶλλον ἀπέλευσε (sc. ἡ Αἴγυπτος) τῆς δικαίας ἀναβάσεως τοῦ θεοῦ: see Dittenberger's note and cf. Deissmann *BS*, p. 116. In P Petr II. 28^{viii}.6 (taxing account—iii/B.C.) we hear of a δικαίου νήσου. The neuter is very largely used substantially, for "duty," "rights" or "claims." Thus in P Petr II. 10²⁷ the royal gooseherds make petition that certain grievances be set right, ἵνα δυνάμεθα τὰ δίκαια ποιεῖν τῷ βασιλεῖ, "in order that we may be able to do our duty to the king": cf. the neuter plural of the "duties" of marriage, e.g. P Oxy VI. 905⁹ (marriage contract—A.D. 170) συμβιούτωσαν [οὐδὲν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δίκαια, *ib.* X. 1273²³ (A.D. 260), BGU IV. 1098³⁴ (c. B.C. 18) τηρεῖν τὰ πρὸς τὴν ἀνδρα καὶ τὸν κοινὸν βίον δίκαια.

The meaning of "right," "justice," to which this leads, figures in the concluding formula of numerous petitions: cf. also Col 4¹. Thus P Magd 2⁹ (iii/B.C.) where a widow petitions Ptolemy III—ἵνα ἐπ[ὶ] σὲ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τύχῃ, and P Oxy III. 486³⁵ (A.D. 131) ἵνα τὰ ἐμ[α]ρτῆς δίκ[αια] λάβω. Cf. P Oxy IV. 746⁹ (a letter of recommendation—A.D. 16) τοῦτο οὐδὲν ἐάν σοι φα[ί]νηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.). So with the negative in a complaint, as BGU IV. 1187²⁰ (c. B.C. 1) μη[δ]ενὸς δικα[ί]ου ἀντεχόμενοι. "Claim" or the like will render it in P Ryl II. 68²⁷ (B.C. 89) ἔψ' . . . ἐάν δὲ περιγένομαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει, "if I survive, I may obtain satisfaction from her as is right" (Edd.), P Tor 1^{vii}.27 (B.C. 116) καὶ ταύτην μηδ' ὀλοσχερῶς πᾶσιν, ἀλλὰ τοῖς ἔχουσιν τι δίκαιον, P Tebt II. 320¹⁰ (A.D. 181) ὑπετάξαμ(εν) [ἡ]μῶν τὰ δίκαια, "we append our claims" (Edd.). Δ. often answers to the Latin *ius*, as P Lond 1164(e)⁸ (A.D. 212) (= III. p. 160) τὰ ὑπάρχοντα αὐτῷ μέρη οἰκίων δύο οὐσῶν ἐν τῇ Ἀντινοῦπόλει ἐλθόντα εἰς αὐτὸν ἀπὸ [δι]καίου [π]αραχωρήσεως γενομένης κτλ, and often for the *ius liberorum*, which qualified a woman to appear in legal transactions without a guardian. Thus so in the same formula P Thead 1⁵ (A.D. 306), P Oxy IX. 1199⁷ (iii/A.D.), *ib.* X. 1276³ (A.D. 249) ἡ δὲ Μειθοῦς χωρὶς κυρίου χρηματίζουσα κατὰ τὰ Ρωμ[αίων] ἐθῆ τέκνων δικαίω, so ²⁴, and *ib.* 1277³ (A.D. 255), and cf. *Archiv* i. p. 310 f. The difficult phrase ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, P Tebt I. 5²¹⁴ (B.C. 118), is translated "they shall give and receive satisfaction before the chrematistae" by the editors, who note that it is "apparently another way of saying διδόναι καὶ δέχεσθαι δίκην, according as the verdict was against or for them"; but see Wenger in *Archiv* ii. p. 493, who renders

"Recht zu geben und zu nehmen, d. i. sich beklagen zu lassen und zu klagen." Δικαία appears as a fem. subst. in *OGIS* 8²⁹ (iv/B.C.) βαθόνει τὰ πόλει[ε] καὶ τὰ δικαία, "helping the state and justice." In the late P Lond 483⁶ (A.D. 616) (= II. p. 325) τὸ δίκαιον is applied to a monastery, evidently with reference to its "corporate unity as distinct from the individual who happens at any given time to represent it as prior" (see the editor's note).

For the adverb, cf. P Magd 29⁵ (B.C. 218) οὐ διερίηται μοι δικαίως—a complaint that the division of a piece of land has not been made "fairly." For the combination ὀσίως καὶ δικαίως, as in 1 Thess 2¹⁰, see P Par 63^{viii}.12^f where a letter-writer claims that he has acted "in a holy and just way" before the gods—ἐγὼ γὰρ πιστεύσας σοὶ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὀσίως καὶ δίκ' . . . δικαίως [πολι]τευσάμενος κτλ. MGr is δίκιος: the phrase ἔχω δίκιο, "I am right," recalls the old substantival use. It should be added that Δίκαιος appears as a proper name: cf. the Latin *Iustus*, as in Ac 1²⁸, 18⁷, Col 4¹¹.

δικαιοσύνη.

So far as we have noticed, this word is rare in the papyri, though it occurs very frequently in the inscriptions. From the papyri we can quote P Rein 10⁹ (B.C. 111), where it is used as a name or title of Cleopatra: cf. *Syll* 763 "Ἰσιδι Δικαιοσύνη with the editor's note, BGU IV. 1138⁴ (B.C. 19), in a cancelled line, ἐπὶ τὸν) τῆς δικαιοσύνης) σφου[χ]ρηματισ(μόν), in a petition to an epistrategus. P Leid W xvii. 39 (ii/iii A.D.) is addressed to a deity οὐ ἡ δικ(αι)οσύνη οὐκ ἀποκινῆται, οὐ αἱ μοῦσαι ἕμνοῦσι τὸ ἕνδοξον (δνομα). In the magic P Lond 46¹⁰⁸ (iv/A.D.) (= I. p. 78) it is found in a hymn addressed to Hermes. In P Thead 23⁹ (A.D. 342) a man petitions Flavius Abinnaeus with reference to his neighbour who has attacked his sheep ληστρικῶ τρόπ[ῳ] . . . παρὰ τὴν [δικα]ισύνην, "after the manner of a brigand, contrary to justice." From the inscr. it is sufficient to add *OGIS* 339⁴⁹ (c. B.C. 120) διὰ τὴν τῶν ἀνδρῶν δικαιοσύνην τε καὶ φιλοτιμίαν, *ib.* 438³ (i/B.C.) ἀνδρα ἀγαθὸν γενόμενον καὶ διενέκοντα πίστει καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείᾳ (cf. 2 Pet 1⁵ ff.), *Cagnat* IV. 247⁵ (c. B.C. 150), where the Demos of Assos, having been asked by that of Stratonicea to appoint an arbitrator for them, gives itself a testimonial as διὰ παντὸς πρόνοιαν ποιούμενος περὶ δικαιοσύνης. The Index in *Syll* III. contains about thirty references for the word.

δικαίω

is used in a general sense "think or deem right" in P Giss I. 47¹⁶ (time of Hadrian) with reference to a girdle (παρὰζώνιον) of which a man reports—ἀλλ' οὐδὲ ἐδικαίωσα ἀγοράσαι ἀποδοκιμασθῆναι δυνάμενον, "I did not think it right to purchase it, seeing that it is liable to be rejected." In P Ryl II. 119¹⁴ (A.D. 54-67) the reference is to awarding a verdict in the courts: ἐδικαίωσεν ἀποδοῦναι ἡμᾶς τὸ κεφάλαιον καὶ ἀνακομισασθαι τὴν ὑπόθηκην, "he decided that we should repay the capital sum and recover the mortgage," etc. The case was before a δικαιοδότης, and the verb gives an interesting contemporary illustration of Paul's usage. From the same century comes P Tebt II. 444 τὰ δ[ικ]αίως τῆς συγγραφῆς δετακιωμένα κεφάλαι (i. δεδικαιωμένα κεφάλαια), "the sums fixed [declared just] by the contract." The

spelling may be taken as evidence that the word was good vernacular! Add the fragmentary P Oxy III. 653 (A.D. 162-3), where the Praefect refers to a trial before the Chiliarch—*ὄν μεταπέμπειν δικα[ο]ῦμεν*. For the force of *δικαίωσις* in 1 Tim 3¹⁶ Dibelius (*HZNT ad I.*) compares the use of the verb in the mystery-religions, e.g. Reitzenstein *Poimandres* 13⁹ (p. 343) *ὁ βαθμὸς οὗτος, ὡ τέκνον, δικαιοσύνης ἔστιν ἔδρασμα. χωρὶς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἐδικαιώθημεν, ὡ τέκνον, ἀδικίας ἀπούσης*, where *δικαιοῦσθαι* refers to “die Wesensänderung, die im Mysterium mit dem Mysten vergeht (nahezu = ἐθεώθημεν).” So “Christus ward der Sphäre der ἀδικία entrückt, in die Himmelswelt emporgehoben, erhöht und vergottet.”

δικαίωμα.

In P Tor I. 1^{iii.21} (B.C. 117) *δικαιώματα* means apparently “arguments of counsel”—*παραγινωσκομένων αὐτοῖς ἔξ ὧν παρέκειντο δικαιωμάτων ὧν ἕκαστος ἤρείτο*: so²³ and v.²⁵ *ἐπέλθων δὲ καὶ ἐπὶ τὰ τοῦ ἀντιδικίου δικαιώματα*. Similarly in *OGIS* 13¹⁴ (early iii/B.C.) when the people of Priene proved their immemorial possession of certain territory *ἐκ τῶν ἱστοριῶν κ[α]ὶ ἐκ τῶν ἀλλ[ο]νων μαρτυριῶν καὶ δικαιωμάτων [με]τὰ τῶν ἐξέτων [σπονδῶν]*, the meaning “awards” would seem to be possible, but “arguments” suits *μαρτυριῶν* better. Bishop Hicks’s notes (*Historical Inscr.* 1 p. 260) will show the stages in these centuries-old dispute. P Lille I. 29²⁵ (from a code—iii/B.C.) prescribes examination of slaves by torture *ἐὰν μὴ ἐκ τῶν τεθέντων δικαιωμάτων δύνωνται κρίνειν*, “si les pièces du procès ne leur permettent pas de juger” (Ed.). Cf. P Petr II. 38 (c)⁵² (iii/B.C.) (= III. p. 55), where a man is sent to Alexandria *ἔχοντα καὶ τὰ πρό[σ] τὴν κατάστασιν δικαιώματα*, “having with him the papers justifying his case,” the *pièces justificatives* as the editors describe them. The same phrase occurs in Preisigke 3925⁵ (B.C. 149-8 or 137-6). There is also P Petr III. 21 (c)⁴⁹ (iii/B.C.) *δ καὶ παρέδοτο ἐν τοῖς δικαιώμασι*, which follows *ἅμα τε γραπτὸν λόγον [καὶ δικαιώματα θεμένης]* with the same meaning. In BGU I. 113¹⁰ (A.D. 143) *ἀ δὲ παρέθεντο δικαιώματα* the word = “credentials”: so *ib.* 265¹⁷ (A.D. 148), and IV. 1033^{7,19} (Trajan). Cf. the combination here with that in P Tor I above (*ad init.*). In P Lond 360⁸ (? ii/A.D.) (= II. p. 216) a certain Stotoëtis surrenders to his sisters his “claim” on a slave-girl belonging to their mother—*οὗ ἔχει δικαιώματος τῆς ὑπ[α]ρχούσης τῆ μητρὶ αὐτῶν παιδίσκης δούλης*. Similarly P Oxy VIII. 1119¹⁵ (A.D. 254) *τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιωμάτων*, “the exceptional rights claimed by our native city” (Ed.). MGr *δικαίωμα* = “justice.”

δικαστής.

The word is found *quater* in P Petr I. 27, 28, fragmentary legal records of iii/B.C. In P Oxy III. 653 (time of Antoninus Pius), the account of a trial, the Praefect declares—*εἴτε οὖν πάρισιν οἱ ἀντιδικ[οῖ] εἴτε μὴ πάρισιν, δικαστὴν λήμψονται ὅς παρακολουθῶν τῆ Ὀνοράτου κρίσει τὴν Κανοπῆτιν ἐξετάσει κτλ.*: cf. *ib.* I. 67¹⁷ (A.D. 338) *καταλα[μ]βάνοντες τὴν σὴν ἀρετὴν δ[ε]όμεθα συ[ν]χωρηθῆναι δικαστὴν ἢ μὲν εἶναι Ἀέτιον τὸν προπολιτευόμενον*, “knowing your goodness, I beg you to allow Aëtius, ex-magistrate, to be judge in this matter” (Edd.), P Lond 971¹⁹ (iii/iv A.D.) (= III. p. 129). The importance of the office

comes out in *OGIS* 499³ (ii/A.D.) *τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν, 528⁷ δικαστὴν ἐν Ῥώμῃ*. On the ἀρχιδικαστής, who seems to have occupied the position of a permanent judge at Alexandria, before whom parties in civil cases could elect to have their disputes tried, see Milne, *Roman Egypt*, p. 196 ff. P Lond 908¹⁷ (A.D. 139) (= III. p. 132) mentions an ἀ., and also (I.¹⁸) *Εὐδαίμωνος δι[έ]ποντος τὰ κατὰ τὴν ἀρχιδικαστείαν*. The abstract figures without ἀρχι- in *Michel* 477¹⁰ (mid. ii/B.C.) *ἀπ[ο]λυθεῖς τε ἀπὸ τῆς δικαστείας ἐπέδημησεν κτλ.* For the δικαστήριον, as the Praefect’s tribunal or court, see P Strass I. 5^{17,19} (A.D. 262), P Oxy I. 59¹¹ (A.D. 292), P Amh II. 82^{4,19} (iii/iv A.D.), etc. MGr *δικαστής* survives unchanged.

δίκη.

This word in Homer may = “custom,” “usage”: hence “right” as established usage, extended further to a “process of law” or “judicial hearing,” e.g. P Hib I. 30²⁴ (B.C. 300-271) *ἡ δίκη σοι ἀναγραφῆσεται*, ἐν [τῶ]ι ἐν Ἡρ[ακλ]έονος πόλει δικαστηρίω, “the case will be drawn up against you in the court at Heracleopolis” (Edd.), P Rein 15²¹ (B.C. 109) *ἄνευ δίκης καὶ κρίσεως καὶ πάσης εὐρεσιλογίας*, “sans procès, contestation ni chicane d’aucune sorte” (Ed.), similarly P Lond 298¹⁶ (A.D. 124) (= II. p. 206), P Oxy III. 486²⁸ (A.D. 131) *τὴν μὲν μητέρα μου συνέβη ἀποθαρεῖν [ν] πρὸ τῆς δίκης*, “it happened that my mother died before the trial” (Edd.), etc. From this it is a natural transition to the result or the lawsuit, “execution of a sentence,” “penalty,” as P Fay 21²⁴ (A.D. 134) *ὄπως τῆς ἀποθείας (= ἀπειθ.) ἐκίνοι τὴν προσήκουσαν δίκη[ν] ὑπόσχωσι*, “in order that they may pay the fitting penalty for their disobedience”: cf. 2 Thess 1⁹, Jude 7, Wisd 18¹¹, 2 Macc 8¹¹. From P Eleph 1¹² (B.C. 311-10) (= *Selections*, p. 3) onwards, the phrase *καθάπερ ἐν δίκῃ* is very common = “as if a formal decree of the court had been obtained.” In partial illustration of the personification of Δίκη in Ac 28⁴ we may quote in addition to the exx. in Westminster and Field (*Notes*, p. 148 f.) *Syll* 810 *εἰ δέ τι ἐκὼν ἐξαμαρτ[ήσῃ], οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσ[ε]ως*.

A fairly early Christian inscr. from Attica, *Kaibel* 173¹⁷, has *δίκης μετὰ λούσθιον ἡμα[ρ]*, of the Day of Judgement.

δίκτυον.

A Christian epitaph from Aegina, *Kaibel* 421 (? v/A.D.) makes the departed rejoice because

δίκτυα λυγρὰ
καὶ γοερὰς παγίδας προΐφνον ἀμπλακίης.

This is of course purely literary, but between Epictetus and the Gospels we may be sure of vernacular warranty. Moreover it survives in MGr *δίχτυ*.

δίλογος

must be recorded as one of the small class that cannot be illustrated. Διλογία “repetition” and διλογεῖν “repeat” are quoted from Xenophon and later writers, δίλογος itself in the same sense from Pollux. But the Pauline sense is still unsupported: see Nägeli, p. 52.

διό.

P Oxy III. 483³⁴ (A.D. 108) *διὸ ἐπιτελεῦτε ὡς καθήκ(ει)*, “execute the deed therefore, as is fitting” (Edd.), *ib.* IX.

1198¹⁵ (notification of death—A.D. 150), διὸ ἀξιώ τούτους ἀναγραφῆναι τῇ τῶν τετελευτηκότων τάξει. For διὸ καί see P Par 46¹⁴ (B.C. 153) διὸ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι.

διοδεύω.

In P Amh II. 36¹³ (c. B.C. 135) a cavalry officer petitions the Strategus concerning some danger which he experienced in "passing through" certain districts on his way to Thebes—*λείπω τε τὴν ὑπερβολὴν, διοδεύω κινδυν[εύω] παρ' ἕκαστον*· διὸ ἀξιώ . . . Cf. *OGIS* 613³ (A.D. 392) τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἡσφαλίστατο, 665²² (A.D. 49) τοὺς διοδεύοντας διὰ τῶν νομῶν στρατιώτας. See *Anz Subsidiā*, p. 344.

Διονύσιος.

The extreme frequency of this name in the Hellenistic period is seen at a glance in the *indices personarum*. It is to be taken into account in estimates of the religion of the world in which Paul worked. On survivals of the Dionysus cult, evidenced by the posthumous importance of Dionysius the Areopagite, see Rendel Harris *Annotators of Codex Bezae*, p. 77 ff.

διόπερ.

P Flor III. 382⁴⁸ (A.D. 222-3) διόπερ θαυμάσας αὐτοῦ τῆν ἀνυπέρβλητον τόλμ[αν καὶ] ἐπήρειαν καὶ ἀνομί[αν, οὐκ ἡσύχασα κτλ, P Fay 20¹⁰ (imperial edict—iii/iv A.D.) διόπερ ἴστωσαν ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις κτλ.

διοπετής.

The marginal rendering of the word in the RV "fallen from heaven" rather than "from Jupiter" is supported by Field (*Notes*, p. 130), who cites Dion. Hal. *Ant.* ii. 71 ἐν δὲ ταῖς πέλαταις ὡς οἱ Σάλιοι φοροῦσι, πολλαῖς πάνυ οὐσαι, μίαν εἶναι λεγουσι διοπετή (afterwards explained by *θεόπεμπτον*). Of course the two amount to the same thing, since Zeus is the primeval sky-god: see A. B. Cook's great monograph, *Zeus*.

διόρθωμα.

Rev L 57¹ (iii/B.C.) διορθωμα τοῦ νόμου ἐπὶ τῇ [ἐλ]αίκῃ, "revision of the law concerning the oil-contract": cf. P Par 62¹ (ii/B.C.) κατὰ τοὺς νόμους καὶ τὰ δια[γράμ]ματα καὶ τὰ προστάγματα καὶ τὰ διορθώματα (i. διορθώματα), *Michel* 469¹⁷ (ii/B.C.) κατὰ τὸ Θαλιεύκτου διορθωμα.

The verb is common, e.g. P Tebt I. 23¹² (c. B.C. 119 or 114) διὸ καὶ ἔτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), *ib.* 27¹¹ (B.C. 113) οὐδαμῶς τὰ παρὰ τὸ δεῖν (pap. δεῖον) κεχειρισμένα διορθώμενος, "with no improvement whatever in your improper procedure" (Edd.), P Petr III. 53(ε)⁴ . . . [α]την ἀπόστειλον πρὸς με ὅπως διορθωθῆ, P Giss I. 41¹¹ (time of Hadrian) μετὰ τοῦ (i. τὸ) διορθώσ[αι] κατὰ τὸ δυνατόν τὰ ἡμέτερα. It is used in connexion with "payments" in P Oxy III. 483¹⁶ (A.D. 108) τόκου] . . . δν καὶ διορθώσω ἐ]π[λ] συνκλ[εισ]μῷ ἐκάστης δωδεκα[μήνου, BGU III. 920²⁸ (A.D. 180-1) ὄνπερ φόρον διορθώσομαι

σοι ἐνεγίαντα κατ' ἔτος. It acquired a technical sense in book-production, where the διορθωτής was what we call a printer's reader. Vettius Valens (p. 276) tells a story of an audacious youth who offered Euripides to "correct" his poems, observing γράφειν ποιήματα οὐκ ἐπίσταμαι, τὰ δὲ κακῶς γραφέντα διορθοῦσθαι. The poet replied: τοιγαροῦν κακῶς γράψας . . . τὰ σαυτοῦ καλῶς διορθώσον. (Note the juxtaposition of middle and active.)

διορθωσις.

Like the verb (see above), διορθωσις is used of "payments," as P Tebt I. 61(α)³³ (B.C. 118-7) διὰ τὸ μὴ εὐσυνθετικῆναι ἐν τῇ διορθώσ[ει] τοῦ ἐπιβληθέν[τος α]ὐτῷ στεφάνου, *ib.* 64(α)¹⁴ (B.C. 116-5). A better parallel to the NT usage (Heb 9¹⁰) is P Leid Wxvi.12 (ii/iii A.D.) ἀλλὰ κατηγώθης τῶν πρὸς διάρθρωσιν (i. διόρ—) βλου μελλόντων.

διορύσσω.

The exact phrase of Mt 24⁴⁸, Lk 12³⁸, is found in P Petr III. 28 verso (δ)² (B.C. 260) ὅτι διώρυσεν οἰκίαν, "because he broke into a house." Cf. *OGIS* 483¹¹⁸ (ii/B.C.) μὴ ἔξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μήτε ἐποικοδομεῖν μήτε διορύσσειν μήτε ἄλλο καταβλάπτειν μηθέν, and an interesting inscription from a tomb published in *ZNTW* i. p. 100, where mention is made of certain persons βουλομένο(ν)ε διορῦπτιν.

Διόσκουροι.

On the form see Mayser *Gr.* p. 10 f., where it is shown that the divine name was regularly Διόσκοροι, the Attic form: Διοσκούριον occurs once, in P Petr III. 117(α)²¹ (iii/B.C.) τοῦ [περὶ] τὸ Διοσκούριον. The Ionic form with ου appears in Ac 28¹¹ practically without variant. It is noteworthy that the extremely common personal names derived from the Dioscuri—see above, *s.v.* Διδυμος—take the forms Διόσκορος and Διοσκούριδης, and the latter figures even in Attica (Meisterhans *Gr.* p. 27). Schweizer, *Perg.* p. 67, discusses the relation of the forms, which may be confidently assigned to dialect mixture. The suggestion is that Dioscorus and Dioscurides as personal names came in by different channels. See also Pauly-Wissowa v. col. 1141.

διότι.

For διότι with its full causal force, see P Tebt I. 24³⁴ (B.C. 117) καὶ διότι δι' ἄλλων προσανενηγόχαμεν, "owing to my giving information through the officials" (Edd.), P Giss I. 82²² (A.D. 117), P Lond 243¹⁴ (c. A.D. 346) (= II. p. 300) ἵνα . . . ἀπολύσης αὐτοὺς διότι οἶδας καὶ αὐ[τὸς] δ[ε]τ] ἐωρτή ἐστι(ν), etc. In the papyri, however, as in the LXX and late Grk generally, the word is often used practically = ὅτι, "that," e.g. P Petr II. 4(9)⁸ (B.C. 255-4) οἶδας δὲ διότι [δ] τόπος ἐρήμῶς ἐστίν, P Tebt I. 12²⁰ (B.C. 118) ἐπὶ οὐ καὶ σὺ οὐκ ἄγνοεῖς ἐν ἧ ἐσμέν ἀσχολί (i. -λαι) καὶ θιότι ἐν τῇ τ[ο]ῦ στρα[τηγ]οῦ ἐσμέν φ[υ]λακῆ (?), "for you know how busy I am, and that I am in attendance upon the strategus" (Edd.), and from the inscr. *OGIS* 90³⁸ (Rosetta Stone—B.C. 196) ὅπως γινώριμον ἦι διότι οἱ ἐν Αἰγύπτῳ αἰῶσοι καὶ τιμῶσι τὸν θεὸν Ἐπιφανῆ Εὐχάριστον βασιλέα, *Syll* 654 ter (? ii/B.C.—in Messenian Doric). For the corresponding NT usage, see Blass *Gr.* p. 274, where

Rom 1^{19, 21}, 3²⁰, 8⁷, are quoted for *διότι* = "for," and add 1 Pet 1^{16, 24}, 2⁶, as compared with 3¹⁰. 1 Th 2⁸ and Gal 2¹⁸ may be quoted as illustrating the ease of the colloquial transition: see Jebb in Vincent and Dickson *Mod. Greek*² App. p. 338. Mayser *Gr.* p. 161 has shown that the use of *διότι* for *ὅτι* is by no means confined to occurrences after vowels: cf. Thackeray *Gr.* i. p. 138 f. and Kaelker *Quaest.* pp. 243 f., 300. It may be added that, according to Meisterhans *Gr.* p. 252 f., *διότι* is never used with a causal force in the Attic inscr. from iii/B.C. onwards.

Διοτρεφής.

For this proper name, as 3 Jn⁹, cf. *OGIS* 219¹ (iii/B.C.) *ἐπιμηνιεύοντος Νυμφίου τοῦ Διοτρεφούς*.

διπλοῦς.

For this common word we may quote P Amh II. 33 (c. B.C. 157), where reference is made to the severe penalties incurred by advocates who had assisted persons charged with defrauding the Treasury. No longer were they allowed to practise, and had to pay to the Crown (*εἰς τὸ βασιλικόν*) "twice the sum (of the damage) increased by one tenth"—*διπλοῦν τὸ ἐπιδέκατον*. Other exx. are P Tebt I. 11¹⁸ (B.C. 119) *τὰ προκείμενα διπλᾶ*, "twice the aforesaid amount," P Oxy VIII. 1124¹² (A.D. 26) *ἐκφόρ[ι]ον διπλοῦν*, "double the rent," P Fay 110³⁰ (A.D. 91) *τὰς δὲ ὀλένας τοῦ ἐλαιουργίου δι[ε]πλᾶς ποιήσον*, "make the hinges (?) of the oil-press double" (Edd.), P Oxy IV. 741³ (ii/A.D.) *σφύρις διπλή καρῶν α̅*, "1 double basket of nuts" (Edd.), P Hamb I. 21¹⁰ (A.D. 314-5) *ἐκτίσιν σοι τοῦ ὑπερπεσόντος χρόνου τὴν ἐπὶ τοῦ τότε καιροῦ ἐσομένην τιμὴν διπλὴν ὡς ἔσταται*, etc. In *Ostr.* 1291³ (A.D. 148) *ἔσχ(ομεν) ὑπ(ὲρ) διπλῶν* so much, *διπλοῦν* seems to be a tax. Wilcken (*Archiv.* i. p. 126) refers to P Oxy I. 141 of date A.D. 503 as the earliest ex. of *διπλοῦν* as a wine measure known to him. In P Petr II. 13(17)⁴ (B.C. 258-3) we find a form *διπλειον* = *δίπλειον*—*καὶ δῖπλειον εἰληφέναι τοῦ διαγεγραμμένου ὀψωνίου ἐν τῷ κῆ (ἔτει)*, "and that I received double the allowance of provision money in the 29th year" (Ed.). In BGU I. 213⁴ (A.D. 112) *διπλώματος ὄνων* may = a "licence" to own donkeys: cf. P Tebt II. 360³ (A.D. 146) *διπ(λώματος) ? λαγα(νοπάλου) ?* with the editors' note.

δίς.

BGU III. 913² (A.D. 206) *δὺς μηνός*: the document is of special interest as having been written in Myra in Lycia, and hence being one of the very few known papyri from Asia Minor, see *Archiv.* ii. p. 138. For the phrase *εἰς δίς*, cf. P Flor II. 181⁹ (iii/A.D.) *ἔπειμα ὄν εἰς δίς πρὸς σε τὸν ὀνηλάτην*. With *δίς ἀποθανόντα* in Jude¹² we may compare P Oxy I. 33^{iv. 4} where a man condemned to death salutes the Emperor (? Marcus Aurelius), *τίς ἤδη τὸν δευτέρον μου ἄδην προσκυνούντα . . . μετεκαλέσατο*; "who has recalled me when I was now saluting my second death?" (Edd.).

δισταῶ.

P Par 63^{ii. 57} (B.C. 165) *τὸν πάντων ἐπειρότατον . . . τὰ τῆς χρίας σ[υ]νπληροῦν, ἐπαν[ά]γοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐγκείμενον κανόνα*, "that even the most inexperienced

person in the world might be able to accomplish what was required, if he applied the doubtful cases to the rule provided for him" (Mahaffy), and for the corresponding substantive see *ib.* iii. 83 *παραχρήμα προσαναφέρειν ὑπὲρ τῶν δοκούντων τινὰ διστασ[μ]όν*, "to refer to us at once concerning any points which seemed to be open to doubt" (*id.*). P Giss I. 18⁹ (time of Hadrian) *δηλῶ ὄν σοι, ἵνα μὴ δισταῖς*; *ἐπο[ρ]εύθη γὰρ εἰς Ἐρμού πόλιν*.

δίστομος

is found in a fragmentary context in an inscr. from Delos, c. B.C. 230, published in *BCH* xxix (1905), p. 508, no. 167 B⁵⁵. See also P Leid W^{iii. 6} (ii/iii A.D.) *ἔχε . . . μαχαίρον ὀλοσῶπρον δίστομον*.

διχάζω.

We are unable to cite any vernacular instances of this verb (found in Plato); but *δίχα* is common, e.g. P Oxy II. 237^{viii. 37} (A.D. 186) *δίχα ἐπιστάματος τοῦ βιβλιοφυλακ[λου]*, "without an order from the record-office," P Giss I. 66³ (early ii/A.D.) *δίχα τῆς ἡμετέρας ἐπιστολ[ῆς]*, BGU III. 908²² (time of Trajan) *δίχα πάσης ἐξουσίας ἐπελθόντες* etc.

διχοστασία.

Michel 448¹⁹ (end ii/B.C.) *τὰν τε κτησίων καὶ τῶν ποτ' ἀλλάλος συναλλαγμάτων πάντων ἐν ταραχαῖ τε καὶ διχοστασίαι τῷ μεγίσται κειμένων*. To Wetstein's examples of this word (*ad Rom* 16¹⁷) Field (*Notes*, p. 166) adds two from Dionysius of Halicarnassus and one in Ionic from the *Florilegium* of Stobaeus.

διχοτομέω.

The word is found in a very touching sepulchral inscription from Lycaonia (iii/iv A.D.), published in *JHS* xxii. (1902), p. 369 f., which on account of its simplicity and pathos may be given entire, as freshly read by Prof. W. M. Calder:—*Γορδιανὸς τῇ γλυκυτάτῃ μου συμβίῳ Γαεάνῃ, ὑπὲρ τοῦ μέγιστος γλυκυτάτῃ, τῇ συνζησάσα μοι χρόνους ὀλίγους ἐπι[τ]ίμως, κὲ τῷ νεῖψ μου τῷ πρωτοτόκ[ῳ] Ἀμβροσίῳ τῷ διχοτομήσαντι με τοῦ πολοῦτον ζῆν. εὐθὺς γὰρ πενήτην ἡμέρας πληρώσας ἐξηκολούθησεν τῇ μητρὶ τῇ πανμακαρίτη. ἐλεύσομε δὲ κάτω πρὸς ὑμᾶς πληρώσας τὸ χρέος τ[ο]ῦ βίου, "Gordianus to my sweetest wife Gaiana, sweetest beyond honey, who lived with me honorably for a little time, and to my firstborn son Ambrosius, who cut me off from living through many years. For as soon as he had fulfilled fifty days he followed his sainted mother. But I shall come down to you when I have fulfilled my appointed portion of life." The verb may be quoted from 3 Baruch 16 (*Texts and Studies* v. i. p. 94) *διχοτομήσατε αὐτοὺς ἐν μαχαίρα καὶ ἐν θανάτῳ καὶ τὰ τέκνα αὐτῶν ἐν δαιμονίοις*.*

διψάω.

The verb is found in no. 3 of the first discovered collection of Δόγια Ἰησοῦ, P Oxy I. p. 3,—*λέγει Ἰησοῦς Ἐ[σ]την ἐν μέσω τοῦ κόσμου καὶ ἐν σάρκει ὤφθη αὐτοῖς καὶ εὔρον πάντας μεθύοντας καὶ οὐδὲνα εὔρον δειψῶντα ἐν αὐτοῖς κτλ.* See also the late metrical epitaph from Rome, *Cagnat* I. 317¹¹ (= *JGSI* 1890) *ψυχῇ διψῶσῃ ψυχρὸν ὕδωρ μετάδες (l. -δος)*.

διψος.

Nägeli (p. 14) draws attention to the act that the word **δίψος**, which is praised by the Schol. on *Il.* 19¹⁶⁶ as Attic, in contrast to the Ionic **δίψα**, is found also in the LXX and Epictetus. In the LXX the two words are used interchangeably, e.g. Wisd 11⁴ **δίψης**, ⁸ **δίψους**: Am 8¹¹ **δίψαν**, ¹³ **δίψει**: see Thackeray *Gr.* i. p. 157. In a medical fragment, P Tebt II. 272¹⁷ (late ii/A.D.), we have, **κριθήσεται δὲ [ο]ύτως ἔχον ἐὰν τοῦ κατὰ τὸν [π]υρετὸν μεγέθους μᾶλλον [π]αραίξῃται τὸ δίψος**, "such will be judged to be the case if the increase of thirst is out of proportion to the height of the fever" (Edd.), cf. ²⁰ (cited above under **ἀνεξίκακος**) **μὴ ὑπομένει τὸ δίψος**. In P Flor II. 176¹² (iii/A.D.) **δίψα** is used in connexion with the "dryness" of figs—**ἐκ τῆς τῶν σῶκων κακίας καὶ ξηρότητος καὶ δίψης**. MGr has **δίψα**.

δίψυχος

is first found apparently in Jas 1⁸, 4⁸, and may be regarded as a parallel case to **διακρίνεσθαι** = "waver," see *s.v.* **διακρίνω** *ad finem*. The verb is found in Didache 4¹ **οὐ διψυχῆσεις, πότερον ἔσται ἢ οὐ**. J. B. Mayor's note (*Comm.* on Jas 1⁸) shows how rapidly the word "caught on" with the sub-apostolic writers—Clement of Rome, "Barnabas" and especially Hermas. If James really coined it—and the manner of its appearance in both passages is quite in keeping with such a supposition—its occurrence in i/A.D. writers reinforces many arguments for the early date of Jas. Analogous words are well provided by Mayor. Among them is **διχόνους** in Philo, in the fragment from the heading of which Thayer cites **δίψυχος** itself. But can we be assured that Philo himself entitled the paragraph **περὶ Δειλῶν καὶ Διψύχων**? Mayor's silence suggests that he thinks otherwise. Cf. the MGr **διγνώμος**, "fickle."

διώκτης.

The LXX compound **ἐργοδιώκτης** (Exod 3⁸ *al*) is found in the same sense in the correspondence of the "architect" Kleon, P Petr II. 4(1)² (B.C. 255-4), where certain quarrymen complain that they are being ill-treated by the "ganger" Apollonius, by being kept at work at quarries of hard stone—**ἀδικούμεθα ὑπὸ Ἀπολλωνίου τοῦ ἐργοδιώκτου ἐμβάλων ἡμᾶς εἰς τὴν στερεὰν πέτραν**.

διώκω.

P Fay III²⁰ (A.D. 95-6) (= *Selections*, p. 67) **τὸν λ[ε]ιμνασ[μ]ὸν δ[ι]οξον τῶν [ἐ]λα[ί]ων τ[ῶν] πάντων**, "hasten with the flooding of all the olive-yards" (Edd.), *ib.* 112² (A.D. 99) **εὐ πυήσις διώξει τοὺς σκαφήτρους τῶν ἐλαιῶνων**, "please carry forward the digging of the olive-yards" (Edd.). For **διώκω** = "pursue," cf. *OGIS* 532²⁵ (B.C. 3) **δ[ι]πλο[ι]ς τε[ρ]ε[ρ] καὶ σιδήρωι διώξειν**, and the moral tale in P Grenf II. 84⁷ (v/vi A.D.) where a patricide, fleeing into the desert, **ἐδιώκατο** (*l.* **ἐδιώκετο**) **ὑπὸ λέωντος**, "was pursued by a lion." The phrase **διώκει τὸν λόγον** = "pursue the recital of the formula" is common in the magic papyri: see the editor's note on P Lond 46²⁰⁴ (iv/A.D.) (= I. p. 78). We may add two exx. of the verb from Christian amulets. The first, P Oxy VIII. 1151 (? v/A.D.) opens, **Φεῦγε πρ[ὸ]ς μεμ[ι]σμένον, Χριστός σε διώκει**, "Fly, hateful spirit! Christ pursues thee." In the second, BGU III. 954⁷ (vi/A.D.)

(= *Selections*, p. 133), the Lord God is invoked—**ὅπως διώξης ἀπ' ἐμοῦ τοῦ δούλου σου τὸν δαίμονα προβασκανίας**, "that Thou mayst drive from me Thy servant the demon of witchcraft." MGr. **διώχων, διώχτω**, "hunt."

δόγμα.

Bishop Hicks (*CR* i. p. 44 f.) has shown that **δόγμα** was not the regular word in republican Greece for a decree of the **βουλή** and the **δημος**, but was specially used for a decree of the Roman Senate. So, e.g., *Syll* 930⁶⁰ (B.C. 112) **ἐξυγκλήτου δόγματος** = *e senatusconsulto*. See the index *s.v.* in *Cagnat* I. p. 947. It came also to be applied to the *placita philosophorum*, and in general conveyed the idea of "a positive ordinance, emanating from a distant and unquestionable authority." With its use by Luke for the decrees of the Emperor (Lk 2¹, Ac 17⁷) we may compare P Fay 20²² (iii/iv A.D.), an important Edict, apparently of Severus Alexander, regarding the *Aurum Coronarium*, which ends—**τούτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἐκάστην πόλιν ἀρχουσιν γενέσθω ἐπιμελῆς εἰς τὸ δημόσια μάλιστα ἐστάν[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν**, "let the rulers of the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.). As showing the different uses to which the word came to be put, it must be sufficient to add *Syll* III. Index p. 173, where references are given to 150²³ (B.C. 333) **κατὰ τὸ δόγμα τῶν Ἑλλήνων**, 412² (Roman period) **δόγματι τῆς Ὀλυμπικῆς βουλῆς**, 557²¹ **παρὰ τὸ δόγμα τῶν Ἀμφικτυόνων**, etc. An interesting example of the later ecclesiastical use of the word is found in the Christian prayer (end of (iv/A.D.) published by Schmidt in *Nitliche Studien für G. Heinrici*, p. 71²¹ **ὅπως καταξιωθῶμεν τῶ[ν] εὐαγγελιζομένων δογμάτων τῶν ἁγίων σου ἀποστόλων**.

δογματίζω.

In the art. by Bishop Hicks cited *s.v.* **δόγμα**, three instances of this verb are cited from the inscr.—*CIG* 2485¹⁷ (B.C. 105) **τὰ περὶ τῶν συνθηκῶν] δογματισθέντα** of *Senatus consulta*, *CIG* 3524⁴⁴ (time of Augustus) **παρ ταῖς δεδογματισμέναις αὐτῶν τεύμασι**, and *CIG* 5785¹³ **ἐὰν δόξη τῇ ἀγάρρει [ούτως], καθὼς καὶ ὑπὲρ φρητάρχου καὶ χαλκολόγων δογματίζ[ε]ται**. In the LXX **δογματίζω** is used several times of issuing a decree, and twice at least (2 Macc 10⁸, 15³⁶) of religious enactments. As against AV and RV, the verb may possibly be passive in Col 2²⁰—"Why do you allow yourselves to be overridden by Jewish enactments?" The Polybian compound **δοματοποιεῖω** (i. 81. 4) is found *Syll* 653²⁷ (B.C. 91) **οἱ ἀρχοντες καὶ οἱ συνέδροι δοματοποιεῖσθωσαν ὅτι κτλ.**

δοκέω.

The verb is naturally common, e.g. P Par 49¹⁶ (B.C. 164-58) **εἶπα αὐτῷ μὴ ἐμὲ ἀξιοῦν, ἀλλὰ, δόξαντα ἀδελφῶν αὐτοῦ ἐν τῇ αὐτῇ εἶναι, παραγίνεσθαι**, P Oxy VII. 1027⁹ (i/A.D.) **ὑπόμνημα ἀφ' οὗ ἔδοξεν δυνήσασθαι ἐμποδισθῆναι μου τὴν πράξιν**, "a memorandum by means of which he hoped that my execution might be prevented" (Edd.), *ib.* 1032¹⁸ (A.D. 162) **ἐὰν σου τῇ τύχῃ δόξη**, "if your fortune sees fit." For other exx. of this last phrase we may cite P Petr I. 26⁷ (B.C. 241) **ἐὰν σοι δοκεῖ**, P Oxy IV. 718²⁴ (A.D. 180-92) **ἐὰν σοι δόξη**, and *ib.* IX. 1220⁵ (iii/A.D.) **ἢ δοκί σοι, κύριε μου, πέμψε μοι**

κέρμα; "would you be pleased, sir, to send me some money?" (Ed.). In P Oxy IX. 1218⁷ (iii/A.D.) δοκῶ is used absolutely, as in 1 Cor 4⁹—*ἡ μήτηρ μου Θαῆσις εἰς Ἀντινόου, δοκῶ, ἐπὶ κηδῖαν ἀπήλθεν*, "my mother Thäësis went, I think, to Antinoöpolis for a funeral" (Ed.): cf. P Amh II. 64⁶ (A.D. 108); *δοκῶ μοι*. For the more official usage of δοκέω = "censeo," see OGIS 233¹⁰ (B.C. 226-3) *ἔδοξε τῆμῃ ἐκκλησίᾳ πρυτάνεων εἰπάντων κτλ., Priene 105⁷⁸* (c. B.C. 9) *ἔδοξεν τοῖς ἐπὶ τῆς Ἀσίας Ἑλληνισιν γνῶμη κτλ.*: cf. P Tebt II. 335¹² (a petition to the Praefect (?)—middle of iii/A.D.) *εἰ δὲ τι τοιοῦτον ἔδοξας κελεύειν*, "if you really did vouchsafe to give such orders" (Edd.). For δοκέω followed by the acc. and inf., as in 2 Cor 11¹⁶, cf. P Tebt II. 413⁶ (ii/iii.A.D.) *μὴ δόξης με, κυρ[α], ἡμελκέναι σου τῶν ἐντολῶν*, "do not think, mistress, that I am negligent of your commands" (Edd.). In P Ryl II. 229¹⁵ (A.D. 38) we find it with partic. — *δοκῶ γὰρ συναίρομενος πρὸς σέ λογάριον*, "for I expect to make up an account without you" (Edd.). The personal constr. c. inf. predominates: note BGU IV. 1141⁹ (c. B.C. 14) *οὐδὲ σέ γὰρ δοκῶ εἰς ἐνφα[ν]ιστοῦ τόπον με ἔχειν, ἰθ.*¹⁵ *ἐγὼ μὲν οὐ δοκῶ ἄξιος εἶναι ὑβρίζεσθαι—per contra add P Oxy VI. 937¹⁷ (iii/A.D.) παρατρεῖσθαι αὐτὴν μὴ δόξη αὐτῷ τῷ Ἀ. λαβῆ[σ]αι τὴν φιάλην*, "to keep a watch on it, lest A. should determine to take the bowl" (Edd.), CP Herm 26⁸ (a *procès verbal*) *δὲ ἐὰν αὐτοῦ δόξη τῷ μεγέθει*, "whatever his highness shall determine."

δοκιμάζω

is not uncommon in its primary sense of "testing." Syll 522¹⁴ (iii/B.C.) *δοκιμάζειν δὲ τὰ τερεῖα τοὺς προβούλους*, with other officials. P Ryl II. 114³⁵ (c. A.D. 280) . . . *κατὰ τὸ δικαιοτάτον δοκιμάσει ὁ κράτιστος [ἐπιστράτηγος]*, "his excellency the epistrategus shall sift the matter with the utmost equity." So still in vi/vii A.D., P Oxy I. 128 *verso*⁹ *ἵνα τὸ παριστάμενον ἐπ' αὐτῷ δοκιμάσῃ*, "in order that you may judge of his present condition (Edd.). P Flor II. 119⁴ (A.D. 254) *ὅπως δοκ[ιμάσας] γράψῃς μοι εἰ οὕτως ἔχ[ει]*, "that after inquiry you may write to me whether it is so." P Gen I. 32⁸ (A.D. 148), of an inspector of calves for sacrifice—*καὶ δοκιμάσας ἐσφράγ[ισα] ὡς] ἔστιν καθαρὸς*. From "proving" to "approving" was a step taken long before these documents were written, so that the ambiguity which meets us in Rom 2¹⁸ and Phil 1¹⁰ is based on the normally coexisting uses. So in the earliest known marriage-contract, P Eleph 1¹⁰ (B.C. 311-0) (= *Selections*, p. 3) differences between husband and wife are to be settled by three men—*οὓς ἂν δοκιμάσωσιν ἀμφοτέροι*, "whom both shall approve," and in P Fay 106⁸³ (c. A.D. 140) a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination" like the petitioner—*μάλ[λ]ιστα [δὲ οἱ δε]δοκιμασμένοι ὡσπερ κάγ[ω]: cf. Syll 371⁹ (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖσι κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς ἰατρικῆς καὶ τῇ κοσμιότητι τῶν ἡθῶν*—a character certificate and an examination, to qualify for M.B. In the inscr. indeed the verb is almost a *term. techn.* for passing as fit for a public office: see Milligan *Thess.* p. 18. So OGIS 90⁸ (the Rosetta Stone—B.C. 196) *δν (sc. Πτολεμαῖον Ἐπιφανῆ) ὁ Ἡφαιστος ἐδοκίμασεν, ἰ. ε.* "examinatum probavit ideoque regem constituit" (Dittenberger): the same phrase meets us in a Munich papyrus, *Chrest.* I. 109¹⁰ (end of iii/B.C.),

of Ptolemy Philopator, *δν ὁ Ἡφαιστος ἐδοκίμασεν, ὡς ὁ Ἥλιος ἔδωκεν τὸ κρῖάτος*. Hence comes a meaning hardly distinguishable from δοκεῖν, as in P Petr III. 41 *verso*¹⁰ *ὁποτέρως οὖν καὶ σὺ δοκιμάξεις, οὕτως [ἔσ]ται*, "whichever way, then, you also approve of, so it shall be" (Edd.). P Oxy VI. 928⁷ (ii/iii A.D.) *φανερὸν σοι ποιῶ ἵνα ἐὰν δοκιμάσῃς ποιήσῃς πρὶν προλημφθῆναι*, "I therefore inform you, in order that if you think fit you may act before she is entrapped" (Edd.) with reference to a plot against a girl, P Giss I. 40^{11,10} (A.D. 215) *δηλωταῖον (? δηλοποιεῖν) [ἐ]δοκίμασα*, P Tebt II. 326¹⁰ (c. A.D. 266) *τὸν ἴδιον ἐμαυτῆς ἀδελφὸν . . . δοκιμάσασα προστ]ήσασθαι γνησίως τοῦ παιδίου*, "having found that my own brother will honourably protect the child" (Edd.), P Oxy I. 71^{1,28} (A.D. 303) *κελεύσαι εἰ σοι δοκοῖ ἢ τῷ στρατηγῷ ἢ ᾧ ἐὰν δοκιμάσῃς*, "to instruct, if you will, the strategus or any other magistrate whom you may sanction" (Edd.). For a verb δοκιμάω, unknown to LS, see P Tebt I. 24⁷⁸ (B.C. 117) *καθότι [ἄ]γ δοκιμήσῃς*, P Oxy III. 533²⁴ (ii/iii A.D.) *δν [ἐ]ὰν δοκιμῆς*, and cf. Mayser *Gr.* p. 459, also below *s.v.* δοκιμή. Note that δοκιμάω is old, at any rate in its Aeolic form δοκιμάωμι, found in Sappho, and in the learned Aeolic of Julia Balbilla, in the suite of Hadrian, *Kaibel* 991⁷.

δοκιμασία.

Syll 540²⁹ (B.C. 175-1) *περὶ δὲ τῶν προπεποιημένων οἱ ἔξ ἀρχῆς ἔγγυοι ἔστωσαν ἕως τῆς ἐσχάτης δοκιμασίας (sc. τοῦ ἔργου)*. In a papyrus containing various chemical formulae, P Leid X vii. 12, 20; ix. 12. (iii/iv A.D.) we hear of *χρυσοῦ* and *ἀσήμου δοκιμασία*. In another papyrus of the same collection, Q⁴ (B.C. 56—acc. to Mayser B.C. 260-59) we read of a certain Orsenuphis who occupied the position of δοκιμαστής at Syene, apparently with reference to the inspection of the food returns (see the editor's note), and cf. P Petr II. 4 (8)⁶ (a report regarding a quarry—B.C. 255-4) *παραδεικνύοντος ἔργα δοκιμαστοῦ*, by whom Lumbroso (see p. 28) understands the officer in quarries called *Probanus* by the Romans. Note also Syll 388¹³ (A.D. 129), where Hadrian commends to the archons and senate of Ephesus Lucius Erastus, a sea-captain, who wishes to become a senator: *κάγω τ[ὴν] μὲν [δοκι]μασία[ν ἐφ'] ὑμῖν ποιούμαι*, but if he is approved the Emperor will himself pay the fee.

δοκιμή

is cited by Grimm from Dioscurides, who flourished under Hadrian (acc. to W. Christ): Paul is accordingly the earliest authority, but certainly not the coiner, unless we are to make the medical writer dependent on him. If δοκιμάω really existed as a by-form of δοκιμάζω, δοκιμήσις might produce δοκιμῆς ἀγάπησις produced ἀγάπη and ἀπάντησις ἀπάντη. In any case δοκιμή is a new formation of the Hellenistic age.

δοκίμιος.

Since Deissmann (*BS* p. 259 ff.) drew this unsuspected adjective from the papyri to interpret Jas 1⁹ and 1 Pet 1⁷—a good example with which to meet those who assert that the papyri have not given us any *new* meanings for NT words—examples have been further accumulating, e.g. BGU IV. 1065⁸ (A.D. 97) *ἀπέχειν αὐτὸν τιμὴν χρυσοῦ δοκιμ[ε]ίου μναῖαιων ὀκτώ*, and so²⁰, *ἰθ.* 1045^{11,12} (A.D. 154) *τὴν φερνὴν*

χ[ρ]υσίου δοκιμίου τετάρτας τέσσαρες, *ib.* III. 717⁹ (A.D. 149) χρυσίου δοκιμίου σταθμῷ Ἀλεξανδρείῃ, P Tebt II. 392²² (A.D. 134-5) χρυσίου [δ]οκιμίου, "standard gold" (Edd.). Hort's divination (1 *Pet.* p. 42) detected that the needed meaning in the NT passages was "what is genuine in your faith": the papyri have given a welcome endorsement to the master's instinct, and have at the same time rendered unnecessary his preference for the less well-attested reading τὸ δοκιμῶν (*Notes on Select Readings*, p. 102, in *The NT in Grk.* ii. Appendix). For the noun δοκιμῶν = "crucible," which is found in the LXX, cf. *OGIS* 308¹⁵ (ii/B.C.) καὶ τῆ(ς) πρὸς θεοὺς εὐσεβείας ἔ[ργ]οι καλλ[ιστῶ]ν οὐ μικρὸν δοκιμῶν ἀπέλιπεν, *Syll* 588⁹⁶ (c. B.C. 180) δοκιμῶν. The editor in his note on the last passage compares *IGSJ* 303²⁹ ff. ἐγδῶτω δὲ ἡ ἀρχὴ [κ]αὶ ἐξ οὗ ἂν παραλάβῃ χρυσίου ἀσθήμου καὶ ἐπισθήμου κατασκευάσαι τῷ θεῷ φιάλην χρυσήν, καταλιπομένη δοκιμῶν.

δόκιμος.

P Hamb I. 21⁵ (A.D. 59) ἀργύριον ἐπίσημον δοκιμῶν ἀρεστὸν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P Amh II. 89⁹ (A.D. 121) τὸ (L. τὸν) δὲ ἀργυρικὸν φόρον δοκιμῶν ἀριστον (οἱ ἀριστὸν for ἀρεστὸν), P Oxy II. 265²⁵ (A.D. 81-95) τὰ τοῦ χρυσίου δοκιμῶν μναίαι τέσσαρα, P Flor I. 41¹⁰ (A.D. 140) τὸ μὲν ἀργύριον δοκιμῶν, τὸν δὲ πυρὸν νέον καθ(αρὸν) ἄδολ(ον), so *ib.* 72¹¹ (A.D. 128-9), etc. The combination with ἀρεστὸς in the first (and probably the second) citation may partly illustrate the combination of Rom 14¹⁸ (cf. 12³). In another combination we have the adj. in the Will of Epicteta, *Michel* 1001^{iv}.⁹³ (Theran Doric—c. B.C. 200) παρεξοῦντι δὲ οἱ δωρεὰν ἐπιμηνιεύοντες οἶνον ἔξενικὸν ἰκανὸν δοκιμῶν ἕως τριῶν πινόντων.

δοκός.

In P Petr II. 33^a.²⁴ (a steward's account) we have mention of δοκοί in a fragmentary context, but following τὰ ξύλα. Cf. P Lond 280¹¹ (A.D. 55) (= II, p. 194, *Chrest.* I. p. 371) ἐκ τῶν ἐμῶν δαπανῶν μ[η]χανὴν ἐλαιου[ργικὴν] καὶ τῆς αὐτῆς θύλακας καὶ τὰ ἀνήκοντα ξυλικά ἀργαλεί[α] καὶ δοκὸν τὴν ὑπὲρ τ[ῆ]ν μ[η]χανὴν προσαγγέλλω, τοῦτο κτλ., *Chrest.* I. 176¹⁵ (middle i/A.D.) ἐπεὶ οὖν καὶ αὐτὸ τὸ ἐλαιουργίον συνεχυτρώθη καὶ ἠναγκάσθη δοκοῦς καὶ ἐρείσματα παρατιθένα[ι], "props" for the repair of an oil-press, P Flor II. 127⁵ (A.D. 256) τὸ βαλανεῖον παντὶ τρόπῳ πώησον ὑποκαυθῆναι καὶ δοκοῦς εἰς αὐτὸ παρενεχθῆναι ποιήσας, "logs" for the heating of a bath. *Syll* 587⁶² (B.C. 329-8) mentions δοκοί and στρωτῆρες together in the accounts for the building of a temple τοῖν θεοῖν: Dittenberger shows that the prices indicate the former to be heavy beams on which the latter were laid transversely. It is obvious that the Oriental hyperbole in Mt 7³ ff. will admit of no tempering from the usage of the word. A new verb δοκῶ, "furnish with beams," occurs in the P Grenf II. 35⁹ (B.C. 98), P Amh II. 51¹⁸,²³ (B.C. 88), P Ryl II. 249⁹ (B.C. 118).

δόλιος.

We can quote the derived abstract from Vettius Valens, p. 2⁵ τυφάδεις, ἀποκρύπτοντας τὴν δολιότητα, αὐστήρους κτλ. The verb δολιῶ (LXX and NT), "not found in prof. writ.," was easily formed when wanted, but whether the translator of Num 25¹⁸ was the first to coin it no one can say.

δόλος.

For δόλος in the forensic sense, as Deut 27²⁴, cf. the Jewish prayer for vengeance from Rheneia, *Syll* 816³ (ii/B.C.) ἐπὶ τοῖς δόλοις φονεύσαντας: see Deissmann *LAE*, p. 423 ff. Cf. the compound δολοφονέω, BGU II. 388¹.²³ (ii/iii A.D.), *Syll* 324¹⁹ (i/B.C.). In BGU I. 326ⁱⁱ.³ (a will—A.D. 189) we find ταύτη τῇ διαθήκῃ δόλος πονηρὸς ἀπίστη (? = ἀπίετω). Mommsen (*Sitzungsberichte der Akad. zu Berlin*, phil.-hist. Klasse, 18 Jan. 1894, p. 50) states that he has not met the phrase elsewhere in this connexion, and compares the common formula on graves, *ab hoc monumento dolus malus abesto*. A much earlier instance of δόλος πονηρὸς is *Syll* 319⁹ (ii/B.C.) μήτε να[υ]σιν βοηθείωσαν δημοσ[υ]λαι βουλή μετὰ δόλου πονηροῦ: cf. *OGIS* 629¹¹² (A.D. 137) χωρ[ι]ς δόλου πο[ν]ηροῦ, PSI III. 158⁴⁷ (astrological—? iii/A.D.) διὰ μετεωρισμῶν καὶ κακῶν [δὸλ]ων. The first of these inscriptions is about contemporaneous with the famous Oscan *Tabula Bantina*, where *perum dolou mallom* recurs (with other parts of the noun), representing *sine do'o malo*. In view of the fixity of the formula in Italy from the beginning of our records, we can hardly doubt that it was transferred to Greek from Italic: it is noteworthy that *Syll* 319 was obviously Latin in phrase before it took Greek form. The meaning "taint," of material things, which gives us ἄδολος as described *sine voce*, appears in the formula for χρυσοῦ δόλος in the chemical papyrus P Leid Xⁱⁱⁱ.¹⁹ (ii/A.D.). So *ib.* ix. 13^f. in a test (δοκιμασία) for unstamped silver (see under ἄσημος): ἄσημον ἐπιγνώμας εἰ δόλον ἔχει· κατάθου εἰς ἄλμην, θέρμην (L. θέρμαινε), ἔαν δόλον ἔχη μέλαν γίνεταί. Add Vettius Valens, p. 73¹¹ ἐξ ὀνειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένου. The word is MGr.

δολῶ.

Like δόλος, the verb is found in P Leid Xv. 37 and xii. 2 (iii/iv A.D.)—κασιότερον γινῶμαι εἰ δεδῶλται· χωνεύσας αὐτὸν κτλ., and δολοῦται χρυσὸς εἰς αἴψην μισοῖ καὶ γῆ Σινοπ[ε]δῖ κτλ. See also *Syll* 802¹⁰² (ii/B.C.) δολοθεῖς ὑπὸ ματριῦας, and Vettius Valens p. 248² ὅποταν δὲ κακωθῆ, δολουμένη ἀδιανόητος γίνεταί. Our first instance reinforces Grimm's quotation from Lucian and Thayer's from Dioscurides to make clear the metaphor of 2 Cor 4².

δόμα.

P Petr. III. 42 C 1⁴ (B.C. 255) οὐδενὶ τρόπῳ ἐργάζονται διὰ τὸ μ[ὴ] ἔχειν τὰ δε[λ]οντα, τὸ γὰρ προδοθῆν αὐτοῖς δόμ[α] ἀνενηνόχασιν]ήμιν καταβεβρωκέναι, σχολάζοντες δὲ διατελοῦσι—with reference to the idleness of certain quarrymen, owing to some defective supply. For the preference for the short radical vowel in nouns of this class in Hellen. Grk see Thackeray *Gr.* i. p. 79, Maysen *Gr.* p. 65.

δόξα.

In the account of a popular demonstration at Oxyrhynchus, P Oxy I. 41⁴ (iii/iv A.D.), the prytanis is hailed as δόξα πόλω[s]. Deissmann (*Hellenisierung d. Semitischen Monotheismus*, p. 165 f.) throws out the suggestion that the word may originally have had a "realistic" meaning in the ordinary Grk of the day, and cites as a partial parallel its use as a name for women and ships (cf. F. Bechtel, *Die attischen Frauennamen* (1902), p. 132). The plur. δόξαι occurs in the

astrological papyrus PSI III. 158⁸⁴, 41 (? iii/A.D.). For the Biblical history of the word, see Milligan *Thess.* p. 27 and Kennedy *St Paul's Conceptions of the Last Things*, p. 299 ff. In an early Christian prayer *Ntl. Stud.* (as cited *s.v.* δόγμα) p. 69 we have ²¹ α[]νέσεις καὶ δοξολογίας [ἀνα]φ[έ]ρ[ο]μέν σοι. A familiar NT phrase is applied to the sun in P Leid W^{xl}. 7 (ii/iii A.D.) Ἀχρεβυχρωμ, 8 δ (om.) μνηύει τοῦ δόσκου τὴν φλόγα κ(αί) τὴν ἀκτίνα, οὗ ἡ δόξα· ααα, ηηη, ωωω, ὅτι διὰ σ' ἐνεδοξάσθη ἀέρας (? a new nom., anticipating MGr): see also below *s.v.* δύναμις.

δοξάζω.

The verb is found in the sepulchral epitaph or a *mimus*, already cited *s.v.* δεισιδαίμων, *Kaibel* 607⁷ (iii/A.D.) εὐφρανθεὶς ἐφ' ὅσον μοίρα χρόνον ὤρισαν αὐτῷ, εὐσεβῆς ἔνεκεν δοξασθεὶς καὶ μετὰ λήθην. As illustrating the NT usage of this word, the following invocation from the magical papyrus P Lond 121⁵⁰² ff. (iii/A.D.) (= I. p. 100) is noteworthy—κυρία Ἰσις . . . δόξασόν μοι (for me), ὡς ἐδόξασα τὸ (ὄνομα) τοῦ υἱοῦ (pap. υἱοῦς) σου Ὄρου: cf. Reitzenstein *Poimandres*, p. 22 n⁵. See Anz *Subsidia*, p. 356. A further magical quotation was given above under δόξα. Grimm's "use not found in prof. writ.," viz. "to make glorious, adorn with lustre" etc., disappears from that category, as we might expect: cf. also *OGIS* 168⁵⁶ (B.C. 115) ἐν Ἐλεφαντίνῃ ἱεροῦ δεδοξασμένου ἐξ ἀρχαίων καὶ [. . . The verb survives in MGr, with partic. δοξασμένος as an adj., "celebrated."

Δορκάς

is found as a feminine name among both Greeks and Jews (see Knowling *ad Ac* 9³⁶ in *EGY*). An interesting example is afforded by a Delphic inscription of ii/B.C., *Syll* 854¹¹, 12, where a certain Alexon entrusts the care of a manumitted slave of this name to one Thracidas—τρεφ[έ]τω Θρακίδας Δορκάδα, εἰ κα θλη[] [ο]ικεῖν ἐν τα[ύ]τῳ· εἰ δὲ μή, ἐμβαλλέτω Θρακίδας Δορκάδι τροφὰν τοῦ μηνὸς ἐκάστου πυρῶν τέσσαρα ἡμέκτα κτλ. See also Deissmann *BS*, p. 189, *ZNTW* i. p. 88. The diminutive, which is found in LXX Isai 13¹⁴, occurs in a papyrus letter P Lond 413¹⁴ (c. A.D. 346) (= II. p. 302), complaining of the gazelles which are spoiling the writer's crops—ἐπιδή τὰ δορκάδι[α] ἀφανίζουσι τὸ (λ. τὰ) σπόρμα.

δόσις.

The word is very common in financial transactions. Thus it is = "instalment" in P Petr III. 41⁸, 10 τὴν β δόσιν, "the second instalment," so *ib.* 46(1)²⁷ τὴν δευτέραν δόσιν, P Oxy IV. 724⁷ (A.D. 155) ἐξ ὧν ἔσχεσ τὴν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, "of which sum you have received the first instalment amounting to 40 drachmae" (Edd.), *ib.* VIII. 1127¹⁸ (A.D. 183) ἀποδοτῶ μισθοσκότι τὸ ἐνοίκιον κατ' ἔτος ἐν δόσεσι δυοῖ διὰ ἑξαμῖνον τὰς αἰρούσας δραχμὰς τριάκοντα, "shall pay the rent annually in two half-yearly instalments of 30 drachmae" (Ed.). Similarly *ib.* VI. 912²⁰ (A.D. 235). For δόσις in connexion with the payment of a rate or tax, see P Flor II. 133⁵ (A.D. 257) ἔδι μὲν ὑμᾶς μηδὲ ὑπομνήσεως χρῆζειν ἰδόντων ὑμῶν τὰς τακτὰς ἡμέρας τῆς δόσεως—a delicately worded reminder with reference to the dyke-tax: cf. *Ostr* 6¹ (ii/A.D.) in Fayûm Papyri p. 322, δόσις βαλ(ανευτικῶν?). In a proposed lease of a vineyard,

P Lond 163³² (A.D. 88) (= II. p. 183) we find provision ἐξ μισθῶν δόσιν, and in BGU II. 473⁹ (A.D. 200) ἔνεκεν χρηματικῆς δόσεως. Add P Oxy III. 474²⁵ (? A.D. 184) ἐπέσχευ ἐν τὴν δόσιν τοῦ φθάσαντος αὐτῷ ὑπὸ σου ἐξοδασθῆναι ἀργυρίου, and *Syll* 540¹⁴ (B.C. 175-1) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσιν λαβεῖν ἐντὸς ἡμερῶν δέκα, with the editor's note where δόσις is explained as "pensio pretii qua redemptor opus licitus est." *ib.* 505¹² (early iii/B.C.) περὶ τὴν τοῦ σ[]του δόσιν illustrates the use with other than money objects; while *ib.* 858¹⁴ (ii/B.C.—Delphi) εἰ δὲ τι νῦν δόσιν ποίειτο τῶν ἰδίων Σώσος, shows it as a pure *nomen actionis*. So also BGU IV. 1151³³ (B.C. 13) οὐδεμί(αν) δόσιν κοιλῆ(ν) ποιούμενοι, *ib.* 1156²⁸ (B.C. 15) ἐὰν δὲ τινα τῶν καθ' ἡμέραν δόσεων κοιλάνωσι. The combination with λήμψις, as in Phil 4¹⁵, is of the same character: with this cf. the astrological fragment, P Tebt II. 277¹⁸ (iii/A.D.) δόσις καὶ λήμψις (plur.). The distinction from δόμα is observed throughout the documents: we have not noticed any instances of the purely concrete use generally recognised in Jas 1¹⁷. A form δόσιμος (MGr δόσιμο) is found in the long list of royal ordinances, P Tebt I. 51⁷⁰ (B.C. 118) τῶν δ' ἄλλων τῶν δόσιμων μὴ πλείον ἐπισταθμεύεσθαι τοῦ ἡμίσου, where the editors render, "and in the case of their other buildings which may be used for quarters, not more than half shall be occupied for that purpose."

δότης.

For this rare form, which in 2 Cor 9⁷ Paul borrows from LXX of Prov 22²⁸, Nägeli (p. 62 n.¹) compares ἐκδότης ("Verdinger") in *CIG* 2347⁶³ (pre-Christian).

δουλαγωγέω.

For δ. used in a moral sense, as in 1 Cor 9²⁷, we may cite Epict. iii. 24. 76 τί λέγεις πρὸς τοῦτον τὸν δουλαγωγούντᾶ σε; "what sayest thou to this man who is treating thee as a slave?" Cf. *ib.* iv. 7. 17 (Sharp *Epictetus and the NT*, p. 71). For the subst. used literally cf. P Oxy I. 38¹⁰ (A.D. 49-50) (= *Selections*, p. 53) τοῦ Σύρου] ἐπιχειρηκτός ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφῆλικά μου υἱὸν Ἀπλώνα, "Syrus having endeavoured to carry off into slavery my young son Apion," *ib.* IX. 1206¹¹ (A.D. 335) εἰς δουλαγωγίαν ἄγειν, and the dialect inscription, apparently of Roman times, *Syll* 841¹⁴ εἰ δὲ τις ἐπιλανθάνοιτο αὐτῶν ἢ καταδουλοῖτο, ἄ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρεμένα (λ. ἀρεμένα = ἡρμένη) ἔστω.

δουλεία.

P Ryl II. 153²² ἔξι] . . ἐφ' ὃν αὐτὴ περιέσπι χρόνον τὴν τῶν αὐτῶν δούλων δουλα[]ν, "shall retain for so long as she survives the services of the said slaves" (Edd.). P Grenf II. 75⁴ (A.D. 305) ὁμολογῶ τετροφευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δουλείας, where, according to the editors, "the sense seems to require that δουλεία should be taken in its abstract meaning, and τὸ τέταρτον μέρος as an indirect accusative." The document is an acknowledgement by Tapous, a νεκροτάφη of the city of Month, that she had received payment for food and clothing as one of four nurses in a certain household. In MGr δουλεία is used generally of any work or task, especially of a menial character.

δουλεύω.

We can cite no example of *δ.* used in a religious sense from pagan literature, but the syncretistic occult P Leid W^{xiii}. 88 (ii/iii A.D.) shows it: *δτι δουλεύω ὑπὸ τὸν σὸν κόσμον τῷ σῷ ἀγγέλῳ.* Note also the mention of the *ιερόδουλοι* in connexion with the Serapeum in P Leid Dⁱ. 22 (B.C. 162) *σοι δὲ γίνωτο, ἀνθ' ὧν πρὸς τὸ θεῖον ὁσίως διακ[ε]ῖσαι καὶ τῶν ιεροδούλων καὶ τῶν ἐν τῷ ἱερῷ π[ά]ντων ἀντιλαμβάνη, ἐπαφροδισία, χάρις κτλ.,* and in P Tebt I. 6²⁵ (B.C. 140-39) where reference is made to the revenues accruing to the priests from various sources including the *ιερόδουλοι*. The mention immediately afterwards of "the so-called ἀφροδισία" leads the editors to believe that these *ιερόδουλοι* were *ἐταῖραι*, like the votaries of Aphrodite at Corinth; but cf. Otto (*Priester* i. p. 118), who understands simply a "lower" order of priests in contrast to the tribal priests. See Grenfell-Hunt's note on P Tebt I. c. *Δουλεύω* in MGr = "work," "serve."

δοῦλος.

In Wilcken *Ostr.* i. p. 681 ff. there is a valuable account of the occupations which in the Graeco-Roman world were monopolized by slave labour. Among those that were not, the following classes, which are represented in the NT, are mentioned—*ἀλιεύς, ἀμπελοργός, γεωργός, γραμματεὺς, διδάσκαλος, ἔμπορος, ἐργάτης, ἰατρός, ναύκληρος, ποιμήν, τέκτων, τραπέζιτης, χαλκεύς.* For the Pauline *δοῦλος Χριστοῦ* it is sufficient to refer to Deissmann's well-known discussion (*LAE*, p. 323 ff.), in which the phrase is set in the light of old Greek custom, and especially of the right of manumission as evidenced by the Delphic inscriptions.

A further contrast is drawn later (p. 381) with the familiar title a "slave of the Emperor," as in the Phrygian inscription, *BCH* xxviii. (1904) p. 195, *Ἀγαθόποδι δούλῳ τοῦ κυρίου αὐτοκράτορος.* Reference may also be made to Thackeray *Gr.* i. p. 8, where the growing tendency in the LXX renderings to emphasize the distance between God and man is shown by *θεράπων* giving place to *οἰκέτης*, this to *παῖς*, and this again to *δοῦλος*. The phrase of Mt 23³⁰ is found in P Par 68^B. 84 (Imperial) *ἀχρεῖους δούλους.* (See under *ἀχρεῖος*, where however Mt *l.c.* is accidentally overlooked). On *Δούλα* as a proper name, see *Proleg.* p. 48 n⁴.

The adj. *δουλικός*, which is not found in the NT, is very common—BGU IV. 1058¹² (B.C. 13) *δουλικὸν παιδίον*, *ib.* I. 193¹² (A.D. 136) *δουλικὸν ἔγγονον*, P Tebt II. 407⁵ (?A.D. 199) *δουλικὰ σώμ[ατ]α*, etc. *Δούλος*, fem. *δούλα*, remains in MGr.

δοῦλω.

The negated verbal may be quoted from *OGIS* 449⁶, an honorific decree of the Pergamenes to P. Servilius Isauricus, proconsul of Asia B.C. 46, whom they describe as *ἀποδεδωκῶτα τῇ πόλει τοὺς πατέριους νόμους καὶ τὴν δημοκρατίαν ἀδούλωντον.*

δοχή.

This word in its NT sense of "entertainment" is read by Schubart (see *Berichtigungen*, p. 5) in BGU III. 815⁷ ὁ Σωκρ[ά]της ὁ προ[κου]ράτορ μου κόπους [τινά]ς πα[ρ]έχη περι τῆς [δο]χῆς (pap. [. . .] λης). The derivative *δοχικός* may be quoted as adj. from P Ryl II. 85¹⁴ (A.D. 185) [μέτρον

δημο]σίῳ δοχικῷ, "measured by the official standard," and as a neuter noun *ib.* 200⁵ ff. (A.D. 111-2) (πιροῦ) δοχ[ικῶ] "by receiving measure" (Edd.). See the long note, P Hib I. p. 228 f., on the ratio of an artaba ἀνηλωτικῶ, "by spending measure," to one δοχικῶ, the former being $\frac{1}{2}$ larger. In *ib.* 87¹⁸ (B.C. 256-5) the same is called μέτροις παραδ[ο]χικοῖς. *Δοχή* itself is common in accounts: see e.g. index to P Tebt I.

δράκων

is common in the magic papyri, e.g. P Leid Wⁱⁱ. 5 (ii/iii A.D.) *δράκοντα δάκνοντα τῇ (τῇ) οὐρανῷ*, so x. 28, *ib.* V iii. 16 (iii/iv A.D.) *δράκων εἰ περσειδῆς*, P Lond 121⁵⁸⁶ (iii/A.D.) (= I. p. 102) ὁ δράκων οὐροβόρος, *ib.* 781, and PSl I. 28⁴ (?iii/iv A.D.), 29⁹ (?iv/A.D.). In P Oxy III. 490¹² (A.D. 124) one of the witnesses to a will records that *ἔστιν μου ἡ σφ[ραγίς] δρακόμορφος*: the edd. correct to *δρακοντόμορφος*, but in view of the common MGr *δράκος*, the bogey of many a folk-story, it seems better to assume the short form as genuine. It is one of many anticipations of MGr in a simplified word-formation.

In a Christian amulet, *Kaibel* 1140^{b,3}, Satan is addressed as *μ[ε]τ[ε]ρασμα, δράκων, θη[ρῶν] λ[ό]χε, κτλ.*

δράσσομαι.

For this verb, which is found in the NT only in 1 Cor 3¹⁸, where it is substituted for the less vivid *καταλαμβάνων* of the LXX Job 5¹³, cf. P Oxy X. 1298¹⁰ (iv/A.D.) *σὲ γὰρ μόνον ἔχω μάρτυρα πῶς ὁ Γούνηος δραζάμενός μου*—"laid hands on me." An otherwise unknown active is doubtfully restored in P Lond 1170 *verso*¹¹³ (A.D. 258-9) (= III. p. 196) *ὁμο(ως) δ[ι]ράττοντες χόρτον ἐν τῷ ἁ κλήρ(ῳ).* For the constr. with the acc. in the NT passage see *Proleg.* p. 65. For the subst. *δράγμα* = "handful," then "sheaf," as Gen 37⁷, Ruth 2⁷, cf. P Fay 120⁹ (c. A.D. 100) *θέρσον τὸν ἄ[γ]μον τῆς Ἀπιάδος καὶ λύσεις εὐθέως εἰς Ἀ. [. . .] τὰ δράγματα*, "reap the field at Apias and let the sheaves go off immediately to A. ." (Edd.). From a series of farm-accounts, P Fay 102 (c. A.D. 105), it appears that the wages paid to workmen were coupled with accounts of *γόμοι* and *δράγμα(ατα)* of wheat and barley: see the editors' introduction, and cf. P Cairo Preis 44⁸ (ii/iii A.D.), where a payment is made *εἰς δράγμα χόρτου*. The compounds *δραγματηγεία* and *δραγματηγέω* are found P Flor II. 185^{9,17} (A.D. 254), and in P Petr III. 28 *verso* (b)⁶ (B.C. 260) we have *ἐδραγματοκλέπτε*, "stole sheaves in gleaming."

δραχμή.

This coin, which is only mentioned in the NT in Lk 15⁸ f., was of the same value as the denarius in ordinary calculations or about $9\frac{1}{2}d.$: see Kennedy in Hastings' *D.B.* iii. p. 428. Raphael when he accepted service with Tobit did so for *δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι* (Tobit 5¹⁶): cf. Mt 20² ff. In BGU I. 183 (a will—A.D. 85) we read of a bequest *Στοσοῆτι καὶ Ὀρωι ἐκάστῳ [ἀ]νά ἀργυ[ρίου] δρα[χμ]ῆς ὀκτώ.* The same sum is mentioned in the will of Thæsis, P Tebt II. 381¹⁵ (A.D. 123) (= *Selections*, p. 79) where the editors conjecture that it may have been "a conventional legacy where a serious bequest was not intended": cf. our "cut off with a shilling." According to Thackeray *Gr.* i. p. 103 the form *δραγμή*, which is found in late MSS

of the LXX (2 Macc 4¹⁹, 10²⁰ etc.), does not occur in the Ptolemaic papyri. As against the ordinary derivation of **δραχμή** from **δράσσομαι**, Lewy (*Fremdwörter*, p. 18) makes it of Eastern origin, connecting it with the Phoenician 𐤇𐤌𐤁𐤇: see also BDB *Heb. Lex.* under this word, and Boisacq *Etyim. Lex. s. v. δράσσομαι* and **δραχμή**. **Δραχμή** is of course still in use as the name of a coin, worth about a franc.

δρέπανον.

P Magd 8⁶ (B.C. 218) **δρέπανον** **θεριστικὸν** **οὐ** **τιμῆ** (**δραχμῶν**) **β̄**, "a sickle for reaping worth 2 drachmae," P Petr II. 33^{A.16} **καὶ** **φέλλου** **καὶ** **δρεπάνου**. In two (apparently Jewish or Jewish Christian) inscr. from Phrygia we find **δρέπανον** used in connexion with an imprecation—*C. and B.* ii. p. 565, no. 466, **ἐὰν** **δέ** **τις** **αὐτῶν** **μὴ** **φοβηθῆ** **τοῦτων** **τῶν** **καταρῶν**, **τὸ** **ἀρᾶς** **δρέπανον** **εἰσελθοῖτο** **εἰς** **τὰς** **οικήσεις** **αὐτῶν** **καὶ** **μηδὲν** **ἐγκαταλείψεται**: cf. *ib.* p. 652, no. 563. MGr **δρεπάνι**.

δρόμος

in NT keeps the older sense as *nomen actionis*, = **τὸ** **δραμεῖν**. For this cf. Wunsch *AF* 3¹³ (Carthage, imperial), where rivals in a race are vigorously cursed—**κατάδησον** **αὐτῶν** **τὰ** **σκελῆ** **καὶ** **τὴν** **ὄρμη** **καὶ** **τὸ** **πήδημα** **καὶ** **τὸν** **δρόμον**. So of the sun and moon, P Leid W^{xiii.29} (ii/iii A.D.) **δρόμους** **ἔχειν** **τακτοῦς**. In Egypt it had become specialized to denote a place where running might no doubt take place, though the possibility is no more remembered than in some of our modern *-drome* compounds. See Wilcken *Ostr.* i. p. 771, Dittenberger on *OGIS* 178¹¹, and Otto *Priester* i. p. 284. It was the area in front of the entrance to a temple, paved with stones—cf. P Flor I. 50⁸⁷ (A.D. 268) **ἐπὶ** **τοῦ** **λιθοστρώτου** **δρόμου** **Ἐρμοῦ**—and often adorned with Sphinxes: it often became a central point in the business life of the city: see Strabo 17, p. 805, 28 cited *ad* P Hamb I. 5¹⁸. BGU IV. 1130¹⁰ (B.C. 4) **ὧν** **[γεῖτον]ες** **νότωι** **δρόμος** **τοῦ** **ἱεροῦ** **X[νο]ύβεως** **θεοῦ** **μεγίστου** will serve as an example. Hence the **μέτρον** **δρομων** came to denote such a measure as was customary on the **δρόμου**. In their note on P Fay 16⁸ (i/B.C.) GH describe **δρό(μω)** as "the artaba of the largest capacity": see further the introd. to *ib.* 101 (B.C. 18) where we have in l.³ the full formula, (**πυροῦ**) **δρό(μω)** (**ἀρτάβα**) **γ** (**ἡμισυ**) **ξ**, "37 $\frac{1}{2}$ large artabae of wheat." See also the note on P Tebt I. 61 (*δ*)³⁸⁰, and *Archiv* ii. p. 292f. In MGr **δρόμος** = "way," "street," and this is practically what we have in P Par 15^{1.16} (B.C. 120), where we read of a house **ἣ** **ἔστιν** **ἐκ** **τοῦ** **ἀπὸ** **νότου** **καὶ** **λιβὸς** **τῆς** **Διοσπόλεως**, **ἀπὸ** **βορρᾶ** **τοῦ** **δρόμου** **τοῦ** **ἄγοντος** **ἐπὶ** **ποταμὸν** **τῆς** **μεγίστης** **θεᾶς** **Ἡρας**, and in P Oxy VI. 911²³ (A.D. 233 or 265) of property situated **ἐπὶ** **ἀμφόδου** **δρόμου** **Θοήριδος**, "in the quarter of the Square of Thoëris" (Edd.). For **δρόμος** in connexion with racing contests see Vettius Valens p. 2³¹ **ὄθεν** **καὶ** **δρόμον** **ταῖς** **ἀθλήσεσι** **παρέχεται**. In P Oxy VI. 900⁷ (A.D. 322) **τοῦ** **ἔξῃς** **δρόμου** the editors, following Wilcken, find a reference to the express postal service, and so probably in P Flor I. 39⁷ (A.D. 396) etc. For Ps 18(19)⁵, where **δρόμος** might have been very fitly used, we may compare the portentous "impromptu" (**καίριον**) which Q. Sulpicius Maximus perpetrated for his tomb, *Kaibel* 618³⁰: **μόνῳ** **σὺ** **πυρόεντος** **ἐπιγομένῳ** **κύκλιου** **ἀντολή** **καὶ** **πάσα**

—**καλὸς** **δρόμος**—**ἔπλετο** **δυσμῆ**. The "poet" may well have borrowed his phrase from some predecessor less unworthy of being named with the Hebrew singer.

δύναμαι.

The following exx. of this common verb may be cited—P Par 47¹⁰ (c. B.C. 153) (= *Selections*, p. 22) **ἐνβέβληκαν** (*sc. οἱ θεοὶ*) **ἡμᾶς** **εἰς** **ὕλην** **μεγάλην** **καὶ** **οὐ** **δυνάμεθα** **ἀποθανεῖν**, "they have cast us into a great forest, where we may possibly die," P Oxy IV. 743⁸⁶ (B.C. 2) **οὐκ** **ἠδυνάσθη** **συντυχεῖν** **Ἄ.**, "I was unable to meet A.," *ib.* 744¹² (B.C. 1) (= *Selections*, p. 33) **πῶς** **δύναμαι** **σε** **ἐπιλαθεῖν**; "how can I forget you?," P Lond 144¹¹ (?i/A.D.) (= II. p. 253) **ἵνα** **δυνηθῆ** **τὸ** **παιδάριόν** **μου** **ἔλθειν** **πρό[ς]** **μ[ε]**, P Oxy III. 472¹⁶ (c. A.D. 130) **οὐ** **δύναται** **γὰρ** **κεκλέσθαι** **τὸ** **μηδ'** **ἀρχὴν** **γενόμενον** **μὴ** **δυνατὸν** **εἶ** **εἶναι**, "for it is impossible for that to have been stolen which neither ever existed at all nor could exist" (Edd.). It takes an *acc. rei* (as in Lk 12²⁶) in P Ryl II. 77⁸⁸ (A.D. 192) **οὐ** **γὰρ** **δύναμαι** **κοσμητέαν**. In P Leid U^{iv.10} (ii/B.C.) **ἔφη** **δύνασθαι** **τὰ** **ἔργα** **πάντα** **ἐπιτελέειν** **ἐν** **ἡλί** (?—was *ὀλίγαις* meant?) **ἡμέραι** (*l.—ais*) we have **δ.** construed with the fut. inf. as a substitute for the aor. For the form **δύνομαι**, which is read by B* in Mt 19¹², 26⁵⁰ etc., cf. BGU II. 388^{ii.8} (ii/iii A.D.) **ἐγώ**, **ἄ** **δύνομαι** **ἐνθάδε** **εὐρίσκω**, **ζητῶ**, *ib.* I. 155⁵ (A.D. 216) **ἀπέστ[η]ν** **τῆς** **κώμης** **οὐ** **δυνόμενος** **ὑποστῆναι** **τὸ** **βίαιος** **τῆς** **leitourgias**, P Cat^{iii.22} (ii/B.C.) (= *Chrest.* II. p. 421): (see further Deissmann *BS*, p. 193). In P Par 45³ (B.C. 153) we have **ἄ** **σ'οὺ** **δεδύνησμαι** **διασαφῆσαι** **διὰ** **τοῦ** **ἐπιστολίου**, and in P Oxy VI. 939¹⁶ (iv/A.D.) **εἰ** **πῶς** **ἐκ** **παντὸς** **τρόπου** **δυνηθείης** [**πρὸς** **ἡμᾶς**] **ἀφικέσθαι**. According to Meisterhans *Gr.* p. 169, **δύναμαι** first begins to augment with **η** in the Attic inscr. after B.C. 300. It occurs in some of the earliest papyri, as P Hib I. 27⁸⁴ (iii/B.C. *imit.*), 34¹⁹ (B.C. 243–2). The future **δυνηθήσομαι** is found in P Lond 897²³ (A.D. 84) (= III. p. 207), and the aorist **ἠδυνάσθη** in P Petr III. 42 C (14)⁴ (B.C. 255): see Maysers *Gr.* p. 393 for other forms. MGr has **δύνομαι**.

δύναμις.

For the more ordinary meanings of **δύναμις** we may cite such passages as P Oxy II. 292⁵ (c. A.D. 25) (= *Selections*, p. 37) **διὸ** **παρακαλῶ** **σε** **μετὰ** **πάσης** **δυνάμεως** **ἔχειν** **αὐτὸν** **συνεσταμένον**, "wherefore I beg you with all my power to hold him as one recommended to you," *ib.* VI. 899⁸ (A.D. 200) **ἐς** **ὅσον** **μὲν** **οὖν** **δύναμις** **μοι** **ὑπήρχεν**, "as long as I had the power," *ib.* 940⁴ (v/A.D.) **τὴν** **τῶν** **ἄλλων** **μερίδων** **δύναμιν**, "the capacity of the other holdings" (Edd.), and, for a Christian example, *ib.* VIII. 1150⁵ (a prayer—vi/A.D.) **ὁ** **θεὸς**; . . . **δείξον** **τὴν** **δύναμιν** **σου**. In P Petr II. 3(*δ*)² we have **παρὰ** **δύναμιν**, and **κατὰ** **δύναμιν**, "according to one's means," as in 2 Cor 8⁸, is very common, especially in marriage contracts, as when in BGU IV. 1050¹⁴ (time of Augustus) a certain Dionysius undertakes **τρέφειν** **καὶ** **ἰματίζειν** **τὴν** **Ἰσιδώραν** **ὡς** **γυναῖκα** **γα[μετῆν]** **κατὰ** **δύναμιν**. In *ib.* 1051¹⁷ (same date) we have the fuller phrase **κατὰ** **δύναμιν** **τῶν** **ὑπαρχόντων**, and in *ib.* III. 717¹⁹ (A.D. 149) **κ[ατὰ]** **δύναμιν** [**τοῦ**] **β[ίου]**. P Oxy II. 282⁸ (A.D. 30–5) shows the contrasting phrase, again as in 2 Cor 8⁸, when a man makes a complaint against his wife, notwithstanding the fact that he had provided for her in a manner "beyond his

means"—ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῆ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν. The combination of Mt 6¹³ LW(ω) is found in P Leid W^{xiii}.²⁹ (ii/iii A.D.) σὺ γὰρ ἔδωκας (ἡλίψ) τὴν δόξαν καὶ τὴν δύναμιν ἅπασαν. Ramsay (*Recent Discovery*, p. 118) has drawn pointed attention to the technical use of δύναμις "in the language of religion, superstition, and magic," and describes it as "one of the most common and characteristic terms in the language of pagan devotion. 'Power' was what the devotees respected and worshipped; any exhibition of 'power' must have its cause in something that was divine." He quotes by way of illustration from Lydia a dedication to the goddess, (εὐ)λογῶν σου τὰς δυνάμεις (Buresch, *Aus Lydien*, p. 113), and also (p. 117), in illustration of Ac 8¹⁰, another Lydian inscription, "There is one God in the heavens, great Mên the Heavenly, the great power of the ever-living God"—μεγάλη δύναμις τοῦ ἀθανάτου θεοῦ (Keil and Premerstein, *II Reise in Lydien*, p. 110). Another parallel to the same passage in Acts is cited by Deissmann (*BS*, p. 336) from the great Paris magical papyrus, 1275 ff. (Wessely i. 76) ἐπικαλοῦμαι σε τὴν μεγίστην δύναμιν τὴν ἐν τῷ οὐρανῷ (ἄλλοι: τὴν ἐν τῇ ἄρκτῳ) ὑπὸ κυρίου θεοῦ τεταγμένην. In Vettius Valens δύναμις is used as a synonym for ἀγωγή (p. 172²⁵ etc.). For "forces" i. e. "troops," cf. *OGIS* 139⁸ (B.C. 146-16) αἱ ἀκολουθοῦσαι δυνάμεις. MGr has ἡ δύναμι (decl. like nouns in -η).

δυναμόω.

For this new verb, which is found in a few late LXX books and twice in the NT (Col 1¹², Heb 11³⁴) we may cite the early Christian prayer (referred to *s.v.* δόγμα) p. 71²¹ δυνάμωσον ἡμᾶς ἐ[ν τῇ σῆ] ἀντιλήψει καὶ φώτισον ἐν τῇ[σῆ] πα[ρακλήσει, also P Leid W^{vii}.¹⁰ (ii/iii A.D.) ὀρκίζω σε, πνεῦμα ἐν ἀέρι φοιτῶμενον, εἰσελθε, ἐμπνευμάτωσον, δυνάμωσον, διαείρον τῇ δυνάμει τοῦ αἰωνίου θεοῦ ο δε (I. θεοῦ τῶδε) τὸ σῶμα. MGr has δυναμώνω "strengthen," a further corroboration of the hold the verb had in the Κοινή.

δυνάστης.

In *OGIS* 573²² (i/A.D.) the title of δυνάστης is applied to the son of Archelaus who succeeded his father in the government of Cilicia without the title of King. It describes the chief of a Thracian clan in *Syll* 318²² (B.C. 118) συνεπελθόντος μετ' αὐτῶν Τίπα τοῦ τῶν Μαλδων δυνάστου μετ' ἄλλ[ου] π[ι]λείονος. The Commagene rescript, *OGIS* 383²²⁹ (middle of i/B.C.) has ὅστις τε ἂν βασιλεὺς ἢ δυνάστης ἐν μακρῶι χρόνῳ ταύτην ἀρχὴν παραλάβῃ, and *ib.* 441¹³² (B.C. 81) αἰδε ἀπεδέξαντο τῶν πόλεων καὶ βασιλέ[ων] καὶ δυναστῶν τὴν τε ἀσυλίαν τοῦ ἱεροῦ καὶ τὸ[ν] ἀγῶνα τὸν τιθέμενον κατὰ πενταετηρίδα Ἐκάτη Σωτείραι Ἐπιφανεί κτλ. For δυναστεύω see the Canopic decree, *OGIS* 56¹² (B.C. 237) τὴν τε χώραν ἐν εἰρήνῃ διατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, and for δυναστεία, BGU II. 428⁷ (ii/A.D.). This last word is applied to the Divine sovereignty in Aristaeus 194 καὶ γὰρ ὁ θεὸς διδοὺς ἀνοχὰς καὶ ἐνδεικνύμενος τὰ τῆς δυναστείας φόβον ἐγκατασκευάζει πάσῃ διανοίᾳ, "for God also by granting a reprieve and making but a display of His sovereignty instils terror into every breast."

δυνατός.

For δ. with a "complementary" infinitive, as in 2 Tim 1¹², cf. P Magd 3⁵ (B.C. 221), where in a lease it is laid down with reference to certain land—ἡ δυνατὴ σπαρῆναι ἕως Χοίαχ ζ τὴν δὲ μὴ δυνατὴν σπαρῆναι ἕως ι τοῦ Χοίαχ. For other exx. of the infin. construction cf P Eleph 8¹⁸ (iii/B.C.) οὗτος δὲ δυνατός ἐστιν εἰσενέγκαι καὶ ἐν[γυ]ο[ν] [ἐ]κ[αν]ο[ν], P Hib I. 78¹⁵ (B.C. 244-3) ἐὰν δὲ μὴ δυνατὸς ἦσθα ἀπολύσαι, P Giss I. 79¹¹.⁴ (ii/A.D.) εἰ δυνατὸν μ[οι] ἦν διατ[ρ]έ[χ]ειν πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὤκ[ν]ηκειν, P Leid W^{vii}.¹³ (ii/iii A.D.) ὅτι δυνατὸς εἰ (sc. ποιῆσαι κτλ.), *Syll* 721¹⁸ (iv/B.C.) promising to render help καθ' ὅτι ἂν ἦ δυνατός, etc. For the neuter δυνατὸν see further P Petr II. 11(1)³ (c. B.C. 252) εἰ δυνατὸν ἐστίν καὶ μὴδὲν σὲ τῶν ἔργων κωλύει, πειράθητι ἔλθειν εἰς τὰ Ἄρσινδία, and cf. *ib.* 39 (g)¹⁰ (middle iii/B.C.) διότι ὑπάρχει ἐν τῇ δωρεᾷ χόρτος ἱκανὸς ἀφ' οὗ ἐὰν ἐν δυνατῶι ἦι εἰς τὰς ἐν τῶι νομῶι ἀβ[χ], *OGIS* 771⁴⁹ (B.C. 172-1) ἐὰν ἐν δυνατῶι εἰ. For κατὰ τὸ δυνατὸν, see P Giss I. 36⁶ (B.C. 161), *ib.* 41¹¹.¹¹ (ii/A.D.), and for ὅσον δυνατὸν σοι ἐστίν see P Flor II. 178³ (A.D. 258). It forms a masc. noun in plur. = "troops" in P Revill Mél p. 295⁹ (= Witkowski², p. 96) (B.C. 131-0), where a man is heard of as coming μετὰ δυνατῶν ἱκανῶν to suppress riotous crowds: perhaps there is an additional suggestion of competence—"mighty men of valour." The adverb occurs in *Michel* 1001¹¹.²⁷ (Theran Doric—c. B.C. 200) ὅπως δὲ πάντα διοικεῖται κατὰ τε τὰν διαθήκην καὶ τὸν νόμον καὶ τὰ δόξαντα τῶι κοινῶι δυνατῶς ἐς πάντα τὸν χρόνον. MGr δυνατός = "able," "possible," "strong," "loud" (Thumb).

δύναω.

P Hib I. 27⁵² (calendar—B.C. 301-240) ἀγουνισιν κατ' ἐνιαυτ[ὸν] τῇ αὐτῇ ἡμέρῃ τ[ὰς] πλείστας οὐθὲν πα[ρα]λλ[ή]λ[ο]σσοντες ἐπ' ἀστρω[ί] ἢ δύνονται ἢ ἀνατ[έλ]λοντι, "they (sc. the astronomers and sacred scribes) keep most of the festivals annually on the same day, without alterations owing to the setting or rising of a star" (Edd.), P Oxy II. 235¹⁵ (horoscope—A.D. 20-50) δύνει Σκορπίος οἶκος Ἄρεως. In the Eudoxus papyrus, P Par 1⁴⁵ (c. B.C. 165) we have αἰεὶ δὲ φανερός ὁ μηδέποτε δύνων, ᾧ εἰσὶν αἱ ἄρκτοι, and 173 εἰ μὲν γὰρ ὁ πόλος ἀνανεύσει ἢ κατανεύσει, αἱ ἄρκτοι δύνονται καὶ ἐπιτελοῦσιν. P Hal I. 124⁰ (c. B.C. 250) ὡς δὲ ἂν ἡλιος δύη, μηδὲ εἰς ἐνεχυραζ[έ]τω μηδὲ πρὶν ἢ[λιον] ἀνατέλλειν has the strong aorist, as the sense shows. We might also quote an application to the sunset of life, from *Kaibel* 568⁴ (Rome, iii/A.D.?): ἦτις ἐνὶ ζωῶσιν ὅκως ἀνέτελλεν Ἐψῶς, νῦν δύνει δ' ὑπὸ γῆν Ἐσπερος ἐν φθιμένοις. The daring versifier is adapting Plato's gem, the epitaph of Aster.

δύο.

The disappearance of the dual flexion of δύο is in line with the whole tendency of Hellenistic: see *Proleg.* p. 77 ff. The gen. and dat. δυοῖν appears occasionally in a document where the writer desires to make broad his Attic phylacteries: thus P Giss I. 90¹⁵ (B.C. 80) ἐ[ν] στή[λαι]ν δυοῖν [ἐ]μπροσθεν ἰδρυμ[ε]ν[ων] τοῦ [ν]εῶ, P Strass I. 52³³ (A.D. 151) ἀρουρῶν δυρὶν ἡμίσεως τρίτου (or was this δυεῖν?), P Oxy VIII. 1119²⁰ (A.D. 254) δυοῖν θάτερον. The literary Hellenistic δυεῖν

(late Attic), which arose phonetically out of **δουῖν** (Brugmann-Thumb *Gr.* p. 78), appears in several papyri, as P Par 1²⁹³ (the Eudoxus astronomical treatise—c. B.C. 165) **δουῖν μηνῶν χρόνος**, P Ryl II. 109⁵ (A.D. 235) **πατήρ τῶ[ν] δουῖν**—the document has **υῖεας** later I, *ib.* 269⁵ (ii/A.D.) **ἐξ δουῖν οἰκ[ῶ]ν**—this document also betrays artificial dialect by the “registering” historic present **τελευτᾷ** (*Proleg.* p. 120), *ib.* 357 (A.D. 201–11) **ἀρουρῶν δουῖν**, P Oxy VIII. 1117¹⁶ (c. A.D. 178) **ἐκ δουῖν ταλάντων**—here again there is some fine writing in the context, a petition to a Praefect, who would no doubt be impressed by it. Greek dialects pluralized the flexion in different ways—see Brugmann-Thumb *Gr.* p. 249 f. In Hellenistic we have dat. **δυσίν**, *passim* in all our documents, and to a very limited extent gen. **δουῶν**: see Mayser, *Gr.* p. 314, who can only quote *OGIS* 56⁶² (B.C. 239–8—the Canopus decree) **ἐκ σταχῶν δουῶν** (in copy A), and BGU I. 287²⁵ (ii/A.D.) **ἀρουρῶν δουῶν**—it is ancient Ionic (Herod. and Hippocrates) and Cretan Doric (Gortyn Inscr.). That in MGr **δουῶν(ε)** occurs occasionally (Thumb *Handb.* p. 81) may show that the form ran underground to emerge in a few places, but it might be independent analogy. **Δυσίν** is Ionic (first in Hippocrates), as we might expect from that dialect's early sacrifice of the dual. With the indeclinable **δύο** for nom., acc. and gen., it forms the whole of the **Κοινή** flexion. (The pre-classical **δύω**, which lived on in **δ(υ)ώδεκα**, is cited by Mayser (p. 313) from P Leid T i. 21 (B.C. 164–0) and P Grenf II. 38¹² (B.C. 81)—but there are other cases of **ω** for **ο** in this last document by sheer miswriting.) Mayser makes *Syll* 177²⁶ (Teos, B.C. 304) the oldest inscriptional warrant for **δυσί**, which appears in literature before Aristotle. In Attic inscr. (Meisterhans, p. 157) **δουῖν** supplants **δουῖν** in Alexander's time, and lasts a century, **δυσί** beginning in iii/B.C.

On **δύο δύο** see *Proleg.* p. 97: add to illustrate **ἀνά δύο δύο** P Oxy VI. 886¹⁹ (magical—iii/A.D.) **ἔρε κατά δύο δύο**, “lift them up two by two” (Edd.). It may be noted that **οἱ δύο** supplants **ἄμφω**, as in Mk 10⁸ etc., P Giss I. 2 ii. 5, 14 (B.C. 173) **μάρτυρες Φίλιος Μακεδῶν, Δημοκρατίων Θέσσαλος, οἱ δύο τῶν Κινέου**, and **οἱ δύο τῆς ἐπιγονῆς**—the document has also **οἱ τρεῖς**. MGr has **κ'οἱ δύο**, “both,” **οἱ δύο μας**, “both of us.”

δυσβάστακτος.

See for the guttural under **βαστάζω** above. It would seem that the compound was coined (LXX, Philo and Plutarch) when the guttural forms were coming in, so that the older alternative in **-στος** never took its place.

δυσεντέριον.

Moeris, p. 129, **δυσεντερία**, θηλυκῶς, Ἀττικῶς. **δυσεντέριον**, Ἑλληνικῶς, settles the form in Ac 28⁹, where all the uncials have the neuter. If Hobart's long list of citations (p. 52 f.) can be trusted for this detail, Luke's medical books all presented him with **δυσεντερία** (-λη Hippocrates), and his faithfulness to the spoken Hellenistic form is the more noteworthy. We have not noticed the word in the medical documents among the papyri: it would be a fortunate chance if any of these scattered papers dealt with this particular subject.

PART II.

δύσεις.

In the Eudoxus papyrus as under **δύνω** *sub finem*, we have 478 **ἀνα[τολαὶ τοῦ] ἡλίου τροπικαὶ τρεῖς [καὶ δ]ύσεις τρεῖς**. See also P Hib I. 27⁴⁶ (B.C. 301–240) **πρὸς τὰς δύοσεις (ἰ. δύοσεις) καὶ ἄ[να]τολάς τῶν ἄστρων**, P Oxy IV. 725¹² (A.D. 183) **ἀπὸ ἀν[ατολῆς] ἡ[λίου] μέχρι δύοσεως**, and so BGU IV. 1021¹³ (iii/A.D.). In *OGIS* 199²³ (i/A.D.) **ἀπὸ δὲ δύοσεως μέχρι τῶν τῆς Αἰθιοπίας καὶ Σάσου τόπων**, the word is used of “the west” as in the “Shorter Conclusion” of Mark. So *Preisigke* 358², as cited under **ἀνατολή**: the same document (l. 21) has **πλειάδος δύσιν**, “setting of the Pleiad”—the inscr. is on a sundial. In *Syll* 740¹³ (after A.D. 212) we find **ἀπὸ δύοσεως** correlated with **ἀπὸ ἡούς, ἀπὸ μεσημβρίας** and **ἀπὸ ἄρκτου**—terms which suggest learning on the part of the **ἱερά γερονσία τοῦ Σωτήρος [Ἰ]σκληπιοῦ** who inscribe this tablet. MGr has **δύσι** “sunset,” “west.”

δύσκολος.

In a letter to a father from his son, P Oxy IX. 1218⁶ (iii/A.D.), giving him some domestic news, the phrase occurs **οὐδὲν δύσκολον ἐνὶ ἐπι τῆς οἰκίας σου**, which the editors render, “there is nothing unpleasant at your house.” For the ordinary meaning “difficult” we may cite the important Calendar inscription from Priene, *OGIS* 458¹⁶ (c. B.C. 9) **ἐπειδὴ δύσκολον μὲν ἔστιν τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν κατ' ἴσον ε[ὐχαρισ]τεῖν**. Add *ib.* 339⁵⁴ (c. B.C. 120) **ἐν καιροῖς δυσκόλοις**, and *Syll* 213³⁸ (iii/B.C.) **περιστάντων τε πόλει καιρῶν δυσκόλων**, which the editor refers to the war waged between Demetrius and the Aetolians. For the adverb we may cite P Oxy X. 1294¹⁰ (ii/iii A.D.) **ἐὰν δὲ σὺ] μὴ δυναθῆς ἀνοῖξαι τὸ πανάριον, δυσκό[λως γὰρ ἀνοί]γεται, δὸς τῷ κλειδοποιῷ καὶ ἀνοῖξει σοι**, “if you cannot open the basket yourself, for it opens with difficulty, give it to the key-maker, and he will open it for you” (Edd.). MGr has **δυσκολία**, and **δυσκολεύω**, “make difficult.”

δυσμῆ.

In P Thead 54¹⁵ (A.D. 299) and BGU IV. 1049⁸ (A.D. 342) we find **ἀπὸ μὲν ἀνατολῶν** and **ἀπὸ δὲ δυσμῶν** contrasted: cf. Mt 8¹¹ etc. *Syll* 552⁷⁰ (late ii/B.C.) **εἰς τὴν παραστάδα τὴν ἀπὸ δυσμῆς τῆς στοᾶς τῆς βορεί[ας]** shows the sing., as does *Chrest.* I. 341²⁸ (reign of Hadrian) **ἀρχό[μενον] ἀπὸ δυσ(μῆς) τῆς κώμης**, as printed; but Wilcken remarks “oder δύσ(εως),” and presumably **δυσ(μῶν)** is equally possible. For another prepositional combination see P Leid W i. 5 (ii/iii A.D.) **πρὸς δυσμᾶς βλέπουσα**, of a door.

δυσφήμια.

Syll 366¹⁵ (c. A.D. 38) **ὅπως μὴ τὸ πολυδάπανον αὐτῆς τῶν κατασκευαζομένων ἔργων [αἰ] περὶ τὴν ἀγορὰν ἐνποδίσωσι δυσφήμια**.

δώδεκα.

See under **δεκαδύο**. It is MGr.

δωδέκατος.

For this word, which in the NT is confined to Rev 21²⁰, cf. P Flor I. 20¹² (A.D. 127) **εἰς τὸ εἰσιὸν δωδέκατον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου**, *ib.* 35^{14, 18} (A.D. 167), and the ostraca PSI III. 255⁴ (B.C. 104–3), 256⁶ (B.C. 103–2).

δωδεκάφυλον.

To the ref. to this word in Grimm-Thayer we may add (from Hort *James*, p. 2) Joseph. *Hyponnesticum* (Fabricius *Cod. Psud. V. T.* ii. p. 3) τοὺς δώδεκα φυλάρχους ἐξ ὧν τὸ δωδεκάφυλον τοῦ Ἰσραὴλ συνίσταται. For the formation cf. τὸ δωδεκάμηνον "twelvemonth," common in papyri. We should not expect to find δωδεκάφυλον itself outside Jewish circles.

δῶμα.

In P Oxy III. 475²² (A.D. 182) βουλευθείς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρακύψαι καὶ θεάσασθαι τὰς [κρο]ταλιστριδας—of a young slave who was killed in trying to see a performance of castanet players in the street below—δῶμα is clearly to be understood as "the top of the house," whether a top room or the flat roof as in Mk 13¹⁵ etc. Cf. P Strass I. 14¹² (A.D. 211) ἔγν' ἀπρ[ά]τῳ δώματι ἐν τῇ λαύρῳ τῶν Πουμένων, where the editor renders "auf einem unverkäuflichen flachen Dache in der Hirtenstrasse," and the late P Flor I. 13⁶ (vi/vii A.D.) τῆ[ς] αὐλῆς καὶ το (τῷ) δώματο[ς], "della terrazza sul tetto della casa" (Vitelli). The note on this last passage quotes Babrius 5⁶, of a cock which εἰς τὸ δῶμα πηδήσας ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει. Add P Tebt I. 123^{12,14} (early i/B.C.), 241 verso (B.C. 74) ἔχω ἐπὶ τοῦ δώματος. In P Petr I. 26¹⁰ (B.C. 241) ἐπὶ τῶν δωμαίων, the context is fragmentary, but the editor understands it of difficulties attending the arrangements of new "homesteads" in the Fayûm. We have the word twice in a Petrograd ostracoon, no. 34⁶, published by Zereteli in *Archiv* v. p. 179, τὸ ξύλον τὸ [μυρ]κινον τὸ ἐν τῇ αὐλῇ, ἂν χρῆξῃς, [εἰς τὰ δ]ώματα λαβὲ καὶ ἐν. ν. λ. ἂν χρῆξῃς. ἐκ τοῦ δώματο[ς] λαβὲ: the editor prints χ[?]ώματα, but Wilcken emends. In P Ryl II 233³ (ii/A.D.) ἔταν δὲ ἐπ' ἀγαθῶ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθήσεται is rendered by the edd. "but when we reach a fortunate issue and the house is established." A rather striking epitaph, *Kaibel* 720, reminding us distantly of the great passage in Lucretius (iii. 894 ff.) which Gray imitated in the *Elegy*, has the lines κοῦκὲν σοι φάος ἡέλιου, οὐδὲ τὰ κλεινὰ δὲ δώματα 'Ρώμης, οὐδ' ἄλοχος (= husband), οὐτε φίλη κασιγνήτη. Here again the meaning is house, which has only shrunk into room in MGr.

δωρεά.

For δωρεά = "gift," "largess," cf. BGU I. 140²⁸ (A.D. 119), a copy of an Imperial letter of the time of Hadrian, where reference is made to the Emperor's *beneficium* to the soldiers—ταύτην μου τὴν δωρεάν καὶ τοῖς στρατιώταις ἐμοῦ καὶ τοῖς οὔτερονοις εὐγνωστόν σε ποιῆσαι δεήσει: cf. P Oxy IX. 1202⁷ (A.D. 217) ἐκ τῆς τῶν [κυρ]ίων Σεουήρου καὶ μεγάλου Αντωνίνου [δω]ρεάς, and from the inscr. *OGIS* 333³ (ii/B.C.) ἐν τῇ . δωρεῇ ταύτῃ, "per hanc munificentiam" (Ed.), *Syll* 306¹⁴ (mid. ii/B.C.) ἔπως ὑπάρχη ἂ δωρεὰ εἰς πάντα τὸν χρόνον ἀείδιος. P Lille I. 19⁹ (mid. iii/B.C.) π[α]ρὰ Σαραπίωνος τοῦ προεστηκότος τῆς Καλλιξέ[ινου] δωρεάς, "ancien régisseur du bénéfice de K." (Edd.). *Syll* 746³ ἔδωκε δωρεάν, and P Lond 1171 verso (c)³ (A.D. 42) (= III. p. 107) μηδὲ ἐφόδια ἢ ἄλλο τι δωρεάν αἰτεῖν ἄτερ ἐμοῦ διπλώματος, afford a link with the special use of the acc. = "freely," "gratis" as in Rom 3²⁴, 2 Cor 11⁷, 2 Thess 3⁸. This is common, e.g. *Syll* 489¹⁸ (B.C. 304-3) ἐπιδέδω[κε]ν ἑαυτὸν

δημοσιεύειν δωρεά[ν], "has offered his services as an honorary physician," *Michel* 1001 iv. 28 (c. B.C. 200) λειτουργῶν ἅπαξ, ἀνὰ πρεσβύτατα, δωρεάν πάντας, with which cf. v. 11 εἰ δέ κα ἐγ δωρεάς ἐπιμήνιοι μηκέτ' ὄντι, making provision for the roll of compulsory free service being exhausted. So *Friende* 417 (B.C. 332-26) λελητούρηκε δ. *Cavvat* IV. 783⁷ πρεσβεύσαντα πρὸς τοὺς Σεβαστοὺς δωρεά, *ib.* 914² (i/A.D.) similarly. From the papyri, e.g. P Tebt I. 51¹⁸⁷ (B.C. 118) μηδὲ συναναγκάζειν ἔργα δωρεάν συντελεῖν παρευρέσει μηδεμιᾶ, "nor oblige them to work without payment on any pretext whatever" (Edd.), 280 δωρεάν μηδὲ μισθῶν ὑφεμένων, "gratis or at reduced wages" (Edd.). For the lax δωρεά, which suggests a "benevolence," and that on γῆ ἐν δωρεῇ, see the editors' note on P Hib I. 66¹ and P Lille I. 19⁹. In two tablets of B.C. 252, quoted by Wilcken *Ostr.* i. p. 66 f., we find the adj.—τῆς δωρεάλας γῆς. The slightly developed meaning of δωρεάν "for nothing," "in vain," which Grimm notes as unparalleled in Greek writers, seems to be regarded by Nägeli, p. 35 f., as sufficiently accounted for by the instances where it means "gratis": Grimm's own parallel with uses of *gratuitus* in Latin shows how easily it would arise. For the form, see Maysen *Gr.* p. 68: the older δωρεῖα (Meisterhans *Gr.* p. 40) does not occur in our documents.

δωρέομαι.

The active may be neglected, having disappeared after early classical times. The passive sense (as Lev 7⁹) may be quoted from *OGIS* 435⁹ (ii/B.C.) ὄ[σα ἐν Ἀσίᾳ] ἕως τῆς Ἀττάλου τελευτῆς ὑπὸ τῶν βασιλέων διωρθώθη ἰδωρήθη ἀφῆθη ἐξημιώθη, *CPHerm* 121¹³ (iii/A.D.) τοῦ δωρηθέντος ἡμῖν ὑπὸ τῆς θείας μεγαλοδωρείας of Gallienus. For the ordinary deponent use cf. P Oxy VIII. 1153¹⁵ (i/A.D.) ἀ (sc. καρποδέσμια, "wrist-bands") ἔδωρησάτο σοι Πausanias ὁ ἀδελφός σου, *Preisigke* 4284⁷ (A.D. 207) μεθ' ὧν πλείων (l. -στων) ἀγαθῶν ἰδωρήσαντο, "among the multitude of gifts they (the Emperors) bestowed," P Lond 130¹²¹ (ii/A.D.) (= I. p. 138) ὧν τινες ζυγῶ δωρησονται ἀγνοῖα, P Gen I. 11¹² (A.D. 350) δωροῦμέ σοι. From the inscr. it is sufficient to cite the Rosetta Stone, *OGIS* 90⁸¹ (B.C. 196) τῶν τε ἄπει καὶ τῶν Μνεύει πολλὰ ἰδωρήσατο, and the leaden tablet of a *defixio*, *Wünsch AF* 4³⁰ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν κοίμησιν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δ[ε]σμῶν τοῦ βίου Νεθμομα.

δώρημα.

PSI I. 29²³ (magic—? iv/A.D.) δότε καὶ μοι χάριτα καὶ τιμὴν ἔπροσθεν (l. ἔμπ—) πάντων[ν] καὶ τάγαθὰ δωρήματα. P Oxy V. 841, p. 37, has a scholion (mid. ii/A.D.) by which Pindar's βιόδωρον ἀμαχανίας ἄκος is glossed as δώρημα τῷ βίῳ. The same use of the dat. appears in the new fragment of the *Oeneus* (?) of Euripides, P Hib. I. 4⁵ ἀδ[ελφ]ῶν Μελα[ε]άργωι δωρήματα. An acrostic oracle, *Kaibel* 1039¹³ (Lycia), has the line Νεικηφόρον δώρημα τὸν χρησμόν τελεῖ, which the ed. explains as telling him who draws this line "ubi largitus eris, quod cupis consequeris."

δῶρον.

In P Lond 429 (c. A.D. 350) (= I. p. 314 f.) we have a long account of δῶρα made on the occasion of various festivals, which the editor thinks are to be regarded as

temple-offerings. If so, we may compare the similar use in the inscr., e. g. *OGIS* 407 βασιλεὺς Ἰούλιος Ἐπιφάνης Φιλόπαππος Δεσποίν[αι] καὶ Σωτήρα[ι] δῶρον . ἐπὶ ἱερέος Σωτηρίχου, *Syll* 774 σ]τρατία ὑπὲρ τῆς ὀράσεως θεῶ Δήμητρι δῶρον, *ib.* 787 (iv/iii B.C.) Διὶ δῶρον. This illustrates the common Biblical use of δῶρον for a sacrifice, or an offering to the Temple treasury. For the ordinary sense of δῶρον it will suffice to quote BGU IV. 1114⁷ (B.C. 8-7) ἀποκαταστήσαι ἐνταῦθα τῶι Ἰμέρωι δῶρον δούλου (names follow), *ib.* I. 248⁸ (ii/A.D.) κατὰ δῶρον, PSI III. 236⁹³ (iii/iv A.D.) οὐκ ὀκνῶ γὰρ οὐδὲ περὶ δάρων οὐδὲ περὶ κέρματος, εἰδώς σου τὴν ἀγαθὴν προαίρεσιν, and the boy's letter, P Oxy I. 119¹¹ (ii/iii A.D.) (= *Selections*, p. 103) καλῶς δὲ ἐποίησες, δῶρά μοι ἔπεμψε[s], μεγάλα, ἀράκια, "it was good of you, you sent me a present, such a beauty—just

husks!" One interesting literary inscr. may be quoted, *Kaibel* 815⁴ (ii/A.D.—Crete), where Salvius Menas offers a libation and a sacrifice to Hermes in memory of his wife, ψυχικὰ δῶρα διδοῦς: the ed. explains this as gifts "quae pro defunctae uxoris anima Mercurio animarum duci comitique obferuntur."

δωροφορία.

So BD* G Ambst in Rom 15³¹—witness good enough to bring it into the circle of Biblical words. We may mention it only to note that Alciphron and Pollux (*ap.* Grimm) albeit a good century later, are sufficient warrant that the word, if Paul did use it, came out of ordinary "profane" vocabulary.

E

ἐάν—ἐάω

ἐάν.

The difference between ἐάν and εἰ is considerably lessened in Hellenistic Greek, with the result that the former is found fairly frequently with the ind. (as in Lk 19⁴⁰, Ac 8³¹, 1 Thess 3⁸, 1 Jn 5¹²), e. g. P Par 62^{iii.8} (c. B.C. 170) ἐάν δ' ὑπερβόλιον ἐνέστη, *ib.* 18¹⁰ (Imperial period?) ἐάν μάχουσιν (or -οῦσιν) μετ' ἐσοῦ οἱ ἀδελφοί σου, P Tebt I. 58⁵⁵ (B.C. 111) ἐάν δέ σε συνπεσῖν τῷ Ἀνικήτῳ σύνπεσαι, "if you must meet Anicetus, meet him," P Amh II. 93²⁴ (A.D. 181) ἐάν φαίνεται μισθῶσαι, and P Oxy VIII. 1157¹⁵ (late iii/A.D.) ἐάν δὲ ἦσαν. See further Deissmann *BS* p. 201 f. and *Proleg.* p. 168, where attention is also drawn to the ambiguous ἐάν ἦν, which is normally to be read ἦ, cf. Moulton *CR* xv. pp. 38, 436. The following exx. of conditional ἐάν may be cited from P Ryl II. —153²¹ (A.D. 138-61) ὡς ἐάν αὐτοὶ δοκῶσι χορηγοῦντα[s], 154²⁰ (A.D. 66) οἷα ἐάν . . . ἐγβῆ, 155²¹ (A.D. 138-61) ὥστε ἐάν αἰρήται, 163¹² (A.D. 139) ὀπηγίκα ἐάν αἰρή. See also *s.v.* ἄν.

ἐάνπερ.

For this intensive particle which in Bibl. Greek is confined to Heb 3¹⁴ (contrast *v.* 6), 6⁸, cf. BGU IV. 1141³⁰ (B.C. 14) διασαφῆσουσιν οὐδ' ἀπίσταλκες, ἐάνπερ μὴ θελήσωσιν προσχαρίσασθαι συνδούλω, P Fay 124⁸ (ii/A.D.) ἐάνπερ μὴ εὐ[γ]νομωνῆς (i. eὐγμωνῆς) τὰ πρὸς τὴν μητέρα, "if so be you are unfair in your conduct towards your mother."

ἐαυτοῦ.

There is no decisive instance in the NT of ἐαυτοῦ in the sing. for the 1st or 2nd person; in 1 Cor 10²⁸ ἐαυτοῦ is indef. "one's own," not "thine own," as AV, RV; and in Jn 18²⁴ σεαυτοῦ, and in Rom 13⁸, Gal 5¹⁴ σεαυτόν, are the better readings. But the usage can be illustrated from the illiterate papyri: 1st *pers.*—BGU I. 86⁸ (A.D. 155) συνχωρῶ μετὰ τὴν ἐαυτοῦ τελευταίην τοῖς γεγονόσι α[ὐτ]ῷ ἐκ τῆς συνοῦσης αὐτοῦ γυναικός, 2nd *pers.*—P Tebt I. 18⁸ (B.C. 114) φρόντισον ὡς πάντα [τ]ὰ ἐνοφειλόμῃνα ἐαυτῷ . . . ἐμ μέτρῳ ἔσται τῇ αὐτῇ, "see that all the debts due to you are in order on that day" (Edd.), P Oxy II. 295⁵ (c. A.D. 35) μὴ σκλύλλε (i. σκύλλε) ξατὴν ἐνπῆναι (i. ἐμφῆναι?), "don't trouble yourself to explain (?)" (Edd.). For the ordinary use with the 3rd *pers.* there may be cited P Tebt I. 49⁷ (B.C. 113) τ[ὸ] ἐν τῇ ἐαυτοῦ γῆι ὕδατα κατακέκλυεν, "let out the water on his own land," as distinguished from Crown land cultivated by a neighbour, BGU I. 45¹² (a complaint of violence—A.D. 203) Στοτόητις . . . ἀνήρ βίαιος . . . ἐπήλθεν αὐτῷ (sc. the complainant's son), ἐπαγαγὼν σὺν α[ὐτ]ῷ τὸν ἐαυτοῦ υἱόν. Other exx. show a somewhat faded use of the reflexive as in the common phrase in legal papyri, μετὰ κυρίου τοῦ ἐαυτῆς ἀνδρός (ἀδελφοῦ, etc.),

PART III.

where a woman is the principal, or in the interchangeable use of ὁ πατήρ, ὁ ἴδιος πατήρ, and ὁ ἐαυτοῦ πατήρ in sepulchral inscr., when a son is speaking of his father: see *Proleg.* p. 87 f., and add the contract where Tryphon arranges to apprentice τὸν ἐαυτοῦ υἱὸν Θεῶνιν to another weaver (P Oxy II. 275⁷—A.D. 66) and the reference in a magical formula to Isis as seeking ἐαυτῆς τὸν ἀδελφὸν κὲ ἀνδρα Ὀσίρειν (*ib.* VI. 386⁸—iii/A.D.).

From ii/B.C. the plural ἐαυτῶν is regularly extended to the 1st and 2nd persons, as frequently in the NT: thus P Par 47²⁰ (c. B.C. 153) (= *Selections*, p. 23) ἰ καὶ αὐτοὺς δεδώκαμεν, P Lond 401⁶ (B.C. 116-11) (= II. p. 13) ἡμῖν τε καὶ ταῖς ἐαυτῶν (= "our") ἀδελφαῖς, P Tebt I. 47²⁰ (B.C. 113) ἡμεῖς μὲν κομισώμεθα τὰ ἐαυτῶν, P Par 63¹²⁸ (B.C. 165) (= P Petr III. p. 28) περ[ὶ] ἐαυτῶν κήδεσθε, P Grenf I. 30⁸ (B.C. 103) ἐπιμελεῖ[μενο]ι δὲ καὶ ἐαυτῶν ἡν' ὑγιαίνητε, and the other exx. in Mayser *Gr.* p. 303.

For ἐαυτῶν = ἀλλήλων we may quote P Grenf II. 25⁴ (B.C. 103) ὁμολογία ἦν ἐκόντες συνχωρήσαντες ἔθεντο πρὸς ἐαυτοὺς, BGU IV. 1157¹⁴ (B.C. 10) τανῶν συνχωροῦμε(ν) πρὸς ἐαυτοὺς ἐπὶ τοῖσδε, P Oxy II. 260¹⁵ (A.D. 59) μέχρι οὐ ἂ ἔχωμεν πρὸς ἐαυτοὺς ἐγ[β]ιβασθῆ, and *ib.* I. 115¹¹ (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἐαυτοὺς. On the *a fortiori* argument underlying the use of ἐαυτοὺς for ἀλλήλων in some of its NT occurrences, see Lightfoot on Col 3¹².

The simple ὑμᾶς is substituted for ὑμᾶς αὐτοὺς (or perhaps rather σεαυτήν) in P Oxy II. 293¹⁸ (A.D. 27) ἐπι[μ]σκοπ[οῦ] δὲ ὑμᾶς καὶ [π]άντας τοῦ[σ] ἐν οἴκῳ: cf. P Amh II. 131¹⁸ (early ii/A.D.) ὡς . . . ἐχόντων (sc. ἡμῶν) ἐκ τούτου εἰς ἡμᾶς δαπανῆσαι, and see *CR* xv. p. 441. Sharp (*Epict.* p. 6) cites an interesting parallel to Lk 15¹⁷ from *Epict.* iii. i. 15—ὅταν εἰς σεαυτὸν ἔλθῃς. For the shortened forms σεαυτοῦ (cf. Jas 2³ B) and αὐτοῦ, see *s.v.* αὐτοῦ, and Moulton *Gr.* ii. § 76.

ἐάω.

For ἐάω followed by the inf. cf. P Grad 8¹⁶ (B.C. 223-27) καλῶς ποιήσεις γράφας τοῖς φυλακίταις ἐάν αὐτοῖς κατανέμῃ, "to allow them to use the pastures," P Fay 122⁸ (c. A.D. 100) ἐά[σ]αυτὸν βαστάξει ἀρτάβας ἑκοσι ὀκτώ, τὰς δὲ λοιπὰς ὑπὸ τὴν ἀμφοτέρ[ω]ν σφραγίδα ἐάσας, "allowing him to carry off 28 artabae and leaving the rest under the seals of you both" (Edd.); see also *Proleg.* p. 205. In P Tebt II. 289⁶ (A.D. 23) we have the participle, οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἐάσω πράττοντά τι, "for I shall thus know whether I shall leave you in employment where you are" (Edd.). In P Oxy X. 1293^{10 ff.} (A.D. 117-38), as in Ac 16⁷, 19³⁰, an inf. has to be supplied—λέγει μοι Σαρᾶς Ἔασον τοὺς ἄλλους πέντε μετρητάς περὶ ὧν γράφεις εἰς τὸ ἄλλο ἀγῶγιον· ἐάν δὲ μὴ ἐβρω τὸν βαστάζοντα,

ἔσω αὐτό, "Saras says to me, 'Let the other five metretae about which you write wait for the other load, and if I cannot find a carrier, I shall do so'" (Edd.): see also P Flor II. 213⁷ (A.D. 255) ἔασον παρά σοι, "keep by you" certain amphibia of wine. For ἔσω = "leave," as on its second occurrence in P Fay *l.c.* above, see also P Tebt II. 319²⁶ (A.D. 248) εἰακέναι δι' αὐτοὺς κοινὰς τὰς ὑπαρχούσας (ἀρούρας) β' οὐσας περὶ κόμην Τεπτόνιν, "they have left as common property the two arourae belonging to them near the village of Tebtunis." In P Par 63¹⁰² (B.C. 165) (= P Petr III. p. 32) καὶ μηθὲς ἑαθῆι στρατεύσασθαι, Mahaffy translates, as required by the context, "and if no one be let off to serve in the army."

ἑβδομήκοντα.

In P Flor III. 382^{1,3} (A.D. 222-3) exemption from public services is granted τοῖς ἐβ[δομή]κοντα ἔτη βεβιωκόσι, an equivalent to our old-age pensions: cf. *ib.ii.55* ἐ]γὼ κατὰ τὰς προκειμένας θέας διατάξεις ἡδὴ ὑπὲρ ἑβδομήκοντα [ἐτ]-η βεβιωκῶς καὶ αὐτὸς τῆς ἀναπαύσεως διὰ σου τοῦ κυρίου τυχεῖν . . . On the number "seventy" bearing "not infrequently an approximate sense," see König in Hastings' *DB* iii. p. 563. MGr ἑβδομήκοντα.

ἑβδομηκοντάκις.

If LXX Gen 4²⁴ is to be taken as determining the meaning of the phrase ἐπτά in Mt 18²² (see *Proleg.* p. 98 and cf. Moulton *Gr. ii.* § 72 D), the omission of the connecting "and" in the LXX as compared with the Heb. **דַּבְּרָה** **וְעַד** **שִׁבְעִים** still leaves it uncertain whether we are to understand 70 + 7 or 70 × 7: see McNeile *ad Mt l.c.* The phrase is found with the latter meaning in *Test. xii. patr.* Benj. vii. 4.

ἑβδομος.

P Tor I. 17^{1,17} (B.C. 117) τὸ ἑαυτῆς μέρος ἑβδομον, with reference to the "seventh" share of a house belonging to a certain woman, PSI I. 30⁷ (A.D. 82) μέχρι ἑβδομοῦ ἔτους.

Ἑβραῖος.

While Ἑ. (on the breathing, see WH *Intr.* § 408) came to be applied to a Greek-speaking Jew with little or no knowledge of Hebrew, such as Philo (*Eus. HE* ii. 4. 2) or Aristobulus (*Praef. Evang.* xiii. II. 2), the word strictly denotes a Hebrew- or Aramaic-speaking Jew, and is used by Paul in Phil 3⁶ Ἑ. ἐξ Ἑβραίων to emphasize the purity of his descent: see Kennedy *EGT ad l.*, and as further elucidating the full force of the ἐκ cf. *OGIS* 90¹⁰ (the Rosetta stone—B.C. 196) where Ptolemy V. is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεῶς. As illustrating Ac 18⁴ Deissmann (*LAE* p. 13f.) refers to an interesting inscription found in Corinth—συναγωγῆ Ἑβραίων, and compares a similar Roman inscr.—συναγωγῆ Αἰθίων (Schürer *Gesch.* iii. p. 46): he does not, however, think that Ἑβραῖοι means Hebrew-speaking Jews. Wunsch (*AF* p. 6) cites an invocation against evil spirits from the great Paris magical papyrus which begins—³⁰¹⁹ ὀρκίζω σε κατὰ τοῦ θεοῦ τῶν Ἑβραίων Ἰησοῦ Ἰαβα Ἰση Ἀβραωθ, and ends—³⁰⁸³ ὁ γὰρ λόγος ἐστὶν ἑβραϊκὸς καὶ φυλασσόμενος παρὰ καθαροῖς ἀνδράσιν.

Ἑβραῖοί.

In P Leid WH. 38 (ii/iii A.D.) we have an invocation to a god—ἱερογλυφιστῆ Λαίλαμ. Ἑβραῖοί, Ἀνοχ, "hieroglyphice Laïlam; Hebraice Anoch": cf. *ib.ii.24*.

ἐγγίζω.

This verb is not so common as we might have expected, but see P Oxy IX. 1202⁸ (A.D. 217) ἐγγίζοντος τοῦ ἐκάστου ἔτους ἀγώνος, "as the contest of each year approaches," and P Gen I. 74¹⁷ (probably iii/A.D.) εἰπ[εν] αὐτῷ μὴ ἐγγί[ζειν] τῷ γρ . . . τε. For the constr. with the gen., as in I Macc 11⁴, 13²³, cf. P Thead 17¹² (A.D. 322) οὐκ ἐπε[τρέ]ψαντο οὐτε τῆς [θύ]ρας τοῦ ἐποικίου ἐγγίσει μεθ' ἑβρων.

ἐγγιστά.

This superlative, which is substituted for κύκλω in the Western text of Mk 6⁸, is used of place in BGU III. 759⁸ (A.D. 125) ἐγγιστά τῆς κόμης. In *ib. I.* 69⁸ (A.D. 120) ἀς (sc. δραχμῶς) καὶ ἀποδώσω σοι τῷ ἐγγιστά δοθησομένῳ ὀφωνίῳ, the word = "next," and the dat. marks *accompaniment* (as in Rev 8⁴ ταῖς προσευχαῖς, "with the prayers"). For the class. οἱ ἐγγιστά, "the next of kin," cf. *ib. IV.* 1185¹⁸ (end of Ptol. or beginning of Aug. period) ἐρχεσθαι τοὺς κληρούς τούτων εἰς τοὺς ἐγγιστά γένους. Note further the letter of the Emperor Claudius of A.D. 47, incorporated in the diploma of an Athletic Club, where a certain Διογένης is described as ὁ ἐγγιστά τῆς συνόδου ἀρχιμευς γενόμενος—P Lond 1178²⁸ (A.D. 194) (= III. p. 216), and *Syll* 300²⁴ (B.C. 170) ὅπως οὗτοι ἔτη δέκα τ[ὰ] ἐγγιστά κυριεύσωιν.

ἑγγράφω

is used as practically equivalent to the simple γράφω in P Lond 358¹⁵ (c. A.D. 150) (= II. p. 172) ἐγγράφω[ον τῷ] ἡγεμονεύσαντι Ὀναράτ[ω] δε ἐγγράψέ μοι ἐντυχ[εῖ]ν κρατ[ιστ]ῶ τῷ ἐπιστρατ[ηγῆ]σαντι. For the meaning "record" see P Cairo Preis 1¹⁸ (ii/A.D.) εἰάν γὰρ μηδὲν ἐπερῶσθαι ἢ ἐγγεγραμμένον . . . , and for "inscribe" see PSI I. 284⁰ (iii/iv A.D.?) συντέλεισον τὰ [ἐγγ]εγραμμένα τῷ πεδάλῳ τούτου (i. πετάλῳ τούτῳ). The verbal ἐγγραπτος is common, e.g. P Rein 13³¹ (B.C. 108) δοῦναι δέ μοι τὰς πίστεις δι' ἐγγράπτων, "des sûretés écrites" (Ed.), P Tebt II. 434 (A.D. 104) ἔχοντες ἐγγραπτον [ἐπι]στολήν, and, in contrast with ἀγραφος, P Oxy II. 268¹⁸ (A.D. 58) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνγράφου ἢ ἀγράφου πράγματος, and similarly P Ryl II. 174^{20,22} (A.D. 112) *al.* A good example of ἐγγραφος is afforded by P Oxy I. 70⁴ (iii/A.D.) πᾶσα κυ[ρ]ῶ ἐγγραφος συναλλαγῆ πίστιν καὶ ἀλήθ[ε]αν ἔχει, "every valid written contract is credited and accepted" (Edd.). On the ἐγγραφος as distinguished from the ἀγραφος γάμος see *Chrest.* II. i. p. 209 ff. Ἑγγράφως = "in writing," P Oxy I. 53⁸ (A.D. 316), *ib.* III. 475⁸ (A.D. 182), *ib.* VI. 902^{10,17} (c. A.D. 465) *al.*

Ἑγγράμματος occurs in a woman's petition to a prefect: she claims the right to act without a guardian, in view of the fact, amongst other conditions, that she is ἐγγράμματος δὲ κα[ὶ] ἐ]στὶ τὰ μάλιστα γράφειν εὐσέπως δυναμένη, "literate and able to write with the greatest ease" (P Oxy XII. 1467¹³ ff.—A.D. 263).

ἔγγυος.

This NT ἄπ. εἰρ. (Heb 7²³) is common in legal and other documents, e.g. P Petr III. 41 *recto*³ εἰ οἱ πρότερον ὑπάρχουσιν ἔγγυοι, χρημάτων σου Ἄ. κτλ., "if there are the former sureties, pay to A.," etc., P Grenf I. 18²² (B.C. 132) ἔγγυοι ἀλ[λ]ήλων εἰς ἔκτεισιν τῶν διὰ τοῦ δανείου πάντων οἱ δεδαναισμένοι, and so 20¹⁶ (B.C. 127), P Oxy I. 38⁶ (A.D. 49-50) (= *Selections*, p. 52) δι' ἐγγύου ἐμοῦ, "on my security," P Gen I. 24⁹ (A.D. 96) ὁμολογοῦσι Πετρουχίς . . . καὶ Σαταβοῦς . . . ἀλλήλων ἔγγυοι [εἰς ἐκ]τ[ε]ισιν. An early example of the fem. noun may be seen in P Eleph 27⁹ (B.C. 223-2) πρὸς ἐγγύην, ἣν ἐνεγυησάμεθα εἰς ἔκτισιν. For instances of the verb cf. P Oxy II. 259⁷ (A.D. 23) δὲ ἐνεγυήμαι . . . ἐκ [τ]ῆς πολιτικῆς φυλα[κ]ῆς, "whom I bailed out of the common prison" (Edd.), *ib.* VI. 905¹⁷ (A.D. 170) (= *Selections*, p. 87) ὁ πατήρ . . . εὐδοκῆ τῷ [τῆ] γάμῳ καὶ ἐγγυᾶται εἰς ἔκτισιν τὴν προκειμένην φερνήν, "the father assents to the marriage, and is surety for the payment of the aforesaid dowry," and for ἐγγυητής such a passage as P Oxy XII. 1483¹⁸ (ii/iii A.D.) τὸν ἐγγυητὴν σου κατέχω ἕως ἂν τ[ε]λήσῃς μοι τὴν τιμὴν τῶν ζητούμενων, "I hold you surety, until you pay me the value of the claims." On "Pfandrechtlisches" in ancient Egypt, see Manigk in *Archiv*, vi. p. 114 ff. Ἐγγυος is probably derived from an old word for "hand" (cf. γάλον, Lat. *vola*, Av. *gava*), like ἀμφίγυος and ὑπόγυος, so = "what is put in the hand."

ἐγγύς.

BGU III. 698¹⁷ (ii/A.D.) ἐγγύς τῆς ἄλλω, *ib.* 814²⁰ (iii/A.D.) ἐγγύς τοῦ ἀδελφοῦ. For the form see Moulton *Gr.* ii. § 130.

ἐγγεῖρω.

OGIS 677⁸ (early ii/A.D.) οἱ ἐγγεῖραντες τὴν οἰκοδομὴν τοῦ πυλῶνος. With the use of the verb in Mk 13⁸ and parallels, Boll (*Offenbarung*, p. 131) compares Catal. VII. p. 51 f. 72 ἐγγερόσονται κατὰ τῆς βασιλείας, but notes that it is "von zweiter Hand." An interesting example of the word is found in the much-discussed Logion of Jesus No. 5 (P Oxy I. 1) ἔγει[ρ]ον τὸν λίθον κακεῖ ἐθήσεις με. For possible references to this saying in the Glossaries, see a note by Reitzenstein in *ZNTW* vi. p. 203.

ἐγεροσις.

With Mt 27⁵³, the only occurrence of this word in the NT, may be compared the heading of a magic spell in P Leid W^{vii}. 14 (ii/iii A.D.) ἐγεροσις σώματος νεκροῦ. Nägeli (p. 49) refers to a use of the word in the same sense in Apollod. II. § 124 Wagn. See also Aristeas 160 where τὴν ἐγεροσιν is contrasted with ὅταν εἰς ὕπνον ἔρχονται.

ἐγκ.

See also ἐνκ.

ἐγκαλέω.

For ἐ, which was early specialized in *malam partem*, calling in a man to accuse him, and hence "bring a charge against," cf. P Eleph 1⁷ (B.C. 311-10) (= *Selections*, p. 3) ἐπιδειξάτω δὲ Ἡρακλείδης ὅ τι ἂν ἐγκαλέῃ Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let Herakleides state whatever charge he makes against Demetria in the presence

of three men," and for the passive see BGU I. 22²⁵ (A.D. 114) (= *Selections*, p. 76) διὸ ἀξιώ ἀκθῆναι (/. ἀκθῆναι) τοὺς ἐγκαλουμένους ἐπὶ σε πρὸς δέουσιν(αν) ἐπέξοδον, "I require therefore that you will cause the accused to be brought before you for fitting punishment," and from the inscr. *OGIS* 90¹⁴ (Rosetta stone—B.C. 196) τοὺς ἐν αἰτίαις ὄντας ἐκ πολλοῦ χρόνου ἀπέλυσεν τῶν ἐνεκκλή(η)μένων. Another ex. from the papyri is P Hamb I. 25⁸ (B.C. 238-7) γράφ[ε]ις μοι ἐπισκεψάμενον περὶ ὧν ἐγκαλεῖ Διομέδων Κάλαι. The verb is very common in the sense of "make a claim." Thus in P Petr III. 61¹⁸, after a long list of supplies, we have the statement—ὁμολογῶ Ἄπολλωνίου εἶναι κατὰ τὰ προγεγραμμένα καὶ μηδὲν ἐγκαλεῖν, "Apollonius admits that he has received the above mentioned supplies and makes no further claim": cf. PSI I. 30⁶ (A.D. 82) πλήρης εἰμι καὶ οὐδὲν σοι ἐνκαλώω περὶ οὐδενὸς ἀπλῶς, P Ryl II. 174 (a)¹⁶ (repayment of a loan—(A.D. 139) καὶ μηδὲν τὸν ὁμολογοῦντα ἐγκαλεῖν περὶ ὧν ἀπέχεσθαι πρόκειται μηδὲ περὶ ἄλλου τινὸς ἀπλῶς πρ[ό]γματος, "and that he, the acknowledging party, makes no further claim either concerning this money as received aforesaid or concerning any other matter at all" (Edd.). In P Oxy IX. 1204⁵ (A.D. 299) we have ἐκκλητον πεποίημαι, "I brought an action of appeal" (Ed.): cf. ποιήσας τὰ ἐπὶ τῇ ἐκκλήτῳ δέοντα, "having taken the proper steps for the appeal" (*id.*). *Ostr* II 54 ἔπου θελεις ἀναβαλεῖν τὰ ἰμάτιά σου, οὐκ ἐνκαλώω σε shows the acc. constr. See also Anz *Subsidia*, p. 377.

ἐγκαταλείπω.

P Par 46⁸ (B.C. 153) (= Witkowski², p. 86) ὁ ἀδελφός σου . . . ληστῶν ἐπικειμένων ἐγκατελείπει με ἀποδημήσας is a good ex. of the prevailing NT sense of this verb—to "leave in the lurch" one who is in straits: cf. P Oxy II. 281²¹ (A.D. 20-50) ἐγκατελίπέ με λειτὴν καθιστώσαν, "he deserted me, leaving me in a state of destitution" (Edd.). With a place as object, see P Ryl II. 128¹¹ (c. A.D. 30) ἀλλότρια φρονήσασα ἐγκαταλιποῦσα τὸ ἐλαιούριον ἀπηλλάγη, "changed her mind, left the mill, and departed" (Edd.). So P Oxy VIII. 1124¹⁵ (A.D. 26) τοῦ δ' ἐγκαταλιπεῖν τὴν γεωργίαν[ν] . . . ἐπίτιμον, "the penalty of abandoning the cultivation" (Ed.), *Chrest.* I. 72⁹ (A.D. 234) μηδένα δὲ τῶν ἱερωμένων ἐγκαταλειπένας τὰς [θρ]ησκευίας: cf. Heb 10²⁵. For the subst., which is found in the LXX, see P Petr II. 4 (II)³ (B.C. 255-4) ἐγκατάλειμμα γέγονεν, "a silting up has taken place" (Ed.).

ἐγκλημα.

P Tebt I. 5² (a royal decree—B.C. 118) proclaims an amnesty ἀγνοσημάτων ἀμαρτημάτων [ἐ]γκλημάτων "for errors, crimes, accusations," (Edd.). Cf. also BGU IV. 1036²¹ (A.D. 108) Τεσιᾶφισ ἐπιδέδωκε τὸ ἐγκλημα καθὸς πρόκειται, P Oxy II. 237^{vii}. 16 (A.D. 186) ἐπὶ προφάσει ἐτέρων ἐγκλημάτων, "on the pretence of counter-accusations," *ib.* viii. 20 οὐκ ἀπέχεται τὰ χρηματικά διὰ τούτων τῶν ἐγκλημάτων, P Ryl II. 116¹ (A.D. 194) ἀντίγραφον ἐγκλημάτων Σ., "copy of a complaint by S.," P Tebt II. 616 (ii/A.D.) τῶν τεθέντων ἐγκλημάτων. For ἐγκλησις we may cite P Ryl II. 65¹⁵ (B.C. 67?) τοὺς δὲ τ[ῆ]ν ἐγκλησιν πεποημένους, "those who brought the accusation" (Edd.), and for ἐγκλητος P Tebt I. 27²² (B.C. 113) πλή[ν] ἰσθι μὲν

ἐγκλητος ὑπάρχων, "but be sure that you are liable to accusation" (Edd.).

ἐγκομβόμαι.

We have found no instance of this rare verb (I Pet 5⁸) in our sources. Suidas (*Lex. s.v.*) cites a passage from Apollodorus of Carystus, a comic poet of iv/B.C., where the meaning apparently is "gird something on oneself": cf. MGr κομβόω = "button." For an interesting, though, it seems to us, doubtful interpretation of the Petrine passage, see Bigg *ICC ad l.*

ἐγκοπῆ, ἐγκόπτω.

See ἐκκοπή, ἐκκόπτω.

ἐγκράτεια.

In the important Imperial edict, P Fay 20, which is probably to be assigned to Julian (see *Archiv* ii. p. 169) rather than to Alexander Severus, the Emperor claims to be an example to all governors, in view of the fact that he administers the affairs of the Empire—²¹ μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης καὶ ἐγκρατείας. See also Vett. Valens p. 355²⁸ διὰ τῆς ἰδίας ἐγκρατείας ἀκρῆκτους καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποῦσαι. Ramsay *Luke*, p. 360 ff. cites an interesting iv/A.D. Lycaonian inscription in honour of a presbyter, who is described as ἑν]κρατῆς ὁ διάκονος, "the minister of continence," while his wife is ¹⁸ πιστῆ ἐγκρατῆς οἰκονόμος, "a trusty dispenser of continence."

ἐγκρατεύομαι.

With the Christian inscription cited *s.v.* ἐγκράτεια *sub fin.* may be compared another inscription erected in honour of a certain Orestina "who lived in continence"—ἐγκρατευσάμην (*Ath. Mittheil.*, 1888, p. 272): see Ramsay *Luke*, p. 399 f. where "no extravagant asceticism" is thought to be implied in any of these terms.

ἐγκρατής.

For ἐ in its more literal sense of "having power over" cf. P Tebt I. 39⁹ (B.C. 114) where certain assailants are described as ἡμῶν ἐγκρατεῖς γενόμενοι, and so *ib.* 230 (late ii/B.C.). The weaker sense, "possessed of," as in *Wisd* 8²¹, appears in P Rein 18¹² (B.C. 108) ὁ ἐγκαλούμενος ἐγκρατῆς γενόμενος τῶν συναλλάξ[ε]ων, P Oxy VI. 898¹⁹ (A.D. 123) ταύτης ἐγκρατῆς γενομένη, with reference to a deed, and BGU I. 168⁹ (A.D. 169) ἔν]κρ[α]τ[ῆ]ς ἐγένετο π[ά]ντων τῶν [ἀ]νηκόντων τοῖς ἀφ]ήληξι. From the new literature we may cite P Oxy III. 413¹⁶⁰ (a mime—ii/A.D.) νῦν τοῦ γέροντος ἐγκρατῆς θέλω γενέσ[θαι] πρὶν τι τοῦτ(ων) ἐπιγνοῖ, *Menandrea* p. 54²²⁸ τοῦ παιδίου ἐγκρατῆ. On the composition of the word see Moulton *Gr.* ii. § 118 (c), where it is shown that since κράτος suggests the possession of strength, as βία the using of it, ἐν κράτει ὄν, = "self-controlled," involves only the specializing reference to *moral* κράτος.

ἐγχρίω,

which in the NT is confined to Rev 3¹⁸, occurs twice in magical papyri—P Lond 46⁶⁴ (iv/A.D.) (= I. p. 67) (ἐν]χρηι θε τὸν δεξιὸν ὀφθαλμ(ὸν) μεθ' ἑδατος πλοίου νεναυαγηκότος, *ib.* 121²⁸⁸ (iii/A.D.) (= I. p. 95) ἐνχρηι τοὺς ὀφθαλμούς σου.

ἐγῶ.

Deissmann (*LAE* p. 134 ff.) has drawn attention to the parallels to the solemn use of the first personal pronoun in the Fourth Gospel that may be adduced from inscriptions and magical texts. Thus in an inscr. in honour of Isis from Ios, written in ii/iii A.D., the contents of which are pre-Christian, we find—Ἐἴσις ἐγῶ εἰμι ἡ τ[ύραν]ος πάσης χόρας . . ἐγῶ νόμος ἀνθρώποις ἐθέμην . . ἐγῶ εἰμι Κρόνου θυγάτηρ πρεσβυτάτη *al.* And similarly in the magical papyrus P Lond 46¹⁴⁵ ff. (iv/A.D.) (= I. p. 69) ἐγῶ εἰμι ὁ ἀκέφαλος δαίμων . . ἐγῶ εἰμι ἡ ἀλήθεια ὁ μισῶν ἀδικήματα γένεσθαι ἐν τῷ κόσμῳ *al.* With the construction of the phrase τί ἐμοὶ καὶ σοὶ; in Jn 2⁴ we may compare BGU IV. 1141¹⁸ (B.C. 14) ἰδιδουν αὐτῷ διαστολὰς μηδὲν αὐτῷ καὶ ἐκείνοι εἶναι: for its meaning see F. C. Burkitt in *JTS* xiii. p. 594 f., where it is rendered, "What have I and thou to do with that?"

On the difficult question of the substitution of ἡμεῖς for ἐγῶ see *Proleg.* p. 86 f., and the Appended Note on "Did St. Paul use the Epistolary Plural?" in Milligan *Thess.* p. 131 f., where the following passages are cited in support of the view that the two numbers can be used interchangeably—P Hib I. 44^{1, 4, 5} (B.C. 253) ἐγράψαμεν . . ὄρῶντες . . ὄμην, P Tebt I. 58^{6, 12} (B.C. 111) εὐρήκαμεν . . εὐρον, P Par 43¹⁷ (B.C. 154) (= Witkowski¹⁸, p. 79) εἰ ἐρρωσθαί, ἐρρωμαι δὲ καὶ σὺ, P Flor I. 34⁷ (A.D. 342) ὁμολογῶ ὄμνυντες.

ἐδαφίζω.

In support of the RV rendering in Lk 19⁴⁴ "and shall dash thee to the ground," see *Field Notes*, p. 74. We have not come across any example of the verb in the papyri or the inscr. though the subst. (see *s.v.*) is common.

ἐδαφος.

Ostr 1262 (Ptol.) ἔχω παρὰ σοῦ τὸ ἐκφόριον καὶ τὸ ἐμβαδικὸν τοῦ ἐδάφους μου ἀμπελώνος, and similarly P Grenf I. 21⁸ (B.C. 126) ἔδα(φος) ἀμπελώ(νος), P Lond 401¹¹ (B.C. 116–11) (= II. p. 14) ἀπὸ ἐδάφους ἀμπελώνος. For the plur. = "lands," see P Tebt II. 302¹⁰ (A.D. 71–2) where certain priests petition against an increase of rent τοῖς προκείμενοις ἐδάφεσι ἡμῶν, "on our aforesaid lands," and P Oxy XII. 1409¹⁹ (A.D. 278) πρὸς ἀρδίαν τῶν ἐδαφῶν, "for the irrigation of the fields." The derived sense of "buildings" appears in P Oxy II. 286²² (A.D. 82) σιτικῶν ἐδαφῶν καὶ ἐτέρων, "granaries and other possessions." In *Michel* 594²⁷ (B.C. 279) τὸ ἐδαφος ὁμαλίσασι the reference is to levelling the floor, and in the late Preisigke 5114⁹ (A.D. 613–40) a house is purchased ἀπὸ ἐδάφου(ν) ἀχρι ἀέρος. Note the gen. in -ου: Boisacq, p. 215, points out that ἐ was originally a masc. stem in -ο- which became a neut. in -ε(ς) through the influence of ἔδος.

ἐδραῖος.

In P Strass I. 40²⁴ (A.D. 569) a certain Colluthus is described as φαμιλιάριος ἐδραῖος κατάδουλος παῖς, "Hausbesitzer in fester Stellung eines Haussklaven" (Ed.). Cf. Vett. Valens p. 9¹⁵.

ἐδραῖωμα.

For this word, which is found in the NT only in 1 Tim 3¹⁵, Hort (*Christian Ecclesia*, p. 174) strongly advocates

the translation "stay" or "bulwark," in accordance with the almost universal Latin rendering *firmamentum*. Cf. the use of ἑδρασμα in Reitzenstein *Poimandres*, p. 343⁴ ὁ βαθμὸς οὗτος, ὃ τέκνον, δικαιοσύνης ἐστὶν ἑδρασμα.

ἑλεοθρησκεία.

Apparently a Pauline coinage (Col 2¹⁸) on the analogy of ἑλεοδουλεία: see Nägeli, p. 51 for other examples of new Christian word-formations, and cf. ἑλεοταπεινοφροσύνη, which Hort would restore in Col 2¹⁸ for the almost unintelligible θελων ἐν ταπεινοφροσύνη. See Moulton *Gr.* ii. § 108 B.

ἑθέλω.

See θάλω.

ἑθίζω.

P Petr III. 104⁸ (B.C. 243?) τὸν εἰθισμένον ὄρκον, P Fay 12⁹ (c. B.C. 103) τὰς εἰθισμένας προσαγγελίας, *ib.* 124⁸ (ii/A.D.) μὴ εἰθισμένου μου τοῖς [γ]ρ[άμ]μασι, Meyer *Ostr* 73¹ (ii/B.C.) φῶς εἰθισμα[ι]. Cf. also the conventional phrase τοῖς ἐξ ἀρχῆς ἑθισμοῖς, "the ancient traditions," as P Tebt I. 40²⁰ (B.C. 117) (= *Selections*, p. 29), etc., and P Magd 11⁸ (B.C. 221) ἑθισμοῦ ὄντος, "habituellement."

ἑθνώρχης.

For the technical uses of this title, which in 2 Cor 11²⁸ occurs in the more general sense of a deputy governor or subordinate ruler, see Hohlwein *L'Égypte Romaine*, p. 207; also Lumbroso in *Archiv* i. p. 66 f.

ἑθνικός.

In the late P Oxy I. 126¹⁸ (A.D. 572) ἑθνικός is used of a "collector" of taxes, a sense not found elsewhere. In MGr the adj. means "national."

ἑθνος.

Hicks in *CR* i. p. 42 f. has shown that "Hellenic life found its normal type in the πόλις, and barbarians who lived κατὰ κώμας or in some less organised form were ἑθνη," and that similarly in the LXX and NT ἑθνος "describes the pagan world, outside the Jewish Church," but occasionally stands for the λαός itself, as in Ac 10²⁸, 24¹⁷ *al.* In an Imperial rescript of A.D. 198–201 we have a good example of the word = "province" — P Oxy VII. 1020⁵ ἢ ἡγούμ[ενος] τοῦ ἑθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικήσῃ, "the praefect of the province shall decide the suit for release" (Ed.); cf. P Strass I. 22¹⁸ (iii/A.D.) διατάξεις εἰσὶν τῶν κυρίων περὶ τῶν ἐν τοῖς ἑθνεσιν οἰκούντων, where the editor understands by ἑθνη, "provinciae populi Romani," and the exx. from Greek writers of this usage in Magie p. 59, *Archiv* i. p. 66: see also Deissmann *Paul*, p. 100. In the edict regarding the *aurum coronarium*, P Fay 20¹¹ (iv/A.D.) ἅπαντες ἐν ταῖς πόλεσιν ἀπάσαις ταῖς τε κατ' Ἰταλίαν κα[ὶ] ταῖς ἐν τοῖς ἄλλοις ἑθνεσιν, we may render "all persons in all the cities throughout Italy and in the provinces besides," cf. 19, 20. In P Petr III. 59 (b)⁴ ἐπὶ ἑθνη are "priestly associations or corporations": cf. P Tebt I. 6²⁴ (B.C. 140–39) τῶν κατὰ μέρος ἑθνῶν where the reference is to the different classes of priests as contrasted with the πλῆθος of them, P Tor I. 111²⁴ (B.C. 116) τὸ ἑθνος ("hoc Collegium") μεταγαγεῖν εἰς

τὰ Μειμονεῖα, and *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) ἐκ τῶν ἱερῶν ἑθνῶν, where Dittenberger defines ἑθνος as "genus hominum communione victus, officii, conditionis civilis definitum," but cf. Otto *Priester* i. p. 77. See also P Ryl II. 65⁸ (B.C. 67?) οἱ ἐκ τοῦ ἑθνους νεκρο[τάφοι], "the grave-diggers belonging to the association," and for a wider use of the term P Petr III. 32 (f)⁸, where for εθινῶν the editor proposes to read ἑθνῶν (cf. *verso*¹¹) with reference to "associations" for trade purposes. MGr ἑθνος = "nation," "people."

ἑθος.

For ἑθος = "usage," "custom," as in the Lukan writings, cf. P Oxy II. 370 (late i/A.D.) ἄς (sc. δραχμὰς) καὶ διαγράψομεν ἐπὶ τὴν δημοσίαν τράπεζαν ταῖς ὀρισμέναις προθεσμίας κατὰ τὸ ἑθος, and similarly P Ryl II. 78¹⁷ (A.D. 157), P Grenf I. 48¹⁸ (A.D. 191), P Lond II. 171 b¹⁸ (iii/A.D.) (= II. p. 176). Other prepositional phrases are ἐν ἑθει (e. g. P Oxy III. 471⁷⁸ (ii/A.D.) ἀπαξ γὰρ ἐν ἑθει τῆς α[ἰ]σ[χ]ύνης γενόμενον, "for when once accustomed to his shame"), and ἐξ ἑθους (e. g. P Oxy VI. 900⁷ (A.D. 322) τοὺς ἐξ ἑθους ταύτην τὴν χῶραν ἀποπληροῦντας, "those who customarily fill this post"). See also P Fay 125⁶ (ii/A.D.) ὡς ἑθος ἐστὶ σοι, "as is your custom," P Ryl II. 238⁸ (A.D. 262) ὅσα ἑθος ἔχουσι λαμβάνειν, "whatever they are accustomed to receive," and the other exx. in Deissmann *BS* p. 251 f. From the inscr. we may cite *Syll* 349¹¹ κατὰ τὸ τῶν προγόνων ἑθος, and *Magn* 100 b. 1¹⁸ (ii/B.C.) κατὰ τὸ πά[τριον] ἑθος with reference to a day when children are freed from lessons and slaves from work. For the narrower sense of "law," "rite," Thieme (p. 22) refers to such a passage as *Magn* 179¹⁰ (ii/A.D.) an inscr. in honour of one—δόντα τὰ ἐξ ἑθους καὶ ὀρισμένα ὑπὲρ τῆς καύσεως τῆς βαίτης (δηνάρια) χ: cf. 1⁸ τὸ ἐξ ἑθους ἐπὶ ἡμέρᾳ διδόμενον ἔλαιον.

For the adj. ἑθιμος, see BGU II. 581⁵ (A.D. 133) ὁμῶς τὸν ἑθιμον Ῥωμαίων ὄρκον, P Oxy IV. 729⁷ (lease of a vineyard—A.D. 137) τὴν δὲ ἀν[α]βολὴν ποιήσονται ἀπὸ τῶν ἑθιμων ἀναβολῶν.

ἑθω.

P Hib I. 77⁵ (B.C. 249) καὶ πρότερον εἰώθει, P Oxy VII. 1024²⁴ (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰωθῶτων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), P Giss I. 80⁸ (iii/A.D.) τὰ [πε]ριστερ[ε]δ[ι]α καὶ ὀρνυθάρια, ἃ οὐκ ἤθωθα ἐσθῆιν (i. ἐσθῆιν), πέμ[ψ]ον, P Thead 19⁹ (iv/A.D.) τοὺς ἀδικουμένους ὀρφανο[ύς], ἡγέμων δέσποτα, ἐκδικεῖν εἰωθεν τὸ μεγαλεῖον τὸ σόν.

εἰ.

The weakening of the distinction between εἰ and ἐάν in Hellenistic Greek is seen not only in the use of ἐάν with the indicative (see *s.v.* ἐάν), but in the occasional use of εἰ with the subjunctive, as P Ryl II. 234¹⁸ (ii/A.D.) λέγοντος μὴ δύνασθαι ἀπο[χ]ωρήσαι, εἰ μὴ ἀντιφωνηθῆ, "I stated that I could not leave without an answer" (Edd.), and the inscr. of Mopsuestia in Cilicia in Waddington *Inscriptions* iii. 2, No. 1499 (Imperial) ἐκτὸς εἰ μὴ (cf. I Cor 14⁵) [ἐ]άν Μάγνα μόνη θε[λή]σῃ (cited by Deissmann *BS* p. 118). See further *Proleg.* p. 187 and for εἰ . . . ἄν, as in I Cor 7⁵ (om. ἄν B),

see the exx. collected in *ib.* pp. 169, 239, e.g. P Tebt II. 391²³ (A.D. 99) ἔτις δὲ ἡμῶν τῶν τεσσάρων ἐάν παραβῆ πρὸς τὰ προγεγραμμένα ἐκτίσι κτλ., BGU I. 326¹⁰ (ii/A.D.) εἰ τι ἐάν ἀν[θ]ρωπίν[ο]ν πά[θη] Μαρκελλ[α], *ib.* 11.2 εἰ τι ἐάν ἐγὼ μετὰ ταῦτα γεγραμμένον καταλίπω, P Fay 130¹⁸ (iii/A.D.) εἰ πινος ἦν χρῆσά σοι ἔστιν, and from the inscr. *C. and B.* ii. p. 380, No. 210 εἰ δὲ τις ἀν φανείη μετὰ τὸ ἐμὲ τεθῆναι, *JHS* xv. p. 63 ἔτις δ' ἀν τολμήσι, μετέλθῃ αὐτὸν ὁ θεός. For εἰ γὰρ μὴ see the Imperial edict, P Fay 20⁸, where the Emperor, now identified with Julian (*Archiv* ii. p. 169), states—εἰ γὰρ μὴ τὸ τῆς π[α]ρὰ τοῖς καὶ τοῖς δημοσίας ἀπορίας ἐμποδῶν ἦν, “if the fact of the public embarrassment existing in various parts had not stood in my way” (Edd.), I would have made a more conspicuous display of magnanimity, etc. Εἰ μὴ = ἄλλὰ, as in Gal 1⁷, may be illustrated from the vi/A.D. *OGIS* 201²⁰ οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιάν, εἰ μὴ ὑπὸ ἡλίου ἔξω (where see Dittenberger’s note): for the more regular usage cf. P Tebt II. 414⁹ (ii/A.D.) ἰ μὴ ὅτι ἡσθένηκα, πάλαι πεπόνθησόν σοι, “had it not been for the fact that I was ill, I should have sent them to you long ago” (Edd.), and P Ryl II. 163¹⁰ (A.D. 139) πλὴν εἰ μὴ . . . [ἀφισ]τάνειν με αὐτὸν παραχρήμα ἰδίους μου ἀναλώμασι, “otherwise I will repay him forthwith at my own expense” (Edd.): see also *Proleg.* p. 171. Instances of εἰ δὲ μὴ γὰρ will be found *s.v.* γὰρ. In the illiterate P Oxy I. 110⁸ (ii/iii A.D.) (= *Selections*, p. 103) ἀμ μὴ θῆλεις ἀπενέικαι μ[ε], ταῦτα γέ[γ]νετε, ἀμ μὴ οὐ = εἰ (see *Blass Hermes* xxiv. p. 312).

For the emphatic εἴπερ, “if indeed,” cf. P Hal I. 7⁶ (B.C. 232) Π[το]λεμαίω δὲ διά[σ]τειλαι, εἴπερ μὴ τὸν βυβλιαφόρον καὶ τὸν ἔφοδον ἐκπέπει[κα]ς, P Lond 42³⁰ (B.C. 168) (= I. p. 31, *Selections*, p. 11) καλῶς ποιήσεις . . . παραγ[εν]όμενος εἰς τὴν πόλιν, εἴπερ μὴ ἀναγκαιότερόν σ[ε] περισπᾶ, “please return to the city, unless indeed something most pressing occupies you,” P Fay 124¹⁴ (ii/A.D.) εἴπερ εἰ καὶ γράμματα μὴ ἦν, ἀλλὰ τοῖ[ς] θεοῖ[ς] ἐστ[ί]ν χάρις ὅτι οὐδεμία ἔστιν πρόληψις ἡμῖν γεγενημένη κτλ., “even if there were no documents, still, thank heaven, there is no preconceived principle on our part,” etc. (Edd.) See also the late P Oxy VI. 942⁸ (vi/vii A.D.) καὶ ὁ θεὸς οἶδεν εἴπερ μὴ ἡμεῖς ἀπολύσαντες τὰ ζῶα, εἰ δ' αὐτὰ εἴχαμεν ἐπαναλύσαι, “God knows whether we had not released the animals, and whether we had any more to unloose” (Edd.).

With the construction in Lk 22⁴² where εἰ βούλει forms the protasis followed by an apodosis introduced by the inf. = imperative προσένεγκαι, may be compared a iv/B.C. letter, reprinted by Deissmann *LAE* p. 149, στέγασμα εἰ τι βόλεστε ἀποπέμψαι, “if ye be willing, send me some covering”: see the translator’s note.

εἰ μὴν,

which is well attested in Heb 6¹⁴, is best understood as an orthographical variation of ἢ μὴν. The spelling is fully established after iii/B.C.: cf. e.g. *Syll* 578⁸⁰ (iii/B.C.) εἰ μὴν μὴθὲν νοσφ[έ]σθαι, *ib.* 653²⁷ (a “Mysteries” inscr.—B.C. 91) ὀρκιζόντω τὸν γυναικονόμον ἐπὶ τῶν αὐτῶν ἱερῶν, εἰ μὴν ξεῖν ἐπιμέλειαν κτλ., P Tebt I. 22¹⁸ (B.C. 112) ὄμν[ύ]ομεν τοὺς θεοὺς εἰ μὴν μετρησ[α]ί Κό[τ]υος τὰ ἐκφόρια σου ἀπολύγοντες ἀφτόν, *ib.* 78¹⁸ (B.C. 110–8) ὄμν[ύ]οι, . . . εἰ μὴν [ἐπιδ]εδωκέναι τὸ προκείμενον προσάγγελμα, BGU II. 543⁹ (B.C. 28–7) ὄμνυμι Καίσαρα Αὐτοκράτορα Θεοῦ υἱὸν εἰ μὴν παραχωρήσειν ἐπάναγκον Σωχάρμωι . . . τὸν ὑπάρχοντά

μοι κλήρον. See further Deissmann *BS* p. 205 ff., *Proleg.* p. 46.

εἰδέα.

This poetic form, which in the NT is confined to Mt 28⁸, is found in P Gen I. 16²⁷ (A.D. 207) (= *Chrest* I. p. 417) καὶ διὰ αὐτὸ τ[ο]ῦτο τὸ (om.) μέρος πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα ὄντα ἀποδ[ί]βοται ἕνεκ[α] τοῦ μὴ ἔχιν τὴν κώμην μήτε ἰδι[ω]τικὴν γῆν μήτε βασι[λ]ικὴν μηδὲ ἄλλην εἰδέαν.

εἶδον, (–δα).

P Tebt II. 417⁵ (iii/A.D.) ὑπαγε πρὸς τὸν Μῶρον καὶ εἰδὲ τί λέγει περὶ τῆς Ἀντινόου, “go to Morus and see what he says about Antinoë” (Edd.). For the form εἶδα (as in Mk 2¹² *al.*, cf. *Blass Gr.* p. 45), see e.g. the *libellus* P Meyer 15¹⁸ (A.D. 250) εἶδαμὲν σε θυσιάζοντα, and on εἶδον written ἴδον, see *Proleg.* p. 47. The verb is used without an obj. in such wall-scratchings as *Preisigke* 1822 Κόρυλλος εἶδεν, 1828 Ἀνδρόνικος [. . .] υἱος ἴδον καὶ ἰθαύμασα. See also *s.v.* ὄραω.

εἶδος.

The RV rendering of 1 Th 5²² ἀπὸ παντὸς εἶδους ποιηροῦ ἀπέχεσθε, “abstain from every form of evil,” is confirmed by the recurrent formula in the papyri παντὸς εἶδους = “of every kind,” found in business documents *passim*, e.g. in P Tebt I. 58⁸¹ (B.C. 111) a tax-farmer undertakes προσάξιν ἀπὸ παντὸς εἶδους (πυροῦ) ὄ, “to collect from every class 400 artabae of wheat more” (Edd.): see further Milligan *Thess.* p. 76 f. Cf. P Tebt II. 289⁵ (A.D. 23) where the strategus writes to a toparch—πέμπε μοι πρόσγραφον τῶν μέχρι τῆς σήμερον διαγεγρ(αμμένων) κατ’ εἶδος, “send me a supplementary classified statement of payments made up to date” (Edd.), and P Oxy II. 237^{iii. 42} (A.D. 186) τῆς τελευταίας ἐκάστου ὀνόματος ὑποστάσεως κατὰ κώμην καὶ κατ’ εἶδος, “the last statement of property of each person arranged under villages and classes” (Edd.): but see *Chrest.* II. i. p. 103. In P Tebt I. 60¹²⁷ (B.C. 118) a detailed account of land is headed—ὦν ἔστιν τὸ κατ’ ἔτος καὶ τὸ κατ’ εἶδος, *i.e.* the land is regarded both under temporal and material conditions, and in P Lond 847¹¹ (A.D. 170) (= III. p. 54) μονοδεο(μία) χόρτου κ(αὶ) ἄλλ(ων) εἶδ(ων) the editors suggest the rendering “harvesting of hay and other miscellaneous crops.” A list of personal property, P Oxy I. 109¹ (iii/iv A.D.), is headed Δόγ(ος) εἶδ(ων), “List of effects.” P Tebt II. 287^{12, 20} (A.D. 161–9) shows εἶδος = a “report” furnished to the prefect: the editors compare BGU I. 16⁸ (A.D. 159–60) (= *Selections*, p. 84) πρὸς τὸ μεταδοθῆν εἰς ἐξέτασιν εἶδος, “with regard to the report handed over to us for examination”; see also P Amh II. 65¹¹ (early ii/A.D.) ἀναγνωσθέντος εἶδους ἵνα μὴ παιδαγωγῶν ἔχωι, P Oxy VII. 1032¹⁷ (A.D. 162) ἔγνωμεν . . . [ἦ]χθαι εἶδος δι’ [ο]δὲ δηλ[ο]ῦνται κτλ., “we have discovered that a report was made whereby it is declared” etc. The word is very fully discussed in P Meyer, p. 13 f. In MGr εἶδος still means “kind,” “species,” and from it comes (ἐ)δικός, “one’s own.”

εἰδωλείον,

or εἰδάλιον as the word is read in the best MSS., occurs several times in the LXX, but in the NT only in 1 Cor 8¹⁰.

No instance has been found as yet in profane Greek, but we may compare such analogous forms as 'Ιουσιον and 'Ανουβιειον, shrines dedicated to Isis and Anubis: see e.g. P Tebt I. 570^f. (B.C. 118). The invitation in P Oxy I. 110 (ii/A.D.) δεῖπνῆσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίῳ, "to sup at the table (couch) of the lord Serapis in the Serapeum" is also an excellent illustration of 1 Cor 8¹⁰, 10^{21,27}: cf. P Oxy III. 523 (ii/A.D.) (= *Selections*, p. 97) and Wilcken *Archiv* iv. p. 211.

εἰδωλολάτρης

and εἰδωλολατρία are regarded by Nägeli (p. 51) as Christian formations: cf. the Acts of the martyrdom of Christina PSI I. 27²¹ (v/A.D.) ἐξήλθεν τὸ πῦρ ἀφ'ἡμῶν (ἰ. ἀφ'ἡμῶν) καὶ ἀπέκτενεν ψυχὰς [εἰδωλολατρῶν]. A compound εἰδωλοποιητής is found in Vett. Valens p. 112²⁴. Εἰδωλομανία, a stronger formation than εἰδωλολατρία, appears *quater* in *Barlaam and Ioasaph* (viii/A.D.), e.g. ch. i. § 3 τῷ τῆς εἰδωλομανίας ἐμελαίνετο ζόφῳ, "(Persia) was darkened with the gloom of idolatry."

εἰδωλον.

In P Leid W²².⁰ (ii/iii A.D.) εἰδωλα ᾄ are the "nine constellations," but in the astrological P Ryl II. 63³ (iii/A.D.) the word is used in the more general sense of "image," "phenomenon," when Plato asks an Egyptian, τίς δὲ ἡ αἰτία τούτων [τῶν εἰδωλῶν]; "what is the cause of these phenomena?" (Edd.), and receives a reply connecting various parts of the body with the sun, moon, etc. Cf. also the horoscope, P Lond 130¹⁸⁶ (i/ii A.D.) (= I. p. 137) ἀστέρια τὸν ἐν τῇ χλαμῦδι καλούμενον Γανυμήδη ὁμωνύμῳ τῷ ἄλῳ εἰδῶλῳ, and *ib.* 122²⁸ (iv/A.D.) (= I. p. 117) ἐγὼ γὰρ εἰμι τὸ εἰδῶλόν σου. The word is used of the images of heathen gods in the vi/A.D. Silco inscr., *OGIS* 201⁸ ἐποίησα εἰρήνην μετ' αὐτῶν καὶ ἄμοσαν μοι τὰ εἰδῶλα αὐτῶν καὶ ἐπίστευσα τὸν ὄρκον αὐτῶν. Vett. Val. pp. 67⁵ ὑπὸ δαιμονίων καὶ φαντασίας εἰδῶλων χρηματισθήσονται, 113¹⁷ τοῦ δὲ Κρόνου ἐν τῷ ὑπογίῳ εὐρεθέντος θεῶν καὶ νεκρῶν εἰδῶλα ἐφαντάσθη.

εἰκῆ

is found in P Lips I. 104²⁹ (B.C. 96-5) (= Witkowski², p. 118) εἰκῆ ἐφ' ἀλλαγῆ βαδίζετε. Witkowski notes that the meaning may be either "audacter" or "frustra": cf. P Leid G¹⁵ (B.C. 181-145) εἰκῆ καὶ ὡς ἔτυχεν, where the editor translates "temere et forte." For εἰκαῖος see P Ryl II. 235¹² (ii/A.D.) ἀλλὰ οὐ πρῶτως σου τὸ εἰκαῖον μανθάνομεν, "but it is not the first time that we learn your heedlessness" (Edd.). Since εἰκῆ is an adverbial dat. like εἰς, δημοσίῳ, and the ancient inscriptional evidence shows some confusion, we cannot be certain whether to write εἰκῆ or εἰκῆ: see Moulton *Gr.* ii. § 66.

εἴκοσι,

and not εἰκοσιν, is the regular form in the papyri even before a vowel, as in the best MSS. of Ac I¹⁵, e.g. BGU II. 644¹⁹ (A.D. 69) εἴκοσι ἤ, *ib.* I. 267¹¹ (A.D. 199) εἴκοσι ἀριθμῷ, P Grenf II. 59¹¹ (A.D. 189) εἴκοσι ἀπό. Crönert *Mem. Herc.* p. 141 n.³ notes only one exception, P Grenf II. 75⁷ (A.D. 305) τάλαντα εἴκοσιν, ἂ πληρωσέν (ἰ. ἐπλήρωσέν) μοι: see also Maysen *Gr.* p. 239.

In *Preisigke* 1931 (ostrakon—A.D. 69) the word is written ἴκοσι: so 1932. For ἡ εἰκοστή as a tax of 5 per cent. on the rent of an οἰκόπεδον cf. P Petr II. 11 (2)⁶ (mid. iii/B.C.) (= III, p. 112) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον φέρον ἐν[οἰκί]ον (δραχμῶν) ἕ (ἡμισείας), ἕνα ἐκ τοσοῦτου φέρωμεν τὴν εἰκοστήν: see further Wilcken *Ostr.* i. p. 363 f., and for a similar succession duty see Hunt in P Oxy VIII. p. 192.

εἰκῶν

is the term used for the *description* of individuals in official documents, e.g. BGU IV. 1059⁷ (bill of sale of a female slave—i/B.C.) ἦς τὰ ἔτη καὶ αἱ εἰκῶνς ὑπόκεινται: cf. P Tebt I. 32²¹ (B.C. 145?) ὑποτετάχ[α]μεν δὲ κα[λ] τὴν εἰκόνα αὐ[τοῦ] καὶ τοῦ υἱοῦ τὸ ὄνομα, "we have, further, appended the description of him and the name of his son," P Strass I. 79¹⁰ (B.C. 16) ἐν ᾧ αἱ εἰκῶνς αὐτῆς δηλοῦν[ται]. For a similar use of εἰκονισμός see P Ryl II. 156²⁸ (i/A.D.) where the heading εἰκ(ονισμοῦ) is followed by the names and descriptions of various individuals. If Wilcken's restoration can be accepted we have an interesting instance of the diminutive εἰκόνιον in BGU II. 423²¹ (ii/A.D.) (= *Chrest.* I. p. 566, *Selections*, p. 92), where a soldier-son writing home to his father from Italy adds—ἐπεμψά σοι εἰκόνιον μ[ου] διὰ Εὐκτήμονος, "I send you a little portrait of myself at the hands of Euctemon." A further diminutive εἰκονίδιον occurs several times in a Return of Temple Property, P Oxy XII. 1449 (A.D. 213-17). With the Pauline phrase of the believer's being renewed κατ' εἰκόνα τοῦ κτίσαντος αὐτόν (Col 3¹⁰) and the descriptions of Christ as εἰκῶν τοῦ θεοῦ (e.g. 2 Cor 4⁴) we may compare *OGIS* 90⁸ (the Rosetta stone—B.C. 196) εἰκῶνς ζώσης τοῦ Διός, with reference to Ptolemy Epiphanes. Later in the same inscr.²⁸ we hear of a statue (εἰκόνα) of Ptolemy being erected ἐν ἐκάστῳ ἱερῶν ἐν τῷ ἐπιφά[νιστάτῳ] τόπῳ, and for this common usage cf. further *ib.* 332²² (B.C. 138-2), 383²⁷ (mid. i/B.C.) In *Syll* 888⁵ (ii/A.D.) τὰς τούτων τῶν ἀγαλμάτων εἰκόνας is explained by Dittenberger on the assumption that the ἀγάλματα comprise the sculptor's whole work, of which the actual *bust* is a part. Thieme (p. 26 f.) has well pointed out how the ancient practice of erecting εἰκῶνς of their gods would give a concrete force to such Bibl. passages as are cited above, and instances as of special interest *Magn* 101 (2nd half of ii/B.C.), where not only do three ambassadors receive each his εἰκῶν at the hands of the grateful Larbeni, but it is also decided to erect εἰκόνα χαλκῆν in honour of the "Magnesian people" (τὸν δημόν τὸν Μαγνήτων) themselves. In P Fay 36²⁸ (A.D. 111-2) the verb is used = "draw up," "write"—Κάστῳ νομογράφος εἰκόνικα φάμενον μὴ εἰδέναι γράμματα, "I, Castor, scribe of the nome, have drawn up this deed, since (Sanesneus) stated that he could not write": cf. P Meyer 4²⁶ (A.D. 161) with the editor's note, and *Preisigke Fachwörter*, p. 66. See the intr. to P Oxy I. 34 on the εἰκονιστά. In P Ryl II. 161¹⁵ (A.D. 71) μεχρὶ τοῦ ἐσομένου ἑτεροῦ ἰκονισμού ἀπογραφῆς, the reference is to the next census.

εἰλικρίνεια

or —τα (WH *Notes*² p. 160 f., and for breathing *ib.* p. 151), not found in class, Greek, may be illustrated from P Oxy X. 1252 *vers*¹¹.³⁸ (A.D. 288-95) προσφεύγω ἐπὶ τὴν σὴν λεικρίνειαν, "I have recourse to your probity" (Edd.). The

etymology is doubtful (cf. Moulton *Gr.* ii. § 105), but Boisacq *Dict. Etym. s.v.* εἰλικρινής inclines to the old derivation (rejected by LS) from εἰλη (cf. Skr. *s(á)var*) "light," "sun," and κρίνω, as if = "examined by the light of the sun" and found pure, sincere: cf. T. H. Green's definition of εἰλ. as "perfect openness towards God" (*Two Sermons*, p. 41.).

εἰλικρινής

is attached as a qualitative adj. to εὐνοια in *OGIS* 763⁴⁰ (ii/B.C.) ἐξηγο[ύμενοι σύμπαν]τος τοῦ πλήθους πρὸς ἡμᾶς ἐκτενε[στέτην τε καὶ] εἰλικρινή τὴν εὐνοιαν, and to ἀπόδειξις in *ib.* 227¹² (B.C. 246–26) εἰλικρινή καὶ βεβαία ποιουμένης ὑμᾶς πρὸς τοὺς φίλους ἀπόδειξι. The adv. is found *ib.* 441⁵ (B.C. 81) τὴν πρὸς ἡμᾶς π[ι]στὴν εἰλικρινῶς τετηρηκότας: cf. *Michel* 394⁴⁸ (mid. i/B.C.) ὁ δῆμος [ἔ]ηλοι αὐτὸν κα[] εἰλικρινῶς [γ]νησ[]αν ἔχοντι πρὸς πάντας φιλοστοργίαν εὐχαρισ[]εἶ.

εἰλίσσω.

See ἔλίσσω.

εἰμί.

Middle forms in the flexion of εἰμί other than the present tense (cf. however MGr εἶμαι, -σαι, etc.) begin to appear very early in the dialects and are well established in the papyri. Thus the 1st sing. impf. ἤμην, which always takes the place of the class. ἦ in the NT (but see Ac 20¹⁸ D) may be illustrated from PSI IV. 362²¹ (B.C. 251–0) ἤμην δὲ πρὸς τῷ λαμβάνειν τὸν χαλκόν, P Magd 6⁶ (B.C. 221) ἤμην γυμνός, P Par 8⁷ (B.C. 129) ὦν ἤμην δι' αὐτῶν [π]αραμε[]μετρηκ[]ε, P Oxy III. 526³ (ii/A.D.) οὐκ ἤμην ἀπαθής ἀλόγως σε καταλείπιν. For 1st plur. ἤμεθα see P Petr II. 4 (7)³ (B.C. 255–4) τεθλιμμένοι ἤμεθα: cf. Ac 27²⁷, Eph 2³, as contrasted with the act. ἤμεν in Ac II¹¹ (NB), 16¹², Rom 7⁵ *al.*: the two forms are found together in Gal 4³ (NDFG). The non-classical ἦς (Lob. *Phrym.* p. 149) is found *septies* in the NT as compared with ἦσθα (from an old perf. form ἦσθα), which is confined to Mk 14⁶⁷ with its parallel Mt 26⁶⁸. For ἤμην, ἦς in Epictetus, see Sharp *Epicl.* p. 83. On the other hand ἦσθα is the commoner form in the LXX (Thackeray *Gr.* i. p. 256), and Moulton (*Gr.* ii. § 86) throws out the conjecture that this ἦσθα in Mt may have started under LXX influence, and that the text of Mk was harmonized. In P Hib I. 78¹⁰ (B.C. 244–3) εἰν δὲ μὴ δυνατὸς ἦσθα ἀπολῦσαι γράψομ (*l.* γράψομ) μοι, ἦσθα must be treated as subj., like ἦσαν in P Tebt II. 333¹² (A.D. 216) εἰν ἦσαν τι παθόντες ἀνθρώπ[ι]νον and P Oxy VIII. 1157¹⁵ (late iii/A.D.) εἰν δὲ ἦσαν <? ἐπελγον > τες ἀπαυτῆσαι τὸ ἐπικεφάλαιον, "and if they are [hurrying on with] the collection of the poll-tax" (Ed.), where a past tense is excluded by the context. The forms may probably be regarded as extensions of the curious but common substitution of ἦν for ἦ, the iota being lost and the parasitic ν being added after the long vowel, in such passages as P Oxy IV. 744^{9f.} (B.C. 1) (= *Selections*, p. 33) εἰν ἦν ἄρσενον, ἀφες, εἰν ἦν θήλεα, ἐκβαλε, BGU III. 821⁶ (ii/A.D.) ὅταν ἦν τι καινότερον, εὐθέως σοι δηλ[ώ]σω, P Fay 124¹⁵ (ii/A.D.) εἴπερ εἰ καὶ γράμματα μὴ ἦν, P Oxy I. 63¹⁸ (ii/iii A.D.) εἰνα μ[η]δ[]εν ἐντόδιον ἦν, "in order that there may be no delay." The same phenomenon is found in NT uncials,

e.g. Mt 10¹³ C εἰν μὲν ἦν ἡ οἰκία ἀξία, Mk 5¹⁵ B*D εἰνα μετ' αὐτοῦ ἦν, Lk 20²⁸ N^o εἰν . . οὗτος ἀρεκνος ἦν, 1 Cor 16⁴ A εἰν δὲ ἀξίον ἦν. See further Moulton *Gr.* ii. § 86 n. 2 (ε) and for additional papyrus exx. *CR* xv. pp. 38, 436, xviii. p. 108. In certain cases we may have instances of εἰν construed with the indicative (cf. Deissmann *BS* p. 201 f.): the context alone can decide.

For 3rd sing. εἴη(ι), the only form of the opt. which occurs in the NT (*undecies*), we may cite P Vat A³ (B.C. 168) (= Witkowski³, p. 64) εἴη ἄν, ὡς βούλομαι, P Grenf I. 21⁸ (B.C. 126) εἴ[]ημι μέμ μοι ὑγιαίνοντι τῶν ἱμαυτοῦ κύριον εἶναι, and the frequently recurring phrase εὐοροκοῦντι μὲν μοι εὐ εἴη, ἐφοροκοῦντι δὲ τὰ ἐναντία, as in P Tebt I. 79^{17f.} (B.C. 110–8). In P Hib I. 79⁵ (c. B.C. 260) we have εἴ (for εἴη) ἄν, ὡς ἐγὼ θέλω, a form apparently not found elsewhere in Ptolemaic papyri (cf. Witkowski³, p. 25), and in P Par 44² (B.C. 153) εἴε (for εἴη) ἄν, ὡς βούλομαι. The 3rd plur. is seen in P Par 35²⁰ (B.C. 163) πυθανομένων δ' ἡμῶν τοῦ χάριν εἴησαν εἰσπορευσάμενοι.

The 2nd sing. imperf. ἴσθι, as in Mt 5²⁵, Mk 5³⁴, occurs in such passages as P Tebt I. 58²¹ (B.C. 111) καὶ σὺ ἀναγνώριος ἴσθι (*l.* ἴσθι), P Leid W^{iii.10} (ii/iii A.D.) σὺ δὲ ἐν ἔλνοις ἴσθι (*l.* λνοις ἴσθι). According to Mayser (*Gr.* p. 327) the ending -θι is found in the Ptolemaic papyri only in ἴσθι = ἴσθι from εἶναι, and ἴσθι from οἶδα. Ἔστω hardly needs illustration, but its frequency may be noted in such formulas as P Petr I. 16 (2)¹⁴ (B.C. 230) ἡ πράξις ἔστω ὡς πρὸς βασιλικά, P Oxy II. 270⁴⁸ (A.D. 94) ἄκυρον [ἔ]στω, "κυρία ἔστω *al.* For ἦτω, which in the NT is found only in 1 Cor 16²² (contrast Gal 1⁸), Jas 5²², see BGU I. 276²⁴ (ii/iii A.D.) παρά σοι ἦτω, P Oxy III. 533³ (ii/iii A.D.) ἐν ἀσφαλῆ [ἦ]τω, P Lond 948 *verso*⁸ (A.D. 257) (= III. p. 210) ἦτω σὺν ὁ Σύρος πρ[ὸ]ς τοὺς ποιμένας, BGU II. 419¹³ (A.D. 276–7) ζημίωμα [π]ρὸς σὲ ἦτω, and P Lond 46²⁸ (iv/A.D.) (= I. p. 75) ὑποταγμένος δὲ μοι ἦτω. None of these exx., it will be noticed, carries us back to i/A.D., and the inscriptional evidence is also late (Schweizer *Gr.* p. 177, Meisterhans *Gr.* p. 191). For ἔστωσαν, which is found in Attic inscr. from B.C. 200 onwards (Meisterhans, *ut s.*) and occurs twice in the NT (Lk 12²⁵, 1 Tim 3¹²), we may cite P Petr III. 2²² (B.C. 237) ἔστωσαν ἐλεύθεροι, CPR I. 1²² (A.D. 83–4) αἱ γεγονυῖα διὰ τῶν καταλοχισμῶν οἰκονομῆαι κυρία ἔστωσαν ἐπὶ τὸν ἅπαντα χρόνον, and for ἦτωσαν P Leid W^{iii.} 40 (ii/iii A.D.) ἦτωσαν δὲ οἱ λύχοι τεταρτημόριοι.

The periphrastic use of εἰμί with the participle (the so-called σχῆμα Χαλκιδικόν), which is common both in the LXX and the NT (see a useful list of exx. in Conybeare and Stock *Selections*, p. 68 ff.) may be illustrated in somewhat fuller detail:—(a) *present*: BGU I. 183²⁵ (A.D. 85) ἐφ' ὃν χρόνον ἴδωσα ἡ Σαταβούς: cf. P Giss I. 19³ (ii/A.D.) μεγάλης ἀγωνιώσα περί σου διὰ τὰ δν[τα τ]οῦ καιροῦ φημιζόμενα. (b) *perfect*: P Petr II. 13 (3)³ (B.C. 258–3) τείχος . . πεπτωκὸς ἔστιν, and often in such a phrase as ἵν' ὦ εὐεργετημένη, e.g. P Oxy III. 486¹⁶ (A.D. 131): cf. Jn 16²⁴, 17^{10,23}. See also Radermacher *Gr.* p. 83 for exx. from Vett. Valens, Diodorus, Herondas, and others. (c) *future perfect*: PSI IV. 424⁸ (iii/B.C.) ἔσει ἐμέ τε σεσσωκώς, P Par 35²⁰ (B.C. 163) ἔσομαι τετευχώς, P Tebt I. 56¹⁶ (c. B.C. 130–121) τοῦτο δὲ ποήσας ἔσημι μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόνον], BGU II. 596¹² (A.D. 84) (= *Selections*, p. 64) ἔση μοι μεγάλην χάριταν καταθεμ[ε]νο(s), P Leid W^{i.} 86 (ii/iii

A.D.) καὶ ἔση τελειόμενος (l. τεταλ-) αἰνός: other exx. in Mayser *Gr.* p. 377. Three papyri of iii/A.D. have an aor. part. with εἰμί in a future perfect sense—P Tebt II. 333¹² (A.D. 216) ἐὰν ἦσάν τι παθόντες ἀνθρώπ[ι]νον, *ib.* 423¹⁸ (early iii/A.D.) ἐὰν οὖν μὴ ἦς λαβὼν τὰ πρόβατα πρὸς κοιτασμός (l. -όν) (“folding”), P Lond 948 *verso*⁸ (A.D. 257) (= III. p. 210) ἀνερχέστω ἐὰν ἦν πωσάμενος τοῦ ἀχύρου. The wholly exceptional Lk 23¹⁰ B ἦν . . . βληθείς may be compared, but there the sense is aoristic: cf. Robertson *Gr.* p. 860. (d) *imperfect*: P Oxy I. 115⁵ (ii/A.D.) (= *Selections*, p. 96) ὅσα ἦν καθήκοντα ἐποίησα, *Syll* 929⁸¹ ἕπερ οὐκ ἦν ἐνδεχόμενον: cf. also *ib.* 927²² (ii/B.C.) ὡς ἀρμ[ό]δον ἦν, and *Pelagia-Legendēn*, p. 18⁷ ἦν . . . ἀκούσασα. (e) *pluperfect*: P Par 8⁷ (B.C. 129) ὦν ἡμῶν δι’ αὐτῶν [π]αραμ[ε] [με]τρ[η]κ[η]νία, P Oxy II. 285¹⁰ (c. A.D. 50) ἀφήρπασεν δὲν ἡμῶν ἐνδεδυμένο (l. -ος) χιτῶνα λεινοῦν. On how far all these periphrastic constructions are due to Semitic influence, see *Proleg.* p. 226 f.

For οὐκ ἔστι = “it is impossible,” as in I Cor 11²⁰, Heb 9⁵, cf. P Par 47²² (c. B.C. 153) (= *Selections*, p. 23) οὐκ ἔστι ἀνακύψα <ι με> ἕποτε ἐν τῇ Τριχομῶν ὑπὸ τῆς αἰσχύνῃς, “it is impossible ever to show my face in Tricomia for very shame”; for πρέπον ἔστί, as in Mt 3⁵, cf. P Oxy I. 120²⁴ (iv/A.D.) τὰ κατὰ σὲ διοίκησον ὡς πρέπον ἔστί, “see that matters are properly conducted on your own part” (Edd.), and for δέον ἔστί, as in Ac 19³⁸, cf. P Oxy IV. 727^{10f.} (A.D. 154) ἂ ἐὰν [δ]έον ἦν ἡμῶν ὑπὸ τῆς ἀσπίδος ἐπὶ τῆς ἀσπίδος, and the exx. cited *s.v.* δέον. In P Oxy VI. 899⁴⁰ (A.D. 200) δέον οὖν τὴν μεταδιαταγὴν ἐτέροις γενέσθαι κατὰ τὰ γραφέντα ὑπὸ σοῦ, “the change in appointment of other cultivators ought accordingly to take place in conformity with your letter” (Edd.), ἔστί is omitted as in I Pet 1⁸ N²B.

With the idiomatic use of ὄων in Ac 13¹ κατὰ τὴν οὐσαν ἐκκλησίαν, “in the local church,” and *ib.* 14¹³ D τοῦ ὄντος Διδος πρὸ πόλεως where τοῦ ὄντος is almost equivalent to τοῦ ὀνομαζομένου (see Ramsay *CKE*, p. 52), cf. P Lond 1168⁵ (A.D. 18) (= III. p. 136) ἐπὶ ταῖς οὐσαις γαινίαις, also such phrases as PSI III. 229¹¹ (ii/A.D.) τοῦ ὄντος μηνὸς Τῦβι, “the current month Tubi,” P Oxy XII. 1583¹¹ (ii/A.D.) γράψον μοι περὶ τῶν ὄντων ἔργων (omit) καὶ τὰ γενόμενα. With I Cor 1²⁸ we may compare P Leid W^{vi.9} (ii/iii A.D.) σὲ μόνον ἐπικαλοῦμαι . . . τὸν ἑαυτὸν (omit) ἀλλάξαντα σεαυτὸν μορφαῖς ἀγίαις καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα, καὶ ἐξ ὄντων μὴ εἶναι.

For Rom 13¹ see P Par 5⁴ (B.C. 114) ἐφ’ ἱερέων καὶ ἱερειῶν καὶ καινηφόρου τῶν ὄντων καὶ οὐσῶν, and note P Petr III. 42 F (a)¹ (mid. iii/B.C.) ἐφ’ ἱερέως τοῦ ὄντος Ἀλεξάνδρου καὶ τῶν θεῶν, “in the time of the priest who is (priest) of Alexander and the gods,” the form of expression implying ignorance of the name of the priest of a new year: the editors remark on this very early occurrence of a usage which afterwards became common.

Ἔστί δέ is found at the head of lists, as in PSI III. 160¹³ (A.D. 149), P Flor III. 321⁵ (iii/A.D.), P Grenf II. 77¹⁰ (iii/iv A.D.) (= *Selections*, p. 121), *al.* For τουτέστιν, which is always written τουτ’ ἔστιν by WH in the NT, see P Flor II. 157⁴ (iii/A.D.) εἰς [τ]ὸ βρον εἰκίνο τὸ τῆς Θεω[έ]νιδος τουτέστιν τὸ τῆς ἄμμου, PSI IV. 298⁹ (iv/A.D. *inil.*) οὐκ ἴασιν με τὸν τεταγμένον χρόνον [ἐκέισε διαμείναι?] τουτέστιν τοὺς ἐξ μηνῶν πληρώσαι. Cf. also P Meyer 6²¹ (A.D. 125) τούτου ὄντος, “this being the case.” Εἰμί with the

PART III.

gen. of time, as in Mk 5⁴⁸, is seen in P Oxy II. 275⁹ (A.D. 66) (= *Selections*, p. 55) οὐδέπω ὄντα τῶν ἐτῶν, “not yet of age.” The present ἔστι is used in a futuristic sense in P Oxy III. 531²² (ii/A.D.) ἔστι δὲ τοῦ Τῦβι μηνὸς σοὶ ὃ θέλεις, where a father promises his son that in the forthcoming month Tubi he will receive whatever he wishes.

The use of εἰς with a predicate (as in Ac 8²², I Cor 4⁹) can hardly be regarded as “after a Hebrew model” (Blass *Gr.* p. 85, cf. Radermacher *Gr.* p. 16 f.) in view of the vernacular usage of εἰς to denote destination, e.g. P Hib I. 99¹⁰ (B.C. 270) ὄμ[ολο]γέι . . . ἔχε[ιν] . . . ἐς τὰ ἐκφόρια . . . ἀρτ(ά-βας) ὦ, “agrees that he has received for the rent 400 artabae”; cf. *Proleg.* p. 71 f. Deissmann (*LAE* p. 123) gives a similar instance from an official text of about ii/B.C.—*Priene* 50⁸⁰ τὰυτὰ δὲ εἶναι εἰς φυλακὴν τῆς πόλεως. Other instances of εἰμί with prepositions are P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἶ, P Eleph 1⁵ (B.C. 311–10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτ, P Par 70¹¹ (Ptol.) καὶ γὰρ ὁ πάτηρ αὐτοῦ ἔστιν ἐνταῦθα περὶ Πετόνουριν, P Petr II. 42 (δ)⁵ (mid. iii/B.C.) εἰμί γὰρ πρὸς τῶι ἀποδημείν, BGU I. 87²⁰ (A.D. 144) καὶ πάντων [τῶν] δ[ημο]σίων πρὸ[s] αὐτ[ῶν] ὄντων.

εἶνεκεν.

See ἐνεκα.

εἵπερ.

See εἰ.

εἶπον, (—πα).

In Witkowski’s collection of Ptolemaic letters the form εἶπον does not occur, but see εἶπα before a vowel in P Par 49¹⁵ (B.C. 164–158) (= Witkowski², p. 70) εἶπα αὐτῶι μὴ ἐμὲ ἀξιούν, and the participle εἶπας in *ib.*²⁰ ἀπέλυσα εἶπας αὐτῶι ὀρθρότερον ἔλθειν. In P Par 45⁷ (B.C. 153) (= Witkowski², p. 85) we have—μὴ εἶρη τι κατὰ σοῦ ἴπιν. For the judicial use of the verb cf. P Tor I. 1^{x.1} (B.C. 117–6) εἶπαμεν τῶι μὲν Ἑρμῶι μὴ εἰσβιά[ε]σθαι, “edificimus Hermiae, ne vim inferat” (Ed.): cf. *Archiv* iv. p. 30. See also *s.v.* λέγω, and for the weak aor. terminations, which did not become common till i/A.D., see Moulton *Gr.* ii. § 88. A “unique” fut. εἰπόσει is found in BGU II. 597⁸ (A.D. 75): see Radermacher *Gr.* p. 77.

εἰρηνεύω.

For εἰρηνεύω = “be at peace,” as in all its occurrences in the NT, cf. the inscr. from Halicarnassus, *Brit. Mus. Inscr.* 8948 (time of Augustus) εἰρηνεύ[ου]σ[ι] μὲν γὰρ γῆ καὶ θάλαττα, a vivid picture of the *Pax Romana*, and *OGIS* 613⁴ (A.D. 392) καὶ τοὺς διοδεύοντας καὶ τὸ ἔθνος διὰ παντὸς εἰρηνεύεσθαι ἠσφαλλισατο.

εἰρήνη.

P Strass I. 5⁸ (A.D. 262) ἀνάξια [τ]ῆς ὑπὸ σοῦ πᾶσιν ἡμῶν πρυτανευομένης εἰρή[ν]ης ὁ πρεσβύτερος παθῶν, P Goodsp Cairo 15⁴ (A.D. 362) τὰ τετολυμένα εἰς ἐμὲ ἐν τῷ αὐτῷ πρ[ε]σβ[υ]τε[ρ]οῦ εἰρήνη τοῦ δεσπότη [τ]ῶν βασιλέως Φλαουίου Ἰουλιανοῦ αἰωνίου Ἀ[γ]ο[υ]στοῦ, “the things perpetrated against me in the tranquillity enjoyed under our lord king Flavius Julianus, eternal Augustus” (Ed.). P Oxy I. 64² (iii/iv A.D.) shows an order for arrest addressed ἐπιστάτῃ

εἰρήνης κόμης Τήεως: cf. *ib.* XII. 1507³ (iii/A.D.), *ib.* 1559⁸ (A.D. 341) ἐπίπτη εἰρήνης Ὁξυρυγίτου, and Preisigke 4636 (iii/A.D.) a list of police officials including εἰρηνοφόλακες. P Oxy I. 41²⁷ (iii/iv A.D.) εἰρήνη πόλεως (voc.), addressed to a strategus, is worth quoting in connexion with Eph 2¹⁴. From Christian sources we may quote Ramsay *C. and B.* ii. p. 720 No. 655 (prob. iii/A.D.) εἰρήνη[?] πάση τῇ ἀδελ[φώ-]τητι from the dedication of a κοιμητήριον, and the commendatory letter P Oxy VIII. 1162⁹ (iv/A.D.) σὺνδέξασθαι αὐτὸν ἐν ἱρήνῃ. For Εἰρήνη as a proper name see P Petr III. 30⁴, BGU I. 115⁴ (A.D. 189), and the letter of consolation P Oxy I. 115¹ (ii/A.D.) (= *Selections*, p. 96).

εἰρηνικός.

P Oxy VII. 1033⁵ (A.D. 392) a petition from two νυκτο-στράτηγοι, who describe themselves as τῶν εἰρηνικῶν τῆν φροντίδα ἀναδοουημένοι, "entrusted with the care of the peace" (Ed.). For the adv. see Aristes 273 ἐπηρώτα . . . πῶς ἂν κατὰ ψυχὴν καὶ ἐν τοῖς πολέμοις εἰρηνικῶς ἔχοι.

εἰς.

For this common preposition following verbs of motion, it is sufficient to quote P Par 63¹¹¹ (B.C. 164) τὰ σπέρματα κατενεγκεῖν εἰς τοὺς ἀγρούς, P Tebt I. 59⁴ (B.C. 99) καταστήσαντος γὰρ εἰς τὴν πόλιν Σ. κτλ., BGU I. 27⁵ (ii/A.D.) (= *Selections*, p. 101) ὅτι εἰς γῆν ἐλήλυθα . . . ἀνέβην δὲ εἰς Γώμην, and Meyer *Ostr* 66⁵ (iii/A.D.) ἀπῆλθεν εἰς μακρὰν (cf. Ac 2³⁹). When Polycrates writes to his father—γίνωσκέ με . . . εἰς γεωμέτρον πορευόμενον (P Petr II. 11 2³—mid. iii/B.C.), Witkowski (*Epp.* 2 p. 2) understands the meaning to be that "apud agrimensores regio artem agros metiendi discebat": cf. P Oxy IX. 1215⁴ (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατέρου, "do not go to the house of S.," P Iand 14⁵ (iv/A.D.) ἀπέλθε εἰς Δύκιον. The usage survives in MGr: see Thumb *Handbook*, § 46. A metaphorical usage underlies such passages as P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθότος, P Lond 42²⁶ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆσα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," and P Meyer 19⁴ (ii/A.D.) ὑπνωσα εἰς λύσιν, where the editor, following Wilcken, renders "ich habe bis zur Lösung (der Glieder) geschlafen." The idea of direction may still be traced in P Tebt I. 39²² (B.C. 114) ἐτραυμάτισαν τὴν γυναῖκά μου εἰς τὴν δεξιὰν χεῖρα, P Ryl II. 145¹³ (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and the way is thus prepared for εἰς following verbs of rest, etc., e. g. P Par 49³⁶ (B.C. 164–158) εἰς . . . τὰ Πρωτάρχου καταλύσω, "I shall stay at the inn of Protarchus," P Fay 111¹² (A.D. 95–6) εἰς Διο[νυσ]ίδα μῖναι (i. μῖναι), BGU II. 423⁷ (ii/A.D.) μου κινδυνεύσαντος εἰς θάλασσαν, "when I encountered danger at sea," *ib.* III. 845²⁰ (ii/A.D.) οἱ δοῦλοι σου εἰς τὴν κέλλαν α(ὐ)τῶν ἔχουσιν ἐλαίας, P Oxy III. 523³ (ii/A.D.) διπνήσ(αι) . . . εἰς κλείην τοῦ κυρίου Σαράπιδος, "to dine at the table of the lord Sarapis," and the Christian letter P Heid 6¹⁶ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ . . . ἵνα μνημον[ε]ύης μοι εἰς τὰς ἁγίας σου εὐχάς, "I beseech you to remember me in your holy prayers." The interchange of εἰς and ἐν in late Greek is well illustrated by a letter from Alexandria of A.D. 22, where the writer states—ἐπι τῷ γεγονέναι ἐν Ἀλεξάνδρῃ . . . ἐμ[αθ]ον παρά τινων

ἀλίων εἰς Ἀλεξάνδρῃαν (P Oxy II. 294² = *Selections*, p. 34): see further *Proleg.* pp. 234 f., 245.

For εἰς in the wide sense in which we use "for" we may cite such passages as P Lille I. 26¹ (iii/B.C.) ἔγραφάς μοι περὶ τῆς εἰς τὴν σιταμαίαν γῆς, *ib.* 6⁸ ἕως ἂν μάθωμεν περὶ τῶν κ[ε]χρηματισμένων εἰς τὸν νομόν, P Petr II. 11 (1)⁶ (mid. iii/B.C.) (= Witkowski², p. 8) ἀπὸ τούτου τὸ μὲν ἦμυσιν εἰς τὰ δέοντα ὑπελιπόμην, τὸ δὲ λοιπὸν εἰς τὸ δάνειον κατέβαλον, P Lond 43³ (ii/B.C.) (= I. p. 48, Witkowski², p. 110) ἔξεις ἐφόδιον εἰς τὸ γῆρας, P Tebt I. 57⁷ (B.C. 118) προστε[τά]χασι δὲ καὶ τὰ εἰς τὴν ταφὴν τοῦ Ἀπιοῦ, P Oxy I. 37¹ (A.D. 149) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφέτις εἰς υἱὸν τοῦ Πισούριος, "there was concluded here the nursing-contract for the son of Pesouris"; and the recurring formulae in a private account of c. A.D. 1, *ib.* IV. 736⁶ θρύων εἰς τοὺς ἄρτους (ὄβολοι δύο), "omelette for the bread 2 ob.," 21 εἰς καταθροπισμὸν γυναικὸς Γεμέλλου (τετράβολον?), "for treating (?) the wife of Gemellus 4 ob." (Edd.), etc. This extension in the vernacular of εἰς expressing destination makes it unnecessary to think of Semitism in εἶναι εἰς, ἐγείρειν εἰς (Ac 8²³, 13²³): cf. *Proleg.* p. 71 f. The meaning "to the extent of," "amounting to," is found in P Par 47¹⁸ (c. B.C. 153) χάριν γὰρ ἡμῶν ἤχημιτο εἰς χαλκοῦ τ(άλαντα) ἰε, P Tebt I. 50¹⁸ (B.C. 112–1) βλάβος γενηθήναι εἰς (πυροῦ) (ἀρτάβας) λ. The thought of resulting advantage appears in P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴδ' ἐνβεβλοφῆναι εἰς τὴν ἡμετέραν περί-
<στασιν>, "nor spared a look for our helpless state," P Par 30¹⁰ (B.C. 161) ἐμβλέψαντες εἰς τε ἐμὲ . . . καὶ εἰς τὴν ἐκείνων ὀρφάνειαν, P Meyer 12⁷ (B.C. 144) τούτου δὲ γενομένου [τεφεόμεθα τ]ῆς παρ' ὑμῶν εἰς τὸν βλόν βοθηείας, and of resulting disadvantage in P Eleph 1⁹ (B.C. 311–0) κακοτεχνεῖν μὴδὲν . . . εἰς Δημητρίαν, P Par 14⁴⁷ (ii/B.C.) περὶ μὲν γὰρ τῆς ὕβρεως καὶ πληγῶν καὶ ἂν συντελεσμένοι εἰσιν εἰς με, P Fay 12⁷ (c. B.C. 103) Διοκλείους . . . ἀδικήματα εἰς με[ε] σὺν ἄλλοις συντελεσάμενοι. A good example of εἰς followed by the acc. of the person = "in the name of" is afforded by P Tebt I. 30¹⁹ (B.C. 115) ἔτι ἀναγράφουσι τὸν κλῆρον εἰς τὸν Πέτρον, "they continue to register the holding under the name of Petron" (Edd.). The full phrase occurs in P Hib I. 74³ (c. B.C. 250) σύμβολα δὲ ποιῆσαι πρ[ὸ]ς αὐτο[ὺς] β, τὸ μὲν ἐν εἰς τὸ Κλεομάχου ὄνομα κτλ., P Petr II. 2(1)³ δόντων ἡμῶν [τὴν ἐν]τευξιν εἰς τὸ τοῦ βασιλέως ὄνομα, P Meyer 8¹³ (A.D. 151) πάντα [καταγραφῆναι] συνέταξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ ὄνομα: see further *s.v.* ὄνομα, and cf. P Giss I. 66⁹ (early ii/A.D.) ἐρωτῶ [σ]ε εἰς τὴν τῶν θεῶν εὐσέβειαν, "per pietatem oro."

For εἰς in connexion with payments cf. e. g. P Amh II. 55⁴ (B.C. 176 or 165) ὁμολογῶ ἔχειν παρ' ὑμῶν εἰς τὰ ἐκφόρα τοῦ ε(ἔτους) Παῦνι 15 (πυροῦ) (ἀρτάβας) πενήτηκοντα ἐπτά, "I acknowledge that I have received from you for the rent of the fifth year on Pauni 13 fifty-seven artabae of wheat," P Oxy II. 275¹³ (A.D. 66) ἐφ' ᾧ δώσει ἀνά μῆνα ὁ Πτολεμαῖος εἰς λόγον (cf. Phil 4¹⁵) διατροφῆς δραχμὰς πέντε, "on condition that Ptolemaeus shall give him monthly five drachmae on account of victuals," *ib.* III. 496¹⁰ (A.D. 127) ἐάν δὲ ἐγκυρ[ε]σ] οὖσα ἡ γα[μου]μένη ἀπαλλαγῇ δώσει αὐτῇ ὁ γαμῶν ἄλλας εἰς λόγον λοχείας δραχμὰς ἐξήκοντα, "and if the bride is at the time of separation in a state of pregnancy the husband shall give her on account of the birth 60

drachmae more" (Edd.), *ib.* 530¹⁵ (ii/A.D.) εἰς λ[δ]γον τόκου δραχμὰς ὀκτώ, "8 drachmae on account of interest," BGU I. 171¹ (A.D. 156) ἔσχον παρ' ἑμῶν εἰς δάνιον σπέρματα κτλ., *ib.* III. 927⁴ (iii/A.D.) παρ[ε]σχ[η]κάμεν σοι εἰς λόγον συντελείας κτλ. With this usage of εἰς to specify the various purposes of the items of an account, Deissmann (*BS*, p. 117 f.) compares such passages as 1 Cor 16¹, 2 Cor 8⁴, 9^{1,12}, Rom 15²⁶, also Ac 24¹⁷, and perhaps Mk 8¹⁹. Elsewhere (*ib.* p. 194 f.) he cites CPR I. 11¹ (A.D. 83-4) τὰς εἰς τὸν Μάρωνα . . . οἰκονομίας, which the editor translates as *the endorsement of Maron's account*, and *ib.* 18² (A.D. 124) εἰς ἄλλον τινὰ γράφειν διαθήκην, *to draw up a will in favour of any other person*; see also P Fay 83⁶ (A.D. 163), an acknowledgment by the sitologi of a payment of 47½ artabae of wheat which have been placed εἰς Σαραπίαδα, "to the account of Sarapias," similarly *ib.* 84⁵ (A.D. 163), 162 (A.D. 172) and the editors' introduction to 81.

The temporal use of εἰς to denote the end of a period is seen in P Hib I. 27¹⁸¹ (calendar—B.C. 301-240) κδ ἡλίου τροπαί εἰς θέρος, P Par 51² (B.C. 160) Τῷβι ἰβ εἰς τὴν γγ, P Tebt I. 5⁹⁶ (B.C. 118) ἀπ[ρ]ὸ τοῦ ξ (ἔτους) εἰς ἄλλα τρία, P Oxy II. 277⁵ (lease of land—B.C. 19) ὥστε σπειραί εἰς τὸ δωδέκατον ἔτος πυρῶν. With Mt 28¹ cf. more particularly P Petr III. 28(e)² (B.C. 260) νυκτὸς τῆι κζ εἰς τῆ[ν] κη[ν] τοῦ Πάχων, P Ryl II. 127⁶ (A.D. 29) νυκτὶ τῆ φερούση εἰς τὴν ιζ τοῦ ἐνεστῶτος(ς) μηνός(ς). See also BGU III. 916² (i/A.D.) ἡ μίσθωσις ἦδ' ἡ εἰς ἐνιαυτὸν [ἐ]να, and such temporal phrases as P Petr III. 42 G (9)⁶ (mid. iii/B.C.) εἰς τὸ λουπόν, P Tebt I. 56¹⁶ (c. B.C. 130-121) εἰς τὸν ἅπαντα χρόνον, and P Oxy X. 1294¹⁴ (ii/iii A.D.) εἰσάπαξ γὰρ αὐτὸ λήμψη, "for you will get it once for all" (Edd.).

As showing the growth in the use of εἰς, two instances may be cited where, with the acc. of a person, it takes the place of a possessive genitive—P Tebt I. 16⁹ (B.C. 114) οὐ λήγοντες τῆι [εἰς] αὐτοῦς αὐθαδέα χρώμενοι, "persisting in their violent behaviour," P Par 51² (B.C. 114) χαρὶς τοῦ εἰς ἀτήν οἶκον (l. οἴκου), "her house": cf. *ib.* 51⁷ (B.C. 114) τὸν εἰς Τάγην οἶκον φκοδομημένον, where εἰς Τάγην has the force of a *dat. commodi*. For further particulars reference must be made to the useful Dissertations by Kuhring and Rossberg: see Abbreviations I.

On εἰς, "into," for ἐνς which survived in Cretan before vowels, see Moulton *Gr.* ii. § 117. In MGr the forms εἰς, 's, εἰσέ, and σέ are used.

εἰς.

P Oxy VIII. 1153¹⁴ (i/A.D.) καρποδέσμια μικτὰ δύο, ἐν μὲν σανδύκινον καὶ ἐν πορφύρου, "two variegated (?) wristbands, one scarlet and one purple" (Ed.). For εἰς as an ordinal see BGU II. 623⁴ (ii/iii A.D.) τῆ μῆ καὶ εἰκάδι (l. εἰκάδι) τοῦ Ἐπίφ, and the full discussion of this vernacular Greek usage in *Proleg.* p. 95 f. In P Giss I. 19¹⁰ (ii/A.D.) τῆι ᾧ [ἡμέρα] τοῦ νέου ἔτους: does the ᾧ help the substitution of μῆ for πρώτη? Εἰς with a partit. gen. may be illustrated from the iv/A.D. Christian letter P Heid 61⁸ (= *Selections*, p. 126) εἰς γὰρ ἡμέ (l. εἰμ) τῶν ἀμαρτουλῶν. The usage of εἰς = τις, as in Mt 8¹⁰, Lk 5^{12,17} *al.*, is well established, without any necessity of postulating Semitic influence (as Blass *Gr.* p. 144, WSchm. p. 243), e.g. P Amh II. 30²⁸ (ii/B.C.) Κονδύλου ἐνδὸς τῶν ἀλιείων (sc. προσκληθίντος), BGU IV. 1044⁶ (iv/A.D.) ἐνδὸς (l. εἰς) λεγόμενον

(l.—ος) Φαήσις: cf. *Proleg.* p. 97, where the use of ὁ εἰς in Mk 14¹⁰ is also paralleled from early papyri, as P Par 15⁵⁰ (B.C. 120) τὸν ἕνα αὐτῶν Ἔδρον, "τοῦ ἐνδὸς τῶν ἐγκαλουμένων Νεχουθοῦ, P Tebt II. 357¹⁰ (A.D. 197) τοῦ το[ῦ] ἐνδὸς αὐτῶν Κρονώ[ν]ος πατρός. Add *ib.* I. 138 (late ii/B.C.) ὁ εἰς τῶν προγεγραμμένων Ὀνωφρις, P Oxy VII. 1032⁵⁸ (A.D. 162) διὰ τοῦ ἐνδὸς ἡμῶν Ἀμμωνίου ἐπιδεδώκαμεν. In P Oxy VI. 940⁶ (v/A.D.) τὸν δὲ Φοιβάμμωνα τὸν φροντιστὴν μεταστελλάμενος ἔχε ἐγγυς σοῦ μίαν μίαν, we seem at first sight to have an instance of the distributive use of εἰς, but, as the editors point out in their note, the context shows clearly that μίαν μίαν is here = "together." We may have a Semitism in the curious repetition εἰς καὶ εἰ[ς] καὶ εἰς ἐν τόποις καὶ τόποις in P Amh I. 1 xii. 14¹.—the Greek fragment of the *Ascension of Isaiah*. With Jn 11²² cf. P Oxy XII. 1411³ (A.D. 260) τῶν δημοσίων εἰς ἐν συναχθέντων. For the phrase τὸ καθ' ἐν, cf. P Lille I. 11⁶ (mid. iii/B.C.) where certain particulars regarding grain used by *pastophori* are headed—ἔστιν δὲ τὸ καθ' ἐν, "this is the list in detail," and similarly P Ryl II. 65² (B.C. 67 ?) ὃν τὸ καθ' ἐν ἐπὶ τῆς [ἐ]σομένης [διεξα]γωγῆς σημανθήσεται, "the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127¹⁵ (A.D. 29) ἤρσαν τῶν ἐμῶν ὃν τὸ καθ' ἐν ὑπόκειται, "they carried off property of mine of which a list is appended" (Edd.). In *ib.* 233¹⁰ (ii/A.D.) ὕψ' ἐν γεγραμμένον = "written continuously" of an account. We may also note P Amh II. 87²¹ (A.D. 125) ἐποίησις μοι μέτρησιν μίαν Ἀθηναίῳ ἀντὶ μῆς δοχικῶ with reference to the measurement of artabae of wheat, the meaning of the phrase apparently being that half the artabae were to be on the standard of Athens and half on the δοχικόν standard: see the editors' note, and cf. P Oxy IV. 740¹⁷ (c. A.D. 200), P Strass I. 26¹⁸ (iii/A.D.) *al.* Amongst the inscr. in the Graeco-Roman Museum at Alexandria one, *Preisigke* 2685, bears the words—Εἰς θεός. See also P Leid W vi. 46 (ii/iii A.D.) αὐθέντα ἤλιε, ὁ ὑπ' αὐτὸν τὸν ἕνα καὶ μόνον τεταγμένος. MGr has ἕνας, μιά, ἕνα(v).

εἰσάγω.

For εἰσάγω = "bring in," without mention of place, as in Lk 22⁷, Ac 7⁴⁵, see the legal usage in P Amh II. 33¹⁴ (c. B.C. 157) ἦδη τῶν καθ' ἡμᾶς εἰσαγομένων πυνθανόμεθα τὸν ἐγκαλούμενον Τεσινοῦφιν μετὰ συνηγόρων συνακθίσασθαι, "just as our side is already coming into court we hear that the defendant T. is pleading with the assistance of advocates" (Edd.): cf. also P Oxy II. 259¹⁰ (A.D. 23) where a man who had been "arrested" for debt is described as τὸν εἰσηγόμενον. In P Par 43³ (B.C. 154) (= Witkowski², p. 79) συγγέγραμμαι τῆι Ἐσπέρου θυγατρὶ. μέλλω δὲ ἰσαγεῖν ἐν τῷ Μεσορῆ μηνί, the verb is used absolutely = "marry"; similarly in P Grenf II. 78³ (A.D. 307) εἰσαγομένη ἐμαυτῷ γυναῖκα, where the dropped augment may be noted. In P Tebt II. 285⁶ (A.D. 239) οὔτε τοὺς ἀλλοτρίους . . . εἰς τὴν οἰκετεῖαν εἰσάγουσιν, "nor can they introduce outsiders into the family," we have the construction with εἰς, as in Ac 9³ etc. P Tebt I. 20⁵ (B.C. 113) χαριεὶ σὺν σοὶ αὐτὸν εἰσαγαγών shows us the meaning "introducing." Εἰσάγω is also common = "import" contrasted with ἐξάγω, "export," e.g. P Lond 929⁶ (ii/iii A.D.) (= III. p. 41) Μέλας ἐξ(άγων) ἔλθον καμ(ήλους) ᾧ, Σώτας ἐξ(άγων) πυροῦ καμ(ήλους) δ, Πόσις ἰσά(γων) οἶνον κεράμ(ια) ἰβ, P Ryl II. 197^{10,14} (custom-house receipts—

late ii/A.D.) ἐξάγων ὀρόβου ἐπὶ ὄνῳ ἐν εἰ(σάγων) ἐπὶ ὄνους δυσὶ [. . .] ξέ, "exporting pulse on one donkey, importing six on two donkeys." See also BGU IV. 1207²¹ (B.C. 28) σὺ οὖν καὶ [Ἀραμώτης] ἀνδραγαθεῖτε καὶ εἰσάγεσθε τῆμην φ]ακοῦ ἄλυριω. For εἰσαγωγή it must be enough to cite P Tebt I. 41²² (c. B.C. 119) αὐτ[ο]ί τε ἀπαρενόχλητοι ὄντες δυν[ά]μεθα ἀντέχεσθαι τῆς εἰσαγωγῆς, "we being undisturbed may be able to attend to the collection of the revenues" (Edd.); for the office of εἰσαγωγεὺς see *Archiv* iii. p. 23 ff.

εἰσακούω.

With I Cor 14²¹ (cf. Exod 6¹² but not ⁹) cf. PSI IV. 377²⁰ (B.C. 250-49) ἔγραψα οὖν σοι ἵνα εἰδῆς, ἑπειδὴ οὐ βούλει μου εἰσακοῦσαι.

εἰσδέχομαι.

Syll 330²¹ (Roman Age) εἰσδεγμένοι τέ εἰσιν εἰς τὰν τὰς πόλεως χάριν, *OGIS* 515²⁰ (iii/A.D.) τὰς δὲ τοιαύτας προσ-
αγγελίας εἰσδέ[χ]εσθαι τὸν γραμματέα. The verb was used technically in connexion with the "receiving" or "storing" of wheat in the *θησαυρός*, e.g. P Lille I. 13² (B.C. 244-3): for the corresponding subst. εἰσδοχή see P Tebt I. 123^{4a} (early i/B.C.), *ib.* 159 (B.C. 112), P Fay 86⁴ (ii/A.D.).

εἴσειμι.

P Petr II. 16⁶ (mid. iii/B.C.) Φιλωνίδης δε[. . . .] καὶ εἰσείαμι ἔστιν [πρὸς τὸν] βασιλέα, P Tor I. 1^{viii.19} (B.C. 117-6) καὶ εἰς τὸ Ἑραῖον εἰσιόντας τὸ ἅμοιον ἐπιτελεῖν. The verb is very common in notices of time, e.g. P Oxy II. 243⁴¹ (A.D. 79) ἀπὸ τοῦ εἰσιόντος μηνὸς Φαρμοῦθι, *ib.* IX. 1187⁵ (A.D. 254) τῷ εἰσιόντι ἔτει, *ib.* X. 1278¹⁷ (A.D. 214) τοῦ ἰσι[ό]ντος κῶ (ἔτους), "of the coming 24th year."

εἰσέρχομαι.

With the use of εἰσέρχομαι in Lk 17⁷ we may compare P Eleph 13⁶ (B.C. 223-2) σὺπω εἰσελήλυθεν ἐξ ἀγροῦ. For other examples of this common verb, cf. P Ryl II. 151⁹ (A.D. 40) εἰσελθὼν εἰς τὴν ὕ[π]αρχο(υ)σαν ἐν τῇ κώμῃ οἰκ[ί]αν, P Oxy II. 237^{viii.17} (A.D. 186) τὸν μελζονα ἀγάνα εἰ[σ]ελεύσεται, "he shall enter upon the more serious lawsuit" (Edd.), and P Tebt II. 418^{8ff.} (iii/A.D.) καλῶς ποιήσεις, ἀδελφέ [ἐ]ὰν εἰσέρχη ἐνεγκῶν μετὰ σεαυτοῦ τὴν γυναῖκά μου, ἔγραψα [γ]ὰρ αὐτῇ σὺν σοὶ εἰσελθεῖν, "you will do well, brother, to come up and bring my wife with you, for I have written to her to come with you" (Edd.). See also P Leid W^{v.41} (ii/iii A.D.) Κύριε . . . εἰσελθε καὶ ἐπάκουσόν μοι. On the use of the mid. εἰσελθοντο for the active in Phrygian sepulchral inscrr. see W. M. Ramsay *Exp* T xxvi. p. 174.

εἰσκαλέομαι.

This NT ἀπ. εἰρ. (Ac 10²²) is found in a petition of B.C. 241, P Petr II. 12(3)¹⁰ οὐ[γ] ? σε εἰσκαλέσασθαι ἡμᾶς καὶ ἐπισκεψάμενον ἃ διὰ τῆς ἐντευξέως αὐτῶι ἐγκεκλήκαμεν, ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν, "(we ask you), therefore, to summon us ar d, having inquired into our charges against him, to force him to do us justice" (Ed.): cf. *ib.* III. 29(4)⁵ ἀξι[ώ] σ]ε εἰσκα[λε]σάμενός [μ]ε ἐπισκέ-

ψασθαι περὶ ὧν κτλ. Like ἀνακαλέομαι, the verb seems to denote summoning by word of mouth, as distinguished from formal citation (παραγγέλλω): see P Hamb I. p. 109 n.⁵, and for medical usage cf. Hobart, p. 219.

εἴσοδος.

In the NT εἴσοδος is generally used of "the act of entering," though possibly it may refer to "the place of entering" in Heb 10¹⁹ (cf. ver. 20) and 2 Pet 1¹¹. In any case, this latter is the predominant use in the papyri where the word is constantly found of "the entrance" of a temple or a house, e.g. P Oxy II. 241¹⁸ (c. A.D. 98) ὑποθήκης τρίτου μέρους οἰκίας, ἐν ἧ αἶθριον, καὶ αὐλῆς καὶ εἰσῶδων (I - ὀ -) καὶ ἐξόδων καὶ τῶν συνκυρόντων τῶν ὄντων, "on the security of the third part of a house, in which there is a hall, with the court and entrances and exits and appurtenances" (Edd.), and the interesting ii/A.D. letter, P Ryl II. 233¹, regarding the building and fitting up of a house, where it is stated διὰ τῆς πηλαγίας ἡ εἴσοδος ἐστὶ καὶ ἡ ἐξοδος τῶν ἐργαζομένων πάντων, "the entrance and exit for all the work-folk is at the side" (Edd.). For the more metaphorical meaning, as in I Th 1⁹, cf. the Latin papyrus letter of ii/A.D., P Oxy I. 32¹⁴, in which a military tribune commends a certain Theon to the good offices of Domitius, "et ideo peto a te ut habeat in-
tr[is]itum at te." See also M. Anton. v. 19, τὰ πράγματα αὐτὰ οὐδ' ὀπωστίου ψυχῆς ἀπτεται· οὐδ' ἔχει εἴσοδον πρὸς ψυχῆν.

εἰσπηδάω.

This strong verb, which is found in the NT only in Ac 16⁸, may be illustrated by P Oxy I. 37^{1.16} (A.D. 49) (= *Selections*, p. 50) εἰσπηθήσεν εἰς τὴν τοῦ ἡμετέρου [ο]ικίαν καὶ τὸ σμάτιον ἀφήρπασεν, "burst into my client's house and carried off the foundling," *ib.* VIII. 1120¹⁴ (early iii/A.D.) εἰσπηθήσεν εἰς τὴν οἰκίαν μου καὶ ἐτόλμησεν ἀποσπάσαι δούλην μου, and P Tebt II. 304¹⁰ (A.D. 167-8) μετὰ ξύλων ἰσπηθήσασαι, "rush in with staves." See also *Syll* 190⁹ (B.C. 306-281) εἰσπηθήσαντας νύκτωρ ἐπ' ἀδικαί [κα] ἀσβεβαί τοῦ ἱεροῦ. A new literary citation (*Menandrea*, p. 54²¹) shows a close parallel to the absolute use in Ac 16⁸, and well illustrates the "violent" connotation of the verb—οἰτοσι μελαγχολᾷ. εἰσπηθήσεν.

εἰσπορεύομαι.

P Par 35³⁰ (B.C. 163) πυνθανομένων δ' ἡμῶν τοῦ χάριν εἶσαν εἰσπορευόμενοι, P Oxy IV. 717⁷ (late i/B.C.) εἰσπορεύομαι πρὸς τὸν στρατηγόν, *ib.* 744⁴ (B.C. 1) (= *Selections*, p. 32) μὴ αγωνιζῆς ἐὰν ὄλω εἰσπορεύονται, ἐγὼ ἐν Ἀλεξανδρίῃ (I.-εί) μένω, "do not worry if when all the others enter (sc. their homes), I remain at Alexandria."

εἰσφέρω.

As illustrating the varied uses of this common verb we may cite P Eleph 8¹⁹ (i/B.C.) οἴτος δὲ δύνάτος ἐστὶν εἰσενέγκαι καὶ ἐν[γ]νο[ν] [ἐ]κ[α]νό[ν], P Ryl II. 154²² (A.D. 66) εἰ[σ]-
φέρον[τος] εἰς τὸν κοινὸν τῆς [σ]υμβιώσεως οἴκον, "carrying it (sc. the produce of his work) to the home of their common wedded life" (Edd.), P Amh II. 77²² (A.D. 139) ἀμφότεροι βίε βασ[τ]άξαντές με εἰσήμεγκαν εἰς τὸ λογ[ισ]τήριον τοῦ ἐπιτρόπου, "taking me up by force they together carried me to the counting-house of the superintendent" (Edd.), P Oxy

II, 237^{v.24} (A.D. 186) ἃ αὐτὸς εἰσήνεγκεν εἰς τὸ βιβλιοφυλόκιον, P Fay 124²⁴ (ii/A.D.) καὶ μετὰ μὲλόν σ[ο]μὶ πάλειν εἰσο[ίσ]σει ἢ πλεονεξί[σ]α σου, "and your cupidity will again cause you regret," *Michel* 472²² (end of ii/B.C.) πᾶσαν κακοπαθίαν εἰσενεγκάμενος, "having brought forward every grievance." With the usage in Ac 17²⁰ cf. *Syll* 660⁴ (iv/B.C.) καθότι Σικρι[δα]ι ἐξηγούμενοι εἰσφέρουσι (sc. εἰς τὸν δῆμον). For the verb = "pay," see P Ryl II, 84⁵ (A.D. 146) ἐὰν τὰ ἐφιλόμενα εἴ[σ]τηνηχθῆ, "if the debts are paid," and cf. the common use of the subst. in connexion with taxation, e.g. P Tebt I, 36⁹ (late ii/B.C.), etc. See also *Michel* 473⁹ (ii/B.C.) εἰσφερόμενος εἰς τὰ κοινά, "contributing to the common fund."

εἶτα

is praised by Phrynichus (ed. Lobeck, p. 124) as against the "barbarous" εἶτεν, but it occurs frequently alike in the New Menander and in vernacular documents: see e.g. P Fay 12²⁰ (c. B.C. 103) ἐξέδυσαν δὲ περι[ε]βελήμην ἱμάτιον καὶ τοῦτο ἀπὸ ἀπλάγησαν ἔχοντες ἐξέντες γυμνόν. εἶθ' οὕτως μετ' ἐνδύματος . . . ὑπὸ τῶν γνωρίμων κτλ. "they stripped me of the garment I was wearing, and went off with it, sending me forth naked. Afterwards, a garment having been (supplied) by my friends," etc. (Edd.). BGU II, 665¹⁰ (i/A.D.) ἐ[γ]ὼ τῷ πατρὶ μου γράψω τὸ μὲν πρῶτον περὶ τοῦ τοκετοῦ αὐτῆς τὸ ἀναγκαϊότερον, εἶτα καὶ περὶ τῆς διαλλαγῆς, *ib.* IV, 1019⁴ (mid. ii/A.D.) πολλὰς καταστάσεις πρὸς αὐτὸν πεποιήται. Εἴ[τ]α καὶ ἐπὶ Νεοκῦδην τὸν γενόμενον δικαιοδότην ἦκεν, and P Lond 1173⁶ (A.D. 125) (= III, p. 208) ἐπ[ί]τρεψάς [μ]οι διὰ λόγον μηκέτι κατερ[γ]άζεσθαι εἴ[τ]α τὸ ἐμὲ δαπανήσαι ἀπὸ τῆ[ς] συμ[φ]ωνίας ἣς ἐποίησας πρὸς τοὺς [ἐργά]τας. These exx. confirm Hort's comment on Jas 1¹⁶ that "εἶτα, when historical . . . marks a fresh and distinct incident." This force is considerably weakened in the boy's letter to his father, P Oxy I, 119⁶ (ii/iii A.D.) (= *Selections*, p. 103), where the word hardly admits of translation—οὐ μὴ γράψω σε ἐπιστολήν, οὐτε λαλῶ σε, οὐτε υἱένω σε εἶτα, "I won't write you a letter, or speak to you, or wish you health no more."

εἶτεν.

To the exx. of this dialectic form, which in the NT is found only in Mk 4²⁸ NB*L, add a Messenian inscr. of B.C. 91, dealing with the Mysteries, *Michel* 694²⁰ ff. μετὰ δὲ ταῦτα αἱ παρθέναι αἱ ἱεραὶ . . . εἶτεν ἃ θουαρμόστρια ("the lady president of the feast") ἃ εἰς Δάματρος . . . εἶτεν ἃ ἱερεα τῆς Δάματρος κτλ., and from the papyri P Leid W^{x.9} (ii/iii A.D.) εἶτεν κατὰ πρόσθεσιν τῶν φωτῶν ὑψωθέντων κτλ. Dittenberger supplies the word in *OGIS* 237¹² (end of iii/B.C.) corresponding to a preceding ¹² πρῶτομ μὲν, and cites *Syll* 540¹²⁰ (B.C. 175-1), 653²¹ (B.C. 91). The word therefore can hardly now be described as "very rare" (Grimm-Thayer).

εἴωθα.

See 180.

ἐκ.

It is unnecessary to illustrate at length the commoner uses of this preposition, but for the sense "out of" a place see P Par 26²⁸ (B.C. 163-2) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψιν-

ταίου υἱοῦ ἐκ τῆς Μέμφεως χωρισθέντος, "but no sooner had the son of Psintaes departed from Memphis," followed a few lines further down by ²² ἄλλοι τῶν ἐκ τοῦ Σαραπειῶν καὶ ἑτεροῦ τῶν ἐκ τοῦ Ἀσκληπείου, where the meaning is somewhat weakened, "connected with," "belonging to" the Serapeum and Asclepium respectively. With this last usage cf. P Tebt I, 40¹¹ (B.C. 117) (= *Selections*, p. 28) αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, "being myself eager to be a member of your house," *ib.* 59⁵ (B.C. 99) Σοκονάφωσ καὶ Ὀπιπῶσ τῶν ἐξ ὑμῶν, "Sokonophis and Opis, members of your body" (Edd.). For ἐκ used instead of the more common ἀπὸ to denote the inhabitants of a village or community cf. P Tebt I, 40¹² (B.C. 117) (= *Selections*, p. 28) ἐπαναγκάσαι τοὺς ἐκ τῆς κώμης κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοῖς, "to compel the inhabitants of the village to follow the ancient customs": see also *ib.* 26¹⁸ (B.C. 114) τοὺς ἐκ τῆς κώμης [β]λασλικούς γεωργούς, *ib.* 56² (late ii/B.C.) Πετεσοῦχος . . . γ[ε]ωργός τῶν ἐκ Κερκεσθήφωσ.

Other miscellaneous exx. of a somewhat similar use of the preposition are—P Vat A⁷ (B.C. 168) (= Witkowski², p. 65) διασεσῶσθαι ἐγὼ μεγάλων κινδύνων (cf. Ac 28⁴, Heb 5⁷), P Lond 42¹⁴ (B.C. 168) (= I, p. 30, *Selections*, p. 10) ἐκ τοῦ το[ι]οῦτον καιροῦ ἐμαντή[ν] . . . διακεκυβερνηκῆς, "having piloted myself out of such a crisis," *ib.* ²⁷ ὑπὲρ τοῦ ἀπολείσθαι σε ἐκ τῆς κατοχῆς, "concerning your having been released from your retreat," P Tebt I, 5⁷ (B.C. 118) τὰ εἰς τὴν ταφήν τοῦ Ἀπιος . . . ζητεῖν ἐκ τοῦ βα[σ]ιλικοῦ, and BGU III, 975^{11,16} (A.D. 45) (= *Selections*, p. 42 f.) οὐλή καστροκνημῶ κῆ ἀριστεροῦ (l. γαστροκνημῶ ἐξ ἀριστεροῦ) . . . οὐλή καστ[τ]ροκ[ν]ημιο ἐκ δεξιῦ (v), "a scar on the calf of the leg on the left side" and "a scar on the calf of the leg on the right side"; cf. *a sinistra, a dextra*.

The thought of *origin* comes out very clearly in the early marriage-contract P Eleph I⁸ (B.C. 311-0) (= *Selections*, p. 3) where it is laid down—μὴ ἐξέστω δὲ Ἑρακλείδην . . . τεκνοποιεῖσθαι ἐξ ἄλλης γυναικός: cf. also the notice of birth P Fay 28⁹ (A.D. 150-1) (= *Selections*, p. 82) ἀπογραφόμεθα τὸν γεννηθέντα ἡμῖν ἐξ ἀλλήλων υἱὸν Ἰσχυρά[ν], and such passages as BGU II, 447⁷ (A.D. 173-4) τὴν ἐξ ἀμφοτέρων ἡμῶν θυγατέρα Οὐεττί[αν], P Gen I, 10¹ (A.D. 323) Δίδυμος οὐτερανὸς ἐκ πατρὸς Ἰσχυριῶνος, *Michel* 1001^{iii,32} (c. B.C. 200) τὰ ἐκ ταυτῶν τέκνα, and *OGIS* 90¹⁰ (Rosetta stone—B.C. 196) where Ptolemy Epiphanes is described as ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεῶς: cf. Phil 3⁵ and the language of the Nicene Creed, of which the oldest copy, belonging to vi/A.D., has been published in P Ryl I, 6. See also the Christian amulet BGU III, 954²⁸ (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θ(ε)ὸς ἀληθινὸς χάρισον ἐμὲ τὸν δούλον σου τὸ φῶς.

Origin leads easily to *cause*, as in P Oxy VII, 1020⁵ (A.D. 198-201) τὴν ἐκ τῆς ἡλικίας . . . β[ρ]ύθιαν, "the assistance due to immature age" (Ed.); cf. P Grenf II, 76⁶ (A.D. 305-6) where a wedded couple agree to a formal divorce, having separated ἐκ τινὸς πονηροῦ δαίμονος, "owing to some evil deity". The phrase ἐκ τούτου, as in Jn 6⁶⁸, 19¹², is naturally common, e.g. BGU II, 423¹⁷ (ii/A.D.) (= *Selections*, p. 91) ἐκ τούτου ἐπι[β]ῶ ταχὺ προκόσαι (l. προκόψαι) τῶν θε[ω]ν θελότων, "on this account (viz. my having been brought up well) I hope to be quickly promoted, if the gods will": cf. *OGIS* 139¹⁰ (ii/B.C.) ἐκ τοῦ τοιούτου συμβαίνει λαττοῦσθαι τὸ ἱερόν. See also such

passages as P Tebt I. 23^s (c. B.C. 119 or 114) οὐκ ὀρθῶς κρίνομεν πέπρακτα σοι μὴ ἐκ τῆς ἡμῶν προεδρίας πέφροντικίαι ἀπροσδέητον ἑτέρων γενέσθαι, "I consider that you have acted badly in not having been careful that he should be independent of others owing to my superior rank" (Edd.), *ib.* 24^{ss} (B.C. 117) ἐκ τε τῆς πλείστης προεδρίας, "on account of the prolonged attendance" (Edd.), and P Fay 12¹⁶ (c. B.C. 103) ἐκ κοινολογ[η]σ[α]ς τ[η]ς συνσταθείσης πρὸς αὐτούς, "as the result of the colloquy which took place between us" (Edd.).

From this it is an easy transition to the meaning "according to" or "in accordance with," as in the common legal phrase καθάπερ ἐγ δίκης, "as if in accordance with a legal decision," *i. e.* "as if a formal decree of the court had been obtained," as in P Eleph 1¹⁸ (B.C. 311-0) (= *Selections*, p. 3), P Ryl II. 154^{ss} (A.D. 66): cf. P Petr III. 26^s ἐκ κρίσεως, *OGIS* 48^{1a} (iii/B.C.) κολάζοντ[ε]ς τοῖς ἐκ τῶν νόμων ἐπιτίμοις. So in the land-survey P Tebt I. 60^{ss} (B.C. 118) we hear of land let at a certain sum—ἐκ τῆς ἀξίας, "in proportion to its value": cf. the similar document *ib.* 61 (δ)⁹⁰ (B.C. 118) ἐξ ἐπισκέψεως, "as the result of inspection." In the interesting report of a lawsuit, which resembles so much the judgment of Solomon, the parentage of the child is decided—ἐκ τῆς ὄψεως, "from its features" (P Oxy I. 37ⁱⁱ.³-A.D. 49 = *Selections*, p. 51): cf. Jn 7²⁴ μὴ κρίνετε κατ' ὄψιν. See also P Tebt II. 284¹⁰ (i/B.C.) ἐξ εὐτυχίας "by good fortune," *ib.* 298¹⁵ (A.D. 107-8) ἀπὸ τῶν ἐξ εὐσεβ(είας) διδόμε[ω]ν ἡμῖν, "from pious gifts to us" (Edd.).

The preposition is used of *material*, as in Mt 27²⁹, Rev 18¹², in P Magd 42^s (B.C. 221) περιτραχηλίδιον ἐκ καθορμῶν λιθινῶν, "a necklace made of strings of stones," P Oxy IV. 707²⁸ (c. A.D. 136) τροχὸν ἐκ καινῆς ἐξ ἑ[π]τήης πλίνθου, "a new wheel of baked brick," and *OGIS* 194²⁸ (B.C. 42) where reference is made to a statue ἐκ σκληροῦ λίθου.

For *measure* see P Oxy I. 43ⁱⁱⁱ.²⁷ (A.D. 295) ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λιτρῶν τεσσαράκοντα.

A certain *instrumental* force underlies the use of ἐκ in such a passage as P Oxy III. 486²⁸ (A.D. 131) ἐγὼ δὲ ἔκτοτε ἐκ τῆς τοῦ ἐπιστρατήγου ἐπιστολῆ[s] . . . ἐνθάδε καθήγησα, "I thereupon in consequence of the letter of the epistrategus presented myself here," and *ib.*⁹² τὰ ἐμὰ πάν[τα] ἐκ τῆς ὑπερβαροῦς ἀναβάσεως τοῦ ἱεροτάτου Νίλου ἀπολωλένα[ι], "that all my property has been lost through the excessive rise of the most sacred Nile" (Edd.). See also Rossberg's *exx.* (p. 25 f.) of the preposition with verbs of buying and selling, as P Tebt I. 5⁸⁰ (B.C. 118) τὰς ἡγορασμένας προφητείας . . . εἰς τὰ ἱερὰ ἐκ τῶν ἱερῶν προσόδων = "with money from the temple revenues": cf. Lk 16⁹.

For ἐκ to denote *price*, as in Mt 20⁹ (cf. the simple gen. in 1⁸), Ac 1¹⁸, we may cite P Oxy IV. 745³ (c. A.D. 1) τ[ὸ]ν δὲ οἶνον ἡγόρασας ἐκ (δραχμῶν) ἕξ, "you bought the wine at six drachmae," P Fay 111¹⁶ (A.D. 95-6) λέγουσι εἶναι τὸ λάτινον ἐν τῇ Διονυσιά[δι] ἐγ (δραχμῶν) ἑπ[τά], so *ib.* 119⁹ (c. A.D. 100), *ib.* 131⁹ (iii/iv A.D.) ποιήσον αὐτὰς πραθῆναι ἐκ (δραχμῶν) ἰδ, and BGU III. 916¹⁹ (i/A.D.) τὸν φόρον ἀπὸ μὲν μην[ὸς] Φαῶφι ἕω[ς] μηνὸς Μελίερ μηνῶν] πέντε ἐγ δραχμῶν τριάκοντα. See also P Petr II. 11 (2)⁴ where Polycrates informs his father that he has just had his garden valued at 17½, instead of 30, drachmae, in order that he

may pay the 5 per cent. tax (due to the State) on the smaller valuation—ἵνα ἐκ τοσούτου φέρωμεν τὴν εἰκοστὴν, and P Lond 277⁹ (A.D. 23) (= II. p. 217) the record of a loan on which interest is charged at the rate of a drachma per mina per month—τόσον ὡς ἐκ δραχμῆ (λ. —ἡς) μιᾶς τῆ μνῆ τὸν μῆνα ἕκαστον, and P Gen I. 42²³ (A.D. 224) ἐπὶ τοῦ πάντες διδόντος (λ. διδοῦναι) ἕκαστος ἐκ δραχμῶν ἕκασσι τοῖς [γ]εναμένους πραισβοῖτεροι (λ. πρεσβυτέροις), where the editor notes that ἐκ δραχμῶν is *distributive*.

Partitive ἐκ may be illustrated from P Tor I. 1^{iv}.²⁰ (B.C. 117-6) μέρος ἐγ νόμου, and P Oxy I. 117¹⁵ (ii/iii A.D.) βάκη δύο . . . ἕξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἕξ αὐτῶν, "two strips of cloth, one of which please give to your children" (Edd.). Cf. also P Grenf II. 73¹³ (late iii/A.D.) (= *Selections*, p. 118) καὶ τ[α]ύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν.

For the preposition in connexion with *time*, see PSI IV. 403³⁰ (iii/B.C.) παρέσομαι δὲ κατὰ εὐθὺς ἐξ ἑορτῆς, where the editor renders the last words "subito finita che sia la festa."

The preposition is common in adverbial phrases of *time*, as P Tebt I. 40²⁰ (B.C. 117) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθισμοῖς, "to follow the ancient customs." With 2 Pet 2⁸ ἤμεραν ἕξ ἡμέρας (cf. LXX Ps 96⁸) P Oxy I. 86¹⁸ (A.D. 338) οὐτοῖς δὲ μιαν ἐκ μιᾶς ὑπερτιθέμε[ν]ο[s], putting it off "day after day." For other adverbial phrases with ἐκ see P Grenf II. 36¹² (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν ἐναντιῶν ἐπιμελεῖται, where ἐκ τῶν ἐναντιῶν equals ἐναντίον, "*contra*," P Ryl II. 233⁸ (ii/A.D.) τὰ μέλαθρα τῶν θυρίδων . . . ἐκ μέρους . . . ἡμολόγηται, "the beams of the windows have been partly fixed" (Edd.), cf. I Cor 12²⁷, 13⁹, P Hib I. 73¹⁴ (B.C. 243-2) ἐγ μέσου ἀ[φ]ήρηκεν αὐτόν, "has removed it (*sc.* a donkey) from my reach" (Edd.), P Lond 1178⁴³ (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐν[τά]ξιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν, "a fee amounting altogether to a hundred denarii," CPR I 11¹⁴ (A.D. 108) καθὼς ἐκ συμφώνων (as in I Cor 7⁶) ὑπηγόρευον, P Hib I. 54³ (c. B.C. 245) ἀπό[σ]τελλον ἡμῖν ἐκ παντὸς τρόπου τὸν αὐλητὴν, "make every effort to send me the flute-player," P Tebt I. 27⁶⁰ (B.C. 113) ὅπως καὶ τὰ λ[α] γίνηται κατὰ θερείαν ἐξ ὑγιούς, "that all else is rightly done in the summer" (Edd.), P Hib I. 52¹⁰ (c. B.C. 245) ὅπως μὴθὲν δι[ά]πτωμα ἐξ ὑστέρου γίνηται, "in order that there may be no subsequent loss" (Edd.), and P Oxy IV. 707²⁷ (c. A.D. 136) ἐκ καινῆς (*sc.* ἀρχῆς).

In MGr ἐκ has been supplanted by ἀπὸ and ἔξω, though it lives an obscure life as a prefix in such words as βγαίνω, γδέρνω, ξεγράφω, ξέσκεπος.

ἕκαστος.

P Fay 91⁴⁸ (A.D. 99) ἕκαστα ποιήσω καθὼς πρόκειται, *ib.* 100⁶ (A.D. 99) μετὰ κυρίων ἐκάστ[η]ς τοῦ ἀνδρός, "with their respective guardians their husbands" (Edd.), P Oxy X. 1278²⁴ (A.D. 214) ἕκαστον δὲ μέρος π[α]ραδοῦν[αι] ἐ[κ]ατέρω, "each party is to deliver to the other" (Edd.), *ib.* VI. 886¹⁸ (a magical formula—iii/A.D.) ἐπίγρ[α]φον ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα. The phrase καθ' ἐκάστην ἡμέραν, as in Heb 3¹⁸, is common, e.g. P Fay 130⁵ (iii/A.D.), and similarly καθ' ἕκαστον μῆνα, καθ' ἕκαστον ἔτος. For εἰς ἕκαστος, see P Tebt II. 397¹ (A.D. 198) εἰ ἕξεδό[θησαν] ἐνὶ ἐκάστῳ, "5 copies were issued, one to each one" (Edd.).

passages as P Tebt I. 23^b (c. B.C. 119 or 114) οὐκ ὀρθῶς κρίνομεν πέπρακτα σοι μὴ ἐκ τῆς ἡμῶν προεδρίας πεφροντικῆναι ἀπροσδέητον ἐτέρων γενέσθαι, "I consider that you have acted badly in not having been careful that he should be independent of others owing to my superior rank" (Edd.), *ib.* 24⁹⁹ (B.C. 117) ἐκ τε τῆς πλείστης προεδρίας, "on account of the prolonged attendance" (Edd.), and P Fay 12¹⁵ (c. B.C. 103) ἐκ κοινολογ[ε]α[s] τ[ῆ]ς συνσταθείσης πρὸς αὐτούς, "as the result of the colloquy which took place between us" (Edd.).

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For ἐκ to denote *price*, as in Mt 20² (cf. the simple gen. in ¹⁹), Ac 1¹⁸, we may cite P Oxy IV. 745³ (c. A.D. 1) τ[ὸ]ν δὲ οἶνον ἡγόρασας ἐκ (δραχμῶν) ἕξ, "you bought the wine at six drachmae," P Fay 111¹⁶ (A.D. 95-6) λέγουσι εἶναι τὰ λάτιων ἐν τῇ Διονυσιά[δ]ι ἐγ (δραχμῶν) τῆ, so *ib.* 119⁹ (c. A.D. 100), *ib.* 131⁵ (iii/iv A.D.) ποιήσον αὐτὰς πραθῆναι ἐκ (δραχμῶν) ἰδ, and BGU III. 916¹⁹ (i/A.D.) τὸν φόρον ἀπὸ μὲν μην[ὸ]ς Φαῶφι ἕως μηνὸς Μεχείρ μηνῶν] πέντε ἐγ δραχμῶν τριάκοντα. See also P Petr II. 11 (2)⁴ where Polycrates informs his father that he has just had his garden valued at 17½, instead of 30, drachmae, in order that he

may pay the 5 per cent. tax (due to the State) on the smaller valuation—ἵνα ἐκ τοσοῦτου φέρωμεν τὴν εἰκοστὴν, and P Lond 277⁹ (A.D. 23) (= II. p. 217) the record of a loan on which interest is charged at the rate of a drachma per mina per month—τόκου ὡς ἐκ δραχμῆ (l. —ης) μιᾶς τῆ μηνὲ τὸν μῆνα ἑκάστον, and P Gen I. 42²⁸ (A.D. 224) ἐπὶ τοῦ πάντες διδόντος (l. διδόναι) ἑκάστος ἐκ δραχμῶν εἰκοσι τοῖς [γ]εναμένοις πραιοβότεροι (l. πραιοβυτέροις), where the editor notes that ἐκ δραχμῶν is *distributive*.

Partitive ἐκ may be illustrated from P Tor I. 1 iv.²⁰ (B.C. 117-6) μέρος ἐγ νόμου, and P Oxy I. 117¹⁵ (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which please give to your children" (Edd.). Cf. also P Grenf II. 73¹⁵ (late iii/A.D.) (= *Selections*, p. 118) καὶ τ[ῆ] αὐτῆν παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν.

For the preposition in connexion with *time*, see PSI IV. 403²⁰ (iii/B.C.) παρέσομαι δὲ κατὰ εὐθὺς ἐξ ἑορτῆς, where the editor renders the last words "subito finita che sia la festa."

The preposition is common in adverbial phrases of *time*, as P Tebt I. 40⁸⁰ (B.C. 117) κατακολουθεῖν τοῖς ἐξ ἀρχῆς ἔθιμοις, "to follow the ancient customs." With 2 Pet 2⁸ ἡμέραν ἐξ ἡμέρας (cf. LXX Ps 96³) cf. P Oxy I. 86¹⁵ (A.D. 338) οὐτοῖς δὲ μίαν ἐκ μιᾶς ὑπερτιθέμε[ν]ο[s], putting it off "day after day." For other adverbial phrases with ἐκ see P Grenf II. 36¹² (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν ἐναντιῶν ἐπιμελέσθαι, where ἐκ τῶν ἐναντιῶν equals ἐναντιῶν, "*contra*," P Ryl II. 233⁹ (ii/A.D.) τὰ μελαβρα τῶν θυρίδων . . . ἐκ μέρους . . . ἡρμολόγηται, "the beams of the windows have been partly fixed" (Edd.), cf. 1 Cor 12²⁷, 13², P Hib I. 73¹⁴ (B.C. 243-2) ἐγ μέσον ἀ[φ]ήρηκεν αὐτόν, "has removed it (*sc.* a donkey) from my reach" (Edd.), P Lond 1178⁴⁸ (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐν[τά]ξιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν, "a fee amounting altogether to a hundred denarii," CPR I 11¹⁴ (A.D. 108) καθὼς ἐκ συμφώνου (as in 1 Cor 7⁶) ὑπηγόρευον, P Hib I. 54⁸ (c. B.C. 245) ἀπό[σ]τελλον ἡμῖν ἐκ παντὸς τρόπου τὸν αὐλητῆν, "make every effort to send me the flute-player," P Tebt I. 27⁸⁰ (B.C. 113) ὅπως καὶ τὰ λ[α] γένηται κατὰ θερείαν ἐξ ἡγούσ, "that all else is rightly done in the summer" (Edd.), P Hib I. 52¹⁰ (c. B.C. 245) ὅπως μὴθὲν δι[ά]πτωμα ἐξ ὑστέρου γένηται, "in order that there may be no subsequent loss" (Edd.), and P Oxy IV. 707²⁷ (c. A.D. 136) ἐκ καινῆς (*sc.* ἀρχῆς).

In MGr ἐκ has been supplanted by ἀπό and ἐξω, though it lives an obscure life as a prefix in such words as βγαίνω, γδέρνω, ξεγράφω, ξέσκεπος.

ἑκάστος.

P Fay 91⁴⁸ (A.D. 99) ἑκαστα ποιήσω καθὼς πρόκειται, *ib.* 100⁸ (A.D. 99) μετὰ κυρίων ἐκάστ[ῆ]ς τοῦ ἀνδρός, "with their respective guardians their husbands" (Edd.), P Oxy X. 1278²⁴ (A.D. 214) ἑκάστον δὲ μέρος π[α]ραδοῦν[αι] ἐ[κ]ατέρω, "each party is to deliver to the other" (Edd.), *ib.* VI. 886¹⁸ (a magical formula—iii/A.D.) ἐπίγρ[α]ψον ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα. The phrase καθ' ἐκάστην ἡμέραν, as in Heb 3¹⁸, is common, e.g. P Fay 130⁵ (iii/A.D.), and similarly καθ' ἑκάστον μῆνα, καθ' ἑκάστον ἔτος. For εἰς ἑκάστος, see P Tebt II. 397¹ (A.D. 198) εἰ ἐξεδό[θησαν] ἐνὶ ἐκάστῳ, "5 copies were issued, one to each one" (Edd.).

ἐκάστοτε

is unknown to the LXX, and appears in the NT only in 2 Pet 1¹⁵; but its place in the vernacular is confirmed by P Gen I. 31³ (A.D. 145-6) ἐκάστοτε σοι κατ' ἐπίδημιον παρενοχλῶν, P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, P Flor III. 367²⁰ (iii/A.D.) ἐκάστ[ο]τε [πε]ρὶ τῆ[ς] ἡγ[ε]ίας σου πυθάνομαι. Also Michel 543²⁴ (c. B.C. 200) τοὺς πρυτάνεις τοὺς ἐκάστοτε γινομένους, "who from time to time are in office": cf. the frequent use of αἰεὶ in class. Greek, e.g. Herod. ix. 116 ὁ αἰεὶ βασιλεύων, "the king for the time being."

ἐκατόν.

P Lond 1178⁴³ (A.D. 194) (= III. p. 217, *Selections*, p. 100) ἐν[τά]ξιον πᾶν ἐκ πλήρους δηναρία ἐκατόν, "a fee amounting altogether to a hundred denarii." Other citations are needless. MGr has ἐκατό(ν).

ἐκατοντάρχη (—ος).

The variations between 1st and 2nd decl. forms of this word in the papyri may be illustrated by P Ryl II. 141² (A.D. 37) a petition addressed Γαίῳ Τρεβίῳ Ἰούστῳ ἐκατοντάρχη and *ib.* 81¹² (c. A.D. 104) διὰ τοῦ [.] ἑκατοντάρχου Ἰουλάου. See for the Biblical usage Thackeray *Gr.* i. p. 156. For a reference to a soldier λεγεῶνος δευτέρας ἐκατονταρχίας Βραβιρίου who accompanied apparently as a guard a cargo-boat of grain belonging to the government, see P Oxy II. 276⁹ (A.D. 77). The form ἐκατόνταρχος along with πεντηκόνταρχος (cf. Exod 18²¹ *al.*) is found in *Preisigke* 599 (Ptol.). The τ in ἐκατόνταρχος is due to false analogy with πεντηκόνταρχος, as in English "tobacconist" has borrowed its "n" from such a word as "pianist." See Boisacq *Dict. Étym.* p. 233 n.¹, where ἐκατοντακάρανος is cited from Pindar.

ἐκβαίνω.

For this verb = "disembark," cf. P Lille I. 1 *verso*³⁹ (B.C. 259-8) συνέπλευσα αὐτῷ ἕως Φυλακῆς κάκει ἐξέβην. It is used of "issue," "result," in BGU IV. 1206⁹ (B.C. 28) οὐπω σεσθήμαγχε τί ἐκβέβη[κ]ε, *ib.* III. 717²² (A.D. 149) οἶα ἐὰν ἐκβῆ ἐκ τῆς χρείας, P Ryl II. 233³ (ii/A.D.) ὅταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν, and in P Tebt II. 309¹⁴ (A.D. 116-7) = "abandon," "give up," βούλομαι ἐκουσίως . . . ἐγβεβηκέναι τῆς . . . [γεωργείας τῶ]ν . . . [σι]τικῶν ἐδ[α]φῶν. For the meaning "produce," "yield," see P Fay 122¹⁸ (c. A.D. 100) δήλωσόν μοι πόσαι (sc. ἀρτάβαι) ἐξέβησαν, P Lips I. 23²⁰ (iv/A.D.) π[αρ]έξ σοι τὴν ἡμ[ισία]ν πάντω[ν] τῶν ἐκβησομένων καρπῶν, and cf. P Ryl II. 122²¹ (A.D. 127) ἐξέβησαν μόναι καρπὸ ἀρτάβαι δύο κτλ., P Tebt II. 555 (ii/A.D.) κόφιν(οι) . . . ὧν ἐξέβη(η) οἴνου κεράμ(ια) ὄβ, and for the meaning "project" of a piece of ground, see P Tebt I. 84²¹ (B.C. 118): see further *s.v.* ἐκβασις. Other miscellaneous exx. are P Ryl II. 154²⁸ (A.D. 66) τὰ παράφερα οἶα ἐὰν ἐκ τῆς τρήψεως ἐγβῆ, "the parapherna as they emerge from wear and tear" (Edd.), and BGU I. 183⁶ (A.D. 85) ἐὰν ἐγβ[ῆ] ἀποδότ[ω] ὁ ὄμο[λ]ογῶ[ν] Ἔ[μ]πος τῇ Ἐριέᾳ τὴν φέρην, where provision is made that if Horus "fails" in certain duties, he is to repay his wife's dowry. In MGr the verb assumes the form βγαίνω.

ἐκβάλλω.

In P Ryl II. 80¹ (i/A.D.), in view of danger threatening the Nile banks, the village elders are ordered—ἐκβάλλετε εἰς τὰ χῶματα [τοῦ Πατεμίτου] Ἄνωι υδροφύλακας, "send out irrigation-guards on to the banks of the Upper Patemite district" (Edd.). With its use, no fewer than 11 times in Mk, in connexion with the driving out of demons may be compared the heading of the magical incantation in P Par 574¹²⁷ (iii/A.D.) (= *Selections*, p. 113) πράξις γενναία ἐκβάλλουσα δαίμονας, and for the literal usage, as in Mt 21¹², cf. the early P Lond 887⁶ (iii/B.C.) (= III. p. 1) ἐγβέβληκέ με ἐκ τῶν ἐμῶν μερῶν τῆς αὐλῆς τῆ βίαι χρώμενος, P Magd 12¹¹ (B.C. 217) ἐγβαλεῖν με ἐκ τῶν κληρῶν, and P Flor III. 319⁵ (A.D. 132-7) ὦν (sc. ἀρουρῶν) ἐξέβαλόν με οἱ ἐν γιτνί μου ὄντες. The sense of banishment from a family or society, as in Gal 4³⁰ (from Gen 21¹⁰), 3 Jn¹⁰, may be paralleled from BGU IV. 1050¹⁵, a marriage-contract of the time of Augustus, where a man is bound over not to ill-treat his wife, μηδ' ἐγβάλλειν μηδ' ἄλλην γυναῖκα ἐπεισάγειν, "nor to put her away, nor to marry another woman in addition to her": cf. P Tebt I. 104²² (B.C. 92) and *ib.* 105³¹ (B.C. 103) where in a lease of land provision is made that it shall not be in the power of the lessee to let the land to others μηδ' ἐγβάλλειν τὸν Πτολεμαῖον πρὸ τοῦ χρόνου, "nor to expel P. before the proper period," also P Sa'id Khan I. A21¹ (B.C. 88) (= *JHS* xxxv. p. 28). In P Oxy IV. 744¹⁰ (B.C. 1) (= *Selections*, p. 33) a man writes to his wife with reference to the expected birth of a child—ἐὰν ἦν θήλεα, ἐκβαλε, "if it is a female, expose it"; cf. *Syll* 737⁹⁶ (c. A.D. 175) ἐπιτεῖμα δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι τοὺς μαχομένους. For the meaning "bring forth," "produce," as in Mt 12²⁵, we may point to BGU I. 197¹² (A.D. 17) "de agrorum proventus," τῶν ἐγβαλ[ομένων] καθ' ἔτος ἐκ τοῦ κλήρου γεννημάτων καὶ ἐπιγεννημάτων. A similar weakened force of the verb is found in such NT passages as Mt 13²⁵, Lk 10²⁵, Jn 10⁴, Jas 2²⁵. MGr βγάλλω.

ἐκβασις.

For ἐ. = "end," "completion," cf. P Fay 91²¹ (A.D. 99) μέχρει ἐγβάσεως πάσης ἐλαιουργίας, "until the completion of the entire oil-manufacture" (Edd.): cf. Heb 13⁷. In P Ryl II. 122⁵ (A.D. 127) τὰ πλείστα μέρη τῆς ἐκβάσεως τῶν ἰδαφῶν the word = "produce," and in *ib.* 157⁹, 11 (A.D. 135) it is used like ἐκβαίνω (see *s.v.*) of land "projecting."

ἐκβολή.

With the use of ἐκβολὴν ποιέσθαι = "jettison" in Ac 27¹⁸, cf. the directions on the back of a mummy-ticket, *Preisigke* 2052, ἐκβολὴν ποιῆσαι ἐς ὄρμον κόμης Ἐμμου: so *ib.* 1207. In P Hib I. 110 *recto*⁹ (c. B.C. 270) the word is found in a very broken context, and in BGU IV. 1116¹⁸ (B.C. 13) we have ἐπιβολῆς καὶ ἐγβολῆς. See also CP Herm I. 127¹¹, 11 (p. 79), and for medical usage cf. Hobart, p. 143.

ἐγκαμίζω, — ἰσκω.

Both these verbs now disappear from the true text of the NT, nor does there seem to be evidence for them elsewhere, except for the former in Pandect. Byz. (LS).

ἔκγονος.

In *OGIS* 90^o (Rosetta stone—B.C. 196) ἐκγόνου θεῶν Φιλοπατόρων, Dittenberger renders ἐ by "filii," and compares the restoration in *ib.* 91^a, but Wilcken (*Archiv* iii. p. 321) does not think ἐ suitable in a pure Greek inscr. and prefers τὸν ἐκ βασιλέως Πτολ. κτλ. In *ib.* 197^b Wilcken (*l.c.*) renders ἐκγονον by "Urenkel," "great-grandchild": cf. 1 Tim 5⁴ where AV renders "nephews" = "grandchildren," according to the original, but now antiquated, sense of the word. The plur. is common in the general sense of "descendants," e.g. P Lille I. 4²⁷ (B.C. 218-7) οἱ ὑπῆρχεν αὐτῶι ἡ γῆ καὶ ἐκγόνοις, CPR I. 1⁴ (A.D. 83-4), P Oxy IX. 1200²⁵ (A.D. 266) κρατεῖν σε καὶ κυριεῖν σὺν ἐκγόνοις καὶ τοῖς παρὰ σοῦ μεταληψομένοις τοῦ προκειμένου ψευλοῦ τόπου, and so *ib.* 1208¹⁷ (A.D. 291). Down to about B.C. 300 the form ἔγγονος is found in Attic inscr.: see Meisterhans *Gr.* p. 107 and cf. Mayser *Gr.* p. 228. "Ἐγγονος survives in MGr = "grandchild."

ἐκδέχομαι.

For the primary meaning "receive" cf. P Lille I. 16⁷ (iii/B.C.) ἀξιοὶ δὲ γράψαι αὐτῶι Κόμωνα ἐγδεχόμενον τὰς μ (δραχμάς), P Tebt I. 33⁷ (B.C. 112) (= *Selections*, p. 30) μεγαλοῦπρεπότερον ἐγδεχθήτωι, "let him be received with the utmost magnificence," BGU IV. 1024^{iv.16} (iv/v A.D.) ἐκδέξει το[ν]ν τήην (L τήην) ἕως κεφ[αλῆ]ς τι[μ]ωρίαν. In P Par 63¹⁰ (B.C. 164) (= P Petr III. p. 21) τῶν πρὸς ταῖς πραγματείαις οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν, Mahaffy translates "because the officials do not put the best interpretation on the meaning of the decree concerning agriculture," and in P Petr III. 64 (δ)⁶ ἄς ἐξέδεξαι Ἡράκλειτος . . . he renders "which (drachmas) Heracleitus undertook to pay (?)": cf. Gen 43⁹ where Conybeare and Stock (*LXX Selections*, p. 132) propose the rendering "I undertake him." In P Alex 4¹¹ (iii/B.C.) ἐγδεδεκται γὰρ Στοποήτης ἔχειν σε εἰς τὴν διαλογὴν . . . Witkowski (*Ép̄p̄*, p. 52) regards ἐκδέχομαι as = "comperio." The derived sense of "wait for," "expect," as in Jas 5⁷, is well illustrated by P Flor III. 332⁵ (ii/A.D.) οὐ λανθάνει σε ὅτι δέμνος σήμερον ἐστάλην τὸν ἀπακτον Δισκᾶν μὴ ἐκδεχόμενον σου τὴν παρουσίαν: cf. P Oxy IV. 724¹² (A.D. 155) ἐὰν δὲ ἐντὸς τοῦ χ[ρ]όνου αὐτὸν ἀπαρτίσης οὐκ ἐκδέχομαι τὴν προκειμένην προθεσμ[ί]αν, "if you make him perfect within the period, I will not wait for the aforesaid limit" (Edd.), with reference to a contract of apprenticeship, BGU III. 892⁸ (iii/A.D.) προσ[ε]δρευσα ἐφ' ἡμέρας δύο ἐκδεχόμενός σου σε, P Oxy VI. 939²⁷ (iv/A.D.) (= *Selections*, p. 130) παραμυθούμ[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]τῆν ἀφίξιν. See also Moulton *Gr.* ii. § 119 (a).

ἐκδηλος.

For this NT ἀπ. εἰρ. (2 Tim 3⁹, cf. 3 Macc 3¹⁰, 6⁵) see CP Herm I. 6³ παρέχεν ἐκ[ά]σ[τ]ου ἔτους ἐκδηλὸν τινα σίτου μοῖ[ραν], *Syll* 552⁶⁹ (late ii/B.C.) χάριν τοῦ [τοῖς πολλοῖς μάλλ]ον ἐκδηλον ὑπάρχειν τὴν τοῦ δήμου σπουδῆν, *OGIS* 665¹³ (A.D. 49) ἵνα [παν]τ[ί] [ἐκ]δηλα γίνηται τὰ ἐπ' ἐμοῦ [σταθ]έντα, and Vett. Val. p. 92¹⁰ ἐκδηλα γὰρ οὕτως καὶ ἐφάνη τὰ κακὰ γίνονται τοῖς γεννωμένοις.

ἐκδημέω.

PSI IV. 410³ (iii/B.C.) ἐξεδημήσατε οὐκ ἀναγγελαντές μοι ἂ εἴπεν Ἀμμώνιος περὶ μου. BGU IV. 1197⁷ (B.C. 4) ἐκδημήσαντος δὲ σοῦ εἰς τοὺς ἐκ[τὸ]ς [τόπους. P Tebt II. 316³⁰ (A.D. 99) ἐὰν δὲ μεταβαίνωμεν ἡ ἐκδημῶμεν [μεταδῶσωμεν, κτλ., "but if we change our residence, or go abroad, we shall give notice," etc.—a declaration required of *ephebi* in view of their enrolment in the Alexandrian demes. P Oxy I. 59¹² (A.D. 292) ἵνα . . . ἡ τάχος ἐκδημήσαι, "that no time be lost in his departure" (Edd.). For the subst. see *Syll* 276¹² (c. B.C. 195) οὐδ[ὲν] φροντίσας τῶν] κατὰ τὴν ἐκδημίαν κινδύνων, Vett. Val. p. 163³ εὐθετοῖ ταῖς εἰς στρατιᾶν καὶ ἐκδημίαν γενέσεσιν, and for the form ἐγδημία BGU III. 1011¹¹ (ii/B.C.) τὸν [τῆ]ς ἐγδημίας τοῦ Μεννέου χρόνον, PSI IV. 330⁶ (B.C. 258-7) οὐ γὰρ [ἔδοκ]μισα ἀνευ σου τὴν ἐγδημίαν ποιήσασθαι.

ἐκδίδωμι.

With ἐκδίδωμαι = "let out for my advantage" may be compared the sense of "apprentice" found in the papyri, e.g. P Oxy II. 275⁶ (A.D. 66) (= *Selections*, p. 55) ὁ μὲν Τρύφων ἐγδεδοῦσθαι τῷ Πτολεμαίῳ τὸν ἑαυτοῦ υἱὸν Θεῶνιν, "T. (agrees) that he has apprenticed to P. his son Th.," P Tebt II. 385³ (A.D. 117) ἐξέδοτο Τεφροσάει . . . τὸν ἑαυτῆς υἱὸν Κρονίωνα, "T. has apprenticed her son C." Similarly the fragment of a marriage-contract, dated A.D. 74-5, P Oxy II. 372, begins ἐξέδοτο Ταοννάφρις (the mother of the bride): so P Giss I. 2^{1.8} (B.C. 173), BGU IV. 1100⁶ (time of Augustus), P Oxy X. 1273¹ (A.D. 260), and often. Cf. P Oxy II. 237^{vii.28} (A.D. 186) τῆς παιδὸς τῆς ἐκδεδομένης, "a daughter given in marriage." For the form ἐξέδετο, as in Mk 12¹ and parallels (cf. Exod 2²¹ A), see PSI IV. 288⁸ (ii/A.D.) ἀποχῆν ἡμ[ε]ῖν ἐξέδετο. The general sense "issue," "give out," appears in P Petr III. 43(2) *verso*^{ii.6} ἐξεδόθη, and P Tebt II. 397¹ (A.D. 198) ἐξεδόθησαν, both of the giving out of certain contracts: so P Ryl II. 163¹⁰ (A.D. 139) ἡ π[ρ]ᾶσις κυρία . . . ἦν καὶ ἐξεδόμην σοι δισσήν (?), "this deed of sale is valid, and I have issued it to you in duplicate" (Edd.), PSI III. 204¹⁰ (A.D. 140) διὰ τραπέζης ἐγδώσω of a receipt, P Fay 34⁶ (A.D. 161) ἐκδῶναι σύμβολα, "to issue receipts." For the use of the subst. ἐκδοσις in marriage-contracts, see *Chrest.* II. i. p. 216, and on ἐκδόσιμα = official copies, see the editors' note on P Oxy III. 494²⁵. An unexplained term ἀπέγδοσις is found in P Petr II. 13 (4)³ (B.C. 258-3). The corresponding εισδίδωμι, hitherto almost unknown, is now well attested: see exx. in Mayser *Gr.* p. 489, and similarly *ib.* p. 438 for εισδοσις (not in LS). See ἐκδοτος, *infra*.

ἐκδικέω.

In P Ryl II. 94¹² (A.D. 14-37) the head and the secretary of a guild of weavers become sureties for five of their number, undertaking to produce them whenever required—ἐκδικούντες τὰ διὰ τοῦ ὑπομήματος Πανινούτιος τοῦ Ἀφροδισίου ἐρι(ουργοῦ?), "to answer the claims stated in the petition of Paninoutis son of Aphrodisius, wool-worker" (Edd.). For the meaning "vindicate" cf. P Amh II. 134¹⁰ (early ii/A.D.) where Heliodorus is urged to take action on behalf of Peteus, whom certain πρεσβύτεροι had attempted to carry off—ἐκδικῆσαι αὐτὸν "to vindicate him," and ἐντυχεῖν κατὰ, "to

draw up a petition against," the persons concerned: cf. P Strass I. 41⁹ (A.D. 250). In P Oxy VII. 1020⁸ (A.D. 198-201) the word is used of a judicial decision—*ἐλ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]ήθιαν, ἢ ἡγοῦμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικήσει*, "if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release" (Ed.): so P Lond 245¹⁹ (A.D. 343) (= II. p. 272) *αὐτοῦ γὰρ ἔστιν τὰ τοια[ῦτ]α τολμῶντες ἐκδικίαν αἰ*. It would appear therefore that the thought of "avenge" (AV, RV) is not necessarily primary in Lk 18³ π., but rather of "do right to" and so "protect" the wronged party (cf. *Expt* xxv. p. 70 f.). The context, however, suggests the stronger sense in the striking Jewish prayer for vengeance for a murdered girl, *Syll* 816¹⁴, which Deissmann (*LAE* p. 434) carries back as far as the end of the second or beginning of the first century B.C., where "the most high God" is implored—*ὕνα ἐγδικήσης τὸ αἷμα τὸ ἀνάτιον ζητήσης καὶ τὴν ταχίστην*, "that Thou mayst avenge the innocent blood and require it again right speedily": cf. Joel 3(4)²¹ *ἐκδικήσω τὸ αἷμα αὐτῶν*. See also P Oxy VI. 937⁷ (iii/A.D.) where a brother writes to his sister regarding some wrong that had been done to him—*ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἑμαυτὸν*, "well, if I live and come to my native land I will have my revenge" (Edd.): cf. Rom 12¹⁹.

ἐκδίκησις.

A striking curse from Phlius may be cited from *Syll* 810 to illustrate Rom 12¹⁹. The fragment runs—*καὶ ὅτι ἂν ποιῆς, το[ῦτο] εἰς σεαυτὸν τραπε[ῖσθα] ταῦτά σοι εὐχόμε[θα]. εἰ δέ τι ἐκὼν ἔξαμαρτ[ήσῃς], οὐκ ἔμδν ἐπαράσ[ασθαί]. δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]*, "it is not mine to invoke curses, but the inexorable vengeance of Nemesis hangs over you as you go." 'Εκδικία is found in P Oxy VIII. 1121²¹ (A.D. 295) *ἐκδικίαν αἰτεῖν*, "demand satisfaction," *ib.* XII. 1556⁸ (A.D. 247) *ἄχρι τῆς παρὰ τῷ μείζονι ἐκδικίας*.

ἐκδικος

is the regular term in the papyri for a legal representative, e.g. P Oxy II. 237¹¹⁻³⁹ (A.D. 186) *Διδύμη ἧς ἐκδικος ὁ ἀνὴρ Ἀπολλώνιος πρὸς Σαβείνον*, "Didyme, defended by her husband Apollonius, against Sabinus," *ib.* 261¹⁴ (A.D. 55) *συνεστακέναι αὐτὴν τὸν προγεγραμμένον υἱὸν Χαι[ρ]ήμονα ἐγδικὸν ἐπὶ πάσης ἔξουσας*, "that she has appointed her said grandson Chaeremon to appear for her before every authority" (Edd.), and for a similar use in the inscr. = "advocatus," *Michel* 459²⁰ (ii/B.C. *ad init.*) *ὑπέμεινεν ἑκουσῶς [ἐκ]δικος*: see further Gradenwitz *Einführung* i. p. 160, Nägeli p. 33, and for the Bibl. usage Milligan on 1 Thess 4⁶. 'Ο ἐκδικος τῆς πόλεως, *defensor civitatis*, appears in Egypt early in iv/A.D.: see the notes on P Oxy XII. 1413¹⁷, 1426⁴. Moulton (*Gr.* ii. § 119 (c)) suggests that in ἐκδικος = "avenger" we may see the same force of ἐκ as in the recurrent legal phrase *καθάπερ ἐγ δίκης*, "just as after a legal decision"; the ἐκδικος would thus be the man who carries out a sentence. Alternatively the classical *compositum* ἐκδικάζω, "avenge," may have influenced the meaning of ἐκδικος with its derivatives.

PART III.

ἐκδιώκω.

This NT ἀπ. ἐρ. (1 Th 2¹⁸) is found in the late BGU III. 836⁶ (time of Justinian) *καταστασιασάντων κατὰ τῶν ἀπελθόντων (λ. —όντων) ἐκάσε στρατιωτῶν ἐξεδιώξαν αὐτ[ο]ὺς μὴ βουλόμενοι αὐτῶν ἀπόκρισιν ποιῆσαι*. The *simplex* occurs in the sense of "drive out," "persecute," in Lk 11⁴⁹ *ἔσβησον αὐτὸν ὡς ἐκδιώκεις τὸν ἄδελφόν σου*, where the compound is found as a *v.l.* in AD *al.*

ἐκδοτός.

This adj., as in Ac 2³³ (cf. *Field Notes*, p. 111 f.), is found in *Syll* 190¹³ (B.C. 306-281) *παραγεγόμενος ὁ βασιλεὺς εἰς τοὺς τόπους δέδωκεν ἐγδοτόυ[ς] τῆι πόλει καὶ ἀφέσταλκε πρὸς τὸν δῆμον*: cf. Vett. Val. p. 106²⁴ *ἐαυτοὺς ἐκδοτούς ὑποταγαῖς παραδώσουσιν*. For ἐκδοτός = "bride" (see *s.v.* ἐκδιδῶμι) cf. P Oxy VI. 905⁵ (A.D. 170) (= *Selections*, p. 85) as restored *ἡ δ' ἐκδοτός φέρει τῷ ἀνδρὶ [εἰς φε]ρνήν κτλ.*, "the bride brings to her husband for dowry" etc. In P Oxy X. 1273²⁶ (A.D. 260) ἐκδοτός is used in an active sense = "bride's mother"—*ἄπ[ο]δοτῶ] ὁ γαμῶν τῆ ἐκδοτῆδι*.

ἐκδοχή

is used = "interpretation" in P Par 63⁸⁶ (B.C. 164) (= P Petr III. p. 24) *παιδαριώδη τὴν τοῦ προστάγματος ἐγδοκὴν ποιησαμένους*, "after having made the interpretation of the decree puerile," *Syll* 256¹⁸ (c. B.C. 200) *τὴν ἐκδοχὴν τοῦ χρησμοῦ ταύτην λαβόντες*. We have no light to throw upon the use of ἐ. = *προσδοκία* in Heb 10²⁷, the only place where it occurs in the NT, but see *s.v.* ἐκδέχομαι and cf. *Field Notes*, p. 231. For the title ἐκδοχεύς see *OGIS* 140⁸ with the editor's note.

ἐκδύω

is frequent in the sense of "strip one of his garments," as Mt 27²⁸, Lk 10³⁰, e.g. P Lille I. 6⁸ (iii/B.C.) *ἔξεδυσαν χιτῶνα*, P Magd 61³ (B.C. 221) *τὰ τε πρόβα]τα βεβοσκη-κότας κάμῃ ὑβρικότες καὶ ἐγδεδυκότες*, P Fay 12¹⁶ (c. B.C. 103) *ἔξεδυσαν θ̄ περ[ι]εβλήμην ἱμάτιον*, BGU IV. 1061¹⁶ (B.C. 14) *ἔξεδυσαν (sc. ἔμπορον) καὶ περιελίοντο αὐτοῦ πόκος ἐρῶν*, and from the inscr. *Syll* 803⁴⁷ (iii/B.C.) *ἔδ[ό]κε αὐτὸν νιν ὁ θε[ὸ]ς ἐγδύσας καὶ γυμνὸν καταστάσας ὀρθὸν κτλ.* In the new fragment of a lost Gospel, P Oxy IV. 655²³, in answer to the disciples' question *πότε σε ὀψόμεθα*; the Lord is described as replying—*ἔταν ἐκδύσησθε καὶ μὴ αἰσχυνηθε*. . . . 'Εκδύω is an ex. of a verb which, though perfective already, forms a further perfective ἀπεκδύομαι which, like ἀπεκδύσις (see *s.v.*), connotes complete stripping of oneself or another in one's own interest (Col 2^{11, 16}, 3⁹): see Moulton *Gr.* ii. § 119 (a). MGR γδύω, "doff," "pillage."

ἐκεῖ.

P Eleph 1⁴ (B.C. 311-10) (= *Selections*, p. 4) *ὡς ἐκεῖ τοῦ συναλλάγματος γεγενημένου*, "on the ground that the agreement had been come to there," P Fay 110¹³ (A.D. 94) *ἴ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆι, ἰβ. 113²⁴ (A.D. 110) ἔχ' ἐκεῖ ἔ[ως] ποτίσης τῷ ἐπτάρουρον τοῦ ἑλαιῶνος*, "stay there till you have watered the seven-acre at the olive-yard," P Ryl II. 239⁸ (mid. iii/A.D.) *ἐπίμνον τοῖς ἐκεῖ*, "stay on for the men there." In the boy's letter P Oxy I. 119¹³ (ii/iii A.D.)

(= *Selections*, p. 103) the word is used somewhat pleonastically—πεπλάνηκαν ἡμῶς (ἡμῶς) ἐκεῖ, τῇ ἡμέρᾳ ἰβ̄ δτι (ἡ δτι) ἐπλευσε, “they deceived us there on the 12th, the day you sailed.” For the laxer use = ἐκέισε, as in Rom 15²⁴, cf. P Meyer 20⁴⁸ (1st half iii/A.D.) ἵνα ἐκεῖ πέμψω τὰς ἐπιστολάς. For a contrast with ἐνταῦθα, see *Preisigke* 1002^{10 f.} (time of Diocletian?) τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα. The word is MGr.

ἐκεῖθεν.

For a causal force of this adverb = “wherefore,” “hence,” see the editor’s note to the early Christian letter P Heid 6⁹ (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολιτ[ι]α[ν] σου ἐν οὐρανῷ. ἐγίνεν (ἡ ἐκεῖθεν) θεωροῦμέν σε τὸν δεσπότην καὶ κενὸν (π)ά[τ]ρω[να], “we believe that your citizenship is in heaven. Wherefore we regard you as master and new patron.” In MGr the word = “whence,” “yonder,” “beyond.”

ἐκεῖνος.

See *s.v.* αὐτός, and cf. *Proleg.* p. 91.

ἐκέισε.

P Thead 21⁸ (A.D. 318) τίνες κακοῦργοι ἐπιστάντες ἐκέισε διὰ νυκτός κτλ., and a Cairo papyrus, *Chrest.* I. 240⁹ (A.D. 322) γενθ[μ]νοι ἐκέισε. For ἐκέισε = ἐκεῖ, cf. PSI III. 162¹¹ (A.D. 286) παραμείναι ἐν τῷ ἐκίσει (ἡ ἐκέισε) κατασκευαζομένη βαλανίω, *ib.* IV. 298⁸ (iv/A.D. *ad init.*) μόνον μήνα ἵνα ἐκέισε διαμείναντος, P Oxy IX. 1204⁸ (A.D. 299) πρὸς ἐκσφούγγευσιν (cf. Lat. *expungere*) τῶν ἐκέισε διακεμένων στρατιωτῶν, “for the discharge of the soldiers stationed there.” This “pregnant” construction (Ac 22⁵ τὸν ἐκέισε ὄντας, “those who were (collected) there”) is illustrated by P Petr II. 45ⁱⁱ⁻⁴ (B.C. 246) where, if we may trust the restoration, the writer—probably Ptolemy III. himself (cf. P Petr III. p. 336)—describes how certain ships, acting in his interest, sailed along the coast of Cilicia to Soli and took on board τὰ ἐ[κ]εῖ[?]σε κατασκευέντ[α] χρήματα, “the money that had been seized (and carried) there.”

ἐκζητέω.

To the single instance of this verb from profane sources (Aristid. I. 488) cited by Thayer and LS, we can now add BGU IV. 1141⁴¹ (B.C. 14) περὶ δὲ τῆς σκιῶς φανερόν μοι ἐγενήθη ἐκζητήσαντι ἡλλάχθαι μὲν τὴν πορφυρᾶν ὑπὸ τοῦ Διοδώρου καὶ μὴ δεδωκέναι σοί, P Oxy XII. 1465¹¹ (i/B.C.) ἀξιῶ συντ[ά]ξαι ἐ[κ]ζητήσαντας τοὺς α[ι]τιώ[υ]ς, “I request you to give orders (to your subordinates) to search out the guilty persons” (Edd.), and the inscr. from Hierapolis *Cagnat* IV. 834⁵ δώσει . . τῷ ἐκζητήσαντι δηνάρια δισχ[ιλ]ια. With Lk 11⁶⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, cf. the use of the simplex in the Jewish prayer for vengeance *Syll* 816¹³ (ii/B.C.) ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάιτιον ζητήσῃς καὶ τὴν ταχίστην: for the text and the date, see Deissmann *LAE* p. 423 ff.

ἐκθαμβέω.

P Grenf I. 53¹⁸ (iv/A.D.) (= *Chrest.* I. p. 158) γράφ[ει] δὲ ἡμῖν ὡς ἐκθαμβῶν (ἡ ἐκθαμβῶν) ἡμᾶς.

ἐκθαμβος.

For this rare adj. (Ac 3¹¹) which hitherto has been attested in profane Greek only from Polybius (xx. 10. 9), we may cite the imprecatory tablet of iii/A.D. discovered in the necropolis of Hadrumetum, Wünsch *AF* 5³⁰ καὶ οἱ δαίμονες ἐξεγερθῶσιν ἐκθαμβοὶ καὶ περίφοβοι [γ]ενόμενοι.

ἐκθανμάζω.

Aristeas 312 λίαν ἐξεθαύμασε τὴν τοῦ νομοθέτου διάνοιαν.

ἐκθετος.

For this NT ἀπ. εἰρ. (Ac 7¹⁰) we may compare Vett. Val. p. 106¹⁸ ἐκθετοὶ ἢ ἀιχμάλωτοι γενόμενοι ὑποταγῆς πέραν λήφονται, where ἐκθετοὶ is apparently = “exiles.” The subst. ἐκθεσις is common = “list,” “schedule,” e.g. P Oxy II. 291⁸ (A.D. 25–26) τ[ὴν] ἐκθεσιν τοῦ ἰβ̄ (ἔτους) Τιβερίου Κα[ί]σαρος Σεβαστοῦ σειτικὴν καὶ ἀρ[γ]υρικὴν εὐθέως γράψον, “write out immediately the list of arrears both of corn and money for the twelfth year of Tiberius Caesar Augustus” (Edd.): on the verso of P Tebt II. 410 (A.D. 16) is a short account, with the heading ἐκθεσις τιμ(ῆς) προβά(των). *Syll* 929⁸⁷ (ii/B.C.) περὶ ἧς καὶ τὴν καθήκουσαν ἐκθεσιν πεποιήμεθα, has the same spelling as in Wisd 11¹⁴ ΝΑC. In calling attention to the needless margin at RV here (where the ἐκθ. spelling seems to have been taken as a form of ἐκθος) Thackeray (*Gr.* i. p. 103) has achieved the rare feat of catching Hort and his colleagues tripping. For ἐκθεμα see *s.v.* ἐκτίθημι.

ἐκκαθαίρω.

is found *quater* with the acc. of the person or object cleansed (as in 2 Tim 2²¹) in *OGIS* 483 (ii/B.C.) e.g. 1⁶⁸ ἀναγκάζετωσαν ἐκκαθαίρειν τοὺς ὑπονόμους. See also the Delos inscr. *BCH* xxvii. p. 73⁷⁸ (B.C. 250) Ὀμναεὶ καὶ τοῖς μεθ' αὐτοῦ τὸ [στά]βιον ἐκκαθάρασιν, and 7⁶ ἐργάταις τὸν ἥμῶν ἐκκαθάρασιν τοῦ Ἰνωποῦ. Vett. Val. p. 242¹⁶ τὸν τρόπον μου ἐκκαθάραι πάσης κακίας καὶ παντὸς μολυσμοῦ. The verb is supplied in *Kaibel* 1082¹⁶ Φολὸν Κεντ[αύρων] ἐκκάθηρεν, of one of the labours of Hercules. On the form ἐκκαθάρατε in 1 Cor 5⁷, see Moulton *Gr.* ii. § 89, Note 2.

ἐκκαίω.

For the metaphorical use of this verb in Rom 1²⁷ we may cite the new Menander fragment, *Menandrea* p. 64⁴⁸ πάντα δ' ἐξέκαετο ταῦθ' ἕνεκα τοῦ μέλλοντος, “all these feelings were fanned into flame for the sake of the plot.” See also Herodas iv. 49 where a slave is rebuked for her slowness—ὡς ἐκ με κάεις οὐ θέλουσαν οἰδῆσαι, “how you set me on fire with fury, though I do not wish to rage.”

ἐκκακέω.

See ἐκκακέω.

ἐκκλείω.

Cf. the Ionic inscr. *OGIS* 8⁷ (iv/B.C.) τοῖς μὲν πόλιταις παρεκόμενος τὰ ἑπτα ἐξεκλάισε ἐκ τὰς πόλιος [πα]νδᾶμι. Also *Menandrea* p. 53²⁰¹.

ἐκκλησία.

For the Biblical history of the word ἐκκλησία, which meant originally any public assembly of citizens summoned by a herald, it is sufficient to refer to Hort, *The Christian Ecclesia*, p. 1 ff. It is the LXX term for the community of Israel, whether assembled or no. In the Gospels the word is confined to Mt 16¹⁸, 18¹⁷, where it denotes Christ's new ἐκκλησία, as distinguished from the old. Deissmann (*LAE* p. 112 ff.) has emphasized the significance of the fact that the Latin-speaking people of the West, to whom Christianity came, did not translate the word, but simply borrowed it, and cites an interesting bilingual inscr. of A.D. 103-4, found in the theatre of Ephesus, which refers to the gift by a Roman official of a silver image of Artemis (cf. Ac 19²⁴) and other statues—ἵνα τίθῃται κατ' ἐκκλησίαν (cf. Ac 14²⁰) ἐν τῷ θεάτρῳ ἐπὶ τῶν βάσεων, or, in the parallel text, ita ut [om]ni[um] ἐκκλησία supra bases ponerentur. Other ref. to ἐκκλησία in the theatre at Ephesus will be found s.z. θεάτρον. For the "inclusive" as distinguished from the "exclusive" character of the Greek ἐκκλησία (cf. Hicks *CR* i. p. 43), we may cite the case of an ἐκκλησία summoned at Aramea—ἀγομένης πανδήμου ἐκκλησίας, which the editor Cagnat (note on IV. 791^r) describes as "concilium totius populi Aramensis, civium cum Graecorum, tum Romanorum": see also Ramsay *C. and B.* ii. p. 465, where the inscr. is dated as perhaps of the time of Vespasian and Titus. MGr ἐκκλησι(ι)ά.

ἐκκλίνω.

In a decree of Ptolemy Philometor (B.C. 181-145) published in *Archiv* vi. p. 9 we find ¹³ οὔτε κίνδυνον οὔτε κακοπαθίαν οὔδεμίαν ἐκκέ[λ]ικεν: cf. *OGIS* 339^b (c. B.C. 120), 443¹⁴ (i/B.C.), and *Cagnat* IV. 134¹⁴ (ii/B.C.). The verb is taken as = "faire défaut" by the editor (see Index p. 476) in P Par 15²⁸ (B.C. 120), συνιστοροῦντες ἑαυτοῖς οὐδὲν βέβαιον ἔχουσι ἐκκλίναν. Similarly P Tor I. 2²⁸, and cf. *ib.* 1ⁱⁱ. 17 (B.C. 117) καὶ μετὰ ταῦτα πολλάκις ἐπιβεβληκῶτος εἰς τὴν Διδάσπολιν, ἐκκλίνοντες οὐ διαλείπουσι, "semper occursum meum devitant" (Ed.).

ἐκκομίζω

is used of carrying out for burial, as in Lk 7¹⁸, in BGU I. 326ⁱⁱ. 1 (ii/A.D.) ἐκκο[μ]ισθῆναι περιστ[α]λήναι τε ἑμαυτ[ὸ]ν θέλω τῇ φροντίδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου. For a more general sense cf. PSI IV. 436^b (B.C. 248-7) ἐκκομίζεσθαι τὰ ὀψώνια, P Lille I. 3²⁸ (after B.C. 241) λόγους ἐκκομίζεσθαι, P Lond 21²⁸ (B.C. 162) (= I. p. 13) ἐκκομίσασθαι σύνταξιν, P Fay 12²⁴ (c. B.C. 103) ἐξεκομισάμην α[ὐ]τ[ὸ]ς, "I recovered it"—of a pawned garment which had been redeemed. The verb is contrasted with εἰσκομίζω in *OGIS* 629²⁸ a¹. (A.D. 137).

ἐκκοπή (ἐνκοπή).

This somewhat rare word is found in its literal sense of "cutting" or "cutting down" in BGU IV. 1121²⁷ (B.C. 5) ξυλείας ἐκκοπήν, P Lond 214²⁴ (A.D. 270-5) (= II. p. 162) where with reference to the cutting down of two acacia trees an official is sent to inspect τῆς ἐκκοπῆς τὴν διάθεσιν, and P Gen I. 62^r (mid. iv/A.D.) τεχνίτας πρὸς τὴν ἐκκοπήν τῶν ξύλων, cf. ¹¹. The derived meaning of "hindrance" in

the only occurrence of the word in the NT (1 Cor 9¹²) may be illustrated from Vett. Valens p. 27 ἐγκοπῆς τῶν προσομιένων: the adj. ἐγκοπτικός, also occurs *ter.*, e.g. p. 182¹⁸ κωλυτικοὶ καὶ ἐγκοπτικοὶ δόξης καὶ ἀφελείας.

ἐκκόπτω (ἐνκόπτω).

For the literal usage, as in Mt 3¹⁰ etc., cf. P Fay 113¹⁰ (A.D. 100) ἐξ αὐτῶν ἐκκόψαι θέλι φυτὰ, "he wishes to cut down some of the trees" (Edd.), and similarly 114¹⁴, P Oxy VI. 892¹⁰ (A.D. 338) ἵνα . . . διὰ ταχέων ταῦτα ἐκκόψας παρενεχθῆναι ποιήσῃ, "to get the timber cut and delivered" (Edd.). See also BGU I. 72⁹ (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε. A good parallel to the NT usage, as in 1 Th 2¹⁸ (where see Milligan's note), is afforded by P Alex 4¹ (iii/B.C.) (= Witkowski², p. 51) ἡμῖν ἐνκόπτεις καλά: cf. Vett. Val. p. 268⁹ ἐὰν μὴ πως ἀκτις ἀγαθοποιῶν συνδραμούσα τὰ πόλλα τῶν φαύλων ἐκκόψῃ. The verb is intrans. in *ib.* p. 260²⁴ ὡσπερ γὰρ τροχὸς κυλιόμενος ἐνέκοψεν (*sc.* ἡ Σελήνη) ἐπὶ τῆς ἰδίας ἐλθοῦσα ἐποχῆν.

ἐκλαλέω.

For a suggestion that we should read this verb in Mk 8⁸ see Burkitt *JTS* ii. p. 111 ff.

ἐκλάμπω.

This verb, which in the NT is confined to Mt 13⁴⁸, is found in P Lond 130⁹⁵ (a horoscope—i/ii A.D.) (= I. p. 135) ἐξλαμπεν.

ἐκλανθάνω.

P Oxy IX. 1203⁸ (late i/A.D.) ἐγλαθόμενος τῆς ἑξακολλη[ο]υθούσης αὐτῷ εὐθύνῃς, "heedless of the reckoning that would follow" (Ed.).

ἐκλέγω.

The middle of this verb, which is used in all its NT occurrences, may be illustrated by PSI IV. 422¹⁴ (iii/B.C.) ταῦτα τὰ ἀσθενέστερα ἐγλεξάμενος, P Meyer 8¹² (A.D. 151) μέχρι τοῦ . . . τῶν σωμάτων τὰς ἀποφορὰς ἐγλεγόμενου, P Oxy II. 237^{iv}. 8 (A.D. 186) δοῦλο[υ]ς καὶ ἀπελεγ[θ]έρου[ς] χορηγίας ἐκλεγόμενων, and P Flor II. 228²⁸ (iii/A.D.) κάλλ[ισ]τόν ἐστιν ἐγλέξασθαι αὐτά: also *Syll* 653⁴⁶ (B.C. 91) τὰ δὲ πίπτοντα διάφορα ἐκ τῶν μυστηρίων ἐγλεγόντων οἱ κατασταθέντες ὑπὸ τοῦ δάμου πέντε. On the use of the middle in Lk 14⁷ ἐξέλεγοντο, "they picked out for themselves," and so "chose," see *Proleg.* p. 157.

ἐκλείπω.

Notwithstanding Field (*Notes*, p. 79) and Moffatt, it seems more than doubtful that in Lk 23⁴⁵ any reference is intended to an *eclipse*. To find such a reference is to involve the Evangelist in a needless blunder, as an *eclipse* is impossible at full moon, and to run counter to his general usage of the verb = "fail" (16⁹, 22³², cp. Heb 1¹⁸). For this meaning cf. P Hamb I. 27¹⁴ (B.C. 250) ξάν τι αὐτῶν ἐγλιμπάνη, P Leid Bⁱⁱ. 7 (B.C. 164) εἰς τὸ μῆθην ἡμῶς τῶν δεόντων ἐγλιπτειν, and even *ib.* W^{ix}. 8 (ii/iii A.D.) τὴν ὥραν ἐν ἣ μῆλλι (*l. μέλλει*) ἡ σελήνη ἐκλείπειν (*l. ἐκλείπειν*), "horam in qua luna deficit (in ariete)." P Par 27¹⁴ (B.C. 160) ἡμεῖς δὲ ἐν τῷ μεταξὺ διαλυόμενα τῷ λιμῷ κινδυνεύομεν τὸ ἱερὸν ἐγλείπειν

shows ἐ followed by the acc. of place. In P Tebt I. 105⁴⁴ (B.C. 103) and 106²³ (B.C. 101) it is used of "renouncing" a lease—ἐγλιπεῖν τὴν μίσθωσιν: for a similar use of the subst. cf. P Lond 1166⁶ (A.D. 42) (= III. p. 104) μεχρὶ ἐκλείψεως τῶν λουμέγων. From the inscr. may be cited Syll 226¹¹⁰ (iii/B.C.) ἐγλείπειν τὴν πόλιν, and OGIS 90²⁸ (the Rosetta stone—B.C. 196) τὰ τε ἐγλεειμμένα πάντα ἐν τοῖς πρότερον χρόνοις ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν. On the form ἐγλείπειν see Mayser *Gr.* p. 227.

ἐκλεκτός.

In P Reim 43⁹ (A.D. 102) a "choice" or "beautiful" lodging which is being let is described as ἐκλεκτὸν ἀνθρώνα (/ ἀνδράνα). For the distinctive Biblical use of the word, cf. farm-accounts—P Fay 102^{8, a'} (c. A.D. 105) where ἐγλεκ(τοῖ) is applied to baskets "'selected,' i.e. of a better quality than the rest" (Edd.), and OGIS 499³ (ii/A.D.) τῶν ἐκλεκτῶν ἐν Πάμῃ δικαστῶν, with which Dittenberger compares *ib.* 567¹⁰ (ii/A.D.) ἐπιλεκτον κριτήν, the *iudex selectus* of the Latin inscriptions. The Avircius epitaph—late ii/A.D.—from MS. of *Acta Sanctorum* has ἐκλεκτῆς πόλεως ὁ πολέιτης τοῦτ' ἐποίησα. See also BGU II. 603¹⁸ (c. A.D. 167) ἐλαίας ἐγλεκτῆς.

ἐκλογή.

In the Royal Ordinances issued by Euergetes II. and the two Cleopatras, P Tebt I. 5¹⁶⁸ (B.C. 118), it is enacted that officials are not to take the richest Crown land from the cultivators by fraud μηδὲ ἐπὶ ἐγλογῆι γεωργεῖν, "nor to cultivate it at choice," i.e. select the best land for themselves. Similarly in the marriage contract, P Oxy III. 496¹⁵ (A.D. 127), provision is made that in certain eventualities the "choice" shall rest with the bride—ἐκλογῆς οὐσης περὶ τὴν γαμουμένην: so *ib.* 497¹⁸ (early ii/A.D.), *ib.* IV. 729⁴¹ (A.D. 137), CPR I. 22²⁸ (ii/A.D.). Cf. BGU IV. 1158¹⁹ (B.C. 9) where two contracting parties retain τὴν ἐξουσία(ν) καὶ ἐγλογῆ(ν) . . . πράσσειν τὸ κεφά[λ]αιο(ν), "the power and choice to call in the principal." In P Flor I. 47¹⁴ (A.D. 213-17) (= *Chrest.* II. p. 158) ἀπέσχεον . . . ὑπὲρ ἐκλογῆς ἀργ(υρίου) (δραχμῶν) διακοσίας, the reference is to an "additional payment" made to equalize an exchange of property: cf. BGU IV. 1013¹⁶ (time of Claudius or Nero), P Ryl II. 157⁶ (A.D. 135). [Cf. ἡ ἐγλογος = "the surplus," Wilcken *Ostr.* i. p. 733.] The word occurs in an interesting connexion in the epitaph of M. Julius Eugenius, Bishop of Laodicea, composed about A.D. 340-2, where Ramsay (*Exp.* VII. ix. p. 53) reads εἰς τὸν τῦμβον ἐμὸν τῆς τε ἐκλογῆς ἀπ' οὗ τοῦ γένους μου, "to be my grave and that of the Elect from my race": cf. Rom 11⁷. "He belonged to a family some of whose members were still pagan; and he restricted the right of sharing this sepulchre to those members who were Christian." In the sepulchral inscr. *Preisigke* 4315⁵ Ἐκλογῆ καλουμένη, the word is a proper name.

ἐκλύω.

For this verb in its literal sense cf. P Tebt I. 49⁶ (B.C. 113) Νίκωνος . . . ἐγλύοντος τ[ὰ] ἐν τῇ ἑαυτοῦ γῆι ὕδατα, "when Nicon let out the water on his own land," *ib.* 54¹⁸ (B.C. 86) ἐπὶ τὸν δ[ια]σαφούμενον μου κλῆρον ἐγλύεσκον

τὰ ἐκ τῆς γῆς αὐτῶν ὕδατα. The metaph. meaning, which alone is found in the NT, may be illustrated by Vett. Val. p. 18²³ πονηρῶν ἀνθρώπων ἀδρανῶν καὶ ἐκλελυμένων. For the corresponding subst., see *ib.* p. 166² ἐκλυσιν ψυχῆς μεγίστην ἔξει. Cf. MGr γλυτώνω, "rescue," "escape," and ξεγλυτώνω, "finish a work," "am freed from work."

ἐκμάσσω.

Kaibel *Epigr.* 1003^{3 f.} :—

ἔθρασε Καμβίσης με τόνδε τὸν λίθον
βασιλέος ἔφου εἰκόνα ἐκμαμαγμένον.

We may add a literary reference from Herodas vi. 9 νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν, | ὅτ' ἐστὶ χρ[ε]ίη, ληστρό, where Nairn renders "wipe dry."

ἐκνεύω.

For a transitive use of this NT *ἀπ. εἰρ.* (Jn 5¹⁹) see BGU IV. 1189⁷ (c. B.C. 1) τῶν προκιμένων ἀνδρῶν ἐγγενεοκτῶν τὴν ἐμφανῆσαν ἠναγκάσθη κτλ. In the Jn passage the verb is best rendered intransitively "had turned aside," "had retired": cf. *Field Notes*, p. 88.

ἐκνήφω.

Nägeli (p. 33) reckons this strong non-classical word as belonging to the higher Κοινή and pointing to Paul's true Hellenism. In 1 Cor 15³⁴, the only place where it occurs in the NT, ἐκνήψατε should have its full force, "get sober out of your drunken condition."

ἐκούσιος

is found in what appears to be a legal formula in P Oxy X. 1280⁴ (iv/A.D.) ὁμολογῶ ἐκούσιᾳ καὶ ἀθαιρέτῳ γνώμῃ συντεθεῖσθαι με πρὸς σέ, "I acknowledge that I have of my own free will covenanted with you" (Edd.): cf. *ib.* XII. 1426¹⁴ (A.D. 332), and P Lips I. 26⁶ cited *s.v.* ἀμετανόητος. See also P Ryl II. 174²⁸ (A.D. 112) ἐκ[ο]ύσιον κατ[ο]χῆν, "voluntary notification" of a personal claim with reference to the repayment of a loan, and P Oxy III. 473³ (A.D. 138-160) the decree in honour of a gymnasiarch, who had devoted himself εἰς ἐκούσιον γυμν[ασ]ιαρχίαν.

ἐκούσιως.

For a legal formula similar to that cited *s.v.* ἐκούσιος, cf. P Strass I. 29²¹ (A.D. 289) ὁμολογοῦμαι καὶ νῦν διηρησθαι πρὸς ἀλλήλους χυριεγτ[ι]κῶς ἐκούσιως καὶ ἀθαιρέτ[ι]ως καὶ ἀμετανοήτως. Other exx. are P Fay 11²¹ (c. B.C. 115) ὁ ἐγκαλούμενος πλεονάκις ἀπητημένος [σ]ύχ ὑπομένει ἐκούσιως ἀποδιδόναι, "the accused, though frequent demands have been made, persistently refuses to pay voluntarily" (Edd.), P Ryl II. 154²⁵ (A.D. 66) a contract of marriage in which certain provisions are made in the event of the bride "voluntarily" withdrawing from her husband—αὐτῆς ἐκούσιως ἀπαλλασσομένη[ς] [ἀ]π' αὐτοῦ, and *ib.* 169⁴ (A.D. 196-7) βουλόμθα ἐκούσιως μισθώσασθαι παρὰ σοῦ . . . τὰς ὑπαρχούσας σοι . . . (ἀρούρας), *Michel* 459⁷ (an honorary decree—beginning of ii/B.C.) μετὰ τε ταῦτα ἀνεδέξατο ἐκούσιως τὴν αὐτὴν πάλιν λειτουργίαν διαπάνας μὲν οὐδενὶ [ἐν] λόγ[ω]ι ποιούμενος.

ἐκπαλαι.

This late word (for the form, see *Proleg.* p. 99), which in the NT is confined to 2 Pet 2³, 3⁵, occurs in P Oxy VI. 938³ (iii/iv A.D.) ἐκπαλαι ἐπιστολιᾶς δώδεκα σαργάνας χρόνου ἐκεῖ ἀποστείλαι, "although you had been long ago instructed to send twelve baskets of hay thither" (Edd.): cf. the fragmentary *OGIS* 584⁵ (ii/A.D.) δι' ὧν ἐκπαλαι αὐτὴν (sc. τὴν πατρίδα) εὐεργέτησεν. "Ἐκτοτε is found in P Oxy VIII. 1119²⁸ (A.D. 254) ἐκτοτε μαβ[ὼν ὑπέστ]ην τὴν ὑπὲρ αὐτῶν λειτουργίαν, "thereafter on learning this I undertook the burden on their behalf": cf. *ib.* III. 486⁹ (A.D. 131).

ἐκπέμπω.

P Leid Wx. 11 (ii/iii A.D.) τῶν (l. τὸν) ἦχον δυναμικώτερον ἐκπέμπει. The verb is common in judicial proceedings of "sending up" to trial, e. g. P Ryl II. 132¹⁹ (A.D. 32) ἀρχεφό(δφ) ἐκπεμψο(ν), *ib.* 148²⁸ (A.D. 40) δπως . . . ἐκπέμψη σοι τοὺς αἰτίους, P Tebt II. 290¹ (an order for arrest—i/ii A.D.) ἐκπεμψον Γαλάτην καὶ τὴν τούτου γυναῖκα, P Oxy II. 237^{vi. 25} (A.D. 186) ἴνα οἱ ἀντίδικοι ἐκπεμφθῶσι. For a weakened sense, practically = the simple verb, see P Tebt I. 55⁶ (late ii/B.C.) χαριεῖ ὄν ἐκπέμψας ἡμῖν φακοῦ (ἀρτάβας) β, "you will therefore confer a favour on me by sending me two artabae of lentils" (Edd.), and P Oxy IX. 1223¹¹ (late iv/A.D.) σπούδασον πάραυτα τὸν ναύτην ἐπὶ τὴν πόλιν ἅμα τῷ πεμφθέντι συμμάχῳ ἐκπέμψαι, "make haste to send the sailor to the city at once with the attendant whom I have sent" (Ed.). The double compound συνεκπέμπω, used by Plato and Xenophon, is found in BGU IV. 1127³⁶ (B.C. 8).

ἐκπετάννυμι.

For this NT ἄπ. ἐρ. (Rom 10²¹ from Isai 65²) = "spread out," the ἐκ showing the action of the verb carried as far as it will go (cf. ἐκτείνω), cf. *Kaibel* 779²—

Ὄθριον ἐκ πρόμνης τις ὀδηγητήρα καλεῖτω
Ζήνα κατὰ προτόνων ἰστῖον ἐκπετάσας.

See *Anz Subsidiaria*, p. 286.

ἐκπηδάω.

A good example of this expressive compound (Ac 14¹⁴, cf. Judith 14¹⁷) is P Par 14²⁸ (ii/B.C.) ἀφορήψω δὲ ἀνομιὰ ἐξενεχθέντες καὶ ἐκπηδάσαντές μοι καὶ μιάναντες—a petition: cf. *ib.* 11¹⁴ (B.C. 157) ἐτι δὲ καὶ ἐκπηδηκέναι, and the astonishing account of Sarapion's daughters, P Grenf I. 53²⁸ (iv/A.D.) ἐξεπηδήσαν αἰδε λέγουσαι ὅτι ἄνδρες θέλομεν. In the important historical narrative P Petr II. 45^{ii. 13} (B.C. 246) τοῦ Ἀριβαίου δὲ ἐκπεπεδηκότες καὶ πρὸς τὴν ὑπερβολὴν τοῦ Ταύρου συνάπτοντος, Mahaffy translates, "but Aribazos having escaped and reached the passes of Tauros." The verb is also found twice in the magic PSI I. 2817, 38 (iii/iv A.D. ?).

ἐκπίπτω.

For the literal meaning "fall out of," "leave," we can cite P Rein 11¹⁰ (B.C. 111) διὰ τὸ τοῦτον ἐκπεπτωκέναι καὶ μὴ εὐρίσκεισθαι, "attendu que mon mari a quitté le pays et a disparu" (Ed.). The idea of ending in failure or nothingness, as in Jas 1²¹, is seen in Vett. Val. p. 70²⁷ καθαιρεται

γὰρ τὸ ἀγαθὸν τοῦ ἀστέρος καὶ εἰς τὸ ἐναντίον ἐκπίπτει. See also *Michel* 827 A¹⁴ (mid. iii/B.C.) τὸ τε νόμισμα τὸ ἐκπεπτωκὸς ἀριθμῶ, of coins that have fallen out of use. The verb is not infrequent with reference to crops that "fall to be included" in the produce of a particular year, e. g. BGU II. 591⁹ (A.D. 56-7) βουλόμεθα μισθώσασθαι τοὺς ἐκπεπτωκότες εἰς τὸ τρίτον ἔτος Νέρωνος . . . φοινικίους καρπούς, P Fay 91¹⁰ (A.D. 99) ἐλαϊκούς καρπούς ἐκπεπτωκότες (l. ἐκπεπτωκ—) εἰς τὸ ἐνεστὸς(ς) τρίτον ἔτος. Cf. P Hib I. 78¹⁰ (B.C. 244-3) a letter requesting that two persons should be released from some public service—διὰ τὸ μὴ ἐκπεσ[ε]ν αὐτοῖς τῷ νῦν λειτουργήσῃ, "because it is not at present their turn to serve," where the editors point out that ἐκπεσ[ε]ν, which has been corrected in the papyrus, is practically equivalent to προσπέσῃ in l. 4 of the same document. For the compd. ὑπερεκπίπτω, see P Thead 10²⁴ (A.D. 307) ὑπὲρ τ]οῦ ὑπερεκπίπτ[οντ]ο[ς] χρόνου, "pour le temps supplémentaire" (Ed.).

ἐκπλέω.

PSI IV. 444¹ (iii/B.C.) μετὰ τὸ ἐκπλεῦσαι εἰσῆγαγον κτλ., *Syll* 220¹⁸ (iii/B.C.) πειρατικῶν ἐκπλεόντων ἐκ τοῦ Ἐπιλιμνίου, and the memorial tablet, *OGIS* 69⁵ (Ptol.), erected by one who had been saved ἐγ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. For the corresponding subst. cf. ἐκπλωί in P Petr III. 21 (e)⁵ and P Hib I. 30²⁸ (B.C. 300-271), in both cases after an hiatus.

ἐκπληρόω.

For the meaning "make good" in Ac 13³³, cf. an interesting letter from Petenephiës, apparently a priest, requesting the release of certain persons that they may be able to furnish the supplies of food for the sacred crocodiles, P Tebt I. 57²³ (B.C. 114) τὰς τῶν ἱερῶν ζώων σιταγωγίας ἐκπληρώσαι, cf. *ib.* 48²² (c. B.C. 113) μεχρὶ τοῦ τὸ προκείμενον ἐκπληρώσαι, "until we make up the aforesaid amount," and P Ryl II. 66⁸ (late ii/B.C.) ἴνα καὶ αὐτὸς ἀπροφασίστως ἐκπληρῶ τὰ πρόσλοιπα, "so that I also may make up the residues in full without excuse for failure" (Edd.). Other examples of the verb are P Par 62^{v. 4} (ii/B.C.) (cited *s.v.* ἀναπληρῶ), BGU IV. 1053^{ii. 18} and 1055⁴⁸ (both B.C. 13), P Oxy I. 104¹⁶ (A.D. 96) φ χορηγήσει ὁ αὐτὸς υἱὸς Ἀ. κατ' ἔτος ἀργυρίου δρ[α]χμᾶς τεσσαράκοντα ὀκτὼ ἄχρι οὗ ἐκπληρώσωσι ἀργυρίου δραχμᾶς τριακόσαι, where the verb is used intransitively, unless it is a mistake for ἐκπληρωθῶσι (see Herwerden *Lex. s.v.*), cf. P Tebt I. 10⁷ (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.). From the inscr. we may cite the honorary decree of Epaminondas *Syll* 376⁵⁴ (i/A.D.) ἴνα τούτων οὕτως τελεσθέντων καὶ ἡ ἡμέτερα πόλις φαίνεται πάσαν τειμὴν καὶ εὐσέβειαν ἐκπληρωκυῖα εἰς τὸν τοῦ κυρίου Σεβαστοῦ [Νέρωνος] οἶκον.

ἐκπλήσσω.

Are we to find this verb in BGU I. 246⁷ (ii/iii A.D.) ὅτι σὺ αὐτὰ ἐκπλήξ[ει]ν ὡς ἐργαζομ[ε]νον μου, cf. 10⁷? In the magic P Lond 121²²² (iii/A.D.) (= I. p. 113) for ἐκπλαγήσαι the editor proposes (see *Index s.v.*) ἐκπλαγῆς εἶ. The passive is found in its usual NT sense in the dialect inscr.

Syll 802⁴⁶ (iii/B.C.) where with reference to the healing of a dumb boy we read—δὲ πατὴρ ἐκπλαγείς πάλιν [ἐκέλετο αὐ]τὸν εἰπεῖν· ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου ὑ(γ)ιῆς ἐγένετο. See also Aristaeus 196 τοῖς ἐγγόνοις παρακλενομένους μὴ ἐκπλήττεσθαι τῇ δόξῃ μῆδὲ τῷ πλούτῳ, “by warning thy descendants not to be dazzled by fame or wealth” (Thackeray).

ἐκπορεύομαι.

BGU IV. 1078⁴ (A.D. 39) οὐ καλῶς δὲ ἐπόησας ἐκπορευομένων πολλῶν φίλων μὴ σημάναί μοι. The verb is similarly used of the messengers by whom a letter was carried in P Iand 10⁸ (iii/A.D.) ἐπέσαμέν σοι ταύτην τὴν ἐπιστολήν διὰ τῶν φυλάκων ἐκπορευομένων. Cf. also P Leid W^{viii}.17 (ii/iii A.D.) ἀνοίγει, ἀνοίγει τὰ δὲ μέρη τοῦ κόσμου, ὅτι ὁ κύριος τῆς οἰκουμένης ἐκπορεύεται. The act. is found in P Par 37¹¹ (ii/B.C.) ἐκπορ[ε]υόντων δὲ τῶν φυλακῶν. See Anz *Subsidia*, p. 286 f.

ἐκπιτύω

occurs in the NT only in Gal 4¹⁴, where Clemen (*Primitive Christianity*, p. 342) thinks it is to be understood literally, and alludes to spitting as a prophylactic custom observed at the sight of invalids and especially of epileptics: cf. Krenkel *Beiträge zur Aufhellung der Geschichte u. der Briefe des Paulus*, 1890, p. 47 ff. On the other hand for the metaphorical sense usually found in the passage, cf. Plut. *Mor.* p. 328 C ὡς περ χαλινὸν τὸν λόγον ἐκπιτύουσαιτες. For an exposition of the whole verse with the aid of MGr see de Zwaan in *ZNTW* x. p. 246 ff., where reference is made to a corresponding “shaking out the lap” as a kind of curse in Nehem 5¹³.

ἐκρηίζω.

For this late word cf. *Syll* 890¹⁸ (ii/A.D.) ἀλλὰ ἐκρηίζωθησεται πανγενεῖ. For the formation of the compound cf. ἐκποπιζω (transitive in 2 Macc 8¹⁸) in P Tor I. 1ⁱⁱ.30 (B.C. 117-6) οἱ δ' ἐκποπίζαντες οὐκ ἀπήνησαν. MGr *ξερζιζώνω*.

ἐκστασις

is used = “cessio honorum” in CPR I. 20ⁱⁱ.9 (A.D. 250) τὰ ἀντιγραφέντα μοι . . . [ἐ]ξ ἀξιώσεώς μου μ[ε]τ' ἐκστάσεως πάντων τῶν ὑπαρχόντων μου: see the editor's note p. 106 and cf. *Chrest.* II. i. p. 287 f. For τέλος ἐκστάσεως i.e. an ἐγκύκλιον or tax on sales, see the editors' introduction to P Tebt II. 350, and cf. BGU III. 914⁸ (A.D. 113). The curse of Deut 28²⁸ is repeated in *Syll* 891¹⁴ (ii/A.D.) τοῦτον τε θεὸς πατάξει ἀπορία . . . καὶ παραπληξίει καὶ ἀορασίᾳ καὶ ἐκστάσει διανοίας. A good illustration of the NT usage is afforded by the new Menander fragment, *Menandrea* p. 35⁴²² βρυχηθὸς ἔνδον, τιλμός, ἐκστασις συχνή, “in the house there followed a bellowing, a tearing of hair, and frequent outbursts of frenzy.” See also Hobart, p. 41.

ἐκταράσσω.

For this NT ἀπ. εἶρ. (Ac 16²⁰) = “graviter turbare” rather than perfective “conturbare” (Vg.), see P Gen I. 1²⁸ (A.D. 213) as amended (*Add.* p. 35) μῆδὲ ἐκταράσσειν τοὺς γεωργούς. The verb is suggested by Mahaffy (*Empire of the*

Ptolemies, p. 322) in *OGIS* 90²⁷ (Rosetta stone—B.C. 196) καὶ τὴν χώραν ἐκταράξ[ε]αντας καὶ τὰ ἱερά ἀδικήσαντας.

ἐκτείνω.

In a curious temple-oath of B.C. 110, *Chrest.* I. 110A²¹, provision is made that if one of two contracting parties takes the oath, it shall fall to the other ἐκτείνω . . . τῷ κοινῷ οἴνῳ (εἰράμιον) ἃ παραχρήμα, cf. 25. See *Syll* 540¹²⁸ (B.C. 175-1) ἐκτείνας τὴν λιγὴν κατὰ κεφαλῆ[ν], and somewhat differently *ib.* 802²⁸ (iii/B.C.): also the inscr. on the wall of a sepulchral chamber *Preisigke* 2134⁸ (time of the Antonines) σὺ μὲν τέθνηκας καὶ ἐξέτινας τὰ σκέλη. For the force of the ἐκ see *s.v.* ἐκτείνωμι.

ἐκτελέω.

This word, which in the NT occurs only in Lk 14²⁸ f., is well attested, especially with reference to the performance of religious duties, e.g. P Tebt II. 302³⁰ (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας, and *ib.* 293²¹ (c. A.D. 187), a report regarding the circumcision of an aspirant to the priesthood, as otherwise he cannot perform the sacred offices—διὰ [τ]ὸ μὴ δύνασθαι τὰς [ε]ρου[ργίας] ἐκτελεῖν. Other exx. of the verb are P Oxy VIII. 1121¹⁵ (A.D. 295) τὰ καθήκοντα ἐπὶ τῷ θ[ε]ῷ ἐξέτελεσα, “I did all that was fitting on the occasion of her death,” *ib.* XII. 1426¹⁵ (A.D. 332) ἐκτελοῦντα τὴν χρεῖαν εἰς τὸ ἐν μηδὲν μμφθῆναι, “for his performance of the duties to complete satisfaction,” BGU IV. 1021¹⁵ (iii/A.D.) ἐκτελοῦντα πάντα τὰ ἐπιτραπησόμενα αὐτῷ ὑπὸ τοῦ διδασκάλου—of a slave apprenticed to a trade, P Oxy I. 71¹⁵ (A.D. 303) ἡς ἐξέτελεσα ἐπιμελλίας ἀνώνης, “the duty which I have performed as superintendent of the corn-supply” (Edd.), P Cairo Preis 2⁸ (A.D. 362) ἐξέτελεσα καὶ τὸ συνήθες τῶν γάμων, and *Cagnat* IV. 844⁸ (= *C. and B.* i. p. 182) ἀνδρὸς . . . πάσας ἀρχὰς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτετ[ε]λεκότος. MGr *ξετελεύω*, “finish completely.”

ἐκτένεια.

This subst., which is unknown to Attic Greek (cf. Lob. *Phryn.* p. 311), is found in its ethical meaning, as in Ac 26⁷ (cf. 2 Macc 14³⁸ *al.*), in P Par 63¹.12 (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσενεγκάμενος ἐκτένεια καὶ π[ρο]νοηθεῖς, “you will do well in using every effort and taking every precaution” (Mahaffy): cf. from the inscr. *Priene* 108³⁸² (after B.C. 129) ἡ τοῦ δήμου πρὸς τοὺς ἐνεργετοῦντας [αὐτὸν ἐ]κτένεια δι' αἰῶνος ἐπίσημον ἔχη τὴν χά[ριν], *IMaE* 1032¹⁰ (ii/B.C.) τὰν πᾶσαν ἐκτένεια καὶ κακοπαθῶν παρεχόμενος, *Syll* 732²⁸ (i/B.C.) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτένεια καὶ φιλοτιμίαν αὐτοῦ, and *Cagnat* IV. 984⁸ μετὰ πάσης ἐκτενείας καὶ λαμπρότητος.

ἐκτένης.

P Par 63⁴⁶ (B.C. 164) (= P Petr III. p. 22) ἀλλὰ [με]τὰ πάσης ἀκριβείας, τὴν ἐκ[τε]νεστάτην [ποι]ήσασθαι πρόνοιαν, “but (acting) with the greatest strictness, you should take the most earnest precautions” (Mahaffy). Cf. *Syll* 225⁸ (iii/B.C.) ἐκτενεῖς κα[τὰ] προθύμους αὐτοὺς παρέσχοντο πρὸς τὴν τῆς πόλεως φυλακ[ήν], *ib.* 722⁴⁰ (ii/B.C.) ἃ τὰς πόλεως ἐκτενης προαίρεσις, and for the comp. *Cagnat* IV. 293ⁱⁱ.38 (c. B.C. 130) δπως . . . ἐκτενεστέρος γίνηται τῇ προθυμίᾳ.

ἔκτενω̄ς.

Syll 491⁸ (ii/B.C.) ἔκτενω̄ς τε καὶ φιλο[τ]ίμως θεραπεύων διατετελέκει: cf. *ib.* 284¹⁴ (ii/B.C.) ε *suppl.* συναγωνιζόμενος ἐκτείνω̄ς διατελεῖ.

ἐκτίθημι

is used = "expose" an infant, as in Ac 7²¹ (cf. 1⁹ ἔκθετα), in BGU IV. 1104²⁴ (B.C. 8) τὸ βρέφος ἐκτίθεσθαι. The verb is common = "post up" a notice etc., e.g. P Hib I. 29⁹ (c. B.C. 265) ὁ δὲ τελώνης τοῦτο τὸ γράμμα[τιον] γράψας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν (cf. Gal 6¹¹) ἐκτίθε[τω] πρὸ τοῦ ἀγορανομίου ἐκάστης ἡμέρας, "and the tax-farmer shall write this document upon a notice board in large letters and expose it in front of the agoranomus-office every day" (Edd.), P Par 63⁸⁵ (B.C. 164) (= P Petr III. p. 24) ὡπως τοῦτο μὲν ἐν ταῖς μητροπόλεσιν ἐκ[τ]ιθεῖ, "that this be posted up in the chief towns": cf. *ib.* 49³ (B.C. 164-158) (= Wilkowski, p. 69) τοσ[αύτην] ἐμαντοῦ ἐλευθερί[ω]τα [ο]ῦ βαναυσίαν ἐκτίθει[κ]α πᾶσιν ἀνθρώποις, and with the corresponding subst. (as in Esther 8^{14, 17} A) P Petr II. 13 (18δ)¹⁰ (B.C. 258-3) ἕκθεσ οὖν ἕκθεμα καὶ προκήρυξον, "issue a public notice and have it cried." The subst. is also found in P Flor I. 99¹ (i/ii A.D.) (= *Selections*, p. 71). See also Wilcken *Ostr* i. p. 527 f. For the metaphorical usage (as in Ac 11⁴) cf. P Hib I. 27²⁴ (B.C. 301-240) πᾶσαν οὖν τὴν ἀλήθειαν ἡμῖν ἐξετίθει, "he expounded to me the whole truth" (Edd.). See also *s.v.* ἕκθετος.

ἐκτινάσσω.

In BGU III. 827²² we have ἔπεχε τῇ οἰκίᾳ μου, ἐκτινάσσω τὰ ἔρια καὶ τὰ ἱμάτια, apparently as part of a "spring cleaning": cf. P Fay 117²¹ (A.D. 108) ἐκτινάξον τὸ διευρον εἰνα ἀμέμφυτος ἦς. The verb is used of "making an upturn" in connexion with a domiciliary visit to the Serapeum, P Par 35¹¹ (B.C. 163) τῶν τε φυλακτικῶν ἐκτείνω̄ς ἐκτιναξάντων καὶ μηθὲν ἀποποιῶν παραλαβόντων: *so ib.* 37¹². A weaker sense appears in P Lond 1170 *verso*⁸ (A.D. 258-9) (= III. p. 193) ἐκτινάσσοντες ἐπὶ μὲν τῷ ἐλαιῶνι, *so*¹¹ and cf. Preisigke 4369 b²⁰ f. (iii/B.C.). For the subst. see P Fay 114²² (A.D. 100) μὴ ὄν (l. οὖν) ληρήσης τὸν ἐκτιναγμὸν σου, "don't talk nonsense about your threshing" (Edd.). It is used metaphorically in Nahum 2¹¹ ἐκτιναγμὸς καὶ ἀνατιναγμὸς, καὶ ἐκβραγμὸς καὶ καρδίας θρασυμὸς.

ἕκτος.

For a ἕκτη παραδείσων, or a tax of $\frac{1}{2}$ levied upon gardens, see the editors' note to P Tebt II. 343⁸⁹ (ii/A.D.), and cf. the introduction to P Oxy VI. 917 (ii/iii A.D.). Also *Preisigke* 1924² (A.D. 73-4) ἕκτου ἔτους Οὐεσπασιανοῦ τοῦ κυρίου.

ἐκτός

is found in the substantival phrase τὸ ἐκτός, as in Mt 23²⁸, in P Tebt II. 316⁸⁸ (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτός τῇ (l. τῆς) ξυληρᾶ (? l. -ās), "on the outskirts of the wood-market (?)." Cf. P Oxy X. 1258⁸ (A.D. 45) where the writer declares that he will appear before the strategus—ὄντα ἐκ[τ]ὸς ἱεροῦ βωμοῦ κτλ., "unprotected by any temple, altar," etc., *ib.* 1295¹¹ (ii/iii A.D.) δέο οὖν, μὴ ἀνάπτειθι αὐτὸν τοῦ ἐκτός μου ε[τ]ίλαι,

"I therefore beg that you will not persuade him to desert me" (Edd.), and P Amh II. 143¹⁸ (iv/A.D.) μὴ θελήσης οὖν, κύριε, μῖνε (l. μῖναι) ἐκτός ἡμῶν αὐρίον, "so please, sir, do not stay away from us to-morrow" (Edd.). In the long astronomical papyrus P Par 1⁸⁸ (ii/B.C.) we have ἐκτός ἡμέραν μίαν καὶ νύκτα, "except for a single day and night." Ἐκτός is used absolutely in P Tebt II. 380⁸ (A.D. 67) οὐλὴ χιρὲ δεξιά ἐκτός(s): cf. *OGIS* 762¹² (ii/B.C.) ἂ δ[ε] ἂν προστιθῶσιν ἐν ταῖς συνθήκαις, ἐνίστ[ω] ἐν ταῖς συνθήκαις, ἂ δὲ ἂν ἀφέλω[σιν] τῶν συνθηκῶν, ἐκτός ἔστω, and *Syll* 567 (ii/A.D.) where the external purifications required in drawing near to a temple are headed—καὶ τὰ ἐκτός. See also Kuhring, p. 50f. For the pleonastic negation ἐκτός εἰ μὴ (as in I Cor 14⁵, 15², I Tim 5¹⁹) Deissmann (*BS* p. 118) cites an inscription of Mopsuestia in Cilicia, belonging to the Imperial period—ἐκτός εἰ μὴ [ἐ]ἴαν Μάγνα μόνη θε[ε]λήση (Waddington *Inscriptions*, iii. 2, No. 1499). See also the Lycian inscr. in *JHS* xxxiv. (1914), p. 31, No. 44⁹ ὦν ὁ ἐλέν[ε]ας λήνυετο τὸ τρίτον, ἐκτός εἰ μὴ τινι ἐγὼ ἐν[γραφε]ῶς ἐπιτρέψω. On the form of the word as a derivative of ἕξ, see Moulton *Gr.* ii. § 130.

ἐκτρέπω.

In P Ryl II. 133²² (A.D. 33) the mention of the danger of fields being "left unsown"—εἰς ἀσπορον ἐκτραπή[α]—shows the verb in a more general sense than in the possible medical reference in Heb 12¹³ ἵνα μὴ τὸ χῶλον ἐκτραπή, "be put out of joint" (RV mg.). For the meaning "turn aside," as in I Tim 1⁸, we may compare Epict. i. 6. 42 οἱ δ' ὑπ' ἀγενεῖας εἰς μέμψει καὶ [τὰ] ἐγκλήματα τῷ θεῷ ἐκτρέπομενοι, and for the acc. constr., as in I Tim 6²⁸, see Oenoanda col. 29, 7 ε. δεῖ τοὺς σοφιστικὸς λόγους (cited by Nägeli, p. 19), and Musonius p. 26⁴ τὰ μὲν ἀληθῶς κακὰ πάση μηχανῇ ἐκτρέπεσθαι.

ἐκτρέφω.

With the use of this verb in Eph 6⁴ we may compare P Ryl II. 178¹⁴ (early i/A.D.), an agreement with a nurse, in which she states—τέθειμαι τὴν ὁμολογίαν καὶ ἐκθρέψω τὸ δουλικὸν σωματίον Θερμοουθάριον ἐπὶ τὰ δύο ἔτη, "I have made the agreement and I will nurse the infant slave Thermooutharion for the two years" (Edd.), and the interesting inscr. from the southern cemetery at Karabunar (Calder, No. 8) in which a son commemorates his mother—τὴν τε [οἰκ]ίαν κυβερνήσασα ἀνεκλήτως καὶ τὸ παιδίον ἐκθρέψασα. See also *Syll* 326¹⁴ (i/A.D.) τὸν μὲν ἐκθρέψαντα αὐτόν, and *Menandrea* p. 41⁵⁷⁷ παιδία ἐκτρέφομεν.

ἔκτρομος.

For this form, which is read in Heb 12²¹ & D₂^{*}, we may compare the Hadrumetum inscription of iii/A.D., reproduced by Deissmann *BS* p. 273 ff., ²⁸ ff. ὀρκίζω σε τὸν συνουσίαν[τ]α πᾶσαν τὴν οἰκουμένην καὶ τὰ ὄρη ἐκτραχλίζοντα καὶ ἐκβρά[ξ]οντα, τὸν ποιῶντα ἔκτρομον τὴν [γ]ῆν ἀπασ(αν), "causeth the whole earth to quake." See also the great magical Paris papyrus ³⁰⁷⁸ (= Deissmann *LAE* p. 254) ὀρκίζω σε, πᾶν πνεῦμα δαιμόνιον, τὸν ἐφορώντα ἐπὶ γῆς καὶ ποιῶντα ἔκτρομα τὰ θεμέλια αὐτῆς, and Wünsch *AF* 5²⁸ ὀρκίζω σε . . . τὸν ποιῶντα ἔκτρομον τὴν [γ]ῆν ἀπασ(αν): cf. Ps 103 (104)³².

ἔκτρομα.

This NT ἀπ. εἰρ. (1 Cor 15⁶, cf. Numb 12¹²) may be illustrated from the verb in P Goodsp Cairo 15¹⁵ (A.D. 362) where a complaint is made with reference to certain persons—τὴν μὲν Τάσιν βαρέαν ὅσταν ἐκ τῶν πληγῶν αὐτῶν ἐξέτρωσεν (l. —αν) τὸ βρέφος, “to Taisis who was pregnant they occasioned by their violence the miscarriage of her child” (Ed.). Cf. also Apoc. Petr. 11 αὐταὶ δὲ ἦσαν αἰ τὰ βρέφη φθέρο[σ]σαι καὶ ἐκτρώσασαι. Ἐκτρωσμός is found *Preisigke* 345^{15, 10}. Hesych.: ἐκτρομα· παιδίων νεκρὸν ἄωρον. ἐκβολή γυναικός. For the form see Moulton *Gr.* ii. § 119 (b).

ἐκφέρω

is by no means so common as we might have expected. In P Par 26²¹ (B.C. 163-2) (= *Selections*, p. 15) the Serapeum Twins petition Ptolemy and Cleopatra against those who had maltreated them and “were appropriating the privileges conferred on us by you”—τῶν . . . τὰ ὑφ’ ἡμῶν ἡμῖν χρηματιζόμενα ἐκφερόμενα: cf. *Michel* 1001^{15, 23} (c. B.C. 200) μὴ ἐχέτω δὲ ξουσίαν μηδὲ ἐξενεγκαι τῶν ἐν τῷ μουσειῷ ὄντων μηθὲν. In another papyrus in the Paris collection the verb occurs in the passive in connexion with an assault, P Par 14²⁸ (ii/B.C.) ἀφορήτω δὲ ἀνομία ἐξενεχθέντες καὶ ἐκπηθήσαντες μοι . . . πληγὰς ἔδωκαν: cf. also P Tebt I. 5^{iii, 68} (B.C. 118) ὁμοίως δὲ καὶ τοὺς πλείονας καρπέλας (l. καρπέλας) ἐξηγηγμένους ἕως τοῦ αὐτ[οῦ] χ[ρ]όνου τῶν ἐπιτίμων, “likewise (they remit) the penalties incurred by those who have appropriated more (than their due) emoluments up to the same period.” An interesting use is found in a Question to the Oracle, P Fay 138³ (i/ii A.D.) Κύριοι Διόσκουροι, ἢ κρείνεται αὐτὸν ἀπελθεῖν ἐς πόλιν; τοῦτο ἐξένειγον καὶ συμφωνήσατο πρὸς τὸν ἀδελφόν σου, “O lords Dioscuri, is it fated for him to depart to the city? Bring this to pass, and let him come to an agreement with thy brother” (Edd.): cf. BGU I. 229³ (ii/iii A.D.) cited *s.v.* ἀσθένεια. In *Syll* 152⁴⁸ (B.C. 330-25) τὴν βουλήν προβουλεύσασαν ἐξενεγκεῖν εἰς τὴν πρώτην ἐκκλησίαν περὶ Ἡρακλείδου, the meaning is to “produce” or “make public” a προβούλευμα, a “preliminary decree” which became a βούλευμα, when passed by the Ecclesia. The subst. ἐκφόριον is used of “rent in kind” as distinguished from φόρος “rent in money” as in P Tebt II. 377^{28 ff.} (A.D. 210): see the editors’ note *ad l.c.*, and cf. *Modica Introduzione*, p. 163 f.

ἐκφεύγω.

P Oxy VI. 898²⁵ (A.D. 123) οιομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἢ διέπραξεν, “thinking by this means to escape the consequences of her misdeeds” (Edd.). In the curious P Ryl I. 28 (iv/A.D.), in which prognostications are drawn from the involuntary quivering of various parts of the body, we have 164 ff. σφυρὸν ἐώνυμον ἐὰν ἄλγεται, ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, “if the left ankle quiver, he will be burdened with a trial, and will be acquitted” (Ed.): cf. Rom 2³. In the iv/A.D. Christian letter, P Heid 6¹⁵ (= *Selections*, p. 126), the writer, citing loosely from Prov 10¹⁸, has—ἐν γὰρ [πο]λλῇ λαλιᾷ οὐκ ἐκφεύξοντ[αι] (τ)ῆ(ν) ἁμαρτή. MGr ἐκφεύγω.

ἐκφοβέω.

P Lond 342⁶ (A.D. 185) (= II. p. 174) καὶ ἐκφοβηθέντες ἀφανεῖς ἰγένοντο, *Preisigke* 4284¹⁰ (A.D. 207) ἐκφοβῶν ἡμᾶς.

ἐκφύω

survives in MGr ξεφυτρῶν, “shoot up,” “flourish.” The adj. ἐκφυής is found in Vett. Val. p. 110¹⁵ ἐκφυεῖς τοῖς ὀδοῦσιν ἢ τοῖς ὀφθαλμοῖς ὑπόστραβοι, “with prominent teeth or squinting eyes.”

ἐκχέω.

With Mt 23²⁵ cf. *Syll* 816⁵ (ii/B.C.) (= Deissmann *LAE* p. 424) ἐγχεάντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδικίας. For the subst. see P Tebt I. 86⁹ (late ii/B.C.) ἐκχύ(σεως) Ἰππῶνος βαλα(νείου), P Lond 1177⁸⁴ (A.D. 113) (= III. p. 183) ἐκχύσεων, and for a previously unknown adj. see P Oxy IX. 1220¹⁸ (iii/A.D.) πέψις μοι τοὺς ἐκχυσιαλοὺς ἡλους, “you will send me the nails for emptying (?)” (Ed.). For other compound forms cf. P Ryl II. 154⁴⁴ (A.D. 66) λιβὸς διῶρυξ λεγομένη Ἀρχίου δι’ οὗ (l. ἡς) ἀποχεῖται (l. ἀποχεῖται) ὁ κλήρ[ος], “on the west the dyke called that of Archias by which the holding is drained,” and 1⁸ διῶρυξ εἰς δν (l. ἦν) εἰσχεῖτα[ι] ὁ κλήρ[ος], “the dyke into which the holding drains.”

ἐκχωρέω

is used absolutely, as in Lk 21²¹, in P Lond 106¹⁶ (B.C. 261 or 223) (= I. p. 61) ἐμοῦ δὲ οὐκ ἐκχωροῦντος. Other exx. of the verb are P Magd 20⁷ (B.C. 221) δέομαι . . . ἐπαναγκάσαι αὐτοὺς ἐκχωρήσαι τῆς οἰκίας, P Amh II. 30⁴² (ii/B.C.) παρηγγεῖλαμεν τῆι Θεμβῶτος ἐκχωρεῖν ἐκ τῆς οἰκίας, and P Tebt II. 310³ (A.D. 186) ὁμολοκῶ ἐκχωρήσῃ (l. ὁμολογῶ ἐκχωρήσαι) τῷ πληθὶ τῶν ἱερέων ὡσα (l. ὅσα) ἔχω ἔτη τῆς μιᾶς ἡμισυς ἀρούρης ἱερουτικῆς, “I acknowledge that I have surrendered to the corporation of priests for my term of years the 1½ arourae of temple land” (Edd.). The verb is used transitively in BGU I. 96¹⁸ (2nd half iii/A.D.) ἐκκεχωρηκί[ε]ναι αὐτοὺς αὐτὸν τῷ Μάρωνι κυρευτικῶς. Cf. MGr ξεχωρίζω “separate,” “pick out.”

ἐκπύχω.

To Hobart’s (p. 37) medical instances of this rare verb, which is confined in the NT to Lk (Ac 5^{5, 10}, 12²³), we may now add Herodas iv. 29 οὐκ ἐρεῖς αὐτήν, | ἦν μὴ λάβῃ τὸ μῆλον, ἐκ τάχα ψύξει, where the tmesis gives a gasping effect that suits the sense admirably. MGr ξεπύχω.

ἑκόν.

In a deed of gift BGU III. 993¹⁰ (B.C. 127) the signatories are introduced by ἐκόντες συνεγράψαντο. From the inscr. we may cite *Syll* 810⁶ εἰ δὲ τι ἐκὼν ἑξαμαρτ[ή]σει, οὐκ ἐμὸν ἐπαράσ[ασθαι], δικὴ δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσει[ως]: cf. Rom 12¹⁹. In *OGIS* 139¹⁰ (ii/B.C.) the priests of Isis complain that they are obliged παρουσίας αὐτοῖς ποιῆσθαι οὐχ ἐκόντας, evidently with reference to the preparations which the παρουσιαί or “visits” of high officials entailed.

ἐλαία.

In the magical spell for casting out demons, P Par 574^{122b} (iii/A.D.) (= *Selections*, p. 113), the instruction is given—**βάλε εμπροσθεν αὐτοῦ κλώνας ἐλαίας**, “place before him (i.e. the possessed one) branches of the olive-tree.” See also CP Herm I. 28¹⁴ **ἐλαία[ι] ἐσκορπισμένα[ι] ἰωφυτοῦσαι** §. The word refers to the fruit, as in Jas 3¹³, in P Hib I. 49⁸ (c. B.C. 257) **ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους**, P Fay 130¹⁶ (iii/A.D.) **κεράμιν ἐλαῶν (l. ἐλαιῶν)**, P Oxy XII. 1494¹⁶ (early iv/A.D.) **ἀγοράσω ἐλέας κνίδια πηλεά**, “I will buy some old jars of olives” (Edd.), where the sense is collective as in the next exx. For contracted forms from a nom. **ἐλάα**, see P Ryl II. 97⁷ (A.D. 139) **τὸν δὲ κατασπασμὸν τῆς ἐλάας ποησόμεθα**, “we will perform the gathering of the olives,” *ib.* 130¹¹ (A.D. 31) **ἐτρώγησαν ἐκ τῶν καρπῶν οὐκ ὄλιγην ἐλάαν**, “they gathered of the fruits a quantity of olives,” and *ib.* 231⁴ (A.D. 40) **τὴν ἐλαῶν**. In PSI IV. 438⁸ (iii/B.C.) **νυνεὶ δ' ἐλαία γέγονεν τῆι κῆ**, **ἐλαία** seems = “gathering of olives.” The adj. **ἐλαίνος** is found e.g. in P Ryl II. 138¹¹ (A.D. 34) **φυτὰ ἐλαίνα διακώσια**, and **ἐλαϊκός** e.g. in P Fay 91¹⁸ (A.D. 99) **ἐλαϊκούς καρπούς**. MGr **ἐλαί**.

ἐλαιον.

For **ἐ** = “olive-oil,” it is sufficient to cite P Par 43⁴ (B.C. 154) **καλῶς ποιήσεις ἀποστειλαί μοι ἡμίχουν ἐλαιον**, P Oxy I. 91¹⁴ (receipt of wages for nursing—A.D. 187) **ὑπὲρ προφείων καὶ ἐλαίου καὶ ἱματισμοῦ**, P Grenf II. 77²⁶ (iii/iv A.D.) (= *Selections*, p. 122) where arrangements are made that a man conveying a dead body should be entertained **ἐν ψωμίῳ καὶ [οἴ]γαρῳ καὶ ἐλαίῳ**, and the Christian letter P Heid 6²¹ (iv/A.D.) (= *Selections*, p. 127) **καταξίωσον δεξέσθαι τὸ μικρὸν ἐλεῖν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαγαρίου**. The word is used = “olive-tree” in P Petr I. 29⁷ (iii/B.C.) **τὸ δὲ ἐλαιον δέδωκεν χοῦς §**. For **ἐλαιοκάπηλος**, see PSI IV. 372⁵ (B.C. 250–49), and for **ἐλαιουργεῖον**, *ib.* 438⁶ (iii/B.C.).

ἐλαιῶν.

Deissmann (*BS* p. 208 ff.) has sufficiently demonstrated against Blass (*Gr.* pp. 32, 64, 85) the reality of this word: see also *Proleg.* pp. 49, 69, 235, and add from the recently published P Ryl II. 130⁸ (A.D. 31) **εἰς τὸν ὑπάρχοντά μοι . . . ἐλαιῶνα**, 138⁹ (A.D. 34) **εἰς τὰ νεώφυτα τῶν ἐλαιῶνων**, “into the young plantations in the olive-yards” (Edd.), 152¹¹ (A.D. 42) **ἐν ἐλαιῶ(νι) Θερμουθαρίου**, also P Lond 214¹⁰ (A.D. 270–5) (= II. p. 161, *Chrest.* I. p. 209) **εἰς ἀμπέλικόν χωρίον καλούμενον Ἐλαιῶνα**. The formation is a favourite one, as **φοινικῶν**, “palmgrove” (P Amh II. 31³ at.—B.C. 112, P Gen I. 38⁵—A.D. 207–8), **καμηλῶν**, “camel-shed” (P Oxy III. 507²⁰—A.D. 169, 533²²—ii/iii A.D.). The specializing of the —**ῶν** suffix (“place of . . .”, as in **ἀνδρῶν**, **γυναικῶν**, **κοιτῶν**, etc.) for *groves* is found in **δαφνῶν**, **ἀμπέλων**, **φηγῶν**, **πιτυῶν**, **μηλῶν**, **κυπαρισσῶν**, **σκῶν**, **Ἐλικῶν** (“willow mountain”)—the last a specially good parallel for **Ἐλαιῶν**, if the etymology is sound. Cf. Brugmann *Kurze Vergl. Gram.* § 414, and Moulton *Gr.* ii. § 61 (δ).

PART III.

ἐλάσσω.

In P Petr III. 32(f)¹⁰ a complaint is brought against a tax-collector that he makes agreements “at too low a rate” with certain persons who are liable to the police tax—**ἐξ ἐλάτ[τ]ον[ος] συνχωρήσεις ποιεῖται**: cf. P Par 63²⁸ (B.C. 165) (= P Petr III. p. 20) **ἕκαστον αὐτῶν γεω[ρ]γήσειν ἐπὶ τὸ ἐλασσον**, “that each man is personally liable for field labour on the smaller assessment” (Mahaffy), *ib.* 130¹⁰ (= *ib.* p. 28) **τοῖς δυναμένοις οὐκ ἐλασσον τούτου μεριστέον**, “not less than this (assessment) is to be allotted to those who are capable” (*id.*), and P Oxy II. 237^{viii.11} (A.D. 186) **ἐπ' ἐλλάττονι συμβήσεσθαι**, “to accept less than the full amount” (Edd.). So P Giss I. 61¹⁶ (A.D. 119) **ἀξιούμ[ε]ν . . . τὴν ἐξέτασιν ποιήσασθαι πρὸς τὸ μηδὲν ἐλασσον τῶι φίσ[κ]ωι ἐπακολουθήσαι**, with which the editor contrasts P Oxy II. 279⁸ (A.D. 44–5) **πλείον περιποιήσαι τοῖς δη[μ]οσίοις**. For a direct antithesis with **πλείων**, see PSI III. 187¹⁰ (iv/A.D.) **μισθώσασθ[αι] . . . [ἀρ]ούρας δέκα ἢ ὅσας ἐὰν ὦσ[ι] ἐπὶ τὸ πλείον ἢ [ἐ]λασσον**, and for a similar antithesis with **μείζων** see P Ryl II. 77²⁰ (A.D. 192) **Ὁ. εἰπ(εν) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττον ἀποφεύγειν**, “O. said:—‘A person who has offered to undertake the greater office ought not to shun the lesser’” (Edd.). For the corresponding subst. cf. e.g. P Tebt I. 97¹ (B.C. 118) where an account of payments in kind is headed—**list of payments εἰς τὴν μί[σ]θ(ωσιν) τοῦ] αὐτ[οῦ] (ἔτους) εἰς τὸ ἐλάσσωμα**, “on account of leases of the said year to meet the deficiency,” and BGU IV. 1060²⁶ (time of Augustus) **ἀξιούμεν ἐν μηδενὶ ἐλαττώματι ἡμᾶς πρόνοιαν γενέσθαι**. On the interchange of —**σσ-** and —**ττ-** see Maysers *Gr.* p. 223, and Moulton *Gr.* ii. § 43.

ἐλαττονέω.

Grimm's statement that this NT **ἐπ. εἰρ.** (2 Cor 8¹⁵ from LXX Exod 16¹⁸) is “not found in prof. auth.” requires correction, in view not only of Aristot. *de plant.* 2, 3 p. 825⁵, 23 (as Thayer), but of P Magd 26¹² (B.C. 217) **ἐπαναγκάσαι αὐτὸν ἀπρὸρῆσαι . . . τὸ διάφορον τῶν ἐλαττονούτων ἰδ κεραμῶν**, cf. ⁹, and the illiterate BGU IV. 1195¹⁰ (c. B.C. 10) **ἐλαττωνί**, apparently = **ἐλαττονεῖ**.

ἐλαττώω.

For this, the more ordinary equivalent of the foregoing verb, we may cite P Tebt I. 19¹¹ (B.C. 114) **σὺ δὲ ὀρθῶς ποιήσεις τὸ προσάγγελμα μὴ ἐλαττώσας παρὰ τὸ πρῶτον**, “you will be right in not diminishing the report compared with the first one” (Edd.), *ib.* II. 382¹³ (B.C. 30—A.D. 1) **ἐμ μηδενὶ ἐλαττουμένου τοῦ Ἀκουσιλάου ἐν ἧ ἔχει μ[ο]σθωσιν**, “Acusilaus shall incur no loss in the lease which he holds of me” (Edd.), P Lond 897¹ (A.D. 84) (= III. p. 206) **λαογραφίας τότε γὰρ ἐλασσωθείς ὑπὸ τοῦ προόντος κωμογραμμάτews**, and P Hamb I. 8¹² (A.D. 136) **μὴ ἐλαττουμένων ἡμῶν ὑπὲρ ὧν ὀφίεται λοιπῶν φόρων τοῦ αὐτοῦ ἰδ (ἔτους)**, “ohne dass wir beeinträchtigt werden in Bezug auf die übrigen Abgaben desselben Jahres, die Ihr uns noch schuldet” (Ed., who refers to Gradenwitz *Einführung* i. p. 31).

ἐλαῦνω

is found in the illiterate P Fay 111¹⁰ (A.D. 95–6) **λέγον (l.—ω) ὅτι (l. ὅτι) σὺ εἰρηχας πεῖω [τὰ χ]υρῖδια ἐλάσαι**,

“saying that you had told him to drive the pigs on foot.” For ships “driven” by the wind, as Jas 3⁴, cf. *Preisigke* 997 (iv/A.D.) ἤκω εἰς τὸν τόπον ἀπὸ Σύντης καταπλέων ὑπὸ χεμῶνος ἐλασθείς, where note the late form of the aor. pass. The verb is used in connexion with horses in Wünsch *AF* 4¹⁰ (iii/A.D.) οἱ ἵπποι οὗς μέλλουσιν ἐλαύνειν.

ἐλαφρός

occurs literally in P Giss I. 47⁷ (time of Hadrian) ὁ μὲν γὰρ θώραξ . . . τὸ μείζον ἐλα[φ]ρότατος ὡς μὴ κάμνειν τὸν φοροῦντα αὐτὸν [ἡ]γοράσθη κτλ., and *Preisigke* 315 (a sepulchral inscr.) ἐλαφρά σοι γῆ γένοιτο, “sit tibi terra levis.” For the verb ἐλαφρίζω see *Syll* 330²⁸ (Roman age) ἵνα μὴ δῶ ἄμετέρα πόλις, ἀλλὰ ἐλαφρισθῆ, and for ἐλαφρύνω the Christian P Gen I. 14²³ (Byz.) ἐλαφρυνθῆναι τῶν χρεῶν. See also *Cagnat* IV. 292³ (Pergamon—B.C. 130) περὶ ἐλαφροτοκίας, “as regards lowering of interest.” The adj. ἐλαφρός (—ός) survives in MGr beside ἀλαφρός.

ἐλάχιστος.

For this form as a true superlative, as in I Cor 15⁹ (cf. *Proleg.* p. 79), we may cite P Tebt I. 24⁹⁷ (B.C. 117) ἐπὶ τὸ ἐλάχιστον, “at least”: the document is official, though written in very bad Greek. It survives even as late as viii/A.D. in P Lond 77²² (= I. p. 233) ἀπὸ μικροῦ εἶδους ἕως ἐλαχίστου. The phrase ἐν ἐλαχίστῳ, as in Lk 16¹⁰, cf. Josh 6²⁶, occurs in P Catt^v. 28 (ii/A.D.) (= *Chrest.* II. p. 422), and the plur. in P Hib I. 27²⁵ (B.C. 301–240) ὡς οὖν ἡδυνάμην ἀκριβέστατα ἐν ἐλαχίστους συναγαγεῖν. With reference to persons, as Mt 5¹⁹, see *Syll* 418⁶⁹ (A.D. 238) καὶ γὰρ ὡς ἀληθῶς ἀπὸ πολλῶν οἰκοδεσποτῶν εἰς ἐλαχίστους κατεληλύθαμεν.

ἐλαχιστότερος.

With this form (Eph 3⁹) we may compare the double superlative μεγιστότατος in the horoscope P Lond 130⁴⁰ (i/ii A.D.) (= I. p. 134) ὅθεν ὁ μὲν μεγιστότατος ἥλιος καὶ τῶν ὄλων δυνάστης. See further *Proleg.* p. 236.

Ἐλεάζαρ.

For this proper name cf. BGU III. 715^{1,8} (as amended—A.D. 101–2) Ἐλεάζ[αρος] Π[τ]ολ[εμ]αίου, and the sepulchral inscr. *Preisigke* 719 (i/A.D.) Ἐλεάζαρε ἄωρε χρῆστέ πασι φίλιε: see also *ib.* 1163 (B.C. 28) Ἐλεάζαρος χρῆστός κτλ.

ἐλεάω.

See *s.v.* ἐλεέω.

ἐλεγχος

occurs = “proof,” “evidence,” as in Heb 11¹, in P Oxy II. 237^{viii. 17} (A.D. 186) τότε εἰν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχοις, τὸν μέζονα ἀγῶνα εἰ[σ]τελεύσεται, “then if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit” (Edd.), P Strass I. 41⁸ (A.D. 250) “I don’t require papers for this case,” ὁ γὰρ ἐλεγχος δεικνύ[σει] [ἐ]κ τε μαρτύρων καὶ τῶν πεπραγμένων αὐτῶν ὑπὸ τῆς ἀντιδίκου. In BGU IV. 1138¹³ (B.C. 19–18) (= *Chrest.* II. p. 123) the meaning is rather “conviction,” as in the received text of 2 Tim 3¹⁶, ἐφάνη τῷ Κασίω θν(τ) ἐνταῦθα, τὸν τῆ(ς) Σάειως δεσμοφύλακ(α)

Χαιρήμονα καλέσαι, καὶ ἐλεγχόμενον αὐτο(ῦ) πρὸς ἐλεγκο(ν) τοῦ Ἰσχυρίω(νος), 8 ἡδίκησεν, ἐμαρτύρησ(εν) ὁ δεσμοφύλαξ Χαιρήμω(ν) περὶ το(ῦ) παραδεδοσθαι αὐτῷ τὸν Παιπία[ν] κτλ. See also *Kaibel* 814 Ἐρμῆς δίκαιός εἰμι καὶ με Σ[ώ]στρατος | ἔστησ’ ἐλεγχον τῶν δικαίων καὶ ἀδίκων.

ἐλέγχω.

For the meaning “convict,” i.e. bring to light the true character of a man and his conduct, as in the Fourth Gospel (3²⁰, 8⁴⁶, 16⁸), see the citation from BGU IV. 1138 *s.v.* ἐλεγχος, and cf. P Amh II. 33²⁴ (c. B.C. 157) εἰν δέ τις τῶν καταβλαπτόντων τὰς προσόδους ἐλεγχθῆ συνηγορήσας περὶ πράγματός τινος, αὐτὸν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστείλατε, “if any of these who are injuring the revenues is in the future convicted of having acted as advocate in any case, send him to us under arrest” (Edd.), P Strass I. 41⁸¹ (A.D. 250) οἱτινες δύνανται ἐκείνους ἐλέγξαι. In a Lycian inscr. *JHS* xxxiv. p. 14, No. 18²⁰ we find ὁ ἐλέγξας = “the prosecutor.” For the milder sense “expose,” “set forth,” which best suits this word in I Cor 14²¹, Eph 5¹¹ (where see Robinson’s note), cf. such a passage from the vernacular as P Hib I. 55³ (B.C. 250) παραγενοῦ εἰς Ταλαῶν ἤδη ἄγων καὶ τὸν ποιμένα τὸν ἐλέγξοντα περὶ ὧν μοι εἶπας, “come to Talao at once, and bring with you the shepherd in order that he may give evidence in the matter about which you told me” (Edd.): see also P Oxy II. 237^{viii. 40} (A.D. 186) ἢ εἴ τις γένοιτο ζήτησις εἰς ὑπερον περὶ τῶν μὴ δεόντως ἀπογραφεμένων ἐξ ἐκείνων ἐλεγχθῶσι, “may supply the proofs.” In *ib.* vii. 38 we have καὶ ἐκέλευ[σεν] δι’ [ἐρ]μηνέως αὐτῆν ἐνεχθῆν[α]ι, τὴ βούλεται, where the editors understand ἐνεχθῆναι as a corruption of ἐλεγχθῆναι and translate “and he ordered that she should be asked through an interpreter what was her choice”: cf. P Tebt II. 297¹⁷ (c. A.D. 123) ἔγραψας τῷ στρατηγῷ ἐλ[έγξαι]τα δηλώσαι σοι, “you wrote to the strategus to make an inquiry, and state the facts to you” (Edd.).

ἐλεεινός.

See the late P Oxy I. 130³ (vi/A.D.) π(αρά) Ἄνουπ ἐλεεινοῦ ὑμετέρου δούλου: cf. 7 and *ib.* 131⁸ (vi/vii A.D.). The form ἐλεινός read by WH in Rev 3¹⁷ (see *Notes*, p. 152) is explained by Blass-Debrunner (p. 20) as ἐλεινός = ἐλεεινός.

ἐλέεω (—άω)

is found in the interesting but obscure letter written to a man in money difficulties BGU IV. 1079²² (A.D. 41) (= *Selections*, p. 40) ἐρώτα αὐτὸν καθ’ ἡμέραν τάχα δύναται σε ἐλεῆσαι, “ask him daily: perhaps he can have pity on you”: cf. P Fay 106¹⁸ (c. A.D. 140) ἐξησθένησα[. . .] κύριε, ὅθεν ἀξιώ σαι τὸν σω[τή]ρα ἐλεῆσαι με, “I became very weak, my lord; wherefore I entreat you my preserver to have pity on me,” P Oxy VI. 904² (v/A.D.) (cited *s.v.* γηράσκω), and from the inscr. *Syll* 418⁶⁸ (A.D. 238) ἵνα ἐλεθῆντες διὰ τὴν θείαν σου πρόνοιαν κτλ. For a Christian use, see the prayer P Oxy III. 407³ (iii/iv A.D.) βοήθησόν μοι ἐλέησόν με ἐξάλυσον μοι τὰς ἁμαρτίας. For a suggestion that “*Kyrrie eleison* was a common Jewish prayer formula, which was adopted by Christians,” see *JTS* xvi. p. 548 f. Sharp (*Epict.* p. 4) cites in illustration of Mt 20^{30f}. Epict. ii. 7. 12 τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ κύριε,

ἐλέησον· ἐπίτρεψόν μοι ἐξελθεῖν—a passage dealing with divination. In MGr the verb is used with the acc. = "give alms to."

WH read forms derived from ἐλεῶ in Rom 9¹⁶, Jude 22^f. For other exx. of the mixing of —ῶ and —ῷ in the NT cf. Blass-Debrunner *Gr.* p. 50, and on the similar tendency in "vulgar" writers and in MGr see Maidhof *Begriffsbestimmung*, p. 361 f.

ἐλεημοσύνη.

In the Christian P Gen I. 51²⁶ the writer, after petitioning a certain Amminaeus to use his influence in preventing a widow's only son from being taken on military service, continues—καὶ ὁ θεὸς ἀποδίδει (ἢ ἀποδίδει) σοι πρὸς τὴν ἐ[λ]ημοσύνην σου. McNeile's statement (*ad Mt 6^a*) that the word is not used specifically for "almsgiving" earlier than B. Sira will require modification if the early date ascribed to Tobit, in which the word is very frequent, is accepted (cf. *Oxford Apocrypha* i. p. 183 ff.). The word survives in this sense in MGr.

ἐλεήμων.

P Leid Wⁱⁱ 27 (ii/iii A.D.) ἐλεήμων ἐν ὤραις βίαιος (ἢ —αις). In the NT the adj. is confined to Mt 5⁷, Heb 2¹⁷: in the LXX it is frequent of God, but of men only in Ps 111 (112)⁴ and *ter* in Prov.

ἔλεος.

The masc. form of this word, which in the NT is wholly rejected by WH, and in the LXX is comparatively rare (e.g. Ps 83 (84)¹²: see further Thackeray *Gr.* i. p. 158) is found in *Syll* 376²¹ καὶ νῦν δὲ οὐδὲ ἐλεον ὑμᾶς, ἀλλὰ δι' εὐνοίαν εὐεργετῶ, Nero's address to the Greeks at Corinth: the Emperor's composition master took care that he atticized properly in this great oration. For the word see also P Magd 18^b (a petition—B.C. 221) ἴνα δὲ, βασιλεῦ, διὰ σοῦ τοῦ δικαίου καὶ ἐλεον τετευχῶς εἰς τὸ [λοι]πὸν τοῦ βίου. The subst. remains neuter in MGr, cf. Hatzidakis *Gr.* p. 357, and see further Moulton *Gr.* ii. § 54.

ἐλευθερία.

The historical background which lends so much significance to the Pauline descriptions of the ἐλευθερία which His people enjoy in Christ, has been vividly presented by Deissmann *LAE* p. 324 ff. Here, in illustration of the phrase ἐπ' ἐλευθερίᾳ in Gal 5¹³, it must be enough to recall the interesting Delphi inscription of B.C. 200–199, *Syll* 845^{4f}. ἐπρίστο ὁ Ἀπόλλων ὁ Πύθιος παρὰ Σωσιβίου Ἀμφισσέος ἐπ' ἐλευθερίᾳ σῶμ[α] γυναικείου, αἰ ὄνομα Νικάια, τὸ γένος Ῥωμαίων, τιμᾶς (cf. I Cor 6²⁰, 7²³) ἀργυρίου μῶν τριῶν καὶ ἡμίμναίου . . . τὰν δὲ ἀνὰ ἐπίστωσε Νικάια τῷ Ἀπόλλωνι ἐπ' ἐλευθερίᾳ, "the Pythian Apollo bought from Sosibius of Amphissa, for freedom, a female slave, whose name is Nicaea, by race a Roman, with a price of three minae and a half of silver. . . . The purchase, however, Nicaea hath committed unto Apollo, for freedom." The same phrase is found in BGU IV. 1141²⁴ (B.C. 14) ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρῆσαι, οὐτῶ καγὼ τὴν φιλίαν σου θέλων ἀμμπτ[ον] ἑματὸν ἐτήρησα.

ἐλεύθερος.

For the spiritual significance of this term in the Pauline writings cf. the preceding article, and what is said *s.v.* ἀπελευθερος. In the oldest Greek marriage contract we possess, P Eleph I (B.C. 311–0) (= *Selections*, p. 1 ff.), the contracting parties are described as ἐλεύθερος ἐλευθερά, and in the curious law-suit, P Oxy I. 37^{1.18} (A.D. 49) (= *Selections*, p. 50), which recalls in various particulars the Judgment of Solomon, the nurse, who is charged with carrying off a foundling, defends herself on the ground that she did so ὀν[ό]ματι ἐλευθέρου, "in virtue of its being freeborn." Other exx. of the adj. are P Ryl II. 117¹⁶ (A.D. 269) πρὸς τὸ ἔχειν με τ[ᾶ] ἐμὰ ἐλευθερον, "so that I may keep my property in freedom," and P Oxy IX. 1186⁴ (iv/A.D.), the edict of a Preses in which it is declared that for slaves punishment by scourging (διὰ τῶν ἱμάντων) is lamentable (ἀνιαρόν), but "for free men to be submitted to such an outrage is contrary to the laws and an injustice"—ἐλευθέρους δὲ ἀνδρας τοιαύτην ἕβρειν ὑπομένειν οὔτε τοῖς [νόμοις] ἀκόλ[ου]θον ἀδικεῖαν τε [ἐ]χον ἔστιν.

For the adverb see P Tebt II. 284⁷ (i/B.C.) where the writer informs his sister that in obedience to an oracular response from the god Soknebtunis—καταβήσομαι ἐλευθερώς, "I will go with boldness" (Edd.).

ἐλευθερόω.

For this verb, which is found "in innumerable documents of manumission," see again Deissmann as cited *s.v.* ἐλευθερία. Cf. from the papyri P Oxy III. 494¹⁸ (A.D. 156) ἐλευθερουμένων δούλων σωμάτων with reference to certain slaves whom the testator had set free κατ' εὐνοίαν καὶ φιλοστοργίαν, "in consequence of their goodwill and affection." The verb appears to be always punctiliar in the NT: see *Proleg.* p. 149. For subst. ἐλευθέρωσις see BGU II. 388^{1.18} (ii/iii A.D.) ἐπιγένηθ[η]σαν ταβέλλαι δύο [ο] ἐλευθέρωσων τού αὐτοῦ ὀνόματος διαφόροις χρόνοις (note dat. of point of time, as in Mk 6²¹ τοῖς γενεσίσι). MGr (ἐ)λευτερῶω.

ἐλεφάντινος.

The adj. (Rev 18¹²) is found *quater* in *Syll* 586 (iv/B.C.). For the subst. = "elephant," see *Preisigke* 174 (iii/B.C.) ἀποσταλεῖς ἐπὶ τὴν θήραν τῶν ἐλεφάντων, and = "ivory" *Syll* 588^{165, 170} (c. B.C. 180).

ἐλίσσω.

In the directions for a love-philtre, P Lond 121⁴⁶³ (iii/A.D.) (= I. p. 99) we have ἐλιξον κ(α)ὶ β[ᾶ]λε εἰς θάλασσαν: cf. further the magic papyri *ib.* 122⁶⁷ (iv/A.D.) (= I. p. 118) ἐλλίξας τὸ ὑπόλοιπον τοῦ ῥάκουσ περι τὸν τράχηλόν σου, and *ib.* 46⁴⁰⁵ (iv/A.D.) (= I. p. 78) αἰθέριον δρόμο(ν) εἰλίξων. The compound συνελίσσω is found P Oxy I. 113⁴ (ii/A.D.) συνήλιξα ἐκένη τῆι ἐπιστολῆι δαίγμα λευκόνια, "I enclosed in the former packet a pattern of white-violet colour" (Edd.), P Giss I. 25⁷ συνήλιξα οὖν τὴν ἐπιστολήν Ἀπολλωνάτος τῆι Ἑρμοφίλου. The subst. ἑλιγμα is read by WH in Jn 19³⁸, following N*B.

ἔλκος.

Syll 802¹¹⁴ (iii/B.C.) ὑπὸ του ἀγρίου ἔλκος δεινῶς διακείμ[εν]ος, 803³⁸ (iii/B.C.) ἀνήρ [ἐ]ν τῷ] τῶς κοιλίας ἔλκος ἔχων. For ἔλκωσις, "ulceration," see Vett. Val. pp. 3⁴, 236⁸.

ἐλκύω.

P Petr III. 46 (I)²² οἱ ἐξεληφότες ἐλκύσαι π[λίνθου] ἄ ὥστε εἰς τὴν συντελουμένην ἐν Πτολεμαίδι βασιλικῆν κατάλυσιν, "who have contracted to draw 20,000 bricks to the Royal quarters which are being completed at Ptolemais" (Edd.), P Oxy I. 121²⁰ (iii/A.D.) τοὺς κλάδους ἐνικον (ἰ. ἐνεγκον) εἰς τὴν ὁδὸν πάντα ἐνα δέση τρία τρία καὶ ἐλκύση, "carry all the branches into the road and have them tied together by threes and dragged along" (Edd.): cf. BGU III. 822² (iii/A.D.) μὴ μελησάτω σοι περὶ τῶν σιτικῶν ἔθρον γεοργῶν, τίς αὐτὰ ἐλκύση, ἀλλὰ τὰ σπέρματα τίς διδοί; With Jas 2⁹ cf. P Tor I. 17¹¹ (B.C. 117) ἐλκυσθέντων ἀπάντων εἰς τὸ κριτήριον. A metaphorical usage is found in P Hib I. 83⁹ (c. B.C. 258-7) καὶ τοῦτο μὴ ἐλκύσης, "and do not let this be delayed" (Edd.): see also PSI IV. 333² (B.C. 257-6) ἐλκ[υσ]θῆναι σε ἐν ἀρρωστίαι.

ἔλκω.

For the literal sense "draw," cf. PSI IV. 365¹¹ (B.C. 251-0) τῶν τὴν ὀπτὴν πλίνθον ἐλκόντων, OGIS 483⁸² (ii/B.C.) εἰν τῶν ἐν ταῖς ὁδοῖς χροῦν ὀρύσσωσιν . . . ἢ πλίνθους ἐλκωσιν. In P Magd 11⁶ (B.C. 221) it is used of "towing" a ship—μόγεις ἐλκοντες τὸ πλοῖον ἡγάγομεν ἐπὶ τὸν ὄρμον τοῦ Ἀρσινότου, and in P Tebt II. 383²³ (A.D. 46) of an exit "leading" to the north and east—δ[ι]ὰ τῆς ἐλκο[ύσης] εἰς τὸν βορρᾶ (ἰ. βορρᾶν) καὶ ἀπηνλιώτ[η]ν ἐξόδου: cf. P Oxy II. 259²⁸ (A.D. 23). See also for meaning "compel," "impress," P Tebt I. 5¹⁷⁸ (B.C. 118) προστετάχασι δὲ μηδὲ τοὺς στρα(τηγούς) καὶ τοὺς ἄλλους τοὺς πρὸς ταῖς πραγματείας ἐλκειν τινὰς τῶν κατοικούντων ἐν τῇ χώρᾳ εἰς λειτουργίας ἰδίας, "and they have decreed that the strategi and the other officials may not compel any of the inhabitants of the country to work for their private service" (Edd.), P Par 63²⁰⁸ (B.C. 164) (= P Petr III. p. 36) ὑπὲρ ἃν δεῖ ἐλκισθῆαι εἰς τὴν γεωργίαν, "concerning the persons who should be impressed for labour in the fields" (Edd.). The exact force to be assigned to the verb in the second of the New Oxyrhynchus Logia, P Oxy IV. 654¹⁰ τίνες] οἱ ἐλκοντες ἡμᾶς [εἰς τὴν βασιλείαν εἰ] ἢ βασιλεία ἐν οὐρα[νῷ] ἔστιν; is disputed: see Deissmann *LAE*, p. 437 ff., and Evelyn-White *JTS* xvi. p. 246 ff.

ἔλλάς.

A Delphic inscr., *Syll* 383 (A.D. 125-9), is inscribed to Hadrian σωτήρι, ῥυσάμενῳ καὶ θρέψαντι τὴν ἑαυτοῦ Ἑλλάδα, "the saviour who rescued and nurtured his own Hellas."

ἔλλην.

In the ordinance of Euergetes II. P Tebt I. 5¹⁸⁸ (B.C. 118) ἔλληνας = "probably . . . all non-Egyptian soldiers, whether Macedonians, Cretans, Persians, etc." The editors compare the opposition between Greeks and Egyptians later in the same decree. This illustrates excellently the familiar antithesis between Jews and "Greeks," so pronounced in Mk 7²⁶, to which an exact parallel is quoted below.

ἔλληνις.

P Giss I. 36¹⁰ (B.C. 161) τάδε λέγει γυνὴ Ἑλληνις Ἀμμωνία Πτολεμαίου ἢ καὶ Σεννις κτλ.

Ἑλληνιστί.

P Giss I. 36⁶ (B.C. 161) ἀ(ντίγραφον) [συγχαρήσεως Αἰγυπτῆ] (as με)θη[ρ]μηγ[ε]υ]μένης Ἑλληνιστί-κατὰ τὸ δυνατόν, P Tor I. 17⁴ (B.C. 117) ἀντίγραφα συγγραφῶν Αἰγυπτίων διηρμηνευμένων δ' Ἑλληνιστί. For this form of the word see Mayser *Gv.* p. 457, and for the elliptical usage in Ac 21³⁷ see *Field Notes*, p. 135 f.

ἐλλογῶ (—έω).

To Lightfoot's examples of this word from the inscriptions in his note on Philem¹⁰ τοῦτο ἐμοὶ ἐλλόγα, may now be added several occurrences in the papyri in its general Hellenistic form ἐλλογέω. Thus the technical sense of "set to one's account," as in the Philemon passage, comes out well in P Ryl II. 243¹¹ (ii/A.D.) where two women write to their steward—ἔσα ποτὲ οὖν ἐὰν ἀναναλώσης (ἰ. ἀναλώσης) ἰς τὴν τοῦ κλήρου καταργασίαν, ἡμεῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Grenf II. 67¹⁸ (A.D. 237) (= *Selections*, p. 109) ἐντεθε[ε]ν] δὲ ἐσχῆ(κασι) ὑπὲρ ἀραβῶνος [τῆ] τ[ι]μῆ ἔλλογουμέν[ο]ν σ[τ]ο[ν] (δραχμᾶς) [.] β, "earnest money to be reckoned in the price": cf. P Strass I. 32¹⁰ (A.D. 261) καὶ δότω λόγον, τί αὐτῷ ὀφείλ[ε]ται καὶ ποῦ παρέσχεν, ἵνα οὕτως αὐτῷ ἐνλογηθῆ, and so P Flor II. 134 * 10 (A.D. 261), PSI I. 92¹⁷ (iii/A.D.). The more metaphorical usage of Rom 5¹³ may be paralleled from an interesting rescript of the Emperor Hadrian in which he authorizes the announcement of certain privileges to his soldiers: BGU I. 140³² (A.D. 119) οὐχ ἕνεκα τοῦ δοκεῖν με αὐτοῖς ἐνλογεῖν, "not however that I may appear to be making a reckoning against them." The form ἐνελογήθ(ησαν) is found *sepius* in BGU IV. 1028 (ii/A.D.).

On the mixing of —άω and —έω, see *s.v.* ἐλεῶ *ad fin.*

The verb is = ἐν λόγῳ τίθημι, according to the common use of λόγος, "accounts." There is no connexion with ἔλλογος, "rational," which is derived from ἐν λόγῳ in the other sense.

ἐλπίζω.

In a soldier's letter to his father the writer announces—ἐλπίζω ταχὺ προκόσαι (ἰ. προκοῖσαι) τῶν θε[ῶ]ν θελόντων, "I hope to be quickly promoted, if the gods will" (BGU II. 423¹⁷ (ii/A.D.) = *Selections*, p. 91). Nero is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθεὶς καὶ ἐπισηθεὶς in P Oxy VII. 1021⁶ (A.D. 54): cf. *Syll* 364⁵ (A.D. 37) ἐπεὶ ἡ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐπισηθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελεται, οὐδὲν δὲ μέτρον χαρᾶς εὐρηκ(ε)ν ὁ κόσμος κτλ. When in P Ryl II. 243⁹ (ii/A.D.) two women write to their steward ἐλπίζοντες σὺν θεῷ τὸ πεδεῖον σπαρήναι, the use of θεός alone does not, as the editors note, imply that the writer was a Christian (cf. *Archiv* i. p. 436), but P Iand 11³ (iii/A.D.) ἐλπίζω γὰρ εἰς θεὸν ὅτι παρακληθῆναι [βούλεται ὁ κύριός] μου ὁ Ἐ[πι]μα[χος] seems to point to Christian (or Jewish) authorship, cf. I Pet 3⁵ and see the editor's note. See also PSI IV. 301⁸ (v/A.D.) ἐλπίζωμεν (ἰ. —ομεν) γὰρ εἰς τὸν θεὸν τὸν παντοκράτορα. MGr ἐλπίζω, ἐρπίζω.

ἐλπῖς.

BGU II. 486⁶ (ii/A.D.) ὅτε καὶ οἱ νόιοι καρ[ποὶ] τὰς βελ[τι]στ[ό]τας παρέχουσιν ἡμεῖν ἐλπῖδας. P Oxy VII. 1070¹⁰

(iii/A.D.) a pompous letter from a man to his wife in which he beseeches Serapis τῶν χρηστῶν ἐπιβίων τῶν ἐν ἀνθρώποισι νενομισμένων (i. νενομ—), “for the good hopes that are held by mankind.” *Syll* 529⁹⁵ (i/B.C.) καὶ ἐφοδεύοντες διεφύλαξαν τὴν πόλιν ἕως τοῦ ἀποκατασταθῆνα[ι] τὸν δῆμον εἰς βελτίονας ἐλπίδας. For a disk with the inscr. ἔχω ἐλπίδας καλὰς, see *JHS* xxxiii, p. 84 ff., *BCH* xxxviii. (1914), p. 94 ff. Christian uses of the word are P Oxy VI. 939⁹ (iv/A.D.) (= *Selections*, p. 128) an affectionate letter regarding a sick mistress—ἐν γὰρ αὐτῇ πάντες τὰς ἐλπίδας [ἔχ]ομεν, and *ib.* VII. 1059¹ (v/A.D.) a prayer commencing Κύριε θε(ε)έ μου καὶ ὁ ἐρπὶς (i. ἡ ἐλπ(ι)ς) μου. The word is a proper name in BGU II. 632²⁰ (ii/A.D.) (= *LAE*, p. 174) Ἑλπίς καὶ Φορτου[νάτα] (cf. I Cor 16¹¹), and in *Syll* 865¹⁰ of a slave, see also *Cagnat* IV. 889¹², 1069⁹, 1071²: cf. Ac 23⁹ περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρίνομαι, where Lake (*Earlier Epp. of St. Paul*, p. 16) translates “for ‘Hope’ and a resurrection of the dead am I being judged.” For the aspirated form ἐφ’ ἐλπίδι which WH read in Rom 8²⁰ cf. *Proleg.* p. 44, and see *s.v.* ἀπελπίζω. In Lat. inscr. we find Helpis, Helpidius. MGr ἐλπίδα, ἐρπίδα, ἐρπί(δ)α.

Ἑλύμας.

For this proper name (Ac 13⁹) which cannot be regarded as an interpretation of Bar-Jesus, Blass (*Comm. ad I.*) proposes to read Ἐτοιμάς, “Son of the Ready,” in accordance with D*. But Burkitt (*JTS* iv. p. 127 ff.) has pointed out that “no variation in spelling can make *Bar-jesus* mean ‘ready,’” and ingeniously conjectures that the reading should be ὁ λοιμός, “the pestilent fellow,” Bar-Jesus being then popularly interpreted as *Bar Yeshu’* (יֵשׁוּעַ בָּר יֵשׁוּעַ).

ἐλωί.

A Christian amulet of v/vi A.D., P Oxy VIII. 1152, containing magical, Jewish, and Christian elements, invokes the help of Ὠρωρ φωρ ἑλωεί, ἄδωναιέ, Ἰαὼ σαβαώθ, Μιχαήλ, Ἰησοῦ Χριστέ.

ἐμαντοῦ.

P Petr I. 12¹⁰ (iii/B.C.) τῆ ἐμαντοῦ γυναικί, *ib.* III. 111⁴ (iii/B.C.) τῶν ἐμαντοῦ ὑπαρχόν[των] κύριον εἶναι, “to be master of my property,” P Oxy II. 281¹² (A.D. 20–50) ἀνέγκλητον ἐματῆν ἐν ἀπάσει παρειχόμην, “conducted myself blamelessly in all respects” (Edd.), *ib.* VI. 937⁷ (iii/A.D.) ἐὰν . . . ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἐμαντόν, BGU II. 846¹¹ (ii/A.D.) (= *Selections*, p. 94) οἶδα τί [ποτ’] αἵμαντῶ παρέσχον, “I know what I have brought upon myself,” and the Christian letter P Oxy VI. 939¹⁴ (iv/A.D.) (= *Selections*, p. 129) οὐκ ὦν ἐν ἐμαντῶ, “not being master of myself” (cf. the classical ἐν ἐμαντοῦ). For a weakened sense cf. P Ryl II. 77³⁴ (A.D. 192) πειθόμενος τῇ ἐμαντοῦ πατρίδι, “obedient to my native city,” *ib.* 98(a)¹⁸ (A.D. 154–5) ἔξω δὲ σὺν ἐμαντῶ ἐργάτας δύο, *ib.* 117⁹ (A.D. 269) συνε[σ]τά[τος] μοι τῶν ἐμαντῆς ἀνδρός, “with the concurrence of my husband.”

ἐμβαίνω.

P Petr III. 26⁵ ἐἴαν ἐμβῆι βοῦς . . . εἰς ἀλλότριον κληρον, “if an ox trespass on another man’s allotment” (Edd.), P Oxy II. 259²¹ (A.D. 23) εἰ δὲ [μ]ὴ ἐμβέβηκε(ν)—on a ship,

BGU II. 665^{ii.12} (i/A.D.) διὸ παρακαλῶ σε, πάτερ, τὸ μὲν πρῶτον ἐμβῆναι σὺν αὐτῇ τὰ περὶ ἔσχατα τοῦ Μ[ε]χ[ε]ρ, and P Ryl I. 28¹⁹ (iv/A.D.) ἐν πολλοῖς [ἐ]μβήσεται, “will engage upon many things” (Ed.). See also *Syll* 895¹ ἐτελεύτησα ἐμβὰς (ε)ἰς ἔτη πέντε. It may be noted that in *ExpT* xxvi. p. 248 ff. Rendel Harris quotes Syriac evidence to show that ἐμβάντα καθῆσθαι in Mk 4¹ is an “Aramaism” for “to go aboard.”

ἐμβάλλω.

With the solitary occurrence of this verb in the NT, Lk 12⁵ ἐμβαλεῖν εἰς τὴν γέενναν, may be compared P Par 47⁹ (c. B.C. 153) (= *Selections*, p. 22) ἐνβέβληκαν (sc. οἱ θεοὶ) ὕμᾱς εἰς ἕλην μεγάλην, where apparently ἕλην must be understood metaphorically like Dante’s “selva oscura,” and the Christian letter P Oxy VI. 939¹² (iv/A.D.) (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀγωνία]ν ἄκων ἐνίβαλον, “unwittingly I cast you into such distress.” For a similar literal usage cf. *Michel* 247⁷ (end iii/B.C.) ἐνίβαλον εἰς τὸ κιβώτιον, “cast into the chest.” The verb is common with πληγὰς, e.g. P Magd 38⁹ (B.C. 221) πληγὰς τί μοι ἐνίβαλον, P Tebt I. 39²⁹ (B.C. 114), etc. In P Tebt I. 37⁷ (B.C. 73) περὶ ὧν ἐὰν ὁμόσῃσι ἔργων ἐμβεβλήσθαι εἰς τὴν γῆν, the editors render “concerning the works which they swear have been imposed upon their land”: cf. P Hib I. 63⁵ (c. B.C. 265) τὴν τιμὴν τοῦ σπέρμα[τος] οὐ ἔφη ἐμβεβληκέν[α] εἰς τὸν Πρωταγόρου κ[λ]ῆρον. Another usage of the verb and the corresponding subst. (ἐμβολή), which has come to be almost technical, is in connexion with the “lading” of a ship, e.g. P Hib I. 54³⁰ (c. B.C. 245) ἐμβαλοῦ δὲ ἀγὰ καὶ φυλακτάς, “put them (i. e. various provisions) on board with the guards,” P Oxy X. 1292³ (c. A.D. 30) εὐ [π]οσῆσαι ἐμβαλόμην μοι κενώματα διακ[ό]σμα, “please put on board for me two hundred empty jars,” P Giss I. 69¹¹ (A.D. 118–9) ἵνα [α] διὰ σπ[ο]υδῆς ἐμβαλόμηνος πάσαν τὴν [κρεῖτην] τα[χ]έως εἰς Καινὴν παρακομίση, and P Oxy I. 62¹² (iii/A.D.) a letter of a centurion with reference to the embarkation of corn—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,” where the editors note that ἐμβολή “was the technical term for the annual contribution of corn supplied to Rome and afterwards to Constantinople” (cf. Wilcken *Ostr* i. p. 364 f.). See for other exx. of the verb *s.v.* βίκος and *Archiv* v. p. 50 n.⁸, and for ἐμβλημα apparently = “embankment” or “dam” see P Tebt II. 378²⁰ note and P Ryl II. 133¹² note.

ἐμβατεύω.

For ἐ. = “take possession of,” as in Josh 19⁵¹ ἐπορεύθησαν ἐμβατεύσαι τὴν γῆν, cf. a will of iii/B.C., P Eleph 2¹⁴, where in the event of their parents leaving debts, right is reserved to the sons not to “enter on” the inheritance—ἔξίστω τοῖς υἱοῖς μὴ ἐμβατεύειν, ἐὰμ μὴ βούλωνται. See also BGU IV. 1167²⁴ (B.C. 12) ἔξίστω . . . ἐμβαδεύειν εἰς τὰς τρεῖς [ἀρού]ρας, P Oxy VIII. 1118⁷ (i/ii A.D.) ὅπως . . . γεινώσκωσι ἐμβαδεύσον[τά] μ[ε] εἰς τὰ ἔπι[σ]θευμένα, “that they may know that I shall enter on the mortgaged property” (Ed.), BGU I. 101¹⁴ (A.D. 114–5) μὴ ἔξειναι δὲ μοι λυτρώσαι μηδὲ ἐνβαδεύειν ἀγ . . . υ . . . μ . . . The verb and the corresponding noun ἐμβαδεῖα are also used technically of a

creditor's entry into possession of property, e.g. P Lond 1164(2)⁸, 11 (A.D. 212) (= III. p. 159) τῶν ἐξῆς νόμιμα πάντα ἐτελείωσεν μεθρὶ ἑμβαθείας . . . ἀνακομιδῆς τοῦ ἐμβατευθέντος τρίτου μέρους: see also Modica *Introduzione*, p. 286. The idea of forcible entry (I Macc 12²⁵ *al.*) is well brought out in P Par 14¹⁸ (ii/B.C.) οἱ ἐγκαλούμενοι δ' ἐμβατεύσαντες εἰς τὴν σημαινόμενην οἰκίαν καὶ περιοικοδομήσαντες ἑαυτοῖς οἰκητήρια ἐνοικοῦσιν βιαίως, P Lond 401¹⁸ (B.C. 116-111) (= II. p. 14) βιαιότερον ἐμβατ[ε]ύ[σ]α[ς] εἰς τὸ δη[λο]ύμενον ἔδαφος τοῦ ἀμπελ[ω]νός. More significant however than any of the above citations for the meaning of the verb in its only occurrence in the NT (Col 2¹⁸) is its use in the mystery religions to denote the climax of initiation, when the mystēs "sets foot on" the entrance to the new life which he is now to share with the god. The point has been fully examined by Ramsay *Teaching of Paul*, p. 287 ff., where reference is made to inscr. from Klaros, according to which the inquirer, after being initiated, ἐνεβάτευσεν, "set foot on—," and performed the entire series of rites. From this, according to Ramsay, it would appear that in Col *l.c.* ἐμβατεύων is to be taken as a quoted word, containing a sarcastic reference to the man of the mysteries with his false worship and fleshly mind. "Let no one cozen you of the prize of your life-race, finding satisfaction in self-humiliation and worshipping of angels, 'taking his stand on' what he has seen (in the Mysteries), vainly puffed up by his unspiritual mind, and not keeping firm hold on [Christ] the Head." It will be further noted that this interpretation has the advantage of rendering unnecessary the conjectural emendations of the text proposed by Bishop Lightfoot and Dr. C. Taylor: see also Field *Notes*, p. 197 f. On the form of the word in which β and τ are freely interchanged, see Mäyser *Gr.* p. 176, and for the technical use of τὸ ἐμβαδικόν as "the tax paid by tenants to the owners of the land" see Wilcken *Ostr. i.* p. 190 f. See also Moulton *Gr.* ii. § 118(δ).

ἰμβιβάζω.

P Flor I. 56¹⁷ (A.D. 234) ἰμβιβάσαι με εἰς τὰ [κ]αταγραφα (φέντα): cf. *ib.* 55²¹ (A.D. 88-96), PSI IV. 282¹⁸ (A.D. 183). See also Syll 266¹⁴ (B.C. 200-199) ἐθελοντῆς [ν]αύτας δώδεκα ἐνεβίβασεν. For ἐκβιβάζω cf. P Oxy XII. 1483¹⁸ (ii/iii A.D.) ἐὰν μὴ . . . ἐγβιβάσῃς τὰ [πρ]ὸς σέ ζητούμενα, "unless you discharge the claims made against you" (Edd.), and see Michel 883³⁸ (beginning ii/B.C.), where in a list of victors at the Panathenaea mention is made of a chariot-driver—ἡνίοχος ἐγβιβάζων. MGr μπάζω, "bring in."

ἐμβλέπω.

P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μηδ' ἐνεβλοφῆναι (for form, see *s.v.* βλέπω) εἰς τὴν ἡμετέραν περί<στασιν>, "nor spared a look for our helpless state." The figurative meaning, as in Mt 6²⁶, is seen in P Tor I. 1^{iii.7} (B.C. 117) διδ' ἀξιώ ἐμβλέψαντα εἰς τὴν γεγεννημένην μοι καταφθορὰν ὑπὸ ἀσεβῶν ἀνθρώπων κτλ., "mente reputans damnatum" etc., P Tebt I. 28¹⁵ (c. B.C. 114) ἀξιοῦμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, "we beg you to look into the matters indicated" (Edd.).

ἐμβριμάομαι.

We can produce no fresh evidence to throw light on the meaning of this difficult verb in the NT, but the LXX

usage (Dan 11⁸⁰, cf. Ps 7¹⁸ *Aq.*, Isai 17¹⁸ *Sm.*) is in favour of the meaning "am angry," "express violent displeasure," perhaps with the added idea of "within oneself." See Allen on Mk 1⁴⁸, and Souter *Lex. s.v.*

ἐμέω.

Syll 803¹²⁶ (iii/B.C.) μετὰ δὲ τοῦτο φιάλαν οἱ δό[μ]εν φάρμακον ἔχουσιν καὶ κέλευσαι ἐκπιεῖν, ἔπειτα ἐμῆν κέλευσαι. αὐτὰ δὲ ἐμέσαι, πᾶν δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτᾶς. Cf. Cic. *Att.* xiii. 52. I ἐμετικὴν agebat.

ἐμμαίνομαι.

For this NT ἄπ. ἐρ. (Ac 26¹¹) we may cite the adj. in *Menandrea* p. 53²⁰⁰ ὡσπερ ἐμμανῆς ἐπεισπεσῶν, "rushing in like a madman."

ἐμμένω.

For the legal formula ἐμμένω with or without ἐν followed by the dat. of a participle, of which apparently we have a reminiscence in Gal 3¹⁰, cf. P Tor II. 8²¹ (ii/B.C.) ἐμμένειν δὲ ἀμφοτέρους ἐν τοῖς πρὸς ἑαυτοῦς διωμολογημένοις, P Oxy I. 38¹⁶ (A.D. 49-50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐμμεῖναι τοῖς κεκριμένοις, "Syrus, however, refuses to comply with the judgment," BGU II. 600⁸ (ii/iii A.D.) ἐμμένω πᾶσι ταῖς προγεγραμμέν[α]ῖς [ἐν]τολαῖς, and, as showing its persistence, the late P Flor I. 93²⁹ (a deed of divorce—A.D. 569) ἄκοντα ἐμμεῖναι πᾶσι τοῖς προγεγραμμένοις. The dat., as in Ac 14²³, is found also in Syll 879²⁰ (end of iii/B.C.) ἐπέυχεσθαι τοῖς ἐμμένουσιν καὶ ταῖς πειθομέναις τῶδε τῶι νόμῳ εἶ εἶναι, and in the much later P Oxy I. 138⁸⁰ (A.D. 610-1) τούτοις ἐμμένειν, ταῦτα διαφυλάττειν, "abide by these conditions and observe them." See also P Tebt II. 382²² (B.C. 30—A.D. 1) ὄμνυο Κάλισσαν θεοῦ υἱὸν Αὐτοκράτορα εἶ μὴ ἐμμεῖναι καὶ ποιήσῃεν πάντ[α] κτλ., "will truly abide by and perform all etc.," P Oxy III. 494²⁸ (A.D. 156) τὸν δὲ παραβησόμενον ἐκτίνειν τῷ ἐμμένοντι τό τε βλάβος καὶ ἐπίτευμον ἀργυρίου τάλαντα δύο, "and that he who shall transgress [the terms of a will] shall forfeit to the party abiding by it the damages and a fine of two talents of silver," and so P Flor I. 51²⁸ (A.D. 138-61). Cf. Deissmann *BS*, p. 248 f., Berger *Strafklauseln*, p. 3.

ἐμμέσω.

For this form read, instead of ἐν μέσῳ, by AC in Rev 1¹³, 2¹, etc., see P Petr I. 23^{ii.2} (iii/B.C.) χῶμα καὶ οὐδὲν ἐμμέσω τοῦ ἄ εἰς ἡ ναυβία χεῖρ (668½). See further Robertson *Gr.* p. 1210 for the NT usage.

ἔμός.

Commenting on P Petr I. 12¹⁰ cited *s.v.* ἑμαυτοῦ *ad init.*, Mahaffy draws attention to the substitution of cases of ἑμαυτοῦ for ἔμός in the Ptolemaic papyri. The only exception he notes is P Petr I. 14¹⁸ (B.C. 237) (= III. p. 12) τ[ῆ] ἐμ[ή] [ε] γ[υ]ναικ[ί]. A later example (A.D. 192) is found on an ostrakon published in *LAE*, p. 186 δὲς τῆ ἐμ[ῆ] παιδίσκη, where Deissmann remarks that ἐμ[ῆ] is unemphatic, as, for example, in Rom 10¹: cf. also P Oxy VIII. 1159¹⁵ (late iii/A.D.) περὶ δὲ καὶ τῶν ἐμῶν συνόργων, "with regard to my tools." PSI III. 223⁶ (A.D. 580) ὀλόγραφον χειρὶ ἐμ[ῆ]

shows us the Pauline phrase (1 Cor 16²¹ *al.*). In *ib.* 213⁵ (iii/A.D.) we have ἐμὰ γὰρ ἔστιν, while the masculine = "the members of my family" is found in P Par 70¹⁶ (Ptol.) τὸ σύμβολον τῶν ἐμῶν, P Oxy I. 115⁷ (ii/A.D.) πάντες οἱ ἐμοί: cf. *Preisigke* 1768 (Thebes) τῷ προ<σ>κύγη[μα] τῶν [ἐμ[ῶν] πάντων. The use of ἐμός is very characteristic of the Johannine writings (cf. *Proleg.* p. 40 n. 2), and Thumb (*ThLZ*, 1903, p. 421) regards this as a sign of their connexion with Asia Minor, in view of the fact that ἐμός survives in modern Pontic—Cappadocian Greek, as against μου elsewhere: but see *Proleg.* p. 211.

ἐμπαιγμός.

We are unable to cite from our sources any instance of this word (Heb 11³⁰) which Grimm pronounces to be "unknown to prof. auth.", but a related form συμπαίγμός = "collusion" is found in P Tor I. 1^{vii.16} (B.C. 117-6) ἀγνοούντων τῶν ἀντιδίκων, εἰ τινα συνπαίγμῶν ποιέται τῆ Λοβαίτι μόνῃ, "nam adversarii haud liquido compertum habent, utrum colluserit cum una Lobaite" (Ed.).

ἐμπαίζω

is used = "delude," as in Mt 2¹⁶ (cf. Jer 10¹⁵), in *Anth. Pal.* x. 56. 2 τοῖς ἐμπαιζομένοις ἀνδρασι ταῦτα λέγω. Cf. Vett. Valens p. 16¹⁴ ἐμπαιζομένον ἀνθρώπων.

ἐμπι(μ)πλημι.

PSI IV. 413²⁰ (iii/B.C.) ταρίχου τὸ σταμνίον σύνταξ[ο]ν ἡμῖν ἐμπλήσαι. *Syll* 803⁶⁷ (iii/B.C.) ὥστε ἔπτα καὶ ἐξ[ή]κοντα λεκάνας ἐνέπλησε πύους, 127 πᾶν δὲ ἐμπλήσαι τὸ λώπιον τὸ αὐτάς. See also *Kaibel* 241¹⁰ (ii/i B.C.)—

ἐρημωθείσα δὲ τέκνον
γρηαιομβιοτᾶς τέρμα ἐνέπλησε κακ[ῶ]ν.

ἐμπι(μ)πρημι, ἐμπιρήθω.

P Tebt I. 61 (b)²⁶⁸ (B.C. 118-7) ἐμπρήσαντο πυ[ρ]οῦ γενήματα, "burned the stores of wheat," BGU II. 651⁴ (A.D. 192) ἐνεπρήσθη μοι ἄλων, *ib.* III. 909¹⁸ (A.D. 359) ἐνέπρησαν αὐτήν (*sc.* οἰκίαν) ἐκ θεματίου ("on purpose"), and *ib.* IV. 1047^{ii.13} (time of Hadrian) ἀπὸ συνοικίων ἐμπ[ε]π[ρ]ησμένων. See also *OGIS* 811 (iv/B.C.) τὰν δὲ πόλιν καὶ τὰ ἱρ[α]. . . ἐνέπρησε, *Syll* 350¹⁹ (B.C. 31) ὑπέδ(ε)ξαν δὲ μοι καὶ περὶ . . . τῶν ἐπαύλων τῶν ἐμπεπρησμένων.

ἐμπίπτω.

P Lille I. 16⁶ (iii/B.C.) εἰς τὸν 'Ε. λόγον ἐμπεσεῖν, "to be paid into the account of H.": cf. P Tebt I. 17⁹ (B.C. 114) ὅπως μὴ ἐπικατασχῶν αὐτὸν εἰς δαπάνας ἐμπέσης οὐκ ἄλλας, "so that you may not detain him and thus incur no little expense" (Edd.). In *ib.* 39²⁰ (B.C. 114) the verb is construed with the dat.—ἐμπ[ε]σιόντος μου τῶι Σισοῦτ[ι], "I fell in with Sisois," and in P Ryl II. 68⁸ (B.C. 89) it has the stronger sense of "attack"—ἐμπεσοῦσα ἐξ ἀντιλο[γ]ίας [ἐ]πληξέν με ταῖς αὐτῆς χερσίν [πλη]γαῖς πλεί[στα]ις, "attacking me in consequence of a dispute gave me many blows with her hands" (Edd.). Cf. P Oxy II. 243²⁶ (A.D. 79) σὺν τ[ο]ῖς ἐμπεσομένοις εἰς τούτους (*sc.* τούτους) [φ]όρητοις πᾶσι, "together with all fixtures which may be included in them" (Edd.), and similarly *ib.* III. 494²¹ (A.D. 156) καὶ καταχρᾶσθαι εἰς τὸ ἴδιον χ. [.]. . . ἡ τοῖς ἐμπεσομένοις

ἦτοι ἐκ πράσεως καὶ ἐξ ὑποθήκης ἀργυρίους, "to use for her personal requirements the money accruing from the sale or mortgage" (Edd.). With the use in Heb 10³¹ we may now compare Ev. Petr. 10 μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν 'Ιουδαίων.

ἐμπλέκω

is used of a hostile attack in P Tebt I. 39¹⁷ (B.C. 114) καὶ ἐπέλθων οὕτως ὁ προγεγραμμένος καὶ ἡ τοῦ[το]υ γυνὴ Ταυσίρις ἐμπλεκέντες μοι καὶ δόντες πληγὰς πλείους, "thereupon the aforesaid and his wife T. closed with me and gave me many blows." Vett. Val. p. 118⁴ προσέτι δὲ καὶ εἰς δουλικὰ πρόσωπα καὶ παῖδας ἐμπλέκονται, *de re vetera*. With 2 Tim 2⁴ cf. Epict. iii. 22. 69 μὴ ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν . . . οὐ προσδεδεμένον καθήκουσιν ιδιωτικοῖς οὐδ' ἐμπλεγμένον σχέσεσιν, ἄς παραβαίων κτλ.; (see Sharp *Epict.* p. 72), Polyb. xxv. 9. 3 τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος. The compound παρεμπλέκω occurs in P Tor I. 1^{viii.23} (B.C. 117) τὸν δὲ Ἑρμίαν παρεμπλέκοντα τὰ μηδαμῶς ἀνήκοντα πρὸς τὴν ἐπιστώσαν κρίσιν, "Hermias vero interserens ea, quae nullo modo cum praesenti causa cohaerent" (Ed.), and for ἐκπλέκω see P Tebt II. 315²⁹ (ii/A.D.) πρὶν γὰρ [α]ἴτη[το]ν [π]ρὸς σε ἐλθὶν ἐγὼ αὐτὸν ποι[ή]σω ἐκπλέξαι σε, "for I will make him let you through before he comes to you" (Edd.), with reference to an official scrutiny of certain temple books, and P Oxy XII. 1490⁶ (late iii/A.D.) εἰ οὖν ἄλιν δύνη ἐκπλέξαι παρὰ σεαυτῶ, τύχη τῆ ἀγαθῆ, "if then you can again get him off by yourself (?), good luck to you" (Edd.).

ἐμπλοκή

in the sense of "struggle," "scuffle," occurs P Ryl II. 124²³ (i/A.D.) καὶ ἐν τῇ ἐμπλοκῇ ἀπολόσθαι (*sc.* -έσθαι) αὐτῆς ἐνώδιον χρυσοῦν, "in the struggle she lost a golden ear-ring" (Edd.): cf. *ib.* 150¹² (A.D. 40) καὶ ἐν τῇ ἐμπλοκῇ ἀπώλοντό μο(ν) ἀργ(υρίου) μ. With the use in 1 Pet 3⁷ cf. *Syll* 653²³ (B.C. 91) μὴ ἐχέτω δὲ μηδεμία χρυσία . . . μηδὲ τὰς τρίχας ἀνπεπλεγμένας, regulations regarding the ἱερά in the celebration of the mysteries of Demeter and Kore: cf. *ib.* 939¹⁰. For the *simplex* πλοκή cf. P Giss I. 47⁷ (time of Hadrian) where a θῶραξ is described as τ]ήν πλοκὴν λεπτότατος. In P Ryl II. 154²¹ (A.D. 66) ἀποπλοκή is used of the "separation" of divorce, as the verb occurs elsewhere, and the editors note γενόμενος καὶ ἀποπλεγμένος as a euphemism for death in BGU I. 118^{ii.11} (ii/A.D.).

ἐμπνέω.

Kaibel 562²⁶. (ii/iii A.D.)—

ἔς δ' ὄσον ἐμπνέει βιοτῶν τε ἐπὶ ἡμᾶρ ἐρύκει
δύσμορος ἀντλήσει πένθος ἀεξίβιον.

ἐμπορεύομαι.

For ἐ. of travelling on business, as in Jas 4¹³, see the question addressed to the oracle of Zeus at Dodona, *Syll* 800 (iii/B.C. ?) ἡ τυγχάνοιμί κα ἐμπορεύομενος κτλ. The verb has nothing to do with πορεύομαι: its meaning is entirely determined by ἐμπορος (see below), but, had there been no πορεύομαι, the verb would more probably have been ἐμπορέω, cf. Moulton *Gr.* ii. § 118(a).

ἐμπορία.

For this NT ἄπ. εἰρ. (Mt 22^b) see P Giss I. 9^b ἀποστάντ[ο]ς εἰς Ὀῦσιν ἐμπορίας χάριν, "for the sake of business." In P Oxy I. 76¹⁰ (A.D. 179) the words κατὰ τινα ἐμπορίαν have been erased in the original. Cf. also *Syll* 118²² (mid. iv/B.C.) ἐπιδημῶσιν κατ' ἐμπορίαν Ἀθήνησι, *OGIS* 629¹⁶⁴ (A.D. 137) ὅσα εἰς ἐμπορίαν φέρεται. Aristaeas 114 ἐργάσιμος γὰρ καὶ πρὸς τὴν ἐμπορίαν ἐστὶν ἡ χώρα κατεσκευασμένη.

ἐμπόριον.

P Petr II. 45^{iii.5} (B.C. 246) τὰς τιμὰς ἐν τῷ ἐμπορίῳ, P Tebt I. 5²³ (B.C. 118) περὶ τῶν εἰσαγόμενων διὰ τοῦ ξενικοῦ ἐμπορίου, "in the case of persons importing goods through the foreign mart" (Edd.), *ib.* 6²⁶ (B.C. 140-39) ἱεροδούλων ἀπὸ ἐμπορίων καὶ ἐργασιῶν καὶ μισθῶν τασομένων, "sacred slaves from trades and manufactures and salaries" (Edd.). In *Syll* 932²¹ (beginning of iii/A.D.) τὰ θῦνα ἐμπορία is used simply of inhabited places: see Dittenberger's note. On the form of the word, cf. Maysen *Gr.* p. 93.

ἐμπορος.

In BGU III. 1012³ (ii/B.C.) we have a letter addressed to Antaeus παρὰ Μαρρέου[ς] τοῦ Περ[ο]σειρίου ἐμποροῦ, and in *ib.* IV. 1061¹⁵ (B.C. 14) an attack is made ληστρικῶι τρόπῳ ἐπὶ τινα ἔμπορον τῶν ἐκ τοῦ Ὄξυρυχίου. P Oxy I. 36^{ii.9} (ii/iii A.D.) provides that if the tax-farmer desires that a ship be unloaded—13^{ff.} ὁ ἐμπορος ἐκφορτίζει[τ]ω, "the merchant shall unload it," but that if the ship's "manifest" be found correct—ὁ τελώνης τ[ῆ]ν δαπάνην τῷ ἐμπόρῳ τοῦ ἐκφορτισμοῦ ἀποδ[ότ]ω, "the tax-farmer shall repay to the merchant the cost of unloading." Add *Preisigke* 1070 τὸ προσκύνημα Ἡρακλεῖ[δ]ου Μενεμεν. αλιτος ἐμποροῦ παρὰ τῷ θε[ῶ] κυρ[ῶ] Βησῆ. For ἐμπορος in its primitive sense of *viator* Herwerden (*Lex. s.v.*) cites Bacchyl. xvii. 36 ἔμπορον οὐ ἄλαταν ἐπ' ἄλλοδαμῖαν, "like a wayfarer who wanders forth to a strange folk" (Jebb): cf. *Cagnat* IV. 144¹⁰ (Cyzicus, i/A.D.) τῶν ἀπὸ τῆς Ἰασίας . . .]ν ἐμπορίων καὶ ξένων τῶν ἐληλυθότων εἰς τὴν πανήγυριν. For the "classic" distinction between ἐμπορος and κάπηλος see Plato *de Rep.* ii. 371D.

ἐμπροσθεν.

For ἐ. of *place*, as in all its NT occurrences, cf. P Tebt II. 316^{ii.22} (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἐμπροσθί (ἰ. ἐμπροσθε) ναυάρχου, "we live opposite the admiralty" (Edd.), P Giss I. 99¹⁶ (ii/iii A.D.) τὰ γράμματα ἐἴν στή[λαι]ν δυοῖν [ἐ]μπροσθεν ἰδρυμέ[ν]αῖν τοῦ [ν]ῶ, and the magical P Par 574^{122b} (iii/A.D.) (= *Selections*, p. 113) βάλε ἐμπροσθεν αὐτοῦ κλῶνας ἐλαίας. The word is very common in the papyri with reference to *time*, e.g. P Petr II. 8 (1)^{A.7} (c. B.C. 250) ἐν τοῖς ἐμπροσθεν χρόνοις, *ib.* 13 (1)⁸ (B.C. 258-3) καθὰ καὶ ἐμπροσθεν ἐγένετο, P Ryl II. 157²² (A.D. 135) τῶν ἐμπροσθεν καὶ τῶν ἐπεσομένων χρόνων. Cf. *Michel* 978³ (B.C. 281-0) ἐν τε τῷ ἐμπροσ[θε]ν χρόνῳ. MGr ἐμπρός, (ἐ)μπροστά.

ἐμπτόω.

With ἐ. used in the NT in the sense of the Attic καταπτῶ, "spit upon," as in Mk 10³⁴, cf. P Magd 24⁷ (B.C. 218),

where the words καὶ ἐπέπτυσεν εἰς τὸ πρόσω[πον] have been inserted above the line: cf. Plut. *Mor.* 189A ἐπέπτυσεν . . εἰς τὸ πρόσωπον, and Herodas v. 76 καὶ τίς οὐκ ἀπαντῶσα ἔς με δικαίως τὸ πρόσωπον ἐμπτόει; and see Rutherford *NP* p. 66. In Ev. Petr. 3 the verb is construed with the dat.—ἐπέπτυν αὐτοῦ ταῖς δάψει.

ἐμφανής.

The phrase ἐν τῷ ἐμφανεί is found in P Hib I. 93^a (c. B.C. 250) where a man, acting as surety, undertakes to produce his friend ἐν τῷ ἐμφανεί ἔξω ἱεροῦ κα[ὶ] πάσης] σκέπης, "openly, outside of a temple or any other shelter," and similarly P Oxy IV. 785 (c. A.D. 1) and the other citations in P Hamb I. p. 121 n⁴. The quasi-legal use of the adj. may be further illustrated from BGU IV. 1145⁴⁰ (B.C. 5) ἐὰν δὲ καὶ ἡ Διδύμη μὴ π[αρ]έχηται τ[ῆ]ν Δύκαν καὶ Διονύσιον τῷ Ἀχιλλ(αί) ἐμφανεί, εἶναι καὶ αὐ(τὴν) ἀγωγ(η)ν, P Oxy II. 260¹¹ (A.D. 59) ἔσασθα[ι] ἐμ[φ]ανῆ τῷ Σαραπῶνο[ς] ἀρχιδικαστοῦ [β]ήματι, "I will appear at the court of the chief justice Sarapion," and so *ib.* X. 1258⁸ (A.D. 45), P Gen I. 28²⁴ (A.D. 136) *a.l.* In P Oxy VII. 1021³ (A.D. 54) the deceased Emperor Claudius is described as ἐμφανῆ θεός, "god manifest": see further *s.v.* ἐπιφανής. For a Christian use see the fragment of a lost Gospel, P Oxy IV. 655¹⁹, where the disciples ask the Lord—πότε ἡμῖν ἐμφανῆς ἔσει καὶ πότε σε ὀψόμεθα; and receive the answer—ὅταν ἐκδύσησθε καὶ μὴ αἰσχυρῆσθε.

The corr. subst. ἐμφανεία may be illustrated from P Grenf II. 62¹⁰ (A.D. 211) where Demetrius agrees to act as surety *μονῆς καὶ ἐμφανείας*, "for the non-removal and appearance" of Pasis: cf. P Oxy VIII. 1121^{22, 25} (A.D. 295).

ἐμφανίζω.

The quasi-technical sense of this word = "make an official report," as in Ac 23^{15, 22} (cf. 2 Macc 3⁷), may be illustrated from P Magd 11⁹ (B.C. 221) ἐθισμοῦ ὄντος, ἐάν τισιν τῶν ναυκλήρων τοιοῦτό τι συμβῆ, ἐμφανίζω τοῖς ἐπὶ τῶν τόπων στρατηγοῖς, *ib.* 17² (B.C. 221) ἀποδόντος γὰρ μου] ἐντεῦξιν Διοφάνει τῷ στρατηγῷ, δὲ ἡς ἐνεφάν[ισα] κτλ., *ib.* 26¹¹ (B.C. 217) ὡς δ[ι]ὰ τῆ[ς] ἐντεῦξιν ἐμφανίζομεν, P Par 26¹⁸ (petition from the Serapeum Twins—B.C. 163-2) (= *Selections*, p. 15) ὅμιν, καθ' ἃς ἐποίησθ' ἐν Μέμφει παρ-ουσίας, ἐνεφανίζομεν ὑπὲρ τούτων, "we laid information on these matters before you, on the occasion of your visits to Memphis," PSI IV. 442²³ (iii/B.C.) ταῦτα δὲ ἐνεφάνισά σοι, ὅπως ἂν μηθεὶς σε παρακούηται. Cf. the use of ἐμφανισμός in P Amh II. 33¹² (c. B.C. 157) ἀφ' ὧν ἐπιδ[ε]δῶκεμεν αὐτοῖς ἐμφανισμῶν περὶ τινῶν ἀδικημάτων] καὶ παραλογειῶν σίτου τε καὶ χαλκοῦ, "by written declarations previously handed in to them of certain misdeeds and peculations of both corn and money" (Edd.), and of ἐμφανιστής in P Tor I. 1 viii.12 (B.C. 117) ἐμφανιστοῦ καὶ κατηγόρου, where Peyron translates ἐ by "delator," and refers (p. 178) to Ac 24^{1, 25^{3, 15}}. See also Ev. Petr. 10 συνεσκεπτόντο οὖν ἀλλήλοις ἐκείνοι ἀπέλθειν καὶ ἐμφανίσει ταῦτα τῷ Πειλάτῳ.

ἐμφοβος.

P Leid W^{xix.35} (ii/iii A.D.) ἐπικαλοῦμαι σου τὸ (δ)νομα . . . ἔσται σισμός (ἰ. σεισμός), ὁ (ἡ)λιος στήσεται, καὶ ἡ σελήνη ἐνφωβος (ἰ. ἐμφοβος) ἔσται, καὶ ἡ (ἰ. αἰ) πέτρα, καὶ

τὰ ὄρη . . . ὑποπετρωθήσεται κτλ. See also Vett. Val. p. 59⁷ εἰς στασιώδεις καὶ ἐμφόβους, where however the reading is doubtful. The verb is found BGU II. 613¹⁸ (time of Anton. Pius) ἐμβοβόντες.

ἐμφυσάω.

The use of this word in Jn 20²², the only place where it occurs in the NT, though it is found eleven times in the LXX, is well illustrated by P Leid W^{xvii}. 15 (ii/iii A.D.) ὁ ἐνφυσήσας πνεῦμα ἀνθρώποις εἰς ζωήν. For a new literary reference see the medical receipt to stop sneezing, P Oxy VIII. 1088²⁵ (early i/A.D.) ἑλλεβόρου λευκοῦ προσφατώτερον τρίψας ἐμφύσας (i. ἐμφύσα) εἰς τοὺς μυκτῆρας, "pound fresh some white hellebore and blow it into the nostrils" (Ed.).

ἐμφυτος.

The meaning of "inborn," "natural," which Hort advocates for Jas 1²¹, as distinguished from "implanted" from without, is supported by BGU II. 613¹⁰ (time of Anton. Pius) κ|ατὰ τὴν ἐμφυτὸν σου εὐμένειαν, "in accordance with your natural kindness": cf. P Oxy VI. 899¹⁹ (A.D. 200) διὰ τὴν ἐμφυτὸν σου εὐεργεσίαν, CP Herm I. 52¹⁷ (iii/A.D.) κατὰ τὴν ἐμφυτον αὐτοῦ πρὸς το[ῦς] ἰπ]ηκόους φιλανθρωπίαν, Cagnat IV. 144⁷ (Cyzicus, i/A.D.) τῆι δὲ ἐμφύτῳ φιλανθρωπίᾳ πρὸς τε τοὺς ἐνχωρίους καὶ τοὺς ξένους ἐχρήσατο, Syll 326¹⁵ (i/A.D.) τῶν δὲ Σκυθῶν τὰν ἐμφυτον [αὐ]τοῖς ἀθεσίαν ἐκφανή καταστασάντων. The late P Hamb I. 23¹⁰ (A.D. 569) ἀμπελικὸν χωρίον ἐμφυτον may be compared with P Giss I. 56⁷ (vi/A.D.) χωρίον ἀμπελικὸν ζωόφ[υ]τ[ο]ν, where the editor (see Intr. p. 96 n.²) understands ζωόφυτον as = ζωόφυτον "pflanzenernährend," "fruchtbar." For the verb = "graft," see Syll 531²⁶ (iii/A.D.) εἰν δὲ μὴ ἐμφυτε[ῖ]νι τὰ φυτὰ, ἀποτεισάτω ἑκάστου δραχμῆν: cf. 4⁰ συκάς [ἐμφυ]τ[ε]ίνειν.

ἐν.

It is impossible in our limits to deal exhaustively with the extended uses in late Greek of this "maid-of-all-work" among the prepositions. Most of these uses, so far as they touch upon points of interpretation in the NT, are referred to in Moulton's *Prolegomena* (see Index s.v.), and the evidence there adduced from the Κοινή may be supplemented from the Dissertations by Kuhring and Rossberg (for full titles see "Abbreviations"). As however these Dissertations are not readily accessible, it may be well with their aid to illustrate the developments of ἐν here, as far as our space permits.

We may begin with its encroachment in Hellenistic upon the use of the simple cases. Thus P Par 63^{xiii}. 3 (B.C. 165) ἐνεσχημένους ἐν τισιν ἀγνοήμασιν may be compared with the Pauline Gal 5¹ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε, and in P Oxy III. 488¹⁷ (ii/iii A.D.) παρέγραψεν . . . πλέον τῆς ὑποστάσεώς μου ἐν ὄλη ἀρούρη μίᾳ καὶ πρὸς κατ' ἔτος, "registered more than my actual substance by one whole aroura and more each year," ἐν is added without materially altering the sense. For this "usurping" ἐν Kuhring (p. 12) also quotes P Oxy III. 487¹⁷ (A.D. 156) τὰ ἐκκ (i. ἐκ) τῆς χρίας ἐν ἐμὸν ὀφλήματα ἀποδοῖναι, "officia mea efficere." In OGIS 56⁷ (B.C. 237) ἐν τῷ ἐν Κανώπωι ἱερῷ, the pre-

PART III.

positional phrase represents subj. gen., and in P Petr II. 2 (3)¹ (B.C. 260) (= ib. III. 28 (c)¹) εἰ ἔρρωσαι καὶ ἐν τοῖς δ[ι]λλοῖς ἀλύτως ἀπαλλάσσεις, it takes the place of the acc. of respect, if the restoration is to be trusted. On ἐν used in the LXX instead of an acc. after αἰρετίζω, εὐδοκᾶ, etc., see Thackeray *Gr.* i. p. 47.

The question to the oracle P Fay 137³ (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἢ μένῳι ἐν Βακχιάδι; "Answer me, Shall I remain in Bacchias?" may serve to illustrate the ordinary *local* use of ἐν, within the limits of some space, while the closely related idea of proximity is seen in P Tebt I. 60²⁸ (B.C. 118) παραδεί(ων) τῶν ἐν περιμέτρῳ τῆς κώ(μης). Interesting confirmation of the RV rendering of Lk 2⁴⁹ is afforded by P Oxy III. 523³ (ii/A.D.) where a certain Antonius invites a friend to dine with him ἐν τοῖς Κλαυδ(ου) Σαραπίω(νος), "in the house of Claudius Serapion": cf. Rev L^{xxxviii}. 1 (iii/B.C.) ἐν τοῖς Ἀπολλωνίου τοῦ διοικητοῦ, P Tebt I. 12³ (B.C. 118) ἐν τοῖς Ἀμεννέως, "in A.'s office," and ib. 27²⁷ (B.C. 113) ἐν τῷ Ἰερ[ου] βασιλικῷ γραμματέως.

For ἐν denoting *condition, state*, we may cite Polycrates' letter to his father P Petr II. 11 (1)⁹ (iii/B.C.) γράφε . . . ἵνα εἰδῶμεν ἐν οἷς εἶ, and such passages as P Par 63¹⁷⁶ (B.C. 164) (= P Petr III. p. 34) ἕτερός τις ἐμ βαρυ[τέ]ραι κείμενος ἔξουσία, "any other persons in high office," P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μίζῳι ἀξιώματι κα[τ]ι τιμῆι κείμενος, of a Roman senator, ib. 5²⁷ (B.C. 118) τῆν ἐν ἀφέσει γῆν, 166 τῆν ἐν ἀρετῆι κειμένην βα(σιλικήν) γῆν. See also P Petr II. 39(g)¹⁶ εἰν ἐν δυνατῶι ἦι. The preposition is used with the verb ἀνδραγαθῆω to denote perseverance in a certain course of action in BGU IV. 1205¹⁴ (B.C. 28) ἀνδραγαθῆι (= -ει) ἐν τῆι ἀριθμῆσ[ι] καὶ ἐν [τ]ῆι εἰσαγωγῆι, and similarly ib. 1206¹³.

P Tebt I. 58⁴¹ (B.C. 111) shows ἐν = "in the number of"—ἐν οἷς εἰσιν οἱ διὰ τοῦ νομοῦ κω(μο)γρ(αμματεῖς): cf. P Par 63⁹⁹ (B.C. 164) (= P Petr III. p. 26) ἐν τοῖς "συμπᾶσιν ἀνθρώποις" καταριθμῆσθαι κτλ., "in the expression 'all men' are included," etc., and P Petr II. 4 (6)¹⁰ (B.C. 255-4) διὸν γάρ ἐστιν ἐν δ[ι]λλωι ἀτιμάζεσθαι, where the meaning is "in the presence of"—"for it is a dreadful thing to be insulted before a crowd." From this it is a natural transition to a usage which helps with several NT passages. Thus in P Tebt I. 5²²⁷ (B.C. 118) we have τὰς δὲ πράξεις τῶν ἐν αὐτοῖς, where the editors translate "but the executions in cases which come before the collectors," and in support of this rendering compare ib. 27⁹⁹ (B.C. 113) τὸ ἐν αὐτῶι ὀφειλόμενον πρὸς τὴν ἐπιγραφῆν, "the amount owing to the epigraphe in his department," ib. 72³²² (B.C. 114-3) ἄς (sc. ἀρούρας) ἐν Μαρρεῖ τοπογρ(αμματεῖ), ib. 120¹²⁹ (B.C. 97 or 64): cf. 1 Cor 6⁸, 14¹¹, perhaps Jude 1. All are cases where παρά c. dat. might equally have been expected in a classical writer: cf. the variant reading in Mt 21²⁵. A good parallel to Ac 17³¹ is afforded by Syll 850⁸ (B.C. 173-2) κριθέντω ἐν ἀνδρῶι τρῖοις οὖς συνέλιοντο.

Another abnormal use of ἐν = "amounting to," as in Ac 7¹⁴ (LXX), is seen in BGU III. 970¹⁶ (ii/A.D.) προσηνέκαμεν αὐτῷ προοῖκα ἐν δραχμαῖς ἐνακοσίαις—a passage which also resembles, in its use with a numeral, the difficult ἐν (bis) of Mk 4⁸ (WH). [Cannot the εἰς there be "at all rates up to" thirty-fold?] Cf. also BGU IV. 1050⁸ (marriage-

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contract—time of Augustus) ἰμάτια γυναικεία ἐν ἀργυ(ρίου) δραχμαῖς ἑκατόν, P Oxy IV. 724⁷ (A.D. 155) ἐξ ὧν ἔσχεσ τῆν πρώτην δόσιν ἐν δραχμαῖς τεσσαράκοντα, *ib.* I. 56⁸ (A.D. 211) δανεῖζομένη . . . ἀργύριον ἔντοκον ἐν δραχμαῖς ἑξακισχελίαις, and P Grenf II. 77⁶ (iii/iv A.D.) (= *Selections*, p. 120) τοῖς μισθοῦς . . . ὄντας ἐν δραχμαῖς τριακοσίαις τεσσαράκοντα. Similar are P Oxy IV. 708⁴ (A.D. 188) γόμου . . . ἐν (πυροῦ)(ἀράταβαις) Β, BGU I. 72¹¹ (A.D. 191) ἐξέκοψαν πλείστον τόπον ἐν ἀρούραις πέντε: with which may be compared Eph 2¹⁵ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, “consisting in.” In P Lond 921⁸ (ii/iii A.D.) (= III. p. 134) γεγενῆσθαι ἐν ἀμπέλῳ = “to be planted with vines.” A predicative use of ἐν is seen in P Hib I. 42¹⁰ (B.C. 262) δώσωμεν Λευκίῳ ἐν ὀφειλήματι, “as a debt,” P Petr I. 12⁴ (cf. II. p. 22) ὅσα δὲ Ἀξιοθέα προσενημεγκται ἐμ φερυή, “as dowry,” and P Tebt I. 120²⁵ (B.C. 97 or 64) ὧν ἔχωι ἐν θέματι, “as a pledge.”

The instrumental use of ἐν, as in Lk 22⁴⁹, I Cor 4²¹, is now rescued from the list of Hebraisms (cf. Deissmann *BS*, p. 120) by “its use in an original Greek document, free from all suspicion of Semitic influence,” P Tebt I. 16¹⁴ (B.C. 114) ἐν μαχαίρῃ, “armed with a sword”; see the editors’ note where the following additional passages are cited, *ib.* 41⁵ (c. B.C. 119) Μαρρέλουσ . . . σὺν ἄλλοις πλείοσι ἐν μαχαίραις παρ[α]γινομένου, 45¹⁷ (B.C. 113), 46¹⁵ (B.C. 113), P Par 11⁴ (B.C. 157): add P Tebt I. 48¹⁹ (c. B.C. 113) Λύκος σὺν ἄλλοις ἐν ἕπιλοι. See also *Proleg.* pp. 11 f., 61, and the Preface to the 3rd Edit. p. xvii. It should however be noted that Kuhring (p. 43 f.) thinks that ἐν in the above passages is sufficiently explained as ἐν of accompanying circumstances. A good ex. of causal ἐν is afforded by P Par 28¹⁸ (c. B.C. 160) where the Twins describe themselves as διαλυόμεναι ἐν τῷ λιμῷ as compared with *ib.* 27¹⁴ διαλυόμεναι τῷ λιμῷ, and *ib.* 26⁹ ὑπὸ τῆς λιμοῦ διαλυόμεναι in similar documents. On the other hand, *Syll* 891¹¹ (ii/A.D.) quoting the LXX Deut 28²³ πατάξαι σε Κύριος ἐν ἀπορίᾳ drops the preposition, and cf. *C. and B.* ii. p. 609, No. 500 (i/B.C.) where φεισόμενον ἐν ἐπιδώσεισιν is followed by μὴ φεισόμενον ἀναλάμασιν. In *Exp T* xxviii. p. 322 f. Prof. H. A. Kennedy has collected a number of instances of this use of ἐν = “because of,” “on account of,” from the LXX and from the Pauline Epp., e.g. Ps 30 (31)¹¹ ἠσθένησεν ἐν πτωχίᾳ ἢ ἰσχύς μου, “my strength failed because of my wretchedness,” Rom 1⁸ ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν, “because of the lusts of their hearts,” and I Cor 7¹⁶ ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἀπιστος ἐν τῇ γυναικί, “for the unbelieving husband is sanctified on account of his wife.” See also Schmid *Atticismus*, iv. p. 449.

We have seen already (*s.v.* εἰς) that εἰς and ἐν can be transposed in late Greek, as when ἐν follows a verb of motion in P Par 10⁸ (B.C. 145) ἀνακεχώρηκεν ἐν Ἀλεξανδρείᾳ: cf. the late gloss at Jn 5⁴, and for LXX instances see Thackeray *Gr. i.* p. 25. As paving the way for this usage we may note such a passage as *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) τοὺς ἐν ταῖς φυλακαῖς ἀπηγμένους . . . ἀπέλυσε τῶν ἐνκεκλ(η)μένων, where the motion implied by the verb is accompanied by the thought of the rest following on that motion—the men were “led off” to prison and remained there until freed from the charges of which they had been convicted. See further Hatzidakis *Einl.* p. 210 f., and note that Thumb (*Neue Jahrb.* 1906, p. 253) commenting on

Heitmüller’s proof (*Im Namen Jesu*, Göttingen 1903) that εἰς (τὸ) ὄνομα belonged, in various *nuances*, to Greek mercantile phraseology, while ἐν (τῷ) ὀνόματι was almost exclusively Jewish, though not foreign to the genius of Greek, observes that the promiscuity of εἰς and ἐν in Hellenistic explains the survival of the more literary archaizing ἐν by the side of the common εἰς.

The temporal use of ἐν to denote the period within which anything is done is naturally very common, e.g. *Syll* 177¹⁵ (B.C. 303) ἐ[ν] ἔτεσιν τρισίν, P Eleph 20²⁷ (iii/B.C.) ἐν τοῖς καθήκουσιν χρόνοις, P Tebt II. 386²¹ (B.C. 12) ἐκτίσω ἐν ἡμέραις τριάκοντα, P Oxy II. 275⁴⁰ (A.D. 66) ἕκαστα ποιήσω ἐν τῷ ἐνιαυτῷ ἐνί, and P Tebt II. 591 (ii/iii A.D.) ἐγὼ γὰρ ἢ (ἐ) μὴ συνκομίσω τὸν χόρτον ἐν τρισὶ ἡμέραις (cf. Jn 2²³) οὐ δύναμε (ἐ) -μαὶ αὐτὰ καταλιθῆναι.

For ἐν in adverbial phrases, see P Eleph 10⁷ (B.C. 223-2) τῶν λουπῶν ἐν ἐτοίμῳ ὄντων, P Hib I. 47³⁵ (B.C. 256) ἀπόστειλον . . . ἐν τάχει (cf. Lk 18⁸, Rom 16²⁰, Rev 1¹, 22⁶).

The characteristically Lukan usage of ἐν τῷ followed by an inf. can no longer be ranked as a pure Hebraism, but belongs rather to the category of “possible but unidiomatic” Greek (see *Proleg.* pp. 14, 215, 249), though it should be noted that as yet no parallel has been found for it with the sense “during”: see P Par 63⁸⁵ (B.C. 164) (= P Petr III. p. 26) τίς γὰρ οὕτως ἐστὶν ἀνάητος (?) ἐν τῷ λογίζεσθαι; “for who is so utterly wanting in reason?” and P Oxy IV. 743³⁵ (B.C. 2) where it is = διὰ τό: ἐν τῷ δέ με περισπᾶσθαι οὐκ ἠδυνάσθην συντυχεῖν Ἀπολλωνίῳ, “owing to my worries I was unable to meet A.” (Edd.).

In his monograph *Die neutestamentliche Formel “in Christo Jesu”* (Marburg, 1892) Deissmann has conclusively shown the originality of Paul’s use, though the idea of the mystic indwelling may rightly be traced to the Lord’s own teaching, see SH on Rom 6¹¹. The Psenosiris letter, P Grenf II. 73³ (late iii/A.D.) (= *Selections*, p. 117), is addressed Ἀπόλλωνι . . . ἀγαπητῷ ἀδελφῷ ἐν Κ(υρ)ίῳ, and concludes with the prayer 21 f. ἔρρωσθαί σε εὐχομαι ἐν Κ(υρ)ίῳ Θ(ε)ῷ.

We may conclude with a few miscellaneous examples—P Petr I. 22 (1)⁴ τοῦ ἐν ταῖς προσόδοις, “who controls the revenues” (Edd.), P Lille I. 7⁷⁷ (iii/B.C.) ἀ ἐδεδώκειν ἐν φυ(λακῆ)ι, “had given me to keep,” P Hib I. 113¹⁵ (c. B.C. 260) ἐν Τοτοσί Πάσιτος λογευτήι ὡι μηθὲν ὑπάρχει, “owed by Totoës son of Pasis, tax-collector, who has no property” (Edd.), P Par 66²¹ (iii/B.C.) λ[οι]πᾶ, ἀφ’ ὧν ἐν τοῖς γεωργο[ῖ]ς κτλ., a curious usage which Smyly (P Petr III. p. 344) understands as = “of this remainder (so much) is due from the cultivators,” P Lond 1171⁴⁵ (B.C. 8) (= III. p. 179) ἀνθ’ ὧν τῶν ἐπάνω ἐν ὑπερδπανήμασι, “under the head of deficits,” and from the inscr. *Syll* 178¹¹ (iv/B.C.) καθάπερ καὶ Φιλίππος ἔδωκεν ἐμ πατρικοῖς καὶ αὐτοῖς καὶ ἐκγόνοις, where Dittenberger notes, “eodem iure ac si a patre hereditatem accepisset.”

In MGr ἐν has been supplanted by εἰς, though it survives as a prefix in such disguised forms as μπαλιῶ, μπάζῶ, ντρέπομαι.

ἐναγκαλιζομαι.

IG XII. 7, 395²⁵ ὧν τέκ[ν]α ἐνηγκαλίστατο (cited by Herwerden *Lex. s.v.*).

ἐναντι.

That ἐναντι with the gen., as in the phrase ἐναντι τοῦ θεοῦ (Ac 8²¹), can no longer be confined to bibl. Greek (Grimm) is proved by its occurrence in the translation of a Roman senator's "Consultum," *Syll* 300⁵² (B.C. 170) *περὶ τούτου τοῦ πράγ[ματο]ς ὑστερον ἐναντι Γαίου Δοκρετίου βουλευέσασθαι ἔδοξεν*: cf. also for imperial times P Oxy III. 495⁵ (A.D. 181-9) ἐναντι Πάλα. Wackernagel *Hellenistica*, pp. 1 ff. shows that the word came into the Κοινή about B.C. 300 from Cretan, Delphian, or a like dialect, helped by the fact that the Attic ἐναντίον had this sense: see further s.v. ἀπέναντι.

ἐναντίος

is common in the adjuration εὐορκοῦντι μὲν μοι εὖ εἴη, ἐπορκοῦντι δὲ τὰ ἐναντία, "if I observe the oath may it be well with me, but if I swear falsely, the reverse," as e. g. P Oxy X. 1258^{10 f.} (A.D. 45). The adj. is followed by dat., as in Ac 28¹⁷, in PSI IV. 282¹⁸ (A.D. 183) *μηδὲ ποιήσαι ? ἐναντίον τι τῇ αὐτῇ ὑπογραφῇ*. For ἐκ τῶν ἐναντίων = "on the contrary," see P Par 63⁴⁹ (B.C. 165), P Grenf II. 36²⁸ (B.C. 95). 'Ο δὲ ἐναντίας is found = "the opponent" in a lawsuit, as *Chrest.* I. 461⁶ (beg. iii/A.D.) *δέομαι σου ἀκοῦσαι μοι πρὸς τὸν ἐξ ἐναντίας ἀντίδικον*, P Flor I. 58¹⁶ (iii/A.D.) *πρὸς τοὺς δὲ [ἐ]ναντίας*, P Strass I. 41⁸ (A.D. 250) *ἔδει μὲν γὰρ τὴν δὲ ἐναντίας . . . εἶτι μᾶλλον δι[ε]γωνίσασθαι καὶ ἐκδικήσαι τὰ τῆς παιδός*. In P Ryl II. 144¹⁸ (A.D. 38) we have *ὅς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀήδιαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἀσχημα*, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mishandling" (Edd.). For ἐναντίον "in the presence of," cf. P Eleph 1⁷ (B.C. 311-0) (= *Selections*, p. 3) *ἐπιδειξάτω δὲ Ἡ. ὅτι ἂν ἐγκαλοῖ Ἄ. ἐναντίον ἀνδρῶν τριῶν*, "and let H. prove his charge against D. in the presence of three men," P Hib I. 89⁹ (B.C. 239) *ἐναντ[ί]ον τῶν ὑπογεγραμμένων μαρτύρων*, P Lille I. 29³¹ (iii/B.C.) *λέγων τὸ ἀδικήμα τῷ κυρίῳ ἐναντίον μὴ ἔλασσον ἢ δύο μαρτύρων*, *ib.* ^{ii. 31} *ἐναντ[ί]ον τῶν νομοφύλακων*. In this sense the word is peculiar to the Lukan writings in the NT. MGr *ἐξάναντος* (= ἐξ ἐναντίας), "against," "opposite."

ἐναρχομαι.

The ritual sense, which underlies this word in classical Greek, may perhaps still be latent in its two NT occurrences Gal 3³, Phil 1⁶ (cf. 2 Cor 8⁸ B), but how completely the simple sense "begin" prevailed in late Greek may be seen from P Tebt I. 24⁸⁴ (B.C. 117) *διαλαμβάνοντες εἰς ἀπραξίαν ἡμᾶς περιστήσειν ὅποτε δὴ ἐναρχασθαι, ἀνεχώρησαν κτλ.*, "supposing that they would bring me to a standstill at the commencement, they retired etc." (Edd.): cf. ³⁸ *ἐναρχομένου τ[οῦ] Με[χ]είρ*, "at the beginning of Mecheir." See also Vett. Val. p. 212²⁵ *ἐὰν δὲ πως καὶ ἔτερον τινα ἐναρχάμενον πράγματος εὔρης κτλ.*

ἐνατος

for ἐνατος is read by WH in all the occurrences of this word in the NT: cf. P Grenf II. 24¹ (B.C. 105) *ἔτους ιβ' τοῦ καὶ ἐνάτου Τύβι*, *Ostr* 714⁴ (Ptol.) *τοῦ ἐνάτου ἔτους*, BGU I. 174^{2 f.} (A.D. 7) *ἐνάτου καὶ εἰκοστού (bis)*, *Preisigke* 1925⁴

(A.D. 77) *ἐνάτου (ἔτους) Οὔεσπασιανού*, but *ib.* 2104¹ (Ptol.) *μηρὸς Δαισίου ἐνάτη*, and the late PSI IV. 283⁴ (A.D. 550) *ἔτους ἐνάτου*.

ἐνδεής.

PSI IV. 418¹² (iii/B.C.) *ὅπως μὴ ἐνδεεῖς ὦμεν καὶ ἐλαϊδίον*, P Tebt I. 52¹⁸ (c. B.C. 114) *ἐνδεῖς οὖσα τῶν ἀναγκαιῶν*, "being in want of the necessaries (of life)," P Oxy II. 281²⁰ (complaint against a husband—A.D. 20-50) *τῶν ἀναγκαιῶν ἐνδεῆ καθιστάς*: cf. P Magd 13⁵ (B.C. 217) *ἐνδεεῖς δὲ γενόμενοι εἰς τὴν ταφήν τοῦ Φιλίππου (δραχμὰς) κἔ ἔδωκαμεν τὰ κατάφρακτα κτλ.*, "being in want of 25 drachmas for the funeral of Philip we have given his cuirass etc." For ἐνδεια (as in LXX) cf. P Par 62¹¹ (ii/B.C.) *τὰς ἐνδείας πραχθ[ή]σεσθαι . . .*, and for ἐνδέμα P Ryl II. 214²² (ii/A.D.) *τὰς ἀπὸ μερισμοῦ ἐνδεήματος τελωνικῶν*, "the amount of the assessment of the deficiency of farmed taxes" (Edd.), so ^{48, 63} P Oxy I. 71¹⁵ (A.D. 303) *ἀπὸ λόγου ἐνδεημάτων*, "on account of the deficit." The verb is found *IG* XII. 7. 409⁹ *ὥστε μὴδὲν ἐν μηδενὶ τῇ πατρίδι ἐνδεηκεῖναι*.

ἐνδεικνυμι.

P Magd 3¹⁰ (B.C. 221) *ἐὰν ἐνδειξώμεθα τὰ διὰ τῆς ἐντεύξεως θντα ἀληθῆ*, "if we prove that what we set forth in the petition is true," *ib.* 28⁸ (B.C. 217) *ἐὰν ἐνδείξωμαι αὐτοὺς κατακεκλυκῶτα μου τὸν σπόρον*, "if I prove that they have flooded my sown field." With the construction of ἐ. in 2 Tim 4¹⁴ *πολλὰ μοι κακὰ ἐνδείξατο* (cf. Gen 50^{15, 17}) cf. P Oxy III. 494⁸ (A.D. 156) *εὐνοοῦση μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη* (a passage which also helps to confirm the meaning of "faithfulness" for πίστις in such passages as Mt 23²³, Gal 5²²): see also *Syll* 211⁷ (iii/B.C. ?) *διατέ[λ]ει εἰς τὸν δῆμον τὸν Ἐρυθραίων [π]ᾶσαν προθυμίαν ἐνδεικνυμένο[ς]* (cf. Heb 6¹¹), and P Oxy IV. 705³⁸ (A.D. 200-2). For the act., which is not found in the NT, see P Grenf II. 70⁸ (A.D. 269) *εὐνοίας ἔνεκεν [κ]αὶ ἧς ἐνέ[β]ειξαι[ς] εἰς ἐμ[έ]*. The subst. ἐνδεκτής = "informant," "complainant," occurs P Par 45⁴ (B.C. 153) *διὰ τὸν ἐφελεκόμενόν σοι ἐνδίκτην*, *ib.* ⁷ *εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα*.

ἐνδειξις.

Cagnat IV. 40¹⁴ (Lesbian dialect) *κατ' αὐτῶν καὶ ἐνδείξις κατὰ διαταγαμένα*.

ἐνδεκα.

Preisigke 1926 (an ostrakon-receipt—A.D. 79) *διέγραψ(εν) Ἐρμογ(ένης). Βάσσου ὑπ(ἐρ) λαογραφίας ια (ἔτους) Οὔεσπασιανού τοῦ κυρίου κτλ.*: the numeral is written in earlier ostraca of this series. The semi-literary P Eud 15⁷ (before B.C. 167) shows however ἐνδεκα, and also a tessera in the Louvre, Revillout *Mélanges* 4, 7. 9 (ii/B.C.): see Mayser *Gr.* p. 316. MGr ἐντεκα.

ἐνδέκατος.

P Leid D¹⁸ (B.C. 162) *ἔτος τοῦτο ἐνδέκατον*, P Tebt I. 104⁷ (B.C. 92) *μηρὸς Ξανδικ[ο]ῦ ἐνδεκάτη Μ[ε]χ[είρ] ἐνδεκάτη*, "the eleventh of the month Xandicus which is the eleventh of Mecheir." *Preisigke* 19¹⁰ (A.D. 25) *ἄρα ἐνδεκάτη τῆς ἡμέρας*.

ἐνδέχομαι.

For the impersonal use in Lk 13³³ cf. P Petr II. 45^{iii. 8} (B.C. 246) ὡς ἐνδέχεται, "as far as it is possible," and similarly P Giss I. 48^b (A.D. 202-3); also P Oxy II. 237^{viii. 51} (A.D. 186) ἔπειρ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (Edd.). Cf. also such a phrase as ὡς ἐνδεχομένως in P Petr II. 15 (3)^a (B.C. 241-39). [The meaning of the adv. in Aristeeas 41 πρὸς ταύτην τὴν ἐπιστολὴν ἀντίγραψεν ἐνδεχομένως ὁ Ἐλεάζαρος ταῦτα is not clear. Thackeray translates "to this letter E. replied appropriately as follows": Wendland suggests "so far as he could write Greek," the writer excusing the imperfect use of this language by a Jew of Palestine.] Other examples of the verb are P Par 63⁴¹ (B.C. 165) (= P Petr III. p. 20) μετὰ τῆς ἐνδεχομένης προσοχῆς, "with fitting care" (Mahaffy), PSI III. 168³⁰ (B.C. 118) τὴν ἐνδεχομένην ἔμοκψην (l. ἐν-), P Flor II. 173^b (A.D. 256) καὶ εἰ τι ἄλλο ἐνδέχεται, "if anything else suits him," and from the inscr. Michel 482⁷ (iii/B.C.) τὴν ἐ[ν]δεχομένην ἐπιμελειαν ἐποιήσα[γ]το κατὰ τοὺς νόμους, Syll 929⁸¹ (ii/B.C.) ἔπει ἐπὶ τῆς ἱερᾶς χώρας οὐκ ἦν ἐνδεχομένον.

ἐνδημέω.

For the antithesis with ἀποδημέω see the exx. cited under that word. Cf. further P Petr III. 53 (2)⁸ (iii/B.C.) ἐνεδήμει (in an imperfect context), P Oxy I. 56¹⁵ (A.D. 211) βασιλικὸν γραμματεῖα μὴ ἐνδημεῖν, and from the inscr. Syll 925⁶ (B.C. 207) καὶ τοῦτοι συνδιεφύλαξαν τὸ τε ἱερὸν καὶ τὴν πόλιν καλῶς καὶ ἀσφαλῶς καὶ ἐνεδάμησαν εὐτάκτως, and similarly 17, also *ib.* 790⁸⁰ (i/B.C.) μηθελ ἐξείναι τῶν π[ολιτῶν] μηδὲ τῶν παρ[οικούντων] μηδὲ τῶν ἐνδημούντων ξίνω[ν] δένδρα κόπτειν ἐν τῶ[ι] διασαφουμένοι τόπω. For the subst. see *OGIS* 764³⁵ (ii/B.C.) ποιησα[μένων] τὴν ἐνδημῖαν, and on the derivation of ἐνδημος from ἐν δῆμος (δῶν), ἐν being used distributively, see *Proleg.* p. 105.

ἐνδιδύσκω.

The range of this somewhat rare verb is extended by the dialect inscr. Syll 857¹³ (ii/B.C.) ἐνδιδυσκόμενος, clearly a hewer's error for ἐνδιδυσκόμενος: see *LAE* p. 78.

ἐνδικος.

The only occurrences we can quote of this adj. (Rom 3^a, Heb 2^a) are from the laws of Gortyna (v/B.C.) edited in *Michel* 1333, e.g. iii. 28 αἱ δὲ τι τῶν τέκνον πέροι, ἐνδικον ἔμεν.

ἐνδό(-ώ-)μησις.

The spelling ἐνδόμησις which WH adopt in Rev 21¹⁸ is confirmed by Syll 583²¹ (i/A.D. ?) τὴν ἐνδόμησιν τοῦ τεμένου, where the editor pronounces this orthography "nova." The form ἐνδόμησις occurs in Jos. *Ant.* xv. 335 = a "mole" or "breakwater." Neither of the above refl. supports Souter's suggestion (*Lex. s.v.*) that the word is probably = "roofing" (from δῶμα, "roof") rather than "building."

ἐνδοξάζω.

For this verb, found in the NT only in 2 Th 1^{10, 12}, but common in the LXX (e.g. Exod 14⁴, Ps 88 (89)⁸), cf. P Leid

Wxl 7 (ii/iii A.D.), an invocation to the Sun—οὐ ἡ δόξα . . . ὅτι διὰ σ' (l. σε) ἐνεδοξάσθη (l.—θην).

ἐνδοξος.

An interesting example of this adj. is found in a letter from the Emperor Vespasian confirming certain privileges bestowed on an athletic club by the Emperor Claudius, P Lond 1178³⁴ (A.D. 194) (= III. p. 216) εἰδῶς ὑμῶν τῶν ἀθλητῶν τὸ ἐνδοξον καὶ φιλότιμον πάντα ὅσα [καὶ] ὁ Κλαύδιος αἰτησαμένοις ὑμῶν συνεχώρησε καὶ αὐτὸς φυλάττειν [π]ροαιρούμαι. In P Leid Wxliv. 9 (ii/iii A.D.) we have an invocation which runs—βασιλεῦ βασιλείων . . . ἐνδοξο (l.—ε) ἐνδοξοτάτων, and in the curious mantic text P Ryl I. 28¹⁰⁸ (iv/A.D.) the twitching of the right leg is said to portend that the man will "become illustrious"—γενέσθαι ἐνδοξον. In P Oxy VI. 943⁴ (vi/A.D.) an agreement is reached τῷ ἐνδόξῳ οἴκῳ regarding the payment of certain dues. For the adverb we may cite *OGIS* 513¹¹ (iii/A.D.) where a priestess is described—ἱερασαμένην ἐνδόξως καὶ μεγαλοπρεπῶς: cf. *Kaibel* 358⁸ ζήσασα ἐνδόξως.

ἐνδυμα.

In P Fay 12³⁰ (c. B.C. 103) a man who is stripped of his ἱμάτιον and sent forth γυμνός, is supplied by his friends μετ' ἐνδύματος, evidently an outer cloak. Cf. Syll 813² τὰ ὑπ' ἐμοῦ καταλιφθέντα ἱμάτια καὶ ἐνδυμα, and *ib.* 877⁸ (v/B.C.), where it is laid down that the dead are to be buried ἐν ἐμ[ατ]το[ι]σ[ι] τρι[σ]ι λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ] ἐπιβλέματι. In the new fragment of a lost Gospel, P Oxy IV. 655^{11 n}, to the question "Having one garment (ἐν ἔχοντες ἐ]νδυμα) what do ye (lack?)?" the answer is given, αὐτῶ[ν] δὲ ὅσαι ὑμῖν τὸ ἐνδυμα ὑμῶν. With *Menandrea* p. 80²⁰⁰ ἐνδύμαθ' οἶα,—"what dresses!" of a woman's finery, cf. the "wedding garment" of Mt 22^{11 f}. The word survives in literary MGr. The simple δύμα, which is unknown to the lexicons, is found in P Oxy VI. 929⁸ (ii/iii A.D.).

ἐνδυναμόω.

The adj. ἐνδύναμος is found in Byz. Greek: see Sophocles *Lex. s.v.*

ἐνδύνω.

P Lond 121²⁷¹ (magic—iii/A.D.) (= I. p. 93) ἐ]νδυνε. See further *s.v.* ἐνδύω.

ἐνδυσις.

In Aristeeas 96 amazement is caused by the appearance of the high priest Eleazar—διὰ τὴν ἐνδυσιν οὐ φορεῖ χιτῶνος καὶ τῶν περὶ αὐτὸν λίθων, "by the wearing of the coat wherewith he is clad and the precious stones about his person" (Thackeray). Cf. MGr ντύσιμο, "dressing."

ἐνδύω.

P Oxy II. 285¹¹ (c. A.D. 50) πολλῇ βίᾳ χρώμενος ἀφῆρ- πασεν δν ἡμην ἐνδεδυμένο (l.—ένος) χιτῶνα λεινοῦν, P Giss I. 77⁸ τότε ἔγνω, ὅτι ἐπεμ[ψ]άς μοι τὸν κιθῶνα. λείαν δέ σοι εὐχαριστ[ή]σῃ π[α]ρὰ πᾶσι τοῖς θεοῖς, ὅτι σὺ με ἐνδεδυκ[ας] με (om.). See also the interesting v/A.D. magic spell in which a goddess is transformed into an old woman,

and then, when her service is accomplished—πάλιν θεὸς ἐνδεδύσ[σεν]ε (l. ἐνδύσεται) τὸ ἐαυτῆς κάλλος ὅ[περ] ἐξεδύσατο, “the god will again clothe her with her own beauty, which she has doffed” (P Lond 125 verso¹⁸ = I. p. 124). *Kaibel* 610⁵ ἐνδεδύμην δὲ τὸ σῶ[μ] ἐσθήμασι χρώμασι θεοῖς. Cf. MGr ντύνω, “put on,” ντύνομαι, “dress.”

ἐνέδρα.

The derived meaning of “treachery,” “fraud,” is illustrated by P Oxy I. 62¹⁰ (iii/A.D.) ἵνα μὴ ἐκ τῆς σῆς ἀμλειας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours” (Edd.): cf. *ib.* XII. 1428⁵ (iv/A.D.) ὑπ[ὲρ] τοῦ τοῖνον μὴ ἐνέδραν ἐπακολουθήσαι, “so as to prevent any deception from ensuing,” *ib.* 1455¹² (A.D. 275) εἰς τὸ μηδεμ[ί]αν ἐγγε[ρ]αυ[τῶν] ἐπακολουθεῖν. For the form ἐνεδρεῖα cf. the endorsement of a petition to the logistes—ἐνεδρεῖα γεγεννημένης, “concerning a case of fraud” (P Oxy VI. 900¹⁸—A.D. 322).

ἐνεδρεύω.

The NT usage of this Lukan verb is well illustrated by P Rein 7⁸ (B.C. 141?) δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μὴ με ὑπεριδ[εῖν] ἐνεδρευόμεν[ον] ὑπὸ ἀνθρώπου [ἀγ]νώμονος, “I beseech you, therefore, most high gods, not to show yourselves indifferent to the trap laid for me by this unfeeling man,” and P Oxy VI. 898¹⁷ (A.D. 123) where a minor complains that his mother, in her capacity as guardian, ἐνήδρευσεν, “laid a trap” against him, by gaining possession of a certain deed: cf. *ib.* 938³ (iii/iv A.D.) οὐκ ἀκόλουθον πρᾶγμα ἐποίησας ἐνεδρεύσας τὰς τροφὰς τῶν κτηνῶν τῆς Σενάω, “it was an unfitting act of yours to intercept the fodder of the oxen at Senao” (Edd.), P Giss I. 105⁸⁴ (v/A.D.) ἵνα μὴ ἐν (om.) ἐνεδρεῖ[σ]ῆς τὴν διάπρασιν, “that you may not place difficulties in the way of the sale,” and from the inscr. *Syll* 324¹⁹ (i/B.C.) ἐνεδρευσαυτες δὲ αὐτὸν νύκτωρ ἰδο[λοφ]όνη[σαν]. For the meaning “defraud,” see P Oxy II. 237^{viii.28} (A.D. 186) cited *s.v.* ἄγνοια, *ib.* III. 484¹⁶ (A.D. 138) ὡς ἐνεδρεύσαντι Δ., “with defrauding D.,” and P Ryl II. 239¹⁸ (mid. iii/A.D.) πέμψο[ν] δὲ πάντως αὐ[τῶν] τὸ σύμβολον . . . πολλάκις Σ. . . [ἐ]νέδρευσεν ἡμᾶς, “by all means send the receipt; S. has often defrauded us” (Edd.).

ἐνεδρον

is found in the TR of Ac 23¹⁴ = “treacherous ambush,” as *ter* in the LXX (cf. Thackeray *Gr.* i. p. 156 f.). For the more general sense of “fraud,” see P Oxy VI. 892¹¹ (A.D. 338) εἰς τὸ μηδὲν ἐνέδρον γενέσθαι περὶ τὸ δημόσιον λουτρόν, “that there may be no fraud in connexion with the public bath.”

ἐνελέω.

For the *bad* sense in which this forcible NT ἄπ. εἶρ. (Mk 15⁴⁶) is generally used, see Abbott as cited *s.v.* ἐντυλίσσω: cf. P Tebt I. 24⁶⁸ (B.C. 117) ἐλίων μὲν αὐτοὺς ἐνεληκτόων οἰκονομ[ί]αις κτλ., “some have wormed themselves into the positions of oeconomus,” etc., and P Ryl II. 144¹⁶ (A.D. 38) ἐνελομένός μοι, of a violent struggle. On the other hand, the verb is colourless in P Oxy VIII. 1153²⁸ (i/A.D.) τῆς

γυνομ(νης) συνθέσεως τὸ πρόσχρωμον ἐνελεικται τῆδε τῆ ἐπιστολῆ, “a pattern of the colour of the dress that is being made is enclosed in this letter” (Ed.).

ἐνειμι.

The interpretation of Lk 11⁴¹ πλὴν τὰ ἐνότα δότε ἐλεημοσύνην, “the contents of your cup and platter give in alms,” may be supported by P Tebt II. 414²⁰ (ii/A.D.) τὸ σφυρίδιον μετὰ τῶν ἐνότων κάτω, “the little basket with its contents at the bottom”: cf. P Magd 13⁷ (B.C. 217) τὴν ἐφαπτίδα, σὺν τῇ σακκοπήρῃ ἐν ἡμῖν ἐνήν, “the mantle, with the bag which contained it,” P Oxy II. 242¹⁶ (A.D. 77) σὺν τοῖς ἐνοῦσι φορτίοις, “with the fixtures they contain,” *ib.* III. 506²⁷ (A.D. 143) σὺν τ[οῖς] ἐνοῦσι πᾶσι, “with all their contents,” *ib.* VI. 912¹² (A.D. 235) τὸ ἐνὸν κατάγειον, “the cellar within it” (*sc.* a house). See also P Oxy II. 268¹² (A.D. 58) ἐν δὲ τοῖς προκειμένοις οὐκ ἐνεστι σωματ[ισμός] (a word of uncertain meaning), and PSI III. 184⁶ (A.D. 292) καύματος ἐνότος, where the context leads us to think of something in the nature of spontaneous combustion. See also *s.v.* ἐν.

ἐνεκα, ἐνεκεν, εἵνεκεν.

For ἐνεκα which is found only *quater* in the NT (Mt 19⁵, Lk 6², Ac 19³², 26²¹), cf. P Lond 42¹⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 10) [ἐ]νεκα τοῦ ἐκ τοῦ το[ιού]του καιροῦ ἐμαυτῆ[ν] τε καὶ τὸ παιδί[ον] σ[ο]υ διακεκυβερνηκυῖα, P Oxy X. 1293¹² (A.D. 117–38) τοῦτο οὐχ ἐνεκα ἡμῶν ποιῶ ἀλλὰ ἐνεκα τῶν καμηλειῶν, *ib.* III. 533²⁵ (ii/iii A.D.) ἐνεκα τῆς προσόδου, “about the revenue.” The form ἐνεκεν, which prevails from iii/B.C. onwards, and is probably Ionic in origin (cf. Thumb *Hellen.* p. 57), may be illustrated from P Petr III. 36(a) verso²⁷ (iii/B.C.) τῆς Διοφάνου[ς] οὖν ἀκριβείας ἐνεκεν ἀπήχθην, P Flor II. 158³ (iii/A.D.) ἐνεκεν ἀναγκαίας χρείας, *ib.* 163⁵ (iii/A.D.) ἐνεκεν ὑμῶν φρόντισον, P Meyer 23⁴ (end iv/A.D.) ἐνεκεν ἀργυροῦ, and before a consonant in the late P Oxy VI. 902¹² (c. A.D. 465) εἰς τέλειαν γὰρ ἀνατροπῆν . . . περιστήν ἐνεκεν τοῦ προειρημένου πολιτευομένου, “I have been reduced to complete ruin through the aforesaid member of the council” (Edd.), *ib.* 943³ (vi/A.D.) ἀπελθεῖν εἰς δαιταν ἐνεκεν τοῦ λουτροῦ, “to come to arbitration with respect to the bath.” In all these instances ἐνεκεν precedes the subst., as generally in the NT: cf. Blass-Debrunner *Gr.* § 216. 1. On a corresponding usage in the Attic inscr. see Meisterhans *Gr.* p. 217 where it is stated that in ii/B.C. the relation of ἐνεκα: ἐνεκεν = 4:22: cf. also Thieme p. 8, and Rouffiac *Recherches*, p. 22. For the forms οὐνεκα, —εν, see P Petr II. 19 (1a)³ οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, “in the name of God and of fair play” (Ed.), P Hib I. 170 (B.C. 247) τούτου γὰρ οὐνεκα πρὸ πολλοῦ σοι γράφω, and for εἵνεκεν, as in Lk 4¹⁸, Ac 28³⁰, cf. *Preisigke* 1568 (time of Euergetes II., B.C. 145–116) εὐνοίας εἵνεκεν τῆς πρὸς αὐτοὺς, P Giss I. 40^{ii.21} (A.D. 212–5) κατάγειν θυσίας εἵνεκεν ταύρους καὶ ἄλλα τινα ἐνψ[υ]χα: the form εἵνεκα occurs in an epigram regarding Homer’s birthplace, *Ostr* 1148⁴ (ii/B.C.)—
Εἵνεκ’ ἡμῆς δόξης φ[ρα]σί] τακίην με πόλει.

ἐνενηκοντα.

For the form see WH *Notes*³ p. 155, and cf. PSI IV. 432³ (iii/B.C.) ἀρούρας ἐνενηκοντα, *Ostr* 1508⁵ (B.C. 144–3), 1511⁴ ff.

(B.C. 143-2) *al.* See also *Preisigke* 3534 ἐβίωσεν ἐτὼν ἐν-
ήκοντα πλείου ἔλατον. MGr ἐνεήγντα.

ἐνεός.

Brugmann discusses this word in V. Thomsen *Festschrift*
(1912) p. 1 ff.

ἐνέργεια.

With the limitation of this word in the NT to superhuman
activity (see Milligan *Thess.* p. 104), cf. *OGIS* 262⁴ (iii/A.D.)
προσενεχθέντος μοι περὶ τῆς ἐνεργείας θεοῦ Διὸς Βαιτο-
καίκης; also Aristeas 266 θεοῦ δὲ ἐνεργείᾳ κατευθύνεται
πειθῶ, and for demonic influence (as in 2 Thess 2⁹) Reitzen-
stein *Poimandres*, p. 352²³ δαίμονος γὰρ οὐσία ἐνέργεια.
The generally strong sense of the word comes out in a
fragmentary letter from Cronion, a προφήτης, P Tebt II.
616 (ii/A.D.) ἐκ π[άσης ?] ἐνεργίας καὶ σπουδῆς καὶ
φιλείας.

ἐνεργέω

seems always to have the idea of *effective* working: see
s.v. ἐνέργεια, and cf. Robinson *Eph.* p. 241 ff. The verb
has begun in later Greek to be followed by a direct obj. in
the acc. (cf. *Proleg.* p. 65), as in P Oxy XII. 1567 (iv/A.D.)
according to the editors' alternative reading—εἰ θεοὺς εἶπεν
τοῦτο τὸ τετραπόδων (I.—δον), ἐνεργήσω (I.—εἶτω) τοῦτο
μοι ἔξω. For the intrans. use see P Giss I. 78⁴ (ii/A.D.)
καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα, Vett.
Val. p. 226⁵ ἐνεργήσει πρὸς τὸ ἀγαθὸν ἢ φαῦλον: cf. Gal 2⁸,
where, however, the trans. of Πέτρῳ is uncertain, either
"for Peter" (RV), or perhaps better "by Peter" (*Hort*
Christian Ecclesia, p. 85). On the possibility that in I Th
2¹³ ἐνεργεῖται is pass. = "is set in operation," see Milligan
Thess. ad l., and for a similar usage of ἐνεργουμένη in
Jas 5¹⁶ see *Proleg.* p. 156, *ExpT* xxvi. p. 381 ff. From
the inscr. we may cite *Syll* 540¹⁴ (B.C. 175-1) ἐνεργῶν
τεχνίταις ἱκανοῖς κατὰ τὴν τέχνην, and ¹⁰⁸ ποιῶν ὀρθὰ πάντα
πρὸς κανόνα διηλεκτῆ μη ἐλάττω τοῦ ἐνεργουμένου λίθου.

ἐνεργημα.

Vett. Val. p. 264¹³ ἀγαθὸς πρὸς τοὺς ζωτικὸν χρόνον
καὶ πρὸς τὰ τῆς ψυχῆς ἐνεργήματα.

ἐνεργής.

This adj. in the form ἐνεργός is applied to a mill "in
working order"—μυλαῖον ἐνεργόν—in P Ryl II. 167¹⁰ (A.D.
39), cf. *ib.* 321⁵ (ii/A.D.), BGU IV. 1067⁴ (A.D. 101-2), and
P Oxy XII. 1461⁶ (A.D. 222). In P Oxy I. 84¹⁴ (A.D. 316)
it is used of "wrought" iron—σιδή[ρο]ν ἐνεργοῦ, and in
Syll 929⁷² (ii/B.C.) of "tilled" land—ὑπάρχουσαν τὴν
διαμφοισθητουμένην χώραν ἐνεργόν. In PSI IV. 341⁶ (B.C.
256-5) the reference is to persons—ἴνα οὖν ἐνεργοὶ ᾤμεν: cf.
ib. 407⁸ (iii/B.C.). For the NT form ἐνεργής, cf. Vett. Val.
p. 276¹¹ ἐν τούτοις γὰρ τὰ ἀποτελέσματα ἐνεργῆ τὴν δύναμιν
κέκτηνται, and the new literary text P Oxy VIII. 1082²⁶
(early i/A.D.), where a medical receipt is described as
ἐνεργῆς ἱκανῶς, "tolerably strong."

ἐνέχω.

Numerous instances of this verb in the passive with
the simple dative, as in Gal 5¹ (cf. 2 Thess 1⁴ B) are forth-
coming, e.g. P Tebt I. 5⁵ (B.C. 118), an amnesty granted by
Euergetes II. and the two Cleopatras, the "sister" and the
"wife," to all their subjects π[λὴν τ]ῶν φόν[ο]ν[ο]ν (I.—οἰς)
ἐκουσίου καὶ ἱεροσυλαῖς ἐνεχομ[ένων], "except to persons
guilty of wilful murder or sacrilege," BGU IV. 1051²⁴ (time
of Augustus) χορῆς (I. χωρῆς) τοῦ τὸν παραπαλίνοντα (I. παρα-
βαλίνοντα) ἐνέχισθαι τῷ ὀρισμῶν προστῆμω, "apart from the
transgressor's being involved in the appointed penalty,"
P Oxy II. 237^{viii.18} (A.D. 186) τοῖς τεταγμένοις ἐπιτίμοις
ἐνεχόμενος, "subject to the legal penalties," P Giss I. 48¹⁴
(A.D. 202-3) ἐπὶ τῷ μὴ ἐνέχεσθαι ἐπιθέμασι προτέρων ἐτῶν.
Cf. also *Syll* 154²⁸ (end of iv/B.C.) ἐνεχέσθων τῷ ψηφ[ί]σ[μα]τι.
For ἐ. construed with ἐν, see P Par 63^{xiii.3} (ii/B.C.) ἐνεσχη-
μένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν. On Mk 6¹⁹,
Lk 11²⁸, see *Field Notes*, pp. 28 f., 64, and note that the
Sahidic translates respectively "was angry with," and "to
provoke him": cf. class. ἐπέχω = "attack."

ἐνθάδε.

P Oxy I. 37^{i.9} (A.D. 49) (= *Selections*, p. 49) ἐγένετο
ἐνθάδε ἢ τροφεῖτις εἰς υἱὸν τοῦ Πισούριος, *ib.* VIII. 1154¹⁰
(late i/A.D.) αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι
ξέν[ο]ς τῶν ἐνθάδε, "for I am personally acquainted with
these places and am not a stranger here" (Ed.), *ib.* X.
1296⁵ (iii/A.D.) τὸ προσκύνημά σου ποιῶ καθ' ἐκάστην
ἡμέραν παρὰ τοῖς ἐνθάδε θεοῖς, "before the gods of this
place," and so often, P Ryl II. 234¹⁷ (ii/A.D.) εἰ βούλει
παραμείναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, *ib.* 244¹¹ (iii/A.D.)
τὰ σωματῖα πολλοῦ ἐστὶν ἐνθάδε καὶ οὐ συμφέρει ἀγορά-
σαι, "slaves are very dear here and it is inexpedient to
buy." In PSI III. 177^{7 ff.} (ii/iii A.D.) ἐ. is interchanged
with ἄδε—δ[έ]δια μὴ ἀποθάνῃ σου μὴ θν[ο]ς ἐνθάδε μάθε
δὲ ὅτι, ἐὰν ἀποθάνῃ σου μὴ θν[ο]ς ἄδε κτλ. For ἐ. =
"hither," as in Jn 4^{15 f.}, Ac 25¹⁷, see P Oxy VI. 967
(ii/A.D.) φασὶ τὸν κράτιστον ἡγεμόνα ἐλευσεσθαι ἐνθάδε
περὶ τὴν τριακάδα, δ' ἔν' εἰδῆς γράφω σοι, and the early
Christian letter P Grenf II. 73⁸ (late iii/A.D.) (= *Selections*,
p. 118) οἱ νεκροτάφοι ἐνηνόχασιν ἐνθάδε εἰς τὸ ἔγω (I. ἔσω)
τὴν Πολιτικὴν. Contrast *Preisigke* 1810 Παρθ[ενί]ων . .
ἕκετο ἐνθα. For the meaning "at this point" cf. P Ryl II.
215⁴⁷ (ii/A.D.) where after a list of official accounts we find—
καὶ ἐνθάδε κατ' ἀκολουθίαν τοῦ προτέρου ἔτ[ο]υς ἀνα-
λαμβάνεται κτλ., "here are introduced according to the
precedent of the previous year" certain additional sums;
cf. P Oxy XII. 1434⁸ (A.D. 107-8).

ἐνθυμέομαι.

For this verb, which is common in the LXX, but in the
NT is confined to Mt 1³⁰, 9⁴, see PSI IV. 436⁹ (B.C. 248-7)
ἐνθυμηθεὶς ἴνα μηθεὶς [με] . . . ἀδικῆ, P Tebt I. 27⁷⁷ (B.C.
113) καθόλου δ' ἐνθυμηθεὶς ἡλικὴν συμβάλλεται ἢ περὶ τὰ
ὑποδεικνύμεν[α] προσοχῆ τοῖς πράγμασι ῥοπήν, "in
general consider how great an impulse attention to the
matters indicated contributes to business," P Oxy XII.
1477²² (iii/iv A.D.) εἰ δύναμαι δ' ἐνθυμοῦμαι ἀρα[ί]; "Am I
able to carry off what I am thinking of?" (Edd.). For the

gen. constr. see P Lond 42³⁰ (B.C. 168) (= I. p. 30, *Selections*, p. 10), σὲ δὲ μηδ' ἐνθυμησθαι τοῦ παραγενέσθαι, "and that you have never even thought of returning," P Par 63²⁰¹ (B.C. 164) φαίνεσθε οὖν μηδὲ κατὰ μικρὸν ἐνθυμησθαι τῶν ἐξηριθμημένων ὑμῖν, "you appear therefore not to have understood in the smallest degree the points enumerated to you" (Mahaffy). The late compd. παρενθυμέομαι, "disregard," "neglect," occurs in a Lycian inscr., *JHS* xxxiv. p. 5, No. 10¹³ ἴδν δὲ τις παρενθυμηθῆς μὴ θύση, ἔσται αὐτῷ ἐπιβλαβή. MGr θυμόμαι (c. acc.), "remember," a meaning which gives good sense in Wisd 7¹⁵, if with NA we read ἐνθυμηθῆναι ἀξίως τῶν λεγομένων (cf. Goodrick *Oxf. Ch. Bibl. Comm. ad l.*).

ἐνθύμησις.

P Lond 46²²⁸ (iv/A.D.) (= I. p. 75) καταδισμεύω δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας τὴν ἐνθύμησιν τὰς πράξεις ὁπως κτλ. — a magic charm; BGU IV. 1024^{17.12} (iv/v A.D.) ποίας δὲ ἔσχη ἐνθυμησεις τὸν ἦδη κληθέντα καὶ τῆς ἐσχάτης ἐλπίδας (l. —os) ἀποστε[ρ]ήσαι; Vett. Val. p. 301⁸ τὸ ἐξελεῖν ἀλλοτρίας ἐνθυμησεις μυστικῶς κατακεχωσμένας.

ἐνι.

BGU IV. 1141⁶ (B.C. 14) ὅτι δὲ ἐν τῇ πρώτῃ μου ἐπιστολῇ οὐδὲν ἀμάρτημα ἐνεῖ (l. ἐνι), P Oxy IX. 1218⁸ (iii/A.D.) οὐδὲν δύσκολον ἐνι ἐπὶ τῆς οἰκίας σου. In P Iand 11⁸ (iii/A.D.) ὅτι ἀπρηξιά ἐστιν καὶ οὐκ ἐνι, the editor renders οὐκ ἐνι "feri non potest," and compares P Strass I. 35¹⁹ (iv/v A.D.) φροντί[σ]όν μου δὲ περὶ τῶν ἐλεῶν . . . , ἐπιδη ἐν Ἀλεξανδρίᾳ οὐκ ἐνεῖ. The above exx. show ἐνι = ἐνεστι, and practically equivalent in meaning to the simple ἐστί, cf. Sir 37⁸, 4 Macc 4²², and see Thackeray *Gr.* i. p. 257. The form ἐνι is regarded as the prep. ἐνί, the Ionic form of ἐν, "strengthened by a more vigorous accent, like ἐπι, πάρα, and used with an ellipsis of the substantive verb" (Lightfoot on Gal 3²⁸; cf. Hort on Jas 1¹⁷). See also Boisacq, p. 247 n.², Dieterich *Untersuch.* p. 225.

ἐνιαυτός.

For ἐ. as a definite period of time, cf. P Hib I. 28²⁰ (c. B.C. 265) ὑπαρχουσῶν [δὲ εἰς [τὸν] ἐν[ι]αυτὸν [ἡ]μερῶ[ν] τρια[κ]οσίων ἐξήκοντα, P Tor I. 17^{11.28} (B.C. 117-6) μὴ συνχωρητέον εἶναι πλείονα ἐνιαυτοῦ ἢ καὶ ἐτῶν δύο ἢ τριῶν, "a longer period must not be granted than a year or two years or three years," P Oxy I. 37¹⁰ (law-suit with reference to a nursing contract—A.D. 49) (= *Selections*, p. 49) τοῦ πρώτου ἐνιαυτοῦ ἀπέλαβεν τὰ τροφεία ἐνέστη ἢ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "for the first year she [the nurse] received her wages for nursing: there arrived the appointed day in the second year." The word is frequently found with εἰς as in P Flor I. 2¹¹² (A.D. 265) ἐπ' ἐνιαυτὸν ἕνα, and (with the aspirate) P Oxy VIII. 1116²¹ (A.D. 363) ἐφ' ἐνιαυτὸν ἕνα: cf. also *ib.* II. 275⁹ (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἐνιαυτὸν ἕνα. For other prepositional phrases, cf. P Strass I. 22²² (iii/A.D.) ἢ [δ]ι' ἐνιαυτοῦ νομῆ αὐτάρκης ἐστίν, P Hib I. 27²⁰ (B.C. 301-240) ἐν τῷ ἐνιαυτῷ, *ib.* 4⁸ κατ' ἐνιαυτ[ὸν], P Ryl II. 110⁸ (A.D. 259) καθ' ἐκαστ[ὸν] ἐνιαυτὸν, P Thead 16⁴ (after A.D. 307) κατὰ τὸν προπέρυσι ἐνιαυτὸν καὶ πέρυσι, "depuis l'avant-dernière et la dernière année," P Flor I. 50¹⁰⁸ (A.D. 268) ἐνιαυτῷ παρ'

ἐνιαυτὸν, *ib.* 64²⁴ (iv/A.D. *ad init.*?) ἐνιαυτὸν παρ' ἐνιαυτὸν. In *Syll* 438¹⁶³ (c. B.C. 400) μηδ' ἐν ταῖς δεκάτ[α]ις, μηδ' ἐν τοῖς ἐνιαυτοῖς, the reference is to "anniversaries." *Syll* 802³ (iii/B.C.) shows the word along with ἔτος, the heading of a cure effected by Apollo and Asclepius—ΚΛ]εῶ πένθ' ἔτη ἐκίησε, being immediately followed by—Αὐτα πέντ' ἐνιαυτοὺς ἦδη κούσα κτλ. For the adj. ἐνιαύσιος see P Ryl II. 98⁹ (A.D. 172) φόρον ἐνιαυσίου σύνπαντι, "at a total yearly rent," and for ἐξενίαυτα = "annual sum" see P Amb II. 86¹¹ (A.D. 78) εἰς (sc. δραχμᾶς) καὶ ἀπ[οδ]ώσω κατ' ἔτος ἐξενίαυτα ἐν μηνὶ Φαῶφι, "I will pay every year the annual sum in the month of Phaophi" (Edd.).

ἐνίστημι.

Contemporary usage makes it clear that in 2 Th 2⁸ ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου, ἐνέστηκεν should be rendered as pointing to strictly *present* time, "as that the day of the Lord is *now present*" (RV) and not "is at hand" (AV): see, e.g., the references to the *current* month and year in such passages as BGU I. 22⁶ (A.D. 114) (= *Selections*, p. 74) τῇ δὲ τοῦ ἐνεστώτος μηνὸς Φαρμοῦθι, P Fay 28¹⁰ (A.D. 150-1) (= *Selections*, p. 82) εἰς τὸ ἐνεσπὸς ἰδ̄ (ἔτος): cf. Milligan *Thess.* p. 97, Zahn *Intr.* i. p. 235. Add such passages as P Tebt II. 383²⁷ (A.D. 46) where certain shares are assigned to contracting parties ἀπὸ τῆς ἐνεστώσης ἡμέρας ἐπὶ τὸν ἅπαντα χρόνον, P Lond 1164^(h) (A.D. 212) (= III. p. 164) ἀπὸ τῆς ἐνεστώσης καὶ ὑποκειμένης ἡμέρας, P Oxy I. 37¹¹ (A.D. 49) ἐνέστη ἢ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, κα[ὶ] πάλιν ἀπέλαβεν, "the appointed day in the second year came, and again she received (her wages)," and P Flor I. 1⁸ (A.D. 153) τῆς προθεσμίας ἐναστάσης, so *ib.* 81¹⁰ (A.D. 103). Mayer *Gr.* p. 371 collects many instances illustrating various forms of the verb.

ἐνισχύω.

For the transitive use of this verb, as in Lk (Ac 9¹⁸): cf. Lk 22⁴⁸ D) cf. Hippocrates *Lex.* p. 2, 26 ὁ δὲ χρόνος ταῦτα ἐνισχύσει πάντα, ὡς τραφῆναι τελῶς (see Hobart, p. 80 f.). In Theophr. *Fragm.* i. 65 τοῦτ' ἐνισχύειν ἐκάστω, "this, in each thing, is strong," we have the usual intrans. sense: see Abbott *Fourfold Gospel*, p. 177 n.².

ἐγκαινίζω.

If we can trust the restoration in P Par 16²⁴ (B.C. 127) εἴπαμεν κα[τα]κολουθεῖν τοῖς ἐξ ἀρχῆς ἐθιμοῖς καὶ μη[θ]εν ἐγκαινί[ζ]ειν, this verb can no longer be regarded as "exclusively bibl. and eccl." (Grimm-Thayer). In the above passage, it will be noticed, it has the meaning of "make no innovation" as compared with "initiate," "inaugurate," in Heb 9¹⁸, 10²⁰. LS cite ἐγκαινιάζομαι from *CIG* IV. 8660.

ἐνκακέω.

BGU IV. 1043³ (iii/A.D.) contains the word ἐνκακή-σα[ντος] (?), but in an uncertain context: it is, however, worth recording in view of the poverty of the "profane" attestation of this verb. See also Polyb. iv. 19. 10 τὸ μὲν πέμπειν τὰς βοήθειας . . . ἐνκακήσαν, "they omitted through cowardice to send assistance," and Vett. Valens, p. 201¹⁵ ἐκκακούντες. On the form cf. WH *Notes*², p. 156 f.

ἐνκαυχάομαι.

Though we have no profane evidence for this word other than Aesop's Fables (230, ed. Halm), its occurrence in the LXX (Pss 51⁹, 96⁷ *al.*) and in 2 Thess 1⁴ indicates that it was already then in common use: see Nägeli, p. 44. For the form cf. WH *Notes* ², p. 156 f.

ἐνκεντρῖζω

belongs to the higher Κοινή: see the citations in Grimm-Thayer, and cf. Nägeli, p. 33. As against the view that the process described by Paul in Rom 11¹⁷ is "wholly unnatural," and that the strength of his argument depends on this fact (SH *ad l.*), see W. M. Ramsay *Pauline Studies*, p. 219 ff.

ἐνκοπή.

See *s.v.* ἐκκοπή.

ἐνκρίνω.

With this verb in 2 Cor 10¹² Nägeli (p. 56) compares the use in the inscr. ἐ εἰς τοὺς ἐφήβους, "enroll," as *CIG* II. 2715^{a-11} (c. A.D. 20), *IG* VII. 29⁹ (iii/ii B.C.). The Alexandrian critics of the third and second centuries B.C. employed it to mark out or select the best writers, as when the orator Deinarchus is described by Suidas as τῶν μετὰ Δημοσθένους ἐγκριθέντων εἰς: see *Companion to Greek Studies*, p. 147. For the subst. cf. *Syll* 278¹⁶ (ii/B.C.) στοχαζομένων ὑμῶν ἐκ τῶν ὑπ' ἐμοῦ γεγραμμένων ἐγκρίσεων.

ἐγκυος.

For this NT ἀπ. εἰρ. (Lk 2⁵) cf. BGU IV. 1104²¹ (B.C. 8) ἐπεὶ δὲ καὶ ἐγκυος καθέστηκεν ἡ Διονυσάριον, P Oxy II. 267²⁰ (A.D. 36) ἐγκύου σ[ο]ῦ οὐση[s], *ib.* X. 1273³³ (A.D. 260) ἐά[γε] [δὲ] καὶ ἐπὶ τῆς ἀπαλλαγῆς ἔγκυος ἦν (l. ἦ) ἡ γαμουμένη, "if at the time of the separation the bride should be pregnant." See also *Syll* 802¹⁴ (iii/B.C.) ἔγκυος δὲ γενομένη ἐγ γαστρὶ ἐφόρει τρία ἔτη, and 12, 17.

ἐννατος.

See *s.v.* ἑνατος.

ἐνεός.

See *s.v.* ἐνεός.

ἐννοια.

P Par 63²⁸ (B.C. 165) (= P Petr III. p. 20) ἐπὶ τῆς αὐτῆς ἐννοίας [γενομένων], "having come to the same conclusion" (Mahaffy), P Rein 7¹⁵ (B.C. 141?) ὑποσχόμενός τε [ἀποδοῦναι? διὰ πάσης] ἡσυχίας εἶχον τῶι μηδεμίαν ἐννοίαν [κακίας] ἔχειν, "comme il promet de me le rendre, je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice" (Ed.). For the verb, as in Judith 9⁵, cf. Aristas 133 κἂν ἐννοηθῆ̄ τις κακίαν ἐπιτελεῖν. MGr ἐννοια (ἐγνοια), "care," "worry."

ἐννομος.

Sir William Ramsay's contention (*Pauline Studies*, p. 203 ff.) that Ac 19³⁹ ἐν τῇ ἐννόμῳ ἐκκλησίᾳ = "in a lawful assembly" (AV), rather than "in the regular assembly"

(RV), is supported by the use of the adj. in our documents. Thus P Oxy II. 247¹² (A.D. 90) of the registration of a man—προσπρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "who is approaching the legal age" (cf. *ib.* III. 651 (A.D. 126-7) τῆς κατὰ νόμους ἡλικίας), P Ryl II. 153¹⁰ (A.D. 138-61) ἀχ[ρι] οὗ γένη[ται] τῆς ἐννό[μο]ν [ἡ]λικίας, P Thead 18⁹ (iii/iv A.D.) ἡγεμῶν δισπῶτα τὴν ἐννομον ἀξίωσιν προσφέρω ὑπὲρ τῶν ἀφελικῶν πα[δ]ων, P Oxy I. 41¹⁸ (iii/iv A.D.) τὰς δὲ τοιαῦτα[s] μαρτυρίας ἀξίω εἰς καιρὸν ἐννομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a legitimate occasion" (Edd.), *ib.* 67¹¹ (A.D. 338) ποιῆσαι ἐν[ο]μόν τε τυπωθῆν[αι] τὴν [το]ῦ δικαστηρίου προκάταρξιν (l. -iv), "to have the preliminary proceedings of the court conducted under legal forms" (Edd.). In *Syll* 922⁵ (iii/B.C.) we read of a decision reached in the city of Delphi—ἐν ἀγοραὶ τελείω σὺν ψάφοις ταῖς ἐννόμοις, and similarly *OGIS* 241¹² (ii/B.C.): cf. also *Michel* 468²⁹ (mid. ii/B.C.) προγράψ[ασ]θαι τοὺς προστάτας ἐν τοῖς ἐννόμοις χρόνο[ι]ς.

ἐννουχος.

For this poetic adj. (but see 3 Macc 5⁵ and Aesop. 110 ed. Halm), which is used adverbially in its only occurrence in the NT (Mk 1³⁵ ἐννουχα NBCD *al.*), Herwerden (*Lex. s.v.*) cites a metrical inscr. of v/A.D., *IG* VII. 584⁵ ὅταν σε λάβῃ ἐννουχος ἡώς.

ἐνοικέω.

In P Par 14²² (ii/B.C.) ἐνοικοῦσιν βιαίως is used of taking forcible possession of a house: cf. P Tor I. 1^{vi.5} (B.C. 117) καὶ τῶν περὶ τὸν Ὄρον ἐνοικούντων καὶ κρατούντων τῆς οἰκίας. Other exx. are P Oxy III. 638 (A.D. 112) καὶ ἐνοικεῖν τὴν μητέρα ἡμῶν σὺν ἡμέιν ἐν μιᾷ τῶν προγεγραμμένων οἰκιῶν οἰκίᾳ, BGU III. 895²² (ii/A.D.) ἐνοικεῖν ἀμισθῶ ἐν οἴκῳ. For ἐνοικέω along with ἐνοικέω see P Hamb I. 30²¹ (A.D. 89) μηδὲ τοὺς παρ' αὐ[τῆ]ς ἐνοικοῦντας καὶ ἑτέρους ἐνοικίζοντας οὐς ἐὰν βούληται ἐγ τοῖς σημερινομένοις μέρεσι δυσὶ . . . τῆς οἰκίας, P Tebt II. 372¹² (A.D. 141) ἐφ' ᾧ ἐξέσται τῷ Ἀρείῳ ἐνοικεῖν καὶ ἐνοικεῖν, "on condition that Arius shall have the right of domicile whether for himself or others" (Edd.). For ἐνοικος see BGU I. 119⁴ (A.D. 175) κ[α]τ' οἰκ(αν) ἀπογρ(αφῆν) ἐνοικ(ων), and for ἐνοικησις and ἐνοικιον see P Oxy I. 104¹⁵ (a will—A.D. 96) Ἄ. ἔξει τὴν ἐνοικησιον καὶ τὰ πε[ρ]μεσόμενα ἐνοικια ("rents") τῆς σημερινομένης οἰκίας. This document shows also ²¹ a subst. ἐνοικισμός (not in LS). See also *Modica Introduzione*, pp. 172, 272 f.

ἐνορκίζω,

confined in the Bibl. writings to 1 Th 5²⁷, except as a variant in 2 Esdr 23 (13)²⁵, is a strengthened form of ὀρκίζω (cf. Rutherford *NP* p. 466 f.), and, like it (Mk 5⁷, Ac 19¹⁸), is construed with two accusatives. Thus in *CIG* IV. 9288⁶, which Ramsay (*C. and B.* ii. p. 499) assigns to the first half of iv/A.D., we have an adjuration to the public not to intrude any corpse into the tomb, as well as a reference to the Angel standing on the tomb as guardian—ἐνορκίζω ὑμᾶς τὸν ὄδε ἐπιστάτα ἀγγελον, μή τις ποτε τολμῇ ἐνθάδε τινα καταβῆσθε. Cf. also the Jewish Chr. epitaph *CIG* IV. 9270⁴ ἔθα κείνη ὅστια τοῦ σώφρονος Παύλου διακόνου. ἐνορκίζο[μ]ε[θ]ε[α] τὸν παντ[ο]κράτο[ρ]α θ(εὸ)ν . . . For ἐξορκίζω see P Leid

V. iv. 31 (iii/A.D.) ἐφορκίζω σε, τὴν δυνάμιν σου, τὸν μέγαν θεόν) κτλ., and the magical incantation P Par 574¹²⁸⁰ (iii/A.D.) (= *Selections*, p. 113) ἐφορκίζω σε δαίμον, ὅστις ποτ' οὐν εἶ, κατὰ τοῦτου τοῦ θεοῦ κτλ. A late form ἐνορκέω, unknown to LS, is found in BGU III. 836⁰ (time of Justinian) ἐνορκοῦμεν κατὰ τοῦ δεσποῦτου Χριστοῦ. For the adj. ἐνορκος see *OGIS* 5⁵⁸ (B.C. 311) ἐνόρκων γενομένων τῶν τε Ἑλλήνων πάντων καὶ τῶν ἐν τοῖς [π]ράγμασιν ὄντων.

ἐνότης.

With the use of this subst. in Eph 4^{3,18} cf. Usener *Epic.* p. 13¹⁴ ὁμοιομερεῖς ὄγκους (*corpusecula*). . . τινα διασώζοντας συμπαθεῖαν πρὸς ἀλλήλους καὶ ἐνότητα ἰδιότροπον . . . (cited by Linde *Epic.* p. 34).

ἐνοχλέω.

This common verb, as in Greek writers generally, is construed both with the acc. and the dat. As exx. of the former constr. we may cite P Hib I. 56⁷ (B.C. 249) σὺ οὖν μὴ ἐνόχλει [α]ὐτόν, P Leid W iii. 34 (ii/iii A.D.) μαθὼν δὲ τὸν κύριον τῆς ἡμέρας (l.—as), ἐκείνον ἐνόχλει λέγων· Κύριε κτλ., and P Oxy VI. 899⁴⁴ (A.D. 200) where a woman petitions that the collectors of certain dues should not be allowed ἐνοχλεῖσθαι με γυναῖκα οὐσαῖν ἀναδρόν καὶ ἀβροθήτρον, “to harass me, a woman without a husband or helper” (Edd.): cf. from the inscr. *Syll* 253¹⁴ (iii/B.C.) γέγρα[φ]α τῷ Ἡρακλεῖδῃ μὴ ἐνοχ[λ]εῖν ὑμᾶς. For the dat. constr. see P Tebt II. 286⁰ (A.D. 121–38) σὺ δὲ περὶ τῶν οὐ ζη[τ]ουμένων ἐνοχλεῖ (l.—εἶν) μοι θέλεις, “but you still wish to trouble me about points which are not at issue” (Edd.), P Oxy VII. 1068¹¹ (iii/A.D.) ἐφ' ᾧ μηδὲς ἐνοχλήσει αὐτῷ, *ib.* IX. 1221⁰ (iii/iv A.D.) τῷ οὖν Ζωιλᾷ μὴ ἐνόχλει περὶ τούτου, and from the inscr. *Syll* 418⁵⁸ (A.D. 238) οὐδέεις ἡμῖν ἐνόχλησεν. P Tebt II. 335¹³¹ (mid. iii/A.D.) παύεσθαι μου τὸν ὀφεικιάλιον τῆς τάξεως ἐνοχλοῦντα. ἐνοχλεῖ γάρ μοι κτλ., “that the magistrates' subordinate may give up troubling me. For he troubles me” etc.—shows an unusual construction with the gen. due to the influence of παύεσθαι. For the pass. we may cite P Petr II. 163⁰ (mid. iii/B.C.) (= Witkowski 3, p. 12) ἵνα μὴ)θην ἐνοχλήται τὸ οἰκόπεδον, *OGIS* 669⁰⁰ (i/A.D.) μὴ (l. μὴ) μάτην ἐνοχλείσθασαν. In P Hamb I. 27² (B.C. 250) συνέβη οὐμ μοι ἐνοχληθῆναι ἐμ Φιλαδελφείαι [ὥστε ἀσχολῆσαν με ἔχειν τῆι ἡμέραι ἐκείνηι, the verb does not seem to mean much more than “be engaged.” In P Petr II. 25 (a)¹³ εἰς ἔππον ἐνοχλούμενον = “for a sick horse.” For διενοχλέω see BGU III. 830⁰ (i/A.D.) διενοχλ[ο]ύμενος ὁ αὐτοῦ καρπῶνης.

ἐνοχος.

Wellhausen's assertion (*Einl.* p. 33 f.) that ε. τῆ κρίσει in Mt 5²⁸ is “ungriechisch” is sufficiently ruled out by Grimm's apt parallel ε. τῆ γραφῆ, “liable to be indicted,” from Xenophon (*Mem.* i. 2. 64): Blass *Gr.* p. 106 makes the dative in Mt *l.c.* “the commoner classical construction.” The dat. of the crime, also classical, is found in Hellenistic, as P Eleph 23¹⁹ (B.C. 223–2) ε. τῆ ἀσεβείαι τοῦ ὄρκου, and other exx. cited under ἀσέβεια: the phrase ἡ ἐνοχος εἶην τῷ ὄρκῳ recurs very frequently, e.g. P Oxy I. 82⁷ (mid. iii/A.D.), P Ryl II. 82¹⁴ (A.D. 113), *ib.* 88²⁵ (A.D. 156), P Fay 24¹⁷ (A.D. 158). In an edict of the Prefect Aulus Avillius Flaccus (i/A.D.) we find θανάτῳ ἐνοχος

PART III.

ἔστωι, which prompts Wilcken (*Archiv.* i. p. 170, n.³) to observe on Mt 26⁶⁶ that the Prefect writes better Greek than the Evangelist. “Or is the illogical genitive θανάτῳ only a MS. corruption due to the fusion of *u* and *o* vowels in the later vernacular?” The gen. in I Cor 11²⁷ is claimed by Deissmann (*LAE* p. 116) as a Cilician provincialism of Paul. For an ex. of ε. with the dat. of the penalty, contemporary with the NT writings, see P Oxy II. 275³² (a contract of apprenticeship—A.D. 66) (= *Selections*, p. 57) ἐὰν δὲ καὶ αὐτὸ[s] ὁ Πτολεμαῖος μὴ ἐγθιδιάξῃ τὸν παι[δ]α, ἐνοχος ἔστω τοῖς ἴσοις ἐπιτε[λ]μοῖς, “but if Ptolemaeus himself does not teach the boy thoroughly, let him be liable to like penalties”: cf. Ach. Tat. viii. 10 δυσὶ θανάτῳ ἐνοχ. From the inscr. we have *Michel* 827^{A. 50} (mid. iii/B.C.) ἐνοχοὶ ἔστωσαν τῷ κατὰ τὸν τῆς οἰκονομίας νόμῳ. Vett. Val. p. 117¹⁰ κατὰμοιχοὶ γίνονται ἢ ἐνοχοὶ μοιχείας shows the gen. of the crime, as in Mk 3²⁹, Gen 26¹¹, 2 Macc 13⁶.

For the subst. ἐνοχή = “obligatio,” see P Iand 48¹¹ (A.D. 582) with the editor's note, and Wenger *Stellvertretung*, p. 262.

ἐνταφιάζω.

On the use of the corresponding subst. ἐνταφιαστῆς in LXX Gen 50³ to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann *BS* p. 120 f., where the professional designation is illustrated from P Par 7⁰ (B.C. 99). It occurs again in P Oxy III. 476⁰ (ii/A.D.), the report of two ἐνταφιασταὶ who had been commissioned to examine a dead body—an indication, as Lumbroso has pointed out (*Archiv* iii. p. 163 f.), that the ἐνταφιασταὶ were trained physicians, and able to conduct the work not only of embalming but of autopsy: cf. also *Archiv* v. p. 26 f. and Otto *Priester* ii. p. 195 n⁴. The mummy-tablet *Preisigke* 25 is inscribed τῷ Πανεχάτῃ ἐνταφιαστῇ, similarly *ib.* 3442. The verb is found in *Test. xii. patr.* Jud. xxvi. 3 (ed. Charles) μηδεὶς με ἐνταφιάσει ἐν πολυτελεῖ ἐσθῆτι.

ἐνταφιασμός.

With Jn 12⁷ we may compare a striking passage from Philodemus *de morte* ed. Meckler, p. 49, 17: vir sapiens εὐθὺς ἤδη τὸ λοιπὸν ἐνταφιασάμενος (quasi) περιπατεῖ καὶ τὴν μίαν ἡμέραν ὡς αἰῶνα κερδαίνει (cited Herwerden *Lex. s.v. ἐνταφιάζειν*). In Jn *l.c.* the word should be translated not “burying” (as AV, RV), but “laying out” or “preparation for burial”: see further on the passage Field *Notes*, p. 98.

ἐντέλλομαι.

For this common verb = “give orders,” “charge,” it is sufficient to cite P Grenf I. 30³ (B.C. 103) οἷς καὶ ἐντετάμει[α] ἀσπάσασθαι ὑμᾶς παρ' ἡμῶν φιλοφρόνως, P Tebt I. 37¹¹ (B.C. 73) ἐντέταλται μοι παραλαβὸν στρατιώτας ἐκπορθῆσαι αὐτούς, P Ryl II. 229⁶ (A.D. 38) Ὁφελῶνι ἐνετελάμην ἵνα καὶ αὐτὸς δοί ἑτέραν (*sc. ὄνον*), *ib.* 241¹⁰ (iii/A.D.) περὶ ὧν σοὶ ἐνετελατο Σ. The later juristic usage = “invest one with legal powers,” is discussed by Mitteis *Papyruskunde*, p. 261, and Wenger *Stellvertretung*, p. 105.

ἐντεῦθεν.

For ἐντεῦθεν = “from this time” cf. P Lond 1164(f)¹⁸ (A.D. 212) (= III. p. 161) ἄς καὶ ἐντεῦθεν χαρίζεται τοῖς

αὐτοὺς τέκνοισι, *ib.* (h)¹⁰ (= p. 164) ἐντεύθεν δὲ παρέλαβεν ὁ αὐτὸς παρὰ τοῦ Πιβήκιος τὸ προκειμένον [πι]λοῖον, *ib.* (h)¹⁰ (p. 167), and *ib.* 948⁸ (A.D. 236) (= III. p. 220) ἀφ' ὧν ἐντεύθεν ἔσχον ἀργυρίου δραχμὰς τεσσαράκοντα. In P Oxy X. 1277¹¹ (A.D. 255) we have ἀσ (*sc.* δραχμὰς) καὶ ἐντεύθεν ἀπέσχον, "which I thereupon received": cf. P Tebt II. 378¹¹ (A.D. 265) ἐντεύθεν δὲ ἔσχον παρ' ὑμῶν εἰς ἀνάκτι[ησιν] ἔργων τῶν ἀρουρῶν, "and I have received forthwith from you for the restoration of the operations upon the land" (Edd.), P Ryl II. 96⁹ (A.D. 117-8) ἐντεύθεν ὑπεχόμεθα, "we henceforth undertake," and so P Giss I. 64ⁱⁱ⁻¹ (A.D. 117). In P Oxy VI. 930⁸ (ii/iii A.D.) μὴ δκνι μοι [γ]ράφειν καὶ περὶ ὧν ἐ[δ]ν χρεῖαν ἔχῃς. ἐντεύθεν ἐλουπήθη (l. ἐλυπήθη) κτλ., ἐντεύθεν may = "forthwith" or "therefore": see the editors' note. 'Ἐντεύθεν ἦδη in Byzantine documents (e.g. P Iand 481⁷—A.D. 582) = "now."

ἔντευξις.

The usage of this word in 1 Tim 2⁴, 4⁵, is readily explained by its constant recurrence in the papyri and inscriptions as a kind of "vox sollemnis" for a "petition" of any kind: cf. Deissmann *BS* pp. 121, 146, Laqueur *Quaestiones*, p. 8. Thus in the Ptolemaic papyri it is constantly used of any writing addressed to the King, e.g. in P Par 26⁸ (B.C. 163-2) (= *Selections*, p. 13) the Serapeum Twins remind Ptolemy Philometor and Cleopatra II.—ἐνετύχομεν, καὶ ἐπέδωκαμεν ἔντευξι: cf. P Amh II. 33²¹ (c. B.C. 157), a petition from five cultivators of domain lands to the same Royalties—δέομαι ὑμῶν τῶν μεγίστων θεῶν εἰ ὑμῖν δοκεῖ ἀποστεῖλαι ἡμῶν τὴν ἔντευξιν ἐπὶ τοὺς αὐτοὺς χρηματιστάς, P Fay 12²⁰ (to Cleopatra III. and Ptolemy Alexander—B.C. 103) δέομαι ἐπιστεῖλαι μου τὴν ἔντευξιν ἐπὶ τοὺς ἀποτεταγμένους τῆ κατοικίᾳ χρηματιστάς. In Roman times the word occurs, but rarely, of petitions addressed to the Strategus, e.g. P Flor I. 55¹⁸ (A.D. 88) τὰ διὰ τῆς ἐντεύξεως δεδηλωμένα, *ib.* 56⁹ (A.D. 234): see further Mitteis *Papyruskunde*, p. 13 ff., and the editor's note to P Hamb I. 29¹⁶. For ἐντυχ(α = "intercession," "petition," as in 3 Macc 6⁴⁰, cf. P Lond 44²⁶ (B.C. 161) (= I. p. 34) τὸν τὴν ἐντυχίαν ποιησόμενον, and for a new subst. παράτευξις see P Amh I. 3(a)¹³.²² quoted under παρατυχήνω.

ἐντιμος.

In P Hamb I. 31¹⁹ (ii/A.D.) a certificate is granted to a retired soldier who had served for 26 years, and been discharged ἐντεῖμω ἀπολύσει, "with honourable release": cf. for a similar use of the adv. with ἀπολελυμένος of an "honourably discharged" veteran, P Oxy XII. 1471⁸ (A.D. 81), *ib.* 1459⁴ (A.D. 226), P Lond 906⁴ (A.D. 128) (= III. p. 108), BGU IV. 1021² (iii/A.D.), *Preisighe* 424, while the magical BGU IV. 1026⁴ (p. 25), ἐντιμος (l.—ον) ὡς Μιχαήλ, ἐνδοξας (l.—ον) [ὡς] Γαβριήλ, "suggests," as Dr. E. A. Abbott (*CR* xxxi. p. 153) has pointed out, "a connection between ἐντιμος and the military distinction of Michael, as contrasted with the peaceful glory of Gabriel." These and similar exx. have led Abbott (*ut s.*) to the conclusion that in Lk 7³ the epithet ἐντιμος is almost certainly misplaced, and should be attached not to the "servant" but to the "centurion" in the sense of "honourable." This meaning suits all the other NT passages, where the

word occurs—Lk 14⁸, Phil 2²⁰, 1 Pet 24⁶ (see Hort's note on 4). *Syll* 837 records the freeing of a female slave μηδε[ν] μη]δὲν προσήκουσαν κατὰ τοὺς Αἰτωλῶ[ν] νόμους ἰσοτελή καὶ ἔντειμον, and in the iii/A.D. Hadrumetum imprecatory tablet (*BS*, p. 274 ff.) after the invocation we have—ἀκούσον τοῦ ὀνόματος ἐντίμου καὶ [φοβ]εροῦ καὶ μεγάλου καὶ ἀπέλθε κτλ.

ἐντολή

is used of a royal "ordinance" of Euergetes II. in P Tebt I. 61⁰ (B.C. 140) ὑποτετάχα]μεν δὲ καὶ τῆς παρὰ τοῦ βασιλέως[καὶ τῶν βασιλισσῶν παραδεδο]μένης περὶ τῶν ἀνηκόντων [τοῖς ἱεροῖς κομ]ίεσθαι ἐ]ντολῆς τὸ ἀντίγραφον, and in Par 65¹⁸ (B.C. 146), the writer, after informing Ptolemy Philometor that he had executed certain instructions regarding Egyptian contracts, adds—ἡ μὲν ἐντολὴ ἐγδέδοται ἡμῖν εἰς τὴν Δ τοῦ Ἀθούρ: cf. P Lille I. 3²⁸ (c. B.C. 240) ἐν(τολῆ) τοῖς ἐλαιοκαπηλοῖς, "circulaire aux revendeurs" (Ed.). From Roman times we may cite the reference to Imperial ordinances—ταῖς θειαῖς ἐντολαῖς in an inscr. from Bulgaria, *Syll* 418⁶¹ (A.D. 238): cf. 1 Cor 7¹⁹ *al.* Other more general exx. are P Ryl II. 81²² (the letter of an official—c. A.D. 104) μεμνήσ[θαί] μ[οι] τῆς γενομένη[ς] αὐτῷ ἐντολῆς, BGU II. 600⁸ (ii/iii A.D.) ἐμνέω πάνσι ταῖς προγεγραμέν[α]ς [ἐν]τολαῖς [κ]αθὼς πρό[κ]ι[ται], and P Tebt II. 413⁷ (ii/iii A.D.) μὴ δόξης με, κυρά[α], ἡμεληκέναι σου τῶν ἐντολῶν—the letter perhaps of a slave to her mistress. For κατὰ τ. ἐ. cf. PSI III. 236⁵ (iii/iv A.D.) κατὰ τὰς ἐντολὰς ἀς εἶχο[ν], BGU III. 941¹¹ (A.D. 376) ταῦτα δὲ παρέσχες τῷ [. . .] Ἀπολλωνί[ω] κατ' ἐντολήν.

ἐντόπιος.

In P Lond 192⁹⁴ (early i/A.D.) (= II. p. 225) a list of "local"—ἐντοπίων—names is opposed to a list of "Alexandrian"—Ἀλεξανδρέων—names. Cf. P Oxy VIII. 1153⁸⁶ (i/A.D.) ἐντοπίᾳ δὲ πορφύρα χρήσασθαι(αι) μέλλομεν, "we are going to use local purple" (Ed.), CPR I. 12⁷ (A.D. 93) χρυσοῦ δοκιμίου σταθμῶν ἐντοπίω, "standard gold according to the local weight," P Lond 755 *verso* 10 (iv/A.D.) (= III. p. 222) ἀπ[ὸ] ἐντοπίου λίθου, "from native stone." For the form ἐντοπος see *OGIS* 629⁷⁰ with Dittenberger's note.

ἐντός.

We have no citation which throws any light on the much disputed meaning of ἐντός ὑμῶν in Lk 17²¹, but it may be noted that the same phrase occurs in a similar connexion in the second of the new sayings of Jesus, P Oxy IV. 654¹⁰, ἡ βασ[ι]λεία τῶν οὐρανῶν] ἐντός ὑμῶν [ἐ]στι [καὶ] δεσ[τ]ις ἀν ἑαυτὸν] γινῶ ταύτην εὐρή[σει] . . ., where the context favours the translation "within you": for a different restoration of the latter part [καὶ δεσ ἔαν τὰ ἐντός ὑμῶν] γινῶ, see Deissmann *LAE* p. 438. The word is used of *time* in such passages as P Oxy IV. 724¹¹ (A.D. 155) ἔαν δὲ ἐντός τοῦ χ[ρ]ῆ[σ]του αὐτὸν ἀπαρτίσης, "if you make him (the pupil) perfect within the period," in a contract of apprenticeship, and *ib.* X. 1278²⁸ (A.D. 214) ἐντός τοῦ προκειμένου αὐτοῦ χρόνου, and of *place* in P Ryl II. 161⁸ (A.D. 71) ἐντός περιβόλου ἱεροῦ θεοῦ Σοκνοπαίου, *ib.* 157⁷ (A.D. 135) ἐντός τείχου τοῦ κτήματος, and P Oxy VIII. 1128¹⁴ (A.D. 173) τὸ

συμπόσιον καὶ τὴν ἐντὸς αὐτοῦ κέλλαν, "a dining-room and the storechamber within it": see also the famous temple inscr. cited *s.v.* ἀλλογενής. In P Oxy X. 1274¹⁸ (iii/A.D.) a minor is described—ἐτι ὄντος ἐντὸς τοῦ Λαιτωρίου νόμου, "being still subject to the Laetorian law"—a law protecting persons under the age of twenty-five from fraud: see the editors' note, where reference is made to BGU II. 378²¹ (ii/iii A.D.) and 611^{1,6} (i/A.D.). In the medical receipt P Oxy VIII. 1088²³ (early i/A.D.) the remedy to stop nose-bleeding is—μάνναν φύρασον χυλῶν πράσωι καὶ ἐνάλιφον τὸν χυλὸν ἐνδύθειν, "mix frankincense with onion-juice and apply the juice inside" (Ed.).

ἐντρέπω.

The late metaphorical sense of ἐντρέπομαι "am ashamed," which is found in the NT in 2 Th 3¹⁴, Tit 2⁸, and survives in MGr, may be illustrated by such passages from the Κοινή as P Par 49³⁰ (B.C. 164–58) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, γίνεται γὰρ ἐντραπήναι, *ib.* 47⁴ (c. B.C. 153) (= *Selections*, p. 22) ἢ μὴ μικρὸν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπόν μου πόποτε, "but for the fact that I am a little ashamed, you would never have seen my face," and *ib.* 37²⁴ (ii/B.C.) ἐντραπέντος (for form, see Maysen *Gr.* p. 19) δὲ τοῦ Ἀμώσιος. On ἐ. in its middle sense of "have respect to" construed with the acc., as in Mk 12⁸, see *Proleg.* p. 65, *Anz Subsidiā*, p. 269.

ἐντρέφομαι.

For ἐ. c. dat., as in 1 Tim 4⁸, Dibelius (*HZNT ad l.*) aptly cites Epict. iv. 4. 48 τούτοις τοῖς διαλογισμοῖς ἐντρεφόμενος.

ἐντρομος.

For ἐντρομος *ter* in the NT cf. ἔκτρομος, not found in the lexicons, but apparently used in the same sense in the great Paris magical papyrus of about A.D. 300—³⁰⁷⁶ ὀρκίζω σε . . . τὸν ἐφορώντα ἐπὶ γῆς καὶ ποιούντα ἔκτρομα τὰ θεμέλια αὐτῆς, "and maketh tremble the foundations thereof": see Heb 12²¹ ND₂, and cf. Deissmann *LAE* p. 254 and *BS* p. 290.

ἐντροπή.

We are unable to illustrate the meaning of "shame" which this word has in its two NT occurrences (1 Cor 6⁵, 15²⁴, cf. Ps 34(35)²⁶, 43(44)¹⁸ *al.*), and which survives in MGr; but for the derived sense of "respect," "reverence," cf. *OGIS* 323⁷ (B.C. 159–38) πολὺ δὲ τῶν καθ' ἑαυτὸν συνέσει καὶ παιδείαι προάγων [παρὰ μὲν] τοῖς ἄλλοις ἐντροπῆς καὶ δόξης δικαίως ἐτύγαμεν, and the late magical papyrus P Lond 46¹⁷ (iv/A.D.) (= I. p. 65) δὸς ἐντροπήν τῷ φανέντι πρὸ πυρός.

ἐντροφάω.

For this verb = "take delight in" with dat. of person cf. Plut. *Pelopidas* 30 Πειλοπίδα δὲ οὕτω μὲν οὐκ ἐνετρήφθησεν. The verb construed with ἐν is found with a somewhat stronger meaning in its only NT occurrence, 2 Pet 2¹³.

ἐντυγχάνω.

For the technical use of this verb = "petition," "appeal," (see *s.v.* ἐντευξίς) it is enough to cite P Tebt I. 58⁴⁸ (B.C. 111)

ἐντευχαν (ἢ ἐνέτευχαν) οἱ ἱγ κωμογρ(αμματεῖς) . . . τῶι διοικη(τῆι), "the 13 komogrammateis appealed to the dioecetes," *ib.* 183 (late ii/B.C.) ὑπὲρ ὧν καὶ ἐνέτευχον [Ἀπολ]λωνίωι, *ib.* II. 297⁹ (c. A.D. 123) τῷτῷ ἐπιγυνῶς ὁ συνηγορούμενος ἐνέτευχε Τε[ξ]μοκράτει, "on learning this my client appealed to T." (Edd.), *ib.* 335⁴ (mid. iii/A.D.) Φιηνοῦς . . . ἐντυγχάνει, "petition of Phiēnos," P Oxy XII. 1502³ (c. A.D. 260–1) Θαῖς Σερήνου ἐντυγχάνει. For the more directly religious use (as in Rom 8²⁴, Heb 7²⁵), see BGU I. 246¹² (ii/iii A.D.) ἰδότες ὅτι νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν. In the question to an oracle, P Fay 137² (i/A.D.) we have the simple, classical sense ἡ μέλλω (ἢ μέλλω) ἐντυγχάνειν; "shall I meet him?" Cf. *Michel* 308¹³ (1st half ii/B.C.) τοῖς ἐντυγχάνουσιν αὐτῶι τῶν πολιτῶν ἴσον αὐτὸν παρεχόμενος διατετέλεκεν, "has continued dealing fairly with any of the citizens who came across him." For ἐντυγχάνω κατὰ, as in Rom 11², cf. P Giss I. 36¹⁵ (B.C. 161) ἐνετύχομεν καθ' ὑμῶν περὶ τῶν λῆ [ἀρ]ου(ρῶν), P Amh II. 134¹⁰ (early ii/A.D.) ἐντυχεῖν κατὰ II., and for ἐ. περὶ see PSI IV. 340⁶ (B.C. 257–6) ἀποκέκριται γὰρ τοῖς ἐντυγχάνουσι περὶ Πτολεμαίου, *ib.* 410¹⁴ (iii/B.C.) περὶ ὄρου ἐντυχεῖν Ἀμμωνίωι, and P Amh II. 142¹⁰ (iv/A.D.) ἐνέτυγα τῷ σῷ ἄδε[λ]φῷ Φιλαργῶ περὶ τούτ[ω]ν. In P Oxy III. 533²⁵ (ii/iii A.D.) we have ἐνέτευχον τῷ διοικητῇ ἕνεκα τῆς προσόδου. In the Petition of Dionysia, P Oxy II. 237 (A.D. 186), the editors note that the verb is used both of presenting and of answering a petition: see their note on v. 21, and cf. Laqueur *Quaestiones*, p. 15 ff. where ἐντυγχάνειν = "legere" is fully illustrated.

ἐντυλίσσω

is found in the magic P Lond 121²⁸⁶ (iii/A.D.) (= I. p. 110) ἐντύλισσε τὰ φύλα ἐν σουδαρίῳ κενῷ (ἢ καινῷ), a passage which strangely recalls Jn 20⁷; cf. also Mt 27⁵⁹, Lk 23⁵³, where ἐντυλίσσω is substituted for the Markan ἐνειλέω (Mk 15⁴⁶). Abbott (*Joh. Voc.* p. 346) suggests that "Matthew and Luke may have objected to the word (especially when applied, as by Mark, not to 'body' but to 'him') as being unseemly, because it is used of fettering prisoners, swathing children hand and foot, holding people fast in a net, entangling them in evil or in debt, and generally in a bad sense." See *s.v.* ἐνειλέω. In P Lond 402 *verso*¹⁵ (ii/B.C.) (= II. p. 11) we find mention of an ἐριᾶ (ἐρεᾶ) ἐντύλη, by which the editor understands a woollen wrapper or rug: the word is new to LS.

ἐντυπῶω.

Aristeas 67 ἐφ' ἣ κρυστάλλου λίθος καὶ τὸ λεγόμενον ἤλεκτρον ἐνετετύπωτο, "into this were inlaid crystal and the so-called electron"—in the description of the table sent by Ptolemy Philadelphus to Jerusalem. MGr ἐντύπωσι, "impression."

ἐνυβρίζω.

P Oxy II. 237^{11,17} (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοίᾳ ἐνυβρίζων μοι, "she continues her outrageous behaviour and insulting conduct towards me" (Edd.).

ἐνυπνιάζομαι.

The importance attached to temple visions and dreams in Egypt (cf. Milligan *Selections*, p. 18 ff.) is shown by the

mention in P Par 54⁷⁸ of an ἐνύπνιοκριτής in the Serapeum: see also *s.v.* ἐνύπνιον. Boll *Offenbarung*, p. 135 cites *Lyd. de vsi.* p. 76, 21 αἰσίουσ δνεῖρουσ οἱ ἀνθρωποῖ ἐνύπνιασθήσονται, οἱ κακὸν πέρασ ξεουσιν.

ἐνύπνιον.

This common LXX word (cf. Ac 2¹⁷) may be illustrated by two passages from the Paris Papyri, both belonging to ii/B.C., P Par 44⁵ (B.C. 153) (= Witkowski², p. 82) ἐγὼ γὰρ ἐνύπνια ὀρᾶ πονηρά, 47³⁰ (c. B.C. 153) (= *Selections*, p. 23) ἀποπεπτώκαμεν πλανόμενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, "we have fallen from hope, being deceived by the gods and trusting in dreams": cf. the heading of P Leid C (B.C. 163-2) τὸ ἐνύπ[ν]ιον δ [εἶ]δεν Τάγης. From the inscr. we may cite *Syll* 802³⁴ (iii/B.C.) where the lame and the blind became whole—ἐνύπνιον ἰδόν[τας μόν]ον (ἐνύπνιον = φῆσι), and *Preisigke* 685 (ii/B.C.) ἐνύπνια κρίνω, τοῦ θεοῦ πρόσταγμα ἔχων, τυχ' ἀγαθῶ.

ἐνώπιον.

To Deissmann's proof (*BS* p. 213) that this word belongs to the vernacular, and is not to be treated as a new formation of "biblical" Greek, much additional evidence can now be added from iii/B.C. onwards. The earliest ex. of the word known to us, P Hib I: 30⁸⁵ (before B.C. 271), is unfortunately followed by a lacuna—ἡ δίκη σου ἀναγραφῆσεται[α] ἐν [τῶ] ἐν Ἡ[ρ]ακλείουσ πόλει δικαστηρίω [ἐ]νώπιον [. . .], "the case will be drawn up against you in the court at Heracleopolis in the presence of . . ." (Edd.). Wilcken's translation of BGU II. 578¹ (A.D. 189) μετὰδ(ος) ἐνώπι(ον), "deliver personally" (cited by Deissmann *ut supra*) finds an exact parallel in P Tebt I. 14¹⁸ (B.C. 114) παρηγγελκότεσ ἐνώπι[ον], "I gave notice in person" (Edd.), P Flor I. 56⁸⁰ (A.D. 234) μετῆδωκ(α) Αὐρηλ(ω) . . ἐνώπιον ὡσ καθήκει. For the prepositional use with the gen. see P Lond 35⁶ (B.C. 161) (= I. p. 25) εἶπάσ μοι ἐ[ν]όπι[ν]ι τοῦ Σάραπι, P Grenf I. 38¹¹ (ii/i B.C.) ὁ ἐνεκκλη[μ]ένουσ προσπηδήσασ μοι ἐ[ν]όπιό[ν]τινων ἔντυπεν κτλ., P Oxy IV. 658⁸ (A.D. 250) ἐνώπιον ὕμων . . ἔσπεισα, and *Syll* 843⁷ (time of Trajan) ἐνώπιον τῶν προγεγραμμένων θεῶν. In P Grenf II. 71^{11.26} (A.D. 244-8) we have ἐνόπιν αὐτοῖσ, for which the editors read ἐνώπιον αὐτῶν. In *Syll* 588²⁴⁵ (c. B.C. 180) the word is used as a substantive—ποι[ή]σαι κεφαλῆν ἑκατέρω ἐνώπιω τῶν στοῶν.

A new adj. ἐνόπιουσ occurs in P Par 63⁸⁶ (B.C. 164) (= P Petr III. p. 20) τοσοῦτ[ω]ν κ[α]ὶ τηλικούτ[ω]ν διαστολῶν γεγυνοῦσ[ιν] ὕμ[ε]ν καὶ ἐνοπίουσ καὶ διὰ γραμμάτων, "though so many and so extensive explanations have been given to you both face to face and in writing" (Mahaffy), *Preisigke* 3925⁸ (B.C. 149-8 or 137-6) παρηγγελκότε[σ] Ταγῶτι μὲν ἐνώπιω, Ἐσοροῆρει δὲ ἀπ' οἰκίασ δι' Ἐπωνόχου φυλακίτου: see *Preisigke Fachwörter*, p. 78.

ἐνωπιζομαι.

Vorstius *de Hebraismis NT*, p. 10 ff. questions the coinage of this word by the LXX translators in order to render the Heb. וְיָנִיחַ, and thinks that it was already in use in common speech ("non noviter ea a Graecis Interpretibus, aut a scriptoribus N. T., est fabricata; sed in vulgari sermone obtinuerat iam ante"). Anz., however, regards (p. 378) the

constr. with the dat. found in Exod 15⁴⁶ BAF as due to Hebraistic influence (וְיָנִיחַ? וְיָנִיחַ?). We are unable to cite any ex. of the verb from vernacular sources, but ἐνώπιον "earring," as in Exod 35²², Isai 3³⁰, is fairly common, e.g. BGU IV. 1101⁷ (B.C. 13) ἐνωπ(ω)ν χρυσού(ν), P Ryl II. 124³⁰ (i/A.D.) ἐνώπιδιον χρυσοῦν, *al.*: in P Petr I. 12⁸⁴ we find the form ἐνώιδιον, as in Attic inscr. from B.C. 398 onwards, cf. Meisterhans *Gr.* pp. 65, 79.

ἐξ.

PSI IV. 320¹² (A.D. 18) ἀρούρας ἐξ. The adv. ἐξάκισ is found in one of the wall scribbblings on the royal graves at Thebes, *Preisigke* 1838 Θεόφιλου Κλεοβού[λου] ἐξάκισ. MGr ἐξ, ἐξ.

ἐξαγγέλλω.

For this word, found in the NT only in I Pet 2⁹, cf. the magic P Lond 46²⁸³ (iv/A.D.) (= I. p. 74) ὅπως αὐτοῖσ ἐξαγγελῶ τὰ προγεγονότα αὐτοῖσ, and from the inscr. *OGIS* 266³⁴ (iii/B.C.) ἐξαγγελῶ . . . τὸν τούτων τι ποιοῦντα [ἔ]ομέν[ε]ι with the passages cited by Dittenberger *ad l.*, and *ib.* 383¹²¹ (mid. i/B.C.) νόμον δὲ τούτου φωνῆ μὲν ἐξηγγελεν ἑμῆ, νοῦσ δὲ θεῶν ἐκύρωσεν.

ἐξαγοράζω.

For the use of the *simplex* in connexion with the purchase or redemption of slaves, see *s.v.* ἀγοράζω. The similar use of the compound in Gal 3²³, 4⁵ suggests that in Eph 5¹⁶, Col 4⁵, the meaning is not so much "buying up," "making market to the full of" the opportunity, as "buying back (at the expense of personal watchfulness and self-denial) the present time, which is now being used for evil and godless purposes" (Williams *ad Col l. c.* in *CGT*).

ἐξάγω.

For this verb in connexion with leading out from prison, as in Ac 16³⁸, cf. P Tebt I. 15¹⁸ (B.C. 114) ἐψησαν . . . τὸν μὲν Ἀπολλόδορον ἐξηγμένον, τοῦ δὲ Μάρωνος ἐν ἔρκτει (*l. εἰρκτή*) γεγονότων (*l.—os*), "they informed us that Apollodorus had escaped, but Maron had been put in prison," so *ib.*²² ὡσ ἦν ἐξηγμένουσ: the pf. part. act. ἐξαγοραχότα (for form, see *s.v.* ἀγω) is found in P Hib I. 34¹⁰ (B.C. 243-2). The meaning "conduct," "carry out" to the end appears in *Michel* 409²⁸ (beg. iii/B.C.) τὰ ἐπιτραπέντα αὐτοῖσ ἐξα[γ]αγόντασ με[χ]ρὶ τέλουσ. The verb is very common in custom-house receipts = "export," e.g. P Ryl II. 197² (late ii/A.D.) Σαραπίων ἐξάγ(ω) ἐπὶ καμήλ(ω) ἄ μῆ λαχανοσπέρμ(ου) ἀρτάβ(ασ) ἐξ, "S. exporting on one camel six artabae of vegetable-seed": cf. PSI IV. 406¹³ (iii/B.C.) ἄλλην (παιδίσκην) ἐξήγοσαν ἐξ Ἀμμόνων, and the use of the subst. in P Lille I. 29¹⁴ (iii/B.C.) μηθενὶ ἐξέστω σώματα πωλεῖν [ἐπ'] ἐξαγωγῆ, "that no one be permitted to sell slaves for exportation," P Oxy XII. 1440⁸ (A.D. 120) receipt for tax on articles exported—ἐξακοκῆσ (*l. ἐξαγωγῆσ*). It may be noted that Ἐξαγωγή was used by Philo as the title for the second book of the Law, instead of Ἐξοδοσ: see Nestle in Hastings' *DB* iv. p. 442. In the Rainer Gospel Fragment, which contains a narrative somewhat similar to Mk 14²⁸⁻³⁰, Bickell's later reading is—μετὰ δὲ τὸ φαγεῖν, ὡσ ἐξ ἔθουσ, instead of ὡσ ἐξήγον: see *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer* i. p. 53 ff., ii. p. 41 f.

ἐξαιρέω.

PSI IV. 426¹⁷ (iii/B.C.) πρὶν τὸ δεύτερον μελι ἐξελείν, *ib.* 444² (iii/B.C.) τοὺς (δορκαβέους) ἐκ κρεῶν ὠμῶν ἐξαιρήσθαι (ἢ ἐξηρησθαι). In P Petr III. 36 (a) *recto*²¹ ἀξιώ σὺν σε ἐξελοῦ με ἐκ τῆς ἀνάγκης, the verb is = "rescue," "deliver," as in Ac 7¹⁰ *al.* The meaning "pick out," "regard with favour," is found in the Christian amulet P Oxy VIII. 1151⁹ (v/A.D.) ἐξελοῦ τὴν δούλην σου Ἰωαννίαν: cf. ἐξαιρέτος as quoted below. For a contrast with προστίθημι see OGIS 762⁹ (ii/B.C.) ἐάν τι πρὸς ταύτας τὰς συνθήκας ὁ δῆμος ὁ Ῥωμαίων καὶ ὁ δῆμος ὁ Κιβυρατῶν κοινή βουλή προσθεῖται ἢ ἐξελείν βούλωνται. Cf. also P Par 64²⁸ (B.C. 164-0) καὶ τὸν πύργον ὑμῶν ἑμαυτὸν ἐνσταθμευόμενον ἐξερησθαι, and BGU I. 176⁴ (time of Hadrian) ἐξειρέθημεν τῆς ἀπεργασίας. For the verbal ἐξαιρέτος = "eximius," "egregius," cf. P Oxy I. 73²⁶ (A.D. 94) ἐξ[α]ίρετον δούλην, and P Ryl II. 172¹¹ (A.D. 208) where after the rental of a palm-garden mention is made of certain "special items"—ἐξερέτων (ἢ ἐξαιρέτων), and for the subst. ἐξαιρέμα cf. Syll 734⁷⁸. On the subst. ἐξαιρέσις = "wharf" at the harbours of Alexandria see P Tebt I. 5²⁸ (B.C. 118), and cf. *Archiv* v. p. 306 f.

ἐξαιρώ.

For this strong verb (1 Cor 5¹³), cf. P Ryl II. 133¹⁸ (A.D. 33) where in view of an attack upon a dam (?) it is stated that there is a danger τῷ ὄλω ἐξαρθήνα[ν], "of its being entirely carried away." It also occurs in the magical papyrus P Lond 121³⁸⁷ (iii/A.D.) (= I. p. 96) ὁ . . . καθ' ὥραν ἐξαιρών τὸν κύκλον τοῦ οὐρανοῦ: cf. *ib.* 131^{7*} (A.D. 78) (= I. p. 191), and from the inscrr. Syll 802⁸⁷ (iii/B.C.) ἀνώξε τὸν γυλιὸν ("wallet") καὶ ἐξαιρέν ὑγιή τὸν κώθωνα ("cup") γεγεννημένον. See also Anz *Subsidia*, p. 270 f.

ἐξαιτέω.

Field (*Notes*, p. 76) takes the aor. mid. ἐξητήσατο in Lk 22²¹ as indicating the *success* of the requisition, and paraphrases, "Satan hath procured you ("obtained you by asking," RV marg.) to be given up to him"; cf. Syll 330¹⁶ (i/B.C.) δεῖ ἰδῖαν χάριν ἐξαιτησάμενοι Πόπλιον τε Αὐτρώνιον καὶ Δεύκιον Μαρκίλιον. See for the act. *ib.* 168²⁸ (iv/B.C.) δι' ἕπερ ἐξαιτή[σαντος αὐτὸν (Δνκοῦργον) Ἀλεξάνδρου ὁ δ]ῆμος ἀπέγνω μὴ συνχωρή[σαι μηδὲ λόγον ποιῆσθαι τῆς] ἐξαιτήσεως, and BGU III. 944⁸ (iv/v A.D.) ἐξήτησας τὴν μισθαποχῆν ("receipt for pay"). The verb is fully illustrated by Wetstein *ad* Lk 1 c.

ἐξαιφνης.

For the form ἐξαιφνης, which is read by WH only in Ac 22⁵ (cf. *Notes*, p. 158), see P Par 51⁸ (B.C. 160) (= *Selections*, p. 19) καὶ ἐξα[φνης] ἀνώγω τοὺς ὀφθαλμούς μου, and PSI III. 184⁵ (A.D. 292) περὶ ἕκτην ὥραν ἐξαιφνης καύματος ἐνόητος πῦρ κτλ. The very fragmentary letter P Giss I. 86 (ii/A.D.) shows δεῖ ἐξέφνης ἀπίστευλας: so P Flor II. 175⁷ (A.D. 255). In *Cagnat* III. 1145⁴ we have ἐξεφάνης. On the ease with which αι and ε would be interchanged by the scribes, see *Proleg.* p. 35. MGr ἐξαφνα, ἀξαφνα, ξάφνω, with φαφνίζω, "frighten," "surprise."

ἐξακολουθέω.

This compound (2 Pet 1¹⁶, 2¹⁸) is often used with reference to "merited" punishment, e.g. P Par 62⁷⁻¹⁰ (ii/B.C.) τοῖς δ' ἐγλαβοῦσι ἐξακολουθήσεται τὰ ὑποκείμενα πρόστιμα, and *ib.* 63¹⁸⁰ (B.C. 165), P Tebt I. 5¹²² (B.C. 118) ἀπολύσθαι τῶν ἐξακολουθοῦντων αὐ[τ]οῖς προστίμων, "be released from the penalties which they have incurred," PSI III. 168³⁸ (B.C. 118) ἴν', ἐάν ἐνοσχέωσι, τύχωσι τῶν ἐξακολουθοῦντων (*sc.* προστίμων), P Rein 17¹⁵ (B.C. 109) οἱ [δὲ] αἰτιοὶ τύχωσι τῶν ἐξακολουθοῦντων. Cf. BGU IV. 1208⁴³ (B.C. 27) τὴν δὲ μετὰ ταῦτα ἐξηκολουθηκίαν ὕβριον, P Oxy IX. 1203⁹ (late i/A.D.) ἐγλαβόμενος τῆς ἐξακολ[ο]υθοῦσης αὐτῷ εὐθύνης, "heedless of the reckoning that would follow" (Ed.). From the inscriptions we may cite the notice on the marble barrier of the Temple at Jerusalem, threatening death to any Gentile who was caught penetrating into the inner court—δὲ δ' ἂν ληφθῆ, ἐαυτῷ αἰτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (OGIS 598⁵—i/A.D.). For the meaning "devolve," "rest upon," see P Ryl II. 163¹⁰ (A.D. 139) τῆς βεβαιώσεως διὰ παντός μοι ἐξ[α]κολουθοῦσης, "the duty of guaranteeing the sale perpetually resting upon me" (Edd.), *ib.* 323⁸ (A.D. 124-5), P Tebt II. 376¹⁶ (A.D. 162) ἀντὶ τῶν ἐξακολουθοῦντων τῇ μιᾷ τετάρτῃ ἀρού[ρα] ἐκφορίω, "at the rent devolving upon the 1½ arourae" (Ed.).

ἐξαλείφω.

Syll 439⁸⁰ (iv/B.C.) δε δ' ἂν δόξει μὴ ὦν φράτηρ ἰσαχθῆναι, ἐξαλειψάτω τὸ δνομα αὐτῷ ὁ ἱερεύς, OGIS 218¹²⁹ (iii/B.C.) ἐξαλειψαντας τ[ὸ] νομ[α] τὸ ἐκείνου—passages which at once recall Rev 3⁶. Cf. also the προσκύνημα *Preisigke* 4116⁹ καὶ μ' ἐξαλείψας ἐπὶ σ' ἐξαλείψας ἐξαλειφθῆναι αὐτῷ τὸ ζῆν, and the Christian prayer P Oxy III. 407⁸ (iii/iv A.D.) ἐξαλίψον μου τὰς ἀμαρτίας. For the meaning "deface," "obliterate," see PSI IV. 403⁵ (iii/B.C.) τῆμ μὲν ἐπιστολὴν ἦν ἀπίστευλας οὐκ ἠδυνάμην ἀναγνώσθαι διὰ τὸ ἐξηλειφθῆναι. The practice of "washing out" the writing on papyrus, so that the sheet might be used for other purposes, is discussed by Erman *Mélanges Nicole*, p. 119 ff.; for the added force thus given to the figure in Col 2¹⁴, see Milligan *Documents*, p. 16. For a new literary reference see *Menandrea*, p. 83²¹⁰ ὑπόνοιαν . . . [ἀκοσμίαν], | ἦν ἐξαλειψαίτ' οὐκέτ' οὐδ' αἰσχ[ύνομαι].

ἐξάλλομαι.

On this medical term, peculiar to Luke in the NT (Ac 3⁶), see Hobart, p. 36 f.

ἐξανάστασις.

This late word, which is not found in the LXX, and in the NT is confined to Phil 3¹¹, occurs in BGU III. 717¹¹ (A.D. 149) as amended, unfortunately in a broken context, Ἀ]φροδείτην σὺν θήκη, ἐξανάστασις, σκάφιον Αἰγύπτιν (ἢ —τιον) βαθ[] . . . κτλ.

ἐξανίστημι.

The verb is used in a juristic sense in P Petr III. 21(9)¹⁰ (B.C. 226-225) (= *Chrest.* II. p. 17) πάντας δικαστὰς πληρὸν οὐδ' ἂν ἐκάτερος αὐτῶν ἐξαναο[τ]ήσῃ κατὰ τὸ] διάγραμμα, "all judges with the exception of those whom both parties

reject," literally "cause to stand down" from the places they occupy: see further P Hal I. p. 205 ff. Cf. *Syll* 879¹⁴ (end of iii/B.C.) ἔξανίστασθαι ἐκ τῆς κηδείας ("mourning") . . . τὰς γυναῖκας.

ἔξαπατάω.

Syll 510³⁷ (ii/B.C.) ἔξαπατήσαντες τοὺς ὑπτέρους δανειστάς, *ib.* 533⁴⁷ (beginning of iii/A.D.) εἰ δέ τις ἔξαπατήσα[ς τῶν] ὀφειλόν[των ξένῳ ὑποθέλῃ τι τῶν χωρίων τῶν δημοσίων καὶ τοῦτο ἑλεγχθείη, "and if any of the debtors should fraudulently mortgage," etc. For the pass., as in I Tim 2¹⁴, cf. P Oxy III. 471⁴⁸ (ii/A.D.) ἔξαπατηθ[ήναι] ἢ καὶ δωρεά[ς λαβεῖν] φήσεις; "will you say that you were deceived or that you took bribes?" (Edd.).

ἐξάπινα.

For this rare form (Mk 9⁸) cf. P Giss I. 68⁶ (ii/A.D.) ἐξάπινα ἐγένετο τὸ ἀτύχημα καὶ δεῖ αὐτὸν δευτέρᾳ ταφῇ ταφῆναι.

ἐξ απορέω.

Moulton (*Proleg.* p. 237) claims the use of this verb in 2 Cor 4⁸ as a good ex. of the "perfectivising" of an imperfective verb, the perfective ἐξ showing "the ἀπορία in its final result of despair." The verb is used in a weaker sense in P Eleph 2¹⁰ (B.C. 285-4) where, amongst other testamentary dispositions, provision is made that if the parents are in want of anything—ἐὰν δέ τι ἐξαπορῶνται—they are to be provided for by their sons. In *Syll* 226¹³ (iii/B.C.) it is used of the exhaustion of the public resources of Olbia—τῶν δὲ κοινῶν ἐξηπορημένον.

ἐξαποστέλλω.

For the common Bibl. meaning "commission," "send forth," cf. *OGIS* 90³⁰ (Rosetta stone—B.C. 196) προνοήθη δὲ καὶ ὅπως ἔξαποσταλώσιν δυνάμεις ἱππικαὶ τε καὶ πεζικαί, *Syll* 276¹⁰ (a plebiscite of the Lampsacenes—B.C. 196) ὁ δῆμος τοῦ Ῥωμαίων δήμου ἔξαπέστ[τει]λεν αὐτούς, *ib.* 295⁸ (a decree found at Delphi—c. B.C. 175) ἐξαπ[ε]σταλκός θεωρούς. We may also cite PSI IV. 384⁴ (B.C. 248-7) ἔξαπέσταλκεν αὐτὸν . . . εἰς Φιλαδέλφειαν, and for the verb in the judicial sense of "sending" before a ruler or tribunal, cf. P Tor I. 1^{iii.13} (B.C. 117-6) ἔξαποσταλώσι πρὸς σε, ὅπως τύχωσι τῆς ἀρμοζούσης ἐπιπλήξεως, P Tebt I. 22¹⁸ (B.C. 112) δέσμ[ιο]ν αὐτὸν ἔξαποστεῖλον πρὸς ἡμᾶς, P Ryl II. 127²² (A.D. 29) καὶ τοὺς αἰτούς ἔξαποστεῖλαι ἐπὶ σὲ πρὸς τὴν ἰσομένην ἐπέροδ(ον), and so P Par 38⁸⁰ (B.C. 162), P Rein 17¹³ (B.C. 109), P Grenf I. 38¹⁸ (ii/i B.C.): see Semeka *Procesrecht* i. p. 247. For the frequency of the double compd. in late Greek, see Glaser *De ratione*, p. 33 f.

ἐξαρτίζω.

As this verb is said to be "rare in prof. auth." (Grimm-Thayer), it may be well to illustrate it pretty fully from the Κοινή. P Oxy II. 296⁷ (i/A.D.) πέμψον ἡμῖν περὶ τῶν βιβλίων (l. —ῶν) ἢ ἐξήρτισας, "send me word about the documents, how you have completed them," where the editors remark that ἐξήρτισας probably = ἐτελείωσας: cf. Ac 21⁸. In *Chrest.* I. 176¹⁰ (mid. i/A.D.) αὐτὸς ἠναγκάσθη ἐκ τοῦ ἰδίου ἀγοράσας ἑξαρτίσαι καὶ μηχανή[ν], the verb =

"supply," "furnish": with 2 Tim 3¹⁷, cf. P Amh II. 93⁸ (A.D. 181) ἔλαιουργίον . . . ἐνεργὸν ἐξηρτισμένον ἀπασί, "an oil-press in working order and completely furnished," P Tebt II. 342¹⁷ (late ii/A.D.) κεραμῖον . . . ἐξηρτισμ(ένον) πᾶσι, P Lond 1164(2)¹¹ (A.D. 212) (= II. p. 164) of a boat σὺν κώποις δυσὶ ἐξηρτισμένον, "supplied with two oars." For the subst. see P Ryl II. 233¹³ (ii/A.D.) τὰς τιμὰς ὧν ἀγοράζει ἑξαρτισμῶν, "the prices of the fittings which he buys," and cf. Aristas 144 πρὸς . . . τρόπων ἑξαρτισμὸν δικαιοσύνης ἕνεκεν σεμνῶς ταῦτα ἀνατέτακται, "for the perfecting of character." See also *s.v.* καταρτίζω.

ἐξαστράπτω.

See *s.v.* ἀστράπτω. The compound, which occurs in the NT only in Lk 9²⁸ (cf. LXX Ezek 1^{4,7}, Nah 3³) may convey the idea of "flashing forth" as from an *inward* source (cf. Farrar *CGT ad l.*), but is perhaps simply intensive, "dazzling" (RV).

ἐξ αυτῆς.

For this late Greek word (= ἐξ αὐτῆς τῆς ὥρας) found six times in the NT, we can supply an almost contemporary instance from P Lond 893⁸ (A.D. 40) (published in P Ryl II. p. 381) καλῶς π[οιή]σθεις ἐξ αυτῆ(ς) πέμψας μοι τὸν μεικρόν. See also P Ryl II. 236²² (A.D. 256) πόλισον δὲ ἐξ αυτῆς ὤμους δύο ἔλαιουργικοὺς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.), P Tebt II. 421² (iii/A.D.) (= *Selections*, p. 106) ἐξ αυτῆς ἄμα τῷ λαβεῖν σε ταῦτά μου τὰ γράμματα γενοῦ πρὸς ἐμέ, P Oxy I. 64³ (iii/i A.D.) ἐξ αυτῆς παράδοτε, "deliver at once." The word is fully illustrated by Wetstein *ad* Mk 6²⁵.

ἐξεγείρω.

With the use in I Cor 6¹⁴ cf. *Syll* 802¹¹⁸ (iii/B.C.), where, in connexion with the healing of a man in the Asclepium, we read—ἐξεγερθεὶς δὲ ὡς ἦν ὑγιής, ἔφα ὄψιν ἰδεῖν. See also Wunsch *AF* 5²¹ (iii/A.D.) ἐν τῷ Ἰσα[ρ]ίθ[ι]μῳ ὀνομάσω αὐτὸ καὶ οἱ δαίμονες ἐξεγερθῶσιν ἑκαμβοί, of the arousing of the spirits of the dead by means of the divine name.

ἐξεξιμι.

P Oxy VI. 934³ (iii/A.D.) ἐξίνοντας μου εἰς Ἀλεξάνδριαν, "as I was setting forth for A.," P Lips I. 110⁵ (iii/iv A.D.) μέλλων ἐξεῖναι ἐπὶ τὴν Καπαδοκίαν.

ἐξεξιμι

from εἶμι, see *s.v.* ἔξοσι.

ἐξελέγκω.

This verb which is read in the TR of Jude 15 occurs in an official letter of B.C. 117, P Tebt I. 25¹⁴ καὶ ὡς ἐν τι παραδῶσιν ὑπαρξόντων τῶν ἐξελεγέντων (l.—όντων) ὕμᾶς. See also *Syll* 237⁸ (Delphi—end of iii/B.C.) ἐξήλεγξαν τοὺς ἱεροσυληκότας, *OGIS* 669⁵⁸ (i/A.D.) ἐὰν δέ τις ἐξελεγχθῆ ψευσά[μενος].

ἐξέλκω

is found in its literal sense of "draw out" (cf. Gen 37³³) in connexion with the account of the healing in the Asclepium of a man who had been blinded by a spear, *Syll* 803⁶⁷

(iii/B.C.) ἐδ[όκει οἱ τὸν θεὸν] ἐξελεύσαντα τὸ βλος εἰς τὰ β[λίφα]ρα τὰς καλουμένας οἱ κόρας πάλιν ἐναρμόζαι.

ἐξέραμα.

With the use of this noun in 2 Pet 2²² (cf. Prov 26¹¹ ἔμετον) we may compare the verb ἐξερέω in the account of a cure in the Asclepieum, *Syll* 803¹²⁸ (iii/B.C.) ὄλον[το] τὸ λώπιον (“cloak”) μεστὸν ὄν ἐξήμεσε κακῶν. MGr ξερῶ “vomit.”

ἐξεραυνάω.

For the idea of careful, minute search, as in 1 Pet 1¹⁰, cf., in addition to the LXX passages (1 Macc 9²⁰ *al.*), Pss Sol 17¹¹ ἐξηρεύνησε (ὁ θεός) τὸ σπέρμα αὐτῶν καὶ οὐκ ἀφήκεν αὐτούς: also Vett. Val. p. 267⁶ διαίρειν ἐκ πείρας καὶ πόνου ἐξηρευνημένην. On the spelling see *s.v.* ἐραυνάω.

ἐξέρχομαι.

For this verb in its ordinary sense it is sufficient to cite P Oxy II. 282¹¹ (a complaint against a wife—A.D. 30–35) κατὰ πέφ[ρα]ς ἐξή[λθε] καὶ ἀπηνέκαστο (ἴ. —έγκαστο) τὰ ἡμέτερα, “finally she left the house and they carried off my belongings,” *ib.* III. 472¹ (c. A.D. 130) ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει, *ib.* 528⁷ (ii/A.D.) ἀφ’ ὧς ἐκῆλθες (ἴ. ἐξ—) ἀπ’ ἐμοῦ πένθος ἠγούμην, “ever since you left me I have been in mourning” (Edd.): cf. for the constr. with ἀπὸ, Lk 5⁸. P Oxy I. 112⁵ (iii/iv A.D.) δῆλωσόν μοι ἢ πλοῖφ ἐξέρχ[ει] ἢ ὄναφ shows the verb followed by the instrumental dat.: cf. Jn 21⁸. For ἐξέρχομαι of the driving forth of demons, as in Mk 1²⁵ *al.*, cf. the magical P Par 574¹²⁴³ (iii/A.D.) (= *Selections*, p. 114) ἔξελθε, δαίμων, . . . καὶ ἀποστηθι ἀπὸ τοῦ θε(ε)ύ(να), and for the verb followed by ἐπὶ cf. P Tebt II. 283³ (B.C. 93 or 60) ἐξεληλύθεν ἐπὶ τὴν . . . μητέρα μου, “made an attack upon my mother.” For a technical usage to denote the going out of a court attendant to carry out a magistrate’s instructions cf. *Chrest.* II. 89²⁰ (time of Antoninus Pius) ἐξήλθεν Δ[ι]όσκ[ο]ρ[ος] Ἀρποκρατ-(ωνος) ὑπη[ρ]έτης (with Mitteis’s note), and *ib.* 372^v. 4 (ii/A.D.): see also Wilcken *Archiv* vi. p. 294.

ἐξεστὶ.

BGU IV. 1127⁸⁰ (B.C. 18) μὴ ἐξίναί τῷ Ἄ. λέγειν, PSI III. 203⁷ (A.D. 87) μὴ ἐξέστω δὲ τῇ Φιλωτέρα προσερίπτειν τῷ Παποντάτῳ τὸ σωμα[τί]ον ἐντὸς τοῦ χρόνου(?), *ib.* 218⁸ (A.D. 250) οὐκ ἐξόντος οὐδενὶ τῶν ὁμολογούντων παραβαίνειν τὰ προκείμενα. With the inf. omitted, as in 1 Cor 10²³, cf. P Ryl II. 77⁴⁰ (A.D. 192) τοῦτο δὲ οὐκ ἐξην, “this was not permissible,” and *ib.* 62¹⁶ (translation of an unknown Latin work—iii/A.D.) πάντα τὰ ἄλλα ἐξεστὶ μοι, a passage which recalls 1 Cor 6¹²: see also Epict. ii. i. 23 νῦν ἄλλο τί ἐστὶν ἐλευθερία ἢ τὸ ἐξέιναι ὡς βουλόμεθα διεξάγειν; In PSI III. 218⁸ *ut s.* and P Oxy II. 275²² (A.D. 66) (= *Selections*, p. 56) οὐκ ἐξόντος τῷ Τρόφωφι ἀποσπᾶν τὸν παῖδα, the gen. abs. stands for the older acc. abs., which has not kept its place in the Κοινή except in τυχόν, “perhaps” (1 Cor 16⁹): cf. Blass *Gr.* p. 252, *Proleg.* p. 74.

ἐξετάζω

is found along with ἀκριβῶς, as in Mt 2⁸, in P Oxy II. 237^v. 31 (A.D. 186) καὶ ὅτι φθάει τὸ πρᾶγμα ἀκριβῶς [ἐ]η-τασμένον, “and the fact that a searching inquiry into the affair had already been held” (Edd.). Other examples of

this common verb are P Gen I. 54³⁰ ἐξέτασον περὶ τοῦ πράγματος τούτου ὅτι οὐδεμία διαφορά οὐκ ἔστιν, P Oxy III. 582 (ii/A.D.) ἐξέτασα ἕνεκα τοῦ ἄλλου χαλκοῦ καὶ τοῦ συμπόλου, BGU II. 380⁶ (ii/A.D.) (= *Selections*, p. 104) ἐξέτασε (ἴ. ἐξέτασα) περὶ τῆς σωτηρίας σου καὶ τῆς παιδίων σου, and P Grenf I. 53²² (iv/A.D.) μὴ ἐμὲν ἐξέταξε ἀλλὰ τ[ο]ῦ[σ] προεβυτέρους τῆς ἐκκλησίας where, as the editor points out, the meaning is “if you do not believe me, ask the elders of the church.” In P Amh II. 79⁵⁰ (c. A.D. 186) the verb is construed with the gen.—ὅταν γὰρ ἐξετάσῃς (ἴ. ἐξετάσῃς) ἐνὸς ἐκάστου [τῶν] ἀρχόντων. For the pass. see P Petr III. 20ⁱⁱⁱ. 6 Δημήτριος δὲ ἐξετάσ[θη] τοῦ μὴ γινώσκειν εἰσπεθ[ῆ]ναι, P Tebt II. 335¹¹ (mid. iii/A.D.) Ἐρωτ[ή]σκος δὲ εὔρηται καὶ ἐξέτασται. From the inscr. we may add *OGIS* 773⁵ (iv/iii B.C.) ἀνακαλεσάμενος τοὺς τριη-άρχους καὶ ἐξετάσας ἀνέστωσε τὰ ἀνδράποδα μετὰ πάσης φιλοτιμίας, and *Syll* 356¹² (B.C. 6) ἐξετάσαι προστάξας . . . διὰ βασιάνων = *quacere tormenti*, of slaves after the murder of their master. The subst. is used forensically, as in Wisd 1⁸, 3 Macc 7⁵, in P Oxy X. 1272²¹ (a complaint of theft—A.D. 144) ἀξίω . . . ἀχθῆναι ἐπὶ σὲ τὸν Ἡράν . . . καὶ τὴν δέουσαν ἐξέ[τ]ασιν γενέσθαι, “I ask that Heras should be brought before you and that the proper inquiry should be made,” and so *saepē*. For the derivation of the verb see *s.v.* ἀνετάζω. MGr (ἐ)ξετάζω, ξητῶ, “prove,” “try.”

ἐξηγέομαι.

BGU IV. 1208⁴⁶ (B.C. 27) μεταπε[μ]φθεις ὑπὸ σοῦ ὁ [Καλατ]ύτις ἐξηγή[σατό] μοι ἀκεραῖως (“afresh”), *OGIS* 763³⁸ (ii/B.C.) μετὰ πλε[ι]ονος σπουδῆς διελέχθησαν ἐξηγού-μενοι σύμπαν[το]ς τοῦ πλήθους πρὸς ἡμᾶς ἔκτενε[σ]τάτην τε καὶ] εἰλικρινή τὴν εὐνοίαν: cf. *Syll* 660⁴ (iv/B.C.) καθότι Σκιρ[δα] ἐξηγούμενοι εἰσφέρουσι (*sc. eis τὸν δῆμον*), where the editor notes “Sciridarum gens ius habet de iure sacro respondendi (ἐξηγεῖσθαι), ut apud Athenienses Eumolpidae.” Numerous *exx.* of the technical use of the verb, and of its corresponding subst. to denote the communication of divine and other secrets are given by Wetstein *ad* Jn 1¹⁸, e.g. Pollux VIII. 124 ἐξηγηταὶ δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διοσημείων καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. See also the combination of the offices of ἱερέως καὶ ἐξηγητῆς in P Oxy III. 477⁴ (A.D. 132–3) and the discussion on the varied duties of the ἐξηγητῆς in Hohlwein *L’Égypte Romaine*, p. 224 ff., and in *Archiv* iii. p. 351 f. Ἐξηγησις, at first written ἐξέτησις (*i. e.* ἐξάτησις), occurs in the magic P Lond 122⁷⁸ (iv/A.D.) (= I. p. 118). MGr ἐξηγῶ, “explain.”

ἐξήκοντα.

In a marriage-contract of A.D. 170 provision is made that in the event of a separation taking place the dowry shall be repaid ἐν ἡμέραις ἐξήκοντα ἀ[φ’] ἧς εἴαν ἢ ἀ[π]αλλαγῆ γένηται (P Oxy VI. 905²⁸ = *Selections*, p. 87). The editors note that “in Roman marriage-contracts thirty days is a commoner limit.” According to Thumb (*Handbook*, p. 328) ἐξήντα δύο, “sixty-two,” in MGr denotes an indefinitely large number.

ἐξηλώω

is not found in the NT, but in view of Justin’s use (*Dial.* 108) of ἀφῆλωθεις to denote that Christ was “unnailed” from the cross (cf. Stanton *Gospels* i. p. 100), we may give

ἔξόν.

See *s.v.* ἔξεστι.

ἔξορκίζω.

With Mt 26⁶⁸ may be compared the heathen amulet BGU III. 956¹¹ (iii/A.D.) ἔξορκίζω ἡμᾶς κατὰ τοῦ ἁγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον, and the magical papyri P Par 574¹²⁸ (iii/A.D.) (= *Selections*, p. 113) ἔξορκίζω σε δαίμον . . . κατὰ τούτου τοῦ θεοῦ κτλ., P Lond 4676^{ff.} (iv/A.D.) (= I. p. 67) ἔξορκίζω σε κατὰ τῶν ἁγίων ὀνομάτων . . . καὶ κατὰ τῶν φρικτῶν ὀνομάτων . . . παράδος τὸν κλέπτην κτλ. See also BGU IV. 1141¹⁰ (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύχην σε ἔξορκίζω, P Leid W^{vi.} 21 (ii/iii A.D.) ὡς ἐξώρκισά σε, τέκνον, ἐν τῷ ἱερῷ, "veluti obtestatus sum te, fili, in templo" (Ed.), and the love-spell *Preisigke* 4947⁷ (iii/A.D.) ἔξορκίζω τὸν πάντα συνέχοντα κύριον θεόν . . . ποιήσον Ἄ. . . φιλεῖν με. See also Wunsch *AF* 3²⁵ cited *s.v.* ἀποδιόριζω.

ἔξορύσσω.

In BGU IV. 1024^{iv.} 4 (iv/v A.D.) the editor supplies ἐξορῶρυχαις γὰρ [δν ἐθ]αψε δημοσίᾳ [νεκρῶν ἢ πόλις (καὶ) ἐλήσεν, understanding by the first word ἐξορῶρυχαις instead of ἐξορῶρυχῶς which would have suited the construction better. See also *Syll* 891⁶ (ii/A.D.) ἀλλὰ ἀτειμάσει ἢ μεταθήσει ὄρους ἐξορ(ύσσ)ων, amended by Dittenberger from ἐξορῶν on the stone.

ἔξουθενέω, ἔξουθενέω.

For this strong compound = "set at nought" (*Suidas*: ἀντ' οὐδενὸς λογιζομαι), as in Mk 9¹², cf. BGU IV. 1117²¹ (B.C. 13) μεφρὶ τοῦ ἐ[ξ]ουθενή[σαι] καὶ ἐκτελέσαι καὶ ἐκτεῖσαι τῷ Εἰρηναίῳ [8 ἐ]ὰν ἐνοφλήσωσιν κτλ. The form ἔξουθενέω is found in Mk¹, Lk³, and Paul⁸, and in the more literary LXX writers. The later LXX books show ἔξουθενώ coined when οὐδέις was reasserting itself against οὐθείς: see Thackeray *Gr.* i. p. 105, and cf. Lob. *Phrym.* p. 182. Ἐξουθενέω, which is used by Plutarch, occurs in Lk 23²¹ W.

ἔξουσία.

For the primary meaning of this important word "power of choice," "liberty of action," cf. BGU IV. 1158¹⁸ (B.C. 9), where it is joined with ἐγλογή—μένει(ν) περὶ ἑα(τ)ήν Κορον(η)λίαν τὴν ἔξουσία(ν) καὶ ἐγλογή(ν) ἑαυτὸν πράσσειν τὸ κεφά[λ]αιο(ν). Hence the common usage in wills, contracts, and other legal documents, to denote the "claim," or "right," or "control," one has over anything, e. g. P Oxy II. 272¹⁸ (A.D. 66) ὁμολογ[ο]ύμεν ἔχειν σε ἔξουσι[αν] αὐτῆς τὴν ἀπ[α]ρ[η]σ[ι]ν ποιέσθαι παρὰ τοῦ Ἡρακλῆου τῶν προκειμένων ἀργ(υρίου) (δραχμῶν), BGU I. 183²⁵ (A.D. 85) ἔχειν αὐτὴν τὴν ἔξουσίαν τῶν ἰδίων πάντων, P Tebt II. 319²¹ (A.D. 248) ἔξουσίαν ἔχειν τῶν ἑαυτοῦ ὑπαρχόντων: see also Milligan *ad* 2 Thess 3⁶. For the definite idea of right given by law, see P Oxy II. 237^{vi.} 17 (A.D. 186) ἀξιώ τοῦ νόμου διδόντος μοι ἔξουσίαν κτλ. and *ib.* vii. 27, viii. 4; cf. also *ib.* 259¹⁸ (A.D. 23) where a man undertakes to produce a prisoner within a month—μὴ ἔχοντός μου ἐξουσίαν (ἢ ἐξ—) χρόνον ἕτερον [κ]τή[σ]εσθαι, "as I have no power to obtain a further period of time." In *Syll* 328⁶ (B.C. 84) π[ρ]ὸς ἐμὲ ἦλθ[εν] ἐ[ν] Ἄ. παμῆ ἀρώτησέν τε [δ]πως ἂν) ἔξου-

PART III.

σίαν αὐ[τ]ῷ [π]οιήσω ἐπὶ τοῦ συν[βο]υλιῶ[υ], where we seem at first to have the same construction as in Rev 14¹⁸, the editor understands the last words as = "*civam consilio*." The meaning "power of rule," "authority," appears in BGU IV. 1200²⁰ (B.C. 2) Ἡρακλείδης καὶ Διονύσιος . . .] ἔξουσίαν ἔχοντες τῶν Ἀσκληπιάδου ἀνόμως ἀποδέδωκαν κτλ., P Ryl II. 81⁸ (c. A.D. 104) τὴν γὰρ δλου τοῦ πράγματος ἔξουσίαν τοῖς κατασ[π]ορευσι ἐπεθέμην, P Giss I. 11¹⁸ (A.D. 118) (= *Chrest.* I. p. 524) οὐκ ἄγνοεῖς ὅτι ἄλλας ὀκτὸ μυριάδες ἔχω πλῶν ἂν ἔξουσίαν ἔχω, and Wunsch *AF* 4²¹ (iii/A.D.) ὀρκίζω σε τὸν θεόν τὸν ἔχοντα τὴν ἔξουσίαν τῆς ἄρας ταύτης. For the general sense of exhibiting weight and authority, as in Mk 1²², cf. P Fay 125⁶ (ii/A.D.) ἀντιλαβῶν ἢν ἔξουσίαν ἔχεις, "using all the influence you have" (Edd.), and on the bearing of this meaning in the difficult 1 Cor 11¹⁰, see Ramsay *Cities*, p. 202 ff., where it is, shown that, in accordance with the Oriental view, "a woman's authority and dignity vanish along with the all-covering veil that she discards." In P Par 63¹⁷⁶ (B.C. 164) (= P Petr III. p. 34) we have ἕτερός τις ἐμ βαρν[τε]ραι κείμενος ἔξουσίαι, "any other persons in high office" (Mahaffy), and for the reference of the word to civil magistracy or rule, as in Rom 13¹, see P Lond 1178⁹ (A.D. 194) (= III. p. 215, *Selections*, p. 98) δημαρχικῆς ἔξουσίας, the *tribunicia potestas* of Claudius, and cf. P Oxy VI. 904^{7ff.} (petition to a preses—v/A.D.) θθεν τὰς ἰκεσίας προσφέρω τῇ ὑμετέρᾳ ἔξουσίᾳ . . . Ἰνα κάγω τούτου τυχῶν εὐχαριστήσω ταῖς ἀκλεινεῖς (ἢ ἀκλινέσι) ἀκοαῖς τῆς ὑμετέρας ἔξουσίας, "accordingly I make my entreaties to your highness . . . in order that having gained my request I may bless the impartial ears of your highness" (Edd.).

In an interesting note in his *Poimandres*, p. 48 n.³, Reitzenstein claims that in the NT, as in the Hermes dialogue, the idea of "knowledge" is mingled with that of "power."

ἔξουσιάζω.

In the sepulchral inscr. *CIG* III. 4584, after the statement that the monument had been provided by certain persons ἐξ ἰδίων καμάτων, it is added—θυγατέρα αὐτῶν μὴ ἔξουσιάζειν τοῦ μνήματος: cf. the inscr. from the catacombs of Syracuse *IG* XIV. 79⁴ Ἀφροδισίας καὶ Εὐφροσύνου ἀγορασία τόπος μηδὲς ἔξουσιάζη ἄλλος.

ἔξοχή.

For the metaph. phrase κατ' ἔξοχὴν (*Ac* 25²³) see *Syll* 373¹⁶ (i/A.D.) ἐπιτελέσαι τῷ κατ' ἔξοχὴν παρ' ἡμῖν τειωμένω θεῷ Διὶ Καπετωλίῳ, *OGIS* 764⁵² (ii/B.C.) ἐπαθλα κατ' ἔξοχὴν καλά: cf. Vett. Val. p. 17²³ καθόλου ἔξοχᾶς ἐχόντων περὶ ἐπιστήμην, and the use of the word in our slang sense of "a lead" in Cic. *Att.* iv. 15. 6. A corresponding use of the adj. is found in Vett. Val. p. 16¹ ἐν παντὶ δὲ τὸ ἔξοχον μάλιστα προδώσουσιν ἐν τῷ παιδευτικῷ: cf. *OGIS* 640¹⁶ (iii/A.D.) τοῦ ἔξοχωτάτου ἐπάρχου and P Oxy XII. 1469¹ (A.D. 298) Αἰμιλιῶ . . . διαδεχο(μένω) τὰ μέρη τῶν ἔξοχωτάτων ἐπάρχων, where the editors note that ἔξοχωτάτος (*eminentissimus*) occurs frequently in inscr. with reference to prefects of the Praetorian Guard or of Syria, but is very rare in Egypt. See also the fragmentary dinner-menu P Giss I. 93³ καυλίων ἔξοχα ἐ. . . . λοιπὰς ἰχθύος μ[. . . .] For the verb in the mid. = "cling to," like προσέχομαι, cf.

P Oxy VII. 1027⁶ (i/A.D.) ἐξ οὗ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἡγευρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Edd.). In MGr ἐξοχή has developed a new meaning "country."

ἐξυπνίζω,

"I wake out of sleep," as in Jn 11¹¹ (cf. 3 Kings 3¹⁵, Job 14¹²) is Hellenistic for ἀφυπνίζω (see Lob. *Phryn.* p. 224): cf. also ἐξυπνώ in Ps 120(121)⁴ and apparently Vett. Val. p. 344² where for ἐξ ὕπνου μέγεθος Kroll reads ἐξυπνουμένη. MGr ξυπνώ.

ἐξυπνος.

The adverb is found P Giss I. 10⁴ (ii/A.D.) ὅτι ἐξ[ύπ]νως ἐ[ξ]ήλθες ἀπ' ἐμοῦ. MGr ξυπνος, "wide-awake," hence "sharp," "clever."

ἐξω.

For this common adverb we may refer to the numerous nursing-contracts in BGU IV. where a very general provision is that the child shall be cared for ἐξω κατὰ πόλιν, that is "outside" the house of the person who gives it in charge, but "in the town": thus in 1108⁸ (B.C. 5) the nurse promises—τροφεύσειν καὶ θηλάσειν ἐξω παρ' ἐατῆ κατὰ πόλιν: see further *Archiv* v. p. 38. In PSI IV. 340¹⁰ (B.C. 257-6) Ἀμύνταν δὲ ἐξω τε σκηνοῦντα, ἐξω is opposed to ἐν τῆι χώρῃ, and for a similar contrast with ἐσω cf. BGU IV. 1141^{81f}, (B.C. 14) περὶ δὲ Ξύστου μοι γράφεις, ὅτι ἐξω καχεκτεύεται, ἢ (= εἰ) τι μὲν ὁ σύνδουλος αὐτὸν δυνήσεται συστήσασθαι, ἐγὼ οὐκ ἐπίσταμαι, οὐδὲ γὰρ καθεύδω ἐσω ἵνα εἰδῶ. Exx. of the adv. equivalent to an adj., as in Ac 26¹¹, and BGU IV. 1114⁵ (B.C. 4) ἐν τοῖς ἐξω τόποις, and P Oxy VI. 903²⁰ (iv/A.D.) τὰς ἐξω θύρας. For the word as a prep. c. gen., as in 2 Cor 4¹⁸, cf. P Oxy III. 480¹⁴ (A.D. 132), a declaration in a census-return that no one dwells in a certain house—ἐξω τῶν προγ(εγραμμένων), "except the aforesaid," and the phrase ἐξω ἱεροῦ βωμοῦ, with reference to the being "outside" the protection of a temple and altar, as discussed *s.v.* βωμός.

The collocation δεῦρ' ἐξω (Jn 11⁴⁸) is found in *Menandrea* p. 35⁴⁸³ διόπερ ὑπεκδέδουκα δεῦρ' ἐξω λάθρα, and for the comp. cf. P Oxy III. 498¹² (ii/A.D.) τῶν μὲν ἐξωτέρω λίθων κύβων καμηλικῶν, "the outer squared camel stones." In P Rev L^{xli}. 13 (iii/B.C.) ἐξω ὄρα "at the end of the line, 'look outside,' calls attention to the fact that a note on the verso is to be inserted at this point" (Edd.). A quaint parallel to οἱ ἐξω (e.g. in Col 4⁵) is seen in the MGr ὁ ἐξω ἀπ' ἐδῶ, "he who is far from this place," meaning "the devil." The word is also found in MGr under the forms ἐξω, ἔξου.

ἐξωθεν.

P Fay 110⁸ (A.D. 94) κ[α]τὰ τὰ κύκλωι τοῦ ἔλαιουργίου ἐξωθεν σκάψον ἐπὶ βάθος, "and dig a deep trench round the oil-press outside" (Edd.).

ἐξωθέω.

In PSI I. 41¹⁶ (iv/A.D.) a woman complains regarding her husband—ἐξέωσέ [μ]ε ἀνευ αἰτίας πρὸ δέκα τούτῳ[ν ἐν]ιαυτῶν εἰς τῆ[ν] παρούσαν [ἀπορίαν(?)]—cf. the stronger force

of the *v.l.* in Acts 27³⁰. Cf. also P Flor I. 58⁹ (iii/A.D.) ἐξέωσεν followed by a lacuna, and perhaps P Leid W^{i.10} (ii/iii A.D.) εἰσηλθόντος γὰρ τοῦ θεοῦ περισσώτερον ἐξα (ἢ ἐξω) ὠθήσονται, where the editor suggests that we should perhaps read ἐξωσθήσονται.

ἐξώτερος.

An adj. ἐξωτικός, which survives in MGr, is found in the vi/A.D. PSI IV. 284² τῶν ὑπὸ σε ἐξω[τ]ικῶν ἀρουρ(ῶν). Cf. also MGr ξωτικό, "ghost."

ἔοικα.

P Oxy VI. 899¹⁸ (A.D. 200) ἀνδράσι γὰρ ἔοικεν τὰ τῆς γεωργίας, "for men are the persons suitable for undertaking the cultivation" (Edd.). For εἰκός cf. BGU IV. 1208¹⁸ (B.C. 27-6) εἰκός σε μετελιφέναι κτλ.

ἐορτάζω.

For this verb which in the NT is confined to 1 Cor 5⁸, but is frequent in the LXX, cf. BGU II. 646⁶ (A.D. 193), an order issued by a prefect during the short reign of the Emperor Pertinax—ἵνα πάντες ἰδιῆτα[ι] (ἢ εἰδητέ) καὶ ταῖς ἡμέραις ἐορτάσῃ[α]ι (ἢ ἐορτάσῃτε). See also *OGIS* 493²⁵ (ii/A.D.) κ[αθ'] ἕκαστον ἐνιαυτὸν ἐορτάζειν τὴν γενέθλιον αὐ[τοῦ] καὶ πᾶσιν ἀνθρώποις αἰτίαν ἀγαθῶν ἡμέραν, with reference to a birthday celebration.

ἐορτή.

For this common word it is sufficient to cite BGU II. 596⁷ (A.D. 84) (= *Selections*, p. 64) ὅπως εἰς τὴν ἐορτὴν (cf. Jn 13²⁹) περιστερεῖδια ἡμῖν ἀγοράσῃ, P Fay 118¹⁸ (A.D. 110) ἀγόρασον τὰ ὀρνιθάρια τῆς ἐορτῆς, P Oxy III. 475¹⁷ (A.D. 182) ἐορτῆς οὐσης ἐν τῇ Σενέπτα, *ib.* IV. 725⁸⁶ (contract of apprenticeship—A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἐορτῶν κατ' ἔτος ἡμέρας εἰκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.), *ib.* IX. 1185²⁰ (c. A.D. 200) τὴν τοῦ βασιλέως ἐορτὴν ἐπιτελεῖωσαν, "let them celebrate the festival of the sovereign"—perhaps his birthday: cf. τὴν ἐορτὴν . . . ποιῆσαι, Ac 18²¹ D. With ἐορτασμα, LXX Wisd 19¹⁸, cf. the adj. ἐορτάσιμος, P Giss I. 40^{11.20} (A.D. 212) ἐτέραις τισιν ἐορτασί[μοις] ἡμέραις, *OGIS* 524⁷ ἐν ταῖς ἐορτασίμοις τῶν Σεβαστῶν ἡμέραις. A form ἐορτικός occurs P Strass I. 40⁴⁰ (A.D. 569). In P Tebt II. 417²⁴ ff. (iii/A.D.) μάθε τοῦ Μᾶρου ὅτι τί θέλεις ἀγοράσασθαι εἰς Ἀντινόφου (ἢ -φου), we may perhaps supply ἐορτὴν, as in Jn *l.c.*

ἐπαγγελία.

For this word in its original sense of "announcement" we may cite *Syll* 605⁷ (iii/B.C.) καὶ τοῖς ἀποδημοῦσιν ἐπὶ τὰς σπονδοφορίας διατελεῖ μετ' εὐνοίας ἀπογράφων τὴν ἐπαγγελίαν, *ib.* 260⁸ (not after B.C. 199) οἱ ἡρημένοι ὑπὸ Μαγνήτων περὶ τῆς ἐπαγγελίας τοῦ ἀγῶνος. In *Michel* 473¹⁰ (ii/B.C.) καὶ αὐτὸς ἐπαγγελίαν ποιησάμενος ἐκ τῶν ἰδίων ἔδωκεν εἰς τὴν [κατασκευὴν τῆς] στοᾶς, the word is seen with the meaning of "promise," which apparently it always has in the NT: cf. further *Prigne* 123⁹ with reference to a magistrate who on taking office had promised a distribution of food—ἐβεβαίωσεν δὲ τὴν ἐπαγγελίαν παραστή[σ]ας μὲν τοῖς ἐντεμενοῖς θεοῖς τὴν θυσίαν. In PSI IV. 281⁵⁸ (ii/A.D.)

κατὰ τὰς ἐπαγγελίας αὐτοῦ, the "promises" are almost = "threats": see the editor's note.

ἐπαγγέλλομαι,

= "promise," as in Heb 10²³, 11¹¹, may be illustrated by P Petr I. 29¹² (iii/B.C.) (= Witkowski², p. 31) ἐχρησάμην δὲ καὶ παρὰ Δύνεως ἀρτάβας δ' κριθοσπύρων αὐτοῦ ἐπαγγελομένου καὶ φιλοτίμου δυντος, P Tebt II. 411⁹ (ii/A.D.) εἰ μὴ ἐπηγγελιάμην σήμερόν σε παρέσασθαι, "had I not promised that you would be present to-day," P Oxy I. 71¹⁻⁸ (A.D. 303) ἔπερ διὰ τῶν αὐτῶν γραμματίων ἐπηγγέλατο ἀποδώσειν ἄνευ δίκης κτλ. Ramsay (*Exp* VII. viii. p. 19) draws attention to the use of the verb in 1 Tim 6²¹ where it is applied to "volunteers, who set up as teachers with the intention to make a business and a means of livelihood out of the Word of God," and notes its application "to candidates for municipal favours and votes in the Greek cities, who publicly announced what they intended to do for the general benefit, if they gained popular support"—cf. *Cagnat* IV. 766 (Mossyna in Phrygia—A.D. 80-100) (= *C. and B.* i. p. 146) τὰ δὲ λουπὰ οἱ ἐπαγγελιάμενοι καθὼς ὑπογέγραπται—the names of the promisers being appended. The verb is also a kind of *term. tech.* in the inscr. for the announcement of public sacrifices, e.g. *Syll* 258³⁸ (iii/B.C.) τοῖς ἐπαγγέλλοσι τὰν θυσιῶν καὶ ἐκεχηρίαν τὰς Ἀρτέμιδος: cf. 1 Tim 2¹⁰ and Philo de *Human.* i (= II. p. 384 ed. Mangey) ἐπαγγέλλεται θεοῦ θεραπείαν.

ἐπάγω.

With 2 Pet 2¹⁵ cf. P Ryl II. 144²¹ (A.D. 38) ἔτι δὲ καὶ ἐτόλμησεν πθόνους (ἢ φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ δυντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.). In the early marriage contract P Tebt I. 104¹⁰ (B.C. 92) we have μὴ ἔξέστω Φιλίσκωι γυναῖκα ἄλλην ἐπ[α]γ[α]γέσθαι ἀλλὰ Ἀπολλωνίαν, "it shall not be lawful for P. to bring in any other wife but A." (cf. the *l.l.* ἐπεισάγω), and in P Oxy VIII. 1121²¹ (A.D. 295) the verb is = "induce," when a petitioner complaining of certain persons who had carried off valuables adds—τίνι ἐπαγόμενοι οὐκ ἐπίσταμαι, "on what inducement I cannot tell" (Ed.). A new formula with reference to enrolment is found in P Hib I. 32⁴ (B.C. 246) Ἡράκλειτος Ἡρ[ακλε]ίου Καστόρειος τῶν οὐπω [ἐ]πηγγέμενων, "H. son of H., of the Castorian deme but not yet enrolled," and more fully in P Petr I. 27(3)⁵ τῆς ἐπιγονῆς τῶν οὐπω ἐπηγγέμενων, and so *ib.* III. 11²⁷, 132²⁰. In the Egyptian calendar ἐπαγόμεναι ἡμέραι = Aug. 24-28, with a sixth ἐπαγομένη ἡμέρα (= Aug. 29), were "inserted" once in four years.

ἐπαγωνίζομαι.

Syll 732¹⁶ (B.C. 36-5) ἀδιαλίπτως δὲ ἐπαγωνίζομενος, *Michel* 394¹⁹ (mid. i/B.C.) διαδεξιμένός τ' αὐτὸς ἐπηγωνίσαστο τῇ πρὸς τὴν πόλιν εἰ[ύ]νοιά, "vied in good will towards the city."

Ἐπαινετός.

This proper name (Rom 16⁵) is found in an imprecatory tablet from Corcyra, *Syll* 808⁴: cf. the list of names from Hermopolis Magna *Preisigke* 599¹⁰⁰ (Ptol.) Ἐπαινετός Θόαντος, and the fem. in *Michel* 1503^{D.1.29} (ii/i B.C.)

Ἐπαινετή Ἀριστοβούλου. For the adj., apparently in an active sense, cf. the rhetorical fragment PSI I. 85⁴ (iii/A.D.) ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπαινετόν (ἢ ἐπαινετόν), "a concise laudatory memoir regarding some person": see further *s.v.* ἀπομνημόνευμα.

ἐπαινώ.

Syll 192²² (B.C. 290-87) καὶ ἐπὶ πᾶσι τούτοις ἐπένεκε (for form see Meisterhans *Gr.* p. 171) καὶ ἐστεφάνωκεν αὐτὸν ὁ δῆμος [οἰθὲν ἐλλείποντα] σπουδῆς πρὸς τὴν πόλιν, *Magn* 115^{a.19} (ii/A.D.) ὅτι μὲν γὰρ τὴν ἐμὴν ἐκποιεῖς [τ]ῆν . . . ἐπαι[ν]ῶ σὴν πρόθεσιν. According to Meisterhans *Gr.* p. 211 the construction with the acc. prevails from B.C. 350: previous to that the verb is found also with the dative. For the constr. in Lk 16⁸ with the acc. of the person and the gen. of the thing we may compare *IMae* iii. 910 Θ. τὴν ἑαυτοῦ γυναῖκα . . . στοργῆς καὶ καλοκάγαθίας ἧς ἔσχεν ἰς ἐμὲ ἀφηρόσιν ("canonized as a hero"). In P Eleph 13⁴ (B.C. 223-2) ἐγὼ οὖν ἐπυνθανόμην τοῦ Σανώτος, εἰ τι βούλοιο ἐν τοῖς καθ' ἡμᾶς τόποις, ὃ δὲ ἐπήνει μόνου, ἔμοταξεν δ' οὐθὲν, ἐπήνει is = "approbat," "assentiebatur," alio = "thanked me," "said he was obliged" (cf. the classical formula, κάλλιστ' ἐπαινώ), a sense which apparently does not occur elsewhere in the papyri: see Witkowski's note, *Exp.*², p. 43. MGr παινώ retains the meaning "praise."

ἐπαινος.

Rouffiac (*Recherches*, p. 49) aptly illustrates the use of this common noun in Phil 1¹¹ from *Friend* 199⁹ (beginning of i/B.C.) μεγίστου τέτευχεν ἐπαινοῦ καὶ δόξης ἀταράκτου, and in 1 Pet 1⁷ from *ib.* 53¹⁵ (ii/B.C.) ἀξίως ἐπαινοῦ καὶ τιμῶν ποιείσθαι τὰς κρίσεις. The word is MGr.

ἐπαίρω.

P Petr III. 46(3)¹¹ εἰς τοὺς ἐπαρθέντας τοίχους (corrected from τὸν ἐπαρθέντα), "walls built to a greater height" (Edd.). P Oxy X. 1272¹² (A.D. 144) καὶ τὴν τοῦ πεσσοῦ θύραν ἐπηρ[μ]ένην "and that the door of the terrace had been lifted" (Edd.). *Syll* 737²⁴ (ii/A.D.) "whoever wishes the resolutions just read to be passed and inscribed on a pillar—ἀράτω τὴν χεῖρα πάντες ἐπήραν," where the compound following the simplex has the stronger perfective force (*Proleg.* p. 113). As illustrating the Jewish (Ps 28²) and Christian (1 Tim 2⁸) as well as Pagan (*Virg. Aen.* i. 93) practice of "lifting up" hands in prayer, reference may be made to the two uplifted hands shown on the stele inscribed with the Jewish prayer for vengeance found at Rheneia: see Deissmann *LAE*, Fig. 64, p. 424. MGr παίρω, "take," "fetch."

ἐπαιτέω.

In P Lond 24⁴ (B.C. 163) (= I. p. 32) a recluse at the Serapeum describes himself as living—ἀφ' ὧν ἐπαιτῶ ἐν τῷ ἱερῶι, "from what I beg in the temple": cf. Lk 16⁸ ἐπαιτεῖν αἰσχόνομαι. That temples generally were a promising haunt for the profession Luke reminds us elsewhere. Ἐπήτρια, the Greek for a "beggar" —to parallel it with an equal novelty—appears as a *ἀπ. εἶρ.* in P Par 59¹⁰ (B.C. 160) (= Witkowski², p. 76, where see note): cf. ἀγύρτρια

(Aesch. *Ag.* 1273), δέκτρια (Archil. 8). The pass. of the verb is found in P Tebt I. 26¹⁸ (B.C. 114) πρὸς πῆι (ἰ. τῆι) ἐπιδοῖσι τῶν ἐπαιτουμένων λόγων, "for the delivery of the accounts which were required" (Edd.).

ἐπακολουθῆω.

From its original meaning "follow," "follow after," this verb came to be used in a number of closely related senses from iii/B.C. onwards. Thus it means "am personally present at," "see to," in P Petr II. 40(β)⁶ (iii/B.C.) καλῶς οὖν ποιήσεις ἀποστείλας τινὰ τῆι ἡ, ὅς ἐπακολουθήσει τῆι ἐγγύσει τοῦ γινομένου σου γλεύκουσ, "it were well for you, then, to send some one on the 8th who will see to the pouring out of the must which comes to you" (Ed.): cf. P Oxy VII. 1024³³ (A.D. 129) ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν ἐιωθότων, "under the observance of the usual officers" (Ed.), and *ib.* 1031¹⁸ (A.D. 228). Hence the meaning develops to "conform to," "concur with," as P Lille I. 4²² (B.C. 218-7) τῆς πρὸς Θ. ἐπιστολῆς ὑπογράφῃ ὑμῖν τὸ ἀντίγραφον, ὅπως ἐπακολουθούντες ποιήτε κατὰ [τα]ῦτα, "pour que vous vous y conformiez" (Ed.), P Fay 24¹⁹ (A.D. 158) ἐγρ(άφη) δ(ιὰ) Σα . . . s νομο- [γ]ρ(άφου) ἐπακολουθούτος Διοδώρου ὑπηρέτου, "written by S . . . , scribe of the nome, with the concurrence of Diodorus, clerk," and similarly P Grenf II. 62¹⁴ (A.D. 211). The derived meaning "ensue," "result," is common, as P Ryl II. 126¹⁹ (A.D. 28-9) ἐξ οὗ βλάβος μοι ἐπηκλούθ(η)σεν (ἰ. ἐπηκολ—) οὐκ ὀλίγον, "by which no small loss resulted to me," BGU I. 72¹² (A.D. 191) οὐ χολικὴν βλάβην ἐπεκλούθησεν, *ib.* 2¹⁴ (A.D. 209) ὡς ἐκ τούτου οὐκ ὀλίγη μοι ζημία ἐπηκλούθησεν, P Oxy X. 1255¹⁹ (A.D. 292) τῶν μετρημάτων γ[υ]ρομένω[ν] εἰς τὸ μηδεμίαν μέμψιν ἐπακολουθήσαι, and from the inscr. *Syll* 325¹⁶ (i/B.C.). Another development of meaning is "ratify," as in P Gen I. 22¹ (A.D. 37-8) Ἐπίμαχος Ζωπύρου ἐ[π]ηκλούθηκα τῆ [πρ]οκειμένη διαγραφῆ, P Oxy II. 260²⁰ (A.D. 59), P Ryl II. 122²⁰ (A.D. 127), P Flor I. 1²⁹ (A.D. 153), and more particularly "verify," "check" an account, as in the signatures to a series of tax receipts P Tebt I. 100^{20f.} (B.C. 117-6) Δρεῦθς ἐπηκλούθηκα (ἰ. ἐπηκολ—), Ἄκουσιλαος ἐπηκλούθηκα. This last usage throws an interesting side-light on [Mk] 16⁴⁰ τοῦ κυρίου . . . τὸν λόγον βεβαιούτος διὰ τῶν ἐπακολουθούτων σημείων: the signs did not merely follow, they acted as a kind of authenticating signature to the word (cf. Milligan *Documents*, p. 78f.). We need only cite further the usage in registration documents, e.g. P Oxy II. 244⁹ (A.D. 23) τοὺς ἐπακολουθ(ούντας) ἄρνῃς [κ]αὶ ἐρίφους, "the lambs and kids that may be produced" (Edd.), *ib.* 245¹¹ (A.D. 26). See also the important discussion on the verb in Wilcken *Ostr.* i. pp. 76f., 640, and cf. *Archiv.* ii. p. 103, iii. p. 14. In P Oxy VI. 909⁴ (A.D. 225) the mother of certain minors is described as ἐπακολουθήτρια, "a concurring party": cf. P Lips I. 9⁹ (A.D. 233) and see *Christ.* II. i. p. 250f. For the subst. ἐπακλούθσις cf. P Ryl II. 233¹⁴ (ii/A.D.) μηδὲν χωρὶς ἐπακλούθσεως αὐτοῦ ἀγοράζεται, "nothing is being bought without his cognizance" (Edd.), P Oxy XII. 1473⁸ (A.D. 201) γράμματα ἐκδιδομένη τῆς ἐπακλούθσεως τῷ Ἠριωνί, "delivering to Horion the documents of settlement" (Edd.). Note the syncopated form which persists in MGr ἀκλουθᾶ, and cf. P Tebt I. 100²⁰ (quoted above) for its early date, B.C. 117-16.

ἐπακούω.

With ἐπακούω in 2 Cor 6⁸ (fr. LXX Isai 49⁹) cf. the invocation to Isis by a dreamer in the Serapeum P Par 51¹⁴ (B.C. 160) (= *Selections*, p. 20) ἔλθέ μοι, θεὰ θεῶν, εὐλιως γινομένη, ἐπάκουσόν μου, ἐλέησον τὰς διδύμας. So also P Leid Wv. 41 (ii/iii A.D.) κύριε . . . εἰσελθε καὶ ἐπάκουσόν με (note the late acc. of person as after the MGr ἀκούω), *ib.* x. 26 ἄτερ γὰρ τούτων ὁ θεὸς οὐκ ἐπακούσεται, BGU IV. 1080⁸ (iii/A.D. ?) κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχὰς, ἐφ' αἷς οἱ θεοὶ τέλιον (ἰ. —ειον) ἐπακούσαντες παρέσχον, and the Christian P Oxy XII. 1494⁷ (early iv/A.D.) εἰν' οὐτως ἐπακούση ὁ θαῖς τῶν εὐχῶν ὑμῶν. In a ii/B.C. Delphic inscr. a certain Bacchius is described as having bestowed benefactions on the city—ἐπακούσας προθ[ύ]μωσ τὰ ἀξιόμμενα (*Syll* 306¹¹). The adj. is found in a iii/A.D. love-spell, *Preisigke* 4947⁶ ἵνα με φιλή καὶ δ' ἔαν αὐτὴν αἰτῶ, ἐπήκοός μοι ᾖν (ἰ. ᾖ).

ἐπακροάομαι.

For the medical usage of this verb, which in the NT is peculiar to Lk (Ac 16²⁶), see Hobart, p. 234.

ἐπᾶν.

See for this word P Tebt I. 27⁶² (B.C. 113) ἐπᾶν καὶ περὶ (om.) τὸ περὶ τῆς ἀφέσει[ς] πρόγραμμα ἐκτεθῆ, P Ryl II. 153²² (A.D. 138-61) ἐπᾶν δὲ γένηται τῆς ἐνόμου ἡλικίας, "when he attains the legal age," *ib.* 172²² (offer to lease a palm-garden—A.D. 208) ἐπᾶν δὲ μὴ τις προσθῆ σοι, "as long as there is no higher offer" (Edd.), P Oxy VIII. 1102²⁰ (c. A.D. 146) ἐπᾶν τὰ ὑπ' ἐμοῦ κελευσθέν[τ]α γένηται, "as soon as my orders have been carried out" (Ed.), *ib.* XII. 1473¹⁶ (A.D. 201) ἐπ[ᾶ]ν, δ μὴ ἐλ[θ]ῃ, ἀπαλλ[α]γόμεν, "whenever, which heaven forbid, we are divorced" (Edd.), PSI IV. 299¹⁸ (iii/A.D.) ἐπᾶν πλοίου εὐπορηθᾶ.

ἐπάναγκες.

This word, which in the NT occurs only in Ac 15²⁸, and is described by Blass (*ad L.*) as a "doctum vocabulum" which Luke might naturally be expected to use, may be illustrated by P Ryl II. 65³ (B.C. 67?) δὲ ἡς ἐπάναγκες τὸν παραβησόμενον . . . ἀποτεῖσαι τῷ ἔθνῃ ἐπίτιμον, "whereby it was provided that any person breaking the agreement should be compelled to pay to the association a fine," P Flor I. 50¹⁰⁷ (A.D. 268) ὥστε ἐκάστην μερίδα ἐπάναγκες χορηγεῖν, P Oxy I. 102¹⁸ (A.D. 306) βεβαιουμένης δὲ μοι τῆς ἐπιδο[σ]χῆς ἐπάναγκες ἀποδώσω τὰ λυτὰ (ἰ. λοιπὰ) τοῦ φόρου, and from the inscr. *Syll* 737⁸⁸ (c. A.D. 175) ὁ δὲ ἐπάναγκες ἀγορὰν ἀγέτω, *ib.* 871⁹ (with reference to a Trust) ὅπως ἐπάναγκες αὐτοῖς οἱ δ[ε]σ[φ]μενοι τῆς πορθμείας χρῶνται. See also Menander *Fragm.* p. 176 οὐδὲν διαβολῆς ἐστὶν ἐπιπονώτερον· | τὴν ἐν ἐτέρῳ γὰρ κειμένην ἁμαρτίαν | εἰς μέμψιν ἰδίαν αὐτὸν ἐπάναγκες λαβεῖν. For ἐπάναγκες, see P Fay 91¹⁵ (A.D. 99) ἐπάνα[γ]κον οὖν παρεμβαλεῖν τὴν Θ. ἐν [τ]ῷ . . . ἐλαιουργίῳ . . . [ἐ]λαϊκοῦς καρποῦς ἐκπεπτωκότας (ἰ. ἐκπεπ—) εἰς τὸ ἐνεσθ(ο) τρίτον ἔτος, "Th. is accordingly obliged to feed the olive-press with the olive produce included in the present third year," and for ἐπάναγκάζω, see P Oxy II. 281²⁶ (A.D. 20-50) ὅπως ἐπάναγκασθῆ συνεχόμενος ἀποδοῦναι μ (om.) μοι τὴν [φ]ερνὴν σὺν ἡμιολίᾳ, "that he may be compelled perforce to pay back my

dowry increased by half its amount" (Edd.), and *ib.* XII. 1470¹⁶ (A.D. 336) ἐπαναγκασθῆναι τὸν αὐτὸν Δημητριάδην κτλ.

ἐπανάγω.

P Par 63⁸ (B.C. 164) (= P Petr III. p. 18) τῶι Δι ἰκανῶς ἐπαγγόμεν, "we give ample acknowledgments to Zeus" (Mahaffy): cf. *ib.* 67 ἐπανάγοντα τὸ διστ[α]ζόμενον ἐπὶ τὸν ἐκκείμενον κανόνα, "if he applied the doubtful cases to the rule provided for him" (*ib.*). See also P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65) οὐ γὰρ πάντως δεῖ στενωῶς ἐπανάγοντά σε (omit) προσμένειν ἕως τοῦ πορίσαι τι καὶ κατενεγκεῖν.

ἐπαναπαύομαι.

A new citation for this verb, which is found only twice (Lk 10⁸, Rom 2¹⁷) in the NT, may be given from Didache 4² ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἀγίων, ἵνα ἐπαναπαῆς τοῖς λόγοις αὐτῶν, "that you may be refreshed by their words," where the form of the 2nd aor. pass. ἐπαναπαῆς recalls the fut. ἐπαναπαῆσεται read by NB in Lk *l.c.* (cf. also ἀναπαῆσονται in Rev 14¹⁸).

ἐπανερχομαι.

For this verb (Lk 10²⁶, 19¹⁵) we may cite the interesting rescript P Lond 904²³ (A.D. 104) (= III. p. 125, *Selections*, p. 73) ordering all persons who happen to be residing out of their homes ἐπα[νε]λθεῖν εἰς τὰ ἐαυ[τῶν] ἐ[φ]έστια in view of the approaching census: cf. Lk 2^{1ff.} For other exx. see P Flor I. 61⁶⁴ (A.D. 85) (= *Chrest.* II. p. 89) μετὰ εἴκοσι ἔτη ἐπανελεύση πρὸς ἐμέ, P Oxy VI. 933¹⁷ (late ii/A.D.) ὥστε ἐπανελθόντα σε μαρτυρήθη (ἴ. μαρτυρήσειν), "so that when you come back you will bear me witness," so *ib.* VII. 1064¹¹ (iii/A.D.), P Tebt II. 333¹⁰ (A.D. 216) μεχρὶ τούτ[ο] οὐκ ἐπανήλθαν, "up to this time they have not returned," BGU I. 266²² (iii/A.D.) δ[η]λῶ . . . ἐπανεληλυθέναι [τοῦ]ς πρ[ο]-κειμ[έν]ους καμῆλ[ους] δύο, and from the inscr. *Syll* 276⁷ (c. B.C. 195) ὅταν ἐπανελθῶσιν οἱ πρ[ο]σ[β]ευταί.

ἐπανίστημι.

Syll 136¹⁰ ἀπὸ] . . . τῶν ἐπαν[αστ]ά[ν]τ[ων] τῶι δήμῳι τ[ῶ]ι Κερκυραίων. For the subst. Boll (*Offenbarung* p. 132) cites *Catalogus codd. astr. gr.* VIII. 3, 174, 3 ἐχθρῶν ἐπανάστασιν, 169, 26 μεγάλου προσώπου ἐπανάστασιν ἑτέρου πρὸς ἕτερον. MGr ἐπανάστασι, "insurrection," "revolution."

ἐπανορθώσις.

For the literal meaning of this subst. see *Michel* 830⁴ (end ii/B.C.) εἰς τὴν ἐπανορθώσιν τοῦ ἱεροῦ τῆς Ἀρτέμιδος. With the metaph. usage in 2 Tim 3¹⁶, cf. P Oxy II. 237^{viii. 30} (A.D. 186) καίτοι πολλὰ κριθῆν ὑπὸ τῶν πρὸ ἐμοῦ ἐπάρχων τῆς θεούσης αὐτὰ τυχὲν ἐπανορθώσεως, "although my predecessors often ordered that these (abstracts) should receive the necessary correction," *ib.* I. 78²³ (iii/A.D.) ὁ προσηκόν ἐστι πρᾶξι περὶ τῆς τούτων ἐπανορθώσεως, and *ib.* 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχέειν τι δύν[α]-τ[αι] παρὰ τὴν τῶν νόμων [λοχῶν] πρὸς ὀλίγον εἰσχεῖν, ἐπανορθοῦτε (ἴ.—αι) δὲ ὕστερον ὑπὸ τῆς τῶν νόμων ἐπιειλεούσεως, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time

and then submits to the law's correcting vengeance" (Edd.). For an additional ex. of the verb, see P Gen I. 1¹⁷ (A.D. 158) εἰ μάθοιμι παρὰ τὰ κεκελευσμένα πρά[σ]σοντας ἐπιστρεφ[ε]στερον ὑμᾶς ἐπανορθώ[σ]μαι. P Ryl II. 302 (iii/A.D.) is addressed to an official—ἐπανορθωτῆ τῆς ἱερᾶς . . . , and in *OGIS* 711⁴ this noun is used with a political reference ("vocabulum solenne iuris publici est, expressum ex Latino *corrector*," Dittenberger).

ἐπάνω

is common with reference to something already mentioned, e.g. P Oxy III. 502²⁴ (A.D. 164) μεμισθωκα σὺν τοῖς ἐπάνω τὰς ἐν τῇ αὐτῇ κέλλας, "I have leased together with the above-mentioned premises the chambers in the court" (Edd.), BGU IV. 1046^{ii. 7} (ii/A.D.) ὁ αὐτὸς ἐπάνω γενόμενος καὶ σιτολ[ό]γος, P Hamb I. 12¹⁷ (A.D. 209-10) ὑπὸ τῶν ἐπάνω πρ[ο]σβ[υ]τέρων: cf. P Oxy VII. 1032²⁴ (A.D. 162) ὡς ἐπάνω δηλοῦνται, "as stated above." In connexion with time the phrase οἱ ἐπάνω χρόνοι, "the former times," is often met: e.g. in P Hib I. 96^{a. 23} (B.C. 259), P Oxy II. 268¹⁷ (A.D. 58) *ib.* 237^{viii. 38} (A.D. 186), P Tebt II. 397¹⁷ (A.D. 198). For the use of ἐπάνω as an "improper" preposition (= "above," "over") cf. P Oxy III. 495⁸ (A.D. 181-9) ἐν . . . κέλλῃ τῇ ἐπάνω τοῦ πυλῶνος, P Leid W^{vii. 19} (ii/iii A.D.) ἐὰν θέλῃς ἐπάνω κορκοδεῖλου (ἴ. κροκο- by metathesis) διαβαίνειν, P Flor I. 50²² (A.D. 268) ἐπάνω λῆμνης, and see Thumb in *ThLZ* xxviii. p. 422 for the survival of this usage in MGr ἐπάνω, ἐπάνω's, ἀπάνω. It may be added that ἐπάνω changed out of ἐπάνου is found in an ancient "curse" strongly tinged with Jewish influences—Wünsch *AF* 3²⁴ (Carthage—Imperial time) (ἔ)τι ἐξορκίζω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ: cf. Isai 14¹⁸. For ἐπάνωθεν, not found in the NT, but frequent in the LXX, see BGU IV. 1198⁷ (B.C. 4).

ἐπάρατος.

For this NT ἄπ. εἰρ. (Jn 7⁴⁹) cf. *Syll* 366²³ (c. A.D. 38) τὸν δὲ κακουροῦντ[α] π[ε]ρ[ὶ] τῆν κοινὴν τῆς πόλεως εὐετηρίαν . . . (ὡς κοινὸν τῆς πόλεως λυμεῶνα ἐπάρατον εἶναι ζημιούσθαι τε ὑπὸ τῶν [ἀρχόν]των. For the verb see *OGIS* 532²⁹ (B.C. 3) ἐὰν δέ τι ὑπεναντίον τούτῳ τ[ῶ]ι ἔρκωι ποήσω . . . ἐπαρῶμαι αὐτός τε κατ' ἐμοῦ κτλ., and *Syll* 810 εἰ δέ τι ἐκὼν ἐξαμαρτ[ή]σει, οὐκ ἐμὸν ἐπαρᾶσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]—an inscr. which recalls the teaching of Rom 12¹⁹.

ἐπαρκέω.

P Par 46⁵ (B.C. 153) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρηματίζεται, εἴη ἂν, ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρ[κ]έω—where however the reading is far from certain: see Witkowski², p. 86. See also *Cagnat* IV. 743 (Eumeneia—time of Alexander Severus = *C. and B.* ii. No. 232¹⁹) τοῦτο γὰρ ἦν μοι τερπνὸν ἐπαρκεῖν εἰ τις ἔχρηξε—a Jew speaks. In Polyb. i. 51. 10 the verb is used as nearly synonymous with ἐπιβοηθῆω: cf. I Tim 5^{10. 16}.

ἐπαρχία,

which is used, like the Lat. *provincia*, in Ac 23³⁴, 25¹, to denote "province," "sphere of duty," is restored by the editors in P Par 17² (B.C. 154) ἐπαρχίας Θη[βα]ιδος, τοῦ

περὶ Ἐλεφαντίνην νομοῦ. They also remark in connexion with this document on the interest of finding a contract of sale drawn in official form and in the Greek language in this remote province at such an early date. See also P Oxy III. 471⁸² (ii/A.D.) ἀπαλ[λ]αγή τῆς ἐ[π]αρχείας, and *ib.* XII. 1410³ (early iv/A.D.) ἐξ αὐθεντίας Μαγ[ν]ή[ρ]ου Ῥούφου τοῦ διασημ[ο]τάτου καθολ[ικ]οῦ ἐπαρχείας Αἰγύπτου καὶ Λιβύης, where "the addition of Libya to Egypt in the title of the catholicus is new" (Edd.).

The title ἐπαρχος is found in the interesting order to return home for the approaching census—P Lond 904¹ (A.D. 104) (= III. p. 125, *Selections*, p. 73) Γ[ά]ιος Οὐ[λ]β[ί]ος Μάξιμος ἐπαρχ[ος] Αἰγύπτου λέγει κτλ. : cf. P Oxy X. 1271¹ (A.D. 246), a petition addressed Οὐαλερίω Φίρμω ἐπάρχῳ Αἰγύπτου. In P Lond 904³³ (as above) the enrolment is to be made by a certain Festus who is described as ἐπάρχ[ω]ν ἐλ[λ]ης (l. ὕλης) : cf. P Gen I. 47¹ (A.D. 346) Φλαουίω Ἀβιννέω ἐπάρχῳ ἐλ[λ]ης στρατιωτῶν κάστρων Διο[ν]υσιάδος. A number of exx. of the title are classified in P Oxy XII. Index VIII. *s.v.*

ἑπαυλις.

This NT ἀπ. εἰρ. (Ac 1²⁰ from Ps 68(69)²⁶) may be illustrated from a property-return, P Oxy II. 248²⁸ (A.D. 80), where mention is made of δῆμορον μέρος τετάρτου μέρους] κοινωνικῆς ἐπαύλεως συνπεπ[τ]ωκυίας, "a common homestead that is in a state of ruin": cf. P Ryl II. 177¹⁰ (A.D. 246) λιβός ἐπαυλις Φοιβάμμωνος Τρύφονος, "on the west the homestead of Phoebammon son of Tryphon," and P Hamb I. 23¹⁸ (A.D. 569) καὶ οἰκία καὶ ἐπαυλίδι (contrast ἐπαύλεως *supra*), with the editor's note, where other instances are collected. From the inscr. we may add *Syll* 510¹³, 66 (ii/B.C.), and for the diminutive *OGIS* 765¹⁸ (iii/B.C.) τὰ τε ἐπαυλία ἐνέπ[ρ]ησαν.

ἐπαύριον.

For this LXX and NT word, for which LS have no profane citations, cf. P Hamb I. 27⁴ (B.C. 250) τῆι δὲ ἐπαύριον αὐτὸν ἐπέζητουν, P Lille I. 15² (B.C. 242) τῆι δ' ἐπαύριον ἡμέραι, P Tebt I. 119¹⁷ (B.C. 105-1) τὸ ἐπαύρι[ο]ν. For the aspirate see *s.v.* αὔριον.

ἑπαφοῶς.

The name, a pet form of ἑπαφρόδιτος, is common in the inscr., e.g. *Syll* 893³¹ (ii/A.D.), *Dessau* 7843, 7864, etc. *Preisigke* 1206 shows ἑπαφρός. Contrast with the gen. ἑπαφρᾶ in Col 1⁷ the form ἑπαφράδος in the *Papers of the American School of Classical Studies at Athens*, iii. 375 (Phrygia)—cited by Hatch *JBL* xxvii. p. 145.

ἑπαφρόδιτος.

In *OGIS* 441 (B.C. 81) ἑπαφρόδιτος appears as a surname of Sulla (= Felix). In the papyri the spelling of the name, which is common, is generally ἑπαφρόδειτος, e.g. P Oxy IV. 743²⁵ (B.C. 2) ἤλθαμεν ἐπὶ ἑπαφρόδειτον. For the adj. see P Ryl II. 77²⁶ (A.D. 192) ἐπὶ τῆι ἐπαφροδείτῳ ἡγεμονίᾳ Λαρκίου Μίμορος, "during the delightful praefecture of Larcus Memor" (Edd.).

ἐπεγείρω.

Syll 324¹⁰ (i/B.C.) τοὺς τε διὰ παντὸς ἐπεγει[ρ]ομένους ἐπὶ τ[ῆ]ν [π]όλιν πολεμίους [ἀ]μυνομένους : cf. Ac 13⁵⁰, 14², and see Hobart, p. 225 f.

ἐπεί.

Citations of this very common word are hardly necessary, but we may quote PSI IV. 435¹² (B.C. 258-7) ἐπεὶ δὲ τάχιστα ὑγάσθη, παρεγένετό τις ἐκ Κνίδου, P Lond 42²⁸ (B.C. 168) (= I. p. 31) ἐπεὶ καὶ ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, "since your mother is much annoyed about it," and P Meyer 20⁶⁶ (1st half iii/A.D.) εἰπέ τῆι ἱερίσῳ (l. -ισσῆ) τοῦ ἱεροῦ τῶν Ἑρμωνθιτῶν, ἵνα ἐκεῖ πέμπω τὰς ἐπιστολάς, ἐπὶ (l. ἐπεὶ) εὐσήμαντά ἐστιν, "tell the priestess of the sanctuary of Hermonthis that I am sending my letters thither, since she is well known." For ἐπεὶ μή see BGU II. 530²⁶ (i/A.D.) ἡ μήτηρ σου μέμφεται σε, ἐπὶ μὴ ἀντέγραφας αὐτῆι—α letter from a father to his son: cf. the similar use of εἴτι μὴ in Jn 3¹⁸ and see *Proleg.* p. 239 f. and Abbott *Joh. Gr.* p. 534 ff. ἑπεὶ = *alioquin*, as in Rom 11⁶, is illustrated by Wetstein *ad l.*, and by Field *Notes*, p. 162.

ἐπειδή.

For the causal reference of this word, as in Phil 2²⁶, cf. P Tebt II. 382²⁰ (B.C. 30—A.D. 1) ἐπειδ[ὲ] ἡ Κάστωρ . . . παρακεχώρη(κεν) ἀπὸ τῶν λοιπῶν τοῦ κλήρου . . . Ἀκουσιλάωι γράφ[ο]μεν ὑμῖν ἵν' ἢ ἐπιμελῆς κτλ., "whereas Castor has ceded the remainder of his holding to Acusilaus, we write to you in order that you may be careful," etc., P Oxy VII. 1061² (B.C. 22) ἐπειδ[ὲ] καὶ ἄλλοτε σοι ἐγράψαμεν. MGr ἐπειδ[ὲ]ς(s), "because," "since."

ἐπειδήπερ

appears with its usual meaning "since" in P Flor II. 118⁵ (A.D. 254) ἐπέστειλα ὅπως χόρτον μοι ἡμίηροῦ φροντίδα ποιησῆσθαι ἐπειδήπερ μετὰ τὴν αἴριον γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ' ὑμῖν ἔργα, P Ryl II. 238¹⁰ (A.D. 262) κτηνὸν δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σὲ παράσχεσ, ἐπειδήπερ τὸ αὐτῶν δ εἶχαν βουρδωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, "give them one spirited donkey from those in your charge, since I have kept for my own use the mule which they had" (Edd.), P Strass I. 5¹⁰ (A.D. 262) ὁμῶς αὐτός, ἐπειδήπερ ἐκ παλαιοῦ χρόνου τὴν γεωργίαν ἐνπιστευθεὶς ἐτύνηχανεν, τοὺς φόρους καταβέβληκεν.

ἐπειδον.

P Tebt II. 286²⁰ (A.D. 121-38) ἐκ τῆς α[ὐ]τοψ[ί]ας ἦν ἐγὼ ἐπειδον, "of my own personal observation" (Edd.), P Flor II. 118⁶ (A.D. 254) γίνομαι εἰς τὸν νομὸν ἐποψόμενος τὰ παρ' ὑμῖν ἔργα, *Preisigke* 1817 (a wall scribble) Ν. ὁ ἐπιδὼν καὶ ὁ γράψας []. For the aspirated form (see *s.v.* ἀφοράω) cf. P Oxy I. 44¹³ (late i/A.D.) ἀντιγράψαντος οὖν αὐτοῦ μοι περὶ τοῦ ἐφιδόντα τὰς π[ρ]ο[τ]έρας μισθώσεις, "he replied requesting me to examine the terms under which the taxes had previously been farmed" (Edd.), *ib.* 51⁷ (A.D. 173) ἐφιδεῖν σῶμα νεκρὸν ἀπρητημένον, "to inspect the body of a man who had been found hanged" (Edd.), and BGU II. 647⁶ (A.D. 130) παρηγάλη ἡμεῖν . . . ἐφιδεῖν τὴν ὑπὸ Μυσθαρίωνα Καμείους διάθεσιν.

ἔπειμι.

P Petr III. 56 (δ)¹² αὐθήμερον ἢ τῆι ἐπι[ού]ση, P Ryl II. 157²² (A.D. 135) τῶν ἔμπροσθεν καὶ τῶν ἐπόμενων χρόνων, "for the past and future," *Syll* 481¹⁹ (iii/ii B.C.) εἰς τὴν ἐπιόσαν ἐκκλησίαν. In P Lond 948 *verso*³ (A.D. 257) (= III. p. 209) we have τούτιδν (= τὸ ἐπίδν) ξύλων, "what remains over of the wood."

ἐπέπερο.

For ἐπέπερ, which is read in the TR of Rom 3³⁰, cf. P Par 63¹⁸⁸ (B.C. 165) (= P Petr III. p. 34) ἐπέπερ ὑμᾶς δεῖ συνεχέστερον ὑπὲρ τῶν α[ὐτ]ῶν ὑπομνήσκειν, "since it is necessary to keep reminding you continuously about the same things" (Mahaffy), and P Oxy XII. 1469⁴ (A.D. 298) ἐπέπερ εἰάν πλεονέξια τις προχωρήσῃ καθ' [ἡ]μῶν δι' ἀδυναμίαν ἀναπρόστατοι καταστη[σ]όμεθα, "since, if any advantage of us is taken, our weakness will leave us no escape" (Edd.).

ἐπεισαγωγή.

We have found no instance as yet of this interesting subst. (Heb 7¹⁹), but the verb is used as a *term. techn.* in marriage-contracts, forbidding a man to "introduce" another woman into his house, e.g. P Eleph 1⁸ (B.C. 311-0) (= *Selections*, p. 3) μὴ ἐξέτω δὲ Ἡρακλεῖδην γυναῖκα ἄλλην ἐπεισάγεσθαι ἐφ' ὕβρει Δημητρίας, P Giss I. 2^{1.20} (B.C. 173), BGU IV. 1050¹⁶ (time of Augustus). This would seem to justify the RV translation of Heb *L.c.* "a, bringing in thereupon" or "besides," as against *Field Notes*, p. 227. See also the verbal ἐπέσακτος in *Ostr* 757⁴ (B.C. 106-5) σὺν τῷ ἐπισάκτῳ with reference apparently to "imported" wine: cf. the use of παρῆσακτος in Gal 2⁴. Musonius (p. 6¹²) has—εἰ δλον ἐπέσακτον τὸ τῆς ἀρετῆς ἦν, καὶ μηδὲν αὐτοῦ φύσει ἡμῖν μετήν . . .

ἐπεισεόχομαι.

For this verb cf. P Oxy VI. 902⁵ (c. A.D. 465) μετὰ δὲ τὴν τούτου τελευταίην ὁ [τούτ]ου ἀδελφὸς Θεόδωρος ἐπισήλθεν εἰς τὴν φροντίδα τῶν τούτου πραγμάτων, where the verb is practically = ἐπήλθεν, as perhaps in Lk 21²⁵: see *Field Notes*, p. 75. The stronger force, which is seen in I Macc 16¹⁶, is well illustrated by P Par 41¹⁹ (B.C. 160) ἐπισελθόντες Τεβήσιος υἱοὶ . . . ἐπέπεσόν τε καρτερῶς [ἐμολ]. For the subst. ἐπεξέλευσις see PSI IV. 313¹³ (iii/iv. A.D.), and P Oxy I. 67 cited *s.v.* ἐπανόρθωσις.

ἔπειτα

is used of *time* in *OGIS* 90⁴³ (the Rosetta stone—B.C. 196) νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον. For a reference to *order* see P Giss I. 23¹¹ where, after referring to her prayers on behalf of her daughter, the writer proceeds—ἔπειτα δὲ χάρι (ἰ. χάρις) τῷ θεῷ κτλ. Similarly the word is contrasted with πρῶτον (cf. Heb 7²) in P Oxy IX. 1217⁵ (iii/A.D.) πρῶτον μὲν ἀσπασζομένη σ[ε], ἔπειτα εὐχομένη παρὰ πᾶσι θεοῖς κτλ. The form and meaning persist in MGr.

ἐπεκτείνω.

Vett. Val. p. 362³⁰ εἰθ' οὕτως τὴν ἑτέραν ἐπεκτείνω ἕως τῆς ζητουμένης ὕρας.

ἐπέροχομαι

is common in the sense "proceed against," "make a claim against," e.g. P Eleph 3³ (B.C. 284-3) μὴ ἐξέτω δὲ Ἀντιπάτρῳ ἐπελθεῖν ἐπ' Ἐλάφιον εἰσπράττοντι τροφεία, P Ryl II. 174¹⁵ (A.D. 112) καὶ μὴ ἐπελεῦσ[εσθ]αι μῖτε αὐτὴν Ἡρακλοῦν μηδὲ τοὺς παρ' αὐτῆς [ἐπὶ τὴν] Τασουχάρ[ι]ον, "and that neither Heraclous herself nor her assigns will proceed against Tasoucharion," and especially the phrase μηδὲν ἐγκαλεῖν μηδ' ἐγκαλέσειν μηδ' ἐπελεύσεσθαι, as P Oxy X. 1282¹⁹ (A.D. 83) *ib.* II. 266^{16,21} (A.D. 96), *ib.* I. 91²² (A.D. 187), P Fay 94⁷ (A.D. 222-35) *al.* For the meaning "come upon" with the idea of violence, as in Lk 11²³ (cf. 1²⁵), "an illapse sudden and irresistible," Swete *Holy Spirit in NT*, p. 26), see P Ryl II. 116¹⁸ (A.D. 194) ἐπήλθε μοι μετὰ Σερήνου, "assaulted me with the aid of Serenus," and cf. BGU I. 22¹³ (A.D. 114) (= *Selections*, p. 75) Ταρσενούφης . . . ἐπελθοῦσα ἐν τὴν οἰκία (ἰ. οἰκίαν) μου ἄλογόν μοι ἀηδῖαν συνεστήσατο, "T. having burst into my house picked a brutal quarrel with me." In P Oxy I. 69¹⁵ (A.D. 190) ἐπέλευσις = "raid," "robbery"—ἐξέτασιν ποιήσασθαι περὶ τῆς γενομένης ἐπελεύσεως, "to make due inquiry about the robbery" (Edd.), and in P Fay 26¹⁴ (A.D. 150) τῶν ἐκ τῆς ἐπελεύσεως φανέντων the editors suggest as an alternative translation "review," "examination." See also P Oxy XII. 1562²² (A.D. 276-82) ὁμολογῶ μηδεμίαν ἐφοδὸν ἢ ἐπέλευσιν ἐχ[ε]ιν πρὸς τὸν Δ., and for ἐπελευστικός, cf. P Oxy VIII. 1120¹⁰ (early iii/A.D.) ἵνα μὴ φανῇ ἐπελευστικός, "so that he should not seem indictable" (Ed.).

ἐπερωτάω.

For this verb in its ordinary NT sense of "ask," see P Hib I. 72¹⁸ (B.C. 241) ἀποσταλέεις Ἄ. πρὸς τὸν [ἐν τῷ] ἀδύτῳ Χ. ἐπηρώτα εἰ ὑπάρχει ἐν τῷ ἱερῷ . . . ἢ σφραγίς, "A. having been sent to Ch. in the sanctuary asked him if the seal was in the temple"; P Flor III. 331³ (ii/A.D.) ἐπερωτώμενος ὑπ[ὸ] σου περὶ τῶν ἐντὸς περιχώμα[τος ἀν]αγραφομένων . . . προσφωνῶ ὡς ὑπόκειται. For a "remarkably early example" of the stipulatory formula ἐπερωτηθεὶς ὁμολόγησα cf. P Oxy VI. 905³⁰ (A.D. 170) (= *Selections*, p. 87) κυρία ἢ συνγραφή δισση γραφείσα πρὸς τὸ ἐκάτερον μέρος ἔχειν μοναχόν, καὶ ἐπερωτη[θέν]τες ἑαυτοῖς ὁμολόγησαν, "the contract is valid, being written in duplicate in order that each party may have one: and in answer to the formal question they declared to each other their consent." Other examples of the same formula (cf. *Modica Introduzione*, p. 128) are P Gen I. 42²¹ (A.D. 224-5), P Fay 90²³ (A.D. 234), P Tebt II. 378³⁰ (A.D. 265): in P Oxy X. 1273⁴¹ (A.D. 260) we have—περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς γείνεσθαι ἀλλήλους ἐπερωτήσαντ[ε]ς ὁμολόγησαν, "and to each other's questions whether this is done rightly and fairly they have given their assent" (Edd.). Cf. the technical use of the verb in P Oxy X. 1277¹⁴ (A.D. 255) βεβαιώσω καὶ ἐπερώτημε (ἰ.—μαι) ὡς πρόκειται, "I will guarantee (the sale) and have been asked the formal question as aforesaid," and in the late P Iand 48⁹ (A.D. 582) διὰ Μηνᾶ οἰκέτου τοῦ ἐπερωτῶντος καὶ προσπορ[ε]ζ(οντος) . . . τὴν ἀγογὴν καὶ ἐνοχὴν with the editor's note.

ἐπερωτήματα

is used in the same technical way as the verb (see *s.v.* ἐπερωτάω) in P Cairo Preis 1¹⁶ (ii/A.D.) εἰάν γὰρ μηδὲν ἐπερώ-

τιμα ἢ ἐνεγγραμμένον . . . , with Wilcken's note "ἐπερώ-
τιμα = stipulatio (d. i. ἐπερωτηθεὶς ὁμολόγησα)." This
would seem to help the meaning of the word in the difficult
passage I Pet 3²¹: cf. Blenkins' note in *CGT ad I*. For
the word = "inquiry of" and hence "sanction," cf. *Syll*
397⁷ (Roman age) κατὰ τὸ ἐπερώτημα τῶν κρατίστων
Ἀρεοπαγιτών, *ib.* 593⁴ (after middle of iii/A.D.) καθ' ὑπο-
μνηματισμὸν τῆς ἐξ Ἀρείου πάγου βουλῆς καὶ ἐπερώτημα τῆς
βουλῆς τῶν Φ. For the form ἐπερώτησις, see P Oxy IV.
718¹³ (A.D. 180-92) ὡς ἐξ ἐπερω[τήσεως κτήτ]ηρος, "in
answer to an inquiry concerning the landlord" (Edd.), *ib.*
IX. 1205⁸ (A.D. 291) ἐπερωτήσεώς τε γενομένης [ὁμολο-
γήσαμεν, *Syll* 555² (about A.D. 1) τὰς] δ' ἐπερωτάσ[ε]ως καὶ
τοῦ χρησιμοῦ ἀντίγραφα ἔστι τάδε.

ἐπέχω.

For ἐπέχω, "fix attention on," "pay heed," as in Ac 3⁴,
I Tim 4¹, cf. P Fay 112¹¹ (A.D. 99) ἐπέχον τῷ δακτυλιστῇ
Ζωίλῳ καὶ εἶνα αὐτὸν μὴ δυσωπήσης, "give heed to the
measurer (?) Zoilus; don't look askance at him," BGU IV.
1040⁴⁰ (ii/A.D.) οἱ γὰρ γ[ε]ωργοὶ ἡμῶν ἐπέχουσιν [καὶ] καθ'
ἡμῶν μέλλουσιν ἐντυ[χ]άνειν. Cf. P Oxy I. 67⁵ (A.D.
338) παρα[νόμ]ως ἐπέχοντάς μου τῶν οἰκοπέδων, "making
illegal encroachments on my estates" (Edd.). The sense of
"delay," "hinder," is found in the legal phrase μηδενὸς
ἐπεχομένου, "if no one objects," or "if there is no hind-
rance," as in P Tebt II. 327²⁷ (late ii/A.D.), P Oxy III. 488⁴⁸
(ii/iii A.D.). For the use of the verb in connexion with the
"suspension" of payments, see P Tebt II. 337⁴ (ii/iii A.D.)
μετὰ τὰς ἀπὸ ἐποχίμων συστ[αλ]είσας? διὰ τὸ ἐσο[π]ραχ-
θῆναι) πρὸ τοῦ ἐπισχεθῆναι, "after deducting the sums
which were withdrawn from the category of suspended
payments because they were collected before they were
suspended" (Edd.), and P Giss I. 48¹¹ (A.D. 202-3) with
the editor's note: cf. also P Tebt II. 336¹³ (c. A.D. 190) of
lands ἐν ἐποχῇ, *i.e.* lands on which the collection of rents
had been suspended, owing to their having been flooded and
rendered useless. So P Giss I. 8¹³ (A.D. 119) ἀξιῶν ἐπι-
σχεθῆναι: τὴν πρᾶσιν μέχρι ἀν περὶ τούτου κριθῶμεν, "ask-
ing that the sale should be stopped until a decision had been
given in this matter." The meaning of "wait," as in Ac
19¹², may be illustrated from P Lille I. 26⁷ (iii/B.C.) περὶ
(*i.e.* περὶ) δὲ τούτου τοῦ μέρους δεήσει ἐπισχεῖν [ἕως ἀν]
μάθωμεν, "wait until we learn," and the curious love-charm,
Preisigke 4947¹⁵ (iii/A.D.), where the petitioner prays that
the lady of his affections should be led to love him—καὶ μὴ
ἐπεχέτω μίαν ὥραν, ἕως ἔλθῃ πρὸς ἐμὲ . . . εἰς τὸν ἅπαντα
χρόνον, "and let her not wait one hour, until she come to
me for all time": cf. also P Petr II. 20^{1, 15} (B.C. 252) ἐπέλ καὶ
αὐτὸς ἐπεσχον τοῦ ἐντυχεῖν, "wherefore I also refrained
from meeting him" (see *ib.* III. p. 77), P Flor II. 151¹³
(A.D. 267) μέλλων γὰρ στρατιώτης πέμπεσθαι ἐπ' αὐτοὺς
ἐγὼ ἐπεσχον. None of the above citations can be said to
throw any fresh light on the use of the verb in Phil 2¹⁸, but
it may be noted that against the translation "holding forth"
(AV, RV: cf. Hom. *Od.* xvi. 444 cited by Moule *CGT ad I.*),
Field (*Notes*, p. 193 f.) brings forward a number of exx. from
late Greek in support of rendering λόγον ἐπέχω τινός =
"correspond," "play the part of," and hence translates
"being in the stead of life to it (*sc.* the world)." On the
other hand, evidence can be quoted for ἐπέχω = a strength-

ened ἔχω, as Plut. *Off.* 17 τὴν πόλιν ἐπέχει κλαυθμός (see
Haupt in Meyer ⁹ *ad I.*), and hence the translation "holding
fast the word of life." It may be added that in *Att.* xiii.
21. 3 Cicero objects to *inhibere* as a rendering of ἐπέχειν, on
the ground that *inhibere*, as a term used in rowing, = "to
back water," whereas ἐπέχειν = "to hold oneself balanced
between two opinions": see Tyrrell *Cicero in his Letters*,
p. 242.

ἐπηρέαζω.

The verb is common = "insult," "treat wrongfully."
Thus in P Flor I. 99¹⁰ (i/ii A.D.) (= *Selections*, p. 72) we
find the parents of a youth, who had squandered his and
their property, announcing—οὐ χάριν προορώμεθα μήποτε
ἐ[π]ηρέασι ἡμῶν ἢ ἕτερο[ν] ἢ (omit.) ἀτοπὸν τι πράξῃ[ι],
"on that account we are taking precautions lest he should
deal despitefully with us, or do anything else amiss": cf.
P Fay 123⁷ (c. A.D. 100) διὰ τὸ ἐπηρέασθαι οὐκ ἠδυνήθη
κατελθεῖν, "owing to my having been molested I was unable
to come down," P Gen I. 31¹⁸ (A.D. 145-6) πρὸς τὸ μὴ
εἶτι ὑστερόν με ἐπηρέαζεσθαι, BGU I. 15¹² (A.D. 194) εἶτι νῦν
καμογραμματοῦς ἐπηρέαζει τῷ συνηγορομ[έ]νῳ, PSI I. 92⁴
(iii/A.D.) ὁ ἄνθρωπος ἐπηρέασεν ἡμῖν, and *OGIS* 484¹⁰
(ii/A.D.) δι' ὧν ἐπηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπρά-
σκοντας. The middle is found in an interesting document in
which a weaver petitions on the ground of poverty against
his name being inserted in the list of those eligible for the
office of πρεσβύτερος τῆς κώμης, or village elder, P Lond
846⁶ (A.D. 140) (= III. p. 131) οἱ δὲ τῆς κώμης πρεσβύτεροι
ἐπηρέαζοντ[ό μοι ὅπως] ἀναδώσω καὶ μου τὸ κτήμα εἰς πρεσ-
βυτερίαν τῆς κώμης ἀπ[ό]ρου μου δ[ι]ν[το]ς. For the subst.
ἐπηρεασμός, see P Tebt I. 28⁴ (c. B.C. 114) διὰ τὸν . . .
ἐπ[η]ρεασμόν, "on account of the insolent conduct," and
for ἐπηρεία, BGU I. 340²¹ (A.D. 148-9) ἐπὶ οὖν οὗτοι οὐκ
ἀφ[έ]στα]ντε (*i.e.* -νται) τῆς κατ' ἐμοῦ ἐπηρίας, and the
curious mantic P Ryl I. 28¹³⁰ (iv/A.D.) where the quivering
of the right leg-bone is taken as a sign that the person will
be involved ἐν ἐπηρίᾳ, "in ill-treatment."

ἐπί.

The uses of ἐπί in Hellenistic Greek are hardly less varied
than those of ἐν. From one point of view, indeed, they are even
more varied, as ἐπί is the only preposition which continues
to be largely represented with all three cases. According to
Moulton (*Proleg.* p. 107) the figures in the NT are—gen.
216, dat. 176, acc. 464. In accordance with the general de-
velopment of the use of the acc., the in-tances with this case
are far the most numerous, and often occur where we might
have expected the gen. or dat., while the constructions with
these two cases are frequently interchanged, as will be seen
from some of the exx. cited below. It will be kept in view
that, as with the other prepositions, the treatment of ἐπί
here makes no attempt at being exhaustive, but must be sup-
plemented by the special dissertations of Kuhring and Ross-
berg. It is hoped, however, that sufficient evidence has
been adduced to throw light on the main usages of the
preposition in the NT.

(1) c. gen.—For the common *local* sense "at," "on,"
"upon," see P Par 47¹⁶ (c. B.C. 153) (= *Selections*, p. 23)
ἐπὶ τῶν τόπων ἵνα, P Tebt I. 33⁷ (B.C. 112) (= *Selections*,
p. 30) ἐπὶ τῶν καθέκων τόπων, *ib.* II. 397²⁵ (A.D. 198)

ἐπὶ ξένης εἶναι, and P Giss I. 21¹⁸ μένει ἐπὶ ἑαυτοῦ, "stay at home." The sense of "near," "in the vicinity of" appears in P Ryl II. 127⁹ (A.D. 29) κοιμημένου μου ἐπὶ τῆς θύρας; cf. Ac 5²⁸ and see Jn 6¹⁹, 21¹ ἐπὶ τῆς θαλάσσης, where the rendering "near the sea," or, as we should say, "on the shore," is to be preferred (cf. Abbott *Joh. Gr.* p. 261). In P Lond 1168⁸ (A.D. 18) (= III, p. 136) ἐν τοῖς ἀπὸ λιβος μέρεσι ἐπὶ ταῖς οὐσαῖς γεινίας, ἐπί is almost = "with." The local force still underlies the meaning of such a phrase as ἐπ' ἀληθείας (cf. Mk 12¹⁴) in the census paper P Oxy II. 255¹⁸ (A.D. 48) (= *Selections*, p. 47), where it is stated that the return is "sound" and rests "on a true basis"—ἐ]ξ [ὅ]γιουὺς καὶ ἐπ' ἀληθείας. Cf. also P Lille I. 26⁴ (iii/B.C.) τὴν δὲ λουπὴν γ[ῆ]ν ἐτο]μᾶζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἐπὶ τῆς διαγραφῆς τ[ο]ῦ [εἰς τὸ] ἔτος σπόρου μεμισθῶσθαι τοῖς γεωργοῖς, where ἐπὶ τῆς διαγραφῆς refers to the conditions laid down in the agreement, and P Grenf II. 77²⁸ (iii/iv A.D.) (= *Selections*, p. 121) (γίνετα) ἐπὶ τοῦ λόγου τῆς ὅλης δια[πά]νης = "total of the account for the whole outlay." An even more elliptical usage is found in Mk 12⁴⁶ ἐπὶ τοῦ βᾶτου, "in the place concerning the Bush" (RV).

The preposition is used of "oversight," "authority," as in Mt 24⁴⁶, Ac 8²⁷, Rom 9⁶, in such passages as P Tebt I. 5⁸⁸ (B.C. 118) ὁ ἐπὶ τῶν προσόδων, BGU IV. 1120⁴ (B.C. 5) πρωτάρχει ἐπὶ τοῦ κριτηρίου, P Oxy I. 99¹⁴ (A.D. 55) τραπέζης ἐφ' ἧς Σαραπίων καὶ μέτοχοι, P Lond 1159⁴⁹ (A.D. 145-47) (= III, p. 113) ἐπὶ οἴνου καὶ ὄξου οἱ πρόντες, and the *libellus* BGU I. 287¹ (A.D. 250) (= *Selections*, p. 115) where the magistrates who presided over the sacrifices are referred to—τοῖς ἐπὶ [τῶν] θυσιῶν ἡρημένους. In P Leid Wv.³⁹ (ii/iii A.D.) ἔσεθε (ἴ. ἔσεσθε) ἀμφότεροι ἐπὶ πάσης ἀνάγκης, the editor translates "*supra omnem necessitatem*."

From this we may pass to the *judicial* reference, as in Mt 28¹⁴ (ἔμπό BD), in P Par 46¹⁸ (B.C. 153) διὰ καὶ ἡγούμενος δεῖν ἐπ' ἄλλου μὲν μηθενὸς αὐτῷ διακριθῆναι, ἐπὶ σοῦ δ' αὐτοῦ, γέγραφέ σοι κτλ., P Oxy I. 38¹¹ (A.D. 49-50) (= *Selections*, p. 53) καθὰ π[α]ρήλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγῶ Ἡσαίωνος, "I accordingly brought an action before Pasion, who was ex-strategus of the nome," and BGU III. 909²³ (A.D. 359) ἀξιώ ἀχθῆναι ἐπὶ σοῦ τ[ο]ῦ προειρημένου Ἄριον καὶ . . . Ἀγάμωνα. See also P Oxy I. 37¹⁻³ (A.D. 49) (= *Selections*, p. 48) ἐπὶ τοῦ βήματος, [Π]εσοῦρ[ε]ς πρὸς Σαραεὺν, "in court, P. versus S.": cf. Ac 25¹⁰. Akin to this is the usage in an oath, as P Petr III. 56(a)¹² (iii/B.C.) ὠμοσά σοι τὸν πάτριον ὄρκον ἐπὶ τοῦ ποταμοῦ. In P Par 63²⁰ (B.C. 164) (= P Petr III, p. 20) ὄρκους παρ' ὕμων λαβεῖν μὴ μόνον ἐπὶ τῶ[ν] θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλέων, Mahaffy is unable (p. 38 f.) to discover any distinction between the prepositions, and translates "to exact oaths from you not only by the gods, but also by the kings." In BGU I. 153²⁷ (A.D. 152) ἀπογράψασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπ' ὀνόματος αὐτῶν, the reference is to "the entering on the list of a camel *under the name* of its new owner" (Deissmann *BS*, p. 197 n.³).

A good parallel to ἐπί = "concerning," "in the case of," as in Gal 3¹⁶, is afforded by P Tebt I. 5⁷⁸ (B.C. 118) προστε]τάχασι δὲ καὶ τὰ εἰς τὴν ταφὴν τοῦ Ἄπιος καὶ Μνήσιος ζῆτειν ἐκ τοῦ βα[σι]λικῶ[ς] [ὡ]ς καὶ ἐπὶ τῶν ἀποτεθεωμένων, "and they have decreed that the expenses for the burial of

Apis and Mnesis should be demanded from the Crown revenues, as in the case of the deified personages" (Edd.): cf. *id.* 7⁶ (B.C. 114) τὰ ἐπ' αὐτῶν ἐνεσθηκότα, "the state of the matter concerning them" (Edd.), and Menander *Fragm.* p. 188 οὐδεὶς ἐφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε, | σαφῶς, ἑτέρου δ' ἀσχημονούντος ἤμεται, "no one clearly sees evil in his own case, but when another misbehaves, he'll see it." See also such phrases as P Tebt I. 27⁵⁴ (B.C. 113) ἐπὶ τοῦ βελτίστου, "in the best possible manner" (but cf. ἐπ' ἀληθείας above), P Strass I. 70¹⁰ (A.D. 138) ὡς ἐπὶ τῶν ὁμοίω[ν], "as in similar cases," and BGU IV. 1098⁴⁴ (c. B.C. 20) ὡς ἂν ἐπὶ το[ῦ] κα[ι]ροῦ κοινῶς κρίνωσι, "under the circumstances."

This last ex. leads naturally to the temporal use of ἐπί: cf. e.g. P Meyer 6¹⁴ (A.D. 125) ἐπὶ τῆς τριακάδ[ος] το[ῦ] Παύνη μνηός: also P Petr II. 11(1)² (iii/B.C.) (= *Selections*, p. 7) ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation," where ἐπὶ τοῦ παρόντος is practically = ἐν τῷ παρόντι. With such passages as Mk 2²⁶, Ac 11²⁸, where ἐπί = "in the time of" cf. P Amh II. 43² (B.C. 173) ἔτους ὀγδόου ἐφ' ἱερέως Ἡρακλείδου, P Tebt I. 61(δ)⁷⁰ (B.C. 118-7) ἐν τῷ κθ (ἔτει) ἐπὶ τοῦ ἀ[δ]ελφοῦ, P Tor I. 1^{v.5} (B.C. 116) τοῦ κῆ (ἔτους) Παχῶν ἐπὶ τοῦ Φιλομήτορος, and *OGIS* 90¹⁰ (Rosetta stone—B.C. 196) προσέταξεν δὲ [Ptolemy V. Epiphanes] καὶ περὶ τῶν ἱερέων, ὅπως μὴθὲν πλείον διδώσιν εἰς τὸ τελεστικὸν οὐ ἐτάσσοντο ἕως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ [Ptolemy IV. Philopator], where, as against Dittenberger *ad l.*, Wilcken (*Archiv* iii, p. 320 f.) has shown that this use of ἐπί c. gen. carries back the dating to the beginning of the previous reign, i.e. "until the first year of his father's reign." On the importance of this in connexion with the chronological statement in the Prologue to Ecclesiasticus, see Wilcken *ut s.* and Deissmann *BS*, p. 339 ff. For the temporal use of ἐπί with an abstract noun, as in Rom 1¹⁰, etc., see P Tebt I. 58²¹ (B.C. 111) μὴ ποτε ἐπὶ τοῦ διαλόγου χευμασθῶμεν, "in order that we may not come to grief at the audit" (Edd.).

(2) c. dat.—The idea of "in" or "at" (as in Mt 24²⁸) and "on" or "upon" (as in Mk 6²⁵, ²⁸) may be illustrated by P Tebt I. 6²⁷ (B.C. 140-39) ἐν Ἀλεξανδρείαι καὶ ἐπὶ χώραι, "at Alexandria and in the country," P Petr III. 1^{ii.3} (B.C. 235) οὐλή . . . ἐπ' ὄφρυι δεξιά. See also P Oxy I. 115⁹ (ii/A.D.) (= *Selections*, p. 96) ἔκλαυσα ἐπὶ τῷ εὐμοίρω ὡς ἐπὶ Διδυμάτος ἔκλαυσα, where the dat. and gen. are interchanged in the same sentence. Ἐπί is common with the dat. = "with a view to," as in Gal 5¹⁸, e.g. P Tebt I. 44⁶ (B.C. 114) ὄντος μου ἐπὶ θεραπείαι ἐν τῷ αὐτῷ μεγάλω Ἰσιεῖ, "while I was in the great temple of Isis here for medical treatment" (see the editor's note), P Oxy IX. 1203²⁹ (late i/A.D.) πάντα τὰ . . . ἐπὶ τῇ ἡμῶν ἀδικίαι πραχθέντα, "all the things done to our hurt," P Oxy I. 71^{i.10} (A.D. 303) κακουργίαν ἐπὶ ἀποστερεῖ τῇ ἡμετέρῃ, "a fraud to my detriment."

Similarly with abstract nouns denoting *manner*, as in Rom 4¹⁹—P Tor I. 1^{v.1} (B.C. 116) περιεσπακίναί . . . ἐπὶ τῇ πάσῃ συκοφανταί καὶ διασεισμί, *id.* I. vi. ³ κακοτρόπως καὶ ἐπὶ ραιδιουργίαι, P Oxy II. 237^{vi.21} (A.D. 186) ἐπὶ φθόνω δὲ μόνον λοιδορούμενος. In P Eleph 1⁶. ⁸ (B.C. 311-0) (= *Selections*, p. 2f.) the irregularity in elision between ἐπὶ αἰσχύνῃ and ἐφ' ὕβρει may be noted, its avoidance in the

first instance being due to the tendency in the Κοινή to isolate words for the sake of greater clearness: see Helbing *Gramm.* p. 12 f., and cf. Maysen *Gr.* p. 155 ff. In P Oxy III. 531⁹ (ii/A.D.) ἕως ἐπ' ἀγαθῶ πρὸς σέ παραγένομαι (/. -ωμαί), the meaning is "until I come to you auspiciously," much like the Latin "quod bonum faustumque sit." See also ἐφ' ἡμισεία = "equally," cited *s.v.* ἡμισυς.

The thought of "on account of" underlies such passages as BGU I. 260³ (A.D. 90) ἀπέχῃ παρὰ σου ἄς ὠφιλές μοι ἐπ' ἐνυκῆσι (/. ἐνουκῆσαι) κατὰ δημόσιον χρ[η]μ[α]τ[ι]σμὸν ἀργυρίου δραχμᾶς ἑξακοσίας, Wilcken *Ostr.* 1131 (A.D. 212) ἔλαβον ἐπὶ προ[χ]ρεία[ς] πυροῦ ἀρτ(άβην) μίαν ὑπ(έρ) μηνὸς Χύακ. An interesting ex. occurs in the letter of the Emperor Claudius in which he acknowledges the gift of a "golden crown"—ἐπὶ τῇ κατὰ Βρετάνων νείκη, "on the occasion of his victory over the Britons" (P Lond 1178¹² = III. p. 216, *Selections*, p. 99): cf. Lk 5⁵. This construction is common after verbs of feeling, as in P Eleph 13³ (B.C. 223-2) ἦν (sc. ἐπιστολήν) ἀναγνοὺς ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, and P Lond 42¹⁰ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ μὲν τῷ ἐρρώσθαι[ς] σε εὐθὺς τοῖς θεοῖς εὐχαρίστων.

Another usage which deserves notice is afforded by such a passage as P Meyer 6²² (A.D. 125) μετῆλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονόμῳ νύφ' Ἀφροδισίῳ, where the meaning is that when Philip died he left as heir his son Aphrodisius: cf. P Ryl II. 76³ (late ii/A.D.) Ἐρμιόνης . . . τελευτήσασθης . . . ἐπὶ τε ἐμοὶ καὶ τοῖς ὁμομητροῖς ἀδελφοῖς κληρονόμοις, *ib.* 121⁷ (ii/A.D.) ἐτελεύτησεν Ἡρᾶς . . . ἐπ' ἀφῆλικι νύφ', "leaving his son a minor."

For ἐφ' ᾧ = "on condition that" see P Tebt I. 108⁴ (B.C. 93 or 60) where the owner leases certain arourae—ἐφ' ᾧ δώ(σει) σπέρμα (ἀρτάβας) ἕ, "on condition that he (the owner) shall supply 15 artabae for seed," and P Tebt II. 381¹⁶ (A.D. 123) where a mother bequeaths her property to her daughter—ἐφ' ᾧ . . . ποιήσεται τὴν τῆς μητρὸς κηδῖαν καὶ περιστολήν ὡς καθήκει, "on condition that she shall perform the obsequies and laying out of her mother as is fitting." In P Hib I. 77⁸ (B.C. 249) the meaning is rather "to the effect that"—συντετάγμεθα γὰρ περὶ τῶν τελωνικῶν ἐφ' ᾧ [τοῖς θε]ρί[ς] [τὰ] ἱερά σωθήσονται καθὰ καὶ πρότερον, "for we have received instructions with regard to the collection of taxes that the aced revenues (?) are to be preserved for the gods as in former times" (Edd.).

Examples of ἐπὶ construed with the inf. are P Ryl II. 153²¹ (A.D. 138-61) where a father in his will nominates certain guardians—ἐπὶ τῷ αὐτ[ο]ῦ τρέφειν κ[α]λ[ῶ] ἱματίζειν τὸν προγεγραμμένον μου υἱὸν καὶ κληρονόμον, "on condition that they shall provide my aforesaid son and heir with food and clothing," and P Lond 932¹⁹ (A.D. 211) (= III. p. 149) ἐπὶ τῷ καὶ αὐτοῦς ὄσα ὀφείλει ὁ πατήρ δάνεια . . . ἀποδιδόναι: and with reference to time P Oxy II. 294⁵ (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ, "on my arrival in Alexandria."

Ἐπὶ c. dat. marks a point of time in P Tebt I. 5⁶⁶ (B.C. 118) πρὸς τὰς ἐπὶ ἐνίοις καιροῖς ἀπητημέν[α]ς [καρ]πίεας, "for the emoluments demanded on certain occasions," P Oxy II. 275³⁰ (A.D. 66) (= *Selections*, p. 56) ἐπὶ συνκλεισμῷ τοῦ ὅλου χρόνου, "at the expiry of the whole period," P Lond III. 954¹⁸ (A.D. 260) (= III. p. 154) ἐπὶ τέλει 8[ε]

τοῦ πενταετοῦς χρόνου παραδ[ώ]σω σο[ι], and the late P Amh II. 157 (A.D. 612) τοῦ χρυσίου τῆς καταβολῆς ἐπὶ μ[η] (ν[ι]) Φαῶφι. Cf. also P Tebt I. 69²⁷ (B.C. 114) ἐπ' ἐσχάτῳ. The idea of "in addition to," as in Lk 3²⁰, 2 Cor 7¹³, Col 3¹⁴, appears in such a construction as P Eleph 5¹⁷ (B.C. 284-3) μ[η] (ν[ος]) Τῦβι τρίτῃ ἐπ' εἰκάδι.

The manner in which the gen. and dat. alternate is seen in P Lond 171 (δ)¹⁸ (iii/A.D.) (= II. p. 176) ἀξίῳ λυθῆναι ἐπὶ σου κατὰ τὸ ἔθος, a request by a widow that the will of her late husband may be opened "in your presence according to custom," as compared with P Ryl II. 109¹⁰ (A.D. 235) ἐπὶ παρόντι σοὶ διὰ βοηθοῦ, "you being represented by an assistant," and in ἐπὶ παρόντων ὑμῶν of the *libellus* P Meyer 15⁹ (A.D. 250), which appears as ἐπὶ παροῦσιν ὑμῖν in the similar document BGU I. 287⁸ (A.D. 250) (= *Selections*, p. 115).

(3) c. acc.—The usage after verbs of motion hardly needs illustration, but see *OGIS* 90²⁰ (Rosetta stone—B.C. 196) προνοήθη δὲ καὶ σπῶς ἐξαποσταλῶσιν δυνάμεις . . . ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον κατὰ τε τὴν θάλασσαν καὶ τὴν ἡπειρον, where, as the editor points out, the use of ἐπὶ, not εἰς, Αἴγυπτον shows that the invading army had not yet entered the country. For other exx. of ἐπὶ followed by the acc. of a person see P Par 26⁴¹ (B.C. 163-2) (= *Selections*, p. 17) δέομεθα οὖν ὑμῶν . . . ἀποστέλλαι ἡμῶν τὴν ἐντεξιν ἐπὶ Διονύσιον τῶν φίλων καὶ στρατηγόν, P Oxy IV. 743²⁵ (B.C. 2) παραγενομένου γὰρ Δαμάτους εἰς Ἀλεξάνδρειαν ἤλαβεν ἐπὶ Ἐπαφρόδειτον, and P Meyer 3¹⁶ (A.D. 148) ἵν' οὖν τὸ κελυσοθ(έν) εἰδῆς καὶ εὐθὺς ἐπὶ τὸν κρά(τιστον) ἐπίτροπον(ον) καταντήσῃς [ε]πέστελαι σοὶ.

This last ex. brings us to the more distinctively *judicial* usage, as BGU I. 22²⁶ (A.D. 114) (= *Selections*, p. 76) διὰ ἀξίῳ ἀκθῆναι (/. ἀχθῆναι, and cf. Mt 10¹⁸, Ac 18¹²) τοὺς ἐγκαλουμένους ἐπὶ σέ πρὸς δέουσι(αν) ἐπέξοδον, "I beg therefore that you will cause the accused to be brought before you for fitting punishment," and, before an abstract noun, P Oxy II. 294¹⁸ (A.D. 22) (= *Selections*, p. 35) εἶνα σὺν αὐτῷ ἐπὶ διαλογισμὸν ἐλ[θ]ῶ, "in order that I may come along with him to the inquiry": cf. Mt 3⁷, Lk 23⁴⁰.

The phrase ἐπὶ τὸ αὐτό, as in Ac 1¹⁶, 2⁴⁷, is perpetually recurring, especially in accounts, where it represents an addition sum, "together," "in all," e.g. P Tebt I. 14²⁰ (B.C. 114) ἀξίας ἐπὶ τὸ αὐτὸ χα(λκοῦ) (ταλάντου) ᾧ, "of which the total value is one talent of copper" (Edd.), P Fay 102⁸ (c. A.D. 105) γί(νονται) ἐπὶ τὸ αὐτὸ (ὀβολοῦ) ἑπτά, and P Oxy IV. 716¹⁴ (A.D. 186) where one-sixth of a slave owned by one man and a half owned by two others are reckoned as τὸ ἐπὶ τὸ αὐτὸ διμο[ρ]ιον μέρος, "together two-thirds": also the Messenian inscr. *Syll* 653⁶⁸ (B.C. 91) ἐγιδόντες ἂν τε δοκεῖ συμφέρον εἶμεν ἐ[π]ὶ τὸ αὐτὸ πάντα τὰ θύματα. For the possibility that in Ac 2⁴⁷ the phrase = "greatly" in accordance with another meaning of the Aramaic word which lay behind Luke's translation, see Torrey's Harvard study on *The Composition and Date of Acts* (Milford, 1916), p. 10 ff.

The thought of *degree* attained, as in 2 Tim 2¹⁸, may be seen in P Par 63¹²⁴ (B.C. 164) (= P Petr III. p. 28) τοῖς μὲν ἐπὶ τὸ χεῖρον διαλαμβάνουσι, "to those who put a less favourable interpretation upon it," P Tebt I. 27⁸⁰ (B.C. 113) αἰεὶ δὲ τινοσ ἐπὶ τὸ βελτίον προσηπινουμένου, "by the continual invention of further improvements" (Edd.), *Cognat*

IV. 247³⁵ (c. B.C. 150) ἐπὶ πλείον ἀρξεν. In P Tebt I. 33⁶ (B.C. 112) (= *Selections*, p. 30) we find *purpose* implied—ἀνάπλου . . . ἐπὶ θεωρίαν ποιούμενος, “making the voyage to see the sights” (cf. Lk 23⁴⁸), and similarly with the inf. construction in BGU IV. 1124²¹ (B.C. 18) the apprenticeship of a boy—ἐπὶ τῷ μανθάνειν τὴν ἡλοκοπικὴν(ν) τέχνην. Cf. P Petr II. 11(2)³ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον, “I am enrolled for the purpose of taxation” in certain particulars which are stated—contrast Mt 9⁹ ἐπὶ τὸ τελώνιον of place.

The *temporal* use = “for,” “during,” as in Lk 4²⁵, Ac 13³¹, 1 Cor 7³⁰, may be seen in BGU IV. 1058⁹ (B.C. 13) ἐπὶ χρόνον ἔτη δύο ἀπὸ Φαρμουθι [τοῦ ἐνεσ]τώτος ἱε (ἔτους) Κασσαρος, P Oxy II. 275⁹ (A.D. 66) (= *Selections*, p. 55) ἐπὶ χρόνον ἑνιαυτὸν ἕνα ἀπὸ τῆς ἐνεστώσης ἡμέρας, *ib.* 15 ἐπὶ τὸν ἕλκον χρόνον, P Tebt II. 381¹⁸ (A.D. 123) (= *Selections*, p. 79) ἐφ’ ἃν δὲ χρόνον περιεστὶν ἡ μήτηρ Θαήσις, “as long as her mother Thaesis lives,” and P Heid 6²⁷ (iv/A.D.) (= *Selections*, p. 127) ἐπὶ μέγιστον χρόνον.

On the survival of ἐπὶ in MGr in adverbial expressions, see Thumb *Handbook*, p. 98.

ἐπιβαίνω.

P Oxy VIII. 1155³ (A.D. 104) ἔτι (l. δτι) εὐθὺς ἐπιβέθηκα ἰς Ἀλεξάνδριαν, “as soon as I arrived at Alexandria” (Ed.), P Flor II. 275³² (iii/A.D.) ὅτι οὐκ ἔξόν ἄλλον ἐπιβῆναι εἰς Σα In P Tebt I. 58⁴⁰ (B.C. 111) ἐπιβεθή(κασιν) ἡμῖν (πυροῦ) οὐβ, the verb = “have been assigned”: in *ib.* 5³⁸ (B.C. 118) τοὺς ἐπιβεβηκότες ἐπὶ τὴν βα(σουλκὴν) the editors render “those who have encroached on the Crown land”: cf. P Oxy I. 67²¹ (A.D. 338). The verb is used of hostile intent in P Hamb I. 10⁶ (ii/A.D.) ἐπέβη μου ταῖς οἰκίαις . . . ληστήριον (“a band of robbers”): cf. P Oxy X. 1278³⁷ (A.D. 214) οὐκ οὕσης ἔξουσι[α]ς ὀποτέρω μέρει ἐπιβαίνειν ο[ἴ]θητέρω ἐντὸς τοῦ προκειμένου αὐτοῦ χρόνου, “none of the parties having the right to molest another during his aforesaid period” (Edd.). In *Syll* 364¹⁶ (A.D. 37) the verb, as in Ac 25¹, is construed with the dat. of entrance on an office—ἐπιβάς πρῶτως τῇ ἐπαρχείᾳ τῆς ἡμετέρας πόλεως (see Dittenberger’s note), and for the subst. ἐπιβάσις in the same sense see P Lond 1170⁸ (iii/A.D.) (= III. p. 93).

ἐπιβάλλω.

For the transitive use of this verb, cf. P Leid Wⁱⁱⁱ. 41 (ii/iii A.D.) οἷς (sc. τοῖς λύχνου) οὐκέτι ἐπιβαλεῖς ἔλαιον, so xv. 37. In P Ryl II. 69⁶ (B.C. 34) we have a complaint against a man—ἐπιβαλό(ντος) . . . τὰ ἑαυτοῦ πρόβατα ἐφ’ ἃν ἔχομεν ἐν τῷ ψυγμῶι . . . κνήκον, “having let his sheep loose on the cneus which we have in the drying-place” (Edd.), while in P Leid G¹⁹ (B.C. 181–145) the phrase ἐπιβάλλειν [ἐπ’ ἐμὲ] τὰς χεῖρας is used with the idea of violence, as in Mt 26⁵⁰ *al.* For the intrans. use meaning “attack,” cf. P Ryl II. 127¹⁰ (A.D. 29) ἐπιβαλόντες τινὲς ληστρικῶι τρόπῳ ὑπάρξαν . . . τὸ ἀπὸ βορρᾶ τείχος τοῦ οἴκου, “certain individuals making a thievish incursion undermined the northern wall of the house” (Edd.), *ib.* 133⁶ (A.D. 33) ἐπιβαλὼν Ὁ. εἰς τὸ λεγόμενον Τ. ἔμβλημα, “O. making an attack upon the dam (?) called that

of T.” (Edd.). A late usage by which the verb = “arrive at,” “reach to” may be illustrated by P Par 6⁷ (B.C. 129) Δόχου τοῦ συγγενοῦς [ἐπι]βεβηκός[ος] εἰς Διόσπολιν [τὴν] μεγάλην, P Amh II. 31⁶ (B.C. 112) ἐπιβάλλοντες εἰς τὸν Πιαθυρίτην διεπεμφάμεθα κτλ., and the almost technical phrase ἐπιβάλλειν ἐπὶ τοὺς τόπους in P Hal I. 8⁴ (B.C. 232), P Grenf I. 40⁷ (ii/B.C.). The sense of “endeavour” underlies the use of the mid. followed by the inf. in P Par 63¹³⁶ (B.C. 164) (= P Petr III. p. 30) ἐπιγράφε[ν] τοῖς] μὴ δυναμένοις ἐπιβεβλημένοις, “endeavouring to impose the corvée on those who cannot perform it” (Mahaffy), *ib.* 29³⁸ (B.C. 161–0) ὑμῖν δὲ γίνονται πᾶν δ ἂν ἐπιβάλλησθ’ ἐπιτυγχάνειν. The legal phrase τὸ ἐπιβάλλον μέρος, as in Lk 15¹⁸, is very common: in addition to *exx.* in Deissmann *BS* p. 230 cf. P Grenf. I. 33³³ (c. B.C. 103–2) τὰς ἐπιβαλλούσας αὐτῇ μερίδας γῆς, P Oxy IV. 715¹³ *ff.* (A.D. 131) τὸ ἐπιβάλλ[ον] αὐτῶι . . . τρίτον μέρος οἰκίας καὶ τὸ ἐπιβάλλον αὐτῶι μέρος φιλοῦ τόπου, P Fay 93⁸ (A.D. 161) ἀπὸ τοῦ ἐπιβαλλόντος σοι [ἡμ]ίσις μέρος. See also P Hib I. 115³. 22 (c. B.C. 250) ἐπιβάλλει of instalments of money falling due, P Lond 3²¹ (B.C. 146 or 135) (= I. p. 46) καρπεῶν ἐπιβαλλόντων μοι, P Fay 100²⁰ (A.D. 99) τὰς ἐπιβαλλούσας μοι ἀργ(υρίου) (δραχμὰς) τριακοσίας, BGU I. 194¹² (A.D. 177) τὰς λειτουργίας ἐπιβαλλούσας αὐτοῖς. Other impersonal *exx.* are P Par 63¹⁰ (B.C. 164) (= P Petr III. p. 18) κοινῇ πᾶσιν ἐπιβάλλει, “is a common duty incumbent on all” (Mahaffy), P Tebt I. 40¹⁸ (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν, “because it chiefly falls to you to look after the interests of the Crown.” Another passage from the Tebtunis papyri throws a welcome light on the *crux* of Mk 14⁷². In I. 50¹² (B.C. 112–1) ἐπιβαλὼν συνέχευεν τὰ ἐν τῇ ἑαυτοῦ γῆι μέρη τοῦ σημαιομένου ὑδραγωγῶ, we translate “set to and dammed up” the part of the water-course in question: see further in *Proleg.* p. 131, and cf. Allen *ad* Mk *l.c.* where this rendering of ἐπιβαλὼν in the Markan passage is accepted as probable, and the use of the word for the Evangelist’s favourite ἤρξαστο is explained as due to a misreading of the Aramaic original. Note that ἐπιβαλὼν occurs also in Syr. *S* aeth = 565 at Mk 10⁶⁰ (see Burkitt *Ev. Da-Mepharreshe* iii. p. 250).

For ἐπιβολή = ἐπιβάλλον μέρος, see P Tebt II. 391¹⁰ (A.D. 99) τὸ λοιπὸν τῆς ἐπιβολῆς τῆς λαογραφίας with the editor’s note. It is common = “embankment” as in P Petr I. 23⁸ εἰς ἐπιβολὴν παλαιῦ χώματος. In P Lond 1157¹²¹ (A.D. 197–8?) (= III. p. 66) the editors suggest that in the phrase ἐπιβολ(ῆς) πηχ(ωμοῦ) the reference is to an “additional charge” for certain measurements, or to an “allotment” of such a charge.

ἐπιβαρέω.

The use of this verb in 1 Th 2⁹, 2 Th 3⁸, is well illustrated in *Syll* 371¹⁶ (time of Nero) where a certain physician is said to have behaved—ὡς μηδένα ὑφ’ αὐτοῦ παρὰ τὴν ἀξίαν τοῦ καθ’ ἑαυτὸν μεγέθους ἐπιβεβαρῆσθαι: cf. P Oxy XII. 1481¹² (early ii/A.D.) where a soldier writing to his mother adds as a postscript μὴ ἐπιβαροῦ πέμπειν τι ἡμῖν, “do not burden yourself to send me anything.” Add *Michel* 394⁵⁸ (mid. i/B.C.) εἰς π[αρά]τασιν καθ[ἵ]στησιν] ὄσον ἐπ’ αὐτῶ τοῖς ἐπιβαρύντας, καὶ τοῖς ἀδίκως ἐπι[βαρ]ῆ[σ]ι δικαίαν παρεχεται βοήθειαν, and see further *s.v.* βαρέω.

ἐπιβλέπω.

P Leid W^{xiv}.²³ (ii/iii A.D.) ἐπιβλεψόν μου τῇ γενέσει (i. γεννήσει or γενέσει)—an appeal for divine regard and help: cf. Lk 1⁴², 9⁵⁶, and see Hobart p. 18 f.

ἐπιβλημα.

For this word in connexion with dress, as in Mt 9¹⁶ (cf. Isai 3²³, Josh 9⁶⁽¹¹⁾ Symm.), cf. the early inscr. *Syll* 877⁴ (c. B.C. 420) στρώματι καὶ ἐνδύματι [καὶ ἐπιβλέματι.

ἐπιβοάω.

This verb, which is read for the *simplex* in the TR of Ac 25²⁴, may be illustrated by P Leid W^{xv}.²¹ (ii/iii A.D.) ὁ δ' ἐπὶ τοῦ ἐτέρου μέρους ἑραξὶ ἰδίᾳ φωνῇ ἀσπάζεται σε καὶ ἐπιβοᾶται, ἵνα λάβῃ τροφήν.

ἐπιβουλή.

For ἐ = "plot" as *quater* in Ac, cf. P Oxy II. 237^{vi}.³¹ (A.D. 186) πρόφασις δὲ ἐστὶν ἐπιβουλή, "a pretext for plotting against me" (Edd.), and *ib.* ἐτέρῳ ἐπέτρεψεν τὴν κατ' ἐμοῦ ἐπιβουλήν. The verb is found in P Oxy III. 472⁸ (c. A.D. 130) εἰ δ' ἄρα τις καὶ ἐπεβούλευσεν αὐτῷ, ὁ υἱὸς ἐπιτηδεύσας, "but if any one really plotted against him, his son is the most likely person" (Edd.), BGU IV. 1024^{iv}.¹⁰ (iv/v A.D.) σὺ δὲ ἐπεβούλευσας σώμα (i. σώματι) ἀλλοτρ[ι]ωθέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων, and from the inscr. *Syll* 510²³ (ii/B.C.) ὡς ἀπειθοῦντα καὶ ἐπιβουλεύοντα τοῖς συ(μ)φέροισι τῆς πόλεως.

ἐπιγαμβρεύω.

For this *terminus technicus* which is used c. acc. in sense of "take to wife after" in Mt 22²⁴, under the influence of Gen 38⁸, see Anz *Subsidia*, p. 378. Elsewhere in the LXX (e.g. 1 Kings 18²³) it represents the Heb. יתן לי בן = "become son-in-law."

ἐπίγειος.

In striking resemblance to Phil 2¹⁰ is the use of this word in the magic P Par 574³⁰⁴⁸ (iii/A.D.) (= Deissmann *LAE*, p. 252 f.) καὶ σὺ λάλησον ὅποιον ἐὰν ᾖς ἐπεουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον κτλ. The passage "is not a quotation from St. Paul," but "the papyrus and St. Paul are both using familiar Jewish categories" (*ib.* p. 257 n.¹¹). See also P Lond 46¹⁸⁷ (iv/A.D.) (= I. p. 70) ἵνα μοι ᾦν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος κτλ., and Wunsch *AF* 4¹¹ (iii/A.D.) where ἐπίγειος is found in combination with οὐράνιος and χθόνιος. In P Petr II. 8(c)²⁰ (B.C. 246) ἐπίγεια, "ground-floor buildings," are contrasted with πύργος διώρυφος, "a tower of two stories" (see the Editor's note). On the form see Maysen *Gz.* p. 448.

ἐπιγίνομαι

is common of *time*, e.g. P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μὴ ὅτι γε τοσούτου χρόνου ἐπιγεγονότος, P Fay 11¹⁸ (c. B.C. 115) τῶν τῆς ἀποδόσεως χρόνων διηληλυθότων καὶ ἄλλων ἐπιγεγονότων πλεόνων, "the periods fixed for the repayment have passed, and still further periods elapsed" (Edd.). In P Oxy II. 246¹⁸ (A.D. 66) the verb is used of lambs "born after" a first registration—καὶ νῦν [y]

ἀπογράφομαι τοὺς ἐπι[γε]γονότας εἰς τὴν ἐνεστ[ῶσαν] δευτέραν ἀπογραφὴν: cf. P Ryl II. 111¹⁸ (census-return—A.D. 161) ἀναγεγραμμένον ἐν ἐπιγεγεννημένοις, *OGIS* 56¹⁸ (B.C. 237) ὑπόμνημα καταλείποντες τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγινόμενοις. See further P Par 45⁸ (B.C. 153) εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα, τὰ (= ἄ) πράσεις, μὴ ἐπιγίν[οι]τα, where Witkowski (Epp.³, p. 85) understands ἐπιγίνομαι as = "de improviso appareo, aggredior": cf. Ac 28¹², and see Hobart, p. 290. The double compound ἐπιπαραγίνομαι is found P Petr III. 31⁷ (B.C. 240). The subst. ἐπιγονή = "offspring," "descendants," as in 2 Chron 31¹⁶, is common, e.g. P Par 63¹⁸⁶ (B.C. 164) τὴν τούτων ἐπιγονήν. See also the editors' note in P Tebt I. p. 556 ff. on the meaning of the phrase τῆς ἐπιγονῆς.

ἐπιγινώσκω.

Dean Robinson's careful study of this verb in *Erh.* p. 248 ff., in which he comes to the conclusion that the verb denotes not so much fuller or more perfect knowing, as knowing arrived at by the attention being directed to (ἐπι) a particular person or object, is on the whole borne out by the evidence of the papyri. Thus one of the letters in the Gemellus correspondence, P Fay 112¹⁴ (A.D. 99), has—ἐπίγνοι εἰ ἐσκάφη ὡ τῆς Διονυσιάδος ελαιῶν, "find out whether the olive-yard at Dionysias was dug," while another letter in the same collection in a similar context has the *simplex*—*ib.* 110¹⁶ (A.D. 94) γινῶθι εἰ πεπότισται ὁ [ἐ]λαιῶν δυοῖ ὕδασι: cf. Mt 11²⁷ with Lk 10²². See also P Tebt II. 297⁸ (c. A.D. 123) where, in the account of legal proceedings concerning the purchase of a priestly office, the advocate, after recalling a report that the office ought to be sold, proceeds—τῷ ἐπιγνοῦς ὁ συνηγορούμενος ἐνέτυχε Τε[ρ]μοκράτει, "on learning this my client appealed to Timocrates"; and an application for division of property in the same volume, 319¹¹ (A.D. 248) ἔδοξεν δὲ νῦν αὐτοῖς ταύτας δι[α]ρ[η]σασθαι ἐπὶ τῷ ἑκαστῷ αὐτῶν ἐπιγινώσκειν τ[ὸ] ἴδιον μ[έ]ρος, "they have now decided to divide these (*sc.* arourae) on the understanding that each should distinguish his own share" (Edd.). Other examples where no intensive force can be claimed for the ἐπι— are P Oxy IX. 1188¹⁶ (A.D. 13) ἐπιγνοῦς τὴν διάθε(σιν) καὶ ἐπιθεῖς τὴν ἐπ' ἀλη(θείας) ἀξίαν προσφώνη(σον), "after learning their condition and adding the true value furnish a report" (Ed.), with reference to the purchase of logs, *ib.* VI. 930¹⁴ (ii/iii A.D.) ἐμέλησε δὲ μοι πέμψαι καὶ πυθέσθαι περὶ τῆς ὑγίας σου καὶ ἐπιγινῶναι τί ἀναγινώσκεις, "I took care to send and ask about your health and learn what you are reading" (Edd.), *ib.* 932⁸ (late ii/A.D.) ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς τὸν δον, "if you can go up to find out the ass, do so" (Edd.) (for this omitted apodosis cf. Lk 19⁴⁸, 2 Th 2^{9 f.}), P Cairo Preis 48⁸ (ii/A.D.) ἐπιγνοῦς ἐξ ἧς μοι ἔγραψας ἐπιστολῆς, ὅτι ἔρρωσαι, ἡσθη, ἀδελφέ, and Preisigke 4630¹² (ii/A.D.) καὶ γὰρ λείαν δακνόμεθα ἕως ἂν ἐπιγινώμεν πῶς τὸν πόδα ἔχεις. In BGU IV. 1139¹² (B.C. 5) the writer has deleted ἐπιγνοῦς and inserted συνιδῶν above the line. P Lond 354²³ (c. B.C. 10) (= II. p. 165) ἐπιγινόντα ἀκραιβῶς ἑκαστα shows the force of the verb strengthened by means of an adverb: cf. Ac 25¹⁰.

It may be added that the vernacular is rich in ἐπι- compounds of the kind Dean Robinson describes: cf. e.g. P Lips I. 37²⁸ (A.D. 389) ἡμῶν αὐτὸν [πο]ιήσαντες ὡς κα[τὰ]

φανερῶς ἐστὶν τὰ προσφωνήεντα ἢ τῶν ἐπιθεωρησάντων τὰ πλήγματα, "by those who inspected the blows," and P Tebt II. 406²⁴ (inventory of property—c. A.D. 266) καὶ ὧν ἐπικρατὶ δούλων, "and the slaves he owns."

ἐπίγνωσις

is found in P Tebt I. 28¹¹ (c. B.C. 114) πρὸς τὸ μὴ ἕκαστα ἐπ' ἐπίγνωσιν ἀχθῆναι, where the editors render "in order to prevent the details being accurately known": it is doubtful, however, whether the addition of "accurately" is required. The term, as in Phil I⁸, Heb 10²⁸, may well have been borrowed from the popular philosophy of the day: cf. Epict. ii. xx. 21 λαβὼν . . . κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας.

ἐπιγραφή

in the literal sense of an "insertion" is found in P Lond II. 178¹³ (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον . . . καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλφάβδος κύριον ἔστω: see *Archiv* i. p. 125. Cf. also P Ryl II. 316⁸ (ii/A.D.) ἀπὸ δὲ ἐπιγραφῶν καὶ παραγραφῶν from a much mutilated sale of land. In PSI IV. 424⁹ (iii/B.C.) τοῦτο δὲ ποιήσας ἔσει ἐμέ τε σεσσωκῶς . . . καὶ τὴν ἐπιγραφὴν ταύτην ἔξεις, the word is used of a mark or title of honour. It is common as a special term in connexion with a tax whose precise nature remains uncertain. Grenfell and Hunt describe it as in any case "an extra burden" as distinguished from the ordinary land taxes (*Tebtiunis Papyri*, I. p. 38 ff.): see also their note on P Oxy XII. 1445⁸ (ii/A.D.), where the word is said to be used in papyri of the Roman period "in the wide sense of 'assessment' in connexion with many kinds of taxes upon land," and cf. P Par 63⁷¹ (B.C. 164) (= P Petr III. p. 24) καὶ μήτ' ἐνίοις καταδεστέραν τοῦ μετρίου τὴν ἐπιγραφὴν γενηθῆναι μήτε πάλιν ὑπερτείνουσιν αὐτὴν τυχοῦσαν, "if the corvée were not unduly relaxed in some cases, nor, on the other hand, excessive in amount" (Mahaffy).

ἐπιγράφω.

The use of the subst. for a "special impost" (see s.v. ἐπιγραφή) is supported by the verb in P Tebt I. 48¹² (c. B.C. 113) where reference is made to certain "supplies of wheat" "imposed" in view of the approaching visit of King Soter II.—τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλέως παρουσίαν ἀγορὰν (πυροῦ) (ἀρταβῶν) π: cf. P Hib I. 44³ (B.C. 253) of compulsory labour. The verb is also used of any one "appointed to" or "set apart for" an office, as P Oxy II. 251³² (A.D. 44) ἐπιγέγραμμαι αὐτῆς κύριος, P Tebt II. 380²¹ (A.D. 67) ὑπογραφεῖς τῆς <Θ> ομοῦτο(ς) <καὶ τοῦ> ἐπιγραψ<αμ> ἔνον αὐτῆς κυρίου Λυσάως κτλ., "the signatories for Thommou and her appointed guardian are Lysas, etc.": so *ib.* 397²⁰, ²⁵ (A.D. 198). Similarly of the witnesses entered in an act, as e.g. Petr II. 21(d)⁵ ἐπεῖλ ἐπιγράφην μάρτυς ἐπὶ συγγραφῆ[ι]. For the general sense "direct" see P Ryl II. 153⁴² (A.D. 138-61) ἐπέγραψα δὲ Εὐδαίμονι . . . γράψαι ὑπὲρ ἐμοῦ[υ] τῆς ὑπογραφῆς τὸ σῶμα διὰ τὴν περὶ ἐμὲ ἀσθενίαν, "I have directed Eudaemon . . . to write for me the body of the subscription on account of my illness" (Edd.). The meaning "inscribe," as in Ac 17³⁰, is found P Oxy VI. 886¹⁶ (a magical formula—iii/A.D.) (= *Selections*, p. 111) ἐπιγρ(αψον) ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα.

ἐπιδείκνυμι.

For this verb in its primary sense of "show," cf. P Flor II. 125⁸ (A.D. 254) ἐπίδειξον τοὺς τόπους ἐνθα ἀπετίθη, P Fay 20⁸ (iii/iv A.D.) πολὺ ἂν φανερώτερον τὴν ἐμιαυτοῦ μεγαλοφυλίαν ἐπίδεικ[ν]ύμενος, "making a much more conspicuous display of my magnanimity," P Oxy I. 42⁸ (A.D. 325) ὅτ[ι] προθυμότερα τοὺς ἐφήβους [τ]ὰ γυμν[ικὰ] ἐπίδεικνυσθαὶ προσήκει. In P Ryl II. 175¹⁴ (A.D. 168) ἐπιδεικνύμενος ἐξηγητ[ῆς] is "exegetes-elect." See also P Petr III. 53(ν)⁸ (iii/B.C.) ἀ[λ]λ' οὐ τυχῶν ἐπίδειξεν (? for—δείξει)[π]ρὸς βίαν ἔχετας, "but since he did not succeed in clearing himself he is forcibly detained;" and for the meaning "prove," as in Ac 18²⁸, Heb 6³⁷, cf. P Eleph 1⁷ (marriage-contract—B.C. 311-10) (= *Selections*, p. 3) ἐπίδειξάτω δὲ Ἡρακλεῖδης ὅ τι ἂν ἐγκαλήι Δημητρίαι ἐναντίον ἀνδρῶν τριῶν, "and let H. prove his charge against D. in the presence of three men," P Giss I. 2¹ ²⁴ (marriage-contract—B.C. 173) ἐὰν δέ τι τούτων ἐπίδει[χθῆι] ποιῶν, P Tor I. 1^{vii}.4 (B.C. 117-6) προσυποδεικνύς . . . πρότερον εἶναι ἐπίδεικνύειν αὐτόν, ὡς ἐστὶν υἱὸς τοῦ τε Πτολεμαίου καὶ . . . μητρός, and P Ryl II. 87 (early iii/A.D.) where ἐπέδειξα is used *ter* of a surveyor who has "verified" the condition of certain arourae of land. For the subst. see P Tor I. 1^{vii}.7 (B.C. 116) μετὰ τὰς ἐπίδειξεις ταύτας "hisce demonstratis" (Ed.), P Oxy III. 471⁸⁰ (ii/A.D.) ὥστε καὶ ἐπίδειξεν ἦν αὐτῶι πρὸς τοὺς δανειζομένους ἀ ἐπράτεον, "and even showed off to the borrowers what he had been doing" (Edd.).

ἐπιδέχομαι.

With the use of this verb in 3 Jn⁸ we may compare P Par 63¹² (B.C. 165) (= P Petr III. p. 32) ἀσμένως ἐπίδεξασθαι τὸ προτεινόμενον, "to receive cheerfully what is proposed," and for the slightly different sense in the following verse (3 Jn¹⁰) cf. P Oxy II. 281⁸ (A.D. 20-50) ἐγὼ μὲν οὖν ἐπίδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). For the general sense "accept" cf. P Oxy I. 44¹⁸ (late i/A.D.) τῶν ὀνῶν μὴ ἐπίδεγεμένων ὑπὸ τῶν τελωνῶν, "the taxes not having been accepted by the tax-farmers": the verb is also common with μισθώσασθαι of "accepting" the terms of a lease, e.g. P Oxy X. 1279⁸ (A.D. 139). A derived sense "undertake" appears in P Par 63⁸⁰ (B.C. 165) (= P Petr III. p. 26) ἐπίδεχσθαι τὰ τῆς γεωργίας, "to undertake field labour," P Oxy III. 498⁸ (ii/A.D.) ἐπίδεχόμεθα λαξέλαν τῶν οἰκοδομημένων λίθων κύβων, "we undertake to cut the squared building stones": cf. *ib.* XII. 1412⁷ (c. A.D. 284) οὐδὲ βραχείαν ἀνάθισ[ι]ν ἐπίδέχεται, "does not admit even a brief delay" (Edd.).

The subst. is found in PSI IV. 316¹⁶ (iv/A.D.?) βεβαί[ου]μένης δὲ μο[ι] τῆς ἐπιδοχῆς.

ἐπιδημέω.

The meaning of this word (see Ac 2¹⁰, 17³¹) is well brought out in P Par 69 (A.D. 233), extracts from the day-book of a strategus, where it is used of his arrival and temporary sojourn in a place, as ἀποδημέω is of his departure: see further Wilcken *Archiv* iv. p. 374, cf. p. 422. The actual Lukan phrase οἱ ἐπιδημοῦντες ξένοι (Ac 17³¹) may be paralleled from the inscr., e.g. *Priene* 108⁸⁶ (after B.C. 129) παρὰ

τοῖς ἐπιδημηκόσι τῶν ξένων, III¹⁸⁷ (i/B.C.) τοὺς ἐπιδημηκότας ξένους: see Rouffiac, p. 44. Other exx. of the verb are P Par 26¹⁻⁴ (B.C. 163-2) (= *Selections*, p. 13) where the Serapeum Twins refer to a petition which they had addressed to Ptolemy and Cleopatra—ἐπιδημήσα[σι]ν ἐν Μέμφει, "when they were in residence at Memphis," P Oxy IV. 705³⁶ ἐπιδημήσ[αν]τες τῷ ἔθνει of the visit of Severus and Caracalla to Egypt in A.D. 202, and CP Herm I. 8 ii. 3 μέχρις ἂν ἐπιδημήσῃ ἐπ' ἀγαθοῖς ὁ λαμπρότ[ατος] ἡγεμών. For the corresponding subst. see P Gen I. 31⁴ (A.D. 145-6) Διόσκορος . . . ἐκάστοτέ σοι κατ' ἐπιδημίαν παρενοχλῶν, "Dioscurus who is always troubling you (the stranger) on the occasion of your visitation," *OGIS* 517⁷ (iii/A.D.) κατὰ τὴν . . . [Δύ]τοκράτορος Ἀντωνίου [ἐ]πιδημίαν: the word is thus practically synonymous with the more technical παρουσία; see Milligan *Thess.*, p. 145 ff.

ἐπιδιατάσσομαι.

The Pauline use of this verb in connexion with a will in Gal 3¹⁵ may be illustrated from the occurrence of διατάσσεισθαι, διάταξις, etc., in inscrr. from Asia Minor with the specialized meaning of "determine by testamentary disposition": see W. Judeich *Altertümer von Hierapolis*, p. 110, cited by Deissmann *LAE*, p. 87 n⁵.

ἐπιδίδωμι

is the ordinary formula for sending in a report to a magistrate or official body, e.g. P Oxy II. 255¹⁸ (A.D. 48) (= *Selections*, p. 47) ὁμνῶ . . . εἰ μὴν [ἐ]ξ [ὑ]γιουσὶ καὶ ἐπ' ἀληθείας ἐπιδεδωκέναι τῇ[ν] προκεκλήνην [γρα]φήν τῶν παρ' ἐμοὶ [ο]ικούντων, "I swear that assuredly the preceding document makes a sound and true return of those living with me"—a census-return; P Fay 28¹¹ (A.D. 150-1) (= *Selections*, p. 82) διὸ ἐπιδίδωμι[ι] τὸ τῆς ἐπιγενήσεως ὑπόμνημα—a notice of birth; P Oxy I. 79¹⁰ (A.D. 181-92) (= *Selections*, p. 89) διὸ ἐπιδίδωμι [τὸ] βιβλεῖδιον ἀξίων ταγήναι αὐτὸν ἐν τῇ τῶν τετελευτηκῶτων τάξει—a notice of death; BGU I. 287¹⁶ (A.D. 250) (= *Selections*, p. 116) Αὐρήλ(ιος) [Δι]ογένης ἐπίδ[ε]δωκα—a certificate of pagan sacrifice. Cf. also P Oxy III. 487⁵ (A.D. 156) Σερῆνος ἐπέδ[ω]κέ με εἰς ἐπιτροπήν ἀφηλ[κ]ω[ν] υἱ[ῶ]ν, "Serenus appointed me guardian of (two) minors." For other exx. see *s.v.* βιβλίον, and the editor's note on *OGIS* 515³⁸ (iii/A.D.).

With the use of the verb in Ac 27¹⁵ we may compare P Par 49⁹ (B.C. 164-158) εἰς πᾶν τό σοι χρήσιμον ἔμαυτὸν ἐπιδιδόναι. In P Lille I. 3³⁸ (after B.C. 241-0) συνχρημάτιζε ὄ[σα]s ἂν ἡμέρας ἐπιδώῃ, the editors treat the verb as an opt.; but see *Proleg.* p. 55, where similar forms are treated as subjunctives. For the subst. see P Ryl II. 119³⁸ (A.D. 54-67) καθ' οὗ καὶ πλείστας ἐντυχίας καὶ ἐπιδόσεις ἀναφορῶν ἐποιήσαμεθα, "against whom we made numerous petitions and presented reports" (Edd.), and for the adj. *ib.* 233³¹ (ii/A.D.) λόγον . . . ὑφ' ἐν γεγραμμένον κεχωρισμένον δὲ εἰς ὃ ἐπιδοσίμους, "an account written under one head, but divided into 4 sections."

ἐπιδιορθῶ.

For this verb, which in the NT is confined to Tit 1⁵, Grimm-Thayer refer to *CYG* II. 255⁵ αὐ δὲ τί κα δόξη βωλευομένων ἐπὶ τῷ κοινῷ συμφέροντι ἐπιδιορθῶσαι ἢ ἐξελέν ἢ ἐνβαλέν. Cf. Field *Notes*, p. 219.

ἐπιείκεια.

An interesting ex. of this word occurs in the Abinnaeus correspondence, when an official writes urging him in his character of πραιπόσιτος to keep a look-out for any natron that might be smuggled into Arsinoe, and to arrest those engaged in the attempt—P Lond 231¹⁰ (c. A.D. 346) (= II. p. 285, *Christ.* I. p. 379) τὰ αὐτὰ δηλῶ, ἵνα μετὰ πάσης ἐπιείκειας τὴν φρουρὰν τῶν ταμειακῶν νίτρον ποιήσῃ καὶ πάντας ὄσους καταλαμβάνεις ἐπισχῆς μετὰ καὶ τῶν κτηνῶν αὐτῶν. Cf. from the inscrr. *OGIS* 504⁹ (time of Hadrian) where a certain Οὐλίπιος Εὐρυκλῆς is praised ὡς . . . ἐν τῷ κοινῷ ἐπὶ παιδείᾳ τε καὶ τῇ ἄλλῃ ἀρετῇ καὶ ἐπιείκειᾳ διὰ δὲ αὐτὸν ἐπιεικέως ἐπισημαίνε[ται], *ib.* 507⁸ (time of Hadrian) αὐτῷ τὰ αὐτὰ ἐπιεικέα τε καὶ αἰδοῦ πάσῃ κεχρημένῳ, and *Syll* 932³⁵ (iii/A.D. *ad init.*) ἐντελε[σ]ας μὴ ὕβρει μηδὲ βίᾳ, δικαιοσύνη δὲ καὶ ἐπιείκεια [κρατεῖν τοὺς ἐνοικοῦντας. In P Oxy I. 67⁹ (A.D. 338) ἄπερ ἀντέγραψεν πρὸς τὴν σὴν ἐπιεικίαν τε καὶ καθαρότητα, "which in reply he wrote to your clemency and impartiality" (Edd.), the abstract honorific periphrasis: cf. CPR I. 19^{15,24} (A.D. 350). The word is used by Proclus in his description (*Epistologr. Gr.* p. 8 ε) of an ironical epistle—λαν ἀγαμαί τὴν σὴν ἐπιείκειαν, ὅτι οὕτω ταχέως μεταβάλλῃ ἀπ' εὐνομίας εἰς τὸ ἐναντίον (cited by Dibelius *HZNT ad Phil* 4⁶). From the above instances it will be seen that ἐπιείκεια is a very elusive term, and is by no means always = "sweet reasonableness."

ἐπιεικῆς

is found in the fragmentary P Petr II. 3(c) —*hiat cont.* Cf. P Oxy IX. 1218⁸ (iii/A.D.) οἶδα γὰρ σου τὸ σπουδεῖον καὶ ἐπικέ (i. τὸ σπουδαῖον καὶ ἐπιεικέες), "for I know your goodness and reasonableness" (Ed.). With I Tim 3³ cf. the use of the adverb in *Priene* 119¹³ (i/B.C. *ad init.*) where a man who has been elected ἀντιγραφεὺς is said to have discharged his duties in an equitable manner—ἤρξεν ἐπιεικῶς: also P Tebt II. 484 (c. A.D. 14) where writing to certain πράκτορες who were deficient in their reckoning the strategos (?) says—καὶ ἐπικέστρον (i. ἐπιεικέστρον) ὑμῖν ἐχρησάμη(ν), and P Oxy XII. 1414²³ (A.D. 270-5) οἱ βουλευταὶ ἐπ(ον) ἐπιεικῶς ὁ πρύτανις, "the senators said, 'The Prytanis has done right'" (Edd.). According to Radermacher *Gr.* p. 36 n.¹ ἐπιεικῆς is the form found in the inscrr. and ἐπιεικῆς the form in the papyri: but cf. *Priene* 119 *ut s.* On the relation of the two forms, see Moulton *Gr.* ii. § 38.

ἐπιζητέω.

A few exx. may be quoted to illustrate the varying shades of meaning of this verb in the NT. Thus for the sense "seek for," as in Lk 4⁴², cf. P Hamb I. 27⁴ (B.C. 250) τῇ δὲ ἐφάριον αὐτὸν ἐπέζητουν καὶ οὐχ ἠῤῥισ[κον] ἐμ Φιλαδε[λ]φείαι, and for "inquire," cf. P Fay 39¹⁴ (A.D. 183) ἐπιζητοῦργί σοι, "in answer to your inquiry," and so P Oxy I. 77⁸ (A.D. 223): the directive rather than the intensive force of the compound is well seen in P Tebt II. 411⁷ (ii/A.D.) ὁ γὰρ κράτιστος ἐπιστράτηγος ἰκανῶς σε ἐπέζητησε, "has made several inquiries about you." Similarly for "desire," cf. P Tebt II. 314⁶ (ii/A.D.) ἐπιζητοῦντος τοῦ [ἀ]ρχιερέως τὸν παῖδα ἐ[λ]θίν, and for the stronger "demand," P Lille I. 7⁴ (iii/B.C.) καὶ ἐπιζητήσαντος αὐτοῦ βυβλάρια τινα, & ἰδεδῶ-

κεν ἐν φυ(λακῆ), P Tebt II. 416²⁰ (iii/A.D.) μηδὲν ἐπιζητεῖτω, "let her want for nothing" (Edd.). The passive appears in P Oxy I. 80¹⁵ (A.D. 238-44) τοὺς ἐπιζητούμενους, of criminals who are "wanted," P Oxy IX. 1194² (c. A.D. 265) πρὸς τὰ ἐπιζητηθέντα ὥστε μεταδοθῆναι τὰ λοιπαζόμενα, "in answer to the requisition for a report of the arrears" (Ed.), *ib.* 1196¹⁵ (A.D. 211-12) ἐμφανῆς ὧν ὁπόταν ἐπιζητηθῶ, "appearing whenever I may be required" (Ed.), and in the interesting P Oxy I. 36^{ii.8} (ii/iii A.D.) from which we learn that if a tax-gatherer had any suspicion that a merchant had more goods on his ship than he had declared (ἀπεγράψατο) he had the right of requiring the cargo to be unloaded—[ἀν] δὲ τελώνης ἐκφορ[ι]στ[η]θῆναι τὸ πλοῖον ἐπιζητήσῃ, ὁ ἔμπορος ἐκφορτίζ[ε]τω.

ἐπιθεσις.

The only exx. we have found of this word are in the hostile sense of "setting upon," "attack," "machination," e.g. P Rein 17⁹ (B.C. 109) ἐπε[ι] σὺν ὑπο[λ]α[μ]βάνω [δ]εῖα τῆς ἐπιθέσεως γεγονῆναι Κωνῶντος, "comme j'ai lieu d'attribuer ce coup à une machination de Konnōs" (Ed.), P Oxy II. 283¹⁵ (A.D. 45) ὄν καὶ ἀγέλοχα (ἴ. ἀγέλοχα) ἐπὶ σὲ μεθ' ἱκανῆς τῆς γεγυνοίας μοι ἐπιθέσεως καὶ πληγῶν ἐπιφορᾶς, "I have brought him to you at the expense of a severe and violent attack upon myself" (Edd.), *ib.* VIII. 1121⁷ (A.D. 295) καὶ αὐτὴ γὰρ ἀνυπερβλήτον ἐπιθέσειν καὶ ἀρπαγὴν πάσχυσα πρόσκειμι μαρτυρο[μέν]η τὰ εἰς με ἐπιχειρηθέντα, "I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me" (Ed.). Cf. Vett. Val. p. 73¹¹ ἐξ ὀνειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους κτλ., and for ἐπιθέτης *ib.* p. 16¹². 'Ἐπιθεμα = "addition" is found in P Oxy III. 500¹⁴ (A.D. 130), and according to the editors' note *ad l.* it should be rendered "higher bid" in P Amh II. 85²¹ (A.D. 78): see further for the word the note on P Giss I. 48¹⁰ and for the phrase ἑλαστήριον ἐπιθεμα in Exod 25¹⁶ (17) see Deissmann, *BS*, p. 124 ff.

ἐπιθυμέω.

For the late acc. constr. with this verb, as in Mt 5²⁹ BD, cf. the Hadrumetum Memorial of iii/A.D., reproduced in *BS*, p. 274 ff.,⁴⁶ μηδεμίαν ἀλλη[ν] γυναῖκα μήτε παρθένον ἐπιθυμοῦντα. In P Lond 897 (A.D. 84) (= III. p. 207) after the closing word of l. 2⁹ the following words have been written and struck out— . . με . . σε οὐκ ἐπιθυμῶ εἰς Ἀρσινοῖτην π. Other exx. of the verb are BGU I. 248¹⁴ (ii/A.D.) ὧν κοινήσει βούλεθαι (ἴ. κοινήσαι βούλεται) καὶ αὐτὸν ἐ[.] ε[.] . . ἐπιθυμῆν τῶν ἡθῶν σου ἀπολαῦσαι, P Oxy VI. 963 (ii/iii A.D.) ἀσπάζομαι σε, μήτερ, διὰ τῶν γραμμάτων τούτων ἐπιθυμοῦσα ἡδὴ θεάσασθαι, and from the inscr. *Syll* 226¹⁰⁸ (iii/B.C.) πρὸς δὲ τούτους Θεσαμάτας καὶ Σκόθας καὶ Σαυδαράτας ἐπιθυμῆν τοῦ ὀχυράματος ("fortress"), *OGIS* 764¹⁹ (ii/B.C.) τοῖς ἄλλοις ἀρχουσιν πᾶσιν καὶ Ῥωμαίων τοῖς ἐπιθυμοῦσιν καὶ τοῖς ἐλευθέροις παισίν.

ἐπιθυμητής.

For ἐ. used in a bad sense as in 1 Cor 10⁸, Deissmann (*BS*, p. 224) compares BGU II. 531^{ii.20} (ii/A.D.) ὡς οὐτε εἰμι ἄδικος οὐτε ἀ[λ]λοτριῶν ἐπιθυμητής. On the other hand cf. an inscr. from about the beginning of the Christian era, *Syll* 935⁴⁰ ἵνα οὐν καὶ ὁ δῆμος φαίνεται εὐχάριστος καὶ

τιμῶν τοὺς ἀρετῆ διαφέροντας πολλοὶ τε δόξης ἐπιθυμητὰ γένοινται.

ἐπιθυμία

in the widest sense of "desire," which Hort finds even in Jas 1¹⁴, may be illustrated from P Giss I. 79^{iii.16} (c. A.D. 117) δι' ἣν ἔξομεν εὐω[ρεῖν] κατ' ἐπιθυμίαν σου, "and then we shall be able to buy cheaply in accordance with your desire" (ἀθυμέω = "draw back," "hesitate," occurs in the same document: see *s.v.*), BGU III. 970²⁵ (ii/A.D.) μεταδῶνά μοι ἀντίρρησιν . . πρὸς τὴν ἰδίαν ἐπιθυμίαν, and *Syll* 366¹² (c. A.D. 38) ἀ[λ]εῖπτοις ("steadfast") ἐκείνου τῆς ἐπιθυμίας βουλήμασιν. See also the iii/A.D. love-spell from Hadrumetum edited by Deissmann *BS*, p. 273 ff., where the forsaken husband is described as⁷¹—ἐρῶντα μαινόμενον ἀγρυσνο[ύν]τα ἐπὶ τῇ φιλίᾳ αὐτῆς καὶ ἐπιθυμῆ, "loving, frantic, sleepless with love and desire for her."

ἐπικαθίζω

is found in the NT only in Mt 21⁷. Cf. ἐπικάθημαι in P Tebt II. 391¹¹ (A.D. 99) τοὺς ἐν τῇ κώμῃ καταγυνομένους καὶ ἐπικαθημένους ἄνδρας (ἴ. - as), "the inhabitants of and settlers in the village" (Edd.).

ἐπικαλέω.

The various NT usages of this common verb can all be illustrated from our documents. Thus for the meaning "surname" see P Fay 12¹ (c. B.C. 103) βασιλεῖ Πτολεμαῖω ἐπικαλ(ομένῳ) Ἀλ[ε]ξάνδρῳ . . . χαίρειν, P Tebt II. 399¹⁵ (ii/A.D.) ὑπὲρ ἐγγύ[ρου] Εὐδαίμονος ἐπικαλούμενον [Μυ . . . , BGU II. 447²⁵ (ii/A.D.), etc.; and for the simple "call," see P Tebt II. 382⁷ (B.C. 30—A.D. 1) ἀρού(ρας) 5 ἐπικαλουμένας Βασίλ(ικου) Γραμματέως), "6 arourae called those of the Basilico-grammateus," *ib.* 319⁸ (A.D. 248) ἐν τόπῳ ἐπικαλουμένῳ Καρίων, P Ry II. 172⁸ (A.D. 208) Φοινικῶνα περὶ κώμην) Ἡφ(αιστιάδα) ἐπικαλούμενον Ἐρεννίου, "the palm-garden called that of Herennius in the area of the village Hephaestias." For ἐ. = "accuse," see P Hib I. 62⁵ (B.C. 245) κακοῦργον τὸν τ[ῆν] λείαν ποιήσαντα ἐπικαλεῖ Τνᾶς Ἀρνούφιους, "the criminal who did the pillage is accused by Tnās son of Harnouphis" (Edd.), P Fay 97²⁰ (A.D. 78) ἐγκαλεῖν μηδ' ἐπικ[α]λεῖν, "make any claim or charge," so BGU I. 350¹⁴ (time of Trajan). The middle usage "invoke," "call upon," as in Ac 7⁵⁹, is frequent in the magic papyri, as P Leid W^{ix.85} (ii/iii A.D.) ἐπικαλοῦ τὸν τῆς ὥρας καὶ τὸν τῆς ἡμέρας θεόν, P Oxy VI. 886¹⁰ (iii/A.D.) (= *Selections*, p. 111) ἐπικαλοῦ μὲ [ν (?)] τὸν (ἥλιον) κὲ τοὺς ἐν βυθῷ θεοὺς πάντας: cf. *Syll* 816¹ (ii/B.C.) (= *LAE*, p. 424) ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ἡμιστον . . ἐπὶ τοὺς δόλωι φονεύσαντας κτλ. (for constr. with ἐπὶ, see 2 Cor 1²³). For ἐπικλησις = "spell," see P Lond 121²⁸⁹ (iii/A.D.) (= I. p. 93): in P Lille I. 29^{i.27} (iii/B.C.) δοῦλων ἐπικλησις καὶ τοῖς καταδικασμένοις πράξις is rendered "recours contre les esclaves et moyens d'exécution pour ceux qui les ont fait condamner," the editor noting that this usage of ἐ. is unknown to the Attic vocabulary.

ἐπικατάρατος

is described by Grimm-Thayer as "only in libl. and eccl. use," but Deissmann (*LAE*, p. 93 f.) quotes it from *Syll*

891^a (ii/A.D.) ἐπικατάρατος ὅστις μὴ φειδοῖτο κατὰ τόνδε τὸν χώρον τοῦδε τοῦ ἔργου, "cursed whoever doth not spare this work in this place" (viz. a monument on a tomb), and also from an undoubtedly pagan inscr. from Halicarnassus of ii/iii A.D., *CIG* 2664 εἰ τις δὲ ἐπιχειρήσει λίθον ἀραιῆ ἢ λύσαι αὐτό, ἦτω ἐπικατάρατος ταῖς προγεγραμμέναις ἀραιῖς.

ἐπίκειμαι.

For the meaning "lie upon," "cover," see P Tebt I. 47²⁵ (B.C. 113) τοῦ ὕδατος ἐπικειμένου, of the water covering the land at the annual rising of the Nile, P Grenf II. 57⁹ (A.D. 168) τὴν ἐπικει[μέν]ην σποράν: cf. also P Ryl II. 121²¹ (ii/A.D.) τ[ῶ]σ[φ]ραγεῖδας ἄς ἐπέθηκ[ε] ἐπικεινται, "the seals which he affixed are still in their place" (Edd.), P Oxy VIII. 1127²⁴ (A.D. 183) καὶ τὰς ἐπικειμένας θύρας δύο κλεῖν μίαν, "and the two doors and one key attached" (Ed.). The sepulchral inscr. *Kaibel* 622⁸ has φθίμενος τήνδ' ἐπίκειμαι κόνιν, "in death I have this dust laid upon me." The stronger sense of "attack" occurs in P Par 46⁶ (B.C. 153) (= Witkowski², p. 86) ληστῶν ἐπικειμένων: cf. P Rein 48⁸ (ii/A.D.) ὀρώ σὲ ἐπικειμένον μοι, "très irrité contre moi" (Ed.), P Oxy III. 488²¹ (ii/iii A.D.) τοῦ ἀνθρώπου ἐπικειμένου μοι, "since the man oppresses me" (Edd.). The verb is used much as in Lk 5¹ in P Ryl II. 243⁷ (ii/A.D.) καὶ νῦν ἐπιστάμεθά σου τὸ σπουδαῖον καὶ ὡς ἐπικεῖσαι τοῖς ἔργοις τοῦ κλήρου, "we now know your zeal and attentiveness to the work of the holding" (Edd.). See also the late P Lips I. 90¹ (Byz.) σὺν θεῷ ἐπικειμ(ενος) τῆς χειρογραφείας, and P Iand 24¹ (vi/vii A.D.) ὁ ἐπικειμένος τῶν ἀγαρευτῶν with the editor's note.

ἐπικέλλω.

Blass (*Philology of the Gospels*, p. 186) finds in the phrase ἐπέκειλαν τὴν ναῦν of Ac 27⁴¹ evidence that Luke was acquainted with Homer (cf. *Od.* ix. 148, 546) on the grounds that the form ἐπικέλλω is altogether poetical, and that the obsolete ἡ ναῦς is not used anywhere else in the NT. On the other hand, poetical phrases often live on in common speech.

ἐπικεφάλιον.

That ἐ, which is read for κήνσον in Mk 12¹⁴ by D Θ *al.*, normally refers to the poll-tax rather than to a tax on trades (as Milne *Theb. Ostr.* p. 153 f.) is shown by the editors in their note on P Ryl II. 191⁷ (A.D. 115-7) ἐπικεφαλαίου ἐθ(έτους) (δραχμᾶς) δεκαεξ(έβολου) β̄ [(ἡμιωβέλιον)], "for the poll-tax of the 19th year sixteen dr. 2½ ob." On the more general ἐπικεφάλιον, as applied to taxes other than the poll-tax, but levied *per capita*, see P Oxy XII. p. 110 f.

Ἐπικούρειος.

Cognat IV. 997, an inscr. in honour of a certain man — Ἀμυνίαν . . . φιλόσοφον Ἐπικούρειον, πλει[σ]τα τὴν πόλιν ὠφελήσαν[τα].

ἐπικουρία.

For this word which in the NT is peculiar to Luke (cf. Hobart, p. 267), see *Syll* 601²⁴ (iii/B.C.) ποιέσθω δὲ ἡ ἱερεία καθ' ἐκαστὴν νομηνιαὶν ἐπικουρίαν ὑπὲρ πόλεως. The adj.

with reference to auxiliary or mercenary troops is found in *OGIS* 338¹⁷ (B.C. 133) δεδόσθαι πολιτείαν . . . παραφυλακίταις καὶ τοῖς ἄλλοις ἐπικουρίοις τοῖς κατοικοῦσιν ἢ ἐνεκτιμήνοισιν ἐν τῇ πόλει ἢ τῇ χώρῳ. An Imperial rescript of late iii/A.D. shows the verb—P Oxy XII. 1407⁶ ἡμῖς σοι ἐπικουροῦ[μεν].

ἐπικρίνω.

This verb, along with the corresponding subst. ἐπικρισις, is very common of the "examination" of persons liable to military service, as e.g. in P Oxy I. 39¹¹ (A.D. 52) where, with reference to a man who had been released owing to defective eyesight, it is stated—ἐπεκρίθη ἐν Ἀλεξανδ(ρεία); cf. BGU I. 142¹ (A.D. 159) ἐπεκρίθη Ἰσιδώρου . . . ἰππεύ[σ] τύρμητῃ Ἀπο[λ]ιναρίου ὑπὸ Ἰσιδώρου. Both ἐπικρίνω and ἐπικρισις are also used in connexion with the "selection" of boys aged 11-14 for admission to the list of privileged persons who were exempt from the poll-tax: see P Lond II. p. 42 ff., P Oxy II. p. 217 ff., and Wilcken *Papyruskunde* I. i. p. 142. For the ἐπικριτής, or magistrate who made the ἐπικρισις, see P Fay 27³ (A.D. 151-2), P Tebt II. 320³ (A.D. 181) *al.* A wider use of the verb is seen in *ib.* II. 284² (i/B.C.) where, in obedience to an oracular response from the god Soknebtunis, Lysimachus informs his sister—ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me that I should not go down till the 25th" (Edd.): cf. Lk 23²⁴, and for ἐπικριμα = "edict," see P Tebt II. 286⁴ (A.D. 121-138). In MGr the verb = "judge," "criticize."

ἐπιλαμβάνομαι.

For the active of this verb see P Par 26¹⁰ (B.C. 163-2) (= *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δεόντων, "having received from us the written list of the necessaries due to us," BGU IV. 1138²⁰ (B.C. 19) ἐπιλαβόντ(α) παρ' αὐτ(οῦ) τὸν κερωρηκ(ότα): in a Magdola papyrus re-edited by Reinach in *Mé. Nicole*, p. 451 ff., we have ἐπιλαβ[όν] μάρτυρας. In *OGIS* 257⁹ (B.C. 109) the verb is used without an accus. "de rebus subito ingruentibus"—ἐν τοῖς ἐπειληφόσιν ἀναγκαῖοις ὁσάτοις καιροῖς. The mid., which alone is found in the NT (cf. Prov 4¹³), may be illustrated from P Hal I. 1¹¹ (iii/B.C.) ὁ μαρτυρίας ἐπιλαμβανόμενος, PSI IV. 366⁴ (B.C. 250-49) ἐὰν ἐπιλαμβάνηται τῶν ἀνθρώπων καὶ τῆς βοῆς, and P Tebt II. 417¹⁰ (iii/A.D.) ἐπὶ γὰρ ἐ[ὰν] φθάσωμεν ἐπιλαβέσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀφίνε(ι) ἀφείναι, "for as soon as we make haste to set ourselves to the work we can finish it" (note the late constr. of φθάνω c. inf.). The subst. occurs in P Tebt II. 335⁵ (mid. iii/A.D.) φοβοῦμενος μὴ ἄρα εὐρεθείη ἐν αὐτοῖς ἐπιληψί[ς], "from fear that they might disclose a claim by seizure" (Edd.), and see Preuschen *Mönchtum*, p. 65 for ἐπιληψτος.

ἐπιλανθάνομαι.

The construction with the acc. in Phil 3¹⁸, while not unknown in classical, is amply attested in later Greek, e.g. P Oxy IV. 744¹² (B.C. 1) (= *Selections*, p. 33) ἐρήκας δὲ Ἀφροδισιᾶτι ὅτι μὴ με ἐπιλάθῃς πῶς δύναμαι σε ἐπιδεῖν; The correct middle also has the acc. in P Lond 964⁹ (late ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάθῃ μηδὲν

τοὺς στεφάνους κτλ.: cf. also P Par 32¹¹ (B.C. 162) ἐπιλέθησθαι τὰ μέτρα τῶν ἄθλων, and P Oxy XII. 1489³ (late iii/A.D.) τὸ κιθῶν ἐπιλέλιμμε (i. ἐπιλέλησμαι), "I have left my cloak behind." These passages, of which at least the first and the two last occur in illiterate documents, are further of interest as against Harnack's contention (*Sayings of Jesus*, p. 84) that the use of the compound in Lk 12⁹ οὐκ ἔστιν ἐπιλελησμένον marks "the language of literature": see Moulton *Camb. Bibl. Essays*, p. 494. For ἐ. with the gen., as in Heb 6¹⁰, cf. PSI IV. 353¹⁶ (B.C. 254-3) μὴ ἐπιλανθάνω ἡμῶν, *OGIS* 116¹⁵ (B.C. 181-146) μὴ ἐπιλανθανόμενοι δὲ [καὶ τῶν εὐεργεσιῶν τῶν γεγεννημένων εἰς τὰς] αὐτῶν πατρίδας, and the passage from the Hermetic writings in Reitzenstein *Hellen. Mysterienrelig.* p. 116—πασῶν γὰρ τῶν σωματικῶν αἰσθήσεων τε καὶ κινήσεων ἐπιληθόμενος (v. l. ἐπιλαβόμενος) ἀτρεμεῖ.

ἐπιλέγω.

For this verb in its original meaning cf. P Leid W^{vi}. 28 (ii/iii A.D.) ἐπιλέγων τὸ ὄνομα, "insuper pronuntians nomen." The sense of "choose," as in Ac 15⁴⁰, appears in P Petr II. 40(α)¹⁶ (iii/B.C.) (= Witkowski², p. 41) καὶ οἱ [κ]ληρονομοὶ ἐπιλελεγμένοι εἰ[σιν οἱ] μέλλ[ο]ντες παραγενέσθ[αι με]τὰ τοῦ στρατηγού, P Hib I. 78¹² (B.C. 244-3) εἰς ἐκ τοῦ Ὀξυρυγ[χ]ίτου ἐπιλέγεται, "if people are being chosen from the Oxxyrynchite nome," P Oxy IX. 1210⁴ (i/B.C.—i/A.D.) ἐπιλελεγμένων ὑπὸ τῶν γονέων εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι υἱῶν, "men chosen by the parents from their sons to support them in old age" (Ed.). See also *OGIS* 383⁷⁰ (mid. i/B.C.) θεραπείαν τε ἀνέλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἑσθῆσι Περσικῶν γένει κατέκτισσα, and for ἐπιλεκτος, which is fairly frequent in the LXX, cf. *ib.* 481⁴ (iii/B.C.) εἶτα] καὶ ἐψηφισάν[το] ἐξ ἐπιλεκτῶν ἀνδρῶν τὴν βουλὴν [καὶ τὰ] δικαστή[ρια αἰρεῖσ]θαι, and P Par 63^{21, 108} (B.C. 165) with reference to "picked" troops.

ἐπιλείπω.

Michel 332⁹ (ii/B.C.) σπουδῆς οὐδὲν ἐπιλείπων ἐν πᾶσι τοῖς ἀξιουμένοις. On the verb c. acc., as in Heb 11²², see Schmidt *de Flavii Josephi elocutione*, p. 385, and on the literary character of the phrase in Heb *l.c.* *Wendland *Urchristlichen Literaturformen*, p. 307 n¹. Ἐπιλείπομαι = "fail," "come short in," is found with the dat. in the recently recovered *Constitution of Athens* (ed. Sandys) xx. 2 ὁ δὲ Ἰσαγόρας ἐπιλειπόμενος τῇ δυνάμει, xxvii. 4 πρὸς δὴ ταύτην τὴν χορηγίαν ἐπιλειπόμενος ὁ Περικλῆς τῇ οὐσίᾳ. See also *CQ* ii. (1908), p. 209.

ἐπιλείχω.

A curious illustration of Lk 16²¹ is afforded by *Syll* 803²⁶ (iii/B.C.), where an inscription found in the Asclepieum of Epidaurus records how a dog healed a boy—τῷ αἰ γλώσσαι ἰθεράπευσε καὶ ὑγιή ἐπόη[σε]. Upon the presence of dogs in the Asclepieum see Dittenberger *Syll* 631 n⁴.

ἐπίλοιπος.

With ἐ. in 1 Pet 4² cf. P Petr II. 13 (19)⁴ (c. B.C. 252) (= Witkowski², p. 18) σοῦ προστατήσα[ι τὸν] ἐπιλοιπον βίον, "to take care of you for the rest of your life." In P Ryl II. 154²³ (A.D. 66) provision is made that in the event

PART III.

of divorce taking place between two contracting parties, Sisois (the father-in-law) is to receive "the remainder"—τὸ ἐπιλοιπον—of the dowry, after the claims of the bridegroom have been met. The *recto* of the papyrus letter P Tebt I. 58²⁶ (B.C. 111) ends τὰν γίλοιπα ὁπίσω "the Greek equivalent of our 'P.T.O.''" (Edd.).

ἐπίλυσις.

For the metaphorical sense which this word has in 2 Pet 1¹⁰ see Vett. Val. p. 221⁹ τὰς δὲ αἰτίας ἢ τὰς λοιπὰς ἐπιλύσεις μὴ ἐπιγνῶ, p. 330¹⁰ οὐ μὴν κατὰ τὴν δόκησιν τῶν ἀμφιβόλων ἐπιλύσεις καὶ γραφὰς ἀναριθμούς περιττῶν συντάξεων. In the papyri the word is used for the "discharge" of an account, etc., as in P Eleph 27²³ (B.C. 223-2) ἐπειδὴ . . . τετάγματα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν βασιλικὴν τράπεζαν, καλῶς ποιήσεις δοῦς ἡμῖν τὴν ἐπίλυσιν, P Grenf II. 26²⁷ (B.C. 103), *ib.* 30³¹ (B.C. 102), etc.: see further *s.v.* ἐπιλύω.

ἐπιλύω.

Like ἐπίλυσις, the verb is used in monetary transactions, e.g. P Grenf I. 26² (B.C. 113) ἐπελύσα[ο] Ψερευούπης Ὀνώφριος δάνειον πυροῦ ἀρ ὕς, a usage hitherto unknown: see further *Philologus N.F.* xvii. pp. 564 f., 577. For the metaphorical meaning as in the NT, cf. Vett. Val. p. 173⁶ τὸ τῆς ἀληθείας μέρος ὡς ὑπὸ οὐδενὸς ἀνδρὸς ἐπιλελυμένον αὐτὸς ἐφότισα, p. 259⁴ προεῖπον γὰρ ἐν τοῖς ἔμπροσθεν, ὅτι ἂ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα ἐπελυσάμην.

ἐπιμαρτυρέω.

For this verb = "bear witness to," which is found in the NT only in 1 Pet 5¹², cf. P Leid W^{xxiv. 1} (ii/iii A.D.) ἐπιμαρτυροῦντος μηδενὸς κακοποιοῦ Κρόνου. The stronger form ἐπιμαρτύρομαι (cf. 1 Macc 2²⁶) occurs e.g. in P Petr II. 17 (3)¹¹ οὐδ' ἐπιμαρτύρατό με Ἄ., "neither did A. appeal to me," P Grenf I. 38¹⁵ (ii/i B.C.) περὶ ὧν (particulars of an assault) τοὺς παρόντας ἐπιμαρτυράμην, "I called those present to witness."

ἐπιμέλεια.

P Hib I. 41²⁰ (c. B.C. 261) ἐπιμέλειαν δὲ ποιῆσαι, "be careful," BGU IV. 1106²⁰ (B.C. 13) ποιῆσθαι . . . [τοῦ] παιδίου προσήκουσαν ἐπιμέλειαν, of a nurse, P Amh II. 64¹² (A.D. 107) ἀθέτους . . . κ[αὶ] μὴ ἀναλογούντας τὴν ἐπιμέλειαν, "inefficient and incapable of doing their duties" (Edd.), P Oxy I. 58²² (A.D. 288) αἱ ταμιακαὶ οὐσίαι τῆς προσηκούσης ἐπιμελείας τεύζονται, "the estates of the treasury will receive proper attention" (Edd.). Note also the common usage in such an address as P Oxy II. 281² (A.D. 20-50) Ἡρακλείδῃ ἱερεὶ καὶ ἀρχιδικαστῇ καὶ πρὸς τῇ ἐπιμέλειᾳ τῶν χρηματιστῶν, "to H., priest, chief justice, superintendent of the chrematistae." In the Christian letter, P Oxy XII. 1493¹⁰ (iii/iv A.D.) we have—τούτου οὖν τὴν ἐπιμέλειαν ποιήσω ὡς ἰδίου υἱοῦ, "I shall take care of him as if he were my own son" (Edd.). On the "excellent Greek phrase" ἐπιμελείας τυχεῖν, "to receive attention" (RV mg. in Ac 27²) cf. the citations from Wetstein in *Field Notes*, p. 143, and see further Hobart pp. 29, 269 f. where it is shown that both the noun and the corresponding verb are

common in medical language for the "care" bestowed upon the sick, a meaning which may underlie its usage here. In the inscr. the phrase τὴν ἐπιμέλειαν ποιησαμένων is very common with reference to the persons charged with putting up the inscr. : see Rouffiac *Recherches*, p. 56.

Ἐπιμελητής is the regular term for a "curator" or "supervisor." Thus we hear of ἐπιμεληταὶ ἀνώνης, ἀχυροῦ, βαλανείου, γυμνασίου, ἱεροῦ, etc. : for citations see Hohlwein *L'Égypte Romaine*, p. 232 ff.

ἐπιμελέομαι, ἐπιμέλομαι.

For the constr. with the gen., as in Lk 10^{31f.}, 1 Tim 3⁵, cf. P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) ἐπιμέλω δὲ καὶ σαυτοῦ, "take care also of yourself," P Lond 42²⁸ (B.C. 168) (= I. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμε[λό]μενος, ἵν' ὑγιαίνης, BGU IV. 1078¹¹ (A.D. 39) τὰ δ' ἄλλα ἐπιμελώ (= εἰσθε ἀτῶν (= ὕμων αὐτῶν), P Oxy VIII. 1154⁴ (late i/A.D.) ἐπιμελοῦ σαυτῆς ἵνα μοι ὑγιαίνης, "take care of yourself so that I may have you well" (Ed.). The verb is construed with the dat. in P Tebt I. 58²² (B.C. 111) ἐπιεμένου (i. ἐπιμέλου) τοῖς ἐν οἴκῳ, P Oxy IV. 744⁶ (B.C. 1) (= *Selections*, p. 32) παρακαλῶ σε ἐπιμελήθῃ (i. —ήθητι) τῷ παιδίῳ. From the inscr. we may cite *Cagnat* IV. 684¹⁴ (A.D. 88-9) ἐπιμελησαμένου Ἑρακλείτου with reference to the undertaking to set up a *χαριστήριον*, and *ib.* 685¹⁸ ἐπι[μ]εληθέντος in the same sense.

ἐπιμελῶς.

P Fay 121⁷ (c. A.D. 100) ζυγόδεσμον καινὸν στερεόν, δὲ καὶ ἀλείψεις ἐπιμελῶς, "a new strong yoke-band, which you will carefully grease" (Edd.). P Oxy XII. 1581¹⁴ (ii/A.D.) διὰ π[αν]τὸς ἔχε τ[ὸ]ν Σαραπίωνα ἐπ[ι]μ[ε]λῶς. PSI IV. 405⁸⁰ (iii/B.C.) ἐπιμελέστρον σύνταξον Θεοπόμπῳ δίδῶναι ταῦτα τῷ νῶϊ μου. P Hamb I. 35¹² (c. A.D. 160) ἵνα καὶ ἡ ἐσπραξίς ἐπιμελέστρον γίν[η]ται. For the adj., which does not occur in the NT, see P Oxy XII. 1412¹¹ (c. A.D. 284) εἰς ἐπιμελή τόπον, "at a suitable place."

ἐπιμένω.

For ἐ. "remain" in a place, as in Ac 10⁴⁸, 1 Cor 16^{7f.}, cf. P Lond 897¹³ (A.D. 84) (= III. p. 207) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Fay 296 (A.D. 113) πρὸς τὸ δύνασθαι με ἐπιμένειν ἐν τῇ ἰδίᾳ διουθύνων τὰ δημόσια. The construction with the dative is found in P Ryl II. 153³ (A.D. 138-61) τῷ αὐτῷ ἀπελευθέρῳ . . . φ ἐπιμ[ε]νοντι ὡς προγράπται τῇ πατρὶδι μου : cf. *ib.* 239⁸ (mid. iii/A.D.) ἐπιμνον τοῖς ἐκεῖ, "stay on for the men there," PSI III. 158⁸⁶ (iii/A.D. ?) a planetary configuration makes men ἐπιψόγους μὴ ἐπιμένοντας μὲν γυναικί (the opposite of "love one only and cleave to her."). For the tropical use, as in Rom 6⁴, cf. P Oxy II. 237^{vi.18} (A.D. 186) ἐπιμένει τῇ αὐτῇ ἀπονοίᾳ ἐνυβρίῳ μοι, P Tebt II. 424⁴ (late iii/A.D.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συγχέρω σοι, "if you persist in your folly, I congratulate you" (Edd.), and with [N] 8⁷ ἐπέμεινον ἐρωτῶντες cf. the late P Oxy I. 128⁷ (vi/vii A.D.) ἐπιμένει γὰρ λέγων μὴ δύνασθαι ἐπὶ τοσοῦτον κοπωθῆναι, "he insists that he is unable to bear such a strain" (Edd.). See also *Menandrea* p. 3²⁶ ἐπιμένει τὸ χρέος ἀπεργαζόμενος, "he stays on to work off the debt."

ἐπινεύω.

P Petr II. 32 (1)²⁸ κώδια δὲ ἐπένευσεν ὁ Φίλιππος πᾶσιν ἡμῖν ἐργάζεσθαι, "hides which Philip permitted all of us to prepare," P Ryl II. 119²¹ (A.D. 54-67) οὐκ ἐπένευσεν, "he refused," P Giss I. 41^{ii.9} (Hadrian) ἐπινεύσαντος ο[φ]θ[η]ν τῇ[ι] δεήσει μου, CP Herm I. 52^{i.19} (iii/A.D.) ἐπινεύσειν τῇ δεήσει τοῦ κοινοῦ ἡμῶν συνεδρίου, *Syll* 418¹² (A.D. 238) εὐχόμενοι ὡς ἐπινεύσαι ἡμῖν δεομένους τὸν τρόπον τοῦτον. In the Christian letter P Oxy VI. 939⁸ (iv/A.D.) (= *Selections*, p. 128) we have ταῖς εὐ[χ]αῖς ἡμῶν ἐπένευσεν, "He inclined His ear to our prayers."

ἐπίνοια.

For this NT ἀπ. εἰρ. (Ac 8²²), cf. P Oxy II. 237^{vi.35} (A.D. 186) μὴ ἠκολουθηκέναι τῇ τοῦ νόμου ἀπανθρωπίᾳ ἀλλὰ τ[ῇ] ἐπι[ν]οίᾳ τῆς παιδός, *ib.* XII. 1468⁵ (c. A.D. 258) οὐ δικαίως ἐπινοίας, *OGIS* 580⁷ (A.D. 367-75) ἐξ οἰκ(ε)ίων ἐπινοιών. For the corresponding verb, see P Tebt II. 382²⁸ (B.C. 30—A.D. 1) τᾶλλ' ἐπινο[ε]ν [ὡς καθήκει, "to manage the other formalities, as is fitting" (Edd.), and from the inscr. the important *Priene* 105¹⁸ (B.C. 9) (= Rouffiac *Recherches*, p. 71) εἰ μὴ παρ' ἑκ[ασ]τα [ἐ]πινοήσαιμεν τρόπον τινὰ τῆς ἀμύσε[ως] καινόν. See also P Lond V. 1674²² (c. A.D. 570) καθ' ἑκάστην (sc. ὥραν) ἐπινοοῦμενοι, "being plotted against each hour" (Ed.).

ἐπ[ι]εφ-]ιορκέω.

The aspirated form, banned by WH as "Western," and explained by Thumb (*Spiritus asper*, p. 72) as due to a "contamination" of ἐφορκέω and ἐπιιορκέω, is common in papyri and inscr. in the legal formula εὐορκούντι μὲν μοι εὐ εἴη, ἐπιιορκούντι δὲ τὰ ἐναντία, "if my oath is kept, may it be well with me, but if false, the reverse": e.g. P Tebt I. 78¹⁷ (B.C. 110-8), P Oxy II. 253²² (A.D. 19), *ib.* 255²⁴ (A.D. 48), *OGIS* 229⁸⁹ (iii/B.C.). See also Moulton *Gr.* ii. § 40.

ἐπιούσιος.

The papyri have as yet shed no clear light upon this difficult word (Mt 6¹¹, Lk 11³), which was in all probability a new coinage by the author of the Greek Q to render his Aramaic original. The unlikely derivation from ἐπί and οὐσία is not supported by the papyri where οὐσία generally means "property," "estate," the abstract sense being confined to certain magical documents (see *s.v.*); and it is much more probable that ἐπιούσιος should be connected with ἡ ἐπιούσα [ἡμέρα], "the immediately following day," in accordance with the sense of ἐπιέναι "to come close after," *instare* (cf. Ac 16¹¹ and P Petr III. 56 (b)¹² αὐθήμερον ἡ τῆς ἐπι[ο]ύστη, cited *s.v.* ἐπειμι). That ἡ ἐπιούσα is not always equivalent to ἡ αὐριον is clearly shown by the opening scene of Plato's *Crito* (44 A), where τῆς ἐπιούσης ἡμέρας refers to the same day as τῆμερον (43 D). The desire to emphasize immediacy made the translator dissatisfied with τὸν τῆς αὐριον or the like as a rendering of the Aramaic before him: he followed a right instinct in coining a new adjective from the common term for "the coming day." Lightfoot supports this derivation in his well-known discussion (*On a Fresh Revision*, p. 217 ff.), and it is adopted as certain by Schmiedel (Winer-Schmiedel *Gr.* i. p. 136 ff.), Deissmann

(*NTliche Studien Heinrichi dargebracht*, 1914, p. 115 ff.), and Robertson *Gr.* p. 159.

On the other hand Debrunner (*Glotta* iv. (1912) p. 249 ff.: cf. Blass-Debrunner p. 75) prefers to regard ἐπιούσιος as a substantivising of ἐπὶ τὴν οὐσαν [ἡμέραν], "for the current day," comparing ἐπιμήνιος (Polybius), "for the current month," ἐφημέριος, etc.; and in spite of the valid objection that ἡ οὐσα, unlike ἡ ἐπιούσα, has not been found with ἡμέρα understood, he has obtained the weighty support of Thumb (*Brugmann-Thumb*, p. 675). Moulton, from whose *Grammar* (II. § 120 *b*) the above brief account has been epitomized, gives his vote for ἡ ἐπιούσα as being on the whole the most probable etymology. See also Klostermann *ad Mt* 6¹¹ (in *HZNT*), and cf. *ZNTW* i. p. 250 ff., vii. p. 266 ff.

ἐπιπίπτω.

The idea of "hostility" appears in P Petr II. 18(2*b*)¹⁴ (B.C. 246) καὶ ἐπιπεσῶν ἐτυπτεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου: cf. P Flor II. 168⁴ (iii/A.D.). In illustration of Mk 3¹⁰ Field *Notes*, p. 25, aptly cites Thuc. vii. 84 ἄθροοι γὰρ ἀναγκαζόμενοι χωρεῖν ἐπιπτόν τε ἀλλήλοισι καὶ κατεπτόν. The subst. ἐπίπτωμα is found in PSI III. 252²⁰ (iii/A.D.?) as a medical term; cf. Hobart, p. 44, on the use of the verb in the TR of Ac 13²¹.

ἐπιπλήσσω.

This NT ἀπ. εἰρ. = "rebuke," "reprove," (1 Tim 5¹), may be illustrated by BGU IV. 1138²² (B.C. 19) καὶ αὐτὸν(ν) ἐπιπλήξαι καταξίως, and P Flor II. 241² (A.D. 254) . . . ἀπιτ . . . ν ἢ τοὺς σὺν αὐτῷ ἐπιπλήσσειν, where the editor translates "punish." The same strong sense appears in the use of the subst. (cf. 2 Macc 7³³) in P Tebt I. 41³⁰ (c. B.C. 119) τύχηι τῆς ἀρμοζούσης ἐπιπλήξεις, "may receive suitable punishment" (Edd.), and so P Tor I. 1¹¹ 14 (B.C. 117-6). A good parallel to the NT passage is afforded by Epict. *Ench.* xxxiii. 16 with reference to approaches to indecent speech—ἀν μὲν εὐκαιρῶν ἦ, καὶ ἐπιπλήξον τῷ προσελθόντι, "rebuke him who makes the approach" (see Sharp *Epict.* p. 72 f.), and for the sense of *severity* in the word cf. Eustath. on Hom. *Il.* x. 500 τὸ ἐπιπλ. καὶ κόπτειν λέγεται—ἐτι δὲ καὶ μαστίζειν—ἀφ' οὗ καὶ τὸ λόγῳ ἐπιπλήσσειν εἶρηται (cited by Wetstein *ad* 1 Tim 5¹). See also Field *Notes*, p. 209.

ἐπιπορεύομαι.

In P Petr II. 10(1)¹¹ (c. B.C. 240) ἐ. is used of the "visit" of an administrator who makes extortionate demands on the hospitality of the natives—ἐπιπορεύεται ἡμῖν συντάσσων διδόναι εἰς τὰ ξένια χήνας ἱβ, ἡμῶν οὐ δυναμένων, "comes to see us, and orders us to give him for his entertainment twelve geese, this being out of our power" (Ed.). The verb is fairly common in legal documents = "proceed against," e.g. P Tebt II. 383²⁸ (A.D. 46) καὶ μὴ ἐπιπορεύεσθαι ἐκάτερον τῷ ἑτέρῳ [ἐ]φ' ὃ ἔτ[ε]ρος αὐτῶν κεκλήρωται τρῶπῳ μηθενί, "and neither shall proceed against the other on any account in respect of the shares which each of them has received" (Edd.); see also Modica *Introductione*, p. 120 f. For the simple meaning "journey to" cf. P Lille I. 37⁸ (after B.C. 241) συντετάχμεν Μύσει τῷ τοπ[ο]γ[ο]γ[ο]ρατῆι ἐπὶ τοῦ

τοῦ ἐπιπορεύεσθαι τοὺς τόπο[υ]ς, *Chrest.* I. 116³ (ii/iii A.D.) θύε πᾶσι τοῖς θεοῖς. ἐφ' ἕκαστον ἱερὸν ἐπιπορεύου προσκυνῶν, and cf. such an expression as P Tor I. 1^{vii. 13} (B.C. 117) καὶ μὴ ἐξεῖναι ἐπὶ τὰ τῶν τετελευτηκότων ἐπιπορεύεσθαι, where it is forbidden to "approach" the affairs of the dead, with the view of administering the inheritance, until certain conditions have been fulfilled: see the editor's note p. 166. We may add Heraclitus *Fragm.* 71 ψυχῆς πείρατα οὐκ ἀν ἐξέροιο πᾶσαν ἐπιπορεύομενος ὁδόν' οὕτω βαθὺν λόγον ἔχει, "travelling over the whole road."

ἐπιπίπτω.

For this verb (for form see Moulton *Gr.* ii. § 41 (*b*)) "used apparently as a stronger form" of ἐπιβάλλω, see P Tebt I. 5¹⁸³ (B.C. 118) μηδὲ τοὺς στρα(τηγούς) . . . ἐπιρίπτειν μόσχους μηδὲ ἱερέια τρέφειν, "nor that the strategi force them (the inhabitants of the land) to feed calves and other animals for sacrifice" (Edd.), so 185 μηδὲ οὐνικά ἢ σιτικά γενή(ματα) ἐπιρίπτειν τιμῆς, and 249 μηδὲ . . . ἐπιρίπτειν τοῖς λινύφοις καὶ βυσσουργοῖς. Ἐπιρίπτω occurs in P Lond 106¹³ (iii/B.C.) (= I. p. 61) τὰ τε σκευή μου ἐξέριψεν εἰς τὴν ὁδόν.

ἐπίσημος.

In P Petr III. 73⁹ we hear of a shop—οὗ [ἐ]πίσημον Ἰ, "on which is the number 50" (Edd.): cf. BGU IV. 1132¹⁰ (B.C. 16) γῶον 5 ἐπίσημον, "a district with the number 6," and *Syll* 588³ (c. B.C. 180) δακτύλιον . . . ἔχοντα ἐπίσημον Ἀπόλλωνα. The adj. is common in connexion with money, e.g. P Ryl II. 160(c)¹¹ 18 (A.D. 32) ἔχο (l. ἔχω) τὰς τοῦ ἀργυρίου ἐπίσημου καυφάλειον (l.—αίου) νομίσματος δραχμάς ἑκατόν, "I have received the capital sum of 100 drachmae of coined silver" (Edd.), *ib.* 154⁵ (A.D. 66), P Hamb I. 2¹⁴ (A.D. 59) ἀργύριον ἐπίσημον δόκιμον ἀρεστόν ἀνυπόλογον παντὸς ὑπ[ο]λόγου, P Tebt II. 392²⁵ (A.D. 134-5). For the metaphorical use, which alone is found in the NT, cf. *Michel* 544²⁵ (B.C. 114) ἐπίσημον τὴν ἑαυτοῦ [ἀρετ]ῆν κατέστησεν, BGU IV. 1086¹⁴ 4 (A.D. 160 or 183 or 215) ταύτης μου [τῆς ἐπιστ]ολῆς τὸ ἀντίγραφον δημοσίᾳ ἐν τε [ταῖς μητροπόλεσι καὶ ἐν τοῖς] ἐπίσημοις τ[ῶν νο]μῶν τόποις προθεῖναι φροντίσατε, and P Ryl II. 153⁵ (A.D. 138-61), a will in which the testator makes provision for a ceremony to be performed at his grave—ἐν ταῖς ἐπ[ισ]τήμοις τοῦ θροῦς ἡμέραις, "on the high days of the cemeteries" (Edd.); similarly the Will of Abraham, Bishop of Hermonthis, about the end of vi/A.D., P Lond 77⁵⁵ (= I. p. 234, *Chrest.* II. p. 372), where reference is made to τὰς τοῦ θανάτου ἐπίσημοις ἡμέραις in connexion with the rites accompanying mummification and interment, see P Lips I. 30 Intr., and cf. LXX Esther 5⁴, 8¹⁸. In MGr ἐπίσημος = "official."

ἐπισιτισμός.

OGIS 200¹⁵ (iv/A.D.) θρέψαντες αὐτοὺς βόεσιν τε καὶ ἐπισιτ[ισ]μῷ ἀνών(ης).

ἐπισκέπτομαι

is common = "inspect," "examine," "inquire into," e.g. P Lond 887⁸ (iii/B.C.) (= III. p. 1) καὶ ἀνακαλεσ[ά]μενον αὐτῶ[ν] ἐπισκέψασθαι περὶ τούτων, P Hamb I. 25⁸

(B.C. 238) γράφ[ε]ις μοι ἐπισκεψάμενον περι ὧν ἐγκαλεῖ Διομέδων Κάλαι, P Petr II. 10(1)⁸² (a complaint from the Royal Gopseherds) ἀποστῆλαι ἡμῶν τὸ ὑπόμνημα εἰς τὸ λογιστήριον ἐπισκέψασθαι, "that you should send our minute to the Treasury Office to be examined" (Ed.), and P Tebt I. 58¹⁴ (B.C. 111) where a tax-farmer describes how by means of a bribe he had "obtained a view of" (ἐπισκεψάμενην) the document containing his rival's offer. For the passive see BGU I. 73¹⁵ (A.D. 135) (= *Chrest.* II. p. 228) ἐπιλαβοῦσι τὸν χρ[η]ματισμ[ὸ]ν ἐπε[σ]κε[μ]μένον, and P Ryl II. 426 Fr. 4 (ii/iii A.D.) fragments of a report on land, where, at the end of each section, the result of the ἐπισκεψις is noted, as ⁹ ἐπ[ε]σκεψθησαν ἄβρ[ό]χου (ἄβρ.) εἰκοσι ὄκτω (cf. *Archiv* i. p. 151). The meaning "visit," as in Ac 7²³, is found in P Lille I. 6⁵ (iii/B.C.) διαβάντος μου . . . ἐπισκέψασθαι τὴν ἀδελφήν: cf. the Christian amulet P Oxy VIII. 1151²⁰ (v/A.D. ?) ἴασαι καὶ ἐπίσκειναι καὶ τὴν δούλην σου Ἰωαννίαν. With the use of the verb in Ac 6³ we may compare P Petr II. 37 2*b* verso⁴ (iii/B.C.) ἐπισκεψάμενος ἐν ἀρχῇ αἱ δὲ γενέσθαι ἔργα, P Oxy III. 533²⁰ (ii/iii A.D.) ἐπισκέψασθε ἐκ τοῦ λογιστηρίου τοῦ στρα[τη]γοῦ ἐπιστολ[ή]ν τοῦ διοικητοῦ, "look out at the office of the strategus a letter of the diocetes" (Edd.). The *simplex* is found P Cairo Preis 48⁵ (ii/A.D.) τὸ μὲν πλοῖόν σοι, ὡς ἠθέλησας, σκέψομαι, and for ἐνσκέπτομαι see P Lond 106²⁸ (iii/B.C.) (= I. p. 61). For the title ἐπισκέπτης see P Lond 1171⁶³ (B.C. 8) (= III. p. 179) τιμῆς οἴνου τοῖς ἐπισκέπτ[αι]ς (δραχμᾶς) 8, P Oxy III. 589 (ii/A.D.) ἐπισκέπτη τῶν παρὰ ποταμῶν ἰδαφῶν, P Flor I. 6¹⁴ (A.D. 210) ἐπισκέπτης γ[ὰ]ρ ἔχειροτονήθη, and the exx. in P Strass I. 78 *Intro.*, and for ἐπίσκειναι, P Par 6²⁷ (B.C. 129) τὴν προσήκουσ[αν] ἔξ ἐπισκέψεως διάληψ[εν] ποιήσασθαι, P Oxy XII. 1446^{55, 82} (A.D. 161-210), *al.*

ἐπισκευάζω

is common = "repair," e.g. P Petr II. 13 (2)¹² (B.C. 258-3) of bridges—ἵνα ἐπισκευασθῶσι πρὸ τῆς τοῦ ὕδατος ἀφέσεως, *ib.* 20^{11, 7} (B.C. 252) πλοῖων μὴ ἐπισκεψάμενων ὑπὸ χέρα, P Tor I. 1¹¹ (B.C. 117) ἐπισκευάσαντες τὰ καθειρημένα μέρη, P Ryl II. 161¹⁷ (A.D. 71), P Oxy IX. 1220¹³ (iii/A.D.), *ib.* I. 53⁵ (A.D. 316), *al.* For a fut. ἐπισκευᾶ see PSI IV. 382³ (B.C. 248-7) γινώσκεις ὅτι συνειπάμεθά σοι τὴν πρῶταιν ἐπισκευᾶν τοῦ πλοίου: cf. Meisterhans *Gr.* p. 180. We have no parallel for the use of the mid. in Ac 21¹⁸, where the meaning seems to be "having furnished ourselves for the journey" (see *Field Notes*, p. 135): Ramsay (*Hastings' DB* V. p. 398) prefers to think of the getting ready or saddling of horses, in view of such passages as Xen. *Hell.* v. 3. 1, etc. For the subst. ἐπισκευή = "repairs," see P Lond 1177¹² (A.D. 113) (= III. p. 186) τιμῆς ξύλων εἰς ἐπισκευὰς μηχ[αν]ῆς, P Oxy XII. 1450¹⁶ (A.D. 249-50) τοπικῶν εἰδῶν τῆς ἐπισκευῆς, *al.*

ἐπισκηρνόω

On the force of this rare verb in 2 Cor 12⁹ see an interesting note in *ExpT* xxii. p. 312f.

ἐπισκιαζώ

is found in the mid. in Vett. Val. p. 111¹ γίνονται δὲ ἑτερόχροες συγγενήματα ἔχοντες φαλακροὶ ἐπισκιαζόμενοι

ἢ ὀφθαλμοπόνοι κτλ., and for the subst. see *ib.* pp. 3⁸, 109⁸⁶, etc. The LXX usage is discussed by Anz *Subsidia*, p. 289, and Hatch *Essays*, p. 4.

ἐπισκοπέω.

The NT (Heb 12¹⁵) connotation of this word "exercise oversight or care" may be illustrated by its common use as an epistolary formula in the closing salutations of letters, e.g. P Revill Mel p. 295¹³ (B.C. 131-0) (= Witkowski *Epist.* p. 96) ἐπισκοποῦ <δ[ε]> καὶ τὰς ἀδελφὰς . . . καὶ Πέλοπα κτλ., P Lips I. 104¹⁸ (c. B.C. 96-5) ἐπισκοπεῖτ[αι] ὑμᾶς Ἀλμέντις, Ψευσοῖρις κτλ., P Oxy IV. 743⁴² (B.C. 2) ἐπισκοπ[οῦ] τοὺς σοὺς πάντε[ς], *ib.* II. 294²¹ (A.D. 22) ἐπισκοποῦ Δημητροῦ[ν] καὶ Δωρίωνα [τὸν πατ]τέρα, P Giss I. 12⁷ ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. For the verb = "inspect" see P Lille I. 1 verso²⁷ (B.C. 259-8) ὑστερον δὲ ἐπισκοπούμενος τὸν περὶ χῶμα συνέκρινεν τὰ χῶματα ποιήσαι, P Tebt I. 30²⁵ (B.C. 115) ἐπισκοποῦντες διὰ τοῦ ἀπολογισμοῦ τοῦ ἰδαφῶν, "on examining the land-register" (Edd.). From the inscr. we may cite *Syll* 802⁸² (iii/B.C.) ἀνώξει τὸν γυλιδ[ε]ν κα[ὶ] ἐπισκοπεῖ τὰ συντετριμμένα σ[κε]ύη.

ἐπισκοπή.

A iv/A.D. Lycæonian inscr. describes a bishop as—εἰκοσι πέντε ἔλοισ ἔτεσιν τὴν ἐπισκοπήν μετὰ πολ[λ]ῆς ἐπιτεμίας διοικ[η]σας (*Exp* VII. vi. p. 387: *C. and B.* ii. p. 543).

The subst. ἐπισκοπεία is found in the Royal Ordinances P Tebt I. 5¹⁶⁹ (B.C. 118), where reference is made to penalties incurred for making false returns "in connexion with the government inspections"—πρὸς τὰς βα[σι]λικὰς ἐπισκοπείας.

ἐπίσκοπος.

The use of this word as an official title in pre-Christian times has been fully illustrated by Deissmann (*BS*, p. 230f.) from the inscr. From his exx. it is enough to recall the application of the word to communal officials in Rhodes, as *IM Ae* 49⁴³ff. (ii/i B.C.) where we hear of a council of five ἐπίσκοποι, and, more significant still in view of its later usage, the mention of an ἐπίσκοπος amongst the officials of the temple of Apollo at Rhodes in *ib.* 731⁸. To these instances we may add P Petr III. 36(a) verso¹⁷ where in a petition to the epimeletes the words occur—ἐπ[ὶ] τῶν ἀποδειγμένων ἐπισκόπων, "in the presence of the appointed supervisors" (Edd.), and the curious religious letter, P Par 63ix. 4ff. (B.C. 165) ἀπόκειται γὰρ παρὰ θε[οῦ] μῆνις τοῖς μὴ κατὰ τὸ βέλτιστον [προαι]ρουμένοις ζῆν, καὶ τῶν ἀνθρώπων . . . ἐπίσκοπόν ἐστιν τὸ δαιμόνιον καὶ νέμε[σις] ἀπὸ Δι[ὸς] τοῖς ὑπερηφάνοις (cf. Jas 4⁸, 1 Pet 5⁸ from Prov 3³⁴). With this last may be compared the curse against any one who injures a sepulchral monument, *Syll* 891 (ii/A.D.), which concludes with the words ἐπισκόπους δὲ ἔχοι Ἐρινύας, "let him have the Erinyes as his guardians," while the prayer for the man who respects it is—ἐπισκοποῖη δὲ Χάρις καὶ Ὑγεία, "may Grace and Health attend him." See also Boll *Offenbarung*, p. 143 where, with reference to the "eyes" of the four living creatures, the description of heaven with its thousands of star-eyes as ἐπίσκοπος is cited from Sextus Emp. ix. 54. In P Oxy VI. 903¹⁵ (iv/A.D.), an accusation

against a husband, the accused is said to have made a certain statement on oath ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν, "in the presence of the bishops and of his own brothers," with which the editors compare P Lips I. 43 (iv/A.D.) where a bishop acts as judge. See also P Lond 981^r (iv/A.D.) (= III. p. 242), as restored by Wilcken *Chrest.* I. p. 157, where a deacon writes "to his beloved and most reverend father"—καθὼς γέγραπται ἐν τῇ γραφῇ ὅτι Μακάριοι εἰσιν οἱ ἔχοντες σπέρμα ἐν Σιών, τὰ νῦν ἡμεῖς ἔσμεν, ὅτι ἔχομέν σε <ἐπὶ> σκοπον καὶ ἀγαθότατον πατέρ <α>.

For the distinctive NT use of ἐπίσκοπος it must be sufficient to refer to Hort's *Christian Ecclesia*, where it is shown that the word is descriptive of function, not of office, thus Phil 1^s σὺν ἐπισκόποις καὶ διακόνοις, "with them that have oversight, and them that do service [minister]" (p. 212).

ἐπισπάω.

For this strong verb cf. P Magd 24^g (B.C. 218) (as completed *Archiv* vi. p. 274) of an assault—Ψενοβάστις τῇ αὐτῇ δεξιᾷ χειρὶ ἐπισπασαμένη τῆς ἀ[βαλλῆς τοῦ ἱματίου. Cf. P Tebt I. 27^g (B.C. 113) περὶ τῶν ἐπισπασθησομ[ένων] εἰς τὰς γεννημ[α]τοφυλακίας, "concerning the persons to be made to undertake the custody of the crops" (Edd.), so 13, and *Syll* 929⁶⁰ (ii/B.C.) where the mid. ἐπισπασάντο = "brought in to help." In P Par 46¹⁰ (B.C. 153) (= Witkowski², p. 86) ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπισπάσῃ, the verb = "to subpoena": cf. P Lond 1164 (f)^g (A.D. 212) (= III. p. 161) μετὰ κυρίου οὐ ἐκούσα ἐπισπάσατο πρὸς μόνην ταύτην τὴν οἰκονομίαν κτλ. For the meaning "persuade" cf. *OGIS* 223¹⁸ (iii/B.C.) καὶ νῦν πολὺ τι μᾶλλον ἐπισπάσμεθα, κατανοοῦντες τὸ εὐγενὲς ὑμῶν. The compound προσεπισπάω occurs in P Tor I. 1^{viii.30} (B.C. 117) πολυπραγμόνως δὲ προσεπισπώμενον τὴν τῶι στρατηγῶι καθήκουσαν ἔξουσίαν, "tum totis viribus distendens auctoritatem, quae Stratego competit" (Ed.).

ἐπισπείρω.

With the usage in Mt 13²⁵ cf. the subst. in P Tebt II. 375¹⁴ (A.D. 140) ε[ἰς] σπορὰν κ[α]ὶ ἐπισποράν, "to be sown and resown" (Edd.), and the adj. in *ib.* I. 27³⁷ (B.C. 113) τῶν χλωρῶν καὶ τ[ῶ]ν ἄλλων ἐπισπόρων, "the green stuffs and the other second crops" (Edd.).

ἐπίσταμαι.

For this verb, which is common in Ac, it is sufficient to cite P Hib I. 40^g (B.C. 261) ἐπίστασο μέντον (I. ου) ἀκριβῶς, "you must clearly understand," P Tebt II. 408^g (A.D. 3) ἐπιστάμενος πῶς σε τίθεμαι κὲ φιλῶ, "since you know how I esteem and love you" (Edd.), P Ryl II. 243^g (ii/A.D.) καὶ νῦν ἐπιστάμεθά σου τὸ σπουδαῖον, P Leid W^{six.9} (ii/iii A.D.) ἐπικαλοῦμαι σε (a god) . . . ὃν οὐδεὶς ἐπίσταται, ὃν οἱ (θεοὶ or ἄγγελοι) προσκυνοῦσιν, P Oxy VIII. 1121²² (A.D. 295) τίνοι ἐπαγόμενοι οὐκ ἐπίσταμαι, "on what induce-ment I cannot tell" (Ed.), and the common phrase regarding an illiterate person διὰ τὸ μὴ ἐπίστασθαι γράμματα, as in P Ryl II. 73¹⁰ (B.C. 33-30): cf. P Tebt II. 291⁴¹ (A.D. 162) ἀπ[ό]δειξιν δοῦς τοῦ ἐπίστασθαι [ἐ]ρατικά [καὶ] Αἰγύπτια γράμ[μα]τα. See also *Syll* 726⁵⁶ (B.C. 301-0) εἰδότες ὅτι ἐπίστανται χάριτας ἀποδιδόναι οἱ θιασῶται. The acc. of the person (as in Ac 19¹⁵), which LS (*s.v.* II. 3) describe

as rare, is used by Musonius p. 12^g, where he characterizes τὴν φιλοσοφούσαν as παράδειγμα . . . χρηστὸν ταῖς ἐπισταμέναις αὐτῇ: see also P Leid cited *supra*.

ἐπίστασις.

P Amh II. 134^g (early ii/A.D.) ἐρω (I. ἐρωτῶ) οὖν σὲ πρὸς ἐπίστασιν τῶν ἄλλων ἐκδικῆσαι αὐτόν, "I ask you therefore, in order to check the other elders (?), to vindicate him" (Edd.), similarly P Oxy XII. 1465¹⁸ (i/B.C.). For the meaning "attention," which some commentators find in 2 Cor 11²⁸, we may add to the Polybian passages referred to by Grimm-Thayer, Aristeas 256 ἵνα δ' ἐπίστασιν τούτων λαμβάνωμεν, θεραπεύειν δεῖ τὸν θεόν, "but we must pray to God for the gift of a regard for these things" (Thackeray) But both in 2 Cor *l.c.* and Ac 24¹² (cf. 2 Macc 6⁵) the word is best understood = "onset," or "caballing (conspiring) against" (Souter). For the obscure phrase ἐν ἐπιστάσει καὶ ἐν ἀπολογισμῷ applied to land, see P Tebt I. p. 576 ff.

ἐπισιτήης

in its original sense of "superintendent," "overseer," found in a number of different connexions, e.g. ἐ. εἰρήνης κώμης (P Oxy I. 64²—iii/iv A.D.), ἐ. τοῦ ἱεροῦ (P Par 26²²—B.C. 163) and τῶν ἱερῶν (P Leid G⁴—end of ii/B.C.), ἐ. τῆς πόλεως (BGU III. 1006⁶—iii/B.C.), ἐ. τῶν φυλακῶν (P Tebt I. 5¹⁸—B.C. 118). For further particulars regarding ἐ. τῆς κώμης, a local justice, see *Archiv* iv. p. 35 ff., and for ἐ. τοῦ ἱεροῦ Preisigke *Prinz-Joachim-Ostr* p. 60 ff., and for the word generally Preisigke *Fachwörter*, p. 89 f. The verb ἐπισιτάω is found in P Oxy XII. 1413²⁰ (A.D. 270-5). In connexion with the Lukan use of the subst. applied to Jesus instead of the Hebrew 'Ραββί in the sense of "Master," Rouffiac (*Recherches*, p. 56f.) refers to an ἐπιστάταν τῶν παιδῶν (*IG* XII. 1, 43), apparently a sort of headmaster, and to τὸν ἐπιστά[την τῶ]ν ἐφήβων, whose duty it was τ[ῆς] ψυχ[ῆς] πρὸς ἀρετὴν καὶ πάθος ἀνθρώπινον προάγεσθαι (*Priene* 112²³ ff.—after B.C. 84). He adds that the vocative was often used in the Greek gymnasia when the ephēbi addressed their masters. See also Dalman *Words of Jesus*, p. 336.

ἐπιστέλλω.

For the meaning "send," "send to," cf. P Amh II. 33⁸⁵ (c. B.C. 157) αὐτόν τε πρὸς ἡμᾶς μετὰ φυλακῆς ἐπιστέλλετε, P Oxy II. 276¹⁸ (A.D. 77) παρηληφέναι πα[ρ] αὐτῶν τὰς ἐπισ[τ]αλείσας (sc. ἀρτάβας) ἀ[ν]τ[ι]οῖς. The general use of the verb, however, is in connexion with sending a letter or other written communication, as in P Par 61² (B.C. 156) τῆς πρὸς Δωριῶνα ἐπιστολῆς τὸ ἀντίγραφον ὑπόκειται νομί-σαντες οὖν καὶ πρὸς ὑμᾶς τὰ αὐτὰ ἐπιστάλλαι, σκοπεῖτε ἵνα μηδὲν παρὰ ταῦτα γίνηται, *ib.* 63¹⁸ (B.C. 164) (= P Petr III. p. 34) ἐν τοῖς περὶ τούτων [ἐ]πισταλμένοις χρηματισμοῖς, "in the communications we have sent to you dealing with these matters" (Mahaffy), P Fay 26⁴ (A.D. 150) πρὸς [τὸ] ἐπιστάλλεν ἡμῖν ὑπὸ σοῦ ἐπιστάλλα, BGU IV. 1081⁵ (ii/iii A.D.) εὐ ποιήσ[ε]ις ἐπιστέλλας ἡμῖν περὶ τῆς σῆς γίας, P Fay 133¹⁸ (a letter—iv/A.D.) μοι ἐπιστέλλον, "send me word." From the usage of the word in official documents the meaning readily passed over into "instruct," "enjoin,"

as in Ac 15³⁰ (RV marg.), Heb 13²²: cf. e.g. P Ryl II. 121¹⁸ (ii/A.D.) ἀξιώ [ἐ]πιστολή[ν]αι τοῖς τῆς [π]όλεως γραμματέσιν [ἐ]πίτροπον αὐτῷ καταστα[θῆ]ναι, "I request that an order be sent to the scribes of the city for the appointment of a guardian for him" (Edd.), P Fay 31²⁰ (c. A.D. 129) διὸ προσαγγέλλω ὅπως ἐπιστάλη τῷ τῷ γραφείον Θεαδελφείας συνχημα[τ]ῆ[ν] μοι ὡς καθήκει, "I therefore give notice, in order that instructions may be sent to the director of the record office of Theadelphia, duly to join me in the transaction of the business" (Edd.), P Strass I. 5¹⁸ (a decision of the prefect—A.D. 262) ἐπισ[τ]α[τ]εῖν τῷ στρατηγ[ῷ] P Oxy IX. 1194⁸ (c. A.D. 265) δύναται ἐπιστάληναι τῷ στρατηγ[ῷ] τῷ δέοντα, "the proper measures can be communicated to the strategus," and hence in BGU I. 144^{ii.5} (iii/A.D.) ἐπεστάλ(η) ὑπὸ ἐμοῦ, virtually = "he was confirmed by me" in a certain office. See further Laqueur *Quaestiones*, p. 16 f. where it is shown that in letters written by Roman Emperors or Magistrates ἐπιστάλλω is always = "write" rather than "send," e.g. *CIG* III. 3835⁴ ἐπέστειλα αὐτῷ δηλῶν τὸ πρᾶγμα δλον. ἐπέστειλα δὲ Ἐσπέρῳ τῷ ἐντροπῳ, and cf. P Hamb I. p. 77 for the ending of ἐπιστάλλματα, official acts or decisions in letter form, with ἐπιστάλλω, or ἐπέστειλα, or ἐπιστέλλεται σοι. With this the NT usage cited *supra* corresponds: cf. also Ac 21²⁵ N.

ἐπιστήμων.

For this adj. (Jas 3¹³, cf. Deut 1¹³, 4⁶), which carries with it a certain idea of "expert" knowledge, see P Oxy XII. 1469¹² (A.D. 298) ἀεὶ γὰρ ὁ δημόσιος γ[ε]ωμέτρης ἐπιστήμων ὢν τῶν τόπων[ν] αὐτῶν κτλ., and cf. the use of the subst. in P Fay 106²⁸ (c. A.D. 140) οἱ τὴν Ιατρικὴν ἐπιστήμην μεταχειρίζομενοι, "those practising the profession of physician," P Oxy VI. 896⁵ (A.D. 316) Ἰωγράφου τὴν ἐπιστήμην, "a painter by profession." In Vett. Val. p. 211¹⁸ τὸ γὰρ θεῖον βουλῆν προγινώσκων ἀνθρώπους τὰ μέλλοντα εἰς φῶς προήγαγε τὴν ἐπιστήμην, δι' ἧς τὸ καθ' αὐτὸν ἕκαστος προγινώσκων εὐθυμότερος μὲν πρὸς τὸ ἀγαθόν, the editor defines ἐπιστήμη as "mathesis." The noun survives in MGr = "knowledge," "science."

ἐπιστολή.

Preisigke in his *Fachwörter*, p. 90, has classified various more or less technical usages of this common word. Thus in P Amh II. 64¹⁰ (A.D. 107) the copy of an official letter addressed to the strategus with reference to the public baths of Hermopolis is headed—ἀντίγραφον ἐπιστολῆς, and in P Hamb I. 18^{ii.6} (A.D. 222) a συνκολ(λήσιμον) is mentioned αὐθ(εντικῶν) ἐπιστολ(ῶν) καὶ βιβλ(ιδίων) ὑποκεκολ(λημένων). In BGU IV. 1046^{ii.5} (not before A.D. 166) (= *Chrest.* I. p. 315) we learn that the persons selected for certain public duties were appointed by the epistrategus—δι' ἐπιστολ(ῆς) κομισθ(εῖσης) καὶ προγρα(φείσης) ("openly placarded up"); while in *Chrest.* I. 26¹⁸ (A.D. 135) a petition, instead of being lodged in the usual way as a ὑπόμνημα, takes the form of an ἐπιστολή: see Wilcken's note *ad l.* In BGU IV. 1135⁷ (prob. B.C. 10) κατὰ νομογραφικὴν ἐπιστολῆν, the word is = "despatch," and in the business letter P Giss I. 105⁴⁰ (v/A.D.) λήμψης ἐπιστολῆς it is = "receipt." The range of the word was thus wide, and its official usage in the above-noted instances may serve as a needed corrective to the over-emphasis which Deissmann (*BS*, p. 3 ff., *LAE*,

p. 217 ff.) is inclined to lay upon the "popular" character of the Pauline ἐπιστολαί: see Milligan *Documents*, p. 94 f.

We may further cite BGU III. 827²⁰ (undated) Ἰδοὺ δ[ὲ] τρίτην ἐπιστολὴν σοι γράφω, which recalls 2 Pet 3¹ with an opening like 2 Cor 12¹⁴, and P Oxy XII. 1409⁸ (A.D. 278) τῆς γραφείσης ἐπιστολῆς εἰς κοινὸν ἡμῖν στρατηγ[οῖς καὶ δε]καπρώτοις, with reference to a "circular letter" addressed to the strategi and δεκάπρωτοι of the Heptanomia and Arsinoite nome by the diocetes. For the diminutive it is enough to refer to the soldier's letter to his mother, *ib.* 1481⁷ (early ii/A.D.), in which he explains the reason why he has been so long in sending her an ἐπιστάλλιον—διότι ἐν παρεμβολῇ ἡμι καὶ οὐ δι' ἀσθένει[αν], ὥστε μὴ λουπῶ, "that I am in camp, and not that I am ill; so do not grieve about me" (Edd.), and P Par 45⁴ (B.C. 153) ἀπόντος μου πεφρόντικα ὑπὲρ σου χρέσιμα τῶν σῶν πραγμάτων ἂ σ[οι] δεδύνημαι διασαφῆσαι διὰ τοῦ ἐπιστολλίου, cf. 2 Cor 10¹¹.

ἐπιστομίζω.

To the exx. of this rare verb (Tit 1¹¹), we may add Philostr. *Opera* ii. p. 122⁸ (ed. Kayser) ἐπεστομίζεν αὐτόν, and *ib.* p. 370²⁴. Cf. also the use of ἐνστομίζω in the magical papyrus P Par 574²¹⁷⁴.

ἐπιστρέφω

is used literally = "turn" or "turn back" in P Tebt I. 138 (late ii/B.C.) ἐπιστρέψας καὶ σπασάμενος ταύτην (sc. τὴν μάχαιραν). The word has a certain ethical significance in P Oxy III. 486²⁰ (A.D. 131) τ[οῦ] Σ[α]ραπίωνος μὴ ἐπιστραφέντος ὥστε κ[ατα]πλευσαι, "but S. has paid no attention to the instruction to sail down" (Edd.), BGU I. 36⁷ (ii/A.D.) οἱ ἀδελφοί 'Α. καὶ 'Ω. ὀφειλοντές μοι κατ' οὐδὲν ἐπιστρέφονται ἀποδοῦναι μοι, "the brothers H. and H., although they owe me (money), do not show the smallest inclination to repay me," P Fay 128³ (iii/A.D.) οὐκ ἐπέστρεπται ὁ Ποντικός λαβεῖν τὴν οἰκίαν παρ' ἡμῶν, "Ponticus has not shown any inclination to take the house from us" (Edd.). On the misleading translation of the verb by "am converted" in the AV see Field *Notes*, p. 8 f., and especially p. 246 ff. The absolute use of the verb in certain portions of the LXX is discussed in Thackeray *Gr.* i. p. 53: see also Anz *Subsidia*, p. 289 f. For the moral sense of "conversion," as in Ac 3¹⁹, Sharp (*Epict.* p. 73) cites Epict. ii. 20. 22 ἔν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον.

ἐπιστροφή

occurs = "attention," "regard" in a prisoner's petition P Petr II. 19 (2)⁸ (iii/B.C.) καλῶς οὐμ ποιήσεις ἐ[πι]στροφῆν [μου] ποιησάμενος, ἔρρημαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνου: cf. PSI IV. 380⁸ (B.C. 249-8), and *Michel* 543⁸ (c. B.C. 200) ὁ δῆμος ἐπιστροφῆς ἀξίαν πρόσευξιν . . . ποιούμενος. In *Chrest.* I. 176¹² (probably time of Nero) the lessee of an olive-yard complains of certain outlays that he had been obliged to make—μηδεμίαν μου ἐπιστρ[ο]φῆν ποιησάμενον αὐτῶν (sc. τῶν προσετώτων): cf. *Syll* 790¹⁶ (i/B.C.) ὑπολαμβάνομεν δὲ ἀναγκαί[ον] εἶναι καὶ συμφέρον γενέσθαι τινὰ περὶ τούτων ἐπιστροφῆν with reference to the renewal of trees that had been destroyed. On the deepened meaning which this and similar words assumed in the language of Christianity, see Milligan *Documents*, p. 58 f., and cf. Hobart, p. 172 f.

ἐπισυνάγω.

For this verb cf. *OGIS* 90²³ (Rosetta stone—B.C. 196) ὡς ἂν ἐκ πολλοῦ χ(ρ)όνου συνεστηκυίας τῆς ἀλλοτριότητος τοῖς ἐπισυναχθεῖσιν εἰς αὐτήν (sc. Δύκων πόλιν) ἀσεβείσιν, *Syll* 318²³ (B.C. 118) ἐπισυναχθέντων τῶν Γαλατῶν ἱππέων ἐτι πλείονων. It is used of “accumulated” interest in P Grenf I F. 72² (A.D. 290–304) with reference to a loan of 2 talents—ἄπερ σοι ἀποδώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως, and so P Flor I. 46¹⁴ (iii/A.D. ad init.). See also Milligan *Thess.* p. 96.

ἐπισυναγωγῆ,

which in Bibl. Greek is confined to 2 Macc 2⁷, 2 Thess 2¹, Heb 10²⁵, has been pronounced by Cremer “unknown in profane Greek,” but Deissmann (*LAE*, p. 101 ff.) cites it from an inscr. from the island of Syme not later than B.C. 100, *IG* XII. 3 Suppl. No. 1270¹¹ τὰς δὲ ἐπισυναγωγὰς τοῦ διαφόρου γινομένης πολυχρόνου, “the collection, however, of the sum (to defray expenses) taking a long time.”

ἐπισυντρέχω.

We have no citation for this NT ἐπ. ἐρ. (Mk 9²⁵), but ἐπιτρέχω is used in the curious title of a minor village official in P Fay 107⁷ (A.D. 133) ὃν χάριν ἀξιώσιν συντάξει τῶι τῆς κώμης ἐπιτρέχοντι ποήσασθαι τὴν καθήκουσαν ἀναζήτησιν, “wherefore I entreat you to give instructions to the village inspector to hold the due enquiry” (Edd.): cf. *ib.* 23² (ii/A.D.) Σαραπῶν . . . δοθεὶς εἰς ἐπιδρομ(ήν) τῆς μητροπόλεως) and see Jouguet *La Vie Municipale*, p. 267.

ἐπισύστασις.

This word which is found in the LXX (Numb 16⁴⁰, 26⁹, and 1 Esdr 5⁷³ A) and in the received text of Ac 24¹², 2 Cor 11²⁰, may be illustrated from *Syll* 325²⁷ (i/B.C.) διὰ τὰς τῶν κρατούντων τῆς χώρας βαρβάρων ἐπισυνστάσεις, where the thought of “hostile” combination is prominent: see further *Field Notes*, p. 185f. On the other hand the verb is sometimes used practically = “appoint,” as when certain πρεσβύτεροι of the village of Karanis grant one of their number a certificate stating that they had appointed him their deputy in the collection of the beer-tax—P Lond 255¹⁰ (A.D. 136) (= II. p. 117) ἐπισυνεστάκαμέν σοι ἀνθ' ἑμῶν (ἡ. ἡμῶν) πρακτορεῖν (ἡ. —εἰν) κ(α)λ χιρίζιν (ἡ. χειρίζειν) τὴν δὲ [υ]τηράν κτλ.: cf. *ib.* 306⁶ (A.D. 145) (= II. p. 118) τὸν [δ]μολογούντα συνεστακέναι τὸν Σα[το]ρνίλιον πρακτορεύοντα.

ἐπισφαλῆς.

This adj., which is peculiar to Lk in the NT (Ac 27⁹: cf. Hobart, p. 201) appears *ter* in *Menandrea*, e.g. p. 14¹²⁶ ἐντ' ἐπισφαλῆ φύσει | τὸν βίον ἀπάντων τῆι προνοίαι δει, πάτερ, τηρεῖν.

For the adv., as in Sap 4⁴, cf. P Oxy I. 76²⁰ (A.D. 179) νοστήσας ἐπισφαλῶς ἔχει, “has fallen ill and is in a precarious condition” (Edd.).

ἐπισχύω.

An interesting parallel to Lk 23⁵ is afforded by Vett. Val. p. 48⁶ τῶν δὲ τοιοῦτων καὶ ὁ λόγος ἐπισχύσει πρὸς συμβουλίαν ἢ διδασχῆν. For the compound συνεπισχύω see BGU IV. 1189¹⁴ (B.C. 1) ἀξιώ ἐδν φαίνηται ἐπιτάξει τῷ α(ὐτῷ) τοπάρχῃ συνεπισχύει[ν] μοι κτλ.

ἐπισωρεύω.

Vett. Val. p. 332²⁴ ἐκ τούτων γὰρ συνορᾶται καὶ εὐκατά-ληπτα γίνεται τὰ πολλῶ χρόνῳ <καὶ> καμᾶτῳ ἐπισωρεύοντα τοῖς ἀνθρώποις τὴν παρὰ τούτων ἐνέργειαν: cf. p. 344¹³. Epict. i. 10. 5 λοιπὸν ἐν ἑξ ἐνδὸς ἐπισωρεύκεν, “has gone on adding to his heap ever since” (Matheson).

ἐπιταγή.

The ordinary meaning appears in a fragmentary letter P Flor II. 119⁵ (A.D. 254) ὅπως . . . ἐπιταγὴν λάβωσιν, with reference to an “order” or “instruction” given to certain fishermen. The use of the word in Paul to denote a *divine* command (Rom 16²⁶, 1 Tim 1¹, Tit 1¹) is in accord with its technical use in dedicatory inscriptions. Thus in *Syll* 786⁴ Isias dedicates an altar to the Mother of the gods κατ' ἐπιταγὴν, “by command” of Cybele herself conveyed in dream or oracle, as Dittenberger remarks. He compares other formulae like κατὰ μαντείαν, κατ' ὄναρ, κατ' ὄραμα. See also *Syll* 805³ (Rom.), *IG* XII. 1, 785. It is at least possible that this connotation may be present in 1 Cor 7⁹, 2 Cor 8⁹. Add the Phrygian inscr. Ἀγαθῆ τύχη Σόλων ἱερὸς κατὰ ἐπιταγὴν Δ[ι] Διῶ εὐχὴν καὶ ἐαντῷ ζῶν, which Sir William Ramsay (*Stud. in the East. Rom. Prov.* p. 275) cites in illustration of the old Phrygian custom of consecrating any sacred place by a grave. “Here Solon, in service at an Anatolian hieron, was ordered by the god to fulfil a vow, and in the same act of dedication he made the grave for himself.” Cf. also the stele inscr. in *JHS* xxvi. (1906), p. 28 Οὐάρι(ο)ς . . . Πωλλῶν κατ' ἐπιταγὴν τοῦ θεοῦ ἀνέθηκα εἰκετεύων.

For ἐπίταγμα, see P Oxy XII. 1469³ (A.D. 298) ἐν τοι[s] κατ' ἡμᾶς ἐπιτάγμασιν, “in commands concerning us.” According to the editor's note ἐπίταγμα is used in P Grenf I. 18⁶ (B.C. 132) τοῦ ἐπιτάγματος ἱπάρχου of a “reserve” of cavalry, but see *contra* Schubart in *Archiv* ii. p. 149.

ἐπιτάσσω.

P Eleph 13⁴ (B.C. 223) ὁ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθέν, P Tebt I. 59⁹ (B.C. 99) ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβεισθαι τὸ ἱερόν, P Oxy II. 294²¹ (A.D. 22) (= *Selections*, p. 35) ὡς ἐπέταξεν ὁ ἡγεμῶν, *ib.* 275¹¹ (A.D. 66) (= *Selections*, p. 55) ποιοῦ[ν]τα πάντα τὰ ἐπιτασσόμενα αὐτῷ—of an apprentice, *ib.* XII. 1480⁶ (A.D. 32) οὐκ ἡμέλησα περὶ οὗ μοι ἐπιτάχας, “I did not neglect your instructions” (Edd.).

ἐπιτελέω.

For this verb in connexion with the performance of religious duties cf. P Leid G²¹ (B.C. 181–145) [ἔ]να τυχῶν τῆς παρ' ὑ[μ]ῶν φιλ[αν]θ[ρω]πίας, [ἔ]πιτελῶ τὰς τῶν θεῶν λε[ι]τουργίας, P Tebt I. 6⁴⁸ (B.C. 140–39) ἐπιτελεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τ[έ]κνων, *ib.* II. 294¹¹ (A.D. 146) τὰ τῆι προφητείᾳ προ[σ]ήκουτα ἐπι[τ]ελεῖ[ν], *ib.* 292²¹ (A.D. 189 90) τὰς ἐπιβαλλούσας ἱερουργίας ἐπιτελεῖν, and from the inscr. *Priene* 108²⁷ (after B.C. 129) τὰς τε θυσίας ἐπέτελεσεν, *al.* (cf. Rouffiac *Recherches*, p. 66). The word is very common = “accomplish,” “complete,” any work or duty. Thus P Tor I. 1^{viii. 15} (B.C. 117) μηδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, P Par 63¹⁸ (B.C. 164) (= P Petr III. p. 18) ἕκαστα δ' ἐπιτελεσθήι κατὰ τὸν ὑποδειγμένον ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι

τρόπον, "that everything be performed in the manner laid down in the minute sent to you by us" (Mahaffy), *ib.* 26²⁸ (B.C. 163-2) ἡμῖν μὲν ὑπέσχετο τὸ προκείμενον ἐπιτελέσαι (for form see Mayser *Gr.* p. 357), "promised us that he would perform what he had been directed to do." So in connexion with building P Grenf I. 21¹⁷ (B.C. 126) ἕως ἂν ἐπιτελέσωσι—of a dove-cote, P Ryl II. 161¹⁶ (A.D. 71) ἀν[ο]ικοδομοῦντος καὶ ἐπιτελοῦντος [καὶ ἐπισκ]ευάζοντος—of a priest's chamber, or with agricultural operations *ib.* 166²⁰ (A.D. 26) τὰ δὲ γεωργ[ικὰ] ἔργα πάντα ἀ[ε]ὶ καὶ ἐπιτελέσω καθ' ἑ[α]ς, PSI I. 57²³ (A.D. 52) προήγγ[ε]ισθα ἐγβήναι τῆς τοῦ κλή(ρου) γεωργ(ίας) τὸ καθήκον ἐπιτελέσας, and with the execution of a deed in P Oxy III. 483³⁴ (A.D. 108) διὸ ἐπιτελεῖτε ὡς καθήκει. In BGU IV. 1062¹⁰ (A.D. 236-7) the verb is used of a payment—πάντα ἐπιτελέσαι ὅσα τῇ αὐτῇ ὄνη ἀνήκει, and in P Giss I. 39¹¹ (B.C. 204-181) ὁ γέγραφα σοι διὰ τῆς συγγραφῆς, ὥστε ἐμὲ ἐπιτελέσαι, ἐγὼ ἐπιτελέσω ἀνευ λόγου παντὸς ὅτι νυσοῦν τὸ πρὸς σε, the editor notes that ὥστε ἐμὲ ἐπιτελέσαι is dependent on the foregoing ὁ γέγραφα σοι. For a weakened sense corresponding to our "do," cf. P Oxy VIII. 1118¹⁰ (i/ii A.D.) ἐξαλλοτρῴσωντα καὶ ἐπιτελέσοντα δ' ἐὰν αἰρώμαι, "alienate it (mortgage property) and do with it whatever I choose" (Ed.), P Ryl II. 105²⁷ (A.D. 136) ἐπιτέλ(εσον) ὡς καθήκει "do what is proper" (Edd.). For the adj. see Michel 1001¹⁸ (c. B.C. 200) ἐντεταμένον ἐπιτελή με ποιῆσαι τὰν τοῦ πατρὸς αὐτοῦ Φοίνικος ἐντολάν. In the same inscr. the daughter's name is seen to be Ἐπιτελεια.

ἐπιτήδειος.

For τὰ ἐπιτήδεια, "the necessities of life," as in Jas 2¹⁶, cf. P Hib I. 110¹⁰ (c. B.C. 270) where payments are made εἰς τὰ ἐπιτήδ[ε]ια, and P Lond 1159³ (A.D. 145-7) (= III. p. 112) ἐπὶ παροχῆς τῶν ἐτοιμαζομένων ἐπιτηδείων with reference to furnishing provisions and other supplies in view of an impending official visit. See also P Ryl II. 238⁵ (A.D. 262) παρασχεῖν τὰ ἐπιτήδεια πάντα, "to provide all that is necessary" for certain huntsmen, P Giss I. 85¹³ τὰ ἐπιτήδεια τῇ σχολῆς (i. σχολῆ), and for the superlative P Oxy III. 472⁸ (c. A.D. 130) ὁ υἱὸς ἐπιτηδείωτατος. P Strass I. 32¹³ (A.D. 261) ζυγὸν δὲ ἐνάγων παρὰ σοι τὸν ἐπιτηδειώτερον αὐτῷ παράσχεσθε shows the comparative where the context demands a superlative: see *Proleg.* p. 78. In P Fay 22²⁴ (i/A.D.) a husband undertakes to provide for his divorced wife τὰ ἐπιτήδεια, in a manner befitting her rank. The adj. is common along with εὐπορος, e.g. BGU I. 235¹⁸ (ii/A.D. ?) εὐπόρους καὶ ἐπιτηδίο[us] (i. ἐπιτηδείους) γνώμη καὶ κινδύ[ν]ων (i.—ύνω), P Oxy IX. 1187¹¹ (A.D. 254) δ[ν]τα εὐπορον καὶ ἐπιτήδειον, "being a person of means and suited for the post" (Ed.), of a phylarch. For the meaning "convenient" cf. P Hib I. 83¹⁰ (c. B.C. 258-7) οὐ γὰρ ἐπιτηδείος (i.—όν?) ἐστιν, P Tebt II. 409¹¹ (A.D. 5) εἰδὼς ὅτι ἐπιτηδείω[us] [σο]. The adv. may be illustrated by P Oxy VI. 938⁶ (iii/iv A.D.) ἠέλιχθην καὶ νῦν σοι γράψαι ὅπως αὐτῆς ὄρας γομωσασθῆναι (i. γομωθῆναι) ἐπιτηδείως τὰς σαργάνας ποιήσας ἀποστείλῃς, "I hasten to write to you now once more and beg you instantly to get the baskets properly laden and send them off" (Edd.), and the subst. ἐπιτήδευμα (common in the LXX) by Vett. Val. p. 73²⁰ τοὺς δὲ ἐκ τῶν ἐπιτηδευμάτων καρποὺς οὐ λαμβάνουσι.

ἐπιτίθημι

is construed with the acc. and dat., as in Ac 28¹⁰, in BGU IV. 1208¹⁴ (B.C. 27) ὁ ἐπιτίθεισ[α] τοῖς παρ' αὐτοῦ [πιττάκ]ιον, *ib.* 1139⁷ (B.C. 5) Πάρθος . . . αὐτῇ ἐπέθηκεν Πάριμα (cf. Mk 3¹⁶ ff.), P Ryl II. 81⁶ (c. A.D. 104) τὴν γὰρ δλου τοῦ πράγματος ἐξουσίαν τοῖς κατασ[π]ορευοῦσι ἐπέθεμην, "for I gave the inspectors of sawing the conduct of the whole matter" (Edd.), and with the acc. alone in *ib.* 121¹⁰ (ii/A.D.) τ[ὰς] σφραγίδας ἃς ἐπέθηκ[ε], "the seals which he affixed" (Edd.). In BGU IV. 1019⁷ (mid. ii/A.D.) we have ὅς ἐδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιθεῖναι τ[ῆ] λογοθεσίᾳ. For the meaning "persuade," "enjoin," cf. P Oxy X. 1255⁶ (A.D. 292) ἐπειθεμένου σου ἡμῖν, *ib.* 1265¹¹ (A.D. 336) ἐπέθετό μοι ἡ σὴ ἐμμελεῖ[α] ἐγγράφως δηλώσαι, "your grace enjoined me to state in writing" (Edd.), and for the meaning "attack," "assault," as in Ac 18¹⁰, cf. P Tebt I. 15¹¹ (B.C. 114) καὶ τὸν τούτου υἱὸν Μάρωνα ἐπιτεθεῖσθαι τῷ Πολέμωνι, *ib.* 53¹⁰ (B.C. 110) ἐπιθεμένοι ληστικῶι τρόποι, and so BGU IV. 1061¹⁴ (B.C. 14): cf. P Flor III. 332⁷ (ii/A.D.) ἀλλ' ἐπιζητεῖ νῦν μετὰ καὶ ἄλλων γυμναστικῶν φίλων πῶς ἐπιθηταί μοι ἀπόντος σου, and see *s.v.* ἐπιθεσις. With the use of the verb = "add to" in Rev 22¹⁸ as opposed to ἀφαίρω, cf. προστίθημι in *Cagnat* IV. 1028⁸⁰ ἐὰν δέ τις πρὸς ταῦτας τὰς συνθήκας κοινή(ν) βουλή(ν) προσθεῖναι ἢ ἀφελῆναι βούλ[ω]νται ὁ δῆμος καὶ ἡ βουλή κτλ.

ἐπιτιμῶ

= "censure," "lay under a penalty," as notably in Mk (see Allen *ad* Mk 8³⁰), may be illustrated from P Magd²⁴ B.C. 218) ἀγανακτήσαντος δὲ μου καὶ ἐπιτιμῶντος αὐτῆ, P Par 42⁷ (B.C. 156) μεταπεμφάμενος οὖν αὐτὸν καὶ τὸν φυλακτικὴν ἐπιτίμων αὐτῷ, P Oxy X. 1295⁵ (ii/iii A.D.) ἐὰν δὲ μέλλῃς οὕτω αὐτῷ ἐπιτιμᾶν, and *Syll* 177⁵⁸ (B.C. 303) ὅπως, ἐὰν τινες φαίνονται μὴ τὰ βέλτιστα νομογραφούντες, ἀλλ' [ἀνεπιτήδεια, αὐτοῖς] ἐπιτιμῶμεν καὶ ζημιῶμεν. In PSI IV. 356⁷ (B.C. 253-2) ἐπιτιμῆται is used of χόρτος that has been "augmented" in price. For ἐπιτιμή = "penalty," "fine," see P Petr III. 20 *verso*^{11.5} (B.C. 246) τὰς ἐπιτιμὰς εἰς τὸ βασιλικ[όν], and for the corresponding use of τὸ ἐπίτιμον, see P Gen I. 20¹⁸ (ii/B.C.) προσαποτισάτω ἐπίτιμον παραχρήμα, P Oxy II. 275²⁰ (A.D. 66) (= *Selections*, p. 57) ἐπίτιμον δραχμὰς ἑκατόν, *ib.* X. 1282¹⁰ (A.D. 83) τό τε βλάβος καὶ ἐπίτιμον, "the damages and a fine," and the large number of exx. from iii/B.C. to iv/A.D. in Berger *Strafklausein*, p. 5. Berger (p. 14) also recalls the rare use of ἐπίτιμον = contraband goods," as P Tebt I. 39¹⁰ (B.C. 114) ἐλαϊκὸν ἐπίτιμον, "contraband oil" (Edd.): cf. P Petr II. 30 (f)³ ἀπέφαινε παῖς ὑπάρχειν ἐπίτιμον ἐν τῷ Μητροδώρῳ ἐποικίω (δραχμὰς) ῥν, where Mahaffy translates "the slave showed that there was an assessable value (?) in the dwelling of Metrodorus worth 150 drachmae."

ἐπιτιμία.

For this NT ἀπ. εἰρ. (2 Cor 2⁶, cf. Wisd 3¹⁰) = "punishment," "penalty," cf. the use of ἐπιτίμιον in P Hal I. 1³⁰⁸ (iii/B.C.) τριπλάσια τὰ ἐπιτιμία ἀποτισάτω, ἐὰν δίκη] νικῆθῃ, P Oxy XII. 1468⁷ (c. A.D. 258) τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτιμίοις, "the decreed penalties of the laws," and see what is said of τὸ ἐπίτιμον *s.v.* ἐπιτιμῶ *sub fin.*

The subst. in its sense of "franchise," "citizenship," occurs in a rescript of Severus, P Oxy XII. 1405¹⁰ (iii/A.D.) ἡ δὲ ἐπιτεμῖα σου ἐκ τούτου οὐδὲν βλαβήσεται, "your citizenship, however, will in no way be injured thereby."

ἐπὶ τὸ αὐτό.

For this phrase, as in Ac 1¹⁵, 2¹, see *s.v.* ἐπὶ.

ἐπιτρέπω.

For the distinctive NT sense of this verb "permit," "allow," cf. P Magd 2⁷ (B.C. 221) δέομαι οὖν σου, βασιλεῦ, . . . μὴ ἐπιτρέπῃν τῷ Πωῶρει κωλύειν ἡμᾶς οικοδομεῖν, *ib.* 12¹¹ (B.C. 217) μὴ ἐπιτρέπῃν αὐτοῖς ἐγβαλεῖν με ἐκ τῶν κλήρων, BGU II. 451¹⁰ (i/ii A.D.) θεῶν ἐπιτροπῶν[των], P Ryl II. 120¹⁸ (A.D. 167) διὰ ἀξίῳ ἐπιτρέψαι μ[ο]ι χρῆσασθαι αὐτῷ τῷ Ἑρμείῳ, P Lond 951 *verso*⁴ (late iii/A.D.) (= III. p. 213) τῷ βρέφος ἐχέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπιτρέπω τῇ θυγατρὶ μου θηλάζειν, and for the pass., P Oxy III. 474⁴⁰ (A.D. 184?) δεῦτερον τοῦτο προσαγορεύω ἄνευ τοῦ ἐπιτραπῆναι μὴ ἐπάπτεσθαι τοῦ κυριακοῦ χρήματος, "I now make this second order that the imperial moneys are not to be touched without leave" (Edd.). For the use of the inf. after ἐπιτρέπω in the NT, as in the Pontic dialect of MGr, see *Proleg.* p. 205. For the verb = "entrust," "commission," "instruct," we may cite a letter from a farm-bailiff to his employer, P Lond 1173³⁸ (A.D. 125) (= III. p. 208) ὡς ἐπιτρέψάς μοι καταργά[ξεσθ]αι τὴν χερσάμπελον ἐποίησα, ἕστερον ἐπι[τρέ]ψάς [μ]οι διὰ λόγον μήκει καταργά[ξεσθ]αι, and the report of a public physician to the strategus, P Oxy I. 51⁸ (A.D. 173) ἐπετρόπην ὑπὸ σοῦ διὰ Ἑρακλείδου ὑπηρέτου ἐφίδειν σῶμα νεκρὸν ἀπρητημένον ("found hanged"), and similarly *ib.* III. 476¹⁰ (ii/A.D.). For the more strictly legal usage, cf. further P Lips I. 8⁶ (A.D. 220) (= *Chrest.* II. 210) μετὰ κυρίου . . . [τοῦ αἰτηθέν[τος] ὑπ' αὐτῆς] καὶ ἐπιτραπέν[τος] ὑπὸ Δυρήλιου Καστορος . . . ἐν[ά]ρ[χου] ἐξη[γη]τοῦ, of a guardian for whom a woman had asked, and who "had been installed" by the exegete Aurelius Kastor.

ἐπιτροπεύω.

For this verb which is read by D *al.* in Lk 3¹ for the more general ἡγεμονεύοντος to mark that Pilate was "procurator" of Judæa cf. the use of the subst. ἐπίτροπος in *Syll* 404¹⁵ (ii/A.D.), *al.* The more general sense of "act as trustee or guardian" is seen in BGU IV. 1113⁹ (B.C. 14) ἐπιτρόπευσεν τοῦ Δουκίου, P Oxy IV. 727¹⁵ (A.D. 154) ἐπιμελησόμενον ἄν καὶ αὐτοὶ ἐπιτροπεύουσιν ἀφηλικῶν ἑαυτῶν ἀδελφιδῶν, "to take charge of their brother's children who are minors and their wards" (Edd.), *OGIS* 141⁵ (B.C. 146-116) ἐπιτροπεύσαντα τῶν τέκνων ἡμῶν. For the corresponding subst. cf. P Oxy VI. 907²⁰ (A.D. 276) πᾶσι τοῖς τῇ ἐπιτροπείᾳ διαφέρουσι, "in all that pertains to the guardianship" (Edd.), and more generally P Fay 20¹⁷ an imperial edict by Julian (cf. *Archiv* ii. p. 169) addressed—τοῖς ἡγεμόσιν τοῖς κατ' ἐπιτροπείας παρ' ἐμοῦ ἀπεσταλμένοις, "the governors dispatched by me to posts of rule" (Edd.).

ἐπιτροπή.

For *ἡ*, as in Ac 26¹³, cf. P Par 45⁴ (B.C. 153) (= Witkowski³, p. 84) ἄλ' ὅμως τοῖς θεοῖς τὴν ἐπιτροπὴν δίδομαι,

PART III.

P Oxy IV. 743²² (B.C. 2) περὶ πάντων αὐτῷ τὴν ἐπιτροπὴν δίδωκα. It is = "the office of guardian" in P Oxy VI. 898²⁴ (A.D. 123) αἰτούσά μ[ε] ἀντὶ ταύτης ἀποχρῆν τῆς ἐπιτροπῆς, "demanding from me in return a receipt for her guardianship," P Ryl II. 153²⁰ (A.D. 138-61) οὓς [οἶδα ἐπιτηδέου]ς καὶ ἀξίου[ς] τῆς ἐπιτροπῆ[ς], "whom I know to be suitable and worthy of the office of guardian," and = "the office of procurator" in BGU I. 16⁸ (A.D. 159-60) (= *Selections*, p. 84) τῆς τοῦ ἰδίου λόγου ἐπιτροπῆς. In MGr ἐπιτροπή = "committee."

ἐπίτροπος

is very common in connexion with the guardianship of minors (cf. Gal 4³), e.g. P Ryl II. 109¹⁸ (A.D. 235) Δ(ὐρήλιος) Ἑρμόδ[ω]ρος . . . ἐπίτροπος τῶν ἀφηλ(ικῶν) . . . ὤμοσα ὑπὲρ αὐτῶν, "I, Aurelius Hermodorus, guardian of the minors, have taken the oath on their behalf," *ib.* 121¹⁵ (ii/A.D.) ἀξίῳ . . . [ἐ]πίτροπον αὐτῷ καταστα[θῆ]ναι, and a Will, *ib.* 153¹⁸ (A.D. 138-61) οὗ καὶ καθίστημι ἐπιτρόπους [ἄ]ρ[χ]οι οὗ γένη[ται] τῆς ἐνό[μο]υ [ἡ]λικίας. Preisigke *Fachwörter*, p. 93, has classified the uses of the word in connexion with the office of "procurator": cf. Magie, p. 162 f., and Rouffiac *Recherches*, p. 46, where we are reminded of the Imperial procurator at Priene—ὁ τῶν κυρίων ἐπίτροπος (*Priene* 230⁶-A.D. 196-212). The agreement with Mt 20⁸ λέγει ὁ κύριος . . . τῷ ἐπιτρόπῳ αὐτοῦ is of course, as Rouffiac remarks, purely verbal.

ἐπιτυγχάνω.

Hort on Jas 4² states that "ἐπιτυγχάνω does not properly mean to 'obtain,' *i.e.* get possession, but to 'attain,' *i.e.* either fall in with or hit the mark, and is specially used absolutely of being successful." Of this meaning we have a good ex. in P Tebt II. 314¹⁰ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "by means of the good offices of our friends we achieved it" (Edd.): cf. BGU I. 332⁸ (ii/iii A.D.) εὐχομένη ἡμᾶς ὑγιαίνοντες (ἡ — τας) ἀπολαβεῖν, ὡς εὐχομαι ἐπιτετευχότας (cf. Heb 8⁶ N^oB, Deissmann *BS* p. 190). For the absolute use see also P Oxy I. 72⁷ (A.D. 90) ἀπογράφομαι Μάρκῳ Πουρκίῳ ἐπιτυγχάνοντι ἀπόντι, "I register for M. P. who happens to be away." For the constr. with the gen., as in Heb 6¹⁸, 11³³, cf. BGU I. 113⁸ (A.D. 143) ἐπιτυχόντες . . . τῆς Ρωμαίων πολιτείας, *ib.* II. 522⁸ (ii/A.D.) αὐτῇ δέομαι, γυν[ή] χήρα καὶ ἀδοσίτητος (ἡ ἀδοσίθ—), ἐπιτυχεῖν τῆς αὐτῆς φιλανθρωπίας. With the acc., as in Rom 11⁷, cf. P Par 29²⁰ (B.C. 161-0) ὑμῖν δὲ γίνουτο πᾶν ὃ ἂν ἐπιβάλλησθ' ἐπιτυγχάνειν, and with the dat., cf. P Oxy III. 474²³ (A.D. 184?) ἐπιτυγχάνων τοῖς ἀργυρικοῖς λόγοις, where the editors translate "on examining the accounts of the money revenue." The subst. = "success" appears in *OGIS* 678³ (time of Hadrian) ὑπὲρ . . . τῆς τῶν ὑπὸ αὐτοῦ ἐπιταγέντων ἔργων ἐπιτυχίας: cf. the adv. *ib.* 556⁶ πρὸς βεβούσαντα ἐπιτυχῶς ὑπὲρ τῆς ἐλευθερίας. MGr ἐπιτυχαίνω, "succeed," "attain."

ἐπιφαίνω

is used of the "epiphany" of the goddess Artemis Leukophryene in a Magnesian inscr. not before B.C. 200, *Syll* 256⁶ ἐπιφαινομένης αὐτοῖς Ἀρτέμι[δος] Λεῖκοφρυηνῆς: cf. Tit 2¹¹, 3¹. See also *Syll* 802²⁰ (iii/B.C.) ἐπιφανέντα

[τ]ὸν θεὸν ἐφάλασθαι ἐπὶ τὰν χεῖρα καὶ ἐκτείνει οὐ τοὺς δακτύ[λ]ους, of a temple-vision by which a man with powerless fingers was healed.

ἐπιφάνεια.

The NT usage of this word to denote "manifestation," more particularly in connexion with the παρουσία of the Lord (2 Thess 2⁸, 1 Tim 6⁴, 2 Tim 4^{1, 8}, Tit 2¹³), is prepared for by the occurrence of the word in late Greek to denote any conspicuous intervention on the part of higher powers. Thus from the inscr. we may cite *OGIS* 233³⁵ (iii/B.C.) ἀπελογίσαντο διὰ πλειόνων τήν τε τῆς θεᾶς ἐπιφάνειαν, *ib.* 331³² (mid. ii/B.C.) διὰ τὰς ἐξ αὐτοῦ (τοῦ Διὸς τοῦ Σαβαζίου) ἐπιφάνειας, *ib.* 383⁸⁰ (mid. i/B.C.) μεγάλων δαιμόνων ἐπιφάνειας, *Syll* 656³⁸ (ii/A.D.) διὰ τὰς ὑπ' αὐτῆς (τῆς Ἀρτέμιδος) γενομένας ἐναργεῖς ἐπιφάνειας. In *Cos* 391 the accession of Caligula is described as an "epiphany"—ἐνιαυτοῦ πρώτου τῆς [Γαί]ου Καίσαρος . . . ἐπιφάνειας, and in *OGIS* 763¹⁹ (ii/B.C.) it is united with δόξα—πολλὰ τῶν πρὸς ἐπιφάνειαν καὶ δόξαν ἀνηκόντων: cf. Tit *l.c.* and see Epict. iii. 22. 29. For a medical use of the word in describing symptoms, see the papyrus fragment of ii/A.D. published by Goodspeed in *AJP* xxiv. p. 327 f.—εὖ τὴν ἐπιφάνειαν?

ἐπιφανής.

For this adj. = "manifest," "illustrious," as in Ac 2²⁰, cf. *OGIS* 90⁴⁷ (Rosetta stone—B.C. 196), where it is said of King Ptolemy V.—ἐπιφανῆ ποιήσαντος τήν τε ἄνω χώραν καὶ τὴν κάτω. The same inscr. shows the word frequently as a title of the King when it can only be regarded as = "Avatar," see Dittenberger's note on *ib.* 5 Πτολεμαίου . . . Θεοῦ Ἐπιφανοῦς Εὐχαρίστου, and cf. what has already been said *s.v.* ἐπιφάνεια. We may also refer to E. R. Bevan's discussion of this title of Antiochus IV. in *JHS* xx. p. 28 f. He shows that Seleucus I. was worshipped as Zeus Olympios: Antiochus replaced Zeus on his coins, the intervening kings having substituted Apollo. His title meant a claim to be worshipped as "Zeus incarnate."

The wider sense of the word may be further illustrated from P Oxy XII. 1425² (A.D. 318), where an official return is headed—ὕπατις τῶν δεσποτῶν ἡμῶν Δικ[ι]ννο[ν] Σεβαστοῦ τὸ εἰ καὶ Κρίσπου τοῦ ἐπιφανεστάτου Καίσαρος τὸ α, "in the consulship of our lords Licinius Augustus for the fifth time and Crispus the most illustrious Caesar for the first time" (Edd.). For the adv. see a Phrygian inscr. *C. and B.* i. p. 182, No. 70, Διονισίου ἀνδρὸς βουλευτοῦ καὶ πάσης ἀρχῆς καὶ λειτουργίας λαμπρῶς καὶ ἐπιφανῶς ἐκτετελεκότες.

ἐπιφέρω

is common = "produce," "bring forward." Thus P Eleph 2¹⁰ (B.C. 285-4) ἡ δὲ συγγραφή ἦδε κυρία ἔστω πάντῃ πάντως, ὅπου ἂν ἐπιφέρηται ὡς ἐκεῖ τοῦ συναλλάγματος γεγενημένου, similarly P Grenf I. 10¹⁸ (B.C. 174), P Oxy II. 257¹⁹ (A.D. 94-5) καθ' [ἄς] ἐπήνεγκεν ἀποδείξεις, "in accordance with the proofs he produced," P Tebt II. 297¹⁸ (c. A.D. 123) τὴν ἐπ[ε]νεχθεῖσαν ὑπὸ τοῦ Μαρσισο[ύ]χου κύρωσιν, "the certificate of appointment produced by Marsisuchus" (Edd.), P Ryl II. 163¹⁴ (A.D. 139) ἐποίησα τὸ τῆς ἐκτέλεσεως ἐπίσταλαμα, "I will submit the authorization of

the land registry office" (Edd.), and for a new future see P Fay 64⁷ (ii/A.D.) ἐπενεγκοῦμέ (L.—μέν) σοι τὸ δημόσιον σύμβολον, "we will hand over to you the treasury receipt" (Edd.), P Hamb I. 44⁷ (A.D. 215) ἐπενεγκῶ σοι τὸ δημόσιον σύμβολον. The verb is used of "recording" votes in *Michel* 487¹⁹ (ii/B.C.) ψήφοι ἐπηνέχθησαν δισχιλιαὶ ἑκατὸν δεκατρεῖς. For the meaning "bring forward" an accusation (cf. the simplex in Ac 25¹⁸), see P Oxy III. 472⁹ (c. A.D. 130) διὰ τί δ' ἐπήνεγκεν τὸ ἐγκλημα ταύτη δῆλον, "why he brought the accusation is now clear" (Edd.), and for the meaning "inflict," as in Rom 3⁵, see P Tebt II. 331¹⁰ (c. A.D. 131) ἐπήνεγκά[ν] μοι πληγὰς εἰς πᾶν μέλ[ος] τοῦ σώματος: cf. the subst. in P Oxy II. 283¹⁵ (A.D. 45) πληγῶν ἐπιφορᾶς. The adj. = "appropriate," "relative," is found in *ib.* 266¹⁴ (A.D. 96) ἦς τὴν ἐπίφορον (sc. ὁμολογῶν) αὐτόθεν ἀναδεδωκέναι αὐτῷ [κεχιασμένην εἰς ἀκέρωσιν, "this bond she has thereupon returned to him cancelled" (Edd.), and similarly *ib.* X. 1282³⁸ (A.D. 83).

ἐπιφωνέω

is followed by direct discourse, as in Lk 23²¹, in P Ryl II. 77²⁸ (A.D. 192) τῶν π[α]ρ[ε]στῶτων ἀπὸ τῆς πόλεως ἐπιφωνη[σ]άντων στεφέσθω Ἀχιλλεὺς κοσμητέαν, "the citizens standing by cried out, 'Let Achilles be crowned as cosmetes'" (Edd.): so *OGIS* 595³⁶ (ii/A.D.) ἐπεφώνησαν καλῶς εἶπεν Φιλοκλῆς, *al.*

ἐπιφώσκω.

A horoscope P Lond 130³⁰ (= I. p. 134) is dated—ἔτος τρίτου θεοῦ Τίτου Φαρμουθι τῆ ἐπιφωσκουσῆ, *i.e.* April 1st, A.D. 81, though the use of the title θεός = "divus," shows, as the editor points out, that the document itself was not drawn up until after the Emperor's death: cf. also the late P Grenf II. 112¹⁵ (a Festal Epistle by the Patriarch of Alexandria with reference to the date of Easter—A.D. 577?) τῆ ἐξῆς ἐπιφωσκουσῆ κυριακῆ. We cannot discuss here the *crux* of Mt 28¹ (see Allen's note in *ICC ad l.*), but two instances of the verb may be cited from the Gosp. of Peter—2 ἐπεὶ καὶ σάββατον ἐπιφώσκει (cf. Lk 23⁵⁴), 9 τῆ δὲ νυκτὶ ἢ ἐπέφωσκεν ἡ κυριακῆ. On the meaning see Notes by C. H. Turner in *JTS* xiv. p. 188 ff., and by F. C. Burkitt in *ib.* p. 538 ff. The latter claims the verb as apparently "a real example of that 'Jewish Greek' which the discoveries of Egyptian papyri have reduced to such restricted compass," but see the first citation *supra*, in which no direct trace of Semitic influence can be predicated.

ἐπιχειρέω.

For this verb, which in the NT is confined to the Lukan writings (Lk 1¹, Ac 9²⁹, 19¹³), it is sufficient to cite P Par 63¹³ (B.C. 164) (= P Petr III. p. 28) εἰ συναναγκάζειν ἐπιχειροῖ προσδέχσθαι, "if one were to endeavour to compel them to accept (the work)" (Mahaffy), *ib.* 61¹⁵ (B.C. 156) μάλιστα δὲ τῶν συκοφαντεῖν ἐπιχειρούντων [τελωνῶν, P Tebt I. 6³⁸ (B.C. 140-39) ἄλλους δὲ ἐπιχειρεῖν ἐπ[ι]λέκειν ἐα[ν]τοὺς ταῖς προσόδοις, "and others try to mix themselves up with the revenues" (Edd.), P Ryl II. 144¹⁶ (A.D. 38) δε δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀηδῖαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected

me to much shameful mishandling" (Edd.), P Oxy I. 38⁹ (A.D. 49-50) (= *Selections*, p. 53) τοῦ Σύρου ἐπιχειρη-
κτος ἀποσπάσαι εἰς δουλαγωγίαν τὸν ἀφήλικά μου υἱὸν
Ἀπίωνα, "S. having endeavoured to carry off into slavery
my young son A.," P Oxy III. 492⁹ (A.D. 130) ἐκτείσει ὁ
ἐπιχειρ[ῶ]ν πρὸς ἀθέτησίν τι τούτων ἀγειν ἐπιτίμου δρα-
[χμῶς] χειλάς, "the person attempting to set aside aught of
them (viz. certain dispositions) shall forfeit a fine of 1000
drachmae" (Edd.), and *ib.* VIII. 1119¹⁸ (A.D. 254) τῆς
παρανομίας παρὰ τῶν πλημ[μελ]εῖν ἐπιχειρούντων εἰς τε τὰς
θείας νομοθεσίας, "the lawlessness of those who attempt to
offend against the Imperial legislation" (Ed.). These ex-
amples show that any idea of failure, though often suggested
by the context, does not lie in the verb itself. For the
construction with the inf. see *Proleg.* p. 205. In *Chrest.*
II. 372^{v.24} (ii/A.D.) the verb is followed by the dat.—ἐπιδὴ
τοίνυν ἐπιχειρεῖς τοῖς ἀδυνάτοις, οὔτε οὗτος οὔτε οἱ ἄλλοι
υἱὸί σου Ἀ[λε]ξανδρέων πολεῖται εἰσι[ν].

ἐπιχέω.

P Leid W i. 10 (ii/iii A.D.) καὶ μηκέτι ἐπιχέης (the vessel
being already full); cf. the late form in *ib.* ix. 28²⁶ καὶ κερμίσας
(*l. γεμίσας*) τοὺς λύχνους μηκέτι ἐπιχύννε (*l. ἐπιχύνε*). We
may cite from the inscr. *Michel* 1001^{iv.22} (c. B.C. 200) καὶ
ποιεῖσθαι τὰν τὰν (om.) συναγωγῶν ἀπὸ τοῦ πρώτου ἀλείψ-
ματος καὶ ἐπιχέισθαι πάντας ἀπὸ δέιπνου. For the subst.
= "a surplus" see P Ryl II. 97⁵ (A.D. 139) καὶ ἐπιχύματος
ἐκάστω μετρητῇ κοτυλῶν δύο, "and an extra amount of 2
cotylae for each metretes" (Edd.).

ἐπιχορηγέω.

Though the simple χορηγέω is more common, the com-
pound verb is also well attested in the papyri: see e.g. P
Oxy II. 282⁶ (A.D. 30-5) where a man in lodging a com-
plaint against his wife states—ἐγὼ μὲν οὖν ἐπεχορήγησα
αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I for my part provided for
my wife in a manner that exceeded my resources" (Edd.).
The passage may perhaps be taken as illustrating the
"generous" connotation underlying the corresponding
subst., as in Phil 1¹⁹ (see Kennedy *ad l.* in *EGT*). Ex-
amples of the verb from marriage-contracts are BGU I. 183⁶
(A.D. 85) ἐπιχωρη[γοῦντος] Ἰβρου δέοντα πάντα, P Oxy VI.
905¹⁰ (A.D. 170) (= *Selections*, p. 86) καὶ ὁ γαμῶν ἐπι[χορη]-
γέτω τῇ γαμουμένη τὰ δέοντα κατὰ δύναμιν [τοῦ βίου, CPR
I. 27¹⁸ (A.D. 190) τοῦ Ἰσιδώρου] ἐπιχορηγοῦ[ντος] αὐτῇ τὰ
δέοντα, *al.*

ἐπιχορηγία.

Syll 378⁹ (A.D. 79-81) τῆς ἐπιχορηγίας γενομένης ἐκ τῶν
[ιερώ]ν προσόδων.

ἐπιχρίω.

A very striking parallel to the healing of the blind man in
Jn 9⁶ is afforded by an inscription probably from the temple
of Asclepius at Rome after A.D. 138: *Syll* 807^{15ff.} Οὐαλ-
ερίω Ἀτρω στρατιώτῃ τυφλῷ ἐχρημάτισεν ὁ θεὸς ἔλθειν καὶ
λαβεῖν αἷμα ἐξ ἀλεκτροῦνος λευκοῦ μετὰ μέλιτος καὶ κολ-
λυρίου συντρίψαι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρῆσαι ἐπὶ τοὺς
ὀφθαλμούς· καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἠχάρισθησεν
δημοσίᾳ τῷ θεῷ, "Valerius Aper, a blind soldier, was

warned of the god to come and take the blood of a white
cock along with honey, and to mix together an eye-salve,
and for three days to anoint the eyes with it. And he re-
ceived his sight, and came, and gave thanks publicly to the
god." (For the tenses here note an exact parallel in Jas 1¹⁴,
and cf. *Proleg.* p. 144 n¹.) See also P Leid X vii. 38 (iii/iv
A.D.) ὁμοῖον γὰρ εἶδος ἔχει τὸ ἐπιχρισθὲν ἢ γραφέν, which
the editor explains "aes totum illinitum, aut literae, figur-
ave in eo scalptae eadem auri speciem offerunt."

ἐποικοδομέω.

In connexion with the sale of a piece of land, power is given
to the purchaser καὶ ἐμβατεύειν [καὶ ἐποικοδομεῖν καὶ
ἐγμισθοῦν [καὶ] ἐτέροις παραχωρεῖν (BGU IV. 1130¹⁴—B.C.
5): cf. P Giss I. 67¹² (ii/A.D.) οὐ[κ] ἐποικοδομήσαμεν ταῖς
κέλλαις, "wir haben nicht an den Magazinen (Kellern)
weiter gebaut" (Ed.), and Epict. ii. 15. 8 ἐποικοδομεῖν αὐτῷ
τὴν εὐτονίαν, τὴν ἀσφάλειαν, "build on it (a sound founda-
tion) your firmness and unshaken resolve" (Matheson).
For the constr. with ἐπί, as in 1 Cor 3¹², see *OGIS* 483¹¹⁷
(ii/B.C.) μὴ ἐξουσία δὲ ἔστω ἐπὶ τοὺς κοινούς τοίχους μήτε
ἐποικοδομεῖν μήτε διορύσσειν μήτε ἄλλο καταβλάπτειν
μηθὲν: cf. *Syll* 531²² (iii/B.C.) ἐποικοδομήσει τεῖχλον ὑπὲρ
γῆς, and for the subst. *ib.* 543⁴ τῆς ἐποικοδομίας τῶν
προκειμένων χωμάτων.

ἐπονομάζω.

This NT ἀπ. εἶρ. is found in the Median parchment P
Sa'id Khan I A. 11 (B.C. 88) (= *JHS* xxxv. p. 28) τεμὴν
ἀμπέλου τῆς οὐσης ἐν κόμῃ Κωπάνει τὴν ἐπονομαζομένην
Δαδβακανράς, and so B. 11.

ἐποπτεύω

occurs in an inscr. of Imperial times erected in memory of
their daughter by a man and his wife, who describe them-
selves as Καίσαρος δοῦλο(ι), *Cagnat* IV. 235⁶—

ἡ γὰρ ἐμοὺς αἰῶνας ἐποπτεύουσα χελιδὼν
τὸ τρίτον ἢ ξελὴν μύρατ' ἀποιχομένην.

In the astrological PSI III. 157²³ (iii/A.D. ?) the verb is
used of the sun.

ἐπόπτης.

With the application of ἐπόπτης to God in the Greek
Bible (e.g. Esth 5¹, 2 Macc 7²⁵) may be compared the
corresponding use in the inscr. Thus an inscr. from
Cyzicus describes Pompey the Great as ἐπόπτης γῆς τε καὶ
θαλάσσης (*JHS* xxvii. p. 64), and in Pergamene inscr. the
Emperor Augustus is similarly described, e.g. *Cagnat* IV.
309² (B.C. 29) θεοῦ υἱὸν θεὸν Σεβαστόν, πάσης] γῆ[ς κ]αὶ
θ[α]λάσσης [ἐ]π[ό]π[η]τ[η]ν: cf. *OGIS* 666²⁵ (time of Nero)
τὸν Ἡλίον Ἀρμαχιν ἐπόπτην καὶ σωτήρα with reference
to an Egyptian Sun-god, *Preisigke* 1323 (ii/A.D.) Θεῷ ὑψίστῳ
καὶ πάντων ἐπόπτη καὶ Ἠλίῳ καὶ Νεμέσει, and the magic
P Lond 121^{251, 272} (iii/A.D.) (= I, pp. 95, 102). In P Oxy
VI. 991 (A.D. 341) a petition (?) is addressed to a police
official as ἐπόπτη ἱρήνης: cf. *ib.* XII. 1559⁸ (A.D. 341).
With the usage in 2 Pet 1¹⁶ we may compare more par-
ticularly *Michel* 1141⁴ (ii/B.C.) ἱεροποιοὶ καὶ μυστηρίων
ἐπόπται, *Syll* 657⁴ Ῥοδίων ἱεροποιοὶ μύσται καὶ [ἐ]πόπται
εὐσεβείας, and *ib.* 658³ ἐφόπται εὐσεβείας, all with reference

to those initiated into the mysteries and hence "eye-witnesses." In the last passage the editor explains the aspirated form as due to the influence of ἐφοράω.

ἔπος.

The phrase ὡς ἔπος ἐστὶν εἰπεῖν occurs in P Oxy I. 67¹⁴ (a dispute concerning property—A.D. 338) qualifying a preceding πάντα: it is a literary reminiscence as in Heb 7⁹, the only place where ἔπος occurs in the NT. In the early *Syll* 17²³ (v/B.C.) we have οὐδ' ἔπει οὐδὲ ἔργοι, cf. 55⁷, and in *OGIS* 51²⁷ (iii/B.C.) ἐπῶν ποιηταὶ are contrasted with τραγωδιῶν π. and κωμωιδιῶν π., cf. Sir 44⁵: see also *Syll* 693²¹ (iii/B.C.), 722⁶ (ii/B.C.). As distinguished from λόγος, speech in progress, (F)ἔπος, vox, Sanskrit vāc, etc., describes a single utterance: see *Proleg.* p. III.

ἐπουράνιος.

That this classical word (Homer, Plato) had survived in Hellenistic Greek outside the NT is shown by its occurrence in the Jewish text of the great Paris magical papyrus, P Par 574²⁰⁴² (iii/A.D.) (= Deissmann *LAE*, p. 252) καὶ σὺ λάλησον ὁποῖον ἐὰν ἦς ἐπουράνιον ἢ ἀέριον εἴτε ἐπίγειον εἴτε ὑπόγειον ἢ καταχθόνιον—a passage which at once recalls the Pauline usage (Phil 2¹⁰, Eph 2², *al.*), but is not a quotation from the Apostle. "The papyrus and St. Paul are both using familiar Jewish categories" (Deissmann *ut s.* p. 257 n.11). See also *Kaibel* 261^{9 f.} (ii/A.D.)—

κεῖται μὲν γαίῃ φθίμενον δέμας, ἡ δὲ δοθεῖσα
ψυχὴ μοι ναλεῖ δώματ' ἐπουράνια.

ἐπτά.

As we have no fresh light from our sources, it lies outside our sphere to discuss the uses of this number in the NT, but reference may be made to the notes by Allen on Mk 16⁸, and by Moffatt (in *EGT*) on Rev 5¹. Note also Ac 12¹⁰ D κατέβησαν τοὺς ἕξι βαθμούς and Ev. Petr. 8 ἐπέχρισαν ἐπτά σφραγίδας. MGr ἐπτά shows the aspirate in compensation for the loss (in pronunciation) of the rough breathing.

ἐπτάκις.

See *s.v.* ἑβδομηκοντάκις, and with reference to W. C. Allen's contention that in Mt 18²² we are to understand 70 × 7, add (from *Proleg.* p. 107) a further parallel for cardinal in place of adverb from BGU IV. 1074 (p. 119—late iii/A.D.) τρισυμβιονέκης, but δεκαολυμπιονέκης, etc.

Ἔραστος.

For this common name it is sufficient to refer to *Syll* 388 (A.D. 129) where we hear of an Ἔραστος, a shipowner of Ephesus.

ἐραυνάω, ἐρευνάω.

The spelling ἐρευνάω is found *ter* in the fragmentary P Petr III. 65(δ)^{6, 10, 14} (Ptol.), apparently part of a professional searcher's report, but ἐραυνάω, which is adopted throughout by WH, is certain from i/A.D. onwards, e.g. P Oxy II. 294^{9 f.} (A.D. 22) (= *Selections*, p. 35) ὁ οἶκος] Σκόνδας ἠραύνηται κ[αὶ] ὁ ἐμ[δς] οἶκος ἠραύνηται: see *Proleg.* p. 46, where the spelling of the subst. is also discussed. As illustrating the two forms it is

enough to cite here P Tebt I. 381⁸ (B.C. 113) ἔρ]ευναν δὲ τοῦτου σὺν αὐτοῖς ποιησάμενος, P Oxy I. 67¹⁸ (A.D. 338) ἐπὶ δυοὶ κεφαλῶν τὴν ἐραυνὰν ποιούμενον, "making the inquiry concerning two points." MGr ἐρευνα. In P Fay 104 (late iii/A.D.) reference is made *ter* to ἐραυνηταί, "searchers," apparently Customs officials (see the editors' note *ad* 14).

ἐργάζομαι.

P Petr II. 4(8)⁹ (B.C. 255-4) οὐδενὶ πρόπαι ἐργάζονται, P Tebt II. 384⁴ (contract of apprenticeship—A.D. 10) παρε[ξόμεθά σοι τὸν] ἀδελφὸν . . . ἐργαζόμενον κατὰ τὴν] γερβ[ιακὴν τέχνην], "we will produce our brother to work at the weaver's trade" (Edd.), P Ryl II. 233² (ii/A.D.) ἡ ἐξοδος τῶν ἐργαζομένων πάντων, "the exit for all the work-folk" (Edd.), P Lond 1177⁷⁰ (A.D. 113) (= III. p. 183) τῶν διὰ νυκτὸς ἐργασαμένων, P Meyer 20²¹ (1st half iii/A.D.) ἐργαζέσθω Δουκίᾳ καὶ ζώτω ἐκ τοῦ μιφθάρου (ι—ου) αὐτῆς (cf. 2 Th 3¹²). Εἰργασται, "work has been done," is very common in certificates granted for work done on embankments, as P Ryl II. 210³ (A.D. 131) ἐργ(ασται) ὑπὲρ χωματικῶν ἔργων, so *ib.* 211⁵, 212⁵ (both ii/A.D.), and P Fay 79³ (A.D. 197). With the use of the verb = "perform" sacred rites, as in 1 Cor 9⁸, cf. the related ὀργιάζω = "celebrate mysteries": see Boisacq *Dict. Etym.* p. 272. For the fut. ἐργάμαι, which is found in the LXX, but not in the NT, cf. *Syll* 540¹⁰ (Eleusis—B.C. 175-171) ἐργάται δὲ συνεχῶς μετὰ τὸ τὴν δόσαν λαβεῖν. The compound ἀπεργάζομαι occurs in P Lille I. 16⁷ (iii/B.C.) ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο ἐς Ἄριστον, "puisque précisément les indigènes acquittent (?) au mieux cette petite taxe" (Ed.), and P Oxy XII. 1409¹⁰ (A.D. 278) ταῦτα ἀπεργάζεσθαι ἤδη μετὰ πάσης προθυμίας, "to build these up now with all zeal"; and the compound συνεργάζομαι in BGU II. 530¹⁵ (i/A.D.) ὁ κοινῶς ἡμῶν οὐ συνηργάσατο. On the augment see Moulton *CR* xv. p. 35 f., and on the constative ἐργάσασθαι in Mt 25¹⁶, 3 Jn⁵, and Heb 11²⁸, see *Proleg.* p. 116.

ἐργασία.

P Tebt II. 286¹¹ (A.D. 121-138) τὰ σώματα καὶ τὰς ἐργασίας ἀπολήμψεται Ἀπολλ[ω]νίδης παρὰ τοῦ Ἀντωνίνου τοῦ κληρονόμου, "Apollonides shall receive back the slaves and their labour from Antoninus, the heir" (Edd.), P Fay 21¹¹ (A.D. 134) εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις, "whether in kind or in money or in bodily labour" (Edd.), P Oxy XII. 1581⁶ (ii/A.D.) Σαραπίωνα μὴ ἀφῆς ἀργεῖν καὶ βέμβεσθαι, ἀλλὰ εἰς ἐργασίαν αὐτὸν βάλε. For the word = "business," "trade," see P Lond 906⁸ (A.D. 128) (= III. p. 108) βουλόμεθα ἐπιχωρηθῆναι π[αρ'] ὑμῶν τὴν χρυσοχ[οῦ]κὴν ἐργασίαν, "we wish that a grant should be made by you of your gold-smith's business," P Fay 93⁷ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπλάξικὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.), P Tebt II. 287³ (A.D. 161-9) οἱ μὲν εἰ[σ] γναφεῖς οἱ δὲ βαφεῖς τὴν ἐργασίαν, "some are fullers and others dyers by trade" (Edd.). MGr ἐργασία, "activity." How thoroughly the Latinism of Lk 12²⁸ had become acclimatized is shown by its occurrence in the colloquial P Oxy IV. 742¹¹ (B.C. 2) ἐάν τι δύνῃ σὺ εἰ[σ] . . . ἴνα

μοι δὲς ἐργασία[ν . . . , "if you can . . . give your attention to it" (Edd.). For the word = "guild" of workmen, see *Altertümer von Hierapolis* iv. p. 87, No. 42^b ἡ σεμνοτάτη ἐργασία τῶν πορφυροβάφων, p. 92, No. 50 τοῦτο τὸ ἥρπον στεφανοὶ ἡ ἐργασία τῶν βαφέων, cited by Dittenberger *ad Syll* 873¹ where we have the compound—ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοκόων.

For ἐργαστήριον, see P Oxy XII. 1455⁹ (A.D. 275) ἐν ψ̄ ἔχω ἐργαστήριον, "in the factory which I possess."

ἐργάτης.

P Fay 331 (A.D. 125-6) contains payments to ἐργ(άται) at the rate of 9 obols per man: cf. P Oxy X. 1263¹³ (A.D. 128-9) βούλομαι . . . χρήσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[η], "I wish to practise the trade of a river-worker" (Edd.), P Ryl II. 98(a)¹⁹ (A.D. 154-5) ἔξω δὲ σὺν ἑμῶν ἐργάτας δύο, *Christ.* I. 96^{vii.17} (accounts of the Temple of Jupiter Capitolinus—A.D. 215) ἐργάταις κ[ωμ-]ά[σασι] τὸ ξόανον τοῦ θεοῦ πρὸς [ἀ]πάντη[σιν] τοῦ ἡγεμόνος, P Flor I. 3⁹ (A.D. 301) ἐργάτας . . . ὄν[τα]ς εὐθέτους καὶ ἐπιτηδείους. One of the columns of P Lond 1170 *verso* (A.D. 258-9) (= III. p. 193 ff.), an account of receipts and expenditure by a steward at Theadelphia, is headed—⁴⁵ λόγος ἐργατῶν ἀργησάντων. An interesting inscr. dedicated to Αἰών as a deity, *Syll* 757 (i/A.D.), ends by describing Αἰών as θεὸς φύσεως ἐργάτης αἰωνίου πάντα, where the editor thinks that the difficult acc. πάντα is best explained by the accidental omission of a preceding κατά. For the subst. ἐργατεία, used in a concrete sense, see BGU IV. 1159⁹ (time of Augustus) πᾶσαν[ν] ἐργατήσαν παρεσκευακῶς (i. παρεσκευακῶς), and P Oxy XII. 1450⁹ (A.D. 249-50), and for ἐργατεύω, as in Tobit 5^b, cf. P Par 631^{10a} (b.c. 165) (= P Petr III. p. 26) οἱ διὰ τὴν τῶν δεόντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν, "who, through lack of necessaries, supply themselves with the means of life by hard labour" (Mahaffy). The adj. is seen in P Fay 111⁹ (A.D. 95-6) ἔχων ἐν τῇ [κ]όμῃ ἐργατικά κτήνη δέκα: PSI I. 38⁹ (A.D. 101) ὁμολογῶ πεπρακεῖν σοι δν ἔχω ἐργατικὸν δνον recalls the μύλος ονικός of Mk 9¹⁸. Ἐργάτης is a unique formation for *ἐργότης through the influence of ἐργάζομαι, cf. Bocot. *Ferrogotian* (Boisacq *Dict. Etym.* p. 272 n.¹). It persists in MGr.

ἐργον.

A few miscellaneous exx. of this common word (MGr ἐργο) will suffice: P Petr II. 11 (1)⁹ (mid. iii/B.C.) εἰ δυνατὸν ἔστιν καὶ μηθὲν σε τῶν ἔργων κωλύει, πειράθητι ἔλθειν εἰς τὰ Ἄρσινόεια, P Par 66⁷¹ (i/B.C.) ὦν τὰ ἔργα ἀναβάλουσιν (i. —λλ—), "whose work is postponed," P Oxy XII. 1457¹³ (B.C. 4-3) θ[ι]νους θηλάσας δύο . . . ἐργαζομένας μου τὰ ἴδια ἔργα, P Ryl II. 154²⁰ (A.D. 66) τὰ κατ' ἔ[το]ς γεωργικά ἔργα πάντα, and P Tebt II. 423³ (early iii/A.D.) ἀλλοτὲ σοι ἔγραφα ὑπομνήσκων περὶ τῶν ἔργων. In P Giss I. 20¹⁶ (ii/A.D.) the word is almost = "sample"—ἐργά[ζο]μαι τὰ ἔργα[τ]. . . ἂ] ἔγραψας . . . ὅποιον δὲ σοι χρῶ[μ]α ἀρέσκει, [δ]ήλωσον δι' ἐπι[σ]τολῆς ἡ μεικρὸν ἐρ[γο]ν (or ἐρ[ω]ν, see s.v. ἀρέσκω) αὐτοῦ π[έ]μψον.

ἐρεθίζω.

The subst. is used physically in *Syll* 891¹³ (ii/A.D.) τοῦτον τε θεὸς πατάξει ἀπορία καὶ πυρετῶ καὶ βίγει καὶ ἐρεθισμῶ

καὶ ἀνεμοφθορία κτλ.—a passage borrowed apparently from Deut 28²³. The verb is cognate with ὄρνυμι and orior: cf. the Epic ὄροθύνω (Boisacq *Dict. Etym.* p. 273 f.). It is used (*in malam partem*) in Epict. *Enchir.* 20.

ἐρεῖδω

is found in a petition of village-representatives against carrying out certain repairs on an embankment—P Oxy XII. 1469⁹ (A.D. 298) οὐ ταῦτα μὲν οὖν μόνα ἤριστο τῇ κ[ώ]μῃ ἡμῶν, "nor was this all that was imposed upon our village" (Edd.). The compound ἀπερεῖδω, as in LXX Dan 1², occurs in P Tor I. 1^{ii.19} (b.c. 117-6) of "depositing" dead bodies in a house—ἀλλὰ καὶ νεκρῶς ἀπηρεῖσμένοι τυγχάνουσιν ἐνταῦθα, cf. *ib.* iii.¹³. Hunt restores the subst. in P Hawara 17⁴ (i/A.D.) (= *Archiv* v. p. 380) ἐνέδωκα[ν] . . . ἐρ[εί]σματα, and cites Polyb. v. 100. 5 τῶν δ' ἐρεῖσμάτων οὐ δυναμένων ὑποφέρειν τὸ βάρος ἀλλ' ἐνδόντων: cf. *Syll* 588¹⁷¹ (c. b.c. 180) ἐρεῖσματα σιδηρᾶ, and Vett. Val. pp. 333⁸⁰, 334¹⁰. See also Anz *Subsidia*, p. 271, and for the medical usage Hobart p. 280 f.

ἐρεῦγομαι.

A new literary reference for this word, corresponding to the usage in Mt 13⁸⁵ (cf. LXX Ps 18 (19)³), may be cited from P Oxy VII. 1011, fol. 1 *verso* ², a fragment of Callimachus—

ἄναο κάρ' (i. κάρθ') ἔνεκε' οὐ τι θεῆς ἴδες ἱερά φρικτῆς, ἔξενέπειν καὶ τῶν ἥρυγες ἱστορήην.

"Lucky indeed for thee that thou hast never seen the mysteries of the dread goddess, or thou hadst e'en begun to blurt out the tale of them" (Ed.). In his note Hunt says "ἔξενέπειν ἥρυγες is perhaps a just possible expression for 'began to tell.'"

ἐρημία.

BGU III. 888¹⁵ (A.D. 160) ἐν ἐκτελ[. . .] μέγῃ τᾶξει αἰρημιά (i. ἐρ—), P Thead 16¹⁷ (after A.D. 307) περὶ τῆς ἐρημίας τῆς κώμης, and the schoolboy's exercise containing the tale of a parricide who, to escape justice, fled into the desert, P Grenf II. 84⁴ (v/vi A.D.) υἱὸς τὸν εἰδιον πατ- ἐραν φωνεύσας καὶ τοὺς νομοὺς φοβηθεὶς ἔφυγεν εἰς ἐρημίαν. The word is MGr.

ἐρημος.

P Lille I. 26³ (iii/B.C.) ἡ κώμη ἐρημος διὰ τὸ πλεῖω χρόνον μὴ βεβρέχθαι, "the village deserted because for long there has been no inundation," P Tebt II. 308⁴ (A.D. 174) ἐρημου αἰγιαλοῦ, "desert shore," *OGIS* 580⁷ (A.D. 367-75) τὸν τόπον . . . πρότερον ἀγνωσούμενον καὶ ἐρημον. For the legal use of the adj. to denote judgment going "by default" owing to the non-appearance of the accused party, cf. P Hib I. 32³ (b.c. 246) Νεοπτολέμου Μακεδόνοσ ἰδι[ώ]του τ[ῶν] Ἀντιόχου πρὸς καταδίκην ἐρημον ὕβρεως πρὸς (δραχμάς) σ̄, "(property of) Neoptolemus, Macedonian, a private in Antiochus' troop, who had been condemned by default for violence to a fine of 200 drachmae" (Edd.): cf. *Christ.* II. i. p. 18 n.³ On the accent of ἐρημος see Brugmann-Thumb *Gr.* p. 185. The adj. survives in MGr = "lonely," "forsaken": cf. also the Klepht ballad, Abbott *Songs*, p. 181⁸, where τάρημα τ' ἄρματα τάρημα τὰ τσαπράξια = "the

wretched arms, the wretched knee-plates." The form ἔρμος (by stress of accent) is also found.

ἐρημόω.

For the use of this verb in Rev 18¹⁸, Boll (*Offenbarung*, p. 133) cites from Hellenistic astrology Catal. VII. 170, 16 and 21, ναοὶ (μεγάλοι) ἐρημωθήσονται, 171, 14 ναὸς μέγας ἐρημωθήσεται. See also *OGIS* 519³⁸ (c. A.D. 245) συνίβη . . . τὰ χωρία ἐρημοῦσθαι. The noun (as in Mt 24¹⁵) survives in the MGr ἐρήμωσι, "isolation."

ἐρίζω.

P Leid W^{v. 38} (ii/iii A.D.) ἤρυσεν αὐτῷ ὁ πρότερος λέγων, ἐγὼ τοῦτου ἰσχυρότερός εἰμι. BGU IV. 1043⁵ (iii/A.D.) ὥστε ἔτι μοι ἐρίζεις.

ἐριθεία (—ία).

For the spelling see WH *Notes*², p. 160. The original meaning of the verb ἐριθεύομαι, "work for hire," as in LXX Tob 2¹¹, may be illustrated from ἐριθος in P Hib I. 121³⁴ (B.C. 251-0) ἐρίθοις ἐρίων, "wool-weavers," and from the compound συνέριθος, "fellow-worker," in a Magdola papyrus of B.C. 216 re-edited by Reinach in *MdI. Nicole*, p. 451 ff.—³ τῆς συνερίθωι μου προσνοήσας, "s'étant concerté avec ma compagne d'atelier," while the derived sense of intriguing for office appears in ἀνερίθευτος, "unmoved by party spirit," in *Syll* 177⁴⁸ (B.C. 303) if the restoration is correct—(ἀ)[ποδείξει δὲ ἑκατέρους] νομογράφους τρεῖς μὴ νεωτέρους ἐτῶν τεσσαράκοντα [δντας ἀνερίθεύτ]ους. The meaning of "selfish" rather than "factious" ambition perhaps suits best all the NT occurrences of ἐριθεία: cf. Kennedy's note *ad* Phil 1¹⁶ in *EGT*.

ἔριον.

PSI IV. 368⁴⁸ (B.C. 250-49) τὰ ἔρια . . . ἄστατα, "wool not weighed," P Par 59⁶ (B.C. 160) (= Witkowski², p. 76) ἐρείου (ἡμυσυ) (δραχμῶν) σ, P Ryl II. 138²² (A.D. 34) ἐρίων σταθμῖα ιε, "fifteen measures of wool," similarly *ib.* 146¹⁵ (A.D. 39), P Oxy VI. 929¹² (ii/iii A.D.) λέντιον τριβακόν, καλ ἔρια, "a worn towel, and some wool" (Edd.). In P Lond 402 *verso*¹⁸ (an inventory—ii/B.C.) (= II. p. II) ἐριῶ (for ἐρεῶ) ἐντυλή is apparently = "a woollen wrapper or rug." For the diminutive ἐρίδιον see P Meyer 20³⁶ (1st half iii/A.D.) χαλκὸν αὐτῷ οὐκ ἔδωκα τοῦ πόκου τῶν ἐρειδ-ω(ν), BGU III. 948¹⁸ (iv/v A.D.) θέλησον [ο]ὶν υἱέ μου Θεόδουλε ἀγοράσιν μοι ἕ λι(τρὰς) ἐριδίου μέλα[νο]ς, and for a possible occurrence of ἐριουργός = "wool-worker," see P Ryl II. 94¹⁴ (A.D. 14-37).

ἔρις.

As a new literary reference we may cite the Alexandrian Erotic Fragment P Grenf I. 1²¹ (ii/B.C.) γίνωσκε (pap. γινωσχ') ὅτι θυμὸν ἀνίκητον ἔχω ὅταν ἐρις λάβῃ με, "know that I have a heart unconquerable when hate takes hold upon me." The word is used in *bonam partem* in *Kaibel* 142⁴—

ἡ κάλλιε ψυχῆς πᾶσιν ἐβαλ]λεν ἔριν

where the editor renders "animi pulcritudine illa omnibus *amulandi studium iniecit*."

ἐρίφιον.

This diminutive is found several times in P Thead 8¹¹ n. (A.D. 306). For a good parallel to the usage in Lk 15²⁸, cf. P Hib I. 54¹⁸ (c. B.C. 245), where in view of a coming festival, the recipient of the letter is asked—κόμισαι δὲ καὶ τὸν ἐρίφιον παρὰ Ἀριστίωνος καὶ πέμψον ἡμῖν. See also P Oxy II. 244¹⁰ (A.D. 23) τοὺς ἐπακολουθ(ούντας) ἄρνας [κ]αὶ ἐρίφους, and P Strass I. 24⁴⁹ (a list of cattle—A.D. 118) πρόβ(ατα) χλα καὶ αἴγες ὀ[μ]οίως τὰ(αἰα) ἰ ἐρίφους ᾧ.

Ἐρμαῖς.

For the wide use of this proper name (cf. Rom 16¹⁴), see Rouffiac *Recherches*, p. 91, and add P Lond 1178¹⁴ (A.D. 194) (= III. p. 216). Cf. Milligan *Documents*, p. 183 n¹.

ἐρμηγέλα.

The Greek translation of a will originally written in Latin is headed—Ἐρμηγέλα διαθήκης (BGU I. 326¹—ii/A.D.). Attached to it is—Ἐρμηγέλα κωδικῶλων διπτύχων (*ib.* ii. 15). Cf. P Oxy XII. 1466⁹ (A.D. 245) and P Thead 13^{ii.1} (A.D. 322 or 323), and see P Fay 23¹¹ (ii/A.D.) for an ἐπι(τηρητής) ἐρμηγέλας. Vett. Val. p. 4⁵ <δ> δὲ τοῦ Ἐρμοῦ σημαίνει παιδείαν, γράμματα, ἔλεγχον, λόγον, ἀδελφότητα, ἐρμηγέλαν, κηρυκείαν κτλ. In the MGr Velvendos dialect ὀρμηγέλα = "counsel," "advice."

ἐρμηγνευτής.

We are unable to cite any instance of this word (as in 1 Cor 14²⁸ B) from the Κοινή, but for ἐρμηγνεύς see P Oxy II. 237^{ii.37} (A.D. 186) where the presiding magistrate directs that a woman be asked "through an interpreter" what is her choice—ἐκέλευ[σε]ν δι' [ἐρ]μηγνεύς αὐτὴν ἐνεχθῆν[αι] τῆ βούλευται: cf. BGU III. 985¹⁰ (A.D. 124-5) μ[ε]τ[ε]ρ[ε]φ [ἐ]ξα-χουινκῶ ἐρμηγνεύς Καρανῖδος, similarly P Tebt II. 450 (A.D. 140-1 or 150-1), P Strass I. 41⁸⁶ (A.D. 250) δ[ε] [ἐ]ρμηγνεύς, and P Oxy XII. 1517⁶ (A.D. 272 or 278) where Θέων ἐρμηγνεύς makes a payment for oil.

ἐρμηγνεύω.

To the legal BGU I. 326, cited *s.v.* ἐρμηγέλα, there is added the following official docket—ii. 22 Γάιος Λούκιος Γεμνι[ανός] νομικός Ῥωμαϊκὸς ἡρμηγνεύσα τὸ προκειμένον ἀντίγραφον καὶ ἐστὶν σύμφωνον τῇ ἀθεντικῇ διαθήκῃ. Cf. the fragment of an unknown Latin work, P Ryl II. 62 (iii/A.D.), which ends—Ὀλίμπ[ιος] Ἰσ[τ]ιδωριανός [.] ἐρμηγνεύσα ἀπὸ Ῥω[μα]ϊκῶν. The verb is used in a wider sense in BGU I. 140²⁰ (A.D. 201-2) τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθῆν φιλανθρωποτέρε[σ]ιν ἐρμηγνεύω: cf. Lk 24²⁷ D. MGr = "explain," "comment upon."

Ἐρμηῖς.

P Oxy VI. 886 (iii/A.D.) (= *Selections*, p. 110 f.) contains a magical formula, purporting to be derived from a sacred book ἐν τοῖς τοῦ Ἐρμοῦ ταμίσις, while the method employed is concerned with the 29 letters, which were used by Hermes and by Isis, when she was seeking her brother and husband Osiris—δι' ὧν ὁ Ἐρμῆς καὶ ἡ Ἴσις ζητοῦσα ἑαυτῆς τὸν ἀδελφὸν καὶ ἄνδρα Ὀσίρειν. In the curious astrological dialogue, P Ryl II. 63⁵ (iii/A.D.), in which various parts of

the body are connected with the sun, moon, planets, etc., the tongue, smell, and hearing belong to Hermes—Ἑρμῶ γλώσσα ὄσφρησις ἀκοή. For Ἑρμῆς as the name of a man, as in Rom 16⁴, see *OGIS* 597⁴ Διὶ Ἑλλιοπολίτῃ παρὰ Ἑρμοῦ with the editor's note; also *Syll* 753² (not older than A.D. 212) and the other exx. in Rouffiac *Recherches*, p. 91.

Ἑρμογένης.

For this proper name, as in 2 Tim 1¹⁵, see *Michel* 3971.²⁹ (1st half ii/B.C.) and *ib.* 12111.⁵ (i/B.C.?). The latter inscr. may be recorded in full—Μηνί· Ἀξιοτινήῳ· Ἐπιεί· Ἑρμογένῃς Γλύκωνος· καὶ Νιτωίης· Φιλοξένου· ἐλοιδορήσαν Ἀρτεμίδωρον· περὶ· οἴνου· Ἀρτεμίδωρος πιττάκιον· ἔδωκεν· Ὁ· θεὸς· ἐκολάσεται τὸν· Ἑρμογένην· καὶ εἰλάσεται· τὸν· θεόν, καὶ ἀπὸ νῦν· εὐδοξεί.

ἔρπετον.

In the vi/A.D. Gnostic amulet, P Oxy VII. 1060⁷, we have the petition—ἀπάλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἔρπετου <καὶ> πράγματος ταχὺ ταχύ, “free this house with all speed from every evil reptile and thing.” See also *Kaibel* 1033¹⁷ (iii/B.C.)—

ἔρπεθ' ἀμ' αὐτῶι
 τὰ] θεοὶ στυγέουσι βροτοὶ τε.

ἔρυθρός.

OGIS 69 is a dedicatory tablet erected θεοῖς μεγάλοις Σαμοθραῖσι by a certain Apollonius—σωθεὶς ἐγὼ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης, where the editor considers that the Arabian Gulf is referred to: cf. *ib.* 186⁸ (B.C. 62) στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, 199²⁵ (vi/A.D.) πέραν δὲ τῆς Ἐρυθρᾶς θαλάσσης οἰκόντας Ἀρραβίτας, and P Ryl II. 66 (late ii/B.C.) a petition addressed στρατηγῶι Ἐρυθρᾶς θαλάσσης. For the adj. ἔρυθριος, “of ruddy complexion,” cf. the description of a certain Euphronius in P Petr III. 13(a)²⁸ (B.C. 235) (as amended p. ix.)—εὐμεγέθῃς ἐρυθρία[ς] ἐπιγυρτος, and for the verb in its derived sense, as in Tob 2¹⁴, cf. P Tebt I. 37¹⁰ (B.C. 73) μεγάλως ἔρυθριακε, “he has become much ashamed” (Edd.).

ἔρχομαι.

P Fay 123¹⁵ (c. A.D. 100) ἐλήλυθεν γὰρ Τεῦφιλος Ἰουδαῖος λέγων [δ]τι ἤχθην ἰς γεωργίαν, “Teuphilus the Jew has come saying, ‘I have been pressed in as a cultivator’” (Edd.) will serve as an instance of the ordinary use of this very common verb: the mention of the Jew Teuphilus (or Theophilus) is interesting. A few miscellaneous exx. may be added which illustrate NT constructions or phrases— with Jn 5²⁴ cf. P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, “having come to the last extremity because of the high price of corn,” P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐληλυθός, P Flor II. 212⁵ (A.D. 254) εἰς τοσαύτην ἀτυχίαν ἦλθες . . . ὡς μὴ ἔχειν σε ἀρτά[β]ην μίαν λωτίνου: with Jn 9³⁹ cf. P Tor I. 1 ii.²⁹ (B.C. 116) ἔρχεσθαι ἐπὶ τὸ κριτήριον: with Jn 18⁴ cf. the late P Iand I. 21⁸ (vi/vii A.D.) ἡμῶν τὰ ἐρχόμενα οὐκ οἶδα: with Rev 2^{5, 18} cf. BGU IV. 1041¹⁶ (ii/A.D.) δτι

ἔρχομαι σοι, unfortunately in a somewhat obscure context (Aesch. *Prom. Vinct.* 358 ἄλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγροπνον βελος is a classical parallel to the construction): and with 1 Cor 11²⁶ cf. P Tebt II. 416²⁰ (iii/A.D.) ποιήσον αὐτῆς τὴν χροίαν ἕως ἔλθω, “supply her needs until I come.” *Preisigke* 1142 Μνηόφιλος ἐλθῶν (a wall-scratching from El-Amarna) shows ἐλθῶν used like ἦκα (cf. *ib.* 1143) of a worshipper (cf. Jn 6³⁷).

The intermediate form in which 1st aor. terminations are attached to the 2nd aor. appears in BGU II. 530¹¹ (i/A.D.) οὔτε ἀντέγραψας οὔτε ἦλθας (other exx. in Deissmann *BS*, p. 191). For the perf. and aor. used together (see *Proleg.* p. 142 f.) cf. BGU I. 27⁶ (ii/A.D.) εἰς γῆν ἐλήλυθα τῇ 5 τοῦ Ἐπιείφῃ μηνός, καὶ ἐξε[κ]ένωσα μὲν τῇ 17 τοῦ αὐτοῦ μηνός.

ἔρω.

For this fut. we may cite from P Oxy VI.—929²² (ii/iii A.D.) ἔρῃς δέ μοι ἐν τάχει περὶ τούτου, 932⁹ (late ii/A.D.) ἐρῖ σοι δὲ Ἀπολιναρίως πῶς τὰ θέματα καὶ τὰ δημόσια· τὸ ὄνομα δ' ἂν αὐτός σοι εἴπῃ, “Apolinarius will tell you how the deposits and public dues stand: the name will be that which he will tell you himself” (Edd.); and for the perf. *ib.* 940⁸ (v/A.D.) ὡς ἀνωτέρω εἶρηται, “as stated above” (Edd.). Cf. εἶπον and λέγω.

ἔρωτάω

in the sense of “ask,” “entreat,” is so amply vouched for in the Κοινή that it is quite unnecessary to bring in the influence of the Heb. עָרַב (Grimm): cf. e.g. P Oxy II. 292⁷ (c. A.D. 25) ἠρώτησα δὲ καὶ Ἑρμ[α]ν τὸν ἀδελφόν διὰ γραπτοῦ ἀνηγεῖ[σθαί] σοι περὶ τούτου, P Ryl II. 229⁸ (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέμψαι τὰς ἄλλας (ἀρτάβας) γ', and from the inscr. *Syll* 328⁵ (B.C. 84) π[ρ]ὸς ἐμὲ ἦλθ[εν] ἐν ἡμῶν Ἀπαμῆς ἠρώτησέν τε [δ]πως ἂν ἔξουσ[αν] αὐ[τῶ] [π]οιήσω ἐπὶ τοῦ συν[βο]υλίου (where see Dittenberger's note). Ἐρωτηθεὶς = “being asked what your pleasure is” comes to mean “please,” e.g. P Oxy II. 269⁴ (A.D. 57) ἂν δύνῃ ἐρωτηθεὶς δχλησον Διόσκορον, “if you can, please worry Dioscorus” (Edd.): cf. Abbott *Joh. Gr.* p. 468. For the conjunction with παρακαλῶ, as in 1 Th 4¹, cf. P Oxy II. 294¹⁸ (A.D. 22) ἐρωτῶ δέ σε καὶ παρακαλῶ γράψαι μοι ἀντιφώνησιν περὶ τῶν γενομένων: see further Milligan *Thess.* p. 46. On the relation of ἐρωτάω and αἰτέω in Jn 16²³, see *Proleg.* p. 66 n.¹, and cf. Field *Notes*, p. 101 f., and for an apparently exceptional (cf. Abbott *Joh. Gr.* p. 469. f.) instance of ἐρωτάω in the sense of Christian prayer for Christians see the inscr. from the Roman catacombs ΖΗΧΗC EN ΚΩ ΚΑΙ ΕΡΩΤΑ ΥΠΕΡ ΗΜΩΝ (Northcote and Brownlow *Roma Sotteranea*, ii. p. 159) cited by Westcott *ad* 1 Jn 5¹⁶. In MGr ἐρωτῶ may expand to ἐρωτάω or contract to ῥωτῶ: a form ἀρωτῶ is also found.

ἑσθής.

P Oxy III. 471¹⁰¹ (ii/A.D.) ἐν λευκαῖς ἑσθήσιν, P Ryl II. 116¹⁵ (A.D. 194) τὴν ἑσθητά μου περιέσχισαν, P Thead 49⁴ (A.D. 307–324?) ἑσθητα στρατιωτικῆν, BGU I. 21 iii.⁸ (iv/A.D.) ἑσθητος, P Oxy XII. 1428⁸ (iv/A.D.) τὴν ἑσθητα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, “to manufacture the clothing in irreproachable (?) materials” (Edd.),

OGIS 383¹³⁵ (inser. of Antiochus I. of Commagene—i/B.C.) κόσμον Περσικῆς ἐσθῆτος ἀ[ν]αλαμβάνων (see s.v. ἀναλαμβάνω). In *Syll* 817⁷ we have ἐσθ[ῆ]ν τετιμημένην διακοσίων δραχμῶν, where Dittenberger remarks that this form of the acc. is not found elsewhere, but refers to Meyer *Gr.*³ p. 427: for the ordinary form, in addition to the exx. cited above, see *Michel* 833⁵² (B.C. 279) ὁ κόσμος ὁ τοῦ ἀγάλματος τοῦ τὴν ἕριαν ἐσθῆτα ἔχοντος.

ἔσθῃσις.

An interesting ex. of this somewhat rare word is found in BGU I. 16¹² (A.D. 159–160) (= *Selections*, p. 84) where a priest is informed against—ὡς κομῶντος [κ]αὶ χρω[μ]ένου ἑραιῖς ἐσθῆσεσι, “on the charge of letting his hair grow too long, and of wearing woollen garments”: cf. Ac 1¹⁰.

ἐσθίω.

P Giss I. 80⁸ (ii/A.D.) τὰ [π]εριστερῖδι[α καὶ δ]ρυνθάρια, ἀ οὐκ ἦθα ἐσθῆιν (i. ἐσθῆιν), πέμψον . . . , *ib.*¹⁰ ὅσα ποτὲ οὐκ ἔφαγον παρὰ σοῦ ἀφοσεστία (i. ἀφέστια ?), P Oxy IX. 1185¹⁰ (c. A.D. 200) παῖδα τὸν μεκρὸν δεῖ ἄρτον ἐσθῆιν, and *ib.* X. 1297¹⁰ (iv/A.D.) πρρ. ἐνάριον ἐλαίου, ἀνικαλύψαι (i. ἀνα-) αὐτὸν καὶ φάγει, “a . . . of oil for you to uncover and eat”—so the editors, who for the form φάγει compare P Tor I. 17²⁷ (B.C. 117) μετήλαθαι, BGU I. 250⁸ (time of Hadrian) ἐπενέγκα. See also *Syll* 807¹³ (after A.D. 138) δραι κόκκους στροβίλου καὶ φαγεῖν μετὰ μέλιτος ἐπὶ τρεῖς ἡμέρας. On the constative force of φαγεῖν as distinguished from the durative ἐσθῆιν cf. *Proleg.* p. 111, and for φάγομαι as an Hellenistic mixture of ἔδομαι and ἔφαγον cf. *ib.* p. 184 n.⁸. MGr φαγέ, “eating,” “repast.” Thumb (*Hellenismus*, p. 128 n.³) doubts the necessity of finding a Hebraism in ἐσθῆιν ἀπό (Mk 7²⁸).

ἔσοπτρον.

CPR I. 27¹⁰ (A.D. 190) ἔσοπτρον δίπτυχον: cf. the restoration in *ib.* 21²⁰ (A.D. 230). In a list of articles of furniture in the fragmentary P Oxy VI. 978 (iii/A.D.) we find mention of an ἔσοπτρον (i. ἔσοπτρον), and in a return of temple property, P Oxy XII. 1449¹⁸ (A.D. 213–7), of ἔσοπτρον (i. ἔσοπτρον) ἀργ(υροῦν) π[α]ιδικ(όν), “a silver mirror for a child.”

ἐσπέρα.

With Lk 24²⁹ cf. P Par 69^{0.4} (A.D. 233) πράξας περὶ ἐσπέραν. The word is found in the fragment of a lost Gospel P Oxy IV. 655³ ἀφ' ἐσπέρας ἕως π[ρ]ωῆ. In *ib.* VIII. 1163³ (v/A.D.) it refers to locality—τῇ τετράδι καταλαβὼν εἰς ἐσπέραν τὴν Δαρνιτῶν, “I arrived on the 4th at the western border of Darne” (Ed.): cf. *Preisigke* 4651¹¹ (A.D. 250–1) καθ' [ἐ]σπέ[ρ]αν οἰκίας. For the rough, instead of the smooth, breathing taking the place of an original simple *F* see Brugmann-Thumb, p. 52. MGr σπέρα.

ἐσπερινός.

For this adj., as in Lk 12³⁸ D, cf. P Oxy VI. 901⁵ (A.D. 336) ἐσπερινες ὥρες (i. ἐσπεριναὶς ὥραις) τῇ χθὲς ἡμέρᾳ, “in the evening time of yesterday,” BGU IV. 1024^{71.8} (iv/v A.D.) κατὰ τὰς [ἐ]σπερινὰς ὥρας.

ἔσχατος.

For ἔ. with reference to *time* cf. P Oxy II. 280²⁴ (A.D. 88–9) ἐν δὲ τῷ ἐσχάτῳ ἐνιαυτῷ, P Tebt II. 375⁸⁰ (A.D. 140) τῷ δὲ πέμπτῳ (i.—τῷ) ἔτι (i. ἔτει) ὃ ἐστὶν ἔσχατον ἔτος τῆς μισθώσεως. See also BGU IV. 1024^{iv.18} (iv/v A.D.) τῆς ἐσχάτης ἐλπίδας (i.—ος) ἀποστε[ρ]ῆσαι, and from the inscr. *Michel* 326³ (ii/B.C.) τῆς ἐσχάτης τοῦ βίου τε[λ]ε[λ]ε[υ]τη[ς]. With τὰ ἔσχατα in Mt 12⁴⁶ *al.*, cf. P Vat A¹² (B.C. 168) (= Witkowski², p. 65) τοῦ παιδίου σου εἰς τὰ ἔσχατα ἐλληλυθότος. *Michel* 394²⁴ (mid. i/B.C.) τῆς πόλ[ε]ως ἐν τοῖς ἐσχάτοις ὑπαρχούσης κινδύνοις supports Hort's rendering of ἐν καιρῷ ἐσχάτῳ in I Pet 1⁵ “in a season of extremity,” “when things are at their worst,” for which he adduces various classical exx. For the adverbial ἔσχατον, as in I Cor 15⁸, see P Oxy VI. 886²¹ (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπὸς[μ]ενον ἔσχατον ἀνάγκῃ (i.—θι), *Syll* 879¹¹ (end of iii/B.C.) ἐπιτελεῖν δὲ τὰ νόμιμα τοῖς ἀποχομένοις ἔσχατον ἐν τρισὶ μῆσιν.

ἐσχάτως.

The phrase ἐσχάτως ἔχειν, which in the NT occurs only in Mk 5²³, is censured by the Atticists, see Lobeck *Phryn.* p. 389, Rutherford *NP* p. 481. For other exx. of the intrans. use of ἔχω with an adv., see s.v. ἔχω.

ἔσω.

P Par 41¹⁷ (B.C. 160) ἐμοῦ δὲ καθημένου ἔσω ἐν τῷ παστοφορῷ, BGU IV. 1127⁹ (B.C. 18) ἐν τῷ ἔσω κύκλωι, *Syll* 574³ (ii/B.C.) τὸ τέμενος τῆς [Ἀρτέμιδος ἄστυλον] πάν, ὅσον ἔσω π[ε]ριβόλου, and the early Christian letter P Grenf II. 73⁰ (late iii/A.D.) (= *Selections*, p. 118) where the grave-diggers bring the banished Politike—εἰς τὸ ἐγῶ, evidently a mistake for εἰς τὸ ἔσω, “into the interior.” The form εἶσω is found in the grave-inscription, *Archiv* i. p. 220 No. 2⁶ (B.C. 145–116)—

εὐνοια γάρ μιν

βαίνει καὶ εἶσω γὰς ἄχρῃ καὶ ὠκεανόν.

See also P Giss *Inu.* 137⁶ (= *Archiv* v. p. 137) εἶσω ἡμερῶν ἑξοσῖ.

ἔσωθεν.

P Oxy XII. 1449⁴⁴ (Return of Temple Property—A.D. 213–7) λαμπ(ᾶς) σὺν ἱφθίῳ Κόρης ἀργυρῷ ἀσθήμ(ω) ὀκ(ῆς) λι(τρας) ἃ ἔσωθεν) ξυλ(ινη), “a lamp with a small figure of Core in unstamped silver weighing 1 lb., the interior being of wood” (Edd.). With the use in Mt 7¹⁵ cf. Epict. ii. 8. 14 αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν.

ἐσώτερος.

See the quotation from P Magd 29 s.v. ἀπορρίπτω.

ἔταιρος.

We are unable to quote any instance of this word, which in the NT is confined to the First Gospel (cf. Ev. Petr. 7), from the papyri, but it is by no means infrequent in the inscr., e.g. *Syll* 365⁶ (c. A.D. 37) συντρόφος καὶ ἔταιρος ἐαυτῷ γεγονότας, OGIS 573¹ (i/A.D.) ἔδοξε τοῖς ἔταιροις καὶ Σαββατισταῖς θεοῦ [ἐν]όλοι Σαββατιστοῦ συνηγμένοις. Cf. Vett. Val. p. 331¹³ ὅπως διὰ τούτων οἱ ἀμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἔταιροί γε τῆς ἀληθείας γενόμενοι

ὑπαρκτὴν καὶ σεβάσιμον τὴν ἐπιστήμην καταλάβωσιν. Aphaeresis is seen in MGr ταίρι, "pair," "mate."

ἑτερογλωσσοσ.

With this compound (1 Cor 14²¹) cf. the similarly formed ἑτερογνώμων, e.g. Vett. Val. p. 79¹⁸ οὔτοι γάρ εἰσι ἑτερογνώμονες τόποι αἰτίας ἐπάγοντες καὶ καθαιρέσεις.

ἑτεροζυγέω.

For the use of the corr. adj. in the LXX (Lev 19¹⁹) Herwerden *Lex. s.v.* compares Philo *Princ.* II *init.* (= II. p. 369 ed. Mangey) κτήνη ἑτεροζυγα.

ἕτερος

and ἀμφότεροι are claimed by Blass (*Gr.* pp. 36, 179 f.) as the only surviving words in the Hellenistic age which denote *duality* as distinct from plurality, and abundant evidence can be cited from the Κοινή of the correct use of ἕτερος in this sense. See e.g. P Ryl II. 229⁸ (A.D. 38) ἵνα δοί σοι ὄνον . . ἵνα καὶ αὐτὸς δοί ἑτέραν (a second ass), P Amh II. 65⁸ ff. (early ii/A.D.) δίκαιον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῆ, "it is just that one of them (*sc.* two brothers) should be released, if some one else is appointed in his stead" (Edd.), BGU I. 5¹¹.⁸ (A.D. 79-80) ἕτερον εἶναι ὀμώνυμο(ν), "another of the same name," P Fay 100⁸ (A.D. 99) τ[ῆ] μὲν Χαριτίω . . [τ]ῆ δὲ ἑτέρᾳ Χαριτίω, with reference to two women, both named Chariton, CPR I. 11⁸ (A.D. 108) ἑτέρας . . οἰκίας, *ib.* 223¹⁸ (ii/A.D.) μέχρι [ἑ]τέρας ἀπογραφῆς, "until the next (lit. "another") census," P Tebt II. 381⁹ (A.D. 123) ἑτέρας θυγατρὸς, "her other daughter," P Amh II. 88⁹ ff. (A.D. 128) ἐν δυσὶ κοίταις (here = σφραγίστι, "parcels") . . ὧν μίας μὲν . . ἑτέρας δὲ . . , BGU I. 194¹⁸ ff. (A.D. 177) ἐπιστολῶν δύο, μίας μὲν . . τῆν δὲ ἑτέραν . . , P Fay 164 (ii/A.D.) ἐπὶ ὄνω ἐνὶ φοι(νικῶν) ἀρτάβας τρεῖς καὶ ἑφ' ἑτέρω) . . (ἀρτάβας) δύο, and similarly *ib.* 165. On the other hand, ἕτερος is incorrectly used for ἄλλος in such passages as P Leid B¹¹.¹¹ (B.C. 164) ὑπὲρ ὧν ἂν προσδιδόμεθα ἑτέρω, P Par 45⁶ (B.C. 153) (= Witkowski², p. 82) ἡ (= εἰ) ἕτερον θέλεις λέγειν, λέγε, *ib.* 46⁹ (B.C. 153) (= Witkowski², p. 86) οὐχ ἕτερόν τινα, ἀλλὰ σὲ αὐτὸν μάρτυρα ἐπιστάσῃ, P Fay 12¹⁴ (c. B.C. 103) ἑτέρους συμπάροντας ὑπὸ τῆ τῶν α[ὐτῶν], "others besides themselves being present" (Edd.), *ib.* 36¹¹ (A.D. 111-2) ἑτέροις ἐπιχωρηθεὶς διδόναι, "with power to pass on the right (of making and selling bricks) to others" (Edd.), P Flor I. 99⁷ (i/ii A.D.) (= *Selections*, p. 71) ὁ υἱὸς ἡμῶν Κάστωρ μεθ' ἑτέρων ἀσωπευόμενος ἐσπάνισε τὰ αὐτοῦ πάντα, "my son Castor along with others has squandered all his own property in riotous living," and BGU I. 86²⁵ (i/A.D.) ὑποτίθεσθα[ι] ἑτέροις παρασ[υ]νχωροῦντων, a formula allowing liberty to alienate. Cf. Lk 8⁸ ff. where even the stylist Luke substitutes ἕτερος for the correct ἄλλος of his (presumed) source-narrative (Mk 4⁸ ff.: cf. Mt 13⁸ ff.): see *Proleg.* p. 79. The opposite error of using ἄλλος for ἕτερος in Lk 6²⁰ (so Mt 5³⁹) may be paralleled from P Grenf II. 23a²⁸ (B.C. 107) τῆς μὲν μίας . . τῆς δ' ἄλλης . . , P Tor I. 84⁴ (ii/B.C.) υἱῶν δύο, ἐνδὲ μὲν . . ἄλλου, BGU II. 45¹⁰ ff. (A.D. 348) φοίνικας δύο, τὸν μὲν ἕνα . . καὶ τὸν

PART III.

ἄλλον . . , and the Andanian inscr. *Syll* 653⁹¹ (B.C. 91) τὸν μὲν ἕνα . . τὸν δ' ἄλλον of *τωο*. The readiness with which the two words could be interchanged is shown by P Oxy II. 276¹¹ (A.D. 77) Φρήβι Ἡρακλήου τῷ σὺν ἄλλοις σιτολόγοις compared with P Gen I. 36¹⁰ (A.D. 170) παρὰ Πεκύσιος Σαταβούτος ἱερέως σὺν ἑτέροις ἱερεῦσι. Nor is it easy to differentiate them in such passages as CPR I. 103²¹ ἀπὸ τε ἄλλων πρασέων ἢ ἑτέρων [οἰκονομιῶν]: cf. *ib.* 3¹⁹ (ii/iii A.D.), 6¹⁷ (A.D. 238). That however the original difference between them was often observed with great nicety even in vernacular documents is shown by the Twins' petition P Par 26²² f. (B.C. 163-2) (= *Selections*, p. 16 f.; the note on l. 33 requires correction) where ἄλλοι τῶν ἐκ τοῦ Σαραπειείου (to which the Twins themselves belonged) are distinguished from ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου, and P Ryl II. 102¹.^{10, 14} (2nd half ii/A.D.) μετ' ἄλ(λων) . . μεθ' ἑτερα, where, as the editors point out, the former phrase introduces extracts from the original census-lists, while the second points to details that had been omitted. Other exx. showing how readily ἕτερος from meaning "the other class (of two)" came to imply "different" in quality or kind are *OGIS* 458⁸ (c. B.C. 9) ἑτέραν τε ἔδωκεν παντὶ τῶι κόσμῳ δῆμον, and P Oxy VI. 939⁹ (iv/A.D.) ἑτερα . . γράμματα, where the reference is not only to "another," a second letter, but to a letter containing very "different" news from that previously despatched. ἕτερος is used without a subst. in P Tebt II. 381¹⁴ (A.D. 123) (= *Selections*, p. 78) ἑτερα καθ' ὅν δῆποτε οὖν τρόπον, "other things of whatsoever kind," following a list of articles bequeathed in a will, P Flor I. 99¹⁰ (i/ii A.D.) (= *Selections*, p. 72) ἕτερο[ν] ἀποπὼν τι, "anything else amiss," and CPR I. 32¹⁵ (A.D. 218) οὐδὲν δὲ ἕτερον πρακθησόμεθα (cf. Ac 17²¹). An interesting confirmation of the RV rendering of Lk 23³² ἕτεροι κακοῦργοι δύο, "two others, malefactors" is afforded by P Tebt I. 41⁹ (a petition—c. B.C. 119) καὶ [μ]ετὰ τοῦ παντὸς σκυλμοῦ συνεχῆς ἐπιλήψεις ποιουμένου τινῶν ἡμῶν καὶ ἑτέρων γυναικῶν διασεῖν, "to extort from some of us and from others, viz. women"—the petitioners are men.

According to Lightfoot (*Gal.*¹⁰, p. 76) the primary distinction between ἄλλος and ἕτερος is that the former is another "as one besides," and the latter another as "one of two." But Ramsay in an important discussion on Gal 1⁶ f. (*Comm.* p. 260 ff.) contends that this reverses the facts regarding the force of the two words when they are pointedly contrasted. In Gal 1. c. he has now definitely adopted the construction given by the American Revisers in the margin ("a different gospel, which is nothing else save that there are some that trouble you"), and agrees with the opinion expressed by Professor A. W. Mair who has supplied a long list of passages from Demosthenes and others, showing that any distinction in usage between the two words results naturally from the fact that one is a positive, or absolute, word (ἄλλος), while the other is a comparative, or relative (ἕτερος), and further that, where this is not essential, they are used indifferently: see e.g. Demosthenes xxiii. 71 (ed. Butcher) οὐτ' ἄλλος οὐδεὶς, but xxv. 17 ἕτερος δ' οὐδὲ εἰς.

ἑτέρως.

Syll 406¹⁰ (A.D. 147) εἰ καὶ ἑτέρως τοῦτο ἀπέβη.

ἔτι.

P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔτ[ι] σοῦ παρ[όν]τος πάντων ἐπεδεόμην, "while you were still at home, I went short altogether." In *ib.* 25 we have—ἔτι δὲ καὶ "Ὁρου τοῦ τὴν ἐπιστολὴν παρακεκομικό[το]ς ἀπηγγελοκότος κτλ., "and now that Horus who brought the letter has told" etc.: cf. P Ryl II. 145⁹ (A.D. 38) ἔτι καὶ μὴ ἀρκ[εσ]θεῖς. P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 32) shows a common phrase γίνωσκε ὡς ἔτι καὶ νῦν ἐν Ἀλεξανδρείᾳ (ἡ -δρεῖα) σμέν (ἡ ἐσμέν): cf. P Hib I. 46¹⁸ (B.C. 25) ἔτι οὖν καὶ νῦν ἢ τὸ ἀργύριον εἰσάγετε ἢ κτλ., "now therefore at length either collect the money, or," etc., Revillout *Mél.* p. 295⁶ (B.C. 131-0) (= Witkowski², p. 96) ἔτι καὶ νῦν καλῶς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, P Oxy VIII. 1111¹³ (A.D. 203) δν δηλ(ῶ) τετελ(εωτηκέναι) ἔτι πάλα[ι], "whom I declare to have died long ago." For the adv. used of *degree*, as in Phil 1⁹, see the Christian letter *ib.* VI. 939⁸ (iv/A.D.) (= *Selections*, p. 128) νῦν ἔτι μᾶλλον ἢ πρὸς σέ [τοῦ δεσπό]του θεοῦ γνώσις ἀνεφάνη ἅπασιν ἡμῖν.

ἔτοιμάζω.

P Petr I. 40(a)¹⁵ (iii/B.C.) (= Witkowski², p. 41) ἔτοιμάζεται γὰρ ἡ διαδοχή, "the relief is being equipped," P Lille I. 26⁴ (iii/B.C.) τὴν δὲ λοιπὴν γ[ῆ]ν ἐτοιμάζω, of preparing land by cultivation, PSI IV. 434¹⁷ (B.C. 261-0) ἔτοιμάζονται θηρεύειν, P Hib I. 47²³ (B.C. 256) καὶ ὄλυραν δὲ καὶ κριθὴν ἐτοιμάζει ἵνα [παραμ]ετρήσωμεν εἰς τὸ βασιλικόν, "prepare both olyra and barley in order that we may measure it to the State" (Edd.). The verb is almost a *z.z.* for preparations in view of an approaching visit, e.g. P Tebt II. 592 (iii/A.D.) ἐπισ[τολ]ῆν σοι ἐπιμψα ὡς σοῦ ταχὺ ἐρχομέν[ο]υ καὶ ἐτοιμάκιν (ἡ ἔτοιμάκειν) σοι πάντα, P Oxy X. 1299⁸ (iv/A.D.) ἐτυμάσο αὐτῷ (ἡ ἐτοιμάσω αὐτῷ) ἕως ἔρχῃ, "I will prepare it for your coming" (Edd.), *ib.* XII. 1490⁷ (late iii/A.D.) ἐπίστελλον τί θέλεις ἐτοιμάσθηναι, "give instructions as to what preparations you wish to be made" (Edd.): cf. Philem 22. We have an instance of dropped augment in P Grenf II. 14(b)¹ (B.C. 264 or 227) ἐτοιμάκαμεν ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου: in BGU III. 830¹⁸ (iv/A.D.) χρ[η]τὸν οὖν ἐτοιμάσ[ε]ιν καὶ προαιρ[ε]ίν, we should have expected either the pres. or aor. inf. for the future. The verb is current in MGr.

ἔτοιμασία.

BGU II. 625¹⁷ (ii/iii A.D.) ἕως ὄτου ἡ ἐτυμασί[α] (ἡ ἐτοιμασία) γένηται μετὰ τὴν κατασποράν καὶ εὐσκοληθῆς (ἡ εὐσκοληθῆς), CP Herm I. 95²⁰ πρὸ ἐτοιμασίας. With the Pauline passage Eph 6¹⁵ cf. M. Anton. iv. 12 δύο ταύτας ἐτοιμότητος ἔχειν ἀεὶ δεῖ, where Crossley, comparing *ib.* iii. 13, regards ἐτοιμότητος as meaning δόγματα ἔτοιμα or πρόχειρα, and translates "have these two principles always at hand." In MGr the noun = "preparation," "equipment."

ἔτοιμος.

For ἔτοιμος applied to *things* cf. P Oxy II. 291¹¹ (A.D. 25-26) ἔτο[ι]μα ποιήσον . . . σιτικὰ καὶ ἀργυρικὰ, "prepare the statements of corn and money" (Edd.), P Flor III.

326¹⁰ (A.D. 117-8) τὰ ὑπογεγραμμένα ἐδάφη πάντα ποιήσον ἀδλακίσεσθαι, ὥστε ἔτοιμα εἶναι πρὸς κατασποράν, and *ib.* II. 123⁴ (A.D. 254) ἐκ τῶν ἐτοιμοτέρων οἴνου μονόχωρα ἑκατόν, of wine ripe or ready for drinking. For the adj. applied to *persons* cf. P Hib I. 44⁷ (B.C. 253) τοὺς δὲ θεριστὰς ὡς ἂν ἐτούμους ποιήσης ἐπίστελλον ἡμῖν, "as soon as you can get the harvesters ready let me know" (Edd.), BGU IV. 1209¹⁷ (B.C. 23) ἵνα πρὸς μὲν κατάπληξιν τῶν τολημασάντων ἔχωμεν αὐτοῦς ἐτούμους πρὸς ἐντυχίαν, and P Tebt II. 419¹⁰ (iii/A.D.) ἐὰν μὲν ἐτοίμη ἦν ἡ θυγάτηρ μου, ἀνερχέσθω διὰ τῆς ὄνου. For the phrase ἐν ἐτοίμῳ, as in 2 Cor 10⁶, see P Gen I. 76⁸ (iii/iv A.D.) τοὺς ἐργάτας ἐν ἐτοίμῳ ἐποίησα: cf. *Michel* 394¹³ (mid. i/B.C.) προθυμότερα ἔδωκεν ἕξ ἐτούμου, "he gave most readily without hesitation." The word is MGr.

ἔτοιμος.

For the phrase ἐτοίμως ἔχω followed by the inf., as in Ac 21¹⁸, 2 Cor 12¹⁴, 1 Pet 4⁵, cf. P Amh II. 32⁶ (ii/B.C.) ἐτοίμως ἔχόντω[ν] χειρο]γραφε[ί]ν τὸν βασιλικὸν ὄρκον, "being ready to subscribe the royal oath," BGU I. 80¹⁷ (A.D. 158-9) ἡ Σιωτηρία ἐτούμως ἔχουσα καταγράψαι, P Oxy XII. 1469²¹ (A.D. 298) ἡμῶν ἐτοίμ[ω]ς ἔχόντων ὄσαπερ ἄλλα ἡμῖν ἀρεῖ ἀπεργάσασθαι, and the late PSI I. 46⁴ (v/vi A.D.) ἐτούμως (ἡ ἐτοίμως) ἔχω λογίσασθαι. See also *Michel* 884²⁴ (B.C. 164-3) τῶν . . . ἐτούμως διδόντων, "those who give willingly."

ἔτος.

P Tebt II. 412⁸ (late ii/A.D.) ἀνελθε εἰς τὴν μητρόπολιν τοῦ νέου ἔτους, "come up to the metropolis at the New Year." For κατ' ἔτος, "yearly," as in Lk 2⁴¹, cf. P Amh II. 86¹¹ (A.D. 78) ἄς (sc. δραχμὰς) καὶ ἀποδ[ι]ώσω κατ' ἔτος ἕξενάντα, the yearly charge was to be paid annually, P Oxy IV. 725³⁸ (a contract of apprenticeship—A.D. 183) ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος ἡμέρας ἑκοσι, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): for καθ' ἔτος see P Tebt II. 311²⁵ (A.D. 134), 373^{10, 14} (A.D. 110-1), *al.* The aspirated form καθ' ἔτος is also fairly common, e.g. P Petr III. 19(c)³⁸ (B.C. 224) where the words καθ' ἔτος have been added above the line, and the editor explains the form as due to false analogy with καθ' ἡμέραν: see further Meyer *Gr.* p. 326 f., *Proleg.* p. 44. Καθ' ἔτος is read *quater* in P Ryl II. 166 (A.D. 26), and ἐφ' ἔτος in P Oxy X. 1299⁸ (iv/A.D.): cf. MGr (ἐ)φέτο(s), "this year." In P Oxy III. 477⁸ (A.D. 132-3) τὸ [π]έμπτον ἔτ[ο]ς Δομιτιανοῦ, "in the fifth year of Domitian," we have a good ex. of the acc. denoting a point of time, as occasionally in the NT (Jn 4⁵², Ac 20¹⁶, Rev 3³): cf. *Proleg.* p. 63, *CR* xviii. p. 152. On the other hand, the instrumental dat. of extension of time (see *Proleg.* p. 75) may be illustrated by *Syll* 607²⁵ (iii/iv A.D.) ἐβ(όησεν) ὁ θε(ῖος) "πολλοῖς ἔτισι τοῦς νεωκόρους," "Long live the temple-wardens," and by the iv/A.D. inscr. regarding a Lycaonian Bishop—¹² ἑκοσι πέντε ὄλοις ἔτεσιν τὴν ἐπισκοπὴν . . . διοικ[η]σας (see *Exp.* VII. vi. p. 387).

A new adv. ἀνετεύτως is found joined with ἔτην, "to live for countless years," in an imprecatory tablet published by Wunsch in *Excavations in Palestine*, edd. Bliss and Macalister 1902, p. 176, No. 35³.

εὖ

is rare in the papyri, having given place to *καλῶς*: cf. Maysar *Gr.* p. 459. It must, however, be kept in view that εὖ continues to recur in certain epistolary phrases, as in P Oxy X. 1292³ (c. A.D. 30) εὖ [π]οήσεις ἐμβαλόμενος μοι κενώματα διακ[ό]σια, "please put on board for me two hundred empty jars" (Edd.), *ib.* I. 1151² (ii/A.D.) εὖ πράττετε, *ib.* III. 527⁹ (ii/iii A.D.) ἐρῶσθ(αι) εὐχομ(αι) εὖ πράττοντ(α), "I pray for your health and prosperity" (Edd.), and in such closing adjurations as P Eleph 23¹⁸ (B.C. 223-2) εὐ[ο]ρκοῦ[ν]τι μὲμ μ[ο]ι [ε]ὖ εἴη, ἐφιφοκούντι δὲ ἔνοχον εἶναι τῆι ἀσβεβείαι τοῦ ὄρκου, P Ryl II. 108¹⁰ (A.D. 110-11) εὐορκοῦ[σ]ι μὲν ἡμῶν εὖ εἴ[η]η, [ἐπ]ι[ο]ρκοῦσι δὲ τ[ῶ]ν ἐν[αν]τι[ο]ν, *et alibi*. The classical phrase εὖ γὰρ ἴσθι (cf. the simple ἴσθι in Eph 5⁶, Heb 12¹⁷) is found in the touching letter of Epicurus to a child—εὖ γὰρ ἴσθι, ἡ αἰτία ὅτι καὶ ἐγὼ καὶ οἱ [ε]λοιποὶ πάντες σε μέγα φιλοῦμεν κτλ., "for be sure, the reason why I and all the others love you greatly," etc.: see *Selections*, p. 6.

εὐαγγελίζω.

For the rare use of the active of this verb, as in Rev 10⁷, 14⁶, we can now appeal not only to Dion Cass. lxi. 13. 4 where the reading is doubtful, but to P Giss I. 27⁹ (end of Trajan's reign or beginning of Hadrian's) (= *Chrest.* I. 17) where reference is made to the arrival from Memphis of a slave of the strategus Apollonius, announcing a victory he had gained—ἐρχομένη εὐαγγελίζοντι τὰ τῆς νίκης αὐτοῦ καὶ προκοπῆς. See also the Christian hymn of iv/A.D. P Amh I. 21⁶ παισὶν δ' [ε]ὐηγγελίζε λέγων, Πτωχοὶ βασιλείαν . . . The literary and Biblical usage of the mid. is fully illustrated by Milligan *Thess.* p. 141 ff.: add for the former *Menandrea* p. 106⁸³ εὐαγγελισασθαι πρ[ὸ]ς σέ ταῦτ' ἰβουλόμεν, and Longus *Daphnis and Chloe* iii. 33 τὸν γάμον εὐηγγελίζετο, "full of joy brings her the announcement of the marriage" (Thornley).

εὐαγγέλιον.

For the very rare use of this word in the singular outside the NT and early Christian literature, see the iii/A.D. pap. letter cited *s.v.* γνώστης *ad init.*, and cf. *Archiv* v. p. 406 f. The plur. is found = "good tidings" in the striking calendar inscr. from Priene of date about B.C. 9 with reference to the birthday of the Emperor Augustus—ἤρξεν δὲ τῶι κόσμῳ τῶν δι' αὐτὸν εὐαγγελί[ων] ἢ γενέθλιος, "but the birthday of the god was for the world the beginning of tidings of joy on his account" (*OGIS* 458⁴⁰, Deissmann *LAE*, p. 370 f.). For the more ordinary usage = "sacrifices," "thank-offerings," cf. *OGIS* 4⁴² (iv/B.C.) εὐαγγέλια καὶ σωτήρια ἰ[θ]υσε, *Michel* 1325⁷ εὐαγγέλια θύσω, and the new literary instance in *Menandrea* p. 90⁴¹⁵. On the history of the word and its cognates, see Harnack *Constitution and Law*, p. 278 f., and Milligan *Thess.* p. 141 ff. MGr βαγγέλιο, "gospel."

Εὐάγγελος is found in the magical P Hawara 312 (possibly ii/A.D.) (= *Archiv* v. p. 393) which begins—Ἐφορκεῖ[ω] σφ Εὐάγγελε κατὰ τοῦ Ἄνουβι <δο>ς κτλ., where Wünsche (p. 397) notes that "Εὐάγγελος muss ein übermenschliches, aber dem Anubis untergeordnetes Wesen sein." For the word as a proper name see also BGU II. 583¹ (before

A.D. 76), *ib.* III. 816⁶ (iii/A.D.), *al.*, and for a similar use of Εὐαγγελείος see the vi/A.D. P Iand 51⁵ and P Oxy VI. 998.

εὐαγγελιστής.

H. Achelis (*ZNTW* i. p. 87 f.) finds a trace of early Christianity in the use of this word in an inscr. from the Greek islands edited by H. von Gärtringen *CIGrIns* I. 1, No. 675⁸ (Rhodes) Δάφνας καὶ θεοῦ ἀρχιερεὺς . . . ΟΗΡΟC (= ὁ [ε]ρὸς, Kaibel) εὐαγγελιστής, but see, on the other hand, A. Dieterich (*ib.* p. 336 ff.) who reads ὁ ἥρωC εὐαγγελιστής, and thinks that "the chief priest of Daphne and the god" is so described as the proclaimer of the oracular announcements. The word occurs in the Christian amulet P Oxy VIII. 1151⁴⁵ (v/A.D.?) with reference to the evangelist John—τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(α) εὐαγγελιστοῦ κ(α) θεολόγου Ἰωάννου: cf. CPR I. 30⁴ (vi/A.D.) τοῦ ἁγίου Ἰωάννου τοῦ εὐλόγου καὶ εὐαγγελιστοῦ.

εὐαρεστέω.

This verb, which in the NT is confined to Heb, is found, if we can trust the restoration, in the marriage contract P Oxy II. 265⁴⁸ (A.D. 81-95) καὶ εὐαρ[ε]στοῦμαι? τοῦ προγεγραμμέν[ο]υ μου ἀνδρὸς. Cf. the double compound in *Michel* 1001¹.⁴ (c. B.C. 200) συνευαρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοίνικος.

εὐάρεστος.

To Deissmann's citation (*BS*, p. 215) of this word from an inscr. of Nisyros (pre-Christian?) γενόμενον εὐάρεστον πᾶσι (*Mitteilungen des athen. Instituts* 15, p. 134¹¹) to dispose of Cremer's claim that it belongs only to Bibl. and eccles. Greek, we may add *Priene* 114¹⁵ (after B.C. 84) γενηθεὶς δὲ εὐάρε[σ]τος ἐν τοῖς τῆς γυμνασιαρχίας ἀναλώμασιν: cf. Rouffiac *Recherches*, p. 32 f. See also such passages as P Fay 90¹⁷ (A.D. 234) τὸ λα[α]χανόσπ(ερμον) λαμβάνειν εὐάρεστον, P Flor I. 30²⁰ (A.D. 362) τὰς τοῦ πύρου εὐαρέ[σ]του ἀρταβὰς, P Strass I. 1⁹ (A.D. 510) ἐν οὐν καλλίστῳ καὶ εὐαρέστω, and P Gen I. 15⁸ (Byz.) τὴν τιμὴν σίτου εὐαρέστου ἀρταβῶν τεσσάρων, where the adj. has the meaning "choice," "in good condition." See also *s.v.* ἀρεστός.

εὐαρέστωC.

CIG II. 2885²⁰ (pre-Christian) τελέσασα τὴν ὑδροφορίαν εὐαρέστωC τοῖς πολέταιC, *Syll* 325²⁰ (i/B.C.) ἐρησάμενος εὐαρέστωC ὑπὸ πάντων ἐπηγήθη τῶν πολειτῶν.

εὐγενής.

For this adj. = "well born," "noble," see the striking interview with an Emperor described *s.v.* ἀγενής, where a certain Aprianus appeals to his εὐγένεια, stating further that he is εὐγενής καὶ γυμνασί[α]ρχος (P Oxy I. 33 *ir.* 15, v. 9.—late ii/A.D.). So P Oxy IX. 1206¹¹ (A.D. 335) where stipulations are made regarding a son to be adopted that he is not to be disavowed or reduced to slavery—διὰ τὸ εὐγενὴ αὐτὸν εἶν[αι] κ[α] εἰ εὐγενῶν γονεῶν ἐλευθέρων, "because he is well born and the son of well born and free parents" (Ed.), and PSI I. 41¹³ (iv/A.D.) where certain acts are described as ἄ μὴ τοῖς εὐγενέCι πρέπ[ι]. For the comparative (as in Ac 17¹¹) see P Grenf I. 53³⁸ (iv/A.D.) (as revised *Chrest.* I. p. 158) εἰς ἣν δὲ ὀνομάζειν περὶ γένου (i. γένους), καὶ ταῦτα

πάλιν φθάνομεν ἀποδείξειν, τίνος εὐγενός (= ἐ)στερός ἐστί. The adv. is found in P Lips I. 28¹⁸ (A.D. 381) where, again with reference to a case of adoption, we find—*ὑπερ θρέψω καὶ ἱματίζω* (l.—σω) *εὐγενῶς καὶ γνησίως ὡς υἱὸν γνησίον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον*: cf. 12. For the subst. as a title of address, see P Gen. I. 50¹⁴ (iv/A.D.) *γράφω οὖν τῇ εὐ[ε]νε[ί]α σου* [γ[α] κτλ., so *ib.* 55¹⁰. This usage survives in MGr—*ἡ εὐγενεία σου*, “your lordship” (Thumb *Handbook* § 139). Note also that in MGr vernacular *εὐγενικός*, “polite,” has been formed beside the literary *εὐγενής* (*ib.* § 115).

εὐδία.

This originally poetical word (Thumb *Dial.* p. 373), which is rejected in the best texts of Mt 16⁹, occurs on the Rosetta stone *OGIS* 90¹¹ (B.C. 196) *καὶ δαπάνας πολλὰς ὑπομεμένηκεν ἕνεκα τοῦ τὴν Αἴγυπτον εἰς εὐδίας ἀγαγεῖν*, where Dittenberger notes that it is used metaphorically “de beato et tranquillo rerum publicarum statu”: cf. Herodas i. 28, where amongst the glories of Egypt are mentioned—*δύναμις, εὐδ[ι]α, δ[ι]όξα*, “power, peace, fame.” For the literal sense cf. P Oxy IX. 1223¹² (late iv/A.D.) *ἡ* (l. ε) *καὶ εὐδία ἐστὶ καὶ τὸ πλοῖον ἀνευέγκε οὐ δύναται ἐν τῇ σήμερον*, “if it is calm weather and he cannot bring back the boat to-day” (Ed.).

εὐδοκία.

It may be well to illustrate somewhat at length the different constructions of this characteristically Jewish Greek verb. In P Lond 3⁶ (B.C. 146 or 135) (= I. p. 46) *ὑδούκησάς με τῆς τιμ[ῆ]ς τ[οῦ] ἡμίσιου τοῦ [τρ]ῆτου λογείας τῶν κειμένων νεκρῶν*, the meaning apparently is, “you have granted me the honour of the half of the third offering collected for the dead (mummies).” The construction with the inf. to denote determination, as in Lk 12²², comes out in P Tebt II. 591 (ii/iii A.D.) *ἔτι οὐκ εὐδόνηκα* (l. ὑδούκηκα) *οὐδένα πέμψαι ἐκθές οὐδὲ σήμερον*, and to denote readiness, as in I Th 2⁸, in P Grenf I. 117 (ii/B.C.) *εὐδοκῶ ζήλω δουλεύειν*, “I have goodwill to serve thee zealously.” For the constr. with the dat., which is found in the best texts of 2 Th 2²⁰, cf. the common legal phrase *εὐδοκῶ πᾶσι τοῖς προγεγραμμένοις* as in P Lond 1168¹⁵ (A.D. 18) (= III. p. 136), and such passages as P Oxy II. 261¹⁷ (A.D. 55) *εὐδοκεῖ γὰρ τῆδε τῇ συστάσει*, “for she gives her consent to this appointment,” *ib.* IV. 725⁴⁷ (A.D. 183) *ὁ* [δ] *Ἡρακλῆς εὐδοκῶν τούτοις πᾶσι*, and *ib.* X. 1273⁴⁰ (A.D. 260) *διὰ τὸ ἐντεῦθεν εὐδοκεῖν τῇ ἐσομένῃ δημοσιώσει*, “because both sides now agree to the future publication” (Edd.), and for the constr. with ἐπὶ cf. P Oxy I. 94¹⁶ (A.D. 83) *εὐδοκεῖν γὰρ αὐτὸν ἐπὶ τούτοις*, so *ib.* 97¹⁸ (A.D. 115-6), *ib.* IV. 726²² (A.D. 135), and P Tebt II. 317³³ (A.D. 174-5) *εὐδοκῶ γὰρ ἐπὶ τούτοις* [ἡ] *ἡ*, “for I consent to these provisions” (Edd.). We are unable to illustrate the Bibl. constr. with ἐν from our documents, but see Polyb. ii. 12. 3. The verb is used absolutely in P Ryl II. 155¹⁷ (A.D. 138-61) *εὐδοκεῖν τὴν μητέρα Θεσῆν*, “her mother Thases approves”: cf. such an attesting signature as *ib.* 120²¹ (A.D. 167) *Ἐρμείνος* *Ἐρμείνου εὐδοκῶ*, and the phrase *ἐξ εὐδοκούντων*, “by consent” in P Tebt II. 382³ (B.C. 30-A.D. 1), *al.* See also the marriage-contract P Oxy III. 496⁸ (A.D. 127) where the husband is not allowed to dispose of certain property *χωρὶς εὐδοκούςτης*

τῆς γαμουμένης, “without the consent of the bride”: cf. Gradenwitz *Einführung* i. p. 160 ff. As showing the difficulty of getting an adequate translation for the verb, it may be mentioned that Plummer (*2 Cor.* p. 153) has pointed out that the Vg renders it in ten different ways in its fifteen occurrences in the Epp., and five different ways in the six occurrences in the Gospels, three of which differ from all the renderings in the Epp. On the derivation of *εὐδοκῶ* straight from *εὐδοκεῖ*, “it pleases me well,” fused into a closer union by usage, see Moulton *Gr.* ii. § 109.

εὐδοκία

is apparently confined to Jewish and Christian literature (to the usual reff. add Pss Sol 3⁴, 8⁹), but we can cite from our documents instances of the cognate noun *εὐδοκίαις*, e.g. P Lond 289³⁶ (A.D. 91) (= II. p. 185) *γεγωνεῖσμαι* (l. *γέγονε εἰς με*) *ἡ εὐδοκίαις καθὼς προκίται*, P Oxy IX. 1200³⁵ (A.D. 266) *οὐ προσδεόμενος ἑτέρας μου εὐδοκίαις ἢ μεταλήψεως*, “without requiring any further consent or concurrence from me” (Ed.), and similarly *ib.* X. 1273³⁹ (A.D. 260). From the inscr. we may cite *Syll* 929¹⁰⁸ (B.C. 139?) *ἔλαβον εὐδοκίαις*, and *OGIS* 335¹²² (ii/B.C.) *κατὰ τῆν τοῦ δήμου ἑπιταγὴν καὶ τὴν βασιλείω]ς εὐδοκίαις*. All these passages confirm the meaning “good pleasure,” “good will,” which *εὐδοκία* seems to have in all its NT occurrences, even in Rom 10¹. On the important Lk 21⁴ see Field *Notes*, p. 48 f., and for a defence of the reading of the TR and on *εὐδοκία* *ἔμπροσθέν σου* as “a common periphrasis to avoid the anthropomorphism involved in God’s volition” see McNeile on Mt 11²⁸.

εὐεργεσία.

P Flor I. 61¹⁴ (A.D. 85) (= *Chrest.* II. p. 88) *τῆς σῆς εὐεργεσίας δεόμενος ἐντυγχάνει σοι*—an advocate addresses the prefect on behalf of his client, P Ryl II. 96¹⁰ (A.D. 117-18) *κατὰ τὴν εὐεργεσίαν τοῦ κυρίου ἡμῶν Ἀδριανοῦ Καίσαρος*, P Oxy VI. 899¹⁰ (A.D. 200) *διὰ τὴν ἔμφυτον σου εὐεργεσίαν*, P Fay 20¹⁶ (iii/iv A.D.) *πλὴν μάλλον φιλανθρωπία τε καὶ εὐεργεσίας συναύξει ταύτην τὴν ἀρχήν*, “but rather by liberality and the conferring of benefits to increase the welfare of this empire” (Edd.), and BGU III. 970⁸ (ii/A.D.) *τῆς εἰς ἅπαντας εὐεργεσίας . . . ἀβοήθητος*, where note the gen. after a negative adj. (cf. *Proleg.* p. 74). Add from the inscr. *Michel* 383¹⁸ (ii/B.C.) *ἀρετή[ς] ἐν]εκεν καὶ εὐνοίας καὶ εὐεργεσίας τῆς εἰς [τῶ]ν δήμων*, *ib.* 965² (ii/B.C. *ad init.*) *διὰ ταῦτα καὶ τὰς ἄλλας εὐεργεσίας ἃς πο[ί]ων διατελεῖ τὸν δήμον, et alibi.*

εὐεργετέω.

Michel 468¹⁴ (mid. ii/B.C.) *ἵνα οὖν καὶ ὁ δῆμος φαίνηται χάριν ἀποδιδούς τοῖς εὐεργετοῦσιν αὐτόν, Priene* 105⁴⁰ (c. B.C. 9) *εὐ[ρ]ήμασιν ἰδ[ί]οις εὐεργέτησεν* (for form, cf. *Wisd* 11⁽⁶⁾) *τὴν ἐπαρχήαν*. In *OGIS* 666⁸ (A.D. 54-68) an Egyptian inscr. records how the Emperor Nero—*ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς τὴν Αἴγυπτον . . . ἐπεμφεν ἡμῖν Τιβέριον Κλαύδιον Βάλβιλλον ἡγεμόνα*, after which the inscr. mentions this man’s *χάριτας καὶ εὐεργεσίας*: cf. also *Cagnat* IV. 852 *Ἀνίκιον Ἀσπρον, τὸν ὑπατικὸν καὶ κτίστην, ἀνθ’ ὧν εὐεργέτηται ἀνέθ[η]καν*. From the papyri cf. such a passage

as P Ryl II. 119²⁰ (A.D. 54-67) ὦν χάριν ἀξιούμεν περι πάντων τούτων διαλαβεῖν ὅπως τύχομεν τῶν παρὰ σοῦ δικαίων καὶ ὦμεν εὐεργετημένοι, "therefore we beg you to give a decision on all these points, so that we may obtain our rights from you and be relieved" (Edd.). The phrase τῶν ὦμεν εὐεργετημένοι is very common at the close of petitions, as in P Tebt II. 302²¹ (A.D. 71-2), 326¹⁸ (c. A.D. 266) ὑπεργετημένοι, *al.* See also P Thead 20¹³ (iv/A.D.) ἀξιούμεν τὸ νῦν τὴν σὴν ἀνδρῶν εὐεργε[τῆσαι] ἡμᾶς κα[τ]ὰ τοὺς νόμους.

εὐεργέτης.

In a petition to the prefect of A.D. 49-50 a woman asks that her son should be restored to her—ἀκολούθως τοῖς ὑπὸ σοῦ τοῦ εὐεργέτου προστεταγμένοις, "in accordance with what had been enacted by you, my benefactor" (P Oxy I. 38¹⁸ = *Selections*, p. 53): cf. P Lond 177²¹ (A.D. 40-1) (= II. p. 169) ἀξιώ σέ τὸν πάντων σωτήρα καὶ εὐεργέτην. The word is a regular title in P Oxy III. 486²⁷ (A.D. 131) τὴν δλην ὑπόθεσιν ὑπερβεμένου τοῦ ἐπιστρατήγου ἐπὶ σέ τὸν εὐεργέτην, "the epistrategus referred the whole case to your beneficence" (Edd.). This honorific use of εὐεργέτης with reference to Emperors and distinguished men is very common in the inscr. Thus as early as B.C. 334 the Pricnians describe King Antigonos as εὐεργέτη γενομένωι καὶ προθύμωι ἔόντι εἰς τὴν πόλιν (2^o): in a Spartan inscr., *Ann. Brit. School at Athens* xii. 458, Hadrian is described as σωτήρος καὶ εὐεργέτου τῆς Λακεδαιμόνος, and similarly Trajan is ὁ πάντων κόσμου σωτήρ καὶ εὐεργέτης (*JG* XII. 1, 978): other exx. in Magie, p. 67 f. Deissmann (*LAE*, p. 248 f.) cites a fragmentary inscr. from Cos, of date c. A.D. 53, with reference to Gaius Stertinius Xenophon, body-physician to the Emperor Claudius—τοῦ εὐεργέ[α Γ. Στερ]τινίου Ξενοφάν[τος] ἀνερωθεῖσαν τ[αῖ] πόλει, and in view of this widespread usage suggests that in such a passage as Lk 22²⁸ Jesus "mentioned the title not without contempt, and forbade His disciples to allow themselves to be so called: the name contradicted the idea of service in brotherhood." To show the Egyptian "religiosity" at the time of the Imperial worship, Wilcken (*Chrest.* I. p. 147) reproduces an inscr. from ii/iii A.D. (*CIG* III. 5041) which ends—σέ[β]ου Ἰσιν Σαράπιν τοῖς μεγίστους τῶν θεῶν σω[τῆρας] ἀγα[θ]οῦς εὐμενεῖς εὐεργέτα[ς]. For the subst. εὐεργέτημα see *Priene* 105¹⁷ (c. B.C. 9) τοῖς τοσοῦτοις αὐτοῦ εὐεργετήμασιν.

εὐθετος.

For εὐθετος = "adapted," "suitable" for a place or office, as in Lk 9²², cf. P Tebt I. 27⁴⁴ (B.C. 113) ἵνα μὲν πρὸς ταῖς προειρημέναις χρεῖαις εὐθετοι κατασταθῶσιν, "see that suitable persons are appointed to the aforesaid offices" (Edd.), P Flor I. 3⁶ (A.D. 301) ἐργάτας . . . δυτ[α]ς εὐθέτους καὶ ἐπιτηδείους (contrast P Amh II. 64¹² (A.D. 107) λέγων τοὺς σὺν αὐτῶι κατασταθέντας ἐ[πι]μηλητὰς βαλανείου [ἀ]θέτους, "inefficient"), *Syll* 653⁷⁴ (Mysteries inscr. from Andania—B.C. 91) αὐλητὰς καὶ κιθαριστὰς, ὄσους κα εὐρίσκωντι εὐθέτους ὑπάρχοντας, so ¹⁴⁸ ῥαβδοφόρους τοὺς εὐθετωτάτους. For a similar reference to persons see Polyb. xxvi. 5. 6 πρὸς πᾶσαν σωματικὴν χρεῖαν . . . εὐθετος. The meaning "seasonable," as in Ps 31 (32)⁶, is found in Diod. v. 57. 4 οἱ

Αἰγύπτωι καιρὸν εὐθετον λαβόντες. See also *s.v.* ἀνευθετος and ἀθετέω. Hobart p. 75 gives exx. from medical authors.

εὐθέως,

the more common Hellenistic form for εὐθύς and εὐθύ, is found before both vowels and consonants: cf. Schmid *Atticismus* iii. p. 126 and Mayser *Gr.* p. 245. The following may serve as exx. of its use—P Par 63^{21.58} (B.C. 165) ἤβου- [λόμ]ην μὲν εὐθέως καταπλεύσας ὄφθη[ν]αί σοι κατὰ τὸ ἐπιβάλλον, P Tebt I. 39¹⁰ (B.C. 114) εὐθέως παραλαβὼν Τρύχαμβον, P Ryl II. 229⁹ (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέ[μ]ψαι τὰς ἄλλας (ἀρτάβας) ᾧ, *ib.* 230¹⁰ (A.D. 40) μὴ [ο]ὐδ' ἄλλως ποιή[σ]η[ς] μὴ ἵνα δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.), P Fay 119³⁴ (c. A.D. 100) εὐθέως πέμισις τὰ κτήνη, "send the animals at once," and BGU II. 423⁸ (ii/A.D.) (= *Selections*, p. 91) εὐθέως ὅτε ἐσιθλον εἰς Μηση- νούς, ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "straightway when I entered Misenum, I received my travelling money from Caesar, three gold pieces."

εὐθυμέω.

P Amh II. 133⁴ (early ii/A.D.) περὶ τῆς κρεῖθ(ῆς) τῆς ἐνθάλλου εὐθύμει, πέπρακα γάρ, "don't be anxious about the young barley, for I have sold it" (Edd.), P Iand 13¹⁸ (iv/A.D.) ἵνα μετὰ χαρὰς σε ἀπολάβωμεν καὶ εὐθυμῆσαι δυνώμεθά[ι] σε. The verb is common with ὑγαίνω as an epistolary phrase, e.g. P Lips I. 111⁵ (iv/A.D.) πρὸ μὲν [π]άντων εὐχομαι τῷ ὑψίστῳ Θε[ῷ] περὶ τῆς σῆς ὑγίας καὶ δλοκληρίας, ἵνα ὑγιενότῃ σε καὶ εὐθυμονύτα ἀπολάβῃ τὰ παρ' ἐμοῦ γραμματί[δ]ια: cf. P Lond 1244⁷ (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σαι ἀπολάβω εὐθυ- μονύτα καὶ εὐπνύμονύτα καὶ δλοκληρούντα, P Oxy XII. 1593² (iv/A.D.) εὐθυμούντ[ι] σαι (ἰ. σοι) καὶ εὐδαιμονοῦντι.

εὐθυμος.

P Oxy VI. 939¹⁸ (iv/A.D.) ἵνα σε εὐθυμότερον καταστήσω, "that I may make you more cheerful": cf. *OGIS* 669⁷ (i/A.D.) ἵνα δὲ εὐθυμότεροι πάντα ἐλπίζητε κτλ. For the subst. see the fragmentary P Ryl II. 439 (iii/A.D.) where the desire is expressed—αὐθις μετ' εὐθυμίας τὸ θεοφιλέστατον σου πρόσωπον ἀπολαβεῖν.

εὐθύμως.

OGIS 669⁴ (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος . . . τοῦ τῆν Αἰγυπτῶν ἐν εὐσταθείᾳ διάγουσαν εὐθύμως ὑπηρετεῖν τῆ τε εὐθηνίᾳ καὶ τῆ μεγίστηι τῶν νῦν καιρῶν εὐδαιμονίᾳ. The comparative of the adverb may be seen, as in the "received" text of Ac 24¹⁰, in P Giss I. 41^{ii.12} (beginning of Hadrian's reign) ἐπινεύσαντος ο[δ]ῶν <σου> τῆ[ι] δεήσει μου . . . δυνη[σ]ομαι εὐθυμότερον προσέρχεσθαι [τῆ] τῆς [σ]τρατηγ[ί]ας ἐπιμελείαι.

εὐθύνα

is used of a magistrate who calls others to account: hence in the Pass. οἱ εὐθυνόμενοι = "the culprits," e.g. P Tor I. riii. 10 (B.C. 117) μεταπεμψάμενον τοὺς εὐθυνόμενους ἐπισκέ- ψασθαι περὶ τούτων, P Tebt I. 14⁴ (B.C. 114) εὐθυνομένωι δὲ φόνωι, "arraigned for murder" (where note the dat. for

the usual *gen. criminis*), *ib.* 53²² (B.C. 110) οἱ εὐθύνόμενοι ἀναζητηθ[έ]ντες, "the culprits having been searched for." The metaph. application of the ordinary meaning "guide straight" may be illustrated from Vett. Val. p. 340⁹ ἀγαπητὸν γὰρ εἰ . . . ἄρξαιτό τις ἐρμηνεύειν μὴ διὰ πλήθους λόγων, ἀλλὰ διὰ βραχέων εἰς ἀλήθειαν εὐθύνοντων.

εὐθύς,

as an adj., is found in an early iv/A.D. Christian letter, where the writer asks for prayers—P Oxy XII. 1494⁸ εἰν οὕτως ἐπακουσῆ ὁ θαιὶς τῶν εὐχῶν ὑμῶν καὶ γένηται ἡμεῖν ὁδὸς εὐθεία, "in order that God may thus hear your prayers, and a straight way be made for us" (Edd.) : cf. 2 Pet 2¹⁵.

εὐθύς,

instead of εὐθείως, is now read in almost all the occurrences in Mk, and, though not so common as εὐθείως, can also be illustrated from the Κοινή. Thus in P Petr II. 13(9)⁸ (B.C. 258–253)—a document already cited under εὐθείως—we have εὐθύς τάντιγραφα ἐπεμψα : cf. PSI IV. 403²⁰ (iii/B.C.) παρέσομαι δὲ καὶ γὰρ εὐθύς ἐξ ἑορτῆς, P Oxy IV. 744⁷ (B.C. I) (= *Selections*, p. 33) ἐὰν εὐθύς ὁψώνιον λάβωμεν ἀποστελῶ σε ἄνω, P Fay 109² (early i/A.D.) εὐθύς σε οὐ κρατῶ, "I at once give in to you" (Edd.), P Ryl II. 234⁴ (ii/A.D.) ἀνέθωκα τῶι κρατ[ιστρ]ῆ ἐπιστρ[α]τήγῳ τὰς ἐπιστολάς καὶ [ἐ]ὐθύς μὲν τ]ῷ γραμματέι αὐτοῦ ἔδωκεν. For the form εὐθύ see P Leid C¹.²⁷ (B.C. 162) (= I. p. 119) [ε]ὐθὺ μέλαινα ἐγένετο—an account of a dream, and the Alexandrian Erotic Fragment P Grenf I. 1¹.²⁴ (ii/B.C.) γὺν ἀνοργισθῶμεν· εὐθὺ δεῖ καὶ διαλύσθαι, "let us now cease from anger: yes, for we must quickly be reconciled" (Loeb trans.). The Marikan use of εὐθύς is discussed by J. Weiss in *ZNTW* xi. p. 124 ff. In MGr an unaspirated form εὐτύς is also found.

εὐκαιρέω.

The idea of "favourable opportunity" underlying the word comes out well in P Eleph 29⁷ ἐὰν δὲ μὴ εὐκαιρῆς τ[ο]ῦ διαβῆναι, P Par 46¹⁸ (B.C. 153) (= Witkowski², p. 87) αὐτὸς δὲ ὡς ἂν (cf. Rom 15²⁴, I Cor 11²⁴, Phil 2²²) εὐκαιρήσω, παραχρήμα παρέσομαι πρὸς σέ, P Giss I. 67¹⁴ (ii/A.D.) ἐὰν εὐκαιρήσῃ Ἡράκλειος καὶ ἀρετήσῃται αὐτοῦ, BGU IV. 1035¹² (1st half v/A.D.) Θεὸς οἶδεν ὁ μόνος [ἐ]ἴαν οὐκ εὐκέρημε (i. ὑπαιρέσῃ) εἰς Ὁξυρύγχων κακὸν εἰχι (i. ἀγχι?) γενέσθαι, and *Michel* 1499^{B.4} (B.C. 171) τ[ο]ῖς πρεσβυτα]ῖς ἔλθοσιν συνῆθηκεν, καίπερ οὐκ εὐκαιρῶν. For the meaning "have time or leisure," as in Mk 6³¹ and MGr εὐκαιρέω, see PSI IV. 425²⁸ (iii/B.C.) εἰ δὲ μὴ εὐκαιρεῖ τις τῶν παρὰ σοι γραμματέων, ἀποστελὸν μοι κτλ. : a different meaning is found in *ib.* 392⁸ (B.C. 242–1) δοὺς Ἀμμωνίῳ τῶι κεκομκότη σοι τὴν ἐπιστολὴν ἕσον ἂν ποτε εὐκαιρήης, where the editor renders "quanto puoi senza disturbo."

εὐκαιρία

is found, as in Mt 26¹⁸, Lk 22⁸, in BGU II. 665^{11.4} (i/A.D.) εὐκαι[ρί]αν δὲ οὐκ ἔχει, *ib.* I. 46¹⁸ (A.D. 193) ἐὰν εὐκαιρίας τύχῳ τοῦ εἶρεῖν, ἀποσπάσω, P Oxy I. 123³ (iii/iv. A.D.) εὐκαιρη (i.—)α) τις καὶ νῦν τοῦ ἀνερχομένου πρὸς ὑμᾶς, *ib.* X. 1300³ (v/A.D.) εὐκαιρίαν εὐρῶν διὰ τοῦτον (i. εὐκαιρίαν εὐρον διὰ τούτων) μου τῶν γραμμάτων τὰ πολλὰ προσαγορεύσαί σε. The word is MGr.

εὐκαιρος.

OGIS 762⁴ (ii/B.C.) βοηθεῖτω κατὰ τὸ εὐκαιρον, *Michel* 164²⁵ (c. B.C. 140) μερίσαι Ἀπολλωνίῳ ξένιον ἕσον ἂν αὐτοῖς εὐκαιρον εἶ[ν]αι φαίνηται. The superlative is found in P Petr II. 12 (1)¹⁵ (B.C. 241) μεταθεῖναι τοὺς βωμοὺς ἐπὶ τοὺς εὐκαιροτάτους τόπους καὶ ἐπιφανεστάτους ἐπὶ τῶν δωμάτων, "to remove the altars to the most convenient and conspicuous place on the houses" (Ed.). It may be mentioned that Pallis *A Few Notes*, p. 11 regards the adj. in Mk 6³¹ γυνομένης ἡμέρας εὐκαιρου, as = an "empty" day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles *Lex. s.v.*) and modern Greek.

εὐκαιρώς.

P Hal I. 17⁸ (iii/B.C.) ἐὰν εὐκαιρῶς ἔχης, P Lond 33²⁸ (B.C. 161) (= I. p. 20) ὑπομνήσαντά σε εὐκαιρῶς. A form εὐκαιρεῖ, unknown to the lexicons, is found in P Grenf I. 64⁵ (vi/vii A.D.) (as amended *Archiv* iii. p. 121) καὶ σὺν θεῷ εὐρίσκω εὐκαιρεῖ δὲν προσαναφέρω : cf. also the new εὐχαιροτέρως (i. εὐκ—) in P Lond 1349¹⁴ (A.D. 710) (= IV. p. 23).

εὐκοπος.

For the corresponding verb cf. the closing greeting of a letter PSI IV. 286²⁸ (iii/iv A.D.) ἐρρωσθαί σε εὐχομαι εὐκοποῦντα διὰ θλου βλου. The editor states that he has not found the formula elsewhere, and compares the Homeric βεία ζῶοντες.

εὐλάβεια.

In P Par 26²¹ (B.C. 163–2) (= *Selections*, p. 15) the Twins describe the Serapeum officials as—οὐδεμίαν εὐλάβειαν προοραμένον, "paying no regard to religious scruple," where εὐλάβειαν has the same religious connotation as in Prov 28¹⁴. (MGr = "piety.") For the use of the subst. as a title of respect, like our "Your reverence," see P Flor I. 73⁷ (A.D. 505) ὁμολογῶ ἑκουσίως καὶ αὐθαιρέτως μεμισθῶσθαι παρὰ τῆς σῆς εὐλαβε[α]ς κτλ.

εὐλαβέομαι.

P Par 45⁷ (B.C. 153) εὐλαβοῦμαι τὸν ἐνδίκτην τὰ πλίστα, BGU IV. 1116⁴⁸ (B.C. 13) καὶ μῆδὲν τὴν Ἀντωνίαν Φιλημάτιον εὐλαβεῖσθαι, and the Christian P Fay 136⁴ (iv/A.D.) ἔθεν μῆδενα εὐλαβοῦμενοι μάλλον ἀπαντήσατε ἀπ' ἑαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ, "therefore heed no one rather than me and return from where you are before some one fetches you" (Edd.). See also the letter Preisigke 4650¹⁸ εὐλαβήθητι μήπως μὴ καταλάβουσίν σε ἐν [Ἀ]λιξανδρείᾳ, where the construction may be compared with Ac 23¹⁰HLP. The active, which does not occur in the NT, is found in BGU II. 665 (i/A.D.) ὅπως σε παρακαλέσῃ [ε]ὐλαβεῖν αὐτήν.

εὐλαβής.

After the close of the fifth century εὐλαβίστατος is very common as a designation for various orders of the clergy (see s.v. εὐλάβεια), as in BGU I. 305¹⁰ (A.D. 556) τοῦ εὐλαβιστάτου διακόνου, and in P Giss I. 57¹ (vi/vii A.D.) ὁ εὐλαβιστάτος Ἀπα Κόλλουθος ὁ πρεσβύτερος, where see the editor's note. For the adv. we may cite P Par 12¹⁰ (B.C. 157) εὐλαβῶς μὲν σχόντος, BGU IV. 1141³⁸ (B.C. 14) εὐλαβῶς ἔχων διὰ τὸ

προεγκάμει με περὶ τῶν δρακυλιδίων, P Tebt II. 304¹⁴ (A.D. 167-8) εὐλαβῶς ἔχων τὸν περὶ τοῦ θαναθάτου (i. θανάτου) αὐτοῦ κιντνων (i. κίνδυνον), "being careful for the danger to his life" (Edd.). The adj. in MGr retains the NT meaning "pious."

εὐλογέω.

We can illustrate this verb only from the Christian papyri, as P Amh II. 145¹ (iv/v A.D.) τῷ ἀγαπητῷ ἀδελφῷ καὶ ἡλ[ο]γημένῳ, and the late P Grenf II. 113⁷ (viii/ix A.D.) τῶν εὐλογημένων τριῶν συνόδων, ¹¹ μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὁμονόων. It occurs, however, in inscr. in such a formula as *OGIS* 73 εὐλογεῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος, and was by no means confined to the Jews as Dittenberger shows from *CIG* 4705^b (of Pan) εὐ[λό]γ[ω] τὸν θεόν, *ib.* 4705^c εὐλογῶ [τ]ὴν Ἐἴσιν. See also *Syll* 891²⁴ (ii/A.D.) where the prayer is uttered that a protector of a tomb—τῶν λῶων ἀπολαύοι εὐλογοῖτό τε ἐν παντὶ δήμῳ, and the exx. of the verb in votive inscriptions given by Ramsay *Expt* x. p. 54, as when a person who has been chastised for his sin by the god dedicates a stele—ε(ὐ)λογῶν σου τὰς δυνάμεις: he adds that the stele which is dedicated is in one case called εὐλογία. In MGr εὐλογῶ = "praise," "bless": a form βλογῶ is also found.

εὐλογία.

With the use of the verb in *OGIS* 73 (see *s.v.* εὐλογέω), cf. *ib.* 74 (from the Thebaid—B.C. 247-221) Θεοῦ εὐλογία· Θεόδοτος Δωρίωνος Ἰουδαῖος σωθεὶς ἐκ παλ[α]ίων. See also *Preisigke* 317 Εὐλογία Κυρίου, and from Christian times the vase inscr. *ib.* 1117 Εὐλογία τοῦ ἁγίου Μηνᾶ. The subst. is used as a Christian title of address in P Lond 891¹⁸ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) a letter to a Bishop—γινώσκει(ν) σε βούλομαι, ὦ ἀγαπητὲ πάτερ, ὅτι ὅτε ἀπήνησα τῷ δουκὶ μετὰ τῆς Εὐλογίας[ς] σου, ἐξέτατο αὐτὴν κτλ. For εὐλογία in the sense of a "good report" cf. P Oxy I. 65⁴ (iii/iv A.D.) εἰ δὲ ἔχετε εὐλογίαν τινα πρὸς αὐτὸν ἀνέρχεσθε ἅμα αὐτῷ καὶ λέγετε, "if you have anything to say in his favour, come with him and tell me" (Edd.): cf. Aristeas 161. The adj. is found = "reasonable," "probable," in P Tor I. 1^{v.2} (B.C. 117) οὐθενὸς εὐλόγου ἀντεχόμενον: cf. *OGIS* 504⁸ (A.D. 128-9), 669¹⁰ (i/A.D.), and for the adverb P Oxy IV. 718⁸⁸ (A.D. 180-192).

εὐμετάδοτος.

This NT ἀπ. εἶρ. (1 Tim 6¹⁹), which is best rendered "ready to impart" (see *Field Notes*, p. 113 f.), occurs eight times in Vettius Valens, e.g. p. 46²⁴ γίνονται δὲ συνεντοί, ἄπλοϊ, εὐμετάδοτοι, ἡδέϊς, φιλοσυμβῆτοι κτλ.

εὐνοέω.

For this verb, which is rare in Bibl. Greek and in the NT is confined to Mt 5²⁶, we may cite PSI I. 64⁵ (i/B.C. 7) where a woman comes under a solemn promise εὐνοεῖν, "to be well-disposed" towards her husband: cf. P Ryl II. 153¹⁰ (A.D. 138-61) κα[λ]ὶ αὐτὸς εὐνοήσας ἔμα[ν]τῷ κ[α]ὶ τῷ πατρὶ μου, P Oxy III. 494⁹ (A.D. 156) ἐνοούση μοι καὶ πάντων πιστῖν μοι ἐνδεικνυμένη, "being well-disposed and showing entire faithfulness towards me" (Edd.). So from the inscr. *OGIS* 532⁹ (B.C. 3) ὁμνῶ Δία, Γῆν, Ἥλιον . . . εὐνοή[σ]ειν

Κα[ί]σαρι Σεβαστῶ, similarly *Syll* 364³⁰ (A.D. 37). There seems no good warrant for the transl. "agree with" in Mt *l.c.* AV, RV: see Abbott *Joh.* *Voc.* p. 207.

εὐνοια.

With the use of εὐνοια in Eph 6⁷, cf. P Oxy III. 494⁶ (A.D. 156) where a testator sets free certain slaves κατ' εὐνοϊαν καὶ φιλοστοργίαν. Other examples are *ib.* 642 (ii/A.D.) πεφροντίκαμεν τῆς πρὸς ὑμᾶς . . . εὐνοίας καὶ ἀρετῆς, P Tebt II. 326¹⁰ (c. A.D. 266) εὐνοία καὶ πίστι καὶ τῆ τοῦ γένους οἰκειότητι, "owing to his kindness, fidelity, and ties of kinship" (Edd.), *Syll* 722¹⁸ (Cretan—ii/B.C.) ὁμοίως δὲ καὶ τὰν εὐνοϊαν ἂν ἔχει πορτὶ τὰν πόλιν, and so frequently in the inscr. In P Par 63¹⁴⁰ (B.C. 164) (= P Petr III. p. 32) οἷς ὀφειλόμενόν ἐστι διὰ [τῆν] πρὸς τὰ [πρ]άγματ' εὐνοϊαν ἀσμενῶς ἐπιδεξάσθαι τὸ προτεινόμενον, Mahaffy renders "whose duty it is, on account of their loyalty to the existing state of affairs, to receive what is proposed cheerfully." A different turn is given to the word in BGU IV. 1121¹⁸ (B.C. 5) ἐργάζεσθαι δὲ τὰ μεμισθωμένα . . . τῆ καθηκούση εὐνοία: cf. P Giss I. 56¹⁴ (vi/A.D.) πᾶσαν [σπου]δῆν κα[λ]ὶ εὐνοϊαν ποιῆσθαι, and the Jewish inscr. in *C. and B.* ii. p. 650 (c. A.D. 60-80) διὰ τε τὴν ἐνάρετον ("virtuous") αὐτῶν [βρ]ῶσιν καὶ τὴν π[ρ]ὸς τὴν συναγωγὴν εὐνοϊάν τε καὶ σπουδῆν. For the adj. εὐνοῦς (as in 4 Macc 4⁹) cf. *Syll* 649¹⁹ (B.C. 282-1) ὅσοι εἰσὶν εὐνοῦς καὶ φίλοι τοῦ δήμου (on the heterocl. plur. see Meisterhans *Gr.* p. 149): it occurs as a proper name in BGU III. 999¹⁻⁴ (B.C. 99) *al.* (cf. Maysen *Gr.* p. 258).

εὐνοῦχος.

Vett. Val. p. 86²⁴ ὁ τοιοῦτος γέγονεν εὐνοῦχος ἱερεὺς θεᾶς ἐπίσημος: cf. also p. 18¹⁹. The word occurs in the address of the late BGU III. 725 (A.D. 615) εἰς τὸν εὐδοκίμ(ῶτατον) ἀπα "Ολ εὐνοῦχον. It survives in MGr.

Εὐδοία.

This proper name is common in inscr., as *CIG* 3002, 5711, and the other references in Zahn *Intrad.* i. p. 533. See also *OGIS* 77 (B.C. 217) a memorial tablet—Εὐδοία, and the late BGU II. 550⁴ (Arab.) ἔχει Εὐδοία εἰς λόγ(ον) καμισί(ων) λιναρ(ῶν) λ(ίτρ)ας δύο κτλ. The masc. Εὐδῶδιος is found in BGU III. 793⁹ (iii/A.D.), but the commoner man's name is Εὐδοῖος: see Zahn *ut supra*, and cf. the use of the adj. in *Preisigke* 4056 Πανὶ εὐδοῖαι καὶ ἐπηκῶι Δυκῆσκος ὑπὲρ αὐτοῦ, and *CIG* 4705^b (cited *s.v.* εὐλογέω).

εὐδοῶω.

For the literal use of this verb of a successful journey cf. PSI IV. 299¹¹ (iii/A.D.) μακροψ[ύ]χ[ε]ι οὖν, ἀδελφῆ, ἀχρεὺς οὐκ ἄν με θεὸς εὐδοῶσῃ [πρὸς] ὑμᾶς, and so ¹⁴, also P Iand 62⁸ (vi/A.D.) ἢ οἴκο[θε] γ' εὐδο[ῶ]θῶ, in a much mutilated context. On the pres. subj. εὐδοῶται in 1 Cor 16⁸, see *Proleg.* p. 54. The LXX use of the verb is fully illustrated by Anz *Subsidia*, p. 290.

εὐπειθής.

The force of this adj. in Jas 3¹⁷ (cf. 4 Macc 12⁹) "willing to yield," "compliant," may be illustrated from a contract in which a woman Ammonarion and her daughter Ophelous agree to accept from Antiphanes a certain sum of money in

lieu of Ammonarion's dowry—P Oxy II. 268⁸ (A.D. 58) συναχωροῦμεν [πρὸς ἀλλήλους] ἐπὶ τοῖσδε, ὥστε ἡ [Ἀμμωνάριον] [καὶ] ἡ Ὀφέλουσ ἐπιθειεῖς γεγυνοῦσι καὶ ἀπεσχηκυῖαι [παρὰ τοῦ Ἀντιφάνουσ κτλ., "we agree with each other as follows:—A. and O. have given their consent and have received from A. etc." (Edd.). Other instances of the word from legal documents of the Augustan age are BGU IV. 1104²³ (B.C. 10) διὰ τοῦ ὑπὲρ τούτων εὐπειθῆ γεγυνοῦσι, *ib.* 1155¹⁷ (B.C. 10) νυνὶ δὲ εὐπ[ε]ιθῆσ γεγυνοῦσ ὑπὲρ [τῆσ] Μάρθασ, *ib.* 1163⁷ (B.C. 17). The verb is supplied by the editor in *OGIS* 665⁸ (A.D. 49) ἵν' εἰδῶ[τε]σ αὐτὰ καὶ [εὐπ]ειθῆτε, where he explains εὐπειθεῖν as = εὐπειθῆ εἶναι.

εὐπερίστατος.

Deissmann's reference (*BS*, p. 150) to the use of the subst. *περίστασις* in the evil sense of "distress," "calamity," as in 2 Macc 4¹⁸, in the vernacular P Lond 42²¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) μηδ' ἐνβελλοφέναι εἰς τὴν ἡμετέραν περίστασιν, "nor spared a look for our miserable state," may perhaps be taken as supporting Theophylact's explanation of the compound adj. in Heb 12¹, "because of which one easily falls into distresses (*περιστάσεις*)." As against Westcott (*Comm. ad loc.*), Moulton [*Gr.* ii. § 106 (c)] has shown that there is nothing in the form of the verbal to forbid this interpretation, and he enumerates the various meanings as follows—(1) "easily avoided," (2) "admired" (lit. "well-surrounded"), (3) "easily surrounding," "be-setting," or (4) "dangerous" (lit. "having easy distress").

εὐποιῖα.

P Lond 1244⁸ (iv/A.D.) (= III. p. 244) περὶ τῶν εὐποιεῖων σου. The subst. survives in MGr, as does the verb εὐποιῶ, which may accordingly be accepted as a proper form for the Hellenistic period: see *ExpT* xxiii. p. 379 f.

εὐπορέω.

P Oxy VII. 1068³ (iii/A.D.) μὴ εὐπορήσασ πλοῖον ἐν τῷ Ἀρσενοειδῆ ἔγραψα τῷ κυρίῳ μου Κληματίῳ κτλ., "finding no boat available in the Arsinoïte nome I wrote to my lord Clematius etc." (Ed.). PSI IV. 299¹⁸ (iii/A.D.) ἐπὶ πλοῖον εὐπορηθῶ, P Flor III. 367⁸ (iii/A.D.) πολλάκις μου . . . χάρτασ ἐπιστολικοῦσ ἀποστειλαντοσ, ἵν' εὐπορήσ τοῦ γρά[φειν] μοι, ¹⁷ἵν'α καὶ διὰ τῶν γραμ[μάτων] ὁ φίλοσ εὐ]πορῆ μανθάνων [τὰ σοῦ? See also the curious mantic document where prognostications are derived from involuntary twitchings, P Ryl I. 28¹⁸ (iv/A.D.) ὁσφόσ δεξιὸν μέρος ἐὰν ἀλλῆται μεγάλωσ εὐπορήσει κα[ὶ] δροῦλοσ καὶ πένησ ἐκ κόπων, "if the right part of the loin quiver, a slave or poor man will prosper greatly after distress" (Edd.), cf. 12⁸, and from the inscr. *Michel* 984⁹ (ii/B.C. *ad init.*) εὐπορῶν πλεονάκις ἐκ τῶν ἰδίων. A somewhat unusual use of the verb is found in P Ryl II. 162²⁷ (A.D. 159) where a woman who has bought a half share of a house is described as—εὐπορ[οῦσα] σὺν τοῖσ] νῦν δικαί[ο]σ πᾶσι καὶ πωλοῦσα καὶ ὑποτιθῶσα κτλ., "enjoying it with all present rights, having the power of sale, mortgage," etc. (Edd.).

εὐπορέα.

With the last citation *s.v.* εὐπορέω cf. P Grenf II. 72²⁰ (A.D. 290-304) εἰ δὲ μὴ ἀποδῶ, ἐξέσται σοι χρήσασθαι κατὰ

παντοῖασ μου εὐπορείασ, and see P Oxy I. 71¹⁻¹⁷ (A.D. 303) οὐδεμία δέ μοι ἑτέρα εὐπορία ἐστὶν ἢ τὰ χρήματα ταῦτα, "I have no other resources than this money in question" (Edd.). The adj. is common especially along with ἐπιτήδειοσ to denote a person "rich and capable" of undertaking some duty laid upon him, as in P Oxy IX. 1187¹¹ (A.D. 254) δὲν ἐὰν αἰρῶνται φύλαρχον δ[ν]τα εὐπορον καὶ ἐπιτήδειον, P Cairo Preis 18⁹ (A.D. 339) δντ[α] εὐπόρουσ κ[αὶ] ἐπιτηδείουσ δυναμένουσ ἐκτελέσαι τὴν τὴν (om.) ἐγκρισθεῖσασ αὐτ[οῖ]σ λειτουργείαν, *al.*

εὐπρέπεια.

The idea of "majesty," "stateliness," which Hort (*James*, p. 17) finds in the OT use of this word and in Jas 1¹¹, its only occurrence in the NT, comes out well in *Syll* 932¹⁷ (iii/A.D. *init.*) οἱ κ[αὶ] ὄ[ρι]οι ἡμῶν μέγιστοι καὶ θεϊότατοι αὐτοκράτορεσ διὰ παντόσ τε τοῦ ἐαυτῶν αἰῶνοσ βουλευθέντεσ ἐν τῇ αὐτῇ εὐπρεπείᾳ διαμείναι τὴν αὐτῶν ἐπαρχείαν, προσέταξαν κτλ. Ἀπρέπια is read by the editor in P Iand 11⁸ (iii/A.D.). In MGr εὐπρεπῆσ has given place to πρεπόσ, "proper," "becoming": similarly ἀπρεποσ (*Thumb Handbook* § 115).

εὐπρόσδεκτοσ.

Cf. *Syll* 633⁸ (ii/A.D.) cited *s.v.* δεκτόσ, and see *Field Notes*, p. 184.

εὐπροσωπέω.

P Tebt I. 19¹⁸ (B.C. 114) ὅπωσ εὐπροσωπῶμεν, "that we may make a good show," is some three centuries older than the earliest citation hitherto given for this Pauline word (*Gal* 6¹⁸).

Εὐρανόλων.

For the formation of this word, which is not found except in *Ac* 27¹⁴, the lexicographers compare *Εὐρόνοτοσ*. According to Blass (*ad l.*), it is a "vox hybrida" made up of *εὐροσ* and *aquilo* (*qui* Lat. = *κῦ* as in *Ἀκύλασ* 18³): cf. *Goodspeed Exp* VI. viii. p. 140, "the Greek east wind combined with the Latin north-east (more exactly east-north-east) wind."

εὐρίσκω.

P Hib I. 48⁸ (B.C. 255) οὐ γὰρ εὐρίσκω ἐν τοῖσ βιβλίοισ, "for I cannot find the entry in the books" (Edd.), P Tebt I. 58⁸ (B.C. 111) εὐρήκαμεν δὲ τὸν ἐπιδεδωκότα τὸ ὑπόμνημα, P Oxy III. 532¹⁹ (ii/A.D.) καὶ γὰρ ἐν Παῳμει τότε σε εἶρον, P Iand 8¹¹ (ii/A.D.) ἐὰν τὸ χντρη]ον εὐρωῖ (for form cf. *Mayser Gr.* p. 134 f.), διαπέμψ[ομαι] διὰ τοῦ ὄνολάτου ἀμερίμνω[σ]: cf. for the passive P Rein 11¹¹ (B.C. 111) διὰ τὸ τοῦτον ἐκπεπωκέναι καὶ μὴ εὐρίσκεσθαι, "because this man has left the country and is not to be found." P Oxy IV. 743²⁵ (B.C. 2) καὶ εὐρέθη μήτε ελληφῶσ μήτε δεδωκῶ(σ), "it was discovered that he had neither received nor paid anything," and P Giss I. 47⁴ (Hadrian) λείαν ἀξια εὐρήσθαι. For a weaker sense, as in *Mt* 27²⁸ *al.*, see P Tebt II. 330⁸ (ii/A.D.) παραγενομένου εἰς τὴν κώμην εἶρον τὴν οἰκίαν μου σεσυλημένην, P Gen I. 54³¹ (iv/A.D.) ἀπελθόντων ἡμῶν ἐκείσαι εὐρήκαμεν τὸν πραιπόσιτον τοῦ σάγου ἐκίσαι. Cf. also *Ev. Petr.* 6 εὐρέθη ὥρα ἐνάτη. The verb is used absolutely in the curious acrostic P Tebt II. 278²⁰ (early i/A.D.)

ἱηται καὶ οὐχ εὐρίσκωι: cf. P Leid W^{vi}. 3 (ii/iii A.D.) ἔλθων εἰς τὴν ἐπτάζωνον, μέτρει ἀποκάτῳθεν, καὶ εὐρήσεις. With Lk 6⁷, 11⁵⁴ D, we may compare the use of εὐρίσκω in P Par 45⁷ (B.C. 153) προσέχων μὴ εὐρή τι κατὰ σοῦ ἰπίν. In *Syll* 535²⁷ (ii/B.C.) τοῦ δὲ εὐρόντος ἀργυρίου λογισάμενοι ἐπὶ δραχμῶν τὸν τόκον, it is = "fetch" (by sale), and in PSI IV. 403¹⁰ (iii/B.C.) τοῦ εὐρίσκοντος καὶ ἔτι ἐλάττονός σοι ὑπάρξει, it is used of the "current" price (see the editors' notes). For the form εὐρήκειμεν see P Eleph 13⁵ (B.C. 223-2), and for εὐροσαν, as often in LXX, see BGU IV. 1201¹⁶ (A.D. 2) εὐροσαν τὸν τροφέα τοῦ ἐνδὸς μέρους [τῆς θύρας ἡμῶν] χ[ε]ρσείν. The verb occurs in the Christian prayer P Oxy VI. 925⁹ (v/vi A.D.) (= *Selections*, p. 131) φανέρωσον . . . εἰ . . . εὐρίσκω σε σὺν ἔμοι πράττοντα (καὶ) εὐμένην, "reveal whether I shall find Thee aiding me and gracious," and in the new Logion, P Oxy IV. 654¹⁷, ἡ βασ[α]λεια τῶν οὐρανῶν ἐνδὸς ὑμῶν [ἐ]στι [καὶ] ὅστις ἂν ἑαυτὸν γνῶ ταύτην εὐρή[σει] It is perhaps worth noting that in P Ryl II. 125²⁷ (a charge of robbery—A.D. 28-9) ὁμολ[ό]γησεν τὴν πυξίδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), the omission of εὐρηκεῖναι is oddly like Rom 4¹ B. In P Grenf I. 1⁴ (ii/B.C.) the faithless lover is called ἀκαταστασίης εὐρέτης, while for εὐρημα we may compare P Oxy III. 472²⁸ (c. A.D. 130) εἰς συκοφαντίαν εὐρημα, "an excuse for calumnies" (Edd). For exx. of the unaspirated εὐρίσκω, see Crönert *Mem. Herc.* p. 146 f. MGr εὐρίσκω, βρίσκω, βρίστω, εὐρήκω: ξεύρω, "I know."

εὐρύχωρος.

For the subst. see P Tebt II. 383¹⁷ (A.D. 46) βορρᾶ εὐρυχωρ[ία], "on the north an open space," and cf. *Syll* 431¹² (mid. iv/B.C.) ὅπως ἂν ἡ εὐρυχωρία Σουινεύσιν ἀγοράξεν καὶ ἄλλωι τῶι βουλομένωι. In the OT the adj. connotes freedom and prosperity, as in Ps 30 (31)⁹, Hos 4¹⁰, Isai 30²⁸: see McNeile on Mt 7¹³.

εὐσέβεια.

As emphasizing the place of this word and its cognates in religious phraseology, see P Par 29¹⁰ (B.C. 161-0) δι' ἣν ἔχετε πρὸς τὸ θεῖον εὐσέβειαν, and the payments made ἐξ εὐ[σεβ]είας to the temple of Socnopaeus in P Tebt II. 298⁴⁵ (A.D. 107-8): cf. P Leid W^{xvi}. 21 (ii/iii A.D.) οὕτω τούτῳ (sc. τῷ θεῷ) πάντοτε θυσίαζε, καὶ τὰς εὐσεβίας πρόσφερε. The word = "loyalty" occurs in the copy of a letter of date A.D. 46 in which the Emperor Claudius thanks an athletic club for a golden crown sent to him on the occasion of his victorious campaign in Britain—ἐπὶ τῇ κατὰ Βρετανῶν νεικῇ χρυσοῦν σ[τ]εφανῶν ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας (P Lond 1178¹⁴ = III. p. 216, *Selections*, p. 99): cf. BGU I. 326² (ii/A.D.) τῇ φρόντιδι καὶ εὐσεβείᾳ τῶν κ[α]ληρονόμων μου, and CP Herm I. 52¹⁹ (A.D. 266-7) (= *Chrēt.* I. p. 57) κατὰ τὴν ἔμφυτον αὐτοῦ πρὸς το[ῦ]ς ὑπ[ε]ρχοῦς φιλανθρωπιαν καὶ πρὸς τὰ θε[α] εὐσεβείαν. In BGU IV. 1197¹⁰ (time of Augustus) a petition to a high state-official Asclepiades, who is addressed—τῷ θεῷ καὶ κυρίωι,—runs δ[ε]όμενοι οὐ (l. οὐν) τῆς παρὰ σοῦ εὐσεβείας [μετα]λαβεῖν]εἴτου ἀξιούμεν κτλ. The religious connotation of the word denoting "operative, cultive piety" (Alford on Ac 3¹³) comes out well in the inscr., as when the

inhabitants of Priene are praised ἐπὶ τῇ πρὸς τὸ θεῖον εὐσεβείᾳ (*Priene* 117⁶²-i/B.C.: cf. *ib.* 118²³, and Rouffiac *Recherches*, p. 80 f.), or when a certain Posideus is described as—τῆς τε πρὸς τὸ θεῖον εὐσεβείας καὶ τῆς πρὸς τὸ κοινὸν φιλοστοργίας τὴν μεγίστην πρόνοιαν ποιούμενος (*Michel* 459⁹-ii/B.C. *ad init.*): see also the Commagene rescript of Antiochus I. *OGIS* 383¹⁴ (mid. i/B.C.) ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτήσιν βεβαιωτάτην, ἀλλὰ καὶ ἀπόλασιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσεβίαν, and the pompous decree in which Nero invites the presence of the Greeks at Corinth in A.D. 67—τῆς εἰς με εὐνοίας τε καὶ εὐσεβείας ἀμείψασθαι θέλων τὴν εὐγενεστάτην Ἑλλάδα, "desiring to requite most noble Hellas for her good-will and piety towards me" (*Syll* 376²). With the list of virtues in 2 Pet 1⁵ f. Deissmann (*LAE* p. 322) compares an inscr. from Asia Minor, i/B.C., in honour of one Herostratus, *OGIS* 438⁸ ἄνδρα ἀγαθὸν γενόμενον καὶ διενέκοντα πίστει καὶ ἀρετῇ καὶ δ[ικ]αιοσύνη καὶ εὐσεβείᾳ καὶ . . . τὴν πλείστ[η]ν εἰσηνεγγεμένον σπουδῇ. See also Aristeas 229, Philo *Quod Deus sit immutabilis* 14 (ed. Cohn ii. p. 72). As showing the true Hellenistic character of this word, it may be noted that in the NT it is confined to 2 Pet, Acts, and the Pastorals, and that of 59 occurrences in the LXX 47 belong to 4 Macc: see Dibelius on 1 Tim 2² (in *HZNT*).

εὐσεβέω.

For the religious connotation of this verb, cf. two of the recently discovered *Ibelligi*, P Ryl II. 112 (a)⁴ (A.D. 250) καὶ ἀεὶ μὲν θύουσα καὶ εὐσεβούσα τοῖς θεοῖς διατέλεσα, *ib.* (c)⁶ ἀεὶ μὲν τοῖς θεοῖς θύω καὶ εὐσεβῶ διατελοῦσα, where the dat. is due to θύειν. For the constr. with the acc., as in Ac 17²², see a decree by Epaminondas attached to Nero's decree cited *s.v.* εὐσέβεια, where the Emperor is belauded as προειρημένους ἐργετέειν τὴν Ἑλ(λ)άδα, ἀμειβόμενος δὲ καὶ εὐσεβῶν τοῦς θεοῖς ἡμῶν παριστανόμενος αὐτῷ πάντοτε ἐπὶ προνοίᾳ καὶ σωτηρίᾳ (*Syll* 376³⁰): see also *s.v.* ἀσεβέω. The verb is followed by the more regular πρὸς in *Michel* 1558²² (iii/B.C.) πρὸς τοῦς θεοῦς εὐσεβεῖν.

εὐσεβής

occurs in a somewhat general sense in P Flor III. 338⁸ (iii/A.D.) εὐσεβὴς τὸ πρᾶγμα ποιεῖς, ἐὰν ποιήσης τὸ βιβλίδιον ἐκεῖνο ὡς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει: it is applied to taxes in P Cairo Preis 4⁹ (A.D. 320) ἐγεώργησα πλείστα ἀναλώματα ποιησάμενος ὑπὲρ τοῦ εὐμαρῶς δύνασθαι με διαλύσασθαι τὰς εὐσεβείας εἰσφορὰς. For its use as an Imperial designation (= *Pius*), from the close of ii/A.D., see P Hamb I. 13² (A.D. 210) ἔτους ιη Λουκίου Σεπτίμου Ξεουήρου Εὐσεβεοῦ Περτινάκος κτλ., with the editor's note. In the Commagene rescript (see *s.v.* εὐσέβεια) we find—στεφανούτω πάντας τοῖς χρυσοῖς στεφάνοις, οὗς ἐγὼ καθιέρωσα δαιμόνων εὐσεβείαις τιμαῖς (*OGIS* 383¹²⁹). Interesting too are the occurrences in Egyptian sepulchral inscr., as *Preisighe* 2048 (ii/B.C.) Πτολεμαίε χρηστῆ, χαίρει, καὶ εὐσεβῶν ἴκιοι χάρον, and the poetical inscr. edited by Rubensohn in *Archiv* v. p. 164, where one of the lines runs—

Μίνω σύνθωκος δ' εἰμι παρ' εὐσεβείων.

εὐσεβῶς.

P Oxy VIII. 1119¹⁷ (A.D. 254) οἱς ἐπόμεινοι εὐσεβῶς καὶ οἱ κατὰ καιρ[ὸν] ἡγήσάμενοι τοῦ ἔθνους, "they have been scrupulously followed by the praefects appointed from time to time" (Ed.). From the inscr. cf. *OGIS* 51⁷ (iii/B.C.) πρὸς τὸν Διόνυσον καὶ τοὺς ἄλλους θεοὺς εὐσεβῶς καὶ ὁσῶς διακέμενος τυγχάνει, *ib.* 322⁹ (B.C. 157-6) ἰέρειαν . . . ἀναστραφείσα[ν] καλ[ῶς] καὶ εὐσεβῶς καὶ ἀξίως τῆς θεᾶς, *al.*

εὐσημος,

like ἄσημος (*q.v.*), is used in personal descriptions with reference to any "distinguishing" marks, as in P Petr I. 19¹⁴ (B.C. 225) οἰὸν εὐσημος μετώπῳ μεσ[ω]ι, P Flor III. 316⁸ (ii/A.D.). Πασίωνι . . . εὐσήμῳ ὀφθαλμῷ δεξιῷ. From the inscr. we may cite *OGIS* 90⁴³ (the Rosetta stone —B.C. 196) ὅπως δ' εὐσημος ἦν νῦν τε καὶ εἰς τὸν ἔπειτα χρόνον, and *ib.* 665¹³ (A.D. 49) βούλομαι οὖν [σ]ε . . . καθ' ἕ[καστον] τόπον αὐτὸ (a decree) προθεῖναι σαφῆσι καὶ εὐσήμοις [γράμμασιν]. For the adv. = "legibly" see P Par 62^{11.7} (c. B.C. 170) and cf. P Oxy IX. 1188⁶ (A.D. 13) προσανέ(γ)κε εὐσή(μ)ως, "report clearly." In P Tebt I. 14¹¹ (B.C. 114) the editors render εὐσήμως "in detail" with reference to various items in a report on certain property.

εὐσχημόνως.

Syll 521¹⁴ (B.C. 100) καὶ ἤραντο ταῖς θυσίαις τοὺς βοὺς εὐσχημόνως, *ib.* 653⁴² (B.C. 91) ῥάβδοφόροι δὲ ἔστωσαν . . . ὅπως εὐσχημόνως καὶ εὐτάκτως ὑπὸ τῶν παραγεγενημένων πάντα γίνηται, *ib.* 664¹¹ (B.C. 98-7) πεπομπευ[κέναι] κα[τὰ] τὰ προστεταγμένα ὡς ὅ τι κ[ἀλλισ]τα καὶ εὐσχημονέ[στατα].

εὐσχημοσύνη.

Syll 246⁹⁸ (B.C. 220-16) προδιδούς ἀργύριον εἰς ἰσθήτα, δὲ προνοούμενο[ς] τ[ῶν] ὑφ' αὐτὸν τεταγμένων τῆς εὐσχημοσύνης, *OGIS* 339⁹² (c. B.C. 120) τῆς τε ἄλλης εὐσχημοσύνης τῆς κατὰ τὸ γυμνάσιον ἀντελάβετο καλῶς καὶ φιλοτιμίας, *Michel* 545⁹ (ii/B.C.) τό τε ἦθος κοσμιότητι καὶ εὐσ[χη]μοσύνη, *Cagnat* IV. 1029³⁶ (i/B.C.) τὴν τοῦ σώματος εὐσχημοσύνη.

εὐσχήμων.

With 1 Cor 7⁹⁵ πρὸς τὸ εὐσχημον, "for that which is seemly," "to promote decorum," cf. the office of the εὐσχήμων or guardian of public morals in Egypt, e.g. BGU III. 926⁶ (A.D. 188) ἵνα παραγενομένων τ[ῶν] κρατίστων εὐσχημόνων[ων] μη[δε]μία μέρψις γένη[ται], *ib.* I. 147¹¹ (ii/iii A.D.) ἀρχεφόδοις καὶ εὐσχήμοσι κώμης, P Ryl II. 236¹⁸ (A.D. 256) εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "to the house of the magistrate," and *Ostr* 1153 (Rom.) πέμψατε τοὺς εὐ[σ]-χήμονας τοὺς ἐπὶ τῶν παρολκμη[άτων]. The adj. is used in the weaker sense of "fitting," "suitable," in *Michel* 1510⁵ (B.C. 167-146) with reference to erecting a statue—ὅπου ἂν δόξῃ εὐσχημον εἶναι. For the meaning "of honourable position" (in society), as in Mk 15⁴³, which is condemned by Phrynichus (ed. Lobeck, p. 333), and described by Rutherford (*AVP* p. 417) as apparently "confined to Christian writers," we can now add to the exx. cited by Wetstein from Plutarch and Josephus such passages as P Hamb I. 37⁷ (ii/A.D.) σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γενένη[σαι], and P Flor I. 16²⁰ (A.D. 239) ἐντεῦθεν δὲ παρέλαβον παρὰ τῆς εὐσχήμονος, "from the noble lady"

—an interesting parallel to Ac 13⁵⁰, 17¹², and 17³⁴ D (see Ramsay *CRE*, p. 161). In a trial before the prefect, P Flor I. 61⁸¹ (A.D. 85), the sentence is pronounced—ἀξίως μ[ε]ν ἦς μαστιγῶθηναι, διὰ σεαυτοῦ [κ]ατασχῶν ἄνθρωπον εὐσχήμονα καὶ γυν[αῖ]καν. See also *Syll* 717¹⁸ (ii/B.C.) τὴν παρεπιδημίαν ἐποίησατο εὐσχήμονα καὶ ἀξίαν τεμῆς, *Kaibei* 352² (a physician's epitaph) σπουδαῖον, εὐ[προσ]ήγορον καὶ εὐσχήμονα, and the passages in Vettius Valens, where the word is defined in the Index as = "illustris."

εὐτόνως.

For the comparative of this adverb which in the NT is confined to Lk, cf. P Lille I. 3^{1.14} (B.C. 241-0) ἐπι[στο]τεῖλαι εὐτονώτερον, P Petr II. 9 (1)⁹ (B.C. 241-39) καλῶς ποιήσεις εὐτονώτερον γράψας Ἀνδροσθένη, *ib.* 14 (2)⁹ γράψον οὖν εὐτονώτερον Θερώνι. For the adj. cf. P Oxy XII. 1468⁷ (c. A.D. 258) ἡσὴ εὐτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "your active and in all cases unresting vigilance" (Edd.), *OGIS* 315⁶² (mid. ii/B.C.) Χλῶρος δ' εὐτονώτατος ἦν τὰ Ῥωμαϊκὰ προτείνων: for the subst., BGU III. 786^{11.1} (ii/A.D.) διὰ τῆς [σ]ῆς εὐ[ύ]τονίας: and for the verb, *ib.* 970¹⁵ (A.D. 177) εἰὰν γένηται μὴ εὐτονῆσαι αὐτὸν [ἀ]ποδοῦναι μοι τὴν προῖκα, *Michel* 1564²⁰ (A.D. 175) εὐτονήσουσι γὰρ οἱ προσιτώτες τοῦ μηδὲν αὐτῶν λυθῆναι, and *ib.* 4⁹.

εὐτραπέλλα.

For this word in a good sense we may cite Demetr. *de Elocut.* 177 (ed. Roberts) ἡ γὰρ Ἀττικὴ γλῶσσα συνστραμμένον τι ἔχει καὶ δημοτικὸν καὶ ταῖς τοιαύταις εὐτραπέλλαις πρέπον, "the Attic dialect has about it something terse, and popular, and so lends itself naturally to the pleasantries of the stage": cf. the adj. *ib.* 172 ἡ γὰρ ἀντίθεσις εὐτράπελος, "there being wit in a play on words." The simplex *τράπελος is not found, but is vouched for by the Lat. *torculus* also = "turning," but applied in a different way: see Brugmann-Thumb, p. 231.

Εὐτυχος.

This proper name is common in the inscr.: see also P Petr I. 12⁸, where it is the name of a Syrian slave—παῖ[δας] Διονύσιον καὶ Εὐτυχον Σύρου. The form Εὐτύχης is found in *Perg* 568⁸ (Imperial times), and the fem. Εὐτυχίς in *Michel* 1560^{11.18} (c. B.C. 135).

For the subst. εὐτυχία, as in 4 Macc 6¹¹ A, cf. P Tebt II. 284¹⁰ (i/B.C.) ἕξ εὐτυχίας.

εὐφημία,

which by derivation is = "good φήμη," "auspicious sound," came to be applied in a wider sense to "reputation," as presumably in 2 Cor 6⁸, its only NT occurrence: cf. the letter addressed to a bishop, P Lond 891⁹ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύλωσεν τὸν κ[ό]σμον ὅλον ὡς ἀγαθὸν πατέρα (i. ἀγαθοῦ πατρός), and from the inscr. *Michel* 394⁹⁹ (mid. i/B.C.) εἶναι θ' ἑαυτ[ῶ] . . . τὴν πα[ρὰ] πᾶσιν ἀγαθὴν εὐφημίαν, *OGIS* 339⁹⁰ (c. B.C. 120) περιτιθεῖς τὴν ἐκ τῶν ξένων εὐφημίαν τῇ πατρίδι, and for the verb *Syll* 653⁹⁹ (B.C. 91) ὅταν δὲ αἱ θυσίαι καὶ τὰ μυστήρια συντελεῖται, εὐφαιμεῖν πάντας καὶ ἀκούειν τῶν παραγγελλομένων. From Menander we may cite *Fragm.* p. 194 τοὺς εὐ γεγονότας καὶ τεθραμ-

μένους καλῶς | κὰν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας, "the well born and nicely nurtured must carefully abstain from evil speech even in misfortune," and *ib.* p. 89 εὐφημείσθω | τέμενος περὶ Λευκάδος ἀκτῆς, "let the shrine be held in good repute along the Leucadian shore."

εὐφημος.

A suggestion of the earlier associations of this word (see *s.v.* εὐφημία) may perhaps be found in Phil 4^a, where it recalls Greek ethical teaching, and "signifies the delicacy which guards the lips, that nothing may be expressed in public worship that could disturb devotion or give rise to scandal" (E. Curtius *Gesch. Abhandl.* ii. p. 532, *Exp.* VII. iv. p. 442).

εὐφορέω.

With this verb in Lk 12¹⁶ cf. the use of the subst. in the dialect inscr. of Nisyros *Eph. Arch.* 1913, p. 7, No. 1⁷ (iii/b.c.) ἔπως σίτου τε [εὐφ]ορία γίγνεται. See also Hobart, p. 144.

εὐφραίνω.

The thought of merrymaking at a feast, as in Lk 16¹⁰ (cf. *Field Notes*, p. 69 f.), comes out in a ii/A.D. letter from the Fayûm, where the writer asks—χρῆσόν μοι ὄναριον ὑπὸ τρίχωρο(ν) οἴνου καὶ τὸ ἀντίφορτον, ἵνα σχῶμεν αὐτὸ εἰς τὰ Σουχεῖα (the festival of Souchos, a Fayûm deity), ἵνα καὶ ἐν τούτῳ διὰ σὲ δόξωμεν εὐφραίνεσθαι (BGU I. 248²⁰). In BGU IV. 1080⁷ (iii/A.D.) (= *Chrest.* I. p. 564) a father, congratulating his son on his marriage, writes—καὶ ἡμεῖς δὲ ἀκοῆ ἀπόντες ὡς παρόντες διαθέσι ἠφρόνθημεν κατευχόμενοι ἐπὶ τοῖς μέλλουσι. From the inscr. we may cite *OGIS* 504¹⁰ (A.D. 128-9) καὶ εὐφραῖνα ὑμᾶς ἐνδειξάμενοι ἦν πρὸς αὐτὸν εὐνοῖαν ἔχομεν, and *C. and B.* ii. p. 386, No. 232¹⁹ (time of Caracalla or Alex. Severus) σπεύδετε, τὴν ψυχὴν εὐφραίνετε πάντοτε, [θ]νη[τοί]—a Jew speaks. See also *Kaibel* 920¹¹ 6 (time of Severus) εὐφραίνεσθαι (l.—εσθε), φίλοι, εἰς λαβύρινθον ἀέι.

εὐφροσύνη.

P Lips I. 119¹¹ 1 (A.D. 274) εὐφροσύνην ἂν παρέσχεν τὴν τελειοτάτην. The word occurs as a proper name in *Preisigke* 457 (iii/b.c.) Ἰωάννα Εὐφροσύνη: cf. the Christian letter P Oxy VI. 939¹⁹ (iv/A.D.) (= *Selections*, p. 129) διὰ Εὐφροσύνου. For the adj. see *Preisigke* 411 (iii/iv A.D.) where in a sepulchral inscr. a certain Serapion is eulogized as φιλότεκνε φιλόγυναε φιλόφιλε εὐφρόσυνε ἄλυπε χρηστέ, and P Lond V. 1684⁸ (mid. vi/A.D.) ἐν εὐφροσύνῳ εἰμι, where the editor notes that the meaning may be "I have a good opportunity," or merely "I am glad."

εὐχαριστέω

was originally = "do a good turn to," "oblige," as in P Petr II. 2 (4)⁸ (c. B.C. 260) (= Witkowski², p. 24) εὐχαριστήσεις μοι, "gratiam meam merebis, gratiam tibi habebo," *ib.* 15 (3)⁷ (B.C. 241-39) τοῦτο δὲ ποιήσας εὐχαριστήσεις ἡμῖν, "by doing this you will oblige us" (Ed.), P Hib I. 66⁵ (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμῖν, "so that you shall not oblige me to no purpose" (Edd.), P Eleph 13⁷ (B.C. 223-2) εὐχαριστήσεις οὐμ μοι σαντοῦ τε

ἐπιμελόμενος, "oblige me by taking care of yourself" (on the use of the fut. see *Proleg.* p. 177). In late Greek this passed readily into the meaning "be grateful," "give thanks": cf. Lob. *Phryn.* p. 18 "pro gratias agere ante Polybium usurpavit nemo." Thus we have P Amh II. 133⁸ (early ii/A.D.) πρὸ τῶν ὄλων ἀσπάζομαι σε καὶ εὐχαριστῶ σοι διὲ ἐδήλωσάς μοι στήν (l. τὴν) ὑγείαν σου, P Oxy I. 71¹ 22 (A.D. 303) πρὸς τὸ δυνηθῆναι με τὰ ἴδια ἀπολαβεῖν καὶ τῆ[ν] τύχην σου εὐχαριστῖν, "so I shall be enabled to recover my property and acknowledge my gratitude to your excellency" (Edd.), and more particularly with a religious reference, P Lond I. 42¹¹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ (cf. I Cor 1⁴) μὲν τῷ ἐρῶσθαι[ι] σε εὐθὺς τοῖς θεοῖς εὐχαριστῶν, "I immediately gave thanks to the gods that you were well," P Tebt. I. 56⁸ (late ii/b.c.) καλῶς οὖν ποήσας εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς, δεῦτερον δὲ σώσει ψυχὰς πολλὰς, BGU II. 423⁸ (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, διὲ μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε, and from the inscr. *Syll* 807 as cited *s.v.* ἀναβλέπω (cf. Lk 17¹⁶). See also Ramsay *ExpT* x. p. 54 for the prevalence of the formula εὐχαριστῶ τῇ θεῷ in votive inscr., recalling at once the Pauline εὐχαριστῶ τῇ θεῷ μου. [On the place of "thanksgiving" in early letters, and the correspondence suggested with the outward form of the Pauline Epistles, cf. Deissmann *LAE*, p. 168 n.⁸, Milligan *Documents*, p. 93.] With the use of the passive in 2 Cor 1¹¹, Deissmann (*BS*, p. 122) compares the mutilated P Petr II. 2 (4)⁸ (B.C. 260-59) εὐχαριστηθεῖς μοι. In still another set of passages εὐχαριστέω passes into the meaning "pray," as P Lond 413⁸ (c. A.D. 346) (= II. p. 301) εὐ[χ]αρ[ει]στῶ (εὐχαριστῶ GH) τῷ θεῷ περὶ [τῆ]ς σ[ω]τ[η]ρίας, *ib.* 418⁸ (c. A.D. 346) (= II. p. 303) εὐ[χ]αρ[ει]στ[η]σ[α]ν[τ]ε[σ]τε τ[ῷ] θεῷ περὶ [τῆ]ς ὀλοκληρα σε (? l. ὀλοκληρίας σου) (both as amended P Lond III. p. 387), and the vi/A.D. Christian amulet BGU III. 954⁴ (= *Selections*, p. 132) εὐχαριστῶ ἐγὼ Σιλουανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]υ καενώπιόν (l. κατεν—) σου. MGr εὐκαριστῶ, "thank," "satisfy."

εὐχαριστία.

For this subst. we can cite only one ex. from the papyri, P Lond 1178²⁵ (A.D. 194) (= III. p. 216) τῆς πρὸς αὐτοὺς εὐχαριστίας, in the copy of a letter written by the Emperor Claudius to a Gymnastic Club expressing his gratification at games performed in his honour. It is, however, common in the inscr., e.g. *OGIS* 227⁸ (iii/b.c.) διὰ τὴν τοῦ δήμου εὐχαριστίαν, *Syll* 365⁸ (c. A.D. 37) εἰς εὐχαριστίαν τηλικούτου θεοῦ εὐρεῖν ἴσας ἀμοιβάς, and *OGIS* 199²¹ (i/A.D.) δι' ἣν ἔχω πρὸς τὸν μέγιστον θεόν μου Ἄρην εὐχαριστίαν, where the editor notes that εὐχαριστία = τὸ εὐχάριστον εἶναι, and that as the adj. denotes "non modo grati animi hominem . . . sed etiam gratiosum, acceptum," the meaning almost amounts to "quia deus mihi favet." On the Christian use of εὐχαριστία with the corresponding verb see a note by Hort in *JTS* iii. p. 594 ff. In *JHS* xxvii. p. 65 we hear of a εὐχαριστήριον to Dionysus. MGr εὐκαριστήσι, "contentment," "pleasure."

εὐχάριστος

is applied to the "beneficent" gods in P Par 29¹⁸ (B.C. 161-0) δι' ὑμᾶς τοὺς εὐχάριστους θεούς, and in P Lond

879¹¹ (B.C. 123) (= III. p. 7) is an epithet of Ptolemy Euergetes II.—Πτολεμαίου θεοῦ Εὐεργέτου καὶ Σωτήρος ἑαυτῶν Εὐχαρίστου: similarly of Ptolemy V. in *OGIS* 90⁸ (the Rosetta stone—B.C. 196), where see the editor's note. Like the subst., it is very common in the inscr. to denote the "gratitude" of the people to their benefactors, as *Priene* 103⁸ (c. B.C. 100) γενόμενος ὁ δῆμος εὐχάριστος. The way was thus prepared for the Christian use as in Col 3¹⁵: see further *s.v.* εὐχαριστία.

εὐχή.

For εὐχή = "prayer" (as in Jas 5¹⁵) cf. P Strass I. 41²³ (A.D. 250) τῆς μὲν παιδὸς ἡδ[η] γεγαμημένης κατὰ τὰς εὐχὰς τοῦ πάππου, BGU IV. 1080⁶ (iii/A.D.?) συναίρων ἐπὶ τῇ ὑπαρχθείῃ σοι ἀγαθῇ [ἐ]σευβεί (ἢ εὐσεβεί) καὶ εὐτυχῇ (ἢ εὐτυχεῖ) [σ]υμβιώσι κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχάς, and P Giss I. 22, where a father writes to his son, rejoicing that he is ἀπρόσ[κοπ]ον καὶ ἰλαρώτατον, and adds ¹⁰ ταῦ[τά] μοι ἡ πάσα εὐχή ἐστι [καὶ] μέριμνα. In *ib.* 23 the same father writing to his daughter speaks of his prayer for his children as ⁵ πάντων (πασῶν?) τῶν εὐχῶν μου ἀναγκαιοτάτην. The Christian usage is seen in P Oxy VI. 939⁸ (iv/A.D.) ταῖς εὐχαῖς ἡμῶν ἐπένευσεν διασώσας ἡμῶν [τὴν ἡμῶν] κυρίαν, "He inclined His ear to our prayers by preserving for us our mistress" (Edd.), BGU III. 954¹⁶ (vi/A.D.) τὴν εὐαγγελικὴν εὐχὴν, *i.e.* the Lord's Prayer. According to *Priene* 174¹⁸ (ii/B.C.) one of the duties of the priest of Dionysus is prayer—καὶ τὰς εὐχὰς εἴξεται ὑπὲρ τῆς πόλεως τῆς Πιρηνῆν: cf. the inscr. (probably i/B.C.) found on the lintel of the Temple of Pnepheros and Petesuchos in the Fayûm—Πνεφερωτί καὶ Πετесоύχῳ καὶ τοῖς συννάοις θεοῖς μεγάλοις μεγάλοις ὑπὲρ αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν τέκνων εὐχὴν (P Fay p. 32), and the fragmentary Jewish inscr. over a seven-branched candlestick from Akmonia—ὑπὲρ εὐχῆ (ἢ εὐχῆς) πάση (ἢ πάσης) τῇ πατρίδι (*C. and B.* ii. p. 651). In this latter connexion it is interesting to notice in a series of accounts of the four commissioners for the waterworks of the "metropolis" (P Hermopolis) the mention not only of the water-rate (128 drachmae a month) for the *proseucha* of Theban Jews, but also of a similar water-rate for the εὐχεῖον, apparently "a place for prayer" (P Lond 1177⁶⁰—A.D. 113) (= III. p. 183, *Chrest.* I. p. 227): see further *ExpT* xix. p. 41. For εὐχὴν (with ἀνέθηκεν or ἀνέστησεν understood) at the end of Anatolian inscr. see Ramsay in *ExpT* x. p. 13, where it is noted that the word indicates both "prayer" and "vow," sometimes the one thought being more prominent, sometimes the other. MGR εὐχή, "blessing," "prayer."

εὐχομαι.

With 3 Jn 2 cf. P Oxy II. 292¹¹ (c. A.D. 25) (= *Selections*, p. 38) πρὸ δὲ πάντων ὑγιάνειν (ἢ ὑγιαίνειν) σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "but above all I pray that you may have good health, faring prosperously unharmed by the evil eye." The verb is very common in similar epistolary phrases in the opening or closing greetings of letters, e.g. P Fay 117²⁷ (A.D. 108) ἐρρωσθαί σοι εὐχομαι εἰς τὸν ἀεὶ χρόνον, P Ryl II. 233¹⁵ (letter of a retainer—ii/A.D.) εὐχομαί σε τὸν κύριον ἰδεῖν ἐν μέλλοσι προκοπαῖς, ἐν ἀδραῖς εὐμεραῖς. ἔρρωσο, κύριε, "I pray, my lord, that I may see your further advancement and ripe

prosperity. Farewell, my lord" (Edd.), *ib.* 244³ (iii/A.D.) πρὸ μὲν πάντων εὐχομαι θεοῖς πᾶσιν [δ]ηπως ὑγιαίνοντας ὑμᾶς ἀπο[λ]άβω, ²⁷ ἐρρωσθαί ὑμᾶς εὐχομαι πολλοῖς χρόνοις, and the Christian P Oxy X. 1298⁴ (iv/A.D.) πρὸ παντὸς εὐχομαι (ἢ εὐχομαι) τῷ κυρίῳ θεῷ περὶ τῆς ὀλοκληρίας σου καὶ τῶν φιλάτων σου. From the inscr. we may cite *OGIS* 378 (A.D. 18-9) θεῷ ἀγίῳ ὑψίστῳ ὑπὲρ τῆς Ῥοιμητάκου καὶ Πυθοδώριδος ἐκ τοῦ κατὰ τὸν Κοιλα(λ)ητικὸν πόλεμον κινδύνου σωτηρίας εὐξάμενος καὶ ἐπιτυχῶν Γάϊος Ἰούλιος Πρόκ(ι)λος χαριστ(ή)ρον, and the address to a deceased person in an Alexandrian *graphito* (Imperial period?) cited by U. von Wilamowitz-Moellendorf *Berlin. Sitzungsberichte* 1902, p. 1098—εὐχομαι κἀγὼ ἐν τάχῳ σὺν σοὶ εἶναι: cf. Phil 1²³ and see Deissmann *LAE*, p. 305.

The verb is by no means so common in the NT as we might have expected, having given place to the compound προσεύχομαι, perhaps because, like εὐχή, it had come to be "too much connected with the idea of a vow and a gift promised to God" (Ramsay *ExpT* x. p. 13). MGR εὐκοῦμαι, "bless," "wish well."

εὐχρηστος.

For εὐχρηστος with the dat. of pers. (2 Tim 2²¹), cf. P Petr III. 53 (n)⁵ Πέτους, ὃν οὐδὲ σὺ ἀγνοεῖς εὐχρηστον ὄντα τοῖς ἐν τῷ νομῷ, ἀπέσταλται εἰς Ἀλεξανδρείαν, "Petous, who, as you know very well, is of great value to those in the nome, was sent to Alexandria" (Ed.), *Priene* 102⁵ (c. B.C. 100) προ[γ]όν[ων] δὲ ὄντα γεγ[ε]νημένον εὐχρηστον κοιμή[τη] [τ]ε τῷ[ι] δῆμ[ω]ι καὶ κατ' ἰδίαν ἐκάστωι π[ο]λιτῶν, and for the comp. see PSI IV. 361²⁴ (B.C. 251-0) προθυμότερος ἔσται καὶ σοὶ εὐχρηστότερος. The constr. with εἰς is found in *Cagnat* IV. 818²³ where a certain C. Ageleius is honoured at Hierapolis for fiscal services he had rendered—εἰς χρίας κυρία[ικ]ὰς εὐχρηστο[γ] γενόμενον. For the subst. see P Par 63¹⁰¹ (B.C. 164) (= P Petr III. p. 35) ὅταν ὀρώσιν ἀντικαταλασσομένην αὐτοῖς τὴν εὐχρηστοίαν, "as soon as they see that the benefit will accrue to themselves also" (Mahaffy), and for the verb = "lend" (cf. *Lob. Phryg.* p. 402) see P Oxy II. 241³⁰ (c. A.D. 98) πρὸς ται (ἢ τε) ἄς εὐχρήστησαν αὐτῷ κατὰ χιρόγραφον, "in return for an accommodation in accordance with a note of hand" (Edd.), *ib.* XII. 1473²⁶ (A.D. 201).

εὐψυχεῖω.

The force of this rare verb, as in Phil 2²⁸, comes out well in a letter from a wife to her husband, BGU IV. 1097¹⁶ (time of Claudius or Nero) ἐγὼ γὰρ οὐχ' ὀλιγωρῶ, ἀλλὰ εὐψυχούσα πα[ρα]μένω. It is found, instead of the usual χαίρειν, in the salutation of a letter of condolence, P Oxy I. 115¹ (ii/A.D.) (= *Selections*, p. 96) Εἰρήνη Ταωνάφρει καὶ Φίλωνι εὐψυχεῖν. See also *Hermas Vis.* i. iii. 2 σὺ μόνον μὴ ῥαθυμῆσθης, ἀλλὰ εὐψύχει καὶ ἰσχυροπολεῖ σου τὸν οἶκον. Εὐψύχει is very common in sepulchral inscr., as *Priestige* 46 Νίγερ μαχαιροφόρος, εὐψύχει, (ἐτῶν) ἕ. For the subst. see *Syll* 686²⁰ (ii/A.D.) ἐπὶ τοσοῦτον δὲ καὶ ἀρετῆς καὶ εὐψυχ(ας) ἦλθεν.

εὐωδία.

For the adj. cf. P Amh II. 133⁷ (early ii/A.D.) ἡγορά[κ]αμέν σοι εὐώδη κεράμια ἑκατόν, "I have bought for you

a hundred sweet-smelling jars" (Edd.), P Oxy IX. 1211⁴ (ii/A.D.) οἶνον εὐώδη κεράμ(ια) β, P Leid Wt. 1¹⁰ (ii/iii A.D.) στύραξ, ἐστὶν γὰρ βαρὺς (/. βαρὺς) καὶ εὐώδης. Nestle contributes two interesting notes on the NT use of the subst. in *ZNTW* iv. p. 272, vii. p. 95 f.

εὐώνυμος.

It is curious that, while δεξιός is common, εὐώνυμος does not occur at all in the indices to P Oxy I.—XII. and BGU I.—IV. For an interesting usage see the astrological P Ryl II. 63 cited s.v. δεξιός, and cf. *Syll* 801, a v/B.C. inscr. from Ephesus dealing with augury, where it is laid down that if a bird flying from right to left concealed its wing, it was a good omen (δεξιός), but if it raised its left wing (ἦν δὲ ἑπάρει τῆ[ν ε]ὐώνυμον πτέρυγα), then, whether it raised or concealed the wing, it was of ill omen (εὐώνυμος).

ἐφάλλομαι.

Ostr 1220⁷ (ii/iii A.D.) καὶ ἐνθάδε ἐφάλλομαι μὴ ἔχων [. . . .], *Syll* 802²⁷ (iii/B.C.) ἰδοκε [τ]ὸν θεὸν ἐφάλλομαι ἐπὶ τῶν χήρα, with reference to the healing of a powerless hand in the Asclepium of Epidaurus.

ἐφάπαξ

occurs in the late P Lond 483⁸⁸ (A.D. 616) (= II. p. 328). A new form ἀφάπαξ is found in P Flor II. 158²⁰ (iii/A.D.) in a context which suggests the meaning "at one time" or "all at once"—ἐπέστειλα δὲ καὶ εἰς Ταυρείνου ἵνα κάκεινο ἔλθῃ τὸ ταυρικὸν καὶ ἀφάπαξ τὰ ξ[ύ]λα παρενέχθῃ εἰς τῆ: but note that Vitelli (*Berichtigungsliste* i. p. 150) now describes ἀφάπαξ as an error in writing for ἐφ' ἀπαξ.

ἐφευρετής.

For the verb see *Syll* 366⁸ (c. A.D. 38) πᾶσαν ἀεὶ ὄσαν τῆς εἰς τὸν Σεβαστὸν εὐσεβείας ἐφευρίσκουσα ἐπίνοιαν.

ἐφημερία.

A hitherto unknown derivative of this word is found in P Petr II. 10(2)¹³ (iii/B.C.) ἐν τῷ ἐφημερευτηριῷ, with reference apparently to the "guardroom, where soldiers remain all day on duty" (Ed.). For the verb ἐφημερέω see *OGIS* 595²⁰ (ii/A.D.) ἐφημερ(οῦ)ντος Γ(αίου) Οὐαλερίου Καλλικράτους. The subst. ἐφημερίς = "daybook" occurs in official documents e.g. P Oxy II. 268¹⁰ (A.D. 58), 271⁸ (A.D. 56), *ib.* XII. 1497⁸ (c. A.D. 279). In MGr ἐφημερία is an eccles. term = "parish," "cure," and ἐφημερίδα = "newspaper."

ἐφήμερος.

To the exx. usually cited for this NT ἄπ. εἰρ. (Jas 2¹⁰) add Vett. Val. p. 62¹² ἀτυχεῖς καὶ ἀσχήμονας ποιῶσι καὶ ἐνδεεῖς τῆς ἐφήμερου τροφῆς. The phrase implies "food for the day" or "the day's supply of food" rather than "daily food": cf. *Field Notes*, p. 236 f.

ἐφίστημι

occurs = "delay," "check," in P Petr II. 20^{11.6} (B.C. 252) ἵνα οὖν μὴ ἡ ἐξαγωγή τοῦ σίτου ἐπισταθῆ, "that the transport of the wheat may not be delayed," and in the

medical receipt, P Oxy VIII. 1088⁸⁰ (early i/A.D.) ἰσχυαίμων· χαλκίτιδει λήψ χρωί καὶ εὐθέως ἐπιστήσει, "styptic: use pounded rock-alum, and it will stop (the blood) at once" (Ed.). It is also common = "put up," "fix," of doors, as in PSI IV. 396⁸ (B.C. 241—0) θύραν τὴν ἐφεστηκυῖα[ν] ἐπὶ τῆς προστάδος ("vestibule"), P Fay 110²⁷ (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες: cf. P Oxy VI. 912²⁷ (A.D. 235) τὰς ἐφεστῶσας τοῖς τόποις θύρας καὶ κλείδας, "the existing doors and keys" (Edd.). In the late P Hamb I. 23⁸ (A.D. 569) ἀμπελοφυγῶν ὀρμωμένων μὲν ἀπὸ κόμης . . . , ἐφεστῶτων δὲ ἐνταῦθα ἐπὶ τῆς α[ύ]της Ἀντινοῦν πόλ(εως) the reference is to domicile: "ihre Ἰδία (origo) ist das Dorf . . . , ihr Domizil Antinoupolis" (Ed.). The idea of hostile intent, as in 1 Th 5⁸ (on form ἐπ—, see *WH Notes* 2, p. 151), appears in P Thead 21⁷ (A.D. 318) τίνες κατοῦργοι ἐπιστάντες ἐκέισε διὰ νυκτὸς ἐνθα τὰ θρέμματα ἐβόσκοτο καὶ ἀπεσύλησαν: cf., on the other hand, P Fay 20⁸⁰ (iii/iv A.D.) προορῶσθαι τῶν ἰθῶν οἷς ἐφεστήκασι, "providing for the interests of the peoples over whom they are placed" (Edd.). See also P Flor II. 236⁴ (A.D. 267) ἔμψα Ἀπολλώνιον καὶ Κλαύδιον ἐπιστησομένους τῇ πρύγγῃ τοῦ Χρυσόχου, and P Oxy IX. 1220²² (iii/A.D.) οὐδὲν ἠφάνισεν ὁ ἵπποποτάμις, ἡ τι γὰρ ἐστὶν περιέργου, ἐφίσταμε αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

ἐχθές.

For this form, which alone is found in the NT, and is predominant in the LXX (cf. Thackeray *Gr.* i. p. 97), we can cite numerous exx. from our documents from Ptolemaic times onwards, e.g. P Eleph 29⁸ (iii/B.C.) περὶ ὧν σοὶ συνέλαβησα σοὶ (omit) ἐχθές, PSI IV. 442²¹ (iii/B.C.) ἡμελλεν ἂν ἀναχωρήσαι ἐχθές, P Fay 108⁷ (c. A.D. 171) ἐχθές ἦτις ἦν ἰδ τοῦ [δ]ντος μηνὸς Θῶθ, P Lips I. 105¹ (i/ii A.D.) ἐχθές κατέσχον τὸν φύλακα νομίζων σοὶ δύνασθαι πέμψαι δὲ ἐπειρήτησας λόγον, P Oxy X. 1349 (iv/A.D.) ἐπειδὴ ἐξήλθα ἀπὸ σοῦ ἐχθές μὴ διαλεχθείς σοὶ περὶ τῆς κυθίδος (/. κυθίδος). For ἐχθές cf. P Fay 123³ (c. A.D. 100) ἐκθές σοὶ ἔγραψα διὰ Μάρδωνος, and for ἐκχθές, as in LXX Ps 89⁴ A, see Crönert *Mem. Herc.* p. 89 n⁸. Χθές is found in P Lond 214⁸ (A.D. 270—275) (= II. p. 161) Παταλαῦς ναυπηγὸς χθές ἀλόγως γινόμενος εἰς ἀμπελικὸν χωρίον.

The above evidence, it will be seen, strongly supports the use of the form ἐχθές in the Κοινή, notwithstanding the conflicting views of the older grammarians (cf. Lob. *Phryn.*, p. 323, Maidhof *Begriffsbestimmung*, p. 362). Even Rutherford (*NP*, p. 370 ff.), who claims ἐχθές as the regular Attic form as compared with the old Ionic χθές, draws his evidence almost entirely from the comic poets, who borrowed freely from the vernacular. MGr (ἐ)χθές, (ἐ)ψές.

ἐχθρα.

P Hib I. 170 (B.C. 247) ἵνα μὴ ἀντὶ φιλίας ἐχθραν [πρω]-μεθα, P Oxy XII. 1588⁴ (early iv/A.D.) ἡ φιλικὴ σχέσηεις πρὸς σὲ καὶ τὸν υἱὸν σου ἐλπ[ξ]ε[ι] μεγάλη[ν] ἐχθραν γενέσθαι. For the form ἐκθρα cf. the royal ordinance P Tebt I. 5⁸⁸ (B.C. 118) where it is enacted that no one shall be arrested πρὸς ἴδιον ὀφειλήμα ἢ ἀδικήμα μὴδὲ ἰδίας ἐκθρας ἔνακεν, "for a private debt or offence or owing to a private quarrel" (Edd.), and BGU II. 380⁸ (iii/A.D.) (as amended p. 356) τὴν ἑκθραν καὶ παρανομίαν: see also s.v. ἐχθρός.

ἔχθρός.

The Commagene descript of Antiochus I. ends—*παρὰ μωὶ δὲ γνῶμη κατὰ δαιμόνων τιμῆς καὶ χωρὶς ἡμετέρης ἀρᾶς παρὰ θεῶν ἔχθρὰ πάντα* (OGIS 383²⁸⁷—mid. i/b.c.). On the forms *ἐκθρός*, which occurs several times in Cod. Bezae, and *ἐκθρός*, see Crönert *Mem. Herc.* p. 89. MGr *ἐχτρός*, *δχτρός*.

ἔχιδνα.

Ramsay (*Luke*, p. 63 ff.) has shown that by the *ἔχιδνα* of Ac 28³ we are probably to understand a constrictor snake, closely resembling a viper, without poison-fangs, which fixes its teeth firmly into the human skin so as to hang on, without, however, doing any real injury to the skin. The verb *καθήψεν* in the sense of "fastened upon" rather than "bit" ("momordit," Blass) is therefore correctly applied to it, as against Harnack *Lukas der Arzt*, p. 123 f. (E. Tr., p. 177 f.). On *γεννήματα ἔχιδνῶν* as equivalent to the simple *ἔχιδναι* in Mt 3⁷ see McNeile *ad l.*, following Nestle in *ZNTW* xiv. p. 267 f.

ἔχω.

It may be well to illustrate some of the less usual forms of this common verb. The future *σχίσω* (cf. Kühner-Blass *Gr.* I. ii. p. 112 n.³) is restored by the editor in OGIS 751⁹ (ii/b.c.) *ἐπεὶ θλιβέντες ἐμ πλειοῖν ἀσθενῶς [σχί]σεται*. For the 2 aor. with 1 aor. termination (cf. Ac 7⁵⁷ D *συνέσχαν*) see BGU II. 451⁸ (ii/b.c.) *ἀναγκάως ἔσχαμεν δι[] ἐπιστολῆς σε ἀσπασεσθαι*, and for *ἔσχσαν* cf. OGIS 315⁵⁰ (B.C. 164–159) *ὕφοψίαν μοχθηράν, ἦν καὶ περὶ τοῦ ἀδελφοῦ ἔσχσαν*. In *ib.* 223⁷ (iii/b.c.) we have *αὐτοὶ ἀπολογισάμενοι περὶ τῆς εὐνοίας ἦν διὰ παντὸς εἰσχήκατε εἰς τὴν ἡμετέραν οἰκίαν*, and for similar forms see the editor's note⁸ to *ib.* 323.

For the trans. use of the verb see such passages as P Oxy IV. 743¹⁸ (B.C. 2) *εἰ καὶ πρὸς ἄλλους εἶχον πρᾶγμα, βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοῦ φίλαν*, BGU I. 22⁸ (A.D. 114) (= *Selections*, p. 74), which illustrate I Cor 6¹: P Leid U 3⁸⁰ (1st half ii/b.c.) *τέλος ἔχει πάντα παρῆς τῆς ἐπιγραφῆς*, as in Lk 22³⁷: and P Petr III. 42 G 9⁷ (mid. iii/b.c.) *ἔάν τις χρεῖαν ἔχῃς*, as in Mt 9¹². With the metaphorical usage in Mk 16⁸, cf. P Giss I. 65 a⁴ *πα[]ρακαλῶ σε, κύριέ μου, εἰδὸτα τί[]ν []χουσαν με συμφορὰν ἀπολύσαι μοι κτλ.*, and BGU II. 380¹⁵ (iii/b.c.) (= *Selections*, p. 105) *οὐδὲν περισσότε[]ρον ἔχει σε*, "there is nothing so much the matter with you," followed by—*εἰ δὲ οἶδες σαφῶς, ὅτι ἔχεις ἔτι, γράψον μοι*, "but if you yourself know that matters are still not going well with you, write to me." In BGU I. 33⁸ (ii/iii A.D.) *ἐγὼ γὰρ ἑμαυτὸν οὐκ ἔχω εἰ μὴ περαιωθῆ τὸ πρᾶγμα τοῦτο*, the verb has the force of "have rightly or really": cf. P Oxy VII. 1020⁵ (A.D. 198–201) *εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις βοήθειαν*, where the editor translates "if you can claim the assistance due to immature age," and notes that *ἔχεις* implies "is rightly yours." In P Lond 962³ (A.D. 254 or 261) (= III. p. 210) *δέξαι παρ' αὐτοῦ δραχμᾶς διακοσίας καὶ ἔχε αὐτὰς εἰς τε περιχωματισμὸν ἢ καὶ λόγον ὀφωνῶν, ἔχε*="spend." This might give some support to the imper. (as RV marg.) in Mt 27⁶⁵, against which the durative tense is a serious objection. For the phrase *γυναῖκα ἔχειν* (I Cor 7^{2,12}) see *Syll* 794 *περὶ γε < > νεῆς, ἢ (not*

ἢ as Dittenberger) *ἔστα[] ἐκ τῆς γυναίκος Α[]γλης, τῆς νῦν ἔχει*, and cf. P Leid W^{viii.9} (ii/iii A.D.) *ἐὰν θέλῃς γυνέκας οὐ μὴ σκεθῆναι ὑπὸ ἄλλου ἀνδρός*. The Latinism of Lk 14^{18,19} is well illustrated by P Oxy II. 292⁹ (c. A.D. 25) (= *Selections*, p. 37) *παρακαλῶ σε . . . ἔχειν αὐτὸν συνεστᾶμενον*, and similarly *ib.* IV. 787 (A.D. 16), P Giss I. 71⁴ (time of Hadrian). For the verb in receipts we may cite Meyer *Ostr* 10⁷ (Ptol.) *ἔχομεν (ἢ ἔχομεν) παρὰ σοῦ τοῦ (ἢ τὸ) τέλος*, and the much more common aor. in *ib.* 26³ (A.D. 118) *ἔσχ(ον) ὑπ(ὲρ) λαο(γραφί)ας . . . βῆ ρύτ(α)ρ(α)ς δραχ(μ)ᾶς*: see further Wilcken *Ostr* i. p. 86, and *Archiv* i. p. 76 ff. The pres. part. mid. = "next," "following," of time, is seen in P Rev L^{xxxiv.20} (iii/b.c.) *ἐν τ[]ῶι ἔχο[]μένωι ἐνιαυτῶι*, and is = "adjoining" of place in P Par 51⁵ (B.C. 160) (= *Selections*, p. 19) *ἀν[]θρώπο[]ς . . . ἐχόμενός μου*, and P Tebt I. 86 (late ii/b.c.) where the land of Demetrius is *βορρὰ ἐχομένη* to that of Apollonius and *νότου ἐχομένη* to that of Hermione: see the editors' *Introd.* p. 381. For *ἐχόμενα* used adverbially = "hard by," "near," as in Judg 9³⁷, see PSI V. 514⁸ (B.C. 252–1) *εὐθέως δὲ τούτων ἐχόμενα κατάπεμψον τὰ ἐπιστάλντα εἰς τὰ γενέθλια τοῦ βασιλέως*.

For the verb used intransitively with an adverb, as in Ac 21¹⁸, 2 Cor 12¹⁴, cf. P Lond 42²⁸ (B.C. 168) (= I. p. 31) *ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα*, BGU I. 80¹⁷ (A.D. 158–9) *ἡ Σωτηρία ἐτοιμῶς ἔχουσα καταγράψαι*, P Cairo Preis 48⁸ (ii/A.D.) *καλῶς δ' ἔχει σε ἐνθάδε ἐλθόντα μετ' ἐμοῦ μένει*, the Christian letter P Oxy VI. 939²¹ (iv/A.D.) (= *Selections*, p. 129) *εἰ μὴ ἐπιπόσως ἐσχῆκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος*, "unless my son Athanasius had then been in a sickly state of health," and from the inscr. *Michel* 543¹² (c. B.C. 200) *καλῶς ἔχον ἐσ[]τ[] τιμᾶσθαι τοὺς εὐνοῦς ἀνδρας, ib.* 687⁴⁴ (end iii/b.c.) *ὅπως ἀν τούτων γενομένων ἔχει καλῶς καὶ εὐσεβῶς τῆ βουλαὶ καὶ τῶ[] δῆμωι τὰ πρὸς τοὺς θεοῦς*. MGr *ἔχω*: note *ἔχει* (c. acc.), "there is," "there are."

ἔως.

For *ἔως* as a conjunction followed by *ἄν* and the aor. subj., as in Mt 2¹³ *al.*, cf. P Petr II. 40 (a)²⁸ (iii/b.c.) *ἔως ἀν ὑγιαίνοντας ὑμᾶς ἴδωμεν*, P Oxy VIII. 1124⁷ (A.D. 26) *ἔφ[]ς ἀν τὸ ἀ]πότακτο[]ν κομίσεται*. *Ἄν* is omitted in such passages as P Grenf II. 38¹⁸ (mid. i/b.c.) *γράψον μοι περὶ τοῦ μὴ λογεῖν, ἔως καταβῆς*, P Oxy III. 531⁹ (ii/A.D.) *ἔως ἐπ' ἀγαθῶ πρὸς σε παραγένομαι (ἢ—ωμαι)*, *ib.* VIII. 1125¹⁵ (ii/A.D.) *ἔως τὰ ὀφειλόμενα κομίσωνται*: cf. Mk 14²⁸ *al.*, and on the NT usage generally see further Blass *Gr.* p. 219, also *Proleg.* p. 168 f. In P Oxy VIII. 1159²¹ (late iii/A.D.) *ἔασ[]ν δὲ παρ' αὐτοῖς τὰ σύν[]εργα ἔως πέμψω τὰ ἀναλώματα*, "leave the tools with them until I send the expenses" (Ed.), we may perhaps have the fut. ind., as in Lk 13²⁵ AD, but the aor. subj. is more probable. In P Fay 118¹² (A.D. 110) *πορεύου εἰς Διονυσιάδα . . . ἔως τὸν ἐκὶ ελαιῶνα ποτίσης, ἔως* appears to have a final force (= *ὡς*).

For the later prepositional usage of *ἔως* with gen. of place, see P Tebt I. 33⁵ (B.C. 112) (= *Selections*, p. 30) *ἀνάπλου ἔως τοῦ Ἀρσι(νοῖτου) νο(μοῦ) ἐπὶ θεωρίαν ποιούμενος*, "making the voyage as far as the Arsinoite nome to see the sights," and with gen. of time see BGU IV. 1128⁸ (B.C. 14) *ἔως τοῦ προκ(ε)μένου χρό(νου)* and OGIS 90¹⁶ (Rosetta stone—B.C. 196) *ἔως τοῦ πρώτου ἔτους ἐπὶ τοῦ πατρὸς αὐτοῦ*

= "usque ad primum Ptolemaei Philopatoris annum" (Ed.): cf. also *ib.* 226¹⁸ (iii/B.C.) μαχοῦμαι [ὑπὲρ αὐτοῦ καὶ —[ν] πραγμάτων τῶν ἐκείνου ἕως ζωῆς καὶ θανάτου] (cf. Mk 14²⁴), with the editor's note. With ἕως τούτου in Lk 22⁵¹, cf. P Tebt I. 56⁷ (late ii/B.C.) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for

our cattle" (Edd.), and with ἕως τοῦ νῦν in Mt 24³¹, cf. BGU IV. 1197⁸ (B.C. 4) οἱ σοὶ προσ[τ]άται ἕως τοῦ νῦν ἄ[πὸ] τοῦ ἑνεακαίδεκα[άτου] ἔτους [Καίσαρος οὐκ ἔδωκαν ἡμῖν]. The supposed "Hebraism" in ἕως πότε (Mk 9¹⁹) is discussed by Moulton in *Cambridge Biblical Essays*, p. 473 f.

Z

Ζακχαῖος—ζῆλος

Ζακχαῖος.

This proper name is restored by Wilcken (*Archiv* ii. p. 174 n.³) in one of Crum's *Coptic Ostraca*—435⁷ Ζα]κχαῖος.

ζάω.

For this common verb = "live" it is enough to cite such passages as P Petr II. 13 (19)⁷ (B.C. 258–253) καὶ ζώντος σου καὶ εἰς θεοὺς ἀπελθόντος, *ib.* III. 2²¹ (B.C. 236) ἔως ἂν ἐγὼ ζῶ, P Oxy III. 472⁷ (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* VI. 937⁵ (iii/A.D.) ἐὰν οὖν ζήσω χρόνον καὶ ἔλθω εἰς τὴν πατρίδα μου ἐκδικήσω ἑμαυτὸν, *ib.* XII. 1477⁹ (question to an oracle—iii/iv A.D.) εἰ ζῆ ὁ ἀπόδημος; As might be expected, the word is constantly found in sepulchral epitaphs, e.g. *Preisigke* 173⁶ (c. A.D. 200) Τ. Δύρηλιος . . . ζήσας ἔτη νῆ. For the phrase ζτι ζών, as in Mt 27⁶⁹, cf. *C. and B.* ii. p. 660 No. 618 (A.D. 193–4) Ζώσιμος [— τοῖς τ]έκνοις . . . καὶ ἑαυτῷ ζτι ζών κατασκευάσεν. The articular inf. is very common in the vernacular—P Par 63¹⁰⁸ (B.C. 165) τὰ πρὸς τὸ ζῆν, "the means of living," P Tebt II. 283¹⁵ (B.C. 93 or 60) κινδυνωί (ζ. κινδυνεύει) τῷ ζῆν, "her life is in danger," *ib.* 304¹³ (A.D. 167–8) ὡς ἐκ τούτου τῷ ζῆν κινδυνεύειν, "so that his life is endangered in consequence," P Lond 846¹¹ (a poor weaver's petition—A.D. 140) (= III. p. 131) μισθοῦ πορίζοντος τὸ ζῆν, *OGIS* 515²⁷ (iii/A.D.) τὸ ζῆν οὐκ ἔχομεν: cf. Heb 2¹⁵, and see *Proleg.* p. 215. With ζῆν ἐκ, "get a living from," as in I Cor 9¹⁴, cf. P Oxy VIII. 1117¹⁹ (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, *ib.* XII. 1557¹² (A.D. 255) ἐξ αὐτῶν τὸ ζῆν πορίζομεν, P Meyer 20²¹ (1st half iii/A.D.) ἐργάζεσθω Δουκιῶς καὶ ζῶτω ἐκ τοῦ μισθοῦ (ζ. μισθοῦ) αὐτῆς (cf. 2 Th 3¹²). In BGU I. 246⁸ (ii/iii A.D.) the verb is construed with the dat.—ἔρω καὶ ὕδατι ζῶν. For the deeper meaning of the verb we may refer to an inscr. which Sir W. M. Ramsay formerly placed among Christian inscr., but now assigns to mystic paganism (see his *Recent Discovery*, p. 176), *C. and B.* ii. p. 565 No. 463 ζῶσι[ν μ]έγαν κινδυν[ον] ἐκπεφευ[γ]ότες, "they live, having escaped great danger." In P Oxy VI. 924¹¹, a Gnostic charm of iv/A.D., a certain Ἀρεία is described as δούλη . . . τοῦ θ(εο)ῦ τοῦ ζώντος, and in *ib.* 943⁷, a Christian letter of vi/A.D., we have the common LXX phrase ζῆ Κύριος, "as the Lord lives." See also the magical P Par 574¹⁰⁸ (iii/A.D.) ἐπιτάσσει σοι ὁ μέγας ζῶν θεός. In *Syll* 852⁹ (ii/B.C.) μέχρι κα' Ἀρχέλαος ζῶν, the verb would seem to be opt., for *ib.* 856¹² (ii/B.C.) shows subj. ζῆ—ζῶς καὶ ζῆ Θεοδώρα. A familiar fairy-tale phrase occurs in Musonius, p. 30⁹, τὸ εὐδαιμονεῖν καὶ ζῆν μακαρίως εἰς τὸ λοιπόν.

According to Boisacq (p. 309) this verb is "une invention des grammairiens": the Attic ζῶ represents *ζῆω. The

connexion between this form and the aor. ἔβων, and their relation to δίαιτα and ὕγιης are revealed in the base gjeḗ = "live." MGr ζῶ and ζῆω.

ζβέννυμι.

For ζβέννυμι as a graphic variety of σβέννυμι, see P Lond 121¹⁰⁴ (iii/A.D.) (= I. p. 96) ζβέσας αὐτόν, and cf. Jannaris *Gr.* § 68.

ζεύγος

is very common = "a pair," as in Lk 2²⁴. It is sufficient to cite by way of example—P Petr III. 31⁵ (B.C. 240) τοῦ ζεύγους τῶν βοῶν, P Ryl II. 127³⁶ (A.D. 29) σφυρὶς ἐν ἡ ἄρτρο(ν) ὦ, ζεύ(η) κῆ, "a basket in which were 50 loaves, 25 pairs," P Oxy II. 267⁸ (A.D. 36) ἐνωτίων χρυσῶν ζεύγους ἑνός, BGU I. 22²¹ (A.D. 114) (= *Selections*, p. 76) ζεύγος ψελλί(ν) ἀργυρῶν. According to the editors' note on P Oxy XII. 1438²¹ (late ii/A.D.) the commonest application of the word in the papyri is to a pair of loaves. For ζευγηλάτης = "driver" cf. e.g. P Fay 112⁶ (A.D. 99) ἐπιτινας τὸν ζευγηλάτην εἶνα ἐκάστ[της] ἡμέρας τῷ ἔργον ἀποδοῦ (ζ. ἀποδοῖ), "urge the driver to do his proper work every day" (Edd.), BGU II. 624²² (time of Diocletian) παρὰ ζευγηλάτο(ν) ταυρικ(οῦ). In MGr ζευγάρι = "pair," "couple."

ζευκτηροία,

which occurs in Ac 27⁴⁰ and according to Grimm is "found nowhere else," may now be illustrated from the neut. plur. of the adj. in P Oxy VI. 934⁶ (iii/A.D.) εἰς τιμὴν ζευκτηρίων δραχμᾶς ἐξήκοντα, "as the price of yokes 60 drachmae": cf. PSI IV. 286²⁰ (iii/iv A.D.), CP Herm I. 95¹⁸. In P Lond 1177¹⁸⁷ (A.D. 113) (= III. p. 185) σχοινίων καὶ ζευκτηρίων, and in P Flor I. 16²⁸ (A.D. 239) τοῦ τε φορέτρον [κ]αὶ μηχανῆς καὶ ζευκτηρί(ν) the word is used in connexion with the mechanism of a water-wheel.

ζέω

is found in its literal sense in a iii/A.D. recipe, P Lond 121¹⁷⁰ (= I. p. 89) ὦν ὁμοιον μήλον (ζ. μήλω) γενέσθαι ζέσας τὸ ὦν χρεῖε κρόκω μέλας μετ' οἴνου: cf. the medical recipe P Oxy XI. 1384³⁶ (v/A.D.) λαβὸν (ζ. ὦν) μῆλα κυπαρίσου ζέσας κλοζου, "take the fruit of a cypress, boil it and apply" (Edd.). MGr ζέσι, ζέστη, "heat," and ζεσταίνω, "make warm."

ζῆλος

occurs twice in the Alexandrian erotic fragment P Grenf I. 1¹² (ii/B.C.) μέλλω μαίνεσθαι, ζῆλος γάρ με ἔχει καὶ κατακαίωμαι καταλειμμένη, and 1⁷ εὐδοκᾷ ζῆλω δουλεύειν ἐπι-

μανούσα ὄραν—passages which support “fervour” rather than “emulation” as the primary idea (ζέω) of the word: cf. Ellicott on 1 Cor 14¹. In 2 Cor 9⁸, Phil 3⁶ the word is neuter (as in MGr), but elsewhere in the NT it is masculine, as always in the LXX. In the Psalms of Solomon both genders are found: cf. WH *Notes*², p. 165.

ζηλώ.

For ζηλώ c. acc., as in Ac 7⁹ according to the RV rendering (cf. Gal 4¹⁷), see PSI I. 94⁹ (ii/A.D.) ζηλοὶ γὰρ τὴν μάθησιν, and from the inscr. *Michel* 394⁴⁷ (mid. i/B.C.) ἐφ’ οἷς οὐχ ἤττον ὁ δῆμος [ζ]ηλοὶ αὐτόν, and *ib.* 1007²⁹ (ii/B.C.) καὶ ζηλωσὶν αὐτοὺς οἱ ἐπιγινόμενοι Ἐχιναδῶν. The compound ζηλοτυπέω may be illustrated from P Oxy III. 472¹¹ (c. A.D. 130) ἐζηλοτύπει αὐτὴν μὴ ἐπισταμένην, “he was jealous of her without her knowledge” (Edd.): cf. for the subst. Numb 5¹⁵ θυσία ζηλοτυπίας.

ζηλωτής.

With the use of ζηλωτής in such passages as 1 Cor 14¹², cf. from the inscr. *Syll* 308²⁸ (ii/B.C.) γίνονται δὲ καὶ ἄλλοι [ζη]λωταὶ τῆς αὐτῆς αἰρέσεως, *ib.* 521²³ (B.C. 100) γινόμενοι δὲ καὶ ζηλωταὶ τῶν καλλίστων ἐκ τῆς πρώτης ἡλικίας, and *OGIS* 339³⁰ (c. B.C. 120) ζηλωταὶ μὲν τῶν καλλίστων γίνονται. A close parallel to Ac 22³ may be found in Musonius p. 37⁸, where the ideal king is styled ζηλωτής . . . τοῦ Διός: cf. Sthenidas of Locris (Stob. *Flor.* ii. p. 265¹¹) ἀντίμμος καὶ ζαλωτὰς τῷ πράτῳ θεῷ.

ζημία.

For ζημία = “loss” as in all its NT occurrences (Ac 27^{10, 21}, Phil 3^{7, 8}), cf. BGU I. 2¹⁴ (A.D. 209) ὡς ἐκ τοῦτου οὐκ ὀλίγη μοι ζημία ἐπηκολούθησεν, *ib.* 146¹⁰ (ii/iii A.D.) καὶ οὐχ [δ]λ[ι]γγὴν ζημ[ι]άαν μοι ἐξημισάμην, where note the not very common cognate acc. In *Chrest.* I. 176¹⁸ (mid. i/A.D.) the lessee of a vineyard petitions that as he has spent so much on repairs he is entitled to abatement in rent—ἀξιώσκέτι εἴ[τον]ῶν ὑπομέν[ειν] τὰς ζημίας ἐπαναγκάσαι τοὺς προ[ιο]σετάτας ἀπαρενόχητόν με ποιῆσαι ὑπὲρ τ[ῶ]ν φόρων, and in P Flor II. 142⁸ (iii/A.D.) where 2 asses are to be sold at such a price—ὡστε μήτε τὸν πιπράσκοντα ζημιόσθαι μήτε ἡμᾶς ζημίαν πλεονα ὑπομένειν τῆς τιμῆς. Cf. *Syll* 418⁸⁶ (A.D. 238) μεγίστην ζημίαν (“soloece pro dativo,” Dittenberger) τὸ ταμεῖον περιβληθήσεται, *OGIS* 484²⁹ (ii/A.D.) συνέβαινε δὲ πᾶσιν αἰσθητῆν γένεσθαι τοῖς ἄνουμένοις τὴν ἀδικον τῶν πιπρασκόντων ζημίαν. The word is united with αἰτία in BGU IV. 1118²² (B.C. 22) αἰτίας καὶ ζημίας, and *ib.* 1185¹⁻⁹ (c. B.C. 30): cf. P Tebt II. 420⁴ (iii/A.D.) οἴδατε ὅτι ἀπὸ ζημίας ἡμί, “you know that I am blameless” (Edd.). For the meaning “penalty,” “fine,” cf. P Hal I. 1¹⁸⁵ (iii/B.C.) διπλασ[αν] τὴν ζημίαν ἀποτείσάτω τῆς γεγραμμένης, P Tebt I. 105³⁷ (B.C. 103) ἀνυπέσθονοι ἔστωσαν παντὸς ἐπιτίμιου καὶ πάσης ζημίας, “shall be liable to no fine or penalty of any kind” (Edd.): cf. from the inscr. *OGIS* 218¹⁰⁹ (iii/B.C.) ἐνοχον εἶναι τῆ αὐτῆς ζημίας, 483⁶ (ii/B.C.) οἱ μὲν στρατηγοὶ ζημιώσαντες αὐτοὺς [τῆ] ἐκ τοῦ νόμου παραδότωσαν τῶι πράκτορι πράσσει, ¹⁹ καὶ ἐκτὸς ἀποτεινέτωσαν ζημία(ν) δραχμὰς ἑκατόν. An interesting use of the word is found in the Gnostic fragment P Oxy I. 4⁹ (early iv/A.D.) οὐδὲν ἄλλο

PART III.

ἦν ὁ θάνατος τῷ θ(ε)ῷ ἢ ζημία ὑπερ ἀδύνατον, which Harnack (*Chron.* ii. p. 181) renders, “so wäre der Tod nichts anderes für Gott als Strafe, was unmöglich ist,” adding in a note that the meaning may be, “Wäre Gott der, welcher den Tod verhängt, so wäre er ein strafender Gott, was unmöglich ist.”

The subst. ζημίωμα is found in P Flor II. 150⁷ (A.D. 267) οὐχ ὀλίγον ζημίωμα εἰς τοῦτο γειν[όμενον] ἡμῖν, BGU II. 419¹³ (A.D. 276-7) τὰ περιγινόμενα λήμματα καὶ ζημίωμα [π]ρόσ σέ ἦτω.

ζημιόω.

To the exx. of this verb cited *s.v.* ζημία we may add P Tebt I. 5²² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιούντας θαν[άτω] ζημιόσθαι, and for the more special sense of “fine” P Par 47¹⁸ (c. B.C. 153) (= *Selections*, p. 23) χάριν γὰρ ἡμῶν ἠζημιόται εἰς χαλκοῦ τ(άλαντα) ἑ, “for on our account he has been fined to the amount of 15 bronze talents,” BGU IV. 1044¹³ (iv/A.D.) ποιήσω ἡμῖς ζημιόσθαι (ζ. ἡμᾶς ζημιόσθαι) δέκα ἀντὶ τούτου. For the verb in the inscr. see *Michel* 1342⁴ (i/B.C.) ἐζημιωμένον ὑπὸ τῶν πρυτάνεων . . . ὀφίλοντα τοὺς κατὰ τὸν νόμον στατήρας δύο, and *OGIS* 669⁴⁰ (i/A.D.) ὁ τοῦτο ποιήσας ἀπαρατήτως ζημιωθήσεται. In accordance with the primary meaning of the word “suffer loss,” “receive damage” (see e.g. the citation from P Flor II. 142⁸ *s.v.* ζημία) Field (*Notes*, p. 61) translates Lk 9²⁵ “and lose, or receive damage in, his own self.” A new verb ζημιοπράκτέω, “exact punishment from,” is found in P Tor II. 7¹.

Ζηναῖς.

This proper name (Tit 3¹³), probably a contraction for Ζηνόδωρος (Lightfoot on Col 4¹⁸), appears in a late Roman wall-scribbling at Magnesia, *Magn* 323. Cf. Ἄρτεμᾶς, Ὀλυμπᾶς—pet-names for the longer forms in -δωρος.

ζητέω.

PSI IV. 382⁶ (B.C. 248-7) ξύλα ἐζητήκαμεν πανταχοῦ. The verb is found along with εὑρίσκω in the curious nursery acrostic P Tebt II. 278³⁰ (early i/A.D.) ζητῶι καὶ οὐχ εὑρίσκωι: cf. P Giss I. 21⁵ (Rom.) ἐζητήσα τὸ λακῶνιον καὶ οὐχ εὔρον ἀλλὰ ἀπταλιανὸν σαπρόν, where both λακῶνιον and ἀπταλιανόν are to be understood as articles of dress. In their note on P Ryl II. 220¹⁴, an official list of names belonging to ii/A.D., the editors state that the note ζη(τητέον) διπ(λωμα) is found frequently in the margin of similar fragments, and that in one case οὐχ εὔρέθ(η) . . . occurs. With Mt 7⁷ cf. especially the new Logion P Oxy IV. 654⁶ μὴ παυσάσθω ὁ ζη[τῶν] ἔως ἂν εὔρη: see also Epict. i. 28. 19 ζῆτει καὶ εὔρησεις. Other examples of this common verb are P Oxy I. 34^{111, 13} (A.D. 127) τοῦ[ς] διὰ ἀπειθίαν κ[αὶ] ὡς (or κ[ακ]ῶς, see *s.v.*) ἀφορμὴν ζητούντας (cf. Lk 11⁵⁴ D) ἀμαρτημάτω[ν] τεμωρήσομαι, and *ib.* II. 237^{11, 41} (A.D. 186) ἐζηήτησεν ἀκρειβ[ῶ]ς [τὸ] πρ[ῶ]γμα ἐκ τῶν βιβλιοφ[υ]λάκ[ω]ν, “made a searching inquiry into the matter on the evidence of the keepers of the archives.” A similar judicial reference is found in P Oxy IV. 726¹⁴ (A.D. 135) περὶ τῶν πρὸς αὐτὸν ζητηθησομέν[ων] ἐπὶ τε τοῦ κρατίστου ἡγεμ[ό]νου, “in the inquiry to be held against him before his highness the praefect” (Edd.), and *Theb Ostr* 134⁴ (i/ii A.D.) οὐδὲν γὰρ

ζητείται πρὸς αὐτόν, "for there is no question against him" (Ed.). In *Kaibel* 215³ (i/A.D.) ἤλυθες εἰς Ἀίδην ζητούμενος οἷς ἀπέλειπες, the verb is = ποθέω (see Herwerden *Lex. s.v.*). MGr ζητώ, "request," "ask."

ζήτημα.

For ζήτημα, which in the NT is confined to Ac, cf. P Oxy IX. 1188⁸ (A.D. 13) ὡς πρὸς σὲ τοῦ περὶ τῶν ἀγνοη- (θέντων) ζη(τήματος) ἐσο(μένου), "knowing that you will be held accountable in any inquiry concerning facts that remain unknown" (Ed.), *ib.* I. 97¹⁴ (A.D. 115-6) περὶ ἧς τὸ ζήτημα ὑπερέτεθι ἐπὶ τὸν κράτιστον ἡγεμόνα. The word = "claim" in P Ryl II. 117¹⁴ (A.D. 269) τοὺς μηδὲν [τ]ῶν κατοικοῦμένων κεκληρονομηκότας μὴ κατέχουσαι τοῖς ἐκείνων ὀφει(λήμασι)ν ἢ καὶ ζητήμασιν, "that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them" (Edd.). In MGr ζήτημα = "controversy."

ζήτησις.

The more technical use of this word, as in Ac 25²⁰, may be illustrated from the long petition of Dionysia P Oxy II. 237^{vi.7} (A.D. 186) περὶ ἰδιωτικῶν ζητήσεων, "concerning private suits," viii. 39 εἰ τις γένοιτο ζήτησις εἰς ὑστερον περὶ τῶν μὴ δεόντως ἀπογραφασμένων, "if any inquiry is made hereafter concerning false returns" (Edd.): cf. *ib.* III. 513⁴⁵ (A.D. 184) ἂν τις ζήτησις περὶ τούτου πρὸς σὲ γένηται, and from the inscr. *OGIS* 629⁹ (A.D. 137) συνέβαινε δὲ πλειστάκις περὶ τούτου ζητήσεις γέινεσθαι μετὰ τῶν ἐν πόρει πρὸς τοὺς τελώνας. For the ordinary meaning "search" see a proclamation by the prefect in A.D. 154-5 promising all who had fled from public burdens that, if they returned within three months—μ[η]δ[ε]μίαν πρὸς αὐ[τ]οὺς ζήτησιν ἔσοσθαι (BGU II. 372^{i.19}). The subst. occurs in a difficult phrase in an Imperial edict, probably to be assigned to Julian (see *Archiv* ii. p. 169), P Fay 20¹⁴ ἐπεὶ Καῖσάρ εἰμι καὶ περικέκμηκα τὸ κλίνον ἀναλήμψεσθαι οὐχ ὄρων ζητήσεων ἀλλὰ σωφροσύνη, "ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline, not by acquisitions of territory (?) but by economy" (Edd.). The word survives in literary MGr = "search," "seeking."

ζιζάνιον.

For this Semitic word, see Lewy *Fremdwörter*, p. 52.

Ζυμόνα.

The wavering of the inscriptional testimony (see Deissmann *BS*, p. 185) makes it impossible to decide between Ζυμόνα which is read by Ν v^g ^{sm fu} (hard) *al.* in Rev 1¹¹ and the commoner Σμόνα, but the fact that the reading Ζυμόνα is supported by Smyrnaean coins down to Trajan's reign (Waddington, *Voy. arch.* 894) makes it difficult to reject the witness of Ν, on suspicion of 'Western' taint: see *WH Notes*², p. 155, *Proleg.* p. 45. For Ζυμόνα (-η) in the papyri see P Ryl II. 153¹⁸ (A.D. 138-161) ὄν κατέλιπα ἐν Ζυμόρη τῆς Ἀσίας, and for the same spelling of the common noun cf. PSI IV. 328² (B.C. 258-7) ζυμόρης τάλαντα ἑκατόν, P Tebt I. 35¹⁶ (B.C. 111) ζυμόναν, and see Maysen *Gr.* pp. 41, 204. An adj. ζυμόρινος is found in P Oxy XII. 1584¹⁸ (ii/A.D.) παλλίον ζυμόρινον.

ζόφος.

For the corresponding adj. see Vett. Val. p. 312²⁹ διὰ τὸ ζοφῶδες τοῦ ἀέρος. The subst. is cited by Thumb (*Hellen.* pp. 218, 225) as amongst the "poetic" words, which have passed into general use in the Κοινή. MGr ζοφός, "dark."

ζυγός.

For this word, which survives in MGr, in its literal sense cf. P Rein 17²⁰ (B.C. 109) ἄροτρον ἂ ζυ[γόν] ἂ, P Fay 121⁴ (c. A.D. 100) εὐ ποιήσεις δοὺς Οὐρηστίνωι εἰς τὸν ζυγὸν αὐτοῦ ζυγόδεσμον καινὸν στερεόν, "kindly give Vestinus for his yoke a new strong yoke-band" (Edd.), P Strass I. 32¹² (A.D. 261) ζυγὸν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδείτερον αὐτῷ παράσχεσ. The neuter form of the subst. = "balance," as in Rev 6⁸, occurs in *Michel* 1222⁴ (ii/B.C.) τὸ ζυγὸν καὶ τὰ σταθμῖα.

ζύμη.

In a proposal to lease 10½ arourae of catocic land, P Tebt II. 375²⁷ (A.D. 140), a certain Ision amongst other conditions says—δ]ψω σοι καθ' ἔτος ζύμης ἡρτυμένης ἀρτάβης δίδυρον, "I will pay you annually ½ artaba of prepared leaven" (Edd.): cf. *ib.* 401²⁵ (early i/A.D.). The word represents *ζυμοῦ or *ζυμᾶ, cf. ζωμός, "broth," *Lat. ius* (Boisacq, p. 311).

ζωγρέω.

With the thought of capture *alive* (Suid. ζωγρεῖ ζώντας λαμβάνει) in Luke 5¹⁰ ἀνθρώπους ἔση ζωγρῶν (Beza, *vivos capies homines*) cf. the use of the subst. in *Syll* 318³⁰ (B.C. 118) καὶ πολλοὺς μὲν αὐτῶν ἐν χειρῶν νομαῖς ἀπέκτεινε, οὓς δὲ ζωγρεῖαι συνέλαβεν, and Polyb. iii. 84. 10 where δέομενοι ζωγρεῖν is contrasted with διαφθεῖρην. *Kaibel* 841⁷ (A.D. 149) ζώγρε[ι], δέσποτ' ἀναξ, τὸν σὸν ναετήρα μεθ' ἡμῶν | Κλαυδιανόν is a good example of the LXX usage = "preserve alive," as in Numb 31¹⁵, Josh 6²⁵.

ζωή.

P Lond 177¹¹ (A.D. 40-1) (= II. p. 168) ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον, and so often, P Oxy VII. 1070⁸ (iii/A.D.) τὸν μέγαν θεὸν Σαρᾶπιν παρακαλῶ περὶ τε τῆς ζωῆς ἡμῶν καὶ τῶν ἡμῶν πάν[τ]ων, P Leid W^{xvii.10} (ii/iii A.D.) ὁ ἐνφυσήσας πνεῦμα ἀνθρώποις εἰς ζωὴν. For *OGIS* 266²⁸ (iii/B.C.) ἔως ζωῆς καὶ θανά[του] = ἐν ζωῇ ἔως θανάτου see Dittenberger's note *ad loc.* We may also refer to the touching inscr. cited *s.v.* γλυκύς *sub fin.* In contrast to the classical usage in which βίος is the ethical term (see further *s.v.*), the "nobler" connotation is attached in Biblical Greek to ζωή, which is generally used as equivalent to "the very highest blessedness": see Trench *Syn.* p. 86 ff., and cf. Hort *Hulsean Lectures*, pp. 98 ff., 189 ff., for an important discussion on the Biblical doctrine of Life. In *ZNTW* xii. p. 228 ff. Burkitt treats the relation of ζωή to hayyim. The noun survives in MGr.

ζώνη.

P Petr I. 14¹² (B.C. 237) τὴν ζώνην θωρακί[του], "the girdle of a corslet-armed soldier" (Ed.). In P Oxy III. 496⁴, a marriage contract of A.D. 127, the dowry of the

bride includes ζώνας δύο σανδυκίνην ρόδινην, "2 girdles, one red, the other rose-coloured" (Edd.): cf. *ib.* I. 109¹¹ (iii/iv A.D.) ζῶναι β, in a list of personal property. With the use of the ζώνη for carrying money, as in Mk 6⁸, cf. P Ryl II. 127²² (A.D. 29) ζώνη ἐν ἧ κέρματ(ος) (δραχμαί) δ, and *ib.* 141²² (A.D. 37), where a man states that he has been robbed of ἀργ(υρίου) (δραχμάς) μ̄ καὶ ζώνην. In the Leucadian epigram, *Kaibel* 482², it is said of a man whom a storm prevented from setting out on a voyage—ἀπέδησε τὴν ζώνην ἑαυτοῦ, *i.e.* "he loosed his girdle," he did not set out. MGr ζουναριά.

ζωογονέω.

With this verb = "preserve alive," as in I Tim 6¹³ (cf. Exod 1¹⁷, Judg 8¹⁸), see the invocation addressed to the sun in the magic P Lond 121⁵²⁹ (iii/A.D.) (= I. p. 101) κύριε θεὲ μέγιστε ὁ τὰ δλα συνέχων καὶ ζωογονῶν καὶ συνκρατῶν τὸν κόσμον. Hobart (p. 155) has shown that the verb is used to signify "producing alive," "enduing with life" in medical writers: cf. Lk 17²³, Ac 7¹², where, however, the meaning is probably "preserve alive," *ut s.* A form ζωογονέω is found in P Oxy IX. 1188⁴ (A.D. 13) ἀπ[ὸ] ζωογονούση(s) περισ(έας) κλάδους ξηρο(ῦς) δύο, "two dry branches of a living persea-tree" (Ed.): cf. 21, 23.

ζῶον.

With the use of ζῶον (for form, see Blass-Debrunner § 26) in Rev to denote "a living creature," the symbol of the Divine immanence in Nature, as distinguished from θηρίον, "a brute beast," we may compare the frequent reff. to ἱερά ζῶα in the papyri, e.g. P Tebt I. 5⁷⁸ (B.C. 118), where it is laid down that the expenses of the burial of Apis and Mnevis and τῶν ἄλλων ἱερῶν ζῶν (ζῶων) shall be defrayed by the Crown, and *ib.* 57¹² (B.C. 114), where reference is made to furnishing τὰς τῶν ἱερῶν ζῶων σειταγωγίας, "the supplies of food for the sacred animals." Cf. also P Oxy IX. 1188⁴ (A.D. 13) ἐπὶ τῆ(s) τῶν ἱερῶν ζῶων θήκης, and from the inscr. *OGIS* 90³¹ (the Rosetta stone—B.C. 196) τῶι τε Ἄπει καὶ τῶι Μνεύει πολλὰ ἐδωρήσατο καὶ τοῖς ἄλλοις ἱεροῖς ζῴοις τοῖς ἐν Αἰγύπτωι. In Aristeas 147 the reference is to "tame birds"—τὰ τῶν προειρημένων πτηνῶν ἡμέρα ζῶα. MGr ζῶο.

ζωοποιέω.

The adj. ζωοποιός is a frequent attribute of the Trinity in late papyri, e.g. P Flor I. 38¹ (vi/A.D.) ἐν ὀνόματι τῆς ἁγίας καὶ ζωοποιοῦ καὶ ὁμοουσίου [τριᾶδος πατ]ρός καὶ υἱ[ο]ῦ καὶ ἁγίου πνεύματος. For the verb see Aristeas 16 δι' ὃν (*sc.* θεόν) ζωοποιούντα τὰ πάντα καὶ γίνεται.

H

ἦ—ἡγεμονία

ἦ.

For this particle in interrogative sentences, where we should accent ἦ, and for which from ii/B.C. εἶ is a graphic equivalent, cf. the questions to the oracle, P Fay 137²¹ (i/A.D.) (= *Selections*, p. 69) χρημάτισόν μοι, ἦ μένειν ἐν Βακχιάδι; ἦ μέλω (ἰ. μέλλω) ἐντυχεάνιν; “answer me, Shall I remain in Bacchias? Shall I meet (him)?”, BGU I. 229³ (ii/iii A.D.) (see *Berichtigungen* i. p. 27) ἦ μὲν σωθήσονται (ἰ. εἰ μὲν σωθήσονται) ταύτης, ἦς ἐν ἐμοὶ ἀσθενίας, τοῦτόν μοι ἐξένικον (ἰ. τοῦτό μοι ἐξένεγκον). For ἦ = “or,” see BGU IV. 1141³ (B.C. 14) ἐπεμφας . . . ἵνα ἐπιγνώσιν πρὸς ἀξιογράψαι σοι ἦ (= εἰ) ἔστιν ἡ οὐ, and for ἦ . . . ἦ PSI IV. 324³ (B.C. 261-0) ἐάν τινες . . . διαγράψωσιν ὑμῖν ἡ τὰς τιμὰς ἡ τὸ παραβόλιον, παραλαμβάνετε κτλ.: the alternative is emphasized by the addition of τε . . . καὶ in 1G XII. 2, 562³ (Rom. time) εἰ δέ τις τολμήσῃ ἐπιβαλέσθαι πτώμα ἦτε ἀπὸ τοῦ γένους μου ἡ καὶ ἕτερός τις, δώσει κτλ. (cited by Radermacher *Gr.* p. 27). “Ἡτοι . . . ἦ, while found in classical Greek, is characteristic of Hellenistic speech (Radermacher *ut s.*), see e.g. P Tebt I. 5³⁹ (B.C. 118) ἦτοι κώ(μας) ἦι γὰς ἦ ἄλλας ἱερὰς προ(σοδούς), P Ryl II. 154²⁶ (a contract of marriage—A.D. 66) ἦτοι τοῦ Χαϊρήμονος ἀποπέμποντος τῆ[ν] Θαισαρίου ἡ καὶ αὐτῆς ἰκουσῶ[ς] ἀπαλλασσομένη[ς] [ἀ]π’ αὐτοῦ: cf. Rom 6¹⁶. The combination is common in Vett. Val. (e.g. p. 58²⁰), who also uses ἦπερ (p. 141²⁶) and ἦγον (p. 138¹²) for simple ἦ. “Ἡτοι stands alone in PSI IV. 314¹² (A.D. 195) δραχμὰς ἑξακισχί[λλ]ας ἦ[τ]οι τάλαντον, P Oxy VI. 888³ (iii/iv A.D.) διὰ τὸ μὴ παρῆναι τοῖς ὀφθανοῖς ἐπιτρόπους ἦτοι κουράτορας. In PSI III. 158⁶⁸ (iii/A.D.?) the place of the particles is reversed—δικιογράφους ἡ δικολόγους ἦτοι τούτων παραπλ[η]σίους. For ἦ καὶ suggesting an afterthought, see P Lond 962⁵ (A.D. 254 or 261) (= III. p. 210) δέξαι παρ’ αὐτοῦ δραχμὰς διακοσίας καὶ ἔχε αὐτὰς εἰς τε περιχωματισμὸν ἡ καὶ λόγον ὀφωνίων ὡς ἐάν θέλῃς, “receive from him two hundred drachmas and employ them for banking-up or (for that matter) for the payment of supplies, as you may wish,” and for ἄλλ’ ἦ, as in 2 Cor 1¹⁸, see *s.v.* ἀλλά, and cf. Blass-Debrunner *Gr.* § 448. 8.

A good parallel to θέλω . . . ἦ in 1 Cor 14¹⁸ (cf. 2 Macc 14²⁹) is found in BGU III. 846¹⁸ (ii/A.D.) (= *Selections*, p. 95) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι (ἰ. γενέσθαι), εἰ (= ἦ) γνοῦναι, ἦπως ἀνθρώπῳ [ἐ]τ[ρ]ι[ν] ὀφελῶ ὀβολόν; “do you not know that I would rather be a cripple than be conscious that I am still owing any one an obolus?”

On the Semitic use of the positive of an adj. followed by ἦ, as in Mk 9⁴³ ff., see Wellhausen *Einl.* p. 21, where reference is also made to the corresponding use of ἦ after a verb with μάλλον implied in Mk 3⁴, Lk 15⁷: in Mt 18¹³ μάλλον is expressed.

Πρὶν ἦ with inf., as in Mt 1¹⁸ *al.* (cf. Blass-Debrunner *Gr.* § 395) may be illustrated by PSI III. 171²⁵ (ii/B.C.) πρὶν ἦ τὰ λοιπὰ τῆ[ς] οἰκοδομῆς τοῦ ὄρου συντελεσθῆναι.

For πρότερον ἦ see PSI IV. 330² (B.C. 258-7) ὄ[ι]μην οὖν σοὶ μὲν γράφειν πρότερον ἦ ἀντιτείνειν, and cf. *ib.* 343³ (B.C. 256-5) μὴ θαυμάσης ἐπὶ τῷ Νικόλαον ἀπελθεῖν προτοῦ ἦ τὸν λόγον συνθεῖναι, where the editor points out that προτοῦ = πρὸ τοῦ, and compares *Syll* 300²² (B.C. 170) πρὸ τοῦ ἦ Γάιος Δοκρέτιος τὸ στρατόπεδον πρὸς τὴν πόλιν Ἔσθρας προσήγαγεν = “antequam . . . admovit.”

ἦ μὴν.

This spelling which is found in the TR of Heb 6¹⁴, and is common in the LXX, occurs in iii/B.C. papyri, e.g. P Petr III. 56(a)⁸ (c. B.C. 260) ἦ μὴν ἀποδώσω ὑμῖν, P Rev I^{vi.8} (B.C. 259) ὀρκίσαι ἐν ἱερῷ ἦ μὴν μηθεὶς ἄλλου ἕνεκεν τὴν ζήτησιν ποιέσθαι, “to swear that the search is made for absolutely no other purpose.” See further *s.v.* εἰ μὴν, and cf. Thackeray *Gr.* i. p. 83 f.

ἡγεμονεῦω

is applied to the rule of a prefect in P Tebt II. 302⁷ (A.D. 7) ἐπὶ Πιτρωνίου τοῦ ἡγεμονεύσαντος, “in the prefecture of P.”, P Ryl II. 113²⁰ (A.D. 133) of a case—δεομ[ε]ν τῆς διαγνώσεως Φλαυίου Τιτιανοῦ τότε τοῦ ἡγεμονεύσαντ(ος), “which required the decision of the late praefect Flavius Titianus” (Edd.), and P Strass I. 41¹⁷ (A.D. 250) Ἄννιανῶ τῷ ἡγεμονεύσαντι ἡ ἡμετέρα βιβλ[ιβ]ιον ἐπέδωκεν, “my client gave in her petition to the late prefect Annianus.” It may be noted that in Lk 3¹ Cod. Bezae reads ἐπιτροπεύοντος for ἡγεμονεύοντος.

ἡγεμονία.

Like the preceding verb, ἡγεμονία is used for the office or rule of the prefect, e.g. P Oxy I. 59¹⁰ (A.D. 292) ἀπαντήσαι ἐπὶ τὴν ἡγεμονίαν καὶ προσεδρεύσαι τῷ ἀχράντῳ αὐτοῦ δικαστηρίῳ, “to proceed to his highness the prefect and attend his immaculate court” (Edd.), *ib.* II. 237^{v.6} *al.* (A.D. 186) γράφειν τῇ ἡγεμονίᾳ, P Ryl II. 77²⁸ (A.D. 192) ἐπὶ τῇ ἐπαφροδείτῳ ἡγεμονίᾳ Δαρκίου Μέμορος, “during the delightful praefecture of Larcus Memor” (Edd.), P Oxy X. 1252 *recto* ¹⁸ (A.D. 288-95) ἐκ προσταξέως τῆς ἡγεμονίας, “in accordance with the order of the prefect.” The word is also used in a military sense (as in Plut. *Camill.* 23) of a “battalion,” or division of an army, under its ἡγεμών or officer: cf. P Rein 9¹³ (B.C. 112) Διονύσιος Ἀπολλωνίου [Πιέρσ]ης τῆς Ἀρτεμιδώρου ἡγεμονίας, “Dionysios fils d’Apollonios, Perse, du commandement d’Artémidōros” (Ed.) and the discussion on p. 32 f., and *Syll* 197²³ (B.C. 284-3) τοὺς μὲν βουλομέν[ους] στρατ[ε]ύεσθαι διώικησεν ὅπως

ἀν καταχωρισθῶσιν [ἐν] ἡγεμονίαις, with the editor's note where ἡγεμονίαι are defined as "partes exercitus ex quibus suum quaeque ἡγεμόνα habuit." As illustrating the elastic nature of this group of words (see *infra* and cf. Sir 10^{1,2}), we may cite from the astrological fragment P Tebt II. 276²⁴ (ii/iii A.D.) ὁ δὲ τοῦ Διὸς τῷ τοῦ Ἄρεως τρίγωνος [ὑπάρχων] ἢ καὶ συνπαρῶν μεγάλας [βασιλείας] καὶ ἡγεμονίας ἀποτελεῖ, "Jupiter in triangular relation to Mars or in conjunction makes great kingdoms and empires" (Edd.), cf. ³⁰, and the Christian letter P Grenf II. 73¹¹ (late iii/A.D.) (= *Selections*, p. 118) where a certain Politike is described as sent into the Oasis ὑπὸ τῆς ἡγεμονίας, "by the Government."

ἡγεμών.

The breadth of this word and its derivatives, which in a single verse (Lk 3¹) can be applied to the Emperor and to the *chargé d'affaires* of a tiny district like Judaea, is well seen in the papyri. Thus in P Lille I. 4¹⁷ (B.C. 218-7) the editor notes that it means "officier en général, et plus particulièrement, dans certains cas, officier d'infanterie." He compares P Rev L^{xxvii}. 3, where Dr. Grenfell points out that "the hegemones are thus subordinate to the strategi; nevertheless the Romans chose this title as an equivalent for the praefectus." See also the notes on P Tor I. 1¹⁵ (B.C. 117-6) and on *OGIS* 69³, and the Index to *OGIS*, where four different connotations are distinguished. The word is used in a general sense of the "captain" of a chosen band of youths in P Amh II. 39¹ (B.C. 103) (= Witkowski², p. 106) Πόρταις ἡ[γ]εμών τῶν ἐν προχειρισμῷ. For its common use with reference to the prefect of Egypt it is sufficient to cite BGU IV. 1079³⁰ (A.D. 41) (= *Selections*, p. 40), where according to Wilcken's reading (*Chrest.* I. p. 85) ἡ (= εἰ) δύναται διὰ Διοδώρου ὑπογραφήναι ἡ τάβλα διὰ τῆς γυναικὸς τοῦ ἡγεμόνος, the last clause may be an Alexandrian witticism implying backdoor influence. In the iv/A.D. letter P Grenf I. 53¹⁶ ὁ ἡγεμών δὲ τὰς ἀπονοίας ταχὺ ταπεινοί, and ¹⁹ ὁ ἡγεμών οὐ θέλει οἰκοφθέρους, Crönert (*Stud. Pal.* i. p. 84 f.) thinks that the reference is to God; but for this usage Wilcken (*Chrest.* I. p. 158) can find no support, and understands the word in its ordinary sense of "praeses."

ἡγέομαι.

Apart from the use of the participle as a noun (see below) this verb in general is not very common, but the following may serve as exx. of its use—P Ryl II. 65⁸ (B.C. 67?) παρ' οὐδεν ἡγησαμένους τὰ διωρισμένα, "taking no heed whatever of the fixed rules" (Edd.), *ib.* 119³⁰ (A.D. 54-67) ἐν οὐδεν ἡγήσατο καθὼ ὑπερισχῶν ἡμᾶς ἐπὶ τῶν τόπων, "(reports which) he scorned in virtue of his superior local power" (Edd.), P Giss I. 48²⁰ (A.D. 202-3) (= *Chrest.* I. p. 203) ἐν πραξίμ[οις] ἡγηθήναι, "es soll unter die gleich einzutreibenden Posten gerechnet werden" (Ed.). For ἀναγκαῖον ἡγ. followed by an inf., as in 2 Cor 9⁶, see BGU III. 824⁴ (A.D. 55-6) πρὸ μὲν πάντων ἀναγκαίω[ν] (ἡ-αἶον) ἡγησάμην διὰ ἐπιστολῆς σε ἀσπάσασθαι, P Ryl II. 235⁴ (ii/A.D.) ἀναγκαῖον ἡγησάμην ἀσπάσασθαι σε καὶ πάντας τοὺς φιλοδυνάτας σε, and cf. P Lond 908²⁹ (A.D. 139) (= III. p. 133) δεδν ἡγοῦμαι συντάξαι, and P Oxy VII. 1070¹⁷ (iii/A.D.) τὸ μὲν οὖν γράφειν σοι περὶ τῶν πραγμάτων ἡμῶν . . . περιττὸν νῦν ἡγησάμην, "I think it superfluous to

write to you about our business" (Ed.): cf. the use of a perf. with a pres. sense in Ac 26² (but not Phil 3⁷). The unusually strong sense of "esteem" required by the verb in 1 Thess 5¹³ finds a parallel in *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατροφύους καὶ σέ[β]ου Ἰσιν Σαράπιν κτλ. The original sense of *leading* may still be seen, even as late as P Oxy I. 128 *verso*¹² (vi/vii A.D.) ἡγείσθω τῆς ἐπιστ[ο]λῆς, "let it stand in the forefront of the letter." But the would-be-literary taint is on this document: *ib.* I. 55⁹ (A.D. 283) ἀπὸ ἡκουμένου (ἡ. ἡγομένου) πυλώνος γυμνασίου ἐπὶ ν[ό]τον, "leading southwards," is at least free from this reproach.

● The "ambiguous title" ἡγοῦμενος (cf. Ac 15²²) occurs, as GH note on P Fay 110²⁶ (A.D. 94), in very different senses. Thus it is used absolutely in P Fay 110 *l.c.* and in P Oxy I. 43 *recto*^{vi.14} (A.D. 295). It may denote a superior, as P Grenf II. 43⁹ (A.D. 92) ἡγοῦμενος γερδίων, a kind of "sheikh" of the weavers (Edd.), *ib.* 67³ (A.D. 237) (= *Selections*, p. 108) ἡγοῦμενος συνδούου κώ[μ]ης Βακχιάδος, "president of the village council of Bacchias," P Oxy VII. 1020⁶ (A.D. 198-201) ὁ ἡγοῦμ[ε]νος τοῦ ἔθνους, "the praefect of the province" (Ed.); or a subordinate, as P Oxy II. 294¹² (A.D. 22) (= *Selections*, p. 35) ὁ μὲν ἡγοῦμενος τοῦ στρα[τ]-ηγού, "the marshal of the strategus."

For the religious use of the title (cf. Heb 13⁷) cf. P Tebt II. 525 (c. A.D. 1) a fragment which commences—Παεὺς ἡγ(οῦ)μενος ἱερέων κτλ., P Lond 281² (A.D. 66) (= II. p. 66) where the death of a priest is notified—ἡγοῦμενος ἱερέων, and the epitaph from Laodicea, belonging to the latter part of iv/A.D., in which a woman Doudouisa is described (regardless of gender) as ἡγοῦμενος τῆς ἁγίας [κἄ] καθαρᾶς τοῦ θεοῦ ἐκκλησίας, "Hegoumenos of the holy pure Church of God" (see Ramsay *Luke*, p. 400). As an ecclesiastical title it passed into Arabic in later times (*Studia Sinaitica*, xii. p. 52). MGr (ἡ)γοῦμενος, "abbot."

Since Grimm assumes that ἡγέομαι is akin to ἄγω, it may be worth while to observe that the harmless necessary ἡ really does matter in etymology. It would have been more to the point to compare the English *seek* and the Latin *sāgio*, originally "follow the track" in hunting, hence "perceive": cf. Boisacq *s.z.*

ἡδέως.

An interesting example of this adverb is found in the letter in which the Emperor Claudius thanked a Gymnastic Club for the golden crown they had sent him to commemorate his victory over the Britons—τὸν πεμ[φ]θέντ[α] μοι ὑφ' ὑμῶν ἐπὶ τῇ κατὰ Βρετάνων νεκρῆ χρυσοῦν σ[τέ]φ[α]νον ἡδέως ἔλαβον (P Lond 1178¹⁸ (= III. p. 216, *Selections*, p. 99). Other examples are P Oxy II. 298³³ (ii/A.D.) ὁ Ἄνουβᾶς αὐ[τῶ]ν οὐχ ἡδέως [β]λέπει, *ib.* I. 113³⁰ (ii/A.D.) περὶ δὲ καὶ σὺ ὧν θέλεις δήλου μοι ἡδέως ποήσοντι, *ib.* III. 531⁸ (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκω, *ib.* IX. 1218¹² (iii/A.D.) καὶ οὐδ ἡδέως ἔχομεν κατ' ὄνομα, PSI III. 236³⁸ (iii/iv A.D.) ἀντίγραφόν μοι περὶ οὗ βούλει ἡδέως ἔχοντι. See also *Preisigke* 4317¹⁰ (c. A.D. 200) ἐκ σοῦ ἡδέως ἔχω παρ' ἐμοί, which Haussoullier (*Mélanges Chatelain*, p. 283) renders "j'en ai de l'agrément avec toi." We may quote further the letter of Psenosiris for the same phrase as in P Oxy I. 113 (*ut supra*), P Grenf II. 73²⁰ (late iii/A.D.) (= *Selections*, p. 119) δ[ή]λω[σ]ον [δῆ] μοι [κα]λ[ῶ] σὺ] περὶ ὧν

θέλεις ἐνταῦθα ἡδέως ποιοῦντι, and another Christian letter P Oxy VIII. 1162²¹ (iv/A.D.) δι' οὗ ὑμᾶς καὶ τοὺς σὺν ὑμῖν ἐγὼ δὲ καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς προσαγορεύεσθαι κ(υρ)ίφ.

ἦδη.

For the idea of "logical proximity and immediateness" (cf. Bäumlein *Griech. Partikeln*, p. 138 ff.) which underlies this word and is perhaps to be seen in I Cor 6⁷ (cf. Ellicott *ad l.*), we may cite the common use of the adverb in magical incantations, e.g. P Par 574¹³⁴⁵ (iii/A.D.) (= *Selections*, p. 114) ἔξελεθε, δαίμον, . . . καὶ ἀπόστηθι ἀπὸ τοῦ δε(ε)ῖ(να) ἄρτι ἄρτι ἦδη, P Lond 121⁸⁷³ (iii/A.D.) (= I. p. 96) ἐν [τ]ῇ ἄρτι ἄρτι ἦδη ἦδη ταχύ: see also Deissmann *BS*, p. 288 *Archiv* i. p. 426. Other examples of the word are P Fay 109⁴ (early i/A.D.) τοὺς τρεῖς στατήρες (l. -as) οὓς εἰρηκὲ σοι Σέλευκος δῶναί μοι ἦδη δὸς Κλέωνι, "the three staters which S. told you to give me, now give to C.," P Ryl II. 77⁴⁶ (A.D. 192) κα[] ὀφείλει στεφῆναι, ἦδη γὰρ ἡ ἀρχὴ ἀδιάπτωτος ἐστὶν τῇ πόλ(ει), "and he ought to be crowned, for the office is now secured to the city" (Edd.). For ἦδη οὖν see P Tebt II. 423⁴ (early iii/A.D.) ἔμαθον εὐληφότα παρ' Ἀματί[ο]υ τὸν ἄρακα. ἦδη οὖν ὡς δι[ε]τάγη χωρησάτω εἰς τὴν Τβεκλήτιν χορτάρακος τε καὶ ἄρακος μ[ο]ναχὸς εἰς σπέρματα, "I have learned that you have received the aracus from Amatius. Now therefore, as was ordered, let the grass-aracus and the aracus go alone to Tbeclutis for seed," and for ἦδη ποτέ, "now at length," as in Rom 1¹⁰ ("some near day at last," SH), Phil 4¹⁰, see the ostrakon from Thebes of A.D. 192 published in *LAE*, p. 186 (= Meyer *Ostr* 57⁶) καὶ ἦδη ποτέ δὸς τῇ ἐμῇ παιδίσκῃ τὰς τοῦ πυ(ροῦ), "and now at length give my maid the (artabae) of wheat": cf. also Epict. iii. 24. 9 οὐκ ἀπογαλακτίσομεν ἦδη ποθ' ἑαυτούς;

ἦδιστα.

P Oxy VII. 1061²¹ (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς καὶ ἦδιστα ποιήσωι, P Lond 897⁸ (A.D. 84) (= III. p. 207) ἦδιστα πάντας καταλείψωι εἶνα μὴ τὴν πρὸς σε φιλέειν καταλείψωι, P Oxy VI. 933⁵ (late ii/A.D.) ἦδιστα σε ἀσπάξομαι. For a good ex. of the elative ἦδιστα see the Bezan addition in Ac 13⁸ ἐπειδὴ ἦδιστα ἤκουεν αὐτῶν: cf. 2 Cor 12^{9, 15}.

The adj. is found in a medical prescription of ii/iii A.D., P Oxy II. 234³⁸ λιβ[ι]ανωτῶν οἶνω [δ]ιελ[ι]ς ἡδιστῶ κλύζε [τὸ] οὖν, "dilute frankincense with very sweet wine and syringe the ear."

For the comp. ἦδιον (as in Sir 22¹⁴) see BGU II. 372¹ 15 (A.D. 154) (as amended *Chrest.* I. p. 33) ἔγνα δὲ τοῦτο προθυμ[ό]τερο[ν] κα[] ἦδιον δ' ἀνθρώποι[ς] ἦν κοινήν πᾶσιν ἡμέραν γενέθλιον ἀγαγεῖν, ἐὰν προσγένηται αὐτοῖς καὶ ἰδία τις διὰ τὴν ἀρχὴν ἡδον[η]—the important Calendar inscr. of the proconsul Paullus Fabius Maximus proposing to the Greeks in Asia to commence the year with the birthday of the Emperor Augustus (see Deissmann *LAE*, p. 370 f., Rouffiac *Recherches*, p. 67 ff.).

ἡδονή.

See the quotation from *Priene* 105²⁰ s.v. ἡδιστα *sub fine*, and cf. *Cagnat* IV. 566¹² (rescript of Sept. Severus) τὴν

ἡδονὴν ἣν ἐπὶ τοῖς κατωρθωμένοις ἔχετε. The baser signification which is found in the five occurrences of the word in the NT may be illustrated from Vett. Val. p. 76¹ πάθειν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρῆσονται, and Musonius p. 89^{16f} as cited s.v. βίω *sub fine*. The word survives in MGr.

For the verb see P Petr III. 144^{iv. 16} (B.C. 246) οὕτως ἡδόμεθα, P Cairo Preis 48⁴ (ii/A.D.) ἐπιγυνοῖς . . . ὅτι ἔρωσαι, ἦσθην, ἀδελφε, P Giss I. 72¹⁰ (ii/A.D.) ἔγνα γε κατὰ τοῦτο ἐν Χάκοις ὄντες ἡσθόμεν ἐπὶ σοί. The compound ἡδονοκρασία = "self-indulgence" occurs in Aristeas 278: cf. P Tor II. 8⁶⁷ (ii/B.C.) αὐτοκρασαί τινι ἐκφερόμενος).

ἡδύσομος.

Τὸ ἡδύσομον, the popular name for μίνθη, "mint" (Vg. *mentha*), in Mt 23²³, Lk 11⁴³, survives in MGr in the form θυσόμος, "jasmine."

ἦθος.

For this word, which in the NT is found only in a quotation (I Cor 15³³), generally believed to be taken from Menander, but assigned to Euripides in the new anthology P Hib I. 7⁹⁴ (c. B.C. 250-210), we may compare BGU I. 248¹⁴ (ii/A.D.) ἐπιθυμῶν τῶν ἡθῶν σου ἀπολαύσαι, P Hamb I. 37⁵ (ii/A.D.) ἀναγκαῖον γὰρ ἐστὶ μνημόσκεισθαι (l. μμμήσκεισθαι) τῆς καλοκαγαθίας σου καὶ τοῦ ἡθους σου τοῦ ἀληθινοῦς (l. -οῦ) φιλοσόφου, P Giss I. 67⁵ (ii/A.D.) δι' ἧς (sc. ἐπιστολῆς) τὰ πρέποντά σου τῇ ἀξίᾳ καὶ [τῷ] ἡθει ἀρμόζοντα δηλοῖς, P Oxy III. 642 (ii/A.D.) ἡμεῖς γ(ὺ)ν ἀπολαύσωμεν τῷ χρηστῷ ἡμῶν ἡθει, *ib.* VI. 963 (ii/iii A.D.) οὐκ ἀλλότριον γὰρ τοῦ ἡθους ποιεῖς, φιλ[ι]τάτη μήτηρ, σ[τ]πουδάουσα . . . , and from the inscr. *Michel* 545⁸ (ii/B.C.) τό τε ἦθος κοσμιότητι καὶ εὐσ[χ]ημοσύνη, *Magn* 164³ (i/ii A.D.) ἡθει καὶ ἀγαγῆ κόσμιον. See also Aristeas 290 ἦθος χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατὸν ἀρχειν ἐστί, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

ἦκω.

Preisigke 1046 (i/A.D.) Σεραπίων ἦκω πρὸς Σέραπι(ν) πατέρ(α) illustrates a common formula. Of greater importance is the use of the verb in relation to worship, as in Jn 6⁹⁷, in such a passage as *OGIS* 186⁷ (B.C. 62) ἦκω πρὸς τὴν κ[υ]ρίαν Ἰσιν: see Deissmann *LAE*, p. 356 n⁶. The aor. ἦξα, as in Rev 2²⁸, may be cited from P Oxy VI. 933¹⁸ (late ii/A.D.) . . . μεγ[ά]λην ἑορτὴν ἦξα, "I came to the great festival," and for the use of the perf. form owing to the perf. meaning, as ἦκασιν in Mk 8³ ΝΑΔΝ, cf. P Par 48⁸ (B.C. 153) (= Witkowski, ² p. 91) ἦκαμεν εἰς τὸ Σεραπειὸν βολάμενοι συνμῖξαι σοι, P Grenf II. 36¹⁸ (B.C. 95) καλῶς ἡμῖν ὤδε ἢ ἐν Διοσπόλει ἐὰν αἰρήσθε πυρὸν ἀγοράσαι ἦκατε, also P Par 35³⁰ (B.C. 163) ἀπεκρίθησαν ἡμῖν φήσαντες ἐπ' ἐνεχυράσταν ἡκένα[ι]: see further Mayser *Gr.* p. 372. For other instances of the verb it is sufficient to quote *ib.* 49²⁷ (B.C. 164-158) διὰ τοῦτο οὐκέτι ἦκει πρὸς ἐμὲ αἰσχυνθεῖς, P Oxy III. 531⁸ (ii/A.D.) ἐὰν γὰρ θεοὶ θλωσι τάχιον πρὸς σέ ἦξω μετὰ τὸν Μεχείρ μήνα, *ib.* VII. 1025¹⁰ (late iii/A.D.) ἐξαυτῆς ἦκετε, "come at once," and *ib.* X. 1252 *recto* ³⁰ (A.D. 288-95) προσέταξεν . . . ἦκεν μετὰ τῶν ἀποδείξων, "gave orders to come with the proofs." See also

the striking invitation to celebrate the accession of Hadrian, P Giss I. 3^a (A.D. 117) (= *Chrest.* I. p. 571), where the god Phoebus is represented as saying—

ἦκω σοι, ὦ δῆμιε,
οὐκ ἄγνωστος Φοῖβος θεὸς ἀνα-
κτα καινὸν Ἀδριανὸν ἀγγελῶ[ν].

Ἡλεεί.

With this Aramaic form of the Heb. *ἔλω* as read by DE *al.* in Mt 27⁴⁶, cf. the opening words of the imprecatory tablet Wünsch *AF* 2¹ (ii/iii A.D.)—Ἰάω Ἡλ Μιχαήλ Νέφθω. The editor quotes from the *Etym. Magnum*, p. 477, 4 τὸ ἦλ δ σημαίνει τὸν θεόν, and refers to a passage from Philo Byblius (*Fragm. Historic. Graec.* iii. p. 570 fr. 4) in which Κρόνος and Ἡλ are identified—Κρόνος τοίνυν δν οἱ Φοῖνικες Ἡλ προσαγορεύουσιν. The description of God as *ἦλ* = δύναμις is supported by a striking variation of the cry of Mt *lc.* in Ev. Petr. 5—Ἡ δύναμις μου, ἡ δύναμις, κατέλειψάς με.

ἡλικία.

Lk 19⁸ is the only NT passage where the word *must* mean "stature"; apart from it (and the rather different Eph 4¹⁸) the NT represents the general *usus loquendi* of our vernacular sources. We are indeed unable to quote any example from these (for the word in a theological fragment see below) in which "stature" is the natural meaning, and hardly any in which it is possible; while for "age" we can present a long list. Thus the word is very common in connexion with being "under age" or coming "of age," which in Egypt took place at the age of 14 years: see e.g. P Ryl II. 256⁴ (late i/B.C.) νυλ (l. νυλ) δ' ἐμοῦ ἐν ἡλικίᾳ γεγονότος, P Oxy II. 247¹³ (A.D. 90) ἀπογράφομαι τῷ ὁμογενήσῳ μου ἀδελ[φῶ] . . . προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, "approaching the legal age," *ib.* 273¹⁸ (A.D. 95) συνκεχωρηκέναι τῇ ἐαυτῆς θυγατρὶ . . . οὐδέπω οὖσα ἐν ἡλικίᾳ, *ib.* III. 496¹⁸ (A.D. 127) τέκνον παρὰ τῇ μητρὶ διαυ[ο]υμένων ἕως ἡλικίας γέ[ν]ωντ[α], P Ryl II. 153¹⁸ (A.D. 138–61) ἀχ[ρ]ι οὗ γένηται τῆς ἐννό[μο]υ [ἡ]λικίας, BGU I. 86¹⁸ (A.D. 155) μέχρι ἐὰν ἐν τῇ νόμῳ ἡλικίᾳ γένο[ν]ται, and P Flor III. 382¹¹ (A.D. 222–3) where a man who has reached the age of 70 petitions to be freed from certain public duties (ἀπὸ τῶν λειτουργιῶν ἐλευθερωθῆναι) διὰ τὴν ἡλικίαν. Other miscellaneous examples of the word are BGU I. 168⁵ (ii/iii A.D.) τοῖς ἀτελέσι ἔχουσι τὴν ἡλικίαν, P Oxy VII. 1020⁵ (A.D. 198–201) εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[ο]ήθιαν,] ὃ ἡγοῦμ[ενος] τοῦ ἔθνους τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ήσει], "if you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release" (Ed.), P Tebt II. 326³ (c. A.D. 266) ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν . . . ἰκετηρίαν τιθεμένη, "making supplication for my orphan daughter who is under age." The list of citations might be almost indefinitely increased, but it must be sufficient to summarize by stating that no one who reads the papyri can have any doubt that the word meant "age" in ordinary parlance. In the fragment of a lost Gospel referred to above, P Oxy IV. 655¹⁴ (not later than A.D. 250) τίς ἀν προσθη (l. προσθείη) ἐπὶ τὴν ἡλικίαν ὡμῶν; αὐτ[ὸ]ς δ[ὲ] ὡσεὶ ὑμῖν τὸ ἐνδύμα ὡμῶν, the editors translate "who could add to your stature? He himself will give you your garment."

We must not yield to the temptation of discussing the meaning of the word in "Q"; but we cannot resist expressing amazement that anyone could call it *ἐλάχιστον* (Lk 12²⁶) to add half a yard to one's height! The *Twentieth Century* translators boldly render, "Which of you, by being anxious, can prolong his life a moment?"—and we cannot but applaud them. That worry *shortens* life is the fact which adds p-int to the irony. The desire to turn a six-footer into a Goliath is rather a bizarre ambition. See the admirable argument and citations in Wetstein *ad* Mt 6²⁷.

A quotation from an inscription in honour of a wealthy young citizen of Istropolis, near the mouth of the Danube, should be given, as a most interesting parallel to Lk 2²⁸: Syll 325¹⁸ (i/B.C.) ὑπεστήσατό τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβῆν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν εἰέμησεν τοὺς θεοὺς κτλ.

ἡλίκιος.

P Tebt I. 27⁷⁸ (B.C. 113) (= *Chrest.* I. p. 390) καθόλου δ' ἐνθυμηθεὶς ἡλικίην συμβάλλεται ἢ περὶ τὰ ὑποδεικνυμέν[α] προσοχῆ τοῖς πράγμασι ῥοπήν, "in general consider how great an impulse attention to the matters indicated gives to business" (Edd.), Syll 405¹¹ (A.D. 145) ἐδήλωσεν ὅσα καὶ ἡλίκια οἰκοδομήματα προσ(θ)ησιν τῇ πόλ[ει]. In the medical prescriptions P Oxy VIII. 1088⁴² (early i/A.D.) κολλύρια πῶε ἡλικίον Διγύπ(τιον) κύαμον, "make pastilles of the size of an Egyptian bean" (Ed.), and *ib.* II. 234^{ii. 20} (ii/iii A.D.) ἡλικίον [δ]ρόβω, "of the size of a pea" (Edd.), the context suggests that, as in the case of the Lat. *quantus* sometimes = *quantulus*, ἡλικίος from meaning "how great" has come to mean also "how small": cf. Jas 3⁵.

ἡλιος.

P Hib I. 27²⁰ (a calendar—B.C. 301–240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία (l. μίαν) μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία (l. μίαν) δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, "he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer" (Edd.), P Petr III. 144^{v. 20} (B.C. 246) ἡλίου περὶ καταφορὰν ὄντος, "at sunset," P Oxy IV. 725¹² (A.D. 183) ἀπὸ ἀν[ατολῆς] ἡ[λίου] μέχρι δύσεως, and an astronomical dialogue of iii/A.D., P Ryl II. 63⁴, where in answer to a question regarding certain εἰδῶλα, it is replied—"Ἡλιός [ἐστ]ι γινε δεξιὸς ὀφθαλμός, Σελήνη δ' εὐώνυμος: see also the ii/B.C. papyrus of the astronomer Eudoxus, καθ' ὃν ὁ ἥλιος φερόμενος τὴν μὲν ἡμέραν βραχυτέραν ποιεῖ τὴν δὲ νύκτα μακροτέραν. Two instances may be added from the inscr., Michel 466¹⁰ (iii/B.C.) ἅμα τῷ ἡλίῳ [ἀν]ατέλλοντι, *ib.* 1357¹⁰ (B.C. 300–299) ἡλίου ἀνιόντος ὁδός. For the late ἡλιαστήριον, "a plate for sunning oneself," cf. P Ryl II. 206⁴⁸ (late iii/A.D.), and the introduction to P Oxy VII. 1014: also for a literary ex. *ib.* VI. 985. In MGR ἥλιος is found also in the form νήλιος, the ν having been carried over from a preceding word owing to a mistaken separation of words: see Thumb *Handbook*, p. 25, and cf. "newt," "nickname," also Fr. *ierre* (Lat. *hedera*).

ἡλιος.

P Lond I 177²⁸¹ (accounts—A.D. 113) (= III. p. 187) τι[μ]ῆς ἡλῶν καὶ ἄλλων, P Strass I. 32⁴ (A.D. 261) ἐπεμψα δὲ καὶ ἥλους τέσσαρας εἰς τὴν τούτου πῆξιν, P Oxy IX.

1220¹⁶ (iii/A.D.) πέμφις μοι τοὺς ἔκχυσιαλοὺς ἡλοὺς καὶ γλουοῦ (ἢ γλοιοῦ) κεράμιον, "you will send me the nails for emptying (?) and a jar of gum" (Ed.), and the citation from *Archiv* v. p. 179 s.v. *δαπανᾶν sub fine*. The mention of the nails in the hands of the crucified Lord, as in Jn 20²⁵, is found in Ev. Petr. 6 καὶ τότε ἀπέσπασαν τοὺς ἡλοὺς ἀπὸ τῶν χειρῶν τοῦ κυρίου.

For a subst. ἡλοκόπος = "nail-smith" cf. BGU IV. 1028¹⁹ (ii/A.D.) τοῖς σὺν αὐτῷ ἡλοκόπ(ο)ις, and for the corresponding adj. *ib.* 1124¹¹ (B.C. 18) τὴν ἡλοκοπικὴν τέχνην.

ἡμέρα.

P Par 1²⁴¹ (B.C. 117) ἡμέρας, "during the day," *ib.* 27²² (B.C. 160) τῆς ἡμέρας, "every day," *ib.* 49²⁵ (B.C. 164-158) τὴν ἡμέραν ἐκέλην ἀσχαληθείς, P Tebt I. 17³ (B.C. 114) ἄμ' ἡμέραι, "at daybreak," P Giss I. 17¹⁰ (time of Hadrian) καθ' ἡμέραν, P Oxy VII. 1020²⁶ (A.D. 107) εἰς τὴν ἐνεστώσαν ἡμέραν, *ib.* 1068¹⁴ (iii/A.D.) ἡμερῶν ἀνοχὴν ἔχω, *ib.* X. 1275¹³ (iii/A.D.) ἐφ' ἡμέρας ἑορτῶν πέντε. In P Giss I. 19⁷ (ii/A.D.) a wife writes to her husband—συν]εχῶς ἀγρυπνοῦσα νυκτὸς ἡ[μέρας μ]ζαν μέριμναν ἔχω τὴν περὶ [τῆς σωτ]ηρίας σου. The noun is used of *time* generally, as in Jn 14²⁰, Ac 9²⁵ *al.*, in P Amh II. 30⁴³ (ii/B.C.) where a woman, who has been ordered to vacate a house, asks "for time"—ἡμέρας αἰτούσα, promising that she will quit—ἐν ἡ[μ]έραις ἰ, "within ten days." For the parenthetic nominative of time, as Mt 15⁵², Mk 8², Lk 9²⁸, we may perhaps cite P Lond 417¹⁰ (c. A.D. 346) (= II. p. 299) ἐπειδὴ ἀσχολῶ ἔλθιν πρόδ[ς] σὲν αὐτῆ (= —al) ἡμέραι, "his diebus," according to Crönert's reading (*CR* xvii. p. 197), but see *Chrest.* I. 129 where Wilcken reads αὐτεμεραι = αὐθημερόν: see *Proleg.* p. 69 f. The phrase πάσας τὰς ἡμέρας (Mt 28²⁰) may be illustrated from an important Ephesian inscr. of ii/A.D., *Syll* 656⁴⁸ διδ[εδοχθαι ἱερ]ῶν τὸν μήνα τὸν Ἀρτεμισιῶνα εἶναι πάσας τὰς ἡμέρας. It is accordingly a vernacular Greek expression like the Homeric ἡματα πάντα = "perpetually," though one does not willingly drop the suggestiveness of the literal translation in the Great Commission, the aid from heaven given day by day. To the same effect Rouffiac (*Recherches*, p. 49) quotes *Priene* 174⁸ (ii/B.C.) where it is stated that the priest of Dionysus has, amongst other advantages, that of being supplied with "daily" food—εἶναι δὲ αὐτῷ . . . σίτησιν πάσας τὰς ἡμέρας. For ἡμέραν ἐξ ἡμέρας, as in 2 Pet 2⁸, see *s.v.* ἐκ. In the account of the excavations at Didyma (*Abh. der Berl. Akad. d. W.* 1911, *Anhang*, p. 54) mention is made of an inscr. found in the Temple, in which the day of Hadrian's visit is described as ἱερὰ ἡμέρα, and see *Archiv* v. p. 342, where it is shown that in all probability from B.C. 30 to the time of Trajan the 24th day of every month was observed as a ἡμέρα Σεβαστῆ in memory of the birth of Augustus on 24 Thoth B.C. 30. For an invocation to the god of the day see Wünsch *AF* 4¹³ (iii/A.D.) ὄρ[κί]ζω σε τὸν θεὸν τὸν τῆς ἡμέρας ταύτης ἧς σε ὀρκίζω Ἀναβαθῶ. MGr ἡμέρα may suffer aphaeresis and become μέρα.

For the adj. ἡμερινός, cf. P Lond 1177¹²³ (A.D. 113) (= III. p. 185) βοηλάτας ἡμερινούς δ, and the same document for ἡμερέω and ἡμερήσιος. See also εὐημερέω, "bene me habeo," in P Amh II. 39⁵ (B.C. 103) δι[ὰ πα]ντὸς εὐημερεῖν, and the subst. in P Leid D¹²⁴ (B.C. 162) εὐημερία, καὶ ἐν τοῖς [πράγμασιν εὐ]τυχία.

ἡμέτερος.

For the ordinary use of ἡμ. with a subst. cf. P Tebt I. 27⁸¹ (B.C. 113) κατὰ τὴν ἡμετέραν πρόθεσιν, *ib.* II. 326⁴ (c. A.D. 266) ὁ γὰρ ἡμέτερος ἀνὴρ . . . ἀδιάθετος ἐτελεύτα τὸν βίον, "for my husband died intestate," P Oxy VII. 1056³ (A.D. 360) τῷ ἡμέτέρῳ ὀνόματι, "on my account." In P Flor III. 309²¹ (iv/A.D.) ἡμ. is used interchangeably with μου—τῆ ἡμετέρῃ [συμ]βίῳ καὶ τῆ παρθένῳ μου θυγατρὶ. A letter of introduction, P Oxy IV. 787 (A.D. 16), runs—ὡς ἔστιν ἡμέτερος (cf. Tit 3¹⁴). ἐρωτῶ σε οὖν ἔχειν αὐτὸν συνεσταμένον κτλ. In P Oxy I. 37¹¹⁶ (A.D. 49) (= *Selections*, p. 50) εἰς τὴν τοῦ ἡμετέρου [ο]ικίαν = "into the house of our client," and in P Ryl II. 114¹⁸ (c. A.D. 280) we have τὰ ἡμέτερα = "my property," cf. Lk 16¹². A good parallel to the use of οἱ ἡμέτεροι in Tit 3¹⁴ is afforded by *Chrest.* I. 16⁷ (time of Trajan) where the writer complains that in a Jewish uprising οἱ ἡμέ[τ]εροι[ι] ἤττ[η]θησαν.

ἡμιθανής.

A good parallel to the use of this rare word (for class. ἡμιθνής) in Lk 10³⁰ is afforded by P Amh II. 141¹⁸ (A.D. 350) where a woman lodges a complaint regarding an assault committed on her by her brother and his wife—πληγαῖς ἱκαναῖς με κατέκτυ[να]ν . . . ἡμιθανῆ καταστήσαντες, "they nearly killed me by numbers of blows and left me half dead" (Edd.).

ἡμισυς.

P Petr II. 11 (1)⁵ (iii/B.C.) (= *Selections*, p. 7) ἀπὸ τούτου (a sum of 70 drachmae) τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπόμην: the word is almost always so written in papyri of iii/B.C., while in the two following centuries ἡμισυ and ἡμισον occur with almost equal frequency, see Mayser *Gr.* p. 100 f. Deissmann (*BS*, p. 186) gives a number of exx. of the gen. ἡμισοῦς from Imperial times, and cites ἡμισον μέρος from BGU I. 183⁴¹ (A.D. 85) as probably from a vulgar form ἡμισος common in Egypt (cf. Jannaris *Gr.* § 401^b). For neut. plur. ἡμισῆ see P Lond 265⁵⁶ (i/A.D.) (= II. p. 261) εἰς ἡμισῆ. Other exx. of the word from Imperial times are P Ryl II. 76⁵ (late ii/A.D.) τὸ κατ' ἐμὲ ἡμισυ μέρος τῶν ὑπαρχόντων αὐτῆς, *ib.* 168¹² (A.D. 120) κατὰ τὸ ἡμισυ, "by halves," and Meyer *Ostr* 19⁷ (A.D. 170) Μῆδης σισση-(μείωμαι) γόμ(ον) ἕνα ἡμισυ τρίτον, where ἡμισυ is indeclinable as in the variant τὰ ἡμισυ of Lk 19⁸ (cf. LXX Tob 10¹⁰, and see WH *Notes*³, p. 165). Add P Tebt I. 110⁵ (B.C. 92 or 59) πυρῶν ἀρτάβας εἴκοσι τέσσαρες ἡμισυ, "24½ artabae of wheat," BGU I. 290¹⁸ (A.D. 150) πυροῦ . . . ἄδδου ἀρτάβην μίαν ἡμισυ, and *ib.* III. 920¹⁴ (A.D. 180-1) τῶν ἐπὶ τὸ αὐτὸ ἀρουρῶν τ[ρ]ιῶν ἡμισυ τέταρτου καθαρῶν. Also P Oxy II. 277⁴¹ (B.C. 19), a lease of 36½ arourae—ἀρούρ(ας) τριάκοντα ἐξ ἡμισυ τέταρτου, the pro- duct of which was to be shared "equally"—ἐφ' ἡμισίῃ (ἢ ἡμισίῃ)—between landlord and tenant. Aphaeresis of the initial vowel produces the MGr μισός, μισή, μισό, but in connexion with other numbers (ἡ)μισυ is used, as in P Tebt I. 110 (*v. supra*).

ἡμίωρον.

For the form ἡμίωριον which is read in Rev 8¹ by AC *al.*, add to the similar formations cited by Grimm-Thayer P Giss

I. 47¹⁰ (time of Hadrian) (= *Chrest.* I. p. 383) τὸ ἡμιλεί-
[τρ]ιον τῆς πορφύρας.

ήνικα.

It may be well to illustrate some of the different construc-
tions of this word. Thus it is construed with the ind. in P
Goodspeed 3^o (iii/B.C.) (= Witkowski², p. 47) ήνικα ήμελ-
λον κοιμηθῆναι, P Ryl II. 119^o (A.D. 54-67) ήνικα ήν
δικαιοδότης, *ib.* 181^o (c. A.D. 203-4) ήνικα περιήν, P Oxy
VI. 939²³ (iv/A.D.) (= *Selections*, p. 130) ήνικα έβαρείτο τῆ
νόσφ: with the conj. without άν in P Oxy I. 68²¹ (A.D. 131)
ήνικα περιῆ, "in her lifetime" (Edd.): and with the conj.
with άν or έάν in *ib.* 104²⁰ (A.D. 96) ήνικα έάν άπαλλαγῆ
τοῦ άνδρός, P Tebt II. 317¹⁸ (A.D. 174-5) ήνικα έάν έίς τόν
νομόν παραγένηται, "whenever he visits the nome" (Edd.).

ήπιος.

In *Archiv* v. p. 166 No. 17 Rubensohn publishes a sepul-
chral inscr. (late Rom.) stating that μοῖρ' όλοη θανάτοιο had
brought Sarapion down έίς Άΐδαο, and describing him as—
μειλείχιον πάντ[ε]σσι και ήπιον άνθρώποισι. This illus-
trates well the idea of outward mildness or mildness towards
others which Tittmann finds in the adj. (*Synon.* i. p. 140,
"qui hanc lenitatem in aliis ferendis monstrat"), and which
appears in both its NT occurrences (I Th 2⁷ N^o AC^b D^c,
2 Tim 2²⁴). The adj. is found *ter* in the semi-literary invo-
cation to Isis, P Oxy XI. 1380^{11, 86, 105} (early ii/A.D.).

ήρεμος.

The Pauline phrase in I Tim 2² finds a striking parallel in
OGIS 519¹⁰ (c. A.D. 245) ήρεμον και γαληνόν τόν βλον δια-
[γόντων. Lest Paul should be credited with a literary word
we may cite the use of the verb in BGU IV. 1019³ (mid.
ii/A.D.) σω[φ]ροσύνη [ι]κ[α]νόν χρόνο[ν] ήρεμήσας μετήλθεν.

ήρωδης

is to be written with an iota subscript in view of its deri-
vation—'Ηρω-ιδης (Blass *ad* Ac 4³⁷). The full form is seen
in P Petr III. 32(e)³ Άριστοκρίτῳ οίκονό[μω] παρά 'Ηρωί-
δου τοῦ έξεληφότος τ[ῆ]ν ζυτηράν ("beer-tax") Άπιαδος
κτλ.; but cf. 'Ηρωδης with reference to a ship-master in P
Lille I. 23⁵ (B.C. 221) and a weaver in BGU I. 115⁶ (ii/A.D.).
From Cos comes an inscr. in honour of Herod Antipas—
Cos 75 (= *OGIS* 416) 'Ηρωδην 'Ηρωδου τοῦ βασιλεως υἱόν,
τετράρχην, Φίλων Άγλαοῦ φύσει δέ Νίκωνος τόν αἰτοῦ
ξένον και φίλον. For a fem. 'Ηρωδιαινα see BGU II. 542⁴
(ii/A.D.) άπ[η]λιώτου 'Ηρω[δ]ιαινης. The original sense of
"protector" underlying ήρωσ appears in Lat. *servāre*
"preserve intact": cf. 'Ηρφα, "protectress." That ήρωσ
became simply "the dead" is well seen in the testamentary
disposition of Epicteta, *Michel* 1001 (c. B.C. 200).

ήσσων.

Mayser (*Gr.* p. 223) gives only one example from the
Ptolemaic papyri of the Attic ήττων, viz. P Petr II. 47²⁰
(B.C. 208) where Wilcken (see P Petr III. p. xviii.) now
reads—και μηθέν ήττον ή [σ]υγγραφῆ κυρία: elsewhere, in
accordance with the general preference in the Κοινή for
-σσω- rather than -ττ- we have ήσσων, e.g. P Par 61¹²
(B.C. 156) πάντα έστιν άλλότρια τῆς τε ήμών άγωγῆς, ούχ

ήσσων δέ και τῆς ύμετέρας σωτηρίας, P Tebt I. 105²⁰ (B.C.
103) μηθέν ήσσων ή μίσθωσις κυρίαί έ[σ]τω, "while the
validity of the lease shall not be affected" (Edd.), *ib.* 156
(B.C. 91) και μηθέν ήσσων ή χεῖρ ήδε κυρία έστωι πανταχῆ
έπιφερομένη. In Roman times we find a mixture of the
forms: thus for ήσσων see P Oxy II. 271²⁷ (A.D. 56) και
μ[η]θέν ήσσων κυρία [ή] συγγραφῆ, *ib.* 270⁴⁸ (A.D. 94), *ib.*
III. 492¹⁰ (A.D. 130), and for ήττων see P Tebt II. 329²⁹
(A.D. 139) οὔδέν δ[ε] ήττων ύπέταξα τῆς ή[μ]ετέρας συγγρα-
φῆς (?), P Ryl II. 77³⁷ (A.D. 192) έί δέ μή, ούχ (pap. omits)
ήττων έαυτόν έχειροτόνησεν, "otherwise he none the less
nominated himself" (Edd.), P Oxy VII. 1070¹⁵ (iii/A.D.)
δύά έπιστολών πολλών ούχ ήττων δέ και κατ' ύψιν, "by
many letters not less than in person." On the form see
further Maidhof *Begriffsbestimmung*, p. 316 ff.

ήσυχάζω.

For this favourite Lukan word (see also I Th 4¹¹) cf. P
Tebt II. 330⁹ (ii/A.D.) θδεν οὔ δυνάμ[ε]νος ήσυχάζειν έπιβί-
δομῳ, "wherefore, being unable to submit to this, I apply
to you" (Edd.)—a petition to the strategus, and BGU II.
372^{ii, 14} (A.D. 154) άλλοις δέ τών ποτε προγραφ[ε]ντων ήσυ-
χάζουσι και έν τῆ οικεία τῆ γεω[ρ]γία προσκατέρχουσι (I.
προσκατέρχουσι) μή ένοχλείν—a good example of the force
of the verb in I Th *l.c.*: cf. also PSI I. 41²³ (iv/A.D.)
σ[ω]φρονόν και ήσυχάζειν, and the late P Oxy I. 128 *verso*²
(vi/vii A.D.) Παμούθιος . . έβουλήθη έπαναχωρήσαι τών
πραγματών και ήσυχάσαι, "Pamouthius has expressed the
desire to retire from his duties and take rest" (Edd.). In
the illiterate P Fay 117²³ (A.D. 108) we have ψ έγγραφός μου
μή ήσυχάσαι τῷ κτιστῷ περιτόν γέγραπταί, "what you
write to me about not neglecting the building you have said
more than enough" (Edd.). For the compound άψησυχάζω,
see P Goodsp Cairo 15²⁴ (A.D. 362) θδεν μή δυναμένη
άψησυχάζειν, and for καθήσυχάζω, see BGU I. 36¹⁴
(ii/A.D.).

ήσυχία.

P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μετά κραυγῆς τε
διαστελλομένου μεθ' ήσυχίας αναλείν, P Rein 7¹⁵ (B.C.
141?) διά πάση[ς] ήσυχίας έίχον, "I was completely at rest
(in mind)," P Oxy II. 237^{vi, 3} (A.D. 186) τῆν ήσυχίαν άγειν
και μήτε τῷ κυρίῳ ένοχλείν, BGU II. 614²⁴ (iii/A.D.) τὰς
ήσυχίας με άξοντα, and similarly P Thead 19¹³ (iv/A.D.).
See also *Cagnat* IV. 33^{b, 31} καθ' ή[σ]υχίαν.

ήσύχιος.

For this adj. (MGr ήσυχος), as in I Tim 2², cf. *CIG* III.
5361^{13f}. (Jew. inscr. of Berenice) έν τε τῆι άναστροφῆι
ήσύχιον ήθος ένδικνύμενος, *IG* VII. 396¹⁵ διενέγκας σεμνόν
τε και ήσύχιον βλον παρ' όλον τόν τῆς ζωῆς αἰτοῦ χρόνον,
and the late P Oxy I. 129⁸ (vi/A.D.) where a father repu-
diates a betrothal because he wishes that his daughter
"should lead a peaceful and quiet life"—έιρημικόν και
ήσύχιον βλον διάξαι. For the adverb ήσυχῆι (for form, see
Mayser *Gr.* p. 122 f.) = "quietly," cf. P IIib I. 73⁵ (B.C.
243-2) ήσυχῆι . . . άπήγαγον [τόν] Κ. έ[ί]ς τόν έν Σινάρου
δεσμω[τ]ήριον: it is used = "slightly" in personal descrip-
tions, such as P Petr I. 16(I)⁴ (B.C. 237) σύνοφρως ήσυχῆι,
"with slightly meeting eyebrows," *ib.* 19⁵ (B.C. 225) άνα-
φάλανθος ήσυχῆι, "slightly bald in the forehead," P Grenf

I. 33^B (c. B.C. 103-2) προκέφαλος ἡσυχῆ, "with a slightly sugar-loafed head," P Leid Nⁱⁱ.7 (ii/B.C.) (= I. p. 69) ἔνσιμος ἡσυχῆ, "slightly snub-nosed."

ἦτοι.

See s.v. ἦ.

ἠττάομαι.

For this form in -ττ-, which is read in the NT in 2 Pet 2¹⁹ f. (for the LXX see Thackeray *Gr.* i. p. 121 f.), cf. PSI IV. 340²¹ (B.C. 257-6) οὐκ ἐττηθήσεσθε (L. ἠττ-) ἐπὶ ἀνθρώπου ἀνελευτέρου, and the interesting report of a Jewish uprising in an Egyptian village during the reign of Hadrian, *Chrest.* I. 167, when the writer admits—οἱ ἡμέ[τ]ερο[ι] ἠττ[ή]θησαν καὶ πολλοὶ [α]ἰτῶν συνεκόπ[η]σαν. In P Hal I. 1⁸⁴, 11⁵ (mid. iii/B.C.) we have ἡσσηθή twice: cf. 2 Cor 12¹² where ἡσώθητε (from Ionic ἑσώσθαι) is read in N* BD*. See further Wackernagel *Hellenistica*, p. 12 ff., where it is shown that Hellenistic writers have retained -ττ- in certain words which were taken over directly from Attic and were not current in another form in the Κοινή.

ἠττημα.

The use of the verb in the passage from *Chrest.* I. 16 cited s.v. ἠττάομαι may help to strengthen Field's contention (*Notes*, pp. 160 f., 171 f.) that both in Rom 11¹⁸ and in 1 Cor 6⁷, the thought of "defeat" is present without any special ethical tinge. The subst. is found elsewhere in Bibl. Greek only in Isai 31⁶.

ἦχος.

For the masc. ὁ ἦχος (as in Heb 12¹⁹) cf. P Leid W^x.3 (ii/iii A.D.) ἵνα ἐκ τοῦ ἦχους (om.) ὕδατος ὁ ἦχος ἀναβῆ, and *ib.* x.8 ἦχον ἐκπέμπει. The gen. ἦχούς from the fem. ἡ ἦχώ is, however, read by the editor in *ib.* v. 38 σὺ μὲν ἀπὸ ποππυσμοῦ τυγχάνεις, οὗτος δὲ ἐξ ἦχούς, xi. 30 καὶ ἡ γῆ ἀκούσασα ἦχούς, καὶ ἰδοῦσα αὐτήν, ἐθαμβήθη, and xii. 51 σὺ μὲν ἐξ ἦχούς εἰ, οὗτος δὲ ἐκ φθόγγου: cf. Lk 21²⁵, where WH similarly accent ἦχούς, stating (*Notes*², p. 165) that the direct Bibl. evidence for the neut. τὸ ἦχος is confined to Jer 28 (51)¹⁶ NAB, where ἦχος is apparently an accusative. For masc. nouns passing into the neut., in accordance with a not uncommon practice in Hellenistic, see Hatzidakis *Einl.* p. 356 ff., *Proleg.* p. 60.



θάλασσα—θάπτω

θάλασσα.

BGU II. 423⁷ (ii/A.D.) (= *Selections*, p. 90) εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν (cf. 2 Cor 11²⁸) ἔσωσε, P Oxy VII. 1067²⁰ (iii/A.D.) ἀγόρασόν μοι ὑψαρβιδιον ἐκ τῆς θαλάσσης (cf. Jn 21¹⁰), and from the inscr. *Michel* 372¹¹ (ii/B.C.) ἐργα[ξ]όμενός τε κατὰ θάλασσαν ἐργασίαν, *ib.* 521¹⁰ (ii/B.C.) κατὰ γῆς καὶ κατὰ θαλάσσης. For references to ἡ ἐρυθρὰ θάλασσα, as in Ac 7²⁶, Heb 11²⁸, cf. P Grenf I. 9³ (iii/B.C.) ἐρυθραὶ θαλάσσηι, *OGIS* 186⁵ (B.C. 62) ὁ συγγενῆς καὶ ἐπιστράτηγος καὶ στρατηγὸς τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης, *ib.* 190⁹ (B.C. 51) ἐπὶ τῆς Ἰνδικῆς καὶ Ἐρυθρᾶς θαλάσσης: cf. also the intr. to P Ryl II. 66 (late ii/B.C.). For the adj. θαλάττ(-σσ-)ιος, see P Oxy I. 87⁷ (A.D. 342) θαλαττίον ναυκληρίου, "a sea-going vessel," *ib.* X. 1288⁶ (iv/A.D.) εἰς διαγραφὴν πλύου θαλασσίας τιτίσματος (/. πλοίου θαλασσίου τελέσματος (?)) (τάλ.) θ, "in payment for a sea-vessel, for charges 9 tal." (Edd.), and for ἐπιθαλάσσιος, P Rev L^{xviii.5} (B.C. 258) ἐπιθαλασσίαν. In 3 Kings 18^{32, 35, 38} θάλασσα is used = "channel," doubtless because of its similarity in sound to the Heb. תְּלַחֲתָּה: see Thackeray *Gr.* i. p. 37.

θάπτω.

For this poetic verb (in NT only 1 Th 2⁷, Eph 5²⁰) cf. the vi/A.D. marriage-contract, CPR I. 30⁸⁰, where a husband undertakes ἀγαπᾶν καὶ θάπτειν καὶ θεραπεύειν his wife, and for a similar metaphorical usage see *OGIS* 194⁵ (B.C. 42) τὴν πόλιν ἔθαλψε. The verb occurs several times in the *Mimes* of Herodas: cf. also Bacchylides *Fragm.* 16³ (ed. Jebb, p. 417) θάλησι θυμόν, and the Christian epigram *Kaibel* 725³—

θάλπειο ψυχὴν
ἔδασιν ἀνάοις πλουτοδότου σοφίης.

θαμβέω.

See P Leid Wv. 30 (ii/iii A.D.) ἰδὼν τὸν δράκοντα ὁ θεὸς ἐθαμβήθη καὶ ἐπόπτυσε, and *ib.* xi. 30 καὶ ἡ γῆ ἀκούσασα ἤχους, καὶ ἰδούσα αὐτήν, ἐθαμβήθη, where the aor. has its full pass. force as in Mk 1²⁷ (cf. Blass-Debrunner § 78). The verb is restored in the new Logion, P Oxy IV. 654⁷ μὴ παυσάσθω ὁ ζῆ[των] ἔως ἂν εὕρη καὶ ὄταν εὕρη [θαμβηθήσεται καὶ θαμ.]βηθεὶς βασιλεύσει. In MGr we have θαμπαίνω and θαμπώνω = "blind," "dazzle."

θάμβος.

This originally poetic word (Thumb *Dial.* p. 373) is confined in the NT to the Lukan writings, where, to judge from Ac 3¹⁰, it is to be regarded as neuter: cf. gen. sing. θάμβους in Cant 3³ (Thackeray *Gr.* i. p. 158). On the other hand in Lk 4⁸⁴ the Bezan text has θ. μέγας: cf. Eccles 12⁶ θάμβοι.

θανάσιμος.

The phrase in [Mk] 16¹⁸ may be paralleled from a *defixio* from Cnidus, *Syll* 815², where a woman devotes to Demeter and Kore τὸν κατ' ἐμοῦ [ε]ἴπ[α]ντα ὅτι ἐγὼ τῷ ἐμοὶ ἀνδ[ρ]ι φάρμακα ποιῶ θανά[σι]μα—if the restoration is sound.

θανατηφόρος.

This NT ἀπ. εἰρ. (Jas 3⁸) occurs *septies* in Vett. Val., e.g. p. 225⁷ κινδυνώδεις καὶ θανατηφόροι περιστάσεις, and p. 237⁷ χαλεπὸς καὶ θανατηφόρος.

θάνατος.

For this common noun we may cite such passages as P Petr III. 36 (a)? τ]ὸν θάνατον ὑποκείμενον [ἐν] τῇ φυλακῇ διὰ τὴν ἔνδειαν, P Tebt I. 5⁹² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιοῦντας θαν[άτω] ζ]ημιούσθαι, P Oxy III. 472⁷ (c. A.D. 130) ἄλλοι πολλοὶ τὸν θάνατον τοῦ ζῆν προκρίναντες, *ib.* II. 237^{viii. 30} (A.D. 186) ἡ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.). The well-known inscr. at the entrance of the inner court of the Temple at Jerusalem, threatening all who were not Jews with the penalty of death for entering, ends—ὅς δ' ἂν ληθῆ, ἐαντῷ αἰτίος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον (*OGIS* 598⁷, i/A.D.). In a Latin papyrus containing military accounts, P Fay 105^{iii. 24} (c. A.D. 180), opposite the name Turbon a letter θ has been inserted, implying, according to the editors, that he has died. The letter, they add, has the same signification on Roman gravestones, and also in a Latin list of soldiers in the Rainer Collection, where the name itself is crossed through: cf. Persius *Sat.* iv. 13 ("nigrum . . . theta"), Mart. vii. 37, and the line of Lucilius (?)—"O multum ante alias infelix littera Theta." It was used by critics and grammarians to mark a *locus conclamatus*. In MGr the subst. survives, while θανατικὸς = "plague," "disease."

θάπτω.

P Par 22¹⁷ (ii/B.C.) μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἡ Νέφορις θάψαι, BGU IV. 1131²⁶ (B.C. 13) ἐπεὶ ἡ ἐμὴ . . . μήτηρ . . . μετῆλ(λαχε) καὶ . . . χι . . . οὐδέπω τετάφθαι, ὁμολογῶι κτλ., *ib.* 1024^{iv. 2} (iv/v A.D.) νεκροῦ [μετ' εὐσε]βέας ταφθέν[τος]. In P Giss I. 68⁷ (ii/A.D.) δεῖ αὐτὸν δευτέρᾳ ταφῇ ταφῆναι, the meaning seems to be that the body must be buried in a second mummy-wrapping: see further *s.v.* ταφή. On the mummy-ticket *Preisigke* 3580 we read, Ἀπολλώνιος . . . Ἀθύρ ἢ ἐτάφη: cf. Meyer *Ostr* 68⁴ (ii/A.D.) ἐτάφησεν Θῶτ ἰδ. The verb appears in MGr as θάβω, θάπτω, with a subst. θαπτό = "grave," and a *nomen actionis* θάψιμο = "burial."

θαρρέω.

For the later Attic form *θαρρέω*, which in the *Κοινή*, as in the more literary portions of the LXX (Thackeray *Gr.* i. p. 123) and in the NT (Paul, Heb), is interchanged with *θαρσέω* (see *s.v.*), cf. Thumb *Hellen.* p. 77. The verb = "have confidence in," as in 2 Cor 7¹⁶, 10¹⁴, in P Oxy II. 237^{viii.17} (A.D. 186) *ἐὰν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχουσιν, τὸν μείζονα ἀγῶνα ἐ[λ]σελεύσεται*, "if he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.): cf. P Oxy XII. 1468^o (c. A.D. 258) *ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων*, "I appeal to your nobility with the full confidence that I shall obtain the rights due to me" (Edd.), P Cairo Goodsp 15¹⁹ (A.D. 362) *θαρρῶν ὁ αὐτὸς Ἰσακίς τοῖς χρήμασι αὐτοῦ καὶ τοῦ πλοῦτου βούλεται μ[α]εῖξελάσαι ἀπὸ τῆς κώμης*, "the aforesaid Isakis, relying on his means and wealth, wishes to drive me from the village" (Ed.). The sense of *audere*, rather than *confidere*, appears in P Oxy I. 68¹⁹ (A.D. 131) *μὴ τεθαρρηκάναι (l. τεθαρρηκέναι) τ[ὸν] Θέωνα προελθεῖν*, "without Theon having ventured to bring forward his claim" (Edd.). In MGr *θαρρῶ* = "believe," "think."

θαρσέω,

which in the NT is found only in the imper., may be illustrated by P Par 51¹⁰ (B.C. 160) (= *Selections*, p. 19) *ὄμμα . . . ψυχῆς θάρσει*, "eye . . . of my soul, take courage." See also P Petr II. 1⁸ (iii/B.C.) *θαρσῆσας ὠκονόμησα*, P Lond 354^o (c. B.C. 10) (= II. p. 164) *ἐθάρσησαν ἐπιδόντες*, BGU IV. 1080¹⁴ (iii/A.D.?) *περὶ τούτου θαρσῶν ἀμελι (l. ἀμέλει)*. For the form *θαρσύνω*, cf. Aristeas 272 *θαρσύνω δὲ τοῦτον ἕτερον ἐπηρώτα κτλ.*, "he spoke encouragingly to him, and asked another" etc. (Thackeray).

θαῦμα.

For this subst. (MGr *θαῦμα*), which in the NT is confined to 2 Cor 11¹⁴, Rev 17⁶, we may cite *Preisigke* 1002 (time of Diocletian?) where a certain Antonius Theodorus states that he had stayed for a considerable time *ἐν τῇ βασιλ[ευ]ο[ύ]σῃ Ῥώμῃ . . . καὶ τὰ ἐκεῖ θαύματ[α] εἶδον καὶ τὰ ἐνταῦθα*, and *ib.* 1909 *Καθολικὸς Θεόδομος [. . .] ν ἤγαγεν ἐς τόδε θαῦμα*, and the poetical inscr. describing the foundation of Magnesia in which the words occur—*καὶ θαῦμα καταβη- τοῖσιν ἐφάνθη (Magn 17¹⁸)*. See also the sepulchral inscr. *Kaibel* 591² (ii/iii A.D.) where a certain Nilus is described as—

ῥητορικός, μέγα θαῦμα, φέρων σημεῖον ἐφ' αὐτῶ,
and *ib.* 909⁵ (iv/A.D.)

Πάντη Πλουτάρχιο κλέος, πάντη δέ τε θαῦμα,
πάντη δ' εὐνομίης εὐχος ἀπειρέσιον.

θαυμάζω.

For exx. of this verb denoting incredulous surprise, as in Jn 3⁴¹, see P Oxy III. 471³ (ii/A.D.) *προσθήσω τι κύριε περ[ὶ] οὗ* (cf. Lk 2¹⁸) *θαυμάσεις οἶμαι καὶ ἀπιστήσεις*, "I will add a fact, my lord, which will, I expect, excite your wonder and disbelief" (Edd.), *ib.* I. 123⁵ (iii/iv A.D.) *πάνυ θαυμάζω, νίε μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον*, "I have been much surprised, my son, at not receiving hitherto a letter from you" (Edd.). For the astonishment

of admiratio cf. P Giss I. 47⁵ (time of Hadrian) *ὡς καὶ [ὅ]πρὸ πάντων τῶν ἰδόντων θαυμασθήναι*, with reference to certain goods that had been purchased, and from the inscr. *Preisigke* 1799 (from the walls of the Kings' graves at Thebes) *Βησᾶς ἰδὼν ἐθαύμασα, ib.* 1802 *Πύρος ἐθαύμασα, al.* For *θαυμάζω* followed by *εἰ*, as in Mk 15⁴⁴ (cf. 1 Jn 3¹³), see P Hib I. 159 (c. B.C. 265) *θαυμάζω οὐκ εἰ πιστεύεις* (so after *ἀπιστεύσας* in P Oxy II. 237^{v.5}—A.D. 186), and by *πῶς*, P Oxy I. 113²⁰ (ii/A.D.) *θαυμάζω πῶς οὐκ ἐδικαίωσας*, "I wonder that you did not see your way" (Edd.), P Ryl II. 235⁶ (ii/A.D.) *ἐθ[αύ]μασε (l. -ασα) δὲ πῶς . . . οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου*, "I was surprised that you did not inform me of your good health" (Edd.), BGU IV. 1041¹² (ii/A.D.) *θαυμάζω [οὐκ] πῶς οὐκ ἔγραψάς μοι ἐπι]στολήν*. MGr *θαυμάζω, θαυμάζομαι, θιαμάζω, θαμασῶ*.

θαυμάσιος.

The comparative of this adj., which in the NT is confined to Mt 21¹⁵, appears in *Syll* 365¹¹ (c. A.D. 37) *μεγάλων . . . μείζονες καὶ λαμπρῶν θαυμασιώτεροι*. See for the superlative *OGIS* 504¹² (A.D. 128-9) *πρὸς τὸν θαυμασιώτατον ἡμῶν ἄρχοντα*, and so frequently in addresses in late papyri, e.g. P Oxy VI. 940 *verso* (v/A.D.) *ἐπίδο(ς) τῷ θαυμασ[ιω- (τάτῳ)] Ἰωσήφ νοταρίῳ*, P Giss I. 57 *verso* (vi/vii A.D.) *ἐπίδο(ς) τῷ δεσπότη μου τῷ τὰ πάντα θαυμασιωτάτῳ καὶ [ἐ]ναρετῷ ἀδελφῷ Φοιβάμμωνι*.

θαυμαστός

occurs in the important soldier's narrative regarding the Syrian campaign during the reign of Ptolemy III., P Petr II. 45^{iii.15} *ἦσαν γὰρ θαυμαστοί*—the immediately preceding words are unfortunately lost. See also the Christian amulet P Oxy VIII. 1151⁶³ (v/A.D.?) *ὅτι τὸ δνομά σου, κ(ύρι)ε ὁ θε(ός), ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις*, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.). From the inscr. we may note *Preisigke* 1908 *θαυμαστὰς σύριγγας*.

θεά.

Ἡ *θεά* (Ac 19²⁷), and not *ἡ θεός* as generally in Attic prose (cf. Ac 19²⁷), is the usual form in Ptolemaic papyri, e.g. P Par 37²⁷ (B.C. 163) *εἰσελθόντες εἰς τὸ τῆς θεᾶς ἄδυνον*, *ib.* 51²⁵ (B.C. 160) (= *Selections*, p. 20) *θεά θεῶν* (of Isis), P Grenf II. 15¹⁰ (B.C. 139) *Κλειοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς*, and other exx. in Maysen *Gr.* p. 254 f.: cf. from Imperial times P Oxy VIII. 1117⁸ (c. A.D. 178) *Ἄθη[ν]ᾶς τῆς καὶ Θοήριδος θεᾶς μεγίστης*.

The same form is also common in the inscr., e.g. *Magn* 47¹³ (a decree of Chalcis—not after B.C. 199) *τήν τε τῆς θεᾶς (sc. Ἀρτέμιδος Δευκοφρυνηῆς) ἐπιφάνειαν*. On the other hand it is noteworthy that the classical *ἡ θεός* is frequently found in Magnesian inscr. proper as a kind of technical term to describe this goddess as the great goddess of the city, e.g. *ib.* 100 a²⁸ *τήν ἐπιβάλλουσαν τιμὴν καὶ παρεδρίαν ποιούμενοι τῆς θεοῦ*. Accordingly it is rightly put by Luke into the mouth of the town clerk in Ac 19²⁷ (cf. ver. 27): see further Thieme, p. 10 f., Nachmannson, p. 126, and cf. *Proleg.* pp. 60, 244.

θεάομαι.

The deeper meaning, involving moral and spiritual perception, which underlies the use of this verb in such a passage as Jn 1⁴, may be illustrated from P Par 51²⁰ (B.C. 160), where the recipient of a "vision" in the temple of Serapis at Memphis writes—τὸ δράμα τοῦτο τεθήμαι: cf. *Syll* 324²⁰ (i/B.C.) αἰφνίδιον σ(υ)μφορὰν θεασάμενος. The thought of attentive, careful regard, as in Mt 11⁷, appears in the account of the death of a slave from leaning out of a bed-chamber (?) θεάσασθαι τὰς [κρο]ταλιστρ(ιδ)ας, "to behold the castanet-players" (P Oxy III. 475²⁴—A.D. 182). But in other passages the verb cannot denote more than ordinary seeing with the eyes, as when a woman writes to her mother—ἀσπάζομαι σε, μήτηρ, διὰ τῶν γραμμάτων τούτων ἐπιθυμούσα ἤδη θεάσασθαι (P Oxy VI. 963—ii/iii A.D.), or as when a woman who has quarrelled with her husband and has appealed to the tribunal, regrets that she has had anything to do with him from the first—εἶθε μὴ τεθέμαι αὐτόν, εἶθε μὴ συνήφθ[η]ν ἀ]ὐτῷ ἐξ ἀρχῆς (PSI I. 41¹⁰—iv/A.D.). So in one of the scribblings on the walls of the royal tombs at Thebes a visitor writes . . . θεασαμένη . . . (*Preisighe* 1800). It may be noted that the Attic θεάομαι is modelled upon θέα, "sight": the Ionic θηέομαι points to an original *θᾶφέομαι.

θεάτρον.

The use of the θεάτρον as a place for public assemblies, as in Ac 19²⁹, can be readily illustrated from the inscr., e.g. *Brit. Mus. Inscr.* III. 481²⁸ (A.D. 104) φερέτωσαν . . . κατὰ πάσαν ἐκκλησίαν εἰς τὸ θεάτρον (at Ephesus), *Syll* 314⁴⁶ ἐκκλησία συνήχη κυρία ἐν [τῷ θεά]τρῳ (see Preuschen *HZNT ad loc.*). See also the "neat confirmation" of Ac 19²⁹,⁴¹ in the inscr. cited from Deissmann *LAE*, p. 114 s.v. ἐκκλησία. Miscellaneous exx. of the word from the papyri are P Flor I. 61²⁹ (A.D. 85) (as amended *Chrest.* II. p. 89) ἀνθρωπον στα[τέον] εἰς τὸ θεάτρ[α], P Oxy III. 471¹⁸ (ii/A.D.) καὶ τὸν οὐκ ἐν λευκαῖς ἐσθῆσιν [ἐ]ν θεάτρῳ καθ[ισά]ντα παρέδωκας εἰς θ[ά]ν[ατον], "and the man who took his seat at the theatre without wearing white garments you delivered to death" (Edd.), *ib.* VI. 937¹¹ (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρον, "I bid you go to the street of the theatre," *ib.* VII. 1050¹⁶ (ii/iii A.D.) φύλ(αξι) θεάτρων. The adj. occurs in an inscr. from the theatre at Ephesus, *OGIS* 510⁷ (A.D. 138–61) τὴν λοιπὴν παρασκευὴν τῶν θεατρικῶν. MGr θεάτρον(v).

θείος.

With θείας κοινωνοὶ φύσεως in 2 Pet 1⁴ may be compared the remarkable inscription *Syll* 757 (not later than Augustus). It is in honour of Αἰών, and strongly suggests Mithraism, though Dittenberger dissents from the connexion. Vv.⁷–^{end} must be quoted entire: Αἰών ὁ αὐτὸς ἐν τοῖς αὐτοῖς αἰεὶ φύσει θεαί μὲν κόσμος τε εἰς κατὰ τὰ αὐτά, ὅποιοι ἐσσι καὶ ἦν καὶ ἔσται, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος, θείας φύσεως ἐργάτης αἰωνίου <κατὰ?> πάντα. See also the decree of Stratonicea in honour of Zeus Panhemerios and of Hekate, cited by Deissmann (*BS*, p. 360 ff.) for its remarkable linguistic parallels to 2 Pet—καθίσρυνται δὲ ἀγάλματα ἐν τῷ σεβαστῷ βουλευτηρίῳ τῶν προειρημένῳ τῶν θεῶν ἐπιφαν[ε]στάτας παρέχοντα τῆς θείας δυνάμεως ἀρετάς (*CIG* II. 2715 a, δ).

The word is very common with an "imperial" connotation both in the papyri and the inscriptions. Thus in *Prisene* 105²¹ (c. B.C. 9) the birthday of Augustus is described as—τὴν τοῦ θεοτάτου Καίσαρος γ[ενέθ]λιον, and the use of the superlative is continued down even into the 6th and 7th centuries, e.g. P Lond 1007(c)¹ (A.D. 558) (= III. p. 264) βασιλεί[ας] τοῦ θεοτάτου ἡμῶν δεσπότου Φλαυίου Ἰουστινιανοῦ τοῦ αἰωνίου Αὐγούστου [καὶ αὐτοκρά]τορος, and 1012⁴ (A.D. 633) (= III. p. 266) βασιλείας τῶν θεοτάτων καὶ γαληνοτάτων καὶ θεοσπεφῶν ἡμῶν δεσποτῶν Φλαυίου Ἡρακλείου καὶ Ἡρακλείου Νέου Κωνσταντίνου τῶν αἰωνίων Αὐγούστων αὐτοκρατόρων καὶ μεγίστων εὐεργετῶν. This last citation is taken from a deed which is prefaced with the full Christian trinitarian formula. Other exx. of the adj. imperially used in the papyri are BGU II. 473¹⁵ (A.D. 200) τῶν θεῶν διατάξω[ν], with reference to an immediately preceding rescript of the Emperor Septimius Severus, P Ryl II. 117²⁷ (A.D. 269) κατὰ τὰς θείας διατάξεις, similar ordinances of the Emperor Claudius, and P Lips I. 62¹⁴ (A.D. 385) (= *Chrest.* I. p. 220) ἀπ[ε]στάλησαν εἰς τοὺς θεῖους θησαυροὺς. An interesting instance of the adj. is BGU II. 655⁶ (A.D. 215) Αὐρήλιος Ζώσιμος πρὸ μὲν τῆς θλας δωρεᾶς καλούμενος Ζώσιμος, where the "imperial gift" refers to the so-called *Constitutio Antoniniana* of A.D. 212, by which Caracalla bestowed the rights of citizenship on all the inhabitants of the Roman Empire: in consequence many Egyptians thereafter prefixed Aurelius to their former name (see Erman and Krebs, p. 174 n.³). The phrase θεῖος ὄρκος is very common, as in P Oxy I. 83⁴ (A.D. 327) ὁμολογῶ ὄμνυς τὸν σεβάσμιον θεῖον ὄρκον τῶν δεσποτῶν ἡμῶν Αὐτοκράτορος τε καὶ Καيسάρων: in *ib.* 125²⁰ (A.D. 560) we hear of an oath "by Heaven and the Emperor," τ]ὸν θεῖον καὶ σεβάσμιον ὄρκον, which is given in full in *ib.* 138²⁸ (A.D. 610–11) ἐπωμοσάμη πρὸς τοῦ θεοῦ τοῦ παντοκράτορος, καὶ νίκης καὶ σωτηρίας καὶ διαμονῆς τῶν εὐσεβ(εστάτων) ἡμῶν δεσποτῶν Φλαυίου Ἡρακλείου καὶ Αἰλίας Φλαβίας. In late papyri θεῖος ὄρκος was practically a solemn affidavit, in which perjury would have serious consequences, e.g. P Oxy VI. 893⁴ (vi/vii A.D.) ζητήσαι τοῦ θεοῦ (l. θεῖου) ὄρκον διὰ Σοφία, "to make inquiry by means of the divine oath through Sophia" (Edd.). From the inscr. we may cite *Magn* 113⁹ ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν, with reference to Claudius, and *ib.* 201² τ]ὸν θεῖοτατον καὶ μέ[γ]ιστον καὶ φιλανθρωπώτατον βασιλέα, with reference to Julian: see also *Syll* 418²⁵ (A.D. 238) τὰ θεῖά σου γράμματα, a good parallel to 2 Tim 3¹⁵. We are also able to illustrate the striking use of τὸ θεῖον in Ac 17²⁹ (cf. Menander *Fragm.* p. 215, No. 766 φοβούμενοι τὸ θεῖον ἐπὶ τοῦ σοῦ πάθους, Epict. ii. 20. 22 ἂν οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον), showing how Paul, in addressing an audience of heathen philosophers, adapts his language to them. Thus in P Leid B¹⁴ (B.C. 164) we have συντετηρημένως πρὸς τὸ θεῖον ἑκουσίως ποιεῖ (l. ποιεῖ), which the editor renders "divino numini obsecutus sponte gerit": cf. *ib.* D¹.¹³ (B.C. 162) δι' ἧς (i.e. τῆς βασιλίσσης) ἔχεις πρὸς τὸ θεῖον ὀσιότητα, *ib.* i.²² ἀνθ' ὧν πρὸς τὸ θεῖον ὀσίως διάκ[ε]νται, P Lond 21¹¹ (B.C. 162) (= I. p. 13) σὺ δὲ ὧν πρὸς τὸ θεῖον ὀσίως διακείμενος, *ib.* 33⁵ (B.C. 161) (= I. p. 19) δι' ἧν ἔχεις εἰς τὸ θε[ῖον] εὐσέβειαν, and *ib.* 41 verso⁴ (B.C. 161) (= I. p. 29) πρὸς τὸ θῆον (l. θεῖον) εὐσέβειαν: see also the editor's intr. to P Meyer 26 (beginning of iii/A.D.). Similarly with two

inscr. in *Chrest.* I.—70¹⁴ (B.C. 57–6) δεόμεθα καθ' ἣν ἔχεις πρὸς τὸ θεῖον εὐσέβειαν προστάξει τὸ σημαινόμενον ἱερὸν κτλ., ²⁴ τούτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παρατεθεωρημένον, *ib.* 116² (ii/iii A.D.)—Σανονῶς γράφει ὁ υἱὸς Ψενο- [σοράπιος] Σίβου τὸ θεῖον. θύε πάσι τοῖς θεοῖς, and *Magd* 62¹⁹ εὐσεβῶς διακείμενος πρὸς τὸ θεῖον διατελεῖ.

This long note may conclude with a citation from the early Christian letter, P Heid 6²⁸ (iv/A.D.) (= *Selections*, p. 127), where the writer ends with the prayer—ἐρρωμένον σε ἢ θία πρόνοια φυλάξα[ι] ἐπὶ μέγιστον χρόνον ἐν κῶ Χῶ, κύριε ἀγαπητ[έ]: cf. PSI I. 71⁹ (vi/A.D.). MGr has both θεῖός and θεϊκός = “godly.”

Θειότης.

This subst., which in the NT is confined to Rom 1⁸⁰, is used in P Lond 233⁹ (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68) with reference to a visit which Abinnaeus had paid to the Imperial court to obtain an appointment as tax-collector παρὰ τῆς θειότητος τῶν δεσποτῶν ἡμῶν αἰωνίων Αὐγούστων. It is also restored by Dittenberger in *OGIS* 519¹⁴ (c. A.D. 245) ἔπως περὶ τούτων ἐκεν(ή)θη σου ἢ θειότης, and in *Syll* 420²⁸ we read of the θειότης of Jovius Maximinus Daza (A.D. 305–13). *Syll* 656²¹ (ii/A.D.) declares that Artemis has made Ephesus ἀ[πασῶν τῶν πόλεων] ἐνδοξοτέραν διὰ τῆς ἰδίας θειότητος, where the context is an expansion of the last clause in Ac 19⁹⁷. With the Bibl. usage cf. Aristeas 95 with reference to the priests' ministrations in the Temple—φόβῳ καὶ καταξίως μεγάλης θειότητος ἅπαντ' ἐπιτελεῖται, “everything is performed with reverence and in a manner worthy of the divine majesty.”

Θέλημα.

This word, which is almost unknown outside Bibl. and eccles. writings, occurs in P Oxy VI. 924, a Christian charm of Gnostic character, belonging to iv/A.D. After a prayer to the Deity to protect the petitioner from ague etc., the charm continues—⁸ ταῦτα ἐν[μηνῶ]ς [π]ρά[ξ]εις ὅλας κατὰ τὸ θέλημά σου πρώτον καὶ τὴν πίστιν αὐτῆς, “all this thou wilt graciously do in accordance with thy will first and with her faith” (Edd.). Cf. also P Lond 418⁸ (c. A.D. 346) (= II. p. 303) τὸ θέλημα τῆς ψυχῆς σου. The Pauline usage of the word is discussed by Slaten *Qualitative Nouns*, p. 52 ff.

Θέλω.

For the form ἐθέλω, which is wanting in the NT as in the LXX, Nägeli (p. 57) refers to the magic papyri and to the poetic *LMæ* III. 1064: it is common in the Attic inscr. up to the end of iv/B.C., but from B.C. 250 θέλω occurs, and eventually takes its place as the regular form in the Κοινή (cf. Meisterhans *Gr.* p. 178).

For the verb denoting a personal wish or desire we may cite P Petr I. 11⁹ (a Will) τὰ [ε]μαντοῦ διοικεῖν ὡς ἐγὼ θέλω, P Oxy VII. 1061²¹ (B.C. 22) σὺ δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς (cf. Mt 8²), *ib.* III. 531²⁸ (ii/A.D.) περὶ ὧν θέλεις δηλωσόν μοι, P Cairo Preis 48⁸ (ii/A.D.) τὸ μὲν πλοῖόν σου, ὡς ἠθέλησας, σκέψομαι, and the constant epistolary phrase γινώσκεις σε θέλω, as in P Oxy IV. 743²⁷ (B.C. 2) ὥστ' ἂν τοῦτό σε θέλω γινώσκω ὅτι ἐγὼ αὐτῷ διαστολᾶς δεδώκειν τὸ βαδίσει εἰς Τακόνα, “I wish you therefore to know this

that I had given him orders to go to Takona” (Edd.), BGU I. 27⁸ (ii/A.D.) (= *Selections*, p. 101) γινώσκω σε θέλω ὅτι εἰς γῆν ἐλήλυθα τῆς τοῦ Ἐπειφῆ μηνός, “I wish you to know that I came to land on the 6th of the month Epeiph”: cf. the Pauline formula οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, Rom 1¹⁸ etc. With τοῦ θεοῦ θέλοντος in Ac 18²¹, we may compare P Amh II. 131⁵ (early ii/A.D.) ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύξομαι, “but I hope, if the gods will, to escape altogether from the talking,” P Giss I. 18¹⁰ (time of Hadrian) θεῶν δὲ θελόντων εἰς τὰ Δημήτρια ἐλεύσεται καὶ ἀσπάσεται σε, and the other exx. in Deissmann *BS*, p. 252: with 1 Cor 12¹⁸, 15²⁸, cf. BGU I. 27²¹ (ii/iii A.D.) (= *Selections*, p. 101) ὡς ὁ θεὸς ἠθέληεν. With the construction in Lk 18⁴¹ cf. *Chrest.* I. 14^{iii.6} (not before A.D. 200) καὶ σοί, λέγε τίνος θέλεις, [κα]τηγορήσω, and with Rom 13⁹ cf. P Tebt II. 421²¹ (iii/A.D.) with reference to a tunic—ἀλλὰ θέλεις αὐτὸ πωλῆσαι[ι], πώλησον· θέλεις αὐτὸ ἀφείναι τῇ θυγατρὶ σου, ἀφες, “but if you wish to sell it, sell it; if you wish to let your daughter have it, let her have it.”

One or two miscellaneous exx. may be added—P Oxy III. 653 (A.D. 162–3) θέ[λ]ων καὶ μὴ θέλων ἀποκαταστήσεις αὐτῷ, BGU III. 846¹⁵ (ii/A.D.) (= *Selections*, p. 94) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι εἴ γνοῦναι κτλ., “do you not know that I would rather be a cripple than . . . ?” where θέλω is followed by ἢ (pap. εἰ) as in 1 Cor 14¹⁸, and for the remarkable perf. τεθέληκα (as in LXX Ps 40¹²: cf. Rutherford *NP*, p. 415), see P Amh II. 130¹⁸ (A.D. 70) οὐ τεθέληκουσι, and P Oxy VII. 1070²⁴ (iii/A.D.) οὐ τεθέληκατε α]ὐτῷ δίδοναι ἐπιστολάς, as restored by the editor. See also s.v. βούλομαι.

Θεμέλιος.

The neut. τὸ θεμέλιον can be seen in P Petr II. 14(3)² (as completed Introd. p. 30—iii/B.C.) εἰς? τὸ θεμέλιον ψύξαι, “for drying the foundation,” *ib.* III. 46(4)⁴ τοῖς τὸ θεμέλιον ὀρύξασιν ἔ, “to those who dug the foundation, 5 (drachmae),” and the plur., as in Ac 16²⁸ (cf. Prov 8²⁸), in P Strass I. 9⁸ (c. A.D. 307 or 352) πηχισμοῖς καὶ θεμελίοις καὶ τέχεσιν, and P Lond 121⁶¹⁹ (iii/A.D.) (= I. p. 101) καὶ ἐκινήθη τῆς γῆς τὰ 8 θεμέλια. In P Magd 27⁴ (B.C. 218) βιάζεται με πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτων ὥστε οἰκοδομεῖν, the gender is indeterminable, as in a number of the NT passages. So *Chrest.* II. 68²¹ (A.D. 14) οὐς καὶ ἀνοικοδόμησα ἐπὶ τῷ [ἀρχ]α[ρ]ῶν θεμελίω, P Lond 991¹⁰ (vi/A.D.) (= III. p. 258) ἀπὸ θεμελίου κως ἀέρως, *Michel* 1185³ (ii/B.C.) ἐκ θεμελίου. For the LXX usage, see Thackeray *Gr.* i. p. 154 f., and cf. Moeris p. 185: θεμέλιον καὶ θεμέλια, οὐδετέρως, Ἀττικῶς.

Θεμελιῶ.

Syll 732¹⁵ (B.C. 36–5) προσιτάτησεν τοῦ θεμελιωθῆναι τὴν σύνοδον. In MGr the verb survives as θεμελιώνω.

Θεοδίδακτος.

With this verbal adj. (I Th 4⁹) we may compare the Homeric αὐτοδίδακτος in *Cagnat* IV. 176 εἰμι μὲν ἐκ Παρίου Ὀρτυξ σοφὸς αὐτοδίδακτος. See *Proleg.* p. 221 f. on the varied meanings of verbals in—τος.

For the similarly formed Christian θεγόνοστος we can

now cite a pagan parallel from P Oxy II. 237^{vi, 29} (A.D. 186) ἀλλὰ σὺ ὁ κύριος τῆ θεογνώστῃ σου μνήμῃ καὶ τῆ ἀπλανήτῃ προαιρέσει ἀνενεγκῶν τῆ[ν γραφεῖσ]άν σοι ὑπὸ τοῦ στρατηγού ἐπιστολήν, "but your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus" (Edd.).

θεολόγος.

As this adj. is applied to John in the title of the Apocalypse in certain MSS., it may be well to draw attention to the interesting note which Deissmann (*BS*, p. 231 f.) cites from Fränkel, showing on the evidence of inscr. that in Pergamus and Ephesus the same individual is described as θεολόγος and ἡμνοδός: cf. Rev 5⁹, 14², and Deissmann's consequent preference of "herald of God" as a rendering of θεολόγος (*LAE*, p. 353 n.¹). At Heraclea in the Pontus, as Fränkel goes on to point out, there is a theologian for the mysteries, *CIG* 3803 [ὑ]πατικῶν καὶ θεο[λόγο]ν τ[ῶ]ν τῆδ[ε] μ[υ]σ[τη]ριῶν, and in Smyrna female theologians, αἱ θεολόγοι, who, with the male, are engaged in the mysteries of Demeter Thesmophoros (*CIG* 3199, 3200). See further the exx. collected by Dittenberger in note⁴ to *OGIS* 513. In P Leid W^{xii}. 21 (ii/iii A.D.) we hear of ὁ θεολόγος (i. θεολόγος) Ὀρφεύς, and in *Syll* 737¹¹⁶ (c. A.D. 175) τιθέτω τὴν τῶν καταγωγῶν σπονδὴν στιβάδι μίαν καὶ θεολογίαν, the editor defines the last word as "orationem sollemnem, qua per ferias dei laudes praedicantur et exornantur," a custom, he adds, arising "sine dubio ex antiquiore hymnos cantandi usu." A iii/A.D. epigram, *Kaibel* 882, commences—

Θεολόγου Λαίτιοι μετάρσιον ἕμνον ἀκούσας
οὐρανὸν ἀνθρώποις εἶδον ἀνοιγόμενον,

where θεολόγου is rendered "divina loquentis," and Wilamowitz is cited as uncertain whether to understand by μετάρσιον ἕμνον "carmina" or "philosophiam" or "declamations."

It may be added that a Christian amulet P Oxy VIII. 1151⁴⁵ (v/A.D. ?) invokes the intercession τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου κ(α) εὐαγγελιστοῦ κ(α) θεολόγου Ἰωάννου.

θεομαχέω.

For this verb (which is read in the TR of Ac 23⁹, cf. 2 Macc 7¹⁹) along with its corresponding subst. see Epict. iii. 24. 24 εἰ δὲ μή, θεομαχῆσω, ἀντιθῆσω πρὸς τὸν Δία, ἀντιδιατάξομαι αὐτῷ πρὸς τὰ ὅλα. καὶ τὰπίχειρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ παῖδες παίδων ἐκτίσουσιν κτλ., and Menander *Fragm.* p. 54, No. 187—

μὴ θεομάχει, μὴδὲ προσάγου τῷ πράγματι
χειμῶνας ἐτέρους, τοὺς δ' ἀναγκαίους φέρε.

θεομάχος.

This NT ἄπ. εἰρ. (Ac 5³⁹) occurs in Vett. Val. p. 331¹² ἔσπας διὰ τούτων οἱ ἄμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἑταῖροί γε τῆς ἀληθείας γενόμενοι ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν.

θεόπνευστος.

Syll 552¹² (ii/B.C.) opens a decree in connexion with the Parthenon at Magnesia with the words θείας ἐπιπνοίας καὶ

παραστάσεως γενομένης τῷ σύνπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ—a divine "inspiration and desire" which has impelled the people to arise and build to the glory of Artemis. Cf. also Vett. Val. p. 339¹⁹ ἔστι δὲ τι καὶ θεῖον ἐν ἡμῖν θεόπνευστον δημιουργημα.

θεός.

For the application of the title θεός to the Ptolemaic kings it is sufficient to recall *Brit. Mus. Inscr.* IV. 1 No. 906⁸ (B.C. 284-273) where a votive offering is dedicated in honour of Πτολεμαίου τοῦ σωτήρος καὶ θεοῦ, and the description of Ptolemy V. (Epiphanes) on the Rosetta stone—*OGIS* 90¹⁰ (B.C. 196) ὑπάρχων θεός ἐκ θεοῦ καὶ θεᾶς: cf. Deissmann *LAE*, p. 348 and the full discussion by E. Kornemann "Zur Geschichte der antiken Herrscherkulte" in *Beiträge zur alten Geschichte* [Klio] i., p. 51 ff. (Leipzig, 1902).

The same practice is still more strikingly illustrated in the Imperial period, as when in an inscr. from the Fayûm district, dated March 17th, B.C. 24, Augustus is described as θεός ἐκ θεοῦ (*OGIS* 655²), or as when a votive inscr. is addressed to Nero—ἀγαθῶ(ι) θεῶ(ι) (*Cas* 92⁷): see Deissmann *ut s. p.* 349. With this may be compared the frequent use for Augustus of the title υἱὸς θεοῦ, corresponding to the *divi filius* of the Latin inscr., e.g. BGU I. 174¹ (A.D. 7) ἔτους ἕ[κ]του καὶ τριακοστοῦ [τῆς] Καίσαρος κρατήσεως θεοῦ υἱ[ὸ]ν (i. υἱοῦ), and, interesting as coming from the Emperor himself, the letter, *IMae* III. 174 (A.D. 5), which begins—Καίσαρ θεοῦ υἱὸς Σεβαστός. Other examples will be found in Deissmann *BS*, p. 166 f., *LAE*, p. 350 f., where the bearing of this usage upon the early Christian title of Christ is discussed: cf. also Harnack *History of Dogma* i. p. 118 ff. Mention should also be made of the Imperial oath, in which, following Ptolemaic practice, the person of the Emperor is directly invoked. A very early example is BGU II. 543¹ (B.C. 27) ἑμνυμι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν: cf. *Chrest.* I. 111¹ (A.D. 6) ἑμνυ[μι] [Καίσαρα] Αὐτοκράτορα θεοῦ υἱ[ὸ]ν Δία Ἐλευθερίου [Σεβαστόν] with Wilcken's important note. It gives one a thrill to find the very combination of Jn 20²⁸ applied in BGU IV. 1197¹ (B.C. 4) to Asclepiades, apparently a high official—τῷ θεῷ καὶ κυρίῳ: the same designation recurs in *ib.* 1201¹ (A.D. 2) with reference to a priest, but the editor knows of no other exx. of this use of θεός.

From pagan letters we may cite a few instances of constantly recurring expressions—P Hib I. 79⁸ (c. B.C. 260) τοῖς θεοῖς πολλὴ χά[ρι]ς, P Giss I. 17⁶ (time of Hadrian) (= *Chrest.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσσοσι ἀπρόσκοπον, P Lond 42² (B.C. 168) (= I. p. 30, *Selections*, p. 9) ὡς τοῖς θεοῖς εὐχομένη διατελῶ, BGU I. 248¹¹ (ii/A.D.) θεῶν δὲ βουλομένων, *ib.* I. 27¹¹ (ii/A.D.) (= *Selections*, p. 101) ὡς ὁ θεός ἠθέλην, *ib.* II. 451¹⁰ (i/ii A.D.) θεῶν ἐπιτρεπόν[των], and P Oxy VI. 935³ (iii/A.D.) θεῶν συναμβανόντων, cf. ¹⁰ συναμβ[ά]ν[υ]ν[σι] γὰρ ἡμῖν ἀεὶ εἶ[ς] π[ά]τριος θεοῦ ἡμῶν δι[ιδό]ντες ἡμῖν ὑγια[ν] καὶ σω[τ]η[ρι]αν. With this last may be compared the soldier's letter to his sister, BGU II. 632⁶ (ii/A.D.), in which he assures her that he is μν[ί]αν σου ποιούμενος (cf. *Rom* 1⁹ *al.*) παρὰ τοῖς ἐν[ὶ]θάδε θεοῖς, showing that for the time being he has transferred his allegiance to the gods of the place where he is garrisoned (cf. Deissmann *LAE*, p. 173).

For prepositional phrases see P Petr II. 13(19)⁷ (mid. iii/B.C.) (= Witkowski², p. 19) *καὶ ζῶντός σου καὶ εἰς θεοῦ ἀπελθόντος*, P Tebt I. 58 *recto*⁸⁰ (B.C. III) *σὺν τοῖς θεοῖς*, “by the grace of the gods,” P Ryl II. 243⁸ (ii/A.D.) *ἐλπίζοντες σὺν θεῷ τὸ πεδεῖον σπαρῆναι*, “hoping that with God’s help the field will be sown,” where, as the editors point out, the use of *θεῷ* alone does not imply that the writer was a Christian (cf. *Archiv* i. p. 436), and, for an undoubtedly Christian ex., the letter of the presbyter Psenosiris, P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) *δταν ἔλθῃ σὺν Θεῷ*, with the corresponding use of *Θ(ε)ῷ* in ⁹. In P Iand 11⁸ (iii/A.D.) *ἐλπῖδω γὰρ εἰς θεόν*, the writer may well be a Christian (or a Jew), cf. Ac 24¹⁶, 1 Pet 3⁶; and the same may perhaps be said regarding BGU I. 246¹³ (ii/iii A.D.) *νυκτὸς καὶ ἡμέρας ἐντυχνάω τῷ θεῷ ὑπὲρ ὑμῶν*, cf. 1 Th 3¹⁰. A iv/A.D. letter of a Christian servant to his master, which abounds in echoes of NT language, has—*ὡς ἐν ἄλλοις πλείστοις νῦν ἐτι μάλλον ἢ πρὸς σέ [τοῦ δεσπότη] του θεοῦ γνώσις ἀνεφάνη* (cf. Lk 19¹¹) *ἅπασιν ἡμῖν*, “as on many other occasions so now still more plainly the favour of the Lord God towards you has been revealed to all of us” (P Oxy VI. 939⁴ = *Selections*, p. 128); cf. also P Oxy I. 120¹⁶ (iv/A.D.) *μη ἄρα παρελκομαι ἢ καὶ εὐρομαι ἔστ’ ἂν ὁ θεὸς ἡμᾶς αἰλαιήσῃ* (*l. ἐλεήσῃ*), “am I to be distracted and oppressed until Heaven takes pity on me?” For the voc. *θεέ*, which is found in Mt 27⁴⁶, cf. the magical P Lond 121⁸⁹ (iii/A.D.) (= I. p. 101) *κύριε θεέ μέγιστε*, which is reinforced by a Pisidian inscr., unfortunately undated, *JHS* 1902, p. 355, *θέ*. See also *s.v.* *ἄγνωστος*, *ἄξιος*, *κύριος*, *παντοκράτωρ*, *σωτήρ*, *ὕψιστος*, and for the Pauline usage Slaten *Qualitative Nouns*, p. 64 ff.

θεοσέβεια.

This word, which is found in the NT only in 1 Tim 2¹⁰, where it is practically equivalent to *εὐσέβεια* (ver. 2), came early to be used as a quasi-technical term for the worship of the only true God, and hence was adopted as an ecclesiastical title in Christian circles, e.g. P Amh II. 145⁵ (iv/v A.D.) where Apa Johannes writes to Paul—*βούλομαι μὲν καταξιοθῆναι ἀεὶ γράφειν [τῇ σῆ] θεοσεβείᾳ κτλ.*, “though I wish to be found worthy of writing continually to your holiness,” etc. (Edd.), P Meyer 24³ (vi/A.D.) *καταξίωση σὺν ἡ σῆ θεοσέβεια εὐχασθαι ὑπὲρ ἐμοῦ*, and P Giss I. 55³ (vi/A.D.) with reference to a Bishop, etc.: see also Ramsay *Luke*, p. 384.

θεοσεβής.

Like the preceding subst., the adj. is found in addresses, e.g. the already cited P Giss I. 55¹ (vi/A.D.) *τῷ ἀγαπῆτῷ καὶ θεοσεβεστάτῳ ἀδελφῷ . . .* For its pagan use we may cite P Lond 23 (a)²⁰ (B.C. 158-7) (= I. p. 38) where the assistance of Ptolemy Philometor is appealed to on behalf of a certain Apollonius—*ἦς ἔχετε πρὸς πάντας τοὺς τοιοῦτους θεοσεβούς*. A remarkable form of the word appears in the interesting inscr., cited by Deissmann *LAE*, p. 446 f., which marked the place of the seats of the Jews in the theatre at Miletus:—*Τόπος Εἰουδῶν τῶν καὶ Θεοσεβῶ(=ων)*, “Place of the Jews, who are also called God-fearing.” Deissmann assigns the inscr. to the Imperial age, and remarks that *Θεοσεβῶι* “must already have been

felt to be a proper name,” comparing the use of *Θεοσεβῆς* for the Hypsistarians (Schürer², iii. p. 124). See also Vett. Val. pp. 17¹, 18¹, 18², and the sepulchral inscr., *Kaibel* 729²—

Ἐνθάδε ἐν εἰρήνῃ κείτε Ῥουφείνος ἀμύμων, θεοσεβής.

For the verb see the citation from *Syll* 325 *s.v.* *ἡλικία sub fin.*

Θεόφιλος

is found as a proper name as early as iii/B.C. both in the papyri and inscr., e.g. P Hib I. 103¹ (B.C. 231-0) *Ἀπολλοφάνης Θεοφίλω χαίρειν*, P Ryl II. 72⁸⁹ (B.C. 99-8) *Θεόφιλος Νικάνορος*, *Michel* 594⁸⁰ (B.C. 279) *ὑπὲρ Θεοφίλου τοῦ ἐργολαβήσαντος τὰς παραεῖδας ἐργάσασθαι τῶι νεῷ τῆς Ἀρτέμιδος κτλ.*, and similarly 685⁸, 1260⁸ (both iii/B.C.): see also *Preisigke* 3780 *Θεόφιλος* *λατρός*. *Θεόφιλος*, as a Jewish name, occurs in P Petr II. 28^{11.0} (iii/B.C.) *Σαμαρείας Θεόφιλος*, “Theophilus of Samaria,” but the previous exx. seem to render unnecessary Mahaffy’s suggestion (p. [97]) that the name may have been of Jewish origin: cf. however P Fay 123¹⁶ (c. A.D. 100) where a certain *Τεύφιλος* (for the form, see *Mayser Gr.* pp. 10, 179 f.) *Ἰουδαῖος* desires release from the service of cultivating the domain-lands, and Meyer *Ostr* 30¹ (A.D. 111) *Τεύφιλος Τευφίλου*, where a Jew is again referred to, see p. 150. For the use of the word as an adj. see BGU III. 924¹ (iii/A.D.) where it is applied to the city of Herakleopolis Magna—*Ἡρακλέους πόλεως ἀρχαίας καὶ θεοφίλου ἢ [κρατίστη βου]λή*, cf. *ib.* 937⁸ (A.D. 250). The classical *θεοφιλῆς* is found in *OGIS* 383²² (mid. i/B.C.) *θεοφιλή ψυχῆν*, and its superlative in the fragment of a iii/A.D. private letter, P Ryl II. 439, where the desire is expressed—*αἰθῆς μετ’ εὐθυμίας τὸ θεοφιλέστατόν σου πρόσωπον ἀπολαβεῖν*.

θεραπεία.

An interesting example of this subst. = “medical treatment,” a “cure” in the sense in which we often use that term, as in 1 Lk 9¹¹, is found in P Tebt I. 44⁶ (B.C. 114) where the writer states that he had been staying in the great temple of Isis *ἐπὶ θεραπείαι . . . χάριν τῆς περιεχούσης με ἀρρωστίας*, *i.e.* not “for devotional purposes,” but, as the editors alternatively render the phrase in their note, “for medical treatment on account of the sickness from which I am suffering”: cf. *Wilcken Chrest.* I. p. 148 “zur Kur.” The word is found in the same sense in the new Logion, P Oxy I. I *recto*¹⁸ *λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ λατρός ποιεῖ θεραπείας εἰς τοὺς γενιώσκοντας αὐτόν*. For a similar association with “healing,” “health,” cf. *Preisigke* 159 *τὸ προσκύνημα Εὐγράφιου παρὰ τῷ κυρίῳ θεῷ Ἀσκληπιῷ καὶ Ἀμενώθῃ καὶ Ὑγιᾷ. Μνήσθητι ὑμῶν καὶ παράδος ὑμῖν θεραπείαν*, and *ib.* 1537 b *Ἄλ[ε]ξανδ[ρ]ος ὁ καὶ Ἀγαθὸς Δαίμων θεραπείας ἐπιτυχῶν ἄλου σώματος χαρίων* (*l. χαριστήριον*) *ἀνέθηκεν, ἐπ’ ἀγαθῶι*. In P Par 31⁷ (ii/B.C.) the word is used with reference to the religious service which the Twins render in the Scrapeum—*πρὸς τῇ θεραπείᾳ τοῦ Σαράπιος καὶ τῆς Ἴσιος*. Cf. *OGIS* 383⁷⁰ (mid. i/B.C.) *θεραπέταν τε ἀνέλειπτον καὶ ἱερεῖς ἐπιλέξας σὺν πρεπούσαις ἐσθῆσι Περσικῶι γένει κατέστησα*, and *ib.* 131 *προνοούμενος θεραπείας τε καὶ κόσμου πρέποντος*

ιερών ἀγαλμάτων: also *Michel* 829¹⁶ (1st half i/B.C.) ἐπεσκεύασα δὲ καὶ τὸ προσκήνιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν καὶ θ[ε]ραπεῖαν ἔδωκα τῇ κατασταθείσῃ ἀρχῇ δραχμὰς διακοσίας ἐνενηκόντα τέττα[α]ρας.

θεραπέω.

The most effective point which Harnack (*Luke the Physician*, p. 15f.) has gleaned after Hobart is his proof that Luke practised in Melita (Ac 28¹⁰ "honoured us with many honours"). To this Ramsay (*Luke*, p. 16f.) has added the note that *θεραπέω*, used as a medical term, means strictly "treat medically" rather than "heal" (cf. what is said *s.v.* *θεραπεία ad init.*), and it may be well to illustrate this somewhat fully both from the papyri and the inscriptions. Thus in a medical receipt of early i/A.D. for sores in the nose, P Oxy VIII. 1088²⁰, it is enjoined—ἀρσενικὸν τρίψον λήον, ὑπτίον κατακλίνας τὸν ἀνθρώπον θεράπευε, "rub yellow orpiment smooth, then lay the man on his back and treat him" (Edd.). From a somewhat later date, ii/iii A.D., *ib.* I. 40, we have a petitioner asking immunity from some form of public service on the ground that he was a doctor—⁵π. ἰατρός ὑπάρχων τῇ[ν] τέχνην τούτους αὐτοὺς ὀφειλὴς με εἰς λειτο[ρ]ή[ν]αν δεδώκασι ἰθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden": to which the prefect replies—⁷τ. τάχα κακῶς αὐτοὺς ἰθεράπευσας, "perhaps your treatment was wrong" (Edd.). Similarly in P Flor II. 222¹⁴ (A.D. 256) a man writes asking that a certain medicine should be sent, ἵνα καὶ ὁ ταῦρος θεραπέυθῃ, "in order that my bull may be treated," and in P Oxy IX. 1222⁹ (iv/A.D.) a request is made that along with a colt various drugs may be forwarded, εἵνα θεραπέωσω αὐτὸν ὧδε ἔξω, "that I may doctor him away here" (Ed.). To these exx. we may add a heathen amulet of iii/A.D., where the meaning passes into actual healing, BGU III. 956 *ξερκίζω ὑμᾶς κατὰ τοῦ ἀγίου ὀνόματος θεραπεύσαι τὸν Διονύσιον . . . ἀπὸ πα[ν]τὸς ῥίγυ (l. ῥίγους) καὶ πυρετοῦ*: with the constr. cf. Lk 5¹⁸ *al.* Turning to the inscr. a good example of the stricter meaning of the verb occurs at the end of the great inscr. from the Asclepieum at Epidaurus, *Syll* 802¹⁸⁶ (iii/B.C.) where of a παῖς αἰδῆς it is said οὐ[τ]ος ὑπάρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱερὸν θε[ρα]π[ε]υόμενος τοὺς ὀπ[τ]ήλλους (Dor. for ὀφθαλμοὺς) ὑ[γ]ή[ν]ης ἀπήλθε. Four or five centuries later a similar inscription from the same place, *ib.* 804²⁰, has τεθεράπευσαι, χρεὶ δὲ ἀποδιδόναι τὰ ἱατρά, "treatment has been prescribed for you, and you must pay the physician's fee": the actual treatment is to follow. Cf. also *OGIS* 220⁴ (iii/B.C.) ἐπειδὴ ὁ βασιλεὺς Ἀντίοχος ἐπέσταλκεν ὅτι τραυματίας γενόμενος ἐν τῇ μάχῃ εἰς τὸν τράχηλον θεραπευθ[ε]ί[ν] ὑπὸ Μητροδώρου τοῦ ἱατροῦ ἀκινδύ(ω)ς κτλ. For the verb used of religious service (as in Ac 17²⁵, and Is 54¹⁷ its only occurrence in the LXX: see Thackeray *Gr.* i. p. 8) we may cite P Lond 22⁵ (B.C. 164-3) (= I. p. 7) ἡμῶν θεραπευοσῶν ὑπὲρ τοῦ βασιλεως—of the Twins in the Serapeum, and P Giss I. 20²⁰ (ii/A.D.) (= *Chrest.* I. p. 124) where, with reference to a private shrine of the Dioscuri, the owner Apollonius is informed that a certain Areius, is ready to undertake the needful service—Ἄρειος ὁ κωλοπλάστης ("modeller") θεραπεύει αὐτοὺς καὶ ἔλεγεν ὅτι ἐδ[ν] Ἄπολλωνίος μοι γράψῃ περὶ αὐτῶν, θεραπεύ[ε]ωσιν πρόικα. So

PART III.

Michel 982¹⁴ (B.C. 217-16) καλῶς καὶ εὐσεβῶς διετέλεσεν θεραπεύουσα τὰς θεάς, *OGIS* 90⁴⁰ (the Rosetta stone, B.C. 196) τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρεῖς τῆς ἡμέρας, *Syll* 583²⁰ (i/A.D.) τῶν ἱεροδούλων καὶ τὸν θεὸν θεραπευόντων, and *ib.* 633¹¹ (ii/A.D.) καὶ εὐελατος γένοι(τ)ο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλή τῇ ψυχῇ. In P Tor I. 1^{ii.22} (B.C. 117-6) the verb is used with reference to those who "care for" dead bodies—αἷς (sc. θεαῖς) ἀθέμιτὰ ἐστὶν νεκρὰ σώματα, καὶ οἱ ταῦτα θεραπεύοντες, and in P Giss I. 79^{iv.3} (c. A.D. 117) of cloaks that had been repaired—τοὺς φαινο[ύ]λας σου θεραπευομένουσιν ἤνεγκεν ἀπ' Ἀλεξανδρείας Ἀπολλώνιος ὁ ἀδελφός σου. See also the early P Magd 15³ (B.C. 221) where a barber claims that he has served his patron in an irreproachable manner—θεραπευκὸς ἀνεγκλή[τ]ως.

For the subst. *θεραπευτής*, see P Lond 44¹⁸ (B.C. 161) (= I. p. 34) ὑπὸ τοῦ Σαράπιος θεραπευτῶν, and *OGIS* 251⁴ (B.C. 175-164), where the editor states that the word connotes both "deorum cultores" and "hominum ministri."

θεράπων.

For this word, which in the NT is confined to the OT quot. in Heb 3⁵, cf. BGU I. 361^{iii.18} (A.D. 184) ἐὰν μεταπέμψῃ Κρονοῦν θεράπ[οντα] αὐτοῦ, μαρτυρήσει κτλ. In connexion with its LXX usage, Thackeray (*Gr.* i. p. 7 f.) has pointed out the interesting fact that it is gradually superseded in the later books by the less intimate and confidential terms *οἰκέτης*, *παῖς*, and *δούλος*, in keeping with the growing tendency to emphasize the distance between God and man.

The fem. *θεράπεινα* (cf. Rutherford *NP*, p. 22) occurs in P Giss I. 34⁶ (A.D. 265-6) τὴν τοῦτου θε[ρ]άπειναν, P Oxy XII. 1468¹⁸ (c. A.D. 258) *θεράπεινα* Θαιήσις.

θερίζω.

An interesting example of this verb is found in P Magd 12¹² (B.C. 217), where a farmer, finding himself expelled by the proprietors from his holding on the approach of harvest, on the ground that his contract had not been properly sealed, petitions that they should not be allowed to reap the crops until the case had been decided—ἕως δὲ τοῦ διέξοδου λαβεῖν τὴν κρίσιν μὴ θερίζειν αὐτοῦς. See also P Fay 1129^{ff.} (A.D. 99) where the considerable, but illiterate, landowner Gemellus writes to his nephew—τὸν ἄγμ[ον] (l. τὸν δγμ[ον]) τῆς Ἀπιάδος ἕως σήμερον οὐ ἐθέρ[ε]υσας ἀλλ' ἡμέληκας αὐτοῦ καὶ μέχρι τούτου τῷ ἡμῶν αὐτοῦ ἐθέρισας, "up to to-day you have not harvested the field at Apias, but have neglected it, and so far have only harvested the half" (Edd.): cf. *ib.* 120⁷ (c. A.D. 100). Other exx. are P Flor I. 80⁷ (i/ii A.D.) ὁμολογοῦμ[ε]ν παρέξειν ἡμᾶς θερίζοντες (l.—τας) οὐς ἔχεις [π]υρίλους σπόρους, BGU I. 349¹⁰ (A.D. 313) ἐμοῦ δαλ (l. δὲ) τοῦ μισθωσαμένου θερίζοντος τῷ μισθῷ, and *Ostr* 1302⁶ ἐξ ὧν ἀνδ(ρες) ἄ θερίζ(οντες) θρούα ("rushes"). See also the alphabetical acrostic, *Kaibel* 1039¹⁸ where under O we have—

Οὐκ ἔστι μ[ὴ] σπεῖραντα θερίσαι κάρπιμα.

θερισμός.

P Lille I. 1 *verso*⁹ (B.C. 259-8) ἐὰν δὲ μὴ πρὸ τοῦ θερισμοῦ συντελήται, P Hib I. 90⁶ (B.C. 222) ἐμίσθωσεν εἰς ἐνιαυτὸν

[ένα σ]πόρον ένα (deleted in pap.) και θερισμόν, a lease "for one year, for one seed-time and harvest," BGU II. 594⁵ (A.D. 70-80) μετὰ τὸν θερισμόν [ἐργολ]αβήσομαι, and P Flor I. 80¹² (ii/A.D.) ἀρξόμεθα δὲ τ[οῦ] θερισμ[ο]ῦ ὁ[πό]τε ἐὰν κελυσθῶμεν ὑπὸ σου. See also τὰ θεριστρα with reference to harvesting operations in P Oxy II. 277⁸ (B.C. 19).

θεριστής.

P Hib I. 44⁶ (B.C. 253-2) ὡσαύτως δὲ καὶ τοὺς ἐπιγεγραμμένους θεριστὰς κατὰ τὴν δοθείσαν σοι γραφήν, "and likewise the harvesters who have been levied in accordance with the list given to you," P Flor I. 80⁶ (ii/A.D.) ἐξ θερισταί. For the adj. θεριστικός see P Magd 8⁹ (B.C. 218) δρέπανον θεριστικόν. The word survives in MGr.

θέρμη.

We have no ex. of this subst. = "heat," as in Ac 28⁸ (see Hobart, p. 287 f. for medical exx.), but it is common in connexion with public "baths," e.g. P Oxy I. 54¹⁴ (A.D. 201) εἰς ἐπιμελειαν ἐπισκευῆς καὶ κατασκευῆς Ἀδριανῶν θερμῶν, "to superintend the repairs and fixtures of the baths of Hadrian" (Edd.), *ib.* III. 473⁵ (A.D. 138-160) τῆ[ς] τῶν μεζόνων θερμῶν ἐπιμελείας, *ib.* VI. 896⁶ (A.D. 316), τοῦ εὐτυχῶς ἐπισκευαζομένου Τραιανῶν Ἀδριαγῶν θερμῶν δημοσίου τῆς αὐτῆς πόλεως βαλανίου. With the rare form θέρμη Rutherford (*NF*, p. 198) compares κάκη and λεύκη, leúka being applied to a form of leprosy (like the English term "the blues"): so in MGr ζέστη = "heat," ψύχρα = "cold weather."

θέρος.

P Hib I. 27³ (a calendar—B.C. 301-240) ἔλεγεν δὲ [δύο] τὰς πορείας εἶναι τοῦ ἡλίου μία μὲν τὴν διορίζουσαν νύκτα καὶ ἡμέραν μία δὲ τὴν διορίζουσαν χιμῶνα καὶ θέρος, "he said that the courses of the sun were two, one dividing night and day and one dividing winter and summer" (Edd.). *OGIS* 56⁴¹ (B.C. 237) ἐν τῷ χειμῶνι . . . ἐν τῷ θέρει. In P Flor II. 150⁵ (A.D. 267) ὥστε . . . πατήσαι τὰ ἐν τῷ αἰγαλιῷ θέρει, the word is = "crop." For the adj. see BGU IV. 1188⁹ (B.C. 15-4) τὰ θερινὰ ἔργα, and P Oxy IV. 810 (A.D. 134-5) where land is to be cultivated χόρτῳ εἰς κοπήν καὶ θερινὴν ἐπινομήν. Θέριστρον apparently = "a summer garment" (as in LXX Gen 24⁸⁵ *al.*) occurs in P Petr I. 12¹⁸ (iii/B.C.) (= III. p. 18). MGr θέρος, "summer."

Θευδᾶς.

The name occurs in a sepulchral inscr. from Hierapolis, *Syll* 872, where Flavius Zeuxis, ἐργαστής (? a *frumentarius*: he speaks of his seventy-two voyages past Cape Malca to Italy. His name suggests a late date in i/A.D., or not far on in ii/A.D.), has two sons, Flavius Theodorus and Flavius Theudas. On the ordinary assumption (Blass-Debrunner *Gr.* § 125, 2) this would be like having a Theodore and a Teddy as baptismal names of brothers. Are we to infer that Theudas is short for something else, say Theodotus? To judge without an exhaustive study, the abbreviated names were used together with the full forms much as they are with us: thus Acusilaus in P Tebt II. 409 (A.D. 5) is Acūs on the back of the letter, and in P Oxy I. 119 (ii/iii A.D.) (= *Selections*, p. 102 f.) young Theon calls himself Theonas in the address.

In P Oxy X. 1242¹⁴ (early iii/A.D.) we hear of Θεῦδης as one of the members of a Jewish embassy to Trajan.

θεωρέω.

A tendency to use θεωρέω more lightly might be deduced from such passages as P Tebt I. 58²⁵ (B.C. 111) οὐτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥσει δεδλιανται, "seeing me in daily attendance he has as it were turned coward" (Edd.), though "watched" will translate it here; *ib.* 61 (b)²³ (B.C. 118-7) ἤξλου[ν] . . . συνθεωρεῖσθαι, "conquer," and again ²⁷ θεωρήσ[θαι] (ἢ τεθεωρήσ[θαι] ἐκ τῆς) γε[γεν]ημένης εἰκασίας μετὰ ταῦτα, "it was perceived from the subsequent estimate." But whether the verb belonged to the *Volkssprache* (Blass *N.T. Grammatik*², p. 59, *s.v.* ὄραν) or not, it was hardly a synonym of ὄρω: cf. the use of the two verbs in Jn 16¹⁰ (Abbott *Joh. Voc.*, p. 104 ff.). See P Oxy I. 33 *verso*^{iii.9} (ii/A.D.) θεωρήσατε ἕνα ἀπ' αἰῶνος ἀπαιγόμε[νο]ν, "behold one led off to death" (lit. "from life"), P Giss I. 9¹⁰ (ii/A.D.) ὡς δὲ οὐτὲ ἔχνος ἐθεώρου, of a woman searching for her husband, and the Christian P Heid 6⁹ (iv/A.D.) (= *Selections*, p. 126) ἐγίθεν (ἢ ἐκείθεν) θεωροῦμέν σε τὸν δεσπότην καὶ κενὸν (ἢ καυνὸν) (π)ά[τ]ρω[να], "wherefore we regard you as master and new patron." Similarly from the inscr. *OGIS* 751⁹ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανοηκῶτας τε ἐπὶ τοῖς[ς] προημαρτημένοις, *Priene* I13⁷³ (i/B.C.) τελειῶν δ' ὁ μετὰ ταῦτα χρόνος ἐθεωρεῖτο πρὸς τὴν εἰς τὸ πλη[θος] ἀρέσκαιαν, and *OGIS* 666¹⁰ (c. A.D. 55) ἡ Ἀγυπτος, τὰς τοῦ Νελου δωρεῦς ἐπαυξομένης κατ' ἔτος θεωροῦσα, νῦν μᾶλλον ἀπέλαυσε τῆς δικαίας ἀναβάσεως τοῦ θεοῦ. Boisacq (p. 343) derives the word from θέα and ὄρω. MGr θεωρῶ = θεωρῶ (see Thumb *Hellen.*, p. 17).

θεωρία.

With the use of this subst. in Lk 23⁴⁸ we may compare P Tebt I. 33⁶ (B.C. 112) (= *Selections*, p. 30), where arrangements are made for the reception of a Roman senator who is making the voyage to Egypt "to see the sights"—ἀνάπλουν . . . ἐπὶ θεωρίαν ποιοῦμενος: cf. P Oxy VII. 1025¹⁶ (late iii/A.D.) τῶν θεωριῶν, "the spectacles" at a village festival. It refers to a judicial "investigation" in P Tor I. 1^{viii.5} (B.C. 117-6) καὶ μὴ προσεκτέον αὐτῷ ἐφ' ἑτέραν θεωρίαν μεταφέροντι τὴν γενομένην αὐτῷ πρὸς ἄλλους περὶ οὐδὴ(π)σοῦν πράγματος ἀμφιζήτησιν, and to an agricultural "survey" in P Amh II. 68⁸⁷ (late i/A.D.) ἐκ τῆς νυνεὶ κατ' ἀγρὸν θεωρίας: in *Michel* 509⁸ (B.C. 241) ἐκδεξιόμενος τὰς τε παρούσας θεωρίας προ[ε]π[ό]ντως, it = "embassy," "mission." MGr θεωρία, "look," "glance," θεωρία, "theory."

For θεωρήμα see P Lond 121⁴⁷³ (magic—iii/A.D.) (= I. p. 99), for θεωρήσις CP Herm I. 7^{ii.23} (ii/A.D.?), and for θεωρός *OGIS* 232⁵ (ii/B.C.). P Oxy III. 473⁴ (A.D. 138-60) τὰ τε [θε]ωρικὰ χρήματα are the funds provided for theatrical displays: see also Wilcken *Ostr.* i. p. 373 f.

θήκη.

With the use of this word = "scabbard," "sheath," in Jn 18³¹ cf. P Petr III. 140 (a)⁶ (accounts) περικεφαλαίας καὶ θήκης θ. For the more ordinary meaning "box," "chest," see P Ryl II. 148¹⁵ (A.D. 40) θήκην ἀννήσου, "a store of anise," BGU III. 781^{v.18} (i/A.D.) πίναξ μέγας ἐν θήκῃ, P Giss I. 47²⁴ (time of Hadrian) (= *Chrest.* I. p. 383)

ξυλίνης θήκης, and the mutilated inventory of a temple, BGU II. 387^{ii.13} (A.D. 177-181) θήκαι χαλκάι. In P Oxy IX. 1188^a (A.D. 13) it is used of the "tomb" of the sacred animals—ἐπι τῆς τῶν ἱερῶν ζῴων θήκης, so²¹: cf. P Oxy I. 79 verso¹⁸ κ]ηδίας ἢ βασιλ[ικ(ῶν)] θηκῶν. The diminutive is similarly used in the early Christian inscr. cited s.v. γέμω. For the verb *θηκοποιέω* = "store," see BGU III. 757¹⁸ (A.D. 12), P Ryl II. 142¹⁸ (A.D. 37).

θηλάζω

is common in the series of nursing contracts in BGU IV., e.g. 1107^a (B.C. 13) *συνχωρεῖ ἡ Διδύμη τροφεύσειν καὶ θηλάσειν* ἕξ [πα]ρ' ἐα[τή]ρι κατὰ πόλιν τῶν ἰδίων ἀγῆς γάλακτι καθαροῖ καὶ ἀφθόροι. For a similar transitive usage, as in Mt 24¹⁹, cf. the family-letter of late iii/A.D., P Lond 951 verso^{2ff.} (=III. p. 213), where the writer urges the getting of a nurse for a newly arrived infant, rather than that the mother should be compelled to "nurse" herself—*ἡκουσ[α] ὄ[τ]ι θηλάσει αὐτὴν ἀναγκάσει, εἰ θά[λει]ς τῷ βρέφος ἐξέτω τροφόν, ἐγὼ γὰρ οὐκ ἐπι[ρ]εῖω τῇ θυγατρὶ μου θηλάσειν*. The verb is intransitive, as in Mt 21¹⁸, in P Ryl II. 153¹⁸ (A.D. 138-161) *ὃν κατέλιπα ἐν Ζυμόρην τῆς Ἀσίας παρὰ τροφῷ θηλάζοντα*, "whom I have left at Smyrna in Asia being yet a foster-child" (Edd.). For a form *θελάζω* see PSI IV. 368¹⁹ (B.C. 250-49) with the editor's note.

θηλῆς.

A striking ex. of this adj. occurs in P Oxy IV. 744¹⁹ (B.C. 1) (= *Selections*, p. 33) where a husband writes to his wife with reference to an unborn child—*εἰ ἂν ἦν ἄρσενον, ἀφες, εἰ ἂν ἦν θήλεια, ἐκβαλε*, "if it is a male, let it live; if it is a female, expose it." The word is common with reference to animals, e.g. P Ryl II. 145¹⁸ (A.D. 38) *ὄνον θήλειαν*, PSI I. 39^a (A.D. 148) *ἵππον (ἢ ἵππον) θήλειαν*, and P Strass I. 30^a (A.D. 276) *αἶγας θηλείας τε[λ]είας ἀθανάτους*, already cited s.v. ἀθανασία, but recalled to correct the unfortunate blunder by which ἀθανάτους is there referred to the goats' "constitution" instead of to their "number": they were "immortal" in the same sense as the Persian Guard, in that the stock was to be kept up at its full strength ("eiserner Bestand"). For the form *θηλυκός*, as in MGr, see P Oxy XII. 1458¹⁸ (A.D. 216-17) *πρόβ(ατα) ἕ, ἀρρ(ενα) ἕ, θηλ(υκά) ἕ*, "60 sheep, 7 male, 3[.] female" (Edd.).

θήρα.

PSI IV. 350^a (B.C. 254-3) *ἔμοι δὲ τῶν ὄντι πρὸς τῇ θήρᾳ εὐτάκτως ἐφέλκεται τὰ ὄψωνια*, P Tebt II. 612 (c) (i/ii A.D.) *θήρας ἀγρίων Τεβ[τ]ύνεως*: in P Hamb I. 611 (A.D. 129) *μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μεχρὶ γυν*, the reference is to the tax paid on fish caught in Lake Moeris, cf. PSI II. 160^a (A.D. 149). See also *OGIS* 82^a (end of iii/B.C.) *στρατηγὸς ἀποσταλεῖς ἐπὶ τὴν θήραν τῶν ἐλεφάντων τὸ δεύτερον*, *Preisigke* 285³ (Ptol.) *οἱ ὑπογεγραμμένοι κυνηγοὶ ἐπὶ τὴν θήραν τῶν τράγων*.

θηρεῖω

is found in its literal sense in PSI IV. 434¹⁷ (B.C. 261-0) *λλ' οὐδὲ τὸν μὲν ἐτοιμάζοντα θηρεύειν* (cf. *μοσθηρεύω* and -της in P Oxy II. 299 cited s.v. ἀρραβών), P Ryl II. 98 (a)

(A.D. 154-5) *βούλομαι ἐπιχωρηθῆναι παρ' ὑμῶν θηρεύειν καὶ ἀγριεῦειν ἐν τῷ προκ(ειμένῳ) δρυμῷ πάν ὄρν[ι]σιν ἐπὶ γῆς*, "I desire to be granted a permit by you for hunting and catching in the aforesaid mere every bird therein" (Edd.): cf. *OGIS* 54¹¹ (c. B.C. 247) *οὐς (ἐλέφαντας) δ τε πατήρ αὐτοῦ (Πτολεμαίου τοῦ Εὐεργέτου) καὶ αὐτὸς πρώτο(ι) ἐκ τῶν χωρῶν τοῦτων ἐθήρευσαν*.

θηριομαχέω.

The subst. *θηριομαχία* is found *OGIS* 533⁴⁸ (i/B.C.) *θηριομαχίαν ἔδωκεν*. For the verb, see Vett. Val. p. 129²⁸ *ὁ τοιοῦτος ἐθηριομάχησεν*, and similarly p. 130²¹. A close parallel to the Pauline usage (1 Cor 15³²) occurs in Ignat. *Rom.* 5 *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ*. Though the verb used is different, we may compare the maiden's lament in P Ryl I. 15⁷ (ii/A.D.)—

κακοῖς

[θηρ]οῖς νιν] μονομαχῆσειν ἀνέπεισαν.

"They have persuaded him to fight alone with evil beasts" (Edd.).

θήριον.

In P Tebt II. 355^a (c. A.D. 145) we read of a tax of 1 obol—*θηρ(ων)*, and in *ib.* 638 (A.D. 180-192) 2 obols are charged for the same purpose: cf. also the reference to a *μερισμὸς θηρίων* in P Lond 844^a (A.D. 174) (= III. p. 55), where the editors note that the nature of the tax must remain doubtful. A letter to a prefect of date iii/iv A.D. contains an apology, because the writer had not been able to procure some wild animals which were required—P Oxy I. 122^a *ἡμεῖς] δὲ ἀγριεῦειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν*, "we cannot catch a single animal" (Edd.), and BGU IV. 1024^{iv.8ff.} (iv/v A.D.) conveys a stern rebuke by the prefect to one who had dug up a dead man whom the city had buried publicly—*σὺ μοι δοκεῖς [ψυχὴν] ἔχειν θηρίου καὶ [ο]ὐκ ἀνθρώπου, [μᾶλλον] δὲ οὐδὲ θηρίου. καὶ γὰρ τὰ θήρια [τ]οῖς μὲν ἀνθρώποις πρόσσιον, τῶν δὲ [ἀ]ποθησκόντων φίδονται[ι]. σὺ δὲ ἐπεβούλευσας σῶμα (ἢ σῶματι) ἄλλοτρ[ι]ῶθέντι ὑπὸ τοῦ [γ]ένους τῶν ἀνθρώπων*: cf. Vett. Val. p. 78^a *γίνονται γὰρ οἱ τοιοῦτοι θηρίου παντὸς χεῖρονες*. For the adj. *θηριώδης* see s.v. ἀήμερος, and cf. *OGIS* 424^a (1st half i/A.D.) *θηριώδους καταστάσεω[ς]*. In MGr the subst. appears as *θηρίο, θερί*.

θησαυρίζω.

Syll 515⁸⁰ (i/B.C.) *σιτωνῶνι Φρόνιος ἔσοδος χιλια τάλαντα τὸ θησαυρισθέν*.

θησαυρός,

which survives in MGr, is very common = "granary" or "storehouse" for all kinds of agricultural produce, e.g. corn (P Ryl II. 231^a—A.D. 40) and wine (P Flor II. 194^a—A.D. 259): cf. P Oxy I. 101¹⁸ (A.D. 142) *εἰς δημόσιον θησαυρόν*, and *Ostr* 503 (A.D. 109-110) a receipt for a payment ὑπ(έρ) *θηρ(αυροῦ) ἱερῶ(ν)*. In P Tebt I. 6²⁷ (B.C. 140-39) in connexion with an Egyptian temple sums are collected—*εἰς θησαυροῦς καὶ φιάλας καὶ ποτήρια*: the meaning of *θησαυροῦς* has caused the editors difficulty, but Otto (*Priester* i. p. 396) thinks that the "collection-box" is meant. A *θησαυροφύλαξ* is mentioned in P Fay 225 (ii/iii A.D.).

Θιγγάνω.

For this verb, which is classed as un-Attic by Rutherford *NP*, pp. 169f., 391, cf. P Oxy IX. 1185¹¹ (c. A.D. 200) ὄσαρλου μὴ θιγγάνειν, "do not touch the sauce." For the gen. constr., as in Heb 11²⁸, 12²⁰, and LXX, cf. also Aristaeas 106 ὅπως μηδενὸς θιγγάνωσιν ὧν οὐ δέον ἐστίν.

Θλιβω.

The varied usage of this common verb may be illustrated by the following passages—P Petr II. 4 (1)⁷ (B.C. 255-4) ἵνα μὴ ἡμεῖς θλιβώμεθα, P Par 26²² (B.C. 163-2) (= *Selections*, p. 15) ἡμῶν δὲ τοῖς δέουσι θλιβομένων, P Oxy VI. 898³² (A.D. 123) ἐκ παντὸς θλείβουσά με εἰς τὸ μὴ δύνασθαι κατ' αὐτῆς προελθεῖν, "using every means of oppressing me so as to render me incapable of proceeding against her" (Edd.), P Ryl II. 116⁹ (A.D. 194) θλειβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίστατο κτλ., of a woman "oppressed by the consciousness" that she had wrongfully appropriated certain articles, P Tebt II. 423⁸ (early iii/A.D.) περὶ τῶν βοῶν μὴ ἀμελής (ἰ. ἀμελήσης) μηδὲ θλείβε αὐτά, "do not neglect the oxen or work them hard" (Edd.), P Oxy I. 123⁹ (iii/iv A.D.) πᾶν γὰρ θλείβεται διότι οὐκ ἔδεξάμην σου γράμματα, *ib.* 120 *verso*⁷ (iv/A.D.) ἀλ' (ἰ. ἀλλ') ὄρα μὴ καταλίψης μαι (ἰ. με) θλιβόμενον, and *ib.* VI. 903³² (iv/A.D.) where a wife complains of her husband—καὶ περὶ Ἀνώλλας τῆς δούλης αὐτοῦ ἔμεινεν θλιβῶν τὴν ψυχὴν μου, "he also persisted in vexing my soul about his slave Anilla" (Edd.). Cf. MGr θλιβερός, "sad," "perplexed." The literal sense of the verb in Mt 7¹⁴ may be illustrated from Apoc. Petr. 10 καὶ τοὺς φωνεῖς ἔβλεπον καὶ τοὺς συνειδότας αὐτοῖς βεβλημένους ἐν τινὶ τόπῳ τεθλιμμένῳ καὶ πεπληρωμένῳ ἔρπετων πονηρῶν.

Θλίψις.

The metaphorical meaning of θλίψις (for accent, see W.-Schm. *Gr.* p. 68) is generally thought to be confined to Bibl. and eccles. Greek (cf. Milligan on 1 Th 1⁶), but the beginning of the later usage may be traced in *OGIS* 444¹⁶ (B.C. 125 or 77) διὰ τὰς τῶν πόλεων θλίψεις, apparently = "because of the straits of the cities," and perhaps in BGU IV. 1139⁶ (B.C. 5) χάριν (ἰ. χάριν) τῆς ἐσχικυίας ἡμᾶς [κοινῆ] βί . . . ἧς θλε[ί]ψις, where, however, the meaning is not clear. See also the exx. which Boll (*Offenbarung*, p. 134 f.) quotes from Hellenistic astrology in illustration of Mt 24²¹, Mk 13¹⁹, e.g. Catal. VIII. 3, 175, 5 ἐννοιαὶ <ἔσονται> καὶ θλίψις, VII. 169, 12 λύπαι καὶ πένθη καὶ κλαυθμοὶ ἔσονται ἐν ἐκείνῳ τῷ τόπῳ καὶ στοναχαὶ καὶ θλίψεις. The NT usage may be further illustrated from two Christian papyrus letters—P Oxy VI. 939¹⁸ (iv/A.D.) (= *Selections*, p. 129) τὰ μὲν γὰρ πρῶτα ἐν θλίψει αὐτῆς [πολλῇ οὖ]σσης οὐκ ὦν ἐμαυτῷ ἀπέστειλα, "for my first messages I despatched when she was in great affliction, not being master of myself," P Amh II. 144¹⁸ (v/A.D.) καὶ γὰρ ἐγὼ ἐν πολλῇ μέρμυνη (ἰ. μερίμνη) καὶ θλείψει ὑπάρχω, "for I am in much anxiety and trouble" (Edd.). MGr θλίψι (χλίψι), "affliction."

Θρητῶς.

Syll 365¹⁰ (c. A.D. 37) θεῶν δὲ χάριτες τούτῳ διαφέρουσι ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἀφθαρτον θρητῆς φύσεως.

Θορυβέω.

P Tebt II. 411¹² (ii/A.D.) μηδὲν μένοι θορυβηθῆς, παραγενόμενος γὰρ εἴση ὅ τι ποτὲ ἐστιν, "do not be disturbed however, for when you come you will know what it means" (Edd.), P Oxy XII. 1587¹³ (late iii/A.D.) ἐπεὶ θορυβοῦμεθα, *Syll* 737⁸⁴ (c. A.D. 175) οὐδενὶ δὲ ἔξεται ἐν τῇ στιβάδι οὔτε φσαι οὔτε θορυβῆσαι οὔτε κροτήσαι.

Θορύβος.

For the stronger sense of this word "riot," "disturbance," as in Mk 14² (Vg. *tumultus*), Ac 20¹, 24¹⁸, cf. P Tebt I. 15² (B.C. 114) θορύβου γενομένου ἐν τῇ κώ(μη) with reference to a village riot and an attack upon the epistates by two persons. See also *OGIS* 48⁹ (iii/B.C.) ὀρώντες τινὰς τῶν πολιτῶν [μ]ὴ ὀρθῶς ἀνα[στρ]έ[φ]ομένου καὶ θορύβον οὐ τὸν τυχόντα παρ[έ]χ[ον]τας ἐν τ[αῖς] βουλαῖς [κα] ἐν ταῖς ἐκκλησίαις . . . [μέ]χρι βίας καὶ ἀσ[ε]βείας, *Magn* 114² ἰς παραχῆν καὶ θορύβους ἐνπίπτειν.

Θραύω.

For the perf. part. pass. of this verb, which is found in Lk 4¹⁰ (from LXX), cf. *Syll* 226¹⁸⁶ (iii/B.C.) τ]εθραυσμένος : in *ib.* 588²⁷ (c. B.C. 180) we have ποτήρια παντοδαπά τεθραυμένα. See also for the verb *ib.* 891⁸ (ii/A.D.) ἡ αἰκίσταται ἢ θραύσει ἢ τι μέρος ἢ σύμπαυ, and *Kaibel* 1003, an inscr. on the left leg of Memnon, referring to the breaking of the stone by Cambyses—

ἔθραυσε Καμβύσης με τόνδε τὸν λίθον.

The verb is common in Vett. Val. with reference to the "crushing" of the power of evil etc., e.g. p. 276⁷ θραύεται δὲ τὸ φαῦλον ὑπὸ τοῦ ἀγαθοῦ παρηγορούμενον, cf. Judith 9¹⁰, and the subst. θραῦσμα in *ib.* 7⁹. The verbal θραυστός occurs in an epigram of early i/B.C., P Tebt I. 3⁴ θραυστά (ἰ. θραυστά) unfortunately in a broken context.

Θρέμμα.

For this NT ἄπ. εἶρ. (Jn 4¹²) = "cattle" (AV, RV) we may cite P Oxy II. 246¹⁶ (A.D. 66) ἀπεγραψάμην . . . ἀπὸ γ[ο]νῆς ὧν ἔχω θρεμάτω[ν] ἄρνων δέκα δύο, "I registered twelve lambs which were born from sheep in my possession" (Edd.), BGU III. 759¹¹ (A.D. 125) ἐπέλθόντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Amh II. 134⁵ (early ii/A.D.) Πιετία δυντα ἐν ἀγρῷ μετὰ τῶν θρεμάτων νυκτὸς ἀποσπάσαι, "to seize Peteus by night while he was in the fields with the cattle" (Edd.), and from the inscr. *Syll* 293⁸⁶ (B.C. 178-7) ποτάγειν τὰ ἰδιωτικὰ θρέμματα, *OGIS* 200¹¹ (iv/A.D.) αὐτοὺς ἡγαγον πρὸς ἡμᾶς μετὰ καὶ τῶν θρεμάτων αὐτῶν. With θρέμμα in its literal sense of "nursling" we may compare the use of θρεπτάριον in a Paris papyrus, p. 422¹⁸ τὰ ἀβάσκαντά σου θρεπτάρια, "tes charnants petits nourrissons," and θρεπτός = "foster-child" in P Oxy II. 298^{5,40} (i/A.D.), or "foundling" as in *C. and B.* i. p. 147 No. 37 (cf. p. 350), where it is noted that θρέμμα has the same meaning.

Θρηνέω.

A new reference for this verb occurs in the much mutilated classical fragment, P Petr I. 9⁸: cf. *Archiv* iii. p. 165. For the subst. θρηνητής see BGU I. 34 *recto* ^{iv}. 4 εἰς πῆν τοῖς

παίδις α, θρηνητή α, where the numerals probably refer to jars of wine: and cf. the use of θρήνωμα (= θρήνημα) in P Tebt I. 140 (B.C. 72) θρηνώματα εις τον Ὀστριν β. MGR θρήνος, "a dirge."

θρησκεία.

As against the common idea that θρησκεία means only ritual, Hort (on Jas 1²⁰) has shown that the underlying idea is simply "reverence of the gods or worship of the gods, two sides of the same feeling"—a feeling which, however, frequently finds expression in θρησκεία or ritual acts. Of this use of the plur. a good example occurs in a ii/A.D. Rainer papyrus published by Wessely (*Karanis*, p. 56) where precautions are taken πρὸς τῷ ἰδίῳ λόγῳ . . . ἵνα μήκει αἱ τῶν θεῶν θρησκείαι ἐμποδίζω(=ω)νται (cf. I Macc 9⁵⁵): see also another Rainer papyrus, *Chrest.* I. 72¹⁰ (A.D. 234), where it is reported—μηδένα δὲ τῶν ἱερέων ἢ ἱερομένων ἐγκαταλειπόμενα τὰς [θρ]ησκείας, and cf. the curious inscr. from Talmis in Nubia, *ib.* 73¹⁰ (A.D. 247-8), where the strategus gives orders that all "swine" should be driven out of the village—πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερά θρήσκια κατὰ τὰ νενομισμένα γείνεσθαι. In the Delphic inscr., first published by Bourguet *De rebus Delphicis*, 1905, p. 63 f., which has proved of such importance in dating Gallio's proconsulship, and consequently in fixing a point in the Pauline chronology (see s.v. Γαλλίων), the words ἐπετήρη[σα δὲ τῆ]ν θρησκεί[αν τ]οῦ Ἀπό[λλωνος] τοῦ Πυθίου are put into the mouth of the Emperor Tiberius, to which Deissmann (*St. Paul*, p. 251) furnishes a parallel from the same source in a letter of Hadrian's to Delphi: καὶ εἰς τὴν ἀρχαιότητα τῆς πόλεως καὶ εἰς τὴν τοῦ κατέχοντος ἀ[ὐτῆ]ν θεοῦ θρησκείαν ἀφορῶν (Bourguet, p. 78). We may add *Syll* 656⁴⁸ (Ephesus—ii/A.D.) which describes as θρησκεία the keeping of the month Artemision as sacred to the tutelary goddess, *OGIS* 513¹⁸ (beginning of iii/A.D.) in honour of a priestess—εὐσεβῶς πᾶσαν θρησκείαν ἐκτελέσασαν τῇ θεῷ, and the interesting passage quoted by C. Taylor (*Exp T* xvi. p. 334) in illustration of Jas 1²⁰ from the end of c. 12 of the Ποιμάνδρης of Hermes Trismegistos—καὶ τοῦτό ἐστιν ὁ θεός, τὸ πᾶν . . . τοῦτον τὸν λόγον, ὃ τέκνον, προσκύνει καὶ θρήσκει. θρησκεία δὲ τοῦ θεοῦ μία ἐστὶ, μὴ εἶναι κακόν, "et hoc deus est, universum . . . hoc verbum, o fili, adora et cole. Cultus autem dei unus est, malum non esse" (ed. Parthey, Berlin, 1854). For the verb see *Preisigke* 991 (A.D. 290) where an inscr. on a temple-pillar is dated—ἐπὶ Διδύμων ἱερέως θρησκείοντος. Boisacq (p. 340) derives the Ionic word from the root of θεράπων, θεραπεύω: cf. θρόνος.

θριαμβεύω.

A cognate verb appears in BGU IV. 1061¹⁸ (B.C. 14) περὶ ὧν καὶ ἐν αὐτῇ τῇ Συναρῷ παρεδόθησαν καὶ πρὸς τὸ μὴ ἐκθριαμβισθῆναι τὸ πρᾶγμα ἀπε[λύθη]σαν, "for which crimes they were delivered up in Sinary itself, and were released in order that the affair should not be noised abroad." (So Dr. A. S. Hunt, who kindly notes for us Basil *De Spir. Sancti*. xxvii. ἐκθριαμβεύειν, and Photius, who glosses θριαμβεύσας with δημοσιεύσας). This meaning is obviously allied to 2 Cor 2¹⁴ "make a show of," and contributes additional evidence against the impossible rendering of the AV (cf.

Field *Notes*, p. 181). Lietzmann (*HZNT ad l.*) prefers to take the verb in the further weakened sense of περιάγειν, "herumführen"; Ramsay (*Luke*, p. 297 f.), on the other hand, keeps to the military metaphor and translates: "Thanks be to God, who always leads us (His soldiers) in the train of His triumph": cf. also Pope in *Exp T* xxi. p. 19 ff., and Menzies *Comm. ad l.*

θρίξ.

With Mk 1⁶ we may compare the reference to τρίχες εἰς τοὺς σάκκους in P Petr II. 33(a)(1)⁸ (as completed *ib.* III. p. 333). The word is naturally common in the personal descriptions of parties to a will or deed, e.g. P Petr III. 2⁶ (B.C. 236) οὐλὴ μετώπῳ ὑπὸ τρίχα: cf. *ib.* 12¹⁴ and 14¹⁸ (both B.C. 234), P Lond 882¹¹ (B.C. 101) (= III. p. 13), *ib.* 142⁶ (A.D. 95) (= II. p. 203). In P Fay 58⁷ (A.D. 155-6) we have the receipt for a tax κοπή(ης) καὶ τριχ(ός) καὶ χιρον-αξίω, "on cutting and hair and trade." The same tax is referred to in P Grenf II. 60⁴ (A.D. 193-4) and BGU II. 617² (A.D. 215), and as in both these cases the payers of the tax were weavers, Wilcken thinks that the words κοπή and θρίξ had to do with the terminology of their trade (see the editors' introd. to P Fay 58). *Michel* 1170⁴ (i/A.D.) Ἐπαφροδίτου τῆν παιδικὴν τρίχα Ἰγίφ καὶ Ἀσκληπιῶ: cf. the similar dedication of a girl's ringlets to Isis, *Anth. Pal.* vi. 60.

θρόμβος.

Hobart (p. 82 f.) has shown that the expression θρόμβοι αἵματος, which is strongly supported by "Western" authority in Lk 22⁴⁴, was very common in medical language.

θρόνος.

For this word, which in the NT, and notably in the Apocalypse, is always an official seat or chair of state, we may compare *OGIS* 383²⁸ (rescript of Commagene—mid. i/B.C.) ἐγὼ πατρίαν [ἀ]ρχὴν [π]αρ[α]λ[α]β[ὸ]ν βασιλείαν [μ]ὲν ἐμο[ῖ]ς ὑπήκοον θρόνοισ, *ib.* 44 πρὸς οὐρανίου Διὸς Ὀρομάσδου θρόνου, and *Preisigke* 982⁷ (B.C. 4) ὑπὲρ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ . . . τ[ὸ]ν θρόνον καὶ τὸν βωμὸν ἀνέθηκε, *ib.* 1164⁸ (B.C. 181-45) ὑπὲρ βασιλείως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας . . . τὸ Πτολεμαίων καὶ τὸν θρόνον Ἐρμῆ Ἡρακλεῖ. In connexion with the above it may be noticed that Deissmann (*LAE*, p. 280 n. 2) from personal observation thinks that ὁ θρόνος τοῦ Σατανᾶ (Rev 2¹⁸) at Pergamum can only have been the altar of Zeus, which there dominated the whole district, and was thus a typical representative of satanic heathendom. The word in its original sense of "seat," "chair," is found in P Oxy VII. 1050⁴ (ii/iii A.D.) θρόνῳ (δραχμαὶ) κ, "for a chair 20 dr."

Θυάτεια.

For the guild of purple dyers at Thyatira (Ac 16¹⁴) see *CIG* 3496-8, and the inscr. on a tomb at Thessalonica which the guild of purple dyers erected to the memory of a certain Menippus from Thyatira—ἡ συνήθεια τῶν πορφυροβάφων τῆς ὀκτωκαιδέκατης Μένιππον Ἀμ[μ]ίου τὸν καὶ Σεβήρον Θυατηριῶν, μνήμης χάριν (Duchesne et Bayet *Mission au Mont Athos*, p. 52, No. 83; cf. Zahn *Introd.* i. p. 533 f.).

θυγάτηρ.

This common word (MGr θυγάτερα) hardly needs illustration, but we may refer to the formula κατὰ θυγατροποιαν δέ, which is found in the inscr. for the adoption of females, corresponding to καθ' υιοθεσίαν δέ, for males: see Deissmann *BS*, p. 239.

θυγάτριον.

P Petr III. 53(r)⁸ τὸ θυγάτριον, P Lond 24⁶ (B.C. 163) (= I. p. 32) θυγ[α]τρίον. For θυγατριδῆ, "granddaughter," see BGU I. 300¹⁷ (A.D. 148), and for θυγατριδοῦς, "grandson," see P Oxy I. 45⁹ (A.D. 95), BGU I. 300¹⁷ (A.D. 148).

θύϊνος.

We seem to have an instance of this adj., unfortunately in a very imperfect context, in P Lond 928²⁰ (ii/A.D.) (= III. p. 191) θυϊνων. For the subst. see *Chrest.* I. 176²¹ (mid. i/A.D.) ὁμοίως καὶ θυϊας καὶ τὰ ἄλλα τὰ ἐνχρήζοντα, and P Amh II. 118⁵ (A.D. 185) τέλους θυϊών, "for the tax on thya-wood," *al.*: on the use of thya-wood for oil-presses, see Otto *Priester*, i. p. 295 ff.

θυμίαμα.

The subst. is found several times in the Ptolemaic papyri, e.g. P Leid CIII. 13 (= I. p. 93), T¹. 14 (= I. p. 112) *al.*, P Tebt I. 112²³ (B.C. 112) θυμιάματος εἶ. In BGU I. 110³ (iii/A.D.) the editor reads εἰς θυσίας καὶ [ἐπι]θυμ[ιάμ]ατα?, but Wilcken *Chrest.* I. p. 122 has [?]θυμ[ιάματα]. The word also occurs in the Arcadian inscr. *Syll* 939¹⁶ ff. along with words of similar reference—ἀγάλμα[τε], μάκων[σ]ι λευκαῖς, λυχνοῖς, θυμιάμασιν, [ἔ]μύρναι, ἀρώμασιν.

θυματήριον.

Some quotations may be given from *Syll.* Thus in 804¹⁸ (? ii/A.D.) the patient in the Asclepieum sees παιδάριον ἡγεῖσθαι θυματήριον ἔχον ἀτμίζον: it is "censer" here, obviously. The same seems to be the case in 583¹⁸ (i/A.D.)—so Dittenberger—and 588²⁸ (ii/B.C.), though there is nothing decisive: naturally in many contexts we cannot say whether the censer was fixed or movable. So also 734¹²⁴. In P Oxy III. 521¹⁹ (ii/A.D.) a θυματήριον is mentioned in a list of articles, perhaps belonging to some temple, and a θυματήριον is also found along with a φιάλη ἀργυρή καὶ σπονδ[ι]εῖ[ον] lying ἐπὶ τρίποδι in a *triclinium* (BGU II. 388^{ii. 22}—ii/A.D.): cf. BGU II. 387^{ii. 8. 20}, 488¹¹ (both ii/A.D.).

θυμιάω.

For this NT ἀπ. εἰρ. (Lk 1⁹) see *OGIS* 352³⁷ (ii/B.C.) καὶ σ[τε]φανοῦν τὸ ἀγαλμα τὸ τοῦ βασιλέως καὶ θυμιάων κ[α]λ δάδα ἰσπάνειν. Hobart (p. 90f.) has shown that the verb, which survives in MGr as θυμιάω, was the medical term for fumigating with herbs, spices, etc.

θυμός.

is not so common as might have been expected, but it is found in the curious alphabetical acrostic of early i/A.D., P Tebt II. 278²², where, with reference to the loss of a garment, it is said of the thief—θυμοῦ περιπεσῖτε (L. -εῖται), "he will meet with anger" (Edd.): cf. BGU IV. 1141¹¹

(B.C. 14) ἐπὶ θυμῶι. So in the new Alexandrian erotic fragment P Grenf I. 1²¹ (ii/B.C.) γίνωσκε ὅτι θυμὸν ἀνίκητον ἔχω ὅταν ἔρις λάβῃ με. Add from the inscr. the early *Syll* 2²¹ (the "Gadatas" inscr. translated from a rescript of Darius I.) δώσω σοι μὴ μεταβαλομένωι πείραν ἡδικ[η]μένου θ[υ]μοῦ, *Michel* 1322 A⁴ Διονύσιον κατα[δ]ῶ καὶ τὴν γλῶτ(τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακὴν, and *Magn* 115(a)²¹ (letter of Darius Hystaspes) δώσω σοι . . . πείραν ἡδικη[μ]εῖνου θυμοῦ. [In P Lond 42²⁸ (B.C. 168) (= I. p. 31) for the editor's θυμήν, from an apparently new form θυμή, we should read οὐ μήν, see *Chrest.* I. p. 132.] MGr θυμῶνω, "enrage."

θύρα.

For this common noun see P Petr II. 10(2)¹¹ (c. mid. iii/B.C.) γενομένου μου πρὸς τῆς θύρας τοῦ στρατηγίου, "when I had reached the door of the strategus' office" (Ed.), P Ryl II. 127⁹ (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας οὐ καταγείνομαι οἴκου, "as I was sleeping at the door of the house which I inhabit" (Edd.), BGU II. 597²⁶ (A.D. 75) μὴ ἀφέτωσαν τὴν θύραν, ἥνικα κλειστή (L. κλειστή) ἦν. In P Petr II. 13(16)¹² (B.C. 258-3) ἀρθήτωσαν αἱ θύραι, the reference is to the raising of the sluice-gates of the canals: cf. *ib.* III. 44(3)³ ἀνοιχθήτω οὐν ἡ θύρα. In leases the restoration of existing doors and keys is frequently laid down as a condition, perhaps because doors were often detachable and might readily come to harm, e.g. P Oxy III. 502²⁸ (A.D. 164) where the tenant is to deliver up certain buildings—καθαρὰ ἀπὸ κοπρίων καὶ ἀς παρελιθῆεν θύρας καὶ κλείς πάντων τῶν τόπων, "free from filth and with the doors and keys received by her of all the premises" (Edd.): so *ib.* IV. 729²³ (A.D. 137), VIII. 1127²⁴ (A.D. 183), 1128²⁶ (A.D. 173) and P Strass I. 4²¹ (A.D. 550) with the editor's note. Other exx. of the word are P Tebt I. 45²² (B.C. 113) τὴν παρόδιον θύραν, "the street door," P Oxy X. 1272¹³ (A.D. 144) τὴν τοῦ πεσσοῦ θύραν, "the door of the terrace," and *ib.* VI. 903²⁰ (iv/A.D.) τὰς ἔξω θύρας, "the outside doors." On the θύρα of Ac 3^{2, 10}, see *ZNTW* vii. p. 51 ff. For the ethnic use of θύρα on tombs see Ramsay in *C. and B.* ii. p. 395 where reference is made to an inscr. on an altar found near the hot springs of Myrrikion in Galatia, where a man erected to his wife τὸν βωμὸν καὶ τὴν θύραν, the word θύρα being added because "according to Phrygian ideas there were two necessary elements in the sepulchral monument; and when there was no real door, the word at least was engraved on the altar to represent the actual entrance. The door was the passage of communication between the world of life and the world of death: on the altar the living placed the offerings due to the dead": cf. *JHS* v. (1884), p. 254. For the diminutive θύριον, see P Lond 1177²⁴⁸ (A.D. 113) (= III. p. 187) θύριον and P Tebt II. 414³⁶ (ii/A.D.) τὸν ξύλινον δίφρον καὶ τὸ θύριον (L. -ιον), "the wooden stool and the little door." The verb θυρώω (cf. I Macc 4²⁷) is common, e.g. P Amh II. 51¹⁴ (B.C. 88) οἰκίαν . . . τεθυρωμένην: for θυρώμα (as in 2 Macc 14⁴⁸ al.) see BGU IV. 1028²⁰ (ii/A.D.).

θυρεός.

For the late usage of this word for the long oblong shield of Roman equipment (cf. Polyb. vi. 23, 2), as in Eph 6¹⁸, see PSI IV. 428³⁶ (iii/B.C.) ἑπὶ ἀσπίς φαρέτρα θυρεός.

θυρίς.

In P Petr III. 48¹³ we hear of θυρίδας κοιλοστάθμους, where for the last word the editors refer to LXX Hagg 1⁴, and for the corresponding verb to 3 Kings 6⁸, and understand the meaning to be to put a sheath of wood over the door-posts or the sides of the windows. BGU IV. 1116²³ (B.C. 13) describes a house θύραις καὶ θυρίσι καὶ κλεισί: see *ib.*¹⁵ for the verbs—τὴν οἰκίαν τεθυρωμένην καὶ τεθυριδωμένην καὶ κκεκλεισμένην. [Θυριδῶ is not in LS, but cf. θυριδωτός.] Cf. also P Ryl II. 233⁵ (ii/A.D.) τὰ μέλαθρα τῶν θυρίδων τοῦ μεγάλου συμπόσιου, “the beams of the windows in the great dining-hall” (Edd.), and P-Oxy I. 69⁷ (A.D. 190) where stolen barley is removed from a house διὰ τῆς αὐτῆς θυρίδος, “by the said door,” according to the editors, but any opening may be intended. In P Lond 35⁶ (B.C. 161) (= I. p. 25) τὴν παρὰ [τοῦ βα]σιλέως διὰ τῆς θυρίδος ἐ[σφρα]γισμένην, the reference, as Kenyon notes, is to “the opening of a folded papyrus sheet, which would be sealed up to hold it all together and to hide the contents.” An interesting inscr. in *C. and B.* ii. p. 650 tells of the honour paid by the Synagogue to certain Jews who ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυτὸν πάντα κόσμον. MGr παραθύρι, “window.”

θυρωρός.

For this word, as in Mk 13²⁴, Jn 10³, see P Par 35²² (B.C. 163) παρέθεντο δὲ τὰ ποτή[ρια] Κεφα[λάτ]ι τῷ θυρωρῷ (cf. *ib.* 37⁴⁶), P Tebt I. 112 intr. (4) (B.C. 112) Θεῶν θυρωρῶν, BGU IV. 1141⁸⁴ (B.C. 14) καθ’ ἡμέραν δὲ τὸν θυλωρὸν (l. θυρ-) ἐξερωτῶ μή τις ξέω φηνωκε, P Lond 604¹⁴ (A.D. 47) (= III. p. 71) Πτολεμαί(ο)υ θυρουροῦ(ῶ), P Flor I. 71²⁸⁰ (iv/A.D.) Μουσῆς θυρουρός ἰ πάγ(ου). For the form θυρουρός in the last two exx., as in Mk 13²⁴ D*, see Maysler *Gr.* p. 15, and Moulton *Gr.* ii. p. 75. The interesting reference to a woman door-keeper in Jn 18^{16,17} (cf. 2 Kings 4⁹) may be illustrated by BGU IV. 1061¹⁰ (B.C. 14) τὴν ἀποτεταγμένην πρὸς τῆι τηρήσει θυρωρὸν Μελήφιος γυναῖκα παραχρήμα ἐφόνευσαν, P Ryl II. 36⁶ (A.D. 34) λογοποιουμένου μου πρὸς Ἀγχερ[μφ] [υ]ν κα[λ] τὴν τούτου γυναῖκα Θεναπύχιν θυλουρὸν (l. θυρ-) τῶν ἀπὸ Εὐήμερίας τῆς Θεμιστον μερίδος, “as I was talking to Ancherimphis and his wife Thenapunchis, a door-keeper of Euhemeria in the division of Themistes” (Edd.), and P Strass I. 24¹⁷ (A.D. 118) Θαρήτι θυλουρῶ (l. θυρ-). See further for the interpretation of Jn *l.c.* *ExpT* xxvii. pp. 217 f., 314 ff., and 424 f.

θυσία.

P Hib I. 54¹⁵ (c. B.C. 245) χρεία γὰρ ἐστὶ ταῖς γυναῖξιν πρὸς τὴν θυσίαν, P Tebt I. 33¹⁰ (B.C. 112) (= *Selections*, p. 31) τὰ . [.] . [.] . σ]ταθησόμενα θύματα καὶ τῆς θυρ[α]ς, BGU IV. 1198¹² (beginning of i/B.C.) ποιούμενοι ἀγνῆας καὶ θυσίας, *ib.* 1201⁸ (A.D. 2) πρὸς τὰς λειτουργίας καὶ θυσίας τῶν θεῶν, P Oxy IX. 1211¹ (ii/A.D.) τὰ πρὸς τὴν θυσίαν τοῦ ἱερωτάτου Νεῖλου, P Giss I. 40^{11,21} (A.D. 212)

κατάγειν θυσίας εἵκεν ταύρους. The *libelli* of the Decian persecution are regularly addressed—τοῖς ἐπὶ τῶν θυσιῶν ἡρημένους, “to those chosen to superintend the sacrifices,” or some similar phrase: see e.g. BGU I. 287¹ (A.D. 250) (= *Selections*, p. 115), and cf. the similar use of θυσιάζω in P Ryl II. 112 (a)¹⁰, (b)¹⁵, (c)¹⁴ (A.D. 250). From the inscr. we may cite *OGIS* 59¹⁵ (c. B.C. 188) ὅπως ἔχουσιν εἰς τε τὰς θυσίας καὶ τὸ ἄλειμμα δαπανᾶν, *Syll* 633⁸ (ii/A.D.) εἰάν δέ τις βιάσθται, ἀπρόσδεκτος ἢ θυσία παρὰ τοῦ θεοῦ (cf. Phil 4¹⁸, Sirach 32⁹).

θύω.

An early instance of this verb occurs in the interesting, but fragmentary, papyrus containing a royal edict regarding the constitution of one of the Greek cities in Egypt, P Hib I. 28⁷ (c. B.C. 265), where it is laid down with reference to the incorporation of the demes in the phratries—ε[α]λ] γνωρίζηται ὑπὸ τῶν φρατέρων θύεωσαν, “(in order that they may) be recognized by the members of the phratries, let them sacrifice” (Edd.). Other examples are P Fay 121¹³ (c. A.D. 100) καὶ τὸ δ[έ]μα τοῦ μόσχου οὐ ἐθ[έ]σ[α]μεν αἰτησον πα[ρὰ] τοῦ κυροῦ βυρωῆς, “ask the hunch-backed tanner for the hide of the calf that we sacrificed” (Edd.), P Giss I. 3⁷ (invitation to the festival on Hadrian’s accession—A.D. 117) τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν, BGU I. 250⁵ (time of Hadrian) μόσχους τεθόκασι, *ib.* II. 463⁸ (A.D. 148) τέλος μόσχ(ου) θυομέ(νου), *Chrest.* I. 116² (Sayings of Sansnōs—ii/iii A.D.) σίβου τὸ θεῖον. θέε πάσι τοῖς θεοῖς, and from the *libelli* (see *s.v.* θυσία) BGU I. 287¹ (A.D. 250) (= *Selections*, p. 115) καὶ ἀλ θύων τοῖς θεοῖς διετέλεσα.

Θῶμας.

On the relation of this proper name to the Heb. דּוּנְיָ = “twin” see Nestle in *Enc. Bibl.* 5057 ff., where reference is made to the use of דּוּנְיָ as a name in the Phoenician inscr., e.g. *Corpus Inscriptionum Semiticarum* i. No. 46 𐤃𐤍 דּוּנְיָ 𐤇𐤍𐤃𐤍, cf. Θαμὸς Ἀβδουήρου (*Inscr. Mission de Phénicie*, p. 241). See also Herzog *Philologus*, 56 (1897), p. 51, and the note in the present work on δίδυμος.

θώραξ.

Amongst the bequests in the will of Demetrius (P Petr III. 6 (a)⁸⁶ (B.C. 237), we find τὸν [θ]ώρακα and [τῆ]ν ζώνην θωρακί[τι]ν. The word is similarly used = “breastplate” in P Giss I. 47⁶ (time of Hadrian) ὁ μὲν γὰρ θώραξ ἐκ καλοῦ ἀροχάλκου ὦν καὶ [τ]ὴν πλοκὴν λεπτότατος καὶ τὸ μέλλον ἐλα[φ]ρότατος ὡς μὴ κάμνει τὸν φοροῦντα αὐτὸν [τῆ] γορᾶσθη κτλ. For the verb, as in I Macc 4⁷, cf. *OGIS* 332² (B.C. 138–133) ἀγαλμα πεντάπηχυ τεθωρακισμένον, while in the list of traders, which makes up the alphabetical acrostic P Tebt II. 278^{1,8} (early i/A.D.), we find a θωρακοποιός (l. θωρακοποιός), “a breastplate-maker,” between an ἡπητής, “a cobbler,” and an ἱατρός, “a physician.”

I

Ἰάειρος—ιατρός

Ἰάειρος.

Apart from the Gospels (Mk 5²², Lk 8⁴¹) this name is found in the Greek Bible in Esth 2⁵ **Μαρδοχαῖος ὁ τοῦ Ἰαέριου**. A similar form occurs in Wilcken *Ostr* 1231 (Thebes—Ptol.) **Θεόδωρος καὶ Ἀβαιοῦς καὶ Σκύμος Ἰαίρη χα(ίρειν)**.

Ἰακώβ.

The appeal to the *God of Abraham, of Isaac, and of Jacob* (cf. Mk 12²⁹) is very common in the magic papyri, e.g. P Par 574¹²⁹¹ f. (iii/A.D.) (= *Selections*, p. 113 f.) **χαίρε φνουθι ν Ἀβραάμ· χαίρε πνουτε ν Ἰσάκ· χαίρε πνουτε ν Ἰακώβ**, "hail, spirit of Abraham": see further Deissmann *BS* p. 282, where Orig. *c. Cels.* v. 45 is quoted to the effect that these Hebrew names had to be left untranslated in the adjurations if the *power* of the incantation was not to be lost, and *ib.* p. 316 on the tendency of the early Christians to prefer the "Biblical" form Ἰακώβ to the Graecized Ἰάκωβος. Cf. also the sepulchral inscr. *Preisigke* 2034¹³ **ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἰακώβ**. For the spelling Ἰακούβ see Wünsch *AF* 3² (Imperial age).

Ἰάκωβος.

This Graecized form of the Hebr. Ἰακώβ (see *supra*) with the spelling Ἰάκουβος is found in P Oxy II. 276⁵ (A.D. 77), where we hear of a Jew, son of Jacob (Ἰακούβου), as steersman on a cargo-boat: cf. BGU III. 715¹¹ (A.D. 101-2) **Σαμβαθ(ῶν) Ἰακούβου**, and 1 Esdr 9⁴⁸ A.

ἴαμα.

Syll 802 (iii/B.C.) Ἰάματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκληπίου—the heading of a list of cures worked in the Asclepieum at Epidaurus: cf. *ib.* 24³⁵. See also the sepulchral epitaph *Kaibel* 314¹³ f. (Smyrna)—**ἀλλ' ὁ ταλαίφρων γεννήσας εἰσατό μου νόσον αἰνὴν, τοῦτο δοκῶν βτι μοῖραν ἐμὴν εἰάμασι σώσει**.

ἰάομαι.

As distinguished from *θεραπεύω* "treat medically" (see *s.v.* and cf. Ac 28¹) ἰάομαι denotes "heal," as in *Syll* 802¹²³ (referred to *s.v.* ἴαμα) **ἀνὴρ δάκτυλον ἰάθη ὑπὸ ὄφιοις**, and the similar 803⁷ **τοῦτο]ν τυφλὸν ἐόντα ἰάσατο**: cf. also the magic text BGU IV. 1026^{xvii. 15} **αἰμάροϊαν ἰάται**. On the Lukan usage of the verb see Hobart, p. 8 ff., and on the "aoristic present" in Ac 9³⁴ see *Proleg.* p. 119. Thayer's hint of a connexion with ἰός is not supported by modern philologists, see Boisacq, p. 362.

ἴασις.

For a metaphorical use of this Lukan word cf. Vett. Val. p. 190³⁰ **εἰθ' οὕτως ἀπόροις κατόρθωσιν τῶν πραγμάτων καὶ τῶν φαύλων ἴασις ἀποτελεῖ**. Lk 13³² shows the same collocation—**ἰάσεις ἀποτελέω**. See also Hobart, p. 23 f.

ἴασις.

Syll 587⁸⁷ f. (iv/B.C.) **σφραγὶς ἴασις χρυσῶν δακτύλ[ιον] ἔχουσα**,] **σφραγὶς ἴασις περικεχρυσωμένη**. The word is Phoenician (Boisacq, p. 364).

Ἰάσων.

For this proper name cf. P Petr I. 19² (B.C. 225) (as read *ib.* III. p. 32) Ἰάσω[ν] Ἀχαιοῦς, *ib.* III. 21 (b)² (B.C. 225) **ἐπὶ προέδρου Ἰάσονος**, *ib.* (c)⁴ Ἰάσων Διονύσιος, *Michel* 1203² (ii/B.C.) Ἰεροκλῆς Ἰάσονος, *al.* The name is widely spread, e.g. it is found several times amongst the graffiti at Priene, as in *Priene* 313⁴³³: for the bearing of this on Rom 16²¹ cf. Milligan *Thess.* p. 183. On the use of Ἰάσων by the Jews as a substitute for Ἰησοῦς, see Deissmann *BS* p. 315 n².

ιατρός.

This common noun is found in the curious alphabet acrostic P Tebt II. 278⁹ (early i/A.D.), where **ιατρός** is inserted between **θωρωκοποιός** ("breast-plate maker") and **κλειτοποιός** ("locksmith"). The existence of public physicians in Egypt is well illustrated by P Oxy I. 51⁴ (A.D. 173), the report **δημοσίου ἱατροῦ**, who had been instructed by the strategus **ἐφιδεῖν σῶμα νεκρὸν ἀπηρημένον**, "to inspect the body of a man who had been found hanged": cf. *ib.* 52⁷ (A.D. 325), *ib.* III. 475⁵ (A.D. 182), and BGU II. 647³ (A.D. 130) where C. Minucius Valerianus **ἔχων ἱατροῖον ἐπὶ κομῆν Καρανίδι** is charged (**παρηγγελῆ**) by the strategus to inspect the wound of a certain Mystharion. In P Oxy I. 40⁹ (ii/iii A.D.) we find a man, in view of the fact that he is **ιατρός . . . δημοσι[ε]ῶν ἐπὶ ταριχείᾳ**, "a doctor officially practising mummification" (Edd.), getting exemption from some form of public service, and similarly P Fay 106 (c. A.D. 140) is a petition addressed to the prefect by a physician **ὅπως] τέλει ἀπολύονται τῶν [λειτουρ]γιῶν οἱ τὴν ἱατρικὴν ἐπιστή[μην] μεταχειριζόμενοι**, "that those practising the profession of physician be completely exempted from public services." Physicians were thus apparently State officials (cf. *OGIS* 104 n.⁵) and consequently a tax was levied for their maintenance: cf. P Hib I. 102 (B.C. 248), an undertaking to a physician by a military settler to pay by way of **ιατρικόν, δλυρ(ῶν) (ἀρτάβας) ἑ ἢ δραχμὰς τέσσαρας**, "10 artabae of wheat or 4 drachmae": see further Wilcken

Ostr. i. p. 375 ff. One of the wall-scratchings at Thebes, *Preisigke* 1852, commemorates a certain Ἴπποκράτης ἰατρός, and a dialect inscr. from Delphi, of the middle of ii/B.C., *Syll* 857¹², is a deed of sale to Apollo Pythius, by which Dionysius manumits Damon, a slave physician, who has apparently been practising in partnership with his master, to judge from the concluding provision—*εἰ δὲ χρεῖαν ἔχοι Διονύσιος, συνιατρεύτω Δάμων μετ' αὐτοῦ ἔτη πέντε*, receiving board and lodging and clothes.

As illustrating *Mk* 5²⁶ we may cite *Preisigke* 1934, an inscr. in the Serapeum at Memphis, recording that Aristullus has set up a votive-offering fearing that the god is not well-disposed towards him—*ἐπεὶ καὶ ἰατρ[ε]ίαις χρώμενος τοῖς περὶ νῶν ὀνείροις οὐκ ἠδυνάμην ὑγείας [τυχεῖν παρ' αὐτοῦ]*. For *Mt* 9¹² *Wendland (HZNT I. ii. p. 44)* recalls Diogenes in *Stobaeus Florileg. III. p. 462¹⁴*, ed. Hense: *οὐδὲ γὰρ ἰατρός ὑγείας ὦν ποιητικὸς ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται*. *P Oxy I. i recto* ¹² contains a new *Logion* ascribed to Jesus—*οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρὶδι αὐτ[ο]ῦ, οὐδὲ ἰατρός ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν*. For Θεόφιλος ἰατρός see *Preisigke* 3780. In *CR xxxii. p. 2* Sir W. M. Ramsay publishes an interesting Christian inscr. of c. A.D. 350 regarding a certain ἀρχιατρός, who in words and deeds acted according to the precepts of Hippocrates. In another inscr. from the same district and period (p. 5) a mother commemorates her son as τὸν σοφὸν ἰητρὸν ἑικοστὸν ἄγοντα ἔτος, "the skilful physician who was in his twentieth year." The art. contains some interesting ref. to the honour in which the profession of medicine was held by Christians of the third and fourth centuries. The verb ἰατρεύω occurs in *Michel* 1250 (ii/B.C.) Μελά[ν]θιος Ἐπιτέλει ἰατρευθεὶς Ἀσκληπιῶι χαριστήρια. For ἰατρίνη, "midwife," see *P Oxy XII. 1586¹²* (early iii/A.D.). *MGr* γιατρός, "physician," γιατρικό[ν], "medicine," γιατρεύω, "I heal."

ἴδε.

For ἴδε = "look out for," see *P Ryl II. 239²¹* (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄναρδιον, "look out everywhere for a small donkey for him" (Edd.). The word, as the imper. of ἴδω, was originally accented ἴδέ: cf. *Moeris. p. 193* ἴδὲ . . Ἀπτικῶς . . ὡς τὸ εἰπέ, λαβέ, εὔρε. *MGr* [ἴ]δές, δέ[σ]τε.

ἰδέα.

See *s.v.* εἰδέα, and add *P Oxy X. 1277¹⁰* (A.D. 255) προσκεφάλαια . . λιγὰ τῆς αὐτῆς εἰδαίας (i. ἰδέας), "of the same quality" (Edd.), and the magical papyrus *P Lond 1217⁶⁰* (iii/A.D.) (= *I. p. 108*) ἵνα πάσαν εἰδέαν ἀποτελέσῃς. Note εἰ- for εἰ-, as in *Mt* 28³, and cf. the cognate forms εἶδος and εἶδωλον. Ἰδέα comes from **Fideṣā* (Boisacq, p. 220): see also *s.v.* ἴσος. On the AV translation "countenance" in *Mt* *l.c.* see *Field Notes*, p. 22. The word in *MGr* = "thought," "idea."

ἴδιος.

For an "exhausted" ἴδιος in Hellenistic Greek, equivalent to little more than the possessive pronoun, *Kuhring* (p. 13) cites such passages as *BGU IV. 1061²¹* (B.C. 14) ἐν τοῖ ἰδίωι αὐτοῦ κλήρωι, *P Oxy III. 483²⁶* (A.D. 108) ὁ μῦθος . . εἶναι τὰς προκλειμμένας ἀρούρας εἰδίας μου, *ib.* 494²³

(A.D. 156) ἐγνώρισα τὴν ἰδίαν μου σφραγίδα, *ib.* 495¹⁵ (A.D. 181-9) γράψω τῇ ἰδίᾳ μου χειρὶ, *BGU III. 865²* (ii/A.D.) ἀκολούθω[ς τῇ ἰδίᾳ σοι (i. σου) ἐπιστολῇ, *ib.* I. 13¹⁵ (A.D. 289) ἐκδικήσωμεν . . τοῖς ἰδίωις ἐαυτῶν δαπανήμασιν, *P Grenf II. 80¹⁴* (A.D. 402) ὑπὲρ ἰδίας σου κεφαλῆς. It will hardly be denied, however, that in all these passages ἴδιος adds a certain emphasis, and this undoubtedly holds good of the general NT usage, as e.g. *Jn* 1¹¹, *I Cor* 3⁸, *Gal* 6⁵, *Heb* 7²⁷, etc.: see more particularly *Proleg.* p. 87 ff. (as against *Deissmann BS p. 123 f.*), and cf. *Souter (Lex. s.v.)* where the word is rendered "one's own," "belonging to one," "private," "personal," without any mention of a weaker meaning. *Winer-Schmiedel Gr. § 22, 17*, on the other hand, claims for the word both senses in the NT, and illustrates these in detail. It is probably impossible to draw the line strictly, so much depends on the special nuance of the context. Thus in the interesting papyrus in which proceedings are instituted for the recovery of a foundling child that had been put out to nurse, the defendant asserts that the foundling had died, and that the child now claimed was her own child—τὸ] Ἰ[δ]ιὸν μου τέκνον (*P Oxy I. 37¹¹*. 1—A.D. 49) (= *Selections*, p. 51). But when in *P Goodsp Cairo 4⁸* (ii/B.C.) (= *Selections*, p. 25) *Polycrates* writes to a friend introducing one *Glaucias*—ἀπεστάλκαμεν πρὸς σὲ Ἰλαυκίαν, ὄντα ἡμῶν ἴδιον, κοινολογησόμενόν σοι, the meaning can be little more than "who is one of ourselves": cf. *P Par 41¹¹* (B.C. 158) οὐ <ἐν> κατοχῇ ἡμῶ μετὰ τοῦ πρεσβυτέρου ἀδελφοῦ ἰδίωι (= ἐμοῦ) Ἰπτολεμαίου, *P Tor I. 8²⁷* (B.C. 119) εἰς τὰς ἰδίας αὐτῶν (= εἰς τὰς ἐαυτῶν) μετοικισθῆναι (both cited by *Mayer Gr. p. 308*). This last ex. illustrates the absolute use of ὁ ἴδιος as in *Jn* 1¹¹, 13¹, etc.: cf. also *P Oxy XIV. 1680⁸* (iii/iv A.D.), where a son prays for his father—ὑγιαίνοντι (i.—τά) σε ἀπολαβεῖν ἐν τοῖς ἰδίωις, "that we may receive you home in good health" (Edd.). On the principle of the ἰδία, involving a man's personal attachment to the house and soil of his birth, see *Zulueta in Vinogradoff's Oxford Studies in Social and Legal History i. (1909), p. 42 ff.*, and cf. *Exp VIII. iv. p. 487 ff.*, where *Ramsay* applies this principle in connexion with *Lk* 2⁸. In *Proleg.* p. 90f. special attention is drawn to the use of ὁ ἴδιος in addressing near relations at the beginning of a letter. Thus in *P Fay 110⁸* (A.D. 94) *Gemellus* sends greeting Ἐπαγαθῶι τῶι ἰδίωι, *Epagathus* being probably a nephew, and similarly in other letters of the same correspondence: when the son *Sabinus* is addressed, the words τῷ οἰείωι (= τῷ υἱῷ) are always used, as *ib.* 113² (A.D. 100). If this were at all a normal use of ὁ ἴδιος it might add something to the case for translating *Ac* 20²⁸ τοῦ αἵματος τοῦ ἰδίωι, "the blood of one who was His own" (*Weiss*, etc.).

For the adv. ἰδίᾳ (for form cf. *Moulton Gr. ii. p. 84*) = "privately," see *PSI IV. 434¹²* (B.C. 261-0) ἰδίᾳ συμφωνήσας πρὸς αὐτούς, and cf. *Michel* 392⁷ (ii/B.C.) καὶ κοινῆι τῆι πόλ[ει] καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσ[ιν] αὐτῶι. The phrase ἐκ τοῦ ἰδίωι, "at one's own expense," is found in *BGU IV. 1118²¹* (B.C. 22), and similarly ἐξ ἰδίων in *ib.* 1209¹¹ (B.C. 23).

Brugmann derives from **Fidios*: cf. skr. *vi*, "en séparant" (*Boisacq*, p. 221). The adj. therefore implies "sequestered from the common stock." *MGr* ἴδιος and γίδιος: ὁ ἴδιος, "the same," "self": cf. ἰδιότητα, "identity."

ιδιώτης.

In *Syll* 847¹⁶ (Delphi—B.C. 185) the witnesses to a manumission are the priest, two representatives of the ἄρχοντες, and five ιδιώται, "private citizens": cf. *ib.* 846⁸ (B.C. 197) and *OGIS* 90²² (B.C. 196) where again a distinction is drawn between ἱερείς and of ἄλλοι ιδιώται. In connection with the difficult 1 Cor 14^{16, 23}, Thieme (p. 32) cites *Magn* 99²⁶ (beg. ii/B.C.) φερόμενον ὑπὸ τῶν [ιδιωτῶν], where the word may have some reference to worship at the founding of a sanctuary in honour of Serapis, but the context is far from clear. In P Fay 19¹² (ii/A.D.) the Emperor Hadrian refers to his father's having died at the age of forty—ιδιώτης, "a private person," and in P Oxy XII. 1409¹⁴ (A.D. 278) we read of overseers chosen—ἐξ ἀρχόντων ἢ καὶ ιδιωτῶν, "from magistrates or private persons": cf. P Ryl II. 111(a)¹⁷ (census-return—c. A.D. 161) ιδιώ(της) λαογ(ραφούμενος), "a private person paying poll-tax." The adj. ιδιωτικός is similarly used with reference to a private bank—ιδιωτικὴ τράπεζα—in P Lond 1168²¹ (A.D. 18) (= III. p. 137), and in *ib.* 932⁸ (A.D. 211) (= III. p. 149) with reference to δάνεια ἢ τοι ιδιωτικὰ ἢ δημόσια: cf. the Will, P Tebt II. 381¹⁸ (A.D. 123) (= *Selections*, p. 79), where Thaeis bequeaths her property to her daughter on condition that she discharges her private debts—διεσπύσῃ ἂν ἔαν φανῆι ἢ Θαισις ὀφίλουσα ιδιωτικῶν χρεῶν, and BGU V. 1210¹⁸ (c. A.D. 150) Παστοφόρο[ς] ἐξὸν ιδιωτικῶν ἐφίσθαι τάξεων, "Pastophoren ist es erlaubt, nach Laienstellungen zu streben" (Ed.). See further Preisigke *Fachwörter*, p. 101. To the rare use of ιδιώτης to denote absence of military rank, a private, in P Hib I. 30²¹ (B.C. 300–271) and *ib.* 89⁷ (B.C. 239), we can now add P Hamb I. 26¹¹ (B.C. 215). In contrast to rhetoricians and philosophers, Epictetus describes himself as ιδιώτης (iii. 7. 1, *al.*): cf. 2 Cor 11⁸, and see Epict. iii. 9. 14 οὐδὲν ἦν ὁ Ἐπίκτητος, ἐσολοικίζεν, ἐβαρβάριζεν (cited by Heinrici *Litt. Char.* p. 2).

ιδού.

Moulton (*Proleg.* p. 11) has shown that the frequency with which ἰδού (originally the imper. of εἰδόμην and accented ἰδοῦ) is used by certain NT writers is due to the fact that they were accustomed to the constant use of an equivalent interjection in their own tongue: cf. Wellhausen *Eintl.* 2 p. 22. As showing, however, that the interjection was used in the Κοινή where no Hebraistic influence is predicable, we may cite P Oxy VII. 1066⁵ (iii/A.D.) εἰδ[ο]ν οὖν ἀπέστλά σοι αὐτήν, with reference to the return of a file, *ib.* 1069¹¹ (very illiterate—iii/A.D.) εἰδού γὰρ καὶ τὸ πορφύρειν μετὰ τῶν συν[ε]ργῶν κύντε, "see, the purple is put with the tools" (cf. 1. 9), *ib.* X. 1291⁷ (A.D. 30) οὐδ[εῖ]ς μοι ἠνεγκεν ἐπιστολήν περὶ ἄρτων, ἀλλ' εὐθέως, ἢ (= εἰ) ἐπηψας διὰ Κολλούθου ἐπιστολήν, εἰδού ἀρτάβη σοι γίνεται, "no one has brought me a letter about the bread, but if you send a letter by Colluthus, an artaba will come to you immediately" (Edd.), *ib.* 1295⁹ (ii/iii A.D.) ἰδού μὲν ἐγὼ οὐκ ἐμμησάμην σε τοῦ ἀπ(οσπ)ᾶν τὸν υἱόν μου, "see, I have not imitated you by taking away my son" (Edd.). A curious verbal parallel to Lk 13¹⁶ occurs in the Christian letter BGU III. 948⁸ (iv/v A.D.) γινώσκον ἐ[θ]έλω εἶπε σοι ὁ πραγματευ[τῆ]ς ἢ τι . . ἢ μήτηρ σου Κοφαίνα ἀσθενεῖ, εἰδού, δέκα τρις μῆνες: cf. P Oxy I. 131¹² (vi/vii A.D.) καὶ ἰδού

τρία ἔτη σήμερον ἀπ' ὅτε ἀπέθανεν. For ἰδού followed by a noun in the nom. without a finite verb, as in Lk 22³⁸, cf. an old Attic inscr. ἰδού χελιδῶν, cited by Meisterhans *Gr.* p. 203, § 84, 2. See also Epict. iv. 11. 35 ἰδού νέος ἀξίερ-αστος, ἰδού πρεσβύτης ἀξιῶν τοῦ ἔραν καὶ ἀντερᾶσθαι (cited by Sharp *Epict.* p. 100). MGr ἰδῶ, "here": cf. the French *ici* from the popular Lat. *ecce hic*.

ιδρώς.

This word, which in the NT is confined to Lk 22⁴⁴ 8* D (cf. Hobart, p. 82), may be illustrated from the magic P Lond 46¹⁸² (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι οὐ ἐστίν ὁ ἰδρῶς ἄμβρος ἐπιπέπτων ἐπὶ τὴν γῆν. In *ib.* 402 *verso*¹⁸ (ii/B.C.) (= II. p. 11) we read of ἰδρώα παλ(αιά), perhaps, as the editor suggests, "old sweaters": the same word may be lurking in P Tebt I. 116⁸⁴ (late ii/B.C.) τι(μῆς) ἰδρωίων βῶμ, and in P Goodsp Cairo 30^{iii. 22} (A.D. 191–2) ἰδρωίων 8, cf. Maysen *Gr.* p. 137. For the derived meaning see P Amh II. 40¹⁷ (ii/B.C.) μετὰ πολλοῦ ἰδρώτος, "by great exertions" (Edd.): cf. Lat. *multo sudore*. The verb, as in 4 Macc 3⁸, 6¹¹, Didache i. 6, occurs in P Oxy X. 1242⁵² (early iii/A.D.) ἢ τοῦ Σαράπιδος προτομή . . αἰφνιδίον ἰδρωσεν, "the bust of Sarapis suddenly sweated": cf. Verg. *Georg.* i. 480 et maestum inlacrimat templis ebur aeraque sudant. MGr ἰδρος, ἰδρώτας, with the verb ἰδρώνω or δρώνω.

Ἱεζάβελ.

Schürer's suggestion (*Theol. Abhandlungen Weiszäcker gewidmet*, p. 39 ff.) that the Jezebel or Isabel of Rev 2²⁰ was the local prophetess of the shrine of Sambethe the Chaldean Sibyl at Thyatira (cf. *CIG* 3509), which led to Nestle's highly doubtful identification of the names Isabel and Sibyl (*Berl. Phil. Woch.* 1904, p. 764 ff.), has not been received with much favour (see e.g. Bousset and Moffatt *ad l.*). On the proposed etymologies of the Heb. name see *EB* 2457, and for form Zezabel see Souter *ad Rev* 2²⁰.

Ἱεράπολις.

Schürer in Hastings *DB* v. p. 94 cites three Jewish inscr. from *Alterthümer von Hierapolis* (in *fahrbuch des deutschen Archäol. Instituts*, Ergänzungsheft iv.), pointing to the presence of a considerable Jewish community in Hierapolis—(1) No. 69 a tomb-inscr. closing with the threat: εἰ δὲ μή, ἀποτείσει τῷ λαῷ τῶν Ἰουδα[ω]ν προστε[ί]μου ὄν[σ]ματι δηνάρια χεῖλια, (2) No. 212 (= *Cagnat* IV. 834) another tomb-inscr. ending: εἰ δὲ ἐτι ἕτερος κηδέσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων προστε-μου (δηνάρια) . . καὶ τῷ ἐκλήθησαντι (δηνάρια) (δισχίλια) ἀντίγραφον ἀπετέθη ἐν τῷ ἀρχ[ῆ] τῶν Ἰουδαίων, and (3) No. 342 (= *C. and B.* ii. p. 545) an inscr. in memory of a certain Publius Aelius Glykon, who bequeathed to the managing body of purple-dyers (τῇ σεμνοτάτῃ προεδρίᾳ τῶν πορφυραβάφων) a capital sum, the interest of which was to be applied yearly ἐν τῇ ἑορτῇ τῶν Ἀζύμων to decorate his tomb. Cf. Ramsay *Exp* VI. v. p. 95 ff., and see the same writer's *C. and B.* ii. p. 679 ff. for Hieropolis as the local form of the city's name. On the separation into Ἱερά Πόλις in Col 4¹³ (cf. *Ac* 16¹¹), see Moulton *Gr.* ii. § 61 (b).

ἱερατεία(-τία)

of the actual service of a priest (Lk 1⁸, Heb 7⁵) as distinguished from the more abstract ἱερωσύνη (Heb 7^{11 al.}), may be illustrated from *Priene* 139⁷ (before B.C. 335) *περὶ τῆς δίκης τῆς γενομένης περὶ τῆς ἱερατείας τοῦ Διός*. The distinction, however, frequently disappears: cf. e.g. P Tebt II. 298¹⁴ (A.D. 107-8) where certain priests pay 52 drachmae ὑπὲρ . . . τῆς ἱερατείας[s, *Syll* 601⁵ (iii/B.C.) δ] *πριάμε[νο]ς [τῆ]ν ἱερητείαν τῆς Ἀρτέμιδος τῆς Περγαίας πα[ρ]έξ[ε]ται ἱερίαν ἀσπὴν κτλ.*, and *OGIS* 90⁵² (Rosetta stone—B.C. 196) *καὶ καταχωρίζαι εἰς πάντας τοὺς χρηματισμοὺς . . . [τῆ]ν ἱερατείαν αὐτοῦ*, “and that his priesthood shall be entered upon all formal documents” (Mahaffy). See further *s.v.* ἱερωσύνη.

The adj. ἱερατικός is used of “priestly” descent in P Tebt II. 293¹³ (c. A.D. 187) *ἐπιζητοῦντί σοι εἰ ἔστιν ἱερα-τικοῦ [γέ]νους*, and in *ib.* 291⁴⁸ (A.D. 162) where a priest claims to be γένους ἱερατικ[ο]ῦ on the ground of his knowledge of hieratic and Egyptian writing ^{41 ff.} *ἀπ[ό]δεξι[ν] δούς τοῦ ἐπίστασθαι [ἱερατικά [καὶ] Αἰγύπτια γράμ[ματ]α ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν βίβλον ἱερατικῆς*.

ἱεράτευμα.

No ex. of this subst. has yet been found outside Biblical and ecclesiastical Greek, but cf. *OGIS* 51¹¹ (iii/B.C.) *ἐκτείνωσ ἑαυτὸν συνεπιδιδούς εἰς τὸ συναῦξασθαι τὸ τεχνίτευμα*, where τεχνίτευμα seems to be used in the same collective sense of a “body” of artificers, as ἱεράτευμα of a “body” of priests in 1 Pet 2⁹; in *ib.*⁵ Hort *ad l.* gives good reason for preferring the meaning “act or office of priesthood.” His whole note on this group of words should be consulted.

ἱερατεύω.

Early evidence for this word from the inscr. is afforded by *OGIS* 90⁵¹ (Rosetta stone—B.C. 196) *πάν θεῶν ὧν ἱερατεύουσι, Magn* 178⁸ (ii/B.C.) *ἱεραίαν Ἀρτέμιδος Λευκοφρυγηῆς ἱερατεύσασαν, Priene* 177 (ii/B.C.) *Ἀθηνόπολις Κυδίου ἱερητεύον* (for the form cf. Thumb *Hellen.* p. 68) *Διονύσιω*, etc. The writers of the LXX and Luke (1⁸) were, therefore, only applying to the rites of the Jewish religion a term already current in the pagan world: see further Deissmann *BS* p. 215 f., Anz *Subsidia*, p. 370 f., Thieme, p. 15, Rouffiac *Recherches*, p. 66 f., and Poland *Vereinswesen*, p. 347 n². The only example we can cite from the papyri is P Giss I. 11¹⁰ (A.D. 118) *ὥστε ἱερατεύειν τοῦ χειρισμοῦ τῶν κυβερνητῶν* (ὧν), where see the editor's note: the gen., which is similar to that after ἐπιμελοῦμαι, κήδομαι, ἐπιστατῶ, etc., is sometimes varied by the *dat. commodi* as in *Priene* 177 (*supra*).

ἱερεύς.

It is unnecessary to illustrate at length this very common word, but reference may be made to the complaint in BGU I. 16 (A.D. 159-60) (= *Selections*, p. 83 f.) which five presbyter-priests (οἱ εἰς πρεσβύτεροι ἱερεῖς) lodge against a brother-priest (συνιερέυς) “of letting his hair grow too long and of wearing woollen garments”—ὡς κομῶντος [κ]αὶ χρω[μ]ένου ἱερεῖς ἐσθήσει. On the popular use of ἱερεῖς to designate a bishop or presbyter in Christian inscr. of iv/A.D.

see Ramsay *Luke*, p. 387, and for the fem. ἱερεῖα = “wife of a hiericus” see *ib.* p. 365. This last is found joined with ἱερίσσα in P Lond 880⁷ (B.C. 113) (= III. p. 8), *al.* For the verb ἱερώ cf. *Chrest.* I. 72⁹ (A.D. 234) *μηθένα δὲ τῶν ἱερώ[ν] ἡ] ἱερωμένων ἐγκαταλειοῦναι τὰς [θρ]ησκείας*, where, however, the meaning is far from clear: see Wilcken's note. See also the interesting libellus of a heathen ἱερεῖα in *Chrest.* I. 125 (A.D. 250).

ἱερόθυτος.

For this late word (for the class. ἱερεῖα θεόθυτα) see the citation from *Syll* 653 *s.v.* *δερμάτινος*. We hear of ἱεροθύται, “sacrificing priests,” in connexion with the ceremonial at marriages, e.g. in P Fay 22⁹ (i/A.D.): see further Schubart *Archiv* v. p. 77 ff. For ἱεροποῖός, “a sacrificial magistrate,” cf. P Oxy XIV. 1664²⁰ (iii/A.D.) with the editors' note.

ἱερόν.

In P Tebt I. 59¹¹ (B.C. 99) a certain Posidonius writes to the priests at Tebtunis assuring them of his good will—*διὰ τὸ ἄνωθεν φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν*, “because of old I have revered and worshipped the temple.” The reference, as the editors point out, is to the temple of Soknebtunis, the principal temple at Tebtunis; on other ἄλασσονα or δεύτερα ἱερά, see their introduction to *ib.* 88 (B.C. 115-4) (= *Chrest.* I. 67), a list of no fewer than thirteen shrines belonging to the village of Kerkeosiris. Many shrines in Egypt were privately owned, cf. *ib.* 14¹⁸ note. For a convenient list of epithets applied to ἱερά, see Otto *Priester* ii. p. 373, and for a ἱερός οἶκος at Priene, used for mystic rites, see Rouffiac *Recherches*, p. 62: at the entrance was the inscr.—

Εἰσεῖναι εἰς [τὸ]
ἱερόν ἀγνόν ἐ[ν]
ἐσθήτι λευκ[ῆ]ν.

It may be convenient to reproduce here in full the famous inscr., discovered in 1871, warning Gentiles against penetrating into the inner courts of the Temple at Jerusalem:—*OGIS* 598 (i/A.D.) *μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου* (“within the screen and enclosure surrounding the sanctuary”). *88 δ' ἂν ληφθῆ, ἑαυτοῖ ἀτίος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον*: see also *s.v.* ἀλλογενής and Deissmann *LAE* p. 74 ff.

ἱεροπρεπής.

The meaning which Souter (*Lex. s.v.*) gives to this adj. (not found in Attic writers) in its only occurrence in the NT (Tit 2³: cf. 4 Macc 9²⁵, 11²⁰) “like those employed in sacred service,” is supported by Dibelius (*HZNT ad l.*), who cites an inscr. from Foucart *Associations religieuses*, p. 240, No. 663.¹⁹ *ἱεροπρεπῶς καὶ φιλοδόξως* of certain religious functions: cf. also *Michel* 163³¹ (Delos—B.C. 148-7) *τὰς θυσίας . . . καλῶς καὶ ἱεροπρεπῶ[ς] συνετέλεσεν, Priene* 109³¹⁰ (c. B.C. 120) *προεπόμπευσεν . . . ἱεροπρεπῶς*. For the adj. see Dio Cass. lvi. 46, and for ἱερόδουλος see *s.v.* δουλεύω, and cf. P Hib I. 35⁵ (c. B.C. 250) *οἱ λοιποὶ ἱερόδουλοι διατελο[ῦ]μεν τοὺς φόρους εὐτακτοῦντες εἰς τὸ ἱερόν*, with the editors' note.

ἱερός.

This adj., which remains unchanged in MGr, is very common in the inscr. with reference to heathen temples, sacred revenues, and sacrificial and other rites. With the use in 2 Tim 3¹⁵ we may compare the νόμοι ἱεροὶ καὶ ἀραὶ by which the temple of Jupiter at Magnesia was protected against harm: see *Magn* 105⁵³ (ii/A.D.) as cited by Thieme p. 36. See also *s.v.* βιβλος and γράμμα, and for the protection afforded by the "sacred" area see *s.v.* βωμός, and the note on PSI V. 515¹⁵. The βήμα of the Prefect of Egypt is described in P Hamb I. 4⁸ (A.D. 87) as ἱερώτατον: cf. P Lond 358¹⁸ (c. A.D. 150) (= II. p. 172), and BGU II. 613¹⁸ (time of Anton. Pius). See also P Oxy IX. 1211¹ (ii/A.D.) τὰ πρὸς τὴν θυσίαν τοῦ ἱερωτάτου Νεῖλου. The adj. is found in the title of an athletic club in P Lond 1178¹⁸ (A.D. 194) (= III. p. 217, *Selections*, p. 99) ἡ ἱερά εὐστική περιπολιστική . . . σύνοδος, "the Worshipful Gymnastic Club of Nomads." For ἱερά νόσος = "epilepsy" cf. P Oxy I. 94¹¹ (A.D. 83), 95¹⁸ (A.D. 129) and the other passages collected by Modica *Introductions*, p. 146. The word is used in the address of a Christian letter, P Oxy XII. 1492¹ (iii/iv A.D.) χα[τ]ίρε, ἱερ[ε] υἱέ, also *ib. verso* and 1592⁷.

Ἱεροσόλυμα.

This Greek neut. plur. form of the Hebraic Ἱερουσαλήμ is found in the important P Leid Wxiii.18 (ii/iii A.D.) τὸ μῆγα (ἄνομα) τὸ ἐν Ἱεροσολύμοις. It lies outside our purpose to discuss the usage of the two forms in the NT, but, as showing that a real distinction was present to the minds of Lk and Paul, reference may be made to Harnack *Acts*, p. 76 ff., Ramsay, *Exp* VII. iii. pp. 110 ff., 414 f., and Bartlet, *ExpT* xiii. p. 157 f. But see *contra* the elaborate paper by Schütz in *ZNTW* xi. (1910) p. 169 ff. WH (*Intr.* p. 13) refuse the rough breathing as due to a "false association with ἱερός," but cf. Moulton *Gr.* ii. p. 101. The fem. πᾶσα Ἱεροσόλυμα, as in Mt 2⁸, cf. Tobit 14⁴ B, is found in *Pelagia-Legenden*, p. 14¹⁴. Have we here an anticipation of the MGr indeclinable πᾶσα? queries Blass-Debrunner, § 56, 3.

Ἱεροσυλέω

is used in its literal sense of robbing temples in *Syll* 237⁸, 10 (end of iii/B.C.) ἐξήλεξαν τοὺς ἱεροσυληκότας . . . καὶ τὰ ἄλλα ἃ αὐτοὶ ἐκτημέν[οι] ἦσαν οἱ ἱεροσυλήσαντες ἱερά ἐγένοντο τῷ θεῷ, with reference to those who had stolen part of the Phocians' ἀνάθημα at Delphi. Cf. also Pseudo-Heracleitus *Ep.* 7, p. 64 (Bernays) φίλους φαρμακεύσαντες, ἱεροσυλήσαντες. It is probable, however, that the word, which is here used with special reference to Ephesus, should be understood in the wider sense of "doing sacrilege," as in the RV margin of Rom 2²², the only place where it occurs in the NT: see, in addition to the commentators on this passage, *ZNTW* ix. p. 167 and *s.v.* ἱερόσυλος.

Ἱερόσυλος.

The wider sense, which we have seen the corresponding verb has in Rom 2²² (see *s.v.* ἱεροσυλέω), also attaches to ἱερόσυλος in Ac 19³⁷ (cf. 2 Macc 4⁴²), where Ramsay (*Hastings' DB* i. p. 441) understands οὔτε ἱερόσυλος οὔτε βλασφημοῦντας τὴν θεάν as implying "guilty neither in act

nor in language of disrespect to the established religion of our city": see further *CRE* p. 260, and Lightfoot *Essays on Supernatural Religion*, p. 299 f., who cites an inscr. found in this very temple of Ephesus, though of a later date than the passage in Acts,—ἔστω ἱεροσυλία καὶ ἀσέβεια, "let it be regarded as sacrilege and impiety" (*Wood Inscr.* vi. I, p. 14). Other exx. of the adj. from the inscr. are *Syll* 523⁴⁹ (iii/B.C.) ὁ δὲ εἴπας ἡ [πρή]σας τι παρὰ τόνδε τὸν νόμον . . . ἔστω ἱερόσυλος, *ib.* 602⁸ (iv/iii B.C.) ἦν δέ τις [τὴν στήλην] ἀφαν[έ]ξῃ ἢ τὰ γράμματα, πασχέτω ὡς ἱερόσυλος, and *ib.* 680¹⁰ (Rom.). The new Menander shows several exx. of ἱερόσυλε used in abuse with a general sense (cf. "horse-thief"): e.g. *Menandraea*, p. 60⁹⁸³ ἱερ[ό]συλε παι, p. 38⁸²⁴ ἱερόσυλε γραῦ.

Ἱεροθυγέω

should receive the full force of "sacrifice" in Rom 15¹⁶, the only place where it occurs in the NT: cf. *Field Notes*, p. 165 and SH *ad l.* The subst. is used in the wider sense of "a sacred function" in P Tebt II. 293²⁰ (c. A.D. 187) a report on an application for circumcision—διὰ [τ]ο μὴ δύνασθαι τὰς [ἐβρου]ργίας ἐκτελεῖν εἰ μὴ τοῦτ[ο] γενήσεται, *ib.* 294²⁴ (A.D. 146) ἵνα καὶ αἱ ὀφ[ι]λοῦσαι ἱεουργία τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται: cf. also P Par 69¹⁴ (A.D. 233) συνηθῶν ἱεουργῶν Δι[ε] . . . γεινομένων. In *Syll* 644³ (end of iii/B.C.) reference is made τοῖς ἱεουργοῖς τῆς Ἀθηνᾶς τῆς Ἰτωνίας, who are described by Dittenberger as "collegium eorum qui sacris Minervae Itoniae intererant."

Ἱεροουσαλήμ.

See *s.v.* Ἱεροσόλυμα.

Ἱερωσύνη.

The older form of this word was ἱερωσύνη (from ἱερός), e.g. *OGIS* 56²³ (B.C. 237) τὴν ἱερωσύνην τῶν Εὐεργετῶν θεῶν, see Dittenberger's note and cf. Mayser *Gr.* pp. 15, 154. For ἱερωσύνη = "the priestly office," as in Heb 7^{11a}, cf. *Priene* 174³ (ii/B.C.) ἐπὶ τοῖσδε πωλοῦμεν τὴν ἱερωσύνην τοῦ Διονυσίου τοῦ Φλέου, *ib.* 205² (iii/A.D.) ἔλαχε τὴν ἱερωσύν[ην] Ἀναξίδημος Ἀπολλωνίου, *Michel* 704¹⁵ (ii/B.C.) ἐπρίατο τὴν ἱερωσύνην Τίμ[αιος], *ib.* 977¹³ (B.C. 298-7) τὴν ἱερωσύνην ἀξίως ἱερώσατο τοῦ θεοῦ, *ib.* 981⁷ (B.C. 219-8) καλῶς καὶ εὐσεβῶς τὴν ἱερωσύνην ἐξήγαγεν. See also *s.v.* ἱερατεία, and for the abstract suffix—σύνη see *s.v.* ἀγαθωσύνη.

Ἱησοῦς.

As showing that the name Ἱησοῦς, the Greek form of the Hebrew Joshua, was widely spread amongst the Jews both before and after the beginning of the Christian era, we may cite such passages as P Oxy IV. 816, the fragment of an account written before the end of i/B.C., where Ἰσ[ω]δ[ω]ρου καὶ Ἱησοῦς occurs; P Lond 1119a² (a census-return—A.D. 105) (= III. p. 25) τῆς Ἱησοῦτος μητ(ρὸς) Τη[ε]; and an ostrakon of A.D. 103-4 registering the poll-tax of a Jew described as Σαμβαθ(ῶ)ν ὁ καὶ Ἱησοῦς Παπίου (*Archiv* vi. p. 220: cf. Meyer *Ostr.* p. 150 with Deissmann's note). In the magical P Par 574¹³³³ (iii/A.D.) (= *Selections*, p. 113) Ἱησοῦς πι Χριστὸς πι ἄγιος ν πνεῦμα, "Jesus the Christ, the holy one, the spirit," is invoked to drive the demon out

of a man; and later in the same papyrus, 3019 f., an exorcism begins—*ἄρκιζω σε κατὰ τοῦ θυ τῶν Ἑβραίων Ἰησοῦ· Ἰαβα· Ἰαη· Ἀβραωθ*, where Deissmann thinks that the name *Jesu* can hardly be part of the original formula. "It was probably inserted by some pagan: no Christian, still less a Jew, would have called Jesus 'the god of the Hebrews'" (*LAE* p. 256, n. 4). On the declension of Ἰησοῦς, see Moulton *Proleg.*, p. 49, and on the use of the art. before Ἰησοῦς, see von Soden *Schriften des NT* I. 2, p. 1406 f. The omission by so many scribes of the name Ἰησοῦν before *Βαραββάν* in Mt 27^{16f.} can doubtless be explained on the ground brought forward by Origen, "ut ne nomen Jesu conveniat alicui iniquorum." And the same reason probably lies at the root of the variants for *Βαρησοῦς* in Ac 13⁶ (see Wendt in Meyer's *Kommentar*⁸ ad l. as cited by Deissmann *Urgeschichte*, p. 24). On the possibility that in Ac 17¹⁸ the Athenians thought that Paul was proclaiming a new god of healing, Ἰησοῦς, see an interesting note by Mr. A. B. Cook in Chase *Credibility of the Acts*, p. 205, where it is suggested that there may have been some confusion with Isis, whose name was later derived from Hebr. *iasa* = "salvavit" (Roscher, *Lex. d. Mythologie*, II. i. 522. 42). "She bore the title *σώτεια* (*ibid.* 46), and was credited with the discovery of the drug *ἀθανασία* (Diod. i. 25)." It should be noted, however, that the explanatory clause in Ac 17¹⁸ is omitted by D: cf. Ramsay *Paul*, p. 242. On the contractions IC, IHC, in MSS., as a sign of sanctity, see Traube *Nomina Sacra*, p. 113 ff., and on the Lat. forms *Hiesus*—*Ihesus*, see a note by Nestle in *ZNTW* ix. (1908), p. 248 ff. Reference may also be made to Deissmann's monograph *Die neulistentliche Formel "in Christo Jesu"*, Marburg, 1892.

ικανός.

P Petr II. 20^{ii.7} (B.C. 252) *καὶ ταῦτα ἱκανοῦ τινος πλήθους [ἐπι]πεπτωκότος ἀπὸ τε τοῦ ἀγοραστοῦ καὶ τοῦ φορικοῦ*, "and this when a large quantity of market and tax wheat has come in" (Ed.), P Lille I. 3⁷⁶ (after B.C. 241) *ικανὰ πλήθη*, "des sommes considérables" (Ed.), P Tebt I. 24² (B.C. 117) *ικανὰ κεφάλαια*, *ib.* 29²² (c. B.C. 110) *ικανῆς φορολογίας*, and *Michel* 308¹⁶ (first half ii/B.C.) *ικανὰ τινα λυσιτελή περιπετόηκεν*, *Cagnat* IV. 914⁵ (A.D. 74) *ἱκανὸν ἀ[ρ]γύριον*. With reference to *time* cf. P Par 15²⁸ (B.C. 120) *ἐφ' ἱκανὸν χρόνον*, P Tor I. 1^{ii.15} (B.C. 117) *ἐφ' ἱκανὰς ἡμέρας*. For the word of persons see P Oxy XIV. 1672¹⁵ (i/A.D.) *ἐπιγνοῦς [οὔ]ν τὸν παρὰ σοὶ ἀέρα ἱκανὸς ἔση περὶ πάντων*, and for its absolute use, as in Ac 12¹², I Cor II³⁰, see *Chrest.* I. 11B Fr. (a)¹⁰ (B.C. 123) *εἰς τ[ῆ]ν πόλιν ἐπιβαλόντες μ[ετὰ τῶν ἱκανῶν καὶ [ἑ]πιπ[ε]τῶν* [these two words are inserted above the line] *περικάθισαν ἡμῶν τὸ φρούριον*: cf. P Tebt I. 41^{1a} (c. B.C. 119) *ἱκανῶν ἡμῶν*, "many of us" (Edd.), and P Oxy I. 44⁸ (late i/A.D.) *ὡς ἱκανὰ βλαπτομένων*, "on the plea that they had incurred sufficient loss already" (Edd.). The neut. *ικανόν* is common = "bail," "security," e.g. P Oxy II. 294²³ (A.D. 22) *ἐὰν μὴ τι πίσωσι τὸν ἀρχιστάτορα δοῦν[αι] εἰκανὸν ἕως ἐπὶ διαλογισμῶν*, "unless indeed they persuade the chief usher to give security for them until the session" (Edd.), BGU II. 530³⁸ (i/A.D.) (= *Selections*, p. 62) *ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἱκανόν*, "security is demanded by the tax-gatherers," P Ryl II. 77³⁰ (A.D. 192) *κελεύσατε δ' ἔδωκα ἱκανὸν ἀνεθῆναι*, "order the bail which I provided to be released" (Edd.), P Strass I.

41⁸¹ (A.D. 250) *Ἀντ[ω]ν[ί]νος ῥήτωρ εἶπεν· Ἰκανὸν διδόναι· Ἐρμανοῦβις εἶπεν· Ἰκανὰ [παρ]ασχέτωσαν*: cf. also the new verb *ικανοδοτέω* = *satis do* in P Oxy II. 259²⁰ (A.D. 23) and *ικανοδότης* in BGU IV. 1189⁸ (about the end of i/B.C.). For *τὸ ἱκανὸν ποιεῖν*, as in Mk 15¹⁵, cf. BGU IV. 1141¹³ (B.C. 14) *ἐὰν σοὶ Ἐρως τὸ ἱκανὸν ποίησιν γράψον μοι*, P Giss I. 40^{i.5} (A.D. 212) *τὸ ἱκανὸν ποιεῖν*, and for *τὸ ἱκανὸν λαμβάνειν*, as in Ac 17⁸, cf. *OGIS* 484⁵⁰ (ii/A.D.) *τὸ ἱκανὸν πρὸ κρίσεως λαμβάνεσθαι*, *ib.* 629¹⁰¹ (ii/A.D.) *οὐ[τος τ]ὸ ἱκανὸν λαμβανέτω*. On the Latinisms involved in these phrases see *Proleg.* p. 20 f. The thought of "sufficient in ability," as in 2 Cor 2¹⁴, is seen in P Tebt I. 37¹³ (B.C. 73) *ἐγὼ οὖν περισπώμενος* (cf. Lk 10⁴⁰) *περὶ ἀναγκαίων γέγραφέα σοὶ ἵνα ἱκανὸς γένη*, "therefore, as I am occupied with urgent business, I have written to you so that you may undertake the matter" (Edd.). MGr *ικανός*, "ready," "able." For the adverb see P Petr III. 53⁽ⁱⁱ⁾ (iii/B.C.) *κἀγὼ δ' ἱκανῶς εἶχον*, "I am myself well enough," P Oxy VIII. 1088⁵⁶ (medical prescription—early i/A.D.) *ἄλλο ἐνεργές ἱκανῶς*, "another, tolerably strong," P Tebt I. 411⁶ (ii/A.D.) *ὁ γὰρ κράτιστος ἐπιστράτηγος ἱκανῶς σε ἐπεξήτησε*, "for his highness the epistrategus has made several inquiries for you" (Edd.).

ικανόω.

P Tebt I. 20⁸ (B.C. 113) *ἐὰν λογάρια ἀπαιτῶνται ἱκανοθῆναι σε μέχρι τοῦ με παραγενέσθαι*, "if accounts are demanded consider that you have full powers until my arrival" (Edd.). See also Anz *Subsidia*, p. 353.

ικετηρία.

With the use of this word in Heb 5⁷ cf. P Tebt II. 326³ (c. A.D. 266) *ὑπὲρ θυγατρὸς ὀρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν, δέσποτα ἡγεμών, ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω*, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Oxy I. 71^{i.3} (A.D. 303) *τὴν ἱκετηρίαν προσάγω εὐέλπις ὦν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρισίας τυχεῖν*, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), *Syll* 666³ (ii/B.C.) *ὑπὲρ ὧν ὁ ἱερεὺς τῆς Ἰσθμοῦ ἔθετο τὴν ἱκετηρίαν ἐν τῇ βουλήῳ κτλ.* For a similar use of *ικετεία* (cf. Sir 32^{14ab}) cf. P Petr II. 19 (12)² (iii/B.C.) *μετὰ δεήσεως καὶ ἱκετείας*, P Par 39⁹ (B.C. 161) *δέομαι ὑμῶν μεθ' ἱκετείας*: see also *ib.* 68 C. 20 (ii/A.D.) *ἱκεσίους σοὶ χεῖρας*.

ἱμαῖς.

For the medical usage of this word, which in the NT is confined to Lk 8⁸, see Hobart p. 57 f., but contrast Cadbury *Diction*, p. 43, where it is shown that the word occurs in LXX, Joseph., Plut., Luc., and is, therefore, in no way the sole property of medical writers.

Ἰκόνιον.

The old controversy as to whether during the Roman period Iconium belonged to Phrygia or Lycaonia may now be said to have been settled by the discovery of inscriptional evidence showing that during ii-iii/A.D. the inhabitants used the old non-literary Phrygian tongue: see especially Ramsay

Recent Discovery, p. 65 ff. According to Ramsay (p. 75) the Phrygian form of the city name was probably Kaoania. This was hellenized to Konion and modified to Ἰκόνιον or Εἰκόνιον "to suggest a connexion with εἰκών, an image, giving rise to a legend about a sacred statue in the city." See also Blass *Gr.* p. 8.

ἱλαρός.

BGU I. 332¹² (ii/iii A.D.) ἱλαρά εἰμι περὶ τῆς σωτηρίας ἡμῶν, P Giss I. 22⁹ (time of Trajan) τῆς εὐσεβείας μου ἀ[ναλ]μυβανούσης σε ἀπρόσκοπον καὶ ἱλαρώτατον. Nägeli (p. 65 f.) has shown that in the magic papyri ἱλαρός is used practically = the cognate ἱλεως, which appears in Homer as ἱλα[F]os, e.g. P Lond 46⁴¹⁶ (iv/A.D.) (= I. p. 78) δεῦρο μάκαρ μνήμης τελεσιφρόνος υἱὲ μέγιστε σὴ μορφή ἱλαρός τε φάνηθι ἱλαρός τ' ἐπιτεῖλον ἀνθρώπων ὁσίων μορφήν τ' ἱλαρὸν ἐπιτεῖλον ἐμοὶ τῷ δέῖνα ὄφρα τε μαντοσύναις ταῖς σαῖς ἀρεταῖσι λάβοιμι, P Leid W^{xiv}. 10 (ii/iii A.D.) ἔλθέ μοι πρόθυμος, ἱλαρός, ἀπήμαντος, and, in accordance further with LXX usage, he finds a similar meaning in 2 Cor 9⁷, where the adj. seems to have the force of "gracious," "friendly." In P Leid Xⁱⁱⁱ. 12 (iii/iv A.D.) it is used of the bright colour of gold which has been cast into a furnace. A new literary reference is provided by P Oxy XI. 1380¹²⁷ (early ii/A.D.), where a ἱλαρὰ ἔφης is ascribed to Isis. In *Preisigke* 5510 Ἰλαρά is a proper name.

ἱλαρότης.

For the form ἱλαρία see *Preisigke* 991⁶ (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἱλαρίας: cf. Vett. Val. p. 3²⁷ γέλωτα, ἱλαρίαν, κόσμον.

ἱλάσκομαι.

For this verb = "render propitious to oneself" c. acc. of the person, as in classical Greek, see *Syll* 641⁵ ff. (end of iii/B.C.) ἔχρησεν ὁ θεὸς ἔσεσθαι λώϊον καὶ ἀμεινον αὐτοῖς ἱλάσκομένοις καὶ τιμῶσιν . . . Δία Πατρώϊον καὶ Ἀπόλλωνα . . . τιμᾶν δὲ καὶ ἱλάσκεσθαι καὶ Ἀγαθὸν Δαίμονα Ποσειδωνίου καὶ Γοργίδος, and *Michel* 1211⁵ (i/B.C.?) ὁ θεὸς ἐκόλασεν τὸν Ἐρμογένην καὶ εἰλάσεν τὸν θεόν, καὶ ἀπὸ νῦν εὐδοξεῖ: cf. Menander Ἐπιτρέποντες 664 τοῦτον (θεὸν) ἱλάσκου ποῶν | μηδὲν ἀτοπον μηδ' ἀμαθές. A similar use of the compound ἐξιλάσκομαι, which extends to the LXX (Gen 32²⁰ (Jacob and Esau), Zech 7² (God): cf. Thackeray *Gr.* i. p. 270), is seen in Menander *Fragsm.* p. 164, No. 544⁹ καὶ τὴν θεὸν | ἐξιλάσαντο τῷ ταπεινούσθαι σφόδρα. Both in the LXX (e.g. Ps 78(79)⁹) and NT (Lk 18¹³) ἱλάσκομαι is found in the pass. c. dat. = "be propitious," "be merciful," while the striking use of the verb c. acc. of the thing for which propitiation is made in Heb 2¹⁷ ἱλάσκεσθαι τὰς ἀμαρτίας can be illustrated from the use of the compound not only in such LXX passages as Sir 3³ *al.*, but in an inscr. belonging to the Imperial period found near Sunium, where in the directions for a sanctuary in honour of the god Mén Tyrannus, the words occur:—ὅς ἀν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτίαν ὀφ(ε)λέτω Μηνί Τυράννῳ, ἣν οὐ μὴ δύνηται ἐξιλάσασθαι. (*Syll* 633¹⁴ ff.: cf. Deissmann *BS*, p. 225). This last ex. from a profane source should perhaps make us careful in not pressing too far the theological implications which are sometimes found in the

grammatical constructions of the verb in Biblical Greek (cf. e.g. Westcott *Exp. of St. John*, p. 83 ff.). According to Boisacq (p. 373) ἱλάσκομαι derives from a reduplicated form *σι—σλά—σκομαι, as ἱλεως represents *σι—σλά—Fos.

ἱλασμός.

On the formation of this and similar substantives in —μός, see Hatzidakis *Eiml.* p. 179 f.

ἱλαστήριος.

The meaning of ἱλαστήριον in the important passage Rom 3²⁵ has recently been fully discussed by Deissmann in *BS* p. 124 ff. and *ZNTW* iv. (1903) p. 193 ff., where he comes to the conclusion that the word must be understood not as a *term. techn.* for the Πῦξ or *cover* (of the ark of the covenant), but as an adj. = "of use for propitiation," on the analogy of such word-formations as σωτήριον or χαριστήριον with reference to votive offerings. And in support of this view, he is able to appeal, not only as Lightfoot had already done (*Notes on Epistles of St. Paul*, p. 271), to such a passage as Dion Chrys. *Or.* xi. p. 355 ed. Reiske: καταλέψεν γὰρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνᾷ καὶ ἐπιγράψεν ἱλαστήριον Ἀχαιὸν τῇ Ἀθηνᾷ τῇ Ἰλιάδι, but to two interesting exx. of the word from the inscr. of Cos. The first, *Cos* 81, is found on a votive-gift which the people of Cos erected as a ἱλαστήριον for the welfare of the Emperor Augustus—ὁ δᾶμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος Καίσαρος, θεοῦ υἱοῦ, Σεβαστοῦ σωτηρίας θεοῖς ἱλαστήριον. The second, *Cos* 347, which also belongs to the Imperial period, runs—ὁ δᾶμος ὁ Ἀλεντίων . . . Σε]βασ[τ]ῶ Διὶ Σ[τ]ρατίῳ ἱλαστήριον, δαμαρχεύντος Γαίου Νωρβανοῦ Μοσχλῶνος φι]λοκαίσαρος. Nor is this all, but, as he points out, the adjectival use of ἱλαστήριος is now definitely established by the fragment of a philosophical work concerning the gods, P Fay 337^{1.3} ff. (ii/A.D.) τοῖς θεοῖς εἰλαστη[ρι]οῦς (for form cf. εἰλαστήριον Rom 3²⁵ B* D*) θυσίας ἀξίω[θ]ῆντες ἐπιτελεῖσθαι: cf. 4 Macc 17²³ διὰ . . . τοῦ ἱλαστηρίου θανάτου, where, however, some MSS. read διὰ τοῦ ἱλαστηρίου τοῦ θανάτου αὐτῶν (see SH, p. 88). The theological consequences of the above interpretation cannot be discussed here, but reference may be made, in addition to the commentators, to an art. by C. Bruston in *ZNTW* vii. (1906), p. 77 ff. It should be added, however, that, whatever view is taken of Rom 3²⁵, in Heb 9⁵, the only other place where the word occurs in the NT, ἱλαστήριον must mean "place of propitiation" or "mercy-seat," as in the LXX of the Pentateuch.

ἱλεως.

With Heb 8¹² cf. P Par 51²⁴ (B.C. 160) (= *Selections*, p. 20) ἔλθέ μοι, θεᾷ θεῶν, εἰλεως γινομένη, ἐπάκουσόν μου, ἐλήσον τὰς Διδύμας, and similarly Leid Uⁱⁱ. 10 (ii/B.C.). See also *OGIS* 383²²⁸ (mid i/B.C.) ἐγὼ πατρώους ἅπαντας θεούς . . . εἰλεως εἰς πᾶσαν χάριν εὐχομαι διαμένειν, 2¹³ παρὰ τῆς ἐμῆς εὐχῆς ἱλεως δαίμονας καὶ θεοὺς πάντας ἐχέτω. For the phrase in Mt 16²² (cf. LXX Gen 43²³, 2 Kings 20²⁰, 1 Chr 11¹⁹) see *Cagnat* I. 107¹⁰ Ἰλεῶς σοι, ἀλύτι, and *OGIS* 721¹⁰ (iv/A.D.) (= *Letronne* 221) ἱλεως ἡμῖν Πλάτων καὶ ἐνταῦθα, with the other exx. in *Proleg.* p. 240, where the deprecatory meaning is compared with our vernacular expression, "Mercy on us!"

Ἰλλυρικόν.

For what was understood by "Illyricum" in the Imperial age see SH on Rom 15¹⁹, and cf. W. Weber *Untersuchungen zur Geschichte des Kaisers Hadrianus*, Leipzig, 1907, p. 55.

ἱμάς.

P Petr II. 25 (d)² (iii/B.C.) εἰς ἱμάντας ἐλαίου, a receipt for oil for greasing straps, P Oxy X. 1294⁷ (ii/iii A.D.) ἱμάντα δεδεμένον εἰς τὸ πανάριον καλόν, "a good strap tied to the basket" (Edd.). An edict of iv/A.D., P Oxy IX. 1186², directed against the use of the whip (ἱμάντες) in the punishment of free men, has—τὴν διὰ τῶν ἱμάντων ληταρι[.]ων ἐπιχωρίως οὕτω καλουμένων αἰκίαν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλικῆν τύχην εἰληχότων ἀναρόν, "subjection to the punishment of scourging, called in the native speech . . ., is even for those of servile estate lamentable" (Ed.): cf. Ac 22²⁵ (RV marg. "for the thongs"). In *Syll* 537⁶⁵ (2nd half iv/B.C.) ἐπιθελὺς ἱμάντας πλάτος ἡμποδίου the reference is to "asserer horizontali positura canteris impositi" (Ed.): cf. *ib.* 587⁶⁴ (B.C. 329-8). A good illustration of Mk 17 is afforded by Menander *Fragm.* p. 33, No. 109³ ὑποδοῦμενος τὸν ἱμάντα γὰρ τῆς δεξιᾶς | ἐμβαδὸς ἀπέρρηξ(α).

ἱματίζω.

"Found neither in LXX nor in prof. auth.," says Grimm. But P Lond 24¹⁴ (B.C. 163) (= I. p. 32) τοῦτ[ο] ἐπιτελέσσα ἱματιεὶ αὐτῆν, BGU IV. 1125⁸ (B.C. 13) ἐμ[ο]ὺ τρέφοντος καὶ ἱματίζοντος αὐτόν, P Tebt II. 385¹⁵ (A.D. 117) Ἡρώνος ἱματίζοντος τὸν παῖδα, P Ryl II. 153²¹ (A.D. 138-61) ἱματίζειν τὸν προγεννημένον μου υἱόν, and many exx. of the active = "to provide clothing for," will dispel any idea that Mark (5¹⁵) coined this word. Cf. also P Oxy II. 275¹⁴ (A.D. 66) (= *Selections*, p. 56) τοῦ παιδὸς τρεφόμενου καὶ ἱματισζομένου (ἡ ἱματιε-) ἐπὶ τὸν ὄλον χρόνον ὑπὸ τοῦ πατρὸς, in a contract of apprenticeship, and similarly *ib.* III. 489^{9, 17} (A.D. 117), P Lips Inv. No. 598¹⁸ (deed of adoption—A.D. 381) (= *Archiv* iii. p. 174) ὄνπερ θρέψω καὶ ἱματίζω (ἡ-ἴσω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον.

ἱμάτιον.

The plural is used = "garments" generally, as in Mk 5³⁰, in the marriage contract P Ryl II. 154⁸ (A.D. 66) ἱμα[τί]ων σ[τ]ολᾶ[ς] δύο, λευκῆ μία [ναρ]κ[ι]σσίνη μία, καὶ πάλλ[ι]α πέντε, "in raiment two robes, one white, one narcissus, and five mantles" (Edd.): cf. PSI I. 94¹⁸ (ii/A.D.) μὴ ἀγωνία δὲ περὶ τῶν ἱματίων. In P Lille I. 6⁹ (iii/B.C.) the ἱμάτιον is distinguished from the inner χιτῶν in the account of a robbery—ἐξέδυσαν χιτῶνα ἀξιον (δραχμᾶς) ἡ, ἱμάτιον τριβακόν ("smooth," "fine") ἀξιον (δραχμᾶς) ἡ: cf. P Par 59⁴ (B.C. 160) πέπρακα τὸ ὄθονιον (δραχμῶν) φ καὶ τὸ εἰμάτιον (δραχμῶν) ππ. The weaving of the χιτῶνιον and ἱμάτιον is mentioned in P Lond 429^{38, 41} (c. A.D. 350) (= II. p. 315) "probably a religious ceremony," according to the editor, "like the weaving of the peplos at Athens." Other exx. of the word are P Petr II. 32 (1)¹⁸ ἱμάτια Αἰγύπτια, P Fay 12¹⁹ (c. B.C. 103) ἐξέδυσαν δὲ περ[ι]ε]βελήμην ἱμάτιον, "they stripped me of the garment I was wearing," *ib.* 109⁵ (early i/A.D.) ἐάν σε δη (ἡ δέη) τὸ εἰμάτιόν σου θείναι ἐνέχουρον, "even if you have to pawn your cloak" (Edd.), and of the diminutive, P Par 10²² (B.C. 145) ἱμάτιον καὶ ἱματι-

διον παιδαρίου. In P Amh II. 76¹⁴ (ii/iii A.D.) we hear of a ἱματισπώλης: cf. *Preisigke* 756 (ii/iii A.D.). Εἰμάτιον, quoted twice above, is the (Ionic) diminutive of ἱμα: the Attic ἱμάτιον is due to itacism and perpetuates a vulgarity (Boisacq, p. 375).

ἱματισμός.

For the Hellenistic usage of this word = "clothing" generally, as in Lk 7²⁵, Ac 20³⁸ see P Hib I. 54¹⁸ (c. B.C. 245) ἐχέτω δὲ καὶ ἱματισμὸν ὡς ἀστείωτατον, "and let him wear as fine clothes as possible" (Edd.), the contract P Tebt II. 384¹⁹ (A.D. 10) τρο[φ]ῆς καὶ ἱματισμοῦ καὶ λογογραφίας, "keep and clothing and poll-tax," and the will *ib.* 381¹⁸ (A.D. 123) (= *Selections*, p. 78) σκεύη καὶ ἐνδομενίαν καὶ ἱματισμὸν, "utensils and household-stock and clothing." P Ryl II. 189³ (A.D. 128) is a receipt issued by the "receivers of public clothing" to certain weavers for the delivery of tunics and cloaks for the guards—δημοσί(ο) ἱματισμοῦ κοντωδιῶν. The word is used of a bride's "trousseau," "dowry," as in Tobit 10¹⁹ N, in P Eleph 1⁴ (B.C. 311-0) (= *Selections*, p. 2) προσφερομένην ἱματισμὸν καὶ κόσμον (δραχμᾶς) α, "the bride bringing clothing and adornment to the value of 1000 drachmae": cf. BGU IV. 1101¹⁰ (B.C. 13) χορη(εῖν) αὐτὸ(ν) τῇ Διονυσ(αι) τὰ δέοντα πάντα καὶ τὸν εἰματισ(μόν). This spelling with εἰμ- is frequent in the inscr. e.g. *Syll* 939⁸ πορφύρε[ο]ν εἰματισμόν: it is, as Dittenberger remarks *ad l.*, "origini vocis accommodator." See also *s.v.* ἱμάτιον *ad fin.*

ἱμείρω.

For this verb which is read in the TR of 1 Th 2⁸ (but see Milligan *ad l.*) we may cite Bacchylides i. 62 ἴσον δ' ἴ' ἀφνέος ἱμείρει μεγάλων δ' τε μείων παυροτέρων, "the rich man yearns for great things, as the poorer for less" (Jebb).

ἵνα.

The use of this conjunction is very widely extended in the Κοινή, nor is it always easy to determine the exact shade of meaning to be attached to it, but the following exx. may give an idea of its varied uses. (1) For the original meaning of *purpose*, "in order that," we may cite P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σὺ, ἵνα εἰδῶμεν ἐν οἷς εἶ, καὶ μὴ ἀγωνιῶμεν, "write to us yourself that we may know how you are circumstanced, and not be anxious," P Oxy IV. 742⁸ (B.C. 2) θ[έ]ς αὐτὰς εἰς τόπον ἀσφαλῶς ἵνα τῇ ἀναβάσει αὐτὰς ἀξωμεν, "put them (bundles of reeds) in a safe place in order that we may take them on the journey up" (Edd.), and *ib.* VI. 939¹⁹ (Christian letter—iv/A.D.) ἕτερά σε γράμματα ἐπικαταλαβεῖν ἐσπούδασα διὰ Εὐφροσύνου ἵνα σε εὐθυμότερον καταστήσω, "I am anxious that you should receive another letter by Euphrosynus, in order that I may make you more cheerful" (Edd.). Interesting exx. of ἵνα c. opt. in this same sense are afforded by *ib.* II. 237^{iv, 12} (A.D. 186) ἵνα τῷ Ἀσκληπιάδῃ ἀποδιδόναι δυνηθῆην, and somewhat later by P Leid W^{xv}. 29 (ii/iii A.D.) ἵν' εὐδοῦν ἄρτι μοι εἴη, "ut facilis via iam mihi sit" (Ed.). ἵνα c. fut. ind., as not infrequently in the NT (Jn 7⁹, 1 Cor 9¹⁸, 1 Pet 3¹, Rev 22¹⁴ *al.*), is illustrated by P Oxy VII. 1068⁵ (iii/A.D.) ἔγραψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχερί (ἡ ἀρχιερεῖ) εἵνα μοι πλοῖον διατέμψεται, followed, however,

by *ἵνα* *δυνηθῶ* τὸ σωματίην κατενεκίν ἐν Ἀλεξανδρίαν: cf. also *ib.*¹⁹ παρακαλῶ οὖν, κύριέ μου, ὑπάρξει (ἴ. ὑπάρξει) αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς, *ἵνα* μοι μαρτυρήσουσιν ἀνελεύθους, “I urge you, my lord, to supply them with the marks of your good will, that on their return they may testify of it to me” (Edd.). It is possible that we have an instance of *ἵνα* with the pres. ind., as in Gal 4¹⁷, in P Lond 971¹³ (iii/iv A.D.) (= III. p. 129) ἵν’ . . . βοηθῆσιν, but the reading is uncertain. See also BGU IV. 1081³ cited below. (2) After verbs of saying, wishing, commanding, *ἵνα* frequently denotes *purpose* rather than *purpose*: see e.g. P Lond 42²² (B.C. 168) (= I. p. 31, *Selections*, p. 11) χαριεὶ δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἵν’ ὑγιαίνης. “pray take care of yourself that you may be in health,” P Fay 112⁹ (A.D. 99) ἐπιτινάς τὸν ζευγηλάτην *ἵνα* ἐκάσ[της] ἡμέρας τῷ ἔργον ἀποδοῦ (ἴ. -οῖ), “urge the driver to do his proper work every day” (Edd.), BGU III. 843¹¹ (illiterate—i/ii A.D.) ἱρηκα τῷ υ[ί]ῳ σου, *ἵνα* σοι πέμψ (ἴ. πέμψη) κιθών[ιο]ν, and as showing how readily transition is made from one usage to another, the soldier’s letter P Meyer 204^{ff.} (1st half ii/A.D.) εἶπε τῇ ἑρρίσῃ (ἴ. -ῆ) τοῦ ἱεροῦ τῶν Ἑρμωνθιτῶν, *ἵνα* ἐκεῖ πέμψω τὰς ἐπιστολάς, ἐπὶ (ἴ. ἐπέ) εὐσημαντὰ ἔστιν, “tell the priestess of the temple of the Hermonthites, that I am sending my letters there, since she is well known,” which is immediately followed by—δῆλωσόν μοι οὖν, εἰ ἐνετεῖλω αὐτῇ, *ἵνα* σοι ἐκεῖ πέμψω τὰς ἐπιστολάς, “let me know, therefore, if you have so charged her, in order that I may send my letters to you there.” Attempts have been made to trace this construction to Latin influence, but, as Moulton (*Proleg.* 208 f.) has shown, “the usage was deeply rooted in the vernacular, in fields which Latin cannot have touched to the extent which so far-reaching a change involves.” Amongst other passages he cites P Oxy IV. 744¹³ (B.C. I) (= *Selections*, p. 33) ἔρωτῶ σε οὖν *ἵνα* μὴ ἀγωνιάσης, “I urge you therefore not to worry” (Edd.), P Gen I. 7¹⁶ (i/A.D.) ἐγγράψα . . . *ἵνα* [σ]οὶ μὲν αἰ προσήκουσαι τάξ[εις] φυλαχθῶσι, BGU II. 625⁹ (ii/iii A.D.) ἐδήλωσα Δονγεῖνω, *ἵνα* ἐτυμ[ά]σῃ (ἴ. ἐτοιμάσῃ) πάντα, and P Oxy I. 121⁴ (iii/A.D.) εἶπά σοι περὶ τῶν δύο ἀκάνθων *ἵνα* δώσωσιν ἡμῖν αὐτά. (3) Related to this is *ἵνα* c. subj. with “I pray,” or some such phrase understood—P Tebt II. 408¹⁷ (A.D. 3) καὶ σὺ δὲ περὶ ὧν βούλει[ε] γράφε, τὰ δ’ ἄλλα ἕν’ ὑ(γιαίνης), “and do you too write about anything you wish for, and for the rest take care of your health” (Edd.), P Ryl II. 230⁹ (A.D. 40) μὴ [ο]ὖν ἄλλως ποιή[σ]ῃ[ς] μὴ *ἵνα* δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, “do not neglect this, lest we think you to have become all at once estranged towards us” (Edd.), BGU IV. 1079²⁰ (A.D. 41) (= *Selections*, p. 40) πολλοὺς δανιστὰς ἔχομεν μὴ *ἵνα* ἀναστατώσης ἡμᾶς, “we have many creditors: do not drive us out,” P Fay 112² (A.D. 99) ἐπέχον τῷ δακτυλιστῇ Ζωίωι καὶ *ἵνα* αὐτὸν μὴ δύσωπῆσης, “give heed to the measurer (?) Zoilus: don’t look askance at him” (Edd.), and BGU I. 48¹³ (ii/iii A.D.) εἰ ἀναβῆς τῇ ἑορτῇ, *ἵνα* ἡμῶς γενώμεθα: cf. Mk 5²³, I Cor 7²², 2 Cor 8⁷, Eph 5²³, *al.*, and MGr νὰ πῆς, “say!” (4) For *ἵνα* to express a *consequence*, as in Rom 11¹¹ (where see the note by SH), Gal 5¹⁷ *al.*, cf. P Lond 964¹³ (ii/iii A.D.) (= III. p. 212) λαβὼν κοτύλας τ[ό]σας φακῶν *ἵνα* ἀρκέσῃ] ἡμῖν, and such a passage as Epict. iv. 8. 21 εἰ δ’ οὐτω κωφὸς εἶ καὶ τυφλός, *ἵνα* μηδὲ τὸν Ἡφαιστον ὑπολαμβάνης καλὸν χαλκέα, “but if thou art so deaf and blind that thou dost

not suppose even Hephaestus to be a good smith” (Sharp *Epict.* p. 95). See also the long list of *cxx.* in Jannaris *Gr.* §§ 1758, 1951. (5) With Jn 8⁵⁶ *al.*, where the *ἵνα* clause is practically equivalent to a complementary inf., cf. BGU IV. 1081³ (ii/iii A.D.) Εὐκάλρον εὐρών τοῦ πρὸς σὲ ἐρχομένου (gen. for acc. and part. for inf.) ἐχάρην, *ἵνα* σὲ ἀσπάζομαι, “I was glad to have the opportunity of greeting you.” (6) For *ἵνα* τί; (*ut quid?*), “why?” “wherefore?” as in Mt 9⁴ *al.*, we may again cite Epictetus—i. 29. 31 *ἵνα* τί; οὐ γὰρ ἀρκεῖ . . . ; “why? is it not sufficient?” (Sharp *Epict.* p. 8). “*Ἰνα*, not followed by a verb, is found = “where” in the Attic inscr., e.g. IG II. 667¹⁴ (B.C. 385) *ἵνα* ἡ Νίκη, *ἵνα* [τ]ὰ καμπύλα φύλλα κτλ.: see Meisterhans *Gr.* p. 251. Useful tables by Mr. Scott showing the different constructions of *ἵνα* in the NT will be found in Robertson *Gr.*³ pp. 1388, 1400, 1402 f., 1413.

Ἰόπτῃ.

According to Winer-Schmiedel *Gr.* p. 56 f. the spelling Ἰόπτῃ of the NT MSS. and of I Macc is supported only by a few coins. The grammarians and others declare for Ἰόπῃ: cf. IG III. 2498 Ἰοπῆτης.

ἰός.

Syll 587³¹⁰ (B.C. 329) σίδηρος καταβεβρωμένος ὑπὸ τοῦ ἰοῦ illustrates the special sense of “rust,” found in Jas 5³: cf. *ib.* 139¹⁵ (iii/B.C.) ὅπως δὲ καθαρὸς [Ἰ]οῦ ἔσται ὁ ἀνδρίας . . . ἐπιμελεῖσθαι τοὺς ἀγορανόμους. The more general sense is seen in P Tebt II. 273¹⁶ (ii/iii A.D.) εἰοῦ Κνυρ[σου] (δραχμῆ) ᾧ, similarly³⁷, in medical prescriptions for the eyes.

As against Grimm’s “very uncert. deriv.” the word is obviously cognate with the Latin *virus* (Zend *vīz-*, *vīsa-*, skr. *vīzam*: see Boisacq, p. 379).

Ἰουδαία.

In P Ryl II. 189⁵, a badly spelled receipt for “public clothing” of A.D. 128, we read of five cloaks *ἰς* στρατιωτικᾶς (ἴ. στρατ-) χρείας τῶν ἐν τῇ Ἰουδαίᾳ (ἴ. Ἰουδ-) στρατενομένων, “for the needs of the soldiers serving in Judaea.” For Judaea in its wider sense = “all Palestine,” see Abbott *Fourfold Gospel*, p. 210 n.³

Ἰουδαϊκός.

Durham (*Menander*, p. 27) cites an interesting passage from Cleomedes, a mathematician of ii/A.D., criticizing Epicurus for his frequent use of nouns formed with the suffix —μα. After giving *exx.* he continues—ὦν τὰ μὲν ἐκ χαμαιτυπείων ἂν τις εἶναι φήσειε, . . . τὰ δὲ ἀπὸ μέσης τῆς προσευχῆς καὶ τῶν ἐπ’ αὐλαῖς (αὐταῖς M, edd.; conl. Ziegler) προσαιτούντων, Ἰουδαϊκά τινα καὶ παρακεχαράμενα καὶ κατὰ πολὺ τῶν ἑρπετῶν ταπεινότερα.

Ἰουδαϊκῶς.

On the irregular aspiration οὐχ Ἰουδαϊκῶς in Gal 2¹⁴ (N³ACP 17 37) see *Proleg.* p. 244, and add WH *App.*³ p. 313 f. as supporting Lightfoot’s view *ad l.* Cf. also Moulton *Gr.* ii. p. 100.

Ἰουδαίος.

There is abundant evidence from our sources of the large part which Jews played in Egypt, a special district (ἄμφοδος) or Ghetto being assigned to them in such towns as Alexandria, Oxyrhynchus, and Apollinopolis Magna. Many questions are thereby raised into which we cannot enter here, but one or two citations of a general kind may be of interest. Thus from Apollinopolis Magna from late Ptolemaic times we have the two following dedicatory inscrr. : **Εὐλογεῖ τὸν θεὸν Πτολεμαῖος Διονυσίου Ἰουδαῖος**, and **Θεοῦ εὐλογία. Θεόδοτος Δωρῖωνος Ἰουδαῖος σωθεὶς ἐκ [Τρω]γο[δ]υ[τῶν]** (Lepsius *Denkmäler*, XII. Taf. 11 Nr. 136, 144 cited in Meyer *Ostraca*, p. 149). On the other hand, *CIG* 3418 **οἱ ποτὲ Ἰουδαῖοι** seems to point to Jews converted from Judaism to heathenism. The earliest known reference to the Jews as money-lenders (cf. Wilcken *Archiv* iv. p. 567) occurs in a private letter to a man in money difficulties, BGU IV. 1079²⁵ (A.D. 41) (= *Selections*, p. 40) **ὡς ἂν πάντες καὶ σὺ βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων**, "like everybody else, you too must beware of the Jews." P Oxy IX. 1189⁹ (c. A.D. 117) is a letter of a strategus relating to a schedule of "property which belonged to the Jews"—**τῶν τοῖς [Ἰουδαίοις] ὑπαρξάντων**. The editor thinks that "it is highly probable that the papyrus belongs to the period of the great Jewish outbreak which occurred in the previous year, and was not ended until after the accession of Hadrian." With this may be compared the interesting fragments of an Alexandrian papyrus, edited by Wilcken under the title "Ein Aktenstück zum jüdischen Kriege" (*Hermes* xxvii. (1892), p. 464 ff.), in which, in an audience before the Emperor Trajan, the Jews complain that the Egyptian Prefect, M. Rutilius Lupus, has mockingly ordered their "king" of the carnival to be brought before him—i. 5 ff. **προάγειν αὐ[τ]οὺς [ἐ]κέλευε χλευάζων τὸν [ἀ]πὸ [σ]κηνῆς καὶ ἐκ μείμου (i. μίμου) βασιλεία**: cf. Jn 19⁸, and for a somewhat different explanation of the circumstances see Reinach *Revue des Études Juives* xxvii. (1893), p. 70 ff., and *Textes relatifs au Judaïsme* (1895), p. 218 ff.

Ἰούδας

is found with a gen. Ἰούδου in a sepulchral inscr. of i/A.D. —*Preisigke* 722 **Ἰούδας Ἰούδου, ὡς ἔτων τρίκοντα**. For the NT usage, see Moulton *Gr.* ii. § 60 (6).

Ἰουλία

is a very common name amongst the slaves of the Imperial household, e.g. *CIL* VI. 20416 D.M. | IVLIAE NEREI · F · | CLAVDIAE. See SH p. 427 on the bearing of this on Rom 16¹⁵, and cf. Milligan *Documents*, p. 183.

Ἰουνιάς.

The name has not yet been found elsewhere than in Rom 16⁷, but is probably a contracted form of *Iunianus*, which is common in the inscrr., e.g. *CIL* III. 4020: see Lietzmann *ad Rom l.c.* (*HZNT*). Souter (*Lex. s.v.*) treats the name as feminine, Ἰουνία, as in AV; similarly, Moulton *Gr.* ii. § 63.

ἱππεύς

denoting one of a body of "mercenary cavalry" in the Ptolemaic army occurs in P Lille I. 10¹ (iii/B.C.) **τῶν**

μισθοφόρων ἱππέων, and cf. *ib.* 14¹ (B.C. 243-2) **γέγραπεν . . . τετελευτηκέναι τῶν περὶ Φαρβαῖθα καταμετρημένων μισθοφόρων ἱππέων ἐπι(ἀρχην) Θεόδωρον**, P Hal I. 15⁵ (iii/B.C.) *al.* See also P Tebt II. 382²⁸ (B.C. 30—A.D. 1) **Ἡρακλῆς Ἀκουσιλάου Μα[κε]δῶν τῶν κατοικ[ω(ν)] ἱππέων**, "Herakles son of Acusilaus, a Macedonian belonging to the catœcic cavalry," P Oxy I. 43 *recto*¹⁷.¹⁵ (military accounts—A.D. 295) **διαδεδωκᾶς μοι τοῖς γενεοτάτοις ἱππεύσι ἐκ διαφόρου κοφίνους ἀγνώνας εἰκοσι**.

ἱππικός.

In BGU II. 447¹³ (A.D. 173-4) there is a reference to a certain Valerius Aphrodisius—**στρα(α)τώτου) σπείρης α̅ [ἱπ]πι[κ]ῆς**, "soldier in the first cavalry regiment." The words **τῆν ἱππικήν**, inserted above the line in P Petr III. 34(a)⁵, may, according to the editor, mean "the stable." Other exx. of the adj. are P Oxy III. 482¹⁸ (A.D. 109) **ἐν ἱππικῷ σταθμῷ**, "in cavalry barracks," *ib.* 506²⁴ (A.D. 143) **ἱππικοῦ κλήρου**, "a horseman's holding," and *ib.* IV. 741¹¹ (ii/A.D.) **ἱππικὸν α̅**, apparently with reference to a **σανδάλιον**, "strap," "belt."

ἱππος.

In P Petr I. 11¹⁰ a cavalry officer bequeaths to a friend—**τὸν ἵππον καὶ τὰ ὄπλα**: cf. *ib.* 12¹⁰. See also P Tebt I. 208 (B.C. 95) **πορείοις καὶ ἵπποισι εἰς Τ]εβθῦνιν**, and BGU II. 665¹¹.¹¹ (i/A.D.) **ἀηδῶς δὲ ἔσχον περὶ τοῦ ἵππου**. A horse is included in the salutations of P Oxy XIV. 1772² (late iii/A.D.) **ἄσπ]ασαι πολλὰ τὴν ἀγαθὴν σου σύμβιον καὶ Ἰουλιανὸν καὶ τὸν ἵππον καὶ [Τίβ]εριν**. For the fem. = "mare" see P Grenf I. 43⁵ (ii/B.C.) **τὴν ἵππον**, PSI IV. 377⁸ (B.C. 250-49) **τὰς ἵππους ἣ ἐπιτόκους παρέξω**: but cf. *ib.* I. 39⁵ (A.D. 148) **τυγχάνω ἡγορακεναὶ ἵπον (i. ἵππον) θήλειαν παρὰ Διοσκύρου**, and P Fay 301 (A.D. 167), a contract for the sale of two horses—**θηλείας σιτοχρόου** ("of the colour of ripe wheat"). See Mayser *Gr.* p. 261, and on the use of horses in Egypt see P Hamb I. p. 31.

ἴρις.

This subst. in its derived sense of the white iris plant, from whose aromatic root the orris-root of commerce is produced, occurs in P Tebt II. 414¹¹ (ii/A.D.) **ἐὰν κομψῶς σχῶ** (cf. Jn 4⁸²) **πέμψω [τ]ῆ ἑυγατρὶ σου κοτύλην ἴρις (i. ἴρεως)**, "if my health is good I will send a cotype of orris-root for your daughter" (Edd.).

Ἰσαάκ.

See *s.v.* Ἰακώβ, and cf. the sepulchral inscr. *Preisigke* 2034¹¹ **ἀνάπανσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβράμ καὶ Ἰσάκ καὶ Ἰακώβ**, similarly *ib.* 3901¹². In P Amh II. 143⁶ (iv/A.D.) the writer exclaims—**εἶπον γὰρ τῷ Ἰσάκ, δι κέρμα, καὶ λέγι, οὐκ ἔχω**, "I said to Isaac, 'I want money,' and he said 'I have none'" (Edd.). For other exx. of the spelling Ἰσάκ (as frequently in Cod. Sin.) see *BS* p. 189, and add gen. Ἰσακέως in BGU III. 715ⁱⁱ.⁹ (A.D. 101-2). For a form Εἰσάκ, see *Preisigke* 1156 **εὐχὴ Ἰουλιανοῦ, Εἰσάκ, Ἀββιβοῦ εὐλογητοῦ**.

ισάγγελος,

which in Biblical Greek is confined to Lk 20³⁸, is found in the Christian epitaph *Kaibel* 542⁶ f.—

ὡς νῦν ἔμοιγε τῆς ἰσαγ[γέλου τύχης
ἐχθρῶν ποτ' εἶ τις ἐπιγελῶν ἀβρύνεται.

For the formation of the compound we may compare ἰσόθεος from *Syll* 202²⁸, 289⁴, ἰσοβασιλεύς from P Ryl II. 62¹⁵ (iii/A.D.), and ἰσουράνιος (not in LS⁸) from a metrical epitaph of the Ptolemaic age in the Gizeh Museum *BCH* xx. (1896), p. 191¹⁰ συγγενική(ν) τε φορῶν δόξαν ἰσουρανίαν (written ἰσουρ- in *BCH*). See also *s.v.* ἰσότημος, and cf. MGr ἰσόβαρος.

Ἰσκαριώτης,

a Graecized form of the Markan Ἰσκαριῶθ, which Dalman (*Words*, p. 51 f.) regards as equivalent to the Heb. ישׁכריוֹת, though he thinks it surprising that it should not have been translated. For the form cf. Ἰστοβος = בִּיטוֹ ישׁכריוֹת (Jos. *Antt.* vii. 6. 1).

ἴσος.

In BGU II. 646⁸ (A.D. 193) ἵνα πάντες ἰδιῆτα[ι] (ἴ. εἰδῆτε) καὶ ταῖς ἴσαις ἡμέραις ἑορτάσῃ[τα].ι (ἴ. εορτάσῃ[τε]) Wilcken (*Chrest.* I. p. 570) understands the reference to be not to the same calendar-days, but to the same length of time, viz. 15 days as stated later in the document. For the meaning "equal" in quality, cf. P Strass I. 32¹⁴ (A.D. 261) ζυγῶν δὲ ἐνάγων παρά σοι τὸν ἐπιτηδεϊότερον αὐτῷ παράσχει, τὸν ἴσον σεαυτῷ ποιήσας εἰς τὰ παρά σοι ἔργα. The neut. is common as a subst. = "copy," e.g. P Lond 1222⁵ (A.D. 138) (= III. p. 126), a letter enclosing a copy of a rescript, and requesting that another copy should be given to a certain woman—τὸ ἴσον δι' ὑπηρετοῦ μεταδοθῆναι τ[ῆ] διὰ [σ]ου δηλ[ο]υμένην Θερμουθαρίωι, and similarly P Tebt II. 301²¹ (A.D. 190) ἔσχον τοῦτου [τὸ] ἴσον ἀχρι ἐξετάσεως, "I have received a copy of this [a notice of death] for investigation." For τὰ ἴσα, as in Lk 6³⁴, cf. P Ryl II. 65⁷ (B.C. 67?) εἰς τὸ βασιλικὸν τὰ ἴσα, "the same sum to the Treasury," and for ἴσα used adverbially (as in Phil 2⁶, cf. Job 11¹², 30¹⁹), see the curious nursery alphabet P Tebt II. 278³³ (early i/A.D.)—

ἴσα οὕτω ἦρκε,
κάλλιστον ἱμάτιν,

"just so he stole it, my lovely garment." This usage survives in MGr ἴσ(ι)α μέ (ἴ.ε. μετά), "till," "up to" (Thumb *Handb.* p. 111). Cf. also the adverbial phrase ἐξ ἴσου, as in P Fay 34¹⁴ (A.D. 161) κατὰ μῆνα τὸ αἰροῦν ἐξ ἴσου, "in equal monthly instalments" (Edd.), *ib.* 93¹⁷ (A.D. 161), *al.*, and ἐπ' ἴση καὶ ὁμοίη, "upon equal and similar terms," as in *Syll* 162²⁷ (end of iv/B.C.). The difficult phrase ἴσος πλήρης in P Goodsp Cairo 28⁴ (ii/A.D.) with reference to a boat's lading is discussed by Wilcken *Archiv* iii. p. 116. As regards derivation ἴσος < *Fυτο-Fos, from the root of εἶδος (Boisacq, p. 383). On ἴσος see Thumb *Hellen.* p. 64. MGr ἴσιος.

ἰσότης.

The sense of "fairness," "fair dealing," into which this word passes in Col 4¹, may be illustrated by Menander *Μονόστ.* 259 ἰσότητα τίμα καὶ πλεονέκει μηδένα. See also Vett. Val. p. 332³⁴ ἰσότητας ποιεῖν, and for the verb ἰσῶω in its literal sense cf. P Oxy XIV. 1674⁷ (iii/A.D.) καὶ ἰσοθήτω τὸ πᾶν τοῦ κερωμένου, "and let the whole of the bank be levelled."

ἰσότημος.

Field (*Notes*, p. 240) has shown that the emphatic idea in this word is *equality*, and hence that in 2 Pet 1¹, the only place where it occurs in the NT, it means "equal," "equally privileged," a faith which puts the readers of the letter on an equality with the Apostles. In support of this rendering we may refer to *OGIS* 234²⁵ (B.C. 223-187) Ἀπόλλωνος Ἰσοτίμου, where the unusual epithet brings out, as the editor remarks, that this god was not of less honour than Zeus Chrysaoreus, mentioned just before, and to *ib.* 544³³ (ii/A.D.), where a man is described as ζῶντά τε δικα[ί]ως καὶ ἰσοτείμως, the adverb showing "merita hominis virtutesque non minores esse honoribus quibus afficiatur": cf. also P Ryl II. 253 (B.C. 143-2) Ἀπο[λλο]δώρωι τῶν ἱσ[ο]τίμων τοῖς π[ρ]ώτοις φίλοις, *Chrest.* I. 13¹⁰ (A.D. 34-5), and for the force of compounds with ἰσο- such expressions as P Lond 1200¹⁰ (B.C. 192 or 168) (= I. p. 3) χαλκοῦ ἰσονόμου, "copper at par," and P Hawara 65¹⁹ (= *Archiv* v. p. 382) ἀρρωστίαν ἰσοθάνατο(ν) [ἔ]ληντησα, "I have endured a sickness like death."

ἰσόψυχος.

For the form of this very rare word, found in the NT only in Phil 2²⁰, where it is perhaps a play upon words with the preceding εὐψυχῶ (Dibelius *HZNT ad l.*), cf. ἰσόψηφος as discussed *s.v.* ἀριθμὸς *ad fin.*, and the note on ἰσότημος.

Ἰσραηλείτης.

Prof. Kirsopp Lake in his monumental edition of the *Codex Sinaiticus Petropolitanus* (Oxford, 1911) has pointed out (p. xi.) that in eight of the nine places where Ἰσραηλείτης occurs in the NT the Cod. Sinaiticus spells it ΙCΑΡΑΗΛΕΙΤΗC, while in the Cod. Vaticanus it appears in the form ΙCΤΡΑΗΛΕΙΤΗC. WH have used this fact to support their theory of a Western provenance for one or both of these MSS., but, as Lake goes on to show, their argument has lost its force through the discovery of the same spelling in Egypt. He cites by way of example for Ἰσραήλ the great magical P Par 574, and for Ἰσδραήλ a Jewish inscr. published in *Bull. Soc. Alex.* xi. (1909), p. 326 (= *Preisigke* 617 Ἰσδραήλ): add P Lond 46¹¹ (iv/A.D.) (= I. p. 68) Ἰστραήλ.

ἴστημι (ἰσάνω)

= "fix," "agree upon," is common in financial transactions, as in BGU IV. 1131⁴⁴ (B.C. 13) ἐφ' ἣ ἑστάμεθα τιμῆ, *ib.* II. 456¹⁸ (A.D. 348) τιμῆς τῆς [ἑ]σταμένης καὶ συμπεφωνημένης, P Tebt II. 385¹⁷ (A.D. 117) ἀπὸ τῶν ἐσταμένων . . . δραχμῶν τεσσαρ[ά]κ[ο]ντα ἕξ, "out of the 46 dr. agreed upon," PSI IV. 287¹⁷ (A.D. 377) μηδὲ κοιλένιν (ἴ. κοιλαίνειν, "to be deficient in") τὸν σταθέντα μισθόν. In Mt 26¹⁵ the 1st aor. act. denotes actual weighing or paying, (cf. Field *Notes*, p. 19 f.), as in *ib.* 442¹² (iii/B.C.) ὅτε ἤμελλον στήσαι τοὺς ἀμφιτάπους (cf. Prov 7¹⁶), "when I was about to weigh the rugs," and the late P Iand 20⁷ (vi/vii A.D.) Σ[ε]ρῆνε, στήσον τὸ χρυσοῦν Πισόμπους. For the meaning "set up," as in [Jn] 8⁸, Ac 1²³, *al.*, see P Fay 20²² τοῦτου τοῦ ἐμοῦ δόγματος ἀντίγραφα τοῖς καθ' ἑκάστην πόλιν ἀρχουσιν γενέσθω ἐπιμελῆς εἰς τὸ δημόσιον μάλιστα ἐστάν[αι] σύνοπτα τοῖς ἀναγιγνώσκουσιν, "let the rulers of

the several cities see that copies of this my edict are set up in the most public places in full view of those who wish to read" (Edd.): cf. P Leid Wxii. 9^{ff}. (ii/iii A.D.) τοὺς ἀστέρας ἰστιάς, καὶ τῷ φωτὶ τῷ ἐνθῆι κτίζων τῶν κόσμων ἐν ᾧ δὲ ἔστησας τὰ πάντα. The verb is used metaphorically in P Rein 44³⁸ (A.D. 104) περὶ μὲν γὰρ τῶν τῆς μητρῶας οὐσίας προσόδων . . . οὐδὲν ἠδυνήθη στήσαι, "regarding the revenues of the maternal fortune I was unable to establish anything," and in the passive in BGU I. 140¹⁹ (time of Hadrian) δι' ὧν τὸ αὐστηρότερον ὑπὸ τῶν πρὸ ἐμοῦ αὐτοκρατόρων σταθὲν φιλανθρωπότερον ἐρμηνεύω: cf. P Gen I. 7⁸ (i/A.D.) (= *Chrest.* I. p. 105) αἱ μὲν οὖν προ[σ]ήκουσαι αὐτῷ τάξεις φυλαχ[θ]ήτωσαν ὡσπερ οἱ πρὸ ἐμοῦ ἔστησαν κατὰ τὸ ἐξ ἀρχῆς ἔθος, P Lips Inv. 266⁸ (ii/A.D.) (= *Archiv.* v. p. 245) τοῦ κυρ[τ]ου ἡμῶν Ἀδριανοῦ Κα[σ]ταροσ ὁμοίε ταῖς ἄλλαις ἐνεργεσίαις στήσαντος τὴν βασιλικὴν . . . γῆν . . . γεωργεῖσθαι, and *Syll* 426²³ (ii/B.C. *ad init.*) μετὰ τῶν ἀρχόντων τῶν σταθ[θ]έντων ἐν Σίρι (cf. Mt 12²⁵). The verb passes into the meaning "stop" in P Oxy VIII. 1088²¹ (early i/A.D.), a medical receipt—αἷμα ἀπὸ μυκτῆρων στήσαι, "to stop nose-bleeding." For the form ἰστιάων (Rom 3²¹), which is found from i/B.C., cf. *Syll* 732²³ (B.C. 36-5) ἀφίλαργύρωσ ἰστανόμενος ἡστίασεν τοὺς ἑρανοστάτας: see also *s.v.* παριστάνω. MGr σταίνω, στήνω (trans.): στένω (trans.): στέκω (intrans.), cf. perf. ἔστηκα.

ιστορέω.

The only NT sense of this word = "visit" (Gal 1¹⁸) is paralleled in the interesting scrap of a traveller's letter P Lond 854⁸ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) ἵνα τὰς χε[ρ]σ[τ]ο[ρ]ο[φ]ο[ι]ῆ[σ]τος τέχνας ἰστορήσωσι: cf. 10 εὔτομα (i. εὔστομα) ἰστόρη[σ]α. It is used often thus (= *incipio*) in the inscr. e.g. *OGIS* 694 (Rom.) Ἐρμογένης Ἀμασ[ε]ν[σ] [τὰς] μὲν ἄλλας σύρινγας ἰδὼν ἐθαύμασα, τὴν δὲ τοῦ Μεμόνωνος ταύτην εἰστορήσας ὑπερεθαύμασα, and in the wall-scratchings of visitors to the royal tombs at Thebes, e.g. *Preisigke* 1004 (Rom.) Ἰούλιος Δημήτριος χειλιάρχος ἰστορήσας ἐθαύμασα: cf. also the Theban inscr., *Kaibel* 1020—

Τατιάνας ἱγεμῶν Θεβράδος ἰστορήσα[ς] ἐθαύμασεν
τὰ θαύμα[ε]ξῆν ὑνὸν τῶν σοφῶν Αἰγυπ[τ]ῶν.

For the verb = "relate," see BGU IV. 1208⁵ (B.C. 27-6) πιττάκιον, δι' οὗ [μοι] ἰστορεῖς τὴν [Καλατύ]τεως πλ[άν]ην, P Oxy VII. 1027¹¹ (i/A.D.) ὑπόμνημα . . . δι' οὗ ματαίως εἰστορεῖ περὶ τοῦ ἀγνοεῖν α[ὐ]τὸν τὴν τῶν ἐμοῦ γενη[μένων] (i. γεγενη[μένων]) ἀσφαλιῶν θέσιν, "a memorandum wherein he vainly relates that he was ignorant of the securities which had been given to me" (Ed.): cf. the use of the compound συνιστορέω in BGU IV. 1141¹⁹ (B.C. 14), PSI I. 64²² (i/B.C. ?) *al.* The subst. ἰστορία, which survives in MGr = "narrative," "history," may be illustrated from *OGIS* 13¹² (c. B.C. 300-290), where the Prieniens are represented as establishing their possession of a certain district—ἐκ τε τῶν ἰστοριῶν κ[αὶ] ἐκ τῶν ἄλλων μαρτυριῶν. For its use in Byzantine literature = "painting," owing to the development of picture histories, see Birt *Buchrolle*, p. 307 f.

ἰσχυρός.

With Mt 3¹¹ cf. P Leid Wv. 33 (ii/iii A.D.) ἰδὼν ὁ θεὸς πάλιν ἐπόσθη, ὡς ἰσχυρότερον θεωρήσας (viz. ἔνοπλόν τινα, who appears suddenly on his πόμπησιν) μήποτε ἡ γῆ ἐξέ-

βρασε θεόν. In P Ryl II. 165¹² (A.D. 266) we have a reference to the *legio Traiana Fortis Germanica*—Λεγιῶνος Τραιανῆς Ἰσχυρᾶς Γερμ[ανικῆς. *Syll* 226⁸⁹ (iii/B.C.) σιτοδείας γενομένης ἰσχυρᾶς, is a good parallel to the usage in Lk 15¹⁴. Cf. also *ib.* 929⁸¹ (ii/B.C.) τὸ δὲ πάντων μέγιστον καὶ ἰσχυρότατον τεκμήριον, *Chrest.* I. 27⁵ (ii/A.D.) εἰ γὰρ ὑπεναντίον ἐστὶν τὸ πα[ρ]ά[δ]ειγμα οὐκ ἰσχυρὸν κτλ., and *Menandrea* p. 14¹³⁰ τοῦτο γὰρ ἰσχυρὸν οἰεταί τι πρὸς τὸ πράγμα ἔχειν, "an argument décisif" (Croiset).

ἰσχύς.

The only exx. of this subst. from our sources are late, e.g. P Lond 1319⁵ (A.D. 544 or 545) (= III. p. 272) τὴν ἰδίαν ἰσχὴν καὶ δύναμιν, and BGU II. 371²³ (Arab.) πράσεως τῆς . . . ἐχούσης τὴν ἰδίαν πίστειν (i.—ω) καὶ ἰσχὴν εἰς πλήρης καὶ εἰς ὁλόκληρον, with reference to the validity of a receipt.

ἰσχύω.

The special sense in Gal 5⁴, Heb 9¹⁷, occurs in P Tebt II. 286⁷ (A.D. 121-138) νομῆ ἀδικος [οὐ]δὲν εἰσχύει, "unjust possession is invalid": cf. the use of the verb with reference to money like the Lat. *valere*, *Cagnat* IV. 915a¹² ἡ Ῥοδία δραχμὴ τούτου τοῦ δηναρίου ἰσχύει ἐν Κιβύρα ἀσάβρια δέκα. For the meaning "have power" cf. P Petr II. 18(1)¹² (B.C. 246) διὰ τὸ μ[η] ἰσχύειν αὐτὸν με κωλύειν, "because I was not strong enough to hinder him," and P Oxy I. 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ἰσχύ]ν πρὸς ὀλίγον εἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.). The ordinary sense "to be able," without the connotation of *strength*, may be seen early in P Eleph 17²³ (B.C. 223) διὰ τὸ μ[η] εἰσχύειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς, "because they were not able to pay the remaining imposts": cf. P Oxy X. 1345 (ii/iii A.D.) οὐκ ἰσχυσα ἔλθειν σήμερον, P Leid Wviii. 31 (ii/iii A.D.) βιβλον ἦν οὐδὲς ἰσχυσε μεθερμηνεύσας (i.—σαι), P Ryl II. 237⁸ (mid. iii/A.D.) ἵνα κἀγὼ εἰς [. . . ἐκείνον] εἰσχύσω συνπερινεχθῆναι (i. συμπερινεχθῆναι) εὐχρόμως, "that I may be able to keep up appearances in my relations with him" (Edd.). The expressive compd. ὑπερισχύω, which is fairly frequent in the LXX, may be illustrated from P Ryl II. 119³⁰ (A.D. 54-67) ἐν οὐδενὶ ἠγήσατο καθὸ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.).

ἴσως.

P Magd 29^{5,8} (B.C. 218) ἴσως καὶ ὁμοίως, P Giss I. 76⁸ (ii/A.D.) ἀσπάζομαι σε πολλά, ἴσως καὶ Χαίρας καὶ Ἡρώδης. With the usage in Lk 20³³ cf. P Amh II. 135¹⁰ (early ii/A.D.) τί δὲ ἡμεῖν συνέβη μετὰ τῶν ἀρχόντων ἴσως ἐγνώκατε ἢ κινώσσεσθε (i. γνώσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), P Tebt II. 424³ (late iii/A.D.) ἐπεψά σοι ἐπιστολήν διὰ τοῦ ἀρτοκόπου καὶ εἰσως οἶδας τί σοι ἔγραφα, P Oxy IX. 1204²¹ (A.D. 299) μ[η] ἐπιγνοῦς ὡς ἀξιώματος μέζονος μετέληφεν, ὃ ἀπαλλάττει ἴσως αὐτὸν τῶν λειτουργιῶν τῶν πολιτικῶν, "ignoring his acquisition of a superior rank, which presumably releases him from municipal offices" (Ed.), *ib.* XIV. 1681⁴ (iii/A.D.) ἴσως με νομίζετε, ἀδελφ[ο]ί,

βάρβαρον τινα ἢ Αἰγύπτιον ἀνάνθρωπον εἶναι, "you are, my brothers, perhaps thinking me a barbarian or an inhuman Egyptian" (Edd.). MGr ἴσως, "perhaps."

Ἰταλικὸς.

On the σπείρα Ἰταλική in Ac 10¹ see Ramsay *Was Christ born in Bethlehem?* p. 260 ff. From Delos at the end of ii/B.C. comes the inscr.—Γαῖον Ὀφέλλιον Μασάρκου υἱὸν Φέρον Ἰταλικοὶ δικαιοσύνης ἕνεκα καὶ φιλαγαθίας τῆς εἰς ἑαυτοῦς (*Michel* 1163).

Ἰτουραῖος.

For Ituraeans in Mount Lebanon about A.D. 6 see *Ephemeris Epigraphica*, 1881, p. 537 ff.

ἰχθύδιον.

P Flor II. 119⁷ (A.D. 254) ἰχθύδια.

ἰχθύς.

P Petr III. 107(e)^{6,9} (iii/B.C.) ἰχθύς, BGU IV. 1123⁹ (time of Augustus) ἢ ἰχθύας ἢ ἀγρίας, P Fay 113¹³ (A.D. 100) τῇ πόλει πέμισις εἰκθύας (i. ἰχθύας) (δραχμῶν) ἰβ, P Hamb I. 6¹¹ (A.D. 128) μηδὲν ἀπὸ θή[ρ]ας ἰχθύας περιγεγονέναι μέχρι νῦν, *OGIS* 484²⁶ (ii/A.D.) δι' ὧν ἐπιηρέαζον μάλιστα τοὺς τὸν ἰχθὺν πιπράσκοντας. The noun is used collectively in P Flor II. 201⁹ (A.D. 259) τοὺς παρά σοι ἀλίαις ἀποστεῖλαι ἔχοντας ἰχθὺν κάλλιστον, "spedire i tuoi pescatori con assai quantità di pesce" (Ed.). For the adj. ἰχθυϊκός (2 Chron 33¹⁴ A) see *Ostr* 331⁴ (Ptol.) ἰχθυϊκῶν ἀλιέων, and for ἰχθυηρός (2 Esdr 13⁹) see P Par 63⁹⁸ (B.C. 165) τοὺς ὑποτελεῖς τῇ τε ἰχθυηρᾷ καὶ ζυτηρᾷ, "those subject to the fish tax and the beer tax." The Christian epigram *Kaibel* 725 (iii-v/A.D.) is partly acrostic, the initial letters of the first five lines making up the word ἰχθύς.

ἔχνος.

Syll 325⁶ (ii/B.C.) has a good parallel for Rom 4¹² and 1 Pet 2²¹: the excellent young man who is the hero of the laudation comes of a patriotic and pious stock, καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἔχνεσιν ἐπιβαίνειν. The literal use of ἔχνος is seen in P Giss I. 9¹⁰ (Rom.) ὡς

δὲ οὐτὲ ἔχνος ἐθεώρο[υν κτλ.], P Oxy XII. 1449⁵¹ (A.D. 213-7) μηδὲ ἔχνη, and in the tax ἔχνοὺς ἐρημοφυλακία, for the desert police who protected the caravan "route," e.g. P Fay 75² (ii/iii A.D.): cf. p. 196 and the introduction to P Ryl II. 197. For the metaph. use of ἔχνεῶ = "search out," as in Sir 51¹⁶, cf. *Kaibel* 227¹ ἰχνεύεις, ὧ ζεῖνε, τίς ἐμ' ἐγώ.

Ἰωάννης, Ἰωάνης.

On the uncertainty in the spelling of this Semitic proper name, see Moulton *Gr.* ii. p. 102, Winer-Schmiedel *Gr.* p. 57, Blass *Philology*, pp. 75 f., 81.

Ἰωνάθας.

This name, found in the exceedingly plausible reading of D at Ac 4⁶ (cf. Blass, pp. 35 f., 72 f.), occurs in P Petr III. 7¹⁵ (B.C. 236) with reference to the will of a Jewish παρῆδημος in the Fayûm—Ἀπολλ(ώνιον) παρῆδημον, ὃς καὶ Συριστὶ Ἰωνάθας καλεῖται. Cf. *Preisigke* 2137¹⁴ (ostracon—vi/vii A.D.) Ἰωνάθαν Ἰωά(ννου).

Ἰωσής.

In *Preisigke* 1742, a Cyrenaic inscr., Ἰωσής Κρίσπου is mentioned along with Λύκα Γαίου and Σάρρα προσήλυτος. BGU III. 715⁴ (A.D. 101-2) Ἰωσής ὁ καὶ Τεύφιλο(ς): cf. Ac 13⁹.

Ἰωσήφ.

For the form Ἰώσηπος see BGU IV. 1068 (A.D. 101), where a certain Σωτέλης Ἰωσήπου makes official notification of the death of his son, who bore his grandfather's name—^{6π} ὁ υἱὸς μου Ἰ[ώ]σηπος μητρὸς Σάρρας ἀφήλιξ μήπω καταλήξας εἰς λαογραφίαν ἐτελεύτησε τῷ Τύβι μηνὶ τοῦ ἐνεστῶτος τετάρτου ἔτους Τραιανοῦ Καίσαρος τ[ο]ῦ κυρίου.

ἰῶτα.

This word, borrowed from the Phoenician, is written in full in *Preisigke* 358¹² (iii/B.C.). See also the horological inscr. of iii/B.C. quoted by Herwerden *Lex. s.v. γνώμων*—ἐπὶ τῶν ἰῶτα (sc. γραμμῶν) φερόμενον σημαίνει ζεφύρου πνοήν. Cf. Moulton *Gr.* ii. § 70.

K

κάγω—καθάπερ

κάγω.

For this common crasis in the NT (cf. *WH Notes*² p. 152) we may cite PSI V. 540¹⁷ (iii/B.C.) *καλῶς ποιήσεις?* γράψασά μοι [περὶ τούτων?] να καλῶ εἰδῶ. The editor compares P Tebt II. 412⁴ (late ii/A.D.) *καλῶς ποιήσεις ἀνελθε εἰς τὴν μητρόπολιν . . . ἐπὶ καλῶ ἀνέρχομε* (i. -μαι) εἰς τὴν πόλιν, "please come up to the metropolis, since I also am coming up to the city" (Edd.), and the amended reading (*Archiv* vi. p. 204) of P Par 51¹⁶ (B.C. 160) (= *Selections*, p. 20) *δρῶ σοι αὐτὸν καθιστῶντα αὐτὰς κάγω ἔμπροσθεν αὐτῶν ἐπορευόμεν.* See also Meisterhans *Gr.* p. 72, Moulton *Gr.* ii. p. 63, and for the LXX usage Thackeray *Gr.* i. p. 137 f.

καθά.

This late form for *καθάπερ* is first used in literature by Polybius, and is frequently found in the papyri, e.g. P Petr II. 13(1)⁵ (B.C. 258-3) *καθὰ ἐξειλήφμεν*, "according as we have received," P Ryl II. 160(z)^{ii.18} (A.D. 42) *καθὰ καί γραπται* (i. γέγραπται), "as aforesaid," P Oxy XII. 1473¹⁰ (A.D. 201) *συμβιούτωσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως καθὰ καὶ πρότερον συνεβίου.* Cf. from the inscr. *Michel* 1009 B⁸¹ (c. B.C. 129) *εἰς τὸν αἰὲ χρόνον καθὰ ἐξ ἀρχῆς ὑπῆρχεν*, and the refl. in Kälker *Quaest.* p. 300. See also Meisterhans *Gr.* p. 257.

καθαίρεσις.

P Magd 9 (iii/B.C.), containing a request by a certain *ισιονόμος* or possessor of a shrine of Isis, that the sanctuary should be repaired, is entitled on the *verso*—'Ἐποήρις Πανήτος περὶ καθαιρέσεως Ἰσιείου, "Ἐποήρις, femme de Panès, au sujet d'un sanctuaire d'Isis qui menace ruine." See also *Syll* 587⁷⁶ (B.C. 329-8) *μισθωτέ[ι] . . . οἰκοῦ(ν)τι τῆς καθαιρέσεως τῶν οἰκοπέδων τῆς ἱερᾶς οἰκίας*, *Michel* 823² (B.C. 220) *λόγος τῶν αἰρεθέντων ὑπὸ τοῦ δήμου ἐπὶ τὴν καθαιρέσιν καὶ τὴν ἐπισκευὴν τῶν ἐν τῷ Ἀσκληπιεῖω.*

καθαίρεώ

is used apparently in the full sense of "pull down," "demolish," in P Petr I. 26⁶ (B.C. 241) *καθειρηκότος τὰς στέγας*, and *ib.* III. 46(1)¹⁶ *χρεμάτισον Διονυσίω Ἀπολλωνίου τ[ῶ]ι ἐξειληφότει* (corr. -ότι) *τὴν βασιλικὴν* (corr. -ικὴν) *κατάλυσιν προυπαρχοῦσαν ἐν Πτολεμαίδει* (corr. -(δι) *καθελὲν διὰ τὸ πεπονθηκένα*, "pay Dionysios, son of Apollonios, who has contracted to take down the Royal quarters previously existing at Ptolemais, owing to their dilapidation" (Edd.). A somewhat weaker meaning is found in P Amh II. 54³ (B.C. 112) *οἶκος καθειρημένος ἤσ οἱ τῦχοι* (i. οἶκου *καθηρημένου οὐ οἱ τοῖχοι*) *περίεσιν καὶ εἰσοδος καὶ ἔξοδος,*

"a dismantled house of which the walls are standing and the entrance and the exit"; cf. P Tor I. 11^{i.1} (B.C. 117), P Leid M⁴⁶ (ii/B.C.). See *Field Notes*, p. 129, on the translation of Ac 19²⁷, and cf. further Aristeas 263 *ὁ θεὸς τοὺς ὑπερφάνους καθαιρεῖ, τοὺς δὲ ἐπιεικεῖς καὶ ταπεινοὺς ὑψοί.* In P Oxy XII. 1408²² (c. A.D. 210-4) [τὸ? *τοὺς ληστὰς καθαι[ρ]εῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶσι φανερόν*, the editors render "that it is impossible to exterminate robbers apart from those who shelter them is evident to all."

καθαίρω.

With the use of this verb in Jn 15² we may compare P Lille I. 5²⁴ (B.C. 260-59) *ἐκ τοῦ ἰδίου ξυλοκοπήσει καὶ τὴν γῆν καθαρεῖ.* Cf. P Tebt II. 373¹⁰ (A.D. 110-1) *ἐφ' ᾧ ὁ Ἴρων μετρήσει καὶ καθαρεῖ καθ' ἔτος εἰς τὸ δημόσιον . . . [τ]ὰ . . . ἐκφόρια*, "on condition that Heron shall measure out and winnow the produce (cf. 2 Kings 4⁶) annually for the State." The verb is common in the inscr. of ceremonial cleansing, e.g. *Michel* 694⁶⁸ (B.C. 91) *ἔστι δὲ ἂ δεῖ παρέχειν πρὸ τοῦ ἀρχεσθαι τῶν μυστηρίων ἄρνας δύο λευκοὺς, . . . καὶ βταν ἐν τῷ θεάτρῳ καθαρεῖ, χοιρίσκους τρεῖς:* cf. *Kaibel* 104^{1f.}

Ἐνθάδε Διάλογος καθαρῶι πυρὶ γυῖα καθήρας ἀσκητῆς σοφίης ὄλιχετ' ἐς ἀθανάτους.

The compound *ἀνακαθαίρω* is found in P Lond 1177³²² (A.D. 113) (= III. p. 190).

καθάπερ

is very common in the legal phrase *καθάπερ ἐκ δίκης*. Thus our earliest Greek marriage contract, P Eleph 1²² (B.C. 311-0) (= *Selections*, p. 3), concludes—*ἡ δὲ πρᾶξις ἔστω καθάπερ ἐγ δίκης*, "and let the right of execution be as if a formal decree of the Court had been obtained": cf. P Amh II. 46¹⁸ (ii/B.C.), P Fay 22¹⁴ (i/A.D.), *ib.* 91³³ (A.D. 99), etc. Other exx. of the word are P Hib I. 49⁶ (c. B.C. 257) *εἰ[π]ον δὲ αὐτῷ καθάπερ ἔγραψα [α]ἰτῶι ὅπως ἂν ἐμβάληται τὰς ἐλαίας εἰς βίκους*, "tell him that, as I wrote to him, he is to put the olives into jars" (Edd.), P Eleph 12¹ (B.C. 223-2) *καθάπερ ὠιου δεῖν*, "nach deinem Antrag," P Vat A¹⁰ (B.C. 168) (= Witkowski *Épp.*², p. 65) *ἡβουλόμην δὲ καὶ σὲ παραγεγονέναι εἰς τὴν πόλ[ι]ν, καθάπερ καὶ Κόνων καὶ οἱ ἄλλοι οἱ ἀπειλη[μέν]οι π[ᾶ]ντες, ὅ[πως] καὶ κτλ.* In the decrees *τὰ μὲν ἄλλα καθάπερ ὁ δεῖνα* "was the usual introduction to an amendment proposed in the Ecclesia to a *probouleuma*," e.g. *CIG* 84^{6f.} *Κέφαλος εἶπε: τὰ μὲν ἄλλα καθάπερ τῇ βουλεῖ ἀναγράψαι δὲ . . .*: see *Roberts-Gardner*, p. 18, and cf. *Milligan Thess.* p. 25.

καθάπτω.

See *s.v.* ἔχιδνα and add Epict. iii. 20. 10 ὁ μὲν τοῦ τραχέλου καθάπτων.

καθαρίζω.

The ceremonial usage of this Hellenic verb is illustrated by Deissmann *BS* p. 216 f., where reference is made to the Mystery inscription of Andania, *Syll* 653³⁷ (B.C. 93 or 91) ἀναγραφάντω δὲ καὶ ἀφ' ὧν δεῖ καθαρίζειν καὶ ἃ μὴ δεῖ ἔχοντας εἰσπορεύεσθαι, and to *ib.* 633³ (ii/A.D.) already cited *s.v.* ἀκάθαρτος *sub fin.*, both of which show the construction with ἀπό as e.g. in 2 Cor 7¹, Heb 9¹⁴. The word is used in connexion with plants in P Lond 131 *recto*¹⁹³ (accounts—A.D. 78-9) (= I. p. 175) καθαρίζ(ων) [τῶν] νεοφύτ(ων) τοῦ χω(ρίου) τὰ περισσ(ά) βλαστήματα, and *ib.* 131¹⁸³ (A.D. 78) (= I. p. 191): see also P Strass I. 2¹¹ (A.D. 217) τοῦ σοῦ καθαρίζοντος καὶ μετρούντος with reference to the "cleansing" of wheat, and P Lips I. 111¹² (iv/A.D.) καθαρίσσμεν τὸ γεώργ[ο]ν. In the iv/v A.D. BGU IV. 1024^{iv. 16} we have νῆ γὰρ Δία, ἣν τὰ κοσμήματα τὰ τῶν νόμων, ἣν ὑπὸ τῆς πόλ[ε]ως ἦν δεδομένα τῶι νεκρῷ, ἣν κεκ[αθα]ρισμένα. On the forms of the verb see Reinhold, p. 38 f., Moulton *Gr.* ii. §§ 33, 95.

καθαρισμός

occurs in the lease of an oliveyard, P Lond 168¹¹ (A.D. 162) (= II. p. 190) ἡμῶν ποιου[ύν]των τὰ καθήκον[τ]α ἔργα π[ερὶ] τοὺς καθαρισμούς.

καθαρός.

The word and its derivatives have a wide range of use, being applied physically to animals, land, grain, bread, milk, etc., e.g. *Christ.* I. 89⁵ (A.D. 149) κ[α]ὶ δοκιμάσας (μόσχον) ἐσφράγισα ὡς ἔστιν καθαρός, BGU IV. 1018²⁵ (iii/A.D.) παραδόσω (λ.-ώσω) τὰς ἀρούρας καθαρὰς ὡς παρέλαβον, P Oxy VIII. 1124¹¹ (A.D. 26) πυρὸν νέο[ν] καθαρὸν ἄδολον, *ib.* IV. 736²⁶ (c. A.D. 1) ἄρτου καθαροῦ παιδ(ῶν), BGU IV. 1109⁶ (B.C. 5) θηλάουσαν τῶι ἰδίῳ αὐτῆς γάλακτι καθαρῷ, and metaphorically to "freedom" from disadvantages of various kinds, as in *ib.* 1040³¹ (ii/A.D.) καθαρ[ά]ν γὰρ ἔχων τὴν ψυχὴν οὐδενὸς ἐπιστ[ε]λ[ε]ν . . . γ[ὰρ] τῶν διαβαλόντων, or in the epitaphs *Kaibel* 516¹³ (c. A.D. 1) καθα[ρ]ῶν δὲ φυλάξας [σωφροσύνης ἀρετὴν τόν]δε λείλονχε τάφον, 653⁴ (iii/A.D.) ὡς ἀνίη καθαρῆ, of a mind freed from care: cf. also P Lond 178¹³ (A.D. 145) (= II. p. 207) τὸ δὲ χειρόγραφον τοῦτο δις σὸν γραφὴν καθαρὸν ἀπὸ ἐπιγραφῆς καὶ ἀλφάδος, P Oxy X. 1277¹³ (A.D. 255) κυρία ἢ πρᾶσις ἀπλή γραφεῖσα καθαρὰ ("free from mistake"). The old idea that καθαρὸς ἀπό is "Hebraistic" has been completely exploded by Deissmann *BS* p. 196, where the formula *free of a money-debt* is illustrated by passages scattered over a period of nearly three hundred years, e.g. BGU I. 197¹⁴ (A.D. 17) καθαρῷ ἀπὸ δημοσίων καὶ παντὸς εἶδους, *ib.* 94¹³ (A.D. 289) καθαρὰ ἀπὸ . . . δημοσίων τελεσμάτων: cf. also *BS* p. 221 *s.v.* ὀφειλή. P Hib I. 84(a)⁶ σίτον καθαρὸν ἀπὸ πάντων is an interesting new ex. coming as it does from B.C. 285-4 (not B.C. 301 as formerly believed: see Egypt Exploration Fund—*Archaeological Report*, 1907-8, p. 50). In P Lond 1157 *verso*¹⁸⁷. (A.D. 246) (= III. p. 110) ψιλῆ γῆ ἀπὸ [ἀ]μπέλου there seems to be a similar use with ψιλόσ. For καθαρὰ ποιήση =

"acquit" see *JHS* xxxv. p. 54, and for (τὰ) καθαρὰ used as a subst. see P Lond 429^{6, 12, 14} (c. A.D. 350) (= II. p. 314 f.). In P Par 51²⁸ (B.C. 160) (= *Selections*, p. 21), a dream from the Serapeum, we find the words—αὐταὶ δὲ γυναῖκες εἰσι. ἐὰν μιανθῶσιν, [οὐ μ]ὴ γέγονται καθαρά πώποτε. For the higher pagan developments see what is said *s.v.* ἄγνος, and add the interesting *Syll* 567³ (ii/A.D.) prescribing the conditions of entrance to a temple—πρῶτον μὲν καὶ τὸ μέ[γισ]τον, χεῖρας καὶ (γ)νώμην καθαρὸν καὶ ὑγι[ε]ῖς ὑπάρχοντας καὶ μὴδὲν αὐτοῖς δεῖν συνειδότας. Then follow τὰ ἐκτός—one thinks of Mt 23³⁵: after eating pease-pudding (ἀπὸ φακῆς) an interval of three days is prescribed, after goat's flesh three, after cheese one, after practising abortion (ἀπὸ φθορέων) forty, after the death of a relative forty, after lawful sexual intercourse they may come the same day when sprinkled and anointed with oil. For the beginnings of the same distinction between lawful and illicit intercourse we may compare *Syll* 566, a Pergamene inscr. of ii/B.C.—³ff. ἀγνεύωσαν δὲ κ[α]ὶ εἰσῆλθωσαν εἰς τὸν τῆς θεο[ῦ ναὸν] οἷ τε πολῖται καὶ οἱ ἄλλοι πάντες ἀπὸ μὲν τῆς ἰδίας [γυνα]ϊκὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐθημερόν, ἀπὸ δὲ ἀλλοτρίας κ[α]ὶ ἀλλοτρίου δευτεραῖοι λουσάμενοι· ὡσαύτως δὲ καὶ ἀπὸ κήθους καὶ τεκούσης γυναικὸς δευτεραῖοι· ἀπὸ δὲ τάφου καὶ ἐκφορ[ᾶς] περιρασάμενοι (i.e. -ραν-) καὶ διεθόντες τὴν πύλην, καθ' ἣν τὰ ἀγιστήρια τίθεται, καθαροὶ αὐθημερόν. The whole is an illustration of the four prohibitions in the Apostolic decree. As showing the Christian use of the adj. we may also cite the new fragment of an uncanonical gospel, where the Saviour, who has taken His disciples with Him inside the Temple to the ἀγνευτήριον, is reproached by the chief priest for having failed to perform the necessary ceremonies before entering the holy place—ἀλλὰ μεμολυ[μμένους] ἐπάτησας τοῦτο τὸ ἱερὸν τ[ὸ]σον δν[τα] καθαρὸν, δν οὐδεὶς ἄ[λλος] εἰ μὴ λουσάμενος καὶ ἀλλάξ[ας] τὰ ἐνδύ[ματα] πατεῖ (P Oxy V. 840¹⁶ ff.). For the subst. cf. P Lond 604B¹⁶⁹ (c. A.D. 47) (= III. p. 81) εἰς κάθαρσιν. Καθάριστος = "purging draught" is found in the medical recipe P Oxy XI. 1384¹ (v/A.D.), and in the same document (²⁷) the compd. adj. πανκάθαρος is applied to angels.

καθαρότης.

A v/A.D. petition, addressed to an unknown preses, P Oxy VI. 904³, begins—ἡ τῆς ὑμετέρας δικαιοκρίσ[ε]ως καθαρότης κάμει ἐλεήσει τὸν γεγηρακότα, "the purity of your righteous judgement will surely pity me, an old man" (Edd.). In *ib.* I. 67⁶ (A.D. 338) the word is used in a complimentary periphrasis—ἄπερ ἀντέγραψεν πρὸς τὴν σὴν ἐπιεικίαν τε καὶ καθαρότητα, "which in reply he wrote to your clemency and impartiality" (Edd.). See also *Michel* 545¹⁸ (ii/B.C.) τὴν . . . πίστιν τε καὶ καθα[ρότητα], and cf. Aristeas 234 where it is shown that God is truly honoured οὐ δώροισι οὐδὲ θυσίαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως ὄσιας. For the form καθαρείτης cf. *OGIS* 339¹⁴ (c. B.C. 120) διὰ τὴν ἐν τοῖς πιστευομένοις καθαρείτητα.

καθέδρα

is used instead of βῆμα in Ev. Petr. 3, perhaps, as Swete (*ad l.*) suggests, because of its Jewish associations (Ps 106 (107)³², Mt 23³). From the Κοινή we may cite BGU III. 717¹⁴ (A.D. 149) κόφιν[ος], καθέδρα, μυροθήκη, πάντα ξύλινα,

and the astrological P RyI II, 63¹⁰ (iii/A.D.) **Σκορπείου καθέδρα**, where the word is used = "the posterior." For the diminutive **καθεδράριον**, "stool," cf. P Oxy VI, 963 (ii/iii A.D.) **χάριν δέ σοι οίδα, μήτερ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου, ἐκομισάμην γὰρ αὐτό.** **Καθέδρα** occurs with reference to the sophistical chair occupied by Nicagoras in mid. iii/A.D. in *Syll* 382² instead of the usual **θρόνος** (cf. Philostratus *Vit. Soph.* 618 **τὸν Ἀθήνησι τῶν σοφιστῶν θρόνον κατασχών**, of Nicagoras). The holder of this chair seems to have ranked above the other professors, cf. Walden *Universities of Ancient Greece*, p. 94.

καθέζομαι.

For this verb, which is always purely durative in the NT "sit," not "sit down" (*Proleg.* p. 118), we may cite *Syll* 737⁶⁶ (c. A.D. 175) **ἐὰν δὲ ἱερὸς παῖς ἐξωτικὸς καθισθῆς ἀναλώση τὰ πρὸς τοὺς θεοὺς καὶ τὸ Βακχείον, ἔστω μετὰ τοῦ πατρὸς Ἰσβακχος ἐπὶ μὴ σπονδῇ τοῦ πατρὸς.** In the v/A.D. Acts of the martyr Paphnutius we read—**Ἄπα Παπνούτιος δὲ ἐκαθέσθη ἐπὶ τὴν γῆν, ἐκ[αθέσθησαν δὲ αὐτὰ] παρὰ τοὺς πόδας αὐτοῦ** (PSI I, 26²¹): cf. the Silco rescript *OGIS* 201¹⁸ (vi/A.D.) **οὐκ ἀφῶ αὐτοὺς καθεζόμενοι** (for **καθεζόμενοι**) **εἰς χάραν αὐτῶν, οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιάν.** Vett. Val. p. 78²⁴ **ποιούσι γὰρ ἄρχοντας πόλεων καὶ ἐπὶ δικαστηρίον καθεζόμενοι.**

καθεζῆς

is confined in the NT to Lk 1³, where Blass (*Philology of the Gospels*, p. 18 f.) understands it as "referring to the uninterrupted series of a complex narrative."

καθεύδω.

BGU IV, 1141³² (B.C. 14) **οὐδὲ γὰρ καθεύδω ἔσω ἵνα εἰδῶι**, PSI I, 94¹⁷ (ii/A.D.) **καθεύδει τῇ νυκτί.** In the rules regulating visitors to a sacred shrine, *Syll* 589⁴⁴ (iv/B.C.), it is provided—**ἐν δὲ τοῖ κοιμητήριοι καθεύδειν χωρὶς μὲν τὸς ἄνδρας, χωρὶς δὲ τὰς γυναῖκας.** The compound **ἐγκαθεύδω** occurs several times in the same document. We may add Epict. ii. 20. 10 **βαλὼν κάθευδε καὶ τὰ τοῦ σκώληκος ποίει**, "lie down and sleep and play the part of the worm." On the irregular construction in Mk 4²⁷ see *Proleg.* p. 185 f.

καθηγητής.

For this word, which in the NT is confined to Mt 23¹⁰, cf. P Giss I, 80¹¹ (ii/A.D.) **πέμψον τῷ καθηγητῇ τῆς θυγατρὸς μου, ἵνα φιλοπονήσῃ εἰς αὐτήν**, "send to my daughter's teacher that he may bestir himself about her," P Oxy VI, 930⁶ (ii/iii A.D.) **ἐλοιπήθην ἐπιγνοῦσα παρὰ τῆς θυγατρὸς τοῦ καθηγητοῦ ἡμῶν**, "I was grieved to learn from our teacher's daughter." In the fragmentary P Tebt II, 591 (ii/iii A.D.) the editors suggest that **καθηγητής** may denote a priestly office. MGr **καθηγητής** = "professor."

καθίζω.

There is no need to look to the influence of Stoic philosophy, in which **τὰ καθήκοντα** was a *term. tech.* (cf. Cic. *de Off.* i. 3), to explain the use of this word in Rom 18² (cf. Ac 22²⁸, 2 Macc 6¹): the verb in the sense of "is becoming," "is fit," is abundantly attested from the **Κοινή** in both papyri and inscr. See, e.g., P Lille I, 3⁴² (after B.C. 241)

τὸ καθήκον ἡμῖν ὀψώνιον, P Fay 91²⁰ (A.D. 99) where a woman named Theneikoucis is engaged to serve for the season in an oil-press—**ποιούσαν πάντα ὅσα καθήκει, ἰδ.** 107⁹ (A.D. 133) **ποήσασθαι τὴν καθήκουσαν ἀναζήτησιν**, "to hold the due inquiry," P Oxy I, 115⁵ (ii/A.D.) (= *Selections*, p. 96) **πάντα ὅσα ἦν καθήκοντα ἐποίησα**, and from the inscr. the honorific decree *Priene* 114³² (after B.C. 84) **καθήκον δ' ἐστὶν αὐτὸν . . . ἐπαινεῖσθαι τε καὶ τῆς καθή[κ]ούσης ἀξιώσαι τιμῆς** (see Rouffiac *Recherches*, p. 40 f.). With Rom 1²⁸ we may also compare Menander *Fragm.* p. 175 **ἐμὲ δὲ ποιεῖν τὸ καθήκον οὐχ ὁ σὸς λόγος, | εὖ ἰσθ' ἀκριβῶς, ὁ δ' ἴδιος πείθει τρόπος.**

κάθημαι.

P Petr III, 42 H (8) f²¹ (mid. iii/B.C.) **ἡμέρας R ἐκάθητο**, P Par 18¹¹ **κάτισον ἔς (l. κάθησον ἔως) ἴδωμεν τί μέλλομεν ποιεῖν**, BGU IV, 1141³² (B.C. 14) **εὐρίσκει αὐτὸν καθήμενον(v)**, *ἰδ.* 1078⁶ (A.D. 39) **οὐ γὰρ ἄργον δεῖ με καθῆσθαι.** With the use of **κάθημαι** in Ac 23³, cf. the curious interview between an Emperor (? Commodus) and a certain Appianus, who has been condemned to death, where, in view of an impending riot, a soldier is represented as saying to the Emperor—**κύριε, κάθη, Ῥωμαῖοι γονυζοῦ[σιν]**, "Lord, while you are sitting in judgement, the Romans are murmuring" (Edd.) (P Oxy I, 33 *verso* iii. 13, late ii/A.D.). For the form **κάθου** (Mk 12²⁸, Ac 2³⁴, from Ps 110³), see Maidhof, p. 300: cf. Menander *Fragm.* p. 254, where Kock quotes other three passages from comic poets. With *Pelagia-Legenden*, p. 4¹ **καθημένη εἰς βαιδιστήν**, "seated on an ass," Musonius p. 43¹⁸ **καθησθαι εἰς Σινώπην**, "to settle in S.," cf. Mk 13³, Ac 8⁴⁰. Musonius p. 59⁷, uses the word of an idle, sedentary life. For the Aramaism in Mk 4¹ see *s.v.* **ἐμβαίω**. MGr **κάθομαι**.

καθημερινός

is found in various iii/A.D. magical texts, e.g. P Lond 121²¹⁸ (= I. p. 91) **φυλακτήριον πρὸς ῥιγοπυρέτιον καθημερινόν**, P Tebt II, 275²¹ **ἀπὸ παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερινοῦς (l.—οὐ) ἢ νυκτοπυρετ[ο]ῦ**, "from every fever, whether it be tertian or quartan or daily or on alternate days, or by night" (Edd.): cf. Hobart, p. 134 f. The phrase **καθημερινῆς προαιρέσεως** is found in a London papyrus, Inv. 1885⁴¹ of A.D. 124: see *Archiv* vi. p. 101. In *Syll* 612²² (Olympia—B.C. 24) the title **καθημεροθύτης** is given to the priest who sacrifices daily: see the editor's note. MGr **καθημερινός**.

καθίζω.

A good ex. of the trans. use of this verb, as in 1 Cor 6⁴, Eph 1²⁰, Ev. Petr. 3, is afforded by P Oxy XII, 1469⁷ (A.D. 298) **ὁ τῇ ἐπέξει (l. ἐπέξει) τῶν χωμάτων ἐπικείμενος καθέζων ἡμᾶς τοὺς οἰκίζοντας τοῖς τόπο[ι]ς ἠνάγκασεν ἀ[ν]αβαλεῖν ναύβια σῦν**, "the overseer of labour on dykes set us, the local inhabitants, to work, and made us bank up 250 naubia" (Edd.). For the intrans. usage, as probably in Jn 19¹³ (see P. Corsen *ZNTW*, 1914, p. 338 ff.), with reference to "judicial" sitting, see *Syll* 929²⁸ (ii/B.C.) cited *s.v.* **διακούω**, and cf. PSI V, 502²¹ (B.C. 257–6) **καθίσαντες εἰς τὸ ἱερόν**, P Meyer 19⁵ (ii/A.D.) **τῇ ἰα ἐκάθισα εἰς πλ[ο]σίον [μου, Preisigke 4117⁵ (A.D. 117) τὸ προσκύνημα ἀνδρὸς**

ἀγαθὸ καὶ ἀγνοτάτου ᾧδε καθίσαντος τρίς, also Aristaeas 94. The verb survives in MGr. For καθίζανω used intransitively as in early poetry, cf. P Par 51²⁰ (B.C. 160) (= *Selections*, p. 20).

καθήμι.

P Petr III. 42 C (14)⁵ (B.C. 255) καθέικα. For the post-classical use of the verb, which in the NT is confined to the Lukan writings, see the exx. in Schmid *Atticismus* iv. p. 360.

καθίστημι

in the sense of "appoint" may be illustrated from P Hib I. 82ⁱ.¹⁴ (B.C. 239-8) καθεστήκαμεν γραμματέα Ἰσοκράτη τῶν ἀπισταμέν[ω]ν εἰς τὸν Ἄρσινοίτην κληρούχων, "I have appointed Isocrates as scribe of the cleruchs sent to the Arsinoite nome" (Edd.), P Ryl II. 153¹⁸ (A.D. 138-161) οὐ καὶ καθίστημι ἐπιτρόπους [ἄχ]ρι οὗ γένη[ται τῆ]ς ἐννό[μο]ν [ῆ]λικίας . . . οὓς [οἶδα ἐπιτηδέου]ς, "I appoint as his guardians until he attains the legal age, . . . (the aforesaid persons) whom I know to be suitable" (Edd.), and P Amh II. 65⁸ (early ii/A.D.) where, in answer to a petition that one of two brothers should be released from public service to attend to the cultivation of their own land, the Prefect decides—δικαίον τὸν ἕτερον ἀπολυθῆναι ἐὰν ἄλλος ἀντ' αὐτοῦ κατασταθῆ, "it is just that one of them should be released, if some one else is appointed in his stead" (Edd.). The verb is also used technically of presenting oneself before judges, e.g. P Petr III. 30ⁱⁱ.² (Ptol.) καταστάντος μου ἐπὶ [σοῦ πρὸς] Εἰρήνην, "when I appeared in your court in my suit against Eirene" (Edd.), P Oxy II. 281²⁴ (A.D. 20-50) διὰ ἀξίῳ συντάξει καταστήσῃ αὐτὸν ἐπὶ σέ, "I therefore beg you to order him to be brought before you," P Ryl II. 65¹⁰ (B.C. 65?) ἤξιον συντάξει καταστήσῃ τοὺς ἐγκαλουμένους, "they asked that the accused should be ordered to be brought forward" (Edd.), *ib.* 136¹⁴ (A.D. 34) καταστήσῃ ἐπὶ σέ πρὸς τὴν ἐσομένην ἐπέθοδ(ον), "to bring them before you for the ensuing punishment" (Edd.). The simpler meaning of "conduct" or "bring," as in Ac 17¹⁵, occurs in P Par 51^{18f}. (B.C. 160) (= *Selections*, p. 20) ἐγὼ καταστήσ[ας] Διδύμας ἐπὶ σέ, ὁρῶ σοι αὐτὸν καθιστῶντα αὐτάς, "I have conducted the Twins to you: I see him conducting them to you," BGU I. 93²² (ii/iii A.D.) κατάστησον αὐτοὺς εἰς Μέμφιν. For the verb = "come into a certain state," as in Jas 3⁶, 4⁴, we may compare P Ryl II. 281²¹ (A.D. 54-67) οὐκ ἐπένευσεν ἐξόφθαλμος αὐτῆς καθεστῶς διὰ τὸ πλῆθος τῶν κατ' ἔτος γενιμάτων, "he refused, having grown covetous of it owing to its great yearly productivity" (Edd.); see also Aristaeas 289 καὶ γὰρ ἐκ βασιλέων βασιλεῖς γινόμενοι πρὸς τοὺς ὑποτεταγμένους ἀνήμεροί τε καὶ σκληροὶ καθίστανται, "for some kings of royal lineage are inhuman and harsh towards their subjects" (Thackeray), and Menander *Fragm.* p. 215 ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται, "everything is found to be the servant of good sense." For the pass., as in Rom 5¹⁸, cf. P Rein 18⁴⁰ (B.C. 108) πρ[ο]νοηθῆναι ὡς ἀπερίσπ[αστο]ς κατασταθήσεται, "veiller à ce qu'il soit laissé en repos" (Ed.). In P Revill MéI 295¹⁰ (B.C. 131-0) (= Witkowski *Ερρ.*² p. 26) προσπέπτωκεν <γάρ> Παῶν ἀναπλεῖν ἐν τῷ Τῦβι <μ(η)ν> μετὰ δυνατῶν ἱκανῶν πρὸς τὸ καταστῆσαι τοὺς ἐν Ἐρμώνθει δχλους, Witkowski understands the verb as = "reprimere," "comprimere." For the subst. κατάστασις used legally (see

PART IV.

supra) cf. P Fay II²⁷ (c. B.C. 115) διαλέξαντες αὐτὴν εἰς κα[τά]στασιν, "having selected it (a petition) for trial": see also *Archiv* ii. p. 576.

καθό.

P Ryl II. 119³⁰ (A.D. 54-67) ἐν οὐδενὶ ἡγήσατο καθὸ ὑπερισχύων ἡμᾶς ἐπὶ τῶν τόπων, "he scorned (petitions and reports) in virtue of his superior local power" (Edd.). *Michel* 731²² (ii/B.C.) τὰ δὲ περὶ τὴν πομπὴν ἐπιτελέσαι καθὸ πατριῶν ἐστίν, "according to traditional custom." With the use in 2 Cor 8¹² cf. Aristaeas II χαρακτήρη γὰρ ἰδίου κατὰ τὴν Ἰουδαίων χρώνται, καθάπερ Αἰγύπτῳ τῇ τῶν γραμμάτων θέσει, καθὸ καὶ φωνῆν ἰδίαν ἔχουσιν.

καθολικός.

For this adj. = "general," "universal," as in the titles of the "Catholic" Epistles, see *Syll* 355⁴ (B.C. 6) κατακολυθῶν τῇ καθολικῇ μου [προ]θέ[σ]ει τοῦ [τ]ι[η]ρ[ε]ίν τὰ ὑπὸ τῶν πρὸ ἐμοῦ ἀνθυπάτων γραφέν[τ]α. Cf. also *OGIS* 669²⁷ (i/A.D.) οὐκ ἐξὸν τοῖς βουλομένοις εὐχερῶς καθολικὸν τι καινίζειν, and the decision of a judge in a case of inheritance, BGU I. 191⁵ (A.D. 135) which begins—ὑπερέθεμην τὸ νῦν π[ρ]ᾶγμα, ἐπὶ καθολικὸν ἦν, "I have delayed the present matter, since it was of general interest." In late Roman and Byzantine times the title καθολικός was given to the chief of the general department of finance, e.g. P Oxy IX. 1204⁹ (A.D. 299) ποιήσας τὰ ἐπὶ τῇ ἐκκλησίᾳ δέοντα κατέφυγον πρὸς τὸν κύριόν μου τὸν διασημότατον καθολικὸν Πομπώνιον Δόμνον, "having taken the proper steps for the appeal I had recourse to my lord the most honourable catholicus Pomponius Domnus" (Ed.); cf. P Lond 1157 *vers*²¹ (A.D. 246) (= III. p. 110), P Rein 56⁸ (iv/A.D.), and *OGIS* 686² (end of iii/A.D.), and see Wilcken *Grundzüge* I. 1, pp. 157, 162. Amongst the acclamations at a popular demonstration in honour of the prytanis, P Oxy I. 41³ (iii/iv A.D.), we find εὐτυχῶ[ς] τῷ καθολικῷ, "prosperity to our ruler," where, as the editors remark, the word is used in a wider sense, as a title of the ἡγεμῶν: cf. Wilcken *Chrest.* I. p. 69. In P Oxy XIV. 1663¹⁵ (ii/iii A.D.) the term is applied to a subordinate official. For the adv. see *OGIS* 669²⁸ (i/A.D.) καθολικῶς ἦι πληθικῶς.

καθόλου.

P Tebt I. 27⁷⁷ (B.C. 113) καθόλου δ' ἐνθυμηθεὶς ἡλικὴν συμβάλλεται ἢ περὶ τὰ ὑποδεικνύμεν[α] προσοχῆι τοῖς πράγμασι ῥοπήν, "in general consider how great an impulse attention to the matters indicated gives to business" (Edd.), P Oxy II. 239¹⁰ (A.D. 66) εἰς μηδένα λόγον τῷ καθόλου, "for no purpose whatever," *ib.* 267⁹ (A.D. 36) αἰς (sc. δραχμαῖς) οὐδὲν τῷ καθόλου προσήκται, "to which nothing at all has been added" (Edd.). In P Ryl II. 174²⁰ (A.D. 112) in connexion with the repayment of a loan provision is made that certain parties will not proceed against others—π[ε]ρὶ ἄλλου μηδενὸς ἀπλῶς πράγματος μηδὲ ὀφειλήματος μηδὲ [μηδενὸ]ς τῷ καθόλου ἐγγράπτου μηδὲ ἀγράφου ἀπὸ τῶν ἔμπροσθεν χρόνω(ν) [μέχρι] τῆς ἐνεστώσης ἡμέρας τρῶψ μηδενί, "on any matter at all or debt or count of any kind whatsoever, written or unwritten, in the past down to the present day, in any manner" (Edd.). Cf. *OGIS* 715³ where the highest financial official in Egypt is described as placed ἐπὶ τῶν καθ' ἑλοῦ λόγων: see also s.v. καθολικός.

καθοπλίζω.

P Leid W^{xii}.³⁴ (ii/iii A.D.) ἐφάνη διὰ τοῦ ποππυσμοῦ Φόβος καθωπλισμένος: cf. Aristaeus 14 ἐπιλέξας τοὺς ἀριστοὺς ταῖς ἡλικίαις καὶ ῥώμῃ διαφέροντας καθώπλισε.

καθοράω.

For the aor. of this NT ἀπ. εἰρ. (Rom 1²⁰: cf. *Proleg.* p. 117) cf. P Lond 342¹³ (A.D. 185) (= II. p. 174), where the production of certain offenders is demanded—ἔτι κα[τ]έδωμεν τ[ι]ς ἔσται ὁ καρπιζόμενος σε. In the well-known epitaph of Abercius, Bishop of Hierapolis towards the close of ii/A.D., Christ is described as the pure Shepherd—

ὃς βόσκει προβάτων ἀγέλας οὖρει πεδίους τε,
ὀφθαλμοὺς δὲ ἔχει μεγάλους πάντα καθορώντας.

See Lightfoot *Apost. Fathers*² II. i. p. 496.

καθότι.

For this word, which is peculiar to Luke in the NT, we may cite P Hib I. 66³ (B.C. 228) καθότι ὑμῖν καὶ Ἀσκληπιάδης γέγραφεν, P Amb II. 49³ (B.C. 108) καθότι πρόκειται, P Tebt II. 386²³ (B.C. 12) καθότι προέγραπται, etc. The meaning "as," "just as," is seen in P Eleph 24⁸ (iii/B.C.) καθότι ἂν ἡμῖν ἐπιδειξῶσιν οἱ βασιλικοὶ γραμματεῖς, P Ryl II. 154¹⁹ (contract of marriage—A.D. 66) καθότι π[ρ]ότ[ε]ρον [συ]νέβιον, P Oxy XII. 1473¹⁶ (A.D. 201) καθότι πρὸς ἀλλήλους συνεχώρησαν, *Michel* 534²⁸ (iii/B.C. *ad inii.*) καθότι ἂν δοκεῖ αὐτοῖς. For the iterative force of ἂν in this last ex. cf. Ac 2⁴⁶: practically the same phrase, though now with the subjunctive, is found in PSI IV. 415⁹ (iii/B.C.) καθ' ὅτι ἂν σου τυγχάνῃ [χρ]εῖα[ν] ἔχων.

καθώς.

P Oxy X. 1299⁹ (iv/A.D.) καθὼς ἐνετιλάνμην (I. -άμην) σ[ο]ί [περ] λωβῖν μαχερῶν καὶ περὶ πιπεράδιον, "do as I told you about the . . . of knives and the pepper" (Edd.) is a good parallel to the construction in 1 Tim 1³. Other exx. of the particle, which is condemned by the Atticists (Lob. *Phryn.* p. 426), are P Eleph 18⁸ (B.C. 223-2) καθὼς συντέταχεν Μνήσαρχος, P Lille I. 26⁴ (iii/B.C.) τὴν δὲ λοιπὴν γ[ῆ]ν ἐτοίμαζω, εἰ μὴ ἀκολουθεῖς ἅπαντα καθὼς ἔστιν ἐπὶ τῆς διαγραφῆς, P Oxy XII. 1453¹⁶ (B.C. 30-29) εἰ μὴ προστατήσ[ειν] τοῦ λύχνου τῶν προδεηλωμέν[ων] ἱερῶν καθὼς πρόκειται, "that we will superintend the lamps of the above mentioned temples, as aforesaid" (Edd.), and from the inscr. *Michel* 230⁶ (ii/B.C. *ad fin.*) καθὼς καὶ πρότερον. MGr καθώς.

καί.

In *LAE* p. 129 ff. Deissmann discusses the thoroughly popular character of the Johannine style with its short paratactic sentences, introduced by καὶ . . . καί. To illustrate this, he cites amongst other exx. a Dream from the Serapeum, P Par 51 (B.C. 160) (= *Selections*, p. 18 ff.: see especially the amended readings in *Archiv* vi. p. 204), which runs—ἄμ[ην] βατ(=δ)ίζειν με [ἀπ]ὸ λειβὸς ἕως ἀ[π]ηλιώτου, καὶ ἀναπίπτωμαι ἐπ' ἄχυρον καὶ [ἀν]θρωπ[ος] ἀπὸ λιβός μου, ἐχόμενος μου ἀναπίπτει καὶ αὐτός, καὶ ὡσπερ κεκλειμμέν[ου] μου ἦσαν οἱ ὀφθαλμοί μου, καὶ ἐξάλ[φ]νης ἀνύγω τοὺς ὀφθαλμούς μου, καὶ ὀρῶ κτλ., "I dreamed that I was going from West to East, and I lie down upon chaff. And there

is a man west of me, near to me. He also lies down, and my eyes were as if they were closed. And suddenly I open my eyes, and I see etc." Cf. also the letter of consolation P Oxy I. 115^{3ff.} (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθη καὶ ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ("the blessed one") ὡς ἐπὶ Διδυμάτος ἔκλαυσα, καὶ πάντα ὅσα ἦν καθήκοντα ἐποίησα καὶ πάντες οἱ ἐμοί, and the inscr. *Syll* 807^{15ff.} cited *s.v.* ἐπιχρῖω, on which Deissmann (*op. cit.* p. 132) remarks: "this text is, if possible, even more paratactic ('Semitic,' people would say, if it were a quotation from the New Testament) than the corresponding passage in St. John [9^{7,11}]." So also the simple parataxis of Jn 4³⁶ *al.* is illustrated by the illiterate P Par 18⁴ ἔτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[ο]σι, and by the dedicatory inscr. at El-Kab, *Preisigke* 158 Ἀνδρόμαχος Μακεδὼν ἀφίκετο πρὸς Ἀμενάθη χρηστὸν θεὸν μ[ι]σθοῦ ἐργαζόμενος καὶ ἐμαλακίσθη ("he was weakly") καὶ ὁ θεὸς αὐτῷ ἐβοήθησε αὐθημερῆ: cf. Thumb *Hellen.* p. 129. Notwithstanding, however, this use of καί in later Greek idiom, it is impossible to deny that the use of καί in the LXX for the Heb. ו influenced the Johannine usage.

For δέ after καί, as in Mt 10¹⁸, Jn 6⁶¹, 1 Jn 1³, cf. P Hib I. 54²⁰ (c. B.C. 245) καὶ τὸ σῶμα δὲ εἰ συνείληφας παράδος αὐτὸ (deleted in the original) Σεμφθεῖ. For καί after μετὰ in Phil 4³ Deissmann (*BS*, p. 265) can quote only BGU II. 412⁶ (iv/A.D.) Δαυνοῦς χήρα οὕσα μετὰ καὶ τοῦ υἱοῦ ἐαυτῆς, but he gives (p. 266) several instances of σύν καί, e.g. *ib.* 515¹⁷ (A.D. 193) Πτολεμαῖος σύν καὶ ὑπη[ρ]ε[τ]η Ἀμμων[ί]φ: add from the inscr. *PAS* iii. 612 (Imperial) σύν καὶ τῷ ἀνδρὶ αὐτῆς. For καὶ γάρ see *s.v.* γάρ, and add P Giss I. 69⁴ (A.D. 118-9) καὶ γὰρ πέρυσι ἐπὶ τὴν παράληψιν τῶν ἱματίων αὐτὸν παρὰ σοὶ κατέλειψα: and for ὁ καί see *s.v.* ὁ. The strange form κά for καί occurs seven times in Codex Washington (W).

Κατάφας (or Καΐφας).

See F. C. Burkitt *Syriac Forms*, pp. 5, 9.

καινός.

Papyrus usage hardly tends to sharpen the distinction between καινός and νέος. In P Petr III. 80¹ (Ptol.) a town named Ptolemais is Πτ. ἡ καινή, while in *ib.* 72(6)¹⁶ it is Πτ. ἡ νέα. P Petr III. 37(a)¹ (Ptol.) has χῶμα καινόν contrasted with ²¹χῶμα παλαιόν: *ib.* 46(1)¹⁷ has πρὸς τὰ θεμέλια τῆς καινῆς καταλύσεως, "new quarters." *Ostr* 1142³ (beginning iii/A.D.) gives us οἶνος καινός to contrast with οἶνος νέος in Mk 2²². P Amh II. 64³ (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, "concerning expenditure on the baths which were being refitted" (Edd.): so P Oxy IV. 707¹ (c. A.D. 136) οἰκοδομή[σω] τροχὸν ἐκ καινῆς, "a new wheel," P Tebt II. 342¹⁶ (late ii/A.D.) τὸ κατασκευασθ(έν) ἐκ καινῆς ἐν Σομολ(ῶ) κερμαῖον. Two inventories P Tebt II. 405⁸ (iii/A.D.), 406¹⁷ (c. A.D. 266) have κόβ(=φ)ινος καινός, "a new basket," and κολόβιον λινοῦν δι(ε)σημον καινόν, "a new linen shirt with two stripes": it may be doubted whether stress is to be laid on their being hitherto unused, though perhaps they were of ancient manufacture. See also P Hib I. 54²⁰ (c. B.C. 245) κέραμον κα[ε]νόν, P Lond 402 *verso*¹² (B.C. 152 or 147) (= II. p. 11) δόβνια καινά, P Fay 121⁵ (c. A.D. 100) ζυγόμενον καινόν, and

CP Herm I. 86¹⁰ καινού νομίσματος: cf. 18. In P Heid 6¹⁰ (iv/A.D.) (= *Selections*, p. 126) the writer addresses a Christian "brother" as δεσπότην καὶ κενὸν (i. καινὸν) (π)ά(τ)ρω[να. Τὰ καινότερον (like τὰ πάλαι, etc.), unless it is a mere mistake for τι, is the phrase for "news" in BGU III. 821⁴ (ii/A.D.) ἀνέβη εἰς τὴν πόλιν, ἵνα εἰδ[ῶ] τὰ καινότερον, followed by ὅταν ἦν (= ἦ, as often) τι καινότερον, εὐθέως σοι δηλώσω: cf. Ac 17²¹. For the subst. καινισμός see P Lond 354¹⁰ (c. B.C. 10) (= II. p. 165) ἀποστάσεως καινισμὸν παραλογείσθαι, and for the verb καινίζω see P Tor II. 7¹⁸ μὴ προσέχειν τοῖς ἐπὶ χειρῶν τεταγμένοις και(ν)ίζειν τι, and Wünsch *AF* 5⁸⁷ (iii/A.D.) ὀρκίζω σε . . . τὸν ποιῶντα ἔκτρομον τὴν [γ]ῆν ἄπασ(αν καὶ) καινίζοντα πᾶντας τοὺς κατοικοῦντας (cf. Wisd 7²⁷).

In MGR καινός is "literary": the New Testament in Pallis' edition is ἡ νέα διαθήκη, which shows how νέος has gained ground at the expense of its rival.

καίπερ.

P Giss I. 47²² (time of Hadrian) ἄς μέντοι δεδώκεῖς εἰς τοῦτο (δραχμῶς) κδ ἔπειμιά σοι, καίπερ Διονυσ[ε]ου τοῦ ἀργυροκόπου κατασχόντος μου ἄλας (δραχμῶς) μ, PSI IV. 293¹⁷ (iv/A.D.) καίπερ αὐτοῦ τὸ σύνολον μὴ ἐπιστα[μ]ενον.

καιρός.

For the idea of "fitting season," "opportunity," which is specially associated with this word, we may cite such passages as PSI IV. 375⁸ (B.C. 250-49) ὡς ἂν σοι καιρὸς γένηται, P Oxy I. 371¹⁵ (A.D. 49) (= *Selections*, p. 50) καιρὸν εὐροῦσ[α] εἰσεπήδησεν εἰς τὴν τοῦ ἡμετέρου [ο]ικίαν καὶ τὸ σωματίον ἀφήρπασεν, "seizing a favourable opportunity, she burst into my client's house, and carried off the foundling"—an advocate speaks, P Amh II. 130¹⁰ (A.D. 70) οὔτε κερὸν (i. καιρὸν) γγούς, "and perceived no opportunity," P Meyer 20²⁰ (1st half ii/A.D.) συνπεριφέρου τῷ καιρῷ ἕως σε καταλάβω, "adapt yourself to circumstances until I join you," *ib.* 22 βλέπετε καὶ ὑμεῖς τὸν καιρὸν, P Tebt II. 332⁸ (A.D. 176) ἐπὶ λθάν τινες ληστρικῶ τρόπῳ οἰκίαν μου . . . καιρὸν λαβόμενοι τῆς ἔκκυτ(= οὐ)είας μου, "certain persons broke into my house in a thievish manner taking advantage of my absence." Cf. also such phrases as P Par 46⁷ (B.C. 157) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, BGU IV. 1185⁴ (end i/B.C.) ἐν τοῖς . . . ἐπελγουσι καιρ[ο]ίς, P Amh II. 87²⁰ (A.D. 125) τῷ δέροντι καιρῷ, "at the due time," and in plur. *ib.* 91¹³ (A.D. 159) τοῖς δεούσι καιροῖς, P Giss I. 19⁴ (ii/A.D.) διὰ τὰ δν[τα τ]οῦ καιροῦ φημιζόμενα. The word passes into the meaning "crisis" in the interesting letter P Lond 42¹⁵ (B.C. 168) (= I. p. 30, *Selections*, p. 10) which a wife addresses to her husband "in retreat" in the Serapeum telling him of her difficulties, and of having piloted herself and child "out of such a crisis"—ἐκ τοῦ το[ι]οῦ[του] καιροῦ ἐμαυτή[ν] τε καὶ τὸ παιδί[ον σ]ου διακεκυβερνηκυῖα, and *ib.* 24 ὡς ἔτ[ι] σοῦ παρ[όν]τος πάντων ἐπεδεόμην, μὴ ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος καὶ τοιοῦτων καιρῶν, "while you were still at home, I went short altogether, not to mention how long a time has elapsed with such disasters." In P Tebt II. 272¹⁴ (late ii/A.D.) οἱ καιροὶ are used of "the stages" of a fever. For a happier connotation see the mantic P Ryl I. 28¹⁵³ (iv/A.D.) γαστροκνημία δεξιὰ ἐὰν ἀλληται εἰς ἀπροσδοκίτου προσλήμψεται τι κατὰ τὸν βίον καὶ ἔξει τοῦ καιροῦ, "if the right calf quiver, the person will

unexpectedly acquire something in his life and will have prosperity" (Edd.). Adverbial phrases are seen in P Fay 90¹⁷ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἔσο(μένην) πλίστην τε(ίμην), "the highest price current," P Ryl II. 76⁸ (late ii/A.D.) τῶν κατὰ καιρὸν ἐπιτρόπων τε καὶ ἡγεμόνων, "successive procurators and praefects" (Edd.), *ib.* 104⁹ (A.D. 167) ταῖς κατὰ καιρὸν κατ' οἰκ(ίαν) [ἀ]πογρα(φαῖς), "the successive household censuses," P Lond 974⁸ (A.D. 305-6) (= III. p. 116) τῶν κατὰ καιρὸν εἶδων ὄπωρμιέων, "fruits in season." As showing the transition to the meaning "weather," which the word has in MGR, cf. PSI V. 486¹⁰ (B.C. 258-7) ὁ γὰρ καιρὸς ὁ βέ[λ]η[τι]τος ἐνέστηκε, P Oxy X. 1257³ (iii/A.D.) τοῦ καιροῦ λήξαντος τῆς παραδόσεως σ[ί]του, "the time for the delivery of corn had passed" (Edd.), P Fay 133⁹ (iv/A.D.) ὁ καιρὸς νῦν ἐστὶν ὀψιμώτερος, "the season is now rather late," *ib.* 135² (iv/A.D.) τοῦ καιροῦ καλέσαντος τῆς συνκομιδῆς ὀφ[ι] . . . , "as the season requires the gathering . . ." (Edd.). The adj. καιρῖμος is applied to "seasoned" wine in P Flor II. 139²² (A.D. 264), cf. *ib.* 143², 266³, P Rein 53² (iii/iv A.D.) (where, however, the editor translates doubtfully "au moment le plus opportun (?)"), and the compd. verb καιροτηρέω, "wait for a favourable opportunity," occurs in P Amh II. 35³ (B.C. 132), BGU III. 909⁶ (A.D. 359). See also P Lond 379³ (iii/A.D. ?) (= II. p. 162) ἀκαιρί, "at inconvenient seasons." For the relation of καιρός to χρόνος see Trench *Syn.* §lvii., *Rhein. Mus.* N.F. lix. (1904), p. 233 ff., and for a discussion of the Greek idea of καιρός see Butcher *Harvard Lectures on Greek Subjects*, p. 117 ff. In MGR χρόνος = "year," and καιρός = "weather."

Καῖσαρ.

Lightfoot (*Phil.* 2 p. 169 ff.) has shown that by the phrase οἱ ἐκ τῆς Καίσαρος οἰκίας in Phil 4²² we are probably to understand slaves and freedmen attached to the palace, and has appealed to inscriptional evidence to prove that the designation embraced a large number of persons both in Rome and elsewhere (e.g. Ephesus), filling every description of more or less domestic office: see further SH p. 418 ff. In BGU I. 156⁸ (A.D. 201) χρηματίζατε Σατουρνήνῳ Καισάρων οἰκονόμῳ, Wilcken (*Ostr.* i. p. 499 n. 4) holds that Καισάρων stands for Καισάρων δούλῳ: similarly in P Lond 256 *recto*¹ (A.D. 11-15) (= II. p. 96) Φαῦστος Πρίσκου Καίσαρος = Φ. Π. Καίσαρος δούλου (*ib.* p. 662); cf. the simple gen. Χριστοῦ, "belonging to Christ" (Gal 3²⁹ *al.*: Deissmann *LAE* p. 382). On the other hand Καισάρειοι = "Imperial freedmen," e.g. in P Oxy III. 477⁵ (A.D. 132-3), though their exact position is far from clear: see *Chrest.* I. I. p. 47, and cf. Schubart *Archiv* v. p. 116 ff. For Καισαριανοί, "Caesar's officials," see Epict. i. 19, 19, and for καισάριον, "palace," see an inscr. of the time of the Emperor Maurice referred to in *Archiv* ii. p. 403.

καίτοι.

P Petr II. 3(δ)² (iii/B.C.) παρὰ δύναμιν δὲ καίτοι πάλαι ἐκ[. . .] ἀντέχομαι, BGU III. 850⁴ (A.D. 76) θαυμάζω(ι) ἐπὶ τῆ[. . .] νταξία σου, καίτοι ἐμοῦ σε πολλὰ ἐρωτήσαντος, P Giss I. 84¹¹ (beg. ii/A.D.) μέχρι τούτ[ο]υ σοι οὐ πα[ρ]εστάθη καίτοι πρόγραμμα σου π[ρο]ετίθη κελεύον κτλ., PSI IV. 298¹² (iv/A.D.) τοὺς σου μηνὸς [μισθοῦς οὐ παρ]έσχεν μοι καίτοι αὐτῆς ἐκδεξάμενος κτλ.

καίτοιγε.

Syll 929⁹² (ii/B.C.) διεκεκάλυτο ἵνα μηθεῖς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμη μήτε ἐναυλοστατῆι . . . καίτοιγε Ἑρμαίων.

καίω.

P Oxy XII. 1453¹⁸ (B.C. 30–29) τὸ καθῆκον ἐλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σηματονομήτοις ἱεροῖς, “the proper oil for the daily lamps burning in the temples signified” (Edd.), P Tebt II. 273¹⁵ (medical prescription—ii/iii A.D.) χαλκοῦ κεκαυμένου (δραχμῆ) ᾧ, the magic P Lond 46¹⁸⁴ (iv/A.D.) (= I. p. 70) ἐγὼ εἶμι οὐ τὸ στόμα καίεται δι' ὄλου, and PSI I. 28⁶⁰ (iii/iv A.D.?) καομένη πυρουμένη βασιανίζομένη γοργονία. With the usage in Lk 24³² we may compare the new erotic fragment P Grenf I. 14⁹ (ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ τὸ ἐν τῇ ψυχῇ μου καίόμενον, and the citation from the same papyrus *s.v.* κατακάω. On the possibility of explaining the different renderings in this Lukan passage as due to a single Syriac original in three stages of corruption cf. W. C. Allen in *JTS* ii. p. 299. For flexions (e.g. 2 Pet 3¹⁰) see Moulton *Gr.* ii, § 95. MGr καῶ, καίω, κάβω: for the metaphorical sense cf. καυμός, “longing,” “desire,” “pain.”

κακία

is used in P Petr II. 23(1)⁹ (Ptol.) ἰδ[ό]ντες τὴν κακίαν τῶν ἡμῶν, apparently of the damage done to a crop of rye and barley by hail (?): cf. P Flor II. 176²¹ (A.D. 256) ἐκ τῆς τῶν σῦκων κακίας. In P Petr II. 19(2)⁶ (Ptol.) διὰ τὴν ἐν[ε]στ[ῶ]σαν? κακίαν, the reference is to the “idleness” of certain workmen. For the stronger meaning “malice,” “wickedness,” see P Rein 7¹⁵ (B.C. 141?) διὰ πάση]ς ἡσυχίας εἶχον τῶι μηδεμίαν ἐννοίαν [κ]ακίας ἔχειν, “je restai complètement tranquille, n'ayant aucun soupçon qu'il me cherchât malice” (Ed.), P Oxy VIII. 1101⁷ (A.D. 367–70) εἴτε ὑπὸ κακίας ἢ καὶ ὑπὸ κακο[βουλείας] τῆς πρ[ο]αιρέσεως, “whether from malice or from perversity of judgment” (Ed.); also *Preisigke* 4127* ἀλότριον ἐμαυτὸν ἐποιήσαμην πάσης κακίας καὶ πάσης . . .]τος καὶ ἀγνέσας ἐς πολὺν χρόνον. The special usage in Mt 6³⁴ is supported by the LXX, where κακία frequently translates Heb. נִצְרָה in the sense of “trouble,” “evil circumstances”: cf. Kennedy *Sources*, p. 100.

κακοήθεια.

For this NT ἄπ. εἶρ. (Rom 1²⁰) see the late P Grenf I. 60¹⁸ (A.D. 581) where the word is found with a number of others of a similar character—ἀνευ παντὸς δόλου καὶ φόβου . . . [καὶ οἱ]ασθήποτε κακονοίας καὶ κακοῦθειας καὶ παντὸς ἐλαττώματος κτλ. The adj. is found in P Giss I. 40¹¹ (A.D. 212–5) παρὰ το[ῖ]ς κακοῦθειςιν.

κακολογέω.

For this verb, which in the NT seems always to be used in the weaker sense of “speak evil of,” cf. P Fay 12¹⁵ (c. B.C. 103) οὐδ' τυχόντως πλείστα κακολογηθεῖς, “abused . . . in the most unmeasured terms” (Edd.), P Ryl II. 150⁹ (A.D. 40) ἔβρισεν οὐ μετρίως καὶ ἐκακολόγησεν πολλὰ καὶ ἀ[σ]χήμονα, “insulted me immoderately with much shame-

ful abuse” (Edd.). The subst. occurs in P Tebt I. 24⁷⁷ (B.C. 117) τῆς προσεσχηκίας αὐτ[οῖ]ς κακολογίας.

κακοπαθέω.

The only exx. we can quote from our sources of this verb, whose formation Thumb (*Dial.* p. 373) ascribes to Ionic influence, are P Lond 98 *recto*⁷³ (i/ii A.D.) (= I. p. 130) κακοπαθήσεται καὶ ξενιτεύει, and the mantic P Ryl I. 28⁸⁴ (iv/A.D.) ἐὰν ἀλληται (μηρὸς εὐόνυμος), σκυλμοῦς καὶ πόνους δηλοῖ κακοπαθήσαντα δὲ εὐφρανθήναι. See also Teles (ed. Hense) p. 61⁶ κακοπαθῶν καὶ διαπανῶν, Musonius p. 28⁹ πόσα δ' αὐ κακοπαθοῦσιν ἐνοι θηρώμενοι δόξαν.

κακοπαθία.

For this form which is adopted by WH instead of the itacistic κακοπάθεια in Jas 5¹⁰, and supported by the evidence given below, see Deissmann *BS* p. 263f. Whether the word is to be understood actively or passively is not so clear, but the probability is that the two meanings pass into each other, as Deissmann (*ut s.*) practically admits: cf. Thieme (p. 29) who quotes *Magn* 105³ (B.C. 138) (= *Syll* 929⁹⁰) πᾶσα]ν ἀναδεχόμενοι κακοπαθίαν χάριν τοῦ μ[η]θενδὸς ὑσ[τ]ερῆσαι [δικ]αίου μηθένα τῶν κρλινομένων, and points out that both “Bemühung” and “Beschwerde” give good sense. Dittenberger in his note on *OGIS* 244¹² (iii/B.C.) τὴν περὶ τὸ σῶμα [γε]γεννημένην ἀσθένειαν διὰ τὰς συνεχεῖς κακο[π]αθίας warns against treating τ. γεγ. ἀσθένειαν διὰ τ. κακοπαθίας as tautological in view of the tendency in late Greek to use κακοπαθία “non tam de malis, quibus quis afflicatur, quam de negotiis laboriosis et molestis, quae in se suscipit,” and compares *ib.* 339²³ (c. B.C. 120) πάντα κατωκομῆσατο διὰ τῆς τῶν πρεσβυόντων κακοπαθίας = “omne bene et ex voluntate compositus populus us labore legatorum.” See also *Syll* 255²³ (iii/B.C.) ἐν ἀνάγκαις καὶ κακοπαθίαις γένηται, 246⁹ (B.C. 220–16) οὔτε κακοπαθίαν οὐδεμίαν οὔτε κ[ῖ]νον ὑποστέλλόμενος. For the word passing over almost into the sense of “endurance,” see BGU IV. 1209⁷ (B.C. 23) οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον.

κακοποιέω.

The wider sense of evil-doing from a moral point of view, as in 1 Pet 3¹⁷, 3 Jn¹¹, may be illustrated by P Hib I. 59¹⁰ (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμη[ι] μεταμелή[σ]ει σοι, “if you do not stop your malpractices in the village you will repent it” (Edd.). P Ryl II. 437⁷ (i/A.D.) ἐὰν κακοποι[σ]—] καὶ ἀπρακτα τ[—] εἰς πλοῖον ἐλ[is too fragmentary to enable us to determine the exact force, but it seems to point to a more restricted sense “injure,” “do harm to,” as in the few occurrences of the verb in class. literature, and in *Syll* 653¹⁰³ (B.C. 91) ἐχέτω δὲ ἐπιμελίαν ὁ ἀγορανόμος καὶ περὶ τοῦ ὕδατος, ὅπως . . . μηθεῖς κακοποιεῖ μήτε [τὸ] πλῆμα μήτε τοὺς ὀχετούς, *ib.* 893¹⁵ (ii/A.D.) εἰ δὲ τις τὴν ἐπιγραφὴν ἐκκόψη ἐκ τῆς παραστά[δο]ς ἢ αὐτὴν ἄρη ἢ κακοποιήσῃ, δώσ(ε)ι κτλ. See also Aristeas 164 πάντα γὰρ λυμαίνονται καὶ κακοποιοῦσι μῆες οὐ μόνον πρὸς τὴν ἑαυτῶν τροφήν, ἀλλὰ καὶ εἰς τὸ παντελῶς ἀχρηστον γίνεσθαι ἀνθρώπων, ὅ τι ἂν δηποτοῦν ἐπιβάλλεται κακοποιεῖν, and Musonius p. 32¹⁷ εὐεργετοῦνται μὲν οἱ ἀξιόμοινοι τῶν ἀφέλιμων καὶ συμφορόντων, κακοποιοῦνται δὲ οἱ ἐμβαλλόμενοι τοῖς ἀσυνφόροις καὶ βλαβεροῖς.

κακοποιός.

An interesting instance of this Petrine adj. is afforded by PSI I. 64²¹ (i/B.C. ?), where a woman promises her husband (?)—μηδὲ ποι[ή]σειν εἰς σε φάρμακα φλτρα μηδὲ κακοποιὰ μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς: cf. especially I Pet 4¹⁵ where the word probably means “a sorcerer, magician, or poisoner” (Souter *Lex. s.v.*). See also P Leid Wxxiv. 18 (ii/iii A.D.) ἐπιμαρτυροῦντος μηδεὸς κακοποιού Κρόνου, ἢ Ἀρέως.

κακός.

This familiar adj. is by no means so common in our sources as we might have expected, but the following may serve as exx. of its varied uses—PSI IV. 340⁴ (B.C. 257-6) ἐστὶ δέ σοι πάντων μὲν τῶν κακῶν αἴτιος Μητροδώρος, P Oxy III. 532²² (ii/A.D.) οὐκ ἀνέμνας ὑπὸ κακοῦ συνειδὸτος κατεχόμενος, “you would not stay, being oppressed by an evil conscience” (Edd.), *ib.* 488¹⁰ (ii/iii A.D.) κακῆς παραγραφῆς, “a false entry,” *ib.* VII. 1060⁷ (a Gnostic amulet—vi/A.D.) ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἐρπετοῦ <καλ> πράγματος, “free this house from every evil reptile and thing,” and, by way of contrast, the imprecatory tablet *Michel* 1322 A Ἀνδροκλείδη καταδῶ καὶ τὴν γλώτ- (τ)αν τὴν κακὴν καὶ τὸν θυμὸν τὸν κακὸν καὶ τὴν ψυχὴν τὴν κακὴν καὶ τὸ ἐργαστήριον καταδῶ καὶ τοὺς παῖδας. For the neut. τὸ κακόν cf. P Amh II. 77³¹ (A.D. 139) Ἀρπα- [γάθην τὸν] κράτιστον τοῦ κακοῦ καὶ προσεπίτροπον, “Harpagathes, the chief cause and prime mover in the mischief” (Edd.). The word in its wide sense of “troublesome,” “distressing,” to mind or body, is seen in P Oxy IX. 1215⁶ (ii/iii A.D.) μὴ ἀπέλθῃς εἰς τὸ Σατύρου, αἰτεῖ (ἴ. ἐπέλ) γὰρ ἀκούομεν ὅτι κακὰ μέλλι πράσι (ἴ. πράσσειν), “do not go to the house of Satyrus, for we hear that he is going to get into trouble” (Edd.), and P Lond 653¹² (early iv/A.D.) (= III. p. 241) ἐν κακοῖς εἰμι. For the collocation κακὸς κακῶς see *s.v.* κακῶς.

κακούργος.

P Lille I. 7²⁰ (iii/B.C.) ἀνενηνοχέν με εἰς τὸ . . . δεσμο- τήριον, φάσκων εἶναι με κακούργον, P Hib I. 62³ (B.C. 245) κακούργον τὸν τ[ήν] λείαν ποιήσαντα ἐπικαλεῖ Ἰγνάς Ἀρνούφιος, P Fay 108¹¹ (c. A.D. 171) ἐπήλθαν ἡμῖν κακούργοι τινες, and P Amh II. 83⁴ (iii/iv A.D.) where in connexion with a census certain irregularities are alleged οὐχ ὑπὸ τοῦ κηστρορος ἀλλ' ὑπὸ τινῶν κακούργων. This last document shows also the verb—¹⁰ κακουρήσαι καὶ τολμήσαι: cf. P Oxy XII. 1468⁴ (c. A.D. 258) τοῖς κακουρ- γεῖν προχείρως ἔχουσιν, “those who are designing to commit crime,” and ¹⁹ εἶρὲν τι κακουρηθέν, “she discovered that a crime had been committed.” For the subst. see *ib.* 1469¹⁸ (A.D. 298) τῆς τοῦ βοηθοῦ τοῦ στρατηγοῦ κακουργίας καταφανούς οὐσίας, “the unfairness of the assistant of the strategus is evident” (Edd.), P Oxy I. 71^{1.10} (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστερέσει τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, “he attempted, owing to my being illiterate, to commit a fraud to my detriment” (Edd.). In P Gen I. 31²⁷ (A.D. 145-6) the editor supplies κακούρηγμα—ἐάν σοι δόξη . . . πέρασ ἐπιτείνειαι τοῖς κ[α]κουρημασι, remarking that the word is strong, but that it is a step-mother who speaks! The adj.

ἀκακούρητος is used with reference to the delivery of cargo “safe and sound” in P Lond 948⁸ (A.D. 236) (= III. 220) φορτία . . . σῶα καὶ ἀκακούρητα.

κακουχέω

is common in marriage-contracts, where the husband undertakes as regards his wife—μη κακουχέιν αὐτὴν μηδ' ὑβρίζειν μηδ' ἐγβάλλειν μηδ' ἄλλην γυναῖκα ἐπιεσάγειν, see BGU IV. 1050¹⁴ (time of Augustus) *al.*: cf. the complaint against a husband, P Oxy II. 281¹⁷ (A.D. 20-50) οὐ διέλειπεν κακουχῶν με καὶ ὑβριζ[έ]ων, and for the corr. subst. see the deed of divorce, BGU IV. 1105¹⁸ (time of Augustus) τοῖς προκειμένοις κακουχ[ε]ας (ἴ. -αῖς) με καὶ καθυβρίζει.

κακῶς.

Michel 1001^{viii.8} (c. B.C. 200) εἰ τῶν τοῦ κοινοῦ τι κακῶσαί ἢ διελέσθαι ἢ τοῦ ἀρχαίου τι καταχρησασθαι. The verb is used intransitively in P Tebt II. 407⁹ (A.D. 199?) εὐ ποιή- σεις] μὴ κακῶσασα, “you will do well not to interfere” (Edd.).

κακῶς.

For the phrase κακῶς ἔχειν, as in Mt 4⁴ etc., cf. P Oxy VI. 935¹⁵ (iii/A.D.) ἐμελλον . . . ἀναβῆναι . . . ἐπεὶ οἱ παρὰ] Σαραπίων[ος] εἶπον [κακ]ῶς ἔχειν αἱ[ὐ]τ[ό]ν, “I intended to come up since Sarapion's friends said that he was ill” (Edd.), *ib.* 938⁵ (iii/iv A.D.) τῶν οὖν κτηνῶν κακῶς ἔχόντων, “since, then, the oxen are in a bad way.” The combination κακοῦς κακῶς ἀπολέσει αὐτούς in Mt 21⁴¹ sounds rather literary, but cf. ὁ τούτων τι ποιῶν κακὸς κακῆ ἔξωλεία ἀπό- λουτο in *Syll* 584^{5t}, which *Michel* doubtfully assigns to i/B.C. The inscr. is from Smyrna, apparently from a temple of Atargatis, whose sacred fishes are protected by this portentous curse: he who injures them is to die, ἰχθυοβρωτος γενόμενος (cf. the formation of the adj. σκωληκόβρωτος, Ac 12²³). It seems clear that the collocation κακοῦς κακῶς ἀπολέσθαι, starting as a literary phrase, had been perpetuated in common parlance, like our stock quotations from Shakespeare. Cf. also the inscr. from the Roman catacomb of Priscilla, *Kaibel* 734^{7t}—

ὁ ποτε πλούσιος περὶ τέκνα νῦν κακὸν κακῶς
τηρῶν ὡς Τάνταλος κολάζομαι.

For other exx. of the adverb see P Petr II. 19(2)³ (Ptol.) ἔρρειμαι γὰρ κακῶς διακέμενος ἀπ' ἐκείνου, P Oxy X. 1346 (ii/A.D. ?) ἐν τῇ (?) πόλει γέγναπται καὶ κακῶς ἐγνάφη. *ib.* I. 34 *verso*^{iii.12} (A.D. 127) διὰ ἀπειθίαν κ[ακ]ῶς ἀφορμὴν ζη- τούντας ἀμαρτημάτων] τεμωρήσομαι, where Brinkmann (see Kuhring *Praep.* p. 41 n.³) suggests κ[ακ]ῶς for the editors' κ[αλ] ὡς, and *ib.* 40⁸ (ii/iii A.D.) τάχα κακῶς αὐτοῦς ἐθεράπευσας, of possible wrong medical treatment.

κακῶσις.

In PSI III. 158¹⁶ (iii/A.D. ?) a certain astrological con- junction is said to signify ἀτεκνίαν . . . καὶ κάκωσις [σ]ώματος.

καλάμη.

P Hib I. 90¹⁷ (B.C. 222) ἡ δὲ καλάμη ἔστω Διοδώρου, “the straw shall belong to Diodorus” (Edd.), P Amh II. 89⁶ (A.D. 121) τ[ὰ] ἀπο καλάμη[ς] ἀνά ἀργυρίου δραχ[μ]ῶς

ἑκοσι, BGU II. 661²² (A.D. 140-1) μετὰ τὸν χρόνον παρα-
 ἔψω τὸ τρίτον μέρος ἀπὸ ἀναπαύσεως καὶ τὸ λοιπὸν
 δίμοιρον μέρο[s] ἀπὸ καλάμης πυροῦ, CPR I. 38²¹ (A.D. 263)
 παραδώσω τὰς ἀρούρας ἀπὸ καλάμης ἀπὸ θρούου καλάμου,
 ἀγρώσ[τεως] καὶ δέσης πάσης, where Wessely, supplying
 καθαράς after ἀρούρας, translates "frei von Schilf und
 Binsengewächs, von Queckgras und jeglichem Schlamın,"
 and is supported in this translation, as against Wilcken
 (*Archiv* i, p. 158), by P Tebt II. 375²⁰ cited s.v. κάλαμος.
 For a new word καλαμεία, "reed-land," see e.g. *ib.* 457
 (ii/A.D.) καλαμείας (ἔρουρα). MGr καλαμιά, καλαμινιά,
 "reed."

κάλαμος.

P Tebt II. 375²⁰ (A.D. 140) παραδώσω πάσας τὰς ἀρούρας
 καθαρά (λ. - ἄς) ἀπὸ θρούου καλάμου δ[ι]σ[τ]ης πάσης, "I
 will deliver up the arourae free from rushes, reeds, and dirt
 of all sorts" (Edd.); and so P Fay 345 (A.D. 139-40), P
 Amh II. 90²² (A.D. 159), 91²³ (A.D. 159). In place of
 ἄχρον, κάλαμος is used for heating purposes according to
 P Giss I. 40ⁱⁱ 12 (A.D. 212) κάλαμον πρ[ὸ]ς τὸ ὑποκαίειν τὰ
 βλα[ν]εῖα καταφέρουσι. From the close connexion between
 the cultivation of κάλαμος and vine-growing, to which the
 papyri witness, GH in their note on P Oxy IV. 729⁸ (A.D.
 137) have shown the probability that a crop of reeds was
 planted between or under the vines. The collective use of
 κάλαμος in the above citations and in P Oxy IV. 742² (B.C.
 2) παράλαβε παρὰ Πόθου τὸν κάλαμ[ο]ν παρα[ρ]θμῶι καὶ
 ἀπόστειλόν μοι πάσας δέσμας παρελήφες, "take over
 from Pothus the reeds all together, and send me word how
 many bundles you have received" (Edd.), points to a similar
 sense in Mt 11⁷. The reference is to "the very ordinary
 sight of cane grass shaken by wind," and "there is no
 contrast intended between the moral strength of the Baptist
 and the weak pliability of the reed" (McNeile *ad l.*). With
 Ezekiel's "reed" of six cubits *i.e.* about 9 feet (see David-
 son *ad Ezek* 40⁶), which underlies the imagery of Rev 11¹,
 we may compare the κάλαμος of similar length in P RyI II.
 64² (iv/v A.D.): see the editors' note and cf. *Archiv* iii. p.
 440. In a list of articles sent by one woman to another, P
 Tebt II. 413¹¹ (ii/iii A.D.), ἑ καλάμ[ου]ς στημίων, "five
 reeds of thread," are included, and with 3 Jn 13³ cf. P Grenf
 II. 38⁷ (B.C. 81) καλῶμων γραφικῶν δεκάπεντε. We may
 note the contrast between the καλάμου (Ἑλλη(νικοῦ) of P
 Lond 195(δ)¹¹ (A.D. 14-37) (= II. p. 128) and *ib.* 191¹¹
 (A.D. 103-117) (= II. p. 265) καλάμου Ἰνδικοῦ: see *Archiv*
 i. p. 150. A new subst. καλαμουργία is found in P Lond
 163²⁴ (A.D. 88) (= II. p. 183), and for the corresponding
 verb see PSI IV. 317⁸ (A.D. 95) ἐὰν μ[ε]λλῃς καλαμουργεῖν,
 γράψ[ο]ν μοι.

καλέω.

For this verb = "summon," "invite," as in Mt 22³ *al.*,
 see P Oxy XII. 1487¹ (iv/A.D.) καλεῖ σε Θεῶν υἱὸς Ἰηριγένους
 εἰς τοὺς γάμους τῆς ἀδελφῆς ἐαυτοῦ ἐν τῇ αὔριον, and simi-
 larly *ib.* 1486¹ (iv/A.D.). In both instances it is noticeable
 that καλεῖ takes the place of the earlier ἐρωτᾷ, cf. *ib.* 1484,
 1485. See also P Hamb I. 29³ (A.D. 89) κληθέντων τινῶν
 . . . καὶ μὴ ὑπακουσάντων. The participle is common =
 "called," "named," as in Lk 7¹¹ *al.*, e.g. P Petr II. 45ⁱⁱ 20
 (B.C. 246) εἰς φρούριον τὸ καλούμενον [Π]οσιδέον, *Ostr*

1210⁴ (Roman) Πασήμο(s) Πικῶτο(s) καλ(ούμενος), BGU I.
 349⁷ (A.D. 313) ἐν κλήρω καλουμένου (λ. - ἐμφ) Ἀφρικιανός
 and P Oxy X. 1273⁷ (A.D. 260) περιτραχήλιον μανιάκην,
 καλούμενον, "a necklace of the kind called *maniacēs*"
 (Edd.). With the usage in Gal 1¹⁶ we may compare CP
 Herm I. 25ⁱⁱ 7 Ἀντωνίνος κληθήσεται and *ib.* 26¹⁴ εἰ δοκεῖ
 σ[οι] κληθῆναι . . . αὐτούς, where the reference is to sum-
 moning or calling as a witness: cf. BGU IV. 1138¹³ (B.C.
 19). In P Leid W^{ix} 36 (ii/iii A.D.) the worshipper is exhorted
 to invoke the gods of hours and days—εἰ μὴ γὰρ αὐτοὺς
 καλέσης, . . . οὐκ ἑπακούουσι: cf. also *Kaibel* 481^{2f}. τὴν
 σὴν εὐνοίαν καὶ πίστιν, Φαῖδρε, καλοῦντες (ἐν βιοτῆς
 μέτροις οὐποτε παυσόμεθα, where the verb is practically =
 κλείω. See also P Fay 135² (iv/A.D.) cited s.v. καιρός.
 MGr καλῶ, καλῶ.

καλλιέλαιος.

This NT ἔπ. εἶρ. (Rom 11²⁴) is fully discussed by Plasberg
 in *Archiv* ii. p. 219 ff. in connexion with a Strassburg papy-
 rus containing certain fragmentary Sayings. In one of these,
 C², the phrase εἰς καλλιελαιῶν occurs, and, though the
 context is far from clear, the editor thinks there is evidence
 that the word forms part of a Saying current in Jewish-
 Christian circles, and may therefore have been derived from
 the Pauline passage. If not, both the unknown writer and
 Paul must have found the word in current usage.

καλοποιέω.

This verb, "do the fair (honourable) thing," is confined
 in the NT to 2 Thess 3¹³: cf. the late Aphrodito papyrus P
 Lond IV. 1338²⁸ (A.D. 709) (= *Chrest.* I. 255) μέλλομεν
 γὰρ κελεύσει θεοῦ καλοποιῆσαι τῷ καλῶς διαπραττωμένῳ.
 For a list of similar compounds see Lob. *Phrym.* p. 199 f.

καλός.

Hort in his note on 1 Pet 2¹⁸ has pointed out that while
 ἀγαθός "denotes what is good in virtue of its results," καλός
 "denotes that kind of goodness which is at once seen to be
 good." It may not be possible always to press the distinc-
 tion, but what we may call this self-evidencing power of
 καλός, a goodness as it appears to, and is realized by, others
 comes out generally speaking in the citations that follow.
 Thus in its application to persons the adj. is united with
 πιστός in the well-known early Christian letter of Pseno-
 siris, where Psenosiris writes regarding Politike—τῆ αὐτῆν
 παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτά-
 φων ("grave-diggers") εἰς τήρησιν (P Grenf II. 73¹² (late
 iii/A.D.) (= *Selections*, p. 118)). And so in the Silco inscr.,
 OGIS 201⁸ (vi/A.D.), the King announces—ἐπίστευσα τὸν
 ὄρκον αὐτῶν, ὡς καλοὶ εἰσιν ἄνθρωποι, "quia honesti homines
 sunt" (Lepsius). With Heb 13¹⁸ we may compare P Rein
 52⁶ (iii/iv A.D.) οὐ καλῶ συνειδῶτι χρώμενοι. Similarly with
 reference to animals we read of μόσχους καλοῦς in PSI IV.
 409³¹ (iii/B.C.), and in P Tebt II. 409¹² (A.D. 5) of certain
 he-asses (?) as—καλοῦς . . . καὶ τελήους καὶ εὐνοικοῦς, "fine
 animals without blemish and good-tempered" (Edd.). The
 varied usage with reference to things is seen in such
 passages as: P Lond 356⁴ (i/A.D.) (= II. p. 252, *Selections*,
 p. 59) καλῶς ποιήσεις ἰδίῳ κινδύνῳ τὸ καλὸν πωλῆσας ἐξ
 ὧν ἐὰν σοι εἴπη φαρμάκων ἔχειν χρεῖαν Σώτας ὁ φίλος μου,

"be so good as to sell at your own risk good quality of those drugs of which my friend Sotas says that he has need," where *καλόν* is contrasted with *σαπρόν* a few lines further on, just as in Mt 12²³, 13⁴⁸: P Oxy I. 1161⁹ (ii/A.D.) (as amended II. p. 319) κ[ί]στην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ, "a box of very good grapes, and a basket of good dates": P Fay 133⁸ (iv/A.D.) ὑπερβού δὲ ἡμερῶν δ[ύ]ο καὶ τριῶν ἴνα . . . ὁ οἶνος . . . καλῶς γένηται, "wait for two or three days in order that the wine may become good": and with reference to clothing, P Tebt II. 278²⁴ (early i/A.D.) κάλλιστον ἱμάτιν, *ib.* 423³⁴ (early iii/A.D.) καλὸν χιτῶνα, P Oxy VII. 1069²⁸ (iii/A.D.) σπούδασον γὰρ τὸ κειθῶνευ μου γενέστω (ζ. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν, "be careful to have my tunic made properly, and let them put good measure into it" (Ed.). An unusual compar. form is seen in P Oxy XIV. 1672²⁶ (A.D. 37-41) αἱ πράξεις ἡμῶν καλλιότεραι γεγ[ό]νασι λείαν, καὶ ἐπιζόμεν ὅτι καλλιότεραι τούτων γενήσονται, "our sales have become much more favourable and we hope that they will become more favourable than this" (Edd.). The word is used more generally in P Petr II. 1319⁸ (B.C. 255-50), where, writing to his father, Philonides expresses the hope καὶ ἐάν τι τῶν κατ' ἀνθρώπινον γίνηται, τυχεῖν σε πάντων τῶν καλῶν, "and should any mortal chance befall you, that you should receive all attention" (Ed.), and P Tebt II. 418⁷ (iii/A.D.) εὐχόμενος σοι τὰ ἐν βίῳ κάλλιστα ὑπαρξήσασθαι, "praying that you may have life's greatest blessings" (Edd.), and P Oxy XIV. 1679⁴ (iii/A.D.) πολλά σε ἀσπάζομαι, κυρία, εὐχομένη σοι τὰ κάλλιστα, "I send you many salutations, my lady, and best wishes" (Edd.). For *time* we may cite P Goodsp Cairo 3²⁰ (iii/B.C.) (as completed in Witkowski², p. 48) ἐπιχέου, ὃν τρόπον κἀγὼ ἡμέραν καλὴν ἤγαγον, while the phrase καλῆ ὥρα = "à la bonne heure" is found in a Paris papyrus (see P Par p. 422). With this last cf. P Tebt II. 418¹⁴ (iii/A.D.) καλῆ πίστει, "in good faith." To the instances of the superlative given above we may add P Oxy II. 237^{viii.8} (A.D. 186) a proclamation beginning—παραδείγματι τῷ καλλίστῳ χρώμενος, "following a most illustrious precedent" (Edd.), and P Flor II. 201¹⁰ (A.D. 259) ἰχθὺν κάλλιστον, "a sufficient quantity of fish." MGr πάαινε στὸ καλό, or simply στὸ καλό, "farewell."

κάλυμμα.

The plur. is used of "tabulae lignae" in *Syll* 537⁶⁷ (2nd half iv/B.C.) ἐπιθέεις καλύμματα, πάχος δακτύλου, πλάτος ἕξ δακτύλων.

καλύπτω.

The use in the Κοινή of the simplex, which is rare in prose as compared with the compound κατακαλύπτω, is traced by Nägeli (p. 27) to Ionic influence, see e.g. the Ionic inscr. of B.C. 420, *Syll* 877⁹ ἐχφέρειν δὲ ἐγ κλίνηι σφι[ε]ν[ό] [ποδι κ]αλ με καλύπτειν. Other exx. of the verb from the inscr. are *Syll* 438¹⁴³ (Delphi—c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγάι, and *ib.* 939¹⁰ μηδὲ (παρέριπν τὰς γυναίκας) τὰς [τρ]ίχας ἀμπεπλεγμένας μηδὲ (τοὺς ἀνδρας) κεκαλυμμένας. See also Aristaeus 87 τῶν λειτουργούντων ἱερέων κεκαλυμμένων μέχρι τῶν σφυρῶν βυσσίνους χιτῶσιν (cf. Exod 36⁶⁵), "the ministering priests were clad in 'coats of fine linen' reaching to the ankles" (Thackeray).

καλῶς.

Michel 163⁸ (B.C. 148-7) καλῶς καὶ ἐνδόξως ἀναστραφεῖς, . . . πάντα καλῶς καὶ πρεπόντως βραβεύσας may serve as exx. of the ordinary usage of this adverb. The epistolary formula καλῶς ποιήσεις, which is practically = "please," is very common, and is generally construed with a paratactic participle (cf. 3 Jn⁶, and in the past Ac 10³³, Phil 4¹⁴: see also 2 Pet 1¹⁹), e.g. P Hib I. 82¹⁷ (B.C. 239-8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.). P Amh II. 41¹⁰ (ii/B.C.) καλῶς οὖν ποιήσετε συναπαρστάντες αὐτῶν ἕως ἂν π[ο]ρήσῃ[α]ι τὸν σφραγισμὸν, "please therefore assist him until he carries out the sealing" (Edd.). BGu II. 596⁴ (A.D. 84) καλῶς ποιήσεις συνελθὼν [Δ]ίλων-ρίωνι τῷ κομίζοντι σοι τὸ ἐπ[ι]στ[ό]λιον, P Fay 125³ (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ, "you will do well, brother, not to neglect the ballot for strategus" (Edd.), and the early Christian letter P Amh I. 3(a)^{iii.1} (A.D. 250-285) καλῶς οὖν ποιήσαντ[es] ἀνησάμενο[ι] τὰ ὀθόν[ια], "you will do well, therefore, to purchase the linen cloth." The construction with the inf. is found in BGu IV. 1203⁷ (B.C. 29) καλῶς ποιήσεις γράψαι: cf. *ib.* 1073⁸ (A.D. 39) οὐ καλῶς δὲ ἐπόησας . . . μὴ σημάναί μοι, P Oxy VII. 1067⁹ (very illiterate—iii/A.D.) οὐ καλῶς ἔπραξας μὴ ἐλθεῖν, and with εἰ in P Petr II. 11(1)¹ (iii/B.C.) (= *Selections*, p. 7) καλῶς ποιεῖς εἰ ἔρρωσαι καὶ τὰ λοιπὰ σοι κατὰ γνώμην ἔστίν. One or two miscellaneous exx. of the adverb with ἔχω (cf. [Mk] 16¹⁸) may be added—P Petr II. 19(1a)³ (Ptol.) οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "in the name of God and of fair play" (Ed.), *ib.* III. 53(1)¹⁰ (Ptol.) αὐτῶν ὡμῶν ἔνεκα καὶ ἡμῶν καὶ τοῦ καλῶς ἔχοντος, "for your own sake and for ours, and in the name of propriety," PSI IV. 361¹⁶ (B.C. 251-0) ἐάν σοι [φ]αίνεται καλῶς ἔχειν, γράψον Ἀριστάνδρῳ περὶ μου, P Par 40⁴⁷ (B.C. 156) οὕτε τοῦ ἱεροῦ στοχασάμενοι, οὕτε τοῦ καλῶς ἔχοντος, and P Gen I. 54⁸ (iv/A.D.) θέλο σου πάντοτε καλῶς ἔχειν. See also P Oxy II. 237^{viii.31} (A.D. 186) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἀνοθεῖν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (Edd.). The very rare ἀκάλως is found in P Oxy XIV. 1676²⁸ (iii/A.D.) ἐάν δὲ ἐκτός μου οὐκ ἀκάλως ἔχῃς, χαίρω ὅτι καλῶ[ς] ἔχεις μὲν, "if you are not unhappy away from me, I rejoice for your happiness" (Edd.). MGr καλῶς τον, "he is welcome."

κάμηλος.

In P Tebt I. 252 (B.C. 95-4 or 62-1) 1 talent is paid for ἰ. ρης καμή(λων?), but, as will be observed, the editors regard the completion of the word as doubtful, and the doubt is increased when we note that this is the only reference to camels as beasts of burden that we can produce from Ptolemaic times. In Imperial times, on the other hand, they are constantly referred to, as in the custom-house receipt P Ryl II. 197²⁶ (late ii/A.D.) τετελ(ώνηται) διὰ πύλης Σοκνοπ(αίου) Νήσου ρ' ἢ Σαραπίων ἐξάγ(ων) ἐπὶ καμήλ(ω) ἄ μῆ λαχανοστέρμ(ου) ἀρτάβ(ας) ἕξ τελ(ούσας) (δραχμὰς) πέντε, "paid at the custom-house of Socnopaei Nesus for the tax of τῆβ and τῆ by Sarapion, exporting on one camel six artabae of vegetable-seed paying five

drachmae" (Edd.), and in the illiterate P Oxy VII. 1069¹⁷ (iii/A.D.) τάχα γὰρ δυνασθῶμεν φο[ρ]υτρεῖσε (i. φο[ρ]ετρεῖσαι) σοι δύο καμήλους [πυ]ροῦ καὶ πέμψε πρὸ σέν, "for we may be able to load two camels with wheat for you and to send them to you" (Ed.). BGU I. 352¹¹ (A.D. 135-6) mentions as registered—καμήλους τελείους τρεῖς, and similarly in P Lond 328⁷ (A.D. 163) (= II. p. 75) the writer announces that of the two camels and a foal (καμήλων δύο καὶ πώλου) which he possessed in the previous year, one has been requisitioned εἰς κυριακὰς χρείας, "for Imperial service": he therefore returns two camels for the current year—¹⁵ τοὺς δὲ λοιποὺς καμήλους β̄ ἀπογρ(άφομαι) εἰς τὸ ἐνεστος (ἔτος). For the diminutive see P Hamb I. 54⁷ (ii/iii A.D.) ἕτερα β̄ καμήλια. In P Oxy III. 498⁸ (ii/A.D.) we read of "squared building-stones transportable by camel"—λίθων κύβων καμηλικῶν, though too heavy for other beasts: this is remarkably like μύλος ὄνικος in Mk 9⁴². Cf. also OGIS 629¹⁶ (A.D. 137) τεσσάρων γόμων καμηλικῶν τέλος ἐπράχθη: so ^{35, 88}. On the τέλεσμα καμήλων see Wilcken *Ostr.* i. p. 378.

κάμινος.

Ostr. 1168 (Ptol.) λέ(γος) ἀχύρου. εἰς τὰς καμείνους ἀγα(γαί) κ̄, P Petr III. 46(4)¹ (Ptol.) εἰς κάμινον τὴν οἰκοδομηθεῖσαν πρὸς τὴν διάληψιν τῆς εἰς τὴν τροφήν τῶν μόσχων ὄλυρας, "for the oven built to receive the rye intended for the food of the calves" (Edd.), BGU III. 699³ (ii/A.D.) πλινθοφόρος ἀπὸ καμείνου ἰς οἰκοδομὴν ἰσαγωγῆς.

καμνύω.

This syncopated form (= καταμύω, which is found in Mt 13¹⁵, Ac 28²⁷, both from LXX Isai 6¹⁰, is warranted good Κοινή by the ban of Phrynichus (ed. Lobeck p. 339 f., Rutherford *NP* p. 426 f.): see also Thumb *Hellen.* p. 63 f. As a matter of fact, it occurs in the magic P Lond 121⁸⁵⁵ (iii/A.D.) (= I. p. 111) καμνύσας ἀναβλέψ[α]ς ὀψή [ξ]μ-προσθεν σοῦ σκιᾶν ἐστῶσαν.

κάμνω.

P Giss I. 47⁸ (time of Hadrian) ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, BGU III. 884ⁱ (ii/iii A.D.) καὶ μὴ λίαν οὕτω κᾶμω, P Flor III. 382²⁹ (A.D. 222-3) τοῖς ἐβδομήκοντα ἔτη βεβιωκόσιν καὶ ἐν ταῖς [λε]ι[του]ργ[α]ίαις κεκμηκόσιν αἱ προτε[τα]γμέναι θεῖαι δι[ατάξεις], P Oxy XII. 1414³⁷ (A.D. 270-5) κάμε ἄξια τοῦ ἐπάν[ω] χρόνου, "labour in a manner worthy of the past" (Edd.). Note the compound in PSI I. 47² (vi/A.D.?) ἀπέκαμον τὸ λοιπὸν κεκτημένων ἐν τῇ ἡμῶν πεδιάδει. The subst. occurs in P Teht II. 314⁴ (ii/A.D.) ὅσον κάμ[α]τον ἤνεγκα, "how much trouble I had," P Fay 106¹⁸ (c. A.D. 140) ἔπ[ως] δυ[νηθῶ] ἔμαυτὸν ἀνακτῆσα[σθαι] ἀπὸ τῶν καμάτων, "so that I may be able to recover from the effects of my labours" (Edd.), OGIS 717¹⁴ (building of a temple—A.D. 261-268) ταῦτα πάντα ἐκ τῶν ἑμῶν καμάτων εὐχαριστήσας τῷ Σαράπιδι τῷ Μινιεῖ. For the derived sense "am ill," as in Jas 5¹⁵, cf. Musonius p. 20⁸ θεραπεῖαν τῶν καμνόντων. In MGr κάμνω, κάμω, κάνω, = "make," "do," generally with the added idea of "toil."

κάμπτω.

P Tebt II. 397⁶ (A.D. 198) κεκαμμένον δάκτυλον μικρὸν χερὸς ἀριστερᾶς, "a bent little finger on the left hand,"

similarly CPR I. 170³ (A.D. 97-117), P Oxy X. 1287⁴ (early iii/A.D.) καμψάντων (gen. abs.) ἐπὶ βορ(ρᾶν), *ib.* ¹⁵ καμψάντων ἐπ' ἀπηλ(ώτην).

κᾶν.

For this crasis, as in Mk 5²⁸, 6⁵⁴, Ac 5¹⁵, cf. PSI IV. 286⁹ (iii/iv A.D.) ἵνα κᾶν ἐγὼ εἰδῶ, P Oxy XII. 1593⁵ ff. (iv/A.D.) οὐκ[ἐ]δήλωσάς μοι κᾶν περὶ τῆς ὀλοκληρίας ὑμῶν . . . κᾶν νῦν, ἀδελφε, πάντα ὑπερθέμενος ἀντίγραφόν μοι κτλ. See also P Rein 52⁸ (iii/iv A.D.) ὑμεῖς δὲ ἡμελήσατε ἴσως οὐ καλῶ συνειδοῦτι χρώμενοι· δ κᾶν νῦν ποιήσατε κτλ., "but you have neglected to do it perhaps because you have not a good conscience: do it now at least," etc. (cf. *Archiv* iii. p. 527 f.). On the intensive force of κᾶν, as distinguished from the simple καί, cf. Jannaris *Gr.* § 598.

Κανά.

See F. C. Burkitt *Syriac Forms*, pp. 181, 22.

Καναῖος.

Dalman (*Words*, p. 50) thinks that the original Greek form of this surname (Mt 10⁴, Mk 3¹⁸) was Καναῖος = 'זן, "a zealot" (cf. Lk 6¹⁵). On the form see also Moulton *Gr.* ii. p. 109, Burkitt *Syriac Forms of NT Proper Names* (Brit. Acad. 1912), p. 5.

Κανδάκη.

An interesting inscription belonging to B.C. 13 comes to us from the ancient Pselkis on the borders of Ethiopia in which an embassy on its homeward journey πρὸς τὴν κυρίαν βασιλισσαν records its "adoration." Wilcken (*Hermes* xxviii. (1893) p. 154 ff.) has shown good grounds for believing that in this βασιλισσα we are to see the famous Κανδάκη of Ac 8²⁷. The whole inscr. is in consequence worth recording here—Ἄρποκρᾶς ἦκω ἀναβαλῶν μετὰ Ἐ[μάτου] πρεσβευτοῦ καὶ Ταμίον γραμματέως [πρὸς] τὴν κυρίαν βασιλισσαν καὶ τὸ προσκ[ύνημα] ἐπόησα ὡδε παρ[ὰ] τῷ κυρίῳ Ἐρμ[ῆ] θεῷ μεγίστῳ καὶ Ἐμάτου καὶ Ἀνθούσης καὶ [Ἀλε]ξανδρήας, ἔτους 13 Κα[σ]α[ρο]ς Μεχ[είρ] (*Cagnat* I. 1359). In itself the name Κανδάκη, like Ptolemy, was a dynastic title ("quod nomen multis iam annis ad reginas transiit," Pliny *H.N.* vi. 35). See also Laurent *NT Studien*, p. 140 ff.

κανών.

One or two citations for this difficult word may be useful. *Syll* 540¹⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηλεκῆ shows κ. in its original use as "a straight rod," "a level," with reference to the building of a temple: cf. Job 38³ (Aq.) of a measuring line. For the metaphorical use derived from this, as in Gal 6¹⁶, cf. P Par 63⁵⁸ (B.C. 165) (= P Petr III. p. 22) ἐπαγαγόντα τὸ δισταζόμενον ἐπὶ τὸν ἐκκειμενον κανόνα, "if he applied the doubtful cases to the rule provided for him" (Mahaffy), and P Lond 130¹² (i/ii A.D.) (= I. p. 133) διὰ κανόνων αἰωνίων, of the ancient rules of astrology. An interesting ex. of the word as applied to the model or ideal man is afforded by Epict. iii. 4. 5 εἰδέναι σε ὅν δει, εἴταν εἰσέρχη εἰς τὸ θέατρον, ὅτι κανὼν εἰσέρχη καὶ παράδειγμα τοῖς ἄλλοις. We can cite no passages from our sources in support of the meaning "a measured area" or "province" (RV), which κανών apparently has in 2 Cor

10^{13,15}, but after the time of Diocletian (cf. Wilcken *Ostr.* i. p. 387 f.) the word is common with reference to a regular contribution or charge for public purposes. Thus in P Amh II. 138¹² (A.D. 326) a pilot declares that he has embarked two hundred centenaria of charcoal for transport to Alexandria on account of "taxes"—κ[ανόνος, and in P Lond 99⁹ (iv/A.D.) (= I. p. 158) a distinction is drawn between the normal charge (κανών) and a special addition to it (πρόσθεμα): cf. *ib.* 234⁹ (c. A.D. 346) (= II. p. 287) εἰς τὴν ἀπαίτησιν τῶν δεσποτικῶν κανόνων, "the Imperial dues." See also P Grenf II. 80¹⁴ (A.D. 402) and the late *ib.* 95² (vi/vii A.D.) where κ. is applied to the contributions of the laity for the support of the clergy. The dim. κανόνιον occurs in connexion with a supplementary list of persons liable to the poll-tax in P Lond 25¹²⁶ (A.D. 94-5) (= II. p. 40). In the Christian BGU I. 310¹⁷ (Byz.) we have a reference to ἱερῶ κανόνι, but unfortunately the context is very mutilated. For the history of the word with special relation to its ecclesiastical meaning, see Sophocles *Lex. s.v.*, Westcott *On the Canon*, App. A, and Souter *Text and Canon*, p. 154 ff. Dr. Rouse tells us he attended a sale of some leases of Church property in the island of Astypalaea in 1905. "Bills of sale describing each plot were on the wall; and when I asked what these were, I was told εἶνε ὁ κανονισμός." He suggests that κανών may have meant the "official description" of anything: he would apply this in 2 Cor 10¹³. Boisacq, p. 406 f., favours the connexion with κάνα, "a reed," a word which may be of Semitic origin.

καπηλεύω.

This verb is confined in Biblical Greek to 2 Cor 2¹⁷, where the meaning "deal in for purposes of gain" rather than "adulterate" may be illustrated from BGU IV. 1024^{vi.23} (end of iv/A.D.: *Archiv* iii, p. 302) with reference to a harlot—δτι [τὸν μὲν βίον ἀσεμνῶς διήγειν, τὸ δὲ τέ[λος] . . . μὲν γυπτερίῳ ἐκαπήλευσεν. See also the rebuke addressed by Apollonius of Tyana to Euphrates *Vita Apoll.* i. 13 ἀπήγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν καπηλεύειν, "tried to wean him of his love of filthy lucre and of huckstering his wisdom" (Conybeare), and the use of καπηλικός = "mercenary" in M. Anton. iv. 28. The verb is used = "trade," "sell," in *Michel* 594¹⁶ (B.C. 279) τῶν οἰκημάτων ἐν οἷς Ἐφεσος καπηλεύει, and for the subst. κάπηλος, "dealer," "huckster" (cf. Isai 1²³, Sir 26²⁰), especially with reference to a retailer of wine, see P Tebt II. 612 (i/ii A.D.) καπήλων Τεβτύνεως διὰ τῶν οἰνοπρατῶν ἐκάστου (δραγμα) ἡ. For the fem. καπηλῖς, see P Fay 12²³ (c. B.C. 103), and for καπηλείον, "inn," "tavern," see P Tebt I. 43¹⁸ (n.c. 118). Cf. MGr καπηλειό, "retail shop."

καπνός.

BGU IV. 1026^{xxii.17} (magic) λαβὲ παρ' αὐτοῦ τὰ περιάματα ("amulets") πρόσβαλε ῥίζαν καὶ θεῖς ὑπὲρ [κ]απν[ί]διν. For the verb, which is found in the LXX, cf. P Lond 121¹⁷⁸ (iii/A.D.) (= I. p. 89) κάπνισον λαγοῦ κεφαλ(ήν). Καπνός, which survives in MGr, stands for *Καπνός, Lat. *varpor*.

καρδία.

In the magic P Lond 46¹⁵⁷ (iv/A.D.) (= I. p. 70) we read of—καρδία περιεζωσμένη ὄφιν. With Lk 24³² we may compare *ib.* 121⁴⁷² (iii/A.D.) (= I. p. 99) καιομένην τὴν ψυχὴν

καὶ τὴν καρδίαν. The same conjunction of ψυχὴ and καρδία (cf. Mt 22³⁷ *al.*) is seen in the imprecatory tablet Wünsch *AF* 3¹⁵ (Imperial age) στρέβλωσον (cf. 2 Pet 3¹⁸) αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν. The new Logion 3 (P Oxy I. p. 3) πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶ[ν] offers an interesting parallel to Eph 1⁸.

καρδιογνώσις.

This word, which is first found in Ac 1²⁴, is traced by Preuschen (*HZNT ad l.*) to the Christian-liturgical usage of the time. It occurs again in *ib.* 15⁹: for the thought cf. Jer 17¹⁰ ἐτάζων καρδίας.

καρπός.

is common in the sense of "fruit," "produce" of the land generally, e.g. P Eleph 14¹⁵ (Ptol.) τῆς δὲ γῆς κυριεύσει καὶ τῶν καρπῶν (A.D. 54-67), or, more particularly, of an olive-yard, P Ryl II. 130¹⁰ (A.D. 31) ἐτρύγησαν ἐκ τῶν καρπῶν οὐκ ὄλιγην ἑλάν, or of a vineyard, P Fay 127⁶ (ii/iii A.D.) τοῦ καρποῦ τοῦ ἀμπελώνου. The phrase ξυλλί[γ]ων καρπῶν is used in *OGIS* 55¹⁴ (iii/B.C.) with reference to tree-fruits, such as apples, etc.; see Dittenberger's note *ad l.* and cf. PSI V. 528¹⁶ (iii/B.C.) περὶ τοῦ καρποῦ τοῦ ξυλικού, apparently the tax ξυλίων καρπῶν. Another ex. of the sing. is P Oxy XIV. 1632¹⁰ (A.D. 353) καρπὸν φύ(= οἰ)νικος χωρίων σου δύο, "the date-crop of your two estates" (Edd.). For the metaphorical usage Rouffiac (p. 51) cites *Priene* 112¹⁴ (after B.C. 84) συνιδῶν δὲ ὅτι μόνη μεγίστους ἀποδίδωσιν ἡ ἀρετὴ καρποῦς καὶ χάριτας: cf. Jas 3¹⁷ *l. al.* We have no example of καρπός = "profit," "credit," as in Phil 4¹⁷ ("the interest which is accruing to your credit," Moule *CGT ad l.*), but, as showing how easily this sense might arise, we may quote the corresponding use of καρπέα in P Petr III. 53 (φ)⁵ (iii/B.C.) π[ρ]ὸς τὰς καρπέας ἄς . . . ἡμᾶς κομίζεσθαι ἐκ τοῦ [ἱ]εροῦ, "with respect to the profits which we should obtain from the temple" (Edd.): cf. also καρπίζομαι in P Ryl II. 119⁸⁶ (A.D. 54-67) μέχρι νῦν καρπίζεται τὴν αὐτὴν ὑπόθηκην ἀφ' ἧς ἀπηνέκατο εἰς λόγον ἀργυ(ρίου) (ταλάντων) ἔ, "he continues up to the present to enjoy the mortgage aforesaid by which he has profited to the extent of 5 talents" (Edd.). For the adj. κάρπιμος see *Kaibel* 1039¹⁵ *s.v.* θερίζω.

Κάρπος.

According to Thieme (p. 40) this proper name (2 Tim 4¹⁸) is found on a Magnesian coin of A.D. 230, M. Αὐρ. Κάρπος.

καρποφορέω.

The corresponding subst. is found in P Oxy IX. 1220⁸ (iii/A.D.) ἡ δοκὶ σοι, κύριε μου, πέμψε (I.-αι) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοὶ ἔργα τῆς κοφορίας (I. καρποφορίας); "would you be pleased, sir, to send me some money for the business of harvesting going on here?" (Ed.).

καρποφόρος.

In the Median parchment P Sa'fd Khan 1 A¹³ (B.C. 88) a vineyard is provided μετὰ ὕδατος καὶ ἀκροδρύους καρποφόρους τε καὶ ἀκάρπους, "with water and vine-stocks, both those in bearing and those not." Cf. also *Preisigke* 991⁵ (A.D. 290) τὸ ἐπ[ά]γαθ[ον] γόνυ[μ]ον νέον ὕδωρ σὺν τῇ

καρπ[οφό]ρ[φ]αίη. For the adj. as an epithet of Demeter cf. the Ephesian inscr. *Syll* 655^b (A.D. 83) Δήμητρι Καρποφόρῳ καὶ Θεισμοφόρῳ.

καρτερέω.

The meaning "persevere," "endure," usually given to this verb in Heb 11²⁷, is supported by the new Alexandrian erotic fragment, P Grenf I. 1¹⁹ (ii/B.C.) μέγαν ἔχει πόνον, ζηλοτυπεῖν γὰρ δεῖ, στέγειν, καρτερεῖν. See also Arist. *Magn. Mor.* ii. 6. 34 ὁ γὰρ καρτερῶν καὶ ὑπομένων τὰς λύπας, οὗτος καρτερικός ἐστίν (cited by Mayor on 2 Pet 1⁶). A somewhat different usage occurs in P Amh II. 130^b (A.D. 70), where a certain Gloutas excuses himself for not having sold some barley, on the ground that others had vainly offered to sell—τοῦτου χάριν καρτερῶ, "this is why I am holding on" (Edd.). If we assume that τὴν κριθήν is understood here after καρτερῶ, we might find support for Luther's rendering of Heb 11. "denn er hielt sich an den, den er nicht sähe, als sähe er ihn." For an interesting suggestion that the verb in this verse may mean "kept his eyes upon," on the analogy of certain passages in Plutarch, see *Expt* xxvii. p. 186. The adv. καρτερῶς = "strongly" occurs in P Par 41²² (B.C. 160) ἐπέπεσον(?) τε καρτερῶς [ἐμοί. MGr (ἀ)καρτερῶ, "expect," "wait for."

κάρφος

is found in a sepulchral epitaph *Kaibel* 980^b where it is said of the pious man (ὁ εὐσεβής)—οὐδὲ κάρφος ἐβλάβη, "he was not a whit injured" (cf. LS s.v.): see Mt 7³, where all our English versions from Wycliffe down to RV adopt the translation "mote" = "a very small particle." The Old Lat. has *stipula*, and the Vulg. *festuca*: cf. Hesych. κάρφος ἄχυρον, χόρτος. κεραία ξύλου λεπτή.

κατά,

the favourite preposition of Polybius, by whom it is often used in place of ἐν, εἰς, and περί (Krebs *Präp.* p. 4), is also found with considerable variety of application in the NT, where it occurs 73 times c. gen., and 391 times c. acc. (cf. *Proleg.* p. 105). Brugmann (*Kurze Vergleichende Grammatik*, p. 479) considers that the earliest use of the word was "along" something, so as to remain in connexion and contact with the object, and from this most of the senses found in the NT can be derived.

I. (1) Turning to the construction c. gen. we find that the meaning "along" has passed into "down," a usage not found in MGr, in such passages as P Petr II. 18(2b)¹⁵ (B.C. 246) ἐπιπεσῶν ἔτυπεν [αὐ]τ[ὸ]ν κατὰ τοῦ τραχήλου, *Chrest.* I. 499^b (ii/iii A.D.) the body of a mummy ἔχων τάβλαν κατὰ τοῦ τραχήλου: cf. Mt 8³², 1 Cor 11⁴, 2 Cor 8³.

(2) This in turn becomes "against," as in Mt 10²⁵, Mk 14⁵⁵, e.g. P Eleph 1¹⁴ (B.C. 311-0) (= *Selections*, p. 4) ὅπου ἂν ἐπεγφέρῃ Ἡρακλείδης κατὰ Δημητρίαν ἢ Δημητρία τε καὶ τοὶ μετὰ Δημητρίαν πρᾶσσοντες ἐπεγφέρωσιν κατὰ Ἡρακλείδου, "wheresoever Heraclides brings the charge against Demetria, or Demetria and those acting with Demetria bring the charge against Heraclides," P Petr II. 2 (2)² (B.C. 260) ἐκόμισέν μοι Δωριμάχος ἔντευξιν κεχηρηματισμένην κατὰ Διονυσίου, "Dorimachus brought me an official (or certified) petition against Dionysius" (Ed.), P

Par 45⁷ (B.C. 153) προσέχων, μὴ εὕρη τι κατὰ σου ἰπίν, P Tebt I. 7³ (B.C. 114) ἐγκλήματα κατὰ τῶν ὑποταταγμένων τῆς διοικήσεως, "complaints against subordinates of the finance administration," P Fay 12⁸ (c. B.C. 103) ἐπέδωκα κατ' αὐτοῦ περὶ τούτῳ τὰς εἰθισμένας προσαγγελίας, "I made the customary charges against him on these counts" (Edd.), P Oxy VI. 898²⁴ (A.D. 123) κατ' αὐτῆς προελθεῖν, "to proceed against her." This usage, which is only figurative in good Attic writers, is common in the Κοινή throughout the Ptolemaic and Roman periods, as the above exx. show: it is, however, lost in MGr (Thumb *Handbook*, p. 106).

(3) By a usage which in the NT is confined to Lk (4¹⁴ *al.*), and is always associated with ὅλος, κατὰ has also the force of "throughout" as in P Giss I. 48³ (A.D. 202-3) κατὰ κυριακῆς ἡγῆς: cf. Polyb. iii. 19. 7 κατὰ τῆς νήσου διασπάρσαν. The phrase καθ' ὕδατος is frequent with reference to land "under water," e.g. BGU II. 571¹¹ (ii/A.D.) (as amended *Archiv* i. p. 151 n. 8) ἀβρόχου καὶ καθ' ὕδατος), P Oxy VI. 918¹¹. 13 *al.* (ii/A.D.) αἰ οὐσ(αι) καθ' ὕδατος), of certain flooded arourae.

(4) Good exx. of the prep. in asseverations, oaths, as in Mt 26⁶³, 1 Cor 15¹⁵, Heb 6¹³, 16, are afforded by P Par 63³⁰ (B.C. 164) (= P Petr III. p. 20) λαβεῖν μὴ μόνον ἐπὶ τῶν θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλέων, "to exact oaths from you not only by the gods, but also by the kings" (Mahaffy), P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἐξορκίζω σε δαῖμον, ὅστις ποτ' οὐν εἶ, κατὰ τούτου τοῦ θεοῦ σαβαρβαρβαθιωθ, "I adjure thee, O demon, whoever thou art, by the God Sabarbarbathioth."

II. (1) When we pass to κατὰ c. acc., we are at once met with a number of instances of the κατὰ phrase forming a mere periphrasis (a) for the possessive pronoun, or (b) for the gen. of a subst., or even (c) for an adj.

(a) The following are examples of the first class of these periphrases—P Eleph 13³ (B.C. 223-2) ἐχάρην ἐπὶ τῶι με αἰσθῆσθαι τὰ κατὰ σέ, "I was glad when I had learned your affairs," P Leid B¹. 9 (B.C. 164) ἐπὶ τῆς καθ' ἡμᾶς λειτουργίας, P Tebt I. 24⁶⁴ (B.C. 117) τῆς καθ' ἑαυτοὺς ἀσχολία(= -ας), P Tor I. 1¹¹. 32 (B.C. 116) ὑπόμνημα ὑπὲρ τῶν κατ' αὐτοῦ, P Tebt I. 7⁵ (B.C. 114) μηδ' ἄλλοις ἐπιτρέπειν κατ' αὐτοὺς διεξάγειν, "nor allow others to decide their case" (Edd.), and *OGIS* 168¹⁷ (B.C. 115) παραγεγονότες εἰς τοὺς καθ' ὑμῶν τόπους. For τὰ κατ' ἐμέ, as in Phil 1¹² *al.*, we may add the illiterate P Oxy I. 120¹⁴ (iv/A.D.) ἀχρις ἂν γινῶ πῶς τὰ κατ' αἱμαὶ ἀποτιθῆναι (/. ἐμὲ ἀποτιθεται). For further exx. of this usage in late Greek see Schmidt *Jos.* p. 390, Kälker *Quaest.* p. 282 f.

(b) The periphrasis for the gen. of a subst. is seen in P Hib I. 82¹⁰ (B.C. 239-8) τὰ κατὰ τὴν γραμματεῖαν, "the duties of the scribe's office," P Tebt I. 5⁸⁵ (B.C. 118) ἐπὶ τῶν κατ' Ἀλεξάνδρειαν ὄρμων, "at the harbours of Alexandria," *ib.* 13¹⁷ (B.C. 114) τὰ κατὰ τὴν ἐπιστοπείαν τ[ῆς κ]ώ[μης], "the duties of epistates of the village," *ib.* 16⁵ (B.C. 114) περὶ τῶν κατὰ Πολέμωνα, "regarding the case of Polemon," *ib.* 105⁴⁷ (B.C. 103) τὰ κατὰ τὴν μ[ισθ]ωσιν, "the provisions of the lease," P Lond 1164(4)²⁰ (A.D. 212) (= III. p. 167) ὑπὸ [τοῦ] κατὰ πατέρα μου ἀνελευθίου, and Polyb. iii. 113. 1 ἢ κατὰ τὸν ἥλιον ἀνατολή.

(c) This usage went even the length of a κατὰ phrase taking the place of an adj., as in P Hib I. 27²² (B.C. 301-240) ταῖς κατὰ σελήνην ἡμέραις, "the lunar days."

(2) For *κατά*, "according to," of standard, law, rule, as in Rom 10², 1 Cor 7⁸, 2 Cor 8⁸, Heb 11¹³, cf. P Petr II. 11(1)¹ (iii/B.C.) (= *Selections*, p. 7), τὰ λοιπά σοι *κατά γνώμην ἐστίν*, P Tebt I. 40²⁸ (B.C. 117) *κατά τοὺς τῆς κώμης ἐθισμούς*, P Oxy I. 37^{h.8} (A.D. 49) (= *Selections*, p. 51) *κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνου κριθέντα*, *Chrest.* I. 352¹¹ (A.D. 117) *κατὰ <τὰ> κελουθέντα*, *ib.* 17 *κατὰ τὸ ἔθος* (cf. Lk 1⁸), and from the inscr. *OGIS* 56³² (B.C. 237) *κατὰ τὸ πρότερον γραφὲν ψήφισμα*. Similarly *κατὰ λόγον*, as in Ac 18¹⁴, "in accordance with what is right, befitting," is common in epistolary phrases, e.g. P Eleph 13¹ (B.C. 223-2) *εἰ ἔρω[σ]αι καὶ τὰ λοιπά σοι κατὰ λόγον ἐστίν, εἴη ἄν ὡς ἐγὼ θέλω*, "if you are well, and other things are going rightly, it would be as I wish," P Lond 42² (B.C. 168) (= I. p. 30, *Selections*, p. 9) *εἰ ἐρωμένωι τάλλα κατὰ λόγον ἀπαντᾷ, εἴη ἄν ὡς τοῖς θεοῖς εὐχομένη διατελῶ*, P Goodsp Cairo 4³ (ii/B.C.) (= *Selections*, p. 24), P Par 63⁵ (B.C. 165).

We may note here the use of *κατά* in the titles of the Gospels, where it practically points to authorship (cf. Zahn *Introd.* ii. pp. 387 f., 396 f.). MGr *κατὰ τὸ νόμο*, "according to the law," *κατὰ τὸν καιρὸ*, "according to the weather" (Thumb *Handbook*, p. 106). *Κατὰ* has a local sense in P Oxy VI. 904⁶ (v/A.D.) *πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα*, "belaboured with blows on my body": cf. Rom 7²², Eph 6².

(3) This brings us to the idea of "throughout" with reference to place, as in P Hib I. 82¹⁹ (B.C. 239-8) *κατὰ τόπον*, "throughout the district," P Tebt I. 8⁸ (c. B.C. 201) *ἐν τοῖς κατὰ Δέσβον καὶ Θραίκην τόποις*, *ib.* 5¹⁸⁸ (B.C. 118) *τοὺς κατὰ τὴν χώραν φυ(λακίτας)*, *OGIS* 90⁷ (Rosetta stone—B.C. 196) *ἐκ τῶν κατὰ τὴν χώραν ἱερῶν*, and the contracted *κατῆν* (= *κατὰ τὴν*) *χώραν* in P Par 63⁰³ (B.C. 165) (= P Petr III. p. 26). An interesting memorial inscr. from Egypt, published in *Archiv* v. p. 168 f., commemorates one who has been laid between his mother and brother—*ἄν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται*.

(4) The meaning "during," "about," with reference to time is common—P Lille I. I *recto*¹⁴ (B.C. 259-8) *κατὰ χειμῶνα*, "pendant l'hiver," P Tebt I. 28⁹ (c. B.C. 114) *κατὰ τὸ παρόν*, "at the present time," *ib.* 27⁸⁰ (B.C. 113) *κατὰ θερίαν*, "in summer," P Oxy XIV. 1635¹¹ (B.C. 44-37) *κατὰ τὸν βίον*, "for his lifetime," and *OGIS* 90²⁷ (Rosetta stone—B.C. 196) *καθ' ὃν καιρὸν*. Cf. MGr *κατὰ τὰ μεσάνυκτα*, "about midnight," and the common usage to indicate direction towards something, e.g. *ἔρχεται κατὰ τὸ χωριό*, "he is coming towards the village" (see Thumb *Handbook*, p. 105 f.).

(5) The distributive force of *κατά* is well seen in the contract of apprenticeship P Oxy IV. 725³⁶ (A.D. 183) *ἀργήσει δὲ ὁ παῖς εἰς λόγον ἑορτῶν κατ' ἔτος* (cf. Lk 2⁴¹) *ἡμέρας εἰκοσι*, "the boy shall have 20 holidays in the year on account of festivals" (Edd.): see further *s.v.* *ἔτος*, where the form *καθ' ἔτος* is also illustrated, and cf. *Michel* 1001^{vi.24} (c. B.C. 200) *καθ' ἑναυτὸν* (cf. Heb 9²⁶). Other exx. of distributive *κατά* are P Oxy II. 275¹⁹ (B.C. 66) *κατὰ μῆνα*, P Par 26¹³ (B.C. 163-2) (= *Selections*, p. 14) *τὰ ἑαυτῶν καθ' ἡμέραν δέοντα*, "their daily necessities," P Giss I. 17¹⁰ (time of Hadrian) *καθ' ἑαυτὸν σε καθ' ἡμέραν*, and P Tebt II. 412³ (late ii/A.D.) *τὸ προσκύνῃμά σου κατ' ἐκάστην ἡμέραν ποιῶ*, "I make supplications for you every day." For the Lukan phrase *τὸ καθ' ἡμέραν* (Lk 11⁸, 19¹⁷, Ac 17¹¹) we may com-

pare the reference in a bailiff's letter to his "diary" or journal—P Oxy IX. 1220⁴ (iii/A.D.) *ἀγέμενά σοι διὰ σημι[ώ]σεως τὸ καθ' ἡμέρα (= ἀν) τοῦ ἀναλώματος ἦν (ἢ ἔν) εἰδῆς*, "I send in some notes the daily account of our expenditure for your information." Cf. also P Lond 904²⁰ (A.D. 104) (= III. p. 125, *Selections*, p. 73) *τῆς κατ' οἰκίαν ἀπογραφῆς*, "the house-to-house census" (cf. Ac 2⁴⁶, 5¹²), and the magical formula P Oxy VI. 886¹⁰ (iii/A.D.) (= *Selections*, p. 111) *ἐρε (ἢ αἶρε) κατὰ δύο δύο*, "lift them (viz. palm leaves on which were written the names of the gods) two by two," which may illustrate Lk 10¹ BK (cf. *Proleg.* p. 97, Thackeray *Gr.* i. p. 54 f.). For the phrase *τὸ δὲ καθ' εἰς* in Rom 12⁵ (cf. Mk 14¹⁹, [Jn] 8⁹) cf. *τὸ καθ' ἔν* as the heading of a list of articles etc.—P Tebt I. 47²⁴ (B.C. 113) *ἔστιν δὲ τὸ καθ' ἔν θύραν μυρικ(νην), σκαφέα β, αλ.*, "the list is: a door of tamarisk-wood, two hoes" etc., also P Rein 17⁶ (B.C. 109) where, after the mention of certain agricultural implements and other objects, it is added—*ἄν τὸ καθ' ἔν ὑποκείται*, "of which the list is given below," P Ryl II. 65^{i.9} (B.C. 67) *πλείονα σώματα ἄν τὸ καθ' ἔν ἐπὶ τῆς [ἐ]σομένης [δ]ιεξα[γ]ωγῆς σημανθήσεται*, "a number of corpses, the details of which will appear in the forthcoming inquiry" (Edd.), *ib.* 127^{15,24} (A.D. 29). The phrase *κατ' ὄνομα*, "individually," "one by one," occurs frequently in closing greetings, as in 3 Jn¹⁵, e.g. BGU I. 27¹⁸ (ii/A.D.) (= *Selections*, p. 102) *ἀσπάξομαι . . . πάντες (= -ας) τοὺς φιλοῦντάς σε κατ' ὄνομα*, P Tebt II. 422¹⁶ (iii/A.D.) *ἀσπάξομαι . . . τοὺς ἐνόκους πάντες (= -ας) κα[τ'] ὄνομα*, P Meyer 23¹⁸ (end of iv/A.D.) *ἀσπάξομαι ὑμᾶς πάντας κατ' ὄνομα*. For the similar use of *κατ' ἄνδρα* see P Amh II. 69⁸ (A.D. 154) *καταχω(ρ)ίζομεν ὑμῖν μέτρημα(α) κατ' ἄνδρα ἰσοδοχῆς ἀπὸ Παῦνι ἕως Μ[ε]σορή*, "we report to you the individual amounts received by us from Pauni to Mesore" (Edd.), *ib.* 18 *κατ' ἄνδρα καταγωγῆς*, "individual deliveries," and P Lond 259⁷ (A.D. 94-5) (= II. p. 38) *διὰ τῶν . . . κατ' ἄνδρα λόγων*. In *ib.* 604³ (A.D. 47) (= III. p. 71) we have *κάτανδρα* for *κατ' ἄνδρα*, and in P Tebt I. 72¹⁷ (B.C. 114) the phrase is contracted into *κάνδρα* according to Mayer *Gr.* p. 145. With the distributive *κατά* cf. in MGr *καθεῖς, καθένας, καθέτις (κάθα εἰς)*, "every one," and such a phrase as *ὀλίγο κατ' ὀλίγο*, "little by little."

III. A few miscellaneous phrases may conclude this long note. Thus c. gen. we have P Tor II. 12⁷ (Ptol.) *οὐ γεγόνηεν (ἢ γέγονεν) ἐφ' ἡμῶν ὄνηι κατὰ τῆς σῆς οἰκείας*, "emptio tuae domus"—"Graecitas vere barbara" (Ed.), and P Fay 32¹⁴ (A.D. 131) *ἐὰν δέ τι κατὰ τούτ(ου) ἐξοικονομῶ, πρότερον ἀποδίζω ὑπάρχειν*, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). With the acc. we have P Tebt I. 104¹⁶ (B.C. 92) *κατὰ δύναμιν τῶν ὑπαρχόντων αὐτοῖς*, "so far as their property shall admit," *ib.* 27^{iii.63} (B.C. 113) *ἡ δ' εἰσπραξις τῶν προεθισμένων παρὰ σοῦ κατὰ κράτος ἔσται*, "and any losses will be rigorously exacted from you" (Edd.), *OGIS* 90²⁶ (Rosetta stone—B.C. 196) *τὴν τε πόλιν κατὰ κράτος εἶλεν*, P Tebt I. 6²⁴ (B.C. 140-39) *τῶν κατὰ μέρος ἐθνῶν*, "the several associations," *ib.* II. 382²⁴ (B.C. 30-A.D. 1) *πάντ[α] τὰ [κ]ατὰ δύο μέρη*, "all that pertains to the two shares," P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) *τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν*, "this happens because we do not get our money in a lump sum, but in small instalments," P Tebt I. 5²⁸⁵

(B.C. 118) κατὰ μηδεμίαν παρένρσει (= -σιν), "on no pretext whatsoever," *ib.*⁸⁷ (B.C. 118) κατὰ τούτο, "on this account," "in consequence," *ib.* II. 381¹⁴ (A.D. 123) (= *Selections*, p. 78) ἕτερα καθ' ὃν δήποτε οὖν τρόπον, "other things of whatsoever kind," P Lond 904²¹ (A.D. 104) (= III. p. 125, *Selections*, p. 73) καθ' ἡ[γνινα] δήποτε αἰτ[ιαν] (cf. 2 Macc 14³, 3 Macc 7⁷), and P Tebt I. 42⁵ (c. B.C. 114) ἡδικημένος καθ' ὑπερβολὴν ὑπ[ὸ] Ἄρμιούσιος, "having been excessively wronged by Harmisius." The marriage contract P Eleph 1⁸ (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτο ὅπου ἂν δοκῆι ἄριστον εἶναι, "and that we should live together wherever it may seem best" supports the rendering of κατὰ τὸ αὐτὸ in Ac 14¹ AV, RV. On the other hand, the meaning *similiter*, "after the same manner," preferred by Blass *ad l.*, and adopted for κατὰ τὰ αὐτά in Lk 17³⁰ RV, is found in the Will P Eleph 2⁹ (B.C. 285-4) εἰν δέ τι πάσχη Διονύσιος, καταλειπέτω τὰ ὑπάρχοντα πᾶσιν τοῖς υἱοῖς τοῖς αὐτοῦ, κατὰ ταῦτά δὲ καὶ Καλλίστα εἰν τι πάσχη, καταλειπέτω τὰ ὑπάρχοντα κτλ.; cf. *OGIS* 56⁶⁸ (B.C. 237) ἐξείναι δὲ κατὰ ταῦτά καὶ ταῖς ἄλλαις παρθένους ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῆς θεῶι.

On the derivation of κατὰ, and its use in composition, see Moulton *Gr.* ii. § 121.

καταβαίνω.

See *s.v.* ἀναβαίνω, and add P Grenf II. 38¹⁶ (B.C. 81) γράψον μοι περὶ τοῦ μὴ λογεῖν ἕως καταβῆς, P Tebt I. 37²² (B.C. 73) ἔχε ἀπὸ τοῦ χαλκοῦ (τάλαντον) ἄ ἕως καταβῶ καὶ λάβω, *ib.* II. 284³ (i/B.C.) ἐπικέριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by an oracular response from the god Soknebtunis) that I should not go down till the 25th" (Edd.). In P Par 42¹⁰ (B.C. 156) the verb is used with reference to the possibility that certain malefactors might escape from the right of asylum in an Egyptian temple—εἰν τολμήσωσι καὶ καταβῶσι ἐκτὸς τοῦ ἀσύλου, διασάφισόν μοι. See also P Oxy IX. 1223³³ (late iv/A.D.) of "depreciated" coin—ὁ ὀλοκόπτινος νῦν μυ(ριάδων) β̄κ ἐστίν' κατέβη γάρ, "the solidus now stands at 2,020 myriads; it has come down" (Ed.). MGr κατεβαίνω: the aor. may take the augment, (ἐ)κατέβηκα.

καταβάλλω

is used of a woman "stricken" with sickness in P Oxy VIII. 1121⁸ (A.D. 295) νόσφ κατα[β]λ[η]θείσα. The classical meaning "pay" is common in the papyri of all periods, and especially so in Byzantine documents (cf. *Ostr.* i. p. 89): see e.g. P Hib I. 29⁶ (c. B.C. 265) καταβαλ[ὼν] τὰ γινόμενα τέλη, "on payment of the usual taxes," P Fay 12²² (c. B.C. 103) καταβαλὼν διὰ Πτολεμαίου τραπαιζίτου, "paying through Ptolemaeus the banker," *ib.* 63⁴ (A.D. 240) κατέβαλ(εν) εἰς τ[ὸν] Ἀ[ντωνίου] Φιλοξένου . . . λόγον "he paid into the account of Antonius Philoxenus," and so P Strass I. 6² (A.D. 255-61): also P Eleph 3² (B.C. 284-3), *ib.* 17²¹ (B.C. 223-2), BGU IV. 1158²¹ (B.C. 9), and P Petr II. 11(1)⁸ (iii/B.C.) cited *s.v.* δάνειον, and *Syll* 936⁸ cited *s.v.* ἀνάγω.

καταβαρέω.

P Oxy III. 487¹⁰ (A.D. 156) ἐμοῦ τε καταβαρηθ[ῆ]ντος ἐν ταῖς λειτουργίαις, "since I am weighed down by my official duties" (Edd.), shows this Pauline word (2 Cor 12¹⁶) in a

very uneducated document; cf. the similar use of the simplex construed with ἐν in Lk 21³⁴.

κατάβασις.

In P Grenf II. 67¹⁵ (A.D. 237) in connexion with a village festival three asses are provided for the conveyance of certain dancing girls "down and back again"—ὑπὲρ καταβάσεως καὶ ἀναβάσεως.

καταβιβάζω.

P Lond 130¹⁰⁵ (a horoscope—i/ii A.D.) (= I. p. 136) ἐπὶ τοῦ χελειδοναίου ἰχθύος καταβιβάζων.

καταβολή.

Like its verb (see *s.v.* καταβάλλω) this noun is frequently found in the sense of "payment," e.g. P Par 62^v. 12 (c. B.C. 170) τῶν δὲ καταβολῶν σύμβολα λαμβανέτωσαν παρὰ τοῦ τραπέζιτου, BGU IV. 1135⁸ (prob. B.C. 10) τῇ μην[ιαίᾳ] καταβολῇ, P Lond 1171 *verso*¹⁷ (A.D. 42) (= III. p. 106) ἰς καταβολὴν τῷ ἐγγήμπτω τοῦ μελιτος καὶ κηροῦ, P Strass I. 26¹¹ (iv/A.D.) ἡ γὰρ προθεσμία τῆς καταβολῆς συνέστηκεν. See also P Eleph 23¹⁸ (B.C. 223-2) with reference to land ἔχειν με ταύτης προσβολὴν καὶ καταβολῆν, ἃ καὶ ἐπιδεδειχά σοι. With the noun in Heb 11¹¹ cf. καταβολαῖος used of a "store-place," P Fay 110⁶. 30 (A.D. 94).

καταβραβεύω.

This rare verb (Col 2¹⁸) is found in a Ptolemaic dispute regarding succession, *Preisigke* 4512^B. 67 (B.C. 167-134) ὅθεν καταβραβευμένοι [.] ἦρου συνερι[ο]ν ἀξιούμεν, εἰν φαίν[η]ται, συντάξει κτλ. See also *s.v.* βραβεύω, and cf. Vett. Val. p. 344²⁰ δοκεῖ δὲ καθὼς ὁρώμεν ἡ γῆ καταβραβεύειν τῶν λοιπῶν ἐπέχουσα αὐτῇ τὰ πάντα ὡς πρόγονος. A certain sense of "assumption" and "officialism" connected with the word may have led Paul to prefer it to κατακρίνω in Col 2: c. see Field *Notes*, p. 196 f.

καταγγελεύς.

The occurrence of this NT ἄπ. εἶρ. (Ac 17¹⁸) in a decree of the Mytilenians in honour of the Emperor Augustus, *OGIS* 456¹⁰ (B.C. 27-11) καταγγελεῖς τῶν πρώτων ἀ(χ)θησο[μένων] ἀγώνων, "heralds of the first games that shall be held," is, as Deissmann points out (*LAE* p. 97), sufficient to prevent its relegation to "eccles. writ." (Thayer).

For καταγγελία see *OGIS* 319¹³ (after B.C. 159) τὴν καταγγ[ε]λίαν ἐποιήσαντο πρεπόντως.

καταγγέλλω.

In P Oxy X. 1274⁸ (iii/A.D.) a widow announces the appointment of a representative to act for her—ἐπέλ' ἀνεκταίας μ[ο]ι καταγγελίσης φάσ[ε]ως περὶ τελευταῖς τοῦ μακαρείτου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my blessed husband" (Edd.). The official sense of the word "make proclamation with authority," which appears in its NT occurrences (see Westcott on I Jn 1⁸), is very evident in such a psephisma as *Syll* 364⁵ (A.D. 37) ἐπεὶ ἡ κατ' εὐχὴν πᾶσιν ἀνθρώποις ἐλπισθεῖσα Γαίου Καίσαρος Γερμανικοῦ Σεβαστοῦ ἡγεμονία κατήγγελλται . . . ἔδοξεν τῇ βουλῇ κτλ.

καταγελάω.

BGU III. 814²¹ (iii/A.D.) πάντες καταγελωσί μοι—so a soldier writes complainingly to his mother, because his father had visited him, but given him no gifts. *Syll* 802¹²² (iii/B.C.) αισχυρόμενος δ[ὲ] ἄτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων ἐνε[κ]άθε]υδε—with reference to a man who, having no hair on his head, sought healing in the temple of Aesculapius at Epidaurus: cf. *ib.*³⁵ διεγέλα, which is perfective like κατεγελων in Mk 5⁴⁰.

καταγινώσκω.

The RV rendering in Gal 2¹¹ ὅτι κατεγνωσμένοι ἦν, "because he (Peter) stood condemned," i.e. either by his own contradictory actions, as Paul proceeds to explain, or by his own conscience, gains a certain amount of support from such passages as P Oxy VII. 1062¹⁴ (ii/A.D.) ἀψ[τ]ὴν δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.), P Flor II. 175¹⁶ (A.D. 255) εἰδὼς ὅτι ἐὰν [ἐν ? τ]οῦτο καταγνωσθῆς [συ ?] αὐτοῦ αἴτιος γένη, "knowing that if in this you are condemned, the blame will fall upon yourself": cf. also BGU III. 1004¹⁵ (iii/B.C.), and OGIS 691² ἱστορήσας κατέγνων ἑμαντοῦ διὰ τὸ μὴ ἐγνωκέναι τὸν λόγον. It should be noted, however, that Field (*Notes*, p. 188 f.) still prefers the AV rendering "because he was to be blamed," following the Vg *quia reprehensibilis erat*; so Souter *Lex. s.v.*, and apparently F. W. Mozley (*Exp* VIII. iv. p. 143 f.) who thinks that the passage runs easier if we get rid of the idea of condemnation, and quotes a paraphrase by Farrar "manifestly and flagrantly in the wrong." A weaker sense, as in Polyb. v. 27. 6 παρολιγορεῖσθαι καὶ καταγινώσκεσθαι, is seen in P Magd 42⁶ (B.C. 221) ἐμοῦ δὲ οὐκ ἐκχωρούσης καταγνοῦσά μου ὅτι ξένη εἰμ[ί], πλ]ηγῆς μοι ἐνέβαλεν, "mais comme je n'en sortais pas, me méprisant parce que je suis étrangère au pays, elle me donna des coups" (Ed.).

The verbal εὐκατάγνωστος, which LS⁸ describe as "Eccl.," is found = "evidant" in P Tor I. 1^{viii}. 11 (B.C. 117-6). For the subst. κατάνγνωσμα see the citations *s.v.* ἀγνόημα, and for κατάνγνωσις the late P Strass I. 40²⁰ (A.D. 569) δίχα παντοίας μέρψεως καὶ καταγνώσεως καὶ ραδιοργίας.

κατάγνομυ.

The curious forms κατεάξω, etc. (Blass *Gr.* p. 52, Radermacher *Gr.* p. 69 f.) can now be illustrated from BGU III. 908²⁵ (time of Trajan) κατέαξαν ἐνίων οἰκιῶν τὰς θύρας, P Flor II. 185⁷ (A.D. 254) τὰ δὲ κανθήλεια ("pack-saddles") . . . κατεαγμένα καὶ ἄχρηστα: cf. *ib.* 175⁷ (A.D. 255) and *Syll* 588¹⁰ (c. B.C. 180) κατεαγότες. The subst. occurs *his* in connexion with a wound in the head, BGU II. 647¹²⁴ (A.D. 130) ὑπὲρ τὸν ἀριστερὸν κρόταφον τῆς κεφαλῆς τραῦμα κατέαγμα ἐπὶ βάθους, ἐν ᾧ εἶρον μ[ικρ]ὰ κατεάγματα λ[ίθ]ου: cf. P Amh II. 93¹⁹ (A.D. 181) ἐὰν δέ τις ἐπισκευῆς ἢ ἀνοικοδομῆς ἢ καταιάγματος ξυλικῶν ἢ ἀργαλίων ὁμοίως ὄντων πρὸ (L. πρὸς) σὲ τὸν Στοτότην, "if any repairs or rebuilding or breakage of wood-work or tools occur you, Stotōtēs, shall be responsible" (Edd.). See also Moulton *Gr.* ii. § 83. 1.

καταγράφω.

This verb, which is found in [Jn] 8⁶, like the corresponding subst., generally occurs in our sources in a more or less technical sense, e.g. P Petr II. 23(4)¹ (Ptol.) καθῶς ἂν ποιήσῃς καταγράφας τὴν οἰκίαν τοῦ Ὀδρου, with reference to which the editors note (P Petr III. p. 148) that "καταγράφη means a register of sales, and καταγράφειν to enter upon a register." See however Mitteis in *Christ.* II. i. p. 177, and especially GH on P Oxy XIV. 1636⁴²⁻³ (A.D. 249), where it is shown that both subst. and verb refer not to the contract by which the cession is conveyed, but to the actual cession itself. Thus in P Ryl II. 164¹¹ (A.D. 171) καταγρά[ψω] ὀπηνίκα ἐὰ]ν αἰρή, the meaning is "I will make the conveyance whensoever you please" (Edd.). The verb is used in curses with reference to the consignment of the victim to the lower regions, e.g. *Audolent* 47^{6f}. καταγράφω Εὐαγόραν χεῖρας πόδας ψυχὴν γλῶτταν ἔργα ἐργασ[ί]ας καὶ τὰ ἐ[κ]είνης ἅ[παντα]. On the significance of the act. in [Jn] 8⁶, see the exx. quoted by Wettstein *ad l.*, and add the note in *Exp* T' xxx. p. 475 f.

κατάγω

is frequently used of "bringing down" corn etc. to the sea coast or a harbour, e.g. P Grenf II. 44¹¹ (A.D. 101) ὡς εἰς φόρετρα ὧν κατήξαν γένων ἐπὶ κώμη(s) Βακχιάδος, of goods "brought down" the canal which at one time ran past Philadelphia to Bacchias and the lake, P Oxy IV. 708² (A.D. 188) τοῦ] καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοι νομοῦ, BGU I. 81²⁰ (A.D. 189) ἄς καὶ κατήξαμεν εἰς ὄρμον ἄλσους μητρο(πόλεως). For a similar use of the subst. καταγωγῆ see P Magd 11¹⁰ (B.C. 221) τῆι καταγωγῆι τοῦ σίτου, and cf. *Archiv* iii. p. 219 f. On τὸ καταγῶγον = "the sum paid for this transport," see Wilcken *Ostr.* i. p. 379.

καταγωνίζομαι.

OGIS 553⁷ καταγωνισάμενος τοὺς ὑπεναντίους. On the perfective καταγωνίσασθαι in Heb 11²⁸ see *Proleg.* p. 116.

καταδέω.

See the magic P Lond 46³¹³ (iv/A.D.) (= I. p. 75) καταδέθτω αὐτοῦ ἡ φρόνησις, *ib.* 344 (= I. p. 76) κατάδησον δεσμοῖς, and *ib.* 121⁸⁷⁷ (iii/A.D.) (= I. p. 112) καταδήσεις. In this last papyrus 200 (= I. p. 94) we seem to have the plur. of a new subst.—καταδέσματ(α). The verb occurs in cursing formulae e.g. *Syll* 809² (iv/iii B.C.) κα(τ)έδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν: cf. Wünsch *AF* p. 10⁶ (a leaden tablet found in a grave) ἐξορκίζω ὑμᾶς κατὰ τῶν μεγάλων ὀνομάτων ἵνα καταδήσητε πᾶν μέλος καὶ πᾶν νεῦρον Βικτωρικοῦ. See also *s.v.* δέω.

κατάδηλος.

This adj., which in Biblical Greek is confined to Heb 7¹², in the sense of "quite clear," "certain," occurs *ter* in P I Lips I. 64 (A.D. 368-9) (as amended *Christ.* I. p. 331 ff.), e.g. 28 κατάδηλον ποίησον ἔχειν παρ' αὐτοῖς τὸ μέτρον.

καταδικάζω.

A good example of this legal term, which preserves the same form and meaning in MGr, is afforded by the fragment of a legal code of iii/B.C., which begins—ἐὰν δέ τις περι

ἀδικήματος ἐ[τέ]ρο[υ] οἰκέτη ἐντι δίκην γραφάμενος, ὡς ἐλευθέρωι, καταδικάσθαι, ἐξέστω τῶι κυρίω ἀδικήσῃ ἐν ἡμέραις ἔ, ἀφ' ἧς ἂν ἡ εἰσπραξις γίνηται, καὶ ἂν καταδικασθῇ ἢ δίκην, τότε ἐπιδεκάτων ἢ ἐπιπεντακαδεκάτων ἀποτινέτω ὁ κύριος κτλ. (P Lille I, 29¹ ff.). Cf. P Hal I, 1⁴⁴ (iii/B.C.) ἐὰν δέ τις καταδικασθῆσθαι αὐτοῦ δίκης ἐπιλαβόμενος τῶν μαρτύρων γράψῃται δίκην κατὰ τὸ διάγραμμα, and so ⁶⁶. For κατεδικάσθη see P Petr II, 28(1)⁸ (B.C. 225), and *ib.* 27(2)⁸, and for ἀπεδικάσθη, *ib.* III, 21(a)^{2,9} (time of Euergetes I.). [In P Par 51²⁶ (B.C. 160) (= *Selections*, p. 21) Wilcken (*Archiv* vi, p. 205) now reads σὺ κατέδειξας (= κατέδειξας) for κατεδικάσας (= κατεδικάσας) διδύμας.] We may also cite a papyrus letter of A.D. 209 with reference to the release of a man who had been condemned to work in the alabaster quarries, *Preisigke* 4639² Νιγέραν Παπειρου καταδικασθέντα εἰς ἀλαβαστρῶνα ἐπὶ πενταετίαν . . . πληρώσαντα τὸν τῆς καταδικῆς χρόνον ἀπέλυσα. See further Artem. v, 49 καταδικασθεὶς τὴν ἐπὶ θανάτῳ καὶ προσθεθεὶς ξύλω ἐβρώθη ὑπὸ ἄρκτου.

καταδικη.

For καταδικη, as in Ac 25¹⁵, see *Preisigke* 4639 cited *s.v.* καταδικάω, and P Hib I, 32⁷ (B.C. 246) where we hear of a certain Neoptolemus—πρὸς καταδικὴν ἔρημον ὕβρεως πρὸς (δραχμάς) σ, “who had been condemned by default for violence to a fine of 200 drachmae” (Edd.). In P Hal I, 1⁵² (iii/B.C.) ἀφείσθω τῆς καταδικῆς, the word is itself = “fine.” See also *OGIS* 483²¹² (ii/B.C.) ἐὰν τινες διὰ ταῦτα γίνονται καταδικῆαι.

καταδιώκω.

This perfective verb is confined in the NT to Mk 1³⁶, where it should be translated “pursue after,” “hunt down,” and not simply “follow after” (AV, RV); see *Proleg.* p. 116 and cf. the LXX usage in Ps 17(18)²⁸, 34(35)⁶ *al.*, and in Pss Sol 15⁹. The same idea of “force” underlies Gen 33¹⁸, where the verb = “overdrive.”

καταδουλώω.

An interesting instance of this verb (Gal 2⁴, 2 Cor 11²⁰) occurs in an invocation of iv/v A.D., where the invoker summons the Gnostic deity βαίνωωωχ to subdue all the race of men before him—P Lond 123⁴ (= I, p. 120) καθυπόταξον φίμωσον καταδουλώσον πᾶν γένος ἀνθρώπων, cf. ⁹ καταδουλώσον φίμωσον τὴν ψυχὴν τὸν θυμὸν etc. See also Menander *Fragm.* p. 98 παιδικαρίον με καταδουλώωκ' εὐτέλης, | δὲ οὐδεὶς τῶν πολεμίων <οὐ> πώποτε, “a silly little wench has hopelessly entangled me—me, whom no enemy has yet enslaved.” The mid. καταδουλούμενον is similarly used of an hetaera in P Eleph 3³, 4⁴ (B.C. 284–3). According to the law of Antiochus, *OGIS* 383¹⁸² (mid. i/B.C.), no one is allowed—μήτε αὐτῶι καταδουλώσασθαι μήτε εἰς ἕτερον ἀπαλλοτριῶσαι certain ἱεροδούλους and their descendants. The form καταδουλιζῶ occurs in *Syll* 836⁴ (1st half of iii/B.C.), and in *ib.* 841⁶ (Roman) in a deed of enfranchisement with reference to certain slaves—μῆ καταδουλιζάσθω δὲ αὐτοὺς μηθεὶς μηδὲ καθ' ὅποιον τρόπον. See also *LAE*² p. 329 f., and for the subst. *Michel* 1417 A⁸ (Delphi—i/A.D.) ἐπὶ καταδουλισμῶι, “with a view to making [him] a slave.”

καταδυναστεύω.

The rather generalized use of this verb in Ac 10²⁸ is illustrated by P Petr III, 36 (a) *verso*⁸ (Ptol.) πολλάκις σοι γέγραφα διότι καταδεδυνάστεύμαι (*sic*—the writer wished to change the tense) ἐν τῇ φυλακῇ λιμῶι παραπολλόμενος, “I have often explained to you in writing why I am being harshly treated in the prison, perishing from hunger”: though the agent in Acts *l.c.* is the devil, the reference is to the physical sufferings attributed to possession.

For the verb of men in authority misusing their power, as in Jas 2⁴ (cf. *Wisd* 2¹⁰, 15¹⁴, 17²), see also P Oxy I, 67¹⁶ (A.D. 338) where, in a dispute concerning property, the petitioner complains—καταδυναστεύοντες ἐπέχουσιν τῶν ἡμῖν διαφερόντων οἰκοπέδων, “certain persons are oppressing me and occupying my own estates.”

κατάθεμα

is confined in Biblical Greek to Rev 22⁸, but cf. the difficult *Didache* xvi, 5 οἱ δὲ ὑπομειναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος. It is apparently a stronger form of ἀνάθεμα (cf. *Zech* 14¹¹ and for the form SH on Rom 9⁸), and in Rev *l.c.* refers to the object on which a ban is laid, “an accursed thing.” No instance of the word has yet been cited from profane writings, but see what is stated *s.v.* ἀνάθεμα.

καταθεματιζῶ,

like κατάθεμα (*q.v.*), is ἄπ. εἰρ. in Biblical Greek (Mt 26⁷⁴). Ἀναθεματιζῶ, which occurs in Mark (14⁷¹) and *ter* in Ac, is frequent in the LXX.

καταισχύνω.

For the usage of this verb in 1 Cor 11⁴⁴, we may perhaps cite Babrius lxxxii, 8 χαίτην (“hair”) δ' ἔμελλε τὴν ἡμῖν καταισχύνειν.

κατακαίω.

This verb is found *ter* in the Calendar of B.C. 301–240, P Hib I, 27^{78, 79, 87}, with reference to the parching power of a strong south wind—τὰ ἐκ τῆς γῆς κατακαίει: cf. *aduri* in Pliny xvii, 24, 37, § 216 of trees being “blasted” *fervere aut flatu frigidiore*. See also P Amh II, 30²⁸ (ii/B.C.) ἡγαγκάσθη . . . ἐνέγκαι τὰς συγγραφὰς καὶ ταύτας κατακαῦσαι, BGU IV, 1201¹⁸ (A.D. 2) εὔροσαν ἀπὸ μέρους τὰς θύρας κατακαυμέν[as], and for the metaphorical usage, like the simplex in Lk 24³², the new erotic fragment, P Grenf I, 1¹³ (ii/B.C.) μέλλω μαίνεσθαι, ζῆλος γὰρ με ἔχει καὶ κατακάσαι καταλελειμμένην.

κατακαλύπτωμαι.

Syll 877¹¹ (c. B.C. 420) τὸν θανόν[τα] [δὲ φέρειν κ]ατακαλυμμένον σιωπῆι μέ[χ]ρι [ἐπὶ τὸ σ]ῆμα.

κατάκειμαι.

For this verb used of one ill, as in Mk 1³⁰ *al.*, cf. P Ryl II, 68¹⁸ (B.C. 89) ἔ[σ]τε διὰ τὰς πληγὰς ἀρρωστήσασα (l. -σαν) κατακεῖσαι (l. -κεῖσθαι) κινδυνεύουσα (l. -σαν) τῶι βίωι, “the blows caused me to be laid up with sickness and my life is endangered” (Edd.), P Tebt II, 422¹⁹ (iii/A.D.) κατὰ-κείται, “she is laid up,” and see *Field Notes*, p. 25. The

word has a technical significance in P Oxy VII. 1040²³ (A.D. 225) κύρια [τὰ γράμματα διςσὰ γραφέντα ὡς ἐν [δ]ημοσίῳ κατακείμενα, "this bond, which is written in duplicate, is valid as if publicly registered" (Ed.), *ib.* X. 1257¹ (iii/A.D.) τῷ κατ' ἄνδρα τῷ ἐν δ[η]μοσίῳ κατακείμενῳ, "to the individual list lodged in the archives" (Edd.). See also P Strass I. 41²⁹ (A.D. 250) δύο ταλάντων παρ' ἐκείνῳ κατακείμενων, "indem die zwei Talente bei ihm beruhen" (Ed.), and the contracted κατακ in Meyer *Ostr* 76² (A.D. 68) which the editor resolves into κατακ(ειμένου) and understands as referring to "verfallenen (?)" wheat. In *Kaibel* 702⁷ κατάκειμε λιπὼν πένθος γονέ[ε]σι, the compound takes the place of the simplex κείμε in ¹.

κατακλάω

is used metaphorically in Aristas 149 πῶς οὐ φυλακτέον παντάπασι τοὺς τρόπους εἰς τοῦτο κατακλασθῆναι; "what strict precautions must we not take to prevent the character from degenerating to a like condition?" (Thackeray).

κατακλείω.

The construction of this verb with the simple dat. (Ac 26¹⁰ TR) and with ἐν (Lk 3²⁰) in similar connexions may be illustrated from P Amh II. 80⁴ (A.D. 232-3) λογιστηρίῳ κατακλεισθείς, and P Tebt II. 420²⁶ (iii/A.D.) ἐπὶ γὰρ κατάκλειστός ἡμὶ μέχρι σήμερον (l. -ον) ἐν τῷ λογιστηρίῳ, "for I have been shut up in the finance-office until to-day" (Edd.). See also *Syll* 540¹⁵⁸ (B.C. 175-1) αὐτῷ λι[θος οὐδεὶς] κατακλεισθήσεται and *OGIS* 669¹⁷ (i/A.D.) μηδ' (l. μηδ') ὅλως κατακλεισθῆναι τινὰς ἐλευθέρους εἰς φυλακὴν ἡντινοῦν. The act. aor. is found in an obscure context in P Lond 429⁵¹ (c. A.D. 350) (= II. p. 315) and the pass. in CP Herm I. 6⁴ κατακλεί[σθη]. The subst. κατακλείς is used of canal-locks in P Petr II. 13(18a)⁴ (B.C. 258-3) περὶ τοῦ πρὸς ταῖς κατακλείσιν τόπον, "concerning the place at the locks" (Ed.).

κατακλήροδοτέω.

For this rare verb, which is found in the TR of Ac 13¹⁹ and *ter* in the LXX (always with the variant κατακληρονομέω), Herwerden *Lex. s.v.* cites Theophyl. Sim. *Hist.* vi. 7. 12 τῷ στρατηγῷ τῇ πόλει . . . κατακλήροδοτοῦντι ἀριστείας καὶ τρόπαια—a passage hitherto unnoticed by the lexicons.

κατακλίνω.

This medical term (Hobart, p. 69 f.), which in the NT is found only in the Lukan writings, occurs in a medical receipt of early i/A.D., P Oxy VIII. 1088²⁹ ἔπιτιον κατακλίνας τὸν ἄνθρωπον θεράπευε, "lay the man on his back and treat him" (Ed.): cf. the use of the adj. in P Ryl II. 124²⁶ (i/A.D.) ὥστε αὐτὴν κατακρινῆ (l. κατακλινῆ) εἶναι, "so that she is laid up in bed" (Edd.). The verb is found in *Cagnat* IV. 661²¹ (a will—A.D. 85) ἵνα μόνοι οἱ παρόντες καὶ κατακλινομένοι βουλευταὶ λαμβάνωσι τὴν διανομήν [ταύτην]: for the subst. cf. *ib.*⁵ γείν[ε]σθαι δὲ τὴν κατάκλιναν μηνὸς Πανήμου ἡμέρᾳ εὐδαιμοσύνης.

κατακλύζω

is common of land that has been "flooded," e.g. P Magd 28¹⁰ (B.C. 218) (= *Chrest.* I. p. 399) ἀπὸ δὲ τῆς αὐτοὶ γεω-

γούσιν γῆς ἀντιδοθῆναι μοι τὸ ἴσον πλῆθος ἀνθ' ἧς κ[ατα]-κ[ε]κλύκασιν, P Tebt I. 56⁴ (late ii/B.C.) γε[γ]ωσ[κ]ε δὲ περὶ τοῦ κατακεκλύσθαι τὸ πεδῖον ὑμῶν (l. ἡμῶν), "you must hear about our plain having been inundated" (Edd.), BGU IV. 1132¹¹ (B.C. 16) γῆν χέρσον κατακεκλυμένην, and P Lond 131 *recto*¹⁸⁸ (A.D. 78-9) (= I. p. 174) πρὸς τὸ κατακλυσ(θῆναι) ὑπὸ τοῦ ὕδατος. Cf. also the Rosetta stone, *OGIS* 90²⁴ (B.C. 196) τοῦ τε Νεῖλου τὴν ἀνάβασιν μεγάλην ποιησαμένου ἐν τῷ ὀγδόῳ ἔτει καὶ εἰθισμένου κατακλύζειν τὰ πεδία κατέσχευεν κτλ.

κατακλυσμός

is supplied by the editor in BGU IV. 1121²⁷ (B.C. 5) ἐὰν δὲ συμβῆ ἀγροῖς πρ ἔφοδον γενέσθαι ἢ [κατακλυσμὸν ἢ ξυλείας] ἔκκοπῆν. The word survives in MGr = "inundation," "flood."

κατακολουθεῶ

is found in the NT (Lk 23⁵⁵, Ac 16¹⁷) only in its literal sense, but for the derived meaning, as in LXX Dan 9¹⁰, we may compare P Tor I. 1^x.²⁶ (B.C. 117) καὶ αὐτοὶ κατακολουθήσαντες ταῖς ἐπενηγεμέναις ὑπ' αὐτῶν συγγραφαῖς, P Tebt I. 30⁴ (B.C. 115) ὅπως εἰδὼς κατακολουθῆς τοῖς ἐπισταλμένοις, *ib.* 40¹⁹ (B.C. 117) (= *Selections*, p. 28) κατακολουθῆσαι οὖν τοῖς διὰ τούτου σημανομένοις, *OGIS* 329⁹ (ii/B.C.) κατηκ[ο]λουθηκὸς ταῖς ἐκάστων αὐτῶν βουλήσεσιν. In P Lond 23(c)⁵¹ (B.C. 158-7) (= I. p. 39) a docket instructs the clerks to "carry out" a certain order—τοῖς γραμματεῦσιν κατακολουθῆναι: cf. P Meyer 1³⁰ (B.C. 144). See also Laqueur *Quaestiones*, p. 25 f.

κατακόπτω.

For this verb in the derived sense of "beat," "bruise," as in Mk 5⁵ (cf. Wycliffe "betyngye hymself," and see Field *Notes*, p. 27), we may cite P Lips I. 37²⁰ (A.D. 389) ἔπειτα κατέκοψα[ν] π[λη]γ[α]ῖς αὐτὸν κατὰ τ[ε] τῶν σκελῶν καὶ κατὰ τῶν ἄλλων μελῶ[ν] τοῦ σώματος, and the illiterate PSI IV. 313¹⁰ (iii/iv A.D.) πλῆγές μαι κατέκοψεν καθ' ἑαυτοῦ τοῦ σώματος. See also *Kaibel* 316³ f.—

μάμμη] δ' εὐτοχία μασ[τ]οῦς κατέκοψατο, οἷς ἔτρεφέν σε Μοίραις, [κ]αὶ φθιμένους ὀκατέτης ἐ[μ]ολεες.

The editor suggests a new word κατακοπτικόν in the magic P Lond 121⁴⁸⁰ (iii/A.D.) (= I. p. 98), but the line in which it occurs has been intentionally obliterated, and the context is wholly wanting.

κατάκριμα.

Deissmann (*BS* p. 264 f.) quotes several passages from CPR I. where he thinks the word must be understood technically to denote "a burden ensuing from a judicial pronouncement—a servitude," as in 1¹⁵ f. (A.D. 83-4) where a piece of land is transferred to the purchaser καθαρὰ ἀπὸ παντὸς ὀφειλήματος ἀπὸ μὲν δημοσίων τελεσμάτων πάντων καὶ [ἐτέρων εἰ]δῶν καὶ ἀρταβίων καὶ γαυβίων καὶ ἀριθμητικῶν καὶ ἐπιβολῆς κώμης καὶ κατακριμάτων πάντων καὶ παντὸς εἶδους, and 188¹⁴ f. (A.D. 105-6) where in a deed of sale similar expressions occur. To these exx. we may add P

Oxy II. 298⁴ (i/A.D.) τοῦ κατακρίματος (δραχμῶν) Σ, where though unfortunately the phrase follows an hiatus, the word is apparently = "a judgment" for a sum of money to be paid as a fine or damages. Cf. P Tebt II. 298⁶⁵ (A.D. 107-8) κατακ[ρ]ι[μ(άτων)], where the editors point out that the reference is to "fines," and compare *ib.* 363¹⁵ (early ii/A.D.), P Fay 66⁴ (A.D. 185 or 217), and P Amh II. 114⁸ (A.D. 131); these fines were normally collected by πράκτορες, cf. Lk 12²⁹. It follows that this word does not mean *condemnation*, but the punishment following sentence, so that the "earlier lexicographers" mentioned by Deissmann were right. This not only suits Rom 8³ admirably, as Deissmann points out, but it materially helps the exegesis of Rom 5^{16, 18}. There is no adequate antithesis between κρίμα and κατάκριμα, for the former never suggests a trial ending in acquittal. If κατάκριμα means the *result* of the κρίμα, the "penal servitude" from which οἱ ἐν Χριστῷ Ἰησοῦ are delivered (8¹), δικαίωμα represents the "restoration" of the criminal, the fresh chance given him. The antithesis is seen better in ver. 18, for δικαίωσις is "a process of absolution, carrying with it life" (SH), which exactly answers to κατάκριμα, the permanent imprisonment for a debt we cannot pay: Mt 18³⁴ paints the picture of this hopeless state.

κατακρίνω.

P Petr I. 16¹² (B.C. 230) ἀλλὰ κατακριθῆ μου, "but if the case be decided against me," and P Oxy III. 653 (δ) (before A.D. 161) where in the account of a trial regarding a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus, the Prefect informs the latter that unless he makes restitution—οὐ μόνον κατακριθῆσθε ἀλλὰ καὶ δαρήσ[ε]. The verb occurs several times in the i/A.D. edict *OGIS* 669, e.g. 27 ἐνετεύχθη δὲ καὶ περὶ τῶν ἀτελειῶν καὶ κουφοτελειῶν . . . λεγόντων ὑπερὸν κατακεκρίσθαι τὰ ὑπὸ ἰδιωτῶν πραχθέντα ἐν τῷ μίσει χρόνῳ μετὰ τὸ Φλάκκον κατακρίναι καὶ πρὸ τοῦ τὸν θεὸν Κλαύδιον ἀπολύσαι: cf. also *ib.* 437⁸² (i/B.C.) τὸ κατακρίθην πραστέωσαν ποραχρήμα. The distinction between κατακρίνω, "condemn," and ἀνακρίνω, "examine judicially," is well seen in Sus Th. 48 οὐκ ἀνακρίναντες οὐδὲ τὸ σαφὲς ἐπιγινόντες κατακρίνατε θυγατέρα Ἰσραήλ;

κατάκρισις.

Grimm's statement "Not found in prof. auth." must be corrected in view of the occurrence of the word in Vett. Val. pp. 108⁴ τουτέστιν ἡ δύσις περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας, 117²⁵ φθονικαὶ κατακρίσεις, "condemnations for envy": see Deissmann *LAE* p. 91 f.

κατακύπτω.

With the usage in [Jn] 8⁸ = "stoop down," Sharp (p. 75) compares Epict. ii. 16. 22 εὐθύς ἐγὼ ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν ἢ τὸ πέλαγος περιβλεψάμενος . . . "for instance, whenever I am on a voyage, stooping and looking into the deep or glancing around upon the sea . . .": cf. also Aristaeas 91 ἐκέλευσαν κατακύψαντα συνακοῦσαι, "bade me stoop down and listen." See also *s.v.* κύπτω and παρακύπτω.

καταλαλέω.

See the fragmentary P Hib I. 151 (c. B.C. 250) εἰ οὖν τῷ ἐπιχώρησιν ποιεῖ ἐντυχὲ ἐκείνω καταλάλησον, συντετάχαμεν γὰρ . . . , and cf. *Syll* 278⁶ (ii/B.C.) ἵνα μηδ' ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν οἱ οὐκ ἀπὸ τοῦ βελτίστου εἰωθότες ἀναστρέφεσθαι.

καταλαμβάνω.

Many of the NT meanings of this common verb can be paralleled from our sources. Thus P Oxy XII. 1413¹⁴ (A.D. 270-5) κατελήφα πόρον, τουτέστιν γενήματα ἀποκείμενα ἐν τῷ Μονίμου, "I have impounded the property, that is to say produce deposited at the farmstead of Monimus" (Edd.), *Syll* 933^{an} (iv/B.C.) οἶδε] κατέλαβον τὰν χώρ[αν] καὶ ἐτέλιχε]αν τὰν πόλιν—then follow the names of colonists who "appropriated" the land: this is Paul's regular use of the verb in active and passive. In the letter of Epicurus to a child, discovered at Herculaneum, 176⁴ (= *Selections*, p. 5), the philosopher writes—ἀφείγμεθα εἰς Λάμψακον . . . καὶ ἐκεῖ κατελήφαμεν ἠγ[ε]αίνοντας Θεμισταν καὶ τοὺς λοιποὺς [φί]λο[υ]ς, "we have arrived at Lampsacus, and there we have found Themistas and the rest of our friends in good health": cf. P Tebt I. 15⁵ (B.C. 114) ἡμῶν συνεκπηδισάντων κατέλαβον (ἢ κατέλαβον) ὄχλον τῶν ἐκ τῆς κώ[μης], "on running out we found a crowd of the villagers" (Edd.). For a weaker meaning "meet with" a person or thing, cf. P Fay 130⁸ (iii/A.D.) ἕως ἂν καταλαβάνω σε πρὸς τὴν ἑορτήν, "until I meet you at the festival" (Edd.), P Meyer 20²⁰ (1st half iii/A.D.) συνπεριφέρω τῷ καιρῷ ἕως σε καταλάβω, "adapt yourself to circumstances until I join you," *ib.* 23² (end iv/A.D.) ἤδη γὰρ ἡμᾶς καταλάβω, P Oxy IX. 1223⁵ (late iv/A.D.) τὸ πλοῖον . . . καταλαμβάνει, *ib.* X. 1297¹⁴ (iv/A.D.) ἐὰν καταλάβῃ Θεόδωρος ἐκεῖ, "if Theodorus reaches you there" (Edd.). Hence in late papyri the verb comes to mean "visit" as in *Chrest.* I. 297⁶ (vi/A.D.) ἄμα] δὲ Ἀπολλῶνι κατάλαβε, ἐπειδὴ ἀναγκαίως θέλω σοὶ λαλήσαι, where Wilcken renders κατάλαβε = "komm," "besuche mich." To "overtake," of evils, as in Jn 12²⁵, and probably in 1⁵, is the meaning in *Syll* 214¹⁴ (iii/B.C.) καὶ νῦν δὲ καιρῶν ("crises") κατεληφότων ὁμοίων τὴν Ἑλλάδα πάσαν: see also the Christian letter P Oxy VI. 939⁵ (iv/A.D.) (= *Selections*, p. 128) ὥστε τὴν] κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβούσης [αὐτὴν νόσ]ου, "in that my mistress has recovered from the illness that struck her down." I Th 5⁴ may be illustrated by *Syll* 803¹⁴ (Epidaurus, iii/B.C.) μεταξὺ δὲ ἡμέρα ἐπικαταλαμβάνει.

For καταλαμβάνω = "detect," "catch," in a crime, cf. P Lille I. 3⁵⁸ (after B.C. 241-0) ἀπεισάλακαμεν Ἡρακλεῖδην, συντάξαντες [α]ὐτῷ, ἐά[ν] τινας καταλαμβάνη διατιθεμένουσ [π]λειόνων τι[μ]ῶν συντεταγμένον, παραδιδ[ό]ναι αὐ[το]ῦσ τοῖς φ[υ]λακίταις, P Ryl II. 138¹⁵ (A.D. 34) κατέλαβα τοῦτον διὰ νυκτὸς ἡλμένον . . . εἰς τῷ (ἢ τὸ) . . . ἐποίκιον, "I detected him when under cover of night he had sprung into the farmstead" (Edd.), and especially BGU IV. 1024ⁱⁱⁱ. 11 (iv/v A.D.) γυναῖκα καταλημφθεῖσαν ὑπὸ τοῦ ἐδικ[η]μ[έν]ου (ἢ ἡδικημένου) μετὰ μοίχου, which offers an almost exact parallel to [Jn] 8^{3f}. The mid. = "perceive," "comprehend," as in Ac 4¹⁸ *al.*, may be illustrated from Vett. Val. p. 225⁸ ἄπερ ἐκ τῆς τῶν ἀστέρων ἀφίσεως καταλαβόμεν, and so frequently. See Dittenberger's note on *OGIS* 8²⁰ for the

verb = "condemn" in the Ionic and Aeolic dialects. MGR καταλαβαίνω, "comprehend," "understand."

καταλέγομαι.

The technical use in 1 Tim 5⁹ = "enroll," occurs in BGU IV. 1073¹⁰ (A.D. 274) περί τοῦ καταλέγειν αὐτὸν εἰς τὸν σύλλογον τῆς ἱερᾶς συνόδου, *Michel* 165⁸ (ii/B.C.) τῆς καταλείψεως κανηφόρου, "enrolled as basket-bearer." For καταλογεῖον = "bureau," see *Chrest.* II. i. p. 67. Καταλογία in the derived sense of "respect," "reverence," is found in *Syll* 328⁸ (B.C. 84): see the editor's note.

καταλείπω.

For the 1st aor. formation κατέλειψα, as in Ac 6², cf. P Giss I. 69⁶ (A.D. 118-9) αὐτὸν παρὰ σοὶ κατέλειψα, P Ryl II. 153²⁸ (A.D. 138-61) ὃν κατέλιψα ἐν Ζυμῶν τῆς Ἀσίας παρὰ τροφῆ θηλάζοντα, and the exx. in Deissmann *BS* p. 190. The verb is very common of property "left" or bequeathed, as in P Eleph 2⁸ (B.C. 285-4) εἰδὼν δὲ τι πάσχη Διονύσιος, καταλείπειν τὰ ὑπάρχοντα αὐτοῦ πάντα Καλλίσωται, P Magd 13⁴ (B.C. 217) ἐπιζητούντες τινα μέρη τῶν καταλειφθέντων ὑπαρχόντων ἐπὶ Φιλίππου, P Tebt II. 380²² (A.D. 67) καταλιφθῶσμένων ὑπαρχόντων ἀπάντων, *ib.* 327¹⁴ (late ii/A.D.) τετελευτηκότος ἀπ[ό]ρου μηδὲ ἕν καταλείποντο, "he died without means, leaving nothing at all" (Edd.), *ib.* 406⁸ (c. A.D. 266) λόγος ὃν κατέλειψεν (i. κατέ-) Παῦλος γενόμε[ν]ός μου ἀ[ν]ήρ, "account of effects left by Paulus, my late husband" (Edd.). With the usage in Mk 10⁷ we may compare P Oxy III. 526⁴ (ii/A.D.) οὐκ ἦμην ἀπαθὴς ἀλόγως σε καταλείπω, "to leave you in the lurch without reason": see also P Lond 897⁸ (A.D. 84) (= III. p. 207) ἥδιστα πάντας καταλείψω εἴνα μὴ τὴν πρὸς σε φιλείαν καταλείψω, and P Oxy I. 120 *verso*⁶ (iv/A.D.) ἀλ' (i. ἀλλ') ὅρα μὴ καταλίψης μαι θλιβόμενον, "whatever you do, do not fail me in my trouble" (Edd.). Similarly for Heb 4¹ we may cite P Lond 1171⁴³ (B.C. 8) (= III. p. 179), accounts with reference to ἀρακος as fodder for flocks—

γίνονται ἀράκου)	ὁ σκ
καταλείπονται ἀράκου)	ὁ υλγ

For καταλιμπάνω (cf. Gen 39¹⁶) see P Petr I. 14⁸ (a will—B.C. 237) καταλιμπάνω τὰ ὑπάρχοντα κτλ., *ib.* 15¹⁷ (B.C. 237), and P Grenf I. 1⁸ (ii/B.C.) ὀδύνη μ' ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφύλαξε ἐπιβούλως μέλλων με καταλιμπάνειν.

καταλλαγῆ

seems to be found in the same sense as ἐπαλλαγῆ, "exchange," in P Hib I. 100⁴ (an account—B.C. 267) εἰς τοῦτο κομίζε[ι] παρὰ τῶν τὰ ἀώλια εἰ, [κ]αὶ παρὰ τὴν καταλ[λα]-γῆν ᾧ: see the editor's note.

καταλλάσσω.

For this characteristic Pauline verb cf. the question to an oracle, P Oxy XII. 1477⁸ (iii/iv A.D.) εἰ καταλλάσσομαι εἰς τὸν γόνον; where the editors translate, "am I to be reconciled (?) with my offspring (?)?" but in their note state that they regard the reading γόνον as "not very satisfactory." See also *OGIS* 218¹⁰⁵ (iii/B.C.) φόνον δὲ ἐπιγαμία(υ)ς μὴ καταλλάσσεισθαι μηδὲ χρήμασιν. For ἀντικαταλλάσσω see P Par 63¹⁹¹, cited *s.v.* εὐχρηστος.

PART IV.

κατάλοιπος.

For this NT ἀπ. εἰρ. (Ac 15¹⁷) cf. P Leid S¹¹¹.³¹ (ii/B.C.) (= I. p. 99) τὸ κατάλοιπον τοῦ ὕδωρ (i. ὕδατος), P Oxy VII. 1061⁹ (B.C. 22) καὶ τὸ κατάλοιπον ἀποδοθῆναι τῷ Πτολεμαίῳ, "and the remainder paid over to Ptolemaeus" (Ed.), *Michel* 829²³ (1st half i/B.C.) τ[ὸ] δὲ κατάλοιπον παρέδωκα τῷ ἐπιστήσονται ἀγωνοθέτῃ.

κατάλυμα.

For this noun (the Hellenistic equivalent of καταγωγεῖον), as in Lk 2⁷ (cf. Exod 4²⁴), see P Par 34⁵ (ii/B.C.) εἰς τὸ κατάλυμα τῶν Ἀρσινοϊτῶν, where the reference is to the "lodging-place" provided for the inhabitants of Arsinoë in the Serapeum. Elsewhere in Biblical Greek, e.g. 1 Kings 1¹³, Mk 14¹⁴, it has rather the sense of "guest-room." Κατάλυσις is similarly used in P Petr II. 14(16)² τὴν βασιλικὴν κατάλυσιν, where Mahaffy notes that the Royal quarters served as an "inn" for the convenience of officials who visited the place. In P Magd 8¹⁰ (B.C. 218) we have κατ[ά]λυσιν τοῦ βίου, "the dissolution of life." MGR κατάλυμα, "lodging."

κατάλυω.

Corresponding to the use of κατάλυσις in the last citation *s.v.* κατάλυμα, we may note the occurrence of the verb in the same papyrus, P Magd 8⁵ (B.C. 218) τῆς γυναικὸς μου τὸν βίον καταλυσάσης. On the other hand the meaning "lodge," as in Lk 9¹², 19⁷, may be illustrated from P Par 49³⁶ (B.C. 164-158) (= Witkowski², p. 72) πρὸς σε οὐ μ[ὴ] ἐπέλθω, εἰς δὲ τὰ Πρωτάρχου καταλύσω, BGU IV. 1097⁵ (time of Claudius or Nero) περὶ δὲ Σαραπάτου τοῦ υἱοῦ οὗ καταλέλυκε παρ' ἐμὲ ὄλωσ, ἀλλὰ ἀπῆλθεν εἰς παρεμβολὴν στρατεύσασθαι, and the dialect inscr. *Syll* 561⁹ (mid. iii/B.C.) μὴ ἐξῆμ[εν] καταλύειν ἐν τῷ ἱερῷ τῶμ [Βάκχων] μ[η]δῆνα, where the editor notes "vocem intransitive usurpata divertendi vel commorandi vi apparet." On the other hand, in *Michel* 725²⁰ (end of ii/B.C.) the verb has the meaning "set at naught," "annul," as in Mt 5¹⁷—καὶ μηθεὶν ἐξέστω καταλύσαι τὸδε [τὸ ψῆφισμα, εἰ δὲ μὴ, [ὁ κ]α[τα]λύσας ἀποτεισάτω δίκ[η]ν εἰς τ]ὸν [ναδὸν τοῦ Διός. See also *Kaibel* 1095⁴ νῦξ αὐτοῦς καταλύει—with reference to the departed glories of Homeric heroes.

καταμανθάνω.

With this verb, as in Mt 6²⁸ (Sir 9⁵) cf. P Oxy VIII. 1153²⁵ (i/A.D.) ὁ δώσεις τῷ Νικάνορι [κατα]μαθεῖν, "give it (viz. a pattern of a dress) to Nicanor to look at" (Ed.), P Fay 114¹¹ (A.D. 100) ἐπὶ ἐρώτησέ με Ἑρμόναξ . . . καταμαθῖν τὸν ἐλαιῶνα αὐτοῦ ἐπὶ πυκνὸς ἐστίν, "for Hermonax has asked me to look to his olive-yard, as it is overgrown" (Edd.), BGU IV. 1041⁵ (ii/A.D.) κατέμαθον αὐτὰ εἰς ἀπόδοσιν, P Tebt II. 449 (ii/iii A.D.) κατέμαθον τὰ δύο λ[ύ]να τὰ ἰσχνά. See also *Proleg.* p. 117 f.

καταμαστρεύω.

P Tor I. 17³³ (B.C. 117) ὥστε ὁμολογουμένως ἑαυτοῦ καταμαστρυόντα συμφανὲς καθεστακῆναι.

καταμένω.

Various passages from our sources show that this verb has not necessarily the meaning of "remain permanently,"

"abide," ascribed to it by Grimm-Thayer. Thus P Fay 24 (A.D. 158) is a declaration by a police officer that he had set up in a certain farmstead the copy of an edict ordering all strangers who were (temporarily) staying there to return to their own homes—¹³ff. *περὶ τῶν ἐπιξένων καταμενόντων ἐν τῷ ἐποικίῳ ὥστε αὐτοὺς εἰς τὴν ἰδίαν ἀνέρχεσθαι*. And similarly one of the libelli of the Decian persecution is lodged on behalf of a man belonging to the village, but at the moment residing in another—P Ryl II. 112(δ)⁸ (A.D. 250) *π(αρά) Δύρηλου Ἀούτῶς ἀπὸ κώμης Δίννεως καταμένων ἐν κώμῃ Θεαδελφείᾳ*: cf. P Meyer 15¹⁷ (A.D. 250). On the other hand in P Oxy VIII. 1121¹⁷ (A.D. 295) *Σωτᾶς τις καὶ Παποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἔνθα ἡ μήτηρ μου ᾔκει*, "a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived" (Ed.) the verb may point to more settled residence: cf. the complaint in *Syll* 418³¹ (A.D. 238) *οἱ ἐκείσε τῆς πανηγύρεως ἐνεκεν ἐπιδημοῦντες ἡμέρας πεντεκαίδεκα ἐν τῷ τόπῳ τῆς πανηγύρεως οὐ καταμένουσιν, ἀλλ' ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμέτεράν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν*.

καταναλίσκω.

This expressive compound (Heb 12²⁹) is found in a woman's complaint against her husband—PSI I. 41²⁰ (iv/A.D.) *εἶθε μὴ τεθέσμαι αὐτόν, . . . κατανάλωσεν γὰρ τὰ ἡμέτερα*. Cf. also *Syll* 306³⁹ (mid. ii/B.C.) *καταναλισκῶσθω ὁ τόκος εἰς παιδευτάς*.

καταναρκάω,

which in the NT is confined to 2 Cor 11⁹, 12^{13,1}, is classed by Jerome (*Ep. ad Algas*. qu. 10) among Paul's *clichés*. It may, however, have been a medical term in regular use, as it is found in Hippocrates (*Art.* 816 C): cf. the simplex *ναρκάω* in Gen 32^{26,32}, Job 33¹⁹, and *ἀποναρκάω* in Plut. *De Liber. Educ.* p. 8. The subst. *νάρκα* (Lob. *Phryn.* p. 331) = "torpor" is found in Menander *Fragm.* p. 143: cf. M. Anton. x. 9 *πτοία, νάρκα, δουλεία*.

κατανεύω.

See BGU IV. 1119²⁴ (B.C. 6-5), 1120³⁰ (B.C. 5), where however the reading and the meaning are far from clear.

κατανοέω.

The characteristic force of this verb, "perceive," "understand," "take note of," is seen in P Hib I. 27³⁸ (B.C. 301-240) if we accept the editors' restoration—*μακ[ρὸν] καὶ ξένον σοι κατα[νοῖν]?*, "a long and unfamiliar thing to understand (?)" (Edd.): cf. P Par 63¹⁹² (B.C. 165) (= P Petr III. p. 35) *ὅταν . . . τὸ συμφέρον κατανοῶσι κοινὸν νομιζόμενον*, "as soon as they perceive that the advantage is regarded as common to all" (Mahaffy), BGU III. 1011^{11,17} (ii/B.C.) *διότι γὰρ πολ[λὰ] ληρώ[δη] καὶ ψευδῆ προσαγ[γ]λ[έ]ται κατανοεῖς καὶ αὐτός, Syll* 928⁷³ (ii/B.C. *ad imit.*) *πολὸν μᾶλλον [ἀδύνατον ἦν] κατανοεῖν [τὰ ἐμπ]ρη[σθέν]τα*. See also Aristaeus 3 *τὴν προαίρεσιν ἔχοντες ἡμεῖς πρὸς τὸ περιέργως τὰ θεῖα κατανοεῖν ἑαυτοὺς ἐπεδῶκαμεν κτλ.*, "it was my devotion to the careful study of religion which led me to offer my services" etc. (Thackeray).

κατανάω.

Κατανᾶν εἰς in the legal sense of property "descending to" an heir is very common, e.g. BGU IV. 1169²¹ (B.C. 10) *ἡσπερ μετῆλλαχίας κατήντηκεν εἰς αὐτοὺς τὰ ταύτης*, P Oxy II. 274¹⁹ (A.D. 89-97) *τὰ δὲ προκείμενα αὐτοῦ πατρικ[ᾶ] . . . κατήντ(ησεν) εἰς α(ὐτόν) μετὰ τὴν τ[ο]ῦ πατρ(ῶς) τελευτῆν*, BGU III. 969¹⁴ (ii/A.D.) *εἰς τὸν συνηγορούμενον κατήντηκεν ἡ κτηνοτ[ρ]οφία*. In BGU I. 326^{1,12,13} (A.D. 194) *κατανῆσαι πρὸς τινα* occurs twice in the same sense. This technical meaning seems very appropriate in 1 Cor 10¹¹ *ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν*, on which Prof. Findlay's unconscious comment is—"The Church is the *heir* of the spiritual training of mankind" (*EGT ad l.*). [Dr. Rendel Harris suggests that in this case τὰ τέλη means "the revenues" of the ages]. The Tennysonian parallel "I, the heir of all the ages" suggests itself at once. In 1 Cor 14³⁸ *ἡ εἰς ὑμᾶς μόνους κατήντησεν (ὁ λόγος τοῦ θεοῦ)*; the same sense is probable—"was the gospel your exclusive inheritance?"

Like our *descend*, the word keeps its ordinary meaning elsewhere. Thus in illustration of its nine-fold occurrence in Acts with reference to travellers reaching their destination we may cite P Tebt I. 59³ (B.C. 99) *κατανῆσαντος . . . εἰς τὴν πόλιν Σοκονώφως*, P Oxy III. 486³⁰ (A.D. 131) *ἐνθάδε κατήντησα*, and *Priene* 112⁹⁷ (after B.C. 84) *κατανᾶν εἰς τὸ γυμνάσιον*, while P Meyer 3¹⁶ (A.D. 148) *ὕ' οὖν . . . εὐθὺς ἐπὶ τὸν κρά(τιστον) ἐπίτροπον κατανῆσθης [ἐ]πέστελά σοι* shows the verb of "presenting oneself before" a person. In PSI I. 101¹³ (end of ii/A.D.) *εἰς μόνους κατηντηκέαι ἄνδρας γ*, the reference is to certain taxation which has "fallen upon" three men: cf. *id.* 102¹⁰, 105⁸. The verb is found in MGr = "come to," "end in," as in Abbott *Songs* xvi. 5 (p. 140) *τρελλὸς θὰ κατανῆσῶ*, "I shall end in madness"—a lover's serenade: cf. *κατάντημα*, "end," "goal," in LXX Ps 18⁷. The subst. *κατάντησις* = "entrance" occurs in P Hamb I. 4⁷ (A.D. 87) *κατάντησιν εἰς Ἀλεξάνδριαν*.

κατάνυξις.

This NT ἄπ. εἶρ. (Rom 11⁸) occurs in *Pelagia-Legenden*, p. 3⁷ *πάσης γὰρ ὠφελείας καὶ κατανύξεως πεπληρωταὶ τὸ διήγημα*, where it seems to have the unusual meaning of "incitement," "stimulus."

κατανύσσω.

An interesting illustration of the use of this verb in Ac 2³⁷ is afforded by *Pelagia-Legenden*, p. 7¹⁶ *καὶ οὕτως κατανύγη πᾶς ὁ λαὸς ἐπὶ τοῖς λόγοις οἷς ἐλάλει τὸ πνεῦμα τὸ ἄγιον δι' αὐτοῦ, ὥστε ἄλον τὸ ἔδαφος τῆς ἐκκλησίας καταρῆσθαι ὑπὸ τῶν δακρύων τοῦ λαοῦ*. MGr *κατανύσσομαι*, "I am seized with compunction," "I become contrite."

καταξίω.

Like the simplex, *καταξίω* denotes not "make" but "count worthy": cf. BGU IV. 1080¹⁸ (ii/A.D. ?) *σπούδασον ἡμᾶς καταξιώσαι τῶν ἰσ[ω]ν γραμμάτων*, *OGIS* 201¹⁴ (vi/A.D.) *εἰ μὴ καταξιώσαν με καὶ παρακαλοῦσιν*. For the pass., as in Lk 20³⁵, Ac 5⁴¹, cf. P Leid W^{xvi.11} (ii/iii A.D.) *κατηξιώθης τῶν πρὸς διὰ(= ὀ)ρθῶσιν βίου μελλῶ(= ὀ)ντων σοι λέγεσθαι*, P Amh II. 145⁴ (iv/v A.D.) *βούλομαι μὲν*

καταξιοθῆναι ἀεὶ γράφειν [τῆ σῆ] θεοσεβείᾳ, *CLA* III, 690⁹ f. ἀνατροφῆς τῆς αὐτῆς καταξιοθεῖς. In late Greek the verb is common = "be so good as," "vouchsafe," e.g. P Heid 620 (iv/A.D.) (= *Selections*, p. 127) παρακαλῶ καταξίωσον δέξασθαι τὸ μικρὸν ἔλεου, P Meyer 24⁴ (vi/A.D.) καταξιώσῃ οὖν ἡ σὴ θεοσεβεία εὐξασθαι ὑπὲρ ἐμοῦ. It is condemned by the Atticists, cf. Thom. Mag. 9, 7 ἀξίω' τὸ ἄξιον κρῖνω' οὐ καταξίω.

For the adj. see *OGIS* 763²⁴ (ii/B.C.) τὰς καταξίας τιμὰς τοῖς εὐεργέταις ἀπονέμοντες, and for the adv. BGU IV. 1138²² (B.C. 19) καταξίως.

καταπατέω

occurs in the late PSI I. 76³ (A.D. 574-578) ἡ πίστις . . . τάναντία καταπατουμένη σαφῶς ἀπεργάζεται. Cf. *Syll* 803¹¹⁵ (iii/B.C.) καταπατέ(ν) νιν τοῖς ἵπποις. For the noun see CP Herm I. 7ⁱⁱ 7 (ii/A.D. ?) καταπάτησιν ποιήσασθαι χερῶν.

καταπαύω.

See Anz *Subsidia*, p. 294 f. Herwerden (*Lex.*) cites καταπανστικός of a musical pause from Philodemus *De Musica* (ed. Kemke) p. 20⁸³ ταραχῶν εἶναι κ]ατα[πα]-υστικόν (sc. τὸ μέλος).

καταπέτασμα

can no longer be regarded as a wholly "Biblical," or even "Alexandrian" (Grimm-Thayer) word, if only in view of an inser. from Samos of B.C. 346-5, cataloguing the furniture of the temple of Hera (cited by Deissmann *LAE* p. 101 from Hoffmann *Die Griechischen Dialekte* III. p. 72) καταπέτασμα τῆς τραπέζης, "table-cover."

καταπίνω.

For this verb in its literal sense see the magic P Lond 46³⁰² (iv/A.D.) (= I. p. 74) ἐὰν δέ τις αὐτῶν μὴ καταπῆ τὸ δοθὲν αὐτῷ κτλ., 121³⁶⁶ (iii/A.D.) (= I. p. 96) ὁ καταπεπωκὼς του (I. τὸν) θφιν, and *Syll* 802¹⁰² (iii/B.C.) κατέπει δ' αὐτὰ . . . ἐγ κυκάνι. With the use in I Cor 15⁵⁴ we may compare P Leid VII. 6 (iii/iv A.D.) ἐφ]θασε τὸ πῦρ ἐπὶ τὰ εἰδῶλα τὰ μέγιστα, καὶ κ[α]τεπιέτω (I. κατεπιέτο ὁ) οὐρανός.

καταπίπτω.

P Oxy VIII. 1112²³ (A.D. 188) καταπεπτο(κυίας) of acacia trees, P Strass I. 31⁹ (ii/iii A.D.) οἰκίας καταπεπτο-κ(υίας), BGU III. 735¹ 9 (A.D. 235) οἰκ(ία) νυνεὶ κατα-πι(επτοκυία) καὶ ψευλ(ός), and *ib.* 889²² (A.D. 151). *OGIS* 483¹⁰¹ (ii/B.C.) τῶν δὲ δεομένων ἐπισκευῆς κοινῶ[ν] τ]οιχῶν ἢ καταπεσόντων. The verb is used metaphorically of the accidents of fortune in Vett. Val. p. 40¹⁵ γενναίως τὰ καταπίπτοντα φέρειν.

καταπλέω

is the word regularly used for "sailing down" the Nile to Alexandria: cf. e.g. P Lille I. 17⁷ (iii/B.C.) καταπλεῖ γὰρ εἰς Ἀλεξάνδρειαν Φίλων, P Magd 22⁴ (B.C. 221) πρὶν τοῦ] καταπλεῦσαι με εἰς τὴν πόλιν: cf. also P Giss I. 25¹⁰ (Rom.) συνέντησα γὰρ αὐτὸν διὰ τὸ σε τότε καταπεπλευκέναι, *OGIS* 344² (i/B.C.) οἱ καταπλέοντες εἰς Βιβυνίαν ἔμποροι καὶ ναύ-κληροι. For the subst. see P Flor I. 6¹⁴ (A.D. 210) εἰς τὸν

κατάπλου (to Alexandria), *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) τοῦ κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν κατάπλου.

καταπονέω.

BGU IV. 1188¹⁷ (time of Augustus) αὐτὸς τε καταπονού-μενος ὑπὸ τῶν τελωνῶν ἀγαφορὰν ἡμεῖν [ἀνήγεικεν, P Oxy VIII. 1101⁹ (A.D. 367-70) βουλόμενοι τοὺς διαδικοῦν[τας] πάνυ κ]αταπονῆν, "in their desire thoroughly to worst their adversaries at law" (Ed.). In BGU IV. 1060²⁴ (B.C. 14) ὅθεν καταπεπονημένοι προήγημεθα πρὸς ἀπειλαῖς, the petitioners seem to complain of definite ill-treatment. This is the meaning in Ac 7²⁴. Can we not recognise it in 2 Pet 2⁷? It is not mental distress that is referred to here—that comes in ver. 8—but the threatened violence of Gen 19⁹. The conative present shows that the angels' rescue (ἐρύσατο) was in time.

καταποντίζω.

For the literal use of this verb, as in Mt 14³⁰, 18⁶, cf. P Petr II. 40(a)²⁷ (iii/B.C.) (= Witkowski², p. 42) with reference to the sinking of an elephant-transport ship—ἀφ' οὗ ἡ ἐλεφαντηγὸς καταποντίσθη.

κατάρα.

In *C. and B.* ii. p. 653, No. 564, Sir W. M. Ramsay publishes a striking epitaph of A.D. 243-4 from Ushak in Phrygia, in which the following curse occurs—εἰ τις ἀνύξη τὸ μνημῖον, ἔσονται αὐτῷ κατάρα ὅσε ἀγγεγραμμένα εἰσὶν εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτῷ καὶ εἰς τέκνα καὶ εἰς βίον, "if any one shall open the tomb, there shall be upon him the curses as many as are written in (the book), on his sight and his whole body and his children and his life." In the curses here, and in similar epitaphs found in a number of towns scattered throughout central Phrygia, Ramsay finds distinct traces of "Jewish influence," cf. especially Deut 27-29, and see further *Exp T* xxvi. p. 171 f. The subst. is also found in *Syll* 889¹ ἐπάρα κατάρα κακῆ τῷ ἀσεβήσαντι τοῖς δαίμονας.

καταράομαι.

For κατάρατος cf. *OGIS* 82² (iv/B.C.) κατάρατον ἔμμεναι καὶ αὐτὸν καὶ γένος τὸ κήνω, *Syll* 479²² (ii/B.C.) ἐὰν δέ τις τοῦτων τι λύη, κατάρατος ἔστω. See also *s.v.* ἐπικατάρατος.

καταργέω.

This favourite Pauline verb (see Milligan on 2 Th 2⁹) is found in the weakened sense of "hinder" in P Oxy I. 38¹⁷ (A.D. 49-50) (= *Selections*, p. 54) καταργούντός με χειρό-τεχνον ὄντα, "hinders me in my handicraft," and not infrequently = "render idle or inactive," as in P Flor II. 176⁷ (A.D. 256) ὥστε καὶ ἄνθρωπον καὶ ὄνον καταργηθῆναι, *ib.* 218¹⁸ (A.D. 257) ἵνα τὸ κάρνον μὴ καταργηθῆ, P Strass I. 32⁷ (A.D. 261) ἵνα . . . τὸ ταυρικὸν μὴ καταργῆται. W. H. D. Rouse writes (4/11/08): "Καταργεῖν = darken. Mod. Gr. ἀργά = late. Can the word have got its sense by association with night?" [when no man can work].

καταριθμέω.

A good parallel to the use of this verb in Ac 1¹⁷ is afforded by P Par 63⁹⁰ (B.C. 164) (= P Petr III. p. 26) τοὺς ὑποτε-

λεῖς τῆι τε ἰχθυρῶν καὶ ζυτηρῶν καὶ ταῖς ἄλλαις ὄναις ἐν τοῖς 'σύνπασιν ἀνθρώποις' καταρθμείσθαι, "that in the expression 'all men' are included both those who are subject to the fish tax and the beer tax and the other imposts" (Mahaffy).

καταρτίζω

occurs in P Tebt I. 67 (B.C. 140-39) καταρτισθῶσι and *ib.* 24⁴⁸ (B.C. 117) καταρτισόμεθα—both times in broken contexts. A good ex. of the original meaning "prepare," "perfect" a thing for its full destination or use is afforded by P Oxy VIII. 1153¹⁶ (i/A.D.) where the recipient of the letter is informed that he will receive certain garments ἀ ἐφωρήσατό σοι Πausanίας ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ καταρτισμένα, "which your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.). Cf. from the inscr. *OGIS* 177¹⁰ (B.C. 96-5) καταρτίσατο δίδοσθαι . . . πυροῦ ἀρτάβας, and similarly 179⁹ (B.C. 95). Wynne in *Exp* VII. viii. p. 282 ff. understands the verb in Mk 1¹⁸ not of "mending" but of "folding" the nets to be ready for use, quoting an old Scholion where the Vg "componentes" is explained as "vel farcientes, vel complicantes," "either stowing or folding": cf. Wycliffe "makeing nettis." The various NT usages are fully discussed by Lightfoot on 1 Thess 3¹⁰. For ἀπαρτίζω see the citations *s.v.* ἀπαρτισμός, and add P Giss I. 62¹² (ii/A.D.) εἰς τὸ ἦδη ποτὲ ἀκολ[ούθ]ως [ταῖς ἐ]ντολαῖς τοῦ κρατίστου ἡγεμόνος τὴν ἐπισκεψίν ἀπαρτισθῆναι.

καταρτισμός.

For the literal sense of this subst., which is used metaphorically in Eph 4¹², see P Tebt I. 33¹² (B.C. 112) (= *Selections*, p. 31) τ[ὰ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, "the things for the furnishing of the guest-chamber," P Ryl II. 127²⁸ (A.D. 29) ἱματίου καταρτισμόν κρόκη(ς) καὶ στήμονο(ς) ἄξι(ον) ἀργ(υρίου) (δραχμῶν) ἧ, "a preparation of woof and warp for a cloak worth 18 silver dr." (Edd.).

κατασεῖω.

For this verb with the dat., as in Ac 12¹⁷ *al.*, cf. the magical invocation P Lond 46¹⁵⁸ (iv/A.D.) (= I. p. 80) κατασεῖων τῷ λίχνῳ ἅμα λέγων τὸν λόγον κτλ. See also Hobart p. 103.

κατασκάπτω

occurs *ter* in *Syll* 177 (Teos—B.C. 303), e.g. ἔαν δὲ δεῖ κατασκάπτειν τὴν ὑπάρχουσαν πόλιν, [καταλειφθῆναι μὲ]ν τῶν ὑπαρχουσῶν τὰς ἡμισείας. For the subst. cf. *ib.* 211⁹ (iii/B.C. ?) εἰς τὴν ἔκπεμψ[ι]ν τ[ῶν] στρατιωτ[ῶν] καὶ τῆς ἀκροπόλεως τὴν κατα[σκα]φήν.

κατασκευάζω

occurs in the more general sense of "furnish," "provide," in BGU IV. 1065⁷ (A.D. 97) with reference to the purchase of a pair of bracelets which the goldsmith κατασκεύασε αὐτῷ: cf. P Oxy XII. 1428¹⁰ (iv/A.D.) τοὺς ὑπευθύνους τὴν ἐσθῆτα ἀνεπι[κλή]τοις τοῖς ὑφάσμασιν κατασκευάσαι, "that the persons responsible provide (or manufacture) the clothing in irrefragable (?) materials." For the use of the verb in the sense of building, or equipping a building, as in

Heb 3³, see P Tebt I. 33⁸ (B.C. 112) (= *Selections*, p. 30) where, with reference to the visit of a Roman senator to the Fayûm, directions are given—φρόντισον ὡς ἐπὶ τῶν καθηκόντων τόπων αἱ τε αὐλαὶ κατασκευασ[θ]ήσ[ο]νται, "take care that at the proper places the guest-chambers be got ready," and cf. *ib.* II. 342¹⁸ (late ii/A.D.) τὸ κατασκευασθ(έν) ἐκ καινῆς ἐν Σομολ(ῶ) κεραμεῖον σὺν πᾶσι χρηστ(η)ρίοις, "the newly fitted pottery at Somolo together with all furniture" (Edd.), P Amh II. 64² (A.D. 107) περὶ δαπάνης εἰς τὸ ἐκ καινῆς κατασκευαζόμενον βαλανεῖον, and P Oxy VI. 892⁸ (A.D. 338) εἰς . . . [τ]ὴν κατασκευαζ[ο]μένην βορρινὴν πύλην τῆς πόλεως, "for the construction of the north gate of the city" (Edd.). From the inscr. it is sufficient to cite *Syll* 500²² (B.C. 320) where, with reference to the ὄδοι (cf. Mt 11¹⁰ *al.*) by which the procession was to reach the temple of Zeus Soter, it is provided—ὅπως ἂν ὀμαλισθῶσιν καὶ κατασκευασθῶσιν ὡς βέλτιστα.

For the subst. κατασκευή, see P Ryl II. 157¹⁸ (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλικοῦ [δ]ργάνου, "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Oxy XII. 1461¹² (A.D. 222) ε[ἰ]ς κατασκευὴν ἀλ(λας) (δραχμᾶς) κ, "for repairs 20 drachmae more" (Edd.), *Michel* 487¹⁴ (ii/B.C. *ad init.*) εἰς τὴν κατασκευὴν τοῦ θεάτρου. For κατασκευάσμα, cf. *Syll* 169⁴ (c. B.C. 306) εἰς τε τὰ κατασκευάσμα[τα] τοῦ ἱεροῦ καὶ τῆς πανηγύρεως, and Aristaeus 52 προεθυμείτο μὲν οὖν ὁ βασιλεὺς ὑπέροπλόν τι ποιῆσαι τοῖς μέτροις τὸ κατασκευάσμα, "now, the king's intention was to make this piece of work of gigantic dimensions" (Thackeray).

κατασκηνόω.

For the form κατασκηνοῖν (= κατασκηνοῦν) in Mt 13³², Mk 4³², cf. δηλοῖν in P Lond 231¹³ (c. A.D. 346) (= II. p. 285) and see the other exx. in Hatzidakis *Gr.* p. 193: see also Moulton *Proleg.* p. 53, *Gr.* ii. § 84. To the transitive instances of the verb in the LXX (Ps 22², 2 Chron 6³), add Didache x. 2.

κατασκήνωσις.

The use of this subst. in Mt 8²⁰ = "lodging-place," "roost," is well illustrated by *OGIS* 229⁵⁷ (iii/B.C.) where in an agreement between the inhabitants of Smyrna and of Magnesia, the former undertake to provide κατασκήνωσιν, "shelter," for those who are about to migrate to Smyrna, in order that they may have a place to live in while they are building new houses for themselves.

κατασκιάζω.

Kaibel 495 (Rom.)—

Τούνομα μ[ε]ν[ε] Χαρίας, Θήβη πατρίς, ἀλλὰ θανόντα
Ποιμάνδρου χυδανὴ γαῖα κατεσκίασεν.

κατασκοπέω.

P Oxy XII. 1414⁴ (A.D. 270-5) ὁ πρύτανις εἶπ(εν) τῆν τοῦ ἱεροῦ γραφ[ῆ]ν κ[ατ]εσκεύασθαι καὶ ὄρον δεδώκατε, "the prytanis said, 'You examined the list of the temple and fixed a limit.'" It may be added that W. Schubart (see Deissmann *LAE* p. 178 n.¹¹) proposes to read κατ[ε]-σκοπούμην for Deissmann's restoration εἰδ[υ]σσοπ[ύ]μην in

BGU III. 846⁸ (ii/A.D.) (= *Selections*, p. 94), but the meaning is then far from clear. For the form **κατασκοπέω**, as in the LXX (Exod 2⁴ *al.*), cf. P Tebt I. 230 (late ii/B.C.), and see Anz *Subsidia* p. 379.

κατάσκοπος.

Menander Περικειρ. 105 τῶν ἔλων κατάσκοπος | πραγμάτων γενεῶ.

κατασοφίζομαι.

For this NT ἄπ. εἰρ. (Ac 7¹⁸ from LXX Ex 1¹⁰), see Anz *Subsidia*, p. 366.

καταστέλλω.

P Tebt I. 41²¹ (c. B.C. 119) ἵνα τοῦ Μαρρέου κατασταλέντος καὶ εἰσπραθέντος τὰ σείσματα τύχη τῆς ἁρμοζούσης ἐπιπλήξεως, "so that Marres may be sent for and made to refund his extortions and may receive suitable punishment" (Edd.). In BGU IV. 1192⁵ (late Ptol. or time of Aug.) τῶν Ἰδράβων κατασταλεμένων καὶ πᾶντων ἐν τῇ μεγίστη[ι] εἰρήνῃ γεγονότων, the verb is perhaps used, as in Ac 19³⁵, = "quieten," "restrain": see also *s.v.* καταστολή, and cf. its medical usage as contrasted with **παροξύνω** in Hobart, p. 247 f.

κατάστημα.

With the use of this subst. in Tit 2³ we may compare Aristaeas 122 τὸ μέσον ἐξηλωκότες κατάστημα—τούτο γὰρ κάλλιστόν ἐστιν, "they cultivated the due mean, the best of courses": see also *ib.* 210 τὸ τῆς εὐσεβείας . . . κατάστημα, 278 τὸ δὲ τῆς ἀρετῆς κατάστημα. Cf. further *OGIS* 669³ (i/A.D.) πᾶσαν πρόνοιαν ποιούμενος τοῦ διαμένειν τῷ προσήκοντι καταστήματι τὴν πόλιν.

καταστολή

is confined in Bibl. Greek to Isai 61³, 1 Tim 2⁹. In both these passages it is usually understood of "clothing"; but in view of the word's being used also with an inner reference, as in *Priene* 109¹⁸⁰ (c. B.C. 120) τῇ δὲ καταστολῇ καὶ τῇ εὐσχημ[ισύνῃ, it is probable that it should be understood in the wider sense of "demeanour," "deportment" (like **κατάστημα** *s.v.*) in 1 Tim *l.c.*: see Dibelius' note *HZNT ad l.*, and cf. Aristaeas 284 μετ' εὐσχημοσύνης καὶ καταστολῆς, "with decency and restraint," and *ib.* 285 σὺ δὲ πᾶσαν ἡσκηκῶς καταστολήν, "but thou hast practised all restraint." For κ. = "overthrow," "subjugation," see *Chrest.* I. 12¹⁶ (B.C. 88) Ἰέρακα δὲ προχειρίσθαι μετὰ δυνάμεων μυρίων ἐπὶ καταστολήν τῆς Θεβαλδος.

καταστρέφω.

Syll 168²⁴ (iv/B.C.) Ἀλεξάνδρωι Θεβῶν ἐπικρατήσῃαντι . . . καὶ ἄλλα δὲ τῆς οἰκουμένης μέρη καταστρεφάμενοι δι[τελεῖ] ἐναντιούμενος ὑπέ]ρ τοῦ δήμου. The verb is used metaphorically in Vett. Val. pp. 66³ ποιεῖ δὲ καὶ γυμνήτας ἐπαίτας κακῶς τὸν βίον καταστρέφοντας, 87¹⁷ κακῶς δὲ τὸν βίον καταστρέφουσιν.

καταστρηνάω.

For this compound, which is found in the NT only in 1 Tim 5¹¹, see *s.v.* στρηνάω.

καταστροφή,

in the sense of death, has been ingeniously read in *C. and B.* ii. p. 473, No. 322, an inscr. commemorating a woman who died suddenly in the third year of her married life—κατ(α)στραφ[ή]ς τυχοῦσα, συντόμως ἔλυσε τὸν [γ]άμον. In Menander Περικειρ. 12 death is described as τοῦ ζῆν καταστροφή τις. For **καταστροφεύς** (not in LS⁸) Herwerden (*Lex. s.v.*) cites the new classical farce, P Oxy III. 413¹⁰² πάλι λαλεῖς, καταστροφεῦ; "are you talking again, you bungler?" (Edd.).

καταστροώννυμι

is used of "spreading" or "laying" dust in P Tor I. 1 viii. 18 (B.C. 117-6) μεταφέροντας αὐτοὺς κονίαν καταστροώννυμι ἐπὶ τοῦ δρόμου τοῦ Ἀμμωνος: cf. Aristaeas 319 τρικλίνου πᾶσαν κατάστροσιν. For the derived sense of "overthrow," "prostrate," as in 1 Cor 10⁵, see P Leid Cii. 28 (B.C. 163-2) (= I. p. 119) καταστροώννυμι (l.—ωννύει) αὐτήν, "prosternit ipsam" (Ed.).

κατασφάζω.

The only citation we can furnish for this NT ἄπ. εἰρ. (Lk 19²⁷) is P Giss I. 82¹¹ (A.D. 117) κατ[έ]σφαξα[ν] in a much mutilated context, but apparently with the meaning "zum Opfer fielen" (Ed.).

κατασφραγίζω

is found *bis* in the unfortunately very fragmentary report of a professional searcher for stolen goods, P Petr III. 65 (δ)¹³. Cf. P Par 35²¹ (B.C. 163) κ[α]ι τοῦτον (sc. σταμνόν) κατασφραγισάμενος: the verb **κατασφραγίζω** occurs *bis* in the same document. See also PSI IV. 358⁸ (B.C. 252-1) 8 κατασφράγισται ἐν κυψάλῃ ("chest") ἐν τῷ σιτοβολῶνι ("storehouse," cf. Gen 41⁵⁸) ἀρτάβαι δέκα. With the use in Rev 5¹ cf. *OGIS* 266⁴² (iii/B.C.) τὰ τε γράμματ' ἀνοίσω κατασφραγισμένα, and *Syll* 790⁴² (i/B.C.), cited *s.v.* ἀγγεῖον.

κατάσχεσις.

On the translation of this word in Ac 7^{5,43} see *Field Notes*, pp. 114, 116.

καταίθημι.

With the use of this verb in the TR of Mk 15⁴⁶ cf. P Lond 256 *recto*⁷ (A.D. 11-5) (= II. p. 97, *Chrest.* I. p. 408) τὰ δὲ σπέρματα . . . ὑγιῶς καταθήσεται εἰς τὴν γῆν, and the similar use of the act. **καταθήσω** in P Oxy VII. 1031¹² (A.D. 228). In P Tebt II. 329⁷ (A.D. 139) the verb is used of "paying into" the bank—κατ[ε]θέμην ἐπὶ τὴν δημοσίαν τράπεζαν: cf. 2 Macc 4¹⁹, Aristaeas 321. For the classical phrase **χάριν κατατίθεσθαι** found *bis* in Acts (24²⁷, 25⁹) see BGU II. 596¹³ (A.D. 84) (= *Selections*, p. 64) τοῦτ[ε] οὖν ποιήσας ἔση μοι μεγάλην χάριταν κατ[α]τίθειμ[ε]νο(s), "if you do this, you will have laid up for yourself a great store of gratitude at my hands," and Menander *Frasm.* p. 187 ὦ τρίς κακοδαίμων, ὅστις ἐκ φειδωλίας | κατέθετο μίσος διπλάσιον τῆς οὐσίας, "laid up for himself a dislike twice as big as his property."

κατατομή

in its literal sense of "cutting," "incision," as in Jer 48 (31)³⁷ (Symm.) occurs in *CIGI* 160²⁷ ἄνευ κατατομῆς. For the verb cf. *Syll* 537⁷ (2nd half iv/B.C.) κατατεμών τοῦ χωρίου βάθος ἀπὸ τοῦ μετεωροτάτου τρεῖς πόδας.

κατατρέχω.

A good ex. of this verb, which in the NT is confined to Ac 21³² (cf. Hobart, p. 193), occurs in P Par 44⁶ (B.C. 153) (= Witkowski *Erp.*³ p. 83) βλέπω Μενέδημον κατατρέχοντά με, where Witkowski renders κατατρέχω, "persequor fugientem, impetum facio, aggredior, impugno." Cf. also P Tebt I. 41³⁰ (c. B.C. 119) ὁ ἐγκαλούμενος Μαρρῆς πρὸς τῆ[ι] διασείσει κατατρέχει τοὺς γεωργούς, "Marres the accused besides his extortions oppresses the cultivators." For the more literal sense see BGU III. 935⁸ (iii/iv A.D.) οἱ καταδραμόντες τοὺς τόπους, and the ii/B.C. inscr. *Syll* 241⁵ καθ' ὃν καιρὸν συνέβη Βούκριν καταδραμόντα τὴν χώραν καταγαγεῖν εἰς Κρήτην τῶν τε πολιτῶν πλείους κτλ.

καταφέρω

is used with reference to an assault in P Tebt I. 138 (late ii/B.C.) σπασάμενος ταύτην (sc. μάχαιραν) βουλόμενος με ἀλογῆσαι κατήνεγκε [πληγιαῖς τρισὶ καὶ τὴν κεφαλὴν καὶ τὸν τράχηλον. For the meaning "bring down," "carry down," cf. P Giss I. 40ⁱⁱ.¹⁹ (A.D. 215) οἴτινες κάλαμον πρ[ὸ]ς τὸ ὑποκαίειν τὰ βαλα[νεῖ]α καταφέρουσι, P Oxy X. 1292¹³ (c. A.D. 30) ἐὰν δὲ χράν ἐξη (i. -ης) μάλιστ[α] ξυλαρίων δύο ἵνα μοι τὸν τροχὸν τῆς μηχανῆς κατενέγκῃς, "if you specially require two pieces of wood to bring down to me the wheel of the machine" (Edd.), and of "bringing down" corn to Alexandria *ib.* 1260²⁸ (A.D. 286) κατενεγκῶ καὶ παραδώσω ὡς προκεῖται. Similarly of a dead body, *ib.* VII. 1068⁸ (iii/A.D.) εἶνα δυνηθῶ τὸ σωματὶν κατενεκνῆν ἐν Ἀλεξάνδρειαν: cf. *OGIS* 674²¹ ταφῆς ἀναφερομένης καὶ καταφερομένης, with Dittenberger's note. The special usage in Ac 20⁹ is well illustrated by Ps 75(76)⁷ (Aq.): see also Hobart p. 48 ff.

For the subst. see P Petr III. 144^{iv}.²⁰ ἡλλου περι καταφρονῶν ὄντος, BGU IV. 1133¹¹ (B.C. 18) ἐν τισι ὀρισμῆναις καταφορα(ῖς).

καταφεύγω

is a kind of technical expression for suppliants "fleeing" or "resorting" to any one for help, e.g. P Magd 2⁸ (B.C. 221) ἵνα ἐ[πι] σὲ καταφυγούσα, βασιλεῦ, τοῦ δικαίου τύχῳ, P Oxy XII. 1468⁹ (c. A.D. 258) ἐπὶ τὴν σὴν ἀνδρείαν καταφεύγω θαρρῶν τεύξεσθαι τῶν προσόντων μοι δικαίων, ἡγμῶν κύριε, P Tebt II. 326⁶ (c. A.D. 266) ἰκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω: cf. Ac 14⁹. In P Fay p. 49⁹ (B.C. 69-8) it is used in connexion with the right of asylum at a temple at Kasr el Banât for all manner of fugitives—τοὺς κατ[αφ]εύγοντας καθ' ὀνηδοποτοῦν τρόπον: cf. Heb 6¹⁸. For a similar use of the subst. see P Tebt I. 43²⁷ (B.C. 118) προήγμεθα τὴν ἐφ' ἡμᾶς καταφ. γγῆν (i. καταφυγῆν) ποιήσασθαι, "we have been impelled to take refuge with you" (Edd.), *Preisigke* 624 (A.D. 216) ἀναγκαίως τὴν ἐπὶ σε καταφυγῆν ποιούμαι.

καταφθείρω

occurs in connexion with an accident to a corn-ship, where steps are taken δπως ἂν μὴ καταφθείρηται τὰ πλοῖα ἐπὶ τῶν τόπων (P Magd 11⁹—B.C. 221). For injury to persons, see P Petr II. 12(2)¹³ (B.C. 241) where a petitioner demands investigation into certain charges against her adversary—ἵνα μὴ τὸν πλείω χρόνον καταφθείρωμα[ι]: cf. *ib.* 19(16)⁹, a petition from a prisoner, συμ[β]ῆ μοι καταφθαρήναι ἐν [τῆ] φυλακῆ[ι], and PSI IV. 377¹¹ (B.C. 250-49) ἵνα μὴ ἐνταῦθα καταφθείρωμαι. From the inscr. we may cite *Syll* 790²⁴ (i/B.C.) ἐπεὶ τὰ ὑπάρχοντα [δ]ένδρα . . . εἰσὶν κατεφθαρέμενα, ὑπολαμβάνομεν δὲ ἀναγκαί[ον] εἶναι κτλ. For the subst. see P Par 63¹²⁸ (B.C. 164) (= P Petr III. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ(ο)ρᾶ[ς] ἄρτ[ι]ς ἀνακτωμένους, "the population just recovering from so great a distress" (Mahaffy), P Tor I. 1ⁱⁱⁱ.⁸ (B.C. 117) διδὸ ἀξιώ ἐμβλέψαντα εἰς τὴν γεγεννημένην μοι καταφθορᾶν ὑπὸ ἀσεβῶν ἀνθρώπων . . . συντάξαι κτλ., *OGIS* 339⁵ (c. B.C. 120) τὴν ἀπαντωμένην καταφθορᾶν τῶν ἰδίων τοῖς ὑπὲρ τῆς πόλεως πρεσβεύουσιν ὑπολογιζόμενος.

καταφιλέω.

A new ex. of this compound occurs in the Alexandrian Erotic Fragment P Grenf I. 1³ (ii/B.C.) quoted *s.v.* καταλιτώ *ad fin.* Both this passage and more particularly Epict. iv. 10. 20 ἀγρυπνήσαι σε δεῖ, περιδραμεῖν, τὰς χεῖρας καταφιλήσαι, "thou must watch, run about, kiss hands," where, as Sharp (*Epict.* p. 104) says, stress is laid "not on kissing fervently, but on the very fact of kissing at all," make the RV marg. of Mt 26⁴⁹, *al.*, very doubtful: cf. also *Mithrasliturgie* (ed. Dieterich) p. 14²³ καταφιλῶν πάλιν τὰ φυλακτήρια καὶ λέγων κτλ., with reference to a spell. On the other hand *Menandrea* p. 11⁵⁶ λαμβάνων μου καταφιλεῖ | τὰς χεῖρας, "he caught and kissed my hands"—of one in a passion of gratitude. See Anz *Subsidia*, p. 334.

καταφρονέω.

P Gen I. 6¹⁸ (A.D. 146) τ[ὸ]ν Πεκύσιν καταφρονεῖν μου τῆς ἡλικίας, is much like 1 Tim 4¹², even to the position of the pronoun. So *ib.* 31¹⁰ (A.D. 145-6) καταφρονῶν μου τῆς χηρείας, and similarly P Magd 2⁸ (B.C. 221) καταφρονῶν ὅτι ὁ ἀνὴρ μου τετελεύτηκεν, and P Petr II. 4(6)¹⁷ (B.C. 255-4), where an official who has been disturbed in the discharge of his duty adds—διὸν (i. δεινὸν) γὰρ ἔστιν ἐν δῆλωι ἀτιμάζεσθαι, ἐὰν γὰρ εἰδῶσιν ὅτι οὗτοι καταπεφρονῆκασιν, οὐδὲν τῶν ἔργων συντελεσθήσεται, "for it is a dreadful thing to be insulted before a crowd, and if the rest see that these have despised me, none of the work will be completed" (Ed.). The formula is accordingly associated with petitions from defenceless people wronged by those who presumed on their defencelessness; the word does not denote a mere feeling of contempt—it is *active*. We may infer that Timothy is told not to let men *push him aside* as a stripling; and in all the NT passages the action encouraged by contempt seems implied, rather than the mental state. Add BGU I. 340²¹ (A.D. 148-9) καταφρονούν[τ]ες τῆς [π]ερὶ ἐμὲ ἀπωγμοσύνη[ς] (i. ἀπραγ—), *ib.* 291⁹ (time of Severus) καταφρονή[σ]ας μου ὡς γυναικὸς ἀβοηθήτου, P Oxy XII. 1470¹⁸ (A.D. 336) τῆς δὲ ἡ]μετέρας ὀρφανίας καταφρονῶν, and from

the inscr. *Syll* 930³⁰ (B.C. 112) **καταφρονησαντες** the decree of the Senate and the Praetor and the congress of workmen (**τεχνῖται**, as in *Ac* 19²⁴), they went off to Pella and entered into negotiations, etc. Cf. also what is said *s.v.* **ἀνέχω**. For the subst., as in *2 Macc* 3¹⁸, see *P Lond* 44²⁷ (B.C. 161) (= *I. p.* 34) **εἰς μεζονα καταφρόνησιν ἔλθειν**, and cf. *Aristeas* 249 **ἡ δὲ ξενιτεία τοῖς μὲν πένησι καταφρόνησιν ἐργάζεται**, "residence in a foreign country brings contempt upon the poor man" (Thackeray).

καταφρονητής.

This NT **ἀπ. εἶρ.** (*Ac* 13⁴¹) occurs in *Vett. Val.* p. 47³³ **ἀδρεπιβόλους** ("attaining great things"), **καταφρονητάς, πλανήτας.**

καταχέω

is construed with the gen., as in *Mk* 14² **ΝΒC**, in *P Magd* 24⁹ (B.C. 218) **ἐσ[έρχεται ἡ Ψενόβαστις εἰς τὸ ὑπερώϊον]**, **ἔθεν τὸ οὖρον κατέχεν μου**: see Rutherford *NP* p. 66 f. Cf. also *Syll* 356²⁴ (B.C. 6) **σὺν τοῖς καταχεομένοις . . . ἀφέναι τὴν γάστραν** ("jar"), and the cognate vb. **καταχώννυμι** (*abscondo*) in *Vett. Val.* p. 301⁹ **τὸ ἐξελέγξει ἀλλοτρίας ἐνθυμήσεις μυστικῶς κατακεχωσμένας.**

καταχθόνιος.

OGIS 382¹ (ii/A.D.)—an inscr. in which Aurelius Pacorus, King of Armenia, announces **θ(εοῖς) κ(αταχθονίους)** that he has purchased a sarcophagus for his brother. Cf. such common formulae as *CIG* III. 42526⁷ **ἀμαρτ]ωλδς ἔστ[ω θεοῖς κατα]χθονίους, 4253²² ἔστω ἱερόσυλος [θ]εοῖς οὐ[ρ]ανίους καὶ καταχθονίους**, and the mention of **ἄγγελοι καταχθόνιοι** for the older **ἀμφίπολοι χθόνιοι** in *Audolent* 74¹ *al.*

καταχράομαι.

The intensive force of this compound "use up," "use to the full," which is found in *I Cor* 7²¹, may be illustrated from *P Oxy* II. 281¹⁴ (A.D. 20–50) where a woman lodges a complaint against her husband—**ὁ δὲ Σαραπίων καταχρησάμενος τῆ φερνῇ εἰς δν ἡβούλετο λόγον οὐ διέλειπεν κακοχῶν με καὶ ὑβρ[ε]ῖων**, "but Sarapion, having squandered my dowry as he pleased, continually ill-treated and insulted me" (Edd.); and similarly *P Tebt* II. 334¹⁸ (A.D. 200–1) where a woman complains that, after the death of her parents, her husband carried off all that they had left her to his house—**καὶ αὐ]τὸς κατα[χρη]ται**, "and is using it up" (Edd.). Cf. also *BGU* IV. 1105¹⁷ (c. B.C. 10) **ὁ δὲ] διαβαλλόμενος Ἀσκληπιάδης ἐπε[λ] ἐνέαινε διὰ τῆς συμβιώσεως [ἀ]πὸ μηδενὸς καταχρησάμενος τοῖς προκειμένοις κακοχῆας (sic) με καὶ καθυβρῖζει καὶ τὰς χεῖρας ἐπιφέρων χρῆται ὡς οὐδὲ ἀργυρωνήτῳ, ἰδ. 1133¹⁰ (B.C. 18) αὐτο(ῦς) δὲ τῷ παντ(ῶ) [εἰς τ]ὸ ἴδιο(ν) κατακεχρησθαι.**

On the other hand the verb is practically = the *simplex* in *P Petr* III. 39^{ii.15} **τοῦ προσηγμ[ένου καὶ] κατακερημένου [θ]ύρου** with reference to rushes used in irrigation works, *ἰδ.* 46(3)³ **πλίνθου καταχρησθείσης εἰς τοὺς οἰκοδομηθέντας τοίχους**, *P Oxy* III. 494²⁰ (A.D. 156), a will in which the testator leaves to his wife certain monies—**καταχρᾶσθαι εἰς τὸ ἴδιον**, "to use for her personal requirements," and Preisigke 4630¹⁵ (ii/A.D.) **ἐκ τῶν παρασκευασθέντων ἡμῖν πρὸς τὸ δ[ε]ῖπνον κατάχρησαι**. From the inscr. we may

cite *Syll* 653²³ (B.C. 91) **μηδὲ γραψάτω μηθὲς δόγμα, ἔτι δεῖ ταῦτα τὰ διάφορα εἰς ἄλλο τι καταχρησασθαι**, *OGIS* 669¹⁹ (i/A.D.) **οἱ τῆ πρωτοπραξία πρὸς ἂ μὴ <ι> δεῖ καταχρῶμενοι.**

καταψύχω

is peculiar in the NT to *Luke* (16²⁴): cf. Hobart, p. 32. *Jos. B. J.* i. 66 **τὴν ὄρμην οὐ κατέψυξαν**, "they did not suffer their zeal to cool."

κατείδωλος,

found only in *Ac* 17¹⁶, is regularly formed on the analogy of such words as **καταβελής, κατάγελος** etc., with the meaning *simulacris referata* [*urbs*] (cf. *Vigerus de Idiotismis* (ed. Hermann) p. 638): cf. *Liv.* xlv. 27 *Athenas* . . . *habentes* . . . *simulacra deorum hominumque omni genere et materiae et artium insignia.*

κατέναντι.

The usage of **κατέναντι** (for form see *Proleg.* p. 99) c. gen. = "opposite," "over against," as in *Mk* 12⁴¹, 13³ *al.*, *I Macc* 2⁴¹, is not so unknown to "profane" Greek, as Grimm-Thayer (*s.v.*) would lead us to suppose. Thus Rouffiac (*Recherches*, p. 34) quotes from *Priene* 37¹⁷⁰ (ii/B.C.) with reference to a treaty made—**κατέναντι τοῦ θεους**, and in *P Par* 50¹¹ (B.C. 160) we read of a woman seated on the sand with a child—**κατέναντι αὐτῆς**: cf. also *P Flor* III. 370⁷ (A.D. 132) **κ[άταν]τα Σαραπίου**. According to Wackernagel *Hellenistica*, p. 3 ff. (as quoted *s.v.* **ἀπέναντι**) the usage is due to Doric influence, and passed into the **Κοινή** about B.C. 300. The word survives in *MGr.*

κατενώπιον,

like **κατέναντι**, is to be removed from the category of Hebraistic constructions: see further *s.v.* **ἐνώπιον**. With its usage in *Eph* 1⁴, *Col* 1²², *Jude* 24 (cf. *2 Cor* 2¹⁷ A, 12¹⁹ A) we may compare the sixth century Christian amulet *BGU* III. 954⁶ (= *Selections*, p. 133) **κλίνω τὴν κεφαλὴν [μο]υ κα <τ> ἐνώπιόν σου.**

κατεξουσιάζω.

For the subst. **κατεξουσία** cf. *IG* XIV. 1047⁵ **τὴν κατεξουσίαν καὶ τὸ βασιλεῖον τῶν νεπτερών θεῶ[ν].**

κατεργάζομαι.

This perfective compound, which lays stress on the result, as distinguished from the process, of the action (cf. *2 Cor* 7^{10f.}, *Phil* 2¹³), is very common with reference to the "cultivation" of allotments, e.g. *P Tebt* I. 10² (B.C. 119) **ἐφ' ᾧ κατεργάται τοῖς ἰδίοις ἀνηλώμασιν . . . γῆς (ἀρούρας) δέκα**, "on condition that he shall cultivate at his own expense 10 arourae of land," *PSI* I. 32¹⁰ (A.D. 208) **ἐπὶ τῷ σε τοῦτο κατεργάσασθ[αι] πάσ[η] ἐργασί[α] καὶ ἐπιμελεί[α]**: cf. also *BGU* IV. 1121¹⁸ (B.C. 5) **μὴ ἐξόντο[ς] αὐτοῖς δίδοναι τοῖς κατεργαζομένοις τὴν μισθωσιν [ε]ργά[τ]αις [τ]ῶν [δ]ιδο[μένων] ἐν τῶ Κόλπωι [κατ]έργων**. In *Syll* 342 (c. B.C. 48) it is used with reference to public services—**τὰ βέλτιστα κατεργάζεται τῇ πατρίδι**, ²¹ **κινδύνους ἐπ[ι]δεχόμενος [ἀδ]κνως πρὸς τὸ πάντως τι κατεργά[ε]σθ[αι] τ[ῇ] πατρίδι συμφέρον**: in *ἰδ.* 504⁵ (iii/A.D.) we find the solecism **πάντας**

τοὺς κατεργαζομένους τὴν πόλιν (*sc. publicanos*) for ἐργαζομένους κατὰ τὴν πόλιν (see the editor's note). Cf. also Aristaeas 225 ἡσκηκῶς πρὸς πάντας ἀνθρώπους εὖνοιαν καὶ κατεργασάμενος φιλίας, λόγον οὐθενὸς ἂν ἔχῃς, "if thou hast studiously practised goodwill towards all men and formed friendships, thou needest fear no man" (Thackeray). For κατεργασία see P Ryl II. 171¹⁵ (A.D. 56-7) εἰς κατεργασίαν, "for the purpose of tillage," and for κάτεργον in the sense of "work," "service," as twice in the LXX (Exod 30¹⁶, 35²¹) we may perhaps cite P Petr II. 4 (2)⁸ (B.C. 255-4) ἔγραψά σοι 8 δεῖ δοθῆναι εἰς ἕκαστον ἀργοῦ καὶ τὸ κάτεργον, where Mahaffy translates, "I have written to you what should be given to each of idle and the working (time?)," but the meaning is far from clear: see also the editor's note on P Rev I.²¹ v. 2, and cf. BGU 1121 *ut s.*

κατέροχομαι.

This favourite Lukan word (cf. Hobart, p. 212) hardly needs illustration, but we may cite P Ryl II. 119³² (A.D. 54-67) κατελθεῖν εἰ[s] τὸν διαλογισμὸν, "to go down to the assize," P Fay 123⁸ (*c.* A.D. 100) οὐκ ἠδυνήθη κατελθεῖν, "I was unable to come down," *ib.* 131¹⁰ (iii/iv A.D.) ἐ[δ]ῆν τὸ ὕδωρ κατελθῆν πάση προθυμίᾳ χρῆσαι ἔστ' ἂν τὸ ὕδροστάσιον γεμισθῆ, "if the water comes down, make every exertion until the basin is filled" (Edd.). In P Flor II. 236⁸ (A.D. 267) ἔπονται δὲ καὶ τούτοις ἄλλοι καὶ ἀπὸ νυκτὸς κατέρχονται, the verb means little more than "arrive."

κατεσθίω.

The perfective force of this verb (cf. *Proleg.* pp. 111, 115) is well seen in P Ryl II. 152¹³ (A.D. 42), a complaint of damage to pasturage by sheep which κατενέμησαν καὶ κατέφαγαν καὶ τοῖς ὄλοις ἠφάνισαν, "overran, cropped, and utterly destroyed it" (Edd.): cf. P Flor II. 150⁸ (A.D. 267) of crops ἀπὸ τῶν μυῶν κατεσθιόμενα, and P Oxy I. 58^{8,10} (A.D. 288) with reference to the multitude of officials who were "swallowing up" the estates of the treasury along with its surplus—βουλόμενοι τὰς ταμιακὰς οὐσίας κατεστέλειν (*ἰ. κατεσθίειν*) . . . τὰ δὲ περιγεγνημένα κατεστέουσιν (*ἰ. κατεσθίουσιν*). For the fut. καταφάγομαι, as in Jn 2¹⁷ from the LXX, cf. P Iand 26²³ (A.D. 98) ἐφ' ᾧ καταφάγονται (*sc. τὰ πρόβατα*), and with the shorter form of the part. κατέσθοντες in Mk 12⁴⁰ cf. the magic P Lond 46²⁸⁸ (iv/A.D.) (= I. p. 73) ὑπὸ τῶν ἰχθύων σου ἡ κοιλία κατέσθεται.

κατευθύνω.

For the metaphorical usage of this verb in its NT occurrences, we may add to the usual citations from the LXX Aristaeas 18 κατευθύνει τὰς πράξεις καὶ τὰς ἐπιβολὰς ὁ κυριεύων ἀπάντων θεός.

κατέχω.

(1) In enumerating the varied meanings of this interesting verb, it may be well to begin with it as the perfective of ἔχω = "possess," as in 1 Cor 7³⁰, 2 Cor 6¹⁰ ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. To this last passage a good parallel is afforded by *Magn* 105⁵¹ (ii/B.C.) ἵνα ἔχωσιν κατέχωσιν τε καρπὶ[ς] φωναῖ τε, with reference to the right of possessing certain territory. The citation also prepares us for some of the more technical uses of the verb, as in P Tebt I. 5⁴⁷ (a

royal ordinance—B.C. 118) κρατεῖν ὧν κατεσχήκασιν κλήρων, "shall have the legal ownership of the lands which they have possessed" (Edd.), P Oxy II. 237^{viii.22} (A.D. 186) διαζητοῦντί μοι μαθεῖν ἐκ τίνος ὑποθέσεως ἐτέλειτο τὰς Αἰγυπτιακὰς γυναῖκας κατὰ ἐγχώριον νόμισμα (*ἰ. νόμισμα*) κατέχειν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν κτλ., "when I wished to know on what pretext it came about that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" etc. (Edd.). Cf. also P Oxy IV. 713¹⁵ (A.D. 97) where the parents κατέσχον τῇ ἐξ ἀλλήλων γενεᾷ τὰ ἑαυτῶν πάντα, "settled upon their joint issue the whole of their property" (Edd.). (2) From this it is an easy transition to the meaning "lay hold of," "take possession of," as in Lk 14⁹: see e.g. P Amh II. 30²⁸ (ii/B.C.) where in an official report regarding the ownership of a house, proofs were adduced to establish that a certain Marres κατεσχηκέναι τὴν οἰκίαν, "had become owner of the house," P Oxy I. 118 *verso*¹¹ (late iii/A.D.) ἐπέμψαμέν σοι ἐπίσταλμα ἵνα . . . [κα]τάσχῃς ἂ δεῖ, "we accordingly send you this message, in order that you may procure what is necessary" (Edd.), and for the subst. κατοχή = *domorum possessio*, BGU I. 140²⁴ (time of Hadrian) ἕως κατ[ο]χῆ[ν] ὑ[πα]ρχόντων ἔξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος. In the same way the κάτοχοι of the Serapeum are often regarded as those "possessed" by the spirit of the god, see especially Preuschen *Mönchtum und Serapiskult*² (Giessen, 1903), and cf. in support of this view *Priene* 195²⁰ (*c.* B.C. 200) ἀπὸ δὲ τῶν τραπεζῶν ὧν ἂν δῆμ[ος] κοσμή, δεδόσθω τ[ο]ῖς κατεχομένοις ὑπὸ τοῦ θεοῦ (cited by Wilcken *Archiv* iv. p. 207). If, on the other hand, they are to be thought of as a species of monks living for the time being ἐν κατοχῇ within the temple-precincts (cf. P Lond 42²⁷ (B.C. 168) (= I. p. 31, *Selections*, p. 11) ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς), this prepares us for a further modification in the meaning of κατέχω viz. "arrest," "seize." (3) Of this meaning (cf. Gen 39²⁰) a good ex. is afforded by P Flor I. 61⁶⁰ (A.D. 85) (= *Chrest.* II. p. 89) ἀξίος μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχῶν ἀνθρώπον εὐσχήμονα καὶ γυν[αι]καν. Similarly in BGU II. 372¹⁶ (A.D. 154) we read of a man κατεχόμενον "arrested," as a tramp, and in the fragmentary P Lond 422 (*c.* A.D. 350) (= II. p. 318) of directions to arrest another and "put him in irons" (σιδηρῶσαι αὐτόν) for selling stolen camels: it is added that his wife is already arrested—³ κατέχεται ἡ γυνή. Cf. the use of the subst. in P Amh II. 80⁸ (A.D. 232-3) ἵν[α] . . . [ἐ]γγλύσωσίν με [τῆς] κα[το]χῆς. The verb is common in this connexion in respect of arrest for non-payment of debts, as in the late P Amh II. 144⁴ (v/A.D.) where a man writes to his wife that a creditor finding him at Alexandria—κατέσχευε μὲ καὶ οὐδὲν εἶρον δοῦναι αὐτῷ, and suggests that she might raise money to help him by a mortgage on a young slave. For the closely related meaning "seize" cf. the important rescript regarding the Third Syrian War, in which Ptolemy III. relates how certain ships sailed along the coast of Cilicia to Soli, and took on board τὰ [κεῖ?]σε κατασθεντ[α] χρῆ[μα]τα, "the money that had been seized there" (P Petr II. 45^{ii.4}, cf. III. p. 335 f.), and P Oxy XII. 1483¹⁸ (ii/iii A.D.) εἰ μὴ διὰ τάχους πᾶν τελέη . . . τὸν ἐγγυητὴν σου κατέχω, "unless you pay all quickly, I shall seize your security" (Edd.). Hence too the metaphorical usage that appears in such passages as P Amh II.

97¹⁷ (A.D. 180-192) οὐ κατασχε[θ]ήσομαι τῇ [ύ]ποσχέσει, "I will not be bound by my promise" (Edd.), P Oxy III. 532²³ (ii/A.D.) ὑπὸ κακοῦ συνειδότος κατεχόμενος, "being oppressed by an evil conscience" (Edd.), P Ryl II. 117¹³ (A.D. 269) μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλίσμασιν, "not be held responsible for their debts" (Edd.), and PSI IV. 299⁹ (iii/A.D.) κατεσχέθην νόσῳ, "I was held fast by disease" (cf. [Jn] 5⁴). In *Michel* 1325¹ (iv-ii/B.C.) the verb is used of binding by a curse—Μανὴν καταδῶ καὶ κατέχω. (4) The verb is also = "lay hands on," "impress" for some public duty, as in P Giss I. 11⁹ (A.D. 118) κατεσχέτ(=θ)ην ὑπὸ τοῦ ἐπιτρόπου ὥστε εἰερατεύειν τοῦ χειρισμοῦ τῶν κυβερνητῶν, and P Lond 342⁷ (A.D. 185) (= II. p. 174) where a charge is laid against one Sempronius of attempting to lay hands on the relatives of the petitioner as boat-overseers—προφάσι τοῦ κατέχειν ἐπιπλόους τοὺς συγγενεῖς μου. (5) There still remains the common NT meaning "hold back," "detain," "restrain," as e.g. in Lk 4⁴², Rom 1¹⁹, 2 Thess 2⁶, Philem 2⁸. The following may serve as illustrations—PSI V. 525⁹ (iii/B.C.) where a man complains that having been "detained" (κατασχεθεῖς) in town, he has spent his money, BGU IV. 1205²⁷ (B.C. 28) μὴ κατάσχησι Ἀχειλλέα ἀλλὰ δὲς αὐτῷ τὰ δύο πλοῖα διὰ τὸ πορευέσθαι εἰς Ἐρμού πόλιν, *ib.* I. 37⁶ (A.D. 50) (as amended p. 353) ὄρα οὐκ αὐτὸν κατάσχησι οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρῆζω, P Fay 109¹¹ (early i/A.D.) μὴ κατάσχησι Κλέωνα καὶ συντρο[γενου] Κλέωνι, "don't keep Cleon waiting, but go and meet him" (Edd.), P Giss I. 70³ (ii/A.D.) ἡ ἀναγραφὴ Τετραγώνου κατέσχηεν ἡμ[ᾶς] μέχρι ὥρας ἑκτῆς, P Oxy III. 527⁷ (ii/iii A.D.) where a man writes to his brother telling him to send and fetch a certain fuller if he requires his services—ὄρα μὴ ἀμελήσης, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, "do not neglect this, as I am keeping him" (Edd.), and P Leid Wxiii.10 (ii/iii A.D.) κατάσχηεν τὰ ὄμματα τῶν ἀντιδικούντων ἔμοι πάντων. Reference may also be made, in view of its intrinsic interest, to the heathen (*Archiv* ii. p. 173) charm which Crum prints in his *Coptic Ostraca* p. 4, No. 522: it begins—Κρόνος ὁ κατέχων τὸν θυμὸν ὅλων τῶν ἀνθρώπων, κάτεχε τὸν θυμὸν Ὀρι κτλ. In some of the southern islands of Greece κατέχω is still used, as in Plato, = καταλαμβάνω, in the sense of "know."

κατηγορέω.

For this verb, which has generally a judicial connotation in the NT, cf. P Lond 41¹⁰ (B.C. 161) (= I. p. 28) ὁ δὲ βουκόλος ἐλθὼν κ[α]τηγόρησεν αὐτὰς λέγων κτλ., *ib.* 893¹² (A.D. 40) (as published in P Ryl II. p. 381) Ζηνώδ[ο]τ[ο]ς [ο]τ[ο]ς [π]ολλὰ κατηγόρησεν ἐπὶ Φόλῳ, "Zenodotus made many charges before Pholus," P Oxy II. 237^{viii.21} (A.D. 186) εἰ δὲ μὴ, πάντες ἐροῦσιν ὅτι κατηγοῶ, "otherwise every one will say that I am your accuser" (Edd.), and from the inscr. *OGIS* 218⁹⁶ (iii/B.C.) εἰδὼν δὲ χρήματα ἐκ[κ]τεῖσσι, διπλάσια ἀποτινέ[τ]ω ὁ κατηγορήσ[ας], *Syll* 356⁸ (c. B.C. 6) τὸ ψήφισμα ἀποδόντες κατηγόρησαν Εὐβούλου . . . τεινωῶτος ἦδη. For the verbal ἀκατηγόρητος see the sepulchral inscr. *Preisigke* 343 Ἀνωταίνε συνεξούσιε . . . ἀκατηγόρητε ὀλοκαλε φιλάνθρωπε κτλ.

κατηγορία.

P Oxy II. 237^{viii} 7 (A.D. 186) τότε ἐὰν θαρρῆ τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ε[λ]ισελεύσεται, "if

PART IV.

he has confidence in the proofs of his accusation, he shall enter upon the more serious law-suit" (Edd.), *Michel* 458⁸¹ (c. B.C. 165) πολλὰς καὶ ψευδεῖς κατηγορίας πο[λ]ησαμένων τινῶν.

κατήγορος.

P Tor I. 1^{viii.12} (B.C. 116) ἐμφανιστοῦ καὶ κατηγόρου, "delatore ac accusatore" (Ed.), P Lond 359⁹ (ii/iii A.D.) (= II. p. 150) ἐν μὲν οὖν τῷ κατηγόρῳ, "one word to the prosecutor," P Oxy III. 472³² (c. A.D. 130) φάμεν τοῦτο [πᾶ]ν μηδὲν εἶναι πρὸς τὸν κατήγορον, "we assert that all this has nothing to do with the plaintiff" (Edd.), P Flor I. 6⁸ (A.D. 210) δημοσίου κατηγόρου, *Syll* 316¹⁷ (ii/B.C.) πα[ρ]ασχομένων τῶν κατηγῶρων ἀληθινὰς ἀποδείξεις, *OGIS* 669³⁰ (i/A.D.) μηκέτι ἐξεῖναι τούτῳ εἰσαγγέλλειν κατηγόρῳ μηδὲ εἰς κρίσιν ἀγεσθαι.

κατήγορος,

which in the NT is confined to Rev 12¹⁰, occurs in the magical papyrus P Lond 124²⁵ (iv/v A.D.) (= I. p. 122) a charm effective against all ills—ποιεῖ γὰρ πρὸς ἐχθρούς καὶ κατήγορας καὶ ληστῶν καὶ φόβους καὶ φαντασμούς ὀνείρων, "for it works against enemies and accusers and robbers and terrors and dream-spectres": see Deissmann *LAE* p. 90f., where it is argued that the word is not a Heb. adaptation of κατήγορος (so W Schm *Gr.* p. 85), but a Greek "vulgarism," formed in the same way as βήτωρ. Cf. also Thumb *Hellen.* p. 126, Radermacher *Gr.* p. 15, Moulton *Gr.* ii. § 54.

κατήφεια.

In P Oxy III. 471⁹² (ii/A.D.) τί οὖν ὁ κατηφῆς σὺ καὶ υπεράβ[σ]ιτηρος οὐκ ἐκόλυες; the context suggests that κατηφῆς = "with eyes cast down for shame," and the same reference to the outward expression of the countenance underlies the only occurrence of the subst. in the NT, Jas 4⁹, where it should be rendered "gloominess" rather than "heaviness" (AV, RV). See also the citations in Field *Notes*, p. 238, e.g. Charit. Aphrod. vi. 8: πρὸς δὲ τὴν φήμην κατήφεια πᾶσαν ἔσχε Βαβυλώνα (these tidings cast a gloom over the whole city).

κατηχέω

is used of legal "instruction" in P Strass I. 41⁸⁷ (A.D. 250) ἐμὲ οὐδέποτε κατήχησεν ("mich hat sie in keiner Weise überzeugt" Ed.)—an advocate speaks. Cf. the use of περιηχέω in P Oxy VIII. 1119⁷ (A.D. 254) αὐτοὶ τε εὐθέως περιηχθέντες, "and we immediately on receiving information of it" (Ed.). With reference to the application of κατηχημένος to Apollon in Ac 18²⁵, Blass (*Philology of the Gospels*, p. 31) argues that this does not necessarily imply that Apollon was wholly dependent upon oral instruction. Even as early as A.D. 50 he may have been in possession in Egypt of a written Gospel, not improbably that of Mark—"let κατηχεῖσθαι be employed of hearing even in the passage of the Acts: the book will still be there."

κατισχύω.

This verb, which is very common in the LXX and occurs *ter* in the NT (Mt 16¹⁸, Lk 21²⁶, 23²³), is construed with the acc. in P Leid Wxviii.3 (ii/iii A.D.) οὐ κατισχύσει με ἄπας

δράξ κινουμένη, "non valebit adversus me omnis pugillius motus" (Ed.), much in the same sense as with the gen. in Mt *l.c.*: cf. also Aristeas 21 τοῦ θεοῦ κατοικούντος αὐτόν, 230. See Anz *Subsidia*, p. 295 f., and Durham *Menander*, p. 70. The verb survives in MGr in the sense "prevail," "gain the mastery over."

κατοικέω,

in the general sense of "dwell in," "inhabit," is found in such passages as P Fay 98¹⁴ (A.D. 123) τὰ ἐνοίκια . . ἥς κατοικεῖ αὐτῶν κοινωνικῆς οἰκίας ἐν κώμῃ Εὐήμερῆς, "the rent of the house at Euhemeria jointly owned by them at which she lives" (Edd.), P Oxy VIII. 1102¹² (c. A.D. 146) ὁ τοῦ νομοῦ στρατηγὸς ἀκριβέστερον ἐξετάσει ἢ κατοικεῖ, "the strategus of the nome shall hold a more exact inquiry in the place where he lives" (Ed.). More technically used, the verb refers to the permanent "residents" of a town or village, as distinguished from those "dwelling as strangers" or "sojourners" (παροικούντες): cf. Gen 37¹. See further Hohlwein *L'Égypte Romaine*, p. 351 f., Jouguet *Vie municipale*, p. 57 f.

κατοικία.

For this NT ἄπ. εἰρ. (Ac 17²⁰) it is sufficient to cite P Tor I. 1^{1.23} (B.C. 116) οἱ ἐγκαλοῦμενοι τὴν κατοικίαν ἔχοντες ἐν τοῖς Μεμνονεῖσι, "citati domicilium habentes in Memnoniis" (Ed.), P Fay 12²⁷ (c. B.C. 103) δέομαι ἀποστεῖλαι μου τὴν ἐντευξίν ἐπὶ τοὺς ἀποπεταγμένους τῆς κατοικίᾳ χρηματιστάς, "I entreat you to send my petition to the assize-judges appointed for the settlement" (Edd.), P Ryl II. 165¹⁷ (A.D. 266) the sale of four arourae of catocic land (γῆς κατοικικῆς)—τῷ τῆς κατοικίας δικαίῳ σχοινίῳ, "measured by the just measure of the settlement" (Edd.), and from the inscr. *Cagnat* IV. 834⁴ (Hierapolis) εἰ δὲ ἔτι ἕτερος κηδέσσει, δώσει τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων προστείμου δηνάρια . . This last inscr. is discussed by Ramsay in *Exp* VI. v. p. 96 f., where it is shown that the technical term κατοικία points to a "settlement" of Jews in the city with definite rights and a legalized position, so that there was little distinction between them and the old population.

κατοικίζω.

This verb, which is read in the best MSS. of Jas 4⁵, is properly transitive, as in Aristeas 13 κατόκισεν ἐν τοῖς φρουρίοις, "settled them in the fortresses": see further Mayor *ad* Jas *l.c.* for the transitive rendering there, which renders unnecessary Souter's suggestion (*Lex. s.v.*) that κατόκισεν is an itacistic error for κατόκισεν. In BGU IV. 1116¹⁸ (B.C. 13) we find ἐνοικίζω and ἐξοικίζω contrasted: cf. also P Tebt II. 372¹² (A.D. 141) ἐνοικίει καὶ ἐνοικίζειν . . ἐν τῇ προκε[ι]μένῃ οἰκίᾳ, "to have the right of domicile in the aforesaid house."

κατοπτρίζω.

Syll 802⁸⁴ (iii/B.C.) ἀπονούσασθαι τὸ πρόσωπον ἀπὸ τῆς κράνας κα[ι] ἐγκατοπτρίζασθαι εἰς τὸ ὕδωρ means of course "to look at his reflection in the water." It would perhaps be too fanciful to apply this prevailing sense of the middle in 2 Cor 3¹⁸, making the glory of the Lord the mirror which reveals our own darkness and then floods that darkness with

light, but for this thought we may compare the opening words of the thirteenth Ode of Solomon: "Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face" (Harris). The pass. is found in the new metrological fragment (Eudorus?) P Oxy XIII. 1609¹⁸ (ii/A.D.) ἀπορροῶς . . ἀπὸ ἐκάστου τῶν κ[α]τοπτριζομένων, "emanations from each of the objects shown in the mirror" (Edd.). For the subst. see *ib.* 10, BGU III. 717¹³ (A.D. 149) κάτοπτ[ρ]ον δίπτυχον, and Aristeas 76 where the smoothness of certain silver bowls is described as such that anything brought close to them was reflected more clearly than in mirrors—ἢ ἐν τοῖς κατόπτροις.

κατόρθωμα.

With the TR of Ac 24² cf. CP Herm I. 125^{ii.4} (A.D. 260-8) where a certain Aurelius Ploution is praised—τὰ μέγιστα κ[α]τορθώματα κ[α]τωρθώσας τῇ πατρί[δ]ι, and cf. *Syll* 324²⁸ (i/B.C.) εὐερ[γέτην] ὄντα καὶ πλείστα τ[ῆ]ς πόλει κατορθωσάμενον ἀγαθὰ. For the verb see further P Lond 130⁸¹ (i/ii A.D.) (= I. p. 134) κατορθοῦται, Aristeas 251 κατορθοῦται γὰρ βίος, ὅταν ὁ κυβερνῶν εἶδῃ, πρὸς τίνα σκοπὸν δεῖ τὴν διέξοδον ποιέσθαι, and Menander Ἐπιτρέπ. 339 π[δ]ε κατορθοῦν τοὺς λόγους οὐς ἂν λέγω. On the medical usage, see Hobart, p. 261 f.

κάτω

used of place "down," "downwards," is found 8 times in the NT, and may be illustrated by P Hal I. 11¹¹ (B.C. 238) οὐλὴ τ[ρ]αχήλωι κάτω (for form, see Mayser *Gr.* p. 136), P Magd 11¹⁴ (B.C. 221) τῆς κάτω μερίδος, and P Tebt II. 414²⁰ (ii/A.D.) τὸ σφυρίδιον μετὰ τῶν ἐνότων κάτω, "the little basket with its contents at the bottom" (Edd.). An ostracoon receipt of iii/A.D. published by GH in *Egypt. Archaeol. Report* 1904-05 p. 16, No. 12, runs—λι(τρας) δ (ἡμισυ) ὀκτασοῦφα καὶ τρισσοῦφα ἄνω καὶ κάτω δικόντυλα (ι.-δύλα) δωδεκάκτυλα.

κατώτερος

is found as an astrological term contrasted with ἀνώτερος in Vett. Val. p. 34²¹. Cf. *JG* XIV. 2476 (Arles) ἐνόθαδε κῆτη Ἰωσή ἀπὸ κώ(μης) Ἐπικίου(?) ἀνοτέρου κατωτέρου with the editor's note: "extrema non intellego; Ἐποίκιον ἀνώτερον κατώτερον vici nomen fuisse putat Mommsenus."

Καῦδα.

In *Exp* T xxi. p. 17 ff. Dr. Rendel Harris has shown good cause for believing that Καῦδα should be read in the original text of Ac 27¹⁶ with N^o B as against Κλαῦδα in NA, but see *WSchm Gr.* p. 65. MGr Γαυδονήσι.

καῦμα.

P Lond 1166⁶ (A.D. 42) (= III. p. 104) τὰ ἀνάρκη καύματα—adequate heat for the baths attached to a gymnasium, PSI II. 184⁸ (A.D. 292) καύματος ἐνότος. See also *Kaibel* 649⁶ (Rome—iii/A.D.)—

οὐ χεῖμων λυπεῖ σ', οὐ καύμα, οὐ νοῦσος ἐνοχλεῖ.

καῦσις.

P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρασχέσθαι τοὺς ὁμολούντας (ι. ὁμολογούντας) τὴν καῦσιν

καθὼς πρόκειται, *ib.* 1177⁷⁴ (A.D. 113) (= III. p. 183) κα[ύ]σεως λύχων. Cf. from the inscr. *Chrest.* I. 70¹⁰ (B.C. 57-6) τὰς τε θυσίας καὶ σπονδάς καὶ καύσεις λύχων . . . ἐπιτελοῦντες, *Magn* 179¹¹ (ii/A.D.) τὰ ἐξ ἔθους καὶ ὀρισμένα ὑπὲρ τῆς καύσεως τῆς βαιτῆς ("bath") δηνάρια χ. For καυσμός cf. Wilcken *Ostr* 1014 (ii/iii A.D.) ἀχύρου καυσμοῦ γόμο(ν) ἔκτον, and for the adj. καύσιμος cf. P Fay p. 325 *Ostr* 21³ (A.D. 306) ἀχύρου καυσίμου σάκ(κον) ἄ, "a sack of chaff for fuel."

καυστηριάζω.

Wilcken suggests as a possible restoration of BGU III. 952⁴ (ii/iii A.D.) καυστηριάζουσι τὴν γύψον. The subst. καύστης is found in *ib.*⁵.

καύσων.

This late word means "burning heat" in Mt 20¹³, Lk 12⁸⁵, and probably Jas 1¹¹: cf. Gen 31⁴⁰ and Athenaeus iii. p. 73^a μελιλώτινοι στέφανοι πάνυ εὐώδεις καὶ καύσωνος ὄρα ψυκτικώτατοι. In the LXX it is more frequent of a "scorching wind," or "sirocco," and Hort prefers this meaning in Jas *Lc.* In Dioscor. i. 21. 149 it is used as a medical term, "heat in the stomach," and survives in MGr = "heat" (see Kennedy *Sources*, p. 154).

καυχάομαι.

The 2nd sing. pres. midd. καυχᾶσαι, as in Rom 2^{17, 28}, 1 Cor 4⁷ (cf. Sir 6⁷ κτᾶσαι, and see Thackeray *Gr.* i. p. 218) which has been formed afresh in the Κοινή with the help of the—σαι that answers to 3rd sing.—ται in the perf., is paralleled by χαριῖσαι = χαριεῖ in P Grenf II. 14 (c)⁷ (B.C. 264 or 227): cf. P Oxy II. 292⁹ (c. A.D. 25) χαριῖσαι δέ μου τὰ μέγιστα, "you will confer upon me a very great favour," and see *Proleg.* p. 53 f., Mayser *Gr.* p. 328, Radermacher *Gr.* p. 73, and Wackernagel *ThLZ* xxxiii. (1908) p. 639. For the verb cf. P Oxy VIII. 1160^{7ff.} (iii/iv A.D.) ἔγραψάς μοι . . . ὅτι καυχώμενος ἔχ (l. ἔχω) ὄνομα Διοδώρου ὅτι ἐπεμψά σοι ἀργύρια· ἐγὼ γὰρ οὐ καύχομαι (l. καυχῶμαι) ἑμαυτὸν <ἀ> ἐπεμψά σοι, "you wrote me that my boastfulness earns me the name of 'Gift of Zeus' because I sent you money; but I do not boast about what I sent you" (Ed.), PSI I. 26¹⁸ (v/A.D.) καυχᾶσθαι γὰρ [εἰς ἐ]λπιδας μ[αταίας. For Harnack's defence of the reading καυχῆσθαι in 1 Cor 13³ see *Berliner Sitzungsberichte*, 1911, p. 139 ff. (E. Tr. *Exp.* VIII. iii. p. 395 ff.), and for the constructions of καυχάομαι in the NT see Deissmann *In Christo*, p. 64 f.

Καφαρναούμ.

On this form of the proper name, which is found in all the critical editions, see F. C. Burkitt *Syriac Forms*, p. 27 f.

κέδρος.

We appear to have the gen. plur. of this word in the generally accepted reading of Jn 18¹ πέραν τοῦ χειμάρρου τῶν Κέδρων, but it is probable that this is due to a popular misunderstanding of the real reading τοῦ Κεδρών, where Κεδρών is the indeclinable Hellenized form of a Semitic word כֶּדְרָן, "dark," and indicates that the stream was

so called from the turbid character of its waters: see especially Lightfoot *Biblical Essays*, p. 172 ff., Moulton *Gr.* ii. § 60 (12).

κεῖμαι

is used with reference to a dead body (as in Mt 28⁹) in P Ryl II. 114¹⁷ (c. A.D. 280), the petition of a woman against a certain Syrian who had endeavoured—ἀφαρπάζειν τὰ τῶν [νηπίων μου τέ]κνων . . . παρὰ [αὐτῆς τῆς κοί]της τοῦ ἀνδρός μου καὶ τοῦ σώματος κεμένου, "to tear the property of my young children from the very bed of my husband where his body was lying" (Edd.). Cf. the i/A.D. sepulchral inscr. from Alexandria, *Preisigke* 1397 Ξηνοφίλος κείμαι πατρός Ξηνοφίλου. Hence, more generally, of things "lying" or "set" in a place (cf. 1 Cor 3¹²), e.g. PSI IV. 365²⁰ (B.C. 251-0) ὁ γλᾶρ σείτος ἐπὶ τῆς ἄλω κείμενος οὐθὲν ὠφέλει ἡμᾶς (cf. Lk 12¹⁹), P Oxy XII. 1479⁴ (late i/B.C.) διὸ τὰ βυβλία οὐτῶ εἰληφ(α), ἀλλὰ κείται ἀντιβεβλημένα, "I have not yet obtained the documents, but they are lying collated" (Edd.), *ib.* 1488¹⁸ (ii/A.D.) ἡ ἐν τῷ αἰθρίῳ κειμένη μεγάλη θύα, "the large mortar placed in the portico" (Edd.). So of vessels in pledge or pawn, as in PSI V. 525⁸ (iii/B.C.) ἄ ποτε σκεύη εἶχον ἐνέχυρα κείται, P Oxy I. 114⁸ (ii/iii A.D.) κείται πρὸς β̄ μνάς, "it is pledged for two minae," and of persons "living" in a district, as in P Tebt I. 27¹⁷ (B.C. 113) ἐν π[ε]ριστασίαι κεμένων: cf. 1 Jn 5¹⁹, and in further illustration of this passage Menander *Fragm.* p. 176 τὴν ἐν ἐτέρῳ γὰρ κειμένην ἀμαρτίαν, where the phrase seems to mean "depends upon." The common metaphorical usage "laid down," "established," as in 1 Tim 1⁹, may be illustrated from BGU III. 1002¹⁴ (B.C. 55) πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαί, and P Tebt II. 334⁷ (A.D. 200-1) κατ[ὰ] τὴν κειμένην ἡμῖν συγγραφὴν, with reference to a marriage-contract. See also P Far 63¹⁷⁰ and P Tebt I. 33⁴ cited *s.v.* ἐν (denoting *condition, state*), and *Magn* 115¹⁵ cited *s.v.* ἀπόκειμαι. P Oxy II. 293⁷ (A.D. 27) ἔτι καὶ νῦν κείται μέχρι οὗ ἀποστελέης μοι φάσιν of clothes "laid past," "they are still waiting until you send me word." In *Michel* 542¹⁸ (beg. ii/B.C.) καὶ μετὰ τὸ δικάσαι ἐπικρινάσης [τ]ῆς βουλῆς τὰς κειμένας δίκας καὶ ὀφειλούσας τελεσθῆναι ἐπὶ τοῦ μετὰ ταῦτα δικαστηρίου, can the reference be to cases which were "held over"?

κειρία.

This vernacular word (cf. Kennedy *Sources*, p. 40) is found in the NT only in Jn 11⁴⁴. The form κηρία, which is read in this passage by AXΔΛ *al.*, occurs several times in the fragments of a medical papyrus, P Lond 155 (i/ii A.D.) (= II. p. xiv.), edited by Kalbfleisch *ad Scholias* (Rostock, 1892), p. 5^{ii. 24. al.}. Field (*Notes*, p. 96) quotes Moschopolus' definition: κειρία· ὁ τῶν νηπίων δεσμός, ἡγουν ἡ κοινῶς φασκία (fascia), καὶ ἢ δεσμοῦσι τοὺς νεκροῦς.

κείρω

is used of shearing sheep in PSI IV. 368⁴⁵ (B.C. 250-49) ἐκάρη πρόβατα ριῆ, cf. ⁶¹ἐκείρε ῥ. For the derived meaning "ravage" (cf. Lat. *iondeo* and our "fleece") see *OGIS* 765¹⁰ (iii/B.C.) κείρω[ν]τες τ[ὰ] τεμένη, and the corresponding use of the subst. = "plunder," "theft," in P Lond 403¹² (A.D. 346) (= II. p. 276) τ[ὴν] τ[ῶν] προβάτων κωρὰν καὶ

ἀπελασίαν. A new literary citation is supplied by Herondas iii. 40 τὴν μάμμην . . . κείρει, "he fleeces his grandmother."

κέλευσμα.

The form κέλευσμα for the more ancient κέλευμα (cf. Crönert *Mem. Herc.* p. 227 n.³) is found in 1 Th 4¹⁶, the only occurrence of the word in the NT (in LXX only Prov 24⁶⁸(30²⁷)): see further for the usage of the word Milligan *Thess. ad l.*, where reference is made to a passage cited by Reitzenstein (*Poimandres* p. 5 n.³) from the *Descensus Mariae* in which the Archangel Michael is described as τὸ κέλευσμα τοῦ ἁγίου πνεύματος. The nouns κέλευσις and ἐγκέλευσις are common, e.g. BGU I. 286⁹ (A.D. 306) κατὰ κέλευσιν τῆς ἡγεμονίας, P Tebt II. 338¹¹ (A.D. 194-6) ἐξ ἐν[κε]λεύσεως τοῦ κρα[τίστο]υ ἐπιστρατήγου: for κελουστής, see P Lond 977³⁶ (A.D. 330) (= III. p. 232).

κελεύω.

PSI IV. 420⁹ (iii/B.C.) ἐκελεύσαν (for form cf. Maysler *Gr.* p. 322 f.) δέ με καταβαίνοντα συγχωνεύειν, P Par 44⁴ (B.C. 153) τί κελεύεις ὑπὲρ τούτων; P Meyer 3¹² (A.D. 148) ἴν' οὖν τὸ κελευσθ(έν) εἰδῆς, P Tebt II. 327²¹ (late ii/A.D.) κε[κε]λευσμένου οὖν, κύριε, γ[υ]ναῖκας ἀφέισθαι τῶν τ[ιο]ύτων χρεῶν, "wherefore, my lord, since it has been decreed that women should be exempt from such burdens" (Edd.). For the gen. abs. without noun or pronoun in agreement in this last instance cf. Mt 17¹⁴, Ac 21³¹ (*Proleg.* p. 74), and with the constr. in Ac 25²³ cf. *Michel* 594⁵³ (B.C. 279) τοῦτοις ἐδώκαμεν, ἀρχιτέκτονος καὶ ἐπιμελητῶν κελουόντων, τῆμ πρώτῃν δόσιν δραχμάς κτλ. The somewhat rare constr. of κελεύω with a dat., as in the "received" text of Mt 15³⁵, is seen in Menander Περικειρ. 224 τί δ' ἐστίν δ κελεύεις ἐμοί; Note also that in a school-book of iii/A.D., published by Kenyon in *JHS* xxix. (1909), p. 34⁴²⁹, we find—κελεύω τούτῳ.

κενοδοξία.

To the usual late Greek citations for this word (Phil 2⁹) we may add Vett. Val. p. 358²¹ ἀλλὰ τινες σφαλέντες καὶ θρυληθέντες ἔδυστύχησαν, ματαίαν τὴν ἐγχειρισθεῖσαν κτησάμενοι κενοδοξίαν. The Latins adopted this word.

κενόδοξος.

Like the subst., κενόδοξος is an ἀπ. εἶρ. in the NT (Gal 5²⁶). It is found once in Epictetus with the same meaning "vainglorious," iii. 24. 43 ὁ προποιοῦμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος. Cf. also Vett. Val. p. 271² αἰροῦνται . . . τῆς κενοδόξου κληρονομίας ἀπαλλαγῆναι.

κενός

is found in the literal sense "empty" in P Magd 11¹⁵ (B.C. 221) μηδὲ κενὸν τὸ π[λο]ίον . . . [κατα]κομισθηναί[ε] πρὸς τὴν πόλιν, P Ryl II. 125²⁸ (A.D. 28-9) ἐκκενώσας τὰ προκειμένα ἐρῖψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). In *OGIS* 629¹⁶⁸ (A.D. 137) a distinction is drawn between κενά ("unladen") and ἐγγομοί ("laden") camels. With the metaph. usage in Eph 5⁸ cf. P Par 15⁶⁸ (B.C. 120) φάσει κενῆ: see also Didache ii. 5. For the rare

use of κενός applied to men as in Jas 2²⁰, in the sense of "pretentious," "hollow," Hort (*ad l.*) compares Epict. ii. 19. 8 ἀλλ' ἂν ὦ κενός, μάλιστα ἐπὶ συμποσίῳ, καταπλήσσομαι τοὺς παρόντας ἐξαριθμοῦμενος τοὺς γεγραφότας, "but if I am κενός, especially at a banquet, I astonish the visitors by enumerating the writers (on a particular subject)," and *ib.* iv. 4. 35 κενόν, ἐφ' οἷς οὐ δεῖ ἐπαίρομενον. For the phrase εἰς κενόν, which in the NT is used only by Paul, cf. P Petr II. 37 1⁶ recto¹² (iii/B.C.) ἵνα μὴ τοῦ ὕδατος ἀφελθέντος διὰ τοῦ σωλήνος ("pipe") εἰς κενὸν φέρηται, of water running to waste, *Kaibel* 646¹⁰ (iii/iv A.D.) εἰς κενὸν ἢ δαπάνῃ: for διὰ κενῆς cf. P Hib I. 66⁵ (B.C. 228) ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμ[ίν], "so that you shall not oblige me to no purpose" (Edd.), and, as one word, PSI IV. 434⁹ (B.C. 261-0) οὐκ ἂν νῦν διακενῆς ἐφλυδαίει: and for κατὰ κενόν cf. P Tor I. 1¹⁷.³⁶ (B.C. 116) προηγέκατο τὸν Ἑρμίαν κατὰ κενὸν περιεσπακέναί.

κενοφωνία.

A good parallel to the use of this subst. (for form see Moulton *Gr.* ii. p. 69) in 1 Tim 6²⁰ is afforded by Epict. ii. 17. 8 ἡ κενὴ τὰς γραφὰς ταύτας ἀπηχοῦμεν;

κενώω.

A new literary example of this word from ii/A.D. occurs in the *Meliambi* of Cercidas, P Oxy VIII. 1082 Fr. 1⁴.^{5ff.} βεῖα γὰρ ἐστὶ θεῶ πάν ἐκτελέσαι χρέμ' δ' ἐπὶ νοῦν ἦ, ἢ τὸν ῥυποκιβδοτόκωνα καὶ θενακοχαλκίδαν ἢ τ[ὸ]ν παλιν-εκχυμένιαν τῶν κτεάνων ὀλεθρον τοῦτον κενῶσαι τὰς συσπλουτοσύνας, "for it is easy for a god to accomplish everything whenever it comes into his mind, and to empty of his swinish wealth the dirty usurer and hoarder or his outpourer and ruin of his substance" (Ed.). So far as it goes this would seem to support the RV rendering "emptied Himself" in Phil 2⁷. [For a note on this passage see *JTS* xii. p. 461 ff.] Cf. further the use of the compound ἐκκενώω in BGU I. 27⁷ (ii/iii A.D.) where a man in the corn service writes to say—ἐξ[ε]κένωσα μὲν τῷ 17^ῳ τοῦ αὐτοῦ μηνός, "I finished unloading on the 17th of the same month," P Ryl II. 125²⁴ (A.D. 28-9), cited s.v. κενός, and *Preisigke* 4368 Λατομίας τὸ πρῶτον ἀνεύρετο, αὐτὰρ ἔπειτα τὰς δ' ὁ Μενιπείδης ἐξεκένωσε πέτρας—a building inscription. On the other hand, the simplex appears to have the meaning "make void" in Vett. Val. p. 90⁷ ὁ τῆς περιποιήσεως κύριος ἐναντιούμενος τῷ περιποιήματι κενοὶ τὰς ὑπάρξεις. In *ib.* p. 190³⁰ we have the phrase κένωσιν βίου, and in BGU III. 904¹³ (A.D. 161-2) ἐ]κ τῆς κενώσεως is found in a broken context. An epigram from Smyrna of iii/B.C. speaks of—οἱ κενώμα τάφου ποθέοντες, and κενώματα, "empty jars," is found in P Oxy X. 1292⁴ (c. A.D. 30) *al.*

κέντρον

is used metaphorically = "desire" in a sepulchral inscr. from Byzantium of iii/iv A.D. *Kaibel* 534⁹—

σῆς γλυκερῆς ψυχῆς κέντρον ἀπαστον ἔχων.

κεντυρίων.

This Markan Latinism (15³⁸.^{44f.}; cf. also Ev. Petr. 8 ff.) for the familiar ἐκατόνταρχος may be illustrated from *OGIS*

196 (B.C. 32) where a Roman official records his visit to the temple of Isis at Phylae **σὺν κεντορίωσι Φούφωι, Δημητρίωι κτλ.** The soldier Apion writing to his father from Italy to announce his safe arrival signs himself as enrolled in the **Κεντρύ(α) Ἀθηνονίη** (BGU II. 423²⁶ (ii/A.D.) = *Selections*, p. 92).

κενώς.

P Lond 908²³ (A.D. 139) (= III. p. 133) **κενώς καὶ [ἀ]νωφελῶς.**

κεράια.

See *s.v.* **κερέα.**

κεραμέυς

is found *passim* in the papyri, e.g. P Tebt I. 120¹ (accounts —B.C. 97 or 64) **τῶι κεραμί εἰς τῆ(μ)ην πίσεως** ("pitch") **ἀργυ(ρίου) (δραχμα) ἰβ,** *ib.* II. 414 *verso* (ii/A.D.) **ἀπό[δο]ς Θεαπύνηι τῆ γυναικὶ τοῦ κεραμέως,** and P Oxy XII. 1497⁹ (c. A.D. 279) **ὑπὸ Θέωνος κεραμέως.** In P Lond 113. 8(δ)³ (vii/A.D.) (= I. p. 220) we hear of **κεραμουργοί.**

κεραμικός.

P Lond 121⁶⁶⁷ (iii/A.D.) (= I. p. 112) **ἀπὸ τρόχου [κε]ραμικοῦ.**

κεράμιον.

Ostr. 757³ (B.C. 106–5) **ἀπέχω παρὰ σοῦ οἴνου κεράμια δέκα ξ,** P Oxy IX. 1211⁵ (ii/A.D.) **οἴνου εὐώδη κεράμ(ια) β,** *ib.* 1220⁷ (iii/A.D.) **γλυοῦ** ("gum") **κεράμιον α.** According to Wilcken *Ostr.* i. p. 758 ff. the **κεράμιον** contained a fixed quantity of fluid, but in their note on P Petr III. 70 (α), the editors show that the amount was variable, as the papyrus refers to **κεράμια** of 5, 6, 7 and 8 **χόες**: cf. also *Archiv* iii. p. 435. For **κεραμῖς** in the same sense see P Lond 1177¹⁵⁸ (A.D. 113) (= III. p. 185) an account for **κεραμείδων,** the number required each month proving, as the editor points out, that "jars" for water and not "tiles" must be meant, and further explaining the countless number of ostraca found in Egypt. On the other hand in P Iand 12³ (iii/iv A.D.) **γινώσκιν σε θέλω περὶ τῶν κεραμίδων ὧν ἔγραψές μοι,** the reference appears to be to "tiles."

κεράμος

is found = "jar" in P Hib I. 54²⁶ (c. B.C. 245) where amongst various articles wanted reference is made to **κεράμον κα[.]νόν.** For the collective meaning "tiling," as in Lk 5¹⁸, see the accounts dealing with the building of a temple at Delos, *Michel* 594⁵² (B.C. 279) **ξύλων καὶ κεράμου,** ⁷² **κεράμου ζεύγη:** cf. *ib.* 1387¹²⁹ (iii/B.C.) **κ[ε]ράμον τὸν ἐπόντα καὶ θύρας τὰς ἐπούσας.**

κεράννυμι.

For the commoner form **κεκραμένος** as distinguished from the **κεκερασμένος** of Rev 14¹⁰, we may cite *Syll* 616²⁰ (iii/B.C.) **κύλικα οἴνου κεκραμένον,** and P Oxy VIII. 1088⁵⁵, a medical receipt of early i/A.D., to which the instruction is appended—**μετὰ γλυκῆως καὶ μέλιτος καὶ στροβίλων κ[ρ]αμῶνων** (*l. κεκραμένων*) **δὲς πείν,** "give to drink with raisin

wine and honey and pine-cones mixed" (Ed.). An interesting ex. of the subst. is found in the famous inscr. of Abercius, in which a **παρθένος ἀγνή** (the Virgin Mary or the Church) is described as—¹⁶ **οἴνον χρηστὸν ἔχουσα, κέρασμα διδοῦσα μετ' ἄρτου,** "having good wine and giving the mixed cup with bread": see Lightfoot *Apost. Fathers* Part II. i. p. 496 f., Ramsay *C. and B.* ii. p. 722 ff. MGr **κερνῶ,** "pour in," "treat," "regale."

κέρας.

For **κέρας** (MGr **κέρατο**) in its literal sense cf. P Giss I. 93⁵ **κέρα[s] ὀπτοῦ δέλφακος,** *OGIS* 764⁸⁰ (ii/B.C.) **κρινὸν ὡς κάλλιστον κεχρυσω]μένον τὰ κέρατα.** It is used of the "horn" of an altar, as in Rev 9¹⁸, in P Leid VI²⁹ (iii/iv A.D.) **ποίησον κέρατα δ,** and of a "sail-yard" in P Lond 1164 (h)⁷ (A.D. 212) (= III. p. 164) and similarly in the famous tariff-stele of Koptos, *OGIS* 674²⁹ (A.D. 90). For the adj. **κεράτινος,** see BGU I. 40³.

κεράτιον.

In P Lond 131⁷⁷ (A.D. 78) (= I. p. 189) **κεράτ(ια)** is used of the fruit of the carob, as in Lk 15¹⁶: cf. P Leid X^{xii. 33} (medical prescription—iii/iv A.D.) (= p. 237) **ἀκάνθης κέρατια.** From v/A.D. onwards the word is used in Egypt, like the Latin *siliqua*, of a money measure, the "carat": see e.g. P Oxy I. 154 *verso* (vii/A.D.) with the editor's notes, and *Chrest.* I. i. p. lxxvii.

κερδαίνω

is used absolutely, as in Jas 4¹³, in P Oxy XII. 1477¹⁰ (question to an oracle—iii/iv A.D.) **εἰ κερδαίνω ἀπὸ τοῦ πράγματ[ος];** "am I to profit by the transaction?" (Edd.). Cf. Aristaeas 270 **ἐπανάγουσι πάντα πρὸς τὸ κερδαίνειν.** For the translation "and so have been spared this injury and loss" in Ac 27²¹ **κερδήσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν,** see *Field Notes*, p. 145.

κέροδος.

An interesting ex. of this word, which in the plur. usually has reference to money, is afforded by P Giss I. 54¹³ (iv/v A.D.) (= *Chrest.* I. p. 498) **σπούδασον οὖν μετὰ τῶν ἑ[τ]έρων σου καταλαβεῖν, ἵνα μὴ οἱ ἀπὸ διαδοτῶν λάβουντο <τὸ> κέρδος ὑμῶν,** where the editor (p. 89) suggests that the meaning may be "bakshish," "a bribe."

κερέα.

For **κερέα** (for form cf. Moulton *Gr.* ii. p. 81) = "extremity," see P Leid W^{ii. 4} (ii/iii A.D.) **ἔστιν γὰρ ἡ πρώτη κερέα τοῦ (ὀνόματος) ὁ ποππυσμός, δεύτερον συριγμός,** where the editor (II. p. 168) remarks: "Nomen sacrum dei constat septem vocalibus, et duobus sonis, poppismo et sibilo expressis, quorum hic in fine, poppysmus in initio ponitur quique hic κεράται nominis, *extremitates*, vocantur": cf. also *ib.* xiii. 10 **ἐκλήθη δὲ τῶν θ θεῶν ἀποσπάσας σὺν τῇ δυνάμει, καὶ τὰς κερέας τῶν (ὀνομάτων) ἀποσπάσας, Βοσ-βεδι.** For a similar use see *Oraç. Sib.* v. 21, *al.* In P Magd I 4⁴ (B.C. 221) **τὴν κεραίαν** = "sail-yard," and similarly in *Syll* 197¹⁴ (B.C. 284–3) **ὑπὲρ κεραίας καὶ ἰστού:** cf. *s.v.* **κέρας.**

κέρμα

is frequently used of "small money," "change," as in Jn 21^b, e.g. PSI V. 512¹⁸ (B.C. 253-2) ἐμοὶ δὲ σὺν πάσῃ παραίκαται κ[ε]ρματ[ο]σ(ο) (δραχμαί) δ, "a belt in which were 4 drachmae in copper" (Edd.), P Oxy I. 114²⁴ (ii/iii A.D.) ἐὰν μὴ ἀρκεσθῆ ἢ τὸ κέρμα . . . πώλησον τὰ ψέλια εἰς συμπληρώσιν (ἴ. συμπλήρωσιν) τοῦ κέρματος, "if the cash is insufficient, sell the bracelets to make up the money" (Edd.), *ib.* IX. 1220⁷ (iii/A.D.) πέμψε μοι κέρμα, P Meyer 23^b (not before end of iv/A.D.) ποιήσον τὸν ἀδελφόν μου ἐτοιμάσαι τὸ κέρμα αὐτοῦ ἕως ἔλθω. In P Gen I. 77^b (ii/iii A.D.) a distinction is drawn between "silver" and "copper" money — ἀργυρίου δραχμαὶ διακισαὶ τεσσαράκοντα τέσσαρες, κέρματος δραχμαὶ πενήκοντα δύο. For the dim. κερμάτιον see P Hib I. 45^b (B.C. 257) εἴ τι κερμάτιον λογοῦκατε, φέρετε εὐθέως, "if you have collected any money, bring it at once" (Edd.), P Oxy III. 533¹⁶ (ii/iii A.D.) εἴπατε καὶ τοῖς διδύμοις ὅτι προνοήσα[τε] τοῦ κερματίου, "tell the twins also to be careful about the small change" (Edd.).

κερματιστής

appears to be practically confined to the NT and the literature dependent upon it. The verb is found in the pass. in P Ryl II. 224(a)⁵ (ii/A.D.) ἐκερματίσθη: and in P Oxy XII. 1411¹² (A.D. 60) we find the compd. κατακ[ερμα]τίζειν = "exchange" money.

κεφάλαιον.

With Ac 22⁸⁸ cf. BGU IV. 1200¹⁷ (B.C. 1) οὐ μικρὰ κεφαλαίω, and for the plur. see P Ryl II. 133¹⁵ (A.D. 33) οικοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλαίων ἀργυρικῶν, "built at the expense of no small sums of money" (Edd.). Other exx. of the word with the same meaning are P Oxy II. 268⁷ (A.D. 58) θ καὶ ἐπε[σθη]σαν κεφάλαιον, "the sum which they severally consented to accept" (Edd.), *ib.* X. 1281⁷ (A.D. 21) τὰς τοῦ ἀργυρίου (δραχμὰς) τ κεφαλαίον, "the capital sum of 300 drachmae of silver," *ib.* 1273¹⁸ (A.D. 260) πάντα κεφαλαί[σ]υ, "a sum total," and P Tebt II. 339⁸ (a revenue return—A.D. 224) μ[ην]ιαῖος (sc. λόγος) ἐν κεφαλαίω τοῦ [Θ]ώθ, "monthly summary for the month Thoth," as distinguished from individual (κατ' ἀνδρα) returns (cf. Wilcken *Ostr.* i. p. 662 f.). In *OGIS* 509¹⁸ (ii/A.D.) the added interest (τόκος) produces a total amount (κεφάλαιον) of so much. For κεφάλαιον = "the chief or main point," as in Heb 8¹, cf. P Oxy I. 67¹⁸ (A.D. 338) ἐπὶ δυοῖ κεφαλαίοις τὴν ἔραναν ποιούμενον, "let his inquiry concern two points" (Edd.), and the more technical usage in such late passages as P Lond 1008¹⁰ (A.D. 561) (= III. p. 265) ἐγγυωμένου καὶ ἀγαδεχομένου τὸ [π]ρόσωπον αὐτ[ῆ]ς σὺν πᾶσι τοῖς ἐμφορομένοις αὐτῆ κεφαλαίοις τε καὶ ὁμολογήματι, and the subscription to Bishop Abraham's will *ib.* 77²⁸ (end of vi/A.D.) (= I. p. 235, *Chrest.* II. 319) ἐφ' οἷς πᾶσι περιέχει (i.e. διαθηκῆματων γράμμα) κεφαλαίοις τε καὶ ὁμολογήμασι. To the literary exx. of κεφάλαιον in this sense (cf. *Field Notes*, p. 227 f.) we may add *Menandrea* p. 74²³ καὶ τὸ κεφάλαιον οὐδέπω λογίζομαι, "and of the most important point I have not thought yet," *ib.* p. 106⁷⁶ κ[ε]φάλαιον ἐστὶ τοῦτο τοῦ παντός λόγου. According to Quintil. *Inst.* iii. II. 27 Menander used κεφάλαιον = *caput*

rei. Cf. also Eus. *H.E.* iii. 23(114) ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης, καὶ τὸ κεφάλαιον, ληστής, "he has turned out a villain and a desperado, and worst of all, a brigand."

κεφαλαίω.

The natural meaning of ἐκεφαλαίωσαν which is read in TR of Mk 12⁴, and is retained by von Soden, would be "summed up," "stated summarily" (see *s.v.* κεφάλαιον and cf. κεφαλαιωτής, "collector," in P Oxy X. 1253¹⁰ (iv/A.D.) with the editor's note), but the context clearly requires some such rendering as "smote on the head." The explanation may be either that Mk "adopted a known word in an unknown sense in preference to ἐκεφάλωσαν, of which both sound and sense were unknown" (*Field Notes*, p. 35 f.), or that "something in the Aramaic original suggested it" (*Allen Mark, ad l.*, cf. *JTS* ii. p. 298 ff.). The reading of *NBL* ἐκεφαλίωσαν, from an otherwise unknown κεφαλίω (cf. *Lob. Papyr.* p. 95), may be, according to Burkitt (*AJT*, 1911, p. 173 ff.), a palaeographical blunder for ἐκολάφισαν.

κεφαλή.

For the literal sense of κεφαλή it is sufficient to quote PSI V. 455¹² (A.D. 178) ἐφίδον τοῦτον . . . ἔχοντα ἐπὶ τῆς κεφαλῆς τραύματα τρία, and P Lond 47⁸ (ii/A.D.) (= I. p. 81) κεφαλὴν κομώσαν ἐθείραις. Cf. also P Par 574¹²²⁸ (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "an invocation to be uttered over the head (of the possessed one)," and the Christian amulet BGU III. 954⁴ (vi/A.D.) (= *Selections*, p. 133) κλίνω τὴν κεφαλὴν [μο] κα<τ> ἐνώπιόν σου. With Ac 18⁸ we may compare BGU IV. 1024^{iv.17} (end of iv/A.D.) ἐκδέξει τοῖ[ν]υν τὴν (ἴ. τὴν) ἕως κεφ[αλῆ]ς τ[ι]μωρίαν, and to McNeile's rendering of Mt 21⁴² κεφαλὴν γωνίας, "the furthest extremity (not 'the top') of the corner," a certain support is given by P Flor I. 50⁸⁸ (A.D. 268) ἐπ' ἀπηλιωτικῆ[ς] κεφαλῆς πρώτης μερίδος, apparently = "at the eastern extremity of the first division." In P Oxy II. 273¹⁸ (A.D. 95) κεφαλή is used of the "whole amount" of land that was being ceded; in *Michel* 588¹⁶ (2nd half ii/B.C.) of "the total expenditure"; and in *Vett. Val.* pp. 74⁷, 292^{11,13}, κεφαλή μεγάλη = πρόσωπον. The late P Lond 1075¹⁰ (vii/A.D.) (= III. p. 82) gives us ἀνεγκέφαλος used figuratively like our "brainless," and an imprecatory tablet from Palestine (*Bliss and Macalister Excavations in Palestine*, 1902, p. 174, No. 34⁸) shows a man calling down punishment on another — διὰ τὸ κεφαλαλγῆν με, "because I am suffering from headache."

κεφαλίω.

See *s.v.* κεφαλαίω.

κεφαλῆς.

From meaning the "little head" or "capital" of a column (cf. P Lond 755 cited *s.v.* βάσις) it is said that κεφαλῆς came to be used of the "knob" (*cornu*) at the end of the stick round which a papyrus roll was wound, but no instance of this sense has been found. For the usage in Heb 10⁷ (from Ps 39(40))⁸, in addition to the LXX passages (*Ezek* 2⁹, 31^{ff}, 2 *Esd* 6²), we may appeal to Ephrem 2 (*Migne* 65. 168): ἔχοντα ἐπὶ χεῖρας κεφαλῆδα, τούτεστι τόμον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, where Birt (*Rhein. Mus.* N.F.

lxii. (1907), p. 488) understands κεφαλῆς as = "roll": cf. Gardthausen *Griech. Palaeographie*² i. p. 141.

κῆσος.

An early example of this Latinism = "capitation-tax" (Mk 12¹⁴ *al.*) occurs in what is probably a i/b.c. inscr. from Bizye—β[ασιλῆα Κό[τυ]ν) βασιλέως Ἐρισκουπόριως υἱ[όν] Ῥωμαῖοι οἱ πρῶ[τος] κατακληθέντες εἰς κῆσον ἐατῶν θεόν (*Annual of Brit. School of Athens* xii. p. 178). For the meaning "census," see BGU III. 917⁵ (A.D. 348) ἐκ τοῦ ἱερ[οῦ] κῆσου ἐπὶ Σαβίνῳ κησῖστορι, P Amh II. 83² (iii/iv A.D.) ἐν τῷ κῆσῳ τῷ [γενομένῳ ὑπὸ] Σαβείνου τοῦ κην[σ]ῖστορος.

κῆπος.

This homely word, substituted by Lk (13¹⁹) for ἀγρός in Mt (13³¹) and γῆ in Mk (4³¹), is well attested in the vernacular, e.g. P Petr III. 267 (Ptol.) ἢ παραδείσον ἢ κῆπον, where Grenfell (*Rev. Laws*, p. 95) thinks that the παραδείσος may have contained palms and fruit trees and the κῆπος vegetables and flowers, and *ib.* 39^{iii. 1f.} (Ptol.), an account for a χῶμα between the κῆποι of two men. See also PSI V. 488¹² (B.C. 258-7) πρὸς λίβα τοῦ βασιλικοῦ κήπου (in Memphis), BGU IV. 1141²⁶ (B.C. 14) οἶαν γὰρ ἕβριν μοι πεπόηκεν ἐν τῷ κήπῳ, P Flor I. 16⁸ (A.D. 239) βούλομαι μισθώσασθαι κήπου λαχανοειμένου (ἀρουραν) ᾧ, and from the inscr. *Syll* 590⁸ (iii/B.C.) ἀνέθηκε[ι] καὶ τὴν οἰκίαν καὶ τὸν κῆπον. The dim. κῆπιον may be illustrated from a receipt for a rope—εἰς τὴν μηχ(ανήν) τοῦ κηπίου τῆς ἀγ(ας) Μαρίας ἐπὶ τῷ ἀντλήσει ὕδωρ εἰς τὴν ἀγ(αν) κολυμβήθραν, "for the machine in the garden of the Holy Mary for raising water to fill the holy font" (P Oxy I. 147—A.D. 556). Κηποτάφιον = "a tomb in the garden" (cf. Jn 19⁴¹) occurs in BGU IV. 1120⁷ (B.C. 5).

κηπορός.

A ἄπ. εἶρ. in the NT (Jn 20¹⁵), but common elsewhere—PSI IV. 336^{6. 13} (B.C. 257-6), P Petr III. 59(a)⁵ (Ptol.), P Ryl II. 152³ (A.D. 42), P Oxy XII. 1483⁷ (ii/iii A.D.), *al.* In P Tebt II. 401^{9. 15} (early i/A.D.) the word is spelt κηπορός for κηπαρός.

κηρίον

disappears from the true text of Lk 24⁴², but for the word itself see PSI V. 535¹⁹ (iii/B.C.) κηρίον ᾧ. Cf. also P Lond 1171 *verso*^{1(a). 8} (A.D. 42) (= III. p. 106) where we read of an ἐγγλήμπτωρ μέλιτος καὶ κηροῦ, and P Leid W^{vii. 46} (ii/iii A.D.) ποῖσον (λ. ποίησον) ἱπποπόταμων (λ. -ον) ἐκ κηροῦ πυρροῦ.

κῆρυγμα.

P Petr III. 125⁹ (Ptol.) ἐχθεμα [ἐ]χθεῖναι . . . καὶ κῆρυγμα ποιήσασθαι, of a public announcement: similarly, *Michel* 390⁸⁶ (c. B.C. 200). In an Egyptian sepulchral inscr., reproduced in *Archiv* v. p. 169, a certain Seratus, who has been laid between his mother and brother, announces—καὶ ἀδελφοῦ εἰμὶ κῆρυγμα μέγιστον, ὧν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάηται.

κῆρυξ

is common as the designation of a subordinate official in connexion with public and other gatherings, as when at the games at Oxyrhynchus, P Oxy III. 519¹⁵ (ii/A.D.), eight drachmae were paid κῆρυκι: cf. *ib.* VII. 1050⁶ (ii/iii A.D.). In P Hib I. 29²¹ (c. B.C. 265), the farming of a tax upon slaves, we read—κῆρυκας δὲ καὶ ἰπη[ρ]ετα[s] καθίστω ὁ τε[λῶ]νγης, and in BGU III. 992^{ii. 4} (ii/B.C.) διὰ κῆρυκος Ἄρχελαίου τῶ[ν] στρατοκηρύκων, the reference is again apparently financial. In *Syll* 226¹³² (Olbia—iii/B.C.) ἀπεδῶτω πάντα τὰ ἔργα ὑπὸ κῆρυκα, the word points to a public sale. Cf. also *OGIS* 505¹ (A.D. 156) ἡ ἐξ Ἄρελου πάγου βουλή καὶ ὁ κῆρυξ αὐτῆς καὶ ἀγωνοθέτης τῶν τῆς Σεβαστῆς ἀγῶνων . . . δῆμου χαίρειν, and for the κῆρυξ in connexion with the mystery cult associations see Poland *Vereinswesen*, p. 395. Amongst the seats set apart for the priests in the temple of Dionysus at Athens we hear of seats Στρατηγοῦ—Κῆρυκος—Ἱερομῆμονος κτλ. (*Michel* 860^{9π.}—ii/B.C.—ii/A.D.). The dedicatory inscr. of a certain choragus Eutyches, *Kaibel* *603¹ (ii/iii A.D.), begins—κῆρυξ καὶ τάφος εἰμὶ βροτοῦ πάρος ἀρχεχοροῦ Εὐτύχους, and *ib.* 772¹ is a dedication—κῆρυκι ἀθανάτων Ἑρμῆ. In an Eleusinian inscr., *Syll* 382¹ (mid. iii/A.D.), Nicagoras is described as—ὁ τῶν ἱερῶν κῆρυξ καὶ ἐπὶ τῆς καθέδρας σοφιστῆς: Dittenberger cites Philostratus *Vit. Soph.* II. 33, 4 p. 628—καὶ περὶ Νικαγόρου τοῦ Ἀθηναίου, ὅς καὶ τοῦ Ἐλευσινίου ἱεροῦ κῆρυξ ἐστρέφθη. These last exx. prepare us for the "strange dignity and world-wide importance" which, as Hicks has pointed out (*CR* i. p. 44), the Gospel gave to the old title and office: cf. 1 Tim 2⁷, 2 Tim 1¹¹, 2 Pet 2⁶, and Dibelius' note in *HZNT ad* 1 Tim 1*c.*

κηρύσσω.

In BGU IV. 1024, a curious papyrus codex of the end of iv/A.D. made up of various widely differing documents, we find in the account of a legal process ^{iii. 8} κηρύττετε δὲ τὴ γυναῖκα, which apparently stands for κηρύττετε or κήρυττε δὲ τῇ γυναίκα. On the form κηρύττω see Thumb *Hellen.* p. 79, and on the use of the verb in 1 Cor 9²⁷ see Field *Notes*, p. 174, where any allusion to the office of the κῆρυξ in the public games is set aside in favour of a direct reference to the *preaching* of the Gospel. A new compound ἐκκηρύξ-αμεν in the sense of "we applied for tenders" is found in P Petr III. 41 *verso*² (Ptol.).

Κηφᾶς.

See F. C. Burkitt *Syriac Forms*, p. 5.

κιβωτός.

In P Tebt II. 279¹ (B.C. 231) we find the phrase πέτωκεν εἰς κιβωτόν, which is confined to iii/B.C. papyri, with reference to the depositing of documents, here a nursing contract, in the "official" chest: see the editors' introd. and cf. *Archiv* v. p. 230 f. Other instances of the word are P Fay 121⁶ (c. A.D. 100) ἐν τῇ (for gender, Mayser *Gr.* p. 261) κιβωτῶι τῶν ἀσκῶν ἢ ἔχεις παρὰ σοί, P Oxy X. 1269²¹ (early ii/A.D.) κιβωτὸς κειμένον παρακλειδίον, "a coffer supplied with a false key" (Edd.), and BGU III. 717¹³ (A.D. 149) together with κόφινος. The word is apparently of Semitic origin (cf. Lewy *Fremdwörter*, p. 99 f.). It may be

noted that Jos. *c. Apion*. i. 130 improves it into *λάρναξ*. For *κιβωτός* and *κιβώτιον* = "book-chest," see Birt *Buchrolle*, p. 248. MGr *ἐν κιβώτιον*, "a box."

κιθαρίζω.

In a law of Teos regulating the employment of a sum of money devoted to the instruction of children, provision is made that boys, before they are enrolled among the ephēbi, shall learn *τὰ μουσικὰ καὶ κιθαρίζειν ἢ ψάλλειν* (*Michel* 498¹⁰—iii/B.C. = *Syll* 523¹⁸).

κιθαρωδός.

With this word, as in Rev 14², 18²², cf. *Priene* 113⁸⁰ (i/B.C.), where a *κιθαρωδός* is mentioned among the musicians hired to amuse the crowd: cf. also *OGIS* 51⁴¹ (iii/B.C.), 352⁹⁷ (ii/B.C.).

Κιλικία.

Two refl. which have a certain relation to this district may be recorded here. The first introduces us to a Cilician physician who, on visiting the tombs of the Kings at Thebes, records his impression in the words—*Θεόκριτος Κιλίξ λατρὸς ἰδῶν [ἑθαύμασα]* (*Preisigke* 1911). The second mentions in a boat's equipment *κιλικιον*, evidently an article of the "coarse cloth" or *cilicium*, woven from the hair of Cilician goats (P Lond 1164 (4)¹⁰ (A.D. 212) (= III. p. 164)). The ingeniously minded, in search of links of connexion with the NT, may be reminded by the former that Luke, even if an Antiochene by birth, may have acquired some of his medical knowledge at Tarsus, while the second points to the trade of tent-making from this very material, which Paul may first have learned in his native city (cf. Ac 18³).

κινδυνεύω.

In BGU II. 423⁷ (ii/A.D.) (= *Selections*, p. 90) the soldier Apion after a stormy passage to Italy writes to his father—*εὐχαριστῶ τῷ κυρίῳ Σεράπιδι, ὅτι μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε*. The verb is common with an instrum. dat. in the sense of endangering one's life, e.g. P Lond 44⁵ (B.C. 161) (= I. p. 34) *τῷ ξῆν πλεονάκις κεικινδυνευκῶς*, P Tebt II. 283¹³ (B.C. 93 or 60) *κινδυνωί (l.-εὐεί) τῷ ξῆν*, *ib.* 304¹³ (A.D. 167-8), and P Ryl II. 68¹⁰ cited *s.v.* *κατάκειμαι ad inii*. For the constr. with the inf., as in Ac 19^{27, 40}, cf. P Par 15¹⁰ (B.C. 120) *κινδυνεύων τῶν ἰδίων στερηθῆναι*, BGU II. 530¹² (= *Selections*, p. 61) *κινδυνεύω ἐκστῆναι οὐ ἔχω [κλη]ροῦ*, "I run the risk of losing the lot (of land) which I possess," *ib.*³⁰ *ἐπι κινδυνεύει τὰ φυτὰ διαφωνήσθαι*, "since there is a risk that the plants perish," and P Oxy I. 44⁹ (late i/A.D.) *κινδυνεύοντων μεταναστῆναι*, "in danger of absconding."

κίνδυνος.

In P Petr II. 13 (19)¹⁰ (B.C. 258-3) Kleon writes to his father begging him to come and visit him at the time of the falling of the river, *καθ' ὃν χρόνον οὐθεὶς ἔστιν κίνδυνος*. Another pleasing family illustration is afforded by the letter of Dionysius to his brother Hephaestion, P Vat A (B.C. 168) (= Witkowski², p. 64 ff.), congratulating him on the news that he had been saved *ἔγ' ἐγ' μεγάλων κινδύνων*, and reminding him (Hephaestion was *ἐν κατοχήῃ* at the time in the

Serapeum) that every one when he has been so saved—17f. *ὀπηγί' ἂν ἐκ κινδύνων διασωθῆ*, endeavours to come quickly and greet his wife and children and friends. We may contrast the menacing letter to a creditor, P Tebt II. 424 (late iii/A.D.), which ends—*ῥ. ὡς ἐὰ (l. ἐὰν) μὴ ἀποκαταστασίας [δ] ἡ πέμψης [ο] ἰδίας σου τὸ [ν] κίνδυνον*, "so unless you now send discharges you know your danger" (Edd.). For the phrase *ἰδίῳ κινδύνῳ*, "at one's own risk," see P Lond 356⁴ (i/A.D.) (= II. p. 252, *Selections*, p. 59), P Oxy VII. 1024¹⁸ (A.D. 129), and P Ryl II. 90³² (early iii/A.D.) *τῶν ἡμῶν κινδύνων (l. τῷ ἡμῶν κινδύνῳ)*, where the superfluous *ν* *ἑφελκυστικόν* should be noted (*Moulton Gr.* ii. p. 113). And see P Tebt I. 105¹³ (B.C. 103), P Hamb I. 5¹⁸ (A.D. 89) for *ἀκίνδυνος παντὸς κινδύνου*, "warranted against all risks," a good example of the gen. of definition (*Proleg.* pp. 74, 235). MGr *κίντυνος, κίνδυος*.

κινέω

is used in the sense of moving away from a place in PSI V. 534⁶ (iii/B.C.) *οὐ δύναμαι οὖν ἐντεῦθεν κινήθηναι ἕως ἂν τ[οῦ]ς λοιποὺς ἀποστελῶμι* (for form cf. *Mayer Gr.* p. 134 f.), and similarly of articles in P Oxy VIII. 1121¹⁸ (A.D. 295) *ἐπιστάντες τοῖς καταλιφθεῖσι ὑπ' αὐτῆς κεινουμένοι τε πλείστοις*, "possessing themselves of the extensive movables left by her" (Ed.). Two lines earlier in this last papyrus the verb is used metaphorically—*τίνοι λόγῳ ἢ πόθεν κεινηθέντες*, "on what ground or with what impulse" (Ed.): cf. the very illiterate *ib.* III. 528¹³ (ii/A.D.) *οὕτως ὁ λόγῳ σου καικίνηκάν με*, "so much have your words moved me," also BGU I. 8ii⁸ (A.D. 247) *ἐν [τε] κεινητοῖς καὶ ἀκεινητοῖς*, and P Gen I. 54³² (iv/A.D.) *οὐκ ἠθελήσαμεν τὸ πράγμα κινήσαι*. This last ex. leads to the stronger sense of "stir," "excite," as in the account of a Jewish revolt at Alexandria, P Par 68A⁸ (Rom.) *θορυβ]ὸς ἐκινήθη* (cf. Ac 24⁹), and in P Oxy II. 237^{vii.26} (A.D. 186) where an advocate states that his client had had good reason for being provoked—*μὴ χωρὶς λόγου . . . κεινηθῆσθαι*. With the usage in Ac 17²⁸ Sharp (p. 76) compares Epict. ii. 20. 18 *πῶς γὰρ δύναται ἀμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς*;

κίνησις

occurs with reference to the Jewish sedition in Syria (A.D. 132-5) in *OGIS* 543¹⁵ *διὰ τὴν κίνησιν τὴν Ἰουδαϊκὴν*. Cf. also *Wünsch AF* 4²⁹ (iii/A.D.) *ὀρκίζω σε τὸν θεὸν τὸν χαρισάμενον τοῖς ἀνθρώποις τὴν διὰ τῶν ἀρθρων κίνησιν*, and see the late P Mon I. 64⁴ (A.D. 583).

κιννάμων.

With the spelling *κιννάμων* adopted by WH in Rev 18¹³, cf. *OGIS* 214¹⁰ (mid. iii/B.C.) *κινναμῶμου μναὶ δύο*, and P Leid W^{ix}. 15 (ii/iii A.D.) *φόρει δὲ κιννάμων*. According to Herodotus (iii. 111) the word is of Phoenician origin: see further Swete on Rev *Lc.*

κίχρημι or χράω.

For this verb, which in the NT is confined to Lk 11⁶, cf. PSI V. 516² (B.C. 251-0) *χρήσαι μοι*, P Par 44³ (B.C. 153) (= Witkowski², p. 82) *τοὺς χαλκοὺς, οὓς κέχρηκας Πιτοσίριος*, P Oxy II. 299⁵ (late i/A.D.) *Διονυσίῳ . . . κέκρηκα (l. κέχ-) (δραχμὰς) ἡ*, P Tebt II. 414²² (ii/A.D.) *δώσι Κότος*

τὴν κίστην Τεφερσαίτι ἦν κέρηρα αὐτῶ, BGU III. 814²⁷ (iii/A.D.) κέρηραι χαλκὸν π[α]ρὰ συστρατιώτου.

κλάδος.

P Oxy IX. 1188⁸ (A.D. 13) ἀπὸ περσείας ζωφοντούσης κλάδον ἕνα, *ib.* I. 121¹⁷ (iii/A.D.) τοὺς κλάδους ἔνικον (*ἰ. ἐνεγκον*) εἰς τὴν ὁδόν. In the sepulchral epitaph *Kaibel* 368⁷ a girl is described as "a branch of olive"—

Θεοδώρα, κλάδος ἑλλάς, ταχὺ πῶς ἑμαράνθη;

MGr κλαδί (κλαρί).

κλαίω.

P Oxy I. 115^{3ff.} (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ("blessed one") ὡς ἐπὶ Διδυμάτου ἔκλαυσα. In P Oxy III. 528⁸ (ii/A.D.) a husband writes to his wife, who had left him, urging her return—γινώσκεις σε θέλω ἀφ' ὧς ἐκῆλθες (*ἰ. ἐξ-*) ἀπ' ἐμοῦ πένθος ἠγοοῦμαι νυκτὸς κλέ(=α)ῶν, ἡμέρας δὲ πενθῶ (*ἰ.-θῶν*), "I assure you that ever since you left me I have been in mourning, weeping by night and lamenting by day" (Edd.). For the form κλάω (cf. *ἔκλαεν* 3 Kings 18⁴⁵) see P Par 34⁷ (ii/B.C.) γυναίκα κλαούσας, and for κλάγω see *ib.* 51¹⁵ (B.C. 160) (= *Selections*, p. 20) κλάγω ἔμπροσθεν αὐτῶν: see further Mayser *Gr.* p. 104 f., Moulton *Gr.* ii. p. 81. MGr κλαί(γ)ω.

κλάσμα.

This late Greek word occurs frequently in two temple inventories found at Delos—*Michel* 833 (B.C. 279) and *Syll* 588 (*c.* B.C. 180). Thus in the latter we read of ¹⁹² στεφάνου κισσίνου κλάσματα, ¹⁹⁶ κλάσματα παντοδαπά, *al.* See also Vett. Val. p. 110^{31,34}. In Didache ix. 3f. κλάσμα is used of the broken bread of the Agape and Eucharist.

Κλαῦδα.

See *s.v.* Καῦδα.

Κλανδία.

Notwithstanding the inscriptional evidence that is sometimes appealed to, Lightfoot (*Apost. Fathers* I. i. p. 76 ff.) has shown conclusively that there is no valid ground for the romances which have woven themselves round the names of Claudia and (her supposed husband) Pudens in 2 Tim 4²¹. It may be of interest, however, to some to recall a Lat. inscr., which he cites, mentioning a married couple bearing the same combination of names, *CIL* VI. 15066: TI. CL. TI. LIB. PVDENS ET . CL . QVINTILLA FILIO DVLCISSIMO. See also Bernard *CGT' ad l.*

κλανθμός.

The reduction of *ān* to *ā*, which can be freely illustrated from the less educated papyri after i/B.C. (cf. Mayser *Gr.* p. 114 f.), is seen in the form κλαθμός, read six times in the *Washington Manuscript* according to Sanders (p. 21 n.: see Moulton *Gr.* ii. p. 87). The MGr κλάματα (pl.) shows the same phonetic change from the classical form κλαύματα. MGr also κλάψα (cf. the MGr aor. ἐκλαψα).

κλάω.

P Lips I. 39¹⁸ (A.D. 390) τύψας με [ἀν]ελεύς κλά[σα]ς καὶ χεῖράν μου ψς καὶ τὰ ὑπόπια (cf. I Cor 9²⁷) ἔχω ἀφ' ἑλῶν

PART IV.

τῶν ὧ[. . .]. See also the bitter epigram on a son, *Kaibel* 538^{6f.} (ii/A.D.)—

ματέρι πένθος ἔφους, λύπα πατρί· [οἴ]α δὲ δένδρον κλῶν [νῶ]ν ἐκλάσθης ἔ[κτ]ομος εἰς Ἄθῶν.

The verbal κλαστός, "curly-haired," is common in personal descriptions, e.g. P Petr I. 19⁷ (B.C. 225) (cf. *ib.* 2³ κλαστόβριξ), P Tebt I. 32²⁸ (B.C. 145), P Leid Nii.6 (B.C. 103) (= I. p. 69) (as against *auribus fractis* Neuvensius), and P Lond 1209¹⁸ (B.C. 89) (= III. p. 20). See also the exx. of ὑπόκλαστος, "slightly curly-haired," cited by Mayser *Gr.* p. 482.

κλείς.

P Petr II. 39 (*d*)¹⁶ (accounts—iii/B.C.) κλειδοποιῶ τμήν κλειδῶν. For acc. sing. κλείδα, as in Lk 11⁵², cf. P Oxy I. 113⁸ (ii/A.D.) ἐπεμψά σοι διὰ Ὀρ[ων]ο[ς] τὴν κλείδα (cf. *ib.* 1⁶ μὴ δόξης με ἡμεληκότα τῆς κλειδός), and for acc. plur. κλείδας, as in Mt 16¹⁸, cf. CP Herm I. 8ii.5 λαβόντες τὰς κλείδας τῶν θησ[α]υρῶν, BGU I. 253¹⁸ (iii/A.D.) κλείδας ἐπιστήσομαι. On the other hand, for κλεῖν, as in Rev 3⁷, 20¹, cf. P Oxy VIII. 1127²⁵ (A.D. 183) κλεῖν μίαν, and for κλεῖς, as in Rev 1⁸, cf. *ib.* IV. 729²⁸ (A.D. 137) ἄς ἂν παραλάβωσι θύρας καὶ κλεῖς, "any doors and keys they may have received," a common phrase in leases: cf. P Lond 216²⁹ (A.D. 94) (= II. p. 187) παραδοῦσθαι τὸν θ[η]σαυρὸν . . . σὺν ταῖς ἐφεστώσαι[s] θυραῖσι κ(α)ὶ κλ[εῖ]σι. See further Mayser *Gr.* p. 272, Reinhold, p. 51. We can supply no good parallel to the figurative use of κλείς in the NT, but the κλειδὸς πομπή or ἀγωγή in honour of the goddess Hecate is perhaps worth recalling, when a priestess, known as the κλειδοφόρος, carried a golden key, the symbol of Hecate, in the solemn procession at Stratonicea: see *Syll* 420¹⁴ with the editor's note, and *BCH* xi. (1887) p. 36 f. A curious verbal correspondence to our phrase "having the power of the keys" may be seen in *OGIS* 229⁵⁸ (iii/B.C.) καὶ ἄρχοντα δὲ δν ἂν ἀποστέλλῃ ὁ δῆμος κυριεύσοντά τε τῶν κλειδῶν καὶ ἐσόμενον ἐπὶ τῆς φυλακῆς τῆς πόλεως, with reference to the protection of the city of Smyrna. With Lk 11⁵² cf. the new fragment of a lost gospel, P Oxy IV. 655^{41ff.} τὴν κλείδα τῆς [γνώσεως] ἐκρύψατε· αὐτοὶ οὐκ εἰσῆλ[θατε], καὶ τοῖς εἰσερχομένοις οὐκ ἂν εἰσῆλ[θατε] . . . For the Ionic form κληῖς see *Michel* 594^{21ai.} (Delos—B.C. 279), and for the dim. κλειδίον see BGU III. 775^{5ai.} (ii/A.D.). The adj. κλειδοποιός occurs in P Oxy XII. 1518²¹ (ii/A.D.). MGr κλειδί, "key."

κλείω.

P Lond 44¹⁶ (B.C. 161) (= I. p. 34) τὴν μὲν θύραν τοῦ ἱεροῦ προφθάσαντός μου καὶ κλείσαντος, P Par 51⁹ (B.C. 160) (= *Selections*, p. 19) ὡσπερ κεκλειμ[ένοι] μου ἦσαν οἱ ὀφθαλμοί μου, BGU IV. 1116¹⁵ (B.C. 13) τὴν οἰκίαν τεθωραμμένην καὶ τεθυριδωμένην καὶ κερκισμένην, P Flor III. 334⁸ (ii/A.D.) καὶ πάλι τῆι σῆι σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυροὺς, *Syll* 324²³ (i/B.C.) κλεισθῆναι [δὲ τὰ ἐν τῆι πόλει ἐργασ]τήρια. For κλειστός see BGU II. 597²⁶ (A.D. 75) μὴ ἀφέτωσαν τὴν θύραν, ἡνίκα κλιστῆ ἦν, and for κλειδῶν (MGr κλειδῶν) see *Syll* 583¹⁹ (not before i/A.D.) ναὸς . . . τεθωραμμένος καὶ κεκλειδωμένος. An abstract verbal subst. κλεισμός, as in P Oxy XII. 1578⁷ (iii/A.D.), survives in

MGr κλεισμο (for form cf. Thumb *Handbook* § 104), "locking."

κλέμμα

of "the object stolen" is found in *Syll* 653⁷⁵ ff. (Mystery inscr. from Andania—B.C. 91), where an interesting distinction is made between the fate of the "free man" and the "slave"—*ἀν δέ τις . . . ἄλωι εἶτε κεκλεβῶς εἶτε ἄλλο τι ἀδίκημα πεποιηκῶς, ἀγέσθω ἐπὶ τοὺς ἱερούς, καὶ ὁ μὲν ἐλεύθερος ἂν κατακριθεὶ ἀποτινέτω διπλοῦν, ὁ δὲ δοῦλος μαστιγοῦσθω καὶ ἀποτεισάτω διπλοῦν τὸ κλέμμα.* For κλεψιμαῖος (Tob 2¹³) see P Lond 422³ (c. A.D. 350) (= II. p. 318) *πωλήσας καμήλια κλεψιμα (λ.-αἶα)*, "having sold stolen camels."

Κλεόπας.

On the possibility of identifying Κλεόπας (for Κλεόπατρος) and Κλωπᾶς, see Moulton *Gr.* ii, p. 88. The name Κλεοπᾶς occurs *ter* in Wilcken's *Ostraka*—1438, 1442, and 1448—(all ii/A.D.).

κλέος.

For the derived sense of "glory," "fame," which this word has in its only NT occurrence (I Pet 2²⁰; cf. Job 28²²), see PSI IV. 341³ (B.C. 256–5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως*, P Oxy I. 33 *verso*¹² (late ii/A.D.) *κλέος σοὶ ἐστὶν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι.*

κλέπτης.

PSI IV. 393¹⁸ (B.C. 242–1) *νυκτὸς παραγενόμενοι κλέπτει* recalls I Thess 5². In P Lond 461⁷² ff. (iv/A.D.) (= I. p. 70) we have a charm—¹⁷² *κλέπτειν πιάσαι*, "to catch a thief," in which there occurs an invocation to Hermes—¹⁸⁸ *κλεπτῶν ἐρέτην*. With Paul's list of vices in I Cor 6⁹ f. Deissmann (*LAE* p. 320f.) compares the popular names of vices in Latin on the backs of *tesserae* or counters, which were used in an ancient game resembling draughts: thus corresponding to κλέπτει we have *fur*, and to ἀρπαγες *arfax*. With the use of κλέπτει for "false teachers" in Jn 10⁸ we may perhaps compare the mention of φῶρες in a census-paper containing a list of professions, P Petr III. 59 (a)ⁱⁱ.⁹ (Ptol.). These, as the editors point out, can hardly be "thieves" in the ordinary sense of the word: they were more likely "searchers for stolen property" on the principle "set a thief to catch a thief."

The Klefts of modern Greece have made the MGr form κλέφτης familiar to every one: to propitiate the brigands a capital letter is generally used.

κλέπτω.

P Ryl II. 134¹⁸ (A.D. 34) *ἐκλέπη μο(ν) ἐν τῇ κῶμῃ θς* illustrates a late form of the aor. pass.: cf. *ib.* 137¹¹ (A.D. 34), 140¹¹ (A.D. 36). P Oxy III. 472¹⁴ ff. (c. A.D. 130) is worth recording, as showing three different parts of the verb—*ἐάν λέγουσιν δοῦλον Σμάραγδον ἀνεύρετον γε[γ]ονέναι αὐτὸν αἰτίαν ἔχοντα τοῦ τὴν πίστιν κεκλοφέναι, φη[σ]ίγ δ' οὖν καὶ πίστιν γεγονέναι ἵνα κλεπῆ, οὐ δύναται γὰρ κεκλέφθαι τὸ μηδ' ἄρξην γενόμενον μὴ δύνατον εἶναι*, "if they say that the slave Smaragdus has disappeared being himself accused of having stolen the mortgage—he only

asserts that a mortgage was made in order that it might be stolen; for it is impossible for that to have been stolen which neither ever existed at all, nor could exist" (Edd.). In BGU I. 322²⁷ (A.D. 216) (= *Christ.* II. p. 140) we have a petition that certain petitioners should be brought to justice—*π[ρ]ὸς τὸ . . . δυνηθῆναι με ἀντὶ πλειόνων τῶν κλεπόντων τὰ[ς] σ[τ]αθεῖ[σ]α[ς] μου πυροῦ ἀρτάβας ἐπὶ ἀπολαβ[ε]ί[ν]*. With the perf. act. κέκλεβα, as in *Syll* 653⁷⁵ (cited *s.v.* κλέμμα), cf. MGr κλέβω, found alongside κλέφω and κλέφτω.

κλήμα.

In P Flor II. 148⁹ (A.D. 266–7) in connexion with the operations in a vineyard we have—*συλλέξατε δὲ κλήματα Θηβαϊκὰ καὶ λευκά.*

Κλήμης.

This Lat. name *Clemens* appears in the nom. (not in NT) as Κλήμης with a gen. Κλήμεντος (Phil 4³): cf. P Oxy II. 241¹ (c. A.D. 98) *Καικίλλις (λ.-ιος) Κλήμης τῷ ἀγρονόμῳ (λ. ἀγορ-)* χ(α)ρειν with reference to the registration of a mortgage, also *ib.* 340 (A.D. 98–9), and *Freisigke* 4613 τὸ προσκύνημα Ἀντ[ω]νίου Κλήμεντος.

κληρονομέω.

For this verb in the original sense of "inherit" we may cite BGU I. 19ⁱⁱ.¹ (a petition—A.D. 135) *τὰ μαμμῶα* (not in LS⁸) *κληρονομεῖν*, "to inherit her grandmother's belongings," P Ryl II. 117¹³ (A.D. 269) *τοὺς μηδὲν [τ]ῶν κατοχομένων κεληρονομηκότας μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλῆμασιν ἢ καὶ ζητήμασιν σαφῶς τοῖς θεοῖς νόμοις διωρίσται*, "it is clearly stated in the Imperial laws that those who have inherited nothing from deceased persons cannot be held responsible for their debts or the claims made against them" (Edd.), BGU IV. 1024^{viii}.¹⁶ (end of iv/A.D.) *κληρονομήσει (λ.-σει) δέκατον μέρος τῶν ὑπαρχόντων Διοδήμῳ*. In all these cases the verb is construed with the acc. of the thing as generally in later writers and in the NT (cf. Schmidt *Jov.* p. 374 f.). For the acc. of a person (cf. LXX Prov 13²⁸) see P Oxy VII. 1067³ (iii/A.D.) *μάθε οὖν ὅτι ἀλλοτρῖαν γυναῖκα (λ. ἀλλοτρία γυνή) ἐκληρονόμησεν αὐτόν*, "know then that another man's wife is made his heir," P Ryl I. 28²⁸ (iv/A.D.) *δοῦλος δὲ αὐ[τὸν] κληρ[ο]νομήσει*, "a slave will be his heir," and for the absolute use, as in Gal 4³⁰, see *Syll* 386⁸ (A.D. 120) where certain persons are described as—*οὐσίας τῶν δεδαν(ε)μισ[μ]έ[ν]ων[ν] κατέχοντας, οὐ φάσκοντας δὲ κληρονομεῖν*. The special Biblical use of the word and its cognates, in which "heirship" passes over into the sense of "sanctioned and settled possession" (Hort *ad* I Pet 1⁴), is fully illustrated by Westcott *Heb.* p. 167 ff.: cf. also SH p. 203 f., Dalman *Words*, p. 125 ff.

κληρονομία.

A registration of property of the year A.D. 110–111, P Ryl II. 108⁹, runs—*ἀπογραφόμεθα ἐπὶ τοῦ παρόντος εἰς τὸ ἐνεστος ἰδ (ἔτος) Τραιανοῦ Καίσαρος τοῦ κυρίου ἀπὸ κληρον[ο]μίας τῆς μετῆλλαχυνῆς ἡμῶν μη(τρὸς) Εὐδαμων- (ιδος) . . . κατοικικὰς ἀρούρας δύο*, "we register now for the current 14th year of Trajanus Caesar the lord two arurae of catoecic land forming part of the inheritance of

our deceased mother Eudaemonis" (Edd.): cf. P Oxy I. 76 (A.D. 179), where a certain Apia writes to the strategus with reference to property that would come to her from her father who was dangerously ill—21 ff. οὐκ οὔσα δὲ προαιρέσεως προσέρχεσθαι τῇ τούτου κληρονομίᾳ ἀναγκαιῶς ἐντεῦθεν δηλῶ σοι ὅπως κελύσῃ τὸ ἀκόλουθον γενέσθαι, πρὸς τὸ μετὰ τελευτῆν αὐτοῦ ἀνεύθυνόν με εἶναι, "as I have no intention of entering on his inheritance, I am obliged to send you notice, that you may give instructions about the next step to be taken, in order to free me from responsibility after his death" (Edd.), and P Tebt II. 319 (A.D. 248) which, after describing how the property jointly held by two men is to be divided, proceeds—28 ff. μένοντος δὲ αὐτοῖς λόγου περὶ ὧν ἂν ἐτέρων εἰρίσκωσιν τῆς κληρονομίας ὑπαρχόντων, "and further settlement shall be made by them about whatever other property they find to appertain to the estate" (Edd.). See also from the inscr. Michel 546¹⁹ (i/B.C.) περιεποίησεν τῶι δῆμῳ κατὰ ἀπόφασιν τὴν κληρονομίαν.

κληρονόμος.

For κληρονόμος in its ordinary sense of "heir," which is found in the NT in such passages as Mt 21³⁸, Gal 4¹, we may cite P Oxy I. 105³ (A.D. 117-137) ἐὰν δὲ ἐπὶ ταύτῃ τελευτήσῃ τῇ διαθήκῃ, κληρονόμον ἀπολείπω τὴν θυγατέρα (corrected to -έρα) μου Ἀμμωνοῦν . . . "if I die with this will unchanged, I leave my daughter Ammonous heir . . .," P Meyer 6²² (A.D. 125) μετῆλλαχότος δὲ τοῦ Φιλίππου ἐπὶ κληρονομίᾳ υἱῷ Ἀφροδισίῳ, "Philip has died and his son Aphrodisius is heir," and *ib.* 8⁵ (A.D. 151) ἡ ἀμφοτέρων μήτηρ Διδυμάριον ἐτελεύτησεν . . . ἐπὶ κληρονομίᾳ ἡμῶν. The word as involving the responsibilities of heirship is illustrated from the Macedonian inscr. by Ferguson *Legal Terms*, p. 56 ff., e.g. No. 180—

Ἐὶ δὲ ὁ κληρονόμος ὁ ἐμὸς
παραπέμψῃ τι, δώσει
τῷ ταμείῳ δηνάρια ψν.

"But if my heir neglect anything he shall pay to the treasurer a fine of 750 denarii." Attention is also drawn to the "conditions" attaching to heirship as an element common to the inscr. and to the NT. "In the latter every man might become an heir by complying with the conditions of the promise given to Abraham. In the inscriptions the one thing most often emphasized is the obligation of the κληρονόμος to fulfil certain conditions devolving upon him as heir. When Paul insists that only those who fulfil the conditions of heirship are truly heirs, he is making use of a well-known principle" (p. 58).

κληρῶς

in its primary sense of "a lot" (cf. Mt 27³⁵, Ac 1²⁶) is found in P Fay 125³ (ii/A.D.) καλῶς [ποιή]σεις, ἀδελφε, μὴ ἀμελήσας τοῦ κλήρου τοῦ στρατηγικοῦ, "you will do well, brother, not to neglect the ballot for the strategus" (Edd.—see their note *ad L.*): see also P Lond 1220 (A.D. 202-7) (= III. p. 114 f.), a document endorsed κληρὸς πράκτωρ(ος), which contains the names of two persons suitable for the post of πράκτωρ ἀργυρικών, to be submitted to the Prefect in order that one of them may be selected by lot—11 ff. πεμφθησομένου εἰς κλήρον τῷ λαμπρωτάτῳ ἡγεμόνι, and P Oxy III. 533²¹ (ii/iii A.D.) ἐπισκέψασθε . . . ἐπιστολήν) . . .

γραφείσαν περὶ τοῦ ὀνόματα πεμφθῆναι ἀντ' ἐμοῦ εἰς κλήρον τῆς πρακτορείας, "look out a letter written about the substitution of other names for mine in drawing lots for the post of collector" (Edd.). From this the transition is easy to an "office" or "post" assigned by lot (cf. Ac 1²⁷), as when an incoming official, who has been elected to the office of local registrar, certifies that he has received a copy of a census-return in the words—Δυρῆλιος Ὀριγένης ἐν κλήρῳ ἔσχον ἴσον. Cf. Wilcken *Ostr.* i. p. 603 f. The word is very common with reference to the "allotments" or "parcels of land" assigned to the κάτοικοι (see *s.v.*), which were usually called after the names of their first occupiers, as in P Oxy I. 45¹⁰ (A.D. 95) ἐκ τοῦ Μενουτίου κλήρου κατοικικῆς γῆς σιτοφόρου σπορίμου ἐξ ὀρθογωνίου, "a square piece of allotment corn land ready for sowing, forming part of the lot of Menoetius," *ib.* 46¹⁸ (A.D. 100) ἐκ τοῦ Ἀνδρονείκου κλήρου. In P Tebt II. 376²⁷ (A.D. 162) the word is used with reference to βασιλικὴ γῆ. One or two miscellaneous exx. may be added—P Lille I. 14⁵ (B.C. 243-2) ἀνάλαβε ("confiscate") δ' [οὖν] αὐτοῦ τὸν κλήρον εἰς τὸ βασιλικόν, P Magd 1⁷ (B.C. 221) a complaint against a man who, having a right only to half an allotment, ἔδωκε τὸν κλήρον κατέσπειρεν, and P Petr III. 26⁶ (Ptol.), where provision is made that if an ox, or any other animal, ἐμβῆι . . . εἰς ἀλλότριον κλήρον, "trespass on another man's allotment," the owner shall be responsible for any damage done. In P Par 63¹⁰⁵ (B.C. 164) (= P Petr III. p. 26) reference is made to the μάχμοι or native troops who are unable to work even their own farms—οὐδὲ τοὺς ἰδίου (i. ἰδίου) κλήρους αὐτοῦργεῖν δυναμένους—and consequently in the winter time borrow money on their rents—κατὰ τὸ(ν) χειμῶνα δανειζομένου εἰς τοὺς ἐκφοροῦ[σ]ι, in P Ryl II. 243¹⁰ (ii/A.D.) two women write to their steward—δσα ποτὲ οὖν ἐὰν ἀναναλώσῃς (i. ἀναλώσῃς) ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῶν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and in P Meyer 3²⁰ (A.D. 148) an official order is witnessed in the words—Ἀρρε[ί]οις . . . ἐν κλήρῳ ὑπηρέτ(ης) μεταξέθοκ(α). The difficult κλήρων of I Pet 5³ is probably best understood of the "portions" or "congregations" ("parishes," Tind., Cranmer) of God's people assigned or allotted to the presbyters (cf. Deut 9²⁹), while an ex. of the later ecclesiastical use of the term may be found in a Macedonian inscr., not earlier than ii/A.D.—

ὀρκίζω οὖν
τὴν εὐλογημένην τῆς Ἀμφιπολιτῶν
ἀγίας ἐκκλησίας ἐπισκοπὴν
καὶ τὸν ταύτης θεοφιλῆ κλήρον,

where Ferguson (*Legal Terms*, p. 60) thinks that κλήρον is best understood of "the clergy," considered collectively, Κλήρος is apparently = "will" (see the editor's note) in the late P Lond V. 1733²⁵ (A.D. 594). In BGU IV. 1209⁶ (B.C. 23) a man who has died is described as ὁ εὐκλήρος, "the fortunate one."

κληρώω

is common in the pass. = "am assigned" or "chosen," e.g. P Iand 27⁴ (A.D. 100-1) ἐκληρ[ώ]θημεν εἰς [γε]ωργίαν, BGU II. 625⁶ (ii/iii A.D.) γεινώσκει, ἀδελφε, ἐκληρώθημεν εἰς τὰ βουκόλια: cf. Eph 1¹¹ ἐν ᾧ καὶ ἐκληρώθημεν, "in whom

also we were made a heritage" (RV). The AV rendering "in whom also we have obtained an inheritance" seems at first sight to gain support from such passages as P Tebt II. 391¹⁰ (agreement concerning tax-collecting—A.D. 99) τὸν μὲν Ἀθηνοδ(ωρον) καὶ Ἡρακλῆν κεκληρώσθαι τοὺς ἐν τῇ κώμῃ καταγινομένους καὶ ἐπικαθημένους ἄνδρες, "that Athenodorus and Heracles have been allotted the inhabitants of and settlers in the village" (Edd.) and BGU II. 405⁸ (A.D. 348) ἐπιδὴ λ(θον) σιτοκόπτῃν καὶ σιταλετικὴν μηχανήν, πατρῶα ἡμῶν ὄντα, ἐκληρώθημεν κτλ., but, as Armitage Robinson (*ad Eph 7.c.*) points out, this meaning "am assigned a thing" seems to be justified only when the acc. of the object assigned is expressed.

κλήσις.

A section of the long legal P Hal I. 1 (mid. iii/B.C.) is headed—²²² Εἰς μαρτυρίαν κλήσις, "a call to witness": then follows a description of the process. The word is used in the same restricted sense in Epict. i. 29. 49 ταῦτα μέλλεις μαρτυρεῖν καὶ κατασχύνειν τὴν κλήσιν ἣν κέκληκεν [ὁ θεός]; cf. *ib. l.c.* 46 ὡς μαρτὺς ὑπὸ τοῦ θεοῦ κεκλημένος, and see further Bonhöffer *Epict.* pp. 37 ff., 207 f. The meaning is raised to a higher power in such passages as Eph 4¹, where, as always in the NT, κλήσις is the divine call to salvation. In the sepulchral epitaph of a young child, *Kaibel* 571⁴ (i/ii A.D.), the word is used = "name"—

Φιλισίη τὴν κλήσιν, Αὔσονις γένος.

And in the magical P Leid V ix.³⁰ (iii/iv A.D.) (= II. p. 33) τελοῦντος δέ σου, καθ' ἐκάστην κλήσιν ἐπισπενδε τὰ προκείμενα, the editor (p. 68) understands by καθ' ἐκ. κλ. "ad singulas invocationes, i.e. quotiescumque haec invocatio pronuntiabitur."

κλήτος

is found in P Amh II. 79⁵ (c. A.D. 186), but unfortunately in a much mutilated context. The way is prepared for the NT usage (see Lightfoot on Col 3¹²) by the mention of the "guests" (οἱ κλητοί) of Adonijah in 1 Kings 1^{41, 49}. Slaten (*Qualitative Nouns*, p. 57) throws out the conjecture that κλητός was a cult term adopted by the Christians from the terminology of the Greek mysteries, but he offers no evidence. As bringing out that οἱ κλητοί, as distinguished from οἱ κεκλημένοι, denotes that the call has been obeyed, we may cite Cl. Alex. *Strom.* I. 89. 3 (p. 57, ed. Stählin) πάντων τοίνυν ἀνθρώπων κεκλημένων οἱ ὑπακούσαι βουληθέντες κλητοί ὠνομάσθησαν.

κλίβανος.

This Ionic form, which is found in Mt 6³⁰, Lk 12²⁸ (and always in the LXX) for the Attic κρίβανος, is supported by P Petr III. 140 (a)⁸ (Ptol.) ξύλα κλιβάνωι, of a furnace fed with logs of wood, the word κλιβάνωι being inserted above the line, P Grenf I. 21¹⁴ (B.C. 126) εἰς κλιβάνου τόπον, and BGU IV. 1117¹⁰ (B.C. 13) κτήσεως σὺν τοῖς ἐν αὐτῷ κλιβάν[οις] δυσί]ν τε καὶ κλιβανκοῖς σκεύεσσιν. This last document also shows ^{8, 24} κλιβάνιον, and an adj. κλιβανικός. See also Crönert *Mem. Herc.* p. 77 n⁴. The word is probably of Semitic origin (Lewy *Fremdwörter*, p. 105 f.).

κλίμα.

For κλίμα, "region," as in Rom 15²³ *al.*, cf. *OGIS* 519¹⁸ (c. A.D. 245) οἱ πεμφθέντες εἰς τὸ Ἀππιανῶν κλίμα, and the magic P Lond 121⁴²¹ (iii/A.D.) (= I. p. 99) ἐφορκίζω σε κατὰ τῶν τεσσάρων κλιμάτων τοῦ κόσμου. Cf. Ramsay *Galatians*, p. 278 ff. For κλίμα, "slope," cf. Aristeas 59 τὸ . . . ἐκτὸς κλίμα, "the side which sloped outwards (of a table)" See also *Archiv* i. p. 422, and cf. *Kaibel* 579² (ii/A.D.) ἐπταετεί[ε] κλίματι, where the reference is to death occasioned by a "fall" at seven years of age.

κλινάριον.

With this rare word (Ac 5¹⁵) we may compare the adj. κλινήρης, "bed-ridden," in P Oxy VI. 896³³ (A.D. 316) ὀρώμ[εν] αὐτὸν το[ῦ]τον κλε[ινή]ρην ὄντα πυραυτοῖς . . . συνεχ[όμενον], "we saw the man himself lying on a bed seized with a slight fever" (Edd.). The same phrase occurs in the corresponding passage of *ib.* 983: cf. BGU I. 45¹⁴ (A.D. 203) πληγαῖς πλείσταις αὐτὸν ἤκειζον καὶ ἐκ τούτου κλινήρη γεγονέναι.

κλίνη.

An interesting parallel to 1 Cor 8¹⁰, 10²¹, is afforded by P Oxy I. 110³ (ii/A.D.) ἐρωτᾷ σε Χαϊρήμων δειπνήσαι εἰς κλινὴν τοῦ κυρίου Σαραπίδος ἐν τῷ Σαραπίεω αὐριον, ἦτις ἐστὶν π[ε], ἀπὸ ὥρας θ', where the nature of the invitation points to a ceremonial rather than to a private feast: cf. *ib.* XII. 1484 (ii/iii A.D.), and see Wilcken *Archiv* iv. p. 211, Otto *Priester* ii. p. 16. See also the temple-account P Oxy VIII. 1144⁸ (i/ii A.D.) θαπᾶνης ἱεράς κλε[ινης] ζωσ εἰς (δραχμαὶ) ἰδ', where the editor notes that ἱερ. κλ. = *lecti-sternii*. In *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97) the meal takes place not in a temple, but in the house of Claudius Serapion—ἐν τοῖς (cf. Lk 2⁴⁹) Κλαυδ(ου) Σαραπίω(νος), where the difficulty of avoiding the εἰδωλόθυτον must have been specially great if the Christian was not to shun all social intercourse with heathen neighbours. In *Syll* 877²¹ (c. B.C. 420) the word occurs (*ex suppl.*) meaning "bed," as in Thucydides and Plato. Had we later authority, it would be tempting to apply this in Rev 2²². [Charles (*Studies in the Apocalypse*, p. 98 ff.) understands κλίνη here = "bed of illness or suffering" in accordance with Heb. idiom: cf. *Judith* 8².]

In a will of B.C. 123 preserved in the Gizeh-Museum (Inv. Nr. 10388), and published by GH in *Archiv* i. p. 63 ff., the testator leaves practically the whole of his property to his wife, while his two sons receive nothing but a bed apiece (or perhaps a mattress and bed jointly)—⁵ πλὴν στρώματος ἐνός καὶ κλείνης τορνευτής α. The inequality of the disposition leads the editors to remark that "the bequest of a bed may well have been the Egyptian method of cutting off with a shilling."

κλινίδιον.

Like κλινάριον (Ac 5¹⁵) κλινίδιον (Lk 5^{19, 24}) is peculiar to Luke in the NT, and Hobart, in support of his thesis of common authorship based on the medical language of the Gospel and Acts, has collected instances of its use to denote "a litter for carrying the sick" (p. 116); but see further Cadbury *Diction*, p. 56 n²⁸.

κλίνω.

To illustrate the varied uses of this verb, we may cite P Hib I. 38⁸ (B.C. 252-1) συνέβη κλείναι τὸν δεξιὸν τοῖχον τοῦ πλοίου καὶ καταδύναι τὸ πλοῖον διὰ [τ]οῦτο, "it came about that the right side of the ship listed and the ship thereby sank" (Edd.), P Fay 20¹⁴ (Imperial edict—iii/iv A.D.) ἀέ [ἐ]πεὶ Καίσαρ εἰμι καὶ περικέκμηκα τὸ κλίνον ἀναλήψεσθαι, "ever since I became Caesar, I have earnestly striven to restore vigour to what was in decline" (Edd.), BGU IV. 1024^{iv.12} (end of iv/A.D.) ποίας δὲ ἔσχεν ἐνθυμήσεις τὸν ἤδη κληθέντα (i. κλιθέντα, sc. νεκρόν) καὶ τῆς ἐσχάτης ἐλπιδας (i.-os) ἀποστε[ρ]ῆσαι; and *ib.* III. 954⁹ (Christian amulet—vi/A.D.) (= *Selections*, p. 133) εὐχαριστῶ ἐγὼ Σιλωνανὸς υἱὸς Σαραπίωνος καὶ κλίνω τὴν κεφαλὴν [μο]υ κα <τ> ἐνώπιόν σου κτλ., "I Silvanus, the son of Sarapion, pray and bow my head before Thee" etc. See also the love-spell *Preisigke* 4947⁴ (iii/A.D.) ἀγριανθήτω ἡ ψυχὴ αὐτῆς, εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς καὶ κλιθῆναι εἰς τὴν ἐμὴν ψυχὴν, ἵνα με φιλή.

κλισία.

Syll 737⁷⁴ (c. A.D. 175) ἐπ' ἄλλοτρίαν κλισίαν ἐρχόμενος. The same meaning of "couch" with reference to a banquet occurs *bis* in Aristeas 183. See also *Kaibel* 810⁷⁴.—

Βάκχου γὰρ κλισίας με συνέστιον ἐσπεφάνωσεν,
εἰς ἐμὲ τὸν κυλίκων δῖκον ἐφέλκομένη.

"*Bacchi sedibus me vicinam posuit eoque effecit, ut iam potatores gravia pocula mihi offerant et propinent*" (Ed.). For the plur. = "companies," as in *Lk* 9¹⁴, cf. 3 *Macc* 6³¹.

κλοπή.

BGU I. 242²³ (time of Commodus) ἐξ οὗ φαίνεται ἡ κλοπή, *ib.* 321¹² (A.D. 216) ἡ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερφύου ὄντος ἐκ τοῦ ποδώματος διατηρηθέντος τὴν κακουργίαν γεγονέναι. Cf. *Syll* 584⁵ (Smyrna—i/B.C.?) Ἰχθύς ἱεροῦς μὴ ἀδικεῖ(ν) μὴδὲ σκευὸς τῶν τῆς θεοῦ (sc. Atargatis) λυμαίνεσθαι, μὴδὲ [ἐ]κφέρειν ἐκ τοῦ ἱεροῦ ἐπ[ι] κλοπῆ. The adj. κλόπιμος is found in P Hib I. 59⁷ (c. B.C. 245) (= *Chrest.* I. p. 362) τὸ κλέ(= ὄ)πιμον ἔλαιον, "the contraband oil": cf. P Rev L^{v.30} (B.C. 259-8) (= *Chrest.* I. p. 358).

κλύδων.

Hort (on *Jas* 1⁶) has pointed out that the proper sense of κλύδων is always "rough water" rather than "wave": cf. *Lk* 8²⁴, 1 *Macc* 6¹¹, and to the passages from profane sources cited by Armitage Robinson on *Eph* 4¹⁴ add *M. Anton.* xii. 14. The plur. = "waves" is found in *Vett. Val.* p. 344²⁵ with reference to a ship exposed τοῖς . . . μυρίοις κλύδωσιν.

κλυδωνίζομαι.

Vett. Val. p. 354²⁶ τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα. The verb κλύζω, "syringe," occurs in the medical prescriptions P Oxy II. 234^{ii.39,48} (ii/iii A.D.): cf. the subst. *ib.* 36³⁶ κλυσμοὶ ὠτὸς [πρὸς] πόνους, "clysters for the ear against earache" (Edd.).

Κλωπᾶς.

See *Deissmann BS*, p. 315, and cf. *s.v.* Κλέοπας.

κνήθω.

The use of this rare Hellenistic verb in 2 *Tim* 4⁸ is well illustrated by *Clem. Al. Strom.* I. iii. 22. 5 (p. 15, ed. Stählin) κνήθοντες καὶ γαργαλλίζοντες οὐκ ἀνδρικῶς, ἐμοὶ δοκεῖν, τὰς ἀκοὰς τῶν κνήσασθαι γλιχομένων, "scratching and tickling, in what I consider an unmanly way, the ears of those who wish to be tickled," with reference to the "jargon" of the Sophists. For a new literary reference see *Herodas iv.* 51 ἔσσειε' ἡμέρη κέλη, | ἐν ἧ τὸ βρέγμα τοῦτο τῶσυρὲς κνήσῃ, "the day will come when you will scratch your dirty poll": cf. for the Attic κνάω *ib.* viii. 8 τὸν ἴθρυζε καὶ κνά, "grumble and scratch your head."

κοδοράντης.

a Hellenized form of *quadrans* (Mt 5²⁶), for which Luke (12⁵⁹) with his characteristic avoidance of Aramaic and Latin words (see *Thumb Hellen.* p. 184) substitutes λεπτόν, which was $\frac{1}{2}$ *quadrans* (cf. *Mk* 12⁴²).

κοιλία.

For κοιλία (MGr κοιλιά) "belly," "abdomen," it is sufficient to cite P Magd 33⁴ (B.C. 221) κατέκαυσεν τὴν τε κοιλίαν καὶ τὸν ἀριστέρων μηρόν, P Leid U^{ii.16} (ii/B.C.) (= I. p. 124) πεσόντα ἐπὶ κοιλίαν, P Par 18 *bis*¹³ (Rom.) ἐπιγεγραμμένον ἐπὶ τῆς κοιλίας τὸ ὄνομα αὐτῆς—of a dead body, P Ryl II. 63⁸ (astrological—iii/A.D.) Δέοντος κοιλία, and from the inscr. *Syll* 803³⁸ (iii/B.C.) ἀνὴρ ἐ[ν]τὸς τὰς κοιλίας ἔλκος ἔχων. For the usage in Phil 3¹⁰ it is customary to quote *Eupolis Κόλακ.* Fr. 172 (Kock I.) κοιλιοδαίμων, "a devotee of the belly," and for the deeper, inner sense, which the word has in *Jn* 7³⁸, see the passages from the LXX cited in *Grimm-Thayer*. An interesting ex. of κοίλωμα = "hollow," as in the LXX, occurs in P Petr II. 13 (18a)¹³ (B.C. 258-3) where preparations are made—ἔγρα ἀναχωσθήι καὶ ὀμαλισθῆ τὰ κοιλώμα[τα] πρὸ [τοῦ] τὸν βασιλέα παραγενέσθαι, "that the excavation may be filled up and levelled before the king arrives" (Ed.): cf. *Lk* 3⁵.

κοιμάομαι.

Κοιμάομαι, "sleep," is common, *e.g.* P Ryl II. 127⁸ (A.D. 29) κοιμωμένου μου ἐπὶ τῆς θύρας, "as I was sleeping at the door," P Oxy VI. 933²⁶ (late ii/A.D.) ἐποίησα δὲ καὶ τὸν νυκτοστράτηγον φ[ύ]λακα κοιμάσθαι πρὸς τῇ οἰκίᾳ, "I made the night-strategus sleep on guard at the house" (Edd.). In P Giss I. 19¹² (ii/A.D.) a wife writes to an absent husband that she had gone to bed without food—ἀ[γ]ευστος ἐκοιμώμην—so great was her anxiety regarding him. We may also cite the curious ostrakon-letter, *Ostr* 1157 (Thebes—ii/iii A.D.), in which certain taxgatherers give permission to an *hetaera*—τῇ ὑπογεγραμμέν(η) ἡμέρα μεθ' οὗ ἐὰν θέλῃς ἐνθάδε κοιμᾶσθαι (cf. *Archiv* vi. p. 220 n.¹). A purely middle use of κοιμηθῆναι is found in P Goodsp Cairo 3¹⁰ (iii/B.C.) ἦνικα ἡμέλλον κοιμηθῆναι ἔγραφα ἐπιστόλια β: on the other hand P Fay 110¹⁸ (A.D. 94) ἴ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆι ("may be folded") is a clear instance of the passive, as possibly in 1 *Th* 4¹⁴, 1 *Cor* 15¹⁸. In *MH. Nicole* p. 181 Goodspeed gives a wooden tablet "probably for school use," in which this distich is repeated several times—

ᾧ μὴ δέδωκεν ἡ τύχη κοιμωμένω
μάτην δραμεῖται κὰν ὑπὲρ Λάδαν δράμη.

The thought is parallel with that of Ps 127², when read as in RV marg., "so he giveth unto his beloved *in sleep*." See also *OGIS* 383⁴³ (mid. i/B.C.) *ιεροθεσίου τουδε . . . εν ωι . . . σωμα μορφης εμης . . . εις τον απειρον αλινα κοιμησεται*, and such Christian inscrs. as *IGSI* 549¹ *συν θεω . . . εκοιμηθη* η δούλη του [θεου] Σαβείνα, *ib.* 68¹ *εκοιμηθη η θεοκοιμητος Αιγεία*, and the striking inscr. of v/vi A.D. found on the Mount of Olives (*Revue archéologique* iv. 3 (1904), p. 141—cited by Radermacher *Gr.* p. 88)—

ἐνθάδε κείται ἡ δούλη καὶ νύμφη τοῦ Χριστοῦ
Σοφία ἡ διάκονος ἡ δευτέρα Φοίβη, κοιμηθεῖσα
ἐν εἰρήνῃ τῇ καὶ τοῦ Μαρτίου μηνός κτλ.

In contrast to this, for the general hopelessness of the pagan world in the presence of death, see such an inscr. as *IGSI* 929¹³ *κοιμάται τον αλιωνιον ὑπν(ον)*, *ib.* 1879¹¹ *εἰψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἶμι καὶ οὐ λυποῦμαι*, and the other citations in *Thess.* p. 56. The active is found in the illiterate BGU III. 775⁸ (ii/A.D.) *πρὸς δύο ἡμέρας ἐκού(= οὐ)μησα ἐκεῖ*: cf. Gen 24¹¹, and for the form *κοιμίζω*, "cause to rest," which is read here in *Σ*, and which survives in MGr, cf. a fragment of an Anthology, P Tebt I. 1¹³ (c. B.C. 100)—

ἐρῶντος ψυχῆ καὶ λαμπάδιον ὑπ' ἀνέμου
ποτέ μὲν ἀνήφθη ποτέ δὲ πάλι κοιμίζεται.

"A lover's spirit, as a torch fanned by the wind, is now ablaze, and now again dies away" (Edd.).

κοίμησις.

This NT *ἀπ. εἰρ.* (Jn 11¹³) is used of "rest in death" in Wunsch *AF* 4⁸⁰ (iii/A.D.) *ὀρκίζω σε τον θεόν τον τήν κοιμησίν σοι δεδωρημένον καὶ ἀπολύσαντά σε ἀπὸ δε[εσμών] τοῦ βίου*. See also the inscr. to a Roman Jew, cited by Schürer *Geschichte* ii. p. 441, *ἐν εἰρήνῃ ἡ κοίμησις σου*, and *Pelagia-Legenden* p. 15¹⁸ *τὴν κοίμησιν τοῦ ἀγίου Πελαγίου*. For *κοιμητήριον*, "sleeping-place," we may cite the early *Syll* 589⁴⁸ (1st half iv/B.C.) *ἐν δὲ τοῖ κοιμητηρίοι καθεδίδεν χωρὶς μὲν τὸς ἀνδρας . . .* The word in the sense of "grave" is often thought to be exclusively Christian, but Roberts-Gardner (p. 513) quote two Attic inscrs. where the accompanying figures of a seven-branched candelabrum seem to indicate Jewish origin. The first of these, *CIG* IV. 9313 (= *IG* III. 2, 3545) runs—*Κοιμητήριον Εὐτυχίας τῆς μητρὸς Ἀθηνέου κτὲ Θεονκτίστου*. The Christian formula of dedicating *τὸ κοιμητήριον ἕως ἀναστάσεως* is seen at Thessalonica in *ib.* 9439, which Ramsay (*C. and B.* ii. p. 495) dates about mid. iv/A.D.

κοινός.

We may begin by citing a few miscellaneous exx. showing the varied uses of this adj.—P Petr I. 21¹⁷ (B.C. 237) *αὐλή κοινή*, P Eleph 1⁵ (B.C. 311–0) (= *Selections*, p. 2) *κοινή βουλή*, "in consultation together," BGU IV. 1137¹² (B.C. 6) *ἔδοξε κοινή γνώμη κτλ.*, P Oxy II. 282¹⁰ (A.D. 30–35) *τῆς κοινῆς συμβιώσεως*, of husband and wife, P Lond 932⁴ (A.D. 211) (= III. p. 148) *ὁ κοινὸς αὐτῶν πατήρ Ἑρμαῖος*, P Tebt II. 319⁸⁴ (A.D. 248) *κοινὰς τὰς ὑπαρχούσας (ἀρούρας)*, and BGU IV. 1080⁴ (iii/A.D. ?) *κατὰ τὰς κοινὰς ἡμῶν ἐχὰς καὶ προσευχὰς*. Similarly from the inscr.—*Syll* 213³³

(iii/B.C.) *διετέλεσεν ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας*, *ib.* 226¹² (iii/B.C.) *τῶν δὲ κοινῶν ἐξηπορημένων*, "the resources being exhausted," and *ib.* 347⁶ (B.C. 48) an Ephesian decree in honour of Julius Caesar—*τον ἀπὸ Ἀρεως καὶ Ἀφροδε[ι]της θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρωπίνου βίου σωτήρα*. In *Brit. Mus. Inscr.* III. 413⁴ (Priene) *κοινήν ἐπο[ι]ήσαντ]ο τὴν ἀρχήν*, κ. = "impartial." *Τὰ κοινὰ* is frequently used in the sense of "the customary formula" in such phrases as *μετὰ τὰ κοινὰ* (P Leid M^{1.2}—B.C. 135) (= I. p. 59) and *τὰ δ'* ἄλλα τῶν κοινῶν (P Oxy II. 236 (δ)⁸—B.C. 64: see note). This last is a common periphrasis to avoid the trouble of writing the long lists of priest-hoods at Alexandria which generally occur in protocols of ii/B.C. (see the editors' note *ad l.*, and for a further list of exx. the note on P Giss I. 36⁹). For *τὰ πάντα κοινὰ* = "the world," "the universe," cf. P Leid B^{ii.18} (B.C. 164) (= I. p. 10). The technical *τὸ κοινόν*, "society," "guild," may be illustrated by the references to *τὸ κοινόν τῶν τεκτόνων* in P Oxy I. 53³ and *τὸ κοινόν τῶν σιδηροχαλκῶν* ("ironworkers") in *ib.* 84¹⁸, both of A.D. 316: cf. *ib.* 54¹² (A.D. 201) *γνώμη τοῦ κοινου τῶν ἀρχόντων*, "in accordance with the decision of the council of magistrates," and P Thead 17³ (A.D. 332) *παρὰ τοῦ κοινου τῶν ἀπὸ κόμης Φιλαδελφίας*. See also Jouguet *Vie municipale*, p. 309 f., San Nicolò *Aeg. Vereinswesen*, i. p. 204 ff. In P Lond 1178⁸⁷ (A.D. 194) (= III. p. 218) *κοινὰ τῆς Ἀσίας* are the great games of Asia. *Κοινός*, "profane," as in Ac 10¹⁴ *al.*, appears to be a specifically Jewish usage, but as leading up to this meaning Lietzmann (*ad Rom* 14¹⁴ in *HZNT*) cites Plutarch *Eroticus* 4 p. 751^b *καλὸν γὰρ ἡ φιλία καὶ ἀστέιον, ἡ δὲ ἡδονὴ κοινὸν καὶ ἀνελεύθερον*. For the adv. *κοινῶς* see P Ryl II. 108¹⁴ (A.D. 110–111) *κοινῶς ἐξ ἴσου*, "jointly in equal shares," and for *κοινή* see P Magd 29² (B.C. 218) *al.* Marcus Antoninus (i. 16) coins the expressive compound *κοινονοημοσύνη* to denote "public spirit."

κοινόω.

The classical use of this verb may be illustrated by Aristeas 290 *ἦθος χρηστὸν καὶ παιδείας κεκοινωνηκὸς δυνατὸν ἀρχειν ἔστί*, "a good disposition which has had the advantage of culture is fitted to bear rule" (Thackeray).

κοινωνέω.

Ellicott's contention (*ad* 1 Cor 10¹⁷) that the difference sometimes drawn between *κοινωνέω* (partake with others in one undivided thing) and *μετέχω* (share with those who also have their shares) in 1 Cor 10¹⁶ ff. "cannot be substantiated" is borne out by the evidence of the inscrs. where the words are practically synonymous: cf. *Magn* 33³³ (iii/B.C.) *τοὺς κοινωνήσοντας τῆς θυσίας* with *ib.* 44¹⁷ ff. (end iii/B.C.) *μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, καὶ ἀποστέλλειν θιαροῦς, . . . τοὺς κοινωνησοῦντας τὰς τε θυσίας καὶ τῶν λοιπῶν τιμῶν παρ' αὐτοῖς* (cf. Thieme, p. 29 f.). See also the proclamation by a Prefect, P Oxy XII. 1408²⁶ f. (A.D. 210–14), where reference is made to the different methods of sheltering robbers—*οἱ μὲν γὰρ κοινων[οῦντες τῶν ἀδικη]μάτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[. . .*, "some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). This

last ex. bears out Ellicott's further remark that of the two verbs *κοινωνέω* "implies more distinctly the idea of a community with others": cf. Brooke *ad* 1 Jn 1³: "*κοινωνεῖν* is always used of active participation, where the result depends on the co-operation of the receiver as well as on the action of the giver." The editors of the Commagenean Inscriptions (in Humann and Puchstein's *Reisen in Kleinasien und Nordsyrien*, Textband p. 371) note the resemblance between a religious inscr. of King Antiochus I. (mid. i/B.C.) *πάσιν ὅσοι φύσεως κοινωνοῦντες ἀνθρ[ω]πινης* and 2 Pet 1⁴ *ἵνα . . . γένησθε θείας κοινωνοὶ φύσεως*: see Deissmann *BS*, p. 368 n². Cf. also the phrase *τ[ο] τῶν ἱερῶν κοινωνοῦντες* with reference to the hereditary priesthood of Heracles in Cos (*Syll* 734⁷ *al.*): Dittenberger's Index (*Syll* III, p. 347) gives several exx. of the verb with temples, rites, or mysteries as the object. For the constr. with dat. of person, as in Phil 4¹⁵, cf. BGU III. 969^{i.13} (A.D. 142?) *ἀπηλλάγησαν μὲν οὖν οἱ ἀντιδικοί τῆς κτηνοτροφία[s] ἧς ἐκοινώνουν τῷ τετελευτηκότῃ*, P Flor I. 36⁶ (iv/A.D.) *ἑτέρα γυναικὶ κοινω- νήσαν[το]s*, and the touching inscr. which a doctor puts up to his wife (who had herself studied medicine), *Cagnat* IV. 507 ⁶¹⁹ *ὡς ζωῆς μου[αχῆ] σοι ἐκοινώνησα*, "as with you alone I shared my life."

κοινωνία.

It is worth noting that the subst. like the verb (*s.v.* *κοινωνέω ad fin.*) is used specially of the closest of all human relationships, e.g. BGU IV. 1051⁶ (marriage contract of time of Augustus) *συνχωρ[ο]σσι Δύ]καινα καὶ Ἰέραξ συνελ- λυθέναι ἀλλ[ή]λοις πρὸς βίου κοινωνίαν*, the coeval 1052², and P Oxy XII. 1473³³ (A.D. 201) *συνήλθ[ο]ν τῷ . . . Ὀρέλωνι πρὸς γάμου κοινωνία (l.-lan)*. We have the phrase *κατὰ κοινωνίαν* with gen., "belonging in common to," in P Flor I. 41⁵ (A.D. 140), *al.* For *κοινωνία* = "partnership" see P Ryl II. 117¹⁸ (A.D. 269) *ὁ ὄμ[ο]πάτριός μου ἀδελφός . . . πρὸς οὐδεμίαν κοινω[ν]ίαν ἐξ[ω]*, "my brother on my father's side, with whom I have no partnership," and the commercial association of *Syll* 300⁶⁴ (B.C. 170) (where see the editor's note). Cf. the active relationship underlying the word in such passages as Ac 2⁴², 2 Cor 13¹³, Phil 2², and the full discussion of the NT usage by Armitage Robinson in Hastings' *DB* i. p. 460 ff. With 1 Jn 1⁶ Sharp (p. 111) compares the use of the term in Epict. ii. 19. 27 *περὶ τῆς πρὸς τὸν Δία κοινωνίας βουλευόμενοι*, "aiming to have fellowship with Zeus."

κοινωνικός

is used in the more primary sense of "common" in BGU IV. 1037¹⁴ (A.D. 47) *ἵσος καὶ ἕξος τοῦ κοινωνικοῦ ἐλαι- [ῶ]νος*, the vineyard being "common" to two properties: cf. also P Giss I. 307^{12,14} (A.D. 140-161). For evidence in support of the derived meaning "willing to communicate" (RV) rather than "ready to sympathise" (RV marg.) in 1 Tim 6¹⁸, see Field *Notes*, p. 213 f.

κοινωνός,

as in Lk 5¹⁰, is illustrated by the fisher-compact in P Amh II. 100⁴ (A.D. 198-211), where Hermes takes Cornelius as his "partner" to the extent of a sixth share in the yearly rent of a lake—*προσελάβετο τὸν Κορνήλιον*

κοινωνὸν τῆς αὐτῆς λίμνης κατὰ τὸ ἕκτον μέρος ἐπὶ φόρῳ: cf. BGU IV. 1123⁴ (a lease—time of Augustus) *ὁμολογοῦμεν εἶναι τοὺς τρεῖς με[τ]όχους καὶ κοινωνοὺς καὶ κυρίουs ἕκαστον κατὰ τὸ τρίτον μέρος*, *ib.* II. 530¹⁴ (i/A.D.) (= *Selections*, p. 61), where in connexion with the care of an allotment a father writes to his son—*ὁ κοινωνός ἡμῶν οὐ συνηργάσατο*, "our partner has taken no share in the work," P Amh II. 92¹⁸ (A.D. 162-163) *οὐχ ἔξω δὲ κ[ο]ινωνῶν οὐδὲ μίσθιον γερ[ό]μενον τῆς ἀνῆς ὑποτελή*, "I will have no partner or servant who is liable on account of the contract" (Edd.), PSI IV. 306⁸ (contract—ii/iii A.D.) *προσελη- φέναι τ[ῆ] . . .]ορην κοινωνὸν ἐξ ἔσου*, and P Oxy XIV. 1626² (A.D. 325) *οἱ κοινωνοί*, "their associates" (Edd.). With 1 Cor 10¹⁸ we may compare BGU I. 287¹⁸ (A.D. 250) (= *Selections*, p. 116), a certificate of pagan sacrifice, where the presiding magistrate certifies a certain Diogenes as "partic- ipant" in the sacrifice—*Δύρη[λ]ιος] Σύρος Δι[ο]γενῆ] θύοντα ἅμα ἡ[μ]ίν[?] κοινωνός σ[ε]σ[η]μεῖται*: it should be noted, however, that the reading is doubtful, see *Chrest.* I. p. 152, *Archiv* v. p. 277 f. Sharp (p. 22) compares Epict. i. 22. 10 *γονεῖς, ἀδελφοί, τέκνα, πατρίς, ἀπλῶς οἱ κοινωνοί* with 2 Cor 8²⁸.

κοίτη

in the sense of "bed" occurs in the Serapeum dream P Par 51¹¹ (B.C. 160) (= *Selections*, p. 19) *μεταβέβληκα τὴν κοίτην μου*, "I have changed my bed": cf. also the Christian letter written by a sick woman, P Oxy VIII. 1161¹⁰ (iv/A.D.) —*πάνυ μὴ δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου*, "quite unable to rise from my bed." The word seems to have the general meaning of "resting-place" in P Lips I. 1181⁸ (A.D. 160-1), where ground is set aside *εἰς βράσιν προβάτων καὶ κοίτην*. In this way *κοίτη* is frequently used of a "parcel" of land (cf. *σφραγίς*) as in P Ryl II. 168⁸ (A.D. 120) *κοίτην ἦν ἐγεωργεῖ Φιβίων*, "a parcel cultivated by Phibion," P Amh II. 88⁸ (A.D. 128) *ἐν δυσὶ κοίταις ἀρούρας ἑπτὰ*, "seven arourae in two parcels," etc. The derived meaning "box," "chest," is seen in P Petr II. 4 (6)¹⁰ (B.C. 255-4) *διὰ τὸ μὴ εἶναι ἄρτους ἐν τῇ κοίτῃ*, P Tebt I. 180 (B.C. 92 or 59) *εἰσὶν οἱ δεδωκ[ό]τες χαλκὸν εἰς τὴν κοίτην Εὐρήμονος*. For the verb *κοιτάζω*, which is found in the LXX, cf. P Oxy XII. 1465⁹ (i/B.C.) *τοὺς ἄλλους τοὺς ἐκεῖ κοιταζο[μ]έ- νους*, "the others who sleep there" (Edd.), for the subst. *κοιτασμός* cf. P Tebt II. 423¹⁸ (early iii/A.D.) *ἐὰν οὖν μὴ ἦς λαβὼν τὰ πρόβατα πρὸς κοιτασμός (l.-όν)*, "so if you have not received the sheep for folding" (Edd.), for *ἀπό- κοιτος* cf. *ib.* 384⁶ (A.D. 10) *οὐ γεινόμενος (l.-ον) ἀπόκοιτον οὐδ' ἀφ[ῆ]μερον ἀπ[ὸ] τῆς [Πασώνιος] οἰκίας*, "he shall not sleep away or absent himself by day from Pasonis' house" (Edd.), and for *ἐκκοιτεία* see P Tebt II. 332⁹ (*s.v.* *καιρός*). With the use of *κοίτη* for "sexual intercourse" in Rom 13¹³ *ἡμ[ε]ν* may compare the verb *ἀνδροκοιτέω* in BGU IV. 1106²⁸ (B.C. 13), P Cairo Preis 31²⁴ (A.D. 139-140).

κοιτών.

This late word = "bed-chamber," which is condemned by Phrynichus (ed. Lobeck, p. 252), may be illustrated from P Tebt I. 120¹⁴ (B.C. 97 or 64) *ἐν τῷ κοιτῶνι*, P Oxy I. 76²⁰ (A.D. 179) *συμπόσιον καὶ κοιτῶνα*, *ib.* III. 471²³ (ii/A.D.) *ἐκ τ[ο]υ κοιτῶνος ἐξιόντα τὸν παῖδα*. This last papyrus shows also (⁸⁴) *κοιτωνέτης*, "chamberlain": *κοιτοική μῖα*,

"a bed-cover" or "mattress," is mentioned on an ostrakon containing an inventory of clothing and furniture, *Mil. Nicole* p. 184, No. 10² (prob. Ptol.). In the inscr. we frequently meet with ὁ ἐπὶ τοῦ κοιτῶνος = "cubicularius," e.g. *OGIS* 256⁵ (c. B.C. 130) ἐπὶ τοῦ κοιτῶνος τῆς βασιλείας (other exx. in Magie, p. 73): cf. *Ac* 12²⁰.

κόκκινος.

To the quotations for this adj. from Plutarch and Epictetus given by Grimm-Thayer, Deissmann (*LAE* p. 77) adds a reference to Herodas vi. 19 τὸν κόκκινον βαυβῶνα. From a later date we have such occurrences in the papyri as P Hamb I. 10²⁴ (ii/A.D.) κοκκίην, P Tebt II. 405⁵ (iii/A.D.) φορφυροῦ[ν] καὶ κόκκινον, "purple and scarlet" (cf. Rev 17⁴), and P Lond 193 verso²² (ii/A.D.) (= II. p. 246), the accounts of a pawnshop, which show that a "scarlet shirt" —κιτῶν κόκκινος—realized an advance of 20 drachmae as against 11 drachmae for a "new white shirt" (χιτῶν ἀγναφος λευκός). On Heb 9¹⁹ we may refer to Abt (*Die Apologie des Apul.*, p. 148), who quotes Theocr. ii. 2 φοινικέω οὐδὲ ἀώτῳ, and P Lond 46⁸⁸⁸ (iv/A.D.) (= I. p. 77) ἄμματι φοινικίνῳ, pointing out "der lustrative Charakter des Purpur." MGr κόκκινος, "red": κοκκινίζω, "blush."

κόκκος.

Ostr 1218⁴ (Rom.) κόκκου μάτας δ, P Lond 121⁶⁸⁸ (iii/A.D.) (= I. p. 104) θύσον λιβ(άνου) κόκκους γ, *Syll* 807¹² (after A.D. 138) κόκκους στροβίλου, "pine-cones." The verb κοκκολογέω is found in P Oxy VII. 1031¹⁸ (A.D. 228) ἄσπερ κοκκολογήσας ἀπὸ κριθῆς καὶ αἰρῆς καταθήσω εἰς τὴν γῆν ὑγιῶς, "which (arourae) I will clear of barley and darnel and plant upon the land honestly" (Ed.): see also P Hamb I. 19¹⁵ (A.D. 225) with the editor's note.

κολάζω.

In P Fay 120⁸ (c. A.D. 100) εὐ πυήσις π[έ]μ[ισ]ις μν θρ[ύ]ρακες δύοι καὶ λικμητρίδες δύοι καὶ πτύν (l. πτύον) ἐν, ἐπὶ κ[ο]λάζωμαι (l. -ομαι) αὐτῶν, the editors translate "please send me two forks and two shovels and a winnowing-fan, as I am feeling the want of them," and so in *ib.* 115¹⁹ (A.D. 101), a letter by the same illiterate writer, where the object is not expressed. The word occurs with the same meaning in BGU I. 249⁴ (ii/A.D.) ἔγραψά σοι, ἵνα δύο ἀρτάβαι σει[τα]ρίου ἰδισθῶσί μοι (l. ἰδιασθῶσί μοι) ἐπεὶ λείαν ἐκολάσθημεν, which gives us independent authority. The meaning "cut short," which the presumable connexion with κόλος and κολούω would suggest, seems to be the original sense of the word. In the Paris *Thesaurus* we find quotations for the meaning "prune" (κόλασις τῶν δένδρων), and a number of late passages where the verb denotes "correcting," "cutting down" a superfluity. Thus Galen *ad Gl.* I τὰ γὰρ ἐναντία τῶν ἐναντιῶν ἰμάτα ἔστι, κολάζοντα μὲν τὸ ὑπερβάλλον. Of course this may be a derived sense, like that of *castigo* and of our "correct," but in any case it is clearly a familiar sense during the NT period, and we cannot leave it out of consideration when we examine this very important word. For the meaning "punish," as in *Ac* 4²¹, 2 *Pet* 2⁹, 3 *Macc* 7³, we may cite a Prefect's decree of A.D. 133-7, PSI V. 446¹⁴, in which he threatens to punish sharply soldiers making illegal requisitions—ὡς [ἐ]μ[ο]υ κο[λ]άσοντος ἔρω-

μένους ἐάν τις ἀλφῆ κτλ.: cf. BGU I. 341¹⁴ (ii/A.D.) παρεστάθησαν καὶ ἐκολάσθησαν, P Ryl II. 62⁹ (iii/A.D.), the translation of an unknown Latin work, ἀγρυνεῖται καὶ κολάζεται [καὶ τι]μωρεῖται καὶ παρηγορεῖται, and from the inscr. *OGIS* 90²⁸ (Rosetta stone—B.C. 196) πάντας ἐκόλασαν καθηκόντως. See also Aristeas 208 ὅθεν οὐτε εὐκόπως δεῖ κολάζειν οὐτε αἰκίαις περιβάλλειν, "thou must not therefore on slight provocation punish or subject men to injuries" (Thackeray).

κολακία.

For the form of this NT ἀπ.εἰρ. (1 Th 2⁵), see WH *Notes*⁸, p. 160. The word carries with it the idea of the tortuous methods by which one man seeks to gain influence over another, generally for his own ends, and when we keep in view the selfish conduct of too many of the heathen rhetoricians of the day (see e.g. Dion Cass. *Hist. Rom.* lxxi. 35, Dion Chrys. *Orat.* xxxii. p. 403) we can easily understand how such a charge might come to be laid against the Apostles. For a new work *περὶ κολακείας* by Philodemus the Epicurean (B.C. 50) see *Rhein. Mus. NF* lvi. p. 623.

κόλασις.

For κόλασις = "punishment," cf. *Syll* 680¹³ (Rom.) καὶ πρὸς τὴν κόλασιν ἀγέτωσαν τοὺς αἰτίους οἱ [ἀρχ]οντες. In 1 Jn 4¹⁸ the idea of "deprivation," a kind of *poena damni* (see above *s.v.* κολάζω), is decidedly helpful: fear checks development, and is the antithesis of τελείωσις which love works. For κόλασις, with reference to the next world as in Mt 25⁴⁶, cf. the fragment of an uncanonical gospel P Oxy V. 840⁶ οὐ γὰρ ἐν τοῖς ζώοις μόνοις ἀπολαμβάνουσιν οἱ κακοῦργοι τῶν ἀνθρώπων ἀλλὰ [καὶ] κόλασιν ὑπομένουσιν καὶ πολ[λ]ήν βάσανον, "for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment" (Edd.). In the Apoc. of Peter τόπος κολάσεως = "hell," and in MGr κόλασις is used alone in the same sense.

κολλάω.

P Fay 112⁹ (A.D. 99) καὶ μὴ τῆς (l. τοῖς) κει[.]ασι ἀριθμὸν ταυρικῶν (l. -ῶν) κόλλα, "and do not unite a number of bulls . . ." The lacuna prevents our defining κολλάω exactly, and the same difficulty recurs in connexion with its four-fold occurrence in a return of temple property, P Oxy XII. 1449^{18,20,23,24} (A.D. 213-17). The verb is also found in its literal sense in P Lond 46⁴⁶⁷ (iv/A.D.) (= I. p. 80) οὐτ(ε) κολλήσας τὸν λίθον τῷ ἀριστερῷ σου ὀπίω: cf. *Michel* 594¹⁰³ (B.C. 279), a payment to a certain Aristarchus who had "stuck on"—κολλήσαντι—the handle of a cup. The figurative use in the NT is clearly traceable to the influence of the LXX, where the verb is nearly always = *ῥῆνῃ*. For the frequency of the verb and its derivatives in medical language see Hobart p. 128, where it is pointed out that Luke uses κολλάσθαι seven times as against four other occurrences in the rest of the NT. MGr κολλάω, "glue," "fasten to," "adhere."

For κόλλημα as the technical term for a "sheet" formed of two layers of papyrus fastened or glued together, see P Leid W¹¹.41 (ii/iii A.D.) ἰς ἱερατικὸν κόλλημα γράφας τὸ

(δνομα), for κόλλησις, "soldering," see P Oxy VI. 915¹ (A.D. 572) εἰς κόλλησιν τῶν σωλήνων ("pipes") τοῦ λουτρ(οῦ), and for κολλητής, see *Preisigke* 805 (iii/A.D.).

κολλούριον

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κολλυβιστής.

This late word (Mt 21¹², Mk 11¹⁵, Jn 2¹⁵), which is condemned by the Atticists (cf. Rutherford *NP* p. 499) occurs in the census-paper P Petr III. 59 (a)¹⁷ (Ptol.), where mention is made of κολλυβισταὶ ἑ. Its meaning "money-changer" is determined by κόλλυβος, which from denoting "a small coin" had come to be applied to the "rate or premium of exchange": cf. the long papyrus roll of accounts P Goodsp Cairo 30^{v.12} (A.D. 191-2), the payment of a tax—κο[λ]υβίου, "on exchange," P Fay 41^{1.15.ii.14} (A.D. 186), 56⁷ (A.D. 106), and P Lond 372⁷ (ii/A.D.) as published in P Tebt II. p. 339 (with the editors' note); see also Wilcken *Ostr.* i. p. 381. The subst. κολλυβιστήριον is found in the fragmentary P Tebt II. 485 (ii/B.C.) and the adj. κολλυβιστικός in BGU IV. 1118²³ (B.C. 22) διὰ τῆς Κάστρος κολλυβιστικῆς τραπέζης, *al.* (see further *Preisigke Giro-wesen*, p. 32). The word is of Semitic origin (Lewy *Fremdwörter*, p. 119 f.).

κολοβώ,

properly = "amputate" (Swete on Mk 13²⁰: cf. 2 Kings 4¹⁸). For a form κολοβίζω (not in LS⁸) of this late verb, cf. *IMA* iii. 323 (Thera i/B.C. or i/A.D.) τὰ πλείω κεκολοβισμέ[ων] καὶ ἀφιρημένων. The subst. κολόβιον, an under-vest with shortened sleeves, occurs in an inventory of property, P Tebt II. 406¹⁷ (c. A.D. 266) κολόβιον λινούν δ[ε]ψιμον καινόν, "a new linen shirt with two stripes" (Edd.) *al.*, and the adj. κολοβός, "maimed," "mutilated," in the description of an ass—μυόχρον κολοβόν—in P Gen I. 23⁵ (A.D. 70) *al.*: cf. P Petr III. 19 (g)² (Ptol.), P Oxy I. 43 verso^{v.9} (iii/A.D.). The epithet ὁ κολοβοδάκτυλος, "the stump-fingered," applied to Mark in iii/A.D. (Hippolytus *Philos.* vii. 30), has been traced to a desire on the part of the philosophers to ridicule the shortness of his Gospel, but is

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more probably due to some natural defect of the evangelist himself: see a curious note by Nestle, *ZNTW* iv. p. 347.

κόλπος.

With the figurative use of κόλπος in the NT (Lk 16²² f., *al.*) we may compare its occurrence in sepulchral epitaphs, e.g. *Preisigke* 2034¹¹ ἀνάπαυσον τὴν ψυχὴν τοῖς δούλοις σου πιστὰ ἐν κόλποις Ἀβρὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, and *Kaibel* 292¹ Τύμβος μὲν κρούπτει με τὸν ἐν κόλπ[οισι] τραφέντα, where the editor draws attention to the "frigidum acumen" with which τύμβος and κόλποι are contrasted. On the other hand κόλπος is used of a sepulchre in *ib.* 1135², and in *ib.* 237³ (ii/i B.C.) we have—Ἄιδεω νυχλοιο μέλας κόλπος: cf. *ib.* 56¹ Σώμα σὸν ἐν κόλποις, Καλλιστοί, γαῖα καλύπτει, with reference to the "bosom" of mother Earth. See also Herondas vi. 101 f. οὐ γὰρ ἀλλὰ πορθεῖ[σι] ὄρν[ι]θο[κ]λέ[π]ται, κὴν τρέφῃ τις ἐν κόλπῳ, "for the bird-stealers will plunder out of one's very lap" (Nairn). For the meaning "bay," "gulf," as in Ac 27²⁰, cf. *OGIS* 441²¹⁸ (B.C. 81) Σελεύκεια [ἡ] πρὸς τῷ Ἰσικῶ[ι] κ[ό]λπωι.

κολυμβάω.

For this verb which properly means "dive," but is used = "swim" in Ac 27⁴³, Hobart (p. 283) refers to the medical writer Galen, by whom it is used of invalids taking exercise in a swimming-bath (κολυμβήθρα). With ἐκκολυμβάω in Ac 27⁴² we may compare *Syll* 803²⁰ (iii/B.C.) οὗτος [ἀ]ποκολυμ[β]άσ[α]ς εἰς τὰν θ[ά]λασσαν ἔπειτα δεινδρόων ("lurking in the wood") εἰς τόπον ἀφίκετο ξηρόν. The subst. κολυμβητής is found in *Preisigke* 3747 (i/B.C.). MGr κολυμπῶ, "dive," "swim."

κολυμβήθρα.

For the later ecclesiastical usage of κ., "font," see P Oxy I. 147⁸ (A.D. 556), cited *s.v.* κήπος *sub fin.*

κολωνία.

This designation is given to a settlement of veteran soldiers, established by Severus and Caracalla in the neighbourhood of the village Kerkesoucha in the Fayûm, *Chrest.* I. 461 (beginning of iii/A.D.): cf. also P Oxy III. 653 (A.D. 160-2) (κολωνία *bis*) and *ib.* XII. 1508 (ii/A.D.), which throws light on the manner in which the land was obtained. On the whole position of these *coloniae*, see Wilcken *Archiv* v. p. 433 f., and the introd. to P Giss I. 60, p. 29. A fourth century inscr. from Eaccacia, *Kaibel* 908⁰, ends—εὐτυχ(τω) ἡ κολωνία.

κομάω.

An interesting illustration of this verb, which in Bibl. Greek is confined to 1 Cor 11¹⁴ f., is afforded by BGU I. 16¹¹ (A.D. 159-160) (= *Selections*, p. 84), where a charge is brought against a priest of "letting his hair grow too long and of wearing woollen garments"—ὡς κομώντος [κ]αὶ χρω[μ]ένου ἑραῖς ἐσθήσασιν: cf. Herod. ii. 36 f.

κόμη.

With 1 Cor 11¹⁵ we may compare *Cagnat* IV. 1019⁸ κοματροφήσαν[τος] τοῦ ὑοῦ μου Δύρ. with the editor's note—"comam pascere, ut deo postea consecraretur, crebrior

religio fuit": see also *Syll* 420 n². For κ. = "foliage," see P Petr III. 43(2) verso^v.¹⁰ (B.C. 246) π[αρ]αφρυγανίσαι τὸ χῶμα τ[ῆ]ι μυρικήνι κόμηι.

κομίζω

in the sense of "bring," "carry," as in Lk 7³⁷, may be illustrated from P Petr III. 53(4)⁶ (iii/B.C.) κομιούμεν γὰρ σοι ταύτην τε καὶ τὴμ πρὸς Παγκράτην ἐπιστολήν, P Tebt I. 55⁴ (late ii/B.C.) κεκόμικε δέ μοι ὁ παρὰ σοῦ ἄμιος (ἀρτάβην) ἄ, "your agent has brought me one artaba of ami" (Edd.), P Oxy II. 296⁸ (i/A.D.) δὸς τῷ κομίζοντί σου τὴν ἐπιστολήν τὴν λαογραφίαν Μνησιθέου, "give the bearer of this letter the poll-tax of Mnesticus," and BGU III. 417³² (ii/iii A.D.) τὰ δεξιά μοι κόμισον. The middle is very common with the meaning "receive," e.g. BGU IV. 1206⁴ (B.C. 28) κεκόμισμαι ἄ ἐγεγράφισ (on pluperf. see *Proleg.* p. 148), P Fay II 4³ (A.D. 100) κομισάμενός μου τὴν ἐπιστολήν, "on receipt of my letter," P Oxy VIII. 1153³ (i/A.D.) ἐκομισάμην διὰ Ἡρακλάτος τὰς κίστας [σὺν] τοῖς βιβλίοις, "I have received through Heraclatas the boxes with the books," *ib.* III. 530¹⁰ (ii/A.D.) κόμισ[αι] παρὰ Χ[αιρ]-ῆμονος τ[ισ]οῦ κομίζοντός σοι τὸ [ἐπι]στολίον ἀργυρίου δραχμὰς ἑκατὸν δέκα[α] δύο, "receive from Chaeremon the bearer of this letter 112 drachmae of silver," *ib.* VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μήτηρ, ἐπὶ τῇ σπουδῇ τοῦ καθεδραρίου ("stool"), ἐκομισάμην γὰρ αὐτό, and *ib.* XII. 1493⁷ (Christian—iii/iv A.D.) ἐκομισάμην σου τὸν υἱὸν εὐρωστούνηα καὶ ὀλοκληροῦντα διὰ παντός, "I received your son safe and sound in every respect" (Edd.). For the further meaning "receive back," "recover," which the middle apparently has in all its NT occurrences (cf. Hort on 1 Pet 1⁸), we can cite such passages as P Hib I. 54⁹ (c. B.C. 245) (= *Chrest.* I. p. 563) ἐάν τι δέη ἀνηλώσαι δός, παρὰ δὲ ἡμ[ῶ]ν κομ(ε)ί, "if any expense is necessary, pay it, and you shall recover it from us" (Edd.), and P Tebt I. 45³⁸ (B.C. 113) διδὲ ἐπιδιδώμι σοι . . . ἵνα τῶν ἐγκαλουμένων κατασταθέντων ἐγὼ μὲν κομισώμαι τὰ ἑμαντοῦ, "I therefore present this complaint to you in order that the accused having been produced I may recover my property" (Edd.). Hence the use of the verb in connexion with recovering a debt, getting it paid—P Hamb I. 27⁸ (B.C. 250) τὴν δὲ τιμὴν οὕτω ἐκεκόμιστο, P Eleph 13⁸ (B.C. 223-2) περὶ δὲ τῶν εἰκοσὶ δραχμῶν οὕτω ἐκεκόμιστο Φίλων, Πιστοκλήης (L-κλέα) [γ]ὰρ οὐχ εὐρήκειμεν, P Oxy I. 101²³ (A.D. 142) ἕως τὰ κατ' ἔτος ὀφειλόμενα κομισήται, "until the yearly rent is paid."

κομπῶς.

With the adverbial phrase Jn 4²⁸ κομπότερον ἔσχεν, "got better" (rather than "began to amend" AV, RV), cf. P Par 18⁸ κομπῶς ἔχω, P Tebt II. 414¹⁰ (ii/A.D.) ἐάν κομπῶς σχῶ πέμψω τ[ῆ] ἑυατρί σου κοπιήν κρις ("a cotyle of orris-root"), and P Oxy VI. 935⁸ (iii/A.D.) θῶν συλλαμβανόντων ἡ ἀδελφὴ ἐπὶ τ[ῆ] κομπότερον ἐτραπή, "with the assistance of heaven our sister has taken a turn for the better" (Edd.). See also Epict. iii. 10. 13 ὅταν ὁ ἰατρὸς εισέρχηται, μὴ φοβεῖσθαι τί εἴπη, μηδ' ἂν εἴπη κομπῶς ἔχεις, ὑπερχαίρειν: *ib.* ii. 18. 14 γίγνωσκε ὅτι κομπῶς σοί ἐστι. Κόμπη is found as a woman's name in *L'reisigke* 4119.

κοπιάω,

"whitewash," is found in a series of temple accounts, *Michel* 594⁸⁶ (Delos—B.C. 279) τὴν θυμέλην τοῦ βωμοῦ τοῦ ἐν τῇ νήσῳ κοπιάσαντι Φιλοκράτει. The pass., as in Mt 23²⁷, occurs in *CIG* I. 1625¹⁸. For κοπία, "plaster," and κοπιατής, "plasterer," see P Oxy XII. 1450^{4,6} (A.D. 249-50), and for κοπιᾶσις, "plastering," P Flor III. 384⁷³ (v/A.D.) τὴν τῶν δωμάτων κοπιᾶσιν, and for κοπιᾶμα PSI V. 547¹⁹ (iii/B.C.) τὴν κρύπτην ὁμοίαν τῷ κοπιᾶματι. In the private account P Oxy IV. 739⁷ (c. A.D. 1) κοπιῶν εἰς πρ[ο]σφαγίου (ὄβολός), the meaning may be "powder (?) for a relish 1 ob." (Edd.).

κοπιουότος.

Chrest. I. 198¹⁸ (B.C. 240) κ[α]. . . . ματα ἀπὸ τῆς ἄλλω σὺν τῷ κοπιουότῳ ἀ(ρ)τάβῳι ἰε̅—a declaration for purposes of taxation. For κόνις, "dust," see *Kaibel* 622⁸ φθίμενος τήνδ' ἐπίκειμαι κόνιν, "in death I have this dust laid upon me."

κοπαῖω.

On the Ionic origin of this word = "cease," "sink to rest," which survives in MGr, see Thumb *Hellen.* pp. 209, 211, 214. Cf. Hesychius κόπασον· ἡσύχασον.

κοπετός.

For this familiar LXX word, which in the NT is confined to Ac 8², we may compare *Kaibel* 345^{3 f.}—

μήτηρ ἐμή, θρήν[ων ἀ]ποπαύεο. λ[ῆ]ξον ὀδυρμῶν
κ[α]ὶ κοπετῶν· Ἀίδης οἰκ[τ]ρον ἀποστρέφ[ε]ται.

κοπή

is common in the papyri = "cutting," e.g. P Oxy II. 280¹⁷ (A.D. 88-9) τὸ μὲν ἡμισυ εἰς ἄρῳσιν τὸ δὲ ἕτερον ἡμισυ εἰς κοπήν, "the half for ploughing, the other half for cutting," *ib.* III. 499¹⁶ (A.D. 121) χόρτον εἰς κοπήν καὶ ἐπινομήν, "grass for cutting and grazing." In P Rev L^{xiv}. 5 (B.C. 259) οἱ κοπεῖς are the men who cut the crop in an oil-factory—a new sense of the word. See also s.v. θρῆξ, and for the impost called κοπή τριχός cf. P Tebt II. p. 96. In a curious medical questionnaire, certainly later than ii/A.D., we find—τί ἐστιν κ[οπή]; [ἡ τῶν] σωματίων τομῆ (see *Archiv* ii. p. 1 ff.).

κοπιάω.

The special Biblical sense of this verb, "work hard," "toil," may perhaps be seen in Vett. Val. p. 266⁸ Ἰλαροῦς περὶ τὰς πράξεις καὶ μεθ' ἡδονῆς κοπιῶντας. Lightfoot on Ignat. *ad Polyc.* vi. thinks that the notion of "toilsome training" for an athletic contest underlies the word, and cites Phil 2¹⁶, Col 1²⁹, 1 Tim 4¹⁰, in illustration; but it should be noted that the word can also be used without any such metaphorical reference, as in LXX 2 Kings (Sam) 17², Isai 49⁴, Sir 51²⁷: see also *Field Notes*, p. 7. An uncommon usage is found in P Leid XV. 27 (iii/iv A.D.), where in a recipe for making silver the direction occurs—καὶ ἔμβαλε τὴν πίσσαν τὴν ξηράν, ἕως κοπιᾶση, "et incito picem siccam, donec saturatum sit" (Ed.). For the form κεκοπιᾶκες in Rev 2³ see W Schm *Gr.* p. 113, n¹⁰.

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With I Cor 11¹⁵ we may compare *Cagnat* IV. 1019⁸ *κοματροφήσαν[τος] τοῦ οὐ μου Αὐρ.* with the editor's note—"comam pascere, ut deo postea consecraretur, crebrior

κόπος.

For the phrase κόπος παρέχειν τινί, which occurs four times in the NT (also once with sing. κόπον) = "to give trouble to one," see P Tebt I. 21¹⁰ (B.C. 115) εἰς δὲ σοὶ κόπος παρέχει συναβάβαινε αὐτῷ, "if he gives you trouble, go up with him" (Edd.), BGU III. 844¹² (A.D. 83) κόπος γάρ μοι παρέχει ἀσθενούντι. For the word, which survives in MGr, see also P Amh II. 133¹¹ (early ii/A.D.) μετὰ πολλῶν κόπων ἀνηκάσαμεν αὐτῶν ἀντασχεῖσθαι (i. ἡναγκάσαμεν αὐτοὺς ἀντισχεῖσθαι) τῆς τούτων ἐνεργείας ἐπὶ τῷ προτέρῳ ἐκφορίου (i. -ῶ), "with great difficulty I made them set to work at the former rent" (Edd.), P Oxy XII. 1482⁶ (ii/A.D.) οὐ οὕτως αὐτὴν λελικμήκαμεν μετὰ κόπου "we never had so much trouble in winnowing it (sc. barley)" (Edd.).

κοπρία.

This NT ἀπ. εἶρ. (Lk 14²⁶) may be illustrated from P Oxy I. 37¹⁻⁶ (A.D. 49) (= *Selections*, p. 49) Πισσοῦρις . . . ἀνεῖλεν ἀπὸ κοπρίας ἀρρενικὸν σωματίον ὄνομα Ἡρακλᾶν, "Pesouris picked up from the dung-heap a male foundling named Heraclas," P Ryl II. 162¹⁷ (A.D. 159) βορρᾶ κοπρία, "on the north a dung-heap." On this word as common to the NT and the comic poets, see Kennedy *Sources*, p. 72 f. : it survives in MGr. The wider usage of κοπρία to denote the spot where all kinds of rubbish are gathered together is discussed by Wilcken *Archiv* ii. p. 311 f.

κόπριον.

For this diminutive = "dung," "manure," which in the NT occurs only in Lk 13⁸ in the plural, it is sufficient to refer to P Fay 110⁵ (A.D. 94) ἀναγκάσας ἐκχωσθῆναι τὸ ἐν αὐτῶν κόπριον, "have the manure there banked up" (Edd.), *ib.*¹⁰ χάρισον τὸ κόπριον εἰς τὴν κοπρηγίαν, "take away the manure to the manure heap," P Oxy III. 502²² (A.D. 164) premises καθαρὰ ἀπὸ κοπρίων, "free from filth," and OGIS 483²¹ (ii/B.C.) εἰς τινες μὴ ἀποδιδώσιν τῶν κοινῆ ἀνακαθαρθέντων ἀμφοδῶν τὸ γεινόμενον μέρος τῆς ἐκδόσεως τῶν κοπρίων ἢ τῶν ἐπιτρίμων, λαμβανέωσαν αὐτῶν οἱ ἀμφοδάρχει κτλ. Ἡ κόπρος (cf. Exod 29¹⁴) occurs in P Oxy IV. 729¹⁰ (A.D. 137) τὴν δὲ αὐτάρκίαν κόπρον περιστερῶν πρὸς κοπρισμὸν τοῦ κτή[ματος], "the necessary amount of pigeon's dung for manuring the vineyard," *ib.* VI. 934¹⁹ (iii/A.D.) μὴ οὖν ἀμελήσης τοῦ βαλεῖν τὴν κόπρον, "do not fail therefore to throw the manure on the land," Michel 594⁴³ (B.C. 279) τῶν περιστερῶν τῆς κόπρου, *al.* See also P Fay 119³³ (c. A.D. 100) πέμισις τὰ κτήνη κοπρηγίαν εἰς τὸ λάχανον τῆς Ψινάχεως καὶ τὰ κοπρηγία, "send the animals to carry manure at the vegetable-ground at Psinachis and the manure-carts" (Edd.).

κόπτω

in its original sense of "cut" may be illustrated by PSI II. 171²⁰ (ii/B.C.) κόψας τοὺς ἐν αὐτῶν φ[οίνι]κας, P Tebt I. 5²⁰⁵ (B.C. 118) τοὺς κεκοφῶτας τῶν ἰδίων ξύλα, "those who have cut down wood on their own property" (Edd.), P Ryl II. 228¹² (i/A.D.) ὄργανον τροχ(οῦ) τὸ εἰς κόπτειν, "machinery of the wheel for cutting" (Edd.), *ib.* 236²⁴ (A.D. 256) ποιήσον δὲ ξανθῆς ὤμους δύο ἐλαιουργικοὺς κοπήναι, "have two beams (?) cut at once for oil-presses"

(Edd.), P Oxy XII. 1421⁴ (iii/A.D.) τὸ ξ[ύ]λον τὸ ἀκάνθιον τὸ κεκομμένον ἐν τῇ Εἰόνθει. "the acacia-wood which has been cut at Ionthis." For the simplex κόπτω as an equivalent of the immediately preceding compd. ἐκόπτω, see P Fay 114^{14ff} (A.D. 100) θελίξ ἐξ αὐτῶν ἐκκόψαι φυτὰ, εἶνα ἐνπρός κοπή τὰ μέλλοντα ἐκόπτεσθαι, "he wishes to cut down some trees, so that those which are to be cut down may be cut skilfully" (Edd.): cf. *Proleg.* p. 115 for exx. of the survival in NT Greek of this classical idiom. A new noun κόπτρον is found in P Lond 1171⁶² (B.C. 8) (= III. p. 179) κόπτρα ἀράκου: for κοπτός, "a cake," see P Oxy I. 113²¹ (ii/A.D.). MGr κόβ[γ]ω, κόφτω.

κόραξ.

P Magd 21⁵ (B.C. 221) ὕστερον δὲ αὐτὴν εὗρομεν ὑπὸ τῶν [κυνῶν καὶ τῶν] κοράκων διαβεβρωμένην, "but afterwards we found it (sc. a sheep) devoured by the dogs and the ravens." MGr κόρακας.

κοράσιον.

P Strass I. 79² (a deed of sale—B.C. 16–15) κοράσιον δουλικόν, BGU III. 887⁹ (A.D. 151) πέπρ[ακα τὸ] κ[ο]ρ[ο]φ[ι]ον δηναρίων τριακοσίων πενή[κοντα], *ib.* 913⁷ (A.D. 206) δουλικὸν αὐτῆς κοράσιον—a female slave, and P Lond 331⁵ (A.D. 165) (= II. p. 154), where a certain Cosmas is hired σὺν ἐπιστή(μοσι) . . . τρισὶ καὶ κορασίοις τέσσαρασι (i. τέσσαρασι), "with three . . . and four girls" (not "lads" as Ed.) to assist at a village-festival (see Wilcken *Archiv* i. p. 153, iii. p. 241). The word, which survives in MGr, is late and colloquial (cf. Sturz *Dialect.* p. 42 f.), and the idea of disparagement which old grammarians noticed (cf. Lob. *Phrym.* p. 73 ff., Rutherford *NP*, p. 148) reappears to some extent in the above papyri, though it is wanting in LXX and NT ("cum nulla εὐτελεισμοῦ significacione"): see Kennedy *Sources*, p. 154.

κορέννυμι.

Kaibel 314^{21f}. (iii/A.D.)—

οὐδ' οὕτως μου γένεσις δεινὴ πληθθεῖσ' ἐκορέσθη, ἄλλ' ἑτέραν πάλι μοι νόσον ἤγαγε γαστρὸς μοῖρα.

κόρος.

This Hellenized Semitic word denoting a measure, *cor* or *homer* = 10 ephahs, is fairly common in the LXX, but in the NT is confined to Lk 16⁷. See Lewy *Fremdwörter*, p. 116.

κοσμέω.

In P Oxy XII. 1467⁵ (A.D. 263) reference is made to certain laws which entitle women "who are honoured with the right of three children"—ταῖς γυναιξίν ταῖς τῶν τριῶν τέκνων δικαίω κεκοσμημένα[ις]—to act without a guardian. The metaphorical use of the verb, as in Tit 2¹⁰, is seen in Cagnat IV. 288⁹ (ii/B.C.) κ[ε]κ[ο]σμηκε τὸν αὐτοῦ [β]ίον τῆι καλλίστηι παρρησίαι, and in the important *Priene* 105³⁶ (B.C. 9), where Augustus is described as "having made war to cease, and established order everywhere"—τὸν παύσαντα μὲν πόλεμον, κοσμήσοντα [δὲ] πάντα. Epict. iii. 1. 26 τὸ λογικὸν ἔχεις ἐξάρπτον· τοῦτο κόσμηαι καὶ καλλώπιζε· τὴν κόμην δ' ἄφες τῷ πλάσαντι ὡς αὐτὸς ἠθέλησεν, "your

reasoning faculty is the distinctive one: this you must adorn and make beautiful. Leave your hair to Him that formed it in accordance with His will" (Matheson), may be cited in illustration of 1 Pet 3^{ff}.

κόσμος,

"orderly," "virtuous," which in the NT is confined to 1 Tim 2^o, 3^o, is common as an epithet of honour in the inscr., e.g., Magn 165^o διὰ τὴν τοῦ ἡθους κόσμιον (for form see Blass *Gr.*, p. 33) ἀναστροφῆν, *ib.* 179^o (ii/A.D.) διὰ . . . τὴν ἰς τὴν πόλιν αὐτοῦ κόσμιον ἀναστροφῆν, and *OGIS* 485^o (Roman) ἄνδρα . . . ἤθει καὶ ἀγωγῇ κόσμιον. Sharp (p. 52) quotes Epict. *Ench.* 40 κόσμιοι . . . καὶ αἰδήμονες of women, as in 1 Tim 2^o: cf. also the late PSI I. 97¹ (vi/A.D.) τὴν ἐμὴν κοσμ(ίαν) [γυναῖκα. For the subst. κοσμιότης, see *Syll* 371¹¹ (time of Nero), where a physician is praised ἐπὶ . . . τῇ κοσμιότητι τῶν ἡθῶν, and an honorific inscr. *BCH* xi. (1887), p. 348 διὰ τε τὴν ἰδίαν αὐτοῦ κοσμιότητα καὶ διὰ τὰς τῶν προγόνων ἐνεργεσία[s].

κοσμίως.

This adverb, which is read in 1 Tim 2^o Ν^o D₂ *G (WII marg.), occurs, like the adj. κόσμιος (*q.v.*), as a descriptive epithet in the inscr., e.g. *Cagnat* IV. 255^o ἄνδρα . . . ἐξηκότα τε καλῶς καὶ κοσμίως, πάσης ἀρετῆς ἔνεκεν, *ib.* 785¹⁴ (early iii/A.D.) (= *C. and B.* ii. p. 466) ἄνδρα . . . στρατηγῆσαντα ἧ ἀγνῶς, ἀγωνοθετῆσαντα φιλοτέμῳς, εἰρηναρχῆσαντα κοσμίως, and *Magn* 162^o ζήσαντα σωφρόνως καὶ κοσμίως (cf. 1 Tim 3^o). See also Vett. Val. p. 355²⁰ διὰ τῆς ἰδίας ἐγκρατείας ἀκρόρυκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει.

κοσμοκράτωρ.

The Emperor Caracalla receives this title in an Egyptian inscr. *Archiv* ii. p. 449, No. 83.

κόσμος.

Interesting exx. of ὁ κόσμος, "the world," are afforded by *OGIS* 458⁴⁰ (c. B.C. 9) (= *Priene* 105), where the birthday of the divine Augustus is referred to as the beginning of good news to the world—ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ων ἢ γενέθλιος] τοῦ θεοῦ, and *Syll* 376²¹ where, on the occasion of the proclamation of the freedom of all the Greeks at the Isthmian games in A.D. 67, the Emperor Nero is described as ὁ τοῦ παντὸς κόσμου κύριος Νέρων. With the hyperbolic usage in Rom 1^o we may compare a sepulchral inscr. from Egypt, in which a certain Seratus states that he lies between mother and brother—ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται (*Archiv* v. p. 169, No. 24^o): see also P Lond 981¹⁰ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) ἡ γὰρ εὐφημία σου, πάτερ, περιεκύκλωσεν τὸν κ[όσ]μον ὅλον ὡς ἀγαθὸν πατέρα—a letter to a bishop. Other exx. of the word are *OGIS* 56⁴⁸ (iii/B.C.) μετελθεῖν εἰς τὸν ἀναον κόσμον, and PSI III. 157²⁰ (an astrological song—iii/A.D. ?) where κόσμος = οὐρανός (cf. Gen 2¹, Deut 4¹⁹). For the plur. = "magistrates," see *OGIS* 270¹⁰ (mid. ii/B.C.) ἐπιμ[ε]λὲς γενέσθω τοῖς κόσμοις, ὅπως καρυχθῆ, and for the collective sing. in the same sense see the exx. collected by Dittenberger *Syll* 427 n.1: cf. also the use of the compd. ὑκοσμός in *ib.* 737²⁴ (c. A.D. 175) of "magistratus collegii

constitutus ad ordinem et decorem in conventibus sodalium conservandum" (Dittenberger).

For the word = "adornment," as in 1 Pet 3^o, see P Eleph 1⁴ (B.C. 311–10) (= *Selections*, p. 2) εἰματισμὸν καὶ κόσμον (δραχμάς) α, with reference to a bride's trousseau, PSI III. 240¹² (ii/A.D.) γυνα[ικεῖον κόσμον, *OGIS* 531¹³ (A.D. 215) κατασκευάσας τὸν γάμον μετὰ παντὸς τοῦ κόσμου, and the good parallel to the Petrine passage in Menander *Γνώμαι* 92 γυναικὶ κόσμος ὁ τρόπος, οὐ τὰ χρυσία. Add, as arising from this usage, such instances as P Tebt I. 45²⁰ (B.C. 113) a complaint against certain persons who—οὐδενὶ κόσμῳ χρησάμενοι συντριβάντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door," similarly *ib.* 47¹² (B.C. 113), P Oxy VI. 909²⁹ (A.D. 225) τῶν [κ]όσμων τῶν τόπων, of setting a vineyard in order, and *ib.* 1467¹¹ (A.D. 263) καὶ αὐτὴ τοῖνον τῷ μὲν κόσμῳ τῆς εὐπαιδείας εὐτυχήσασα, "accordingly I too, fortunately possessing the honour of being blessed with children" (Edd.)—a petition from a woman claiming the right to act without a guardian in virtue of her possession of three children and ability to write. See also the compd. κοσμοποίησις in P Oxy III. 498²⁰ (a contract with stone-cutters—ii/A.D.) οὐδεμίαν πρὸς ἡμ[ᾶς] οὐσης κ[ε] [σ]μοπο[σ]ίσεως, "no ornamentation being required of us." On the "evil" sense of κόσμος, which must be Jewish in origin, see Hort's notes on Jas 1²⁷, 3^o: in the latter passage, it should be noted, Carr (*Expt* VII. viii. p. 318 ff.) prefers to understand by ὁ κόσμος, "the ornament" or "the embellishment" of unrighteousness. For the curious phrase πρὸ (or ἀπὸ) καταβολῆς κόσμου, which is employed by six writers in the NT, Hort (*ad* 1 Pet 1²⁰) can find no nearer parallel from profane sources than Plutarch *Moralia* ii. 956 A τὸ ἐξ ἀρχῆς καὶ ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.

κουστωδία.

P Oxy II. 294²⁰ (A.D. 22) (= *Selections*, p. 35) ἐν κοστωδία[ι] εἰσὶ is, so far as we know, the earliest ex. of this borrowed word. For the spelling κουστωδία, as in Mt 27⁶⁵ f., 28¹¹, cf. P Ryl II. 189² (A.D. 128) δημοσί(ο) ἱματισμοῦ κουστωδιῶν, "public clothing for the guards": see also Hatzidakis *Gr.* p. 109. In a fragmentary report referring to the Jewish War of Trajan, P Par 68^{A. 2}, we find κωστωδία—ταῦτα ἐγένετο ὅτι τινὰς ἐπὶ κωστωδιῶν ἤρπασαν καὶ [τοὺς ἀρπασθέντ]ας ἐτραυμάτισαν: the word is similarly restored in BGU I. 341³ (ii/A.D.).

κουφίζω.

This verb, which in the NT is confined to Ac 27²⁸, is found in the general sense of "lighten" in P Giss I. 7¹² (time of Hadrian) ἐκούφισεν τῶν ἐνχωρίων τὰ βάρη καθολικῶς διὰ προγράμματος: cf. further with reference to taxation BGU II. 619⁶ (A.D. 155) τὴν παραγ[ρ]αφείσαν [πρ]όσδοδον ὀφείλειν κουφισθῆναι το(ῦ) συναγο(μένου) ἄχρι ἂν ἕξεσασθῆ, PSI I. 103²¹ (end of ii/A.D.) τὸ συναγόμενον αὐτῶν ἐκούφισαν] ἐπὶ τῷ τοῦς ἐπ' αὐτῶν ἀναγρ[α]φομένους ἄνδρας, *OGIS* 90¹² (B.C. 196) ἀπὸ τῶν ὑπαρχουσῶν ἐν Αἰγύπτῳ προσόδων καὶ φορολογιῶν τινὰς μὲν εἰς τέλος ἀφήκεν, ἄλλας δὲ κεκούφικεν, and see P Peir II. 13(186)⁹ (B.C. 258–253) where the words κουφίζω τὸν βασιλέα, "lightening the king's burden," are written over the line in

connexion with a notice inviting tenders at a lower rate for some public work. For *κουφίζω*, "*levo*," "*absolvo*," see P Iand 62¹¹ note. In BGU I. 321¹¹ (A.D. 216) *ἐφευρέθη τὰ σειπάρια κεκουφισμένα*, the reference is to a robbery, and in PSI IV. 299⁵ (iii/A.D.) *ὡς δ' ἐκουφίσθη μοι ἡ νόσος*, to illness (cf. Hobart, p. 281). In the curious mantic P Ryl I. 283²³ (iv/A.D.) we have apparently an instance of the verb used intransitively—*τὰ ἐν δουλίᾳ κουφίσιν (L. -εν) ἐκ τῆς δουλίας*, "for a slave in servitude it means an alleviation of his servitude" (Edd.—see their note). For a similar metaphorical use of the subst. see *Kaibel* 406⁸ *πίνθους [κ]ουφί[σ]-μὸς ἐγένετο*, and for the adj. see P Oxy XIV. 1627¹¹ (A.D. 342) *ἠξιώσαμεν δέ σαι εἰσαγγεῖλαι ἡμᾶς εἰς κουφοτάτην χρίαν*, "we requested you to assign to us a very light duty" (Edd.). The wish is frequent on grave-stones—*ἀλλὰ κόνιν σοι . . . κουφήν καὶ δόση ψυχρὸν Ὅσειρος ὕδωρ* (see Schubart *Einführung*, p. 370). *Κούφα* is often used in the papyri constitutively, e.g. P Strass I. 1¹⁰ (A.D. 510) *σοῦ παρέχον[τ]ος τὰ κούφα*: see further GH on P Oxy XIV. 1631¹⁰ (A.D. 280).

κόφινος.

In an interesting note in *JTS* x, p. 567 ff. Dr. Hort has shown that the distinction between *κόφινος* and *σπιρίς* is one of material rather than of size, for either basket might be of different sizes, to judge by the uses mentioned in classical and patristic writers. This conclusion can now be confirmed from the *Κοινή*, as when in certain military accounts, P Oxy I. 43 (A.D. 295) we hear of *κόφινου* holding 40 λίτραι—*iii. 27 ἔσχον παρὰ σοῦ κοφίνους δέκα δύο ἐκ λίτρων τεσσαράκοντα*, and a little later *iv. 16* of—*κοφίνους ἀνώννας*, which contained only 20 λίτραι. For the contrast between the two words in Mk 8^{19f}. we may quote an ostrakon-letter from the middle of iii/b.c.—*Φίλωνι Νίκωνος κόφινου β Πτολεμαίου Ἀσκληπιίδου σφυρίδιον (Archiv vi. p. 220, No. 84^f).* Other exx. of *κόφινος* are—P Petr II. 39(*h*)^{6, 14} (taxing accounts) *εἰς κοφίνους*, where the editor thinks the reference is to a box or basket set on wheels to form a cart, PSI IV. 428⁵² (iii/b.c.) *ἐν κοφίνῳ μεγάλῳ*, P Oxy IV. 739⁸ (c. A.D. 1) *κοφίνων γ*, P Tebt II. 405⁹ (iii/A.D.) *κόβ(=φ)ινος καινός*, BGU II. 417¹² (ii/iii A.D.) *περὶ τοῦ κοφίνου τῆς σταφυλῆς*, and P Flor II. 269¹⁰ (A.D. 257) *ἐντολὰς λαβέτωσαν οἱ ὀνηλάται κομίσαι σοι τοὺς κοφίνους*. The word, which is of Semitic origin (cf. Lewy *Fremdwörter*, p. 115), was used specially by Jews (cf. Juvenal iii. 14, vi. 542), and Hort (*L.c.*) thinks that it was equivalent to the *κάρταλ(λ)ος* in which Jews carried first-fruits to Jerusalem. See further *s.vv.* *σαργάνη* and *σφυρίς*. For a form *κόφος*, which Dr. Hunt suggests may be equivalent to *κόφινος*, see the *verso* of a i/A.D. Hawara papyrus reproduced in *Archiv* v. p. 381, No. 42, and for the dim. *κοφίνιον* see P Petr III. 53(*m*)⁶ (B.C. 224). The widespread use of *κόφινος* in the *Κοινή* is fully illustrated by Maidhof p. 308 ff. The word still survives in MGr along with such forms as * *κόφα*, * *κοφοῦν*.

κράββατος,

the poor man's bed or mattress, and therefore better suited to the narrative in Mk 2⁴ than *κλίνη* which Mt (9²) and Lk (5¹⁶) substitute. In Ac 5¹⁵ *κράββατος* is distinguished

from *κλινάριον*: cf. 9²³ where Lk may have kept the original word of his informant. The word is late (Lob. *Phryn.* p. 62 *σκιμπος λέγε, ἀλλὰ μὴ κράββατος*), and is probably rightly traced to Macedonian origin (Sturzius *Dial. Mac.* p. 175 f.). With Mk 2¹² Norden (*Ant. Kunstprosa* ii. p. 532 n.1) contrasts Lucian *Philops.* 16 *ἀράμενος τὸν σκιμποδα, ἐφ' οὗ ἐκεκόμιστο, ὄψατο ἐς τὸν ἀγρὸν ἀπιών*. The spelling varies, but the form given above is found in the best NT MSS. (WSchm p. 56), though *κ* on 10 out of 11 occurrences prefers *κράβακτος*, for which we can now cite P Tebt II. 406¹⁰ (inventory of property—c. A.D. 266) *κράβακτος ξύλινος τέλειος*, "a wooden bedstead in good order," P Gen I. 68¹⁰ (A.D. 382) *ἐρματικὸν κράβακτων (L. ἐρματικὸν κράβακτον)*: see also the late P Grenf II. 111³² (v/vi A.D.) (= *Chrest.* I. 135) *κράβάκτ(ιον)*, where the editors note that *κράββατος* is used of a bier by Cedrenus, *Justinian.* an. 31 *τοὺς κ. τῶν ἐκκλησιῶν* (Migne, *P.G.* cxxi. 736 c), and compare *κραβατταρία* in the same sense in *Chron. Paschal.* an. 605 (*ib.* xcii. 976 a), *al.* *Κράββατος* is found in an inventory of Trajan's reign, P Lond 191¹⁶ (A.D. 103–117) (= II. p. 265): cf. Epict. i. 24. 14 and *κραββάτιον* in *ib.* iii. 22. 74. In an ostrakon, probably Ptolemaic, published in *Mé. Nicole* p. 184 we find *κράβατος* as in Mk 2⁴ B⁷: cf. Lat. *grabattus*, showing that in the West the form with one *β* prevailed. WSchm p. 56 cites *κραβάτριος* from *CIG* II. 2114d¹ in the sense of *ἀρχικουτω[ε]λής* (*ib.* add. 2132d⁰: cf. Ac 12²⁰). In the German edition of his *Prolegomena (Einleitung)*, p. 60) Moulton has a note on the significance of the orthographical peculiarities of the NT uncials in connexion with such a word as *κράββατος* in helping to fix the *provenance* of the MSS.: the note is reproduced in Lake's Introduction to his edition of the *Cod. Sinaiticus*, p. xi. Add that Codex Washington (W) regularly spells the word *κράβαττον*. According to Thumb (*Indog. Forsch.* ii. p. 85) *κρεββάτι* is the normal form in MGr.

κράζω

occurs *quater* in the general sense of "cry out" in a late i/b.c. petition, P Oxy IV. 717, e.g. ¹ *ἐκβοώντος δέ μου καὶ κράζοντος τὰ τοσαῦτα*: cf. P Fay 119⁸³ (c. A.D. 100) *ἐπὶ κράξει Πάσις εἶνα μὴ εἰς ψωμίην (for ψωμίον) γένηται διὰ τὸ ὕδωρ*, "for Pasis is crying out that we must not allow it (*sc.* manure) to be dissolved by the water" (Edd.), BGU III. 816¹⁵ (iii/A.D.) *ἐπὶ κράσει (L. ἐπὶ κράξει) Ἀπᾶς Εὐαγγέλος (L. -ου) περὶ τοῦ χαλκοῦ*. For *κέρραγα* as a perfect with present force in Jn 1¹⁵ see *Proleg.* p. 147, and to the LXX exx. there adduced add *Menandrea* p. 44¹¹ *τὸ παιδίον κεκραγός*, "the baby screaming," and so *ib.* 45²⁴. The verb, which survives in MGr, is discussed by Abbott *Joh. Gr.* p. 348.

κραιπάλη.

Lat. *crapula*, "surfeiting" (AV, RV). On the form *κραιπάλη*, which is read by WH in Lk 21³⁴, the only place where the word occurs in the NT, see Moulton *Gr.* ii. p. 81, and for the medical usage = "drunken nausea," see Iobart p. 167.

κρανίον

is found *bis* in the magic P Lond 125 *verso* (v/A.D.) (= I. pp. 123, 125)—² *ἔβιος κρανίον, 37 τὸ κρανίον τοῦ ὄνου*. P

Ryl II. 152¹⁷ (A.D. 42) ἐκρανοκόπησαν πλίστα φυτ(ά), "they cut the heads off very many young trees" (Edd.), shows a new equivalent of καρπομέω.

κράσπεδον,

the "fringe" or "tassel," which the Law required every Jew to attach to the corners of his outer garment (Numb 15^{38f}, Deut 22¹²). The word is found in the magic P Lond 121³⁷¹ (iii/A.D.) (= I. p. 96) ἐξάσπας κράσπετον(ι. -δον) τοῦ ἱματίου σου.

κραταιός.

That this "poetic" word also formed part of the common stock of the Κοινή is shown by its occurrence not only in the LXX and NT, but in the magic papyri, e.g. P Lond 121⁴²² (iii/A.D.) (= I. p. 98) θεοὶ κραταιοί, *ib.* 583 (= p. 102) ἐν φωτὶ κραταιῶ καὶ ἀφθάρτῳ, *ib.* 789 (= p. 109) ἐπέυχομαι τῆ δεσποίνῃ τοῦ παντὸς κόσμου, ἐπάκουσόν μου ἡ μόνη(= ι)-μοῦς ἢ κρατει(= αι)ά.

κρατέω.

For κρατέω in its primary sense of "become master of," "rule," "conquer," we may cite P Oxy I. 33 *verso* v. 13 (late ii/A.D.) πρῶτον μὲν Καίσαρ ἔ]σωσε Κλεοπάτρ[αν] ἐκράτησεν βασι]λείας, "in the first place Caesar saved Cleopatra's life when he conquered her kingdom" (Edd.). The gen. construction, which is here supplied, is comparatively rare in the NT (cf. *Proleg.* pp. 65, 235), but may be further illustrated by P Par 26⁵² (B.C. 163-2) (= *Selections*, p. 18) ὑμῖν δὲ γίνονται κρατεῖν πάσης ἧς ἂν αἰρήσθε χώρας, and by the magic P Lond 121⁶⁸⁹ (iii/A.D.) (= I. p. 106) ἀρκτε . . . κρατούσα [τοῦ β]λου συστήματος—an invocation to the constellation of the Bear. [See also the interesting parallels to Ac 27¹³ in *Field Notes*, p. 144.] Another magic papyrus *ib.* 46⁴⁵¹ (iv/A.D.) (= I. p. 80) κράτει τῆ ἀριστερῆ σου τὸν δακτύλ(ον) shows the more common accusative; see also the curious theological fragment P Oxy XI. 1384²⁵ (v/A.D.) where certain angels are represented as having gone up to heaven to seek a remedy for their eyes—σφόγγον κρατοῦντες, "holding a sponge," cf. Rev 2¹. For the meaning "continue to hold," "retain," as in Ac 2²⁴, see P Tebt I, 61 (β)²²⁹ (a land survey—B.C. 118-7) γραφῆται λαβ[ε]ῖν ἐνδ[ε]ς ἐνιαυ]τοῦ ἐκφόριον, ἐὰν κ[ρ]ατεῖν, "let it be noted that one year's rent shall be exacted from them, and they shall be allowed to keep the land" (Edd.): cf. also P Fay 109² (early i/A.D.) ὅταν πρὸς ἀνάγκην (ι. ἀνάγκην) θέλῃς παρ' ἐμοῦ χρήσασθαί τι, εὐθὺς σε οὐ κρατῶ, "whenever you from necessity want to borrow anything from me, I at once give in to you" (Edd.). In P Oxy II. 237^{viii}. 84 (A.D. 186) παρατιθέτωσαν δὲ καὶ αἱ γυναῖκες ταῖς ὑποστάσει τῶν ἀνδρῶν ἐξῆν κατὰ τινα ἐπιχώριον νόμον κρατέται τὰ ὑπάρχοντα, "wives shall also insert copies in the property-statements of their husbands, if in accordance with any native Egyptian law they have a claim over their husbands' property" (Edd.), κρατεῖσθαι is used as equivalent to κατέχειν in *ib.* 22 (see further *Mitteis* in *Archiv* i. p. 188): cf. *ib.* 36 ἢ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.), and P Amh II, 51²⁶ (B.C. 88), a contract for the sale of a house—

ἧς κρ[α]τεῖ Τοτοῆς, "over which Totoes has rights," and the similar use of the compound ἐπικρατέω of rights acquired or exercised over the property of others in P Tebt II. 343¹⁴ (ii/A.D.), where see the editors' note. As further bringing out this strong sense of κρατέω, we may notice that it is joined with κυριεύω in BGU I. 71¹⁶ (A.D. 179), *ib.* 282³³ (after A.D. 175), and with δεσπόζω in P Tebt II. 383³⁵ (A.D. 46). At Delos a dedicatory inscr. has been found—Διὶ τῷ πάντων κρατοῦντι καὶ Μητρὶ Μεγάλῃ τῆι πάντων κρατούσῃ (*BCH* vi. (1882), p. 502 No. 25): cf. the use of παντοκράτωρ in the LXX, and see *Cumont Relig. Orient.* p. 267. In the vi/A.D. P Lond V. 1663⁸ the Emperor is described as ἡ κρατούσα τυχή.

κράτιστος

(*egregius*) is very common as an honorific title in addressing persons of exalted rank, much as we use "Your Excellency," e.g. P Fay 117⁶ (A.D. 108)—a prefect, P Tebt II. 411⁸ (ii/A.D.)—an epistrategus, P Oxy X. 1274¹⁰ (iii/A.D.)—a procurator, *al.* [By the end of the third century the title was applied to persons of less importance, e.g. a *ducenarius* in P Oxy XIV. 1711⁴: see the editors' note on *ib.* 1643².] This corresponds with the usage in Ac 23²⁶, 24³, 26²⁶, and possibly Lk 1³, though in this last case the word may be simply a form of courteous address. If, however, it is regarded here also as official, it is very unlikely that Theophilus was at the time a Christian, "since," as Zahn (*Introd.* iii. p. 42) has pointed out, "there is no instance in the Christian literature of the first two centuries where a Christian uses a secular title in addressing another Christian, to say nothing of a title of this character." On the title as applied to the βουλή of Antinoë in BGU IV. 1022¹ (A.D. 196) see Wilcken in *Archiv* iii. p. 301, and cf. the introd. to P Strass I. 43. The adj. is never found as a true superlative in the NT, but is so found in literary books of the LXX (cf. Thackeray *Gr.* i. p. 185): cf. BGU IV. 1118¹¹ (B.C. 22) τῶν ὄντων ἐν τῷ κήπῳ τὰ κράτιστα καὶ βέλτιστα.

κράτος.

An interesting ex. of this word is found in P Leid G¹⁴ (B.C. 181-145) (= I. p. 42), a petition to Ptolemy Philometer and Berenice, in which the petitioner states that he is offering prayers and sacrifices to the gods, in order that they may give the Sovereigns—ὕψιαν, [ν]ίκην, κράτος, σθένος, κυριεῖαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρῳ[ν]: cf. the invocation to Isis, *ib.* U¹¹. 17 (2nd half ii/B.C.) ἐλθέ μοι θεὰ θεῶν, κράτος ἔχουσα μέγιστον. From the time of Augustus comes a dedication—εἰς κράτος Ῥώμης καὶ διαμονὴν μυστηρίων (*Syll* 757⁶), with which may be compared the acclamation at a popular demonstration at Oxyrhynchus on the occasion of a visit from the Prefect, P Oxy I. 411² (iii/iv A.D.) εἰς [ἐ]ῶνα τὸ κράτος τ[ῶ]ν [Ρ]ωμαίων, "the Roman power for ever!" (Edd.). This and similar usages find a parallel in the language of Christian worship, as in the prayer P Oxy III. 407⁶ (iii/iv A.D.) which is offered—διὰ . . . Ἰησοῦ Χριστοῦ, δι' οὗ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰωνῶν: cf. especially the doxology in I Pet 4¹¹. See also the magic PSI I. 29²¹ (iv/A.D. ?) τὸ κράτος τοῦ Ἄδωναῖ καὶ τὸν στέφανον τοῦ Ἄδωναῖ δότε, and the late BGU I. 314¹³ (A.D. 630) ἐργῶ δυνάμει κρᾶτ(ε) (cf. *Archiv* iv. p. 214). For

the phrase *κατὰ κράτος*, as in Ac 19²⁰, cf. P Tebt I. 27²⁸ (B.C. 113) ἢ δ' εἰσπραξίς τῶν προεθροσμένων παρὰ σοῦ κατὰ κράτος ἔσται, "any losses will be rigorously exacted from you" (Edd.). In MGr *κράτος*(s) is used = "kingdom, kingdom of Greece."

The late form *κράτησις* = "dominion," as in Wisd 6², is found in P Fay 89² (A.D. 9) ἔτους ὀγδόου καὶ τριακοστού τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ, "the 38th year of the dominion of Caesar, son of the god": see also *Hermes* xxx. (1895), p. 151 ff. For the meaning "possession," see P Tor I. 1ⁱⁱⁱ.²² (B.C. 116) τῆς κρατήσεως τῆς οἰκίας, *ib.*^v.²⁶ μηδεμίας κρατήσεως μηδὲ κυριείας τινος ἐγγαίου περιγενομένης αὐτῶν, where the editor (p. 117) distinguishes *κράτησις*, "possessio facti," from *κυριεία*, "dominium, ius, quod a possessione disiunctum esse potest": cf. P Tebt II. 294¹⁹ (A.D. 146) μενεῖν (i. μενεῖ) δέ μοι καὶ ἐγγόνους καὶ τοῖς παρ' ἐμοῦ μεταληψομένοις ἢ τούτων κυρεῖ[α] καὶ κράτησις ἐπὶ τῶν ἀεὶ χρόνῳ, "and I and my descendants and assigns shall have the permanent ownership and possession of the office for ever" (Edd.).

κραυγή.

In P Petr II. 45ⁱⁱⁱ.²⁵ (B.C. 246) (cf. III. p. 334) Ptolemy III. describes his triumphal reception—καὶ οἱ μὲν ἐξεξιοῦ[ν]το, οἱ δὲ [. . .] μετὰ κρότου καὶ κραυγῆς [. . .], where the word has the "joyful" association that we find in Lk 1⁴². On the other hand, in P Tebt I. 15¹.³ (B.C. 114) τῆς ᾱ τοῦ ὑποκειμένου μηνὸς ὡσεὶ περὶ ὥραν ἰᾱ [[κραυγῆς]] θορύβου γενομένου ἐν τῆι κῶ[μηι], "on the first of the current month at about the eleventh hour a disturbance occurred in the village" (Edd.), we are reminded of the usage in Ac 23⁵. The plur. is found in the interesting literary text, P Oxy X. 1242ⁱⁱⁱ.⁵⁴ (early iii/A.D.), describing an audience between the Emperor Trajan and certain rival Greek and Jewish emissaries from Alexandria, where it is stated that sweat broke out on the image of Sarapis carried by the Alexandrians—θεασάμενος δὲ Τραιανὸς ἀπεθαύμασ[εν], καὶ μεθ' ὄλγον συνδρομαὶ ἐγένοντο εἰς [τῆ]ν Ἑρώμην κραυγαὶ τε πανπληθεῖς ἐξεβρόντο[ο] καὶ πά[ν]τες ἔφευγαν εἰς τὰ ὑψηλὰ μέρη τῶν λόφων, "and Trajan seeing it marvelled; and presently there were tumults in Rome and many shouts were raised, and all fled to the high parts of the hills" (Edd.): cf. Vett. Val. p. 2⁵⁵ πολέμου, ἀρπαγῆς, κραυγῆς, ὕβρεις. For the word see also P Lond 44¹⁷ cited *s.v.* ἀναλύω.

κρέας.

In P Petr III. 58(a)³ (iii/B.C.) a mother gives security of 20 dr. on behalf of her son who had undertaken to supply the village of Philoteris with salt meat and cheese—κρέων παλ(= ρ)ιχηρῶν καὶ τυροῦ. Cf. P Oxy XIV. 1674² (iii/A.D.) ἐπειδὴ οὐχ εἶρ[ο]ν κρέας σοι πέμψαι, ἐπέμψα ψᾶ ἕ καὶ λάχανα—a father to his son, *ib.* VII. 1056² (A.D. 360) ὑπὲρ τιμῆς κρέως λιτρῶν πεντακοσίων, "for the price of 500 pounds of meat." Frequent mention is made of *κρέας χοίρειον*, "swine-flesh," which was evidently a staple article of diet, see e.g. P Giss I. 49¹⁵ (iii/A.D.) with the editor's note. The different forms the word takes are fully illustrated by Mayser *Gr.* p. 276. According to Meisterhans *Gr.* p. 143 the gen. sing. *κρέατος* is found once in an Attic inscr. of B.C. 338, but Thumb (*Hellen.* p. 96) thinks that the

declension *κρέας κρέατος* must have prevailed in the Κοινή in view of the MGr *κρέατο*, *κρίατο*.

For the diminutive *κρεάδιον* see the soldier's begging letter, BGU III. 814²⁵ (iii/A.D.), in which the writer complains that his mother had sent him nothing, while a friend's mother had sent her son *κεραμειὸν ἐλαίου κ[α]ὶ σφυρίδαν κρεάδιον* (i. *κρεαδίων*).

κρείσσων, κρείττων,

is always strictly comparative in the NT, cf. P Oxy XIV. 1676¹⁵ (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχες διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.). It is found with a superlative force in such a passage as P Oxy VII. 1062⁵ (ii/A.D.) προσθεις δτι τὰ θερέια ἔστιν τὰ κρείσσονα, "adding that the summer ones were the best" (Ed.)—a letter referring to the purchase of some fleeces. On the relative proportion of the two forms in the LXX, see Thackeray *Gr.* i. p. 122.

κρεμάννυμι.

Syll 803³ (dialect inscr. from Epidaurus—iii/B.C.) τὸ σῶμα κρεμάσαι κάτω τὸν τράχαλον ἔχον, *Michel* 833¹⁰⁷ (B.C. 279) τῶν κρεμαμένων στεφάνων. For the shortened pass. *κρέμαμαι* cf. *Syll* 588²⁴ (c. B.C. 180) στέφανος χρυσοῦς καὶ στρεπτόν, κρεμάμενα πρὸς τῶι τοίχῳ, ²⁰¹ ἐκ τῆς σελ[ῆ]ρας κρεμαμένων. A new compd. *εἰσκρεμάννυμι* is found in P Lond 964¹⁸ (ii/iii A.D.) (= III. p. 212) ἄλλα μέτρια ἰσκρέμασε ἐς τὸν νυμφῶνα. In P Tebt II. 527 (A.D. 101) mention is made of a *κρεμαστὴ ποτιστρία* used for irrigation: for the subst. *κρεμαστήρ* see P Lips I. 42¹⁸ (end of iv/A.D.). MGr *κρεμ(ν)ῶ*, *κρεμάζω* (trans.), *κρέμομαι* (intrans.). See also Radermacher *Gr.* pp. 35 n.², 81.

κρημνός.

This word, which in the NT is confined to Mk 5¹³ and parallels, is found in an account of rushes used in irrigation works, P Petr III. 39ⁱⁱ.⁸, where mention is made of those employed—εἰς τοὺς κρημνούς, for the steep banks or edges of the trench. See also the epitaph on one who had hurled himself from the cliffs, *Kaibel*, 225¹.—

Ὅσπτα μὲν καὶ σάρκας ἐμάς σπιλάδες διέχευαν
ὄξεαι, κρημνῶν ἄλμα ὑποδεξάμενα.

κριθή.

For this common word, which in the NT is found only once and in the plur. (Rev 6⁶), it is sufficient to cite P Hib I. 47²² (B.C. 256) καὶ ὄλυραν δὲ κ[α]ὶ κριθὴν ἐτοιμάσεις, "prepare both olyra and barley," P Petr II. 23(1)² (Ptol.) ἢ ζεῖ (= ζεῖα) ἢ δὲ κριθὴ ἐπλήγη, "the rye and the barley had been smitten" with hail (?) (Ed.), P Giss I. 69⁷ (A.D. 118-9) νῦν δὲ πρὸς παράληψιν κριθῆς ἐπέμψα αὐτόν, P Oxy I. 69⁶ (A.D. 190) κριθῆς ἀρτάβας δέκα.

κριθίνος.

P Eleph 5²⁵ (B.C. 284-3) καὶ τοῦ σίτου τοῦ κριθίνου καὶ πυρίνου ἀπέχω τοὺς λόγους, BGU IV. 1092²⁸ (A.D. 372) παραδῶσ[ω] δὲ σοὶ κριθίνου ἀχύρου γύργαθα ("wicker-baskets") δύο.

κρίμα.

Κρίμα (on the accent, see *Proleg.* p. 46) = "legal decision" is found in P Petr III. 26⁸ (iii/B.C.) τοῦς τοπάρχ[ου]ς κρίματα καθήκει εἰς τοὺς φόρους, "it is (not) the duty of the Toparchs to give decisions regarding the taxes" (Edd.), *ib.* 36 (a) *verso*²⁰ (iii/B.C.) δεήσει συντελεῖσθαι τὰ κατὰ τὸ [κρίμα] ἂν δέη κρίμα, " (the dioiketes) shall require the legal decision to be carried out, if such a decision be necessary" (Edd.). Cf. also the restoration in *OGIS* 335¹⁰⁰ (ii/i B.C.), where αὐτ[ο]ί ἐπιδεξάμενοι τὴν κρίσιν π[] is followed after an hiatus by ἐφεῖνα[ι τὰ κρί]ματα ἑαυτοῖς. From denoting "judgment," "sentence," the word came to denote the "offence" for which one is sentenced, and hence in MGr is frequently used = "sin," as in the song entitled "The Confessor," where the penitent asks—ἕξιμολόγα με, τὰ κρίματά μου ῥώτα με, "confess me; ask me about my sins," and receives the answer—τὰ κρίματά σου ἔναι πολλά, καὶ ἀγάπη νὰ μὴ κάνης πλεία, "thy sins are many; thou must make love no more" (Abbott *Songs*, p. 122, cf. p. 272). Cf. τὶ κρίμα, "what a pity!"

κρίνον

is used in the plur. of an architectural device in *Michel* 594⁷² (B.C. 279). The adj. κρίνινος, "made of lilies," is applied to myrrh in P Lond 46²¹² (iv/A.D.) (= I. p. 72) μύρον κρίνινον, and to oil in *ib.* 121⁶⁸¹ (iii/A.D.) (= I. p. 104) κρίνινον ἔλαιον: in P Leid W^{ix}. 13 (ii/iii A.D.) κρίνινον is one of the seven flowers of the seven stars. A i/A.D. sepulchral epitaph, *Karbel* 547, begins—Εἰς ἅ σου . . . [κ]α[ι] [εἰ]ς κρίνα βλα[σ]τέσειεν ὄσπτεα, "may thy bones bourgeon into violets and lilies." MGr κρίνο, κρίνος.

κρίνω.

For κρίνω c. inf., "decide to . . ." as in Ac 20¹⁸, I Cor 2², Tit 3¹³, see P Par 26³⁷ (B.C. 163-2) (= *Selections*, p. 17) οὐκ ἐκρίναμεν καταχωρῆσαι (cf. I Chron 27²⁴), "we have decided not to record," and cf. P Tebt I. 55⁴ (late ii/B.C.) ἔκρινα γράψαι, P Lond 89⁷¹ (A.D. 84) (= III. p. 207) κέκρικα ("I have decided once and for all": cf. Jn 19²² γέγραφα) γὰρ νῦν τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν, P Oxy XII. 1492⁸ (iii/iv A.D.) εἰ οὖν ἔκρινας κατὰ τὸ παλ[αίων] ἔθος δοῦναι τὴν φρ[ο]νῆν τῷ τόπῳ, "if then you have decided in accordance with ancient custom to give the arura to the place" (Edd.). [LS⁸ quote Menander Φιλ. 5 ζῆν μεθ' ὧν κρίνη τις (sc. ζῆν), but this is rather for ζῆν μεθ' ἐκείνων οὐς κρίνη τις (κρίνω c. acc. "choose" or "prefer," a classical use).] The verb is also used as a kind of *term. techn.* for the response of an oracle, e.g. P Fay 138¹ (i/ii A.D.) Κύριοι Διόσκουροι, ἡ κρινεται αὐτὸν ἀπελθεῖν ἐς πόλεον; "O lords Dioscuri, is it fated for him to depart to the city?" Cf. the use of the compound in P Tebt II. 284² (i/B.C.) ἐπικέκριται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me (by the local oracle) that I should not go down till the 25th" (Edd.). The *forensic* sense is very common, e.g. P Petr III. 26⁴ (iii/B.C.) ἂν δέ τις παρὰ ταῦτα κρίνη ἢ κριθῆ ἀκυρα ἔστω, "and if any one judge or be judged contrary to these regulations, the decisions shall be invalid," *ib.* I. 16 (2)¹¹ (B.C. 230) κριθήσονται ἐπ' Ἀσκληπιάδου, "I shall submit to the judgement of A." P Oxy I. 37^{ii.8} (A.D. 49) (= *Selections*, p. 51) κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, "in accordance

with the judgement of our lord the Prefect," *ib.* 38¹⁸ (A.D. 49-50) (= *Selections*, p. 53) ἐμείναι τοῖς κεκριμένοις, "to comply with the judgement" (Edd.)—a legal formula, P Ryl II. 119³ (A.D. 54-67) τυγχάνωι κεκριμένος ὑπὸ τοῦ κρατίστου ἡγεμόνος, "I happen to have had a case decided by his highness the Prefect," and *ib.* 75⁸ (judicial proceedings—late ii/A.D.) ἤδη μέντοι τύπος ἐστὶν καθ' ὃν ἔκρινα πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται, "only there is a principle according to which I have often judged and which seems to me fair" (Edd.). Deissmann (*LAE* p. 118) has shown that help is given to the difficult phrase κρίνω τὸ δίκαιον in Lk 12⁵⁷ by a prayer for vengeance addressed to Demeter on a leaden tablet found at Amorgos, *BCH* xxv. (1901) p. 416 ἐπάκουσον, θεά, καὶ κρίναι τὸ δίκαιον, "pronounce la juste sentence" (Ed.). A good parallel to I Cor 6⁸ occurs in *Syll* 850⁸ (B.C. 173-2) κριθέντω ἐν ἀνδρῶσι τρισὶς οὐς συνείλοντο. On the weakened use of κρίνω in Ac 15¹⁹ (cf. 13⁴⁶, 16¹⁵, 26⁸), where it is practically = νομίζω, see Hort *Christian Ecclesia*, p. 80.

κρίσις

in the sense of "judging," "trial," is found in such passages as PSI II. 173¹⁷ (ii/B.C.) κα[τὰ] προε]νεστώσαν . . . ἐπὶ σοῦ κρίσιν, P Oxy IX. 1203²⁹ (late i/A.D.) where certain petitioners ask that no step be taken against them μέχρι κρίσεως, "before the trial of the case," the curious mantic P Ryl I. 28¹⁰⁵ (iv/A.D.) σφυρὸν εὐώνυμον ἔαν ἄληται, ἐν κρίσει βαρη[θ]εῖς ἔσται καὶ ἐκφεύξεται, "if the left ankle quiver, he will be burdened with a trial, and will be acquitted" (Edd.), and *OGIS* 669³⁹ (i/A.D.) εἰς κρίσιν ἀγεσθαι. From this it is an easy transition to the result of the judging, "judgement," "decision," e.g. P Petr III. 26⁹ (iii/B.C.) ἐκ κρίσεως, "in accordance with a legal decision," P Oxy I. 68²⁵ (A.D. 131) οὐσαν δ' ἔμοι τὴν πρὸς αὐτὸν κρίσιν, "judgement against him being entered in my favour" (Edd.), P Ryl II. 78³⁵ (A.D. 157) περὶ ἀπολογισμοῦ κρίσεως, "concerning the report of judgements," P Oxy XII. 1464⁶ (*libellus*—A.D. 250) κατ' ἃ τὰ κελευσθέντα ὑπὸ τῆς θείας κρίσεως, "in accordance with the orders of the divine decree," and such legal phrases as ἀνε κρίσεως καὶ πάσης ἀντιλογίας (BGU IV. 1146¹⁶—B.C. 18) and ἀνε κρίσεως καὶ πάσης εὐρησιλογίας (P Tebt II. 444—i/A.D.).

An approach to the moral and ethical sense which, following the general usage of the LXX, κρίσις has in such passages as Mt 23²⁸ Lk 11⁴², may be traced in *Michel* 542⁸ (ii/B.C. *ad init.*) πίστιν ἔχοντα καὶ κρίσιν ὑγιῆ, *OGIS* 383²⁰⁷ (mid. i/B.C.) ἦν ἀθάνατος κρίσις ἐκώρωσεν—with reference to a certain ordinance, and *ib.* 502⁹ (ii/A.D.) μεξας τῷ φιλανθρώπῳ τὸ δίκαιον ἀκολούθως τῇ περὶ τὰς κρίσεις ἐπιμελεία. For κρίσις, "accusation," in Jude⁹, see Field *Notes*, p. 244. For an adj. κρίσιμος with reference to the day of judgement, see a Christian inscr. from Eumeneia in *C. and B.* ii. p. 514—δς δὲ ἀν ἐπιτηδεύσει, ἔσται αὐτῷ πρὸς τὸν ζῶντα θεὸν καὶ νῦν καὶ ἐν τῇ κρισίμῳ ἡμέρᾳ. Ramsay (p. 518) remarks that "the term κρίσιμος ἡμέρα seems to be used elsewhere only in the medical sense, 'the critical day determining the issue of the disease'": cf. also Durham *Menander*, p. 72. MGr κρίσι, "judgement"; ἐρχομαι ἐπὶ κρίσιν, "appear before court of judgement" (Thumb, *Handbook*, p. 337).

Κρίσπος

is mentioned Ac 18⁸, 1 Cor 1¹⁴. For other instances of a Jew bearing this Roman cognomen (= "curly"), see Lightfoot's citations from the Talmudists (*Hor. Hebr. ad 1 Cor l.c.*).

κριτήριο

in the sense of "tribunal," "court of justice," as in 1 Cor 6^{3,4} (RV marg.), Jas 2⁵ (cf. Judg 5¹⁰ *al.*), is frequent in the papyri, e.g. P Hib I. 29 Fr. (a) *recto*⁵ (c. n.c. 265) (= *Chrest.* I. p. 306) ἐὰν δὲ ἀντιλέγηι, κριθήτωσα[ν] ἐπ[ὶ] τοῦ ἀποδεί-
δειμένου κριτηρίου, "if he dispute the decision, they shall be tried before the appointed tribunal" (Edd.), P Grenf I. 15⁷ (B.C. 146 or 135) ὅπως μὴ περισπώμεθα ἐπὶ τὰ [.]-
τα κριτήρια, BGU IV. 1054¹ (time of Augustus) Πρωτάρ-
χαι τῶι ἐπὶ τοῦ κριτηρίου παρὰ Ἀπολλωνίου, P Oxy X. 1270¹⁶ (A.D. 159) πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων, and similarly P Tebt II. 319² (A.D. 248). See also *s.v.* ἀγοραῖος and ἐλκῶ, and cf. *Archiv* iv. p. 8f., v. pp. 40, 59f. In *Syll* 371⁹ (time of Nero) ἀνή[ρ] δεδοκιμασμένος τοῖς θεοῖς κριτηρίοις τῶν Σεβαστῶν ἐπὶ τε τῇ τέχνῃ τῆς Ιατρικῆς, the word has its original sense of "standard," "test."

κριτής

is used of one designated by the Prefect to the office of "judge," as in P Oxy IX. 1195¹ (A.D. 135) Ἀπολλωνίου κριτῆι δοθέντι ὑπὸ Πέτρωνίου Μαμερτείνου τοῦ κρατίστου ἡγεμόνος: it is also applied to this same Prefect himself in *ib.* IV. 726²⁰ (A.D. 135). Cf. also *ib.* I. 97⁵ (A.D. 115-6) ἐπὶ τε πάσης ἐξουσίας καὶ παντὸς κριτοῦ. For the "technical-political" sense of the word, as frequently in the LXX, Wackernagel (*Hellenistica*, p. 11) cites *OGIS* 467¹⁰ ἐπι-
λεκτον κριτῆν ἐκ τῶν ἐν Ῥώμῃ δεκουριῶν, compared with *ib.* 499³ τῶν ἐκλέκτων ἐν Ῥώμῃ δικαστῶν, both ii/A.D. inserc. from Asia Minor.

κρούω.

For this verb of "knocking" at the door, as in Lk 13²⁵, Ac 12¹³, where the Purists would have preferred κόπτω (cf. Lob. *Phryn.* p. 177f.), see P Par 50⁷ (B.C. 160) εἶδον Πτολεμαῖον . . . κρού[οντα] θύραν. Other exx. of this usage in late Greek are given in *Field Notes*, p. 120. In the magic P Lond 46⁷⁵ (iv/A.D.) (= I. p. 67) we have—
κρούε εἰς τὸ οὖς λέγων κτλ. For the subst. κρούμα see BGU IV. 1125^{4, 31} (B.C. 13), and for the compd. ἐκκρούω in the sense of "put off," "evade," cf. P Fay 109⁹ (early i/A.D.) Σέλευκος γάρ μου αὐτοὺς ᾤδε ἐκκ[έ]κρουκε λέγων ὅτι συν-
έστακας ἐαυτῶι, "Seleucus has evaded paying the money by saying that you have made an arrangement with him (to pay instead)" (Edd.).

κρούπη (κρουπή)

in the sense of "vault," "cellar," as in Lk 11³³ (RV), occurs in PSI V. 547¹⁶ (iii/B.C.), where in a list of parts of a building (doors, windows etc.) we read of τὴν κρούπτην ὁμοίαν τῶι κονιάματι, "the cellar similarly plastered": cf. γρύτης, perhaps a vulgar Egyptian form of κρύπτης, in *ib.* 546³ (iii/B.C.), where see the editor's note.

PART IV.

κρυπτός.

P Leid Wxvii. 16 (ii/iii A.D.) ὁ παντοκράτωρ, ὁ ἐνφυσήσας πνεῦμα ἀνθρώποις εἰς ζωὴν οὐ ἔστιν τὸ κρυπτόν (δνομα) καὶ ἄρρητον ἐν ἀνθρώποις (*l. -οις*). In BGU I. 316³⁸ (A.D. 359) the seller assumes responsibility with reference to a *κρυπτόν πάθος* ("latent vitium") in the case of a slave whom he has sold: cf. *Modica Introduzione*, p. 145.

κρύπτω.

P Tor I. 171¹⁴ (B.C. 116) διὰ κεκρυμμένης σκευωρίας, "by means of hidden endeavour." In an elaborate accusation, P Oxy VI. 903 (iv/A.D.), a young wife mentions among other insults that had been heaped upon her, that though her husband had sworn in the presence of the bishops and of his own brothers—¹⁶ ἀπεντεύθεν οὐ μὴ κρύψω αὐτῇ (*l. -τῆν*) πάσας μου τὰς κλείς, "henceforward I will not hide all my keys from her," nevertheless—¹⁸ ἐκρυψεν πάλιν ἐμὲ τὰς κλείς εἰς ἐμέ, "he again hid the keys from me." With the formally pass. ἐκρύβη in Jn 8⁵⁹ (cf. Gen 3¹⁰) Moulton (*Proleg.* p. 161) compares BGU IV. 1055²¹ (B.C. 13) τὸ ἐν ὀφιλῆ θησόμενον, "the amount that shall be charged as due," a middle in a pass. sense. The familiar saying of Mt 5¹⁴ is expanded in the New Logion 7, P Oxy I. 1 *recto* 15^{ff.}, into—λέγει Ἰησοῦς, πόλις οἰκοδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦς καὶ ἐστηριγμένη οὔτε πε[σ]εῖν δύναται οὔτε κρυ[β]ῆναι.

κρύσταλλος.

P Lond 130¹⁶⁰ (horoscope—i/ii A.D.) (= I. p. 137) ὁμοία κρυστάλλω, P Leid Xviii. 29 (iii/iv A.D.) κρυστάλλου ῥηνή-
ματος (*l. ῥινήματος*, "filings") στατήρες δ. With *Wisd* 19²¹ κρυσταλλοειδὲς γένος ἀμβροσίας τροφῆς, cf. *Usener Epic.* p. 45, 2 πῆξιν . . . κρυσταλλοειδῆ. In MGr κρυσταλλένιος, "of crystal," is used as an endearing address to a girl.

κρυφῆ

or κρυφή (Moulton *Gr.* ii, p. 84) "secretly," as in Eph 5¹², is found in a iii/B.C. ostrakon-letter published in *Archiv* vi. p. 220, No. 8⁹ ἀπόστειλον τοῖς ὑπογεγραμμένοις τὰς πεταλάς κρυφῆι καὶ μηθεὶς αἰσθανίσθω. The form κρυβῆ (cf. 2 Kings 12¹²) occurs in a declaration by an egg-seller that he will sell only in the open market—P Oxy I. 83¹⁴ (A.D. 327) ὁμολογῶ . . . μὴ ἐξίναί μου εἰς τὸ ὑπὸν κρυβῆ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πωλῖν, "I acknowledge that it shall not be lawful for me in the future to sell secretly or in my house" (Edd.). MGr κρυφά, "secretly," κρυφά ἀπό, "without the knowledge of."

κτᾶομαι.

Occurrences of pres. and aor. may help some difficult NT passages—P Petr II. 8(3)⁷ (B.C. 246) ἐὰν δέ τινες [κ?]τή-
σαντ[αι], "but if any shall acquire them," P Tebt II. 281¹¹ (B.C. 125) παρὰ τῶν κτωμένων οἰκίας ἢ τόπους, "from acquirers of houses or spaces," *ib.* I. 5²⁴² (B.C. 118) μηδ' ἄλλους κτᾶσθαι μηδὲ χρῆσθαι τοῖς τε λινοφαντικῶς καὶ βυσσοργικῶς ἐργαλείοις, "nor shall any other persons take possession of or use the tools required for cloth-weaving or

byssus-manufacture" (Edd.), P Oxy II. 259⁸ (A.D. 23) ὁμνῶ . . . εἰ μὴν κτήσεσθαι ἡμ[ε]ρας τριάκοντα ἐν αἰ (l. ais) ἀποκαταστήσω ὃν ἐνεγγύημαι παρὰ σοῦ ἐκ [τ]ῆς πολιτικῆς φυλακ[κ]ῆς, "I swear that I have thirty days in which to restore to you the man whom I bailed out of the public prison" (Edd.), where we seem to have the rather common confusion of aor. and fut. inf., cf. *ib.*¹⁶ μὴ ἔχοντός μου ἐκξ(= ἐξ)ουσίαν χρόνον ἕτερον [κ]τή[σ]εσθαι, "and I have no power to obtain a further period of time" (Edd.), *ib.* 237^{vii. 42} (A.D. 186) ὧν ἐάν κτῆσονται μετέτερα, "of whatever they may acquire themselves besides" (Edd.). A good illustration for Lk 21¹⁸ "you shall win your own selves," as opposed to "forfeiting self" in 9²⁴, may be found in P Par 63¹²⁷ (B.C. 164) (= P Petr III. p. 28) τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθ(ο)ρᾶ[ς] ἀρτ[ι]ως ἀνακτωμένους, "the population recovering from so great a distress" (Mahaffy). So we say of a sick man, "He isn't himself yet." This same meaning of "acquire," "gradually obtain the complete mastery of the body," is probably to be preferred in 1 Thess 4⁴ (as against *Thess.* p. 49). For the perf. κέκτημαι (not found in the NT) with its present force "possess" (cf. *Proleg.* p. 147) we may cite P Tebt I. 50⁷ (B.C. 118) οἱ τὴν [σπ]όρμνον κεκτῆμένοι, P Oxy IV. 705⁷⁰ (A.D. 200-2) χωρία κεκτῆμεθα, "own estates," *ib.* VI. 903³⁴ iv/A.D.) ὅσα κέκτηται, "how much she has possessed herself of," and from the inscr. *Syll* 178³⁴ (end of iv/B.C.) ἔδωκεν . . . καὶ αὐτοῖς καὶ ἐκγόνοις, κυρίου οὗσι κεκτῆσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι. See also P Eleph 14²⁸ (Ptol.) κυριεύουσιν δὲ καθ' ἃ καὶ οἱ πρῶτον κύριοι ἐκέκτηντο, and the contracted ἐκτῶντο in BGU III. 992^{ii. 6} (B.C. 167). Other reff. to the inscriptional evidence will be found in Maysen *Gr.* p. 340.

κτῆμα

may mean "a piece of landed property" of any kind, "a field," as in Ac 5¹ (cf. ³ χωρίον). Thus BGU II. 530²² (i/A.D.) (= *Selections*, p. 61) τὸ κτῆμα ἀγεώργητόν ἐστιν refers to an allotment that was lying neglected and untilled, while the word is frequently applied to a "vineyard," e.g. P Giss I. 79^{iii. 11} (c. A.D. 117) οὗ χ[ί]αριγ οὐδ[ε]ἰς ἀθυμῆ πωλεῖν κτῆμα, P Oxy IV. 707²⁵ (c. A.D. 136) τὰς τοῦ κτήματος καὶ πωμαρίου πλάτας, "the walls (?) of the vineyard and orchard" (Edd.), and with the adj. P Ryl II. 157⁴ (A.D. 135) οὐσιακ[δ]ον ἀμπελικόν κτῆμα, "the domain-land vineyard" (Edd.). For the plur., as in Mk 10²², see *ib.* 76¹² (late ii/A.D.) a deposition regarding the division of certain property—τὴν διαίρεσιν τῶν κτημάτων—"according to households and not individuals" (κατ' οἶκον καὶ μὴ κατὰ πρόσωπον), and *ib.* I. 28¹⁸² (iv/A.D.) δεσπότης ἔσται πολλῶν ἀγαθῶν καὶ κτημάτων, "he will be master of many blessings and possessions." The dim. κτημάτιον may be illustrated from P Tebt II. 616 (ii/A.D.) ἐπιμέλεσθαι τ[οῦ] κτηματίου τῶν καθηκόντων ἔργων, and the collective κτήσις from P Ryl II. 145⁷ (A.D. 38) ζυτοποῖδς τῆς κτήσεως, "a brewer on the estate." For the adj. κτηματικός cf. P Oxy I. 136¹⁸ (A.D. 583) γεωργῶν κτηματικῶν τε καὶ κωμητικῶν καὶ ἑξωτικῶν, "labourers both on the estate and in the villages and adjacent property" (Edd.), and for the word κτηματώνης, "the purchaser of an article," which is confined to the inscr., see Deissmann *BS* p. 147.

κτῆνος,

mostly in plur. "flocks and herds," is common, e.g. P Tebt I. 56⁸ (late ii/B.C.) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for our cattle" (Edd.), P Ryl II. 126²⁵ (A.D. 28-9) τὰ ἑατοῦ πρόβατα καὶ βοικὰ κτήνη. For the more specialized sense "beast of burden," (as in Lk 10³⁴, Ac 23³⁴) cf. BGU III. 912²⁴ (A.D. 33) τὰ ονικά κτήνη, P Fay III⁶ (A.D. 95-6) (= *Selections*, p. 66) ἐργατικά κτήνη δέκα, P Oxy XIV. 1756¹⁰ (c. i/A.D.) ἐὰν τὰ κτήνη ἐξέρχεται ἐπὶ γράστιν ("green fodder"), πέμψω σοι εἰλαίαν: cf. also M. Anton. v. 11 where κτήνος. "a domestic animal," is contrasted with θηρίον, "a wild beast." The adj. κτηνοτρόφος occurs several times in the Fayūm papyri and ostraca, e.g. 18(b)² (i/B.C.): cf. LXX Numb 32⁴ where it is applied to land.

κτῆτωρ.

For this word = "possessor," "owner," as in Ac 4³⁴, cf. P Oxy II. 237^{viii. 31} (A.D. 186) κελεύω οὖν πάντας τοὺς κτήτορας ἐντὸς μηνῶν ἐξ ἀπογράψασθαι τὴν ἰδίαν κτήσιν εἰς τὴν τῶν ἐνκτῆσεων βιβλιοθήκη, "I command all owners to register their property at the property record-office within six months" (Edd.), P Tebt II. 378²⁴ (a lease of land—A.D. 265) τῶν δημοσίων πάντων δυνῶν πρὸς ὑμ[ᾶ]ς τοῖς κτήτορας, "all the State dues being paid by you the landlords" (Edd.). See also *Archiv* v. p. 374 f. For the later sense of "founder" Preuschen (*HZN I* ad Ac *L.c.*) refers to Krumbacher *Indogerm. Forsch.* xxv. p. 393 ff. The adj. κτητορικὸς occurs in the fragmentary P Giss I. 124⁷ (vi/A.D.).

κτίζω

in the sense of "found" a city or colony, as in 1 Esdr 4⁸, may be illustrated from an inscr., probably to be assigned to B.C. 69-8, which is reproduced in P Fay p. 48¹ κτ[ι]σθέντος τοῦ σημαυνομένου ἱεροῦ: cf. also the Alexandrian erotic fragment P Grenf I. 1⁴ (ii/B.C.) ὁ τὴν φιλίαν ἐκτικῶς εἰλαβέ με ἔρωσ, "love the stablisher of friendship overcame me." The usage in this last passage approximates more nearly to the distinctive Biblical usage of the word, "create," "form," which occurs again in the imprecatory tablet Witsch *AF* 4¹ (iii/A.D.) ἐξορκίζω σε δστ[ι]ς ποτ' εἰ, νεκυδαίμων, τὸν θεὸν τὸν κτίσαντα γῆν κ[α]ὶ οὐρανὸν Ἰωνα.

κτίσις.

Syll 608⁴ (i/B.C.) τοὺς γεγ[ε]νημένους ἀπὸ τῆς κτίσεως κατὰ γένος ἱερεῖς τοῦ Πο[σ]ειδῶ[ν]ος, *ib.* 391³ (A.D. 133) ἔτους ᾗ τῆς καθιερώσεως τοῦδε τοῦ Ὀλυμπίου καὶ τῆς κτίσεως τοῦ Πανελληνίου. In connexion with the NT usage for the Creation (Mk 10⁸ *al.*), Hicks (*CK* i. p. 7) draws attention to κτίσις as the regular term for the founding of a city, e.g. Polyb. ix. 1. 4.

κτίσμα.

In the NT (1 Tim 4⁴ *al.*, cf. Wisd 9²) κτίσμα seems to be always used in a concrete sense = "created thing," "creature," but for the meaning "foundation" we may cite P Lond 121⁴⁸³ (iii/A.D.) (= I. p. 99) ἐπάνω τῶν τεσσάρων κτισμάτων τοῦ κόσμου, BGU I. 31⁹ (A.D. 605) τὰ ἀναλωθέντα παρὰ σοῦ εἰς τὸ κτίσμα τῆς ἐκείσε ἐπαύλεως.

κτίστης.

This NT ἄπ. εἶρ. (1 Pet 4⁹—of God) is applied *quinguis* to the prytnis of Oxyrhynchus as κτίστης τῆς πόλεως in the account of a popular demonstration made in his honour—P Oxy I. 41^{9a} (iii/iv A.D.). The same title is given to Domitian in *Priene* 229⁴, and similarly to Trajan (*CIG* II. 2572 τῷ τῆς οἰκουμένης κτίστη): cf. Magie p. 68, and see *CR* i. p. 7. Other exx. of the word, which is not found in Attic writers, are the magic P Lond 46²⁸⁷ (iv/A.D.) (= I. p. 72) where the invoker assumes the name of the god Thoth—ἐγὼ εἰμι θωθὸν φαρμάκων καὶ γραμμάτων εὐρέτης καὶ κτίστης, and *ib.* 121⁹⁶³ (iii/A.D.) (= I. p. 114) δεῦρό μοι ὁ ἐν τῷ στερεῷ πνεύματι ἀόρατος παντοκράτωρ κτίστης τῶν θεῶν. A subst. (or verbal adj.) κτιστόν is found in one of the Gemellus letters, P Fay 117²³ (A.D. 108) ὦ ἔγραφος μου (ὡς ἔγραφές μοι) μὴ ἡσυχάσαι τῷ κτιστῷ περιτὸν (ὡς—ιττὸν) γέγραπται, “what you write to me about not neglecting the building you have said more than enough” (Edd.). On a κοινὸν τῶν κτιστῶν (“soldiers”), see *Archiv* i. p. 208.

κυβεία.

The corresponding verb is used in its literal sense of playing with dice or gaming in the magic P Lond 121⁴²⁴ (iii/A.D.) (= I. p. 98) ποιήσόν μοι κυβεύοντα νικήσαι. For the derived meaning “cheat” see *Épict.* ii. 19. 28, iii. 21. 22. The subst. κυβευτής is found in *Vett. Val.* p. 202⁸ πλαστογράφου ἄρπαγες θυρεπανοίκται κυβευταί.

κυβερνήσις.

The verb, which is used of Divine “guiding” in *Wisd* 14⁶, is applied to the management of a household in the inscr. quoted *s.v.* ἀνέγκλητος *ad fin.*: cf. 1 Cor 12²⁸. The compd. διακυβερνάω is used of a woman “piloting” herself and her child out of a time of crisis—ἐκ τοῦ το[ιού]του καιροῦ ἐμαυτή[ν] τε καὶ τὸ παιδί[ον] σ[υ] διακεκυβερνηκυία (P Lond 42¹⁰ (B.C. 168) (= I. p. 30, *Selections*, p. 10)). For a new literary citation for κυβερνάω see *Herodas* ii. 99 f. ταῦτα σκοπεύντες πάντα τὴν δίκην ὀρθῇ | γνώμη κυβερνᾶτε.

κυβερνήτης

in the sense of “steersman,” “pilot,” is common, e.g. P Oxy II. 276⁸ (A.D. 77) κυβερνήται π[λ]οίο[ν] ναυλωσίμου, *ib.* III. 522¹⁵ (ii/A.D.) ναυτικ(οῦ) Ὀρίωνος κυβερνήτου), P Tebt II. 370³ (ii/iii A.D.) κυβερνήτου πλοίου. In *OGIS* 676³ (A.D. 106–7) (= *Archiv* ii. p. 439, No. 43) we hear of an official described as—κυβερνήτου Νελοῦ. In *Ac* 27¹¹ τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ is rendered by Ramsay (*Paul*, p. 322) “the sailing-master and the captain.”

Isis is described as κυβερνήτης in the literary papyrus P Oxy XI. 1380⁶⁹ (early ii/A.D.).

κυκλεύω

is used in connexion with working the water-wheel in P Lond 131 *recto* 50⁸ (A.D. 78–9) (I. p. 185) κυκλευτή κυκλεύοντι τὸ ἔργ(ανον) (cf. *Archiv* i. p. 131), and in a lease of land P Grenf I. 58⁷ (c. A.D. 561) ἐτόμιμος ἔχω κυκλεύσαι τὸ αὐτὸ γέωργιον. For κυκλευτής see P Ryl II. 157¹⁵ (A.D. 135), and for κυκλευτήριον (not in LS⁸) P Lond 1012³³ (A.D. 633) (= III. p. 266), P Giss I. 56⁸ (vi/A.D.).

κυκλόθεν.

Kaibel 546⁷⁴ (Imperial)—a sepulchral epitaph—

ἀλλὰ με πᾶν δένδρος χαρίεν περι ῥίσκον ἀνέρπει,
κυκλόθεν εὐκάρποις κλωσίν ἀγαλλόμενον.

Cf. also BGU IV. 1117²⁵ (B.C. 13), and the late P Lond V. 1686¹⁸ (A.D. 565) κύκλαθεν (see *Lob. Phryg.* p. 9).

κύκλος.

For the dat. κύκλω used adverbially “round about,” as in *Rev* 4⁶, see *CPR* I. 42¹⁰ κύκλω τοῦ χωρίου: cf. P Fay 110⁷ (A.D. 94) τὰ κύκλω τοῦ ἐλαιουργίου ἔξωθεν σκάψον ἐπὶ βάθος, “dig a deep trench round the oil-press outside” (Edd.), P Tebt II. 342²⁶ (late ii/A.D.) τοῦ κεραμ(είου) ἐν κύκλω ἀψ(οῦ) ψ[ι]λλοῦ τόπου, “the vacant space surrounding the pottery” (Edd.), and from the inscr. *OGIS* 455¹² (i/B.C.) κύκλω τε ἐκείνου τοῦ ἱεροῦ . . . [οὔτος ὁ] τόπος ἄστυλος ἔστω. The adj. κύκλιος is found in *ib.* 213³⁸ (iv/iii B.C.) ἐν τοῖς κυκλίοις ἀγῶσιν.

κυλισμός.

The form κυλισμός, “rolling,” which is read in the best texts of 2 Pet 2²², is found in *Prov* 2¹⁸ (Theod.). For κύλισμα, as in the TR, cf. *Ezek* 10¹³ (Symm.), where, however, the word has its proper meaning, “something rolled round,” rather than a “rolling-place” as in the Petrine passage. In P Hib I. 110 (iii/B.C.) certain documents are described as κυλιστοί, “rolls.” According to the editors the difference from ἐπιστολαί, which are also mentioned, was “perhaps one of size rather than of contents”: cf. also *Preisigke* 11⁷ (iii/A.D.) κυλιστοὺς ἱματίων δέκα.

κυλίω.

For this form which replaces the older pres. in -ίνδω, see the citations *s.v.* βόρβορος.

κυλλός.

In P Lond 776¹⁰ (A.D. 552) (= III. p. 278) we read of a κυλλῆ κυκλάς (“crooked wheel”?) used for purposes of irrigation: the exact character of the machine is unknown. In *Herodas Proem.* 4 (ed. Nairn p. 101) τῷ καλλῆ ἀείδειν refers to the “limping” verse, the “choliambic”: cf. the use of χαλός in *ib.* i. 71 χαλῆν δ’ ἀείδειν χαλ’ ἀνἔξεπαίδευσα, “I’d have taught her for her lame (vicious) advice to go limping away” (Ed.), and the juxtaposition of the two adjectives in *Mt* 15³⁰.

κυῦμα.

P Lond 46²⁰⁵ (iv/A.D.) (= I. p. 73) ὑπὸ τῶν τῆς θαλάσσης κυμάτων: cf. *ib.* 24 (= I. p. 66) κυματούμενον, “rolled like a wave” (Ed.).

κύμβαλον.

With 1 Cor 13¹ cf. P Hib I. 54¹³ (c. B.C. 245) (= *Witkowski*, p. 34), where in preparation for a domestic festival Demophon sends for a certain Zenobius—ἔχοντα τύμπανον καὶ κύμβαλα καὶ κρόταλα, “with tabret, and cymbals, and rattles”: cf. *Deissmann LAE* p. 150 ff. The word is frequent in the LXX, e.g. 1 Kings 18⁶: for the verb κυμβαλλῶ see *Neh* 12²⁷.

κύμινον,

"cummin," a word of Phoenician origin (Heb. קָמִיִן—Isai 28^{26, 27}). Cf. P Tebt I. 112¹³ (an account—B.C. 112) λόγος . . . κυμίνου εἰ, ἐλ(αίου) νεῖ, *ib.* II. 314¹⁹ (ii/A.D.) κυμ[ζ]νου μέτρον αῖ, P Fay 101¹⁹ (c. B.C. 18) *et saepe*.

κυνάριον.

This dim. of κύων, which occurs *quater* in the NT, is used at least once by Epictetus—*iv.* I. 111 εἶθ' οὕτως . . . πρόσ-ελθε ἐπὶ κυνάριον, ἐπὶ ἵππᾶριον, ἐπὶ ἀγρίδιον, "then proceed thus . . . to a dog, a horse, an estate" (Sharp, p. 23). For the more classical κυνίδιον (Lob. *Phryg.* p. 180) see M. Antoninus vii. 13 κυνίδιους ὀστάριον ἔρριμένον, "a bone thrown to lap-dogs."

κύπτω.

See *s.v.* ἀνακύπτω, κατακύπτω, παρακύπτω. Ἐκκύπτω is found several times in the LXX, e.g. Ps 101 (102)¹⁹ ἐξέκυψεν ἐξ ὕψους ἀγίου αὐτοῦ.

Κυρηναῖος

is found in P Petr I. 16 (1)⁹ (B.C. 237) the will of a certain Menippus—Κ[υρ]ηναῖος τῆς ἐπιγονῆς, "a Cyrenean by descent": cf. *ib.* 22(1)³ (B.C. 249) Θεοραστίος Κυρηναῖος τῶν περὶ Δυσίμαχον, and Michel 897²⁰ (i/B.C. *ad init.*).

Κυρήνη.

For the presence of a Jewish population in Cyrenaica see the decree set up at Berenice by the Jewish community in honour of the Roman governor, M. Tittius—*CIG* III. 5361 ἔδοξε τοῖς ἀρχουσι τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων κτλ.

Κυρήμιος.

Upon the different forms of this proper name in the MSS. of Lk 2², see Robertson *Gr.* p. 192, and for the bearing of certain recently discovered inscr. on Quirinius' Governorship of Syria, and the date of the Nativity (now to be placed in all probability in B.C. 8), see W. M. Ramsay *Recent Discoveries*, pp. 222–300, *Journal of Roman Studies* vii. p. 273 ff. There is also a convenient summary of the new evidence by W. M. Calder in *Discovery* i. (1920), p. 100 ff.

κυρία.

The use of κυρία as a courteous, and even affectionate, form of address in the ordinary correspondence of the time, may be said to have settled what Westcott (*Epp. of S. John*, p. 214) regarded as the "insoluble" problem of 2 Jn^{1, 6} by showing that κυρία there must be understood not of a church, nor of any dignified "lady," but of a "dear" friend of the writer. Thus in P Oxy IV. 744² (B.C. 1) we find a man writing—Βερούτι τῇ κυρία μου, "to my dear Berous," and similarly in an invitation to a festival, *ib.* I. 112^{1, 3, 7} (iii/iv. A.D.), the appellative occurs thrice (cf. the repetition in 2 Jn) in the same sense—χαίροις, κυρία μου Σεργηία . . . π(αρά) Πετοσειρίος. πᾶν ποίησον, κυρία, ἐξελεῖν τῇ] ἢ τοῖς γενεθλίοις τοῦ θεο[ῦ] . . . ὅρα [μὴ] ἀμελήσης, κυρία, "greeting, dear Serenia, from Petosiris. Be sure, dear, to come up on the 20th for the birthday festival of the god. See that you do not forget, dear." Cf. *Exb* VI. iii., p. 194 ff., where

Rendel Harris with his accustomed ingenuity further discovers that John's "dear" friend was a Gentile proselyte of the tribe of Ruth, and like Ruth a widow! The word is also used with more formality by a slave addressing her "mistress" in P Tebt II. 413^{1, 6, 20} (ii/iii A.D.) Ἄφ (= Ἄφρ) οδίτη Ἀρσινόητι τῇ κυρία πολλά χαίρειν . . . μὴ δόξης με, κυρί[α], ἡμεληκέναι σου τῶν ἐντολῶν . . . ἀπόδος παρ' Ἄπ (= Ἄφρ) οδίτης κυρία, and in the Christian P Oxy VI. 939⁹ (iv/A.D.) (= *Selections*, p. 128), where a servant writes to his master that the favour of the Lord God had been shown—ὥστε τὴν] κυρίαν ἀνασφῆλαι ἐκ τῆς καταλαβούσης [αὐτὴν νόσου], "by the recovery of my mistress from the sickness which overtook her" (Edd.), and by saving her life in answer to her prayers—ταῖς εὐ[χαῖς] ἡμῶν ἐπένευσεν διασώσας ἡμῖν [τὴν ἡμῶν] κυρίαν. See also *s.v.* κύριος.

κυριακός,

which occurs in 1 Cor 11²⁰, Rev 1¹⁰, is described by Grimm-Thayer as "a bibl. and eccles. word," but ex. of it from the inscr. = "Imperial" are given by LS, and the same usage is amply supported by our documents. The following instances may suffice—P Lond 328¹⁰ (A.D. 163) (= II. p. 75) a camel is provided εἰς κυριακὰς χρεῖας τῶν ἀπὸ Βερενίκης γεινομένων ποριῶν (*l.* πορειῶν), "for Imperial service on the caravans that travel from Berenice," P Oxy III. 474⁴¹ (A.D. 184?) τοῦ κυριακοῦ χρήματος, "the Imperial revenue," P Giss I. 48⁸ (A.D. 202–3) κατὰ κυριακῆς γῆς (see the editor's note), P Oxy XII. 1461¹⁰ (A.D. 222) ἐν κτήσει κυριακῇ, "in Imperial ownership," BGU I. 1¹⁵ (iii/A.D.) εἰς τὸν κυριακὸν λόγον, "into the Imperial treasury," and *ib.* 266¹⁸ (A.D. 216–7) εἰς τὰς ἐν Συρίᾳ κυριακὰς ὑπηρεσίας, "for the Imperial service in Syria." The earliest known ex. of this official use of the word is apparently *OGIS* 669¹⁸ (A.D. 68) εἰδὼς τοῦτο συμφέρον καὶ ταῖς κυριακαῖς ψήφοις ("the Imperial finances"),¹⁸ ἔξω <1> τῶν ὀφελόντων εἰς τὸν κυριακὸν λόγον ("the Imperial treasury"): see Deissmann *LAE*² p. 362 ff., where attention is also drawn to the significant use of Σεβαστή, as denoting "Emperor's Day" in this same inscr., and the conjecture is thrown out "that the distinctive title 'Lord's Day' may have been connected with conscious feelings of protest against the cult of the Emperor with its 'Emperor's Day'" (p. 364); cf. also *Encycl. Bibl.* 2813 ff., and Wilcken *Ostr.* i., p. 812. The word κυριακός had been previously discussed by Deissmann in *BS* p. 217 ff., and to his citations from the inscr. we may add *PAS* ii. 14 (Makuf, ancient Heraclea, in Caria) ἀποτίσει τῷ κυριακῷ [φ]ίσκῳ, *ib.* 21 (same place) ἀπο[τ]είσει [τ]ῷ κυριακῷ φίσκῳ (eited by Hatch *JBL* xxvii. 2, p. 138 f.). The word is used of a church-building in the iv/A.D. P Oxy VI. 903¹⁹ ἀπελθούσα [εἰ]ς τὸ κυριακὸν ἐν Σαμβαθῷ, "when I had gone out to the church at Sambatho" (Edd.), cf. 21. A Syracusan inscr., *Kaibel* 737—no date, runs—

Ἡμέρα κυριακῆ δεσμευθῆσα ἀλύτοις καμάτοις ἐπὶ κοίτης, ἥς καὶ τοῖνομα Κυριακῆ, ἡμέρα κυριακῆ παντὸς βίου λύσειν ἔσχε.

MGr κυριακή, "Sunday."

κυριεύω

is construed with gen. of obj., as in Lk 22²⁵ etc., in such passages as P Par 15¹³ (B.C. 120) οἰκῶν, ὧν καὶ τῶν προγῶ-

νων μου κεκυριευκότων ἐφ' ὅσον περιήσαν χρόνον, or P Tebt I. 104¹⁵ (B.C. 92), a marriage contract in which provision is made that the wife is to own their property in common with her husband—κυρεύουσιν (I. κυριεύουσιν—but cf. Mayser p. 147) μετ' αὐτοῦ κοινή τῶν ὑπαρχόντων αὐτοῖς: cf. also Michel 976¹¹ (B.C. 300) ὦν τε αὐτὸς ἐκυριεύσει, "those things for which he was personally responsible." P Lond 154¹⁴ (A.D. 68) (= II. p. 179) μηδὲ τοὺς παρ' αὐτοῦ κυριεύοντα[ς αὐτῶν] . . κ(α) κατασπώντες shows part. acc. plur. in -as followed by one in -es (Thackeray *Gr.* i. p. 149). In the magic P Lond 121⁸³⁸ (iii/A.D.) (= I. p. 111) the verb is followed by the acc.—τοῦ κυριεύοντος τῆ(ν) ἑλὴν οἰκουμένην, and in P Eleph 14¹⁴ (Ptol.) the usual constr. with the gen.—τῆς δὲ γῆς κυριεύσει καὶ τῶν καρπῶν—is accompanied by an absol. constr.—²² κυριεύουσιν δὲ καθ' ἃ καὶ οἱ πρῶτον κύριοι ἐκέκτηντο. For the same two constructions we may compare the verb with the gen. in Rom 6¹⁴ *al.* and its absol. occurrence in 2 Cor 3¹⁷ οὐδὲ τὸ πνεῦμα κυριεύει, ἐλευθερία according to Bishop Chase's happy conjectural reading: see *JTS* xvii. p. 60 ff. Ὁν ὁ κυριεύων as the colloquial name for the "master" argument, see Epict. ii. 19. 1. The subst. κυριεία is found in P Tor I. 1^{v. 87} (B.C. 116) μηδεμιᾶς κρατήσεως μηδὲ κυριείας τινὸς ἐγγαίου περιγενομένης αὐτῶι, where the editor (p. 152) distinguishes between κράτησις, *occupatio*, *possessio*, or *ius in re*, and κυριεία, *dominium*, or *ius ad rem*: for the form κυρία, as in Dan 4¹⁹ (Theod.) *al.*, cf. P Amh II. 95^{t. 6} (A.D. 109) τὴν τρώτων κυρ[ε]ίαν καὶ κράτησιν, P Tebt II. 294¹⁹ (A.D. 146). See also Mayser *Gr.* pp. 92, 417.

κύριος.

(1) κύριος is used in the wide sense of "possessor," "owner," as in Mk 13³⁶, in P Tebt I. 5¹⁴⁷ (B.C. 118) τοὺς κυρίους τῶν . . οἰκιῶν, "the owners of the houses," and hence the meaning "master," as in P Amh II. 135¹¹ (early ii/A.D.) ὁ κύριος τῆ ὑ προέγραψεν ἡμᾶς, "the master wrote us on the 3rd"—with reference to certain instructions which the writer of the letter had received.

(2) From this the transition is easy to κύριος either as a title of honour addressed by subordinates to their superiors, or as a courteous appellative in the case of persons nearly related. (a) As exx. of the first class we may cite P Fay 106¹⁸ (c. A.D. 140) ἐξῆσθένησα . . . κύριε, "I became very weak, my lord"—a petition to a Prefect, and, more generally, *ib.* 129¹ (iii/A.D.) χαῖρε, κύριε τ[υ]μῶτα[ε], *ib.* 134² (early iv/A.D.) παρακληθεῖς κύριε σκύλον σεαυτὸν πρὸς ἡμᾶς, "I entreat you, sir, to hasten to me" (Edd.), P Lond 417⁵ (c. A.D. 346) (II. p. 299, *Selections*, p. 124) γινώσκιν σε θέλω, κύριε, π[ε]ρὶ Παύλω τοῦ στρατιότη π[ε]ρὶ τῆς φυγῆς—the village priest of Hierapolis to a military official with reference to a deserter named Paulus, and the Christian P Heid 6⁸ (iv/A.D.) (= *Selections*, p. 125) κύριέ μου ἀγαπῆτέ—*a certain Justinus to a Christian "brother" Papputhius.* See also *s.v.* κυρία, and cf. *Preisigke* 1114^{5f.} (A.D. 147-8) ἐκόψαμεν τοὺς μεγάλους λίθους . . εἰς τὴν πύλην τοῦ κυρίου Ἀπόλλω[νος καὶ] τῆς κυρίας [. . . (b) The designation is applied to near relatives, e.g. a father—BGU II. 423² (ii/A.D.) (= *Selections*, p. 90) Ἀπῶν Ἐπιμάχῳ τῷ πατρὶ καὶ κυρίῳ πλείστα χαίρειν, *a mother*—P Lips I. 110¹ (iii/iv A.D.) Σαραπίῳ γ . . τῆ κ[υ]ρίῳ μου μητρὶ . . . , *a brother*—

BGU III. 949¹ (c. A.D. 300) κυρίῳ μόν ἀδελφῆ Ἡρῆ, *a sister* (and probably wife)—P Oxy IV. 744¹ (B.C. 1) (= *Selections*, p. 32) Ἰλαρίωνα (I.—ῶν) Ἄλιτι τῆ ἀδελφῆι πλείστα χαίρειν, and even *a son*—*ib.* I. 123¹ (iii/iv A.D.) κυρίῳ μου υἱῷ Διονυσιοθέωνι.

(3) It is, however, with the religious use of κύριος that we are specially concerned, and in keeping with the conception of "lordship," which was so characteristic of Oriental religions, we may begin by noticing its common use in connexion with the cult of the Egyptian God Sarapis. Letters frequently begin with some such formula as—πρὸ μὲν πάντων εὐχομαι σε ὑαλιεῖν (I. ὑγ—) καὶ τὸ προσκύνημά σου ποιῶ παρὰ τῷ κυρίῳ Σαράπιδι, "before all else I pray for your health, and I supplicate the lord Sarapis on your behalf" (P Fay 127⁵—ii/iii A.D.), and we may add, owing to the striking resemblance of phraseology to 1 Cor 10⁸¹ such invitations to a ceremonial feast in the Serapeum as P Oxy I. 110² (ii/A.D.) ἐρωτᾷ σε Χαιρήμων δειπνήσαι εἰς κλεινήν τοῦ κυρίου Σαράπιδος ἐν τῷ Σαραπίῳ αὐρίῳ, ἥτις ἐστὶν ἑ, ἀπὸ ὥρας θ, "Chaeremon requests your company at dinner at the table of the lord Sarapis in the Serapeum to-morrow, the 15th, at 9 o'clock" (Edd.), cf. *ib.* III. 523 (ii/A.D.) (= *Selections*, p. 97).

(4) From this it is easy to see how the title came to be applied to sovereigns or rulers in the East. Thus, to confine ourselves to the period immediately preceding the Christian era, Deissmann (*LAE* p. 356) cites the description of Ptolemy XIII. as τοῦ κυρίου βασιλ[έ]ος θεοῦ, "the lord king god," from an inscr. of 12th May B.C. 62 (*OGIS* 186⁹), and another inscr. from Alexandria of B.C. 52 where Ptolemy XIV. and Cleopatra are called οἱ κύριοι θεοὶ μέγιστοι, "the lords, the most great gods" (cf. *Berl. Sitzungsberichte*, 1902, p. 1096). Similarly, as the same writer points out (*LAE*, p. 357), κύριος is applied to Herod the Great (B.C. 37-34) in *OGIS* 415¹ Βασιλεῖ Ἡρώδει κυρίῳ, and to Herod Agrippa I. (A.D. 37-44) in *ib.* 418¹ ὑπὲρ σωτηρίας κυρίου βασιλεύος Ἀγρίππα, *al.*

There is no evidence that the title was applied to the Roman Emperors in the West before the time of Domitian. Indeed it was specially disclaimed by Augustus and Tiberius as contrary to the Roman conception of the "Principate" (see Ovid *Fast.* ii. 142, Suet. *Aug.* 53, Tac. *Ann.* ii. 87, Suet. *Tib.* 27, cited by Hatch *JBL* xxvii. 2, p. 139). In the East, on the other hand, it was bestowed on Claudius, and becomes very common in the time of Nero. For Claudius we may cite the official report of certain events which had taken place—ξ (ἔτους) Τιβερίου Κλαυδίου Καίσαρος τοῦ κυρίου (P Oxy I. 37¹⁻⁶—A.D. 49 (= *Selections*, p. 49)), and *Ostr.* 1038⁶ (A.D. 54) ἰδ (ἔτους) (Τιβερίου) Κλαυδίου . . τοῦ κυρίου. Numerous other ostraca in Wilcken's collection show the designation as applied to Nero e.g. 16⁴ (A.D. 60) (ἔτους) ξ Νέρωνος τοῦ κυρίου Χοιάχ ξ, 17⁴, *al.*: cf. also for the absence of the art., as in Lk 2¹¹, Col 3¹⁷, Meyer *Ostr.* 39⁴ (A.D. 62) ἔτος η Νέρωνος κυρίου Παῦνι η. From the papyri it is sufficient to quote P Oxy II. 246⁸⁰ (A.D. 66) in which a registration of cattle is certified as having taken place—(ἔτους) ιβ Νέρωνος τοῦ κυρίου (I. κυρίου), and from the inscrr. *Syll.* 376³¹ (Boeotia—A.D. 67), where Nero is hailed as ὁ τοῦ παντὸς κόσμου κύριος Νέρων: cf. 55. To later dates belong such passages as Meyer *Ostr.* 17³ (A.D. 74-5) Οὐέσπασιανοῦ τοῦ κυρίου, *Magn.* 192⁶ (time of

Antoninus) *τειμηθέ[γ]τα*] ὑπὸ τῶν κυρίων Ἄν[τωνε]ίου καὶ Κορόδου καὶ Δουκίου Οὐήρου, and *Priene* 230⁶ (A.D. 196–212), where a proconsul is described as ὁ τῶν κυρίων ἐπιτροπος, the κύριοι being Septimius Severus and Caracalla or Caracalla and Geta. See further the material collected by Roscher *Ausf. Lex. d. griech. u. röm. Mythologie* ii. 1, p. 1755 ff., Kattenbusch *Das apostolische Symbol* ii. p. 605 ff., Lietzmann *HZNT* iii. 1, p. 53 ff., and especially the full investigation in W. Bousset's *Kyrios Christos*, Göttingen, 1913.

(5) It lies outside our immediate purpose to examine the Pauline usage of κύριος in detail (cf. *Thess.* p. 136 ff.) beyond remarking that while that usage was doubtless primarily influenced by the LXX, which employed κύριος to render the tetragrammaton, there is good reason for finding in the Apostle's insistence upon "the name (of κύριος) which is above every name" (*Phil* 2⁹) a protest against the worship of "the gods many and lords many (θεοὶ πολλοὶ καὶ κύριοι πολλοί)" (1 Cor 8⁹), with which Christianity found itself confronted. See especially Deissmann's illuminating discussion in *LAE* p. 353 ff., which has been freely drawn upon here, and for the Pauline idea of κύριος the art. by Böhlig in *ZNTW* xiv. (1913), p. 23 ff.

(6) One or two miscellaneous exx. of the title may be added. Thus, in view of Lightfoot's statement (*Phil.* 2 p. 312 n.⁹) that κύριε is not used in prayer to God before apostolic times, we may quote P Tebt II. 284⁶ (i/B.C.) καὶ ὡς θέλει ὁ Σεκνεβτύ(ν)ος ὁ κύριος θεὸς καταβήσομαι ἐλευθέρως—the writer had received an oracular response: cf. *Preisigke* 1068 παρὰ τῷ κυρίῳ θεῷ Βησαῖ. In *OGIS* 655³, an inscr. from Socnopaei Nesu in the Fayûm of date March 17 B.C. 24, mention is made of a building dedicated—τῷ θεῷ καὶ κυρίῳ (cf. Jn 20²⁹) Σοκνοπαίω. And for the Septuagint formula "lord of the spirits" (cf. *Numb* 16²², 27¹⁶) cf. the Jewish prayer for vengeance *Syll* 816 (ii/i B.C.—see *LAE* p. 423 ff.), which commences—ἐπικαλοῦμαι καὶ ἀξιώ τὸν θεὸν τὸν ἕψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, and the magic P Lond 46¹⁰⁷ (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν κτίσαντα γῆν καὶ ὅσα καὶ πᾶσαν σάρκα καὶ πᾶν πνεῦμα . . . θεὸς θεῶν ὁ κύριος τῶν πνευμάτων.

(7) There are two other usages of κύριος, which are not found in the NT, but which are so common in our documents that they may be mentioned here for the sake of completeness. (a) The first is the application of ὁ κύριος to the legal "guardian" of a woman, which occurs as early as B.C. 139 in P Grenf II. 15¹, 13 μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἑρμίου: cf. from Roman times P Oxy II. 255⁴ (A.D. 48) (= *Selections*, p. 46), a census-return παρὰ Θερ[μου]θαρίου τῆς Θεώνιος μετὰ κυρίου Ἀπολλωνίου τοῦ Σωτάδου, BGU I. 22⁵ (A.D. 114) (= *Selections*, p. 74), a petition from a woman who states that at the moment she has no guardian—τὸ παρὸν μὴ ἔχοντα κύριον, P Fay 32⁸ (A.D. 131), a property return by Sambous μετὰ κυρίου τοῦ ὀμοπατρίου καὶ ὀμομητρίου ἀδελφοῦ Ἀλλόφωνος, "under the wardship of her full brother on both the father's and mother's side, Allothon (?)" (Edd.), and the late P Lond V. 1724⁷⁰ (A.D. 578–82). See further Wenger *Stellvertretung*, p. 173 ff., *Archiv* iv. p. 78 ff., v. p. 471 ff. (b) The second is its usage as an adj. = "valid," e.g. P Eleph I¹⁴ (B.C. 311–310) (= *Selections*, p. 4) ἡ δὲ συγγραφή ἦδε κυρία ἔστω

πάντη πάντως, "and let this contract be valid under all circumstances," P Tebt I. 104⁴¹ (B.C. 92) Διονύσιος ἔχω κυρίαν, "I, Dionysius, have received the contract, which is valid," P Oxy II. 275²³ (A.D. 66) (= *Selections*, p. 57) κυρία ἡ διδασκαλική, "the contract of apprenticeship is valid," al.

κυρώω,

"ratify," "confirm," as in Gal 3¹⁵, is common in legal documents, as when with reference to the sale of property the purchaser undertakes if the sale is confirmed to pay a certain sum into the government bank—P Amh II. 97¹⁴ (A.D. 180–192) ἐφ' ᾧ κυρωθεῖσα διαγράψω ἐπὶ τὴν δ[ι]ημοσίαν τράπεζαν, adding that he will remain in undisturbed possession and ownership for ever—17 ἐὰν φαίν[η]ται κυρώσαι, "if you consent to confirm the sale"; but that if he is not so confirmed, he will not be bound by his promise—17 ἐὰν δὲ μὴ κυρωθῶ οὐ κατασχε[θ]ήσομαι τῇ [ὑ]ποσχέσει: cf. P Tebt II. 294¹⁰ (A.D. 146) ἄς κ[α]λ[ῶ] διαγράψω κυρωθεῖς ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζαν ταῖς συνήθεσι προθεσμίαις, "which sum I will, as soon as my appointment is ratified, pay into the local public bank at the accustomed dates" (Edd.), *Michel* 478⁶ (ii/B.C.) δεδόχθαι οὖν τῷ [κοι]νωί, κυρωθέντος τοῦδε τοῦ ψηφίσμ[α]τος, and the interesting Commagene rescript *OGIS* 383¹²² (mid. i/B.C.) νόμον δὲ τοῦτον φωνῆ μὲν ἐξήγγειλεν ἐμῆ, νοῦς δὲ θεῶν ἐκύρωσεν, 207 διατάξεως ταύτης δύναμιν ἱερὰν ἢ τιμῆν ἠρωϊκῆν, ἦν ἀθάνατος κρίσις ἐκύρωσεν. For κύρωσις cf. *ibid.* 455¹⁷ (i/B.C.) κατ' οὖσαν μετὰ ταῦτα ἐν ἑαυτοῖς κύρωσιν, P Tebt II. 297¹⁸ (c. A.D. 123) ἀντ[ί]γραψεν ὁ στρατηγὸς . . . τὴν ἐπ[ε]νεχθεῖσαν ὑπὸ τοῦ Μαρσισοῦ[χ]ου κύρωσιν ἐπὶ τῶν τόπων μὴ εἶναι, "the strategus replied . . . that the certificate of appointment produced by Marsisuchus was not to be found on the spot" (Edd.).

κύνων.

The metaph. usage of κύων as a term of reproach (cf. Mt 7⁶, Phil 3², Rev 22¹⁵) may be illustrated from the letter of a soldier, who writes to his mother complaining that she has abandoned him "as a dog"—BGU III. 814¹⁹ (iii/A.D.) ἀφήκέ[ς] [μοι οὐ]τ[ω]ς ὡς κύνων (l. κύνα).

κωλύω.

P Eleph 10⁸ (B.C. 223–2) ἀπόστειλ[ο]ν . . . ὅπως μὴ διὰ ταῦτα κωλύμεθα . . . τοὺς [λ]όγους εἰς τὴν πόλιν [κα]ταπέμψαι, P Magd 2⁵ (B.C. 221) ἐμοῦ δὲ βουλομένης ἐπισυντελέσαι τὸν τοῖχον, . . . Πίωρις κωλύκεν οικοδομεῖν, P Petr II. 11(1)³ (iii/B.C.) (= *Selections*, p. 7) μηθὲν σε τῶν ἔργων κωλύει, P Oxy III. 471⁹⁴ (ii/A.D.) τί οὖν ὁ κατηφῆς σὺ καὶ ὑπεραύ[σ]τηρος οὐκ ἐκώλυες; "why then did not you with your modesty and extreme austerity stop him?" (Edd.), *ibid.* VIII. 1101¹² (A.D. 367–70) ὅτι δὲ κωλύεται παρὰ τοῖς νόμοις τοῦτο, δῆλον, "that this is forbidden by the law is clear" (Ed.). A good ex. of the conative participle is afforded by *Preisigke* 4284⁹ (A.D. 207) Ὅρσεύς τις ἀνὴρ βίαιος καὶ αὐθάδης τυγχάνων ἐπῆλθεν ἡμῖν . . . κ[ω]λύων τὴν κατεργασίαν: cf. *Chrest.* I. 354²⁸. For κώλυμα see P Hib I. 90²⁰ (B.C. 222) ἐὰμ μὴ [τι βα]σιλικὸν κώλυμα γένηται, "if there be no hindrance on the part of the State" (Edd.): for κώλυσις see P Tebt II. 393²² (A.D. 150) ἢ καὶ κώλυσιν ἢ κακοτεχνίαν, "or hindrance or fraud"

(Edd.), and for κωλυτής see *OGIS* 5⁷ (B.C. 311) εἰ μὴ κωλυταὶ τίνας ἐγένοντο, τότε ἂν συντελεσθῆ ταῦτα.

κώμη.

This common word hardly needs illustration, but we may note that by the phrase οἱ ἀπὸ τῆς κώμης we are to understand the population of the village in general, and not its functionaries or official representatives, see e.g. the joint responsibility of the πρεσβύτεροι and the other members of the community with respect to certain dues in P Ryl II. 219⁹ (ii/A.D.) δι(ὰ) τῶν τοῦ ἔτους πρεσβ(υτέρων) [καὶ τῶν λοιπ(ῶν) ἀπὸ τῆς κώμης, P Flor I. 2²¹⁴ (A.D. 265) κινδύνῳ ἡμῶν κ[αὶ τῶν] ἀπὸ τῆς [κώμης] καὶ καταγειν[ομέ]νων πάντων, BGU IV. 1035³ (v/A.D.) οἱ ἀπὸ κώμης Κερκήσις ἦλθαν εἴ[ς] τὸν αἰγιαλὸν τῶν ἀπὸ Ὀξυρύγχων καὶ ἰδίῳ τὸς ἀλιεῖς Ὀξυρύγχ(ων), and cf. *Chrest.* I. i. p. 43. See also P Par 63¹⁰¹ (B.C. 165) (= P Petr III. p. 26) τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν, P Tebt I. 40⁸ (B.C. 117) σαφέστερον μετεληφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.). For κωμήτης see P Ryl II. 219⁹ (ii/A.D.). The difficult κωμέ(=η)γέτης of *OGIS* 97¹⁰ (end of ii/B.C.) is discussed by Dittenberger *ad l.* and by *Preisigke Ostz.* p. 35 f.

κῶμος,

"revel," revelling." We are unable to illustrate this word, but reference may be made to the κωμασία, or sacred

procession of the images of the gods in Egypt, as in P Tor I. 1^{viii.21} (B.C. 116) προάγοντας τῆς κωμασίας, BGU I. 149⁸ (ii/iii A.D.) ταῖς κωμασίαις τῶν θεῶν. P Par 69^{17.14} (A.D. 232) (= *Chrest.* I. 41) παρέτυχεν κωμασίᾳ ἐξ ἑθ[ους ἀγομέ]νῃ "Ἰσιδος θεᾶς μεγίστης, and *OGIS* 194²⁶ (B.C. 42) μετήλλαξε διηλεκτῶς ποιηθῆναι τὰς τῶν κυρίων θεῶν κωμασίας. See further Sturzian *Dial. Mic.* p. 103 ff., and the classic passage in Clem. Al. *Strom.* V. vii. p. 354 f. (ed. Stählin). For κωμαστής cf. P Oxy X. 1265⁹ (A.D. 336) κωμαστοῦ θεῶν προτομῶν καὶ νίκης αὐτῶν προαγούσης, "celebrant of the divine images and their advancing victory" (Edd.), with the accompanying note, and for κωμάζω see Deissmann *BS* p. 237.

Κῶς.

For the history of Cos and of its inscriptions it is sufficient to refer to the important monograph by W. R. Paton and E. L. Hicks *The Inscriptions of Cos*, Oxford, 1891. On the acc. Κῶ in Ac 21¹ see Moulton *Gr.* ii. § 53 C (c).

κωφός

is used as a descriptive name in P Tebt II. 283⁸ (B.C. 93 or 60) Πατῖνιν (ἡ -ις) ὁ ἐπικαλούμενον (ἡ -ος) κωφόν (ἡ -ός): cf. BGU IV. 1196^{40.63} (c. B.C. 10). The adj. occurs in several sepulchral epitaphs attached to τάφοι, δάκρυα, and χάρις (*Kaibel* 208²⁶ (ii/A.D.), 252⁶ (i/A.D.), 298²). For the adv. κωφῶς = Lat. *obscurus*, see Veit. Val. pp. 251²⁵, 301²⁸.

Λ

λαγχάνω—λαλιά

λαγχάνω,

"obtain by lot," c. acc., may be illustrated by such passages as P Tebt II. 382^b (B.C. 30—A.D. 1) *λελονχέαι με εἰς τὸ ἐπιβάλλον μοι μέρος . . . ἀρού(ρα)ς* ἴβ, "that I have obtained by lot as the share falling to me 12 arourae," and similarly *ib.* 383¹⁴ (A.D. 46). Cf. also P Ryl II. 157¹⁷ (A.D. 135) *παρέξει δὲ ἡ λαχοῦσα τὴν ν[ο]τίνην μερίδα τῆ λαχούση [τὴν βορρίνη]ν . . . εἰς[ο]δον καὶ ἔξοδον*, "the recipient of the southern portion shall permit the recipient of the northern portion entrance and exit" (Edd.), P Oxy III. 503²⁰ (A.D. 118) *κυριεύειν ὧν λελονχεν εἰς τὸν αἰεὶ χρόνον*, *ib.* IX. 1186^b (iv/A.D.) cited *s.v.* *ἰμάς*, and from the inscr. *Syll* 186¹⁰ (end of iv/B.C.) *ἔλαχε φυλὴν Ἐφεισεύς, χιλιαστὸν Ἀργαδέυς, Michel* 978²⁹ (B.C. 281—0) *ἱερεὺς λαχῶν*—chosen priest by lot. On the improper use of *λαγχάνω*, "cast lots," in Jn 19²⁴, to which no parallel has been produced, see Field *Notes*, p. 106, and for the phrase *λαχμὸν βάλλω* in the same connexion, see Ev. Petr. 4 with Swete's note. MGr *λαχαίνω*. Thumb (*Handbook*, p. 338) cites a folksong *μὴ λάχη καὶ περάση*, "let him not by chance pass by," and (p. 193) the phrase *μὴ τύχη (λάχη) καὶ . . .* "lest perhaps."

Λάζαρος

is a contracted form of Ἑλεάζαρος: see *s.v.* Ἑλεάζαρ, and cf. Wetstein *ad* Lk 16²⁰. The name survives in MGr: Thumb (*Handbook*, pp. 239—41) gives a Popular Tale of a cobbler called Lazarus—*ὁ κύρ Δάζαρος κ' οἱ δράκοι*.

λάθρα,

which Moulton (*Gr.* ii. p. 84) prefers to write instead of *λάθρα*, occurs in P Par 22²⁸ (B.C. 165) *τούτον (sc. λίνον) λάθρα κομισάμενος*: cf. BGU IV. 1141⁴³ (B.C. 14). See also Boisacq (p. 549) who treats the form as an instrumental singular.

λαῖλαι.

This "poetic" word (Thumb *Hellen.* p. 218) is found in a strange form as a proper name in *Preisigke* 168 *Λαῖλαιψ*. Cf. P Leid W^{viii}. 21 (ii/iii A.D.) *αὐτὸς γὰρ ἔστιν ὁ λαλαφέτης* (for *λαλαπαφέτης*), "ipse enim est in turbine volans" (Ed.). Boisacq (p. 551) compares the intensive reduplication of this noun with *παιφίσσω* and *μαιμάω*.

λακέω.

Ἑλάκησεν, "burst asunder," in Ac 1¹⁸ is best referred to *λακέω* (not *λάσκω*): see Blass *ad l.*, who compares *διαλάκησασα = διαρραγείσα* in Aristoph. *Nub.* 410 and Act. Thom. 33 *ὁ δὲ δράκων φυσισθεὶς ἐλάκησε καὶ ἀπέθανε, καὶ ἐξεχύθη ὁ ἰὸς αὐτοῦ καὶ ἡ χολή*.

λακτίζω.

With the use of this verb in Ac 26¹⁴ cf. BGU III. 1007⁷ (iii/B.C.) *τὴν θύραν μου ἐλάκτιζον τοῖς ποσίν*. See also Herodas vii. 118 *βοῦς ὁ λακτίσας ὑμάς*, "it was an ox that kicked you," with reference to a kick from a clumsy, ill-fitting shoe. The subst. is found in P Amh II. 141¹⁰ (A.D. 350) *γρόνθοις τε καὶ λακτ[σ]μασιν*, "with their fists and heels" (Edd.): cf. P Gen I. 56²⁷ (A.D. 346) *τὴν πλευρὰν πάσχω λάκτιμα λαβῶν*.

λαλέω.

In P Amh II. 131⁶ (early ii/A.D.) a brother writes to his sister with reference to the management of certain family property, stating that he will remain where he is until he learns that all is safely settled, and adding—*ἐλπίζω δὲ θεῶν θελόντων ἐκ τῶν λαλουμένων διαφεύεσθαι καὶ μετὰ τὴν πεντεκαίδεκάτην ἀναπλεύσειν*, "but I hope, if the gods will, to escape from the talking and after the fifteenth to return home." See also P Oxy I. 119⁵ (ii/iii A.D.) (= *Selections*, p. 103) where the naughty boy writes to his father—*ἡ οὐ θέλις ἀπενέκκειν μετ' ἑσού εἰς Ἀλεξανδρίαν, οὐ μὴ γράψω σε ἐπιστολήν, οὔτε λαλῶ σε, οὔτε υἱέγων σε εἶτα*, "if you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health henceforth," P Fay 126⁴ (ii/iii A.D.) *ἤκουσα φίλου τοῦ πατρός μου λαλοῦντος περὶ σοῦ ὅτι πεμψεν (i. ἐπεμψεν) ἐπὶ τὴν πενθερά (i. -ράν) σου χάριν τοῦ κτήματος*, "I heard a friend of my father's saying about you that he had sent a message to your mother-in-law about the farm" (Edd.), BGU III. 822¹⁸ (iii/A.D.) *ἵνα εὔρωμεν καὶ ἡμῖς εὐλογον λαλήσαι αὐτῆ, γράψον Κουπανηροῦ ἐπιστολήν*, and the magic P Lond 121¹⁷⁴ (ii/A.D.) (= I. p. 89) a recipe against old women's garrulity—*γραῦν μὴ τὰ πολλὰ λα[λ]εῖν*. This last papyrus shows also the subst. *λάλημα* (LXX), ⁶⁶¹ (= I. p. 105) *φίλτρον ἐπὶ λαλήματος κατὰ φίλων*. The above exx. all bear out the usual distinction that, while *λέγω* calls attention to the substance of what is said, the onomatopoeic *λαλέω* points rather to the outward utterance: cf. McLellan *Gospels*, p. 383 ff. and Milligan's note on 1 Thess 1⁸. With *λαλέω*, "I make known by speaking" with the further idea of *extolling*, as in Mt 26¹⁸ *al.*, cf. the inscr. with reference to a mother and brother—*ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται* (*Archiv* v. p. 169, No. 24⁸). MGr *λαλῶ* (-έω), "speak."

λαλιά.

From its classical sense "talkativeness," "chatter," *λαλιά* comes to be used in the NT simply for "speech," "talk": cf. Joseph. *B.J.* ii. 8. 5 *οὐδὲ κραυγὴ ποτε τὸν οἶκον, οὔτε θόρυβος μολύνει, τὰς δὲ λαλιάς ἐν τάξει παρα-*

χωροῦσιν ἀλλήλοις. As showing however the danger accompanying much "talking" we may cite the early Christian letter, P Heid 6¹³ (iv/A.D.) (= *Selections*, p. 126) *ἴνα ὄνν μὴ πολλὰ γράφω καὶ φλυραρήσω* (i. φλυαρήσω), *ἐν γὰρ [πο]λλῇ λαλιᾷ* (cf. Sir 20⁵) *οὐκ ἐκφεύξονται* (τ)ή(ν) ἀμαρτή (cf. Prov 10¹⁹), *παρακαλῶ* [ο]ῦν, *δέσποτα, ἵνα μνημονεῖς μοι εἰς τὰς ἀγίας σου εὐχάς*, "in order that I may not by much writing prove myself an idle babbler, for 'in the multitude of words they shall not escape sin,' I beseech you, master, to remember me in your holy prayers." For a new literary reference for the adj. *λάλος*, see the fragment of an anthology, P Tebt I. 1⁹ (c. B.C. 100) *φιλέρημος δὲ νάπαισιν λάλος ἀνταμβετ' ἀχώ*, "chattering Echo, lover of solitude, answers in the dells" (Edd.).

λαμά.

It may be noted that the Heb. form *λαμά* in Mk 15³⁴ is corrected by Mt (27⁴⁰) into the Aram. *λεμά*. On the variety of spelling in the codd. see WH *Notes*², p. 21, and the apparatus in Souter's *Nov. Test. Gr.*

λαμβάνω

in its ordinary sense of "receive," "get," as in Mt 7⁶, Jn 3²⁷, is naturally very common, e.g. P Giss I. 67⁸ (ii/A.D.) *ἐλαβόν σου ἐπιστολήν*, P Ryl II. 122¹⁶ (A.D. 127) *λαβὼν τὸ πττάκιον τὸ ἀκόλουθον ποίει*, "on receipt of this document, act in accordance with it" (Edd.), P Fay 127¹⁴ (ii/iii A.D.) *εἰ (= ἐάν) λάβητε φαγὸν πέμψαι ἐμοὶ διὰ Κατοίτου*, "if you get any lentils send them to me by Katoitus" (Edd.), and *ib.* 135¹³ (iv/A.D.) *τὰ ἀργύρια ἃ ἔλαβες*, "money which you received." Similarly in connexion with money receipts, as *ib.* 109⁸ (early i/A.D.) *ἀποχὴν θέλω λαβεῖν*, "I wish to get a receipt," *ib.* 21¹³ (A.D. 134) *ἀλλήλο[ις] ἀποχὰς τοὺς τε δίδοντας καὶ τοὺς λαμβάν[ο]ντας*, "that payer and payee shall mutually give receipts" (Edd.). Wilcken *Ostr.* i. p. 109 has pointed out that in the case of all ostraca receipts known to him the writers were Romans, but see *Theb Ostr* 105³ (A.D. 148) *ἐλάβαμεν παρὰ σοῦ ἀχύρου δημοσίου γόμου ἐνὸς ἡμίσιου*, "we have received from you one and a half loads of chaff for public use," where the name of the writer, Paeris, is clearly Egyptian (see the editor's note). For the meaning "take," as in Mt 13^{31, 33}, cf. P Fay 114⁹ (A.D. 100) *ἐρώτησέ με Ἐρμόναξ εἶνα αὐτὸν λάβῃ εἰς Κερκεσοῦχα*, "Hermonax has asked me to let him take him (a certain Pindarus) to Kerkesucha," and for the additional thought "catch," "take captive," cf. the temple-inscr. *OGIS* 598⁷ (i/A.D.) *ὅς δ' ἂν ληφθῇ, εἰσαὐτῷ αἴτιος ἔσται διὰ τὸ ἔξακολουθεῖν θάνατον*, cf. 2 Cor 11²⁰ RV, but see *Field Notes*, p. 184 f. The verb is construed with the inf., like the compound *παραλαμβάνω* in Mk 7⁴, in BGU IV. 1114⁴ (B.C. 8-7) *ἐπεὶ τυ[γ]χάνει ὁ Κόιντος εἰληφὼς παρὰ τοῦ πάτρωνος εἰσαυτοῦ . . . ἀποκαταστήσαι ἐνταῦθα τῷ Ἰμέρω δῶρον κτλ.* With the simplex in Mt 13²⁰ we may compare P Iand 13¹⁸ (iv/A.D.) *ἵνα μετὰ χαρὰς σε ἀπολάβωμεν*, and for the dat. of the person, as in LXX 1 Kings 21⁹, see the late *ib.* 20⁸ (vi/vii A.D.) *μὴ θελήσατε λαβεῖν σοὶ ἐκ τοῦ Ἀμολεῖτος . . .* The use of the middle in Mk 8²³ D *λαβόμενος τὴν χεῖρα τοῦ τυφλοῦ*, which Blass-Debrunner § 170. 2 describes as "weder klassisch noch neutestamentlich," may be illustrated from P Flor I. 36⁷ (A.D. 312) *λαβομένου μου τή[ν]*

αὐτὴν παῖδα ἀπὸ τῆς τῆς μητρὸς τελευταῖας. In *OGIS* 8²⁸ (iv/B.C.) *λαβέσθαι δ[ὲ] καὶ συναγόροις τὰ[ν] πόλιν, λαβέσθαι* is = "eligere" (*Attice ἐλέσθαι*). For the legal phrase *λαμβάνειν τὸ δίκαιον*, "to receive satisfaction," cf. P Tebt I. 5²¹³ (B.C. 118) *ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν*, which the editors describe as "apparently another way of saying *διδόναι καὶ δέχεσθαι δίκην*, according as the verdict was against or for them," but see P Magd, p. 64. See also P Ryl II. 68²⁸ (B.C. 89) *ἐάν δὲ περιγένωμαι, λάβω παρ' αὐτῆς τὸ δίκαιον ὡς καθήκει*, "and if I survive, I may obtain satisfaction from her as is right"—a woman complains to the epistates that she has been beaten by another woman and her life endangered, and *Michel* 394¹⁷ (mid. i/B.C.) *λαβὼν πείραν*, "having made actual proof."

We may add some miscellaneous *exx.* to illustrate the forms of the verb. For aor. *ἔλαβα* (as in MGr: see Thumb *Hellen.* p. 250) cf. BGU II. 423⁹ (ii/A.D.) (= *Selections*, p. 91) *ἔλαβα βιάτικον παρὰ Καίσαρος*, "I received my travelling money from Caesar," P Meyer 22¹⁰ (iii/iv A.D.) *γράψα (= -ψον) μοι ὅτι ἔλαβας τὸ ἀβίκτωρι* ("the handkerchief"?) *ἀπὸ τῆς ἀδελφῆς (i. -φῆς) μου, ib.* 21¹¹ (iii/iv A.D.) *ἤδη γὰρ ἔλαβαν [.] καὶ δραχμὰς τετρακοσίας*. The form *ἐλάβοσαν* (Thumb, *Hellen.* p. 198 f.) is seen in *Syll* 930¹⁸ (B.C. 112) and *Cagnat* IV. 193¹⁹ (ij/B.C.) *τὰ χρήματα ἀποδότωσαν ἃ ἐλάβοσαν ἐν τῷ καθήκοντι χρόνῳ*: cf. 2 Thess 3⁹ N* AD* *παρελάβοσαν*. *Δάβοντο* can be quoted from an illiterate Christian letter of iv/v A.D., P Giss I. 54¹³. For inf. *λαβῆσαι*, see P Oxy VI. 937¹⁸ (iii/A.D.) *λαβ[ῆ]σαι τὴν φιάλην*, "to take the bowl" (see the editors' note). For the aor. perf. *εἰληφα*, as in Rev 5⁷, 8⁵, cf. the subscription to P Leid B (B.C. 164) (see p. 11 and cf. p. 19), and P Lond 33⁶ (B.C. 161) (= I. p. 19) *ἡμῶν εἰληφῶτων*, of women (note the breach of concord in gender), and for the pass. (see [Jn] 8⁴), cf. P Lond 121⁸¹³ (iii/A.D.) (= I. p. 104) *εἰλημπται*. On Rev 11¹⁷ C *εἰληφες* see Moulton *Gr.* ii, p. 221. The fut. middle *λήμψομαι* (perhaps due to a confusion between Ionic *λάμψομαι* and *λήψομαι*, H. W. Smyth *Greek Dialects* i. *Ionic*, p. 136) is very common, e.g. P Rev L ix.²⁰ (B.C. 259-8) *λή[μ]ψονται*, P Tor I. 3¹⁸ (B.C. 127) (= P Par 14) *λήμψομαι παρ' αὐτῶν δι' ἄλλης ἐντεύξεως τὸ δίκαιον*, P Oxy XIV. 1664¹² (iii/A.D.) *τὰς γὰρ ἐντολάς σου ἤδιστα ἔχων ὡς χάριτας λήμψομαι*, "for I shall be most pleased to accept your commands as favours" (Edd.), also the Lycian inscr. *CIG* III. 4244⁶, 4247²⁰ (*λήνψεται*), 4253¹⁵ (*λή[ή]νψεται*): cf. Reinhold, p. 46 f., and on the fut. middle in act. sense see *Proleg.* p. 154 f. According to Sanders (p. 23) *λήμψομαι* is regularly used in the *Washington Manuscript*; "no exceptions were noted." Owing to literary influences the intruded *μ* (from the present stem) frequently disappears in late MSS., cf. also Mt 21²² C, Jn 5⁴³ CL *al.* MGr *λαβαίνω*, "receive," "acquire." Thumb (*Handbook*, p. 134) points out that *παίρ(ν)ω* is more common than *λαβαίνω* for the meanings "obtain," "get."

λαμπάς.

In a long list of persons charged with furnishing supplies in view of an official visit from the Prefect to Hermopolis in A.D. 145-47 mention is made of the following:—*ἐπιξέβ(ων) καὶ ἀνθράκων καὶ φανῶ(ν) καὶ λαμπῆδ(ων) οἱ προούτες* (P Lond 1159³⁹ = III. p. 113, *Chrest.* I. p. 493). See also

BGU III. 717¹² (dowry—A.D. 149) **κάτοπτ[ρ]ον δίπτυχον, λαμπάδα**, P Oxy XII. 1449¹⁹ (return of temple property—A.D. 213–217) **λαμπάδ(ε)s ἀργ(υραί) καλάξ**. For the noun = “torch” in connexion with a torch-race cf. *OGIS* 764⁴³ *at.* (ii/B.C.), *Michel* 884⁹ (B.C. 164–3), 893¹⁷ (i/B.C.). MGr **λαμπάδα**, “lamp,” “candlestick.”

λαμπρός

is used with reference to shields in *Michel* 248¹⁴ (2nd half iii/B.C.) **ἐπιμελε[ῖ]σθαι . . . ὅπως λαμπρα[ν] εἰς τὸν ἀγῶνα παραφέρωνται αἱ ἀσπίδες**. An inscr. from Christian times, *Preisigke* 1190, commemorates the departure of a certain **Ταῖσαι** to the “shining” land—**Ταῖσαι ἐβίωσεν εἰκουσι ὀκτώ, γ(ίνονται) (ἔτη) κη. Εἰς τὴν λαμπρὰν ἀπήλθεν**. A different ellipsis is seen in the MGr **λαμπρά** (–ή), “Easter.” In *Preisigke* 4127⁸ the adj. is applied to miracles—**σημιά σου τινα λαμπρά θεάμενος**. With the usage in Lk 23⁴¹, Ac 10³⁰, Jas 2^{2f}, we may compare Menander *Fragm.* 669—

ἔξωθεν εἰσιν οἱ δοκοῦντες εὐτυχεῖν
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ἴσοι.

The superlative is very common as a title of rank or courtesy, e.g. P Fay 33¹¹ (A.D. 163) **τὰ κελευσθέντα ὑπὸ τ[ο]ῦ λαμπροτάτου ἡγεμόνος**, P Strass I. 43¹ (A.D. 331) **Ἀθηλία Ῥουφία ἡ (Ι. τῆ) λαμπροτάτη**, P Oxy I. 87¹³ (A.D. 342) **ἀ[παν]τήσαι ἐπὶ τῆ[ν] λαμπροτάτην Ἀλεξανδρίαν**. The positive is similarly used in *ib.* 158⁸ (vi/vii A.D.) **παρακαλῶ τὴν ὑμετέραν λαμπρὰν γνησίαν ἀδελφότητα**, “I urge you, my true and illustrious brother” (Edd.). MGr **λαμπρός**, “brilliant,” “shining.”

λαμπρότης

Like the adj., **λαμπρότης** is used as a title of honour, e.g. P Grenf I. 59⁸ (v/vi A.D.) **τὸ κτῆμα τῆς σῆς λαμπρότητος**, BGU I. 306⁸ (A.D. 566) **ὁμολογῶ [μεμισθῶ]σθαι παρὰ τῆς λαμπρότητος**. Cf. also *OGIS* 470⁸ (time of Augustus) where a certain Theophron is described as—**ἐν τῇ [Ἀ]σίῃ καὶ πρὸς τὴν πατρίδα [λαμπρότητα]**.

λαμπρῶς

In *C. and B.* i. p. 182, No. 70, we hear of **ἀνδρὸς βουλευτοῦ καὶ πάσας ἀρχὰς κὲ λειτουργίας λαμπρῶς κὲ ἐπιφανῶς ἐκτετελεκότος**. For this epithet = “sumptuously” in connexion with feasting, as in Lk 16¹³, see the exx. from late Greek in *Field Notes*, p. 69 f.

λάμπω

P Leid W^{xvii.23} (ii/iii A.D.) **ὀφθαλμοί εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων**—of a god's eyes.

Over the door of the Church of St. George at Zorava, erected on the site of a pagan temple, the following inscr. was engraved—**θεοῦ γέγονεν οἶκος τὸ τῶν δαιμόνων καταγάγων, φῶς σωτήριον ἐλαμψεν ὅπου σκότος ἐκάλυπτεν κτλ.** (*OGIS* 610^{1f}.—vi/A.D.); cf. 2 Cor 4⁸. The verb survives in MGr **λάμπω**, “shine,” “light.”

λαοθάω

The construction in Ac 26^{2d} may be illustrated by P Oxy I. 34 verso iii. 3 (A.D. 127) **οὐκ ἐλαθέ με**, “it did not escape my notice,” *ib.* III. 530⁵ (ii/A.D.) **ἐμὲ δὲ ἐλελήθει διαστῆλλ-**

[εἰ]ν τι, “but I had forgotten to make any order for payment” (Edd.), *ib.* X. 1253²² (iv/A.D.) **ἵνα μὴδὲν σου λαοθάω τὴν λαμπρότητα μνηύομεν**, “we give this information in order that nothing may escape your highness” (Edd.). The verb is used without an obj. in P Strass I. 73⁵ (ii/A.D.) **ἐλαθέν γε κεράμια ὄψαριον εἰς διάπρασιν**, “the jars for dainties are lacking for sale.” With the usage in Heb 13² cf. P Gen I. 17¹⁶ (iii/A.D.) **ὑφωροῦμε (= ὑφορώμαι) μὴ ἀρ[ε]α ἐνθρόωσκων [. . . ἐλ]αθεν ὕ[δατ]ι**, “I suspect he may have jumped into the water unnoticed”: see also P Hamb I. 27⁹ (B.C. 250) **οὐκ ἔτι οὖν παρέλαβέ με, ἀλλ' ἐλαθέ με κομισάμενος**. MGr **λαθαίνω** (ἐλαθα).

λαξευτός

The verb **λαξεύω** (LXX) is restored by the editors with great probability in a contract with stonecutters P Oxy III. 498²⁹ (ii/A.D.) **τὰ δὲ προκειμένα πάντα α[. . . λα]ξ[ε]υσο]μεν**, “all the aforesaid stones we will cut”: cf. also P Thead 14²² (iv/A.D.) **τ]ὸ ἐκτὸς ἐλάξευται** in a very mutilated context. **Λάξος** (not in LS⁸), “a stone-mason,” is fairly common in the papyri, as e.g. in the early i/A.D. alphabet acrostic P Tebt II. 278¹¹ **κλειτοποῖς λάξος μυλοκόπος**, “locksmith, mason, millstone-maker,” and in the census-return P Oxy XII. 1547¹⁸ (A.D. 119) **λάξος οὐ(λῆ) ποδι ἀρισ(τερῶ)**: cf. also P Amh II. 128⁸⁰ (A.D. 128) with the editors' note. For the subst. **λαξεία** (not in LS⁸), see P Oxy III. 498⁸ (*ut s.*) **ἐπιδεχόμεθα λαξείαν τῶν οικοδομουμένων λίθων κύβων**, “we undertake to cut the squared building-stones” (Edd.), and for the adj. **λαξικός** (also unknown to LS⁸), *ib.* 34 **ὑπουργίας λαξικῆς**, “services in stone-cutting” (Edd.). In P Fay 44⁶ (B.C. 16 ?) **τὰ λαξικά** is the tax paid by a mason on his trade.

Λαοδικεύς

Michel 164⁴ (c. B.C. 140) **Ἀπολλώνιος Δημητρίου Λαοδικεύς**, *ib.* 543² (c. B.C. 200) **τὸ παρ]ὰ Λαοδικεῶν**, a decree from the Laodiceans.

λαός

In the papyri **λαοί** is the regular term for “natives,” “fellaheen.” Thus in P Petr II. 4(11)⁴ (B.C. 255–4) we hear of a salt-tax imposed **τοῖς ἐκ Κερκεῆσιος λαοῖς**, where the editor remarks, “an ancient and poetical form for *people* found both in the LXX and in Papyri”: cf. P Lille I. 16⁸ (iii/B.C.) **ἐπειδὴ καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον**, “since the natives are working off (?) this small tax as well as they can,” P Par 63¹⁰¹ (B.C. 164) (= P Petr III. p. 26) **τοὺς πλείστους δὲ τῶν ἐν ταῖς κώμαις κατοικούντων λαῶν οἱ διὰ τὴν τῶν δεόντων σπάνιν ἐργατεύοντες πορίζονται τὰ πρὸς τὸ ζῆν**, “also most of the people inhabiting the villages, who, through lack of necessaries, supply themselves with the means of life by hard labour” (Mahaffy), *ib.* 132 **τῶν μὲν ταιλαπύρων λαῶν καὶ τῶν μαχίμων καὶ τῶν ἄλλων ἀδυνατούντων φείσεσθε**, “you must spare the miserable populace and the μάχιοι and the others who are incapable” (*ib.*), and *ib.* 168 **προτρεψάμενου τοὺς στρατηγούς καὶ τοὺς λαοὺς ἐπι]δέξασθαι τὰ τῆς ἀσχολίας**, “instigated the strategoi and the people to undertake the labour (of seed-sowing)” (*ib.*). For a similar use in the inscr. cf. *OGIS* 90¹² (Rosetta stone—B.C. 196) **ὅπως ὁ τε λαὸς καὶ οἱ ἄλλοι**

πάντες ἐν εὐθηνίαι ὄσιν ἐπὶ τῆς ἑαυτοῦ βασιλείας, where the editor defines *λαός* as "volgus Aegyptiorum, praecipue opifices et agricolae, eidem fere qui v. 52 ἰδιῶται appellatur ut distinguantur a sacerdotibus," and *ib.* 225^{8, 22, 34} (iii/B.C.), where it is applied to the native population of Syria. See also *Syll* 897 (Larisa) Θεοφίλα Σελεύκου γυνὴ τῷ λαῷ χα[ι]-ρεῖν: Dittenberger says the word is often so used in epitaphs. The expression *λαϊκά* (σώματα) occurs *bis* in P Lille I. 10 (iii/B.C.), where it stands with *τεθραμμένα* between *ἀρσενικά* and *θηλυκά* in an enumeration, but the editors are unable to determine the exact meaning. The adj. is also found in BGU IV. 1053¹⁰ (B.C. 13) μηδὲ ἐπ' ἄσυλον τόπον μηδὲ ἐπὶ λαϊκὴν βοήθησαν. For *λαοκρίτης* (not in LS⁸), a native judge, cf. P Tebt I. 521⁹ (B.C. 118) τὰς δὲ τῶν Αἰγυ(πτίων) πρὸς τοὺς αὐτοὺς <Αἰ>γυ(πτίους) κρίσεις μὴ ἐπισπᾶσθαι τοὺς χρημα(τιστὰς) ἀλλ' ἔαν κριν (om.) διεξάγεσθαι ἐπὶ τῶν λαοκριτῶν κατὰ τοὺς τῆς χώρας νόμους, "and that suits of Egyptians against Egyptians shall not be dragged by the *chrematistae* into their own courts, but they shall allow them to be decided before the native judges in accordance with the national laws" (Edd.), and P Tor I. 1711³ (B.C. 116) εἰ καὶ ἐπὶ λαοκριτῶν διεκρίνοντο καθ' οὓς παρεκείτο νόμους, "si apud Populares Iudices *lis instituta* esset ad praescriptum legum ab ipso laudatarum" (Ed.): see further *Archiv* v. p. 1 ff. For *λαογραφία* (LXX) in its primary sense of a taxing-list of native Egyptians, cf. P Tebt I. 103 (B.C. 94 or 61) with the editors' introduction, and see *s.v.* ἀπογραφὴ. On the characteristic use of *λαός* in the LXX and NT with reference to first the Jews, then the Christians, see Hort on 1 Pet 2⁹, and cf. Hicks (*CR* i. p. 42), who, after remarking on the "noble associations" of the word in past Greek life and thought, points out that "it was reserved for Jewish lips to give the word a sacred significance and a world-wide currency." On its application to the "laity" as distinguished from the "clergy" in the Lycaonian inscr. from mid. iv/A.D., see Ramsay *Luke*, p. 387 ff. MGr *λαϊκός*, "layman."

Mayer thinks the word may originally have been a poetic word used primarily in the plur.: see *Gr.* p. 29, but cf. Thumb *Archiv* iv. p. 490, and Wackernagel *Hellenistica*, p. 10.

Λασέα.

For the spelling of this proper name cf. *WH Notes*² p. 167, Moulton *Gr.* ii. p. 81. Though not mentioned by any ancient writer, *Lasea* is now generally believed to have been situated about the middle of the S. coast of Crete: cf. J. Smith *The Voyage and Shipwreck of St. Paul*⁴, 1880, p. 268f.

λάσκω.

See *s.v.* λακίω. As showing the weakening sense of *λάσκω*, it may be noted that Thumb (*Handbook*, p. 337) cites *λάσκομαι* from Pontus with the meaning "seek aimlessly."

λατομέω.

In a letter addressed by the quarrymen (οἱ λατόμοι) in Paston to the architect Kleon, P Petr II. 4 (9)³ (B.C. 255), they state that they have "quarried out the rocks," and are

now idle for want of slaves to clear the sand—*λελατόμητ[α] ἤδη, νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθάραι τὴν ἄμμον*: cf. *Syll* 803²⁵ (iii/B.C.) (λατομήσας τὰ[ν] πέτραν. For *λατόμος* see P Petr III. 47(a)² εἰς λατόμους, *OGIS* 660³ (A.D. 14-37) λατόμων πάντων τῆς Αἰγύπτου, and for *λατομία* see P Hib I. 71⁷ (B.C. 245) a letter *περὶ τ[ῶν] ἀνακεχωρηκότων σωμάτων ἐκ τῆς ἐ[ν] Κεφαλαῖς λατομίας*, "about the slaves who have gone on strike from the stone-quarry at Cephalae." Cf. also Wackernagel *Hellenistica*, p. 9f., Anz *Subsidia*, p. 354 f. MGr *λατομῶ*.

λατρεία.

The form *λατρία*, which is not found in the NT, is well attested by the LXX uncials: see Thackeray *Gr.* i. p. 87. The word survives in MGr = "adoration," "worship."

λατρεύω.

in Biblical Greek always refers to the service or worship of the true God or of heathen divinities: see SH on Rom 1⁹, where the relation of the verb to *λειτουργέω* is discussed. For its relation to *δουλεύω* see Thackeray *Gr.* i. p. 8: cf. also Anz *Subsidia*, p. 296.

λάχανον.

P Hib I. 54²⁶ (c. B.C. 245) *λάχανα* π[αντ]οδαπά, "vegetables of all kinds," BGU I. 22²² (A.D. 114) (= *Selections*, p. 75) ἀπὸ τιμῆς ὧν πέπρακον λαχάνων, "from the price of the vegetables I had sold," P Oxy III. 522¹⁸ (ii/A.D.) τιμ(ῆς) λαχ(άνων) τοῖς αὐ(τοῖς) . . . (τετράβολον), "price of vegetables for the same, 4 obols." In P Fay 119³⁸ (c. A.D. 100) πέμισις τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον τῆς Ψινάχεως, the word is = "vegetable-ground." For *λαχαναία*, as in Deut 11¹⁰, cf. BGU IV. 1119²⁵ (B.C. 5) ποτίζων τοῖς δέουσιν ποτισμοῖς κατὰ νῆμον(?) τῆ κατὰ καιρὸν λαχαναία, for *λαχανοπώλης* cf. BGU I. 22³ (*ut s.*), and for *λαχανόσπερμος* cf. *ib.* II. 454¹⁸ (A.D. 193) ἐβάσταξαν ἡμῶν θήκας λαχανοσπέρμ[ο]ν εἰς ἕτερον ψυγμῶν (cf. Ezek 26^{5, 14}) οὐκ [ἐ]λαττον θηκῶν δέκα δύο. MGr *λάχανα*, "vegetables," or "herbs generally."

λεγιών.

The spelling *λεγιών*, which is always found in the NT occurrences of this Latin word (Mt 26⁵³, Mk 5^{9, 15}, Lk 8³⁰), is supported by numerous exx. in the papyri, e.g. P Lond 256 *recto* (α)³ (A.D. 15) (= II. p. 99) *λεγιῶνος* δευτέρας κίκοστῆς (= καὶ εἰκοστῆς), BGU I. 140⁷ (time of Hadrian) *λεγιῶνο*(s) [β], *ib.* 156¹ (A.D. 201) Διογένης στρατιώτης *λεγιῶνος* β, P Oxy XIV. 1666⁶ (iii/A.D.) γεγραφοκῶς περὶ τοῦ μικροῦ Πausανίου ὡς εἰς *λεγιῶνα* στρατευοῦμενον, "having written you about the little Pausanias becoming a soldier" (Edd.), and BGU III. 899¹ (iv/A.D. ?) στρατιώτης *λεγιῶνω*[s] (i. *λεγιῶνος*) πέμπτης Μακαιδωνικῆς (i. Μακεδονικῆς): cf. also *ib.* I. 113⁴¹ (A.D. 143) λ[ε]γε[ῶν]ος. The spelling *λεγεών* is also found—BGU IV. 1108³ (B.C. 5) λ[ε]γεῶν[ο]s, P Oxy II. 276⁹ (A.D. 77) *λεγεῶνος* δευτέρας, BGU I. 21^{iii. 13f.} (A.D. 340) ὑπὸ τοῦ πραιποσίτου τῆς *λεγεῶνος* τῆς στρατιώτη τῆς *λεγεῶνος*, etc. See further Moulton *Gr.* ii. p. 76.

λέγω.

(1). "I say, speak": see e.g. P Par 47 (= *Selections*, p. 21 ff.), c. B.C. 153, which is addressed on the *verso*—πρὸς τοὺς τὴν ἀλήθειαν λέγοντες (= -as), P Fay 123²² (c. A.D. 100) γνώσομαι γὰρ εἰ ἀληθῶς λέγῃ, "I will find out whether he is speaking the truth," P Ryl II. 76¹³ (late ii/A.D.) ἄ καὶ ἀναγνώσομαι λεγομένου τοῦ [π]ράγματος, "I will read them when the case is argued" (Edd.), P Flor II. 132⁷ (A.D. 257) ἐλέξιν πεποιημένα ταῦτα ἀγνοῖα, "they said they had done this in ignorance," and the magical P Par 574¹²²⁸ (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, "invocation to be uttered over the head (of the possessed one)." For the phrase τὸ αὐτὸ λέγειν, cf. 1 Cor I¹⁹, Weiss (Meyer ¹⁹ *ad l.*) cites a sepulchral inscr. of husband and wife from Rhodes, *IM Ae* 149 (ii/B.C.) ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἄϊδαν. (2). Closely associated is the meaning "I speak of, mean," as in P Fay 110⁶ (A.D. 94) ὁ λέγεις ταμεῖνον, "the store-place you speak of," P Oxy VI. 907¹⁶ (A.D. 276) λέγω δὴ τῇ Διδύμῃ, "I mean Didyme." (3). For the verb = "I tell, command," as in Mt 5^{34,39}, Rom 2²², cf. P Fay 109⁸ (early i/A.D.) παρακληθεὶς τοὺς τρεῖς στατήρας οὓς εἶρηκέ σοι Σέλευκος δῶναί μοι ἤδη ὁδὸς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), *ib.* 111⁹ (A.D. 95-6) Ἡρακλῆδας ὁ [ὄν]ηλάτης τὸ αἰτώμα περιεπέθησε λέγον ὅτι (i. περιεποίησε λέγων ὅτι) σὺ εἰρηχας πεῖζαι [τὰ] χυρῖδια ἐλάσαι, "Heraclidas the donkey-driver shifted the blame from himself, saying that you had told him to drive the pigs on foot" (Edd.). Noteworthy for Rev 2^{1,8} *al.* is the use of λέγει or τάδε λέγει as a formal and solemn phrase to introduce the edicts of Emperors and magistrates, e.g. *Syll* 376¹ (A.D. 67) Αὐτοκράτωρ Καῖσαρ λέγει—Nero's speech at Corinth giving liberty to the Greeks, *OGIS* 584² (ii/A.D.) Τι(βέριος) Κλαύδιος Ἰούνοκος ἀνθύπατος λέγει, and the rescript of King Darius I. to a provincial governor in Asia Minor, *Magn* 115⁴ (writing of 1st half ii/A.D.) Βασιλευδ[ς] [βα]σιλέων Δαρείου ὁ Ὑστάσπρω Γαδάται δούλου τάδε λέγει[ς] πυνθάνομαι σε τῶν ἐμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν κτλ.: see also *Exr* VIII. v. p. 286 f. and Lafoscade *De epistulis*, pp. 63, 77. (4). The active = "I call, name," as in Mk 10¹⁸, Phil 3¹⁸ (cf. Kennedy *EG I' ad l.*), may be illustrated from P Par 44⁵ (B.C. 163) (= Witkowski ², p. 82) ἡ(= εἰ) ἕτερον θέλεις λέγειν, λέγε, ἐγὼ γὰρ ἐνύπνια ὄρῶ πονηρά, and from the usage of the Greek islands, where *me légei* or *λέγει με* has the meaning "he names me" (see Hatzidakis *Eivul*. p. 223). For the passive which is common in the NT in this sense (Mt 1¹⁶, Jn 1³⁸, *al.*) cf. BGU IV. 1117⁹ (B.C. 13) ἐν τῇ Ἐυδαίμον[ος] [λε]γομένη ῥύμη, P Ryl II. 133¹¹ (A.D. 33) ἐπιβαλὼν . . . εἰς τὸ λεγόμενον Ταορβελείου ἐμβλημ(α), "making an attack upon the dam (?) called that of Taorbelles" (Edd.), *ib.* 137¹⁰ (A.D. 34) πρὸς τῷ ἐποικίῳ Δηνοῦ λεγομένῳ, "near the farmstead called that of the Winepress" (Edd.), *al.*

For λέγων, λέγοντες, used without construction in the LXX, see Thackeray *Gr.* i. p. 23, and with Rev 2²⁴ ὡς λέγουσιν cf. MGr *λένε*, "they say" (Thumb *Handbook*, p. 180). As usual the intervocalic γ is commonly omitted in the MGr λέω, λέεις or λές, λέει κτλ.: see Thumb *ib.* p. 177. The impf. ἔλεγον in Jn 9¹⁰ N* *al.* may be illustrated from BGU II. 595⁹ (A.D. 70-80) ἔγραψέ μοι ἐπιστολήν ὅτι

ἔλεγας κτλ., and for ἐλέγοσαν see *Syll* 928⁶ (after B.C. 190) ὡς ἐλέγοσαν οἱ Πριη[νέων] ἔγδι]κοι.

λεῖμμα.

For this NT ἄπ. εἶρ. (Rom 11⁵, WH λίμμα) see P Tebt I. 115²³ (B.C. 115-3) τὸ γεγονὸς (i. -ος) λίμμα (i. λείμμα) (πυροῦ): cf. Maysers *Gr.* p. 84.

λεῖος.

BGU III. 781^{11,15} (i/A.D.) ἄλλα λεία ("unengraved") πυθμένα, *ib.* I. 162⁵ (ii/iii A.D.) ἄλλο (πλάτυμμα) ἃ ὁμοῦς χρυσῶν μικρὸν λείον χωρ[ί]ς θ]εοῦ, *Michel* 833²⁷ (B.C. 279) φιάλαι χρυσαὶ λείαι ἐπτά. Λείος <* *leifos* shows kinship with the Lat. *levis*, which is similarly used of "unchased" silver, e.g. *Juv. Sat.* xiv. 62.

λείπω.

P Amh II. 36¹² (c. B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), *Preisigke* 276 τὰς ἑλιπον Ἀταλάχου Ἡρακλή. As showing that the distinction between the active and the middle of the verb was carefully preserved, it may be noted that "the invariable expression in Anatolian epigraphy, even of the humblest class expressed in the worst Greek, is λείπειν βίον, not λείπεσθαι" (W. M. Ramsay *Exr* VII. vi. p. 548 f.). For the act. in the intrans. sense of "am lacking," as in Lk 18²², we may cite *Epict.* ii. 14. 19 τί σοι λείπει; and for the middle construed with ἐν, as in *Jas* 1⁴, cf. *Preisigke* 620⁸ (B.C. 97-96) where a temple that has received other honours is declared to be wanting in the right of asylum—λείπεσθαι διὲ ἐν τῷ μὴ εἶναι ἄσυλον. The verb is a *term. techn.* in accounts to denote a deficiency, e.g. P Par 59¹¹ (B.C. 160) (= Witkowski ², p. 76) λ(είπεται) (δραχμαί) ρνῆ. Examples of λείπομαι with a gen. of the thing wanting, as in *Jas* 1⁵, 2¹⁵, are to be found only in very late writers, such as Libanius: cf. *Field Notes*, p. 235. The pass. c. dat. is seen in P Tor I. 1^{14,35} (B.C. 116) λελείφθαι τῇ κρίσει, "*causa cecidisse*" (Ed.), P Giss I. 69¹⁵ (A.D. 118-119) κρείθῃ λειπόμεθα. The Ionic form -λιμπάνω is found in Attic popular speech in the second half of iv/B.C. (*Meisterhans Gr.* p. 176): cf. P Petr I. 14⁹ (a will—B.C. 237) καταλιμπάνω τὰ ὑπ[άρ]χοντα, similarly *ib.* 15¹⁷, and the late P Grenf I. 60⁴⁸ (A.D. 581) κληρονόμοι καταλιμπάνειν. See also the Alexandrian Erotic Fragment *ib.* I. 1² (ii/B.C.) με κατεφίλει ἐπιβούλως μέλλον με καταλιμπάνειν, and *OGIS* 519^{18,20} (c. A.D. 245) παραλιμπάνοντες . . . καταλιμπάνοντες. The form occurs sporadically in composition in the LXX (Thackeray *Gr.* i. p. 227), but in the NT only in 1 Pet 2²¹, unless we add three occurrences in the "Western" text, Ac 8²⁴ D, 17²³ D, and 2 Cor 4⁹ FG. On the variations in MSS. between ἔλειπον and ἔλιπον, see Moulton *Gr.* ii. § 95. MGr λείπω, "fail," "am wanting," "am absent."

λειτουργέω.

The connotation of public services rendered to the State, which this verb has in classical writers, gives place in the Κοινή to personal services, more particularly in connexion with religious functions, as e.g. with regard to the Twins in the Serapeum, P Par 261² (B.C. 163-2) Θανῆς καὶ Ταοῦς διδυμοί, αἱ λειτουργοῦσαι ἐν τῷ πρὸς Μέμφει μεγάλῳ Σαραπιεῖο κτλ., *ib.* 27⁸ (B.C. 160), *et saepe*: cf. Ac 13², Heb 10¹¹,

and see Deissmann *BS* p. 140f., *Anz Subsidia*, p. 346. In P Oxy IV. 731⁴ (A.D. 8-9) ἐφ' ᾧ λειτουργήσω ὑμῖν, "on condition that I give you my services," the reference is to a contract with an *artiste* for the festivals of Isis and Hera. Somewhat similar is the hire of two dancing-girls for an approaching festival in P Grenf II. 67⁶ (A.D. 237) (= *Selections*, p. 108) λει[τουρ]γήσω ἡμῖν, and of a company of musicians in P Oxy X. 1275¹² (iii/A.D.) λειτουργήσοντας τοῖς ἀπὸ τῆς προκίμενης κώμης, "to perform for the inhabitants of the aforesaid village." For more miscellaneous uses of the verb cf. P Hib I. 78¹¹ (B.C. 244-3) of the release of two persons from some public service—διὰ τὸ μὴ ἐκπερ[εῖν] αὐτοῖς τὸ νῦν λειτουργήσαι, "because it is not at present their turn to serve" (Edd.), P Oxy VII. 1067¹⁰ (iii/A.D.) εἰπέ Πετεχῶντι . . . ὅτι εἰ μέλλεις ἐλθεῖν ἐλθέ, Διόσκορος γὰρ λειτουργεῖ ὑπὲρ σοῦ, "say to Petechon, 'Come if you are coming, for Dioscorus is labouring on your behalf'" (Ed.), and *ib.* I. 86¹¹ (A.D. 338), a complaint that a certain Eustochius τῆς νυκτὸς λειτουργούσης φυλῆς, "of the tribe which is at present responsible for this duty," had failed to provide a sailor for a public boat. Exx. of the verb and subst. from Macedonian inscr. are given by Ferguson *Legal Terms*, p. 62f.: add also Teles (ed. Hense), p. 61⁶ καὶ γὰρ ὑπουργῶν, ἄς αὐτὸς ἐλειτουργεῖ ζῶντι τῷ τέκνῳ καὶ τῷ φίλῳ καὶ κακοπαθῶν καὶ δαπανῶν, Epict. *Frag. Diss.* 23 τῷ ὄντι θαυμαστόν ἐστι φιλεῖν πράγμα, ᾧ τοσαῦτα λειτουργοῦμεν καθ' ἐκάστην ἡμέραν, and Linde *Epict.* p. 53 where ἀλειτουργήτος, *immunitus*, is cited. On the form of the verb see Mayer *Gr.* p. 127, Robertson *Gr.* p. 193, and Moulton *Gr.* ii. p. 76f., and on the whole subject of the liturgical system in Egypt see F. Oertel *Die Liturgie*, Leipzig, 1917. MGr λειτουργῶ, "hold divine service," "serve."

Λειτουργία.

The use of λειτουργία for sacerdotal ministration (as in the LXX and Heb 8⁵, 9²¹) meets us with reference to the Egyptian priesthood in Diod. Sic. i. 21 τὸ τρίτον μέρος τῆς χάρας αὐτοῖς δούναι πρὸς τὰς τῶν θεῶν θεραπείας τε καὶ λειτουργίας: cf. the complaint of the Serapeum Twins P Lond 22¹⁷ (B.C. 164-3) (= I. p. 7) οὐδὲν εὐλόγησαν ποιούμεναι μεγάλας λειτουργίας τῷ θεῷ, and similarly P Par 33¹⁰ (B.C. 160). See also BGU IV. 1201⁷ (A.D. 2) πρὸς τὰς λειτουργείας καὶ θυσείας τῶν θεῶν (cf. Phil 2¹⁷ with Lightfoot's note), P Tebt II. 302²⁰ (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας—of the priests of Soknebtunis. Other exx. of the word, showing its variety of application, are P Tor I. 1¹⁻²⁰ (B.C. 116) τῶν τὰς λειτουργίας ἐν ταῖς νεκρίαις παρεχομένων, "publicis in re mortuaria muneribus fungentes" (Ed.), *ib.* viii. 10 μὴδὲ τὴν αὐτὴν ἐργασίαν ἐπιτελεῖν, διαφέρειν δὲ τὴν τούτων λειτουργίαν, "neque eodem, ac illi, funguntur officio, sed differunt utrorumque munera" (Ed.), P Strass I. 57¹¹ (ii/A.D.) οὐκ ἔξαρκῶ δὲ πρὸς τὰς δύο λειτουργίας—proving that two liturgies might be laid on a man if he were able for them, which was not so in this case, P Oxy I. 40⁶ (ii/iii A.D.), a claim for immunity from some form of public service (ἀλειτουργησία) on the ground that the petitioner was a doctor—λατρός ὑπάρχων τῆ[ν] τέχνην τούτους αὐτοὺς οἰτινὲς με εἰς λειτο[υ]ρ[ο]γίαν δεδώκασι θεραπείασα, "I am a doctor by profession and I have treated these very persons who have assigned me a

public burden" (Edd.), BGU I. 180^{8 ff.} (ii/iii A.D.) a similar complaint by a veteran that, instead of getting the rest to which he was entitled after his release (ἀπόλυσις), he had been continuously employed for two years in public service—ἀ[ν]εδόθη κατ' ἐτή[σ]οιν εἰς λειτουργίαν καὶ μέχρι τοῦ δευρε[λ] κα[τ] ἔτος ἐξή[σ] ἐν λειτουργίᾳ εἰμ[ι] ἀδίαλε[ι]πτ[ω]ς, P Oxy I. 82² (mid. iii/A.D.), a declaration by a strategist that he will distribute the public burdens equitably—ὄστε καὶ τὰς ἀναδόσεις τῶν λειτουργῶν (l. -γιῶν) ποιήσασθαι ὕγιως καὶ πιστῶς, and from the inscr. the Commagene rescript of Antiochus I., *OGIS* 383²⁴ (mid. i/B.C.) κόσμον τε καὶ λειτουργίαν πάσαν ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέθηκα: cf. also Teles (ed. Hense) p. 42¹⁰ νῦν δέ, φησὶν, ἀβίωτος ὁ βίος, στρατεία, λειτουργία, πολιτικά πράγματα, σχολάσαι [αὐτῷ] οὐκ ἔστι. Reference may also be made to Erman und Krebs p. 148 ff., Wilcken *Chrest.* I. i. p. 339 ff., and Hohlwein *L'Égypte Romaine*, p. 312 ff. For λειτούργημα see P Oxy XII. 1412⁴ (c. A.D. 284) with the editors' note, and for λειτουργησία *ib.* 1413¹⁷ (A.D. 270-5).

Λειτουργικός

is found in a taxation-roll P Petr II. 39 (c) (1)³ (iii/B.C.) λειτουργικὸν ἔγ, where it is preceded by φυλακτικόν (police-tax) and followed by λατρικόν (medical-tax): cf. also P Tebt I. 54⁹ (B.C. 118) ἀφει[α]σθε δὲ πάν[τ]ας καὶ τοῦ ὀφειλομένου λειτουργ[ο]υ, "and they remit to every one the arrears of the work-tax" (Edd.), *ib.* 102³ (a receipt—B.C. 77?) διαγέγρ(αφας) τὸ λει(τουργικὸν) τοῦ δ (ἔτους), "you have paid the work-tax of the 4th year" (Edd.); the reference seems to be to a payment instead of personal service (cf. Wilcken *Ostr.* i. p. 382). The special sense of religious service, as in the LXX and NT (Heb 1¹⁴), is seen in *ib.* 88³ (B.C. 115-4) γραφῆν (l. γραφή) ἱερῶν καὶ προ[φ]ητητῶν καὶ ἡμερῶν λειτουργικῶν, with reference to "days of service" rendered at the shrines at Kerkeosiris: see the editors' introd., and cf. Wilcken *Chrest.* I. p. 94, Otto *Priester* ii. pp. 33 n.², 39 n.².

Λειτουργός

in the Ptolemaic period is often simply a "workman," as in Polybius, e.g. P Petr III. 46 (3)⁵ (iii/B.C.) οἰκοδόμοις καὶ λειτουργοῖς, accounts in connexion with the erection of buildings, but cf. P Hib I. 96¹¹ (B.C. 259) where it is used of a military settler perhaps, as the editors suggest, because he had some special duties assigned to him. In P Oxy XII. 1412²⁰ (c. A.D. 284) we hear of a special meeting of the Senate of Oxyrhynchus—ψηφίσασθαι τε τὰς [τῶν] λειτο[υ]ργῶν χειρο[τ]ο[ν]ίας, "to vote upon the election of those who are to serve," in connexion with the transport of corn for the troops: cf. the report of similar proceedings in *ib.* 1415^{10 f.} (late iii/A.D.) οἱ βουλευταὶ εἶπ(ον)· Ἀριστίων ὅταν ἔλθῃ ὀλοκληρήσει, λειτουργὸς ἦν ὀλοκληρῶν Ἀριστίων. ὁ πρύτανις <εἶπ(εν)>· δότε τοὺς [Λειτο]υργοῦς, ἵνα [μὴ] ἐμποδίζηται, "the senators said, 'Aristion, when he comes, will prosper; a prosperous public servant was Aristion.' The prytanis said, 'Appoint the persons to office, in order that there may be no delay'" (Edd.), and for the inscr. see *CIG* II. 2881¹³, 2882⁵, 2886¹. With this sense of a public servant cf. LXX Josh 1¹ A, 3 Kings 10⁵, and for a religious sense see Neh 10³⁸, Isai 61⁶, Rom 13⁶ *al.*

λέντιον.

This Graecized form (Jn 13^{4f}) of the Lat. *linteum*, which in the second syllable shows the more open form of ι (for ε) before a vowel (cf. Moulton *Gr.* ii. p. 76), is found in *Ostr* 1611¹⁴. (Rom.) λέν[τ(ια)] β, "two linen cloths," and P Oxy VI. 929¹⁰ (ii/iii A.D.) λίνον καὶ λέντιον τριβακόν, "a linen cloth and a worn towel." In *Magn* 116³⁴ (time of Hadrian) we have λειτουργοῦ . . . ἐκγδόσεως λεντίων ἑκατοστή.

λεπίς.

This subst., which in the NT is confined to Ac 9¹⁸, occurs in *Michel* 833¹¹ (B.C. 279) θυμιατήριον ὑπόχαλκον, λεπίδα ἀργυρᾶν ἔχον: cf. BGU II. 544⁸ (time of Antoninus). For the verb λέπω, see P Par 12¹⁵ (B.C. 157) σπασάμενος λέπει με τῇ μαχαίρᾳ εἰς τὸ σκέλος, and for λεπίζω (*Tobit* 3¹⁷, 11¹⁸, *al.*) see P Leid X^{xiii.37} (iii/A.D.) λαβὼν ἀνχουσαν (i. ἄγχουσαν), λεοντικήν λέπισον, καὶ λαβὼν τὰ λεπίσματα (*Gen* 30³⁷) εἰς θυτὰν τρίβε.

λεπτόν.

For this coin, the smallest piece of money in circulation (cf. Lk 12⁵⁹), see *OGIS* 484⁹ (ii/A.D.) εἰς τὸν λεπτόν . . . χαλκόν with Dittenberger's note: "distinguitur denarius argenteus, quae est moneta imperialis, ab asse ahenico, i.e. moneta provinciali. Haec adiectivo λεπτός significatur." Cf. *ib.* 485¹² (Roman) κατασταθῆς δὲ καὶ ἐπὶ τῆς χαράξεως τοῦ λεπτοῦ χαλκοῦ. We may add one or two miscellaneous exx. of the adj.—P Petr III. 42 H (8)/²⁸ (mid. iii/B.C.) ῥάκος λεπτόν, P Lond 1177¹⁸⁴ (A.D. 113) (= III. p. 185) σχοινίων λεπτῶν, P Giss I. 47⁷ (Hadrian) (= *Chrest.* I. 326) θώραξ . . . [τ]ὴν πλοκήν λεπτότατος, PSI II. 177⁸ (ii/iii A.D.) λεπτόν γέγον[εν], of a sick child, P Flor II. 127¹⁴ (A.D. 256) χοιρίδιον . . . λεπτόν, of a thin pig, P Oxy VII. 1066⁵ (iii/A.D.) τὴν βίνην . . . λεπτοτέραι, of a too fine file. For λεπτόν or λεπτίον, "a jar," see P Oxy VIII. 1155⁴ (i/A.D.) with the editor's note.

λευκαῖνο.

We have not noted any instance of this verb in our sources, but for the corresponding λευκῶ, "whiten," cf. *Syll* 587¹⁴⁰ (B.C. 329–8) τὸν βωμὸν τοῦ Πλούτωνος . . . λευκῶσαι, *ib.* 306³⁴ (Delphi—ii/B.C.) καὶ τὰ ἐνέχυρα αὐτῶν ἐμ πίνακας λελευκωμένους δύο ἀναγνόντω ἐν ταῖς ἐκκλησίαις. The subst. λεύκωμα, a white board used for public notices, is seen in such a passage as *Syll* 510³ (Ephesus—ii/B.C.) ἂ δ' ἂν οἱ δικασταὶ κρίνωσιν, ἀναγράφαντες εἰς λεύκωμα οἱ εἰσαγωγεῖς κτλ.

λευκός.

In a list of soldiers, P Amh II. 62^{6 ff.} (ii/B.C.) three persons called Apollonius are distinguished as μέλας, "the dark," λευκός, "the fair," and σκευοφ(όρος), "the baggage-carrier," respectively. For the more general meaning of λευκός, "white," cf. such passages as P Ryl II. 146¹⁵ (A.D. 39) ἐρίων σταθμῖα δέκα λευκῶν, "10 measures of white wool," P Giss I. 21⁹ (time of Trajan) τὸ συνθεσείδιον τὸ λευκόν, "the white dress"—a loose wrap often worn at meals, P Oxy III. 531¹³ (ii/A.D.) τὰ ἱμάτια τὰ λευκά, and P Hamb I. 38²¹ (A.D. 182) λευκὸν ἐν ὀφθαλμῷ ἀριστοτερεφ. In P Oxy III. 471^{94 ff.} (ii/A.D.) the charge is brought against

a high official that if a poor man ἐν εὐτελέσιν ἱματίοις, "wearing cheap clothes" (cf. Jas 2⁹), asked a favour, his property was confiscated, and that the man—τὸν οὐκ ἐν λευκαῖς ἐσθῆσιν [ἐ]ν θεάτρῳ καθίστα[ντα], "who took his seat at the theatre in other than white garments" was delivered to death. For the ceremonial use of "white clothing," as in Rev 3⁴, cf. *Priene* 205 εἰσῖναι εἰς [τὸ] ἱερὸν ἄγνόν ἐ[ν] ἐσθῆτι λευκ[ῆ]. Constant reference is made to the fact that decrees etc. were written on a pillar of "white stone," e.g. *Michel* 509¹⁷ (B.C. 241) τὰ δεδομένα ἀναγράψαι εἰς στήλην λευκοῦ λίθου, *Syll* 529⁴¹ (i/B.C.) ἀναγράψαι δὲ [τ]ὰ τε ψηφίσματα κ[α]λ τὰ δνόματα αὐτῶν εἰ[ς] τελαμῶνα λευκοῦ λίθου. The latter citation gives no help to the interpretation of the difficult Rev 2¹⁷, for which we must refer to the commentaries of Swete and Moffatt (in *EGT*) *ad L.*, where the various associations of "white stones" are fully discussed. See also *s.v.* λίθος.

λέων.

With the figurative use in 2 Tim 4¹⁷ we may compare the early i/A.D. acrostic P Tebt II. 278²⁵, where with reference to a lost garment it is stated—λέων ὁ ἄρας, μωρὸς <δ> ἀπολέσας, "a lion he was who took it, a fool who lost it" (Edd.). Cf. also the Silco iuscr. *OGIS* 201¹⁵ (vi/A.D.) ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμί, καὶ εἰς ἄνω μέρη ἄρξ εἰμι: for the conjunction of animals Dittenberger compares 1 Kings 17^{34 ff.}, Amos 5¹⁹. The word is found in the horoscope BGU III. 957⁴ (B.C. 10) ἐν λέοντι, and in the moral tale P Grenf II. 84⁷ (v/vi A.D.), where a patricide, fleeing into the desert, is pursued ὑπὸ λέωντος. MGr λιοντάρι has assumed the diminutive form; cf. φίδι, "snake."

λήθη.

With 2 Pet 1⁹ we may compare Vett. Val. p. 242⁴ ἡ δὲ δianoia . . . ἄλλοτε ἀλλαχοῦ πηδῶσα τὴν πρώτην λήθην ἀναλαμβάνει. The word survives in MGr.

λή(μ)ηρις.

To what is said regarding this word *s.v.* δόσις (*ad fin.*) add such exx. of its use as P Tebt I. 238 (B.C. 116–5) τῆ(ς) λῆ(ψεως) (πυροῦ), and P Oxy I. 71¹⁸ (A.D. 303) μετ' ἐνεχυρῶν λήμψεως κατὰ τὰ ἐγγράφα αὐτοῦ γραμμῆματα, "by seizure of the securities provided in his written bonds" (Edd.).

ληνός.

P Amh II. 48⁷ (B.C. 106) παρὰ ληνόν, "at the wine-press," P Oxy IV. 729¹⁹ (A.D. 137) ἀπ[ο]δοῦσαν τῷ μεμεισθ[ω]κότι τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον, "they shall pay to the lessor the wine at the vat, new and unadulterated" (Edd.), *ib.* III. 502³⁶ (A.D. 164) τὰς οὔσας ληνούς λιθίνας δύο ὑδριῶν καὶ ἄλμου, "the two existing stone presses with the water-pitchers and trough" (Edd.). The word is sometimes used to denote generally a receptacle for holding wine, see e.g. P Flor II. 139¹ (mid. iii/A.D.) τὴν δεκάτη[ν] ληνὸν ἀπόλυσον Μαξίμω, with the editor's note. In Wünsch *AF* 41⁹ (iii/A.D.) τοὺς ληνούς δλους (for gender cf. *Gen* 30²⁸, 41) = "the whole coffins."

λήρος.

This subst. is read by the editor in PSI V. 534¹⁶ (iii/B.C.) οὐτε λήρων.

For the corresponding verb see P Fay 114²¹ (A.D. 100) μή ον (ζ. οὐν) ληρήσης τὸν ἐκτιναγμὸν σου, "don't talk nonsense about your threshing" (Edd.), cf. P Giss I. 64⁸ (ii/A.D.) ληρεῖ: and for the adj. ληρώδης see BGU III. 1011ⁱⁱ.¹⁵ (ii/B.C.) πολ[λὰ] ληρώ[δη] καὶ ψευδῆ προσαγ[γ]έλ[λε]ται.

ληστής.

P Petr III. 28 (e) verso (a)¹ (iii/B.C.), memoranda relating to criminals, is headed—περὶ ἐπι[θ]έσ[ε]ως ληστῶν (for form, cf. Mayser *Gr.* p. 122): cf. P Par 46⁷ (B.C. 153) (= Witkowski², p. 86) ἐν τοῖς ἀναγκαιοτάτοις καιροῖς ληστῶν ἐπικειμένων, P Lips I. 37²³ (A.D. 389) ἐτοιμότατα γὰρ ἔχω ἀπελέγξαι ἐν τῷ ἀχρ[ά]ντῳ αὐτοῦ δικαστηρίῳ τούτους ληστὰς ὁμολό[γ]ους καὶ ἴσα ἀπελακτάς (ζ. ἀπεληλ—) πολλάκις, and the late P Oxy I. 139²³ (A.D. 612) ἵποδῆσθαι λιστάς, "to have harboured robbers." For ληστήριον, "a band of robbers," cf. P Petr III. 28 (e)⁸ (iii/B.C.) ἐπέθετο αὐτοῖς ληστήρ[ιο]ν, P Hamb I. 10⁷ (ii/A.D.) ἐπέβη μου ταῖς οἰκίας . . . ληστήριον, and for the meaning "robbers' lairs," cf. *Cagnat* IV. 219⁹ τὰ ἐν Ἑλλησπόντῳ ληστήρια. The adj. ληστ(ρ)ικός is common, e.g. P Tebt I. 53¹¹ (B.C. 110) ἐπιθέμενοι ληστικῶι τρόπῳ, *ib.* II. 332⁶ (A.D. 176) ἐπηλθάν τινες ληστρικῶ τρόπῳ οἰκίαν μου. Other derivatives from the same root are ληστεία (BGU II. 372ⁱⁱ.¹³—A.D. 154), ληστοπιαστής (*ib.* I. 325²—c. iii/A.D., an officer detailed for special service in the search for certain criminals), and λήσταρχος, "arch-pirate" (P Oxy I. 33 verso iv.⁸—late ii/A.D., where the term is used metaphorically).

λίαν.

For the epistolary formula ἐχάρην λίαν in 2 Jn⁴, 3 Jn³, we may compare BGU II. 632¹⁰ (ii/A.D.) καὶ ἐπινούεις σε ἔρωμένη λίαν ἐχάρην, "and when I knew that you were in sound health I rejoiced greatly," P Giss I. 21³ (time of Trajan) λίαν ἐχάρην ἀκούσασα ὅτι ἔρωσαι: see also P Par 42³ (B.C. 156) λίαν σοι χάριν μεγάλην ἐσχέκαμεν. Otherwise the adv. is common, e.g. P Tebt I. 12²⁴ (B.C. 118) ἀποδέχομαι δὲ τὰ παρὰ σοῦ λίαν, "I accept completely your views" (Edd.), P Oxy II. 298²⁶ (i/A.D.) λίαν αὐτὸν βαρύνομαι, "I am too severe with him" (Edd.), *ib.* III. 525⁴ (early ii/A.D.) λείαν τῷ πράγματι καταξίνομαι, "I am extremely worn out with the matter" (Edd.), *ib.* IX. 1216¹³ (ii/iii A.D.) λείαν γὰρ φιλῶ αὐτόν, *ib.* XIV. 1676¹⁰ (iii/A.D.) λείαν ἐλυπήθην ὅτι οὐ παρεγένου ἰς τὰ γενέσια τοῦ παιδίου μου. The use with an adj., as in Mt 4⁸ *al.*, may be illustrated by P Tebt II. 315¹⁶ ii/A.D.) ὁ γὰρ ἄνθρωπος λείαν ἐστ[ί]ν αὐστηρός.

λίβανος.

In a list of articles for a sacrifice, P Oxy IX. 1211¹¹ (ii/A.D.), are included ἔλειον, μέλι, γάλα, πᾶν ἄρωμα χωρὶς λιβάνου, "oil, honey, milk, every spice except frankincense": cf. P Leid W^{ix}.¹¹ (iii/iii A.D.) κασία, λίβανος, ζύμρνα, the illiterate P Ryl II. 242^{4ff.} (iii/A.D.) ἡὰν ᾤς ἀδυναατες πέμψε μοι ἀκάνθινεν χυλὲν, πέμψεν μοι λάβανον, "if you are unable to send me acacia-juice, please send me incense" (Edd.), and the Pergamum inscr. *Cagnat* IV. 353⁶.¹⁸ πόπανον (a round sacrificial cake) καὶ λίβανον καὶ λύχνους τῶι Σεβαστῶι. The adj. λιβάνινος occurs in P Oxy I. 114⁵ (ii/iii A.D.) δερματικομαφόρτιν λιβάνινον, "a casket (?) of

incense-wood" (Edd.), and λιβανωτικός in *OGIS* 132¹⁰ (B.C. 130) τὰ λιβανωτικὰ φορτία. The word is of Semitic origin. MGr λιβάνι, "incense."

λιβανωτός

= "frankincense" may be illustrated from the ii/iii A.D. medical prescription P Oxy II. 234ⁱⁱ.³⁸ λιβ[ανω]τὸν οἶνον [δι]εῖς ἡδίστῳ κλύξῃ [τὸ ο]ἶον, "dilute frankincense with very sweet wine and syringe the ear" (Edd.): cf. *ib.* I. 118²⁰ (late iii/A.D.) λιβανωτὸν [τινα] συναγοράσας, "buy some incense," and *OGIS* 383¹⁴² (mid. i/B.C.) ἐπιθύσεις ἀφειδεῖς λιβανωτοῦ καὶ ἀρωμάτων. Grimm's note makes Rev 8³.⁵ coalesce λ.= "frankincense" and λιβανωτός="censer," but *Syll* 588¹⁵⁸ (c. B.C. 180) λιβανωτῶος κλάσματα has the latter word in the former meaning, so that the confusion existed also "in prof. auth.," or at least in profane inscriptions.

Λιβερτίνος.

For a conjecture that in Ac 6⁹ we should read not Λιβερτίνων, but Λιβυστίνων, with reference to Jews inhabiting Libya, see Blass *Philology*, p. 69 f.

λιθάζω.

On the *conative* usage of λιθάζετε in Jn 10³² see Moulton *Einleitung*, p. 210, and cf. *Proleg.* p. 128 f., Wilcken *Archiv* v. p. 269.

λίθινος.

PSI V. 496³ (B.C. 258–7) λίθινα καὶ πλίνθινα, P Magd 42⁵ (B.C. 221) τό τε περιτραχηλίδιον ἐκ καθορμίων (LXX Hos 2¹³) λιθίνων ἀφελετό μ[οι], "he snatched from me my small collar of stone necklets," BGU IV. 1067⁶ (A.D. 101–2) ὄλιμοι λίθινοι, "stone troughs," P Oxy III. 502²⁷ (A.D. 164) τὰς οὐσας ληνούς λίθινος δύο, "the two existing stone presses," *ib.* VI. 937¹³ (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." A form λιθικός is found in P Leid Uⁱⁱⁱ.²² (ii/B.C.) (= I. p. 125) ἐν τοῖς λιθικοῖς ἔργοις, where, however, the editor proposes to read λιθίνους.

λιθοβολέω.

With this compound, which is rare outside Biblical Greek (cf. Anz *Subsidia*, p. 366), we may compare λιθοκοπέω (not found in LS⁸), for which Mayser (*Gr.* p. 461) cites P Vat F²⁰ (Mai V. 356) (B.C. 157), *ib.* E²⁵ (Mai V. 354), although in both places Mai reads λιθοκοπετέω.

λίθος

is always masc. in the NT even when it means a gem (Rev 21¹¹ *al.*, LXX), whereas Attic after B.C. 385 preferred the fem. (Meisterhans *Gr.* p. 129). This is in keeping with the Κοινή usage, e.g. P Petr II. 13 (6)⁶ (B.C. 258–253) τοὺς λίθους of stones for building, P Oxy III. 498⁷ (ii/A.D.) τῶν οἰκοδομουμένων λίθων κύβων καμηλικῶν, "squared building-stones transportable by camel (?)" (Edd.), *ib.* 528¹² (illit.—ii/A.D.) ἐπεμσάς μου ἐπιστολὰς δυναμένου λίθον σαλεύσει, "you sent me letters which would have shaken a stone" (Edd.), P Tebt II. 342¹⁷ (late ii/A.D.) κεραμείον . . . λίθους ἀρεστοῖς ἐξηρτισμ(ένον), "a pottery fitted with stones in good order" (Edd.), P Oxy X. 1273^{7f.} (A.D. 260) περιτραχηλίον . . . ἔχον λίθον ὀκλῆς χωρὶς τοῦ [λιθ]οῦ τετάρτων

δεκατριών, "a necklace having a stone and weighing apart from the stone 13 quarters" (Edd.), *OGIS* 90⁸⁴ (Rosetta stone—B.C. 196) **σ]τερεοῦ λίθου**, *Preisigke* 1114³ (A.D. 147-8) **ἐκόψαμεν τοὺς μεγάλους λίθους**. In connexion with the imprecatory inscr. on limestone found in Palestine, Wunsch remarks that limestone had probably a superstitious significance there, though of what kind we do not know, and compares the "white stone" (**ψήφον λευκήν**) with a "new" spell given as an amulet in *Rev* 2¹⁷: see Bliss and Macalister *Excavations in Palestine*, 1902, p. 186. Reference should also be made to the striking new saying ascribed to Jesus, *P Oxy* I. I No. 5 **ἔγει[ρ]ον τὸν λίθον κάκει εὐρήσεις με, σχίσον τὸ ξύλον κάγώ ἐκέει εἰμί**, though we cannot enter here upon its interpretation.

λιθόστρωτος.

For this NT **ἀπ. εἰρ.** (*Jn* 19¹³) cf. *P Flor* I. 50⁹⁷ (A.D. 268) **ἐπὶ τοῦ λιθοστρώτου δρόμου Ἐρμου**. See also Aristes 88 **τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε**, "the whole floor (of the temple) is paved with stones" (Thackeray). Other exx. in Wetstein.

λικμάω.

For **λικμάω** in its original sense of "winnow" (as in *LXX Ruth* 3², *Sir* 5⁹) we may cite *PSI* V. 522² (B.C. 248-7) **ὁ δ[ε] ἔροβος ἄρτι ἐλικμάτω**, *BGU* IV. 1040¹¹ (ii/A.D.) **ἐ[πέ]λ] ἡμελλεν λικμάω**, *P Ryl* II. 442³ (iii/A.D.) **ἐὰν λικμήσωσι τὴν ἄλωνίαν, τὰ ἄχυρα γεμίσονται . . .** Cf. **λικμάω** in *P Oxy* XII. 1482³ (ii/A.D.) **λελικμήκαμεν τὴν κριθήν**. Many find the other *LXX* usage = "scatter" (*Isai* 17¹³ *al.*) in the two NT passages where the verb occurs (*Mt* 21¹⁴, *Lk* 20¹⁹): see e.g. Kennedy *Sources*, p. 126 f. On the other hand, Deissmann (*BS*, p. 225 f.) defends the AV translation "crush," "grind to powder" (following the Vulgate *conterere, comminuerē*) on the evidence of *BGU* I. 146³ (ii/iii A.D.), a complaint against certain men who—**ἐλικμησάν μου τὸ λάχανον**, "had stamped, ruined, my λάχανον." Boll (*Offenbarung*, p. 130 n. 1) supplies further profane evidence in the same direction from *Lyd.* p. 53, 13 **λικμητὸν ἀνθρώπους ἀπειλεῖ**, where **λικμητός** has the meaning of ἀπάλεια.

λιμήν.

P Petr II. 45^{ii. 19} (B.C. 246) **ὁ ἐν Σελευκε[αι] λιμήν**, *P Amh* II. 116⁴ (A.D. 178) **τετέλ[ε]σται** . . . **λιμένος Μέμφεως**, "paid the tax for the harbour of Memphis."

λίμνη.

P Petr III. 37 (a)⁹ (B.C. 257) **παρὰ τὴν λίμνην**, "alongside the lake," *P Amh* II. 100³ (A.D. 198-211) an agreement concerning **λίμνης [κα]λουμέν[η]ς Πάτρω[νο]ς**, *P Flor* I. 50⁸² (A.D. 268) **ἐπάνω λίμνης**. In an ostrakon letter of A.D. 192, published by Deissmann *LAE* p. 186, instructions are given that certain quantities of wheat are to be delivered to two "husbandmen of the lake"—**γεωργοῖς λίμνης**, whose homes are in the village of Phmau (**ἀπὸ Φμαῦ**: cf. *Heb* 13²⁴ **οἱ ἀπὸ τῆς Ἰταλίας**, where Deissmann thinks the reference is to people in Italy). See for the same ostrakon Meyer *Ostr.* p. 176 f., where the editor identifies this **λίμνη** with Birket Habu near Thebes, and gives other instances of **λίμνη** as "Seeland" or "Seegau."

λιμός.

The wavering of gender which is found in the NT (**ὁ Lk** 4²⁵: **ἡ Lk** 15¹⁴, *Ac* 11²⁸) meets us again in the papyri—*P Par* 22²¹ (B.C. 165) **τῷ λιμῷ διαλυθῆναι**, but in a document of the same collection *ib.* 26^{1.9} (B.C. 163-2) **ὑπὸ τῆς λιμοῦ διαλυόμεναι**. Cf. also *ib.* 28¹³ (B.C. 160) where, instead of the simple dat., we have **διαλυόμεναι ἐν τῷ λιμῷ**. Other exx. are *P Petr* III. 36 (a) *verso*²⁸ (Ptol.) **ἀξιώ σε δεόμενος μὴ με ἀπολέσῃ τῷ λιμῷ ἐν τῇ φυλακῇ**, "I entreat you with prayers not to let me perish of hunger in prison" (Edd.), and *P Oxy* VI. 902⁹ (c. A.D. 465) **ἐκ τούτου συνέβη τὸ ὑπόλοιπον τῶν ἐμῶν ζώων τῷ λιμῷ τεθνάναι**, "in consequence of which the remainder of my kine have died of hunger" (Edd.): see also Crönert, p. 177. The use of the fem. is generally traced to "Doric" influence: cf. *Lob. Phryn.* p. 188 **τὴν λιμὸν Δωριεῖς, σὺ δὲ ἄρσενικῶς τὸν λιμὸν φάθι**, Rutherford *NP*, p. 274, Thumb *Hellen.* p. 67. The older Attic masc. is usual in the *LXX*, cf. Thackeray *Gr.* i. p. 146.

For the conjunction **λοιμοὶ καὶ λιμοὶ** in *Lk* 21¹¹ Boll *Offenbarung*, p. 131, compares *Catal.* viii. 3, 186, **1 λιμὸς καὶ λοιμὸς καὶ σφαγαὶ κατὰ πόπους**: see also *Test. xii. patr.* *Jud.* xxiii. 3, *Orac. Sib.* viii. 175. The two words are cognate, being connected with the Homeric **λοιγός** and the Lat. *letum*.

λίνον.

is used with reference to "linen" cloths or garments, as in *Rev* 15⁹ *PQ* (see *contra WH Notes*², p. 139), in such passages as *P Oxy* X. 1281⁶ (A.D. 21) **τὴν τειμὴν τῶν ἑκατὸν λίνων Σινυραϊτικῶν**, "the price of the hundred cloths of Sinaru," *P Tebt* II. 314¹⁶ (ii/A.D.) **καλῶς π[ο]ιήσεις διαπεψάμενός μοι τὰ λίνια**, "you will oblige me by sending the cloths," *ib.* 406¹⁸ (c. A.D. 266) **λίνα λευκὰ ἀριθμῷ ἰ[β]**, "white linen cloths twelve in number," *P Leid* W^{viii. 3} (ii/iii A.D.) **στώλισον αὐτὸν λίνῳ καθαρῷ, xv. 4 σὺ δ' ἐν λίνους ἰσθι καθαροῖς ἐστημμένος**, *BGU* II. 450¹⁷ (ii/iii A.D.) **περὶ τῶν λίνων, ὧν χρεῖαν ἔλεγες ἔχειν, δῆλωσόν μοι, al.**: cf. *P Oxy* IV. 736⁷⁵ (c. A.D. 1) **λίνον καὶ ραβίδος (ὀβολός)**, "a needle and thread I ob." (Edd.). As illustrating *Rev* *l.c.* Moffatt (*EGT ad l.*) aptly cites *Plutarch de Iside*, 3, 4, where it is explained that the linen surplice was affected by Egyptian votaries of Isis on religious grounds, e.g. the bright smiling colour of flax etc. In *Ev. Petr.* 12 **τὰ λίνια** = "fishing-nets." For the adj. **λινοῦς**, as in *Rev* 15⁹ *δ.*, cf. *P Oxy* II. 285¹¹ (c. A.D. 50) **ἐνδεδυμένο (l.-os) χιτῶνα λινοῦν**, *ib.* VII. 1051¹⁶ (iii/A.D.) **δελματικῆ λινᾶ ᾧ**, "i linen Dalmatian vest," *ib.* X. 1277⁷ (A.D. 255) **τρίκλιν[ο]ν στρωμάτωγ λινῶν ποικιλτῶν**: in *PSI* V. 533⁵ (iii/B.C.) **λινῆ αἰλαία**, "a linen curtain," is contrasted with a "woollen" (**ἑρεᾶ**) one. For **λίνοφος**, "linen-weaver," see *P Oxy* X. 1281⁶ (A.D. 21): cf. **λινόφυος** in *ib.* 1303 (c. A.D. 336).

λιτανεία.

In view of the occurrence of this word in the *LXX* (2 *Macc* 3²⁰ *al.*) and its subsequent importance in connexion with Christian worship, we may cite an instance of it—the only instance of which we are aware—from the papyri, unfortunately in a broken context, but with reference to consulting the god Soknebtunis, *P Tebt* II. 284⁰ (i/B.C.) **σὺ δὲ ἰκανῆν**

μου σὺν τοῖς παιδίος (i. -lois) περὶ τῆς λιτανίας, "and do you together with the children . . . concerning the supplication" (Edd.).

λίτρα.

For λίτρα, which in the NT is confined to Jn 12³ 19³⁰, cf. P Oxy XII. 1454^b (A.D. 116) σταθμοῦ λείτρας δύο. "each weighing 2 pounds." In *ib.* 1513⁷ (iv/A.D.) it is curious to find beer measured by λίτραι—ζυτοῦ λ(ι)τραι νε. See also *ib.* 1543⁹ (c. A.D. 299), a receipt for chaff supplied to soldiers on the march—ἐλίτρισεν (a new verb) . . . ἀχύρου . . . [λ]ίτρας τεσσαράκο[ν]τα. The name of a Sicilian silver coin, λίτρα is an attempt to reproduce a probable form *līprā, which appears in Latin as *libra* (Boisacq, p. 585).

λίψ.

In classical usage λίψ denotes the south-west wind, and hence the quarter from which that wind comes. Consequently in Ac 27¹² the Revisers have translated the words λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χάρον, "a haven of Crete looking north-east and south-east," or literally in the margin "down the south-west wind and down the north-west wind." In the LXX, on the other hand, the word denotes almost uniformly simply "south," while in the Egyptian papyri it stands for "west," because, as Deissmann (*BS* p. 141 f.) following Boeckh has pointed out, Libya, with which the word was associated (but cf. Boisacq p. 564), lies directly west from Egypt. One or two exx. of this papyrus usage will suffice. Thus in the will of a Libyan, which was discovered at Gurob in the Fayûm, P Petr III. 11^b (B.C. 236) we hear of a piece of land bounded—⁹ f. ἀπὸ λιβ[ι]ώτου, νότου, [λι]βός, βορρά, and another—¹⁵ f. ἀπὸ λιβ[ι]ώτου, νότου, λιβός, βορρά, i.e. "on east, south, west, north." Similarly in the registration of a mortgage, P Oxy II. 2432¹¹ ff. (A.D. 79), the dimensions of two pieces of land are measured βορρά ἐπὶ νότον, "from north to south," and λιβός ἐπ' ἀπηνότιον, "from west to east." See also the account of a dream from the Serapeum P Par 51³ ff. (B.C. 160) (= *Selektion*, p. 19) ὤμ[ην] βατ(=δ)ίξεν με [ἀπ]ὸ λειβός εως ἀ[πην]ώτου, καὶ ἀναπίπτομαι ἐπ' ἀχυρον καὶ [ἀν]θρωπ[ος] ἀπὸ λιβός μου, ἐχόμενός μου, "I dreamt that I was going from west to east, and sat down upon chaff. And west from me there was someone, who was near to me." In view of this and the pure I atin character of χάρος (= lat. *caurus, cornus*), "north-west wind," in the Lukan passage, Goodspeed in an elaborate note in *Exp* VI. viii. p. 130 ff. thinks that the translation "looking west and north-west" is not "wholly improbable": but see *Archiv* iii. 460 f. For a new adj. λιβικός cf. P Lond 755 *verso*³⁶ (iv/A.D.) (= III. p. 223) ἐν τῷ λιβικῷ μέρι.

λογ(ε)ία.

Deissmann's confirmation of the meaning "collection" for this word in 1 Cor 16¹ f. has been plentifully supported since the publication of *BS* (pp. 142 ff., 219 f.). See e.g. from Ptolemaic times P Hib I. 51² (B.C. 245) ἐπιστολῆς περὶ τῆς λογείας τῶν χλωρῶν τάντιγραφον, "the copy of the letter about the collection of (the value of) the green stuffs." P Grenf II. 38¹⁶ (mid. i/B.C.) γράφωμαί τε (i. γραφήσομαί σοι) περὶ τῆς λογείας, and P Tebt I. 58⁵ (B.C. 111) προσπαρα-

PART IV.

καλέσαι Νίκωνα περὶ τῆς λογείας, "urge on Nicon concerning the collection." An excellent illustration, almost contemporary with 1 Cor, is afforded by P Oxy II. 239⁸ (A.D. 66) ὀμνύω . . . μηδεμίαν λογείαν γεγονέαι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμη, "I swear that I have levied no contributions whatever in the above village," where the editors note that "λογεία is used for irregular local contributions as opposed to regular taxes," and compare BGU II. 515⁷ (A.D. 193) (= *Chrest.* I. 268) where τὰ ὑπὲρ λογείας [ἐπιβληθέντα] are contrasted with σιτικὰ δημόσια. In this last case the reference may be to a collection for religious purposes, as frequently in the ostraca in connexion with a tax for the priests of Isis, cf. the Theban ostrakon of date 4 Aug. A.D. 63, reproduced by Deissmann (*LAE* p. 104 f.), which, after an opening greeting, runs as follows—ἀπέχω παρὰ σοῦ (δραχμὰς) δ ὀβολὸν τὴν λογίαν Ἰσιδος περὶ τῶν δημοσίων, "I have received from thee 4 drachmae 1 obol, being the collection of Isis on behalf of the public works": see further Wilcken *Ostr.* i. p. 253 ff., Otto *Priester* i. p. 359 ff., and from the inscr. the i/A.D. marble tablet from Smyrna, *Syll* 583⁶ κλεῖν κεχρυσωμένην καὶ ἐμπεφιασμένην πρὸς τὴν λογίαν καὶ πομπὴν τῶν θεῶν, where as Deissmann points out (*LAE* p. 105 n.¹⁰), "the reference seems to be to a procession on the occasion of which money contributions were expected from the spectators." Other exx. of the word with varying references are P Lond 3⁷ (B.C. 146 or 135) (= I. p. 46) τῆς τιμ[ῆς το]ῦ ἡμίσιου τοῦ [τρ]ίτου λογείας τῶν κειμένων νεκρῶν, P Giss I. 61⁷ (A.D. 119) μύνοντ[ε]ς αὐτῶν λογίαν πε[π]ουηκέναι ἐπὶ τῆς κώμης Ναβῶωι, BGU III. 891 *verso*¹² (A.D. 144) τοὺς δ πρεσβυ(τέρου)ς [τ]ῆς αὐτῆς κώ(μης) ἐγκαλου(μένου)ς ὑπὸ Χαυρή[μ]ονο[ς] . . . περὶ ἧς φησιν πεπο[ι]ῆσθαι λογί(α)ς, and P Lond 342¹⁵ (A.D. 185) (= II. p. 174) where complaint is made against a village πρεσβύτερος—παρ' ἕκαστα λογείας ποιεῖται. In view of the above, it is clear that the statement in Grimm-Thayer "Not found in prof. auth." requires modification, and it is instructive to notice that words like this and the adj. δοκίμιος, "genuine," have disappeared so completely from our literary sources, when the vernacular used them with such freedom. Λογεία should probably be read in 2 Macc 12⁴³ ποιησάμενός τε κατ' ἄνδρα λογείαν. On the forms of λογεία see Moulton *Gr.* ii. p. 82.

λογίζομαι

is common in the sense of "reckon," "put down to one's account" as in Rom 4⁸ *al.*, e.g. P Eleph 5¹⁸ (B.C. 284-3) ἐλογισάμην πρὸς Ἐρμαγόραν ὑπὲρ τοῦ οἴνου . . . , P Par 62^{iv.1} (c. B.C. 170) ἂ οὐ λογισθήσεται τοῖς τελώναις, P Oxy XII. 1434⁸ (A.D. 107-8) τὰ ἀργυρικὰ καὶ σειτικὰ καθ(ήκοντα) [ἐν]θάδε λογίξεται, "the due amounts in money and corn are reckoned here," *ib.* III. 533⁹ (ii/iii A.D.) αἱ πρόσοδοί μου . . . παρὰ τῷ ταμείῳ [ἐν] παραθέσει λογισθήτωσαν, "let my revenues be placed on deposit at the storehouse" (Edd.), P Flor II. 123⁷ (A.D. 254) λογιζομένου αὐτῷ τοῦ μονοχώρου δραχμῶν δεκά-εξ, "reckoning the wine to him at sixteen drachmae the monochore," P Oxy VII. 1056⁵ (A.D. 360) τῆς ἀρταβῆς μίας λογιζομένης ἐκ θηναρῶν μυριάδων ἑκατὸν ὀδοθήκοντα, "a single artaba being reckoned at one hundred and eighty myriads of denarii," *ib.* X. 1329 (A.D. 399) ἐπὶ τῷ με ταῦτά σοι λογίσασθαι, and *OGIS* 595¹⁵ (ii/A.D.) τὰ

γὰρ ἕτερα ἀναλώματα . . . ἐαυτοῖς ἐλογισάμεθα, ἵνα μὴ τὴν πόλιν βαρῶμεν. The verb is construed with εἰς, as in Ac 19²⁷, Rom 4², in P Fay 21⁸ (A.D. 134) *ἡνεὶ δὲ συνλήθησθ[η]ν π[ερ]ὶ πάντων ὀπισσῶν διδομένων* [[. . .]] ἢ λογιζομένων εἰς τὸ δημόσιον, "I now give orders generally with regard to all payments actually made or credited to the government." From this meaning of the verb comes the λογιστήριον, "finance-office" (see *s.v.* κατακλείω). The verb has the more general sense of "number," "class amongst," as in Lk 22²⁷, in a return of camels P Lond 328⁸ (A.D. 163) (= II. p. 75) *πάλου ἐνὸς λογιζομένου ἡνεὶ ἐν τελείῳς*, "one foal being now numbered among the full-grown (camels)." Cf. also BGU IV. 1028¹⁷ (ii/A.D.) αἱ δὲ λοιπ(αι) πρὸς ἡμῖσιαν λογίζονται, P Thead 8¹⁸ (A.D. 306) *διὰ τὸ τὰ προκείμενα ἐρύφια τε καὶ αὐτὰ τέλεια λογιζέσθ[η]ναι ἐπὶ τῷ μεμισθωμένῳ*, "puisque les chevreaux de l'année précédente pourriont être comptés comme adultes" (Ed.), and the late P Giss I. 56⁴ (vi/A.D.) *ἐπὶ δεκαετῇ χρ(όνον) λογιζόμε(νον) ἀπὸ καρπῶν τῶν νῦν ὄντων ἐν ἀγροῖς*. Such a passage as OGIS 665²³ (A.D. 49) *ἐὰν δὲ τις δῶι ἢ ὡς δεδομένον λογισθῆναι κτλ.* prepares us for the meaning "think," "consider," in *ib.* 763⁸⁷ (ii/B.C.) *οἰκειοτάτην ἐλογίζομένην τὴν ἀνάθεσιν (τοῦ ἀνδριάντος) ἔσσεσθαι ἐν ταύτῃ (τῇ Μίλησιων πόλει)*: cf. P Par 63⁹³ (B.C. 164) (= P Petr III. p. 26) *τίς γὰρ οὕτως ἔστιν ἀνάλητος ἢ ἀλιτρός ἐν τῷ λογιζέσθ[η]ναι*; "for who is so utterly wanting in reason and the capacity for making distinctions?" (Mahaffy).

On the Pauline metaphorical use of λογίζομαι see Ramsay *Luke*, p. 286 f., and Griffith Thomas, *Exp T xvii*, p. 211 ff. For the form λογισθείη in 2 Tim 4¹⁶ see Moulton *Gr.* ii. p. 217. MGr λογιάζω, "consider," "think upon," λο(γ)αριάζω, "reckon," "value."

λογικός.

A good ex. of this adj. is afforded by a i/A.D. inscr. in honour of a certain physician—*ιατρῷ Καισάρων καὶ ἰδίας λογικῆς ἐναργούς ἱατρικῆς κτίστη ἐν βιβλίῳ πνς.* (*Syll* 736⁴¹). With Rom 12¹ we may compare the usage in the hermetic writings where λογική θυσία is contrasted with ceremonial offerings, cf. Reitzenstein *Poimandres*, p. 338¹⁰ *δέξαι λογικὰς θυσίας ἀγνὰς ἀπὸ ψυχῆς καὶ καρδίας πρὸς σε ἀνατεταμένης*, and *ib.* p. 347¹, and see Lietzmann in *HZNT ad I.*: also Epict. iii. 1. 26 *τὸ λογικὸν ἔχεις ἐξαιρετον· τοῦτο κόσμει καὶ καλλώπει*, "thy excellence lies in the rational part: this adorn and beautify" (Sharp, p. 120). From the late Greek of the Pelagia legend (ed. Usener, p. 20) we have an admirable illustration of 1 Pet 2². A bishop meets Pelagia and tells her he is "shepherd of Christ's sheep." She takes him literally, and he explains that he means τῶν λογικῶν προβάτων τοῦ Χριστοῦ, τοῦτ' ἐστιν τῶν ἀνθρώπων. So Peter means metaphorical, not literal, "pure milk": see *s.v.* ἄδολος. MGr λογικό, "understanding," "reason"; ἐρχομαι στὰ λο(γ)ικά μου, "I become conscious of, learn of" (Thumb *Handbook*, p. 338).

λόγιον.

We are unable from our sources to throw any fresh light upon this word, which is so important in early Christian literature (see reff. in Sophocles *Lex. s.v.*), but for its Biblical usage see SH *ad Rom* 3², and for its application to the

recently discovered "Sayings of Jesus" (P Oxy I. 1, IV. 654), see *Two Lectures on the "Sayings of Jesus"* by Drs. Lock and Sanday (Oxford, 1897) with the literature referred to there, and, more recently, H. G. E. White, *The Sayings of Jesus from Oxyrhynchus* (Cambridge, 1920).

λόγιος.

On the ground of Phrynichus' statement, supported by Lobeck's citations (Lob. *Phryn.* p. 198), that the "multitude," as distinguished from Attic writers, use λόγιος of the man who is "skilful and lofty" in speech (ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ διανοῦ εἰπεῖν καὶ ὑψηλοῦ), Moulton (*Cambridge Essays*, p. 498 f.) prefers the AV rendering "eloquent" (*Vg eloquens*) to the RV "learned" (marg. "eloquent") in Ac 18²⁴, laying it down as "a fair working rule that a meaning condemned by these *modistes* of literature, Phrynichus and his company, may be accepted as probably intended by the New Testament writer." Field (*Notes*, p. 129) takes the same line. The papyrus and inscriptional evidence, which is unfortunately for the most part late, does not help us much. Thus P Oxy VI. 902¹ (c. A.D. 465) *τῷ λογιωτάτῳ σχολαστικῷ* may be either "to the most learned" or "to the most eloquent advocate," and similarly with the same phrase in P Flor III. 377¹⁸ (vi/A.D.) and BGU III. 836⁷ (time of Justinian). In P Oxy I. 126⁸ (A.D. 572) a woman refers to her father as τ[οῦ] σοφωτάτου σχολαστικοῦ, and her husband as τοῦ λογιω[τά]του μου συμβίου, where the latter adj. is probably to be taken in a somewhat general sense, as perhaps also in OGIS 408⁵ (ii/A.D.) *ἐπ' ἀγαθῷ Φιλοπάππου τοῦ βασιλέως καὶ Μαξιμου Σταταλίου ἰδίου λόγου, τῶν λογιωτάτων καὶ φιλάτων*. On the other hand on *Cagnat* IV. 77 *λογίω πρυτάνιος*, the editor notes: "inter prytanes, qui senatui civitatis quoque anno per vices praerant, is vocabatur λόγιος cui mandata erat rationum cura." Cf. *Michel* 1170 (i/A.D.) *ἄρχοντος Πυρράκου τοῦ λογιου*. Perhaps some such general phrase as "a man of culture" best gives the sense in the Acts passage (cf. Bartlet *ad I.* in the *Century Bible*, and Moffatt). For λογίτης as a title of address see P Lips I. 37²⁴ (A.D. 389) *ἐπιδίδωμι τῇ σῆ λογίτητι τοῦσδε μου τοὺς λιβέλλου[s]*: cf. BGU II. 401^{12, 21} (A.D. 618). In MGr λόγιος = "learned," "a scholar."

λογισμός

in its primary sense of "reckoning," "computation" is seen in BGU IV. 1074¹⁵ (A.D. 275) in connexion with the payment of a tax—*ἀποδοδεωκότα κατὰ τὸν λογισμὸν τὸν βασιλικὸν ἐντάγιον πᾶν* . . . : cf. P Oxy VI. 940⁴ (v/A.D.) *καταξίωσον ἐπέχειν τοῦ λογισμοῦ*, "please to delay the account-taking" (Edd.). For a more general sense see *Michel* 976⁹ (B.C. 300) *καλῶς καὶ δικαίως ἐπεμ[ε]λήθη τῶν κοινῶν πάντων καὶ τοὺς λογισμοὺς ἀπέδωκεν ὀρθ[ῶ]ς καὶ δικαίως*, and as showing how the meaning "thought," "reasoning," led to "judgment," "decision," as in Rom 2¹⁵, 2 Cor 10⁵ cf. P Oxy XII. 1503¹⁸ (A.D. 288-9) *ἔτοιμος λογισμοὺς παρέχειν*—reports in connexion with a trial, and OGIS 586⁶ (B.C. 311) *ἀν[θ]ρωπίνωι λογισμοῖ*, "human calculation." See also *Test. xii. patr.* Gad vi. 2 *τὸ πνεῦμα τοῦ μίους ἐσκοτίξέ μου τὸν νοῦν, καὶ ἐτάρασσέ μου τὸν λογισμὸν πρὸς τὸ ἀνελεῖν αὐτόν*. The word is used in a bad sense = *curbido* in Vett. Val. pp. 49⁸ *πρὸς τὰς τῶν λογισμῶν ἐπιθυμίας*, 173¹¹ *καταθῆμιος λογισμῶν συντέλεια*.

λόγος.

It is hardly necessary to illustrate this common word in its ordinary sense of "word," "saying," but, as showing its developed meaning of "speech in progress" (cf. *Proleg.* p. 111), we may cite P Tor I. 1ⁱⁱ.³ (B.C. 116) εἰς λόγους αὐτοῖς ἐλθόντος, "collato cum ipsis sermone" (Ed.), P Ryl II. 229¹⁸ (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμελῆται τῶν χοιριδίων, "urge your wife from me to look after the pigs" (Edd.); cf. the compound λογοποιούμαι in *ib.* 136⁴ (A.D. 34) λογοποιουμένου μου πρὸς Ἀγχερίμφ[ι]ν, "as I was talking to Ancherimphus," *ib.* 144¹⁰ (A.D. 38) ἐλ[ογ]οποιησάμην πρὸς Ὀννώφριν . . . ὑπὲρ οὗ ἔχω πρὸς αὐτὸν ἐνεχέου, "I entered into conversation with Onnophris concerning a pledge I have against him" (Edd.). The noun is used of a magical "invocation" in P Par 574^{12:8} (iii/A.D.) (= *Selections*, p. 113) λόγος λεγόμενος ἐπὶ τῆς κεφαλῆς αὐτοῦ, and of a "list" in connexion with the distribution of public burdens in P Cairo Preis 18¹² (A.D. 339) ἔστ[ι] δὲ ὁ λ[όγος] Ἀνρήλιος . . . For the legal sense "matter of dispute," "suit at law," as in Ac 19⁸⁸, cf. P Tor I. 1^{iv}.²¹ (B.C. 116) καθ' ὃ ἐφη δεῖν τοὺς ἀντιδίκους συνίστασθαι τὸν λόγον πρὸς τοὺς ἀποδομένους αὐτοῖς, "quare aiebat adversarios debere litem instituere contra suos auctores" (Ed.). When we pass to the uses of λόγος with more direct reference to the mind, we may compare with Ac 20²⁴ (see *Field Notes*, pp. 133, 252 ff.) such passages as P Magd 12⁸ (B.C. 217) οὐδένα λόγον ἐποίησαντο, ἀλλὰ ἐγβεβλήκασιν με ἐκ τῶν κληρῶν, "ils n'en ont tenu aucun compte et m'ont au contraire expulsé des tenures" (Ed.), P Par 26³¹ (B.C. 163) (= *Selections*, p. 16) τοῦ δὲ τοῦ Ψινταίου υἱοῦ ἐκ τῆς Μίμψους χωρισθέντος, οὐκ εἶ οὐδένα λόγον ἐποίησατο, "but no sooner had the son of Psintaius departed from Memphis than he took no further account of the matter," and *Cognat* IV. 134¹⁵ (after B.C. 133) τῶν κατὰ τὸν βίον ἐλασσωμάτων λογῶν ποιησάμενος.

See also P Hib I. 53⁴ (B.C. 246) πειρῶ οὖν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σέ τοῦ λό[γ]ου ἐσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.), P Tebt II. 325²² (c. A.D. 145) τοῦ λόγου ἐσομένου ἐάν τι [παράνομ]ον γένηται, "but you will be held responsible for any violation of the law" (Edd.).

In our documents, which are so often of a monetary character, λόγος = "account" in the sense of "reckoning," "score" (cf. *Phil* 4^{15, 17}) meets us constantly: e.g. the contract of apprenticeship, P Oxy II. 275^{10, 21} (A.D. 66) (= *Selections*, p. 56), where so much is paid εἰς λόγον διατροφῆς, "to account of maintenance," and so much εἰς λόγον ἱματισμοῦ, "to account of clothing," P Oxy XII. 1441⁷ (A.D. 197-200) βραχ[ι]λ(ικῆς) ὁμοίως ἐπὶ λόγ(ου) δραχμᾶς δεκαοκτώ, "likewise upon State land on account eighteen drachmae" (Edd.), P Fay 103¹ (iii/A.D.) λ[όγος] ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," and P Grenf II. 81 (a)³ (A.D. 403) οὐδένα λ[όγ]ον ἔχω πρὸς σέ περὶ τούτου, in connexion with the payment of the wages of a substitute. From this the transition is easy to such an expression as δίκαιον λόγ[ο]ν ἔχει πρὸς σέ, "iusta res est ei tecum," in P Iand 16³ (v/vi A.D.). For ὁ ἴδιος λόγος, the private account or purse of the sovereign, cf. P Amh II. 31² (B.C. 112), and more particularly *Der Gnomon des Iaios Logos*, being BGU V. 1.

Λόγον δίδοναι with reference to judgment, as in Rom 14¹², occurs in such a passage as BGU I. 164²¹ (ii/iii A.D.) ὡς σοῦ μέλλοντος λόγον δίδοναι τῷ λαμπροτάτῳ ἡγεμόνι, and λόγον ἀποδιδόναι (cf. Mt 12³⁰, Lk 16², Heb 13¹⁷) in *ib.* 98²⁶ (A.D. 211) κελεύσαι αὐτὸν ἀχθῆναι ἐπὶ σέ λόγον ἀποδώσοντα περὶ τούτου. See also the Christianized imprecations against violators of tombs cited by Ramsay (*Luke*, p. 396), one probably from Lycaonia and belonging to iv/A.D., *JHS* xxii. (1902), p. 354 δς δ' ἐάν ἐπισβιάσῃτε, δώσει θεῷ λόγον, "whosoever shall force an entrance, shall give account to God," and another from Laodicea, *Athen. Mittheil.* xiii. p. 249 (c. A.D. 400) ἢ τις δ' ἕτερον ἐπενβάλλῃ τῷ τάφῳ, κριτῇ τῷ ζῶντι λόγον ἐνδικον πο[ι]ήσῃ, "and if any one shall lay another in the tomb, he shall render judicial account to the living Judge."

Συναίρειν λόγον, as in Mt 18²³, 25¹⁹, "an expression," according to Grimm-Thayer, "not found in Grk. auth.," can now be cited from BGU III. 775¹⁹ (ii/A.D.) τὰ ἥδη πρόλημα (l. -λημμα) ἀφῆς ἀχρης (l. -is) ἀν γένομε ἐκὶ καὶ συνάρωμεν λόγον, and the middle from such passages as P Fay 109⁶ (early i/A.D.) συνῆρμαι λόγον τῷ πατρί, "I have settled accounts with (his?) father" (Edd.), P Oxy I. 113³⁷ (ii/A.D.) ὅτι ἔδωκας αὐτῷ δῆλωσόν μοι ἵνα συνάρωμαι αὐτῷ λόγον, "let me know what you have given him that I may settle accounts with him" (Edd.).

We may add a few common phrases:—P Oxy XII. 1405²² (iii/A.D.) οὐκ ἀνά λόγων (l. -ον) οὖν οὐδὲ πρὸς [τῷ?] μέρος τῆς λειτουργίας, "this is unreasonable and contrary to the just apportionment of the liturgy" (Edd.), P Lond 1173⁶ (A.D. 125) (= III. p. 208) ἐπ[ί]τρεψ[ι]άς [μ]οι διὰ λόγον μηκέτι κατεργάζεσθαι, P Goodsp Cairo 4³ (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι καὶ τᾶλλα σοι κατὰ λόγον ἐστίν, εἴη ἀν ὡς αἰρούμεθα, "if you are well and things in general are doing right, it will be as we desire," P Tebt I. 50³⁴ (B.C. 112-1) δι' ἣν αἰτίαν ἐξησθηνηκῶς ἐκ τοῦ μὴ κατὰ λόγον ἀπαντᾶν τὸν σπόρον, "wherefore, because my crops did not meet my expectations I was impoverished" (Edd.), P Rein 28¹⁴ (end ii/B.C.) τοῦ ἡμίσεως κατὰ λόγον, where κατὰ λόγον = "in proportion," as in *Syll* 510⁴⁶ (ii/B.C.) τὸ πλεόν ὄφει[λό]μενον τῆς τιμῆς ὁ ἔγγυος ἀποτινέτω κατὰ λόγον, P Oxy VIII. 1121¹⁶ (A.D. 295) οὐκ οἶδα τίνα λόγῳ ἢ πόθεν κινήθηντες, "I know not on what ground or with what impulse" (Ed.) (cf. Ac 10²⁹), P Thead 22⁶ (A.D. 342) οὐ[κ] οἶδα τίνα λόγ[ο]ν καὶ ληστρικῶ τρόπῳ, and similarly in the illiterate P Gen I. 47⁶ (iv/A.D.).

For the Divine Logos in heathen writers see Sophocles *Lex. s.v.* 10, and cf. Reitzenstein *Zwei religionsgeschichtliche Fragen* (1901), p. 47 ff., and the same writer's *Poimandres* (1904) and *Die Hellenistischen Mysterienreligionen* (1910). Reference may also be made to Rendel Harris *The Prologue to St. John's Gospel* (Cambridge, 1917), where it is argued that the doctrine of Christ as the "Word" grew out of an earlier doctrine of Christ as the "Wisdom" of God: cf. the somewhat extended use of λόγος in Heb 4¹³ (Nairne *CGT ad l.*), and λόγος = "reason" in Epict. e.g. i. 3. 3 ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεοὺς (*Sharp Epict.* p. 127).

MGR λό(γ)ος, pl. λόγια, and note the curious stereotyped circumlocution for the personal pronoun τοῦ λόγου σου = "thou" (*Thumb Handbook*, p. 87).

λόγχι.

P Lond 191¹² (inventory of furniture—A.D. 103–117) (= II. p. 265) *λόγχι* ἔνεα. In an account of cures at the Asclepieium at Epidaurus, *Syll* 802⁹⁵ ff. (iii/B.C.), we find the following—*Ἐπιππος λόγχαν ἔτη ἐφόρησε ἐξ ἐν τῶν γνάθω· ἐγκοιτασθέντος δ' (α)ύτου ἐξελών τὰν λ[ό]γγχαν ὁ θεὸς εἰς τὰς χηράς οἱ ἔδωκε. ἀμέρας δὲ γενομένης ὑγιῆς ἐξήρπε, τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων*: cf. *ib.* 803⁶⁵ (iii/B.C.) [On *Incubation or the cure of disease in pagan temples and Christian churches*, see Mary Hamilton's essay with that title, London, 1906.]

λοιδορέω

P Petr III. 21 (9)¹⁹ (iii/B.C.) *λοιδορήσας φαμένη με ἡρηκέναι*, BGU III. 1007⁸ (iii/B.C.) *λοιδοροῦν με ἐπὶ πλέγ[ω]*, P Tebt I. 44¹⁶ (B.C. 114) (= *Chrest.* I. p. 148) *λοιδορήσέν με* καὶ ἀσχημόνει, P Oxy II. 237^{vi.21} (A.D. 186) *ἐπὶ φθόνῳ δὲ μόνον [λοιδοροῦ]μενος καὶ δευὰ πάσχω·ν ἀπ' ἐμοῦ*, and from the inscr. *Syll* 737⁷⁵ ff. (c. A.D. 175) *ἐὰν . . . εὐρεθῆ τις . . . ὑβρίζων ἢ λοιδορῶν τινα, ὁ μὲν λοιδορηθεὶς ἢ ὑβρισθεὶς παραστάντω δύο ἐκ τῶν λοβάκων ἐνόρκους ὅτι ἤκουσαν ὑβριζόμενον ἢ λοιδορούμενον, καὶ ὁ ὑβρίσας ἢ λοιδορήσας ἀποστίν[ν]τω τῷ κοινῷ λεπτοῦ δρ(α)χμάς κἄ.* To show the strong character of the word, we may cite Calvin on 1 Cor 4¹²: “*Λοιδωρία* is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence *λοιδορεῖν* is to wound man as with an accursed sting.”

λοιδορία.

P Petr II. 18(1)⁸ (B.C. 246) *λοιδωρίας*, “abusive action,” PSI II. 222¹⁴ (iii/A.D.) *μεθ' ὑβρεως καὶ λοιδο[ρ]ιῶν*.

λοιδορός.

For this adj., which in the NT is confined to 1 Cor 5¹¹, 6¹⁰, we may cite *Cagnat* I. 307⁸ (Rome), where a certain Menophilus is described as—*οὐδένα λυπήσας, οὐ λοιδορὰ ῥήματα πέμφας*. Cf. also *Test. xii. patr.* Benj. v. 4 *ἐὰν γὰρ ὑβρίσει ἄνδρα ὅσιον μετανοεῖ, ἐλεεῖ γὰρ ὁ ὅσιος τὸν λοιδορὸν καὶ σιωπᾷ*, “for if any one does violence to a holy man, he repenteth; for the holy man is merciful to his reviler, and holdeth his peace” (Charles).

λοιμός,

“pestilence,” “plague,” as in Lk 21¹¹, occurs in P Oxy XIV. 1666²⁰ (iii/A.D.) *ἤκουσα . . . ὅτι παρ' ὑμῶν λοιμὸς [ἐγ]ένετο*, “I heard that there has been plague in your neighbourhood” (Edd.). For the metaph. use, as in Ac 24⁸, where it is used of “a pestilent fellow,” (cf. Lat. *pestis*) there is ample support in the LXX (e.g. Ps 1¹, 1 Macc 15²¹). Cf. also Ac 13⁸, where for the ordinary reading *Ἐλύμας* Burkitt (*JTS* iv. p. 127 ff.) conjecturally restores ὁ *λοιμός*. The passage then runs: *ἀνθίστατο δὲ αὐτοῖς ὁ λοιμός, ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ*, “now they were withstood by the pestilent fellow, the sorcerer I mean, for ‘pestilent fellow’ is the interpretation of his name”—an interpretation to which *Bar Yesku'*, changed into ΒΑΡΗΣΟΥ Ν, would readily lend itself.

λοιπός.

For *λοιπός* with a subst. cf. P Oxy II. 242¹⁸ (A.D. 77) *τὰ λυτὰ (ἢ λοιπὰ) μέρη περιτευχίζειν, ἰδ.* 270²⁰ (A.D. 94) *ταῖς λοιπαῖς ἀρούραις*. It is used absolutely in P Ryl II. 229¹³ (A.D. 38) *τοῦ λοιποῦ τῆς τιμῆς τοῦ χόρτου*, “the rest of the price for the hay,” P Giss I. 78³ (ii/A.D.) *καλῶς δὲ ποιήσεις καὶ περὶ τὰ λοιπὰ ἐνεργήσασα*. For *τοῖς λοιποῖς* *πάσι* in Phil 1¹³, “apparently a vague phrase = everywhere else,” Kennedy (*EGT ad l.*) compares *CIG* I. 1770 *ἐπεὶ καὶ ἐν τοῖς λοιποῖς πάσιν φανεράν πεποθήκαμεν τῆν τε ἰδίαν καὶ τοῦ δήμου τοῦ Ῥωμαίων προαίρεσιν*. The neut. sing. is frequently used adverbially, sometimes with the idea of time “henceforth” (2 Tim 4⁸), as in P Oxy I. 119⁸ (ii/iii A.D.) (= *Selections*, p. 103) *ἀν δὲ ἐλθης εἰς Ἀλεξανδρίαν, οὐ μὴ λάβω χεῖραν παρὰ [σου], οὔτε πάλι χαίρω σε λυπὸν (ἢ λοιπὸν)*, “and if you do go to Alexandria, I won't take your hand, or greet you again henceforth,” and sometimes simply to mark transition to a new subject like an emphatic *οὖν* (1 Thess 4¹: cf. Milligan *ad l.*), as a few lines further down in the same letter, *13 λυπὸν πέμψον εἰς[ε] με, παρακαλῶ σε*, “send for me then, I beseech you”: cf. BGU III. 846¹⁸ (ii/A.D.) (= *Selections*, p. 94) *λοιπὸν οἶδα τί [ποτ'] αἰμαυτῷ παρῆσχημαι*, “furthermore I know what I have brought upon myself,” P Iand 9¹³ (ii/A.D.) *πέργε γὰρ τὰ νόμιμα τε[προ]ήκα, καθὼς ἠθέλησας, τοῦ ἢ (ἔτιος) [σ]ὺ οὖν βάσταξαι λυπὸν (ἢ βάσταξαι λοιπὸν) δ' ἀν' ἐτιο[γ]ῆ [ἢ] (ἢ αἰτίον ἢ) τῆς κρίσεως*. For *λοιπὸν οὖν*, “finally then,” cf. BGU IV. 1078⁰ (A.D. 39) *λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (ἢ κεράμια ἢ κεράμια), ὄψομαι, τί με δεῖ ποιεῖν, ἰδ.* 1079⁸ (A.D. 41) (= *Selections*, p. 39) *λοιπὸν οὖν ελαβον παρὰ το(ῦ) Ἄραβος τὴν ἐπιστολὴν καὶ ἀνέγγων καὶ ἐλυπήθην*. The transition to *λοιπός(ν)*, *τὸ λοιπό(ν)*, “therefore,” “so,” the regular meaning in MGr, may be illustrated by such passages from late Greek as Polyb. i. 15. 11 *λοιπὸν ἀνάγκη συγχωρεῖν, τὰς ἀρχὰς καὶ τὰς ὑποθέσεις εἶναι ψευδεῖς*, Epict. i. 22. 15. 24. 1, ii. 5. 16, *al.*: cf. Schmid *Atticismus* iii. p. 135, and Jannaris *Exp* V. viii. p. 429 f. For *εἰς τὸ λοιπὸν* cf. P Petr III. 42 G(9)⁸ (mid. iii/B.C.), for *τοῦ λοιποῦ* (sc. χρόνου), “henceforth,” as in Gal 6¹¹, cf. P Hal I. 127¹ (mid. iii/B.C.) *σύνταξον οὖν, ὅπω[ς] τοῦ [λ]οιποῦ μὴ γίνηται τοῦτο*, P Oxy X. 1293¹⁴ (A.D. 117–38) *ὥστε τοῦ λοιποῦ γράφεται (ἢ -ετε), τῶν γὰρ πρώτων τεσσάρων ἡμῖσους ἐπιστολὴν οὐκ ἔσχω*, “so in future write, for I have had no letter about the first four and a half metretae” (Edd.), and for *ὡδε λοιπὸν*, as in 1 Cor 4⁴, cf. Epict. ii. 12. 24.

The subst. *λοιπάς*, “remainder,” “arrears,” which is described by LS⁸ as “Eccl., Byz.,” is found in P Gen I. 57⁸ (iv/A.D.) *ἐν[ε]κεν τῆς λοιπάδος πυροῦ*: cf. P Amh II. 152² (v/vi A.D.), P Oxy I. 136¹³ (A.D. 583), and for the verb *λοιπάω* see P Oxy IX. 1194³ (c. A.D. 265) *τὰ λοιπαζόμενα*, “the arrears.” *Λοίπημα* (not in LS⁸) occurs in P Tebt II. 281⁸⁴ (B.C. 125) *ἀνευ παντὸς λοιπήματος*, “without any arrears.” On *λοιπογραφέω*, “allow to remain in arrears,” see P Petr III. 53(8)⁴ (iii/B.C.) *ἀνέεται λοιπογραφεῖσθαι*, “he is permitted to remain in arrears” (Edd.), and P Hamb I. p. 9, and on the subst. see P Strass I. 77⁵ (ii/iii A.D.) with the editor's note.

Λουκάς

is generally treated as an abbreviated pet name from *Λουκανός* (cf. Lightfoot on Col 4¹², Zahn *Introd.* iii. p. 5),

this longer form being actually found in the title of the Third Gospel in various Old Latin texts (*a*, *f*², *s*), and on a v/A.D. sarcophagus at Arles (see *JTS* vi. p. 435). Others prefer the derivation from Λούκιος, and Ramsay (*Recent Discovery*, p. 370 ff.) quotes inscr. showing that in Pisidian Antioch Λουκάς and Λούκιος were interchangeable: cf. *Glotta* iv. (1913), p. 78 ff. and the occurrence of Σελβείνα and Σελβείνας in the same letter, P Meyer 20 (1st half iii/A.D.), where see Deissmann's note. Apart from Christian inscr. the name Λουκάς is found e.g. in a sepulchral inscr. from Apollonia, *Preisigke* 224 Αὔλου Αὔσολήνου καὶ Ἐγλογῆ τ[οῦ] Λουκά: cf. also *CIG* III. 4759 and Add. 4700 k. On the discovery of Luke's name in an early form of the text of the Acts of the Apostles, preserved in a ii/A.D. Armenian catena, see *Exp T* xxiv. p. 530 f., xxv. p. 44.

Λούκιος.

As compared with Λούκιος in Ac 13¹, Rom 16²¹, we find the transliteration Λεύκιος in P Tebt I. 33³ (B.C. 112) (= *Selections*, p. 30) in connexion with the preparations for the visit of a Roman Senator—Λεύκιος Μέμιος Ῥωμαῖος τῶν ἀπὸ (cf. Ac 12¹) συνκλήτου. Nachmanson (p. 61) gives various exx. of Λεύκιος from Magnesian inscr., and thinks that the spelling may have been affected by a genuine Greek name Λεύκιος (from λευκός): cf. Moulton *Gr.* ii. p. 88, and for other exx. see *Michel* 394² (mid. i/B.C.), 668²¹ (i/B.C.), *al.*

λουτρόν.

In its two NT occurrences Eph 5²⁶ (where see Robinson's note), Tit 3⁵ (cf. Cant 4², Sir 31(34)³⁰), λουτρόν denotes "the water for washing," or "the washing" itself, as in the Mysteries' inscr. from Andania, *Syll* 653¹⁰⁸ (B.C. 91) where one of the headings is—Ἀλείματος καὶ λουτροῦ. For λουτρόν, like λουτρῶν (*OGIS* 339³³—c. B.C. 120) = "place for bathing," we may cite *Cagnat* IV. 293^{1.22} τὸ παρ' αὐτῆν [λο]υτρόν ὁμοίως μαρμάρων: cf. P Oxy X. 1252 verso²² (A.D. 288–95) τὴν διοίκησιν τῶν δημοσίων λουτρῶν, "the management of the public baths," *ib.* VI. 892¹¹ (A.D. 338), 915² (A.D. 572) *al.*, and the dim. λουτρίδιον in P Ryl II. 154⁸ (A.D. 66). For the LXX λουτήρ, "laver," see *OGIS* 479¹⁰ (ii/A.D.) γυμνασιαρχήσαντα δρακοῖς ἐκ λου[τήρ]ων with the editor's note. MGr λουτρό, "bath."

λούω,

"bathe," "wash," may be illustrated by P Flor III. 384³⁰ (v/A.D.?) λούειν τὰ δύο μέρη τοῦ αὐτοῦ βαλανίου: cf. P Giss I. 50¹⁵ (A.D. 259) τοῦ λούοντος βαλανείου, where the meaning seems to be "the bath used for the purpose of bathing" (see the editor's intr.). The middle in the sense of "bathe oneself" is very common, e.g. P Magd 33² (B.C. 221) λουομένης γάρ μου ἐν τῷ βαλανείῳ, P Oxy III. 528¹⁰ (ii/A.D.) where a man writes urging his wife to return home and stating—ἴβ Φαῶφι ἀφ' ὅτε ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην οὐκ ἤλιμε (*l.* ἤλιμε <μ> αἰ) μέχρι ἰβ' Ἀθύρ, "since we bathed together on Phaophi 12, I never bathed nor anointed myself until Athur 12" (Edd.), P Flor II. 127⁷ (A.D. 256) ἀχ[ρ]ον πανταχόθεν συλλέξας ἵνα θερμῶς λουσώμεθα χειμῶνος ὄντος. In 2 Pet 2²³ we ought probably to translate "the sow that washes itself by wallowing in the mire," see *Clemen Primitive Christianity*, p. 50 f., and cf. Moulton

Proleg., p. 238 f. For the ceremonial usage of the word, cf. P Flor III. 332¹¹ (ii/A.D.) οὐτ[ε] ἐ[ἴ]λουσάμην [οἶ]τε προσεκήνησα θεοῦ φοβουμένη σου τὸ μετέωρον, and more particularly from the inscr. *Perg* 255 (early Roman period) where it is laid down that only ἀπὸ μὲν τῆς ἰδίας γυναικὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐτῆμερον, ἀπὸ δὲ ἀλλοτρίας κ[α]λ[α] ἀλλοτρίου δευτεραῖοι λουσάμενοι, ὡσαύτως δὲ καὶ ἀπὸ κήδους κ[α]λ[α] τεκοῦσης γυναικὸς δευτεραῖοι(ι) shall enter the temple of Athena at Pergamus, *Syll* 877³⁰ (B.C. 420) enjoining that those who have become unclean by touching a corpse are purified—λουσαμένο[us] π[ε]ρὶ πάντα τὸν χρῶτα ὕδατος [χ]ύσῃ, and *Preisigke* 4127¹⁴ (a hymn) ἐν ᾧ καὶ ἀγίω τῷ τῆς ἀθανασίας ὕδατι λουσάμενος: see also Deissmann *BS* p. 226 f., and for the custom of washing before prayer in pagan cults cf. Ramsay *Exp* VII. viii. p. 280. An interesting example occurs also in the new fragment of an uncanonical gospel, P Oxy V. 840^{14f.} (iv/A.D.), where a certain Pharisee remonstrates with the Saviour for walking in the temple—μήτε λουσα[μ]έν[φ] μ[ή]τε μὴ τῶν μαθητῶν σου τοὺς π[ό]δας βα[π]τισθέντων, "when thou hast not washed nor yet have thy disciples bathed their feet" (Edd.): see also 19, 24, 32. The later Greek form λελουσμένος is read in Heb 10²³ N* P, Jn 13¹⁰ E, and Cant 5¹² B. MGr λούω (λούγω), λούω, λούω.

Λύδδα.

For gen. Λύδδας (—ης EHLP) in Ac 9³⁸ cf. Μάρθα (Jn 11²) and from the papyri Ταμύσθας from Τάμυσθα in BGU III. 9811²⁵ (A.D. 79) *al.* The LXX usage is illustrated by Thackeray *Gr.* i. p. 161.

Λυδία

in Ac 16¹⁴ is sometimes taken as a cognomen derived from the purple-seller's native place (e.g. Zahn *Intr.* i. p. 533), but the addition of ὄνοματι clearly marks it out as a proper name. In the form Λύδη it is found in *CIG* I. 653, III. 6574.

Λυκαονιστί.

For the readiness with which their native Lycaonian would rise to the lips of a common city mob in a moment of excitement (Ac 14¹¹), see Ramsay *CRE* p. 57 f., and cf. *Recent Discovery*, p. 42 f. See also a note by C. R. Conder on "The Speech of Lycaonia" in the *Palestine Exploration Fund, Quarterly Statement* 1888, p. 250.

λύκος.

P Par 6¹⁹ (B.C. 129) συνέβη δὲ καὶ, διὰ τὸ ἀχ[ανῆ] τῆν θύραν ἀφειθῆν[αι], ὑπὸ λύκων λυμανθῆ[ναι] ἀγαθὰ σώματα [περ]ιβρωθέντα, "and it also happened that, owing to the door having been left open, certain bodies in good condition were mangled by wolves, which have partly devoured them." The Latin (or rather Sabine) *lypus* is linked with λύκος, and points to an original *luquos. MGr λύκος.

λυμαίνομαι.

For an early example of the rare passive use of this verb, see the citation from P Par 6 *s.v.* λύκος, and cf. P Petr III. 27 recto³ λελυμάνθαι, in a broken context. For the verb

construed with the acc. cf. P Leid W^{vi} 39 (ii/iii A.D.) οὐ μὴ μου λυμάνης σάρκα (of fire), and for the dat. see P Oxy XII. 1409²¹ (A.D. 278) λυμαινόμενος τοῖς ἐπὶ τῇ σωτηρίᾳ συνπά- [σης] τῆς Αἰγύπτου προηρημένοις, "injuring measures designed for the safety of the whole of Egypt" (Edd.). The form λυμαινομαι, which occurs six times in B, may be illustrated from a ii/B.C. complaint regarding property, P Grenf I. 17¹⁵ (as completed by Gerhard *Erbstreit*) ἕτερα γράμματα λυμαινάμενοι ἐβλάψαν τὰ δι' αὐτῶν διάφορα: see Mayser *Gr.* p. 111, Moulton *Gr.* ii. p. 83. From the inscr. we may cite *Syll* 584² (i/B.C.?) μὴδὲ σκεῖος τῶν τῆς θεοῦ λυμαινεσθαι, *ib.* 653²⁸ (B.C. 91) ἐξουσαν ἐχέτω λυμαινεσθαι, *ib.* 888¹¹ (ii/A.D.) λυμάνεσθαι δὲ μὴδὲ λωβήσασθαι μὴδὲν, *Cagnat* IV. 961⁵ τούτ[ω]ν [δέ τι] δὲ ἀν λυμ[ή]νηται, ἐξώλη [εἶναι] καὶ γένος αὐτοῦ.

λυπέω.

A few exx. of this common verb should suffice—P Grenf II. 36⁹ (B.C. 95) μὴ λυπέσθε ἐπὶ τοῖς χωρισθείσι, "do not grieve over the departed," BGU IV. 1079⁹ (A.D. 41) = *Selections*, p. 39) λοιπὸν οὖν ἔλαβον παρὰ τοῦ(ῶ) "Ἀραβος τὴν ἐπιστολὴν καὶ ἀνέγνω καὶ ἐλυπήθην, "finally then I received the letter from the Arabian, and I read it and was grieved," P Oxy I. 115³ (letter of condolence—ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθη καὶ ἔκλαυσα ἐπὶ τῷ εὐμύρῳ ὡς ἐπὶ Διδυμάτος ἔκλαυσα, "I grieved and wept as much over the blessed one as I wept for Didymas," *ib.* XII. 1481⁴ (early ii/A.D.) ὥστε μὴ λοιποῦ. λείαν δ' ἐλοιπήθην ἀκούσας ὅτι ἤκουσας· οὐ γὰρ δευρῶς ἠσθένησα, "so do not grieve about me. I was much grieved to hear that you had heard about me, for I was not seriously ill" (Edd.)—a reassuring letter from a soldier to his mother, BGU I. 246¹⁷ (ii/iii A.D.) καὶ περὶ Ἐρμιόνης μελησάτω ὑμῖν, πῶς ἄλυπος ἦν· οὐ δίκαιον γὰρ αὐτὴν λυπίσθαι περὶ οὐδενός· ἤκουσα γάρ, ὁ[τ]ι λυπέ- ται. The verb is used in a weaker sense in such passages as P Tebt II. 278²⁰ (early i/A.D.), εἰ γὰρ ἦν τρίβων, οὐκ ἂν ἐλοιπήθην, "if it had been a cloak, I should not have minded" (Edd.)—with reference to the loss of a garment, and P Oxy III. 472¹⁰ (c. A.D. 130) δύναται μὲν γὰρ καὶ ἄλλα τινὰ λειοπιήσθαι παρὰ τὸν τῆς προνοίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.)—the speech of an advocate. We may add the inscr. *IGSI* 1879¹¹ εὐψυχῶ . . . ὅστις οὐκ ἤμην καὶ ἐγενόμην, οὐκ εἰμι καὶ οὐ λυποῦμαι, as showing the stoicism with which the pagan world sometimes faced death.

λύπη.

BGU II. 531ⁱⁱ 20 (as restored p. 357—ii/A.D.) ἐὰν δὲ ἀστοχίσῃς, [αἰ]ωνίαν μοι λύπην (= λύπην) [π]αρέχιν μέλλεις. See also the curious mantic P Ryl I. 28²¹¹ (iv/A.D.) ἐὰν δὲ ὁ μέγας ἔλθῃ, σημαίνῃ αὐτὸν δοῦλον ὄντα δεσποτεῦ- σαι καὶ πάσης λύπης ἀπαλλαγῆναι, "if the great toe quiver, it signifies for a slave that he will become a master and be freed from all pain" (Ed.). An interesting ex. of the adj. occurs in the dutiful letter of Philonides to his father, P Petr II. 13(19)¹³ (B.C. 258-3) τοῦτο δ' ἔχε τῆς δια[νο]αί· ὅτι οὐθέν σοι μὴ γενηθῆι λυπηρόν, ἀλλὰ πᾶν ἐ[μο]ι ἔστ[αι] πεφροντισ- μόνον τοῦ σε γενέσθαι ἄλυπον [πάντως], "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.).

Λυσανίας.

An inscr., *Cagnat* III. 1086, has been found at Abila, the capital of ancient Abilene, whose author describes himself as Νυμφαῖος . . . Λυσανίου τετράρχου ἀπελε[ύ]θερος. There is nothing to show which Lysanias is intended, but as the editor understands by the Σεβαστοί, who are spoken of in the beginning of the inscr., the Emperor Tiberius and his mother Livia (*ob.* A.D. 29), the reference cannot be to Lysanias son of Ptolemy (*regnavit* B.C. 40-34), but to his son or grandson, who may then in turn be identified with the Lysanias of Lk 3¹. See further the notes to *Cagnat* III. 1085, and an art. in *Revue Biblique*, 1912, p. 533 ff. (cited *Exp* VIII. v. p. 93 f.). For gen. Λυσανίου, see Moulton *Gr.* ii. p. 119.

λύσις.

which in I Cor 7²⁷ is used with reference to the "loosing" of the marriage tie, is common with reference to the "discharge" of bonds or debts, e.g. BGU IV. 1149²² (B.C. 13) λύσιν ποιήσασθαι τῶν προκ(ειμένων) δανειστικῶν συγχωρη- (σων) δύο, P Oxy III. 510¹⁷ (A.D. 101) λύσιν ποιούμενος ὁ Ἀρτεμ[ιδ]ω[ρο]σ[ς] τῆς ὑποθήκης, "Artemidorus in release of the mortgage," P Ryl II. 176³ (A.D. 201-11) λαβεῖν . . . ὑπὲρ λύσεως τῶν τῶν (omit) ὀφιλ(ομένων) αὐτ(ῆ) . . . [δραχμῶν, "to accept in discharge of the drachmae owing to her," P Giss I. 33⁴ (A.D. 222) ἀπέσχον . . . ὑπὲρ λύσεως ἂν ὀφ[ε]ί[λ]ει μ[ο]ι ἢ μετῆλλαχῆ αὐτοῦ μήτηρ. See also P Leid W^{vi} 41 (ii/iii A.D.) πρὸς λύσιν φαρμάγ(= κ)ων, *Syll* 825² (iv/B.C.) ἄρος ἐργαστηρίου καὶ ἀνδραπόδων πεπρα- μένων ἐπὶ λύσει: workshop and slaves attached to it, sold "à réméré" (Michel), and for the same phrase *ib.* 831¹⁴ with editor's note.

λυσιτελέω.

For the impersonal λυσιτελεῖ, as in Lk 17² (cf. Tobit 3⁶), cf. P Hamb I. 27¹⁷ (B.C. 250) ὥστε λυσιτελεῖ μισθώσασθαι ἢ χορτάσματα ζητεῖν.

The adj. is common—P Petr II. 13(6)⁷ (B.C. 258-3) ὅτι εἷη λυσιτελής ἢ ἐργολαβία (contract for work), *ib.* III. 41 verso⁶ λυσιτελέστερον οὖν φαίνεται, P Par 62^{iv} 8 (c. B.C. 170) ἐὰν μὴ ἐπὶ τινῶν ἄλλο τι λυσιτελέστερον συγχωρηθῆ ἐπὶ τῆς πράσεως.

Λύστρα.

The laxity in the declension of this place-name (Ac 14⁹ Λύστραν, ⁸ Λύστροις: cf. 16¹²) can be readily paralleled from the papyri. cf. e.g. P Grenf II. 46⁴ (A.D. 137) ἐν Κερκεσούχη and ⁹ ἀπὸ Κερκεσούχων, and the fem. Τεντύρη in *ib.* 74^{3,6} (A.D. 302) instead of the more usual neut. plur. Τέντυρα: see further Moulton *Proleg.* p. 48, *Gr.* ii. § 60(10), and for similar heteroclis in the LXX, Thackeray *Gr.* i. p. 167 f.

λύτρον.

Deissmann (*LAE* p. 331 ff.) has shown how readily our Lord's Saying in Mt 20²⁶, Mk 10⁴⁵, the only passages where λύτρον occurs in the NT, would be understood by all classes in view of the popular usage of the word in connexion with the purchase-money for manumitting slaves. Thus in P Oxy I. 48⁸ (A.D. 86) (as amended *ib.* II.

p. 319) we read of a slave Euphrosyne who has been set free ὑπὸ Δία Γῆν "Ἥλιον ἐπὶ λύτρου(s)", "under Zeus, Earth, Sun, for a ransom," and similarly *ib.* 49⁸ (A.D. 100): cf. also *ib.* IV. 722^{90,40} (A.D. 91 or 107) and *Chrest.* II. 362¹⁵ (A.D. 211) 'Ἐλένην . . . ἡλευθέρωσα καὶ ἔσχον ὑπὲρ λύτρ[ω]ν αὐτῆς δραχμὰς σεβαστὰς δισκευιλίας διακοσί[α]s. For the singular, which is not so common as the plural, Deissmann (*ib.* p. 332 n.²) cites from Buresch *Aus Lydien*, p. 197 the inscr. on a native relief from Kōres near Koula in Asia Minor—Γαλλικῶ Ἀσκληπιᾶς, κώμη Κερυζέων, παιδίσχη Λιογένου λύτρον, "To Gallicus, Asclepias (village of Ceryza), maidservant of Liogenes (Diogenes?) presents this ransom." He thinks that the word here means that Asclepias was releasing herself from a vow. The plural may be further illustrated by *Syll* 325¹⁵ (i/B.C.) τισὶν δὲ τῶν πολιτῶν εἰ[s] λύτρα προτιθεὶς ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζο[μέ]νων εὐομελιητόν, *ib.* 863⁴ (Delphi—i/A.D.) ἀπέλυσε Ἀμμία τὰς παραμονὰς Σύνφορον, λαβοῦσα λύτρα ἐκ πολεμίων. It may be noted that in the LXX the word is always used to denote an equivalent.

λυτρόω.

The verb and its kindred are well established in the vernacular, e.g. P Eleph 19⁸ (Ptol.) ὑφίστ[α]μα μὲ τῆς γῆς . . . ἧς λελυτρωμένοι εἰσὶν τῆς πεπραμένης ὑπὸ Μίλωνος, P Par 22¹⁸ (c. B.C. 165) τὰ δ' ἐκείνου ὑπάρχοντα ἀναληφθέντα εἰς τὸ βασιλικὸν ἐλυτρώσατο ἡ Νέφορις ἀποδομένη ἡμισυ οἰκίας τῆς οὐσῆς κοινῆς ἡμῶν κτλ., P Oxy III. 530¹⁴ (ii/A.D.) ἔξ ὧν δώσεις Σεραπίωνι τῶν φίλων[ι] . . . λυτρώσασά μου τὰ ἱμάτια δραχμὰς ἑκατόν, "of which you will give to my friend Serapion 100 drachmae and redeem my clothes" (on the aor. of identical action see *Proleg.* p. 132 n.²), *ib.* I. 114² (ii/iii A.D.) νῦν μελησάτω σοὶ λυτρώσασθαι τὰ ἐμὰ παρὰ Σεραπίωνα, "now please redeem my property from Sarapion," *ib.* VI. 936⁹ (iii/A.D.) οὐπω λελύτρωται τὸ φαινόλιον (cf. 2 Tim 4¹⁸), "the cloak has not yet been redeemed" from pawn, *Syll* 921¹¹ (iii/B.C.) μήπως συμ[β]ῆν ἔξαχθ[ε]ντα ἔξ[α]νδραποδισθῆναι τὰ σώματα, ὥστε μικρῆτι λυτρωθῆναι δύνασθαι. In *ib.* 281⁶ (B.C. 192-1) καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν, the verb has the unusual sense of "pay expenses": see the editor's note. An Akmonian inscr. of A.D. 313-314, reproduced in *C. and B.* ii. p. 566 f., describes a high-priestess Spatale as having ransomed many from the evil torments (of Christianity)—ἐλυτρώσατο γὰρ πολλοὺς ἐκ κακῶν βασάνων: "a parody," as the editor remarks, "of the Chr. zeal for conversion": cf. Tit 2¹⁴ and the Christian prayer from the end of iv/A.D. edited by Schmidt in *Neutest. Stud. Georg Heinrici dar gebracht* (Leipzig, 1914), p. 69³² λυτρωσάμ[ε]νος ἀπὸ τῆς ἔξουσίας τοῦ διαβό[λου] εἰς δόξαν ἐλευθερίας. Note that Blass in the β text of Ac 28¹⁸ inserts after κατηγορεῖν the clause—ἀλλ' ἵνα λυτρώσωμαι τὴν ψυχὴν μου ἐκ θανάτου. MGr λυτρώω, "loose," "liberate."

λύτρωσις.

P Tebt I. 120⁴¹ (accounts—B.C. 97 or 64) εἰς λύτρω(σιν) ποτηρίων(ν) (δραχμῶν) δ, P Ryl II. 213¹⁶⁴ (late ii/A.D.) λυτρώσεως αἰγῶν (δρ.) β . . . : see also P Rein 42⁶ (i/ii A.D.) λυτρώσεως, in connexion with a deed of sale, but unfortunately in a broken context. For the meaning "deliverance," "redemption," which the subst. has in the LXX and

NT, cf. Plutarch *Arat.* xi. λύτρωσιν αἰχμαλώτων, cited by Abbott *ad Eph* 1⁷ (ICC), where the word and its compound ἀπολύτρωσις are fully discussed. Cf. Deissmann *LAE*, p. 331 ff.

λυτρωτής.

To the reff. for this NT ἀπ. εἰρ. (Ac 7⁵⁵) add Act. Thom. 60.

λύχνα

is another form οἱ λυχνεῖον, "lamp-stand," which in later Greek passed from the vernacular into the LXX and NT: cf. Lob. *Phryg.* p. 313 f. λυχνίαν ἀντὶ τοῦ λύχνου (λέγε, ὡς ἡ κωμωδία. If we may amend the editor's accent in keeping with the context, λυχνία is found as early as B.C. 284-3 in P Eleph 5⁷ λυχνία (instead of λύχνια) σιδηρὰ ἄ, and Maysner (*Gr.* p. 425) quotes it in Asia Minor before B.C. 243, e.g. *CIG* II. 2852^{4,61} (Didym.) : see also *OGIS* 214¹³ (B.C. 240) τὴν τε λυχνίαν τὴν μεγάλην, ⁶⁰ λυχνία χαλκῆ μεγάλη, and cf. *Cos* 36 *a.*? (= *Syll* 734¹¹⁸) λυχνίας δύο, κα[ί] λυχνίους χαλκοῦς ἑπταπύρους δύο, "two stands for lamps, and two bronze lamps with seven wicks" (Edd.). Other exx. from the papyri are P Lond 402¹⁷ (B.C. 152 or 141) (= II. p. 11) λυχνίαν, P Oxy IV. 736⁹¹ (c. A.D. 1) κόλλητρα λυχνίας (ὀβολοὶ δύο) (ἡμιωβελίον), "cost of tinkering a lamp-stand 2½ ob.," P Tebt II. 414¹⁹ (ii/A.D.) τὸν σκύφον καὶ τὴν λυχνίαν καὶ τὸ σφυρίδιον, "the can, the lamp-stand, the little basket," *ib.* 416¹⁸ (c. A.D. 266) λυχνία τελεία σὺν ἔρωτι καὶ λυχνίω, "a complete lamp-stand with a Cupid and lamp" (Edd.), and P Grenf II. 111^{18f.} (inventory of church property—v/vi A.D.) λυχνίαι χαλκ(αῖ) δ, λυχνίαι σιδηρ(αῖ) β. In connexion with the Hebrew tombs in Phrygia, Sir W. M. Ramsay mentions (*Expt T* xxvi. p. 173) that only in one case has he seen the characteristically Hebrew symbol of the seven-branched candlestick, namely *C. and B.* ii. p. 651 f., No. 561, where it is found beneath the inscr. ὑπὲρ εὐχῆ πάσης τῆ πατρίδι. We may add the Alexandrian inscr. *Preisigke* 369 Ἰουδα with the same symbol reproduced below.

λύχνος.

P Tebt I. 88¹² (B.C. 115-4) εἰς τε τὰς θυσίας καὶ λύχνων ἀφῶν (l. ἀφάς), "for sacrifices and the lighting of lamps," P Oxy XII. 1453¹⁸ (B.C. 30-29) τὸ καθήκον ἔλαιον εἰς τοὺς καθ' ἡμέραν λύχνους καομένους ἐν τοῖς σημαινομένοις ἱεροῖς, "the proper oil for the daily lamps burning in the temples signified" (Edd.), P Lond 193 *verso* ²⁹ (ii/A.D.) (= II. p. 246) λύχνον διφανιν(όν), "a lamp with a double light" (Ed.), *ib.* 1177⁷⁴ (A.D. 113) (= III. p. 183) ἔλαιον κα[ύ]σεως λύχνων τοῖς διὰ νυκτὸς ἐργαζομένοις, BGU I. 22²⁸ (A.D. 114) (= *Selections*, p. 76) ἄρας τὸν λύχνον μου ἀνέβη εἰς τὴν οἰκίαν μου, and P Leid W^{viii}. 6 (ii/iii A.D.) ἐνλ(=ἐλλ)υχνιάσας λύχνον καθαρὸν, καινόν, ἐπιθεῖς ἐπὶ τὸν λύχνον τὸν πόδα ἵπποποταμίον (l. -μον).

For λυχναψία, an Egyptian lamp-festival, cf. P Amh II. 70¹⁴⁰ (between A.D. 114 and 117) (= *Chrest.* I. p. 176), and for λυχνάπτης (-τος) cf. P Oxy XII. 1453⁴ (B.C. 30-29) with the editors' note: see also Otto *Priester* i. p. 10. The compound ὑπολύχνιον, "lamp-stand," is found in P Oxy XIV. 1645¹⁰ (A.D. 308).

λύω.

With the use of λύω in Rev 5^a τίς ἄξιός ἐστι ἀνοῦξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ; cf. P Oxy IV. 715¹⁸ (A.D. 131) κατὰ διαθήκην τὴν καὶ λυθεῖσαν τῷ ἐβ(ῆ) (ἔπει) Ἀδριανοῦ Καίσαρος τοῦ κυρίου, "in accordance with a will which was opened in the 12th year of Hadrianus Caesar the lord" (Edd.), and similarly BGU I. 326^{11, 21} (A.D. 194) καὶ ἀνεγνώσθησαν τῇ αὐτῇ ἡμέρᾳ ἐν ἣ καὶ ἡ διαθήκη ἐλύθη. In P Oxy XII. 1473⁶ (A.D. 201) ἦτις συγγραφὴ ἐλύθη τῷ διελθόντι ε (ἔπει) μηνὶ Θῶθ, the reference is to the "discharge" of a marriage-contract, a usage which lends point to the verb in 1 Jn 3^a. For λύω, "set at naught," "break," as in Mt 5¹⁹, Jn 7²³, see *Syll* 479 (iii/B.C.) where certain regulations are followed by the threat—²¹ ἐὰν δέ τις τούτων τι λύη, κατάρατος ἔστω. With "breaking" the Sabbath we may compare λύειν τὰ πένθη, "to go out of mourning," *Syll* 879¹² (end of iii/B.C.). In P Fay 119⁷ (c. A.D. 100) rotten hay is described as ὄλον (*l.* ὄλον) λελυμένον ὡς σκύβαλον, "the

whole of it decayed—no better than dung" (Edd.), and in *ib.* 120⁸ (c. A.D. 100) we have—λύσις εὐθέως (*l.* εὐθέως) εἰς Ἄ. [. .] τὰ δράγματα, "you will send off the sheaves immediately to A . . .": cf. also P Oxy XII. 1477¹⁸ (question to an oracle—iii/iv A.D.) εἰ λυεταί μοι ὁ δρασμὸς; "is my flight to be stopped?" (Edd.). The verb is = "pay" in P Oxy IV. 745⁶ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύνχουσι, οὐχ ὡς λύσασι (*l.* λύσαντι), ἀλλ' ὡς τινὲς ποτε ἀποστερητῆι μὴ ἀποδεδωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid, but like a defrauder and a debtor" (Edd.), while in *Syll* 226¹⁷ (iii/B.C.) the middle is used of "redeeming" property—αὐτὸς ὑπεραποδοῦς τοὺς ἑκατὸν χρυσοῦς ἐλύσατο: cf. P Lond 1179²¹ (ii/A.D.) (= III. p. 146) λύσασθαι τὴν ὑποθήκην. For the weak aor. stem of this verb see Moulton *Gr.* ii. p. 215 ff. MGr λυώνω (Pontic λῶνω), "dissolve," "melt."

M

μαγεύω—μαίνομαι

μαγεύω.

For this verb, which in the NT is confined to Ac 8⁹, we may cite the expanded second table of the Decalogue in Didache ii. 2 οὐ μαγεύσεις, οὐ φαρμακεύσεις, "thou shalt not practise magic, thou shalt not practise sorcery." See also C. Clemen *Myst.* p. 10 (with n.³), a Greek-Aramaic inscr. on a στρατηγός—ἐμάγευσε Μίθρη. MGr μαγεύω, "bewitch."

μαγία, μαγεία,

found in Ac 8¹¹, may be illustrated from Wunsch *AF* p. 16¹⁴ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν πάσης μαγείας τὴν ἔωψιν ἀνθρωπίνην σεισιπύ . . . , where the editor understands the last words as equivalent to something like—τὸν πάσης μαγείας τὴν γνώσιν ἀνθρωπίνην πορίσαντα, and remarks that "magic is originally something divine, holy (ιερὰς μαγείας pap. Parth. I 127)."

μάγος.

For μάγος in the sense of "sorcerer," as in Ac 13^{6,8}, we may compare *Kaibel* 903a⁷ (= p. 537) (iii/iv A.D.) προνοσημένου τῆς ἀναστάσεως] Ἀπολλωνίου ἀρχιμάγου. See also Vett. Val. p. 74¹⁷ ποιεῖ γὰρ μάγους πλάνους θύτας ἰατροῦς ἀστρολόγους . . . διὰ τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικούντας.

μαζός.

This poetic word = μαστός, "a breast," which is read in Rev 1¹³ A, may be illustrated from the epic fragment PSI III. 253¹³⁴ (v/A.D.) ἀπὸ μαζῶν. See also *Kaibel* 644⁴ (ii/A.D.) Πομπήιον μαζῶν θελγόμενον γλυκερῶ, *ib.* 690² (iii/A.D.) παιδὸς ἄφνω μαζῶν μητρὸς ἀποπταμένο[υ]. Swete *ad* Rev *l.c.* cites Suidas: μαζὸς κυρίως ἐπὶ ἀνδρὸς . . . μασθὸς καὶ μαστὸς κυρίως ἐπὶ γυναικός, but remarks that "the distinction does not seem to have been commonly observed." See also *s.v.* μαστός.

μαθητεύω.

With the constr. of this late verb in Mt 13⁵² D μαθηθευθεὶς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, cf. the iv/A.D. Christian prayer in *Neut. Studien für G. Heinrici* (Leipzig, 1914), p. 69²⁴ ff. ὅτι κατηξίωσας ἡμᾶς τῆς ἁγίας κλήσεώς σου καὶ διδασκαλίας καὶ ἀνανήψεως (cf. 2 Tim 2²⁵) μαθητευθῆναι ἐν σοφίᾳ καὶ συνέσει.

μαθητής.

In a return of hieroglyphic inscribers, P Oxy VII. 1029²⁵ (A.D. 107), the ἱερόγλυφοι declare on oath that the list is

exhaustive, and that there were no apprentices or strangers versed in their art—ὀμνύομεν . . . μηδὲ ἔχει[ν] μαθητὰς ἢ ἐπιξένους χρωμένους (i. χρωμ-) τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν. The word is probably to be read in BGU I. 328^{i.34} (ii/A.D.). The distinction between μάθημα and μάθησις is well seen in PSI I. 94^{8f.} (ii/A.D.) προσεδρεύει εἰς τὰ μαθηματα· ζήλοὶ γὰρ τὴν μάθησιν, "he is regular in attendance at his studies, for he is eager in acquiring knowledge": cf. also P Oxy X. 1296⁸ (iii/A.D.) ἀμερίμνη οὖν, πάτερ, χάριν τῶν μαθημάτων ἡμῶν, "do not be anxious, father, about my studies" (Edd.), *ib.* IV. 724³ (A.D. 155) πρὸς μάθησιν σημείων—a contract of apprenticeship to a shorthand-writer, and from the inscr. *IMae* VII. 449⁷ πᾶσαν μάθησιν ὑμοποιοῦν ἐνδιδούς. MGr μαθητής, plur. μαθητές or μαθητάδες.

μαθήτρια.

This feminine form of μαθητής, which in the NT is found only in Ac 9³⁸, is applied to Mary Magdalene in Ev. Petr. II, where Swete *ad l.* notes that "in Coptic Gnostic literature (*Pistis Sophia*, *Second Book of Jeu*), the μαθήτρια correspond to the μαθηταί = ἀπόστολοι, and are headed by Mary Magdalene (Schmidt, *Gnostische Schriften*, p. 452)."

Μαθθαῖος.

On the double aspirate in this proper name see Moulton *Gr.* ii. p. 102, and cf. P Flor III. 297⁶³ (vi/A.D.), where the editor restores θ(ιὰ) Μαθ[θαῖο]ν.

Μαθθίας.

On the probability that the Old Syriac Version read "Tholomaeus" for "Matthias" in Ac 1^{23,28} see Burkitt *Syriac Forms*, p. 22 f.

μαίνομαι.

The proceedings before Festus (Ac 26^{24f.}) find a striking parallel in the curious interview with an Emperor (Marcus Aurelius or Commodus) recorded in P Oxy I. 33, where the Emperor rebukes the violent language of the condemned Appianus in the words—iv. 9 ff. ἰ(=εἰ)ώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονενοημένους σωφρον(=ο)υῖεν, "we are accustomed to bring to their senses those who are mad or beside themselves" (Edd.), and receives the answer—13 ff. νῆ τὴν σὴν τύχην οὐτε μαινομαι οὔτε ἀπονενοήμαι. The verb is also found in CP Herm I. 7^{i.18} (ii/A.D.?) οὐ γὰρ ἐμνή[μ]ην, and in *Or. Sib.* i. 171 f. οἱ δὲ μιν εἰσαόντες ἐμκτῆρίζον ἕκαστος, | ἕκφρονα κικλήσκοντες, ἀτὰρ μεμνημένον ἄνδρα.

μακαρίζω.

For this verb = "deem (account) happy" (Lk 1⁴⁸, Jas 5¹¹) cf. Vett. Val. p. 88²⁵ where it is said of a man born under certain planetary influences—ὑπὸ πολλῶν μακαρισθῆσεται.

μακάριος

is used in the LXX for מְשֻׁלֵּם (Ps 1¹, *al.*), "Oh, the happiness of . . . !", and in Hebrew thought denotes a state of true well-being: hence Mt 5³, *al.* In 1 Tim 1¹¹, 6¹⁵, it is applied to God: with the latter passage cf. Philo *de Sacrificiis Abelis et Caini*, p. 147 περὶ θεοῦ τοῦ ἀγεννήτου καὶ ἀφθάρτου καὶ ἀτρέπτου καὶ ἁγίου καὶ μόνου μακαρίου (cited by White *EGT ad l.*), and the passages cited by Dibelius *HZNT ad 1¹*. The absence of early *exx.* of this common prose word is curious, but it is frequent in the New Comedy, and late *exx.* may be quoted from the papyri, as PSI III. 176¹⁶ (v/A.D.) Φλα(ύσιος) Μηνᾶς στρατηλατιανὸς υἱὸς τοῦ μακαρίου Δωροθέου ὑπέγραψα κτλ., and the Christian P Giss I. 55⁸ (vi/A.D.) π[α]ρὰ τοῦ τῆς μ[α]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκ[ό]που. From the inscr. we may cite *Cagnat* IV. 808⁸ (Hierapolis) εἰς τὴν εὐτυχίαν καὶ μακαρίαν ὑπατά[σ]αι, *OGIS* 519⁹ (c. A.D. 245) ἐν τοῖς μακαριωτάτοις ἡμῶν καιροῖς, and the Christian sepulchral inscr. from Akhmim (?) of Byzantine times, *Preisigke* 1442 ἐτελεύ<τη>σεν ἡ μακαρία Σεμεῦγα ἐπὶ μηνὶ Ἀθύρ ιθ'. For Μακαρία as a proper name cf. the Phrygian epitaph cited by Ramsay *Exp T* xxvi. p. 170 (cf. p. 172)—ἔτους πλγ (anno 333 of the Phrygian era = A.D. 247-8) Αὐρήλιος Φρουγιανὸς Μηνοκρίτου καὶ Αὐρ. Ἰουλιανῆ γυνῆ αὐτοῦ Μακαρία μητρὶ καὶ Ἀλεξανδρία θυγατρὶ γλυκυτάτῃ ζῶντες κατεσκεύασαν μνήμης χάριν.

μακαρισμός.

On the difference between the Biblical "declaration of blessedness" (Rom 4⁶, Gal 4¹⁵) and the ordinary Greek and Latin gratulatory expressions see Norden *Agnostos Theos*, p. 100 f., the monograph *De veterum macarismis* by G. L. Dirichlet in *Religionsgeschichtliche Versuche und Vorarbeiten* xiv. 4 (Giessen, 1914), and W. M. Ramsay *CR* xxxiii. p. 6, where it is pointed out that μακάριος, as distinguished from μακαρίτης, tended to become characteristically Christian. See also Stob. *Flor.* T. I. 72 γίνεται δ' ὁ μὲν ἔπαινος ἐπ' ἀρετῇ, ὁ δὲ μακαρισμὸς ἐπ' εὐτυχίᾳ (cited by Field *Notes*, p. 154). The verbal μακαριστός occurs *ter* in the rescript of Antiochus I., *OGIS* 383¹⁶ 39, 108 (mid. i/B.C.).

μάκελλον.

For this NT ἄπ. εἰρ. (1 Cor 10²⁵) see *Magn* 179²¹ (ii/A.D.) παραπράσσεις τε ποιήσαντα ἐν τῷ μακέλλῳ παντὸς εἶδους: cf. CP Herm I. 127 3 verso⁶ ἐντὸς μακέλλου, and *C. and B.* ii. 549 (= p. 646) ἡ γερούσια τὰ ζυγοστάσια πρὸς τῷ μακέλλῳ ἐκ τῶν ἰδίων ποιήσαντα, where the editor notes that "Makellon here evidently denotes the provision market, Latin *macellum*." [The ζυγοστάσια was the place where weights were officially tested.] The word is Semitic in origin (cf. Heb. מְכֻלָּה, "enclosure"), and appears in Ionic and Laconian; cf. *Μάκελλα* in Sicily. But the Lat. *macellum* is the most familiar form.

μακράν

is construed with the gen. in P Oxy I. 113¹⁸ (ii/A.D.) ἡ αἰτία αὕτη ἐστίν, διὰ τὸ τὸν χαλκία μακράν ἡμῶν εἶναι, "the reason is that the smith is a long way from us" (Edd.). For εἰς μακράν cf. Meyer *Ostr* 66² (iii/A.D.) ἐὰν ὁ ἀνθρώπος ἀπῆλθεν εἰς μακράν κτλ., where note also ἐὰν c. ind. (cf. Blass-Debrunner § 372).

μακρόθεν.

For this late Greek equivalent of πόρρωθεν (Blass *Gr.*, p. 59) cf. P Tebt I. 230 (late ii/B.C.) μακρόθεν . . . ἀπολύσαντες. On the pleonastic ἀπὸ μακρόθεν (Mk 5⁶ *al.*) see WM p. 753 f., Dieterich *Untersuchungen*, p. 183 f.

μακροθυμέω.

A corresponding verb μακροψυχέω, not found in LS, occurs in the (probably Christian) letter PSI IV. 299¹¹ (iii/A.D.) μακροψ[ύ]χ[ε] οὖν, ἀδελφή, ἄχρεις οὐ ἂν με θεὸς εὐδοῶση [πρὸς] ὑμᾶς, "have patience, therefore, sister, until God shall give me a successful journey to you." For an interesting note on the translation of μακροθυμεῖ in Lk 18⁷, "is it His way to delay in giving them help?" see *Exp T* xxv. p. 71 n.⁶, and cf. Field *Notes*, p. 72. The verb is found in Plutarch, and belongs to the common vocabulary of late Greek: see Deissmann *LAE*, p. 72.

μακροθυμία.

In the recently recovered fragment of the Greek text of the *Apocalypse of Baruch*, P Oxy III. 403, we find—⁸ff. ἀληθῶς γὰρ ἐν] καιρῷ ἐξυπνισθήσεται | [πρὸς σέ ἡ ὄργη ἡ νῦν ὑπὸ τ]ῆς μακροθυμ[ί]ας ὡς χαλινῷ κατέχεται, "for assuredly in its season the wrath will be awakened against thee which now is restrained by long-suffering as it were by a rein" (Edd.).

μακρός

is used of *time* in P Giss I. 41^{ii.2} (beg. of Hadrian's reign) ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τ[ῶ]ν ἀπασιν ἀμεληθέντα τυγχίναει, "owing to our long absence from home our affairs came to be altogether neglected": cf. *Preisigke* 3925⁶ (B.C. 149-8 or 137-6) μακ[ρὸν δὲν εἴη] διασαφῆσαι, and P Strass I. 22⁸ (iii/A.D.) μακρᾶς νομῆς παραγραφῆ, "longae possessionis (longi temporis) praescriptio." In a tract on medical training, *Berl. Klass. Texte* iii. p. 22 ff. Col. 2, 7 ff., it is laid down: δεῖ . . . τοὺς νέους ἐξ ἀρχῆς συνασκεῖν τοῖς ἀνα[γ]καιοτέροις π[ρ]άγμασιν τοῦ βίου βραχέος ὄντ[ο]ς καὶ τῆς τέχνης μακρῆς, ὡς φησιν ὁ Ἰπποκράτης. The reference is to *stature* in P Lond 1158⁶ (A.D. 226-7) (= III. p. 151) μακρὸς πύκτης, "a tall boxer." The compd. μακροπρόσωπος is common in personal descriptions, e.g. P Ryl II. 153⁴⁶ (A.D. 138-161) μέσος μελίχρως μακροπρόσωπος, "of medium height, with a fair complexion, long-visaged." In MGr the word has changed to μακρῦς, "far," "distant."

μακροχρόνιος.

The corresponding verb is found in P Flor III. 296¹⁰ (vi/A.D.) μακροχρονειν (cf. μακροχρονίζω Deut 17²⁰, 32²⁷).

μαλακία,

in the sense of bodily weakness, is found conjoined with νόσος, as in Mt 4²³ *al.*, in the Christian amulets P Oxy VIII. 1151²⁷ (iv/A.D.?) ὁ ἰασάμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, ἰασαὶ καὶ ἐπίσκεψαι καὶ τὴν δούλην σου Ἰωαννάν, BGU III. 954²⁸ (c. vi/A.D.) (= *Selections*, p. 133) πᾶσαν δὲ νόσον καὶ πᾶσαν μαλακίαν ἄφελε ἀπ' ἐμοῦ. Cf. Menander *Fragm.* p. 58 μηκέτ' αἰτιῶ θεόν, | ἦδη δὲ τῆ σαντοῦ ζυγομάχει μαλακίᾳ, and see Hobart, p. 63. For the verb μαλακίζομαι, as in Gen 42²⁶ *al.*, cf. *Syll* 850²⁴ (B.C. 173-2) εἰ δὲ μαλακισθεὶ Σωτήριχος, ὅ μὴ γίνωιτο, πλείον διμήνου, ἐπαποδώτω τοῦ πλείονος χρόνου Σωτήριχος Ἀμύντα, and *Preisigke* 158 ἐμαλακίσθη καὶ ὁ θεὸς αὐτῶ ἐβόηθησε αὐθημερῆ.

μαλακός.

In P Hib I. 54¹¹ (c. B.C. 245) (= *Chrest.* I. p. 563) a certain musician Zenobius is described as ὁ μαλακός, probably in the same sense in which the word is found in 1 Cor 6⁹, rather than simply with reference to his style of dancing (as GH and Smyly who compares Plaut. *Mil.* 668: *Tim ad saltandum non cinaedus malacius aequat atque ego*). In a Macedonian inscr. (*Duchesne and Bayet* p. 46, No. 66) the words ὁ μαλακός have been added in a different style of writing, after the name of the person commemorated, evidently in satirical allusion to his corrupt mode of life. For the adj. = "soft," as in Mt 11⁸, cf. *Syll* 538 (= 3970)⁸ (B.C. 289-8) τιθέναι τοὺς λίθους τῆς μαλακῆς πέτρας, and *Kaibel* 649⁴ ἄνθεσιν ἐν μαλακοῖσι. The epithet is applied to wine in PSI VI. 594²¹ (iii/B.C.). The form persists in MGr.

μάλιστα,

"most of all," "especially," which occurs 12 times in the NT, and is usually elative, may be illustrated by P Lille I. 26² (iii/B.C.) ἔγραψάς μοι περὶ τῆς εἰς τὴν σισαμελίαν γῆς, μάλιστα δὲ περὶ τῆς ἐν Πατώντι, P Goodsp Cairo 4¹³ (mid. ii/B.C.) (= Witkowski³, p. 95) μάλιστα δὲ σαντοῦ ἐπιμελόμενος, ζῆν ὑγιαίνης, P Tebt I. 40¹¹ (B.C. 117) (= *Selections*, p. 28) διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν, "because it devolves upon you before all others to watch over the interests of the Crown" (Edd.), P Amh II. 131¹² (early ii/A.D.) μάλιστα δὲ περὶ τοὺς ἐνυφαντωνί (i. τῶν ἐνυφαντῶν) ὅπως μὴ δίκας λέγωμεν, "and in particular look after the woven stuffs, so that we may not have any cross-words" (Edd.), P Giss I. 24² (time of Trajan) τῶν θεῶν [οἶ]ν θελότων καὶ μάλιστα τοῦ ἀνικητοῦ Ἐρμοῦ, and P Oxy VI. 939²⁰ (iv/A.D.) (= *Selections*, p. 129) νῆ γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἧς μάλιστα μοι μέλει κτλ., "for by your own safety, my lord, which chiefly concerns me" etc. In MGr μάλιστα = "of course," "quite," "very."

μᾶλλον.

P Oxy III. 474²⁷ (A.D. 184?) ἀβουλία μᾶλλον ἢ πειθοῦ τῶν παρηγγελμένων, "in defiance of rather than in obedience to the proclamations," *ib.* XIV. 1762¹² (ii/iii A.D.) σοῦ γὰρ μᾶλλον ἢ ἡμῶν ἀκοῖσεται, *ib.* VI. 939⁸ (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις νῦν ἐτι μᾶλλον (cf. Phil 1⁹), "as on many other occasions so now still

more," and P Fay 136⁸ (iv/A.D.) ἴθην μηδένα εὐλαβούμενοι μᾶλλον ἀπαντήσατε ἀπ' ἐαυτῶν, "therefore heed no one rather than me and return from where you are" (Edd.). For the intensive μᾶλλον in the NT see Milligan on 1 Thess 4¹.

Μάλιχος.

With this proper name (Jn 18¹⁰) we may compare a certain Ἰρμαῖος Μάλιχος, the only Semite name in a ii/A.D. military letter published by Comparetti in *Mel. Nic.* p. 57 ff.: see the editor's note to ii. 26, and cf. P Magd 15 *verso*³ (B.C. 221).

μάμη.

For the later sense of "grandmother," as in 2 Tim 1⁵ (cf. 4 Macc 16⁹), cf. P Rein 49¹⁴ (A.D. 215-6) (= *Chrest.* I. p. 243) μου μητρ[ὸς καὶ τῆς] μᾶμης Αὐ[ρ]ηλία[s]. See also the letter addressed by Epicurus to a child Ex Vol. Hercul. 176⁸ (iii/B.C.) (= *Selections*, p. 5) εὐ δὲ ποιε[ῖς] καὶ σὺ εἰ ὑγιαίνεις καὶ ἡ μ[ά]μη [σ]ου, "it is well if you also and your grandmother are in good health," P Oxy XIV. 1644¹² (B.C. 63-62) Μοσχῶνος κατὰ μητέρα μᾶμηι Ἀρσινόη, "Arsinoe maternal grandmother of Moschion," *ib.* III. 496⁸ (A.D. 127) ἡ [τῆς] γαμουμένης μᾶμη, "the grandmother of the bride," *ib.* I. 67¹⁶ (A.D. 338) ἀπὸ δικέου (i. δικαίου) κληρονομίῳν τῆς ἡμετέρας μᾶμης, "by right of inheritance from my grandmother," and from the inscr. *Syll* 381 (= 3844B)⁶ (ii/iii A.D.) ἡ πρὸς μητρὸς μᾶμη Καλλικλε[ῖα καὶ] οἱ γονεῖς κτλ. The adj. μαμμικός is common, e.g. P Rein 46¹⁹ (A.D. 189) ὑπάρχει τε αὐτοῖς τὸ ἐπιβάλλο[ν] μέρος οἰκ[ίας] καὶ αὐλ[ῆς] πατρικῶν καὶ μαμμικῶν, "elles possèdent la part qui leur revient, dans la succession de leur père et de leur aïeule, d'une maison et d'une cour" (Ed.), and for the form μαμμῶς (not in LS) see BGU I. 19¹⁷ (A.D. 135) where τὰ μαμμικά is corrected into τὰ μαμμῶα, "the grandmother's property": cf. 15¹⁴. MGr μαμμή, "midwife."

μαμωνᾶς.

For the gen. form μαμωνᾶ (Lk 16⁹), see Robertson *Gr.* p. 254 f. According to Dalman (*Gr.*² p. 170 f., Anm. 1) μαμωνᾶς is derived from מִדְּנָה, "deposited."

Μαναήν.

This Jewish name (= מנחם, 2 Kings 15¹⁴) receives a Greek look from the termination -ην: see Deissmann *BS* p. 310, n. 4. Preuschen (*HZNT ad Ac* 13¹) thinks that the form Μαναίμος, known to Papias (TU v. 2 p. 170) in connexion with a story κατὰ τὴν μητέρα Μαναίμου τὴν ἐκ νεκρῶν ἀναστᾶσαν, may be related.

μαυθάνω.

P Lond 43¹ (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) πυθανομένη μαυθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἐμαυτῆι, "on hearing that you are learning Egyptian letters I congratulated you and myself," BGU IV. 1125¹⁰ (B.C. 13) μεμαθηκότας τὴν προκλήμεν(ν) τέχνην ἐπιμελῶς, P Ryl II. 235¹² (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μαυθάνομεν, "but it is not the first time we learn your heedlessness" (Edd.). For the punctiliar μαθεῖν, "ascertain," as in Ac 23²⁷, Gal 3², cf. *ib.* 77¹² (A.D. 192) ἐμάθομεν

τὸν Ἀχιλλεῖα προβαλλόμενον αὐτὸν εἰς ἐξηγητῆσαν ἀπόντων ἡμῶν, "we have learned that Achilles in our absence put himself forward for the office of exegetes" (Edd.), P Oxy VII. 1067⁹ (iii/A.D.) μάθε οὖν ὅτι ἄλλοτριαν γυναῖκα ἐκληρονόμησεν αὐτόν, "know then that a strange woman is made his heir" (Ed.), *ib.* XIV. 1671³⁰ (iii/A.D.) γράψον οὖν ἵνα τὴν διαταγὴν μάθω, "write therefore, that I may learn the order" (Edd.), P Tebt II. 417⁸⁴ (iii/A.D.) μάθε τοῦ Μόρου, "find out from Morus." The form ἐμάθαμεν (cf. Moulton *Proleg.* p. 51) is found in P Oxy VII. 1032²⁵ (A.D. 162). On the difficult 1 Tim 5¹³, where μανθάνω is practically pass. of διδάσκω, see Moulton *Proleg.* p. 229: cf. Field *Notes*, p. 210. With 2 Tim 3⁷ we may compare Epict. i. 29. 35 ἤθελον ἔτι μανθάνειν, "I would fain go on learning." MGr μαθαίνω has lost the nasal: the aor. stem has prevailed over the present, but cf. also the disappearance of the ν from the MGr ἄθροπος.

μανία.

The somewhat weakened sense of μανία in Ac 26²⁴, where it is contrasted with σωφροσύνης ῥήματα (²⁵: cf. *s.v.* μαλινμαι), is seen in an unedited Tebtunis papyrus of ii/B.C.—φαίην εἰς μανίαν ἐμπεπτωκέν[α], διὸ λόγον σαυτοῦ οὐ ποιεῖς καὶ ὑπ[ο]μεμένηκας, "you seem to have gone mad, for you pay no regard to yourself, and have gone off your head": cf. also PSI IV. 434⁶ (B.C. 261-0) εἰδὼς οὖν αὐτοῦ τὴν μανίαν συναντᾶν ἐκέλευον, ὅταν περιοδεύω, καὶ κωλύσαι με, and BGU IV. 1024⁷ (iv/v A.D.) φά[νο]ν κατασημαγμένου [αἰτίαν] τὴν ἐπικει[μ]ένην [σ]υν μανίαν [λέγει] ἔρωτος. For the adj. μανικός see the *florilegium* of apophthegms PSI II. 120⁵⁴ (iv/A.D.?) ἐν ἀγορᾷ μὴ σπεῦδε, μηδὲ χειροτῶναι λαλῶν μανικὸν γάρ.

μάννα.

Natural manna is referred to in a medical recipe to stop nose-bleeding, P Oxy VIII. 1088²¹ (early i/A.D.) μάνναν φύρασον χυλῶι πράσῳι καὶ ἐνάλιφον τὸν χυλὸν ἐνδόθειν, "mix frankincense with onion-juice and apply the juice inside" (Ed.).

μαντεύομαι.

This word, which in the LXX is always used of lying prophets, or divination contrary to the law (Deut 18¹⁰ *al.*), has again a sinister reference in its only occurrence in the NT (Ac 16¹⁶). A more general sense appears in *Michel* 842 (1st half ii/B.C.), a collection of decrees relating to the oracle of Apollo Coropaeus in Thessaly—⁴¹ καθήσθ[ω]σαν δὲ οἱ προγεγ(ρ)αμμένοι ἐν τῷ ἱερῶι . . . ἀγνεύοντες καὶ νήφοντες καὶ ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντευομένων: cf. also for the act. the magic P Lond 121⁵⁴⁷ (iii/A.D.) (= I. p. 101), where divination is resorted to by means of a lamp and a boy—ἐπιδέομαι ὑμῶν ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἄρτι ὥρᾳ φανῆναι τῷ παιδί τούτῳ τὸ φῶς καὶ τὸν ἥλιον μαντεύσει. For the subst. μαντεία it is sufficient to cite *OGIS* 319¹⁰ (ii/B.C.) κατὰ τὰς τοῦ θεοῦ τοῦ ἐν Δελφοῖς μαντείας, P Lond 46⁵⁰ (iv/A.D.) (= I. p. 66) ἡ μαντεία εὐτακτος ἀπεργάζεται.

μαραίνω.

Hort (*ad* Jas 1¹¹) has shown that this word, which in the pass. "denoted originally the dying out of a fire" (cf. Arist.

de vita et morte 5, and see P Leid Wⁱⁱ.⁴⁴ (ii/iii A.D.) πῦρ . . . καὶ μαραϊνόμενον, καὶ μὴ μαραϊμένον), came to be used of many kinds of enfeeblement and decay. Hence its frequent occurrence in sepulchral epitaphs, e.g. *Kaibel* 201² (i/B.C.) ἀ[φ]ῶς γὰρ | ἀρπάξας σ' Ἀιδας σὺν ἐμάρανεν ἀκράν, and the later *ib.* 368⁴ ἀνθεα πάντα φύουσιν, κάλλος δὲ τὸ σὺν μεμάρανται, Ἱεροδώρα, κλάδος ἐλείας, τάχῃ πῶς ἐμαράνθης; Cf. also the Senthianic imprecatory tablet 16⁶⁴ (Leipzig, 1898, p. 18) μαραίνετε . . . τὴν ψυχὴν . . . Καροῦθλου . . . εἰσω ἡμερῶν πέντε (quoted by Wünsch in Bliss and Macalister *Excavations in Palestine* (1902), p. 168). For traces of the application of the verb to plants in classical Greek, as in Jas 1¹¹, see again Hort's note *ad l.*, where reference is also made to Wisd 2⁹, Job 24²¹.

μαραναθά.

This old Aramaic watchword (1 Cor 16²²), which is strangely misunderstood in most of our English versions down to the AV, is divided by WH into μαρὰν ἀθά = "our Lord has come," or "cometh." Others prefer to read μαράνα θά = "our Lord, come!" (Dalman *Words* p. 328, Gr.² p. 152, n.³): cf. Rev 22³⁰, and the eucharistic prayer in *Didache* x. 6 εἰ τις ἅγιός ἐστιν, ἐρχέσθω· εἰ τις οὐκ ἔστι, μετανοεῖτω· μαραναθά ἀμήν. On the interpretation of the phrase, which lies outside our immediate purpose, see further Schaff *ad Didache l.c.*, Abbott *Joh. Voc.* p. 126 ff., Deissmann *LAE* p. 354 and *Urgeschichte* p. 26 ff., Zahn *Introduction* i. p. 303 ff., and *Homme ZNTW* xv. 4.

Μάρθα.

For this common name it is sufficient to cite BGU IV. 1153¹⁻³ (a nursing contract—B.C. 14) ὦσ[τ]ι τῆθνηθεῖσαι διὰ τῆς αὐτῆς Μάρθας (cf.⁸), and *ib.* 1155⁴ (payment of a debt—B.C. 10) παρὰ Μάρθας τῆς Πρωτάρχου.

On the form Μαρθίνη, as an adaptation to Hellenic surroundings, see the prayers for vengeance on the murderers of the Jewish girls Heraclea and Marthine from Rheneia (Magna Delos) c. B.C. 100, discussed by Deissmann *LAE* p. 423 ff.

Μαρία

is the Grecized form of Μαριάμ. For the "singularly intricate and perplexing" variations between the two forms in the NT see WH *Notes* ², p. 163. Josephus prefers what Deissmann (*Urgeschichte*, p. 22) calls "die kokettere Gräzisierung" Μαριάμ(μ)η. Two instances of Μαρία from ostraca are significant in connexion with the Jewish Diaspora in Egypt. The first is Meyer *Ostr* 33 (Edfu—A.D. 116), a receipt for four drachmae which Μαρία Ἀβιήτου, "Mary the daughter of Abietas," has paid by way of Jewish tax—Ἰουδ(αίων) τελέματα. The second, *ib.* 56 (Thebes—ii/A.D.) is a statement of the payment of certain artabae of wheat in the name of Vestidia Secunda (?), represented by Pollia Maria the younger—διὰ Πολλία (l.—as) Μαρία (l.—as) νεωτ (l. νεωτέρας): cf. Deissmann *LAE* p. 113 f.

With ἡ ἄλλη Μαρία in Mt 28¹ we may compare the census paper P Petr III. 59 (c) where various names, not duplicated in this document, are followed by ἄλλος or ἄλλη. If only three women are specified in Jn 19²⁵,

then two sisters must have borne the same name "Mary," which Westcott (*ad l.*) regards as a "most unlikely supposition," but it may be noted that in P Petr III. 117 (g) ii. 17² (Ptol.) mention is made of two brothers both called Μάρνης—Μάρνης μικρὸς Τέωτος καὶ Μάρνης ἀδελφὸς ὡσαύτως. The probability, however, is that four women are mentioned, of whom the second is Salome. The rare occurrence of Μαρία and other names of Hebrew origin in early Christian epitaphs may be due to "the dislike for the Jews, and the dread of being taken for Jews" (*C. and B.* ii. p. 524).

Μάρκος.

The spelling Μάαρκος which is found in such inscr. as *Syll* 318 (= ³700)² (Macedonia—B.C. 118) Μάαρκος Ἄννιος Ποπλίου υἱός, *CIG* III. 6155 (Italy) Μάαρκος Κοσσούτιος, Μαάρκου ἀπελεύθερος, is sufficient to justify the accentuation Μάρκος, which Blass (*Gr.* § 4.2) adopts from the long α in the Lat. Marcus. For other exx. of the name, showing how widely it was spread, see Swete *Mark* p. ix f., and add *OGIS* 170¹ (B.C. 146–116) and *ib.* 637² (A.D. 196). The Roman praenomen is used alone like a Greek name in *Priene* 313⁹⁵ ὁ τ. Μάρκου τοῦ—, *Preisigke* 4595³ τὸ προσκύνημα Ἄντωνίου . . . καὶ Μάρκου καὶ . . . , and *ib.* 4949⁸ (sepulchral inscr.—A.D. 753) ἀνάπασ[ον τὴν ψυχὴν] Μάρκ(ου) ἐν κόλπ[οις Ἀβραά]μ . . .

μάραρος.

This word, which in the NT is confined to Rev 18¹², occurs in P Leid X¹² (iii/iv A.D.) (= II. p. 231) ποιεὶ δὲ οὐ μόνον ἐπὶ χάρτου ἢ διφθέρας, ἀλλὰ καὶ ἐπὶ μαρμάρου ἐστιλβωμένον, with reference to χρυσογραφία, "writing in letters of gold." For the adj. μαρμάρινος cf. the Mytilenean decree *Cagnat* IV. 45¹⁴ ἐνχαράχθην ἐς στάλλαν μαρμαρίαν, and for μαρμαράριος, "a marble-mason" cf. *Kaibel* 920^{ii.7} (time of Severus) μαρμαραρίων τὸ γένος ὡς, Σέραπι. Boisacq (p. 611) points out that the primary meaning was "boulder," "block of rock," as in Hom. *Il.* xii. 380, the meaning "marble" being due to the influence of μαρμαίρω, μαρμάρειος, which are not related to μάραρος. He connects with μάραμαι in its original sense of "break," "crush," and compares the formation of *rupes* from *rumpo*.

μαρτυρέω.

The common occurrence of this word after a signature, just as we write "witness," e.g. P Oxy I. 105¹³ (a will—A.D. 117–137) Σαραπίων Σαραπίωνος . . . μαρτυρῶ, P Lond 1164 (f) 35 (records of sales and receipts—A.D. 212) (= III. p. 162) Ἐλιό[δ]ωρος . . . μαρτυρῶ, P Grenf II. 68^{21 f.} (deed of gift—A.D. 247) Αὐρήλιος Φιλοσάραπις . . . μαρτ[υρ]ῶ. Αὐρήλιος Ἀμμώνιος . . . μαρτυρῶ, may be cited in illustration of the Pauline usage in 2 Cor 8⁸. The verb has again a judicial sense in P Amh II. 66³⁶ (A.D. 124) Στοτοσήτιος λέγοντος . . . παρῆναι τοὺς μαρτυρήσαι δυναμένους τῶ[ν] φόν[ο]ν, "Stotoëtis stated that there were present persons able to witness to the murder" (Edd.), cf. 38. For the more general meaning, "bear witness to," "report," cf. PSI I. 94³ (ii/A.D.) πρὸς τὸ μαρτυρήσαι ὑμῖν τὴν φιλανθρωπίαν μου, P Oxy VII. 1064¹² (iii/A.D.) γράφω σοι . . . ὅπως συνλάβης τῷ Ἄπει . . . ξενίαν δὲ αὐτῷ

ποιήσης, πρὸς τὸ ἐπανελθόντα αὐτὸν μαρτυρήσαι μοι, "I write to you that you may assist Apis, and may show him hospitality, so that on his return he may bear witness of it to me" (Ed.), similarly *ib.* 1068¹⁹ (iii/A.D.), *ib.* XII. 1424¹⁷ (c. A.D. 318) ἀλλ' ἕνα μοι μαρτυρήσῃ τὰ ὑπὸ τῆς ἀγαθῆς σου προαιρέσεως αὐτῷ ὑπαρχθέντα, "but let him testify to the benefits gained by your good will" (Edd.) (for the construction cf. Mk 5²³, Eph 5³³, *al.*), and the early Christian letter P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) ὅταν ἔλθῃ σὺν Θεῷ, μαρτυρήσει σοι περὶ ὧν αὐτὴν πεποιθήκασιν, "when he arrives by the help of God, he will bear you witness of what they have done to her." Another Christian example is P Oxy VIII. 1164¹¹ (vi/vii A.D.) where a minor local magnate writes to a *comes*—μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδάζω ἐν ἅπασιν τὰ κελευόμενά μοι παρ' ὑμῶν ἀποπληρῶσαι, "God is my witness that I am anxious in everything to perform your orders" (Ed.). For μαρτυρέω, "give a good report," as in Lk 4²², cf. P Oxy VI. 930¹⁸ (ii/iii A.D.), where a mother writes to her son that she had received a good report of his παιδαγωγός from his former teacher—ἐμαρτύρει δὲ πολλὰ περὶ τοῦ παιδαγωγοῦ σου: cf. *Syll* 197 (= ³374)³⁷ (c. B.C. 287–6) πολλακίς μεμαρτύρηκεν αὐτῶν ὁ βασιλεύς. The corresponding use of the pass. with reference to "the good name" witnessed of a man, as in Ac 6², 10²², 1 Tim 5¹⁰, Heb 11², may be illustrated from BGU IV. 1141¹⁵ (B.C. 14) ὡς καὶ μαρτυρηθήσεται σοι ὑπὸ τῶν φίλων, *ib.* 1155¹⁵ (B.C. 10) (= *Chrest.* II. p. 75) πιττακίου μεμαρτυρημένου δὲ δι' ὧν ἀνήνεγκεν ὁ Πρώταρχος συνχωρήσειεν, and from the inscr. *Syll* 366 (= ³799)²⁸ (c. A.D. 38) ἀρχιτέκτονας μαρτυρηθέντας ὑπὸ τῆς σεμνοτάτης Τρυφαίνης, and *Latschew* I. 21^{28 ff.} (Olbia—ii/A.D.), where it is said of a certain Carzoazus—ἀλλὰ καὶ (μέχρι) περῶν γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φίλας κινδύνους μέχρι Σεβαστῶν συμμαχίᾳ παραβολουσόμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors" (Deissmann *LAE* p. 84 n.⁵): see also the temple inscr. from Abydos *Preisigke* 1070 δι' ἑλης οἰκουμένῃς μαρτυρούμενον οὐράνιον θεὸν [Βησῶν] ἐξείσα[μεν], and further exx. in Deissmann *BS*, p. 265, *CR* i. p. 46. MGr μαρτυρῶ, "acknowledge," "confess"; "inform."

μαρτυρία.

P Hal I. 1²⁴ (mid. iii/B.C.) ὁ μαρτυρίας ἐπιλαμβανόμενος ἐπιλααμβανέσθω (l. ἐπιλαμ-) παραχρήμα κτλ., P Fay 21²² (A.D. 134) μαρτυρίαν ποιήσασθαι, "to give evidence," P Ryl II. 116¹⁸ (A.D. 194) ὅθεν ἐπιδίδωμι τόδε τὸ βιβλεῖδιον ἀξίων εἶναι ἐν καταχωρισμῷ πρὸς μαρτυρίαν, "wherefore I present this petition, requesting that it may be registered as evidence" (Edd.): cf. also *Syll* 686 (= ³1073)⁴⁷ (after A.D. 117), an inscr. in honour of a pancratiast—ἀνδριάντα αὐτῷ ἐπὶ τῆς Ὀλυμπίας ἀναστήσαι ἐπιγραφὴν ἔχοντα τὴν τε τῶν ἄλλων ἀγῶνων μαρτυρίαν καὶ δηλοῦσαν κτλ. In connexion with Rev 1⁸ τὴν μαρτυρίαν Ἰησοῦ Hort (*ad l.*) refers to Epict. iii. 24. 113 and i. 29. 46. A somewhat different sense appears in P Oxy I. 41¹⁸ (iii/iv A.D.), where, in answer to a popular demonstration in his honour, the prytanis at Oxyrhynchus remonstrates—τὰς δὲ τοιαύτα[ς]

μαρτυρίας ἀξιώ εἰς καιρὸν ἔνομον ὑπερτεθῆναι, "but I beg that these demonstrations be reserved for a statutory occasion."

μαρτύριον.

The words of the sepulchral epitaph *Kaibel* 397¹ μαρτύριον ὀρθοῦ βίου, "the witness of an upright life," have a modern ring about them. In *ib.* 1063⁸ (v/vi A.D.) φκοδομήθη τὸ μαρ[τ]ύριον Μαίω τῇ εἰ, the word refers to a martyr's shrine: cf. P Oxy VI. 941⁴ (vi/A.D.) ἀντὶς τοῦ μαρτυρίου, "opposite the martyr's shrine," where the editors draw attention to the remarkable form ἀντὶς, employed in a local sense—a usage which survives in MGr. See also *Pelagia-Legenden*, p. 3¹⁸ συνελθόντας οὖν ἐν Ἀντιοχείᾳ ἐκέλευσεν ἡμᾶς ὁ ἐπίσκοπος μείναι ἐν τῷ μαρτυρίῳ τοῦ ἀγίου Ἰουλιανοῦ.

μαρτύρομαι.

For this verb in its original sense of "summon to witness" cf. P Oxy VIII. 1114²³ (A.D. 237) ἐμαρτύρατο τοὺς τῶδε τὸ μαρτυροποίημα σφραγίζειν μέλλοντας, "called to witness the persons about to seal the present affidavit" (Ed.). From this it is an easy transition to the meaning "asseverate," as in *ib.* III. 471⁶⁴ (ii/A.D.) μαρτύρονται κύριε τὴν σὴν τύχην, "they swear by your Fortune, my lord," and in Mahaffy's restoration of P Petr II. 46 (a)¹ (B.C. 200) μαρτύρομαι βασιλεία Πτολεμαίων. This again passes into "solemnly charge," the translation which Hort (*ad* 1 Pet 1²¹) prefers in 1 Thess 2¹², Eph 4¹⁷. According to Lightfoot (*ad* 1 Thess 2¹²; cf. note on Gal 5⁹) μαρτύρομαι is never "bear witness to" in the NT any more than in class. Greek, but exx. of this usage can be quoted from the Κοινή, e.g. P Oxy VIII. 1120¹¹ (early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνὴ χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman" (Ed.), P Amh II. 141¹⁷ (A.D. 350) ἐπιδιδωμι τῇ ἐπιεικείᾳ [σοῦ]ν τὰδε τὰ βιβλία [μοῦ]ν τοσοῦτο μαρτυραμένη, "I present this my petition to your excellency, bearing witness to the facts" (Edd.), P Strass I. 5¹⁴ (iii/A.D.) βιβλία ἐπιδεδώκαμεν τῷ [σ]τρατηγῷ αὐτὰ ταῦτα μαρτυρόμενοι, and similarly P Thead 21¹⁸ (A.D. 318).

μάστιγες.

The plur. μάρτυρες is naturally very common, introducing the names of "witnesses" to any contract or legal document, e.g. P Eleph 1¹⁰ (B.C. 311-0) (= *Selections*, p. 4), P Hib I. 89¹⁹ (B.C. 239), P Magd 12⁹ (B.C. 217) with the editor's note, P Grenf I. 27^{iii.7} (B.C. 109), P Ryl II. 153⁴⁵ (A.D. 138-61). Other exx. of the word are P Lille I. 29^{i.21} (iii/B.C.) ἐναντίον μὴ ἔλασον ἢ δύο μαρτύρων (cf. Mt 18¹⁶), P Par 46¹⁰ (B.C. 153) (= Witkowski,² p. 86) σὲ αὐτὸν μάρτυρα ἐπισπάσῃ, P Ryl II. 160(a)⁶ (A.D. 14-37) ἐπιτε[τάχα]μεν τοῖς μάρτυσι γράφειν, "we have instructed the witnesses to sign," P Oxy X. 1298¹⁰ (iv/A.D.) σὲ γὰρ μόνον ἔχω μάρτυρα, and the Christian *ib.* VIII. 1162¹⁴ (iv/A.D.) Ἐμμ(ανουή)λ μάρτυς(?), "Emmanuel is my witness." For God as witness, see P Gen I. 54⁸ (iv/A.D.) μάρτυρός ἐστιν ὁ [θ]εὸς ὅτι οὐ διὰ λή[μ]μα μάχομε, ἀλλὰ μάχομε διὰ σέ. In the important calendar of church services at Oxy-

rhychnus, P Oxy XI. 1357 (A.D. 535-6), mention is made of a service to be held—εἰς τὴν μαρτύρ(ων), "at the Martyrs": see the editors' note *ad l.* On the early use of μάρτυς to denote one who sealed his testimony with his blood see Lightfoot *ad Clem. Rom.* v. In MGr the form has changed to μάρτυρας.

μασάομαι.

The correct spelling of this verb with a single σ, as in Rev 16¹⁰ (cf. Job 30⁴), is found in the magic P Lond 46²⁸⁹ (iv/A.D.) (= I. p. 73) τοὺς ἰχθύας τοῖς στόμασι μασωμένους, "fish gnawing with their mouths." Cf. Artemid. iv. 33 μασήσασθαι ἄρτους. MGr μασσῶ, "chew."

μασθός.

See *s.v.* μαστός.

μαστιγῶω.

An interesting ex. of this verb, which is the regular term for punishment by scourging, occurs in P Flor I. 61⁵⁹ (A.D. 85) (= *Chrest.* II. p. 89), where the Prefect, while pronouncing the accused deserving of being scourged—ἀξίος μ[ε]ν ἦς μαστιγωθῆναι—releases him as a mark of favour to the multitude—⁶¹χαρίζομαι δέ σε τοῖς ὄχλοις: cf. Mk 15¹⁵. Other exx. are P Lille I. 29^{ii.34} (iii/B.C.) ὁ δὲ παρα[αβῶν] τὸ ἀνδρά[ποδον] μαστιγῶσ[άτω μὴ ἐ]λασον ἑκατὸν π[ληγῶν] κα[ὶ] στιξάτω τὸ μέτω[πον], P Amh II. 77²³ (A.D. 139) ἐποίησάν με . . . μαστιγῶσθαι, P Oxy XIV. 1643¹¹ (A.D. 298) where a man appoints a friend to go in search of a fugitive slave, and when he has found him—εἰργιν καὶ μαστιγοῖν, "to imprison and scourge him," *ib.* VI. 903⁹ (iv/A.D.) τοῖς δὲ δούλοις μαστιγῶμένοι (i. μαστιγουμένοι), and from the inscr. *OGIS* 483¹⁷⁷ (ii/B.C.) αὐτὸς μαστιγῶσθω ἐν τῷ κύφῳνι ("in the pillory") πληγαῖς πεντηκόντα.

μαστιξῶω.

For this NT ἄπ. εἶρ. (Ac 22²⁵: cf. Ev. Petr. 3) see P Lille I. 29^{i.15} (fragment of a code—iii/B.C.) μηδὲ στιξῆν, μηδὲ [ε]μα[στ]ι[ξ]ε[ῖ]ν, "neither to brand nor to flog them"; but the reading is very doubtful, see *Chrest.* II. p. 412. The verb is used figuratively in *Kaibel* 303⁵ μαστιξῶσι λόγοις.

μάστιξι.

For the literal sense cf. P Leid W1.³² (ii/iii A.D.) (= II. p. 85, cf. p. 166) μάστιγας . . . Αἰγυπτίας, "Egyptian whips," such as many of the Egyptian gods are depicted carrying, and the magic tablet PSI I. 28⁴ (iii/iv A.D.?) πικραῖς μάστιξι, borne by the Erinyes. For the metaphorical sense (Mk 3¹⁰ *al.*), which is found as early as Homer, cf. the Phrygian inscr. *C. and B.* ii. p. 520, No. 361 ὅς δ' ἂν ἐπιχειρήσει ἕτερον ἐπεισενεκεῖν ("to bring in another body"), λήψεται παρὰ τοῦ ἀθανάτου θεοῦ μάστιγα αἰώνιον, where the editor remarks that "the concluding formula is unique, but seems on the whole to be Chr(istian)": see further Diels *Berliner Sitzungsberichte*, 1901, p. 199 f. Μαστιγοφόρος in the sense of "policeman" is found in P Tebt I. 179 (late ii/B.C.).

μαστός.

In *Syll* 804 (= ³ 1170)²⁴ (ii/A.D.) M. Julius Apellas telling the story of his cure in the Asclepieum says—*ήψατο δέ μου καλ τής δεξιᾶς χειρὸς καλ τοῦ μαστοῦ*. Cf. also *Kaibel* 316³ *μάμμη* δ' *Εὐτυχία μασ[τοῦ]ς κατεκόψατο*. For the form *μαστός* in *Rev* 1¹³ *Ν* (cf. *Lk* 11²⁷, 23²⁹ *DFG*), which *WH* (*Notes*², p. 156) regard as "Western," cf. the magic P Lond 121²⁰³ (iii/A.D.) (= *I.* p. 91) *πρὸς μασθῶν σκλήρια* (*λ. -λαν?*). See also *s.v.* *μαῖός*, and cf. *Winer-Schmiedel Gr.* p. 59.

ματαιολογία,

"vain speaking," "empty argument" (*Vg vaniloquium*), belongs to the higher *Κοινή*, and is found *ter* in *Vett.* Valens, e.g. p. 257²³ *διὰ τὴν φιλονεικίαν διασαφήσω ἐκκόψας τὰς ματαιολογίας*: cf. *Poimandres* 14⁴ (ed. Parthey) *διὸ τῆς πολυλογίας τε καλ ματαιολογίας ἀπαλλαγέντας χρῆ νοεῖν κτλ.*

ματαιολόγος.

Vett. Val. p. 301¹¹ *οὐκ ἠβουλήθην ὅμοιον ἑαυτὸν ἀποδεῖξαι τοῖς ματαιολόγοις*: cf. *Tit* 1¹⁰.

μάταιος.

P Oxy I. 58²⁰ (A.D. 288) *τὰ μάταια ἀναλώματα*, "useless expense." For the adv. see P Oxy VII. 1027¹⁰ (i/A.D.) (= *Chrest.* II. p. 221) *δι' οὐ ματαίως εἰστορεῖ περὶ τε τοῦ ἀγνοεῖν α[ὐ]τὸν τὴν τῶν ἐμοὶ γενη[μένων]* (*λ. γεγενη-*) *ἀσφαλιῶν θέσιν*, "wherein he vainly relates that he was ignorant of the securities which had been given to me" (*Ed.*), and the sepulchral inser. *Kaibel* 298^{2f.}—

Τίς τοῦδὸν δύστηνον ἐπ' οὐνομα γράψε τὸ χαῖρε;
τίς κωφὴν ματέως θήκατό μοι χάριτα;

The fluctuation between the fem. *μάταιος* (*Tit* 3⁹, *Jas* 1²⁶) and *ματαία* (*I Cor* 15¹⁷, *I Pet* 1¹⁸), is found also in classical texts (*Moulton Gr.* ii. § 64). In *Vett.* Val. p. 356¹⁸ *μάταια* = "*res viles*," and in *ib.* p. 276²¹ *μάταιοι* = "*inepti*": see *Kroll's Index*, p. 404.

ματαιότης.

This subst., which "suggests either absence of purpose or failure to attain any true purpose" (*Robinson Eph.*, p. 189), is found *ter* in the NT (*Rom* 8²⁰, *Eph* 4¹⁷, *2 Pet* 2¹⁸) and frequently in the LXX, but rarely in any secular author, cf. *Pollux* 6. 134 and *Sextus Empiricus adv. Math.* i. 278. The word is restored in *CIG* IV. 8743⁹.

μάτην.

For this adverb, "in vain," "to no purpose," cf. the illiterate P Amh II. 130⁵ (A.D. 70) *ἐξήθα* (*λ. ἐξήλα?*) *εὐρών ἐκξ* (*ἐξ*) *ἐπτά μάτιαν πολούτων* (*λ. μάτην πωλούντας*), "I came away after finding six or seven offering in vain to sell (some barley)" (*Edd.*), and P Oxy XII. 1417²² (early iv/A.D.) *μάτην οὖν θέλω διὰ σοῦ τοῦ στρατηγοῦ*, and for the interesting phrase *ἐπὶ μάτην* cf. *ib.* III. 530³ (ii/A.D.) *ἐπὶ μάτην[ν] δὲ τῶι τοῦ Πausirionος τοσοῦτον χρόνον προσκαρτερῶ*, "and that I have so long been engaged with Pausirion's business to no purpose" (*Edd.*). *Εἰς μάτην* is similarly used by *Lucian* (*Trag.* 28, 241).

μάχαιρα.

In Ptolemaic papyri the usual forms of the gen. and dat. of this common noun are *μαχαίρας*, *μαχαίρα*, e.g. P Par 12¹⁵ (B.C. 157) *σπασάμενος λέπει με τῇ μαχαίρα εἰς τὸ σκέλος*, and the same holds generally true of the LXX (cf. *Thackeray Gr.* i. p. 141 f., *Helbing Gr.* p. 31 ff.). In the NT only *μαχαίρης*, *μαχαίρη*, are found, and are normal in papyri of the Roman period. For an ex. from an earlier date see P Tebt I. 16¹⁴ (B.C. 114) *ἐν μαχαίρηι* "armed with a sword" (for instrumental *ἐν* cf. *I Cor* 4²¹ and the editors' note). See further *Moulton Proleg.* pp. 38, 48, and *Gr.* ii. p. 118. We may add as further illustrating the word P Tebt I. 48²⁰ (*c.* B.C. 113) *σπασαμένων τὰς μαχαίρας*, and P Ryl II. 256³ (i/B.C.) where a young man complains that he has been deprived of—*πατρικὴν στρατιωτικὴν μάχαιραν*, which he had inherited. In *Lk* 22³⁸ *Field* (*Notes*, p. 76 f.) suggests as an alternative rendering "knives," and compares *Dion. Hal. Ant.* xi. 37 *ὡς ἐγγὺς ἦν ἐργαστηρίου μαγειρικοῦ, μάχαιραν ἐξαρπάσας ἀπὸ τῆς τραπέζης κτλ.* For the dim. *μαχαίριον* see P Eleph 5¹³ (B.C. 284–3) and P Oxy XIV. 1658⁸ (iv/A.D.) *μαχαίρια β με[κ]ρά*, and for *μαχαίρας* (not in LS), "cutler," see *ib.* 1676⁶ (iii/A.D.) *δόντος μοι αὐτὴν τοῦ μαχαίρα*, "which (letter) was given me by the cutler" (*Edd.*). On the *μαχαίροφόροι*, a kind of military police, see P Amh II. 38³ (ii/B.C.), P Oxy II. 294²⁰ (A.D. 22) (= *Selections*, p. 35) *al.*, and the editor's note on *OGIS* 737⁶ (ii/B.C.): cf. *Rom* 13⁴. MGR *μαχαίρι*.

μάχη.

The weaker sense of *μάχη*, "contention," "quarrel," which alone is found in the NT (except perhaps in *Jas* 4¹), may be illustrated from the curious mantic P Ryl I. 28²⁰³ (iv/A.D.) *ἐὰν ὁ τρίτος ἄλθαι ἀήδιαν σημαίνει καλ μάχας ἔξει διὰ θῆλυ*, *ἔχειν δηλοῖ ἔπειτα χαράς εἶχον Διῦ*, "if the third toe quiver, it signifies trouble, and the man will have strife on account of a female, and afterwards gladness: pray to Dionysus" (*Ed.*): cf. from the inscr. *Syll* 737 (= ³ 1109) ⁷² (before A.D. 178) *μάχης δὲ ἐὰν τις ἀρῆται ἢ εὐρεθῆ τις ἄκοσμῶν*, and *Kaibel* 522⁵ (Thessalonica) where a claim is made of a man's having lived without quarrelling with his companions—*ἐ[τάρ]ο[ι]σιν δίχα μάχης ζήσας*. In *PSI* I. 71⁴ (vi/A.D.) the word is used of what was evidently a serious brawl between two men—*μάχην κεινήσαντες πρὸς ἑαυτοὺς ἐν μέσῳ τῆς κόμης*. On the *μάχημοι*, native troops, see *Chrest.* I. i. p. 382, *Meyer Heerwesen*, p. 64 ff.: the term was applied not only to regular soldiers, but to the armed attendants of officials, e.g. P Tebt I. 112²¹ (B.C. 112) with the editors' note.

μάχομαι.

The metaph. use of this verb (cf. *s.v.* *μάχη*) is seen in the sententious letter of a brother to his sister, P Oxy I. 120⁶ (iv/A.D.) *χρῆ γάρ τινα ὀρόντα αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρῖν καλ μὴ ἀπλῶς μάχαισθαι* (*λ. μάχεσθαι*) *τῷ διδογμένῳ*, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate" (*Edd.*): cf. *Kaibel* 1039¹⁰ *κύμασι μάχεσθαι χαλεπὸν*, and *Syll* 737⁹⁵ (*c.* A.D. 175) where, with reference to the magistrates appointed to keep order in assemblies, it is laid down—*ἐπιτέλειμα δὲ ἔστω τὰ αὐτὰ τῷ εὐκόσμῳ μὴ ἐκβαλόντι τοὺς μαχο-*

μένους. In P Par 18¹⁰ (Imperial age?) we find *ἐάν* construed with the ind. act. (present or future according to accentuation) *ἐάν μάχουσιν* (or *μαχούσιν*) *μετ' ἐσοῦ οἱ ἀδελφοί σου, ἔλθε εἰς [τὸν οἶκόν μου*: see *BS* p. 201 f. The verbal *ἀμάχητος* is found in P Oxy XII. 1482⁶ (ii/A.D.) *ἀμάχητος ἦν ὁ ἀνεμος*, "the wind was irresistible."

μεγαλαυχέω.

This compound verb is read in Jas 3⁵ *κ*, but according to BA it should be separated into its component parts *μεγάλα αὐχέι*: a good parallel is thus afforded to the preceding *μικρὸν μέλος ἐστίν*. The meaning would then seem to be "hath great things whereof to boast," not the mere empty boasting, which is usually associated with *μεγαλαυχέω* (see *s.v.* *αὐχέω* and cf. Hort *ad Jas l.c.*). Other exx. of the verb are Vett. Val. pp. 257¹⁹, 262⁴, 358²⁹.

For the adj. *μεγαλαυχος* see *Kaibel* 208²⁵ f. (ii/A.D.)—

μάτηρ δ' ἂν μεγάλ[αυχος] ἐφ' οὐρανόσιν, ἂ πάρος εὐπαις, οὐχὶ τέκη, κω[φοῦς δ'] ἀντὶ δέδορκε τάφους.

Cf. *ib.* 265⁴.

μεγαλειῶς.

Syll 365 (= 3 798)⁴ (A.D. 37) *αὐτοῦ τὸ μεγαλεῖον τῆς ἀθανασίας*—with reference to Caesar Germanicus. For *μεγαλεῖον* as a ceremonial title see further P Oxy IX. 1204¹⁰ (A.D. 299) *τὸ μεγαλεῖον αὐτοῦ*, "his highness," P Amh II. 82¹⁶ (iii/iv A.D.) *δι' ὅπερ κ[ατέφυ]γον ἐπὶ τὸ σὸν μεγα[λειον]*—a Prefect, P Oxy I. 71^{ii.5} (A.D. 303) *ὅθεν καὶ αὐτῆ πρόσεμι[ε] τῷ σῶφ] μεγαλειῶ εὐελπίς οὕσα τῆς ἀπὸ σοῦ βοηθείας τυχεῖν*, "therefore I myself (a widow whose affairs had been mismanaged by dishonest overseers) make petition to your highness in the full confidence that I shall obtain assistance from you" (Edd.), and P Thead 19⁵ (iv/A.D.) *τοὺς ἀδικουμένους ὀρφανο[ύς], ἡγεμόνων δέσποτα, ἐκδικεῖν εἴωθεν τὸ μεγαλεῖον τὸ σὸν*. In P Lond V. 1708²²⁹ (A.D. 567?) the plur. is used—"gospels"—*ἐκάστου τούτων ἐνωμότως* ("on oath") *θεμένου ὄρκον ἐπάνω τῶν σεπτῶν* ("august") *μεγαλιῶν*. For the adv. see Aristeas 20 *μεγαλειῶς χρησάμενος τῇ προθυμίᾳ*.

μεγαλειότης.

This subst., which occurs several times in the LXX and NT in the sense of "majesty," is also found as a ceremonial title, e.g. CP Herm I. 6^{11.23} (= p. 21) *ἡ μεγαλειότης τοῦ λαμπροτάτου ἡγεμόνος*. With P Giss I. 40^{1.11} (A.D. 212) *εἰς τὴν μεγαλειότητα [τοῦ] Ὁρωμα[ίων δήμου]*, cf. Lat. *maiestas* *populi Romani*.

μεγαλοπρεπής.

This adj., which occurs several times in the LXX, but in the NT is confined to 2 Pet 1¹⁷, may be illustrated from the use of the adverb in inscr., where it is frequently found united with such words as *ἐνδόξως* and *κηδεμονικῶς*: cf. also *OGIS* 308⁵ ff. (ii/B.C.) where Apollonis, wife of Attalus I., is described as having left behind her good proof of her virtue—*διὰ τὸ κεκρή[σθαι] καὶ [θε]οῖς εὐσεβῶς καὶ γονεῦσιν ὁσώ[ς] ὡς καὶ πρὸς τὸν ἴδιον ἄνδρα συνβεβιωκέναι μεγαλοπρεπῶς*, the last two words being translated by Dittenberger *egregie vixit*. Cf. the account of the preparations for the reception of a Roman Senator in Egypt in P Tebt I. 33⁶

(B.C. 112) (= *Selections*, p. 30) *μεγαλο[υ]πρεπέστερον ἐγδεχθήτωι*, "let him be received with special magnificence" (Edd.), PSI V. 481⁵ (v/vi A.D.) *Ταυρίνος ὁ μεγαλοπρεπέστι(ατος)*, and P Amh II. 154⁵ (vi/vii A.D.) *τοῦ μεγαλοπρέ(πεστάτου) χαρτουλαρίου*, "the most magnificent secretary." For the subst. as a title of address cf. P Oxy VIII. 1163⁴ (v/A.D.) *ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας ὅσα ἐχρὴν ἀνεδίδαξα ἀψ[ι]τῶν περὶ τῆς ὑμετέρας μεγαλοπρεπίας*, "on the inquiry of his magnificence I told him what was fitting about your magnificence," *ib.* I. 155⁶ (vi/A.D.) *ἐπειδὴ αἱ προσκυνούσαι τὴν ὑμέτεραν μεγαλοπρέ(πειαν) καὶ τὰ παιδία ἀρρωστοῦσιν, ὡς ἔθος ἔχει τὸ ὑμῶν μέγεθος χαρίζεσθαι μου τοῦ λογαρίου*, "since your magnificence's obedient servants and their children are ill, I hope your highness will excuse my account" (Edd.).

μεγαλώνω.

With the use of this verb in the pass. in Phil 1²⁰ (cf. Pss 39¹⁷, 69⁵) in the sense of "get glory and praise," cf. the Christian letter P Oxy XII. 1592³ (iii/iv A.D.) where a woman writes to her "father"—*αἰδε(= ἐδε)ξά[μ]ην σου τὰ γράμματα, κ(ύρι)έ μου π(άτερ), καὶ πάνυ ἐμεγαλύνθη καὶ ἡγαλλείασα δεῖ τοιοῦτός μου π(ατ)ῆρ τὴν ἡμῶν ποιείται*. In MGr *μεγαλαίνω* and *μεγαλώνω* are both found.

μεγάλως.

P Amh II. 39⁶ (late ii/B.C.) *μεγάλως ἐχάρημεν*, P Fay 111⁸ (A.D. 95-6) *μέμφομαί σοι (ἰ. μέμφομαί σοι) μεγάλως*, P Giss I. 19⁵ (ii/A.D.) *μεγάλως ἀγωνιώσα περὶ σου*.

μεγαλωσύνη.

To the ordinary citations for this Biblical word we may add Aristeas 192 *οὐ κατὰ τὰς ἀμαρτίας οὐδὲ τὴν μεγαλωσύνην τῆς ἰσχύος τύπτοντος αὐτούς, ἀλλ' ἐπιεικέα χρωμένου τοῦ θεοῦ*, "God does not smite them according to their sins nor according to the greatness of His might, but uses forbearance" (Thackeray). See *s.v.* *ἀγαθωσύνη*, and A. C. Pearson *Verbal Scholarship*, p. 18 f.

μέγας.

The frequency with which *μέγας* is employed as a predicate of heathen gods and goddesses, e.g. P Strass II. 81¹⁴ (B.C. 115) *Ἰσιδος μεγάλης μητρὸς θεῶν*, P Oxy VI. 886¹ (a magical formula—iii/A.D.) *μεγάλη Ἰσις ἡ κυρία* (cf. Ac 19²⁸ *μεγάλη ἡ Ἄρτεμις Ἐφεσίων*), makes it the more noticeable that only once in the NT is the same epithet applied to the true God (Tit 2¹³): see Thieme p. 36 f. For the repeated *μέγας μέγας* = a superlative, imitated from the Egyptian (Wilcken), see the question to the oracle in P Fay 137¹ (i/A.D.) (= *Selections*, p. 69) *Σοκωννωκοννὲ θεῶι μελο (ἰ. μεγάλωι) μεγάλωι. χρημάτισόν μοι, ἡ μείναι ἐν Βακχιάδι; "to Sokanobkoneus the great great god. Answer me, Shall I remain in Bacchias?"*: cf. BGU III. 748^{iii.6} (A.D. 48), *ib.* II. 590⁷ (A.D. 177-8) *al.* In a Eumeneian inscr. published in *C. and B.* ii. p. 386, No. 232⁵, we hear of *Ῥουβῆ μεγάλιο θε[οῦ] θεράποντι*, and Ramsay regards the name Roubes as a Grecized form of the Jewish Reuben (*Ῥουβήν*), and the "great god" as Jehovah. For *μέγας* used of the Ptolemaic kings, cf. *OGIS* 94² with reference to Ptolemy V. Epiphanes—*ὑπὲρ βασιλέως Πτολεμαίου, θεοῦ Ἐπιφανοῦς*

μεγάλου Εὐχαρίστου, and the other *exx.* cited by Dittenberger *ad l.*

In P Magd 36¹ (iii/b.c.) (= *Chrest.* I. p. 365) Μαρρῆς μέγας, the epithet is used to distinguish the "older" of two persons bearing the same name, like our own "senior": so in P Petr II. 25 (i)⁹ (iii/b.c.) Μάνρης μέγας, not "long Manres," as Mahaffy *ad l.*, cf. also *ib.* pp. 32, 42. Similarly μικρός means "junior."

In P Hib I. 29 (a) *recto*⁹ (c. B.C. 265) (= *Chrest.* I. p. 306) provision is made that a proclamation shall be inscribed on a white notice-board—γράψας εἰς λεύκωμα μ[ε]γάλους γράμμασι, where the adj. points to "large" distinct letters, in order to draw attention to what was written: cf. P Oxy VIII. 1100⁹ (A.D. 206) εὐδήλους γράμμασι, with the editor's note. [This is probably the meaning to be attached to the πηλικά γράμματα of Gal 6¹¹: cf. Milligan *Documents*, p. 23 f.]. An interesting use of the adj. is also afforded by the illiterate P Oxy VII. 1060²⁷ (iii/A.D.) σποῦδασον γὰρ τὸ κειθῶνεν μου γενέστε (l. γενέσθαι) πρὸ λόγον, καὶ κ[α]λὰ μέτρα αὐτῷ βαλέτωσαν καὶ μεγάλε (l. μεγάλα;) ἔστρωσαν ἐπὶ ρείθης (l. ρίξης) αὐτοῦ, "be careful to have my tunic made properly, and let them put good measure into it, and be large-handed (i.e. generous, unstinting) in the colouring" (Ed.). See further *s.vv.* μεῖζων and μέγιστος. In MGr the nom. is altered by the stem to μέγαιλος.

μέγεθος,

which in the NT is confined to Eph 1¹⁹ in the general sense of "greatness," is common in our sources as a ceremonial title, e.g. P Oxy I. 71¹⁻⁴ (petition to the Prefect—A.D. 303) τὴν [ε]τηρίαν προσάγω εὐελπίς ὧν τῆς ἀπὸ τοῦ σοῦ μεγέθους δικαιοκρίσις τυχεῖν, "I make my petition to you with full confidence that I shall obtain justice from your highness" (Edd.), and *ib.* XII. 1467¹⁸ (A.D. 263) where a woman, "being blessed with children" and "able to write with the greatest ease," claims from the Prefect the right to act without a guardian—διὰ τούτων μου τῶ[ν] βιβλειδίων προσφῶ (l. προσφώνῳ) τῷ σῷ μεγέθει πρὸς τὸ δύνασθαι ἀνεμποδίστως ἄς ἐντεῦθεν ποιούμαι οἰκ[ον]ομ[ί]α[s] διαπράσσεισθαι, "I appeal to your highness by this my application with the object of being enabled to carry out without hindrance all the business which I henceforth transact" (Edd.). The transition to this usage is seen in such a passage as P Tebt II. 326⁴ (c. A.D. 266) ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "I take refuge in your power"—a widow's petition to the Prefect asking that her brother might be appointed guardian of her daughter: cf. P Strass I. 5⁶ (A.D. 262) κατέφυγον ἐπὶ τὸ μέγεθος τοῦ λαμπροτάτου Θεοδότου ἡγεμόνος. We may cite from the inscr. *OGIS* 519²⁴ (c. A.D. 245) περὶ ὧν ἀπά[ντων] ἐγράφη πρὸς τὸ σόν.] Σεβαστέ, μέγεθος, and *C. and B.* ii. p. 700, No. 635⁴ ἐνορκιζόμεθα δὲ τὸ μέγεθος τοῦ θεοῦ καὶ τοὺς καταχθονίους δαίμονας μηδένα ἀδικῆσαι τὸ μνημίον, where Ramsay notes that the expression τ. μέγεθος τ. θεοῦ is not native Phrygian, and is probably due to Christian feeling or Jewish thought.

μεγιστάν.

This late Greek word = "a great one," "a courtier," (Lob. *Phryn.* p. 196 f., Sturz *Dial. Mac.* p. 180 ff.), is

PART V.

found, generally in the plur. *μεγιστάνες*, in the later books of the LXX (e.g. Dan 5²⁸), and *ter* in the NT (Mk 6²¹, Rev 6¹⁶, 18²³): cf. also Pss. Sol. ii. 36 οἱ *μεγιστάνες τῆς γῆς*, perhaps the leading men of Palestine, but more probably the victorious party of Caesar (Ryle and James). From the papyri we may cite P Leid W¹⁴. 39 (ii/iii A.D.) (= II. p. 101) *θυμοκάτοχον πρὸς βασι(λεῖς) ἢ μεγιστάναις* (l. *μεγιστάνας*), "(formula) for restraining anger against kings or great men."

μέγιστος.

The occurrence of the superlative of μέγας only once in the NT, 2 Pet 1⁴, where it is elative, is in keeping with its comparatively rare use in Hellenistic Greek. It survives principally as an elative epithet of gods, e.g. P Par 15¹⁻¹⁷ (B.C. 120) τῆς *μεγίστης θεᾶς Ἥρας*: cf. *Syll* 342 (= 3762)²⁸ (c. B.C. 48) *νεωστ]εῖ τε τοῦ βασιλέως Βυρεβίστα πρώτον καὶ μεγίστον γεγ]ονότος τῶν ἐπὶ Θράκης βασιλέων*, and *ib.* 25⁶ ἐν τῇ πρώτῃ καὶ με[γίστ]ῃ[τῃ βασι]λλίᾳ. The adj. is also found in such idiomatic phrases as P Petr II. 13 (19)⁶ (B.C. 258-253) δ *μολ* [μ]εγίστον *ἔσται*, "which will be my main object," BGU IV. 1204⁸ (B.C. 28) *σεατοῦ [ἐπι]μέλου ἔν*] *ύγιανης δ δὴ μέγιστόν ἔστι*, *ib.* 1208⁵⁰ (B.C. 27-6) δ *δὴ μέγιστον ἡγοῦμαι*, *al.* Cf. also P Tebt I. 33¹⁷ (B.C. 112) (= *Selections*, p. 31) *ἐπὶ πάν[των] τὴν μεγίστην φροντίδα ποιουμένου*, "taking the greatest care on all points," P Oxy II. 292⁹ (c. A.D. 25) (= *Selections*, p. 38) *χαρίσειαι δέ μοι τὰ μέγιστα*, "you will do me the greatest favour," and P Heid 62⁷ (iv/A.D.) (= *Selections*, p. 127) *ἐπὶ μέγιστον χρόνον*, "for many years." On *μεγάλη* in the sense of *μεγίστη* in Mt 22²⁸ see *Field Notes*, p. 16 f. The double superlative *μεγιστότατος* is seen in the horoscope P Lond 130⁴⁹ (ii/iii A.D.) (= I. p. 134) *ἔθεν ὁ μὲν μεγιστότατος ἥλιος καὶ τῶν ἄλλων δυνάστης*.

μεθερμηνεύω,

"translate" (from one language into another), is found in P Tebt I. 164¹⁻¹ (late ii/b.c.) ἀντ[ι]γράφον *συγγραφῆς Αἰγυπτίας* . . . *μεθ[ε]ρμηνεμένης*, translation of a demotic document regarding the sale or cession of land; cf. P Giss I. 36⁶ (B.C. 161) (cited *s.v.* Ἑλληνοιστί), BGU III. 1002¹¹⁻¹ (B.C. 55) ἀντίγραφον *συγγραφῆς πράσεως Αἰγυπτίας μεθ[ε]ρμηνεμένης κατὰ τὸ δυνατόν*, *Preisigke* 5275²⁰ (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου ὑπογραφῆς Αἰγυπτίας Ἑλληνιστί μεθερμηνεμένης κατὰ τὸ δυνατόν, BGU I. 140¹ (Imperial letter written at Alexandria (?) in the time of Hadrian, cf. Wilcken *Hermes* xxxvii. (1902), p. 84 ff.) ἀν[τ]ί[γ]ρ[α]φ[ον] *ἔπιστ[ολ]ῆς τοῦ κυρίου μεθ[ε]ρμηνεμένης*, and P Leid W^{viii}. 31 (ii/iii A.D.) β[ε]βλον, ἣν οὐδεὶς ἴσχυσε μεθερμηνεῖσθαι (l. -σαι) ἢ πράξει, *ib.* xl¹⁻⁴⁷ ἐκλήθη Ἑρμῆς, δι' οὗ τὰ πάντα μεθερμηνεῖσθαι (l. μεθηρμ-) (*paronom.*). See also Aristeas 38 προρημέθα τὸν νόμον ὧν μεθερμηνεῖσθαι γράμμασιν Ἑλληνικοῖς ἐκ τῶν παρ' ὑμῖν λεγομένων Ἑβραϊκῶν γραμμάτων.

μέθη,

"drunkenness," is found in the plur., as in Rom 13¹³, Gal 5²¹, in the invitation to the celebration of Hadrian's accession P Giss I. 3⁸ (A.D. 117) (= *Chrest.* I. p. 571) *γέλωσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀέντες*. See also Vett. Val. p. 90¹³ *εἰς ἡδονὰς καὶ μέθας ἀναλίσκουσι τὰ*

περικτηθέντα, and cf. *Poimandres* § 27 (ed. Reitzenstein, p. 337) ὁ λαός, ἄνδρες γηγενεῖς, οἱ μέθη καὶ ὑπνω ἑαυτοῦς ἐκδεδωκότες καὶ τῇ ἀγνωσίᾳ τοῦ θεοῦ, νήφατε, παύσασθε δὲ κραυπαλῶντες, θελγόμενοι ὑπνω ἀλόγῳ.

μεθιστάνω, μεθίστημι,

in the sense of "remove from," is seen in a contract regarding letting a house, BGU IV. 1116³² (B.C. 13) μεθισταμέ(νη) τῆ(ς) μισθώσεως ἐντὸς τοῦ χρό(νου) καὶ ἑτέρο(ς) μεταμισθο(ῦν): cf. *ib.* 1117⁴³, 1159¹⁵, and the late P Oxy I. 135²¹ (A.D. 579) μεθ[ε]ίστασθαι εἰς ἕτερον τόπον. For the verb, "depart from life," "die," see P Lond 354¹⁰ (c. B.C. 10) (= II. p. 164) φάσκοντες τὸν πατέρα αὐτῶν ἐκ τοῦ ζῆν μεθεστακέναι, and for a causal sense, see BGU I. 36¹³ (ii/A.D.) τοῦ ζῆν με[τ]α[σ]τήσαι, and without τοῦ ζῆν (cf. Ac 13²²) OGIS 308⁴ (ii/B.C.) μεθέστηκεν εἰς θεούς, which the editor describes as "usitata formula de regum regiaeque familiae hominum mortibus," and compares *ib.* 338⁴ (ii/B.C.) μεθιστάμενος ἐξ ἀνθρώπων ἀπολελοιπεν τῆμ πατρ[ι]δα ἡμῶν ἐλευθέραν (of Attalus III.), and 339¹⁶ (c. B.C. 125) τῶν τε βασιλέων εἰς θεούς μεταστάντων. Cf. also Vett. Val. p. 94⁹ ἐκπτωτος ἐγένετο καὶ ἐκὼν μετέστη (*mortem sibi conscivit*).

μεθοδία.

This noun, which in the NT occurs only in Eph 4¹⁴, 6¹¹, in the sense of "scheming," "craftiness," is said by Grimm-Thayer to occur "neither in the O.T. nor in prof. auth." It is found, however, in late papyri in the more primary sense of "method," e.g. P Oxy VIII. 1134⁹ (A.D. 421) where certain rents are said to have been collected πρὸς τὴν μεθοδιαν ἀκολουθῶς τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδισμοῦ, "in method corresponding to the account given by you of receipt and expenditure" (Ed.), *ib.* I. 136¹⁸ (A.D. 583) τὴν μεθοδιαν τρέψαι, "to conduct my dealings," *ib.* 2⁴ ἦν ἐν[δ]είκνυμι μεθοδιαν περὶ τὴν εἰσπραξίν, "the method of collection adopted by me" (Edd.), and P Amb II. 149¹⁶ (vi/A.D.) τῷ κυρίως ὑπὲρ αὐτῆς τὴν μεθοδιαν κατ' ἐμοῦ ποιουμένη, with reference to a loan to be repaid to the person lawfully demanding it. For the verb see P Leid W^{xvi.17} (ii/iii A.D.) (= II. p. 137) ἐρώτα, ἵνα αὐτὸς ἀπολλί(= ἐλ)ψη ἢ μεθοδεύση (*altera ratione iterum tractet*): δύναται γὰρ πάντα ὁ θεὸς οὗτος. Cf. MGR ἢ μέθοδο, "method." According to Thumb (*Handbook*, p. 58) "the pl. is rarely used, yet a pl. οἱ μέθοδοι may be formed for the word ἡ μέθοδο taken from the literary language."

μεθόριον.

On the formation of this word, which is read in Mk 7²⁴ ANX *al.*, see Robertson *Gr.* p. 156 f.

μεθύσκω.

It seems impossible to draw any clear distinction between μεθύσκω and μεθύω: in I Thess 5⁷, e.g., they are virtually synonymous. But the idea of *status* (as distinguished from *actus*), which belongs more naturally to the latter, comes out well in the recipe of the magical papyrus P Lond 121¹⁸⁰ (iii/A.D.) (= I. p. 90) enabling a man πολλὰ πίνειν καὶ

μὴ μεθύειν. For μεθύσκω cf. *Kaibel* 646^{11f.} (not before iii/iv A.D.)—

ζῶντί μοι, εἴ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων πῆλον ποιήσεις καὶ οὐκ ὁ θανῶν πίεται.

μέθυσος.

Deissmann (*LAE*, p. 321) gives a striking series of parallels to the vices enumerated in I Cor 6^{9f.} from counters used in an ancient game: thus to μέθυσοι correspond on the counters *ebriose* and *vinose*. For μέθυσος applied to men, as in I Cor *l.c.*, 5¹¹ (cf. Lob. *Phryn.* p. 151), see the ex. in Durham *Menander*, p. 77 f., and add P Oxy XV. 1828³ (c. iii/A.D.), where πλειονέκτης also occurs (as in I Cor *ll. c.*).

μεθύω.

See *s.v.* μεθύσκω, and add P Hal I^{198ff.} (mid. iii/B.C.) μεθύοντος ἀδικιῶν. ὅταν τις τῶν εἰς τὸ σῶ[μ]α ἀδικημάτ[ων] μεθύων ἢ νύκτωρ ἢ ἐν ἱερῶι ἢ ἐν ἀγοραῖ ἀδικήσῃ, διπλασι[αν] τὴν ζημίαν ἀποτεισάτω τῆς γεγραμμένης, and the temple scribbling at Abydos *Preisigle* 1079 Νικάνωρ ἦκα μεθ' Ἑρακλίας [Δ]ρυγχιτύδος μεθύων, where, however, we ought perhaps to read μεθ' ὕων. See also the new Logion P Oxy I. 11^{11ff.} λέγει Ἰ(ησοῦ)ς [σ]την ἐν μέσῳ τοῦ κόσμου . . . καὶ εἶρον πάντας μεθύοντας καὶ οὐδένα εἶρον δειψῶντα ἐν αὐτοῖς, and cf. Reitzenstein *Poimandres*, p. 240 f. and the passage quoted *s.v.* μέθη. Hesychius understands μεθύει in I Cor 11²¹ as = πεπλήρωται, in view of the contrast with πεινᾶ: for this use of the verb cf. Hos 14⁸.

μείζων.

Like μέγας (see *s.v.*) μείζων is used in the sense of "senior" in ostrakon receipts, e.g. *Ostr* 144³ (A.D. 128) διέγραψεν Πετορζμηθ(ις) μείζων(ν), 213³ (A.D. 147), and 1199² (Rom.). The word is applied to one in authority, an official, in P Lond 214²² (A.D. 270-275) (= II. p. 162, *Chrest.* I. p. 209) μέλλω [γ]ὰρ περὶ τούτου(ν) ἐντυχεῖν [τ]ῶι μείζονι: cf. P Oxy VI. 900¹⁹ (A.D. 322) μὴ εἰς ἀνάγκην με γενέσθαι ἐντυχεῖν τοῖς μείζουσιν περὶ τούτου, "not be reduced to appeal to the officials upon this matter" (Edd.), with the editors' note. *ib.* XIV. 1626⁵ (A.D. 325) Πτολεμαίου μείζονος τῆς αὐτῆς κώμης is regarded by GH as the earliest ex. of μείζων "to denote a particular village-official as distinct from a 'higher' official in general": this usage is common from the end of v/A.D. onwards, e.g. P Iand 38¹ (v/vi A.D.). For the more general uses of the adj. cf. P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) ἐν μείζονι ἀξιώματι κα[τ]ὰ τῆς κείμενος, "occupying a position of highest (cf. *Proleg.* p. 78) rank and honour"—of a Roman senator, BGU V. 11⁰¹ (c. A.D. 150) τῶν ἐπὶ φόνους ἢ μείζονιν ἀμαρτήμασιν κολαζομένων, P Oxy II. 237^{viii.17} (A.D. 186) τότ' ἐὰν θάρρη τοῖς τῆς κατηγορίας ἐλέγχους, τὸν μείζονα ἀγῶνα ἐ[λ]σελεύσεται, "if he has confidence in the proofs of his accusation, he shall enter upon the more serious lawsuit" (Edd.), and P Fay 20² (iii/iv A.D.) εἰστε[λ]εῖν . . . μείζω ἢ δύνανται, "to pay a greater (sum) than they are able." For τὸ μείζον as a subst. see P Giss I. 47⁷ (Hadrian) (= *Chrest.* I. p. 382) where a corslet is described as τὸ μείζον ἐλα[φ]ρότατος, "very light in view of its size." The double comp. μείζοτερος, as in 3 Jn⁴, is found in P Lips Inv. No. 598³ (A.D. 381) (= *Archiv* iii. p. 173) ὁ μείζοτερος

[υ]ἰός) ἔμοῦ, "my elder son," P Oxy I. 131²³ (vi/vii A.D.) ταῦτα δέδωκεν Ἑλισάβετ τῇ μειζοτέρα ἀδελφῇ, and BGU II. 368⁹ (A.D. 615) Φλ(αουίφ) . . τῷ μεγαλοπρεπεστάτῳ κόμητι καὶ μειζοτέρῳ Στρατηγῶν τοῦ πανευφήμου: cf. Jannaris *Gr.* § 506.

μέλας

is used in the neut. "ink," as in 2 Cor 3³, 2 Jn¹², 3 Jn¹², in P Grenf II. 38⁸ (B.C. 81) μ[ε]λαν στατηροῦ ὀκτώ, P Oxy II. 326 τὸ βροχίον τοῦ μελανοῦ, "the ink-pot," and P Leid X¹¹ (iii/iv A.D.) (= II. p. 229 f.) where a recipe for making ink is found—τρίψας τὸ ἴδιον (I. τὸ ἴδον?), καὶ τὸ θείον, καὶ τὴν στυπτηρίαν λείαν, εὐ μάλα μείζας (I. μείζας) ἐπιμελῶς τρίβε, καὶ χρῶ ὡς μελανι γραφικῶ, "trita rubiginem (?), et sulphur, et alumen contusum, et probe mixta diligenter terito, et utitor prouti atramento scriptorio" (Ed.), see *s.v.* μετὰ (1 f.). For other applications of the adj. cf. P Meyer 7⁹ (A.D. 130) κνύμο(υ) μελανο(ς), "black beans," P Oxy XIV. 1631²² (A.D. 280) ἐλαι[ῶ]ν μελαιῶν, "black olives," P Par 574¹²⁴⁷ (iii/A.D.) (= *Selections*, p. 114) παραδίδωμι σε εἰς τὸ μελαν χάος ἐν ταῖς ἀπωλαῖς, and *Kaibel* 274⁶ μέλας θάνατος. Μέλας is used as a distinguishing epithet in P Amh II. 62⁸ (ii/B.C.) (cited *s.v.* λευκός), and as a proper name in P Oxy XIV. 1682⁸ (iv/A.D.) ἀπέστειλα [[τινα]] Μέλανα, "I am sending Melas," and in P. Grenf II. 77 (iii/iv A.D.). For the form μελανος, -η, -ον see P Iand 35⁶ (ii/iii A.D.) βοῦν μελ[ά]νιν with the editor's note, and for μελάγχρωσ see *Mayer Gr.* p. 296.

μέλει.

For the impersonal μέλει, "it is a care," c. dat. of the person and περί, as in Mt 22¹⁶ *al.*, cf. P Lond 897²⁷ (A.D. 84) (= III. p. 207) οἶδα γὰρ ἐμαυτῶι (cf. I Cor 4⁴) [μὲν?] ὅτι μέλει σοι πολλὰ περί ἐμοῦ, μελήσει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου, "for I am conscious that you are as much concerned about me as you will be concerned regarding your own child," P Oxy VIII. 1155⁵ (A.D. 104) εὐθέως ἐμελκε ἐμοὶ περί τοῦ πραγματος (I. πράγματος) οὐ με ἠρώτηκες, "I immediately attended to the matter about which you asked me" (Ed.), P Kyl II. 241⁸ (iii/A.D.) μελησάτω (I. -άτω) σοι περί ὧν σοι ἐνεταλο Σωκ(ράτης), "be careful of the orders which Socrates gave you" (Edd.). Other exx. of the verb are P Amh II. 131⁸ (early ii/A.D.) μελησάτω σοι ἔπως ἀγορασθῆ τὰ κενώματα, "see that the empty jars are bought" (Edd.), P Oxy III. 530⁸ (ii/A.D.) τὸ δὲ πραγματίον περί οὐ ἔγραψα Θεῶνι μὴ μελέτω σοι εἰ μὴ τετέλεσται, "do not be concerned that the matter about which I wrote to Theon has not been carried out" (Edd.), and *ib.* VI. 930¹¹ (ii/iii A.D.) ἐμέλησε δὲ μοι πέμψαι καὶ πυθέσθαι περί τῆς ὑγίας σου, "I took care to send and ask about your health" (Edd.), and from the inscr. *C. and B.* ii. p. 700, No. 635 (iii/A.D.) οὐκ ἤμην· ἐγενόμην· οὐκ ἔσομαι· οὐ μέλι μοι· ὁ βίος ταῦτα (note the idiomatic ταῦτα).

μελετάω.

Hesychius defines this verb as = ἄσκῶ, ἐπιμελόμαι, γυμνάζομαι, i.e. "exercise oneself in," a meaning which suits admirably both the NT passages Ac 4²⁵, I Tim 4¹⁶, in which it occurs; cf. Ps 1² ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ, "in

His law will he exercise himself" (PBV), and see *Field Notes*, p. 209, adding Vett. Val. p. 330²² ἦν (sc. ἀθανασίαν) ἕκαστος ἡμῶν καθ' ἡμέραν μελετᾷ γυμναζόμενος λαμβάνειν. On the other hand P Lond 47²⁸ (ii/A.D.) (= I. p. 82) λέγε μελετῶν points rather to the common translation "meditate," "ponder on." The noun is found in BGU IV. 1125⁷ (B.C. 13) τὰς μελέτας καὶ τὰς ἐπιδίξεις . . χορη[γ]ήσωι αὐτῶι Ναρκίσσωι. MGr μελετῶ has the meanings "intend," "study."

μέλι

has a place in all phases of Greek from Homer to MGr: cf. from the Κοινή—P Oxy II. 234¹¹ (a medical prescription—ii/iii A.D.) πρόσμιξον μέλι καὶ ῥόδιον, "add honey and rose-extract," *ib.* VI. 930⁹ (iii/A.D.) ἡμίχουν μέλιτος, "half a chous of honey." This last papyrus shows also ¹⁰ μελικηρίδα, "honey comb," and ¹¹ μελίτινα στεφάνια γ, which the editors render "3 honey-sweet garlands": cf. the otherwise unknown adj. μελισσιος as interpolated in the TR of Lk 24⁴². For acc. μέλιν see P Iand 18⁴ (vi/vii A.D.) and for μελίτιν see *Kaibel* 719⁹ γλυκύν ὡς μελίτιν.

μελισσιος.

See *s.v.* μέλι.

Μελίτη.

For this proper name in Ac 28¹, WH (cf. RV marg.) read Μελιτήνη with B*, but there can be little doubt that this reading is due to dittography of the following ἡ νῆ(σος). Preuschen (*HZNT ad Ac l.c.*) states that the administration of the islands subject to Sicily was in the hands of a governor who bore the title—*municipi Melitensium primus omnium* (*CIL* X. 7495), and compares *IG* XIV. 601 Δ(ούκιος) Κα[στρ]ικιος Κυρ(εῖνα) Προῦδης ἱππεύς Ῥωμ(αίων) πρώτος Μελιταίων (cf. Ac 28⁷) καὶ πάτρων ἄρξας καὶ ἀμφιπολεύσας θεῶ Αὐγούστῳ . . .

μέλλω.

In the NT μέλλω is construed 84 times with the pres. inf.: cf. P Par 43² (B.C. 154) μέλλω δὲ ἰσάγειν ἐν τῷ μεσορῇ μνηί, *ib.* 48¹⁹ (B.C. 153) καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, P Meyer 20⁹ (1st half iii/A.D.) μέλλι πρὸς ἡμᾶς ἔρχεσθαι, ¹⁹μέλλω σοι ἀεὶ γράφειν, P Tebt II. 416⁵ (iii/A.D.) μέλλω μένιν εἰς Ἄντινόου, and P Oxy VIII. 1156¹⁰ (iii/A.D.) μέλλο[μεν] χόρτου χριαν ἔχιν. For the constr. with the fut. inf., which is obsolete in the NT (cf. TR Ac 23²⁰), cf. *Syll* 432¹⁰ (B.C. 326–5) ὁμόσασιν . . . [ποιή]σασθαι τῆν] ἐπιτροπὴν καθ' ὅτι ἂν μέλλει ἔσ[ε]σθαι κτλ. Μέλλω followed by the aor. inf. act. is seen in such passages as P Giss I. 12⁵ (ii/A.D.) ὁσάκις ἐὰν μέλλῃς πέμψαι, P Oxy XII. 1488²⁰ (ii/A.D.) ἐμελλον γὰρ ἀνελεθῆναι, and *ib.* VII. 1067¹⁷ (iii/A.D.) εἰ μέλλεις ἐλθεῖν ἐλθέ, "come if you are coming," and by the aor. inf. pass. in P Goodsp Cairo 3¹⁰ (iii/B.C.) ἦνίκα ἤμελλον κοιμηθῆναι ἔγραψα ἐπιστόλια β, and P Par 47¹² (c. B.C. 153) (= Witkowski, ² p. 89, *Selections*, p. 22) κἂν ἴδῃς ὅτι μέλλομεν σωθῆναι, τότε βαπτιζώμεθα, "and even if you know that we are about to be saved, just at that time we are immersed in trouble." According to *Meisterhans Gr.* p. 169 the ἡ-augment appears in the Attic inscr. after B.C. 300. Only one instance of the ἐ-augment is found at Priene, viz. *Priene* II⁵ (c. B.C. 297) ἐμελ[λον]

τυχύν (see Rouffiac *Recherches*, p. 27). For the NT usage see Moulton *Gr.* ii, p. 188. Εἰς τὸ μέλλον in the sense of "next year" is seen in P Lond 1231⁴ (A.D. 144) (= III, p. 108) τὴν εἰς τὸ μέλλον γεωργεῖαν—a good parallel to the meaning in Lk 13⁹ as against AV "then after that," RV "thenceforth": cf. Field *Notes*, p. 65.

In Mt 24⁶ μελλήσετε δὲ ἀκούειν πολέμους the meaning may be "you must *then* be prepared to hear of wars," but this use of the fut. tense is out of the question in 2 Pet 1¹² μελλήσω αἰεὶ ὑμᾶς ὑπομνήσκων, as Mayor *ad l.* points out, and accordingly he prefers with Field (*Notes*, p. 240) to read μελήσω instead of μελλήσω with the meaning, "I shall take care to remind you." In MGr μελλούμενο is used for "the future." For compounds, like μελλοπρόεδρος, "a future president," cf. P Giss I, p. 87 f.

μέλος.

P Tebt II, 331¹¹ (c. A.D. 131) ἐπήνεκά[ν μοι] πληγὰς εἰς πᾶν μέλ[ος] τοῦ σώματος, "belaboured me with blows on every limb of my body" (Edd.): cf. P Lips I, 37²¹ (A.D. 389). Cf. also *Kaibel* 547⁷ (i/A.D.) πνεῦμα με[λ]ῶν ἀπέλυε, *ib.* 261²² (ii/A.D.) ψυχῆς ἐκ μελών ἀπ[ο]πταθείσης.

Μελχισεδέν.

For the description of Μελχισεδέν as ἀπάτωρ, ἀμήτωρ, in Heb 7⁸, see the refl. under these words, and add PSI V, 450⁸⁰ (ii/iii A.D.) (with note), *ib.* 458⁸ (A.D. 155). The name is never spelt in Greek with ζ either in the Old or in the New Testament (Burkitt, *Syriac Forms*, p. 28).

μεμβράνα,

a Grecized form of the Lat. *membrana*, "parchment," said to be so called from Pergamum in Mysia, where it was first manufactured (see Thompson *Greek and Latin Palaeography* (Oxford, 1912), p. 28 ff.). In the NT the word is found only in 2 Tim 4¹³, where the reference is probably to parchment rolls of the OT Scriptures. Dibelius (*HZNT ad l.*) cites Theodosius III, p. 695 Schulze μεμβράνας τὰ εἰλητὰ κέκληκεν· οὕτω γὰρ Ῥωμαῖοι καλοῦσι τὰ δέρματα. ἐν εἰλητοῖς δὲ εἶχον πάλαι τὰς θέλας γραφάς. οὕτω δὲ καὶ μέχρι τοῦ παρόντος ἔχουσιν οἱ Ἰουδαῖοι.

μέμφομαι.

The phrase εἰς τὸ ἐν μηδενὶ μεμψθῆναι is common, e.g. BGU I, 18¹⁶ (A.D. 169), P Oxy I, 82⁷ (mid. iii/A.D.), *ib.* XII, 1426¹⁶ (A.D. 332), and PSI I, 86¹⁸ (A.D. 367–375). For the acc. constr., as in Heb 8⁹ κ* AD* (but dat. κ* B), cf. P Fay 111⁸ (A.D. 95–6) μέμφομαί σοι (i. μέμφομαί σε) μεγάλας ἀπολέσας χ[ρ]ύδια δύο, "I blame you greatly for the loss of two pigs," P Oxy XII, 1481⁵ (early ii/A.D.) μέμφομαι δὲ τὸν εἰπαντὰ σοι, "I blame the person who told you," P Ryl II, 239¹³ (mid. iii/A.D.) ἐὰν δὲ τις ἀμ[ε]λεία γένηται, οὐκ ἐμ[ε] οἶψιν μέμψι ἀλλ[ὰ] σαυτὸν, "if any neglect occurs, you will not blame me but yourself" (Edd.). For μεμπτός cf. BGU IV, 1079²⁸ (A.D. 41) (= *Selections*, p. 40) ἐὰν τὰ παρ(ὰ) σαυτοῦ ποιήσης (i. σαυτοῦ ποιήσης) οὐκ εἰ μεμπτός, "if you manage your own affairs, you are not to be blamed," P Oxy XIV, 1772⁵ (late iii/A.D.) ἐγὼ δὲ οὐκ εἰμι μεμπτός, ἀλλὰ σὺ . . . In P Amh II, 63⁵ (iii/A.D.) συνκαταθέμενος βραδέως μεμψητά, the editors suggest that μεμψητά, which does not occur elsewhere, may = μεμπτά,

and that the meaning is that the person referred to had taken a long time in producing an unsatisfactory result. Reference may be made to the striking tomb-inscr. *Kaibel* 574⁷ f. (end of i/A.D.)—

εἰ δὲ τριήκοντα ζωῆς μόνον ἔσχ' ἐνιαυτούς
καὶ δύο, τῷ φθονερῷ δαίμονι μεμψόμεθα.

The noun μέμψις is seen in such passages as P Oxy X, 1255¹⁹ (A.D. 292) εἰς τὸ μηδεμίαν μέμψιν ἐπακολουθήσαι, "so that no complaint may ensue" (Edd.), *ib.* I, 140¹⁸ (A.D. 550) εἰς τὸ μηδεμίαν μέμψιν ἢ ἀμελίαν ἢ κατάγνωσιν τινα περὶ ἐμὲ γενέσθαι.

μεμψίμοιρος.

With μεμψίμοιροι, "complainers," in Jude 1⁶, cf. the *querulosi* of *Assumption of Moses* vii, 7, occurring in a passage which seems largely to have influenced Jude's language (see James' *Second Peter and Jude* p. xlv. (in *CGT*)). The word is found in the sense of "censorious," in Vett. Val. p. 17¹², where it is joined with κολαστικός. For ἀμεμψιμοίρητος, "blameless," see P Par 63^{viii.14} (B.C. 164) δικαίως [πολι]τευσάμενος ἑμαυτὸν ἀμεμψιμοίρητον παρέσχημαι, and *Cagnat* IV, 288⁸ (mid. ii/B.C.?) ἀμεμψιμοίρητος δὲ ἐν πᾶσιν γεγενημένος, and for the adverb see P Ryl II, 154¹⁹ (a contract of marriage—A.D. 66) ἢ τε Θαισαρίον καὶ ὁ Χα[ι]ρήμων ἀμεμψιμοίρητως καθότι πρότερον [συν]βέβλων. Teles p. 56² (ed. Ilense) unites ἀπερόεργος and ἀμεμψίμοιρος. The verb μεμψιμοιρέω is found from the time of Polybius, e.g. xviii, 31, 7.

μέν,

an untranslatable particle, was originally a form of μὴν (*q.v.*). The correlation μὲν . . . δέ, so common in classical Greek, is largely reduced in the NT (cf. Blass *Gr.* p. 266 f.). For μὲν *solitarium*, i.e. μὲν followed by no contrasting particle, as in Rom 1⁸ πρῶτον μὲν, *al.*, cf. BGU II, 423⁸ (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ διὰ παντὸς ἐρωμένον (i. ἐρρωμένον) εὐτυχεῖν,¹⁸ γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου. The combination μὲν οὖν in narrative, summing up what precedes, or introducing what follows (Ac 1⁸, 9³¹, *al.*: cf. Blass *Gr.* p. 273), is seen in such passages as P Petr II, 13 (19)⁸ (mid. iii/B.C.) (= Witkowski², p. 19) μάλιστα μὲν οὖν τὴν πᾶσαν σπουδὴν πόησαι [τοῦ] ἀφῆθῆναι σε διὰ τέλους, P Lille I, 26⁸ (iii/B.C.) (= Witkowski², p. 49) ἔγραψάς μοι περὶ τῆς εἰς τὴν σισαμελίαν γῆς, μάλιστα δὲ περὶ τῆς ἐν Πατώντι· αὐτὴ μὲν οὖν ἐστὶν παντελῶς ἀπηργ[ι]μένη, and BGU III, 1009⁴ (ii/B.C.) (= Witkowski², p. 111) περὶ μὲν [οἰ] τῶν ἄλλων [οἰ] σοι γέγραφα, Μ . . . οἰς γὰρ σοι σημα[ν]εῖ ἕκαστα. See also *s.v.* μενούργε.

μενούργε.

See *s.v.* μὲν.

μενούργε

standing at the beginning of a clause, contrary to classical usage (Lob. *Phryg.* p. 342), as in Rom 10¹⁸ (cf. Lk 11²⁸), may be paralleled by μέντοιγε standing first, e.g. P Lond 897¹³ (A.D. 84) (= III, p. 207) μέντοι γε οὐ θέλω κτλ., P Amh II, 135¹¹ (early ii/A.D.) μέντοιγε ὁ κύριος τῆ ἡ

προέγραψεν κτλ., and P Oxy III. 531¹⁹ (ii/A.D.) μέντοιγε ἕως πρὸς σὲ ἔλθη Ἀνουβᾶς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψώνιον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, “until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some” (Edd.).

μέντοι.

For this particle of affirmation, which was originally a strengthened μέν, cf. P Tebt II. 411¹² (ii/A.D.) μηδὲν μέντοι θορυβηθῆς, “do not be disturbed however,” P Giss I. 47¹¹ (time of Hadrian) (= *Chrest.* I. p. 383) ἄς μέντοι δωδώκεις εἰς τούτο (δραχμᾶς) κῶ ἐπεμψά σοι, P Oxy XII. 1420⁸ (c. A.D. 129) ἀλλ[ἀ] μέντοι καὶ τὸ[ν] Ἀγαθεινον συν[κατα]-χω[ρίσ]ται, ῥεῖ, “Agathinus too, however, must join in presenting them”—certain accounts, and P Ryl II. 75⁸ (late ii/A.D.) μέντοι τύπος ἐστὶν καθ’ ὃν ἔκρευνα πολλάκις, “only there is a principle according to which I have often judged” (Edd.). Μέντοι stands first in the sentence (see s.v. μενούγγε) in P Lond 1711²⁴ (A.D. 566–573) μέντοι καὶ αὐτῆς τῆς σῆς κοσμιότητος ὑπακούσης μοι κτλ. Wackernagel (*Hellenistica*, p. 11) draws attention to the Doric form μέντον for μέντοι in P Hib I. 40⁷ (B.C. 261) ἐπίστασο μέντον ἀκριβῶς, “but you must clearly understand,” as against the editors’ note “that the writer was capable of mistakes.” The adversative force of the particle appears in such passages from the NT as Jn 4²⁷, 7¹³, *al.*: cf. also Jas 2⁸, where, however, Hort thinks “that μέντοι retains its original force of a strong affirmation,” and translates “indeed,” “really”: cf. Kühner-Gerth § 503, 3, g.

μένω,

“remain,” “abide,” is used intransitively with reference to (1) *place*, in P Hib I. 55⁶ (B.C. 250) οἷ ἄ γὰρ σχολάζω μένειν πλεονα χῆρόνον, “for I have no leisure to remain longer,” P Oxy IV. 744⁵ (B.C. 1) (= *Selections*, p. 32) ἐγὼ ἐν Ἀλεξανδρείᾳ (= εἰς) μένω, P Fay 137⁹ (question to an oracle—i/A.D.) χρηματίσόν μοι, ἢ μένειν ἐν Βακχιάδι; P Ryl II. 232¹⁰ (ii/A.D.) οἱ δημόσιοι προσεφώνησαν αὐτῷ ὅτι μένεις ἐν τῇ κω (*l. κώμη*), and *Freisigke* 2639 τοῦ μένι Θερμοῦθις ἢ γυνὴ Πασοράσιος; (cf. Jn 1^{38f.}); see also Schulze *Gr. Lat.* p. 22 f.: (2) *time*, in P Ryl II. 172²¹ (A.D. 208) μενεῖς ἐπὶ τῇ προγεγραμμένῃ μισθῶσι, “the aforesaid lease shall continue secured to you” (Edd.), and P Oxy VI. 903³⁰ (iv/A.D.) ἔμεινεν λέγων, “he kept saying”: and (3) *condition*, in P Flor II. 232¹² (iii/A.D.) ἴνα μὴ λίαν ὁ χόρτος τῆς Θεοξενίδος ἀκοπος μένῃ, “in order that the hay of Theoxenis may not remain too long uncut,” and such a phrase as P Fay 96¹⁸ (A.D. 122) μενούσης κυρίας τῆς μισθώσεως ἐφ’ οἷς περιέχει πᾶσαι, “the lease in all its provisions remaining valid” (Edd.) contrasted with P Hamb I. 81⁹ (A.D. 136) ἀπέλυσα <ὕμᾶς> τῆς μισθώσεως καθὼς πρόκειται: see further P Ryl II. 157²³ (A.D. 135), P Fay 35¹⁰ (A.D. 150–1). For the verb used transitively = “await,” as in Ac 20²³, cf. *Kaibel* 654⁹ (iii/A.D.), κάμῃ μένει τὸ θανεῖν, and the exx. in *Field Notes*, p. 132. In MGr some dialects form a pres. μένω from the aor. stem (Thumb, *Handbook* p. 143); μνέσκω and μνήσκω are also found.

μερίζω

in the sense of “distribute,” “assign,” is seen in such passages as P Tebt II. 302¹² (A.D. 71–2) εἰ ὁ Πιτρώνιος ἡμῖν τὰς ἀρούρας ἀντὶ σ[υντάξεως] ἐμέρισεν κτλ., “if Petronius had assigned the land to us instead of a subvention” etc., P Oxy IV. 713²⁸ (A.D. 97) ἡ δὲ μήτηρ . . . ἐμέρισε τοῖς προγεγραμμένοις μου ἀδελφο[ῖ]ς ἀπὸ τῶν περὶ Νέσλα ἑκατέρω ἀρούρας τέσσαρας, “my mother bestowed upon my brother and sister aforesaid 4 each of the arourae at Nesla” (Edd.), *ib.* III. 489¹⁰ (a Will—A.D. 117) οἷς τέκνοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ’ ἐμοῦ εἰς αὐτοὺς ἐλευσόμενα ἐτέροις μερίζειν εἰ [μὴ] μόνῃ ἐκάστῃ αὐτῶν γενεᾷ, “which children shall not have the power to alienate what is inherited by them from me except only to their several families” (Edd.), and P Leid W^{xiv}. 38 (ii/iii A.D.) μέρισόν μοι ἀγαθὰ ἐν τῇ γενεῖσι (*l. γενεαῖ*) μου. Cf. also BGU II. 511^{ii.12} (time of Claudius) (= *Chrest.* I. p. 26) μέρισω σο[ὶ] ταύτην τὴν ἡμέραν, Meyer *Ostr* 81¹ (A.D. 23) μέρισον Ὀρωῖ Ἡρακλ-(εἰδου) ἐπ(ὸ) λαχανό(σπερμον) θρον ζνα ἀρτά(βης) μῖας ἡμέρας.

In the Attic inscr. the verb is used of paying out money from the public treasury, e.g. *Syll* 74 (= 3 137)^{18 ff.} (c. B.C. 386) μερίσαι δὲ τὸ ἀργύριον τὸ εἰρημένον τὸς ἀποδέκτας ἐκ τῶν καταβαλλομένων χρημα[τ]ῶν, ἐπειδὴν τὰ ἐκ τῶν νόμων μερίσωσι. For the pass. see BGU IV. 1053¹⁻³³ (B.C. 13) τὸν μεμερισμένον αὐτοῖς χρόνον, *ib.* 1131³⁸ (B.C. 13) δαπάνης μερίζομένης εἰς μέρη ἴσα δύο.

We may note also the touching inscr. *Kaibel* 675—

Δείψανα Δουκῶλλης διδυματόκου ἐνθάδε κείτε,
ἧς μεμέρισται βρέφη, ζῶν πατρί, θάτερον αὐτῆ.

μέριμνα.

This strong subst. (see s.v. μεριμνάω) occurs in the petition of the Temple Twins P Leid B^{ii.6} (B.C. 164) διὸ τὴν μὲν ἐν τῷ ἱερῷ ἡμῶν ἐπιμέλειαν καὶ τὴν τοῦ βίου μέριμναν, εἰς τὸ μὴθὲν ἡμᾶς τῶν δεόντων ἐγλιπεῖν, συντετηρημένης πρὸς τὸ θεῖον ἔκουσῶς ποιεῖ (*l. ποιείται*, ποιεῖ). In P Giss I. 10⁹ (ii/A.D.) a wife writes to her husband—συν[ε]χῶς ἀργυρνοῦσα νυκτὸς ἡμέρας μ[ε]ρίμναν ἔχω τὴν περὶ [τῆς σωτ]-ηρίας σου, and in *ib.* 22¹¹ (ii/A.D.) a mother (not father, as in citation s.v. εὐχή), on learning that her son is ἀπρὸς [κοπ]-ον καὶ ἰλαρώτατον, exclaims—ταῦτά μοι ἢ πᾶσα εὐχή ἐστὶ [καὶ] μέριμνα. See also the mantic P Ryl I. 28²⁹ (iv/A.D.) εἰάν θ[ε]ῖ ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσέεται καὶ κακοπαθῆαι, εὐχου Διῖ, “if the next (toe quiver), he will be involved in much anxiety and distress: pray to Zeus,” and *Anacreontea* ed. Bergk *Poetae Lyrici Graeci* III. p. 1066, No. 43^{ff.} ὅταν πίνω τὸν οἶνον, | εὐδουσιν αἱ μερίμναι. | τί μοι γοῶν, τί μοι πόνων, | τί μοι μέλει μεριμνῶν; The connotation of the word comes out in such phrases from Vettius Valens as pp. 131³ μετὰ πόνου καὶ μερίμνης καὶ βίας, 271⁴ διὰ τὸν φθόνον καὶ τὴν μέριμναν: With “uneasy lies the head, etc.” cf. Aristes 271 where to the question, τί βασιλείαν διατηρεῖ; “what preserves a kingdom?” the answer is given, μέριμνα καὶ φροντίς, ὡς οὐδὲν κακοურγηθήσεται διὰ τῶν ἀποταταγμένων εἰς τοὺς δυχλοῦς ταῖς χρεῖαις, “care and watchfulness to see that no injury is inflicted by those who are set in positions of authority over the people” (Thackeray).

μεριμνάω.

The idea of "over-anxiety," which readily attaches to this verb, as in Mt 6²⁵, LXX Ps 37¹⁰ *al.*, is well seen in P Tebt II. 315⁹ (ii/A.D.) νῦν δὲ [μετὰ σ]π[ο]υδῆς γράφω ὅπως [μὴ μερ]ιμνήῃς, ἐγὼ γάρ σε ἀσχυλ[τον] πο[σ]ήσω, "I am now writing in haste to prevent your being anxious, for I will see that you are not worried" (Edd.): see also P Iand I. 1⁹ (iv/A.D.) where a father writes to his son—θέλωσον σὺν, [τέκνον, δη]λώσαι ἡμῖν τὸ πᾶς καταστάσεώ[ς σου, καὶ μερ]ιμνήσεις (i. μεριμνήσεις) ἀπαντα τὰ κατὰ σὲ [δηλώσαι, ἵνα] ἀμεριμνήσωμεν (i. ἀμεριμνήσωμεν). See also the citations *s.v.* ἀμερίμνος, and add for the subst. ἀμεριμνία P Oxy XIV. 1627²⁰ (A.D. 342) πρὸς δὲ ἀμεριμνίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract." On the force of the participle in Mt 6²⁷, see Moulton *Proleg.* p. 230. The verb sometimes means merely "am occupied with," as in Soph. *Oed. Tyr.* 1124 where Oedipus asks the herdsman—ἔργον μεριμνῶν ποῖον ἦ βίον τίνα; "employed in what labour, or what way of life?" Jebb *ad l.* compares I Cor 7³² μεριμνᾷ τὰ τοῦ κόσμου. In the Phrygian inscr. *C. and B.* ii. p. 565, No. 465, we find the proper name Τιτέδιος Ἀμερίμνος: Ramsay suggests that Amerimnos may be a baptismal name given to Titedios when he became a Christian, marking him as the man who "takes no thought for the morrow" (Mt 6³⁴). The verb, connected with μερίζω and μερμηρίζω, denotes "distraction" of mind: cf. Terence *Andr.* i. 5. 25 *f. curae animi divorsae trahunt.*

μερίς.

The use of this word in Ac 16¹² πρώτη τῆς μερίδος Μακεδονίας πόλις, which Hort objected to on the ground that "μερίς never denotes simply a region, province, or any geographical division" (*Notes*², p. 96), is now amply justified on the evidence of the papyri, as well as of later Greek writers generally (see W. M. Ramsay *Exp V.* vi. p. 320).

An almost contemporary ex. is P Tebt II. 302⁴ (A.D. 71-2) τῆς Π[ο]λ[ε]μόνιος μερίδος, "the division of Polemon" in the Arsinoite nome: cf. *ib.* 315¹³ (ii/A.D.) where a priest connected with temple finance is warned that a government inspector was on the point of coming "to his division"—μ[ε]ρίδα[ν] καὶ εἰς τὴν με[ρί]δα σου ἐρχ[ε]σθαι. Earlier exx. are P Petr III. 32(7)³ (Ptol.) a memorandum in connexion with the police tax on associations and factories τῆς Θεμιστον μερίδος, "in the division of Themistes," and BGU III. 975⁶ (A.D. 45) (= *Selections*, p. 42) a deed of divorce entered into ἐν τῇ Σοκνοπαίου Νήσου τῆς Ἡρακλίδου μερίδος τοῦ Ἀρσ[ι]νοίτου νομοῦ, "at Socnopaei Nesus of the Heraclides district of the Arsinoite nome." The word is also very common in the sense of "portion," "share," as in Lk 10⁴² *al.*, e.g. P Lond 880^{18ff.} (B.C. 113) (= III. p. 9) a document in which a man executes a division of his landed property—Πανοβχούνει μὲν τῶι πρεσβυτέρωι υἱῶι αὐτοῦ μερίδας δύο . . . ταῖς αὐτοῦ θυγατράσιν μερίδα μίαν, and P Oxy XII. 1482²¹ (ii/A.D.) ἐν τῷ δὲ τόπῳ τοῦ πατρός σου ἀποτέθεικα τὴν μερίδα μου, "I have stored my share (of barley) in the room belonging to your father" (Edd.). For μερίς as a portion of food, cf. Gen 43³³ *al.*, and the classical exx. in Wetstein *ad Lk* 10⁴²: see also *Field Notes*, p. 64, and add Vett. Val. p. 345¹⁶ εἰ δὲ τις τῶν κεκλημένων ἐθέλοι

ἀβλαβῆς διαμένειν, μὴ μερίδι ἢ καὶ δευτέρῃ χρησάμενος εὐφρανθήσεται. We may have an ex. of the adj. μερικὸς in P Oxy XIV. 1655⁷ (iii/A.D.) μερικῶν μ, "forty divisible (?) (loaves)," but see the editors' note. Geldart (*Mod. Greek Language*, p. 97) traces the invention of the adj. to the Cyrenaics, who used it in the philosophical sense of "particular" (as in the phrase μερικαὶ ἡδοναί). In MGr it does not mean more than "some," "several."

μερισμός.

For μερισμός, "division," "share," cf. P Tebt I. 51³⁸ (B.C. 111) (= Witkowski², p. 104) γέγραπται ὁ μερισμός. "the division (of artabae) has been drawn up," P Fay 125⁷ (ii/A.D.) δύνασα[ι] τὸν μερισμὸν τῆς Φιλ[ο]π[α]το[ρ]ος ἔχειν, "take care to secure the share of Philopator." For the meaning "a distributing," cf. *Syll* 603 (= 1017¹⁷ (iii/B.C.) πωλήσει δὲ καὶ τὰ συν[ε]λιγεμέν[α] ἐκ τοῦ [μ]ερισμοῦ, "ex distributione victimarum deo oblatarum" (Ed.). Wilcken (*Ostr.* i. p. 256 ff.) has shown that in the ostraca μερισμός (= τὸ μεμερισμένον) denotes a personal tax assessed at the same rate for all, e.g. *Ostr.* 613³ (A.D. 141-142) ὑπ[ε]ρ (μερισμοῦ) ἀπόρω(ν), perhaps a kind of poor-rate (*Ostr.* i. p. 161), or more likely an extra levy to make up deficiencies caused by ἀποροί, who were unable to pay taxes (see *Archiv.* iv. p. 545): cf. also P Tebt I. 29¹⁵ (c. B.C. 110) πυρίνον μερισμοῦ, "items of the corn-dues," BGU I. 20³ (A.D. 141-2) μερισμός [σπ]ερμάτων, *ib.* 21¹¹ (A.D. 340) μεμερισθαι καὶ ἀπαιτήσθαι (i. ἀπητήσθαι) ἐπὶ τῆς ἡμετέρας κώμης εἰς τοὺς ἐξῆς ἐγγεγραμμένους ἀνδρας τοὺς ἐξῆς ἐγγεγραμμένους μερισμοῦς ἐφ' ἐκάστου μηνός. For a possible ex. of the rare μερίσμα see P Strass II. 107⁶ (iii/B.C.) εἰς πάντας τοὺς λόγους τὰ μερίσματα (?) . . .

μεριστήσ.

In P Leid Wxiv. 42 (ii/iii A.D.) (= II. p. 131) μεριστήσ is used as a title of Sarapis: Dieterich compares Lk 12¹⁴. See also Vett. Val. p. 62⁴ ὁ κύριος τοῦ ἄροσκοπόου ἐπιτόπωμα κείμενος ἢ ἰδίως αἰρέσεως μεριστήσ χρόνων ζωῆς γίνεται.

μέρος.

The varied applications of μέρος, which we find in the NT, can all be illustrated from the vernacular. (1) The meaning of a "part" assigned to one, as in Rev 22¹⁸, is seen in P Strass I. 19⁵ (A.D. 105) τοῦ ὑπάρχοντος αὐτῶι μέρ[ο]υς ἐνὸς ἀπὸ μερῶν ἐννέα, and the Christian P Heid 6¹⁷ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς, ἵνα δυνηθῶμεν μέρος τῶν (ἀμ)αρτιῶν καθάρσεως, "I beseech you, master, to remember me in your holy prayers, that I may be able (to receive) my part in the cleansing of sins." (2) For μέρος = the constituent "part" of a whole, as in Lk 11³⁶, cf. P Petr II. 13 (3)² (B.C. 258-3) τὸ πρὸς νότον [τ]οῦ ὄχυρώματος τείχος, μέρος μὲν τι αὐτοῦ πεπτωκός ἐστιν, "the wall to the south of the prison, part of it has fallen" (Ed.), BGU IV. 1123⁸ (time of Augustus) διαιρεθήσεται εἰς μ[ε]ρ[η] ἴσα καὶ ὅμοια τρία, P Ryl II. 145¹⁴ (A.D. 38) ἔδωκεν πληγὰς πλείους εἰς πᾶν μέρος τοῦ σώματος, and P Hamb I. 54¹⁴ (ii/iii A.D.) ἰς τὰ ἄνω μέρη—with reference to the upper reaches of the Nile. Similarly with Mt 15²¹ cf. P Leid M¹. 8 (ii/B.C.) (= I. p. 59) οἰκίας . . . τῆς οὐστῆς ἐν ἀπὸ νότου μέρει Διοσπόλεως τῆς μεγάλης, and with Ac 23⁶, where the word has the force

of "party," cf. P Oxy X. 1278²⁴ (A.D. 214) ἕκαστον δὲ μέρος π[α]ραδοῦν[αι] ἑκατέρω τὸν αὐ[τ]ὸν περιστερέωνα, "each party is to deliver to the other the said pigeon-house," P Flor I. 47¹⁷ (A.D. 213-17) where an ἀντικαταλλαγή is written out in four copies—εἰς τὸ παρ' ἑκατέρω μέρει εἶναι δισσήν, and the late P Lond 1028¹⁸ (vii/A.D.) (= III. p. 277) τοῦ πρασίνου μέρους), "the green faction." (3) Μέρος in the sense of "branch or line of business," as in Ac 19³⁷ (cf. 28), is seen in P Flor I. 89² (iii/A.D.) (as amended *Berichtigungen*, p. 147) δικαιοδότης διέπῳν τὰ μέρη τῆς διοικήσεως. (4) For the derived sense of "matter" (2 Cor 3¹⁰, 9³) cf. P Ryl II. 127²¹ (A.D. 29) διδ' ἀξιώει συντάξει τῶ τῆς) Εὐημερίας ἀρχεφῶδοι ἀναζητῆσαι ὑπὲρ τοῦ μέρους. "wherefore I request you to order the archephodus of Euhemeria to inquire into the matter," and similarly *ib.* 140¹⁷ (A.D. 36): see also *Menandrea*, p. 69¹⁰⁷ τὸ τοιοῦτο μέρος ("all this kind of thing") | οὐκ ἀκριβῶς δεῖ φράσαι σοι, and p. 10¹⁷. (5) From this again we have the meaning "nature," as in P Tor II. 83⁵ (ii/B.C.) καθ' ὃ ἂν μέρος ἢ εἶδος παρασυγγραφῆς, "quaecumque demum fuerit natura aut species infractionis" (Ed.), see the note on p. 58, "apud Polybium τούτο τὸ μέρος saepe est hoc, haec res; rei ergo intimam substantiam ac rationem significat." (6) Adverbial phrases are very common, e.g. (a) ἀπὸ μέρους (2 Cor 2⁵) in BGU IV. 1201¹⁸ (A.D. 2) εὗροσαν ἀπὸ μέρους τὰς θύρας κατακακαυμέν[α]ς, "they found the doors partly burnt down," P Tebt II. 402² (A.D. 172) λόγος ἔργου ἀπὸ μέρους γενομένου πρὸς τῷ πλινθουργίῳ, "account of the work partially done at the brick-factory" (Edd.), and P Oxy XIV. 1681⁹ (iii/A.D.) ἀπὸ μέρους πείραν, "partial proof"; (b) ἐκ μέρους (1 Cor 12²⁷) in P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) ἐν τ[ι]ν[ι] ἡμέρῃ ἢ ἐν μέρους ἐν τῷ ἐνιαυτῷ, BGU II. 533³⁵ (A.D. 100-101) παραδό(= ὄ)σομεν τὸν κληρὸν ὡς καὶ ἐν μεροῦσιν παρελήφαμεν, and P Ryl II. 233⁸ (ii/A.D.) τὰ μέλαθρα . . . ἐκ μέρους σήμερον ἡρμολόγηται, "the beams have to-day been partly fixed"; (c) κατὰ μέρος (Heb 9⁵) in P Tebt I. 62⁴ (B.C. 140-139) τῶν κατὰ μέρος ἐθνῶν, "the several associations," *ib.* II. 382²⁴ (B.C. 30-A.D. 1) ὁμῶς . . . ποιήσῃν πάντ[α] τὰ [κ]ατὰ δύο μέρη ἀπὸ μερῶν πέντε ἐπεμερεῖζεν δὲ . . . , "I swear that I will perform all that pertains to the two shares out of five shares and will divide . . .": cf. Cic. *ad Att.* xiii. 22. 2 τὰ κατὰ μέρος, of a detailed account. MGr μέρος, "part," "side," "region," "locality."

μεσημβρία.

For μεσημβρία in its literal sense of "midday," as in Ac 22⁶ (cf. Gen 18¹ *al.*), cf. the astronomical P Ryl I. 27⁶⁶ (iii/A.D.) ἑαρινῇ ἰσημερίᾳ Παχῶν ἕξ μετὰ ὥρ(αν) ἃ ἔγγιστα τῆς μεσημβρίας, "the vernal equinox is Pachon 7, one hour approximately after noon" (Ed.), and P Lond 121²⁷ (iii/A.D.) (= I. p. 89) where the time of day most favourable for divinations on the second day of the month is stated to be μεσημβρίας, "at noon." The derived meaning of "south," as probably in Ac 8²⁶, appears in *Syll* 540 (= 972)⁹⁶ (B.C. 175-2) τοῦ <τοῦ> τόπου τοῦ πρὸς μεσημβρίαν βλέποντος. For the poetic adj. μεσημβρινός, see P Lond 130¹⁷⁴ (i/ii A.D.) (= I. p. 138), a horoscope, and the Christian amulet P Iand 6¹¹ (v/vi A.D.) μεσημβρινὸν δαιμόν[ι]ον with the editor's note. MGr μεσημέρι, "mid-day."

μεσιτεύω.

To the literary exx. of this verb (from Aristotle downwards) we may add such occurrences in the Κοινή as BGU III. 906⁷ (A.D. 34-5) μεσιτεύοντας ἑτέροις καὶ παραχωροῦντας, *ib.* 709¹⁸ (time of Antoninus Pius) τὰ ἐξ αὐτῶν περιγινόμενα ἀποφερομένους καὶ μεσιτεύοντας, CPR I. 1¹⁸ (A.D. 83-4) μεσιτεύοντας καὶ παραχωροῦντας ἑτέροις, and *ib.* 206¹². Cf. from the inscrr. *OGIS* 437⁷⁶ (i/B.C.) γενομένου κλήρου ἀπὸ [τῆς μεσι]τευούσης τὰς συνθήκας πόλεως, *ib.* 79 πρὸς τὸν μεσιτεύοντα δῆμον. For the verb μεσιδῶ see P Rein 7²² (B.C. 141?) ἔμεσιδῶσαν τὸ προειρημένον χειρῶ-γραφοῦν Πετεχῶντι, cf. 32 τὸ μεμεσιδιωμένον χειρογράφον).

μεσίτης

"= arbiter" is common in connexion with legal transactions, e.g. P Lille 28¹¹ (iii/B.C.) αὐτοῖς ἰδῶκαμεν μεσίτην Δωρ[ί]ων[α], P Cattaoui 1³ (before B.C. 87) (= *Chrest.* II. p. 98) ὁ κράτιστος διοικητῆς Ἰουλιανὸς ὁ δέικτων τὰ κατὰ τὴν δικαιοδοσίαν ἠθέλησεν σὲ μεσίτην ἡμῶν καὶ κριτὴν γενέσθαι περὶ ὧν ἔχομεν πρὸς τοὺς ἀντιτεταγμέν[ο]υς, P Rein 44⁹ (A.D. 104) Ἀκυλος ὁ κατασθαθεὶς κριτῆς μεσί(τ)ης Ἀπολλωνίου), P Goodsp Cairo 29¹¹¹ 5 (c. A.D. 150) ἐάν σοι δόξη μεσίτην ἡμῶν δοῦν ἢ ἀντιδικὸς ἀποκαταστήσῃ τῇ συνηγορούμενῃ τὸ . . . , "if it seems good to you, give us an arbiter in order that the defendant may restore to the plaintiff the . . ." (Ed.). In P Lond 370 (ii/iii A.D.) (= II. p. 251) mention is made several times of a μεσίτης, who may be the "surety" for a debt. The reference is to business transactions in P Strass I. 41¹⁴ (A.D. 250) παρακαταθέσ[θ]αι: τὰ δύο τάλ[α]ντα παρὰ κοινῷ μεσίτῃ Κολλουθῷ, BGU II. 419⁶ (A.D. 276-7) (= *Chrest.* I. p. 437) παρόντων μεσιτῶν, CPR I. 19²³ (A.D. 330) ὁ μετὰ μεσίτης, and P Oxy X. 1298¹⁹ (iv/A.D.) σὺ τούτου μεσίτης, "you being intermediary in this." For the subst. μεσιτεία cf. BGU II. 445⁹ (A.D. 148-9) ἐπὶ μεσιτείας τῶν ὑπαρχόντων . . . ἀρουρῶν, *ib.* I. 98²⁸ (A.D. 211) οὐκ ἔμεινεν τῇ γενομένῃ μεσιτεία—of a man who did not discharge his duties as trustee, the late P Lond 113²⁷ (vi/A.D.) (= I. p. 201) συνβέβηκεν μεσιτείας γενέσθαι μέσων εἰρηνικῶν ἀνδρῶν, and Vett. Val. p. 2²⁷ μεσιτείας κρίσεων.

μεσονύκτιον.

For this poetical word (cf. Lob. *Phryn.* p. 53) see P Leid WHL 37 (ii/iii A.D.) (= II. p. 91) τὸ μεσανύκτιον (for acc. cf. Mk 13³⁵), ὥρα πέπτη (i. πέμπτη), θταν ἡσυχία γένηται, ἀνάψας τὸν βωμὸν κτλ., and similarly *ib.* xv. 34 (= p. 135). The form μεσανύκτιον, as in Mk *l.c.* B, Lk 11⁵ D, occurs also in P Oxy XIV. 1768⁸ (iii/A.D.) γ[ρ]άφω ἐλθὼν εἰς Σχεδῖαν τῇ κᾶ κατὰ τὸ μεσανύκτιον (cf. Ac 16²⁵). With the interchange of cases in Mk 13³⁵, cf. P Oxy XII. 1489⁶, 8 (late iii/A.D.) τοῦ ἄλλο (i. ἄλλου) μηνός . . . τῷ ἄλλο (i. ἄλλω) μηνί. MGr μεσονύχτι, pl. μεσάνυχτα.

μέσος

is common as an adj. in personal descriptions, e.g. P Ryl II. 128³⁰ (c. A.D. 30) Ἀτρή(ς) (ἐτῶν) ἑξ ὀ(λή) μετώπ(ω) μέσῳ, "Hates, aged 35, with a scar on the middle of the forehead," *ib.* 154⁹ (A.D. 66) Χαίρημων . . . οὐλήν βινί μ[ε]σίση, "Chaeremon with a scar on the middle of the and nose," similarly of height, as in P Oxy I. 73¹⁸ (A.D. 94)

Θαμουίνιον . . μέση μελίχρως, "Thamounion of middle height, fair": cf. also *ib.* X. 1260¹⁰ (A.D. 286) μέσης τοπ(αρχίας), "the middle toparchy." In P Petr I. 12³ (iii/B.C.) μέσος is followed by the dat.—Δύκιος . . μέσος μεγέθει. The neut. μέσον is frequently found in adverbial expressions: e.g. ἀνά μέσον—P Ryl II. 166¹¹ (A.D. 26) γῆς δημόσις ἀνά μέσον οὐσης δ[ι]ώ[ρ]υγος, "a plot of state land separated by a dyke" (Edd.), P Oxy IX. 1200¹⁸ (A.D. 266) ἐν τοῖς ἀνά μέσον μέρεσι τῆς κώμης, "in the middle part of the village": εἰς τὸ μέσον—P Gen I. 11⁷ (A.D. 350) τὸ σπάβλον τῶν ὄνων, τὸ εἰς τὸ μέσον καὶ ἐκ νότου τῆς οἰκίας[ς] ἀστέγαστον ὄν, cf. P Mon 1²⁶ (A.D. 574) ἐλθόντος εἰς μέσον: ἐκ μέσου—P Hib I. 73¹⁴ (B.C. 243–2) ἐγ μέσου ἀ[φ]ήρηκεν αὐτόν (sc. ὄνον), "has removed it from my reach" (Edd.), BGU II. 388^{ii, 23} (ii/iii A.D.) ἄρον ταῦτα ἐκ τοῦ μ[έ]σ[τ]ου (cf. Col 2¹⁴ and Epict. iii. 3. 15 αἶρε ἐκ τοῦ μέσου). Several good exx. of the "improper preposition" ἀνά μέσον will be found *s.v.* ἀνά. On ἐμ μέσῳ for ἐν μέσῳ in certain good MSS. of the NT, but never in NBDD₂, see WH *Notes*², p. 157, and on μέσον c. gen. with the force of a preposition, as in Mt 14²⁴ N, Phil 2¹⁵, Lk 8⁷ D, and in LXX Exod 14²⁷ *al.*, see Hatzidakis *Eini.* p. 214, where the usage is traced to Semitic influence, but cf. the classical exx. in LS V. 1, and Epict. ii. 22. 10 βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον, "throw an estate between thyself and the child" (Sharp, p. 94). The MGr μέσα('s) is similarly used: see Thumb *Handbook*, p. 108. For μεσίδιον = "in consegna" (Ed.), cf. PSI VI. 551¹⁰ (B.C. 272–1).

μεσότοιχον.

A parallel to this ἀπ. εἶρ. = "partition-wall" (Eph 2¹⁴) may be found perhaps in a fragmentary list of abstracts of contracts regarding sales of house property at Hermopolis, P Amh II. 98⁹ (ii/iii A.D.) (ἡμισυ) μέρ(ος) [τῶν] μεσοτύχ(ων?), where the editors propose to read μεσοτόιχων from μεσότοιχος (see LS). For ὁ μεσότοιχος see also an inscr. from Argos, BCH xxxiii. (1909) p. 452, No. 22¹⁶.

μεσουράνημα,

"mid-heaven," as in Rev 8¹³ *al.*, is found in the horoscope P Oxy II. 235¹³ (A.D. 20–50) μεσουρά(νημα) ὕδροχόφ ζῳδίων ἀρσενικὸν οἰκητη[] . . Κρόνου: see the editors' note, where it is suggested that possibly a verb should be substituted for μεσουρά(νημα), and cf. the use of μεσουρανῶ in P Leid VII. 6 (iii/iv A.D.) (= II. p. 13) with the accompanying note.

Μεσσίας.

On the spelling and use of this distinctive name, which in the NT is confined to Jn 1⁴¹, 4²⁵, see Winer-Schmiedel *Gr.* p. 57.

μεστός.

For this adj. in its literal sense of "full," as in Jn 19²⁸ *al.*, cf. P Oxy VII. 1070³² (iii/A.D.) τραγη[μ]άτων σφυρίδαν μεστήν μίαν, "one basket full of sweetmeats," *ib.* XII. 1449¹⁵ (A.D. 213–217) ἄλ(λος) λύχ(νος) χρ(υσοῦς) μεικ(ρός) μεστ(ός), "another gold lamp, small, full," and for its metaphorical application, as in Jas 3¹⁷ *al.*, cf. CPR I. 19¹⁵ (A.D. 330) ἀντεπιστάματα . . μεστὰ ψευδολογίας, "replies

full of falsehood," and the late P Oxy I. 130⁶ (vi/A.D.), where a debtor appeals for indulgence on the following ground—οὐδὲν ἄδικον ἢ ἀσεβὲς κέκτηται ὁ ἐνδοξος οἶκος τοῦ ἐμοῦ ἀγαθοῦ δεσπότη, ἀλλ' ἀεὶ μεστός ἐστι ἐλεημοσύνης ἐπιπέρον (ἢ ἐπιπρέων) τοῖς ἐδύειν (ἢ ἐνδε-) τὰ χρωδῆ, "no injustice or wickedness has ever attached to the glorious house of my kind lord, but it is ever full of mercy and overflowing to supply the needs of others" (Edd.). MGr μεστός, "full," "exuberant."

μεστόω.

With the metaphorical use of μεστός (see above) cf. Didache ii. 5 οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστομένος πράξει, "thy speech shall not be false, nor vain, but fulfilled by deed." On the use of the verb (and adj.) by medical writers, see Hobart, p. 189. Cf. MGr μέστωμα, "development," "maturity."

μετά.

In the NT (as in classical prose) μετά is construed only with the gen. and the acc., and the various shades of meaning connected with these two usages can be readily illustrated from our sources.

(1) c. gen.—(a) For the ordinary meaning "with," "in company with," we may cite P Eleph 1¹⁵ (B.C. 311–10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας, "those acting with Demetria," P Tebt I. 35¹⁰ (B.C. 111) δεσ κ[α]λ' μεθ' ὑμῶν ὑπὸ τῆν ἐντολήν ε(om.) ὑπογράφει, "who shall append his signature to the edict together with yours" (Edd.), P Amh II. 135²⁴ (early ii/A.D.) ἐρωσθεαί σε εὐχ(ομαι) μετὰ τῶν τέκν[ω]ν(v), "I pray for your health and for that of your children" (Edd.), P Oxy III. 531⁴ (ii/A.D.) ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ καὶ τοὺς μετ' ἐσοῦ πάντας, and *ib.* I. 119⁸ (ii/iii A.D.) (= *Selections*, p. 102) καλῶς ἐποίησες οὐκ ἀπένηχες (ἢ ἀπηνεγες) με μετ' ἐσοῦ εἰς πόλιν, "so kind of you not to have taken me along with you to the city!"—a schoolboy to his father. For the collocation μετὰ καί, as in Phil 4³, cf. BGU II. 412⁶ (iv/A.D.) προσήλθεν μοι Λαυνοῦς χήρα οὐσα μετὰ καὶ τοῦ υἱοῦ ἐαυτῆς: see Deissmann *BS* p. 265 f.

(b) Closely associated with this is the meaning "in the employment of," e.g. P Passalacqua 6 (iii/B.C.) (= Witkowski², p. 53) Φίλωνος ἀδελφῆς τοῦ μετὰ Δύσιδος ἐπιστολογράφου, "brother of Philon, the employé of Lysis the epistolographer": cf. BGU I. 27¹⁵ (ii/iii A.D.) (cf. p. 353) ὥστε ἕως σήμερον μηδένα <ν> ἀπολελύσθαι τῶν μετὰ σίτου, "so that up till to-day no one of us in the corn-service has been let go."

(c) For μετά indicating *manner*, cf. P Petr II. 19 (1a)⁸ (petition of a prisoner—iii/B.C.) ἀξιῶ σε μετὰ δεήσεως καὶ ἰκετείας οὐνεκα τοῦ θεοῦ καὶ τοῦ καλῶς ἔχοντος, "I beseech you with prayer and supplication in the name of God and of fair play," P Lond 44¹⁷ (B.C. 161) (= I. p. 34) μεθ' ἡσυχίας (2 Thess 3¹²) ἀναλύειν, P Oxy II. 292⁶ (c. A.D. 25) παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον (cf. Lk 14^{18f.}), and *OGIS* 56¹⁰ (B.C. 237) τῆν ἐπιμέλειαν διὰ παντὸς ποιοῦνται μετὰ μεγάλης δαπάνης καὶ χορηγίας.

(d) With this may be compared the gen. of *equipment* (as in Mt 26¹⁷ *al.*) in the instructions to wear a befitting costume for an official function, P Oxy I. 123¹⁵ (iii/iv A.D.) εἰσβαλῶν οὖν μετὰ τῆς αἰσθήτος (ἢ ἐσθήτος) γνώτω ὁ ἐρχόμενος ἵνα

έτοιμος εισβῆ, "let him remember when he enters that he must wear the proper dress, that he may enter prepared" (Edd.), ¹⁹ ἐκ[ε]λεύσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.).

(e) This prepares us for a corresponding usage in connexion with mental states or feelings, e.g. P Amh II. 133¹¹ (early ii/A.D.) μετὰ πολλῶν κόπων ἀνγκάσαμεν αὐτῶν ἀντάσχεσθαι (ἢ ἠναγκάσαμεν αὐτοὺς ἀντίσχεσθαι) τῆς τούτων ἐνεργίας ἐπὶ τῷ προτέρῳ ἐκφορίου (ἢ -ω), "with great difficulty I made them set to work at the former rent" (Edd.), P Lond 358⁸ (c. A.D. 150) (= II. p. 172) ἐπαναγκάσαι με μετὰ ἔβρεον καὶ πληγῶν. Allied to this is the meaning "according to," as in P Tebt I. 27³² (B.C. 113) μετὰ τῆς ἑαυτοῦ γνώμης.

(f) The instrumental usage "by means of" is specially noticeable in the magic papyri, e.g. P Lond 121²²⁶ (iii/A.D.) (= I. p. 91) γράφε με[τ]ὰ μέλανος γραφικοῦ, *ib.* 46⁶⁵ (iv/A.D.) (= I. p. 67) ἐνχρη δὲ τὸν δεξιὸν ὀφθαλμὸν μεθ' ὕδατος. Cf. also BGU III. 909⁸ (A.D. 359) ἐβουλήθη ἐπέλευσίν μου ποιήσασθαι μετὰ ξίφους, although this may be classed with (d) *supra*. In *Acta S. Marinae*, p. 30¹⁸ ἔτυπεν τὴν κεφαλὴν μετὰ τῆς σφύρας may be contrasted with the classical dative *ib.* p. 31 τύπτουσα τῇ σφύρα. This leads to the common MGr use of μέ, with the acc. to denote the instrument (cf. Evans *CQ* xv. p. 28).

(g) In Lk 1⁶⁹ (cf. Ac 14²⁷, 15⁴) it is customary to see a usage influenced by literal translation from the Semitic (see *Proleg.* p. 106, but cf. p. 246), but the usage is not unknown to vernacular Greek, e.g. P Amh II. 135¹⁵ (early ii/A.D.) τί δὲ ἡμεῖν συνέβη μετὰ τῶν ἀρχόντων ἴσως ἐγνώκατε ἢ κνώσσεσθε (ἢ γνώσσεσθε), "what befell us in connexion with the magistrates you have probably heard or will hear" (Edd.), and the Byzantine BGU III. 798⁸ εὐχαριστοῦμεν . . . τῇ ἡμῶν δεσποίνῃ εἰς πάντα τὰ καλὰ ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς. Thumb *Hellen.* p. 125 shows that MGr disproves Semitism in πολεμῆν μετὰ τίνος (cf. Rev 12⁷ *al.*), comparing a MGr folksong τρεῖς ἔρες ἐπολέμας με (= μετὰ) δεκόχτω χιλιάδες. We may also cite the Nubian inscr. of Silco I. *OGIS* 201³ ἐπολέμησα μετὰ τῶν Βλεμύων, ¹⁹ οὐ φιλονεικοῦσιν μετ' ἐμοῦ.

(h) Under the gen. construction we need only add μεθ' ὧν, "wherewith," an epistolary formula introducing the closing greeting, e.g. BGU IV. 1080³ (iii/A.D.) (as amended *Chrest* I. p. 564) προσα[γ]όρευε ἀπ' ἐμοῦ πολλὰ τῆν σοι φιλάτην σύνευνον, μεθ' ὧν ἐρῶσθαί σε καὶ εὐανθοῦντα εὐχομαι, κύριέ μου νίε—the words from ἐρῶσθαί to the end are added in a different hand, and similarly P Lips I. 110²⁷ (iii/iv A.D.).

(2) c. acc.—(a) with persons, meaning "besides," "in addition to"; P Lond 260⁸⁷ (a list relating to the poll-tax—A.D. 72-3) (= II. p. 50) μετ[ὰ τού]ς τετ[ε]λ(ευτηκότας), "including those who have since died" (Ed.), P Flor III. 338 (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχω(=ο)μεν μετὰ τούτου. Cf. P Giss I. 50¹³ (A.D. 259) μετὰ τὰ κριθέντα, "besides what has been determined."

(b) "after," of time: P Petr III. 104⁴ (B.C. 244-3) μετὰ τὸν σπόρον τοῦ δ' (ἔτους), "after the sowing of the 4th year," P Tebt I. 72⁶⁷ (B.C. 114-3) μετὰ τὸν διαλογισμόν, "after the inquiry," P Oxy II. 278¹⁶ (hire of a mill—A.D. 17) μετὰ τὸν χρόνον ἀπ[ο]κα[τα]στησάτωι ὁ μάνης τὸν μύλον ὑγιή και ἀσνήη, "at the end of the time the servant shall restore

the mill safe and uninjured" (Edd.), *ib.* 76³⁵ (A.D. 179) πρὸς τὸ μετὰ τελευτῆν αὐτοῦ ἀνεύθυνόν με εἶναι, "in order to free me from responsibility after his death" (Edd.), *ib.* VI. 903²⁶ (iv/A.D.) ἔμεινεν λέγων ὅτι μετὰ μῆνα λαμβάνω πολιτικὴν ἐμιστῶ, "he kept saying 'A month hence I will take a mistress'" (Edd.): cf. Ac 1⁸ and see further *Schulze Gr. Lat.* p. 17. Similarly *ib.* XIV. 1637²⁸ (A.D. 257-9) μετ' ἄλλα, "etc.," P Tebt II. 286³ (report of a trial—A.D. 121-138) μεθ' ἕτερα, "after other evidence," and P Ryl II. 77⁴¹ (A.D. 192) μετ' ὀλίγον. A curious usage, as yet unexplained, is found in a few tax-receipts, where μετὰ λόγον is inserted between the name of the month and the day, e.g. P Fay 53² (A.D. 110-1) Φαῶφι μετὰ [λόγο]ν κς: see the editors' note.

(c) For μετὰ τό c. inf. cf. P Par 63¹⁹³ (B.C. 164) (= P Petr III. p. 36) μετὰ τὸ γράψαι τὴν πρὸ ταύτης ἐπιστολήν, "after writing the former letter."

For further exx. of the different uses of μετὰ the monographs of Kuhring and Rossberg (see Abbreviations I.) should be consulted. The form μετὰ still occurs in MGr dialects (e.g. in Pontus); also with 1st and 2nd personal pronouns (e.g. μετὰ σένα, μετὰ ἐσένα), and in a few stereotyped formulae (e.g. μετὰ βιάς, "with effort"). The common form, however, is μέ (Thumb, *Handbook*, p. 103 f.).

μεταβαίνω.

The ordinary meaning "remove," "depart," as in Lk 10⁷, is well brought out in P Tebt II. 316⁸⁰ (A.D. 99) εἰν δὲ μεταβαίνωμεν ἢ ἐγδημῶμεν [μ]εταδώσωμεν ἀμφ[ό]τεροι τῷ συνμοιάρχη, "if we change our abode or go abroad, we will both give notice to the president of the symmory" (Edd.): cf. *ib.* I. 61 (b)²⁸² (B.C. 118-7). With the metaphorical usage in Jn 5³⁴, 1 Jn 3¹⁴, cf. *OGIS* 458⁷ (c. B.C. 9) εἰς ἀτυχῆς μεταβεβηκὸς σχήμα. For the subst. it is sufficient to quote BGU I. 137⁶ (ii/A.D.) where, in connexion with a census return, reference is made to one who had been enrolled ἐπ' ἀμφόδου Διουφῶων (= ἐλῶν) νυνεὶ δὲ μετὰ βασιν ποιουμένου ἐπὶ τῶν Χηνηβοσκῶν Πρώτων.

μεταβάλλομαι.

For the metaphorical usage, as in the only ex. of the verb in the NT (Ac 28⁹), see the letter addressed by Darius I. to a provincial governor, Gadatas, in Asia Minor, *Priene* 115²⁰ (the writing of the copy is of the 1st half of ii/A.D.) ὅτι δὲ τὴν ὑπὲρ θεῶν μου διάθεσιν ἀφανίζεις, δώσω σοι μὴ μεταβαλομένωι πείραν ἡδικη[μέ]νου θυμοῦ: cf. the oracular *Kaibel* 1039¹³ μοχθεῖν ἀνάγκη μετα[β]ολῆ δ' ἔσται καλή. The verb in the sense of "move," "transfer," "change," is common, e.g. P Hib I. 42³ (B.C. 262) τὸν σίτον δν ἐφης μεταβαλεῖσθα[ι] τοῖς παρὰ τῶν σιτολόγων, "with regard to the corn which you said you would transfer to the agents of the sitologi" (Edd.), *ib.* 45⁶ (B.C. 257) παραγίνεσθε [ἐν] τῷ τῶν ἐν Σέφθαι σίτον μεταβάλ[η]σθε πρὸ τοῦ το . . . τῶ ἐμβαλεῖν, "come here in order to transfer the corn at Sepththa before lading . . ." (Edd.), P Par 51¹² (dream from the Serapeum—B.C. 160) (= *Selections*, p. 19) θάρσ[ει] . . . ὅτι μεταβέβ[η]κα τὴν κοίτην μου, "take courage, for I have changed my bed," P Ryl II. 231⁸ (A.D. 40) τὸν πυρὸν τὸν ἐν τῷ θησαυρῷ μεταβαλοῦ δι[ὰ] τὴν βροχὴν, "get the corn in the granary removed because of the inundation" (Edd.), P Fay 122² (c. A.D. 100) εὐ ποιήσεις

μεταβαλόμενος τὸ παρὰ σοὶ σ[υ]γαπὶ . . . τῷ κομίζοντι σοὶ τὸ ἐπιστόλιον, "please transfer the mustard that is with you to the bearer of this letter" (Edd.), and P Tebt II. 402^a (A.D. 172) μεταβλήθη(θ) ἀπὸ τοῦ πλινθουργίου, "transported from the factory"—of bricks. For the meaning "hand over," "credit," "pay," see P Oxy VIII. 1153^b (i/A.D.) τὰς [δ]ραχμὰς ἑξακοσίας μεταβαλέσθαι ἡμεῖν, "to pay us the 600 drachmae," *ib.* XII. 1419^b (A.D. 265) ἄς μετεβάλου δι(ὰ) δημοσίας τραπέζης, "which you credited through the public bank" (Edd.), and *ib.* XIV. 1665²² (iii/A.D.) τῆς τιμῆς ἑξαυτῆς μεταβαλλομένης ὑπ' ἐμοῦ φ' ἐὰν δοκιμάσης, "the value to be handed over by me at once to any one approved by you" (Edd.). Μεταβόλος "retailer" (as in Isai 23²⁴) is seen in P Rev L^{xviii}. 3 (B.C. 258) οἱ κάπηλοι καὶ οἱ μεταβόλοι, "the dealers and retailers," P Oxy XIV. 1675³ (iii/A.D.) κ[ό]μ[η]σαὶ διὰ τῶν . . . περὶ Ἡρακλέωνα μεταβόλων (δραχμὰς?) β, "receive through the traders with Heraclion 40 drachmae (?)," and *Ostr* 1449¹ (Thebes—A.D. 164–5) ἐπιτ(ηρητῆς) τέλ(ους) μεταβόλ(ων) ἀλιεῶν (ἰ. ἀλιεῶν) (see *Chrest.* I. i. p. 136).

μετάγω,

"transfer," "transport," is seen in P Oxy II. 244^a (A.D. 23) βουλόμενος μεταγαγεῖν . . . πρόβατα τριακόσια εἰκοσι, with reference to the transference of sheep from one district to another, and *ib.* 259¹⁹ (A.D. 23) μὴ ἔχοντός μου ἐκέουσιαν (ἰ. ἔξ-) . . . μετᾶγει (ἰ. -γειν) ἑμαυτὸν εἰς ἑτέραν φυλακίαν, "I have no power to transfer myself to another prison": cf. also P Tor I. 111²⁴ (B.C. 116) τὸ ἔθνος μεταγαγεῖν εἰς τὰ Μεμόνεα, P Leid Mⁱⁱ. 3 (B.C. 114) (= I. p. 60) τῶν μεταγομένων εἰς τοὺς τάφους, of dead bodies, and the fragmentary P Ryl II. 67⁵ (late ii/B.C.) μεταγειοχότω[ν], again apparently of removal from one place to another. For the meaning of "translate," see Sir *prol.* δταν μεταχθῆ εἰς ἑτέραν γλώσσαν. Hort *ad* Jas 3³ cites Plut. ii. 225 F and Epict. *Ench.* xxxiii. 3, where the verb is used of turning men to a better mind, but can find no clear authority for the sense of "leading not from one place to another but from one direction to another," which the Jas passage requires.

μεταδίδωμι

is used in the general sense of "inform" in such passages as P Oxy VIII. 1153^b (i/A.D.) μετάδος Νικάνορι δι . . . , "tell Nicanor that . . .," P Giss I. 91 (fragment of a letter—ii/A.D.) τοῦ ἀδ[ελ]φοῦ μετα[δ]όντος δι μιν ἡ[σ]κει ἡμῶν συνεχῶς, P Lond 1231¹⁴ (A.D. 144) (= III. p. 109) ἀξιοῦμεν δὲ τοῦ διαστολικοῦ ἀγγίγραφον αὐτῷ μεταδοθῆναι, and P Oxy XIV. 1667⁸ (iii/A.D.) μετέδωκεν ὁ [Θε]λόχρηστος δσα ἔπραξας, "Theochrestus informed me of your doings" (Edd.). A quasi-legal meaning appears in P Par 261²⁸ (B.C. 163–2) (= *Selections*, p. 16) τῷ υἱῷ δὲ Ψινταῶν . . . προσήλθομεν, καὶ περὶ ἐκάστων μετεδώκαμεν, "we (the Serapeum Twins) approached the son of Psintaes, and gave him detailed information," BGU I. 16⁷ (A.D. 159–160) (= *Selections*, p. 83) πρὸς τὸ μεταδοθῆν εἰς ἐξέτασιν εἰδος, "with regard to the report handed over to us for information," the report of five presbyter-priests regarding a brother priest, and more particularly in such passages as P Ryl II. 119⁸¹ (A.D. 54–67) μεταδόντες αὐτῷ καὶ τοῖς αὐτοῦ υἱοῖς Ἐρμοφίλωι καὶ Κάστορι διαστολικὸν ὑπόμνημα κατελθεῖν

εἰ[ς] τὸν διαλογισμὸν, "we served a summons upon him and his sons Hermophilus and Castor to go down to the assize" (Edd.), P Oxy XII. 1472^b (A.D. 136) τοῦ δεδομέν[ο]ν ὑπομνήματος ἀντίγρα(φον) σύνταξον μεταδοθῆναι ὡς ὑπόκει[τ]αι, "give instructions that a copy of the memorandum which has been presented be served, as follows" (Edd.), *ib.* X. 1270⁴⁸ (A.D. 159) ἀξίω συντάξαι γράψαι τῷ τοῦ Ὄξυ[ρυγχ]ιτου στρα(τηγῷ) μεταδοῦναι τούτου τὸ ἴσον [τῆ] Ἄμμων . . . , "I beg you to give orders that instructions should be sent to the strategus of the Oxyrhynchite nome to serve a copy of this application upon Ammon . . ." (Edd.), and, with ἐνώπιον, in BGU II. 578¹ (A.D. 189) μετάδ(ος) ἐνώπι(ον) ὡς καθήκ(ει) τοῖς προστεταγμένοις ἀκολούθως, where Deissmann (*BS* p. 213) treats μεταδίδουαι ἐνώπιον as an "official formula," and cites Wilcken to the effect that it means *to deliver personally*: "the demand for payment shall be made to the debtor, face to face, for the greater security of the creditor." See also P Flor I. 56²⁰ (A.D. 234) cited *s.v.* ἐνώπιον, and Preisigke's elaborate note in the introduction to P Strass I. 41, where the sense of "responsibility" conveyed by the verb in legal phraseology is fully discussed. The subst. μετάδοσις occurs in P Oxy XII. 1473⁴⁸ (application concerning a remarriage—A.D. 201) τούτου ὄντος ἀξίω τὴν μετ[ά]δοσιν γ[ε]νέσθαι [τῆ] Ἀπολλων[α]ρίφ[ω]ς ὡς καθήκει, "this being so, I request that the notification be made to Apollonarian in the proper way," *ib.* X. 1276¹⁹ (A.D. 249) κυρία ἡ πράσις . . . ἡνπερ . . . δημοσιώσεις . . . οὐ προσδεόμενος μετ[ά]δοσεως οὐδὲ ἑτέρας συνευδοκήσεως ἡμῶν, "the sale is valid, and you shall make it public without requiring a notification or any further concurrence on our part" (Edd.). For τὸ μεταδόσιμον, "the certificate," cf. P Tebt II. 316¹² (A.D. 99) (= *Chrest.* I. p. 174) ὄμνῳ . . . ἔχειν τὸ μεταδόσιμον ("ein den abgehenden Erpbeben überreichtes Zeugnis," Wilcken).

μετάθεσις.

PSI V. 546³ (mid. iii/B.C.) τοῦ ἀναβαθμοῦ τὴν μετάθεσιν, "the removal of the stair"—in connexion with repairs on a house. In Aristaeas 160 the subst. is used of the divine and incomprehensible "interchange" of the states of sleeping and waking: ὡς θεία τίς ἐστὶ καὶ ἀκατάληπτος τούτων ἡ μετάθεσις.

μεταίρω

is intrans. "change my position," "depart," in its two occurrences in the NT (Mt 13⁵², 19¹), but for the trans. usage "remove," "transfer," as in the LXX, we may cite a Cilician rock inscr. found in the neighbourhood of a temple *OGIS* 573¹⁸ (i/A.D.) τῶν δὲ ἀναθεμάτων τῶν ὄντων ἐν τοῖς ναοῖς καὶ τῶν ἐπιγεγραμμένων ἐν τε ταῖς στήλαις καὶ τοῖς ἀναθέμασιν μηδὲν ἐξίστω<ι> μῆτε ἀπαλείψαι μῆτε ἀχρεῶσαι μῆτε μεταῖραι.

μετακαλέω.

The mid. of this verb, which is found *qualiter* in Acts in the sense "summon to myself," "send for" (cf. Hobart, p. 219 f.), may be illustrated from the curious interview with an Emperor (Marcus Aurelius or Commodus) P Oxy I. 33 verso¹¹. 2 (late ii/A.D.) Αὐτοκράτωρ μετεκ[α]λέαστο αὐτόν, *ib.* 14⁷ τίς ἤδη τὸν δευτέρον μου ἄδην προσκυνούντα . . .

μετεκαλέσατο; where the meaning apparently is, "who now has sent for me, who am facing death for the second time?" and *ib.* X. 1252 *recto*²⁸ (A.D. 288-95) ἐπὶ σήμερον ἦτις ἐστὶν ἐπὶ μετεκαλέσω ἡμᾶς, "whereas to-day, the 18th, you summoned us" (Edd.). For the act. cf. P Tebt I. 23¹² (B.C. 119 or 114) διδὲ καὶ ἔτι νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ μετεκαλέσας ἐκ τῶν προηγηθέντων, where the editors render, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him, abandoning your previous state of ignorance"; and for the pass. cf. P Par 63^{viii.9} (B.C. 165) ἵνα μετακληθῆς ἔτι πρὸς τὴν ἐμὴν αἵρεσιν.

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occurs in its literal sense of "move away" (transitive) in the Mysteries inscr. from Andania *Syll* 653 (= 3736)¹⁸⁹ (B.C. 92) μὴ μετακινούντες ἐπὶ καταλ[ύ]σει τῶν μυστηρίων μ[η]θὲν τῶν κατὰ τὸ διάγραμμα: cf. also the inscr. on a stone found amongst the ruins of an ancient temple near Cephisia, *ib.* 888 (= 31238)^{3ff.} (c. A.D. 160) πρὸς θεῶν καὶ ἡρώων, ὅστις εἰ ὁ ἔχων τὸν χῶρον, μήποτε μετακινήσῃς τοῦτων τι. καὶ τὰς τοῦτων τῶν ἀγαλμάτων εἰκόνας καὶ τιμὰς ὅστις ἢ καθέλοι ἢ μετακινήσῃ, τοῦτ' ἢ γῆν καρπὸν φέρειν ἢ θάλασσαν πλωτὴν εἶναι, κακῶς τε ἀπολέσθαι αὐτοὺς καὶ γένος.

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For the gen. construction, as in Ac 2⁴⁶, cf. P Ryl II. 77¹⁹ (A.D. 192) τροφῶν μεταλαβεῖν. The acc. (cf. Ac 24²⁵) is found in such passages as P Tebt I. 79⁴⁹ (c. B.C. 148) Θοτορταῖον τὸν μεταλαβόντα τὴν κωμογρ(αμματεῖαν), "Thotortaeus, who succeeded to the post of komogrammateus" (Edd.), P Amh II. 39⁶ (late ii/B.C.) μεταλαβόντες τοὺς συντετελεισμέν[ο]ις πρὸς τοὺς τέβεις Ἑρμων[θ]ῆτας ἀγῶνας μεγάλως ἐχάρημεν, P Oxy I. 113¹⁴ (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων ὅτι ὅτι (omit) μετέλαβον παρατετευχότα Πλουτίωνα εἰς τὸν Ὀξυρυγχίτην, "I thank all the gods to think that I came upon Plution in the Oxxyrhynchite nome" (Edd.). The verb is frequent = "obtain information," "learn," e.g. P Tebt I. 40⁷ (B.C. 117) σαφέστερον μετεληφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδὸν ἀντέχεσθαι τῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), P Tor I. 11² (B.C. 116) ὑπὲρ ὧν μεταλαβόντος μου παρεγενήθη, εἰς τὴν Δίωσπολιν, P Giss I. 27³ (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ά τινων ἀπὸ Ἰβίωνος σήμερον ἐλθόντων[ν] συνοδοιπορικῆνα[ν] τιν[ν] παιδαρίω κτλ. For the legal sense of "assign" see P Tebt II. 294¹⁸ (A.D. 146) τοῖς παρ' ἐμοῦ μεταληψομένοις, "to my assigns," P Ryl II. 162¹² (A.D. 159) ἐγγόνους αὐτῆς καὶ τοῖς παρ' αὐτῆς μεταληψομένοις, "to her descendants and assigns," and similarly P Oxy X. 1276¹³ (A.D. 249).

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From the meaning "exchange" which this verb has in its only occurrences in the NT (Rom 1^{25f.}), the transition is easy to "exchange by leaving," "quit," and hence the common μεταλλάσσω βίον = "I die," e.g. P Par 22¹⁴ (B.C. 165) μετήλλαχεν τὸν βίον, *OGIS* 326¹⁵ (ii/B.C.) μεταλλάσσω τὸν βίον ἐν Περγάμῳ προενοήθη τῆς συνδου. The use of μεταλλάσσω alone in this sense is perhaps still more common in our sources, e.g. BGU IV. 1148⁸ (B.C. 13) τῷ μετηλλαχότῳ αὐτῆ(ς) ἀνδρὶ Ἰσιδώρῳ, P Oxy X. 1282¹⁸ (A.D. 83) ὑπὸ τοῦ γενομένου καὶ μετηλλαχότος τῆς Θνάτος ἀνδρός, "by the former husband, now deceased, of Thnas" (Edd.), P Ryl II. 108⁹ (A.D. 110-11) ἀπὸ κληρον[ο]μίας τῆς μετηλλαχῆς ἡμῶν μη(τρός) Εὐδαιμονιδ(ος), "from the inheritance of our deceased mother Eudaimonis," P Oxy III. 477¹⁴ (A.D. 132-3) ἢ μ[ε]τήλλαχεν, "who is dead," and *Syll* 731 (= 31103)¹⁰ (c. B.C. 200) δέδωκεν δὲ καὶ τοῖς μετα[λλ]άξασιν τὸ ταφικὸν παραχρήμα.

μεταμέλομαι.

A good ex. of the reflexive meaning "repent oneself," as in Mt 21³⁰ *al.*, is afforded by BGU IV. 1040²⁰ (ii/A.D.) χα[ρ]ῶ ὅτι μο[ι] τα[υ]τά ἐποίησας ἐμοῦ μ[ε]τ[ε]μ[ε]λομ[ε]νον π[ε]ρὶ μ[η]δενός. καθαρ[ᾶ]ν γὰρ ἔχων τὴν ψυχὴν κτλ.: cf. *ib.* 1208^{1.20} (B.C. 27-6). In the great calendar inscr. *Priene* 105¹⁰ (= *OGIS* 458¹⁰) (c. B.C. 9), the verb has the somewhat weaker sense of "regret" (cf. 2 Cor 7⁶ RV), the birthday of Augustus being described as the beginning of life, and the end of a man's regretting that he has been born—πέρας καὶ ὄρος τοῦ μεταμελεσθαι, ὅτι γεγέννηται. For the impers. act. see P Hib I. 59¹¹ (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποιῶν ἐν τῇ κώμῃ[ν] μεταμελή[σ]ει σοι, "if you do not stop your malpractices in the village you will repent it" (Edd.), and for the pass. form see P Thead 51¹⁵ (iv/A.D.), where a man is warned to give back an artaba of corn he has wrongly taken—εἰ δὲ μὴ μεταμελησθῆναι ἔχεις, "otherwise you will have reason to be sorry for it." The subst. μετὰμελος is seen in P Fay 124²³ (ii/A.D.) μετὰμελόν σ[ο]ι πάλει εἰσο[σ]ει ἢ πλεονεξ[ί]α σου, "your cupidity will again cause you regret" (Edd.), and for two exx. of the usual form μετὰμελία cf. Menander *Fragm.* p. 268.

μεταμορφόω.

P Leid W^{11.26} (ii/iii A.D.) (= II. p. 87) σοὶ πάντα ὑποτέτακται, οὐ οὐδείς θεῶν δύναται εἰδὲν τὴν ἀληθινὴν μορφὴν, ὁ μεταμορφούμενος εἰς πάντας, ἀόρατος, ἐφ' αἰῶν αἰῶνος, "qui transformaris in omnes (i.e. "qui omnium deorum formas assumis," p. 170), invisibilis in seculum seculi," similarly *ib.* xiii. 35 (= p. 127): cf. 2 Cor 3¹⁸ and the parallel expression in Seneca *Ep.* 6. 1—"intellego, Lucili, non emendari me tantum, sed transfigurari" (cited by Clemen *Primitive Christianity*, p. 68). On the translation of Rom 12², see *Field Notes*, p. 162.

μετανοέω.

A few exx. of this important verb can be quoted from our sources—PSI V. 495⁹ (B.C. 258-7) νυνὶ δὲ μετανοήσκεν διὰ τὸ ἐπ[ι]τεμῆσθαι ὑπὸ κτλ., P Gurob 6³ (B.C. 214) ἔμπερ μὴ βούλησθε μετανοή[σαι]—in a broken context, *OGIS* 751⁹ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανοηκότας τε ἐπὶ τοῖ[ς] προημαρτημένοις (cf. 2 Cor 12²¹), BGU III. 747^{1.11}

μετεκαλέσαστο; where the meaning apparently is, "who now has sent for me, who am facing death for the second time?" and *ib.* X. 1252 *τετιώ*²⁸ (A.D. 288-95) ἐπὶ σήμερον ἦτις ἐστὶν ἐγὼ μετεκαλέσω ἡμᾶς, "whereas to-day, the 18th, you summoned us" (Edd.). For the act. cf. P Tebt I. 23¹² (B.C. 119 or 114) διδὲ καὶ ἔτι νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ μετεκαλέσας ἐκ τῶν προσηγορημένων, where the editors render, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him, abandoning your previous state of ignorance"; and for the pass. cf. P Par 63^{viii.9} (B.C. 165) ἵνα μετακληθῆς ἔτι πρὸς τὴν ἐμὴν αἴρεσιν.

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From the meaning "exchange" which this verb has in its only occurrences in the NT (Rom 12^{8f}), the transition is easy to "exchange by leaving," "quit," and hence the common μεταλλάσσω βίον = "I die," e.g. P Par 22¹⁴ (B.C. 165) μετήλλαχεν τὸν βίον, *OGIS* 326¹⁵ (ii/B.C.) μεταλλάσσω τὸν βίον ἐν Πιεργάμω προενοσήθη τῆς συνόδου. The use of μεταλλάσσω alone in this sense is perhaps still more common in our sources, e.g. BGU IV. 1148⁸ (B.C. 13) τῷ μετηλλαχότι αὐτῆ(ς) ἀνδρὶ Ἰσιδώρω, P Oxy X. 1282²⁸ (A.D. 83) ὑπὸ τοῦ γενομένου καὶ μετηλλαχότος τῆς Θνάτος ἀνδρός, "by the former husband, now deceased, of Thnas" (Edd.), P Ryl II. 108⁹ (A.D. 110-11) ἀπὸ κληρον[ο]μίας τῆς μετηλλαχῆς ἡμῶν μη(τρὸς) Εὐδαιμονίδ(ος), "from the inheritance of our deceased mother Eudaemonis," P Oxy III. 477¹⁴ (A.D. 132-3) ἢ μ[ε]τ[η]λλάχεν, "who is dead," and *Syll* 731 (= 31103)¹⁰ (c. B.C. 200) δέδωκεν δὲ καὶ τοῖς μετα[λλ]άξασιν τὸ ταφικὸν παραχρήμα.

μεταμέλομαι.

A good ex. of the reflexive meaning "repent oneself," as in Mt 21³⁰ *al.*, is afforded by BGU IV. 1040⁸⁰ (ii/A.D.) χα[ί]ρω ὅτι μοι[ε] τα[ύ]τα ἐποίησας ἐμοῦ μ[ε]τ[η]μελόμενου π[ε]ρὶ μ[η]θδενός. καθαρ[ᾶ]ν γὰρ ἔχων τὴν ψυχὴν κτλ.: cf. *ib.* 1208^{i.20} (B.C. 27-6). In the great calendar inscr. *Priene* 105¹⁰ (= *OGIS* 458¹⁰) (c. B.C. 9), the verb has the somewhat weaker sense of "regret" (cf. 2 Cor 7⁸ RV), the birthday of Augustus being described as the beginning of life, and the end of a man's regretting that he has been born—πέρασ καὶ ὄρος τοῦ μεταμέλεσθαι, ὅτι γεγέννηται. For the impers. act. see P Hib I. 59¹¹ (c. B.C. 245) εἰ μὴ παύσει ε[κ]κοποῶν ἐν τῇ κώμῃ[ν] μεταμελή[σ]οι σοι, "if you do not stop your malpractices in the village you will repent it" (Edd.), and for the pass. form see P Thead 51¹⁵ (iv/A.D.), where a man is warned to give back an artaba of corn he has wrongly taken—εἰ δὲ μὴ μεταμελήσῃται ἔχεις, "otherwise you will have reason to be sorry for it." The subst. μετάμελος is seen in P Fay 124²³ (ii/A.D.) μετάμελόν σ[ο]ι πάλιν εἰσο[σ]οῦ ἢ πλεονεξ[ί]α σου, "your cupidity will again cause you regret" (Edd.), and for two exx. of the usual form μεταμέλεια cf. Menander *Fragm.* p. 268.

μεταμορφόω.

P Leid W^{ii.20} (ii/iii A.D.) (= II. p. 87) σοὶ πάντα ὑποτέτακται, οὐ οὐδεὶς θεῶν δύναται ἰδεῖν τὴν ἀληθινὴν μορφήν, ὁ μεταμορφούμενος εἰς πάντας, ἀόρατος, ἐφ' αἰῶν αἰῶνος, "qui transformaris in omnes (i.e. "qui omnium deorum formas assumis," p. 170), invisibilis in seculum seculi," similarly *ib.* xiii. 35 (= p. 127): cf. 2 Cor 3¹⁸ and the parallel expression in Seneca *Ep.* 6. 1—"intellego, Lucili, non emendari me tantum, sed transfigurari" (cited by Clemen *Primitive Christianity*, p. 68). On the translation of Rom 12³, see *Field Notes*, p. 162.

μετανοέω.

A few exx. of this important verb can be quoted from our sources—PSI V. 495⁹ (B.C. 258-7) νυνὶ δὲ μετανενοήκεν διὰ τὸ ἐπ[ι]τετιμηθῆσθαι ὑπὸ κτλ., P Gurob 6⁸ (B.C. 214) ἔμπερ μὴ βούλησθε μετανοή[σ]αι—in a broken context, *OGIS* 751⁹ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανενοηκότας τε ἐπὶ τοῖ[ς] προσημαρτημένοις (cf. 2 Cor 12²¹), BGU III. 747^{i.11}

(A.D. 139) ολό[μ]ενος με[τ]ανοή[σ]ιν (ζ. μετανοήσιν) ἡμῶν ἐπιχό[δ]ιν (ζ. ἐπιείχον) σοι τῷ κυρίῳ δηλώσαι, P Tebt II. 424⁵ (late iii/A.D.) εἰ μὴν ἐπιμένεις σου τῇ ἀπονοῖα, συνεχέ(= αὐ)ρω σοι· εἰ δὲ μετανοῖς, σὺ οἶδας, “if you persist in your folly, I congratulate you; if you repent, you only know” (Edd.), BGU IV. 1024^{iv.25} (end of iv/A.D.) ὑπὸ γὰρ τοῦ ἐπι- κιμέν[ου] αὐτῷ ἔρωτος [παρή]λθεν μ[ε]τανοῶν. In P Lond 897²² (A.D. 84) (= III. p. 207) παρακαλῶ δὲ σὲ εἶνα μὴ μελανήσης, the editor suggests that for μελανήσης we may perhaps read μετανήσης for μετανοήσης. See also *Melanandra* p. 127² where the verb is used of “change of mind.” Its meaning deepens with Christianity, and in the NT it is more than “repent,” and indicates a complete change of attitude, spiritual and moral, towards God. MGr μετανοῶν, “repent.”

μετάνοια.

The transition to the deeper sense of this word (see *supra*) appears in Aristeas 188, where God is described as by His gentleness and long suffering—μετατιθείς ἐκ τῆς κακίας [καλ.] εἰς μετάνοϊαν ἄξεις, “turning men from their wickedness and leading them to amendment.” The interesting Calendar of Church Services at Oxyrhynchus, P Oxy XI. 1357⁴ (A.D. 535-6), mentions a ἡμέρ(α) μεταν(ο)ίας, and we hear of a μοναστήριον μετανοίας at Alexandria in P Flor III. 298⁵⁴ (vi/A.D.): cf. P Lond 996³ (vii/A.D.) (= III. p. 248), and see Sophocles *Lex. s.v.* The phrase ἐν μετανοίᾳ [γ]ενομένους occurs in PSI V. 452¹⁴ (iv/A.D.), and similarly in BGU III. 836⁵ (time of Justinian). In *ZNTW* i. p. 66 ff. Wrede discusses the translation of μετάνοια in the NT (“nicht Sinnesänderung, sondern Busse”). It may be added that Lactantius (*Div. Inst.* vi. 24. 6) for the ordinary *paenitentia* of Christian Latinity prefers *resipiscencia*, as implying, like μετάνοια, a coming to one's senses, resulting in a change of conduct.

μεταξύ

is used prepositionally c. gen., as in Mt 18¹⁵, Rom 2¹⁵, in such passages as P Rein 44¹⁶ (A.D. 104) μετὰ τὸν τῆς συμφωνίας τῆς γενομένης μεταξύ αὐτοῦ καὶ Ἰσιδώρου, P Oxy VIII. 1117³ (c. A.D. 178) μεταξύ ἡμῶν καὶ ἀρχόντων, P Gen I. 48¹¹ (A.D. 346) τὴν συμ[π]εφωνηθεῖσα[ν] μεταξύ [ἡ]μῶν ἀλλήλων τιμῆν, P Oxy VII. 1026² (v/A.D.) μεταξύ ἐλάβομεν Γεροντίου κ[α] Ἰωάννην (ζ.-ης) ὥστε λαβεῖν Ἰω[άν]νην τὰ ἱμάτια κτλ., “we have mediated between Gerontius and John to this effect: John shall take the cloaks” etc. (Ed.), PSI I. 71⁶ (vi/A.D.) μεταξύ ἐμοῦ τε κ(α)λ) θάν λιτουργῶν, and *Kaibel* 418¹ (ii/A.D.) τὸ μεταξύ βίου θανάτοιο τε. For the adverbial usage in relation to *time*, as in Jn 4²¹, cf. BGU IV. 1153⁷ (B.C. 14) τοῦ μεταξύ χρόνου, *ib.* 1139⁹ (B.C. 5) ἐν δὲ τῷ μεταξύ, P Giss I. 30² (A.D. 140-161), *al.*: see also P Oxy X. 1320 (A.D. 497) ὁμολογῶ ὄφελειν σοι καὶ χρεωστῆν ἀπὸ λόγου τιμῆς οἴνου οὐ ἄνημα παρὰ σοῦ καὶ ἐβάσταξα κατὰ τὰ μεταξύ γενομένα [γραμματεία (?)]. The form μετοξύ is found from i/A.D. onwards in such passages as P Lond 177¹¹ (A.D. 40-41) (= II. p. 168) ἐν δὲ τῷ μετοξύ, P Amh II. 64⁴ (A.D. 107) ἄλλα μετοξύ δεδα[π]ανῆσθαι, “that further expenses had been incurred meanwhile” (Edd.), P Oxy XIV. 1630¹² (A.D. 222?) μετοξύ ἡμῶν [καὶ τιν]ων ἀνδρ[ῶ]ν, P Tebt II. 433

(iii/A.D.) διαλήμψεται μετοξύ ἡμῶν ὁ στρατηγός, and, in relation to space, P Oxy XII. 1475²⁰ (A.D. 267) τὸ μετοξύ πωμάριον, “the intervening orchard”: see also Thackeray *Gr.* i. p. 77 for LXX parallels, and Reinhold p. 40 for the usage in the early Christian Fathers. MGr σπὸ μεταξύ, “in the meantime”: (ἀνα-)μεταξύ of place, “between,” “among.”

μεταπέμπομαι,

“summon,” “send for,” occurs in such passages as P Petr II. 19 (1a)⁸ (iii/B.C.) ἀξιώσας αὐτὸν [μ]εταπέμψασθαι με καὶ δέισθαι (“dismiss”) [ἀπὸ τῆς] φυ[λα]κῆς, P Tebt II. 289⁷ (A.D. 23) μεταπεμψάμε(νος) πέμψωι τῷ ἡγεμόνι ὡς ἄ[μ]ε[λ]οῦντα τῆς εἰσπρά[ξ]εως, “I shall summon and summon you to the Prefect for neglecting the collecting,” P Ryl II. 77⁴¹ (A.D. 192) μεταπεμφθήσονται δὲ καὶ οἱ κοσμηταὶ ἕνα ἐπὶ παρούσι αὐτοῖς αὐτὰ ταῦτα εἴπητε, “but the cosmetae shall also be summoned in order that you may repeat the same statements in their presence” (Edd.), and P Oxy I. 118 *verso*⁷ (late iii/A.D.) συμβουλευθέντες . . . διὰ τὸ ἄδηλον τῆς ὁδοπορίας προθμῆιον μεταπέμψασθαι (ζ.-ασθαι), “we have been advised to send for a ferry-boat on account of the uncertainty of the road” (Edd.).

μεταστρέφω,

which in the NT occurs only in Ac 2²⁰, Gal 1⁷, and as a *v. l.* in Jas 4⁹, means literally “change from one state to another”: cf. Deut 23⁸, Sir 11²¹⁽³²⁾. The verb occurs in P Par 574²⁶²⁵ (iv/A.D.) μεταστρέφοντός σου τὸν λόγον ὡς ἐὰν θέλῃς.

μετασχηματίζω.

For the meaning “refashion,” “change the outward appearance of that which itself remains the same,” we may appeal to *Preisigke* 5174¹⁰ (A.D. 512), where, in connexion with the purchase of an hermitage, power is given—καθελεῖν, ἀνοικοδομεῖν, μετασχηματίζειν, ἐν οἷα βούλεται ὄψει καὶ διαθέσει: similarly *ib.* 5175¹² (A.D. 513) and P Mon 13⁴⁶ (A.D. 594) πωλεῖν καὶ μεταπωλεῖν καὶ μετασχηματίζειν. The passages, though late, are important in connexion with the interpretation of Phil 3²¹: see also *Field Notes* p. 169 f. for the meaning of I Cor 4⁶. To the exx. of the verb from profane sources add Diod. Sic. ii. 57, where it is used in connexion with the dividing up of the root-forms of the letters of the alphabet: cf. Gardthausen *Palaeographie*², pp. 41, 263. Cf. also Iamblichus *de Myst.* 3, 28, and see further *s.v.* σχῆμα.

μετατιθημι.

With the use of this verb in Ac 7¹⁶ we may compare P Tebt II. 336¹² (c. A.D. 190) ἐξ ὧν μ[ε]τατιθ(ενται) εἰς δη[μο]σίαν γῆν (πυροῦ) (ἀρτάβαι) κτλ., of wheat “transferred” to domain land. See also with reference to persons P Ryl II. 220⁹⁶ (between A.D. 134-5 and 138), an official list of males, perhaps for military purposes, a certain number of whom had been transferred to a new heading or a new village in the 19th year of Hadrian—καὶ ἐνθάδε(ε) μετ[ε]-(τε)-θ(ησαν) τῷ ἰθ(ε) οἱ πλειόνων (“those in excess”), and P Lond 322⁵ (A.D. 214-5?) (= II. p. 159 f., *Chrest.* I. p. 421), an application for the payment of the porters' hire,

agreed upon for the removal of persons named from the village of Bacchias to that of Socnopaei Nesus—πρὸς ἀπαίτησιν φορέτρων ἀποτάκτου τῶν μετατιθεμένων ἐνθάδε ἀπὸ κώ(μης) Βακχ(ιάδος). In BGU I. 4⁹ (ii/iii A.D.) μετατέθεντος μου εἰς ἄλλα (sic) Βουκοντίων, military transference from one *ala* or company to another is indicated; and in P Oxy XII. 1417²⁰ (early iv/A.D.) ἀπὸ τῆς βουλῆς μετατεθῆναι the reference is apparently to change of purpose, though unfortunately the immediate context is wanting: cf. Aristaeas 188 μετατιθεῖς ἐκ τῆς κακίας [καί] εἰς μετάνοιαν ἄξεις, and *Menandrea* p. 64⁴⁸ ὥστ' εἰ τοῦτ' ἔδυσχεράνε τις | ἀτιμίαν τ' ἐνόμισε, μεταβέσθω πάλιν, "if any one disliked it, and thought it a wicked shame, let him change his mind." The description of Dionysius of Heracleia, who deserted the Stoics for the Epicureans, as ὁ μεταθέμενος, "the Turncoat" (Diog. Laert. vii. 166) may help us with Gal 1⁶ (cf. 2 Macc 7²⁴ μεταθέμενον ἀπὸ τῶν πατρῶν): see also *Field Notes*, p. 188.

μετατρέπω,

which "seems not to have been used in Attic" (LS), is read by WH in Jas 4⁹. The verb occurs *quinquies* in 4 Macc: cf. also Ag. Ezek 1⁹, Sm. Ezek 1⁹, 10¹¹, and Aristaeas 99 where the man, who has been permitted to behold the high-priest's vestments, is described as—μετατραπέντα τῇ διανοίᾳ διὰ τὴν περὶ ἑκαστον ἁγίαν κατασκευήν, "profoundly moved in his mind at the sanctity attaching to every detail" (Thackeray).

μετέπειτα,

"thereafter," occurs in the NT only in Heb 12¹⁷: cf. *OGIS* 177¹⁴ (B.C. 96-5) εἰς τὸν μετέπειτα χρόνον, and for the form see Maysen *Gr.* p. 242.

μετέχω.

With the use of μετέχω in I Cor 10¹⁷ οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, cf. *Magn* 44¹⁷ (end of iii/B.C.) μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, where too the immediately following ¹⁸τοὺς κοινωνησοῦντας τὰς τε θυσίας proves that here, as in the Corinthian passage (¹⁹τὸν ἄρτον ἐν κλάμει, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν.), μετέχω and κοινωνέω must be regarded as synonymous: see Thieme p. 29 f. For a similar ex. from the papyri, cf. P Oxy XII. 1408²⁶ (c. A.D. 210-14) εἰσὶ δὲ ὑποδεχομένων πολλοὶ τρόποι· οἱ μὲν γὰρ κοινων[οῦντες τῶν ἀδικη]μάτων ὑποδέχονται, οἱ δὲ οὐ μετέχοντες μὲν κα[. . .], "there are many methods of giving them (viz. robbers) shelter: some do so because they are partners in their misdeeds, others without sharing in these yet . . ." (Edd.). For the acc. after μετέχω cf. P Petr III. 32 (f)⁶ (iii/B.C.) (= *Chrest.* I. p. 310) ἐπέδικά σοι ἤθη ὑπομνήματα κατὰ Φίλωνος τοῦ μετέχοντός μοι τὴν μερίδα, and for the gen., as in I Cor 9¹² *al.*, cf. P Tebt II. 309²⁰ (A.D. 116-7) διὰ τὸ [μὴ δύνασθαι με]τασχέσθαι τῆς γεωργίας, "as I am unable to take part in the cultivation" (Edd.), and *Syll* 213 (= ³ 409)⁶⁸ (c. B.C. 275-4) ἔσαι ἐπιδόσεις γεγονάσιν ἐν τῷ δήμῳ πασῶν μετέσχηκεν.

μετεωρίζομαι.

For this verb in the literal sense of "am lifted up, suspended," cf. P Oxy VI. 904⁶ (v/A.D.) where a certain Flavius complains that he has been maltreated in the per-

formance of his duties—καθ' ἐκάστην ἡμέραν μετεωρίζ[ε]-μενον σχοινίοις καὶ πληγαῖς κατακοπτόμενον κατὰ τὸ σῶμα, "being daily suspended by ropes and having my body belaboured with blows." From this it is a natural transition to the sense of being elated or exalted in mind, seeking high things, as in the LXX (Ps 130¹, 2 Macc 5¹⁷, 7³⁴), and, according to some commentators, in Lk 12²⁹, the only passage where the verb is found in the NT (cf. Vg *nolite in sublime tolli*, Luther *fahret nicht hoch her*, Tind. Cov. "neither clyme ye up on high"). But, in view of the context, the rendering "be not anxious, worried" (cf. "be not ye of doubtful mind," AV, RV) is more likely, and is supported by such a passage from the Κοινή as P Oxy XIV. 1679¹⁶ (iii/A.D.) μὴ μετεωρίζου, καλῶς διάγομεν, "do not be anxious, we are well" (Edd.). The adj. μετέωρος is used technically of an "incompleted" contract, which is therefore still "in suspense" in P Oxy II. 238¹ (A.D. 72) μετέωρος οἰκονομίας: see the editors' introduction, and cf. P Fay 116¹² (A.D. 104), *Chrest.* II. i. p. 99. More general exx. of the same usage are—P Ryl II. 144¹⁰ (A.D. 38) παραγενομένου μου εἰς Ἐθήμερίαν . . . περὶ μετεώρων ἐλ[ογ]οπισοσάμην πρὸς Ὀνώφριον κτλ., "having gone to Euhemeria on some unfinished business, I entered into conversation with Onnophris etc." (Edd.), P Oxy IX. 1219⁵ (iii/A.D.) Θέων ὁ υἱὸς ἡμῶν παραγίνεται πρὸς σέ πορευόμενος εἰς τὴν Νεικίου ἕνεκα ἀναγκαίου αὐτοῦ μετεώρων, "Theon our son is coming to you on his way to the city of Nikias on account of a pressing incompleted negotiation" (Ed.), *ib.* XIV. 1758¹⁶ (ii/A.D.) μελέτω σοι δὲ καὶ περὶ ὧν ἄλλων ἔχω παρὰ σοὶ μετέωρο[ν] ἐπισχεῖν, and a letter published by Vitelli in *Atene e Roma* vii. p. 124, ll. 11-13 οὐτ[ε] ἔ[λ]λουσάμην [οὐ]τε προσεκύνησα θεοῦς φοβουμένη σου τὸ μετέωρον, an interesting ex. of the popular idea of reciprocity between gods and men (see the editor's note on P Oxy VII. 1065⁷⁴). From the inscr. we may cite *Syll* 510 (= ³ 364)⁴⁸ (after B.C. 297) ἐκ τῶν [τὰ μετέ]ωρα ἐγγυωμένων, "i.e. pecunias simpliciter mutuas datas sine pignore aut hypotheca" (Dittenberger): cf. *OGIS* 483⁸² (ii/B.C.) ἂν τινες . . . μετέωρους ὀχέτους ποιῶσιν, κωλύεωσαν αὐτοὺς οἱ ἀμφοδάρχαι, with Dittenberger's note, "in voce μετέωρους non putaverim editoris loci vim inesse, sed omne genus canalium a superiore parte apertorum intellegi, ut recte eis opponantur tecti (κρυπτοί)." See also Epict. iii. 24. 75 δταν θέλω, πάλιν εὐφραίνη καὶ μετέωρος πορεύη εἰς Ἀθήνας, "when I choose you can put on a glad face again and go off in high spirits to Athens" (Matheson), and for the Ionic μετάριστος cf. Wackernagel *Hellenistica*, p. 12 f. The subst. μετεωρισμός occurs *quater* in Vett. Valens = *vitae perturbatio*.

μετοικεσία,

"transportation," "deportation." The verb μετοικέω is supplied by A. W. Mair and W. M. Ramsay in a Phrygian epitaph of about the middle of iv/A.D. in honour of C. Calpurnius Collega Macedo—θεοῦ προνοία καὶ ἱερῶν ἀγγελῶν συνοδία με[τοικη]σαντα] εἰς [ο]ύρανὸν ἐξ ἀνθρώπων (see *CR* xxxiii. p. 2).

μετοικίζω.

With the use of this verb in Ac 7⁴ of "transporting" or "transferring" from one country to another cf. *OGIS* 264⁷

ἐκράτησεν τῶν Περρα[μηνῶν καὶ μ]ετώκισεν αὐτοὺς πάλιν ἐπὶ τὸν κο[λωνὸν εἰς] τὴν πα[λαι]ὰν πόλιν, *Syll* 932 (= 880)¹⁰ (A.D. 202) μετώκισαν εἰς αὐτὸ οἱ ὑποτεταγμένοι, and Aristeas 4 περὶ τῶν μετοικιοθέντων εἰς Αἴγυπτον ἐκ τῆς Ἰουδαίας. See also *CR* i. p. 7.

μετοχή.

For this NT ἄπ. εἶρ. (2 Cor 6¹⁴) cf. P Lond 941⁸ (A.D. 227) (= III. p. 119) κατὰ μετοχὴν τοῦ ἄλλου ἡμίσεος [τῶ]ν δ[λ]ων οἰκοπ[έδω]ν, *al.* See also Meyer *Jur. Pap.* No. 11⁶⁹ (c. A.D. 567) εἴ[ν]αι τέ σε μάλιστα . . . ἄμοιρον παντελῶς π[ά]σ[τ]ης μετοχῆς καὶ σχέσεως κληρονομίας μο(υ), cf. ⁷⁸. In *MGr* μετοχή = "participle," "participation."

μέτοχος.

This adj. in the sense of "sharer," "partner," as in Lk 5⁷ (cf. Heb 3¹⁴), is common in papyri: cf. e.g. P Petr III. 37 (a)¹¹ (B.C. 259) διὰ Πασίτος καὶ τῶν μετόχων, BGU IV. 1123⁴ (time of Augustus) ὁμολογοῦμεν εἶναι τοὺς τρεῖς μετόχους καὶ κοινωνοὺς καὶ κυρίου ἕκαστον κατὰ τὸ τρίτον μέρος ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον τῆς προκειμένης μισθώσε[ως] . . ., P Ryl II. 189¹ (A.D. 128) Διονύσιος Σωκράτους καὶ οἱ μέτοχοι παραληπτὰ δημοσί(υ) ἱματισμοῦ κοστωδίων παραειλ[ή]φαμεν (ἡ παρείλ-) κτλ., "we, Dionysius son of Socrates and the associate collectors of public clothing for the guards, have received etc." (Edd.), *ib.* 192⁵ (A.D. 142) διέγρα(ψε) Σωτᾶ καὶ μετόχ(οις) πράκ(τορσιν) ἀρ[γ]υρικ(ῶν), "paid to Sotas and associates, collectors of money-taxes," and *Theb Ostr* 41¹ (A.D. 64-5) Πικῶς Παμώνθ(ου) καὶ μέτοχοι Σενφαήριος χαί(ρειν), "Pikos son of Pamonthes and his colleagues to Senphaeris, greeting"—receipt for a salt-tax. In P Leid F¹ (ii/B.C.) (= I. p. 34) Ἀλέξανδρος καὶ οἱ μέτοχοι, οἱ πραγμα[τ]εῦ-όμενοι τὸ [ᾠ]νητρικὸν (ἡ ᾠνητικὸν) κα[ὶ] τὸ ἐπιδέκατον ἀπὸ τοῦ . . ., the editor defines μέτοχοι as those who *societatem intierant ad certa quaedam tributa redimenda et exigenda*, or, according to Reuvensius, "co-intéressés": in P Lips I. 106¹¹ (A.D. 98) ἐάν σὸν δ γε γνώστης σὺν τῷ μετόχῳ ἀσφαλ[λ]ηταί σε διὰ τοῦ γράμματος (ἡ γράμματος) τῶν γεωργῶ(ν), the reference may be either to a second "cognitor," or to the joint-owner of a holding, whose price is under discussion. For μέτοχος c. gen., as in Heb 3¹⁴, cf. *Kaibel* 654⁵ (iii/A.D.) πρόσθεν μὲν θνητῆ, νῦν δὲ θεῶν μέτοχος. The form μετοχικός is seen in P Strass II. 116¹⁰ (c. A.D. 18) μέρος καὶ ἔχειν μετοχικῶν . . .

μετρέω,

"measure," is naturally common, e.g. P Petr III. 89² (Ptol.) μετρήσαι τοῖς ὑπογεγραμμένοις γεωργοῖς . . . δανείον εἰς τὸν σπόρον τοῦ κροτῶνος, P Tebt I. 10⁸ (B.C. 119) τὰ ἀπολείποντα ἐκ τοῦ ἰδίου μετρήσει, "he shall measure out the deficiency from his private means" (Edd.), *Chrest.* I. 168¹⁷ (B.C. 95) οἱ δὲ μεταληψόμενοι τὴν χρεῖαν μετρήσουσι κατ' ἔτος εἰς τὸ ἱερόν, P Tebt II. 459⁴ (B.C. 5) δ ἐάν περισσὸν γένηται μετρη[σ]ον αὐτοῖς, P Ryl II. 168¹¹ (A.D. 120) τὰ δὲ ἐκφόρια μετρήσωι ἐν τῷ Ἐφέπ[τ] μηνί, "I will measure the rent in the month Epeiph," P Flor II. 154⁴ (A.D. 268) πό[σ]ας ἀρτάβας ἐμέτρησας τοῖς δεκαπρώτοις; cf. the compound καταμετρέω (LXX Numb 34⁷ *al.*) in connexion with "horsemen," "cavalry," in

P Hal I. 15⁵ (iii/B.C.) ἐπὶ τοὺς καταμετρημένους ἱππεῖς, P Lille I. 14³ (B.C. 243-2) τῶν περὶ Φαρβαῖθα καταμετρημένων μισθοφόρων ἱππέων. The verb very readily passes into the meaning "pay," as in the ostracoon receipt *Theb Ostr* 116¹ (A.D. 61) μεμέτρηκε Ὀρος . . . εἰς θησαυροῦ (ἡ - ὄν) ἱερατικοῦ Κάτο τοπαρχ(ίας) κτλ., "Horus has paid into the granary of the Lower toparchy etc.": cf. P Oxy XII. 1443⁵ (A.D. 227?) λόγ[ος] ἐν κεφαλ(αίφ) τῶν μεμετρημένων ἡμῶν, "summary account of payments to us" (Edd.), *ib.* XIV. 1689² (A.D. 266) τὸν μὲν πυρὸν ὡς εἰς δημό[σ]ιον μετρούμενον.

μετροπήτης.

For μετροπήτης, a "measure" of wine, as in Jn 2⁶, cf. P Gurob 81⁴ (B.C. 210) ἰκάζω δὲ τὰ τετρυνημένα εἰς οἶνον με(τροπήτης) ̄, "I estimate the grapes gathered at six metretae of wine" (Ed.), and *Syll* 306 (= 8672)⁶⁴ (B.C. 162-0) οἶνον μετροπήτας τεσσαράκοντα. See also P Leid D²⁰ (B.C. 162) (= I. p. 25) ἐλαίου μετροπήτης, and P Lond 1169^{iii.6} (iii/A.D.) (= III. p. 44) Ὀμηρος ἐξά(ων) ἐ(πι) δν(φ) ᾠ ἐ(λαίου) με(τροπήτας) β—an interesting document from which we learn that two metretae of oil were an ass's load, so that the amount of excise duty could be ascertained by counting the number of the animals. The content of the μετροπήτης amounted to about 39.39 litres or 8½ gallons: see also Smyly in P Petr III. p. 197. For μέτρημα cf. P Oxy IX. 1221⁴ (iii/iv A.D.) τὰ μετρήματα τῆς πρὸς λίβα ἐν τῷ Παραιτονίῳ διὰ τῶν ἐκεῖ γεωργῶν κατὰ τὸ ἔθος μετρεῖται, "the deliveries of the western toparchy are being measured in at Paraetionium by the cultivators there according to custom" (Ed.)—with reference to the payment of corn-dues, and for μέτρησις cf. P Petr I. 22(2)² (ii/B.C.) μέτρησις ἔργων τῶν ἐν τῇ Καλλιφάνου μερδί, "measurement of work done in Calliphanes' division," P Oxy XIV. 1671⁸ (iii/A.D.) τὸν λόγον τῆς μετρήσεως, "the account of the measuring."

μετριοπαθῶ,

"feel moderately," does not occur in the LXX, and in the NT is confined to Heb 5², where see Windisch's note in *HZNT*. For the adj. see Aristeas 256, where it is laid down that one of the elements of φιλοσοφία is—τὰ πρὸς τὸν καιρὸν πράσσειν δεόντως μετριοπαθῆ καθεστῶτα, "to do the duty of the moment as it should be done, practising moderation" (Thackeray); cf. the new adj. μετριοφιλῆς in P Ryl II. 114⁹ (petition to the Prefect—c. A.D. 280) τὸ μετριοφιλῆς σου αἰσθομένη, "perceiving your love of equity" (Edd.).

μετρίως.

This NT ἄπ. εἶρ. (Ac 20¹³, cf. 2 Macc 15²⁶) may be cited from P Par 46⁵ (B.C. 153) (= Witkowski², p. 86) εἰ ἔρρωσαι . . . εἴη ἂν ὡς βούλομαι, καὶ αὐτὸς δὲ μετρίως ἐπ[α]ρκῶ, P Ryl II. 150⁹ (A.D. 40) ἔβρισεν οὐ μετρίως, P Tor I. 2⁴ (ἡ)δικημένος οὐ μετρίως καὶ κινδυνεύων τῶν ἰδίων στερηθῆναι, and the touching letter of a slave to her master, P Giss I. 17⁵ (time of Hadrian) (= *Chrest.* I. p. 566) ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνωθρεύσας, "I was distressed in no small measure, on hearing that you were sick." For the adj. see P Oxy VIII. 1117¹⁰ (c. A.D. 178)

μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν, and *ib.* I. 120⁷ (iv/A.D.) μετρίων γὰρ καὶ δυστυχῶν γένεσιν ἀχόντες οὐδὲ οὕτω αἰαυτοῖς προσαίχομεν, "we fail to realize the inferiority and wretchedness to which we are born" (Edd.). Ramsay (*Luke*, p. 360) quotes from an iv/A.D. Lycæonian inscr. μετρίων χερῶν, "virtuous widows." The subst. μετριότης is found in P Oxy VIII. 1121⁹ (A.D. 295), where a daughter declares that she has nursed her sick mother—κατὰ τὴν ἑμαντῆς μετριότητα, "in the goodness of my heart" (Ed.). For a different usage cp. P Beaugé 3, 11 (ed. J. Maspero : cited in PSI V. p. 9) κατὰ τὸν δυνατὸν τρόπον τῆς ἡμῆς μετριότητος, "within the possible limits of my modest means."

μέτρον.

The varied uses of μέτρον, "a measure," may be illustrated by P Amh II. 43⁹ (B.C. 173) repayment of a loan in wheat that is "new, pure, free from all adulteration"—μέτρωι δικαίω τῶι πρὸς τὸ βασιλικὸν χαλκοῦν μετρήσει καὶ σκυτάληι [8]καλαί, "by just measure calculated by the royal bronze standard, and with just measurement and rule" (Edd.), P Par 32¹² (B.C. 162) (= Witkowski², p. 67) ἐπιλεῖσθαι τὰ μέτρα τῶν ὀθονίων, *ib.*²⁴ ἀπόστειλ[έ]ν μοι τὰ μέτρα τῶν ὀθονίων, P Oxy IV. 717⁸ (late i/B.C.) συμβάλλω] αὐτὸ πρὸς τὸ χαλκοῦν μέτρον ἐν τῶι συνεδρείωι, P Fay 89¹⁵ (A.D. 9) μέτρωι τετάρτωι, "the quarter measure" (cf. *ib.* 90¹⁴ (A.D. 234) μέτρω ἑνδεκαμέτρω), P Ryl II. 156⁶ (i/A.D.) ἐν οἷς καμᾶρα ἂν μέτρα βορρᾶ ἐπὶ νότον μέχρι . . ., P Tebt II. 417¹⁸ (iii/A.D.) μέτρ[σ]ιον τὸν ἑρεγμόν, εἶδε πόσα μέτρα [ε]χῆ, "measure the pulse and see how many measures there are" (Edd.): for further exx. see Preisigke *Fachwörter*, p. 125. With the 1st part of Lk 6³⁸ cf. P Oxy VII. 1069²⁵ (iii/A.D.) κ[α]λὰ μέτρα αὐτῷ βαλέωσαν, "let them put good measure into it (a tunic)," and P Flor II. 260⁶ (A.D. 255 or 265) καλῶς μετρήσας, and with the second part cf. P Lond 976⁵ (A.D. 315) (= III. p. 231) μετροῦντος (i.-rtes) μέτρω φ̄ καὶ παρελήφμεν. For the phrases ἐν μέτρωι (Ezek 4¹¹, cf. Jn 3³⁴ ἐκ μέτρον) see P Tebt I. 17⁷ (B.C. 114) στόχασαι ὡς πάντα τὰ ἐνοφειλόμενα περὶ τὴν κώμην ἐν μέτρωι ἔσται, "endeavour to have all arrears owing from the neighbourhood in order" (Edd.). From the inscr. we may cite *Syll* 364 (= 979)⁷ (A.D. 37) οὐδὲν δὲ μέτρον χαρᾶς ἐβρηκ[ε]ν ὁ κόσμος.

μέτωπον.

With Rev 13⁸, where the allusion is to the habit of marking soldiers and slaves with a distinctive brand (see Moffatt *ad l.* in *EGT*), we may compare P Lille I. 29^{ii. 38} (iii/B.C.) ὁ δὲ παραλ[αβὼν τὸ ἀνδρά]ποδον μαστιγωσ[άτω μὴ ε]λασσον ἑκατὸν π[ληγῶν καὶ] στίξαιτο τὸ μέτω[πον]—with reference to the punishment of a runaway slave. The word is naturally common in those personal descriptions with which the papyri have made us so familiar, e.g. BGU III. 975⁹ (A.D. 45) (= *Selections*, p. 42) οὐλ[ή] μετόπο ἀριστερῶ (i. μετόπω ἀριστερῶ), "a scar on the left forehead," P Oxy I. 724⁸ (A.D. 90) οὐ[λή] μετόπ(ω) μέσ(ω), and P Fay 91¹⁰ (A.D. 99) οὐλ[ή] μετόπω ἐγ δεξιῶν. MGR μέτωπο.

μέχρι, μέχρις.

Μέχρι is used prepositionally (1) of *time* c. gen.—P Tebt I. 50²⁶ (B.C. 112-1) μέχρι τοῦ νῦν, "up to the present

time," BGU IV. 1148²⁴ (B.C. 13) μέχρι τῆς(ς) ἐνε(στώσης) ἡμέρας), P Tebt II. 376¹⁴ (A.D. 162) μέχρι τῆς ἐσομένης κοινῆς γεωργῶν διαμισθώσεως, "until the coming joint leasing out among cultivators" (Edd.), *ib.* 396¹¹ (A.D. 188) τοὺς τόκους μέχρι [τῆς] ἐνεστώσης ἡμέρας, "the interest up to date" (Edd.), P Oxy XIV. 1647²⁰ (late ii/A.D.) ἀπὸ ἀνατολῆς ἡλίου μέχρι δύσεως, "from sunrise to sunset"; and c. τοῦ and inf.—P Rev Mél p. 295⁴ (B.C. 131-0) (= Witkowski², p. 96) μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι, P Tebt I. 29¹⁷ (c. B.C. 110) μέχρι [τοῦ] ἀπὸ τῆς προ[κ]ειμένης ἀσχολ[ε]ῖ[α]ς ἀπολυθῆναι, "until I am free from the labours above mentioned" (Edd.), P Oxy XIV. 1641⁸ (A.D. 68) μέχρι τοῦ τὸν χρόνον πληρωθῆναι: (2) of *place*, as in Rom 15¹⁹—*ib.* 1674⁸ (iii/A.D.) ἐὰν συντελεσθῆ τὸ ἔργον μέχρι τοῦ χῶματος, "if the work is finished up to the embankment" (Edd.): and (3) of *degree*—P Tor I. 1^{vii. 28} (B.C. 116) μέχρι τελευτῆς βίου (cf. Phil 2⁹ μέχρι θανάτου, "to the length of death": Christ did not obey death (as in AV), but obeyed His Father in dying), P Oxy IX. 1203²⁹ (late i/A.D.) μέχρι κρίσεως, BGU III. 747^{ii. 11} (A.D. 139) μέχρι αὐθαδίας. For μέχρι with the force of a conjunction "till" c. conj., as in Eph 4¹³, cf. P Cairo Preis 48⁷ (ii/A.D.) μέχρι τὸ πλοιαρίδιον εὐρώμεν. On the omission of ἂν in the foregoing exx. see Moulton *Proleg.* p. 168 f. Μέχρις, which is read *ter* by WH in the NT (Mk 13³⁰, Gal 4¹⁹, Heb 12⁴) appears first in the papyri in the Roman period (Mayser *Gr.* p. 244): cf. Vett. Val. p. 357¹⁹ μέχρις ἐκ μηνιαίων ἢ ἐνιαυσιαίων ὑπόστασιν ἀναδέχεται ὁ χρόνος, and from the inscr., as early as the beginning of iii/B.C., *IG* XII. 5, 647 μέχρις ἂν ἥλιος δύῃ. On the LXX usage see Thackeray *Gr.* i. p. 136. See also *s.v.* ἀχρι, which is an *ablaut* variant of μέχρι. The root is an Indo-European **me*, which produces μετά and μέσος (Boisacq, p. 631).

μή.

The general distinction between οὐ and μή is that οὐ is *objective*, dealing only with facts, while μή is *subjective*, involving will and thought. But in late Greek μή has encroached very largely upon οὐ, with the result that in the NT οὐ is almost entirely confined to the indicative, while μή monopolizes the other moods (but see I. 5). A few exx. of some of the many uses of μή will make this clear.

I. *Mή* negatives (1) the *conjunctive* (a) after ἔάν (ἂν)—P Oxy II. 294²² (A.D. 22) (= *Selections*, p. 36), where certain men are confined to prison, ἐάν μή τι πίσωσι τὸν ἀρχιστάτορα δο[ῦ]ναι εἰκ(= ἐκ)ανόν, "unless indeed they shall persuade the chief usher to give security," BGU II. 530¹² (i/A.D.) (= *Selections*, p. 61) αἰὰν (i. ἔάν) μή ἔλθης κινδυνεύω ἐκστήναι οὐ ἔχω [κλή]ρου, "if you do not come I run the risk of losing the lot (of land) which I possess"—a father writes to his dilatory son, P Oxy I. 119⁸ (illiterate—ii/iii A.D.) (= *Selections*, p. 103) εἰ μή θέλῃς ἀπενέκαι μ[ε], ταῦτα γε[ί]νετε, "if you refuse to take me, that's what's up!"—a boy to his father; (b) after ἔνα—P Oxy IV. 744¹⁸ (B.C. I) (= *Selections*, p. 33) ἐρωτῶ σε οὐν ἔνα μή ἀγωνιάσῃς, "I beg you therefore not to worry," P Fay 112¹² (A.D. 99) ἐπέχον τῷ δακτυλιστῇ Ζωίλωι καὶ ἔνα αὐτὸν μή δυσωπήσῃς, "give heed to the measurer (?) Zoilus; don't look askance at him" (Edd.), and P Heid 6¹¹ (iv/A.D.) (= *Selections*, p. 126) ἔνα οὐν μή

πολλά γράφω και φλυραρήσω . . . παρακαλώ . . . , "in order that I may not by much writing prove myself an idle babbler, I beseech . . ." : μή ἵνα is found for ἵνα μή in P Ryl II. 230⁹ (A.D. 40) μή [ο]ῦν ἄλλως ποιή[σ]η(s) μή ἵνα δόξωμέν σε εὐθέως ἠλλάχθαι τὰ πρὸς ἡμᾶς, "do not neglect this, lest we think you to have become all at once estranged towards us" (Edd.); (c) in the 2nd pers. aor.—forbidding what is still future (as in Mt 3⁹, 10²⁶, Mk 5⁷, Rom 10⁶ *al.*)—P Petr II. 40 (a)¹² (iii/B.C.) μή οὖν ὀλιγοψυχήσητε, ἀλλ' ἀνδρῖζεσθε, P Oxy IV. 744¹¹ (B.C. I) (= *Selections*, p. 33) εἰρηκας δὲ Ἀφροδισιᾶτι εἶτι μή με ἐπιλάθης· πῶς δύναμαι σε ἐπιλαθεῖν; "You told Aphrodisias, 'Do not forget me.' How can I forget you?" , BGU II. 380¹⁹ (iii/A.D.) (= *Selections*, p. 105) μή οὖν ἀμελήσης, τέχνον, γράψε (ἢ γράψαι) μοι περὶ τῆς σωτηρίας [σ]ου, "do not then neglect, my child, to write me regarding your health," and P Tebt II. 421⁸ (iii/A.D.) (= *Selections*, p. 106) τὸ κυτῶνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνιγκογ' ἐρχ[ό]μενος τὸ δὲ καλλαῖον μ[ῆ] ἐνίγκης, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring": for a full discussion of this usage contrasted with the usage immediately following, (2), see Moulton *Prolegomena*, p. 122 ff.;

(2) the *present imperative*, bidding one desist from what is already begun (as in Mt 7¹, Mk 5³⁹, 1 Thess 5¹⁹, Jas 2¹)—P Hib I. 56⁷ (B.C. 249) σὺ οὖν μὴ ἐνόχλει [α]ῦτόν, "do not molest him (as you are doing)," P Amh II. 37⁷ (B.C. 196 or 172) (as amended *Archiv* ii. p. 123) μή] ἀθύμει, ἀλλ' ἄφες <σ> αὐτὸν χαίρειν, "do not lose heart, but suffer yourself to rejoice," and P Oxy II. 295⁵ (illiterate—c. A.D. 35) μή σκῶλλε (ἢ σκῶλλε) ἑατὴν ἐνπῆναι (ἢ ἐμφῆναι), "stop troubling to give information," but, as showing that the distinction must not be pressed too far, note P Oxy VI. 932¹⁰ (late ii/A.D.) where a woman instructs a friend—τὰ χοιριδία χωρὶς μου μὴ πᾶλι, "do not sell the young pigs without me," and the natural reference is to the future;

(3) the *infinitive* (a) after verbs of saying, thinking, commanding etc. (as in Mt 2¹², 5^{34, 39}, Mk 12¹⁴, *al.*)—P Tebt II. 284³ (i/B.C.) ἐπιπέκρικται μοι μὴ καταβῆναι ἕως τῆς κῆ, "it has been decided for me that I should not go down till the 25th," P Oxy II. 266²⁰ (A.D. 96) ὁμολογεῖ . . . μὴ [ἐ]γκαλεῖν [μ]ηδὲ ἐνκαλεῖσθαι, "acknowledges that he neither makes nor will make any claim," *ib.* 237^{vii. 25} (A.D. 186) Δίδυμος ῥήτωρ ἀπεκρέιντο μὴ χωρὶς λόγου τὸν Σεμπρώνιον κεινησθαι, and P Amh II. 135⁵ (ii/A.D.) ἐρωτῶ σε μὴ ἀμελεῖν μου, "I beg you not to forget me"; (b) after a preposition—P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) τοῦτο δὲ γίνεται διὰ τὸ μὴ ἀθροῦν ἡμᾶς, ἀλλὰ κατὰ μικρὸν λαμβάνειν, "this happens because we do not get our money in a slump sum, but in small instalments," P Alex 4³ (iii/B.C.) (= Witkowski², p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, and P Lond 42¹⁹ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ἐπὶ δὲ τῷ μὴ παραγίνεσθαι σε . . . ἀηδέζομαι, "but on account of your not having returned I am distressed"; (c) after ὥστε expressing consequence (as in Mt 8²⁸, Mk 3³⁰, 1 Cor 1⁷)—P Hib I. 66⁹ (B.C. 228) συναλαήσω σοι ὥστε σε μὴ διὰ κενῆς εὐχαριστήσῃαι ἡμῖν, "I will have a conversation with you, so that you shall not oblige me to no purpose" (Edd.);

(4) the *participle* (as generally in the New Testament)—P Eleph 13⁷ (B.C. 223-2) (= Witkowski², p. 43) μὴ ὀκνῶν (cf. Ac 9³⁸) γράφειν ἡμῖν, "not delaying to write us," P

Grenf II. 38⁴ (mid. i/B.C.) καλῶς οὖν ποιήσεις μὴ ἀμελήσ[α]ς α[. . . ἀγο]ράσαι . . . , P Oxy I. 38¹⁶ (A.D. 49-50) (= *Selections*, p. 53) τοῦ δὲ Σύρου μὴ βουλομένου ἐνεμῖναι τοῖς κεκρομένοις, "as Syrus does not wish to abide by what has been decided," *ib.* II. 275⁴³ (A.D. 66) (= *Selections*, p. 58) ἔγραψα ὑπὲρ αὐτοῦ μὴ ἰδότης γράμματα, "I wrote for him seeing that he was unlettered," BGU I. 22⁵ (A.D. 114) (= *Selections*, p. 74) Ταρμούθιος . . . τὸ παρὸν μὴ ἔχουσα κύριον, "Tarmuthis at present without a guardian," and P Grenf II. 77⁹ (iii/iv A.D.) (= *Selections*, p. 120) θαυμάζω πάνν [ὅτι] ἀλόγως ἀπέστῃτε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑμῶν, "I wonder exceedingly that you went off so unreasonably, without taking the body of your brother": cf. P Tor I. 1^{viii. 24} (B.C. 116) εἰ δὲ καὶ τις θεῖται τὸ μὴ ὄν (cf. 1 Cor 1²⁸)—acc. and inf. follow, P Ryl II. 144²⁸ (A.D. 38) ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "to bring baseless charges," and see Hort's note *ad* 1 Pet 1⁸ for the change from οὐ (οὐκ ἰδόντες) to μὴ (μὴ ὄρωντες) in that verse;

(5) the *indicative* (a) in relative clauses as CPR I. 19⁷ (iv/A.D.) ἐντάξας . . . ἃ μὴ συνεφώνησα, BGU I. 114¹.²⁵ (ii/A.D.) προσ[ε]κ[α] (ἢ προίκα) [ῆ]ν ἀπ[ο]δέδωκεν αὐτῷ μήτε δ[ύ]να[τ]αι λαβεῖν, (b) in cautious assertions (as in Lk 11³⁶, Gal 4¹¹, Col 2⁸)—P Tebt II. 333¹¹ (A.D. 216) ὑφορώμαι οὖν μὴ ἔπαθάν τι ἀνθρώπινον "I therefore suspect that they have met with some accident" (Edd.), P Gen I. 17¹⁵ (iii/A.D.) ὑφοροῦμε . . . μὴ ἄρα ἐνθρόσκων [. . . ἐλ]αθεν ἕ[δατ]ι, "I suspect he may have jumped into the water unnoticed": cf. Moulton *Prolegomena* p. 193, where it is pointed out that in such cases "the prohibitive force of μὴ is more or less latent, producing a strong deprecatory tone"; (c) in the volitive future—BGU I. 197¹⁴ (A.D. 17-18) μὴ ἐξέσται [τοῖς μεμίσ]-θωμένοις προλιπεῖν τὴν μίσθωσιν ἐν[τ]ὸς τοῦ χρόνου, *ib.* III. 698²³ (ii/A.D.) μὴ αὐτοὶ ὄψονται περὶ πάντων . . . [ἐν τ]άχει τὴν ἀντιφώνησιν, and *ib.* 814²⁷ (iii/A.D.) ἐρωτῶ σε οὖν, μήτηρ, μὴ ἀφήσεις (ἢ ἀφήσεις) μοι οὗτος (ἢ οὐτως): see again Moulton *Prolegomena*, p. 177.

II. For μὴ, as a conjunction "that," "lest," "perchance," as in Mt 24⁴, Ac 13⁴⁰, Gal 5¹⁵, after verbs of fearing, caution, etc., cf. P Par 45⁷ (B.C. 153) (= Witkowski², p. 85) προσέχων, μὴ εὕρη τι κατὰ σοῦ ἵπεν (ἢ εἰπείν), P Lond 964⁹ (ii/iii A.D.) (= III. p. 212) βλέπε μὴ ἐπιλάθῃ οὐδέν, "see to it that he forgets nothing."

III. Μὴ interrogative occurs 69 times in the NT, and seems to have been a feature of everyday language (see Moulton *Prolegomena*, p. 239). A good ex. is P Oxy I. 120¹⁴ (iv/A.D.) μὴ ἄρα παρελκομαι ἢ καὶ εἰργομαι ἔστ' ἂν ὁ θεὸς ἡμᾶς ἀλαιήσῃ (ἢ ἐλεήσῃ), "am I to be distracted and oppressed until Heaven takes pity on me?" (Edd.): cf. Mt 7⁹ *et*, Mk 2¹⁹, Rom 3³, *al.* With Jn 4²⁹ we may compare Epict. ii. 11. 20 μὴ τι οὖν βέβαιον ἢ ἡδονή; "can pleasure then be a steady thing?" (cited by Sharp, p. 98). On Jn 21⁵ see Moulton *Prolegomena*, p. 170 n.¹, and note that in Jas 3¹¹ Hort (*Comm. ad l.*) finds the stronger sense of impossibility, comparing Mk 4²¹, Lk 6³⁹. See also *Exp* VIII. xxvi. p. 129 ff.

IV. In BGU IV. 1032¹⁰ (A.D. 173) μὴ is construed with an adj., ἐκ μὴ νομ[ε]ίων γάμων: cf. Rom 12¹¹. For ἐκτός εἰ μὴ see *s.v.* ἐκτός, and cf. *C. and B.* ii. p. 391, No. 254, a sepulchral inscr. from the Eumeneian district, where a man provides that his tomb shall not be occupied by any one except his wife and himself—χωρὶς εἰ μὴ τι πάθῃ ἢ θυγάτηρ

"Ἀφιον πρὸ τῆς ἡλικίας. For εἰ μή see *s.v.* εἰ, and add P Alex 47 (iii/B.C.) εἰ μὴ τὴν μήκωνα ("poppy") συνάξεις, οὐδεὶς σε ἀνθρώπων μὴ ὠφειλήσει, P Par 47³ (c. B.C. 153) (= *Selections*, p. 22) ἢ μὴ μικρὸν τι ἐντρέπομαι (cf. 2 Thess 3²⁴), οὐκ ἂν με ἴδες τὸ π<δ>ρωσπὸν μου π(=ώ)ποτε, "but for the fact that I am a little ashamed, you would never yet have seen my face," and P Oxy VI, 939²¹ (iv/A.D.) (= *Selections*, p. 129) εἰ μὴ ἐπινόσως ἐσχέκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε, "unless my son Athanasius had then been in a sickly state of health, I would have sent him to you." For ἐπέλ μὴ see *s.v.* ἐπέλ, and for οὐ μὴ see *s.v.* οὐ. Reference may be made to Basil L. Gildersleeve "Encroachments of μὴ on οὐ in Later Greek" in *A/P* i. (1880), p. 45 ff., and to two important papers dealing with μὴ in *Studies in Honor of Basil L. Gildersleeve* (Baltimore, 1902)—"Indicative Questions with μὴ and ἄρα μὴ" by J. E. Harry, p. 427 ff., and "Μὴ for οὐ before Lucian" by Edwin L. Green, p. 471 ff.

In MGr a final ν may be added: μὴν and μῆ, like νάν and νά, follow the analogy of δέν and δέ (Thumb *Handbook*, p. 25 n.²; also p. 200 where the uses of μῆ(ν) are conveniently summarized).

μήγε.

For εἰ δὲ μήγε see *s.v.* γε.

μηδαμῶς.

P Par 15⁹⁴ (B.C. 120) μηδαμῶς δυναμένου ἐπιδείξει καθόλου τιὰ τῶν αὐ[τοῦ] γονέων, P Tor I, 1^{viii.28} (B.C. 116) τὰ μηδαμῶς ἀνήκοντα πρὸς τὴν ἐνεστῶσαν κρίσιν, P Oxy VI, 901¹¹ (A.D. 336) μηδαμῶς ἀδικηθεῖ[s] ὑπὸ τῶν χύρ[ων] (ζ. χοίρ-), and P Strass I, 40³⁴ (A.D. 569) μ[η]δαμῶ[s] ἀποστήγει τῆς δουλικῆς α[ὐ]τοῦ προστασ[ας]. On the relation of μηδαμῶς and οὐδαμῶς, see Mayser *Gr.* p. 182.

μηδέ.

P Lond 42^{20 f.} (B.C. 168) (= I. p. 30, *Selections*, p. 10) σὲ δὲ μηδ' ἐντεθυμήσθαι τοῦ παραγενέσθαι μηδ' ἐνβεβλοφέναι εἰς τὴν ἡμετέραν περίστασιν, "that you have neither thought of returning, nor spared a look for our helpless state"—the complaint of a wife to her husband who had shut himself up in the Serapeum, P Grenf I, 43^{7 f.} (ii/B.C.) α]ὐτοῦ δὲ μηδ' ἀποδεδωκότος ἡμῖν μ[η]δ' ἔππον μηδὲ τὴν πορείαν αὐτῆς ἐπ[ι]δεῖδωκότος ἐγράψαμέν σοι, ὅπως οὐν εἰδή[ις].

μηθείς.

According to Thumb (*Hellen.* p. 14) the forms μηθείς and οὐθείς appear in the whole Greek world from iv/B.C., and are in wide use at the beginning of the Christian Era, after which they gradually disappear, without leaving any trace in MGr. We are prepared, therefore, to find that the forms in θ are more frequent in the LXX than in the NT, where there are only a few examples of οὐθείς (principally in the Lucan writings), and only one of μηθείς, namely Ac 27²³ according to NBA. A few exx. of μηθείς from the papyri will suffice—P Petr II, 11(1)³ (mid. iii/B.C.) (= *Selections*, p. 7) εἰ δυνατὸν ἔστιν καὶ μὴθὲν σε τῶν ἔργων κωλύει, "if it is possible and none of your work hinders you,"

PART V.

P Lond 42²⁴ (B.C. 168) (= I. p. 30, *Selections*, p. 11) μὴθὲν σοῦ ἀπεσταλκότος, P Leid B^{ii.7} (B.C. 164) (= I. p. 10) εἰς τὸ μὴθὲν ἡμᾶς τῶν δεόντων ἐγλιπεῖν, *ib.*²¹ ἄλλως δὲ τῷ (for dat. cf. 2 Cor 2¹³) μὴθὲν ἔχειν πλὴν τοῦ Πτολεμαίου, P Ryl II, 69¹⁶ (B.C. 34) πρὸς τὸ μὴθὲν τῶν ἐκφορῶν διαπεσεῖν, "so that the rents suffer no loss" (Edd.), P Oxy III, 492¹⁹ (A.D. 130) μὴθὲν ἦσσον, and similarly *ib.* 495¹⁷ (A.D. 181-9). This last is pronounced by Thackeray (*Gr.* i. p. 59) "the latest date for θ." It should be noted that both in this and the preceding papyrus (and other instances could be cited) the form μηθείς also occurs, and further, as our citations will have shown, "that θ retained its hold more tenaciously in the neut. nom. and acc. than elsewhere" (Thackeray, *Gr.* i. p. 59). For the interchange between μηθείς and μηθείς in Ptolemaic times, see especially Mayser *Gr.* p. 180 ff. See also *s.v.* οὐδείς.

μηδέποτε.

P Tebt I, 57⁶ (B.C. 114) μηδέποτε αὐτῶν τοῦτο πεπραχότων, "when they had never made this payment," P Giss I, 59^{iv.1} (A.D. 119-120) Βησαρίων Σιβούλιος μηδέ[ποτε] . . . λειτουργήσας.

μηδέπω.

P Oxy III, 471⁸ (ii/A.D.) τόκον κατέκρινεν οὐ μηδέπω χρόνου λαβόντες ἐνιοι τὸ δάνειον ἦσαν, "he condemned people to pay interest for a period at which in some cases they had not yet even received the loan" (Edd.). BGU V, 1210⁶³ (c. A.D. 150) δοῦλα . . . μηδέπω τριάκοντα ἐτῶν γενομένη, "a slave not yet thirty years old."

μηκέτι.

For ἵνα μηκέτι, as in 2 Cor 5¹⁵, Eph 4¹⁴, cf. P Oxy III, 528²³ (ii/A.D.) τούτους τοὺς λόγους λέγεις ἦνα (ζ. ἵνα) μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολή[ν], "you say this to prevent my being believed any longer with regard to my embarkation (?)" (Edd.). As showing that μὴ with the pres. imper. must not be pressed as necessarily meaning "cease from doing something" (cf. *Proleg.* p. 125 f.), Mr. H. D. Naylor draws our attention to the εἶτι in 1 Tim 5²³ μηκέτι ὑδροπότει. "If Paul thought that there could be no ambiguity in μὴ ὑδροπότει, why should he insert εἶτι at all? Surely it is obvious that μὴ ἴδ. might be a warning against an act not begun, and therefore εἶτι is essential (in Paul's Greek) to make the sense 'cease drinking water' obvious at first sight."

μήκος,

"length," of space, size, is seen in P Ryl II, 224 (a)⁸ (ii/A.D.) μήκο(υ)s πηχῶν [.] : cf. P Lond 755 *verso*^{4 al.} (iv/A.D.) (= III. p. 222 f.). The reference is to time in P Leid W^{iii.3} (ii/iii A.D.) (= II. p. 89) σύρισον ἐπὶ μήκος, and *OGIS* 666²⁷ (A.D. 54-68) διὰ τὸ μήκος τοῦ [χρό]νου.

μηκύνω.

Aristeas 8 ἵνα δὲ μὴ περὶ τῶν προλεγομένων μηκύνοντες ἀδόλεσχόν τι ποιῶμεν, ἐπὶ τὸ συνεχές τῆς διηγήσεως ἐπανήξομεν, "but not to weary you with too long an introduction, I will resume the thread of the narrative" (Thackeray).

μηλωτή.

For this NT ἀπ. εἶρ. (Heb 11³⁷) = "sheepskin," cf. the list of imposts levied at Palmyra, *OGIS* 629³² (A.D. 137) πορφύρας μηλωτή[s] ἐκά[σ]του δέρμα[τος] εἰσκομισθέν[τος] πράξει ἀσσάρια ἤ. The word occurs *quinquies* in the LXX always with reference to Elijah.

μήν.

See *s.v.* εἰ μήν. Other exx. of the particle are P Petr II. 16¹³ (mid. iii/B.C.) (= Witkowski², p. 12), ἡκούσ[α]μεν ἀριθμὸν ἔσεσθαι ἐκ τῶν Ἀρσινοει[ώ]ν, οὐ μή[ν] ἀλλὰ πεισόμεθα ἀκριβέστερον, P Lond 42²⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 11) οὐ μήν ἀλλ' ἐπεὶ καὶ ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, κα[λ]ῶς ποιήσεις κτλ., "nor is this all, but since your mother is in great trouble about it, you will do well, etc.," P Oxy III. 471¹²⁶ (ii/A.D.) οὐ μήν εἰς [τὸ] τοῦ[. . .] ἀγοραίου κριτηρ[ίου] βῆμα? ἔπτακαδεκαετ[ῆ]ς παῖς ἔσ[τ]πετό σοι; "did not a boy of 17 years accompany you to the judgement-seat in the public court?" (Edd.), and *ib.* 472³⁷ (c. A.D. 130) ἀλλὰ μήν· υἱων πίστεως περὶ τούτων οὔσης παρὰ τῷ δοκοῦντι πεπρακέναι, "again, if there had been security given to the supposed seller" (Edd.).

μήν.

For μήν denoting a (lunar) month cf. P Amh II. 50²⁰ (B.C. 106) τόκοις διδράχμοις τῆς μνάς τὸν μήνα ἕκαστον, "interest at the rate of two drachmae on the mina each month," P Oxy II. 294⁵ (A.D. 22) (= *Selections*, p. 34) ἐπὶ τῷ γεγονέναι ἐν Ἀλεξανδρίᾳ [τῆ] . . . τοῦ ὑπογε[γραμμένου] μηνός, "on my arrival in Alexandria on the . . . of the undernoted month," BGU III. 975⁴ (A.D. 45) (= *Selections*, p. 42) μηνὸς Μελχρ πέμπτη καὶ εἰκάτη, "the twenty-fifth day of the month Mechr," and the illiterate P Oxy XII. 1489⁵ (late iii/A.D.) τοῦ ἄλλο (l-ou) μηνὸς ἐλεύσομε (l-μαι), "I shall return in another month," cf. * εἰ δι, ἔρχομε τῷ ἄλλο μηνί (l. ἔρχομαι . . . ἄλλω). In a Ptolemaic ostrakon, Mél. Nic. p. 185 No. 12⁷, we find κατὰ μήναν (for form see *Proleg.* p. 49). The expression εἰς δύο μήνας ἡμερῶν in P Strass I. 35⁵ (iv/v A.D.) is said to be "peculiar to the Egyptian speech" (see the introd.). The parenthetic nominative in expressions of time (cf. Mt 15³³, Mk 8³, Lk 9²⁸: Moulton *Proleg.* p. 69f.) is well illustrated by P Petr III. 36 (a) *verso*⁴ (Ptol.) λιμῶι παραπολλόμενος μῆνές εἰσιν δέκα, "perishing from hunger for the last ten months" (Edd.): cf. BGU III. 948⁵ (iv/v A.D.) γινώσκων ἐ[θ]έλω ὅτι εἰπέν σοι ὁ πραγματευτ[ῆ]ς ὅτι ἡ μήτηρ σου ἀσθενί, εἰδού, δέκα τρίς μῆνες—a curious parallel to Lk 13¹⁵. For the adj. μηνιαῖος cf. P Ryl II. 206 (δ)³ (iii/A.D.) εἰς λόγον διαγραφῆς μηνιαίου Ἀθύρ, "on account of the monthly payments of Hathur," and for ἐπιμήνια, "monthly supplies," see P Oxy III. 531¹⁷ (ii/A.D.). MGr μῆνας, pl. μῆνες, μῆνοι.

μηνύω.

With the forensic use of this verb in Jn 11³⁷, Ac 23³⁰, we may compare P Par 10¹⁵ (B.C. 145) where, after the description of a runaway slave, it is added—μηνύειν δὲ τὸν βουλόμενον τοῖς παρὰ τοῦ στρατηγού, "if any one wishes to report him, let him do so to the attendants of the strategus," and the Prefect's proclamation for the protection of the

native population, P Lond 1171 *verso* (c)⁷ (A.D. 42) (= III. p. 107) ἐὰν δὲ τις μηνυθῆ ἢ τῶν στρατευομένων ἢ τῶν μαχαιοφόρων . . . βεβιασμένους τινὰ τῶν ἀπὸ τῆς χώρας . . . κατὰ τοῦτου τῆ ἀνωτάτω χρήσομαι τεμωρία. See also P Giss I. 61⁷ (A.D. 119) πολλὰ [α]κ[ι]σθ[ε]ν[ε]ς ὑπὸ Ψάιτος κωμογρ[αμ]ματέως Ναβοῦ ἀναγκαίως μηνύον[τε]ς (l. μηνύομεν) α[ὐ]τὸν λογιῶν πε[π]σοικέναι ἐπὶ τῆς κώμης Ναβοῦν, P Tebt II. 297¹² (c. A.D. 123) ἐγράφη Ἀγαθῷ Δαίμονι σ[τ]ρ[α]τηγῷ ἵν' ἐὰν ὁ κ[ωμογ]ραμματεὺς μὴ δεδῶτος τὴν τάξιν ἢ μεμηνκῶς πραχθῆ . . . , "a letter was written to Agathodaemon the strategus in order that if the comogrammateus should have made an improper report upon the office he might be mulcted . . ." (Edd.), and P Oxy X. 1253²² (iv/A.D.) ἵνα μηδὲν σου λανθάνῃ τὴν λαμπρότητα μηνύομεν, ἔπαρχε κύριε, "we give this information that nothing may escape your highness, my lord praefect" (Edd.).—An official report concerning certain military requisitions. For the wider sense "make known" cf. *Syll* 237 (= ³ 417)⁷ (B.C. 273-2) χρήματα τῶι θεῶι ἐμάνυσαν ἃ ἦσαν ἐκ τοῦ ἱεροῦ ἀπολω[λό]τα ἀπὸ τοῦ ἀναθέματος τοῦ Φωκέων. See also P Leid W^{v.6} (ii/iii A.D.) (= II. p. 95) ἐφάνη Μοῖρα κατέχουσα ζυγόν, μηνύουσα (l. μηνύουσα) ἐν ἐαυτῇ τὸ δίκαιον, "Fate appeared holding a balance, showing that justice was to be found in her." In MGr the pres. form has changed to μηνῶ, although the aor. ἐμήνυσα retains the old spelling.

μήποτε

(= μή ποτε), in the sense of "lest haply," "lest perchance," as in Mt 4⁶, 5²⁵, *al.*, is seen in P Tebt I. 58³⁰ (B.C. 111) βεβουλεύμεθα ἐκσπάσαι τὸ ἐπιδεδωμένον ὑπόμνημα μή ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν, "we have decided to abstract the memorandum lest haply we should come to grief at the audit," and P Oxy I. 118 *verso*³⁷ (late iii/A.D.) ἐπὶ (l. ἐπέ) οὖν βραδύνουσι μήποτε αὐτῶν χρεῖα γένοιτο εὐθὺς αὐτοὺς ἐξέλασον, "since they are delaying, lest haply there might be need of them, send them off immediately." With Lk 21³⁴ cf. P Flor I. 99⁹ (i/ii A.D.) (= *Selections*, p. 72) προοράμεθα μήποτε ἐπ[η]ρηάσῃ (cf. Lk 6²³) ἡμεῖν, "we are taking precautions, lest haply he should deal spitefully with us." For the construction with the ind. cf. P Par 49³¹ (B.C. 164-158) (= Witkowski,² p. 71) ἐγὼ γὰρ νῆ τοὺς θεοὺς ἀγωνιῶ, μή ποτε ἀρ[ρ]ωστέι τὸ παιδάριον, καὶ οὐκ ἔχω σχολὴν ἀναβῆναι πρὸς ὑμᾶς, "for by the gods I am anxious, lest haply the child is ill, and I have no leisure to come up to you." The constructions of the word in the NT are tabulated by H. Scott in Robertson *Gr.*³ p. 1415. Reference may also be made to Isidore *Epp.* ii. 270.

μήπου.

See *s.v.* μήπω.

μήπω,

"not yet," occurs in P Oxy VII. 1062¹⁵ (ii/A.D.) εἰ δὲ τοῦτό σοι βάρος φέρει καὶ μήπω ἠγόρασας, τὸ ἀργύριον δὸς Ζωῖλῳ τῶι φίλῳ, "if it is troublesome and you have not yet bought them, give the money to my friend Zoilus" (Ed.), with reference to the purchase of some fleeces. In *ib.* 1068¹³ (iii/A.D.) μήπου is for μήπω—έβρον τὸ σωματίον μήπου δυνάμενον κηδευθῆναι, "they found the body not yet ready to be buried" (Ed.).

μήπως

in the sense of "lest perchance" may be illustrated from the interesting letter of a son to his father, expressing anxiety regarding his safety, P Oxy XIV. 1680⁸ (iii/iv A.D.) καὶ γὰρ πρὸ τούτου σοὶ ἐδήλωσα λυπούμενος ἐπὶ τῇ ἐν ἡμῶν σου ἀπουσίᾳ, μήπως δὲ μή εἶσι (i. εἶη) σοὶ γένοιτο καὶ μὴ εὐρωμέν σου τὸ σῶμα, "I have indeed told you before of my grief at your absence from among us, and my fear that something dreadful might happen to you and that we may not find your body" (Edd.). For a similar meaning with the ind. see P Flor II. 194¹⁴ (A.D. 259) ὄρα δὲ μήπως οὐκ ἔστιν χρία Διοντῶν μαθῖν [π]ερὶ τούτου. In MGr independent μήπως is used in questions expressing doubt or denial, e.g. μήπως σοῦ εἶπα; "have I perhaps told you?" i.e. "I have not, of course, told you" (Thumb, *Handbook*, p. 181: see also *Proleg.* p. 248).

μηρός,

"thigh" (Rev 19¹⁶), is common in descriptions, as e.g. of a witness to a will, P Oxy III. 490¹³ (A.D. 124) εἰμὶ ἐτῶν ἅ οὐλή [κατὰ] μηρὸν ἀριστεροῦ, or of a camel that has been sold, P Lond II 132 ἔ. 5 (A.D. 142) (= III. p. 142) κάμηλον θήλιαν φυρὰν κεχαραγμένη (i. πυρρὰν κεχαραγμένην) μηρῷ δεξιῷ κάππα.

μήτηρ.

It is not necessary to illustrate at length this common noun, but one or two points may be noted. Thus for its loose use (cf. Rom 16¹³ and see *s.vv.* ἀδελφός, πατήρ, τέκνον) we may cite P Oxy X. 1296 (iii/A.D.) where the writer greets each of two women as "mother"—⁸ ἀσπάξομαι τὴν μητέρα (for the form cf. Moulton *Proleg.* p. 49) μου Ταμείαν, and ¹⁵ τὴν μητέρα μου Τιμπεσοῦρ(ιν): cf. *ib.* XIV. 1678 (iii/A.D.), where the same designation is applied to at least three persons. Similarly in P Giss I. 78¹ (ii/A.D.) Ἀλινὴ Τετήτη τῆς μητρὶ χαίρειν, the word is used as the pet-name of an old servant. Μήτηρ is used *ter* as voc. in BGU III. 814 (iii/A.D.). For the adj. μητρικός cf. P Ryl II. 153³³ (A.D. 138-61) ὁ μητρικός μου δοῦλος Μύρων, "my mother's slave Myron." In MGr it has developed the sense "motherly." The MGr noun μητέρα shows the acc. sing. treated as nom. on the analogy of such a noun as χῶρα.

μητί.

On the translation of μητί in the NT, see Moulton *Proleg.* p. 170 and Hort *ad Jas* 3¹¹.

μήτιγε.

With μήτιγε in I Cor 6³ μήτιγε βιωτικά, "not to speak of mere affairs of daily life," we may compare the corresponding μὴ ὅτι γε in P Lond 42²⁸ (B.C. 168) (= I. p. 30, *Selections*, p. 10) ὡς ἔτ[ι] σοῦ παρ[όν]τος πάντων ἐπεδεδόμηγ, μὴ ὅτι γε τοσοῦτον χρόνου ἐπιγεγονότος, "while you were still at home, I went short altogether, not to mention how long a time has passed since"—the complaint of a wife to her husband. See also Herod. iv. 76.

μήτις

= μὴ τις, is found in an indirect question in BGU IV. 1141¹⁹⁴ (B.C. 13) καθ' ἡμέραν δὲ τὸν θυλωρὸν (i. θυρωρὸν) ἔξερωτῶ μὴ τις ἔξω ἕπνωκε, "and daily I ask the doorkeeper whether any one has slept outside."

μήτρα,

"womb" (Lk 2²⁸, Rom 4¹⁹), may be illustrated by a magic spell of possibly ii/A.D., found among the Hawara papyri, *Archiv* v. p. 393, No. 312^{10 ff.} ἔγε αὐτὴν τὴν Σαραπαϊάδ[α] ἦν ἔτεκεν εἰδία μήτρα μαιεὶ οὐτε ἐλβωσατοκ κτλ. Wunsch commenting on this (p. 397) refers to a tablet from Hadrumetum (*Audolent* 264^{12 ff.}) with the words *Victoria quem peperit Suavulva*: "das letzte ist kaum ein eigentlicher Name, sondern ein Ersatz für den unbekanntlichen Namen der Mutter" (*Berl. phil. Wochenschr.* 1905, 1080). See also *Archiv* i. p. 429.

μητρολόγος.

For the form (1 Tim 1⁹) see Moulton *Gr.* ii. p. 68.

μητρόπολις.

This subst., which in the NT is confined to the late subscription of 1 Tim, may be illustrated from P Fay 28² (A.D. 150-1) (= *Selections*, p. 81), where a notice of birth is addressed to certain men as γραμματεῦσι μητροπόλεως. See also the letter of the prodigal BGU III. 846⁶ (ii/A.D.) (= *Selections*, p. 93), γεινώσκειν σοὶ θέλω ὅτι οὐχ [ἤ]λπ[ι]ζον ὅτι ἀναβένις εἰς μητρόπολιν, "I wish you to know that I had no hope that you would come up to the metropolis," and the Index to *OGIS s.v.* Apart from ecclesiastical use, the expression seems to have disappeared in early Byzantine times: see *Chrest.* I. i. p. 78. For μητροπολίτης cf. the land-survey P Ryl II. 216^{63 al.} (ii/iii A.D.), where one category is land belonging to citizens and assessed at 3 dr.—τρίδραχος μητροπολιτῶν.

μαιίνω,

which differs from μολύνω as *maculo* from *inquino*, is never found in the NT in good part, but usually represents moral defilement (Tit 1¹⁵, Heb 12¹⁸): cf. the vision in the dream from the Serapeum, P Par 51²⁷ (B.C. 160) (= *Selections* p. 21, *Archiv* vi. p. 205) αὐταὶ δὲ γυναῖκες εἰσιν. Ἐὰν μιν ἀθῶσιν, οὐ [μ]ὴ γέγονται καθαροὶ πόποτε, "but these are women. If they are defiled, they shall never at all be pure." See also P Leid W^{iii.4} (ii/iii A.D.) ἦκε κύριε, ἀμώμητος, καὶ ἀπήμαντος, ὁ μηδὲ ἓνα τόπον μαιίνων, ὅτι τετέλεσμαί σου τὸ (ὄνομα), and for the verb used in a more general sense see P Par 14²⁹ (B.C. 127) ἐκπηδήσαντές μοι καὶ μιάναντες, ὑβρίσαντές με, πληγὰς ἔδωκαν, and P Flor III. 338¹³ (iii/A.D.) οἶδα γὰρ συνειδήσει (= σε) ("conscientiously") σπουδάξεις ἐμοί· ἐμίανθη γὰρ παρὰ πᾶσι. From the inscrr. we may cite *OGIS* 194¹⁵ (i/B.C.) τοῦ ἀέρος τῆς [νη]γεμίας μαι[ι]νομένου, where, however, the editor expresses doubts as to the restoration, *Syll* 891 (= ³ 1240⁷) (ii/A.D.) ὑβρίσει μιάνας, and *Kaibel* 713⁹ οὐ χεῖρα φόνουσι μιάνας. The sense of legal defilement (ἄσβεστος), as in the LXX, may be illustrated from Aristaeus 166 μιν ἀθῶσιν αὐτοὶ παντάπασιν τῷ τῆς ἀσβετίας μολυσμῷ. For ἀμίαντος, see *s.v.*

μιάσμα,

which in the NT occurs only in 2 Pet 2²⁰, is also found in Apoc. Petr. 9 τῷ μιάσματι τῆς μοιχείας. In the late *Kaibel* 1140 b.³ (not before the time of Justinian) it is an epithet of Satan—Βελιάρ κ[ακό]μορ[φ]ε, . . . μ[ε]λάσμα, δράκων κτλ.

μίγμα,

which is read in the TR of Jn 19³⁹, is found in the magic P Lond 121⁸⁸⁷ (iii/A.D.) (= I. p. 112) λαβῶν πηλὸν ἀπὸ τρόχου [κε]ραμικοῦ μίξον μίγματος τοῦ θίου κτλ.

μίγνυμι.

Chrest. I. 198¹² (B.C. 240) ἀ(ρτά)βας ἔβαλοπύρου μεμιγμένοι (I. -ου) κριθῆ ἀ(ρτά)βας ἱβ, BGU II. 372¹¹. 2 (A.D. 154) ἀ[νδ]ράσι πονηρῶν κ[α]λ[ι] ληστ[ρ]ικὸν β[έ]λον ποιουμένοις μείγνυσθ[αι], P Amh II. 67⁹ (c. A.D. 232) τὰ τελευταία τοῖς προτέροις μίγνυμαι, and *OGIS* 502⁷ (ii/A.D.) μείξας τῷ φιλανθρώπῳ τὸ δίκαιον. The verb is found only four times in the NT and six times in the LXX. Amongst the latter we may note the curious use in 4 Kingd 18²³ καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, where the sense requires some such translation as “make an agreement or a wager with.” For the compd. συμμίγνυμι τινι, *convenio cum aliquo*, cf. P Par 48¹¹ (B.C. 153) ἤκαμεν εἰς τὸ Σαραπίειον βολάμενοι συμμίξαι σοι, and for συμμίσγω cf. P Tebt I. 12²⁸ (B.C. 118) συμμίσγειν ἄμα ἡμέρα, “to join them at daybreak” (Edd.): see further Mayser *Gr.* pp. 23, 91. MGr συμίγω.

μικρός.

In P Leid N¹¹. 12 (B.C. 103) (= I. p. 69) we hear of a Νεχούτης μικρός in a context which shows, according to the editor (p. 74), that the reference is to *age* rather than to *stature*: see further Deissmann *BS* p. 144 f. Other exx. are not so clear. P Gen I. 28¹¹ (A.D. 136) ἀγιοράσαι παρὰ τοῦ πατρὸς αὐτοῦ Στοτοήτιος ἐπικαλουμένου Μικροῦ πυρὸν, is not encouraging to the meaning *junior*, though, after all, there is no reason why “Stotoetis junior” should not be the father of a family. In any case the frequent occurrence of the formula makes it probable that it has a constant meaning: see P Eleph 17¹¹ (B.C. 223–222) Πρενέβθιος Ἰστροφῆνιος καὶ Ψεντεῖς μικρὸς ἀπολόγονται τὴν γῆν κτλ., P Tebt I. 63³⁵ (B.C. 116–115) γεω(ργὸς) Πετερμούθιος μικρὸς Ἀμμενέως, and P Goodsp Cairo 30^{vii}. 28 (A.D. 191–2) μικρῷ Ἀφροδ(ισίῳ), viii. 8 Ἀφροδ(ισίῳ) καμηλ(είτη) μικ(ρῷ), Ἀφροδ. μικ. *quater*—other persons of the same name figure in this ledger, twice without description, then Ἀφρ. τέκνονι, ποιμένι Ἀφρ., and twice before a lacuna. In P Oxy XIV. 1666⁴ (iii/A.D.) a certain Pausanias writes περὶ τοῦ μικροῦ Πανσανίου—evidently his son—stating that he desired to be transferred to a cavalry regiment. A similar application of the adj. to children is very common. We may cite, by way of example, P Lond 893⁷ (A.D. 40) (= P Ryl II, p. 381) καλῶς π[οι]ή[σ]εις ἔξαιτή(ς) πέμψας μοι τῶν μικρόν, “please therefore send me the child immediately” (Edd.), P Fay 113¹⁴ (A.D. 100) εἰκθίας (I. ἰχθύας) (δραχμῶν) ἱβ ἐπὶ τὰ τετρακοσστὰ (I. -κοστὰ) τοῦ μικροῦ, “12 drachmas’ worth of fish for the little one’s four-hundredth-day festival” (Edd.), P Lond 899⁹ (ii/A.D.) (= III. p. 208) ἔπεμψα τῇ μικρῇ φά ἱβ, “I sent twelve eggs to the little one,” P Giss I. 78⁷ (ii/A.D.) ἡ

μικρά μου Ἡραιδ[ο]ῦς γράφουσα τῷ πατρὶ ἐμὲ οὐκ ἀσπάξεται κ[α]τὰ διὰ τί οὐκ οἶδα, P Oxy III. 530²⁶ (ii/A.D.) Θαισοῦν τὴν μικράν (following ²⁴ ἀσπάξου τὰ παιδία . . . , which seems to include Thaisous, and *ib.* 533²⁷ (ii/iii A.D.) ἀσπάσασθε τὸν μικρὸν Σερῆνον καὶ Κοπρέα καὶ τοῦ[ν] ἡμῶν πάντας κατ’ ὄνομα (a grown-up Serenus figures earlier in the letter). Other exx. of the adj. are P Meyer 12¹⁰ (A.D. 115) οὐλή δακτύλῳ μικρῷ χειρὸ(ς) ἀριστερᾶς, P Giss I. 20¹⁶ (ii/A.D.) μικρὸν ἔρ[γο]ν αὐτοῦ π[έ]μψον. See also for μικρὸν τι, as in 2 Cor II 1¹⁸, P Par 47⁹ (c. B.C. 153) (= Witkowski ², p. 88) ἰ μὴ μικρὸν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπόν (I. πρόσωπόν) μου πόποτε, and for κατὰ μικρὸν P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8), where Polycrates writes to his father that he does not get his money ἀθροῦν, “in a lump sum,” but κατὰ μικρὸν, “in small instalments.” For the comparative see *Chrest.* II. 372^v. 17 (ii/A.D.), where a soldier is described as—[ἐ]ν χώρῃ καὶ οὗτος ὁ μικρότερος.

μίλιον.

For this noun (Mt 5⁴¹), which is a new formation from the Lat. plur. *milia* (*passuum*), cf. P Strass I. 57⁶ (ii/A.D.) μηδὲ μίλιον ἀπεχουσῶν ἀλλήλων, “being less than a mile distant from each other”—of two villages, and *Syll* 418 (= ³ 888)²⁶ (A.D. 238) ἀπὸ γε μιλίων δύο τῆς κόμης ἡμῶν. For other nouns borrowed from Latin see Moulton *Gr.* ii. § 63.

μιμέομαι.

P Ryl II. 77³⁴ (A.D. 192) μιμοῦ τὸν πα[τ]ῆρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα, “imitate your father the lover of office, the brave old man” (Edd.), P Oxy X. 1295³ (ii/iii A.D.) ἰδοῦ μὲν ἐγὼ οὐκ ἐμιμησάμην σε τοῦ ἀπάν (I. ἀποσπᾶν) τὸν υἱόν μου, “see, I have not imitated you by taking away my son” (Edd.), P Flor III. 367³ (iii/A.D.) ἐγὼ δὲ οὐ μίμησομαι σε: cf. 2 Thess 3^{7, 9}. For μιμέομαι τι, as in Heb 13⁷, 3 Jn¹¹, we may cite *Kaibel* 85³ ἤσκουν μὲν τὸ δίκαιον ἐμιμοῦ[μην] τε τὸ καλόν, and Aristas 188 μιμούμενος τὸ τοῦ θεοῦ διὰ παντὸς ἐπιεικῆς. For μίμησις cf. P Flor III. 292⁷ (vi/A.D.) κατὰ μίμῃσιν τῆς ἀριτερίας ἐκτεῖς ἰνδ(ικτίονος), and similarly *ib.* 293⁹ (vi/A.D.), and for μίμημα (*Wisd* 9⁸), cf. Musonius p. 90⁴ καθόλου δὲ ἄνθρωπος μίμημα . . . θεοῦ μόνον τῶν ἐπιγέμων ἐστίν.

μιμητής.

The NT usage of this word (1 Cor 4¹⁶ *al.*) is well illustrated by such a passage as Xen. *Mem.* i. 6. 3 οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. It is noteworthy that in all its NT occurrences μιμητής is joined with γίνεσθαι, denoting moral effort (cf. Robertson-Plummer *ad.* 1 Cor II¹). For adj. μιμητικός cf. Vett. Val. p. 17⁸¹.

μιμνήσκομαι.

The act. μιμνήσκω, which is not found in the NT, is seen in P Giss I. 91⁶ (ii/A.D.) μιμνή[σκει] ἡμῶν συνεχῶς, and for pres. mid., as in Heb 2⁸, 13³, cf. P Hamb I. 37⁴ (ii/A.D.) ἀναγκαῖον γάρ ἐστι μνημίσκεσθαι (I. μιμνήσκεσθαι) τῆς καλοκαγαθίας σου, and BGU IV. 1024^v. 6 (iv/v A.D.) μιμνη-σκόμενος ὧν ἐπραξες. The perf. μέμνημαι in the sense of “bear in mind,” “hold in remembrance,” is common, e.g.

P Ryl II. 81²¹ (c. A.D. 104) τοῦ κατασπορέως . . . ὀφειλοντος . . . μεμνήσθαι[μ]ου τῆς γενομένη[ς] αὐτῷ ἐντολῆς παρόν[τος] σοῦ, "the inspector of sowing ought to have remembered my order given when you were present" (Edd.), P Oxy III. 525⁹ (early ii/A.D.) μέμνη[σ]ο τοῦ νυ[κ]τ[ε]λείου "Ἰσιδος τοῦ ἐν ταῖς Σαραπ[ι]αῖσι, "remember the night-festival of Isis at the Serapeum" (Edd.), P Ryl II. 235¹³ (ii/A.D.) διὸ μέμ[ν]ησο καὶ ἡμῶν κἀν πάντῃ ἀλλὰ πράττης, "therefore bear us too in mind even if you are engaged in quite other pursuits" (Edd.), and P Oxy XIV. 1664⁴ (iii/A.D.) ὅτι οὐ μόνοι ἡμεῖς μεμνήμεθά σου ἀλλὰ καὶ αὐτοὶ ἡμῶν οἱ πάτριοι θεοί, τοῦτο δῆλον ἄπασιν, "that not only we but also our ancestral gods themselves hold you in memory is clear to all" (Edd.), ἢ μεμνημένη τῆς ἀγαθῆς σου προαιρέσεως, "remembering your goodwill" (Edd.). For a similar use of the I aor. ἐμνήσθη, cf. P Tebt II. 410⁸ (A.D. 16) μν[ή]σθητι, φ[ί]σ[ς] (cf. Lk 24⁶) ἐγὼ τῷ Τρι[σ]τόμῳ με ἐφίλοτ[ε] μου σὺν ἐμοὶ μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.), *ib.* 420¹⁷ (iii/A.D.) μνήσθητί μου (cf. Lk 23⁴²) ὃν κἀγὼ πεποιήκα σοι ἀπὸ ἀρχῆς μέχρι τέλους, "remember me and what I also have done for you from beginning to end" (Edd.), P Oxy VIII. 1070⁴⁸ (iii/A.D.) ὑμεῖς οὐδὲ ὄλωσ ἐγράψατε οὐδὲ ἐμνήσθητέ μου περὶ τῆς ἀσφαλείας τῆς οἰκίας ἡμῶν, "you have not written at all nor remembered me in regard to the safety of our house" (Edd.), *Preisigke* 159⁸ μνήσθητι ὑμῶν καὶ παράδος ὑμῶν θεραπεῖαν—a temple inscr. to Aesculapius, and *ib.* 4018 ἰστορήσας ἐμνήσθητι τῆς . . . ἀδελφῆς. The verb is also found c. dat. in the sense of "recall" to one in P Lille 81¹ (iii/B.C.) καλῶς οὖν προή[σ]εις μνησθεῖς Θεοδώρῳ, ἴνα . . . , "you will do well to recall to Theodorus that . . .", *ib.* 12¹ (B.C. 250-249) ἐμνήσθητι σοι καὶ παρόντι περὶ τῶν β (ἀρουρῶν), "I have recalled to you verbally the matter of the 100 arourae." With Lk 1⁵⁴ cf. Pss. Sol. x. 4 καὶ μνησθήσεται (for form see Robertson *Gr.* p. 357) Κύριος τῶν δούλων αὐτοῦ ἐν ἐλεί (cited by Plummer *ad l.*), and with Lk 23⁴² cf. the Christian sepulchral inscr. from Antinoopolis *Preisigke* 1563⁶ Κ(ύρι)ε μ[ν]ήσθητι [τῆς δο]ῦλη(s) σου [ἐν τῇ] βασιλεῖ[α] σου.

μισέω,

which survives in MGr μισῶ, is not so common in our sources as we might have expected, but cf. PSI III. 153³⁷ (iii/A.D. ?) βαρυσμόμους μισουμένους ὑπὸ τῶν ἀσ[τ]είων γυναικῶν, "evil-smelling persons hated by refined women," *ib.* I. 41²² (iv/A.D.) ἄπειρ ἢ φύσις μισεῖ, P Oxy VI. 902¹⁷ (c. A.D. 465) μισοῦσιν γὰρ οἱ νόμοι τοὺς τὰ ἄδικα διαπραττομέν[ο]υς, "for the perpetrators of injustice are hateful to the laws" (Edd.), and the Christian amulet *ib.* VIII. 1151² (v/A.D. ?) φεύγε πρ(ε)ῦμα μεμισμένον (L. μεμισσημένον). For the subst. μίσος cf. Vett. Val. p. 242²⁵ ἢ ἐπιστήμη . . . ὑπὸ τῆς ἀληθείας σστηριζομένη τὸ . . . μίσος ἀποδιώξει, and the quotation from Menander *Fragm.* p. 187 s.v. κατατίθημι. With *Menandrea* p. 18²¹⁰ θεῖον δὲ μισεῖ μίσος, cf. Ps 138 (139)²², where the same cogn. acc. occurs.

μισθαποδότης.

With Heb 11⁶ we may compare the Christian P Gen I. 14²⁷ (Byz.) (as corrected p. 36) τῷ μισ[θ]αποδότῃ θεῷ. For the corresponding verb cf. the sepulchral inscr. from a Coptic cemetery, *CIG* IV. 9124⁵ μισθαπο[δο]τήσας.

μισθιος.

Deissmann's contention (*LAE*, p. 72) that this word is not to be regarded as a specifically NT word, but as belonging to the ordinary Greek of the time, receives further confirmation from such a passage as P Amh II. 92¹⁰ (A.D. 162-3) οὐχ ἔξω δὲ κ[ο]ινωνόν οὐδὲ μίσθιον γεν[έ]μενον τῆς ἀνῆς ὑποτελῆ. The editors translate, "I will have no partner or servant who is liable on account of the contract," but Wilcken (*Chrest.* I. p. 370) from its association with κοινωνόν prefers to take μίσθιον as = "tenant," "sub-lessee." The adj. is also found in P Flor III. 322²¹ (A.D. 258?) μίσθιοι ξδ.

μισθός.

For the primary sense of this word "wage," "salary," cf. P Tebt II. 384²⁰ (A.D. 10) τέλους γερδίων καὶ τῶν τούτων μισθῶν, "weavers' tax and wages," P Fay 91²³ (A.D. 99) τὸν ἡμερήσιον μισθόν, "daily wage," P Lond 846¹⁰ (A.D. 140) (= III. p. 131, *Chrest.* I. p. 332) ἀπ[ὸ]ρου[μ]ου δ[ι]ν[το]ς καὶ μισθοῦ πορίζοντος τὸ ξῆν ἀπὸ τῆς γερδια[κ]ῆς—petition of a weaver, who works for a wage (μισθοῦ), and has no means (πόρος) for discharging a public liturgy, P Oxy IV. 724⁵ (A.D. 155), where a slave is apprenticed to a shorthand-writer to be taught shorthand μισθοῦ τοῦ συμπεφωνημένου "at a salary agreed upon" of 120 silver drachmae, and P Fay 103³ (iii/A.D.) μισθὸς τοῖς ἡρκάσι αὐτόν, "pay for the bearers" in connexion with funeral expenses. See also the temple inscr. at El-Kab *Preisigke* 158 Ἀνδρομάχος Μακεδὼν ἀφίκετο πρὸς Ἀμενώνην χρηστὸν θεὸν μ[ι]σθοῦ ἐργαζόμενος καὶ ἑμαλακίσθη καὶ ὁ θεὸς αὐτῷ ἐβοήθησε αὐθημέρη.

The dim. μισθάριον occurs in the illiterate P Tebt II. 413¹³ (ii/iii A.D.) ταῦτά σοι συναλάγη πέμπει[ν] ἐκ τῶν μισταρίων ἀτῆς, "it was arranged with you that these should be sent from her earnings" (Edd.). A new compd. μισθοπρασία is found in P Lond 1164 (*ib.*)⁶ (A.D. 212) (= III. p. 164), and is understood by the editors as denoting a sale under the terms of a lease (cf. *EEF Arch. Rep.* 1907-08, p. 57): for μισθαποχή in the sense of μισθωσις see P Gen I. 70¹⁵ (A.D. 381) (= *Chrest.* I. p. 448) ἢ μισθαποχή κυρία καὶ ἐπερωτηθεῖς ὠμολόγησα. For μισθοφόροι ἵππεις, "mercenary cavalry" cf. P Grenf II. 31⁵ (B.C. 104) (see *Archiv* ii. p. 155), and for the "requisitioning"—ἐπι μισθοφορᾶ—of a camel to assist in transporting a porphyry pillar cf. P Lond 328¹⁹ (A.D. 163) (= II. p. 75).

μισθόω.

The act. of this verb in the sense of "let out for hire" is seen in PSI I. 30² (A.D. 82) μεμισθωκά σοι εἰς ἔτη ἕξ . . . τὰς ὑπαρχούσας μοι . . . ἀρούρας, P Amh II. 92²⁵ (application for a lease—A.D. 162-163) ἔξουσας σοι οὐσῆς ἑτέρο[ι]ς μεταμ[ι]σθοῦν ὁπότε ἐὰν αἰρή, ἐὰν φαίνηται μισθῶσαι, "the right resting with you to make a fresh lease with other persons whenever you choose, if you consent to my proposal" (Edd.). For the mid. "have let out to one," "hire," cf. Meyer *Ostr* 59³ ὦν (ἀρουρῶν) ἐμισθωσάμη(ν) τῷ α(ὐτῷ) ᾗ (ἔτει), P Oxy III. 500²⁷ (A.D. 130) μεμ(ε)μισθώμεθα τὰς προκείμενας ἀρούρας, and P Fay 93⁶ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and

unguent-making," to which the vendor replies—^{16f}. Κάστωρ Ἀντιφίλου μείσθωκα κατ(=θ)ὡς πρόκειται, "I, Castor, son of Antiphilus, have made the lease as is above written."

μίσθωμα

is not so common as we might have expected, but for the meaning "rent," "hire," we may cite such a passage as *Syll* 831 (= ³1200)¹⁵ (iv/iii B.C.) ὑποτελεῖ δὲ μίσθωμα Νικήρατος Κτησιφώντι καθ' ἕκαστον ἑνιαυτὸν ἀργυρίου δραχμὰς πεντα[κ]σίας ἀτελεῖς: cf. *ib.* 615 (= ³1024)¹⁶ (c. B.C. 200) μίσθωμα ἀποδιδ[ό]τω αὐτοῦ. We have the plur. in *ib.* 634 (= ³271)¹⁷ (B.C. 335-4) εἰς δὲ τὰ μισθώματα τῆς πόμπης, i.e. "ad apparatus pompae" (Ed.). There seems to be no exact parallel to the usage in Ac 28³⁰, see Lightfoot *Philippians*,² p. 9 n.³ For μίσθωσις, "a letting for hire," cf. BGU III. 916¹⁵ (time of Vespasian) ἡ μίσθωσις ἡδ' ἡ (cf. *Proleg.* p. 178) εἰς ἑνιαυτὸν [ἔ]να, P Fay 96¹² (A.D. 143) (= *Chrest.* I. p. 372) οὐ ἔχει ὁ Σύρος ἐν μισθώσει ἐλαιουργίου, "for the oil-press leased by Syrus," *ib.* 20 μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πάσαι, "the lease in all its provisions remaining valid" (Edd.), and P Oxy XIV. 1673 margin (ii/A.D.) τῶν ἀμπελοφυγῶν τὰς μισθώσεις πέμψον, [ἔ]να τῆς ξυλοτομίας ἀρξάνται, "send the leases of the vine-dressers, in order that they may begin the pruning" (Edd.).

μισθωτός.

CPR I. 1⁶ (A.D. 83-84) τοῦ Ἀκουσιλάου γενομένου μισθωτοῦ τινῶν οὐσίῶν, *Syll* 587²⁰ (B.C. 329-8) μισθωτοῖς τοῖς ἐπὶ τὸν πύργον καὶ τὸν πυλῶνα πλινθοφοροῦσιν ("carrying bricks") καὶ πηλοδεστοῦσιν ("building with clay"). For μισθωτής, "lessee," "tenant," which is not found in the NT (but see I Macc 6²⁹), cf. P Tebt II. 308⁴ (A.D. 174) μισθωτα[ί]ς δρυμῶν, "lessees of marshes" (Edd.), P Lond 478³ (ii/iii A.D.) (= II. p. 111) τοῖς λου(ποι)ς μισθωταῖς ἱερ(οῦ) χει(ρισμοῦ) (cf. *Archiv* i. p. 140), and PSI III. 222⁴ (iii/A.D.) μισθωτοῦ ἀγρίων θήρας ζῶων [κ]αὶ ὀρνέων (see the editor's introd.).

Μιτυλήνη.

According to Meisterhans *Gr.* p. 29 the spelling Μιτυληναῖος is regularly found in the Attic inscrr. from v-ii/B.C., and it is not till B.C. 100 that Μιτυληναῖος, due to dissimilation, takes its place. See however the iii/B.C. papyrus P Petr II. 39 (a)¹ Μιτυλη[α]ίω. So Ac 20¹⁴, except L which reads Μιτυλήνην (Moulton *Gr.* ii. p. 79).

Μιχαήλ.

In view of Paul's reference to the θρησκεία τῶν ἀγγέλων in Col 2¹⁸, it is interesting to note the existence of the great Church of St. Michael situated close to the walls of Colossai, and continuing as a religious centre long after the name of the town had itself disappeared: see *C. and B.* i. p. 214 ff. Sir W. M. Ramsay also cites various inscrr. showing that the worship of Michael was common in Asia Minor, e.g. *ib.* ii. p. 541, No. 404 where Michael is named along with Gabriel and other angels, and *ib.* p. 741, No. 678 where the words + Ἀρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλι σου κ[α]ὶ ῥύσθη αὐτὴν ἀπὸ τοῦ πονηρ(οῦ) + (cf. Mt 6¹³, Lk 11⁴ A) ran round the pillar of a very ancient church (now destroyed) at Afion-Kara-Hissar. Other references to Michael are P Leid

Wxxi.¹⁶ (ii/iii A.D.) (= II. p. 153) διὸ συνίσταμαι σοι διὰ τοῦ μεγάλου ἀρχιστρατήγου Μιχαήλ, κύριε κτλ., and the magic P Lond 121²⁵⁷ (iii/A.D.) (= I. p. 92) παρεμφαίων . . . τῷ ἀρχαγγέλω Μιχαήλ. On the part Michael played in magic see W. Lucken *Michael: eine Darstellung und Vergleichung der jüdischen und der morgenländisch-christlichen Tradition vom Erzengel Michael*, Göttingen, 1898, and for Michael, as the angel of peace, guiding the souls of the righteous to the heavenly Jerusalem, see Charles' note on *Test. xii. patr.* Benj. vi. 1.

μνᾶ.

For this Semitic word, used as a Greek money unit for 100 drachmae (about £4), cf. P Lond 277¹⁰ (a loan—A.D. 23) (= II. p. 217) τόκου ὡς ἐκ δραχμῆ μιᾶς τῆ μνᾶ τὸν μήνα ἕκαστον, "at the interest of a drachma per mina per month" —the usual rate of interest: so *ib.* 336¹⁸ (A.D. 167) (= II. p. 221), and P Oxy XIV. 1673²² (ii/A.D.) τὸ δὲ πέρασ ἤτησα τὴν μνᾶν, ὡς ἐδοξέν σοι, "eventually I asked for the mina, as you thought right." The word is used with reference to weight in *ib.* 1739¹ (ii/iii A.D.) σαππίριον (i. σαπφείριον, "sapphire") μνᾶν δλκην, *at.* For the form μναῖον cf. *ib.* I. 9 verso¹⁶ (iii/iv A.D.) with the editor's note, where it is pointed out that the Attic mina is divided into 16 τέταρται (*unciae*) and the Egyptian mina into 18, for μναῖον cf. *ib.* III. 496³ (A.D. 127), and for μναγαῖον cf. *ib.* VI. 905⁸ (A.D. 170) (see Mayser *Gr.* p. 167 f. for the inserted γ).

Μνάσων.

This proper name (Ac 21¹⁶), which was common among the Greeks, appears e.g. in P Hib I. 41³ (c. B.C. 261) ἀπεστ[άλκ]αμεν πρὸς σέ Μνάσωνα [τὸ]ν δοκιμαστήν μετὰ φυ[λα]κῆς, "I have sent to you Mnason the controller under guard" (Edd.). On the reading of Cod. Beza (D) in Ac *loc.*, which elucidates the narrative, see Knowling *EGT ad l.*

μνεῖα.

For the epistolary phrase μνεῖαν ποιεῖσθαι, which is used by Paul in 1 Thess 1², Rom 1¹⁰, Eph 1¹⁶, Philem⁴, cf. the letter of Isias to her husband, who was at the time 'in retreat' in the Serapeum at Memphis, P Lond 42⁹ (B.C. 168) (= I. p. 30, *Selections*, p. 9) οἱ ἐν οἰκῷ πάντες <σοῦ διαπαντός μνεῖαν ποιούμενοι>, and especially, in connexion with prayer, as in the Pauline passages, BGU II. 632⁶ (ii/A.D.) μνᾶν σου ποιούμενος παρὰ τοῖς [ἐ]νθάδε θεοῖς ἐκομισάμην [ἔ]γ ἐπι[σ]τόλιον κτλ. and *Kaibel* 983^{2 ff.} (B.C. 79) —

Δημήτριος ἦκω πρὸς μεγάλην Ἰσιν θεᾶν, μνεῖαν ἐπ' ἀγαθῶν τῶν γονέων ποιούμενος καὶ τῶν ἀδελφῶν καὶ φίλων μου κατ' ὄνομα.

Other exx. of the phrase from the inscrr. are *Syll* 929 (= ³685)¹⁹ ὑπ[έ]ρ χάρας μόνον ἐφαίνοντο μνεῖαν πεποιημένοι, *Priene* 50¹⁰ ὅπως οὐδὲν καὶ ὁ δῆμος φαίνεται μνεῖαν ποιούμενος τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν, and similarly *Magn* 90¹⁶—all ii/B.C. On the form μνεῖα for the older μνηῖα see Mayser *Gr.* p. 127.

μνήμα.

For μνήμα, "tomb," "monument," as in MGr, cf. BGU IV. 1024^{iv. 23} (iv/v A.D.) ἔφθα[σεν] εἰς τὸ μνήμα τ[ῆ]ς φίλης

αὐτοῦ, and *Kaibel* 82¹ (iv/B.C.) εἰκὼν μνήμα χρόνου (ἔστ[ι] (i.e. "fragile est").

μνημεῖον

is by no means so common in the papyri as we might have expected, but see P Flor I. 9¹⁰ (A.D. 225) φθάσαντός μου πρὸς τοῖς μναμίοις (i. μνημείοις) τῆς αὐτῆς κώμης. Vitelli *ad l.* cites also P Casati 19, 5 p. 139. An interesting ex. may be cited from *Syll* 399 (= 858)¹ (after A.D. 161), a stone originally found in Rome, and afterwards transferred to Britain, but now destroyed—Ἡρώδης μνημεῖον καὶ τοῦτο εἶναι τῆς αὐτοῦ συμφωρᾶς καὶ τῆς ἀρετῆς τῆς γυναικός· ἔστιν δὲ οὐ τάφος· τὸ γὰρ σῶμα ἐν τῇ Ἑλλάδι καὶ νῦν παρὰ τῷ ἀνδρὶ ἔστιν· cf. also *Cagnat* IV. 660⁷ μ[η]δεὶν ἐξέσται μ[η]τε πωλήσα[ι] μήτε ἀγοράσαι μ[η]τ[ε] τὸ μνημεῖον . . . προν[ο]σηθῆναι ἑαυτοῦ.

μνήμη.

For μνήμη ποιεῖσθαι in its ordinary sense of "make mention" (as perhaps also in 2 Pet 1¹⁵: see Mayor *ad l.*), we may cite the letter attributed to the dying Hadrian, P Fay 19¹⁰, in which the Emperor announces his intention of making a simple and accurate statement of certain facts—αὐτῶν τῶν πραγμάτων ἀπλήν [. . . . ἀκριβ]εστάτην μνήμην ποιούμενος. Exx. of the subst. = "memory," "remembrance," are *Chrest.* I. 26⁸⁰ (A.D. 156) ἐπιστολῆ τοῦ κρατίστου μνήμης Μαμερτείνου, P Ryl II. 233¹² (ii/A.D.) ἔχων ὑπογῶς ἐν μνήμῃ τὰς τιμὰς ὧν ἀγοράζει ἐξαρτισμῶν, "having fresh in his mind the prices of the fittings which he buys" (Edd.), P Oxy II. 237^{vi.30} (A.D. 186) σὺ ὁ κύριος τῇ θεογνώστῳ σου μνήμη καὶ τῇ ἀπλανήτῳ προαιρέσει ἀνεγκῶν τῆ[ν] γραφεῖσ[αν] σοι ὑπὸ τοῦ στρατηγοῦ ἐπιστολήν, "your lordship exercising your divine memory and unerring judgement took into consideration the letter written to you by the strategus" (Edd.), *ib.* IX. 1219¹⁰ (iii/A.D.) διὰ τὴν μνήμην τ[ο]ῦ πατρὸς αὐτοῦ, *ib.* X. 1320 (A.D. 497) Ἐπιφανίῳ [υἱὸ τοῦ τῆς] μακαρίας μνήμης Ἰωσήφ, and *Syll* 740 (= 1112)⁸ (before A.D. 212) ὁ μνήμης ἀρίστου Ἰούλιου Ἀριστάου. For the adj. μνημονικός cf. BGU IV. 1132⁷ (B.C. 13) κατὰ μνημονικὴν συγγραφὴν, and for μνήμων in the phrase ἀγορανόμοι . . . μνήμονι cf. P Ryl II. 118¹² (B.C. 16–15) with the editors' note.

μνημονεύω.

For μνημονεύω, "remember," c. gen., as in 1 Thess 1³ (see Milligan *ad l.*), cf. PSI VI. 651² (iii/B.C.) καλῶς ἄν ποιῶις (cf. Maysen *Gr.* p. 326) μνημονεύων ἡμῶν. We should have expected the same construction in the Christian letter P Heid 6¹⁵ (iv/A.D.) (= *Selections*, p. 126), but the writer substitutes μοι for μου—παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύῃς μοι εἰς τὰς ἀγίας σου εὐχάς. *Syll* 139 (= 284)⁸ (iv/B.C.) μνημονεύων (ὁ δῆμος) ἀεὶ τῶν εὐεργετῶν καὶ ζώντων καὶ τετελευτηκότων may recall Heb 13⁷. The verb is followed by the acc., as in 1 Thess 2⁹ *al.*, in BGU IV. 1024^{v.20} (iv/A.D.) ἀλλὰ τόκον οὐκ ἐν[ι] οὐδ[ὲ] τὴν σύνπλησιν ἐκέλων μνημονεύε[ιν]: cf. P Strass I. 41⁴⁰ (A.D. 250), where, in a dispute regarding an inheritance, one of the parties exclaims—οὐ μνη[μ]ονεύω δέ, τί ἐν τῇ μεσειτῆ ἀγένετο, "I do not remember what took place in the negotiation," and receives the rejoinder—οὐ μέμνησαι οὖν; "do you not then remember?"

The subst. μνημονεῖον, "record-office," is found in P Oxy X. 1282²² (A.D. 83) *al.*: cf. *Archiv* i. p. 190 f., where it is shown that μνημονεῖον and γραφεῖον are practically identical.

μνημόσυνον.

Kaibel 367^{1f.} (iii/A.D.)—

Ἄεεον τόδε σῆμα πατῆρ εἶδρυσε θυγατρὶ,
ἀθανάτην μνήμην, μνημόσυνον δάκρυνον.

μνηστεύω.

For this verb = "promise in marriage," "betroth," cf. P Flor I. 36⁴ (iv/A.D.) μνηστευσαμένου μου τῶν τῶ ἡμετέρῳ υἱῷ Ζωίλῳ τὴν τῆς θείας μου [.] τὸς θλυγατέρα Ταε . . . τουν [ἄ]μα ἐκ νηπίας ἡλικίας πρὸς γάμου κοινωνίαν.

μογιλάλος.

The earliest citation we can give for this NT ἄπ. εἶρ. (Mk 7²²), except perhaps LXX Isai 35⁸, is from a ii/A.D. copy of a probably Ptolemaic astrological calendar, P Oxy III. 465²³⁸ οἵστος ὁ θεὸς ποιεῖ γῆρας πολὺ . . . οὗτος μὴ ἔχοντα ὀφθαλμούς, οὗτος ὁμοία κτήνι, οὗτος μογιλάλα, οὗτος κωφά, οὗτος ναδά, "this deity causes long old age, and persons with no eyes and like a beast and dumb and deaf and toothless" (Edd.): cf. Vett. Val. p. 73¹² γίνονται δὲ καὶ μογιλάλοι ἢ καὶ ταῖς ἀκοαῖς παραποδιζόμενοι. With the variant μογγιλάλος in Mk *l.c.* (WLNΔ 28 33 *al.*) cf. the word μογγός in P Lond 653¹⁶ (early iv/A.D.) (= III. p. 241) οὐκ εἶμι μογγός, "I am not hoarse," and see Moulton, *Gr.* ii. p. 106.

μόγισ.

Maysen (*Gr.* p. 17) cites only one ex. of μόγισ for μόλις (see *s.v.*) from Ptolemaic times, P Magd 11⁶ (B.C. 221) (= *Chrest.* I. p. 520) μόγισ ἔλκοντες τὸ πλοῖον ἠγάγομεν ἐπὶ τὸν ἄρμον τοῦ Ἀρσινόου, "hauling the vessel with difficulty we brought it to the harbour of Arsinoë." For later exx. see P Oxy II. 298⁴⁹ (i/A.D.) μόγισ (δραχμὰς) ἕ ἀπαιτήσας, P Lips I. 105¹⁰ (i/ii A.D.) μόγισ τὸν τῆς βεβρεγμένης ἀπῆρτισα, P Strass I. 41⁵¹ (A.D. 250) μό[γι]ς ἤ[χ]θησαν, and PSI I. 49⁸ (vi/A.D.) μόγισ μετὰ πολλῶν καμάτων. The adj. μογερός is well illustrated by *Kaibel* 151⁹ *l.*—

τοῖός τοι θνητῶν μογερός βίος, ὧν ἀτέλειστοι
ἐλπίδες, αἱ[ς] μοιρῶν νήματ' ἐπικρέματα.

μόδιος.

a dry measure containing 16 *sextarii*, i.e. about a peck: cf. P Thead 32²⁵ (A.D. 307) κρίθης μοδίου τεσε(= τεσσ)-εράκοντα ἐννέα μοδι(ου)ς μῆ, P Gen I. 62¹⁷ (iv/A.D.) νίτρον μοδίου δεκάπεντε, and *OGIS* 533³⁰ (i/B.C.) σιτοιμετρίαν ἔδωκεν ἀνά πέντε μοδίου.

μοιχαλῖς.

To the examples of this late word, = "a married woman who commits adultery" (Rom 7³), given by Lob. *Phryn.* p. 452, we may add *Test. xii. patr.* Levi xiv. 6, where the high priests are charged with having intercourse both with unmarried and with married women—πόρναις καὶ μοιχαλῖσιν συναφθήσεσθε.

In the figurative use of the word in Jas 4⁴ Schmiedel (Winer-Schmiedel *Gr.* p. 254) refers μοιχαλίδες both to men and to women (cf. *v.l.* μοιχοι και μοιχαλίδες N^cKLP), but the fem. μοιχαλίσ “is alone appropriate in this sense, since God is always thought of as the husband” (Ropes *ICC ad l.*). For the form μοιχαλίσ for μοιχάς (Vett. Val. p. 104¹¹) Wackernagel (*Hellenistica*, p. 7) compares δορκαλίσ for δορκάς, and μαιναλίσ for μαινάς. See also Kennedy *Sources*, p. 116.

μοιχάομαι.

After the example of the LXX translators of Jeremiah and Ezekiel, this verb, “commit adultery with,” is used in the NT with either sex as subject—Mk 10¹¹ of the man, *ib.*¹² of the woman. According to Wackernagel *Hellenistica* p. 7 ff. the verb would seem to belong to a “more vulgar” layer of Hellenistic Greek than μοιχαλίσ. For a verb μοιχαίνω (not in LS) see Vett. Val. p. 118⁵ πολυκοιτούσι δὲ καὶ μοιχαίνουσι καὶ καταφημίζονται.

μοιχεία.

For the plur. of this subst., as in Mt 15¹⁹, Mk 7²¹, cf. the astrological P Tebt II. 276¹⁶ (ii/iii A.D.) ἡ δὲ Ἀφροδίτη παρατυγχάνουσα τῷ τοῦ Ἄρεως πορνήσιας <καί> μοιχείας κατῆρτησιν, “Venus in conjunction with Mars causes fornications and adulteries” (Edd.). On the OT usage of μοιχεία see *s.v.* πορνεία. Wackernagel (*Hellenistica*, p. 9) conjectures a possible Doric form *μοιχᾶ, “adultery.”

μοιχεύω,

“commit adultery” on the part of the man, occurs in the astrological PSI III. 158⁴⁵ (iii/A.D.?) οἱ δὲ καὶ τὰς ἰδ[ι]ας γυναικας μοιχεύουσιν: cf. Mt 5²⁸. For a discussion of the verb and its cognates in later classical and in Jewish Greek cf. R. H. Charles, *The Teaching of the New Testament on Divorce* (London, 1921) p. 91 ff., and see *s.v.* πορνείω, also Wackernagel, *Hellenistica*, p. 9.

μοιχός,

ordinarily “adulterer,” is apparently used of sodomy in the illiterate P Oxy VIII. 1160^{24ff.} (iii/iv A.D.) ἔγραψές μοι δὲ ὅτι κάθη ἐν Ἀλεξανδρίαν (l.-la) μετὰ τοῦ μυχοῦ (l. μοιχοῦ) σου γράψον μοι δὲ τίς ἐστὶν ὁ μυχός (l. μοιχός) μου, “you wrote to me, ‘You are staying at Alexandria with your paramour.’ Write and tell me, who is my paramour” (Ed.).

μόλις.

P Tebt I. 19¹⁰ (B.C. 114) μόλις ἕως τῆς κῆ χωρισθῆσονται, “they will hardly depart until the 25th” (Edd.), P Ryl II. 113²⁷ (A.D. 133) μόλις πάντα τὰ εἰματοῦ πωλήσας ἐδυνήθην πληρῶσαι, “I was with difficulty able to complete this by selling all my property” (Edd.), P Oxy VIII. 1117¹⁹ (c. A.D. 178) μέτρια κεκτήμεθα ἐξ ἧν καὶ μόλις ζῶμεν, and *Kaibel* 531¹ μόλις ποτὲ ἡῆρον δεσπότ[ην] εὐνοῖστατον.

In MGr μόλις may have a temporal sense, “just now,” “as soon as.” The word is perhaps related to μῶλος, Lat. *moles*, just as μόγις comes from μόγος (Boisacq, p. 643).

μολύνω.

The metaphorical use of this word in the NT (1 Cor 8⁷, Rev 3⁴, 14⁴) is well illustrated by the uncanonical fragment P Oxy V. 840¹⁶ ἀλλὰ μεμολυμένους ἐπάτησας τοῦτο τὸ ἱερόν τ[ὸ]σον ἐν[τα] καθαρόν, “but polluted as thou art thou hast walked in this temple, which is a pure place.” Cf. also Epict. ii. 8. 13 ἐν σαυτῷ φέρεις αὐτὸν (*scil.* θεόν) καὶ μολύνων οὐκ αισθάνη ἀκαθάρτοις μὲν διανοήμασι ῥητάραις δὲ πράξεσι.

μολυσμός.

For this NT ἄπ. εἰρ. (2 Cor 7¹) cf. Aristeas 166 ἀκαθαρσίαν τε οὐ τὴν τυχοῦσαν ἐπέτελεσαν, μαιθνήντες αὐτοὶ παντάπασιν τῷ τῆς ἀσεβείας μολυσμῷ, “they are guilty of gross uncleanness and are themselves utterly tainted with the pollution of their impiety” (Thackeray), and Vett. Val. p. 242¹⁶ τὸν τρόπον μου ἐκκαθάραι πάσης κακίας καὶ παντὸς μολυσμοῦ καὶ τὴν ψυχὴν ἀθάνατον προλεῖψαι.

μονή.

Some exx. of this important Johannine word (Jn 14^{2,23}) may be given. In P Hib I. 93² (c. B.C. 250) ἐγγύωι μονῆς, *ib.* 111³¹ (c. B.C. 250) (= *Chrest.* II. p. 47) μονῆς Καλλιδρόμου, P Grenf II. 79^{1,7} (late iii/A.D.) μω(=ο)νής [καὶ ἐμ]φανίας, it is used technically in sureties for the “appearance” of certain persons (cf. *Archiv* i. p. 409 f.): see also P Oxy VIII. 1121²⁵ (A.D. 295) ἀξιοῦσα δὲ τοῦτους ἐπαναγκασθῆναι ἐκ[ανὰ] ἔνγραφα παρασχεῖν μονῆς καὶ ἐμφανείας, “requesting that they may be compelled to provide written security that they will stay and appear” (Ed.), P Flor I. 34⁹ (A.D. 342) ὁμολογῶ . . . ἐγγυῆ(=ἀ)σθαι μονῆς καὶ ἐμφανείας Δύρ(ήλιον). The meaning is doubtful in P Goodsp Cairo 15¹⁹ (A.D. 362), addressed to the *riparii* of the Hermopolite nome, where the complainant Aurelia states with regard to violences to which she had been subjected—ἐφάνερωσα τῇ μονῇ καὶ τῷ βοηθῷ [τοῦ] πραιποσίτου. The editor translates, “I have made known both to the establishment of the *praepositus* and to his assistant,” dismissing as impossible here the later sense of “monastery” which μονή has for example in P Lond 392³ (vi/vii A.D.) (= II. p. 333) Ἀλεξᾶ(s) καὶ Δανιήλ οἰκονόμου (l.-όμοι) τῆς μω(=ο)νής τοῦ Λευκοῦλου, “Alexas and Daniel stewards of the monastery of Leucotius.” A similar sense is found by Wilcken in a Munich papyrus, *Chrest.* I. 434⁴ (A.D. 390) ἀπὸ τῆς αὐτῆς Μονῆς Χει[ρ]αίου, where he regards Μονῆς as denoting the “mansio, Station” of Chaireas. In BGU III. 742ⁱⁱ. A. 2 (time of Hadrian) εἰ ταῖς ἀληθ[ι]ναῖς ἀντὶ φερνῆς ἢ παραχώρησις ἐγένετο καὶ εἰ ἡ μ[ο]νή προτέρα ἐγένετο τῆς σιτολ(ογίας) κτλ., μονή is apparently the term of residence which was ended by the παραχώρησις. For the adj. μόνιμος, “stable,” “enduring,” cf. P Amh II. 48⁹ (B.C. 106) παρεχέτω τὸν οἶνον μόνιμον ἕως Ἀθῶρ ἕ, “let him supply wine that will keep until Athur 30,” and *Kaibel* 579⁴ (ii/A.D.) ὦ μερόπων ἐλπίδες οὐ μόνιμοι.

μονογενής

is literally “one of a kind,” “only,” “unique” (*unicus*), not “only-begotten,” which would be μονογέννητος (*uni-*

genitus), and is common in the LXX in this sense (e.g. Judg 11²⁴, Ps 21 (22)²¹, 24 (25)¹⁸, Tob 3¹⁶). It is similarly used in the NT of "only" sons and daughters (Lk 7¹², 8⁴², 9³⁸), and is so applied in a special sense to Christ in Jn 1^{14, 18}, 3^{16, 18}, 1 Jn 4⁹, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father. We cannot enter here into the doctrinal aspects of the word, or into a discussion on the sources, Orphic or Gnostic, from which John is sometimes supposed to have drawn his use of it, but reference may be made to the art. by Kattenbusch "Only Begotten" in Hastings' *DCC* ii. p. 281f. where the relative literature is given. A few exx. of the title from non-Biblical sources will, however, be of interest. In an imprecatory tablet from Carthage of iii/A.D., Wünsch *AF* p. 18²⁷, we find—ὀρκίζω σε τὸν θεόν . . . τὸν μονογενῆ τὸν ἐξ αὐτοῦ ἀναφανέντα, where the editor cites the great magical Paris papyrus, 1585 εἰσάκουσόν μου ὁ εἰς μονογενῆς. With this may be compared P Leid V v. 34 (iii/iv A.D.) (= II. p. 21) εὐχαριστῶ σοι κύριε δ[τι] μοι [ἔλυσεν] τὸ ἄγιον πνεῦμα, τὸ μονογενές, τὸ ζῶν. See also Vett. Val. p. 11³². An inscr. in memory of a certain Plutarchus, *Kaibel* 146⁴ (iii/iv A.D.) describes him as μονογενῆς περ ἐὼν καὶ πατέρεσσι φίλος. And the word is apparently used as a proper name in *C. and B.* i. p. 115, No. 17 (Hierapolis) Φλαβιανὸς ὁ καὶ Μονογονις εὐχαριστῶ τῇ θεῷ, where Ramsay thinks that we should probably read Μονογένης or Μηνογένης. For the true reading in Jn 1¹⁸ it is hardly necessary to refer to Hort's classical discussion in *Two Dissertations*, p. 1 ff.

μόνος.

BGU I. 180²³ (A.D. 172) (= *Chrest.* I. p. 472) ἄ[ν]θρ[ω]πος προσβύ[τ]ης καὶ μόνος τυγχ[ά]νων, *ib.* II. 385⁴ (ii/iii A.D.) γενιώσκειν σε θέλω, ὅτι μόνη ἰμι ἐγώ—a touching letter of a daughter to her father, P Meyer 20⁴⁴ (1st half iii/A.D.) μίαν σου ἐ[πι]τολήν ἐκομισάμην μόνην, P Oxy X. 1298⁶ (iv/A.D.) ἐγὼ μόνος (ἢ μόνον;) πάνυ ἐμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλῆν, "I have been keeping myself quite alone beyond the point of safety" (Edd.), and *ib.* 9 σὲ γὰρ μόνον ἔχω μάρτυρα, "for I have only you to witness" (Edd.). For neut. μόνον as an adv. cf. P Eleph 13⁴ (B.C. 223-2) ὁ δὲ ἐπιηγεῖ μόνον, ἐπέταξεν δ' οὐθέν: cf. the letter of a father to his son, P Oxy III. 531¹¹ (ii/A.D.) τοῖς βιβλίοις σου αὐτὸ μόνον πρόσσεχ[ε] φιλολογῶν καὶ ἀπ' αὐτῶν δνησιν ἔξεις, "give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit" (Edd.). For the common phrase οὐ μόνον, ἀλλὰ καὶ cf. P Ryl II. 116¹⁴ (A.D. 194) οὐ μόνον ἐξέβρισαν ἀλλὰ καὶ τὴν ἐσθῆτά μου περιέσχισαν, "not only abused me but tore my garments," *ib.* 243⁴ (ii/A.D.) οἶδαμεν ὅτι ἀηδῶς ἔχισ διὰ τὴν λιψυδρίαν, τούτο οὐ μόνον ἡμῖν γενάμενον ἀλλὰ καὶ πολλοῖς, "we know that you are distressed about the deficiency of water; this has happened not to us only but to many" (Edd.). For κατὰ μόνος, as in Mk 4¹⁰ *al.*, cf. Menander *Fragm.* p. 46 καὶ νῦν ὑπὲρ τούτων συνάγουσι κατὰ μόνος, "they are having a private party," and *Menandrea* p. 38¹⁸. The phrase is written as one word in BGU III. 813¹⁵ (ii/A.D.), as read in *Archiv* ii. p. 97. MGR μόνος, "alone": μόνος, "simple," "single."

PART V.

μονόφθαλμος

is an Ionic compound (Herod. iii. 116 *al.*) condemned by the Atticists (Lob. *Phryg.* p. 136), but revived in the later vernacular (cf. Mt 18⁹, Mk 9⁴⁷). According to Ammonius it is to be distinguished from ἑτερόφθαλμος: ἑτερόφθαλμος μὲν γὰρ ὁ κατὰ περίπτωσιν πηρωθεὶς τὸν ἕτερον τῶν ὀφθαλμῶν, μονόφθαλμος δὲ ὁ ἔνα μόνον ὀφθαλμὸν ἔχων ὡς ὁ Κύκλωψ (cited by Rutherford *NP*, p. 209 f.).

μονόω.

This common classical verb may be illustrated from Musonius p. 73¹ εἰ δ' ὁμολογήσεις τὴν ἀνθρωπεῖαν φύσιν μελίση μάλιστα προσεικέναι, ἢ μὴ δύναται μόνη ζῆν, ἀπόλλυται γὰρ μονωθείσα κτλ. For a possible instance of the subst. μόνωσις see *Chrest.* II. 55⁸ (A.D. 368) with the editor's note.

μορφή.

With Tob 1¹³, where the Most High is said to have given Tobit χάριν καὶ μορφήν, "grace and favour (beauty, RV marg.)" in the sight of Enemessar, cf. the forms of salutation P Leid D^{1, 11} (B.C. 162) (= I. p. 25) περὶ μὲν οὖν τούτων σοι (ἢ δόξῃ or δοιέν) σοι ὁ Σάραπις καὶ ἡ Ἴσις ἐπαφροδισ[α]ν, χάριν, μορφήν πρὸς τὸν βασιλέα, and *ib.* K¹⁰ (c. B.C. 99) (= I. p. 52) πα[ρα]κα[λ]ῶ δὲ κ[α]ὶ αὐτὸς τοὺς θεούς, ὅπως δώσιν αὐτοῖς χάριν καὶ μορφήν πρὸς τὸν βασιλέα: see also *Syll* 802 (= ³ 1168)¹¹⁹ (c. B.C. 320) νεανίσκον εὐπρεπῆ τὰμ μορφάν, Vett. Val. p. 1⁸ δ] . . ἥλιος . . σημαίνει . . ἐπὶ γενέσεως βασιλείαν . . φρόνησιν, μορφήν, κίνησιν, ἕψος τύχης κτλ., where the editor understands by μορφήν, "pulchritudinem." Kennedy (*ad* Phil 2⁶ in *EGT*) has shown from the LXX usage that "the word had come, in later Greek, to receive a vague, general meaning, far removed from the accurate, metaphysical content which belonged to it in writers like Plato and Aristotle." Hence the meaning must not be over-pressed in the NT occurrences, though μορφή "always signifies a form which truly and fully expresses the being which underlies it." This is seen in such passages from the papyri as P Leid W^{11, 9} (ii/iii A.D.) (= II. p. 103) σὲ μόνον ἐπικαλοῦμαι, τὸν μόνον ἐν κόσμῳ διατάξαντα θεοῖς καὶ ἀνθρώποις, τὸν ἑαυτὸν ἀλλάξαντα σεαυτὸν μορφαῖς ἀγίαις καὶ ἐκ μὴ ὄντων εἶναι ποιήσαντα, *ib.* xiii. 38 (= II. p. 127) ἐπικαλοῦμαι σε, κύριε, ἵνα μοι φάνη ἡ ἀληθ(= θινὴ) σου μορφῆ, and the magic P Lond 121⁵⁶³ (iii/A.D.) (= I. p. 102) ἡκέ μοι, τὸ πνεῦμα τὸ ἀεροπετές, . . . καὶ ἐμβηθι αὐτοῦ εἰς τὴν ψυχὴν, ἵνα τυπώσῃται τὴν ἀθάνατον μορφὴν ἐν φωτὶ κραταιῷ καὶ ἀφθάρτῳ. The word is found *ter* in the rescript of Antiochus I., *OGIS* 383 (mid. i/B.C.)—²⁷ μορφῆς μὲν (ε)ἰκόνας παντοῖαι τέχνη . . κοσμησας, ⁴¹ σῶμα μορφῆς ἐμῆς, ⁶⁰ χαρακτήρα μορφῆς ἐμῆς. In *Syll* 888 (= ³ 1238)¹¹⁸ (c. A.D. 160) μορφῆ is combined with the more outward σχῆμα—συγχέαι τῆς μορφῆς καὶ τοῦ σχήματος, and in *Kaibel* 1118 it is used with reference to a corpse—

Μικρὰ μὲν ἡ λίθος ἐστίν, ἔχει δ' ἡδέϊαν ὀπωπὴν
ἔνδον τ[ῶ]ν μορφῶν, ὡς ἰδὲν ἐν ταλάροις.

In Epict. iv. 5. 19 μορφῆ is practically equivalent to ἡ ἐκτὸς περιγραφὴ or σχῆμα: cf. Mk 16¹² where Light-foot (*Philippians*³, p. 129) admits that μορφῆ "has no

peculiar force," but suggests that σχῆμα "would perhaps be avoided instinctively, as it might imply an illusion or an imposture." MGr μορφή, μορφή, έμορφή, όμορφή. Boisacq (p. 645) notes a possible connexion with Lat. *forma* (by dissimilation from *morg'uhmā or *mrg'uhmā), but gives also another hypothesis *s.v.* μάρπτω (p. 612).

μορφώω.

The only occurrence of this verb in the Greek Bible is in Gal 4¹⁹ (but cf. Aq. Isai 44¹³), where Burton (*ICC ad l.*) thinks that "the words not unnaturally suggest a reversal of the preceding figure [cf. 1 Thess 2⁷], those who were just spoken of as babes in the womb, now being pictured as pregnant mothers, awaiting the full development of the Christ begotten in them." He compares the use of πλάσσω in Jer 1⁵ πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, Rom 9²⁰, 1 Tim 2¹³.

μόρφωσις.

Pallis *ad Rom* 2²⁰ regards μόρφωσις as probably a Stoical term = παιδεύειν, "education," and compares μορφωμένος in MGr applied to a well-educated person. With 2 Tim 3⁵ cf. Philo *De Plantat.* 70 (ed. Wendland) ἐπεὶ καὶ νῦν εἰσὶ τινες τῶν ἐπιμορφοφάζοντων εὐσέβειαν, οἳ τὸ πρόχειρον τοῦ λόγου παρασκευαζομένοισι φάσκοντες οὐθ' ὄσιον οὐθ' ἀσφαλές εἶναι λέγειν ἀνθρώπου θεὸν κληῖρον. The subst. μόρφωμα is found *quinquies* in Aquila's version of the OT: see HR *s.v.*

μοσχοποιέω.

This compound verb, which in Ac 7⁴¹ takes the place of ἐποίησε μόσχον in Ex 32⁴, is claimed by Blass (*ad Ac l.c.*) as an example of the faculty which the Greek language never lost of forming new words. No other instance of it occurs in the LXX or in profane writers, but it follows the model of the Platonic εἰδωλοποιέω (*Rep.* 605 C); cf. εἰδοποιέω (Plut. *Alex.* 1), ἀγαλαμοποιέω, εἰκονοποιέω.

μόσχος.

The invariable Biblical use of μόσχος in the sense of "calf" is seen in such passages as P Ryl II. 229²⁰ (letter regarding farm stock—A.D. 38) ἐπιμελοῦ δὲ καὶ τοῦ μόσχου, "do you also take care of the calf," P Fay 121¹² (c. A.D. 100) καὶ τὸ δ[ί]ε[ρ]μα τοῦ μόσχου οὐ ἐθ[ύ]σ[α]μεν αἴτησον πα[ρ]ὰ τοῦ κυρτοῦ βυρσίως, "ask the hunch-backed tanner for the hide of the calf that we sacrificed" (Edd.), and P Oxy IX. 1211⁴ (list of objects for a sacrifice "to the most sacred Nile"—ii/A.D.) μόσχος α̅. In BGU V. 1¹⁸³ (c. A.D. 150) it is laid down—ἀσφρα[γ]ίςτους μόσχους οὐκ ἔξον θύειν, and consequently in P Lond 472⁴ (A.D. 188) (= II. p. 22) we have a certificate of payment of a tax in respect of a calf to be sacrificed—διέγραψε τέλος μόσχου θυμένου, and in P Grenf II. 64⁹ (ii/iii A.D.) a certificate issued by "a sealer of sacred calves" that he had examined a sacrificial calf and found it without blemish—ιαίρομοσχοσφραγιστῆς (i. iero-) ἐπεθεώρησα μ[ό]σχ[ο]ν θυόμενον (cf. BGU I. 250 = *Chrest.* I. 87—after A.D. 130). The dim. μοσχάριον occurs in PSI VI. 600 (iii/B.C.), which also shows μοσχοτρόφος (cf. P Gurob 22⁴⁴—iii/B.C.). For μοσχομάγειρος, "a calf-butcher," see P Oxy XIV. 1764⁸ (iii/A.D.), where the editors

in their note compare BGU I. 3¹¹ (A.D. 605) χοιρομαγείρω, and ἰσικιομάγειρος in a Rainer papyrus *ap. Wessely Wien. Stud.* 1902. 129 (A.D. 596).

μουσικός.

In an action before the Emperor Claudius in which Isidorus, the Gymnasiarch of Alexandria, raises a complaint against King Agrippa, the Emperor taunts Isidorus with the fact that he is the son of a female musician—ἀσφαλῶς [ἐ]κ μουσικῆς εἶ, Ἴσίδωρε, and receives the answer—ἐγὼ μὲν οὐκ εἰμι δούλος οὐδὲ μουσικῆς [ν]ί[ο]ς, ἀλλὰ διασημοῦ πτόλεως [Ἰ]λέξαν[δ]ρου[ε]λέ[ας] γυμνασιάρχου (*Chrest.* I. 14^{iii. 87}). From P Flor I. 74⁸ (A.D. 181) συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων, P Oxy X. 1275⁹ (iii/A.D.) συμφωνίας αὐλητῶν καὶ μουσικῶν (cf. Rev 18²²), T. Grassi (in *SAM* iii. p. 130) concludes that μουσικοί was not a merely general term, but denoted a special class of performers. Cf. however P Oxy III. 519⁵ (account of public games—ii/A.D.) ὑπὲρ μου[σ]ικῆς (δραχμα) . . .

μόχθος.

For this expressive subst. = "labour," "hardship" (1 Th 2⁹ *al.*) cf. the mantic P Ryl I. 281¹⁷ (iv/A.D.) κνήμη εὐώνυμος ἐὰν ἄλληται σημαίνει γυναίκε ψόγον ἐκ μοιχείας δούλοις δὲ ἀπειλαὶ καὶ μόχθοι (i. ἀπειλὰς καὶ μόχθους), "if the left leg quiver, it signifies for a woman censure in consequence of adultery, and for slaves, threats and labour" (Edd.), and *Kaibel* 851¹ (iii/A.D.) ἐσθ[η]λοῖς οὐ κενεὰ μόχθων [χ]άρις. The verb is found in the oracular *ib.* 1039¹² μοχθεῖν ἀνάγκη μετα[β]ολῆ δ' ἔσται καλή, and the adj. in P Tebt I. 24⁵⁷ (B.C. 117) μ[ο]χθηρὰν ἀγωγήν, "nefarious conduct" (Edd.), and the epigrammatic PSI I. 17 *recto* ^{vi. 4} (iii/A.D. ?) ἔνθεν ἐς ἀθανάτους καὶ ἀείζω[ο]ν βίον ἦλθεν | τοῦτο τὸ μοχθηρὸν σῶμ' ἀποδυσάμενος.

μυέω.

For the original technical use of this verb, "initiate" into the mysteries, which may underlie the Pauline usage in Phil 4¹² (cf. 3 Macc 2⁹⁰), it must be enough to refer to such passages from the inscr. as *OGIS* 530¹⁵ θεοπρόποι . . . αἵτινες μνηθέντες ἐνεβάτευσαν, *ib.* 764¹² (ii/B.C.) ταῖς πα[ρ]αγεγενημέναις θεωρίαις εἰς τὰ Νικηφόρια καὶ μνηθείσας, with the editor's note, "quae legationes ad Nicephoria venerunt et per eam occasionem mysteris Cibirorum initiatae sunt." The subst. μύησις occurs *bis* in the latter document—? ἦ[περ] ἐπιβάλλον ἦν ἡμέραι τὴν τῶν ἐφήβων μύησιν ἐπιτε[λ]εῖσθαι, ⁹ τό τε τῆς μύησεως ἔνεκεν ἀθρο[ισθ]ῆν πλήθος εἰδεπνισεν ἐν τῷ . . . In later eccles. Greek ὁ μούμενος denotes one who is about to be baptized, a candidate for baptism: cf. Anrich *Das antike Mysterienwesen* (Göttingen, 1894), p. 158, Inge *Christian Mysticism*, pp. 4, 349, and for a similar use of μύησις see *SAM* i. p. 15.

μῦθος.

This subst., which in the NT is confined to the Pastorals and 2 Pet 1¹⁶ in the sense of "fable," "fanciful story," is similarly used in *Kaibel* 277¹⁴.—

Ἄψευδῆς μόνη καὶ πρώτη [τοῦς πρὶν αἰδοῦς δεῖξα], καὶ οὐκέτι μοι μῦθον [εἰρεῖ] ἀρετήν.

Cf. Epict. iii. 24. 18 σὺ δ' Ὀμήρῳ πάντα προσέχεις καὶ τοῖς μύθοις αὐτοῦ. For the more primary sense of "word," "story" cf. *Syll* 492 (= 382)⁷ (B.C. 290-280) τοὺς μύθου[s] τοὺς ἐπιχωρίους γέγραφεν, *Kaibel* 185⁵ (i/B.C.—i/A.D.) καὶ γνάθῳ μύθους, οἷς σοφῶς ἐτέρπετο, and 878¹². ἀλκῆ καὶ μίθοισι καὶ ἐν βουλαῖσι κρατίστους | ἄνδρας ἀγακλειτοὺς γέινετο Κεκροπίη. A good ex. of the adv. μυθωδῶς is afforded by Aristaeus 168 οὐδὲν εἰκῆ κατατέτακται διὰ τῆς γραφῆς οὐδὲ μυθωδῶς, "nothing has been set down in the Scripture heedlessly or in a mythical sense" (Thackeray).

μυκάομαι.

This NT ἄπ. εἶρ. (Rev 10³) is used of the "roar" of the sea in *Kaibel* 1028⁶²—

παντῶν δὲ μελανθεί ῥόζωι
σπερχόμενος βαρὺ πόντος ἐνὶ σπήλυγι βαθείαις
μυκάτ' ἐξ ἀδύτων.

Cf. P Leid W^{xix}. 30 (ii/iii A.D.) (= II. p. 155) ἔσω προσβαλλόμενος μύκησαι ὀλολυγμός (l. -όν), also 33 μύκησαι ὄσον δύνασαι.

μυκτηρίζω.

This verb, which is rare outside the LXX (cf. 3 Kingd 18²⁷, 4 Kingd 19²³), and means properly "turn up the nose" as a sign of contempt, "ridicule" (see *Or. Sib.* i. 171 cited s.v. μαίνομαι), is found in the NT only in Gal 6⁷ θεὸς οὐ μυκτηρίζεται, where perhaps we may translate "God is not deceived," or "outwitted" by an easy metonymy, he who is outwitted being thereby made ridiculous (Burton *ICC ad l.*): cf. the remark of Pollux (Kock III. p. 257, Fr. 1039) to the effect that Menander used μυκτηρισμός for ἐξαπάτη. Cf. Menander *Fragm.* p. 172, and Durham *Voc.* p. 80.

For μυκτήρ in its literal sense of "nose," "nostril," cf. the medical recipe P Oxy VIII. 1088²¹ (early i/A.D.) αἷμα ἀπὸ μυκτῆρων στήσαι, "to stop nose-bleeding," also 26, 22, 25.

μυλικός.

For the form cf. ὄνικος, and μυλονικός cited s.v. μύλος.

μύλιος.

Syll 583 (= 3996)¹⁶ (c. i/A.D.?) ἀγαλμα μαρμάρινον Ἀρτέμιδος ἐπὶ παραστάδι μύλινη. The editor compares *CIG* II. 3371⁴ σὺν τῇ κειμένῃ σορῶ ἔσω μύλινη, [ἐ]ν ᾧ ἐνεστί μου ἡ γυνή, and quotes Boeckh to the effect that the reference is to the kind of stone of which millstones were made.

μύλος,

"a mill," as in Mt 24⁴¹, Rev 18²³, occurs in P Oxy II. 278¹⁷ (a lease—A.D. 17), where it is laid down —μετὰ τὸν χρόνον ἀπ[οκα]ταστησάτωι ὁ μῆνης τὸν μύλον ὑγιῆι καὶ ἀσινῆι, οἶον καὶ παρεῖληφεν, "at the end of the time the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.). With the μύλος ὄνικος (Mk 9⁴²), cf. P Ryl II. 167¹⁰ (A.D. 39) μυλαῖον ἐνεργὸν ἐν ᾧ μύλοι Θεβαῖκοι τρεῖς σὺν κώπαις καὶ τραπέζαις, "a mill in full working order, containing 3 Theban millstones, with handles and nether-stones" (Edd.), and similarly BGU IV. 1067⁶ (A.D. 101-2). See also the new compound

μυλονικός in P Lond 335⁷ (A.D. 166-7 or 198-9) (= II. p. 191). Μυλοκόπος, "mill-stone-worker," is found in P Tebt II. 278¹² (early i/A.D.).

Μύρα, Μύρρα.

Μύρρα (neut. plur.) is read in Ac 27⁵ B, but the cursive 81 reads Μύραν, a form which Ramsay (*Paul*, p. 129) supports from the modern name with acc. Μύραν and gen. Μύρων. The single liquid, as in Ac 21¹ D, is also attested in *CIG* III. 4288³ διὰ τῶν ἐν Μύροις ἀρχείων: cf. Winer-Schmiedel *Gr.* p. 58, Moulton *Gr.* ii. p. 101.

μυριάς.

For μυριάς = 10,000, as in Ac 19¹⁰, it is sufficient to cite P Tebt II. 308⁸ (A.D. 174) (= *Chrest.* I. p. 376) τιμῆν βίβλου μυριάδων δύο, "the price of 20,000 papyrus stalks" (Edd.), P Amh II. 107¹⁰ (A.D. 185) κριθῆς ἀρταβῶν μυριάδων δύο, "20,000 artabae of barley," and P Oxy VIII. 1115¹⁴ (A.D. 284) μυριάδας τρεῖς καὶ ὀκτακισχιλ[ίους], "38,000." The sense of unlimited numbers, like our "myriads," as in Rev 5¹¹ *al.*, is seen in the Christian amulet P Iand 61⁰ (v/vi A.D.) ᾧ (sc. θεῷ) παραραστικουιν (l. παραστήκουσιν) μύριαι μαριάτες (l. μυριάδες) ἀγγέλω: for other exx. see the editor's note *ad l.*, and cf. Moulton *Egyptian Rubbish-heaps*, p. 31 f.

μυρίζω.

This verb (Mk 14⁸) for "anoint" is restored in the magic P Lond 121¹⁸⁰ (iii/A.D.) (= I. p. 90) after a much mutilated line—δὸς εἰς τὴν δῆνι μυρ[ί]ζεσθαι. In MGR μυρίζω means "smell."

μυρίοι,

which in the NT (Mt 18²⁴ *al.*) denotes a very large, an unlimited number, is used literally = 10,000 before a collective subst. in P Petr III. 41 *verso*⁴ (iii/B.C.) κατὰ μυρίαν δεσμῆν, "for 10,000 bundles"; cf. *ib.* 7.9.

μύρον.

For this Semitic loan word (cf. Lewy *Fremdwörter*, pp. 42, 44) we may cite a private account of c. A.D. 1, P Oxy IV. 736¹³ μύρον εἰς ἀποστολὴν ταφῆς θυγατρὸς Φνάς (τετράβολον), "perfume for the dispatch of the mummy of the daughter of Phna 4 ob." (Edd.), and the medical prescription *ib.* II. 234^{ii.9} (ii/iii A.D.) χαλβάνη σουσίνω μύρω διεῖς πρόσμιξον μέλι καὶ ῥόδιον, "dilute some gum with balsam of lilies, and add honey and rose-extract" (Edd.). In P Giss I. 93¹⁴ μύρον αἰλητήν, the editor suggests that μύρον ought perhaps to be written as a proper name—Μύρον: cf. the name Ἀβρότονον (properly = "southernwood") in Menander's plays. In P Ryl II. 420 (ii/A.D.) we hear of an ἀρτοκόπος, a μυροπώλης, and an ἡπητήης ("cobbler"): for the adj. see P Fay 93⁶ (A.D. 161) βούλομαι μισθώσασθαι παρὰ σοῦ τὴν μυροπωλακὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). We may add that in *Kaibel* 726² (iii/iv A.D.) there is reference to—Χ(ριστο)ῦ μύρον ἄφθιτον. Boisacq (p. 886) refers to σμύρις, connecting with English *smear*.

μυστήριον.

There are many aspects of this important word which lie outside our immediate purpose, but its use as a technical term in pagan religion to denote a "secret" or "secret doctrine" known only to the initiated, which they are not at liberty to disclose, may be briefly illustrated. Thus from the inscr. we have *OGIS* 331⁸⁴ (Pergamon—mid. ii/B.C.) *διατάξεσθαι δὲ ἀκολουθῶν τούτοις καὶ περὶ θυσιῶν καὶ πομπῶν καὶ μυστηρίων τῶν ἐπιτελουμένων πρὸ πόλεως αὐτῶ ἐν τοῖς καθήκουσι καιροῖς καὶ τόποις*, *ib.* 528¹³ *τοῦ μεγάλου καὶ κοινοῦ τῆς Βεθυλίας να]οῦ τῶν μυστηρίων ἱεροφάντην*, *ib.* 540²¹ (end i/A.D.) *Ἀτταβοκαοὶ οἱ τῶν τῆς θεοῦ [Matris Magnae] μυστηρίων μύστ[αι ἐτε]λμασαν τὸν [ἐαυτῶν φίλον καὶ εὐεργέτην, and *ib.* 721² (iv/A.D.) ὁ δαδοῦχος τῶν ἀγιστάτων Ἐλευσίνι μυστηρίων [Νικαγόρας. In the sepulchral epigram *Kaibel* 588⁴ a priest is described as—ἐκτελέσας μυστήρια πάντοτε σεμνῶς, cf. *ib.* τὰ βίου συνεχῶς μυστήρια σεμνά, where the adv. συνεχῶς is used for an adj. From the papyri we may cite P Leid Wⁱⁱⁱ.42 (ii/iii A.D.) ἀρξαι λέγειν τὴν στήλην καὶ τὸ μυστήριον τοῦ θεοῦ: cf. ii.12 ἄτερ γὰρ τούτων ὁ (θ)εὸς οὐκ ἐπακούσεται, ἀλλῶς (ἀ)μυστηρίασ-τον οὐ παραδέξι (= ε)ται, "nam sine his deus non exaudiet, alioqui (non) initiatum non admittet" (Ed.). The word seems to refer to a material object in P Leid V x.19 (iii/iv A.D.) δότε οὖν πνεῦμα τῷ ὑπ' ἐμοῦ κατασκευασμένῳ μυστηρίῳ. In an interesting love-charm from a Berlin papyrus (P Berol 9909), now edited in *Aegyptus* iv. (1923), pp. 305-8, the unusual formula ⁵⁰κείται παρὰ σοὶ τὸ θεῖον μυστήριον occurs, apparently with reference to the fact that some of the hair of the beloved was attached to the papyrus, which had been inserted in the mouth of the mummy (whose νεκδαίμων was invoked to aid the lover). In an incantation to the Great Deity in P Lond 46¹¹⁰ (iv/A.D.) (=I. p. 68) the words occur—ἐγὼ εἰμι Μουσῆς (I. Μωϋσῆς) ὁ προφήτης σου ᾧ παρέδωκας τὰ μυστήριά σου τὰ συντελούμενα Ἰσραὴλ. See also the magical P Par 574²⁴⁷⁷ (iv/A.D.) διέβαλεν γὰρ σου τὰ ἱερά μυστήρια ἀνθρώποις εἰς γνώσιν. Another ex. of the word, which we owe to the courtesy of Dr. Victor Martin, is afforded by an unedited Genevan papyrus, unfortunately mutilated at the most interesting point, where the writer assures his readers that if, in priority to extraneous pleasures (ὑπερορία ἡδέα), they auspiciously perform the mysteries, things will afterwards turn out well for them—εἰ γὰρ ἐπ' ἀγαθοῖς πρότερον τῶν.[ο]μυσιων τὰ μυστήρια τελέ[σουσι] ἄ[τερ] αὐτοῖς συμβαίνει . . . : a sort of pagan equivalent of Mt 6²³.*

The Biblical usage of the word follows different lines and is traced with great fulness by J. A. Robinson *Ephesians*, p. 234 ff., where in particular it is shown that in its NT sense a mystery is "not a thing which must be kept secret. On the contrary it is a secret which God wills to make known and has charged His Apostles to declare to those who have ears to hear it" (p. 240). So far then as this word is concerned we are not prepared to find any "intimate" connexion between Paulinism and the mystery-religions: cf. H. A. A. Kennedy *Sz. Paul and the Mystery-Religions* (London, 1913), C. Clemen *Der Einfluss der Mysterienreligionen auf das älteste Christentum* (Giessen, 1913), and for a different view W. Bousset *Kyrios Christos*, Göttingen, 1913, p. 125 ff., R. Reitzenstein

Die hellenistischen Mysterienreligionen, Leipzig, 1910. Important discussions on the word will be found in E. Hatch *Essays on Biblical Greek*, Oxford, 1889, p. 57 ff., H. von Soden *ZNTW* xii. (1911), p. 188 ff., and T. B. Foster *AJT* xix. (1915), p. 402 ff.: cf. also S. Cheetham's Hulsean Lectures on *The Mysteries Pagan and Christian*, London, 1897. For the μυστήριον κοσμικὸν ἐκκλησίας of Didache xi. 11, explained by Harnack on lines of Eph 5³², cf. MGr μυστήριον = "sacrament," used of marriage: see G. F. Abbott in *The Nineteenth Century*, 1908, p. 653 ff., who shows that the modern wedding week in Macedonia fits most closely the Eleusinian Mysteries.

μυωπάζω.

For a full discussion of this difficult word in 2 Pet 1⁹ see Mayor *Comm. ad l.*, where it is shown that the meaning is screw up the eyes in order to see, as a short-sighted man does, and consequently that μυωπάζω limits, rather than intensifies, the preceding τυφλός. Apart from the Petrine passage the only known instance of the verb in Greek literature is Ps. Dionys. *Ecl. Hier.* ii. 3, p. 219 (cited by Suicer), where after speaking of the Light which lighteth every man, he proceeds "if a man of his own free will closes his eyes to the light, still the light is there shining upon the soul μυωπαζούση καὶ ἀποστρεφομένη (blinking and turning away)."

μώλωψ,

found in the NT only in 1 Pet 2²⁴, is defined by Bengel (*ad l.*) as "vibex, frequens in corpore servili": cf. Sir 28¹⁷.

μῶμος.

In 2 Pet 2¹³ this word is used in the "Biblical" sense of "blemish" (cf. Lev 21²¹). For the meaning "blame" "reproach," as in classical Greek (cf. also Sir 11³¹, 18¹⁶) see *Kaibel* 948⁷ f. (Rom.)—

οὐνεκ' ἐγὼ πι]νυτ[ᾶ]τα καὶ ἀγλαὸν ἦθεσι κόσμον
δῶ[κ]α καὶ ἐ[γ]μῶμου πάντοθεν εἰρυσάμην,

where ἐ[γ]μῶμου = ἐκ μῶμου (see Index). See *s.v.* ἄμωμος. Boisacq (pp. 57, 637 n.¹, 655) connects μῶμος with the Homeric ἄμύμων and with μαινω.

μωρολογία,

"foolish talking" (Eph 5⁴): cf. Plut. *Mor.* 504 B οὕτως οὐ ψέγεται τὸ πίνειν, εἰ προσείη τῷ πίνειν τὸ σιωπᾶν· ἀλλ' ἡ μωρολογία μέθην ποιεῖ τὴν οἴνωσιν.

μωρός.

In the nursery acrostic P Tebt II. 278²⁵ (early i/A.D.) it is said of a lost garment—λέων ὁ ἄρας, μωρός <ὁ> ἀπολέσας, "a lion he was who took it, a fool who lost it": cf. BGU I. 45¹² (A.D. 203) ἐπήλθεν αὐτῷ, ἐπαγαγὼν σὺν α[ὐ]τῷ τὸν ἑαυτοῦ υἱὸν καὶ μωρ[ό]ν τινα. *ib.* IV. 1046^{ii.22} (ii/A.D.) Μάρων ἐπικαλ(όμενος) μωρός shows the word used as a nickname, cf. the cognomen Brutus (Liv. i. 56. 8): so the diploma of club membership with reference to the boxer Herminus—P Lond 1178⁴¹ (A.D. 194) (= III. p. 217) γεννώσκετε] ἄγα [ἡμῶν] συνοδείτην Ἐρμείνον, τὸν καὶ Μωρόν, "know that we are adopting as member Herminus, also called Morus." The word is a Greek word, and it is

quite unnecessary to identify it in Mt 5²² with Heb. מוֹרֹס Numb 20¹⁰ (cf. RV marg.). It is found in the Midrashim, and may well have passed into use amongst the Aramaic-speaking population in the time of Christ: see further Field *Notes*, p. 3 ff., Moulton *Gr.* ii. p. 152 f., and Allen *ICC ad Mt Lc.* MGr μωρέ, "well now!"

Μωϋσήσ.

For this the older form of the proper name, as in the LXX, see Thackeray *Gr.* i. p. 163. The spelling Μουσήσ, Μουσή, is found in P Oxy VIII. 1116²¹ (A.D. 363), P Grenf II. 102¹ (vii¹A.D.), *al.* See further Preisigke *Namenbuch*, s.vv.

N

Ναζαρέτ—ναύκληρος

Ναζαρέτ.

On the form of this proper noun see Burkitt *Syriac Forms*, pp. 16, 28 f., and cf. *JTS* xiv. p. 475 f., Moulton *Gr.* ii. p. 107 f.

Ναζωραῖος.

To Allen's discussion of this word in *ICC ad Mt* 2²³, add *ZNTW* xxi. (1922), p. 122 ff.

ναί.

For this strong particle, responsive and confirmatory of a preceding statement, as in *Mt* 15²⁷ *al.*, cf. a report of the proceedings of the Senate P Oxy XII. 1413⁷ (A.D. 270-5) **γ**ραμματεὺς πολιτικῶν εἶπ(εν)· **ναί**. See also *Ev. Petr.* 9 with Swete's note. The word survives in MGR, but is sometimes changed to **ναίσκε**, and sometimes strengthened with **μάλιστα** (Thumb *Handbook*, p. 199).

Ναιμάν.

On the different forms of this Semitic name found in the MSS of *Lk* 4²⁷, see Blass *Gr.* p. 17 n²., Moulton *Gr.* ii. p. 84.

ναός,

which in both LXX and NT is applied to the temple at Jerusalem, occurs in the inscr. on the front of the temple of Athene Polias at Priene—*Priene* 156

βασιλεὺς Ἀλέξανδρος
ἀνέθηκε τὸν ναὸν
Ἀθηναίη Πολιάδι.

See Fouillac *Recherches*, p. 61, and cf. *Syll* 214⁴⁴ (c. B.C. 267) **παρὰ τὸν νεὸ τῆς Ἀθηνᾶς τῆς Πο[λι]ᾶδος** with reference to a temple in honour of the same goddess at Athens. In *ib.* 730 (= ³ 1102)²⁰ (B.C. 175-4) the word is apparently to be distinguished from the wider and more general **ἱερόν**, "the temple precincts"—**δοῦναι δὲ αὐτῶι καὶ (εἰ)κόνας ἀνάθεισιν ἐν τῶι ναῶι. ἀναγράψαι δὲ τόδε τὸ ψήφισμα εἰς στήλην λιθίνην καὶ στήσαι ἐν τεί αὐλεὶ τοῦ ἱεροῦ**, and for a still clearer ex. of **ναός** as the special "shrine" or dwelling-place of the god, cf. P Par 35²⁶ (B.C. 163) (= Wilcken *UPZ* i. p. 130) **οὐ μὴν [ἀ]λλὰ καὶ εἰς τὸ ἄδυτον τῆς θεᾶς εἰσελθὼν ἐσκύλη[σε]ν τὸν ναὸν ὥστε κινδυνεῦσαι καὶ συντριψαὶ αὐτόν**, where Wilcken notes, "Der **ναός** in Allerheiligsten ist der Schrein, in dem das Bild der Göttin steht." See also the interesting regulation from the *Gnomon des Idios Logos*, BGU V. 1210⁹¹ (c. A.D. 150) **ἐν παντὶ ἱερῶ, ὅπου ναός ἐστιν, δέον προφῆτην εἶναι καὶ λαμβάνει τῶν προσόδων τὸ π[ε]μ[π]τον**: see also *ib.* 211 **τοῖς θάπτουσι τὰ ἱερά [ῥ]ῶ[ια] οὐκ [ἐξ]ὸν προφητεύειν οὐδὲ ναὸν κωμάζειν οὐ[δ]ὲ**

τρέφειν ἱερά [ῥ]ῶ[ια], and Epict. i. 22. 16 **τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα . . .**; In BGU II. 489⁵ (ii/A.D.) **ναοῦ Καίσαρος θεοῦ υἱοῦ** the context is unfortunately broken. With Ac 19²⁴ we may compare *ib.* I. 162¹² (ii/A.D.) **βωμίσκιον ἀργυροῦν**. For the compound **σύνναος** cf. e.g. the temple oath, *Chrest.* I. 110 A⁴ (B.C. 110) **νῆ τοῦτον τὸν Ἑρακλῆ καὶ τοὺς συννάους θεοῦς**.

νάροδος,

"spikenard," is found in such passages as PSI VI. 628⁷ (iii/B.C.) **νάροδου ξηρᾶς μν(αί) β**, P Oxy VIII. 1088⁴³ (early i/A.D.) **νάροδου (ὀβολός)**, P Leid Wⁱ 17 (ii/iii A.D.) **νάροδος Ἰνδικος**, and *ib.* ix. 10 where **νάροδος** is included in a list of **ἐπιθύματα**: cf. Mk 14³, Jn 12³. See also the adj. in Menander *Fragm.* p. 78, No. 274 **νάροδιον (μύρον)**. The word is Semitic, cf. Lewy *Fremdwörter*, p. 40, and is found in Theophr. *HP* ix. 7. 2 ff.

Νάρκισσος.

Thieme (p. 40) quotes instances of this proper name from Magnesia (*Magn* 122 a¹⁴—not later than iv/A.D.) and Hierapolis (*Hierap.* 80), proving that its occurrence outside Rome was well established, and consequently that the common identification of **τοὺς ἐκ τῶν Ναρκίσσου** (Rom 16¹¹) with the household of the well-known freedman of that name is by no means certain. Rouffiac (p. 90) cites also an ex. from Thasos *IG* XII. 8, 548, 2: cf. Zahn *Introd.* i. p. 419. The word, as a plant-name, is probably derived from a Mediterranean tongue: for the termination **-σος** cf. **κνπάρισσος**. As the plant is sedative, the influence of **νάρκη** upon the stem may be traced (Boisacq, p. 657).

ναυαγέω.

With the metaphorical use of this verb, "make shipwreck of," "come to ruin," in I Tim 1⁹, we may compare the frequent occurrence of the same figure in popular Greek philosophy, e.g. Ps. Kebes 24, 2 **ὡς κακῶς διατριβουσι καὶ ἀθλίως ζῶσι καὶ ὡς ναυαγοῦσιν ἐν τῷ βίῳ**, "how wretchedly they live and how miserably they drag out their existence—derelicts, as it were, on life's ocean" (Clark). Other exx. in Dibelius *HZNT ad* I Tim *l.c.* The literal sense, as in 2 Cor 11²⁵, is well illustrated in P Oxy IV. 839 (early i/A.D.), where, after describing an accident to a boat, the writer continues—^{61f} **ὡς ἐναυάγησεν κατὰ Πτολεμαίδα καὶ ἦλθέ μοι γυμνὸς κεικινδυνευκός, εὐθέως ἠγόρασα αὐτῶι στολήν**.

ναύκληρος.

This word should be translated "captain" rather than "owner" (AV, RV) in its only occurrence in the NT, Ac

27¹¹, for the vessel belonged to the Alexandrian fleet in the Imperial service; see Ramsay *Paul*, p. 324. In this connexion it is interesting to note that, judging from two ναύκληρος—receipts P Lille I. 22, 23 (both B.C. 221), the Ptolemies were themselves ship-owners and hired out their vessels for corn-transport. The ναύκληρος in both the above cases is described also as μισθωτής or “lessee,” though in themselves the two functions were distinct: “die Pacht eines Schiffes für unbestimmte Zwecke schafft einen μισθωτής, die Übernahme eines Staatstransportes einen ναύκληρος” (Rostowzew, *Archiv* v. p. 298). That private persons could also be ship-owners is shown by another receipt P Lille I. 21 (B.C. 221), where a certain Heracleides acts as ναύκληρος for a transport belonging to Heracitus—⁶ Ἡρακλείδης ναύκληρος τῆς Ἡρακλείτου προσαγωγέτου (i. προσαγωγίδου); see further Wilcken, *Archiv* v. p. 226. Other exx. of the term are P Hib I. 39⁵ (B.C. 265) where, as in Ac *l.c.*, Horus is described as ναύκληρος καὶ κυβερνητής of a State barge (εἰς κονω[τῶν] βασιλικόν) conveying corn, and as ναύκληρος is instructed to write a receipt and seal a sample of his freight—σύμβολον [8] ἐ ὑμῖν γραψάσθω . . . [κ]αὶ δείγμα σφραγισάσθ[8]ω, *ib.* 98⁸ (B.C. 251) ὁμολογῆ [Διονύσιος] ναύκληρος ἐμ[ε]β[λή]σθαι . . . κρηθ[ῶ]ν (ἀρτάβας) Δω, “Dionysius, captain, acknowledges that he has embarked 4800 artabae of barley” (Edd.), P Oxy I. 63⁴ (ii/iii A.D.) τοῦ ἀναδιδόντος σοι τὸ ἐπιστόλιόν μου ναυκλήρου Πανεμουῶτος, “the bearer of this letter is the captain Panemouōs” (Edd.), and the Delian inscr. *OGIS* 344⁴ (i/B.C.) οἱ καταπλέοντες εἰς Βιθυνίαν ἔμποροι καὶ ναυκλήροι, where the ἔμποροι, “private-owners,” are distinguished from the ναυκλήροι, “captains” or “sailing-masters.” For the difference between ναύκληρος and πιστικός see the note on P Lond IV. 1341¹² (A.D. 709). Ναυκλήριον, “vessel,” is found in P Oxy I. 87⁷,²⁰ (A.D. 342).

ναῦς

is freely found in Aelian, Josephus, and other writers of the literary Κοινή, and, though not common, it occurs also in the vernacular, e.g. in one of the Zeno letters, PSI V. 533¹³ (iii/B.C.) εἰς τὴν ναῦν, and in a business document P Lond 1164(*b*)⁷ (A.D. 212) (= III. p. 164) διὰ γεῶς σὺν ἰσπῶ. Cf. from the inscr. *Cagnat* IV. 33^{d.11} (B.C. 47) μήτε αὐτοῖς] ἔπλοια χρήμα[σι ν]αυσι βοηθ[είτω, *Syll* 348 (= ³ 763)⁷ (B.C. 46) ἐν νηί, *ib.* 499 (= ³ 716) (end of ii/B.C.) ἐν τ[αῖ]ς ἱεραῖς ναυσίν. The nom. plur. νῆες is seen on the Rosetta stone, *OGIS* 90²⁰ (B.C. 196): for a later use of ναῦς in this same case, cf. Mayser *Gr.* p. 269 n.¹, and see Lob. *Phryn.* p. 170 αἱ νῆες ἐρεῖς, οὐχ αἱ ναῦς, σόλοικον γάρ. Ναῦς is cited twenty times in HR from the LXX, but its solitary occurrence in the NT is in Ac 27¹¹, where Blass *ad l.* (cf. *Philology*, p. 186) thinks the word is taken from an Homeric phrase. That Luke should use Homer is natural: cf. also the Epic words and forms appearing in late Hellenistic and vulgar epitaphs, especially the metrical ones. For ναῦλον πλοίου the “fare on a boat,” see Wilcken *Ostr* i. p. 386 f. and cf. P Goodsp Cairo 30^{ii.13} (A.D. 191–2) with the editor’s note.

ναύτης.

To the rare occurrences of this subst. in Greek prose (*ter* in NT) we can now add such exx. as PSI V. 502²⁴ (B.C.

257–6) πρὸς τῇ τῶν ναυτῶν ἀποστολῇ, P Petr II. 15 (1)⁷ (B.C. 241–239) τῶν ναυτῶν [ἀπο]πέπτων οὐκέτι ῥα[ῖ]διον ἀνακ[?]τήσασθαι, “if the sailors are scattered, it will no longer be easy to collect them again,” P Giss I. 40^{ii.18} (A.D. 215) (= *Chrest.* I. p. 38) χοιρέμπο[ρ]οι καὶ ναῦται ποτά[μ]οι, P Oxy I. 86⁸ (A.D. 338) ναύτην ἕνα, P Gen I. 14⁸ (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοιαρίου λαβεῖν παρὰ τοῦ ναύτου, and *OGIS* 674¹⁴ (taxes—A.D. 90) ναύτου δραχμὰς πέντε.

The form ναύστης is found on the mummy-label *Preisigke* 1207 ἐκβολὴν ποιῆσαι ναύστην ἰς κόμη. For the adj. ναυτικός cf. P Eleph 1¹³ (B.C. 311–10) (= *Selections*, p. 4) τῶν Ἡρακλείδου πάντων καὶ ἐγγαίων καὶ ναυτικῶν, “all Heracleides’ possessions both on land and sea,” P Oxy VI. 929⁸ (ii/iii A.D.) καλῶς ποιήσεις ἀπαιτήσας Τιθῶν τὸν ναυτικὸν δῦμα καροῖνου χιτῶνος, “please demand from Tithoīs the sailor a garment consisting of a brown tunic” (Edd.); and for ναυτεία, “naval affairs,” cf. P Rev L^{xxxv.6} (B.C. 258), and *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) προσέταξεν δὲ καὶ τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν μὴ ποιεῖσθαι, with Dittenberger’s note. Ναύτης survives in MGr.

νεανίας

is restored in P Oxy III. 471¹¹⁴ (ii/A.D.) with reference to a boy of seventeen who had not been sent—ἐπὶ τὰ διδασκαλεῖ[τ]α κα[τ]ὰ τ[ὸ]ν προσηκουσάσας τοῖς γε[ν]α[α]ῖς τριβιά[τ]ις, “to the schools and the exercises proper for the young” (Edd.): cf. *Syll* 425 (= ³ 546 B)²⁵ (B.C. 216–14) εἰς τὸ ἔλαιον τοῖς νεανίοις (i. -αῖς) στατήρας δέκα. For νεανεύομαι of acting with youthful recklessness see P Grenf II. 78⁸ (A.D. 307). The word is derived from a hypothetical abstract noun *νεῤῃ, “youth” (Boisacq, p. 659).

νεανίσκος.

In P Amh II. 39² (late ii/B.C.) the members of a chosen band of youths are described as—οἱ [ἐκ] τοῦ σημείου νεανίσκοι. Cf. also for the word P Par 60 *bis*¹⁰ (c. B.C. 200) ὡστ[ε] φυλάττειν καὶ καταστή[σαι] τοὺς νεανίσκους, P Oxy III. 533¹³ (ii/iii A.D.) where directions are given not to lease a house—νεανίσκοις ἔ[ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνου, “to youths that we may not be caused vexation and annoyance” (Edd.), and from the inscr. *Syll* 802 (= ³ 1168)¹¹⁸ (c. B.C. 320) νεανίσκον εὐπρεπῆ τὰμ μορφάν, *OGIS* 443⁹ (i/B.C.) τὴν τε τῶν [ὑπο]τεταγμένων] ἑαυτῶν νεανίσκων ἐνδημίαν εὐτ[ακτ]ον π[α]ρέχεται καὶ ἀμεμπ[τ]ον. The dim. νεανισκάριον occurs in Epict. ii. 16. 29.

Νεάπολις.

See *s.v.* νέος *ad finem*.

Νεεμάν.

See *s.v.* Ναιμάν.

νεκρός.

Among the numerous passages that might be quoted showing how universally in the ancient world a dead body was regarded as unclean, we may mention P Tor I. 1^{ii.22} (B.C. 116), where it is said of Hera and Demeter—αἰς ἀθέμιτά ἐστὶν νεκρὰ σώματα, “quae abhorrent a cadaveribus” (Ed.). Other exx. of the word in this general sense are P Fay 103¹

(iii/A.D.) λ[όγος] ἀναλώματος τοῦ νεκροῦ, "account of expenses for the corpse," P Oxy I. 51⁸ (A.D. 173) the report of a public physician who had been appointed—ἐφιδεῖν σῶμα νεκρὸν ἀπρητημένον Ἱέρακος, "to inspect the body of a man who had been hung, named Hierax" (Edd.) (cf. *ib.* III. 475⁸—A.D. 182), P Grenf II. 77¹³ (iii/iv A.D.) (= *Selections*, p. 120), where two men are charged with leaving his brother's body, while carrying off his effects—καὶ ἐκ τούτου ἔμαθον ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλαθε ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ, "and from this I learned that it was not on account of the dead man you came here, but on account of his goods," and from the inscr. *Syll* 438¹⁴⁵ (c. B.C. 400) τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγαῖ. In *JHS* xix. p. 92, a sepulchral inscr. of ii/A.D., we have χαίρε μοι μήτηρ γλυκυτάτη καὶ φροντίζετε ἡμῶν ὅσα ἐν νεκροῖς—the correlative of the NT ἐκ νεκρῶν. [Note the alternation of sing. and plur. where the reference is identical (cf. Milligan *Thess.* p. 131 f.).] With the use of νεκρός in Lk 15^{24, 32}, Rev 1⁸, 2⁸, 3¹, cf. B.G.U. IV. 1024^{vii. 26} (iv/v A.D.) ἔλεῖσα τὴν δυσδ[αίμον]α, ὅτι ζωσ[α] [π]ροσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά. In *C. and B.* ii. 343^{1 ff.} (= p. 477) a certain Menogenes Eustathes expresses his views on life in the spirit of Epicurean philosophy—

τὸ ζῆν ὁ ζήσας καὶ θανῶν ζῆ τοῖς φίλοις·
ὁ κτώμενος δὲ πολλὰ μὴ τρυφῶν σὺν τοῖς φίλοις,
οὗτος τέθνηκε περὶ πατῶν καὶ ζῆ νεκροῦ βίον?

"The Christian spirit which objected to free enjoyment of life for self and friends is stigmatized as 'death in life'" (Ed.). Cf. also Soph. *Philoct.* 1018 ἀφίλον ἔρημον ἀπολιν ἐν ζωσιν νεκρῶν. Νεκρός is virtually = θνητός in Epict. i. 3. 3, ii. 19. 27 (cited by Sharp, p. 54).

For a subst. νεκρία (not in LS), cf. P Par 22¹⁶ (B.C. 165) τῶν δὲ ἀδελφῶν αὐτοῦ . . . παρακομισάντων αὐτὸν εἰς τὰς κατὰ Μέμφιν νεκρίας, μεχρὶ τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἢ Νέφορις θάψαι, P Tor I. 1^{1, 20} (B.C. 116) see note on p. 85, and *Preisigke* 5216⁶ (i/B.C.), and for νεκροτάφος, "grave-digger," cf. P Grenf II. 73⁷ (late iii/A.D.) (= *Selections*, p. 118), *ib.* 77³ (iii/iv A.D.) (= *Selections*, p. 120), and see P Ryl II. 65² note, and Otto *Priester* i. p. 108 f.

νεκρῶω.

To Rom 4¹⁸ κατενόησεν τὸ ἑαυτοῦ σῶμα [ἦδη] νεκρωμένον, Deissmann (*LAE*, p. 94) finds a striking parallel in *IG* III. 2, No. 1355 ἀνθρώπε . . . μὴ μου παρέλθῃς σῶμα τὸ νεκρ[ε]κρ[ω]μένον, "O man, pass not by my body, now a corpse."

νέκρωσις.

The use of this word in 2 Cor 4¹⁰ may be illustrated from Photius *Bibliotheca*, p. 513⁹⁶, cited by Deissmann (*LAE*, p. 96 n. 1) from the *Thesaurus Graecae Linguae*—οἱ γὰρ κόκκοι μετὰ τὴν ἐκ σήψεως νέκρωσιν καὶ φθορὰν ἀναζῶσι, "for the seeds come to life again after death and destruction by decay." See also Vett. Val. p. 53⁶ τὰ ἐκτρώματα γίνονται καὶ δυστοκίαι καὶ νεκρώσεις. In Mk 3⁵ D νέκρωσις is substituted for πάρωσις.

νεομηνία.

For this uncontracted form (Ionic), which is preferred by WH in Col 2¹⁶, we have no evidence earlier than ii/A.D., e.g.

P Tebt II. 318¹² (A.D. 166) μηνὶ Πιάχων νεομηνία, "on the first of the month Pachon." P Goodsp Cairo 30^{xl. 9} (A.D. 191-2) ἐπὶ τῆς νεομ(η)νίας, P Leid W^{ix. 45} (ii/iii A.D.) ταῖς τῶν θεῶν αὐθεντικαῖς νεομηνίας, B.G.U. IV. 1021¹⁰ (iii/A.D.) ἀπὸ τῆς οὐσίας νεομηνίας τοῦ ἴστος μηνὸς Ἑπιείφ: cf. Lob. *Phryg.* p. 148 "Νεομηνία non contractis primoribus syllabis perrarum est etiam in vulgari Graecitate." It is doubtful, therefore, whether it should be read in the NT passage, especially in view of the occurrence of νεομηνία in most books of the LXX (Tbackeray *Gr.* i. p. 98), and regularly in the Ptolemaic papyri and the inscr., e.g. P Petr II 4(2)⁶ (B.C. 255-4) ἕως τῆς νεομηνίας, B.G.U. IV. 1053²⁰ (B.C. 13) ἐν μηνὶν ἰ ἀπὸ νεομηνίας, *Syll* 139 (= ³ 284)¹⁶ (c. B.C. 322) στεφανωθήσεται (ὁ ἀνδριάς) ἀεὶ ταῖς νεομηνίας καὶ ταῖς ἄλλαις ἑορταῖς, *Preisigke* 1057 Πέταλος . . . παρεγενέθη πρὸς τὸν Σάραπιν νεομηνία. Souter draws our attention to the occurrence of *numenia* in good Lat. MSS.

νέος.

For the relation of νέος to καινός in the papyri see *s.v.* καινός. The two words are found together, according to the editor's restoration, in P Flor III. 369² (A.D. 139-149) ἐκ [κ(αι)]νῆς καὶ νέας περι[σ]τάσεως. The adj. is applied to the "new" year in P Strass II. 91¹⁸ (B.C. 87?) τοῦ νέου ἔτους, and in the letter of an anxious wife to her husband, P Giss I. 19¹¹ (ii/A.D.) τῆμ ἄ [ἡμέρα] τοῦ νέου ἔτους νῆ τῶν σῆν [σωτη]ρίαν ἀ[γ]ευστος ἐκοιμώμην, "on the first day of the new year I swear by your safety I went to bed without tasting food," although, as the editor points out, that day was generally regarded as a *laeta dies* (Ovid *Fasti* i. 87). For νέος in relation to crops cf. P Oxy III. 500¹⁹ (A.D. 130) ἐγ νέων [γε]νημάτων, and *ib.* VII. 1024³⁵ (A.D. 129) ἐκ νέων ἀποδώσει τὰς ἴσας, "he shall repay an equivalent amount out of the new crop" (Ed.). An inscr. from Akoris (Teneh) marks the state of the water of the river Nile as—τὸ ἐπ[άγαθ]ον γόνυμ[ον] νέον ὕδωρ (*Preisigke* 991⁶—A.D. 290). On the use of νέος to denote a full-grown man of military age, see Ramsay *Teaching*, p. 41, and on the Νέοι as a social club of men over twenty (as contrasted with the Ἐφηβοὶ on the one hand and the Γεροντοὶ on the other), see the same writer in *C. and B.* i. p. 110 f.: cf. also *OGIS* 339²¹ (c. B.C. 120) γυμνασιαρχός τε αἰρεθείς τῆς τε εὐταξίας τῶν ἐφήβων καὶ τῶν νέων προσοφήθη, and *Syll* 524 (= ³ 959)⁶ (ii/B.C.) οἶδε[ι] ἐνίκων τῶν τε παιδῶν καὶ τῶν ἐφήβων καὶ τῶν νέων τοὺς τιθεμένους ἀγῶνας—the νέων being described elsewhere in this document as ἀνδρῶν. The reading Νέαν Πόλιν (for Νεάπολιν), which is adopted by the critical editors in Ac 16¹¹, is supported by inscr. from B.C. 410 onwards: see Meisterhans *Gr.* p. 137, Winer-Schmiedel *Gr.* p. 37.

νεοσσός.

See *s.v.* νοσσός.

νεότης.

The phrase ἐκ νεότητος, "from youth upwards," as in Mk 10²⁰ *al.*, is found as early as Homer (*Il.* xiv. 86): cf. P Tebt II. 276²⁸ (astrological—ii/iii A.D.) ἀπὸ νε[ό]τητος, PSI VI. 685⁷ (iv/A.D.) ἐν τῷ τῆς νεότη[?]τητος μου χρόνω, and *Kaibel* 322³ τῆνδ ἄρ' ἐμὴν νεότητα πατήρ Παιδέρως ἐνέγραψεν ("imaginem juvenilem"). See also Didache iv. 9

ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ. As showing that νεότης (1 Tim 4¹⁸) may cover mature age, see Ramsay cited *s.v.* νέος, and cf. *Iren. c. Haer.* ii. 22 "triginta annorum aetas prima indolis est iuvenis et extenditur usque ad quadragesimum annum." MGr νιότη, "youth."

νεόφυτος.

This word, which in its metaphorical sense of "newly-converted" is confined to Christian literature (cf. 1 Tim 3⁶), is of frequent occurrence in the papyri in the original meaning of "newly-planted" (cf. Ps 127³), e.g. P Ryl II. 138⁰ (A.D. 34) εἰς τὰ νεώ(=όφυτα τῶν ἐλαιῶνων, "into the young plantations in the olive-yards" (Edd.), BGU II. 563^{i.9} *al.* (iii/A.D.) ἀπὸ νεοφύτων, P Tebt II. 311¹⁸ (A.D. 134) ἐν τῷ λεγῶ(=ο)μένῳ Νεῶ(=ο)φύτῳ γύῳ, "in the so-called Newly-planted field" (Edd.), and P Oxy VI. 909¹⁶ (A.D. 225) χῶματος ἀμπέλ[.]κου κτήματος νεοφύτου, "the embankment of the newly-planted vineyard." See also Deissmann *BS* p. 220 f.

νεύω.

As showing how readily this verb, which means literally "nod," "make a sign" (Jn 13²⁴, Ac 24¹⁰), may come to imply words (cf. *Field Notes*, p. 100), see the letter of a brother to his sister, BGU IV. 1078⁹ (A.D. 39) ἤθελον διὲ ἢ περὶ τῶν ἔργων σεσημάνκαις μοι νεύω ἢ γέγονε ἢ οὐ. For the derived sense "look towards," of countries or places (Lat. *vergere, spectare*), cf. P Lond 978⁷ (A.D. 331) (= III. p. 233) ἀνδρέωνα] νεύοντα εἰς νότον, "(a dining-hall) looking to the south," PSI VI. 709¹³ (A.D. 566) οἰκίαν νεύουσαν ἐπ' ἀπηλιώτην, "a house looking towards the east," P Oxy VII. 1038²⁰ (A.D. 568) ἀπὸ οἰκίας νεουούσης ἐπὶ νότον, and *Preisighe* 4127¹⁰ (hymn to Helios) νεύω[ν γὰρ κατ]έδειξάς μοι σεαντόν.

νεφέλη

is used metaphorically in *Kaibel* 375² ἔθανον λοιμοῦ [νε]-φ[έλη] καταλη[φ]θίσεις. The editor regards λοιμοῦ νεφέλη as "vox vulgaris . . . apud Asianos." For νεφέλαι as the vehicle on which the quick and the dead are wafted to meet the returning Lord, see Milligan on 1 Thess 4¹⁷, and add that the later Jews called the Messiah the Son of the Cloud (Hort *Apoc.* p. 12). With the constr. in 1 Cor 10⁴ cf. P Lond 462⁶⁶ (iv/A.D.) (= I. p. 73) ὑπὸ τὴν τοῦ ἀέρος νεφέλην.

νέφος.

We are unable to illustrate from our sources the metaphorical use of this NT ἄπ. εἶρ. in Heb 12¹, but cf. *Kaibel* 1068² πᾶν γὰρ ἄκοσμη[.]ς λένυται νέφο[s], and the phrase in the Hymn of Isis *ib.* 1028⁶⁶ (end of (iii)/A.D.) πολέμω (= ου) κρυερὸν νέφος, which recalls *Il.* xvii. 243.

νεφρός.

In the astrological P Ryl II. 63⁷ (iii/A.D.) we find the "kidneys" assigned to Saturn—Κρόνον νεφροί. For the diminutive cf. P Oxy I. 1081⁹ (A.D. 183 or 215) γλώσσα μία, νεφρία β, "1 tongue, 2 kidneys"—a cook's monthly meat bill.

PART V.

νεωκόρος.

In a papyrus of B.C. 217 edited by Th. Reinach in *Mél. Nicole*, p. 451 ff. (= P Magd 35) we hear of a certain Nicomachus who was νακόρος (Doric form of νεωκόρος) of a Jewish synagogue in an Egyptian village. According to the editor this term, the Greek equivalent of the Hebrew *hazzān* (generally called ὑπηρέτης), was borrowed from the usage of pagan religion, and is still the current title in Greece or the "sacristan" of an orthodox church, as well as of a Jewish synagogue: see also Lumbroso in *Archiv* iv. p. 317, and cf. Herodas iv. 41, where the νεωκόρος (Lat. *aeclitius*) is sent for to open the temple of Asklepios in Cos. Another early ex. of the word denoting a humble temple-functionary is *Priene* 231 (iv/B.C.) Μεγάβυζος Μεγαβύζου νεωκόρος τῆς Ἀρτέμιδος τῆς ἐν Ἐφέσῳ, which is interesting as pointing forward to the proud application of the term to Ephesus itself as the "warden" of the temple of Artemis, as in Ac 19³⁵, see e.g. *OGIS* 481¹ (A.D. 102-6) Ἀρτέμιδι Ἐφεσίῃ . . . καὶ τῷ νεωκόρῳ Ἐφεσίων δήμῳ, with Dittenberger's note. The earliest trace of Ephesus as νεωκόρος is said to be on a coin of A.D. 65: see Rouffiac, p. 65 n. 4. Later the city came to be known as δῖς, τρεῖς νεωκόρος: see Ramsay, art. "Ephesus," in Hastings' *DB* i. p. 722. Instances of the term applied to individuals are P Oxy I. 100² (A.D. 133) Μάρκος Ἀντώνιος Δεῖος . . . νεωκόρος τοῦ μεγάλου Σαράπιδος, BGU I. 73¹ (A.D. 135) Κλαύδιος Φιλόξενος νεωκόρος τοῦ μεγάλου Σαράπι[δ]ος, P Tebt II. 286¹³ (A.D. 121-138), 317¹ (A.D. 174-5), *al.*: cf. also *Syll* 607 (= 3898)²⁶ (iii/A.D.) ἔβ[ό]ησεν ὁ δ[ή]μος· πολλοῖς ἔτεσι [τοῖς] νεωκόρους. On the form of the word see Thumb *Hellen.* p. 78, and cf. Otto *Priester* i. p. 113, Crönert *Mem. Herc.* p. 165. The subst. νεωκορία is found in BGU I. 14^{ii.11} (A.D. 255), Vett. Val. p. 4²⁵, and ναοφύλαξ in BGU II. 362^{ii.10} (A.D. 215) (= p. 4). Boisacq (p. 495) reverts to the traditional derivation from κορέω, "sweep," comparing the Ion. ζακόρος and the Hom. σηκοκόρος.

νεωτερικὸς.

For this adj., which in the NT is confined to 2 Tim 2²², cf. P Oxy XII. 1449⁵⁸ (Return of Temple Property—A.D. 213-7) κάτοπ(τρον) νεωτερικ(όν) χα(λκοῦν) δίπ(τυχον) ἄ, "1 bronze folding mirror in new style" (Edd.).

νεώτερος

in the literal sense of "younger" is seen in P Par 38²² (B.C. 162) παραδειξάι Ἀπολλωνίῳ τῷ νεωτέρῳ μου ἀδελφῷ, *Syll* 790 (= 31157)³⁵ (c. B.C. 100?) ἄνδρας τρεῖς (μὴ) νεωτέρους ἐτῶν τριάκοντα, and P Oxy II. 245¹⁸ (A.D. 26) Στράτωνος νεωτέρου, "of Strato the younger." The word is contrasted with πρεσβύτερος in P Strass II. 85¹⁸ (B.C. 113) Πανοβχοῦνει μὲν τῷ ἐαυτοῦ πρεσβυτέρῳ νίω μερίδα ἄ, Πατήρι τῷ νεωτέρῳ αὐτοῦ νίω μερίδα μίαν, and in P Par 66²⁴ (Ptol./Rom. period) πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι: cf. P Tebt II. 317^{8,13} (A.D. 174-5), where we read —Ἡρακλήου νεωτέρου and Ἡράκλην (ἱ.-νον) πρεσβύτερον, "Heracleus the younger" and "Heracleus the elder." In a iii/B.C. inscr. from Ptolemais published in *Archiv* i. p. 202, No. 4¹⁵ a distinction is drawn between οἱ νεώτεροι καὶ οἱ ἄλλοι π[ο]λιτ[αι]. It is not very clear whom we are to under-

stand by the former class, but Jouguet (*Vie municipale*, p. 26, cf. Plaumann *Ptolemais*, p. 25) prefers to think of those young in age, rather than of citizens recently introduced into the city, but not yet officially enrolled in the demes. In P Grenf II. 38¹² (B.C. 81) (= Witkowski², p. 122) amongst other articles mention is made of—**μάργ[ι]πον μεγάλου ἄ, καὶ τῶν νεωτέρων δύο**, “one bag of the large sort, and two of the newer shape,” and in P Oxy II. 298²⁰ (i/A.D.) the writer, after complaining of the upsetting practices of a certain Hermodorus (**πάλι γὰρ πάντα ταρασσεί**), adds—**ἐὰν εἴρῃς παρὰ σοὶ νεώτερον ἐντ[ά]σειν ἐν τοῖς γράμμασ[ι] ἐνεγκον**, “if you find where you are a young man to replace him, tell me when you write” (Edd.).

νή.

For this particle, as in 1 Cor 15²¹, cf. P Par 49³⁰ (B.C. 164–158) (= Witkowski², p. 71) **ἐγὼ γὰρ νή τοὺς θεοὺς ἀγωνιώ, μὴ ποτε ἀρ[ρ]ωστῆι τὸ παιδάριον**, *Chrest.* I. 110 A⁴ (a temple oath—B.C. 110) **νή τοῦτον τὸν Ἡρακλῆ καὶ τοὺς συννάους θεοὺς**, P Lond 897¹¹ (A.D. 84) (= III. p. 207) **κέκρικα γὰρ νή τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν**, P Giss I. 19¹¹ (ii/A.D.) **τῆι ἄ [ἡμέρᾳ] τοῦ νεοῦ ἔτους νή τὴν σὴν [σωτη]ρίαν ἀ[γ]ευστος ἐκοιμώμην**, and P Oxy VI. 939²⁰ (iv/A.D.) (= *Selections*, p. 129) **νή γὰρ τὴν σὴν σωτηρίαν, κύριέ μου, ἧς μάλιστά μοι μέλει**—a Christian letter from a servant to his master. **Νή** is used incorrectly with negatives in P Oxy I. 33^{iv.12} (interview with an Emperor—late ii/A.D.) **νή τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονερόμαι**, “I swear by your prosperity, I am neither mad nor beside myself” (Edd.) (cf. Ac 26²⁶), and BGU III. 884^{i.3} (ii/iii A.D.) **νή γὰρ τοὺς θεοὺς [οὐ]κ ἔχωι** (*l. ἔχω*) **λο[ι]πὸν τί σοι γράψωι** (*l. γράψω*), cf. ¹¹.

νήθω.

This late form of **νέω**, “I spin,” occurs *bis* in the NT (Mt 6²⁸, Lk 12²⁷): cf. *Kaibel* 501⁵ (iv/A.D.) **οὕτω μοῖρα βραχύν νῆσῃε βίον μερόπων** (“mortals”). A verbal **ἀνηστος**, not in LS, is found in P Oxy X. 1288²⁴ (iv/A.D.) **σιππίου ἀνήστο(υ)**, of “unspun tow”: see the editor’s note.

νηπιάζω.

“am as a babe,” which in Bibl. Greek is confined to 1 Cor 14²⁰, is cited elsewhere only from Hippocrates *Ep.* 1281. 52: cf. the Homeric **νηπιαχέω**.

νήπιος.

For this adj. in its ordinary sense of “young,” cf. P Tebt II. 326⁸ (c. A.D. 266) where a woman notifies the Prefect that her husband had died intestate—**τὴν ἐξ ἀμφοῖν γενομένην θυγατέρα κομιδῆ νηπιαν καταλιπὼν ἧ δνομά ἐστι Παυλίνα**, “leaving our daughter, called Paulina, quite young” (Edd.), P Ryl II. 114²¹ (c. A.D. 280) a woman’s petition for assistance to enable her to recover her property and—**μετὰ νηπιῶν τέκνων ἐν τῇ ἰδίᾳ συν[μένειν]**, “to live with my young children in my own home” (Edd.), and P Flor I. 36⁵ (iv/A.D.) **ἄ]μα ἐκ νηπίας ἡλικίας**. An earlier ex. of the word is P Leid B^{i.23} (B.C. 164) (= I. p. 9) **χρείας ἔτι νηπίας οὔσας**, unfortunately after a lacuna. See also

Kaibel 314^{1 ff.} (iii/A.D.), a sepulchral epitaph to a child, who had lived only four years, five months, and twenty days—

**Νήπιός εἰμι τυχῶν τύμβου τοῦδ', ᾧ παροδείτα·
ὄσσο' ἔπαθον δ' ἐν βαιῶι τέρματι μου βιοτῆς,
ἐγκύρσας λαϊνῆς στήλληι τάχα καὶ σὺ δακρῦσεις.**

Νηρεύς.

To show how little this proper name is confined to Rome (Rom 16¹⁵) Rouffiac (p. 91) cites *exx.* of its use not only from Rome (*CIL* VI. 4344), but also from Ancyra in Galatia (*CIL* III. 256), and from Athens (*IG* III. 1053¹¹, 1160⁰², 1177¹⁹).

νησος.

For this fem. subst. in **-ος**, it is sufficient to cite P Petr II. 28^{vii.9} (iii/B.C.) **ιεράς νήσου**, BGU IV. 1031¹² (ii/A.D.) **δρα μὴ ἀμελήσης τὸν ἄλοητόν** (“threshing”) **τῆς νήσου**. The word was used (in contrast to **ἤπειρος**, “high land”) of land flooded by the Nile, and was so designated on account of the canals by which it was intersected (see Preisigke *Fachwörter s.v.*). In P Oxy VIII. 1101²⁴ (A.D. 367–70) a Prefect gives orders that in certain circumstances a man should be deported to an island—**τοῦτον νήσον οἰκήσαι κελεύω**. For the form **νήσσον** which is read in Ac 13⁸ D, see Crönert *Mem. Herc.* p. 93, and for **νησιώτης** used as an adj., see P Grenf II. 15^{ii.2} (B.C. 139) **γῆς νησιωτίδος**. MGr **νησί**, “island.”

νηστεύω.

An interesting ex. of this verb is afforded by the new Logion P Oxy I. 15^{ff.} **λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εἴρητε τὴν βασιλείαν τοῦ θεοῦ**. For the gen. constr. cf. Empedocles (ed. Sturz) 454 **νηστεύσαι κακότητος**.

νηστίς.

For the rare form **νήστης** see the medical receipt P Oxy VIII. 1088⁴⁴ (early i/A.D.) **ταῦτα νήστηι δίδου πείν**, “give them to the patient to drink fasting” (Ed.): cf. *Syll* 805 (= ³ 1171)⁹ (Rom.) **ἔδωκεν εὐζωμον νήστη τρώγειν**, “he gave rocket to the fasting man to eat.” MGr **νηστικός**, “sober,” “hungry.”

νηφάλιος.

In *Syll* 631 (= ³ 1040)²⁰ (beginning of iv/B.C.) **νηφάλ[ι]οι τρεῖς βισμοί** may refer either to altars at which only wineless offerings were made, or perhaps to cakes made in the form of an altar, free from all infusion of wine: see Dittenberger’s note, and cf. *Roberts-Gardner* ii. p. 380. The acc. fem. plur. **νηφάλους** in 1 Tim 3¹² is found in Plutarch. For the late **νηφάλεος** see Moulton *Gr.* ii. p. 76.

νήφω.

is found along with **ἀγνεύω** to mark the proper state of intending worshippers in *Syll* 790 (= ³ 1157)⁴¹ (c. B.C. 100) **ἀγνεύοντες καὶ νήφοντες**: cf. *ib.* 564¹ (ii/B.C.) **ἀπ’ οἴνου μὴ προσιέναι**. For the metaphorical application, as in 1 Thess 5^{8,8} *al.*, see Aristaeas 209 where **νήφειν τὸ πλείον μέρος τοῦ βίου**, “to be sober for the greater part of one’s life,” is laid down as one of the qualities of a ruler, and the *exx.* in Hort’s

note *ad* I Pet 1¹³. See also BGU III. 1011ⁱⁱⁱ.⁹ (ii/B.C.) γήφ[ει]ν ἀναγκ[αζέσθ]ω, and P Oxy VII. 1062²³ (ii/A.D.) αὐ[τ]ῆν δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ καταγνοῖς, "I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned" (Ed.). For the compound ἐνήφω, see M. Anton. i. 16. 9.

Νίγερ.

This Latin surname, as in Ac 13¹, is found in an ostracum tax-receipt of A.D. 174-5, published in *Archiv* vi. p. 213, where one of the πράκτορες ἀργυρικῶν is Αἰβύτιος Νίγερ. It stands alone in a sepulchral inscr. of Roman times, *Preisigke* 46 Νίγερ μαχαιροφόρος, εὐψύχι. On the possibility that Νίγερ (Ac *l.c.*) was a nickname first given to Συμεών at Antioch (cf. Ac 11²⁶), see Kinsey in *Exp T* xxxv. p. 86 f.

Νικάνωρ.

This proper name (Ac 6⁵) is common in the inscr., e.g. *IG* XIV. 2393³⁷⁵, 2405²⁵ *al.*, and in such wall-scratchings as *Preisigke* 1079 Νικάνωρ ἦκω μεθ' Ἑρακλέας [Δ]ρυγγίτιδος μεθῶν (or μεθ' ὧν?), 3736 (i/A.D.) Νικάνωρ Ἀπολλωνίως ἦκω. See also P Frankf 5 *recto*²⁰ (B.C. 242-1) and cf. Crönert *Mem. Herc.* p. 170, n. 4.

νικάω

is found in a legal sense of *winning one's case*, as in Rom 3⁴, in P Hal I. 1⁵⁸ (mid. iii/B.C.) ἐὰν δέ τιν (I. τις) . . . γρ[αψ]άμενος δίκην ψευδομαρ[τ]υρίου νικήσῃ κτλ., and in relation to games in PSI IV. 364 (B.C. 251-0) γνώσκει Διονύσιον τὸν ἀδελφὸν νενικήκῳτα τὸν ἐν Ἱερῶν νήσῳ ἀγῶνα τῶν Πτολεμαίων, and P Oxy XIV. 1759⁴ (letter to an athlete—ii/A.D.) πρὸ [τ]ῶν ἄλων εὐχομαί σε ὑγιαίνειν [κ]αὶ νικᾶν πάντοτε. It is very common as an epithet of the Emperors, e.g. P Amh II. 140¹¹ (A.D. 349) τῶν πάντα νικῶν[των] δεσποτῶν ἡμῶν Ἀγούστων, "of our all-victorious masters the Augusti" (Edd.). A good parallel to Rom 12²¹ is afforded by *Test. xii. patr.* Benj. iv. 3 οὗτος τὸ ἀγαθὸν ποιῶν νικᾷ τὸ κακόν.

νίκη.

An interesting ex. of this word, which in the NT is confined to I Jn 5⁴, occurs in the letter of the Emperor Claudius incorporated in the diploma of membership of The Worshipful Gymnastic Society of Nomads, in which he thanks the club for the golden crown sent to him on the occasion of his victorious campaign in Britain in A.D. 43—ἐπὶ τῇ κατὰ Βρετάνων νείκη (P Lond 1178¹² (A.D. 194)) (= III. p. 216, *Selections*, p. 99). See also P Giss I. 27⁸ (ii/A.D.) ἐρχομένη εὐαγγελίζονται τὰ τῆς νείκης αὐτοῦ καὶ προκοπῆς with reference to the arrival of a slave announcing a victory over the Jews, and the Gnostic charm for victory in the race-course, P Oxy XII. 1478² (iii/iv A.D.) δὸς νείκην ὀλοκλήριαν σαδίου (I. σταδίου), "grant victory and safety in the race-course": the charm begins—νεικητικὸν Σαραπάμμωνι υἱῷ Ἀπολλωνεῖου, "charm for victory for Sarapammon son of Apollonius," cf. P Lond 121⁸⁰ (iii/A.D.) (= I. p. 97) νεικητικὸν δρομέως. P Strass I. 42¹⁷ (A.D. 310) ἔμνημι θεοῦ ἀπαντας καὶ τύχην καὶ νίκην τῶν δεσποτῶν

ἡμῶν τῶν ἀνικήτων βασιλέων μηδένα ἀποκεκρυφέναι shows a common formula. Other exx. of the word are P Leid Bⁱⁱⁱ.¹⁸ (B.C. 164) (= I. p. 11) δς διδοίη σοὶ μετὰ τῆς Ἰσιος νίκην, *OGIS* 90³ (Rosetta stone—B.C. 196) ὡι ὁ Ἥλιος ἔδωκεν τὴν νίκην, and *ib.* 678¹ (A.D. 117-38) ὑπὲρ σωτηρίας καὶ αἰωνίου νίκης Αὐτοκράτορος Καίσαρος Τραϊανοῦ Ἀδριανοῦ Σεβαστοῦ. In BGU IV. 1084²³ (A.D. 222-35) it is the name of a goddess—ἀγυῖās Ἀρσινόης Νείκης. For the compound νικηφόρος see P Tebt I. 43²⁸ (B.C. 118) θεοὶ μέγιστοι νικηφόροι, "most great and victorious gods," and the description of Ptolemy IV. (B.C. 221-05), *OGIS* 89³ θε[οῦ] μεγάλου Φιλοπάτορος Σωτήρος καὶ Νικηφόρου.

Νικόδημος.

For this proper name, which is common both to Greeks and Jews, cf. P Hib I. 110 *verso*^{60, 75, 105} (c. B.C. 255), BGU IV. 1132^{2, 5} (B.C. 13) Νικοδείμου, P Flor I. 6²⁰ (A.D. 201) Νικόδημον βουλευτήν, and the Indexes to *Syll* and *Preisigke's Sammelbuch*.

Νικολαίτης.

See *s.v.* Νικόλαος.

Νικόλαος.

For this proper name, as in Ac 6⁸, cf. *IG* XIV. 682, 1252, and the many exx. in *Preisigke's Sammelbuch*, see Index. On νικο-λαός in popular etymology a rough Greek equivalent for נַחֲלָיִים, leading to the identification of the Nicolaitans with the Balaamites, see Moffatt on Rev 2⁸ in *EGT*. Harnack rejects any allegorical interpretation of the name (*The Journal of Religion* iii. (1923), p. 413 ff.).

νίκος.

This form, as in Mt 12²⁰, I Cor 15^{54f., 57}, I Esdr 3⁸, occurs in BGU III. 1002¹⁴ (B.C. 55) σαὶ δέ εἰσιν πᾶσαι αἱ κατ' αὐτῶν κείμεναι συγγραφαὶ καὶ ὄναὶ καὶ δίκαια καὶ βέβαια καὶ νίκος, apparently with reference to victory in a law-suit. According to Wackernagel (*Hellenistica*, p. 26 f.) the word is originally related to the poetic νείκος, "strife," but passed into Ionic with the meaning of "victory," through the influence of νίκη: see also Fraenkel *Glotta* iv. (1913) p. 39 ff. Some Lat. MSS. actually translate νίκος in I Cor 15^{54c} by *contentio*.

νίπτω.

See Ev. Petr. I τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας: "the callousness of the Jewish leaders is sharply contrasted with the scruples of the Gentile Procurator" (Swete *ad l.*). MGr νίβω (νίβγω).

νοέω.

The phrase νοῶν καὶ φρονῶν is common in wills of both the Ptolemaic and the Roman periods, e.g. P Petr I. 16(1)¹² (B.C. 237) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος, P Oxy I. 104⁴ (A.D. 96), *ib.* III. 491² (A.D. 126), the testator thus certifying himself as "being sane and in his right mind": contrast the imprecation, Wünsch *AF* p. 20⁵⁹ (iii/A.D.), βασιάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν ἵνα μὴ νοῶσιν τί π[ο]ιώσιν. With 2 Tim 2⁷ we may compare the sepulchral inscr. *Kaibel* 278³ καὶ σὺ | ἐρχόμε[ν]ο[s]

π[α]ρ' ὀδῶ τὸ[ν] φίλον ὄντα νόει, "et tu quoque qui praeteris nosce amicum tibi esse." For the meaning "perceive," "understand," cf. further BGU I. 114.^{i.9} (A.D. 117) νοοῦμεν διὰ αἰ παρακαταθήκαι προικέες εἰσιν, and for the meaning "purpose," cf. P Par 63.^{xi.61} (B.C. 165) τοὺς καθ' ὄντινόν τῶν νοοῦντάς τί σοι ἀντίον, *Preisigke* 5235⁷ (A.D. 12) π[ι]λείους μοι πληγὰς ἐπέτεινε[ν] ἐ[ξ]έλα[σ]ίν μοι νοσησάμε[νο]s. See also P Rein 16.³⁴ (B.C. 109) a legal execution against two men—παρ' οὗ ἂν αὐτῶν νοηται καὶ ἐκ τῶν ὑ[παρ]χόντων αὐτοῖς [πάντων], "tant sur leurs personnes que sur la totalité de leurs biens" (Ed.).

In Rom 1.²⁰ Field (*Notes*, p. 151) understands νοοῦμενα as "conceived"—apprehended by the mind." MGr νοιώθω, "perceive," "notice," "feel."

νόημα.

Νοήματα, which is found *sexies* in the NT, is best rendered on each occasion by "thoughts." According to Heinrici *ad* 2 Cor 4.⁴ (in Meyer⁸) the plur. in the sense of "mind," "reason," which many commentators prefer, can be supported only by Pind. *Ol.* 7. 72. The sing. is seen in *Kaibel* 632 Τραιανού τάφος οὗτος, ὃς εὐσεβὲς εἶχε νόημα.

νόθος.

This NT ἄπ. εἶρ. (Heb 12.⁸) is found in such passages as P Hib I. 32.¹⁵ (return of sheep—B.C. 246) ψιλὰ νόθα ἰ, "10 are shorn and half-bred," P Petr III. 59 (b)⁶ (tax-return—iii/ii B.C.) νόθοι ἰδ̄, and P Tebt II. 302.²⁴ (A.D. 71–2) τινῶν ἐκ τοῦ ἱεροῦ νόθων, "certain bastards from the temple," in contrast to the legitimate (νόμιμοι) priests: cf. *Syll* 734 (= ³ 1106)¹⁴⁴ (Cos—c. B.C. 300) ἂν δέ τις νόθος ὢν κρ[ι]θεῖς γνωσθῆι μετέχειν τῶν ἱερῶ[ν], μὴ ἐξέστω αὐτῶι μετέχειν τῶν [ἐ]ρωσωνῶν, and see also the sepulchral inscr. *Kaibel* 120.³⁶—

ἐξήκοντ' ἐτε[ῖ]σιν μετ' ἐμῆς ἐβίωσα γυναικὸς,
εἰς ἧς ἔσχα τέκνα γνήσια κοῦχλὶ νόθα.

The word is of doubtful origin.

νομή.

In P Hib I. 52.⁷ (c. B.C. 245) we read of certain persons who had used up the pastures—ἀποκέχρηται ταῖς νομαῖς, in circumstances which are far from clear: cf. P Oxy II. 244.⁵ (A.D. 23) the transference of sheep νο[μῶ]ν χάριν, "for the sake of pasturage," *ib.* X. 1279.¹⁸ (A.D. 139) a lease of State and on this condition—ἐχειν με τὰς νομάς καὶ ἐπινομάς φόρου τῶν ομῶν (ἰ. νομῶν) κατ' ἔτος σὺν παντὶ δραχμῶν τεσσάρων, "that I shall have the pastures and secondary pastures at the annual rent for the pastures of four drachmae in all" (Edd.), P Tebt II. 317.²⁶ (A.D. 174–5) π[ε]ρὶ μισθώσεως νομῶν, "concerning a lease of pastures," and P Ryl II. 100.⁹ (A.D. 238) πρὸς τὴν τῶν προβάτων [βρώσιν καὶ κοίτην καὶ νομήν], "for the maintenance, folding, and pasturing of sheep." On a tax *eis* τὰς νομάς, see Wilcken *Ostr.* i. p. 265 f. For the legal phrase νομὴ ἄδικος, "unjust possession," see P Tebt II. 286.⁷ (A.D. 121–38) with the editor's note, and cf. *ib.* 335.¹³ (mid. iii/A.D.), and for μακρὰς νομῆς παραγραφή, "*longae possessionis praescriptio*," see *Chrest.* II. 374 (iii/A.D.). Νομεύς, "shepherd," appears in P Oxy II. 245.¹⁷ (A.D. 26), and the verb in *ib.* 10.¹⁰ ἂ νεμήσεται σὺν τος (ἰ. τοῖς) ἐπακολουθοῦσι ἄρνασι περὶ Πέλα, "which (sheep) will pasture, together with the lambs that may be

produced, in the neighbourhood of Pela." The wider sense of "belong to," "hold sway in," is seen in *OGIS* 50.³ (mid. iii/B.C.) τοῖς τὴν σίνονδον νέμουσιν, with reference to the members of an association or club, see Dittenberger's note and cf. Plaumann *Ptolemais*, p. 62.

νομίζω.

For this verb in the pass. with reference to received custom or usage cf. P Hib I. 77.³ (B.C. 249) ἵνα συντελήται τὰ νομιζόμενα [τοῖς θεοῖς], "in order that the customary payments may be made to the gods" (Edd.), P Ryl II. 153.⁶ (A.D. 138–61) τὰ νενομισμένα (ἰ. νενομ-) τοῖς κατοικομένοις, "the accustomed rites for the departed" (Edd.), P Oxy VII. 1070.¹¹ (iii/A.D.) τῶν χρηστῶν ἐλπίδων τῶν ἐν ἀνθρώποισι νενομισμένων (ἰ. νενομ-), "the good hopes that are held by mankind" (Ed.), *Syll* 737 (= ³ 1109)³⁴ (before A.D. 178) μηδεὺν ἐξέστω ἰσβακχον εἶναι, ἐὰν μὴ πρῶτον ἀπογράψηται παρὰ τῷ ἱερεῖ τὴν νενομισμένην ἀπογραφὴν, and *OGIS* 210.¹⁰ (A.D. 247–8) (= *Chrest.* I. p. 102) πρὸς τὸ δύνασθαι τὰ περὶ τὰ ἱερὰ θρησκία κατὰ τὰ νενομισμένα γίνεσθαι. The act. "suppose," "think," is frequent, e.g. P Par 46.¹⁹ (B.C. 153) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολούθησαντά σε τῇ ἀληθείᾳ, "for I think that you more than the others are a follower of truth," P Tebt I. 50.¹¹ (B.C. 112–1) νομίσας καιρὸν εὐφυῆ ἔχειν, "thinking that he had a favourable opportunity" (Edd.), P Fay 100.⁴ (early i/A.D.) νομίσας διὰ κυχρὰς μοι αὐτοῦς, "consider that you are lending them (3 staters) to me" (Edd.), P Lips I. 105.² (i/ii A.D.) ἔχθες κατέσχον τὸν φύλακα νομίζων σοι δύνασθαι πέμψαι ἐν ἐπελήττησας λόγον, BGU II. 450.²⁵ (ii/iii A.D.) ὡς νομ[ι]ζῶ, οἶδεν ἡ γυνή σου ποῦ ἐστὶν Θᾶυς, and P Lond IV. 1359.¹⁰ (A.D. 710) ὑπὲρ δ νομίζεις, "beyond what you expect" (Ed.). The verb survives unchanged in MGr.

νομικός.

Without entering into the discussion as to whether this term when applied to Zenas in Tit 3.¹³ implies in his case a knowledge of Roman or Hebrew law, it may be noted that *exx.* of the former sense can be readily produced from the papyri and inscr.: see e.g. BGU I. 326.^{ii.22} (ii/A.D.) where a certain Gaius Lucius Geminianus, νομικός Ῥωμαϊκός, certifies that he has examined the copy of a will, and finds that it corresponds with the original: cf. Mommsen's commentary *ad l.* in the *Berliner Sitzungsberichte*, 1894, p. 4, n.¹, where a number of instances of νομικός, "lawyer," are cited from Greek inscr. of the Imperial age. See also *Magn* 191.⁴ (time of Antonines) a decree honouring Ζώβιον Διοσκοῦρῶιδου νομικὸν ζήσαντα κοσμίως, and *PAS* ii. p. 137 (Imperial period) Δ. Μαλίω Μαξίμω νομικῶ. In P Oxy II. 237.^{viii.2} (A.D. 186) we have the copy of an answer by a νομικός—ἀντίγραφον προσφωγ[ήσεως νομ]ικου—to a technical question addressed to him by the presiding magistrate, which prepares us for the frequent appointment of νομικοῖ as "assessors," where "the judge was a soldier and therefore not a legal expert": see *GH ad l.* and cf. CPR I. 18.²⁴ (A.D. 124) (= *Chrest.* II. p. 93) Βλασίσιος Μαρριανὸς ἐπαρχος . . . συναλήσας Ἀρτε[μ]ιδίωφ τ[ῷ] νομ[ι]κῶ [π]ε[ρ]ὶ τοῦ πράγματος, ὑ[π]ε[ρ]έβουλεσεν ἀποφασιν ἢ καὶ ἀν[ε]γ[γ]νώσθη, P Cattaoui.^{iii.18} (ii/A.D.) (= *Archiv* iii. p. 59, *Chrest.* II. p.

421) Δουπ[ος] λαλήσας μετὰ τῶν νομικῶν εἶπεν κτλ. The term is also applied to a private notary, as in BGU I. 361ⁱⁱⁱ.² (A.D. 184) ὁ νομικός ὁ τὴν οἰκονομίαν γράψας: and for the corresponding νομογράφος cf. P Fay 281⁵ (A.D. 150-1) (= *Selections*, p. 82) ἔγραψε[ν] ὑπὲρ αὐτῶν Ἀμμώνιος νομο(γράφος). On the late variant νομικάριος for νομικός see P Oxy XII. 1416²¹ (c. A.D. 299) with the editors' note.

νομίμως.

Epict. iii. 10. 8 ὁ θεός σοι λέγει ἴδός μοι ἀπόδειξιν, εἰ νομίμως ἠθλήσας offers a good parallel to 2 Tim 2⁵ (see Sharp, p. 2). For the corresponding adj. cf. P Tebt II. 302²⁸ (A.D. 71-2) ἡμῖν τοῖς νομίμοις ἱερεῦσι ἐτήρησεν [τὰς ἀρούρας, "he reserved the land for us, the legitimate priests" (Edd.), P Fay 124¹⁸ (ii/A.D.) ἀνευ νομίμων, "illegally," BGU IV. 1032¹⁰ (A.D. 173) ἐκ μὴ νομ[ί]μων γάμων, P Oxy IX. 1201¹⁸ (A.D. 258) τοῦ μέρους τοῦ διατάγματος τοῦ τοῖς νομίμοις κληρονόμοις τ[ῆ]ν διακατοχὴν διδόντος, "that portion of the edict which grants succession to the lawful heirs" (Ed.), BGU IV. 1074⁹ (A.D. 275) νόμια καὶ φιλάνθ[ρ]ωπα, *OGIS* 56⁶⁶ (B.C. 237) συντελεῖν τὰ νόμια τῆς θεῶς, and the Christian sepulchral inscr. *Kaibel* 727⁶ νομίμοις δὲ θεοῦ παρεγένετο πᾶσιν.

νόμισμα

in its primary sense of *institutum*, anything sanctioned by usage, is in classical Greek almost confined to poetry (cf. Jebb *Antigone* 296). We can however supply an example in the *Κοινή* from the petition of Dionysia, P Oxy II. 237^{viii}.²² (A.D. 186), where reference is made to the fact τὰς Αἰγυπτιακὰς γυναῖκας κατὰ ἐγχώριον νόμισμα (i. νόμισμα) κατέχεν τὰ ὑπάρχοντα τῶν ἀνδρῶν διὰ τῶν γαμικῶν συγγραφῶν, "that Egyptian wives have by native Egyptian law a claim upon their husbands' property through their marriage contracts" (Edd.). It should be noted, however, that the reading is somewhat uncertain. With the more special sense of "coin" in Mt 22¹⁹ (cf. 1 Macc 15⁶) we may compare P Tebt II. 485 (ii/B.C.) ὅς δ' ἂν παρὰ ταῦτα ποιῆι τό τε ἀργυρικὸν νόμισμα καὶ τὸν ἀποτ[ι], P Grenf II. 77⁸ (iii/iv A.D.) (= *Selections*, p. 120) ἐν δραχμαῖς τριακοσῖαις τεσσαράκοντα παλαιῶν νομίσματος: see also the introd. to P Thead 33. For the form νόμιγμα see BGU I. 69⁶ (A.D. 120) ἀργυρίου σεβαστοῦ νομίσματος: cf. Deissmann *BS* p. 185.

νομοδιδάσκαλος,

"a teacher of the law," is found *ter* in the NT, but does not seem to occur elsewhere except in eccles. writers: cf., however, νομοδιδάκτης in Plut. *Cato Major* xx. 4.

νομοθεσία.

This classical word (found also in Philo), which in the NT is confined to Rom 9⁴, "the giving of the law," occurs in a royal petition of about A.D. 375, P Lips I. 35⁷ τῆς θείας ὑμῶν καὶ φιλανθρώπου νο[μ]οθεσίας. Cf. *Syll* 790 (= ³1157)²⁸ (c. B.C. 100) διαπαραδίδοσ[θ]ω [δὲ τὸ ψήφισμα τότε καὶ τοῖς] αἰρεθισμένους μετὰ ταῦτα στρατηγοῖς [καὶ νομοφύλαξιν] νομοθεσίας τάξιν ἔχον, *OGIS* 326²⁸ (time of Attalus II. Philadelphus, B.C. 159-138) καθὼς αὐτὸς ἐν τῇ νομοθεσίᾳ περι ἐκάστων δια[τ]έταχεν.

νομοθετέω.

An interesting ex. of this verb is found in a letter of remonstrance from the Senate of Antinoöpolis to the epistrategus Antonius Alexander, in which they vindicated the privilege bestowed on them by Hadrian to be exempt from public burdens outside their own city, P Oxy VIII. 1119¹⁶ (A.D. 254) θεὸς Ἀδριανὸς ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμῖν ἀρχεῖν καὶ λειτουργεῖν, πᾶσῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶν, "the deified Hadrian clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere" (Ed.). For the pass., which alone occurs in the NT, see *OGIS* 329¹³ (mid. ii/B.C.) τὰ καλῶς καὶ δικαίως νενομοθετημένα ἡμῖν ὑπὸ τῶ[ν βα]σιλέων, *ib.* 493⁵⁶ (ii/A.D.) ταῦτα μὲν ὑμῖν ὀρθῶς καὶ καλῶς . . . νενομοθετήσθω.

νόμος.

For the use of νόμος c. gen. obj. to denote a particular ordinance as in Rom 7² ἀπὸ τοῦ νόμου τοῦ ἀνδρός ("from that section of the statute-book which is headed 'The Husband,' the section which lays down his rights and duties" SH), cf. *Syll* 828 (= ³1198)²⁴ (iii/A.D.) κατὰ τὸν νόμον τῶν Ἑβραίων. See also P Rev Lxxv. 15 (B.C. 259-8) *al.* where the various cross-references from one section to another are marked by the phrase κατὰ τὸν νόμον (cf. the editors' note, p. 91). Thieme (p. 30) illustrates the quasi-personification of ὁ νόμος in Jn 7⁵¹, Rom 3¹⁹, by *Magn* 92 a. 11 (ii/B.C. *ad init.*) πάντων συντελεσθέντων, δ[ὲ]ν ὁ νόμος συντάσσει, cf. b. 16 πάντων συντελεσθέντων ἂν ὁ νόμος ἀγορεύει. The phrase ἐν νόμῳ γέγραπται is found in legal phraseology from iii/B.C. onwards, e.g. *Magn* 52⁸⁵ 8[σα καὶ τοῖς τὰ Πύθια ἐπαγγελλόν[τ]ισσι[ν] ἐν νόμῳ γέγραπται. For the expression νόμος βασιλικός in Jas 2⁸ see *s.v.* βασιλικός *ad fn.* The inscr. is reproduced in *OGIS* 483. In a remarkable epitaph from Apameia, *C. and B.* ii. p. 538 No. 399 *bis*, provision is made that the grave shall not be disturbed in the following terms—ἰς δ' ἕτερος οὐ τεθῆ, εἰ δὲ τις ἐπιτηδεύσι, τὸν νόμον οἶδεν [τ]ῶν Ἐλουδέων. According to Ramsay, the reference must be not to the law of Moses, but to some agreement made with the city by the resident Jews for the better protection of their graves. For a detailed study of νόμος used qualitatively in the Pauline Epistles we may refer to Slaten *Qualitative Nouns*, p. 35 ff. Norden (*Agnostos Theos*, p. 11 n. 2) points out how readily Paul's teaching in Rom 2¹⁴ ff. ὅταν γὰρ ἔβνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι κτλ. would be understood in view of the ἀγραφος νόμος of the Greeks (cf. R. Hirzel *Abh. d. Sächs. Ges. d. Wiss., phil.-hist. Kl.* xx. 1900). See also Ferguson *Legal Terms*, p. 64.

νομός.

Although νομός as a *terminus technicus* for a political "department" or "district" of the country does not occur in the NT, we may cite here, owing to the interesting analogy which it presents to Lk 2¹⁻⁴, the rescript of the Prefect Gaius Vibius Maximus commanding all who happened to be out of their own homes to return home in view of the approaching census—τῆς κατ' οἰκίαν ἀπογραφῆς συ[ν]νεστῶ[σ]ης (or ἐννεστῶ[σ]ης, see *LAE* p. 268 n. 5) ἀναγκαῖόν [ἔστιν]

πᾶσιν τοῖς καθ ἡ[γντινα] δῆποτε αἰτ[ίαν] ἐκστᾶσι τῶν ἑαυτῶν νομῶν προσ[αγγέλλε]σθαι ἐπα[νελ]θεῖν εἰς τὰ ἐαν[τῶν] ἐ[φ]έστια (P Lond 904^{21ff.} (A.D. 104) (= III. p. 125, *Selections*, p. 73)). For the word in the LXX see Deissmann *BS* p. 145, and cf. Wackernagel *Hellenistica*, p. 10.

νοσέω

in its literal sense "am sick" occurs in such passages as P Oxy I. 76²⁰ (A.D. 179) νοσήσας ἐπισφαλῶς ἔχει, "has fallen ill and is in a precarious condition" (Edd.), PSI IV. 299¹⁴ (iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, P Oxy VIII. 1161⁸ (Christian—iv/A.D.) ταῦτα δέ σοι ἔγραψα νοσοῦσα, δι[ν]ῶς ἔχουσα, "I write this to you in sickness, being very ill" (Ed.), *ib.* X. 1299⁵ (iv/A.D.) ἀπὸ τοῦ νέω (= νέου) ἔτους πολλὰ ἐνοσοῦμεν. Cf. also the iii/B.C. Coan decree conferring a gold crown on a physician for his services during an epidemic, *Cos* 5⁵ (= *Syll* 490 (= ³943)) παρέχων αὐτοσαν[τὸ]ν π[ρ]ό[θ]υμον εἰς τὰν σωτηρίαν τῶν νοσεύντων.

νόσος.

PSI IV. 299³ (ii/A.D.) κατεσχέθην νόσῳ (cf. [Jn] 5⁴), P Oxy XII. 1414²⁶ (A.D. 270–5) ἐ[κ] ἐν νόσῳ εἰμι καὶ τῆς πλευρᾶς [β]λέχομαι, "I have (long) been ill and have a cough from my lung" (Edd.), *ib.* VIII. 1121⁹ (A.D. 295) νόσῳ κατα[β]λή[η]θεῖσα, "stricken with illness" (Ed.), *ib.* VI. 939²³ (iv/A.D.) (= *Selections*, p. 130) ἡνίκα ἐβαρέιτο τῇ νόσῳ, "when she was oppressed by sickness," *ib.* VIII. 1151²⁶ (Christian amulet—v/A.D.?) ὁ ἰασάμενος πᾶσαν νόσον καὶ πᾶσαν μαλακίαν (cf. Mt 4²⁹), and similarly BGU III. 954¹¹ (vi/A.D.) (= *Selections*, p. 133). For ἱερά νόσος, "epilepsy," cf. P Oxy II. 263¹⁰ (A.D. 77) the sale of a slave ἀσχοφάντητον πλὴν ἱερᾶς νόσου καὶ ἐπαφῆς, "without blemish apart from epilepsy and leprosy," *et saepe*. Cf. also the sepulchral inscr. *Preisigke* 5883⁷ θνήσκω δ' οὐ νόσοισι δαμεί, εἶδων δ' ἐν κούτῃ | τοῦτον ἔχω μισθὸν δύσθιον (= λούσθιον "last") εὐσεβείης, and *Kaibel* 314^{21f.} cited *s.v.* κορηννυμ. For the adj. νοσε(η)ρός see Crönert *Mem. Herc.* p. 295 n. 2. The form νοσηλός is found in the Christian P Oxy VI. 939²⁸ (iv/A.D.) (= *Selections*, p. 130) νοσηλότερον δὲ ὄμως τὸ σωματίον ἔχει, "she is still in a somewhat sickly state of body," and ἀνόσητος in P Iand 13¹¹ (iv/A.D.) εἰ ἀνόσητος εἰ γράψων. The verb νοσηλεύω is found *bis* in the so-called letter of Trajan, P Fay 19^{5, 20}. Νοσοκομεῖον, "hospital," occurs in the late P Amh II. 154^{2, 8} (vi/vii A.D.), and appears in MGr νοσοκομεῖο: but νόσος has dropped out of the vernacular, ἀρρώστια taking its place (Thumb, *Handbook* p. 46).

νοσιᾶ.

On the form of this collective word = "brood" (Lk 13³⁴) see Dieterich *Untersuchungen*, p. 47. A new ex. of the earlier form may be cited from *Menantrea* p. 81²⁷⁸ νοστ[ίαν] | χελιδόνων. The Ionic form νοσσιή is found in Herodas vii. 72, and hypocoristic proper names Νοσσίς, Νόσσος, Νοσσῶ, are quoted by Boisacq, p. 664. See also Hatzidakis *Eintl.* p. 268.

νοσσός.

According to Moulton *Gr.* ii. p. 92 this Hellenistic form (for νοσσός), which is found on the word's only occurrence

in the NT (Lk 2²⁴), arose from the slurring of ε into a γ sound, just as βορέας much earlier produced (βοργᾶς) βορᾶς. Νοσσός is seen in *Kaibel* 1033²⁰ (iii/B.C.) θ[ι]ούροις πτερύγεσσι νεοσσόν, and Herodas vii. 48, and νεοσσοπᾶλις, "seller of young birds" in *ib.* vi. 99. For the LXX usage cf. Thackeray *Gr.* i. p. 98. Νοσσός < *νεφο-κῆός, "* a new occupant of a nest," from κείμαι (Boisacq, p. 664).

νοσφίζω.

The absolute use of this verb "purloin," "peculate," in Tit 2¹⁰ is illustrated by P Petr III. 56(b)^{10, 12} (later than B.C. 259) where an official swears—οὐτε αὐτὸς νοσφειοῦμαι, "I will neither peculate myself," adding that if he finds any one νοσφίζόμενον, "peculating," he will report him; cf. *ib.* (c)² where νοσφ[ίσασθαι] occurs in a similar context. See also P Ryl II. 116¹⁰ (A.D. 194) θλειβομένη τῇ συνειδήσει περὶ ὧν ἐνοσφίατο ἐν τε ἐνδομεναῖα καὶ ἀποθέτοις, "oppressed by the consciousness of what she had appropriated both of the furniture and stored articles," and *Syll* 578 (= ³993)²¹ (iii/B.C.) εἰ μὴν μηθὲν νοσφίζεσθαι. For the constr. with ἀπό, as in Ac 5^{2f.}, cf. PSI IV. 442⁴ (iii/B.C.) ἐφάνη ἐπ' ἀληθείας ὅτι νενοσφίσται ἀπὸ τῶν ἀμφιτάπων ("rugs": cf. LXX Prov 7¹⁶), and *Kaibel* 287⁵ (ii/A.D.) ἀλλά με μοῖρ' ἀφ' [ο]μαίμου ἐνόσφισεν. Νοσφισμός is found in Vett. Val. pp. 40²⁹, 84²¹, and νοσφιστής in *ib.* 48²⁶.

νότος.

For νότος, "the southern quarter," "the south," it is sufficient to cite P Oxy II. 255⁷ (census return—A.D. 48) (= *Selections*, p. 46) ἐν τῇ ὑπαρχο[ύ]ση μοι οἰκίᾳ λαύ[ρ]ιας νότου, "in the house which belongs to me in the South Lane," P Tebt II. 342⁸ (late ii/A.D.) νότου (see *Proleg.* p. 73) νοτινῆς ῥύμης, "on the south of the southern road." Other exx. of the adj. are P Ryl II. 157⁵ (A.D. 135) τῆν νοτινήν [μερίδα, "the southern portion," and P Oxy IV. 729⁹ (A.D. 137) τοῦ νοτινοῦ χόματος, "the southern embankment"; for the form νότιος cf. *Syll* 538 (= ³970)⁸ (B.C. 289–8) παρὰ τὸ νότιον τεῖχος τὸ τοῦ ἱεροῦ, and see Crönert *Mem. Herc.* p. 186.

νουθεσία.

This comparatively rare and mostly late word (Lob. *Phryg.* p. 512) is found in BGU II. 613²¹ (time of Anton. Pius?) and P Amh II. 84²¹ (ii/iii A.D.), both times unfortunately in broken contexts. On the form νουθετεία see Crönert *Mem. Herc.* p. 288.

νουθετέω.

For this verb in its derived sense of "admonish," as in all its NT occurrences, cf. the late P Grenf II. 93⁸ (vi/vii A.D.) παρακαλῶ τὴν ὑμετέραν πατρικὴν θεοφιλίαν νουθετῆσαι αὐτὸ[ν] . . . —a request to a bishop to put pressure on a presbyter to make him act justly to a letter-carrier.

νουμηνία.

See νοεμηνία.

νουνεχῶς.

On the formation of this NT ἄπ. εἶρ. (Mk 12³⁴), which is found from Aristotle downwards, as equivalent to νουν-

εχόντως (Lob. *Phryn.* p. 599), see Giles *Manual of Comparative Philology*², p. 240, where reference is made to the adj. *νονεχής* and the subst. *νονέχεια* in the later Greek.

νοῦς.

In P Par 631ⁱ.27 (B.C. 164) (= P Petrie III. p. 20) a complaint is made that certain people left in their homes are harassed—*τῶν πρὸς ταῖς πραγματείαις οὐ κατὰ τὸ βέλτιστον ἐγδεχομένων τὸν τοῦ περὶ τῆς γεωργίας προστάγματος νοῦν*, “because the officials do not put the best interpretation on the meaning of the decree concerning agriculture” (Mahaffy). For the wider meaning “thought,” “mind,” cf. P Tebt II. 334 (A.D. 200-1), a curious petition in which a woman complains that she has been robbed and deserted by her husband, and adds—*ἔξ οὗ καὶ παι(ἴ)δο[ποιησάμην πα]ιδία δύο, μ[ὴ] ἔχουσα κατὰ νοῦν ἄλλον*, “I have also had two children by him and have no thought of another man (?)” (Edd.). Cf. also P Oxy XIV. 1665²⁷ (iii/A.D.). *ἐρρῶσθαί σε εὐχομαι κατὰ νοῦ (ἴ. νοῦν) διάγοντα*, “I pray for your health and success” (Edd.). The dat. *νόφ* is found in BGU II. 385⁵ (ii/iii A.D.). *ἐν νόφ ἔχρης ὅτι ἡ θυγά[τ]ηρ μου ἰς Ἀλεξάνδρειαν ἔσσει (ἴ. εἰσι?)* and the acc. *νόον* in *Preisigke* 287⁵ *ἔ]ταν ἦλθεν ὑπὸ νόον τινός*. On the declension of the word see Moulton *Gr.* ii. pp. 127, 142, Winer-Schmiedel *Gr.* p. 84, and cf. Thumb *Handbook*, § 63 n.² for the forms in MGr, which also (*ib.* p. 343) shows such phrases as *ἔρχεται σπὸ νοῦ μου*, “it occurs to me,” and *χάνω τὸ νοῦ μου*, “lose my reason.” For *νοῦς* denoting the being of God cf. Epict. ii. 8. 2 *τίς οὖν οὐσία θεοῦ; . . . νοῦς, ἐπιστήμη, λόγος ὁρθός*.

Νύμφα.

In *Proleg.* p. 48 Moulton suggests that *Νύμφαν*, which apparently should be read as a woman's name in Col 4¹⁵, is not due to a Doric *Νύμφαν*, but by a “reverse analogy process” the gen. *Νύμφης* produced the short nom. *Νύμφά*, like *δόξα, δόξης*. He compares *Εἰρήνα* in a Christian inscr. *C. and B.* ii. p. 497 n.⁵.

νύμφη.

Thumb (*Hellen.* p. 123) cites the MGr *νύ(φ)φη*, “bride,” “daughter-in-law,” to support the Greek character of the meaning “daughter-in-law” (Mt 10²⁵, Tob 11^{16f}. B, *al.*), as against Grimm's reference to Heb. *נִשְׂרָא*. The word is used of a little girl five years old in *Kaibel* 570² (ii/A.D.). *Νύμφη* is cognate with Lat. *nubo*, *νυός*, and *νεύρον* (Boisacq, p. 673 f.).

νυμφίος.

For *νυμφίος*, “bridegroom,” see the late CPR I. 30³⁷ (vi/A.D.), and from the inscr. *Syll* 615 (= 3 IO24)^{33f}. (c. B.C. 200) *ὦν οἱ νυμφίου θύ[ου]σιν τῶν ἀρ[ι]ν[ῶν] τῶι ἱερεὶ καὶ τῶι νυμφίω γλώσσα ἐκατέρωι*, and the sepulchral inscr. *Preisigke* 10 *Ἰοάνη Ἰοάνου νύμφιε ἄωρε πασιφίλε καὶ ἄλυπε χρηστὴ χαίρει, ὡς (ἐτῶν) ἕλ*.

νυμφών.

For *νυμφών*, “bridechamber,” rare in profane Greek and in the NT found only *quatér* (cf. Tob 6^{14.17}), see P Lond 964¹⁹ (ii/iii A.D.) (= III. p. 212) *ἰς τὸν νυμφῶνα*—a letter referring to preparations for a wedding-feast.

νῦν.

The classical phrase *τὰ νῦν* = “now,” which in the NT is confined to Acts, is found in P Oxy IV. 743³⁰ (B.C. 2) where the writer states with reference to a certain Damas—*καὶ τὰ νῦν ἐπειπέπομφα αὐτὸν πάντα συνλέξαι*, “and now I have dispatched him to collect them all (*i.e.* rents)” (Edd.): cf. BGU IV. 1114¹⁷ (B.C. 4) *τανῦν συγχωρεῖ ὁ ἴμερος κεκομισθαι κτλ.*, P Oxy IV. 811 (c. A.D. 1) *καὶ τὰ νῦν εἰ σοι φαί[νε]ται γράψον αὐτῷ*. In PSI VI. 609¹⁰ (iii/B.C.) *τό τε παρελ.ον (ἴ. παρελθόν?) ἐχφόριον καὶ τῷ νῦν ἐτοιμάσας, τὸ νῦν* is probably equivalent to *τὸ τοῦτου τοῦ ἔτους ἐχφόριον*: see the editor's note. The formula *ἀπὸ τοῦ νῦν*, “henceforth,” as in Lk 1⁴⁸ *al.*, 2 Cor 5¹⁸, is common, e.g. P Oxy III. 479⁶ (A.D. 157) *βούλομαι ἀναγραφῆναι ἀπὸ τοῦ νῦν ἐπὶ τοῦ ὑπάρχοντός μου μέρους οἰκίας . . . Ὄρον*, “I wish that Porus should henceforth be registered at the house of which I own part” (Edd.); other exx. in Deissmann *BS* p. 253. For *μέχρι τοῦ νῦν* cf. BGU II. 667⁸ (A.D. 221-2) *κατὰ [τῆ]ν ἔξ ἀρχῆς καὶ μεχρὶ τοῦ νῦν συνήθιαγ*. See also the emphatic *νῦν ἐπὶ τοῦ παρόντος*, “now at the present,” in P Oxy III. 482³ (A.D. 109).

νυνί.

The evidence of the papyri, so far as we have remarked it, confirms the equivalence of *νυνί* to *νῦν* in the NT (as Grimm notes): cf. e.g. P Petr III. 42 H(8) f.⁴ (iii/B.C.) *νυνί [δὲ ἐν φόβου] εἰμι οὐ μετρίωι*, P Oxy III. 490⁶ (A.D. 124) *Διονυσίω . . . νυνεὶ ἀφήλικι*, “Dionysius now a minor,” *ib.* 506²⁵ (A.D. 143) *τὸ πρὶν ἀμπελικοῦ κτήματος νυνεὶ δὲ χερσαμπέλου*, “what was previously a vineyard but is now dry vine-land” (Edd.), *ib.* VI. 908⁸ (A.D. 199) *Σαραπίων . . . νυνεὶ εὐθηνι-ἀρχης τῆς αὐτῆς πόλεως*, “Sarapion at present eutheriarch of the said city.” The adverb is joined to a subst. (cf. Gal 4²⁵ *al.*) in P Ryl II. 111⁴ (A.D. 161) *τὴν νυνεὶ γυναι[κ]ὰ μου*.

νύξ.

P Oxy II. 235⁷ (horoscope—A.D. 20-50) *ῶρα τετάρτη τῆς νυκτός*. For the gen. of time, as in Mt 2¹⁴ *al.*, cf. P Hib I. 36⁵ (B.C. 229) *ἀπολωλεκέναι ἐκ τῆς αὐλῆς νυκτός πρόβατον θῆλυ δασὺ Ἀράβιον*, “that he has lost from the pen at night an unshorn ewe of Arabian breed” (Edd.), P Amh II. 134⁶ (early ii/A.D.) *Πετέα . . . νυκτός ἀποσπάσαι*, “to seize Peteus by night,” and P Ryl II. 198⁵ (iii/A.D.) *κῆ νυκτός ἰς τὴν κῆ*, “the night of the 24th to the 25th” (Edd.). The phrase *νυκτός καὶ ἡμέρας*, the regular order of the words in Paul (cf. Milligan *Thess.* p. 24, Ramsay *CRÉ*, p. 85), is seen in BGU I. 246¹² (ii/iii A.D.) *νυκτός καὶ ἡμέρας ἐντυχνάω τῷ θεῷ ὑπὲρ ὑμῶν*—a good parallel to 1 Thess 3¹⁰. For the other order *ἡμ. κ. νυκτός*, as in Lk 18⁷, Rev 4⁸, *al.*, cf. *Magn* 163⁸ *ἀδιαλείπτως θέντα τὸ ἐλαιον ἡμέρας τε καὶ νυκτός*. The dat. occurs in P Tebt I. 54⁹ (B.C. 86) *τῆι νυκτὶ τῆι φερούσηι εἰς τὴν κῆ τοῦ Φαῶφι*, “on the night before the 25th of Phaophi,” where the editors refer to Smyly *Hermathena* xi. p. 87 ff. and note: “the ‘day’ at this period contained not the whole twenty-four hours, but the period from sunrise to sunset, events which took place at night being described with reference to the ‘day’ following.” Cf. also P Ryl II. 127⁵ (A.D. 29) *νυκτὶ τῆι φερούσηι εἰς τὴν ἕξ τοῦ ἐνεστῶτος) μην(ς) Σεβαστοῦ*,

“in the night before the 17th of the present month Sebastus” (Edd.). It is interesting to find our common phrase “making day of night” as early as the mid. of iii/B.C. in PSI V. 514³ *νύκτα οὐν ἡμέραν ποιούμενος κατάπεμψον τὰ διαγραφέντα ἐχ Φιλαδελφείας*: see the editor's note. We may cite instances of common adverbial phrases—P Flor II. 236⁸ (A.D. 267) *ἀπὸ νυκτός*, P Ryl II. 138¹⁵ (A.D. 34) *διὰ νυκτός*, “under cover of night” (Edd.), *Cagnat* IV. 360¹⁰ *στρατηγήσαντα διὰ νυκτός*, P Mon 6⁴³ (A.D. 583) *ἐν νυκτί*, PSI V. 549¹¹ (B.C. 42–1) *κατὰ νύκτα*, and P Strass II. 111⁵ (iii/B.C.) *οἱ δὲ ὑπὸ νύ[κτα ἀνα]στάντες ἀνεχώρησαν εἰς Λεονταμοῦν*, P Tebt II. 419¹⁸ (iii/A.D.) *ὑπὸ νύκταν*, “at dusk.” *Νύξ* is used metaphorically of death in *Kaibel* 1095⁴ *νύξ αὐτοῦ καταλύει*, with reference to the departed glories of Homeric heroes. MGr *νύχτα*.

For the adj. *νυκτερινός* cf. P Oxy VI. 924⁴ (iv/A.D.), a Gnostic charm to protect *ἀπὸ τοῦ νυκτερινοῦ φρικτός*, “from ague by night”: similarly BGU III. 956³ (c. iii/A.D.). The adv. *νύκτωρ*, said to be the only adv. of this form (LS), is seen in P Hal 1¹⁹¹ (mid. iii/B.C.) *τις . . . μεθύων ἢ νύκτωρ ἢ ἐν ἱερῶι*. We may note also the compounds *νυκτέλιον* with reference to the “night-festival” of Isis in P Oxy III. 525⁹ (early ii/A.D.), *νυκτοστράτηγος* in *ib.* VI. 933²⁴ (late ii/A.D.), and *νυκτοφύλαξ* in P Iand 33⁸ (time of Commodus).

νύσσω.

For the *ἔτυπτον . . . καλάμῳ* of Mk 15¹⁹, Ev. Petr. 3 substitutes *καλάμῳ ἔνυσσον*. This may perhaps be taken as supporting the milder sense of “pricked” instead of “pierced” (AV, RV) which Field (*Notes*, p. 108) prefers in Jn 19³⁴ *πλευρὰν ἔνυξεν*, in distinction from *ἐξεκέντησαν* in ver. 37. Swete *ad* Ev. Petr. *l.c.* cites also *Orac. Sib.* viii. 296 *πλευρὰς νύξουσιν καλάμῳ*.

νυχθήμερον.

With this NT *ἄπ. εἰρ.* (2 Cor 11²⁶), which is found elsewhere only in late writers (cf. Sturz *Dial. Mac.* p. 186),

we may compare the new *νυκτῆμαρ* in the Christian letter, addressed perhaps to a Bishop, P Lond 981¹² (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) *περιοδεύομεν καὶ περιπατοῦμεν νυκτῆμαρ, θαρροῦμεν ταῖς προσευχαῖς σου*.

νωθρός.

The sense of “remissness,” “slackness,” attaching to this adj. in Heb 6¹² *ἵνα μὴ νωθοὶ γένησθε*, appears in the use of the subst. in P Amh II. 78¹⁵ (A.D. 184) *ἐν νωθρίᾳ μου γενομένου*, where the editors translate, “moreover as I neglected my rights.” *Νωθρός* is probably cognate with *νόσος* (Boisacq, p. 672), and the corresponding verb is used of “sickness” in a touching letter addressed by a slave to her master, P Giss I. 17⁶ (time of Hadrian) *ἡγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθρευσας*. Elsewhere, as the editor notes, the verb is found in the papyri only in the middle, see e.g. PSI VI. 717⁵ (ii/A.D.) *μνήσθητι πῶς σε νωθρευσάμενον [ὑ]πηρέτησα*, BGU II. 449⁴ (ii/iii A.D.) *ἀκούσας ὅτι νωθρεύῃ ἀγωνιοῦμεν*, P Tebt II. 421⁵ (iii/A.D.) (= *Selections*, p. 106) *γενοῦ πρὸς ἐμὲ ἐπεὶ ἡ ἀδελφὴ σου νωθρεύεται*, “come to me, since your sister is sick.”

νώτος.

In Rom 11¹⁰ (from LXX Ps 68²⁴) *νώτος* replaces the classical *νώτον*, as generally in the LXX (cf. Thackeray *Gr.* i. p. 155). In P Tebt I. 21⁸ (B.C. 115) *σὺ οὐν μὴ δῶς νῶτον μηδενί*, “do not therefore run away from anybody” (Edd.), and in P Oxy XIV. 1725⁹ (after A.D. 229) *ὡς τὰ κατὰ νώτου ἐξῆς δη(λοῖ)*, and *ib.* 17 *κατὰ νώτου τοῦ ὄλου δνόματος*, the gender is indeterminate. The compound *νωτοφόρος*, as in 2 Chron 2¹⁸ *καὶ ἐπόλησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας νωτοφόρων*, is found in P Petr III. 46 (2)³ (Ptol.), a contract for the supply and carriage of bricks: cf. P Meyer 61^{5,10} (iii/B.C.), P Tebt I. 1157²² (B.C. 115–3).



ξενία—ξένος

ξενία.

The vernacular use of ξενία = "hospitality" (cf. Sir 29²⁷) in such passages as P Oxy VI. 931⁷ (ii/A.D.) τὴν οὐγκίαν τῆς πορφύρας] . . . δοθησόμενον (i. δοθησομένην) εἰς τὴν ξενίαν τῆς μικρᾶς, "the ounce of purple to be presented at the entertainment to the little one" (Edd.), *ib.* VII. 1064¹⁰ (ii/A.D.) γράφω σοι . . . ὅπως συνλάβῃς τῷ Ἄπει . . . ξενίαν δὲ αὐτῷ ποιήσης, "I write to you that you may assist Apis, and may show him hospitality" (Ed.), *ib.* I. 118 *verso*¹⁸ (late iii/A.D.) εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, "you know what hospitality requires" (Edd.), and *Syll* 418 (= ³888)³³ (A.D. 238) ἀπολιμπάνοντες ἐπέρχονται εἰς τὴν ἡμετέραν κώμην καὶ ἀναγκάζουσιν ἡμᾶς ξενίας αὐτοῖς παρέχειν, along with the almost technical sense of τὰ ξένια for the gifts provided on the occasion of the visit of a King or other high official to a district (e.g. P Petr II. 10(1)²³ (iii/B.C.) εἰς τὰ ξένια χήνας ἰβ, P Tebt I. 33¹¹ (B.C. 112) (= *Selections*, p. 31): cf. P Grenf II. 14(b) (B.C. 264 or 227) and see *Ostr.* i. p. 389 f.) seems to make it practically certain that the word is to be understood in the same sense in Ac 28²³, Philem²², rather than of a *place* of lodging. For this later sense cf. *Preisigke* 3924⁷ (A.D. 19) καὶ ἐπὶ σκηνώσει καταλαμβάνεσθαι ξενίας πρὸς βίαν, *ib.*¹⁷ εἰάν γὰρ δέη, αὐτὸς Βαβίσιος ἐκ τοῦ ἴσου καὶ δικαίου τὰς ξενίας διαδώσει, BGU II. 388¹¹⁰ (ii/iii A.D.) τὸ παιδίον τὸ παραφυλάσσον αὐτοῦ τῆν ξενίαν (i. ξενίαν?) where however the reading is doubtful, and the dim. ξενίδιον in P Tebt II. 335¹⁷ (mid. iii/A.D.) ξενίδιον μεμ[ισθωμένον] μοι εἰς οἰκήσιν, "a guest-house rented to me as a dwelling": see also PSI I. 50¹⁸ (iv/v A.D.) καὶ προβῆ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν, where the editor understands ξενία as "stanzetta," "cella," and cites Hesych. κατάλυμα, καταγώνιον.

ξενίζω

in its ordinary sense of "entertain" as a guest (Ac 10²³ *al.*) may be illustrated from the Coan sacrificial calendar *Syll* 616 (= ³1025)⁴⁰ (iv/iii B.C.) ἱεροποιοὶ δὲ ξενίζόντω τὰ [ἐρη] καὶ τὸς κάρυκας [αὐτὰ]ν τὰν νύκτα: cf. the use of the corresponding subst. (as in Prov 15¹⁷) in *OGIS* 229⁸¹ (mid. iii/B.C.) καλεσάτωσαν δὲ οἱ ἐπιμήνιοι τῆς βουλῆς καὶ τοὺς πρεσβευτὰς τοὺς παραγεν[ομένους] ἐν Μαγνησίας ἐπὶ ξενισμὸν εἰς τὸ πρυτανεῖον. The verb in its derived meaning of "surprise," "astonish," as in Ac 17²⁰, 1 Pet 4¹², is seen in such passages as P Par 64⁶ (ii/B.C.) ἰκανῶς ξενίσθη καὶ τούτῳ ἀντιμεμορφόμενῳ ὦν χάριν ἐπ' ἐμοὶ ὑπὸ εὐεργεσιῶν ὑπέδειξα, μὴ ἐπὶ βάθος σε τὸ τοιοῦτον πεποηκέναι, P Strass I. 35⁸ (iv/v A.D.) ξενίζομε μέχρι τῆς σήμερον ἡμέρας πῶς οὐκ . . . , and P Iand 20¹ (vi/vii A.D.): cf. also M. Anton. viii. 15.

PART V.

ξενοδοχέω.

This form of the verb (cf. 1 Tim 5¹⁰) is condemned by the Atticists, see Lob. *Phryg.* p. 307. A good ex. of the subst. is afforded by Theophrastus *Char.* 6 (23) *ad fin.* where the boastful man declares that he means to sell the house in which he is living—διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας, "as he finds it too small for his entertainments" (Jebb). MGr ξενοδοχεῖον, "hotel."

ξένος,

in the sense of "stranger," is seen in such passages as P Magd 8¹¹ (B.C. 218) καταφρονήσας μου ὅτι ξένος εἰμί (see the editor's note), P Oxy XIV. 1672⁴ (A.D. 37-41) πεπράκαμεν χό(α)s λβ ξένους προσώποις, "we sold 32 choes to some strangers" (Edd.), and *ib.* VIII. 1154^{7f.} (late i/A.D.) μὴ ἀγωνιάσης δὲ περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰμί, αὐτόπτης γὰρ εἰμί τῶν τόπων καὶ οὐκ εἰμί ξέν[ο]s τῶν ἐνθάδε (for gen. cf. Eph 2¹²), "do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here" (Ed.). In *CR* i. p. 5 f. Hicks illustrates from the inscr. ξένος as a term of Greek public life, denoting temporary sojourners who have not yet secured the rights of πάροικοι or μέτοικοι, e.g. *CIG* I. 1338 (Amyclae—mid. iv/B.C.) καὶ Μεγαλοπολεϊτῶν καὶ τῶν ἄλλων ξένων κατοικοῦντες καὶ παρπεριδαμοῦντες ἐν [Ἀμύ] κλ[α]ίς, *ib.* II. 3521 (Pergamon—iii/B.C.) τοὺς παρπεριδαμοῦντας ξένους: cf. Ac 17²¹. The phrase ἐπὶ ξένης is common, e.g. BGU I. 22²⁴ (A.D. 114) where a woman complains of an attack and robbery in the absence of her husband—τοῦ ἀνδρός μου ὄντος (i. ὄντος) ἐπὶ ξένης, *ib.* 159⁷ (A.D. 216) Οὐαλερίου Δάτου κελεύσ[αν]το[ς] ἀπαντας τοὺς ἐπὶ ξένης διατρεῖβοντας εἰς τὰς ἰδίας κατεισέρχεσθαι, κατεσιθλοῦν, P Fay 136¹⁰ (Christian letter—iv/A.D.) ἄμινον ὑμᾶς ἐν τοῖς ἰδίοις οἴς ἐάν τύχοι εἶναι ἢ ἐπὶ ξένης, "it is better for you to be in your homes whatever they may be, than abroad" (Edd.), and *Cagnat* IV. 293^{ii. 10} κατοικ[ονομ]ήσατο [κ]αὶ ἐν τῇ πόλει καὶ ἐπὶ τῆς ξένης. These exx. along with the corresponding phrase εἰς τὴν ξένην in P Oxy II. 251¹¹ (A.D. 44), *ib.* 253⁷ (A.D. 19) *al.* show, as the editors remark in their note to *ib.* 286¹⁵, that the reference may be merely to residence outside the nome in which a person is registered: cf. Jouguet *Vie municipale* p. 91 ff. In P Tebt I. 118 (late ii/B.C.), the account of a dining-club, a distinction is drawn between the σύνδειπνοι, "members," and the ξένοι, "guests," and in P Hib I. 27³⁸ (a calendar—B.C. 301-240) the adj. has the wide sense of "unfamiliar," ἵνα μὴ δόξω (= η) μακ[ρόν] καὶ ξένον σοι κατα[νοῖν] τῶν τῶν μορίων ποικ[ιλία] "in order that the intricacy of the fractions may not appear to you a long and unfamiliar thing to understand (?)"

(Edd.). For the compound ἐπιξένος, see the receipt for "alien" tax on an ostrakon of A.D. 63 reproduced in *LAE* p. 111—ἀπέχων παρὰ σοῦ τέλεος (ἰ. τέλος) ἐπιξένου Θωῶθ καὶ Φαῶφι (δραχμῶν) β, "I have received from you alien tax (for the months) Thoyth and Phaophi 2 drachmae," and for ξενικός cf. P Hal 1⁶⁴ (mid. iii/B.C.) ἐν [τοῖς] ξεν[ι]κοῖς δικαστη[ρί]οις with the editor's note p. 95 ff. The subst. ξενίτεια, as in Wisd 18³, is found in Aristeas 249 ἢ δὲ ξενίτεια τοῖς μὲν πένησι καταφρόνησιν ἐργάζεται, τοῖς δὲ πλουσίοις θνείδος ὡς διὰ κακίαν ἐκπεπτωκόσων, "residence in a foreign country brings contempt upon the poor man and disgrace on the rich, as though they were in exile for a crime" (Thackeray), and for the verb ξενιτεύω cf. *ib.* 257 πρὸς οὐς ξενιτεύει, "among whom thou sojournest" (*ib.*). Both subst. and verb are common in Vett. Valens. The subst. survives in MGr = "foreign land," and the verb = "emigrate." MGr ξένος, "strange," "stranger."

ξέστης,

a Roman dry measure (*sextarius*), rather less than a pint: cf. *Ostr.* 1186² (Rom.) οἴνου ξέσται ιβ, and see Wilcken *Ostr.* i. p. 762 f., Hultsch *Archiv* iii. p. 438. In the NT (Mk 7⁴) the word is used rather = "cup" or "pitcher," whether holding a *sextarius* or not: cf. P Oxy VI. 921²³ (iii/A.D.) ξέσται β, "two cups," *ib.* 109²¹ (iii/iv A.D.) ξέσται χαλκοῦ γ. In an inventory of church property P Grenf II. 111⁶ (v/vi A.D.) ποτήρι(α) ἄργυρι(ᾶ) γ. ξέστ(ης) ἄργυρι(οῦ) α, ξέστης is apparently = "paten": see the editors' note. It should be added that Moulton (*Gr.* ii. p. 155) has difficulty in believing that ξέστης is really a Latin word.

ξηραίνω.

With Mt 21¹⁹ ξηράνθη παραχρήμα ἡ συκὴ may be compared the interesting report regarding a persea tree, addressed to the logistes of Oxyrhynchus. The president of the guild of carpenters who had been commissioned to examine the tree states that he found it—ἀκαρπον οὖσαν πολλῶν ἐτῶν διόλου ξηραντίσαν (ἰ. ξηρανθείσαν) καὶ μὴ δύνασθαι ἐντε[ύ]θε[ν] καρ[ποῦ]σ[ι] ἀποιδόναι, "barren for many years, quite dried up and unable to produce any more fruit" (P Oxy I. 53^{9ff.}—A.D. 316): cf. P Oxy IX. 1188^{19, 21, 23} (A.D. 13), and on the value and associations of the persea tree see Wilcken *Archiv* i. p. 127. Other exx. of the verb are BGU IV. 1040⁴³ (ii/A.D.) τάχα δύνασαι ἀναβιοῖνα[. . .]αι (? ἀναβιώσασθαι) τὴν ποτίστραν ("watering-place"), εἰ δὲ μὴ, ξηραίν[ε]ται, P Leid W^{1, 26} (ii/iii A.D.) (= II. p. 83) ξήρανον ἐν σκιᾷ (of flowers used in magic), and P Flor II. 148¹¹ (A.D. 266-7) τὰ δὲ τεμνόμενα φυτὰ εὐθέως εἰς ὕδωρ βαλλέσθω ἵνα μὴ ξηρανθῇ. MGr ξεραίνω "I dry."

ξηρός.

P Petr III. 62 (δ)⁷ (Ptol.) χόρτον ξηροῦ, P Oxy IX. 1188⁴ (A.D. 13) κλάδους ξηρο(ῦ)ς, *ib.* IV. 736⁸² (c. A.D. 1) σεμιδάρι(= λ)εως ξηρᾶς (ἡμιωβελιον), "for dry meal ½ ob.," P Tebt II. 314¹⁸ (ii/A.D.) κορέον ξηροῦ, "dried coriander," and the oracle *Kaibel* 1039¹⁴ ξηρῶν ἀπὸ κλάδων καρπῶν οὐκ ἔσται λαβείν. For the subst. ξηρασία, see P Tebt II. 379⁹ (A.D. 128) χόρτον εἰς κοπήν καὶ ξηρασι[σ]αν, "grass

for cutting and drying," and for ξηρότης, see P Flor II. 176¹¹ (A.D. 256) ἐκ τῆς τῶν σύκων κακίας καὶ ξηρότητος. The vernacular MGr ξερός reverts to the old Epic and Ionic form (see e.g. Hom. *Od.* v. 402): cf. the MGr θερίο and σθερο for the short unstressed vowel.

ξύλιος.

For this common adj., which persists in MGr, it is enough to cite P Ryl II. 127³⁰ (A.D. 29), a list of stolen property including—ξύλιον πυξίδιν ἐν ᾧ ἄργ(υρίου) (δραχμαί) . . . δ, "a small wooden box in which were 4 silver dr.," P Tebt II. 414²⁶ (ii/A.D.) τὸν ξύλινον δίφρον, "the wooden stool," P Oxy VIII. 1127⁸ (A.D. 183) περιστερεῶνα σὺν τῇ τοῦτου κλείμακι ξυλίην, "a pigeon-house with its wooden ladder," and *ib.* XII. 1449¹¹ (A.D. 213-17) a statue of Demeter—οὐ ἢ προτομ(ῆ) Παρίνη, τὰ δὲ ἄλλα μέρη τοῦ σώματ(ος) ξύλινα, "of which the bust is of Parian marble, and the other parts of the body of wood" (Edd.). In *Syll* 554^{17f.} (ii/B.C. *ad init.*) a distinction is drawn between ξύλινα ὄναι and σιτηραὶ ὄναι. With the remission of the 50% tax on tree-fruits in I Macc 10²⁹ cf. *OGIS* 55¹³ (iii/B.C.) ἀφέικεν ἀτελεῖς τῶν τε ξυλλ[ων] κ[αρ]πῶν: see the note. For the form ξυλικός, which cannot be distinguished in meaning, cf. P Ryl II. 157¹⁶ (A.D. 135) τῆς δαπάνης τῆς τε ἐπισκευῆς καὶ κατασκευῆς τοῦ ξυλικοῦ [δ]ργάνου, "the cost of keeping and repairing the wooden water-wheel" (Edd.), P Amh II. 93³⁰ (A.D. 181) καταιάγατος (ἰ. κατε-) ξυλικῶν ἢ ἀργαλίων (ἰ. ἐργ-), "breakage of wood-work or tools" (Edd.), and *OGIS* 510⁷ (Ephesus—A.D. 138-61) τὴν λοιπὴν ξυλικὴν παρασκευὴν τῶν θεατρικῶν. Other exx. in the note to PSI V. 528^{15f.}

ξύλον.

For the Hellenistic usage of ξύλον to denote a (living) tree, as in Lk 23³¹, see the Ptolemaic ordinance P Tebt I. 520⁵ (B.C. 118) remitting penalties on those τοὺς κεκοφύτας τῶν ἰδίων ξύλα παρὰ ἐκέμμενα (ἰ. παρὰ τὰ ἐκέμμενα) προστάγματα, "who have cut down trees on their own property in contravention of the published decrees." The editors find in this regulation a proof that "the king controlled the timber of the country, though whether in the form of a tax upon cutting down trees or of a monopoly is uncertain"; but see Wilcken *Archiv* ii. p. 489. Cf. also P Oxy XII. 1421⁴ (iii/A.D.) τὸ ξύλον τὸ ἀκάνθινον τὸ κεκομμένον ἐν τῇ Εἰόνθει ἔξανθῆς [πέμψατε], "send at once the acacia-wood which has been cut at Ionthis," P Flor II. 152⁴ (A.D. 268) ἀπίστωτα τέκτονα Μαρεῖνον ἵνα κόψη ξύλα εἰς τὰ μηχανικά] τοῦ Πάκι, and for the diminutive ξυλάριον (3 Kingd 17¹²) see P Tebt II. 513 (ii/iii A.D.) τὸ σύκινον ξυλάριον τὸ ἐν τῷ πλινθουργίῳ κοπήτω. The substantives ξυλεία, ξυλολογία, and ξυλοτομία are found in BGU IV. 1123⁹ (time of Augustus), P Oxy IV. 729³⁹ (A.D. 137) and *ib.* XIV. 1631⁹ (A.D. 280) respectively. Land planted with trees is called ξυλεῖτις in P Lille I. 5⁸⁸ (B.C. 260-59)—it had just been cleared and sown: cf. P Petr II. 39(a)⁷ (iii/B.C.). For the more general sense of ξύλον, "wood," "piece of wood," as in Mt 26⁴⁷, cf. P Petr II. 4(11)⁵ (B.C. 255-4) ἀποστείλον δ' ἡμῖν καὶ ξύλα τὰ λοιπὰ τῶν Ξ ὅτι εὐμηκόστατα καὶ παχύτατα, "send us also the remaining 200 beams as long and thick as possible" (Ed.), P Fay 118²³ (A.D. 110)

γέμ[ι]σον αὐτὰ (τὰ κτήνη) βάκανον καὶ ξύλον, "load them (the animals) with cabbage and wood," P Giss I. 67⁹ (ii/A.D.) ξενικῶν ξύλων, "wood imported from abroad," P Tebt II. 304¹⁰ (A.D. 167-8) μετὰ ξύλων ἰσπηδήσαι, "to rush in with staves," P Oxy I. 69³ (A.D. 190) ἴσως προσερείσαντας τῷ τόπῳ ξύλον, "probably using a log of wood as a battering-ram" (Edd.), *ib.* XIV. 1738⁸ (iii/A.D.) ξύλα σώματα, "logs," and P Ryl II. 236¹³ (A.D. 256) ἀνερχόμενα δὲ ξύλα ἀνακομισάτω εἰς τὴν οἰκίαν τοῦ εὐσχήμονος, "and when they (a team of four donkeys) come, let them bring up timber to the magistrate's house" (Edd.). Reference may also be made to the law of astynomy at Pergamum, *OGIS* 483¹⁸¹ (time of Trajan) μαστειγῶθεις δὲ ἐν τῷ κύφῳνι πληγαῖς ἑκατὸν δεδέσθω ἐν τῷ ξύλῳι ἡμέρας δέκα, with the editor's note. For ξύλον, "a measure of length," = 3 cubits cf. P Ryl II. 64¹³ (iv/v A.D.), the introd. to P Oxy VII. 1053 (vi/vii A.D.), and *Archiv* iii. p. 439, and for the verb

ξύλομετρέω see BGU I. 12²⁷ (A.D. 181-2) γ]εωμετροῦντος καὶ ξυλομετροῦντος. Other exx. of the diminutive ξυλάριον are P Oxy X. 1292¹² (c. A.D. 30), BGU III. 844¹⁶ (A.D. 83). In P Tebt II. 316⁹⁶ (A.D. 99) οἰκῶ δὲ ἐν τῷ ἐκτὸς τῇ (L. τῆς) ξυληρᾶ (L. -ās?) the editors think the reference is probably to the "wood-market." MGr ξύλο, "wood."

ξυράω.

In I Cor 11⁶ most editors accentuate ξυράσθαι pres. mid. "to go shaven," but in view of the immediately preceding aor. κείρασθαι, it is probably better to read ξύρασθαι, aor. mid. of ξύρω, a form found in Plutarch (see Veitch *s.v.*): cf. *WH Notes*², p. 172, Moulton *Gr.* ii. p. 200f. For ξυρητής (not in LS), "one who shaves," see BGU II. 630^{v.10} (c. A.D. 200): ξύρησις, "baldness," is found in Isai 22¹². MGr ξ(ο)υρίζω.

ὁ, ἡ τό.

(1) Apart from connexion with μέν or δέ (see below) the demonstrative use of the art. in the NT is confined to a poetical quotation Ac 17²⁸, but it is not uncommon in the papyri, e.g. P Par 45⁸ (B.C. 153) (= Witkowski², p. 85) τὰ (for ἃ) πρῶσις (i. πρῶσις), P Oxy VIII. 1160¹⁶ (iii/iv A.D.) τὰ (for ἃ) σεσύλληχα (for συνέλληχα) δέ κέρμα<τα> τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.). For the distributive ὁ μὲν . . . ὁ δέ, as in 1 Cor 7⁷, cf. P Lond 33⁸ (B.C. 161) (= I. p. 19, U.P.Z. i. p. 239) καὶ τὰ μὲν ἡμῶν ἐληφόντων εἰς τὴν γυνομένην ἡμῖν συντάξειν, τὰ δ' ἔτι διὰ τὴν τῶν ὑποταγαμένων <. . . > παρελκομένων.

(2) The use of the art. as a relative, of which there is no trace in the NT, may again be illustrated by the following papyrus citations from c. A.D. 346—P Lond 414⁹ (= II. p. 292) γενήσκειν σε θέλω περὶ τοῦ βρεουλίου (*brevium*, "memorandum") τό μοι δέδωκες, *ib.* 413⁹ (= II. p. 301) ἵνα ἀνταποδώσει σοι [τὴν ἀγ]άπην τὴν ποιεῖς δι' αὐτοῦ, and *ib.* 244¹⁴ (= II. p. 304) τὴν χί(=εἰ)ρα ("certificate") τὴν δέδωκεν. See also P Grenf II. 41¹⁴ (A.D. 46) οἴνου κεράμα δύοι τῶν τε προσδιαγράψο(=ω), P Oxy XIV. 1765¹⁰ (iii/A.D.) τοῖς (=οὖς) γὰρ ἔπεμψάς μοι τρεῖς στατήρας πάλιν σοι διεπεμψάμην, P Hamb I. 22⁸ (iv/A.D.) [Υ]ἱέ θεοῦ μέγαλοιο τὸν οὐδέποτε δρᾶκεν ἀνήρ, and the illiterate BGU III. 948¹² (iv/v A.D.) ποιῶ σοι εἰ(=ἰ)μάτια πρὸς τὸ δύνομε(=αι), "I am making garments for you as far as I can." The usage is rare in the Ptolemaic period (Mayer *Gr.* p. 310f.), but see P Magd 28¹⁰ (B.C. 217) ἀπὸ τῆς αὐτοῖ γεωργοῦσιν γῆς.

(3) The RV rendering in Lk 2⁴⁹ ἐν τοῖς τοῦ πατρὸς μου, "in my Father's house," receives fresh confirmation from passages such as P Oxy III. 523⁸ (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδ(ου) Σαραπ(ω)νο(ς), P Tebt II. 316^{i.23} (A.D. 99) οἰκοῦμεν δὲ ἐν τῷ ἐνπροσθίς (i. ἐμπροσθε) ναυάρχου ἐν τοῖς Ποτάμωνος, "we live opposite the admiralty in the house of Potamon" (Edd.), and in the sing. P Oxy IX. 1215⁴ (ii/iii A.D.) μὴ ἀπέλθης εἰς τὸ Σατύρου, αἰπεὶ γὰρ ἀκούομεν ὅτι κακὰ μέλλι(=εἰ) πρᾶσ<σ>ι<ν>, "do not go to the house of Satyrus, for we hear that he is going to get into trouble" (Ed.). From the inscr. we may cite *C. and B.* ii. p. 655, no. 581 "Ἐρως Ἐρμοῦ κατεσκεύασε ἐν τῆς (i. τοῖς) προγονικοῖς ἑαυτῷ καὶ Λουκιανῇ συμβίβω ζῶντες τὸ μνημίον.

(4) Other prepositional phrases are P Tebt I. 59⁸ (B.C. 99) τῶν ἐξ ἡμῶν, "members of your society," P Amh II. 66²⁰ (A.D. 124) ἐπὶ τῶν κατὰ Στοτοσήτιν Πεκύσεως πρὸς Σαταβούν Πεκύσεως, "in the case of Stotoëthis son of Pekusis against Satabous son of Pekusis" (Edd.), P Eleph 13⁸

(B.C. 223-2) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, "I was glad when I perceived the state of your affairs" (cf. *Ac* 24²², *al.*), P Oxy I. 120¹⁴ (iv/A.D.) ἄχρις ἂν γνῶ πῶς τὰ κατ' αἱμαὶ ἀποτ(θ)αίται, "until I know the state of my affairs," and from the inscr. *C. and B.* i. p. 150, No. 45 ἐπὶ ὅ, "in view of which."

(5) We may notice one or two anarthrous prepositional phrases in the NT which can be paralleled from the papyri—Mt 27⁴⁵ ἀπὸ δὲ ἑκτης ὥρας, cf. P Oxy III. 523⁴ (ii/A.D.) τῆι τῷ ἀπὸ ὥρας ὅ, "on the 16th at 9 o'clock"; Ac 2²⁸, 7²⁸ διὰ χειρὸς, cf. P Magd 25² (B.C. 221) ὀφέλιων γὰρ μ[ο]ι διὰ χειρὸς κριθῶν (ἀρτάβας) ἰε, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.); Ac 7²¹, Heb 1⁵ εἰς υἴον, cf. P Oxy I. 37^{i.9} (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφείτις εἰς υἴον τοῦ Πεσοῦριος, "there took place there the contract for the nursing of the son of Pesouris"; Mt 26⁶ ἐν οἴκῳ, cf. P Oxy I. 51¹³ (A.D. 173) ἐπὶ παρόντι τῷ αὐτῷ ὑπηρέτῃ ἐν οἴκῳ Ἐπαγαθοῦ, "in the presence of the aforesaid assistant at the house of Epagathus"; Rom 5⁶ κατὰ καιρὸν, cf. P Lond 974⁵ (A.D. 305-6) (= III. p. 116) τῶν κατὰ καιρὸν εἰδων ὀπωριμῶν, "fruits in season"; and Mk 3⁹ περὶ Τύρον καὶ Σιδῶνα, cf. *ib.* 45⁹ (A.D. 95) περὶ κώμην Κορῶβ[ι]ν. Similarly πρὸ προσώπου σου Mt 11⁴⁰ may be paralleled by Herodas viii. 59 ἔρρ' ἐκ προσώπου.

In themselves these exx. may not seem of much importance, but they are of interest, as Eakin (*AJP* xxxvii. (1916), p. 334) has pointed out, as illustrating the liking of the NT writers for "short-cut" phrases in keeping with the common speech of the time, and further as reminding us that, even when the art. is absent, it should frequently be expressed in translation. Ἐν οἴκῳ, e.g., in Lk 8²⁷ is not "in any house" (AV, RV), but "in the house," i.e. "at home"; while ἐν συναγωγῇ in Jn 6⁵⁹ is simply "in the synagogue," or, as we would say, "in church," rather than "in time of solemn assembly" (Westcott *ad l.*).

(6) Deissmann discusses the anaphoric use of the art. with proper names in the *Berl. Phil. Woch.* xxii. (1902) p. 1467 f., where he shows that, when a name is introduced without an art., the art. is frequently prefixed to each recurrence of the name, much in the sense of our "the aforesaid," e.g. P Grenf I. 40⁸ (ii/B.C.) Νεχθμίνιος, but ὁ τὸν Νεχθμίνιον, P Oxy I. 37^{i.5} (A.D. 49) (= *Selections*, p. 49) Πεσοῦριος, but ἡ τροφείτις εἰς υἴον τοῦ Πεσοῦριος. But, as showing that the practice was not uniform, cf. BGU I. 276⁹ (ii/iii A.D.) λαβὼν τὰ γρά[μ]ματα Σερήνου τοῦ νομικοῦ, πρὸς Σέρηνον γενέσθαι.

(7) The art. is frequently inserted before the gen. of a father's or mother's name appended to the name of a person, as in P Oxy I. 45⁴ (A.D. 95) Διογένους τοῦ Πτο-

λεμαίου παρακεχωρημένου παρὰ Ταποτάμωνος τῆς Πτολεμαίου τοῦ Κολύλιδ(ος) . . . , "Diogenes, son of Ptolemaeus, has had ceded to him by Tapotamon, the daughter of Ptolemaeus, son of Kolylis . . ."

(8) ὁ καὶ introducing an alternative name, as in Ac 13⁹, meets us everywhere both in the papyri and in the inscriptions. According to Mayer *Gr.* p. 311 the nom. first appears in Roman times, e.g. BGU I. 22²⁵ (A.D. 114) Ἀμμώνιος ὁ καὶ Φίμων, *ib.* 36⁴ (ii/A.D.) Στοτόητις ὁ καὶ Φαιήσις. For earlier exx. of the gen., see P Par 15 *bis*^{1, 3} (B.C. 143) Σισοίτος τοῦ καὶ Ἐριέως, P Grenf I. 21¹² (B.C. 126) Ἀπολλωνίας τῆς καὶ Σεμμώνθιος, and of the dat., see P Rein 26⁸ (B.C. 104) Διονυσίω τῶι καὶ Πλήνι. From the inscr. we may cite *Priene* 313⁶⁶ (list of place-names from the gymnasium—i/B.C.) ὁ τ(όπος) Ἀπελ[λὰ τ]οῦ καὶ Ζ[ω]πυρίωνος, *Magnesia* 122(h)⁴ (iv/A.D.) Εὐτυχίου τοῦ καὶ Ταγνίου. According to Hatch *JBL* xxvii (1908) p. 141 the phrase has been found as early as B.C. 400 in a fragment of Ctesias. In *Archiv* vi. p. 213 Sir F. G. Kenyon publishes an ostrakon of A.D. 174-5 with the dating ἱε̅ (ἔτους) τοῦ καὶ ἄ (ἔτους), "for the fiftieth year, which is also the first."

(9) With this may be compared the use of the art. in private or familiar letters, showing that the person referred to was well known to the author, as in P Oxy I. 117¹⁷ (ii/iii A.D.) τὴν ἀδελφὴν ἀσπάζου καὶ τὴν Κύριλλαν, "salute your sister and Cyrilla."

As regards the names of places, the art. is not used unless it be anaphoric as in P Oxy III. 475¹⁵ (A.D. 182) ἀπὸ Σενέπτα, followed by ¹⁷ ἐν τῇ Σενέπτα and ²⁸ εἰς τὴν Σενέπτα: cf. Acts 9^{21, 10}, 10^{1, 24}.

(10) A good ex. of the noun followed by an adj., both with the art. as in Jn 10¹¹, is afforded by P Oxy I. 113²⁹ (ii/A.D.) where a man writes to a business correspondent—ἔσχον παρὰ Κορβόλωνος τοὺς τυροὺς τοὺς μεγάλους, "I received the large cheeses from Corbolon," notwithstanding the fact that it was *small* cheeses he had ordered—οὐκ ἤθελον δὲ μεγάλους ἀλλὰ μικροὺς ἤθελον.

(11) On the much disputed question whether in Tit 2¹³ τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ the reference is to one person or to two, we may cite for what it is worth in favour of the former interpretation P Leid G³ (B.C. 181-145) (= I. p. 42) τῷ ἐπὶ [τ]ῶν προσόδ[ω]ν καὶ βασιλ[ικ]ῶ [γρ]αμματεῖ, "redituum Procuratori qui et Regius scriba" (Ed.). As showing that the translation "our great God and Saviour" (one person) was current in vii/A.D. among Greek-speaking Christians reference may also be made to the formula in BGU II. 366¹ ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν: cf. *ib.* 367, 368, *al.* See further *Proleg.* p. 84 where a curious parallel is quoted from the Ptolemaic formula applied to deified Kings—P Grenf II. 15^{1, 6} (B.C. 139) τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος [ἐπιφανοῦς] εὐχαρίστο[u].

We may also note here the use of the art. with the nom. in forms of address, as in Lk 18¹¹ ὁ θεός: see Blass *Gr.* p. 86f., and Wackernagel *Anredeformen* pp. 7ff., 11ff., where reference is made to the common formula on Christian gravestones—ὁ θεός, ἀνάπαυσον.

(12) The common articular infin. with a preposition (e.g. P Oxy I. 69¹⁵ (A.D. 190) εἰς τὸ καὶ ἐμαί (i. ἐμέ) δύνασθαι

τὴν κριθὴν ἀπολαβεῖν, "so that I may be able to recover the barley") need only be referred to here in order to point out that the art. is sometimes omitted in the papyri in the case of family or business accounts, as when provision is made for so much—εἰς πένν (BGU II. 34^{ii, 7}—A.D. 223). Nothing answering to this is found in the NT, another proof of the general "correctness" of its articular usage (*Proleg.* p. 81).

Τοῦ c. inf. (a gen. of reference, Brugmann) occurs in inscr., e.g. *C. and B.* ii. p. 608, No. 497⁷ τοῦ καὶ τοὺς ἄλλους . . . πειρᾶσ[θαι] . . . ἀ]γαθοῦ τινος παραίτους ἔσ[εσθ]αι? τῷ δήμῳ. With 2 Cor 1⁸ we may perhaps compare the ablative usage in the Lycaonian inscr. cited *s.v.* διχοτομέω—τῷ διχοτομήσαντί με τοῦ πολοέτιον ζῆν. See further Evans *CQ* xv. (1921), p. 26ff.

Other exx. will be found in Eakin's paper on "The Greek Article in First and Second Century Papyri" in *AJP* xxxvii. (1916), p. 333ff., to which we are much indebted, and in the exhaustive study by F. Völker on "Der Artikel" (Münster, 1903) in the *Beilage zu dem Jahresberichte über das Realgymnasium zu Münster i. W. für das Schuljahr* 1902.

ὀδογήμοντα.

For the form ὀδογήμοντα see P Petr I. 19²² ὡς ἐτῶν ὀδογήμοντα, and similarly *ib.* 20(1)⁹, both of B.C. 225: cf. Crönert *Mem. Herc.* p. 121, Nachmanson p. 46. Mayer (*Gr.* p. 15f.) draws attention to the solitary appearance of ὀδάκοντα on a Theban ostrakon of i/B.C., *Ostr* 323², and thinks that it may be Ionic. MGr (ὀδογήντα), ὀγδόντα.

ὀγδοος,

originally ὀγδοφος, does not contract in any of its NT occurrences, and this is the general rule in the papyri and inscriptions, e.g. P Grenf I. 10¹ (B.C. 174) ἔτους ὀγδού, *OGIS* 90²⁸ (Rosetta stone—B.C. 196) ἔως τοῦ ὀγδού εἰτος. Cf. however P Eud 4¹⁹ (before B.C. 165) ὀγδον beside ὀγδός, and *ib.* 14³ ὀγδου (cited in Mayer *Gr.* p. 294), and see also *OGIS* 332¹⁴ (B.C. 138-2) τὴν δὲ ὀγδόν, of the eighth day of the month.

ὀγκος.

For this NT ἄπ. εἶρ. (Heb 12¹) cf. P Lond 130¹⁰⁷ (horoscope—i/ii A.D.) (= I. p. 136) ἐπίτριτος ὀγκω, and see *Kaibel* 810⁸ cited *s.v.* κλισία. The meaning "bulk" is seen in Menander *Fragm.* p. 113, No. 394—

οὐπάποτ' ἐξήλωσα πολυτελή νεκρόν
εἰς τὸν ἴσον ὀγκον τῷ σφόδρ' ἔρχετ' εὐτελεῖ.

"I never envied an expensive corpse: it comes to the same bulk (*i.e.* a handful of ashes) as a very cheap one." For the verb ὀγκώ cf. *Kaibel* 314²²—

ἀλλ' ἐτέραν πάλι μοι νόσον ἦγαγε γαστρός μοῖρα,
σπλάγχνα μου ὀγκώσασα καὶ ἐκτέξασα τὰ λοιπά.

Cf. *ib.* 234² (iii/A.D.) ὀγκωτὰ . . . κόνης.

ὄδε.

The NT phrase τάδε λέγει (Ac 21¹¹, Rev 2¹ *al.*) may be compared with τάδε διέθετο, the regular formula in wills for introducing the testator's dispositions, e.g. P Petr I. 16(1)¹²

(B.C. 230) τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος κτλ. : cf. P Giss I. 36¹⁰ (B.C. 161) τάδε λέγει γυνή Ἑλληνίς Ἀμμωνία κτλ. (with the editor's note), and P Passalacqua¹⁴ (Ptol.) (= Witkowski², p. 54) ἀπεδόθη τάδ' αὐτῶι, where τάδ' = ἴδε ἢ ἐπιστολή. Apart from the phrase cited above, the pronoun occurs only twice (Lk 10³⁹, Jas 4¹³) in the NT (it is commoner in the LXX, Thackeray *Gr.* i. p. 191), and this corresponds with its rarity in the later Κοινή: cf. however P Ryl II. 162¹¹ (A.D. 159) κατὰ τήνδε τ[ή]ν ὁμολογίαν, "in accordance with this agreement," P Oxy VII. 1033¹⁴ (A.D. 392) τούσδε τοὺς λιβέλλους ἐπιδίδομεν, and P Grenf I. 53²⁴ (iv/A.D.) αἴτε λέγουσαι. For earlier exx. see Mayser *Gr.* p. 308, and add P Tor I. 240 (B.C. 241) ἐπὶ τήνδε τὴν οἰκίαν: for the NT usage see Blass-Debrunner § 289. The only survival of the pronoun in MGr is ὁ τάδε(s) used in the sense of δείνα (Jannaris, § 564).

ὁδεύω.

For this verb = "am on a journey," which in the NT is confined to Lk 10³⁹, cf. P Oxy XIV. 1771¹⁰ (iii/iv A.D.) μετὰ γὰρ τὸ ὁδεῦσε (l. -σαι) ταῦτα ἐκώλυσαν τὸν καμηλείτην κάμει μὴ ἄρει (l. ἄραι), ἀλ' (l. ἄλλ') ἔτι ἐπιμείναι τοῖς ἐνθάδε—directions about certain measures of wine. See also the words transcribed by the traveller Cosmas from a monument in Nubia in the first half of vi/A.D., *OGIS* 199²⁸ ἐκέλευσα καὶ ὁδεύσθαι μετ' εἰρήνης καὶ πλέεσθαι. It may be worth while to recall the metaphorical use of περιόδεω in Epicurus (cf. Linde *Epic.* p. 54) and in Epictetus (e.g. iii. 15, 7) = "investigate thoroughly."

ὁδηγέω.

P Leid Wxii. 31 (ii/iii A.D.) (= II. p. 123) ὁ δὲ θεὸς ἐφ' πάντα κινήσεις (l. κινήσεις), καὶ πάντα ἱλαρυνθήσεται, Ἐρμού σε ὁδηγόντος. With the use of the verb in Jn 16¹³ we may compare from the hermetic literature Hermes (ed. Parthey) p. 81¹² εἰς δὲ τὴν εὐσεβῆ ψυχὴν ὁ νοῦς ἐμβὰς ὁδηγεῖ αὐτὴν ἐπὶ τὸ τῆς γνώσεως φῶς: cf. the oracular *Kaibel* 1041¹ νῦν τοι πάντα τελεῖ δαίμων, νῦν εἰς ὄρθ[ὸ]ν ὁδηγεῖ. See also *Test. xii. patr.* Jud. 19 ἡ φιλαργυρία πρὸς εἰδωλολατρεῖαν ὁδηγεῖ. For the form ὁδαγέω, which occurs sporadically, see Moulton *Gr.* ii. p. 71.

ὁδοιπορέω.

For this verb, as in Ac 10⁹, see the prescription in the magic P Lond 121¹⁸¹ (iii/A.D.) (= I. p. 90) ὁδοιποροῦντα μὴ διψᾶν ᾧδον οἶνον (l. οἶνω) ἀνοκόψας (l. ἀνακόψας) ῥόφα, "that you may not be thirsty when on a journey, beat up an egg in wine and gulp it down": the editor compares Mr. Gladstone's similar prescription for support during a long speech. The medical usage is illustrated by Hobart p. 216 f. For the verb cf. also *Syll* 652 (= 885)²⁸ (c. A.D. 220) τὴν τοσαύτην ὁδοι[π]ορησῆαι [ὁδόν], and for the compound συνοδοιπορέω, cf. P Giss I. 27⁴ (ii/A.D.) (= *Chrest.* I. p. 29) μετέλαβον πα[ρ]ά τινων ἀπὸ Ἰβίωνος σήμερον ἰλθόντων[ν] συνοδοιπορηκέναι[ν] τιν[ν] παιδαρίφου τοῦ κυρίου Ἀπολλωνίου ἀπὸ Μιέμφωος [ἐ]ρχομένων. The first part of the compound ὁδοιπορέω is the locative ὁδοι- (Boisacq, p. 685).

ὁδοιπορία

is found in a letter of late iii/A.D. containing instructions for the sending of a ferry-boat—διὰ τὸ ἀδηλον τῆς ὁδοιπορίας,

"on account of the uncertainty of the road" (P Oxy I. 118 verso⁶): cf. Epict. iii. 10. 11 μέρος γὰρ ἐστὶ καὶ τοῦτο τοῦ βίου, ὡς περίπατος, ὡς πλοῦς, ὡς ὁδοιπορία, οὕτω καὶ πυρετός, "for fever too is a part of life, like walking, sailing, travelling." For ὁδοιπόρος (Gen 37²⁵) cf. *Syll* 802 (= 1168)⁸⁸ (iv/B.C.) ὁδοι[π]όρος οὖν τις ἰδὼν αὐτόν, and *Kaibel* 167¹ μέινον, ἀκουσον ἐμοῦ, ὁδοιπόρε, τίς ποτ' ἐφύμη.

ὁδοποιέω.

In Mk 2²³ ἤρξαντο ὁδὸν ποιεῖν [ὁδοποιεῖν BGIH] τολλοντες τοὺς στάχνας, the verb is to be understood in the sense of "journey" (= Lat. *iter facio*): in more careful Greek it would mean "pave a road" (see Souter *Lex. s.v.* and Field *Notes*, p. 25). Cf. *OGIS* 175¹⁰ (B.C. 108-101) ὁδὸν . . πρὸς εὐχέ[ρειαν] ὁδοποιημένην, and the use of the subst. in a letter announcing the preparations for the visit of an official by repairing the roads, P Grenf II. 14(b)⁶ (B.C. 264 or 227) γινόμεθα δὲ πρὸς τῆν ὁδοποιίαν (for form see Mayser *Gr.* p. 110). "Οδία or provisions for his consumption on the journey have also been got ready, amounting to no less than χῆνες πενήκοντα, θρνιθες διακόσμαι, περιστριδεῖς ἑκατόν: cf. Wilcken *Ostr.* i. p. 390. The late ὁδοποιέω is modelled on ὁδοιπορέω (Boisacq, p. 685).

ὁδός

in its ordinary sense of "way," "road," is seen in such passages as P Petr I. 21¹¹ (B.C. 237) ὁδὸς δημοσία, *ib.* 23⁷ (iii/B.C.) (p. [66]) ἀπὸ τῆς βασιλικῆς ὁδοῦ, P Lond 106¹⁴ (iii/B.C.) (= I. p. 61) τὰ τε σκεύη μου ἐξέρριψεν εἰς τὴν ὁδόν, P Fay 111⁵ (A.D. 95-6) ἀπὸ τοῦ σκυλοῦ τῆς ὡ(= ὁ)δοῦ, "owing to the fatigue of the journey" (Edd.), and P Oxy VII. 1068²⁶ (iii/A.D.) καθ' ὁδόν, "on the road" (cf. Lk 10⁴, *al.*). For the metaphorical usage we may cite P Lond 897¹⁰ (A.D. 84) (= III. p. 207) in which a man writes that, in view of the treatment received on his last visit, he will not return to the Arsinoite nome, unless his correspondent can find some "way" of preventing a repetition of the injury—ἐὰν δὲ μὴ ἦσα (l. ἦσα) εὐρηκῶς τινα ὁδὸν γράψον μοι κτλ. In the note on P Strass II. 85²² (B.C. 113) it is suggested that the true reading of P Lond 880²³ (B.C. 119) (= III. p. 9) is πλατεία ὁδὸς τῶν θεῶν. The Christian letter P Oxy XII. 1494⁸ (early iv/A.D.) shows us ὁδὸς εὐθεία, as in 2 Pet 2¹⁵. For the difficult ὁδὸν θαλάσσης in Mt 4¹⁵, see McNeile's note *ad l.*

ὁδούς.

P Grenf II. 32⁵ (B.C. 101) οὐλή ὁδόντι—"a curious phrase, meaning presumably that he had a front tooth broken" (Edd.). The nom. of ὁδόντος, which is formed by vocalic assimilation from ἔδοντος, pres. part. of ἔδω (cf. Lat. *edo*), should really be ὁδών (Boisacq, p. 686). MGr δόντι.

ὁδυνάομαι,

"suffer pain," rare in prose writers, is used in the NT only by Luke: cf. the Alexandrian Erotic Fragment P Grenf I. 1¹⁰ (ii/B.C.) ταῦτά με ἀδικεῖ, ταῦτά με ὁδυνᾷ. It occurs *quater* in Vett. Val., e.g. p. 240¹⁵ οὗτος ὁδυνώμενος ματαίαν ἡγείται τὴν τῆς παιδείας ἐπιβολὴν καὶ εὐδαίμονα προκρίνει τὸν ἀμαθῆ: see also Hobart p. 32 f. For the form ὁδυνάσαι (Lk 16²⁵), see Moulton *Proleg.* p. 53 f. The word

may be from the root of ἔδω (cf. *curae edaces* in Horace), or it may be connected with δύη (Boisacq, p. 685).

ὀδύνη.

P Grenf I. 1^a (ii/B.C.) ὀδύνη με ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφίλει ἐπιβούλως μέλλων με καταλιμπάνειν.

ὀδυροῦς.

For the corresponding verb = "lament," "bewail," cf. P Thead 21¹⁶ (A.D. 318) ἀναγκαίως ἀνοσίφω πρᾶγμα (l. ἀνόσιον πρᾶγμα) [ῥ]δυρόμενος, ἐπιδιδῶμι σοι τάδε τὰ βιβλία, "driven by necessity and lamenting this impious act, I submit this petition to you," and Ramsay *East. Rom. Prov.* p. 144⁵ ὦν κὲ τὰ τέκνα τὸν ἐμὸν πότμον ὠδύροντο, "their children too bewailed my death." See also *Kaibel* 1003⁴ φωνῆ δ' ὀδυ[ρ]τῆος ἦν πάλαι μοι Μέμνονος.

ὄζω.

With the use of this verb in Jn 11³⁹ (cf. Exod 8¹⁴) cf. PSI IV. 297³ (v/A.D.?) δριμύ ῥ[σ]δομένου τοῦ σώματος, "the body emitting a pungent odour": for the form ὄσδομένου see the editor's introduction. When word was brought to Athens of the death of Alexander, Demades denied the report, since, had it been true, the whole earth would long ago have been filled with the stench of the body—πάλαι γὰρ ἂν ἄλην ὄζειν νεκροῦ τὴν οἰκουμένην (Plut. *Phoc.* 22).

ὄθεν.

"whence" of place, as in Mt 12⁴⁴ *al.*, may be illustrated from the interesting letter, P Lond 854⁷ (i/i A.D.: cf. Deissmann *LAE* p. 162) (= III. p. 206), in which a traveller describes his visit to the spot—ὄθεν τ[υ]χάνει Νεῖλος ῥέων, "whence the Nile flows out." For the inferential ὄθεν, "wherefore," "on which account," as in Heb 2¹⁷, I Jn 2¹⁸, cf. P Tor I. 1^{ii.4} (B.C. 116) ὄθεν ἐν τῷ αὐτῷ ἔγει τοῖς ἐν τῇ Θηβαίδι χρηματισταῖς ἐνέβαλον ἐντεῦθεν, BGU III. 731^{ii.12} (A.D. 180) ὄθεν ἐπιδιδῶμι καὶ [ἀξίω] ἐν καταχωρισμῷ [γενέσθαι τάδε τὰ] βιβλίδια: similarly in the inscr. from i/B.C. (Meisterhans *Gr.* p. 253). The meaning is little more than "when" in P Tebt I. 54⁷ (B.C. 86) κλήρου . . . ὀρίμου σπαρῆσαι, ὄθεν τῇ νυκτὶ τῇ φεροῦσιν εἰς τὴν κῆ τοῦ Φαῶφι, "the holding was ready for sowing, when on the night before the 25th of Phaophi" certain men invaded it, and in P Oxy I. 62 *verso*¹⁶ (iii/A.D.) ὄθεν = "where"—ἵνα δυνηθῶμεν ὄθεν ἐὰν δέω τὴν ἐμβολὴν ποιήσαι διὰ τάχους, "so that we may be able to do the lading quickly at any point I may require" (Edd.). MGr ὄθε.

ὀθόνη.

does not occur in the LXX, and in the NT is confined to Ac 10¹¹, 11⁵: on the possibility that we have here the reminiscence of a medical phrase see Hobart p. 218f. See also *Mart. Polyc.* xv.

ὀθόνιον.

Wilcken *Ostr* i. p. 266 ff. has shown that by ὀθόνιον in Egypt we must understand fine linen stuff, both in its manufacture and in its unmanufactured state. Its manufacture was a government monopoly: cf. P Tebt I. 5⁶³ (B.C. 118) ἀφείσ[τ] δὲ καὶ τοὺς ἐπιστάτας τῶν ἱερῶν καὶ τοὺς ἀρχιερεῖς καὶ ἱερ[εῖς τῶν] ὀφέ[ι]λομένων πρὸς τε τὰ ἐπιστατικά

καὶ τὰς προστιμή[σεις τῶν] ὀθόνιων ἕως τοῦ ἦ (ἔτους), "and they remit to the overseers of the temples and the chief priests and priests the arrears on account of both the tax for overseers and the values of woven cloths up to the 50th year" (Edd.): see the editors' note *ad l.* and P Rev Lxxvii-*evit* with the note on p. 175, also *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικὸν συντελούμενων ἐν τοῖς ἱεροῖς βυσσίνων ὀθόνιων ἀπέλυσεν τὰ δύο μέρη, *ib.*²⁹ τὰς τιμὰς τῶν μὴ συντελεσμένων εἰς τὸ βασιλικὸν βυσσίνων ὀθόνιων. On the manufacture of ὀθόνιον (Suid. λεπτὸν ὕφασμα) see Otto *Priester* i. p. 300f., and cf. the Zeno letter PSI VI. 599 (iii/B.C.), where mention is made of 3 slaves and 1 woman as engaged on the manufacture of each ὀθόνιον. The word ὀθονιοπώλης, "a linen-seller," is restored by Wilcken in P Leid K¹³ (B.C. 99) (= I. p. 52); for ὀθονιακός, "a linen-merchant," see P Oxy VI. 933³³ (late ii/A.D.). With the use of ὀθόνιον in Jn 19⁴⁰ cf. P Par 53⁸ ὀθῶ (= ὀ)νιον ἐγκομήτριον (= -ιον), *ib.*⁴² ἔδωκα Δημητρίῳ ὀθόνια β, and P Giss I. 68¹¹ (ii/A.D.) ὀθόνια εἴωνα, fine linen-wrappings for a mummy. Other exx. of the word are P Hib I. 67¹⁰ (B.C. 228) εἰς τιμὰς ὀθόνιων τῶν [συντελ]ομένων εἰς τὸ [βα]σ[ι]λικόν, P Eleph 27a.¹⁶ (iii/B.C.) βυσσίνων ὀθόνιων, P Petr I. 30(1)³ (mid. iii/B.C.) (= Witkowski², p. 5) where τὰ ὀθόνια is translated by the editor "sail-cloth" (cf. Ac 10¹¹, 11⁵, and Polyb. v. 89. 2), and the early Christian letter P Amh I. 3(a)^{iii.2} (A.D. 250-285) ὠνησάμενο[ι] τὰ ὀθόνια. In P Grenf I. 38¹⁴ (ii/i B.C.) ὀθόνιον κατέρηξεν, ὄ. = "outward garment," "cloak": cf. P Par 59⁵ (B.C. 160) (= Witkowski², p. 75) πέπρακα τὸ ὀθόνιον (δραχμῶν) φ καὶ τὸ εἰμάτιον (δραχμῶν) ππ, and a list of clothes classified as ἱμάτια and ὀθόνια in P Oxy XIV. 1741 (early iv/A.D.). See also P Strass II. 91¹⁶ (B.C. 87?) ἀφείλοντο τὰ βύσσιννα ὀθόνια τῶν θεῶν καὶ ἂ εἶχεν ἱμάτια, and for the dim. ὀθονιδιον see P Oxy XIV. 1679⁵ (iii/A.D.) τὰ κρόκινα ὀθονιδία τῆς θυγατρὸς σου, "the saffron clothes of your daughter" (Edd.). The word itself is of Semitic origin: Lewy *Fremdwörter*, p. 124 f., Thumb *Hellenismus*, p. 111.

οἶδα.

The distinction between οἶδα, "know" absolutely, and γινώσκω, "come to know" (cf. Lightfoot on Gal 4⁹), cannot be pressed in Hellenistic Greek. For οἶδα in contexts which suggest full, accurate knowledge, we may cite PSI VI. 667⁶ (iii/B.C.) ἐγὼ δὲ γε εἰδυῖα τοὺς σου τρόπους [δ]τι μισοπόνε(=η)ος εἶ, οὐ ποιῶ αὐτό, P Petr II. 11 (1)⁷ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σὺ, ἵνα εἰδῶμεν (I Cor 2¹²) ἐν οἷς εἶ, καὶ μὴ ἀγωνιώμεν, P Strass II. 93⁶ (B.C. 120) διασάφησον . . . ὅπως εἰδῶμεν, P Tebt I. 58²⁰ (B.C. 111) (= *Chrest.* I. p. 339) γράψας ὅπως εἰδῆς, καὶ σὺ ἀναγωνιάτος ἴσθαι, "I write this for your information; do not have any anxiety" (Edd.), P Oxy IV. 745⁸ (c. A.D. 1) ἐρωτῶ σὺν σε μὴ ἄλλως ποιήσαι, οἶδα δὲ ὅτι πάντα καλῶς ποιήσεις, "I ask you therefore not to do otherwise; but I know that you will do everything well" (Edd.), and BGU I. 37⁷ (A.D. 50) (= *LAE*, p. 157) ὄρα σὺν μὴ αὐτὸν κατάσχησ, οἶδας γὰρ πῶς ἐκάστης ὥρας χρήζωι, "see then that you do not detain him, for you know how I have need of him every hour": cf. Rev 2² with Swete's note. See also the common asseveration in the Christian papyri οἶδεν γὰρ (δ) θεός, e.g. P Iand 11¹⁰ (iii/A.D.), P Strass I. 35¹⁴ (iv/v A.D.), P Oxy

VIII. 1165^s (vi/A.D.), and *ib.* VI. 942^s (vi/vii A.D.): cf. 2 Cor 12^s. In *ib.*^s and 1 Cor 1¹⁶ Field (*Notes*, p. 187) suggests that οἶδα might be rendered "I remember," and cites Lucian *Dial. Meretr.* i. 1: οἶσθα αὐτόν, ἢ ἐπιλέησαι τὸν ἄνθρωπον; οὐκ, ἀλλ' οἶδα, ὦ Γλυκερίον.

The meaning "appreciate," "respect," in 1 Thess 5¹² can now be paralleled from P Goodspeed 3⁷ (iii/B.C.) (= *Wilkowski*², p. 47) ἔδοξε [μοι] ν[ῦν] περὶ τοῦ δράματος διασαφῆσαι σοι, ὅπως εἰδήης, δὴν τρόπον οἱ θεοὶ σε οἶδασιν, where the meaning apparently is, "in order that you may know as clearly as the gods know you." Notice also in the above the early occurrence of the Hellenistic οἶδασιν. The literary ἴσασιν is found in the NT only in Ac 26⁴; cf. *Blass Philology*, p. 9. Eph 5⁵ ἵστε γινώσκοντες is sometimes treated as a Hebraism ("ye know of a surety" RV: cf. Gen 15⁹), but the verbs are different, and the meaning is rather "ye know by what you observe" (*Westcott ad. l.*).

Οἶδες for οἶδας occurs in BGU III, 923¹¹ (i/ii A.D.) οἶδες δὲ ὅτι οὐδὲ ἐγὼ μετ[πι]τός εἰμι, *ib.* I. 261²³ (ii/iii A.D.?) σὺ οἶδες οὖν τῇ ἀδελφῇ σοι ὡς ἔγραφες (cf.¹⁷ ἤρηκας = ἐρηκας) Ἡράτι, *ib.* II. 380¹⁵ (iii/A.D.) εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι. P Oxy VII. 1067²⁰ (iii/A.D.) εἰ οἶδες (cf.⁵ ἀφήκας) ὅτι οὐ μέλλεις ἔλθειν, πέμψον μοι τὸν ἀδελφόν σου, and *ib.* XII. 1593⁵ (iv/A.D.) περὶ δ(ι) οἶδες οὐδεμίαν ὑπόμνησίν μοι ἐδῆλωσας. The form is apparently not so rare as Maysers (*Gr.* p. 321) would imply, though it seems generally to occur in the writings of uncultured scribes. Οἶδαμεν is the usual form in Epict. (e.g. ii. 20. 32) as in the NT, though ἴσμεν occurs once (ii. 17. 13): see Sharp *Epict.* p. 83 f. Ἴστε is found in the NT in Eph 5⁵, Heb 12¹⁷, Jas 1¹⁹ (cf. LXX 3 Macc 3¹⁴): for ἴστωσαν cf. P Hamb I. 29⁸ (time of Domitian) οἱ προτεθέντες ἐπ' ἐμὲ καὶ μὴ ὑπακούσαντες ἴστωσαν, ὅτι . . . Οἶδα is extinct in MGr, except for the phrases τίς οἶδε; "who knows?" Κύριος οἶδε, "Heaven knows": see Jannaris *Gr.* § 970^b.

οἰκεῖος,

"one's own" in contrast to "another's" (ἀλλότριος: cf. Arist. *Rhet.* i. 5. 7), hence "a member of one's family or household," is seen in such passages as P Lille I. 7⁵ (iii/B.C.) διατρίβοντος γάρ μου μετὰ Ἀπολλωνίου ἐμοῦ (αὐτοῦ inserted above line) οἰκεῖου, P Magd 13² (B.C. 217) ἀδικούμεθα ὑπὸ Θεοδότου καὶ Ἀγάθωνος, οἱ εἰσιν οἰκεῖοι τῆς μητρὸς Φιλίππου, P Grenf II. 28⁵ (B.C. 103) μετ[τ]ὰ κυρίου ἐαυτῆς οἰκῆου Θεοτοῦτης, Preisigke 6¹⁰ (A.D. 216) πρώην οὖν εἰς τὸν τόπον ε[λ]σελθόντων τῶν οἰκεῖων μου . . . οὐχ εὐρέθη τ[ὰ] σ[π]εινάρια κεκουφισμένα, and for the neut. cf. P Oxy XIV. 1682⁷ (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὀλοκληρίας σε τὰ οἰκεῖα ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (*Edd.*). For the wider sense of οἰκεῖος, "intimate," "spiritually akin with," in its NT occurrences (Gal 6¹⁰, Eph 2¹⁹, 1 Tim 5⁹), see Whitaker *Exp* VIII. xxiii. p. 76 ff. The "exhausted" οἰκεῖος, practically equal to a possessive pronoun, is common in Hellenistic writers such as Josephus (*exx.* in Schmidt *Jos.* p. 369). For οἰκεῖος = ἴδιος in Epicurus, see Stob. II ἔπερ οὖν σοι φυσικὸν καὶ συγγενές, ὁ λόγος, τοῦτο καὶ οἰκεῖον ἡγησάμενος τοῦτου ἐπιμελοῦ, "that therefore which is natural and congenial to thee, Reason, think to be specially thy own and take care of it" (*Sharp*, p. 127).

For an interesting ex. of the verb οἰκεῖω cf. P Ryl II. 114³ (c. A.D. 280), where a widow appeals to the Prefect for protection against the aggression of a certain Syrian—οἰκίωται δὲ τῷ προκειμένῳ Συρίῳ [νι ἐμὲ τὴν χήρα] μετὰ νηπιῶν τέκνων ἀεὶ ἀποστερεῖν, "but it is characteristic of the aforesaid Syrian on all occasions to rob me and my young children" (*Edd.*). The subst. οἰκεῖότης is seen in *OGIS* 5¹¹ (B.C. 311) διὰ τὴν οἰκεῖότητα τὴν ὑπάρχουσαν ἡμῖν πρὸς αὐτόν, and οἰκεῖωσις in *Vett. Val.* p. 202¹⁷.

οἰκέτεια.

P Tebt II. 285⁶ (A.D. 239), a rescript of the Emperor Gordian enacting that false insertions in the registers are not to confer privileges upon any persons not entitled to them by birth—οὔτε τοὺς ἀλλοτρίους εἰ καὶ ἐγένοντο εἰς τὴν οἰκεῖαν εἰσάγουσιν, "nor, if there actually are registers, can they introduce outsiders into the family" (*Edd.*). *Syll* 552 (= 3 695)⁶¹ (after A.D. 129) ἀν[ε]σθαι . . . τὴν οἰκεῖαν ἀπὸ παντὸς ἔργου, "to release the household from all work."

οἰκέτης.

The use of οἰκέτης to denote "a household or domestic slave" (*Lat. famulus*) in Lk 16¹³ οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοι δουλεῖν, "no domestic can be a slave to two masters," is well illustrated by P Lille I. 29^{1.2} (iii/B.C.) ἐὰν δὲ τις περὶ ἀδικήματος ἐ[τ]έ[ρο]ν οἰκέτη δντι δίκην γραψάμενος, ὡς ἐλευθέρῳ, καταδικάσῃται, ἐξέστω τῷ κυρίῳ ἀναδικῆσαι ἐν ἡμέραις ̄, "si quelqu'un en raison d'un dommage a intenté une action à l'esclave d'un autre, comme à un homme libre, et l'a fait condamner, qu'il soit permis au maître de l'esclave d'interjeter appel dans un délai de cinq jours" (*Ed.*). For the adj. οἰκετικός, see P Grenf I. 21⁴ (B.C. 126) ἀπὸ τῶν οἰκετικῶν σωμάτων δ. On the different terms for "slave" in the NT, see *Trench Syn.* § ix., and cf. *Thackeray Gr.* i. p. 7 f.

οἰκέω.

P Magd 8³ (B.C. 218) οἰκησάντων γὰρ ἡμῶν ἀμφοτέρων [ἐν τῇ προγεγραμμένῃ κώμῃ, P Tebt I. 6¹⁰ (B.C. 140-39) οἰκεῖν παρὰ τὸν ἐθισμόν, "inhabit (the temple) contrary to custom," and *ib.* 104²¹ (B.C. 92), a marriage contract, where it is laid down that the husband shall not reside in a house over which his wife has no rights—μηδ' ἄλλην [οἰκία]ν οἰκεῖν ἢς οὐ κυριεύσει Ἀπολλωνία. In P Oxy VIII. 1101²⁴ (A.D. 367-70) we have the phrase νῆσον οἰκῆσαι = "to be deported." For the pass. with an act. significance see *OGIS* 8¹²⁴ (iv/B.C.) τῶν τυρ[άν]νων [κα]ὶ τ[ῶν] ἐμ[ε] πό[λει] οἰκηθέντων, cf. 147, 154, and for a weakened use of οἰκεῖσθαι see *Archiv* i. p. 475.

οἴκημα.

In Ac 12⁷, the only place where it occurs in the NT, οἴκημα is used euphemistically of a "prison chamber": see *Field Notes*, p. 120. For its more general use cf. *Chrest.* I. 224^{6.11} (iii/B.C.) cited *s.v.* αὐλή, P Lond 887² (iii/B.C.) (= III. p. 1) where a petitioner complains that a neighbour, who occupied "apartments" in the same courtyard, had erected a staircase in the courtyard to the petitioner's injury—αὐτὸς δὲ εἰσώκισται εἰς δύο οἰκῆματα ἐν τῇ αὐλῇ καὶ ἀνοικοδόμηκεν ἐν τῇ αὐλῇ κλεῖμα κτλ., P Petr II. 32(1)¹⁷

(Ptol.) εισηγηθήσας εἰς τὸ οἰκήμα] οὐ ὄκουν, "having rushed into the house where I dwell," *ib.* 33^{A.5} ἐνοίκιον τοῦ οἰκήματος, "rent of the house," and *OGIS* 483¹¹⁰ (ii/A.D.) ἐὰν ὁ μὲν ὑπερώιον οἰκῆμα πρὸς αὐτῶν (τῶ κοινῶ τοῦ χω) ἔχη, ὁ [δ]ὲ ἄπλο[σ]ν. The dim. οἰκημάτιον occurs in P Ryl II. 77³⁰ (A.D. 192) τὰς κλείδας τοῦ οἰκηματίου, and οἰκησις = "right of dwelling" in *ib.* 153⁷,¹⁴ (A.D. 138-61).

οικητήριον.

For οἰκητήριον, "dwelling-place," "habitation," as in Jude 6, cf. BGU IV. 1167³³ (B.C. 12) ἐν τῇ τετραγῶ(ν) στοῦ οἰκητήριου, P Oxy II. 281¹¹ (A.D. 20-50), complaint against a husband—ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτῶν παντελῶς ὄντα, "as he was destitute of means I received him into my parents' house" (Edd.). In P Tor II. 3²³ (B.C. 127) οἱ ἐγκαλούμενοι ἐμβατεύσαντες εἰς σημαιομένην οἰκίαν καὶ περιοικοδομήσαντες ἑαυτοῖς οἰκητήρια ἐνοικοῦσιν βιαίως, the editor understands by οἰκητήρια, "apartments," rather than a whole house: cf. the important inscription of B.C. 76-5, cited by Plaumann *Ptolemais*, p. 35, where we read of a shrine of Isis (Ἰσιδεῖον), built to the south of Ptolemais—σὺν τοῖς περὶ αὐτὸ κατακοδομημένοις οἰκητήριος. For οἰκήτωρ, "inhabitant," see P Lond 121³⁵¹ (iii/A.D.) (= I. p. 95).

οικία.

For οἰκία, "a house," in the ordinary sense of the term, it is sufficient to cite such passages as P Petr II. 12(1)¹³ (B.C. 241) ἐνοικοδομηκότας τὰς θύρας τῶν οἰκιῶν, "built up the doors of the houses," *ib.* I. 14¹⁰ (a Will—B.C. 237) καταλιμπάνω . . . [τὴν] ἐν Ἀλεξανδρείᾳ οἰκίαν ἐμοὶ ὑπάρχουσαν, P Ryl II. 125³⁵ (A.D. 28-9) ἔρριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "he threw the box empty into my house" (Edd.), P Oxy I. 99⁵ (A.D. 55) μέρος ἡμισυ τῆς ὑπαρχούσης αὐτῷ μητρικῆς οἰκίας[ς] τριστέγου, "one half of a three-storied house inherited from his mother," and BGU I. 22²⁹ (A.D. 114) (= *Selections*, p. 76) ἀνέβη εἰς τὴν οἰκίαν μου. In phrases similar to the last, the word οἰκία is sometimes omitted, e.g. P Oxy III. 472⁴ (c. A.D. 130) ἀπὸ δὲ τῆς ἑαυτοῦ τε καὶ τοῦ κληρονομῆν μέλλοντος υἱοῦ προήλαθε, "but it was from the house of himself and his son and future heir that he came forth" (Edd.), P Iand 14⁹ (iv/A.D.) ἀπελθε εἰς Δύκρον. This usage survives in MGr. The difference between οἰκία, the whole house, and οἶκος, an *insula*, or set of rooms, our "flat," is, as the editors point out, well seen in such a document as P Tebt I. 46 (B.C. 113), where a certain Menches complains that a raid had been made on his house—ἐπὶ τὴν ὑπάρχουσαν μοι οἰκίαν, and that the raiders had burst open the lock of his mother's apartment—18 ἐκρούσαντε[ς] τὸ χελώνιον τοῦ οἴκου τῆς μητρός μου: cf. *ib.* 38¹⁴¹ (B.C. 113), P Fay 31¹¹¹ ff. (c. A.D. 129). The traces of the distinction are not readily observable in the NT; but note the appropriateness of the larger word in such passages as Mt 5¹⁵, Lk 15⁸, Jn 12³, 2 Tim 2⁴⁰. Οἰκοδομέω is not used with οἶκος as object, except in Ac 7^{47, 49}, and the temple is always οἶκος: see the significant contrast ἐν τῇ οἰκίᾳ τοῦ πατρός μου, Jn 14². For οἰκία = "household," as in Jn 4²³ *al.*, cf. P Petr II. 23(4)² καταγράφας τὴν οἰκίαν τοῦ Ὀζρου, and for the phrase κατ' οἰκίαν

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with reference to the "house to house" census cf. P Tebt II. 291²⁸ (A.D. 162) τῇ [πρ]ὸς τὸ θ̄ (ἔτος) κ[ατ'] οἰκίαν ἀπ[ο]γραφῆ, and *Selections*, p. 44 f. In the curious contract of service for 99 years, into which a woman enters with another, we find the formula—ἐν τῇ σῆ οἰκίᾳ καὶ τῇ τοῦ ἔργου σου (PSI V. 549¹¹—B.C. 42-1). With Mt 26⁶ cf. P Oxy I. 51¹³ (A.D. 173) ἐν οἰκίᾳ Ἐπαγαθοῦ.

οἰκιακός,

"a member of one's household," as in Mt 10²⁶, is seen in such passages as P Oxy II. 294¹⁷ (A.D. 22) (= *Selections*, p. 35) ἐγὼ δὲ βιάζομαι ὑπὸ φλω[ν] γενέσθαι οἰκιακὸς τοῦ ἀρχιστάτορος Ἀπολλωνίου, "I am being pressed by my friends to become a member of the household of the chief usher Apollonius," and P Giss I. 88⁴ (ii/A.D.), the fragment of a letter whose bearer is stated to be—Ἀπολλωνοῦν τῆν ἀναδιδοῦσάν σοι τὸ ἐπιστόλιον οἰκιακῆν μου οὔσαν.

οἰκοδεσποτέω.

This late Greek verb (cf. Lob. *Phrygn.* p. 373), which in the NT is confined to 1 Tim 5¹⁴, occurs in the horoscopes P Oxy II. 235¹⁶ (A.D. 20-50) οἰκοδεσποτεῖ Ἀφροδίτη, P Lond 130¹⁶⁹ (i/ii A.D.) (= I. p. 137) δι' ὃ οἰκοδεσποτήσει τὸ διάθεμα.

οἰκοδεσπότης.

Like the verb, this non-classical subst. is found in horoscopes, e.g. P Lond 98 *recto*⁶⁰ (i/ii A.D.) (= I. p. 130) ὁ φυ[σικὸς] οἰκ[ο]δεσπότης τῆς γενέσεως Ἀφροδίτης καὶ Ἑρμοῦ, similarly *ib.* 110 (A.D. 138) (= I. p. 132), and PSI III. 158⁸⁰ (iii/A.D.?) σκοπεῖν δὲ ἐπὶ παντὸς εἶδους τοὺς οἰκοδεσπότης τῶν φώτων. The word in the sense of "house-steward" (cf. Mt 10²⁵ *al.*) occurs in the late P Meyer 24² (vi/A.D.), where the writer states that he is prevented from receiving the visit of a high dignitary—ὑπὸ κηδίας τοῦ οἰκοδεσπότη, "owing to the death of the house-steward." Hatch (*JBL* xxvii. p. 142) cites the Isaurian inscr. υἱοῦς τοὺς οἰκοδεσπότης from *PAS* iii. p. 150. Epictetus applies the term to God, iii. 22. 4 ἔστι γὰρ τις καὶ ἐνθάδ' οἰκοδεσπότης ἕκαστα [δ] διατάσσειν, "for here too is a master of the house who orders everything" (Sharp, p. 25).

οἰκοδομέω

in the literal sense of "build" is seen in such passages as—P Magd 27⁴ (B.C. 218) θεμέλιον σκάπτων ὥστε οἰκοδομεῖν, P Ryl II. 248² (B.C. 162) τῆς ἐν αὐτῇ οἰκίας οἰκοδομημένης, P Grenf II. 35⁸ (B.C. 98) παστοφόριον (cf. Jerem 42⁴ *al.*) ὀκδομημένον καὶ δεδοκωμένην, "a priest's chamber built and furnished with beams," P Ryl II. 133¹⁸ (A.D. 33) ἔμβλημ(α) οἰκοδομημένον μετὰ δαπάνης οὐκ ὀλίγων κεφαλαίων ἀργυρικῶν, "a dam (?) built at the expense of no small sums of money" (Edd.), and the interesting P Giss I. 20¹⁹ (beg. ii/A.D.) (= *Chrest.* I. p. 124) with its reference to a private shrine, built in honour of the Dioscuri—ἰκοδομήται αὐτῶν ὁ τόπος. See also Logion 7 (= P Oxy I. 15²⁰⁰) λέγει Ἰησοῦς, πόλις ὀκδομημένη ἐπ' ἄκρον [δ]ρους ὑψηλοῦ καὶ ἐστηρικμένη οὔτε π[ε]σ[ε]ῖν δύναται οὔτε κρυ[β]ῆναι. For the augment see Moulton *Gr.* ii. p. 191. The metaphorical use of the verb, with which Paul has familiarized us, is

found already in Xen. *Cyr.* viii. 7. 15 **οικοδομείτε άλλα φιλικὰ ἔργα**: see also Deissmann *Paul*, p. 184 ff.

οικοδομή.

This late Greek word, which is condemned by the Atticists (Lob. *Phryn.* pp. 487 ff., 421), but is found in Aristotle (*Eth. Nic.* v. 14. 7), occurs in the literal sense of "building" in the Κοινή, e.g. P Grenf I. 21¹⁷ (B.C. 126) **εἰς οἰκ[ο]δομὴν περισπερῶνος**, BGU III. 894² (A.D. 109) **λόγ(ος) οἰκομῆς** (i. οἰκοδομῆς) **τέκτω(ves) β**, P Flor II. 200⁴ (A.D. 259) **εἰς οἰκοδομὴν κρήνης**, and from the inscr. *OGIS* 655² (B.C. 25) **ἡ οἰκοδομή τοῦ περιβόλου τῷ θεῷ καὶ κυρίῳ Σοκροπαίῳ**. In Eph 4²⁹ **πρὸς οἰκοδομὴν τῆς χρείας** Field (*Notes*, p. 192) suggests that perhaps the meaning is "for the improvement of the occasion." The word is a shortened form of **οἰκοδόμημα**: see *s.vv.* ἀγάπη, γλωσσόκομον.

οικοδομία.

For **οικοδομία** in its literal sense of "building," cf. *OGIS* 843¹⁰⁴ (ii/B.C.) **τὸ ἴσον εἰσφ[ερ]έτωσαν εἰς τὴν οἰκοδομίαν**, and *Cagnat* IV. 661¹¹ (Acmonia—A.D. 85) **ὅπως μηδὲν τοῦ μνημείου τούτου ἢ τῶν περὶ [αὐ]τὸ φυτειῶν ἢ οἰκοδομιῶν ἐλασσωθῆ κτλ.** The adj. occurs in *Syll* 932 (= 3880)⁸⁵ (A.D. 202) **ἐν τοῖς οἰκοδομικοῖς καὶ ἐν τοῖς λειτουργικοῖς καὶ ἐν τοῖς χρηστικοῖς** (see the editor's note). In the NT the subst. is read only in 1 Tim 1⁴ D^c (**οἰκονομίαν** *SAG al.*), where it is used metaphorically.

οἰκοδόμος.

P Ryl II. 125⁹ (A.D. 28-9) **ποιουμέ[ν]ον μου κατασπασμὸν τευχαρῶν παλαιῶν ἐν τοῖς οἰκοπέδο[ι]ς μου διὰ Πετεσοῦχου τοῦ Πετεσοῦχου οἰκοδόμ(ου)**, "I was engaged in demolishing some old walls upon my land through the agency of Petesouchus son of Petesouchus, builder" (Edd.), P Tebt II. 401¹⁰ (early i/A.D.) **Ἄρφης οἰκωδῶμος εἰς [ο]ἰκων** (i. οἰκοδόμος εἰς οἶκον) **χο(ῦς) α<**, P Giss I. 20¹³ (ii/A.D.) **οἰκοδόμοις καὶ τέκτοσις**, and P Oxy XIV. 1674⁹ (iii/A.D.) **ἔρχεται ὁ οἰκοδόμος καὶ οἰκοδομεῖ τὴν νοτινὴν πλάτην**, "the builder will come to build the south wall" (Edd.).

οἰκονομέω.

The wide sense attaching to this verb with its corresponding subst. in late Greek is fully illustrated from Polybius by Dean Armitage Robinson on Eph 1¹⁰. We may add a few citations from the papyri. In PSI VI. 584¹⁷ (iii/B.C.) Agesilaus writes to Zeno asking him to "make arrangements" for the transport of certain quantities of barley and wheat in order that he may receive them—**εἰ δύνη<ι> οὐν μοι αὐτὰς οἰκονομήσασθαι ἵνα αὐτὰς ἀπεγένημαι**: cf. *ib.* 597⁸ (iii/B.C.) **καλῶς ποιήσεις . . . οἰκονομησάμενος περὶ τῆς εἰσόδου**, and BGU IV. 1209¹⁸ (B.C. 23) **τοῖς ὑφ' ἡμῶν οἰκονομηθησόμενοις**. In P Eleph 9⁵ (B.C. 223-22) an official summons a subordinate to appear before him bringing with him all his writings and official documents—**κομίζων [π]άντα τὰ γράμματα καὶ [εἰ τι ἄλλ]ο οἰκονομηκ[ας] καὶ ὧν πεποίησαι διαγραφῶν τὰ ἀντίγραφα**, and in P Oxy IX. 1203²⁷ (late i/A.D.) certain petitioners ask that their positions should be communicated to the collector of external debts in order that he "may take no step against us . . . before the trial of the case" (Ed.)—**μηδὲν καθ' ἡμῶν οἰκονομήσει μέχρι**

κρίσεως. In P Petr II. 11 (2)⁸ (mid. iii/B.C.) (= Witkowski², p. 6) the verb is used for the administration of a sacred office or priesthood, **γίνωσκέ με τὴν ἱεροποιῶν οἰκονομημέγον**, and in *ib.* 38 (c)⁸⁰ (iii/B.C.) of the management of the details in some matter relating apparently to cowherds—**περὶ βοῦταν δν ἄν [τρό]πον οἰκονομήθ[η]**. See also Preisigke 3925⁵ (ii/B.C.) **τὰ πρὸς τ[ὴν] κατάστασιν δικαιώματα καὶ δ[ι]ν ἄν τρόπον οἰκονομήσαμεν**.

οἰκονομία

describes the office of an οἰκονόμος in P Tebt I. 27²¹ (B.C. 114) **φρόντι[σον] δ[ι]πως . . . πρὸς ταῖς οἰκονομίαις καὶ ἀρχιφυλακε[ι]ταῖς προχειρισθῶσιν ἀξιόλογοι**, "take care that persons of repute are appointed to the posts of oeconomus and archiphylacites" (Edd.).

In P Eleph 11⁷ (B.C. 223-22) **ὧν δ' ἄν πράξης γ' οἰκ[ονο]μιῶν**, the word has the general meaning "measures," and as further showing its width of application we may cite BGU III. 926³ (A.D. 188) **ὅσα δέεται γενέσθαι ἐν τῷ ὑπὸ τὴν οἰκονομίαν σου βα[λ]ανέω**, of the "care" of a bath, and P Ryl II. 78⁸⁰ (A.D. 157) **περὶ οἰκονομίας**, of the conduct of his business by a strategus. The important rescript of the Prefect, P Lond 904²⁵ (A.D. 104) (= III. p. 124, *Selections* p. 73), which offers such a striking analogy to Lk 2^{1 ff.}, requires all persons residing out of their own districts to return to their homes—**ἵνα καὶ τὴν συνήθη [οἰ]κονομίαν τῆς ἀπογραφῆς πληρώσωσιν**, "that they may carry out the regular order of the census": cf. Col 1²⁵.

In P Rein 7²⁴ (B.C. 141?) οἰκονομία is used of a legal transaction—**μη]δεμίαν οἰκονομίαν κατ' ἐμοῦ ποιέσθαι**: cf. P Magd 32⁶ (B.C. 217) **μεθ' οὗ τὰς περὶ τούτων οἰκονομίας θήσομεν**, "avec l'assistance de qui je puisse passer les actes nécessaires" (Ed.). Other exx. of the word are—P Tebt I. 30¹⁸ (B.C. 115) **τῶν δὲ πρὸς ταῖς γραμματεῖαις ἀγνοούτων τὴν γεγονυῖαν περὶ ἐ[μ]οῦ οἰκονομίαν**, "the scribes being ignorant of this transaction affecting me" (Edd.), *ib.* II. 318¹⁹ (notice of a claim—A.D. 166) **τὸ εἰς με δικαιο[ν] οἰκονομέ[ι]ας**, "my right of procedure" (Edd.), P Oxy I. 56¹⁷ (A.D. 211) **ἐπιγραφῆναί μου κύριον πρὸς μόνην ταύτην τὴν οἰκονομίαν Ἀμοιτῶν**, "that I may have assigned to me as my guardian for this transaction only Amoitais" (Edd.), and *ib.* XII. 1467⁸ (A.D. 263) where reference is made to the law that women, in virtue of their possession of three children and ability to write, have the right **χωρ[ι]ς κυρίου χρηματίζεῖν ἐν αἰς ποιοῦν[τ]αι οἰκονομίαις**, "to act without a guardian in all business which they transact."

Chrest. II. 68¹⁰ (A.D. 14) **ἀ[κ]ολούθ[ω]ς αἰς ἔχωι οἰκ[ο]νομίας** shows us the meaning "document," and in the magic P Lond 46⁸⁵⁷ (iv/A.D.) (= I. p. 76) οἰκονομία = "incantation." In Cicero's letters the word occurs *bis* in the sense of "arrangement," "order" (*ad Att.* vi. 1. 1, 11), as in Epict. iii. 24. 92. For the derived sense of "utility," "practical expediency," see M. Anton. iv. 19 (with Crossley's note).

οἰκονόμος

in its literal sense of "steward," "manager of an estate" (as in Lk 12⁴², 1 Cor 4²) is found in P Tebt II. 402¹ (A.D. 172) **Μαρτι[ς] . . . οἰκονόμῳ Φλαβίας Ἐπιμάχης κα[ὶ] τῶν πρότερον Ἰουλίας Καλλιπιδος παρὰ Διδύμου οἰκοδόμου**, "to Mart . . . , steward of Flavia Epimache and of the

property formerly belonging to Julia Kallinis, from Didymus, builder," P Oxy VI. 929²⁵ (ii/iii A.D.) Νυνάρῳ οἰκονόμῳ Ἀπίωνος στρα(τηγοῦ), and P Fay 133² (iv/A.D.) ἀπέστειλα τὸν οἰκ[ον]όμον [Ἡρα]κλείδην πρὸς σέ καθὰ ἤζω[σας] ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "I have sent to you the steward Heraclides as you requested, to make arrangements about the vintage" (Edd.).

The meaning of "treasurer" which is given to the word in Rom 16²³ RV (cf. I Esdr 4⁴⁹) is common both in Ptolemaic and in Roman times, though latterly the position sank much in importance: see P Tebt I. 5¹⁸⁹ (B.C. 118) with the editors' note, and for later exx. *ib.* II. 296¹² (A.D. 123) διέγραψε Σεκούνδῳ τῷ τοῦ κ[υ]ρίου Καίσαρος οἰκονόμῳ ("procurator," C.H.) (δραχμὰς) ᾠφ, P Oxy IV. 735⁶ (A.D. 205) Καισάρων οἰκονόμου οὐκάρτου. From the inscr. we may cite *OGIS* 50¹³ (mid. iii/B.C.) τὸ δὲ ἀνάλωμα τὸ εἰς τὴν στήλην δοῦναι τὸν οἰκ[ον]όμῳ [ν] Σωσίβιον, and *Priene* 6³⁰ (B.C. 330-29) τὸ δὲ ἀνάλωμα ὑπηρηθῆσαι τὸν οἰκονόμου with reference to defraying the expenses of an inscr.

On the difficult usage of οἰκονόμος in Gal 4² to denote one who has charge of the person or estate of a minor, see Burton *ICC ad loc.*; and against Mahaffy's view on P Petr II. 18 (1) (B.C. 246) that the οἰκονόμος "had authority to investigate criminal cases on appeals," see *Archiv* iv. p. 31 f. The title is discussed by Wilcken *Chrest.* I. i. p. 150 ff.

οἶκος.

As illustrating the NT conception of the οἶκος πνευματικός and the οἶκος τοῦ θεοῦ Thieme (p. 31) refers not only to the place which "the house of God" had in Jewish religion, but also to the "holy houses" of Greek antiquity, as preparing the way for the Christian usage (I Tim 3¹⁵, I Pet 4¹⁷): see e.g. *Magn* 94³ (ii/B.C.), where a certain Εὐφύμιος Πανσανίου νεωκόρος is praised for his liberality—εἰς τῆ[ν] οἰκ[ον]ον τῶν ἱερῶν, *ib.* 117⁷ (1st half ii/A.D.) τῷ ἱερῷ οἰκῶ τῶν ἐν Κλιδωνί, and *Syll* 571 (= 3 987)^{3, 25} (iv/B.C.), where mention is made of an οἶκος τεμένιος ἱερός in Chios. In Herodas i. 26 οἶκος τῆς θεοῦ refers to Aphrodite. From the fact that a tomb was often dedicated to a local deity, and hence became his "temple" or "home," it is natural that οἶκος should be used in inscr. in the sense of "tomb," as at Cibyra *BCH* ii. (1878), p. 610 f., and Magnesia *ib.* xviii. (1894) p. 11 (cited in *C. and B.* i. p. 100 n. 1); also *Kaibel* 321⁹ (after A.D. 171) καμάτου οἶκον. For οἶκος used in an astrological sense see P Lond 98 *recto* 1, *ab.* (i/ii A.D.) (= I. p. 127 ff.). The subst. in its ordinary application to "an inhabited house" is found in such passages as P Oxy II. 294¹⁰ (A.D. 22) (= *Selections*, p. 35) ὁ ἐμ[ός] οἶκος ἠραύνηται, "my house has been searched," P Ryl II. 127⁹ (A.D. 29) ἐπὶ τῆς θύρας οὐ καταγείνομαι οἴκου ἐν τῷ σποικίῳ, "at the door of the house which I inhabit in the farmstead" (Edd.), and the magical incantation P Oxy VIII. 1152⁵ (v/vi A.D.) βοήθῃ ἡμῖν καὶ τούτῳ οἰκῶ (for τούτῳ without article cf. Ac 24²¹). See also the prepositional phrases—ἐν οἰκῶ, "at home" (I Cor 11³⁴), P Lond 42⁵ (B.C. 168) (= I. p. 30) οἱ ἐν οἰκῶι πάντες, P Fay 115¹² (A.D. 101): ἐξ οἴκου, "out of the house," P Ryl II. 173 (α)¹¹ (A.D. 99): and *ib.* 76^{10, 12} (late ii/A.D.) where κατ' οἴκου, "according to households," is contrasted with κατὰ πρόσωπον, "according to individuals." For a wide sense in

which οἶκος is apparently equivalent to πόλις, see the note on P Oxy I. 126⁴. For οἰκοθεν = "suis impensis," cf. *Syll* 737 (= 3 1109)¹⁵¹ (before A.D. 178) παρεχέτω δὲ οἰκοθεν τὸ θερμόλυχνον. See further *s.v.* οἰκία.

οἰκουμένη.

Ἡ οἰκουμένη (γῆ), "the inhabited world," is a common designation of the Roman Empire, *orbis terrarum*: cf. e.g. the notification of the accession of Nero, P Oxy VII. 1021⁶⁶ (A.D. 54) ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐπισηθείς Ἀυτοκράτωρ ἀποδέδεικται, ἀγαθὸς δαίμων δὲ τῆς οἰκουμένης [ἀρ]χή ὧν [[μεγισ] τε πάντων ἀγαθῶν ἱερῶν Καίσαρ ἀποδέδεικται, "and the expectation and hope of the world has been declared Emperor, the good genius of the world and source of all good things, Nero, has been declared Caesar" (Ed.): cf. *OGIS* 666³, 668⁵. Similarly *Preisigke* 176³ (A.D. 161-180) with reference to Marcus Aurelius—τὸν εὐεργέτην καὶ σωτήρα τῆς ἅλης οἰκουμένης. In *ib.* 1070 (Abydos) a god [Besa ?] is invoked as—ἄψευστον καὶ δι' ἅλης οἰκουμένης μαρτυρούμενον. See also such magic invocations as P Lond 121⁷⁰⁴ (iii/A.D.) (= I. p. 107) σὲ καλῶ τὸν καταλάμποντα τὴν ἅλην οἰκουμένην, P Leid V ii. 9 (iii/iv A.D.) ἤκε μοι ο (L. δ) δέσποτα τοῦ οὐρανοῦ, ἐπιλάμπων τῇ οἰκουμένην. A very early instance of the phrase occurs in PSI V. 541⁷ where a certain Aigyptos supplicates Ptolemy II. or III.—σοῦ τῆς οἰκουμένης πάσης βασιλεύοντος: cf. I Esdr 2³. We may add a new ex. from the New Comedy in P Hib I. 5 Fr. (a)¹⁶ τῆς οἰκουμένης | ἱερὰ σαφῶς αὐτῆ ὅτιν ἢ χώρα μόνῃ. It is hardly necessary to point out that the pleasant hyperbole of Lk 2¹, Ac 11²⁸ (cf. Ramsay *Paul* p. 48 f.) *al.* must not be pressed too far.

οἰκουργός.

This adj. = "house-worker," which is read in Tit 2⁵ *N** ACD*G, is pronounced by Grimm-Thayer "not found elsewhere," but Field (*Notes*, p. 220) refers to Soranus of Ephesus, a medical writer (not earlier than ii/A.D.) "from whose work Περὶ γυναικείων παθῶν (published at Berlin 1838) Boissonade quotes οἰκουργὸν καὶ καθέδριον ("sedentary") διάγειν βίον, where οἰκουρὸν would suit at least equally well." For the verb οἰκουργέω see Clem. Rom. I with Lightfoot's note. The form οἰκουρός, "keeper at home," read in *N^c D^c H*, occurs in the magic P Lond 125 *verso* 11 (v/A.D.) (= I. p. 124) ἡ θεὸς ἢ καλο[υ]μένη οἰκουρός. See further Field *ut s.* and the citations in Wetstein *ad l.*

οἰκουρός.

See *s.v.* οἰκουργός.

οἰκτεῖρω (Attic οἰκτίρω).

For the form οἰκτίρω in the Attic inscr. see Meisterhans *Gr.* p. 179.

The adverb οἰκτρῶς occurs in the interesting school exercise, P Fay 19³ (ii/A.D.), purporting to be the copy of a letter addressed by the Emperor Hadrian to Antoninus regarding his approaching death which, he declares, was neither untimely nor unreasonable nor lamentable nor unexpected—οὔτε ἀφ[ρ]ελ οὔτε ἀλόγως οὔτε οἰκτρῶς οὔτε ἀπ[ρο]σδοκῆτως. For the adj. see *Kaibel* 59—

σ]τῆς δ' ἀρετῆς καὶ σωφροσύνης μνημεῖον ἅπασιν
λείπ]εις οἰκτ]ρὰ παθῶν μοίρας ὑπ[ο] δαίμονος ἐχθροῦ.

οἰκτιρμός.

Preisigke 3923 (graffito) Μέρκη οἰκτιρμών. (There is no need for Preisigke's proposed emendation—Μερόη οἰκτιρών (?).)

οἶμαι, οἶομαι.

For this verb construed with the acc. and inf., as in Jn 21²⁶, cf. P Eleph 13⁶ (B.C. 223-2) οὐκ οἶμαι [δ'] αὐτὸν ἔχειν ἐξ ὧν ἡ μήτηρ αὐτοῦ ἀνήγγελλεν, P Petr III. 51⁵ (Ptol.) τὸ ἀργύριον δ' ὥσιντο ἀπολωλέναι ἐν τῷ μαροσιπῶι, "the money which they thought had been lost in the purse" (Edd.), and P Oxy XIV. 1666² (iii/A.D.) οἶομαι τὸν ἀδελφὸν Σαραπάμωνα μεταδεδοκέναι ὑμῖν δι' ἣν αἰτίαν κατήλθον εἰς Ἀλεξάνδρειαν, "I think that my brother Sarapammon has told you the reason why I went down to Alexandria" (Edd.). It is construed with the inf. alone, as in Phil 1¹⁷, in P Eleph 12¹ (B.C. 223-2) καθάπερ ὥσιν δεῖν, P Flor III. 332² (ii/A.D.) οἰόμενος δύνασθαι τυχεῖν ἀδίκως πραγμάτων, and P Oxy VI. 898²⁴ (A.D. 123) οἰομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἃ διέπραξεν, "thinking by this means to escape the consequences of her misdeeds" (Edd.). In these passages the underlying idea of the verb seems to be "purpose," as frequently in later Greek: see Kennedy *EGT ad Phil Lc.*, and cf. Schmid *Attic*. i. p. 128, Schweighäuser *Lex. Polyb.* s.v. Οἶομαι occurs in connexion with dreams in P Leid C¹⁴ (B.C. 163-2) (= I. p. 118) οἴετο ἐν τῷ ὕπνῳ καταβαίνου, and P Par 50¹⁶ (B.C. 160) οἴετο ἀνθρωπον λέγειν μοι φέρε τὸ δέρμα τοῦ ποδός σου καὶ ἐγὼ δώσω σοι τὸ δέρμα τοῦ ποδός μου, also *ib.*¹⁷ ᾤμην οἰκίαν καθαίρεσθαι, καλλύνοντος αὐτήν. The root is *δφίς-ι-ο-: cf. Lat. *dmens*, old Lat. *dmens* (**omīs-men*) (Boisacq, p. 692).

οἰνοπότης.

This compound subst. (Mt 11¹⁰, Lk 7³⁴) is found in the dream of Nectonabus, P Leid Uiv.²¹ (ii/B.C.) (= I. p. 125), as edited by Wilcken *Mé. Nicole* p. 584, καὶ ἔδοξεν αὐτῷ φύσει ὄντι οἰνοπότη ῥαθυμησάι πρὶν ἢ ἄψασθαι τοῦ ἔργου, "and it seemed good to him (i.e. Petesius), since by nature he was a wine-drinker, to take a holiday before he began work." Other compounds are οἰνολογία (*Ostr* 711²-Ptol.), οἰνοποιεῖω (P Rev Lxxvi. 1—B.C. 258), οἰνοπάλης (P Fay 63²—A.D. 240), and οἰνοφόρος (P Lond 402²² (= II. p. 12)—B.C. 152 or 141).

οἶνος.

It is hardly necessary to illustrate this common word, but we may note οἶνος καινός in *Ostr* 1142 (beginning of iii/A.D.) as the antithesis to οἶνος παλαιός in *ib.* 1129, not νέος as in [Lk] 5³⁹. See also P Lond 111¹⁸¹ cited s.v. οδοιπορέω. For the dim. οἰνάριον cf. P Eleph 13⁵ (B.C. 223-2) (= Witkowski², p. 43) περὶ δὲ τοῦ οἰναρίου Πραξιάνδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ, P Oxy XIV. 1672⁵ (A.D. 37-41) πολλὰ λέα οἰνάρια, "a quantity of quite thin wine," and P Grenf II. 77³⁶ (iii/iv A.D.) (= *Selections*, p. 122), where provision is made that the man who is conveying a dead body for burial shall be entertained—ἐν ψωμίῳ καὶ οἴ[γ]αρῳ καὶ ἐλαίῳ, "with delicacies and thin wine and olive-oil." Οἰνηγία, "conveyance of wine," is found in P Oxy XIV. 1651³ (iii/A.D.), and the corresponding adj. οἰνηγός (not in LS) in PSI VI. 568² (B.C. 253-2): cf. οἰνικός in *ib.* 715¹¹ (A.D. 92), with the editor's note.

οἰνοφλυγία.

This NT ἄπ. εἶρ. = "wine-bibbing" (1 Pet 4³) is found in Musonius p. 14¹⁵ καὶ λιχνεῖαι καὶ οἰνοφλυγίαι καὶ ἄλλα παραπλήσια κακά, Philo *de Vita Mosi*, ed. Mangey II. p. 163¹⁷, οἰνοφλυγίαι καὶ ὀσοφαγίαι καὶ λαγνείαι καὶ ἄλλαι ἀπλήρωτοι ἐπιθυμῖαι. Other exx. in Wetstein. For the verb see Deut 21²⁰.

οἶος.

For οἶος without τοιοῦτος in the sense of "such as," "of what kind," as in Mt 24²¹ *al.*, cf. P Oxy II. 278¹⁸ (A.D. 17) ἀπ[ρο]καταστησάτωι ὁ μάνης τὸν μύλον ὑγιῆ καὶ ἀσινῆ, οἶον καὶ παρελῆφεν, "the servant shall restore the mill safe and uninjured in the condition in which he received it" (Edd.), P Ryl II. 154²⁸ (A.D. 66) τὰ παραφέρνα οἶα ἐὰν ἐκ τῆς τρίψεως ἐγβῆ, "the *parapherna* as they emerge from wear and tear" (Edd.). For οἶος used as a relative (cf. *Proleg.* p. 93), cf. P Lond 982⁵ (iv/A.D.) (= III. p. 242) ἀφ' οἴας γὰρ ἡμέρας ἀνήλ[θ]ομεν ἀπὸ τῆς δοκιμασίας Ἀννιανοῦ, and see also the late P Lond IV. 1343³⁰ (A.D. 709) ὅπως μὴ ἐβρωμεν κατ' αὐτῶν ἀφορμῆν τὴν οἶαν οὖν, "in order that we may not find any ground of complaint whatever against them." In P Ryl II. 77^{23, 25} (A.D. 192) we have the phrases οἶόν τ' ἐστίν (cf. 4 Macc 4⁷) and οἶος οἶόν τ' ἐστίν, unfortunately both in broken contexts, but see P Tebt II. 411⁷ (ii/A.D.) οἶός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγελάμην σήμερόν σε παρῆσασθαι, "he (the epistategus) might even have proscribed you, had I not promised that you would be present to-day" (Edd.). According to Lob. *Phryg.* p. 372 οὐχ οἶον δὲ ὅτι (Rom 9⁶) is to be understood as a strong negative equivalent to οὐ δήπου, "not of course that," cf. Field *Notes*, p. 158. For οἶος used in an indirect question, as in I Thess 1⁵, cf. Epict. iv. 6. 4 καὶ ἡ προσποίησις ὅρα δι' οἶον ἂν γένοιτο, "and consider by what means you would achieve your pretence" (Matheson). Οἶος survives in MGr in δ(γ)οἶος, which is current in dialects: see Jannaris *Gr.* § 615, Thumb *Handb. book*, p. 94.

οἰσοδηποτοῦν.

For this compound, which is read by Lachmann in [Jn] 5⁴ οἰσοδηποτοῦν νοσήματι, we may compare BGU III. 895²² (perhaps from Syria (*Archiv* i. p. 557)—ii/A.D.) οἶω δήποτε οὖν τρόπῳ, P Grenf II. 76¹⁵ (A.D. 305-306) ἄλλω οἰσοδηποτε τ[ρό]πῳ, *ib.* 90¹⁶ (vi/A.D.) οἰσοδηποτε εὐρεσιλογίας, and P Oxy VI. 893⁶ (vi/vii A.D.), cited s.v. ὄλος.

ὀκνέω.

This verb, followed by an inf. as in Ac 9³⁶, is found in a weakened sense, as an epistolary formula, e.g. P Eleph 13⁷ (B.C. 223-2) (= Witkowski², p. 43) εὐχαριστήσεις οὐμ μοι σαυτοῦ τε ἐπιμελόμενος καὶ μὴ ὀκνῶν γράφειν ἡμῖν, PSI VI. 621⁶ (iii/B.C.) σὺ δὲ καλῶς ποιήσεις μὴ ὀκνῶν γράφειν πρὸς ἡμᾶς πᾶν γὰρ τὸ δυνατόν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Oxy VI. 930¹ (ii/iii A.D.) μὴ δκνι μοι [γ]ράφειν, and *ib.* XIV. 1769⁷ (ii/A.D.) μὴ ὀκνήσεις οὖν προσελθῖν αὐτῷ περὶ οὗ ἐὰν χρήστῃ. See also Field *Notes*, p. 118, and Proclus *de forma epistolari* in Hercher *Epist. Gr.* p. 8ε ὀκνῶ γὰρ εἰπεῖν εἰς μοχθηρίαν. A stronger sense is seen in P Giss I. 79^{1, 6} (c. A.D. 117) εἰ δυνατόν μ[οι] ἦν διατρί[ε]-

χ[ει]ν πρὸς τὴν οἰκονομίαν τῶν ἡμετέρων, οὐκ ἂν ὠ[κ]νήκειν, and P Oxy XIV. 1775⁸ (iv/A.D.) οὐκ ὠκησα οὔτε πάλιν ἡμέλησα. A good ex. of the thought of Eph 5¹⁸ is afforded by Menander *Fragm.* p. 186, No. 619—

χαλεπὸν γε τοιαῦτ' ἐστὶν ἐξαμαρτάνειν,
ἀ καὶ λέγειν ὀκνοῦμεν οἱ πεπραχότες.

ὀκνηρός.

With the use of this adj. in Phil 3¹ we may compare the adverb ἄνοκως (for Attic ἀόκως) in P Oxy IV. 743³⁹ (B.C. 2) (= Witkowski², p. 130) καὶ σὺ δὲ ὑπὲρ ὧν ἐὰν θέλῃς γράφει μοι καὶ ἄνοκως ποίησω, "write to me yourself about anything you want, and I will do it without hesitation" (Edd.), and PSI VI. 621⁸ (cited s.v. ὀκνέω). Ὀκνηρῶς is found in Menander *Perikeir.* 127 ὡς ὀκνηρῶς μοι προσέρχ[ε]ι, Δᾶε.

ὀκταήμερος,

"eight days old" (Phil 3⁶). On the form of the word see Moulton *Gr.* ii. p. 176.

ὀκτώ.

P Lille I. 17⁵ (iii/B.C.) περὶ σιταρ[ί]ου ὀκτῶ ἀρταβῶν, P Grenf II. 38⁹ (B.C. 81) μ[έ]λαν στατηροῦ ὀκτώ. For the form ὀκτώ cf. P Amh II. 59⁵ (B.C. 151 or 140) ἐξήκοντα ὀκτώ, PSI V. 470⁴ (A.D. 102–103) ἀρτάβας ὀκτώ, and see Mayser *Gr.* p. 136. MGr ὀκτώ shows the regular change; cf. χτήξω, δίχτυ, etc. The combination κτ, like πτ, does not occur in MGr vernacular.

ὀλεθρός.

For a somewhat weakened use of this strong word, which in Biblical usage implies "ruin," the loss of all that gives worth to existence (see Milligan *ad* 1 Thess 5³), cf. BGU IV. 1027^{xxvi.11} (iv/A.D.) (as amended *Chrest.* I. p. 501) ἐν ὁποίῳ κιντίνῳ καθεστήκατε, οὐκ ἄλθρου πιρασ[θ]ήσεσθαι οὐκ αὐτοὶ μόνοι, ἀλλὰ καὶ ὁ[λ]όκληρον ὑμῶν τὸ βουλευτήριον—a representation of the great danger that was being incurred at Hermopolis by the withholding of their *annonna* from the soldiers for three years. Like Lat. *perniciēs* (Ter. *Ad.* 188), ἄλθρος is used as a comic hyperbole applied to a person ("pest"). For a new ex. see Menander *Samia* 133 χαμαυτῆ ἰδ' ἄνθρωπος, ἄλθρος. The ordinary force of ἄλθρος is seen in *Syll* 463 (= 527)⁸² (c. B.C. 220) κακίστῳ ἄλθρω ἐξόλλυσθαι. For exx. of the adj. ἄλθριος, which is read by Lachmann in 2 Thess 1⁹, see Crönert *Mem. Herc.* p. 186.

ὀλιγόπιστος

is not found in profane authors, and in Bibl. Greek is confined to four occurrences in Mt: cf. *Act. Thom.* 28.

ὀλίγος.

The following are exx. of the varied uses of this common adj. with reference to (1) *time*, as in Ac 14²⁸, P Petr II. 40(a)¹⁴ (iii/B.C.) (= Witkowski², p. 41) ἀνδρίζεσθε, ὀλίγος γὰρ χρόνος ὑμῖν ἐστίν, P Fay 123¹⁰ (c. A.D. 100) ἡμέρας ὀλίγας, (2) *number*, as in Mt 9³⁷, P Ryl II. 130¹¹ (A.D. 31) οὐκ ὀλίγην ἐλᾶν, "a quantity of olives," and (3) *degree*, as in

Ac 12¹⁸, P Ryl II. 148²² (A.D. 40) ὥστε μοι οὐκ ὀλίγον βλάβους ἐπηκλουθηκότος (i. ἐπηκλουθηκότος), "whereby I have suffered no slight damage" (Edd.), P Oxy XIV. 1668¹⁷ (iii/A.D.) ἡ τειμὴ τοῦ σείτου ὀλίγη ἐστίν. For the neut. sing. ὀλίγον, as in Mk 1¹⁰, cf. P Oxy I. 39⁹ (A.D. 52) ὀλίγον βλέπων, "short-sighted," and see *Kaibel* 346¹ (i/A.D.) σπεῖσον ἐμοὶ δακρύων ὀλίγων, 502¹⁰ (iii/iv A.D.) ἐγενήθη εἰς ὀλίγον ἐτέων ἐναριθμῖος. The phrase δι' ὀλίγων, "briefly," as in 1 Pet 5¹², is well illustrated by P Par 26⁹ (B.C. 163–162) (= *Selections*, p. 14) δι' ὀλίγων (for form, see below) τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι, "in a few words to set before you the selfishness of those who are injuring us." Other phrases are ἀπ' ὀλίγων, as in P Meyer 1¹⁸ (B.C. 144) δέμεθα ὑμῶν τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζώντας], "bitten wir euch, Ihr grossen Götter, uns, die von geringem unser Leben fristen, nicht zu übersehen" (Ed.); μετ' ὀλίγων, "after a little," as in P Ryl II. 77⁴¹ (A.D. 192), 234⁵ (ii/A.D.), and πρὸς ὀλίγον, "for a little," as in P Oxy I. 67¹⁴ (A.D. 338) πρὸς ὀλίγον εἰσχύει, "withstands but for a short time" (Edd.), cf. 1 Tim 4⁸, Jas 4¹⁴ (in the latter passage the meaning may be "to a slight degree," Vg *ad modicum*). Thackeray (*Gr.* i. p. 112) has shown that the form ὀλίος, due to the omission of the γ in writing, began about B.C. 300, and spread over a wide area in the Greek-speaking world; cf. from the papyri P Petr II. 19(2)⁷ (iii/B.C.) χρόνον οὐκ ὀλίον: other exx. in Mayser *Gr.* p. 163 f. The aspirated ὀλίγος does not occur till later, but is not infrequent in papyri of ii/iii A.D., e.g. BGU I. 146¹⁰ (ii/iii A.D.) οὐχ [ὀ]λιγ[ί]νην ζή[μ]ίαν μοι ἐξημισάμην, *ib.* II. 388¹¹ (ii/iii A.D.) μεθ' ὀλίγον. According to Moulton (*Gr.* ii. p. 98) "οὐχ ὀλίγος appears 6/8 times in Ac (N⁴. A⁵. B¹. D⁴) as in LXX twice": see also Thackeray *Gr.* i. p. 126 f. MGr λίγος as well as ὀλίγος. With ἐν ὀλίγῳ, Ac 26²⁸, cf. MGr σὲ λίγο (καιρό) and με ὀλίγα, "soon," "in a short time." For the derivation from λοιγός, "pestilence," see Boisacq, p. 586.

ὀλιγοψυχος,

"faint-hearted" (1 Thess 5¹⁴). For the corresponding verb cf. P Petr II. 40(a)¹² cited s.v. ἀνδρίζομαι, and add P Oxy X. 1294¹⁸ (ii/iii A.D.) μὴ ὀλιγοψύχει δὲ [περὶ] τοῦ ἐνοικίου, εἰσάπαξ γὰρ αὐτὸ λήμψη, "do not lose heart about the rent, for you will get it once for all" (Edd.), and the new astragalos inscr. from Pamphylia in *JHS* xxxii. (1912) p. 273 μ[η]δ' [ὀ]λιγοψύχ[ει] . . .

ὀλιγορέω.

For this verb = "make light of," as in Heb 12⁵ (from Prov 3¹¹), cf. PSI VI. 502⁸⁰ (B.C. 257–6) καλῶς ἂν οὐν ποιήσῃς μηδεμίαν ἡμῶν καταγινώσκων ὀλιγορέαν· οὐ γὰρ ἐστίν σοι ὑπηρετοῦντα ὀλιγορεῖν, P Tebt I. 27⁴⁸ (B.C. 113) (= *Chrest.* I. p. 389) διαλαβῶν μηδεμίας τεύξεσθαι συνγνώμης ὀλιγορηθέντος τινός, "believing that you will receive no pardon for any neglect" (Edd.), BGU IV. 1095⁸ (A.D. 57) μὴ οὐν ὀλιγορήσῃς περὶ μηδενός, *ib.* 1097¹⁵ (time of Claudius or Nero) οὐχ^ο (= οὐχ) ὀλιγορῶ, ἀλλὰ εὐψυχόσα πα[ρα]μένω, P Oxy VII. 1065⁵ (iii/A.D.) (= *Chrest.* I. p. 149) ἐὰν δὲ ὀλιγορήσῃς, ὥσπερ [ο]ἱ θεοὶ οὐκ ἐφίσαντό μο[ι], οὕτως καὶ γὰρ θεῶ[ν] οὐ φέ[σ]ομαι, "if you neglect this, as the gods have not spared me so will

I not spare the gods" (Ed.), P Lips I. 110²⁵ (iii/iv A.D.) ὀλιγοῶ τὰ περί σου μὴ κομισάμενός σου γράμματα, and from the inscr. *Syll* 652 (= ³885)²⁴ (c. A.D. 220) ὅπως μηδέποτε τοῦτο ἐκλείψῃς μηδὲ ὀλιγορηθῆῃ ποτὲ τὰ τῆς εὐσεβείας [τῆς πρὸς τὸ θεῖον]. See also P Sa'id Khan 1²⁵ (B.C. 88) (= *JHS* xxxv. (1915) p. 28) ἐὰν [δὲ κ]αὶ ὁ Γαθάκης ὀλιγορήσῃ τὴν [ἀμπε]λον καὶ μὴ ποιήσῃ αὐτῆ[ν] ἐπαφον, ἀποτεινυέτω τὸ ἀ[ὐτὸ ἐπ]τειμον, "but if Gathaces too neglect the vineyard and fail to keep it in good order, let him pay the same fine." For the adv. see P Magd 6¹⁰ (B.C. 221) Ἐρόδοτος δέ, ὀλιώρως (for form cf. *Mayer Gr.* p. 163, *Meisterhans Gr.* p. 75) χρησάμενος, παρελκυσέ με ἕως τοῦ νῦν, "mais Hérodote, me traitait avec mépris, m'a traité en longueur jusqu'aujourd'hui" (Ed.). Coming from ὄρα, "care," the word is the opposite of πολυοῶ.

ὀλίγως.

According to Radermacher (*Gr.* p. 54) the extension of forms in -ως belongs essentially to the written language. In this connexion we may notice the appearance of the new adv. ὀλίγως in 2 Pet 2¹³ AB (*Vg paululum*) "as characteristic of the writer's bookish style—Aquila and the Anthology appear to be its only supporters" (Moulton *Gr.* ii. p. 163).

ὀλοθρευτής.

For the assimilation of ε to ο in this NT ἄπ. εἶρ. (I Cor 10¹⁰), cf. Moulton *Gr.* ii. p. 71, and for the same tendency at work in MGr see Dieterich *Untersuchungen*, p. 274 f.

ὀλοθρεύω.

For the form, see Moulton *Gr.* ii. p. 71, Reinhold p. 40. MGr ξολοθρεύω.

ὀλοκαύτωμα.

With the use of ὀλοκαύτωμα to denote a victim the whole of which is burned (Mk 12²⁸, Heb 10^{6, 9}) cf. *Ostr* 1305⁶ (A.D. 4) ὀλοπυρέται ἄρτοι, apparently with reference to loaves of unground wheat, or wheat boiled whole, and the corresponding compound ὀλοκάρπωμα (see *Deissmann BS* p. 138). Phrynichus mentions in his Appendix p. 51 (see *Lob. Phryg.* p. 524) the verbs μηροκαυτέω, ἱεροκαυτέω, ὀλοκαυτέω, also (p. 568) the form ὀλοκαυτέω.

ὀλοκληρία.

In the NT this word is found only in Ac 3¹⁶, where it is rendered in the *Vg integra sanitas*: cf. P Oxy I. 123⁶ (iii/iv A.D.) πάνυ θαυμάζω, υἱέ μου, μέχρις σήμερον γράμματά σου οὐκ ἔλαβον τὰ δηλοῦντά μοι τὰ περί τῆς ὀλοκληρίας ὑμῶν, "I have been much surprised, my son, at not receiving hitherto a letter from you to tell me how you are" (Edd.), *ib.* XII. 1478³ (Gnostic charm for victory—iii/iv. A.D.) δὲς νείκην ὀλοκληριαν σαδίου (i. σταδίου) καὶ ὄχλον τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the racecourse and the crowd to the aforesaid Sarapammon" (Edd.), *ib.* X. 1298⁵ (iv/A.D.) πρὸ παντὸς εὐχομε(=μαι) τῷ κυρίῳ θεῷ περί τῆς ὀλοκληρίας σου καὶ τῶν φιλτάτων σου, "before all else I pray to the Lord God for the prosperity of yourself and those dearest to you" (Edd.), and BGU III. 948¹ (iv/v A.D.) πρὸ μὲν πάντων εὐχομε(=μαι) τὸν παντοκράτορα θεὸν τὰ περὶ τῆς ὑγίας σου

καὶ ὀλοκληρίας σου χαίριν. See also the votive inscr. *Syll* 775 (= ³1142)² (i/ii A.D.) Μελέτην [ὑ]πὲρ τῆς ὀλοκληρίας [τῶν] ποδῶν εὐχὴν [ἀνέσ]τησεν. The corresponding verb (not in LS) is fairly common in such formulae as the following—P Lips I. 110⁷ (iii/iv A.D.) εὐχόμενος ὅπως ὀλοκληροῦσάν σε καὶ ὑγιαίνουσάν ἀπολάβω, P Oxy X. 1299³ (iv/A.D.) πρὸ μὲν πάντων εὐχομαί σοι ὑγιένειν (i. σε ὑγιαίνειν) καὶ ὀλοκληρεῖν παρὰ τῷ κυρίῳ θεῷ, and P Lond 1244⁷ (iv/A.D.) (= III. p. 244) παρακαλῶν τὸν θεὸν ἵνα σαι ἀπολάβω εὐθυμοῦντα καὶ εὐτυγμοῦντα καὶ ὀλοκληροῦντα.

ὀλόκληρος

is common of material or physical soundness and completeness, e.g. P Lond 935⁷ (A.D. 216 or 217) (= III. p. 30) ὀλοκλήρου οἰκίας, P Oxy I. 57¹⁸ (iii/A.D.) ὑπὲρ τοῦ ὀλόκληρον (ποιήσαι) τὴν ἐπίσκεψιν τῶν χωμάτων καὶ διαρύχων, "towards the completion of the survey of the dykes and canals" (Edd.), *ib.* XIV. 1772³ (late iii/A.D.) μεθ' ὧν εὐχομαί σε ὀλόκληρον ἀπολαβεῖν, and from the inscr. *OGIS* 519¹⁴ (c. A.D. 245) χωρίον ὑμέτερον ἔσμεν ἱερώτατ[ον καὶ ὡσπερὶ δῆ]μος ὀλόκληρος. An interesting parallel to I Thess 5²³ is afforded by the magic P Lond 121⁵⁰⁰ (iii/A.D.) (= I. p. 103) διαφύλασέ μου τὸ σῶμα τῆν ψυχὴν ὀλόκληρον: cf. *Epict.* iv. i. 151 ἐτι τιμῶ τὸ σωματίον, ὀλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ ποιούμαι, "I still pay regard to my body, I set a great value on keeping it whole" (cited by Sharp, p. 54). The Biblical use is discussed by Milligan, *Thess.* p. 78. MGr ὀλάκερος has lost the second λ through dissimilation (Thumb, *Handbook*, p. 23).

ὀλολύζω.

This NT ἄπ. εἶρ. (Jas 5¹) occurs in the curious spell for transforming a goddess into the appearance of an old woman, P Lond 125 *verso*³⁰ (v/A.D.) (= I. p. 124) ὀλολύσασ' ἢ γραῦς φέιξεται ὅπως μὴ εὐκόλως αὐτὴν ἀπολύσης. For the subst. see P Leid W^{xxi}.³⁰ (ii/iii A.D.) (= II. p. 155) ἔσω προσβαλόμενος μύκησαι ὀλολυγμός (i. -μόν), P Lond 121³²³ (iii/A.D.) (= I. p. 94) μὴ φωνῆ μὴ ὀλολυγμός μὴ συνριγμός (i. συνριγμός), and ⁷⁸⁹(p. 109). For the adj. ὀλολυγαῖος see *Kaibel* 546⁶ (Imperial) ὀλολυγαία νυκτερίς, "a howling bat," and for ὀλολύκτρια (not in LS) applied to a woman "crying aloud" at a sacrifice see *Syll* 566 (= ³982)²⁵ (ii/B.C.). The words are onomatopoeic: cf. ὀλακτέω, Lat. *ululare*.

ὄλος.

P Grenf II. 77³⁰ (iii/iv A.D.) (= *Selections*, p. 121) τῆς ὄλης δα[πά]νης, "the whole outlay," P Oxy VI. 903⁴ (iv/A.D.) ἐπὶ ὄλας ἐ[πτ]ὰ ἡμέρας, "for seven whole days," and *Priene* 112⁹⁸ (after B.C. 84) διὰ τοῦ χειμῶνος ὄλου, "during the whole winter" (cf. *Lk* 5³). See also P Thead 3²¹ (A.D. 299), where, at the end of a deed of sale, the vendor announces—ἐγραψα τὰ ὄλα. With the use of ὄλος in Jn 9³⁴, 13¹⁰, we may compare P Fay 119⁶ (c. A.D. 100) χόρτον σαπρὸν καὶ ὄλον (i. ὄλον) λελυμένον, "rotten hay, the whole of it decayed" (Edd.). Other exx. are P Tebt I. 33¹⁶ (B.C. 112) (= *Selections*, p. 31), where the instructions for the entertainment of a Roman visitor are summed up in the words—τὸ δ' ὄλον ἐπὶ πάν[των] τὴν μεγίστην φροντίδα

ποιουμένου τοῦ εὐδοκοῦν[τ]α τὸν ἀγῆρα κατασταθῆ[ναι], "in general take the greatest pains in everything that the visitor may be satisfied" (Edd.), P Ryl II. 133¹⁹ (A.D. 33) ἐξ οὗ κινδυνεύει τῷ ἔλαι βλαβῆ[ναι], "whereby there is a risk of its (viz. a dam's) being entirely carried away" (Edd.), and *ib.* 152¹⁴ (A.D. 42) τοῖς ἔλαισι ἠφάνισαν, "utterly destroyed it," of damage done by an inroad of sheep. In P Oxy VI. 936²⁰ (iii/A.D.) οὐδὲ Φιλόξενον ἔλ' ἐξ ἔλαιον οὐχ εὗρον, the editors render, "I have entirely failed to find Philoxenus," and compare *ib.* 893⁸ (vi/vii A.D.) οὐδέν[α] λόγον ὑπὲρ οἰασθήποτε ἔλαιον τὸ σύνολον πράγματος, "no ground of complaint on any matter of any kind whatsoever." For the interchange of ἔλαιον and πᾶς cf. P Tebt II. 418⁴ (iii/A.D.) πρὸ τῶν ἔλαιον τὸ προσκύνημά σου ποιῶ, for the usual πρὸ πάντων, P Lond 404¹⁶ (c. A.D. 346) (= II. p. 305) ἀσπάζομαι . . . πάντας τοὺς ἐν τῇ οἰκίᾳ ἔλαιον κατ' ὄνομα, and P Iand 13²⁰ (iv/A.D.) πάντες οἱ ἀδελφοί σου κατ' ὄνομα ἔλαιον . . . For δι' ἔλαιον, as in Jn 19²³, see P Oxy I. 53¹⁰ (A.D. 316) where a persea tree is reported on as διόλου ξηραντίσαν, "quite dried up." Διόλου is found in Cercidas (iii/B.C.), and survives in MGr. In MGr ἔλαιον in many districts takes the form οὐλος (Thumb *Handbook*, p. 97), which is similar to the Ionic and Epic form οὐλος, from *ὄλφο-: cf. Lat. *salvus, solivus* (Boisacq, p. 699).

We may add that the compound ὀλοσχερής is fully illustrated in Linde *Epic*, p. 13 f.: for the adv. see Cicero *ad Att.* vi. 5. 2.

ὀλοτελής.

For this adj. = "perfect," "complete," which in the NT is confined to 1 Thess 5²³ (but cf. Arist. *Plant.* i. 2. 20, Plut. ii. 909 B), we can now cite the decree of Epaminondas attached to Nero's pompous declaration of the freedom of all Greeks at the Isthmian games of A.D. 67, *Syll* 376 (= 3 814)⁴⁵ ἀνευφορίαν, ἣν οὐδεὶς τῶν πρότερον Σεβαστῶν ὀλοτελή ἔδωκεν, where the adj. has the same adverbial force as in 1 Thess *l.c.* For the adv. ὀλοτελῶς, by which Suidas defines the common ὀλοσχερῶς, cf. *Aq.* Deut 13¹⁶⁽¹⁷⁾.

ὀλυμπᾶς.

Rouffiac (*Recherches*, p. 91) has shown that this abbreviated common name (Rom 16¹⁵) is by no means specially characteristic of Rome, but is common throughout the Empire, e.g. *IG* III. 1080²⁸ (Athens), *CIL* XIV. 1286 (Ostia), *ib.* III. 4939 (Olympia): cf. Milligan *Documents*, p. 183.

ὄλω.

For ὄλω = "entirely," "altogether," cf. P Oxy IV. 743²² (B.C. 2) καὶ γὰρ ἐγὼ ὄλω (i. ὄλω) διαπονοῦμαι εἰς Ἑλένης χαλκοῦς ἀπόλει[σ]εν, "I am quite upset at Helenos' loss of the money" (Edd.), and for the meaning "at all" with a neg. verb, as in Mt 5³⁴, cf. the letter of a wife to her husband, BGU IV. 1079⁹ (time of Claudius or Nero) περὶ δὲ Σαραπάτος τοῦ υἱοῦ οὐ καταλέλυκε παρ' ἐμὲ ὄλω, ἀλλὰ ἀπῆλθεν εἰς παρεμβολὴν στρατεύσασθαι, "but as regards our son Sarapas, he has not lodged with me at all, but has departed to the camp on military duty." The meaning of the adv. in 1 Cor 5⁴ has caused difficulty, but a certain support is lent to the local sense "everywhere," which Weiss in Meyer⁹ *ad l.* prefers (cf. Bachmann in Zahn's *Kommentar*),

by P Oxy IV. 744⁴ (B.C. 1) (= *Selections*, p. 32) μὴ ἀγωνιάς ἐὰν ὄλω εἰσπορεύονται, ἐγὼ ἐν Ἀλεξανδρῆ<ί> > α μὲν, where ὄλω may perhaps imply all the writer's fellow-workmen. For the meaning "actually," adopted by the Revisers in 1 Cor *l.c.*, we may cite *ib.* XIV. 1676³¹ (iii/A.D.) καλῶς οὖν ποιήσεις ἐλ[θούσα] τῷ Μεσορῆ πρὸς [ἡμᾶ]ς ἵνα ὄλω ἰδωμέν σε, "you will therefore do well to come to us in Mesore, in order that we may really see you" (Edd.).

ὄμβρος.

This word, which in Lk 12⁵⁴ is used of a "rain-storm," appears frequently in our sources as a kind of *term. techn.* in connexion with land which has become waterlogged, e.g. P Tebt I. 61(6)¹³² (B.C. 118-7) (ὄμβροχος) διὰ τὸν ὄμβρον τῶν παρακειμένων ὑδάτων. See also *Syll* 804 (= 3 1170)⁷ (ii/A.D.). For the adj. ὄμβριμος cf. P Lond 121²²⁴ (iii/A.D.) (= I. p. 91) ὕδωρ ὄμβριμον. Cognate with Lat. *imber*, ὄμβρος retains the nasal which ἀφρός has lost (Boisacq, p. 106).

ὄμειρομαι.

A good example of this rare verb = "long for" (Hesych. ἐπιθυμέω) in 1 Thess 2⁹ (cf. Job 32² A, Sm. Ps 62(63)²) is supplied by the true reading of the Lycaonian sepulchral inscr. *CIG* III. 4000⁷ (iv/A.D.), where the sorrowing parents are described as—ὄμειρόμενο[ι] περὶ παιδός, "greatly desiring their son"; see Ramsay in *JHS* xxxviii. (1918), p. 152 ff., as against Boeckh-Franz (in *CIG*) and *Kaibel* 406, who unwarrantably change ὄμειρόμενο[ι] into ὄ[δ]υ[ρ]όμεινοι. The illustration of 1 Thess *l.c.* is peculiarly apt if, with Wohlenberg (in Zahn's *Kommentar ad l.*), we regard ὄμειρομαι there as a term of endearment ("ein edles Kosewort"), borrowed from the language of the nursery. It may be added that WH (*Notes*, p. 151) prefer the smooth breathing ὄμειρόμενοι, and that J. H. Moulton finds the root of the verb in *smere*, "remember," as in *memor*, and regards the ὄ- as coming from a derelict preposition ὦ (seen in ὦ-κεανός participle of ὦ-κειμαι, "circumambient"): cf. such parallel formations as δύρομαι and ὀδύρομαι, κέλλω and ὀκέλλω.

ὀμιλέω.

The classical and late Greek meaning of ὀμιλέω, "converse with," which is found in Ac 20¹¹, 24²⁸, Dan 1⁹, may be illustrated from the vernacular P Oxy VI. 928⁸ (ii/iii A.D.) ὀμιλήσας δὲ μοί ποτε περὶ τούτου, "you once had a conversation with me on this subject" (Edd.). Cf. also the *Pelagia-Legend* p. 71⁰ προτρεψάμενος αὐτὸν ὀμιλήσαι τῷ λαῷ, and the use in MGr δὲν μοῦ μιλήσ; "why dost thou not speak to me?" (Abbott *Songs*, p. 108⁸). The verb is used in the wider sense of "associate with" in PSI II. 120⁴⁷ (a collection of apophthegms—iv/A.D.?) πένης ὦν πλουσίοις μὴ ὀμιλεῖ (cf. Hobart, p. 178 f.), and of "busy oneself with" in *OGIS* 282¹⁶ (before B.C. 206) θεωρῶν δὲ τὸν δῆμον . . . ὀμιλοῦντα ἐμ Μούσ(αι)[ς] δειπῶς, *ib.* 505⁷ (A.D. 156) παιδεία τε ὀμιλῶν, "holding converse with" (metaphorically). Ἡ ὀμιλουμένη is used of vernacular Greek. The word is a reduced form of *ὄμο-μιλέω by haplogy. The original meaning is "assemble together": cf. Lat. *militēs*, meaning "those who march in a body" (Boisacq, p. 700). MGr μιλω, "speak."

ὁμιλία

occurs in the NT only in Paul's citation (1 Cor 15³³) from Menander's *Thais* (*Fragm.* p. 62, No. 218): φθείρουσιν ἡθῆ χρηστὰ ὁμιλῖαι κακαί: cf. Euripides *Fragm.* 1013 (Nauck). Ὁμιλία may mean either "conversation" (*Vg colloquia*) or "companionship" (*Beza commercia*), and the latter is obviously the leading idea here: cf. P Oxy III. 471⁷⁶ (ii/A.D.) σύνβολα δεκνόντα τῆς πρὸς τοῦτον ὁμιλίας, "showing signs of his intercourse (*in malam partem*) with him," and Xen. *Mem.* i. 2. 20 ὁμιλία τῶν χρηστῶν. MGr *μιλιά*, "conversation," "speech," "gossip": *μιλημα*, "conversation," "proclamation."

ὄμιλος.

A new literary ex. of this word = "crowd," "throng," which is found in the TR of Rev 18¹⁷, may be cited from the recently recovered fragments of the Ἡοῖαι of Hesiod, PSI II. 130⁷ πολλὸς δ' ἀμφίσταθ' ὄμιλος: cf. Hom. *Il.* xviii. 603, xxiv. 712.

ὁμίχλη.

For this NT ἀπ. εἶρ. (2 Pet 2¹⁷) = "mist," cf. the magical P Par 574^{3023 f.} (c. A.D. 300) ὁ ἐν μέσῃ ἀρούρης καὶ χιόνος καὶ ὁμίχλης. Herwerden *Lex. s.v.* cites the striking saying Plut. *Mor.* p. 460 A ὡς δὲ ὁμίχλης τὰ σώματα, καὶ δὲ ὀργῆς τὰ πράγματα μείζονα φαίνεται. The adj. ὁμίχλωδης occurs e.g. in Vett. Val. p. 6²⁸ αἰ δὲ ἐξῆς β μοῖραι πυρώδεις, ὁμίχλωδεις.

ὄμμα.

This common poetic word, which in the NT is found only in the plur. (Mt 20⁸⁴, Mk 8²⁸), may be illustrated from the address in the Serapeum-dream P Par 51¹⁰ (B.C. 160) (= *Selections*, p. 19) ὄμμα . . . ψυχῆς θάρσ[ει, from the personal descriptions P Leid M^{1.6} (ii/B.C.) (= I. p. 59) ἀσ[θενῶν] τοῖς ὄμμασι, P Lond 678⁶ (B.C. 99-8) (= III. p. 18) ἀ]δύνατος ὄμμασι, BGU III. 713⁹ (A.D. 41-2) ο]λλη (i. οὐλή) ὑπὸ ὄμμα ἀριστερά (i. -ρόν), and from the magic P Lond 121³²⁵ (iii/A.D.) (= I. p. 95) ὄμμα φοβερόν. It may also be noted that in an address by the council of Hermopolis to the Imperial Procurator of the time of Gallienus, Eurip. *Ion* 732 is quoted in the form—εἰς ὄμματ' εὖνον ἀνδρὸς ἐμβλέπειν γλυκύ (CPHerm I. 125⁷ = *Chrest.* I. p. 59). The MGr ὄμματι is generally contracted into μάτι, and ματιά μου is used as an endearing term of address "light of my eye," "my darling," see Thumb *Handbook* p. 340 and cf. *ocelle*, Catullus L. 19, *ocelle mi*, Plaut. *Trin.* 245 [ii. i. 18].

ὄμνυμι, ὄμνύω

with the acc. of the person invoked (cf. Jas 5¹²) is common, e.g. P Eleph 23⁸ (B.C. 223-2) ὄμνύω βασιλέα Πτολεμαῖον, P Par 47² (c. B.C. 153) (= *Selections*, p. 22), ὄμνύω τὸν Σαρᾶπιν, and P Oxy II. 239⁸ (A.D. 66) ὄμνύω Νέρονα Κλαύδιον Καίσαρα. For the rare form ὄμνυμι cf. BGU II. 543² (B.C. 28-7) ὄμνυμι Καίσαρα Αυτόκράτορα θεοῦ υἱόν: see Mayer *Gr.* p. 351 f., and for the LXX usage Thackeray *Gr.* i. p. 279. The perf. is seen in PSI I. 64²⁴ (i/B.C.?) ὄμψμοκα τὸν προγεγραμμένον ὄρκον, and the perf. part. in *ib.* V. 513⁹ (B.C. 252-1) γέγραφεν ἡμῖν Τληπόλεμος προστεταχῆναι τὸν βασιλέα τοὺς ἐν ἄλλοις τόποις ὄμω-

μοκ[ό]τας διορθώσασθαι. Cf. P Tebt II. 293²³ (c. A.D. 187) ὄμωσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται, and *ib.* 25⁸ συνομόμεχα (i. συνομώμοκα) ὡς [π]ρόκειται: also the legal formula ὄμνύω ἔκουσ[ως] καὶ αὐθαίρετ[ως] ἐγγυᾶσθαι in P Iand 30^{6 ff.} (A.D. 105 or 106) (see the editor's note), P Grenf II. 624^{4 ff.} (A.D. 211) *al.*, and P Magd 25⁷ (B.C. 211) εἰ δέ τι ἀντιλέγει, μὴ ὀφείλειν ὄμωσας μοι, ἀπολελύσθω, "mais s'il conteste sa dette et jure ne me rien devoir, qu'il soit délié" (Edd.: see the note). MGr ὄμῶνω.

ὁμοθυμαδόν.

The sense *unanimitèr*, and not merely "together" to which Hatch (*Essays*, p. 63 f.) would limit this word in the NT as in the Greek versions of the OT, is supported by P Tebt I. 40⁸ (B.C. 117) (= *Selections*, p. 28) σαφέστερον μετεληφῶς τοὺς ἐκ τῆς κώμης ὁμοθυμαδόν ἀντέχεσθαι τῆς σῆς σκέπης, "having received certain information that the inhabitants of the village are with one accord claiming your protection" (Edd.), cf. *Syll* 329 (= 742)¹³ (c. B.C. 85) ὁμοθυμαδόν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτοὺς εἰς τοῖς π[ερὶ] τούτων ἀγῶνας, and *ib.* 732 (= 31104)²⁸ (B.C. 37-6) ἡ σύνοδος ἀποδεξαμένη τὴν ἐκτέλειαν καὶ φιλοτιμίαν αὐτοῦ ὁμοθυμαδόν προεβάλετο τοὺς εἰσοίσοντας αὐτοῖς τὰς καθηκούσας τιμὰς Δεύκιον κτλ.: cf. Ac 15²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,—"the decree is not the manifesto of a cabal or faction, but a decree of the entire Church convened together" (Hicks, *CR* i. p. 45). In P Par 63⁸³ (B.C. 164) (= P Petr III. p. 26) Mahaffy renders ὁμοθυμαδόν "without exception." Mayer (*Gr.* p. 459) points out that the use of the acc. neut. of adjectives to form adverbs is specially characteristic of the Κοινή.

ὁμοιοπαθής,

"of like nature" (Ac 14¹⁵, Jas 5¹⁷, RV marg.) is fully illustrated from late Greek writers by Wetstein *ad Ac* l. c.

ὄμοιος.

For ὄμοιος as denoting the same rank or station cf. P Oxy I. 124² (iii/A.D.) Ἄδραστος . . . γήμας ἐκ τῶν ὁμοίων ἔσχεν θυγατέρας δύο, "Adrastus married one of his own rank and had two daughters" (Edd.), and the apophthegm in PSI I. 120³⁰ (iv/A.D.?) γάμει ἐκ τῶν ὁμοίων οἱ μὲν γὰρ ἐκ τῶν κρείσσωνων γαμοῦντες δεσπότης κοῦκ οἰκείους κτώνται. In P Ryl II. 105²⁰ (A.D. 136) ὡς ἐπὶ τῶν ὁμοίω(ν) = "as in similar cases." The adj. is used with ἴσος in *Syll* 162 (= 312)²⁷ (end iv/B.C.) ἐπ' ἴσῃ καὶ ὁμοίῃ, "upon equal and similar terms," and for a weakened sense see P Tebt II. 300¹⁸ (A.D. 151) διὼ ἐπιδίδωμι ὡπως περιερεθῆ (i. διὼ ἐπιδίδωμι ὡπως περιαιρεθῆ) [τ]οῦτο τὸ ὄνομα ταγήναι ἐν τῇ τῶν ὁμοίω(ν) τάξει, "wherefore I present this notice, that this name may be struck off and may be inscribed in the list of such persons" (viz. the dead). On the flexion of the adj. see Moulton *Gr.* ii. p. 157. Hort regards ὄμοιον in Rev 1¹⁸ as virtually an adverb like ὅλον.

ὁμοιότης.

The phrase καθ' ὁμοιότητα, as in Heb 4¹⁵, 7¹⁵, in the somewhat weakened sense of "in the same way as" is found with a gen. dependent upon it in BGU IV. 1028¹⁶

(ii/A.D.) ἐπὶ τῆς ἐξετάσεω[ς] κ[α]θ' ὁμοίότη(α) ἐτέρας ἐξε(άσεως), PSI I. 107^a (end of ii/A.D.) καθ' ὁμοίότητα ἐτέρων δούλων, and P Oxy IX. 1202²⁴ (A.D. 217) κατὰ τὸ ἀναγκαῖον προσφεύγω σοι ἀξίων ἐνταγήναι κάμου τὸν υἱὸν τῆ τῶν ἐφήβων γραφῆ καθ' ὁμοίότητα τῶν σὺν αὐτῷ, "I perforce have recourse to you, requesting that my son too may be entered in the list of the ephēbi in the same way as his companions" (Ed.).

ὁμοίωμα.

According to Souter *Lex. s.v.* ὁμοίωμα, "a thing made like" something else (concrete), differs from ὁμοιότης, "resemblance" (abstract), much as *simulacrum* differs from *similitudo*. As distinguished from εἰκῶν, which implies an archetype, the "likeness" or "form" in ὁμοίωμα may be accidental, as one egg is like another: cf. Rom 5¹⁴, Phil 2⁷, and see Trench *Syn.* p. 47 ff. The word is found in a difficult context in *OGIS* 669⁸² (i/A.D.) καὶ νῦν τοῖς αὐτοῖς παραγγέλλω μηδὲν ἐξ ὁμοιώμα[τος ἐπι]γράψειν ἀλλ[α]χρηῖ ἄλλο τι τῶν καθόλου χωρὶς τοῦ κρεῖναι τὸν ἔπαρχον.

ὁμοίως.

An interesting parallel to Jn 5¹⁹ where ὁμοίως should not be translated "in like manner" (RV) but "likewise" (AV: cf. 6¹¹, 21¹³) is afforded by P Par 47⁸ (c. B.C. 153) (= *Selections*, p. 22) where the writer bitterly exclaims—ὁμύσο τὸν Σαρᾶτιν . . . ὅτι ψευδῆ πάντα καὶ οἱ παρὰ σέ θεοὶ ὁμοίως, "I swear by Serapis that all things are false and your gods likewise." Cf. *ib.* 60⁸¹ (c. B.C. 154) ὁμοίως καὶ Κότταβος, ὁμοίως καὶ Χεντοσνεύς, BGU IV. 1167²¹ (B.C. 12) ἐφ' οἷ ὁμοίως μὴ (ἐπελευσε)σθαι τὴν Ἰσιδῶ(ραν) κατὰ μηδέν(α) τρόπ(ον), and P Ryl II. 243¹⁸ (ii/A.D.) δέξαι παρὰ Νιννάρου ἰς λόγον Εἰρήνης τὸ ἐπιβάλλον αὐτῆ μέρους καὶ ἰς τὸ[ν] λόγον Δημαρίου ὁμοίως δέξαι παρὰ [Ῥ]ᾶ [Ἄ]τρητος τὸ ἐπιβάλλον αὐτῆ μέρους, "receive from Ninnarus for Irene's account the share belonging to her, and likewise from Hatres for Demarion's account the share belonging to her." The adv. is common = "ditto," e.g. CP Herm I. 127^{iii. 14^{al}} (= p. 73). See also *s.v.* ὠσαύτως.

ὁμοίωσις.

On the distinction between ὁμοίωσις and εἰκῶν, the latter "image belonging to fundamental nature," the former "likeness to progressive character," see Hort's note on Jas 3⁹, the only place in the NT where ὁμοίωσις occurs.

ὁμολογέω.

The root meaning of this verb "agree with" is seen in the contract P Oxy II. 275¹ (A.D. 66) δ[μ]ο[λ]ογούσιν ἀλλή[λ]οις Τρύφων . . . καὶ Πτολεμαῖο[ς], "agreement between Tryphon and Ptolemaeus": cf. the legal formula ἐπερωτηθεὶς ὠμολόγησα, "in answer to the formal question I have given my consent," as in P Ryl II. 100¹⁸ (A.D. 238). From this the transition is easy to the sense "acknowledge," "publicly declare," e.g. *ib.* 125²⁶ (A.D. 28-9) ὠμολ[ό]γησεν τὴν πιεῖδα ὡς προφέρεται κενήν, "he acknowledges (having found) the box but alleges that it was empty" (Edd.), *ib.* 180² (A.D. 124) ὁμολογῶ μὴ ἐγκαλεῖν σοι μηδ' ἐγκαλέσειν σοι περὶ μηδενὸς πράγματος ἀπλῶς, "I acknowledge that I neither make nor will make any claim upon you on any

matter whatever" (Edd.), *ib.* 157² (A.D. 135) ὁμολογούμεν διηρησθαι πρὸς ἀλλήλας ἐπὶ τοῦ παρόντος [δ] ἔχομεν ἐγμισθῶσει οὐσιακ[ῶ]ν ἀμπελικῶν κτῆμα, "we acknowledge that we have divided between ourselves at the present time the domain-land vineyard which we hold on lease" (Edd.), and the recurring formula in receipts ὁμολογῶ ἀπέχειν, "I acknowledge that I have received," e.g. BGU II. 394²⁸ (A.D. 137) ὁμολογῶ ἀπέχειν [π]αρὰ τοῦ Στοτοήτιος τὰ[ς] προκειμένας [ἀ]ργυρίου [δ]ραχ[μ]ᾶς] δ[ια]κοσίας τε[σ]σ[α]ρ[ά]κοντα ὀκτώ . . . With the usage "praise," "celebrate," in Heb 13¹⁵, which Grimm-Thayer pronounces as "unknown to Grk. writ.," we may compare the somewhat similar phrase ὁμολογῶ χάριτα in petitions, e.g. P Ryl II. 114³² (c. A.D. 280) ὅπως . . . τῆ τύχῃ σου χάριτας ὁμολογῶν δυνηθῶ, "that I may avow my gratitude to your fortune," P Oxy I. 67²² (A.D. 338) ὅπως ταύ[τ]ης ἡμεῖν τῆς ἐνεργεσίας ὑπαρχθείσης εἰσαεὶ σοῦ τῆ τύχῃ χάριτας ὁμολογῶμεν, and the Christian letter P Oxy VI. 939⁸ (iv/A.D.) καὶ εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμολογούντα[ς] διατελεῖν ὅτι ἡμῖν ἕλωσ ἐγένετο, "and may it be granted us to continue for ever to acknowledge our thanks to Him because He was gracious to us" (Edd.). A good ex. of the meaning "promise" (class.), as in Mt 14⁷, is afforded by the Phrygian inscr. *Cagnat* IV. 542 θεῷ ὑψίστῳ εὐχὴν Αὐρήλιος Ἀσκλάπων, ἦν [ὡ]μολό[γ]ησεν ἐν Ἰώμῃ. On the Semitism in ὁμολογῶ ἐν (Mt 10³⁸, Lk 12⁸) cf. Nestle *ZNTW* vii. p. 279 f., ix. p. 253, Burkitt *Earliest Sources for the Life of Jesus*, p. 19 f., and see *s.v.* ἐξομολογέω. MGr μολογῶ.

ὁμολογία

is very common in our sources in the sense "contract," "agreement," e.g. P Eleph 2² (B.C. 285-4) συγγραφὴ καὶ ὁμολογία—the heading of a Will, P Ryl II. 178¹³ (early i/A.D.) Τασεὺς Πετρεῦτος τέθειμαι τὴν ὁμολογίαν καὶ ἐκθρέψωι τὸ δουλικὸν σωματίον Θερμουθάριον ἐπὶ τὰ δύο ἔτη, "I, Taseus daughter of Peteeus has made the agreement and I will nurse the infant slave Thermoutharion for the two years" (Edd.), *ib.* 161⁶ (A.D. 71) κατὰ τήνδε τὴν ὁμολογίαν, "in accordance with this agreement," P Fay 91¹ (A.D. 99) ὁμολ(ογία) Θενετκουεῖς πρὸ(ς) Λούκιου(ν), "agreement of Thenetkoueis with Lucius," P Tebt II. 392³⁸ (A.D. 134-5) ἔτερα ἐφ' οἷς ἡ ὁμολογί[α] περιέχει, "other items according to the terms of the agreement" (Edd.), P Oxy XIV. 1627²⁰ (A.D. 342) πρὸς δὲ ἀμερμνίαν σου τήνδε τὴν ὁμολογίαν σοι ἐξεδόμην, "and for your security I have issued to you this contract" (Edd.), and from the inscr. *Syll* 214³⁰ (iii/B.C.) τὴν περὶ τῆς συμμαχίας ὁμολογίαν ἦκουσι κομίζοντες. For ὁμολόγημα see P Strass I. 40²⁷ (A.D. 569) with the editor's note. Ὁμολόγος is a technical term for a labourer working under a contract, cf. e.g. *Ostr* 413² (A.D. 63) (= *LAE*, p. 105, where Deissmann compares Mt 20¹⁻¹⁶, 1 Cor 9⁷), and for ὁμολόγος γῆ, with reference to land of which the liability was "agreed upon," see P Ryl II. p. 286 f.

ὁμολογουμένως,

"admittedly," as in 1 Tim 3¹⁶, is seen in P Par 15⁸⁶ (B.C. 120) ὁμολογουμένως δ' ἐπὶ συκοφαντεῖα καὶ σεισμῷ ἐπαγειοχό[σ]τος . . .] ἔγκλημα, and P Tor I. 17³² (B.C. 117) ὡστε ὁμολογουμένως ἑαυτοῦ καταμαρτυροῦντα συμφανὲς καθεστηκέναι, "ita ut, vel ipso contra se testimonium dicente,

apertissime liqueat" (Ed.). The word is also found as a *v.l.* in Aristeas 24, and see Crönert *Mem. Herc.* p. 241.

ὁμότεχνος.

For the formation of this compound, which occurs in the NT only in Ac 18⁸, but was used by medical writers as a term for physicians (Hobart, p. 239) cf. the common ὁμοπάτριος and ὁμομήτριος (e.g. P Fay 32^{8f}, A.D. 131), and the courtesy title ὁμότιμος (τοῖς συγγενεῖσι) (e.g. P Tebt I. 254, c. B.C. 113).

ὁμοῦ.

BGU IV. 1022¹² (A.D. 196) γενόμε[νο]ι [εἰ]ς Φεῖλα[8]ελ-φίαν κ[ῶ]μην . . . ἔνθα ὁμοῦ [ῆ]μεν, of persons gathered "together," as in Ac 2⁴. The word occurs often in accounts to denote a total, e.g. P Oxy XIV. 1655¹¹ (iii/A.D.) γίνονται ὁμοῦ (δην.) μᾶ τέ(ταρτον) ᾧ, "total 46 den. 1 quarter," P Meyer 21⁷ (iii/iv A.D.) ὥστε τὸ πᾶν γί(νεσθαι) ὁμοῦ ἀρτά-βας ἑκατὸν [ἐνενηκόντα] ᾧ, "so that the whole amounted to a total of 196 artabae."

ὁμόφρων.

The likeness of "sentiment or disposition" rather than of "opinion" which Bigg (*ICC ad L.*) finds in this adj. in its only occurrence in the NT, 1 Pet 3⁸, may be illustrated from the use of the corresponding adv. in the sepulchral inscr. *Kaibel* 493^{8f}.—

τὸν καὶ ἔτ' ἀκμαῖον βίστον λείποντα καθ' ἥβην
κῆδος ὁμοφρονέως πᾶσ' ἐδάκρυσε πόλις.

ὁμως.

P Par 45⁴ (B.C. 153) ἀλ' (= ἀλλ') ὁμως τοῖς θεοῖς τὴν ἐπιτροπὴν διδομεῖ, P Oxy I. 115⁹ (ii/A.D.) (= *Selections*, p. 9) ἀλλ' ὁμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα: cf. Jn 12⁴². See also BGU IV. 1205¹² (B.C. 28) οὐ πεπρά-καμεν, ὁμως ὡς θέλετε ποιεῖτε, P Giss I. 99⁷ (ii/iii A.D.) κατὰ τὸ τῶν αὐτο[χθόνων] Αἰγυπτίων ἀλλότρια ταῦ[τα ἦν], ἐδράτο δὲ ὁμως, and P Oxy VI. 930²⁶ (iv/A.D.) (= *Selections*, p. 30) νοσηλότερον δὲ ὁμως τὸ σωματίον ἔχει, "but nevertheless she is still in a somewhat sickly state of body." On the supposed trajectory of ὁμως from its proper place in Gal 3¹⁵, 1 Cor 14⁷, see Burton *Gal.* p. 178 f.

ὄναρ.

The phrase κατ' ὄναρ which is found for the Attic ὄναρ *sexies* in Mt, is condemned by Photius (*Lex.* p. 149, 25 f.) as βάρβαρον παντελῶς: cf. Lob. *Phryg.* p. 422 ff. It occurs not infrequently in votive inscr. but with the meaning "in consequence of a dream," and not "in a dream," e.g. *Syll* 780 (= ³ 1147)⁵ (ii/iii A.D.) Οὐλοῖται Νείκανδρος καὶ Σωτή-ριος Ὑγεῖα Σωτ[ε]ρη Συνοδο[π]ρ[ο]φ κατ' ὄναρ: see also Deissmann *BS*, p. 253. A new literary ex. of the word occurs in Herodas i. 11 οὐδ' ὄναρ: cf. Cic. *ad Att.* i. 18. 6.

ὄνάριον.

This conversational diminutive (Jn 12¹⁴) may be illustrated from P Oxy I. 63¹¹ (ii/iii A.D.) τοὺς δειγματοάρτας καθ' αὐτὸν ἀναπέμψαι πρὸς ζυγοστα[σ]ίαν λαβόντα παρὰ τῶν ἀρχεφύδων ὄνάριον, "send up the inspectors yourself to the examination, getting a donkey from the chiefs of the police"

(Edd.): cf. the double diminutive in P Ryl II. 239²¹ (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄναριδιον, "look out everywhere for a small donkey for him" (Edd.). The word appears as a diminutive of ὄνος in its less usual sense of "wine-cup" in P Giss I. 47¹⁷ (time of Hadrian) τὸ ὄναριον τὸ χαλκοῦν, BGU I. 248²⁶ (ii/A.D.) ὄναριον ὑπὸ τρίχωρο(ν) οἴνου.

ὄνειδίξω.

For ὄνειδίξω, "reproach," "revile," c. acc. as in Mt 27⁴⁴, cf. BGU IV. 1024^{vi. 21} (ii/iii A.D.), where a man is charged with having basely slain a woman—τὴν ἐπ' ἀ[ν]θρώποις τύχην ὄνειδίξουσιν. The pass. (cf. 1 Pet 4¹⁴) is seen in P Giss I. 40^{ii. b} (A.D. 215) οὐκ ὄνειδισθήσεται ἡ τῆς ἀτιμ[α]ς παρασημε[ω]σις.

ὄνειδισμός.

To the references for this comparatively rare word (Rom 15³ *al.*) we may add Joseph. *Antt.* xix. 319, and Vett. Val. pp. 65⁷, 73¹⁰.

ὄνειδος.

This NT ἄπ. εἶρ. (Lk 1²⁶) may be illustrated from Joseph. *c. Apion.* i. 285, where it is associated with βλάβη. Cf. also *Test. xii. patr.* Reub. vi. 3 εἰς ἄλεθρον βελίαρ καὶ ὄνειδος αἰώνιον.

ὄνησιμος.

This proper name (Col 4⁹, Philem¹⁰) from the adj. ὄνησιμος, "useful," may be illustrated from P Grenf II. 38¹⁷ (B.C. 81) ἡ λογεῦσι (l. -σει) καὶ ἀνανκασί (l. -σει) με ὄνησιμοι (l. ὄνησιμος) ἀγοράσ[α]ι κριθῆς κτλ., P Gen I. 4¹⁰ (beg. iii/A.D.) δ] τοῦ τόπου μου ἀμφο[δάρ]χης ὄνησιμος ἀνεγράφατό με ἐπὶ κώμη[ς] Ἀργεάδος, and from the inscr. *Magn* 242 τόπος ὄνησιμου, *ib.* 300 ἡ σόρος ("grave") ὄνησιμου τοῦ Πανσιμάχου. Thieme (p. 40) notes that the name is specially common in the case of slaves, though not confined to them, as is shown by the mention of a γραμματεὺς M. ὄνησιμος on a coin of Caracalla's time: cf. also ὄνησιμη in *Syll* 865⁵, a woman whom a manumitted slave is to serve till her death. Dittenberger's Index (p. 89) shows other exx.: see also Lightfoot *Col.* p. 310, Zahn *Introd.* i. p. 458, and Hatch in *JBL* xxvii. (1908), p. 146.

ὄνησίφορος.

On the improbability that ὄνησίφορος, who, according to tradition, suffered martyrdom at Parium, a city of Mysia, in the beginning of ii/A.D., is to be identified with the friend and disciple of Paul (2 Tim 1¹⁶, 4¹⁰), see W. M. Ramsay *Exp T* ix. p. 495 f. The identification, as Ramsay points out, becomes impossible if we accept the tradition embodied in the *Acts of Paul and Thekla* (A.D. 150-170), which makes Onesiphorus, a native of Antioch, converted by Paul on his first visit, and already a householder at that time, about A.D. 48.

ὄνικός.

Grimm's statement that this adj. is "not found" outside its NT occurrences (Mt 18⁶, Mk 9⁴²) requires correction in the light of the new evidence, e.g. BGU III. 912²⁴ (A.D.

33) τὰ δονικά κτήνη, P Gen I. 23⁴ (A.D. 70) ἀπὸ τῶν ὑπαρχόντων ἡμῖν δονικῶν κτηνῶν δνον ἔγα, and OGIS 629³⁰ (A.D. 137) γόμεν δνικ[οῦ], a load such as requires an ass to carry it. Cf. for similar formations, P Oxy III. 498⁸ (ii/A.D.) τῶν οικοδομουμένων λίθων κύβων καμηλικῶν, “squared building-stones transportable by camel (?),” and BGU III. 814⁶ (iii/A.D.) ἡμιονικὸν ἄρμα, “a chariot drawn by mules.” Deissmann (*LAE*, p. 77) notes that δονικός “survives in the Middle Greek τὸ (δ)νικόν, which is still in dialectal use, for instance in the island of Carpathus.”

δόννημι.

Ὀναίμην (Philem²⁰), “may I have satisfaction,” is the only opt. form from an unathematic verb in the NT: cf. *Audolent* 92² (iii/B.C.) δναίνο, *Kaibel* 502²⁷ (iii/iv A.D.) μήτ' ἐλπιδῶν δναίνο, and see Moulton *Gr.* ii. p. 213. In *C. and B.* ii. p. 730 No. 658A. ²⁰ the gen. has given place to the acc.—τοῖς ὑπὸ ἓνα κερὸν [δ]νη[θ]εῖσιν τὸ τῆς ζωῆς μέρος. For the thought of filial offices underlying the word, as in the Philemon passage, see the citations in Lightfoot *Comm. ad l.* The subst. ὄνη occurs in P Tebt II. 420 (iii/A.D.), a letter from Sarapion to his brother, asking for assistance in his pecuniary troubles—²⁴δδς οὖν τὴν ὄνην σου ἕνα ἀνασπασθῆ ἀναγκαίως, “so give me your help, that (the barley) may of necessity be pulled up (?)” (Edd.). For ὄνησις cf. the good advice of a father to his son, P Oxy III. 531¹² (ii/A.D.) τοῖς βιβλίους σου αὐτὸ μόνον πρόσσεχ[ε] φιλολογῶν καὶ ἀπ' αὐτῶν ὄνησιν ἔξεις, “give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit” (Edd.).

ὄνομα.

(1) For ὄνομα, the name by which a person or thing is called, we may cite: P Magd 24⁴ (B.C. 218) Αἰγυπτία τις, ἣ λέγεται εἶναι δνομα Ψενοβάστι[ς], P Lond 854¹¹ (i/ii A.D.) (= III. p. 206, *Selections* p. 70) τῶν φίλων [ἐ]μ[ὼν] τῶν δνόματα ἐνεχάραξα τοῖς ἱε[ρο]ῖς ἀειμνή[σ]τως, “I carved the names of my friends on the sanctuaries for perpetual remembrance”—a traveller's letter, and BGU II. 423²² (ii/A.D.) (= *Selections*, p. 92) ἔσ[τ]ι[δε] μου δνομα Ἀντωνῖος Μάξιμος. Deissmann (*LAE*, p. 121) claims the phrase ὦν τὰ δνόματα as “a characteristic documentary formula,” e.g. P Oxy III. 485³¹ (A.D. 178) ὦν τὰ δνόματα ἐπὶ τῶν [τῶ]πων δηλωθήσεται, “whose names will be ascertained on the spot” (Edd.), BGU II. 432^{11.3} (A.D. 190) ὦν τὰ δνόματα τῶ βιβλιδίῳ δεδήλωται, “whose names are shown in the little book” (cf. Phil 4⁸).

(2) By a usage similar to that of the Heb. *דָּבָר*, δνομα comes in the NT to denote the character, fame, authority of the person indicated (cf. Phil 2⁹ f., Heb 1⁴). With this may be compared the use of the word as a title of dignity or rank, as in P Oxy I. 58⁸ (A.D. 288) where complaint is made of the number of officials who have devised “offices” for themselves—δνόματα ἑαυτοῖς ἐξερρόντες, and provision is made that, on the appointment of a single trustworthy superintendent, the remaining “offices” shall cease—¹⁴τὰ δὲ λοιπὰ δνόματα παύσεται. See also the use of the word as a title of address in the sepulchral inscr. *Preisigke* 343⁹ Ἀντωνεῖνε . . . φιλόνηρωπε καλὸν δνομα κύριέ μου κτλ., and the interesting *grafito* of A.D. 79 (cited by

Deissmann *LAE*, p. 276), where there is allusion to a certain lady Harmonia—ἥς ὁ ἀριθμὸς μὲ (or ἀλε) τοῦ καλοῦ δνόματος (cf. Jas 2⁷), “the number of her honourable name is 45 (or 1035).” In P Leid Wxix.¹⁰ (ii/iii A.D.) we have an invocation to Γῆ—οὐ τὸ (δνομα) οὐδὲ θεοὶ δύνανται (δ. δύνανται) φθέγγεσθαι.

(3) The transition from the foregoing to the meaning “possession,” “property,” is easy, e.g. P Oxy II. 247³¹ (A.D. 90), where a man registers on behalf of his brother certain property which has descended to him ἐξ δνόματος τῆς σημαινομένης καὶ μετπλαχίας ἀμφοτέρων μητρὸς Τσεναμωνῆτος, “from the property of the aforesaid and departed Tsennamonas, the mother of us both” (Edd.), *ib.* 249⁸ (A.D. 80) τὸ κατηνητικὸς εἰς με ἐξ δνόματος τοῦ ὁμογησιῶ μου ἀδελφοῦ, and BGU I. 256⁵ (time of Antoninus Pius) τὰ ὑπάρχοντ[α] εἰς δνομα διεῖν, “that which belongs to the property of the two.” We may also compare P Ryl II. 174²³ (A.D. 112) συνχωρεῖ ἡ Ἑρακλοῦς [ἀ]κυρο[ν] εἶναι κατὰ πάντα τρόπον ἣν πεποιήται ἡ Τασουχαρί[ο]ν διὰ τῆς [τῶν] ἐνκτησ[ε]ων [β]ιβλι[ο]θήκης ἐκ[ο]ύσιον κατ[ο]χῆν τοῦ δνόματος [αὐτῆς] εἰς τὸν [τ]ῆ[ς] Ἑρακλοῦτος λόγον, “Heraclous acknowledges that the voluntary notification of the personal claim made by Tasoucharion in favour of Heraclous through the property registration-office is entirely invalid” (Edd.). Sometimes δνομα is best left untranslated, as in P Oxy III. 513²² (A.D. 184) (= *Chrest.* I. p. 216) τὸν τόκον τὸν [δ]ν[δ]ματί μου παραγρα[φ]ῆντα, “the interest debited to me” (Edd.).

(4) The meaning “person,” which is found in Ac 1¹⁵, Rev 3⁴, 11¹³, may be illustrated from P Oxy IX. 1188⁸ (A.D. 13) παρὰ τοῦ ὑπογεγραμμέ[νου] δνόματος, “from the person below written,” BGU I. 113¹¹ (A.D. 143) ἐκάστῳ δνόματι παρα(γενομένῳ), P Thead 41¹⁰ (A.D. 309) διέγ[ρα]ψεν Σακάων καὶ οἱ κοι(νωνοὶ) ἀπόρων ὀνομάτων τάλαντα τρία, and the late PSI I. 27²² (Acts of Martyrdom—v/A.D.) ἀπέκτεινεν ψυχὰς [εἰδωλοτα]ρῶν ὡς δνόματα χεῖλια πεντακόσια.

(5) The phrase εἰς (τὸ) δνομά τινος is frequent in the papyri with reference to payments made “to the account of any one” (cf. Lat. *nomen*)—P Rein 44²⁷ (A.D. 104) χρῆσθῆν εἰς τὸ Διονυσίου [δ]νομα χρεωστῆ Ἑρμαίῳ νεωτέρῳ, P Meyer 8¹⁸ (A.D. 151) πάντα [καταγραφῆ]ναι συνῆξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ δνομα, and *Ostr.* 1160¹ (ii/A.D.) διάγραφον εἰς δνομ(α) κληρονόμων Ἀπιδος Νότου (καὶ) Δ(ιβός). The usage is of interest in connexion with Mt 28¹⁹, where the meaning would seem to be “baptized into the possession of the Father, etc.” See further Deissmann *BS* pp. 146 f., 197, and W. Heitmüller's monograph *Im Namen Jesu* (Göttingen, 1903), where (p. 100 ff.) the phrase is claimed as good vernacular. With εἰς δνομα = *qua* in Mt 10⁴¹ f., cf. P Oxy I. 37^{1.17} (A.D. 49) (= *Selections*, p. 50), where in an action against a nurse for the recovery of a male foundling it is stated—βούλεται ὀν[δ]ματί ἐλευθέρου τὸ σωματίον ἀπενέγκασθαι, “she wishes (to defend herself on the ground) that the foundling was carried off in virtue of its being freeborn.”

The phrase ἐν (τῷ) δνόματί τινος, so common in the NT, has not been found outside Biblical Greek, hut Deissmann (*BS*, p. 197 f.) compares the use of the dat. in *Syll* 364 (= ³⁷⁹⁷37) (A.D. 37), where the names of five προσβευταί, who had signed the oath of allegiance to Caligula

taken by the inhabitants of Assos, are followed by the words—*οἴτινες καὶ ὑπὲρ τῆς Γαίτου Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίῳ ἔθυσαν τῷ τῆς πόλεως ὀνόματι*. The simple dat. is found in BGU IV. 1205²³ (B.C. 28) *δὸς Ἀλεξίῳ τῷ βαφί τῷ ἐμῷ ὀνόματι κτλ.*, P Oxy III. 531²⁵ (ii/A.D.) *πέμψον Φρόνιμον πρὸς Ἀσκληπιάδην ἐμῷ ὀνόματι*, P Flor II. 226¹³ (iii/A.D.) *πέμψον αὐτὰ εἰς Ταλεῖ τῷ ἐμῷ ὀνόματι*, and from the inscr. *JHS* xvii. (1897), p. 411 No. 14 *προστέμω ὀνόματι*, and *CIG* 3919 *στεφανωτικοῦ ὀνόματι*, where, as Evans (*CQ* xv. p. 26) points out, *ὀνόματι* might be rendered "under the heading of."

(6) Other exx. of *ὄνομα* with various prepositions are—P Tebt II. 317³² (A.D. 174-5) *ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος*, "carrying out everything in my name and during my absence" (Edd.), P Oxy VII. 1063³ (ii/iii A.D.) *σύμβαλε Ἡρώδη . . . ἐξ ὀνοματός μου καὶ εἰπον αὐτῷ*, "go and see Herodes in my name and say to him" (Ed.); P Amh II. 85⁸ (A.D. 78) *ὄσα ἄλλα ἐὰν ἀφεύρω ἐπ' ὀνόματος τῶν υἱῶν ὀρφανῶν αὐτοῦ Σαραπίωνος*, "whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.), P Rein 44¹³ (A.D. 104) *ἐποίησεν τὰς ἀνάς ἐπὶ τῷ Διονυσίου τοῦ υἱοῦ ὀνόματι*, P Tebt II. 407¹⁵ (A.D. 199?) *ἀφ' ὧν ἔχω ἐπ' ὀνοματός σου ὑ[παρ]χόντων*, "of my property standing in your name" (Edd.), and the slightly different BGU I. 153²⁷ (A.D. 152) *ἀπογράψασθαι ἐν τῇ τῶν καμήλων ἀπογραφῇ . . . ἐπ' ὀνόματος αὐτῶν*, where, as Deissmann (*BS* p. 197 n.²) points out, the reference is to the camels' being entered on the list *under the name* of their new owner; BGU I. 27¹⁸ (ii/A.D.) (= *Selections*, p. 102) *ἀσπάζομαι . . . πάντε(= αἱ) τοῖς φιλοῦντάς σε κατ' ὄνομα* (cf. 3 Jn¹⁵), P Oxy VII. 1070⁴⁶ (iii/A.D.) *τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγέρευε καὶ ἄσπασε*, and the Christian prayer *ib.* 1059⁷ (v/A.D.), where, after a prayer to God for various persons, the petition is added *ὤψε(= ἴ. ὄψαι) κατ' ὄνομα*, "look on them severally"; and BGU II. 531^{ii.10} (ii/A.D.) *τὰ περιγεγόμενα ἐνοίκια πρὸς ἕκαστον ὄνομα τῶν τρυγόντων γραφήτω*. In MGr *για ὄνομα τοῦ θεοῦ*, "for God's sake!"

ὀνομάζω.

For this verb = "name," cf. P Oxy X. 1272²¹ (A.D. 144) *ἐπιδίδωμι τὸ ἀναφόριον καὶ ἀξίω . . . ἀχθῆναι ἐπὶ σέ τὸν Ἡρᾶν καὶ τοὺς σὺν αὐτῷ οὖς αὐτὸς ὀνομάσει*, "I present this petition and request that Heras and his associates, whose names he will himself give, should be brought before you" (Edd.), and the following extract from the official record of a judge—BGU III. 969^{ii.12} (A.D. 142?) *ὀνομάσατε οὖς αἰρεῖ[σθε]. Πα[ίσ]ων εἰπ(εν)· Ἐγὼ αἰροῦμ[αι] Λογ[γέ]νον Κλημεντα. The pass. is found in BGU IV. 1165³² (B.C. 13) δι' ἧς καὶ ὀνομάζεται ὁ τοῦ Ἡρακλεῖ(ῶ) καὶ τῆς Θερμοῦθιου υἱ(ὸ)ς Ἡρακλεῖ(ῶ)ς, and *ib.* II. 388^{iii.13} (ii/iii A.D.) *ἐν τῇ ἐπιστολῇ ἔγραψας τῷ στρατηγῷ τοῦ Ἀρσινοίτου περὶ τῶν ὀνομασθέντων ὑπὸ τῶν δούλων. οὐ προσεγράφη Σεμπρῶνιος Ἀισχίνης ὀνομασθεὶς ὡς πρόβατα ἐκείνου ἀποσπάσας*. The verb is not uncommon in the sense of "nominate," e.g. P Oxy X. 1257¹ (iii/A.D.) *Ἐπίμαχος ὀνομασθεὶς εἰς δεκαπρωτεῖαν*, "on the nomination of Epimachus to the office of decaprotus" (Edd.), *ib.* IX. 1204⁴ (A.D. 299) *παρὰ πάντας τοὺς νόμους ὀνομασθέντος μου ὡς εἰς δεκαπρωτεῖαν*, and for the corresponding subst. see *ib.* XIV. 1642³ (A.D. 289)*

ἀποσυνίστημί σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὀξυρυγχίτῃ τῇ ὀνομασίᾳ τῇ ὑπ' ἐμοῦ γενομένη παρὰ τῷ διασημοτάτῳ ἡγεμόνι, "I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative at the nomination made by me to his excellency the praefect" (Edd.). The verbal *ὀνομαστός* is found in *Kaibel* 254³ (iv/iii B.C.) *πρόγονοι δ' ὀνομαστοὶ ἀπ' [αἰχμ]ῆς*: cf. its use as a proper name in P Ryl II. 88¹³ (A.D. 156) *στ[ρατηγῷ] Ὀνομάστ(ω)*. For the subst. *ὀνομαστής* cf. BGU I. 96⁶ (2nd half iii/A.D.) *Μάρωνος ὀνομ[α]στοῦ τῆς δεκαπρωτείας*, and for *ὀνομαστῆς* cf. *OGIS* 218⁸⁶ (iii/B.C.) with the exx. cited there, also BGU I. 316³³ (A.D. 359).

ὄνος.

The following may serve as exx. of this common word, probably borrowed, like Lat. *asinus*, from some Asiatic language (Boisacq, p. 705)—P Petr III. 140(a)² (iii/B.C.) *ἀπ[ο]στειλόν μοι τὴν θνον*, P Grenf II. 14(b)^{5f} (B.C. 225) (= *Chrest.* I. p. 489) *συνκεχρήμα[θ]α δὲ θνους βαδιστάς* (see *s.v.* *βαδίζω*) *πέντε . . . ἐτομάκαμεν δὲ καὶ τοὺς τεσσαράκοντα θνους [τοὺς σ]χ[ε]νοφόρους*, P Ryl II. 142²⁰ (A.D. 37) *ἤρσαν διὰ θνων εἰς λόγο(ν) δεσχ(=μ)ῶ(ν) ἕξακοσίων*, "they carried off by means of donkeys a matter of six hundred bundles" (Edd.), *ib.* 145¹⁸ (A.D. 38) *ἀφῆρπασεν παρ' αὐτοῦ θνον θήλειαν*, "he robbed him of a female donkey" (Edd.), P Lond II. 331^{18f} (A.D. 165) (= II. p. 154, *Chrest.* I. p. 575) *δώσ[ο]μεν ἐτι καταβαίνοντι θνους τέσσαρας καὶ ἀναβαίνοντι τοὺς ἴσους*, "we shall give him for the down journey four asses, and for the up journey the same number," P Oxy VI. 932⁸ (late ii/A.D.) *ἐὰν δύνῃ ἀναβῆναι ἵνα ἐπιγνοῖς (cf. Lk 14^{28*}) τὸν θνον*, "if you can go up to find out the ass, do so" (Edd.), and *ib.* I. 112⁷ (iii/iv A.D.) *δήλωσόν μοι ἢ πλοῖω ἔξέρχ[ε] ἢ ὄνω*, "let me know whether you are coming by boat or by donkey," a good ex. of the instrumental dat. In P Fay 67⁷ (A.D. 80) (πυροῦ) *θνους τρεῖς, θνους* = "donkey-loads": cf. BGU II. 362^{1.6} (A.D. 215) *θν]ων γ' ὑπὸ δένδρα*, "three asses laden with trees"—a rare instance of Coptic syntactical influence found in the papyri (cf. *s.v.* *ὄστειον*, and see Thackeray *Gr.* i. p. 20). In Herodas vi. 83 *ὁ θνος* = "the grindstone": cf. *μῦθος θνικός* (Mt 18⁶, Mk 9⁴²). On the *δίπλωμα θνων*, see *Ostr.* i. p. 360 f. For *ὀνηλάτης* cf. P Fay 119³ (c. A.D. 100), and for *ὀνηλάσιον* cf. P Ryl II. 183(a)² (A.D. 16). See also *s.v.* *βαδίζω*.

ὄνωτος.

"actually," "indeed," as in Gal 3²¹, is seen in P Giss I. 22⁸ (time of Trajan) *πρὸ π[άν]των εὐχομ[α]ι . . . τὴν [γλυκυ]τάτην σου ὄψιν προσκυνησῶν ἔνν ὄνωτος ἀμοιβ[ή]ν [. . .] τῆς εὐσεβείας μου κτλ.* For its use, virtually as an adj., preceded by the art. and followed by a noun (1 Tim 5^{3, 16}), we may cite *Ep. ad Diogn.* x. 7, Arist. *Apol.* iv. I. Cf. MGr *τόντις*, "really": few adverbs in *-ως* have survived in MGr.

ὄξος.

For *ὄξος*, "sour wine" drunk by soldiers, as in Mt 27⁴⁸ *αλ.*, cf. P Lond 1245⁹ (A.D. 357) (= III. p. 228) a receipt for 4000 *ξέσται* supplied to soldiers stationed at Hermopolis—*ξέσους ξέστας τετρακισχειλλούς*. Other exx. of the word,

where it is distinguished from οἶνος, are *ib.* 856²⁸ (tariff of excise duties—late i/A.D.) (= III. p. 92) πλὴν οἴνου [καὶ] ὄξους, and *ib.* 1159⁴⁹ (A.D. 145-7) (= III. p. 113) ἐπὶ οἴνου καὶ ὄξου(ς) οἱ πρόνοντες. See also for the word P Flor III. 334⁵ (ii/A.D.) προφρένεκέ μοι εἰς ἕψησιν γάρου ("fish-sauce") καὶ ὄξ[ο]ς ἐκ τοῦ Κῶφου καὶ ἐλαίαν, P Tebt II. 403¹³ (A.D. 212-7) λόγ[ο]ς τοῦ μετρηθέντος ἡμῶν ὄξους εἰς τὴν ἐνεσιτῶσαν ἡμέραν, BGU I. 14^{ii.13} (A.D. 255) ὄξους ὕδρομυ(οῦς), and P Oxy XIV. 1776^d (late iv/A.D.) ὄσον χρήξουσιν ἐν τε σίτῳ ἢ ὄξους (l. ὄξει) παρασχού αὐτοῖς, "supply them with whatever they require in the way of corn or sour wine." The dim. ὄξ(ε)ιδιον occurs in BGU II. 417²¹ (ii/iii A.D.) ἔρρωσό μοι, γλυκύτατε, καὶ ὄξειδία μοι κόμισον, cf. ³², and the late P Lond 113. 11(a)⁹ (vi/vii A.D.) (= I. p. 223) a contract to take the sour wine (τὰ ὄξειδία) of one year's vintage in exchange for the sweet wine (τοῦ οἴνου) of the succeeding year. "Ὄξος is to ὄξυς as εὔρος is to εὔρυς: cf. *acetum* and *acies*, *acer*, etc.

ὄξυς.

P Oxy VI. 900⁷ (A.D. 322) ὑποβληθέντος ἔτι εἰς κονδοκτορίαν τοῦ ὀξέως δρόμου τοῦ εὐτυχῶς εισιόντος ἔτους, "I have besides been nominated as contractor for the express-post for the year auspiciously approaching" (Edd.): see the editors' note, and cf. Rom 3²⁵ ὀξέως οἱ πόδες αὐτῶν ἐκχείαι αἶμα. It may be noted that the express postal service (*cursus velox*) with horses was introduced into Egypt after the time of Diocletian, to give way, however, under Justinian to the old service with asses: cf. P Flor I. 39⁷ (A.D. 396), P Oxy I. 140⁷ (A.D. 550), and see the introduction to P Hamb I. 9. On the form ὄξεῖα cf. Moulton *Gr.* ii. p. 118. The comp. ὄξύτερον is contrasted with βαθύτερον in P Lond 899⁵ (ii/A.D.) (= III. p. 208) in connexion with some purple, πορφύριον.

ὀπισθεν.

For the prepositional use of ὀπισθεν c. gen., as in Mt 15²³, Lk 23²⁸, cf. the magic P Par 574¹²⁸⁰ (iii/A.D.) (= *Selections*, p. 113) ὀπισθεν αὐτοῦ σταθεῖς contrasted with an immediately preceding ¹²⁸⁹ βάλε ἔμπροσθεν αὐτοῦ κλώνας ἐλαίας. See also *s.v.* ὀπίσω.

ὀπίσω.

For ὀπισθεν (Rev 5¹—like Juvenal's "scriptus et in tergo necdum finitus Orestes": i. 6), cf. P Tebt I. 58 *recto*⁹⁷ (B.C. 111) τὰ πλοῖνα ὀπίσω, "continued on the back," and similarly *ib.* 178 (late ii/B.C.). For another form of "P.T.O." we may cite P Rev L^{xli.13} (B.C. 259-8) ἔξω ὄρα. See also Meyer *Ostr.* 61¹⁵ (iii/B.C.) ὀπίσω, "turn over," at the end of an account, though as a matter of fact nothing is written on the reverse side of the sheet, and BGU III. 1002¹⁸ (B.C. 55), where, at the end of a contract, we find—ἐπεγράφησαν ἐκ τῶν ὀπίσω μαρτύρων (l. ἐκ τοῦ ὀπίσω μάρτυρες), with reference to the names of the sixteen witnesses on the back. The superlative ὀπιστωτάτη occurs in Preisigke 4308⁵ (iii/B.C.?), unfortunately with lacunae before and after. On the Hebraistic influence in such a phrase as ζητεῖν ὀπίσω τινός (Job 39⁸) see Thackeray *Gr.* i. p. 47, and on the survival of (δ)πίσω in MGr cf. Moulton *Proleg.* p. 99.

ὀπλιζομαι,

"arm myself" is found in the NT only in I Pet 4¹: for the construction cf. Soph. *Electra* 996 τοιοῦτον θράσος | αὐτῆ θ' ὀπλιζει, where Jebb also cites *Anthol. Pal.* 5.93 ὀπλισμαί πρὸς Ἐρωτα περὶ στέρνοισι λογισμὸν.

ὄπλον.

For ὄπλα in the ordinary sense of "weapons" see P Tebt I. 48¹⁹ (c. B.C. 113) ἐπέλθων ἐπὶ τὴν ἀλω Λύκος σὺν ἄλλοις ἐν ὄπλοις, "Lycus proceeded to the threshing-floor with other persons armed" (Edd.). Cf. PSI II. 168¹³ (B.C. 118) ἐπεληλυθέναι τινὰς ἐν ὄπλοις ἐπὶ τὸ σημαινόμενον χῶμα. In a list of artificers, P Tebt II. 278¹⁵ (early i/A.D.), we find ὀπλοποιός (l.-οἰός), "armourer."

ὀποῖος,

though very common in classical Greek, shows a marked tendency to disappear in later Greek. According to Meistershans (*Gr.* p. 237) it is not found in the Attic inscrr. from B.C. 300 onwards. The word occurs *quinquies* in the NT: cf. P Oxy I. 118 *verso*¹⁷ (late iii/A.D.) εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, "you know what hospitality requires" (Edd.), and BGU IV. 1027^{xxvi.11} cited *s.v.* δλεθρος. Note the curious combination ὅτι ὅποῖαν in P Gen I. 54¹ ff. (iv/A.D.) οἰδας τὴν προ(=α)ρεσίν μοι ὅτι ὅποῖαν προ(=α)ρεσιν ἔχω καὶ οἰδας τὴν γνώμην μου ὅτι γν[ώ]μη ὅποια ἐστὶν.

ὀπότε

(in classical Greek "whenever") is freely used for "when" in the papyri, as in the later uncials in Lk 6³, cf. e.g. PSI IV. 432⁴ (iii/B.C.) ὀπότε οὖν δοκιμάζεις, συντόμως χορηγέσθω, ἵνα μὴ ὑστερώμεν τοῖς καιροῖς, P Oxy II. 243¹⁰ (A.D. 79) ὀπότε περιήν, "when she was alive," and P Ryl II. 245⁹ (iii/A.D.) περὶ τῶν ἀξόνων ἡμέλησας ὀπότε ἐξή[σα]μεν αὐτῶν, "you neglected the matter of the axles when we were in need of them" (Edd.).

ὀπου,

"where," as in Mk 2⁴, is seen in P Oxy I. 76¹³ (A.D. 179) ὀπου σὺν τῷ ἀνδρὶ καταμένω, "where I live with my husband," in P Lond 854⁸ (i/ii A.D.) (= III. p. 206), an interesting account of a journey—εἰς Λιβύην ὀπου Ἄμμων πᾶσιν ἀνθρώποις χρησιμῶδε, "to Libya, where Ammon sings oracles to all men," and in the question to an oracle P Oxy XII. 1477² (iii/iv A.D.) εἰ μένω ὀπου ὑπάγω; "shall I remain where I am going?" For the meaning "whither" (ὄποι is not found in the NT), as in Jn 7³⁴, see *Ostr.* 1162⁵ (Rom.) ὀπου θέλει—with reference to the sending of certain measures of wheat. "Ὄπου ἂν (ἐάν) = "wheresoever," as in Mk 9¹⁸, may be illustrated from P Eleph 1⁵ (B.C. 311-10) (= *Selections*, p. 2) εἶναι δὲ ἡμᾶς κατὰ ταῦτ' (cf. Ac 14¹) ὀπου ἂν δοκῆ ἀριστον εἶναι, "and that we shall live together wherever may seem best," P Oxy XIV. 1639²⁰ (B.C. 73 or 44?) ὀπου ἂν τῷ καθόλου περιπέπτῃς ἡμῖν, "in any place whatsoever where you may encounter us" (Edd.), and *ib.* III. 484²⁰ (A.D. 138) ὀπου ἐὰν ὁ κράτιστος ἡγεμὼν Αὔιδιος Ἡλιόδωρος ἐπ' ἀγαθῷ τὸν νόμον διαλογίζηται, "wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome," (Edd.); and = "whithersoever," as in Lk 9⁵⁷, from *ib.* IV. 728¹¹

(A.D. 142) μετενέγκαι ἔ[π]ου ἐὰν αἰρήται, "transport it to any place that he may choose," with reference to a crop that had been cut. With Jn 14⁴ cf. Epict. iv. 7. 14 ἔπου ἂν ἀπέλω, ἐκεῖ μοι καλῶς ἔσται (cited by Sharp, p. 89), and with 2 Pet 2¹¹ "whereas," cf. Aristetas 149 and see P Flor I. 61⁴⁶ (A.D. 85) (as revised *Christ. II.* p. 80) οὐχ ἔπου διαλογισμοὶ καὶ ἡγεμόνες παραγεμόμενοι. The use of the relative adv. ἔπου (ὀπού, ποῦ) for the ordinary relative in MGr is illustrated by Thumb *Handbook* p. 93, e.g. ὁ ἄθρωπος (ὀ)πού ἦρθε, "the man who came."

ὄπτάνομαι

can be definitely removed from the list or so-called "Biblical" words (Grimm-Thayer, p. 695), since to its occurrences in the LXX (3 Kingdoms 8⁸, Tob 12¹⁹; cf. P Oxy XIII. p. 4) and the NT (Ac 1⁸), we can add such early exx. as P Par 49³⁸ (B.C. 164-158) (= Witkowski,² p. 72) εἰ δὲ δι' ἄλλο τι οὐκ ὄπτάνεται μοι, P Tebt I. 24⁶ (B.C. 117) καὶ μηδαμῶς ὄπτανόμενον ὑπ[. . .]. Of a later date we have the great magical papyrus P Par 574³⁰³³ (c. A.D. 300) ὀρκίζω σε τὸν ὄπτανθέντα τῷ 'Ο(=Ι)σραὴλ ἐν στύλῳ φωτιῶν καὶ νεφέλῃ ἡμερινῇ, an interesting reference to Exod 13²¹ (see Deissmann *LAE* p. 252). On the implications involved in the use of ὄπτάνομαι in Ac 1⁸ as denoting actual appearance as distinguished from vision cf. Knowling *EGT ad l.*

ὄπτός.

With the use of this verbal adj. in Lk 24⁴² (cf. Hobart, p. 182f.) we may compare P Giss I. 93⁶ ὄπτου δέλφακος, "roast pork," in what appears to be a list of goods for a feast. The word = "baked" is common with πλίνθος, e.g. P Ryl II. 164⁷ (A.D. 171) κρηπε[ι]ς ἐξ ὄπτου πλίνθου, "a quay of baked brick," P Oxy XIV. 1674⁸ (iii/A.D.) θεῖς τὴν ὄπτὸν πλίνθον πα[ρὰ] τὴν πλάτην, "put the baked bricks alongside the wall(?)" (Edd.), P Flor I. 50^{68, 69} (A.D. 268), and PSI VI. 712⁵ (A.D. 295).

For the subst. ὄπτησις cf. BGU IV. 1143¹⁷ (B.C. 18) κ[ε]καυμένα τῇ καθηκούσῃ ὄπτησι. Wilcken (*Ostr.* i. p. 693) cites ὄπτανεύς, "roaster," "keeper of a cook-shop," from an unedited Berlin papyrus of iii/B.C. The verb is seen in P Lond 131 *recto*¹¹⁵ (A.D. 78-9) (= I. p. 173) περιστερ(ᾶς) ὄπτωμέν(ας): if the restoration is right, it is used metaphorically in P Giss I. 24⁴ (time of Trajan) οὐ μὴ σε ὄπτήσωσιν (i. ὄπτήσωσι).

ὄπτῶρα.

For this class. and vernacular word, which is used metaphorically in Rev 18¹⁴, cf. the i/A.D. letter of a tax-gatherer at Oxyrhynchus, P Oxy II. 298, where along with much other miscellaneous matter he informs a friend —³⁸ οὐπω πολλὴ ὕ(=δ)πῶρα ἐγένετο ἐν Μέμφι ἐπὶ τοῦ παρόντ[ο]ς, "there has not been much fruit in Memphis up to the present": also P Lond 46²²⁰ (iv/A.D.) (= I. p. 72) ὄσα ἀκμάζει τῶν ὄπτῶρων. For the adj. see *OGIS* 234¹ (end of iii/B.C.) Πυλαίας ὄπτωρινῆς, the autumn meeting of the Amphictyons at Pylae: cf. Jude¹² δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit." A form ὄπτωρμεῖος (not in LS) should probably be read in P Lond 974^{1, 3} and II. 5 (A.D. 305-306) (= III. p. 116f.) (as amended *Addenda*,

p. vii.). With ὄπτωροφυλάκιον (Ps 78(79)¹, *al.*) cf. the mention of an ὄπτωροφύλαξ in P Oxy IV. 729¹⁴ (A.D. 137), also the *recto* of P Ryl II. 244 (iii/A.D.). The etymology of ὄπτῶρα may reveal the meaning, "the season that follows summer" (cf. ἔπι-θεν) (Boisacq, p. 709).

ὄπῶς.

(1) An interesting use of ὄπῶς, in which it is virtually a conjunction = "in which case," is seen in such passages as P Tebt II. 414³² (ii/A.D.) ἡ ληνέ(=ι)ς τοῦ 'Αγαθανγέλου ἔστιν, ὄπῶς τοῖς παιδίο(ι)ς δοθῆ, "the trough belongs to Agathangelus, so let it be given to the children" (Edd.). See further *Proleg.* p. 177 n¹. (2) For ὄπῶς, like πῶς, used in the sense of ὡς, ὅτι (cf. Blass *Gr.* p. 230f.), we may recall the letter of the prodigal BGU III. 846¹⁸ (ii/A.D.) (= *Selections*, p. 95) οὐκ οἶδες, ὅτι θέλω πηρὸς γενέσθαι, εἰ γνοῦναι, ὄπῶς ἀνθρώπῳ [ἐ]τ[ε]ρ[ῶ]ν ὀφέλω ὀβολόν; "do you not know that I would rather be a cripple than be conscious that I am still owing anyone an obolus?" Deissmann (*LAE*, p. 179 n.²⁸) finds a beginning of this usage in Lk 24⁴⁰, the only place in the NT where ὄπῶς is construed with the ind. (but cf. Mt 26⁶⁹ A). A good ex. of ὄπῶς c. ind. from the papyri is BGU III. 830⁴ (i/A.D.) δι[ε]πεμψάμεν σο[ι] τῶν ἐμῶν ἀνθρώπων, ὄπ[ω]ς καλῶς ποιήσ(ι)ς, συμβαλὼν χάρακα] περὶ τοῦ [ἐ]λαίων]ος ἡ(=ι)δίου αὐτοῦ τοῦ ἐνθάδε. (3) "Ὄπῶς, "in order that," is seen c. subj. with ἂν in PSI V. 512⁸ (B.C. 253-2) ἐγὼ δὲ πρὸς τοῖς μελισσοργοῦς ἐπορεύθην ὄπῶς ἂν εἰδήσω ὡς πωλεῖται, "I went to the bee-keepers that I might know how it is sold," and without ἂν in such passages as P Par 46¹⁶ (B.C. 153) γέγραφέ σοι ὄπ[ω]ς] 'Απολλωνίῳ παραγγείλῃς, P Ryl II. 139¹⁹ (A.D. 34) διδ' ἀξιώ γράψαι τῶν τῆς κώμης ἀρχεφόδῳ ὄπῶς ἀναζητήσιν ποιήσῃται, and P Tebt II. 419⁴ (iii/A.D.) πέμψον τὴν θον ὄπῶς σφραγισθῆ. On the relative use of ὄπῶς and ὄπῶς ἂν in the Attic inscrr. see Meisterhans *Gr.* § 91. 30. (4) For ὄπῶς after ἐρωτάω and similar verbs of asking, exhorting, etc. (as in Lk 11³⁷ *al.*) cf. P Tebt II. 409⁴⁵. (A.D. 5) ἐπὶ τῆς πόλεως σε ἠρώτησα δούς σοι (δραχμάς) ἰβ' ὄπῶς Λυσισμάχῳ δοῖς καὶ ἐρωτήσῃς αὐτὸν οἰ(=ὕ)πὲρ ἐμοῦ ὄπῶς ᾗ τελήους μοικλέας (i. μύκλους) συντόμως πέμψῃ, "at the metropolis I gave you 12 drachmae and asked you to give them to Lysimachus and ask him on my behalf to send me at once 3 he-asses without blemish" (Edd.), P Amh II. 131⁸ (early ii/A.D.) μελησάτω σοι ὄπῶς ἀγορασθῆ τὰ κενώματα, "see that the empty jars are bought" (Edd.), and P Oxy I. 67⁸ (A.D. 338) ἐπιδίδωμί σοι ὄπῶς εἰς ἔργον προαγάγῃς τὰ κεκελευσμένα, "I petition you to carry his orders into effect." An apparent ex. of ὄπῶς c. inf., where we would have expected ὡστε, is to be found in P Tebt II. 315³⁰ (ii/A.D.) ἔχι γὰρ συστατικὰς [δ]πῶς τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερεῖ πέμψιν, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.). MGr ὄπῶς κἂν, "however."

ὄραμα.

In P Goodsp Cairo 3⁵ (iii/B.C.) (= Witkowski,² p. 47) ἔδοξε [μο]ι ν[ε]π[ε]ρὶ τοῦ ὄραματος διασαφῆσαι σοι, ὄπῶς εἰδήσις κτλ., ὄραματος refers apparently to a "vision" granted in sleep: cf. P Par 51³⁸ (B.C. 160) τὸ ὄραμα τοῦτο τεθή(=ε)μαι of a "vision" in the temple of Serapis in Memphis, and *Syll* 760 (= 3 1128)³ καθ' ὄραμα of a simi-

larly granted vision of the goddess Isis ("quia deam per somnum viderat" Ed.). We may add the fragment of an uncanonical gospel P Oxy X. 1224 Fr. 2 *recto*¹¹.³ καὶ [παρεσταμε]νον Ἰη(σοῦ) [ἐ]ν ὄραμα[τι λέγει] Τί ἀθ[υ]μ[ε]ίς; where there is possibly a reference to a vision of encouragement granted to Peter after his Fall (see the editors' introd.).

ὄρασις.

For ὄρασις = "seeing," "the act of sight," cf. Wünsch *AF* 4²⁶ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τὴν ὄρασιν παντὶ ἀνθρώπῳ χαρισάμενον, P Lond 46¹⁴⁷ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων ἐν τοῖς ποσὶν ἔχω(ν) τὴν ὄρασιν, and the dedicatory *Syll* 774 (= ³ 1141)² (Imperial) ἀγαθὴ τύχη. Στρατία ὑπὲρ τῆς ὄρασεως θεᾶ Δῆμητρι δῶρον, an offering made by Stratia to the goddess Demeter on account of restored sight. For the meaning "appearance," as in Rev 4³, cf. P Leid W^{xiii}.³⁶ (ii/iii A.D.) (= II. p. 127) ὁ μεταμορφούμενος ἐν ταῖς ὄρασεσιν. A curious use of the word occurs in *OGIS* 56⁸⁶ (B.C. 237), where it is employed as a title of the daughter-goddess of the Sun—ὄρασιν αὐτοῦ, i.e. "oculum Solis" (see Dittenberger's note). In an inscr. in *C. and B.* ii. p. 653, No. 564, we find εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτῶ καὶ εἰς τέκνα καὶ εἰς βίον, "sight, body, children, life," all of which are to feel the κατάραι ὅσε ἀνεγγραμμένα[ι] Ἰσιν if the tomb is disturbed. Ramsay thinks the curses are Jewish. For ὄρασεῖας = ὄρασις in the sense of "visions" (as in Ac 2¹⁷) see P Strass I. 35⁵ (iv/A.D.) with the editor's note. The word, which survives in MGr, was commonly used by the Church Fathers to denote the "visions" of the monks.

ὄρατός.

P Grenf I. 47¹⁴ (A.D. 148) ὁ δὲ Λεοντᾶς ἐπὶ τοῦ παρόντος οὐχ ὄρατός, ἐμφανῆς κατὰ τὸ ἀναγκαῖον προήλθον. Cf. *s.v.* ἄρατος.

ὄραω

(cognate with our *beware*) is clearly durative wherever it occurs in the NT (*Proleg.* p. 110 f.). The verb is rare in the popular language, its place being taken by βλέπω and θεωρέω: but it is wrong to say that it is "dead" after i/A.D. See the exx. from late Greek and especially from the papyri cited by Abbott *CR* xx. p. 232 f., e.g. BGU I. 24⁸⁵ (i/A.D.) —cf. *Berichtungen ad l.* ὡς ὄρας, *ib.* II. 660¹⁶ (ii/A.D.) ὄραται, and the edict of the Emperor Julian P Fay 20²⁰ (iv/A.D.—cf. *Archiv* ii. p. 169) εἰ ἀποτέτακται τὸν Αὐτοκράτορα ὄραν πᾶσιν αὐτοῖς μετὰ τοσαύτης κοσμιότητος καὶ σωφροσύνης (cf. 1 Tim 2²) καὶ ἐγκρατείας τὰ τῆς βασιλείας διοκοῦντα, "if they have all been commanded to watch the emperor himself acting with so much propriety and discretion and moderation in the affairs of his kingdom" (Edd.).

Ὄραω in its literal sense of bodily vision may be illustrated from P Rev L¹¹.¹³ (B.C. 259–8) (= *Chrest.* I. p. 351) ἔξω ὄρα, "look on the back" of the papyrus sheet.

The verb which is used in the LXX as a *t.t.* for appearances of the Divinity and similarly by Paul (1 Cor 9², 15^{5 ff.} *al.*) is found in connexion with dreams in such passages as P Par 51⁸ (account of a dream in the Serapeum—B.C. 160) (= *Selections*, p. 19) ἐξαί[φνης] ἀνώγω τοὺς ὀφθαλμούς μου, καὶ ὄρω [τάς] Διδύμας ἐν τῷ διδασκαλίῳ τοῦ Τροθ[ί]τος,

"suddenly I open my eyes and see the twins in the school of Tothes," *ib.* 44¹¹ (B.C. 153) ἐγὼ γὰρ ἐνύπνια ὄρω πονηρά, followed by βλέπω Μενέδημον κατατρέχοντά με, and *ib.* 45⁶ (B.C. 153) (= Witkowski², p. 85) ὄρω ἐν τῷ ὑπνῷ τὸν δραπέτην Μενέδημον ἀντικείμενον ἡμῖν. See also P Leid W^{xiii}.²⁶ (ii/iii A.D.) σέ, τὸν αὐτογέννητον θεόν, τὸν πάντα ὦ(= ὁ)ρῶντα καὶ πάντα ἀκούοντα, καὶ μὴ ὀρώμενον, and the iv/A.D. Christian sepulchral inscr., P Hamb I. 22⁹ Ὑψὲ θεοῦ μεγάλου τὸν οὐδέποτε ἔδρακεν ἀνὴρ: cf. Jn 1¹⁸, 1 Tim 6¹⁶.

The meaning "see" with the mind, "perceive," "discern," may be traced in such exx. as P Hib I. 44⁴ (B.C. 253) ὀράντες δέ σε καταραθυμούντα ὤμην δεῖν καὶ νῦν ἐπιστεῖλαι σοι, "but seeing that you are negligent I thought it my duty to send to you instructions again now" (Edd.), BGU IV. 107⁸⁷ (A.D. 39) λοιπὸν οὖν, ἐὰν λάβω τὰ κεράμια (i. κεράμια or κεράμια), ὄψομαι, τί με δεῖ ποιεῖν, P Oxy X. 1293⁴¹ (A.D. 117–38) ὄψομαι πάλιν τίς σοι βαστάξει, and P Fay 20¹⁰ (Imperial edict—iv/A.D.) ὡς ἐκ τῶν παρόντων ὄρω, "so far as I see under present conditions" (Edd.). The sense of "experience," as in Lk 3⁹, may be illustrated by P Oxy I. 120⁴ (iv/A.D.) χρεὶ γὰρ τινα ὄρῶντα αἰαντὸν ἐν δυστυχίᾳ κἂν ἀναχωρῖν καὶ μὴ ἀπλῶς μάχαισθαι τῷ δεογμένῳ, "when a man finds himself in adversity he ought to give way and not fight stubbornly against fate" (Edd.).

For ὄρα μή c. aor. subj. (Burton § 209), as in 1 Thess 5¹³, cf. BGU I. 37⁵ (A.D. 50) ὄρα οὖν μὴ αὐτὸν κατάσχῃ, "see then that you do not detain him," P Oxy III. 532¹⁵ (ii/A.D.) ὄρα μὴ ἄλλως πράξῃς. In Mk 1⁴⁴ ὄρα does little more than add emphasis, cf. *ib.* 531⁹ (ii/A.D.) ὄρα μηδὲν ἀνθρώπων ἐν τῇ οἰκίᾳ προσκρο[ύ]σῃς, "take care not to offend any of the persons at home" (Edd.), *ib.* 527⁶ (ii/iii A.D.) ὄρα μὴ ἀμελήσῃς, ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω, "do not neglect this, as I am keeping him" (Edd.).

The colloquial σὺ ὄρη in Mt 27⁴ (cf. ²⁴, Ac 18¹⁵) may not mean more than "you will see to that" (*Proleg.* p. 177): Gildersleeve, on the other hand, finds in the fut. an imperative conception, "see thou to that" (*Syntax* i. p. 116 n.1). For exx. of the phrase cf. Epict. ii. 5. 29, iv. 6. 11. The perf. ὄρωπα, "I have caught sight of," is found along with ἑώρακα in the same document, P Petr II. 17 (3)⁹ (Ptol.). In the late P Lond 113. 3⁷ (vi/A.D.) (= I. p. 208), the lease of a farm, provision is made that the cutting and the carrying away of the hay are to "look to" the landlord (ὄρῶντων πρὸς σέ, *ad te spectantium*) for their accomplishment: cf. Jn 19³⁷ ὄψονται εἰς . . . where Abbott (*Joh. Gr.* p. 245) finds the idea of reverence. See further *s.vv.* βλέπω, εἶδον, and θεωρέω.

ὄργη.

For ὄργη in the sense of natural "anger," "passion," cf. P Leid W^{xxiv}.³¹ (ii/iii A.D.) (= II. p. 161) ὄραν ὑποτάσῃς (i. ὑποτάσσης) φόβον ἢ ὄργην, BGU IV. 1024^{iv}.²⁰ (end iv/A.D.) μὴ [κατέχ]ων τῆ[ν] ὄργην ἐφόνησεν αὐτὴν [ἐ]φει. The common Biblical use with reference to divine wrath may be illustrated by such passages from the inscr. as *OGIS* 383²¹⁰ (mid. i/B.C.) τούτῳ δαιμόνων ὄργη καὶ θεῶν ἀπάντων αὐτῶ καὶ γένει πρὸς ἅπασαν τιμωρίαν ἀνείλατος ἔστω, and *Syll* 887 (= ³ 1237)⁵ where any one disturbing a tomb is warned—ἔξει δὲ κ(α)ὶ ὄργην μεγάλην τοῦ μεγάλου Διός.

See also Aristeas 254 γινώσκεις δὲ δεῖ, διότι θεὸς τὸν πάντα κόσμον διοικεῖ μετ' εὐμενείας καὶ χωρὶς ὀργῆς ἀπάσης. In Rom 12¹⁸ the subst. should be personified, "Make room for the Wrath (the Divine Retribution which alone can do justice on wrong)": cf. 5⁹, 1 Thess 2¹⁰.

ὀργίζομαι,

"am angry," is seen in P Par 63^{viii.3} (B.C. 165) ἐγὼ τὰ μέγιστα ἠγνωμονημένος ὑπὸ σου καὶ μεμαθευκὼς ἐτι πρότερον τοῖς μὲν ἀδικήμασιν ἀπαρακαλύπτως [ὀ]ργίζεσθαι καὶ δυσχεραίνειν κτλ., and Syll 804 (= ³ 1170)⁵ (ii/A.D.) κατὰ δὴ τὸν πλοῦν ἐν Διγείνῃ ἐκέλευσέν με μὴ πολλὰ ὀργίζεσθαι: cf. also the restoration in P Iand 16² (v/vi A.D.) ὁ λαμπρ-(ότατος) κύριος [ἡμῶν] ὀργ[ιζ]εῖ. On the 'Western' reading ὀργισθεῖς Mk 1⁴¹ see Nestle *Philologia Sacra* (Berlin, 1896), p. 26, but cf. Deissmann *Sprachliche Erforschung*, p. 30f. MGr ὀργισμένος, "angry," "furious."

ὀργίλος.

This NT ἄπ. εἶρ. (Tit 1⁷) = "prone to anger" (*iracundus*) occurs in Didache iii. 2 μὴ γίνου ὀργίλος· ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον.

ὀργυιά.

On the accent of ὀργυιά, "fathom" (Ac 27²⁸), see Winer-Schmiedel *Gr.* p. 72. The word is found in the fragment of a metrological work, P Oxy IV. 669³⁹ (later than A.D. 287) οἱ δ' (πήχεις) ὀργυιά, ἧ[ργυιά] δὲ ἐστὶν ἡ διάστασις τῶν χειρῶν, "4 cubits an ὀργυιά, which is the distance of the outstretched hands" (Edd.): cf. *Archiv* iii. p. 440.

ὀρέγομαι

is found *ter* in the NT (1 Tim 3¹, 6¹⁰, Heb 11¹⁶) in the sense "seek for," "long for," but in *Kaibel* 448⁴ οὐ τινος [αὐ]τῷ αὐτοκασιγνήτων χεῖρας ὀρεξα[μέ]νου, the concluding phrase is = βοηθήσαντος, "having come to the assistance of," rather than "having sought assistance from": see Herwerden *Lex. s.v.*, and cf. P Oxy VI. 902¹¹ (c. A.D. 465) ἐπὶ τοῖνυν οἱ ἑκδικικοὶ ἐπενοήθησαν ἐν ταῖς πόλεσιν πρὸ[s] τῷ βοηθίαν ὀρεῖται τοῖς ἀδικουμένοις κτλ., "therefore, since advocates have been devised in the cities for the purpose of lending assistance to the oppressed," etc. In 1 Tim 3¹ Field (*Notes*, p. 204) prefers the translation "aspires to" rather than "seeketh" (RV), to bring out that the idea of *ambitious seeking* does not necessarily belong to the word itself or to its connexion: see his exx. from late Greek, and add Polyb. v. 104. 7 πραγμάτων (= *imperiū*) ὀρέγεται (cited by Parry *ad* 1 Tim 3¹). MGr ῥέγομαι.

ὀρεινός.

The itastic form ὀρινός, which is read by WH in Lk 1³⁹, ⁴⁵ is amply attested in the papyri, where the word is regularly used to describe all canals on the border of the desert, e.g. P Strass I. 17⁴ (A.D. 124) ἐν ὀρινῇ (sc. διάρυχι) Πιατσώντ(εως) Βακχ(ιάδος), "on the desert canal of Patsonitis at Bacchias" (see the editor's Introd.). See also Aristeas 107, 118, and cf. *s.v.* ὄρος.

ὄρεξις,

"strong desire," has a bad sense in the only passage (Rom 1²⁷) in which it is found in the NT, but Matheson (*Epicetetus* i. p. 31 f.) has shown that in Stoic philosophy the word is neutral, and that if in certain passages (e.g. i. 4. 1, iii. 22. 13) Epicetetus speaks of the necessity of removing or postponing it altogether, that is because he is addressing those who are still under discipline, learning how to avoid what is evil, but not yet fully attracted towards what is good. See also Epict. ii. 13. 7, iii. 9. 18 and 22; and *CR* xxxi. (1917), p. 172 f.

ὄρθοποδέω.

This verb used metaphorically "make a straight course" is found only in Gal 2¹⁴ and in later eccles. writers, who have borrowed its use from that passage. Westcott (*St. Paul and Justification*, p. 27) thinks that the verb may have been a word of Antioch, or of Tarsus, and that it has a kind of "sporting" ring about it. Burton *ad* Gal *l.c.* cites ὀρθόποδες βαίνοντες from Nicander *Al.* 419.

ὄρθός

is used of "standing" hay in P Lond 1165² (ii/A.D.) (= III. p. 191) [χόρτ]^ο χλωροῦ ὄρθου: cf. *ib.* 755 *verso*² (iv/A.D.) (= III. p. 221) where "standing" columns (ἐστῶτες corrected from ὀρθοί) are contrasted with those that have fallen (χαμαὶ κείμενοι). In Syll 540¹⁸ (B.C. 175-1) ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηνεκῆ, we have the meaning "straight." The metaphorical use of the adj. is seen in PSI V. 549³ (B.C. 42-1) ὀρθῇ στηθσομαι ἀπέναντί σου, with reference to the attitude of a servant to her mistress, and BGU I. 248⁹ (i/A.D.: see *ib.* II. 594 note) διὰ γὰρ τὴν [σ]ῆ[ν] πρὸν[ο]ια[ν] ἐν ὀρθῶι μέλλει γείνεσθαι (l. γίνεσθαι): cf. P Oxy III. 490¹⁶ (A.D. 124) καὶ ἔστιν μου ἡ σφραγὶς Ἀρποχράτου ὀρθοῦ, the signature of a witness, *Kaibel* 397¹ μαρτύριον ὀρθοῦ βίου, and *OGIS* 329¹⁰ (mid. ii/B.C.) ἀπ' ὀρθῆς, "from the right" (way): Heb 12¹³. MGr ὀρθός (ὄρτός in Eastern dialects: Thumb *Handbook* p. 18), "straight," "correct"; "steep." The last meaning recalls the cognate Lat. *arduus*: ὀρθός, however, had originally an initial, and probably also a medial, digamma (**Forθός*, **ForθFός*) (Boisacq, p. 711).

ὀρθοτομέω.

The meaning of this NT ἄπ. εἶρ. (2 Tim 2¹⁵: cf. Prov 3⁶, 11⁵) is by no means clear, but on the analogy of the similarly formed καινοτομέω, "make a new or strange assertion," it seems best to lay the main stress on the adj. and to understand by ὀρθοτομέω τὸν λόγον, "teach the word aright." Sophocles (*Lex. s.v.*) renders "expound soundly": cf. the use of ὀρθοτομία = "orthodoxy" in eccles. writers. Parry (*ad* 2 Tim *l.c.*) adopts the suggestion that the metaphor may be derived not from road making (τέμνειν ὁδόν), but from the mason's cutting stones fair and straight to fit into their places in a building, and compares the use of their simplex subst. in Syll 587¹⁷ (B.C. 329-8) μισθωτεὶ τῆς τομῆς τῶν λίθων, and ²² τομῆ καὶ κομιδῆ καὶ θέσις τοῦ λίθου. A different turn is given to the verb by Paspatis, who translates "preach fearlessly" on the ground

that in MGr ὀρθὰ κοπτά is used to denote "clearly and fearlessly": see *Exp* III. i. p. 238.

ὀρθρίζω,

"rise early," takes the place of the classical ὀρθρεύω in Biblical Greek (except in Tob 9^b B): see Lk 21³⁸ and the LXX *saep̄e*. According to Thumb (*Hellen.* p. 123) the dependence of the verb on the Heb. $\text{D}^{\text{ר}}\text{צ}^{\text{ר}}$ in the sense of "rise early" is very improbable, and reference is made to such analogous verbs in MGr as νυχτορεύω, "work throughout the night," and μεσημεριάζω, "do something at midday."

ὀρθρινός.

This late form for ὀρθριος (see *s.v.*), is condemned by the Atticists (Lob. *Phryg.* p. 51). In the NT it is confined to Lk 24²² (cf. Rev 22¹⁸ TR), but is found *quater* in the LXX.

ὀρθριος.

For this adj. = "belonging to the morning," "early," which is read in the TR of Lk 24²², cf. BGU IV. 1208²⁵ (B.C. 27-6) ἵνα δὲ εἰδῆς τὸ ὀρθριον τοῦ ἀνθρώπου, πέπομφά σοι ἦν τέθειτα μίσθωσιν, where the editor suggests that τὸ ὀρθριον = "his morning greeting," "his first deed." The comparative is seen in P Par 49²⁰ (B.C. 164-158) (= Witkowski², p. 70) καὶ ἀπέλυσα εἶπας αὐτῷ ὀρθρίτερον ἔλθειν, BGU IV. 1201⁴ (A.D. 2) ὀρθρίτερον τῆς . . . [το]ῦ ἐν[ε]σταῶτος μηνὸς Παιῦναι, and P Strass I. 37¹⁴ (iii/A.D.) ὀρθρίτερον οὖν [. . .], "recht bald nun . . ." (Ed.).

ὀρθρος.

P Fay 108¹⁰ (c. A.D. 171) ὑπὸ τὸν ὀρθρον, "about dawn," the same phrase as in Ac 5²¹: cf. P Flor III. 305¹¹ (iv/A.D.) ὀρθρου, "di buon mattino" (Ed.).

ὀρθῶς.

In P Petr III. 56 (b.)¹⁰ (B.C. 269-258) an official swears that he will manage affairs in connexion with the dykes uprightly and justly—τὰ χωματικὰ πραγματεύεσθαι ὀρθῶς καὶ δικαίως. Cf. P Eleph 9^b (B.C. 223-222) οὐκ ὀρθῶς οὖν ποιεῖς ἀναβαλόμενος τὰ π[ρ]άγματα, and P Ryl II. 177¹⁴ (A.D. 246) περὶ δὲ τοῦ ὀρθῶς καλῶς [γεγενῆσθαι], "but as to whether this has been rightly and fairly done."

ὀρίζω

in its primary sense of "divide," "separate from," is well seen in *OGIS* 335¹¹³ (ii/i B.C.) εἰς τὴν ὁδὸν τὴν ὀρίζουσαν [τ]ὴν τε Πιταναίαν καὶ [τ]ὴν . . . : cf. P Fay 126⁶ (ii/iii A.D.) ἐπὶ μέλι (l. μέλλει) ὀρίζεσθαι, "since the boundaries (of a piece of land) are to be fixed" (Edd.). From this it is an easy transition to "fix a limit to," "set apart," as in Ac 11²⁹ (cf. *Field Notes*, p. 119). The verb is construed with an acc. of time, as in Heb 4⁷, in P Flor I. 61⁴⁵ (A.D. 85) (as amended *Chrest.* II. p. 89) ἡγεμόνες πεν[τ]αετίας ὤρισαν περὶ τοῦ πολυχρον[τ]ῶν: cf. Aristeas 157. For the pass. of what has been appointed, decreed, as in Lk 22²², cf. P Par 63⁹² (B.C. 164) (= P Petr III. p. 26) τοῦ διὰ τοῦ προστάγματος ὤρισμένου κ[ε]φ[α]λαίου, "the assessment defined in the decree" (Mahaffy), P Lond 1168¹³ (A.D. 18) (= III. p. 136) μετὰ τὴν ὤρισμένην

PART V.

ἀπόδοσιν. Similarly of time, P Fay 11¹⁸ (c. B.C. 115) ἐν τοῖς διὰ τῶν συμβολαίων ὀρισθεῖσιν χρόνοις, "within the periods fixed by the contracts" (Edd.), P Amh II. 50¹⁵ (B.C. 106) ἐν τῷ ὀρισμένῳ χρόνῳ, P Tebt II. 327¹³ (late ii/A.D.) μετὰ τὸν [ὀ]ρισμένον χρόνον τῆς [ἐ]πιτηρήσεως, "after the appointed term of his office" (Edd.). For the subst. ὀρισμός, "boundary," cf. BGU II. 599² (ii/A.D.) ἕως ὀρισμοῦ καρπῶν, *ib.* IV. 1091²⁵ (A.D. 212-3) (φόρου) τ[ο]ῦ δι' ἐπισ[κ]έψεως ὀρισμοῦ φα[ν]ομένου, P Amh II. 97¹¹ (A.D. 180-192), where certain properties are set forth as—γίνοντες καθὼς διὰ τῆς τοῦ ὀρισμοῦ πορείας δηλοῦ[τ]αι νότου καὶ λιβὸς οἰκόπ(εδα) Εὐνοΐδια λεγόμε(ενα), "adjoined, as is set forth in the survey, on the south and west by the plots called Eunoidia" (Edd.), and the introd. to P Strass I. 31. Note the curious use of the word in Exod 8¹² περὶ τοῦ ὀρισμοῦ τῶν βατράχων, "about the limitation of the frogs (to the river)." In MGr ὀρισμός = "order," "command," cf. ὀρισμός σου φερμάνι, "thy order is an imperial decree (firman)."

ὄριον.

For this word, which in the NT is always found in the plur. = "boundaries," *i. e.* "territory," "district" (Lat. *finēs*), cf. P Grenf II. 15^{11.3} (B.C. 139) ὄρια καὶ γέιτονες τῆς δλης γῆς νότου καὶ ἀπληλώτου νήσος Ἀφροδίτης . . . καὶ νήσος Λητοῦ, P Tebt II. 277¹⁵ (astrological—iii/A.D.) ἐν μὲν Κρόνου ὄριος, P Fay 38⁶ (iii/iv A.D.) ἕως τῶν ὄριων ἐποικίου, "as far as the boundaries of the farmstead," and BGU IV. 1049⁹ (iv/A.D.) ἐπὶ τοῖς οὖσι τῶν δλων ἐνεγεραμμένων ἀρ[ουρῶ]ν ὄριοις. For ὄριοδ(ε)κτικης, "one who marks out boundaries," see BGU II. 616⁶ (ii/iii A.D.).

ὀρκίζω.

For ὀρκίζω, "adjure," with a double acc., as in Mk 5⁷, Ac 19¹³, we may cite the imprecatory tablet from Hadrumetum, written in iii/A.D. but composed not later than ii/A.D., which Deissmann reproduces in *BS* p. 274 ff., e.g. ὀρκίζω σε, δαιμόνιον πνεῦμα τὸ ἐνθάδε κείμενον, . . . τὸν θεὸν τοῦ Ἀβρααμ κτλ., "I adjure thee, demonic spirit, who dost rest here, by the God of Abraham," etc.: cf. *OGIS* 229²⁷ (B.C. 246-226) ὀρκισάτωσαν αὐτοὺς οἱ ἀποδειχθησόμενοι πρεσβευταὶ τὸν ὄρκον τὸν ἐν τῇ ὁμολογίᾳ γεγραμμένον. For ὀρκίζω τινά followed by κατά with gen., as in 3 Kingd 2⁴², cf. the magic papyrus P Lond 121²⁴² (iii/A.D.) (= I. p. 92) ὀρκίζω σε δαίμων κατὰ τῶν βοηθημάτων σου, *al.* See also *s.vv.* ἐνορκίζω, ἐξορκίζω. Ὀρκίζω is still used in MGr.

ὄρκος.

P Petr III. 56 (a)¹³ (iii/B.C.) ὤμοσά σοι τὸν πάτριον ὄρκον ἐπὶ τοῦ ποταμοῦ, *ib.* 104¹⁰ (B.C. 244-3) κ[ε]χ[ρ]ειρογραφήκασι τὸν εἰθισμένον ὄρκον τοσούτου μεμισθῶσθαι, "they have written under their hands the usual oath that it was let for this amount" (Edd.)—with reference to a farm holding, BGU III. 1002¹⁵ (B.C. 55) ἐὰν δὲ τίς σοι ὄρκος ἢ ἐπίδειξις ἐπιβληθῆι περὶ αὐτῶν, ἐγὼ αὐτὸς ἐπιτελέσω κτλ.—a deed of sale, and P Ryl II. 88²⁶ (A.D. 156) ἢ ἔνοχος εἶην τῷ ὄρκῳ, "otherwise may I be liable to the consequences of the oath"—a common formula. Cf. also the unusual formula P Eleph 23²⁰ (B.C. 223-2) εἶ[ὗ]ορκοῦ[ντι] μ[ε]μ[ο]ρ[ο]

[ε]ῦ εἴη, ἐφορκούντι δὲ ἔνοχον εἶναι τῆι ἀσεβείαι τοῦ ὄρκου. With Lk 1⁷³ cf. *Pelagia-Legenden* p. 13⁹ ἐν ὄρκῳ εἶχεν τοῦ μὴ γέυσασθαι τῦ.

For an oath sworn on the Gospels see P Lond V. 1708²²⁸ (A.D. 567?) ἐκάστου τούτων ἐνωμότως θεμένου ὄρκον ἐπάνω τῶν σεπτῶν μεγαλλί(= εἰ)ων, and cf. P Mon I. 1²⁶ (A.D. 574) τὸν ἐνωμότον καὶ φρικτὸν ὄρκον ἐπὶ τῶν θείων καὶ ἀχράντων καὶ σεπτῶν κειμηλίων ("relics"). On various forms of oaths from the inscr. see Herwerden *Lex. s.v. ὄρκος*, and for the idea of "fence," "something that shuts you in" (cf. the cognate ἔρκος), underlying the word cf. Murray *Rise of the Greek Epic*, p. 265 f. The dim. ὄρκιον is found in *OGIS* 453²⁵ (B.C. 39-35).

ὄρκωμοσία.

This rare word = "taking of an oath" with reference to the whole action is confined in the NT to Heb 7^{20, 21, 28}. For the neut. ὄρκωμόσιον see *Syll* 592 (= 31007)²⁹ (B.C. 130-100), and for the plur. *OGIS* 229⁸² (iii/B.C.) τὰ δὲ ἱερέα τὰ εἰς τὰ [ὄρ]κωμόσια ἐν Σμόρνῃ [δῶτω ὁ ταμίης Καλ]λίσιος. The easy transference to 1st decl. is suggested by such analogies as ἀνωμοσία. For ὄρκωμότης see P Grenf I. 11ⁱⁱ.¹⁷ (B.C. 157), and cf. Preisigke *Fachwörter s.v.*

ὄρμῶω,

used intransitively as in all its NT occurrences = "rush," is seen in P Strass II. 100¹⁷ (ii/B.C.) εἰς φυγὴν ὄρμωσαν, "took to flight," and similarly P Tebt I. 48²⁴ (c. B.C. 113). For a somewhat weakened sense cf. P Oxy I. 118 *verso*²⁰ (late iii/A.D.) ἔχων ὧν χάριν ὄρμω(= η)σας, "when you have obtained what you went for" (Edd.). The verb is construed with the dat. in P Oxy IX. 1204²⁰ (A.D. 299), when a certain Oxyrhynchite "made a design upon him (one Plutarchus) and ventured to nominate him for the decemprimate"—αὐτῷ ὄρμώμενος τετόληκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτεῖαν. For the mid. in the sense of origin, "starting from," cf. P Tebt II. 397¹⁷ (A.D. 198) ἀπὸ μηδενὸς ὄρμωμένη, "not on the basis of any claim," and such late exx. as P Hamb I. 23⁹ (A.D. 569) ἀμπελοφυγῶν ὄρμωμένων μὲν ἀπὸ κώμης Ἰβυῶνος . . . , ἐφεστῶτες δὲ ἐνταῦθα ἐπὶ τῆς ἀ[ύ]της Ἀντινοῦ πὸλ(εως), PSI VI. 686⁴ (vi/A.D.?) ὄρ[μ]ώμενος ἐκ τῆσδε τῆς κώμης, and P Mon I. 1⁷ (A.D. 574). For the metaph. usage of the verb we may cite Epict. ii. 6. 10 εἰ δὲ γε ἦδειν ὅτι νοσεῖν μοι καθέμαρται νῦν, καὶ ὄρμωμ ἂν ἐπ' αὐτό, "nay, if I really knew that it was ordained for me now to be ill, I should wish ("direct my impulse") to be ill" (Matheson), and Aristeas 270 ὅς γὰρ ἐπὶ τὸ πλεονεκτεῖν ὄρμᾶται, προδότης πέφυκε. The compd. ἔξορμῶω (LXX) is seen in P Oxy IX. 1216²⁰ (ii/iii A.D.) θεῶν γὰρ θελόντων σπεύδω ἔξορμῆσαι πρὸς ὑμᾶς, "for with the help of the gods I am hastening to set out to you" (Edd.).

ὄρμη

in its literal sense of "onset," "rush," is seen in such passages as *Syll* 318 (= 3700)²⁴ (B.C. 117) ἔσπεξεν ("pressed") τὴν ἐπιφερομένην τῶν βαρβάρων ὄρμη, P Oxy VI. 901⁶ (A.D. 336) ἡμέτεροι χῦροι δύο τὴν ὄρμη ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος, "our two pigs making a rush into our piece of land": cf. Ac 14⁶ and see Field *Notes*,

p. 122. The metaph. sense, "impulse to act," as probably in Jas 3⁴, may be illustrated by the petition P Grenf II. 78¹⁵ (A.D. 307) ἀναγκάτως περὶ πολλοῦ τὴν ὄρμη ποιούμενος πρὸς τὸν σὸν μεγαλείον, ἡγεμῶν δέσποτα, τάδε μαρτύρομαι: cf. M. Anton. iv. 40 πὼς ὄρμη μὴ πάντα πράσσει, with relation to the world; and see *s.v. ὄρμῶω*. Thackeray (*Gr.* i. p. 38) cites ὄρμη = ΠῚΠ, "fury," in Ezek 3¹⁴, Dan 9⁸, as an instance of the tendency on the part of the translators to use Greek words of similar sound to the Hebrew.

ὄρμημα.

The meaning of this NT ἄπ. εἶρ. in Rev 18²¹ is doubtful. It is often rendered "a rush," "a mighty onset," as in Deut 28⁴⁹, but Charles (*ICC ad l.* = II. p. 107 f.) suggests that the meaning is rather "indignation," as in Hos 5¹⁰ *al.* See *s.v. ὄρμη ad fin.*

ὄρνεον.

This dim. form, which is, however, to be translated simply "bird" in Rev 18², 19^{17, 21} (cf. Mk 4^{4W}), occurs uncontracted on the *verso* of P Petr III. 71 (iii/B.C.) οἱ θηρευταὶ τῶν ἀγρίων ὄρνέων: cf. also P Ryl II. 98(a)⁹ (A.D. 154-5) πᾶν ὄρν[ε]ον, and P Lond 1259¹⁶ (iv/A.D.) (= III. p. 240) ὄρνεα ἰγ. For other dim. forms see P Oxy XIV. 1729⁴ (iv/A.D.) ὄρνιθίων, and P Fay 118¹⁶ (A.D. 110) ἀγόρασον τὰ ὄρνιθάρια τῆς εἰορτῆς, "buy the birds for the feast" (Edd.).

ὄρνιξ.

This Doric form, which is read in Lk 13³⁴ NDW, is attested in the papyri, e.g. P Lond 131 *recto* 1²⁵ (accounts—A.D. 78-9) (= I. p. 173) ὄρνιξ καὶ περιστ(εραῖς). The word survives in the MGr (Cappadocian) ὄρνιχ: cf. Thumb *Hellen.* p. 90 f., *Archiv* iv. p. 490.

ὄρνις

was specialized at an early date to mean "cock" or "hen," just as ἄλογον was restricted to the meaning "horse" as early as iv/A.D. (Hatzidakis *Einl.* p. 34 f.): cf. the use of "fowl" in English. The word is naturally common in food accounts, e.g. P Tebt II. 468 (late ii/B.C.) ὄρνιθας β, P Oxy IV. 738⁹ (c. A.D. 1) ὄρνις σιδυτή ἐξ ἕδα(τος) ᾧ, "1 bird . . . from the water": note also the provisions prepared in expectation of a visit (παρουσία) from the διοικητής Chrysippus, P Grenf II. 14(b)² (B.C. 264 or 227) ἐτοιμάκαμεν . . . ὄρνιθας πενήκοντα. [8]θια χήνες πενήκοντα, ὄρνιθες διακόσια[ι], περ[ι]στριδεῖς ἑκατόν: cf. 3 Kingd 4²³ ὄρνιθων ἐκλεκτῶν among Solomon's delicacies—the only occurrence of the form ὄρνις in the LXX (Thackeray *Gr.* i. p. 152 f.). In a i/B.C. memorandum of rent, P Goodsp Cairo 9, Pates acknowledges leasing an island for the sixteenth year for forty-five artabae of wheat and ten birds—⁸ ὄρνιθας ι. A φόρος ὄρνιθων, "a tax on fowls," is coupled with a φόρος προβάτων, "a tax on sheep," in P Strass I. 67 (A.D. 228). From the inscr. we may cite a Lycian inscr., *JHS* xxxiv. (1914) p. 5, No. 10⁸ βοῦλομαι καθ' ἔτος θύεσθαι [ἡμ]εῖν ἀλέκτορα καὶ ὄρνιθα τελεία[ν] καὶ καλ[ή]ν. For ὄρν(ε)ιθῶν, "fowl-house," see P Oxy IX. 1207⁴ (A.D. 175-6?). The same document refers to "8 laying hens in

perfect condition" (Ed.)—⁹ ὄρνιθων τελείων τοκάδων ὀκτώ : cf. P Oxy XII. 1568 (A.D. 265) order to a poultry-dealer (ὄρνιθᾶς) to supply two hens and twenty eggs for a birthday festival—εἰς γενέσια Πανάρους τοκάδες δύο . . . ψὰ εἰκοσι. MGr ὄρνιθα, ὄρνιθι, "hen."

ὄροθεσία.

Ac 17²⁸ has hitherto been regarded as the only instance from Biblical or profane Greek of this compound = "boundary" (cf. Winer-Schmiedel *Gr.* p. 22), but it is now found in a closely allied sense in *Priene* 42^{11, 8} (after B.C. 133) δικαίαν εἶναι ἔκριναν τῆν 'Ρωδίων κρίσιν τε καὶ ὄροθεσίαν, "ils décidèrent que le jugement des Rhodiens et leur délimitation étaient équitables" (Fouillac *Recherches*, p. 37).

ὄρος.

That ὄρος is used in the papyri to denote the "desert" is seen in the reference in P Tebt II. 383⁶¹ (A.D. 46) to the keepers of the registry-offices of Tebtunis and Kerkesuchanon-desert—τῶν πρὸς γρ(αφείῳ) Τεβτ(ύνεως) καὶ Κερκεσου(χ(ων)) Ὀρους. Cf. also the following passages showing that the "desert" was the regular place of burial—P Oxy II. 274²⁷ (A.D. 89-97) ὑπάρχει δὲ αὐτῶι ἐπὶ τοῦ ἀπὸ λιθῶς μ[.] ὄρους ἡμισυ μέρος τάφου, P Ryl II. 153⁸ (A.D. 138-161) ἐν ταῖς ἐπ[ισ]τήμοις τοῦ ὄρους ἡμέραις, "on the high days of the cemeteries" (Edd.), and P Grenf II. 77²² (iii/iv A.D.) (= *Selections*, p. 121), a letter regarding funeral expenses, which include a *pourboire* to a νεκροτάφος for conveying a body εἰς τὸ ὄρος for burial. According to Bell (P Lond IV. p. xvii.) ὄρος came to be used as a synonym of μοναστήριον (= "desert-monastery"). The ordinary meaning "mountain," which survives in MGr, is seen in P Leid W^{xix}.36 (ii/iii A.D.) (= II. p. 149) ἡ (ἡ αἰ) πέτραι, κ(α) τὰ ὄρη, κ(α) ἡ θάλασσα κτλ. For the uncontracted gen. pl. ὄρων, as in Rev 6¹⁸, cf. Aristas 119 ἐκ τῶν παρακειμένων ὄρων τῆς Ἀραβίας, and see Schweizer *Perg.* p. 153. Cf. ὀρινός s.v. ὀρεινός.

ὄρόςσω.

P Petr III. 46(4)⁴ (Ptol.) τοῖς τὸ θεμέλιον ὀρύξασι ε, "to those who dug the foundation, 5 (drachmae)," BGU IV. 1121²⁵ (B.C. 5) τὰς πλαγίους δι' ὄρυγας παρα[θάψειν καὶ] ὀρύξειν, P Lond 46³³³ (a spell—iv/A.D.) (= I. p. 75) ὄρυξον ἐπὶ δ δακτύλους, and P Oxy I. 121⁶ (iii/A.D.) αὐτὸς ὁ Φανείας ἀναγκασέτω (ἡ ἀναγκασάτω) αὐτὰς ὄρυγητε (ἡ ὄρυγηται, the late 2nd aor. pass.), "let Phania himself have them (acanthus trees) dug round." This last document shows also the compd. περιορύσσω—⁶ ἦδη ἐν τῇ σήμερον περιουρηγήτωσαν, "let them be dug round to-day." From the inscrr. we may cite *OGIS* 483⁹³ (ii/A.D.) εἰάν τινες ἐν ταῖς ὁδοῖς χούν ὀρύσσωσιν . . . κωλυέτωσαν αὐτοὺς οἱ ἀμφοδάρχαι.

ὄρφανός.

In P Petr II. 39(ε) (Ptol.) we have what appears to be a list of taxes paid by orphans, and beside one of the names the note has been scribbled—(7)¹³ οὐκ ἔστιν ὄρφανός ἀλλὰ υἱὸς Δαιφάντου, "he is not an orphan, but the son of Daiphantos." The word (= Lat. *orphanus*) is common in petitions, e.g. P Flor III. 319⁷ (A.D. 132-7) τοῦ δὲ [ἀ]δελφιδού μου ὄρφανού ὄντος, P Tebt II. 326⁸ (c. A.D. 266) ὑπὲρ θυγατρὸς

ὄρφανῆς καὶ καταδεοῦς τὴν ἡλικίαν, δέσποτα ἡγεμών, ἱκετηρίαν τιθεμένη ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "on behalf of my orphan daughter who is under age, my lord praefect, I make this supplication and take refuge in your power" (Edd.), P Thead 19^{4ff.} (iv/A.D.) τοὺς ἀδικουμένους ὄρφανο[ύς], ἡγεμών δέσποτα, ἐκδικεῖν εἴωθεν τὸ μεγαλειον τὸ σὸν' εαυτὸς ἐκατέρων τῶν γονέων οὐκ ὀλίγ[ον] ἀδικούμαι κτλ., and P Lips I. 41² (end iv/A.D.) ἀμφοῖν τοῖν γονέοιν ὄρφανῆ. See also P Magd 13¹⁴ (B.C. 217) with the editor's note, and BGU IV. 1209¹⁴ (B.C. 23) ὡς ἂν λάβῃς τὸ γράμμα ἐμβαλοῦ (sc. εἰς πλοῖον) τὸν τε ὄρφανον καὶ τὴν τοῦτου μητέρα. The more general sense of the word may be illustrated from MGr as in the distich, Abbott *Songs*, p. 226 No. 50, where a lover mourns that his mistress is going away leaving him friendless—καὶ μ' ἀφίνει ὄρφανό', the same combination as in Jn 14¹⁸: see also Epict. iii. 24. 14 ὡς ὄρφανούς ἀφίεις, and *ib.* 15 οὐδεὶς ἔστιν ἄνθρωπος ὄρφανός, ἀλλὰ πάντων αἰεὶ καὶ διηγεκῶς ὁ πατήρ ἔστιν ὁ κηδόμενος (cited by Bauer *HZNT ad* Jn 16²²). For the form ὄρφανικός see P Grenf I. 17¹⁷ (c. B.C. 147 or 136), P Oxy VI. 888⁴ (iii/iv A.D.), and for the subst. ὄρφανεία cf. P Par 39¹¹ (B.C. 161) ἐμβλέψαντες . . . εἰς τὴν ἐκεῖνων ὄρφανείαν, and P Fay 94⁶ (A.D. 222-235) a formal release given by an orphan girl to her late guardian—τῷ γενομένῳ τῆς ὄρφανείας αὐτῆς ἐπιτρόπῳ.

ὄρχομαι.

For the subst. ὄρχηστής cf. P Strass II. 92⁶ (B.C. 244-3) Ὀνόρις [ὄρ]χηστής, P Oxy III. 526⁹ (ii/A.D.) ἀναβέ(=αἰ)-νω σὺν [τῷ ὄρ]χηστῇ, and for ὄρχηστρία, "dancing-girl," cf. P Grenf II. 67 (A.D. 237) (= *Selections*, p. 108), a contract for the services of two dancing-girls for an approaching festival—^{4ff.} βούλομαι [ἐ]κλαβεῖν παρὰ σοῦ Τ[.]σαῖν [ὄρ]χηστριαν σὺν ἑτέρῳ μῆ [λ]ει[τουρ]γῆσιν ἡμῖν κτλ. (cf. Mt 14⁶). For references to music and dancing in the papyri see a paper in *SAM* iii. p. 117 ff.

ὄς

is found as a demonstrative pronoun in P Ryl II. 144¹⁴ (complaint of assault—A.D. 38) ὄς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀηδῖαν μοι ἐπιχειρήσας παρεχρήσατό μοι πολλὰ καὶ ἄσχημα, "whereupon he opposing me made a brutal and odious attack upon me and subjected me to much shameful mishandling" (Edd.): cf. Mk 15²³, Jn 5¹¹. For ὄς μὲν . . . ὄς δέ, "the one . . . the other," as in Mt 21³⁵ *al.*, see P Oxy IX. 1189⁷ (c. A.D. 117) ἐπιστολὰς δύο ἄς ἔγραψα ἦν μὲν σοὶ ἦν δὲ Σαβείνῳ, and for ὄς δέ *solitarium* see PSI. IV. 313⁸ (iii/iv A.D.) with the editor's note.

"ὄς ἂν (ἐάν) c. conj. = "whosoever" may be illustrated by P Par 46²² (B.C. 153) (= Witkowski², p. 87), περὶ ὧν ἂν βούλη γράψῃ, P Grenf I. 30⁸ (B.C. 103) ἐ[φ] ὅς ἂν σὺν ὑμῶν προσδέωνται, P Oxy IV. 743³⁹ (B.C. 2) ἐν οἷς ἐάν σοῦ προσδέηται, ³⁹ ὑπὲρ ὧν ἐάν θέλῃς. For the comparative usage of ὄς ἂν and ὄς ἐάν, see Thackeray *Gr.* i. p. 68, cited s.v. ἂν. The relative preceding its "antecedent" is common, e.g. P Amh II. 35¹⁸ (B.C. 132) τῶν ἐκφορῶν ἧς γεωργοῦσι ἱεράς γῆς Σοκνοπαίου θεοῦ μεγάλου, "the rents of the land sacred to the great god Soknopaeus which they cultivate" (Edd.).

Pleonastic ὄς is seen in P Ryl II. 160⁸ (A.D. 28-9) ὄν

(*l. ὦν*) τὰ μέτρα ἄλλης τῆς οἰκίας καὶ αὐτῆς ἃ πρόκειται, "of which the measurements and adjacent areas of the whole house and court are as aforesaid" (Edd.). Cf. also P Oxy I. 117¹⁵ (ii/iii A.D.) ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "one of which please give to your children" (Edd.).

A few exx. may be cited of ὄς with prepositions—P Petr II. 40 (a)²⁶ (iii/B.C.) (= III. p. 149, Witkowski², p. 42) ἀφ' οὗ (cf. Lk 13²⁵) ἢ ἐλεφαντηγὸς κατεποντίσθη, BGU I. 252² (A.D. 98) ἀφ' ἧς (sc. ἡμέρας, cf. the ellipsis of ὥρας in Lk 7⁴⁵) [ἐὰν] ἀπα[ύ]τ[η]θῆ: P Petr II. 11 (1)⁸ (iii/B.C.) (= *Selections*, p. 8) γράφε δ' ἡμῖν καὶ σύ, ἵνα εἰδῶμεν ἐν οἷς εἶ, P Tebt I. 58¹¹ (B.C. 111) (= Witkowski², p. 104) ἐν οἷς εἰσιν ("in quo numero comprehenduntur") οἱ διὰ τοῦ νομοῦ κω(μο)γρ(αμ)ματεῖς: P Oxy VII. 1027⁶ (i/A.D.) ἐξ οὗ καὶ ἐξεχομένου μου τῆς τῶ[ν] ἠνεχυρασμένων προσβολῆς, "when I therefore pursued my right of entry upon the transferred property" (Ed.): P Amh II. 31¹⁶ (B.C. 112) ἐφ' ὧ (cf. Rom 5¹²) ταξαμένη ἐξεῖ ἐν φυτεῖαι τὸν τόπον φοίνιξι, "on the understanding that, having paid this sum, she shall retain the plot planted with palms" (Edd.), P Oxy II. 286¹² (A.D. 82) ἐφ' οἷς ἄλλοις ἢ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.): BGU III. 846¹² (ii/A.D.) (= *Selections*, p. 94) παιπαῖδευμαι, καθ' ὃν δι (= δεῖ, Wilcken) τρόπον, "punished I have been, as I deserve": and P Ryl II. 144¹³ (A.D. 38) ὑπὲρ οὗ ἔχω πρὸς αὐτὸν ἐνεχόρου, "concerning a pledge I have against him" (Edd.).

Τίς is used for ὄς in BGU III. 822⁶ (iii/A.D.) εὐρον γε(=ω)ργόν, τίς αὐτὰ ἐλκύσῃ, ἀλλὰ τὰ σπέρματα τίς διδοί:—a usage of which there is no instance in the NT. On the other hand Radermacher (*Gr.* p. 63 note) finds in Mt 26⁵⁰ ἔταίρε, ἐφ' ὃ πάρεῖ the earliest ex. of ὄς in place of the interrogative τίς, and refers to Usener *Der hl. Tychon*, p. 50. He thus supports the AV rendering of Mt *l.c.*: cf. Sharp *Epist.* p. 41 f. For another suggestion see Rendel Harris, *Exp T xxxv.* p. 523 f.

In MGr ὄς is rarely used even in writing, and has disappeared in common speech: "so simple a form ceased to satisfy the desire for emphasis" (Jebb in Vincent and Dickson, *Handbook to Modern Greek*, p. 302). It survives in the compound ἐνῶ, "during," "while" (cf. ἐν ῶ Mk 2¹⁹, Lk 5³⁴, Jn 5⁷).

ὁσάκις,

"as often as," with ἐάν and subj., as in I Cor 11²⁵ f., Rev 11⁸, is seen in BGU IV. 1115²² (B.C. 13) ὁσάκις ἐάν εἶρω ἀφορμῆν, γράφω σοι, and P Giss I. 12⁵ (ii/A.D.) παρακαλῶ σε οὖν, τέκνον, ὁσάκις ἐάν μέλλῃς πέμψαι, ἐντύπην (something to do with weaving?) μοι τοιαύτην πέμψον. For the construction with the ind. cf. P Oxy III. 471³² (ii/A.D.) ὁσάκις ἠξιώθη μεταλαβεῖν ἰστιάσεως, "whenever he was invited to join the banquet" (Edd.).

ὄς γε.

For the emphasis imparted by this combination, as in Rom 8²⁸, cf. P Flor III. 370⁸ (A.D. 132) ἔξω ἀρουρῶν ἔξ ἄς γε ἐμίθωσας ἐτ[έ]βροις πρὸς ἄς οὐχ ἔξω πράγμα, "apart from the six arourae, which as a matter of fact you let to others, and with which I shall have nothing to do."

ὄσιος,

"holy," "pious," is of course common in inscrr. dealing with religion. Note *Syll* 814 (= ³ 1199)⁷, a leaden plate from Cnidus containing an invocation of θε[σ]ία on certain persons if they restore a trust (παραθήκη) and ἀν[ό]σια if they do not. The meaning seems to help us for ὄσια Δαυεῖδ in Ac 13³⁴ (from LXX: *Field Notes*, p. 121), as does the combination ὄσια καὶ ἐλεύθερα in other inscrr., such as *Syll* 815 (= ³ 1180)⁶ ἐμοὶ δ' ἐ(ὕ)θη ὄσια καὶ ἐλεύθερα ὁμοστερησάσῃ ἢ ὧ πο[τε] τρόπῳ ἐπιπλεοκομένη. For the adj. see also a iii/B.C. law regulating mourning for the dead, *Syll* 879 (= ³ 1219)²⁵ where it is laid down regarding women who do not conform—μὴ ὄσιον αὐταῖς εἶναι, ὡς ἀσβερούσαις, θύειν μηθενὶ θεῶν ἐπὶ δέκα ἔτη, and notice P Flor III. 334¹¹ (ii/A.D.) σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θησαυροὺς, εἰς ἣ ("a vulgarism for a simple ἣ" (Ed.)) ὄσιόν ἐστι. The acc. fem. pl. ὄσιους in I Tim 2⁸ is best explained as "an isolated slip, affected by the analogy of other adj. in—ios fem." (Moulton *Gr.* ii. p. 157). On the ὄσιοι Ἰουδαῖοι of P Par 68 c.¹⁴ as the successors of the Ἀσιδαῖοι of the Maccabean period see the introd. p. 348. Deissmann, however, prefers to regard it as a general title of honour self-applied by the Alexandrian Jews (*BS* p. 68 n. 2). In Aristeas 234 "to honour the gods" is said to consist—οὐ δώροις οὐδὲ θυσῖαις, ἀλλὰ ψυχῆς καθαρότητι καὶ διαλήψεως ὄσιος (cf. 2 Macc 12⁴⁵).

ὄσιότης.

This subst., which in the NT is confined to Lk 1⁷⁵, Eph 4²⁴, may be illustrated by P Leid D¹.¹⁸ (B.C. 162) (= I. p. 25, cf. P Par p. 282) περὶ μὲν οὖν τούτων δοί (*l. δοῖν* or rather δοῖέν) σοι ὁ Σάραπις καὶ ἡ Ἰσις ἐπαφροδισ[α]ν, χάριν, μορφήν πρὸς τὸν βασιλέα καὶ τὴν βασίλισσαν, δι' ἧς ἔχεις πρὸς τὸ θεῖον ὄσιότητα, *Syll* 521 (= ³ 717)⁶⁸ (B.C. 100-99) ἐφρόντισεν δ[ε] καὶ ἐν ἄλλοις πλείοσιν μετὰ πάσης ὄσιότητος καὶ δι[ε]τήρησεν πάντας ὑγιαίνοντας καὶ σωζομένους, and *OGIS* 383¹⁹ (the proclamation of Antiochus I.—mid. i/B.C.) παρ' ὅλων τε τὸν βίον ὥφθην ἄπασιν βασιλείας ἐμῆς καὶ φύλακα πιστοτάτην καὶ τέρψην ἀμίμητον ἠγοούμενος τὴν ὄσιότητα, where it no doubt represents the Zoroastrian *asha*, "right." The word is used in a similar wide sense of what is just and benevolent towards men in *Priene* 61¹² (before B.C. 200) ἐποιήσαντο δὲ καὶ τὴν ἀ[να]στροφήν τῆμ] παρ' ἧμῖν μετὰ πάσης εὐκοσμίας καὶ ὄσιότητος, and more particularly of piety towards the gods in *ib.* 108³⁰ (after B.C. 129) καλὸν ἀπόδειγμα τῆς τε πρὸς θεοὺς ὄσιότητος καὶ τῆς πρὸς τὴν πόλιν ἀρέσεως (cf. Rouffiac, p. 81). With ὄσιότης as an honorific title cf. *s.v.* ἀγιότης.

ὄσίως.

P Lond 21¹¹ (B.C. 162) (= I. p. 13) σὺ δὲ ὦν πρὸς τὸ θεῖον ὄσίως διακείμενος καὶ οὐ βουλόμενος παραβῆναι τι τῶν ἐν τῷ ἱερῷ ἐπηγγελμένων. The combination with δικαίως, as in I Thess 2¹⁰, is common, e.g. P Par 63^{viii.13} (B.C. 164) where the writer claims—ἐγὼ γὰρ πιστεύσας σοὶ τε καὶ τοῖς θεοῖς, πρὸς οὓς ὄσίως καὶ . . . δικαίως [πολι]τευσάμενος ἐμαυτὸν ἀμεμψιμοίρητον παρέσχῃμαι, and, from the inscrr., *Priene* 46¹² (i/B.C.) εὐσ[ε]βῆ[ς] μὲν πρὸς τοὺς πατέρας] θεοῦ, ὄσίως δὲ καὶ δικαίως πρὸς τοὺς ἀνθρώπους.

See further *Apol. Arist.* xv. *sub finem*, and for the combination with ἀμύπτως Clem. R. *Cor.* xlv. 4.

ὄσμη

is used of the "sense of smell" in P Rein 54¹⁰ (iii/iv A.D.) where, with reference to certain consignments of wine, the writer instructs his correspondent—ἀπὸ ὄσμης σὺ αὐτὸς χορήγησον?, "tu feras le choix toi-même d'après ton flair" (Ed.). In P Leid Wix. 22 (ii/iii A.D.) (= II. p. 111) provision is made—ἴνα κ(α)λ) χωρὶς τῶν θυμαμάτων ἢ θυσία ὄσμην παρέχη: cf. 2 Cor 2¹⁴ ff., Eph 5², and see Nestle *ZNTW* iv. p. 272, vii. p. 95 f., on a "sweet smell," as a sign of the presence of deity, also Field *Notes*, p. 181 f.

ὄσος.

The varied uses of ὄσος in the NT can be readily illustrated from our sources. Thus for the meaning "as great as," "how great," "how much," as in Mk 5¹⁸, cf. P Tebt II. 310⁴ (A.D. 186) ὄσα (l. ὄσα) ἔχω ἔτη, "for my term of years" (Edd.), *ib.* 314⁴ (ii/A.D.) ὄσον κάμ[α]τον ἤνεγκα, "how much trouble I had," *ib.* 378²² (A.D. 265) τὰ ἄλλα ὄσα καθήκει, "all else that is fitting," and P Oxy VI. 903³⁴ (iv/A.D.) αὐτὴ οἶδεν ὄσα κέκτηται, "she knows how much she has possessed herself of" (Edd.). From this it is an easy transition to practically the meaning "all," as in *ib.* 898¹³ (A.D. 123) ὑποθέσθαι ὄσα ἔχω ἐν τῇ Ὀάσει κτήματα, "to mortgage all my property in the Oasis" (Edd.). The combination πάντα ὄσα, as in Mt 7¹² *al.*, is very common, e.g. BGU IV. 1113¹⁹ (B.C. 14) πάντα ὄσα ποτ' ἔσχεν [ὁ πατήρ], P Oxy I. 115⁵ (ii/A.D.) (= *Selections*, p. 96) πάντα ὄσα ἦν καθήκοντα ἐποίησα, "everything that was fitting I did": cf. also the rhetorical πολλῶν ὄσων λεχθέντων καὶ ἀντιλεχθέντων (with its curious attraction) in the late P Mon I. 14²¹ (A.D. 594). "ὄσος ἐάν (ἄν) generalizes, "how great soever," and in the plur. "as many soever as" (Mt 18¹⁸, 22⁹, *al.*). Thus in P Amh II. 85⁶ ff. (A.D. 78), an application for a five years' lease of land belonging to orphan children, the writer states that he desires to lease τὰ καταλειμμένα πάντα καθ' ὄνησοτοῦν τρόπον τοῖς αὐτοῦ υἱοῖς ὄρφανοῖς ὑπὸ Σαραπίωνος, "all the property of every kind bequeathed by Sarapion to his orphan sons," and adds—καὶ ὄσα ἄλλα ἐὰν ἀφεύρω ἐπ' ὀνόματος τῶν υἱῶν ὄρφανῶν αὐτοῦ Σαραπίωνος, "and whatever else I may find to be owned by the orphan sons of Sarapion" (Edd.). For other exx. see P Tebt II. 441 (A.D. 91-2) ἀρούρας δύο ἡμισυ ἢ ὄσαι ἐάν ὦσι, "two and a half arourae or as many as there may be," P Ryl II. 81¹⁰ (c. A.D. 104) ὄσον ἐὰν χρειᾶν ἔχωσι ὕδατος, "as much water as they may have need of," P Tebt II. 315⁷ (ii/A.D.) ὄπως μοι [πέμψης] ὄσου [ἐ]άν ᾖ, "that you may send them (*sc.* garments) to me at any cost," and P Ryl II. 243⁹ (ii/A.D.) ὄσα ποτὲ οὖν ἐὰν ἀναλώσῃς (l. ἀναλώσῃς) ἐς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.). For εἰς ὄσον, "as long as," see *ib.* 899⁸ (A.D. 200) ἐς ὄσον μὲν οὖν δύναμις μοι ὑπήρχεν, "as long as I had the power": cf. Mk 2⁹ ὄσον χρόνον. The commoner phrase ἐφ' ὄσον, as in Mt 9¹⁵, *al.*, is seen in P Tor I. 1²³ (B.C. 116) ὧν οἱ πρόγονοί μου κεκυρίευκαν ἐφ' ὄσον περιήσαν, "over which my ancestors exercised lordship as long as they lived," and

Preisigke 4317¹³ (c. A.D. 200) οὐ[δ]ὲν θέλω παρα<σχέιν> σοι ἐπ' ὄσον ἐν Ἀλεξανδρίαν εἰμί, "I do not wish to provide you with anything as long as I am in Alexandria." For the same phrase meaning "as much as" see the restoration in P Ryl II. 81⁶ (c. A.D. 104) ἐφ' ὄσον οἱ κατασπορεῖς ἤθελον, "as much as the inspectors of sowing wished" (Edd.). The MGr ἐνόσω may mean "in so far as" or "so long as." Καθ' ὄσον, "in proportion as," is found in Heb 3³, 7²⁰, 9²⁷. Wellhausen (*Einl.* p. 11) pronounces ὄσον ὄσον in Lk 5³ D (= ὄλιγον of other MSS.: cf. English *so so*) "mehr volkstümlich als literarisch," and compares Isai 26²⁰ (hence Heb 10³⁷). The phrase is thus "not an essential Hebraism, but a vernacular idiom in harmony with the Hebrew" (Robertson *Gr.* p. 733: cf. *Proleg.* p. 97). Radermacher (*Gr.* p. 57 n.²) cites Acta Philippi 142 βάδιζε ἀνὰ δύο δύο in illustration of the Lucan passage. See also Wackernagel in *Glotta* iv. (1913), p. 244 f., who quotes Aristophanes *Vesp.* 213 τί οὐκ ἀπεκομήθημεν ὄσον ὄσον στήλην; here the last words may = τοσοῦτον ὄσον (or ὄσως) στήλην εἶναι, a usage preparing the way for the wider meaning "just," as in Diphilus 43. 14 οὐδὲν ἡδέως | ποεῖ γὰρ οὗτος ἀλλ' ὄσον νόμου χάριν, "just for form's sake." The Latin employs *tantum quod* in this sense, e.g. Suet. *Aug.* 98 *navis Alexandrina quae tantum quod adpulverat*, "an Alexandrian ship which had only just come to land": cf. also Petron. 37 *et modo modo quid fuit?* "and what was she a little while ago?"

ὄσπερ

is supported by N^cB³CN as an alternative reading in Mk 15⁶, where it is also defended on general grounds by Field *Notes*, p. 43. The word is common in the papyri, e.g. P Tor II. 8³⁴ (ii/B.C.) οὐπὲρ καὶ τὴν κατοικίαν εἰχεν, "where also he had his domicile," BGU IV. 1149⁹ (B.C. 13) Ποιλλῶσι Σαραπίωνι ὄσπερ μετήλλαχεν δάνεια δύο, P Oxy IV. 729⁶ (A.D. 137) ὄσπερ ἄρουρας εἰσοίσουσι εἰς τὸ κτήμα κατ' ἔτος κοινῶς, *ib.* 4⁰ ὄσπερ κτήνη ἐπάναγκον θρέψομεν τῆς κατ' ἔτος γο[ν]ῆς . . ., and P Ryl II. 176⁵ (A.D. 210-11) ὄσπερ (ἀρούρας) ἢ παρέδιδ(ατο) εἰς ἐνεχυρασίαν, "which 8 arourae she had assigned to herself for the purposes of execution."

ὄστέον.

The open forms of this word in the NT are discussed by Moulton *Gr.* ii. p. 121, Robertson *Gr.* pp. 203, 260. For the contracted acc. plur. ὄστᾶ, as in Lk 24³⁹ DN, cf. P Lond 1170 *verso*⁴⁶⁶ (A.D. 258-259) (= III. p. 204) (ἄνοι) β ὑπὸ ὄστᾶ, "2 (asses) laden with bones," *ib.* 46⁴⁶⁰ (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν κτίσαντα γῆν καὶ ὄστᾶ καὶ πᾶσαν σάρκα, and the sepulchral inscr. found near Jerusalem, *OGIS* 599 ὄστᾶ τῶν τοῦ Νεικάνορος Ἀλεξανδρέως ποιήσαντος τὰς θύρας. The LXX usage is discussed by Thackeray *Gr.* i. p. 144.

ὄστις.

The classical distinction between ὄστις and ὅς which in the NT is maintained on the whole in Paul, but not in Luke (nor in the LXX, Thackeray *Gr.* i. p. 192), has worn very thin in the papyri. Thus with Mt 27⁶² *al.* we may compare P Oxy I. 110⁴ (an invitation to dinner—ii/A.D.) αὔριον, ἦτις

ἐστιν εἰ, ἀπὸ ἄρας θ, "to-morrow, which is the 15th, at nine o'clock," P Fay 108⁷ (c. A.D. 171) ἐχθές ἦτις ἦν ἰθ' τοῦ [δ]ντος μηνὸς Θωθ, "yesterday which was the 19th of the present month Thoth," and many similar exx. See also P Oxy I. 40⁸ (a doctor's claim for immunity from some form of public service—ii/iii A.D.) ἰατρὸς ὑπάρχων τῆ[ν τέ]χνην τοῦτους αὐτοὺς οἰτινές με εἰς λειτο[υ]ρ[γ]ίαν δεδωκασιθεράπευσα, "I am a doctor by profession and I have treated these very persons who have assigned me a public burden" (Edd.).

With the indefinite use of ὅστις = "whosoever" in Mt 5⁹ cf. P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἐφορκίζω σε δαίμον, ὅστις ποτ' οὐκ εἶ, "I adjure thee, O demon, whoever thou art," and similarly Wünsch *AF* 4¹ (iii/A.D.). For the neut. ὅ τι see P Tebt II. 411¹⁴ (ii/A.D.) παραγνόμενος γὰρ εἶσθι ὅ τι ποτέ ἐστιν, "for when you come you will know what it means" (Edd.); and note the curious combination in P Gen I. 54³⁷ (iv/A.D.) οἶδας τὴν προέρεσιν μου ὅ τι ὅποιαν προέρεσιν ἔχω καὶ οἶδας τὴν γνώμην μου ὅ τι γν[ώ]μη ὅποια ἐστιν, and in BGU II. 601¹⁰ (ii/A.D.) γράψον μοι περὶ τῆς οἰκίας, ὅ τι τί ἐπραξας.

Other exx. are P Eleph 1⁷ (B.C. 311–10) (= *Selections*, p. 3 amended), ἐπιδειξάτω δὲ Ἡρακλείδης ὅ τι ἂν ἐγκαλήη Δημητρίαι, "but let Heraclides state whatever charge he brings against Demetria," P Rev Lxiv. 11 (B.C. 258) ὅ τι ἄ[ν] ἢ ὠ[ν]η διὰ τοῦτους καταβλάβη διπλοῦν, "twice the amount of the loss which they may have incurred on account of these (workmen)" (Edd.), PSI IV. 415⁹ (iii/B.C.) καθ' ὅ τι ἂν σου τυγχάνη [χρ]εῖα[ν] ἔχων, *ib.* VI. 623¹³ (iii/B.C.) σὺ καλῶς ποήσεις δοὺς τῆι παιδίσκῃ ὅ τι ἂν σοι δόξῃ, and P Tebt II. 383²⁹ (A.D. 46) ὅ τι δ' ἂν τῶν προγεγραμμένω[ν] παρασυγρᾶφῃ τις τῶν ὁμολογούντων, "whichever of the aforesaid provisions any one may violate." Cf. PSI V. 533⁸ (iii/B.C.) λόφους τριχίνους ὅ τι βελτίστους γ.

On the whole ὅστις is comparatively rare in the papyri, and where found is generally in the nom. as in the NT, rarely acc. as P Lond 77⁶⁵ (end of vi/A.D.) (= I. 235, *Chrest.* II. p. 372) ἦντινα (διαθήκην) πεποιήμαί σοι εἰς ἀσφάλειαν. 'Ἐξ ὅτου is found in P Lond 190¹⁴ (iii/A.D. ?) (= II. p. 254), and ἕως ὅτου (NT *quinqüies*) in P Gen I. 56¹⁸ (A.D. 346) ἕως ὅτου ἀποδώ τὸ χρέως.

Reference may be made to an art. in *JBL* xlii. (1923), p. 150 ff. on "The Relative Pronouns in Acts and Elsewhere," in which H. J. Cadbury comes to the conclusion "that the indefinite relative is merely a synonymous substitute for the simpler form in many Κοινή writings" including most New Testament writings. A good ex. of the interchange of ὅστις and ὅς is to be found in Diodor. xiv. 101. 1 ἦτις ἂν ὑπὸ τῶν Λευκανῶν λεηλατηθῆ—ἦς δ' ἂν πόλεως (cited by Radermacher *Gr.* p. 185).

ὄστράκινος,

"of earthenware," occurs in a list of abstracts of contracts, P Oxy XIV. 1648⁶³ (late ii/A.D.) χαλκίον μολυβοῦν καὶ πῖθον ὄστράκινον), "leadon pot and cask of earthenware." The adj. is joined with σκεῦος, as in 2 Cor 4⁷, 2 Tim 2²⁰, in the Will of Abraham of Hermonthis, P Lond 77²² (end of vi/A.D., see *Chrest.* II. p. 370) (= I. p. 233) τοῦ τυχόντος ὄστράκινου καὶ ξυλίνου καὶ λιθίνου σκεύους. Cf. Epict. iii. 9. 18 σὺ χρυσᾶ σκεῦή, ὄστράκινον τὸν λόγον

κτλ. (sc. ἔχεις): *ib.* i. 18, 15, iii. 22, 106. For the subst. ὄστρακον (LXX Ps 21¹⁸ *al.*) "a potsherd," see *Ostr.* 1152⁵ (end of Ptol. and beg. of Rom. times) διδόντι σοι τὸ ὄστρακον, P Oxy II. 234^{ii.3} (a medical prescription—ii/iii A.D.) κασορήου καὶ μηκωνίου ἴσον φώσας ἐπ' [ὄ]στράκου μάλιστα [μὲ]ν Ἀττικοῦ, "heat an equal quantity of beaver-musk and poppy-juice upon a potsherd, if possible one of Attic make" (Edd.), and *ib.* XII. 1450⁴ (A.D. 249–50) τῶν ὄστράκων διὰ πηλοῦ, where the editors in their note refer to the use of potsherds in making mortar as an ancient Egyptian custom.

ὄσφρησις.

This NT ἄπ. ἐρ. (1 Cor 12¹⁷) is found in the astrological P Ryl II. 63⁹ (iii/A.D.) Ἐρ[μ]οῦ γλῶσσα ὄσφρησις ἀκοή, "the tongue, smell, and hearing belong to Mercury."

ὄσφύς,

"loin" (cognate with ὀστέον), is found in the fragment or a i/B.C. treatise on physiology, P Ryl I. 21 Fr. 3^{ii.11} εἰς [τ]ὴν τῆς ὄσφύος, and in the mantic *ib.* 28¹⁴ (iv/A.D.) ὄσφους δεξιῶν μέρος ἐὰν ἀλληται μεγάλως εὐπορήσει κα[λ]ὸν θῦλος καὶ πένης ἐκ κόπων, "if the right part of the loin quiver, a slave or poor man will prosper greatly after distress" (Edd.): cf. also the astronomical *ib.* II. 63⁹ (iii/A.D.) Π[α]ρθένου σιαγῶν ὄσφους, "the cheek and loins to Virgo."

ὄταν,

"whenever," is construed (1) c. subj. pres. in such passages as P Fay 109¹ (early i/A.D.) ὄταν πρὸς ἀνάγκην (l. ἀνάγκην) θέλῃς παρ' ἐμοῦ χρῆσασθαι τι, εἰθὺς σε οὐ κρατῶ, "whenever you from necessity want to borrow anything from me, I at once give in to you" (Edd.), P Oxy XIV. 1676⁸⁶ (iii/A.D.) τὸ σύνφορον σου πολεῖ: ὄταν γὰρ θέλῃς ἡμᾶς πάντοτε ἰδεῖν, ἡδιστά σε παραδεξόμεθα, "do what suits you; for when you wish to see us always, we shall receive you with the greatest pleasure" (Edd.), and (2) c. subj. aor. in such passages as P Lips I. 104¹⁰ (c. B.C. 96–5) (= Witkowski², p. 116) ὄταν ἡμῖν γ[ρ]άψης, ἐνψυχόν τι λαμβάνω, P Ryl II. 233² (ii/A.D.) ὄταν δὲ ἐπ' ἀγαθῷ ἐκβῶμεν καὶ τὸ δῶμα ἀσφαλισθήσεται ἢ διαβάθρα καγγελωτῆ (l. καγκελωτῆ) καὶ τὰ προσκῆνια γενήσεται, "but when we reach a fortunate issue and the house is established, then a balustrade will be added to the stairway and the porch" (Edd.), and P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) καὶ ὄταν ἔλθῃ σὺν Θεῷ, μαρτυρήσι (= εἰ) περὶ ὧν αὐτὴν πεποιήκασιν, "and when he arrives by the help of God, he will bear you witness of what they have done to her."

Of ὄταν c. ind., which occurs *quinqüies* in the NT, we can quote P Hamb I. 70¹⁹ (soon after A.D. 144–5) ὄταν τὸν λόγον δίδωμεν τῷ ἀφήλικι. In PSI IV. 434⁶ (B.C. 261–0) ὄταν περιοδεῶ, the verb is probably in the subj., and in P Par 261¹⁴ (B.C. 162) (= *Selections*, p. 14) Wilcken (UPZ i. p. 247) now reads βτ' ἀνέβημεν for ὄταν ἐβημεν. See however P Ryl 233 *ut s.*, where, with reference to ἀσφαλισθήσεται, the editors remark that "the writer apparently forgot that ὄταν had preceded."

For ὄταν c. imperf. (Mk 3¹¹, cf. Burton § 315) we may quote the curious anti-Christian inscr. in *C. and B.* 343⁸

(= ii. p. 477) οὗτος ὁ βλος μοι γέγονεν (aoristic!) ὅταν ἔζων ἐγώ. In Mk 11¹⁹ we may perhaps translate "when evening fell," i.e. the evening before the πρωί of 20: in this way an awkward sequence is avoided, cf. *Proleg.* p. 248.

ὄτε.

This common word is almost invariably construed in the NT with the indicative and generally with the aorist: cf. PSI IV. 322¹ (B.C. 266-5) ὅτ' ἐγραψ[άς μοι], ἐπιστολήν ἀπεσπάλκειμεν ἐξ' Ἀλεξάνδρειας, *ib.* V. 447¹³ (A.D. 167) ὄτε αὐτοῖς ἡ πολιτεία ἐδόθη. Ἄφ' ὄτε occurs in an amusing letter which a man writes to his wife who had left him, but whom he wishes to return—P Oxy III. 528⁹ (ii/A.D.) ἰβ Φαώφι ἀφ' ὄτε ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην οὐκ ἤλιμ(μ)ε (l. ἤλειμ(μ)αι) μεχρὲ ἰβ Ἄθῆν, "since we bathed together on Phaophi 12 I never bathed nor anointed myself until Athur 12" (Edd.). For ὄτε μὲν . . . ὄτε δέ, see the *Gnomon des Idios Logos* § 67 (= BGU V. p. 27) ὄτε μὲν ἐξ ὄλων ὄτε δὲ ἐξ ἡμισοῦ[ς ὄτ]ε δὲ ἐκ τετάρτ[ο]υ ἀνελήμ[ι]φθησαν. Vett. Val. p. 106³⁰ ἔστι δὲ αὐτῆς καὶ ἄλλο σχῆμα, ὄτε ἀρξῆται πρῶτον μεουσθαι is an ex. of ὄτε c. conj. According to the best attested reading the words ἤξει ὄτε form no part of the true text in Lk 13³⁶.

ὄτι.

(1) For ὄτι, "that," introducing an objective clause after verbs of knowing, saying, etc., cf. P Tebt II. 409⁸ (A.D. 5) εἰδῶ[ς ὄτι] ἐξ(ι)ουσίαν αὐτῶν ἔχει καὶ Δυσίμαχος καὶ σύ, "I knew that both you and Lysimachus had plenty of them" (Edd.), P Fay 109⁶ (early i/A.D.) νομίσας ὄτι (cf. Mt 5¹⁷) κυχρῆς μοι αὐτοῦς, "consider that you are lending them (sc. staters) to me" (Edd.), BGU III. 846⁴¹ (ii/A.D.) (= *Selections*, p. 93) γενώσκειν σαι θέλω, ὄτι οὐχ[ὲ] ἤλαπιζον, ὄτι ἀναβένεις (l. ἀναβαίνεις) εἰς τὴν μητρόπολιν, "I wish you to know that I had no hope that you were coming up to the metropolis," *ib.* αἰγραψά σοι, ὄτι γυμνός εἰμι, "I wrote you that I am naked," and P Tebt II. 420⁴ (iii/A.D.) οἴδατε ὄτι ἀπὸ ζημίας ἡμῶν, "You know that I am blameless." Ὅτι, however, is frequently omitted, e.g. BGU III. 815³ (ii/A.D.) γενώσκειν σε θέλω [τῆ]ν ἐπιστολήν σου ἔλαβε (corrected by another hand into ἔλαβα): similarly in the NT. The periphrasis with ὄτι has superseded acc. c. inf. in nearly all NT writers, but the two constructions have been mixed in P Oxy II. 237^{7,8} (A.D. 186) δηλών ὄτι εἰ τὰ ἀληθῆ φανεῖη μηδὲ κρίσεως δεῖσθαι τὸ πρᾶγμα: cf. Ac 27¹⁰ and Aristas 125. In Mk 9^{11,28} the AV rightly takes ὄτι = τί, "why": for this use of ὄτι in *indirect* interrogation, see the *exx.* in *Field Notes*, p. 33.

(2) Ὅτι *recitativum*, when it is practically equivalent to our quotation-marks, is seen, as in Mt 7²³ *al.*, in P Oxy IV. 744¹¹ (B.C. 1) (= *Selections*, p. 33) εἶρηκας δὲ Ἀφροδισιάτι ὄτι μή με ἐπιλάθης, "you told Aphrodisias 'Do not forget me,'" P Oxy I. 119¹⁰ (ii/iii A.D.) (= *Selections*, p. 103) ἡ μήτηρ μου εἶπε Ἀρχελάφ, ὄτι ἀναστατοῖ με, "my mother said to Archelaus, 'He upsets me,'" and *ib.* VII. 1064⁵ (iii/A.D.) γενόμενος πρὸς Ἀχιλλᾶν πυνθανόμενος περὶ σοῦ ἐφη ὄτι ἐν τῇ Ψώβῃ ἐστίν, "I went to Achillas and inquired about you and he said 'He is at Psobthis.'" Cf. the construction in such passages as P Oxy III. 533¹⁵ (ii/iii A.D.) εἶπατε Ζωίλω τῷ ἀπὸ Σεντῶ γεωργῷ ὄτ[ι] κατὰ

τὰς συνθήκας φρόντισον τοῦ χαλκοῦ, "tell Zoilus the cultivator from Sento that in accordance with the agreements he must look after the money" (Edd.), and P Tebt II. 416¹⁷ (iii/A.D.) μετὰδε(= ο)ς καὶ Ἀκουτάτι τῷ ἀδελφῷ ὄτι ἐὰν χρίαν τινὸς ἔχη ἢ γυνή μου ποιήσον αὐτῆς τὴν χρίαν ἕως ἔλθω, "tell my brother Akoutas also to do anything that my wife requires until I come" (Edd.). For the redundant ὄτι, cf. further P Oxy XIV. 1668⁸ (iii/A.D.) πρότερον μὲν εἰλεγειν ὄτι ἡ δός μοι (ἀρτάβας) ἰβ, ἢ λαβὲ (ἀρτ.) ἰβ, "formerly he said 'Either give me 12 artabae or take 12 art.'" (Edd.), *ib.* 1682⁹ (iv/A.D.) ἀναγκαιῶς δὲ καὶ ἡμεῖν ἐπίσπελον ὄτι εἰ ἤς ἐπιδημήσασα, "do you by all means send word to us whether you have arrived" (Edd.).

(3) ὄτι, as a causal particle, "because," may be illustrated by P Par 48¹⁹ (B.C. 153) καλῶς οὖν ποιήσεις παραγίνεσθαι ἡμῖν εἰς Ποεῖ, ὄτι καταπλεῖν μέλλομεν πρὸς τὸν βασιλέα, BGU II. 423¹⁶ (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) ἴνα σου προσκυνήσω τὴν χεῖρα, ὄτι με ἐπαίδευσας καλῶς, "that I may kiss your hand, because you have brought me up well," and *ib.* III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) αἰδ[υ]στοπο[ύ]μην (l. ἐδυσωπούμην) δὲ ἔλθειν εἰς Καρανδαν ὄτι σαπρῶς παριπατῶ (l. περιπατῶ), "but I was ashamed to come to Karanis, because I am going about in rags."

(4) A few miscellaneous *exx.* may be added. P Oxy I. 371¹² (report of a lawsuit—A.D. 49) (= *Selections*, p. 49) ὄτι δὲ τὰυτα ἀληθῆ λέγωι, ἔστιν γράμματα αὐτῆς δι' ὅν ὁμολογεῖ εἰληφέναι, "and in proof that I am telling the truth, there are the documents in which she admits that she has received them (wages)." For the consecutive ὄτι in Jn 7³⁵ Bauer (*HZNT ad l.*) cites *Pelagia-Legend*, p. 20, τί διδοῖς τοῖς ἀμνοῖς σου, ὄτι ζωὴν αἰώνιον ἔχουσιν; A similar *ex.* is cited by Radermacher (*Gr.* p. 160) from the *Acta Christophori*, ed. Usener 68, 18: τοιοῦτοι γὰρ εἰσιν οἱ θεοὶ ὑμῶν, ὄτι ὑπὸ γυναικὸς ἐκινήθησαν. With the NT οὐχ ὄτι (2 Thess 3⁹ *al.*) cf. μὴ ὄτι in P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections*, p. 10), μὴ ὄτι γε τοσοῦτο χρόνον ἐπιγεγονότος, "not to speak of so much time having gone by." In the difficult 1 Tim 6⁷ Parry reads οὐδ' ὄτι (= *nedum*) with a similar meaning: see his note *ad l.*, and for a different view *Field Notes*, pp. 212, 243. In 2 Cor 5¹⁹ *al.* ὡς ὄτι is taken by Blass *Gr.* p. 321 f. as = Attic ὡς c. gen. abs. (Vg *quasi*), but in papyri of late date ὡς ὄτι often means merely "that," e.g. CPR I. 19³ (A.D. 330) πρῶν βίβλια ἐπιδέδωκα τῇ σῆ ἐπιμελείᾳ ὡς ὄτι ἐβουλήθη τινὰ ὑπάρχοντά μου ἀποδόσθαι, where Wessely (p. 58) notes "ὡς ὄτι seem combined, where the single word would be adequate," and cites as a further *ex.* Papyrus No. 6085 ὡς ὄτι χρεοστῆται ἐξ αὐτοῦ ὁ κύρις Ἰανός.

A superfluous ὄτι in ὡς ὄτι c. superlat. is seen in Roberts-Gardner 65¹⁷ (B.C. 101-100 or 100-99) (β)οῦν ὡς ὄτι κάλλιστον παρήγαγον. The editors compare *CIA* ii. 482⁴⁸ (B.C. 41-30) παραστήσαντες ὡς ὄτι κάλλιστα θύματα.

οὐ.

In addition to its regular use with the *ind.*, οὐ is frequently found in the papyri with the participle, due apparently to the fact that it is the proper negative for a statement of fact. *Exx.* are P Oxy IV. 726¹⁰ (A.D. 135) οὐ δυνάμενος δι' ἀ[σ]θενείαν πλεῦσαι, "since he is unable through sickness

to make the voyage" (Edd.), and P Amh II. 78²¹ (A.D. 184) τοιαύτης ο[ἴ]ν αὐθαδίας ἐν αὐτῷ οὐσίας οὐ δυνάμενος [ἐν]καρτερεῖν ἐπιδίδωμι, "his audacity having reached this pitch I can endure no longer and present this petition." See further *Proleg.* p. 231f.

In support of the translation "I determined not to know" in I Cor 2², we may cite P Par 26³⁷ (B.C. 163) (= UPZ i. p. 248) οὐκ ἐκρίναμεν καταχωρησάμενοι, "we determined not to record," P Tebt I. 124⁵ (c. B.C. 118) οὐκ <ἐκ>ρίναμεν ἐξαρ[ι]θμ[ε]ί[σθαι], "we determined not to be counted," and the classical formula in P Hamb I. 27⁵ (B.C. 250 (249)) οὐκ ἔφη εἰδέναι, "he said that he did not know."

The origin of the double negative οὐ μή is fully discussed by Moulton *Proleg.* p. 187 ff. When we pass to its actual occurrences in the NT, we find that these for the most part are found in passages derived from the OT and in the Sayings of our Lord, which, therefore, have Semitic originals. This corresponds with the rarity of οὐ μή in the papyri. See, however, the following passages—P Par 49³⁵ (B.C. 164-158) (= Witkowski², p. 72) γίνωσκε σαφῶς ὅτι . . . <πρὸς σέ οὐ μή εἰσέλθω>, P Oxy I. 119^{5, 14f.} (ii/iii A.D.) (= *Selections*, p. 103) ἢ οὐ θέλεις ἀπενέκκειν (i. ἀπενέγκαι) μετ' ἐσοῦ εἰς Ἀλεξανδρίαν, οὐ μή γράψω σε ἐπιστολήν . . . ἄμ μή πέμψης, οὐ μή φάγω, οὐ μή πίνω, "if you refuse to take me along with you to Alexandria, I won't write you a letter . . . If you do not send, I won't eat, I won't drink," P Leid Wviii.⁹ (ii/iii A.D.) (= II. p. 107) ἐὰν θέλῃς γυνῆ(= αἰ)κας οὐ μή σχεθῆναι ὑπὸ ἄλλου ἀνδρός, P Oxy VI. 903¹⁶ (iv/A.D.) a man declares regarding his wife ἀπεντέθειν οὐ μή κρύψω αὐτῇ <ν> πάσας μου τὰς κλείς, "henceforward I shall not hide all my keys from her," and the magic P Lond 46²⁷⁵ (iv/A.D.) (= I. p. 73) οὐ μή ἄσω.

For the still stronger negative οὐδ' οὐ μή Radermacher (*Gr.* p. 172) cites Wessely *Papyrorum scripturae Graecae specimina* XXVI. : τῷ μεγίστῳ κραταιῷ θεῷ Σοκνοπαῶ παρὰ Ἀσκληπιάδου τοῦ Ἀρείου. εἰ οὐ δίδονται μοι συμβίωσαι Ταπεθευτι Μαρρείου οὐδ' οὐ μή γέννηται μοι γυνή, ὑπόδειξόν μοι καὶ κύρωσόν μοι τοῦτο τὸ γραπτόν. πρώην δ' ἦν Ταπεθευτὸν Ὀρίωνος γυνή. Cf. also P Petr II. 13(19)¹³ (B.C. 258-253) τοῦτο <δ'> ἔχε τῇ δια[νο]ία, ὅτι οὐθέν σοι μή γεννηθῆι λυπηρόν, P Alex 4¹⁰ (iii/B.C.) (= Witkowski², p. 52) οὐδείς σε ἀνθρώπων μὴ ὠφειλήσῃ, and P Oxy XII. 1483¹⁰ (ii/iii A.D.) ἐξωδίασας τοῖς αὐτοῖς ὦν οὐδὲ ἕς μὴ παρεδέξατο τιμῆν, "you have spent upon them things of which absolutely no one has received the value" (Edd.).

In a legal process of the 2nd half of iv/A.D. published in *Archiv* i. p. 293 ff. we have ii.⁹ ὁ δὲ ἀδελφὸς Φιλάδελφος ὅς καὶ ἐν τῇ Αἰγύπτῳ ἐστὶν καὶ οὐ μετ' οὐ πολὺ ἤξει, where the phrase οὐ μετ' οὐ πολὺ can only mean "after no long time": cf. BGU II. 614⁴ (A.D. 216), and Gradenwitz *Einführung* i. p. 40 n.¹ In MGr (Pontic) κἄ is used for "not."

οὕ.

For this relative adverb = "where," cf. PSI VI. 620¹⁷ (iii/B.C.) τὸ ταμειῶν οὐ ἔκειτο ὁ . . . οἶνος, "the store-bouse where the wine was placed," P Tebt I. 105⁴¹ (B.C. 103) οὐ ἂν συντάσσει ἐ[ν] τῇ αὐτῇ κώμη, "at whatever place he may fix in the said village," P Par 47¹⁰ (c. B.C. 153)

(= *Selections*, p. 22) ἐνβέβληκαν ὑμᾶς (i. ἡμᾶς) εἰς ἕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν, "they have cast us into a great forest, where we may possibly die," and P Ryl II. 145¹⁹ (A.D. 38) οὐ καὶ κα(ταγίνονται), "where they live."

οὐά.

For this interjection denoting wonder real or ironical (Mk 15²⁹), not commiseration, as οὐαί (g.v.), cf. Epict. iii. 23. 24 ἐπαίνεσόν με . . . εἰπέ μοι 'οὐά' καὶ 'θαυμαστῶς.'

οὐαί.

This word, which is not found in class. Greek, but is common in the LXX and NT, occurs in a farce of date rather earlier than the Roman period, P Oxy III. 413^{14f.} οὐαί σοι, ταλαίτωρε, ἀκλήρε, ἀ[γ]εινέ, ἀναφρόδιτε' οὐαί σοι' οὐαί μοι, "Woe to thee wretched, hapless, miserable, loveless one! Woe to you, woe to me!" (Edd.). Cf. also Epict. iii. 19. 1, 22. 32 οὐαί μοι.

οὐδαμῶς.

P Tebt I. 24⁵³ (B.C. 117) τὰς δὲ κατ' ἀνδρα γραφὰς οὐδαμῶς προέμενοι, "but failing to issue the lists of individual items" (Edd.), *ib.* 27⁴¹ (B.C. 113) ἐν τῇ αὐτῇ ταλαίτωρῆα διαμέμεις οὐδαμῶς τὰ παρὰ τὸ δέον (i. δέον) κεχειρισμένα διωρθωμένως, "You still continue in the same miserable course with no improvement whatever in your improper procedure" (Edd.), and *ib.* 58⁴ (B.C. 111) οὐδαμῶς προσκεκλημέθα, "we have not yet been summoned" (Edd.). In P Meyer 23² (not before end of iv/A.D.) οὐδαμὶ γὰρ ἀνέμεινα τοσοῦτον χρόνον ἐνταῦθα, "for never have I waited here for so long a time," the editor regards οὐδαμὶ as written for οὐδαμῆ = οὐδαμᾶ = οὐδαμου, οὐδαμοῦθι, not for οὐδαμῶς. For οὐθαμοῦθεν cf. P Lond 23¹⁸ (B.C. 158-7) (= I. p. 38). See further *s.v.* μηδαμῶς.

οὐδέ

is used adverbially = "not even," as in Mk 6²¹, I Cor 5¹, in P Oxy XIV. 1669³ (iii/A.D.) τοὺς ἐγδοχεῖς οὐκ ἐπεμψας ὡς ἐνετειλάμην σοι, ἀλλ' οὐδὲ ἔγραψας εἰ ἀπετάξαντο, "you have not sent the middlemen as I bade you, and you have not even written whether they departed" (Edd.), *ib.* 1765⁴ (iii/A.D.) οὐδὲ ἀπαξ ἠξίωσάς μοι γράφειν, "not even once have you deigned to write me." For οὐδὲ εἰς, as in Ac 4³², cf. *ib.* 1668¹⁹ (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνε, "and there is no longer any fear at all" (Edd.), *ib.* I. 122¹⁰ (iii/iv A.D.) ἡμεί[ς] δὲ ἀγρεύειν τῶν θηρίων δυνά[με]θα οὐδὲ ἐν, "and we cannot catch a single animal" (Edd.).

οὐδείς.

P Alex 4⁹ (iii/B.C.) (= Witkowski², p. 52), οὐδείς σε ἀνθρώπων μὴ ὠφειλήσῃ. For a similar use of οὐδείς, cf. P Petr II. 13(19)¹³ (B.C. 258-3) (= Witkowski², p. 20) τοῦτο <δ'> ἔχε τῇ δια[νο]ία, ὅτι οὐθέν σοι μή γεννηθῆι λυπηρόν, ἀλλὰ πᾶν ἐ[μοι] ἔσται πεφροντισμένον τοῦ σε γενέσθαι ἄλυτον, "but hold this fact in your mind, that nothing vexatious may happen to you, but that I have used every forethought to keep you free from trouble" (Ed.). Another ex. of the neut. οὐδέν is the illiterate BGU II. 380⁴ (iii/A.D.) (= *Selections*, p. 105) οὐδέν περισσότε[ρον] ἔχει σε,

"there is nothing so much the matter with you." The stronger οὐδέν is sometimes used for οὐ: see Epict. iv. 10. 36 οὐδέν κωλύονται ἀβλιώτατοι εἶναι καὶ δυστυχίστατοι (cited by Radermacher *Gr.* p. 26), and possible NT exx. in Ac 18¹⁷ (but cf. Blass *Gr.* p. 104), Rev 3¹². The usual accumulation of negatives may be noted in P Oxy VIII. 1118¹¹ (i/ii A.D.) οὐδεν[ός] αὐτοῖς οὐδὲ ἄλλω οὐδενί ἐξ ὑστέρου [κατ]αλειπομένου λόγου [περ]ὶ οὐδε[ῖνος] ἀπλῶς . . ., "without any claim being left to them [debtors] or to any one else for the future in any respect. . ." Cf. also for οὐδέν strengthening the negative, as in Mk 15⁴⁴, P Oxy II. 294¹⁵ (A.D. 22) (= *Selections*, p. 35) where a man, whose house has been searched in his absence, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνήλεπα (ἢ ἐναληήλιφα) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "but I am not so much as anointing myself, until I hear a report from you on all points."

οὐδέποτε.

P Hib I. 78⁵ (B.C. 244-3 (243-2)) οὐδέποτε ὑ[πα]κήκοας ἡμῶν, "you have never listened to me" (Edd.): cf. P Oxy VII. 1062¹¹ (ii/A.D.). The word appears to be rare in our sources.

οὐδέπω,

"not yet," as in the contract of apprenticeship P Oxy II. 275⁸ (A.D. 66), where a boy is described as—οὐδέπω ὄντα τῶν ἰτῶν, "not yet being of age," i.e. not yet having reached the legal age of fourteen years, when men become liable to the poll-tax: cf. *ib.* 273¹³ (A.D. 95), the cession by a woman of certain arourae of land to her daughter—οὐδέπω οὐση ἐν ἡλικίᾳ. In P Ryl II. 178⁷ (early i/A.D.) it is laid down in an agreement with a nurse that she shall give back the sum she is found to owe for the period of nursing not completed—πρὸς ὃν οὐδέπωι τετρόφευκεν χροῖον.

οὐθεῖς.

This late form of οὐθεῖς is usually said to occur first early in iv/B.C., but if the dating is correct, a wooden tablet, P Strass II. 125⁴ κούθην σοι ἐνκαλῶ, carries it back to v/iv B.C. It is predominant throughout the Ptolemaic period, but during i/A.D. οὐθεῖς reasserts itself, and before iii/A.D. has driven out οὐθεῖς. It is therefore a proof of the accuracy of our great NT Uncials that οὐθεῖς, by this time obsolete in general usage, should have survived in such passages as Lk 22⁸⁵, Ac 19²⁷, *al.* Cf. *Proleg.* p. 56 and the full details in Mayser *Gr.* p. 180 ff., and Thackeray *Gr.* i. p. 58 ff. See also for the inscr. Thieme, p. 9. It may be added that in Cicero's Greek quotations the form οὐθεῖς does not occur. It is found in Epict. *Ench.* xxxii. 2 καὶ τοῦτο οὐθεῖς κωλύσει. Both forms appear in Musonius—p. 30¹⁵ οὐθενός, *ib.* 13 οὐδέν.

One or two sporadic exx. of the form from different centuries must suffice here—P Eleph 13⁴ (B.C. 223-2) (= Witkowski³, p. 43) ὁ δὲ ἐπήνει μόνον, ἐπέταξεν δ' οὐθέν, P Par 45⁶ (B.C. 153) (= Witkowski², p. 84) ἀνευ τῶν θεῶν οὐθὲν γίνεσθαι, P Grenf II. 36¹¹ (B.C. 95) οὐθὲν ἡμῖν κακὸν ἐποίησεν, and P Tebt II. 278⁹ (acrostics—early i/A.D.) οὐθὲν τηλικούται, "it was nothing to one like him" (Edd.).

PART V.

οὐκέτι.

For οὐκέτι, "no longer," "no more," cf. P Par 49³⁷ (B.C. 164-158) (= Witkowski², p. 71) εἴπερ οὖν ἐστὶν αὐτῆ ἢ αἰτρία καὶ διὰ τοῦτο οὐκέτι ἦκει πρὸς ἐμὲ αἰσχυρθεῖς, P Oxy XIV. 1668¹⁰ (iii/A.D.) καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνεῖ ἐὰν οὖν θέλεις, ἴσθιθε καταφρονῶν, [[ἐπί]] ἡμεῖς γὰρ οὐκέτι δυνόμεθα ἔσω μείναι, "and there is no longer any fear at all; so if you will, come boldly; for we are no longer able to stay indoors" (Edd.), and P Ryl II. 244⁹ (iii/A.D.) οὐκέτι περὶ τοῦτο γέγονα, "I have done nothing further in the matter" (Edd.).

οὐκοῦν.

In the NT only in Jn 18³⁷ οὐκοῦν βασιλεὺς εἶ σύ; "so then you are a king?" The word expects an affirmative answer: cf. German "nicht wahr?"

οὐν.

This common particle, which occurs in the NT nearly 500 times, is used in our sources in a variety of connexions, the exact shade of meaning being determined by the context.

(1) For the causal meaning "therefore" we may cite BGU II. 423¹¹ (ii/A.D.) (= *Selections*, p. 91) καὶ καλῶς μοι ἔστιν. ἐρωτῶ σε οὖν, κύριέ μου πατήρ, γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου . . ., "it is well with me. I beg you, therefore, my lord father, write me a letter, first regarding your health . . ." and P Oxy XIV. 1665¹⁵ (iii/A.D.), where a son in urgent need of oil writes to his father—ἀναγκάως οὖν, ἐὰν ἔτι παρὰ σεαυτῷ χρ[ε]ῖον ἔχῃς, δῆλωσον ἢ τῷ υἱῷ σου ἢ ᾧ ἐὰν σὺ βούλη τοῦτους μοι ἐν τάχει παρα[σ]χεῖν, "perforce, therefore, if you have still with you any unguent, instruct your son or any one else you wish to supply me with them speedily" (Edd.).

(2) Οὖν is very common in a looser temporal sense, resuming or continuing a narrative, as in P Oxy X. 1293⁷ (A.D. 117-38) κόμισαι παρὰ Σαρᾶτος Μάρκου ἐλαίου ἀφροδ(ισιακοῦ) καλοῦ μετρητὰς τέσσαρας ἡμισυ κομισαμένη οὖν δῆλωσόν μοι, "receive from Saras son of Marcus four and a half metretae of fine aphrodisiac oil; and having done so let me know" (Edd.). For the combination μὲν οὖν in the same connexion (as in Ac 16¹⁸, 2⁴¹, *al.*), cf. P Oxy II. 281⁹ (complaint against a husband—A.D. 20-50) συνεβίωσα Σαραπίωνι . . . ἐγὼ μὲν οὖν ἐπιδεξαμένη αὐτὸν εἰς τὰ τῶν γονέων μου οἰκητήρια λειτὸν παντελῶς ὄντα, ἀνέγκλητον ἑματῆν ἐν ἀπάσει παρεχόμεν, "I married Sarapion . . . as he was destitute of means I received him into my parents' house, and I for my part conducted myself blamelessly in all respects" (Edd.), *ib.* 282⁶ (complaint against a wife—A.D. 30-35) συνεβίω[σα] Δημη[τ]ροῦτι Ἡρακλείδου, καὶ ἐγὼ μὲν οὖν ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν, "I married Demetrous, daughter of Heraclides, and I for my part provided for my wife in a manner that exceeded my resources" (Edd.).

(3) Οὖν is also used with an intensive force in exhortations, etc.—P Lond 28⁴ (c. B.C. 162) (= I. p. 43) καλῶς οὖν ποισηῖς φροτίσαι (ἢ φροντίσαι) μοι σιτάριον, "please be sure to look after the grain for me," P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν[τι]σον οὖν ἕνα

γένη(ται) ἀκολουθῶς, "take care that action is taken in accordance with it (a letter)," P Ryl II. 229¹⁷ (A.D. 38) παρεδέξαμην σοι πάντα. παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις ἵνα ἐπιμελήται τῶν χοιριδίων, "I have given you every allowance. Urge your wife from me to look after the pigs" (Edd.), BGU I. 37⁵ (A.D. 50) ὄρα οὖν μὴ αὐτὸν κατάσχευς, "see then that you do not detain him," and P Oxy I. 115¹¹ (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ἀλλ' ὅμως οὐδὲν δύναται τις πρὸς τὰ τοιαῦτα. παρηγορεῖτε οὖν ἑαυτοὺς, "but still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves" (Edd.). In drawing attention to this usage, Mantey (*Exr.* VIII. xxii. p. 210f.) thinks that this emphatic sense might be given to οὖν in about 65 places in the NT, e.g. Mt 3^{9,10} "By all means produce fruit worthy of acceptance. . . . Every tree, rest assured that does not produce good fruit . . ."

(4) From this is developed a slightly adversative sense in such a passage as P Tebt I. 37¹⁵ (B.C. 73) ἐγὼ οὖν περισπώμενος περὶ ἀναγκαίων γέγραφα σοι ἵνα ἱκανὸς γένη, "howbeit as I am occupied with urgent affairs, I have written to you, in order that you may undertake the matter"; cf. Ac 25⁴, 28⁵, and Mantey *ut s.* p. 207 f.

(5) Οὖν intensifies the indefiniteness of a preceding pronoun in P Lond 1171 *verso* (c)⁸ (A.D. 42) (= III. p. 107) ἢ ὅστις οὖν τῶν ὑπηρετῶν, P Amh II. 86⁵ (A.D. 78) καθ' ὀνόματι οὖν τρόπον, "of whatever description," P Ryl II. 243⁹ (ii/A.D.) ὅσα ποτὲ οὖν ἐὰν ἀνα(να)λώσης ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῶν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), and P Par 574¹²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ὅστις ποτ' οὖν εἶ.

Λοιπὸν οὖν, which is read in I Thess 4¹ N AD, is found in the private letter BGU IV. 1079⁹ (A.D. 41) ἔπεμψά σοι ἄλλας δύο ἐπιστολάς, διὰ Νηθύμου μίαν, διὰ Κρονίου μαχαροφόρου μίαν. λοιπὸν οὖν ("then at last") ἔλαβον παρὰ το(ῦ) Ἀραβος τὴν ἐπιστολήν καὶ ἀνέγνων καὶ ἐλυπήθην. See further *s.v.* λοιπός. Οὖν has not survived in MGr.

οὐπω.

An interesting ex. of this strong negative is afforded by P Oxy II. 294¹⁸ (A.D. 22) (= *Selections*, p. 35), where a man, who is anxious regarding certain news, writes to his brother—ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνήλεπα (= ἐναλήλιφα ἑμαυτὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). Other exx. are P Hamb I. 27⁵ (B.C. 250) τὴν δὲ τιμὴν οὐπω ἐκεκόμιστο, "but he has not yet received the price," P Tebt II. 423¹² (early iii/A.D.) οὐπου (= οὐπω) μοι ἐδήλωσας περὶ τ(ῆ)ς τιμῆς, "you have not yet told me about it," and P Oxy XIV. 1763⁸ (after A.D. 222) οὐπω μέχρι σήμερον τὰ πλοῖα τῆς ἀνώνας ἐξήλθεν. In PSI IV. 423¹² (iii/B.C.) the two parts of the word are separated—οὐ γάρ πω ἐργασμένοι εἰσιν κτλ.

οὐρά,

"tail" (Rev 9^{10,10}, 12⁴), occurs in P Leid Wx. 29 (ii/iii A.D.) (= II. p. 115) δράκοντα δακόνοντα κονοντα τῆ

(ἢ δάκνοντα τὴν) οὐράν, and in the magical P Lond 121⁸⁸⁷ (iii/A.D.) (= I. p. 111) φυλακτήριον ἢ οὐρά κτλ. MGr οὐρά, νουρά (see Thumb *Handbook*, p. 25).

οὐράνιος,

"heavenly," is seen in P Eud 24³ (before B.C. 165) οὐράνια διδασκαλία, and in P Thead 49³ (A.D. 307-324?) ἰς γνώσιν τῆς οὐρανόθεν αὐτοῦ προ[ο]μνηθείας [ἀ]φίκεται. In both these instances it is an adj. of two terminations as in Lk 2¹³ στρατιᾶς οὐρανόθεν (but subst. οὐρανόθεν in B* D*), and Ac 26¹⁹ τῆ οὐρανόθεν ὄψασα. The fem. in -α, as in class. Greek, is restored by the editor in PSI I. 86⁵ (A.D. 367-375) ὁμολ[ογῶ] ὁμνῶς τὴν θε[ο]ν καὶ οὐραν[ο]ν τ[ὴν] ἡμε[ρ]ῶν κτλ. The adj. is naturally common in the magic papyri, e.g. P Lond 46¹⁶⁶ (iv/A.D.) (= I. p. 70) πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ ὑπόγειος: cf. also the horoscope *ib.* 130⁴ (ii/iii A.D.) (= I. p. 133), where a master of astrology urges his pupil to be very exact in the application of the rules which the ancient Egyptians had discovered and handed down with such care—τῶν Αἰγυπτίων οἱ τὸ παλαιὸν ἀ[ν]δρ[ῶ]ν γενόμενοι [γ]νησιῶς τὰ περὶ τὰ οὐράνια φιλοπονήσαντες . . . ἀπέλπισον τὴν περὶ αὐτῶν γνώσιν, and the imprecation Witsch AF p. 17¹² (iii/A.D.) ἔρκ[ι]ζε σε τὸν θεὸν τὸν τῶν οὐρανόθεν στερωμάτων (cf. Gen 1⁸) δισπρόζοντα Ἰάω βροθα.

οὐρανόθεν.

See Lob. *P'hygn.* p. 93 f.

οὐρανός.

For οὐρανός in the wide sense of "sky," "heaven," as opposed to γῆ, "earth," cf. P Leid G¹⁴ (B.C. 181-145) (= I. p. 42), a prayer to the gods that they would grant to Ptolemy Philometor and Berenice—κυριεῖαν τῶν [ὑ]πὸ τὸν οὐρανὸν χώρων, "dominationem terrestrium regionum" (Ed.), and the magic P Lond 121⁸⁰¹ (iii/A.D.) (= I. p. 93) πρὶν γενέσθαι οὐρανὸν ἢ γῆν ἢ θάλασσαν κτλ. The thought of a series of heavens, as in 2 Cor 12², may be illustrated from PSI I. 29^{2ff.} (iv/A.D. ?) ἐπικαλούμε(= αἶ) σε τὸν καθήμενον ἐν τῷ πρώτῳ οὐρανῷ . . . ἐν τῷ β' οὐρανῷ . . . ἐν τῷ γ' οὐρανῷ κτλ. P Heid 6⁶ (iv/A.D.) (= *Selections*, p. 126) πιστεύομεν γὰρ τὴν πολιτείαν σ' οὐρανῷ οὐρανῷ is evidently a reminiscence of Phil 3²⁰. On the use of the plur. οὐρανοί in the NT, see Blass *Gr.* p. 83, and the statistics in Hawkins *Hor. Syn.* p. 52 f. A new subst. οὐρανοῦσα occurs in P Lond 121⁸⁰¹ (iii/A.D.) (= I. p. 110).

Οὐρβανός.

This proper name of a συνεργός of Paul (Rom 16⁸) in Rome or Ephesus (cf. Milligan *Documents*, p. 182 ff.) is found in the Septuagint Memorial from Hadrumetum (iii/A.D.) reproduced by Deissmann *BS* p. 274 ff., along with other persons who were probably slaves or had been emancipated—e.g. 4^{f.} ἀπελθε πρὸς τὸν Ο(ὑ)ρβανόν, ἐν ἔτε(ε)ν Οὐρβανά. Both Urbanus and Urbana are found in the Latin inscrr. (Dessau 7566, 7986 *al.*): see further Lightfoot *Philippians*, p. 172.

οὐς.

P Oxy II. 237^{vi. 22} (A.D. 186) ὧτα παρέχω ἄνοα αὐτῶ, "I turned a deaf ear to him" (Edd.): cf. Ac 7⁶⁷ συνέσχον τὰ ὧτα αὐτῶν. In a magic spell for procuring the public appearance of a deity P Lond 121³⁸³ (iii/A.D.) (= I. p. 95) ἄνοιξόν μου τὰ ὧτα ἵνα μοι χρηματίσης περι ὧν σε ἀξιώ ἵνα ἀποκριθῆς μοι. See further s.v. ὧτιον.

οὐσία,

"property in land," "estate" (cf. Lk 15^{12f.}) can be illustrated from Ptolemaic times by P Tebt I. 6²³ (B.C. 140-139) ἀπ' οὐσιῶν, with reference to the proceeds derived "from properties." In Roman times the word is very common, e.g. P Ryl II. 126⁷ (A.D. 28-9) γεωργίου τῆς 'Ιουλίας Σεβ[αστῆς] οὐσίας, "farmer on the estate of Julia August a," *ib.* 138¹⁰ (A.D. 34) τῶν ἐλαιῶνων τῆς αὐτῆς οὐσίας, "the olive-yards of the aforesaid estate," P Oxy III. 471⁹⁷ (ii/A.D.) τὴν οὐσίαν αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν περὶ αὐτὸν ἀναλη[[μ]-φθῆναι κελεύεις, "you order his property and that of his wife and friends to be confiscated" (Edd.), *al.* The word is used of Imperial estate in such a passage as P Ryl II. 134⁸ (A.D. 34) γεωργοῦ τῆ[ς] Τιβερίου Καίσαρος Σεβαστοῦ οὐσία(s) Γερμανικιανῆς, "farmer on the Germanician estate of Tiberius Caesar Augustus." For the corresponding use of the adj. οὐσιακός, cf. P Tebt II. 317¹⁷ (A.D. 174-5) ἐπὶ τοῦ κρατιστοῦ οὐσιακοῦ ἐπιτ[ρο]φου Οὐλπίου Ἑρακλείδου, "before his highness the procurator of the Imperial estates" (Edd.), *al.*, and on the οὐσιακὴ γῆ as the patrimonial possession of the Emperor, see *Chrest.* I. i. p. 298 ff.

For οὐσία in the sense of "essence," "being," cf. P Leid W^{vi. 28} (ii/iii A.D.) (= II. p. 105) ἀποσκεδασθῆτω μου πᾶσα φηλόξ (/ φλόξ), πᾶσα δύναμις οὐσίας (cf. MGr πάνω στην οὐ, "in the prime of life"), and on the general use of οὐσία and οὐσιάζω in the magic papyri, see *Wiener Studien* xl. (1918), p. 5 ff. For the ὁμοούσιος of the Creeds Sharp (*Epict.* p. 128) compares Epict. ii. 8. 2 τίς οὖν οὐσία θεοῦ; σᾶρξ; μὴ γένοιτο κτλ.

οὐτε.

P Petri III. 53 (x)⁸ (iii/B.C.) (= Witkowski², p. 45) οὐκ οἶμαί σε ἀγνοεῖν οὐτ[ε] . . . ἀπεσχίσθη ἀπὸ σοῦ . . . , P Oxy XIV. 1641⁶ (a loan with right of habitation—A.D. 68) οὐκ οὐσης με οὐτ' ἄλλω οὐδενὶ ἐξουσίας ἐκβάλλιν σε οὐδὲ τοὺς παρὰ σοῦ ἐκ τοῦ ἐνοικισμοῦ, "neither I nor any one else having the right to expel you or your agents from the habitation" (Edd.), *ib.* 1775⁹ (iv/A.D.) οὐχ ὠκνήσα οὐτε πάλιν ἡμέλησα. A good ex. of οὐτε . . . οὐτε is afforded by the well-known boy's letter, P Oxy I. 119⁸ (ii/iii A.D.) (= *Selections*, p. 103), where the boy threatens his father that if he does not take him to Alexandria—οὐ μὴ γράψω σε ἐπιστολήν, οὐτε λαλῶ σε, οὐτε νιγένω σε εἰτα, "I won't write you a letter, or speak to you, or wish you health": cf. also BGU II. 530⁹¹. (i/A.D.) (= *Selections*, p. 60 f.) οὐτε ἀντέγραψας οὐτε ἦλθας, "you neither answered nor came."

οὕτως.

A few of the prepositional phrases with this common demonstrative pron. may be illustrated—διὰ τοῦτο, "on this account," cf. P Ryl II. 84⁵ (A.D. 146) τὴν ἀνεσιν τὴν διὰ τοῦτο γενομένην τῶν ὑπαρχόντων, "the ensuing remission

of the lands" (Edd.): ἐκ τοῦτου, "for this reason," Jn 6⁶⁶ cf. *ib.* 81²⁴ (c. A.D. 104) ἐκ τοῦτου δὲ [φανε]ρόν ἐστιν [καὶ] μηδένα χρῆζειν, "it is evident from this that nobody wants it" (Edd.), BGU II. 423¹⁷ (a son to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαίδευσας καλῶς, καὶ ἐκ τοῦτου ἐλπίζω ταχὺ προκόσ[ει] τῶν θε[ῶ]ν θελότων, "you have brought me up well, and for this reason I hope to be quickly promoted, if the gods will": τοῦτου ἔνεκα, "for this purpose," cf. P Oxy I. 113²⁸ (ii/A.D.) ἐὰν δ' ἄρα μὴ, ἄμα τῷ υἱῷ μου ἐξέρχομαι τοῦτου ἔνεκα, "otherwise I and my son will come for this purpose" (Edd.): ἐπὶ τούτων, "upon this," "in the meanwhile," cf. PSI VI. 598²¹ (ii/B.C.) περὶ ὧν γράψω Ἑρμαφίλωι καὶ Ἰππωνι καὶ Ἑρακλεῖ τω διωμολογήθη γὰρ ἐπὶ τούτων, where, however, the editor prefers the meaning "in their presence" : and κατὰ ταῦτα, "in the same way," Lk 6³⁸ *v.l.* cf. *ib.* III. 235²² (ii/A.D.) κατὰ ταῦτα δὲ ἀξιώ, "and in the same way I ask."

The abrupt ταῦτα (*sc.* γίνεται) of the boy's letter P Oxy I. 119¹⁸ (ii/iii A.D.) (= *Selections*, p. 103) ἀμ μὴ πέμψης, οὐ μὴ φάγω, οὐ μὴ πείνω. ταῦτα, "if you don't send, I won't eat, I won't drink. There now," may be paralleled from the inscr., as *C. and B.* ii. p. 386, No. 232²¹, where a certain Gaius sums up his principles with the words—ταῦτα, φίλοι, and *ib.* p. 700, No. 635, where a protest is uttered against Christian teaching in the words—οὐκ ἤμην ἐγενόμην οὐκ ἔσομαι οὐ μέλι μοι ὁ βίος ταῦτα. See Evans *CQ* xv. (1921), p. 24, and add the long metrical epitaph and curse, *BCH* iii. p. 144, which ends with ταῦτα, "so much," in a line by itself: see Ramsay *Luke*, p. 274. For the expressive αἱ χεῖρες αὐταὶ in Ac 20⁸⁴, "these hands" (stretching them out), Field (*Notes*, p. 133) compares Philost. *Her.* p. 162 (ed. Boiss.): εἰπόντος γοῦν ποτε πρὸς αὐτὸν Ἀχιλλέως, ὧ Παλάμηδες, ἀγροικότερος φαίη τοῖς πολλοῖς, ὅτι μὴ πέπασαι τὸν θεραπεύσοντα, Τί οὖν ΤΑΥΤΑ, ἔφη, ὦ Ἀχιλλεῦ; τῷ χεῖρε ἄμφω προτείνας.

The combination αὐτὰ ταῦτα is found in P Oxy IV. 743³⁸ (B.C. 2) ἵνα αὐτῷ αὐτὰ ταῦτα ὑπόδειξω, "in order that I may inform him of these very things," similarly PSI III. 235²⁰ (ii/A.D.), cf. *ib.* IV. 343⁷ (B.C. 256-5) ἡσυχολήμεθα πρὸς αὐτοῖς τούτοις. In P Meyer 13¹¹ (A.D. 141) an ass is sold—τοῦτον τοιοῦτον ἀναπόριφον, "such as it is, without the possibility of its being returned": cf. P Ryl II. 158¹⁹ (A.D. 138?), P Oxy I. 95¹⁸ (A.D. 129). A fem. form ταῦτων, explained by Mayser *Gr.* p. 113 as due to false analogy with the sing., was formerly found in P Lond 24²⁸ (B.C. 162) (= I. p. 13) περὶ ταῦτων, but Wilcken (*UPZ* i. p. 213) now reads περὶ ταῦτ' ὧν: see, however, P Tebt I. 24²⁸ (B.C. 117). There are traces in the inscr. and papyri of a vulgar form τοῦτος, which survives in MGr: see Dietherich *Untersuchungen*, p. 197.

οὕτως, οὕτω.

Οὕτως is the general form both before vowels and consonants in the best MSS. of the NT (and of the LXX), and this usage is on the whole confirmed by the papyri. See e.g. (1) before vowels—PSI III. 171²² (ii/B.C.) τούτων δὲ οὕτως ἐχόντων, "this being so," P Oxy IV. 743³⁸ (B.C. 2) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, "for you just as for me," *ib.* II. 294¹¹ (A.D. 22) (= *Selections*, p. 35) εἰ ταῦτα οὕτως ἔχει, *ib.* I. 115² (ii/A.D.) (= *Selections*, p. 96) οὕτως ἐλυπήθη καὶ ἐκλαυσα

ἐπὶ τῷ εὐμοίρῳ ὡς ἐπὶ Διδυμάτος ἔκλαυσα, "I grieved and wept as much over the blessed one, as I wept over Didymas," P Grenf II. 77¹¹ (iii/iv A.D.) (= *Selections*, p. 120) σ[υ]νλίσσαντες ὅσα εἶχεν καὶ οὕτως ἀπέστητε, "having collected what he had you then went off"; (2) before consonants—P Petr II. 16¹⁴ (mid. iii/B.C.) οὕτως δὲ ὑπολάμβανε, P Lond 44⁷ (B.C. 161) (= I. p. 34) νομίζων μάλισθ' οὕτως τεύξεσθαι τῶν δικαίων, P Tebt I. 24²¹ (B.C. 117) οὕτως λήγοντες τῆς ἀγνοίας, and the striking P Oxy VII. 1065⁷ (iii/A.D.), with its doctrine of strict reciprocity between gods and men, ἐὰν δὲ ὀλιγορήσης, ὥσπερ [ο]ἱ θεοὶ οὐκ ἐφίσταντό μ[ο]υ οὕτως κἀγὼ θεῶ[ν] οὐ φέ[ρ]ομαι, "if you neglect this, as the gods have not spared me, so will I not spare the gods" (Ed.). Examples are, however, forthcoming of οὕτω (1) before consonants, e.g. P Petr II. 13 (19)³ (B.C. 258-3) οὕτω γὰρ [ἔστα]ι τυχὲν κτλ., PSI IV. 346⁶ (B.C. 255-4) ἐπιστεῖλόν μοι, ὅπως οὕτω ποιῶ, P Par 63^{11.84} (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥηθῆναι, "for that is perhaps the proper expression" (Mahaffy), *Magn* 92 (b)¹⁶ (ii/B.C.) οὕτω κύρια εἶνα[ι τὰ] ἐψηφισμένα, and even (2) before a vowel, e.g. P Lond 41¹⁴ (B.C. 161) (= I. p. 28) ἐγένετο ἡ κρίσις οὕτω· ἀφίεσαν κτλ., and from a late date *ib.* 483⁷⁹ (A.D. 616) (= II. p. 328) διὰ τὸ οὕτω ὀρθῶς καὶ δικαίως δεδῶχθαι. See further Mayser *Gr.* p. 242 f., Cröner *Mem. Herc.* p. 142 n.¹, Nachmanson, p. 112. Field *Notes*, p. 87 f. discusses the translation of Jn 4⁶ ἐκαθέξτε οὕτως.

οὐχι.

For this strong form of οὐ (οὐκ, οὐχ), which is found 54 times in the NT and generally in questions (cf. Robertson *Gr.* p. 1406), we may compare the Alexandrian Erotic Fragment P Grenf I. 1^{1.26} (ii/B.C.) εὐθὺ δεῖ καὶ διαλύεσθαι· οὐχι διὰ τοῦτο φίλους ἔχομεν, οἱ κρινούσι τίς ἀδικεῖ; "for we must soon be reconciled; to what end else have we friends, who shall judge which of us two is in the wrong?" (Ed.). For the non-interrogative use, cf. PSI V. 499⁴ (B.C. 257-6) where a farm-steward asks that money be sent him—ἐγγέλοιτε γὰρ ἡμᾶς, καὶ οὐχι ἔχομεν χορηγεῖν οὐτε εἰς τ[ὴν] φυτε[ί]αν τοῦ κρότωνος . . . οὐτε εἰς τὴν ξυλοκοπίαν κτλ.

ὀφειλέτης.

In a Christian amulet of c. vi/A.D., BGU III. 954^{20ff.} (= *Selections*, p. 133 f.) the petition of the Lord's Prayer is found in the form—ἀφες ἡμῶν τὰ ὀφειλ[ή]ματα ἡμῶν [κα]θὰ καὶ ἡμεῖς ἀφέ[ο] >[μεν] τοῖς ὀφει[λέταις] ἡμῶν. On the frequency of the metaphor in Rom, see Ramsay *Luke*, p. 286.

ὀφειλή.

This word (*ter* in NT), which, according to Grimm-Thayer, is "found neither in the Grk. OT nor in prof. auth.", occurs frequently in the papyri in the literal sense of "debt." To Deissmann's *exx.* in *BS* p. 221 we may add such passages as BGU IV. 1158¹⁸ (B.C. 9) μενεὶ δὲ ἡ ὀφιλῆ ἀ[κ]ινδυν(ο)ς παντ(ο)ς κινδύν(ου), P Oxy II. 286¹⁸ (A.D. 82) ὑπὲρ τῆς προκειμένης ὀφειλῆς, P Fay 247 (c. A.D. 100) an account headed ἔχθεσις Εὐήμερ[είας] ὀφειλῆς, P Tebt II. 323¹⁵ (A.D. 127) οἰ[κ]εῖαν . . . καθαρὰ[ν] ἀπὸ ὀφιλῆς, P Oxy IV. 719²⁴ (A.D. 193) ἀπὸ τε δημοσίας καὶ ἰδιωτικῆς ὀφιλῆς,

al. It may be noted that BGU IV. 1055²¹ (B.C. 13) τὸ ἐν ὀφιλῆ θησόμενον, cited by Moulton *Proleg.* p. 161 n.², should be read τὸ ἐνοφιλῆθησόμενον, and similarly *ib.* 1053³⁵; cf. P Tebt I. 17⁹ (B.C. 114) πάντα τὰ ἐνοφειλούμενα περὶ τὴν κώμην, "all arrears owing from the neighbourhood" (Edd.).

ὀφείλημα.

For ὀφείλημα in its literal sense of a money "debt," cf. P Hib I. 42¹⁰ (B.C. 262) τὸν δὲ λοιπὸν . . . δώσομεν Δευκίῳ ἐν ὀφειλήματι, "but the rest we shall give to Leucius as a debt" (Edd.), P Lond 1203⁴ (B.C. 113) (= III. p. 10) τὸ δὲ ὀφείλημα τοῦτο ἀποδοτὸν Τοτότης Πραγ[ο]β[χο]ύργει, "but let T. pay this debt to P.," P Oxy III. 494¹⁰ (A.D. 156) ὀφειλήματα ἐνγραφὰ καὶ ἀγραφα, "debts recorded and unrecorded," and P Ryl II. 117¹⁴ (A.D. 269), where it is laid down that those who had inherited nothing from deceased persons "should not be held responsible for their debts or the claims made against them"—μὴ κατέχεσθαι τοῖς ἐκείνων ὀφειλήμασιν ἢ καὶ ζητήμασιν. See also *Syll* 736 (= ³ 1108)¹⁰ (iii/ii B.C.) τοῦ κατὰ τὸν νόμον ὀφειλήμα[το]ς ἀπολυθεῖς (with the editor's note).

ὀφείλω.

For ὀφείλω in its ordinary sense "owe" money, see P Eleph 2¹⁰ (a Will—B.C. 285-3) (= *Chrest.* II. p. 356), where provision is made that their sons are to be responsible for any debts that their parents may contract during their lifetime—ἐὰν δὲ τι ἔξαπορώνηται ἡ χρεὸς ὀφείλωσιν Διονύσιος ἢ Κάλλιωστα ζῶντες τρεφέτωσαν αὐτοὺς οἱ υἱεῖς πάντες κοινή καὶ συναποτινέτωσαν τὰ χρεῖα πάντες: cf. P Magd 25 *recto*⁷ (B.C. 221) εἰ δὲ τι ἀντιλέγει, μὴ ὀφείλειν ὁμόσας μοι, ἀπολελύσθω, "if he denies the debt, and swears that he owes me nothing, let him be released," BGU III. 846¹⁵ (ii/A.D.) (= *Selections*, p. 95) ὀφείλω ὀβολόν, P Oxy VII. 1067¹³ (iii/A.D.) εἰπέ αὐτῷ περὶ τῆς κέλλας ὅτι ἐσφραγίσθη τὴν κέλλαν αὐτοῦ μηδὲν ὀφείλων (i. ὀφειλοντος), "tell him about his cellar, that it has been sealed up although he owes nothing" (Ed.), *ib.* XII. 1489⁴ (late iii/A.D.) ἐνοχλεῖς μοι ὅτι ὀφείλεις Ἀγαθὸς (= φ) Δαίμονι χαλκόν· πεπλήρωσ (= κ)α αὐτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), and P Tebt II. 424⁸ (late iii/A.D.) ἴσθι δὲ ὅτι ὀφίλις φόρους καὶ ἀποφορὰς ἐπὶ τῶν, "let me tell you that you owe seven years' rents and dues" (Edd.). An interesting ex. of the verb used metaphorically is afforded by P Oxy VII. 1021¹ (A.D. 54) with reference to the decease of the Emperor Claudius—ὁ μὲν ὀφειλούμενος τοῖς προγόνους καὶ ἐμφανῆς θεὸς Καίσαρ εἰς αὐτοὺς κεχώρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Ed.). Cf. P Tebt II. 294²⁴ (A.D. 146) ἴνα καὶ αἱ ὀφιλ[ο]ύσαι ἱερουργαὶ τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, "in order that the due services of the gods who love you may be performed" (Edd.), and the important inscr. *Syll* 633 (= ³ 1042)¹⁵ (ii/iii A.D.) cited *s.v.* ἰλάσκομαι.

For ὀφείλω c. inf. = "ought," cf. P Oxy VII. 1021¹⁴ (A.D. 54) διὰ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore we all ought to give thanks to all the gods," P Ryl II. 77¹⁹ (A.D. 192) ἀναδεξάμενος τὴν μείζονα ἀρχὴν οὐκ ὀφείλει τὴν ἐλάττω ἀποφεύγειν, "a person who

has offered to undertake the greater office ought not to shun the lesser" (Edd.), and P Giss I. 40^{ii.23} (A.D. 215) ἐ[κείνου] κωλύ[ε]σθαι ὀφε[ί]λουσιν, οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας. See also *s.v.* προσοφείλω.

ὄφελον.

This form = "I would that," which is found in the NT (I Cor 4^a *al.*) for ὄφελον (cf. Moulton *Proleg.* p. 201), may be illustrated from *OGIS* 315¹⁸ (B.C. 164-3) ὄφελον μὲν ἡ θεὸς . . . στερῆσαι τὸν ταῦτα πο[ί]ησαντα ὄν] μάλιστα ἐπιθυμεί, where it will be noted the editor reads στερῆσαι (inf.) rather than στερῆσαι (opt.). In P Giss I. 17¹⁰ (time of Hadrian), a slave writes to her sick master—ὄφελον εἰ ἰδυνάμεθα πέτασθαι καὶ ἔλθειν καὶ προσκυνῆσαι σε, "would that I could fly and come and pay my respects to you." ὄφελον is common with the 1st pers. in Epictetus (but does not occur in the NT), e.g. ii. 21. I ὄφελον ὡς φρένας ἔχω οὕτω καὶ τύχην εἶχον: for the 3rd pers. following, as in Gal 5¹², cf. *ib.* ii. 18. 15 ὄφελόν (ὄφελόν S) τις μετὰ ταύτης ἐκοιμήθη.

ὄφελος,

which in the NT is confined to I Cor 15³², Jas 2^{14,16} (cf. Job 15², the only occurrence in the LXX), is seen in P Oxy I. 118 *verso*³⁰ (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρειωδῶν τῇ παρουσίᾳ αὐτοῦ, "it is of no use if a person comes too late for what required his presence" (Edd.): cf. *ib.* XII. 1468⁸ (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνη οὐ δικαίως ἐπινοίας πρὸς τῷ μηδὲν ὄφελος ἔχιν ἐτι καὶ κτλ., "the wicked designs of those who are ready to commit crimes by artifice are not only made to be of no avail, but" etc. (Edd.), and from the inscr. *OGIS* 519²⁸ (A.D. 244-7) οὐδὲν ὄφελος ἡ]μαῖν ἐκ ταύτης τῆ]ς ἀντιγραφῆς ἐγένετο.

ὄφθαλμός

is naturally common in personal descriptions, e.g. P RyI II. 159⁴⁵ (A.D. 31-2) οὐ(λ)ῆ ὑπ' ὀφθ(αλμῶν) δεξιῶν, P Leid W^{xii.22} (ii/iii A.D.) (= II. p. 141) ὀφθαλμοὶ εἰσιν ἀκάματοι, λάμποντες ἐν ταῖς κόραις τῶν ἀνθρώπων, of a god's eyes. The phrase *peto, domine, ut eum ant<e> oculos habeas tantquam me*, in a Latin letter of recommendation on papyrus, P Oxy I. 32⁸ *ff.* (ii/A.D.), may be paralleled from such passages as P Par 63⁴³ (B.C. 164) (= P Petr III. p. 22) ἀντ' ὀφθαλμῶν [θ]εμένου], "keeping it before your eyes" (Mahaffy), P Tebt I. 28¹⁸ (c. B.C. 114) ὅπως καὶ οἱ λοιποὶ προσφθάλμως λαβόντες τῆ]ν] ἐσομένην ἐπὶ σοῦ μισοπόνηρον ἐπίστα]σιν, "in order that the rest may obtain a conspicuous illustration to show how you will suppress wrongdoing" (Edd.), BGU II. 362^{v.8} (A.D. 215) πρὸ ὀφθαλμῶν θέμενος [τ]ὰ κλειυσθέντα ὑπὸ Δύρη[λίου] Ἰταλικοῦ, and from the inscr. *Syll* 226 (= 3495)¹²⁰ (c. B.C. 230) τὰ δεινὰ πρὸ ὀφθαλμῶν ποιοῦμενος παρεκάλει πάντας τοὺς ἰσχύοντας βοηθῆσαι, *OGIS* 210⁸ (A.D. 247-8) πρὸ ὀφθαλμῶν ἔχουσι τὰ περὶ τούτου κλειυσθέντα. There is no need, therefore, to scent a Hebraism in the expression, as Deissmann (*LAE* p. 184) points out. The phrase ἐν ὀφθαλμοῖς occurs only in the later historical books of the LXX, and is not found in the NT: see Thackeray *Gr.* i. p. 43. A fragmentary official letter, belonging to Ptolemaic times, published in P Par

p. 411, shows us Ἄμ]μώνιον ἀκολουθοῦντά σοι ὀφθαλμοῖς—to which the editor can provide no parallel. For ὀφθαλμὸς πονηρὸς (Mk 7²² *al.*) see *s.v.* βασκαίνω, and cf. Burton *Gal.* p. 143 f. The verb ἐποφθαλμιάω is restored by the editors in P Oxy XIV. 1630⁶ (A.D. 222?) ἐπ[ο]φθαλμ[ι]ών]τες τοῖς ἔργοις μου, "through envy of my operations": cf. P Lond V. 1674¹⁷ (c. A.D. 570) with the editor's note: for the other form ἐποφθαλμῶ, see *s.v.* ἀντοφθαλμῶ. The compound adj. ὀφθαλμοφανής is found in P Hib I. 89⁸ (B.C. 239) ἀργυροῦ ὀφθαλμοφ[α]νο]ῦς ἐναντ[ί]ον τῶν ὑπογε[γραμμένων] μαρτύρων (δραχμάς) φ, "500 drachmae of silver produced to view in the presence of the witnesses below written" (Edd.): cf. P Strass II. 92⁸ (B.C. 244-3), P Hamb I. 28⁴ (1st half ii/B.C.), and for the corresponding adverb see LXX Esth 8¹⁸ and Cleomedes (ed. Ziegler) p. 212²⁵. Another compound ὑψηλόφθαλμος, "one who casts lewd eyes" (cf. 2 Pet 2¹⁴) may be cited from Didache iii. 3.

ὄφρις.

In P Leid W^{vi.49} (ii/iii A.D.) (= II. p. 101) we have a spell—ὄφιν ἀποκτείνει, "to kill a serpent." In P Lond 122 (iv/A.D.) (= I. p. 116) Hermes is invoked under his various shapes and titles, e.g. ἱέν τῷ βορεῶ μορφῇ ἔχεις ὄφως. For the name ascribed to Satan cf. a Christian amulet not later than Justinian, *Kaibel* 1140 b²—

φεύγ' ἀπ' ἐμῶν μελέων, ὄφ[ι], πύρ, Βελιάρ κ[ακός]μορ[φ]ε.

The MGr φίδι has assumed the diminutive suffix and become neuter.

ὄφρως

(for accent see Moulton *Gr.* ii. p. 141 f.) in its literal sense of the cognate word "brow," "eyebrow," is naturally common in the personal descriptions in which papyrus documents abound, e.g. P Petr I. 11¹⁷ (B.C. 220) οὐλή ἐπ' ὀφρύος ἀριστερᾶς, "a scar on his left eyebrow," P Fay 107¹⁸ (A.D. 133) οὐλή(ῃ) ὀφρύι δεξιᾶ, and similarly BGU I. 287⁸ (A.D. 250) (= *Selections*, p. 115). We may add the famous description of Paul in the *Acta Pauli* 3, where the apostle is described as σύνοφρως, "with eyebrows meeting." In Epict. i. 3. 2 ὀφρῶς has the metaphorical sense "pride"; cf. Lat. *supercilium*.

ὄχετός.

This subst. is substituted for ἀφεδρών in Mk 7¹⁹ D. It is found in its ordinary sense of "water-pipe," "conduit" (cf. ὄχος and Lat. *veho*) in P Petr II. 6⁹ (c. B.C. 250) (= P Petr III. p. 104) δεῖ δὲ καὶ ὄχετον ποιῆσαι, and BGU IV. 1116¹² (B.C. 13) τῆς (corr. from τῶν) τῶν δημοσίων ὄχετῶν ἐπιβολῆς: see also *Archiv* v. p. 37 n.¹. For the verb cf. P Petr I. 29 *verso* (iii/B.C.) ὄχετεῖομεν καὶ ποτίζομεν, "we are making conduits and watering."

ὄχλω.

While there may be traces of a technical medical use of this word in Ac 5¹⁸ (see Knowling in *EGT ad l.*, and cf. Tob 6⁸), there is ample evidence that the word had come to be used quite generally in the vernacular, cf. e.g. P Fay *Ostr* 45 (i/A.D.) (= *Fayûm Towns*, p. 331) μὴ ὄχλει (i. ὄχλει) τοὺς Σαμβάτος, "don't worry the people (or 'sons'?) of

Sambas" (Edd.), P Oxy II. 269ⁱⁱ 4 (A.D. 57) ἐὰν δύνῃ ἐρωτηθεὶς ὄχλησον Διόσκορον καὶ ἔκπραξον αὐτὸν τὸ χειρόγραφον, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), *ib.* XII. 1481⁶ (early ii/A.D.) μὴ ὄχλου δὲ πέμπειν τι ἡμῖν, "do not trouble to send me anything," *ib.* I. 121²⁷ (iii/A.D.) τοὺς τέκτονες (= —as) μὴ ἀφῆς ἔλως ἀργήσε· ὄχλει αὐτοῖς, "don't allow the carpenters to be altogether idle; worry them" (Edd.), BGU III. 826²⁴ (ii/iii A.D.) ἐὰν ὄχληθῶ ὑπὸ τῶν πρακτόρων?, P Jand 114⁴ (iii/A.D.) ὄχλει μοι δῖλα ὁ Τρωῖλος . . . ἵνα μὴ οὕτως ὄχληθῶ, the late P Gren II. 92⁷ (vi/vii A.D.) ἔπωσ καὶ ἡμέεις εὐρωμεν μετὰ παρρησίας ὄχλησαι ὑμῖν περὶ ἄν χρεία, and from the inserr. *OGIS* 262²³ (Syria—iii/A.D.) μηδὲ ἐπιχειροῦντος ἢ ὄχλοῦντος προφάσει παροχής καὶ τέλους. For the subst. ὄχλησις see P Oxy XII. 1491⁸ (early iv/A.D.) θαρρῶ . . . ὅτι ὄχλησις ἐὰν ᾗ προϊστασαι ἡμῶν, "I am confident that if there is any trouble you are supporting me" (Edd.), for the adj. ὄχληρός see P Oxy III. 525³ (early ii/A.D.) ὁ παράπλους τοῦ Ἀνταειοπολίτου ὄχληρότατος ἐστίν, "the voyage past the Antaeopolite nome is most troublesome," *ib.* XIV. 1760²⁷ (ii/A.D.) ἐὰν διέ σοι ὄχληρὸν ἦν τοῦτο, and for the adv. ὄχληρῶς see BGU I. 340¹⁸ (A.D. 148–9) συνεχῶς καὶ ὄχληρῶς. Cf. *s.v.* ἐνοχλέω.

ὄχλοποιέω.

For this word, which is not found elsewhere than in Ac 17⁸, Hobart (p. 230) compares the phrase ὄχλον ποιέει from Hippocrates (*Morb. Mal.* 597).

ὄχλος.

In P Petr II. 4 (6)¹⁶ (B.C. 255–4) an official complains that on his way to work he had been hustled, and that, if care is not taken, he will be assaulted—δινὸν γὰρ ἐστὶν ἐν ὄχλωι ἀτιμάζεσθαι, "for it is a dreadful thing to be insulted before a crowd" (Ed.), and in *ib.* 45ⁱⁱⁱ.²³ (B.C. 246) ἄλλος ὄχ[λος ἐστὶν] ἀνωμένος is distinguished from various officials. A striking parallel to Mk 15¹⁵ (noted by the editor) is afforded by P Flor I. 61⁸¹ (A.D. 85) (= *Chrest.* II. p. 89), where the Egyptian Governor addresses a certain Phibion, who had been tried before him, in the words—ἄξιός μ[ε]ν ἦς μαστιγωθῆναι . . . χαρίζομαι δὲ σε τοῖς ὄχλοις, "you deserved to be scourged, but I hand you over to the multitude." [Note the use of ὄχλος in the plur., as frequently in Mt (e.g. 4²⁸), with apparently the same meaning as the sing.] A Gnostic charm of iii/iv A.D., P Oxy XII. 1478⁴, contains the invocation—δὸς νεκρὴν δλοκληρίαν σ<τ> ἀδίου καὶ ὄχλου τῷ προκειμένῳ Σαραπάμμωνι, "grant victory and safety in the race-course and the crowd to the aforesaid Sarapammon" (Edd.). We hear of συναγωγὰς ὄχλων in *OGIS* 383¹⁸¹ (mid. i/B.C.), and the sing. is used of a "mass" of soldiers in *Syll* 318 (= 3700)²⁸ (B.C. 117) συνεπελθόντος μετ' αὐτῶν τίνα τῶν Μαίδων δυνάστου μετ' ὄχλ[ου π]λεόνος, cf. *OGIS* 544¹⁸ (ii/A.D.) ἐν τῇ τῶν ὄχλων παραδῶι (with Dittenberger's note).

ὄχρῶμα.

We are unable to illustrate from our sources the metaphorical meaning which this word has on its only occurrence in the NT (2 Cor 10⁴), but for the original force of "stronghold," "prison" (as in Gen 39²⁰), cf. P Petr II. 13(3)²

(B.C. 258–53) τὸ πρὸς νότον [τ]οῦ ὄχρῶματος, "the wall to the south of the prison," P Strass II. 85²³ (B.C. 113) ἀπὸ τῆς ἐντὸς τοῦ ὄχρῶματος οἰκίας ὠικοδομημένης, and *OGIS* 455¹⁴ (B.C. 39). For ὄχρῶσις see P Lille I. 3²¹ (after B.C. 241–0) εἰς ὄχρῶσιν. The verb is found in the Petrie papyri of strengthening the dykes in view of the rise of the Nile, e.g. II. 9(1)⁸ (B.C. 241–39) τοῦ γὰρ ποταμοῦ πρὸς πόντα τὰ χῶματα προσβαίνοντος τὰ π[άν]τα ὄχ[ρῶ]σαι δεῖ: cf. *OGIS* 90²⁵ (the Rosetta stone—B.C. 196) τὰ πεδία κατέσχευεν ἐκ πολλῶν τόπων ὄχρῶσας τὰ στόματα τῶν ποταμῶν ("canals").

ὄψάριον.

With the use of ὄψάριον to denote fish eaten as a titbit along with bread in Jn 6^{8, 11}, 21⁹ ff. (cf. Tob 2⁸ S), cf. BGU IV. 1095¹⁷ (A.D. 57), where after the mention of bread and pigeons we read of a λαγόνιον ταριχηροῦ (= ὦν) ὄψαρίων, "a jar of pickled fish": see further P Oxy IV. 736⁸² (a private account—c. A.D. 1) ὄψαρ[ι]ον (ὄβολός), "sauce 1 ob.", P Ryl II. 229²¹ (A.D. 38) τοὺς ἄρτους μοι πέμψον καὶ τὸ ὄψάριον, "send me the loaves and the relish," P Fay 119² (c. A.D. 100) εἰς τὰ γενέσια Γεμελλ[η]ς πέμψις ὄψαρ[ι]α καὶ . . . καὶ ἄρτον (πιροῦ ἀρτάβην) ᾧ, "for Gemella's birthday feast send some delicacies . . . and an artaba of wheaten bread," and the late P Lond 483⁷⁷ (A.D. 616) (= II. p. 328) ὄψάρια ἐκ τῶν παντοίων ὑδάτων. For the word in a more general sense cf. P Oxy III. 531¹⁸ (ii/A.D.), where a father, after bestowing good advice on his son, adds τοῖς ὄψαρίοις ἐξήλλαξας ἡμᾶς, "you won me over by the dainties" (Edd.). From the inserr. we may cite *OGIS* 484¹⁸ (ii/A.D.) τῶν λεπτῶν ὄψαρίων, and the mention in the same document l.²¹ of an ὄψαριοπώλης. The simple ὄψον (Tob 2⁸, 7⁸) occurs in P Hib I. 54²⁸ (c. B.C. 245) λάχανα π[αν]τ[ό]δοπα καὶ ἐὰν ὄψον τι ἐχη[ι]ς, "vegetables of all kinds, and some delicacies if you have any" (Edd.), P Tebt II. 563 (account—early i/A.D.) ἄρτων κ, ὄψον κ, and the double diminutive ὄψαρίδιον in P Oxy VII. 1067²⁸ (iii/A.D.) ἀγόρασόν μοι ὄψαρίδιον ἐκ τῆς θαλάσσης (cf. Numb 11²² πᾶν τὸ ὄψος τῆς θαλάσσης). The MGr ψάρι, "fish," shows aphaeresis, which reveals the derivation from ψωμός, "morsel," and ψάω (Boisacq, pp. 737, 1076).

ὄψέ.

For ὄψέ, "late," cf. P Oxy XIV. 1679¹² (iii/A.D.) λείαν γὰρ ὄψαί (i. ὄψέ) σοι ταῦτα γράψα, "for I am writing this to you very late" (Edd.). The word is construed with a partitive gen. in such phrases as P Par 35¹⁵ (B.C. 163) ὄψέ τῆς ὥρας: cf. Philostratus (*ap.* Kayser II. p. 171⁴) ὄψέ τῶν Τρωικῶν, "at a late stage in the Trojan war." This would support the RV rendering of Mt 28¹ ὄψέ [8] σαββάτων, "late on the sabbath day"; but Blass now prefers "after the sabbath day," in accordance with ὄψέ τούτων, "after these things," again from Philostratus (*ap.* Kayser I. p. 213²⁴), and other similar passages from late Greek: see Blass-Debrunner § 164. 4 and the discussion in Moulton *Proleg.* p. 72 f. In P Hamb I. 27¹⁸ (B.C. 250) the writer states that he has received the yokes of oxen "late yesterday, so as to be ready to work to-day"—ἐχθες ὄψέ, ὥστε εἰς τὴν σήμερον ἐργάζεσθαι. Ὀψέ is used practically as an indeclinable noun in P Lond 1177⁶⁸ (A.D. 113) (= III. p. 183) ἀπὸ πρωίας

ἕως ὄψε. Among other items in an account, P Tebt I. 121 (B.C. 94 or 61), we find—ὄψε οἴνου κε(ράμια) β³Τ.

ὄψια.

For ὄψια as a subst. = "evening," see *s.v.* ὄψιος.

ὄψιμος,

"late," as in Jas 5⁷ (cf. Exod 9²²; also Xen. *Oec.* xvii. 4), occurs in PSI IV. 433^a (B.C. 261-0) τὰ μὲν οὖν παρ' ἔμοι ὄψια ὄντα ὑπάρξει εἰς φυτεῖαν. For the comparative cf. P Flor II. 134^{*9} (A.D. 260) ὁ καιρὸς νῦν ἔστιν ὄψιμώτερος, "the season is now rather late," similarly P Fay 133⁹ (iv/A.D.), and for the adverb cf. P Tebt I. 72²⁰¹ (B.C. 114-3) διὰ τ[ὸ] ὄψιμῶς σπαρήν[αι], and P Oxy III. 474²⁴ (A.D. 184 ?) οὐδὲν ἔστιν τὸ καλούμενον ὄψιμῶς ὑπ' αὐτοῦ περιγεγραμμένον.

ὄψιος.

P Tebt II. 304⁵ (A.D. 167-8) ὄψιας τῆς ὥρας γενομένης, "when the hour was late" (cf. Mk 11¹¹), P Oxy III. 475¹⁶ (A.D. 182) ὄψ[ι]ας τῆς διελευσ[ού]σης ἕκτης (*l.* ἕκτης), "at a late hour of yesterday the 6th" (Edd.), *ib.* 528⁸ (ii/A.D.) καθ' ἐκάστης [ἡμέρα]ς κα[τ] ὄψιας (*l.* ὄψιας), "every day and evening" (Edd.), and BGU II. 380⁸ (iii/A.D.) (= *Selections*, p. 104) ὄψιας τῆς ὥρας. For the comparative ὄψιτερος (so written instead of the classical ὄψιαίτερος in MSS. of Plutarch and Pollux), see P Tebt I. 230 (late ii/B.C.) τῆι προκειμένηι ἰὰ ὄψιτερον τῆς ὥρας, BGU I. 181⁷ (A.D. 57), *al.* Cf. MGr ἀπόψε, "this evening."

ὄψις.

In certain proceedings before the Prefect regarding the custody of a child, which strikingly recall 3 Kingd 3¹⁶ ff., judgment was given that as the child in question ἐκ τῆς ὄψιας, "from its features," appeared to be that of Saraeus, it should be restored to her, P Oxy I. 37^{ii.3} (A.D. 49) (= *Selections*, p. 51), with which may be compared the use of κατ' ὄψιν in Jn 7²⁴. The latter phrase, = "in person," is common, e.g. P Oxy VIII. 1154⁴ (late i/A.D.) πρὸ πάντων ὡς ἐνετείλαμην σοι κατ' ὄψιν ἐπιμελοῦ σεαυτῆς, "above all else, as I enjoined you when with you, take care of yourself" (Ed.), P Oxy I. 117³ (ii/iii A.D.) κατ' ὄψιν σε παρακέκληκα, *ib.* XIV. 1665⁴ (iii/A.D.) παρὸν[τ]ι σσι (*l.* παρόντα σε) κατ' ὄψιν ἡτησάμην, and PSI III. 210¹⁰ (iv/v A.D.) ὄψιας . . . αὐτὸν κατ' ὄψιν ἀπολάβωμεν. For a similar use of εἰς ὄψιν cf. Preisigke 4317¹³ (*c.* A.D. 200) πολεμαί με διότι εἰπόν σοι εἰς ὄψιν. See also the fourth of the so-called Sayings of Jesus, P Oxy IV. 654²⁷ ff. λέγει Ἰη(σοῦ)ς [πάν τὸ μὴ ἔμπροσθεν τῆς ὄψιας σου κατ' ἄποψιν ἀποκαλυφ<θ>ήσεται, "Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee." P Fay 133¹¹ (iv/A.D.) shows the phrase καθ' αὐτὴν οὖν τὴν ὄψιν, "as soon therefore as you see this" (Edd.), and for the meaning "face," "countenance," as in Jn 11¹⁴, Rev 1¹⁶, cf. P Giss I. 22⁵ (time of Trajan) τὴν [γλυκυ]τάτην σου ὄψιν προσκυ[νῆσαι], and the literary P Oxy XI. 1380²⁷ (early ii/A.D.) τὴν ἐν Δ[ι]θήῃ ἰλαρὰν ὄψιν, with reference to Isis. The plur. is similarly used in P Amh II. 141¹² (A.D. 350) ὡς κατ' ἐπὶ τῶν ὄψιών μοι τὰ οἰδήματα φαίνεται, "so that the swellings

are apparent even on my face" (Edd.)—the result of an accident. Αἱ ὄψιας, "the eyes," is found in P Oxy VI. 911⁶ (A.D. 233 or 265) ἀσθενὶ τὰς ὄψιας, "he has weak sight": cf. Ev. Petr. 3 ἐνέπτουν αὐτοῦ ταῖς ὄψιας (with Swete's note), Musonius p. 106⁸, and Vogeser *Heiligenlegenden*, p. 43. In the remarkable Calendar inscr. Priene 105⁹ (*c.* B.C. 9) (= *OGIS* 458) the birthday of Augustus is described as having given another "aspect" to the world—ἐτέραν τε ἔδωκεν παντὶ τῷ κόσμῳ ὄψιν: cf. what is said of Gaius Caesar Germanicus Augustus in a decree of Assos of the year A.D. 37, *Syll* 364 (= 3797⁸) πᾶν ἔθνος ἐπὶ τὴν τοῦ θεοῦ ὄψιν ("presence") ἔσ[π]ευκεν. The editor understands ὄψιας as = "dignity" or "position" in P Lond 77⁵⁹ (end of vi/A.D., see *Christ.* II. 319) (= I. p. 234) κατὰ τὴν ἐμὴν ὄψιν κατ' ὑπόληψιν. The compound κάκοψιας (not in LS) occurs in P Lips I. 1⁹ (B.C. 104) and P Grenf II. 28⁴ (B.C. 103), and for a new adj. ἐνόπιος see P Par 63²⁶ (B.C. 164) (= P Petr III. p. 20) τηλικούτων διαστολῶν γενομένην ὑμῶν κατ' ἐνοπίους κατ' ἑαυτοῦ γραμμάτων, "extensive explanations having been given to you both face to face and in writing." A Hebraism ἡ ὄψιας τῆς γῆς, "the eye of the earth," is found in Ex 10^{5, 15}, Numb 22^{5, 11}. MGr ὄψια, "countenance."

ὄψωνιον.

This interesting word (derived from the classical ὄψωνέω), which is banned by the Atticists (Lob. *Phryn.* p. 420), is said to have entered the Greek language with Menander (Fr. 1051: cf. Sturz *Dial. Mac.* p. 187), and is freely used by Polybius (vi. 39.12 ὄψωνιον δ' οἱ περὶ λαμβάνουσι τῆς ἡμέρας δύο ὀβολούς: cf. Kalker, p. 294) and other late writers (see Wetstein *ad* Lk 3¹⁴ and Durham *Menander*, p. 83). It is very common in the papyri and inscr., and its various uses may be illustrated as follows:—(1) For the meaning "provisions" see P Oxy III. 531 (ii/A.D.) where, after various pieces of good advice, a father writes to his son—20^{ff.} ἕως πρὸς σὲ ἔλθῃ Ἄνουβας ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὄψωνίον σου κατ' ἅντων ἑξοδίασον ἕως πέμψω, "until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some" (Edd.). (2) The reference is particularly to a soldier's "pay," "ration-money," "allowance" (as in Lk 3¹⁴, cf. 1 Cor 9⁷), in P Lond 23 (a) 2⁸ (B.C. 158-157) (= I. p. 38), where a certain Ptolemy petitions King Ptolemy Philometer that his brother may obtain a place in a company stationed at Memphis, and receive the usual allowance—ἔσον κατ' αὐτοῖς λαμβάνουσιν μετρήματα κατ' ὄψια (= ὄψια): cf. *ib.* 15(8) 8, 19 (B.C. 131-130) (= I. pp. 55, 56). Similarly in BGU I. 69⁸ (A.D. 120) (= *Christ.* II. p. 155) a soldier writes promising the repayment of a loan of 140 drachmae τῷ ἐγγιστῶ δοθησομένῳ ὄψωνίῳ, "with my next pay," and in *OGIS* 266⁷ (iii/B.C.) provision is made for mercenary soldiers—ἔπως τὸ ὄψωνιον λαμβάνουσι τοῦ προεργασμένου χρόνου. (3) From this the transition is easy to "pay," "wages," "salary" in general. Thus for the sing. ὄψωνιον may be cited the early P Petr II. 13 (7)¹⁰ (B.C. 258-253) τοῦ χρηματισθέντος σοι ὄψωνίου, *ib.* (17)⁹ διπλοῖον εἰληφέναι τοῦ διαγεγραμμένου ὄψωνίου, "that I received double the allowance of provision-money," and *Ostr.* 1538³ (ii/B.C.) δοθήτω Μέμμωνι: . . . ἢ τὸ καθή(κον) μέτρη(μα) κατ'

ὄψώνιον. Cf. also P Oxy IV. 744⁷ (B.C. 1) (= *Selections*, p. 33) ἐὰν εὐθὺς ὄψώνιον λάβωμεν (cf. 2 Cor 11³) ἀποστελῶ σε ἄνω, "as soon as we receive wages I will send them to you," P Grenf II. 43¹³ (A.D. 92) the payment of an ὄψό(= ὄ)νιον of 80 drachmae to a watchman, P Tebt II. 391²⁰ (A.D. 99) τὸ δὲ ὄψό(= ὄ)νιον τοῦ μαχαιροφόρου, "the salary of the sword-bearer," P Oxy VI. 898³¹ (A.D. 123) οὐδὲ ὄψώνιον μοι ἐχορήγησεν ἔτι πρὸ μηνῶν τριῶν, "she has failed to supply my allowance for the last three months"—the complaint of a minor regarding his mother, and from the inscr. *Syll* 790 (= ³ 1157)²⁷ (c. B.C. 100?) διδῶσθω δὲ τῷ ῥαβδούχῳ ἐκ τῶν λογευθησομένων χρημάτων ὄψώνιον ἡμερῶν δύο, and *Magn* 116⁵⁴ (time of Hadrian) ὄψωνίου, "wages" for the cultivation of arable land. The plur. ὄψώνια is seen in P Petr II. 33 (a)^{A. 27}

(Ptol.) τὰ ὄψώνια τοῖς κατὰ τὴν οἰκίαν, P Par 62^{r. 3} (c. B.C. 170) τοῖς δ' ἀναπληρώσουσιν τὰς ὠνάς δοθήσεται ὄψώνια, P Ryl II. 153²⁵ (A.D. 138–161) ὄψώνια, "allowances," to crowned athletes, P Tebt II. 420³⁴ (iii/A.D.) ἵνα καὶ αὐτὸς δὴ (I. δοῖ) ἀρτάβην κριθῆς εἰς λόγον ὄψωνίων, "that he also may give an artaba of barley on account of wages," and for a wider sense *Priene* 121³⁴ (i/B.C.), where certain citizens are described as having rendered public services χωρὶς ὄψωνίων, "without recompense": cf. *ib.* 109^{34, 106} (c. B.C. 120) ἄτερ ὄψωνίου, and the question to an oracle, P Oxy XII. 1477¹ (iii/iv A.D.) εἰ λήψομαι τὸ ὄψώνιον; "shall I receive the present?" (Edd.): see Rom 6²³. (4) In P Grenf II. 63⁴ (iii/A.D.) ἔσχον παρὰ σοῦ εἰς λόγον ὄψωνίου ἐπὶ λόγῳ ὑπ(ἐρ) [. . .] δραχμὰς εἴκοσι τέσσαρες, the editors suggest that ὄψωνίου is perhaps = "interest."

Π

παγιδεύω—παιδαριον

παγιδεύω,

"ensnare," "entrap," is found in the NT only in Mt 22¹⁵: cf. 1 Kingd 28⁹, Eccles 9¹³, and *Test. xii. patr.* Jos. vii. 1 περιβλέπετο ποίω τρόπω με παγιδεύσαι.

παγίς,

a late form of πάγη (from πήγνυμι), "snare," "trap" (Lk 21³⁴ *al.*) occurs in a v/A.D. Christian epitaph, *Kaibel* 421^{9f.}—

δίκτηνα λυγρά

καὶ γοερὰς παγίδας προθύφον ἀμπλακίης.

For the form πακίς in the LXX, see Thackeray, *Gr.* i. p. 102.

Πάγος.

Ramsay has shown (*Paul*, p. 260f., *Recent Discovery*, p. 102 ff.) that ὁ Ἄρειος Πάγος had come to denote in colloquial use (as in Ac 17^{19,22}) "the Council of the Areopagus" as distinguished from "the Hill of Ares," where in early times the Council had met: see e.g. Cavvadias, *Fouilles d'Épidaure* i. p. 68, No. 206 (A.D. 50-100) Ἄρειος Πάγος ἐν Ἐλευσίνι λόγους ἐποιήσατο. For the full expression cf. *Syll* 593 (= 1008)³ (iii/A.D.) τῆς ἐξ Ἄρειου πάγου βουλῆς.

πάθημα.

For the properly colourless character of this word, "disposition" "propensity," see Burton's note *ICC ad Gal* 5²⁴. From this it comes naturally to be used *in malam partem* = "evil experience," "suffering," as 14 times in Paul.

παθητός,

the only verbal in —τός in the NT (cf. Jannaris *Gr.* § 1052), is used in the weakened sense of "capable of suffering," *patibilis*, in Ac 26²³: see *Proleg.* p. 222.

πάθος,

which in the NT has always a bad connotation "passion," "lust" (see Trench, *Syn.* § lxxvii), may be illustrated from *Preisigke* 3451³ (i/B.C.) ἀπὸ πάθους ἰδίου, *Syll* 373 (= 810)²⁰ (A.D. 55) σπουδαίω πάθει τοὺς ὑπὲρ ἡμῶν ἐπ' ἐμοῦ ποιησαμένων λόγους, and *ib.* 890 (= 1239)²⁰ (ii/A.D.), where ὄσα κακὰ κ[αὶ] πάθη ἀνθρώποι[ς] γ(ί)νεται are invoked as a curse on the man who disturbs a tomb. BGU II. 588⁴ (i/A.D.) shows the noun, unfortunately in a broken context: in *ib.* I. 316²⁸ (A.D. 359) κρυπτόν πάθος, the reference is to bodily sickness. See also Epict. iii. 2. 3. MGr πάθος, "suffering," "passion"; pl. πάθη, πάθια.

PART VI.

παιδαγωγός.

In P Oxy VI. 930 (ii/iii A.D.) a mother writes to her son regarding his education,¹⁸ ff. μελησάτω σοὶ τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθηγητῷ σε παραβάλλειν, "let it be the care both of you and your attendant that you go to a suitable teacher," and concludes,²⁶ ff. ἀσπασαι τὸν τεμιώτατον παιδαγωγόν σου Ἐρώτα, "salute your highly esteemed attendant Eros." The passage is of importance as showing the position which the παιδαγωγός frequently occupied. He did not merely conduct the boy to school, but had a general charge of him as a tutor in the old sense of the word, until he reached maturity: cf. Gal 3²⁴ with Burton's note in *ICC ad L.*, and Clem. *Paed.* i. 1 where the "ethical" aspect of the παιδαγωγός is specially affirmed. In Artem. p. 74¹⁹ the word is associated with τροφός. The verb παιδαγωγέω occurs in P Oxy III. 471¹¹⁷ (ii/A.D.).

For a subst. παιδικωρός, "keeper of children," cf. BGU II. 594³ (A.D. 70-80), where it appears under the form πατικουρας: cf. the note in Olsson, *Papyrusbriefe*, p. 134.

παιδάριον.

The latitude of this word, formerly a diminutive, is well seen in its record. In *Syll* 797 (= 1163)⁵ (ii/B.C.) τὸ παιδάριον δ' Ἀννύλα κύει is of course an unborn child, while in Tob 6^{3f.} παιδάριον describes a young man who can drag on shore the magic fish that is to supply the safeguard for his marriage. In P Lond 43⁹ (ii/B.C.) (= I. p. 48, *Chrest.* I. p. 162) a mother congratulates her son and herself because he is learning Αἰγύπτια γράμματα and will soon be able to teach τὰ παιδάρια in a school: cf. P Par 49³¹ (B.C. 161-0) (= *UPZ* i. p. 309) ἀγωνίῳ, μήποτε ἀ[ρ]ρωστει τὸ παιδάριον, and P Lond 1171⁵ (B.C. 8) (= III. p. 177), where 12 drachmae are entered as paid παιδαρίωι ὑπάρων ἀγέλη, implies a boy old enough to look after sheep.

Παιδάριον is very common = "slave," as in BGU IV. 1079¹⁵ (A.D. 41) (= *Chrest.* I. p. 84) ἐγὼ παιδάριον (i. παιδάριον) εἰμί, in an appeal to a Jewish money-lender: cf. P Amh II. 88²⁷ (A.D. 128) (= *Chrest.* II. p. 162) δώσω . . . παιδαρίους τῶι μὲν ἐνεστώτι (ἔτει) πυροῦ (ἀρτάβης) ἡμισυ, P Oxy IX. 1207¹⁰ (A.D. 175-6?) σπονδ[ίης] παιδαρίους δραχμῶν ὀκτώ, *ib.* I. 117⁶ (ii/iii A.D.) τὴν πρᾶσιν

[[καταγραφὴν]] τῶν παιδαρίων τῶν παιδίων, "the sale of the slaves' children." and P Strass I. 6⁶ (A.D. 255-261) διὰ Κάστορος παιδ(αρίου) with the editor's note. This may be the meaning of the word in Jn 6⁹ (cf. Bauer *HZN T ad L.*). See also Rostovtzeff, *Large Estate*, p. 177. For παιδαριώδης, "childish," see *s.v.* ἐκδοχή.

παιδεία.

The idea of "discipline" is uppermost in the NT occurrences of this word (Eph 6⁴, 2 Tim 3¹⁰, Heb 12^{6,7,8,11}), but also for the more general sense of "training," "education," both on the intellectual and moral sides, exx. can be freely quoted from the papyri, as BGU IV. 1140⁸ (B.C. 4) τῷ πατρὶ [τῆς ἀρεσκουσῆς παιδείας, P Oxy II. 265²⁴ (A.D. 81-95) τὴν πρέπουσαν ἐλευθέρους παισὶ παιδείαν, and from the inscr., as *Syll* 523 (= 578)⁶¹ (ii/B.C.) τὸ ἀργύριον τὸ ἐπιδοθὲν . . . εἰς τὴν παιδείαν τῶν ἐλευθέρων παιδῶν, and *ib.* 836⁵ (A.D. 125-7) ἀνὴρ ἦθει καὶ παιδεία διαφέρων. A Laconian inscr. in *Ann. Br. Sch. at Athens* xii. p. 460 honours a boy κ[οσμ]ότατος καὶ παιδείας ἕνεκα (*sedulitatis causa* (Ed.)); cf. *CIG* I. 1376³ ἦθει τε φιλοσόφῳ καὶ παιδ[ε]ῖα καὶ τοῖς λόγοις διαφέροντα τῶν ἡλικῶν, and *ib.* 1375 where παιδεία is joined with σωφροσύνη. See also *Kaibel* 152⁹⁴ (ii/B.C.) ὡς τε μάλιστα παιδεία πινυτή καὶ σφίγη μελόμην.

παιδευτής,

"a teacher"; used of God in LXX Hos 5², and of man in Rom 2²⁰: cf. *Syll* 306¹⁵ (= 3672¹⁰) (B.C. 162-0) ὅπως . . . οἱ μισθοὶ τοῖς παιδευταῖς εὐτακτέωνται κτλ. and *Preisigke* 5941³ (A.D. 509) παιδευτῆ Ἑλληνικῶν λόγων ἐλευθέρων. In late papyri παιδευσις came to be used as a title, e.g. P Oxy VIII. 1165¹ (vi/A.D.) ἔδει τὴν ὑμετέραν ἀδελφικὴν λ[α]μπρὰν παιδευσιν ἀντιποιθῆναι τῆς εὐτελείας μου, "your fraternal, illustrious learnedness ought to have helped my insignificance" (Ed.).

παιδεύω.

For the meaning "discipline," "chasten," which this verb frequently has in Paul, cf. the abject appeal of a prodigal to his mother, BGU III. 846¹¹ (ii/A.D.) (= *Selections*, p. 94) παιπαλδευμαι καθ' ἃν δι (I. δε) τρόπον, "chastened I have been as I deserve." The meaning is more general "instruct," "bring up," in PSI IV. 424¹⁵ (iii/B.C.) ἐστίν δὲ πεπαιδευμένος πᾶσαν παιδείαν, and BGU II. 423¹⁰ (a soldier to his father—ii/A.D.) (= *Selections*, p. 91) με ἐπαιδεύσας καλῶς. See also *Syll* 518 (= 956)⁴ (2nd half v/B.C.) ὅπως ἂν οἱ παῖδες παιδευῶνται οἱ ἐν τῷ δήμῳ, and the striking epitaph *Kaibel* 615⁷ (ii/iii A.D.) παιδευθῆν, παιδευσα. Kennedy (*Sources*, p. 102) cites Polyb. ii. 9. 6 παιδεύεσθαι πρὸς τὸ μέλλον, "recevoir une bonne leçon pour l'avenir" (Schweighäuser). For, the stronger meaning of actual blows in Lk 23¹⁸, see Wetstein *ad l.*, and cf. the use of νουθετέω in Plut. *Sertor.* 19 πλῆγαις νουθετήσας, and Headlam's note on Herodas VII. 11.

παιδιόθεν.

For this word preceded by ἐκ in Mk 9²¹ = "from childhood" (classic. ἐκ παιδός), cf. *Chrest.* I. 176¹⁷ (mid. i/A.D.) ἐξ [οι]κόθεν.

παιδίον,

a "child" from birth onwards: P Giss I. 2¹³ (B.C. 173) τὸ ταύτης παιδίον ὑποτίθειον (cf. LXX Hos 14¹) ἢ ὄνομα

. . . "her child at the breast whose name . . ." BGU IV. 1109¹⁰ (B.C. 5) παιδίον θήλυ ᾧ ὄνομα Πωλλαρῶς, P Oxy IV. 744⁷ (B.C. 1) (= *Selections*, p. 33) ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελήθ<ητ>ι τῷ παιδίῳ—a husband to his wife, *ib.* I. 37^{14,4} (A.D. 49) (= *Selections*, p. 51) ἐκ τῆς ὕψεως φαίνεται τῆς Σαραεύτος εἶναι τὸ παιδίον, "from its features the child appears to be the child of Saraeus," *ib.* II. 298²¹ (i/A.D.) παιδίῳ Σαραπίωνι ἰμάτ[ι]α πεποίηκεν, *ib.* I. 117¹⁶ (ii/iii A.D.) ῥάκη δύο . . . ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν, "two strips of cloth, one of which you will give to your children," and PSI IV. 299¹⁵ (probably Christian—iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, ἢ τε μήτηρ καὶ τὰ παιδιά πάντα.

The word is naturally common in greetings—e.g. P Ryl II. 230¹² (A.D. 40) ἀσπάξου Θέρμιον(ν) τῆ(ν) ἀδελφῆν καὶ τὰ παιδιά σο(υ), P Fay 126¹¹ (ii/iii A.D.) ἀσπάζομαι . . . Τεψόειν καὶ τὸ ἀβάσκαντον αὐτῆς παιδίον, "I salute Tepsois and her child, whom the evil eye shall not harm." The address παιδιά, "Lads!" in Jn 21⁶ may be paralleled from the Klepht ballad, *Abbott Songs* p. 42, where τὰ παιδιά is used of soldiers: cf. the colloquial use of "lads" in English, and the Irish "boys."

For παιδίον = "slave" we may cite BGU IV. 1153⁷ (B.C. 14) ἐπὶ τὸ δουλικ(όν) σφ(μάτιον), where πα(ιδίον) has been written over σωματίον as if it were less offensive. See also P Amh II. 131⁹ (early ii/A.D.) μελησάτω σοι . . . ὅπως τὰ παιδιά περὶ τὴν ἰδιοσπορίαν ἡμῶν καὶ τοὺς γεωργοὺς ἐπιμελῶς ἀναστραφῶσιν, "see that the slaves give attention to the sowing of our private land and to the cultivators" (Edd.), *ib.* 144⁸ (v/A.D.) σπούδασον οὖν τὸ μικρὸν[ν] παιδίον ἡμῶν Ἀρτεμίδωρον[.] θείναι ἐν ὑποθήκῃ, "make haste therefore and put our little slave Artemidorus under pledge" (Edd.), and *Syll* 868⁹ (deed of manumission) ἡλευθέρωσεν παιδίον Ἀγαθόποδα. For adj. παιδικός see P Hamb I. 10¹⁰ (ii/A.D.), P Oxy VII. 1066¹⁰ (iii/A.D.), and cf. MGr dim. παιδάκι.

παιδίσκη

from meaning originally "a young woman" came in later Greek to denote "a female slave": see Rutherford *NP*, p. 312 f., Kennedy, *Sources*, p. 40 f. Exx. of this meaning, as in LXX and NT, are—PSI IV. 406²⁵ (iii/B.C.) Δρυμόλος παιδίσκην ἡγόραζεν (δραχμὰς) τ, P Giss I. 2^{1,13} (B.C. 173) παιδίσκην δο[ύλην αὐτῆς] ἢ ὄνομα Στολῆς, P Grenf I. 43⁹ (ii/B.C.) Ἀ]φροδισία καὶ ἡ θυγάτηρ καὶ ἡ παιδίσκη, BGU I. 95¹⁷ (ii/A.D.) ὑπάρχει δὲ τῆ[ς] θυγατρὶ] παιδίσκη δούλη Τασου[χάρ]λον, and the illiterate P Oxy VII. 1069¹⁹ (iii/A.D.) τὴν πεδίσκην μου δὲ πρὸ λόγον ἀνάγκασον φιλοπονείστε (= φιλοπονείσθαι), "make my slave-girl be properly industrious" (Ed.). Other reff. in Rostovtzeff, *Large Estate*, p. 115 f. In PSI VI 667 (iii/B.C.) a παιδίσκη writes to her employer that she is "tired of dragging wood" (κε[ε]μ[η]κ[η]τ[η]α ξυλοφοροῦσα), but "does not wish to go on strike" (οὐ θέλουσα ἀναχωρήσαι). On the honoured place which female slaves frequently occupied in the family see Wilcken *Cstr.* i. p. 686, and cf. Milligan *Here and There*, p. 98 f.

The masc. ὁ παιδίσκος is not found in the Ptolemaic papyri, but see P Strass I. 56²³ (ii/iii A.D.).

παιζω.

For this NT &π. εἶρ. (1 Cor 10⁷) cf. the sepulchral inscr. *Kaibel* 362^b (ii/iii A.D.)—

παῖσον, τρήφισον, ἱήσον· ἀποθανεῖν σε δεῖ.

The verb is found in the magic P Lond 121⁴²⁸ (iii/A.D.) (= I, p. 98); cf. the compounds ἐμπαίζω s.v., προσπαίζω in P Par 50²¹ (B.C. 159) (= *UPZ* i. p. 365) προσπαίζουσι αὐτ<φ>, and συμπαίζω in BGU IV. 1027^{xvii.20} (end iv/A.D.) συμπέ(= αὐ)ζοντες τῇ ἡγεμονικῇ [τάξει, and in P Cairo Preis 2¹¹ (s.v. πείρα). See also Aristeas 284 θεωρεῖν δσα παίζεται μετὰ περιστολής, “to watch plays which are played with propriety” (Thackeray), and the subst. παίστης in P Gen I. 73⁵ (ii/iii A.D.) (= *Christ.* I. p. 575), where a woman makes a contract for herself σὺν ἄλλοις παισταῖς τρισί, “with three other dancers.”

For the tense formation of παίζω cf. Thackeray *Gr.* i. p. 222, and note MGr ἐπαίξα, ἐπαίχτηκα: see also Hatzidakis, *Einh.* p. 135 f.

παῖς.

In Gnomon 41 (c. A.D. 150) it is laid down—ἐὰν Αἰγύπτους ἐκ κοπρίας [ἀν]έληται παῖδα καὶ τοῦτον υἱοποιήσῃται, μετὰ θάνατον τεταρτολογ[εῖται], “if an Egyptian shall take up a child from the dungheap, and adopt him as a son, he shall be mulcted after his death to the extent of one fourth of his property.” For παῖς applied to a female child see P Strass I. 41⁹ (A.D. 250) ἐκδικῆσαι τὰ τῆς παιδός, and P Oxy I 52¹⁵ (A.D. 325) εἴ[δ]αμεν τὴν παῖδα ἔχουσαν κατὰ τῶν εἰσχῶν ἀμυχᾶς μετὰ πελωμάτων (see *ib.* II. p. 319), “we saw that the girl had wounds on her hips with livid spots”: cf. Lk 8⁴⁴ (for voc. of address see *Proleg.* pp. 70, 235).

The word is commonly applied to slaves, as in Lk 7⁷ *al.*, e.g. P Lille 27 (iii/B.C.), where 11 male slaves are enumerated under the heading παῖδες, then 2 female slaves, and then again 3 male slaves: cf. P Strass I. 40²⁴ (A.D. 569) Κολλοῦθος Βίκτορος φαμιλιάριος ἔδρατος κατὰδουλος παῖς, and P Iand 20⁷ (vi/vii A.D.) ἔασον τὸν Μηνᾶν καὶ τὸν παῖδαν λαβεῖν, where the editor cites Usener, *Episc.* p. 168¹⁰ ἀφήμι δὲ τῶν παῖδων ἐλευθέρων Μῦν Νικίαν Λύκωνα. See also s.v. θεράπων.

παίω.

For παίω, “strike,” “smite,” as in Lk 22⁶⁴ (see Streeter, *Four Gospels*, p. 325 ff.), cf. PSI III. 168¹⁵ (B.C. 118) οἱ ἐπιθέμενοι ἐπαισάμ με [βράβ]δωι εἰς τὸν δεξιὸν [ἀ]ρ[μό]ν, “who attacking smote me with a rod on the right shoulder-joint.” See also Artem. p. 149¹⁸ ff.

πάλαι,

“long ago”: P Hib I. 46¹⁴ (B.C. 258) ἔδει δὲ πάλαι τὰ ἐνέχυρα αὐτῶν ᾄδει εἶν[αι], “their securities ought to have been here long ago” (Edd.), P Oxy IX. 1219⁶ (iii/A.D.) δ καὶ σὺ ἐπίστασαι ἐτι πάλαι ἀπὸ τοῦ πατρὸς αὐτοῦ, “which also you know long since from his father,” P Lond 113.1³² (vi/A.D.) (= I. p. 201) πρὸς τοῖς ἡδη πάλαι δοθείσιν, “in addition to those (sc. monies) already given long ago.” In 2 Cor 12¹⁹ πάλαι with durative present = “all this time.” For the comp. παλαιότερον, see PSI IV. 349⁸ (B.C. 254-3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιότερον εἰς Ἀλεξάνδρειαν πρὸς Ἀπολλωνίων.

παλαιός,

“old,” is naturally very common in our sources. A few exx. will suffice—P Ryl II. 125⁷ (A.D. 28-9) τευχαρῶν παλαιῶ(ν), “old walls,” BGU IV. 1095¹⁰ (A.D. 57) περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εὔραμεν . . . τὰ δὲ νῆα (i. νέα) ἐν χερσὶ γέγοναι, where dates which had been gathered for some time are contrasted with new, freshly gathered ones, P Oxy VIII. 1159²⁵ (late iii/A.D.) τὸ τυλάριον τ[δ] παλαιὸν τὸ ἐν τῷ συμποσίῳ ἄνω, “the old cushion that is up in the dining-room,” *ib.* XII. 1494¹⁷ (early iv/A.D.) ἐλέ(= αὐ)ας κνῖδια παλε(= αὐ)ά, “old jars of olives,” and *Ostr* 1129⁴ (A.D. 207) οἴνου π(αλαιού?), “old wine,” cf. 1 Cor 5^{7f}. See also P Ryl II. 186² (late ii/A.D.) παλαιῶν ὀφλη(μάτων), “ancient fines,” i.e. arrears of fines incurred in lawsuits, and P Grenf II. 77⁷ (iii/iv A.D.) (= *Selections*, p. 120) παλαιὸν νομίσματος, “old coinage,” i.e. prior to the new coinage of Diocletian. The adj. is used with reference to time in B. J. U III. 903⁹ (ii/A.D.) τοῖς παλαιοῖς χρόνοις. With 1 Jn 2⁷ cf. P Giss I. 4⁹ (A.D. 118) (= *Christ.* I. p. 414) of land οὐκ ἐκ τοῦ παλαιού π[ρ]οστάγματος γεωργεῖσθαι, and the Christian letter P Oxy XII. 1492⁸ (iii/iv A.D.) κατὰ τὸ παλ[αῖον] ἔθος.

The compar. occurs in P Ryl II. 236¹¹ (A.D. 256) ἐχέτω δὲ τὰ παλαιότερα μανδάκια, “let them have the older bundles,” and adverbially in PSI IV. 349⁸ (B.C. 254-3) ἀπεστάλκαμεν δὲ περὶ τούτου παλαιότερον (“a long time ago”).

παλαιόω,

in pass. = “become old,” as in Heb 8¹³: cf. *Preisigke* 5827¹¹ (B.C. 69) πεπαλαιώσθαι with reference to a temple building. *Preisigke Wörterbuch* s.v. also cites *Archiv* ii. p. 441, No. 55⁴ (ii/A.D.) τείχη β̄ περιβόλου παλαιωθέντα. In Heb *l.c.* the verb on its two occurrences is sometimes understood transitively = “abrogate”: so Tindale “he hath abrogat.”

πάλη,

“wrestling”: Artem. p. 255¹⁸ ἀνδρῶν πάλη: cf. *Preisigke* 678⁹ (c. A.D. 100) π[ρ]αλαισταὶ κρίσεως πᾶ πάλης. For the metaph. usage, as in Eph 6¹², cf. a iv/v A.D. homily P Oxy XIII. 1601⁸ πνευματικ[ή] ἐστὶν ἡμῖν ἡ πάλη. See also M. Anton. vii. 61 ἡ βιωτικὴ τῇ παλαιστικῇ ὁμοιότερα ἢ περὶ τῇ ὀρηστικῇ. Παλαιστής in the literal sense of “wrestler” occurs in P Lond 1178^{66.79} (A.D. 194) (= III, p. 217 f.). MGr παλεύω, “wrestle.”

πάλιν,

an adverbial acc. like δίκην, μάτην, χάριν, originally meaning “back,” return to a previous position, in later Greek came to be used rather in the sense of “again,” repetition of a previous action. Exx. are P Tebt I. 58⁵² (B.C. 111) πάλιν προσεντέλλομαι σοι προσεδρεύσαι, “I again bid you be in attendance” (Edd.), P Fay 122¹⁰ (c. A.D. 100) ἕως ἀπολαβῶν τὸ λοιπὸν τῆς τιμ[ῆ]ς πάλιν σοι γράψω, “until I get the remainder of the price and write to you again” (Edd.), PSI IV. 299¹⁴ (iii/A.D. εἰ[δ]χομαι τῷ θεῷ ἕως οὐ ἂν με πάλιν πρὸς ὑμᾶς εὐδοσῶ, “I pray God until he again gives me a prosperous return to you,” P Oxy

XII. 1490⁸ (late iii/A.D.) εἰ οὖν πάλιν δύνῃ ἐκπλέξαι παρὰ σεαυτῷ, τύχη τῇ ἀγαθῇ. "if then you can again get him off by yourself (?), good luck to you" (Edd.), and P Gen I. 53²⁰ (iv/A.D.) ἐγὼ πάλιν σὸς δούλος εἰμὶ καὶ οὐκ ἀποστατίσωμαι (= ἡσομαι) σου ὡς πρῶτον, "I am again thy slave, and shall not be absent from you as formerly."

For a wider use of πάλιν we may cite P Oxy IV. 742⁹ (B.C. 2) (= Witkowski², p. 128) παράδος δέ τινα τῶν φίλων ἀριθμῶ αὐτάς, ἵνα πάλιν φ[ι]λος ἡμῖν παραδοί ἀσφαλῶς, "deliver them (sc. bundles of reeds) carefully counted to one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1676²⁴ (iii/A.D.) χαίρω ὅτι καλῶ[ς] ἔχεις μὲν, καγὼ δὲ πάλι (see below) καταξύομαι μὴ ὁρᾶν σε, "I rejoice for your happiness, but still I am vexed at not seeing you" (Edd.), and *ib.* 1775⁹ (iv/A.D.) οὐχ ὀκνησα ὅτε πάλιν ἡμέλησα.

To meet the difficulty of Mk 15¹³ where the *first* outcry of the mob is referred to, Souter (*Lex. s.v.*) suggests "an unsuitable mistranslation of an Aramaic word of much wider signification, *further, thereupon*" (cf. Wellhausen, *Einleitung*, p. 28 f.). But for this secondary meaning of πάλιν it is not necessary to go back to Aramaic, as Moffatt has pointed out (*Exp.* VIII. xx. p. 141), in view of such a passage as P Oxy XIV. 1676²⁰ (iii/A.D.) ἀλλὰ καὶ λυπούμαι πάλιν ὅτι ἐκτός μου εἶ, "still I am sorry you are not beside me." Similarly in Gal 5³ πάλιν is perhaps best rendered by "further," the sequence being logical rather than temporal.

For the byform πάλι, as in Jn 1³⁵ W, and in MGr, Maysen (*Gr.* p. 241) can only cite from Ptolemaic times the fragment of an anthology, P Tebt I. 1 (c. B.C. 100), but it is common in post-Ptolemaic papyri and inscrr., e.g. P Flor III. 334⁶ (ii/A.D.) πάλι τῇ σῆι σφραγίδι ἀσφαλῶς κλείσας σφράγισον τὸ δαπανηθὲν ἀνάλωμα εἰς τοὺς θεσβαίρους, P Oxy I. 119⁷ (ii/iii A.D.) (= *Selections*, p. 103) ὅτε πάλι χαίρω σε λυ(= οὐ)πόν, "I shall not greet you again henceforth," and the early Christian letter P Amh I. 3 (a)^{11,13} (between A.D. 264 and 282) εἰ δὲ εἰ. . . ἄρτους (i. ἄρτους?) πάλι πρεπράσιν, "but if they have again sold loaves." Further *exx.* will be found in Crönert, *Mem. Herc.* p. 140 n². It may be noted that the dictum ascribed to Phrynichus (ed. Lob. p. 284): πάλι οὕτω λέγουσιν οἱ νῦν ῥήτορες καὶ ποιηταί, δέον μετὰ τοῦ ν πάλιν, ὡς οἱ ἀρχαῖοι λέγουσιν, is set aside by Rutherford *NP*, p. 347 f.

παλιγγενεσία.

It lies outside our object to discuss the meaning or this term in the teaching of the Stoics and Pythagoreans, but as illustrating its reference to the Messianic "rebirth" of the world in Mt 19²⁸, we may cite its application to the world's renewal after the flood in Philo *Vit. Mos.* (ed. Cohn) II. 65 and to the restoration of Judah in Jos. *Ant.* XI. 66 (iii. 9). See also Dalman *Words*, p. 177 ff.

The word occurs in Wunsch *AF* p. 17¹⁷ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῆς παλιγγενεσίας ὠβαρραβαν: also in a general sense in the much mutilated P Lond 878 (ii/iv A.D.) (= III. p. xlii) δῶρ[ον] παλιγγενεσίας. For the adj. see the magic P Lond 121⁵¹⁰ (iii/A.D.) (= I. p. 100) σὺ εἶ ὁ πατὴρ τῆς παλιγγενεσίας αἰῶνος. Dibelius has an elaborate note on παλιγγενεσία in the *HZNT ad Tit* 3⁵: for its place in the mystery religions, see also Angus, *Mystery Religions and Christianity*, p. 95 ff.

πάμπολυς,

"very much," "very great," which is read in the TR of Mk 8¹, but not elsewhere in Biblical Greek, is known to classical Greek, and occurs in such passages from the Κοινή as BGU III. 731^{ii,8} (A.D. 180) ξύλα ἐρίκινα πάμπολλα, P Oxy IV. 718¹¹ (A.D. 180-192) χρόνῳ δὲ παμπόλλῳ ἕστε[ρον], "a very long while afterwards" (Edd.), and P Gen. I 16¹⁵ A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ πάμπολλα δντα.

πανδοχεῖον,

a colloquial word (for form see Lob. *Phryn.* p. 307) found in the comic writers (e.g. PSI I. 99³-ii/A.D.: cf. Kennedy *Sources*, p. 74), occurs in Biblical Greek only in Lk 10³⁴ = "inn." For πανδοκ(ε)ία, "the trade of an innkeeper," cf. P Gen I. 54²⁰ (iv/A.D.) ἔδωκαν δὲ ἡμῖν ἐν π[α]νδοκία νομισματία δύο καὶ ἀργυρίου τάλ[αν]τα πεντήκοντα.

πανδοχεύς,

"host" (Lk 10³⁵): Artem. p. 190²⁴ *al.* For πανδόκεια, "hostess," cf. *Syll* 901 (= 1251)³ (period of Roman Republic) Δεκομία Συρίσκα πανδόκία χρηστὰ χαίρει (cf. the Vergilian *Copa Syriaca*), and Herodian I. p. 248²⁴ (cited by Dittenberger *ad l.*).

πανήγυρις.

The word is common in inscrr. relating to *res sacrae*, but seems to have remained in ordinary use. Thus BGU IV. 1074⁹ (official—A.D. 275)]εἶναι οἱ καθ' ἐ[κ]άστην πα]νήγυριν ἀγωνοθέται πειθαρχήσουσιν, and P Oxy I. 41¹ (iii/iv A.D.) . . .]αρίας πανηγύρεως οὐσης opens (fragmentarily) a very incoherent report of a public meeting. The "festal" idea is prominent in such passages as P Fay 93¹¹ (A.D. 161) χωρὶς ἀγορῶν σὺν πανηγύρεσιν, "with the exception of markets and festivals"; P Oxy I. 42³ (proclamation regarding an assault at arms—A.D. 323) τὸ ἔθος ὁμοῦ τε καὶ ἡ πανήγυρις προάγουσα [σ]ημαίνει [ἔ]τι προθυμότητα τοὺς ἐφήβους [τ]ᾶ γυμν[κὰ] ἐπιδείκνυσθαι προσήκει, "tradition, no less than the distinguished character of the festival, requires that the *ephebi* should do their utmost in the gymnastic display"; and *ib.* IX. 1214³ (v/A.D.) φεδρύνων (i. φαιδρύνων) τὴν π[α]νήγυριν τῆς γενεθλίου τοῦ υἱοῦ μου Γενναδίου καταξίωσον, "deign to gladden the birthday festival of my son Gennadius." "Festal assembly" would apparently render the word best in Heb 12²³, where Moffatt (*ICC ad l.*) aptly cites Philo in *Flacc.* 118 ἰλαρᾶς εὐθυμίας, ἦν πανήγυρις ἐπιζητεῖ: cf. also Trench *Syn.* p. 6 f. For the verb cf. PSI IV. 374¹⁵ (B.C. 250-49) πανηγυριεῖν τοὺς ναύτας, and P Oxy IV. 705³⁵ (A.D. 200-2) καὶ ἔτι καὶ νῦν τὴν τῶν ἐπινεικίων ἡμέραν ἐκάστον ἔτους πανηγυρίζοντας. MGr πανηγύρι (παναγύρι), πανηγυρίζω.

πανοικεί.

This NT ἄπ. εἰρ. (Ac 16³⁴), "with all the household" is common in the closing greetings of private letters, e.g. P Ryl II. 434¹² (ii/A.D.) ἐρῶσθαί σε, ἀδελφε, εἴχομαι πανοικεῖ εὐτυχοῦντα, and similarly P Iand I. 8¹⁵ (ii/A.D.), P Oxy VI. 935³⁰ (iii/A.D.), P Fay 129⁹ and 130²⁰ (both iii/A.D.). The adj. πανοίκιος occurs in Nero's letter, *Syll* 373 (= 810)¹⁵ (A.D. 55) περὶ τῶν θυσιῶν . . . ἄς ἐνετε[ι]λασθε . . . ὑπὲρ

τῆς πανοικίου μου ὕγεια . . . ἐπιτελέσαι. For the subst. πανοικισία (cf. Lob. *Phryg.* p. 512 ff.) it is sufficient to cite P Oxy XIV. 1664³ (iii/A.D.) σε προσαγορεύω εὐχόμενος σε σώζεσθαι πανοικισίᾳ: cf. SAM i. p. 7.

πανοπλία,

"armour" (Lat. *armatura* = *omnia arma*). In *Syll* 652 (= 3885)²⁸ (c. A.D. 220) the *ephebi* are ordered to be reviewed at a religious festival in Attica—[χροντας] τὴν πανοπλίαν: cf. Eph 6²¹. See also *Prine* 5⁴ (before B.C. 326–5) πομπὴν καὶ πανοπλίαν εἰς Ἀθήνας ἀποστέλλειν. The editor reads π[έ]νονπλον in a mutilated census-return, P Oxy VIII. 1110⁸ (A.D. 188), but suggests as an alternative ἐνοπλον, with some such word as δρόμον preceding.

πανουργία.

The bad sense of this word, "craftiness," "cunning," which prevails in its NT occurrences (cf. Armitage Robinson on Eph 4¹⁴), is well illustrated by P Oxy II. 237^{viii, 12} (A.D. 186) παραγγέλλω τῆς τοιαύτης πανουργίας ἀπέ(σ)χεσθαι, "I proclaim that such persons shall abstain from this form of knavery" (Edd.), where the reference is to threatening an action which will make creditors renounce their claims. Note also the conjunction in *OGIS* 515⁴⁷ (iii/A.D.) ἐκ κακούργιας καὶ πανουργίας: cf. Artem. p. 240¹⁸ πανουργίαν καὶ κακοτροπίαν. The subst. πανουργεῖνμα is found in a good sense in Judith 11⁶.

πανούργος.

In *Kaibel* 1103³ πανούργος is found as an epithet of Eros. The editor renders it *veterator*, "crafty": cf. 2 Cor 12¹⁸, the only occurrence of the adj. in the NT. P Lond 46²⁸ (iv/A.D.) (= I. p. 67) shows πανουργικὸν ξύλον in a spell for discovering a thief. Πανούργος is formed on the analogy of κακούργος <κακο-Φεργος (Boisacq s.v. *pās*, p. 748).

πανπληθεῖ.

With this adv. = "with the whole crowd" (Lk 23¹⁸), cf. the corresponding subst., as in 2 Macc 10²⁴, in *Aristeas* 90 πάντα καθαρίζεσθαι τὰ συναγόμενα πανπληθῆ τῶν θυμάτων αἵματα, "that all the vast accumulation of sacrificial blood is swept away" (Thackeray).

πανταχῆ,

"everywhere" (Ac 21²⁸). For the form with iota subscript, which Moulton prefers (*Gr.* ii. p. 84; cf. Meisterhans *Gr.* p. 145), see P Eleph 3⁶ (B.C. 284–3) ἡ δὲ συγγραφή ἦδε κυρία ἔστω πανταχῆ οὐ ἂν ἐπιφέρειν Ἑλλάδιον, and similarly *ib.* 4⁶ (B.C. 284–3), and P Oxy XIV. 1639²¹ (B.C. 73 or 44) κυρία [ἡ χ]εῖρ παντα[χῆ] ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέ[ρο]ντι, "this bond is valid wherever and by whomever it is produced" (Edd.). The iota is wanting in P Gen I. 35¹² (A.D. 161) πανταχῆ ἐπιφερόμενον, and *ib.* 9^{1, 15} (A.D. 251).

πανταχόθεν,

"from all sides," confined in NT to TR of Mk 1⁴⁵, can be readily illustrated from the Κοινή—P Oxy II. 237^{vii, 8} (A.D. 186) πανταχόθεν οὐν . . . τοῦ πράγματος προ[σ]δῆλου γενομένου, "on all points, then, the affair being now clear,"

P Tebt II. 423³⁹ (early iii/A.D.) ἐὰν καλῶς πράσσης [λ]αβὼν πανταχόθεν ἀγόρασον αὐτ[ο]ῦ καλὸν χιτῶνα, "if you fare well, get together all you can and buy there a good tunic" (Edd.), and P Ryl II. 239²¹ (mid. iii/A.D.) πανταχόθεν ἴδε αὐτῷ μικρὸν ὄγαρίδιον, "look out everywhere for a small donkey for him" (Edd.). The last document shows ὅ ἐκ πανταχόθεν, "by all means."

πανταχοῦ,

"everywhere": PSI IV. 382⁶ (B.C. 248–7) ξύλα ἐζητή-καμεν πανταχοῦ, BGU IV. 1125¹³ (B.C. 13) κύρια τὰ διωμολογημένα πανταχοῦ, and *ib.* III. 942⁶ (A.D. 240) κυρία ἢ ἐπὶ λόγου ἀποχῆ πανταχοῦ ἐπιφερομένη ὡς ἐν δημοσίῳ κατακεχωρισμένη.

παντελής.

The NT has this word only in the phrase εἰς τὸ παντελῆς, Lk 13¹¹, Heb 7²⁵: so in P Lond 1164 (*f*)¹¹ (A.D. 212) (= III. p. 161) a man sells some property ἀπὸ τοῦ νῦν εἰς τὸ παντελῆς. This would support a temporal meaning in Heb *l.c.* "to save finally," which suits well the πάντοτε that follows: so long as our Intercessor lives our σωτηρία is assured. Cf. *Syll*³ 489¹¹ (c. B.C. 234) τὴν ἀγῶνα παντελή, where the reference is to an interrupted contest, which had been brought to an end, and *OGIS* 642¹ (end of ii/A.D.) τὸ μνημ(ε)ῖον . . . ἐκτίσεν . . . αὐτῷ τε καὶ υἱοῖς αὐτοῦ καὶ υἰώνοις εἰς τὸ παντελῆς αἰώνων τεμῆν. See also Preiszgke 5357⁷ ὅσα πρὸς ἀνατροπὴν παντελή ἄγει τὸν συνηγορούμενον. In Lk *l.c.* the meaning is like that of παντελῶς in P Lille I. 26² (iii/B.C.) (= Witkowski², p. 49) αὐτῆ (*sc.* γῆ) μὲν οὐν ἔστιν παντελῶς ἀπηργ[υ]μένη ("bare," "uncultivated"), P Lond 42²⁷ (B.C. 168) (= I. p. 31, *Selections*, p. 11) παντελῶς ἀηδίζομαι, "I am utterly distressed," and P Oxy II. 281¹¹ (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον, "being blameless in all respects": cf. *ib.* XII. 1469⁴ (A.D. 298) παντελῶς διανύειν τὰ προσήκοντα, "to accomplish in full our duties," and *ib.* IX. 1186⁶ (iv/A.D.) οὐ μὴν κατὰ τὸ παντελῆς ἀπηγορευμένον, "not entirely forbidden" (Ed.).

πάντη.

This NT *ἀπ. εἰρ.* (Ac 24⁸) is seen in P Eleph 1¹⁴ (B.C. 311–10) (= *Selections*, p. 4) with reference to a contract valid πάντη πάντως, "under all circumstances." Cf. P Fay 113³ (A.D. 100) πάντη πάντο(=ως) πέμψις Πίνδαρον, "be very sure to send Pindarus" (Edd.), *ib.* 130⁷ (iii/A.D.) προνοῶ τοῦ χ[α]λκοῦ π[άν]τη π[άν]τως καθὼς ἐταξάμη[ν], "I am by all means looking after the copper, as I arranged" (Edd.). In the NT occurrences of the word Moulton prefers to read πάντη without ι subscript: see *Gr.* ii. p. 84. An interesting ex. of the word combined with πολλαίς occurs in a iii/A.D. inscr. from Termessos *BCH* xxiii. (1899), p. 189 (as restored by Ramsay, *Cities*, p. 442) Αὐρ. Μω[υ]σ[ί]ης Κάρπου, ὁ πάντη πολλαίς γενόμενος καὶ τὸν κόσμον πολλαίς ἱστορήσας, νῦν δὲ κείμει μηκέτι μηδὲν εἰδώς· ταῦτα [δ]ὲ [μ]ό[δ]ο[ν] [ν] "εὐψύχει, οὐδέις ἀθάνατος," "I Aurelius Mo[s]es, son of Karpus, having been everywhere often and having often investigated the world, now lie in death no longer knowing anything; but this only (I say) 'be of good courage, no man is immortal'" (Ramsay).

πάντοθεν,

"from all sides," for πανταχόθεν, the prevailing form in Attic prose, cf. P Amh II. 51²⁷ (sale of a house—B.C. 88) οἱ ἂν ὄσι γέγονες πάντοθεν, "whatever may adjoin it on all sides"; similarly P Lond 1164 (f)¹⁴ (A.D. 212) (= III. p. 161), and PSI I. 66⁹ (v/A.D. ?) πάντη πάντοθεν.

παντοκράτωρ

is common in the LXX (cf. Aristeas 185) usually for ΠΝΚΡΑΤΩΡ, and is found in the NT *novies*, always, with one exception (2 Cor 6¹⁸), in the book of Revelation, where Hort (*Comm. ad Rev* 1⁹) understands the title as denoting "not One who can do anything, but One who holds together and controls all things." Outside Jewish or Christian writers, he is able to cite only one occurrence of the word, viz. from a metrical Cretan inscr. παντοκράτωρ Ἐριόυνι (Hermes). We may compare an inscr. from Delos BCH vi. (1882), No. 25, p. 502 Διὶ τῷ πάντων κρατοῦντι καὶ Μητρὶ μεγάλῃ τῇ πάντων κρατοῦσῃ, cited by Cumont *Les Religions Orientales*, p. 267 (Engl. Tr. p. 227), where see the whole note on this attribute of omnipotence assigned to the Syrian and Phrygian deities.

The word is used as an imprecation in the account of a legal process, P Lips I. 40, where one of the parties is represented as saying ii. 13 εἰ μὴ ἦσαν πρὸς τῇ οἰκίᾳ μου, πάλαι ἂν ὁ Ἄδουγκρίτιος τετελεύτηκεν, μὰ τὸν παντοκράτορα. It is not infrequent in the Christian papyri, e.g. BGU III. 948⁸ (iv/v A.D.) εὐχομε τὸν παντοκράτορα θεόν, P Oxy VI. 925¹ (a prayer—v/vi A.D.) (= *Selections*, p. 131) ὁ θεὸς ὁ παντοκράτωρ ὁ ἄγιος ὁ ἀληθινός . . ., and BGU III. 954¹ (an amulet—vi/A.D.) (= *Selections*, p. 132) δέσποτα θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ κ(υρ)ίου . . . We may add the interesting letter addressed to Paphnutius by Athanasius (can he be, as Bell suggests, St. Athanasius himself?) which, after the opening address, proceeds—ὁ π[αντοκράτωρ] θεὸς καὶ ὁ Χριστὸς αὐτοῦ δοῦναι τὴν σὴν θεοσέβειαν π[αρα]ραμένειν ἡ[μῖν] πολλὸν [χ]ρῆνον (P Lond 1929³—mid. iv/A.D.). Cf. also *Kaibel* 1067⁵ (not earlier than Justinian) where the word is restored as an epithet of Χριστὸς ἀχραντος.

πάντοτε,

"at all times," "always," used by late writers for διαπαντός (cf. Rutherford *NP*, p. 183 f.), may be illustrated by P Giss I. 17⁴ (a slave to her master—time of Hadrian) (= *Chrest.* I. 481) εὐχομαι πάντοτε περὶ τῆς υγιείας σου, and P Oxy XIV. 1759⁴ (letter to an athlete—ii/A.D.) εὐχομαί σε υγιαίνειν [καὶ] νικᾶν πάντοτε. See also *Syll* 376 (= 3 814)³⁷ (A.D. 67), where Nero is described as—εὐσεβῶν τοὺς θεοὺς ἡμῶν περισπανομένους αὐτῷ πάντοτε ἐπὶ προνοίᾳ καὶ σωτηρίᾳ. For an earlier ex., from time of Augustus, see BGU IV. 1123⁸.

πάντως.

The strongly affirmative sense of πάντως, "surely," "by all means," is well seen in P Ryl II. 229²⁰ (A.D. 38) πάντω(ς) δέ, Ἀφροδίσει, τοὺς ἄρτους μοι πέμψον καὶ τὸ ψάριον, "be sure, Aphrodisius, to send me the loaves and the relish" (cf. Jn 21⁹), P Fay 129³ (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ, "he appointed for certain

the eleventh for his coming down" (Edd.), P Oxy XIV. 1676¹⁵ (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχε· διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.), *ib.* 1680¹⁴ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must assuredly have some further claim against you," and P Giss I. 103²² (iv/A.D.) πάντως ταχέως ἡμᾶς κατάλαβε: cf. also Herodas VII. 89.

The word is found in a complete negation in P Vat A¹⁵ (B.C. 168) (= Witkowski², p. 65, *UPZ* i. p. 303) οὐ γὰρ πάντως δεῖ στενωὺς ἐπανάγοντά <σε> προσμένειν ἕως κτλ. cf. Rom 3⁹, and for a partial negation see 1 Cor 5¹⁰ (Blass-Debrunner § 433. 2). For a weakened πάντως = "probably," "possibly," see Cadbury *JBL* xlv. p. 223 ff.

παρά

is found in the NT c. gen. (78 times), c. dat. (50 times), and c. acc. (60 times): see *Proleg.* p. 106. All these constructions can be freely illustrated from our sources.

(1) c. gen. indicating source or origin "from the side of," "from," used of persons after verbs of receiving etc.: *Ostr* 1027⁸ (Ptol.) (= *LAE*, p. 152) ἀπέχω παρά σου τὸ ἐπιβάλλον (cf. Lk 15¹²) μοι ἐκφόριον, "I have received from you the fruit that falleth to me," P Petr II. 11 (1)⁵ (mid. iii/B.C.) (= Witkowski², p. 8) γίνωσκε δέ με ἔχοντα παρά Φιλωνίδου (δραχμὰς) ὁ, P Eleph 13² (B.C. 223-2) (= Witkowski², p. 42) παραγενομένου Σανῶτος ἐκομισάμην τὴν παρά σου ἐπιστολήν, P Tebt II. 283²² (B.C. 93 or 60) τούτου δὲ γνομ[έ]νου ἔσομαι τετευχῶς [τῆ]ς παρά σου ἀντιλήψεως, "for if this is done I shall have obtained succour from you" (Edd.), P Oxy IV. 742² (B.C. 2) παράλαβε παρά Πόθου τὸν κάλαμ[ο]ν πανα[ρ]ιθμῶ, "take over from Pothus the reeds all together" (Edd.), P Fay 121¹³ (c. A.D. 100) καὶ τὸ δ[έ]ρ[μα] τοῦ μόσχου . . . αἴτησον πα[ρὰ] τοῦ κυρτοῦ βυσσέως, "ask the hunch-backed tanner for the calf's hide," and *ib.* 93³ (A.D. 161) βούλομαι μισθώσασθαι παρά σου τὴν μυροπωλαϊκὴν καὶ ἀροματικὴν ἐργασίαν, "I wish to lease from you your business of perfume-selling and unguent-making" (Edd.). For παρά c. gen. to denote the agent, as in Mt 18¹⁹, cf. Epict. iv. 10. 29 τὰ ἀλλότρια ὀφεται . . . ὡς ἂν δίδωται παρά τοῦ ἔχοντος ἐξουσίαν (see Sharp, *Epict.* p. 92).

For a similar use after pass. verbs (like ὑπό: cf. Ac 22³⁰ TR παρά, but NABC ὑπό), cf. P Tebt I. 12¹⁵ (B.C. 118) ἐκομισάμην τὸ παρά σου γρα[φέν] ἐπισ[τόλιον], *ib.* 34⁹ (c. B.C. 100) χάριν τοῦ παρ' αὐτοῦ ἀπηγγέμενου, "about the person arrested by him," and the late P Oxy I. 125¹⁷ (A.D. 560) συγχωρήσω αὐτὴν ὑπομησθῆναι παρ' οἰουδήποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

Οἱ παρ' αὐτοῦ is common in the sense of a man's "agents" or "representatives," e.g. P Tor II. 4²⁰ (ii/B.C.) μηδένα τῶν παρ' αὐτῶν, "no one of those acting for them," P Tebt I. 5¹⁰⁰ (B.C. 118) οἰκονόμοις ἢ τοῖς παρ' αὐτῶν, "oeconomi or their agents," P Amh II. 41⁴ (ii/B.C.) πέπομφα τὸν παρ' ἐμοῦ, "I have sent my agent" and *ib.* 111²¹ (A.D. 132) καὶ μηδὲν τὸν ὁμολογοῦντα μήτε τοὺς παρ' αὐτοῦ ἐγκαλῖν τοῖς περὶ τὸν Στοτοῆτιν, "and that neither he nor his representatives make any claim on Stotoëtis" (Edd.).

The phrase is also used more generally of a man's "neighbours," "friends," "associates," e.g. P Par 36¹⁶ (B.C. 163-2) (= *UPZ* i. p. 138) Ἀρμαῖν . . . τὸν παρ' ἐμοῦ, "Harmais who is closely associated with me," *ib.* 49¹³ (c. B.C. 161) (= *UPZ* i. p. 308f.) οἱ παρ' ἐμοῦ γραμματεῖς, *ib.* 51⁴⁰ (B.C. 159) (= *UPZ* i. p. 360) εὐφραίνεσθε, οἱ παρ' ἐμοῦ πάν[τες]. P Amh II. 35¹³ (B.C. 132) τοὺς παρ' ἡμῶν γεωργοῦς, P Oxy II. 298³⁷ (i/A.D.) Σαραπίων καὶ πάντες οἱ παρ' ἡμῶν, "all of us," and BGU II. 419¹⁴ (A.D. 277) οὐδεὶς τῶν παρ' ἐμοῦ οὐδὲ τέκνον τ[έ]κνον. Cf. also Herodas I. 2 with Headlam's note.

For a parallel to Mk 3²¹, where the context seems to confine οἱ παρ' αὐτοῦ to members of Christ's "family" (see Swete and Field *ad l.*), we may cite P Revill Mél, p. 295⁷ (B.C. 131-0) καλῶς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, the reference being to the writer's mother and sisters; cf. ¹³ and see Witkowski, *Ép.* p. 96. This narrower application may also perhaps be found in P Grenf II. 36⁹ (B.C. 95) ἔρρωμαι δὲ καὶ αὐτὸς καὶ Ἐισθλύτις . . . καὶ οἱ παρ' ἡμῶν πάντες, "all our family," and BGU III. 998^{ii. 8} (B.C. 101) μήτ' αὐτὸς Ψευμεγχῆς μήδ' ἄλλον μηδένα τῶν παρ' αὐτοῦ.

Τὰ παρ' αὐτῆς πάντα, "all her means," in Mk 5²⁸ (cf. Lk 10⁷, Phil 4¹⁸), may be illustrated from *Priene* 111¹⁷⁷ (i/B.C.) ἐδαπάνησεν δὲ παρ' ἑαυτοῦ μετὰ τῶν συναγορευομένων, *ib.* 118¹⁶ (i/B.C.), and *C. and B.* ii. p. 394, No. 277, where a father stated that he has erected τὸν βωμὸν σὺν τῷ γρά[β]δῳ to his children πα[ρ]ὰ ἑαυ[τοῦ], "at his own expense." Ramsay compares the similar use of παρά on coins. See also the exx. from Josephus in Field, *Notes*, p. 27.

For the neut. art. without a subst. followed by παρά c. gen. cf. P Hib I. 109⁹ (B.C. 247-6) τὸ παρ' αὐτῶν καὶ τῶν μετ[ό]χων, with reference to an amount due "from them and their partners," and PSI VI. 598² (iii/B.C.) ἀκούσας τὰ παρ' Ἑτεάρχου.

(2) c. dat. "by," "beside," is used only of persons in the NT except in Jn 19²⁵, with which we may compare P Oxy I. 120²³ (ii/A.D.) ἐπεὶ (ἢ ἐπὶ) ξένης καὶ παρὰ τῇ τάξῃ (= εἰ) δύντα (ἢ ὦν), "being a stranger to the place and engaged at his post." See also *Kaibel* 703¹ (ii/iii A.D.) ἐνεακακαδεκάμητος ἐγὼ κείμει παρὰ τύμβῳ. For the ordinary personal use see P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν, P Oxy II. 298²³ (i/A.D.) παρὰ σοί, "where you are," P Fay 122³ (c. A.D. 100) τὸ παρὰ σοὶ σί[ν]απι τὸ ἐν τῷ θησαυρῷ Σοχώτου, "the mustard that is with you in the store of Sochotes," P Oxy IX. 1220⁸ (iii/A.D.) πέμψε (= αἰ) μοι κέρμα εἰς τὰ γινόμενα παρ' ἐμοῦ ἔργα τῆς κ<αρπ>οφορίας, "send me some money for the business of harvesting going on here" (Ed.), *ib.* XII. 1593¹⁵ (iv/A.D.) περὶ ὧν βούλησι παρ' ἐμοῦ ἀντίγραφόν μοι, and *ib.* VI. 925⁵ (Christian prayer—v/A.D.) φανέρωσόν μοι τὴν παρὰ σοὶ ἀλήθειαν. Cf. Herodas V 61.

For the phrase παρά τοῖς θεοῖς and its equivalents with verbs of prayer etc. the following exx. may serve—BGU II. 632⁶ (ii/A.D.) (= *LAE*, p. 172) μνῆαν σου ποιούμενος (cf. Philem 4) παρὰ τοῖς [ἐν]θάδε θεοῖς, P Oxy XII. 1583⁴ (ii/A.D.) τὸ προσ[κ]ύνημά σο[υ] ποιῶ παρὰ τῷ κυρίῳ Σ[α]β[α]π[ι]δῖ, *ib.* XIV. 1678³ (illiterate—iii/A.D.) πρὸ μὲν πάντων εὐχομέ σε ὀλοκληρεῖν καὶ ὑεῖναι παρὰ τῷ κυρίῳ θεῷ, *ib.* XII. 1489² (late iii/A.D.) ἀσπα[[ξ]]σον Φίρμον καὶ Τεκοῦσαν καὶ τοὺς ἡμῶν πάντας παρὰ τοῖς θεοῖς τῆς

πόλεως τῶν Ἀντινοαίων, "salute Firmus and Tecusa and all our friends before the gods of Antinoöpolis" (Edd.), and *ib.* 1495⁴ (Christian—iv/A.D.) πρὸ μὲν πάντων εὐχομαί σοι τὴν ὀλοκληρίαν παρὰ τῷ κυρίῳ θεῷ. See also the note by Ghedini in *Aegyptus* iii. p. 191 f

(3) c. acc. "by," "beside," "near"; P Eleph 21⁷ (B.C. 285-4) τὴν δὲ συγγραφὴν ἐκόντες ἔθεντο παρὰ συγγραφοφύλακα Ἡράκλειτον, P Lille I. 171⁹ (iii/B.C.) ὁ σίτος ὃ παρ' ἡμῶν, P Petr III. 21⁵ (B.C. 236) οὐλλή ἐπὶ μήλου παρ' ἔθρον [ἀριστερὰν], P Par 47⁷ (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 22) ψευδῆ πάντα καὶ οἱ παρὰ σέ θεοὶ ὁμοίως, "all things are false and your gods with the rest," P Tebt I. 39²¹ (B.C. 114) παρὰ τὸ αὐτόθι Διὸς ἱερόν, "near the temple of Zeus here" (Edd.), and P Oxy XII. 1583⁵ (ii/A.D.) γενοῦ παρὰ Ἰσίδωρον χάριν τοῦ [φαι]νόλου, "go to Isidore for the cloak." For a suggestion that in Ac 22⁹ ἀνατεθραμμένους δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ should be translated "in this city I was brought under the influence of Gamaliel," see *Ép.* I xxx. p. 39 f.

The temporal use of παρά = "during" is seen in P Oxy III. 472¹⁰ (c. A.D. 130) δύναται μὲν γὰρ καὶ ἄλλα τινα λελού(=υ)πῆσθαι παρὰ τὸν τῆς προνοίας χρόνον, "he may indeed have had other troubles during the period of his stewardship" (Edd.). In Rom 14⁵ ἡμέραν παρ' ἡμέραν, παρά is best understood as="in preference to," the preceding κρίνει being then taken in the sense of "estimates," "approves of" (see SH *ad l.*). For the phrase τὸ παρὰ τοῦτο indicating the "difference" between two figures, see P Hib I. 99¹⁰ (c. B.C. 148) with the editors' note.

(4) Some miscellaneous uses of παρά may be illustrated. For the meaning "against," "contrary to," as in Ac 18¹³, Rom 1²⁰ *al.*, cf. P Tebt I. 5⁹² (B.C. 118) τοὺς δὲ παρὰ ταῦτα ποιούντας θαν[άτω]ι ζημιούσθαι, "those who disobey this decree are punishable with death" (Edd.), *ib.* 20⁵ τοὺς κεκοφῶτας τῶν ἰδίων ξύλα παρὰ <τὰ> ἐκ<κ>είμενα προστάγματα, "those who have cut down wood on their own property in contravention of the published decrees" (Edd.), *ib.* 27⁴¹ (B.C. 113) τὰ παρὰ τὸ δέξιον κεχειρισμένα, "your improper procedure" (Edd.); also the common sepulchral inscr., as in *C. and B.* ii. p. 537, No. 394⁹ εἰ δέ τις παρὰ ταῦτα ποιήσει, ἔστε αὐτῷ πρὸς τὸν κρίτην θεόν.

Like the Semitic *min*, παρά is used of comparison in P Tebt I. 5⁸³ (B.C. 118) μ[έ]σοι με[τ]ροῖς [πα]ρὰ τὰ εὐσ<ταθμα>, "larger measures than the correct bronze measures," *ib.* 10¹² (B.C. 114) σὺ δὲ ὀρθῶς ποιήσεις τὸ προσάγγελα μὴ ἐλλατώσας παρὰ τὸ πρῶτον, "you will be right in not diminishing the report compared with the first one" (Edd.); cf. Lk 13²⁴, 18¹⁴, Rom 1²⁵, 12⁸. In MGr παρά and ἀπό are used to express comparison.

Παρά "on account of," as in I Cor 12^{18f.}, meets us in P Oxy XII. 1420⁷ (c. A.D. 129) οὐ παρ' ἐμῆν δὲ αἰτίαν οὐ κατεχωρίσθησαν, "but it is not on account of my fault that they have not been presented" (Edd.), P Ryl II. 243⁶ (ii/A.D.) οὐδὲν παρὰ σέ γέγονε, "nothing has occurred through any fault of yours" (Edd.). With this may be compared the use of παρά τό c. inf. to denote cause or origin, e.g. P Magd 11⁵ (B.C. 221) παρὰ τὸ δὲ σύνεγγυς εἶναι τὸν Ἀρσινοῖτην, "because the Arsinoite district was near": see Maysen *Gr.* II. i. p. 331.

In BGU IV. 1079¹⁸ (A.D. 41) (= *Selections*, p. 39) παρά

τάλαντόν σοι πέπρακα τὰ φο[ρτ]ία μου, the meaning is perhaps not more than "I have sold my wares for a talent." For an adverbial use cf. P Grenf II. 36³ (B.C. 95) (= Witkowski², p. 119) Παγάνει Πανεβχούσιος καὶ Παθήμει, παρὰ καὶ Πετσαρσεμθεῖ, where παρὰ καὶ = "una et" (Witkowski). On the force of παρὰ in composition, see *Proleg.* p. 247.

As in the case of all the prepositions, reference should be made to the important theses by Kuhring and Rossberg, see under Abbreviations I. Full particulars of NT usage are given in Paul F. Regard's monograph *Contribution à l'étude des Prépositions dans la langue du Nouveau Testament* (Paris, 1919).

παραβαίνω,

"pass on" occurs in P Ryl II. 77⁴⁴ (A.D. 192) ὀφείλει εἰς τὴν κατεπεῖγο[υσα]ν ἀρχὴν παραβαίνειν, "he ought to pass on to the office immediately required" (Edd.). For the definitely metaphorical meaning "transgress," which alone is found in the NT (unless Ac 1²⁵), we may cite the following exx.: P Par 46¹² (B.C. 152) (= *UPZ* i. p. 338) παραβέβηκεν τοὺς ὄρκους, P Amh II. 35³⁰ (B.C. 132) παραβέβηκτος τὰ τῆς χειρογραφίας, P Bad 35³ (A.D. 87) πα[ρ]αβάσ σου τὴν συνταγή[ν], BGU II. 638¹⁶ (A.D. 143) μὴ ἐξίναϊ δὲ μὴθὲν τῶν προγεγ[ραμμένων] παραβῆν[α]ι, and P Oxy III. 526¹⁰ (ii/A.D.) εἰ καὶ μὴ ἀ[νέ]βενε ἐγὼ τὸν λόγον μου οὐ παρέβενον, "even if he were not going I should not have broken my word" (Edd.). [For the omission of ἀν in this last sentence in the apodosis of unfulfilled condition, see *s.v.* ἀν, and *contra* Robertson, *Gr.* p. 920 f.]

Παραβαίνω is frequent in connexion with wills, e.g. P Oxy III. 494²⁸ (A.D. 156) where provision is made that anyone who shall disobey (τὸν παραβησόμενον) the conditions of a will shall forfeit to the party abiding by it (τῷ ἐμμένοντι) the damages and other sums. On the legal usages of παραβαίνω and ἐμμένω see Berger *Strafklauselein*, p. 3. For παραβαίνω used in a religious connexion, cf. *Syll* 574 (= 3 989)³ (ii/B.C.) δς δ' ἀν παραβαίηνη, αὐτὸς [αὐτὸν] αἰτιάσεται, with reference to the temple of Artemis at Ephesus, and *OGIS* 569¹⁰ (iv/A.D.) μηδεμῖά σκαίῃ τι καὶ [νουργίᾳ τὴν τιμὴν] τὴν τοῖς θεοῖς ὀφειλομένην παραβαίνειν.

παραβάλλω.

The RV rendering of Ac 20³⁵ παρεβάλωμεν εἰς Σάμον, "we touched at Samos," is supported by P Petr II. 13 (5)⁴ (B.C. 258-253) ο[ὔ]κ ἔδει μὲν οὖν σε παραπορεύεσθαι ἀλλὰ καὶ πρὸς ἡμᾶς παραβαλεῖν ἄρ[ας] μῦριον, where Mahaffy renders, "you ought, indeed, not to have passed us by in this way, but to have landed with us for a quarter of an hour": but see Field, *Notes*, p. 131.

The verb in its wider sense "betake oneself," "go," may be illustrated by BGU IV. 1106⁴⁰ (B.C. 13) παραβαλεῖ δὲ ἡ Θεοδότη πρὸς τὸν Μάρκον . . . ἐκούσα καὶ τὸ παιδίον πρὸς τὸ ἐπιθεωρεῖσθαι ὑπ' αὐτοῦ, *ib.* III. 824¹⁴ (A.D. 55-6) παράβαλε ὄν ἐκεῖ, P Ryl II. 153⁵ (A.D. 138-161) παραβάλλοι[τα] . . . εἰς τὸν τάφον μου, P Oxy VI. 930²¹ (ii/iii A.D.) μελησάτω σοὶ τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθηγητῇ σε παραβάλλειν, "let it be the care of both you and your paedagogue to betake yourself to a suit-

able teacher," and *ib.* 937¹⁰ (iii/A.D.) παραγγέλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "I bid you go to the street of the theatre." See also P Flor III. 312² (A.D. 92) παραβέβη[κ]α τὸν προκείμενον ὑπομηματικόν.

In Aristaeas 281 παραβάλλοντας τὸ ζῆν = "while risking their lives": see *s.v.* παραβόλομαι. For the mid. of the verb cf. *Syll* 342 (= 3762)³⁰ (B.C. 48) ψυχῇ καὶ σ[ώ]ματι παραβάλλομενος.

παραβάσεις.

P Flor III. 313¹⁵ (A.D. 449) ἀπὸ καταγνώσεως καὶ παραβάσεως. P Lond 1015¹¹ (vi/A.D.) (= III. p. 257) προστίμου καὶ παραβάσεως.

παραβάτης.

The remarkable tradition preserved in Cod. Bezae after Lk 6⁴ is perhaps the origin of the phrase παραβάτης νόμου in Paul and James: see Plummer *ad* Lk 1*c*.

παραβιάζομαι.

For the orig. meaning "urge," "press," against nature or law, cf. *Epicurea* ed. Usener p. 36⁵ μήτε τὸ ἀδύνατον καὶ παραβιάζεσθαι. See also Polyb. xxii. 10. 7.

παραβολεύομαι,

"expose myself to danger" (cf. classical παραβάλλομαι), occurs in the NT only in Phil 2¹⁰, but is cited by Deissmann (*LAE*, p. 84 n.⁵) from an Olbian inscr. of ii/A.D. which is under no suspicion of appropriating a coinage of a NT writer—*Latsyshev* I. 21²⁶ α., where it is said of a certain Carzoasus—ἀλλὰ καὶ (μέχρι) περάτων γῆς ἐμαρτυρήθη τοὺς ὑπὲρ φιλίας κινδύνους μέχρι Σεβαστῶν συμμαχίᾳ (for dat. see *Proleg.* p. 64) παραβολευσάμενος, "but also to the ends of the world it was witnessed of him that in the interests of friendship he had exposed himself to dangers as an advocate in (legal) strife (by taking his clients' causes even) up to emperors." The word is from παράβολος, "venturesome," the verbal part expressing the energy of βάλλω, instead of being static as in παραβολή: see *s.v.* παραβάλλω.

παραβολή.

Our sources throw no special light upon this word which in the NT is found only in the Synoptics = "parable," "similitude," and *bis* in Heb (9⁹, 11¹⁹) = "figure," "type." For Heb 11¹⁹, where Isaac's restoration was to Abraham a sort of resurrection, Moffatt (*ICC ad L.*) cites Aelian *Var. Hist.* iii. 33 describing Satyrus the flautist—τρόπον τινὰ τὴν τέχνην ἐκφασσῶν παραβολῇ τῇ πρὸς φιλοσοφίαν. According to Quintil. v. 11. 23 "παραβολή, quam Cicero collationem vocat, longius res quae comparantur repetere solet." See further, especially for the Biblical usage, Hatch, *Essays*, p. 64 ff.

In P Flor III. 384⁶³ (v/A.D. ?) τὰς τοῦ μηχανοστασίου παραβολάς, the editor understands π. as = "riparazioni."

παραγγελία,

"injunction," "command": P Lond 1231¹⁵ (A.D. 144) (= III. p. 109) ὅπως ἔχ[ω]ν ἔγραπτον παραγγελίαν πρόνοιαν ποιησῆται τῆς γε[ωρ]γίας τῶν [ἀρου]ρῶν αὐτ[ός], and P Oxy XII. 1411¹⁶ (A.D. 260) εἰ μὴ πειθαρχήσῃαν τῆδε τῇ

παρ]αγγεῖλαι, πειραθήσονται, . . . "if they disobey this injunction, they will experience the penalties . . ." (Edd.).

For the more technical meaning, a "summons" to appear in court, cf. P Oxy III. 484¹⁸ (A.D. 138) ὅπως ἔχων ἔγγραπτον παραγγέλλαι παραγίνεται ὅπου ἐὰν ὁ κρῆτιστος ἡγεμών . . . ἐπ' ἀγαθῷ τὸν νομὸν διαλογίζηται, "in order that he may have a written notice and appear wherever his highness the praefect holds his auspicious court for the nome" (Edd.). The NT usage is discussed by Milligan, *Thess.* p. 47.

Παράγγελμα may be illustrated from P Amh II. 50⁸ (B.C. 106) ἐκ τοῦ παραγγέλ(ματος), "in accordance with the summons": see *Archiv* ii. p. 123 and cf. P Lond 904⁸⁹ (A.D. 104) (= III. p. 126, *Chrest.* I. p. 237).

παραγγέλλω

is common in Ptolemaic papyri to describe the official summons before a court, e.g. P Par 46¹⁷ (B.C. 153) (= *UPZ* i. p. 338) γέγραφέ σοι, ὅπως] Ἀπολλωνίω παραγγεῖλεις, P Grenf I. 40⁸ (ii/B.C.) (= *Chrest.* II. p. 27) ἔκρινον γράψαι σοι ὅπως εἰδῶς παραγγεῖλεις καὶ τ[οῖς] ἄλλοις ἱερεῦσι ἐτοίμους εἶναι, and P Tebt I. 14⁵ (B.C. 114) ἔγραψας ἡμῖν Ἡρᾶν (I. Ἡρᾶτι) . . . εὐθινομένωι δὲ φόνοι καὶ ἄλλαις αἰτία(ι)ς παραγγεῖλαι ἀπαντᾶν ἐν ἡμέραι(ς) τρισὶν πρὸς τὴν περὶ τούτων ἐσομένην διεξαγωγήν, "you wrote to me that I was to give notice to Heras who is arraigned for murder and other offences to appear in three days' time for the decision to be made concerning these charges" (Edd.).

Miscellaneous uses of the verb are—P Amh II. 30⁴⁰ (ii/B.C.) παρηγγελαμεν τῇ Θεμβῶτος (I. Θεμβῶτι) ἐκχωρεῖν ἐκ τῆς οἰκίας, "we ordered Thembo to depart out of the house," P Tebt II. 386²² (B.C. 12) ἐν ἡμέραις τριάκοντα ἀφ' ἧς ἐάν μοι παραγγίλη, "within thirty days from the day on which you give me notice," with reference to the repayment of a dowry following on a deed of divorce, P Ryl II. 81⁸ (c. A.D. 104) διὰ σοῦ αὐτοῖς παραγγεῖλαις ἔν' ὅσου ἐὰν χρεῖαν ἔχωσι ὑδάτους (I. ὕδατος) ἐαυ[τοῖς] ἐπιχᾶλωσι, "instructing them through you to draw off as much water as they need" (Edd.), the illiterate *ib.* 435 (ii/A.D.) where we have twice the formula παρήγγελκά σου (I. παρήγγελκά σοι) ἄλλα ἀπαξ, "I have instructed you several time." (cf. *Archiv* vi. p. 379), and P Oxy VI. 937⁸ (iii/A.D.) κἂν νῦν οὖν παραγγέλλω σοι, ᾧ κυρία μου ἀδελφή, ἵνα παραβάλης πρὸς τῇ πλατείᾳ τοῦ θεάτρου, "and for the present I bid you, my dear sister, go to the street of the theatre."

For the aoristic present παραγγέλλω in Ac 16¹⁸, see *Proleg.* p. 119. With παραγγέλλω in 1 Tim 6¹⁷ *al.* Ramsay (*Exp T* xiv. p. 159) compares the use in the inscr. of Dionysopolis—παραγγέλλω πάσι μὴ καταφρονεῖν τοῦ θεοῦ. MGr παραγγέλνω.

παραγίνομαι.

The use of παραγίνομαι as a synonym for ἔρχομαι, which Thackeray (*Gr.* i. p. 267) thinks may be of Ionic origin, is common in the LXX and later Greek generally (cf. Glaser *De ratione*, p. 36 f.). In the NT it is mainly confined to the Lucan writings, but Harnack (*Sayings of Jesus*, p. 86) goes too far when he asserts that it is "a choicer (*gewählter*) word than ἔλθον": (cf. Lk 19^{16, 18}). This is true to about the same extent as it is that *arrive* is "choicer" than *come*. In Witkowski's collection of Ptolemaic private letters παρα-

γίνομαι occurs some thirty times, four of them being in letters of men marked as "non eruditorum"—e.g. P Eleph 13² (B.C. 223-2) (= Witkowski², p. 42) παραγενομένου Σανῶτος ἑκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, P Oxy IV. 743²³ (B.C. 2) (= Witkowski², p. 129) παραγενομένου γὰρ Δαμῆτος εἰς Ἀλεξάνδρειαν ἤλθαμεν ἐπὶ Ἐπαφρόδειτον.

Other exx. of παραγίνομαι from Ptolemaic times are P Hib I. 55³ (B.C. 250) παραγενοῦ εἰς Ταλαῶν ἤδη, "come to Talao at once," P Lond 42^{12f.} (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10), ἐπὶ δὲ τῷ μὴ παραγίνεσθαί σε [πάντων] τῶν ἐκεῖ ἀπειλημένων παραγεγοῖνόντων ἀηδίζομαι, "but that you did not return when all those who were shut up with you returned distresses me" and P Par 43⁵ (B.C. 153) (= *UPZ* i. p. 323) παραγενομένου (I. παραγενοῦ) δὲ εἰς τὴν ἡμέραν, which Wilcken understands as an invitation to a marriage.

From Roman times we have—P Oxy II. 291⁹ (A.D. 25-26) μ[έ]χρι ὕγια[ί]νων παρ[α]γίνομαι, "until I come in peace," BGU II. 531^{11, 17} (A.D. 70-80) ἀχρι οὗ πα[ρ]αγενάμενος (for form cf. Blass-Debrunner § 81. 3) ἐγ[ώ] σωσαι . . . , P Ryl II. 232³ (ii/A.D.) ἄμα τῷ [παρα]γενέσθαι τὸν στρα[τη]γὸν εἰς τὴν Ἡράκλειαν, "as soon as the strategus arrived at Heracleia," P Oxy IX. 1220²³ (iii/A.D.) ἐὰν παραγένη σὺν θεῷ, "if you come, D.V." (Ed.), and the Christian commendatory letter *ib.* VIII 1162⁷ (iv/A.D.) τὸν ἀδελφῶ(= ὁ)ν ἡμῶν Ἀμμώνιον παραγινόμενον πρὸς ὑμᾶς σνγγδέσασθαι αὐτὸν ἐν ἰρήνῃ, "our brother Ammonius, who is coming to you, receive in peace" (Ed.). Notwithstanding AV and RV, the primary sense of the verb in 2 Tim 4¹⁶ is still "came," the idea of "help" arising from the use of the dat. here only in NT. From the inscr. note *Syll* 554¹⁶ (beg. ii/B.C.) εἰς τὸ καθ' ἐξάμηνον παραγινόμενον δικαστήριον, with reference to a six-monthly judicial circuit in Magnesia.

παράγω.

For the transitive use of παράγω (as in MGr) = "bring forward," which is not found in the NT, we may cite BGU IV. 1139¹⁸ (B.C. 5) where steps are taken to compel a certain Paris—παραγαγεῖν τὴν θυγατέρα ἡμῶν, [ἔ]να ἀποκομισθώμεθα αὐτὴν καὶ φῖμεν ἐξἔργετη(μένου), and P Oxy VI. 971 (i/ii A.D.) where payment of so many obols is made to workmen—ἀντλ(οῦσι) καὶ παράγ(ουσι) ὑδραγ(ωγόν).

For the meaning "pass by," as in Mt 20³⁰ *al.*, cf. P Tebt I. 17⁴ (B.C. 114) τῇ δὲ 15 παράγειν τὴν κώμην, "on the 16th pass by the village." In P Magd 12⁷ (B.C. 217) the meaning passes into "lead astray," παρήγαγόν με οὐ βουλόμενοι σφραγίσασθαι τὴν συγγραφὴν, "ils me dupent en refusant de sceller le bail" (Ed.); cf. Pindar *Nem.* vii. 23 σοφία δὲ κλέπτει παράγοισα μύθοις. In Mk 1¹⁶ παράγων is almost = "walking": note *v.l.* περιπατῶν. In P Lond 1169⁴⁵ (ii/A.D.) (= III. p. 45) καθ' ἣν ἔσχε παραγω—, Wilcken (*Archiv* iv. p. 532) reads not παράγων but παραγωγήν in the sense of a "Passierschein" or "pass." The subst. is also found in BGU II. 362^{viii. 9} (A.D. 215) σὺν παραγωγῇ.

παραδειγματίζω.

In its sole NT occurrence, Heb 6⁸ (cf. Pss. Sol. 2¹⁴), this verb is used in the sense of "expose to public ignominy."

Cf. Plut. *Mor.* 520 where Archilochus is described as rendering himself infamous—*ἐαυτὸν παραδειγματίζοντας*—by the character of the verses he writes: cf. the use of the *simplex* in Mt 1¹⁹, and see *s.v.* *δειγματίζω*.

We may cite one or two exx. of the subst. in the more ordinary sense of "example": PSI IV. 422²⁸ (iii/B.C.) *Ἦρός μω(=ο)ι τὸ παραδείγμα ἔδωκεν*, P Fay 20⁸ (Imperial edict—ii/A.D.) *μοι παρέστη τὸ βούλευμα τοῦτο οὐδὲ ἀποδοῦντι παραδειγμάτων*, "I have formed this intention, not wanting in precedents" (Edd.), P Oxy II. 237^{viii.8} (A.D. 186) *παραδείγματι τῷ καλλίστῳ χρώμενος*, "following a most illustrious precedent," OGIS 508⁸ (A.D. 162–3) *ὡς μὴ βαιδῶς ἀνάγασθαί τινας τῶι παραδείγματι*, and the epitaph to an athlete, *Kaibel* 940⁴—

Τῷαἰδέ τις δέξας παραδει[γ]ματα παισὶν ἑαυτοῦ
μᾶλλον ὀρέεσθαι τῆς ἀρετῆς προτρέπει.

παράδεισος.

The essential features of this foreign (Iranian) word cling to it in its wide popular use and pass on into the applications found in the Bible. The modern Persian *rāīez* means a garden, as does *παράδεισος* from the earliest records we have of it in Greek (Xen. *Anab.* i. 2. 7 etc.). A garden of fruit-trees (protected presumably by a wall) is the general idea of it as seen in the papyri where it is very common. Thus we have P Petr III. 26⁶ (iii/B.C.) *εἰς ἀλλότριον κλήρον ἢ παράδεισον ἢ κήπον ἢ ἀμπ[ε]λώνα*, bringing together "plot or orchard or garden or vineyard," P Tebt I. 5⁶³ (B.C. 118) *τὰς ἀπομοίρας ἄς ἐλάμβαν[ο]ν ἐκ τε τῶν κ[τ]ημάτων καὶ τῶν [π]αραδει[σ]ων*, "the tithes which they (the temples) used to receive from the holdings and the orchards,"—and OGIS 90¹⁵ (Rosetta stone—B.C. 196) *τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς ἀπὸ τε τῆς ἀμπελίτιδος γῆς καὶ τῶν παραδείσων καὶ τῶν ἄλλων τῶν ὑπερέαντων τοῖς θεοῖς*. In P Lond 933¹² (A.D. 211) (= III. p. 69) there is a payment on account of an "olive-orchard," *ἐλαιωνοπαράδ(εισος)*. In P Petr I. 16^{iii.7} (B.C. 230) Mahaffy translates *τὰ γενήματα τῶν ὑπαρχόντων μοι παραδείσων*, "the produce of my parks," but the mere mention of *produce* shows that "orchards" are meant: see further Grenfell's note in P Rev L p. 94 ff and Wilcken *Ostr.* i. p. 157 f. From Genesis to Revelation fruit-trees are an essential part of the imagery connected with Eden. Milton's picture brings in the wall as well. And this part of the word's connotation suits strikingly the thought of that "fold" of God over whose jasper wall "great and high" the "first grand Thief" shall never climb. Deissmann (*BS* p. 148) finds the earliest ex. of the word in its technical Biblical meaning in 2 Cor 12⁴, then Lk 23⁴³ and Rev 2⁷; 4 Esdr 7⁵³, 8⁶². For the Jewish conception of the "garden" as the abode of the blessed cf. Enoch lxi. 12, and see Weber *Jüd. Theol.* pp. 341, 344.

παραδέχομαι,

"receive," "welcome," with a personal object, as in Heb 12⁸ LXX: BGU I. 27¹⁰ (ii/iii A.D.) (= *Selections*, p. 101) *παρέδεξάτο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἤθελεν*, P Oxy XIV. 1676²⁸ (iii/A.D.) *ἡδιστὰ σε παραδέξομαι*, and PSI III. 208⁸ (iv/A.D.) *Ἑρακλῆν παράδεξι[κ]ατὰ τὸ ἔθος*. Hence the meaning "approve," "commend," in Aristeas 190 *τοῦτον δὲ εὖ μάλα παραδέξομαι*.

The verb is common = "make allowance for," especially in leases—P Ryl II. 229¹⁶ (A.D. 38) *παρεδέξαμην σοι πάντα*, "I have given you every allowance" (but see Olsson *Papyrusbriefe*, p. 81), P Amh II. 86¹³ (A.D. 78) *ἐὰν δέ τις ἄβροχο(ς) γένηται παραδεχθήσεται μοι κατὰ τὸ ἀνάλογον τοῦ φόρου*, "if any of the land becomes unwatered, a proportionate allowance from the rent shall be made to me," P Oxy I. 101²⁵ (A.D. 142) *ἐὰν δέ τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένηται, παραδεχθήσεται τῷ μμισθωμένῳ*, "if in any of the years there should be a failure of water, an allowance shall be made to the lessee" (Edd.), and P Fay 125¹⁰ (ii/A.D.) *τὸ δαπανηθ[ῆν] παραδέξομαι*, "I will make allowance for the expense." For a similar use of subst. *παραδοχή* see P. Oxy XIV. 1659¹²³ (A.D. 218–221) with the editors' note.

The verb is also found in receipts, e.g. *Preisigke* 3975³ (iii/B.C.) *παράδεχεται*, and BGU VI. 1423¹ (ii/B.C.). For a similar use of the subst. cf. P Lond 1157 (A.D. 197–198?) (= III. p. 61 ff.) where, at the end of each monthly summary in a register of receipts in respect of certain taxes, the formula occurs—*σύμφωνος πρὸς παραδοχή(ν)*, which "presumably means that the amount named tallies with the receipts" (Edd.). In P Flor I. 79²⁴ (A.D. 60) (= *Chrest.* I. p. 17r) *εἰ[ν]αί με ἐν τῇ παραδοχῇ τῶν ἀπὸ τοῦ γυμνασίου*, Wilcken understands *παραδοχή* as "admission-list." As regards the adj. *παραδοχικός*, P Hib I. 87¹³ (B.C. 256) *σῆζτον καθα[ρὸν] μέτρον παραδο[χ]ικοῖς* is translated by the editors "pure corn measured by the receiving measures," but Herwerden *Lex. s.v.* prefers the meaning "handed down by use," and therefore "legal." *Παραδόχμιος*, "hereditary," is found in P Tebt II. 298¹⁰ (A.D. 107–8), *al.*

παραδιατριβή.

Παραδιατριβαί has only the support of a few minuscule MSS. in 1 Tim 6⁵. The true reading *διαπαπατριβαί* is understood by Field (*Notes*, p. 211) in the sense of "mutual irritations": cf. for the sense of *reciprocity* the simple compd. in Polyb. ii. 36. 5 *τὰ μὲν οὖν κατὰ Καρχηδονίους καὶ Ῥωμαίους ἐν ὑποψίαις ἦν πρὸς ἀλλήλους καὶ παρατριβαίς* (cited by Lock *ICC ad 1 Tim l.c.*).

παραδίωμι.

(1) For this common verb in its ordinary meaning of "hand over" to another, cf. P Oxy IV. 742⁷ (B.C. 2) *παράδος δέ τινι τῶν φίλων ἀριθμῷ* (see *s.v.*) *αὐτὰς ἵνα πάλιν φ[ι]λος ἡμεῖν παραδοί* (for form, Mayser *Gr.* p. 137) *ἀσφαλῶς*, "deliver a few of them (bundles of reeds: cf. *JTS* xi. (1920) p. 297 f.) to one of our friends that a friend may deliver them to me safely," P Amh II. 93²² (application for lease of an oil-press—A.D. 181) *μετὰ τὸν χρόνον παραδώσω τὸ ἐλαιουργιον καθαρὸν σὺν ταῖς ἐναί(=)στῶσαις θύραις καὶ κλεισὶ ἐὰν φαίνεται μισθῶσαι*, "at the end of the time I will deliver up the oil-press uninjured together with the doors and keys belonging to it, if you consent to the lease" (Edd.), P Tebt II. 406⁹ (c. A.D. 266) an inventory of articles *ἀ καὶ παρεδόθη Πασιγένῃ*, "which were delivered to Pasigenes," and the Christian letter P Grenf II. 73¹¹ (late iii/A.D.) (= *Selections*, p. 118) *τῷαυτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς*, with reference to the handing over of a woman to the care of certain good and faithful men until

her son arrives. It may be noted that in Ac 15²⁶ Field (*Notes*, p. 124) understands the verb of men "pledging" their lives; see also his note on 1 Cor 13³ (p. 176 f.).

(2) The use of παραδίωμι with the correlative παραλαμβάνω, as in 1 Cor 11^{23,25}, 15³, may be illustrated from CP Herm I. 119^{iii.22} (lease of a house) ἐν τέλει τοῦ χρόνου παραδώσω σὺν θύραις δν [ώ]ς παρήλαφα, BGU IV. 1018²⁴ (iii/A.D.) μετὰ τὸν χρόνον παραδώσο τὰς ἀρούρας καθαρὰς ὡς παρέλαβον, and P Thead 8²⁵ (A.D. 306) παραδώσω τοὺς τὴν αἴγας καὶ πρόβατα . . . εὐάρεστα πάντα καθὼς κἀγὼ παρέλαβον.

(3) The additional thought of "deliver up" to prison or judgment appears in such passages as P Petr III. 28 (e) verso (δ)⁴ (iii/B.C.) παρεδόθη δὲ Παῶτι δεσμοφύλακι, "but he was handed over to Paos the gaoler," in connexion with the breaking into a house: cf. P Hib I. 54²¹ (c. B.C. 245) τὸ σῶμα δὲ εἰ συνείληφας παράδος [[αυτο]] Σεμφθεῖ ὅπως διακομίσι μῖν, "and if you have arrested the slave, deliver him to Semphtheus to bring to me" (Edd.), *ib.* 59^{2ff.} (c. B.C. 245) ἀπόστειλον πρὸς ἡμᾶς μετὰ φυλακῆ[ς] τὴν παραδοθεισάν σοι ἔχουσαν τὸ κλέπιμον ἔλαιον καὶ τὸν παραδόντα σοι ἀπόστειλον, "send to us under guard the woman who was delivered to you with the contraband oil in her possession, and send also the person who delivered her to you" (Edd.), and OGIS 669¹⁵ (i/A.D.) εἰς τε τὸ πρακτόρειόν τινας παρέδωσαν. It is further noteworthy that the language of 1 Cor 5⁵, 1 Tim 1²⁰, can be illustrated from pagan execratory formulas, e.g. the great magical Paris papyrus P Par 574¹²⁴⁷ (iii/A.D.) (= *Selections*, p. 114) παραδίωμι σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλλ(=εἰ)αις, "I shall give you over to black chaos in utter destruction," and P Lond 46³⁸⁶ (iv/A.D.) (= I. p. 75) νεκδαίμων . . . παραδίωμι σοι τὸν δ(εῖνα), ὅπως . . . : see Deissmann *LAE*, p. 303 f. MGr παράδιω, "surrender."

παράδοξος,

"unexpected" (as in Lk 5²⁶, cf. Aristeas 175) readily passes into the meaning "wonderful," "admirable." In this latter sense it was applied to one who was victor in both πάλη and πένταθλον (see Meyer on P Hamb I. 21³), and occurs as an athletic title in P Lond 1178⁵⁴ (A.D. 194) (= III. p. 217) πύκτου ἀλείπτου παραδόξου, and ⁵⁶ παλαιστοῦ παραδόξου, also P Oxy XIV. 1759 (ii/A.D.) where Demetrius wishes Theon, an athlete, ⁴ νικᾶν πάντοτε, and concludes with the greeting ¹⁰ ἔγερσώ μοι, παράδοξε. The word is used as a proper name in BGU II. 362^{xiv.10} (A.D. 215), and probably P Oxy IX. 1205⁴ (A.D. 291).

For the adv. cf. OGIS 383²⁰ (mid. i/B.C.) κινδύνους μεγάλους παραδόξως διέφυγον.

παράδοσις

in itself signifies an act of "transmission" or "delivery" as in P Grenf II. 46 (a)² (A.D. 139) παρέτυχον τῇ γενομένη παραδόσει, in connexion with the official inspection of a freight, BGU IV. 1047^{iv.21} (time of Hadrian) τὴν γεγυνη[τα]ν αὐτοῖς παράδοσιν, P Oxy X. 1262⁷ (A.D. 197) ἐπὶ παραλήμψω(ς) καὶ παραδόσεως σπυρμάτ(ων), "for the receiving and delivery of seed" (cf. Phil 4¹⁵), and P Fay 129³ (iii/A.D.) ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ καὶ τὴν παράδοσιν ποιήσασθαι, "he appointed for certain the

eleventh for his coming down and making the delivery" (Edd.): cf. also Bell in *Archiv* vi. p. 104 on the παραδόσεις of records by the outgoing to the incoming βιβλιοφύλακες, and the similar use of the word to denote treasure lists and inventories handed over by one set of officers to their successors, cf. *Roberts-Gardner*, p. 256.

For the NT use of the word, see Burton *ICC ad Gal* 1¹⁴, and Mayor *Jude* pp. 23, 61 ff., and on the possibility that we have in the παραδόσεις of 2 Thess 2¹⁵ (cf. Rom 6¹⁷, 16¹⁷) reference to an early catechism or creed based on the sayings of Christ, see Seeberg *Katechismus*, pp. 1 ff., 41 f.

παραζηλώω.

In 1 Cor 10²² this verb must be understood not as a simple statement of fact, but as connoting the intention of the speaker—"What! do we intend to rouse the Lord's jealousy?" (Moffatt). In Ps 36^{1,7,8} μὴ παραζήλου, "fret not thyself," *noli aemulari*, is the thrice-repeated burden of the Psalm in view of "the infinite disorders of the world" (see Church *Cathedral Sermons*, p. 203 ff.). The subst. is used in a good sense in *Test. xii. patr.* Zab. ix. 8 of the Lord's bringing all the Gentiles εἰς παραζήλωσιν αὐτοῦ, "into zeal for Him."

παραθαλάσσιος,

"by the sea," in Mt 4¹³ finds a good parallel in *Syll* 326 (= ³ 709)²⁰ (c. B.C. 107) ἐπιστρέψας ἐπὶ τὰ παραθαλάσσια.

παραθεωρέω,

"overlook," "neglect," is found in an inscr. dealing with the right of asylum at the temple of Pnepheros at Theadelphia, *Chrest.* I. 70²⁴ (B.C. 57-6) τοῦτου δὲ γενομένου ἔσται τὸ θεῖον μὴ παραθεωρημένον: cf. Ac 6¹.

παραθήκη

for the Attic παρακαταθήκη (see Nägeli, p. 27) in the sense of "deposit" can be freely illustrated—P Par 54⁶¹ (B.C. 163-161) (= *UPZ* i. p. 388) ἀπέχω παρὰ Ἀφροδεῖσιν παραθήκην (δραχμὰς) Ἄφ, "I have received from Aphrodisius 1500 drachmae as deposit," P Hamb I. 2⁹ (A.D. 59) ὁμολογοῦμεν ἔχειν παρὰ σου διὰ χειρὸς δι' ἐγ[γ]ω[ν] ἀλλήλων εἰς ἕκτισιν παραθήκην ἀργυρίου . . . δραχμὰς ἑξακοσίας, P Ryl II. 324¹⁶ (A.D. 139) ἀργυρίου δραχμὰς ἑξήκοντα παραθήκην [ἀκ[κ]ινδυνον παντὸς [κ]ινδύνου. BGU II. 520⁵ (Jan. A.D. 172) ὁμολογῶ ἔχω (i. ἔχειν) π[α]ρὰ σοῦ] ἐν παραθήκῃ 300 drachmae to be paid back in May-June, and P Lond 943⁹ (A.D. 227) (= III. p. 175) ἐκτέλω[ω κατ']ὰ τὸν τῶν παραθηκῶν νόμον (a parallel to νόμος in Rom 7¹²). *Syll* 814 (= ³ 1199)⁴, a leaden tablet found in the temple of Demeter at Cnidus (Audollent *Defixiones* p. 5 cites authorities for dating it ii/i B.C.) devotes to Demeter and Kore and the other infernal gods τοὺς λαβόντας παρὰ Διοκλεῦς παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλ[λ'] ἀποστερούντας.

A special use is seen in *Syll* 848 (ii/B.C.), where Asandros of Beroea ἀνατίθησι τῷ Ἀπόλλωνι τῷ Πυθίωι ἐλευθέραν ἐμ παραθήκῃ Εὐπορίαν τὴν αὐτοῦ παιδικὴν καταβεβληκυῖαν δραχμὰς Ἀλεξανδρείας διακοσίας. Dittenberger remarks that the practice of emancipation is varied: ἐμ

παραθήκη implies that the freedom of Euporia is committed as a charge to Apollo's care.

For παραθήκη in the sense of "pledge," "security," we may refer to *Syll* 329 (= 3742)⁸¹ (B.C. 85) with Dittenberger's note.

παραινέω.

With the inf. construction of this verb, "exhort," "advise," as in Ac 27²², cf. BGU III. 747ⁱ.¹⁰ (A.D. 139) στρατιώταις . . . παρινών πείθε[σθ]αι τοῖς κελευομένοις, and see *Proleg.* p. 205. Cf. further BGU II. 372ⁱⁱ.⁴ (A.D. 154) ἵνα δὲ μὴ μόνον το[ύτ]οις ἀλλὰ [κ]αὶ ἐτέ[ρ]οις ταυτά με παραινεῖν καὶ πράσσειν μάθωσι, the late P Iand 16⁴ (v/vi A.D.) ὑμέτερον οὖν τῶν σ[υ]μβ[ιωτῶν] ἔστιν τὸ παραινεῖσαι τῷ σοφωτάτῳ ὑμῶν ἀδελφῷ [τ]ὸ δὲ δικαιο[γ] μὲν φ[υλ]άξαι ἐν τῇ κρίσει, and *Kaibel* 261¹⁷ (ii/A.D.) τοῦτ' Ἐὐδοῦς βροτοῖς πᾶσι παρινῶ. For the absol. use in Ac 27⁹ we may cite *Syll* 36 (= 389)¹⁰ (B.C. 420) καθὰ παρινόσι Β[ι]οττιαῖοι. The meaning "encouragement" usually given to παρινεῖσαι in Sap 8⁹ may perhaps be supported by *Syll* 256 (= 3557)³³ (B.C. 207-6) διὰ τῆμ παρα[ίνεσιν τοῦ θε]οῦ.

παραιτέομαι,

"request," "entreat," is found in P Petr II. 38 (c)⁴⁸ (Ptol.) παραιτέ[σθ]αι κ[ατα]πλεῖν εἰς [Ἄ]λε[ξ]ανδρε[ῖ]αν: cf. Mk 15⁶ ABN (but see *Field Notes*, p. 43), Heb 12¹⁹. For the meaning "beg off from," as in Heb 12²⁵ (cf. *Field Notes*, p. 234), cf. BGU IV 1040³² (ii/A.D.) τοὺς πράκτ[ορα]ς πα[ρ]αιτέσθαι, "to beg off from the factors."

Hence the stronger sense "refuse," "decline" (1 Tim 4⁷, 5¹¹; cf. *Aristeas* 184), in P Lond 1231³ (A.D. 144) (= III. p. 108) παραιτούμενοι τὴν εἰς τὸ μ[έ]λλον with reference to "resigning" a lease of land, and BGU II. 625⁶ (beg. iii/A.D.) (as amended *Chrest.* I. p. 37) γέινωσκε, ἀδελφε, ἐκλήρωθην (Eph 1¹¹) εἰς τὸ Βουκόλια· οὐκ ἠδυνάμην παρετίσσει (ἡ ἠδυνάμην παραιτήσασθαι). In an edict of Germanicus Caesar, *Preisigke* 3924³⁷ (A.D. 19), παραιτούμαι is directly contrasted with ἀποδέχομαι.

See also the letter of the Emperor Claudius to the Alexandrines, P Lond 1912⁴⁹ (A.D. 41) ἀρχ[ι]μερέα δ' ἐμὸν καὶ ναῶν κατασκευὰς παρετούμε (ἡ. παραιτούμαι), "I deprecate, however, the appointment of a high-priest to me and the erection of temples" (Bell).

παρακαθεύομαι,

"sit beside," occurs in the NT only in Lk 10³⁰. Its use there may have suggested the words put into the mouths of the women at the tomb of Jesus in Ev. Petr. 11 τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον . . . ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;

For the corresponding verb παρακαθίζανω cf. *Syll*² 717⁸⁵ (B.C. 100-99) ταῖς σχολαῖς παρακαθίζάνων, and for παρακάθημαι see PSI IV. 402¹⁰ (iii/B.C.).

παρακαλέω,

"ask," "beseech," as frequently in the NT, is a common formula in papyrus private letters, e.g. P Par 42⁸ (B.C. 156) (= *UPZ* i. p. 318) παρεκάλεσα αὐτὸν ἔρχεσθαι, περὶ ὧν ἂν βούληται, BGU IV. 1141¹⁰ (B.C. 14) ἐρωτῶ σε οὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύ[χ]ην σε ἐξορκίζῶ, and

P Oxy IV. 744⁸ (B.C. 1) ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελήθ<ητ>ε τῷ παιδίῳ.

For παρακαλέω c. semi-final ἵνα, as in 1 Thess 4¹ B, cf. P Ryl II. 229¹⁷ (A.D. 38) παρακάλεσον οὖν τὴν γυναῖκά σου τοῖς ἐμοῖς λόγοις, ἵνα ἐπιμελήται τῶν χοιριδίων, and the Christian P Heid 61⁴ (iv/A.D.) (= *Selections*, p. 126) παρακαλῶ [ο]ῦν, δέσποτα, ἵνα μνημον[ε]ύης μοι εἰς τὰς ἀγίας σου εὐχάς: see *Proleg.* p. 206 ff.

Similarly παρακληθεῖς is used, much as we use "please" —P Fay 109³ (early i/A.D.) παρακληθεῖς τοὺς τρεῖς στατήρες (= as) οὓς εἰρήκῃ σοι Σέλευκος δῶνά μοι ἤδη δὲς Κλέωνι, "please give to Cleon the three staters which Seleucus told you to give me" (Edd.), and so¹⁰, P Ryl II. 230⁸ (A.D. 40) παρακληθ[ε]ῖς οὖν ἐκ παντὸς τρόπου ποίησον, "please do your utmost," and P Tebt II. 448 (ii/iii A.D.) παρακληθεῖς δέ, ἀδελφε, συναβουῦ τῷ ἀναδιδόντι σοι τὸ ἐπιστόλιον.

The somewhat stronger meaning "exhort," "urge," is seen in P Oxy VII. 1061⁴ (B.C. 22) ἀνάγκην ἔσχον παρακαλέσαι Πτολεμαῖον, "I have been obliged to urge Ptolemaeus," P Amh II. 130¹⁵ (A.D. 70) παρακέκλυμαι ἐπὶ μισνοῦς (ἡ. μέζονος) ναύλου, "I have been called on to pay (?) a higher freight," BGU III. 846¹⁰ (ii/A.D.) (= *Selections*, p. 94) παρακα[λ]ῶ σοι, μήτηρ, δι[ε]λαγγήτι μοι, "I beg of you, mother, be reconciled to me," and P Oxy I. 117³ (ii/iii A.D.) κατ' ὄψιν σὲ παρακέκλυκα, "I have urged you in person" (Edd.).

For 2 Cor 12⁸ Deissmann (*LAE*, p. 311) cites *Syll* 804 (= 31170)³¹ where a man, who was cured at the shrine of Asclepius in Epidaurus, records regarding one of his illnesses—καὶ γὰρ περὶ τούτου παρεκάλεσα τὸν θεόν, "and concerning this thing I besought the god": see also P Leid K⁹ (B.C. 99) (= I. p. 52) πα[ρ]ακα[λ]ῶ δὲ κ[αὶ] αὐτοὺς τοὺς θεοὺς, ὅπως δώσω αὐτοῖς χά[ρι]μα, and P Lond 1244⁶ (iv/A.D.) (= III. p. 244) εὐχόμενος καὶ παρακαλῶν τὸν θεόν.

With 1 Cor 4¹³ (cf. Ac 16³⁹) Lietzmann (*HZNT ad I.*) compares the use of the verb in *Aristeas* 229, 235, 238, 264. See also Menander *Fragment.* p. 241—

οὐχὶ παρακληθέντας ὑμᾶς δεῖ γὰρ ἡμῖν εὐνοεῖν,
ἀλλ' ὑπάρχειν τοῦτο,

"you ought not to wait to be called on for goodwill to us: we should have that already."

A triple compd. προσετιπαρακαλέω is found in BGU I. 248⁴ (i/A.D.), 249¹⁸ (ii/A.D.).

παρακαλύπτω,

"conceal," "veil," is found in the NT metaphorically only in Lk 9⁴⁵, where Grimm detects a Hebraism without any adequate cause.

παρακαταθήκη,

"trust," "deposit," which is read for παραθήκη in the TR of 1 Tim 6²⁰, 2 Tim 1¹⁴, may be illustrated from *Chrest.* I. 198¹⁷ (B.C. 240) ἐμ παρακαταθήκη, BGU I. 114ⁱ.⁷ (ii/A.D.) ἀπατεῖν παρακαταθήκην ἐξ ὑπαρχόντων, ὃ νοοῦμεν ὅτι αἱ παρακαταθήκαι προικέες ("gifts") εἰσιν, and P Oxy I. 71ⁱ.⁶ (A.D. 303) παρακαταθήκην ἀκίνδυνον καὶ ἀνυπόλογον, "a secure deposit, subject to no claim or charge." See also Artem. p. 4¹⁷ λαβὼν μνᾶς δέκα παρακαταθήκην ἐφύλαξεν and Plut. *Anton.* 21 where the word is used of "deposits" with the Vestal Virgins.

For the verb cf. P Oxy II. 237^v ii. 16 (A.D. 186) παρακαθεμένος τε τὸ ἀργύριον, "placing money on deposit," and BGU I. 326ⁱ. 10 (A.D. 194) (= *Chrest.* II. p. 365) τῇ τε πίστι [α]ῦτης παρακατατίθεμαι (i. παρακατατίθεμαι).

παράκειμαι.

For παράκειμαι, "lie to my hand," "am present," as in Rom 7^{18, 21}, we may compare P Oxy III. 530¹⁷ ff. (ii/A.D.) where a son writes to his mother with reference to certain payments—εἰ πλεῖον δέ μοι παρέκει[το], πάλιν σοι ἀπεστάλκειν, καὶ τοῦτο πέ[μ]πων κέχηρμαι, "if I had had more, I would have forwarded a further sum; I have borrowed to send even this" (Edd.). Striking is the Christian prayer of iv/v A.D. written "in large rude uncials," P Oxy VII. 1058—

Ὁ θε(ὸ)ς τῶν παρακει-
μένων σταυρῶν,
βοήθησον τὸν δο-
υλόν σου Ἀφφουᾶν.
ἀμήν.

"O God of the crosses that are laid upon us, help thy servant Apphousas. Amen" (Edd.). Cf. also *Kaibel* 703⁸ (ii/iii A.D.) γαῖα πατρὶς ἢ παράκειμαι. Preisigke *Wörterbuch s.v.* gives a large number of Ptolemaic exx. of the word, e.g. P Tebt I. 61(δ)¹³² (B.C. 118-7) διὰ τὸν δ[μ]βρον τῶν παρακειμένων υδάτων.

For a new trans. use of the verb = "bring in," "adduce," cf. P Par 15³⁵ (B.C. 120) ἠρώτησεν τὸν Ἑρμῆν εἰ τινα ἀπόδειξιν παρακείται, P Tor I. 1^v. 4 (B.C. 116) παρακείσθαι αὐτὸν τὴν συνχώρησιν, and see Mayser *Gr.* II. i. p. 88.

παράκλησις.

For the primary meaning "appeal," "exhortation" (as in 1 Thess 2⁸, 2 Cor 8⁴) cf. P Grenf I. 32¹⁰ (B.C. 102) διὰ τ]ὰς ἡμῶν παρακλήσεις, with reference to the "appeals" made to allow three soldiers to come to a certain spot, and P Tebt II. 392²⁸ (A.D. 134-5) of the insertion of a name in an agreement of indemnity at the instance of others—κα[τ]ὰ παράκλησιν γέγραπται αὐτῶν. See also the late P Flor III. 323⁶ (A.D. 525) δε[φ]σεις καὶ παρακλή[σ]εις προσ[ε]νήνοχα σφῆ, and from the inscr. *Syll* 552 (= 2695)⁴² (after B.C. 129) κατευχὴν καὶ παράκλησιν παντὸς τοῦ πλήθους ποιείσθαι.

On the semi-technical use of παράκλησις in Lk 2³⁵ with reference to the coming of the Messiah see Dalman *Words*, p. 109 f., and on the similar meaning "comfort" (not "invocation" as Hort *Ecclesia* p. 55) in Ac 9³¹ see Swete *Holy Spirit in the NT* p. 96 f. As against the derivation of Βαρνάβας = υἱὸς παρακλήσεως, see *s.v.* Βαρνάβας.

παράκλητος,

orig. "one called in" to support, hence "advocate," "pleader," "a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges" (Field *Notes*, p. 102). For the history of the word, which in the NT is confined to the Johannine writings, though the idea is present in Paul (Rom 8²⁶⁻³⁴), see the excellent summary by Hastings in *D.B.* iii. p. 665 ff.: cf. Lightfoot *On a Fresh Revision*³ p. 56 ff., Zahn *Introd.* i.

p. 64 f., and Bauer *Joh.* p. 137 ff. (in *HZNT*). Useful reff. to the work of the "advocate" in the Hellenistic world will be found in Deissmann *LAE*, p. 340, where stress is rightly laid on the borrowing of the word in Heb. and Aramaic as evidence of its popular use.

The word is found in a very illiterate letter of ii/A.D., BGU II. 601¹² εὐ οὖν ποιήσης γράψον μοι περὶ τῆς οἰκίας, ὅτι τι ἔπραξας, καὶ τὸν ἀραβῶνα τοῦ Σαραπῶνος πάρακλος (i. παράκλητος) δέδωκα αὐτῷ, καὶ γράψον μοι περὶ τῆς ἀπα(= ο)γραφῆς. In the previous sentence the writer says she has deposited in Demeter's temple καλαμεσιτὰ ἀσπ(= φ)αλισματα ("bonds written with a pen"?). Does she mean παρακληθείσα by her παράκλητος, i.e. "on being summoned"?

The negative of the verbal occurs in *OGIS* 248²⁵ (B.C. 175-161) "that the Demos (of Athens) may . . . show that it honours those who benefit itself and its friends ἀπαρακλήτους," i.e. "uninvited."

παρακοή,

orig. "a failing to hear," "a hearing amiss" (*incuria*), and later active "disobedience" (*inobedientia*), as in Rom 5¹⁹, where it is opposed to ὑπακοή. Cf. Trench *Syn.* p. 227 and see *s.v.* παρακούω. Two Byz. exx. of the subst. are found in P Lond IV. 1345³⁶, 1393⁵² (cited by Preisigke *Wörterbuch s.v.*).

παρακολουθέω.

This important verb is used with various *nuances* of meaning which are closely related, and raise some interesting points of NT interpretation.

(1) Thus in the *v.l.* παρακολουθήσει for ἀκολουθήσει in [Mk] 16¹⁷ the literal meaning "accompany," "follow closely" passes into the meaning "result," as may be illustrated by PSI III. 168²⁴ (B.C. 118) where it is stated that owing to the breaking down of a dyke οὐ κατὰ μικρὸν ἐλάττωμα παρακολουθεῖν τοῖς βασιλικοῖς: cf. P Rein 18¹⁵ (B.C. 108) ὦν χάριν οὐκ ὀλί[γα] μοι βλάβη δι' αὐτὸν παρηκολούθησεν, similarly *ib.* 19¹² (B.C. 108) and BGU IV. 1123¹² (time of Augustus), P Strass I. 22²⁰ (iii/A.D.) ἀν ἐλλαχόσε νομῆ παρακολουθήση ἔχοντός τινος ἀφορμῆν, P Lond 113. 1⁴⁶ (vi/A.D.) (= I. p. 202) ἐδέησεν ταύτην τὴν ἔγγραφον ὁμολογίαν τῆς διαλύσεως μεταξὺ αὐτῶν παρακολουθήσαι, and P Oxy VI. 942⁵ (vi/vii A.D.) πάννυ δὲ ἡμᾶς ἀήδισεν ἢ ἀδελφικῆ σου λαμπρ(ότης) μηδὲν ἡμῖν σημάνασα τῶν παρακολουθησάντων, "we were much displeased with your brotherly excellency for not explaining to us any of the consequences" (Edd.). See also P Tebt I. 28² (c. B.C. 14) τῶν παρηκολουθηκότων ἐμποδι[σ]μῶν τῆ]ς καθ' [ἡ]μᾶς ἀσχολια[s], "the hindrances placed in the way of the performance of our work" (Edd.).

(2) In Lk 1³ the word is often understood = "investigate," as pointing to the evangelist's careful research into the facts he describes. And for this meaning we thought (*Exr.* VII. x. p. 286 f.) that we had found a good ex. in P Par 46¹⁹ (= *UPZ* i. p. 338) (B.C. 152) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party: νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείᾳ πικρότερον

προσενεχθήσεσθ' αὐτῷ, "for I think that you above all others when you have investigated the truth will deal more severely with him." But Cadbury in an elaborate article (*Exp* VIII. xxiv. p. 406), to which we are much indebted, points out that "Apollonius is not appealing for investigation, but is asking Ptolemaeus to summon the offending person to trial," adding that he will summon no other than Ptolemaeus as witness, seeing that of all concerned he is most "cognizant of the truth of the case." The verb, that is, "refers not to future inquiry but to past first-hand knowledge," a sense which, as Cadbury points out, may be further illustrated by such passages as PSI IV. 411³ (iii/B.C.) ὅπως οὖν παρακολουθῶν καὶ σὺ πρὸς ταῦτα ἐξαγάγῃς τοὺς λόγους γέγραφέ σοι, and P Lond 23⁵⁶ (B.C. 158-7) (= *UPZ* i. p. 154) τῆς πρὸς Σώστρατον γραμματέα γεγραμένης ἐπιστολῆς τάντιγραφον ὑποτετάχαμεν, ὅπως παρακολουθῆς. Add also *OGIS* 335¹⁴ (ii/i B.C.), where there are unfortunately many gaps—ἔτι οὐκ ἐ]ν τῷ παρόν]τι καιρῷ μόνον οὐδ[ε] αὐτῶν, [ἀλλὰ] ἐκ παλαιῶ]ν χρόνων π[α]ρηκο]λούθησαν ἡι εἰς τὸν ἡμέτερον δ]ῆμον ἔχ]ο]υσι προθυμῆαι, and the subst. in M. Anton. iii 1 where we are exhorted to "press forward," διὰ τὸ τὴν ἐννόησιν τῶν πραγμάτων καὶ τὴν παρακολούθησιν προαπολλήγειν, "because our insight into facts and our close touch of them is gradually ceasing even before we die" (Haines).

In view then of these passages we seem to be justified in understanding that Luke comes before us in his Preface not as one "having investigated" all his facts afresh, but as one "having acquired familiarity" with them, "having become cognizant" of them, for long (ἀνωθεν), and having so kept in touch with them, that his witness is practically contemporary witness.

In addition to Cadbury's *Exp* art. reference should be made to his "Commentary on the Preface of Luke" in Appendix C to *The Beginnings of Christianity* (edited by Jackson and Lake), Vol. ii. (1922), p. 489 ff., and to the useful list of articles and monographs dealing with the Preface, which will be found there.

(3) If then we are justified in taking παρακολουθῶ in Lk 1³ in the sense "am familiar with," may not this help us in the two passages in the Pastoral Epp., 1 Tim 4⁸, 2 Tim 3¹⁰, in which it occurs? In these the verb is usually taken as = "follow" a standard or rule of conduct, but with this there should at least be associated the prior idea of familiarity with the facts or truths, which lead to the conduct spoken of. In this connexion the following citations may prove helpful—P Tebt I. 6¹⁰ (B.C. 140-139) ὅπως παρακο]λουθήσας τῆι μεγίστηι σπο]υδῆι μηθὲν φρον-τιδος παραλ]πη]ις (with reference to an ordinance previously referred to), *Syll* 664 (= ³718)⁹ (B.C. 98-7) ἐμφαν]ζου]σιν παρ]ηκολουθηκέναι αὐτὰς τοῖς ὑπ[ὸ τοῦ] δήμου ἐψη-φισμ[ένοις πε]ρὶ τούτων πᾶσι, *ib.* 652 (= ³885)²² (c. A.D. 220) οἱ τε ἐφ]ηβοι παρακολουθούντας τῆι περὶ τὸ θεῖον τῆς πόλει[ω]ς θεραπείαι, and c. acc. *ib.* 790 (= ³1157)⁹⁰ (c. B.C. 100?) ὅπως παρ]ακο]λουθῶσι οἱ παραγίνόμενοι πάντες τὰ δεδομένα, and *OGIS* 257¹⁷ (B.C. 125-96) ὅπως δὲ καὶ σὺ τὰ συγχωρηθέντα παρα]κολουθῆς, καλῶς ἔχειν [ἐκρίναμεν ἐπιστεῖλαι σοι (with Dittenberger's note). This meaning of παρακολουθῶ is very common in Hellenistic philosophical writing, e.g. Epict. i. 7. 33, ii. 24. 19, both times c. dat.: cf. also 2 Macc 9²⁷ *v.l.*

παρακούω.

For παρακούω, "hear without heeding," "ignore," as in LXX, Mt 18¹⁷, Mk 5³⁸, cf. the end of a letter P Hib I. 170 (B.C. 247) (= Witkowski², p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, ἵνα μὴ ἀντιφιλίας ἔχθραν [ποιώ]μεθα, P Par 63¹⁸⁰ (B.C. 164) (= P Petr III. p. 28) πέραν λαμβάνειν τῶν ἐξακολουθού(=δ)των ἐπιτ]ρωγ]τοῖς παρακούουσι τινος τῶν μετὰ σπουδῆς [ἐ]γ]νυ-μουμένων, where the verb means simply "ignore," as against Mahaffy's "wilfully misinterpret," and P Flor II. 148⁸ (A.D. 266-7) εἰδὼν δὲ τις τούτων μου τῶν γραμμάτων παρακούση, οὐ συνοίσει αὐτῷ, "if any one of them pays no heed to these my letters, it will not go well with him."

See also for a stronger sense, as in LXX Isai 65¹², *Par.* *Maigrigie de Paris* 3037 διὰ τὸ παρακούειν αὐτόν, "because of his (Pharaoh's) refusal to hear," and *Syll* 256 (= ³557)²⁴ (c. B.C. 207-6) ὡς δὲ ἐπιβ[α]λόμενοι παρῆ[κο]ύσθησα[ν], "were refused": similarly *Test. xii. patr.* Dan. ii. 3, and for the meaning "disobey" see Musonius p. 82³. The verb is discussed by Field *Notes*, p. 28.

παρακύπτω.

In accordance with its derivation this verb suggests primarily looking at something not immediately in the line of vision, which may be seen e.g. by stretching or stooping, and, "when used figuratively, it commonly implies a rapid and cursory glance, never the contrary" (Hort *ad* 1 Pet 1¹²; see also his note on Jas 1²⁵). An instructive ex. is P Oxy III. 475²³ (A.D. 182) where a slave, anxious to catch a glimpse of castanet-players in the court below, is described as—βουληθεὶς ἀπὸ τοῦ δώματος τῆς αὐτῆς οἰκίας παρα-κύψαι: cf. Jn 20¹¹, Ev. Petr. 11. The verb is also found in P Lips I. 29¹⁰ (a will—A.D. 295) μηδὲ παρακ[ύ]πτειν φτινιούσιν πράγμα[τ]ι δια[φ]έρον[τ]ί μοι. Παρακύπτω is discussed by Field *Notes* pp. 80 f., 235 f., and Abbot *50h. Voc.* p. 300 ff. Ὑπερκύπτω occurs in *Syll* 802 (= ³1168)²¹ (c. B.C. 320) ὑπερέκυπτε εἰς τὸ ἄβατον. See also *s.v.* κύπτω, ἀνακύπτω, κατακύπτω, and Epict. i. 1. 16 (cited by Sharp *Epict.* p. 75).

παραλαμβάνω

is the usual expression for receiving anything but money, for which ἀπέχω (aor. ἔσχω) is regularly used. Its correlative, as in the NT, is παραδίδωμι: thus *Syll* 588 (c. B.C. 180), a long account of ἀναθήματα in the Temple of Apollo at Delos, begins τάδε παρελάβομεν ἐν τῷ ναῷ τοῦ Ἀπολλωνος παρὰ ἱεροποιῶν . . . καὶ παρέδομεν τοῖς μεθ' ἑαυτοῦς ἱεροποιοῖς. Cf. also the illiterate P Oxy IV. 742²⁴ (B.C. 2) (= Witkowski², p. 127 f.) παράλαβε παρὰ Πόθου τὸν κάλαμ[ο]ν πανα[ρ]ίβωμ[ι] . . . ἀπόστειλὸν μοι πόσας δέσμας παρελήφες (for form, *Proleg.* p. 52) . . . παράδος δέ τινι τῶν φίλων ἀριθμῶ αὐτάς, "receive from Pothos the reeds all together, send me word how many bundles you have received, and deliver a few of them (see *s.v.* παραδίδωμι) to one of our friends."

Wilcken *Ostr.* i. p. 109 quotes a few instances of ἔλαβον in receipts with its correlative παρέλαβον in one place: on the relation of παρέλαβον to ἔλαβον in Jn 1¹² see *Proleg.* p. 115.

Other exx. of the verb are P Fay 123¹³ (c. A.D. 100)

παραλάβωμεν τὸ ἐλάδιον λυ(=οι)πὸν ἐὰν δόξῃ σοι, "let us get from him the rest of the oil if you agree" (Edd.), P Tebt II. 309²⁷ (A.D. 116-7) παρελήφαμεν τὸ [βιβλίδιον, "we have received the account," and P Strass I. 45⁶⁴ (A.D. 312) παρελάβαμεν τὸ ἐγγεγραμμένον μέτρον τοῦ πυροῦ καὶ κριθῆς ὡς πρόκειται, "we received the registered amount of wheat and barley as agreed." With Jn 14³ Deissmann (*LAE* p. 166) compares an ancient epistolary formula: δόξα . . . τῷ . . . θεῷ . . . τὴν ψυχὴν ἡνίκα συμφέροι παραλαμβάνοντι.

The form παραλάβοσαν in 2 Thess 3⁸ N* AD* has received increasing attestation since Moulton's note in *Proleg.* p. 52, and for the intruded nasal in παραλήμφομαι (Jn 14³), see the exx. in Maysen *Gr.* p. 194 f. P Amh II. 35¹⁶ (B.C. 132) shows ἐπὶ τὴν παράληψιν τῶν ἐκφορίων, "for the collection of the rents": cf. P Ryl II. 83³ (A.D. 138-161) π[ρὸς παράληψ[ιν καὶ] καταγωγὴν βιβλ[ίων], "for the receiving and forwarding of the accounts." For παραλημπτής see Preisigke *Fachwörter s.v.*: the μ is wanting in the "badly written and ill-spelled" receipt issued by "the receivers of public clothing"—οἱ . . . παραληπτα δημοσί(σ)υ ἱματισμοῦ (P Ryl II. 189¹—A.D. 128).

παραλέγομαι.

For the meaning "coast along" in Ac 27⁸, Field (*Notes*, p. 143 f.) cites Diod. Sic. xiii. 3 κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν, xiv. 55 αἱ δὲ τριήρεις ἐπλευσαν εἰς τὴν Διβύνην, παρελέγοντο δὲ τὴν γῆν. In BGU II. 665^{ii.14} (i/A.D.) ἐνεξεῖλατο γὰρ θέων παρα[λ]έγων, the verb seems to refer to casual, incidental speech.

παράλιος,

"by the sea" (Lk 6¹⁷): cf. *Syll* 498 (= ³ 468)¹ (B.C. 244-3) στρατηγὸς ἐπὶ τὴν χώραν τὴν παραλίαν. According to Herwerden (*Lex. s.v.*) ἡ παραλία = ἡ πάραλος (ναῦς sc.) occurs rather frequently in Attic inscr.

παραλλαγῆ.

The special meaning of a periodic "change" of a heavenly body which this word has in its only NT occurrence (Jas 1¹⁷), is illustrated by Hort *ad l.* from Dion Cass. lxxvi. 13, where it is said of the Emperor Severus in the North of Scotland—τὴν τε τοῦ ἡλίου παράλλαξιν καὶ τὸ τῶν ἡμερῶν, τῶν τε νύκτων καὶ τῶν θερινῶν καὶ τῶν χειμερινῶν μέγεθος ἀκριβέστατα κατεφόρασεν. In Aristeas 75 παραλλαγή is used of stones arranged alternately—λίθων ἐτέρων παρ' ἐτέρους, τοῖς γένεσι παραλλαγῆν ἐχόντων. For the verb cf. Preisigke 494⁴ (love-charm—iii/A.D.) εἰς τὸ παραλλαγῆναι τὴν ψυχὴν αὐτῆς, Theophr. *H.P.* v. i. 3 αἱ πέψεις τῶν καρπῶν παραλλάττουσι, "times of ripeness vary."

παραλογίζομαι.

The first meaning "cheat in reckoning" which Hort (*ad Jas* 1²³) finds in this word is well illustrated by *OGIS* 665¹⁶ (A.D. 48) δαπάνας ἀδίκους καὶ παραλογισ[θε]σ[ας] ("fraudulently reckoned"). For the verb = "cheat," "delude" in general we may cite P Magd 29⁵ (B.C. 218) παραλελόγισται μ[ε], P Amh II. 35¹² (B.C. 132) παραλογισάμενος τοὺς παρ' ἡμῶν γεωργοὺς. In P Oxy I. 34 *vers.*^{ii.9} (A.D. 127) ἐπέλ

υπέθυνός ἐστιν ὡς παραλογίσασθαι τι βουληθεὶς τῶν δεόντων, the reference is to a keeper of a state library, who had shown a willingness to "make a wrong use of" certain documents. Cf. Col 2⁴, where the verb points to drawing an erroneous conclusion from the reasoning submitted.

The subst. παραλογισμός seems always to point to *wilful* error; see e.g. P Lond 24²⁸ (B.C. 163) (= I. p. 32, *UPZ* i. p. 118) ἴφ' οἷς διαπέπρακται ἐπὶ παραλογισμῷ, "what he had carried through in a deceitful manner," P Oxy VIII. 1103⁵ (A.D. 360) τῶν νεολέκτων τῶν στρατευθέντων ὑφ' ἡμῶν ἐκ παραλογισμοῦ ἀνευεγκόντων ὡς μὴ πληρωθέντων τοῦ συμφώνου τοῦ πρὸς αὐτούς, "the new levies raised by us for military service had falsely represented themselves as not having received the sum agreed upon with them" (Edd.): cf. Aristeas 250 where womankind is said to be subject to sudden changes of opinion διὰ παραλογισμοῦ, "through fallacious reasoning." For παραλογία cf. P Amh II. 33¹⁵ (c. B.C. 157) ἀδικημάτων[υ] καὶ παραλογιῶν σίτου τε καὶ χαλκοῦ, "misdeeds and peculations of both corn and money" (Edd.).

παραλυτικός.

For this rare word cf. Vett. Val. pp. 110⁸⁴, 127²¹. Παράλυτος is found in Artem. p. 244² ὁ ἐξ αὐτῆς γεννώμενος παράλυτος ἐγένετο, cf. *ib.*⁴

παράλυω.

For the literal sense "loose," "set free," cf. PSI IV. 435⁹ (B.C. 258-7) (as restored by Deissmann, *LO⁴*, p. 121) ἐμοῦ δὲ π[α]ρ[α]καλέσαντος τὸν θεὸν Σάραπι,] ὅπως ἂμ με παράλυσι τοῦ ἐνταῦθα [ἔργο]υ, *Syll* 226 (= ³ 495)¹⁷⁶ (c. B.C. 230) ἐξ ὧν ἀπέλυσε μὲν τὴν πόλιν ὀφειλημάτων, παρέλυσε δὲ τόκων. The subst. παράλυσις occurs in Artem. p. 263¹⁴.

παραμένω,

"remain beside," "stand by," is common: e.g. BGU IV. 1097¹⁶ (time of Claudius or Nero) οὐχο (= οὐκ) ὀλιγορῶ ἀλλὰ εὐψυχόουσα πα[ρ]αμένω, P Ryl II. 234¹⁷ (ii/A.D.) εἰ βούλει παραμεῖναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, P Oxy I. 120¹² (iv/A.D.) ἀποστῖλόν μοι τινα . . . παραμένοντά μοι ἄχρις ἂν γνῶ πῶς τὰ κατ' αἵμα ἀποτίθαιται (ἴ. ἐμὲ ἀποτίθεται), "send someone to stay with me until I know the position of my affairs" (Edd.), *ib.* IX. 1222⁴ (iv/A.D.) παραμεῖναι τῇ ἀπετήσῃ (ἴ. ἀπαιτήσῃ), "to stay for the collection."

In P Flor I. 44¹⁹ (A.D. 158) parents offer in lieu of interest for a loan the services of their son παρα[μ]ένοντα τῷ [Δ]ημετρ[ί]φι καὶ ποιούν[τα] τὰ ἐπιτασσόμενα ἀπ[τ]ῷ. Vitelli notes that "παραμεῖναι (cf. παραμονή) is a common euphemism for *serve*": he quotes the will of Gregory Nazianzen, αὐτῇ παραμεῖναι τὰς κόρας μέχρι τοῦ τῆς ζωῆς αὐτῆς χρόνου. Such a *nuance* would heighten the force of Phil 1²⁵, and still more that of Jas 1²⁵. For other exx. cf. P Petr III. 2²¹ (B.C. 236), where a man in his will sets free certain slaves ἕμ μοι παραμεῖν[ουσιν] ἕως ἂν ἐγὼ ζῶ, "if they remain with me as long as I live," BGU IV. 1126⁹ (B.C. 8) where a barmaid comes under the obligation ἐπὶ χρόνον ἕτη τρία . . . παραμενεῖν, "that she shall remain for the space of three years," in the beer-shop, in

discharge of certain debts, P Tebt II. 384²¹ (contract of apprenticeship to a weaver—A.D. 10) *παρεξόμεθα τὸν ἀδελφὸν ὑμῶν (ἰ. ἡμῶν) Πασίωνα παραμένοντα αὐτῷ ἐνιαυτὸν ἕνα*, “we will produce our brother Pasion to remain with him (the weaver) for one year,” P Oxy IV. 724¹³ (A.D. 155) *παραμενεῖ δέ σ[ο]ι μετὰ [τὸν] χρῆ[νον] ὅσας ἐὰν ἀργήσῃ ἡμέρας ἢ μῆνας*, where it is provided that an apprentice shall “remain” with his master for as many days or months as he may have played truant during his apprenticeship, and from the inscr. *Syll* 850⁵ (B.C. 173–2) *παραμεινάτω δὲ παρὰ Ἀμύνταν Σωτήριχος ἔτη ὀκτὼ ἀνεκλήτως*, of a slave, and *ib.* 840⁹ (= ³ 1209²⁴) (B.C. 101–100) *ἀφῆκεν ἐλεύθερον παραμεινάτα αὐτῷ τὸν τὰς ζωᾶς χρόνον*, of a slave boy manumitted, but to stay with his master as long as he lives. The service is clearly *free*: Vitelli’s “euphemism” must not be pressed too far.

In late Greek *παραμένω* has come to mean “remain alive,” cf. Schmid, *Atticismus* i. p. 132, who cites Dio Chrys. i. 62. 8, *al.*, and for the double compd. *συνπαραμένω* cf. PSI I. 64³ (i/B.C.?). The subst. *παραμονή* occurs in P Ryl II. 128²⁰ (c. A.D. 30) *μη στοχασάμενος ὦν ὀφείλει μοι σὺν τῇ γυναικὶ αὐτοῦ κατὰ παραμονήν*, “being oblivious of the debt which he and his wife owe me in accordance with a contract of engagement” (Edd.)—*παραμονή* standing for *παραμονῆς συγγραφῆς*: see also Preisigke *Fachwörter s.v.* *Παραμονή* = “durability” is found in P Lond V. 1764⁴ (vi/A.D.) *ἀναδεχόμενος τὴν τοῦ οἴνου κἀλλονήν καὶ παραμονήν*.

παραμυθεομαι.

The derived sense “comfort,” “console,” as in I Thess 5¹⁴, is well illustrated by the Christian letter written by a servant to his master regarding the illness of his mistress—P Oxy VI. 939²⁶ (iv/A.D.) (= *Selections*, p. 130) *παραμυθοῦμε[ε]θα δὲ αὐτὴν ἐκάστης ὥρας ἐκδεχόμενοι τὴν [σ]τὴν ἀφίξιν*, “but we are comforting her by hourly expecting your arrival.” See also P Fay 19⁶ (ii/A.D.) *παραμυθοῦμενον καὶ προτρέποντα*, “comforting and tending” with reference to Antoninus’ care of the Emperor Hadrian. The double compd. *προσπαραμυθεομαι* is found in *Syll* 342 (= ³ 762²⁹) (c. B.C. 48) *τὴν εὐνοίαν τοῦ [βασιλέ]ως πρὸς τὴν τ[ῆ]ς πόλεως σωτη[ρ]ίαν προσπαραμυθοῦμενος*.

παραμυθία

in its only occurrence in the NT, I Cor 14³ (cf. Sap 19¹²), refers to spiritual “encouragement” or “comfort.” J. Weiss *ad l.* thinks that the idea may be derived from the tales which a mother or nurse relates to a child: cf. I Thess 2¹¹ and MGr *παραμύθι*, “fable,” “tale.” In the Christian P Oxy X. 1298² (iv/A.D.) the writer addresses his correspondent as—*παραμυθία τῶν φίλων*, “the consolation of his friends”: cf. P Th-ad 17¹⁷ (A.D. 332). In BGU IV. 1024^{vi. 12ff.}, a long legal report of the end of iv/A.D., we read of an old woman who sold her daughter *πορνοβοσκῶ*. *ἕνα δυνηθῶ διατραφῆναι*. The girl is murdered, and the mother demands that the murderer *παρασχεῖν αὐτῇ εἰς λόγον διατροφῶν ὅλ[ι]γην τινα τοῦ βίου παραμυθίαν*. The word seems to have developed into the “comforts” of life, as with us—it is at any rate “consolation” in a money form that is suggested. Cf. the late use of the word=“gratuity”

(*Lat. solatium*) in P Lond V. 1785⁵ (vii/A.D.), and its technical use in monetary transactions, as illustrated in P Hamb I. p. 128 n¹.

παραμύθιον,

which in the NT is confined to Phil 2¹ (cf. Sap 3¹⁸), is explained by Moule (*CGT ad l.*) as meaning “the converse which draws the mind aside (*παρα*—) from care; the *aegri-moniae alloquium* of Horace (*Epod.* xiii. 18),” much in the sense of our “solace.” Cf. P Flor III. 332¹⁸ (ii/A.D.) when a mother writes to her son—*γράφε μοι συνεχῶς περὶ τῆς ὑγίας ὑμῶν, ἕνα ἔχω παραμύθιον τῆς προελεύσεώς* (“condition”) *μου*. In an epitaph of about Hadrian’s time, *Kaibel* 951⁴, a son is described as *πατὴρ καὶ μητὴρ . . . παραμύθιον*. An adj. *παραμυθιακός* (not in LS⁸) occurs in P Oxy XIV. 1631¹³ (contract for labour in a vineyard—A.D. 280) *παραμυθιακῆ ἐργασία*, which the editors understand of keeping the vines well tended probably by digging, and quote *Geop.* iii. 5. 4 (May) *παραμυθίζεται γὰρ ὁ σκάφος τῆν διψῶσαν ἔμπελον*.

παρανομέω,

“act contrary to the law” (Ac 23³), is not so common as we might have expected, but see *OGIS* 765⁹ (ii/B.C.) *οὐ μόνον δὲ ἐν τῇ χώρῃ εἰς τοὺς π[ο]λι[τ]ας παρε[ν]δ[ι]μον*. Cf. also PSI IV. 330⁹ (B.C. 258–7) *ῥῆδικῶς μετὰ βίας παρανομηθείς*, and the late P Oxy VIII. 1106⁹ (vi/A.D.), where certain lawbreakers are warned that a troop of soldiers may hand them over *πρὸς τιμωρίαν ὧν ἂν παρανομήσαι τολμησειεν*, “to be punished for any lawlessness upon which they may venture.”

παρανομία.

In P Oxy VIII. 1119⁸ (A.D. 254) a petitioner complains of *τὴν τόλμαν καὶ τὴν παρανομίαν*, “the audacity and illegality,” of a certain amphodogrammateus, and the same papyrus shows ¹⁰ *ἐκ τοῦ παρανομήματος*, “in consequence of his illegal action.” For the adj. cf. *Chrest.* II. 372^{vi. 24} (ii/A.D.) *τὸ ἀναγνώσθην δάνειον ἐκβάλλω ἐκ παρανόμου γάμου γενόμενον*, and P Tebt II. 285⁴ (A.D. 239) where it is applied to “illegitimate” children. The adv. occurs in P Flor I. 36³ (iv/A.D.) *τὰ παρανόμως καὶ ῥυσοκυνδύως ἐπ[ὶ] τῶν τόπων τολμώμενα*.

παραπικραίνω,

“provoke” (= *παροργίζω*, Hesych.), is regarded by Moffatt (*ICC ad Heb* 3¹⁸) as a LXX coinage “to express ‘rebellious’ with a further sense of provoking or angering God.” In Deut 32¹⁸ it is parallel to *παροξύνω*.

παραπικρασμός

occurs in the NT only in Heb 3^{8, 15} from Ps 94 (95)⁸: cf. *Aq* 1 Kingd 15²³, *Sm* Job 7¹¹, and *Th* Prov 17¹¹, and see Nestle’s note in *Exp* T xxi. p. 94.

παραπίπτω.

The use of this verb in P Oxy I. 95³⁴ (A.D. 129) *ἦν ἐὰν συμβῆ παραπεσῖν ἢ ἄλλως πως διαφθαρή[η]γαί*. [. . . , “if the terms of it (*sc.* a contract) should be broken or it in any

other way be rendered invalid" (Edd.), supports the sinister meaning in Heb 6⁸ (cf. Sap 6⁹, 12²): cf. also *Ostr.* 50³ (as amended *Ostr.* ii. p. 430—time of Trajan) διὰ τὸ π(αρα)-πεπ(ω)κέναι τὴν προ(ε)ραν ἀποχ(ή)ν, where, in view of the foregoing ex., Wilcken (*Ostr.* i. pp. 78 f., 820) falls back on his earlier interpretation of the verb = "danebenfallen," "verlorengehen." See also P Oxy VIII. 1133¹² (A.D. 396) διὰ τὸ παραπεπτοκένη (i. παραπεπτωκέναι) τὸ γραμματ(ι)όν σου καὶ μὴ εὑρίσκεισθαι δηλῶ τοῦτω (= ο) ἄκρον, "since your bond has been lost and cannot be found I declare that it is null" (Ed.), and BGU I. 214¹⁵ (A.D. 152) διὰ τὸ φάσκειν παραπεπ(π)τωκέναι.

For the meaning "fall into" c. dat. (as in 2 Macc 10⁴) cf. the Christian letter P Lond 1915³ (c. A.D. 330-340) τρι[s ἐν . . .]ηφθονε συμφορῇ παραπεσοῦσιν βοη[θεί]ν π[α]ρ[α]γγέλ(λ)εται ἡμῖν ὁ θεῖος λόγος, "to those who have fallen into . . . misfortune the word of God exhorts us to give succour" (Bell): cf. 6 and *ib.* 1916²⁹. The verb occurs *ter* in Vett. Val., e.g. p. 73²⁵ τῇ διανοίᾳ παραπί- τοντες.

παραπλέω.

This NT ἀπ. εἰρ. = "sail past" (Ac 20¹⁶) is found in P Petr II. 45^{11,2} (B.C. 246) παραπλεύσαντες εἰς ὄλους τοὺς [. . .] υς ἀ[νέ]λαβον . . . [In P Lond 854⁵ (i/ii A.D.) (= III. p. 206, *Selections*, p. 70) Wilcken (*Archiv* iv. p. 554) now reads παρεπο[λησ]ίμην for the editors' παρεπ[λευσ]ίμην.] For the subst. see P Oxy III. 525¹ (early ii/A.D.) ὁ παράπλους τοῦ Ἀνταεπολίτου ὀχληρότατός ἐστιν, "the voyage past the Antaeopolite nome is most troublesome."

παραπλήσιος.

P Par 63¹⁹ (B.C. 164) (= P Petr III. p. 32) τοὺς ἀλλ[ο]υς τοὺς παραπλησίους, "other similar persons," P Tor I. 1^{11,22} (B.C. 116) καὶ τοῦ μὲν Φιλοκλέους παραπλήσια τοῖς διὰ τοῦ ὑπομνήματος προενογκάμενου, "Philocles brought forward matter similar to what was contained in the memorandum": cf. the adverbial use in Phil 2²⁷.

παραπλησίως.

With παραπλησίως in Heb 2¹⁴ = "similarly," *i.e.* almost "equally" or "also," Moffatt (*ICC ad l.*) compares Maxim. Tyr. vii. 2 καὶ ἐστὶν καὶ ὁ ἀρχὸν πόλεως μέρος, καὶ οἱ ἀρχόμενοι παραπλησίως.

παραπορεύομαι,

"pass by": P Petr II. 13(5)⁸ (B.C. 258-253) ο[ὐ]κ ἔδει μὲν οὖν σε παραπορεύεσθαι, "you ought, indeed, not to have passed us by in this way" (Ed.), PSI IV 354¹⁸ (B.C. 254-3) ἐν τῷ παραπορεύεσθαι τὸν βασιλέα: cf. Mt 27³⁹, *al.*

παράπτωμα.

In the royal ordinance P Tebt I. 5⁸¹ (B.C. 118) it is laid down that the measures used by revenue officers shall be tested, and that they must not exceed the government measure by more than the two [. . .] allowed for errors, τῶν εἰς τὰ παραπτώματα ἐπικεχωρημένω[ν] . . . β: the editors suggest two hundredths of a χοίνιξ. A "slip" or "lapse" rather than a wilful "sin" is the connotation

PART VI.

suggested, and the same weakened sense may be found in P Lond 1917¹⁴ (c. A.D. 330-340) where the writer speaks of a παράπτωμα διαβολικῆ (sic) into which he had fallen, but which, as Bell suggests, may not mean more than that he had stayed too long in the κηπολάχανον ("vegetable garden") mentioned just before. Needless to say, we do not propose to define the word in its NT occurrences from these instances: see *Field Notes*, p. 160 f.

παραρρέω.

For the verb used metaphorically "flow past," "drift away," in Heb 2¹, Moffatt (*ICC ad l.*) refers back to Prov 3²¹, and quotes Clem. *Paed.* III. xi. 58 διδὸ καὶ συστέλλειν χρῆ τὰς γυναῖκας κοσμίως καὶ περισφίγγειν ("bind themselves round") αἰδοὶ σάφρονι, μὴ παραρρῶσι τῆς ἀληθείας διὰ χανούτητα ("vain conceit").

The subst. παραρρῆμα, with reference apparently to a covering stretched along a ship's side for purposes of protection, is found in *Syll.* 969⁸⁸ (B.C. 347-6) ποιήσει δὲ καὶ κιβωτοὺς τοῖς ἰστίοις καὶ τοῖς παραρρῦμασιν τοῖς λευκοῖς.

παράσημος.

Ramsay (*Luke*, p. 36 f.) describes the dat. absolute in Ac 28¹¹ παράσημῳ Διοσκούροις, "with the Dioscuri as figure-head," as "the correct technical form, guaranteed by many examples in inscriptions," thus rendering unnecessary Blass's conjectural alteration ὧ ἦν παράσημον Διοσκούρων. For this use of παράσημος cf. P Lond 256 *reizo* (a)⁸ (A.D. 15) (= II. p. 99) ἦς παράσημος ἴβις, P Tebt II. 486 (an account of corn-lading—ii/iii A.D.) εἰς ἀνασείτησιγ πλο(ων) β, ὧν ἐνὸς μὲν οὐ παράσημον Θάλια . . . καὶ λοιποῦ οὐ παράση(μον) γυμ(), and P Lond 948⁸ (A.D. 236) (= III. p. 220) κυβερνήτης ἰδίου πλοίου . . . ἀσήμου, where, however, the editor notes that the termination of ἀσήμου is doubtful, and has perhaps been altered. P Lille I. 22 and 23 (B.C. 221) concern two ships belonging to the Queen which have no figure-head (ἀχάρακτος): see Wilcken *Archiv* v. p. 226.

In the Gnomon 194 (= BGU V. p. 31) the word is used in the general sense "mark" or "sign"—μόνῳ προ . [.] αὐ ἐξὸν τὸ τῆς δικαιοσύνης παράσημον φορεῖν. See also Aristaeas 147, 158. For the verb παρασημειόμαι cf. P Oxy I. 34 *versol.* 14 (A.D. 127) παρασημειούσθ[ωσαν], with reference to the "notes" made by the officials at the side of public documents, BGU I. 82¹¹ (A.D. 185) παρασημωσάμενος τὴν ἐπιστο[λή]ν, "having taken note of the letter," and for the subst. cf. P Giss I. 40^{11,5} (A.D. 212) ἡ τῆς ἀτιμ[ί]ας παρασημεί[ω]σις.

παρασκευάζω,

"prepare," "make ready." The verb is used in a causative sense in P Amh II. 145¹¹ (iv/v A.D.) οὐδὲν ἔτιρον] παρασκευάζει πολλοὺς εἰδότας τὸ [σὸν] εἰς ἡμᾶς ἐνδιάθετον προσφεύγειν [μοι], "no other reason causes many who know your feelings for me to come to me for help" (Edd.), PSI I. 50⁸ (iv/v A.D.) σοὶ ἐβήλωσα ἵνα παρασκευάσῃς τοὺς σκυτέας ("the leather workers") τοῦ Ἀμμωνίου παρασχεῖν τῷ ταυρελάτῃ ("the bull driver") τὸ δέριμα, and the late BGU I. 103⁸ (vi/vii A.D.) (= *Chrest.* I. p. 100) καταξήσων τοῦτους παρασκευάσε ἀμφοτέρους ἐλθὴν ἐνταῦθα.

Other exx. of the verb are BGU IV. 1159⁹ (time of Augustus) ἐργατήαν παρεσκευακῶς (i. παρεσκευακῶς) μεγάλην, and from the inscr. *Syll* 721 (= 3662)¹⁷ (B.C. 165-4) εὐχρηστον ἑαυτὸν παρασκευάζειν, *ib.* 545 (= 3707)¹⁸ (ii/B.C.) τὰ πρὸς τὸν καιρὸν ἐμπείρως καὶ προθύμως παρεσκεύασεν. In I Cor 14⁹ the mid. παρασκευάζεται is better understood intransitively "prepare," "make preparations," than reflexively "prepare himself" (AV, RV): see *Proleg.* p. 156. Cf. also P Cairo Zen 59096⁴ (B.C. 257) ὅπως τὰ πρὸς τὴν [παρουσίαν αὐτοῦ] παρασκευασώμεθα.

παρασκευή

is found in the general sense o. "preparation" in P Petr II. 45^{iii.17} (B.C. 246) τοιαύτην παρασκευήν, P Strass I. 41⁶ (A.D. 250) αἰτοῦμε[ν] δοθῆναι ἡμῖν ἡμέραν πρὸς παρασκευὴν τῆς δίκης, and *Syll* 503 (= 596)¹³ (c. B.C. 200) τῆ[s τε τῶν σιτῶν παρ]ασκευῆς ἐφρόντισ[εν].

For παρασκευή as the technical designation for Friday (cf. MGr) see Didache viii. I ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν. "but ye shall fast on the fourth day and the preparation day (Friday)": cf. Jos. *Antt.* XVI. 163 (vi. 2). The questions raised by the use of παρασκευή in the Synoptics and Jn lie outside our province, but see Abbott *Joh. Gr.* p. 92 f. Herwerden *Lex. s.v.* cites ἡ παρασκευή = *dies Veneris* from Clem. Al. p. 316, 15 (*Sylb.*).

παρατείνω,

"prolong" (Ac 20⁷): cf. P Oxy II 237^{viii.10} (A.D. 186) παρατείνων τὴν ἀπόδοσιν, "to postpone payment." The verb is used of distance in P Amh II. 68^{xi} (late i/A.D.) ἐφ' ὄσον παρατείνει νό(του), P Strass I. 29⁹ (A.D. 289) λελονχέναι . . . [τ]ῆς γῆς [ἐ]φ' ὄσον παρατίνουσιν νότον.

παρατηρέω.

For this verb "watch carefully," as in Mk 3² *al.*, cf. P Par 42⁹ (B.C. 156) (= *UPZ* i. p. 318) χαριεὶ δὲ συμπαραστέας ἡμῖν ἐν τοῖς λοιποῖς καὶ παρατηρήσας τοὺς ἀλάστορας, "you will do us a favour if for the future you will stand by us and keep a watchful eye on the criminals," and P Oxy VI. 937¹⁸ (iii/A.D.) παραγγέλλω σοι ἵνα . . . παραγγέλλης πᾶσι τοῖς ἐκεῖ . . . παρατηρεῖσθαι αὐτήν, "I bid you to bid all who are there to keep a strict watch on it (a stone bowl)."

In Lk 20²⁰ Field (*Notes*, p. 74) prefers to take the verb absolutely, "watching their opportunity." Hobart p. 153 f. illustrates its use for close observation of an illness. *Zébt Ostr* 10 (ii/A.D.) (= P Tebt II. p. 337) contains "a note of a number of days on which an unnamed person παρατηρεῖ." For the verb with reference to the scrupulous (not "wrongful") observance of days and seasons in Gal 4¹⁰, Burton (*ICC ad l.*) cites Dion Cass. xxxviii. 13 τὰ ἐκ τοῦ οὐρανοῦ γινόμενα παρατηρεῖν, and three passages from Josephus. See also Aristeas 246.

παρατήρησις,

"a watching for" (Lk 17²⁰), like its verb, is claimed by Hobart p. 153 as a medical term. MGr παρατήρησις, "observation," "watchfulness."

παρατίθημι.

For παρατίθημι in its literal sense "place beside," "set before," as in Mk 6⁴¹ *al.*, cf. P Oxy II. 326 (c. A.D. 45) π[α]ρατέθεικα τῆι μητρὶ Φιλου[μέν]ηι τὸ βροχίον τοῦ μέλανος ("the ink pot"). A literary ex. is afforded by Menander *Fragm.* 146 p. 43—

ὡς ἄμυδαλὰς
ἐγὼ παρέθηκα,

"when I had set almonds before you." From this the transition is easy to "submit," "report," "bring forward by way of proof" (cf. Ac 17³), e.g. P Tor I. 1^{ii.28} (B.C. 116) ὦν καὶ παραθήσομαι ἀντίγραφα ἐπὶ τῆς καταστάσεως, P Oxy I. 33 *verso*^{iii.13} (interview with an Emperor—late ii/A.D.) ὁ ἡβδό[κατος] εὐθὺς δραμῶν παρέθετο [τῷ] κυρίῳ, "the veteran straightway ran and reported it to his lord," P Tebt II. 287¹⁰ (A.D. 161-9) ἐνέ[τ]υ[χ]ον τῷ στρατηγῷ π[α]ρατιθέμενοι . . . "they petitioned the strat gus adding a statement . . .," *ib.* 291³² (A.D. 162) ταῦ[τ] ἐστὶν τὰ π[ε]ρὶ τοῦ γένους παρατεθέντα, "this is the evidence submitted concerning parentage" (Edd.), *ib.* 318²⁴ (A.D. 166) ἀκ[ο]λοῦθως οἷς παρεθ[έ]μην ἀντ[ι]γρα[φ]ῶ[ι]ς, "in accordance with the copies of the deeds submitted by me" (Edd.), PSI V. 447¹⁶ (A.D. 167) ἃ τε παρέθοντο (cf. Blass-Debrunner, § 94. I) δικαιώματα τῷ [π]ρογογγρα[μμένῳ] Ίουλίῳ, and P Thead 15⁶ (A.D. 280-281) τὴν δὲ βίαν πολλάκις παρεθέμεθα διὰ τῶν σῶν ὑπομνημάτων, where Jouguet (see his note *ad l.*) finds the meaning to be, "nous avons fait plusieurs fois consigner, à toutes fins utiles, le récit de ces actes dans ton journal." The subscription of *Chrest.* I. 26³⁵ (A.D. 156), for which Wilcken can find no exact parallel, runs—ἐἴ τινα δίκαια ἔχεις, τῷ στρατηγῷ παραθεῖ καὶ τὰ δέοντα ποιήσει.

The verb is common in connexion with the declaration and registration of claims on property, as when in P Oxy IV. 713 (A.D. 97) a claim of ownership addressed to the keepers of the records is headed—παρετέθ(η), "inserted in the register": cf. *ib.* II. 237^{viii.24} (A.D. 186) παρατιθέωσαν δὲ καὶ αἱ γυναῖκες τῆς ὑποστάσεσι τῶν ἀνδρῶν, "wives shall also insert copies in the property-statements of their husbands" (Edd.). For the mid. = "pledge," "deposit with another," see CPR I. 12³ (A.D. 93) παρεθέμην σοι ἐνέχυρα περονείδων ("buckles"?) ζεύγος, and the corresponding use of the subst. in P Oxy III. 533⁹ (ii/iii A.D.) αἰ πρόσδοδοί μου . . . παρὰ τῷ ταμίῳ [ἐ]ν π[α]ραθέσει λογισθήτωσαν, and P Gen I. 44²⁴ (A.D. 260) διὰ τῆς παραθέσεως τῶν δραχμῶν.

Hence the thought of "commend" a person to the care of another, as in P Oxy XIV. 1663³ (a letter of recommendation—ii/iii A.D.) Σωτήρα . . . παρατίθεμαί σοι, and PSI I. 96³ (v/A.D.) παραθέσθαι αὐτῷ τοῖς πρωτοκ[ωμῆταις]: cf. Ac 14²³, 20³², also Ps 30⁶ (Lk 23⁴⁶).

παρατυγχάνω,

"happen to be present," as in Ac 17¹⁷ (cf. Field, *Notes* p. 125), may be illustrated from P Oxy I. 113¹⁶ (ii/A.D.) χάριν ἔχω θεοῖς πᾶσιν γινώσκων [[ἔ]τι] ὅτι μετέλαβον παρατετευχότα Πλουτωνία εἰς τὸν Ὄξυρυνχίτην, "I thank all the gods to think that I came upon Plutonium in the Oxyrhynchite nome" (Edd.), *ib.* 76¹¹ (A.D. 179) πρὸς

καιρὸν παρατυγῶνων εἰς κώμην Νεμέρας, "happening at the present time to be at the village of Nemeræ" (Ed.l.). The idea of "chance" is not necessarily implied, and is often almost wholly wanting, see e.g. P Tebt II. 303¹⁵ (A.D. 176-180) ὅπως παρατύχη εἰς τὸν . . . διαλογισμὸν, "that he may be present at the assize," *ib.* 276¹⁵ (ii/iii A.D.) ἡ δὲ Ἀφροδίτη παρατυγῶνονσα τῷ τοῦ ["Ἄρεως, "Venus being in conjunction with Mars," P Lips I. 29¹² (A.D. 295) οὐ β[ού]λομαι αὐτὴν παρατυ[χ]εῖν τοῖς ἡμετέροις [πράγμασιν, "I do not wish that she should mix herself up in our affairs," and *Preisighe* 421¹² (iii/A.D.) (= Deissmann *LAE* p. 372) ἵν' [ο]ν εἰδῆς καὶ παρατύχης . . ., "in order that you may know and be present (at a festal procession)."

For a new subst. *παράτευξις* = "intercourse," "personal relations," see the early Christian letter P Amh I. 3 (a)ⁱⁱⁱ. 21 (between A.D. 264 and 282) (= Deissmann *LAE* p. 195) ὧς ἡμᾶς [ὠφέλησε] παράτευξιν πάπα, "as he hath profited us by dealings with the Papas."

παραυτικά.

P Oxy II. 237^{viii}. 14 (A.D. 186) μὴ παραυτικά ἀρνησάμενος ὀφείλειν, "not having immediately denied the claim."

Hence the adjectival use in 2 Cor 4¹⁷ = "for the moment"; but cf. *Field Notes* p. 183. For the form *πάραυτα* (παρ' αὐτά) see P Tebt I. 13¹⁵ (B.C. 114) πάραυτα δὲ συμψήσαντες ἀπὸ τῶν προγεγραμμένων) ἔνα, "whereupon we immediately seized one of the above-mentioned persons" (Edd.), and cf. *Mayser Gr.* p. 486.

παραφέρω

is found in pass. in Heb 13², Jude 12, = "am turned aside." Similarly *Field (Notes, p. 39)* renders the act. *παρήνεγκε* in Mk 14³⁸ "turn aside, cause (or suffer) to pass by," and supports the rendering by various passages from Plutarch, e.g. *Vit. Pelop.* ix. τοῦ δὲ Φυλλίδου παραφέροντος τὸν λόγον, "letting the remark pass without notice." We may add *Plut. Arat.* 43 τότε μὲν οὖν παρήνεγκε τὸ ῥηθέν, "he let what was said pass without regarding it," which the editor quotes for a similar meaning in P Eleph II⁵ (B.C. 223-222) σὺ δὲ ἔως τοῦ νῦν παρενήν[οχ]ας ἐ[.]η πάνθ' ὑπερθέμενος.

Παρήνεγκα καὶ παρέδωκα is a common formula in tax receipts (*Wilcken Archiv* iii. p. 395): cf. also the interesting papyrus dealing with the apotheosis of Apis, P Gen I. 36¹⁵ (A.D. 170) (= *Chrest.* I. p. 113) παρήνεγκα καὶ παρέδωκα ὑπὲρ τοῦ προκειμένου ἱεροῦ ὑπὲρ ἀποθεώσεως Ἐπιδοῦ Θωαῖτος βυσσοῦ στολισματος πήχεις δέκα, and BGU III. 974⁵ (A.D. 380) (= *Chrest.* I. p. 500 f.) παρήνεγκα καὶ παραδέδωκα ἡμῖν εἰς εὐθέμεναι τῶν . . . στρατιωτῶν ἀπὸ δηληγατῶνος κανόνος . . . οἴνου ξέστατος δισχειλούς.

For the meaning "bring forward," "produce," cf. P Amh II. 81¹² (A.D. 247) παρενεκείν αὐτὸν τοὺς β[ο]θηθῶν αὐτοῦ, and P Flor II. 127⁵ (A.D. 256) where a man writes that, in view of his arrival, the bath should be heated, and the wood for burning kept in readiness—καὶ δοκοῦς εἰς αὐτὸ παρενεχθῆναι. See also the late P Oxy I. 131¹⁴ (vi/vii A.D.), 135²⁴ (A.D. 579), and cf. *Aristeas* 316.

παραφρονέω.

With 2 Cor 11²³ παραφρονῶν λαλῶ, "I am talking like a madman," we may compare the account, written at earliest about A.D. 200, of the trial of an Alexandrian gymnasiarch before the Emperor Claudius, *Chrest.* I. 14ⁱⁱⁱ. 14, where the condemned man scornfully asks—τοῖ(=τί) γὰρ ἄλλο ἔχομεν εἶ(=ἦ) παρα[φ]ρονοῦντι βασιλεῖ τόπον διδοῖναι; "for what else is there to do except to give way to a mad king?" *Παραφροσύνη* is similarly attributed to the Emperor Gaius Caligula in *Jos. Antt.* XIX. 284 (v. 2) τοῦ διὰ τὴν πολλὴν ἀπόνοιαν καὶ παραφροσύνην, ὅτι μὴ παραβῆναι ἠθέλησεν τὸ Ἰουδαίων ἔθνος τὴν πάτριον θρησκείαν καὶ θεὸν προσαγορεύειν αὐτόν, ταπεινώσαντος αὐτούς.

παραφροῖα.

We can cite no instance of this form as in 2 Pet 2¹⁶ (v.l. παραφροσύνη), but for *παραφρόνησις* (as in LXX Zach 12⁴) cf. BGU I. 310²¹ (Byz.) π[α]ραφρόνησις.

παραχειμάζω,

"spend the winter" (Ac 27¹², 28¹¹, *al.*): cf. *OGIS* 544²⁰ (ii/A.D.) ἀποδεξάμεν[όν] τε στρατεύματα τὰ παραχειμάσα[ν]τα ἐν τῇ πόλει.

παραχειμασία,

"a wintering" (Ac 27¹²): cf. *Syll* 342 (= 762)¹⁶ (A.D. 48) κατὰ τὴν Γαίον Ἀγτωνίου παραχειμασίαν.

παραχρήμα,

"immediately": P Par 46¹² (B.C. 152) (= *UPZ* i. p. 338) παραχρήμα παρέσομαι πρὸς σε, and P Fay 92¹⁸ (A.D. 126) παραχρήμα διὰ χιρὸς, "directly from hand to hand" (Edd.), a common phrase in monetary transactions, see further *Berger Strafklauseln* p. 78 f. The word is associated with delay for a month in such a passage as P Amh II. 49⁸ (B.C. 108) ἀποτεισάτωσαν ἐν τῷ ἐχομένῳ μην[ῶ] ἡμίλιον παραχρήμα. On the other hand notice the emphatic εὐθύς καὶ παραχρήμα in P Strass I. 35¹⁷ (iv/v A.D.): cf. *Dalman Words*, p. 28 f.

πάρδαλις,

"a leopard" (Rev 13²): cf. the varied assortment of animals in the charm P Lond I. 121⁷⁸² (iii/A.D.) (= I. p. 109) αἰλουρος (weasel) λέων πάρδαλις μυγαλός (shrewmouse). For *πάρδαλις* as a type of roguery, see *Headlam's note ad Herodas* III. 89.

παρεδρεύω,

lit. "have my seat beside." For the religious connotation of the verb in its only NT occurrence 1 Cor 9¹³, we may cite *Syll* 552 (= 695)²⁷ (ii/B.C.) γενέσθω δὲ καὶ γυναικῶν ἔξοδος εἰς τὸ ἱερὸν καὶ παρεδρευῶσαν ἐν τῷ ἱερῷ τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρεῖαν ποιούμεναι τῆς θεοῦ: cf. *ib.* 521 (= 717)²⁵ (B.C. 100-99) where the ephēbi at Athens are commended because παρήδρευσαν . . . ταῖς ἐκκλησίαις ἀπά[σ]ταις ἐν ὅπλοις—they "attended" the meetings in arms, although they were not allowed yet to speak or vote. The Lat. *adsideo* is a close equivalent.

The newly discovered "historian" of the Trojan War,

Dictys the Cretan, tells us, P Tebt II. 268⁷² (early iii/A.D.) τῇ δὲ πυρᾷ παρήδρευεν Αλ[ας, "Ajax kept vigil by the pyre" of Patroclus. See also the magic P Lond 121⁸⁸² (iii/A.D.) (= I. p. 112) πέμψον ἀγγελὸν σου ἐκ τῶν παρεδρεύ(=δ)ντων σου, and OGIS 473⁹ (A.D. 37-41) ταμίας ὁ παρεδρεύσας τὴν πρόωτην ἐξάμνηον Φιλόδημος Ἐστιά[ου. In Aristeas 81 τοῖς δὲ τεχνίταις παρήδρευεν ἐπιμελῶς, Thackeray renders "would carefully supervise the craftsmen." The subst. πάρεδρος, "assessor" (cf. Sap 9⁴), appears in OGIS 185⁸ (i/B.C.), where see Dittenberger's note.

παρειμι

= (1) "am present": P Lille I. 12¹ (B.C. 250-249) ἐμνήσθη σοι καὶ παρόντι περὶ τῶν ἑ (ἀρουρῶν), "I have recalled to you in your presence (i.e. by word of mouth) the affair of the hundred arourae," P Lond 42²² (B.C. 168) (= I. p. 30, UPZ i. p. 3¹⁰, Selections, p. 10) ὡς ἔτ[ι] σοῦ παρόντος πάντων ἐπεδέμην, "while you were still at home I went short altogether," P Amh II. 66³⁵ (A.D. 124) παρῆναι τοὺς μαρτυρησάσι δυναμένους τὸ[ν] φόν[ο]ν, "that there were present persons able to witness to the murder" (Edd.), and P Oxy VII. 1070⁵⁰ (iii/A.D.) κατ' ὄψιν παρών, "when with you in person" (Edd.); (2) "have come": P Par 46¹⁸ (B.C. 153) (= UPZ i. p. 338) παραχρήμα παρῆσομαι πρὸς σέ, P Ryl II. 77⁴⁵ (A.D. 192) παρὼν εἶπ(εν), "came forward and said." Field (*Notes*, p. 65) prefers this latter meaning in Lk 13¹: see also Mt 26⁵⁰ *al.*

We may add a few exx. of prepositional phrases—P Tebt II. 423¹⁴ (early iii/A.D.) ἐν τῷ παρόντι, "at present," P Ryl II. 108⁷ (A.D. 110-1) ἐπὶ τοῦ παρόντος, "for the present," P Fay 122²¹ (c. A.D. 100) (as in Olsson *Papyrusbriefe*, p. 179) κατὰ παρόντα, "at present," P Giss I. 47¹⁵ (time of Hadrian) πρὸς τὸ παρόν, "with regard to the present" (cf. Heb 12¹¹): cf. also P Ryl II. 109¹⁰ (A.D. 235) ἐπὶ παρόντι σοι διὰ βοηθοῦ, "you being represented by an assistant" (Edd.).

παρεισάγω,

lit. "bring in from the side," hence "introduce" (2 Pet 2¹): cf. P Tor I 1¹¹¹ 4 (B.C. 116) προεφέρετο ἀλλότριον εἶναι τὸ παρῆσαγόμενον ὑπ' αὐτοῦ, where παρα- does not convey any idea of secrecy or stealth, cf. *s.v.* παρῆσφάρω. This applies also to the verb in Aristeas 20 εἰ τινες προήσαν ἢ μετὰ ταῦτα παρῆσθησαν εἰς τὴν βασιλείαν, "any who were there before or had since been introduced into the kingdom" (Thackeray), and in Apol. Aristides 8.

παρεῖσακτος.

Like παρῆσάγω, this word in its only occurrence in the NT, Gal 2⁸, need not necessarily have a sinister reference, but may simply mean that the brethren are "alien" to the body into which they have introduced themselves: see Burton *ad Gal l.c.* and cf. Suid. παρεῖσακτον· ἀλλότριον.

παρῆσδύω.

The subst. occurs in P Strass I. 22⁹⁰ (iii/A.D.) οὐδεμίαν παρῆσδυσιν ἔχεις, ἢ γὰρ γ[υν]ῆ ἐν τῇ νομῇ γέγονεν πολλῷ χρόνῳ, "you cannot creep in, for the woman has been in possession for a long time": the sense is just that of Jude 4

παρῆσδύσαν (2 aor. pass. for 2 aor. act., Blass *Gr.* p. 43) γὰρ τινες ἄνθρωποι. See also Vett. Val. p. 345⁸, and Linde *Épíc.* p. 26.

παρῆσέρχομαι,

lit. "come in from the side." The use of the verb in Rom 5²⁰ "come in to the side of a state of things already existing" (SH) shows that the idea of *stealth* is not necessarily present: cf. Vett. Val. p. 357⁹ τοῦτο δέ μοι παρῆσῆλθεν περὶ τῆς προκειμένης ἀγωγῆς. On the other hand with Gal 2⁴ "who sneaked in to spy out our freedom" Burton (*ICC ad l.*) compares such a passage as Luc. *Asin.* 15 εἰ λόκος παρῆσέλθοι.

The corr. double compd. παρῆσέρχομαι occurs in the late P Lond 1075¹⁷ (vii/A.D.) (= III. p. 282) ἵνα μὴ τοῦ λοιποῦ[ν] παρῆσῆθῃ τοῦ σκοποῦ ὑμῶν.

παρῆσφάρω.

With the phrase in 2 Pet 1⁵ σπουδῆν πᾶσαν παρῆσενγκαντες Deissmann compares the almost similar expression in the i/A.D. Decree of Stratonicea, *CIG* II. 2715 a¹⁰ πᾶσαν σπουδῆν ἰσφάρεσθαι, as pointing, to say the least, to a common use by the two writers "of the familiar forms and formulae of religious emotion"; see *BS* p. 360 ff., and especially p. 367. The phrase εἰσφάρομαι σπουδῆν in late Greek is fully illustrated by Mayor *ad* 2 Pet *l.c.*, but his claim that the addition of παρα- alters the sense can hardly be pressed in view of the above citation. See, however, the nuance "smuggle" in P Tebt I. 38¹² (B.C. 113) (= *Chrest.* I. p. 363) χάριν τῶν παρῆσφρόντων εἰς τὴν κώμην καὶ παραπωλούντων Κολ[πιτ]ικὸν ἔλαιον καὶ κίκι, "owing to the smuggling into the village and illicit sale of Colpitic and castor oil" (Edd.).

παρεκτός.

This rare word used as a prep. c. gen. "apart from," "except" (*quater* in NT) is seen in *Test. xii. patr.* Zab. i. 4 παρεκτὸς ἐνοίας, Didache vi. 1 παρεκτὸς Θεοῦ. For the form παρέξ cf. PSI I. 53¹ 21 (census return—A.D. 132-3) παρέξ τῶν προγ(εγραμμένων), "apart from the persons written above," and P Oxy VIII. 1133⁹ (A.D. 396) τοὺς τέσσαρας χρυσίνους παρέξ μυριάδων ἑξακοσίο(=ω)ν, "four golden solidi less 600 myriads."

παρεμβάλλω.

The military use of παρεμβάλλω, which is common in the LXX = "encamp" (cf. Anz *Subsidia*, p. 311 f.) appears in Lk 19⁴³ 8 (περιβαλοῦσιν ΔΒ) in the sense "cast up," "raise up." With this may be compared the technical use in P Fay 91⁶ (A.D. 99), where we have παρεμβάλλουσα used absolutely to describe a woman who puts olives into the press: similarly P Ryl II. 128⁹ (c. A.D. 30). See also P Oxy I. 129⁴ (vi/A.D.) ὅτι εἰς ἕκθεσμα πράγματά τινα παρεμβάλλεις ἑαυτὸν, "that you are giving yourself over to lawless deeds" (Edd.).

παρεμβολή,

originally "insertion," "interpolation," came as early as Theophilus (*fr.* 9) or Diphilus (*fr.* 57) to be used of a

"camp" or "encampment." [Phryn. ed. Lob. p. 377 describes the word as *δεινῶς Μακεδονικόν*, but see Thumb *Hellen.* p. 224.] It is so used in the LXX and *decies* in the NT with slightly varying connotations.

Similar exx. from the papyri are BGU IV. 1097⁶ (time of Claudius or Nero) ἀπήλθεν εἰς παρεμβολήν στρατεύσασθαι, *ib.* I. 140⁵ (time of Hadrian) προετέθη ἤδε ἡ ἐπιστολ(ή)? ἐν τῇ] π[α]ρεμβολ(ῇ) τῆ[ς] χεμασία[ς] λεγώνο(ς) τρίτης, P Oxy XII. 1481³ (a soldier to his mother—ii/A.D.) διότι ἐν παρεμβολῇ ἡμί (l. εἰμι), and from the inscr. *Syll* 318 (= 3700)²⁰ (Thessalonica—B.C. 117) μετεπέμψατο εἰς τὴν παρεμβολήν. See also Kennedy *Sources*, p. 15

Interesting reff. to the great παρεμβολή near the suburb of Nicopolis will be found in the letter on the Meletian schism, P Lond 1914¹⁰ (A.D. 335?). For the village named Παρεμβολή in the Arsinoite nome, see P Ryl II. 330 (A.D. 130), and the editor's note to P Hamb I. 2³ (A.D. 59).

παρενοχλῶ.

For παρενοχλῶ, "annoy," "trouble," c. dat. as in Ac 15¹⁹, its only occurrence in the NT, cf. P Gen I. 31⁴ (A.D. 145-6) Διόσκορος . . . ἐκάστοτέ σοι κατ' ἐπίδημιαν παρενοχλῶν. The more usual constr. in the Κοινή is c. acc., e.g. P Vat C²⁷ (B.C. 161) (= *UPZ* i. p. 267) τὸν τε βασιλέα δι' ἐντεύξεων παρηνοχλήκαμεν, P Tebt I. 32³ (B.C. 145?) στόχασαι οὐδὲν θῶως μὴ παρενοχλήσ[η]ς τὸν Ἄσκ[κ]ληπιάδην, *ib.* 34³ (c. B.C. 100) μὴ παρενοχλεῖ(σ)θω ὑπ' οὐδενός, and the quaint injunction to certain village officials P Lond 379³ (iii/A.D.?) (= II. p. 162) μὴ παρενοχλεῖ(= εἰ)τε ἀκαιρῇ (l. ἀκαιρί), "do not give trouble at inconvenient seasons." From the inscr. we may cite *OGIS* 139¹⁶ (B.C. 146-116) γράψαι Δόχῳι . . . μὴ παρενοχλεῖν ἡμᾶς πρὸς ταῦτα, and the new literary reference in Menander's *Θυρωρός*, Demiańczuk, *Suppl. Com.* p. 56 οὐκ ἀδελφός, οὐκ ἀδελφὴ παρενοχλήσει.

The verbal ἀπαρενόχλητος is found in P Tor I. 17ⁱⁱⁱ 28 (B.C. 116), P Oxy II. 286¹⁰ (A.D. 82) (see *s.v.* παρέχω), and BGU II. 638¹³ (A.D. 143).

παρεπίδημος.

The sense of "a sojourner," or "a stranger" settled in a particular district only for a time, which is confined in the LXX to Gen 23⁴, Ps 38(39)¹², and in the NT to 1 Pet 1¹ (see Hort's note), 2¹¹, Heb 11¹³, can be well authenticated in our documents. Thus in a Will, P Petr III. 7¹⁵ (B.C. 238-7), a bequest is made to a certain Apollonius—παρεπίδημον δε καὶ Συριστὶ Ἰωνάθας [καλεῖται, and in P Tor II. 8¹³ (B.C. 118) παρεπίδημοῦντες (*peregrini*) and κατοικοῦντες (*incolae*) are distinguished. Cf. also *OGIS* 383¹⁵⁰ (mid. i/B.C.) πλήθος ἐπιχώριον καὶ παρεπίδημον, and Polyb. xxxii. 22. 4.

The corr. verb is common, e.g. P Petr II. 13(19)¹² (mid. iii/B.C.) θῶως τ[αυτὸ]ν γε τὸν χρόνον παρεπίδημῆς, "in order that for this season at least you may sojourn with us" (Ed.), BGU I. 113¹³ (A.D. 143) βουλόμενος παρεπίδημῆν πρὸς καιρόν, P Oxy III. 473³ (A.D. 138-160) a decree in honour of a gymnasiarch by the magistrates and people of Oxyrhynchus together with the "resident" Roman and Alexandrian citizens—Ἰωμαίων καὶ Ἀλεξανδρέων τοῖς

παρεπίδημοῖσι, and Aristaeas 110 προστάξει μὴ πλέον εἰκοσιν ἡμερῶν παρεπίδημῆν. With Heb 11¹³ we may compare *IosPE* i. 22²⁷ τῶν παρεπίδημοῦντων ξένων. See further Hicks *CR* i. p. 6, Deissmann *BS* p. 149, Wilcken *Papyruskunde* I. i. pp. 40, 55, and Jouguet *Vie municipale* p. 92 ff.

παρέρχομαι,

"pass by": P Giss I. 54¹¹ (iv/v A.D.) (= *Chrest.* I. p. 498) πολλοὶ (l. πολλὰ) πλοῖα παρήλθαν γομώμενα: cf. Lk 18³⁷. For the constr. with διὰ, as in Mt 8²³, cf. P Amh II. 154² (vi/vii A.D.) μὴ παρελθεῖν τινα διὰ τῶν ἐποικειῶν αὐτοῦ, "that no one should pass by the way of its farmsteads." The verb is used in connexion with *time* in P Magd 25³ (B.C. 221) παρεληλυθότος τοῦ χρόν[ου], and the Imperial edict P Fay 20³ (iii/iv A.D.) ἐκ τοῦ παρελθόντος χρόνου: cf. Mt 14¹⁵, where Wellhausen draws attention to the force of παρα- in composition, and understands παρήλθεν as "vorgedrückt," i.e. "advanced," see *Proleg.* p. 247. For the meaning "arrive," cf. P Gen I. 72⁴ (ii/iii A.D.) εὐθέως οὐν ἀρ[γ]ύριον ἐτοίμασον, ἵνα παρερχόμενος εὔρω πρ[ὸ] β[ε] ἡμοῦ.

In other instances, such as Lk 12²⁷, παρέρχομαι, when used participially with a finite verb, means little more than our "come and . . ." In P Oxy I. 38¹¹ (A.D. 49-50) the verb is used of an "application" to the strategus—καθὰ π[α]ρήλθον ἐπὶ τοῦ γενομένου τοῦ νομοῦ στρατηγοῦ Πασίω-νος. See also *s.v.* ἀντιπαρέρχομαι.

πάρεισις.

Wetstein *ad Rom* 3²⁵ cites Dion. Hal. *Antt. Rom.* vii. 37 ὀλοσχηρὴ πάρεσιν οὐχ εὔροντο, τῆν δὲ εἰς χρόνον ἀναβολὴν ἔλαβον, in support of the meaning "remission of punishment," and Lietzmann (*HZNT ad l.*) adds a reference to Xenophon *Hipparch.* vii. 10. To these two exx. of this important NT ἄπ. εἶρ. Deissmann (*BS* p. 266) now supplies a possible third. It occurs in BGU II. 624²¹ (time of Diocletian), where παρέσει implies (temporary) "remission of debt," cf. 1⁹ ἱεράς μὴ ἀμέλει ὀφιλῆ[ς]. If this is correct, it may be taken as supporting Field's contention (*Notes*, p. 153f.) that while both ἀφεσις and πάρεσις imply remission, the former is more commonly used of the remission or forgiveness of a sin, the latter of a debt: but see *s.v.* ἀφεσις.

παρέχω.

This common verb appears both in the act. and mid. = "provide," "supply": (1) act.—P Eleph 1⁴ (marriage-contract—B.C. 311-0) (= *Selections*, p. 2) παρεχέτω δὲ Ἡρακλείδης Δημητρίαι ὅσα προσήκει γυναικὶ ἐλευθεραὶ πάντα, "let Heraclides provide for Demetria all things that are fitting for a freeborn woman," P Amh II. 48³ (B.C. 106) παρεχέτω οἶνον μόνμον, "let him provide wine that will keep," BGU II. 531ⁱⁱ 20 (A.D. 70-80) ἐὰν δὲ ἀστοχήσης, [αἰώ]νιαν μοι λούπην [π]αρέχιν μέλλεις, "if you forget me, you will cause me endless grief," P Oxy VI. 937³² (iii/A.D.) εἴ τινος χρήξει ὁ Ἀντινοεὺς παρασχῆσεις (for fut. cf. *Proleg.* p. 176 f.) αὐτῷ, "if the man from Antinoöpolis wants anything provide him with it" (Edd.), P Gen I. 75¹⁴ (iii/iv A.D.) τόπον δὲ αὐτοῖς παράσχεσ ποῦ μίνωσιν, and the Christian P Oxy XIV. 1682⁵ (iv/A.D.) ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ

μετὰ δολοκλήριος σε τὰ οἰκεία ἀπολαβεῖν, "may the divine providence grant that you may be restored in security to your home" (Edd.). For the phrase κόπους παρέχειν τινί, as in Mt 26¹⁰ *al.*, see *s.v.* κόπος and add BGU III. 815⁷ (ii/A.D.) ὁ προ[κου]ράτορ μου κόπους [τινὰ] πα[ρ]έχει περι τῆς [δο]χῆς, and more particularly for Gal 6¹⁷ the Leiden papyrus cited *s.v.* βαστάζω.

(2) mid.—P Hal I. 8⁴ (B.C. 232) τὰς χρείας παρέχουσαι, P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παρασχέσθαι τοὺς ὀμολοῦντας (i. ὀμολογούντας) τὴν καῦσιν καθὼς προκείται ἔτι, with reference to the heating of a gymnasium, P Oxy II. 275²⁰ (A.D. 66) (= *Selections*, p. 57) where it is provided that a father at the expiry of a contract of apprenticeship παρέχεται, "shall produce," his son to make good any days on which he may have played truant (ἀτακτῆση), *ib.* 286⁹ (A.D. 82) παρέχουσαι ἐμὲ τε καὶ τὴν μητέρα μου Θεῶσιν ἀπαρονοχλήτους καὶ ἀνεισπράκτους κατὰ πάντα τρόπον, "would guarantee me and my mother against any trouble or liability whatsoever" (Edd.), BGU III. 846²¹ (ii/A.D.) (= *Selections*, p. 94) οἶδα τί [ποῦ] αἰμαυτῶ παρέσχημαι, "I know what I have brought upon myself."

This prepares us for the further meaning "show" or "present oneself," as in Tit 2⁷: e.g. P Par 63^{viii.15} (B.C. 164) ἑμᾶντὸν ἀμεμψιόρητον παρέσχημαι, P Oxy II. 281¹³ (A.D. 20–50) παντελῶς ὄντα ἀνέγκλητον ἑματῆν ἐν ἀπάσει παρεσχόμεν, "I showed myself completely blameless in every respect," and the marriage contract CPR I. 27¹⁴ (A.D. 190) αὐτῆς δὲ τῆς Θεοσαρίου ἀμεμπτὸν καὶ ἀκατηγόρητον ἑαυτὴν παρεσχόμεν (= ε) ἐν τῇ συμβίωσει.

Similarly in the inscr. *Magi* 86¹³ (ii/B.C.) πρό[θυμο]ν ἑα[υτὸν] πρὸς τὰ π[α]ρα[κα]λοῦμενα παρέχεται, *Friend* 65⁶ (c. B.C. 190) εἴνου[ν] ἑαυτὸν] καὶ [ἐ]κτενῆ παρεσχόμε[ν]ος διετέλει, and the *exx.* in Herwerden *Lex. s.v.* and Deissmann *BS* p. 254.

The technical use of παρέχω, "pay," is seen in P Petr I. 16(2)¹³ (B.C. 230) where, with reference to the repayment of a sum of money, the person liable comes under an agreement—ἐὰν δὲ μὴ διαγράψω [καὶ] μὴ παρασχῶμαι τὸ λοιπὸν ἑμφανῆς ἀποτεῖσω ἡμιόλιον, "if the whole be not paid then I will pay 50 per cent. over and above the money (as fine)" (Ed.). So frequently in ostraca receipts, e.g. *Ostr.* 1012⁴ (end ii/A.D.) παρέσχεσθε εἰς στρ[ατι]αγικὰς χρείας εἰληθῆς Ἡρακλειανῆς ἀχύ(ρου) . . . εἰς γ(όμον) ᾧ: cf. *Ostr.* i. p. 107 f.

παρηγορία,

"consolation" (Col 4¹¹): cf. the two sepulchral inscr. *Kaibel* 204¹³ (i/B.C.)—

Οὐκ ἔπιον Διῆθης Ἄιδων(δος) ἔσχατον ὕδωρ,
ὡς σὲ παρηγορίην κἀν φθιμένοισιν ἔχω,

and *ib.* 502⁴ (iii/iv A.D.) βουλή ταυτὸν ἔπραξε παρηγορίην υἱοῖ[ο]. For the verb see the pagan letter of consolation on the occasion of a death P Oxy I. 115¹¹ (ii/A.D.) (= *Selections*, p. 96) παρηγορεῖτε οὖν ἑαυτοὺς, *Syll*³ 866²³ (A.D. 153) παρηγορήσαι αὐτοῦ τὰ τε τέκνα καὶ τοὺς συγγενεῖς . . . φέρειν συνμέτρως τὰ τῆς λύπης, and *Kaibel* 261¹⁹ (ii/A.D.) τὸν βίον τρυφῆ παρηγόρησον. As an *ex.* of the reciprocal middle we may cite MGr *vā* παρηγορηθούμε, "that we may comfort one another."

παρθενία,

"virginity" (Lk 2³⁶): PSI I. 41⁵ (iv/A.D.) ἀνδρὶ Παγένει ᾧ συνήφθην ἐκ παρθενίας, *Syll* 567 (= ³983)¹⁸ (ii/A.D.) ἀπὸ παρθενείας. See also the illustrations from late literary sources in *Field Notes*, p. 50. MGr παρθενιά.

παρθένος,

"maiden," "virgin": cf. P Ryl II. 125²³ (A.D. 28–9) διὰ τῆς ἑαυτοῦ θυγατρὸς παρθένο, and P Lond 983⁴ (iv/A.D.) (= III. p. 229), where a man complains of abusive language addressed τῇ ἡμετέρᾳ συμβίῳ καὶ τῇ παρθένῳ μου θυγατρὶ. In *Kaibel* 565³ (not later than ii/A.D.) παρθένος is a child of five years of age. For the rare fem. form τῆ παρθένης (cf. MGr παρθένα), Hatzidakis (*Zinl.* p. 24) cites a papyrus published in the *Journal des Savants*, 1873, p. 100. In farm accounts, P Fay 102³⁰ (c. A.D. 105), payments are made for παρθέ(νων) λικνίζουσά(ων), "girls winnowing." For αἱ παρθένοι αἱ ἱεραῖ, see the citation from *Michel* 694 *s.v.* εἴτεν, and cf. W. M. Ramsay *Ann. of Brit. School at Athens* xviii. p. 58.

The masc. used of men who have not known women in Rev 14⁴ may be paralleled from *CIG* IV. 8784b—

Σκεῖος θεουργῶν (cf. Ac 9¹⁵) συλλαλείτω παρθένω
βλάβης σκέπεσθαι δεσπότην Κωνσταντίνου:

cf. also *Joseph and Asenath* 3 ἐστὶν δὲ οὗτος ὁ Ἰωσήφ ἀνὴρ θεοσεβῆς καὶ σώφρων καὶ παρθένος, *ib.* 6 ἄσπασον τὸν ἀδελφόν σου, διότι καὶ αὐτὸς παρθένος.

The adj. παρθεν(ε)ίος is found in the illiterate P Ryl II. 435² (ii/A.D.) παρήγγελκά σου (i. παρήγγελκά σοι) ἄλλα (for accentuation, *Archiv* vi. p. 379) ἀπαξ ὅτι ἄρην (i. ἄρον) τὰ παρθενιά σου τέκνα, "I have charged you more than once 'Take away your children born of a maiden'": cf. παρθενικός in P Lond 47⁴¹ (ii/A.D.) (= I. p. 82) δάφνη παρθε[νι]κή. See also P Par 57^{ii.21} (B.C. 156) where for παρθένην Wilcken (*UPZ* i. p. 445) suggests παρθενικήν or παρθένειον with ζώνην understood. For different forms of the word used as proper names see Preisigke *Namenbuch*.

παρίημι,

"let pass," "omit" (Lk 11⁴²), cf. P Giss I. 43²³ (ii/A.D.) μηδ[έν]α παρεικέναι ἀναπόγρα(φον), P Oxy IX. 1202¹⁶ (A.D. 217) παρει[κ]εν τὸν ἡμέτερον υἱόν—a father's complaint that his son's name had been omitted from a list of ephēbi, and *Syll* 326 (= ³709)²⁸ (B.C. 107) οὐδένα δὲ χρόνον ἄργον παρείς. In P Oxy IV. 713²⁶ (A.D. 97) ἐκ τῆς Θρασηνμάχου παρειμένης (*sc.* γῆς), παρειμένης is a technical term applied to land, perhaps, as the editors suggest, in the sense of "conceded to" or "abandoned": cf. now *ib.* XII. 1549^{14.39} (A.D. 240), also P Hib I. 53⁵ (B.C. 246) with the editors' note, and see Heb 12¹². For the meaning "admit" we may cite Aristeas 173 παρειμένο δ' εἰς τὴν αὐλήν . . . ἡσπασάμεθα τὸν βασιλέα, "on being admitted to the court, we greeted the king."

παριστάνω, παρίστημι.

The trans. sense of this verb "place beside," "present," "produce," is well seen in its use in connexion with judicial proceedings, as when in P Ryl II. 94²¹ (A.D. 14–37) the head and the secretary of a guild of weavers become sureties

for the production of five of their number against whom proceedings were pending—*ἐπάνανκον παραστήσι(ν) σοι αὐτοῦ(ς) ὀπηνίκα ἐὰν ἐρή (l. αἰρή) ἐκδικούντες τὰ διὰ τοῦ ὑπομνήματος Πανινούτιος*, “it is incumbent on us to produce them for you whenever you choose, to answer the claims stated in the petition of Paninoutis” (Edd.): cf. P Oxy II. 2 9¹⁴ (A.D. 23) *ἐὰν δὲ μὴ παριστῶ ἐν τα[is] προκειμέναις ἡμέρα(ι)ς ἐκτέισω τὰ προκειμένα(ι)ς τῶν χρυσίων μν[α]ίων δύο ἄνυπερθέτως*, “if I do not produce him (a prisoner for whom he had become surety) within the said number of days, I will pay the said two minae of gold without delay” (Edd.), P Amh II. 66⁴⁰ (A.D. 124) *οἱ ὑπὸ σοῦ παραστήθηντες μάρτυρες ὁμολόγησαν τὸν φόνον ἐγνωκέναι*, “the witnesses produced by you acknowledged that they knew of the murder” (Edd.), and P Oxy VI. 897¹⁰ (A.D. 346) *ἐπέθετο ἡμῖν ἡ ὑμῶν ἐμμέλια ὥστε Χωοῦν . . . ἀναζητῆσαι καὶ παραστήσαι*, “your grace required us to search out and produce Chooos” (Edd.).

This judicial sense helps us in I Cor 8⁸ *βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ*, “food will not affect our standing with God” in the Day of Judgment to which the fut. tense points. Cf. P Hal I. 121⁸ (mid. iii/B.C.) with reference to the oath by race or descent, *ἄλλον δ' ἄρρον μὴδὲν ἐξέσω ὁμνύνα μῆ[δ] ὄρκ[ι] ἐμοὶ μὴδὲ γενεᾶν παρίστασθαι*: with the editors' note p. 121.

For the verb in connexion with *sacrifice*, as in Rom 12¹, cf. *Priene* 113⁴⁰ (after B.C. 84) *τάς τε θυσίας τὰς εἰθισμένους καὶ τὰς πατρίους τοῖς τῆς πόλεως πα[ρ]αστήσειν θεοῖς*, and *Magn* 98⁴⁷ (beg. ii/B.C.) *παριστανέτωσαν δὲ καὶ οἱ οἰκονόμοι . . . ἱερεῖα τρία, [ἃ] θύσουσιν τῶι τε Διὶ . . .* [This last is apparently the earliest inscrip-tional evidence as yet known for the form *παριστάνω*: cf. Thieme. p. 13.] See also Deissmann *BS*, p. 254.

The rendering “is ready” (for the reaper) which Swete prefers for *παρέστηκεν* in Mk 4²⁹ may be supported by P Petr III. 43(3)¹⁵ (iii/B.C.) *ἔτι δὲ [οὐ]κ ἀγνοεῖς ὡς σοι διελέγην περὶ τοῦ ση[σ]άμου καὶ κρότωνος [δ]τι παρέστηκεν*. “further you are well aware how I told you in conversation that the sesame and croton are ready”: cf. P Lille I. 8⁵ (iii/B.C.) *γεωργῶ γῆν βασιλικὴν ἀρουρῶν ῥῆ, καὶ ἡ γῆ παρέστηκεν*.

The intrans. sense “appear” is seen in P Oxy XIV. 1642² (appointment of a representative—A.D. 289) *ἀποσυστήμι σε κατὰ ταῦτά μου τὰ γράμματα παραστήναι παρὰ σοὶ ἐν τῷ Ὁξυρυγχίτη*, “I appoint you by this my deed to appear at home in the Oxyrhynchite nome as my representative” (Edd.). For the literal sense “am standing by,” “am at hand,” as in Lk 19²⁴, cf. Aristeas 19.

For the subst. *παράστασις* cf. P Magd 22⁴ (B.C. 221) *καταπλευσά με εἰς τὴν πόλιν ἐπὶ τὴν παράστασιν τὴν γε[νο]μένην ἡμῶν*, “pour notre comparution,” P Oxy VII. 1033⁸ (A.D. 392) *ἀναγκαζόμεθα δὲ συνεχῶς ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων*, “we are often called upon for the production of various persons” (Ed.). The reference to the happily completed building of the Temple of Artemis in *Magn* 100 a¹² (2nd half of ii/B.C.) *θείας ἐπιπνοίας καὶ παραστάσεως γενομένης τῷ σύμπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ might serve*, as Thieme remarks (*ZNTW* vii. (1906), p. 265 f.) for the dedication of a Christian church at the present day.

Παρμενᾶς.

This proper name (Ac 6⁵), a pet form of Παρμενίδης (cf. Jannaris *Gr.* § 287), occurs in a wall-scratching in the Serapeum at Memphis, Preisigke 2489 *Διονύσιον Παρμενᾶνος (l. -ἄτος) τὸν ἀδελφὸν Εὐπρας*.

πάροδος.

With this NT ἄπ. εἶρ. (I Cor 16⁷), cf. PSI IV. 354⁸ (B.C. 254-3) *ἐστὶν δὲ ἐν παρόδῳ*. See also *OGIS* 544¹⁹ (ii/A.D.) *ἐν τῇ τῶν δυχλῶν παρόδῳ*, with Dittenberger's note. The LXX use of the word “passer-by,” “traveller” (e.g. 2 Kingd 12⁴), is found in an epigram of the Imperial period cited by Deissmann *LAE* p. 296, where an old man Chrysgonous is represented as

παντὶ λέγων παρό-
δῳ· πείνε, βλέπεις
τὸ τέλος,

“saying to each passer-by, ‘Drink, for thou seest the end’”.

Cf. also *Kaibel* 236^{9 f.} (ii/i B.C.)—

μᾶλλον δὲ κλαύσας, πάροδε, τὴν ἐμὴν τύχην
βαῖν' οὐ φίλον σοι καὶ τύχους ὄσων θέλεις,

“rather having bewailed, passer-by, my fate, go where it is pleasant for you, and may you obtain all that you wish!”

In an account of early ii/A.D., P Amh II. 126²⁴, there are included *παροδίων* (δραχμαὶ) ῥ, and in P Lond 318⁸ (A.D. 156-7), 330⁵ (A.D. 164) (= II. p. 87 f.) *παρόδιον*: not in LS⁸) is understood by the editor as “a pass or permit to travel.” For the adj. *παρόδιος* cf. P Tebt I. 45²² (B.C. 113) *τὴν παρόδιον θύραν*, “the street door,” and so *ib.* 47¹⁴, and for the verb *παροδεύω* (as in Sap 1⁸) see *Kaibel* 810¹¹—

μή με μάτην, ξείνοι, παροδεύετε, γειτνιώσων
πόντω καὶ Νύμφαις Κύπριδα καὶ Βρομῖαι,

i.e. *subsistite viatores fruituri quae ab mari, ab fonte, a Baccho vobis bona parata sunt* (Ed.).

παροικέω,

lit. “dwell beside,” comes to be used in late Greek in the sense of “dwell transitorily,” as compared with “dwell permanently” (*κατοικέω*): see the reff. in Lightfoot *Col.* 2 p. 159. The word is thus very suitable to describe the *pilgrim* nature of the Christian Church in relation to the locality in which it is situated: cf. Clem. R. *id Cor.* inscr. ἡ ἐκκλησία τοῦ θεοῦ ἡ παροικοῦσα Ἐρώμην τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικοῦσῃ Κόρινθον (with Lightfoot's note), Polycarp *ad Phil.* inscr. τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικοῦσῃ Φιλίππου. See also Philo *de conf. linguarum* 78 (ed. Wendland) *πατρίδα μὲν τὸν οὐράνιον χῶρον ἐν ᾧ πολιτεύονται, ξένην δὲ τὸν περίγειον ἐν ᾧ παρῴκησαν νομιζουσαι*. For the verb in a broken context, see PSI VI. 677² (iii/B.C.).

παροικία,

“a sojourn” in the spiritual sense, as in I Pet 1¹⁷, is found in the Christian *IGSI* 531⁷ *τοῦτου τοῦ βίου τὴν παροικίαν*. See further Hort *1 Pet.* p. 154 ff.

In Pss. Sol. 17¹⁹ τίμιον ἐν ὄφθαλμοῖς παροικίας ψυχῆ σεσωμένη ἐξ αὐτῶν we have "perhaps the earliest instance of παροικία applied to a *community* temporarily sojourning in a strange land," which has the further interest of showing that this use of παροικία was Jewish, before it was adopted by the Christian Church (see Ryle and James *ad l.*). In P Lips I. 64³³ (A.D. 368-9) the true reading is ἀπὸ τῆς πόλεως καὶ τῆς ἀγροικίας (not παροικίας): see *Chrest. I.* p. 333.

παροικος.

Hicks (*CR* i. p. 5f.) has shown that πάροικος, while never losing the idea of "a sojourner," "a stranger" (see *s.v.* παροικίω, παροικία), is often found in the inscr. in the sense of the classical μέτοικος to denote "a licensed sojourner" in a town, "whose protection and status were secured by the payment of a small tax," as contrasted with ξένος, a mere passing stranger (cf. Eph 2¹⁹). Add to Hicks's reff., as bringing out the mixed character of the population in Graeco-Roman towns, an inscr. from Priene (cited by Rouffiac, p. 45), *Priene* 113³⁸ ff. (after B.C. 84), where Zosimus promises to invite τοὺς τε πολίτας πάντας καὶ πα[ροι]κοὺς καὶ κατοίκους καὶ Ῥωμαίους καὶ ξένους καὶ δούλους, and later is praised for offering them a festival, 42 ff. δειπνιῖν γὰρ τοὺς πο[λι]τας πάντας κατὰ φυλάς καὶ τοὺς ἐφηβεικότητας τῶν παροικῶν καὶ κατοίκων καὶ Ῥωμαίους πάντας καὶ τοὺς παρεπιδηοῦντας Ἀθηναίων κτλ.

See also *OGIS* 55³⁹ (B.C. 247-221) with Dittenberger's note, along with Deissmann *BS* p. 227f. and Kennedy *Sources* p. 102.

παροιμία.

In accordance with its derivation from παρά and οἶμος, παροιμία denotes literally "by the way." Apart from 2 Pet 2²², it is found in the NT only in Jn (10⁶, 16^{25, 29}), where Abbott (*Joh. Voc.* p. 219 f.) understands it as a brief, general (rather than a dark) saying. See also T. K. Abbott *Essays* p. 82 ff., and Headlam on Herodas II. 61 ἐγὼ δ' ὅκως ἂν μὴ μακρηγορέω ὑμᾶς . . . τῇ παροιμίᾳ τρύχω. "Not to beat about the bush and weary you with general remarks and allusions *by the way*, but to get on the *main road* and come to the point."

παροινοσ.

"one given to too much wine," is found *bis* in the Pastorals (1 Tim 3³, Tit 1⁷). For the corr. verb cf. PSI IV. 352⁶ (B.C. 254-3), where Artemidorus complains to Zeno regarding certain companions—ἐν ὄνῳ γὰρ εἰσιν καὶ ἐμ πόρναις διὰ παντός, and not only so but ἐπαρώνησάμ (for augment, cf. Crönert *Mem. Herc.* p. 209 n.1) με . . . καὶ εἰς αὐτά με ἤγαγον, "they have made me drunken and led me on to the same thing." He then asks Zeno's aid, ἵνα μὴ πάλιν συμβαίνῃ μοι . . . παροινεῖσθαι. Cf. P Lon¹ 1914²⁷ (A.D. 335?) ἡμάρτησα καὶ ἐπαρνήθη ἐν τῇ νυκτὶ ὅτι τοὺς ἀδελφούς ἔβρισα, "I sinned and was drunken in the night, in that I maltreated the brethren" (Bell). This prepares us for the wider meaning "assault with drunken violence," as in P Petr III. 32 (ε) *recto* (δ)⁷ (Ptol.) ἐπι- παραγενόμενος καὶ παροινήσας ἡμᾶς ἀφέλετο τὰ κτήνη, and P Eleph 12² (B.C. 223-2) γεγράφαμεν Πλεισιτάρχωι

τῷ φυλακίτῃ περὶ τῶν παροινησάντων σε ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακὴν. For the subst. see Artem. p. 60¹² ἔπεται γὰρ αἶλ τῇ μέθῃ πάροινα.

παροιχομαι,

which connotes time "gone by" in Ac 14¹⁸, is used in a similar context in P Ryl II. 153³⁵ (A.D. 138-161) τοῦ παρωχημένου χρόνον, and *Syll* 652 (= 885)⁵ (c. A.D. 220) διὰ τῶν παρωχημένων [χρόνων]. Παρωχηκότα occurs in BGU I. 288² (time of Antoninus Pius) in a broken context.

παρομοιάζω,

"am somewhat similar to," is found in Biblical Greek only in Mt 23²⁷: see *s.v.* παρόμοιος.

παρόμοιος,

"somewhat similar," as defined by Pollux: ὁ γὰρ παρόμοιος παρ' ὀλίγον ὁμοῖός ἐστιν. The word, which in Biblical Greek is confined to Mk 7¹⁸, is common in classical and late writers: see the citations in Wetstein *ad l.*

παροξύνομαι.

For παροξύνομαι, "provoke" *in malam partem*, as in 1 Cor 13⁵, we may cite PSI I. 41¹³ (iv/A.D.), where a woman complains that her husband is being provoked against her by her sister, παροξυνόμενος ὑπὸ τῆς ὁμογενείας αὐτοῦ [ἀδελφῆς, and the fragmentary BGU II. 588⁷ (i/A.D.) ὁ ὑπ' ἀνθρώ[. . .] παροξυνθείς. The verb is used *in bonam partem* in *OGIS* 48¹⁶ (iii/B.C.) ἐφ' οἷς παροξυνόμενοι οἱ νεώτεροι καὶ οἱ ἄλλοι πολίται οἱ αἰροῦμενοι βέλτιον πολιτεύεσθαι κτλ. See also Jos. *Anti.* XVI. 125 (iv. 4) παροξύναι δὲ τὴν εὐνοίαν, Xen. *Mem.* iii. 3. 13 φιλοτιμία ἥπερ μάλιστα παροξύνει πρὸς τὰ κατὰ καὶ ἔντιμα, and the other exx. in *Field Notes*, p. 231.

παροξυσμός.

Like its verb, παροξυσμός is used both *in bonam* (Heb 10²⁴) and *in malam partem* (Ac 15³⁰). For its use medically see P Tebt II. 272⁶ (late ii/A.D.) ἐν τοῖς παροξυσμοῖς, "during the paroxysms," and Artem. p. 190¹⁰ τοῖς δὲ νοσοῦσι παροξυσμοὺς σημαίνει καὶ φλεγμονὰς . . .

παροργίζω,

"provoke to anger" (Eph 6⁴). Over the door of a Church of S. George at Zorava in Syria, which was formerly a pagan temple, the inscr. runs—ὅπου θεὸς παρωργίζετο, νῦν θεὸς ἔξευμενίζεται, "where God was provoked to anger, God now shows Himself gracious" (*OGIS* 610^{4-vi}/A.D.).

παροργισμός

does not seem to occur outside Biblical Greek. In the LXX it is used as a rule with an active meaning "provocation," but in its only NT occurrence, Eph 4³⁰, it points rather to a state of provocation, "wrath": see Armitage Robinson *Eph. ad l.*

παροτρύνω,

"urge on," which is confined to Ac 13⁵⁰ in Biblical Greek, is cited by Hobart p. 225 for its medical associations, but it

is by no means uncommon in a more general sense in late Greek, e.g. Jos. *Ant.* VII. 118 (vi. 1) *παρώτρυναν τὸν βασιλέα λέγοντες κατασκόπους πεπομφέναι* . . .

παρουσία.

For *παρουσία* in the general sense of "presence," "arrival," as in the later books of the LXX (Judith 10¹⁸, 2 Macc 8¹², *al.*), it is sufficient to cite P Oxy III. 486¹⁵ (A.D. 131) ἡ ἐπιμ[ε]λεια τῶν ὑπὸ τοῦ ποτ[α]μοῦ παραιοσυρμένων χρῆζει μου τῆς παρουσίας, "the repair of what has been swept away by the river requires my presence" (Edd.), *ib.* XIV. 1668²⁵ (iii/A.D.) τὴν ὑμῶν παρουσίαν ἐγδεχόμεθα, "we await your presence," a man to his "brothers," *ib.* I. 118³² (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων (i. ὑστερήσαντος) τῶν χρεωδῶν τῆ παρουσίᾳ αὐτοῦ, "it is no use if a person comes too late for what required his presence" (Edd.), and *ib.* VI. 903¹⁵ (iv/A.D.), where a woman declares that her husband ὤμοσεν ἐπὶ παρουσίᾳ τῶν ἐπισκόπων καὶ τῶν ἀδελφῶν αὐτοῦ ὅτι ἀπεντεύθεν οὐ μὴ κρύψω αὐτῇ <v> πάσας μου τὰς κλείς, "swore in the presence of the bishops and of his own brothers, 'Henceforward I will not hide all my keys from her'" (Edd.).

What, however, more especially concerns us in connexion with the NT usage of *παρουσία* is the quasi-technical force of the word from Ptolemaic times onwards to denote the "visit" of a King, Emperor, or other person in authority, the official character of the "visit" being further emphasized by the taxes or payments that were exacted to make preparations for it. Thus in P Petr II. 39(e)¹⁸ (iii/B.C.) mention is made of contributions for a "crown" (στεφάνου) to be presented to the King on his "arrival" (παρουσίας), and in a letter of B.C. 264 or 227, P Grenf II. 14(b)², a certain Appenneus writes that he has prepared ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου, "for the visit of Chrysippus" (the dioecetes) by laying in a number of birds for his consumption. Other exx. from the papyri are P Par 261¹⁸ (B.C. 163-2) (= *Selections*, p. 15), where the Serapeum Twins lay their grievances before King Ptolemy Philometor and Queen Cleopatra on the occasion of their royal visits to Memphis—καθ' ἃς ἐποείσθ' ἐν Μέμφει παρουσίας, and P Tebt I. 48¹⁴ (c. B.C. 113) τὴν ἐπιγεγραμμένην πρὸς τὴν τοῦ βασιλέως παρουσίαν ἀγορὰν (πυροῦ) (ἀρταβῶν) π̄, "the 80 artabae of wheat for the supplies imposed in connexion with the King's visit" (Edd.).

From the inscr. we may cite *Syll* 226 (= 3 495)⁸⁵ (Olbia, c. B.C. 230) τὴν τε παρουσίαν ἐμφανισάντων τοῦ βασιλέως, and *OGIS* 139⁹ (B.C. 146-116) ἀναγκάζουσι ἡμᾶς παρουσίας αὐτοῖς ποιείσθαι οὐχ ἰκόντας, where Dittenberger notes that the phrase *παρουσίας ποιείσθαι* is used "paullo insolentius" with reference to the demands which the visits entailed; and from the ostraca, *Ostr.* 1481² (ii/B.C.) λόγος παρουσίας τῆς(ς) βασιλίσσης, and *ib.* 1372⁴ (A.D. 33), a receipt for payments made εἰς τὴν παρουσίαν Φλάκκος ἡγμῶν (i. Φλάκκου ἡγεμόνος).

Wilcken in *Archiv* v. p. 284 notes a late papyrus which shows that Christians of vi/A.D. were conscious of the technical meaning of the word: P Aphrod Cairo 3 has a petition for the *παρουσία* of a *dux*, ἦν (sc. ἔξουσιν, i.e. the *dux* himself) ἐκδέχομεν πρὸ πολλοῦ, οἷον οἱ ἐξ' Ἄδου καταδο-

PART VI.

κοῦντες (cf. Rom 8¹⁹) τὴν τότε (ποτε?) τοῦ Χ(ριστο)ῦ ἀνάου θ(εο)ῦ παρουσίαν. See further *Ostr.* i. p. 274 ff., and more particularly for the NT significance of the word Deissmann *LAE*, p. 372 ff. The relation of *παρουσία* to ἐπιφάνεια and ἀποκάλυψις is discussed by Milligan *Thess.* p. 145 ff.

παροψίς.

For the late use of *παροψίς* in Mt 23²⁵ to denote the "dish" on which dainties were served rather than the dainties themselves (see Rutherford *NP*, p. 265 f.), cf. BGU III. 781² (as amended *Berichtigungen*, p. 66 -i/A.D.) *παροψίδων ἀναγλύπτων*, so ^{8,14}; also Artem. p. 67⁶ *πίνακες δὲ καὶ παροψίδες*.

παρρησία.

In accordance with its etymology *παρρησία* is used especially of "freedom," "boldness" *in speech*, but it readily passes into the more general meaning "confidence," as in Heb 3⁶, 1 Jn 2²⁸, Job 27¹⁰, *Test. xii. patr.* Reub iv. 2. This may be illustrated from P Par 63^{viii.7} (B.C. 165) *καλῶς ἔχιν ὑπέλαβον ταύτην ἐπὶ τὴν παρρησίαν* (for spelling, cf. Winer-Schmiedel *Gr.* p. 56) ἀγαγεῖν πρὸς σε, P Oxy VIII. 1100¹⁵ (A.D. 206) μετὰ παρρησίας (cf. Ac 28³¹), unfortunately in a broken context, and *Kaibel* 1096⁶ *παρρησίαν ὁμοίαν οὐκ ἔχων βροτοῖς*. Cf. also Aristeas 125 *συμβουλευόντων παρρησίᾳ πρὸς τὸ συμφέρον τῶν φίλων*, "since friends unreservedly offer advice for one's best interests" (Thackeray).

In *OGIS* 323¹⁰ (B.C. 159-8) εὐδοκί[μη]κῶς ἐν ταῖς χρεῖαις ἀπάσαις κ[εκ]όσμηκε τὸν αὐτοῦ [β]ίον τῆι καλλίστηι παρρησίᾳ, the word seems to be equivalent to "liberality," and in Vett. Val. p. 6⁹ *ζωῆς καὶ θανάτου παρρησίαν ἔχοντες*, the editor renders π. by *potentia*. See also Artem. p. 24²² *μέτωπον ὑγιᾶς* . . . *παρρησίαν καὶ εὐανδρίαν σημαίνει*.

παρρησιάζομαι

in the NT is confined to the free and bold proclamation of the Gospel, which is the right and privilege of the servant of Christ. See *s.v.* *παρρησία*, and cf. *Ep. Diogn.* xi. 2 οἷς ἐφάνέρωσεν ὁ Λόγος φανεῖς, *παρρησίᾳ λαλῶν*.

πάσχω.

the general transliteration in the LXX of ΠΩΩ, is applied in the NT to (a) the paschal lamb (Mk 14¹², 1 Cor 5⁷), or (b) the paschal supper (Mk 14¹), or (c) the paschal festival as a whole (Lk 22¹). For the form of the word see a note by Nestle in *Expt T* xxi. p. 521 f.

πάσχω.

For the neutral sense of this verb "am acted upon," "experience," as in Mt 17¹⁵ (v. L.), cf. the common euphemism *ἐάν τι πάσχω* with reference to death, e.g. P Eleph 2⁹ (B.C. 285-4) *ἐάν δέ τι πάσχη Διονύσιος*, P Petr I. 14⁹ (a Will—B.C. 237) *ἐάν δέ τι ἀνθρώπινον πάσχω καταλιμπάνω τὰ ὑπ[άρχοντα] κτλ.*, and P Ryl II. 68^{23a} ff. (B.C. 89) where *ἐάν μὲν τι πάθω* is contrasted with *ἐάν δέ περιγίνωμαι*, "if I survive." In a deed of divorce. P Flor

I. 93¹⁴ (A.D. 569), the parties complain—ἐκ σκαίου πονηροῦ δαίμονος π[ε]πόνθημεν. Note also πάσχω ἀπόκρισιν, which occurs *ter* in P Oxy XVI. 1855^{8, 10, 14} (vi/vii A.D.), and is understood by the editors, “get a favourable response” to certain demands. The document is late, but the curious phrase may perhaps be taken as illustrating the good sense which is sometimes given to the verb in Gal 3⁴.

For the meaning “experience ill treatment,” “suffer” bodily or otherwise, we may cite P Amh II. 78⁴ (A.D. 184) βίαν πάσχων ἐκάστοτε ὑπὸ Ἐκύσεως, “I am constantly suffering violence from Hekusis,” PSI IV. 299⁷ (iii/A.D.) τραχώματα (“roughnesses”) ἔσχον καὶ δεινὰ πέπονθα (for form, see *Proleg.* p. 154), P Oxy VIII. 1120¹ (early iii/A.D.) περὶ ἧς (*sc.* ὕβρεως) πέπονθεν ἐπὶ τόπων ὁ ἀνὴρ τῆς θυγατρὸς μου Πολυδεύκης, “concerning the outrage suffered at his abode by my son-in-law Polydeuces” (Ed.), and the Christian P Fay 136³ (iv/A.D.) εἰδότες ὅτι ἔχετε με ἐς ὄσ’ ἂν πάσχετε, θεοῦ βοηθοῦντος, “knowing that you have me to aid in whatever you may suffer, the Lord helping you” (Edd.).

πατάσσω,

“strike,” “smite.” In P Hal I. 119⁸ (mid. iii/B.C.) punishment is apportioned δούλιον ἐλευθερον πατάξαντι: cf. P Par 50⁸ (B.C. 159) (= *UPZ* i. p. 365) βουλόμενος πατάξει αὐτόν, BGU IV. 1024^{iii. 17} (end iv/A.D.) ὁ δὲ ξίφος] καταλαβὼν τ[ατάσσει] τὴν φεύγουσαν, and the Christian P Hamb I. 22⁷ (iv/A.D.) ἐχθροῦς . . . πατάσσω, of God. We are reminded of the curses in Deut 28^{22, 28} by *Syll* 891 (= ³1240)¹¹ (ii/A.D.) τοῦτόν τε θεὸς πατάξει ἀπορία καὶ πυρετῶ. In the NT only the aor. and fut. are found in accordance with general Attic usage: see Wackernagel *Hellenistica*, p. 17 n².

πατέω.

For the intrans. use of this verb “tread,” “walk,” we may cite the new fragment of an uncanonical gospel, P Oxy V. 840, where a Pharisee is represented as saying to the Saviour in the temple,^{12ff.} τίς ἐπέτρεψέν σοι πατ[εῖν] τοῦτο τὸ ἀγνετήριον . . . τ[ό]πον ὄν]τα καθαρὸν, ὃν οὐδεὶς ἄλλος εἰ μὴ] λουσάμενος καὶ ἀλλάξας τὰ ἐνδύματα πατεῖ; “who gave thee leave to walk in this place of purification, which is a pure place, wherein no other man walks except he has washed himself and changed his garments?” (Edd.).

The trans. use “tread on,” “trample,” is seen in such passages as P Flor II. 150⁵ (A.D. 267) πατήσαι τὰ ἐν τῷ αἰγιαλῷ θέρη, “to tread the crops in the sand,” P Oxy VI. 988 (A.D. 224) τὴν γῆν κριθῶν καλῶς πεπατημένην χωρὶς δίσσης καὶ ἀθήρος. The verbal is common, e.g. BGU II. 591²² (A.D. 56–57) and P Flor III. 369¹⁸ (A.D. 139(149)) φοίνικος ξηροῦ πατητοῦ, “dry pressed dates.” For the subst. πατητής (*calculator*), “one who treads grapes with the feet,” cf. BGU IV. 1039⁴ (Byz.); in P Oxy VIII. 1142⁸ (late iii/A.D.) πάτημα is a kind of fodder, see the editor’s note. The metaph. use of the verb is fully illustrated by Headlam *Herodas*, p. 392.

πατήρ.

For the looser use of πατήρ as a title of respect or honour, see P Oxy X. 1296 (iii/A.D.), where the writer

refers to two other men as “father” (^{15, 18}) in addition to his real “father” (cf. ²¹); cf. BGU I. 164² (ii/iii A.D.), P Oxy XIV. 1665³ (iii/A.D.), *ib.* 1678¹⁹ (iii/A.D.), P Strass I. 26¹ (iv/A.D.), and for a literary reference *Menandrea*, p. 9¹³. In P Par 60³ (B.C. 154) Apollonius addresses his eldest brother as πατήρ, apparently as head of the family: see Wilcken’s note in *UPZ* i. p. 321 where exception is taken to the view that the title indicates membership in the same religious community, as suggested in Otto *Priester* i. p. 124 n.³, *Selections*, p. 22. In P Lond 1178¹⁰ (A.D. 194) (= III. p. 216) the Emperor Claudius is designated πατήρ πατρίδος (*pater patriae*).

With I Tim 5¹ we may compare the fragment of a Christian letter, P Oxy XII. 1592 (iii/iv A.D.), where a woman addresses her spiritual “father” as κ(ύρι)έ μου π(άτε)ρ, and rejoices ὅτι τοιοῦτός μου π(α)τήρ τὴν μνήμην ποιεῖται. In the early Christian letter P Amh I. 3^{14, 16} (between A.D. 264 and 282) τὸν πατέρα Ἀπολλῶνιν, Harnack, *Geschichte* II. 2. p. 180, regards πατέρα as the title of the provincial bishop, but Deissmann (*LAE*, p. 196) thinks that the writer is speaking of his real father, and similarly Ghedini *Lettere*, p. 71 f. It may be noted that the idea of the Divine “Fatherhood” is fully discussed by Westcott *Epp. of St. John*, p. 27 ff.

For the anarthrous πατήρ cf. *Proleg.* pp. 71 f., 82 f., and Abbott *Joh. Gr.* p. 96 f., and for a probable use of πάτηρ as voc. see P Par 51³⁰ (B.C. 159) (= *UPZ* i. p. 360). A form πάτρα or πατρά denoting probably “sister by the father’s side” occurs in *C. and B.* ii. p. 394, No. 272: see Ramsay’s note.

Exx. of πατρόθεν are *Syll* 216 (= ³426)¹⁰ (B.C. 270–261) ὅπως ἀναγραφῆ τὸ ὄνομα αὐ[τοῦ] πατρόθεν ἐν τῇ στήλῃ, *ib.* 645 (= ³1047)⁴¹ (c. B.C. 100) ἀναγραφάντων . . . τὸ ὄνομα τοῦ δανεισαμένου πατρόθεν.

πατραλώσας.

See *s.v.* πατρολώσας.

πατριά

in Eph 3¹⁶ is used, as often in the LXX (Gen 12³ *al.*), of a group of persons united by descent from a common father or ancestor: hence the Lat. rendering *paternitas* in the collective sense of that word. Herwerden *s.v.* refers to a Delphic inscr. of v/B.C., where πατριαί are “genera, sive familiae. quibus phratria constat.”

The adv. πατριαστί, “according to paternal descent,” occurs in P Hal I. 124⁸ (mid. iii/B.C.); cf. *Syll* 614 (= ³1023)²⁸ (c. B.C. 200) ἀπογραφέσθων . . . ἐν τριμήνῳ τὸ ὄνομα πατριαστί πρὸς τὸς ναποίας, where Herwerden (*Lex. s.v.*) understands πατριαστί rather in the sense or “addito nomine gentili.”

πατριάρχης,

“patriarch,” directly transferred to the NT (e.g. Ac 2²⁹) from the LXX, where it was “presumably formed . . . on the analogy of Heb. expressions with עִנִּי (‘head’) and נָשִׂי (‘prince’), denoting leaders of tribes or families” (Kennedy *Sources*, p. 114).

πατρικός,

"paternal," "ancestral" (Gal 1¹⁴): P Par 22²³ (B.C. 163) (= UPZ i. p. 193) ἐπιαναγκάσῃ δ' αὐτήν, εἰ τ[ὸ] πατρικὸν ἡμῶν παρὰ λόγον ἔχει, ἀποδοῦναι, "and compel her, if she is wrongfully keeping our patrimony, to restore it," P Tebt I. 59⁷ (B.C. 99) (= Witkowski², p. 112) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old," *ib.* II. 382³ (B.C. 30–A.D. 1) πατρικοὺς κλή(ρους), P Amh II. 74²¹ (A.D. 147) ὑπάρχ(ει) δὲ ἡ[μῶν] τὸ ἐπ[ὶ]β[ε]βαλλὸν ἡ[μ]ῶν μέρος πατρικῆς . . ., "we own a half share that has fallen to us of our father's" (Edd.), and Gnomon 46 (A.D. 150) (= BGU V. I. p. 22) τ[ὸ] τέκνα τῷ πατρικῷ γένει ἀκολουθεῖ. The form πατρικός is found in P Tebt II. 567 (A.D. 53–4).

πατρίς,

"native place," "native town" rather than "native land" (cf. Mt 13⁶⁴, Lk 4^{28f.}; *Field Notes*, p. 10): BGU IV. 1140⁷ (B.C. 4) κινδυνεύω οὐ μόνον τῆς ἰδίας πατρίδος στερηθῆναι ἀλλὰ . . ., P Ryl II. 153³ (a Will—A.D. 138–161) the testator bequeaths certain privileges to a freedman ἐπιμ[ε]νοντι ὡς προγέγραπται τῇ πατρίδι μου, "while he remains as aforesaid in my native city" (Edd.), P Oxy VIII. 1102¹⁰ (c. A.D. 146) an instruction to a man τὸ τέταρτον τῆς οὐσίας εἰσενενκέ(ν) ὑπὲρ τῆς γυμνασ[τ]ῆρας τῆς αἰῶτος πατρίδι, "to contribute the fourth part of the estate to his native city for the gymnasiarchy," P Ryl II. 77⁸⁴ (A.D. 192) πειθόμενος τῇ ἑμαντοῦ πατρίδι ἐπιδέχομαι στεφάν[η]φόρον ἐξηγητήαν, "obedient to my native city, I offer to undertake the office of a crowned exegetes" (Edd.). Cf. also the important rescript of Caracalla, P Giss I. 40^{14.9} (A.D. 215) permitting those who had been banished to return to their own homes—ὑποστρέψωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας, and the epitaph of Avircius Marcellus, Bishop of Hierapolis in Phrygia about A.D. 170, which closes with the warning that whoever disturbs his tomb shall pay χρηστῇ πατρίδι Ἱεράπολι χειλία χρυσᾶ, "1000 gold pieces to my excellent fatherland Hierapolis" (see W. M. Ramsay, *Exr.* III. ix. p. 265). For the mystical sense of πατρίς in Heb 11¹⁴ Moffatt (*ICC ad l.*) cites Philo *de Agric.* 65 (ed. Wendland).

For πατρίτης see P Lond 1916 (a letter dealing with the Meletian schism—c. A.D. 330–340), where the postscript is added—^{31f.} ἐνδύσασθε οὖν τὴν ἔμφυτον ὑμῶν ἀγάπην καὶ εὐσπ[η] (λ)αγχνία[ν] καὶ τὴν στοργὴν τῆς ὑμῶν πατριότητος, "show them the love and compassion that are native to you and the affection of your fatherliness" (Bell).

Πατρόβας.

Lightfoot (*Phil.*² p. 174 f.) recalls that this proper name (Rom 16¹⁴), an abbreviated form of Patrobius, was borne by a well-known freedman of Nero (Tac. *Hist.* i. 49, ii. 95), and cites two other exx. of it from the inscr.: TI.CL.AUG. L.PATROBIUS (Grut. p. 610. 3), and TI.CLAUDIO. PATROBIO (Murat. p. 1329. 3). Pallis (*ad Rom l.c.*) prefers the accentuation Πατροβάς, and regards the suffix as a contemptuous addition to the name when applied to slaves. He cites Blaydes *ad Aristoph. Eg.* 534: "Forma Κωννάς pro Κόννος contemptum exprimit."

πατρολώας,

"a parricide," is confined in the NT to 1 Tim 1⁹, where TR reads πατραλώας. With the list of vices in which it occurs Deissmann (*LAE*, p. 321 f.) compares the "scolding" of Ballio the pander in Plaut. *Pseud.* I. iii. 134, where it is said to the *parricida*—*verberasti patrem atque matrem*, with the scornful answer—*atque occidi quoque potius quam cibum praehiberem*. The classical πατραλώας seems to make "father-thrasher" (ἀλο(υ)ᾶω) the original meaning.

πατροπαράδοτος.

To the few exx. of this NT ἀπ. εἶρ. (1 Pet 1¹⁸), "handed down from one's fathers," "inherited," Deissmann (*BS*, p. 266 f.) adds a Pergamene inscr., *Perg* 248⁴⁸ (B.C. 135–134), in which Attalus states that his mother Stratonike, who came originally from Cappadocia, had brought τὸν Δία τὸν Σαβάζιον πατροπαράδοτον to Pergamus. See also another Pergamene inscr. *Cagnat* IV. 293^{1.31} where a gymnasiarch is praised ἐπὶ [τ]οῖς προγεγραμμένοις καὶ ἐπὶ τῷ πατροπαράδοτ[ο]ν [ἐ]χ[ο]ν[τ]α τὸ μεγαλομέρες καὶ φιλοδοξοῦν μηδένα καιρὸν παραλείπειν, and *Michel* 394⁴ (mid. i/b.c.) πατροπαράδοτον παρελιφῶς τὴν πρὸς τὸν δῆμ[ο]ν ἡμῶν εὐνοίαν.

πατρώος,

"received from one's fathers," which occurs *ter* in Acts, may be illustrated by P Eleph 5²² (B.C. 284–3) ἔχω λόγον καὶ κεκόμῃμαι ἅπαντα τῶν πατρώων, P Oxy III. 483²⁴ (A.D. 108) τοὺς πατρώους θεοὺς (cf. Ac 24¹⁴), *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σ[ε]β[ο]ν Ἰσὺν Σαρᾶπιν κτλ., *ib.* 96^{1.22} (A.D. 215) εἰς ἐπιμέλ[η]σ[ι]α[ν] τοῦ πατρώου ἡμῶν θεοῦ, P Lond 973⁶ (iii/A.D.) (= III. p. 213) προσκύνημά σου ποιῶ . . . παρὰ τοῖς πατρώοις θεοῖς, P Oxy VII. 1025¹³ (late iii/A.D.) συνορτάσσοντες ἐν τῇ πατρώῃ ἡ[μ]ῶν ἑορτῇ γενεθλῶ τοῦ Κρόνου θεοῦ μεγίστου, "in order to celebrate with us our traditional festival on the birthday of Cronus the most great god" (Ed.), and from the inscr. *Syll* 571 (= 987)²⁵ (iv/B.C.) τοῦ Διὸς τοῦ Πατρώου.

Παῦλος.

The designation Σαῦλος ὁ καὶ Παῦλος of Ac 13⁹ is fully discussed by Deissmann *BS*, p. 313 ff., where it is shown that the Apostle was already in possession of the double name at the time referred to: cf. Ramsay *Paul*, p. 81 ff. Elsewhere (*Recent Discovery*, p. 356) Ramsay suggests that Paul's complete Roman name may have been "C. Julius Paullus," in view of the frequent conjunction of the names Julius Paullus in Lycaonia.

In the important letter on the Meletian Schism, P Lond 1914⁵⁹ (A.D. 335?), greetings are conveyed to Παῦλον τὸν ἀναγνώστην: the editor refers to a priest of the same name (ἀπὸ Τηέν(ε)ως) in *ib.* 1917¹¹ (c. A.D. 330–340), and to ὁ μακάριος Παῦλος in *ib.* 1919²⁵ (same date). The name is not uncommon in the inscr., see e.g. *Perg* 374 A¹⁶ (time of Augustus), where Ἄ. Καστρικός Παῦλος is included among the choristers of θεὸς Σεβαστὸς καὶ θεὰ Ῥώμη in Pergamum: cf. Thieme, p. 40. In Menander *Frag. Gr. Hist.* iv. 245 there is mention of Παῦλος ὁ ΚΩΛΞ.

παύω.

For the mid. = "cease," as with one exception (1 Pet 3¹⁰) in the NT, cf. P Hib I. 59¹⁰ (c. B.C. 245) εἰ μὴ παύσει κ[α]κοποῶν ἐν τῇ κώμη[τῃ] μεταμλή[σ]ει σοι, "if you do not cease your malpractices in the village, you will be sorry for it," P Oxy VIII. 1121¹⁰ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρόποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπληροῦσα, "I was assiduous in performing what is owing from children to parents" (Ed.), and P Lond 417¹¹ (c. A.D. 346) (= II. p. 299, *Selections*, p. 124) καὶ πάλειν, ἀμ μὴ παύσεται (ἢ ἐὰν μὴ παύσῃται), ἔρχεται εἰς τὰς χεῖράς σου ἄλλω ἄβαξ (ἢ ἄλλο ἄπαξ), "and again, if he does not desist, he will come into your hands still another time." In an illiterate letter from parents to their son giving news regarding their health, P Oxy X. 1299⁵ (iv/A.D.), they write—ἐπιτα ἀπὸ τοῦ νέου ἔτους πολλὰ ἐνοσοῦμεν, ἀλλὰ εὐχαριστῶ[μ]εν τῷ θεῷ ὅτι ἐπαυμένην (ἢ πεπαυμένοι) ἐσμέ<ν>, "next, since the new year we have been very ill, but we give thanks to God that we have recovered" (Edd.).

παχύνω,

"thicken," "fatten," which is used metaphorically in Mt 13¹⁵, Ac 28²⁷, occurs in a medical prescription, unfortunately very mutilated, P Tebt II. 273³³ (ii/iii A.D.) πρὸς πεπαχυ[σμέν]α[.] . . . The subst. παχύτης is found in Aristaeas 93 and πάχος *bis* in *ib.* 71, and its plur. in PSI VI. 601⁶ (iii/B.C.) τοῖς μεγέθεσι καὶ τοῖς πάχεσιν. For the corr. adj. see P Oxy VI. 921¹⁸ (iii/A.D.) συνδόνιον παχὺ ἄ, "I thick cambric," PSI IV. 364⁵ (B.C. 251-0) παχύτερον (ἰμάτιον), and P Petr II. 4(11)⁶ (B.C. 255-4) ξύλα . . . εὐμηκίστατα καὶ παχύτατα, "beams as long and thick as possible."

πέδη,

"a fetter" (Mk 5⁴, Lk 8²⁸): PSI IV. 406²⁴ (iii/B.C.) ἀπάγεται εἰς φυλακὴν ἡμέρας ἕξι ἐμ παιδαῖς ὦν, P Lond 46⁴⁸³ (iv/A.D.) (= I. p. 81) πέδας λυεῖ—said of a charm. For the verb πεδάω see Artem. p. 261⁸.

πεδινώς,

"level," "low-lying," is found in the NT only in Lk 6¹⁷ (Vg *in loco campestri*): cf. Aristaeas 107 τινων μὲν πεδινῶν . . . τινων δὲ ὄρεινῶν. For the adj. πεδιακός see BGU III. 915¹⁷ (A.D. 49-50) πεδιακ(ῆς) ὄδο(ν), for the subst. πεδιών, see P Tebt I. 56⁶ (late ii/B.C.) γέλυ[ωσ]κε δὲ περὶ τοῦ κατακεκλῦσθαι τὸ πεδιών ἡμῶν, "you must hear about our plain having been inundated" (Edd.), P Fay 36¹⁴ (lease—A.D. 111-112) ἐποικίων καὶ πεδιών, "farmsteads and plains," and for πεδιοφύλαξ, "the guard of an estate," see *ib.* 113⁴, 114⁶ (both A.D. 100).

πεζεύω.

On Ac 20¹³ Blass remarks: "πεζεῦεν de terrestri (non necessario pedestri) itinere." An interesting parallel to the same passage is noted by Moffatt (*ETP* VIII. xvii. p. 237) from Plutarch's life of Marcus Cato (ix), where Cato states that one of the three things he regretted in life was πλεῦσας ὅπου δυνατὸν ἦν πεζεῦσαι, "having once sailed to a place where he could have walked."

πεζῆ.

For the contrast in Mk 6³² between ἐν τῷ πλοῷ, "in the boat," and πεζῆ (sc. ὁδῷ), "by land," cf. PSI V. 446¹⁸ (A.D. 133-7) μήτε πλέοντι μήτε πεζῆ βαδίζον[τ]ι, and Artem. p. 182¹ τοῖς διαποροῦσι πότερον πεζῆ ἀπιτέον αὐτοῖς ἢ κατὰ πλοῦν συμβουλεύει πεζῆ. In P Tebt I. 5²⁸ (B.C. 118) the word is found with the two meanings "on foot" and "by land," ὁμοίως δὲ καὶ τοὺς πεζῆ ἀ[ν]απορε[υομένους] ἐκ τῆς πόλεως τὴν [ἀ]γούσαν πεζῆν ὁδὸν . . ., "likewise persons who travel on foot up the country from Alexandria by the land-route which leads . . ." (Edd.).

πεζός,

"on foot" or "by land": cf. P Fay 111¹⁰ (A.D. 95-6) πεζῶι [τὰ] χυρίδια ἐλάσαι, "to drive the pigs on foot," P Meyer 19⁴ (ii/A.D.) ἐξελθὼν . . . πεζός. For a curious metaphorical usage cf. the contract of apprenticeship P Oxy IV. 724¹⁰ (A.D. 155), where payment is to be made to a shorthand teacher, τοῦ παιδὸς ἐκ παντὸς λόγου πεζοῦ γράφοντος καὶ ἀναγινώσκοντος ἀμέμπτως, "when the boy writes fluently in every respect and reads faultlessly" (Edd.).

πειθαρχέω.

The unusual constr. c. gen. = "obey" one in authority is found both in the papyri and in the inscrr., as in the marriage contracts P Tebt I. 104¹⁴ (B.C. 92) ἔ]στω δὲ Ἀπολλωνία π[α]ρὰ Φιλίσκωι πειθαρχοῦσα ἀ[ν]τοῦ ὡς προσῆ[κόν] ἐστιν γυναῖκα ἀνδρός, "Apollonia shall remain with Philiscus, obeying him as a wife should her husband" (Edd.), P Oxy II. 265¹³ (A.D. 81-95) δε[σ]τ[α] δ[ε]ῖ πειθαρχεῖν γαμετῆν γυναῖκα ἀνδρός, and in *Syll* 2 (= 3 22)⁷ (B.C. 494) πυνθάνομαι σὲ τῶν ἐμῶν ἐπιταγμάτων οὐ κατὰ πάντα πειθαρχεῖν.

For πειθαρχέω c. dat., as in Ac 27²¹, cf. P Oxy XII. 1411¹⁶ (A.D. 260) εἰ μὴ πειθαρχήσῃαν τῆδε τ[ῆ] παρ[α]γγελλία, and *Magn* 114⁸ πειθαρχεῖν δὲ π[α]ν[τ]ως τοῖς ὑπὲρ τοῦ κοινῆ συμφέροντος ἐπιταττομένοις, and for the verb absolutely, as in Tit 3¹, cf. *OGIS* 483⁷⁰ (ii/A.D.) ἐὰν δὲ μηδ' οὕτω πειθαρχῶσιν οἱ ἰδιῶται, ἐκδοσιν ποιεισθῶσαν κτλ.

πειθός,

"persuasive." For the spelling of this adj. (WH πιθός), which hitherto has not been found elsewhere than in 1 Cor 2⁴, cf. Moulton *Gr.* ii. p. 78, where the word is treated "as a new adj. straight from the verb-stem." See also Winer-Schmiedel, p. 135 n.²⁰, and Field *Notes*, p. 167.

For the subst., which is read in certain inferior authorities in 1 Cor 2⁴, see P Oxy III. 474²⁷ (A.D. 184?) ἀβουλίᾳ μᾶλλον ἢ πειθοῖ τῶν παρηγγελμένων χρωμένοις, "in defiance rather than obedience to the proclamations" (Edd.): cf. P Amh II. 31¹¹ (B.C. 112) πειθανάγκης προσαχθείσης περὶ τοῦ καθήκοντος προστίμου, "forcible persuasion being employed with regard to the proper fine" (Edd.).

πειθω.

For the conative present "apply persuasion," "seek to persuade," as in Ac 26²⁸, see *Proleg.* p. 147. The corresponding aor. ἔπεισα is seen in P Tor I. 1^{viii.36} (B.C. 116) εἴπερ γε δὴ ἐνόμίζεν ἔχειν τι δίκαιον, δι' οὐ δύναται τὸν κριτῆν πείσαι, and BGU I. 164²⁶ (ii/iii A.D.) παρακαλῶ ὄν

σε, φίλτατε, ἤδη ποτὲ πείσαι αὐτὸν τοῦ ἐλθεῖν. Cf. also P Oxy II. 294²² (A.D. 22) εἰ μὴ τι πείσωσι τὸν ἀρχιστάτορα δοῦναι εἰκάνον ζωσ ἐπὶ διαλογισμὸν, "unless indeed they shall persuade the chief usher to give security for them until the inquiry." The 2nd perf. πέποιθα c. dat., which is rare in Hellenistic prose, is found in BGU IV. 1141¹⁷ (B.C. 14) πέποιθα γὰρ ἑμαυτῶ, *persuasi mihi*: cf. 2 Cor 10⁷, Phil 1⁴, Philem²¹. In PSI V. 538⁷ (iii/B.C.) the intrans. πέποιθα is construed c. gen., which the editor attributes to Ionic influence—ἐπίστην δὲ καὶ σὺ διότι τοῦ ὀψωνίου πεποίησθαι, "sai anche tu che sully' ὀψώνιον facciamo assegnamento."

For the mid. or pass. "am persuaded," we may cite P Petr II. 11(1)⁴ (mid. iii/B.C.) (= *Selections*, p. 7) εἰ μὴ γὰρ σὺ παραγένῃ, πέπεισμαι βραδίως με τῷ βασιλεῖ συσταθήσθαι, "for, if you come, I am sure that I shall easily be introduced to the king," BGU IV. 1118⁴⁰ (B.C. 22) πείθεσθαι περὶ τῆς τούτων ἀξίας, P Oxy II. 268⁷ (A.D. 58) δ καὶ ἐπέ[ισθη]σαν κεφάλαιον. "the sum which they severally consented to accept" (Edd.), *ib.* X. 1293¹³ (A.D. 117-38) ἄλλος ξένος ἐστίν οὐ δεῖ με πισθῆναι ὡς ἐσχήκατε, "another stranger whose word I have to take that you have received it" (Edd.), P Ryl II. 176³ (A.D. 201-11) ἄς ἐπίσθη[ν] λαβεῖν παρ' αὐτ[ῆς], "the sum which she was induced to accept from her" (Edd.), and P Fay 133¹² (iv/A.D.) μὴ πισθεῖς οὖν τοῖς καρπῶναις, "without being persuaded by the fruit-buyers."

In P Lips I. 28²⁸ (A.D. 381) εὐδοκῶ καὶ πίθεμαι πᾶσι τοῖς ἐγγεγραμμένοις ὡς πρόκειται, the word passes into the meaning "obey": cf. the letter of Epicurus to a child ex vol. Hercul. 176 (iii/B.C.) (= *Selections*, p. 5 f.)—¹⁰ ε[ἰ] ὑ]γιαίνεις . . . καὶ πάσαι καὶ Μάτρω[ν]ι πάντα πε[ί]θη[ι], and ¹⁴ ἐγὼ καὶ ο[ἱ] λοιποὶ πάντες σε μέγα φιλοῦμεν, ὅτι τοῦτους πείθη πάντα, also P Ryl II. 77⁸⁴ (A.D. 192) πειθόμενος τῇ ἑμαντοῦ πατρίδι, "being obedient to my native city."

Πειλάτος.

This proper name, with the spelling Πιλᾶτος, occurs several times in late papyri, e.g. P Lond V. 1661²⁹ (A.D. 553) of a νομικός, who acted as the scribe of various documents. [It is of interest to note that in this instance the scribe in appending his signature seems to have used a special form of notarial script: see the editor's note *ad l.*]

πεινώω,

"hunger": cf. P Flor I. 61⁶⁴ (A.D. 85) (= *Chrest.* II. p. 89) λειμοῦ γεν[ο]μένου πε[ι]νῶν οὐκ ἀπή[τ]εις [τὸ]ν πυρὸν; The construction c. acc. in Mt 5⁹ appears to be unique. For the reading πίνων not πινῶν in P Par 47²⁸ see *s.v.* πίνω, and for the disappearance of the -ῆω verbs from the Κοινή see *Proleg.* p. 54, Thackeray *Gr.* i. p. 242.

πειρά.

The phrase πείραν λαμβάνειν, "make trial," "have experience of" in Heb 11^{29, 36}, is fully illustrated from late Greek writers by Field *Notes*, p. 232 f. We may add a few exx. from the Κοινή—P Par 63¹²⁹ (B.C. 164) (= P Petr III. p. 28) εἰ . . . μὴ βούλεσθε πείραν λαμβάνειν τῶν . . . ἐπιτιμῶν, "if you do not wish to experience the penalties" (Mahaffy), P Oxy

XIV. 1681¹⁰ (iii/A.D.) ἀπὸ μέρους πείραν λαβόντας τῆς ἡμετέρας γνώμης, "because you have had a partial proof of my sentiments" (Edd.), and P Cairo Preis 2¹¹ (A.D. 362), where a man complains that after he had enjoyed three years of married life his mother-in-law had made sport of him (συνέπεξέν με), asserting that his wife was experiencing (the evil effects of) a demon—ὡς τῆς γυναικὸς μου πείραν λαβούσαν (i. πείραν λαβούσης) δέ(= αλ)μονος.

Similar phrases occur in PSI IV. 377¹⁰ (B.C. 250-249) ἔως ἂν τούτου τοῦ (ἔτους) πείραν σοὶ ἀποδώμεν, P Oxy XII. 1415²⁹ (late iii/A.D.) Πτολεμαῖος [π]είραν τῆς προαιρέσεως αὐτοῦ πολλάκις δέδωκεν, BGU IV. 1027^{xxvii, 11} (end iv/A.D.) οἴου ὀλέθρου πείρας ἐποξεῖτε . . . ἢ π[ε]ρ]α τῶν πραγμάτων ἐπειδεῖσει, and *Syll* 890 (= ³ 1239)¹⁸ (ii/A.D.) πᾶσι τοῖς κακοῖς πε[ε]ραν δώσει. For a gen. πείρης, see Dieterich *Untersuchungen*, p. 172. In P Lond 1923⁸ (iv/A.D.) πειρατήριον occurs = "temptation"—διὰ τῶν ἁγίων σου εὐχῶν σωθήσομε(= αἰ) ἀπὸ παντὸς πι(= εἰ)ρατήριου τοῦ διαβόλου.

πειράζω.

This poetic and late prose form of πειράω (*g.v.*), even when used in the general sense of "try," "test," has always the idea of probation associated with it: see the instances cited by Hort *ad Jas* 1², especially Plut. *Moralia* 15, p. 230a where "Namertes being congratulated on the multitude or his friends asked the spokesman εἰ δοκίμιον ἔχει τίνι τρόπῳ πειράζεται ὁ πολύφιλος; and when a desire was expressed to know he said 'Ἄτυχ'α." For a more sinister sense cf. Vett. Val. p. 17⁹ καθόλου δὲ κακεντρεχῶν τῇ διανοίᾳ, μάλιστα κατὰ τῶν πειραζόντων ἢ τῶν πονηρὰ δρώντων.

The Biblical usage is fully discussed by Hort *l.c.* See also Kennedy *Sources*, p. 106 f., and the exx. from late Greek in Anz *Subsidia*, p. 274. MGr πειράζω (Thumb *Hellen.* p. 218).

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"trial," is confined to Biblical Greek and literature founded on it, except Diosc. p. 3B τοὺς ἐπὶ τῶν παθῶν πειρασμούς, "trials" made of drugs to see their effect in certain diseases: cf. Hort *ad Jas* 1². In *ZNTW* x. (1909), p. 246 ff. de Zwaan has suggested that the reading τὸν πειρασμόν (without ὑμῶν or other addition) in Gal 4¹⁴ may be taken, on the analogy of MGr, as = "the devil," "the demonic power."

πειράω,

usually found in mid. or pass. with act. meaning "try," "attempt," is confined to Ac 26²¹ in NT, but can be freely illustrated from the Κοινή, e.g. PSI VI. 604¹⁶ (iii/B.C.) πειράσομαι ἀνέγκλητος εἶναι, P Vat A¹⁷ (B.C. 168) (= *UPZ* i. p. 303) ἀλλὰ πᾶς τις πειράται, ὀπηνίκ' ἂν ἐκ κινδύνων διασωθῆ, ταχέως παραγίνεσθαι, "but everyone tries, whenever he has been delivered out of dangers, to come home quickly," P Par 49⁷ (B.C. 161) (= *UPZ* i. p. 308) πεπείραμαι (cf. 1 Kingd 17⁸⁹) . . . εἰς πᾶν τό σοι χρησίμων ἑμαυτὸν ἐπιδιδόναι, P Fay 124⁷ (ii/A.D.) γὺν οὖν πάλιν ἐπιράθην (cf. 1 Macc 12¹⁰) γράφιν σο[ῖ], "so now again I attempt to write to you," PSI IV. 299¹⁸ (iii/A.D.) αὐτὸς δὲ πειράμαι, ἐπὶ πλοίου εὐπορηθῶ, καταλαβεῖν ὑμᾶς, and

P Oxy I. 71¹.²⁰ (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστρέψει τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, "he attempted, owing to my being illiterate, to commit a fraud to my detriment" (Edd.).

πεισμονή

in Gal 5^a may be either act. "the act of persuasion," or pass. "the being persuaded": see Lightfoot or Burton (*JCC*) ad l. for exx. of both usages. For πείσμα see the vi/A.D. P Oxy VI. 943⁵. Σερῆνος γὰρ . . . διὰ πείσματος γυναικὸς ἐδίωξεν Κόλλουθον τὸν εὐλαβέστατον ἐκ τοῦ λο<υ>τροῦ, καὶ ὅτε ἐποίησεν τὸ πείσμα αὐτοῦ οὐ θέλει ἀποστῆναι, "for Serenus through the persuasion of his wife chased the most discreet Colluthus out of the bath, and having done what he was persuaded to do will not depart" (Edd.).

πέλαγος.

For πέλαγος, "the open sea" (note the conjunction with θάλασσα in Mt 18^b), see *OGIS* 74³ (B.C. 247-221) Θεῦδοτος Δωρίωνος Ἰουδαῖος σωθεὶς ἐκ πελ(ά)γους, and cf. *ib.* 69⁴.f. σωθεὶς ἐγὼ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. The adj. πελάγιος occurs in the sailor's song P Oxy XI. 1383 (late iii/A.D.) where the 2nd column begins—

Ῥοδίοις ἐκέλευον ἀνέμοις καὶ μέρσι τοῖς πελαγίοις,
ὅτε πλέειν ἤθελον ἐγώ,

"I commanded the Rhodian winds and the seaward parts when I wished to sail."

πελεκίζω,

"cut off with an axe" (Rev 20⁴): cf. Polyb. i. 7. 12 μαστιγώσαντες ἅπαντας κατὰ τὸ παρ' αὐτοῖς ἔθος ἐπέλεκισαν, and the corr. verb πελεκῶ in Apol. Arist. 13 πριζομένους καὶ πελεκουμένους. For πέλεκυς, "axe" (Lat. *securis*), cf. PSI V. 506⁷ (B.C. 257-6) εἰς τὴν ξυλοκοπίαν πελέκεις δέκα, and for πελέκημα, "chipped-stone," cf. P Oxy III. 498²³,²⁰ (ii/A.D.). See also Luckhard *Privathaus*, p. 33 f.

πέμπτος.

It is hardly necessary to illustrate this word, but, as showing the housing conditions of the time, we may cite P Fay 31¹⁵ (c. A.D. 129) where a woman applies to the keepers of the archives at Arsinoe for leave to alienate πέμπτον μέρος, "the fifth part" of certain house property belonging to her. In the Gnomon 79 (= BGU V. I. p. 31) it is laid down that in every temple (ἱερόν) where there is a shrine (ναός) there must be a prophet, who shall receive τῶν προσόδων τὸ π[έ]μπτον. For the form πέμπτος cf. *Ostr.* 3^a, 4^a (both A.D. 17-18), and see Mayser *Gr.* p. 166.

πέμπω.

It is not necessary to do more than cite a few exx. of this common verb—P Hib I. 54¹⁰ (c. B.C. 245) (= *Chrest.* I. p. 563) κόμισαι δὲ καὶ τὸν ἔριφον παρὰ Ἀριστίωνος καὶ πέψον ἡμῖν, "get the kid also from Aristion and send it to me," P Par 63¹⁻¹⁷ (B.C. 164) (= P Petr III. p. 18)

ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι, "in the minute sent to you by us," P Tebt I. 22⁸ (B.C. 112) πεπομφότες τῇ κᾶ ἐπὶ τὰ σπέρματα, "having sent on the 21st for the seed," *ib.* II. 414⁹ (ii/A.D.) ἵ μὴ ὅτι ἡσθῆνηκα, πάλαι πεπόνφην σοι, "had it not been for the fact that I was ill, I would have sent them to you long ago" (Edd.), and P Iand 10³.f. (iii/A.D.) ἐπένοσάμεν σοι ταύτην τὴν ἐπιστολήν διὰ τῶν φυλάκων [ἐκπορευομένων, ἐπειδὴ δι' ἄλλου οὐ δυνάμεθα πένσαι σοι, with the editor's note, where there are also collected a number of instances of the dropping of the 2^d π, e.g. P Oxy III. 528¹¹ (ii/A.D.) ἔπεμσας, 19 ἔπεμσε, and 24 ἔπεμσα. See also Deissmann's note ad P Meyer 20¹². MGr aor. ἔπεψα.

In the letter of Psenosiris, P Grenf II. 73¹⁰ (late iii/A.D.) (= *Selections*, p. 118), the "colourless" πέμπω is used to denote *banishment* into the Oasis—τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας. See also *Preisigke* 3815 where the label attached to a body forwarded for mummification runs—Βησοῦς πεμπομένη εἰς Πανῶ(ν) καὶ παραδιδόμενηνη ἀγαφιαστῇ τῷ Πανισᾶτι (*l.* παραδιδόμενηνη ἀγαφιαστῇ τῷ Πανισᾶτι).

πένης,

"poor" (2 Cor 9⁸): P Oxy III. 471⁹⁵ (ii/A.D.) πένης ἄνθρωπος [ἐν] εὐτελεσίῳ ἱματίῳ, "a poor man wearing cheap clothes" (Edd.), P Ryl II. 62¹¹ (transl. from Latin—iii/A.D.) δύναιμι χαρίσασθαι καὶ πένητι [πλοῦ]τον, PSI II. 120⁴⁷ (a collection of sayings—iv/A.D.?) πένης ὢν πλουσίοις μὴ ὁμῶι, and BGU IV. 1024^{vii.9} (end iv/A.D.) τις γραῦς καὶ πένης. See also P Flor III. 296¹⁸ (vi/A.D.) π[έν]ητι καὶ πτωχῶ, which with its context recalls, as the editor points out, Ps 40(41)². The words are also contrasted in *Aristeas* 249: for the subst. πενία cf. *ib.* 289. See further *s.v.* πτωχός.

πενθερά,

"a mother-in-law" (Mt 8¹⁴, *al.*): cf. P Fay 126⁵ (ii/iii A.D.) <ξ>πέμψεν ἐπὶ τὴν πενθερά<ν> σου χάριν τοῦ κτήματος, "he sent a message to your mother-in-law about the farm." MGr πεθερ(υ)ά.

πενθερός,

"a father-in-law" (Jn 18¹³): cf. P Oxy II. 237^{vii.21} (A.D. 186) Σεμπρόνιον πενθερόν ἑαυτοῦ, P Thead 13^{i.2} (A.D. 322 or 323) Ἡρων πενθερός αὐτῷ ἐτελεύτα, and P Lond 232⁸ (c. A.D. 346) (= II. p. 296) πενθερός γὰρ τυγχάνει Τιμοθέου.

πενθέω,

"mourn." The conjunction ο. πενθέω and κλαῖω, as in [Mk] 16¹⁰ *al.*, is found in a very illiterate letter addressed by a man to his wife, P Oxy III. 528⁹ (ii/A.D.) γινώσκεις σε θέλω ἀφ' ὧς ἐκξήγηθες ἀπ' ἐμοῦ πένθος ἡγούμην νυκτὸς κλέ(=α)ων, ἡμέρας δὲ πενθῶ<ν>, "I wish you to know that ever since you left me I have been in mourning, weeping by night and mourning by day." See also P Par 22²⁴ (B.C. 163) (= *UPZ* i. p. 193) ἐπιγενηθέντος δὲ τοῦ πένθους τοῦ Ἄπιος κατάγουσιν ἡμᾶς πενθεῖν τῷ θεῷ. In *Syll* 879 (= 3 1219)⁵ (iii/B.C.) it is laid down τὰς

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πειράω,

usually found in mid. or pass. with act. meaning "try," "attempt," is confined to Ac 26²¹ in NT, but can be freely illustrated from the Κοινή, e.g. PSI VI. 604¹⁸ (iii/B.C.) πειράσομαι ἀνέγκλητος εἶναι, P Vat A¹⁷ (B.C. 168) (= *UPZ* i. p. 303) ἀλλὰ πᾶς τις πειράται, ὀπηνίκε' ἂν ἐκ κινδύνων διασωθῆι, ταχέως παραγίνεσθαι, "but everyone tries, whenever he has been delivered out of dangers, to come home quickly," P Par 49⁷ (B.C. 161) (= *UPZ* i. p. 308) πειράμαι (cf. 1 Kingd 17⁸⁹) . . . εἰς πᾶν τό σοι χρησίμιον ἑμαυτὸν ἐπιδιδόναι, P Fay 124⁷ (ii/A.D.) νῦν οὖν πάλειν ἐπιράθην (cf. 1 Macc 12¹⁰) γράφην σο[ι], "so now again I attempt to write to you," PSI IV. 299¹⁸ (iii/A.D.) αὐτὸς δὲ πειρώμαι, ἐπὶ πλοίου εὐπορηθῶ, καταλαβεῖν ὑμᾶς, and

P Oxy I. 71¹⁰ (A.D. 303) ἐπειράθη μὲν τινα κακουργίαν ἐπὶ ἀποστέρει τῇ ἡμετέρᾳ ποιήσασθαι διὰ τὸ ἀγράμματόν με εἶναι, "he attempted, owing to my being illiterate, to commit a fraud to my detriment" (Edd.).

πεισμονή

in Gal 5⁹ may be either act. "the act of persuasion," or pass. "the being persuaded": see Lightfoot or Burton (*ICC*) ad l. for exx. of both usages. For πείσμα see the vi/A.D. P Oxy VI. 943^{5f}. Σερῆνος γὰρ . . . διὰ πείσματος γυναικὸς ἰδίωξεν Κόλλουθον τὸν εὐλαβέστατον ἐκ τοῦ λο<υ>τροῦ, καὶ ὅτε ἐποίησεν τὸ πείσμα αὐτοῦ οὐ θέλει ἀποστῆναι, "for Serenus through the persuasion of his wife chased the most discreet Colluthus out of the bath, and having done what he was persuaded to do will not depart" (Edd.).

πέλαγος.

For πέλαγος, "the open sea" (note the conjunction with θάλασσα in Mt 18⁹), see *OGIS* 74⁸ (B.C. 247-221) Θεόδωτος Δωρῶνος Ἰουδαῖος σωθεὶς ἐκ πελ(ά)γους, and cf. *ib.* 69^{4f}. σωθεὶς ἐγὼ μεγάλων κινδύνων ἐκπέλευσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης. The adj. πελάγιος occurs in the sailor's song P Oxy XI. 1383 (late iii/A.D.) where the 2nd column begins—

Ῥοδίοις ἐκέλευον ἀνέμοις καὶ μέρεσι τοῖς πελαγίοις,
ὅτε πλείον ἤθελον ἐγώ,

"I commanded the Rhodian winds and the seaward parts when I wished to sail."

πελεκίζω,

"cut off with an axe" (Rev 20⁴): cf. Polyb. i. 7. 12 μαστιγώσαντες ἅπαντας κατὰ τὸ παρ' αὐτοῖς ἔθος ἐπελέκισαν, and the corr. verb πελεκῶ in Apol. Arist. 13 πριζομένους καὶ πελεκουμένους. For πελεκύς, "axe" (Lat. *securis*), cf. PSI V. 506⁷ (B.C. 257-6) εἰς τὴν ξυλοκοπίαν πελέκεις δέκα, and for πελέκημα, "chipped-stone," cf. P Oxy III. 498^{23, 26} (ii/A.D.). See also Luckhard *Privathaus*, p. 33f.

πέμπτος.

It is hardly necessary to illustrate this word, but, as showing the housing conditions of the time, we may cite P Fay 31¹⁵ (c. A.D. 129) where a woman applies to the keepers of the archives at Arsinoe for leave to alienate πέμπτον μέρος, "the fifth part" of certain house property belonging to her. In the Gnomon 79 (= BGU V. I. p. 31) it is laid down that in every temple (ἱερόν) where there is a shrine (ναός) there must be a prophet, who shall receive τῶν προσόδων τὸ π[έ]μπτον. For the form πέμτος cf. *Ostr.* 3⁸, 4⁴ (both A.D. 17-18), and see Mayser *Gr.* p. 166.

πέμπω.

It is not necessary to do more than cite a few exx. of this common verb—P Hib I. 54¹⁸ (c. B.C. 245) (= *Chrest.* I. p. 563) κόμισαι δὲ καὶ τὸν ἱριφὸν παρὰ Ἀριστίωνος καὶ πέμψον ἡμῖν, "get the kid also from Aristion and send it to me," P Par 63^{1, 17} (B.C. 164) (= P Petr III. p. 18)

ἐν τῷ πεμφθέντι σοι παρ' ἡμῶν ὑπομνήματι, "in the minute sent to you by us," P Tebt I. 22⁹ (B.C. 112) πεπομφότες τῇ κᾶ ἐπὶ τὰ σπέρματα, "having sent on the 21st for the seed," *ib.* II. 414⁹ (ii/A.D.) ἢ μὴ ὅτι ἠσθένηκα, πάλαι πεπόνυφην σοι, "had it not been for the fact that I was ill, I would have sent them to you long ago" (Edd.), and P Iand 10^{3f}. (iii/A.D.) ἐπέμισαμέν σοι ταύτην τὴν ἐπιστολὴν διὰ τῶν φυλάκων [ἐκπορευομένων, ἐπειδὴ δι' ἀλλοῦ οὐ δυνάμεθα πένσαι σοι, with the editor's note, where there are also collected a number of instances of the dropping of the 2^d π, e.g. P Oxy III. 528¹¹ (ii/A.D.) ἔπεμψας, 19 ἔπεμσε, and 24 ἔπεμσα. See also Deissmann's note ad P Meyer 20¹². MGr aor. ἔπεψα.

In the letter of Psenosiris, P Grenf II. 73¹⁰ (late iii/A.D.) (= *Selections*, p. 118), the "colourless" πέμπω is used to denote *banishment* into the Oasis—τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας. See also *Preisigke* 3815 where the label attached to a body forwarded for mummification runs—Βησοῦς πεμπομένη εἰς Πανῶ(ν) καὶ παραδιδόμενην ἀηταφιαστῇ τῷ Πανισᾶτι (*l.* παραδιδόμενη ἰνταφιαστῇ τῷ Πανισᾶτι).

πένης,

"poor" (2 Cor 9⁹): P Oxy III. 471⁹⁵ (ii/A.D.) πένης ἄνθρωπος [ἐν] εὐτελεῖν ἱματίοις, "a poor man wearing cheap clothes" (Edd.), P Ryl II. 62¹¹ (transl. from Latin—iii/A.D.) δόναμαι χαρίσασθαι καὶ πένητι [πλοῦ]τον, PSI II. 120⁴⁷ (a collection of sayings—iv/A.D.?) πένης ὦν πλουσίοις μὴ ὀμῶι, and BGU IV. 1024^{vii. 9} (end iv/A.D.) τις γραῦς καὶ πένης. See also P Flor III. 296¹⁸ (vi/A.D.) π[έ]νητι καὶ πτωχῷ, which with its context recalls, as the editor points out, Ps 40(41)⁸. The words are also contrasted in Aristeas 249: for the subst. πενία cf. *ib.* 289. See further *s.v.* πτωχός.

πενθερά,

"a mother-in-law" (Mt 8¹⁴, *al.*): cf. P Fay 126⁵ (ii/iii A.D.) <ε>πέμψεν ἐπὶ τὴν πενθερά<ν> σου χάριν τοῦ κτήματος, "he sent a message to your mother-in-law about the farm." MGr πεθερ(ι)ά.

πενθερός,

"a father-in-law" (Jn 18¹³): cf. P Oxy II. 237^{vii. 21} (A.D. 186) Σεμπρώνιον πενθερόν ἑαυτοῦ, P Thead 13^{i. 2} (A.D. 322 or 323) Ἡρῶν πενθερός αὐτῷ ἔτελεύτα, and P Lond 232⁸ (c. A.D. 346) (= II. p. 296) πενθερός γὰρ τυγχάνει Τιμοῦλου.

πενθέω,

"mourn." The conjunction ο. πενθέω and κλαίω, as in [Mk] 16¹⁰ *al.*, is found in a very illiterate letter addressed by a man to his wife, P Oxy III. 528⁹ (ii/A.D.) γινώσκεις σε θελω ἀφ' ὧς ἐ(κ)ξήληθες ἀπ' ἐμοῦ πένθος ἡγούμην νυκτὸς κλά(=α)ίων, ἡμέρας δὲ πενθῶ<ν>, "I wish you to know that ever since you left me I have been in mourning, weeping by night and mourning by day." See also P Par 22²⁴ (B.C. 163) (= *UPZ* i. p. 193) ἐπιγενηθέντος δὲ τοῦ πένθους τοῦ Ἄπιοις κατάγοισιν ἡμᾶς πενθεῖν τῷ θεῷ. In *Syll* 879 (= 1219)⁸ (iii/B.C.) it is laid down τὰς

πενθούσας ἔχειν φαῖαν ἐσθήτα μὴ κατερρυπωμένην, "that the mourning women should wear dark raiment, not soiled."

πένθος,

"mourning" (Jas 4^o, *al.*); cf. P Tebt II. 332¹¹ (A.D. 176) πένθους ἀνδρὸς θυγατρὸς μου ἕνεκα, "on account of my mourning for my daughter's husband," and from the inscr. *OGIS* 56¹³ (B.C. 233) τὰ πρὸς . . . τὴν τοῦ πένθους ἀπόλυσιν (with the editor's note), and *Syll* 324 (= 3730)²² (i/B.C.) χαλεπῶς μὲν ἤνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα.

πενιχρός,

"poor" (Lk 21²), may be chronicled as occurring in BGU IV. 1024^{viii.12} (end of iv/A.D.): the old woman is described by the judge as *πενιχρὰ καὶ πρεσβύτης*, and further as *οὗτος διὰ τὴν συνέχουσιν αὐτὴν πενίαν τὴν ἑαυτῆς [θυγ]ατέρα[[ν] τῆς σωφροσύνης ἀπεστέρη[σεν]*. In a petition addressed to the epimeletes, P Petr III. 36 (a)⁶ (Ptol.), a prisoner writes—*μεγάλη ἡ ἀνάγκη ἐστὶν καὶ τὸ πενιχρὸν εἶναι καὶ ὄραν [τ]ὸν θάνατον ὑποκείμενον [ἐν] τῇ φυλακῇ*.

πεντακόσιοι.

P Ryl II. 129¹³ (A.D. 30) ἤροσάν μου χόρτου δέσμας πεντακοσίας, "they carried off five hundred bundles of my hay."

πέντε.

P Tebt I. 56¹³ (c. B.C. 130-121) ἀρούρας πέ[ν]τε, "5 arourae." For the form *πέτε* cf. P Iand 14⁶ (iv/A.D.) ἐπό[η]σα ἐκεῖ πέτε ἡ[μ]έρας.

πεντεκαίδέκατος.

P Amh II. 131⁷ (early ii/A.D.) ἐλπῶ . . . μετὰ τὴν πεντεκαϊδέκατὴν ἀναπλεύσειν, "I hope after the fifteenth to return home."

πεντήκοντα.

We may cite *Μαση* 16²⁰ *στέφανον διδόντες ἀπὸ πεντήκ[οντα] χρ[υσῶν]*, if only because it is a good ex. of the substitution in the *Κοινή* of ἀπό c. gen. for the gen. of price: see Radermacher *Gr.* p. 91.

πεντηκοστή.

With the use of this word to denote the Jewish Feast of "Pentecost" we are not at present concerned. It may be noted, however, that in the ostraca *πεντηκοστή* is a 2% tax: see Wilcken *Ostr.* i. pp. 276 ff., 343 f., and the note *ad OGIS* 46¹² (B.C. 285-247) *τοὺς ὑποτεθέντας εἰς τὰς εἰκόνας, τὴν πεντηκοστήν καὶ τὸ γραφίον τῶν ὄρκων*.

πεποιθῆσις,

"confidence," "trust," confined in the NT to Paul, is condemned by the Atticists, see Lob. *Phryn.* p. 294 f., Rutherford *NP* p. 355. The subst. is found in the LXX only in 4 Kingd 18¹⁹: for the verb see Thackeray *Gr.* i. p. 224 f.

περαιτέρω.

Good illustrations of the use of this compar. adv. = "further," "beyond," in Ac 19³⁹ are afforded by P Fay 124⁸ (ii/A.D.) *γράφιν σ[ο]ι πρὶν ἢ τι περαιότερ[ο]ν ἐνχρησῶ πο[υ]εῖν*, "to write to you before taking further steps" (Edd.), and BGU II. 372^{ii.12} (A.D. 154) *μ[η]δὲν περαιτέρω . . . ἐξετάζειν*.

πέραν.

For *πέραν* c. gen., as in Jn 6^{1al.}, cf. P Amh II. 149⁵ (vi/A.D.) *πέραν τῆς Ὀξυρυγχ(ιτῶν) πόλεως*, "opposite the city of Oxyrhynchus." For *τὸ πέραν*, "the region beyond," as in Mt 8^{18.28} *al.*, cf. BGU IV. 1061⁴ (B.C. 14) *ἐκ Συναρῶ τοῦ πέραν*, and *ib.* 1022²³ (A.D. 196) *εἰς τὸ πέραν*. The form *πέρα* is found in P Leid W^{vii.25} (ii/iii A.D.) (= II. p. 103) *διαπεράσεις τὸ πέρα*, "you will cross to the other side," and P Oxy I. 117⁹ (ii/iii A.D.) *τοῦ ἀντα καὶ . . . τοῦ πέρα*, "of the near and the far (vineyard)."

πέρας,

"end": cf. P Giss I. 25⁷ (ii/A.D.) *δεόμενος αὐτοῦ ὅπως πέρας ἐπιθῆι τῷ πράγματι*, "asking him to put an end to the matter," BGU IV. 1019⁷ (mid. ii/A.D.) *ὅς ἔδωκεν τὸν στρατηγὸν τοῦ νομοῦ εἰς τ[ὸ] πέρας ἐπιθῆναι τ[ῆ] λογοθεσίᾳ*, P Oxy II. 237^{viii.16} (A.D. 186) *πέρας τῆς χρηματικῆς ἀμφισβητήσεως λαβούσης*, "when the money-act has come to an end" (Edd.), and *OGIS* 669¹⁰ (i/A.D.) *οὐδὲν γὰρ ἔσται πέρας τῶν συκοφαντημάτων*. See also the adverbial use in P Oxy II. 282¹¹ (A.D. 30-35) *κατὰ πέρ[α]ς ἐξῆλθε*, "finally she left the house," said of a dissatisfied wife, and *ib.* XIV. 1673²² (ii/A.D.) *τὸ δὲ πέρας ἤτησα τὴν μῶν*, "in the end I asked for the mina."

Πέργαμον.

Along with this form of the name of the city (Strabo, Polyb. *al.*) is to be found (ἡ) Πέργαμος (Xen. Paus. *al.*). The two occurrences in the NT (Rev 1¹¹, 2¹²) are in the acc. and dat., leaving the nom. uncertain, and curiously no ex. of the nom. can be quoted from Fränkel's Pergamene inscr. (see *Perg* in Index III.) For features in the history and character of Pergamum, which make the message of Rev 2¹² ff. specially appropriate, see Ramsay *Letters*, p. 291 ff., and the art. in *EB s.v.* Pergamos.

The city gave its name to "parchment" (*περγαμινή, charta pergamena*), which was first manufactured here: see Gardthausen *Griech. Palaeographie*² i. p. 93 ff.

περί.

While *περί*, literally "round about" as distinguished from *ἀμφί* (not in NT) "on both sides," is found c. dat. in classical Greek and the LXX, in the NT it occurs only c. gen. (291 times) and c. acc. (38 times): see *Proleg.* p. 105 and cf. p. 98.

1. For the commonest use c. gen. = "concerning," "about," see P Lille I. 17⁴ (mid. iii/B.C.) *ἐπιστολὴν περὶ σιταρ[ί]ου, ib.* 26¹ (iii/B.C.) *ἐγραψάς μοι περὶ τῆς εἰς τὴν σησαμίαν γῆς*, P Par 44⁷ (B.C. 153) *ἀγωνιῶ γὰρ περὶ σου*, P Lips I. 104¹³ (B.C. 96-5) *περὶ ὧν ἂν αἰρήσῃτε, γράφετέ μοι*, P Oxy IV. 743³¹ (B.C. 2) *περὶ πάντων αὐτῷ τὴν ἐπι-*

τροπήν δέδωκα, "I have entrusted to him the care of the whole matter" (Edd.), *ib.* XII. 1583¹² (ii/A.D.) γράψον μοι περί τῶν ὄντων, "write me regarding the present state of affairs," and BGU II. 632¹² (ii/A.D.) (= *LAE*, p. 173) ο[ύ]χ δὲν σοι γράψαι περί τῆ[ς] σωτηρίας μου καὶ τῶν ἑμῶν, "I am not delaying to write you regarding the health of me and mine." In P Par 48⁸ (B.C. 153) (= Witkowski *Exp.* 2 p. 91) ἀκούσαντες . . . τὰ περί σου συνβεβηκότα, we have a mixture of ἀκούσαντες περί σου and ἀκούσαντες τὰ (σου) συνβεβηκότα.

Περί, "with regard to," at the beginning of a new clause (as in 1 Cor 7¹) may be illustrated from the headings in the Mysteries inscr. from Andania *Syll* 653 (= 3736)¹ (B.C. 91) περί ἱερῶν καὶ ἱερῶν, *al.* See also P Eleph 134⁶ (B.C. 223-2) περί δὲ τῶν ἑκκοσι δραχμῶν οὕτω ἐκεκόμιστο Φίλων . . . περί δὲ τοῦ οἰναρίου Πραξιάδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ, BGU IV. 1097⁶ (time of Claudius or Nero) περί δὲ Σαραπάτου τοῦ υἱοῦ οὐ καταλέλυκε παρ' ἐμὲ ὄλωσ, and *ib.* I. 246¹³ (ii/iii A.D.) περί δὲ Νείλου οὐδ[ε] π[α]ρασφαλίσματά μου ἐδίδου οὐδὲ καταγραφὴν . . . 17 περί Ἐρμιόνης μελησάτω ὑμῖν, πῶς ἄλυσος ἦν.

The transition to the meaning "on account of," "for," is easy, when περί becomes practically identical with ὑπέρ (*q.v.*): cf. in the NT Mk 14²⁴, Gal 1⁴, 1 Cor 1¹⁸, Heb 5³, *al.*, where the two words are *variae lectiones*, and for περί in this sense in the papyri see P Oxy X. 1298⁴ (iv/A.D.) πρὸ πάντων εὐχομε τῷ κυρίῳ θεῷ περί τῆς ὀλοκληρίας σου καὶ τῶν φιλάτων σου, and *ib.* XII. 1494⁶ (early iv/A.D.) μά[λ]λιστα μὲν δεήσει καὶ ὑμᾶς εὐχθῆσαι περί ἡμῶν, "it will be most necessary for you too to pray on my behalf" (Edd.). On the preposition placed after its noun in Ac 19⁴⁰ see *Field Notes*, p. 131.

Περί is frequent c. gen. of the articular inf., e.g. P Tebt I. 56⁶ (c. B.C. 130-121) γέγ[ω]κε δὲ περί τοῦ κατακεκλῦσθαι τὸ πεδίον ὑμῶν (*i. ἡμῶν*), "you must hear about our plain having been inundated" (Edd.), and P Ryl II. 230⁸ (A.D. 40) ἐκομισάμην ἐπιστολὴν(ν) περί τοῦ πέμψαι με ἐπὶ τοὺς ἄρτους τῆ ἑ, "I received a letter regarding my sending for the loaves on the 5th."

2. For the *local* use of περί c. acc. cf. P Tebt I. 56¹² (c. B.C. 130-121) ζητή[σ]τε μοι περί τὴν κώμην σου εἰς τὴν τροφήν ἡμῶν γῆς ἀρούρας πέ[ν]τε, "by seeking out in the neighbourhood of your village 5 arourae for our maintenance" (Edd.), P Oxy II. 246¹⁴ (A.D. 66) περί τὴν αὐτὴν Φθῶχιν, "in the neighbourhood of the said Phthochis." See also from the inscr. *Preisigke* 1568⁸ (ii/B.C.) οἱ περί αὐλήν ("court-officials").

With Mk 4¹⁰ οἱ περί αὐτόν, "his disciples," cf. P Petr II. 45^{ii.7} (B.C. 246) τοῖς περί τὸν Λαοδίκην, "to the party of Laodike," P Grenf I. 10¹⁷ (B.C. 174) οἱ περί τὸν Δρύτανα, and for the classical idiom in Ac 13¹³ οἱ περί Παῦλον, "Paul and his company," cf. *ib.* I. 21¹⁶ (B.C. 126) αἱ περί Ἀπολλωνίαν, "Apollonia and her sisters" a joint beneficiaries under a Will, and P Fay 34¹¹ (A.D. 161) τοῖ[ς] περί τὸν Πανισνεία, "to Panesneus and his partners."

With Phil 2²³ τὰ περί ἐμέ, cf. P Par 44⁶ (B.C. 153) τὰ περί Ἀπολλώνιον, and see also *ib.* 15¹⁷ (B.C. 120) τῆ περί ἑαυτοῦς βίβη χρώμενοι, P Ryl II. 153⁴⁵ (A.D. 138-161) διὰ τὴν περί ἐμὲ ἀσθένειαν, and the magic formula P Oxy VI. 886⁶ (iii/A.D.) ὁ δὲ τρόπος ἔστιν τὰ περί[τ]ὰ γράμματα κθ, "the method is concerned with the 29 letters."

The *temporal* use of περί c. acc., as in Mt 20⁸, Ac 10^{3,9} *al.*, may be illustrated by BGU I. 246²⁰ (ii/iii A.D.) περί τὸν Χοιάκ, PSI III. 184⁵ (A.D. 292) χθὲς περί ἔκτην ὥραν.

Further instances of the different uses of περί will be found in the monographs of Kuhring and Rossberg (see Abbreviations I.).

περιάγω.

For the trans. use of περιάγω, "lead around," as in 1 Cor 9⁵, cf. P Cairo Zen 59033³ (B.C. 257) ἐγὼ δὲ τοῖς ἐλθοῦσιν περιαγαγὼν πάντας τοὺς παραδείσους ἔδειξα. See also Diod. Sic. xvii. 77 πρὸς δὲ τοῦτοις τὰς παλλακίδας ("concubines") ὁμοίως τῷ Δαρείῳ περιήγε, and *v.v.* χεῖρ.

περιαιρέω

in its literal sense "take away," "remove," may be illustrated from BGU IV. 1061¹⁶ (B.C. 14) ἐξέδυσαν καὶ περιελόντο αὐτοῦ πόκους ἑρίων ῥν. Cf. P Tebt II. 300¹¹ (A.D. 151), where instructions are given that a priest who had died should be struck off the list—ἐπιδίδο(= ω)μι ὦ(= θ)πως περιερεθῆ [τ]οῦτο τὸ ὄνομα, BGU IV. 1085^{ii.7} (ii/A.D.) ἀξιούντων περιαιρεθῆναι αὐτὸν τῆς προκηρύξε[σ]ς, and the corresponding use of the act. in P Flor III. 308⁷ (A.D. 203) ἀξιώ αὐτὸν περιελεῖν ἐκ τῶν δημοσίων λόγων: see also Ac 28¹⁸ and *Field Notes*, p. 149 f. For the metaph. usage, as in Ac 27²⁰, cf. M. Anton. xii. 2 τὸν πολὺν περισπασμὸν σεαυτοῦ περιαιρήσεις, "thou wilt free thyself from the most of thy distracting care" (Haines).

περιάπτω,

in the derived sense of "kindle," is found in the NT only in Lk 22⁵⁵ (cf. 3 Macc 3⁷). For the original meaning "tie about," "attach," see the magic P Lond 121¹⁹⁷ (iii/A.D.) (= I. p. 90) ἐπίγραφ(ε) εἰς χάρτ(ην) καὶ περιάπττε ρουραβισαρου . . . as a charm against discharge from the eyes, *ib.* 21⁹ (p. 91) γράψον εἰς χάρτην καθαρὸν καὶ περιάψον ἰαυ σαβαωθ ἀδωνα . . . as a charm against ague, and Aristeas 159 ἐπὶ τῶν χειρῶν δὲ διαρρήδην τὸ σημεῖον κελεύει περιήφθαι, "he expressly orders that the 'sign' be bound round upon the hands" (Thackeray). The verb should perhaps be restored in this sense in PSI I. 64⁷ (i/B.C.?) π[ε]ριήψ[ας] μοι χρυσίου: see the editor's note. In Vett. Val. p. 285³² περιάπτειν = *diffamare*.

περιαστράπτω.

Among the few refl. for this word, which in the NT is confined to Ac 9⁸, 22⁸, we may cite 4 Macc 4¹⁰ ἀγγελοῦ περιαστράπτοντες τοῖς ὄχλοις.

περιβάλλω.

For a good parallel to the TR of Lk 19⁴³ cf. P Oxy IV. 707³² (c. A.D. 136) where a man is charged with neglecting a vineyard—μηδὲ τὰς πλάτας περιβεβληκῆναι, "not even to have built the enclosing walls." For the meaning "wrap about," "clothe myself," as in Mk 14⁵¹ (cf. *Field Notes*, p. 40), see P Fay 12¹⁸ (c. B.C. 103) ἐξέδυσαν δὲ περι[ε]βεβλημην ἱμάτιον, "they stripped me of the garment in which I was clothed," P Grenf I. 38¹⁴ (ii/B.C.) (as emended *Berichtigungen*, p. 182) ὁ τε περιεβλήμην ὀθόνιον κατέρηξεν, and the

metaphor. use in PSI IV. 330⁷ (B.C. 258-7) οὗτος δὲ τῆι μεγίστηι με ἀτιμαί περιβίβληκεν, *ib.* 435⁹ (iii/B.C.) (as read by Deissmann *Exp* VIII. xxiv. p. 421) εἰς ἄρρωσ[τ]ῆ[α]ν μ[ε] περὶβέβαλεν μεγάλην, "he afflicted me with a great sickness," and Aristeas 208 αἰκίαις περιβάλλειν, "subject men to injuries." See also Menander *Περικ.* 36 εὐθὺς προσδραμών| ἐφίλει, περιβάλλει.

περιβλέπομαι.

For the act. = "look round," cf. BGU IV. 1097³ (i/A.D.) ἦν δὲ ὁ ἀντιδικὸς ἀναβῆ. περιβλέπε αὐτόν. In the NT the verb is used only in the mid., and chiefly with reference to the quick, searching glance of Christ.

The verbal περιβλέπτος is common in late papyri as a form of address, e.g. P Oxy XVI. 1868 *verso* (vi/vii A.D.) τῷ τὰ πάντα λαμπρο(τάτῳ) καὶ περιβλέπτῳ κόμει(τι), "to the in all respects most illustrious and most admired comes": cf. the subst. in BGU II. 547³ (Byz.) παρακαλῶ τὴν ὑμετέραν περιβλεπτ[ό]τητα.

περιβόλαιον

in the wider sense of "covering," "clothing," rather than "veil" (AV marg.) in 1 Cor 11¹⁵ (cf. Ps 103(104)⁶) may be illustrated from Aristeas 158 ἐκ τῶν περιβολαίων παράσημον ἡμῖν μνείας δέδωκεν, "in our clothing, too, he has given us a symbol of remembrance" (Thackeray).

For περιβολος, "enclosure," we may cite the inscr. on the marble barrier of the inner court of the Temple at Jerusalem, *OGIS* 598⁴ (i/A.D.) μηθίνα ἀλλογενῆ εἰσπορεύσθαι ἐντὸς τοῦ περι τὸ ἱερὸν τρυφάκτου καὶ περιβόλου, "that no foreigner enter within the screen and enclosure surrounding the sanctuary": see further Deissmann *LAE* p. 75, Otto *Priester* i. p. 282 ff.

περιδέω,

"bind around," as in Jn 11⁴⁴, occurs in the account of a healing at the temple of Asclepius in Epidaurus, *Syll* 802 (= ³1168)⁶² (c. B.C. 320) μετὰ δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν ("band") περιδέσαι περι τὰ στίγματα.

For περιδεωμος as a prayer which was believed to fetter the object of imprecation, see Wütsch in Bliss and Macalister, *Excavations in Palestine*, 1902, p. 182.

περιεργάζομαι,

"am a busybody" (2 Thess 3¹¹: cf. Sir 3²³⁽²⁴⁾): cf. PSI V. 494⁷ (B.C. 258-7) περι δὲ τῶν . . . Ἀρχίου περιεργασμένην εἰς σε ἀπο . . . φει δῶις ἢ γράψης, the letter of the Emperor Claudius to the Alexandrines P Lond 1912⁸⁰ (A.D. 41) καὶ Ἰουδαίοις δὲ ἀντικρυς κελεύωι μηδὲν πληῖω ὦν πρότερον ἔσχον περιεργάζεσθαι, "and, on the other side, I bid the Jews not to busy themselves about anything beyond what they have held hitherto" (Bell), and P Giss I. 57⁵ (vi/vii A.D.) καταξίωση οὖν περιεργάσασθαι καὶ ποιήσαι ἀποδοθῆναι τὰ γράμματα.

Very noteworthy by the inscr. is *Syll* 633 (= ³1042)¹⁵ (ii/iii A.D.) δεῖς ἂν δὲ πολυπραγμονήση τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτῖαν ὀφιλέτω Μηνί Τυράννωι. See also the magical citation *s.v.* περιεργος.

As illustrating the meaning of the verb it is customary to quote Plato *Apol.* 19 B, where it is said of Socrates in an
PART VI.

accusatory sense, περιεργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια: cf. M. Anton. x. 2 τούτοις δὲ κανόσι χρώμενος, μηδὲν περιεργάζου, "apply these *criteria* to life, and do so without fuss" (Rendall). See also *Test. xii. patr.* Reub. iii. 10 μήτε περιεργάζεσθε πράξιν γυναικῶν, "nor meddle with the affairs of womankind." In Aristeas 15 the verb is used in a good sense καθὼς περιεργασμαί, "as my research (into God's dealings) has taught me": but contrast 315.

περιεργος.

The idea of "curious, magical arts," which τὰ περιεργα has in *Ac* 19¹⁹, is well illustrated in P Leid Vxii. 19 (iii/iv A.D.) (= II. p. 39) διὰ τὴν τῶν πολλῶν περιεργῶν τὰς βοτάνας καὶ τὰ ἄλλα, οἷς ἐχρῶντο εἰς θεῶν εἶδωλα, ἐπέγραψαν, σπῶς μὴ σολ(=λλ)αβούμενοι περιεργάζωνται μηδὲν, διὰ τὴν ἐξακολούθησιν τῆς ἀμαρτεῖ(=ύ)ας, "ob vulgi curiositatem herbas et reliqua, quibus utebantur ad deorum simulacra, scriptis consignarunt, ut non intellecturi (reliqui homines) operarentur frustra propter investigationem erroris" (Ed.): see also the note on p. 73 f., and Deissmann *BS* p. 223 n.⁵. Cf. the conjunction of words in Vett. Val. p. 7⁹⁰ φρόνιμοι, περιεργοι, ἀποκρύφων μύσται. For the meaning "busybody," as in 1 Tim 5¹³, cf. *Menandrea* pp. 11⁴⁵, 48⁸⁵, and Menander *Fragm.* p. 227, also Theophr. *Char.* x. (ed. Jebb).

In the letter of a steward or bailiff, P Oxy IX. 1220³² (iii/A.D.), the word is used in a more general sense—οὐδὲν ἠφάνισεν ὁ ἵπποποτάμις, ἢ τι γὰρ ἔστιν περιεργου, ἐφίσταμε (=αι) αὐτῶν, "the hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place" (Ed.).

περιέρχομαι.

With the use of this verb in 1 Tim 5¹³ we may compare P Oxy VII. 1033¹² (A.D. 392) μόνοι περιερχόμενοι τὴν πόλιν καὶ κατοπτέοντες, "going about the city alone and keeping watch." The verb occurs in connexion with an inheritance in PSI V. 452⁸ (iv/A.D.) ἀνδράπ[ο]δη περιήλθεν εἰς ἡμᾶς: cf. BGU IV. 1074⁵ (A.D. 275) ἡσθῆναι ἐπὶ τῷ εἰς ἐμὲ περιεληλυθῆναι τὴν τῶν ὄλων κηδεμονίαν. Vett. Val. p. 40²⁸ ποικίλως τὸν βίον περιερχομένους.

περιέχω.

For the intrans. use, as in 1 Pet 2⁶ (cf. Blass-Debrunner § 308) we may quote P Oxy II. 249²⁴ (A.D. 80) διαθήκη ὡς περιέχει, "in the will as it stands" or "as it is contained in the will": cf. *ib.* 286¹⁸ (A.D. 82) ἐφ' οἷς ἄλλοις ἢ ἀσφάλεια περιέχει, "with the other guarantees contained in the agreement" (Edd.), P Fay 96²⁰ (A.D. 122) μενούσης κυρίας τῆς μισθώσεως ἐφ' οἷς περιέχει πᾶσαι, "the lease in all its provisions remaining valid" (Edd.), P Oxy I. 95³⁴ (A.D. 129) ὡς καὶ ἡ ιδιόγραφος πρᾶσις περιέχει, "as the autograph contract states" (Edd.), *ib.* IX. 1220²⁹ (iii/A.D.) the accounts will show the details ὡς περιέχει τὸ π[ι]τ[ά]κτιον, "as contained in the memorandum," and *Syll* 929 (= ³685)¹¹ (B.C. 139) καθ[ό]τι τὰ . . . γράμματα περιέχει, also ⁶¹ τοῦ δόγματος περιέχοντος, "the decree running thus" (words follow). In *ib.*⁷³ περιεχόμενος is pass. (c. dat.) = "surrounded": cf. Lk 5⁹.

In P Lond 1178¹³ (A.D. 194) (= III. p. 216, *Selections*,

p. 99) the Emperor Claudius says χρυσούν σ[τέ]φ[α]νον ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας, "I received with pleasure the golden crown as an expression of your loyal devotion towards me," which would illustrate the trans. use in the TR of Ac 23²⁵; cf. also P Tebt I. 44⁸ (B.C. 114) χάριν τῆς περιεχούσης με ἀρρωστίας, and Menander *Fragm.* 660³ p. 193 περιέχων ἐγκώμιον, "containing commendation." Searles *Lexicographical Study* p. 102 cites a Delphic inscr. of A.D. 50, Collitz 2208¹⁰ εἰ δὲ μὴ παραμένει καθὼς ἂν ὠνὰ περιέχει, where the verb has the unusual meaning "stipulate."

περιζώννυμι,

"gird round," is found in the pass., as in Rev 1¹³, 15⁸, in the magic charm P Lond 46¹⁵⁷ (iv/A.D.) (= I. p. 70) ἐγὼ εἰμι ἡ χάρις τοῦ αἰώνος ἄνομά μοι καρδιά περιεζωσμένη ἔβην: cf. Diod. Sic. i. 72. 2 περιεζωσμένοι.

For the subst. περιζώμα, "girdle," cf. P Par 10¹² (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζώμα, and P Oxy VI. 921¹⁰ (iii/A.D.) περιζώμα ἄ, "one girdle," in an inventory of property.

περιόστημι.

OGIS 735¹⁰ (ii/B.C.) ἐν τοῖς νῦν περιστάσι και[ροῖς], "in present circumstances," as contrasted with ἐν τε τοῖς πρότερον χρόνοις mentioned just before. See also P Oxy VI. 899¹⁴ (A.D. 200) where a woman complains of having been reduced to extreme poverty—εἰς ἔνδειά[ν] με οὐ τὴν τυχοῦσαν περιστήναι, and *ib.* 902¹² (c. A.D. 465) εἰς τέλειαν γὰρ ἀνατροπὴν καὶ εἰς αἰχάτην πεινῶν (I. ἐσχάτην πείναν) περιόστην, "I have been reduced to complete ruin and the extremity of hunger" (Edd.): cf. Vett. Val. p. 285⁸³ εἰς μεγίστας ἀτυχίας περιστάνουσιν.

The late use of the mid. = "turn oneself about" to avoid, "shun," c. acc., as in 2 Tim 2¹⁶, Tit 3⁹, may perhaps be illustrated from *Chrest.* II. 88^{v. 30} (ii/A.D.) τῆς δὲ [ἀ]γίας Δρουσώλας περισταμένης τὴν λογο[θ]εσίαν. Other exx. of the mid. are BGU IV. 1019⁸ (mid. ii/A.D.) περι[ε]σταμένης δ' αὐτῆς, and the *florilegium* PSI II. 120⁸⁷ (iv/A.D. ?) μηδὲ εἰς πρᾶγμα περιστάσο δ' σοι μὴ προσήκε.

περικάθαρμα,

a term of the deepest opprobrium, drawn from the "rinsing" of a dirty vessel. In the only place in which it occurs in the NT, 1 Cor 4¹³, there may be some reference to the fact that it was the most wretched and outcast, who used to be sacrificed as expiatory offerings: cf. Prov 21¹¹ and Epict. iii. 22. 78. "Possibly some cry of this sort, anticipating the 'Christiani ad leones' of the martyrdoms, had been raised against P(aul) by the Ephesian populace (cf. xv. 32; also Acts xxii. 22)" (Findlay *EGT ad 1 Cor 4¹³*). The word is fully illustrated by Wetstein *ad l.c.*: see also Lietzmann in *HZNNT*.

The verb (Deut 18¹⁰) is found in Didache iii. 4 μηδὲ ἐπαιδοῦς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων.

περικαθίζω.

For the meaning "sit around," "encircle," as in I. k. 22⁵⁵ DG, cf. *Chrest.* I. II B.Fr.(a)¹⁰ (B.C. 123) εἰς τ[ῆ]ν πόλιν ἐπιβαλόντες μ[ετὰ τ]ῶν ἰκανῶν καὶ [ἱ]ππ[έ]ων περικαθίσαν ἡμῶν τὸ φρούριον.

περίκειμαι.

For the literal sense "wear," "carry," c. acc., as in Ac 28²⁰ (cf. 4 Macc 12³), cf. OGIS 56⁸⁷ (B.C. 238) περιεμένων τὰς ἰδίας βασιλείας ("diadems") (cited by Mayer *Gr.* p. 34). The metaphorical usage is seen in the illiterate P Lond 1926¹² (mid. iv/A.D.), where a certain Valeria asks for Paphnutius's prayers—μεγάλῳ γὰρ νόσῳ περίκειμι δυσπνήτας δινῆς (I. περίκειμαι δυσπνοίας δεινῆς), "for I am afflicted with a great disease in the shape of a grievous shortness of breath" (Bell): cf. Heb 5², and from literary sources Theocritus xxiii. 13 f. φεύγε δ' ἀπὸ χρώσ| ἔβριν τὰς ὀργὰς περικείμενος, *Anth. Pal.* xi. 38 πίνε καὶ ἔσθιτε καὶ περικείσο ἄνθεα.

περικεφαλαία,

"helmet"; cf. P Petr III. 140(a)³ (accounts—iii/B.C.) περικεφαλαίας καὶ θήκης ὦ, "60 dr. for a helmet and sheath," and *Syll* 522 (= 3 958)^{29 f.} (iii/B.C.), where a περικεφαλαία is first prize in a javelin-throwing contest, together with three λόγχα, and is also offered, together with a κόντος ("the shaft of a pike"), as a prize for the best καταπαλταφέτης.

περικρατῆς,

"gaining the mastery over" (Ac 27¹⁶), is found in the apocryphal Sus (Θ) 39 A. For the verb see the *proem.* to the Gnomon^{5 ff.} (c. A.D. 150) (= BGU V. I. p. 10) ὅπως . . . εὐχερ[ῶς] τῶν πραγμάτων περικ[ρ]ατῆς, "in order that you may easily master the business": cf. M. Anton. x. 8. 2.

περικρύπτω,

"conceal," "hide." Cf. Lk 12⁴ περικρύβειν, a late impf. from a pres. περικρύβω, not found in the NT (see Blass *Gr.* p. 41). For the simplex see Ev. Petr. 7 ἐκρυβόμεθα. MGr κρύβω.

περικυκλόω,

"encircle" (Lk 19⁴³): cf. the iv/A.D. letter of a deacon to a bishop (see *Archiv* iv. p. 558), where the writer remarks—ἡ γὰρ εὐφημία σου, πάτερ, περικύκλωσεν τὸν κ[ῆ]ρον ὅλον ὡς ἀγαθὸν πατέρα (I. ἀγαθοῦ πατρός, Wilcken) (P Lond 981⁹ = III. p. 242, *Chrest.* I. p. 157). Περικυκλωθέν is used adverbially in the late P Lond 483^{17, 77} (A.D. 616) (= II. pp. 325, 328).

περιλείπομαι,

"am left over" (1 Thess 4^{16, 17}, with Milligan's note): cf. PSI IV. 409¹³ (iii/B.C.) λοιποὶ περιλειφθήσαν εἰς τὰς θυσίας, *ib.* VI. 571¹⁴ (iii/B.C.) οὐθέν μοι περιλείπεται, P Par 63¹³⁸ (B.C. 164) (= P Petr III. p. 32) βραχεία (sc. γῆ) παντελῶς ἀγεώργητος περιλειφθήσεται, "a very-small portion of the land will be left uncultivated" (Mahaffy), and BGU IV. 1132¹² (B.C. 13) τὸ περιλειμμένον αὐτῷ μέρος.

περιμένω,

"wait for" (Ac 1⁴); cf. P Giss I. 73⁴ (time of Hadrian) ἐκομισάμην σου τὴν ἐπιστολὴν ἡδέως καὶ περιμένω σε, P Oxy XIV. 1762¹⁰ (ii/iii A.D.) οὕτω μέντοι εἰς διαλλαγὰς ἐλθεῖν ἠθέλησεν . . . σὲ περιμένων, and BGU II. 388^{ii. 39} (ii/iii A.D.) ἔ[ν] ἢ πλαστυγραφία περιμ[έ]νον ἐστὶν τὸ ὄνομα.

πέριξ,

"round about" (Ac 5¹⁶), formerly a nom. sing. (Boisacq p. 772), and rare in Attic prose, cf. PSI IV. 317⁵ (A.D. 95) **πάλητες οἱ πέριξ**, and *Kaibel* 468¹ **Δαίσιος στήλη με πέριξ ἔχει**.

περιούσιος.

The appearance of [περιουσι] between hiatus in CP Herm I. 32⁴ is tantalizing, as there is no indication in this tiny fragment what the meaning may be. The verb **περιέμι**, "survive," may be illustrated from P Oxy I. 37ⁱ. 26 (A.D. 49) (= *Chrest.* II. p. 87, *Selections*, p. 50) <τῶν> **στατήρων π[ερ]ιόντων**, "the staters (forming a nurse's wages) remaining in my possession," *ib.* II. 243¹⁰ (A.D. 79) **ὅποτε περιήν**, "in her lifetime" (Edd.), and P Strass I. 52⁸ (A.D. 151) **τὰ . . . περιεσόμενα π[άν]τα εἰς τὸ ὕδιον**.

For the subst. see P Fay 20¹³ (Imperial rescript—iii/iv A.D.) **οὐ διὰ περιουσίαν πλοῦτου**, "not owing to a superfluity of wealth," and P Flor III. 367¹² (iii/A.D.) where the writer complains that his correspondent is despising his friends—**πλούτῳ γαυρωθεῖς** ("puffed up") [**καλ**] **πολλῇ χρημάτων περιουσίᾳ**. In the important letter of Claudius to the Alexandrines, P Lond 1912 (A.D. 41), the Emperor enjoins the Jews to enjoy in a city not their own ⁹⁵ **περιουσίας ἀπάντων ἀγαθῶν**, "an abundance of all good things" (Bell). Cf. also Gnomon 6 (c. A.D. 150) (= BGU V. I. p. 13) **τετάρτου μέρους ἧς ἔχει περιουσίας**, and P Oxy XIV. 1642²⁵ (A.D. 289) **τῶν ἐν περιουσίᾳ τυγχανόντων**.

Reference should be made to Lightfoot *On a Fresh Revision*³ App. I. p. 217 ff. "On the words ἐπιούσιος, περιούσιος."

περιοχῆ

in the literal sense of "compass," "circumference," occurs *quater* in connexion with certain measurements of a piece of land in BGU II. 492 (A.D. 148-9): cf. also the late P Hamb I. 23²⁰ (A.D. 569) **μετὰ τῆς καθόλου αὐτοῦ περιοχῆς**, "mit allem was dran und drum ist" (Preisigke). For the use in Ac 8³² of a "passage" (of Scripture) see the reff. *s.v.* **περιέχω**, and cf. Cic. *ad Att.* xiii. 25. 3 *ergo ne Tironi quidem dictavi, qui totas περιοχάς persequi solet, sed Spintharo syllabatim*. In the LXX **περιοχῆ** has the meaning "siege," and sometimes apparently "stronghold": see Conybeare and Stock *LXX Selections*, p. 305.

περιπατέω.

On the ethical use of this verb "conduct my life," corresponding to the Heb. **הִלַּךְ**, see *Proleg.* p. 11. For the literal meaning "walk," "go about," cf. BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) **σαπρῶς παιριπατῶ** (*l.* **περιπατῶ**), "I am going about in a disgraceful state," P Fay 126² (ii/iii A.D.) **περ[ι]πατούντός μου σὺν τῷ πατρί**, and BGU II. 380¹³ (iii/A.D.) **περπατῶ** (*l.* **περιπατῶ**) **μετὰ οὐ ἕαν εὐρω**. In P Lond 981¹¹ (iv/A.D.) (= III. p. 242, *Chrest.* I. p. 157) **περιοδεύομεν καὶ περιπατοῦμεν νυκτῆμαρ**, the words are addressed apparently by subordinate church officials to a bishop: see Ghedini *Lettere*, p. 170 f.

See further, for an interesting parallel to Rev 3¹, *Kaibel* 387^{2f}. (III. fere saeculi)—

ὁ κτώμενος δὲ πολλὰ μὴ τρυφῶν [σ]τὴν τοῖς φίλοις οὗτος τέ[θ]ηκε περιπατῶν καὶ ἱ[ε]ρ νεκρ[οῦ] βλον.

In Menander **Ἐπιτρ.** 12 **δικὰς λέγοντες περιπατεῖτε**, the verb is almost = "live." MGr **περιπατῶ, περπατῶ, περπατῶ.**

περιπείρω.

For the metaph. use of this verb "pierce" in 1 Tim 6¹⁰, cf. Philo *Flacc.* I (ed. Cohn) **ἀνηκέστοις περιπέπειρε κακοῖς**, and the other passages cited by Wetstein from late Greek.

περιπίπτω.

For **περιπίπτω**, "fall in with," as in all its NT occurrences (Lk 10³⁰, Ac 27⁴¹, Jas 1⁸), cf. P Oxy XIV. 1639²⁰ (B.C. 73 or 44) **ἔπου ἂν τῷ καθόλου περιπίπτῃς ἡμῖν**, "in any place whatsoever where you may encounter us" (Edd.), P Tebt II. 278³² (early i/A.D.) **θυμοῦ περιπεσιτε(=εἶται)**, "he will meet with anger," P Ryl I. 282²⁰ (mantic—iv/A.D.) **ἕαν δ[ε] ὁ ἐχόμενος μερίμναις πολλαῖς περιπεσέται καὶ κακοπαθῆναις**, "if the next (toe quiver) he will be involved in much anxiety and distress," and from the inscr. *Syll* 226 (= 3 495)⁵⁶ (c. B.C. 230) **διότι μεγάλοις διαπτόμασι περιπεσέται ἢ πόλις**, and the imprecatory formula to prevent violation of tombs as in *C. and B.* ii. p. 702, No. 636 (A.D. 234) **ὅς ἂν κακουργῆσι τούτο, τοιούταις (!) περιπέσιτο συμφοραῖς**.

The word is claimed as medical by Hobart p. 129 f., but for its wider usage cf. Wetstein *ad Lk l.c.*, *Field Notes* p. 61, and add *Pelagia-Legenden* p. 9¹⁸, where it is stated that a harlot cannot be baptized without sponsors, **ἵνα μὴ πάλιν ἐν τοῖς αὐτοῖς εὐρεθῇ περιπίπτουσα**.

The 1 aor. is seen in a new comic fragment (? Menander: Demiańczuk *Suppl. Com.* p. 63):—

ἄνθρωπος γὰρ ὦν ἀνθρωπίναις περιπέσιτα συμφοραῖς.

περιποιέω.

For the mid. "make my own," "acquire for oneself," as in 1 Tim 3¹³, see P Tor II. 87⁰ (B.C. 119) (**ἕαντ**) **ἄι μεγάλην ἐξουσίαν περιποιούμενος**, and cf. P Amh II. 34 (*d*)² (c. B.C. 157) **πλείον τι περιποιούμενοι τῷ βασιλεῖ**, "gaining more for the king." For the corresponding use of the act cf. P Oxy II. 279³ (A.D. 44-5) **βο[υ]λλόμ(ενος) πλείον περιποιῆσαι τοῖς δη[μο]σίοις**, *ib.* I. 58⁹ (A.D. 288) **ὄφελος μὲν οὐδὲν περιποιούσιν τῷ ταμεῖω**, "they secure no advantage to the treasury" (Edd.), *ib.* XVI. 1892³⁴ (A.D. 581) **τὸ ἱκανὸν [το]ῦ αὐτοῦ χρέους περιπ[οι]ῆσαι**, "to make up the equivalent of the said debt" (Edd.), P Flor III. 295⁵ (vi/A.D.) **ἄζωτιαν ἑαυτοῖς περιποιούντες**, and from the inscr. *Syll* 226 (= 3 495)¹³⁴ (B.C. 230) **οὐκ ὀλίγα χρήματα περιποίησε τῇ πόλει**. Cf. also *Pelagia-Legenden* p. 12⁸. In P Fay 111⁸ (A.D. 95-6) (= *Selections*, p. 66) **τῶ** (*l.* **τὸ**) **αἰτώμα** (cf. Ac 25⁷) **περιπέ(=ου)ησε** is rendered by the editors "shifted the blame," in accordance with what seems to be the natural meaning of the context. In support of this unusual meaning for **περιποιέω** Dr. Hunt thinks that **σοι** must be understood, and refers us to the somewhat similar passage in Isocr. p. 150 E, where the common reading is **μεγάλην αἰσχύνην τῇ πόλει περιποιούσιν** (**ποιούσιν** Blass, **περιπατούσιν** Cobet), and to Polyb. v. 58. 5 **χωρὶς τῆς αἰσχύνης, ἦν περιποιεῖ νῦν τῇ βασιλείᾳ**.

περιποιήσις.

See P Rein 52² (iii/iv A.D.) ὑμῖν ἐγράφη τὴν περιποίησιν τοῦ σείτου καὶ τὴν ἀναπομπὴν δηλώσαι, where the editor notes that περιποίησις means "soit acquisition ou production, soit conservation": here he doubtfully selects "production," but in view of the following ἀναπομπήν, "préservation" would be better (cf. P Flor II. p. 89). In P Tebt II. 317²⁶ (A.D. 174-5) τὸ τῆς περιποιήσεως δίκαιον is rendered "claim of ownership," which may be set by Eph 1⁴, where the "ownership" is bought back after alienation.

περιρῶν

(for form, cf. WH Notes², p. 139t.), "sprinkle round about" (Rev 19¹³ N*): cf. Syll 566 (= 982)⁸ (after B.C. 133) ἀπὸ δὲ τάφου καὶ ἐκφορᾶς περιρᾶσ(=ν)άμενοι, ib. 567 (= 983)¹⁵ (ii/A.D.) ἀπὸ συνουσίας νομίμου αὐθημερὸν περιρᾶμένους καὶ πρότερον χρεισαμένους ἐλαίῳ—with reference to the purification required before entering sacred precincts. A περιρᾶντήριον (for form cf. Kühner-Blass ii. p. 281) is mentioned amongst temple furniture in Syll 754⁷. Cf. Menandrea p. 140⁵⁶ (after massage and purification with brimstone) ἀπὸ κρουῶν τριῶν ὕδατι περιρᾶν(αι), "sprinkle yourself with water from three fountains."

περιρῆγγυμι.

In Ac 16²² περιρῆξαντες is generally understood (AV, RV) of "stripping off" the garments of the prisoners in preparation for a beating (cf. 2 Macc 4²⁸). Ramsay, however, refers the action to the Praetors themselves, "rent their clothes in loyal horror, with the fussy, consequential airs that Horace satirises in the would-be Praetor of a country town (Sat. I. 5, 34)" (Paul, p. 219). The verb is thus taken as practically synonymous with the well-known διαρρῆσσω with ἱμάτια, χιτῶνας (Mt 26⁶⁵, al.), as expressive of a gesture of horror. In support of this rendering Mr. K. L. Clarke kindly refers us to Acta Thomae 63 (Lipsius-Bonnet II. ii. 180) τὴν ἰσθῆτα περιέρρηξα καὶ τὰς χεῖρας ἐπὶ τὴν ὄψιν ἐπάταξα, and cites Cyril's note on Ac 14¹⁴ ἔθος ἐστὶν Ἰουδαίοις ἐπὶ ταῖς κατὰ θεοῦ δυσφημίαις περιρῆγγυῖναι τὰ ἱμάτια (Cramer's Catena in loc.).

περισπᾶω.

The late metaph. use of περισπᾶω="distract," "worry," in Lk 10⁴⁰ is well attested in the Κοινή—P Lond 24²¹ (B.C. 163) (= I. p. 32 f., UPZ i. p. 117 f.) δι' ἣν αἰτίαν περισπᾶμενος ὑπὸ τῆς Ταθήμιος, ib. 2⁴ ἀξιώσιν σε μὴ ὑπεριδεῖν με περισπᾶμενον, and ib. 2⁹ ὅπως καὶ αὐτὸς τῆ Ταθήμι ἀποδοῦς μὴ περισπᾶμαι, "that I may be able to pay Tathemis and be no more worried," P Grenf I. 15⁸ (B.C. 146 or 135) ὅπως μὴ περισπᾶμεθα ἐπὶ τὰ [.] τα κριτήρια, P Tebt I. 43³⁹ (B.C. 118) ὅπως μὴ θενὲ ἐπιτρέπητ[.]νπ[.]ον περὶ τῶν αὐτῶν παρενοχλεῖν ἡμᾶς μηδὲ περισπᾶν κατὰ μηδεμίαν παρεύρεσιν, "in order that no one may be allowed to molest us on the same charges or to annoy us on any pretext whatever" (Edd.), and ib. 4⁵ ἐὰν ἦι οἷα προφ[έ]ρειται προνοηθῆναι ὡς οὐ περισπασθῆσονται, "if the allegations are correct see that he is not molested," where we find παρενοχληθήσεται written above περισπασθῆσονται, as if the verb in the sense of "distract"

was not sufficiently clear; cf. also P Oxy IV. 743³⁶ (B.C. 2) ἐν τῷ δὲ με περισπᾶσθαι (for constr. see Proleg. p. 14) οὐκ ἠδυνάσθην συντυχεῖν Ἀπολλωνίῳ, "owing to my worries I was unable to meet Apollonius" (Edd.).

For the more literal sense "draw off," "draw away," cf. P Lond 43³¹ (B.C. 168) (= I. p. 31, UPZ i. p. 301, Selections p. 11) ἐπερ μὴ ἀναγκαιότερον σ[ε] περισπᾶν, and P Tor I. iv. 36 (B.C. 116) προηγέκατο τὸν Ἑρμίαν κατὰ κενὸν περισπᾶν, where in his note (p. 139) the editor describes περισπᾶν as "circumagere aliquem, eumque in diversa trahere decipiendi causa." In P Par 63⁹¹ (B.C. 164) (= P Petr III. p. 26) the verb is used of "distraining" furniture—τὰς ἀποσκευὰς . . . περισπᾶν. For the subst., as in Tob 10⁸ N, cf. P Tebt II. 393¹⁶ (A.D. 150) περισπασμῶν χάρειν, "on account of his anxieties," and M. Anton. xii. 2 (quoted s.v. περιαιρέω). See also s.v. ἀπερισπαστως, and the citations from late Greek in Herwerden Lex. s.v. περισπᾶω.

περισσεῖα,

"superfluity," "surplus." Though Grimm-Thayer (p. 695) include this subst. in their list of so-called "Biblical" words, they inconsistently append the note "Inscr.," and Deissmann (LAE, p. 80) has now furnished two interesting exx. from this source. The first is from CIG I. 1378, where a president of the games is described as—τὴν περισσεῖαν ἀποδοῦς πᾶσαν τῇ πόλει τῶν ἀγωνοθετικῶν χρημάτων, "having handed over to the city the whole surplus of the money belonging to the presidents of the games." The second is again from a pagan inscr., BCH xxi. (1897), p. 65 ἐκ περισεῖων (i. περισσεῖων), "from superfluous (money)." Add IGSept 322 ἐκ τῆς περισσεῖας.

περισσεύω,

With the meaning "remain over," as often in the NT (Mt 15³⁷, al.), occurs in Syll 306 (= 672)¹⁹ (B.C. 162-0) εἰ δὲ τι περισσεύει ἀπὸ τῶν τόκων, and ib. 3250^{ii. 33} (B.C. 338-7) τῶν σκευῶν τῶν περισσεουσάντων σταδίου. The common Pauline sense "have abundance" survives in MGr περισσεύω.

περισσός,

"over and above," "superfluous," in popular Greek is often in its compve. and superlve. forms practically equivalent to πλείων, πλείστος, a usage which is fully developed in MGr.

Exx. of the word are P Tebt II. 459⁴ (B.C. 5) (= Witkowsk², p. 126) καὶ θ ἐὰν περισσὸν γένηται, μέτρη[σ]ον αὐτοῖς κομισάμενος τὴν τιμὴν τοῦ λοιποῦ, P Fay 111¹¹ (A.D. 95-6) (= Selections, p. 66) περισσὸν [ἐν]ετιλάμ[η]ν φυ(=σοι) εἰς Διο[γνσι]άδα μῖναι, "I gave you strict charges to remain at Dionysias," ib. 117²³ (A.D. 108) περιτὸν γέγραπτα[ι], "more than enough has been written." Christ. I. 238^{ii. 4} (c. A.D. 117) περισσὸν ἡγοῦμαι διεξω(=ο)δέσ-τερον ὑμῖν γράφειν, "I count it superfluous to write you at greater length," and P Tebt II. 423¹⁵ (early iii/A.D.) ἐὰν εὕρησ ἀγοραστὰς τῶν περισσῶν δων, παραχώρησον μέχρι τρ(ς)ῶν, "if you find any purchasers of the surplus donkeys, get rid of as many as three" (Edd.). Add from inscr. Cagnat IV. 317⁸ (end i/B.C.) ἐκ τῶν περισσῶν τῆς [ἐορτῆς

χρημάτων καθιέρωσεν, and *C. and B.* ii. p. 658, No. 611—

τὸ ζῆν τροφή πό[τ]ος τε. ἤτι[μα]σμένα ?
περισσὰ δέ ἐστι τὰ ἄλλα [ἂ] ἀνθρώποις μέλει ?

For the compve. cf. P Flor II. 127²² (A.D. 256) πάντως περισσότερον, "in every possible way," and BGU II. 380¹⁰ (iii/A.D.) (= *Selections*, p. 105) where a mother writes to her sick son, ἐτολότην (ἰ. ἐθολώτην), ὡς σου περισσ(=σσ)ότερον νωχελουμένου (cf. *Aq Prov* 18⁹, 24¹⁰, Job 2⁴), "I was troubled because you were only able to walk so slowly." See also Dieterich *Untersuchungen*, p. 181 n.², though we have not been able to trace his reference to BGU 13, 8.

περισσοτέρως,

in the strong sense "more exceedingly," as in 2 Cor 7¹⁵, may be illustrated by P Giss I. 25¹² (ii/A.D.) ἵνα περισσ[ο]τέρως αὐτῷ μελήσῃ διὰ τὸ ὑμῖς αὐτὸν προτρέπεσθαι.

περισσῶς.

For περισσῶς, "superfluously," with reference to what precedes, cf. P Amh II. 132³ (early ii/A.D.) περισσ(σ)ῶς μοι ἔγραψας περὶ τοῦ μισθοῦ τῶν ἐργατῶν, "it was unnecessary for you to write to me about the wages of the labourers" (Edd.). In P Tebt II. 488 (A.D. 121-2) περισσῶς καὶ νοῖν (ἰ. νῦν) ἐγκαλεῖς the adv. has rather the meaning "exceedingly," as in Ac 26¹¹. See further Blass-Debrunner § 60, 3.

περιστερὰ

(a Semitic borrowing=bird of Istar) is common in the sense of "dove," cf. e.g. P Flor III. 361⁵ (A.D. 82-3) περιστερὰς ἑκατόν. The diminutive περιστέριον is found in BGU IV. 1095¹⁸ (A.D. 57) ἡμακάτιον περιστερῶν (ἰ. ἡμακάδιον περιστερῶν), "a half-jar of (preserved) pigeons," and περιστερ(δι)ον in BGU II. 596⁷ (A.D. 84) (= *Selections*, p. 64) where the writer invites a friend to accompany the bearer of the letter, ὅπως εἰς τὴν ἐω(=ο)ρτὴν περιστερεῖδια ἡμῖν ἀγοράσῃ, "that he may buy for us young pigeons for the feast," P Giss I. 80⁵ (ii/A.D.) τὰ [π]εριστερεῖδια καὶ ὀρνυθάρια, ἃ οὐκ ἤθθα ἐσθεῖν, πῆμψον . . ., and P Lond ined. Inv. N. 1575 (iii/A.D.) (cited by Olsson *Papyrusbriefe*, p. 195) μνημονεύσατε τῶν περιστερεῖδιων ἡμῶν (a schoolboy to his father). In P Oxy VIII. 1127⁸ (A.D. 183) we have the lease of the upper-room of a house with a pigeon-cote—τὸν ὑπερῶνον τόπον τῆς . . . οἰκίας καὶ δὲν ἔχει ἐκεῖ περιστερεῶνα: cf. Wilcken *Archiv* i. p. 129, Luckhard *Privathaus*, p. 99.

According to Plummer *ICC ad Lk* 3²³, in ancient Jewish symbolism the dove is Israel, and not the Spirit, but see Nestle *ZNTW* vii. (1906), p. 358 f., and Abrahams *Studies in Pharisaism* i, p. 47 ff.

περιτέμνω

is always used in the LXX for the ceremonial act of circumcision, and Deissmann (*BS* p. 151 ff.) has suggested that the choice of this particular compound by the LXX translators may have been due to the fact that it was "in common use as a technical term for an Egyptian custom similar to the Old Testament *circumcision*." He cites by

way of illustration P Lond 24¹² (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) ὡς ἔθος ἐστὶ[ν] τοῖς Αἰγυπτίοις περι[τε]τέμνεσθαι (see further below), and BGU I. 347¹⁻¹⁷ (A.D. 171) where we read of a boy—περι[τε]μηθῆναι [κατὰ] τὸ ἔθος.

To this evidence we can now add a series of documents dealing with the priests of Soknebtunis, P Tebt II. 291-3: see especially 292²⁰ (A.D. 189-190), where a priest makes request to the strategus that κατὰ τὸ ἔθος ἐπι[στο]λὴν . . .] γραφῆναι ὑπὸ σοῦ τ[ῆ] κρατίστῳ ἀρχιερεῖ ἵνα] συνχωρήσαντος αὐτοῦ δυν[ηθῶ]σιν οἱ παῖδες] περι[τε]μηθῆναι καὶ τὰς ἐπιβαλλο[ύ]σας ἱεροῦργίας ἐπιτελεῖν, "in accordance with custom a letter should be written by you to his highness the high-priest in order that, his permission being given, the boys [his own son and another boy] may be able to be circumcised and to perform the sacred offices assigned to them" (Edd.).

Other documents of a similar character are P Tebt II. 314 (ii/A.D.), Preisigke 15 (A.D. 155-6), BGU I. 82 (A.D. 185) and PSI V. 454 (A.D. 320). See further Wilcken *Archiv* ii. p. 4 ff., and Otto *Priester* i. p. 213 ff.

It is clear, accordingly, that circumcision was in Egypt the necessary ritual preparation for a priest. The conception of Israel as a nation of priests is well illustrated by this connotation of the rite in a neighbouring land: we can recognize, moreover, how "uncircumcised" (ἀπερι[τε]μητος) means so clearly "unclean," when we see the rite applied to a class whose business it was to be capable of entering the presence of the gods. That circumcision in Egypt was not, however, confined to candidates for the priesthood is shown by P Lond *l.c.*, where it is applied to a girl on reaching puberty, and in preparation for marriage: see further Wilcken in *UPZ* i. p. 118.

περιτίθημι,

"place around," "clothe with," as in Mt 27²⁸, may be illustrated from PSI I. 64¹⁷ (i/B.C.?), where a woman who has offered to live with a man as his wife promises not to carry off certain articles of adornment if she leaves him—ἐὰν ἄλλα χρυσίου κόσμου μετὰ τὰ προκειμέν[α] . . .]. . . ρησας μοι περιθῆς, οὐκ ἀπελε[ύ]σομαι αὐτ[ῆ] ἔχουσα. For the metaph. meaning "bestow," "confer," as in 1 Cor 12²³ (cf. Esth 1²⁰), see BGU IV. 1141¹⁹ (B.C. 14) εἰ σὺ μὲν μοι καὶ τιμὴν περιτιθεῖς, P Giss I. 79^{ii. 8} (c. A.D. 117) ὡς εἰμὶ γυνὴ [π]ῆσαν σπουδὴν περιτίθειμαι, and *OGIS* 331²³ (mid. ii/B.C.) ὅπως δὲ καὶ σὺ εἰδῆς ὅτι περιτεθείκαμεν (cf. Meisterhans *Gr.* p. 189) τ[ὴν] τ[ι]μὴν καὶ ταύτ[ην] τῶι Ἀθηναίῳ.

περιτομή.

P Tebt II. 314⁵ (ii/A.D.) πιστεύω σε μὴ ἀνοεῖν ὅσον κάμ[α]τον ἠνεγκα ἕως τὴν [π]ερί[το]μήν ἐκπλέξω ἐπιζητούντος τοῦ [ἀ]ρχιερέως τὸν παῖδα εἰ[δ]όν, "I believe you are aware how much trouble I had in getting the circumcision through, owing to the high-priest's desire to see the boy" (Edd.). See *s.v.* περιτέμνω.

περιτρέπω,

"turn round," "turn" (Ac 26³⁴): cf. Jos. *Ant.* IX. 72 (iv. 4) ταῦτα τὸν τε Ἰώραμον καὶ τοὺς παρόντας εἰς χαρὰν περιέτρεψε, and Plut. *Pyrrh.* 7 περιετρέψατο (for ἐτρέψατο, Herwerden *Lex.*) καὶ κατέβαλε τὸν Πάνταυχον.

περιτρέχω,

"run round" (Mk 6²⁵: cf. Apoc. Petr. 5), is found in P Flor II. 120⁷ (A.D. 254) περιτρέχων τὰ[ς] ἄλως, "going round the threshing floors": cf. PSI I. 99²⁷ (fragment of a comedy—ii/A.D.) περιδραμών.

περιφέρω.

With περιφέρω, "carry about," in 2 Cor 4¹⁰, cf. P Oxy XIV. 1664⁷ (iii/A.D.) [[ἀ]]πάσα γὰρ ἡμῶν ἡ ἡλικία ἐν τοῖς στέροις σε περιφέρει, "for our whole youth carries you in their hearts"—a friendly letter to a gymnasiarch. In *Syll* 803 (= ³ 1169)⁶⁶ (c. B.C. 320) it is said of a man blinded in battle—τὰν λόγγχαν [ἐν]αυτὸν ἐν τῷ] προσώπῳ περιέφερε. For the adj. see M. Anton. i. 15 τὸ κρατεῖν ἑαυτοῦ καὶ κατὰ μηδὲν περιφόρον εἶναι, "self-mastery and stability of purpose" (Haines). P Tebt I. 12¹⁷ (B.C. 118) περιφορὰν δὲ δὸς Διονυσίῳ χά(ι)ριν τῆς εὐθυμετρίας is rendered by the editors, "give the turn-table (?) to Dionysius for the survey": cf. Eccles 2¹² & A, where περιφορά = "error." Περιφέρεια in its literal sense of "circumference" is found in the plur. in *Preisigke* 358¹ (iii/B.C.).

περιφρονέω,

"despise" (Tit 2¹⁵): cf. P Oxy I. 71^{ii.16} (A.D. 303), where a widow complains to the praefect regarding two overseers who περι[φ]ρονοῦντές μου τῆς ἀπραγμ[οσύνης], "despising my inability," had mismanaged her affairs, and P Gen I. 14¹¹ (Byz.) (*Berichtigungsliste*, p. 159) διὰ τὸ μὴ περιφρονεῖν με περὶ τὰ ἐνδοξα πράγματα.

περίχωρος.

In Ac 14⁹ ἡ περίχωρος (*sc.* γῆ) describes "the country that lies round" the two cities of Lystra and Derbe, "where there were no cities but only villages organized after the Anatolian style, not according to the Hellenic municipal fashion" (Ramsay *Recent Discovery*, p. 39 n.¹: cf. *CRE* p. 47 ff.).

περίψημα,

as distinguished from περικάθαμα (*q.v.*), the "rinsing," is the "scraping" of a dirty vessel. It is found in Tob 5¹⁹, where the meaning may be either "offscouring" (cf. Ignat. *Eph.* xviii. 1) or "ransom." For this latter meaning cf. the phrase περίψημα ἡμῶν γενοῦ, which, according to Photius *Lex.*, was pronounced over the criminal who at Athens was flung into the sea as a propitiatory offering to avert public calamity. From this, περίψημά σου came to be used as an epistolary formula much like "your humble and devoted servant": cf. Ignat. *Eph.* viii. 1 with Lightfoot's note *ad l.*, and especially the Festal Letter of Dionysius of Alexandria (*Eus. H.E.* vii. 22. 7), who says that this "popular saying which always seems a mere expression of courtesy" (τὸ δημῶδες ῥῆμα μόνης ἀεὶ δοκοῦν φιλοφροσύνης ἔχασθαι) was translated into action by those Christians who, during the plague, gave their lives in tending the sick. In this connexion cf. the use of the word in an epitaph by a wife on her husband—εὐψύχει, κύριε μου Μάξιμε, ἐγὼ σου περίψημα τῆς καλῆς ψυχῆς (cited by Thieling *Der Hellenismus in Klein-afrika*, p. 34).

For the verb Herwerden (*Lex. s.v.* περιψῆν) cites an inscr. from Delos of B.C. 250, *BCH* xxvii. (1903), p. 74⁸⁴ σπόγγοι περιψῆσαι τὰ ἀναθήματα.

περπερεύομαι,

"play the braggart," which meets us first in 1 Cor 13⁴, occurs later in M. Anton. v. 5, where it is associated with ἀρσεκεύομαι, "play the toady." Mr. W. K. L. Clarke kindly supplies us with a reference to Basil *Regulae* xlix. 423 A: τί ἐστὶ τὸ περπερεύεσθαι; πάν θ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν. The compd. ἐνπερπερεύομαι is found in nearly the same sense in Cic. *ad Att.* i. 14. 4: cf. also Epict. ii. 1. 34. For the connexion of the verb with *ραῖπι*, "puff up," see Boisacq, p. 774.

Πέρσις.

For this proper name (Rom 16¹²) Rouffiac (*Recherches*, p. 90) cites exx. not only from Rome (*IG* II. 768), but from Thespis (*IG* VII. 2074), and from Egypt (BGU III. 895²⁹ (ii/A.D.), as amended p. 8). No conclusive argument can therefore be drawn from it any more than from the other proper names in Rom 16 as to the *locale* of the Church to which they belonged: cf. Lightfoot *Philippians*³ p. 171 ff., Lietzmann *HZNT ad Rom* 16, and Milligan *Documents*, p. 182 ff.

πέρσι.

For the phrase ἀπὸ πέρσι, "last year," cf. BGU II. 531^{ii.1} (ii/A.D.) εἰσὶν ἐν τῷ κεραμεί ἀπὸ πέρσι (δραχμα) φβ, P Oxy I. 114¹³ (ii/iii A.D.) ἀπὸ Τῦβι πέρσι: see Deissmann *BS* p. 221. Πέρσι alone is seen in P Petr II. 4(11)² (B.C. 255-4) ἦν ἰσκάψαμεν πέρσι, "which we dug last year," P Giss I. 69⁴ (A.D. 118-9) καὶ γὰρ πέρσι ἐπὶ τὴν παράληψιν τῶν ἱματίων αὐτὸν παρὰ σοι κατέλειψα καὶ νῦν δὲ . . . , P Oxy III. 488³¹ (ii/iii A.D.) καὶ γὰρ καὶ πέρσι πρὸς τούτοις ἕτερά με κακῶς παρέγραψεν, "for last year also he made other false entries in his register concerning me besides this" (Edd.), and P Fay 135¹⁵ (iv/A.D.) χρωστῆς γὰρ καὶ τοῦ πέρσι λαχναοσπέρου ἀρτάβην μίαν ἡμισίαν, "for you have been using since last year one and a half artabae of vegetable seed" (Edd.).

The foregoing exx. appear to support the rendering "last year," rather than "a year ago" or "for a year past" in 2 Cor 8¹⁰, 9² (cf. AV, RV). For the bearing of this upon the date of the Ep., see Lake *Earlier Epistles of St. Paul*, p. 141 f.

For the adj. περσινός cf. PSI VI. 560⁸ (B.C. 257-6?) ἐμπυ[ρ]ισμὸν τῆς περσινῆς (*sc.* ξυλοκοπίας), "burning of last year's (cut wood)," and *Chrest.* I. 167¹⁸ (B.C. 131) εἰ[s] πλήρωσιν τῆς περσινῆς [ἐγ]λήψεως ("collecting"). MGr πέρσι, "of last year."

πετεινός,

"flying," or as a neut. subst. "a bird": Ostr 1523³ (B.C. 127-6) ἔχω παρὰ σοῦ τὸ τέλος τῶν πετεινῶν, P Leid W^{vi.96} (ii/iii A.D.) (= II. p. 101) ἐὰν ἐπίπης (*l.* ἐπέπης) ἐπὶ πάντος πετι (= εἰ)νοῦ εἰς τὸ ὄπιον, τελευτήσει. See also the new Legion P Oxy IV. p. 5 (= *White Sayings*, p. 8).

πέτομαι.

P Iand 13²⁵ (iv/A.D.) χαρίζων μοι πετόμενος ἔρχοιο, "for my sake fly and come to me." The editor compares Cic. *ad Att.* ii. 24. 5 *te rogo, ut plane ad nos advoles*. For the literal use of the word we may cite an Ephesian inscr. from the beginning of v/B.C., relating to augury—*Syll* 801 (= 1167)¹¹. ἐγὼ μὲν τῆς δεξιῆς ἐς τὴν ἀριστερὴν πετόμενος, ἡμὲν ἀποκρύψει, δεξιός, "in flying from right to left, if a bird conceal its wing, it is of good omen."

For the varied forms which this verb exhibits in Rev, the only book of the NT in which it is found, see Blass-Debrunner p. 60, where they are referred to an undefined pres. stem πετ—: cf. Helbing *Gr.* p. 83. See also the letter from a slave to her absent master, P Giss I. 17¹¹ (time of Hadrian) (= *Chrest.* I. p. 566) ὄφελον εἰ ἰδυνάμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῆσαι σε, "would that I could fly and come and do obeisance to you!" where πέτασθαι may be pres. inf. from πέταμαι (late prose form), or possibly = πτάσθαι, 1 aor. of πέτομαι. MGr πετειοῦμαι, πετώ.

πέτρα,

"a rock": PSI IV. 423²⁹ (iii/B.C.) λελατομέυκαμεν δὲ καὶ λίθους βασιλικούς ἐκ τῆς πέτρας, P Leid W^{xix}.³⁶ (ii/iii A.D.) (= II. p. 149) ἡ(=αἱ) πέτραι, καὶ τὰ ὄρη, καὶ ἡ θάλασσα. In PSI IV. 433 (B.C. 261-0) πέτρα is used rather of rocky ground, much like πετρώδης in Mt 13⁵ *αὶ, τὰ σκόρδα* ("garlic") τὰ ἐπὶ τῆς πέτρας, ὅ οὐκ ἐφυτεύθη οὖν ἐπὶ τῆς πέτρας Ὀουσινικά: cf. the similar use of πετραῖος in P Tebt I. 84¹⁻⁸ (B.C. 118).

For the catastrophic influence of the divine name we may cite the magic P Leid V^{vii}.³¹ (iii/iv A.D.) (= II. p. 27) οὐ τὸ ὄνομα {οὐ} ἡ γῆ ἀκούσασα ἐλεύσεται, δ ἄδης ἀκούων παρόσεται . . . αἱ πέτραι ἀκούσασαι ῥήγνυ(= νυν)ται: cf. Mt 27⁵¹. See also P Osl I. 1⁸⁸³ with the editor's note.

Πέτρος.

For the occurrence of the name Peter, both in Greek and Latin, among the inscr. in the first-century catacomb of Priscilla at Rome, see Edmundson *The Church in Rome*, p. 52.

The name is found in such early Christian papyrus letters as P Iand 11⁹ (iii/A.D.) τῷ κυρίῳ μου ἀδελφῷ Πέτρῳ, PSI III. 208² (iii/iv A.D.) χαῖρε ἐν (κ)ρίῳ, ἀγαπητῆ [ἀδ]ελφε Πέτρε.

πετρώδης.

See *s.v.* πέτρα.

πήγανον.

On the use of πήγανον, "rue," in Lk 11⁴² instead of ἀνηθον, "anise," in Mt 23²³, as a proof that Luke here used a Semitic source and misread נֶחְמֵץ for נֶחְמֵץ, see Nestle *Exp T* xv. p. 528, and *ZNTW* vii. (1906) p. 260f.

πηγή,

"spring": cf. BGU IV. 1120⁴⁸ (B.C. 5) τὴν ἐν τῇ ἀντιλίᾳ πηγῆν, "the spring in the ship's hold," *OGIS* 168⁹ (B.C. 116-81) ἡ τοῦ Νεῖλου πηγῆ ὀνομαζομένη, and Aristaeas 89 πηγῆς ἔσθωθεν πολυρρύτου φυσικῶς ἐπιρροεύσης. The

word is used metaphorically in *Kaibel* 463¹ (ii/iii A.D.) βίβηκα πηγῶς εἰς ἐμάς, "unde nata sum redeo," and in the Christian *ib.* 725⁹ ff.—

λαβῶ[ν πηγῆ]ν ἀμβροτον ἐν βροτείῳ
θεοπεσιῶν ὑδά[τῶ]ν τὴν σῆν, φίλε, θάλπει ψυχὴν
ὑδασιν ἀένους πλουτοδότου σοφίης.

For the contrast with φρέαρ, "well," as in Jn 4¹¹ ff., cf. M. Anton. viii. 51 πῶς οὖν πηγὴν ἀέναον ἔξεις καὶ μὴ φρέαρ; "how then possess thyself of a living fountain and no mere well?" (Haines). See also Ramsay *Recent Discovery* p. 308 n.² MGr πηγῆ, πηγάδι, "fountain," "spring."

πήγνυμι,

which is used of "fixing" or "setting up" the tabernacle in Heb 8², is found = "plant" in P Lond 414¹⁸ (c. A.D. 346) (= II. p. 292) ἔπηξαν μὲν ἐρίχα[ν] ἀγρῖν (ἰ. ἐρείκην ἀγρῖαν) καὶ σῦκα. For the subst. πήγμα see *ib.* 1177¹⁷⁸ (A.D. 113) (= III. p. 186) εἰς πήγματα, and for πήεις cf. P Strass I. 32¹⁻⁴ (A.D. 261) ἡλους τέσσαρας εἰς τὴν τούτου πήξιν.

πηδάλιον,

"rudder": P Oxy XIV. 1650¹¹ (freight account—i/ii A.D.) πηδάλιον (δρ.) ἰδ (τετρώβολον), "rudder 14 dr. 4 ob.," *ib.* XII. 1449¹⁴ (return of temple property—A.D. 213-17) πηδάλ(ιον) τῆς [Νεωτ(έρας)]?, "a rudder representing Neotera" (Edd.), and for the plur., as in Ac 27⁴⁰, P Lond 1164^(h) (A.D. 212) (= III. p. 164) σὺν . . . πηδάλιους δυσί, "with two rudders" (said of a boat).

πηλίκος,

"how great," is often used for ἡλίκος (Blass-Debrunner § 304), which is a *v.l.* in Gal 6¹¹ B* 33: cf. Col 2¹ and see *s.v.* ἡλίκος. Πηλίκος occurs elsewhere in the NT only in Heb 7¹ and in the LXX in Zech 2², 4 Macc 15⁸². On the meaning of πηλικά γράμματα in Gal *l.c.* see *s.v.* γράμμα and cf. Milligan *Documents* p. 23 f.

πηλός,

"mud," "clay": cf. P Oxy XII. 1450⁴ (A.D. 249-250) τῶν ὀστράκων διὰ πηλοῦ, and the magic P Lond 121⁸⁶⁷ (iii/A.D.) (= I. p. 112) λαβῶν πηλὸν ἀπὸ τρύχου [κε]ραμικοῦ μῆξον μίγματος τοῦ θεοῦ . . . From the inscr. see the law of astynomy carved at Pergamum in the time of Trajan, *OGIS* 483⁶¹ ἐάν τινες ἐν ταῖς ὁδοῖς χοῦν ὀρύσσωσιν ἢ λίθους ἢ πηλὸν ποιῶσιν, also *Kaibel* 646¹¹ f. (iii/iv A.D.), a sepulchral inscr. deprecating the giving of honours after death—

ζῶντί μοι, εἰ τι ἔχεις, μεταδός, τέφραν δὲ μεθύσκων
πηλὸν ποιήσεις καὶ οὐκ ὁ θανὼν πέεται,

and cf. Herodas II. 28 ff.—

δὲν χρῆν ἑαυτὸν ὄστις ἐστὶ κακὸς ποίου
πηλοῦ πεφύρητ' εἰδὸτ' ὡς ἐγὼ ζῶειν
τῶν δημοτέων φρίσσοντα καὶ τὸν ἡκιστον,

"who ought to know who he is, and of what clay he is mixed, and to live as I do, in awe of even the least of the burghers" (Knox).

A subst. πηλοποιία is found in P Petr II. 12(4) (B.C. 241), and an adj. πηλινος in *ib.* III. 48⁹ (iii/B.C.) τῶ]ν πηλίνων

ἔργων καὶ τῶν πλινθίνων: cf. Luckhard *Privathaus* p. 26 ff. See also *CR* xxxiii. p. 2, where W. M. Ramsay publishes a iv/A.D. inscr., in which the head of a noble Anatolian family is described as τὸν [πῆλ]ιν[ο]ν χ[ι]τῶνα ἐνταυθοῖ περιδυσάμενον, "putting off the mantle of clay (to consign it) to this place."

πήρα.

In Mt 10¹⁰ *al.* πήρα is usually understood as "a travelling-bag" containing clothes or provisions for the journey; but Deissmann (*LAE*, p. 108 ff.) prefers to see in it "a collecting-bag" such as beggar-priests of pagan cults carried for receiving alms, and in support of this view cites an inscr. in which a slave of the Syrian goddess tells how he went begging for the "lady", adding—ἀ(π)οφόρησε ἐκάστην ἀγωγή πήρας ὅ, "each journey brought in seventy bags" (*BCH* xxi. (1897) p. 60—Imperial period). Consequently, as Deissmann's translator points out (*LAE l.c.* n.³), "wallet" is the right word in English, as seen e.g. in Shakespeare *Troilus and Cressida* III. iii. 145, "Time hath, my lord, a wallet at his back, Wherein he puts alms for oblivion." For the dim. πηρίδιον see Epict. iii. 22. 10, and *Menandrea* p. 14¹¹⁴ πηρίδιον γνωρισμάτων, "a walletful of birth tokens." The etymology is uncertain.

πήχυς.

For πήχυς in its original meaning of "forearm," cf. P Amh II. 102^B (A.D. 180) οὐλή π[ή]χ^υ δεξιῆ, "a scar on the right forearm." As a measure of length, a "cubit," about one and a half feet (cf. Hultsch, *Archiv* iii. p. 438 ff.), the word hardly needs illustration, but we may cite one or two exx. of the contr. πηχῶν (for πηχέων), as in Jn 21⁸, Rev 21¹²—P Petr II. 41^{2f.} (iii/B.C.) πηχῶν ἰθὺ πλάτος πηχῶν ἐπ' εἰσοδος, P Par 14¹⁴ (B.C. 127) πηχῶν δέκα ἕξ, and P Lond 154^B (A.D. 68) (= II. p. 179) ἕξοδος κοινή πλάτους πηχῶ[ν] τ[ρ]ῶ[ν]; other exx. in Mayser *Gr.* i. p. 267, and for the LXX usage see Thackeray *Gr.* i. p. 151. On the possibility that πήχυς may refer to extension of *time* in Mt 6²⁷ (Lk 12²⁸) see *s.v.* ἡλικία. A subst. πηχισμός, which LS describe as "Eccl.," is not uncommon in connexion with measurements, as of the ground-space occupied by a house in P Strass I. 9^B (c. A.D. 307 or 352) μέτροις καὶ πηχισμοῖς καὶ θεμελίοις καὶ τέχεσιν. MGr πήχυ, "cubit"; see Thumb *Handbook*, p. 57.

πιάζω.

This Doric form of πιέζω (*q.v.*) appears in all the NT occurrences of the verb except Lk 6³⁸, but always with the different meaning "seize," "lay hold of." For this meaning in the Κοινή we may cite the magic spell κλέπτην πιάσαι, "to catch a thief," in P Lond 46¹⁷² (iv/A.D.) (= I. p. 70): cf. *Patr. Orient.* iv. 2, p. 132f. where Wessely gives ληστοπιάστης, "preneur de malfaiteurs" from a Roman papyrus of the time of Diocletian. Unfortunately the letter P Oxy IV. 812 (B.C. 5) is too fragmentary to decide the meaning of πείσται Δοκρίων in the post-script: but cf. P Hamb I. 61^B (A.D. 128-9) οἱ δὲ ἀπὸ τῆς κόμης χρώνται τοῖς αὐ[τ]οῖς ὑποδοχίοις, ὑφ' ὧν κ[α]ὶ ὁ ἀπότακτος αἰτῶν φόρος διαγράφεται πιαζόμενος ὑπὸ σου.

From a later period comes πιάσαι = λαβεῖν in P Lond 483⁷⁶ (A.D. 616) (= II. p. 328) πιάσαι ὀψάρια, cited by C. H. Muller in *Archiv* i. p. 439 as characteristic of the transition from ancient to modern Greek, in which ἔπιασα is aor. of πιάνω, "catch," "seize," "overtake." For Ac 3⁷ we may quote (with Thayer) Theocritus iv. 35 τῆναι καὶ τὸν ταῦρον ἀπ' ὄρους ἀγε πιάξας | τὰς ὄπλᾶς, "there he brought the bull from the mountain, seizing it by the hoof."

Thumb (*Hellen.* p. 67 n.¹) accepts W. Schmid's view that πιάζω has been assimilated to the numerous verbs in -άζω: cf. also Schweizer *Perg.* p. 37. If the differentiation took place in one dialect—say that of the bucolics of Sicily—we can understand the word passing into the Κοινή as a kind of slang loanword, while πιέζω lived on awhile with its old meaning. The uses of πιάζω and πιέζω in the LXX are stated by Thackeray *Gr.* i. p. 282.

πιέζω

(see *s.v.* πιάζω) is found in Lk 6³⁸ with the original meaning "press down": cf. Micah 6¹⁵ πιέσεις ἐλαίαν, and *Syll* 422 (= ³904)⁷ (iv/A.D.) μήτε ὁ βουλόμενος κεκρησθαι δι' ἄγνοιαν [ἔπ]ῃ τῆς ἀπειρίας πιεζέισθω. In *ib.* 587²⁰⁴ (B.C. 329-8) the subst. πιεστήρ, which Dittenberger says means elsewhere *torcular vel prelum*, seems to have the force of μοχλός ("crowbar"), but the root meaning of *pressing* is still preserved. Πιέζω contains a reduced form of ἐπί and ἔζομαι: cf. πινυτός from ἐπί and the root of νόφος (Boisacq *Dict. Etym.* pp. 782, 785).

πιθανολογία.

"Persuasive speech" in a somewhat depreciatory sense is evidently the meaning of this word in Col 2⁴, its only occurrence in the Greek Bible: cf. the legal process, P Lips I. 40^{iii.7} (iv/v A.D.), where one of the parties declares with reference to certain things that had been seized—διὰ πιθανολογίας τὰ ἀρπαγέντα ζητοῦσι κατέχειν. The adj. π(ε)ιθανός, which has often a similar connotation, occurs in CP Herm I. 7²⁰. See also Epict. i. 8. 7 ἡ πιθανολογική, "the art of persuasion."

πιθός.

See *s.v.* πειθός.

πικραίνω.

With the pass. "am embittered" in Col 3¹⁹, cf. the compd. in P Lille I. 7¹⁻⁹ (iii/B.C.) προσπικρανθεῖς μοι.

πικρία

is properly "an embittered and resentful spirit which refuses reconciliation" (Robinson *ad* Eph 4³¹). For a weakened sense cf. BGU II. 417⁵ (ii/iii A.D.), where a father counsels his son not to be too buoyed up in view of "the hardness of the times"—τὴν τοῦ καιροῦ πικρίαν. An interesting ex. of the word occurs in P Leid W^{xl.45} (ii/iii A.D.) (= II. p. 121) ἐφάνη διὰ τῆς πν(=ι)κρίας τοῦ Θεοῦ Νοῦς. We may add Vett. Val. p. 249¹⁸ πικρίας δεισπόζει. MGr πίκρα, "bitterness," "sorrow."

πικρός,

"bitter," (1) literally: P Oxy VIII. 1088⁶⁴ (medical receipt—early i/A.D.) *καρῶν πικρῶ(ν)*, (2) metaphorically: P Par 63¹²¹ (B.C. 164) (=P Petr III. p. 28) τὸ . . . δοκοῦν εἶναι πικρόν, "what appears to be harsh" (Mahaffy) (cf. Jas 3¹⁴), PSI I. 28⁴ (magic tablet—iii/iv A.D.) *πικραῖς μάστιξιν*, and *Kaibel* 640⁶¹. (c. ii/A.D.)—

ἔξηκοστὸν ἔτος πανελύθερον ἐξεβίωσα
καὶ καλὸν τὸ τύχης καὶ πικρὸν οἶδα βίον.

For a contrast with *δέξυς* see Plut. *Flam.* xvii. 2 *πικρὸς μὲν οὖν οὐδενί, πολλοῖς δὲ δέξυς ἐδοκεῖ καὶ κοῦφος εἶναι τὴν φύσιν.*

πικρῶς,

"bitterly": P Petr III. 42 H (8) *f.*⁹ (mid. iii/B.C.) (= Wittkowski², p. 15) ὁ βασιλεὺς ἐλθὼν εἰς τὴν Λίμνην πικρῶς σοι ἐχρήσατο. The compar. appears in P Par 46²⁰ (B.C. 152) (=UPZ i. p. 338) νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῆι ἀληθείαι πικρότερον προσενεχθήσεσθ' αὐτῶι, "denn ich glaube, dass Du ganz besonders vor den andern der Wahrheit die Ehre geben und ihn schärfer anfassen wirst" (Wilcken).

Πιλᾶτος.

See s.v. Πιλᾶτος.

πίμπλημι,

"fill." For the act. c. acc. and gen., as in Mt 27⁴⁸, cf. P Lond 453⁸ (iv/A.D.) (=II. p. 319) *πλήσον κεράμιον σινάπισ(=ως) χλωροῦ*, "fill the vessel with green mustard." The aor. pass. c. gen., as frequently in the Lukan writings, is seen in P Leid W^{vi}. 22 (ii/iii A.D.) (=II. p. 99) *πλησθεῖς τῆς θεοσοφίας.*

πίμπρημι,

which in the NT is confined to Lk (Ac 28⁹), is "the usual medical word for inflammation," see Hobart p. 50, where *exx.* are quoted from Hippocrates, Aretaeus, and Galen, and cf. Field *Notes*, p. 149. Hence the RV rendering "swell up" in Ac *l.c.* In *Syll* 813 (= 3 1179)¹⁵ εἴ τι[s ἄλλος] τὰμὰ ἐχ[ει, πεπρη]μένους ἐξ[αγορεύ]ων, Dittenberger remarks that the force of *πεπρημένος* seems to be "igni quodam intestino, veluti febris, homines scelestos vexari et confici."

πινακίδιον.

With *πινακίδιον*, "a writing tablet," in Lk 1⁶⁹ cf. the form *πινάκιον* in P Hal I. 1²²⁵ (mid. iii/B.C.) ὁ δὲ καλεσάμενος γραφέτω τὴν μαρτυρίαν εἰς π[ι]ν[ά]κι[ο]ν, P Amh II. 126³⁸ (account—early ii/A.D.) *τιμῆ(ς) πινάκιο(ν) (δραχμῆ) ᾧ (ὄβολοι δύο)*, and *Syll* 790 (= 3 1157)⁴¹ (c. B.C. 100) ἀποδεχόμενοι τὰ πινάκια παρὰ τῶν μαντευομένων.

Πινακίς, which is a *v.l.* in Lk *l.c.*, may be illustrated from P Ryl II. 144¹⁹ (A.D. 38) ἀπόλεσα πινάκιστα, "I lost a writing-tablet," and P Leid Wⁱⁱⁱ. 5 (ii/iii A.D.) (=II. p. 89) ἐξε δὲ πινάκιστα (ἢ πινάκιστα) εἰς τὴν μέλει τρῶν (ἢ μέλλεις γράφειν) ὅσα σοι λέγει. See also Gnomon 36 (c. A.D. 150) (=BGU V. I. p. 13) κατὰ πινάκιδας Ἑλληνικάς, "auf griechischen Tafeln," and Artem. p. 148²⁷.

PART VI.

πίναξ,

originally = "board," "plank," as e.g. in *Syll* 537 (= 3 969)³² (B.C. 347–6) ἐπὶ τούτων ἐπιθήσει πίνακας συνκολλησας. Hence anything *flat*, as "a tablet," "a disc," and later "a dish" as in Mt 14⁶ *al.*: cf. P l'ebt I. 112⁵¹ (accounts—B.C. 112) ἄρτου κῆ. πίνα(κ)ος ἐ, and BGU III. 781^v. 18 (i/A.D.) *πίναξ μέγας ἐν θήκη.* For *πίναξ*, "a votive tablet," cf. Headlam *Herodas* p. 181 f.

πίνω.

In P Par 47²³ (as read in UPZ i. p. 332—B.C. 152–1) the strategus spends two days in the Anubieion *πίνων*, "drinking," apparently in connexion with some festival. The schoolboy who does not get his own way informs his father—οὐ μὴ φάγω. οὐ μὴ πείνω· ταῦτα, "I won't eat, I won't drink: there now!" (P Oxy I. 119¹⁵ (= *Selections*, p. 103) —ii/iii A.D.). And the magical P Lond 121¹⁸⁰ (iii/A.D.) (=I. p. 90) supplies a recipe enabling a man *πολλὰ πίνειν καὶ μὴ μεθεῖν*, "to drink much and not be drunk."

With 1 Cor 15³² Deissmann (*LAE* p. 296) compares a sepulchral epigram of the Imperial period in which the passer-by is exhorted—*πίνει, βλέπεις τὸ τέλος*, "drink, thou seest the end." Cf. *Kaibel* 646¹³ (iii/iv A.D.) οὐκ ὁ θανάων πέται, and *Syll* 804 (= 3 1170)¹⁵ (ii/A.D.) *πιόντος μου γάλα μόνον*, in connexion with a cure at the temple of Asclepius in Epidaurus. For Heb 6⁷ cf. *Anacreontea* xx1. 1 ἢ γῆ μέλαινα πίνει, and for the common phrase *δοῦναι πίνειν*, as in Jn 4⁷, see the citations in Headlam *Herodas*, p. 55 f.

The NT form *πείν* is overwhelmingly attested in papyri of the Roman age—P Oxy VIII. 1088⁶⁶ (medical receipt—early i/A.D.) *δὸς πείν* (cf. Jn 4⁷, *al.*), P Flor I. 101⁸ (i/A.D.) *ἕδωρ εἰς πείν*, P Giss I. 31^{1,2} (end ii/A.D.) *ἔμοι εἰς πείν* (cf. *Proleg.* p. 81), and P Oxy XVI. 1945² (A.D. 517) *παρασχού εἰς πίν*. Deissmann (*Urgeschichte* p. 39 f.) has drawn attention to the bearing of this "vulgar" form upon the question of the Johannine vocabulary and style. The dissyllabic *πείν*, which survives in Mt 27³⁴ (for LXX see Thackeray *Gr.* i. p. 64), may be seen in a series of accounts P Tebt I. 125^{23, al.} (B.C. 97 or 64) *εἰς πείν ᾧ*. For the form *πιόμαι* (Mk 10³⁹) cf. *Proleg.* p. 155, and for *πιεσαι* (Lk 17⁸), which in the LXX has entirely superseded *πίη* (Thackeray *Gr.* i. p. 218), cf. *Proleg.* p. 54.

πιότης,

"fatness" (Rom 11¹⁷): cf. *Test. xii. patr.* Levi viii. 8 ὁ πέμπτος κλάδον μοι ἔλαλας ἔδωκεν πιότητος.

πιπράσσω,

"sell," c. acc. rei: P Par 59⁴ (B.C. 159) (=UPZ i. p. 413) *πέπρακα* (cf. Mt 13⁴⁶: Blass *Gr.* § 59. 5) τὸ ὀθόνιον (δραχμάς) φ, P Oxy XIV. 1672³ (A.D. 37–41) *πεπράκαμεν χά(σ)ας* ἄβ ξένους προσώποις, "we sold 32 choes to some strangers," BGU IV. 1079¹⁶ (A.D. 41) (= *Selections*, p. 39) *παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρτ]ῆ(α) μου*, "I have sold my wares for a talent," P Oxy II. 264² (A.D. 54) ὁμολογῶ πεπρακεῖν σοι τὸν ὑπάρχοντά μοι ἰσθὺν γερδί(α)κόν, "I agree that I have sold to you the weaver's loom belonging to me," *ib.* IX. 1200⁴¹ (A.D. 266) *πέπρακα τὸ ἐπιβαλόν μοι ψεῖδον τόπον καὶ ἀπέσχον τὴν τέμη(ν) ὡς*

πρόκειται, "I have sold the free space falling to me and have received the price as aforesaid" (Ed.).

Other exx. of the verb are P Hib I. 41²³ (c. B.C. 261) ἐπιμέλειαν δὲ ποίησαι ὅπως καὶ τὸ ὑπάρχον ἔλαιον δι' αὐτοῦ ἤδη πραθῆι, "be careful to see that the existing store of oil be now sold by him" (Edd.), P Fay 131⁶ (iii/iv A.D.) ποιήσον αὐτὰς πραθῆναι ἐκ (δραχμῶν) ἰδ', "get them (artabae of barley) sold at 14 drachmae an artaba," and OGIS 484¹⁶ (ii/A.D.) ὅσα μέντοι τῶν λεπτῶν ὄψαριων σταθμῶν πιπρασκόμενα τιμᾶται ὑπὸ τῶν ἀγορανόμων. The verbal πρατέος is found in the Christian P Oxy XII. 1494⁴ (early iv/A.D.) ἐν' οὕτως θεοῦ θέλοντος τάχα τει πραταλον (L. τι πρατέον) γένηται, "in order that, if God so wills, there may perhaps be something to sell" (Edd.). The subst. πρᾶσις, "a selling," occurs in P Eleph 14²⁶ (iii/B.C.), and πρατήριον, "a market," in P Par 62^{iii.15} (c. B.C. 170). For the compd. παραπιπράσκω (not in LS⁸) see Michel 809⁵ (iii/B.C.) and P bibl univ Giss 2²⁴ (ii/B.C.), and cf. Herwerden *Lex. s.v. παράπρασσις*.

πίπτω,

"fall down," (1) of things—P Petr II. 13(3)² (B.C. 258-3) τὸ πρὸς νότον [τοῦ] ὀχυρώματος τείχος μέρος μὲν τι αὐτοῦ πεπωκός ἐστιν, "the wall to the south of the prison, part of it has fallen" (Ed.); (2) of persons—P Oxy III. 475²⁵ (A.D. 182) ἔπεσεν καὶ ἐτελε[ύ]τησεν, "he fell and was killed," the report of an accident.

Πέπτωκεν is common—"paid" in documents of iii-ii B.C.: cf. P Lond 1200² (B.C. 192 or 168) (= III. p. 2) πέπτωκεν ἐπὶ τὴν ἐν Διοσπόλει τῆι μεγαλῆι τράπεζαν, "paid into the bank at Diospolis Magna," and P Fay 17⁴ (B.C. 121), P Tebt I. 101¹ (B.C. 120) with the editors' notes. See also P Hib I. 66² (B.C. 228) (= Witkowski², p. 38) πίπτει [σοι] ("tibi solvitur") ἐν τοῖς κατὰ σέ τόποις εἰκοστή, and Wilcken *Ostr.* i. p. 64. For a somewhat similar use of πέπτωκεν in dockets attached to contracts etc. cf. P Tebt II. 279¹ (B.C. 231) πέπτωκεν εἰς κιβωτὸν τὸ συνάλλαγμα ἐν Τεβτύνει, "there has been placed in the chest at Tebtunis the contract of nurture."

For the form πέσατε in Lk 23³⁰, Rev 6¹⁶, see Robertson *Gr.* p. 338 f., for the difficult ἐπέσαντο in Ev. Petr. 5, see Swete *ad l.*, and for the timeless aorists in Lk 10¹⁸ (πεσόντα) and Rev 18² (ἔπεσεν), see *Proleg.* p. 134. Callimachus *Ep.* lvi. 4 (*A.P.* vi. 148) Ἔσπερε, πῶς ἔπεσες—a striking verbal resemblance to Isai 14¹².

Πισίδιος.

On "Pisidian" Antioch not "in" but "near" Pisidia (Ac 13¹⁴), see Ramsay *CRE* p. 25 ff.

πιστεύω.

The different constructions of πιστεύω in the NT are fully discussed by Moulton *Proleg.* pp. 67 f., 235: see also Abbott *Joh. Voc.* p. 19 ff., and for the possibility that πιστεύω in Acts need not imply belief of a permanently religious character see Ramsay *Teaching* p. 445 ff., and *Recent Discovery* p. 164 ff.

For πιστεύω (a) c. dat. pers. cf. P Par 63¹¹⁰ (B.C. 164) (= P Petr III. p. 28) οἷς οὐδὲ βουλόμενοι προσῆναι πρὸς τὴν γεωργίαν π[ιστ]εύ[σαι] ἄν τις, "whom no one would trust,

even if they were willing to do the work" (Mahaffy), P Oxy VI. 898²⁵ (A.D. 123) οὐ πιστεύοντος οὔτε αὐτῆ οὐδὲ τῆι ἡλικίᾳ μου, "distrusting both her and my own youth" (Edd.), BGU III. 1011^{ii.33} (ii/A.D.) κἂν τί σοι προσπίπτῃ περὶ τῶν ἐναντίων, δι πιστεύσειεν ἄ[ν] τις, διασάφει, and P Tebt II. 418¹⁵ (iii/A.D.) οὐδενὲν ἐπίστευσα [ᾧ] ὅστε αὐτῆ κομισαί, "I have trusted no one to take it to her": (b) c. acc. of thing, cf. PSI V. 494¹⁴ (B.C. 258-7) μηθὲν πίστευε ὧν λέγει, and P Par 47²⁹ (c. B.C. 152-1) (= *UPZ* i. p. 332, *Selections*, p. 23) πιστεύοντες τὰ ἐνύπνια: and (c) for the acc. and dat. we may cite the formula of manumission *Syll* 845⁷ (Delphi—B.C. 200-199) τὰν δὲ ὠνὰν ἐπίστευσε Νίκαια τῶι Ἀπόλλωνι ἐπ' ἐλευθερίαι, "the purchase, however, Nicaea hath committed unto Apollo, for freedom" (see Deissmann *LAE*, p. 327).

Πιστεύω is followed by acc. and inf. in P Tebt II. 314³ (ii/A.D.) πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα, "I believe that you are aware how much trouble I had" (Edd.), and by ὅτι in P Lond 897¹² (A.D. 84) (= III. p. 207 as amended *Berichtigungen*, p. 288) κέκρικα γὰρ νῆ τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν πιστεύωι γὰρ ὅτι δυνηθήσομαι ζῆν, δ μέντοι γε οὐ θέλω.

For the pass. cf. P Oxy III. 528²³ (ii/A.D.) ἡ(=ε)να μηκέτι [[φ]]πιστευθῶ μου τὴν ἐμβολίην, "that I may no longer be believed with regard to my embarkation (?)," and *ib.* IX. 1223²⁶ (late iv/A.D.) οὐκέτι πιστευόμεθα, ἐὰν μὴ εὐγνωμονήσωμεν, "I am no longer trusted, unless I behave fairly" (Ed.).

With the Pauline use = "am entrusted with" the Gospel etc. (1 Thess 2⁴, Gal 2⁷, 1 Cor 9¹⁷, 1 Tim 1¹¹) Deissmann (*LAE*, p. 379) compares the designation of the Imperial secretary for Greek correspondence—τάξις τὴν ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν πεπιστευμένος (Jos. *Ant.* XX. 183 (viii. 9)).

See also BGU IV. 1159¹⁰ (time of Augustus) πεπιστευμένος ὑπὸ [[τοῦ]] αὐτοῦ Πτολεμαίου τὰς φυλακὰς τοῦ αὐτοῦ γόργου. Of πιστεύομαι c. gen. as occasionally in late Greek (e.g. Polyb. vi. 56. 13 πιστευθεὶς ταλάντου) there is no instance in the NT.

πιστικός.

This rare word, confined in the NT to Mk 14³, Jn 12⁸, is sometimes derived (as by LS⁸) from πίνω in the sense of "liquid," but is better understood as from πιστός = "true," "genuine": see the discussion with interesting details in Winer-Schmiedel *Gr.* p. 138, and cf. *ZNTW* iii. p. 169 ff. where Nestle finds no ground for Naber's suggestion (*Mnemosyne* xxx. (1902), p. 1 ff.) that in the NT passages σπικτικῆς, ointment "that can be poured out," should be read for πιστικῆς. Abbott (*Joh. Voc.* p. 252), on the other hand, believes that the word in the original was some form of σπικάτον (not in LS⁸), and refers to Wetstein for illustrations of σπικάτον as an ointment in use among women of luxury.

For πιστικός, "faithful," applied to persons, commentators are in the habit of referring to the description of a good wife in Artem. p. 128²³ (c. A.D. 150)—πιστικὴν καὶ οἰκοῦρον, but Hercher prefers to read πιστήν, as also in pp. 158⁸, 189¹⁷. We can, however, supply instances of this usage from the papyri, e.g. P Mon I. 8² (last quarter vi/A.D.)

νιού μου γνησίον και πιστικόν and ⁴ ελίσσασθαι σε ως πιστικόν, and for the more specialized sense of "one entrusted with the management of a ship," "a ship-master," see the introd. to the above papyrus, and Bell's note *ad* P Lond 1341¹² (A.D. 709). Cf. also P Flor III. 336⁸ (vii/A.D. 7), and possibly *ib.* 311² (A.D. 447). In Vett. Val. p. 10¹⁴ πιστικός is followed as a term of praise by ἀγαθοὶ οἰκονόμοι.

πίστις.

In accordance with its common NT usage, πίστις is used of "faith," "confidence" in a person in such passages as P Strass I. 41²⁸ (c. A.D. 250), when in a legal process a witness is charged—ὡς πρεσβύτης και πίστῶς ἀξίος ἐπέε ἀ οἰδας ἐν τῷ πρά[γματι], and P Oxy XIV. 1627¹⁴ (A.D. 342) διὰ τὴν περὶ ἡμῶν μετρίότητα και πίστις (l. πίστιν), "owing to your clemency to us and confidence in us" (Edd.). In P Lond 233¹¹ (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68) the editor translates τῇ σῆ πίστι(ε) as apparently = "at your discretion" or "on your own credit." P Tebt II. 418¹⁵ (iii/A.D.) shows us—ἀπολάβης παρ' ἐμοῦ καλῆ πίστει, "receive it back from me in good faith" (Edd.): cf. P Oxy I. 71¹¹ (A.D. 303) νομίζουσα τούτους τὴν καλὴν μοι πιστεῖν ἀποσώζειν, "thinking that they would preserve my good name" (Edd.).

With the conjunction of πίστις and ἀλήθεια in 1 Tim 2⁷ cf. P Oxy I. 70⁴ (iii/A.D.) πάσα κυ[ρί]α ἐγγραφος συναλλαγῆ πιστῖν και ἀληθ[ε]ϊαν ἔχει, "every valid written contract is credited and accepted" (Edd.), and P Flor I. 32 (b)¹⁴ (A.D. 298) ἐξόμνημι . . . ἐξ ἀληθείας και πίστῶς τὴν ἀπογραφὴν πεποιήσθαι: with 1 Tim 5¹³ cf. *CIA* App. (Wünsch, praef. p. xv) ὑποκατέχετε ὑμεῖς αὐτὴν ταῖς ἐσχάταις τιμωρίαις ὅτι πρώτη ἠθέτησεν τὴν πίστιν πρὸς Φήλικα τὸν ἑαυτῆς ἀνδρα (cited by Parry *ad l.*): with 2 Tim 4⁷ cf. *Brit. Mus. Inscr.* Part III. No. 587 b. 5 (ii/A.D.) ὅτι τὴν πίστιν ἐτήρησα, and *OGIS* 339⁴⁷ (c. B.C. 120) προχειρισμένου τοὺς τὴν πίστιν εὐσεβῶς τε και δικαίως τηρήσοντας: and with ἡ πίστις used of "the (Christian) faith" (Ac 6⁷, *al.*), cf. *Syll* 451 (= 932)⁷ (ii/B.C.) ἀξίως ἀνεστράφησαν αὐτῶν τε και τὰς ἐνχειρασθείας αὐτοῖς πίστῶς.

The passive sense "fidelity," "faithfulness," which is found in the LXX, and occasionally in the NT (Mt 23²⁸, Gal 5²²), is common in our sources. See e.g. the illiterate P Fay 122²² (c. A.D. 100) ἐάν τινα εὐρῆς κατὰ παρό[ντας] ἔχοντα πείστην πολλήν, "if you find anyone quite trustworthy among those with you" (Edd.), P Oxy III. 494⁹ (A.D. 156) εὐνοούση μοι και πᾶσαν πίστιν μοι ἐνδεικνυμένη, "being well-disposed and showing entire faithfulness towards me" (Edd.), BGU I. 326i¹⁵ (a clause in a Will—A.D. 194) τῇ τε πίστι [α]υτῆς παρακατατίθεμαι (cf. the Lat. formula *eius fidei committo*), and P Tebt II. 326¹⁰ (c. A.D. 266) εὐνοίη και πίστι και τῇ τοῦ γένους οἰκειότητι, "owing to his kindness, fidelity, and ties of kinship" (Edd.).

For the sense of "guarantee," "pledge," as in Ac 17²¹, cf. the mantic P Ryl I. 28¹⁸⁷ (iv/A.D.) ποὺς ἀριστερὸς ἐάν ἀλληται, σημαίνει αὐτὸν ἐπὶ λόγῳ και πίστι πλανηθῆνα[ι], "if the left foot quiver, it signifies that a man will be deceived over a promise and pledge" (Edd.).

Πίστις = "bond" or "mortgage" is found in such passages as P Tebt I. 14⁸ (B.C. 114) ἀναγραφάμενος αὐτοῦ τὰ ὑπάρχοντα συντάξαι θείναι ἐν πίστει, "making a list of his property and arranging for it to be placed in bond,"

P Reinach 18¹⁰ (B.C. 108) ἐθέμην αὐτῶι ἐν πίστει καθ' ὧν ἔχω ψιλῶν τό[πων] συγγραφὴν ὑποθήκης, and P Oxy III. 486⁷ (A.D. 131) λαβούσα τὸν καθήκοντα τῆς ὄνης δημοσί[ον] χρηματισμόν, ἔλεγεν ἐν πίστει με ἔχειν αὐτά, "although I had received the regular official contract of the sale, he said that I held this land on mortgage." The phrase ὄνη ἐν πίστει is discussed in *Philologus* lxxiii. (N.F. xvii.), 1904, p. 498 ff. See also the references in Preisigke *Fachwörter* s.v. πίστις, and for NT usage Burton *Galatians* (in *ICC*), p. 478 ff.

πιστός.

For πιστός, "faithful," "trustworthy," as generally in the NT, cf. P Grenf II. 73¹² (late iii/A.D.) (= *Selections*, p. 118) τ]αύτην παραδέδωκα τοῖς καλοῖς και πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν, "I have handed her over to the good and faithful men among the grave-diggers themselves that they may take care of her" (cf. Mt 25²¹), and P Oxy I. 41²⁹ (iii/iv A.D.) ἀγνοῖ πιστοὶ σύνδικοι, "true and trustworthy advocates." In a deed of sale of a slave, published by Eitrem (*Sklavenkauf*, Christiania, 1916), the slave is described as ²⁷ πιστοῦ και ἀδρόστου, "faithful and not given to running away." A petitioner for release from prison οὐνεκα τοῦ θεοῦ και τοῦ καλῶς ἔχοντος, "in the name of God and of fair play," describes himself, P Petr II. 19(1a)⁴, as δοὺς τὰ πιστά, with reference apparently to certain required "pledges": cf. BGU IV. 1152²⁸ (B.C. 10) οὐ τὰ] πιστὰ (reading almost certain—Ed.) πα[ρ]ῆδωκεν.

On the rare active use of πιστός, "trusting," "believing," which occurs first apparently in the NT (Gal 3⁹, 2 Cor 6¹⁶, and *sexies* in the Pastorals), see Hort *ad* 1 Pet 1²¹, where the usage is explained by the predominant sense of πίστις, "faith," "trust." It may be added that in 1 Cor 7²⁵ Lietzmann (*HZNT ad l.*) understands πιστός as = "Christian," with the meaning "I give my decision in accordance with my best Christian consciousness." He quotes in support a number of Syrian inscr. where πιστός is used as a title. For Πίστος (note change of accent) as a common name for slaves, see the citations in Headlam *Herodas*, p. 329. For adv. πιστῶς, cf. P Lond 301⁷ (A.D. 138-161) (= II. p. 256) πιστῶς και ἐπιμελῶς, P Oxy IX. 1187¹⁸ (A.D. 254) ὑγιῶς και πιστῶς.

πιστόω

occurs in the pass. in the sense "am assured of" in 2 Tim 3¹⁴: cf. 3 Macc 4²⁰ and the *v.l.* in 2 Thess 1¹⁰ (cf. *WH Notes*⁹, p. 128). For the mid. see *Syll*² 633⁷⁷ (c. B.C. 180) εἶναι αὐτοὺς ἀτελεῖς πιστωσαμένους ἔρκωι, διότι ἐπὶ κτήσει ποιοῦνται τὴν διαγωγῆν. A good ex. of the NT use of the verb is afforded by Aristeas 91 πεπεισμένος δὲ και αὐτὸς τὴν τῶν ὑποδοχείων κατασκευὴν δηλώσω, καθὼς ἐπιστώθη, "such is my belief as to the nature of the reservoirs, and I will explain how it was confirmed" (Thackeray). We may note the late compd. πιστοφορέω (not in *LSB*): P Lond IV. 1338¹⁰ (A.D. 709) πιστοφορέθητι εἰς τούτο, "be sure of that." For the rare subst. πίστωμα, see Linde *Epist.* p. 16 f.

πλανάω.

For the metaph. use of πλανάω, "lead astray," "deceive," cf. P Par 47²⁶ (B.C. 152-1) (= *UPZ* i. p. 332,

Selections, p. 23) ἀποπεπτόκαμεν πλανό(=ώ)μενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνόηνια, P Flor I. 61¹⁶ (A.D. 85) (= *Chrest.* II. p. 38) ἐπλανήθη περὶ τὴν ἐντεύξιν, P Oxy VI. 898⁸ (A.D. 123) πολλά μ[ε] ἀδικοῦσα ἐτι καὶ πλανήσασά με, "injuring me much and ending by deceiving me," *ib.* II. 237^{vi.8} (A.D. 186) ὡς καὶ σὲ τὸν κύριον πλανήσαι δυνάμενος, *ib.* I. 119¹² (ii/iii-A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ(=ᾱ)ς ἐκε[ῖ], τῇ ἡμέρᾳ ἰβ' ὅτι(=ε) ἐπλευσε(=α)ς, "they deceived us there on the 12th, when you sailed," and the mantic P Ryl I. 28¹⁶⁸ (iv/A.D.) cited *s.v.* πίστις. *Kaibel* 351 (cited *s.v.* πλάνη) shows the verb—

ἔκ[τ]εινεν δέ [μ]ε Ὑ[λ]εύς, ὃν οὐκ ἤσχυσα [πλ]ανῆσ[αι].

See also Menander Περικειρ. 79 f. εἰ δὲ καὶ νυκτὶ πλανῆς με —(Δα.) κρέμασον εὐθύς, εἰ πλανῶ τήμερον, and Ἐπιτρέπ. 269 ἐπλανήθη, "she strayed away," also Epict. iv. 6. 23 μὴ πλανᾶσθε, ἄνδρες, ἔμοι καλῶς ἐστίν (cf. Gal 6⁷, 1 Cor 6⁹).

πλάνη

has apparently the act. sense of "deceit" in BGU IV. 1208⁸ (B.C. 27-6) δι' οὐ [μοι] ἱστορεῖς τὴν [Καλατύ]τειωσ πλ[άν]ην, "by means of which (sc. a writing-tablet) you are acquainting me with the deceit of Kalatyitis." Cf. *Kaibel* 351³ πάσα[ι]σ[ι] πλάνη[ς] τ[έ]χνη[αι]ς, where the editor understands the word as denoting the craft and stratagem which hunters use against wild beasts. See further *s.v.* πλανῶ. In the NT πλάνη is generally, if not always, used in the pass. sense of "error": cf. Armitage Robinson *ad* Eph 4¹⁴.

πλανήτης.

For the ordinary use of πλανήτης, "planet," cf. the magic P Lond 121⁶¹³ (iii/A.D.) (= I. p. 100) γενήσας τοὺς ἑ πλανήτας ἀστέρας οἱ εἰσιν οὐρανοῦ σπλάγγνα καὶ γῆς ἐντερα καὶ ὕδατος χύσις καὶ πυρὸς θράσος, and P Eud^{vi} (cited by Mayser *Gr.* p. 441). In Jude 13, on the other hand, the imagery is clearly derived from Enoch (especially 18^{14f.}), and the reference is to "wandering stars," stars which have left their appointed orbits: see further Mayor *Comm. ad l.*

πλάνος,

"misleading," "deceiving" (1 Tim 4¹): Vett. Val. p. 74¹⁸ ποιεῖ γὰρ μάγους πλάνους θύτας.

πλάξ.

The late use of πλάξ (for στήλη) as a "tablet" for writing purposes (2 Cor 3³, Heb 9⁴) is seen in an inscr. giving the right of asylum to a Jewish synagogue, *Chrest.* I. 54¹⁶ βασιλίσσης καὶ βασιλέως προσταξάντων ἀντὶ τῆς προανακειμένης περὶ τῆς ἀναθέσεως τῆς προσευχῆς πλακὸς ἢ ὑπογεγραμμένη ἐπιγραφῆτω Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἄσυλον. The date is uncertain, but Wilcken thinks the reference is to Euergetes I. (B.C. 246-221), and regards this usage of πλάξ as characteristic of the Egyptian Κοινή (cf. the LXX use of πλάκες for the tables of the Law); see his note *ad l.c.* and more recently UPZ i, p. 404. We may also note OGIS 672¹² (A.D. 80) ἐτέθησαν παρ' ἐκάτερα τῶν τοίχων πλάκες ἐπιγεγραμμέναι δεκατέσσαρες, *Kaibel* 828¹ (ii/A.D.) σοὶ πλάκα [τ]ήν[δ'] ἀν[έ]θηκε, and P Osl I. 1³⁴⁰ (iv/A.D.) τὸν

στρόβιλον τῆς πλακὸς τοῦ βαλανίου τούτου, "the top (cone) of the tablet of the bath," where, however, the exact meaning of πλάξ is by no means clear, see the editor's note. For πλάξ used of inscribed fragments of limestone, see Wilcken *Ostr.* i. p. 8 note. MGR πλάκα, "slab" (e.g. of a tomb).

πλάσμα,

"a thing moulded or formed" (Rom 9²⁰ LXX): cf. the magic P Lond 46³⁷⁹ (iv/A.D.) (= I. p. 77) πλ[ά]σμα Ἐρμ(οῦ) χλαμυδηφόρου.

πλάσσω,

"mould," "form" (Rom 9²⁰ LXX): cf. P Tebt II. 342²² (late ii/A.D.) πεπλάσμενα πλάσεως χειμερινῆς, "being of winter manufacture" (Edd.), with reference to pots, and PSI V. 472⁹ (A.D. 295) τῆς πλασσομ(ένης) πλίνθου. Cf. Artem. p. 175¹⁵ ἀνθρώπους πλάσσειν, and *Test. xii. patr.* Reub. iii. 5 πλάττειν λόγους (cf. 2 Pet 2³).

πλαστός.

A good ex. of the metaphorical use of πλαστός, "made up," "feigned," in 2 Pet 2³ is afforded by P Oxy II. 237^{viii.14} (A.D. 186) μὴ παραντικά πλαστὰ εἶναι τὰ γράμματα ἐπιτών, "not having immediately declared that the contract is forged": cf. Mazonius p. 41¹⁶ πλαστοὶ καὶ οὐκ ἀληθινοὶ φλοιοί. The more literal sense is seen in P Oxy IV. 729³⁰ (A.D. 137) τὴν ἐντὸς πλαστῶν χερσάμπειλον, "the vineyard enclosed by a mud wall" (Edd.). For subst. πλάστης cf. P Giss I. 31^{ii.17} (end ii/A.D.).

πλατεῖα.

See *s.v.* πλατύς.

πλάτος,

"breadth": BGU IV. 1157⁹ (B.C. 10) πλάτους πηχῶν ἔνδεκα, and similarly P Oxy II. 242¹⁵ (A.D. 77), P Giss I. 42^{2.14} (A.D. 117). Cf. πλάτυμμα in BGU I. 162³ (ii/iii A.D.) ἄλλο πλάτυμμα ἐν χρυσοῦν, and πλάτυσμα, "tile," in Herodas III. 46.

πλατύνω.

The metaphorical use of this verb = "broaden," "enlarge," as in 2 Cor 6^{11.18}, finds at least a partial parallel in a fragment of an "Index" of the Digest, PSI I. 55⁷⁴ (vi/A.D.) δύναται . . . κατ' ἀρχὰς πλατύνεισθ(αι) ἢ ἀγω(γῆ).

πλατύς,

"broad." In P Par 10¹⁹ (B.C. 145) a reward is offered for a fugitive slave who is described as μεγέθει βραχύς, πλατύς ἀπὸ τῶν ὤμων. Cf. P Fay 115¹⁷ (A.D. 101) a strap στερεὴν (i. στερεόν) καὶ πλατύ, "strong and broad," P Flor III. 333¹¹ (ii/A.D.) μέχρι πλατείας πύλης, and P Ryl II. 169¹⁶ (A.D. 196-7) πλατέων ἄρτων, "flat loaves." In P Lond 880²³ (B.C. 113) (= III. p. 9) we should read, according to P Strass II. 85²² note, πλατεῖα ὁδὸς τῶν θεῶν: cf. Mt 7¹². This prepares us for the use of πλατεῖα as a subst. with or without any special name of the "street" or "public square" attached, e.g. P Oxy I. 51¹⁵ (A.D. 173)

ἐπ' ἀμφόδου Πλατείας, "in the Broad Street quarter," *ib.* VI. 937¹¹ (iii/A.D.) παραγγέλλω σοι . . . ἵνα παραβάλῃς πρὸς τῇ πλατείᾳ τοῦ θεάτρον, "I bid you go to the street of the theatre," and P Amh II. 98³ (ii/iii A.D.) ἐπ[ι] τὴν Σαραπιακ(ήν) πλατ(εῖαν). Herwerden (*Lex. s.v.*) cites a Christian sepulchral inscr. *IGSI* 325¹ ἅπαντα γὰρ καὶ πλατοῖς (ἢ πλατῶν) ἀήρ γεν(ν)ῆ σοι, θάνατε, but the reference appears to be wrong. See also Herodas VI. 53 τὴν πλατεῖαν ἐκβάντι, "as one leaves the Broad" (with Headlam's note). MGr πλατεία, "piazza," "square."

πλείστος,

"very large," plur. "very many," is generally elative in the papyri, e.g. P Petr III. 53 (ο)⁵ (iii/B.C.) θεῶν πλείστῃ χάρις, P Tebt I. 45¹⁷ (B.C. 113) σὺν ἄλλοις πλείστοις, "with very many others," and P Oxy VI. 939³ (iv/A.D.) (= *Selections*, p. 128) ὡς ἐν ἄλλοις πλείστοις, νῦν ἐτι μάλλον, "as on very many other occasions, so now still more." But for the genuine superlative sense we may cite such exx. as P Tebt I. 105⁴⁶ (B.C. 103) τὴν ἰσομένην πλείστην τιμὴν ἐν τῇ αὐτῇ κώμῃ, "the highest price at which it may be sold at the said village" (Edd.), and P Fay 90¹⁷ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ ἰσο(μένην) πλ[ι]στην τι(μὴν), "the highest current price at the time being" (Edd.).

The word is common in greetings, e.g. P Oxy III. 533¹ (ii/iii A.D.) Ἀπίων Ἀπίωνι τῷ υἱῷ καὶ Ὁρίωνι τῷ φίλτατῳ πλείστα χαίρειν, and intensified BGU III. 845¹ (ii/A.D.) . . . ῥεῖνος τῇ μητρὶ πλείστα πολλὰ χαίρι (= εἰν). For τὰ πλείστα see P Tebt I. 22⁵ (B.C. 112) διὰ σὲ τὰ πλείστα συνκάταινος ἐγενόμην, "for your sake I came to an agreement on most points" (Edd.), P Fay 35¹³ (A.D. 150-1) Μύστης ἔγραψα τὰ πλείστα, "written for the most part by me, Mystes": cf. also Preisigke 8⁷ (ii/A.D.) ἐδήλ(ωσεν) τοὺς . . . ἄνδρας ἐκ τοῦ πλείστου (cf. I Cor 14²⁷) ἐγὼλοπιπένια. Πλεισταί, "repeatedly," occurs in P Ryl II. 130¹² (A.D. 31).

πλείων.

P Rev L¹.¹² (B.C. 258) τοῦ πλείονος καὶ τοῦ ἑλάσσονος κατὰ λόγον, "for more or less in proportion," P Petr II. 38(β)² (iii/B.C.) πλείονος τιμῆς, "at a higher price," PSI VI. 617⁷ (iii/B.C.) ἵνα μὴ εἰς πλείονα ἀνηλώ[ματ]α ἐμπίπτω, P Lille I. 26³ (iii/B.C.) (= Witkowski², p. 49) ἡ κώμη ἔρημος διὰ τὸ πλείω χρόνον μὴ βεβρέχθαι, and P Oxy I. 41⁵ (iii/iv A.D.) ἐπὶ σοῦ τὰ ἀγαθὰ καὶ πλείον γίνεται, "under you our blessings increase ever more" (Edd.), acclamation to a prytanis at a public meeting.

Adverbial phrases are P Giss I. 47¹⁰ (time of Hadrian) ἀντὶ πλείονος, "under its value," P Ryl II. 65¹⁵ (B.C. 67?) ἐπὶ πλείον, BGU I. 282²⁰ (after A.D. 175) ἐπὶ τῷ πλείον ἢ ἑλάσσον, and PSI V. 514⁵ (B.C. 252-1) σπουδάσον μάλιστα μὲν πρὸ πλείονος, εἰ δὲ μὴ, τό γ' ἐλάχιστον πρὸ τριῶν ἡμερῶν ἐν Ἀλεξανδρείᾳ καταστῆναι? For the meaning "several," which is found in the phrase (ἐπὶ) πλείους ἡμέρας (*quater* in Ac), we may compare P Ryl II. 65⁹ (B.C. 67?) πλείονα σώματα, "several corpses." For πλείον ἔλαττον, *plus minus*, cf. BGU IV. 872¹ (Byz.).

The indeclinable πλείω in Mt 26²⁸ NBD (cf. Blass *Gr.* p. 108) can be paralleled from P Oxy II. 274⁹ (A.D. 89-97)

πρὸς οἱ κεκλήρωται . . . πλείω πήχεις ἐννέα τέταρτον ὄγδοον—registration of property. As regards spelling Maysner (*Gr.* i. p. 69) has shown that πλείων has progressively ousted πλέων in B.C. papyri. The marked preponderance of the εἰ form in the NT (cf. WH *Noies*², p. 158) shows that in this particular our uncials faithfully represent their originals. In MGr a double comparative form πλειότερος is used, while πλείον (still used in the written language) takes the forms πλέο, πλιό, πιδό.

πλέκω,

"plait," "weave" (Mt 27²⁹ *al.*): cf. Aristeas 70 κισσὸν ἀκάνθῳ πλεκόμενον, "ivy intertwined with acanthus." For the verbal cf. P Oxy III. 520²⁰ (A.D. 143) κύρτων πλεκτῶ(ν) ἦ, "8 plaited fish-baskets," and the fem. πλεκτῆ δίς in the same document = "rope." The subst. πλοκή occurs in P Giss I. 47⁷ (time of Hadrian) (= *Chrest.* I. p. 383) where a θώραξ is described as τὴν πλοκὴν λεπτότατος: cf. Aristeas 60, 67. The compld. περιπλοκή = "complication" is found in P Oxy III. 533¹⁰ (ii/iii A.D.) μὴ ἔχωμεν περιπλοκὴν πρὸς τὸν ἀντιδικόν. In Vett. Val. pp. 169³², 313²⁶, πλέκεσθαι = *perturbari*, and in *ib.* 119²² = *misceri*. The verb survives in MGr with a by-form πλέκνω.

πλεονάζω.

For the generally intrans. use of this verb = "abound," "superabound," see P Rev L^{vii}.¹³ (B.C. 258) τὸ πλεονάζον τοῦ προκηρυχθέντος, "in excess of the amount previously decreed," P Lille I. 1 verso¹⁶ (B.C. 259-8) εἰς δ' ἔσται βραχὺ τὸ ἀνάλωμα, ὥστε ἀντ' ἐκείνου τοῦ πλεονάζοντος ἔργου ὀδε κομίζεσθαι, "la dépense sera donc peu élevée et de la sorte on balancera le supplément de travail indiqué plus haut" (Ed.), P Ryl II. 214¹⁷ (ii/A.D.) μετὰ τ[ὰς] ἀπὸ μερισμοῦ τοῦ εἰ (ἔτους) πε[πλεονακ]α(υίας) . . . (δραχμάς), "after deduction of the drachmae in excess of the assessment of the 5th year" (Edd.), and the Andanian inscr. relating to the mysteries *Syll* 653 (= 9736)³⁹ (B.C. 92) εἰ δὲ μὴ μὴ ἐπιτροπόνω οἱ ἱεροί, καὶ τὰ πλεονάζοντα ἱερὰ ἔστω τῶν θεῶν. Cf. also Aristeas 273 διὰ τὸ δύο πλεονάζειν τῶν ἑβδομήκοντα, "because their number exceeded seventy by two." The trans. use of πλεονάζω in I Thess 3¹² can be paralleled from the LXX (Numb 26⁴, Ps 70(71)²¹). For the subst. πλεονασμα cf. P Tebt I. 78⁷ (B.C. 110-8) and for πλεονασμός cf. P Lond 604 B³⁴ (c. A.D. 47) (= III. p. 78) with the editor's note, and Wilcken *Ostr.* i. p. 280.

πλεονεκτέω.

For πλεονεκτέω, "take advantage of," "overreach," which in the NT is confined to Paul, cf. P Amh II. 78¹⁸ (A.D. 184) (see *Berichtigungen*, p. 3) ἐν τοῖς κοινοῖς ἡμῶν ὑ[π]άρχουσι παντοδαπῶς μ[ου] πλεονεκτῆ ἀνθρώπος α[ὑ]θάρτης, "in regard to our common property he, a self-willed man, takes all sorts of advantages over me": see also Aristeas 270. In late Greek, as in I Thess 4⁶, the verb is often followed by a direct object in the acc. (see *Proleg.* p. 65): for the pass., as in 2 Cor 2¹¹, cf. *OGIS* 484²⁷ (ii/A.D.) πλεονεκτεῖσθαι γὰρ καὶ τοὺς ὀλίγους (*qui humili conditione essent*) ὑπ' αὐτῶν ἀνθρώπων δ(ήλ)ον ἦν.

πλεονέκτης,

"covetous": cf. P Magd 5 *recto*⁷ (B.C. 221) πλεονέκτης ὢν. The adv. πλεονεκτικῶς occurs in *OGIS* 665¹⁰ (A.D. 48) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχωρμένων. On the fragment of a vellum leaf, P Oxy XV. 1828 *recto*⁸, belonging probably to iii/A.D., and containing ethical instructions, reference is made to ὁ ψεῦστος καὶ ὁ πλεονέκτης [καὶ ὁ ἀποστε]ρητής.

πλεονεξία,

"covetousness," in P Par 63⁸⁸ (B.C. 164) (= P Petr III. p. 24) μηδεμίᾳ ἐν τούτοις μήτε φιλοτιμία, μήτε πλεονεξία γενηθείσης keeps company with φιλοτιμία, which here represents a "grasping ambition": cf. PSI V. 446⁹ (A.D. 133-7) τὸ δὲ στρατ[ι]ωτικὸν ἐπὶ πλεονεξία καὶ ἀδικία λαμβά[ν]εσθαι συνβέβηκε. In Musonius p. 72⁹ (ed. Hense) it is linked with βία—ἀπερ ἀπὸ βίας καὶ πλεονεξίας πέφυκε ζῆν, and in *ib.* p. 90¹⁰ it accompanies ἡδονή—ὁ θεὸς . . . ἀήττητος μὲν ἡδονῆς, ἀήττητος δὲ πλεονεξίας, a remarkable parallel to the NT association with sins of the flesh, based on a saying of Jesus (Mk 7²²) and repeated by at least three different NT writers (1 Cor 5¹⁰, Heb 134₁, 2 Pet 2¹⁴). Bunyan's instinct rightly made Pickthank name together among Beelzebub's friends "my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility." See also *Exr T* xxxvi. p. 478 f.

That πλεονεξία is a true vernacular word may be illustrated by its appearance in the illiterate P Fay 124⁸⁴ (ii/A.D.) μετὰ μέλον σ[ο]ι πάλειν εἰσο[σ]ει ἡ πλεονεξί[α] σου, "your cupidity will again cause you regret" (Edd.); cf. P Oxy XII. 1469⁴ (A.D. 298) ἐπειπερ ἐὰν πλεονεξία τις προχωρήσῃ καθ' [ἡ]μῶν δι' ἀδυναμίαν ἀναφύστατοι καταστη[σ]όμεθα, "since, if any advantage of us is taken, our weakness will leave us no escape" (Edd.)—a petition of certain village-representatives against a subordinate official, and *ib.* I. 67¹⁰ (A.D. 338) εἰν' οὕτως διχθῆ [αὐ]τῶν ἡ καθ' ἡμῶν [πλεονεξία, "in this way their aggression against me will be made clear" (Edd.)—a dispute concerning property. For the word in a good sense cf. Epict. ii. 10. 9. In *Syll* 418 (= 888)¹³³ (A.D. 238) πλεονεκτῆματα are simply "advantages," with ελαττώματα in antithesis.

πλευρά,

generally = the "side" of a human being: cf. P Oxy XII. 1414⁸⁰ (A.D. 270-5) τῆς πλευρᾶς [ῥ]έγγομαι, "I have a cough from my lung" (Edd.), and the magic P Osl I. 1³⁵⁵ (iv/A.D.) ἀνυγον αὐτῆς τὴν δεξιὰν πλευράν. The neut. πλευρόν, which, along with πλευρά, is found in the LXX (Thackeray *Gr.* i. p. 157), may be illustrated from the astrological P Ryl II. 63⁹ (iii/A.D.) "Ἄρεως πλευρών, "the chest to Mars," and P Lond 121²⁰⁶ (iii/A.D.) (= I. p. 93) εἰς τὸ δεξιὸν πλευρ[δ] μέρος. An unusual use of the word = "vessel" is found in P Fay 104⁸ (late iii/A.D.) πλευρῶν ὑελῶν, "glass vessels": see the editors' note.

πλέω.

P Reng II. 14(c)⁸ (iii/B.C.) οὐδ' οὐκ ἔφν (I. ὁ δ' οὐκ ἔφν) δύνασθαι πλεύσαι ἀνευ σου, "but he said that he could not sail without you," P Oxy IV. 726¹⁰ (A.D. 135) οὐ δυνάμενος δι' ἀ[σ]θένειαν (cf. Gal 4¹⁰) πλεύσαι, "since he is unable

through sickness to make the voyage" (Edd.), *ib.* I. 119¹⁸ (ii/iii A.D.) (= *Selections*, p. 103) πεπλάνηκαν ἡμῶ (= ἄ)ς ἐκεῖ[ν], τῇ ἡμέρᾳ ἰβ' ὅτι ἐπλευσε(= α)ς, "they deceived us there on the 12th, when you sailed," *ib.* XIV. 1682⁴ (iv/A.D.) ὁ ἀήρ ἐναντίος ἡμῶν ἦν ἀφ' οὗ ἐπλευσας, "the wind was contrary to us since you sailed," and *OGIS* 572⁹⁰ (iii/A.D.) πλεύσει δὲ μόνα τὰ ἀπογεγραμμένα πλοῖα. For πλωτός, "navigable," see P Tebt I. 92⁸ (late ii/B.C.). MGr πλέω (πλέγω), "swim," "travel."

πληγῆ,

"blow": cf. *Chrest.* II. 6⁰ (B.C. 246) πληγὰς μοι ἐνέβαλεν, P Tebt I. 44¹⁹ (B.C. 114) ἔδωκεν πληγὰς πλείους ἢ [ε]ἶχεν ῥάβδοι, P Fay 12¹⁷ (c. B.C. 103) ἤγαγον μεθ' ὕβρεως καὶ πληγῶν, "they dragged me away with insults and blows," and P Tebt II. 331¹⁰ (c. A.D. 131) ἐ[π]ήνεγκά[ν] μοι πληγὰς εἰς πᾶν μελ[ο]ς τοῦ σ[ώ]ματος. Add from the law of astynomy at Pergamum, carved on stone in the time of Trajan, *OGIS* 483¹⁷⁷, αὐτὸς μαστιγοῦσθω ἐν τῷ κύφῳν ("the pillory") πληγαῖς πενήκοντα, and see also *Syll* 737 (= 1109)⁸⁴ (A.D. 178) ἐὰν δέ τις ἄχρι πληγῶν ἔλθῃ, ἀπογραφίστω ὁ πληγῆς πρὸς τὸν ἱερέα ἢ τὸν ἀνθιερέα.

For the ellipsis of πληγὰς in Lk 12⁴⁷, 2 Cor 11²⁴, cf. Herodas III. 77, V. 33 (with Headlam's notes).

πλήθος

is used (1) of things—P Hib I. 52⁸ (c. B.C. 245) τὰ ὀνόματα κα[ὶ] τὰ πλήθη, "the names and the amounts," P Lille I. 3⁷⁶ (B.C. 241-0) ἱκανὰ πλήθη, "des sommes considérables" (Ed.), P Tebt II. 282⁴ (late ii/B.C.) εἰ μὴ (<ν> παρεληφέναι τὰ ὑπογεγραμμένα) πλήθη, "that I have in truth received the hereinafter mentioned amounts" (Edd.), P Ryl II. 119²² (A.D. 54-67) διὰ τὸ πλήθος τῶν κατ' ἔτος γενημάτων, "owing to its great yearly productivity" (Edd.); and (2) of persons—*Chrest.* I. 11A¹¹ (B.C. 123) παραγενομένων τῶν αὐτῶν πληθῶν σὺν ὄπλοις, and P Tebt II. 310⁴ (A.D. 186) τῷ πλήθει τῶν ἱερέων, "the corporation of priests" (Edd.).

πληθύνω,

"increase," "multiply": cf. *Poimandres* 3³ (ed. Parthey) εἰς τὸ αὐξάνεσθαι ἐν αὐξήσει καὶ πληθύνεσθαι ἐν πλήθει (cited by Dibelius *HZNT ad Col* 2¹⁹). The verb is fully illustrated in Anz *Subsidia*, p. 296 f.

πλήθω.

See s.v. πύμπλημι.

πλημμύρα,

"a flooding," "flood." On the form πλημμύρα in Lk 6⁴⁸ DW *al.*, as the older spelling, see Moulton *Gr.* ii. p. 101. The verb is found with a single μ in *OGIS* 666⁸ (A.D. 54-68), where Egypt is described as πλημμύρουσα πᾶσιν ἀγαθοῖς owing to the good deeds of the praefect Tiberius Claudius Balbillus, and in P Lond 924¹⁰ (A.D. 187-188) (= III. p. 134) πλημμυρέντος τοῦ Νεῖλου. For double μ see Vett. Val. p. 344^{18f.} and Artem. pp. 123²¹ (of a well) πλημμυροῦντος τοῦ ὕδατος and 124⁸ (of springs) ὕδατι καθαφ πλημμυροῦσαι.

πλήν

(1) as adv. introducing a clause (= *ἀλλά, δέ*) can be illustrated from Plato onwards (cf. Schmid *Atticismus* i. p. 133), and came to be regularly so used in common speech (cf. Blass-Debrunner § 449). With its use in Mt 11²² *al.*, cf. P Tebt II. 417⁸ (iii/A.D.) *πλήν ἀρξόμεθ[α] τοῦ ἔργου*, "but we will begin the work," BGU IV. 1024^{vi.16} (end iv/A.D.) *πλήν <ν> συνέθετο ἀπολύσ[ειν] τὸν Διόδημον*. See also P Ryl II. 163¹⁰ (A.D. 139) *πλήν εἰ μή, τὸν ἐπελευσόμενον τῷ ἐμῷ ὀνόματι . . . [ἀφισ]τάνευεν με αὐτὸν παραχρήμα*, "otherwise if anyone shall make any claim in my name, I will repel him forthwith" (Edd.), P Fay 20¹⁰ (Imperial edict—iii/iv A.D.) *οὐδὲ γὰρ τοῦτό μοι σπουδαίτε[ρο]ν ἐξ ἀπάντω[ν] χρηματίζεσθαι, πλήν μᾶλλον φιλανθρωπῶν τε καὶ εὐεργεσίας συναύξειν ταύτην τὴν ἀρχήν*, "for it is not my aim to make money on all occasions, but rather by liberality and the conferring of benefits to increase the welfare of this empire" (Edd.). The classical collocation *πλήν ὅτι*, "except that," occurs in the NT only in Ac 20²², Phil 1¹⁸: cf. Artemidorus p. 53⁴ (after τὰ αὐτά).

(2) as a prep. c. gen. is seen in such passages as P Eleph 27 (B.C. 285-4) *καταλειπέτω τὰ ὑπάρχοντα πᾶσι τοῖς υἱοῖς πλήν τῶν μερῶν, ὧν ἂν λαμβάνωσι παρὰ Δ. καὶ Κ.*, P Hib I. 90⁸ (B.C. 222) *πλήν τῆς χέρσου*, P Lond 33²⁸ (B.C. 161) (= I. p. 20, *UPZ* i. p. 240) *πλήν τοῦ καταφθείρεσθαι*, and P Leid W^{viii.18} (ii/iii A.D.) (= II. p. 107) *πλήν ἐμοῦ*. In P Amh II. 93¹⁷ (A.D. 181) *πλήν* is construed c. acc.—*πλήν τέλος θυ[ε]ϊῶν*, "with the exception of the thya-tax." *Πλήν τοῦ* c. inf., which is not found in the NT, is illustrated in Maysen *Gr.* II. i. p. 327.

Πλήν is now connected not with *πλέον*, and hence = "more than," "beyond," but with *πέρας*, and hence = "besides," "apart from this": cf. the use of *παρά*, "beside," "except," and see Lightfoot on Phil 3¹⁶, Brugmann-Thumb *Gr.* 4. p. 523, and Boisacq *Dict. Etym. s.v.*

πλήρης.

There are not a few traces of an indeclinable *πλήρης*, "full," in our NT texts—Mk 4²⁸ (C²—see WH *Notes*, p. 24), Jn 1¹⁴ (all but D—cf. Deissmann *LAE*, p. 125 ff.), Ac 6⁸ (all but B), also Mk 8¹⁰ (AFGM *al.*), Ac 6⁹ (AEHP *al.*), 19²⁸ (AEL 33), 2 Jn⁸ (L). See further *Proleg.* p. 50, and for the interpretation of Jn 1¹⁴ cf. C. H. Turner *JTS* i. pp. 120 ff., 561 f.

Indeclinable *πλήρης* can now be abundantly illustrated from the papyri. Much our earliest ex. is P Leid C^{ii.14} (B.C. 161) (= I. p. 118, *UPZ* i. p. 353) *χαλκοῦς στατηρηίου μαρσείπειον πλήρης*. This is followed by the mummy-ticket *Preisigke* 3553⁷ (time of Augustus) *ἔδωκα αὐτῷ τὰ ναῦλα πλήρης καὶ τὰς διαπάνας*, "I have given him his full fare and money to spend," and P Lond 131 *recto*¹⁸⁸ (A.D. 78-79) (= I. p. 174) *ἀρούρας πλήρη*.

After i/A.D. exx. multiply rapidly, e.g. P Oxy III. 513²⁵ (A.D. 184) *χαλκοῦς τρεῖς πλήρης*, BGU I. 81²⁷ (as amended p. 356—A.D. 189) *ὡς καὶ παραδώσω . . . πλήρης*, P Par 18 *bis*⁹ (ii/iii A.D.) *τοῦ ναύλου δοθέντος ὑπ' ἐμοῦ πλήρης*, P Fay 88⁸ (iii/A.D.) *ἔσχον παρὰ σοῦ τὸ ἐκφόριον . . . πλήρης*, P Grenf II. 69²⁹ (A.D. 265) *διὰ τὸ πλήρη[s α]ὐτὸν ἀπε[σ]χηκεναι ὡ[s] πρόκειται[ι]*, BGU IV. 1064¹⁰ (A.D. 277-8) *τὰ ἴσα τοῦ ἀργυρίου τάλαντα [8]έκα πλήρης ἀριθμοῦ*, *ib.* I. 13⁷

(A.D. 289) *ἀπερ ἐντέθεν ἀπέσ[χ]αμεν παρὰ σοῦ πλήρης, ἰδ.* II. 373²¹ (A.D. 298) *ἔσχον τὴν τιμὴν πλήρης ὡς πρόκειται*, and *Ostr* 1071² (A.D. 185) *ἔσχ(ομεν) τὸ τέλ(ος) πλήρης ἀπὸ Ἄθου ἕως Μεχέου κβ.*

As regards the LXX Thackeray (*Gr.* i. p. 176 f.) thinks that the evidence for indeclinable *πλήρης* "is not as a rule so strong as to warrant our attributing the form to the autographs: in most cases it is certainly due to later scribes." The clearest exx., he thinks, are Job 21²⁴, Sir 19²⁶.

Other exx. of the adj. are P Ryl II. 145¹⁷ (A.D. 38) *σάκκο(ν) πλήρη κνήκωι (/. κνήκου)*, and P Oxy III. 530⁸ (ii/A.D.) *τ[ὸ δὲ] ναύβιον καὶ τὰ ἄλλα πάντα πλήρη διέγραψα*, "but the naubion and the other taxes I have paid in full"; and for the phrase *ἐκ πλήρους* see P Par 26¹⁸ (B.C. 163-2) (= *Selections*, p. 14) *οὐ κεκομισμένοι ἐκ πλήρους*, P Lond 1178⁴⁸ (A.D. 194) (= III. p. 217, *Selections* p. 100) *ἀποδεδωκότα τὸ κατὰ τὸν νόμ[ο]ν ἐν[τά]ξιον πᾶν ἐκ πλήρους δηνάρια ἑκατόν*, "on his payment of the legal fee amounting altogether to a hundred denarii." For the superl. see P Lond 77⁹ (end of vi/A.D.) (= I. p. 232 f., *Chrest.* II. p. 370 f.) *βεβαία [π]ίστι παντὶ πληροστάτῳ δεσποτεία*: cf. 59.

πληροφορέω.

This verb occurs very rarely outside Biblical Greek, where its earliest occurrence is LXX Eccles 8¹¹. It is used of "accomplishing," "settling" legal matters in such a passage as P Amh II. 66¹² (A.D. 124), where the complainer is invited by the strategus to bring forward his witnesses, *ἵνα δὲ καὶ νῦν πληροφορήσω*, "in order that I may finish off the matter." Similarly in BGU III. 747^{1.23} (A.D. 139) *α[ἰ]τ[ο]ύμ[ε]νο[s] π[λ]η[ρ]οφορε[ῖ]ν*, the reference seems to be to a collector desiring to get in certain monies "in full." This prepares us for the verb in connexion with "paying off" debts, as in P Oxy III. 509¹⁰ (late ii/A.D.) *τυγ[χ]ά[ω] δὲ πεπληροφημένος τοῖς ὀφειλομένοις μοι*, "but it happens that I have been paid the debt in full" (Edd.), and P Lond 1164^(g)¹¹ (A.D. 212) (= III. p. 163) *πεπληροφώρηται δὲ καὶ τῶν τόκων κατὰ μέρος διὰ χειρὸς πάντα εἰς περιλυσιν*. Cf. also the expressive BGU II. 665^{ii.2} (i/A.D.) *ἐπληροφόρησα αὐτόν*, the idea apparently being that the man to whom money has been entrusted satisfies the investor by the return he makes, and the magic P Lond 121⁸¹⁰ (iii/A.D.) (= I. p. 113) *πληροφοροῦσα ἀγαπῶσα στέργουσα ἐμέ*, pointing to an affection which is fully reciprocated. See further Whitaker *Exp* VIII. xx. p. 380 ff., and xxi. p. 239 f., where it is contended that *πληροφορεῖσθαι* "denotes not a conviction or assurance of the mind, but the result of such an assurance in life and conduct, the rich fruitfulness for which the conviction prepares the way." Hence in Rom 14⁵ the thought is that every Christian is to be "fully fruitful" in following out the course which his own mind shows him to be right.

The verb is also discussed by Deissmann *LAE* p. 82 f., and by Lagrange *Bulletin d'ancienne littérature et d'archéologie chrétiennes* ii. (1912), p. 96 ff.

πληροφορία

does not occur in classical writers or the LXX, and in the NT appears as a rule to have passed into the meaning "full assurance," "confidence" (1 Thess 1⁵, Col 2², Heb 10²²):

cf. Clem. R. *Cor* 42 μετά πληροφορίας πνεύματος άγιου ξήλθον εύαγγελίζόμενοι. In Heb 6¹¹ the meaning is less subjective, "fulness" ("impletio sive consummatio," Grotius). The only instance of the subst. we can cite from the papyri is P Giss I. 87²⁵ τ]ήν πληροφορία, unfortunately in a very broken context.

πληρώω.

The original meaning "fill," "fill to the full" (MGr πληρώ) may be illustrated from the phrase in *Syll* 633 (= ³ 1042)²⁰ (ii/iii A.D.) εάγ δέ τις τράπεζαν πληρώι τώι θεώι, λαμβανέτωι τώ ήμισυ. The meaning "pay" is very common (MGr πληρώνω)—e.g. P Hib I. 40¹¹ (B.C. 261) δραχμήν μίαν ουθείς σοι μή πληρ<ώσ>η, "no one will pay so much as 1 drachma" (Edd.), BGU IV. 1055²³ (B.C. 13) μέχρει του πληρωθήναι τώ δάγγω, P Oxy I. 114³ (ii/iii A.D.) κείται πρós β μνάς· πεπλήρωκα τόν τόκον μέχρι του Έπειφ πρós στατήρα τής μνάς, "it is pledged for two minae. I have paid the interest up to Epeiph, at the rate of a stater per mina" (Edd.), P Grenf II. 77⁴ (iii/iv A.D.) (= *Selections*, p. 120) έπλήρωσα [αύ]τόν [το]ύς μισθούς τής παρακομιδής του σώματος, "I paid him the costs of the carriage of the body"; P Oxy XII. 1489⁵ (late iii/A.D.) ένοχλείς μοι δτι όφείλεις Άγαθός(= ώ) Δαίμονι χαλκόν· πεπλήρωσ(= κ)α αυτόν, "you worry me about the money which you owe to Agathodaemon: I have paid him in full" (Edd.), P Fay 135⁹ (iv/A.D.) έπισπούδασον πληρώσαι ίνα ή φίλια διαμίνη μετ' άλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.), P Oxy VI. 902¹⁸ (c. A.D. 465) έμου ώς προείπον έτοιμώς έχοντος πληρώσαι δσα έποφύλω αύτώ έγγραφως, "since I am ready, as aforesaid, to discharge any debt secured in writing" (Edd.), and *Syll* 737 (= ³ 1109)⁴⁸ (before A.D. 178) εάγ δέ μή πληροί (sc. τήν όρισθείσαν εις όλον φοράν). This usage may give us the clue to the translation of Phil 4¹⁸ άπέχω δέ πάντα . . . πεπλήρωμαι, "I have received payment," says Paul, "my account is settled": see C. H. Dodd in *Exp* VIII. xv. p. 295, and cf. Moffatt: "your debt to me is fully paid and more than paid!" and Goodspeed, "you have paid me in full, and more too."

The common NT use of πληρώω = "accomplish" a duty may be paralleled from P Lond 904²⁸ (A.D. 104) (= III. p. 125, *Selections*, p. 73) ίνα . . . τήν συνήθη [οί]κονομίαν τή[ς άπο]γραφής πληρώσωσιν, "in order that they may carry out the regular order of the census": cf. P Oxy XIV. 1669⁸ (iii/A.D.) ενετειλάμην σοι εξετάσαι περι του συναγοραστικού ει πληροῦται, "I bade you to inquire about the purchased corn, whether the amount is being completed" (Edd.). A Spartan inscr. in the *Annual of the British School at Athens* xii. p. 452, dated provisionally by H. J. W. Tillyard in i/A.D., has δς ξεει και τήν του ξυστάρχου τεμην, πληρών τά ειθισμέν[α], "discharging the usual offices": the editor cites *CIG* II. 2336 πληρώσαντα πάσαν άρχήν και λ[ε]ιτουργίαν. In the calendar inscr. *Priene* 105³⁴ (c. B.C. 9) Providence is stated to have filled the Emperor Augustus with virtue for the benefit of mankind, δν εις εύεργεσίαν ανθρώπων επλήρωσεν άρετής (cf. Lk 2⁴⁰).

The use of the verb in connexion with *time*, which Grimm treats as a "Hebraism," is found fully established in the Κοινή—P Lond 1168¹⁰ (A.D. 18) (= III. p. 136) πληρωθέντος δέ του χρόνου, P Oxy XIV. 1641⁸ (A.D. 68) μέχρι του

τόν χρόνον πληρωθήναι, and P Tebt II. 374¹⁰ (A.D. 131) ό χρόνος τής μισθώσεως έπληρό(= ώ)θη εις τώ διελη[λ]υθός ιδ(έτος), "the period of the lease expired in the past 14th year" (Edd.).

πλήρωμα.

This important word is not very common in the vernacular, but it can be illustrated in the sense of a full "company" or "complement." From Egypt we have P Petr III. 43(3)¹² (B.C. 240) έγγραψάς μοι μή άποσπάσαι τώ πλη[ρω]μα έκ Φιλωτέριδος έως ου τά έργα συντελέσαι, "you wrote me not to withdraw the gang from Philoteris before they had finished the work" (Ed.), cf. ^{15, 19}, and an inscr. from near Sebastopol *Syll* 326 (= ³ 709)⁴⁰ (c. B.C. 107) παραλαβών δέ και τών πολιτών επιλέκτους έμ πληρώμασι τρισί ("in three shiploads"). In P Hib I. 110⁹⁵ (c. B.C. 255) (= *Chrest.* I. p. 514) άπ[θ] του πληρώματος, Wilcken thinks the reference is to "the ship's crew": cf. Rom 11²⁵. See also P Par 60 Bis¹⁻² (c. B.C. 200) τώ άνήλωμα εις Άλεξάνδρειαν από τών πληρωμάτων [άρ]χάων.

The very common word πλήρωσις does not occur in the NT, but its restriction to commercial phraseology accounts for this: cf. *Ostr* 464⁷ (A.D. 85-6), P Lips I. 105⁸² (i/ii A.D.), and P Strass I. 19^{5, 12} (A.D. 105). That πλήρωμα should take its place as a *nomen actionis* (as in Rom 13¹⁰) is not strange, as the -σις and -μα nouns are drawing together a good deal: the shortened penultimate of θέμα, κρίμα, χρίσμα etc., due to the analogy of the -σις words, illustrates the closeness of association.

As against the so-called pass. sense of πλήρωμα for which Lightfoot contends (*Col.* p. 257 ff.), see the elaborate note by Armitage Robinson in *Erph.* p. 255 ff. Cf. also the art. "Pleroma" by W. Lock in *Hastings DB* iv. p. 1 f., and for illustrations of the word from Hermetic literature see Reitzenstein *Poimandres* p. 25 n¹.

πλησίον,

as adv+rb = "near" (Jn 4⁵): P Oxy III. 494²⁴ (A.D. 156) πλησίον του τάφου μου, *ib.* VII. 1165⁹ (vi/A.D.) κτήματι πλησίον του Μύρμυκος, "an estate near Mymux." For the adj. πλησίος cf. *OGIS* 736⁵ (ii/i B.C.) (= *Fayūm Towns* p. 48) παρά τών πλησίων ιερών.

πλησμονή

is best understood *in maiorem partem* "repletion," "satiety," in the difficult passage Col 2²³; see Lightfoot's note *ad l.*, and 10 his citations add Euripides *Fr.* 887 εν πλησμονη του Κούπρις. εν πεινώντι δ' οβ. Cf. also Artem. p. 199¹⁸ πλησμονής ή ένδειας.

πλήσσω,

"strike," "smite" (Rev 8¹²): cf. P Ryl II. 681⁰ (B.C. 89) [πληξίν] με ταίς αύτής χειρσί. BGU I. 163⁷ (A.D. 108) άλλοι ώς πληγέντες υπό αυτού αναφόριον δεδώκασι, "others have given information (from time to time) as having been assaulted by him," P Flor I. 59⁴ (A.D. 225 or 241) ώστε πληγ[η]ναι μέν με έσέσθ[αι] (l. αίσθ[ε]σθ[αι]), P Lips I. 40^{iii, 3} (iv/v A.D.) όλον τώ σώμα αυτού πεπληγμένον έστιν, and *Kaibel* 280³ (*tit. valde recens*) πλη[γ]είς ένκεφάλιο κακόν μόρον έ[ξ]ετέ[λ]ε(σ)σα[s]. For πλήγμα cf. P Lips I. 40¹ (iv/v A.D.) and *ib.* 37²³ (A.D. 389).

πλοῖάριον,

lit. "a little boat" (Mk 3⁹: Vg *navicula*), but hardly to be distinguished from the ordinary πλοῖον (Jn 6^{22, 24}): cf. *Ostr* 1051⁴ (A.D. 101) πλοιαρίου, and the late P Gen I. 14⁸ (Byz.) τὰ ναῦλα τοῦ μικροῦ πλοιαρίου. For the double dim. πλοιαρίδιον (not in LS⁸), cf. P Cairo Preis 48⁸ (ii/A.D.) where it is apparently interchangeable with πλοῖον—καὶ τὸ μὲν πλοῖόν σοι, ὡς ἠθέλησας, σκέψομαι. καλῶς δ' ἔχει σε ἐνθάδε ἐλθόντα μετ' ἐμοῦ μένειν μέχρι τὸ πλοιαρίδιον εὐρῶμεν. Πλοῖάριον refers to a lamp of some kind in P Grenf II. 111²⁶ (v/vi A.D.) πλοῖάρ(ια) χαλκ(ᾶ) δ.

πλοῖον,

"boat." For this common word, which comes to be used for "ship" (Ac 20¹³) owing to the almost complete disappearance of ναῦς, cf. P Leid U^{11, 6} (ii/B.C.) (= I. p. 123, *UPZ* i. p. 370) ἔδοξεν κατ' ἐνύπνιον (i. ἐνύπνιον) πλοῖον παπύρινον, δ καλεῖται ἀγυπτιστικὸν ῥῶψι, προσορμηῆσαι εἰς Μέμφιν, P Hib I. 152 (c. B.C. 250) ἐμβαλοῦ εἰς τὸ πλοῖον ἄλλας καὶ λωτὸν ἔχουσιν [οἱ] ναυπηγοί, P Ryl II. 229¹¹ (A.D. 38) ἐρωτῶ σε ἐκ παντὸς τρόπου εὐθέως μοι πέ[μ]ψαι . . . τὸ ὄψάριον, ἐπεὶ ἐν πλοῖῳ εἰμί, "I ask you therefore to do your utmost to send me the relish, as I am on board a boat," P Oxy I. 36^{11, 8} (ii/iii A.D.) ἐ[ὰν] δὲ τελώνης ἐκφορ[τισθ]ῆναι τὸ πλοῖον ἐπιζητήσῃ, "but if the tax-farmer desire that the ship should be unloaded" (Edd.) (cf. Ac 21³), and *ib.* XIV. 1763⁴ (after A.D. 222) οὐπὼ μέχρι σημερον τὰ πλοῖα τῆς ἀνώνας ἐξήλθεν. For the form cf. *ib.* 1773¹² (iii/A.D.) ἀ[γ]ήθηα χάριν πλούου καὶ οὐκ εἶρον, and see Mayser *Gr.* p. 110f.

πλόος, πλοῦς.

The late gen. πλοός, as in Ac 27⁹, occurs in *OGIS* 572²¹ (ii/A.D.) ὀφειλῆσει τῷ δήμῳ ὑπὲρ ἐκάστου πλοός: cf. *ib.* 132⁹ (B.C. 130) ἐπὶ τῶν πλῶν, and see Blass-Debrunner § 52. Other exx. of the word are P Oxy IV. 727¹¹ (A.D. 154) οὐ δύ[ν]αμνοι κατὰ τὸ παρὸν τὸν ἐς Αἴγυπτον πλοῦν ποιήσασθ[α]ι, and similarly P Tebt II. 317¹⁰ (A.D. 174-5). In an inscr. from Hierapolis, *Syll* 872 (= ³ 1229)⁹, we hear of a merchant who had made πλόας ἐβδομήκοντα δύο between Malea and Italy—an interesting ex. of the facilities of travel at the time.

πλούσιος,

"rich": BGU IV. 1141²¹ (B.C. 14) το[ῖ]ς γεγονόσι πλουσίους, *ib.* I. 248¹¹ (as amended *Berichtigungen*, p. 32—i/A.D.) περὶ τοῦ πλουσίου, and P Oxy III. 471⁷⁹ (ii/A.D.) εὐμορφον καὶ πλούσιον μεράκιον, "handsome and rich stripling": cf. I Tim 6¹⁷ (with Parry's note). With the metaph. usage in Jas 2⁵ *al.*, cf. Aristeas 15 τελεία καὶ πλουσία ψυχῆ, and Antiphanes *fr.* 327 ψυχὴν ἔχειν δεῖ πλουσίαν.

πλουσίως.

In *OGIS* 767¹⁸ (i/B.C.) a certain Phaus Cyrenensis is commended for having performed his duties towards God ἐκτενῶς καὶ εὐσεβῶ(ς), and his duties towards men μεγαλ[ο]ψύ(χ)ως καὶ πλουσίως ὑπὲρ δ(ύ)ναμιν.

PART VI.

πλουτέω.

For the aor. = "become rich," as in Rev 3¹⁸, cf. P Giss I. 13¹⁰ (not dated) ἔπω[ς] πλουτή[σ]ης εἰς αἰῶ[να]. The aor. is ingressive in I Cor 4⁸ ἤδη ἐπλουτήσατε; "have you already come into your wealth?" The pres. is seen in the Delphic precept, *Syll*¹⁹ 1268^{11, 30} πλούτει δ[ικαίως].

πλουτίζω

is included by Auz (*Subsidia*, p. 297) in the class of verbs which, going back to the beginnings of Greek letters, disappear for a time from general use, only to come to light again in later Greek. This particular word is fairly common in the LXX and occurs *ter* in the NT.

πλοῦτος.

This masc. noun passes into the neuter declension in Hellenistic Greek (*Proleg.*, p. 60), and is so used *octies* by Paul, generally in a figurative sense. For the literal usage in I Tim 6¹⁷, cf. P Flor III. 367¹¹ (iii/A.D.) πλούτῳ γαυρωθεῖς, P Fay 20¹³ (iii/iv A.D.) οὐ διὰ περιουσίαν πλούτου, and *Syll* 553 (= ³ 589)⁸⁰ (B.C. 196) ὑπὲρ τε εἰρήνης καὶ πλούτου καὶ σίτου φορᾶς.

πλύνω,

"wash" (Lk 5² *al.*). In a Zenon letter, PSI VI. 599⁷ (iii/B.C.) reference is made to πλῦναι καὶ διελεῖν (τὸν λίνον) as preliminaries in connexion with weaving: cf. the medical receipt of early i/A.D. P Oxy VIII. 1088⁵ λίθου σχι(στοῦ) πεπλ(υμένου) (δραχμῆ) ᾧ, "purified schist 1 dr.", and *OGIS* 483¹⁶⁹ (ii/B.C.) μήτε ἱμάτια πλύνειν μήτε σκεῖος. The verb is used rhetorically in Herodas III. 93 ἴσσαί. λάθοις τὴν γλᾶσσαν ἐς μέλι πλύνας, "Fie, sirrah! May you find that tongue of yours—dipped in honey" (Headlam: see note p. 161f.). For subst. πλύνος see P Ryl II. 70⁸ (ii/B.C.) with the editor's note, and BGU VI. 1364² (B.C. 126-5), and for adj. πλούσιμος see P Sakkakini 59. 60. 94 *verso* (iii/B.C.) (cited Mayser *Gr.* II. i. p. 6). MGr πλύνω, πλένω, πλυνίσκω (Thumb *Handb.* p. 350).

πνεῦμα.

This is a notable ex. of those words, whose meaning has been so deepened and enriched through Christian influences, that we cannot expect our sources to throw much light on their use in the NT. One or two points may, however, be noted.

Thus for the more literal meaning of the word we may cite P Oxy VI. 904⁷ (v/A.D.), where a certain Flavius petitions a praeses on the ground ὡς λοιπὸν εἰς αὐτὸ τὸ τῆς σωτηρίας πνεῦμα δυστυχῖν με, "so that at last the very breath of my life is in danger" (Edd.). In P Leid W^{xiii, 2} (ii/iii A.D.) (= II. p. 157) reference is made to a book which περιέχει γέννησιν πνεύματος, πυρὸς καὶ σκότος(= ους), "contains the creation of spirit, fire and darkness." The same document ^{xviii, 4} shows οὐ ἀντιτάξεται μοι πᾶν πνεῦμα, οὐ δαιμόνιον, οὐ συνάτ(=άντ)ημα. Reminiscent of LXX Numb 16²², 27¹⁶, is the Jewish "prayer for vengeance" from Rheneia, *Syll* 816 (= ³ 1181)², which opens—ἐπικαλοῦμαι καὶ ἀξιώ τὸν θεὸν τὸν ὀψιστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός: see Deissmann's commentary in *LAE*,

p. 423 ff., and cf. Wunsch *AF* p. 15⁷ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τῶν ἀνέμων καὶ πνευμάτων Δαυλαμ ("god of the winds").

The first words of an elaborate Christian charm of v/A.D. (?), P Oxy VIII. 1151, intended to ward off sickness and other evils, are Φεύγε, πν(εύμ)α μεμισ(=η)μένον, Χ(ριστός) σε διώκει· προέλαβέν σε ὁ υἱὸς τοῦ θ(εο)ῦ καὶ τὸ πν(εύμ)α τὸ ἅγιον, "Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee" (Ed.); cf. the Christian amulet P Iand 6¹⁰ (v/vi A.D.) directed πρὸς πᾶν ἁκάθαρτον πν(εύμ)α, the familiar phrase of the Gospels.

To the injunction in the magic P Osl 1⁸⁰f. (iv/A.D.) φυλακτή[ρι]ον περιπόη (i.e. περιπόει), "do you put round yourself an amulet," there are added the words ἀλλὰ κρατ(=ε)σθῶ τῷ πνεύματι, "but let her be in the power of the spirit," where the editor (p. 76) thinks that τὸ πνεῦμα "seems here to have been used in a pregnant sense of the 'evil demon' in general." See also the description of a means for procuring an oracular response in P Lond 46⁸⁸⁴ (iv/A.D.) (= I. p. 77) γράψον τὸν λό(γον) εἰς χάρτ(ην) ἱερατικὸν καὶ εἰς φύσαν χήνειαν . . . καὶ ἔνθες εἰς τὸ ζῶδ(ιον) ἐνπνευματώσεως εἵνεκεν ("in order to fill it with πνεῦμα," i.e. spirit and life).

The trichotomy with which Paul has familiarized us in I Thess 5²³ (cf. Milligan *ad L.*) meets us in the Christian P Oxy VIII. 1161⁶ (iv/A.D.) containing a prayer to "our gracious Saviour and to his beloved Son," ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πν(εύμα)τι]; πν(εύμα)τι, "that they all may succour our body, soul, and spirit." For the frequency of the trichotomy in Egyptian ritual in the order ψυχή, σῶμα, πνεῦμα, see F. E. Brightman in *JTS* ii. p. 273 f.

Reference should be made to the classical discussion of πνεῦμα by Burton *Galatians* (in *ICC*), p. 486 ff.

πνευματικός.

P Lond 46⁸⁵ (iv/A.D.) (= I. p. 66) ἐν συστροφῇ πρὸς πνευματικὴν ἀπειλήν, "shortly, for spiritual threatening" (Ed.). See also Vett. Val. pp. 1¹¹ πνευματικῆς ἤτοι αἰσθητικῆς κινήσεως, 231²⁰ περὶ καταδικῆς καὶ πνευματικοῦ κινδύνου, and for πνευματώδης *ib.* 13⁹ ψυχικοί, πνευματώδεις.

πνέω,

"breathe," "blow": see the imprecatory tablet Wunsch *AF* 3¹⁸, found in the grave of an official of Imperial times in the neighbourhood of Carthage, στρέβλωσον ("strain tight") αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν. With Ac 9¹, cf. Herodas VIII. 58 τὰ δεινὰ πνεύσαι (and see Headlam's note p. 392).

πνίγω.

The nursery acrostic P Tebt II. 278⁴⁰ (i/A.D.) πνίξωι ἐματόν, ριγῶι γάρ, "I will choke myself, for it is cold" (Edd.), gives us the word in an elementary stage of educational achievement. Cf. Artem. p. 3¹³ ἢ ἐμείν ἢ πνίγεσθαι. The subst. πνιγμός occurs in a Menander fragment published in PSI II. 126⁸⁰ f. :—

τί παθῶν; χολῆ, λύπη τις, ἔκφρασις φρενῶν,
πνιγμός.

πνικτός.

On πνικτός in the Apostolic Decree, Ac 15^{20,29}, see a note by Nestle in *ZNTW* vii. (1906), p. 254 ff., and more recently the elaborate discussion by Ropes in *Beginnings of Christianity* Part I. Vol. iii. p. 265 ff.

πνοή,

in the sense of "gust," "wind," as in Ac 2², occurs in the sundial inscr. *Preisigke* 358¹³ (iii/B.C.) τ]δ ἄκρον τῆς σικιάς . . . ἐπὶ τῶν ἰῶτα φερόμενον [σ]ημαίνει ζεφύρου πνοήν: cf. Bacchylides v. 28 σὺν ζεφύρου πνοαῖσιν.

ποδήρης,

"reaching to the feet," the termination -ήρης being perhaps derived from the root of ἀραρίσκω, though this would rather suggest "feet-fitting." The word is found in the NT only in Rev 1¹³ (cf. *Proleg.* p. 49); but to the LXX exx. we may add Aristaeus 96 χρυσοῖ γὰρ κώδωνες περὶ τὸν ποδήρη εἰσὶν αὐτοῦ, "for there are 'bells of gold' around the border of his 'long robe'" (Thackeray).

πόθεν,

"whence": P Oxy II. 237^{viii.33} (A.D. 186) δηλοῦντες πόθεν ἕκαστος τῶν ὑπαρχόντων καταβέβηκεν εἰς αὐτοὺς ἢ κτησ(ε)ις, "severally declaring the sources from which the property acquired has come into their possession" (Edd.). For the enclitic ποθέν, cf. P Tebt II. 423²³ (early iii/A.D.) δὴ[λω]σόν μοι ταχ[έως] ἵνα τ[έμ]ψω ποθέν αὐτοῖς μέτρ[α] τιν[ά], "tell me at once in order that I may send a few measures to them from somewhere" (Edd.), and for πόθεν = "how," see Mk 12²⁷, Jn 1⁴⁸ and 6⁵ (*Field Notes*, p. 91).

ποιά,

"grass." For the form cf. Moulton *Gr.* ii. p. 83, and see *Syll* 303 (= * 1169)¹²¹ (from the Asclepieum—iii/B.C.), where a man with an injured eye describes the cure worked by the god—ἔδο[κ]ε ὁ θεὸς ποῖαν τρίψας ἐγχεῖν εἰς τ[ὸν] ὀφθαλμόν τι· καὶ ὑγιῆς ἐγένετο. A new word πωολογία, whose meaning is obscure, occurs in P Lille I. 5^{3a'} (iii/B.C.). Crönert and Wilcken suggest "Grünernte," which has led to a conjecture (*Expt* VII. x. p. 566) that in Jas 4¹⁴ ποῖα may possibly = "green herb," rather than be taken as fem. of ποῖος.

ποιέω.

The phrase εἰ or καλῶς ποιήσεις is very common introducing a command or request, almost = our "please" or "kindly." It is generally followed by an aor. part., as in 3 Jn⁸, e.g. P Oxy II. 294¹² (A.D. 22) εἰ οὖν ποιήσεις γράψας μοι ἀντιφώνη[σ]ιν περὶ τούτων, "please write me an answer on these matters," *ib.* 300⁵ (late i/A.D.) περὶ οὗ καλῶς ποιήσεις ἀντιφωνήσασά μοι ὅτι ἐκομίσθου, "please send me an answer that you have received it," *ib.* III. 525⁷ (early ii/A.D.) καλῶς ποιήσεις δούς λω[το]ῦ παρὰ Σαραπίωνος ἐκ τοῦ ἐ[μοῦ] λόγου, "please get some lotus (?) for him from Sarapion at my expense" (Edd.), *ib.* VI. 967 (ii/A.D.); but by the fut. ind. in *ib.* II. 297⁹ (A.D. 54) καλῶς ποιήσεις γράψεις διὰ πιττακίων τὸν ἀπολογισμὸν τῶν [π]ρ[ο]βάτων, "kindly write me in a note the record of

the sheep" (Edd.), *ib.* I. 113⁶ (ii/A.D.) εὐ ποιήσεις ἀγοράσεις μοι (δραχμᾶς) β̄. In *ib.* VI. 929^{6,17} (ii/iii A.D.) καλῶς ποιήσεις is followed first by a part, ἀπαιτήσας, and then by ἀποκαταστήσαι. The phrase μὴ ἄλλως ποιήσεις is used in cases of urgency as in the letter already quoted, *ib.* II. 294¹⁴ (A.D. 22) μὴ οὐν ἄλλως ποιήσεις, ἐγὼ δὲ αὐτὸς οὕτω οὐδὲ ἐνήλεπα (= ἐναλήλιφα *s.c.* ἐμαυτὸν) ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "be sure to do this; I am not so much as anointing myself until I hear word from you on each point" (Edd.).

For the strong sense of ποιέω, "am effective," as in the "working" of charms, cf. P Osl I. 1¹ (iv/A.D.) εἰς πάντα ποιῶν, with the editor's note. In P Oxy XII. 1480¹¹ (A.D. 32) πεπόητε εἰς τὸν ἐκλογιστήν, instead of the editors' rendering "he has made it (a delay spoken of) as far as the eclogistes is concerned (?)," Olsson (*Papyrusbriefe*, p. 75) thinks that ποιέω may be used for πράττω—"he has arranged it with the eclogistes."

The phrase ποιεῖν μετὰ τινος, "to act on someone's behalf," is common in the LXX (Gen 24¹² *al.*), but in the NT is confined to Luke (e.g. 1², 10³⁷, Ac 14²⁷). It is often regarded as a Hebraism (Blass *Gr.* p. 134, Souter *Lex. s.v.*, but see Kühnring, p. 35, *Proleg.* p. 106, Robertson *Gr.* p. 610 *f.*). The only instances we can quote from the papyri are late—BGU III. 948⁸ (iv/A.D.) καλιόφτερον (ἴ. καλλιόφτερον) . . . ἐποίησα μετὰ σοῦ, *ib.* 798⁷ (Byz.) εἰς πάντα τὰ καλὰ ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς. The Latinism τὸ ἱκανὸν ποιεῖν (Mk 15¹⁵) is illustrated *s.v.* ἱκανός.

For the meaning "remain," "abide," with an acc. of time as an adverbial addition, as in Ac 20⁸, Jas 4¹³, cf. PSI IV. 362¹⁵ (B.C. 251-0) ὄρων με πλείους ἡμέρας ἐκεῖ ποιούντα, γράφει μοι εἰς Ἀλεξάνδρειαν, P Par 47²¹ (c. B.C. 152-1) (= *UPZ* i. p. 332) δύο ἡμέρας ποιεῖ ἐν τῷ Ἀνυβιεῖ πίνων, P Flor II. 137⁷ (A.D. 263) πρὸς τὴν μίαν ἡμέραν ἣν ποιεῖ ἐκεῖ, P Gen I. 54¹⁹ (iv/A.D.) ἐποίησαμεν γὰρ τρεῖς ἡμέρας ἐν τῇ Καρανίδι κοινώτεροι, and P Iand 14⁶ (iv/A.D.): see also Maysen *Gr.* II. i. p. 81.

The meaning "celebrate," as in Mt 26¹⁸, Ac 18²¹ D, Heb 11²⁸, is seen in P Fay 117¹² (A.D. 108) ἐπι(=εἰ) Ἐρασο[ς] τὰ Ἄρποχράτια ὄδε τάχα ἰδ̄ π[υ]ή[σ]ι, "since Erasmus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.).

The case against giving ποιέω a sacrificial sense in the NT (Lk 22¹⁸, 1 Cor 11²⁴) is stated at length by T. K. Abbott *Essays chiefly on the Original Texts of the Old and New Testaments*, p. 110 *ff.*, see *contra* F. W. Mozley *Exp.* VI. vii. p. 370 *ff.*

We may add a few miscellaneous exx.—PSI VI. 552¹⁹ (iii/B.C.) ἐὰν μὲν ποιῶσιν ἡδέως αὐτά, βέλτιστα, P Oxy II. 260⁸ (A.D. 59) ἐξ ἧς ἐποίησάμε[θα] πρὸ[ς] ἑαυτοῦ<ς> ἐπὶ τοῦ στρατηγού, "in consequence of our confronting each other before the strategus" (Edd.), BGU I. 163⁷ (A.D. 108) φασὶ οἱ παρόντες ἐκείνον μᾶλλον τοῦτο πεποηκέναι (for perf. cf. 2 Cor 11²⁵), καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασιν, P Tebt II. 315²⁸ (ii/A.D.) where the writer promises to help in getting a friend's books through the scrutiny by the government inspector, πρὶν γὰρ [α]ἰτῶ[ν] π[ρὸς] σε ἐλθὲν ἐγὼ αὐτὸν ποι[ήσ]ω ἐκπλέξει σε, "for I will make him let you through before he comes to you" (Edd.), and *ib.* 407²¹ (A.D. 199?) where an ex-high-priest warns his wife and daughter that if they do not fall in with his wishes

he will leave certain property to the temple—πά[ν]τα δ[ι]σα[ν] ἐποίησα ἐπ' ὀνόματός σου εἶναι τοῦ [ἐν Ἀλεξανδρείᾳ θεοῦ] μεγ[ά]λου Σαράπιδος, "all that I placed in your name is the property of the great Serapis at Alexandria." In records of manumission, it is frequently stated that an enfranchised slave is free ποιεῖν ὅ κα θέλη, "to do whatever he wills": see Deissmann (*LAE* p. 328 *f.*), who compares Gal 5¹⁷.

For the forms ποιῶναι Lk 11⁴²N, ποίσας Jn 5¹¹ W, see Moulton *Gr.* ii. p. 73, and cf. *Archiv* iv. p. 492. Πεποη- κεισαν, as in Mk 15⁷, is found in *Magn* 93(b)²⁴ (a Senate decree—c. B.C. 190).

ποίημα,

"that which is made," plur. "pieces of work" (Rom 1²⁰): cf. *Syll*³ 532⁵ (B.C. 218-7) ἐ[πι]δειξ[ε]ις ἐποίησατο τῶν ἰδίωμ ποιημάτων.

ποίησις,

"a doing," "a making" (Jas 1²⁵): *Syll* 246 (= 3 547)⁴⁸ (B.C. 211-10) τῆς δὲ ποιήσεως τῆς εἰκό[ν]ος καὶ τῆς ἀναγο- ρεύσ[ε]ως ἐπιμεληθῆναι τὸν γραμματέα κτλ. MGt ποιήσι, "poetry."

ποιητής

readily passes into the special meaning "poet," like "maker" *Scottice*: see the ref. in Herwerden *Lex. s.v.*, and add *Preisighe* 595 (ii/A.D.) Π(ουβλίου) Αἰλίου Γλανκίου ποιητοῦ γενομένου ἐξηγητοῦ, *ib.* 1005 Νεμεσιανὸς πολίτης τοῦ θελοῦ ποιητοῦ Ὀμήρου, and *Cagnat* IV. 827⁵ Σεκοῦνδον παντ[ῶ]ν μέτρον πητητῆν ἄριστον.

ποικίλος.

For the original meaning of this adj. "many-coloured," "variegated," cf. P Hib I. 120⁷ (B.C. 250-249), an account for goats which are classified as μέλαινα, πυρραί, ποικίλαι, "black, red, streaked," similarly P Cairo Preis 37⁹ (iii/B.C.) τ[ρεῖς] β[ο]ῦς, δύο μὲν [. . . .] ἐν[α] δ[ὲ] ποικίλον, and Artem. p. 234²⁴ ποικίλα καὶ κατάστικτα (ἴφα). In Herodas V. 67 Headlam (see note, p. 257) understands the word as "decorated with tattoo-marks." For the adv. cf. Olsson *Papyrusbriefe* 34²⁰ (time of Claudius) οἱ κονια[τα] ποικίλως πάντα πεποηκά[σι] καὶ ποι[ο]ῦσι, of plasterers decorating the walls of a house: see also Aristetas 17 πολλαχῶς καὶ ποικίλως.

In its NT occurrences (Mt 4²⁴ *al.*) the adj. is used metaphorically "various," "manifold": cf. Aelian *V.H.* ix. 8 ὁ δὲ . . . πολλαῖς καὶ ποικίλαις χρῆσάμενος βίου μεταβολαῖς, and Herodas III. 89, where the meaning is "shifting," "artful," of character (see Headlam's note, p. 159 *f.*).

For the subst. ποικιλία (cf. Pss. Sol. 4⁸), see the calendar P Hib I. 27³⁹ (B.C. 301-240) ἡ τῶν μορίων ποικιλία?, where, if the restoration is right, the reference is apparently to the multitude of the complicated fractions of the hours of the nights and days: see the editors' note. For ποικιλτής, "a broiderer," cf. BGU I. 34 *recto*^{ii. 24}, and for ποικιλτός (Exod 28⁶) "embroidered," cf. P Oxy X. 1277⁸ (A.D. 255).

ποιμαίνω,

"shepherd," "tend": cf. BGU III. 759¹¹ (A.D. 125) ἐπέλθόντες μοι . . . ποιμαίνοντι θρέμματα Ἀνουβίωνος, P Ryl II. 114⁹ (c. A.D. 280) Συρίων . . . ἀνατίσας μου τὸν ἄνδρα Γάνιδα ὀνόματι ποιμένιν αὐτοῦ τὰ πρόβατα, "Syrian persuaded my husband Ganis to pasture his flock," P Thead 15¹¹ (A.D. 280-1) ἀγανακτ[ή]σας ἐκέλευσας αὐτῷ τῷ Συρίωνι παραστήσαι τοὺς ποιμένας μεθ' [ᾧ] ἐποίμανεν ὁ τῶν παίδων πατήρ, "in your indignation you have ordered Syrian himself to present at the tribunal the shepherds, along with whom the father of the children shepherded," and from the inscr. Syll 570 (= 986)⁸ (v/iv B.C.) ἐν τ[ο]ῖς ἄλλοισιν μὴ ποιμαίνειν μηδὲ κοπρ[ε]δ[ε]ν (i.e. κοπρέυειν: editor).

Bauer (HZNT² ad Jn 21¹⁵) sees no difference between βόσκειν and ποιμαίνω in Jn 21^{15, 17} and 18, but refers to Philo *Quod det. pot. ins. sol.* p. 263²⁷ ed. Cohn for a difference between them. From the idea of "pasturing," "feeding," the verb passes readily into the idea of "governing," "guiding" (Hort *Ecclesia*, p. 243): cf. Rev 2²⁷ with Swete's note.

ποιμήν,

"shepherd," is naturally common, and does not always occur in a very favourable light: cf. P Magd 6¹¹ (B.C. 221) προστάξει Διοφάνει . . . μὴ περιδεῖμ με ἀνόμως ὑβριζόμενον ὑπὸ τῶν ποιμένων, P Ryl II. 152⁵ (A.D. 42) ἐπαφέντε(s) οἱ ποιμένες . . . ἂ ἔχουσι πρόβατα εἰς ἃς ἔχει νομάς ἐν ελαιῶ(νι) Θερμουθαρίου, "the shepherds let their flocks into the pasturage which I have in the olive-yard of Thermoutharion."

The word is also used of a lessee of sheep (μισθωτῆς προβάτων), cf. P Lond 851 (A.D. 216-219) (= III. p. 48), and the introd. to P Strass I. 24 (A.D. 118), also *Archiv* iv. p. 533.

ποιμνῆ.

Thumb (*Hellen.* p. 142f.) cites φήμνης = ποίμνης from a wax tablet of iii/A.D. containing fragments of Babrius and published in *JHS* xiii. (1892-3), p. 294 ff.

ποίμνιον,

"a flock"—the diminutive meaning, as in late Greek generally, cannot be pressed, cf. P Ryl II. 114²⁰ (c. A.D. 280), where a widow complains to the praefect that her husband's former master had seized certain flocks belonging to the deceased, καὶ μέχρι τῆς σήμερον οικειῶν τ[υ]γχάνει τὰ ἡμέτερα ποίμνια, "and until this day he remains in possession of our flocks" (Edd.). Cf. Aristeas 170 βουκολίων καὶ ποίμνιων, "herds and flocks."

ποίος.

Hort ad 1 Pet 1¹¹ has pointed out that in Mt, Lk, Ac (23³⁴) and Rev ποῖος loses its classical force of "kind," "but only with reference to locality (including way) and time." Paul, on the other hand, keeps the proper sense "what manner," (Rom 3²⁷ *al.*), and so probably Jas 4¹⁴ and 1 Pet 1¹¹, 2²⁰.

For ποῖος in the weakened sense of "what" in indirect interrogation, see P Par 60⁷ (B.C. 154) (as read UPZ i. p. 321) ἀπόστιλόν μοι, πόσον ἔχει Πετεισοράπιος καὶ

ἀπὸ ποίου χρόνου, P Tebt I. 25¹⁸ (B.C. 117) διὰ τίνας καὶ ἀπὸ ποίου ἐπιδείγματος, P Amh II. 68⁷ (late i/A.D.) ἀπὸ ποίου ἔτους χερσεύουσι, BGU II. 610^{1, 8} (A.D. 155) ὑ[π]ὸ τίνων καὶ ἐπὶ ποίοις ὑπάρχουσι, and P Flor II. 254¹⁶ (A.D. 259) δῆλωσόν μοι ἀπὸ ποίου κτήματος αὐτὰ παρέδωκες. MGr ποῖός, "who?" "which?"

πολεμέω,

"make war with," is construed with μετά, as *quater* in Rev, in BGU IV. 1035⁹ (v/A.D.) (as read *Chrest.* I. p. 39) οἱ οὖν ἀπὸ Ὀξυρύγχων ἠθέλησαν . . . πολεμῆσαι μετὰ τῶν ἀπὸ Κερκῆσις, and in the Silko inscr. *OGIS* 201³ (vi/A.D.) ἀπαξ δύο ἐπολέμησα μετὰ τῶν Βλεμύων. Thumb (*Hellen.* p. 125) points out that there is no need to speak of Hebraism in view of MGr use, as in the popular song τρεῖς ὥρες ἐπολέμαε με δεκοχτὼ χιλιάδες: cf. Abbott *Songs*, p. 44—

τὸ πῶς αὐτὸς ὁπολέμησε με τρεῖς χιλιάδα(ι)ς Τούρκους.

For the verb used hyperbolically of private quarrels, as in Jas 4², cf. Preisigke 4317¹² (c. A.D. 200) πολεμῆ με διότι ἐπὶ σοι εἰς ὄψιν, where the growth of the acc. construction may also be noted (cf. *Proleg.* p. 64). The pass. is seen in *OGIS* 748⁸ (iv/B.C.) πολεμηθείσης τῆς χώρας. MGr πολεμῶ, "fight," "struggle"; "endeavour" (Thumb *Handb.* p. 350).

πόλεμος

in the general sense of "war" may be illustrated from P Amh II. 30²⁷ (ii/B.C.) where in an inquiry regarding the ownership of a house proof is adduced Μαρρῆν . . . κατεσχηκέναι τὴν οἰκίαν πρὸ τοῦ πολέμου, "that Marres had become owner of the house before the war," and from P Oxy IV. 705²² (A.D. 200-2) where the Emperors Septimius Severus and Caracalla are reminded of the loyalty of the Oxyrhynchites in helping them in the war against the Jews—κατὰ τὸν πρὸς Εἰουδαίους πόλεμον συμμαχῆσαντες. An interesting ex. of the word is found in the letter of the Emperor Claudius to the Alexandrines P Lond 1912⁷⁴ (A.D. 41) τῆς δὲ πρὸς Ἰουδαίους ταραχῆς καὶ στάσεως, μᾶλλον δ' εἰ χρὴ τὸ ἀληθὲς εἰπεῖν τοῦ πολέμου, πότεροι μὲν αἰτιοὶ κατέστησαν . . . οὐκ ἐβουλήθην ἀκριβῶς ἐξελένξαι, "as to the question which of you were responsible for the riot and feud (or rather, if the truth must be told, the war) against the Jews, I was unwilling to commit myself to a decided judgment" (Bell). It may be noted that in the calendar inscr. *Priene* 105³⁶ (c. B.C. 9) the Emperor Augustus is signaled as σωτήρα . . . τὸν παύσαντα τὸν πόλεμον, κοσμησαντα [δὲ πάντα].

For the meaning "battle," as in Lk 14³¹, 3 Kingd 22³⁴, *al.* see Field *Notes*, p. 67f., and add the striking phrase 2 Kingd 11⁷ ἐπερωτᾶν . . . εἰς εἰρήνην τοῦ πολέμου, "to ask how the battle progressed."

πόλις.

In the second Logia fragment, P Oxy IV. 654²¹, Blass suggested the restoration ἡμεῖς ἐστὲ ἡ πτόλις (sc. τοῦ θεοῦ), and is followed by White (*Sayings*, p. 9). It may be worth while to note that this ancient by-form of πόλις occurs in three ostraca of the reign of Caligula as a proper name, *Ostr* 380¹ διαγεγρά(φηκεν) Πτόλις Ψενεν(ούφιος), *ib.* 381¹, 382¹, and similarly in PSI IV. 317¹⁴ (A.D. 95) Ἀσκληπιᾶδης Πτόλιδι τῷ φιλάτῳ χαίρειν. This recalls

the fact that *πόλεμος* also survived in the royal name *Πτολεμαῖος*.

The distributive force which *πόλις* has in several Lucan passages (Ac 15²¹ *al.*) and in Tit 1⁵ is to be set against the very different meaning of the phrase in sundry documents of the new collection from Alexandria (reign of Augustus). Schubart, who edits the documents in BGU IV., notes (*Archiv* v. p. 38) that in a good many papers relating to the hire of a nurse (e.g. 1105⁷) it is stipulated that the child shall be kept *ἔξω κατὰ πόλιν*, "that is, outside the house of the person who gives the child in charge, but 'in the city'" of Alexandria. The phrase may be added to many others with art. dropped after a preposition, but required by the sense: see *Proleg.* p. 82.

For *πόλις* standing alone with reference to the city of the Gadarenes in Lk 8²⁷, cf. the similar usage in connexion with Alexandria in P Magd 22⁴ (B.C. 221) *πρὶν τοῦ καταπλεῦσαι με εἰς τὴν πόλιν*, and P Tebt I. 59⁴ (B.C. 99) (= Witkowski², p. 112) *καταντήσαντος γὰρ εἰς τὴν πόλιν Σοκονόφωος*, much as in MGr *πόλι* is used specially of Constantinople, or we speak of "going up to town" (London). The word is also frequently used of the chief city of a district: see Jouguet *Vie Municipale*, p. 48f. In PSI IV. 341⁸ (B.C. 256-5) certain weavers desire to settle in Philadelphia, *ἀκούοντες . . . τὸ κλέος τῆς πόλεως*.

The mingled Hebrew and Greek associations, which have gathered round the NT idea of the Heavenly City, are discussed and illustrated by Hicks *CR* i. p. 5, and reference should also be made to Souter *Lxx. s.v.* For the Stoic conception of man as a member of the great commonwealth of the universe we may recall M. Anton. iii. 11, 2 *πολίτην ὄντα πόλεως τῆς ἀνωτάτης, ἧς αἱ λοιπαὶ πόλεις ὡσπερ οἰκίαι εἰσὶν*.

πολιτάρχης.

This title is known from inscrr., as well as from Ac 17^{6, 8}, to have been in use at Thessalonica and elsewhere: see E. De Witt Burton's art. in the *AJT* ii. (1898), p. 598ff. (summarized in Hastings' *DB* iv. p. 315), where he prints seventeen inscrr., with two more in which the title (*πολιτάρχης*) or the verb (*πολιταρχέω*) is plausibly restored, showing that in Thessalonica there were 5 politarchs in the time of Augustus, and 6 in the time of Antoninus and Marcus Aurelius. Of the inscrr. 14 belong to Macedonia (5 of them to Thessalonica), 2 to Philippopolis in Thrace, and one each to Bithynia, Bosphorus, and Egypt. To these we can now add a papyrus letter from Egypt, P Oxy IV. 745⁴ (c. A.D. 1), where the writer claims that his correspondent had made some promise through the "politarch" Theophilus—*ὡς καὶ ὑπέσχου διὰ τοῦ πολιτάρχου Θεοφίλου*. It is clear from Burton's citations that the title was essentially Macedonian. It would be brought into Egypt naturally by some early Ptolemy, but it is odd that it should be there at all and appear so seldom. The verb occurs in an inscr. from Cairo of iii/iv A.D., *Kaibel* 430⁷—

δισσῶν γὰρ τε τόπων πολιταρχῶν αὐτὸς ἐτέμω.

πολιτεία.

In a letter of remonstrance, P Oxy VIII. 1119²¹ (A.D. 254), vindicating the privileges enjoyed by the Antinoites

of immunity of public burdens outside their own city, the phrase occurs *κατὰ τοῦς πατέρας τῆς ἡμετέρας πολιτείας νόμους*, "in accordance with the ancestral usages of our constitution" (Ed.): cf. Eph 2¹².

Wilcken (*Chrest.* I. i. p. 78) cites the following exx. from Egypt of *πολιτεία* practically = *πόλις* (*civitas*)—P Flor I. 95⁹ (Hermapolis Magna—A.D. 375) *ὑπεδέξαμεθα [παρὰ σου] ὑπὲρ τῆς σῆς πολ[ιτ(ε)]ίας*, P Lips I. 62ii.⁵ (Antinoopolis—A.D. 385) (= *Chrest.* I. p. 220) *ὑπεδέξαμην παρὰ σου καὶ νῦν ὑπὲρ τῆς σῆς πολιτείας*, and BGU I. 304³ (Fayûm—c. A.D. 640) *παγάρχ(ω) τοῦ βορρ(ινοῦ) σκέλους ταύτης τῆς πολ(ι)τείας*.

For *πολιτεία* = "citizenship," as in Ac 22²⁸, we may cite Gnomon 47 (c. A.D. 150) (= BGU V. I. p. 23) *ἀστὴ συνελθούσα Δι[γ]υ[π]τ[ί]ω κατ' ἄγνοιαν ὡς ἀστὴ ἀνέυθυνός ἐστιν. ἐὰν δὲ καὶ ὑπὸ ἀμφοτέρων ἀπ[α]ρχῆ τέκνων τεθῆ, τηρεῖται τοῖς τέκνοις ἡ πολιτεία*, "if a woman, being a citizen [i.e. of Alexandria], marries an Egyptian in the mistaken belief that he is also a citizen, she is not liable to penalty; and if both parties present birth-certificates, their children preserve the status of citizens."

The religious sense which the word acquired (cf. the verb in Ac 23⁴, Phil 1²⁷) is well seen in the Christian letter P Heid 6⁸ (iv/A.D.) (= *Selections*, p. 125 f.) *πιστεύομεν γὰρ τὴν πολιτεία[ν] σου ἐν οὐρανῷ*. Deissmann *ad l.* cites Gregory of Nyssa *σπεύδειν πρὸς τὴν ἐπουράνιον πολιτείαν* (Migne 46, 597 b), and Isidore of Pelusium *ἡ οὐρανῶ πρόπευσα πολιτεία* (*Epp.* 216 and 33).

πολίτευμα.

For *πολίτευμα* = "citizenship," or "franchise," we may compare *Syll* 238 (= ³ 543)⁹ (B.C. 219), where King Philip orders the authorities at Larisa to pass a vote giving *πολιτεία* to Thessalians or other Greeks resident in the city, until he shall have found others *ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος*. This is followed by a further rescript, *ib.* 239⁷ (= ³ 543²) (B.C. 214), in which Philip says that there are some States, *ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οἳ καὶ τοὺς οἰκέτας ὄταν ἐλευθέρωσιν προσδεχόμενοι εἰς τὸ πολίτευμα*: he warns the Larisaeans to restore *εἰς τὴν πολιτείαν* those whose names they had erased. It seems that *πολιτεία* here is the actual "franchise" in the abstract, *πολίτευμα* being a less technical, more general word, rather like our "community" in its capacity of becoming either abstract or collective.

Other quotations all favour "community" or "commonwealth." Thus the famous decree set up by the Jewish community at Berenike in Cyrenaica in honour of the Roman Governor M. Tittius, *CIG* III. 5361 (B.C. 13), runs—*ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων*: the names of the nine *ἀρχοντες* who stood at the head of the *πολίτευμα* are given at the head of the decree: cf. *OGIS* 658³ (B.C. 3), where there is a reference to a *πολίτευμα* which the Phrygians had set up in Alexandria: see also Aristeas 310 *τῶν ἀπὸ τοῦ πολιτεύματος*, "some members of the Jewish community" (Thackeray).

In *Syll* 472⁷ (i/B.C.) *ἔπως [οὖν] καὶ ἡ πόλις τοὺς εὐνοοῦντας προ[καλ]εσαμένη πρὸς ἐθνοῖαν ἀβξη τὸ [πο]λίτευμα τῶν προγόνων*, the meaning, as Dittenberger notes, is "ut populus rem publicam ampliolem et opulentiolem reddat,

quam a maioribus accepit." In a rescript of Alexander the Great, *ib.* 150 (= 383³) (B.C. 333-2) we read **πολιτεύμα** δὲ [εἶ]ναι ἐν Χίῳ δῆμον="that the constitution in Chios should be a democracy."

According to *Cos* p. 123 No. 74⁶ (= *OGIS* 192) three officials put up a monument ὑπὲρ τοῦ πολιτεύματος: where, the editors note, the word **πολιτεύμα** points to Africa and Egypt. We may also recall the inscr. found at Pompeii, but certainly of Egyptian origin, of date B.C. 3, cited by Hicks (*CR* i. p. 6), where **πολιτεύμα** is "employed of an association of Phrygians, whom we must suppose to have resided in some Egyptian town or district in the enjoyment of their own laws, religion, and administration of justice." The inscr., *CIG* III. 5866 c, runs as follows—

Γάϊος Ἰούλιος Ἡφαιστῆωνος
υἱὸς Ἡφαιστῶν ἱερατεύσας
τοῦ πολιτεύματος τῶν Φρυ-
γῶν ἀνέθηκε Δία Φρύγιον, κτλ.

For a papyrus ex. of the word see P Tebt I. 32⁹ (B.C. 145?), where reference is made to a letter written by Sosos and Aegyptus τῶν . . . [προ]χειρισθέντων ὑπὸ τ[ο]ῦ πολιτεύμα[το]ς τῶν Κρητῶν, cf. 17. See also *Archiv* iii. p. 129, v. p. 107.

The way was thus prepared for Paul's metaphorical application of the term in Phil 3²⁰ (RV "citizenship," RV marg. "commonwealth"). Holding that **πολιτεύμα** sometimes denotes a settlement whose organization is modelled on that of the mother-city, many modern commentators would translate "we are a colony of heaven." But we should like clearer evidence that **πολιτεύμα** can be used in this distinctive sense, and, further, such a translation reverses the relation presupposed between the colony and the mother-city.

πολιτεύομαι.

For this verb in its more official sense of "I live the life of a citizen," "I live the life of a member of a citizen body," cf. *Syll* 287 (= 3618)¹² (B.C. 188) **πολιτεύεσθαι** κατὰ τοὺς ὑμέτερους νόμους, *ib.* 325 (= 3708)²⁵ (before B.C. 100) τοῦτο βουλευόμενος ἐμφαίνειν, ὅτι τοῖς εὐσεβέστατα καὶ κάλλιστα πολιτευόμενοις καὶ παρὰ θεῶν τις χάρις καὶ παρὰ τῶν εὐεργετηθέντων ἐπακολουθεῖ—both *Ac* 23¹ and *Phil* 1²⁷ get some light from the parallel. See also *C. and B.* ii. p. 468, No. 305 (i/A.D.) οἱ Γ[έ]ροντες ἐτίμησαν Δούκιον Ἀτλίον . . . ἐν τε ταῖς λοιπαῖς τῆς πόλεως καὶ τῆς γερουσίας χρεῖαις ἀγνῶς καὶ δικαίως ἐκ προγόνων πολιτευόμενον. For **προπολιτεύομαι** see P Lond 233⁴ (A.D. 345) (= II. p. 273, *Chrest.* I. p. 68).

Similarly we may cite from the papyri P Par 63⁷⁸ (B.C. 164) (= P Petr III. p. 24) τοῖς καιροῖς προπόντως καὶ τοῖς ἀνθρώποις ἀρμοζόντως φαίνεσθαι πεπολιτευόμενος, "appearing to have administered your office in a manner befitting the circumstances and suitable to the population" (*Mahaffy*), P Amh II. 82⁸ (iii/iv A.D.) where a man is described as unfitted for an official post—ἀνεπιτήθειον ὄντα . . . οὐδὲ πολιτευσάμενον ποτε, P Oxy VI. 902⁴ (c. A.D. 465) τῆ]s μακαρίας μνήμης Φοιβ[ά]μμωνος τοῦ πολιτευσαμένου, "Phoebammon, of blessed memory, member of the council" (*Edd.*), and P Iand 40¹⁰ (v/vi A.D.) Φιλόξενος πολιτευόμενος, with the editor's note: "ur-

bium decuriones et curiales in papyris . . . πολιτευόμενοι vocantur."

Dibelius (*HZNT* ad Phil 1²⁷) notes the more general sense which **πολιτεύομαι** sometimes has, almost = περιπατέω, and cites by way of illustration Clem. R. 6 τοῦτοις τοῖς ἀνδράσιν ὁσίως πολιτευσαμένοις συνηθροόσθη πολὺ πλῆθος ἐκλεκτῶν, and Proclus *εὑρι* *epistolares* (*Hercher Epistologr. Graeci* p. 13) οἶδα μὲν ὡς εὐσεβῶς ζῆς καὶ σενῶς πολιτεῖη.

πολίτης.

It is hardly necessary to illustrate this common word, but reference may be made to P Oxy I. 65⁴ (iii/iv A.D.), where a *beneficiarius* sends an order to the comarchs of the village Teruthis—παράδοτε τῷ ἀποσταλῆντι ὑπὸ τῆ] Παχοῦμιν Παχοῦμις(=ιος) δν κατεσχῆκατε σήμερον καὶ κατηνέγκατε ἐν τῇ κώμῃ ὑμῶν πολίτην ὄντα, "deliver up to my officer whom I have sent Pachoumis, son of Pachoumis, whom you have arrested to-day and brought to your village, being a citizen" (*Edd.*). See also the sepulchral epitaph, *Kaibel* 718², in which an inhabitant of Ephesus describes himself as μεγα[λ]ης θεοῦ εἰμι πολ[ι]εῖτης.

For the adj. **πολιτικός** cf. P Tebt I. 5²³⁷ (B.C. 118) τοὺς πρὸς χρεῖαις πάντας τῶν τε βασιλικῶν καὶ πολιτικῶν καὶ ἱερευτικῶν, "all who are in charge of the Crown, State or sacred interests": see the editors' note. In support of their contention that **πολιτικῆ** in P Grenf II. 73⁹ (late iii/A.D.) denotes a woman of bad character (*πόρνη*), the editors are now able to appeal to P Oxy VI. 903²⁷ (iv/A.D.) μετὰ μῆναν λαμβάνω πολιτικὴν ἑμαντῶ, "a month hence I will take a mistress." Deissmann (*Épistle of Psenosiris*, p. 30 f., *LAÉ*, p. 201) prefers to regard the word as a proper name **Πολιτικῆ**: cf. *Selections*, p. 117 ff. See also *Archiv* viii. p. 60, where the name is associated with the social rank of the woman as a "citizeness."

πολλάκις,

"often": P Oxy III. 531⁴ (ii/A.D.) περὶ οὗ μοι παλλάκις (i. πολλάκις) γράφεις ἀνθρώπου, "regarding the man about whom you write to me so often" (*Edd.*), P Kyl II. 75⁰ (late ii/A.D.) ἔκρεια πολλάκις, and P Flor III. 367⁰ (iii/A.D.) πολλάκις μου ἐπιστειλαντός σοι. In P Lond 1914³⁸ (A.D. 335?) πολλαχῶς, "in many ways," seems to be used for **πολλάκις**.

πολλαπλασίον.

With this expressive compound = "having many folds," "many times over" in Mt 19²⁹, Lk 18³⁰, we may compare the form **πολλαπολλῶν** in P Oxy IV. 744⁹ (B.C. 1) (= Witkowski², p. 132), where a husband writes to his wife—ἐὰν πολλαπολλῶν τέκης. The meaning of **πολλαπολλῶν** is far from clear, but Witkowski renders *quod bene vertat*, equivalent to our "by great good luck."

πολυλογία.

This NT ἄπ. εἶρ. (Mt 6⁷), "much speaking," is found in Vett. Val. p. 108⁸ τὸς πολυλογίας παραιτησάμενος, and *ib.*²³ πολυλογίας καὶ ποικίλαις μεθόδοις χρῆσάμενος. See also *s.v.* **ματαιολογία**, and for the verb cf. *ib.* p. 175³¹ μή τις ἡμᾶς δόξη πολυλογεῖν ἢ διαπλέκειν τὴν ἀρεσιν.

πολυμερῶς

(= πολυσχέδως, Hesych.) denotes "in many portions" as distinguished from πολυτρόπως, "in many manners" (Heb 1⁴). For the adj., as in Sap 7²², cf. P Leid W^{vii. 41} (ii/iii A.D.) (= II. p. 105) where the god Fire is described as ἀάρατον καὶ πολυμερῆ. Both adj. and adv. are common in Vett. Val., e.g. p. 257¹⁰ ἐπέλ οὖν τὸ συνεκτικώτατον κεφάλαιόν ἐστι τὸ περὶ χρόνων ζωῆς, πολυμερῶς [τε] οὕτως ἐν τοῖς ἔμπροσθεν συντάσσεται.

πολυποίκιλος.

For the figurative use of πολυποίκιλος, as in Eph 3¹⁰, Armitage Robinson *ad l.* compares the Orphic hymns vi. 11 (τελετή), lxi. 4 (λόγος).

πολύς,

"much," plur. "many": P Petr I. 29³ (iii/B.C.) χάρις τοῖς θεοῖς πολλῇ εἰ ὑγιαίνεις, "much thanks to the gods if you are well," P Ryl II. 243⁵ (ii/A.D.) τοῦτο οὐ μόνον ἡμῖν γενόμενον ἀλλὰ καὶ πολλοῖς, "this has happened not to us only but to many" (Edd.), and *ib.* 238⁴ (A.D. 262) διὰ πολλὰς χρεῖας, "for various needs" (Edd.). The word is very common in epistolary greetings (πολλὰ χαίρειν: *exx.* from B.C. 118 to iii/iv A.D. in Exler *Epistolography* p. 27 f.) and in rhetorical prefaces (Sirach *proem.*), and consequently, as Cadbury suggests (in Jackson and Lake *Beginnings of Christianity* Part I. Vol. ii. p. 492 f.), πολλοί must not be pressed to mean "very many" in such passages as Lk 1¹, Ac 24^{3, 10}.

For the adverbial πολλά, which "lies between πολύ and πολλάκις: it is 'much' with the idea of plurality and repetition introduced" (Hort *ad Jas* 3²), cf. P Heid 6²² (iv/A.D.) (= *Selections*, p. 127) πολλὰ προσαγορεύ(ω) πάντε(=α)ς τοὺς ἀδελφοὺς ἡμῶν ἐν κυρίῳ, and the curious P Lond 1916²⁷ (c. A.D. 330-340) ἐπιθῆ τὰ πολλὰ πλείστα ἀργύρια χρεῶστί, "since he owes much, very much money" (Bell). Deissmann (*LAE*, p. 317) supplies an interesting parallel to Rom 16⁶ from a Roman woman's praise of her husband in a sepulchral inscr. *CIG* IV. 9552⁵ τίς(= ὅστις) μοι πολλὰ ἐκοπίασεν, "who laboured much for me." And in P Leid C recto¹⁻¹¹ (B.C. 161) (= *UPZ* i. p. 353) ταῦτα πάντα τὰ πολλὰ ἐνθά εἰσί, Wilcken understands τὰ πολλὰ adverbially—"dies alles ist meistens neu."

Πολλοῦ, as gen. of price (Mt 26⁹) meets us in P Ryl II. 244¹⁰ (iii/A.D.) τὰ δὲ σωματῖα πολλοῦ ἐστὶν ἐνθά[δ]ε, "slaves are very dear here." A good *ex.* of πολλῶ μάλλον (Lk 18³⁰) is afforded by P Par 26⁴⁷ (B.C. 162) (= *UPZ* i. p. 248, *Selections* p. 18) where the Serapeum Twins petition ἵνα, πᾶν τὸ ἐξῆς ἔχουσαι, πολλῶι μάλλον τὰ νομιζόμενα τοῦ Σαράπει καὶ τῆ Ἰσιε ἐπιτελῶμεν, "that, when we have everything in order, we may be much better able to perform the usual ritual to Serapis and to Isis."

"Ἦρας πολλῆς γενομένης in Mk 6³⁶ can be paralleled from Dion. Hal. ii. 54 ἐμάχοντο ἄχρι πολλῆς ὥρας, "to a late hour" (see Swete *ad Mk l.c.*). And the pendent nom. of time in Mk 8³ meets us in P Oxy XIV. 1764⁴ (iii/A.D.) ἐπέλ πολ[λ]αί ἡμέραι προσκαρτεροῦμεν Φιλῆ, where there is no need to correct with the editors into πολ[λ]ῆς ἡμέρας. The instrumental dat. πολλοῖς χρόνοις to denote duration of time is common, e.g. P Oxy I. 112⁸ (iii/iv A.D.) ἐρῶσθ[α]

σε] εὐχομαι [πο]λλοῖς [χρόνοις, "I pray for your continued health" (Edd.).

In the account of a legal process at Alexandria in the 2nd half of iv/A.D., published in *Archiv* i. p. 298 ff., we find ii.⁹ ὅς . . . οὐ μετ' οὐ πολὺ ἤξει, "qui pourra se présenter dans peu de temps" (Ed.): cf. BGU II. 614¹⁴ (A.D. 216) μετ' οὐ πολὺ, "not long after." For ἐκ πολλοῦ χρόνου see P Strass I. 42¹⁶ (A.D. 310), and for ἐπὶ πολὺ, see PSI IV. 299⁴ (iii/A.D.), where Ghedini (*Lettere* p. 87) translates "a tal punto."

The LXX πολλοστός in the sense of "great," "powerful" (2 Kingd 23²⁰, Prov 5¹⁰), is discussed by Thackeray *Gr.* i. p. 185.

See also *s.v.* πλείων, πλείστος.

πολύσπλαγχνος,

"very pitiful." This word, confined in the NT to Jas 5¹¹, is said to be found elsewhere only in Hermas *Manđ.* iv. 3, 5, *Sim.* v. 7, 4. It is the equivalent of the LXX πολυέλεος (Ps 102⁸). See *s.v.* σπλάγχνον.

πολυτελής.

For the literal meaning "precious," "costly," as in Mk 14³, cf. PSI VI. 616²⁵ (iii/B.C.) τῶν πολυτελή(= ὦν) στρωμάτων, *OGIS* 90^{33 f.} (Rosetta stone—B.C. 196) τὸ Ἄπειον ἔργου πολυτελέσιν κατεσκευάσεν . . . λίθων πολυτελῶν πλήθος οὐκ ὀλίγον *ib.* 132⁷ (B.C. 130) ἐπὶ τὴν συνα[γ]γῆν τῆς πολυ[τ]ελοῦς λιθείας, and *Syl²* 783⁴¹ (after B.C. 27) μετὰ πάσης δαπάνης πολυτελοῦς.

For the comp. cf. PSI IV. 418¹⁰ (iii/B.C.) εἰ σοι ἡμῶν πολυτελέστερον τὸ τριβώνιον φαίνεται εἶναι, ὀθόνιον τι ἡμῖν σύνταξον δοῦναι, "if our old cloak seems to you rather precious, give orders that a piece of linen cloth be given to us." The subst. πολυτέλεια occurs in *OGIS* 383⁹⁹ (mid-1/B.C.) εἰς θυσίων πολυτέλειαν.

πολύτιμος.

P Oxy VIII. 1121²⁰ (A.D. 295) αἰσθητὶ πολυτιμοτάτη, "some very costly clothes." The meaning "much revered" may be illustrated from the ii/iii A.D. hymn *Kaibel* 1027³⁰—

Ἰδὲ χαῖρέ μοι, ὦ ἰώμενος, ὦ πολυ[τε]ίμε,
π[α]ῖ[τ]ε, Τε[λ]εσφόρε.

Cf. Menander *Frag.* p. 33 πολύτιμοι θεοί, and similarly the verbal in BGU IV. 1208¹⁹ (B.C. 27-6) παρὰ τοῦ πολυτιμήτου Πιόλιος, and *Menandrea* p. 97⁵⁴ ὦ πολυτιμήτοι θεοί.

πολυτρόπως.

See *s.v.* πολυμερῶς. For the adj. πολύτροπος cf. P Flor I. 33¹⁵ (iv/A.D.). In MGr πολύτροπος has a good sense, "adroit."

πόμα.

This late form of the Attic πῶμα, "drink," is seen in *Kaibel* 244^{9 f.}—

Φερσεφόνας δ' ἀδίαυλον ὑπὸ στρυγερὸν δόμον ἦλλον
πανυσπίνῳ λάθας λουσαμένα πόματι.

Cf. Lob. *Phryn.* p. 456, and Thackeray *Gr.* i. p. 79.

πονηρία

is used in connexion with disease in P Tebt II. 272⁸ (medical—late ii/A.D.) οὐ διὰ . . . πονηρίαν καὶ συν[άρ]τησιν τῶν νόσων, “not because of the malignity or complication of the diseases” (Edd.): cf. *OGIS* 519¹⁰ (c. A.D. 245) πάντων . . . ἤρεμον καὶ γαληνὸν τὸν βίον δια[γόντων, πο]νηρίας καὶ διασεισμών πε[π]ταυμένων. In the vi/A.D. amulet, BGU III. 954²⁴ (= *Selections*, p. 134) the phrase in the Lord’s Prayer is cited as—ῥ[ο]σαι ἡ μ[α]ς ἀπὸ τῆς πα[ν]ηρη[ας, which some may be tempted to quote in support of the AV of Mt 6¹³.

The compound μειζοπνηρία (= μισοπνηρία) occurs in P Ryl II. 113³³ (A.D. 133) τοῦ οὖν πράγματος δεομένου τῆς σῆς μειζοπνηρίας, “since therefore the case requires the exercise of your hatred of wrongdoers” (Edd.).

πονηρός.

This adj. denoting the active exercise of evil is seen in BGU II. 372^{ii.1} (A.D. 154) πονηρ[ὸν κ]α[λ] λησ[τ]ρικὸν β[ί]ον, PSI V. 452¹¹ (iv/A.D.) πονηρὰ βουλευσαμέν[ου]ς, and *Syll* 809 (= ³1175)¹⁹ (iv/iii B.C.) ῥήμα μοχθηρὸν ἢ πονηρὸν φθέγγεσθαι. With the Lat. sepulchral formula *ab hoc monumento dolus malus abesto*, cf. BGU I. 326^{ii.3} (A.D. 194) ταύτη τῇ διαθήκῃ δόλος πονηρὸς ἀπέστη(=ω). In the deed of divorce P Grenf II. 76³ (A.D. 305–306) a couple are stated to have renounced their married life ἐκ τινὸς πονηροῦ δαίμονος, “owing to some evil deity,” and similarly P Lips I. 34³ (c. A.D. 375). The word is joined with ἀσβεῖς in Jos. *Antt.* xii. 252, xiii. 34.

For the original meaning of πονηρός, “toilworn,” “laborious” we may cite the description of Heracles, the type of the strenuous life—πονηρότατος καὶ ἄριστος (Hes. *Fr.* 43. 5).

πόνος,

“labour,” “toil”: P Grenf I. 1¹⁸ (ii/B.C.) μέγαν ἔχει πόνον, “it is a toilsome matter.” For the derived meaning “pain,” “suffering,” as in Rev 16^{10f.}, 21⁴, cf. the medical prescriptions P Oxy II. 234^{ii.24,27} (ii/iii A.D.) ἐνθετα εἰς τ[ὸ] οὖς πρὸς πόνους, “stoppings for the ear against earache,” κλισμοὶ ὡτὸς [πρὸς] πόνους, “clysters for the ear against earache”: see also *Syll* 325 (= ³708)¹¹ (c. B.C. 107) σωματικῶν πόνων. An interesting inscr. from Adana (*Syria*, *revue d’art oriental et d’archéologie* ii. (1921), p. 217) runs—

οὐκέτι οὐδ[ὲν]
βίος πόνος τέλος

“no more life, end, pain.”

Vett. Val. p. 131³ μετὰ πόνου καὶ μερίμνης καὶ βίας. For the corresponding verb in its original meaning “labour,” cf. P Fay 106¹⁴ (c. A.D. 140) τ[ε]τραε[π]τείῃ ἡδὴ χρώμω ἐν τῇ χρι[ε]ίαι] πονούμενος ἐξησθένησα, “after labouring for a period of four years at the post, I became very weak” (Edd.), and the Delphic precept *Syll*⁸ 1268^{ii.7} πόνει μετ’ εὐκλείας. The derived sense appears in BGU II. 380⁸ (iii/A.D.) (= *Selections*, p. 104) εἰπέ μοι ὅτι τὸν πόδα πονεῖς ἀπὸ σκολάπου, “he told me that you had a sore foot from a splinter.”

Cf. also *Kaibel* 1117^{4ff.}—

ᾧ παῖ, φυλάσσου μὴ σφαλῆς· ἡ γλώσσά τοι αὐτὴ μὲν οὐδέν, ἤνικ’ ἂν λέγῃ, πονεῖ, ὅταν δ’ ἀμάρτη, πολλὰ προσβάλλει κακά.

For the Ionic forms πονέσω, ἐπόνεσα, πεπόνεκα, which are common in the LXX, see Thumb *Archiv* iv. p. 490.

Πόπλιος.

Ramsay (*Raul*, p. 343) points out that Πόπλιος (Ac 28^{7f.}) is the Greek form of the *praenomen* Publius, and that though it is not usual that an official should be called by his *praenomen* simply, “Publius” may have been so well known among the peasantry that Luke adopted their familiar mode of addressing him.

πορεία.

Unlike ὁδός, πορεία, “a journey,” is rarely used in a metaphorical sense, but cf. Ps 67²⁸. With reference to Jas 1¹¹ Hort, following Herder, makes the happy suggestion that the force lies in the idea of the rich man’s perishing “while he is still *on the move*, before he has attained the state of restful enjoyment which is always expected and never arrives.” In *Syll*³ 1267¹⁹ (iii/A.D.) Isis announces— ἐγὼ ἤλου καὶ σελήνης πορείαν συνέταξα.

In P Grenf I. 43⁸ (ii/B.C.) (= Witkowski², p. 109) πορεία denotes “passport” for a journey, and it is = “caravan” in P Lond 328¹¹ (A.D. 163) (= II. p. 75), where mention is made of camels provided—εἰς κυριακᾶς χρείας τῶν ἀπὸ Βερνείκης γεινομένων πορ(ε)ῶν, “for Imperial service on the caravans that travel from Berenice” (Edd.).

For a wider use of the word cf. P Amh II. 97¹¹ (A.D. 180–192) καθὼς διὰ τῆς τοῦ ὀρισμοῦ πορείας δηλοῦ[τ]ται, “as is set forth in the survey” (Edd.). Πορείον is used collectively in P Cairo Zen 22³ (B.C. 256): see Mayser *Gr.* II. i. p. 36.

πορεύομαι.

The act. of this verb is obsolete in late Greek. (1) For πορεύομαι = “journey,” “go,” cf. P Par 44² (B.C. 152) (= *UPZ* i. p. 327) γίνωσκέ με πεπορευσθαι (cf. *Proleg.* p. 229) εἰς Ἡρακλείου πόλιν ὑπὲρ τῆς οἰκίας, P Oxy VIII. 1143² (c. A.D. I) τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομέ(νοις), *ib.* XII. 1480⁷ (A.D. 32) ἐπορευθην πρὸς Ἐρμογένην, P Ryl II. 234⁸ (ii/A.D.) πορεύου, ἀντιφωνηθήσεται διὰ τῶν στρατηγῶν, “go, the answer will be given through the strategi” (Edd.), and P Oxy IX. 1219⁴ (iii/A.D.) πορευόμενος εἰς τὴν Νεικίου, “on his way to the city of Nicias.”

(2) With πορεύομαι of Christ’s journeying to death in Lk 22²² (and perhaps 13³³), we may compare the usage in Ps 77³⁹. See further Field *Notes*, p. 66, and for the relation of the verb to ὑπάγω, cf. Abbott *Joh. Voc.* p. 142 ff.

(3) An approximate ex. of the ethical use of πορεύομαι in I Pet 4³ πεπορευμένους ἐν ἀσελγείαις is furnished by Sophocles *O.T.* 883: εἰ δὲ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται (cited by Kennedy *Sources*, p. 107).

A wider secondary use appears in P Tor I. 1^{vi.13} (B.C. 116) εἴπερ γε δὴ ἐνόμιζεν ἐκ τῆς ἀληθείας κατὰ νόμους ὁδῶι πορευόμενος τὸν ἐξ εὐθυδικίας λόγον συνίστασθαι, “si revera legitimae viae insistens recto ordine causam institere

voluisset" (Ed.). Cf. the compd. ἐπιπορεύομαι = "act" in *ib.* vii. 13, and in P Reinach I 11¹⁹ (B.C. 111) ἐάν τε ἐπέλθῃ, ἢ τ' ἐφοδός "Ὄρωι καὶ (τῶι) ὑπὲρ αὐτοῦ ἐπιπορευομένου ἄχρους (i. ἐπιπορευομένωι ἄκρους) ἔστωι, "s'il exerce une poursuite pareille, elle sera nulle pour Héros et pour celui qui aura agi en son nom" (Ed.). See also *s.v.* παραπορεύομαι and προσπορεύομαι.

πορθέω.

With a personal object this word = "destroy," "ravage." is classical only in poetry. The NT usage (Ac 9²¹, Gal 1^{13, 23}, cf. 4 Macc 4²³, 11⁴) is paralleled in BGU II. 588⁸ (i/A.D.) πορθούντες ἡμᾶς: cf. *OGIS* 201¹⁷ (vi/A.D.) ἐπόρθησα τὰς χώρας αὐτῶν, and for the compd. ἐκπορθέω see P Tebt I. 37¹⁴ (B.C. 73) ἐγτέταλται μοι παραλαβὼν στρατιώτας ἐκπορθῆσαι αὐτούς, "he has ordered me to take soldiers and ravage them."

πορισμός,

"means of gain," occurs in the NT only in 1 Tim 6^{5 f.} (cf. Sap 13¹⁹, 14²): cf. for the thought Seneca *Ep.* 108 *qui philosophiam velut aliquod artificium venale didicerunt*. See also Artem. p. 254²⁰ τὸ ἔργον λυσιτέλες μὲν εἰς πορισμόν. Πόρος is found in the same sense in BGU II. 530¹⁴ (i/A.D.) κινδυνεύω ἐκστῆναι οὐ ἔχω πόρου, and *ib.* IV. 1189¹¹ (i/B.C. or i/A.D.) ἐπ[ε] ὅν οἱ σημαίνοντες ἄνδρες πόρ[ο]ν ἔχουσι[ν] οἱ[κ]αί[ς] καὶ κλήρους κτλ.

For πορίζομαι, "provide for myself," cf. P Par 63¹⁰² (B.C. 164) (= P Petrie III. p. 26) πορίζονται τὰ πρὸς τὸ ζῆν, "supply themselves with the means of life" (Mahaffy), P Oxy IX. 1203⁹ (late i/A.D.) ἐπορίσατο ἐκ τοῦ καταλογίου ὑπόμνημα, "provided himself with a memorandum from the bureau." The act. is seen in P Grenf II. 14 (a)¹¹ (B.C. 270 or 233) πόρισόν μοι εἰς τὴν τροφήν, and P Lond 846¹¹ (A.D. 140) (= III. p. 131, *Chrest.* I. p. 382) μισθοῦ πορίζοντος τὸ ζῆν ἀπὸ τῆς γάρδια[κ]ῆς. See also *Field Notes*, p. 211 f., and *Archiv* v. p. 30 f.

πορνεία.

Πορνεία (for form see *WH Notes*², p. 160), which is rare in classical Greek (LS⁸ refer only to Demosthenes) originally meant "prostitution," "fornication," but came to be applied to unlawful sexual intercourse generally. It was a wider term than μοιχεία, embracing the idea of "barter," "traffic" in sexual vice, though in the OT there was a tendency to assimilate in some respects the two terms: see R. H. Charles as cited *s.v.* μοιχεύω, and for an ex. of the word from the papyri P Tebt II. 276¹⁶ as cited *s.v.* μοιχεία.

πορνεύω,

"commit fornication," is found in the act. of the woman in Artem. p. 177²⁶ γυνή δὲ τὰς ἑαυτῆς σάρκας ἐσθλοῦσα πορνεύσει. For the subst. πόρνευμα cf. P Grenf I. 53²⁰ (i/A.D.) εἰ δὲ θέλεις τὰ πορνεύματα τῶν θυγατέρων σου στέργειν ("acquiesce in"), μὴ ἐμὲν ἐξέταξε ἀλλὰ τ[ο]ῦ[ς] πρεσβυτέρους τῆς ἐκκλησίας.

πόρνη,

"prostitute." In PSI IV. 352⁴ (B.C. 254-3) Artemidorus writes to Zeno—ἐν ὄνωι γάρ εἰσιν καὶ ἐμ πόρνας διὰ

PART VI.

παντός, and in BGU IV. 1024^{vi. 4 ff.} (end iv/A.D.) a certain Diodemus is described as ἐρασθέντα πόρνης δημοσίας . . . συνεχῶς δὲ ἡσθ[έν]ει (see *Archiv* iii. p. 303) ὁ Διόδημος πρὸς τῆς πόρνη[ς] κατὰ τὰς [ἐ]σπερίνας ὥρας. ὁ οὖν Διόδημος ἐφόνευσεν τὴν πόρνην—and in consequence was taken to prison. In P Oxy III. 528¹⁸ (ii/A.D.) a man quotes his sister (and wife) as saying, ὁ Κόλυβος δὲ πόρνην με πεπού(= οί)ηκεν, "Colubus has made me a prostitute."

πόρνος,

literally a "male prostitute," but generally understood in the NT in the sense of a "fornicator." Deissmann (*LAE* p. 319 ff.) compares the list of the vicious, including πόρνοι, in 1 Cor 6^{9 f.}, 1 Tim 1^{9 f.}, with the corresponding designations inscribed on the counters of a popular game, which are also found in the "scolding" of Ballio the pander in Plautus *Pseudolus* 360 ff.

πόρρω,

"far off." This later Attic form is used in the LXX and NT for the older πρόσω (πόρσω): cf. also Aristeas 31. For πορρωτέρω see Thumb *Hellen.* p. 77.

πόρρωθεν.

In Lk 17¹² πόρρωθεν is used in the sense of μακράν, "at a distance," "afar off": cf. the more regular "from afar" in Heb 11¹³. For the form see Dieterich *Untersuchungen*, p. 183 f.

πορφύρα.

For this common word = "purple dye" it is sufficient to cite P Oxy IV. 739¹⁷ (private account—c. A.D. 1) πορφύρας (δραχμαί) ρ, "purple, 20 dr.," *ib.* VI. 931⁴ (ii/A.D.) τὴν οὐγκίαν τῆς πορφύρα[ς] ἔπεμψα, "I have sent the ounce of purple," and P Giss I. 47¹³ (time of Hadrian) τὸ ἡμιε[ί]τρ[ιον] τῆς πορφύρας ἀντὶ (δραχμῶν) σξ [(δραχμῶν)] σνβ, "the half pound of purple for 252 instead of 264 drachmae": see the editor's note. Πορφύρα is used of a "purple robe" in Aristeas 320, as in Mk 15¹⁷ *αλ.*, where however Souter (*Lex. s.v.*) understands "a red-coloured cloak," such as common soldiers wore.

πορφύρεος,

"dyed purple": P Ryl II. 151¹⁴ (A.D. 40) χιτῶνα πορφυροῦν, P Oxy III. 531¹⁴ (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίω, "the white robes which are to be worn with the purple cloaks" (Edd.). For the form πόρφυρος, hitherto regarded as poetic (LS⁸), cf. P Ryl II. 242⁹ (iii/A.D.) εἰς τὸ φόρφυρον (i. πόρφυρον) [. . .] ἱμάτων μου αὐτὸ πωλῶ, "I am selling it for my purple cloak" (Edd.); for πορφύριον used as a subst. cf. P Oxy III. 520¹⁸ (A.D. 143) πορφύριον(α) στατή(ρων) δ, "four staters of purple," P Lond 899³ (ii/iii A.D.) (= III. p. 208) τὸ πορφύριόν σοι ἔπεμψα: and for πορφύριν as a vulgar form (see *Mayser Gr.* p. 260) of πορφύριον cf. P Iand 9⁴⁰ (ii/A.D.) σοῦ τὸ πορφύρι[ον] ἐπὶ σε ἐπέμψα. For the adj. πορφυρικός see P Tebt I. 8²¹ (c. B.C. 201).

πορφυρόπωλις,

"a seller of purple fabrics" (Ac 16¹⁴): cf. *Cor* p. 203, No. 309—

Μάρκου Σπεδίου Νάσωνος πορφυροπώλου.
Ἐλπίδος Σπεδίας πορφυροπώλιδος.

ποσάκις.

P Oxy III. 528²⁴ (ii/A.D.) ἔδοῦ ποσά(ρ)κις (i. ἰδοῦ ποσάκις) ἔπεμσα ἐπὶ σέ, "see how many times I have sent to you!" (Edd.).

πόσις.

In the Tebtunis ostrakon 3¹ (ii/A.D.) (= P Tebt II. p. 336) reference is made to πόσις ζύτου, "the drinking of beer" in connexion with a festival at the temple of Bubastus. In Jn 6⁶⁵, and probably in Rom 14¹⁷, Col 2¹⁶, the word is concrete = πόμα, "drink."

πόσος,

"how great?" plur. "how many?": cf. P Oxy IV. 742⁶ (B.C. 2) ἀποστείλόν μου πόσας δέσμας παρελήφες, "send me word how many bundles you have received," P Fay 122¹⁴ (c. A.D. 100) δήλωσόν μοι πόσαι ἐξέβησαν, "inform me how many (artabae) came out," P Tebt II. 417¹⁸ (iii/A.D.) εἶδε πόσα μέτρα [ἐ]χί, "see how many measures there are," and the late P Amh II. 153¹⁷ (vi/vii A.D.) γράψον μοι εὐθέως ὅτι π[ό]σα (sc. πρόβατα) ἀρρενικά ἔστιν καὶ πόσα θηλικά, "write me at once how many males there are, and how many females." For πόσου, "at what price," cf. PSI V. 508⁵ (B.C. 256-5) πόσου ἕκαστόν ἐστιν, and P Oxy XII. 1491⁸ (early iv/A.D.) ἀξιώ σε μαθεῖν πόσου ἡμῖν συναλλάσσει κριθήν, "I beg you to find out at what price he is contracting to get barley for me." See also *Kaibel* 110⁵ (ii/A.D.) ζῶησ δ' ἐς πόσον ἦλ[θε]ς;

For the subst. ποσότης we may quote P Oxy X. 1293⁹ (A.D. 117-38) περὶ τῆς ποσότητος τῶν ἐλαίων, "about the amount of the oil" (Edd.), and P Ryl II. 240⁶ (iii/A.D.) δήλωσόν μου τὴν ποσότητα ἕνα οὕτως [λημ]ματισμῶ, "inform me of the quantity that I may reckon it in" (Edd.).

ποταμός,

"the river," the Nile, is seen in P Petr II. 13(19)¹⁰ (B.C. 258-3) περὶ τῆν ἀναχώρασιν τοῦ ποταμοῦ, "at the falling of the river," *OGIS* 56¹³ (B.C. 238) τοῦ τε ποταμοῦ ποτε ἐνλιπέστερον ἀναβάντος, "the river being somewhat backward in rising," while in *ib.* 672⁸ (A.D. 80) we hear of the clearing of the Ἀγαθὸς Δαίμων ποταμός in length, breadth, and depth. Ποταμός is also applied in the inscr. to an artificially constructed "canal," e.g. *ib.* 90²⁵ (Rosetta stone—B.C. 196) ὀχυρώσας τὰ στόματα τῶν ποταμῶν.

For the adj. ποτάμιος, see P Tebt II. 316⁹⁰ (A.D. 99) τ(ἐ)χνη (cf. Ac 18³) ἀλιεὺς ποτάμι(ο)ς, P Giss I. 40¹¹.¹⁸ (A.D. 215) (= *Chrest.* I. p. 38) ναῦται ποτά[μ]ιοι, for ποταμίτης, "a river-labourer," see P Oxy XIV. 1671²⁰ (iii/A.D.) where the references collected there, and for ἡ ποταμοφυλακίς (sc. ναῦς), "the river-watch-boat," see Wilcken *Ostr.* i. p. 282 ff.

ποταμοφόρητος.

Grimm's entry ("Besides only in Hesychius") would suggest that this compd. in Rev 12¹⁶ = "carried away by a stream" was coined by John; but it occurs as early as B.C. 110 in BGU VI. 1216⁸³, *al.*: cf. P Amh II. 85¹⁶ (A.D. 78) ἐὰν δέ τι ἄβροχος γένηται ἢ καὶ ποταμοφόρητος ἢ ὑψαμμος, "if any part of the land becomes unwatered or is carried off by the river or covered by sand" (Edd.), also in P Tebt II. 610 (ii/A.D.), P Ryl II. 378² (ii/A.D.), and P Strass I. 5¹⁰ (as read *Berichtigungen*, p. 404—A.D. 262) τῆς γῆς ταύτης [πο]ταμοφόρητου γενομένης.

ποταπός.

This Hellenistic form of the classical ποδαπός, "of what country?" (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413¹⁵⁵ (Roman period) ποταπὰ περιπατεῖς; "where are you walking from?" In the NT the word is never local, but = ποῖος; "of what sort?" "how great?": cf. the illiterate P Oxy XIV. 1678¹⁶ (iii/A.D.) γράψον μοι, ποταπὸν θέλεις ἐνήκω (i. ἐνέγκω), "write me what sort (of purple) you wish me to bring." The same usage occurs in Apoc. Petr. 2 ποταπό εἰσι τὴν μορφήν: see also Schmid *Atticismus* iii. p. 253, iv. p. 371.

πότε.

For πότε "at what time?" "when?" in indirect interrogative clauses, as in Mt 24³ *al.*, see PSI V. 526⁹ (iii/B.C.) διασαφήςσας ἡμῖν πότε σοι ἔσται εὐκαιρον ἀποστελεῖαι, *ib.* VI. 659⁹ (iii/B.C.) ἡρώτα με πότε διαγράψω. Cf. *Syll* 385 (= 832)⁹ (A.D. 118) ἐκ πότε φέρειν αὐτὸ ἤρξασθε.

ποτέ,

an indefinite temporal particle = "at any time," "at some time," "once," "formerly": cf. PSI V. 484³ (B.C. 258-7) ὡς ποτε αὐτῷ ἐδόκει, P Oxy IV. 745⁷ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύνχου οὐχ ὡς λύσα(ν)τι ἀλλ' ὡς τινὶ ποτε ἀποστερητῆ μὴ ἀποδεδωκότι, "you don't know how he treated me at Oxyrhynchus (?), not like a man who had paid but like a defrauder and a debtor" (Edd.), P Fay 110³⁶ (A.D. 94) Ἡρώνα τὸν ποτε ἡγοῦμ(ενον), "Heron the former president," P Ryl II. 243⁹ (ii/A.D.) ὅσα ποτε οὖν ἐὰν ἀνα(να)λώσης ἰς τὴν τοῦ κλήρου κατεργασίαν, ἡμῖν ἐνλόγησον ἐπὶ λόγου, "put down to our account everything you expend on the cultivation of the holding" (Edd.), P Oxy VI. 928⁶ (ii/iii A.D.) ὠμελήσας δέ μοι ποτε περὶ τούτου, "you once had a conversation with me on this subject" (Edd.), P Par 574²⁴⁰ (iii/A.D.) (= *Selections*, p. 113) ἔξορκίζω σε, δαίμον, ὅστις ποτ' οὖν εἶ, and P Oxy XIV. 1680¹⁵ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.).

In illustration of Rev 2⁹ mention is sometimes made of *CIG* II. 3148 (time of Hadrian) οἱ ποτὲ Ἰουδαῖοι, "the quondam Jews," as if these were renegade Jews who had forsworn their faith, but Ramsay (*Letters*, p. 272), following Mommsen, is of opinion that they were "quondam" in the sense that they were "no longer recognised as a separate nation by the Roman law (as they had been before A.D. 70)."

For ἤδη ποτέ, *iam tandem*, as in Rom 1¹⁰, cf. the ostracoon letter published by Deissmann *LAE*, p. 186—⁶ καὶ ἤδη ποτὲ δὲς τῆ ἐμῇ παιδίσκῃ τὰς τοῦ (πυροῦ) γ ἔ, “and now at length give to my maid the 3½ artabae of wheat.” See further *s.v.* μήποτε.

πότερον.

For the adverbial use, as in Jn 7¹⁷, cf. P Tebt II. 289⁶ (A.D. 23) οὕτως γὰρ γινώσσομαι πότερον ἐπὶ τόπων σε ἔασω πράττοντά τι ἢ . . ., “for I shall thus know whether I shall leave you in employment where you are or . . .” (Edd.). The rare adjectival use (see *Proleg.* p. 77) is seen in P Lond 1912⁷⁴ (A.D. 41) in the address of the Emperor Claudius to the Alexandrines, τῆς δὲ πρὸς Ἰουδαίους παραχῆς . . . πότεροι μὲν αἴτιοι κατέστησαν, “as to the question which of you were responsible for the riot against the Jews” (Bell).

ποτήριον.

P Tebt I. 62⁷ (B.C. 140–139) φιάλας καὶ ποτήρια, “bowls and cups,” P Ryl II. 127⁸¹ (A.D. 29) ποτήρια κασσιδ(έρινα) β, “2 drinking-cups of tin,” P Fay 127¹² (ii/iii A.D.) μικ(κ)ὸν ποτήριον Θεονᾶτι τῷ μικ(κ)ῷ (a Doric form: Thumb *Hellen.* p. 60), “a little cup for little Theonās,” and from the inscr. *Syll* 226 (= 495)¹⁴ (c. B.C. 230) τὰ ἱερὰ ποτήρια. The word is fully illustrated in *SAM* iii. p. 142 ff. With Mt 23²⁵ ff. we may compare ποτηροπλῆτης, “washer of cups” in *Ostr* 1218⁵ (Rom.).

ποτιζῶ.

For the meaning “irrigate,” which is common in the LXX, cf. P Petr I. 29 *verso* (iii/B.C.) (=Wilkowski², p. 31) ὀχιτεύμεν καὶ ποτιζόμεν, “we are making conduits and irrigating,” PSI V. 536⁴ (iii/B.C.) τῆγ γῆν τῆγ καθαρὰν πᾶσαν . . . ποτίσας κατὰσπειρον, BGU II. 530²⁸ (i/A.D.) (= *Selections*, p. 62) μόλις γὰρ μίαν πρᾶσεᾶν ποτίζι τὸ ὕδωρ, “for there is hardly a single plot which the water irrigates,” P Fay 111⁸⁶ (A.D. 95–6) τὼν στίχων τὸν φυτὸν (ἢ τὸν στίχων τῶν φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, “water the row of trees ‘at the prophet’” (Edd.), P Ryl II. 157⁸¹ (A.D. 135) cited *s.v.* πούς, and P Oxy VI. 938⁵ (iii/iv A.D.) τῆς γῆς . . . μὴ ποτιζομένης. For the subst. ποτισμός, as in Δq Prov 3⁹, see *ib.* 934¹⁴ (iii/A.D.) χάριν τῶν ποτισμῶν, “for the sake of the irrigation,” *et saepe*. In MGr ποτιζῶ “make to drink,” “water,” is used with double acc.

Ποτιόλιοι,

“Puteoli”: for the form of the name cf. Robertson *Gr.* p. 189, and see the citations in Wetstein *ad* Ac 28¹³.

πότος

occurs in 1 Pet 4⁹ = “a drinking bout”: cf. the meaning “banquet” in Gen 19⁹ *al.* and Aristeas 262. For the corresponding adj. used as a subst. in a more general sense, see PSI I. 64²¹ (i/B.C. ?), where a woman comes under a solemn promise not to administer philtres to her husband, nor to put anything hurtful μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς. Cf. also P Oxy XIV. 1673¹² (ii/A.D.) ἐκ δὲ τῶν ἐνκλισηθέντων εὔρον ἐκ [τ]ῆς ἁ λη(νοῦ) ποτή(ν) ἁ, “of what was stored I found of the first vat I drinkable” (Edd.).

πούς,

originally a gen. of place (*Proleg.* p. 73), is seen = “where?” in P Fay 119¹⁷ (c. A.D. 100) τ]ῆν διαγραφὴν τοῦ χόρτου ποῦ τέθικας; “where did you put the notice of payment for the hay?” (Edd.), and P Oxy XIV. 1671²² (iii/A.D.) περὶ τῶν ποταμειτῶν . . . γράψον μοι δετι ποῦ εὔρισκομεν, “as regards the river-workers write me where we may find them.”

For ποῦ = ποί, as in Jn 7³⁵, 8¹⁴, cf. Epict. i. 27. 9 ποῦ φύγω τὸν θάνατον; and the late Greek citations collected by Maidhof *Begriffsbestimmung* p. 298 ff., e.g. *Ausgewählte Mätyrerakten* (ed. Knopf, 1901) 18. 7 ποῦ συνέρχεσθε ἢ εἰς ποῖον τόπον ἀθροίζεις τοὺς μαθητάς σου; In MGr besides “where?”, ποῦ as the usual relative means “who,” “which,” and also “so that.”

που.

For the enclitic που cf. PSI V. 483⁵ (B.C. 258–7) ἐὰν οὖν που παραβάλη, *ib.* 484⁶ (B.C. 258–7) ἴσως γὰρ που καὶ ἡμεῖς ποῦ σοι χρήσιμοι ἐσόμεθα] γράψαι φιλότιμον ἐπιστολὴν πρὸς Ζωίλον, ἵνα ἡμᾶς ἀφή, and P Oxy X. 1252 *recto*⁴ (A.D. 288–95) καὶ πάλαι προσέταξα οἷς ἐὰν προσῆ που followed by a lacuna. With the usage in Heb 2⁹, 4⁴, cf. the fragment of a vi/A.D. petition, P Flor III. 296¹², where after a gap the words γὰ ρ]ρ που διὰ τοῦ ἱεροψάλτου λέγων ὁ θ(ε)ς introduce a citation from Ps 40(41)³ f.

Πούδης,

“Pudens,” a Roman Christian (2 Tim 4²¹). In BGU II. 455⁴ (i/A.D.) we find the gen. Πούδεντος: cf. P Oxy XIV. 1626² (A.D. 325), and *JHS* xlvi. (1926), p. 46. For the untrustworthy legends which have grown up round the names of Pudens and Claudia, see *s.v.* Κλαυδία, and add Edmundson *The Church in Rome*, p. 244 ff.

πούς.

P Ryl II. 157⁸¹ (A.D. 135) εἰ χρεῖα γείνοιτο [ποτίσαι ἐ]ν ἀναβάσει ἀπὸ ποδὸς τὴν αὐτὴν νοτίνην μερῖδα, “if need arises at the inundation to water the same southern portion with the foot” (Edd.), a passage which recalls Deut 11¹⁰: similarly P Flor III. 369⁷ (A.D. 139(149)) μέχρι τ[οῦ] ἐ]σομένου ἀπὸ ποδὸς ποτισ[μ]οῦ. With Rev 3⁹ cf. PSI IV. 298²⁰ (iv/A.D.) ἠπέιχθη[ν π]ροσφυγεῖν τοῖς πο[σ]ίν σου, δέσποτα, ἀξιῶν . . . In P Iand 18⁸ (vi/vii A.D.) γράφω σοι κατὰ πόδα τούτων, the phrase = *brevissimo post* (Ed.), or “on the back of this,” “immediately after this.” Thackeray renders Aristeas 135 παρὰ πόδας ἔχοντες τὴν ἀναίσθησιαν, “although their senselessness is obvious.”

Commenting on Rev 10¹ (*ICC ad l.*) Charles points out that οἱ πόδες should be rendered “the legs,” and supports this meaning by the secondary meaning of the Heb. לַגֵּף = “leg” (see *BDB Lex. s.v.*), and by the fact that in Palestinian Aramaic the word is used for the “thigh” of an animal. He adds “it is possible that this secondary meaning of πούς (when used as a rendering of the Hebrew) was not unexampled at the time.” In these circumstances it is interesting to note that in the papyri there are instances of πούς, which imply “leg” rather than “foot,” e.g. P Giss I. 43¹⁴ (A.D. 118–119) οὐλ(ῆ) κνήμ(η) ποδ(ος) ἀριστεροῦ, “a wound on the calf of the left leg,” P Flor I. 42⁹ (A.D. 183)

οὐλή μῆρῶ [πο]δὸς δεξιού, "a wound on the thigh (or leg-bone) of the right leg," and P Lips I. 12⁹ (iii/iv A.D.) οὐλή ἀντικνημῖφ δεξιού ποδός.

πρᾶγμα.

(1) For the ordinary meaning, "an action," "a deed," cf. P Oxy VI. 938² (iii/iv A.D.) οὐκ ἀκόλουθον πρᾶγμα ἐποίησας ἐνεδρεύσας τὰς τροφὰς τῶν κτηνῶν, "it was an unfitting act of yours to intercept the fodder for the oxen" (Edd.), and *ib.* XII. 1477¹⁰ (question to an oracle—iii/iv A.D.) εἰ κερδαίνω ἀπὸ τοῦ πράγμα[τος]; "am I to profit by the transaction?" (Edd.). The vaguer meaning "an affair," "a matter," is seen in P Ryl II. 153¹¹ (A.D. 138–161) ὑπηρετήσας πράγμασι ἡμῶν, "having been of service in our affairs," P Oxy IX. 1215⁸ (illiterate—ii/iii A.D.) καλῶς πνήσις ἐλθὼν πρὸς αἰμαὶ ἀρχὴν τὰ πράγματα καταστάλη, "please come to me until matters are arranged" (Ed.), and *ib.* XII. 1489⁷ (late iii/A.D.) οὐκ ἔχεις πρᾶγμα, "it is not your affair."

(2) The noun is common in the papyri = "lawsuit," as in 1 Cor 6¹, e.g. BGU I. 22⁹ (A.D. 114) ἀπλῶς μὴδὲν ἔχουσα πρᾶγμα πρὸς ἐμέ, P Ryl II. 76¹⁴ (late ii/A.D.) λεγομένου τοῦ [π]ράγματος, "when the case is argued," *ib.* 113¹³ (A.D. 133) μὴ ἔχοντας πᾶν πρᾶγμα πρὸς ἐμέ, "not having any case against me," and P Strass I. 41³⁸ (an action regarding inheritance—A.D. 250) ὡς πρεσβύτης καὶ πίστωσης ἀξίος ἐπέε ἂ οἶδας ἐν τῷ πρά[γματ]ι, "as an old man and worthy of credit, say what you know in the matter."

(3) It is used in the weaker sense of "trouble," "difficulty" generally in P Oxy IV. 743¹⁹ (B.C. 2) εἰ καὶ π[ρ]ὸς ἄλλους εἶχον πρᾶγμα βοηθὸν αὐτοῦ γ[ε]νέσθαι διὰ ἣν ἔχομε(ν) πρὸς ἑαυτοῦ φίλιαν, "for although I (?) have had trouble with others you must assist him for the sake of our friendship" (Edd.), and *ib.* III. 525⁴ (early ii/A.D.) where, with reference to a troublesome voyage, the writer exclaims—λείαν τῷ πράγματι καταξύομαι, "I am extremely worn out with the matter" (Edd.): cf. P Magd 37 + 11⁸ (iii/B.C.) (= *Archiv* iv. p. 56) σχόντες πολλὰ πράγματα.

(4) An interesting ex. of πρᾶγμα = "business," "trade," is afforded by an inscr. on a sanctuary-temple in Theadelphia, *Chrest.* I. 70¹ (B.C. 57–6) ἄστυον κατὰ πρόσταγμα, ᾧ μὴ πρᾶγμα, where the last clause must mean that within the boundaries of the temple all "business" ceases (see Wilcken's note *ad l.*). It is very doubtful, however, whether this meaning can be carried into ἐν τῷ πράγματι in 1 Thess 4⁶ (Vg *in negotio*, Luther *im Handel*): the reference would appear rather to be to "the matter on hand," viz. sins of the flesh (see Milligan *ad l.*).

For a possible instance of πρᾶγμα = "exaction," "recovery," like πρᾶξις, see P Lond V. 1732⁷ (A.D. 586?) with the editor's note. In MGr by a regular disappearance of γ before μ, the word becomes πρᾶμα, πρᾶμμα (Thumb *Handb.* p. 21).

πραγματεία.

See *s.v.* πραγματία.

πραγματεύομαι

is common with reference to government officials, e.g. P Petr III. 36 *verso*¹⁴ (iii/B.C.) τ[ο]ῖς ἄλ[λο]ῖς τοῖς πραγματευομένοις, "to the others who are engaged in performing State

business," P Hib I. 66² (B.C. 228) παρὰ τῶν τὴν δωρεὰν πραγματευομένων, "with the managers of the δωρεά," P Grenf II. 37⁵ (ii/i B.C.) τοῖς τὰ βασιλικά πραγματευομένοις χαίρειν, P Tebt II. 350⁶ (A.D. 70–1) τοῖς τὸ ἐγκύλιον πραγμα(τευομένοις), "to the farmers of the tax on sales," and *Syll* 364 (= ³ 797)¹⁰ (A.D. 37) ἔδοξεν τῇ βουλῇ καὶ τοῖς πραγματευομένοις παρ' ἡμῶν Ῥωμαίοις. In *ib.* 492 (= ³ 382)⁸ (ii/B.C.) the verb is used of a poet, who πεπραγμ[ά]τευται περὶ τε τὸ ἱερὸν καὶ τῆ[ν] πόλιν τὴν Δηλίων καὶ τοὺς μύθου[ς] τοὺς ἐπιχωρίους γέγραφεν. In *Gnomon* 70 (= BGU V. I p. 28) it is laid down that those discharging public duties are not to buy or lend ἐν οἷς π[ρ]αγ[μ]ατεῦ[σ]ν[τα]ι τόποις, "in the places where they discharge their official functions."

In its only occurrence in the NT (Lk 19¹³) πραγματεύομαι means "trade," "do business" generally: cf. the ostrakon *Preisigke* 2089 Ἡράκλειτος ὁ πραγματευόμενος τ[ὸ] συνηγορικὸν ("advocate's fec") καὶ ἐπι(δέκατον) . . . , and the subst. in P Oxy XVI. 1880⁵ (A.D. 427) Κύρος . . . πρ[α]γ-μ[α]τε[υ]τῆς ἀπὸ τῆς μεγ[α]λ[ο]πόλεως Ἀλεξ[α]νδρίας, "Cyrus trader of the metropolis Alexandria," where for the rendering "trader" the editors appeal to P Cairo Masp 67158¹⁷ ἐργαστηριακῶν καὶ πραγματευτῶν, and P Lips I. 64⁹⁰ (c. A.D. 368) τοῦ πραγματευτικοῦ χρυσαργύρου, i.e. the trade-tax. For the verbal ἀπραγματεύτος see P Par 33¹⁵ (B.C. 161) (= *UPZ* i. p. 240) Ἀπολλωνίου . . . ἐν τῷ ἱερῷ ὄντο[ς] ἀπραγματεύτου, where Wilcken understands the meaning to be that Apollonius was no longer occupied with the particular matter in hand. In P Lond 33²¹ (B.C. 161) (= I. p. 20) the editor prefers the meaning "inexperienced." For ἀπραγμοσύνη, see P Oxy I. 71¹¹.¹⁶ (A.D. 303) περι[φ]ρονοῦντές μου τῆς ἀπραγμοσύνης, and similarly P Amh II. 142¹⁴ (iv/A.D.).

πραγματία.

With 2 Tim 2⁴ ταῖς τοῦ βίου πραγματίαις, "the businesses which provide a livelihood," cf. the designation for officials in P Leid B¹.¹⁹ (B.C. 164) (= I. p. 10, *UPZ* i. 20⁴²) δεόμεθα οὖν ὑμῶν . . . μὴ ὑπεριδεῖν ἡμᾶς παρελκομένας ὑπὸ τῶν πρὸς τα[ῖς] πραγματίαις, and similarly P Tebt I. 5¹⁶¹ (B.C. 118). A wider meaning is found in PSI IV. 435¹⁰ (B.C. 258–7) ἀλλὰ περὶ πραγματείας ἧς καὶ ὁμολογῆκες μοι, "only in the matter in which you had already given me assurance." See further *s.v.* πραγματεύομαι.

πραιτώριον

(a) Apart from Phil 1¹³ (see (δ)) πραιτώριον is always used in the NT to denote the "palace" or "official residence" of a Governor; cf. Mk 15¹⁰, Ac 23³⁵. For this usage exx. can be freely supplied from our sources, e.g. BGU I. 288¹⁴ (A.D. 138–161) κ[α]θημέγων ἐν συμβουλίῳ ἐν τῷ πραιτωρίῳ τοῦ κρατίστου ἡγ[ε]μόνος, P Oxy III. 471¹¹⁰ (ii/A.D.) where an official Maximus is charged with keeping a youth all day ἐν τῷ πραιτωρίῳ, BGU I. 21¹.¹⁰ (A.D. 340) ὑπατείας Σεπτιμίου Ἀκινδύνου τοῦ λαμπροτάτου ἐπάρχου τοῦ ἱεροῦ πραιτωρίου, similarly P Oxy IX. 1190¹⁰ (A.D. 347), *ib.* VIII. 1116² (A.D. 363), and from the inscr. *Syll* 932 (= ³ 880)⁶³ (A.D. 202) παραλα[β]ῆ[ν]ιν τὰ πραιτώρια καὶ τὰ βαλανεῖα πανταχόθεν ὀλόκληρα. It may also be of interest to recall that an inscr. found in York and

printed in *JGSI* 2548 begins **θεοῖς τοῖς τοῦ ἡγεμονικοῦ πραιτωρίου Σκριβ(ώνιος) Δη[μ]ήτριος.**

(b) In Phil 1¹⁹ the word has been frequently understood of the "praetorian barracks or camp," but, as Lightfoot *Philippians*⁸ pp. 97-102 has pointed out, clear instances of this sense are wanting, and, further, such an interpretation would be out of keeping with the words that follow (**ἐν ὄλω τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν**). He prefers accordingly to give the word a personal application, and to think of the imperial or praetorian guards, the *cohortes praetoriae*: cf. Tac. *Hist.* iv. 46 *militiam et stipendia orant* . . . *igitur in praetorium accepti*, Suet. *Nero* 9 *ascriptis veteranis e praetorio*, and from the inscr. *Mission Archéol. de Macédoine* p. 325, No. 130 **Τι. Κλαύδιον οὐετρανὸν στρατευσάμενον ἐν πραιτωρίῳ**, "a veteran, who served in the Guards": cf. p. 326, No. 131.

With this Ramsay (*Teaching*, p. 363 f.) now agrees in preference to his former view (*Paul*, p. 357), when following Mommsen (*Berl. Sitzungsberichte*, 1895, p. 498 n.¹: cf. *Hermes* xxxv. (1900), p. 437 f.) he understood the reference to be to "the whole body of persons connected with the sitting in judgment," the law-officers of the Crown.

It should, however, be noted that, if the Epistle is to be referred to an Ephesian rather than a Roman captivity of the Apostle, as is now frequently the case, the view advocated above would require modification.

πράκτωρ

is very common in the papyri = "a collector of revenue." According to GH (*Fayûm Towns*, p. 106) the **πράκτωρ** in Ptolemaic times was specially concerned with the exaction of fines or payments (cf. Wilcken *Ostr.* i. p. 564), but during the Roman period he was an ordinary collector of taxes. Exx. are—P Petr II. 13(17)² (B.C. 258-253) **παραγέγραμμαι τῷ πράκτορι ὡς ὀφείλων** πρὸς τὰ ἀμπελικὰ . . . "I am returned to the tax-agent (or public accountant) as owing for the vine-tax . . ." P Magd 41⁵ (iii/B.C.) **γράφας τῷ ξενικῷ πράκτορι πρᾶ[ξαι] καὶ ἀποδοῦναι μοι**, P Fay 14¹ (B.C. 124) **οἱ προκεχωρισμένοι πράκτορες**, "the appointed collectors" of the crown-tax issue a notice—**προσδιαγράψις ἀργυρίου δραχμᾶς τέσσαρας**, "you are required to pay in addition four drachmae," BGU II. 530²⁷ ff. (i/A.D.) (= *Selections*, p. 62 f.) **ἄλλως τε καὶ ἀπαιτῆται ὑπὸ τῶν πρακτόρων ἰκανόν**, "especially security is demanded by the taxgatherers," and P Oxy IX. 1203¹¹ (late i/A.D.) **ἐκ τοῦ καταλογείου ὑπόμνημα πρὸς τὸν ἐνθάδε ξενικῶν πράκτορα**, "a memorandum from the bureau to the collector of external debts here" (Ed.: see note *ad l.*). In P Oxy XVI. 1829⁶ f. (c. A.D. 577-9?) the variant **πράκτηρ** is found: see the editors' note.

Πράκτωρ is still used technically in Lk 12⁵⁸, the only place where it occurs in Biblical Greek, but the reference is apparently not to a finance official, but to an "officer (usher) of the court." For the juxtaposition of **πράκτωρ** and **ἀντιδικος**, as in the Lukan passage, we may cite P Oxy III. 533^{11, 23} (ii/iii A.D.). The same papyrus shows ²¹ **πρακτορεία**, "the post of collector."

πρᾶξις.

For the concrete plur. "doings," "deeds," cf. the mantic P Ryl I. 28¹²¹ (iv/A.D.) where it is decreed that, if both

a woman's legs quiver, **δηλοῖ πράξεις καὶ ἀποδημίας**, "it denotes great achievements and travel." With the title **πράξεις (πρᾶξις D) ἀποστόλων (B)** for our NT book, we may compare the title of the *Res gestae Divi Augusti* Cagnat III. 159, **μεθηρμηνευμένοι ὑπεγράφησαν πράξεις τε καὶ δωρεὰ Σεβαστοῦ Θεοῦ**. The Greek text of a iii/A.D. Coptic spell from the great Paris magical papyrus, P Par 574 (= *Selections*, p. 113), is headed ¹²²⁷ **πρᾶξις γενναία ἐκβάλλουσα δαίμονας**, "a notable spell for driving out demons": cf. Ac 19¹⁸.

Πρᾶξις is common in the papyri in the legal sense of "right of execution": e.g. P Eleph 1¹² (B.C. 311-10) (= *Selections*, p. 3) **ἡ δὲ πρᾶξις ἔστω καθάπερ ἐν δίκῃς κατὰ νόμον τέλος ἐχούσης**, "and let the right of execution be as if a formal decree of the court had been obtained," and P Oxy II. 278²³ (A.D. 17) **τῆς πρᾶξεως [ο]ύσης [τ]ῶι Ἰσιδώρῳ ἐκ τε τοῦ μεμισθωμένου κα[λ] ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων**, "Isidorus having the right of execution upon both the person and all the property of the lessee" (Edd.), and *ib.* VI. 905¹⁴ (A.D. 170) (= *Selections*, p. 87).

The adj. **πράξιμος**, which occurs in Polyb. xxi. 43. 17, is found in P Giss I. 48¹⁹ (A.D. 202-3) **ἐν πραξίμοις ἡγηθήναι**.

πρασιά,

properly "a bed of garden herbs," or "of leeks" (if derived from **πράσον**): cf. BGU II. 530²⁷ (i/A.D.) (= *Selections*, p. 62) **μόλις γὰρ μίαν πρασιὰν ποτίζι τὸ ὕδωρ**, "for there is hardly a single plot which the water irrigates." In the colloquial **πρασιαὶ πρασιαὶ** of Mk 6⁴⁰ the reference is to regularity of arrangement rather than to variety of colouring: Hesych. **πρασιαὶ αἱ ἐν τοῖς κήποις τετράγωνοι λαχανιαὶ**. For the reiteration **πρασιαὶ πρασιαὶ** (cf. also Mk 6^{7, 39}) see *Proleg.* p. 97 and Headlam's note to Herodas IV. 61 **θερμὰ θερμὰ πηδεῖσαι**. A Rabbinic explanation of Mk 6⁴⁰ will be found in *Exx.* VIII. vii. p. 89 f.

πράσσω.

Like the Latin *ago* **πράσσω** suggests the acting of a moral and responsible being rather than mere performance (*faciō*), cf. I Cor 5², 9¹⁷, and for the juxtaposition of the two verbs Jn 5²⁹, Rom 7¹⁵: see further Schmidt *Lat. u. Gr. Synonymik*, p. 294 ff. The distinction cannot, however, always be maintained.

For **πράσσω** in connexion with employment or the transaction of business, cf. P Tebt II. 289⁷ (A.D. 23) where a strategus writes to an official regarding a supplementary report of tax-payments, **οὕτως γὰρ γνώσομαι πότερον ἐπὶ τόπων σε ἐάσω πράττοντά τι ἢ . . .**, "for I shall thus know whether I shall leave you in employment where you are or . . ." (Edd.), and the soldier's letter to his sister P Meyer 20⁶ (1st half iii/A.D.) **γενώσκω σε θέλω ὅτι ἐν τῷ Ἄ[ρ]σινοῦ γοεῖν πρᾶσσω**, "I wish you to know that I am on duty in the Arsinoite district," and so ^{15, 40}.

From this comes the derived sense to *exact* tribute or revenue (as in Lk 3¹³, 19²³): P Petr III. 53 (p)¹⁰ (Ptol.) **κα(λῶς) οὖν (ποιήσεις) συ(ντάξαι) ἤδη πρᾶξαι τοὺς ἐγγύτους αὐτοῦ καὶ ἡμῖν ἀποκαταστήσ[α]ι**, "you will do well, therefore, to order that payment be exacted from his sureties and restitution made to us" (Ed.), P Tebt I. 58⁴⁰ (letter of a

tax-gatherer—B.C. 111) (= Witkowski², p. 105) τοὺς δὲ

λοιποὺς κω(μο)γρ(αμματεῖς) πρᾶξαι τὰς ΜΞ, “and that the rest of the komogrammateis should be made to pay the 15000,” and P Ryl II. 66⁶ (late ii/B.C.) πρᾶσσειν τοὺς προγεγραμμένους ἀκολούθως τοῖς ὑπὸ σοῦ κεκριμένοις, “to make the aforesaid persons pay in accordance with your decisions” (Edd.). See also P Tor II. 3⁴⁴ (B.C. 127) with Peyron’s note.

With Ac 15²⁹, Eph 6²¹, cf. P Oxy II. 292¹³ (c. A.D. 25) πρὸ δὲ πάντων ἵγια(ς)νεῖν σε εὐχ[ο]μαι ἀβασκάντως τὰ ἄριστα πράττων, “before all else you have my good wishes for unbroken health and prosperity” (Edd.), *ib.* VIII. 1155⁸ (A.D. 104) εὔρον τὸν ἀνθρο(=ω)πον καλῶς πρᾶσ(σ)οντα τὰ μεγάλα, “I found the man prospering in the main.” In P Oxy IV. 822 (c. A.D. 1) εὐ πρᾶσσειν takes the place of χαίρειν as an opening greeting; in *ib.* I. 115¹² (ii/A.D.) (= *Selections*, p. 96) εὐ πράττετε is a closing greeting; cf. Plato *Epp.* where εὐ πράττειν has the double meaning “prosper” and “act rightly,” and *Epicurea* ed. Usener p. 131¹⁷; also M. Anton. vii. 36 βασιλικὸν μὲν εὐ πράττειν, κακῶς δὲ ἀκοῦεν. In P Oxy VII. 1067³ (iii/A.D.) οὐ καλῶς ἔπραξας μὴ ἔλθειν χάριν τοῦ ἀδελφοῦ σου, πρᾶσσω is practically equivalent to ποιέω (see *supra*).

We may add the following miscellaneous exx.—P Eleph 1¹⁶ (B.C. 311–10) (= *Selections*, p. 4) τοὶ μετὰ Δημητρίας πρᾶσσοντες ἐπεγφέρωσιν κατὰ Ἑρακλείδου, “let those acting with Demetria bring the charge against Heraclides,” P Oxy III. 532¹⁵ (ii/A.D.) ὄρα οὖν μὴ (cf. Mt 18¹⁰, 1 Thess 5¹⁶) ἄλλως πράξης [[μὴ]] καὶ ποιήσης με πρὸς σέ ἐλθεῖν συνζητήσοντά σοι, “mind that you do not fail and thereby cause me to come to you and dispute with you about it” (Edd.), and P Giss I. 34⁴ (A.D. 265–6) ἀξιώ τὰ ἀκόλουθα τοῖς γραφεῖσι πρᾶξαι.

πραυπάθεια,

“meekness,” “gentleness of spirit,” is found in the Greek Bible only in 1 Tim 6¹¹. Philo *de Abr.* (ed. Cohn) 213 applies it to Abraham, and it is also found in Ign. *Trall.* 8 ὑμεῖς οὖν τὴν πραυπάθειαν ἀναλαβόντες ἀνακτησασθε ἑαυτοὺς ἐν πίστει, “do ye therefore arm yourselves with gentleness and recover yourselves in faith” (Lightfoot).

πραῦς,

“meek,” “gentle.” In all its NT occurrences πραῦς takes the place of the older form πρᾶος (cf. Blass-Debrunner § 26), but for the latter we may cite a sepulchral inscr. from Pergamon, *Cagnat* IV. 504⁹, where a certain Aelius Isidotus is described as ὁ πρᾶος ἰδίαι, “meek in private life.” Cf. also Menander *Fragm.* 749, p. 211 [in Kock]—

ὡς ἡδὺν πρᾶος καὶ νεᾶζων τῷ τρόπῳ | πατήρ,
“how delightful is a father who is mild and young in heart.”

The adv. πρᾶώς occurs in P Par 63^{viii.6} (B.C. 164) εὐδιαλύ[τ]ως καὶ πρᾶώς διατίθεσθαι.

πραότης,

“meekness,” “gentleness.” The older form πραότης (see *s.v.* πραῦς) is found in P Lond 1912¹⁰¹ (A.D. 41) μετὰ πραότητος καὶ φιλανθρωπείας, “with mutual forbearance and kindness” (Ed.); cf. also the periphrasis in an inscr.

of about A.D. 350 from the Kara Dagħ printed by W. M. Ramsay in *The Thousand and One Churches* p. 518—

λεύσεις, ὦ φίλε, τύμβον Ἀκυλείνου πραότητος,

“you behold, friend, the tomb of the meek Aquilinus,” lit. “the meekness of Aquilinus.”

πρέπω.

A few exx. may be given of this common verb, which is generally used impersonally (as in MGr) in the sense of what is “fitting,” “becoming” (Lat. *decorum*, see Cicero *de Officiis*, i. 27. 93)—P Par 63⁸⁵ (B.C. 164) (= P Petr III. p. 24) τάχα γὰρ οὕτω πρέπει ῥηθέν, “for that is perhaps the proper expression” (Mahaffy), P Oxy I. 33^{ii.8} (late ii/A.D.) τῷ γὰρ θεῷ Ἀντωνίνῳ [τῷ] π[ατ]ρί σου ἔπρεπε αὐτοκρατορεῖν, “the deified Antoninus, your father, deserved imperial power” (Edd.), *ib.* VIII. 1121¹¹ (A.D. 295) οὐκ ἐπαυσάμην τὰ πρέποντα γίνεσθαι ὑπὸ τέκνων γουεῖσι ἀναπληροῦσα, “I was assiduous in performing what is owing from children to parents” (Ed.), PSI I. 41¹⁹ (iv/A.D.) ἃ μὴ τοῖς εἰδυμένοις πρέπει, P Oxy I. 120²⁴ (iv/A.D.) ὡς πρέπει ἔστιν, and *Syll* 325 (= 2708)²⁹ (c. B.C. 107) ὡ[s] ἔπρεπεν ἀνδρὶ καλῷ καὶ ἀγαθῷ.

For the adv. πρεπόντως, see P Par 63⁷⁷ (B.C. 164) (= P Petr III. p. 24) τοῖς καιροῖς πρεπόντως, “befitting the circumstances,” and P Oxy VI. 907¹⁷ (A.D. 276) where a man bequeaths certain property to his wife—πρεπόντως περὶ τὴν συμβίωσιν ἀναστραφέσῃ, “who has conducted herself becomingly in our married life”: cf. Aristeas 302.

πρεσβεία.

Hicks (*CR* i. p. 44) has drawn attention to the fact that πρεσβεία, “the office of ambassador,” was “in everyday use in the intercourse between the Greek cities, and between them and the kings”: this gives fresh point to its use in Lk 14³², 19¹⁴. See further *s.v.* πρεσβεύω, and for πρεσβεία = “intercession,” cf. P Oxy VIII. 1151¹⁹ (v/A.D.?) εὐχέσθαι πρεσβίαις τῆς δεσποίνης ἡμῶν τῆς θεοτόκου, “pray through the intercession of our lady the mother of God.”

πρεσβεύω,

“I am an ambassador,” was the regular word in the Greek East for the Emperor’s legate (cf. 2 Cor 5²⁰, Eph 6²⁰, and see Deissmann *LAE*, p. 378 f.). Thus in the letter of the Emperor Claudius to a Gymnastic Club, P Lond 1178¹⁴ (A.D. 194) (= III. p. 216, *Selections* p. 99), acknowledging the “golden crown” they had sent him in commemoration of his victorious campaign in Britain, we are told, οἱ πρεσβεύοντες ἦσαν Τιβ. Κλ. Ἑρμῆς, Τιβ. Κλ. Κύρος. . . . For other exx. of the verb in this sense see Magie p. 89, and for its wider use in regard to embassies between town and town, cf. *Priene* 108¹⁰⁴ (B.C. 129) ἐπ[ρ]έ[σβ]ευσεν ὑπὲρ τοῦ δήμου. Amongst the questions addressed to an oracle in iii/iv A.D., P Oxy XII. 1477^{16t}, are the following—εἰ πρεσβεύσω; εἰ γίνομαι βουλευτής; “shall I become an ambassador (?), am I to become a senator?” (Edd.).

Like πρεσβεία, πρεσβεύω comes to be used of petition or intercession, as perhaps in PSI VI. 571⁷ (B.C. 252–250?) περὶ ὧν Μηνόδωρος ὁ ἀδελφὸς πρεσβεύσας ἀνήγγε(λ)λε(ι)ν ἡμῖν ἀφεικῆναι σε ἡμᾶς.

πρεσβύτερος.

(1) For πρεσβύτερος in the literal sense of the "elder" of two, as in Lk 15²⁵, cf. P Oxy VII. 1061¹⁵ (B.C. 22) of an elder brother, and *ib.* VIII. 1109² (A.D. 160-1) of an elder son. The fem. occurs in BGU II. 665^{ii.21} (i/A.D.) ἡ πρεσβυτέρα, Preisigke 1428 Ἀνουβιάς πρεσβυτέρα Μίστου, and a curious double comparative in P Lond 177¹⁵ (A.D. 40-1) (= II. p. 169) ἡ πρεσβυτερωτέρα ἡμ[ων] ἀδελφή.

(2) The use of πρεσβύτερος in I Tim 5¹ to denote an "elder," a "senior," as opposed to νεώτερος, may be illustrated from P Par 66^{ii.23} (Ptol./Rom.) where πρεσβύτεροι καὶ ἀδύνατοι καὶ νεώτεροι are employed as guardians in connexion with the work on canals and dykes: cf. further from the inscr. Priene 117⁵⁶ (i/B.C.) αἰε[ι] π[ο]τε μὲν πρεσβυτέ[ρους] τιμῶν ὡς γονεῖς, τοὺς δὲ καθήλικας ὡς ἀδελφούς, τοὺς δὲ [νεωτέρους ὡς] παῖδας, and Latyschev I. 22^{28ff.} (iii/A.D.) τοῖς μὲν ἡλικιώταις προσφερόμενος ὡς ἀδελφός, τοῖς δὲ πρεσβυτέροις ὡς υἱός, τοῖς δὲ παισίν ὡς πατήρ (cited by Dibelius *HZNT ad I Tim l.c.*). With the word, as in Heb 11², Moffatt (*ICC ad l.*) compares Philo *de Sobrietate* 16 (ed. Wendland) πρεσβύτερον . . . τὸν γέρωσ καὶ τιμῆς ἄξιον ὀνομάζει.

(3) We are not at present concerned with the precise force of πρεσβύτερος in the Jewish or Christian Church (see the discussions by Lightfoot *Dissertations on the Apostolic Age*, p. 135 ff., and Armitage Robinson in *The Early History of the Church and the Ministry* (Essays edited by Swete), p. 57 ff.), but in this connexion it is interesting to notice that the word was already familiar in Egypt as an honorific title with reference to certain village or communal officers. These varied in number according to the size of the villages, while their duties were of the most varied kind. Thus, to take two early exx., (1) in P Petr II. 4(6)¹³ (B.C. 255-4) οἱ πρεσβύτεροι οἱ παρσπε(= η)κότες interfere in the maintenance of order: (2) the corn required in connexion with a visit (παρουσία) of Soter II. is collected by the headman of the village and τ[ων] πρεσβυτέρων τῶν γεω(ργῶν) τῆς αὐτῆς, "the elders of the cultivators of the said village" (P Tebt I. 48⁴—c. B.C. 113). Similarly πρεσβύτεροι are appealed to in connexion with the rent of land (P Lips I. 106¹⁴—A.D. 98), the issuing of public notices (P Flor I. 99³—i/ii A.D. (= *Selections* p. 71)), the lease of pasturage (P Lond 842⁸—A.D. 140) (= III. p. 141), payments of barley for military purposes (P Amh II. 107⁶—A.D. 185), and questions of taxation (BGU I. 334¹—ii/iii A.D.).

In like manner, Deissmann has shown (*BS* p. 156) that "the Inscriptions of Asia Minor prove beyond doubt that πρεσβύτεροι was the technical term, in the most diverse localities, for the members of a corporation": e.g. *Cos* 119⁸ (possibly time of Claudius) γυμνασιαρχήσαντα τῶν πρεσβυτέρων σεμνῶς. Hicks (*CR* i. p. 44) had already reached the same conclusion: "All these terms [γερονσία, πρεσβύτεροι, συνέδριον], so familiar to us first in their Jewish, and afterwards in their Christian usage, had been commonly employed before, in a precisely analogous sense, in Graeco-Roman civic life."

(4) A still closer parallel to the Biblical usage, as Deissmann again has shown (*BS* p. 233 ff.), is afforded by the application of the term to the *priests* of pagan temples, as when the five presbyter-priests of the Socnopaeus temple (τῶν ἑ πρεσβυτέρων ἱερέων πενταφυλίας θεοῦ Σοκνο[π]αίου) inquire

into the conduct of a brother-priest (συνιερέως), who was charged with letting his hair grow too long (κομῶντος: cf. I Cor 11^{14f.}) and of wearing woollen garments (BGU I. 16—A.D. 159-160 (= *Selections*, p. 83 f.)): cf. P Tebt II. 309⁷ (A.D. 116-7) τ[ο]ῖς δέκα πρεσβυτέροις [ιερέουσι, and see further Otto *Priester* i. p. 49 ff., Poland *Vereinswesen*, p. 373, and the literature referred to in Preisigke *Fachwörter*, s.v.

(5) We may add a few instances of πρεσβύτερος as it meets us in Christian papyri—P Grenf II. 73¹ (late iii/A.D.) (= *Selections*, p. 117) a letter addressed Ψενοςίρι πρεσβυ[τε]ρῷ Ἀπόλλωνι πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ ἐν Κ(υρί)ῳ χαίρειν, *ib.* I. 53²⁹ (iv/A.D.) where with reference to a gross case of misconduct the writer says μὴ ἐμὲν (for ἐμὲ) ἐξέταξε ἀλλὰ τ[ο]ῦ[ν]τ[ο] πρεσβυτέρου τῆς ἐκκλησίας, "if you do not believe me, ask the elders of the church" (Ed.), P Oxy VIII. 1162^{1ff.} (iv/A.D.) Δέων πρεσβύτερος τοῖς κατὰ τόπον συνλιτουργοῦ[σ]ι ("who share the local service") πρεσβυτέ[ροι] καὶ διακόνου, and P Strass I. 15^{1f.} (v/vi A.D.) Π(αρά) Θεοφίλου ὑποδιακ(όνου) καὶ ἐνοικολόγ(ου). Τῷ εὐλαβεστάτῳ Ἀνουβίῳ πρεσβυτέρῳ.

In addition to the literature already mentioned, reference should be made to the full discussion of πρεσβύτερος by H. Hauschildt in *ZNTW* iv. (1903), p. 235 ff.; cf. M. L. Strack *ib.* p. 213 ff.

πρεσβύτης,

"an old man": see P Strass I. 41³⁸ (A.D. 250) ὡς πρεσβυτής καὶ πίστews ἄξιος εἰπεῖ ἂ οἶδας ἐν τῷ πρά[γματι], 40 πρεσβυτής ἄνθρωπός εἰμι, οὐκ ἐνιαυτὸς [δι]αγέγονεν οὐδὲ δύο οὐδὲ τρεῖς, P Flor I. 50⁸² (A.D. 268) Βίκτορα πρεσβυτήν ὡς (ἔτων) ἑπ[τά], and so⁹⁵. In BGU IV. 1024^{viii.12} (end of iv/A.D.) the word is used of an old woman—Θεοδώρα δὲ αὐτῆς πενίχρα καὶ πρεσβυτής ἡ μήτηρ τῆς ἀπ[ε]λ[θ]ούσης.

Πρεσβυτής = *senex* is written *quater* in the LXX for πρεσβυτής = *legatus* (see Thackeray *Gr.* i. p. 97), and a like confusion may have arisen in Philem 9, where Lightfoot, in accordance with the interchange of *eu* and *v* in the common dialect of the time, reads πρεσβυτής with the MSS., but renders "ambassador." It may be noted, however, that in P Oxy VI. 933³¹ (late ii/A.D.) a letter addressed πρεσβυτῆ, the editors remark that an error for πρεσβυτή is unlikely: cf. Moulton *Gr.* i. p. 86 f. and see s.v. πρεσβεύω. On the use of πρεσβεύατ for πρέσβεις in the inscr. see Nachmanson p. 121, and Lafoscade *de Epistulis* p. 90.

πρεσβῦτις,

"an old woman." It is sometimes thought that the πρεσβυτιδες of Tit 2³, the only place where the word occurs in the NT (cf. 4 Macc 16¹⁴), are the members of a priestly or organized class in view of the ἱεροπρεπεῖς which follows, see the citations s.v. ἱεροπρεπής; but the word need not imply more than that the πρεσβυτιδες "are to carry into daily life the demeanour of priestesses in a temple" (Lock *ICC ad l.*), and this meaning is strongly confirmed by the context (cf. v. 2).

πρηνής,

an Ionic form for Attic πρηνής (cf. Moulton *Gr.* ii. p. 68), found in the NT only in Ac 1¹⁸ πρηνῆς γενόμενος. As against the AV and RV "falling headlong" (supported by

Boisacq's derivation from πρό, p. 812), Chase (*JTS* xiii. (1912) p. 278 ff.) shows good reasons for taking πρηνης as a medical term = "swollen up" (cf. Sap 4¹⁹): see further Harnack *ThLZ* xxxvii. (1912), p. 235. If so, the root is prē, "burn": cf. Rendel Harris's suggestion (*AJT* iv. (1900), p. 490 ff.) that for πρηνης γενόμενος we should read πρησθείς. A. D. Knox (*JTS* xxv. (1924), p. 289 f.) prefers to transpose πρηνης and μέσος, and to translate "when he arrived in the midst of it he fell headlong."

πρίζω.

This rare Hellenistic verb = πρίω, "saw asunder" (Heb 11³⁷), is used of date-palms in CP Herm I. 28¹¹ φοίνικες . . . ἀπρίστοι π]ερισμ]ένοι: cf. P Oxy XIV. 1752² (A.D. 378), an order of payment to two πρίσταις, "sawyers," for repairs on a boat. For a curious word-play between πρίνος and πρίζω see Th. Sus. 58f.

πρίν.

1. adverb of time = "before," "formerly" (cf. 3 Macc 5²⁸, 64³¹): P Oxy X. 1292⁸ (c. A.D. 30) ὡς σέ καὶ πρίν ἠρώτησα, "as I asked you before," *ib.* XII. 1452²¹ (A.D. 127-8) δηλῶ . . . Σαραπίωνα τετελεῦτηκεῖν τὸ πρίν ὄντα (δωδεκάδραχμον), "I declare that Serapion died some time ago being rated at 12 drachmae" (Edd.), *ib.* I. 71¹¹.¹⁰ (A.D. 303) προσελαβόμεν ἑμαυτῇ εἰς βοήθειαν . . . τὸ πρίν μὲν Σεκοῦνδόν τινα, ἔπειτα δὲ καὶ Τύραννον, "I engaged as my assistant first one Secundus, and subsequently Tyrannus besides" (Edd.), and *ib.* XIV. 1752³ (A.D. 378) an order of payment of wine to two sawyers for repairing a boat—παρασχοῦ Πτολεμαῖω καὶ τῷ κοινωῶν πρίσταις εἰς λόγον δαπάνης ἀνανώσεως τοῦ πλοίου τὸ πρίν ὑπὸ Ἀπφοῦν οἴνου κνιδιον διπλοῦν ἐν.

2. conjunction = "before": (a) c. inf. with ἤ (cf. Mt 1¹⁸) P Oxy XII. 1473¹² (A.D. 201) πρίν ἢ πληρωθῆναι τὸν Ὁρείωνα τοῖς προκειμένοις αὐτοῦ ταλάντοις δυσί. "before Horion recovers the aforesaid 2 talents" (Edd.), P Strass I. 35¹¹ (iv/v A.D.) πρίν ἢ ἐξελθῆν αὐτόν. (b) c. inf. without ἢ (cf. Mt 26⁸⁴) P Oxy VI. 928⁸ (ii/iii A.D.) πρίν προλημφθῆναι, "before she is entrapped," P Flor II. 242¹³ (A.D. 254) πρίν σε τὰ κτήνη ἐκεῖ πέμψαι, and the articular inf. in P Giss I. 103²⁴ iv/A.D.) πρίν τοῦ ἐμὲ ἐλθεῖν εἰς Ὅασιν.

The construction with ἄν and the subj., which in the NT is confined to Lk 2²⁶, is seen in P Oxy XII. 1413³⁵ (A.D. 270-5) πρίν ἄν τῷ πᾶν ἀνάλωμα βοηθῆ, and without ἄν in *ib.* I. 34¹¹.⁸ (A.D. 127) πρίν αὐτῷ ἐπιστέλλη[τ]αι, P Fay 124⁸ (ii/A.D.) πρίν ἢ τι περαιότερο[ν] ἐνχιρήσω πο[ι]εῖν, "before taking further steps" (Edd.), and P Lond 121⁶²¹ (iii/A.D.) (= I. p. 104) πρῶτ' ἀνάστα πρίν λαλῆς.

For πρίν as a preposition c. gen. cf. P Lond 121⁴¹⁸ (iii/A.D.) (= I. p. 97) πρίν ἡλίου ἀν[α]τολῆς: it is construed c. acc. in Jn 11⁵⁵ D πρίν τὸ πάσχα.

Πρίσκα, Πρίσκιλλα.

On the connexion of Prisca or Priscilla and her husband Aquila with the Roman Church, see SH p. 418 ff., supplemented by Edmundson *The Church in Rome*, p. 242 f., and for Harnack's suggestion that Priscilla may have been the author of the Ep. to the Hebrews, see *ZNTW* i. (1900), p. 16 ff.

πρό

is found 48 times in the NT, including 9 times with the articular inf., and always c. gen.

(1) For the *local* use "before," "in front of," which is rare in the NT (Ac³, Jas¹), we may cite P Petr II. 45ⁱⁱⁱ.²⁴ (B.C. 246) (= III. p. 334) πρὸ [τῆς πόλης] ὄδον ἐξήνεγκαν, and *OGIS* 50¹² (mid. iii/B.C.) ἀναθεῖναι πρὸ τοῦ νεῶ τοῦ Διονύσου. We have found no instances in our sources of the Hebraizing πρὸ προσώπου (Mt 11¹⁰ (from LXX), Lk 9⁵²), but for πρὸ ὀφθαλμῶν (2 Macc 8¹⁷, 3 Macc 4⁴) cf. BGU II. 362^v.⁸ (A.D. 215) πρὸ ὀφθαλμῶν θέμενος [τ]ὰ κελευσθέντα, similarly Aristeas 284, and *OGIS* 210⁸ (c. A.D. 247) πρὸ ὀφθαλμῶν ἔχουσι τὰ περὶ τοῦτου κελευσθέντα: see Deissmann *LAE*, p. 183 f.

The thought of preference, as in Jas 5¹², 1 Pet 4⁸, appears in the common epistolary phrase πρὸ πάντων—P Oxy II. 294³⁰ (A.D. 22) πρὸ μὲν πάντων σεαυτοῦ ἐπιμέλου εἶν' ὑ[για]ίνης, *ib.* 292¹¹ (c. A.D. 25) πρὸ δὲ πάντων ὑγια<ι>νευσι σε εὐ[χο]μαι ἀβασκάντως τὰ ἄριστα πράττων, "before all else you have my good wishes for unbroken health and prosperity" (Edd.).

(2) For the *temporal* use "before," "earlier than," cf. P Hib I. 60⁴ (c. B.C. 245) πρὸ ἑκτῆς ὥρας τῆς ἰθ', "before the sixth hour on the 19th," P Fay 122²³ (c. A.D. 100) πρὸ ἡ]μερῶν τριῶν, "three days beforehand" (cf. 2 Cor 12²; *Proleg.* p. 101), BGU II. 592³ (ii/A.D.) τετελεῦτηκεν πρὸ δω[δε]καετίας, P Gen I. 47⁴ (A.D. 346) πρὸ δέλιγων ἡμερῶν τούτου, and from the inscr. *OGIS* 56⁴⁵ (B.C. 238) πρὸ τοῦ νέου ἔτους, *ib.* 90³¹ (Rosetta stone—B.C. 196) τῶν αὐτοῦ βασιλείων. For the phrase πρὸ πολλοῦ cf. P Hib I. 170 (end of a letter—B.C. 247) τοῦτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω, and P Oxy VIII. 1153¹⁸ (i/A.D.) ἂ ἐξωρησάτο σοι Πausανίας ὁ ἀδελφός σου πρὸ πολλοῦ ("some time ago"). Οἱ πρὸ ἡμῶν, "our predecessors," is supplied in P Tebt I. 61(β)³⁸⁴ (B.C. 118-7): cf. also *ib.* 15²¹ (B.C. 114) [[διὰ τῆς πρὸ ταύτης]] ἐπισ[το]λῆς.

Jn 12⁴ πρὸ ἑξ ἡμερῶν τοῦ πάσχα is often treated as a Latinism like *ante diem tertium Kalendas* (cf. Jannaris *Gr.* § 1651, Schulze *Graeco-Latina* p. 15) but Moulton (*Proleg.* p. 100 f.) regards the second gen. as practically an ablative = "starting from," and finds exx. of the construction in phrases which have nothing to do with the Latin formula. See e.g. the illiterate P Fay 118¹⁵ (A.D. 110) πρὸ δύο ἡμερῶν ἀγόρασον τὰ ὀρνιθάρια τῆς εἰορτῆς καὶ πέμψεις αὐτά, "buy the fowls two days before the feast and send them," and the Mysteries inscr. from Andania *Syll* 653 (= 3736)⁷⁰ (B.C. 92) πρὸ ἡμερῶν δέκα τῶν μυστηρίων.

Similar exx. are supplied by Rouffiac p. 29—*Priene* 41² (decree of Senate—before B.C. 136) πρὸ ἡμερῶν πέντε εἰδυῶν Φεβρουαρίων, and 105²³ (c. B.C. 9) πρὸ ἐννεία καλανδῶν Ὀκτωβρίων, similarly 5⁵. See also Babrius xxviii. 4 πρὸ τῆς ὥρης.

(3) For πρό c. articular inf. (as in Mt 6⁸ *al.*), cf. P Frankl 1⁸⁵ (B.C. 214-3) πρὸ τοῦ αὐτὸν ἢ τὰ ἐκφόρια κομισασθαι, and for πρὸ τοῦ c. opt. or subj. cf. BGU III. 814¹⁴ (iii/A.D.) πρὸ τοῦ [εἰσε]λθοῖς εἰς τὴν παρεμπολήν σου, and P Fay 136⁸ (iv/A.D.) πρὸ τοῦ τις ὑμᾶς ἐνέγκη, "before anyone fetches you." Cf. MGr προτοῦ (νά) c. aor. or pres. subj. (Thumb *Handb.*, p. 193).

προάγω.

For the intrans. use "go before," "precede," as in Mk 6⁴⁵, cf. *Syll* 316 (= 3 684)²⁵ (c. B.C. 139?) Τιμόθεον . . . ἐ[κ]έλευσα] προάγειν εἰς Ῥώμην, "I bade Timothy go before me to Rome," P Leid Wxl.³⁰ (ii/iii A.D.) (= II. p. 119) προάγω σου κύριε, and Babrius vii. 7. For the pass. see BGU IV. 1060²⁶ (B.C. 14) ἔθεν καταπεποιημένοι προήγ-μαθὰ πρὸς ἀπειλαίς, P Oxy II. 283¹⁶ (A.D. 45) διὰ προήγμαι τὸ ὑπόμνημα ἐπιδοῦναι, "I am impelled, therefore, to present this petition," PSI IV. 299² (iii/A.D.) προήχθη γράφαι σο[ι] τὰ συμβάντα μοι, "I was impelled to write you what had happened to me," and from the inscr. *Syll* 325 (= 3 708)¹⁹ (before B.C. 100) τῆ] τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ. The simple sense "preceding," "previous," belonging to the part. in Heb 7¹⁸, is shown in PSI V. 450⁵⁹ (ii/iii A.D.) τοῦ προάγοντος μηνός, P Hamb I. 18ii.¹³ (A.D. 222) τῆς προαούσης βασιλείας, P Oxy VII. 1070² (iii/A.D.) ἡ προάγουσα παρ' ἐμοῦ παρὰ πᾶσι θεοῖς εὐχή, "the prayer which I previously made to all the gods" (Ed.), and *IM Ae* iii. 247 τὰ προάγοντα ψαφίσματα.

For the meaning "preside" cf. P Tor I. 1viii.²¹ (B.C. 116) προάγοντας τῆς κωμασίας, and for a possible absolute sense "excel," cf. P Oxy I. 42⁸ (A.D. 323) (= *Chrest.* I. p. 182) τὸ ἔθος ὁμοῦ τε καὶ ἡ πανήγυρις προάγουσα [σ]ημαίνει . . . , "tradition, no less than the distinguished character of the festival, requires . . ." (Edd.). See also *OGIS* 323⁶ (B.C. 159-138) συνέσει καὶ παιδείαι προάγιον.

The subst. προαγωγή in the sense of "advancement" occurs in a Delos decree of the time of Ptolemy Philometor published in *Archiv* vi. p. 9A⁴—Ἀγλαδὸς . . . τῆς μεγίστης τιμῆς καὶ προαγωγῆς ἡξιωμένους παρὰ βασιλ[εῖ] Πτολεμαῖοι : see the other exx. cited on p. 18 f.

προαιρέω,

in its original meaning "bring forward," "produce," is seen in the illiterate P Fay 119²¹ (c. A.D. 100) σήμανόν μν ποῦ [κ]ῖται ἐνα αὐτὰ προελωι, "let me know where they (*sc.* documents) lie that I may get them out": *Menantrea* p. 44¹⁵ provides a new literary ex. For the mid. προαιρέομαι, "prefer," "propose," as in 2 Cor 9⁷, cf. P Fay 12²⁵ (c. B.C. 103) προ[η]ρημένος ἐπέξελθειν, "having decided to proceed against them," and the letter of Vespasian confirming certain privileges granted by Claudius to a Gymnastic Club—P Lond 1178³⁶ (A.D. 194) (= III. p. 217) αὐτὸς φυλάττειν [π]ροαιρούμαι. See also P Petr III. 53 (g)² (iii/B.C.) (= Witkowski², p. 44) εἰ ἔρρωσαι, μεθ' ὧν προαιρί ("vis") . . . [ἐ]χοι ἂν εἶ.

The subst. προαιρέσις, which is not found in the NT (cf. Carr *Hor. Bibl.* p. 132), may be illustrated by P Par 63³⁸ (B.C. 164) (= P Petr III. p. 20) παρὰ τὴν ἰδίαν προαί[ρ]εσιν, "contrary to our usual policy" (Mahaffy), P Oxy II. 237^{VI}.³⁰ (A.D. 186) τῆ ἀπλανήτῃ προαιρέσει ἀνεγκών, "exercising your unerring judgment" (Edd.), and the Imperial edict P Fay 20¹³ (iii/iv A.D.) διὰ τὴν ἐμαντοῦ προαίρεσιν. It passes into the meaning "affection," "goodwill," in P Giss I. 68¹⁰ (time of Trajan/Hadrian) οἶδα τὴν προαίρεσιν ἣν εἶχες πρὸς αὐτόν, and P Oxy XIV. 1664⁹ (iii/A.D.) μεμνημένῃ τῆς ἀγαθῆς σου προαιρέσεως. For the προαιρέτης βιβλιοθήκης, see Preisigke *Göttingerzeit.* p. 410.

PART VI.

προαιτιάομαι,

"I make a prior accusation," has not as yet been found elsewhere than in Rom 3⁹ (see *s.v.* αἰτιάομαι); but for προαιτία Herwerden (*Lex. s.v.*) now cites Damascius in Bekkeri *Anecdota* 1413.

προαμαρτάνω,

"sin before" (2 Cor 12²¹, 13³): cf. *OGIS* 751¹⁰ (ii/B.C.) θεωρῶν οὖν ὑμᾶς μετανενοηκότες τε ἐπὶ τοῖ[s] προημαρτημένοις, with Dittenberger's notes.

προαύλιον,

in Mk 14⁶⁸, its only occurrence in the NT, denotes the "vestibule" leading from the street into the αὐλή or inner court. For the metaph. use of the plur. = *praesidia* Herwerden (*Lex. s.v.*) cites Theophyl. Sim. Hist. I. 19, 8 οὐκ ἄδοξα τὰ προαύλια τῆς ἡγεμονίας ἀπενεγκαμένοις, *al.*

προβαίνω,

"go forward," "advance," as in Mk 1¹⁹, is seen in BGU IV. 1209¹⁰ (B.C. 23) ἐπεὶ οὖν σὺν θεοῖς οὐδὲν μὲν προβέβη-(κεν), PSI I. 50¹⁵ (iv/v A.D.) καὶ προβῆ τὸ ἔργον τῆς μικρᾶς ξενίας τῆς περὶ τὴν ληνόν.

For the metaph. use of "advance" in years, cf. P Par 15⁶² (B.C. 120) ἔτι δὲ καὶ προβεβηκότες ἤδη τοῖς ἔτεσι, and similarly P Tor I. 1vii.²⁹ (B.C. 116): cf. Lk 1^{7, 18}, 2⁶, where however ἐν is added before the datives.

προβάλλω,

"put forward" (Ac 19³⁹): cf. P Ryl II. 77⁴³ (A.D. 192) ἐμάθωμεν τὸν Ἀχιλλέα προβαλόμενον ἑαυτὸν ("put himself forward") εἰς ἐξηγητέαν, P Oxy XII. 1424⁵ (c. A.D. 318) φησὶν προβεβλήσθαι εἰς λειτουργίαν, "he says that he has been appointed to a public office" (Edd.), and from the inscr. *Syll* 732 (= 3 1104)²⁹ (B.C. 37-6) ἡ σύνοδος . . . ὁμοθυμαδὸν προεβάλετο τοὺς εἰσοσόντας αὐτοῖς τὰς καθηκούσας τιμὰς, *ib.* 364 (= 3 797)²³ (A.D. 37) φίλους τε κρινεῖν, οὓς ἂν αὐτὸς προαιρήται, καὶ ἐχθρούς, οὓς ἂν αὐτὸς προβάλλεται. See also P Grenf I. 111.^{14, ii}.¹³ (B.C. 157).

For προβολή, see P Tebt I. 5²²⁵ (B.C. 118) with the editors' note, also PSI VI. 666¹⁰ (iii/B.C.) and P Flor II. 153¹⁰ (A.D. 268).

προβατικός.

An interesting reference to Jn 5² is found in a Christian amulet, P Oxy VIII. 1151⁷ (v/A.D. ?), where the invocation runs—ὁ θε(ε)ὸς τῆς προβατικῆς κολυμβήθρας, ἐξελοῦ τὴν δοῦλῃν σου Ἰωαννίαν . . . ἀπὸ παντὸς κακοῦ, "O God of the sheep-pool, deliver from every evil thy servant Joanna."

πρόβατον

is used of "sheep" collectively in such a passage as P Hib I. 32¹⁰ (B.C. 246) πρόβατα λῆ, (ὧν) ἔρσ[εν]ες ἦ, ἄρνες ἕν . . . "38 sheep, of which eight are rams, 13 lambs . . ." Other exx. of the word are P Petr II. 22⁶ (iii/B.C.) βοῦς(?) ἡ ὑποζύγιον ("ass") ἡ πρόβατον, P Oxy II. 244⁸ (A.D. 23) πρόβατα τριακόσια εἴκοσι καὶ αἴγας [ἐκατ]ὸν ἐξήκον[τ]α καὶ τοὺς ἐπακολουθ(οῦντας) ἄρνας [κ]αὶ ἐρίφους, P Fay

110¹³ (A.D. 94) ἴ[ν]α τὰ πρόβατα ἐκεῖ κοιμηθῆ, "that the sheep may be folded there," and CPR I. 40¹¹ (A.D. 301) (ἄρουραι) ἢ πρὸς κατανομήν προβάτων.

For the φόρος προβάτων, "sheep-tax," see Wilcken *Ostr.* i. p. 286. Πρόβατον occurs as a nickname (for a man?) in P Tebt I. 180 (B.C. 92 or 59). In P Ryl II. 73⁸ (B.C. 33-30) mention is made of a προβατοκτηνότροφος, "sheep-herdsman"; cf. *OGIS* 655⁴ (B.C. 25-4), where Dittenberger's note now needs correction. Προβατών, "a sheep-pen," occurs in P Cairo Zen I. 59068² (B.C. 257), and προβατίων, "a sheep-stall," in BGU IV. 1130¹¹ (B.C. 11).

προβιβάζω.

The use of προβιβάζω in the LXX = "give instructions" (e.g. Exod 35³⁴, Deut 6⁷) may be held to determine the translation "being instructed" for προβιβασθεῖσα in Mt 14⁸; see Field *Notes*, p. 11, and add Musonius p. 60⁵ προβιβάζειν νέους εἰς φιλοσοφίαν. In *Kaibel* 947¹ προβιβασθεῖς is used apparently with the literal meaning "being led forward."

προβλέπομαι

in its only NT occurrence (Heb 11⁴⁰) is best rendered by "provide" (AV, RV) for the use of the mid. see Blass-Debrunner § 316. 1, and cf. the act. in the sepulchral inscr. *Kaibel* 326, in which a man states that he is providing a tomb for himself and his family—

εἰδὼς κληρονομῶν τὴν ἐπιλησμοσύνην
καὶ κοινῶ θανάτου μνημόσυνον προβλέπων.

In the LXX the verb is confined to Ps 36(37)¹³ in the sense "foresee." It is found *quater* in Vett. Val.

προγίνομαι,

confined in the NT to Rom 3²⁵, is seen in P Giss I. 50⁴ (A.D. 259) καψά[ρια] πο[λ]ειτικὰ δύο προγε[γονό]τα τῶ μετ[η]λλαχότι [π]ατρ[ί] [μου], "two dressing-rooms in the town-baths which belonged formerly to my deceased father": cf. *Syll* 279 (= ³601)⁹ (B.C. 193) διὰ τὴν προγεγεννημένην αὐτῷ δόξαν. In BGU III. 979¹ (A.D. 160-1) αἱ προ[γ]εγονοῦσαι is unfortunately followed by an hiatus.

προγινώσκω.

For this verb = "foreknow," "know previously," as in the Apocrypha (*Sap* 6¹³ *al.*) and 2 Pet 3¹⁷, cf. BGU IV. 1141³⁰ (B.C. 14) διὰ τὸ προεγνωκέναι (corrected from προεγνωκώς) με περὶ τῶν δακτυλιδίων. In 1 Pet 1²⁰ Hort (*Comm. ad l.*) thinks the meaning is rather "designate before" to a position or function.

πρόγνωσις.

For πρόγνωσις, "foreknowledge," as in Ac 2²³, cf. the magical P Lond 121²⁹⁴ (iii/A.D.) (= I. p. 94) εἰς πρόγνωσιν κριῶ (*l.* κριός), "for foreknowledge *Aries* (the ram)." In 1 Pet 1² Hort *ad l.* understands πρόγνωσις as "foreknowledge" of a person not so much in himself, as in relation to a function: see also *s.v.* προγινώσκω. Προγνώστης occurs in P Lond 46⁴¹⁰ (iv/A.D.) (= I. p. 78) μοιρῶν προγνώστης.

πρόγονος.

The phrase ἀπὸ προγόνων, "from one's forefathers," as in 2 Tim 1³, is common in the inscr., e.g. *OGIS* 485⁹ (i/A.D.) ἄνδρα . . . ἀπὸ προγόνων εὐσχήμονα καὶ ἤθει καὶ ἀγαθῇ κόσμῳ, *ib.* 529¹ (A.D. 117-138) ἀπὸ τε τῶν [προ]γόνων διασημότατον κα[ὶ] ἀπὸ τῶν ἰδίων αὐτοῦ φιλοτειμιῶν λαμπρότατον: cf. P Tor I. 1^{viii}. 18 (B.C. 117-6) τῶν προγόνων προστάγματα περὶ τῶν κεκρατηκότων.

Πρόγονοι is used of *living* parents, as in 1 Tim 5⁴, in Plato *Legg.* xi. 931 E. In P Fay 48^{i. 3} and ii. 3 the editors, following Wilcken, now understand πρόγο(νος) = "stepson": see P Oxy IV. p. 263 and *Archiv* i. p. 552.

προγράφω.

For exx. of this verb meaning "write above," "write already," with the temporal force of the preposition much weakened as in Eph 3³, cf. P Petr III. 104¹¹ (B.C. 244-3) τὸ προγεγραμμένον ἐκφόριον, "the above-written rent," PSI I. 64²⁴ (i/B.C.?) Θαῖς ὀμόμοκα τὸν προγεγραμμένον ἄρκον, P Amh II. 135¹² (early ii/A.D.) ὁ κύριος τῇ γ̄ προέγραψεν, "the master wrote on the third," and P Oxy I. 79¹⁷ (A.D. 181-192) (= *Selections*, p. 89) ὀμνύω . . . ἀληθῆ εἶν[αι] τὰ προγεγραμμένα.

The formulae of quotations in the NT may also be illustrated from the legal language of the time—καθότι προέγραπται (P Tebt II. 386²⁴—marriage-contract, B.C. 12), κατὰ τὰ προγεγραμμένα (CPR I. 4²⁴—deed of sale, A.D. 52-53).

For the forcible meaning "placard up" which, as Lightfoot pointed out (*Comm. ad l.*), προγράφω has in Gal 3¹, we can now provide fresh exx. Thus in announcing that he will no longer be responsible for his son's debts a father directs that a public proclamation to that effect be set up, P Flor I. 99¹¹ (i/ii A.D.) (= *Selections*, p. 72) ἀ[ξ]ιοῦμεν? π[ρ]ογραφήναι. To much the same effect we may quote from the inscr. *IG* X. 4²⁴ τόπος . . . ὅς προεγράπτο παλοόμενος . . . ἐν τῇ δίοδῳ τῆς ἀγορᾶς: cf. also the question to an oracle P Oxy XII. 1477¹¹ (iii/iv A.D.) εἰ προγράφεται τὰ ἐμά; "is my property to be sold by auction?" (*Edd.*), and P Tebt II. 411⁸ (ii/A.D.) οἶός τε ἦν καὶ προγράψαι εἰ μὴ ἐπηγγελᾶμένην σήμερόν σε παρῆσασθαι, "he might even have proscribed you, had I not promised that you would be present to-day" (*Edd.*). See also Field *Notes*, p. 189. For the double comp^d. προπρογράφω, cf. P Ryl II. 102³⁰ (2nd half ii/A.D.).

The subst. πρόγραμμα is frequent with reference to official and other notices, e.g. P Tebt I. 35⁸ (B.C. 111) τὸ δ' ὑποκείμενον πρόγραμμα ἐκτεθῆτω καὶ διὰ τῆς τοῦ κωμογραμματέως γνώμης, "let the following proclamation be published with the concurrence of the komogrammateus" (*Edd.*).

πρόδηλος.

In its NT occurrences (1 Tim 5²⁴ *l.*, Heb 7¹⁴) the *προ*- of πρόδηλος is *intensive* rather than *temporal*, "perfectly clear," "evident," cf. P Oxy II. 237^{vii. 9} (A.D. 186) τοῦ πράγματος προ[ο]δήλου γενομένου, *Syll* 686 (= ³1073)²¹ (A.D. 117) ὡς πρόδηλον εἶναι τὴν ἐλπίδα τῆς (subst. omitted) ἐπὶ τὸν ἱερώτατον στέφανον αὐτῶν, and *IMAc* VII. 119, 120 ὁρᾶς θανάτου τὸ πρόδηλον. Similarly with the

verb—P Magd 21¹⁰ (B.C. 221) τῆν προδεηλωμένην τιμὴν, P Ryl II. 109⁸ (A.D. 235) πατὴρ τῶ[ν] δυεῖν προδε[η]-λωμένων ἀφ' ἑλίκων, "father of the two minors aforesaid," and Aristes 14 καθὼς προδεδήλωται, "as already explained."

προδίδωμι,

in the NT only in Rom 11³⁵, occurs in the same sense of "give before," "give first," in P Oxy VIII. 1102¹⁰ (c. A.D. 146), with reference to a man's bequeathing part of his estate to his native city, ὑφαίρουμένης τῆς προικὸς τῆς προδεδομένης τῆ θυγατρὶ, "with a deduction of the dowry previously given to the daughter" (Ed.): cf. P Petr V. 4(8)⁴ (B.C. 255-4) τὸ γὰρ προδοθὲν αὐτοῖς δόμ[α], *OGIS* 266⁸¹ (iii/B.C.) οἱ οὐδὲ προδώσω ὑπεναντίω οὐθεν οὐτε αὐτοὺς οὐτε αὐτῶν τι, and *Syll* 246 (= ³ 547)⁸⁵ (after B.C. 211-0) προδιδοὺς ἀργύριον εἰς ἐσθῆτα, with the editor's note. For the meaning "deliver up" cf. P Thead 17¹⁶ (A.D. 332) where inhabitants of Theadelphia petition the Praefect τούς [δ]μοκομήτας ἡμῖν προδοῦναι, "to deliver up to us certain fellow-villagers" who had fled, in order that they might escape taking their share in bearing the village burdens. In *Vett. Val.* pp. 78¹⁹, 240¹⁵, προδίδωμι = *perdo*.

For the subst. πρόδομα of a payment in advance see P Flor I. 20²⁸ (A.D. 127) (= *Chrest.* I. p. 422) τὰ ὑπὲρ τῆς ἀρούρης ἐκφόρια ἐκ προδόματος: cf. P Cairo Zen I. 59002⁴ (B.C. 260).

προδότης,

"traitor," "treacherous." In *LAE* p. 217 Deissmann quotes from *BCH* xxiii. (1899), p. 274, an imprecation, not later than vi/A.D., on anyone who shall open the tomb of a Christian deaconess at Delphi—ἔχοι τῆν μερίδα τοῦ Εἰουδά τοῦ [προδότη] τοῦ δεσπότου ἡμῶν Ἰησοῦ Χριστοῦ, "may he have the portion of Judas, the betrayer of our Lord Jesus Christ." Cf. also Aristes 270 ὅς γὰρ ἐπὶ τὸ πλεονεκεῖν ὀρμᾶται, προδότης πέφυκε, "for the man who is bent on advancing his own interests is a born traitor" (Thackeray).

πρόδρομος.

This NT ἄπ. εἰρ. (Heb 6²⁰: cf. Sap 12⁸)="forerunner" is cited by Herwerden from a Delos inscr. *BCH* xxix. (1905) p. 448⁷ τῆς δ' ὑφαιρεθείσης δοκοῦ τὸ χρήσιμον ὑπὸ τὸν πρόδρομον τῆς κάτω παλαίστρας ὑπέθηκεν: see the editor's note p. 453.

προεῖδον.

P Lond 354²² (c. B.C. 10) (= II. p. 165). See *s.v.* προοράω.

προεῖπον.

P Oxy VII. 1033¹⁵ (A.D. 392) ὡς προεῖπαμεν, "as aforesaid" (Ed.), and the Christian letter of a slave to his master regarding the illness of his mistress—P Oxy VI. 939²⁵ (iv/A.D.) ἔδοξεν μὲν γὰρ ὡς προεῖπον ἀνεκτότερον ἐσχηκέναι ἀνακαθισθῆσα, "for she seems, as I said before, to be in a more tolerable state, in that she has sat up" (cf. Lk 7¹⁵). Cf. from the inscr. *Syll* 239 (= ³ 543)⁸⁸ (B.C. 214) τοῖς μέντοι κατηγορεῖν τούτων μέλλουσιν προεῖπατε, ὅπως μὴ φανῶσιν κτλ., and *Kaisel* 947¹⁰ καὶ [σεμνῶν] εἰμ[ι] προφήτης ὧν γε προεῖπα θεῶν. See *s.v.* προλέγω.

προεπαγγέλλομαι,

"promise beforehand" (Rom 1², 2 Cor 9⁵), may be illustrated from *Priene* 11⁷¹ (B.C. 84) τὰ προεπηγγελμέν[α], "what has been promised in advance," with reference to certain rejoicings offered to the people by Zosimus: see Rouffiac *Recherches*, p. 38.

προέρχομαι.

For the literal use of προέρχομαι, "go forward," "advance," cf. P Leid U¹¹ 13 (B.C. 343) (= *UPZ* i. p. 371) ἔνα δὲ προελθόντα εἰς τὸ μέσον. The word is common in a more general sense like our "come forward," e.g. P Oxy II. 286¹⁴ (A.D. 82) τῆς δὲ Φιλουμένης παρ' ἑκάστα διοχλοῦσθης με προελθεῖν ἠνάγκασμαι, καὶ ἀξίω . . ., "since Philumene is continually pressing me to repay, I have been forced to come forward and request you . . ." (Edd.), *ib.* IX. 1203¹⁸ (late i/A.D.) ὅθεν ἀναγκαιῶς προερχόμενοι ἀξιοῦμεν τὸ μὲν ὑπόμνημα ἔχειν ἐν καταχωρισμῶ, "wherefore we perforce come forward with the request that this memorandum should be duly placed on record" (Ed.), *ib.* I. 68⁸⁰ (A.D. 131) διαγεγον[εῖ]ν ἄλλα ἔτη πέντε καὶ μὴ τεθαρρηκαῖναι (ἢ τεθαρρηκεῖν) τ[δ]ν Θέωνα προελθεῖν, "another five years elapsed without Theon having dared to bring forward his claim" (Edd.). For the double comp^d. προαπέρχομαι, see P Cairo Zen I. 59016⁴ (B.C. 259) ἔφθασεν δὲ με προαπελθῶν Χάρμος.

προεῶ,

"say before": P Par 63⁵⁹ (B.C. 164) (= P Petr III. p. 22) πρὸς τοῖς προί(=ειρημένους, "in addition to what has just been said," P Amh II. 33⁹ (c. B.C. 157) ἐν τῷ προειρημένῳ νομῶν (cf.¹²), P Tebt I. 27⁴⁴ (B.C. 113) πρὸς ταῖς προειρημέναις χρεῖαις ("offices"), *ib.* 105²⁷ (B.C. 103) πλὴν τῆς προειρημένης χέρσου ("dry ground"), and P Lond 232⁹ (c. A.D. 346) (= II. p. 296) ἀδελφοῦ τοῦ προειρημένου Παύλου. See *s.v.* προλέγω.

προεπαγγέλλομαι,

"proclaim the glad tidings beforehand." For this verb, which occurs in the Greek Bible only in Gal 3⁸, Burton (*ICC ad l.*) cites Philo *Opif. mund.* 34 (ed. Cohn), and *Mutat. nom.* 158 (ed. Wendland).

προέχω.

Unfortunately we have as yet no such new light as F. B. Westcott (*St. Paul and Justification*, p. 158 ff.) hoped for from "some fortunate exhumed sherd, or strip of papyrus" to help to explain the difficult προεχόμεθα of Rom 3⁹. He himself thinks the meaning must be "are we in better case?" but Field (*Notes* p. 152 f.: cf. Lightfoot *Notes* p. 266 f., *SH ad l.*) inclines to treat the verb as pass. = "are we excelled?" or "are we in worse case than they?" (RV), and cites (from Wetstein) a clear ex. of this usage from Plutarch II. p. 1038 C: ὡσπερ τῷ Διὶ προσήκει σεμνύνεσθαι ἐπ' αὐτῷ τε καὶ τῷ βίῳ, καὶ μέγα φρονεῖν . . . οὕτω τοῖς ἀγαθοῖς πᾶσι ταῦτα προσήκει, κατ' οὐδὲν προεχομένοις ὑπὸ τοῦ Διός (*cum nulla in re a Jove superentur*).

We may give a few miscellaneous exx. of the use of the verb in the act.: P Petr II. 12(4)⁶ (B.C. 241) ὑπολόγησον δὲ προέχουσι, "take into account what they have already"

(Ed.), BGU IV. 1121⁸ (B.C. 5) δ] προεἶχεν Ἴεραξ ὁ Ἴερακος ἐπὶ τοῖς οὐσι ὄροις, P Lond 897²² (A.D. 84) (= III. p. 207) οὐκ ἔγραψα δὲ διὰ τῆς ἐ[πι]στολῆς εἰδὼς ἑμαυτῶι ὅτι ἦδη [π]ροεῦχη[κας] ἐν τῶι πράγματι, BGU III. 889⁹ (A.D. 151) δ] προεἶχεν μισθῶ ὁ προγεγραμμένος Πτολ(εμαῖος), PSI V. 450¹⁷ (ii/iii A.D.) Πεκδύσι Διογένης προ[έ]σ[χον] τὴν φερν[ή]ν, and *Cagnat* III. 103³ ἐν νομικῇ (*iurisprudentia*) προδύχοντα Κλεόμβροτον ἤρπασε μοῖρα.

προηγέομαι,

"give a lead to": cf. BGU IV. 1193¹¹ (B.C. 8) προήγε(= η)μαι τὴν [τού]τ[ων] ἐπίδοσιν πόησσομαι. In P Lips I. 63⁹ (A.D. 388) παρὰ τοῦ προηγισαμένου Εὐσεβίου—the reference is to the immediately preceding *praeses* (see Wilcken *Archiv* iv. p. 226 f.). Cf. *Syll* 737 (= ³1109)⁸⁷ (A.D. 178) ψήφω οἱ ἰόβακχοι κρινέτωσαν προηγούμενου τοῦ ἱερέως. For the otherwise unknown use of the verb in Rom 12¹⁰ in the sense of "account others better than or superior to oneself," a partial parallel may be found in the use of the simplex in *Chrest.* I. 116⁴ (ii/iii A.D.) ἡγοῦ μάλιστα τοὺς πατρώους καὶ σάβ[β]ου Ἰσιν Σαράπιν το[ῖ]ς μεγίστους τῶν θ[εῶ]ν: cf. I Thess 5¹³.

The adv. προηγούμενος, "first of all," "above all," may be illustrated from such passages as P Oxy XIV. 1770⁴ (late iii/A.D.) προηγου[μένως] εὐχομαι(= αι) ὑμᾶς ὑγι[αίνειν], *ib.* 1774⁴ (early iv/A.D.) προηγου[μένως] ἀναγκα(= αι)ον ἦν προσαγορεύειν σαι(λ. σε): cf. also Vett. Val. p. 264¹⁰ προηγούμενος δὲ συνορᾶν χρῆ τὸ ὄροσκοπικὸν κέντρον. The part. προηγούμενα used as an adj. meaning "principal" is common in Epictetus, e.g. i. 20. I πᾶσα τέχνη καὶ δύναμις προηγούμενων τινῶν ἐστὶ θεωρητικῆ, "every art and faculty has certain principal things of which it is to take cognizance" (Matheson).

πρόθεσις.

The derived meaning "purpose," "plan," as in Ac 11²³, Eph 1¹¹, 2 Tim 3¹⁰ *al.*, may be illustrated by P Tebt I. 27⁸¹ (B.C. 113) ἐκαστα χωρῆσαι κατὰ τὴν ἡμετέραν πρόθεσιν, "that everything should proceed according to the method prescribed by us" (Edd.), *Syll* 929 (= ³685)⁸⁵ (B.C. 139) τῆς δὲ πρόθεσεως ἡμῶν μὴ τελειουμένης. In P Amh II. 148¹² (A.D. 487) we have ἐτέραν μοι ἐνδοῦναι πρόθε[σιν], "to grant me a further period" (Edd.), for the repayment of a loan. We may also note Arist. *Rhet.* xiii. 3. 3 where πρόθεσις and πίστις refer to the "statement of the case" and the "proof" respectively.

For a suggestion that the LXX phrase οἱ ἄρτοι τῆς προθέσεως, found in Mk 2²⁶ *al.* (cf. Heb 9⁸ ἡ πρόθεσις τῶν ἄρτων), and indicating that the loaves were placed before God, may have been due to the reminiscence of a ceremonial custom of the time, see Deissmann *BS* p. 157.

προθεσμία,

lit. "a time-limit" for enforcement of claims which thereafter lapsed. Hence ἡ προθεσμία (*sc.* ἡμέρα), "the previously appointed day," is a common legal term, as in Gal 4⁴: cf. P Oxy I. 37¹¹ (A.D. 49) (= *Selections*, p. 49) ἐνέστην ἡ προθεσμία τοῦ δευτέρου ἐνιαυτοῦ, "there arrived the appointed time for the second year," *ib.* IV. 728¹⁸ (A.D. 142) τῇ ὀρισμένη προθεσμῆ, "the stipulated date" (Edd.), P Tebt

II. 294¹⁷ (A.D. 146) ταῖς συνήθεσι προθεσμίαις, "at the accustomed dates," and P Oxy IV. 724¹² (A.D. 155) οὐκ ἐκδέξομαι τὴν προκειμένην προθεσμ[ί]αν, "I will not wait for the aforesaid limit."

The word is used of "instalment" in P Ryl II. 100¹¹ (A.D. 238) τὸν φόρον ἀποδῶσω ὑμῖν ἐν δυοῖ προθεσμ[ί]αις, "I will deliver the rent to you in two instalments" (Edd.). For the compd. ἐκπρόθεσμος see P Oxy III. 533⁸ (ii/iii A.D.) ἔνα μὴ ἐκπρόθεσμα γένηται, "that they may not be later than the due time" (Edd.).

προθυμία,

"eagerness," "enthusiasm": P Par 63¹⁴⁹ (B.C. 164) (= P Petr III. p. 30) τὴν πᾶσαν προσενηγάμενοι σπουδὴν κ[α]λ[ῶ] προθυμῶν, φροντίσασθ' ὅπως . . . "making use of the greatest zeal and eagerness, you must take precautions that" *Syll* 735 (= ³1107)¹⁶ (c. B.C. 200) σπουδᾶς καὶ προθυμίας [ο]ύθεν ἐλλείποντες, and frequently in the inscrr., e.g. *Magn* 97⁷⁴ (1st half ii/A.D.) τὰς . . . τιμὰς . . . [δέ]χεται μετ[ὰ] πάσης προθυμίας: cf. Ac 17¹¹ and Deissmann *BS* p. 254 f.

For the verb cf. P Tebt I. 23¹¹ (c. B.C. 119 or 114) διδ[ε] καὶ ἐτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθῆς ἔνα τὰ πρὸς αὐτὸν [. . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and *ib.* 40¹¹ (B.C. 117) καὶ αὐτὸς προθυμούμενος εἶναι ἐκ τῆς οἰκίας, "and being myself eager to belong to your house."

πρόθυμος,

"eager": P Tebt I. 59⁹ (B.C. 99) (= Witkowski², p. 113) ἐν οἷς εἶν προσδέησθῆ μοι ἐπιτάσσοντές μοι προθυμότερον διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, "whatever you may require, do not hesitate to command my services, because of old I revere and worship the temple" (Edd.), P Oxy III. 473⁸ (A.D. 138-160) πολὺ προθυμότερος ὄφθῃ ἀλειμμάτων ἀφθόνῳ χορηγ[ί]α, "he appeared very eager in the unstinted provision of unguents," P Leid W^{xiv}. 11 (ii/iii A.D.) (= II. p. 129) ἔλθε μοι πρόθυμος, ἰαρός, ἀπήμαντος ("unharmful"), P Oxy I. 42⁴ (A.D. 323) προθυμότερα τοὺς ἐφήβους [τ]ὰ γυμν[ικὰ] ἐπιδείκνυσθαι προσήκει, and *OGIS* 221⁶¹ (beg. iii/B.C.) ὀρώντες οὖν αὐτὸν εὖνον δντα καὶ πρόθυμον εἰς τὰ ἡμέτερα πράγματα.

προθύμως,

"eagerly": PSI VI. 621⁷ (iii/B.C.) πᾶν γὰρ τὸ δυνατὸν καὶ προθύμως καὶ ἀόκνως ποιήσομεν, P Hib I. 82¹⁷ (B.C. 239-8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, "please therefore to give your zealous co-operation in all that concerns this" (Edd.), and P Flor II. 157¹⁰ (iii/A.D.) ἔνα ὑπηρετούμενοι προθύμως ἡμῖν ἐργαζώμεναι.

πρώιμος,

as read by WH for the TR πρώιμος in Jas 5⁷ LXX, is apparently derived from πρῶ and denotes "early" (in the year) as opposed to ὕψιμος: cf. for the LXX usage Thackeray *Gr.* i. p. 90. Πρώιμος (cf. Mayer *Gr.* p. 136), however, is found in the Kanopic Decree *OGIS* 56⁶⁸ (B.C. 238) ὅταν ὁ πρώιμος σπόρος παραστή, a passage

which may also be cited along with Xen. *Oecon.* xvii. 4 in support of the application of Jas *L.c.* to early "crop" rather than to early "rain." The comp. *πρωιμώτερον* = "more punctually" occurs in P Tebt I. 27^{25, 76} (B.C. 113).

προΐστημι,

"put before," "set over," and intrans. "preside," "rule," "govern." The position of *προΐσταμένους* in I Thess 5¹² between *κοπιώντας* and *νουθετούντας* (cf. Rom 12⁸), combined with the general usage of the verb in the NT, makes it practically certain that the word cannot be a technical term of office, even if the persons referred to are office-bearers of the Church (cf. Hort *Ecclēsia*, p. 126 f.). This is further borne out by the wide and varied applications of the verb in the ordinary language of the time.

For a more or less official use cf. P Tebt I. 5⁸⁸ (B.C. 118) where it is applied—*τοῖς προεστηκόσι τῶν ἱερῶν προσόδω[ν]*, and *Chrest.* I. 70²⁸ (B.C. 57-6) *διεδάκαμεν τὴν περὶ τούτων ἐπιτροπὴν Σωκράτη τῷ μάλιστα τοῦ ἱεροῦ διὰ παντὸς προΐσταμένῳ*.

In P Oxy VI. 891¹² (A.D. 294) an exegetes is informed that he has been appointed to act in his official capacity on a date mentioned—*ἔδοξεν ὥστε σὲ μὲν προστήναι*, "it was decided that you should preside" (Edd.), and in BGU IV. 1028^{ii. 8, 25} (ii/A.D.) we hear of the superintendents or heads of certain guilds—*προεστῶτι χαλκῆων* and *Μαρεῖ[ν] καὶ τοῖς σὺν αὐτῷ προεστ[ῶσι]*. Similarly the word is applied to estate agents—P Ryl II. 132⁸ (A.D. 32) a petition from *τοῦ προεστῶτος τῶν Εὐάνδ[ρου]*, "the estate-agent of Evander," and to the heads of villages—P Oxy II. 239¹¹ (A.D. 66) *ὁμνῶ . . . μηδέ μιν ἀπὸ τοῦ νῦν προστήσε[σ]θ[αι] κώμης*, "I swear that henceforward I shall not become headman of a village," P Ryl II. 122⁶ (A.D. 127) *ἄξιῶ, ἐάν σοι δόξη, κελύσαι τοῖς προεστῶσι τῆς κώμης*, "I beg you, if you think fit, to give orders to the chief men of the village," and P Hamb I. 35³ (c. A.D. 163) *οἷς ἐκέλευσας προεσταθῆναι κώμης Φιλαδελφεί[α]ς, τῷ κυρίῳ χαίρειν*. In P Tebt II. 326¹⁰ (c. A.D. 266) a woman petitions that her brother be appointed guardian of her daughter on the ground that *προ[στ]ήσεσθαι γησιῶς τοῦ παιδίου*, "he will honourably protect the child."

Other exx. of the verb are PSI IV. 341³ (B.C. 256-5) *ἀκούοντες γὰρ τὸ κλέος τῆς πόλεως καὶ σὲ τὸν προεστηκότα χρῆσθον καὶ δίκαιον εἶναι, ἐδοκιμάσαμεν . . .*, P Lille I. 19⁸ (mid. iii/B.C.) *π[α]ρὰ Σαραπίωνος τοῦ προεστηκότος τῆς Καλλιξέ[νους] δωρεάς*, P Petr II. 30(e)⁴ (iii/B.C.) *ὁ προεστηκὼς τοῦ Εἰρήνης ἀμ[πελωνος, ἰβ. III. 73⁴ (iii/B.C.) τοῦ π[ρο]εστηκότος τῆς λεγομένης Ἀρτεμιδώρου συνοικίας*, "the landlord of the lodging-house of Artemidorus, as it was called," and P Oxy X. 1275⁸ (iii/A.D.) *ὁ προεστὼς συμφωνίας αὐλητῶν καὶ μουσικῶν*, "chief of a company of flute-players and musicians."

Cf. also for still wider uses P Fay 13⁵ (B.C. 170?) *καλῶς ποιήσετε προστάτες Πετήσιος*, "please support Petesis" (Edd.), P Par 63⁴⁰ (B.C. 164) (= P Petr III. p. 20) *ὑπὲρ τοῦ προεστήσεσθαι τῶν κατὰ τὸν σπόρον μετὰ τῆς ἐνδεχομένης προσοχῆς*, "that you should attend to the seed-sowing with fitting care" (Mahaffy), and P Oxy XII. 1491⁵ (early iv/A.D.) *θαρρῶ . . . ὅτι θύλησις ἐάν ᾖ προϊστασαι ἡμῶν*, "I am confident that if there is any trouble you are supporting me" (Edd.). In the early Christian letter P Amh I. 3(e)^{iii, 23}

(between A.D. 264 and 282) (= *LAE*, p. 195, Ghedini, p. 68) reference is made to certain business transactions carried through *πάπα καὶ τοῖς κατ' αὐτὸν ἀγίω[ι] τοῖς προ[εστ]ῶσι*, "with the Papas and the most holy rulers who are before him," and in P Oxy I. 148⁴ (A.D. 556) *al.* the word is used of the head of a monastery. From the inscr. cf. *OGIS* 728⁴ (B.C. 238-7) *προΐστη τῶν κα[θ' αὐτὸν] ἀξίως τῆς πόλεως*, and *Syll* 318 (= 3700)⁷ (B.C. 118-7) where a certain Μάαρκος is described as *προΐσταμένους τῶν τε κατὰ κοινὸν πᾶσιν Μακεδόσιν συμφερόντων*.

We may add that while Field (*Notes*, p. 223 f.) is able to cite exx. from late Greek of *προΐστημι* with the meaning "manage some matter of business," he rejects the RV mg rendering of Tit 3⁸ "profess honest occupations" on the ground that *καλῶν ἔργων* must be taken in the usual sense of "good works." Field's objection may, however, be met so far by some such rendering as "make it their business to do good" (Goodspeed).

προκαλέω,

"call forth," "challenge," though occurring in classical writers from Homer downwards, is found only in Gal 5²⁸ in Biblical Greek (except in 2 Macc 8¹¹ A); but cf. BGU IV. 1024⁵ (end of iv/A.D.) *τ[ο]ῦτο γὰρ προκαλ[εῖ] ἐμὲ τὴν δι[κ]υκά[σ]οντα*. In a letter addressed to the Smyrnaeans, *Syll* 414 (= 3876)⁶ (A.D. 198) (= *Lafoscade*, p. 33 f.) the Emperors Septimius Severus and Caracalla recall that, notwithstanding the immunity granted to sophists, a certain Claudius Rufinus had "at their summons" voluntarily undertaken a military command in view of his affection for his native land—*ὑμῶν αὐτὸν ἐκουσίῳ ἀνάγκῃ προκαλουμένων ὑφέστη τὴν στρατηγίαν κατὰ τὸ πρὸς τὴν πατρίδα φίλτρον*. The subst. *πρόκλησις* occurs in the fragmentary P Ryl II. 353 (iii/A.D.).

προκαταγγέλλω.

In illustration of this rare verb = "announce beforehand" (Ac 3¹⁸, 7⁵³) Herwerden (*Lex. s.v.*) cites Clem. Al. p. 196, 4 Syll. ἢ *προκατηγγεμένη γῆ*.

πρόκειμαι

in the participle is common = "set forth," "aforesaid," e.g. P Lond 44¹⁰ (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) *τυγχάνω ἐν τῇ κατοχῇ γεγὼνός τὰ προκείμενα ἔτη*, P Tebt II. 294^{8f.} (A.D. 146) *β[ούλομαι] ὠνήσασθαι τὴν τοῦ προκίμενου ἱεροῦ προφη[τ]εῖαν εἰς π[ρ]ῶσιν π[ρ]οκίμενην ἔτι πάλα*, "I wish to purchase the office of prophet in the aforesaid temple which has been for a long time offered for sale" (Edd.), *ἰβ. 293²³ (c. A.D. 187) ἄμοσα τὸν προκείμενον ὄρκον κ[α]θὼς πρόκειται*, "I have sworn the above oath as aforesaid" (Edd.), and the Gnostic charm P Oxy XII. 1478⁴ (iii/iv A.D.) *δὸς νέικην . . . τῷ προκίμενῳ Σαραπάμμωνι*, "give victory to the aforesaid Sarapammon"; cf. also the letter regarding funeral expenses P Grenf II. 77⁸⁸ (iii/iv A.D.) (= *Selections*, p. 121) *μισθοῦ ὡς πρόκ[ε]ται(δραχμαὶ) τῷ*, "cost (for the transport of the body) as set forth above 340 drachmae."

Πρόκειμαι passes readily into the meaning "am present," "am there," as in 2 Cor 8¹²; cf. P Lond 1201² (B.C. 161) (= III. p. 4) *διὰ τῆς προκείμενης συγγραφῆς*, and P Oxy II.

255¹⁷ (A.D. 48) (= *Selections*, p. 47) τήν π[ροκειμένην] [γρα]φήν—with reference to a census.

προκηρύσσω,

literally “proclaim as a herald beforehand” (Ac 13²⁴): cf. PSI V. 486⁷ (B.C. 258–7) Ἀπολλώνιος προκηρύχων στεγνά παρέχειν (sc. τὰ χρώματα), P Petr II. 13(18b)¹⁰ (B.C. 258–3) ἐκθεσ οὖν ἐκθεμα καὶ προκήρυξον, “issue then a public notice and advertize,” P Eleph 23¹⁵ (B.C. 223–2) ἦν (sc. γῆν) προκηρύσσεις ὡς οὖσαν Ψεντέητος τοῦ Ἐσθφίνιος, BGU III. 992^{1.8} (B.C. 162) τῶν προτεθέντων εἰς πρᾶσιν καὶ προκηρυχθέντων ἐν Διοσπόλει, P Oxy I. 44²¹ (late i/A.D.) πολλάκις προκηρυχθεῖσάν, of taxes put up to auction several times, *Chrest.* I. 81¹⁶ (A.D. 197) σὺ φρόντισον σὺν τῷ βασιλ(ικῷ) γρα(μματεῖ) τὰς τάξεις προκηρύξαι, and P Lond 1919³⁹ (c. A.D. 330–340) ἐφάνη δὲ ἡ ἀγάπη ὑμῶν ἐν πᾶσι ἡ προκρυμισσομένη (i. προκηρυσσομένη), “your love which is trumpeted abroad was shown in all things” (Bell). For the corresponding subst. = “auction,” cf. P Oxy IV. 716⁸⁰ (A.D. 186) τὴν προκήρυξιν γενέσθαι, “that a public auction should be held.”

προκοπή,

unlike its verb (προκόπτω), is not found in classical Greek (cf. Rutherford *NP*, p. 158), but is a *term. techn.* in Stoic philosophy for “progress towards wisdom” (cf. Zeller *Stoics*, p. 294). It occurs *ter* in the NT (Phil 1^{12,25}, 1 Tim 4¹⁵: cf. Sir 51¹⁷, 2 Macc 8⁹), and its colloquial use may be illustrated from P Ryl II. 233¹⁶ (ii/A.D.) εὐχομαί σε τὸν κύριον ἰδεῖν ἐν μεῖζοσι προκοπαῖς, ἐν ἀδραῖς εὐμερίας, “I pray, my lord, that I may see your further advancement and ripe prosperity” (Edd.), P Giss I. 27⁷ (ii/A.D.) (= *Chrest.* I. p. 29) εὐαγγελίζονται τὰ τῆς νεκῆς αὐτοῦ καὶ προκοπῆς (report of a victory over the Jews), P Tebt II. 276³⁹ (ii/iii A.D.) the fragment of an astrological work according to which, if the conjunction of certain planets takes place at the morning rising of Venus, ἀπὸ νεότητος τὰς προκοπὰς ἀποτελοῦσιν, “they cause prosperity from youth upwards” (Edd.), and P Oxy XIV. 1631²⁰ (A.D. 280) κατὰ προκοπήν τῶν ἔργων, “according to the progress of the works” (Edd.).

προκόπτω,

originally “cut forward” a way, is in late Greek always used intransitively “advance,” “progress”: cf. BGU II. 423¹⁷ (ii/A.D.) (= *Selections*, p. 91) a soldier to his father, ἐκ τούτου ἐπ[ι]ζῶ ταχὺ προκόσαι (i. προκόψαι) τῶν θεῶν θελόντων, “on this account I hope to be quickly promoted, if the gods will,” P Iand 3⁵ (astrological—ii/A.D.) τὰ[χέως μὲν περὶ τὴν παι]δείαν προκόπτει, P Gen I. 74³ (iii/A.D.) πρὸ μὲν πάντων εὐχομαί σε ὑγεαίνειν καὶ προκόπτειν, P Flor II. 175²⁶ (A.D. 255) δῆλω[σόν] μοι εἰ προέκοψεν ὑμῶν τὰ ἔργα, and P Oxy I. 122¹⁵ (iii/iv A.D.) ἐρ[ρῶσθαι] σε . . . πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι, “I pray for your lasting health and prosperity”: cf. Gal 1¹⁴. A striking parallel to Lk 2⁵² is afforded by *Syll* 325 (= 708)¹⁸ (before B.C. 100), where a certain Aristagoras is praised as τῇ τε ἡλικίᾳ προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν. MGr προκόφτω, “come forward,” “progress”: cf. προκομμένος, “capable,” “diligent.”

πρόκριμα.

The phrase χωρίς προκρίματος, “without prejudice” in 1 Tim 5²¹, the only occurrence of πρόκριμα in the Greek Bible, occurs *ter* in P Flor I. 68 (A.D. 172), e.g. ¹³ μετέλαβον [τ]ούτου τὸ ἴσον ὡς [κ]αθήκει χωρίς προκρίματος μένοντός μοι τοῦ [λόγου] . . . For the corresponding verb (only Sap 7⁸ in Greek Bible), cf. P Oxy III. 472⁷ (c. A.D. 130) θάνατον τοῦ ζῆν προκρίναντες, “preferring death to life,” and *Syll*³ 783²⁰ (B.C. 27) τῆς κατ’ οἶκον ὠ[φ]ελίας τὸν δημόσιον κόσμον προκρίνας.

προλαμβάνω,

“receive before”: cf. P Petr III. 43(2) *recto*^{1.25} (iii/B.C.) τό τε ἀρ[γ]ύριον δ’ ἂν π[ρο]ελη[φ]ότες ὦσιν, “the money which they have received previously,” P Cairo Zen I. 59120² (B.C. 256) διὰ τὸ προλαβεῖν παρ’ αὐτοῦ κερμάτιον εἰς ἐφόδια, “because we have received from him in advance money for travelling expenses,” *OGIS* 6²⁰ (iv/B.C.) δ’ ἄμμος φαίνεται χάριν ἀποδιδούς ὧν προεληφεν ἀγαθῶν, and the immense inscr. of temple accounts from Eleusis *Syll* 587¹¹ (B.C. 328), money paid ἀρ[χ]ι[τ]έκτονι, δ’ προελαβεν Δυκούργου κελεύσαντος, “to the architect, which he received in advance at the bidding of Lycurgus.” The sense of “anticipate” in Mk 14⁸, which Souter (*Lex. s.v.*) regards as perhaps an Aramaism, is apparently to be found in *IGSI* 2014¹ Σουλπικία, εὐψύχῃ προελαβῆς με κτλ. (cited by Herwerden *Lex. s.v.*). In P Cairo Zen I. 59060² (B.C. 257) a boy athlete is described as τῶν νῦν ἀλιφομένων, οἱ προεληφασιν χρόνον πολὺν, πολλὸν κρείττων, “far excelling those at present being trained, who had anticipated him by a considerable time.”

For the derived meaning “overtake,” “surprise,” as in Gal 6¹ (cf. Sap 17¹⁷), see Field *Notes*, p. 190, and cf. P Oxy VI. 928⁸ (ii/iii A.D.) ἵνα ἐὰν δοκιμάσης ποιήσης πρὶν προλημφθῆναι, “that if you think fit you may act before she is entrapped”—said of a girl against whom a plot had been formed.

In *Syll* 804 (= 3 1170) (ii/A.D.) from the Asclepieum at Epidaurus this word occurs *ter* meaning “eat” (or “drink”): 7 τυρὸν καὶ ἄρτον προλαβεῖν, 8 κτριῶν προλαμβάνειν τὰ ἄκρα, and 13 γάλα μετὰ μέλιτος προλαβεῖν. Dittenberger quotes Wilamowitz to the effect that the temporal force of the *προ-* had worn off, and Baunack as finding the idea of *praeferre*, but he himself thinks προλαμβάνειν a mistake for προσλαμβάνειν, which is used in later Greek of taking food. One naturally thinks of 1 Cor 11²¹, where no part of the point lies in the “forestalling” of others: the gravamen of Paul’s charge is that there was “no Lord’s supper to eat,” “everyone devours his own supper at the meal” (brought with him in a κίστη—cf. the last scene of Aristophanes’ *Acharnians*).

The subst. πρόληψις is used in the sense of “preconception” in P Fay 124¹⁸ (ii/A.D.), as in Stoic philosophy. For πρόλημα see BGU III. 775¹⁸ (ii/A.D.).

προλέγω.

The force of *προ-* in composition is raised again by this word, as e.g. in the marriage contract BGU IV. 1050²⁷ (time of Augustus): the contract is to be deposited ἐν ἡμέραις χρηματιζούσαις πέντε ἀφ’ ἧς ἂν ἀλλήλοις προέπω-

σιγ, "within the five days named from the day on which they settle it with one another." Here the *προ-* simply implies that the terms of the contract have been discussed *beforehand*, and then embodied in the legal document. For this ordinary time sense in the NT, cf. 2 Cor 13², Gal 5²¹, and 1 Thess 3⁴ (with Milligan's note). In *Kaibel* 621⁴ (ii/iii A.D.) *δς προλέγει θνατοῖς εὐφροσύνης μετέχειν*, the editor renders *προλέγει* by "hortatur" (see Index *s.v.*).

προμαρτύρομαι,

"summon (God) beforehand to witness," "call beforehand to witness." Hort *ad* 1 Pet 1¹¹ states that this verb is unknown elsewhere except in Theodorus Metochita, about A.D. 1300; but we can now add P Lond IV. 1356³² (A.D. 710) *προμαρτυρόμενος [αὐτοῦς εἰς] τὸ σχεῖν τὸν φόβου τοῦ Θεοῦ πρὸ ὀφθαλμῶν*.

προνοέω,

"take thought for," "provide for": (1) act.—P Ryl II. 77⁵¹ (A.D. 192) *ἐπιστέλλεται σοι ὅπως ἀκόλουθα τοῖς ἐπὶ σοῦ γενομένοις προνοήσαι(=ἦ) πρᾶξαι*, "notice is given you in order that you may arrange to carry out the consequences of the proceedings before you" (Edd.), P Fay 130⁷ (iii/A.D.) *προνοῶ τοῦ χαλκοῦ πάντη πάντως*, "I am by all means looking after the copper," and c. acc., as in 2 Cor 8²¹, P Lond 144¹⁰ (ii/iii A.D.) (= II. p. 253, *Berichtigungen*, p. 266) *παρακαλῶ προνοήσαι ὄναρ[ιον], ἵνα κτλ.*: (2) mid.—P V I. 542¹⁵ (iii/B.C.) *σοι καθήκει ὑπὲρ τῶν τοιοῦτων προνοεῖσθαι*, P Tebt I. 40¹² (B.C. 117) (= *Selections*, p. 28) *διὰ τὸ μάλιστα ἐπιβάλλειν προνοεῖσθαι τῶν βασιλικῶν*, "because it chiefly falls to you to look after the interests of the Crown," P Lond 1170 *verso*²⁶⁷ (A.D. 258-259) (= III. p. 199) *παρὰ Ἡρ[ω]λικῶν προνοσομένου τῶν περὶ Θεαδελφίαν*, P Oxy XII. 1491¹⁴ (early iv/A.D.) *ἵνα προνοήσωμαι ἀργυρίου*, "in order that I may provide for the money," *OGIS* 495²⁰ *ἀνθ' ὧν τῶν δημοσίων ἔργων μετὰ ἐπιμελείας προνοήσατο*: (3) pass.—P Par 63¹³ (B.C. 164) (= P Petr III. p. 18) *τὴν πᾶσαν προσεγκάμενος ἐκτέμειν καὶ [προ]νοηθεῖς*, "using every effort and taking every precaution" (Mahaffy), BGU IV. 1024^{vii. 5} (end iv/A.D.).

The verb is used in a weakened sense in P Oxy I. 63⁵ (ii/iii A.D.) *προνόησον οὖν (σύν—Archiv i. p. 128) πάση σπουδῇ ἐμβάλεισθαι αὐτοῦ τὸν γόμον*, "please to see that his freight is embarked with all despatch" (Edd.).

For *προνοητής*, "provider," cf. P Grenf II. 67¹ (A.D. 237) (= *Selections*, p. 108) *Θεῶνι πρω(=ο)νοη(τη) αὐλ(η)τριδων*, "to Theon provider of flute-girls." It is common in the sense of "steward," "manager," e.g. P Ryl II. 169² (application for a lease—A.D. 196-7) *διὰ Ἰσιδώρου προνοητοῦ*, P Lond 214³ (A.D. 270-275) (= II. p. 161) *προνο[η]τῆς οὐσίας*.

πρόνοια

"providence" occurs first in the Greek Bible in Sap 14², but is not found in this sense in the NT, where it is "forethought," "care" (Ac 24⁹: cf. Hesych. *πρόνοια*, *προενθύμησις*, *ἐπιμέλεια*, *φροντίς*): cf. P Hib I. 79³ (c. B.C. 260) (= Witkowski², p. 25) *ὧν πρόνοιαν ποιεῖ*, "the objects of your care" (Edd.), BGU II. 531^{1.7} (ii/A.D.) *τῇ προνοίᾳ [σοῦ] εὐχαριστῶ*?, P Flor II. 131⁷ (A.D. 257) *τὴν τοῦ*

χθ[ρ]ου πρόνοιαν, and the probably Christian P Oxy XIV. 1682⁸ (iv/A.D.) (= Ghedini, p. 189) *ἡ μὲν τοῦ θεοῦ πρόνοια παρέξει τὸ μετὰ ὀλοκληρίας σε τὰ οἰκεία ἀπολαβεῖν*, "may the divine providence grant that you may be restored in security to your home" (Edd.). See also the Delphic precept *Syll³ 1268^{1.7} π[ρ]όνοιαν τ[ρ]ι[μ]ια*.

For the phrase *πρόνοιαν ποιοῦμαι*, as in Rom 13¹⁴, cf. P Amh II. 40¹² (ii/B.C.) *ὅθεν ὑμῶν μηδεμίαν πρόνοιαν ποησαμένων ἠναγκάσθη . . . ἀποστήσῃ τῆς γῆς τὸν Ἄρειον*, "therefore as you had made no provision for your interests I was obliged to remove Arius" (Edd.), P Oxy VI. 899¹⁷ (A.D. 200) *ὅπως ὁ ἐκάστης κώμης πραγματικὸς πρόνοιαν ποιήσῃται*, P Flor I. 220⁷ (A.D. 265) *τῆς τοῦ ἱ[ε]ρωτάτου ταμείου ἀσφαλείας πρόνοιαν ποιήσ[η]σθε*, and from the inscr. *Priene 71²⁸* (ii/B.C.) *ἡ Πιρηνέων πρόνοια ἦν ποιοῦνται*: other exx. in Rouffiac *Recherches*, p. 72.

προοράω.

For this verb in the act. = "see beforehand," cf. BGU II. 372^{ii. 9} (A.D. 154) (= *Chrest.* I. p. 33) *προορώντας καὶ προαπαντῶντας*, and Vett. Val. p. 83⁴ *ἐκάστου οὖν ἀστέρος δεῖ τὰς φύσεις προορᾶν*.

The mid. in the sense of "pay regard to," as in Ac 22³ LXX, may be illustrated by P Par 26^{i. 22} (B.C. 163-2) (= *Selections*, p. 15) *οὐδεμίαν εὐλάβειαν προορωμένων*, "paying no regard to religious scruple," P Flor I. 99⁹ (i/ii A.D.) (= *Selections*, p. 72) *οὐ χάριν προορώμεθα μήποτε ἐ[π]ηρέασῃ ἡμεῖν*, "wherefore we are paying heed lest he should deal despitefully with us," P Fay 20²⁰ (Imperial edict—iii/iv A.D.) *προορᾶσθαι τῶν ἰθνῶν οἷς ἐφεστήκασι*, "to pay regard to the interests of the people over whom they are placed," and *Syll³ 569¹³* (B.C. 204-1) *προορώμενος τῶν τε τῶν ἐναντιῶν ἐπιβολάν*. For the subst. *προόψις* see *ib.* 880¹⁵ (A.D. 202) *τῇ προόψει τῶν σταθμῶν ἡσθ[ε]ν[ε]τε*. An ex. of *προεῖδον* is given *s.v.*

προσπάσχω,

"suffer previously." To the citations in LS⁸ for this NT *ἀπ. εἰρ.* (1 Thess 2²) we may add Menander *Fragm.* p. 200, *fr.* 696.

[An interesting instance of the comp^d *προσπάσχω* occurs in the letter P Lond 1929 (mid. iv/A.D.), which the editor thinks may have been written by the great Athanasius himself. After referring to the bad health of his mother, the writer proceeds—¹⁸ *ἀγὼν οὖν [μέγιστος περὶ ἐμοῦ ἐστὶ] π[ρο]σπάσχοντος . . .*, "so that there is very great anxiety concerning me, suffering [this?] in addition" (Ed.).]

προπάτωρ.

For this NT *ἀπ. εἰρ.* (Rom 4¹: cf. 3 Macc 2²¹ A) = "forefather," cf. the fragment of a Gnostic Gospel, P Oxy VIII. 1081^{97.1} (early iv/A.D.) *ὁ τῶν δ[λ]ων δεσπότης ο[ὐκ ἐστ]*, *π(ατ[η]ρ ἀλλὰ προπά[τωρ] ὁ γὰρ π(ατ[η]ρ) [ἀρ]χ[η] ἐ[στ]* [ιν τῶν μ[ε]λλόντων. See also *Cagnat* III. 103² *Ρουφός ἐὼν προπάτωρ τῆς ἰδίης γενεῆς*, and P Parth I. 342 f. *Ἐλαθί μοι προπάτωρ προγενέστερε αὐτογένεθλε* (cited by Wunsch *AF*, p. 18).

In Vett. Val. p. 3²² *τούς τε τούτων προπάτορας ἢ καὶ κυρίου*, the editor suggests that the former title is perhaps = "inventores."

προπέμπω,

(1) lit. "send before," P Ryl II. 78¹⁸ (A.D. 157) ἀπό-δε]γματον ἐπιστολῶν προπεμφθέντα ὑπ' ἐμοῦ, "packet of letters previously sent by me," cf. ³⁶, PSI I. 97⁹ (letter of recommendation—vi/A.D.) προπέμψαι αὐτὰς μετὰ πάσης τιμῆς, and from the inscr. OGIS 544³² (ii/A.D.) προπέμψαντα [τὰ] παροδούοντα (στρατεύματα), and *Kaibel* 39² εἰ σε τύχη προὔπεμψε καὶ ἡλικίας ἐπέβησεν. (2) "set forward," "convoys," on a journey, as in all its NT occurrences, P Flor II. 206³ (iii/A.D.) τοῖς προπέμψουσι καμή-λοις οὗσι τὸν ἀριθμὸν ἰδ' Πολύκαρπον καὶ Πρωτῶν παράσχεσ τὰς συνήθεις τροφάς, "to the camels to the number of 14 which form the convoy of Polycarpus and Protys supply the customary foods."

προπετής.

To the exx. which Field (*Notes*, p. 131) has collected from late Greek to illustrate this adj. = "rash," "headlong," as in Ac 19³⁸, we may add ἡ προπετής μοῖρα from the epitaph *Kaibel* 478⁴ (ii/A.D.). For a new literary reference for the subst., cf. the work on the Trojan War attributed to Dictys Cretensis, P Tebt II. 268⁴⁷ (early iii/A.D.) ἡ σὴ προπέτεια.

προπορεύομαι,

"go before," very common in the LXX, but in the NT confined to Luke (1⁷⁶, Ac 7⁴⁰ LXX), occurs *ter* in the temple-account P Oxy VIII. 1144 (i/ii A.D.), e.g. ⁹ παστοφόρου[ι]ς προπορευο[μέν]οις (δραχμαί) ἤ.

πρός

is almost entirely confined in the NT to the acc. (679 times), as against 1 instance c. gen. (Ac 27³⁴) and 7 c. dat. (Mk 5¹¹, Lk 19³⁷, Jn 18¹⁸, 20^{11,12} (bis), Rev 1¹⁸): cf. *Proleg.* pp. 106, 63.

(1) With the gen. constr. in Ac *l.c.*, which is literary, = "on the side of," cf. P Flor III. 340¹³ (iii/A.D.) ἐκ τοῦ πρὸς βορρᾶ μέρος τοῦ προκειμέν[ου] τόπου.

(2) For the dat. constr. = "close at," "at," cf. P Petr II. 42 (δ)⁵ (mid. iii/B.C.) (= Witkowski², p. 21) εἰμὶ γὰρ πρὸς τῷ ἀποδημῶν, P Flor III. 382⁷⁷ (A.D. 222-3) πρὸς τῇ διαλογῇ αὐτοῦ, and *ib.* I. 5⁹ (A.D. 244-5) εἰς μὲν πρὸς τῷ πωλῶν.

The phrase οἱ πρὸς τινι, *qui aliqua in re versantur*, is seen in P Tebt I. 5⁸⁵ (B.C. 118) ἐπὶ προσπίπτει τοὺς πρὸς ταῖς σιτολο(γίαι)ς καὶ ἀντιγραφ(αφείαι)ς μ[έ]τροις [πα]ρὰ τὰ εὖσ(ταθμα) . . . χαλκᾶ, "since it sometimes happens that the sitologi and antigraphis use larger measures than the correct bronze measures" (Edd.), *ib.* 30¹⁸ (B.C. 115) τῶν δὲ πρὸς ταῖς γραμματείας ἀγνοούντων τὴν γενοῦσαν περὶ ἐ[μο]ῦ οικονομίαν, "but the scribes being ignorant of this transaction affecting me" (Edd.), BGU II. 455² (i/A.D.) πρὸς τῇ ἐπιμελείᾳ τῶν χρηματιστῶν, and *ib.* III. 915⁹ (ii/A.D.) ὁ πρὸς ταῖς χρεῖαις.

(3) c. acc. (a) of motion towards—P Par 49²⁹ (B.C. 161-0) (= UPZ i. p. 309) παρακαλέσας αὐτὸν ἀπόστειλον πρὸς ἐμέ, BGU I. 246¹⁸ (ii/iii A.D.) ἵνα ἀπενέκω (i. ἀπενέγω) αὐτὸν πρὸς Σεραπίωνα, P Oxy XIV. 1773⁸ (iii/A.D.) οὐχ εἶρον πῶς ἔλθω πρὸς ὑμᾶς, P Grenf I. 61⁸ (vi/A.D.) εὐχὰς καὶ δεήσει(=εἰς) ἀναπέμπω πρὸς τὸν Θεὸν μου, and with

reference to place PSI IV. 311²⁶ (iv/A.D.?) πρ[ὸ]ς τὴν Λαυδικίαν τῆς κοίτης Συρία[s]. Headlam (on Herodas VII. 123) holds that τὰ πρὸς τὴν θύραν in Mk 2² "is surely idiomatic (not vulgar as Moulton thinks) 'spots which commanded the door': cf. Mt 3¹⁰, Lk 3⁹. For πρὸς, "with," as in Jn 1¹¹, Heb 4¹³, cf. Epict. iv. 9. 13 πρὸς δὲ οὐδείς ἐστὶ σου πιθανώτερος (see Sharp *Epict.* p. 92). And for the possibility that the difficult πρὸς in Mk 6³, 9¹⁸, 14⁴⁰, Jn 1¹, 1 Jn 1², is to be explained as an Aramaism, see Rendel Harris *Prologue to S. John's Gospel* p. 8 f., and Burney *Aramaic Origin of the Fourth Gospel* p. 28 f.

(b) of time = "for" (a time) and no longer—BGU I. 113¹² (A.D. 143) βουλόμενος παρεπιδημῶν πρὸς καιρὸν (cf. Lk 8¹³), P Oxy I. 67¹⁴ (A.D. 338) πρὸς ὀλίγον εἰσχύει, "withstands but for a short time" (cf. Jas 4¹⁴), and P Flor III. 282⁸ (A.D. 520) πρὸς ὄλον χρόνον.

(c) of mental direction, friendly or otherwise—P Hib I. 53³ (B.C. 246) πειρῶ ὄν ἀσφαλῶς διεγγυᾶν ὡς πρὸς σέ τοῦ λό[γ]ου ἐσομένου, "do you therefore endeavour to obtain good security, knowing that you will be held accountable" (Edd.) (cf. Heb 4¹³), P Par 46¹² (B.C. 152) (= UPZ i. p. 338) οὐς (sc. ὄρκους) συνθέμενοι πρὸς ἑαυτοῖ(=οὐ)ς (cf. Lk 23¹²), *ib.* 48⁷ (B.C. 152) (= UPZ i. p. 340) περὶ το[ῦ] ἀνθρώπου τοῦ πρὸς σέ τὴν ἀηδέϊαν ποήσαντος (cf. 2 Cor 7⁴), P Tebt I. 59⁷ (B.C. 99) ἦν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "the hereditary friendship which you have for me of old" (Edd.), P Oxy XIV. 1680¹⁵ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.), P Amh II. 145⁹ (iv/v A.D.) τὸ γνωστὸν τῆς πρὸς ἀλ[λ]ήλοισι συνθηθείας, "the knowledge of our intimacy with one another" (cf. Jn 6⁵²), and from the inscr. *JHS* xix. (1899) No. 302 (Christian) δεσ δὲ [ἀν κακὴν] κείραν (i. χείρα) προσενέκη, ἔστε(=αι) αὐτῷ πρὸς θεόν.

(d) = "with reference to," "in view of"—P Hib I. 54¹⁴ (c. B.C. 245) χρεῖα γὰρ ἐστὶ ταῖς γυναῖξιν πρὸς τὴν θυσίαν, "for he is wanted by the women for the sacrifice" (Edd.), P Oxy I. 115¹⁰ (letter of consolation—ii/A.D.) (= *Selections*, p. 96) ὅμως οὐδὲν δύνανται τις πρὸς τὰ τοιαῦτα, "yet no one can do anything in the face of such things."

(e) = "at the rate of"—P Oxy II. 237^{vi,25} (A.D. 186) τὴν οὐσίαν ταύτην πρὸς ὄλα (τάλαντα) ἤ, "this property for a total sum of 8 talents," *ib.* I. 114⁴ (ii/iii A.D.) τὸν τόκον . . . πρὸς στατήρα τῆς μνάς, "interest, at the rate of a stater per mina."

(f) = "according to"—P Amh II. 43¹⁰ (B.C. 173) μέτρωι δικαίω τῷ πρὸς τὸ βασιλικὸν χαλκοῦν, "by just measure calculated by the royal bronze standard" (Edd.): cf. Lk 12⁴⁷, 1 Cor 12⁷.

(g) with the articular inf. denoting purpose (as in Mk 13²², 1 Th 2⁹: Lightfoot *Notes*, p. 131)—P Ryl II. 69¹⁶ (B.C. 34) ἀποδοῦναι τὰς προκειμένας κνή(κου) (ἀρτάβας) ἰε, πρὸς τὸ μηθεὶν τῶν ἐκφορίων διαπισεῖν, "to restore to us the aforesaid 15 artabae of cneus, so that the rents suffer no loss" (Edd.), BGU I. 226²² (A.D. 99) δεῖαν ὁ κράτιστος ἡγεμὼν . . . τὸν τοῦ νομοῦ διαλογισμὸν ποιῆται πρὸς τὸ τυχεῖν με τῆς ἀπὸ σοῦ βοηθείας, "with a view to my obtaining your assistance," P Oxy II. 237^{vi,25} (A.D. 186) ὅπως φροντίσης ἀκόλουθα πράξει τοῖς π[ε]ρὶ το[ῦ]του πρότερον γραφείσι ὑπὸ Λογγαίου Ρούφο[υ] τοῦ διασημοτάτο[υ] πρὸς τὸ μὴ π[ε]ρὶ τῶν αὐτῶν πάλιν αὐτὸν ἐντυγχάνειν, "see that the

matter is decided in accordance with the previous instructions of his excellency Longaeus Rufus, in order that Chaeremon may not send any more petitions on the same subject" (Edd.), *ib.* viii. 41 [να] δ' [ο]ν β[εβ]αία τε καὶ εἰς ἅπαν διαμένη τῶν διαστρωμάτων ἢ χρῆσι(ε)ις πρὸς τὸ μὴ πάλιν ἀπογραφῆς δεηθῆναι, παραγγέλλω . . . "therefore in order that the use of the abstracts may become secure and permanent, and prevent the necessity of another registration, I command . . ." (Edd.).

(*h*) as a periphrasis for the adverb (as in Jas 4^b πρὸς φθόνον) cf. Jos. *Antt.* XII. 398 (x. 3) πρὸς ἡδονὴν ἐκάστῳ καὶ χάριν.

(*i*) = "in addition." In P Oxy I. 68²⁴ (A.D. 131) ἀργυρίου ταλάντων ἕξ καὶ πρὸς ἐπὶ τῷ αὐτὸν ἀποδο(ῦ)ναι τοῖς τοῦ Σαραπίωνος δανισταῖς τὰ ὑπὸ αὐτοῦ ὀφειλόμενα, the editors translate "six talents of silver with the further stipulation that (Dionysius) should repay Sarapion's creditors the debts owed to them," but suggest in their note that καὶ πρὸς might perhaps be connected with ἕξ, "six talents and upwards."

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

προσάββατον,

"the day before the Sabbath," in NT only Mk 15⁴², where it is an explanation of παρασκευῆ for the benefit of non-Jewish readers. The word occurs in Judith 8⁶, and in the titles of PSS 91(92) N, 92(93) NB.

προσαγορεύω.

For the meaning "designate," as in Heb 5¹⁰, cf. P Leid Uii¹⁴ (B.C. 343) (= I. p. 124, *UPZ* i. p. 371) τὸν προσαγορευόμενον ἀγυπτιστὴν Ὀνοῦρει, ἑλλησιιστὴν (ἴ. ἑλλησιιστῆ) δὲ Ἄρησ: cf. *Syll* 930 (= ³705)⁵⁶ (B.C. 112-1) ἄνδρας καλοῦσ[α] ἀγαθοῦσ καὶ φίλους παρὰ δήμου καλοῦ κάγαθοῦ . . . προσαγορεύσαι, and *ib.* 349 (= ³764)⁵ (B.C. 45).

The LXX usage "greet," "salute," is seen in epistolary formulae such as P Oxy III. 526² (ii/A.D.) Χαίροις, Καλόκαιρε, Κύριλλος σε προσαγορεύω, "hail, Calocaerus: I, Cyrillus, greet you," *ib.* VI. 928¹⁴ (ii/iii A.D.) τὰ παιδιά παρ' ἐμοῦ καὶ Ἰσιδωρίωνος προσαγορεύ[ε]τε, "greet the children from me and Isidorion," *ib.* VII. 1070⁴⁶ (iii/A.D.) τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγορεύει καὶ ἀσπασε (= αἰ), P Anih II. 145²² (iv/v A.D.) προσαγορεύω [τῆν] σὴν διάθεσιν καὶ τὰ φίλτατά σου τὰ [πάν]τα, "I greet your highness and all those dearest to you," and the early Christian letter P Heid 6²³ (iv/A.D.) (= *Selections*, p. 127) πολλὰ προσαγορεύ(ω) πάντε(= α)ς τοὺς ἀδελφοὺς ἡμῶν ἐν κῶ. In P Lond 1912²⁷ (A.D. 41) Γερμανικὸς Καίσαρ γνησιωτέραις ὑμᾶς φωναῖς προσαγορεύσας, Bell thinks there is a reference "to some definite speech or speeches delivered by Germanicus."

προσάγω

is used in the general sense of "bring" in such passages as PSI IV. 435¹³ (B.C. 258-7) δεσ ἐνεχέρησεν οἰκοδομῆν Σαραπίειον . . . καὶ προσαγγίχεται (for form, see Mayser *Gr.* p. 338) λίθους, P Magd 27⁴ (B.C. 218) πλίνθον προσ[ά]γων καὶ θεμέλιον σκάπτων.

From this it is an easy step to the meaning "collect,"

PART VI.

"add"; e.g. P Tebt I. 58²⁰ (B.C. 111) ὑποσχνούμενος (ἴ. ὑποσχνουμένου) προσάξει(= εἰν ἀπὸ παντὸς εἶδους (πυροῦ) ὕ, "undertaking to collect from every class 400 artabae of wheat more" (Edd.), P Oxy II. 267⁹ (A.D. 36) αἰς (δραχμαῖς) οὐδὲν τῶι καθόλου προσήκται, "to which nothing at all has been added" (Edd.), and P Ryl II. 99⁷ (iii/A.D.) φ̄ προσάγω ὑπ(ερ) ἐπιθέματος, "to which I add as a further charge" (Edd.).

The verb is common = "present," "introduce," as in P Ryl II. 75³ (judicial proceedings—late ii/A.D.) προσαχθέντων Γλύκωνος Διονυσίου καὶ Ἀπολλωνίου Γλύκωνος, similarly^{14,23} P Tebt II. 292²⁷ (A.D. 189-190) Κρονίων . . . νυνὲ ἐν Ἀλεξανδρείᾳ τυγχάνων προσάξει(= εἰ) τῷ κρα(τίστῳ) ἀρχιερεῖ, "Cronion, who now happens to be in Alexandria, will bring them before his highness the high-priest" (Edd.), P Oxy I. 71^{1,3} (A.D. 303) τὴν ἐκ[ε]ρηρίαν προσάγω εὐέλπισ, "I present my supplication with full confidence," and from the inscr. *OGIS* 519¹² (c. A.D. 245) τῆνδε τὴν ἰκετεῖ[αν ὕ]μειν προσάγομεν: cf. Ac 16²⁰, 1 Pet 3¹⁸.

For the intrans. use of προσάγω = "approach," "draw near," as in Ac 27²⁷ Ν'Α. προσάγειν τινὰ αὐτοῖς χῶραν, "that some land was drawing near to them," cf. Plut. *Cic.* v. 2 οὐκ ἤρέμα τῷ πρωτεύῳ προσήγεν, "he did not advance slowly to the primacy."

προσαγωγή.

Mahaffy in P Petr III. p. 262 says that προσαγωγή sometimes means "a landing-stage." This would agree with Pallis on Rom 5², who thinks that χάριν is there pictured as a haven, and that προσαγωγήν means "approach" in a nautical sense. In P Petr III. 112 (*f*) *verso*^{ii.4} (p. 290) εἰς τομὴν καὶ προσαγωγήν χάλικος, the word must mean "carting." In P Tebt I. 20⁶ (B.C. 113) ἐπὶ τῶν προσαγωγῶν refers to "additions" to the revenue, and in *ib.* 72⁴⁸ (B.C. 114-3) τῆς προσαγωγῆς γενομένης to "increase" of rent. The gen. plur. προσαγωγῶν in P Petr III. 107(*a*)² and (*d*)¹ (iii/B.C.) is supposed by Mahaffy to be used as an adj. descriptive of ships, or possibly as connected with the meaning "landing-stages."

προσαιτέω,

"ask in addition," "ask besides," is seen in PSI IV. 349⁶ (B.C. 254-3) ἀπεστάλακμεν . . . προσαιτούντες πρὸς τοῖς ἕ με(τηρηταῖς) τοῖς ἐνοφειλομένοις ἄλλους Σ.

προσαναβαίνω.

For the AV, RV rendering "go up higher" for προσαναβῆθι in Lk 14¹⁰, Field (*Notes*, p. 66 f.) prefers "come up higher," in order to give προσ— its full force. For this meaning of approach to where the host is sitting cf. the use of the single comp^d. ἀναβαίνω in Prov 25⁷, and the use of προσβαίνω in such passages as P Oxy VII. 1028¹¹ (A.D. 86) τοὺς προσβαίνοντ(ας) εἰς τοὺς (τεσσαρεσκαιδεκαετείς), "those approaching the age of 14," P Grenf II. 49⁵ (A.D. 141) Ἀνουβᾶ προσβ(άντος) εἰς ἰδ(έτος) τῷ ἐνεστῶτι ε(έτει) Ἀντωνίνου.

προσαναλίσκω,

"spend in addition" (Lk 8⁴³ N A), is found in *Syll* 233 (= ³497)⁷ (after B.C. 229) καλῶς τὴν ἀγωνοθεσί[αν] ἐκτελέσας[ι] προσανήλωσεν οὐκ ὀλίγα χρήματα.

προσαναπληρώω.

For this double comp^d. = "fill up by adding" (2 Cor 9¹², 11⁹), cf. Philo *De praem.* 103 (ed. Cohn) τὴν ἐκείνων ἔνδειαν προσαναπληροῦντων.

προσανατιθῆμι,

in mid. = "betake oneself to," "confer or communicate with," for the purpose of obtaining (Gal 1¹⁰) or giving (Gal 2⁹) instruction. In support of the former usage commentators refer to the employment of the verb for consulting soothsayers and the like, e.g. Diod. Sic. xvii. 116 τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. In a report on taxation, P Tebt I. 99⁵ (c. B.C. 148) καὶ προσανατιθέμεθα [τοῦ] ἀναφερομένου ὑπὸ Παγκ[ράτου] ἀνελήφθαι κλήρον, the reference is apparently to "setting forth in addition." The word is fully discussed by Zahn *Gal.* p. 64 f. and Burton *Gal.* p. 89 ff.

προσανέχω,

"rise up towards," is read in Ac 27²⁷ only in B³: cf. *s.v.* προσάγω and προσαχέω.

προσαχέω,

"resound." For this Doric form (for προσηχέω) in Ac 27²⁷ B³, see Moulton *Gr.* ii. p. 71, where it is suggested that the word may have been appropriated as a kind of *term. tech.* from its use "by sailors from Crete, Cyprus, Lesbos, Corinth, or some other maritime country outside the Ionic-Attic area."

προσδαπανῶω,

"spend in addition," occurs only in Lk 10³⁵ in Biblical Greek: cf. *Syll* 640 (= 3661)¹⁰ (B.C. 165-4) προσδαπανήσας εἰς ταῦτα πάντα οὐκ ἄλλα (see *s.v.* ὄλιγος) ἐκ τῶν ἰδίων, and *Priene* 118¹¹ (1/B.C.) προσδαπάνησεν μετὰ τῶν συναγ[ωνο]θετῶν δραχμᾶς. . . .

προσδέομαι.

In support of the view that in Ac 17²⁵ προσδέομαι means "need *in addition*," as against the AV, RV rendering "need," the following exx. of the verb may be cited:—P Petr II. 37¹¹.¹⁸ (iii/B.C.) (= p. [119]) ὁ γὰρ καιρὸς οὐδεμῶς ὑπερβολῆς προσδέεται, "for the time allows of no further delay," P Lille I. 5¹³ (B.C. 260-59) διὰ τὸ προσδεῖσθαι μέρος τι τῆς γῆς αὐτοῦ πωλολογίας, "because a part of his land has still need of poologia," P Flor I. 1⁶ (A.D. 153) μὴ προσδεόμενος ἀνανέωσης, "needing no renewal," and *ib.* 56¹⁸ (A.D. 234) καὶ ἐν οἷς ἄλλοις αὐτοῦ προσδι[έ]ομαι περὶ τούτων. Cf. P Ryl II. 155¹⁶ (A.D. 138-161) καὶ μὴ προσδεομένη[s] ἑτέρου [τινὸς αὐτῆ] συναπογραφομένου, "having no need of the concurrence of any other person" (Edd.), P Oxy IX. 1200⁸⁵ (A.D. 266) οὐ προσδεόμενος ἑτέρας μου εὐδοκίσεως ἢ μεταλήψεως, "without requiring any further consent or concurrence from me" (Ed.). See also *Field Notes*, p. 127 f.

In other passages the force of προσ—, though not so obvious, is not excluded, e.g. P Par 63¹⁵⁴ (B.C. 154) (=P Petr III. p. 30) τῶν προσδεομένων κωμών, "the needy villages," i.e. "villages needing more than they have," P Tebt I. 59⁸ (B.C. 99) ἐν οἷς ἐὰν προσδεῖσθῆ μου ἐπιτάσσοντές μοι προ-

θυμότερον, "so, whatever you may require, do not hesitate to command my services" (Edd.), and P Oxy IV. 743³³ (B.C. 2) ἐν οἷς ἐὰν σοῦ προσδεῖται συνπρογενέσθαι αὐτῶ, "whatever service he may require from you, stand by him" (Edd.). The subst. προσδέσις in *Epicurea* p. 28⁵ (ed. Usener) ἐν ἀσθενείᾳ καὶ φόβῳ καὶ προσδεῖσει τῶν πλησόντων γίνεται has the meaning "need," "want," the προσ— being apparently otiose.

προσδέχομαι.

For προσδέχομαι, "receive," "welcome," as in Lk 15², Rom 16², cf. *Syll* 236⁸ (= 3543³¹) (B.C. 214) οἱ καὶ τοὺς οἰκέτας ἐταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολίτευμα, and *Syll* 694²¹ (B.C. 129) ἀποδεξ[ί]μενος τὴν εὐνοίαν προσ[δέ]δεκε[ται] τὸν δῆμ[ον] ἡμῶν πρὸς τε τὴν φίλ[λαν] καὶ συμμα[χ]αν.

The meaning "wait for" may be illustrated from P Oxy II. 295⁷ (c. A.D. 35) προσδέχου εἰς τὸν ἐνιαυτὸν Λουκία, "let Lucia wait until the year": cf. the illit. *Ostr* 1089⁵ (B.C. 135-4) προστέχομαι ἄς δέτωκας Ῥαδάνῳ (δραχμᾶς) νῦ, "I am waiting for the 450 dr. you have given to Radanus," P Hib I. 58⁸ (B.C. 244) τοῦτο δὲ σοι προσδέχομαι is rendered by the editors "and for this sum I will be responsible (?) to you" with reference to a proposed loan: they compare P Petr III. 64(δ)⁸⁸ (ἐξεδέξατο) and 80(δ)¹ (προσεδέξατο). In P Frankf 138⁸⁹ (B.C. 214-213) προσδέχομαι is intrans.

The double comp^d. προσεσδέχομαι occurs *bis* in P Goodsp Cairo 78¹³ (B.C. 119-118).

προσδοκάω,

"expect": cf. P Flor II. 127¹ (A.D. 256) σὺν θεῷ φάναι προσδόκα ἡμᾶς τῇ κῆ, P Oxy VIII. 1158⁴ (iii/A.D.) θα<μά> θῆς (L. τῆς) ἡμέρας προσδοκῶμέναι εἰς ἐλ[θεῖ]ν πρὸς ἡμᾶς, "many times in the day we expect you to come to us" (Ed.), and *Praisigke* 4317²⁴ (c. A.D. 200) προσδοκῶ σοι γεγύμνωμαι καὶ ὕβρισμαι <μαι> παρὰ πάντων τῶν συμπολιτῶν. In P Oxy VII. 1021⁶ (A.D. 54), a notification of the accession of Nero, the Emperor is described as ὁ δὲ τῆς οἰκουμένης καὶ προσδοκηθείς καὶ ἐλπισθείς, "the hope and expectation of the world": cf. the Christian P Lond 1928¹⁵ (mid. iv/A.D.) <ῆ> διὰ τοῦ κυρίου ἡμῶν(ν) Ἰησοῦ τοῦ διὰ τῶν ἡμῶν εὐχῶν προσδοκ(ω)μένη ἐλπίς. A unique constr. is found in Diog. Oenoand. (ed. William) p. 59⁷ μετὰ δὴ τοιούτων ἡμᾶς ἀγαθῶν προσδόκα, μήτηρ, χαίροντας αἰεῖ.

προσδοκία,

"expectation": P Tebt I. 24⁴¹ (B.C. 117) οὐκ ὀλίγων ἐν προσδοκίαις ὄντων, "there was a general expectation" (Edd.). A report from the Jewish War in the time of Trajan, *Chrest.* I. 16⁴, begins with the statement that the last hope against the unholy Jews lay in the rising of the villagers—μία ἦν ἐλπίς καὶ λοιπὴ προσδοκία ἢ τῶν ἀπὸ τοῦ νομοῦ ἡμῶν ἀθρῶων κωμ[η]τῶν [πρὸ]ς τοὺς ἀνοσίτους Ἰουδαίους [. . .] μη. The same document shows the adj. προσδοκίμος. In a deed of divorce, P Flor I. 93¹⁸ (A.D. 569), the couple announce that παρὰ προσδοκίαν, "contrary to expectation," their married life had suffered ἐκ σκαίου πονηροῦ δαίμονος, "at the hands of a mischievous evil demon." In *Praisigke* 2011 *Προσδοκία* occurs as a proper name.

προσεάω.

We chronicle this verb from Ac 27¹, where Ramsay renders "as the wind did not permit our straight course onwards," if only for the sake of drawing attention to the fact that it is one of the few words left in the NT of which Grimm's dictum holds good, "Not found elsewhere."

προσεργάζομαι.

"gain besides" by working, in the NT only in Lk 19¹⁶. For the double compd. προσεργάζομαι, see *Syll* 538 (= 3970)²¹ (B.C. 288) with reference to the pillars of a temple—προσεργασάμενους σφόνδυλον ἐκάστωι τῶι κίονι.

προσέρχομαι.

The semi-technical use of this verb of the approach of the worshipper to God is frequent in the LXX, and is found *septies* in Heb, twice (10^{1,22}) without an obj.: cf. P Giss I. 20³⁴ (beg. ii/A.D.) (= *Chrest.* I. p. 124) ἀξιώσεις οὖν διστιχον αὐτῶι γραφήναι, ἵνα ἀξίως σου καὶ τῶν θεῶν ἀκόνης προσέλθῃ, of worship to be performed at a private shrine of the Dioscuri. See also Dio Cassius lvi. 9 τοῖς θεοῖς προσερχόμεθα. The verb is similarly used of approach to a court in P Oxy VIII. 1119⁸ (A.D. 254) προσήλθομεν τῆι κρατίστῃ βουλῇ. Other exx. of προσέρχομαι c. dat. are P Oxy I. 76²³ (A.D. 179) οὐκ οὐσα δὲ προαιρέσεως προσερχεσθαι τῆι τούτου κληρονομίᾳ, "as I have no intention of entering on his inheritance" (Edd.) (cf. *adire hereditatem*), and P Ryl II. 234⁸ (ii/A.D.) μ[ετ' δ]λίγον δέ μου προσελθόντος τῷ γ[ραμ]ματέι. The absol. use is seen in P Oxy I. 40⁴ (ii/iii A.D.) προσελθ[ε]ν[τ]ος Ψάσν[ι]ος καὶ εἰπόντος, "Psasnis appeared and said."

No adequate parallel has yet been found to the meaning "consent to" required by the context in 1 Tim 6³: Field (*Notes*, p. 211) appears to favour Bentley's conjecture προσέχει for προσέρχεται, but see Parry *ad l.* A proverbial phrase is found in a new Comic Fragment (P Berol 9941^{14,16})—δνος προσέρχεται (of one coming to a vacant seat at a banquet).

προσευχή.

For a pagan instance of προσευχή in the general sense of "prayer," "supplication," we can now cite the interesting letter, BGU IV. 1080⁴ (iii/A.D.) (= *Chrest.* I. p. 564), in which a father congratulates his son on his marriage κατὰ τὰς κοινὰς ἡμῶν εὐχὰς καὶ προσευχάς.

Exx. of προσευχή as a Jewish "place of prayer," as in Ac 16¹³ (cf. 3 Macc 7²⁰), are readily forthcoming from both the papyri and the inscr. Thus as early as B.C. 217 we have a petition from a village of the Fayûm, P Magd 35 (= *Chrest.* I. p. 80), regarding a garment deposited⁵ ἐν τῆι προσευχῆι τῶν Ἰουδαίων, to await a judicial decision as to the rightful owner. And in P Tebt I. 86¹⁸ (late ii/B.C.) we read of a προσευχῆ Ἰουδαίων with a Διὸς παρά(δαισος) near at hand. From Roman times comes a series of accounts from the waterworks of the metropolis (? Hermopolis), P Lond 1177⁵⁷ (A.D. 113) (= III. p. 183) ἀρχόντων Ἰ[ου]δαίων προσευχῆς Θεβαίων μηνιαίων (δραχμῶν) ῥῆτῆ, "the rulers of the *proseucha* of the Theban Jews 128 drachmae a month." The same document mentions⁶⁰ α εὐχεῖον rated

at the same amount as the προσευχῆ, viz. 768 drachmae; but there is nothing to determine how the two are related (cf. Moulton *Exp T* xix. p. 41).

Amongst the inscr. a special interest is attached to the iii/B.C. inscr. cited *s.v.* πλάξ, *OGIS* 129⁸ (= *Chrest.* I. p. 79), where the right of asylum is granted to a Jewish *proseucha*—τὴν προσευχὴν ἄσυλον. See further *ib.* 726⁷ (B.C. 246–221) ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι, *ib.* 96⁶ (B.C. 205–181) οἱ ἐν Ἀθρ[ιβ]εῖ Ἰουδαῖοι τὴν προσευχὴν Θεῷ Ὑψίστῳ, and of a later date *ib.* 101⁶ Ἐρμίας καὶ Φίλ(ω)τέρα ἡ γυνὴ καὶ τὰ παῖδια τήνδε ἔξεδραν τῆι προσευχῆι. Mention may also be made of a Jewish deed of manumission, *Latyshev* II. 52, where a Jewess announces the freedom bestowed on a slave⁶ ἐπὶ τῆς [προ]σευχῆς, "in the *proseucha*," i.e. in the presence of the congregation. Noteworthy too are the further words of the same inscr. ¹³ χωρὶς ἰς τῆ]ν προ[σ]ευχῆν θωπέας τε καὶ προσκα[ρτερ]ήσεως, "besides reverence and constancy towards the place of prayer," if only because of the association of προσευχῆ and προσκαρτέρησις (cf. Ac 1¹⁴ *al.*): see Schürer *Geschichte*³ iii. p. 53, Deissmann *LAE* p. 100 n⁴. From the above instances it will be seen that προσευχῆ is used = συναγωγή, but as Curtius (*Exp* VII. iv. p. 454) remarks "every προσευχῆ is not therefore a synagogue." Additional exx. will be found in Strack's paper on Ptolemaic inscr. in *Archiv* ii. p. 537 ff., where he notes five Jewish "places of prayer" in Upper Egypt, and many in Lower.

For προσευχῆ, as a place of heathen worship, we may recall *Latyshev* I. 93⁷ (= *CIG* II. 2079) ἀρχ[οντες] τὴν προσευχὴν ἐπεσκεύασαν τῆ ἐαυ[τῶν] προνοίᾳ στεγασα[ντες] ἀπὸ τοῦ θεοῦ μέρι. . . Boeckh (*CIG ad l.*) defines προσευχὴν as "sacellum adorando deo destinatum," the particular god being uncertain, but it should be noted that Schürer (*Geschichte*³, ii. p. 444) thinks that Jewish influence is possible in this case.

προσεύχομαι.

An interesting ex. of this verb, which is always used of prayer to the gods or to God, is afforded by P Cairo Zen 59034 (B.C. 257). A certain Zoilos had been ordered by the god Sarapis to inform a high State official Apollonios that a temple should be erected to him. Zoilos neglected the charge and in consequence was thrown into a serious illness—⁹ εἰς ἀρρωστ[τ]ία[ν] μ[ε] π[ε]ρίβ[α]λεν μεγάλην ὥστε καὶ κινδυνεύσα[ί] μ[ε]. But on praying to the god and promising to do his bidding he was healed—¹⁰ προσευξάμενος δ[ε] αὐ[τῶ]ι, ἐ[ξ] μ[ε] ὑγιάσθη, διότι ὑπομενῶ τὴν ληιτο[υ]ργίαν καὶ ποιή[σει]ν τῷ ὑφ' αὐτοῦ προστασσομένον (supply ὑγιάσθη). [An important commentary on the whole letter is supplied by Deissmann *Exp.* VIII. xxiv. p. 420 ff.]. Cf. *Preisigke* 3740 (i/A.D.) Ἀττιος προσεύχετα[ι] τοῖς <ἐν> Ἀβύτῳ <ἐν> θεοῖς, ἵνα ὑγιαίνῃ. See also *s.v.* εὐχομαι.

προσέχω

is used absol. = "attend to," "pay attention to" in P Magd 22⁵ (B.C. 221) ὁ δὲ οὐ προσέσχευ, and c. gen. in *ib.* 3 *recto*¹ (B.C. 221) οὐ προσέσχευεν ἡμῶν: cf. also P Par 45⁷ (B.C. 152) (= *UPZ* i. p. 329) προσέχωμ μὴ εὐρη τι κατὰ σου ἴπτι, "while I am taking heed lest he should find anything to say against you": cf. Lk 21³⁴, Heb 2¹.

A good parallel to 1 Tim 4¹³ is afforded by P Oxy III. 531¹¹ (ii/A.D.), where a father writes to his son **τοῖς βιβλίοις σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν**, "give your undivided attention to your books, devoting yourself to learning" (Edd.) : cf. P Petr II. 20^{ii.1} (B.C. 252) **μὴ προσεσχῆκέναι τῇ . . . ἐπιστολῇ** "has not attended to the letter" (cf. Ac 8⁹), P Tebt II. 410⁴ (A.D. 16) **Σωτηρίχῳ[ι] τῷ λάξῳ . . . [.] πρόσεχε**, "give heed to Soterichus the stonemason," P Oxy VI. 930¹¹ (ii/iii A.D.) **ἡμερίμουν γὰρ περὶ αὐτοῦ εἰδύια ὄτι κατὰ δύν[α]μιν μέλλει σοι προσέχειν**, "for I had no anxiety about him, knowing that he intended to look after you to the best of his ability" (Edd.), *ib.* XIV. 1682¹² (iv/A.D.) **τὸ τέκνον σου τοῖς ἔργοις ἑαυτοῦ προσεχέτω**. See also P Tor I. 17^{vii.35} (B.C. 117-116) **μὴ προσεκτήον αὐτῷ παρ' ἑκάστα περισπᾶν τοὺς περὶ τὸν Ὄρον**.

For the subst. **προσοχή**, as in Sap 6¹⁸, cf. P Par 63⁴¹ (B.C. 164) (= P Petr III. p. 20) **μετὰ τῆς ἐνδεχομένης προσοχῆς**, "with fitting care," and P Tebt I. 27⁷⁸ (cited *s.v.* ἐνθυμέομαι).

προσηλώω,

"nail to" (Col 2¹⁴: cf. 3 Macc 4⁹): *Syll* 588²⁰⁰ (c. B.C. 180) **ἄλλα χρ[υ]σᾶ παντοδαπά προσ]ηλωμένα**, *ib.* 349 (= 3764)⁶ (c. B.C. 45) **ταῦτα ἐν δέλτῳ χαλκῆι γεγραμμένα προσηλώσαι ἵνα ἐξῆι**, and *ib.* 366 (= 3799)²⁶ (A.D. 38) **τὸ τε ἐργαστήριον αὐτοῦ φανίδιο[ς] προσηλοῦσθαι**. Cf. P Tebt II. 332¹⁶ (A.D. 176) **τὰς θύρ[α]ς ἐξηλώσαν[τ]ες**, "extracting the nails from the doors."

προσήλυτος,

"a proselyte," lit. "one that has come to" Judaism from some Gentile religion, occurs *quater* in the NT, but is not found in classical literature, unless in the Scholium on Apoll. Rhod. i. 834 **καθ' ἑαυτὸν μετόικους διατρίβειν καὶ προσηλύτους** (cited by Hort 1 *Pet.* p. 154). A Cyrenaica inscr., *Preisigke* 1742, records some interesting names—**Ἰωσήφ Κρίσπου . . . Δύκα Γαίου . . . Σάρρα προσήλυτος**.

πρόσκαιρος,

which occurs first in 4 Macc 15^{2, 8, 23}, is used in the NT = "for a season," "transitory" (2 Cor 4¹⁶). The word is found in an edict of Caracalla, P Giss I. 40^{ii.26} (A.D. 215) (= *Chrest.* I. p. 39) **πρ[ο]γαμματίας προ[σ]καίρου**, with the meaning "in season," "opportune": cf. *OGIS* 669¹⁵ (i/A.D.) **τὴν πρόσκαιρὸν τινος ἀδικίαν μειμησάμενος**, where the editor defines it as "temporis cuiusdam rationibus accommodatam," and *Syll* 737 (= 31109)⁴⁴ (A.D. 178) **εἰ τις πρόσκαιρος ἑορτῇ τοῦ θεοῦ**, with reference to a feast which took place on a special occasion. See also *Pelagia-Legenden* p. 12²⁶ **ἐγὼ μὲν ἤλευθήρωσα ὑμᾶς ἀπὸ τῆς προσκαίρου δουλείας**.

προσκαλέω.

For the mid. "call (someone) to myself," which alone is found in the NT (Mt 10¹ *al.*), cf. P Amh II. 35²² (B.C. 132) **προσκαλεσάμενος τὸν Πααλάτιν**, P Fay 12²⁹ (c. B.C. 103) **προσκαλεσάμενοι τὸν τε Διοκλῆν καὶ Ἀμμών[ο]ν**, *Syll* 177 (= 3344)²² (c. B.C. 303) **ἐξέστῳ τὸν ἀποδημῶντα πρ[ο]σκαλέσασθαι ἀπὸ τοῦ ἀρχείου καὶ ἀπὸ τῆς οἰκίας**, and see *Proleg.* p. 157. The pass. occurs in P Tebt I. 58⁵ (B.C. 111) **οὐδ' αὖτως προσκεκλήμεθα**, "we have not yet been summoned."

προσκαρτερέω.

For **προσκαρτερέω**, "continue steadfastly" in a certain course of action, as in Ac 6⁴, Rom 12¹², cf. the oath of a strategus on taking office, P Oxy I. 82⁴ (iii/A.D.) **προσκαρτερῶν τῇ στρατηγίᾳ ἀδιαλόπτως εἰς τὸ ἐν μηδενὶ μεμψθῆναι**. Similarly P Lond 904²⁷ (A.D. 104) (= III. p. 125, *Selections*, p. 73), an order to certain persons to return home, in order that they may carry out the census and **τῇ προσ[η]κούσῃ αὐτοῖς γεωργίᾳ προσκαρτερήσω[σιν]**, "and continue steadfastly in the husbandry that belongs to them," and P Amh II. 65³ (early ii/A.D.) a petition of two brothers, who had been chosen as cultivators of the royal domains, that one of them should be released **ἵνα δυνηθῶμεν καὶ τῇ ἑαυτῶν γεωργίᾳ προσκαρτερεῖν**, "in order that we may be able to attend to our own cultivation as well" (Edd.). Other exx. c. dat. rei are P Oxy III. 530⁸ (ii/A.D.) **ἐπ[ὶ] μάτῃ[ν] δὲ τῷ τοῦ Πανσιρίωνος τοσοῦτον χρόνον προσκαρτερῶ**, "I have been so long engaged with Pausirion's business to no purpose," *Preisigke* 4284¹⁵ (A.D. 207) **ταῖς ἐπιβα[λ]λούσαις ἡμέ[ρ]ιν χρεῖαις προσκαρτερεῖν**, and *Vett. Val.* 220²² **οὐ προσκαρτεροῦσι δὲ ἐλπίδι**.

The verb is common = "attend" a court, e.g. P Oxy II. 261¹² (A.D. 55) **οὐ δυναμένην προσκαρτερήσαι τῷ κριτηρίῳ διὰ γυναικεῖαν ἀσθένειαν**, *ib.* 260¹⁴ (A.D. 59) **προσκαρτερήσω μεχρὶ οὐ ἂ ἔχωμεν πρὸς ἑαυτοὺς ἐγ[β]βασθῆι**, "remain until our suit is decided" (Edd.), and P Hamb I. 4⁷ (A.D. 87) **προσκαρτερήσει (= εἶν) τῷ ἱερωτάτῳ τοῦ κρατίστου ἡγεμόνος . . . βήματι** (see the editor's note).

For the verb c. dat. pers. cf. P Giss I. 79^{ii.9} (c. A.D. 117) **Ἐπαφρόδειτος ἕως τούτου οὐδὲν ἀμελέστερον ποιεῖ, ἀλλὰ προσκαρτερεῖ ἡμῖν καὶ πᾶσι τοῖς πράγμασι σου**, P Lond 196⁸ (c. A.D. 138-161) (= II. p. 153) **προσ[κ]αρτερεῖν τῷ Νεοκίδει**, and P Oxy XIV. 1764⁴ (iii/A.D.) **πολλ[λ]αῖ ἡμέραι (nom. pend.) προσκαρτεροῦμεν Φιλέᾳ τῷ μοσχομαγ[ε]ίῳ**, "for many days we have been waiting for Phileas the butcher."

The verb is used absolutely in PSI. VI. 598⁷ (iii/B.C.) **προσκαρτερήσον οὖν ἕως ἂν Ἐτέαρχος παραγένῃται**.

προσκαρτέρησις.

The only reference for this subst. in LS⁸ is Eph 6¹⁸, and Thayer includes it in his "Biblical" list. Two other exx. can, however, now be quoted from two deeds of manumission from Kertch (Panticapaeum) on the Black Sea. The earlier of these, *Latsyshev* II. 53^{131f.} (A.D. 81), runs—**χωρὶς ἰς τ[ῆ]ν προσ[η]υχὴν θωπείας τε καὶ προσκα[ρτερ]ήσεως**, "besides reverence and constancy towards the place of prayer": see *Deissmann LAE* p. 100f., and, independently, *Hicks JTS* x. p. 571f.

προσκεφάλαιον,

"pillow," "cushion" (Mk 4³⁸: cf. P Eleph 5⁵ (B.C. 284-3) **στρώμα ἄ, προσκεφάλαια β**, P Oxy X. 1277²³ (A.D. 255) **πέπρακα τὸ τρίκλινον καὶ τὰ προσκεφάλαια**, "I have sold the couch and the cushions." In the *Κολακεία* of Theophrastus p. 40^{23f.} (ed. Jebb), the flatterer is represented as **τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι**, "taking the cushions from the slave in the theatre, and spreading them on the seat with his own hands."

προσκληρώω.

In Ac 17⁴, the only occurrence of this verb in the NT, προσεκλήρωθησαν is best understood with a pass. meaning answering to its pass. form, "were allotted to": cf. *OGIS* 257⁵ (B.C. 109) Σελευκείς τοὺς ἐν Πιερίαι τῆς ἱερᾶς καὶ ἀσύλου [ἐξ ἀρχῆς] μὲν τῷ πατρὶ ἡμῶν προσεκλήρωθέντας, with Dittenberger's note. See also P Par 63^{viii.18} (B.C. 164) ἔδει μὲν οὖν δημοδικῆ παιδῆρα προσεκλήρωμένον καὶ μεμνημένον τῆς ἐκ παιδὸς πρὸς τε τὸν ἡμέτερον πατέρα κτλ.

πρόσκλησις.

For this word = "judicial summons," "invitation," which is read in I Tim 5²¹ AD *al.*, we may cite BGU IV. 1131⁵⁴ (B.C. 13) μὴ πρόσφείρειν πρόσκλη(σιν) ἢ διαστολή(ην). See *s.v.* πρόσκλησις.

προσκλίνω,

"incline towards," "attach myself," is found in the NT only in Ac 5³⁶ (cf. 2 Macc 14²⁴), where Blass *ad l.* notes that "apparet de secta magis agi quam de seditione": cf. Clem. R. 47 προσεκλίθητε γὰρ ἀποστόλοις μεμαρτυρημένοις ("attested"), and the intrans. use of the verb in Polyb. iv. 51. 5.

πρόσκλησις.

Like its verb, πρόσκλησις is a NT ἄπ. εἶρ., I Tim 5²¹, where it has the meaning of "partiality." It is found *ter* in Clem. R. (21, 47, 50).

προσκολλάω,

"stick to," "cleave to," is used metaphorically, as in Eph 5³¹ (cf. Mk 10⁷ D) *quater* in a vi/A.D. Will, P Oxy XVI. 1901, in which a man makes certain dispositions with regard to the wife who had been "joined" to him, e.g. 26 τὴν προσκολληθεῖσάν [μοι γυναῖκα. For the subst. προσκόλλησις see P Lond 1177³⁰⁶ (A.D. 113) (= III. p. 189). Cf. *s.v.* κολλάω.

προσκοπέω.

The metaph. use of this word in the NT "stumble at," "take offence at," as in I Pet 2⁸, may be illustrated by M. Anton. vi. 20, x. 30. The verb is found in *Syll*³ 985⁴¹ (i/A.D.), unfortunately in a broken context. For the adj. προσκοπτικός see Vett. Val. pp. 65²⁴, 68²², 212²¹.

προσκυνέω,

"do obeisance to," "worship," used generally of a god, as P Flor III. 332¹¹ (i/iA.D.) καὶ οὐ[τε ἐ]λουσάμην [οὐ]τε προσεκύνησα θεοὺς φοβουμένη σου τὸ μετέωρον. In Ptolemaic inscr. the verb is construed with the acc., never the dat., as often in the NT (see *Proleg.*, p. 64), e.g. *OGIS* 184⁵ (i/B.C.) προσκεκύνηκα τὴν μεγίστην θεὰν κυρίαν Σώτειραν Ἰσων.

P Giss I. 11¹⁴ (A.D. 118) (= *Chrest.* I, p. 523) ἐπ<ε> ἰγὼ οὐ πάρεμι προσκυνῆσαι σε τὸν τιμιώτατον, *ib.* 17¹¹ (a slave to her master—time of Hadrian) (= *Chrest.* I, p. 566) ὄφελον εἰ ἔδυναμεθα πέτασθαι καὶ ἐλθεῖν καὶ προσκυνῆσαι σε, BGU II. 423¹⁵ (ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τὴν χέραν, and P Tebt II. 286²² (A.D. 121-

138) προσκυνεῖ[ν] ὄφειλοντες τὰς ἀναγνω[σ]θείσας τοῦ θεοῦ Τ[ρ]ιαιανοῦ . . . ἀποφ[ά]σεις, "as we are bound to respect the rescripts of the deified Trajan" (Edd.) are exx. of προσκυνέω with an object other than a god, though the last instance falls little short.

Often the verb is without object. Thus P Par 49²² (before B.C. 161 or 160) (= *UPZ* i. p. 309) ἐ[ὰ]ν ἀναβῶ καγὼ προσκυνῆσαι—a very close parallel to Ac 24¹¹: *Syll* 807 (= ³ 1173)² (ii/A.D.) ἐχρημάτισεν (*sc.* Asclepius) ἐλθεῖν ἐπ[ὶ] τὸ ἱερὸν βῆμα καὶ προσκυνῆσαι: P Tebt II. 416⁷ (ii/A.D.) ἐγενάμην εἰς Ἀλεξάνδριαν προσ[κ]υνῆσαι, "I came to Alexandria to pray" (Edd.). In MGR the meaning is weakened into "honour," "offer respects": see Thumb *Hanab.* p. 352.

The subst. προσκύνημα, not in the NT, is used in innumerable pagan letters in the formula τὸ προσκύνημα σου ποιῶ παρὰ (τῷ δεινί) θεῷ and the like, e.g. BGU III. 846² (ii/A.D.) (= *Selections*, p. 93) τὸ προσκύνημά σου [ποι]ῶ κατ' αἰκάστην ἡμαίραν παρὰ τῷ κυρίῳ [Σερ]άπειδει: cf. P Oxy III. 528⁸ (ii/A.D.) τὸ προσκύνημά σου πῶ παρὰ τῇ σε φιλοῦση Θεῳρί, "I perform the act of veneration on your behalf to Thöeris who loves you" (Edd.). For a possible ex. of προσκύνημα ποιέω occurring in a *Christian* letter, see *ib.* XIV. 1775² (iv/A.D.) τὸ προσκύνημά σου ποιῶ καθ' ἐκάστην ἡμέραν παρὰ τῷ δεσπότη θεῷ ἔπως ὀλόκληρόν σε ἀκολάβω: see Ghedini *Lettere*, p. 254 f.

Προσκύνησις is found in the late P Oxy I. 128 *verso*¹⁸ (vi/vii A.D.) ἠγείσθω τῆς ἐπιστι[ο]λῆς ἢ ἐποφειλομένη κατὰ χρέος προσκύνησις τῇ ὑμετέρᾳ ἐνδοξότητι, "in the forefront of this letter we would place our due and fitting obeisance to your excellency" (Edd.).

προσκυνητής,

"a worshipper." For this word in Jn 4²², Deissmann (*LAE*, p. 99) following Cremer (*Addenda* p. 1120) cites from pre-Christian Greek an inscr. from Apamea in Syria (Waddington 3,2720a) containing a decree drawn up in the interests of "the worshippers that come up"—τοῖς ἀνιούσει (ἀνιούσι, Cremer) προσκυνηταῖς. The word is again found in the iii/A.D. inscr. from the same district *CTG* IV. 4474⁵¹.

προσλάλέω,

"speak to," in NT only in Ac 13⁴³, 28²⁰: cf. Theophr. *Char.* p. 104¹⁵ ed. Jebb, where the loquacious man is described as τσαῦτα προσλαλῶν τοῖς παιδοτρίβαις καὶ διδασκάλοις, "chattering at this rate to the trainers and masters."

προσλαμβάνω

is found only in NT in mid. = "take to oneself," "receive": cf. BGU IV. 1141⁹⁷ (B.C. 14) δις προσελαβόμεν αὐτὸν εἰς οἶκον παρ' ἐμέ (cf. Philem 17), P Fay 12¹⁰ (c. B.C. 103) προσλαβόμενος συνεργῶ[ν] Ἀμμώνιον, P Amh II. 100⁴ (A.D. 198–211) προσελάβετο τὸν Κορνῆλιον κοινωνόν, P Oxy I. 71^{ii.9} (A.D. 303) προσελαβόμεν ἑμαυτῆ εἰς βοήθειαν . . . Σεκούνδον, and P Leid Wxviii. 22 (ii/iii A.D.) προσελημμαι τὴν δύναμιν τοῦ Ἀβραάμ. In P Lond 23 *recto*^{ii.21} (B.C. 158) (= I. p. 38, *UPZ* i. p. 153) the verb is used as a *t. t.* for enrolment in the army, προσλαβέσθαι τὸν προνομασμένον μου ἀδελφὸν Ἀπολλώνιον εἰς τὴν

Δεξιλάου σημείον ("a band under one standard"). In *Menandrea* p. 3³² the verb = "borrow."

προσμένω,

"remain," "stay on": P Vat A¹⁶ (B.C. 168) (= *UPZ* i. p. 303) οὐ γὰρ πάντως δεῖ σπενῶς ἐπανάγοντά σε προσμένειν ἕως τοῦ πορίσαι τι, "for, if you find yourself in difficulties, you ought not in any case to remain until you provide something," *Syll*⁹ 615⁷ (B.C. 180) ὅσον χρόνον ἀξίωσαν αὐτὸν τοὶ κατεσταμένοι ὑπὸ τῆς πόλιος, ἐπὶ ταῦτα ποτέμεινε.

προσορμίζω,

"bring to anchor" (Mk 6⁵³): cf. the similar use of προσορμώ in P Leid U^{11.7} (B.C. 343) (= I. p. 123, *UPZ* i. p. 370), where Nektonabos dreams in the Serapeum that he saw a papyrus boat (πλοῖον παπύρινον) προσορμῆσαι εἰς Μέμφιν, and P Goodsp Cairo II⁴ (iv/A.D.) ἐνεβάλου εἰς τὸ προσορμῶν πλοῖον . . . ξέστα[ς] ἰταλικ(οὺς) ἑκατὸν τέσσαρας μόνους.

προσοφείλω.

This NT ἄπ. εἰρ. = "owe besides or in addition" (Philem 19: cf. *Field Notes*, p. 225) is common in our documents, although it is not always easy to distinguish it in meaning from the simple ὀφείλω: P Hib I. 110³⁶ (accounts—c. B.C. 270) προσωφείλησα σὺν [ἀνηλώμασιν, "I owed an additional sum with expenses," *ib.* 63¹⁴ (c. B.C. 265) σὺ οὖν διόρθωσαι αὐτοῖς τὸ λ[ο]ιπὸν δ προσοφείλεις μοι, "do you therefore settle with them the remainder owing from you to me" (Edd.), PSI IV. 360⁷ (B.C. 252-1) ἵνα κο[μ]ίσωνται τὸν προσοφειλόμενόν σοι σίτον (with editor's note), P Par 26⁴⁴ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 17) ἐπιλαβόντα παρ' ἡμῶν τὴν γραφὴν τῶν ὀφειλομένων ἡμῖν δόντων καὶ τίνα πρὸς τίνεα χρόνους προσωφείληται καὶ ὑπὸ τίνων, "when he has received from us the written list of the necessities owing to us and what further debts are due us along with the periods for which they have been owing and the persons who owe them," and P Oxy I. 101⁴² (A.D. 142) δ δ' ἂν προσοφείλησθαι δ μεμισθωμένους ἀποτεισάτω μεθ' ἡμῶν, "any arrears owed by the lessee shall be paid with the addition of half their amount" (Edd.).

προσοχθίζω

occurs in Heb 3^{10,17} in citations from the LXX, where the verb denotes "am disgusted with," "abhor." For the subst. προσόχθισμα see 3 Kingd 16³².

προσπαίω.

It is difficult to find any good parallel for the meaning "fell upon," "struck against" which προσέπεσαν requires in Mt 7²⁵ (but see Prov 25²⁰, Sm Ps 90(91)¹²). In these circumstances Lachmann has conjectured a reading προσέπαισαν, and is supported by Nestle *ZNTW* ix, (1908), p. 252f.

πρόσπειρος,

"very hungry," Ac 10¹⁰: one of the rapidly decreasing number of NT words, of which it can be said, "Not found elsewhere" (Grimm).

προσπίπτω.

For the literal meaning "fall upon" in Mt 7²⁵ see *s.v.* προσπαίω, and for the derived sense "fall at one's feet," "supplicate," cf. the Christian amulet BGU III. 954³⁰ (vi/A.D.) (= *Selections*, p. 134) ἄγχι Σέρηνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείως ὑγιανῶ.

The verb is common in our sources = "befall," "happen," e.g. PSI VI. 614¹³ (iii/B.C.): γράφε δὲ καὶ Ἡραγόροι, ἕάν τι σοὶ προσπίπτῃ τῶν καθ' αὐτόν, ἐπιμελῶς, *ib.* IV. 340¹³ (B.C. 257-6) ὄ[σ]τε μὴ δεμίαν ὑποψίαν ἐκείνωι γε προσπεσεῖν, P Hib I. 78⁴ (B.C. 244-3) ὅταν λειτουργία προσπέσει ἀπολύειν αὐτούς, "to release them when service falls to their lot," P Par 39⁹ (B.C. 161) (= *UPZ* i. p. 143) καθότι προσπίπτει μοι, BGU IV. 1206¹⁶ (B.C. 28) ἕάν τι ἄλλο προσπέσει, σημανῶι σοι, and *ib.* III. 1011^{ii.12} (ii/A.D.) κἄν τί σοι προσπίπτῃ περὶ τῶν ἐναντίων. In P Cairo Zen 59031⁷ (B.C. 258) reference is made to some iron as a necessary part of a boat's equipment—τὸ [ν σ]ῆθη[ρ]ον δν [ἀ]ναγκαῖον ἦν ὑπάρχειν ἐν τῷ πλοῖωι πρὸς τὰς προσπιπτόσας χρεῖας. P Petr II. 38 *verso* (c)⁴⁶ (Ptol.) τὰ προσπ[ίπτ]ον[τα] describes cases "falling" to a judge to decide.

An interesting use of the verb shows it = "come to my ears or to my knowledge," e.g. P Par 63³⁰ (B.C. 164) (= P Petr III. p. 20) ἡμῖν προσπέτωκεν, Witkowski² p. 96⁸ (B.C. 131-0) (= P Revill Mél p. 295, *Archiv* ii. p. 518) προσπέτωκεν (γὰρ) Παῶν ἀναπλεῖν ἐν τῷ τῦβι <μ(η)νί>, and P Oxy VII. 1027⁷ (i/A.D.) προσπέσεῖν μοι.

προσποιέω.

In P Oxy I. 121²¹ (iii/A.D.) μὴ προσποιήσης πρὸς τοὺς κυρείους αὐτῶν, the editors translate "don't make over anything to their masters," but suggest that the verb may have the sense of the mid. "don't make any pretence." This is the meaning generally given in its only NT occurrence Lk 24²⁸ (cf. Job 19¹⁴), but see Plummer *ICC ad l.*

Other exx. from the Κοινή are P Oxy III. 531⁵ (ii/A.D.) μὴδὲν προσποιήθης ἕως ἐπ' ἀγαθῷ πρὸς σὲ παραγένο(=ω)-μαι, "claim nothing until I come to you auspiciously" (Edd.), and the fragmentary PSI III. 220⁸ (iii/A.D.) προσπειθήθην. See also the description of the ironical man in Theophr. *Char.* p. 52¹⁰ (ed. Jebb) προσποιήσασθαι ἄρτι παραγεγονέαι, "be will pretend that he has just arrived," cf. ¹⁴.

προσπορεύομαι,

"come near," "approach," is now read by Crönert and Wilcken (see *Berichtigungen*, p. 126) in P Eleph 18⁵ (B.C. 223-22) προσπο[ρ]εύονται ἀγοράζοντες κτλ.: cf. P Magd 27⁹ (B.C. 218) μὴ ἐπιτρέπη προσπορεύεσθαι, P Par 50³ (B.C. 159) (= *UPZ* i. p. 365) Ἀπολλώνιον εἶδον, προσπορεύεται μοι, P Amh II. 33¹⁷ (c. B.C. 157) τοὺς προσπορευομένους συνηγόρους πρὸς τὰς προσοδικὰς κρίσεις, "advocates who take up revenue cases" (Edd.), and from the inscr. *Syll* 177 (= ³ 344)¹¹² (c. B.C. 303) διὰ τὸ τὰ ἐκ τῶν προσόδων γινόμενα κατὰ χρόνους προσπορεύ[ε]σθαι ὑμῖν μακροτέρους.

In the NT the verb is used only in Mk 10³⁵, and is

one of many exx. of this writer's preference for compounds of *πορεύομαι*: indeed, except in 9⁹⁰, he does not use the simple verb at all. As Mark's Greek culture was manifestly small, Harnack's thesis in his "Sayings of Jesus" as to the connexion between culture and compound verbs cannot pass unchallenged: see further *Exr.* VII. vii. p. 411 f.

προσρήγνυμι,

"dash against," Lk 6^{48f.}: cf. M. Anton. iv. 49 *δμοιον εἶναι τῇ ἄκρῃ ἢ διηκεῶς τὰ κύματα προσρήσεται*, "he like the promontory whereon the waves break unceasingly."

προστάσω,

"appoint," is read in the critical text of Ac 17²⁰: cf. P Amh II. 29²⁰ (c. B.C. 250) *βασιλέως προσταξάντος . . .*, and P Tebt I. 7¹ (B.C. 114) *βασιλέων προσταξάν[τ]ων μηθένα τῶν ἐπὶ τῶν κριτηρίων καὶ τῶν ἀλλ[λ]ων τῶν πρὸς χρεῖαις δέχουσαι ἐγκλήματα . . .*, "the sovereigns decree that neither anyone who exercises judicial functions nor any of the other officials shall receive complaints . . .," where the editors note that the formula *βασιλέων προσταξάντων* "appears to be used in cases where the following decree is not quoted in its exact words, whether because it was extracted from a series or because the construction is altered to *oratio obliqua*." See also P Reinach 18²¹ (B.C. 108) *παρὰ τὰ . . . προσταγαμένα*. The verb is common in the inscr., e.g. *Syll* 365 (= 798)¹⁶ (A.D. 37) *ὁ δὲ δήμος . . . προσέταξε τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι αὐτοῖς*, and *ib.* 523 (= 578)²⁸ (ii/B.C.) *μη ποιήσας τι τῶν προσταγαμένων ἐν τῷ νόμῳ τῷδε*. For the subst. *πρόσταγμα* cf. P Cairo Zen 59034¹⁹ (B.C. 257) *καλῶς οὖν ἔχει, Ἀπολλώνιε, ἐπακολουθησαί σε τοῖς ὑπὸ τοῦ θεοῦ προσταγμασιν*, and for *προσταγή* cf. Diog. Oenoand. p. 18² (ed. William).

προστάτις.

We can supply no instance of the fem. *προστάτις* (Rom 16²), "protectress," "patroness," from our sources, but the masc. *προστάτης* is common in various connotations, e.g. BGU IV. 1136² (c. B.C. 11) *Ἀπολλώνιος . . . Τρύφωνι . . . προστάτη ἐράν[ων] χαίρειν*, P Oxy II. 299⁴ (late i/A.D.) *Διονυσίῳ προσ[τ]άτη Νεμερῶν κέρκηκα (δραχμᾶς) ἦ*, "I have also lent Dionysius, the chief man of Nemeae, 8 drachmae" (Edd.), and *ib.* XI. 1150⁴ (vi/A.D.) *ὁ θεὸς τοῦ προστάτου ἡμῶν τοῦ ἁγίου Φιλοξένου*, "the god of Saint Philoxenus our patron." The title is applied to the office-bearer in a heathen religious association in Foucart *Associations Religieuses* p. 202, No. 20³⁴ (Imperial times) (= *CIG* I. 126) *δοκιμα[ξέ]τω δὲ ὁ προστάτης [καὶ ὁ] ἀρχιεραριστῆς καὶ ὁ γραμματεὺς καὶ οἱ ταμίαι καὶ σύνδικοι*: cf. SH *ad Rom l.c.*, and Otto *Priester* ii. p. 75, n.¹ See also *CR* i. p. 6, and Field *Notes* p. 166.

For the verb *προστατέω*, cf. P Petr II. 13(19)⁴ (c. B.C. 252) (= Witkowski², p. 18) where a son writes to his father, *οὐ μὴν οὐδὲν ἐμοὶ [ἔ]σται με[ξέ]ρον ἢ σοῦ προστατήσα[ι] τὸν [ἐ]πιλοῖπον βίον, ἀξίως [μὲ]ν σοῦ, ἀξίως δ' ἐμοῦ*, "there will be nothing of more importance for me than to look after you for the remainder of life, in a manner worthy of you, and worthy of me": for the subst. *προστασία*, cf. P Par 63¹¹⁸ (B.C. 164) (= P Petr III. p. 28) *τοῦ προγεγραμμένου πλῆ-*

[θο]υς προστασία [π]ροσεδρεύων, "putting pressure on the leaders of the persons just described" (Mahaffy): and for the adj *προστατικός*, cf. P Oxy XVI. 1857¹ (vi/vii A.D.) *ἀπέστειλα τῇ ὑμετέρῃ προστατικῇ μεγαλοπρεπέα . . .*, "I send to your protecting magnificence . . ."

προστίθημι,

"add." With Heb 12¹⁹ we may compare *Chrest.* II. 372^{v. 11} (ii/A.D.) *καὶ προσέθηκεν Ἐχθὲς ἐφης ἄλλους ἐσχηκέναι παῖδας*, and P Strass I. 41²¹ (A.D. 250) *Σαραπίων βήτωρ προσέθηκεν* (his *λόγος* follows). Other exx. of the verb are P Oxy III. 471² (ii/A.D.) *π[ρ]οσθήσω τι κύριε περ[ὶ] οὗ θαυμάσεις οἶμαι*, "I will add a fact, my lord, which will, I expect, excite your wonder" (Edd.), *ib.* VII. 1062⁴ (ii/A.D.) *προσθεῖς ὅτι τὰ θέρέα ἐστὶν τὰ κρείσσονα*, "adding that the summer ones (*sc.* fleeces) were the best" (Ed.), P Ryl II. 153²⁷ (A.D. 138-161) *ταῦτα οἱ προγεγραμμένοι ἐπίτροποι[ι] μου καὶ κληρονόμοι[οι] μετελεύσονται καὶ προσθήσουσιν τῷ υἱῷ μου*, "these (*sc.* certain allowances) shall be claimed by my aforesaid guardians and heirs and delivered to my son" (Ed.), BGU I. 8¹¹ 15 (A.D. 248) *ἐδηλώθη προσθεῖσθαι εἰς ἀριθμ[η]σιν μην[ὸ]ς Παιῶν*, and *Ostr* I 159³ (ii/iii A.D.) *πρόσθεσ εἰς ὄνομα(α) Ἐπιων(ύχου)*, "put down to the account of Eponychus." With the use of the verb in Ac 2⁴¹ Preuschen (*HZNT ad l.*) compares Demosth. xviii. 39 *ὅσα ἐκουσίως προσετίθετο τῶν πολισμάτων*.

The confident assertion of Hebraism in the idiom *προσέθετο πέμψαι*, which Luke (20^{11f.}) deliberately substitutes for the *πάλιν ἀπέστειλε* of Mk 12⁴, needs some reconsideration: see *Proleg.* p. 233. Helbing (*Gr.* p. iv.), goes so far as to call it "a good Greek construction," adding naturally that its extreme frequency in the LXX is due to "mechanical imitation of the original." The very fact that no other Hebraism has ever been discovered in Josephus (see Thumb *Hellen.* p. 125 f., Schmidt *Jos.* p. 514 ff., Deissmann *BS* p. 67 n.¹) might be fairly held to prove that the locution was really Greek.

προστρέχω,

"run up to," "approach": cf. the metaphorical use in P Oxy II. 247¹² (A.D. 90) *ἀπογράφου[μαι] τῷ ὁμογνησίῳ μου ἀδελ[φῷ]* . . . *προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ*, "I register for my full brother who is approaching the legal age" (Edd.).

προσφάγιον.

In the private account P Oxy IV. 736⁴⁶, 69 (c. A.D. 1) a half obol and 2½ obols respectively are set down for *προσφάγιον*, which the editors render "relish" (similarly in *ib.* 739¹⁰, 12). In the same account 61; 62; 62 *ὄψων* and *ὄψάριον* are translated "sauce." But the plentiful evidence from Hellenistic writers in Wetstein *ad Jn* 6⁹ would seem to show that *ὄψων* and *ὄψάριον* meant "fish" predominantly as early as Plato, and ordinarily in later times as in Athenaeus. In the same way, to judge from the papyrus evidence, *προσφάγιον* is best understood of some staple article of food of the *genus* fish, rather than of a mere "relish." Thus in P Oxy III. 498³⁹ (ii/A.D.) it is provided that a stone-cutter's wages are to be so many drachmae a day along with *ἄρτον ἓνα καὶ προσ-*

φάγιον, and in P Grenf II. 77²¹ (iii/iv A.D.) (= *Selections*, p. 121) provision is made ὑπ(έρ) δαπάνης ἐν ψωμίσι καὶ προσφαγίοις (δραχμαὶ) ἰδ̄, "for outlays in delicacies and foods 16 drachmae." It would, therefore, be to one of the articles of an ordinary meal that Jesus' question referred in Jn 21⁶, where the RV rendering is supported by the Lewis Syriac, and by *d* of the Old Latin (*aliquid manducare*). See further *Field Notes*, p. 109, and Abbott *Joh. Gr.* p. 193 f.

πρόσφατος,

derived from πρόσ and the root of φόνος, ἐπέφνον etc., means originally "fresh-killed" (see Boisacq p. 816 for alternative derivations), but the second element in the compound died out quite early, and the word came to be used generally, "new," "fresh," "recent," as e.g. in the medical receipt P Oxy VIII. 1088²⁵ (early i/A.D.) ἔλλεβόρου λευκοῦ προσφατώτερον τρίψας, "pound fresh some white hellebore" (Ed.). In *Michel* 1501²⁴ (B.C. 103-2) τὰς [ἐ]λ[ά]σας τὰς προσ[φ]άτους, the adj. is used of "fresh," not salted, "olives": cf. Menander *Fragm.* p. 132 ἐν προσφάτοις ἰχθυοῖσι τετραμμένα, "brought up on fresh fish."

Phrynichus (p. 374, ed. Lob.) discusses whether in view of the word's etymology it is right to say πρόσφατον πρᾶγμα or only πρόσφατος νεκρός and the like, and finds an answer in a line of Sophocles *Andromeda*—

μηδὲν φοβείσθε προσφάτους ἐπιστολάς.

See also Rutherford *NP* p. 471 f. and Pearson on *Soph.* fr. 128.

προσφάτως,

"recently" (Ac 18²), occurs in P Par 63^{viii.10} (B.C. 164) ταύτην (sc. αἰρεσιν) γὰρ ἀπέγνωκα ἴδιον προσφάτως [π]ροσεληφθαί (i.—ἡφθαί) φίλον. It is also found in Polybius, LXX, and Aristeas, which demonstrates its genuine vernacular character, as P Par 63 by itself would not do. We can also cite it from *OGIS* 315²⁸ (B.C. 164-3) τῷ ἀδελφῷ Ἐληλυθῆτι [π]ροσφάτως ἐπὶ τῷ σ[τ]ρα[τ]όπεδον: cf. Epicurus *Ep. ad matrem* fr. II B 4 (Linde p. 48) and Diog. Oenoand. p. 60⁴ (ed. William), cf. p. xxvii. ff.

προσφέρω,

"bring to," "present," is seen in P Fay 21¹⁷ (A.D. 134) τὰ βιβλία προσφέροντες ο[π]ίς ὀφίλουσιν, "presenting their accounts to their creditors," P Giss I. 50¹⁸ (A.D. 259) προσφέρων τῇ πόλει . . . δραχμὰς δεκαεπτὰ ὀβολόν, and P Meyer 23³ (end iv/A.D.) παρὰ Τιθοῆτι τῷ προσφέροντί σοι ταῦτά μου τὰ γράμματα: cf. P Par 63¹² (B.C. 164) (= P Petr III. p. 18) καλῶς ποιήσεις τὴν πᾶσαν προσενεγκάμενος ἐκτένειαν, "you will do well in using every effort" (Mahaffy), and P Tebt I. 33¹⁸ (B.C. 112) (= *Selections*, p. 31) τὴν πᾶσαν προσενέγκαι σπουδῆν.

The force seen in Heb 12⁷ appears in P Par 46²⁰ (B.C. 152) (= *UPZ* i. p. 338) where Apollonius appeals to his brother Ptolemaeus to examine personally into his grievance against a third party—νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολοθῆκόντά σε τῇ ἀληθείᾳ πικρότερον προσενεχθήσεσθ' αὐτῷ, "when you have investigated the truth you will deal with him most severely": cf. *Syll* 371 (= ³807)¹⁸ (A.D. 54) προσενεχθεὶς φ[ι]λανθρώπως πᾶσι τοῖς πολέταις, and P Lond 1912²⁵ (A.D. 41) ὄ(= οἱ) γὰρ <ἔρ>χοντες . . .

μετριώτεροι ἡμῖν προσενεκθήσονται τῶν ἐν ταῖς ἀρχαῖς χρόνον, "for the magistrates will behave with greater circumspection during their term of office" (Bell).

On the marriage contract P Oxy III. 496⁶ (A.D. 127) the editors remark that "προσφέρεισθαι is the word commonly used of property brought to the husband by the bride." So in the oldest extant Greek papyrus P Eleph I⁴ (B.C. 311-10) (= *Selections*, p. 2) the bride is described as προσφερομένην εἰματισμὸν καὶ κόσμον valued at 1000 drachmae: similarly BGU IV. 1100¹¹ and 1104¹¹ (time of Augustus). In P Tebt II. 407¹⁰ (A.D. 199?) ἃ σοὶ προσηνέχθη is "what was settled" upon the writer's daughter. A somewhat similar use is seen in *OGIS* 221¹¹ (B.C. 280-261) διὰ τὴν πρὸς ὑμᾶς εὐνοίαν προσενέγκασθαι πρὸς τὴν ὑμετέραν πόλιν, with reference to the gifting of royal land for the benefit of an adjoining city: see Dittenberger's note.

Grimm says the verb is "hardly to be found in native Greek writ." for *sacrificing*. Something very like it comes in the legal report BGU IV. 1024^{vii.26} (iv/v A.D.) of the poor girl whom her mother sold to shame, who ζῶσα [π]ροσεφέρετο τοῖς βου[λο]μένοις ὡς νεκρά.

For the conative impf. in Heb 11¹⁷ προσέφερον see *Proleg.* pp. 129, 238, 247, and for the double compound προσαναφέρω see P Tebt I. 16⁸ (B.C. 114) τυγχάναι προσανενηνοχῶ <ς> σοι δι' ἑτέρας ἐπισ(τολῆς), "I reported to you in another letter" (Edd.).

προσφιλής.

This Pauline word (Phil 4⁸) = "pleasing," "agreeable," is used of persons in PSI IV. 361⁹ (B.C. 251-0) πᾶσιν τοῖς παρ' αὐ[τ]οῦ προσφιλής εἰμι ὅσοι αὐτὸν σέβονται, and in the torn letter BGU IV. 1043²⁴ (iii/A.D.) ὅλως [π]ροσφιλής σου γεν[όμενος] (?) . . . In a letter by Plotina, the wife of the Emperor Trajan, written in A.D. 121, she describes Trajan's successor Hadrian as ἐμοὶ . . . προσφιλεστάτῳ [ε] κατὰ πάντα. The adj. is common in epitaphs, e.g. *Kaisel* 324⁹ Δύρ[ηλ][α] . . . προσφιλής χαίρει: cf. also Vett. Val. p. 121⁸³ περικτῆσονται καὶ προσφιλείς γενήσονται. For the adv. cf. *OGIS* 331⁹ (mid. ii/B.C.) συντετελεκότος τὰ ἱερά . . . ἄξ(ως) τοῦ θεοῦ, προσφιλῶς δὲ τῷ τε ἀδελφῷ καὶ ἡμῖν.

προσφορά.

Like its verb, the subst. is used of dowry in marriage contracts, but not with the same frequency: cf. e.g. P Tebt II. 351¹ (ii/A.D.) προσφο(ρᾶς) οἰκ(ῆς) of the gift of a house from a mother to her daughter on the occasion of her marriage, and P Ryl II. 154^{10,20} (A.D. 66); see also *Archiv* iv. p. 138, and the editors' introd. to P Ryl II. 155. In the medical P Tebt II. 272⁵ (late ii/A.D.) προσφορά has reference to the "increase" of bad symptoms, and apparently it is = "contribution" in P Oxy X. 1253⁹ (iv/A.D.), where it is associated with ἐξαγυρισμός (see also *ib.* 1322 (A.D. 413)): cf. the similar use of the adj. in P Tebt I. 88¹⁵ (B.C. 115-4) ἄλλο πρόσφορον ("revenue") μηθὲν ἔχειν.

From a later date, P Oxy XVI. 1898²³ (A.D. 587), comes the receipt for a gift of wheat paid as τὴν ἀγίαν προσφορὰν to an hospital. In their note *ad l.* the editors point out that in Byzantine times προσφορά is = (a) "a mass or other commemorative office for the dead, and so, eventually, the

mass itself," and (δ) "a gift made to a church or monastery for this purpose": see further the elaborate note *ad* P Mon I. 8^a.

προσφώνέω

is included by Maysers (*Gr.* p. 34) among the poetical verbs which have passed into the Κοινή. For the meaning "address," "give speech to," as in Ac 22^a, we may cite P Petr II. 38(δ)³ (B.C. 242) *παρὰ δέ σου οὐθ[ἐ]ν ἡμῖν προσφώνηται*, "whereas from you not a word has been uttered" (Ed.), *Chrest.* I. 27 verso¹⁵ (ii/A.D.) *περὶ τούτου ὡς ἔδοξε[ν]*, *προσφωνησάτω ἡμῖν ὁ πρυτανικός*.

From this it is an easy transition to the more official sense of "report," as in P Ryl II. 83¹⁰ (A.D. 138-161) where a tax-collector states to the commission appointed to receive his accounts, *προσφώνω περὶ τοῦ μηδέν μοι διαγεγρά(φ)θαι ὑπὲρ [λ]ημμάτων ἰδίου λόγου*, "I report to you that nothing has been paid to me on behalf of the revenues of the privy purse" (Edd.), BGU I. 16¹² (A.D. 159-160) (= *Selections*, p. 84) *ἐπιζητοῦσι ὑμ[ῶ]ν εἰ [οὐ]τως ἔχει προσφώνουμέν*, "to your enquiries whether these things are so we report," with reference to certain charges against a priest, P Oxy I. 51⁹ (A.D. 173) a public physician is instructed to inspect the body of a man who had been hanged, and *προσφώνησαι* regarding it, and similarly *ib.* III. 475⁸ (A.D. 182), VI. 896³⁰ (A.D. 316): cf. I Esdr 2²¹. The account of Nero's speech to the Greeks on freedom in A.D. 67, *Syll* 376 (= 814)⁸, is introduced with the words, *συνελθόντων τῶν ὀχλῶν ἐν ἐκκλησίᾳ προσεφώνησεν τὰ ὑπογεγραμμένα*.

The word is found associated with ὁμολογέω with the meaning "avow," "acknowledge," in P Gen I. 68¹ (A.D. 382) *προσεφ[έ]ψ[εν] καὶ ὁμολόγησεν Ἀν[δ]ρ[ῆ]λιος Περγάμιος*, and in P Leid G²⁰ (B.C. 99) (= I. p. 43) the editor (p. 47) thinks that *προσφώνέω* has the meaning *compellandi, cum reprehensione admonendi*.

For *προσφώνησις* cf. P Grenf I. 35⁶ (B.C. 99) *ἐγράψαμεν ὑμῖν ὑπὲρ ὧν βουλόμεθα, μηδεμιᾶς προσφώνησεως προσπεπωκυίας*, and see Preisigke *Fachwörter s.v.*

προσωπολημπτέω,

"have respect of persons," "favour specially" (Jas 2⁹). The verb and the two cognate substantives *προσωπολήμπτης* and *προσωπολημπία* are not found in the LXX, and may be reckoned amongst the earliest definitely Christian words. They belong to Palestinian Greek, being derived from *πρόσωπον λαμβάνειν*, the Hebraistic *לָבַחַן פְּנֵי*, "lift the face" on a person, in the sense of being favourable to him, and hence, as always in the NT, to "show undue favour or partiality."

προσωπολήμπτης.

See *s.v.* *προσωπολημπτέω*.

προσωπολημπία.

See *s.v.* *προσωπολημπτέω*.

πρόσωπον,

"face": cf. P Par 47³ (B.C. 152-1) (= *UPZ* i. p. 332, *Selections* p. 22) *ι μὴ μικρόν τι ἐντρέπομαι, οὐκ ἂν με ἴδες τὸ πρόσωπον*, "but for the fact that I am a little ashamed,

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you would never again have seen my face," and *ib.* 51³⁰ (B.C. 159) (= *UPZ* i. p. 360) *εἶχον πρόσωπον καλὸν «εἶχον» καὶ οὐκ ἤθελον οὐθενεὶ διξαί μου τὸ πρόσωπον διὰ τὸ καλὸν αὐτὸν εἶν[α]*, where also note the form *πρόσωπον* by *metathesis* (Maysers *Gr.* p. 189). From this literal meaning it is an easy transition to the more general sense of "outward appearance," and thence to the frequent use of the word in the Κοινή as practically equivalent to our "person": see e.g. P Oxy XIV. 1672⁴ (A.D. 37-41) *ξένοι προσώποις*, "to strangers," *ib.* II. 237^{vii.24} (A.D. 186) *ὁμοίαις ὑποθέσεως ἀκούσαντα [ἔ] Αἰγυπτιακῶν προσώπων*, "having heard a similar plea advanced by Egyptian witnesses" (Edd.), P Ryl I. 28⁸⁸ (iv/A.D.) *ἐκ νεωτέρου προσώπου*, "from a young person," P Oxy VIII. 1033³ (A.D. 392) *ἔνεκεν τῆς παραστάσεως διαφόρων προσώπων*, "for the production of various persons," *ib.* VI. 904⁸ (v/A.D.) *ἢ δι' ἑαυτοῦ ἢ διὰ οὐδὲ ποτε προσώπου*, "either by himself or by some other person," and *ib.* I. 135¹⁹ (A.D. 579) *ἀποκρινόμενος εἰς ἅπαντα τὰ ὄρῶντα τὰ αὐτοῦ πρό[σ]ωπον ἦτοι τὴν τοῦ ἐναπογράφου τύχην*, "responsible for all that regards his person or the fortunes of him who has been entered as a cultivator" (Edd.). See also *Philologus* lxxiii. (N.F. xvii), 1904, p. 155 f. where Praechter quotes various passages from late Greek showing *πρόσωπον* = "soziale Persönlichkeit," "Ansehen," e.g. Polyb. v. 107. 3 *ἔξήτουν ἡγέμονα καὶ πρόσωπον ὡς ἱκανοὶ βοηθεῖν ὄντες αὐτοῖς* (said of the Egyptians, who desired to overthrow the rule of the Ptolemy).

For prepositional phrases with *πρόσωπον*, we may cite P Oxy VI. 903⁸ (iv/A.D.) *πολλὰ ἀσελήγηματα λέγων εἰς πρόσωπόν μου*, "using many terms of abuse to my face," a wife's accusation against her husband, BGU III. 909¹² (A.D. 359) *πολλὰς ἐ(= αἰ)[σ]χρολογίας εἰς πρόσωπόν μου ἐξαιπών*, P Petr III. 1^{ii.8} (Ptol.) *κατὰ πρόσωπον τοῦ ἱεροῦ*, "in front of the temple," P Ryl II. 76¹² (late ii/A.D.) *κατ' οἶκον εἶναι τὴν διαίρεσιν τῶν κτημάτων καὶ μὴ κατὰ πρόσωπον*, "that the division of property should be made according to households and not individuals" (Edd.), similarly *ib.* 269⁴ (ii/A.D.), P Lond 479⁸ (iii/A.D.?) (= II. p. 256) *ἐβουλόμην μὲν ἐγὼ ἰλθεῖν εἰς σοὶ κατὰ [π]ρόσωπον ("face to face") διηγήσομαι τὰ συνβάντα μοι*, P Oxy VII. 1071¹ (v/A.D.) *καθὼς καὶ κατὰ πρόσωπον παρεκλήθης παρ' ἐμοῦ*, "as you were urged in person by me" (Edd.), and *ib.* XVI. 1840¹ (vi/A.D.) *πάντα ὅσα κατὰ πρόσωπον εἶπόν σοι*. For *κατὰ πρόσωπον* as a *term. techn.* in judicial phraseology = *coram*, we may cite from the inscrr. *Magis* 93 b¹¹ (after B.C. 190) *κατὰ πρόσωπον λόγους ποιέσθαι*, *Priene* 41⁶ (B.C. 136) *λόγους ἐποήσαντο κατὰ πρό[σ]ωπον πρὸς Πιρην[ε]ίς*, and *OGIS* 441⁶⁸ (B.C. 81) *πρεσβευταῖς Στρατονικίων κατὰ πρόσωπον ἐν τῇ συγκλήτῳ φιλανθρώπως ἀποκριθῆναι*: cf. Ac 25¹⁶, 2 Cor 10¹. With *πρὸ προσώπου* (Ac 13²⁴) cf. Herodas VIII. 59 *ἔρρ' ἐκ προσώπου*, "out of my sight": see Headlam's note *ad* *l.*

For the extent to which these prepositional periphrases are to be regarded as Hebraistic in the NT cf. *Proleg.* pp. 14, 81, 99, and for the LXX cf. Thackeray *Gr.* i. p. 43 f.

προτάσσω,

"appoint beforehand," is read in the TR of Ac 17²⁶ (cf. 2 Macc 8³⁶): cf. P Oxy VIII. 1112¹⁶ (A.D. 188) *Ἀπολλώνιος[ς] ὁ προτεταγμένος*, "Apollonius the aforesaid," *ib.* VI. 889¹⁶

(iv/A.D.) τοῦ προτεταγ[μένου] (sc. ἐπιστάλατος, or the like), and P Amh II. 145²⁴ (iv/v A.D.) τοῦτο γὰρ προτάττεσθαι ἐβλογον, "for it is right that this should be put in the foremost place" (Edd.).

προτείνω.

In Ac 22²⁵, its only occurrence in the NT, this verb seems to be used not of binding or tying with thongs (AV, RV), but rather of "stretching forward" with thongs, so as to cause a tense posture for receiving blows (see Field *Notes*, p. 136 f.); cf. P Leid W^{xviii}.⁸² (ii/iii A.D.) (=II. p. 145) ἰς τὸν βορρᾶν (i. εἰς τὸν βορρᾶν) τὴν μίαν πύξιν (i. πυγμὴν) προτί (= εἰ)νας, "versus septemtrionem unum pugnium extendens." For the derived meaning "put forward," "propose," cf. P Par 63¹⁶¹ (B.C. 164) (= P Petr III. p. 32) ἀσμενῶς ἐπίδειξασθαι τὸ προτεινόμενον, "to receive what is proposed cheerfully" (Edd.), and OGIS 315⁵⁸ (B.C. 164-159) χλωρός δ' ἔπτονότατος ἦν τὰ Ῥωμαϊκὰ προτεινὼν καὶ οὐθενὶ τρόπῳ συμβουλευῶν οὐθεν ἄνευ κείνων πράσσειν.

πρότερος.

The comparative rarity of πρότερος in the NT, where it occurs only eleven times (never in Lk), as contrasted with the 200 appearances of πρώτος, meets us again in the papyri. For the adj., as in Eph 4²², cf. P Fay 34⁹ (A.D. 161) κατὰ τὴν τῶν προτέρων ἡτῶν συνήθειαν, "according to the custom of former years," and for the neut. used adverbially see BGU IV. 1096⁴ (i/ii A.D.) δὴν (sc. γραμματέα) πρότερον εἶχον P Lond 1221¹⁹ (A.D. 105) (= III. p. 25) ἐν οἷ[κ]τ[α] πρότερον Κλαυδίας, and with the art. P Tebt II. 302⁶ (A.D. 71-2) ἀρούρας φῶδ τὸ πρότερον τῶν προκί[μ]νων θεῶν, "500½ aouras which previously belonged to the aforesaid gods."

In view of these exx. we are probably right in understanding τὸ πρότερον in Gal 4¹³ in the general sense of "previously," "originally," rather than "on the former of two visits" (cf. Lake *Earlier Epp. of St. Paul*, p. 265 f.): so also in all the other appearances of the phrase in the NT.

In the following exx. πρότερον is best rendered by our English "first"—P Petr I. 29¹⁵ (iii/B.C.) γίνωσκε δὲ καὶ δεῖ ὕδωρ ἕκαστος τῶν ὄρων τὴν ἀμπελον φυτευομένην πρότερον δεῖν φασίν, [ο]ὐδ[ὲ] ὑ[πάρ]χουν, "know, also, that each of the watchers says that the planted vines want water first, and that they have none" (Ed.), P Oxy X. 1281⁹ (A.D. 21) ἐφ' ᾧ κομιζομένου [τοῦ] Ἰωσήπου ταῦτα πρότερον δώσει λόγ[ο]ν τούτων, "on condition that when Joseph receives it he shall first render an account of it" (Edd.), and P Fay 32¹⁵ (A.D. 131) ἐὰν δέ τι κατὰ τούτ[ου] ἐξοικονομῶ πρότερον ἀποδιξῶ ὑπάρχειν, "if I alienate any of my rights over it, I will first establish my title to the ownership" (Edd.). See also s.v. πρώτος.

προτίθημι

is very common in the papyri = "proclaim," "set forth" publicly, an edict or notice, e.g. P Oxy I. 34 versoⁱⁱⁱ.¹⁴ (A.D. 127) προτεθήτω, "let this edict be publicly issued" (Edd.), *ib.* VIII. 1100⁹ (A.D. 206) διατάγματος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτῃ πόλει τῶν Ἀλεξανδρέων ἀντίγραφον, *ib.* XIV. 1633³⁷ (A.D. 275) δημ(οσί)α προτεθή(η). Cf. P Tor I. 11¹¹.⁸ (B.C. 116) ἐνέβαλον ἐντεῦθεν εἰς τὸ προτεθῆν ("expositum") ὑπ' αὐτῶν ἀγγεῖον ("vas") ἐν τῇ Διοσπόλει,

P Amh II. 85¹⁹ (A.D. 78) ἐὰν φαίνη<ται> προτεθ[ῆ]ναι τῆσδε τῆς μισθώσεως ἀντίγραφον ἐπὶ τὰς καθηκούσας ἡμέρας δέκα, "subject to your consenting to the publication of this lease for the legal period of ten days" (Edd.), BGU II. 372ⁱⁱ.¹⁸ (A.D. 154) ἔστω π[ρο]θεσμία [αὐτο]ῖς, ἐξ οὗ ἂν τοῦτ[ο] μου τὸ διάταγ[μα] ἐν ἐκά[στ]ῳ νομῶ προτεθῆ ἡμέρας ᾗ, "let their limit of time be three months from the date of publication of my edict in each several nome," and P Strass I. 22⁸ (iii/A.D.) προτεθή ἐν Ἀλεξανδ[ρ]είᾳ ἢ (ἔτει) Φαρμουθὶ κδ.

This meaning of "set forth publicly" is preferred for προέθετο by SH *ad Rom 3*²⁵ (cf. Deissmann *BS* p. 129 ff.); but Moulton on the strength of an inscr. suggests that the meaning may rather be "offered," or "provided" for a propitiatory gift. The inscr. is *Syll 325* (= ³708)¹⁵ (before B.C. 100) τισὶν δὲ τῶν πολειωτῶν εἰ[ς] λύτρα προπιθῆς (sc. χρήματα) εἰδείξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζομένων εὐομελιηρον, which Moulton renders, "offering money for the ransom of other citizens, he showed himself gracious at every welcoming of those who from time to time safely returned." See further *Exx VIII. i. p. 475 f.*

A medical receipt for quartan fever, P Oxy VIII. 1088⁵⁷ (early i/A.D.), runs—φακὸν πρὸς τοὺς πόδας προπιθῆς, καὶ σκεπάειν ἱματίοις, "apply a warm bottle to the feet, and cover him up with blankets."

προτρέπω.

This NT ἀπ. εἶρ. lends itself easily to illustration in the same sense as in Ac 18²⁷, "urge forwards," "encourage": P Par 63¹⁶⁸ (B.C. 164) (= P Petr III. p. 32) προτρεψάμενον τοὺς στρατηγούς καὶ τοὺς λαοὺς εἰ[πι]δέξασθαι τὰ τῆς ἀσχολλίας, "instigated the strategi and the people to undertake the labour" (Mahaffy), P Ryl II. 77⁴⁸ (A.D. 192) ἡμῶν δὲ προτρεπομένων αὐτὸν ἀναδέξασθαι τὴν κοσμητεῖαν, "but when we urged him to undertake the office of cosmetes" (Edd.), BGU I. 164¹⁷ (ii/iii A.D.) ἐὰν μὴ τοῦτο ποιήσης καὶ προτρέψῃς αὐτὸν ἔλθειν, *ib.* II. 450¹⁵ (ii/iii A.D.) προτρέψῃ αὐτὸν τ[α]κχέως παρ[α]γεγέ[σ]θαι, P Oxy X. 1252 verso³² (A.D. 288-95) προετρεψάμεν Ἀμμώνιον . . . ἐν τῷ μεταξῶ (= ὅ) ἀποδοῦναι, "I urged Ammonius to discharge this in the meantime," OGIS 339⁹⁰ (c. B.C. 120) ἵνα . . . ζηλωτὰ μὲν τῶν καλλίστων γίνωνται, προτρέπωνται δὲ πρὸς ἀρετὴν, *Syll 326* (= ³709)⁶ (c. B.C. 107) ἐπ[ὶ] τὰ κάλλιστα καὶ ἐνδοξότατα τὸν [βασ]ιλῆα προτρεπόμενος, and *ib.* 686 (= ³1073)³⁷ (A.D. 117) ἐπὶ πλείστον ἀγνωσέσθαι προτρεπόμενος. See also *Kaibel 940*⁶ s.v. παραδειγματίω.

For the subst. see P Oxy X. 1252 verso²⁷ (A.D. 288-95) οἱ[τινες] κατὰ μὲν τὴν προτροπὴν τῆς βουλῆς παρελθόντες, "who came forward at the behest of the senate," and for the adj. see Vett. Val. p. 55⁴ προτρεπτικῶν καὶ διδασκαλικῶν λόγων.

προῦπάρχω,

"am before or previously." Like προτρέπω, this Lucan word (Lk 23¹², Ac 8⁹) is found in vernacular sources. Thus in a description of the repair of certain canal dykes, P Lille I. 1 verso⁴ (B.C. 259-8), reference is made to the already existing dykes—τῶν δὲ προῦπαρχόντων χωμάτων ἐν τοῖς διαπλευρισμοῖς τούτοις: cf. P Tebt I. 9³ (B.C. 119) κατασταθῆς πρὸς [τ]ῆ προῦπαρχούσῃ[ι] μοι κωμογραμματεῖας

(*l.*—*ε*αι), “on being appointed to the post of komogrammateus previously held by me” (Edd.), *ib.* 50⁴⁰ (B.C. 112-1) (= *Chrest.* I. p. 386) ἐκσκάψαι τὸν ὑδραγωγὸν καθὼς προὔπηρξεν, “to dig out the conduit as it was before” (Edd.), and from the inscr. *Syll* 462 (= 3 526)³² (iii/B.C.) κα[τὰ τ]οὺς νόμους τοὺς προὔπ[άρχ]οντας, *ib.* 928 (= 3 679)¹⁸ (B.C. 143) στήλην λεύκου λίθου, ἣν καὶ στησάτω πλησίον τῆς προὔπαρχούση[ς] (*sc.* στήλης). *Vett. Val.* p. 283²⁴ διὰ τὴν προὔπαρχουσαν ἐχθραν.

πρόφασις

is the “ostensible reason” for which a thing is done, and generally points to a false reason as opposed to the true, cf. *Phil* 1¹⁸ εἶτε προφάσει εἶτε ἀληθείᾳ: see the classical parallels adduced *ad l.* by Wetstein, and add from the *Κωνή* such exx. as—*P Tebt* I. 27⁸² (B.C. 113) (= *Chrest.* I. p. 300) οὐτε γὰρ βίαν οὐθ' ἐτέραν ἠνδιποτοῦν πρόσφασιν προσδεξόμεθα, *BGU* II. 648¹¹ (A.D. 164 or 196) βαιῶς ἀντι[λ]αμβάνονται τ[ο]ῦ πατρικοῦ μου μέρους προφάσει γεωργίας βασιλικῆς γῆς, *P Oxy* VIII. 1119¹¹ (A.D. 254) ἀγνοίας πρ[ό]φασιν ὑποτειμησάμενος, “pleading the excuse of ignorance,” *ib.* VI. 903³¹ (iv/A.D.) καὶ ταύτῃ τῇ προφάσει ἄραι εἰ τι ἔχω, “and on this pretext to take away whatever I have myself” (Edd.), *BGU* III. 941¹³ (A.D. 376) ὁμολογῶ ἐντεῦθεν μηδένα λόγον ἔχειν πρὸς σέ μηδὲ ἐπέλθειν σοι μηδὲ ἐγκαλεῖν προφάσει] τούτων, and *PSI* I. 52²⁸ (vi/A.D. ?) οἰασθητοῦν ἔνεκεν προφάσεως). In the early Christian letter *P Amh* I. 3^{11.7} (between A.D. 264 and 282) (= *LAE*, p. 193) we have the collocation προφάσε[is] καὶ ἀναβολὰς καὶ ἀναδόσις(=eis) ποιη[σά]μενος, “though I made excuses and delays and puttings off.”

For the more colourless meaning “occasion,” cf. the Imperial edict *P Fay* 20⁴¹ (iii/iv A.D.) ἐπὶ τῇ προφάσει τῆς ἑμαυτοῦ ἀρχῆς τῆς Αὐτοκράτορος, “on the occasion of my succession to the empire” (Edd.), *BGU* IV. 1024^{vi.21} (iv/v A.D.) εὐρὼν οὖν πρόσφασιν ὁ Ζεφύριος[ς] λέγει τοῖς πολιτευομέν[ο]ις οὐκ[έτι δὲ] δύναμαι ἀπο[λ]ύ[σ]αι Διδόημον, and the elegiac epitaph, *Kaibel* 204^{2f.} (not later than i/B.C.) where a dead wife is invoked by her husband—

Ἄτθις, ἔμοι ζῆ(σ)α(σ)α καὶ εἰς ἐμὲ πνεῦμα λιποῦσα
ὡς πάρος εὐφροσύνης, νῦν δακρῶν πρόσφασι.

The verb προφασίζομαι is found in *PSI* III. 207²⁵ (iii/iv A.D.), *BGU* III. 899¹⁰ (iv/A.D. ?).

προφέρω

has the literal meaning “bring forth,” “produce,” in its only occurrence in the NT, *Lk* 6⁴⁵. The verb lends itself readily to a variety of applications, as the following exx. will show—*P Lond* 21¹⁸ (B.C. 162) (= I. p. 13, *UPZ* i. p. 213) ὄσα καὶ ἡμεῖς προεφέρομεθα, “all that we have also brought forward,” *P Amh* II. 30⁷ (ii/B.C.) δι' οὐ προφέρ(οφερ)εται [τὸν ἑαυτοῦ πατέρα Μ]αρρῆν ἠγορακέναι [οἰκίαν, “in which (*sc.* a legal declaration) he sets forth that his father Marres had bought a house,” *P Ryl* II. 125²⁷ (A.D. 28-9) ὅς καὶ ὠμολ[ό]γησεν τὴν πυξίδα ὡς προφέρεται κενήν, “moreover he acknowledges (having found) the box, but alleges that it was empty” (Edd.), *P Oxy* X. 1282²⁵ (A.D. 83) Thnas προφέρεται, “claims,” that a right of execution for debt had descended to her, *P Tebt* II. 297¹⁴ (*c.* A.D. 123) ἀντ[έ]γραψεν ὁ στρ[α]τηγὸς τὸν καμ[ο]σ[γ]ρα[μ]ματέα ἐ[π]ί τῆς ἐξτάσεως

προεγνηοχ[έ]ναι . . . “the strategus replied that the comogrammateus had represented at the inquiry . . .” (Edd.), *ib.* 291⁴³ (A.D. 162) ἐξ ἧς οἱ ἱερογραμματεῖς προήνεγκαν β[ι]βλου ἱερατικῆς, “from a hieratic book produced by the sacred scribes” (Edd.), *BGU* IV. 1024^{vii.4} (iv/v A.D.) ἤξωσαν οὖν προεναι(=ε)χθ[ή]ναι Ἀ]πὸ τοῦ δ[ε]σ[μ]ωτηρ[έ]ου καὶ ἀκουσθ[ή]ναι αὐτό[ν], and *P Oxy* VIII. 1164⁴ (vi/vii A.D.) προήνεγκαν οὐκ ὀλίγους ἄνδρας, μαρτυροῦντας ὡς αὐτῶν ἐστὶν ἡ κάμηλος, “they produced not a few persons testifying that the camel is theirs” (Ed.). *MGr* προφέρω, “utter,” “give an opinion” (Thumb *Handbook*, p. 352).

προφητεία.

The noun is well established against Grimm's reduction of its vogue: thus *P Tebt* II. p. 448 (Index VI. (d)) gives its occurrences in a series of documents (mostly ii/A.D.) relating to the sales of the office of “prophet” at the temple of Soknebtunis, e.g. 294⁸ (A.D. 146) where a certain Paknebkis offers ὠνήσασθαι τὴν τοῦ προκειμένου ἱεροῦ προφη[τ]εία[v] for the sum of 2200 drachmae, and *ib.* 295¹⁰ (A.D. 126-138) where Marsisachus offers 520 drachmae and extra payments τῆ[ς] τε προφητείας καὶ λεσωνίας τῆς καὶ βαιοφορίας, “for the post of prophet and lesones or palm-bearer.” The history of the post is discussed by the editors p. 64 f.

προφητεύω.

In *Gnomon* 93 (= *BGU* V. p. 34) it is laid down: τοῖς θάπτονοι τὰ ἱερά ζῶ[ια] οἷς [ἐ]δὸν προφητεύειν οὐδὲ ναὸν κωμάζειν ο[ὐ]δὲ τρέφειν ἱερά [ζ]ῶ[ια].

An interesting ex. of the verb is quoted by Boll *Offenbarung* p. 137 n²: π. κόσμου c. I ἡ ψυχῆ . . . θεῶ ψυχῆς ἕμματα τὰ θεῖα καταλαβοῦσα τοῖς τε ἀνθρώποις προφητεύουσα: see also his refl. to Reitzenstein *Poimandres*, particularly pp. 154 n¹, 203 f., and 220 ff.

The wrongly augmented form προεφήτευσεν is found in the LXX in 1 Kingd 18¹⁰ A and Sir 46²⁰, but has disappeared from the critical text of the NT: cf. Winer-Schmidel *Gr.* p. 102.

προφήτης.

OGIS 111¹⁸ shows us a προφήτης in Upper Egypt in ii/B.C.; and in *Syll* 790 (= 3 1157)²² (*c.* B.C. 100?), a procession is ordered in honour of the oracle of Apollo Coropaeus (Corope in the Pagasaeon Gulf). The procession is formed of an elected ἱερεὺς of Apollo, one each from the colleges of στρατηγοὶ and νομοφύλακες, one of the πρυτάνεις and ταμίαι, preceding τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην. The prophet is the interpreter of the oracle—“the composer” would come nearer to fact—and the γραμματεὺς takes down the response he dictates.

See also the list of religious officials in the Canopic Decree *OGIS* 56⁴ (B.C. 238) (cf. the Rosetta stone *ib.* 90⁶—B.C. 196) οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν καὶ οἱ πτεροφόροι καὶ ἱερογραμματεῖς καὶ οἱ ἄλλοι ἱερεῖς. Dittenberger notes *ad l.* that the προφῆται are “interpretes oraculorum et scriptorum sacrorum,” and for the title compares *P Amh* II. 56⁸ (B.C. 146 or 135) Διδώωρος . . . προφήτης Σοκνοπαίου θεοῦ μεγάλου Ἀμωνίω χαίρειν, and similarly *ib.* 57². From Roman

times we may add *ib.* 128⁵⁶ (A.D. 128) **προφήτη(ς)** "Ἰσοδο(ς) : cf. also BGU I. 149⁸ (ii/iii A.D.) **τῷ προφήτῃ Σούχου θεοῦ μεγάλου** μεγάλου, and *ib.* 488³ (ii/A.D.) **προφήτου**. [. . .] **Συκατοίμε[ς]**, both passages cited by Deissmann *BS* p. 235 f., where also pointed attention is directed to the important fact that "in Egypt the *prophets* were priests." See also Otto *Priester* i. p. 80 ff., and in further illustration of the word in Hellenistic religious literature cf. Vett. Val. p. 63¹⁹ **ὁ γεννώμενος ἔσται μακάριος εὐσεβής, προφήτης μεγάλου θεοῦ καὶ ἐπακουσθήσεται ὡς θεός**, and p. 67²² **ἐὰν δὲ ὁ τοῦ Διὸς συμπαρῆ αὐτῆ, ἔσται προφήτης εὐτυχῆς πλοῦσιος ἔνδοξος, πολλῶν ἀγαθῶν κυριεύσει**.

The name of **προφήτης** is apparently given to a piece of land in P Fay 111²⁰ (A.D. 95-6) **τῶν (ἴ. τὸν) στῖχον τῶν (ἴ. τῶν) φυτῶν (ἴ. φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον**, "water the row of trees at 'the prophet'" (Edd.).

προφήτις,

"a prophetess" (Lk 2²⁶, Rev 2²⁰). In *Magn* 122 d⁸ (probably time of Diocletian) this word is conjecturally restored by the editor—**ἐξ Εὐαγρίου Βαρίλλας προ(φήτιδος?) Τραλλ(ιανοῦ)**: see Thieme p. 19 f. The proper name **Προφήτιλλα** is found in a sepulchral inscr. from Hierapolis, *C. and B.* i. p. 118, No. 27 (c. A.D. 200). Ramsay thinks that the name may be Christian, and that, if so, it was bestowed on this woman at a time when women-prophets were a feature of the Christianity of Anatolia, i.e. towards the close of ii/A.D.

προφθάνω.

P Lond 44¹⁰ (B.C. 161) (= I. p. 34, *UPZ* i. p. 140) **τῆν μὲν θύραν τοῦ ἱεροῦ προφθασάντός μου καὶ κλείσαντος**, "when I had anticipated them and shut the temple door," spoken by a man taking refuge: cf. Mt 17²⁵.

προχειρίζομαι.

For the metaph. use of this verb "elect," "appoint," as in Ac 22¹⁴, 26¹⁸, cf. P Leid Lii.3 (= I. p. 55) (Ptol.) **Ἀσκληπιάδης ὁ π[ρο]κεχειρισμένος πρὸ[ς] τῆ γεωμετρῖα ὑπὸ Σαρ[α]πίωνος**, P Fay 14¹ (B.C. 124) **οἱ προκεχειρισμένοι πράκτορες**, "the appointed collectors," P Amh II. 69² (A.D. 154) **Ἀφροδιῶται καὶ τοῖς σὺν αὐτῷ προχειρισθεῖσι πρὸς παράληψιν) κ[αὶ] τακομιδὴν βιβλῶς(=ν)**, "to Aphrodisius and those appointed with him to receive and transmit the accounts" (Edd.), P Lond 376⁵ (= II. p. 77) (A.D. 159) **ἀντὶ τοῦ συνήθους προχειριζομένου ὑπὸ τοῦ κρατίστου ἐπιστρατήγου**, "instead of the usual person appointed by the epistrategus," and *Syll* 279 (= 3 601)⁵ (B.C. 193) **Μένιππος . . . προχειρισθείς καὶ ὑφ' ἡμῶν πρεσβεύσαι περὶ τῆς πόλεως**.

For subst. **προχειρισμός** (not in LS⁸) see P Amh II. 39¹ (B.C. 103) (= Witkowski², p. 106).

προχειροτονέω,

"appoint beforehand," which in Biblical Greek is confined to Ac 10⁴¹, meets us in the official report BGU IV. 1191⁶ (c. end i/B.C.) **ταῖ προχειροτονημένοι**. Cf. **χειροτονέω**.

πρύμνα,

"stern." In P Cairo Zen I. 59054⁸ (B.C. 257) a boat (**κέρκουρος**) is described as **τοῦ ἄκρου συνοξύναι τοῦ περὶ τῆν**

πρύμναν πλάτος πήχεις βL, "being two and a half cubits broad at the narrow end round the stern" (Ed.). The same document shows us the adj. **πρυμνητικός** *dis.* For **πρύμνα** opposed to **πρόρα**, cf. P Mon I. 4¹² (A.D. 581) **ἀπὸ πρόρας μέχρι πρύμνης**, "from prow to stern."

πρωῖ,

"early," "in the morning": cf. P Petr III. 42 H (8f.)⁶ (B.C. 250) (= Witkowski², p. 15) **οἱ πρωῖ παραγενομένοι**, P Par 35¹⁷ (B.C. 163) (= *UPZ* i. p. 130) **ἐπιστρέψας πρωῖ**, and *ib.* 37^{1.20} (B.C. 163) (= *UPZ* i. p. 128) **πρωῖ**. The adverbial **τὸ πρωῖ**, which is common in the LXX (Gen 40⁶ *al.*) and is used in MGr, is found in PSI IV. 402¹⁰ (iii/B.C.) **καὶ γὰρ τὸ πρωῖ εὐθέως παρακάθηται τῆν φακῆν πωλοῦντες τὰς κολυκύνθας**.

For **πρώην** (*sc.* **ἡμέραν**) see PSI IV. 352⁵ (B.C. 254-3) **πρώην ἐν τῆ ἀπεγδόσει τῶν ἔργων**, P Par 26²⁵ (B.C. 163) (= *Selections*, p. 16) **ἀναβάντι πρώην εἰς τὸ ἱερόν**, P Amh II. 66³⁹ (A.D. 124) **πρώην οὐδὲν ἀπέδειξας**, "the other day you proved nothing" (Edd.), P Oxy I. 59⁸ (A.D. 292) **τοῦ πρώην αἰρεθέντος Θεοδώρου ἀντὶ Ἀρείου**, "Theodore who was recently chosen in place of Arion," *ib.* VIII. 1104⁹ (A.D. 306) **ἀκολ[ούθως] οἱς πρώην ἀναδέδωκά σοι γράμμασιν**, "in accordance with the letters recently handed to you." Other exx. are *Chrest.* I. 122⁹ (A.D. 6) **πρό(= ὡ)ην**, Preisigke 6⁹ (A.D. 216), and P Oxy IX. 1204¹⁸ (A.D. 299): cf. also BGU I. 303¹² (A.D. 586) **ἀρούρας, ὅσας ἐὰν ὦσιν, ἄς καὶ ἐκ πρώην εἶχον**.

πρωῖα,

"early morning" (Mt 27¹, Jn 21⁴): cf. BGU IV. 1206²⁰ (B.C. 28) (**ἔτους**) **ἡ Ἀθύρ 5 πρωῖας**, P Lond 1177⁶⁶ (A.D. 113) (= III. p. 183) **ἀπὸ πρωῖας ἕως ὀψέ**.

πρωῖμος.

See *s.v.* **πρόμιος**

πρωῖνός.

As distinguished from **πρόμιος**, derived from **πρό**, **πρωῖνός** (Rev 2²⁸, 22¹⁶), derived from **πρωῖ**, means "belonging to the morning" in contrast to **ἑσπερινός**, "belonging to the evening" (see *s.v.*): cf. Thackeray *Gr.* i. p. 90.

πρωῖρα,

"prow," is found in P Cairo Zen I. 59054¹⁵ (B.C. 257) and the corresponding adj. **πρωιρατικός** in *ib.* 13²⁷. For the gen. **πρώρης**, as in Ac 27³⁰, cf. P Lond 122⁴⁰ (iv/A.D.) (= I. p. 117) **ἐπὶ τῆς πλ(=ρ)ώρης τοῦ ἱεροῦ πλοίου**, and see Blass *Gr.* p. 25. See also *s.v.* **πρύμνα**.

πρωτεύω.

This NT ἄπ. **εἶρ.** (Col 1¹⁸) "hold the chief place," "am preeminent," may be illustrated from P Lips I. 40^{11.18} (iv/v A.D.) **ἀνὴρ ἀξιόπιστος ἐμαρτύρησεν πρωτεύων τῆς Ἐρμοπολιτῶν**, P Oxy XVI. 1983³ (A.D. 535) **εὐκλεεστάτῳ πατρικίῳ πρωτεύοντι**, *ib.* VIII. 1106⁶ (vi/A.D.) **παρεγγύησον τοῖς πρωτεύουσιν ἀποσχέσθαι τοῦ τοιοῦτου τολμήματος**, "instruct their leaders to abstain from any such outrage" (Ed.), and *Kaibel* 489² (iv/B.C.). With the use in Col 1. c. we may compare Plut. *Mor.* p. 9 **σπεύδοντες τοὺς παῖδας**

ἐν πᾶσι τάχιον πρωτεύσαι. A less pleasing sentiment is found in Menander *Fragm.* p. 140—

οἶκος δ' ἐν ᾧ τὰ πάντα πρωτεύει γυνή,
οὐκ ἔστιν ὅστις πάποτ' οὐκ ἀπόλετο,

“never does a house fail to come to grief, where woman takes the lead in everything.” For the similar form δευτερεύω (as in Esth 4⁶) cf. P Passalacqua¹³ (iii/B.C.) (= Witkowski², p. 54) περί Πετρονούριον τὸν δευτερεύοντα: see P Par p. 405 f. The subst. πρωτεῖον occurs in *Kaibel* 560⁸ (i/A.D.).

πρωτοκαθεδρία.

See *s.v.* πρωτοκλισία.

πρωτοκλισία.

Like πρωτοκαθεδρία, πρωτοκλισία, “the chief place” at table, appears to be confined to the Gospels and writers who quote them, but for the title πρωτοκλίναρχος (not in LS⁸), see *Archiv* i. p. 413 f.

πρώτος.

In the LXX regularly (Thackeray *Gr.* i. p. 183) and in the Κοινή frequently, especially in the Ptolemaic period, πρώτος stands for πρότερος, so reversing the usual Hellenistic rule that the comparative does duty for both degrees of comparison. For an ex. almost contemporary with the NT we may cite P Oxy II. 297⁹ (A.D. 54), where a man asks for information for a supplementary return of lambs born since the first or former return for the year had been made—παρὰ τὴν πρώτην ἀπογραφὴν. No stress can, therefore, be laid on the use of πρώτος in Ac 1¹, as if Luke meant to write a *third* treatise (cf. Ramsay *Paul*, p. 28).

To illustrate Jn 1¹⁵, 15¹⁸, we may quote P Leid W^{xii}. 49 (ii/iii A.D.) (= II. p. 125) ἰδὼν δὲ ὁ φόβος αὐτοῦ ἰσχυρότερον ἀντέστη αὐτῷ, λέγων· σοῦ πρώτος εἰμι, “prior sum quam tu.” Abbott (*Joh. Gr.* p. 510 f.) suggests that the Leiden papyrus may have been dependent on Jn 1¹⁵, and translates the latter passage “my Chief” (*ib.* p. 11 ff.), but see Moulton (*Proleg.* pp. 79, 245) in support of the ordinary rendering “before me.”

That πρώτη in Ac 16¹² is not to be understood geographically (as Lightfoot *Philippians*² p. 49) but politically has been made clear by Ramsay in *C. and B.* ii. p. 429 (cf. *Paul*, p. 206 f.) in connexion with the rivalries of Greek cities to be regarded as “first” or “chief” of their respective districts. For the suggestion that the true reading in Ac 1 c. is not πρώτη but πρώτης, see *Field Notes*, p. 124, *Blass Philology* p. 67 ff.

In P Hib I. 110¹² (c. B.C. 255) (= *Chrest.* I. p. 514) a certain Phoenix is described as τῶν πρώτων Ἑσρα[.].[.], “one of the first company of E . . .,” and the editors compare for a similar military title an unpublished Tebtunis papyrus of iii/B.C.—τῶν Μενελάου πρώτων ἐκ τοῦ Ἑρμοπολίτου καὶ (ἐκατοντάρουρος): cf. also *IG* XIV. 601 cited *s.v.* Μελίτη. In P Oxy VIII. 1101⁸ (A.D. 367–70) π[α]ρ' ὀλίγων τῶν πρώτων is rendered by the editor “from a few first comers,” and in *Syll* 523 (= 578)¹⁰ (ii/B.C.) τὸ πρώτων ἔργον is used in the sense of the highest class—class I—in connexion with the instruction of youths (see the editor's note).

The adverbial πρώτον is seen in the soldier's letter to his father BGU II. 423¹² (ii/A.D.) (= *Selections*, p. 91) γράψον μοι ἐπιστόλιον πρώτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου, and τὸ πρώτον, as in Jn 10⁴⁰ *al.*, in P Oxy IV. 811 (c. A.D. 1) καὶ τὸ πρώτον ἔγραψά σοι εὐχαριστῶν Ἑρμίππου (Ἰ. Ἑρμίππου), where the meaning is either “at the first” or “earlier” (= πρότερον), see Olsson *Papyrusbriefe*, p. 53.

For the double superlative πρώτιστος cf. P Eleph 10⁴ (B.C. 223–2) ἀπὸ τοῦ πρώτιστου χρόνου, and BGU II. 665ⁱⁱ. 16 (i/A.D.) ἔτι πρώτι[σ]τα λαμβάνει (*sc.* ὀψώνιον), and see *Proleg.* p. 236. In BGU III. 830²⁰ (i/A.D.) ἐγὼ γὰρ ἔχω τὸ προτερ[ικόν] (Ἰ. πρωτερικόν), Herwerden understands πρωτερικόν as = “praeoptatio,” “praeogativa (?)” but cf. Olsson *Papyrusbriefe* p. 198.

πρωτοστάτης.

For this word which is used metaphorically of a “leader” in Ac 24⁶, and nowhere else in the NT, see Poland *Vereinswesen*, p. 90.

πρωτότοκος.

“firstborn.” As additional proof that this word is to be taken out of the list of purely “Biblical” words, Deissmann (*LAE*, p. 88) cites the undated pagan sepulchral inscr. *Kaibel* 460⁴ ἱερεὺς γὰρ εἰμι πρωτότοκῶν ἐκ τελεθ[ῶν] (?) (= τελεθ[ῶν]?), “for I am a priest by the rites of the firstborn,” and notes that the editor suggests that in the family of the deceased the firstborn always exercised the office of priest. He also refers to a Christian metrical epitaph from Rome of ii/iii A.D. *Kaibel* 730³ πρωτότοκον, διετές, with reference to a firstborn “sun-child” (ἡλιόπαις), i.e. child born on a Sunday, who died at the age of two years. Note further a sacrificial decree of c. B.C. 200, *Syll* 615 (= 1024)¹⁷, in which mention is made of ἕν ἐγκύμονα πρωτότοκον, and a decree of adoption of A.D. 381, P Lips 598¹⁵ (= *Archiv* iii. p. 173) πρ[ὸ]ς τὸ εἶναλ σου ὑ[δ]ῆν γνήσιον καὶ πρωτότοκον ὡς ἐξ ἰδίου αἵματος γεννηθέντα σοι, and the magical P Osl I. 1³¹² (iv/A.D.) λαβὼν πρωτότοκου κριοῦ ὀμφάλιον.

πρώτως.

For this *v.l.* in Ac 11²⁸ cf. P Par 63¹³¹ (B.C. 164) (= P Petr III. p. 34) ᾧστ' ἐπὶ τ[ῆ]ν πρώτως παριστάμενην μεταγῆται πάντα, “on the understanding that they then be all transferred to the land which provided them first” (Mahaffy), P Ryl II. 235¹¹ (ii/A.D.) ἀλλὰ οὐ πρώτως σου τὸ εἰκαῖον μαθάνομεν, “but it is not the first time that we learn your heedlessness” (Edd.), and P Oxy X. 1267¹⁰ (registration of a child—A.D. 209) βουλόμεθα πρώτως ἀπὸ τοῦ νῦν ἀναγραφῆναι ἐπὶ τοῦ ὑπάρχοντος ἐμοὶ . . . μέρους οἰκίας, “we wish that for the first time and henceforth he should be registered in the share of a house belonging to me”: see the editors' note where πρώτως is taken as meaning that the new owner was making a return for the first time of his new acquisition. Cf. also from the inscr. *C. and B.* ii. p. 459, No. 290 (A.D. 54–5), and see Preisigke *Fachwörter s.v.*

πταίω.

The metaph. use of πταίω, "stumble," in the NT (Rom 11¹¹ *al.*) may be illustrated from the vi/A.D. letter of an advocate, complaining about the treatment of certain cultivators in his employ—P Oxy VIII. 1165¹¹ παρακληθήτε οὖν, εἴτε ἐπταίσαν εἴτε οὐκ ἐπταίσαν, ποιήσαι αὐτοὺς ἀπολυθῆναι, "be persuaded, whether they made an error or whether they did not, to have them released" (Ed.). The verb is also found in PSI VII. 767³⁸ (A.D. 331?) πτέ(=α)σαντας τὴν τυχὴν, and *Syll* 350 (= 3768)¹⁰ (B.C. 31) πταίσαι, and a subst. πταίμα (for πταίσμα) in *ib.*³ 456⁴⁰ (c. B.C. 250) πταίματος [τι]νος γενομένου. Cf. M. Anton. vii. 22 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας, "it is a man's especial privilege to love even those who stumble" (Haines), and Menander *Frasm.* p. 195 *fr.* 672². See also Deissmann *BS*, p. 68.

πετερόγιον,

"a little wing," hence "gable," "pinnacle" (Mt 4⁵, Lk 4⁹). For πετεροειδῶς, "in the form of a wing," in the technical language of magic, see Deissmann *LAE* p. 453 n.¹

πτέρυξ,

"wing," is found several times in an oracle of iv/iii B.C., *Syll* 801 (= 31167)¹⁻³, dealing with the auspices drawn from the flight of birds—ἦν ἐπάρει τὴν εὐάνυμον (δεξιὴν) πτέρυγα. In a food-account, P Oxy IV. 738¹⁰ (c. A.D. 1), the editors translate πτέρυγες β, "2 snipe (?)." MGr φτερούγα. For πτερώω in late Greek of spreading the oars or sails of a ship like wings, cf. Psaltes *Gr.* p. 323.

πηγνός,

"winged." For τὰ πηγνά used substantively, "winged creatures," "birds," as in 1 Cor 15³⁹, cf. Aristeas 145, 146, 147.

πτοέω,

in pass. "am terrified" (Lk 21⁹, 24³⁷): cf. P Leid Wv. 33 (ii/iii A.D.) ἰδὼν ὁ Θεὸς πάλιν ἐπτοήθη ("obstupuit"), ὡς ἰσχυρότερον θεωρήσας: cf. *ib.*^{xvii} 19 οὐ καὶ οἱ δαίμα(=ο)νες ἀκούοντες τὸ (ὄνομα) πτωῶ(=οὐ)νται. The verb is restored by Deissmann (*LAE*, p. 439) in the second of the New Sayings of Jesus from Oxyrhynchus, P Oxy IV. 654^{20f}. γνώσ<εσ>θε ἑαυτοὺς ἐν[ώπιον τῶν ἀνθρώπων,] καὶ ὑμεῖς ἐστέ, ἢ προεῖσθε, "know yourselves in the sight of men, and ye are there where ye are terrified"; but most editors prefer to read ἢ πτό[λις θ(εο)ῦ] in keeping with the context.

The verb is used in a weaker sense in M. Anton. iv. 19 ὁ περὶ τὴν ὑστεροφημίαν ἐπτοημένος, "he whose heart flutters for after-fame" (Haines). See the *exx.* from classical and late Greek in Anz *Subsidia*, p. 298: and cf. Psaltes *Gr.* p. 227.

πτύον,

"winnowing-fan." This word from the vocabulary of "Q" (Mt 3¹², Lk 3¹⁷) appears in the letter of an illiterate landowner Gemellus, P Fay 120⁵ (c. A.D. 100) εὐ πύησις

π[έ]μ[ο]ς[ι]ς] μὲν θρ[ε]ν[α]κες δύοι καὶ λικμητρῖδες δύοι καὶ πτύ<ο>ν ἐν, "please send me two forks and two shovels and a winnowing-fan" (Edd.).

πτύρομαι.

To the *exx.* of this verb "am frightened, terrified" (Phil 1²⁸) add Eus. *H.E.* v. 24 οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις, and the *exx.* from late Greek in Psaltes *Gr.* p. 225.

πτύσμα,

"spittle" (Jn 9⁶): cf. *Or. Sib.* i. 365 πτύσματα φαρμάκοντα.

πτύσσω.

With this verb used of "rolling up" a scroll in Lk 4²⁰, its only occurrence in the NT, cf. πτυκτός, "a folding writing-tablet," as in P Strass I. 37¹² (iii/A.D.) πτυκτῶν τριῶν. For the medical use of πτύσσω see Hobart, p. 106 f. The compound περιπτύσσω occurs in P Lond 1925⁸ (mid. iv/A.D.) αὐταῖς ὄψε(εσ)ίν σε περιπτύξασθαι, "to embrace you with my very eyes."

πτύω,

"spit" (onomatopoetic, like Lat. *spuo*, Eng. *spew*: cf. *πυτίζω*—Boisacq, p. 824). For the use of "spittle," as in Mk 7³⁸, cf. Klostermann *HZN T ad L*, and for the compound ἐπιπτύω see P Leid W^{xviii} 36 (ii/iii A.D.) (= II. p. 145) ἴς τὴν γῆν ἐπιπτύων, "in terram spuens." Cf. also Artem. p. 35⁸ μὴ ἐμείν δοκεῖν ἀλλὰ πτύειν (αἷμα), and the colloquial πρὶν πτύσαι, "before you can spit," in Menander *Περικ.* 202.

πτῶμα

in the NT is confined to its late sense (cf. Rutherford *NP* p. 472 f.) of "a dead body": cf. the collective sing., as in Rev 11⁸, in *Syll* 318 (= 3700)¹⁷ (B.C. 118) ἐτρέ[ψ]ατο τοὺς ὑπεναντίους καὶ τοῦ τε πτώματος ἐκράτησεν καὶ πο[λ]λοὺς αὐτῶν ἀπέκτεινεν. See also *Kaibel* 326⁶ where a man guards against ἕτερον πτώμα being placed in his family tomb.

For the meaning "ruin" of a building, cf. P Oxy I. 52¹³ (A.D. 325) ἐκ τοῦ συμβάντος πτώματος τῆς οἰκίας αὐτοῦ. The word is also used of "payments" falling due as in P Eleph 11⁴ (B.C. 223-2) ἐ[ν οἷς ἐτε]σιν τὰ πτώματα γέγονεν, and in P Lond 3³⁷ (B.C. 146 or 135) (= I. p. 47). See further *Archiv* i. p. 87. In a series of farm-accounts, P Fay 102²⁰ (c. A.D. 105), certain boys are described as διαλέγοντες πτώμα, which the editors think may refer to "gleaning."

πτωχεία,

literally "beggary," is not found in any Saying of our Lord recorded in the Gospels, but occurs in the fourth of the Oxyrhynchus Sayings, P Oxy I. 1 *recto*¹: cf. White *Sayings*, p. 34 f. In P Gen I. 14²³ (Byz.), a Christian begging-letter full of Biblical citations, we have συγχώρησόν μοι τῷ ἐν πτωχεία. The word denotes "poor-relief" in Justinian's Code, I. 3. 41. 23.

πτωχός,

"crouching," "cringing," hence "a beggar," was always used in a bad sense until it was ennobled by the Gospels. It occurs in P Petr III. 36 (a) *recto*^{17, 18} (Ptol.) along with its comparative, but unfortunately in a very broken context: see also *ib.* 140¹ (private accounts) πτώχει ν, γνάφει ε. In Gal 4⁹ the translation "beggarly" is not very happy; the πτωχὰ στοιχεῖα are such that there is "nothing in them"—no one is the better for them: see Westcott *St. Paul and Justification*, p. 81. MGr φτωχός, "poor."

πυγμῆ,

literally "fist" (Suid: σύγκλεισις δακτύλων): cf. the cognate *pygnus*, *pyngo*, *pygio* (Boisacq, p. 827). We are unable to throw any light from our sources on the difficult πυγμῆ of Mk 7³ B, for which Ν substitutes πικνά (Vg *crebro*), but we may quote Palladius *Hist. Lausiaca* c. 55 νύλασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῆ ὕδατι ψυχροτάτῳ, to which our attention has been drawn. According to Schultess (*ZNTW* xxi. (1922) p. 233) the expression is best explained as a lightening of the regular ritualistic washing, by a simple rubbing over with the hand, or a dry washing. For such a practice, under the name of ἡσπῆ, he refers to Krauss *Archäol.* I, 210, 269 N. 6. The Islamic custom of ablution with dust or sand when water cannot be procured is described in Hughes' *Dict. of Islam s.v.* "Ablution" or "Tayammum."

πύθων.

For the use of this word in Ac 16¹⁶ in the sense of "ventriloquist," commentators generally appeal to Plut. *de defectu Oraculorum* 9 τοὺς ἐγγαστριμύθους. . νῦν. . πύθωνας προσαγορευομένους, the utterance being traced to the presence of a "familiar spirit" (πύθων) in the body of the speaker: cf. LXX Lev 19³¹, 1 Kingd 28⁷ *al.* Along with this the girl is described as having a certain prophetic power, *μαντευομένη*: cf. Suidas, πύθων δαίμονιον μαντικόν, and Knowling's note *EGT ad Ac l.c.*

πυκνός.

For the original meaning of this adj. "thick," "close," cf. P Fay I 13⁸ (A.D. 100) ἐπὶ(=ἐν) Ἐρμόναξ ἐρώτησέ με, εἶνα ἐφῆδῃ τὸν [ἐ]λαιῶνα αὐτοῦ τὸν ἐν Κερκεσοῦχ(=οἰ)ς ἐπὶ πυκνός ἐστιν τῷ(=οἰ)ς φυτῷ(=οἰ)ς, καὶ ἐξ αὐτῷ(=ῶ)ν ἐκκόψαι θέλι φυτά, "since Hermonax has asked me to allow him to look over his olive-yard at Kerkesucha, as it is overgrown with trees, and he wishes to cut down some of the trees" (Edd.): see also *ib.* 114¹³. Πυκνός = "frequent," as in 1 Tim 5²³, is found in Aristeas 90 πυκνὰ τὰ στόματα, "frequent outlets."

For the comparative of the adverb, as in Ac 24²⁶, = "very often," or "so much the oftener" (Blass *Gr.* p. 142), cf. P Oxy IV. 805 (B.C. 25) ἀξίω δὲ ἀντιφωνεῖν [μοι] πυκνότερον: see also P Leid W¹¹. 14 (ii/iii A.D.) τῆς ὥρας πυκνότερον, similarly^{x-39}, and Aristeas 318. The form πυκνότερος occurs in P Lond 1929⁶ (mid. iv/A.D.) παρακαλῶ οὖν πυκνο[τέ]ρωσ ἡμῶν μῆθησθ[τι]. For the verb πυκνώω, used intransitively, cf. Clem. Al. *Pædagog.* i. 6. 44 χειμῶνος μὲν πυκνούντος (as against Cobet 277 πυκνοῦ ὄντος: cf.

Philologus lxxiii. (N.F. xvii.), 1904, p. 3). See also Polyb. xviii. 7. 8.

πυκτεύω.

With πυκτεύω = "box" in 1 Cor 9²⁶, cf. the sepulchral epitaph *Kaibel* 291¹ ὁ πυκ[τ]ε[ύ]σας [π]ο[λλ]άκις ἐν [στα]δίσις. For subst. πύκτης cf. P Oxy VII. 1050¹⁵ (ii/iii A.D.), an account for games, in which payment is made Κῶφω πύκ(τη), and P Lond 1158⁸ (A.D. 226-227) (= III. p. 151) μακρὸς πύκτης, "a tall boxer." In *ib.* 1178⁴² (A.D. 194) (= III. p. 217, *Selections* p. 100) notification is made of the admission to a Gymnastic Club of Ἑρμείνον, τὸν καὶ Μωρόν, [Ἑρμ]οπολίτην πύκτην, "Herminus, also called Morus, boxer of Hermopolis."

πύλη.

P Oxy VI. 892⁹ (A.D. 338) βορρηνὴν πύλην τῆς πόλεως, "north gate of the city." For πύλη followed by the name of a village in custom-house receipts cf. P Fay 68¹ (A.D. 158) τετέλ(εσται) δι(ὰ) πύλ(ης) Διονου(σιάδος) ἐρη(μοφυλακίας), and see GII p. 195 ff. For the irregular dat. plur. in 3 Kingd 22¹⁰ A, see Psaltes *Gr.* p. 174.

πυλών,

"gateway" of a house (Mt 26⁷¹) or city (Ac 14¹³): P Tebt II. 331⁸ (c. A.D. 131) ἐπήλθο[ν] αὐθάδως εἰς ἡν ἔχω ἐν τῇ κώμῃ οἰκίαν . . ἐν τῷ πυλῶνι, "made a bold attack upon my house in the village . . at the gateway" (Edd.), P Ryl II. 233⁸ (ii/A.D.) κωμοκάτοικοι εἰσιν οἱ ἐ[χο]γτες πρὸ τοῦ πυλῶνός σου τὸν ψιλὸν τόπον, "the owners of the open plot in front of your gateway are villagers," and the illiterate P Oxy XII. 1489² (late iii/A.D.) τὸ κιθῶνιν ἐπιλέλιμ(ε) (ἐπιλέλησμαι) παρὰ Τεκουσάν εἰς τὸν πυλῶνα, "I have left my cloak behind with Tecusa at the gateway" (Edd.). Psaltes *Gr.* p. 24 n.¹ has collected exx. of the late form πυλεών. For πύλιον see *Preisigke* 2098³, 5255⁵.

πυνθανόμηναι,

"inquire," is common: P Petr II. 16¹³ (iii/B.C.) πεισομέσθα ἀκριβέστερον (cf. Ac 23²⁰), PSI VI. 614¹⁰ (iii/B.C.) πυνθάνεται εἰ τι ἦκει γράμμα παρὰ σου, P Cairo Zen I. 59044¹⁸ (B.C. 257) νῦν μὲν γὰρ αὐτὸν πυνθανόμεθα ὀλιγορείσθαι, P Eleph 13³ (B.C. 223-2) ἐγὼ οὖν ἐπυνθανομένη τοῦ Σανῶτος, εἰ τι βούλοιο ἐν τοῖς καθ' ἡμᾶς τόποις, P Lond 43¹ (ii/B.C.) (= I. p. 48, *Christ.* I. p. 162) πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἑμαυτῆι, P Oxy VIII. 1102¹¹ (c. A.D. 146) πυνθανομένου μου οὐδὲν σαφὲς ἐδήλω[σ]ε[ν], *ib.* VI. 930¹¹ (ii/iii A.D.) ἐμέλησε δέ μοι πέμψαι καὶ πυθέσθαι περὶ τῆς ὑγίας σου. and *ib.* VII. 1063⁶ (ii/iii A.D.) ἐμ[ο]ῦ σου πυθόμενον τί ἔπραξας.

πῦρ.

PSI III. 184⁷ (notice of a fire—A.D. 292) χθὲς περὶ ἔκτην ὥραν ἐξαφνης καύματος ἐνότος πῦρ ἐν σκυβάλοις χόρτον . . ἀνεφάνη. In P Oxy VI. 903⁹ (iv/A.D.) a wife amongst other charges against her husband alleges—πῦρ προσήνεγκεν ταῖς τροφίμαις μου γυμνάσας αὐ[τὰ]ς παντελῶς ἃ οὐ ποιοῦσι οἱ νόμοι, "he applied fire to my foster-daughters, having stripped them quite naked, which is contrary to the laws" (Edd.).

With τὸ πῦρ τὸ αἰώνιον (Mt 18⁸: cf. Dalman *Words*, p. 161) we may compare the magical papyrus P Lond 46¹⁴⁷ (iv/A.D.) (= I. p. 70) where the enchanter, to impress the evil powers he desires to overcome, declares—ἐγὼ εἰμι ὁ ἀκέφαλος δαίμων, ἐν τοῖς ποσὶν ἔχων τὴν ὄρασιν, ἰσχυρός, τὸ πῦρ τὸ ἀθάνατον, “I am the headless demon, having eyes in my feet, the strong one, the deathless fire”: cf. Deissmann *LAE* p. 139. For the “fire of love” see P Leid W^{vii}.⁴⁰ (ii/iii A.D.) (= II. p. 105) ἐξορκίζω σε, πῦρ, δαίμων αἰρώτος ἀγέλου (i. κρώτος ἀγέλου), and P Osl I. 1¹⁴⁰ (iv/A.D.), with the editor’s note (p. 65). With Rev 8⁷ cf. *Orac. Sib.* v. 376 f. πῦρ γὰρ ἀπ’ οὐρανῶν δαπέδων βρέξει . . . πῦρ καὶ αἷμα, and for Rom 12²⁰ see *Exp T* xxxvi. p. 478.

πύργος,

“a tower”: cf. BGU IV. 1194⁹ (B.C. 27) τοῦ ἱεροῦ πύργου, P Ryl II. 138²⁰ (A.D. 34) ἐσύλησέν μου ἐν τῷ πύργῳ ἱκανὰ ἀργαλεῖ(ς)α, “he robbed me of a number of tools in the tower,” and P Giss I. 67¹⁸ (time of Trajan/Hadrian), where reference is made to a sleeping-chamber (κοιτῶν) ἐπὶ τοῦ πύργου. Πύργος is used of a “watch-tower” in a vineyard, as in Mt 21³³ *al.*, in BGU II. 650⁸ (A.D. 60–1) ἐν φ̄ ἐλαίῳ καὶ πύργος καὶ ἕτερα, and in P Oxy II. 243¹⁵ (A.D. 79) we hear of a πύργος δίστεγος, “a two-storied tower,” cf. the οἰκία διπυργία in P Hamb I. 14^{8,20} (A.D. 209–210). A Lycian inscr. (*JHS* xxxiv. (1914) p. 5 No. 10¹) shows πύργος apparently in the sense of a “tomb”—Ἐπάγαθος β̄ ὁ τὸν πύργον ἐκ θεμελίων κατασκευάσας. The editors refer to the similar use of πυργίσκος in *CIG* III. 4207 *al.* This latter word is rendered “casket” by GH in P Oxy VI. 921²⁴ (iii/A.D.): cf. Artem. p. 68¹.

It should be noted that in *Hermes* liv. p. 423 ff. F. Preisigke advocates the meaning “farm-building” for πύργος, and is supported by E. Meyer in *ib.* lv. p. 100 ff., where the suitability of this meaning for such NT passages as Mk 12², Lk 14²⁸, is shown. See also P Strass II. 110⁶ (iii/B.C.).

πυρέσσω,

“have fever” (Mt 8¹⁴, Mk 1³⁰): cf. Diog. Laert. *Antisth.* vi. 1. 6 οἱ λατροί, φησί, μετὰ τῶν νοσοῦντων εἰσὶν ἄλλ’ οὐ πυρέττουσιν. See also M. Anton. viii. 15, Artem. p. 221¹⁴.

πυρετός,

“a fever.” The Lucan combination with συνέχεσθαι (Lk 4³⁸, Ac 28⁸) is paralleled in P Oxy VI. 896³⁸ (A.D. 316) ὀρώμει[ν αὐτὸ]ν το[ῦ]τον κλεῖν[η]ρη[ν] δντα πυραι(=)πίοις . . . συνεχ[όμενοι], “we saw the man himself lying on a bed seized with a slight . . . fever” (Edd.); note the technical plur. on which Hobart (p. 52) comments.

Πυρετός in the sing. is found in the heathen charm, BGU III. 956 (iii/A.D.), invoking protection ἀπὸ πα[ν]τὸς β̄λγους<ς> καὶ πυρετοῦ, cf. P Oxy VI. 924⁶ (iv/A.D.), *ib.* VIII. 1151³⁵ (v/A.D.?), and the curse *Syll* 890 (= ³1239)²⁰ (ii/A.D.) φρέκη [κ]α[λ] πυρετῶ καὶ τετα[ρ]ταίφ καὶ ἐλέφα[ν]τ[ι]: cf. also *ib.* 891 (= ³1240)¹⁰ (ii/A.D.). For the form πυρεσός (not in LS⁸) see the fragment of a Gemellus letter P Fay 248 (c. A.D. 100).

πύρινος.

For this adj., “as of fire” (Rev 9¹⁷), cf. *Kaibel* 987 (A.D. 95), an inscr. on the right leg of the statue of Memnon at Thebes—

Φθέγξας, Λατοίδα· σὸν γὰρ μέρος ὦδε κἀθηται,
Μέμων, ἀκτεῖσιν βαλλόμενος πυρίνας.

πυρώω,

“burn with fire,” occurs in a Jewish-Greek sepulchral inscr. from Tell el Yehudieh, *ZNTW* xxii. (1923), p. 282 No. 18⁵ πατήρ καὶ μήτηρ οἱ πυρούμενοι ἐννεαέτην, where Lietzmann thinks the reference is to “burning” the dead body, and not to the parents’ “burning with grief” (cf. 2 Cor 11²⁰). In the same list of inscrs. we find No. 20⁴ τρεῖς ὦδε[ε] π[ι]άρεσμεν, ὁ ἀνήρ καὶ [ἡ] θυγάτηρ καὶ ἡν [π]επύρωκαν ἐγώ.

πυρράζω,

“am fiery red” (Mt 16^{12,31}). For form see *s.v.* πυρρός. The adj. πυρράκης, which occurs *ter* in the LXX, is found in the description of a boy slave in P Cairo Zen I. 59076¹¹ (B.C. 257): cf. the exx. from Byzantine Greek in Psaltes *Gr.* p. 302 n.¹

πυρρός,

literally “red as fire” (cf. 4 Kingd 3²²), is applied in the milder sense of “ruddy” to a witness to a will, P Petr I. 13(2)¹² (B.C. 237). In P Leid W^{vii}.⁴⁶ (ii/iii A.D.) we have ποῖσον(= ποίησον) ὑπποπόταμω(= ο)ν ἐκ κηροῦ πυρροῦ, and in P Oxy VI. 922⁹ (vi/vii A.D.) ὑπὲρ τοῦ πυρροῦ ἔππου (cf. Rev 6⁴). The double ρρ is preserved in the LXX and NT as in the papyri, cf. BGU II. 468⁸ (A.D. 150) καμήλου ἄρρενος πυρροῦ, and see Mayser *Gr.* p. 221. It may be noted that πυρ(ρ)ός and πυρ(ρ)άζω drop a ρ in Mt 16^{2C} and late uncials, Rev 6⁴ APO46, 12³ CO46: see Moulton *Gr.* ii. p. 101.

For the form πυρράκης, as in 1 Kingd 16¹², cf. P Petr I. 14³⁰ (B.C. 237), and see Mayser *Gr.* p. 455; and for πυρρόχρους cf. P Ryl II. 134¹⁶ (A.D. 34) ὅς τοκάς ἐπίτοκος πυρρόχρους, “a brood-sow about to litter, tawny-coloured” (Edd.).

Πύρρος.

According to the critical text Πύρρος is named in Ac 20⁴ as the father of Sopater of Beroea. The name is by no means rare in the papyri, and is spelt both with double and single ρ: e.g. P Oxy I. 47⁹ (late i/A.D.) ὑπὸ Πύρρου τοῦ ἀσχολημένο(ν), and *ib.* 43 *recto*.⁹ (A.D. 295) Πύρρω ὀπτιώνι: other exx. in Preisigke *Namenbuch*.

πύρωσις,

“heat,” “fiery test” (1 Pet 4¹²): cf. the Berlin magic papyrus 2ⁱⁱⁱ.¹¹⁰ (ed. Parthey *Abh. d. Berl. Ak. d. Wissensch.* 1865, p. 153) δι’ ἧς πέμπεις τὴν εἰς ἀέρα πύρωσιν, and see Linde *Épíc.* p. 39.

πωλέω.

From meaning originally "put up for sale" (*μενείτω*) πωλέω came to mean simply "sell" (*μενέω*). This later sense, which alone is found in the NT, can be fully illustrated from the papyri, e.g. PSI IV. 356⁷ (B.C. 253-2) οὐθεὶς οὖν ἐν τοῖς τόποις πωλεῖ πρὸς σίτον, ἀλλὰ πρὸς ἀργύριον, P Ryl II. 113⁸ (A.D. 133) μόλις πάντα τὰ ἑμαυτοῦ πωλήσας ἐδυνήθη πληρῶσαι, "I was with difficulty able to complete this by selling all my property" (cf. Mk 10²¹), P Oxy III. 494¹⁰ (a Will—A.D. 156) ἐξέστω δὲ αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἢ ἐὰν αἰρήται, "she shall have the right to sell or mortgage on her own authority whatever she chooses," *ib.* VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me," P Tebt II. 421⁸ (iii/A.D.) (= *Selections*, p. 106) θέλις αὐτὸ πωλήσασ[α], πώλησον, "if you wish to sell it, sell it," and P Oxy I. 83¹⁰ (A.D. 327), where an egg-seller undertakes to offer his eggs only in the public market, and not "to sell secretly or in his own house"—κρυβῆ ἢ καὶ ἐν τῇ ἡμετέρᾳ οἰκίᾳ πωλῶν. For the rare pass. (cf. Rutherford *NPT* p. 213) see the question to an oracle in *ib.* XII. 1477⁸ (iii/iv A.D.) εἰ πωλοῦμαι; "am I to be sold up?" (Edd.), and for the subst. πώλησις see BGU I. 184² (A.D. 72).

πῶλος.

For πῶλος = "foal," "colt," of an ass, as in the NT, cf. P Lille I. 8⁹ (iii/B.C.) δνοὺς θηλείας β̄ καὶ πῶλους β̄. In P Oxy IX. 1222¹ (iv/A.D.) the writer instructs his son—δὸς τῷ ἀδελφῷ Ἀμ(μ)ωνιανῷ τὸν πῶλον εἶνα ἐνεχθῆ μοι, "give your brother Ammonianus the colt that it may be brought to me."

πῶποτε,

"ever yet": P Par 47⁶ (B.C. 152-1) (= *UPZ* i. p. 332) οὐκ ἂν με ἴδεις τὸ πρόσωπόν (ἢ. πρόσωτόν) μου πῶποτε (cf. Gen 43⁸), *ib.* 51²⁷ (B.C. 159) (= *UPZ* i. p. 360, *Selections* p. 21) ἐὰν μιανθῶσιν [οὐ μ]ὴ γίνονται καθαρά πῶποτε, "if they (women) are defiled, they shall never at all be pure." In BGU IV. 1205^{ii.11} (B.C. 28) πέπρακα, τέπτε [.] οὐ πεπράκαμεν, Olsson *Papyrusbriefe* p. 30 proposes to read πῶποτε [δ'] οὐ (?), "I have sold, but we have not yet (?) sold." For perfects with πῶποτε, as in Jn 1¹⁸, expressing "a close nexus with present time," see *Proleg.* p. 144. For οὐδεπῶποτε c. pres. cf. P Leid V xl.⁸⁰ (iii/iv A.D.) (= II. p. 37) λύσιν οὐκ ἔχει τοῦτο οὐδεπῶποτε.

πωρόω,

"petrify," "deaden." The subst. πῶρος occurs in *Syll* 540 (= ⁸972)^{88,66} (B.C. 175-2); cf. also M. Anton. ix. 36 πῶροι γῆς τὰ μάρμαρα, "marble but nodules of earth" (Haines). See *s.v.* πῶρωσις.

πῶρωσις.

For a full discussion of this word and its cognates, see Armitage Robinson *Ephesians*, p. 264 ff., where it is shown that in the NT "obtuseness or intellectual blindness is the meaning indicated by the context"; and that "this meaning is as a rule assigned by the ancient translators and commentators" (p. 273).

πῶς,

"how," "in what manner," (a) in direct questions—P Oxy IV. 744¹² (B.C. 1) (= *Selections*, p. 33) πῶς δύναμαι σε ἐπιλαθεῖν; "how can I forget you?" Cf. Ac 8²¹ πῶς γὰρ ἂν δυναίμην; which Field (*Notes*, p. 117) renders, "Why, how can I?" For the exclamatory πῶς, as in Mk 10²⁴, cf. Philemon *fr.* 2 ὦ πῶς πονηρὸν ἐστὶν ἀνθρώπου φύσις | τὸ σύνολον, Epict. *Man.* 24. 3 ὁράτε ὑμεῖς, πῶς ἄνισοί ἐστε καὶ ἀγνώμονες; see further K. Rupprecht in *Philologus* lxxx. (N.F. xxxiv.), 1924, p. 207.

(b) in indirect discourse—P Oxy IV. 745⁸ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὀξυρύνχου, "you don't know how he treated me at Oxyrhynchus (?)," P Tebt II. 408⁴ (A.D. 3) ἐπιστάμενος πῶς σε τίθειαι κέ φίλῳ, "since you know how I esteem and love you" (Edd.) (cf. Ac 20¹⁸), P Oxy II. 294²⁴ (A.D. 22) (= *Selections*, p. 36) γράψον μοι πῶς πάλιν ἄνω λαλαχεύεται, "write me how his hair is growing again on the top," P Ryl II. 235⁸ (ii/A.D.) οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου καὶ πῶς διάγεις, "you did not inform me of your good health and how you are," P Oxy VI. 932⁴ (late ii/A.D.) ἐρί σοι δὲ Ἀπολιναρίως πῶς τὰ θέματα καὶ τὰ δημόσια, "Apolinarius will tell you how the deposits and public dues stand," *ib.* 939²⁴ (iv/A.D.) νῦν δὲ πῶς πλόνα γράψω περὶ αὐτῆς ἀπορῶ, "but now I am at a loss how I shall write more regarding her," and *ib.* I. 120¹⁴ (iv/A.D.) ἔχρισ ἂν γνῶ πῶς τὰ κατ' αἵματι ἀποτίθαιται (ἢ. ἐμὲ ἀποτίθεται), "until I know the position of my affairs" (Edd.).

We find already in the NT (e.g. 1 Thess 1⁹) the MGR tendency to use πῶς as equivalent to little more than ὅτι: cf. BGU I. 37⁶ (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζωι, P Ryl II. 235⁸ (ii/A.D.) ἐθ[αύ]μασε(=α) δὲ πῶς διὰ Λυπερκοῦ οὐκ ἐδήλωσάς μοι περὶ τῆς εὐρωστίας σου, "I was surprised that you did not inform me through Lupercus of your good health" (Edd.), and see Radermacher *Gr.* p. 159, Hatzidakis *Gr.* p. 19.

πῶως,

enclitic, "in some way," "in any way": P Oxy I. 95⁸⁰ (A.D. 129) ἄλλως πῶως, "in any other way," *ib.* 939¹⁵ (iv/A.D.) σπουδά[ων] εἰ πῶως ἐκ παντὸς τρόπου δυνηθείης [πρὸς ἡμᾶς] ἀφικέσθαι, "being anxious that you should come to us by every possible means in your power" (Edd.), and *Syll* 510 (= ⁸364)²⁴ (after B.C. 297) ἂν δὲ πῶως ἄλλως πρὸς αὐτοὺς ὁμολογήσωσιν. See also *s.v.* μήπως.

P

ῥαββεί—ῥακά (ῥαχά, Tisch.)

ῥαββεί.

For the accentuation ῥαββεί (ῥαββουνεί) in Cod. Vaticanus, showing that *ei* was regarded as a diphthong, cf. Nestle in *ZNTW* vii. (1906), p. 184. See also Dalman *Words*, pp. 324 ff., 340.

ῥαββουνεί.

See *s.v.* ῥαββεί.

ῥαβδίζω,

which is used of the Roman punishment "beat with a rod" in its two NT occurrences (Ac 16²², 2 Cor 11²⁵), is applied to "threshing" in P Ryl II. 148²⁰ (A.D. 40) ἐράβδισαν γόμους κ̄, "they threshed out 20 loads" of anise: cf. LXX Judg 6¹¹. For a similar use of the subst. ῥαβδισμός, see P Tebt I. 119⁴⁶ (B.C. 105-1), where the editors refer to *ib.* 229 (B.C. 97 or 62), and for ῥαβδιστής see BGU I. 115^{i.15, 20} (ii/A.D.).

ῥάβδος,

"a rod": P Tebt I. 44²⁰ (B.C. 114) ἔδωκεν πληγὰς πλείους ἢ [εἰ]χεν ῥάβδωι, "gave me many blows with the rod he was carrying": cf. P Lond 44¹² (B.C. 161) (= I. p. 34, *UPZ* i. p. 140), P Grenf I. 38¹² (ii/i B.C.). For a reminiscence of Ps 2⁹ (cf. Rev 2²⁷ *al.*) see the magical P Osl I. 1¹⁰⁸ (iv/B.C.) κατέχων ῥάβδον σιδηράν, with the editor's note, and for a similar reminiscence of Exod 14¹⁶ see the leaden tablet from Hadrumetum, Wünsch *AF* 5¹⁰ (iii/A.D.) (= *Audolent*, p. 374) ὀρκίζω σε τὸν διαστήσαντα τὴν ῥάβδον ἐν τῇ θαλάσσει.

For the form ῥαύδους = ῥάβδους, cf. P Par 40³² (B.C. 158), 41²⁵ (B.C. 158-7) (= *UPZ* i. pp. 148, 150), and see Mayser *Gr.* p. 115.

ῥαβδοῦχος,

lit. "a rod-holder," is supplied by Wilcken in P Par 24⁶ (B.C. 164) (= *UPZ* i. p. 123) τῶν δ' ἐκ τοῦ ἱεροῦ ῥαβδοῦχος τις Ζωῖλος, with reference to a "temple-attendant" in the Serapeum at Memphis. For this usage (as distinguished from a *licitor* or attendant on Roman magistrates, as in Ac 16^{26, 28}) he refers to a ῥαβδοῦχος in the Roman Serapis worship in *IG* XIV. 1027, and to the ῥαβδοῦχοι in the temple service of Apollo in *Syll* 790 (= ³ 1157)²⁴ (c. B.C. 100?) whose duty is to keep in order the temple precincts—οἱ καὶ ἐχέτωσαν ἐξουσίαν κωλύειν τὸν ἀκοσμοῦντα. In P Oxy XIV. 1626⁹ (A.D. 325) the reference is again to

an official of low rank who fills the single post of ῥαβδοῦχος of certain animals—χώραν μίαν ῥαβδοῦχου ἐνὸς τῶν αὐτῶν ζώων: see the editors' note, and cf. *ib.* 1750¹² (A.D. 306) and *ib.* XVI. 1905¹⁸ (iv/v A.D.). Cf. the word ῥαβδοφόρος in P Petr II. 8(2) (c)⁹ (B.C. 246) and P Par 66¹⁸ (iii/B.C.). In the latter case the editor suggests that ῥαβδοφόροι may not be more than "conductors of works," but for the possibility that "police" were intended see *Archiv* vi. p. 416.

For the subst. ῥαβδοῦχια cf. P Oxy XVI. 1626²¹ (A.D. 325), and BGU I. 244¹⁴ (time of Gallienus).

ῥαδιουργία.

For ῥαδιουργία in the general sense of "false pretences," cf. P Oxy II. 237^{viii.18} (A.D. 186) εἶτε πλαστῶν γραμμάτων ἢ ῥαδιουργίας ἢ περιγραφῆς ἐγκαλεῖν, "to make a charge either of forgery or false pretences or fraud" (Edd.) (but see *Archiv* i. p. 182): cf. the wider usage in P Tor I. 1^{vi.8} (B.C. 116) (= *Chrest.* II. p. 36) κακοτρόπως καὶ ἐπὶ ῥαδιουργίαι παρακίεσθαι αὐτὸν τὴν συνχώρησιν, Preisigke 5656¹² (A.D. 568) χωρὶς ῥαδιουργίας καὶ ἀταξίας, and P Strass I. 40³⁰ (A.D. 569) δίχα παντοίας μέμφεως καὶ καταγνώσεως καὶ ῥαδιουργίας. The special meaning of "theft" is seen in P Magd 35¹¹ (B.C. 216) (= *Mdl. Nicole* p. 454) περὶ δὲ τῆς ῥαδιουργίας with reference to the theft of a mantle, and in BGU I. 226¹⁴ (A.D. 99).

For the verb see P Tebt I. 42¹⁸ (c. B.C. 114) (= *Chrest.* I. p. 385) ῥαδιουργημένας (for form cf. Mayser *Gr.* pp. 120, 408), and P Flor III. 294⁵⁸ (vi/A.D.) ῥαδιουργῆσαι, and for the adj. ῥαδιουργός see P Lond IV. 1338²⁹ (A.D. 709), 1349³⁷ (A.D. 710).

ῥακά (ῥαχά, Tisch.)

in Mt 5²² is usually taken as a term of contempt transliterated from the Aramaic ܠܦܘܬܐ, "empty": cf. Lightfoot *Hor. Hebr.* ii. p. 109. It is thus not so strong as μωρός, which denotes, according to Lightfoot *ib.* p. 112, "lightness of manner and life" rather than "foolishness": see Marriot *Sermon on the Mount*, p. 182. Mr. W. K. L. Clarke kindly supplies us with an interesting definition of ῥακά from Basil *Regulae* li. 432 C: τί ἐστὶ ῥακά; ἐπιχώριον ῥῆμα ἡπιωτέρας ἕβρεως, πρὸς τοὺς οἰκειότερους λαμβανόμενον, "What is ῥακά? a vernacular word of mild abuse, used in the family circle."

Various explanations of the word are discussed by Zorell *Lex. s.v.*, F. Schulthess *ZNTW* xxi. (1922) p. 241 ff., and Leipoldt *CQR* xcii. (1921), p. 38.

ράκος,

"a piece of cloth" (Mt 9¹⁸, Mk 2²¹): cf. P Petr III. 42 H (8) F²⁷ (mid. iii/B.C.) **ράκος λεπτόν**, P Oxy I. 117¹⁴ (ii/iii A.D.) **ράκη δύο**, P Lond 121²⁰⁸ (iii/A.D.) (= I. p. 91) **βύσσινον ράκος**, *ib.*³⁵⁹ (= p. 96) **ράκος λινοῦν**. See also Apoc. Petr. 15 **ἄνδρες ράκη ῥυπαρά ἐνδεδύμενοι** (cf. Jas 2²). In Artem. p. 18⁹ the word is used of mummy wrappings—οἱ ἀποθανόντες ἐσχισμένοις ἐνειλοῦνται **ράκεσι**.

ραντίζω,

"sprinkle," equivalent to classical **βαίνω**, in Heb 9¹³ *al.* is one of the exx. of "neues Sprachgut" in the **Κοινή**: cf. Thumb *Hellen.* p. 223. For **ραντός**, "sprinkled," "spotted," as in LXX Gen 30³² D⁸¹, cf. PSI VI. 569¹⁰ (iii/B.C.) **θήλειαι μελαιναὶ δὲ καὶ ραντῆ α**, of birds.

ραντισμός,

"sprinkling": LXX, NT (Heb 12²⁴, 1 Pet 1⁸ (cf. Hort *ad l.*) but not as yet found in any secular author: cf. however Vett. Val. p. 110¹⁷ **περὶ τὰς ὕψεις φακοῦς καὶ ραντισμάτα ἔχοντες**).

ραπίζω,

lit. "strike with a rod," *verbero*, came in late writers to be used in the sense of "strike (the face) with the palm of the hand" (Suidas: **ραπίσαι πατάσσειν τὴν γνάθον ἀπλῆ τῇ χειρὶ**): see Lob. *Phryg.* p. 175, and cf. Rutherford *NP* p. 257 ff. This suits both the NT occurrences of the verb Mt 5³⁹, 26⁶⁷: cf. LXX Hos 11⁴, 1 Esdr 4³¹.

ράπισμα,

"a blow on the cheek with the open hand": see *s.v.* **ραπίζω** and add Field *Notes*, pp. 40 f., 105 f. The word is used of a "scar," or the result of a blow, in a vi/A.D. account of the sale of a slave published in *Archiv* iii. p. 415 ff., see p. 419³³, and cf. Sudhoff *Ärztliches*, p. 143.

The difficult **ραπίσμασιν αὐτὸν ἔλαβον** in Mk 14⁶⁵ is fully discussed by Swete *ad l.*, where he translates "they caught Him with blows." The RV adopts the rendering "with blows of their hands" in the text, but puts the alternative "strokes of rods" in the margin. Blass (*Gr.* p. 118) describes the phrase as a "vulgarism," which at present can be paralleled only from a i/A.D. papyrus (αὐτὸν **κονδύλοις** ("knuckles") **ἔλαβεν**, published in Fleckeis. *Jahrb. f. class. Philol.* xxxviii. (1892), pp. 29, 33.

ραφίς,

"needle," is found in a series of accounts P Oxy IV. 736⁷⁸ (c. A.D. I) **λίνοῦ καὶ ραφίδος (ὀβολός)**, "thread and needle 1 ob.": cf. Mt 19²⁴, Mk 10²⁵. On the relation of **ραφίς** to **βελόνη** (Lk 18²⁵), see Rutherford *NP* p. 174 f.

ραχά.

See *s.v.* **ράκά**.

ρέδη.

For the substitution of **ε** for **αι** in this NT **ἄπ. εἰρ.** (Rev 18¹³), = "a chariot," cf. Moulton *Gr.* ii. p. 81. According to Quintilian i. 5. 57 the **ρέδη** came from Gaul and was a vehicle with four wheels.

ῤεφάν.

See *s.v.* **ῤομφά**.

ρέω.

For **ρέω**, "flow," which occurs in the NT only in Jn 7³⁸ (for fut. act. cf. *Proleg.* p. 154), see the traveller's account of his visit to the source of the Nile, P Lond 854⁸ (i/ii A.D.) (= III. p. 206, Deissmann *LAE* p. 162) **ὅθεν τ[υγ]χάνει Νεῖλος ρέων**, "whence the Nile flows out": cf. P Lond 121⁴³⁸ (iii/A.D.) (= I. p. 98) **παρὰ ρέον βαλανείου** and *Preisigke* 401¹⁰ (A.D. 10-11) **ποταμ[όν] . . ρέοντα δι' ὄλης τῆς πόλεως**.

For the subst. **ρεύμα**, cf. P Petr II. 37 *2a verso*⁸ (iii/B.C.) **ἐνκλείναντος τ[οῦ] ρεύματος εἰς τὸ πρὸς βορρᾶν μέρος**, and P Lond 46⁴⁶³ (iv/A.D.) (= I. p. 73) **ἐν τῷ ρεύματι τοῦ ποταμοῦ εἰς τὴν θάλασσαν**.

ῤήγιον,

"Rhegium" (mod. "Reggio"), a town in Italy opposite Sicily. For the derivation of the name from **ῤήγγυμι** see the citations in Wetstein *ad Ac* 28¹³.

ῤήγμα.

For **ῤήγμα** in the sense of "breach" in the Nile embankments see P Lond 131 *recto*^{46, 60} (A.D. 78-9) (= I. p. 171 f.), and cf. PSI V. 456¹¹ (A.D. 276-82) **ἐπὶ τοῦ πύργου . . ῤήγματα**: cf. Lk 6⁴⁸, and for the medical use of the word = "rupture," see Hobart p. 56. The subst. **ῤήγμος** may be illustrated from *ib.* IV. 422¹⁵ (iii/B.C.) **ἡ δὲ γῆ ῤήγμων πλήρη (= η) εἶσθιν διὰ τὸ μήποτε αὐτὴν ἠρόσθαι**.

ῤήγγυμι, ῤήσσω,

"rend," "break asunder": P Leid Vii. 31 (iii/iv A.D.) (= II. p. 27) **αἱ πέτραι ἀκούσασαι ῤήγγονται (ἢ ῤήγγονται)**. **ῤήσσω** is claimed as Ionic by Winer-Schmiedel, p. 19. For **ῤάσσω** see Mk 9¹⁸ D. In the LXX **ῤάσσω** is not an alternative of **ῤήσσω**, but a form of **ἄράσσω**: see Thackeray *Gr.* i. p. 76.

ῤῆμα.

For the ordinary meaning "word" in the NT, cf. P Giss I. 40⁴ 7 (A.D. 215) **ἐκ τῶν ῤη[μά]των το[ῦ] προτέρου διατάγματος**, P Amh II. 142⁸ (iv/A.D.) **ἀπρεπῆ ῤήματα**, P Flor III. 309⁴ (iv/A.D.) **αἰσχρο[ο]ῖς ῤήμασι**, and *Syll* 809 (= 1175)¹⁸ (iv/iii B.C.) **ῤήμα μοχθηρὸν ἢ πονηρὸν φθέγγεσθαι** (contrasted with ²⁰ **κακὸν τι ποῆσαι**).

On the Hebraistic use = *res* in the LXX and in the more Hebraic parts of Luke's writings (Lk 1³², 2¹⁵, *al.*), see Thackeray *Gr.* i. p. 41. A somewhat similar use of **λόγος** has classical authority, e.g. Plato *Phil.* 33 C.

ῤήσσω.

See **ῤήγγυμι**.

ῤήτωρ.

The special meaning of "advocate," "barrister," which this word has in Ac 24¹, can be freely illustrated from our documents, e.g. P Oxy I. 37¹⁻⁴ (A.D. 49) (= *Selections*, p. 48), the report of a lawsuit where the counsel for the plaintiff

is introduced with the words—'Ἀριστοκλῆς ῥήτωρ ὑπὲρ Πεσοῦριος, and *ib.* II. 237^{vii.25} (A.D. 186) Δίδυμος ῥήτωρ ἀπεκρίνατο μὴ χάρις λόγου τὸν Σεμπρώνιον κεκεινησθαι, "Didymus, advocate of Sempronius, replied that his client had had good reason for having been provoked" (Edd.), P Ryl II. 75^{5,16} (late ii/A.D.), PSI IV. 293^{26,33} (iii/A.D.), *et saepe*.

ῥητῶς.

For ῥητῶς, "explicitly," "in set terms" (I Tim 4¹), see P Par 63⁶² (B.C. 164) (= P Petr III. p. 22) ῥητῶς τε διὰ τῆς π[ε]μ[φ]θε[ί]σης ὑμῖν ἐπιστολῆς, *OGIS* 515³⁰ (iii/A.D.) ῥητῶς τῆς ἀπογραφῆς [λεγοῦσης ὅτι συνάγεται ἡ βουλή διὰ τοῦτο, and cf. P Tebt II. 303¹³ (A.D. 176-180) ἐπὶ τοῦ ῥητοῦ, "at the specified time," similarly *ib.* 332¹⁶ (A.D. 176).

ρίζα.

For the literal sense "root" cf. P Oxy XIV. 1674⁵ (iii/A.D.) καῦσον τὴν ῥίζαν αὐτῆς, "burn its roots," with reference to an acacia tree. In P Lond 121¹⁷³ (iii/A.D.) (= I. p. 89) the eating of roots of bugloss, [ῥ]ίζας βυγλου (i.e. βουγλώσσου), is recommended to prevent the breath from smelling after eating garlic. The metaphorical sense of "origin," "ancestry," is seen in *OGIS* 383³¹ (mid. i/B.C.), where Antiochus I. refers to the Persians and Greeks as ἐμοῦ γένους εὐτυχιστάτη ῥίζα : cf. Rev 22¹⁶.

ρίζω.

The rapid transition from the metaphor of "rooting" to that of "building" in Col 2⁷ is rendered easier, as Lightfoot *ad l.* points out, by the use of ῥίζω in connexion with cities and buildings, e.g. Plut. *Mor.* 321 D παρέσχε ῥιζῶσαι καὶ καταστήσαι τὴν πόλιν. Similarly with reference to the building of a bridge, *Kaibel* 1078⁷ αἰώνιος ἐρρίζωται.

ῥιπίζω.

To Hort's exx. *ad* Jas 1⁶ of this word to denote the surface of the water blown upon by shifting breezes, rather than billows lashed by a storm, we may add Aristeas 70 where the workmanship bestowed on certain ornamental leaves is described as so life-like that if a breath of wind blew upon them—ῥιπιζοντος τοῦ κατὰ τὸν ἀέρα πνεύματος—the leaves stirred in their places. It should be noted that the verb is derived not from ῥιπή, "a rushing motion" (ῥίπτω), but from ῥιπίς, "a fire-fan."

ρίπτω.

"throw off," "throw away": cf. P Tebt I.48²³ (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὀρμήσαι, "so that he threw away his garment and took to flight" (Edd.), P Ryl II. 125⁵ (A.D. 28-9) ἐκενώσας τὰ προκειμένα ἔριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν, "having rifled the contents aforesaid he threw the box empty into my house" (Edd.). Both AV and RV adopt this meaning in Ac 22²³, but Field (*Notes*, p. 136), who is followed by various commentators, prefers the rendering "shake," "throw about," as if the verb = ῥιπτάω : cf. the medical use in connexion with convulsive fits, etc., as illustrated by Hobart p. 2.

For the perf. pass., as in Mt 9⁹, cf. P Petr II. 19 (2)³ (iii/B.C.) καλῶς οὐμ ποιήσεις ἐ[πι]στροφὴν [μου] ποιησάμενος, ἔρρειμαι γὰρ κακῶς διακείμενος ἀπ' ἐκείνου, and for the form ῥιπτέω see Radermacher *Gz.* p. 84. MGr ῥίπτω, ῥίχνω, ῥίχτω (ῥιμμένος, ῥιχμένος), "throw," "cast away": see Thumb *Handb.* p. 353.

ῥόδη.

For this proper name (Ac 12¹³) cf. the inscr. on a grave-stone at Alexandria of iii/B.C.—*Preisigke* 392 Ῥόδη Μύση μάμμη. Blass (*ad Ac l.c.*) points out that the name is found in myths and comedies : see e.g. Menander *Fragm.* 245⁹, 546⁹, Philemon *fr.* 84.

Ῥοδίνη is found as a proper name in the Christian inscr. *CIG* IV. 9484. The adj. ῥόδινος occurs in P Oxy III. 496⁴ (articles in a dowry—A.D. 127) ζώνας δύο, σανδουκίην, ῥοδίην, "2 girdles, one red, the other rose-coloured," and P Goodsp Chicago 4³ (medical prescription—ii/A.D.) κηρωτὴ ῥοδίην, "wax-ointment scented with rose." See also P Petr II. 34 (δ)⁶ (an account for unguents—iii/B.C.) (= Sudhoff *Ärztliches*, p. 47) ῥοδίνου β.

ροῖζήδόν.

"with crackling crash," is found in the NT only in 2 Pet 3¹⁰ : see Wetstein and Mayor *ad l.*

ῤομφά.

For the various forms which this proper noun takes in Ac 7⁴⁰ see WH *Notes*³, p. 92. In LXX Amos 5²⁰ from which the quotation in Ac is taken the form is ῤεφάν or ῤεφάν replacing ῤ¹ of the Heb. text, and the word is understood as a corruption of the Assyrian name for the planet Saturn (= Chiun).

ρομφαία.

For ῤομφαία, a Thracian weapon of large size, see Hastings' *DB* iv. p. 634, where the different uses of the word are fully illustrated. In the NT it is found *sexies* in Rev, and once, metaphorically, in Lk 2³⁵.

ροπή

occurs as a *v.l.* for ῥιπή, "a moment," in I Cor 15⁵² D*EFG 67^{**}. For the original meaning, "a turn of the scale," as in Sap 18¹², cf. P Par 63⁷³ (B.C. 165) (as read P Petr III. p. 24) συμβαλεῖται ῥοπήν εἰς τὸ προκείμενον, "it would turn the scale in favour of the matter in hand" (Mahaffy), and P Tebt I. 27⁷⁹ (cited *s.v.* ἐνθυμέομαι). See also Aristeas 90 ῥοπή καὶ νέματι, "momento temporis et ad nutum," Vett. Val. p. 301¹ αἱ στιγμῆαι ἢ ῥοπαὶ τῶν ὀρῶν, and Herodas VII. 33 with Headlam's note.

ῤοῦφος.

For the probable identification of the ῤοῦφος of Rom 16¹³ with the ῤοῦφος of Mk 15²¹, see SH p. 426 f. The name is very common : see e.g. P Hamb I. 29⁵ (A.D. 89), and the *reff.* in *Preisigke Namenbuch s.v.*

ῥύμη.

For this word in its late Greek sense "street," "lane," which it has in its four occurrences in the NT (Mt 6²,

Lk 14²¹, Ac 9¹¹, 12¹⁰, cf. P Par 51¹⁸ (B.C. 159) (= *UPZ* i. p. 360, *Selections*, p. 20) ἔρχομαι εἰς τὴν ῥύβ(=μ)ην μετ' αὐτῶν, BGU IV. 1037¹⁶ (A.D. 47) εἰς τὴν ἐκ λιβδὸς ῥύμην βασιλικήν, P Oxy I. 99⁸ (A.D. 55) ἀνά μέσον οὐσῆς τυφλῆς ῥύμης ("blind alley"), and P Ryl II. 156⁴ (i/A.D.) δημοσία ῥύμη. In an Alexandrian papyrus of the time of Augustus we hear of a street named Εὐδαίμων—ἐν τῇ Εὐδαίμωνος λεγομένη ῥύμη (see *Archiv* v. p. 37 n.¹). For the diminutive ῥύμιον (not in LS⁸) = "a little lane" or "alley," cf. the direction in P Meyer 20 verso⁵ (1st half iii/A.D.) ἀντικρὺ τοῦ [...] πωλίου ἤκεις <εἰς> τὸ ῥύμιον, "over against the shop you come to the little lane."

See further Rutherford *NP* p. 487 f., and Kennedy *Sources* p. 15 f., where the different stages in the history of ῥύμη are stated.

ρύομαι.

In the version of the Lord's Prayer which forms part of the vi/A.D. Christian amulet, BGU III. 954²³ (= *Selections*, p. 134), we find—ῥύ[σαι ἡ]μᾶς ἀπὸ τῆς πο[ν]ηρίας, in accordance with the AV interpretation of Mt 6¹³. Cf., however, the inscr. on a very old church in central Phrygia—Ἀρχάγγελε Μιχαήλ, ἐλέησον τὴν πόλιν σου κ[α]ὶ ῥύση αὐτὴν ἀπὸ τοῦ πονηροῦ) (*C. and B.* ii. p. 741 No. 678). As exx. of the verb we may add P Lond 413⁴ (c. A.D. 346) (= II. p. 301) εἴ[σο]μαι εἰ[ς] τὴν πόλιν περὶ τῆς σ[ω]τηρίας ἵνα ῥύσῃσαι ἀπὸ . . . and the inscr. on a statue in honour of Hadrian erected A.D. 125, *Syll* 383 (= 835 A) Αὐτοκράτορι Ἀδριανῷ σωτήρι, ῥυσσάμενῳ καὶ θρέψαντι τὴν ἑαυτοῦ Ἑλλάδα. The verb and its constructions are fully illustrated by Chase *The Lord's Prayer* p. 71 ff. (in *Texts and Studies* i. 3), and Anz *Subsidia* p. 275 f.

For the subst. ῥύσις cf. *Kaibel* 200⁴ (Roman age) τοῦ πικροῦ ῥύσιν ἔχω θανάτου.

ῥυπαίνω

"make filthy," "defile," occurs in the NT only in Rev 22¹¹ ὁ ῥυπαρὸς ῥυπανθήτω ἑτι, where, as Swete points out *ad l.*, the aor. (not ῥυπαίνεσθαι) indicates the fixity of the state into which the ῥυπαρὸς has entered. For the act. cf. Jos. c. *Ap.* i. 220 ῥυπαίνειν τὴν εὐγένειαν . . . ἐπεχείρησαν, and Vett. Val. p. 116⁸ ψύξει τοὺς γάμους ἢ ῥυπαίνει.

ῥυπαρία.

The moral significance of this word in Jas 1²¹, its only occurrence in the NT, may be illustrated from *Pelagia-Legend* p. 6³⁰ ἀφήκεν ἐν τῷ ὕδατι πᾶσαν αὐτῆς τὴν ῥυπαρίαν—with reference to cleansing in Baptism. Mayor *ad Jas l.c.* recalls that Plutarch (*Mor.* p. 60 D) uses ῥυπαρία (like our "shabbiness") of "avarice," which would suit the idea of a "debased" moral coinage; but see *s.v.* ῥυπαρὸς. We may add two citations from Teles (ed. Hense)—p. 33⁴ δι' ἀνελευθερίαν καὶ ῥυπαρίαν (of rich men not using their wealth), and p. 37⁵ διὰ ῥυπαρίαν καὶ δειλίαν.

ῥυπαρὸς,

"shabby," "soiled," is applied to clothing in P Giss I. 76³ (ii/A.D.) τριβωνα[s] ῥυπαρὰς β καὶ στολὴν ὁμοίως λευκὴν, "two soiled cloaks and likewise a white robe," as

in Jas 2²: cf. P Fay 16¹⁰ (i/B.C.) σίτου ῥυπαροῦ, "dirty (i.e. unwinnowed) corn," and P Ryl II. 72¹¹ (B.C. 99-8) κ(ι)θήης ῥυπαρ[ᾶς].

The adj. is very common in the papyri in connexion with payments, and was generally understood as denoting "debased" coin, e.g. P Tebt II. 348⁸ (A.D. 23) ἀργυρίου ῥυπ(αροῦ) [δ]ρ[α]χμᾶς δεκάδου, "twelve dr. debased silver" (Edd.), and P Fay 52 (a)³ (a receipt for poll-tax—A.D. 191-2) ἐπὶ λ[ό]γου ῥυπ(αρὰς) δραχμ(ᾶς) ὀκτώ. But, according to Milne *Theban Ostraca* p. 104 (cf. *Annals of Archaeology and Anthropology* vii. p. 64 ff.), "the word does not appear to refer to any distinct class of coins—all Roman tetradrachms of Alexandria might have been called ῥυπαρά—and probably was a term of account, like the 'bad' piastre of some Turkish towns, e.g. Smyrna." Hence in P Ryl II. 194³ ῥυπ(αρὰς) (δραχμᾶς) ἐπτά ἡμιοβ(ελίων) the editors translate "7 drachmae of discounted silver ½ obol."

ῥύπος,

"filth" (I Pet 3²¹), is found = "wax" in superstitious medicine, P Osl I. 133² (iv/A.D.) μίξον δὲ καὶ ταῖς κριθαῖς καὶ ῥύπον ἀπὸ ὠτίου μούλας, "mix also with the barley-corn the ear-wax of a female mule" (Ed.). In Isai 4¹ Γ the noun is neuter. The adj. ῥυπώδης occurs in the medical prescription P Oxy II. 234^{ii.19} (ii/iii A.D.) ὅταν ῥυπῶδες γένηται, ἀνάλαβε, "when it becomes discoloured, draw the liquor off."

ῥυπόω

is read in the TR of Rev 22¹¹ = "am filthy" morally. For the literal sense of the compd. verb cf. *Syll* 879 (= 1219)⁶ (iii/B.C.), where it is laid down τὰς πευθούσας ἔχειν φαῖαν ἐσθήτα μὴ κατερρυπωμένην, "that women in mourning are to wear gray clothing not defiled."

ῥύσις

is very common of the "flow" or "yield" of wine at the vintage, see e.g. P Giss I. 79^{iii.12} (c. A.D. 117) ἐὰν δ[ι]ε ὁ θε[ὸ]ς ἐπιτρέψῃ πολλὴν ῥύσιν [ἔσεσθαι] εἰς ἔτους, τάχα διὰ τὴν ἐσομένην εὐ[ωνίαν] τοῦ γενήματος ἀθυμή[σουσι] οἱ γλεοῦχοι, and the other exx. collected by the editor *ad l.* The noun seems to have a different meaning in P Bad 15²¹ (i/B.C.) εἰπὲ δὲ τῇ ἀδελφῇ πέμψαι μοι τὴν ῥύσιν, ἵνα χειρογραφῆσω. For its use in connexion with the "flow" of blood, as in Mk 5²⁵, Lk 8⁴³, see Vett. Val. p. 282³⁰. ῥυτόν is applied to a drinking-horn in P Petr III. 42 H (7)³ (c. B.C. 250) (= Witkowski², p. 13).

ῥυτίς,

"a wrinkle" of age, which in Biblical Greek is confined to Eph 5²⁷, may be illustrated from Plut. *Mor.* p. 789 D οἷς ἡ γελωμένη ποδιά καὶ ῥυτίς ἑμπερίας μάρτυς ἐπιφάνεται: see Armitage Robinson *ad Eph l.c.*

Ῥωμαϊκός,

"Roman," as found in the TR of Lk 23³⁸, may be illustrated from a Greek translation of an unknown Latin work made by a certain Isidorianus, P Ryl II. 62 (iii/A.D.), which ends—²⁸f. Ὀλύμπ[ιος] Ἰσ[τ]ιβωριανὸς [.] ἐμήνηυσα ἀπὸ Ῥω[μα]ϊκῶν.

Ῥωμαϊστί,

"in the Latin language" (Jn 19²⁰): cf. Epict. i. 17. 16
 ἴδε ἐπισκέψαι, πῶς τοῦτο λέγεται, καθάπερ εἰ Ῥωμαϊστί.

ῤώννυμι.

"Ἐρρωσο, ἔρρωσθε (*uale, ualet*), are regular closing formulae (as in Ac 15²⁰) in both private and official letters. Naturally they are much varied by the addition of terms of endearment and otherwise, particularly during the second and third centuries A.D. The following exx. must suffice: P Tebt II. 315³⁶ (ii/A.D.) ἔρρωσό μοι, τιμιώτατε, P Hamb I.

54^{ii. 15} (ii/iii A.D.) ἔρρωσό μοι πολλοῖς χρόνοις ὑγιαίνων μετὰ
 καὶ τῶν σῶν, P Oxy XII. 1586¹⁵ (early iii/A.D.) ἔρρωσθ(αι)
 εὐχομαι(αι) [π]ανοικεί, *ib.* I. 122¹² (iii/iv A.D.) ἐρ[ρ]ῶσθαί σε,
 κύριέ μου ἀδελφε, πολλοῖς χρόνοις καὶ προκόπτειν εὐχομαι.
 Many other exx. will be found in Exler *Epistolography*
 p. 74 ff. For the verb = "have strength" of persons cf.
 PSI V. 495²² (B.C. 258-7) βουλόμεθα γάρ σε τῶι τε σώματι
 ἐρρῶσθ(αι), and of trees cf. CP Herm I. 28¹¹ φοίνικες ἄλλοι
 ἐρ[ρ]ω]μένοι.

The subst. ῤῶσις is used in connexion with praying for
 "strength" for anyone, e.g. *OGIS* 206⁴ εὐξάμενος ῤῶσιν
 καὶ τέκνοις καὶ γαμετῇ. See also in application to the body
 Vett. Val. p. 160¹².

Σ

σαβαώθ—σάκκος

σαβαώθ.

This Heb. word = "hosts," "armies" (Rom 9²⁹ LXX, Jas 5⁴) occurs as an invocation in the great Paris magical papyrus P Par 574¹²⁹⁵ (iii/A.D.) (= *Selections*, p. 113) **Ιαω Σαβαωθ**, and in the amulet printed in *Archiv* i. p. 427 belonging to iii-v A.D.—

Κύριε Σαβαώθ, ἀπόστρεψον
ἀπ' ἐμοῦ . στον (?) νόσον τῆς
κεφαλῆς

where Wilcken thinks that it cannot be determined with certainty whether it is the work of a Christian or a Jew or a Greek or an Egyptian. Cf. P Oxy VIII. 1152² (v/vi A.D.) with its magical, Jewish, and Christian elements—

Ωρωρ φωρ ἐλωει,
ἀδωναει, Ἰαω σα-
βαώθ, Μιχαήλ, Ἰεσοῦ
Χριστέ, βοήθι ἡμῶν
καὶ τούτῳ οἴκῳ, ἀ-
μήν.

and *ib.* VII. 1060⁴ (vi/A.D.), a Gnostic charm against reptiles and other ills—

Ἰαω σαβαώθ ἀδονέ
ἀπάλλαξον τὸν οἶκον τούτου
ἀπὸ παντὸς κακοῦ ἐρπετοῦ.

Also the leaden tablet, Wunsch *AF* No. 2 (ii/iii A.D.), on which is depicted an altar inscribed—**Σεσηθη | Σαβαωθ |** **Σαβαωθ**, the thrice repeated name of the Jewish God. See further Deissmann *Urgeschichte* p. 23, and Cheyne's note on "Lord Sabaoth" in *Exp* III. i. p. 318 f.

σαββατισμός,

"a resting as on the Sabbath," found only in Heb 4⁹, where it may have been coined by the author: see Moffatt in *ICC ad L.*, who also refers to its possible occurrence in Plutarch *de superst.* 166 A (**βαπτισμούς**, Bentley). The verb occurs in Exod 16³⁰: cf. Fränkel *Vorstudien*, p. 8.

σάββατον

to denote the Heb. *Sabbath* is first found in the LXX. In the Pentateuch and elsewhere the plur. τὰ **σάββατα** is used both for "the Sabbath" and "the sabbaths": see Thackeray *Gr.* i. p. 35. In the LXX the dat. plur. is usually **σαββάτοις**, but in the critical text of the NT the form **σάββασι** occurs frequently: cf. **πρόβασι** for **προβάτοις** in P Lond 1171³⁸ (B.C. 8) (= III. p. 178), and similar

PART VII.

exx. in Psaltes *Gr.* p. 176. For the significance of the added clause **μηδὲ σαββάτω** in Mt 24²⁰ see Boll *Offenbarung*, p. 134, n.¹

σαγήνη,

a large "drag-net" (Mt 13⁴⁷) as distinguished from the smaller circular **ἀμφίβληστρον** (cf. Mk 1¹⁶), often identified with the *garf*, which is generally worked by two boats (cf. Lk 5⁷), which separate and then draw it in a sweep to the shore. It was consequently an expensive piece of machinery, and has been taken as evidence that some at least of the fishermen Apostles were fairly well-to-do (cf. *Exp* T xxviii. p. 229 f.).

σαίνω,

properly of dogs "wag the tail," "fawn" (e.g. *Od.* x. 217), then metaph. of persons "fawn upon," "beguile" (e.g. Aesch. *Choeph.* 186). This gives good sense in its only NT occurrence, 1 Thess 3³ τὸ **μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις**: the Apostle dreaded that the Thessalonians would be "drawn aside," "allured," in the midst of the afflictions which were falling upon them, cf. Zahn *Einl.* i. p. 159 f. (Engl. Tr. i. p. 222). Others, however, prefer to read with FG **σιένεσθαι** *i.e.* **σιαινέσθαι**, "to be disturbed," "troubled," in support of which Nestle (*ZNTW* vii. p. 361) cites two passages from the *Hist. Lausiaca* (ed. Butler, 1904), c. 24, p. 78, 10 and c. 35, p. 102, 16: Mercati adds further instances in *ZNTW* viii. p. 242. See also the quotations from papyri *s.v.* **σιαινομαι**. Reference may be made to an art. by A. D. Knox in *JTS* xxv. (1924), p. 290 f., where a reading τὸ **μηδένα παθαίνεσθαι** is conjectured, = "that none break down in their afflictions."

For a new literary ex. of **σαίνω**, where it is used practically = **θέλω**, see Bacchyl. I. 55 ὁ δ' εὖ ἐρδων θεοῦς ἐλπίδι **κυδροτέρῳ σαίνει κέαρ**, "but he who is bountiful to the gods can cheer his heart with a loftier hope" (Jebb).

σάκκος,

a Semitic word, denoting "sackcloth," "sacking," a coarse cloth made of the hair of goats and other animals: cf. PSI IV. 427¹, 14 (iii/B.C.) **γραφὴ σάκκων καὶ μαροσίπων** . . . **σάκκων τρίχινον** ἄ, P Hamb I. 10³⁹ (ii/A.D.) **σάκκος τρίχινους**. Other exx. of the word are P Reinach 17¹⁹ (B.C. 109) **κιτῶν καὶ ἱμάτιον καὶ σάκκων**, cf.²¹, P Ryl II. 145¹⁶ (A.D. 38) **σάκκο(ν) πλήρη κνήκωι**, "a sack full of coccus," BGU II. 597⁹ (A.D. 75) **τὸν σάκκον τοῦ πυροῦ**, P Oxy VI. 932⁵ (late ii/A.D.) **ἰς τοὺς σάκκους σφραγίσας**, "sealing it (*sic*. vegetable seed) in the sacks," *ib.* XIV. 1733² (late iii/A.D.) **τι(μῆ) σάκκων σιπιπῶν (ἢ στυπιπῶν**

“flax”) (δρ.) σ. On reckoning loads by sacks, see Wilcken *Ostr.* i. p. 754.

For the dim. σακκίον, see P Ryl II. 245¹³ (iii/A.D.) ἐπεμψά σοι σακ[κίον] στιππεῖων, and cf. Menander *Fragsm.* 544² p. 164 σακκίον: for σακκούδιον, see P Oxy VI. 937²⁹ (iii/A.D.) δέξε (i. δέξαι) τῶν σακκούδια π(αρά) τοῦ Ἀντινοῦ: and for σακκοφόρος, “a porter,” see P Tebt I. 39²⁶ (B.C. 114). MGr σακκί, with dim^s. σακκούλι, σακούλά(κ)ι.

Σαλαμίς.

For dat. Σαλαμίην in Ac 13⁵, NAEL read Σαλαμίην, a form not unknown in Byz. Greek: cf. Blass-Debrunner *Gr.* § 57, and P'saltes *Gr.* p. 177.

σαλεύω,

lit. “agitate,” “shake,” as by winds and storms: see P Lond 46⁴⁶² (iv/A.D.) (= I. p. 80) ἐπικαλοῦμαι σε τὸν . . . σαλεύσαντα τὸν οὐρανόν, cf. Mt 24²⁹, *al.*, and the citations in Boll *Offenbarung*, p. 135. The verb is used figuratively, as in Heb 12^{28f.}, in the illiterate P Oxy III. 528¹³ (ii/A.D.) where a man writes to his sister (wife) ἐπεμσάς μου ἐπιστολὰς δυραμένου λίθων σαλεύσει, οὕτως ὁ λόγος σου καικίνγκάν με, “you sent me letters which would have shaken a stone, so much did your words move me” (Edd.), and *OGIS* 515⁴⁷ (iii/A.D.) σαλεύει γὰρ ὡς ἀληθῶς ἡ σωτηρία τῆς πόλεως ἐκ κακουργίας καὶ πανουργίας ἀλλίγων τινῶν αὐτῆ ἐπεμβαλόντων. Hence the derived meaning “dislodge,” “drive away” from your sober senses, as in 2 Thess 2², where Lightfoot (*Notes on Eph.* of S. Paul, p. 109) compares Plut. *Mor.* 493 D ὄρεξιν τοῦ κατὰ φύσιν ἀποσαλεύουσιν followed almost immediately by ὡς ἐπ’ ἀγκύρας τῆς φύσεως σαλεύει.

For a weakened sense cf. PSI IV. 299⁴ (iii/A.D.) κατεσχέθητι νόσφ . . . ὡς μὴ δύνασθαι μηδὲ σαλεύεσθαι, “I was held fast by illness, so as to be unable even to move myself”: see also P Oxy III. 472⁵⁰ (c. A.D. 130) the request of a daughter to her mother—τί καὶ παρασχέιν ὡς ἐπὶ ἐνὶ μόνῳ σαλεύουσιν, “to give her something since she was dependent upon only a single source” (Edd.): cf. LS⁸ II. 2. MGr σαλεύω, “move,” “stir.”

σάλος

is used of a “rough sea” in Lk 21²⁵: cf. Boll *Offenbarung*, p. 135.

σάλπιγξ,

“a trumpet”: CP Herm I. 121¹⁰ (iii/A.D.) ἐνίκησε τὸ τῶν σαλπ[ίγγ]ων ἀγώνισμα, *Kaibel* 1049⁷ οὐ σάλπιγγος ἀκ[ροῦται] ἐνθάδ’ ὁμοκλή.

σαλπίζω,

“sound a trumpet,” is often understood metaph. in Mt 6², as by Klostermann in *HZNT*, where he compares the use of the subst. in Achilles Tattius viii. 10 οὐχ ὑπὸ σάλπιγγι μόνον ἀλλὰ καὶ κήρυκι μοιχεύεται. For a defence of the literal meaning by a reference to the sounding of the ram’s horn (*shofar*) on the occasion of public fasts, see Büchler in *JTS* x. (1909), p. 266 ff., also Klein in *ZNTW* vi. (1905), p. 203 f.

σαλπιστής,

“trumpeter.” For this late form (for Attic σαλπικτήης) in Rev 18²², cf. the inscr. *Syll*³ 1058⁴ (ii/i B.C.) σαλπιστάς, and *Preisigke* 4591³ (Rom.) σαλπιστής χώρτης Ἰσπανῶρου(μ). For σαλπικτής (= σαλπικτήης) cf. P Oxy III. 519¹⁶ (ii/A.D.), where in an account of public games 4 drachmae are paid σαλπικτῆ.

Σαλω(ο)μών.

See *s.v.* Σολομών.

Σαμάρεια

(for spelling see Thackeray *Gr.* i. p. 167), “Samaria.” The mention of a village of this name in the Fayûm, as in P Petr II. 4 (11)² (B.C. 255–4), is proof of the early settlement of Jews in these districts (cf. P Petr I. p. 43 note*). See also P Tebt II. 566 (A.D. 131–2) Σαμάρεια, *ib.* 609 (ii/A.D.) κώμης Σαμαρείας, and BGU I. 94⁶ (A.D. 289) περί κώμην Σαμάρειαν.

Σαμαρείτης.

On the form, see WH *Notes*², p. 161. Σαμαρεύς is also found in Byz. Greek: cf. P'saltes *Gr.* p. 254.

Σαμοθράκη.

For the diphthong α in this place-name (Ac 16¹¹) see Meisterhans *Gr.* p. 64, I.

Σαμονήλ.

In P Oxy VI. 994 (A.D. 499) an order for the payment of 12 artabae of corn to a monk is headed—Φοιβά[μ]ων κόμ(ε)ς καὶ Σαμονήλ περιβλ(επτος): other exx. of the name in *Preisigke Namenbuch s.v.*

σανδάλιον,

“a sandal.” For the dim. (Mk 6⁹, Ac 12⁸), see *Syll*³ 754⁶, where σανδάλια are mentioned amongst the articles of the adornment of the statue of a god: cf. P Cornell 33¹ (iii/A.D.) σα[ν]δ(άλια) βατ(=δ)ιστικά β, “2 walking-shoes.” In P Oxy IV. 741¹⁰ (ii/A.D.) σανδάλια ὄνικ(ά), both the reading and meaning are doubtful, “donkey straps” (?) (Edd.).

σανίς,

“board,” “plank,” as in Ac 27⁴, occurs in P Flor I. 69²⁴ (iii/A.D.) (τοῖς) ἐξηλοῦσι σανίδες(=δας) [πλ]ατείας ἐτέρου τοῦχου τοῦ προκ(ε)μένου πλοίου: cf. 21. The word readily passes into the meaning of a “wooden tablet” for writing purposes, as in *Syll*³ 975³⁰ (c. A.D. 250) ἀναγράψαντες εἰς τὴν σανίδα οὐ καὶ τὰ λοιπὰ γράμματα παραδό[τ]ωσαν εἰς τὸ δημόσιον τῆ βουλῆ. In Herodas VII. 5 it denotes a wooden bench to sit upon. For the dim. σανίδιον see *Syll*³ 366 (= 799)²⁵ (A.D. 38) τό τε ἐργαστήριον αὐτοῦ σανίδιου[s] προσηλοῦσθαι, and for the verb σανιδῶ see P Lond 1164 (4)⁷ (A.D. 212) (= III, p. 164) πλοίων . . . σεσανιδ[ω]μένον διὰ γεῶς σὺν ἰστῶ.

Σαούλ.

See *s.v.* Σαύλος.

σαπρός.

For the classical meaning "decayed," cf. the Attic inscr. *Syll* 587²⁴ (B.C. 328) *μισθωτέι του διατευχ(σματος) ανέλονται τὰ σαπρά* with reference to "decayed" brickwork. In Hellenistic Greek the connexion with *σήπω* was lost, and it became "rotten," "corrupt," as in P Flor II. 176⁹ (A.D. 256) *συκαρίων σαπρών*, "rotten figs" (cf. Mt 7¹⁷). Similarly in P Lond 356¹¹ (i/A.D.) (= II. p. 252, *Selections*, p. 59) the adj. is applied to "stale" drugs as contrasted with drugs of "good" quality, *τὸ καλόν*. In P Fay 119⁴ (c. A.D. 100) *χόρτου . . . δύσμην σαπράν* is "a stale bundle of hay," and in P Giss I. 21⁶ (time of Trajan) *ἐξήγησα τὸ λακόνιον καὶ οὐχ εὔρον ἀλλὰ ἀπταλιανὸν σαπρόν*, the reference is apparently to an article of clothing: cf. the adverb in BGU III. 846⁹ (ii/A.D.) (= *Selections*, p. 94) *σαπρῶς παίριπατῶ*. Later exx. are PSI VI. 718¹² (a receipt—iv/v A.D.) *σαπρόν οἴζιον ποιήσαι (= -σαι) καλόν*, and P Oxy XVI. 1849⁸ (vi/vii A.D.) *τὸ λάχανον ὄδει (ἴ. ὄδει) σαπρόν ἐστι*. Add Teles p. 27⁸ (of a house) *σαπρὰ καὶ βέουσα καὶ καταπίττουσα*.

For the metaph. usage, as in Eph 4²⁹, cf. P Leid Wxiv. 38 (ii/iii A.D.) (= II. p. 131) *ἀνάδυσόν μου τὴν σαπράν ἱ (= εἰ)μαρμένην*, "withdraw from me the bitter fate," and Epict. iii. 16. 7. In Preisigke 5761²³ (A.D. 91-6) *ἐστι σαπρόν γὰρ [ρ] θύμα τῆς τοῦ μισθω[τοῦ] γυναικός*, the word = "unpleasant," and in the astrological Vett. Val. p. 36³⁰ *al.* the editor understands it as = "periculosus." See further Rutherford *NP* p. 474.

Σαπφείρα,

"Sapphira." This proper name (Ac 5¹), which appears in various forms in the MSS., is probably derived from the Aramaic ܣܦܦܝܪܐ, "beautiful," and should be accented on the penultimate, see Winer-Schmiedel *Gr.* p. 76.

σάπφειρος.

This Semitic word (used by Theophrastus) = "a sapphire" (Rev 21¹⁹) appears under the form *σαππίριν* (*σαπφείριον*) in a list of colours and weights, P Oxy XIV. 1739¹ (ii/iii A.D.) *σαππίριν μνᾶν δόλην*, cf. ? : see also P Tebt II. 405¹⁰ (iii/A.D.) *δερματικὴ σαππρίν(η) (ἴ. δελματικὴ σαπφειρίνη)*, "a sapphire Dalmatian vest," and Preisigke 2251 (ostrakon—iv/A.D.) *σαππειρίου ὄγκ(αι) ἰ*.

σαργάνη

in the sense of a flexible "mat-basket" occurs in the NT only in 2 Cor 11³³, but can be freely illustrated from the Koινή, e.g. BGU II. 417¹⁴ (ii/iii A.D.) *π[ε]ρὶ ἐνοικίου κοφίνων καὶ τεμῆς σαργανῶν*, P Flor II. 269⁷ (A.D. 257) *τὰς οἰνηγὰς καὶ τὰς σιτικὰς σαργ[α]ν[α]ς*, P Oxy VI. 938⁸ (iii/iv A.D.) *δώδεκα σαργάνας χόρτου* (cf. ⁹), and P Lond 236¹¹ (c. A.D. 346) (= II. p. 291) *ἐλαίον σπάθια* ("measures") *δύο καὶ τὴν σαργάνην*. In P Strass I. 37¹³ (iii/A.D.) *τῆς ἡμῶν σαργάνης*, the editor suggests that the reference may be to a "travelling-basket."

The dim. *σαργάνιον* is found in P Lips I. 21¹⁸ (A.D. 382) *ἀχύρου σαργάνιον ἔν*, and *σαργαντίον* in BGU IV. 1095²¹ (A.D. 57) : cf. also P Goodsp Cairo 30^{xxii}. 13 (A.D. 191-192) *σαργανέλι[ω]ν*.

σάρδιον,

"sard" (Rev 4⁸, 21²⁰), a red stone, perhaps the "cornelian": cf. *Syll* 588³ (c. B.C. 180) *δακτύλιον χρυσοῦν σάρδιον*.

σαρδόνυξ,

"sardonyx," a variety of onyx (Rev 21²⁰) : cf. Pliny *H.N.* xxxvii. 23 : "Sardonyches olim ut ex ipso nomine apparet intellegebantur candore in sarda, hoc est, velut carne ungui hominis imposita, et utroque translucido."

σαρκικός

= "fleshly" (*carnalis*), with the nature and characteristics of *σάρξ*, as distinguished from *σάρκινος*, "fleshy" (*carneus*), made or composed of *σάρξ*; but in Hellenistic Greek the distinction between adjectives in *-ικός* and *-ινος* must not be pressed too far. See Lightfoot *Notes*, p. 184.

σάρκινος.

In a series of accounts P Lond 1177 (A.D. 113) (= III. p. 169) reference is made to "leather ropes," *σχοινίων σαρκίνων*, a curious use of the word.

σάρξ.

It lies outside our purpose to discuss the theological implications underlying the use of this important word in the NT. They are due partly to the influence of the LXX, and partly to the language-forming power of Christianity by which old terms were "baptized" into new conditions: see the full discussion of the term in Greek and Hebrew writings until A.D. 180 in Burton, "Spirit, Soul, and Flesh" (Chicago, 1918), and the same writer's "Commentary on Galatians" (in *ICC*) p. 492 ff., also Lightfoot *Notes*, p. 38 f. All that can be attempted here is to cite a few exx. of the word from the inscr. It does not seem to occur in the papyri.

Thus for *σάρξ* = *κρέας* see *OGIS* 78¹⁶ (B.C. 221-205) *δίδων . . . σάρκα πεντάμναιον ἀπ[ὸ] τῶ β]λοῦς τῶ θυομένο τῶ Δι τῶ Σώ[τηρ]ι*, and, for the plur., *Syll* 645 (= 3047)⁷ (c. B.C. 100) *παρατιθέτω[σαν] δὲ καὶ ἐ[π] τὴν τρά[πεζαν] τοῦ μὲν βοῦς . . . καὶ γλώσσαν καὶ σάρκας τρεῖς (tres carniū portiones)* : cf. also Preisigke 4314⁶ (iii/B.C.) *σάρκας ἔδενσε πυρὶ*, and *Syll* 805 (= 31171)⁵ (Rom.) *ὥστε σάρκας ἐνπύου[ς] καὶ ἡμαγμένας δι' ἄλλης ἡμέρας ἀ[πο]βάλλειν*, in an account of healing worked by Aesculapius.

The common contrast between *πνεῦμα* and *σάρξ* is seen in the ii/i B.C. Jewish invocation for vengeance from Rheneia (Rhenea), which begins—

Ἐπικαλοῦμαι καὶ ἀξίω τὸν θεὸν τὸν ὑψίστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός.

See further Deissmann *LAE*², p. 413 ff., and for a similar formula in Christian inscr. cf. Preisigke 2034² ὁ θε(ὸ)ς δ(λ)ων π(νευ)μάτων καὶ πάσης σαρκός, and similarly 3901², 4949⁹. For the Hellenistic use of *σάρξ* instead of *σῶμα* in Epicurus, see *Sententiae* iv. and xx., with Bailey's notes, pp. 350, 360.

σαρώ,

a late form of *σαίρω*, "sweep." For the pass., as in Mt 12⁴⁴, cf. P Giss I. 11¹⁹ (A.D. 118) (= *Christ.* I. p. 524)

ὥστε σαρωθῆναι σου τὸν νομόν. See also Herm. *Sim.* ix. 10. 3 αἱ δὲ παρθέναι λαβούσαι σάρους ἐσάρωσαν (cf. Lk 15⁸). The subst. is found in P Oxy XIV. 1692¹¹ (A.D. 188) σάρωσις φύλλων.

Σάρρα,

"Sarah": see *s.v.* Ἰωσήφ and Ἰωσῆς, and add P Lond IV. 1459²³ (date uncertain), where there is mention of Abraam the son Σάρας, and P Oxy I. 134¹⁷ (A.D. 569), where John, the chief of the stonemasons, is described as υἱὸς Μηνᾶ μητρὸς Σάρας

On the possibility that καὶ αὐτὴ Σάρρα in Heb 11¹¹ is an interpolation from the margin, leaving Ἀβραάμ as the subject of both verses, see Field *Notes* p. 232, and Windisch *HZNT ad l.*

Σατανᾶς,

a Grecized transliteration of the Aramaic ܫܬܢܐ, meaning originally "one lying in ambush for," and hence as a proper name "the adversary," "the accuser": cf. for the development of the Jewish belief *EB s.v.*, Bousset *Die Religion des Judentums*² (1906), p. 382 ff., also Hort *James*, p. 98 f.

In the magical incantation P Par 574¹²⁸⁸ (iii/A.D.) (= *Selections*, p. 113), Jesus the Christ is adjured to drive forth the devil from a man until this unclean demon of Satan—π ἀκάθαρτος ν δαίμων πι σαδανᾶς—shall flee before him. For the corresponding adj. cf. P Lond V. 1731¹¹ (A.D. 585) where a divorce is said to have taken place κατὰ διαβου(= ο)λικὴν καὶ σατανικὴν ἐνέργειαν.

σάπιον,

a word found in the LXX to denote a measure = 1½ modii, or nearly three English gallons (Mt 13³⁸, Lk 13²¹; Jos. *Antt.* IX. 85 (= ix. 4. 5)). Instead of connecting the word with the Aram. ܫܬܢܐ, Otto points to a root-form *σάπιον, corresponding to the Coptic *saidion*, "a wine-measure of Sais": see *Archiv* iii. p. 448.

Σαῦλος,

the Grecized form of the Apostle Paul's Jewish name Σαούλ. For the phrase Σαῦλος ὁ καὶ Παῦλος (Ac 13⁹), see *s.v.* Παῦλος, and cf. the discussion on ὁ καὶ *s.v.* ὁ (10). No instances of the name Σαῦλος are given in Preisigke's *Namenbuch*, but an indecl. proper name Σαῦλ is cited from P Flor III. 280¹⁷ (A.D. 514) τοῦ θανμασ(ιωπάτου) Σαῦλ ἀκτογαρίου.

σβέννυμι,

"extinguish," "put out," of fire etc.: cf. P Leid Wvii. 84 (ii/iii A.D.) (= II. p. 105) πῦρ σβεῖσαι (l. σβέσαι), and ³⁵ σβεῖσθητι (l. σβέσθητι). For the metaph. use in 1 Thess 5¹⁹ cf. *Kaibel* 204⁴ (i/B.C.) ἀμφοτέροις ἡμῖν ἰσβεισας ἡλίον, and for the meaning "wash out," "erase," cf. the late P Mon I. 14³ ἰσβέσθαι πᾶν σπέρμα δίκης, and *ib.* 14⁸⁷ (both vi/A.D.). MGr σβήνω, "extinguish," and intrans. "am extinguished." See also *s.v.* ἰβέννυμι.

σεαυτοῦ,

"of thyself": cf. P Flor I. 61⁶⁰ (A.D. 85) (= *Chrest.* II. p. 89) ἀξίος μ[ε]ν ἦς μαστιγωθῆναι, διὰ σεαυτοῦ [κ]ατασχόν ἀνθρώπων εὐσχήμονα καὶ γυν[α]ίκαν.

The contracted form *σαντοῦ* is not found in the NT (but cf. Jas 2⁹ B), but is common in the papyri, e.g. P Petr III. 53 (o)⁸ (iii/B.C.) ἐπιμελό[μενός] τε *σαντοῦ*, P Par 46²¹ (B.C. 152) (= *UPZ* i. p. 338) ἐπιμε[έ]λον με (l. δὲ) καὶ *σαντοῦ*, BGU IV. 1079⁹¹ (A.D. 41) τὰ παρ(ὰ) σατῶ (l. *σαντοῦ*), P Amh II. 132⁴ (early ii/A.D.) σὺ γὰρ διὰ *σαντοῦ* εἶ, "for you are acting for yourself" (Edd.), and BGU II. 380¹⁰ (iii/A.D.) εἰ δὲ οἶδες σατῶ, ὅτι ἔχεις ἔτι, γράψον μοι. See further *s.v.* αὐτοῦ, and Moulton *Gr.* ii. p. 180 f.

σεβάζομαι.

This rare verb is found in the NT only in Rom 1²⁵ where it is a stronger form of σέβομαι, "worship": cf. also Aq Hps 10⁵.

σεβάσμα.

To the ordinary citations for this word = "object of worship" (Ac 17²³, 2 Thess 2⁴) we may add Arist. *Apol.* xii. οὐ γὰρ ἠρκέσθησαν [οἱ Αἰγύπτιοι] τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων σεβάσμασιν.

For *σεβασμός* see M. Anton. iv. 16 τὸν *σεβασμόν* τοῦ λόγου, "thy reverence of reason," and cf. Aristeu 179 *σεβασμόν ἀποδοῦναι*, "to pay homage." The adj. *σεβάσμιος* with reference to an oath may be seen in P Amh II. 140¹⁰ (A.D. 349) ὀμνύν[τε]ς τὸν θεοῖν κ[αὶ] αἰ σ[ε]β[ά]σμιον ὄρκον τῶν πάντα νικῶν[των] δεσποτῶν ἡμῶν Ἀγούστων, "swearing the divine and holy oath of our all-victorious masters the Augusti," and the other citations in Preisigke *Wörterb. s.v.* ὄρκος.

Σεβαστός,

the official Greek equivalent of *Augustus* = "worthy to be revered or worshipped." The title was bestowed on Octavian in B.C. 27, and was continued to his successors, e.g. Nero in Ac 25^{21, 22}. Cf. P Oxy IV. 746¹² (A.D. 16), where a letter of recommendation is dated (ἔτους) ὕ Τιβερίου Καίσαρος Σεβαστοῦ Φαῶφι γ, "the 3rd year of Tiberius Caesar Augustus, Phaophi 3." In BGU IV. 1074² (A.D. 275) the Emperor Aurelian announces, τὰ δὲ [ὑ]πὸ το[ῦ] δ[ε] τ[ο]ῦ Σεβαστοῦ (viz. the Emperor Augustus) δ[ε]σ[ε]ομένα ὑμῖν νόμιμα καὶ φιλόνη[ρ]ωπα συντηρῶ. On the ἡμέραι Σεβασταί, held in honour of the Imperial family, see the note by GH *ad* P Oxy II. 288³, and on the Σεβαστὸν νόμισμα *ad ib.* 264⁸.

Following Usener (*Bull. dell' Inst. di corrisp. Archeolog.*, 1874, p. 73 ff.), Lightfoot (*Apostolic Fathers*, Part II.² (1889), vol. i. p. 714) has pointed out that in Asia Minor and Egypt the title *σεβαστή* was applied to the first day of each month, probably "as the monthly commemoration of the birthday of Augustus," and others would extend this usage to a day of the week, not a day of the month. Deissmann suggests that the early Christian designation ἡ κυριακὴ ἡμέρα may have been intended in part at least as a protest against the Imperial cult: see *BS* p. 218 f., *LAE*² p. 358 ff., and *EB* 2816. Note further that F. H. Colson *The Week* (1926), p. 125 f., has shown, on the evidence of the papyri, that the *σεβασταὶ ἡμέραι* were not confined to any particular day of the week.

σέβομαι,

"reverence," "worship," is found in the NT only in the mid. (Mk 7⁷, Ac 16¹⁴, *al.*); cf. PSI IV. 361⁹ (B.C. 251-0)

δοσι αὐτὸν σέβονται, P Tebt I. 59¹¹ (B.C. 99) διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβεσθαι τὸ ἱερόν, *Chrest.* I. 116² (sayings of Sansnos—ii/iii A.D.) σέβου τὸ θεῖον, and *Syll* 256 (= 557)⁷ (c. B.C. 207–6) τοῖς σε[β]ομένοις Ἀπ[ο]λλῶνα Πύθιον. We may add the claim of a worshipper of an obscure sect P Oxy XI. 1381²⁰⁸ (ii/A.D.) Ἑλλην[ι]ς δὲ π[α]σα γλώσσα τὴν σὴν λαλ[ή][[. . .]] σε[ι] ἱστορίαν κ[α]ὶ πᾶς Ἑλλ[λ]ην ἀνὴρ τὸν τ[ο]ῦ Φθᾶ σεβήσεται Ἰμού[θ]ην, “every Greek tongue will tell thy story, and every Greek man will worship the son of Ptah, Imouthes” (Edd.). This reminds Reitzenstein (*Hell. Myst. Rel.* p. 7c) of Phil 2¹¹: see further Halliday *Pagan Background of Early Christianity*, p. 246.

The phrase οἱ σεβόμενοι (or φοβούμενοι) τὸν θεόν in the book of Acts to denote pagans in close touch with Jewish worship is discussed by Schürer *Geschichte*³ III. p. 123 ff. (= *HJP* II. ii. p. 314 ff.). Deissmann (*LAE*², p. 451 f.) cites an inscr. from a seat in the theatre of Miletus, dating from the Roman period, in which the Jews themselves are described as Θεοσεβιοί—

Τόπος Ειουδέων τῶν καὶ Θεοσεβίων.

“Place of the Jews who are also called God-fearing.”

The act. of the verb is seen in the libellus P Oxy XII. 1464⁵ (A.D. 250) ἀέ μὲν θύειν καὶ [σπ]έγνδειν καὶ σέβειν θεοῖς εἰδομένοις, and in *Kaibel* 651⁹ (ii/A.D.) σῶμα χ[ι]τῶν ψυχῆς τὸν δὲ θεὸν σέβει μου, where the editor notes that τὸν θεὸν μου = τὸ θεῖόν μου, *animam meam*.

σειρά,

“a chain,” is read in the TR of 2 Pet 2⁴ σείραις ζόφου, but not elsewhere in the Greek Bible, except Judg 16¹³, Prov 5²²: cf. *Syll* 588²⁰¹ (c. B.C. 180) ἐκ τῆς σειρᾶς κρεμαμένων. See *s.v.* σείρος. On Σειραί, the *Catenae* of the Greek Church, see an art. by Nestle in *Expt Tx.* p. 218 f.

σειρός,

“a pit,” which takes the place of σειρά (*g.v.*) in the critical text of 2 Pet 2⁴, is found in P Leid X^{vii}. 46 (iii/iv A.D.) (= II. p. 225) ὄδατος ἀπὸ σειροῦ. For the spelling σιρός see P Lond 216¹¹ (A.D. 94) (= II. p. 186, *Chrest.* I. p. 224) σιροῖς κ(α) τοῖς λοιποῖς χρηστηρίοις, where σιροί are vessels for holding grain: see also Moulton *Gr.* ii. p. 78 n.² The word is illustrated by Field *Notes* p. 241, and by Herwerden *Lex. s.v.* σιρός, which LS⁹ adopt as the correct spelling. It survives in French *silo*, “grain-pit.”

σειρώ,

“exhaust,” “empty,” is not found in the NT, but in view of its occurrence in Sm Jerem 48¹² it may be illustrated from the curious P Fay 134⁷ (early iv/A.D.), where the writer asks a friend to bring an instrument for clipping coins, that, with the metal thus gained, καλὸν Μαρωτικὸν δυγ[ή]σει μοι σειρώσαι ἐρχόμενος [τ]ῆς τιμῆς, “you will be able to strain me some good Mareotic wine, when you come, with the value” (Edd.).

σεισμός,

“earthquake” (Mt 24⁷, *al.*): cf. *Syll* 744 (= 1116)⁵ (ii/A.D.) τῶν μυαμείων τῶν πεσόντων ἐν τῶν σεισμῶν, and P Leid W^{xiv}. 34 (ii/iii A.D.) (= II. p. 149) δ ἐὰν εἰπῶ τέλειον,

ἔσται σισμός (“terrae motus,” Ed.). The word is used metaphorically in Preisigke 5675¹³ (B.C. 184–3) τ[ο]ῦ δὲ διαφορᾶς ἢ σεισμοῦ χάριν καταπέμπετε] πρὸς ἡμᾶς παραχρήμα, and P Par 15⁶⁷ (B.C. 120) ὁμολογουμένως δ’ ἐπὶ συκοφαντείᾳ καὶ σεισμῶ ἐπαγειοχό[τος . . .] ἔγκλημα: cf. σεισμο in P Tebt I. 41²² (c. B.C. 119) εἰσπραχθέντος τὰ σείσματα, “being made to refund his extortions” (Edd.). See also *s.v.* διασειώ.

σειώ,

“shake”: P Lond 464⁴⁸ (iv/A.D.) (= I. p. 79) ὁ σείσας τὴν οἰκουμένην, *Kaibel* 1046⁷⁵ σείσασα λόφον. The verb is used metaphorically in BGU I. 428⁹ (ii/A.D.) ἔσεισεν τοὺς περὶ αὐτόν, and P Oxy X. 1252 *recto*³⁷ (A.D. 288–95) δηλοῦμεν ὡς μηδὲν ὑπ’ αὐτοῦ σσεισέσθαι, “we affirm that nothing has been extorted from us by him”: for the mixed construction the editors compare Ac 27¹⁰. MGr σειώ (σειζώ).

Σέκουνδος,

the name of a Thessalonian Christian and friend of Paul (Ac 20⁴). The same name occurs in the list of politarchs on the triumphal arch at Thessalonica, *CIG* II. 1967 (see *s.v.* πολιτάρχης), and again in a memorial inscr. of A.D. 15 discovered in a private house in the Jewish quarter of Thessalonica, *Duchesne et Bayet* p. 43, No. 59 Ἀπολλωνίω . . . Εὐτυχος Μαξίμου καὶ Σεκούνδα οἱ θρηπτοὶ τὸν βωμὸν μνείας χάριν κτλ.: cf. *ib.* p. 50, No. 78 Γάϊος Τοῦλιος Σεκούνδος Πρίμω τῷ ἰδίῳ τέκνω μνήμης χάριν. The name is common in the papyri, see Preisigke *Namenbuch s.v.*

σελήνη,

“the moon”: P Hib I. 27⁴² (calendar—B.C. 301–240) χρώντ[αι] ταῖς κατὰ σελήνην[ν] ἡμέραις οἱ ἀστρολόγοι, where the editors think that there is a loose mode of speaking of “the days of the month” without any real reference to the moon: see their note. The word occurs in the horoscopes BGU III. 957⁹ (B.C. 10), PSI IV. 312² (A.D. 345), and in P Ryl I. 63⁴ (iii/A.D.), where, in an imaginary astrological dialogue with Plato, a certain Egyptian prophet connects the moon with the left eye—Σελήνη ὁ εὐώνυμος. For the moon as the female principle of all physical life see P Osl I. p. 127, and for the importance of the rising moon, see *ib.* p. 93.

In P Leid Cl. 14 (B.C. 163) (= I. p. 118, *UPZ* i. p. 353) mention is made of the festival τὰ Σεληνεία (cf. *Mayser Gr.* i. pp. 75, 107, 448), and in the temple inventory BGU I. 162¹ (ii/iii A.D.) we hear of ἄλλα σεληνάρια μεκρὰ χρυσᾶ β, by which Preisigke (*Wörterb. s.v.*) understands golden keys made in the form of a half moon. Hatzidakis (*Gr.* p. 59) notes that the word σελήνη is not now in popular use, the terms φεγγάρι and τὸ φέγγος taking its place. This does not, however, apply to the derivative σεληνιαζομαι, “am brought under the influence of the moon,” “am epileptic,” which is found everywhere, cf. Mt 4²⁴, 17¹⁵.

σεληνιαζομαι.

See *s.v.* σελήνη *ad fin.*

σεμιδαλις,

frequent in the LXX but in the NT confined to Rev 18¹⁸ = "fine wheaten flour" (cf. Pliny *HN* xiii. 21 "similago ex tritico fit laudatissimo"): cf. P Oxy IV. 736⁸² (c. A.D. 1) σεμιδάρεως (i. σεμιδάλεως) ξηράς (ήμιωβέλιον), BGU IV. 1067¹⁵ (A.D. 102) σεμιδάλεω(ς) ἀρτάβας τρεῖς, and P Lond 190⁴⁵ (list of provisions—iii/A.D.?) (= II. p. 255) σεμιδαλι. For σεμιδαλίτης ἄρτος, "fine wheaten bread," see P Petr III. 61 (γ)⁶ (iii/B.C.). Apparently σεμιδαλις, with Lat. *simila* of the same meaning, is borrowed from some Mediterranean tongue (Boisacq p. 859).

σεμνός.

For σεμνός, "august," "venerable," "worthy of respect," as applied to *persons*, cf. *Preisigke* 4094⁸ (A.D. 8) ἐλθόντες πρὸς τὴν σεμνήν Ἰσιν, and PSI I. 41⁹ (iv/A.D.), where a wife describes herself as sprung ἐκ σεμνῶν γονέων καὶ εἰδδ[οκ]ίμων. The adj. is very common in sepulchral inscr., e.g. *Kaibel* 558¹¹ (ii/A.D.)—

Σεμνήν Πενελόπην ὁ πάλαι βίος, ἔσχε δὲ καὶ νῦν
σεμνήν Φιλικίταν, οὐ τάχα μιωτέραν,

ib. 635 Καλλιτεκνον σεμνήν ὄδε τύμβος ἔχει σε, Ἀφροδείτη, 637¹ (ii/A.D.), 642¹² (iii/iv A.D.), and 673⁶ (iii/iv A.D.).

For σεμνός in relation to *places* we may cite P Ryl II. 110⁸ (A.D. 259) where Hieropolis is described as πόλις τῆς μεγάλης ἀρχαίας λαμπρᾶς καὶ σεμνοτάτης, "the great, ancient, illustrious and most august city": cf. P Lond 1157 *verso*³ (A.D. 246) (= III. p. 110), and BGU IV. 1024^{vii. 7} (iv/A.D.) τὸ σεμονὸν (i. σεμνὸν) τοῦ βουλευτηρίου.

σεμνότης

in the NT is confined to the Pastoral Epp., where it is translated *castitas* by the Vg in 1 Tim 2³, 3⁴, but better by *gravitas*, "seriousness," "dignity," in Tit 2⁷. Lock *ad* 1 Tim 2³ in *ICC* cites Tert. *Praescr.* 43 *ubi matris in Deum, ubi gravitatis honesta*, as indicating whence the "dignity" is derived. Cf. *Aristeas* 171 διὰ τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου. Exx. of the word from the inscr. are *Syll* 371 (= 807)¹¹ (i/A.D.), where a doctor ἀνάλογον πεποιήται τὴν ἐπίδημιαν τῇ περὶ ἑαυτὸν ἐν πᾶσι σεμνότητι, and *OGIS* 567¹⁹ (ii/A.D.) ἐπὶ τε συνηγορίας καὶ σεμνότητι.

Σέρργιος.

An inscr. found by Cesnola (*Cyprus*, p. 425; cf. Hogarth *Devia Cypria*, p. 114) at Soloi, a town on the north coast of Cyprus, is dated ἐπὶ Παύλου (ἀνθ)υπάτου, "in the consulship of Paulus." This Paulus is usually identified with the Sergius Paulus of Ac 13⁷: see especially Zahn *Intr.* iii. p. 463 ff., where, as showing the close connexion of the Sergian *gens* with Cyprus, mention is also made of another Cypriote inscr. found in 1887, *JHS* ix. (1888), p. 241, No. 56 Δούκιον Σέρργιον . . . Ἀρριανὸν συγκλητικὸν τριβύθον Σεργία Δημητρία τὸν ἀδελφόν.

σημαίνω,

"indicate," "signify": cf. P Par 63^{xl. 83} (B.C. 165) διὰ τ[ῆ]ς ἐπιστολῆς προη . . . σημήναί μ[οι] τῆ[ν] φιλοτιμίαν, P Grenf I. 30¹⁶ (B.C. 103) (= Witkowski², p. 107) διὰ γραμμάτων ἐκρίναμεν σημήναί, BGU III. 1009⁶

(ii/B.C.) (= Witkowski², p. 111) περὶ μὲν [ο]δὸν τῶν ἄλλων [οὗ σοι γέγραφα, Μ . . . ο]ς γὰρ σοι σημα[ν]εῖ ἕκαστα, *ib.* IV. 1206⁹ (B.C. 28) οὕτωι σεσήμαγκε τί ἐκβέβη[κ]ε, and *ib.* 1078¹ (A.D. 39) (= *Chrest.* I. p. 83) οὐ καλῶς δὲ ἐπόστας ἐκπορευομένων πολλῶν φίλων μὴ σημάναί μοι μηδὲ ἐν. For the two forms σημάναί and σημήναί, see *Mayser Gr.* i. p. 360, *Psaltis Gr.* p. 223.

The pass. is seen in such passages as P Rein 7¹⁰ (B.C. 141?) ἐν τῷ σημανθέντι χρόνῳ, "within the stipulated time," P Amh II. 31⁸ (B.C. 112) σημανθέντος, "it having been reported," P Oxy II. 283¹² (A.D. 45) τὸν σημανόμενον δοῦλον, "the above-mentioned slave," P Tebt II. 278¹² (nursery acrostic—early i/A.D.) σημέ(= αἰ)νεταί μοι, τηρὲ μ[ε] γὰρ, "he is indicated to me, for he watches me (?)" (Edd.), P Oxy I. 76⁸ (A.D. 179) ὁ σημανόμενός μου πατήρ, "my above-mentioned father," *ib.* 79⁴ (notice of death—A.D. 181–192) (= *Selections*, p. 88) ὁ σημανόμενός μου υἱός . . . ἀτεχνος ὢν ἐτελεύτησεν [τ]ῷ ἐνεστῶτι ἔτι, "my son who is here indicated died childless in the present year," and BGU I. 250¹⁴ (after A.D. 130) (= *Chrest.* I. p. 115) προσφω[ν]ῶ . . . τευθεκίμαι με τὸν δηλούμενον) μόσχ[ο]ν τῷ σημα[ν]ο[μ]έ[ν]ῳ χρόνῳ.

The verb is used as a *term. tech.* for the pronouncement of the Delphic oracle by Heraclitus in *Plut. Mor.* 404 E οὕτε λέγει, οὕτε κρύπτει, ἀλλὰ σημαίνει: Bauer *HZNT*² *ad* Jn 12³⁹ compares Jn 21¹⁹, Rev 1¹, Ac 11²⁸, and *Epict.* i. 17. 18 f.

By a hitherto unknown usage the subst. σημασία is found introducing the "address" of the person to whom a letter is sent, e.g. P Oxy XIV. 1678²⁸ (iii/A.D.) σημασ[ο]σία ἐν Τευμενοῦται ἐν τῷ ὀρυμῷ ἀντὶ τοῦ φλητρος (i. φρέατος), "address, at the Teumenous quarter in the lane opposite the well" (Edd.): cf. *ib.* 1773³⁹ (iii/A.D.).

σημεῖον,

(1) "sign," "seal": cf. P Rev Lxxvi. 5 (B.C. 259–8) ἀποδείξάτωσαν τὸ ἐπιβ[λ]ηθὲν σημεῖον ἀσινέ[ς], "let them exhibit the seal which has been appended unbroken."

(2) "outward distinguishing mark": cf. P Par 18^{bis} 10 (Roman) ἔστιν δὲ σημεῖον τῆς ταφῆς, BGU II. 427³⁰ (A.D. 159) πέπρακα τὸν κάμηλον θήλιον, ο[ὗ] τὸ σημεῖον πρόκειται, and *Preisigke* 5679⁶ (A.D. 307) δνου λευ[κ]ῆς οὐσης, ἐχούσης σημεῖον [ἐ]πὶ [τοῦ] τραχήλου. Similarly of a bodily "mark" disqualifying from the priesthood—*ib.* 15²⁷ (A.D. 155–6) Ἀγα[θ]οκλῆς ἐπίθετο, εἴ τινα σημεῖα ἔχουσιν [οἱ] παῖδες ἐπὶ τοῦ σώματος, BGU I. 347¹⁴ (A.D. 171) (= *Chrest.* I. p. 205) Σεργηνια[ν]ός ἐπίθετο . . . εἰ [σ]ημ[εῖ]ον ἔχει ὁ [παί]ς. εἰπόντων ἄσημον αὐτὸν εἶναι . . . ἀρχιερεὺς . . . ἐκέλευσεν τὸν παῖδα περιτ[μ]ηθῆναι [κατὰ] τὸ ἔθος, and so *ib.* 82⁹ (A.D. 185). In P Amh II. 39² (late ii/B.C.) a military corps of youths are described as οἱ [ἐκ] τοῦ σημεῖου νεανίσκοι, and for σημεῖον as an index of inward character, as in 2 Cor 12¹², cf. a rescript of Hadrian *Syll* 384 (= 831)¹⁴ (A.D. 117) ἡγούμην σημεῖα ἀγαθῶν ἀνδρῶν τὰ τοιαῦτα εἶναι.

(3) In P Oxy II. 293⁶ (A.D. 27) οὕτε διὰ γραπτοῦ οὕτε διὰ σημε[ρ]ου, the editors understand the meaning to be "either by letter or by message," and so *Wilcken Archiv* iv. p. 259. Similarly in P Fay 128⁶ (iii/A.D.), P Oxy IV. 724³ (A.D. 155) of tachygraphic signs. In *ib.* XIV. 1635⁹ (B.C.

44-37), a document dealing with the cession of catocic land, τοῖς ἄλλοις σημείοις seems to refer to "boundary-marks" rather than to "title-deeds": cf. *ib.* III. 504¹⁵ (early ii/A.D.) and the note to P Kyl II. 159¹². See also *Syll* 929 (= 3 685)^{70, 75} (B.C. 139).

(4) For σημείον in its NT sense of "miracle" or "wonder" (Mt 12^{38f.}, *al.*), we may cite *Syll* 326 (= 3 709)²⁵ (c. B.C. 107) προσάμανε μὲν τὰν μέλλουσαν γίνεσθαι πράξιν [διὰ τῶν ἐν τῶν ἱερῶν γενομένων σημείων, and for the meaning "proof," see the illiterate P Oxy XIV. 1683¹⁸ (late iv/A.D.) σημίου δὲ χάριν. Deissmann (*LAE*², p. 167) has pointed out that in 2 Thess 3¹⁷ σημείον has the same force as the σύμβολον which in other cases was given to the bearer of a letter in proof of his commission, cf. e.g. P Passalacqua¹⁵ (iii/B.C.) (= Witkowski *Epp.*², p. 54) ἀπεδόθη τὰδ' αὐτῶν καὶ τὸ σύμβολον τῶν ἐγ.

σημειῶ

in mid. = "mark for oneself," sometimes with the idea of disapprobation attached as in its only NT occurrence 2 Thess 3¹⁴: cf. Polyb. v. 78. 2 σημειωσάμενοι τὸ γεγονός with reference to a sinister omen, and see Lightfoot *Notes*, p. 133. The ordinary meaning is seen in such passages as Aristeas 148 παραδέδωκεν ὁ νομοθέτης σημειοῦσθαι τοῖς συνετοῖς εἶναι δικαίους, and *OGIS* 629¹⁶⁸ (A.D. 137) ὁ κράτιστος ἰσημη(ε)ῖωσατο ἐν τῇ πρὸς Βάρβαρον ἐπιστολῇ.

The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period (cf. Wilcken *Ostr.* i. p. 82 ff.): P Oxy I. 39¹ (A.D. 52) ἀντίγραφον ἀπολύσεως . . . Φαρμουθ(ι) κθ, σεσημη(ε)ωμένης), "copy of a release signed on Pharmouthi 29," *ib.* II. 237^{7ii. 29} (A.D. 186) where the prefect gives legal validity to the ὑπονηματισμός by the words ἀνέγνω· σεσημη(ε)ωμαι, *ib.* I. 65⁶ (an order for arrest—iii/iv A.D.) ὄρα μὴ κατάσχητε τὸν ὑπηρέτη(ν). σεσημη(ε)ωμαι, "see that you do not detain the officer. Signed," and P Iand 37²⁵ (v/vi A.D.) στιχί μοι [ταύ]την τὴν ἀποχὴν [σεσ]ημη(ε)ωμαι ὡς πρόκ(ε)ιται. The name is added in P Oxy XIV. 1750¹⁷ (A.D. 306) Ἀ(κ)τοῦ σεσημη(ε)ωμαι. For the compd. συσσημειώω, not in LS⁸. cf. P Tebt II. 383⁶¹ (A.D. 46) Κρονίον συσσημειώωμαι—an authenticating signature. It may be added that σημειώωμαι is used by the grammarians = "nota bene."

For the subst. σημειώσις cf. P Oxy II. 269^{1. 20} (A.D. 57) σημει(ε)ώσις(ς) ἀντίγραφον, *ib.* IX. 1220³ (iii/A.D.) διὰ σημει[ώ]σις, "in some notes."

σήμερον.

This Ionic form for Attic τήμερον, "to-day," may be illustrated by P Hib I. 65¹³ (c. B.C. 265) οὐκ ἐξέ[στα]ι σοι σήμερον μετ[ρ]εῖν, P Oxy VIII. 1153⁹ (i/A.D.) σήμερον γὰρ[ρ] παρεγένετο, "for he was here to-day," P Fay 123²³ (c. A.D. 100) ἐβρῆχεν ἡμῖν σήμερον, and P Oxy IX. 1216⁹ (ii/iii A.D.) ἐνιαυτὸς σήμερον ἐκτὸς σοῦ εἰμί, "a year to-day I have been away from you" (Ed.). The word is used more loosely in *ib.* VII. 1063⁴ (ii/iii A.D.) σήμερον ὅτε ἔδωκά σοι ὀνόματα τρία . . . τῇ ἐξῆς ἐμ[ο]ῦ σου πυθομένου, "the other day when I gave you three names . . . the next day when I asked you" (Ed.): cf. Mt 27¹⁹. For ἡ σήμερον used as a subst. without ἡμέρα, as in Mt 11²³ *al.*, cf. BGU II. 589⁶ (ii/A.D.)

νυκτὶ καὶ (ἡ τῇ) φερούση εἰς τὴν σήμερον, P Oxy I. 121⁶ (iii/A.D.) ἤδη ἐν τῇ σήμερον περιουρηγήωσαν, "let them be dug round to-day" (Edd.), and P Ryl II. 114¹⁸ (c. A.D. 280) μέχρι τῆς σήμερον. For the full phrase, as in Ac 20²⁰, see the Jewish prayer for vengeance *Syll* 816 (= 3 1181)¹¹ (ii/i B.C.) (= *LAE*², p. 414 ff.) φ(σ. θεῶ) πάσα ψυχὴ ἐν τῇ σήμερον ἡμέραι ταπεινοῦτα[ν] μεθ' ἱκετείας. MGr (ε)σήμερα.

σήπω,

"make to rot." The verb is found in the NT only in Jas 5² in 2nd perf. act. with an intrans. sense "am rotten" (cf. *Proleg.* p. 154): cf. P Oxy X. 1294¹³ (ii/iii A.D.) μελη[σ]άτω δέ σοι τῶν ἐν τῷ χειλώματι ἵνα μὴ σαπῇ, "take care of the things in the box lest they rot" (Edd.), *ib.* XII. 1449⁵¹ (A.D. 213-17) τὰ δὲ ἱμάτια πάντ(α) ἀπὸ τ(οῦ) χρό(νου) σεση(μ)μένα ἀχρηστ(α), "and all the clothing decayed with age and useless" (Edd.), and the late P Amh II. 153¹⁹ (vi/vii A.D.) ἵνα ὁ θεὸς σήψῃ τὴν ψυχὴν σου ὡς διέσηψάς με εἰς τὴν κατα[γ]ραφὴν ταύτην, "may God destroy your soul if you destroy me in the matter of this register" (Edd.).

For the subst. cf. BGU IV. 1116²⁶ (B.C. 13) πλήν τριβῆς καὶ σήψεως, and the quotation from Photius *Bibliotheca* p. 513³⁶ (cited by Deissmann *LAE*² p. 98) οἱ γὰρ κόκκοι μετὰ τὴν ἐκ σήψεως νέκρωσιν καὶ φθορὰν ἀναζῶσι, "for the seeds come to life again after death and destruction by decay."

σηρικός.

See *s.v.* σιρικός.

σής,

"a moth." As a parallel to Mt 6²⁰ Lendrum cites (*CR* xx. (1906), p. 307) Pindar *Fragm.* 222—

Διὸς παῖς ὁ χρυσός·
κείνον οὐ σῆς οὐδὲ κίς δάπτει.

σητόβρωτος.

"moth-eaten." Apart from Jas 5² the word occurs in the Greek Bible only in Job 13²⁸. In secular Greek it has been found as yet only in *Orac. Sib. proem.* 64 σητόβρωτα δέδορκε (of wooden idol-images).

σθενώ,

"strengthen" (1 Pet 5¹⁰). For the corr. subst. cf. P Leid G¹⁴ (B.C. 181-145) (= I. p. 42) κράτος, σθένος, κυριεῖαν τῶν [ύ]πὸ τὸν οὐρανὸν χώρω[ν, also P Oxy VIII. 1120¹⁹ (early iii/A.D.) ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "so that I am subjected to unmitigated violence" (Ed.), and *ib.* XII. 1557⁹ (A.D. 255) ἀξιώ ξηαυτῆς παντὶ σθένει ἀναζητηθέντα τὰ κτήνη ἀποκατασταθῆναι μοι, "I desire that forthwith the cattle be sought with all one's might and restored to me." The phrase παντὶ σθένει is also common in treaties, e.g. *Syll* 61 (= 3 122)⁶ (B.C. 396-5) βοηθῆν . . . [παντὶ σθέ]νει . . . [κατὰ τὸ δυνατόν.

σιαγών,

"a cheek." That this word, a specialty of Q (Mt 5³⁹, Lk 6²⁹), is not of learned origin is shown by such passages as—P Cairo Zen I. 5907^{12f.} (B.C. 257) σιαγόνες μείζουσ

καὶ φακοὶ ἐπὶ σιαγόνι δεξιᾷ, P Lond 909a⁷ (A.D. 136) (= III. p. 170) ὁμολογῶ πε[π]ρακέε σοι κάμηλον ἄρσηνον (l. ἄρρηνα) . . . κεχαρακμένον τεξιάν σιακόγην (l. σιαγόνα) ταῦ ἄλφα, "I acknowledge to have sold to you a male camel branded T.A. on its right cheek," P Ryl II. 88²⁸ (A.D. 156) οὐλὴ σεαγό(νι) ἀριστ(ερά), and *ib.* 63⁹ (astrological—iii/A.D.) Π[α]ρθένου σιαγῶν ὄσφύες, "the cheek and the loins to Virgo." A form *σιαγῶν* occurs in BGU I. 100⁵ (A.D. 159).

σιαίνομαι.

For this verb = "am disturbed," which is read in I Thess 3³ FG, we may cite two passages from late papyri—P Oxy XVI. 1837² (early vi/A.D.) ἴνα μὴ ὀ ἀναγινόςσκον (= ὄσκων) σιανθῆ, "lest he who reads should be annoyed" (Edd.), and *ib.* 1849² (vi/vii A.D.) ἐπειδὴ τὸ λάχανον ὄδε (l. ὄδε) σαπρὸν ἔστι καὶ σιαίνομε (l. σιαίνομαι), "for the vegetables here are rotten and disgust me" (Edd.). See *s.v.* σιαίνω, and for the new *σιαντία* see P Oxy XVI. 1855¹³ (vi/vii A.D.) ἀπαλλαγῆναι τῆς σιαντίας ταύτης, "to get rid of this horrid business" (Edd.).

σιγάω.

The verb is restored (*Berichtigungen*, p. 322) in P Oxy III. 471⁴¹ (ii/A.D.), where an advocate asks—ταύτ[α] δὲ ἐκ τίνος αἰτ[ί]ζεις σ[ε]σίγη[ς] κας; "what reason had you for being silent regarding this?" For the comp^d κατασιγάω, "become silent," cf. CP Herm I. 25^{ll.2} (iii/A.D.) οὐτε συσκεια[λ] οἴ]τε ἀπειλαὶ κατεσίγησαν μ[. . .

Herwerden (*Lex. s.v.*) cites the saying of Simonides *apud* Plut. *Mor.* 125 D ἔλεγε μηδέποτε αὐτῷ μεταμελήσαι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις.

σιγή,

"silence": *Kaibel* 99¹ (iv/A.D.) πῶς κρυερὴ σιγή. For the usage in Rev 8¹ cf. Dieterich *Mithrasliturgie* p. 42 σιγή, σιγή, σιγή, σύμβολον θεοῦ ζῶντος ἀφθάρτου φύλαξόν με σιγή (cited by Wendland *Urchr. Literaturformen*,² p. 382 n³). See Aristeas 95 for the σιγή which prevailed during temple services. Reference may also be made to G. Mensching *Das Heilige Schweigen (Religionsgesch. Versuche und Vorarbeiten*, xx. 2), Giessen, 1926.

σιδήρεος,

"made of iron" (Ac 12¹⁰, Rev 2²⁷, *al.*): P Eleph 5⁷ (B.C. 284–3) λυχνία σιδηρά ἄ, P Oxy III. 521^{13f.} (ii/A.D.) βᾶδιλλος σιδηροῦς], κάρκινος σιδηροῦς, "iron shovel, iron tongs," *ib.* VII. 1035¹³ (A.D. 143) τὸ ὑπάρχον αὐτῷ ζεύγος κτενιστικὸν σιδηροῦν, "the combing instrument belonging to him, made of iron," and P Lond 1164^(h) (A.D. 212) (= III. p. 164) πλοῖον . . . ἀγκύραις σιδηραῖς σὺν σπάθαις σιδηραῖς. The uncontracted form *σιδηρέας* occurs in 4 Macc 9²⁶ N*, and *σιδηραῖαις* in *ib.*,²⁸: see Thackeray *Gr.* i. p. 173.

σιδηρος,

"iron" (Rev 18¹²): P Cairo Zen II. 59144¹⁰ (B.C. 256) τῶν ι ταλάντων] τ[οῦ] σιδη[ρ]ου, "ten talents of iron," P Petr II. 13(1)¹⁰ (B.C. 258–253) τὸν σιδηρον ἐνέχουρα θήσουσιν, "they will put their iron (tools) in pledge" (Ed.), and P Oxy I. 84¹⁴ (A.D. 316) payment ὑπὲρ τιμῆς σιδη[ρ]ου

ἐνεργού, "for the price of wrought iron." This last document shows us also *σιδηροχαλκεύς*, and P Lond 121³⁶⁸ (iii/A.D.) (= I. p. 95) *σιδηροψύχος*, both adjectives new to the lexicons. See also BGU I. 40⁶ (undated) *σιδηροφάγος* (not in LS⁸). For a subst. *σιδήριον* cf. P Oxy VII. 1066²⁰ (iii/A.D.) τὰ σι]δήρια, "the iron tools," and for *σιδήρωσις* "iron work" see *ib.* IX. 1208¹⁴ (A.D. 291) with reference to a machine fitted πάση ξυλικῆ καταρτε[ι]α καὶ σιδη[ρ]ώσει, "with all wood-work and iron-work." The verb occurs in the fragmentary P Lond 422 (c. A.D. 350) (= II. p. 318), where directions are given to arrest a man and *σιδηρώσαι αὐτόν*, "put him in irons," on a charge of selling stolen camels. MGR *σιδερο*.

Σιδῶν.

For the declension of this place-name in the LXX, see Thackeray *Gr.* i. p. 169. In Mk 7³¹ Wellhausen (*Evang. Marci*, p. 60) thinks we should read εἰς Βηθσαιδάν for διὰ Σιδῶνος: cf. also Allen *Mark ad l.*

σικάριος

(from Lat. *sica*, "stiletto"), "assassin" (Ac 21³⁸), is found several times in Josephus, e.g. *Antl.* XX. 186 (= xx. 8, 10). For *σικάριον*, a "dagger" or "knife," see P Oxy X. 1294⁸ (ii/iii A.D.) ἡ σικάρια ἐξ αὐτῶν σεαυτῆ ἐν ἄρον, "three knives; of these take one for yourself" (Edd.).

σίκερα,

"strong drink," an indeclinable transcript from Aramaic סִיקְרָא, found in the NT only in Lk 1¹³, but frequent in the LXX (Thackeray *Gr.* i. p. 33). In P Tebt II. 413¹¹ (ii/iii A.D.) for σικιωτεν Crönert suggests σικερώτιον, "a jar for drinking σίκερα": see the editors' note, also *s.v.* σικιά.

Σίλας,

or better Σιλᾶς (Winer-Schmiedel *Gr.* p. 74), a Semitic name which is Latinized into Σιλουανός (*q.v.*). It is found in a sepulchral inscr. *Cagnat* III. 817¹ Σίλα[s N]ηνησιός ὁ καὶ Κλεόνεικος.

Σιλουανός

is read by WH in the NT occurrences of this proper name, but the form Σιλβανός, which is found in certain MSS., is otherwise well attested. An ex. of it, contemporary with the NT writings, occurs in P Oxy II. 335 (c. A.D. 85), where a Jew Silvanus buys part of a house in the Jewish quarter from Paulus. Unfortunately the crucial letter is missing (Σιλ[βα]νῶ—Edd.), but there does not seem room for *ουα*. Σιλουανός occurs in P Lips I. 19⁴ (A.D. 319), his own signature at the foot having β; and in a Christian amulet, BGU III. 954⁴ (vi/A.D.), where we may presume the influence of the Biblical name. P Lond 1157¹⁶ (A.D. 197) (= III. p. 63) is the earliest dated papyrus we know where the β is extant, unless P Strass I. 27⁶⁹ (i/ii A.D.—Ed.) is older.

From inscr. may be quoted *Cagnat* III. 705 (A.D. 147); but *Kaibel* 432 (Syria—ii/A.D.) Σιλουανός, and similarly *Preisigke* 674 (Alexandria—no date) and *Cagnat* III. 1188 (Syria—no date). Note also the Galatian Σιλουανοῦ in *OGIS* 533³⁰ (reign of Augustus). This is in keeping with the fact that Avircius Marcellus in his famous epitaph,

C. and B. ii. p. 722 f. (c. A. D. 192), twice (^{8, 17}) calls himself 'Αουίριος. Ramsay remarks (*op. cit.* p. 737) that "towards the end of the second century, the use of β to represent Latin v began; and in the third century it became almost universal": cf. also his *Asian Elements*, p. 241. It must be noted, however, that there are much earlier exx.: see Viereck *Sermo Graecus*, p. 57, where instances are given from i/b.c. Note also P Ryl II. 127²⁶ (A. D. 29) and 138⁴ (A. D. 34), with Διβία = *Livía*. There are some instances of α, as Κοίντος, 'Οαλέριος.

Σιλωάμ.

On this place-name see H. W. Sheppard in *JTS* xvi. (1915), p. 414 ff., where the suggestion is made that the final "m" in Siloam denotes a dual, applicable to the "two pools"; but see *ib.* p. 555.

σικκίνθιον,

on its only occurrence in the NT, Ac 19¹², is usually rendered "apron" (so AV, RV), like the Lat. *semicinctium* (Mart. 14. 153, Petr. 94. 8), but Nestle (*Exp T* xiii. p. 282) thinks the reference must be, not to an apron worn above the regular clothing, but to some article of underwear which had been in actual contact with the Apostle's skin (ἀπὸ τοῦ χρωτὸς αὐτοῦ), and compares the merit attached to the Pope's "stockings" in certain Roman Catholic circles at the present day. For the form σικκίνθιον for σηκκίνθιον see Moulton *Gr.* ii. p. 172.

Σίμων,

a Greek name used as a substitute for Συμεών (*q.v.*) owing to similarity of sound (cf. Deissmann *BS*, p. 315). The name is common in the papyri and need not necessarily refer to Jews, cf. P Lille I. 5³⁹ (B. C. 260-259), P Fay 14¹ (B. C. 124), P Tebt I. 43¹⁵ (B. C. 118), BGU IV. 1129³ (B. C. 13), P Lond 1177²²⁰ (A. D. 113) (= III. p. 187), and BGU III. 913⁷ (A. D. 206).

σίναπι,

"mustard" (Mk 4³¹, *al.*): P Tebt I. 9¹⁸ (B. C. 119) (ἀρτάβας) σινάπεως γ, P Fay 122⁴ (c. A. D. 100) εὖ ποιήσεις μεταβαλόμενος τὸ παρά σοι σί[ν]απι . . . τῷ κομίζοντί σοι τὸ ἐπιστόλιον, "please transfer the mustard that is with you to the bearer of this letter" (Edd.), P Flor I. 20²¹ (A. D. 127) (= *Chrest.* I. p. 422) σπορὰν σὺν τῷ φυησομένῳ σινάπι, P Oxy VI. 936⁷ (iii/A. D.) τριχόεικον σινάπεως, "3 choinices of mustard," and P Lond 453⁶ (iv/A. D.) (= II. p. 319) πλήσον κεράμιον σινάπις χλωροῦ. For a new adj. σιναπηρός, see P Oxy XVII. 2148¹⁴ (A. D. 27) ὄψαρδιν σιναπηρόν, "mustard relish." The spelling σίνηπι is found in P Lips I. 97^{xxxiii}. 4. 8 (A. D. 338). Like the Attic νάπι, the word is of Egyptian origin (Boisacq p. 657). MGr σινάπι.

σινδών,

"a fine linen cloth." The word is sometimes regarded as of Semitic origin (so Boisacq p. 866), but see Thackeray *Gr.* i. p. 36. Instances in our documents are common. In an account of payments, P Tebt I. 182 (late ii/b.c.), mention is made of 2 talents 5000 (?) drachmae as paid σινδώνων; cf. P Lond 29⁸ (B. C. 160) (= I. p. 163). A σινδών is described as καθαρό (cf. Mt 27⁵⁹) in *ib.* 46²⁰⁶ (iv/A. D.) (= I. p. 71),

PART VII.

and P Leid WIII. 12 (ii/iii A. D.) (= II. p. 89). In *Syll* 754⁴ we read σινδωνα ἐν ᾧ ἔξω[γ]ράφηται ἡ θεός, and immediately afterwards ἄλλας σινδῶνας λαμπρῶς τρεῖς.

The use of the word for swathing dead bodies, as in Mt 27⁵⁹, may be seen in the letter regarding funeral expenses, P Grenf II. 77²⁷ (iii/iv A. D.) (= *Selections*, p. 121) τιμ[ή] σινδῶνος (δραχμαῖ) κ, "the price of a linen cloth 20 drachmae." Cf. P Par 18 *bis*¹⁰ (Rom.) a letter announcing the dispatch of a dead body—ἔστιν δὲ σημεῖον τῆς ταφῆς· σινδῶν ἔστιν ἐκτὸς ἔχων χρῆμα (i. χρῶμα ?) ῥόδιον. Σινδών is further illustrated by Field, *Notes*, p. 40. For the dim. σινδῶνιον, see P Gen I. 80⁸ (mid. iv/A. D.), and P Bilabel II. 96⁶ (Byz.), and for σινδονίτης, "a linen tunic," see *Syll* 653 (= 736)¹⁷ (Andania—B. C. 92), also Menander Σαμ. 163. MGr σεντόνι, "a linen napkin."

σινιάζω,

"sift," "shake in a sieve" (Lk 22³¹): cf. P Ryl II. 139⁹ (A. D. 34) τὴν ἐπισκεψὶν ποιουμένου οὐ ἔχον σεννίου καὶ ψυγμοῦ, "making an inspection of my . . . and drying-floor," where the editors think that the new word σέννιον may be connected with σινιάζω, and compare P Strass I. 45¹¹ (A. D. 312) εἰς τοὺς σεννίους τόπους, and note. The verb, like the late noun σινίον from which it comes, is of unknown derivation (Boisacq p. 866).

σιρικός

for σηρικός, "silken," is read by all uncials in Rev 18¹²: cf. *IG* XIV. 785⁴ σιρικοποιός, and *IG* III. ii. 3513² (v/A. D.) σιρικάριος. The adj. is formed from the name of the Indian (or Chinese) people from whom silk was first obtained—οἱ Σήρες. Boisacq (p. 861 f.) suggests that both the fabric and the tribe got their Greek names by popular etymology from the native name of the fabric.

σιρός.

See *s.v.* σειρός, and for the spelling σιρός add *Syll*³ 83¹⁰ (B. C. 423-2).

σιτευτός,

"fattened" (Lk 15³³ *al.*): cf. P Cairo Zen I. 59026 (*a*)⁴ (B. C. 258 or 257) χήνα[s] σιτευτοῦς ε, and similarly *ib.* II. 59219⁸ (B. C. 254), and P Grad 2⁹ (B. C. 225-4).

σιτίον,

"corn" (plur. "provisions," "food") is read by the critical texts in Ac 7¹² in place of the TR σῖτα. The same form is found in LXX Prov 24³⁷ (30²²) ἐὰν . . . ἀφρων πλησθῆ σιτίων, to which Field (*Notes*, p. 114) adds Aelian *V.H.* v. 1. We can now cite P Giss I. 19⁶ (ii/A. D.), where the writer, in token of mourning, declares—οὔτε σιτίους ἡδέως προσέρχομαι, "I have no pleasure in my food," and P Oxy VIII. 1158¹¹ (iii/A. D.) ἀγόρασον ἡμῖν σιτία εἰς τὴν χρῆσιν ἡμῶν, "buy us some provisions for our use." Also Musonius p. 124¹ φαρμάκοις γὰρ οὐκ ἔουκεν, ἀλλὰ σιτίοις ὑγεινοῖς ἢ δύναμις αὐτοῦ. In MGr the dim. survives as σιτάρι (στάρι), "wheat."

For the verb σιτέω cf. P Ryl II. 143² (A. D. 38) τῶν ἐν τῷ Μουσείῳ σιτευμένων φιλοσόφων, "the philosophers maintained in the Museum" (see further *s.v.* φιλόσοφος), and for the subst. σιτ(ε)ία cf. BGU IV. 1067¹⁴ (A. D. 101-2) σιτίας ἄρτων.

οιτιοτός,

"fattened," in the NT only in Mt 22⁴ (cf. Blass-Debrunner § 112), and rare elsewhere, but cf. Sm Ps 21(22)¹³, Jerem 46(26)²¹. For the subst. see P Lips I. 97^{xxi.17} (A.D. 338) ἡμερ[ι]ν(οῦ) σι(τισμοῦ).

σιτομέτριον,

"measure of corn," "allowance of corn" (Lk 12⁴²) occurs several times in Petrie papyri, e.g. III. 87 (a) recto¹⁷ (iii/B.C.) κατὰ τὴν σιτομετρίαν, *ib.* 140 (b)⁴, *ib.* 141¹⁵. See also Deissmann *LAE*² p. 104 n.¹, where reference is made to an Opraioas inscr. of A.D. 149 at Rhodiapolis in Lycia, with the spelling σαιομέτριον.

For the subst. σιτομέτρης cf. P Flor II. 162⁵ (iii/A.D.) διὰ τοῦ σοῦ σ[ι]τομέτρου, and Preisigke 1485 (a mummy tablet) Σισῶτος σιτομέτρης ἐβίωσεν ξ, and for the verb, as in Gen 47¹², see *IG XII*. vii. 515⁷⁰.

οἶτος,

"corn": cf. P Cairo Zen I. 59001⁸ (B.C. 273) τοῦτο δ' ἐστίν ἡ τιμὴ τοῦ βασιλικοῦ σίτου, *ib.* 59004²⁵ (B.C. 259?) ἀπὸ τοῦ σιτοποιηθέντος σίτου, *ib.* 59049³ (B.C. 257) πρὸς τῆμιν συναγωγῆμιν τοῦ σίτου, P Cornell I³¹ (B.C. 256) εἰς τὸν ἐτοιμαζόμενον σίτον εἰς τὴν ἑορτὴν κο(τύλη) α, P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῶσα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Par 59⁶ (B.C. 159) (= *UPZ* i. p. 413) ἡγώρακα σίτου ἀρ(τάβας) β (δραχμῶν) χλ, and BGU I. 27¹⁵ (ii/A.D.) (= *Selections*, p. 101) ὥστε ἕως σήμερον μηδὲν ἀπολεῦσθαι τῶν μετὰ σίτου, "so that up till to-day no one of us in the corn service has been let go" (on this letter see W. M. Ramsay in *Hastings' DB* v. p. 381). In the Byzantine Aphrodito papyri σίτος is several times distinguished from κριθή, and means especially "wheat," cf. P Lond IV. 1335⁷ (A.D. 709) with the editor's note. The τὰ σίτα of Attic Greek is retained in the LXX in Job and Proverbs, see Thackeray *Gr.* i. p. 155. To the exx. of the very common adj. σιτικός we can now add P Bouriant 42⁵⁷ (A.D. 167), and 44 (ii/A.D.).

Σίων

is found as the name of a person in PSI I. 71² (vi/A.D.), *al.*

σιωπάω,

"keep silence," "am silent": P Oxy II. 237^{v.13} (A.D. 186) ὁ δὲ παρῶν ἀναγνωσθέντος τοῦ βιβλιδίου πρὸ βήματος ἐσιώπησεν, cf. c. acc. *ib.*^{vi.8} σιωπήσας γὰρ . . τὴν τοῦ Ρούφου ἐπιστολὴν ἐφ' ὅτω ἐγράφη, "ignoring entirely the circumstances under which the letter of Rufus was written" (Edd.). Other exx. are P Oxy XII. 1468²⁷ (c. A.D. 258) τ[ή]ς κ[α]κουργίας ταύτης μὴ σιωπη[σά]σθην, "did not maintain silence about this fraud" (Edd.), P Lond 46²⁸² (iv/A.D.) (= I. p. 74) λαλούντων καὶ σιωπῶντων, and Preisigke 4638⁸ (time of Philometor) κατὰ τὸ σιωπώμενον. Also Menander *Fragm.* 658² p. 193 διὰ τοῦ σιωπᾶν πλείστα περὶ αὐτῆς λέγει.

For the subst. σιωπή, see P Flor III. 309⁵ (iv/A.D.) οὐ χρὴ σ[ι]ωπῆ παραδίδοσθαι τὰ ὑπ' αὐτῆς εἰρημένα παρὰ τοῦς νόμους, and *Syll* 645 (= 1047)²⁵ (i/B.C.) σιωπὴν κατακρούσας ὁ κήρυξ. Herwerden (*Lex. s.v.*) cites Euripides

ap. Plut. Mor. 532 F τὴν σιωπὴν τοῖς σοφοῖς ἀπόκρισιν εἶναι.

σκανδαλίζω.

For the meaning "I set a trap for" rather than "I put a stumbling-block in the way of," for this important Biblical word, reference may be made to two recent discussions. The first by the Rev. A. Carr appeared in his *Horae Biblicae* (1903) p. 58 ff., where, after a survey of the evidence of the LXX, he comes to the conclusion that the underlying thought of enticement or temptation can hardly be dissociated from the word. And much the same conclusion is reached by Archdeacon Allen as the result of an independent inquiry in his *St. Mark* (1915) p. 199 ff., where, following out a hint by Dr. J. H. Moulton (*Exp. T.* xxvi. p. 331 f.), he again lays the emphasis on the idea of "snare" rather than of "stumbling-block." The etymological connexion of the word with Skr. *skandā*, "leap," "spirt," Lat. *scando*, makes this clearer, leading on, as it does, to the Aristophanic use of σκανδάληθρον for "the stick of a mouse-trap" (cf. *Acharn.* 687 σκανδάληθρ' ἰστάς ἐπῶν, "setting word-traps").

σκανδαλον.

See *s.v.* σκανδαλίζω. Cf. also the Aphrodito papyri P Lond IV. 1338²⁷ (A.D. 709) πρόφασιν ἢ σκάνδαλον, 1339¹¹ (A.D. 709) μὴ δίδων κατὰ σεαυτοῦ παντοῖον σκάνδαλον περὶ τοῦτου.

σκάπτω,

"dig," is confined in the NT to Luke (6⁴⁸, 13⁸, 16³). Exx. from the Κοινή are common, e.g. PSI VI. 672³ (iii/B.C.) ἐργάταις τοῖς σκάπτουσιν ἐν τῆμιν ἄμμοι, P Magd 27⁴ (B.C. 218) θεμελίον σκάπτων ὥστε οἰκοδομεῖν, BGU IV. 1120³⁰ (B.C. 5) σκ[ά]πτοντας καὶ ποτίζοντας, P Fay 110⁸ (A.D. 94) τὰ κύκλωι τοῦ ἐλαιουργίου ἐξῶθεν σκάψον ἐπὶ βάθος, "dig a deep trench round the oil-press outside" (Edd.), BGU I. 14^{ii.18} (A.D. 255) σκάπτοντες ἐν χωρίῳ, and from the inscr. *Syll* 531 (= 963)⁸ (iv/B.C.) ἀμπέλους δ[ὲ] σκ[ά]ψαι δ[ίς].

For σκαφήτος, a preliminary digging, see P Cornell 25 *recto*¹³ (B.C. 28-23), and P Oxy XIV. 1631¹⁰ (A.D. 280), and for a new word σκάφητρος, "a digging," see P Fay 112^{2.16} (A.D. 99), and P Ryl II. 245²¹ (iii/A.D.) ἐπ[ι] σκάφητρον τῶν ἐλαιῶνων. Σκαφεῖον, "a hoe," occurs in P Tebt I. 45³⁹ (B.C. 113), *ib.* 47³⁶ (B.C. 113). MGr σκάφτω, σκάβω, "excavate," "dig out."

σκάφη,

"a small boat" (Ac 27^{16,30,32}): cf. P Cairo Zen I. 59025⁵ (B.C. 28 or 29) σκάφης τρισκάλμου, "a boat with three sculls," BGU IV. 1157¹³ (B.C. 10) τρίτου μέρους τῆς δηλουμένης σκάφης, and P Lond 256 (a)¹ (A.D. 11-15) (= II. p. 99) κυβερνήτης σκάφης δημοσίας, "pilot of a public vessel." For the dim. σκαφίδιον see P Oxy VII. 1068⁷ (iii/A.D.) διαπέμψετό μοι σκαφίδιον ἀρταβῶν ἐξήκοντα, "he sent me a skiff of sixty artabae burden," as contrasted with πλοῖον, previously mentioned.

σκέλος,

"a leg." For the literal sense, as in Jn 19³¹, cf. P Par 12¹⁸ (B.C. 157) σπασάμενος λέπει με τῆ μαχαίρῃ εἰς τὸ

σκέλος, P Lips I. 37²⁰ (A.D. 389) κατέκοψα[ν] π[ληγ]αῖς αὐτὸν κατὰ [τ]ε τῶν σκελῶν καὶ κατὰ τῶν ἄλλων μελῶ[ν] τοῦ σώματος, and Aristeas 151 ἡ γὰρ ἰσχύς τῶν ὄλων σωματίων μετ' ἐνεργείας ἀπέρεισιν ἐπὶ τοὺς ὤμους ἔχει καὶ τὰ σκέλη.

For the derived use of σκέλος in connexion with the building of irrigation works, cf. P Petr III. 39^{1.12} (iii/B.C.) εἰς τὰ ἐντὸς σκέλη τῆς ἀφίσεως τῆς [ἐν τῇ ἐγ]βατηρία, and *ib.* II. 9, iii. 9. Cf. also PSI IV. 437² (B.C. 247-6) περὶ τὰ σκία τοῦ πλοίου, where the editor suggests a possible σκέλ<η> for σκία, and cites Hesych. σκέλος· μέρος τι τῆς νεώς. We may add the late BGU I. 304³ (c. A.D. 640) τοῦ βορρινοῦ σκέλους ταύτης τῆς πολ(ι)τ(είας). A verb σκελοκοπέω, unknown to the Lexicons, is found in Ev. Petr. 4.

σκέπασμα.

For σκέπασμα, "covering," with special reference to "clothing," as in I Tim 6⁸, cf. the corresponding use of σκέπη in Aristeas 140 βρωτῶν καὶ ποτῶν καὶ σκέπης, "meat and drink and raiment." The metaphorical use of the verb, as in Sap 5¹⁸, Sir 2¹³, may be illustrated by P Hib I. 35¹⁰ (c. B.C. 250) ὑπὸ ὑ[μῶ]ν σκεπαζόμε[θη]α, "we are protected by you," and by the similar use of σκεπάω in P Lond 89^{ii.6} (A.D. 84) (= III. p. 206) εἰάν δὲ δύνῃμαι σκεπάσαι ἢ ὑπὸ σκέπην τινα γενέσθαι.

Σκευᾶς,

"Sceva," an inhabitant of Ephesus (Ac 19¹⁴). The name is found in CIG II. 2889, with reference to a Milesian gladiator.

For a suggestion that ἐπτά in Ac 19¹⁴, which changes unaccountably to "two" (ἀμφοτέρων) in 18, may be due to a gloss, Σκευᾶ = ὕβω = ἐπτά, see *Proleg.* pp. 80, 246.

σκευή,

which is applied to the "tackle" of a ship in Ac 27¹⁸, is used of a woman's "ornaments" in P Lond 1164(f)¹⁸ (A.D. 212) (= III. p. 161) γυναικῶν αὐτῆς κοσμηρίων καὶ σκευῶν, and of "household plenishing," "goods," in BGU III. 775⁶ (ii/A.D.) παρ[α]δεδωκά σου (l. σοι) μου τὸ κλεῖον (l. κλειδίον) τῆς ὕκίας (l. οἰκίας) μου ὑπὸ τὴν σκευήν.

σκεῦος,

"a vessel" (Rom 9²¹ *al.*). This common noun is used with a variety of applications, e.g. P Eleph 14²¹ (iii/B.C.) ἔκ τε κτηνῶν καὶ σκευῶν, P Petr III. 107(d)^{1.28} (iii/B.C.) fares are paid for the conveyance τῶν Ἀγήνορος σκευῶν, "of Agenor's furniture," P Ryl II. 138²³ (A.D. 34) ἐρίων σταθμῖα εἰ καὶ ἕτερα σκευή, "15 measures of wool, as well as other implements," P Oxy I. 105⁴ (A.D. 117-137) σκευή καὶ ἐπιπλά, "movables and household stock," P Tebt II. 381¹³ (A.D. 123) (= *Selections*, p. 78) σκευή καὶ ἐνδομενίαν καὶ ἱματισμόν, "utensils and household-stock and clothing," and P Grenf II. 77¹⁴ (iii/iv A.D.) (= *Selections*, p. 120) χάριν τῶν σκευῶν αὐτοῦ, "on account of his goods."

For σκεῦος = "a ship's) tackle," as in Ac 27¹⁷, cf. P Cairo Zen I. 59031¹⁰ (B.C. 258) ἀδύνατογ γάρ μοι δοκεῖ εἶναι ἄνευ τῶν ἀναγκαίων σκευῶν πλεῖν τὰ πλοῖα, and *Syll* 537 (= 8969)⁸ (B.C. 347-6) σ[υ]νγραφὰ τῆς σκευῆς τῆς λιθίνης τοῖς κρεμαστοῖς σκεύειν. In the new uncanonical

gospel, P Oxy V. 840¹⁴, τὰ ἅγια σκευή are "the holy vessels" of the temple: cf. Heb 9²¹. See also Plut. *Mor.* 812 B σκεῦος ἱερόν. On σκεῦος = "body" rather than "wife" in I Thess 4⁴, see Milligan *ad l.*

For the dim. σκευάριον see P Lond 46⁸¹¹ (iv/A.D.) (= I. p. 72) σκευάριον καλλάϊνον μικρό(ν), and for σκευασία P Leid X^{v.28} (iii/iv A.D.) (= I. p. 217) χρυσοκόλλου σκευασία (l. σκευασία).

In P Petr II. 13 (10)⁵ (B.C. 258-253) Deissmann (*BS* p. 158) understands σκεοφύλακα as = σκεοφύλακα, "keeper of baggage" (cf. *ib.* 5(a)⁸), and in P Amh II. 62 (ii/B.C.) three persons called Ἀπολλώνιος are distinguished as "the dark" (μέλας), "the fair" (λευκός), and "the baggage-carrier" (σκεοφ(όρος)).

σκηνή,

"tent": cf. P Cairo Zen I. 59013¹⁴ (B.C. 259) σκηνή δερματίνη, PSI V. 533² (iii/B.C.) σκηνήν κατάγαγε ἡμῖν τετράκλινον ἢ πεντάκλινον, and P Leid W^{xiii.21} (ii/iii A.D.) (= II. p. 125) μὴ ἐξέλθης δὲ ἐκ τῆς σκηνῆς σου. The employment of σκηνή for οἰκία, καταγωγή, is said to be Asiatic in origin: see Menander *Fragm.* p. 261, No. 1065.

The editors understand σκηνή as = ship's "cabin" in P Hib I. 38⁷ (B.C. 252-1) τῶν συρίων ὑπὲρ τὴν σκηνή[ν] οὐσῶν, "the Syrian clothes being above the cabin," and so *ib.* 86⁷ (B.C. 248) ἀποκαταστήσω ἐπὶ σκηνήν τοῖς ἰδίους ἀνηλώμασιν, "I will restore it (*sc.* grain) at the cabin at my own expense."

We may recall the words which are sometimes ascribed to Democritus, ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἤλθες, εἶδες, ἀπῆλθες. See also *Anth. Pal.* x. 72.

σκηνοπηγία,

lit. "feast of booth-making," and applied to the Jewish "Feast of Tabernacles" in Jn 7², is regarded by Winer-Schmidel *Gr.* p. 23 as a coinage by Greek Jews, but it is found in Aristotle: see also the Cyrenaic inscr. CIG III. 5361¹ ἐπὶ συλλόγου τῆς σκηνοπηγίας. Σκανοπαγεῖσθω, "let them erect a booth," occurs in a Coan religious inscr. of ii/B.C.: see Deissmann's discussion in *LAE*², p. 115 f.

σκηνοποιός

in Biblical Greek is confined to Ac 18³, but for the verb σκηνοποιέω see Sm Isai 13²⁰, 22¹⁵, and for the subst. σκηνοποιία see Aq Deut 31¹⁰. In view of these passages there seems to be no reason to question the ordinary rendering "tentmaker" in Ac *l.c.*, but for explanations as to how the alternatives "landscape-painter" and "shoemaker" may have arisen, see notes by Ramsay and Nestle in *Exp T* viii. pp. 109, 153 f., 286.

σκηῆνος.

For σκηῆνος, "tent," "tabernacle," used metaph. of the body, as the dwelling-place of the soul, in 2 Cor 5⁴, see the exx. from Pythagorean philosophy in *Field Notes*, p. 183, and the sepulchral epigram, *Brit. Mus. Inscr.* IV. (1916), No. 1114, placed over a recumbent skeleton—

Εἰπεῖν τίς δύναται, σκηῆνος λιπόσαρκον ἀθρήσας,
εἴπερ Ὑλας ἢ Θεοσίτης ἦν, ὃ παροδεῖτα;

σκηνώ,

"dwell as in a tent," is confined in the NT to Jn (1¹⁴, Rev 7¹⁵ *al.*): cf. P Cairo Zen I. 59037⁷ (B.C. 258-7) σκηνῶν ἐν τοῖς Ἀριστοβούλου, "living in the house of Aristobolus" (cf. Lk 2⁴⁹), PSI IV. 340¹⁰ (B.C. 257-6) Ἀμύνταν δὲ ἔξω τε σκηνοῦντα [καὶ] γεγαμηκότα, and *ib.*¹³ τῶν ἐν τῇ οἰκίᾳ σκηνοῦντι.

The thought of temporary dwelling is well brought out in *Syll* 177 (= 344)² (Teos—B.C. 303) "every delegate (from Lebedos) sent to the Πανιώνιον we (i.e. King Antigonos) think should σκηνοῦν . . . καὶ πανηγυράζειν and be treated as a Teian."

σκήνωμα.

With σκήνωμα, "tent" (Ac 7⁴⁶), also used for the temporary abode of the soul (2 Pet 1¹³ *f.*), cf. σκήνωσις in Preisigke 3924⁷ (edict of Germanicus—A.D. 19) ἐπὶ σκηνώσεως καταλαμβάνεσθαι ξενίας πρὸς βίαν.

σκιᾶ,

"shade," is used of the shadow on a sun-dial in *Preisigke* 358⁴ (iii/B.C.) μεθίσταται τὸ ἄκρον τῆς σκιᾶς ἐν ἡμέραις τριάκοντα. Other *exx.* of the word are P Oxy VIII. 1088⁴⁸ (medical receipt—early i/A.D.) ἐν τῇ σκιᾷ ξηράνας, "dry in the shade," and *OGIS* 201²⁰ (vi/A.D.) οὐκ ἀφῶ αὐτοῦς καθεσθῆναι εἰς τὴν σκιάν, εἰ μὴ (= ἀλλὰ) ὑπὸ ἡλίου ἔξω.

In BGU IV. 1141⁴¹ (B.C. 13) Schubart thinks that σκιᾶ is perhaps used in the sense of an "umbrella," but Olsson (*Papyrusbriefe*, p. 52) prefers the meaning "a variegated border," as in *Syll* 653 (= 3736)^{20,24} (B.C. 92): cf. also P Oxy VI. 921¹⁵ (iii/A.D.) συνδόνια σκιωτά, "cambrics with variegated borders" rather than "with shaded stripes," and the editors' suggestion *ad l.* that σκιωτεν in P Tebt II. 413¹¹ is perhaps for σκιωτόν.

With Heb 10¹ cf. *Preisigke* 344 Διόδωρος σκιάν Ἀντιφίλου ἐποίησεν, and Vett. Val. p. 248²² with reference to a picture which shows σκιάν ἔργου καὶ ἀληθείας. *Preisigke* (*Wörterb. s.v.*) cites the amulet P Masp II. 67188⁵ (vi/A.D.) for σκιᾶ = "an evil spirit"—παρ[α]φύλαξόν με ἀπὸ παντὸς πονηροῦ πν(εύμ)ατος, ὑπόταξόν μου πᾶν πν(εύμ)α δαιμονίων φθειροποίων . . . καὶ πᾶσα σκιᾶ (ἴ. πᾶσαν σκιάν).

For the verb σκιάζω cf. P Cornell 50¹⁰ (i/A.D.) ἵνα αἱ ἀμπελοὶ μὴ σκιάζωνται, and BGU I. 33¹⁴ (ii/iii A.D.) τὰ δὲ οἰνάρια σκιάσον, ἐὰν καιρὸς γένηται. For σκιατροφέω see Musonius p. 59⁹. The subst. σκιασμός occurs in Vett. Val. p. 210⁵. MGr ἴσκιος, "shade," "shadow," has a prothetic vowel: cf. *s.v.* στήθος.

σκιρτάω,

"leap," "bound," is confined in the NT to Lk (1^{41,44}, 6²³): cf. *Kaibel* 271⁵ σκιρτῶ καὶ τέρπομαι, *ib.* 649⁹ (iii/A.D.)—

σκιρτῶσα γέγηθας
ἀνθεσι ἐν μαλακοῖσι κακῶν ἔκτοσθεν ἀπάντων.

A new instance of the subst. σκίρτημα is found in the iv/A.D. Christian hymn, P Amh I. 2¹⁹ Τὰ [δ] ἀ[νάπ]αυλα (ἴ. ἀνάπαυμα?) λυπο<v>μένων, Τὰ δὲ σκίρτήματα [. . .], "O the rest of the sorrowful, O the dancing of the . . ." (cf. *ZNTW* ii. (1901), p. 73 ff.).

σκληρός.

The original meaning of this adj. was "hard," as in BGU III. 952¹⁰ (ii/iii A.D.) τῆς μαρμάρου ξηροῦ σκληροῦ, and from the inserr. *Syll* 540 (= 972)⁹⁸ (B.C. 175), which speaks of the working and building of the "hard" stone from Lebadeia, πῆτρας σκληρᾶς: so *OGIS* 194²⁸ (B.C. 42) ἐκ σκληροῦ λίθου. But in this last inscr. ¹⁴ σκληροτέρας καὶ [μεζ]ονος συμφορᾶς τοῦ ἀέρος describes (with some doubt from hiatus) a pestilential miasma in the atmosphere. See also P Cairo Zen II. 59275⁹ (B.C. 251) σκληρὰ κρέα, "bitter (or pickled) meats." BGU I. 140¹⁴ (time of Hadrian) τῶν οὐκ ἔδδοκε σκληρὸν [εἶ]ναι shows the metaph. sense which prevails in the NT: cf. *Kaibel* 942³ (i/B.C.) θερμὸν πνεῦμα φέρων σκληρᾶς παῖς ἀπὸ πυγμαχίας, and Aristeas 289 where kings are described as ἀνήμεροὶ τε καὶ σκληροί, "inhuman and harsh." For σκληρουργός, "a mason," cf. P Ryl II. 410 (ii/A.D.), BGU III. 952⁹ (ii/iii A.D.). For the history of σκληρός see an elaborate note by Dieterich in *Rheinisches Museum N.F.* lx. (1905), p. 236 ff.

σκληρότης

is found once (Rom 2⁵) in the NT = "obstinacy." For σκληρώσις see P Leid X¹¹ (iii/iv A.D.) (= II. p. 205) μολιβον κάθαρσις καὶ σκληρώσις (ἴ. σκληρώσις). Σκληρασία (not in LS⁸) is seen in *ib.* xl⁴ (p. 233) καυσυτέρου σκληρασία.

σκληροτράχηλος.

This LXX word (Exod 33⁹ *al.*) is quoted in the same metaph. sense of "stiff-necked," "obstinate," in its only NT occurrence Ac 7⁵¹. For the subst. σκληροτραχηλία see *Test. xii. patr.* Simeon vi. 2.

σκληρόνω,

"harden" (Heb 3⁹ *al.*): cf. P Leid X^{ii.28} (iii/iv A.D.) (= II. p. 209) ἔως καταμυγῆ, καὶ σκληρην (ἴ. σκληρυνῆ). The verb is illustrated from Hippocrates and others by Anz *Subsidia*, p. 342: for constr. c. articular inf. see Thackeray *Gr. i.* p. 54.

σκολιός,

"crooked," and hence metaph. "perverse" in the sense of "turning away from the truth" (Ac 2⁴⁰ *al.*): cf. *Kaibel* 244⁴ Τύχη σκολιοῖς δόγμασιν ἠντίασεν. In Vett. Val. p. 250²³ διὰ τὸ σκολιὸν τῆς εἰσόδου, *al.*, the editor renders the adj. "difficilis."

σκόλοψ.

The use of this word in BGU II. 380⁹ (iii/A.D.) (= *Selections*, p. 105), where an anxious mother writes to her son—εἶπέ μοι, ὅτι τὸν πόδα (ἴ. πόδα) πονεῖς ἀπὸ σκολάπου (ἴ. σκόλοπος), "he told me that you had a sore foot owing to a splinter," would seem to support the meaning "splinter" or "thorn" rather than "stake" (RV marg.) in the only occurrence of σκόλοψ in the NT, 2 Cor 12⁷. So in *Syll* 802 (= 31168)⁹² (c. B.C. 320) a man falling from a tree περὶ σκόλοπας τινας τοὺς ὀπτάλλους ἀμφέπεισε, and became blind, apparently not at once (κακῶς δὲ διακειμένος καὶ τυφλὸς γεγεννημένος), where again we should think naturally of "splinters" or "thorns." This meaning appears still more clearly in the magical P Osl I. 1¹⁵⁸ (iv/A.D.), where

the sorcerer says of the loved one—ἐὰν δὲ θελή κοιμᾶσθαι, ὑποστράσατε αὐτῇ στοίβας ἀκανθίνας, ἐπὶ δὲ τὸν κοτράφων σκόλοπας, “if she wants to lie down, strew beneath her prickly branches, and thorns upon her temples” (Ed.). See also Artem. p. 181¹¹ ἀκανθαὶ καὶ σκόλοπες δόνας σημαίνουσι διὰ τὸ ὄξύ, and Babrius *Fab.* cxxii¹ δνος πατήσας σκόλοπα χαλῶς εἰστήκει: he appeals to a wolf ^{6f}. χάριν δέ μοι δὸς ἀβλαβῆ τε καὶ κούφην, / ἐκ τοῦ ποδός μου τὴν ἀκανθαν εἰρύσσας (cited by Field, *Notes* p. 187). It may be added that LXX usage (Numb 33⁴⁵, Ezek 28²⁴, Hos 2⁶⁽⁸⁾, Sir 43¹⁹) strongly confirms the rendering “thorn.” We are not concerned here with the special metaph. application which Paul gives to the word in 2 Cor *l.c.*, but for a recent defence of the view that his “thorn” was epilepsy see Wendland *Kultur*, p. 125f.

σκοπέω,

“look upon,” “watch,” “contemplate”: cf. P Par 61³ (B.C. 156) σκοπεῖτε ἵνα μὴδὲν παρὰ ταῦτα γίνηται, P Oxy XII. 1420² (c. A.D. 129) ὁ στρατηγὸς σκεψάμενος (“after consideration”) εἶπεν, *ib.* XIV. 1773¹³ (iii/A.D.) νῦν οὖν ἐσκεψάμην τοὺς γόμους μου ἀρῖν εἰς Ἀντινόου, and *ib.* VI. 940⁵ (v/A.D.) οὕτως σκοπῶ τὸ πρακτέον, “thus I shall see what is to be done” (Edd.). In Lk 11³⁶ σκόπει μὴ τὸ φῶς . . . σκότος ἐστίν, we may render, “Look! perhaps the light is darkness” (cf. *Proleg.* p. 192). See also *s.vv.* ἐπισκοπέω and κατασκοπέω.

σκοπός.

For the metaph. meaning “aim,” “object,” as in Phil 3¹⁴, we may cite the last Will and Testament of Bishop Abraham, P Lond 77⁸ (end of vi/A.D.) (= I. p. 232, *Chrest.* II. p. 370), where the Bishop declares that he acts ἐξ οἰκείας[ς] προθέσεως καὶ σκοπῶ αὐθαιρέτω, and adds ⁴⁸ συνήρηκεν τῷ ἔμφῳ ἀγαθῷ σκοπῶ: cf. P Lips I. 381¹⁷ (A.D. 390) σκοπὸν ἔχων, τὸν ἐνδικὸν . . . συντρίψαι, and Aristaeas 251 κατορθοῦται γὰρ βίος, ὅταν ὁ κυβερνῶν εἰδῆ, πρὸς τίνα σκοπὸν δεῖ τὴν διεξοδὸν ποιεῖσθαι, “for life is then guided aright, when the steersman knows the port to which he must direct his course” (Thackeray).

For the lit. sense a “mark” to be aimed at, cf. *Syll* 670 (= ³ 1059 I.)¹⁶ (i/A.D.) σκοπῶ ἱππέων, 671 (= ³ 1059 II.)⁴¹ (c. A.D. 1) σκοπῶ πεζῶν.

σκορπίζω,

“scatter,” in Ionic and the vernacular for σκεδάννυμι (Rutherford *NP*, p. 295): cf. P Lond 131 *recto*¹²¹ (A.D. 78-79) (= I. p. 182) σκόρ(πισον) τὴν κοτρὸν(ν) ἐν ταῖς αὐταῖς ἀρούρ(ais), CP Herm I. 71¹⁸ (ii/A.D.) of young plums, ἐσκορπισμένα ἐν τῷ χωρίῳ, and so 28¹⁴, P Flor II. 175²² (A.D. 255) τὰ δντα καμήλια ἐσκορπίσαμεν, P Leid X^{viii}. 39 (iii/iv A.D.) (= II. p. 227) μετὰ τὸ σκορπισθῆναι καὶ μόνον τὸν ἀργυρον καταλειφθῆναι, and *ib.* V^{xi}. 19 (iii/iv A.D.) (= II. p. 37) σκορπίζων τὰς νεφέλας ἀπ’ ἀλλήλων. See also PSI V. 478¹⁴ (v/A.D.) ἕως ἂν σκορπίσωσι τὸ πρᾶγμα. MGr σκορπίζω.

σκορπίος,

“a scorpion.” On the mummy tablet *Preisigke* 1209 it is recorded that a certain Apollonius ἐτελεύτησεν ὑπὸ σκορπίου: cf. the sepulchral inscr. *ib.* 1267⁸ (A.D. 8) πλ[α]γείσα . .

ὑπὸ σκορπίου μετήλλαξε, and P Lond 121¹⁰³ (iii/A.D.) (= I. p. 90) πρὸς σκορπίου πληγῆν.

For the word as a sign of the Zodiac see the calendar P Hib I. 27⁹⁰ (B.C. 301-240) εἰ Σκορπίος ἑώιος [ἄρχ]εται δύνειν, “5th, Scorpio begins to set in the morning,” the horoscope PSI IV. 312⁵ (A.D. 345) Σελήνη Σκορπίω, and the Gnostic charm against reptiles P Oxy VII. 1060⁵ (vi/A.D.) σκορπίε . . ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἔρπετου <καλ> πράγματος ταχὺ ταχὺ.

σκοτεινός,

“dark”: P Par 51¹⁰ (B.C. 159) (= *UPZ* i. p. 360, *Selections*, p. 20) εἰς <σ>κοτινὸν τόπον.

σκοτίζω.

The literal meaning “darken” (as in Mt 24²⁹, *al.*) is seen in Wunsch *AF* p. 16¹³ (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον. For the metaph. usage, as in Rom 1²¹, cf. *Test. xii. patr.* Reub. iii. 8 οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτίζων τὸν νοῦν αὐτοῦ ἀπὸ τῆς ἀληθείας, and see Lightfoot *Notes*, p. 253.

σκότος,

“darkness,” always neut. in LXX and NT, as in MGr: cf. the magic P Lond 46¹⁰¹ (iv/A.D.) (= I. p. 68) καλῶ . . . σε τὸν κτίσαντα φῶς καὶ σκότος, *ib.*⁴⁸⁴ ὁ χωρίσας τὸ φῶς ἀπὸ τοῦ σκότους, *ib.* 121⁷⁶³ (iii/A.D.) (= I. p. 108) ἀπὸ φωτός εἰς σκότος ἀπολήγουσα, and the vi/A.D. Christian letter of condolence P Oxy XVI. 1874⁸ ἀνέγνωσα τὸ σκότος, unfortunately in a broken context.

σκοτώω,

“darken,” used metaph. of the mind in Eph 4¹⁸: cf. P Oxy XVI. 1854³ (vi/vii A.D.) νομίζω ὅτι τὸ μυστάρην ἤδη ἐγκότωσεν κάκεινους, “I think that the new wine has already blinded them” (Edd.). MGr σκοτώνω, “slay.”

σκύβαλον.

“Dung,” the prevailing sense of this word, may be explained by a popular association with σκῶρ, with which it is impossible to connect it historically. That it was a vulgar coinage from ἐς κύνας βαλεῖν is likely enough (like σκορακίζω from ἐς κόρακας): its original meaning thus would be “refuse” (RV marg.); but “dung” is probably what Paul meant in Phil 3⁸, the only occurrence of the word in the NT. This meaning is well illustrated by P Fay 119⁷ (c. A.D. 100) where Gemellus informs his son that the donkey-driver has bought μικρὰν δύσμην καὶ χόρτον σαπρὸν καὶ ὄλον (i. ἔλον) λευμμένον ὡς σκύβαλον, “a little bundle and rotten hay, the whole of it decayed—no better than dung” (Edd.).

The word is found in the more general sense of “leavings,” “gleanings,” in P Ryl II. 149²³ (A.D. 39-40) κατενέμησαν ἀφ’ οὗ εἶχον λαχανοσπ(έρμου) σκυβάλου, “grazed them on the gleanings of my vegetable-seed crop” (Edd.), and PSI III. 184⁷ (A.D. 292) ἐν σκυβάλοις χόρτου. Σκύβαλος appears as a proper name in P Oxy I. 43 *verso*ⁱⁱⁱ. 28 (A.D. 295) δ(ιδ) Σκυβάλου βαφέως: cf. also CPR I. 175¹⁶ (time of Commodus).

To the exx. of the word in late writers given by Wetstein add Vett. Val. p. 3¹¹ σκυβάλων ἐκκρίσεως, and for the

thought of Phil 3^b note Plautus *Truc.* ii. 7. 5 *Amator qui bona sua pro stercore habet*, cited by Kennedy *EGT ad l.*

Σκύθης.

For Σκύθης used as a proper name see P Hib I. 55¹ (B.C. 250) Σκύθης Πτολεμαίωι χαίρειν, and Preisigke 4036 Εἰβιος Σκύθου.

σκυθρωπός,

"of a gloomy countenance" (Mt 6¹⁶, Lk 24¹⁷ (cf. Field *Notes*, p. 81 f.); Gen 40⁷): cf. P Leid W¹. 47 (ii/iii A.D.) (= II. p. 101) ἐὰν δὲ σκυθρωπὸς φάνη, λέγε· Δὸς ἡμέραν κτλ., Menander Ἐπιτρέπ. 43 σκυθρωπὸν ὄντα με | ἰδών, "τί σύννομος," φησί, "Δῶος;" and Lucian *Hermotim.* 18 δὲ δ' ἂν μὴ ἔχῃ ταῦτα μὴ δὲ σκυθρωπὸς ἦ. For the verb, as in Ps 37 (38)⁷, cf. PSI IV. 441³⁰ (iii/B.C.) ἐπ' ἐμοὶ σκυθρωπάξουσιν.

σκύλλω,

which in the classical period is physical, "flay," "skin," has become in late Greek almost entirely metaphorical, and has very different degrees of strength, like the English "distress," which answers to it very fairly all round.

(1) The verb has much its old physical sense in P Par 35¹⁶ (B.C. 163) (= *UPZ* i. p. 130) σκυλήσας τὸ ἱερόν, and BGU III. 757¹⁷ (A.D. 12) πυρίνων δραγματ(ων) σκύλαντες δράγμα(ατα) δέκα τρία, where it is = "plunder."

(2) For the meaning "distress," "harass," as in Mt 9³⁶, cf. P Par 63²⁵ (B.C. 164) (= P Petr III. p. 20) σκύλλεσθαι μὴ μετρίως, "harassed to no small extent" (Mahaffy), and P Leid G⁵ (B.C. 185-141) (= I. p. 42) π[αρ] ἕκαστ[ον] σκύλλεσθ[αι] [ὑπ'] ἐνίω, "continuo vexari (se) a quibusdam," cf.¹⁴. With Mk 5³⁶, Lk 7⁶, cf. P Oxy II. 295⁵ (c. A.D. 35) μὴ σκ(λ)ύλλε ξατήν (i. σεαυτήν) ἐνπῆσαι (i. ἐμφῆσαι?), "don't trouble yourself to explain (?)" (Edd.), and *ib.* XIV. 1669¹³ (iii/A.D.) σκύλληθι καὶ αὐτὸς ἐνθάδε, "do you yourself be at the pains of coming here" (Edd.). See also Diog. Oenoand. *fr.* 1⁴ δτι μὴ δεόντως ὑπ' αὐτῆς σκύλλεται καὶ καταπονείται καὶ εἰς οὐκ ἀναγκαῖα σύρεται πράγματα, and cf. *Praef.* p. XXXIX.

(3) The meaning "worry," "trouble," is seen in such passages as P Tebt II. 421¹¹ (iii/A.D.) (= *Selections*, p. 107) μὴ σκύλλης τὴν γ[υνα]ϊκά σου, "do not trouble your wife," P Flor III. 332¹⁵ (ii/A.D.) ἵνα κάγῳ μὴ σκυλῶ εἰς τὰ δικαστήρια, and Preisigke 4317²² (c. A.D. 200) δι' αὐτῶν πέμψε δ θέλεις σὺν ἐπιστολίτιν, ἐὰν μὴ θέλῃς σκυλῆσαι οὕτως.

(4) The verb is construed with πρὸς in the sense of "take the trouble of going to" in such passages as BGU III. 830²⁵ (i/A.D.) τοὺς φλακκῆς (i. φύλακας) ἡμῶν σκύλον πρὸς αὐ[τῶ]ν, P Oxy I. 123¹⁰ (iii/iv A.D.) ποιήσον αὐτὸν σκυλῆσαι πρὸς Τιμόθεον, P Fay 134² (early iv/A.D.) παρακληθεῖς κύριε σκύλον σεαυτὸν πρὸς ἡμᾶς, and P Oxy VI. 941² (vi/A.D.) ἐὰν σ[κ]ύλλης πρὸς τὸν υἱὸν τοῦ οἰκονόμου (with the editors' note).

A compd. συσκύλλω (not in LS⁸) occurs in P Oxy I. 63¹² (ii/iii A.D.) συσκυλήθη αὐτῷ, where the editors render "give him your best attention," and a verbal ἀσκυλτος in P Tebt II. 315⁹ (ii/A.D.) ἐγὼ γάρ σε ἀσκυλ[τον] ποί[η]σῶ, "I will see that you are not worried" (Edd.), and P Oxy III. 532¹⁴ (ii/A.D.).

For the subst. σκυλμός = (a) "insolence" (corresponding to ὕβρις), cf. P Tebt I. 16¹⁵ (B.C. 114) μετὰ σκυλμοῦ, and *ib.* 41⁷ (c. B.C. 119): (b) "fatigue," cf. P Fay 111⁵ (A.D. 95-6) (= *Selections*, p. 66) μένφομαί σοι μεγάλως ἀπολέσας χ[υ]ρμῖδια δύο ἀπὸ τοῦ σκυλμοῦ τῆς ὁδοῦ, "I blame you greatly for the loss of two pigs owing to the fatigue of the journey" (Edd.): and (c) "distress," as in 3 Macc 3²⁵, 7⁵, cf. P Oxy I. 125¹⁴ (vi/A.D.), where it is joined with βλαβή, ζημία, and ὄχλησις. See also Artem. p. 125⁶ φροντίδας καὶ σκυλμούς, where the latter word has the sense of "vexations," as in Cicero's letters (cf. Abbott *Essays*, p. 87).

σκῦλον,

in plur. = "spoils" (Lk 11²²): cf. P Hamb I. 91⁴ (B.C. 167) ἀπὸ τῶν γενομένων σκύλ[ω]ν ἐν Τεβέντω παρεδόθη μοι ὑπὸ τ[ῶ]ν συνστρατιωτῶν αἰχμάλωτα δ, and *ib.*³⁰ παραδοῦναι μοι τὰ σ[κ]ύλα. Add from the inscr. *Syll* 35 (= 361)¹ (after B.C. 440) σκύλα ἀπὸ Θουρίων Ταραντίνου ἀνέθηκαν Διὶ Ὀλυμπίωι δεκάταν, *OGIS* 332³ (B.C. 138-2) ἀγαλμα . . βεβηκὸς ἐπὶ σκύλων ἐν τῷ ναυί τοῦ Σωτήρος Ἀσκληπιοῦ.

σκοληκόβρωτος,

"eaten by worms." This compd. found in the NT only in Ac 12²³ occurs in PSI V. 490¹⁴ (B.C. 258-7)]την γενομένην σκοληκόβρωτον, where the hiatus prevents our knowing what was "eaten by worms," perhaps κριθή. Cf. the use of the negative applied to grain in P Grad 7¹¹ (iii/B.C.) σπέρματος ἄσφωληκοβ[ρ]ώ[τ]ρον. The word is applied to diseased grain by Theophrastus (*C.P.* v. 9. 1), and hence was regarded by Hobart (p. 42 f.) as "medical," but the above citations show it in ordinary use (cf. Cadbury *JBL* xlv. (1926), p. 201). Add the occurrence of the subst. σκοληκοβρωσία in P Masp III. 67325 II. verso¹⁶ (Byz.) (cited by Preisigke *Wörterb.* s.v.), and the similar compd. ἰχθυόβρωτος in *Syll* 584 (= 997)⁷ (i/B.C. ?) ὁ τούτων τι ποιῶν κακὸς κακῇ ἐξωλεία ἀπόλοιτο, ἰχθυόβρωτος γενόμενος.

σκόληξ,

"a worm" (MGi σκουλήκι, σκολήκι), comes from the same root as σκέλος: the linking notion is the meaning "bind," "twist" (Boisacq p. 882). For the metaph. use in Mk 9⁴⁸ LXX (cf. Sir 7¹⁶, Judith 16¹⁷) we may compare Apoc. Petr. 10 ἐπέκειντο δὲ αὐτοῖς σκόληκες ὡσπερ νεφέλαι σκότους. See also Teles p. 31⁸ κατορυχθέντα ὑπὸ σκωλήκων.

σμαράγδιος,

"emerald-green" (Rev 4³). To Deissmann's citation (*BS*, p. 267) of this adj. applied to a woman's garment in CPR I. 27⁸ (A.D. 190), we may add P Hamb I. 10²⁵ (ii/A.D.) ζμαράγδιον ὑπόζωον.

σμάραγδος

is often regarded as = "rock crystal" (see Hastings' *DB* iv. p. 620), but, as Swete has shown *ad Rev* 21¹³, is to be identified rather with an "emerald" or other "green stone." The word occurs in the magic P Lond 46²²⁸ (iv/A.D.) (= I. p. 72) εἰς λίθον σμάραγδον: cf. Aristeas 66 ἀνθράκων τε καὶ σμαράγδων, "carbuncles and emeralds." In Sir 35⁶

we have the form **ζυμαράγδου** (cf. Thackeray *Gr.* i. p. 108). In Menander *Fragm.* p. 108, No. 373 **μάραγδος** is used. For the derivation of this foreign borrowing, see Boisacq p. 609.

σμύρνα,

"myrrh." For this spelling of the common noun which is found in its two NT occurrences (Mt 2¹¹, Jn 19³⁹) cf. the medical prescription P Oxy II. 234ⁱⁱ. (ii/iii A.D.) **σμύρναν** **καὶ [στυ]πτηρίαν ἰσά τριψίας** ἔνθες, "pound myrrh and alum in equal quantities and insert" (Edd.), and *ib.* XIV. 1739⁶ (ii/iii A.D.) **σμυρινῆαν**, which the editors regard as = **σμυρναίαν**, *i.e.* **σμύρναν**?

To the exx. of **σμύρνα** cited *s.v.* **Ζμύρνα**, we may add the fragmentary P Cairo Zen I. 59009 (δ)ⁱⁱ (iii/B.C.) **ζμύρνης** [, P Grenf I. 14¹⁰ (B.C. 150 or 139) **κίστη μεγάλη** **ξύ(λου)** **μεστή ζμύρνης**, P Oxy VIII. 1088²⁷ (early i/A.D.) **ζμύρνης** (**δραχμα**) **τ**, P Leid W^{vii.ii} (ii/iii A.D.) (= II. p. 107) **προσμείξας αὐτο(= τῷ) μέλαν καὶ ζμύρναν**, and, in connexion with the service of the temples, BGU I. 1¹¹ (iii/A.D.) **τεμῆς μύρου κ[αὶ] ζμύρνης**. As showing the price of myrrh, which was a state monopoly, note P Tebt I. 35⁴ (B.C. 111) (= *Chrest.* I. p. 369) **τῆς ἀναδεδομένης κατὰ κώμην ζμύρνης μῆδένα πλείον πρᾶσσει** (<<σι>>) **ν τῆς μνάς ἀργυ(ρίου) δραχμῶν μ**, "for the myrrh distributed in the villages no one shall exact more than 40 drachmae of silver for a mina-weight" (Edd.).

Σμύρνα.

See *s.v.* **Ζμύρνα**.

Σόδομα.

For the declension of this place-name see Thackeray *Gr.* i. p. 68. It may be noted that the wall-scratchings **Sodoma**, **Gomora** in Pompeii (see A. Mau *Pompeji in Leben und Kunst*, Leipzig, 1900, p. 15; Engl. Tr. p. 17) may be taken as a trace of Christianity in that town, as well as a prophecy of its end: cf. Nestle *ZNTW* v. (1904), p. 167 f.

Σολομών.

For the slips in the Hellenization of this proper name **Σαλωμών**—**Σαλομών**—**Σολομών**, see Thackeray *Gr.* i. p. 165 f. To Preisigke's exx. of **Σολομών**, **Σολωμών** (*Namenbuch*, *s.vv.*), add P Bilabel 90⁴⁶ (iii/A.D.) **Σολομών**. See also Wünsch *AF* p. 16¹⁸ **ὀρκίζω σε τὸν θεὸν τ[ὸν] τοῦ Σα[λομόνος] Σουαρμμουθ**, with the editor's note.

σορός,

"a bier" (Lk 7¹⁴): cf. P Lond 122⁹⁷ (iv/A.D.) (= I. p. 119) **ὁ ἐπὶ τῆς ζυρνίνῃ (ζ. ζμυρνίνῃ) σορῶ κατακέμενος**, and *ib.* 121²⁸⁶ (iii/A.D.) (= I. p. 92) **ὁ ἐπὶ σωρῶ κατακέμενος**. From the inscr. we may cite the sepulchral *Kaibel* 336² **εἰμὶ δ' Ἀλεξανδρεὺς, τῶν δὲ [σ]ορ[ῶν] ὁ μέσος**, and *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.), where two Christian soldiers erect for themselves **τὸν βωμὸν καὶ τὴν κατ' αὐτοῦ σορόν**, a symbolic bier carved on the altar, and in the usual manner warn off intruders from the family vault: no one is to place there **ξενὸν νεκρὸν ἢ σορόν**, *i.e.* "a strange body or a bier that has carried it."

See also the inscr. on the tomb of a iv/A.D. Lycraonian Bishop, as published by W. M. Calder in *Exp* VII. vi.

p. 387—¹⁸ **ἐποίησα ἑμαυτῷ πέλατα τῆς καὶ σορόν ἐν ἣ τὰ προ[γεγραμμένα] ταῦτα ἐποίησα ἐπιγρ(ά)φιν ἐμὸν τῆς τε ἐκ[δοχῆς] τοῦ γένους μου**, "I made myself a monument and sarcophagus on which I had the above engraved, on (this my tomb) and the tomb of the successors of my race," and *Cagnat* IV. 245² **ἔθηκα τὴν σορόν ἑμαυτῷ [καὶ τῇ συμβίῳ] μου**. In P Hib I. 67¹⁴ (B.C. 228) (= *Chrest.* I. p. 366) **σορώιον** is cloth used for burials.

σός,

"thy," "thine": P Oxy IV. 811 (c. A.D. I) **εἰς τὴν σὴν καταλογὴν**, BGU II. 665^{ii.15} (i/A.D.) **διὰ τὸ σὸν ὀφών[ο]ν**, P Ryl II. 113²² (A.D. 133) **τῆς σῆς μειζοπονηρίας** ("hatred of wrongdoers"), P Oxy XII. 1593¹⁶ (iv/A.D.) **ἀσπάξομαι τὸν πατέρα ἡμῶν, τούτεστιν σόν, ἀδελφε**, P Strass I. 35⁸ (iv/v A.D.) **ἡ σὴ ἀρετὴ**, and P Amb II. 145⁸ (a title—c. A.D. 400) **τῇ σῇ τιμῳτῆτι**, "to your honour."

The word is often used substantively, e.g. **ὁ σός**, "thy household, agent, friend" (cf. Mk 5¹⁹—P Oxy IV. 743⁴³ (B.C. 2) **ἐπισκοπ(οῦ) τοὺς σοὺς πάντε(ς)**, P Fay 123⁵ (c. A.D. 100) **ἐκθές σοι ἔγραψα διὰ Μάρδωνος τοῦ σοῦ**, "I wrote to you yesterday by your servant Mardon," P Oxy XIV. 1631³⁰ (A.D. 280) **τῶν σῶν ἐπακολουθούτων ἅπασι**, "with the concurrence of your agents in everything" (Edd.), and *ib.* IX. 1223²⁹ (late iv/A.D.) **πέμπωον δὲ δῆλωσον τοῖς σοῖς παρασχέιν μοι τὴν ὑπ(ο)λοιπάδα[[ν]] τοῦ οἴνου**, "send and tell your people to hand over to me the remainder of the wine" (Ed.): **τὸ σόν**, "what is thine" (cf. Mt 20¹⁴)—Meyer *Ostr* 65⁵ (iii/A.D.) **ποίησον τὸ σόν (l. σόν) ἐν τάχει**: and **τὰ σά**, "thy goods" (cf. Lk 6²⁰)—P Cairo Zen I. 59076¹ (B.C. 257) **εἰ σὺ τε ἔρρωσαι καὶ τὰ σὰ πάντα . . . [κατὰ νοῦν ἐστίν, PSI I. 64ⁱⁱ (i/B.C. ?) οὐθ] ἐν παρορώσα τῶν σῶν**, BGU IV. 1040⁸ (ii/A.D.) **εἴ[ν] καρπεῖ τὰ σά**, P Oxy VI. 903¹¹ (iv/A.D.) **οὐδὲν τῶν σῶν ἤρκεν**, "she has taken nothing of yours."

σουδάριον

(Lat. *sudarium*: also naturalized in Aramaic), "a handkerchief" (Lk 19²⁰, *al.*). In the marriage contracts CPR I. 27⁷ (A.D. 190) and *ib.* 21¹⁹ (A.D. 230) a **σουδάριον** is included in the bride's dowry (cf. Deissmann *BS* p. 223), and in P Lond 121⁸⁶⁶ (iii/A.D.) (= I. p. 110) the word occurs in a charm for procuring dreams, **ἐντόλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (l. καινῷ) καὶ τίθει ὑπὸ τὴν κεφαλὴν σου**. See also the magic P Osl I. 1²⁸⁸ (iv/A.D.) **σουδάριον ὀλόλυτον**, "a *sudarium* of fine linen," with the editor's note.

Σούσαννα.

This proper name (Lk 8³) occurs in a list of accounts P Flor I. 78²³ (v/vi A.D. ?). See further exx. in Preisigke *Namenbuch* *s.v.*

σοφία

appears as a title of honour in P Oxy VIII. 1165⁶ (vi/A.D.) **ἡ ὑμετέρα ἀδελφικὴ σοφία**, "your fraternal wisdom," and PSI VII. 790¹⁴ (vi/A.D. ?) **παρακαλῶ [τὴν] ὑμῶν σοφ[ί]αν κελύσαι κτλ.** For the ordinary NT use of the word, see Lightfoot *ad* Col 1⁹, and *Notes* p. 317 f.

σοφίζω.

For the mid. σοφίζομαι, "devise cleverly" (2 Pet 1¹⁰), cf. PSI V. 452¹¹ (iv/A.D.) μάλλον δὲ σοφίζομένους δύνασθαι ἐκκλίνειν [τὸν δεσμόν] τῆς δουλείας. See also the beginning of the uncanonical gospel P Oxy V. 840¹ (iv/A.D.) πρότερον πρὸ <τοῦ> ἀδικῆσαι πάντα σοφίζεται, "before he does wrong makes all manner of subtle excuses" (Edd.), Musonius p. 12⁹ μελετώσι λόγους καὶ σοφίζονται καὶ ἀναλύωσι συλλογισμούς, and Vett. Val. p. 291¹ ἵνα δὲ μὴ δόξω πάλιν τὰ αὐτὰ σοφίζεσθαι.

σοφός.

From meaning "skilled," "clever," σοφός came to be applied from Plato onwards to "wise" theoretically: cf. the calendar P Hib I. 27²⁰ (B.C. 301-240) where ἀνὴρ σοφός καὶ ἡμῶν χρεῖαν ἔχων, "a wise man and a friend of mine" expounds πᾶσαν τὴν ἀλήθειαν, "the whole truth," and the sepulchral epigram PSI I. 17 III.1^f (iii/A.D.?)—

Τόνδ' ἐσορᾶς, ὃ ξέινε, τὸν δλβιον ἀνέρα κείνον
τ(ὸν) σοφὸν Ἐὑπρέ[π]ιον καὶ βασιλεῦσι φίλον.

Immediately above σοφόν the words πάντων ἀψάμενον γερῶν have been inserted. Σοφός appears to have been a favourite word in sepulchral inscr.: cf. Preisigke 3990⁸ (time of Constantine) δάκρυσον . . . τὸν σοφὸν ἐν Μούσαις, C. and B. ii. p. 761, No. 704¹ ἀνδρ]α σοφὸν κ[ε]δ[ι]νήν [τ' ἀλλο]χοῦν τόδε σῆμα [κ]έκευθεν: other exx. in SAM I. p. 31 n⁴.

For the superlative in titles of address, see P Iand 16⁴ (v/vi A.D.) τῷ σοφωτάτῳ ὑμῶν ἀδελφῷ (of an advocate), P Oxy I. 126⁶ (A.D. 572) θυγάτηρ τ[οῦ] σοφωτάτου σχολαστικοῦ Ἰ[ω]άννου, and *ib.* VIII. 1165¹³ (vi/A.D.) δεσπότη) ἐμῷ τ(ῷ) πά(ντων) λαμπρ(οτάτῳ) σοφ(ωτάτῳ) π(άσης) προσκ(υνήσεως) ἀξί(ω).

Σπανία.

For the probability that Paul accomplished his purpose of visiting Spain (Rom 15^{24, 28}), see the evidence collected by Lightfoot *Apost. Fathers* Part I. vol. ii. p. 30f.

σπαράσσω.

The only citation for this word which we can supply from our sources is P Petr II. 17 (4)⁶ (iii/B.C.) ἐσπάρασσεν, but the broken nature of the context makes it impossible to determine the exact meaning. For the word = "throw on the ground" in Mk 1²⁶ see Swete's note *ad l.* In Herodas V. 57 the verb is = "maul," cf. *ib.* VIII. 25. A good example of the metaph. use is afforded by Teles p. 19⁵ φαίνεται γὰρ ἡ Ξανθίππη ὀξευρεγμία σπαράσσειν ἡμᾶς (Socrates addressing Alcibiades). For the subst. σπάραγμα used collectively see *Syll* 583 (= ³ 996)²¹ (c. i/A.D. ?) τὴν . . . θεμελίωσιν ἐν τετραγώνῳ διὰ σπαράγματος.

σπαργανόω,

"swathe" (Lk 2^{7, 12}). For the noun (as in Sap 7⁴) cf. *Kaibel* 314⁶ (iii/A.D.) εἰς σπάργανά μ' αὐτὸς ἔθηκεν, and P Masp I. 67097 *verso* (D)³² (Byz.) ταύτην ἐκ σπαργάνων θάψας.

σπαταλάω,

"give myself to pleasure," "am wanton," is confined in the NT to 1 Tim 5⁹ (Vg *quae in deliciis est*), Jas 5⁵. Hort *James* p. 107 ff. illustrates the word fully from the LXX and other sources, from which it appears that σπαταλάω is often combined with τρυφάω, with perhaps somewhat worse associations. But see *Kaibel* 646 a^{5f} (p. 529)—

ὡς οὖν καιρὸν ἔχεις, λούσαι, μύρισαι, σπατάλησον
καὶ χάρισαι, δαπάνησον, ἄπερ δύνασαι· τίνι τηρεῖς;

For the subst. σπατάλη in its sense of "bracelet," see *Syll*³ 1184¹.

σπιάω,

generally used in mid. (*Proleg.* p. 157) "draw (my sword)" (Mk 14⁴⁷, Ac 16²⁷): cf. P Tebt I. 48¹⁹ (c. B.C. 113) (= *Chrest.* I. p. 487) σπασαμένων τὰς μαχαίρας, and similarly *ib.* 138 (late ii/B.C.). See also *Preisigke* 2134^{5ff} (time of the Antonines)—

Σὺ μὲν τέθηκας καὶ ἔξετινας τὰ σκέλη,
ἐμοῦ δὲ πάππου τοῦ γέροντος ἔσπασας.
Ἄσπτη οὐράνιος ὁ ἐπὶ ἀστέρι ἐπανατέλλων
ἐσπᾶσθη.

σπεῖρα,

gen. σπείρης (as in the NT and apparently always in the papyri: see *Proleg.* pp. 38, 48). The word meant originally "a coil," but came to be applied to a "maniple" or "cohort" of soldiers. For this, its only meaning in the NT, cf. P Oxy III. 477⁸ (A.D. 132-3) γενομένη ἐπάρχῳ σπείρης πρώτης Δαμασ[κ]ινηῶν, "late praefect of the first cohort of the Damascenes," and similarly BGU I. 73² (A.D. 135), 136²² (A.D. 135), *al.* See also PSI V. 447¹¹ (A.D. 167) οἱ ὑπογεγραμμένοι στρατευσάμενοι ἐν εἰλαῖς καὶ σπείραις. In P Lond 755 *verso*³⁵ (iv/A.D.) (= III. p. 223), a list of buildings with measurements, σπ(ε)ῖραι = "base mouldings." In the inscr. the word is used for θλασος: see Deissmann *BS* p. 186.

σπείρω,

"sow": cf. P Hamb I. 24⁷ (B.C. 222) ἐσπαρκέναι ἐν τῷ ἰδίῳ [κλήρωι, P Oxy II. 277⁶ (B.C. 19) ὥστε σπείραι εἰς τὸ δωδέκατον ἔτος πυρῶι, *ib.* 280¹² (A.D. 88-9) σπείραι καὶ ξυλαμήσαι ("reap"), BGU I. 101⁷ (A.D. 114-5) σπείρειν καὶ καρπίζεσθαι καὶ ἀποφέρειν εἰς τὸ ἴδιον, P Ryl II. 243⁹ (ii/A.D.) ἐλπίζοντες σὺν θεῷ τὸ πεδεῖον σπαρῆναι, P Fay 339 (ii/A.D.) ἐσπαρμένον) ἐδ(άφους), P Flor I. 21¹⁴ (A.D. 239) εἰς τὴν ἐν πυρῷ σπειρομένην γῆν, and the late *ib.* 131¹⁷ (vi/vii A.D.) καθ' ἐνιαυτὴν σπείρω τὴν οὐσίαν μου.

σπεκουλάτωρ

(Lat. *speculator*), originally "scout," "courier," then "executioner": in NT only Mk 6²⁷ (see Swete's note). The word is found in a list of accounts P Cairo Goodsp 30 vii. 31 (A.D. 191-192) Θα]ισαρίῳ σπεκουλ(άτορι) (δραχμαὶ) δ, and *ter* in the *Registri Fondiarii* P Flor I. 71^{6a2, 763, 811} (iv/A.D.). Cf. also P Oxy IX. 1193⁴ (iv/A.D.) an order π(αρά) τοῦ σπεκουλ[άτορος] addressed to the chief of the police in a certain village, *ib.* 1223²¹ (late iv/A.D.), and *ib.* 1214³ (v/A.D.).

σπένδω,

"pour out an offering of wine," "make a libation" to a god: cf. P Hal I. 1²¹⁵ (mid. iii/B.C.) κ[αθ' ἱερῶν σπένδω, P Par 22³ (B.C. 165) (= UPZ i. p. 192) where the Twins in the Serapeum are described as τῶν Ὀσοράπει (cf. *Archiv* iii. p. 250) χοῦς σπενδουσῶν ὑπὲρ τε ὕμων καὶ τῶν ὑμετέρων τέκνων, P Tebt II. 600⁵ (iii/A.D.) οἴνου σπενδο[μέ]νου ἐν τῷ [ἱερῷ, and *Syll* 653 (= *736)² (B.C. 92) ἱεροῦς . . . αἶμα καὶ οἶνον σπένδοντας.

The verb is similarly used in the *libelli*, or certificates of pagan worship, by which those who "poured out libations" to the gods obtained immunity: cf. BGU I. 287¹¹ (A.D. 250) (= *Selections*, p. 116) ἔθυσα [κα]ὶ ἔσ[πεισα] [κα]ὶ τῶν ἱερέων [ἐγε]υσάμην, and similarly P Oxy IV. 658^{7, 11}, *ib.* XII. 1464^{3, 7}, P Ryl I. 12⁶ (all of date A.D. 250). Curtius (*St. Paul in Athens*, *Exp* VII. iv. p. 447) has drawn attention to the fact that this, the simplest form of old Pagan worship, is the only one which Paul takes over and applies directly to himself: see Phil 2¹⁷, 2 Tim 4⁶.

For the subst. σπονδή of a "libation" to a deified Emperor, cf. BGU IV. 1200¹² (i/B.C.) εἰς τὰς] ὑπὲρ τοῦ θε[οῦ] καὶ κυρίου Αὐτοκράτορος Κ[α]ρ[α]καρῶν καθηκούσας] θυσίας καὶ σπονδίας, and similarly P Oxy VIII. 1143⁴ (temple account—c. A.D. 1). Σπονδεῖον, the cup from which the libation is poured, occurs in BGU II. 388^{11, 22} (ii/iii A.D.) φιάλη ἀργυρῆ καὶ σπονδ[ι]ε[ῖ]ον καὶ θυμιατήριον, and *ib.* 590⁹ (A.D. 177-8).

It may be added that σπονδή came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysus: cf. P Oxy VI. 917⁸ (ii/iii A.D.) σπ(ονδῆς) Διον(ύσου) (?) (δραχμαὶ) η (τετράβολον) χ(αλκοῦς) ἄ, with the editors' note. From this the transition was easy to any "additional payment" or "gratification," e.g. P Oxy IV. 730¹³ (A.D. 130) σπονδῆς τῶν δλων παιδαρίων δραχμὰς τέσσαρας, "4 drachmae for the slaves for a libation on account of all the land" (Edd.), *ib.* I. 101¹⁹ (A.D. 142), and *ib.* IX. 1207¹⁰ (A.D. 175-6 ?). In P Lond 948¹² (A.D. 236) (= III. p. 220) a ship-master receives in addition to his pay a jar of wine ὑπὲρ σπονδῆς, as a *pourboire*: cf. P Oxy III. 610 (ii/A.D.) τὴν δὲ σπονδῆ(ν) χάρισαι and the similar use of the diminutive in *ib.* 525⁷ (early ii/A.D.) ἐὰν δέη τῷ ἀδελφῷ τῆς μητρῶ[ς] τῶν υἴων Ἀχιλλᾶ δοθῆναι σπο[ν]δῆριον καλῶς ποιήσεις δοῦς λω[το]ῦ, "if a gratuity must be given to the brother of the mother of Achilles' sons, please get some lotus (?)" (Edd.).

A figurative usage of the verb appears in the sepulchral inscr. *Preisigke* 4313¹⁵ (i/ii A.D.) ἀφθονον ἐνθάδε δάκρυ σπείσας ἐκ βλεφάρων κλαίε . . .

σπέρμα,

"seed": P Cairo Zen I. 59097¹⁰ (B.C. 257) χόρτου σπέρμα, P Par 63¹¹⁰ (B.C. 165) (= P Petr III. p. 28) τὰ σπέρματα κατενεγκεῖν εἰς τοὺς ἀγρούς, "to carry the seed to the fields," BGU II. 597¹¹ (A.D. 75) ἀλλαξέτω σε αὐτὸν (sc. σάκκον) Πασίων καλοῖς σπέρμασει (= σι), P Tebt II. 341⁹ (A.D. 140-1) δεῖσι ἐπισταλῆναι εἰς δάνε[ρ]ια σπέρματα (sc. σπερμάτων) κατασπ[ο]ρᾶς τοῦ ἐνεστῶτος δ (ἔτους) Ἀντωνίνου Καίσαρος . . ., "it will be necessary to send on account of loans of seed-corn for the sowing of the present 4th year of Antoninus Caesar . . ." (Edd.), and P Oxy I.

PART VII.

117¹¹ (ii/iii A.D.) σπέρματα σικυδίων σπουδαία ἐπεμψα ὑμῖν, "I send you some good melon seeds" (Edd.).

For σπέρμα in the singular in Gal 3¹⁶, see Milligan *Documents*, p. 105; and for the subst. σπερματισμός see P Lond 604³ (A.D. 47) (= III. p. 71). We may note the proverb *Kaibel* 1038⁸ εἰς] πέλαιος σπέρμα βαλῆν, of vain and empty toil, and Musonius p. 8¹ πρὸς καλοκάγαθίαν καὶ σπέρμα ἀρετῆς. On the use of ἀτεκνος in Lk 20²⁹ as compared with οὐκ ἀφήκεν σπέρμα in the parallel Mk 12²⁰ (cf. Mt 22²⁵), see H. Pernot *La Langue des Évangiles* (Paris, 1927), p. 17.

σπερμολόγος.

Although we have no fresh light to throw upon this NT ἀπ. εἶρ. (Ac 17¹⁸), it may be convenient to recall one or two facts in its history. Used originally of birds "picking up seed," it came to be applied in Athenian slang to an adventurer who gains a "hand-to-mouth" living in the markets by picking up anything that falls from the loads of merchandise which are being carried about. Hence it passed into the meaning of one gathering scraps of information and retailing them at second-hand without any real knowledge of their meaning. The AV, RV "babblers," which goes back to Tindale, is thus not far from the sense, one who talks idly to no definite purpose: see further Ramsay *Paul* p. 242 f., and Knowling *ad Ac l.c.* in *EGT*, and cf. Norden *Agn. Theos* p. 333, and E. Meyer *Ursprung u. Anfänge* iii. p. 91.

Some of the older definitions are recalled by Chase *Credibility of Acts*, p. 205—*Etym. Magnum* ὁ εὐτέλης καὶ εὐκαταφρόνητος ἄνθρωπος καὶ ἰσως ἀπὸ τῶν ἀλλοτριῶν διαζῶν: *Hesych.* φλύαρος: *Suidas* εὐρύλογος ἀκριτόμυθος: *Onom. Vetus* λάλος. Amongst modern renderings we may mention—"prater" (xixth century), "beggarly babbler" (Weymouth), "fellow with scraps of learning" (Moffatt), "rag-picker" (Goodspeed).

σπεύδω,

"hasten," is used (1) *intransitively*, as generally in the NT, in such passages as P Cairo Zen I. 59101¹⁰ (B.C. 257) ἵνα σπεύσῃ περὶ Πτολεμαίου, P Tebt I. 19⁸ (B.C. 114) βεβουλήμεθα σπεύσαι, "I am anxious to make haste" (Edd.), *ib.* II. 315²⁶ (ii/A.D.) ἔσπευσα δέ σοι γράψαι, P Oxy IX. 1216²⁰ (ii/iii A.D.) θεῶν γὰρ θελόντων σπεύδω ἐξορμήσαι πρὸς ὑμᾶς, "for with the help of the gods I am hastening to set out to you," and P Gen I. 55⁴ (iv/A.D.) ἔσπευσα προσαγορεύσει (= σαί) σου τὴν ἀμίμητον καλοκαγαθίαν: and (2) *transitively* in such passages as P Oxy I. 121¹² (iii/A.D.) σπεύσον οὖν τοῦτο, ἵνα εἰδῶ, and Cagnat IV. 288 a¹⁰ τὴν τε πατρίδα σπέ[ύ]δων ὄσ[ο]ν ἐφ' ἐ[α]υ[τ]ῶι: cf. 2 Pet 3¹⁸.

σπήλαιον.

Souter's note *Lex. s.v.* "a cave (especially as inhabited)," is supported by the Byzantine papyrus *Preisigke* 5295⁷, where in connexion with the letting of a house we hear of καμάραν μίαν ἐν τῷ σπηλαίῳ σου. MGr σπηλιά, σπήλιο, "cave": see also Thumb *Handbook* § 6. 6.

σπιλάς,

found in the NT only in Jude 12, is generally understood as = "rock," "reef" in accordance with its poetic classical

usage: cf. *Kaibel* 225^{1 f.} where it is said of a man who had precipitated himself from a rock—

Ὅστέα μὲν καὶ σάρκας ἑμὸς σπιλάδες διέχευαν
ἄξειαι, κρημνῶν ἄλλα ὑποδείκμεναί.

Others prefer the rendering “spot,” “stain,” as if = σπιλος (*q.v.*), which is found in the parallel passage 2 Pet 2¹³: cf. Lightfoot *Revision*, p. 152 f. More recently A. D. Knox has shown good ground (*JTS* xiv. (1913), p. 547 ff., xvi. (1915), p. 78) for taking the word as an adj. with ἀνεμος understood, “a dirty, foul wind,” producing a correspondingly troubled and stormy effect on the water: cf. Isai 57²⁰.

σπίλος,

originally “rock,” came in late Greek to be used = Attic κῆλις, “spot,” “stain”; hence the metaph. usage in Eph 5²⁷. With the application of σπιλος to persons in 2 Pet 2¹³ cf. Dion. Hal. *Antt.* iv. 24, p. 698 τοὺς δυσεκακάρτους σπιλοὺς ἐκ τῆς πόλεως “the dregs of humanity from the city.” See further Rutherford *NPT* p. 87 f.

σπιλόω,

“stain,” is confined in the NT to Jas 3⁶, Jude²³: cf. Sap 15⁴ and *Test. xii. patr.* Aser ii. 7 ὁ πλεονεκτῶν . . . τὴν ψυχὴν σπιλοῖ, καὶ τὸ σῶμα λαμπρύνει.

σπλαγγίζομαι,

“am moved as to the σπλάγχνα” (*q.v.*), and hence “am filled with compassion, tenderness.” Lightfoot on Phil 1⁸ writes that the verb does not seem to be classical, and was “perhaps a coinage of the Jewish Dispersion,” and Thumb, *Hellen.* p. 123 practically confirms this. It occurs in the fragmentary vi/A.D. petition P Flor III. 296²³ οὐκ ἐσπλαγγνίσθη ὁ εἰρημέ(νος), and we may note its appearance in the MGr sailor’s prayer—

Σπλαγγίσου με, Βορέα μου,
Πατέρα μου Βορέα.

“O have pity on me, my North Wind, father North Wind” (see Abbott, *Songs* p. 164).

σπλάγγιον,

always plur. in NT (but see Phil 2¹), the *viscera* (Ac 1¹⁸), and hence metaph. the “heart,” the “affections,” “compassion,” “pity.” For this, its more distinctively “Hebraic” usage (see *s.v.* σπλαγγίζομαι), cf. BGU IV. 1139¹⁷ (B.C. 5) ὑπὲρ σπλάγγιον, “for pity’s sake,” and for its literal application to a part of the body, cf. the astrological P Ryl II. 63⁶ (iii/A.D.), where the σπλάγγια are dedicated to Jupiter—Διὸς [σπλ]άγγια. See also from the inscr. *Kaibel* 691² (ii/i B.C.) ζωὴ δὲ πλείων μητρὸς ἐν σπλάγγιους ἑμή, and *ib.* 1034⁵ τ[ι]ν[ι] ὑπὸ σπλάγγιους φροντίδα κεύθεις; Exx. of the word from various sources are collected in the notes *ad* Herodas I. 57 and III. 42 (ed. Headlam). For the corr. adj. see P Osl I. 1¹⁴⁹ (iv/A.D.) ἔρωτι σπλαγγνικῶ. The editor compares the use of εὐσπλαγγνος apparently in the sense of “benevolent” in P Leid Vix. 3³ (iii/iv A.D.) (= II. p. 31): see Eph 4²², 1 Pet 3⁸.

σπόγγος,

“sponge” (Mt 27⁴⁸ *al.*): cf. PSI V. 535²⁰ (iii/B.C.) σπόγγοι τραχεῖς, and *ib.* VI. 558⁷ (B.C. 257–6) σπόγγων (for form see Lob. *Phtygn.* p. 113). In P Oxy XI. 1384, a v/A.D. collection of medical recipes, two theological extracts are inserted “on account of their medical interest, perhaps as a kind of charm,” say the editors; but rather, according to Moffatt (*Lxx T* xxvii. p. 424) as “illustrations . . . to show that specific remedies had religious justification.” In the second “the angels of the Lord” are represented as having gone up to heaven to seek a remedy for their eyes—24 ff. ὀφθαλμοὺς πονο<ῦ>ντες καὶ σπόγγον κρατοῦντες, “suffering in their eyes and holding a sponge.” MGr σφουγγαρι. In P Lond 113. 11 (a)¹ (vi/vii A.D.) (= I. p. 223) a certain Apollon has the cognomen σπογγοκέφαλος (a title not in LS⁸).

σποδός,

“ashes”: *Syl* 805 (= 8171)¹² κονίαν ἀπὸ τῆς ἱεράς σποδοῦ καὶ τοῦ ἱεροῦ ὕδατος, τῶν γένην σῦκα μετὰ σπο[δοῦ] ἱεράς τῆς ἐκ τοῦ βωμοῦ, ὅπου θέ[ουσι] τῷ θεῷ: cf. Heb 9¹⁸. The adj. σποδαί, “ash-coloured,” “grey,” is applied to goats (αἴγες) in P Hib I. 120⁹ (B.C. 250–49): cf. PSI VI. 569⁶ (B.C. 253–2).

σπορά

in its only NT occurrence, 1 Pet 1²³, has the quasi-collective meaning “seed”: cf. P Leid Wxi. 61 (ii/iii A.D.) (= II. p. 121) ἐφάνη γέννα . . . πάντων κρατοῦσα σποράν, δι’ ἧς τὰ πάντα ἐσπάρη, “semen, per quod omnia seminata sunt.” For the more regular usage “a sowing” of seed, we may cite such passages as BGU II. 586¹¹ (no date) τὴν τοῦ [ἐ]νεστώτος ἔτους σποράν, P Ryl II. 168⁸ (A.D. 120) (ἀρούρας) τρεῖς εἰς σποράν λαχάνου, P Grenf II. 57 (A.D. 168) τὴν ἐπικει[μέν]ην σποράν, and P Oxy I. 103⁹ (A.D. 316) ἀρουραν μέλαν εἰς σποράν λινοκαλάμης (“fine flax”: cf. Josh 2⁶).

σπόριμος,

“ready for sowing”: cf. P Oxy XIV. 1635⁸ (B.C. 44–37) κατοικικῆς γῆς σπορίμου, P Oxy I. 45¹¹ (A.D. 95) κατοικικῆς σειτοφόρου σπορίμου, “allotment corn land ready for sowing,” P Amh II. 68⁸ (late i/A.D.) ἀπὸ καθαρῆς γῆς σπορίμης, and P Ryl II. 164⁸ (A.D. 171) ἄς (*sc.* ἀρούρας) καὶ παραδώσω κατ’ ἀ[γρὸν] σπορίμας, “which also I will transfer severally in good condition for sowing” (Edd.). In P Lond 413¹⁵ (*c.* A.D. 346) (= II. p. 302) the writer asks for nets since the gazelles are spoiling his crops, ἐπίδη τὰ δορκάδι[α] (cf. Isai 13¹⁴) ἀφανίζουσιν το (ἡ ἀφανίζουσι τὰ) σπόριμα: cf. Mk 2²⁸.

σπόρος.

(1) “Sowing” or “seed-time”: Ostr 1027⁶ (Ptol.) ἐπιγένη(μα) οὐ ἐμίσθωσά σοι κλήρου εἰς τὴν σπόρον τοῦ κῆ ἔτους, “the increase of the lot that I have let to them, for the sowing of the year 25,” P Lille I. 5³⁸ (B.C. 260–59) σπέρμα εἰς τὸν σπόρον, P Par 63⁹ (B.C. 164) (= P Petr III. p. 19) ἡ περὶ τῶν κατὰ τὸν σπόρον [φ]ροντίς κοινή πᾶσιν ἐπιβάλλει τοῖς τῶν πραγμ[ά]των κηδομένοις, “consideration for those engaged in sowing the seed is a common duty in-

cumbent on all those interested in the administration" (Mahaffy), and P Tebt I. 60⁷¹ (B.C. 118) μετὰ τὸν σπόρον τοῦ αὐτοῦ (ξτους). In P Ryl II. 147²⁰ (A.D. 39) a complaint is laid against shepherds for letting their sheep graze down young barley and sheaves—κατενέμησαν ἀπὸ τῆς ἐν σπόρῳ κρεϊθῆς καὶ δραγμαμάτων.

(2) "Seed" sown, "crop": P Grenf II. 36¹⁸ (B.C. 95) (= Witkowski² p. 91) ἠκούσαμεν τὸν μὴν καταβεβρωκένας τὸν σπόρον, "we hear that mice have eaten up the crop," and BGU IV. 1189¹³ (i/B.C.-i/A.D.) οἱ σημαινόμενοι ἄνδρες πορ[ο]ν ἔχουσιν[ν] οἰ[κία]ς καὶ κλήρους καὶ βοικὰ κτήνη καὶ σπόρους. The word is used in connexion with a report on crops in P Tebt I. 24¹² (B.C. 117) παρὰ τὸν ἐπιδοκίμωτον ὑπ' αὐτῶν σπόρον, P Oxy XIV. 1661⁸ (A.D. 74) διὰ σπόρου ξ(ξτους) ποιῶ αὐτὸν ὑπογέωργον, "by the list of crops of the 7th year, I make him a sub-lessee," and P Ryl II. 208¹ (ii/A.D.) ἀναγρα(φείσαι) διὰ σπ(όρου) εἰς Ἀπολλων[ν] . . ., where the reference is to the list of crops registered for the current year.

For ἀσπορος, "unsown," cf. BGU III. 703⁸ (ii/A.D.) of land νυλὶ ἀσπόρου καὶ ἀβρόχ[ου].

σπουδαίω,

"make haste," and so "am eager," "give diligence," with the further idea of "effort," as in Gal 2¹⁰. For σπουδαίω followed by acc. c. inf., as in 2 Pet 1¹⁵ for which Mayor *ad l.* can supply only one ex. [Plato] *Alc. sec.* 141 σπουδάσαντες τοῦτ' αὐτοῖς παραγενέσθαι, we can cite BGU IV. 1080¹⁴ (iii/A.D.) σπούδασον ἡμᾶς καταξιώσαι τῶν ἴσ[ω]ν γραμμάτων, P Oxy VII. 1069¹⁰ (iii/A.D.) θέλω δὲ εἰδένε πῶς σπουδάεις (l. σπουδαίεις) αὐτὰ γενέστε (l. αὐτὸ γενέσθαι), "I wish to know that you are hurrying on the making of it" (Ed.), and *ib.* VI. 939¹⁸ (iv/A.D.) (= *Selections*, p. 129) ἑτέρα σε γράμματα ἐπικαταλαβεῖν ἐσπούδασα διὰ Εὐφροσύνου, "I am anxious that you should receive another letter by Euphrosynus" (Edd.).

For the verb c. the simple inf. cf. *ib.* XIV. 1765⁸ (iii/A.D.) σπούδασον γράψαι μοι, and P Amh II. 144⁷ (v/A.D.) σπούδασον οὖν τὸ μικρὸν[ν] παιδίον ἡμῶν Ἀρτεμίδωρον [(.)] θείναι ἐν ὑπόθηκῃ, "make haste therefore and put our little slave Artemidorus under pledge" (Edd.); and c. the acc., cf. P Fay 112¹⁸ (A.D. 99) μὴ σπουδασέτωσαν ἄλω ανταρμινα, "do not let them be in a hurry with the . . . threshing-floor," and P Bouriant 20⁹ (after A.D. 350) σπουδασάτω τὴν χορηγίαν. This last papyrus shows us also ³⁰ τοῦτο γὰρ σπουδαίει, "car c'est le but qu'on se propose" (Ed.).

Other instances of the verb with varying meanings and constructions are: P Hib I. 77⁴ (B.C. 249) καθάπερ ὁ βασιλεὺς σπουδαίει, "in accordance with the king's desire," P Oxy VII. 1061¹⁶ (B.C. 22) συντύχη καὶ σπουδάσει ἕως ἔτου τελεσθῆ[ι], "that he may meet him and do his best until it is effected" (Ed.) (for constr. see Blass-Debrunner § 369. 3), P Oxy IV. 746⁸ (A.D. 16) τοῦτο οὖν ἐάν σοι φα[ί]νηται σπουδάσεις κατὰ τὸ δίκαιον, "please therefore further him in this matter, as is just" (Edd.), *ib.* I. 113²⁴ (ii/A.D.) σπούδασον ἕως οὗ ἀγοράσῃ μοι Ὀνώφρις ἂ αὐτῶ ἐῖρηκεν μήτ(ηρ) Εἰρήνης, "take care that Onnophris buys me what Irene's mother told him" (Edd.), and from the inscr. *Syl³* 434/5¹⁹ (B.C. 266-5) φανερός ἐστίν σπουδαίων ὑπὲρ τῆς κοινῆς τ[ῶν] Ἑλλήνων ἐλευθερίας, and *C. and B.* ii. p. 470,

No. 309 σπουδασάντων κὶ τῶν συνβιωτῶν κὶ ἄλλων, of co-operation in the building of a tomb.

σπουδαῖος,

"zealous," "earnest": P Ryl II. 243⁷ (ii/A.D.) νῦν ἐπιστοτάμεθά σου τὸ σπουδαῖον καὶ ὡς ἐπίκεισαι τοῖς ἔργοις τοῦ κλήρου, "we now know your zeal and attentiveness to the work of the holding" (Edd.). The adj. with the corr. verb and noun are all seen in P Flor III. 338^{8ff.} (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχωμεν μετὰ τούτον, ὥστε, ἀδελφε, σπούδασον καὶ νῦν τάχα ἢ σὴ σπουδῆ καὶ φιλοστοργεία κατανεκῆση τὴν ἐμὴν . . . ἀκαίρειαν. Σπουδαῖος is used in the wider sense of "good" in P Oxy I. 117¹² (ii/iii A.D.) σπέρματα σικυδίων σπουδαῖα ἐπέμψα ὑμῖν, "I send you some good melon seeds" (Edd.), *ib.* VI. 929⁸ (ii/iii A.D.) εἰδὼς σου τὸ [σ]πουδαί(= αἶον) τὸ πρὸς πάντας, "knowing your goodness to all" (Edd.), and similarly *ib.* VII. 1064⁷ (iii/A.D.).

σπουδαίως,

"zealously," "earnestly": PSI VII. 742⁶ (v/vi A.D.) σπουδαίως μεταδοῦναι μοι διὰ γρ[αμμάτων?] τὸ τῆς ὑποθέσεως. The comp^{re} σπουδαιότερως in Phil 2²⁸ is to be taken as a superl^{ve} "with the utmost diligence" in accordance with a common practice in late Greek: cf. Blass *Gr.* p. 33.

σπουδή.

(1) With σπουδή = "haste," "speed," as in Mk 6²⁵, Lk 1³⁹, cf. P Ryl II. 231¹³ (A.D. 40) κατὰ σπουδὴν δέ σοι ἔγραψα, P Tebt II. 315⁸ (ii/A.D.) μετὰ σ[π]ουδῆς γράφω ὅπως [μὴ μερ]μηγῆς, "I am writing in haste that you may not be over-anxious" and P Oxy I. 63⁵ (ii/iii A.D.) (amended *Archiv* i. p. 128) προνόησον σὺν πάσῃ σπουδῇ ἐμβαλέσθαι αὐτοῦ τὸν γόμον, "please to see that his freight is embarked with all despatch" (Edd.).

(2) The word passes readily into the meaning "zeal," "earnestness," as in 2 Cor 7^{11, 12}, cf. P Par 63¹⁹¹ (B.C. 164) (= P Petr III. p. 28) πείραν λαμβάνειν τῶν ἑξακολουθούτων ἐπιτήμων τοῖς παρακούουσιν τινας τῶν μετὰ σπουδῆς [ἐ]νθυμουμένων, "to experience the penalties which are inflicted on those who wilfully misinterpret any of the regulations which have been carefully conceived" (Mahaffy), *ib.* 14⁸ τὴν πᾶσαν προσεγκάμενοι σπουδὴν κ[α]λὴν προθυμίαν, "making use of the greatest zeal and forethought," P Tebt I. 33¹⁹ (B.C. 112) (= *Selections*, p. 31) τὴν πᾶσαν προσεγκάμει σπουδῆν, "display the utmost zeal," in preparations for a Roman visitor, BGU IV. 1209⁷ (B.C. 23) οὐδὲν σπουδῆς οὐδὲ κακοπαθίας παρέλιπον.

(3) The further meaning "good-will" may be illustrated by P Tebt II. 314⁹ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "by means of the good offices of our friends we attained it" (Edd.), P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα, μητέρα, ἐπὶ τῇ σπουδῇ τοῦ καθηδραρίου, a woman thanking her mother for sending a stool, and *ib.* VII. 1068¹⁸ (iii/A.D.) παρακαλῶ οὖν, κύριέ μου, ὑπάρεξ(= αἰ) αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς, "so I urge you, my lord, to supply them with the marks of your good will" (Ed.).

(4) The way for the religious connotation of the word, as in 2 Cor 8⁷, cf. Rom 12^{8, 11}, Heb 6¹¹, may be said to be prepared by such passages from the inscr. as *Magu* 53⁸¹

(iii/B.C.) ἀπόδειξιν ποιούμενος τῆς περὶ τὰ μέγιστα σπουδῆς, and *ib.* 85¹² (ii/B.C.) ἑπ[ω]ς οὖν καὶ ἡ τοῦ [δῆ]μου πρὸς τε τ[ῆ]ν θεὰν ὁσιότης τε καὶ σπουδὴ ἐγδηλ[ο]ς γένηται (cited by Thieme, p. 31).

(5) For the phrase *pâsan spoudên poiësthai*, as in Jude^a, cf. P Hib I. 44⁷ (B.C. 253) οὐ γὰρ ὡς ἐτυχεν περὶ τούτων τὴν σπουδὴν ποιεῖται ὁ διοικητής, "for the dioecetes is showing no ordinary anxiety with regard to this" (Edd.), PSI VI. 584²⁷ (iii/B.C.) περὶ τῆς κυνὸς *pâsan spoudên poiësthai* οὐ γὰρ ἐστὶν ἐμή, *ib.* IV. 340¹⁰ (B.C. 257-6) δεόμεθα *pâsan spoudên poiësthai* περὶ Πτολεμαίου, and P Hib I. 71⁹ (B.C. 245) ὡς ἂν οὖν λάβῃς τὰ γράμμ[ατα] τὴν *pâsan spoudên poiësthai* ἑπ[ω]ς ἀνα[ζητηθέντες ἀποσταλώ]σι πρὸς [ἡμᾶς] μετὰ φυλακῆς, "as soon as you receive this letter use every effort to search for them (runaway slaves), and send them to me under guard" (Edd.). From the inscr. Rouffiac (p. 53) cites *Prisne* 53¹⁰ (ii/B.C.) *pâsan spoudên poiούμενος*, *ina* . . . , and, in illustration of 2 Pet 1⁵, *ib.* 118⁷ (i/B.C.) *pâsan eispherómenos sp[ou]dên kai philotimían*.

σπυρίς.

See *s.v.* σφυρίς.

στάδιος, στάδιον,

a measurement of distance = 600 Greek feet, or about 12 yards short of a "furlong," which is used to translate it in AV, RV of Lk 24¹³, *al.*: cf. Preisigke 401⁹ (A.D. 10-11) ἐπὶ σταδ[ίου]ς διακοσίους. As a stade was the length of the Olympic course, the word came to be used of "a race-course," as in P Ryl II. 93¹⁰ (iii/A.D.) where σταδίου appears as the heading of a list of athletes: cf. 1 Cor 9²⁴. In *ib.* 157⁷ (A.D. 135) the words ἐν [σ]ταδίου δευτέρω occur in connexion with the measurement of a plot of land, but their meaning is "quite obscure" (Edd.).

στάμνος,

"an earthenware jar" for racking off wine, and then "a jar" generally, holding e.g. money, P Par 35²⁰ (B.C. 163) (= UPZ i. p. 130) στάμνον, ἐν ᾧ καὶ ἐνήσαν χαλκοῦ, P Tebt I. 46³⁵ (B.C. 113) στάμνον ἐν ᾧ χα[λκοῦ] Ἄχ, "a jar containing 1600 drachmae of copper"; wine, P Oxy I. 114¹⁰ (ii/iii A.D.) σιτερίνον μέγα καὶ στάμνον, "a big tin flask and a wine-jar"; milk, BGU IV. 1055¹⁶ (B.C. 13) στάμνον ὀκτοκαίδεκα κοτυρὸν γάλακτος; figs, *Archiv* v. p. 381, No. 56³ (late i/A.D.) στάμνον ἐν ᾧ ἦσαν ἑκατὸν πε[ν]τήκοντα ἰσχάδες, "a jar in which were a hundred and fifty dried figs"; and anything cooked, P Lond 964¹¹ (ii/iii A.D.) (= III. p. 212) ἀγόρασον στάμνον ἐψέματος.

It may be noted that the Doric ὁ στάμνος (cf. Exod 16²³) is more common in the papyri than the Attic ἡ στάμνος. For the dim. σταμνίον, see PSI IV. 413¹⁹ (iii/B.C.) ταρχίου τὸ σταμνίον σύνταξ[ο]ν ἡμῖν ἐμπλήσαι, P Cairo Zen I. 59012⁵⁸ (B.C. 259) τυροῦ Χίου στ[αμ]νίον ᾱ.

στασιαστής,

"a rebel," "a revolutionary" (Mk 15⁷): cf. PSI IV. 442⁴ (iii/B.C.) ὅς ἐστιν στασιαστής. For the verb στασιάω (as in Judith 7¹³) see OGIS 665⁷⁰ (A.D. 48) ἐστασίασαν after a long lacuna, and Menander Ἐπιπρέπ. 640f. κἀγὼ σε ταῦτ' ἔμολ φρονεῖν ἀναγκάσω | καὶ μὴ στασιάξιν.

στάσις.

For the original meaning "a standing," as in Heb 9⁸, cf. the use of the plur. for "buildings," "erections" in P Petr III. 46 (3)¹ (iii/B.C.) εἰς τὰς στάσεις with the editor's note: see also Deissmann *BS* p. 158f., and cf. *Syll* 790 (= 31157)⁸³ (c. B.C. 100) ὁμοίω[ς] δὲ καὶ μὴ εἰσβάλλειν θ[υ]ρέματα νομῆς ἔνεκεν μηδὲ στάσεως.

The usage in Ac 15², 23^{7,10} = "strife," "dissension," may be paralleled from P Rein 18¹⁸ (B.C. 108) ἐπ' ἀδίκου στάσεως ἰστάμενος, "soulevant une querelle injuste," P Strass I. 20¹⁰ (iii/A.D.) where certain persons, who have been long at strife, agree στάσεις διαλύσασθαι, and P Oxy XVI. 1873² (late v/A.D.) ἔ]τι τὴν Λυκοπολιτῶν στάσιν καὶ μ[α]νίαν φ[αντά]ζομαι, "I still see in imagination the riots and madness at Lycopolis" (Edd.). See also P Lond 1912⁷³ (Claudius to the Alexandrines — A.D. 41) τῆς δὲ πρὸς Ἰουδαίου παραχῆς καὶ στάσεως, Ostr 1151⁸ (iii/A.D.?) γράφω σοι τὴν στάσι(ν) περὶ τοῦ κλήρ(ου), and Menander *Fragm.* 560³ στάσις οἰκετῶν, "a wrangle among house-slaves." In P Lond 1177¹³⁸ (A.D. 113) (= III. p. 184) the word is used of a "shift" of workmen.

στατήρ,

"a stater," used in late writers = τετραδραχμον (Mt 17²⁷, 26¹⁶ Dabq): P Oxy I. 37^{1,25} (A.D. 49) (= *Chrest.* II. p. 87) <τῶν> στα[τή]ρων π[ε]ρ[ι]όντων, "the staters remaining in my possession," P Fay 117²⁶ (A.D. 108) ὡτε τέσσαρες [στ]α[τή]ρας καθ' ὑμῶν γεγραφέησιν, "when they have charged you with four staters" (Edd.), and the curious alphabetical acrostic P Tebt II. 278²⁸ (early i/A.D.) δέκα στατήρων ἠγόραστε (ἡ ἠγόρασαι), "it was bought for ten staters" (Edd.).

σταυρός,

"cross." The metaph. use of σταυρός in Lk 9²³, ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, finds an interesting illustration in a Christian prayer of iv/v A.D., P Oxy VII. 1058³ ὁ θε(ὸ)ς τῶν παρακεμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀπφοῦαν, "O God of the crosses that are laid upon us, help thy servant Apphouas" (Ed.). "God is apparently thought of as at once the sender and mitigator of trials" (Ed.). In P Lond 1917⁶ (c. A.D. 330-40) the writer calls upon his correspondent—θῆσθε τὰς χεῖράς σου πρὸς τὸν δεσ[π]ότην θαιὸν ὡς τοίπως σταυρῶ, "that you may lift up your hands to our Master God, in the semblance of a cross": see the editor's note and cf. 19.

The sign of the cross is frequently prefixed to Christian letters, e.g. P Iand I. 16 (v/vi A.D.), and in the late P Lips I. 90¹⁰ (Byz.) the scribe states that he has written the document for the original sender, but that the latter has affixed three authenticating crosses with his own hand—ἐγραψα ὑπὲρ αὐτοῦ γράμματα μὴ ἰδότης βαλόντος δὲ τῆ ἰδίᾳ αὐτοῦ χειρὶ τοὺς τρεῖς τιμίους σταυροῦς †. A wall-scratching from Egypt, *Preisigke* 2273, shows Σταυρὸς δὴν Χριστιανῶν.

σταυρόω

in its literal sense of "fence with pales" occurs in P Bilabel 30¹² (A.D. 577?) μετὰ τοῦ σταυρωμ[έ]νου, where the reference appears to be to a room shut off with pales or laths: see the editor's note. The late usc = "crucify,"

as in the NT, is seen in Polyb. i. 86. 4; and for the new verb **σταυρίσκω** cf. Ev. Petr. 2.

σταφυλή,

"a grape" (Rev 14¹⁸; see Swete's note *ad l.*): PSI IV. 345¹² (B.C. 256) **Κριτίας σταφυλής φυλάκων**, BGU IV. 1118¹⁴ (B.C. 22) **σταφυλής βοτράσας**, P Oxy I. 116¹⁸ (as amended II. p. 319) **κ[ι]στην σταφυλής λείαν καλής**, "a box of exceedingly good grapes," and BGU II. 417¹³ (ii/iii A.D.) **περὶ τοῦ κοφίνου τῆς σταφυλής**.

The word is used collectively in P Oxy XVI. 1834³ (v/vi A.D.) **ἡ σταφυλή ἐφανίσθη <ε>νεκεν τοῦ νέου ὕδατος**, "the grapes have been destroyed owing to the inundation" (Edd.), *ib.* 1913⁴⁹ (c. A.D. 555?) **εἰς χρ(ε)ίαν τῆς σταφυλ(ῆ)ς τῶν πωμαρ(ί)ων ἔξω τῆς πύλης**, "for the requirements of the grapes of the orchards outside the gate" (Edd.). On an ostrakon-letter of mid. iii/B.C., published in *Archiv* vi. p. 221, we have **ἐκ τῶν κοφίνων σταφυλῆς βοτρ[.]οι β.** A dim. **σταφυλιων (σταφυλιον?)** is found in P Fay 127⁸ (ii/iii A.D.), and in P Tebt II. 585 (ii/A.D.) **σταφυληγούντες** and **σακκηγούντες** are mentioned.

στάχυς,

"an ear of corn" (Mt 12¹, *al.*), is found several times in the farm accounts P Lond 131 *recto* 406^{al.} (A.D. 78-79) (= I. p. 184): cf. Aristaeus 63 **βοτρώων καὶ σταχυών**, "vine clusters and corn-ears," and M. Anton. vii. 40 **βίον θερίζειν, ὥστε κάρπιμον στάχυν**, "our lives are reaped like the ripe ears of corn."

For the acc. plur. **στάχους**, as in Gen 41⁷, Mt 12¹, see Thackeray *Gr.* i. p. 147. Mayser (*Gr.* i. p. 267) cites an instance of the acc. plur. **στάχους** from a papyrus of B.C. 236. On the use of **στάχους** in Judg 12⁸, see Plater *Vulgate Grammar*, p. 13 n.² MGr **στάχυν**, or, with prothetic vowel, **ἀστάχυν** (a form that is found as early as Homer—*Il.* i. 148 **ἀσταχυσ**). Among cognate words with meaning "pointed," Boisacq (p. 904) notes the English "sting."

Στάχυς.

This proper name, as in Rom 16⁹, is found in P Revill. Mél. p. 295¹⁴ (B.C. 131-0) (= Witkowski², p. 97) **Πέλοπα καὶ Στάχυν καὶ Σεναθόριν**. See also *Magn* 119⁸⁵.

στέγη,

"a roof" (Mk 2⁴), a poetical subst. which has passed into general use in the **Κοινή**, e.g. P Petr II. 12 (1)¹¹ (B.C. 241) **καθεῖ(= η)ρηκότας τὰς στέγας**, "having taken down the upper story" (Ed.)—an action on the part of the owners to avoid having Crown officials billeted on them (**πῆρὸς τὸ μὴ ἐπισταθμεύεσθαι**). Cf. BGU III. 1002⁶ (B.C. 55) **τῆς πρώτης στέγης τῆς οἰκίας**, P Lond 1164 (f)²⁸ (A.D. 212) (= III. p. 162) **ἡ οἰκία τῶν αὐτῶν στεγῶν**, and P Flor I. 15^{14, 16} (A.D. 563) **ἐν τῇ πρώτῃ στέγῃ . . . ἐν τῇ δευτέρᾳ στέγῃ**. In *Syll* 558 (= 3756)¹⁴ (i/A.D.) **τ(ῆ)ν ὀπίσω τοῦ προπύλου στέγην**, the reference is to the covered vestibule adjoining the gate of the Temple of Asclepius: cf. *ib.* 18 **στεγάζσαι δὲ καὶ τοῦ προπύλου τὸ ὀπίσω μέρος**. A neut. subst. is found in *Syll* 813 (= 31179)²⁰ **ἐπ[ι] τὸ α]ὐτὸ στέγος ἐ[λθ]εῖν**, and a dim. in P Oxy I. 109²⁰ (list of personal property—iii/iv A.D.) **στέγαστρον καινὸν ᾧ**, "I new cover" (Edd.). For **στεγανόμιον**, "house-rent," see P Bouriant 20^{6al.} (after A.D. 350).

στέγω,

orig. "cover," and thence either "keep in" in the sense of "conceal," "hide," or "keep off" in the sense of "bear up under," "endure" (Hesych.: **στέγει κρύπτει, συνέχει, βαστάζει, ὑπομένει**). A good ex. of the latter meaning, which is to be preferred in all the NT occurrences (1 Thess 3¹⁵, 1 Cor 9^{12, 13}), is afforded by P Oxy XIV. 1775¹⁰ (ivA./D.) **ὁ γὰρ πατήρ μου πολλὰ μ[ο]ι κακὰ ἐποίησεν, καὶ ἔστρεξα ἕως ἔλθης**: cf. for a literary ex. the Alexandrian erotic fragment P Grenf I. 1¹⁸ (ii/B.C.) **ζηλοτυπεῖν γὰρ δεῖ, στέγειν, καρτερεῖν**, also for the general use in late Greek Philo in *Flacc.* § 9 (ii. p. 526 M.) **μηκέτι στέγειν δυνάμενοι τὰς ἐνδείας**. The more literal sense of "ward off" is seen in *Syll* 318 (= 3700)²⁴ (ii/B.C.) **ἔστρεξεν τὴν ἐπιφερομένην τῶν βαρβάρων ὀρμήν**: cf. Polyb. iii. 53. 2 **οὔτοι γὰρ ἔστρεξαν τὴν ἐπιφορὰν τῶν βαρβάρων**.

We may add one or two exx. of the corresponding verb **στεγάζω** = "cover," "roof over": P Cairo Zen II. 5925¹⁷ (B.C. 252) **ἵνα . . . καταλάβωμεν αὐτὴν (sc. οἰκίαν) ἔστεγασμένην**, P Lond 1204¹⁸ (B.C. 113) (= III. p. 11) **οἰκίας ὠικοδομημένης καὶ ἔστεγασμένης**, and P Ryl II. 233⁷ (ii/A.D.) **τὸ ἔτερον ὕδρ[ο]ψυγεῖον αὐριον στεγάζεται**, "the second water-cooler is to be roofed over to-morrow" (Edd.). For the subst. **στέγωσις** = "roofing in," see P Oxy XII. 1450⁸ (A.D. 249-250); the new word **ἐπιστέγωσις** with the same meaning is found in ¹⁰. **Στεγνός** is used = "water-tight" of a boat in P Petr III. 46 (1)⁴ (iii/B.C.). See also PSI V. 486⁸ (B.C. 258-7), *ib.* 497⁵ (B.C. 257-6).

στεῖρος,

"barren," of a childless woman in Lk 1⁷ *al.*: for the form see Moulton *Gr.* ii. pp. 118, 157 f. **Στεῖρα**, i.e. *στερη, persists unchanged in MGr: see further Boisacq p. 906 f.

στέλλω.

(1) From the root meaning "set," "place", this verb comes to mean "send," as in P Tebt I. 24⁴⁹ (B.C. 117) **τῶν δὲ σταλῆν[των] διαφόρων**, BGU III. 821⁶ (ii/A.D.) **πάγτιξ γὰρ ἐστάλη[σα]ν**, P Oxy XVI. 1843¹⁸ (vi/vii A.D.) **τὴν σταλείσάν μοι παρ' αὐτῆς μίαν ζυγὴν τῶν σαβάνων**, "one pair of linen garments sent me by you" (Edd.).

(2) Hence "bring together," "make compact," as of setting or shortening the sails of a ship (Hom. *Il.* i. 433, *Od.* iii. 11), from which it is a natural transition to the more general meaning "restrain," "check," and in the mid. "draw or shrink back from" anything, whether from fear (Hesych.: **στέλλεται· φοβέται**) or any other motive, as in Malachi 2⁵ **ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν**, 3 Macc 1⁹ **αἱ δὲ καὶ προσαρτίως ἐσταλμένοι** ("die sich ganz zurückgezogen halten," Kautsch): cf. Hipp. *Vet. med.* 10 (ed. Foesius) **οὐτ' ἂν ἀπόσχοντο ὦν ἐπίθυμοῦσιν, οὔτε στέλλαντο**, and the old gloss quoted in Steph. *Thesaur.* s.v. where **στέλλεσθαι** is explained by **ἀφίστασθαι ἀναχωρεῖν**.

(3) This gives the clue to the meaning "hold aloof from," "avoid," in the two NT occurrences of the verb, 2 Thess 3⁸ (*Vg ut subtrahatis vos*), and 2 Cor 8²⁰ (*Vg devitantes*). The compd. **ὑποστέλλω** is used in the same sense in Ac 20^{20, 21}, Gal 2¹², Heb 10³⁸.

(4) We may add two exx. of **στέλλομαι** = "set out"

from the inscr.—*Magn* 20⁸ ἔδοξεν δὲ τισιν αὐτῶν ἐς τὰν Ἀσίαν ἀποικίαν στείλασθαι, and *Kaibel* 691⁴ πρώτην ὁδὸν δὲ στέλλομαι πρὸς Ἀίθιαν.

στέμμα

occurs in the NT only in Ac 14¹³, where it refers to the sacrificial garlands with which the victims were adorned (cf. *Field Notes*, p. 122). In P Ryl II. 77³¹ (A.D. 192) it is used in connexion with “guilds,” οἱ διέπον[τες τὴν τ]ῶν στεμμάτων [διοικήσι]ν εἶπον, “the administrators of the guilds said” (see the editors’ note), and in P Fay 87¹⁰ (A.D. 155) a sum is paid τῷ ἐπὶ τῶν στεμμάτων προκεχει(ρισμένῳ), “to the official in charge of the *stemma*” (see the editors’ note). The sepulchral *Kaibel* 858² shows στέμμασιν ἀθανάτοις. See further Headlam’s elaborate note *ad* Herodas VIII. 11.

For the verb στέφω we may cite P Ryl II. 77³⁴ (A.D. 192) στεφῆσθω Ἀχιλλεύς κοσμητέλαν, “let Achilles be crowned as cosmetes.”

στεναγμός,

“a groan” (Ac 7³⁴, Rom 8²⁶), occurs in the magic P Lond 1217⁶⁷ (iii/A.D.) (= I. p. 109) between πομπισμός and συρισμός: cf. the late *Preisigke* 4949¹² (A.D. 753) ὁδὸν κ(α)ὶ λύπη κ(α)ὶ στεναγμός, also *Kaibel* 707⁶ (ii/A.D.) λύπας καὶ στεναχά[s].

στενάζω,

“groan”: Mk 7³⁴, Jas 5⁹ (“the word denotes feeling which is internal and unexpressed,” Mayor *ad l.*). Cf. *Preisigke* 2134¹³ (time of the Antonines) Ἡραΐδος θανούσης, ἐστῆναξαν οἱ θεοί, P Leid W^{xxi}. 83 (ii/iii A.D.) (= II. p. 155) ἔπιτα στενάξας συριγμῷ ἀνταπόδος.

στενός.

For the literal sense “narrow,” cf. P Lond 1164 (e)¹¹ (A.D. 212) (= III. p. 160) ῥύμη στενή: a ῥύμη δημοσία has been mentioned just before. See also Aristeas 118 διὰ τὸ στενάς εἶναι τὰς παρόδους, “because the passes were narrow.”

The metaph. use, as in Mt 7¹³, Lk 13²⁴, may be illustrated from an amnesty decree of the Emperor Caracalla of July 11th, 212, where to avoid a too “narrow” interpretation of a previous decree that all may return to their own homes (εἰς τὰς πατρίδας τὰς ἰδίας), it is emphasized that in reality all restrictions as to place of dwelling are abrogated, P Giss I. 40ⁱⁱ. 7f ἵνα μὴ τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος κτλ. In the introduction the editor contrasts with στενότερον παρερμηνεύσῃ the φιλανθρωπότε[ρο]ν ἐρμηνεύω of an Epistle of Hadrian, BGU I. 140¹⁹f.

A similar use of the adv. occurs in P Vat A¹⁵ (B.C. 168) (= *UPZ* i. p. 303) οὐ γὰρ πάντως δὲ στενῶς ἐπανάγοντά σε προσμένει ἕως τοῦ πορίσαι τι καὶ κατενεγκεῖν, where Wilcken renders στενῶς ἐπανάγοντά σε, “wenn es dir schmal geht”: see his note for other renderings. For the subst. στένωσις see the Christian P Gen I. 14⁸ (Byz.) διὰ τὴν πολλήν μου στένωσιν, and cf. P Flor III. 296²¹ (vi/A.D.), P Oxy XVI. 1869¹¹ (vi/vii A.D.) τοῦ βράδους τὸ αἴτιον τῇ στενώσει τῶν πραγμάτων ἀνεθέμ[ην], “I attributed the cause of the delay to the difficulty of the affairs.”

στενοχωρέω.

For this late word, lit. “keep in a tight place,” cf. P Petr II. 12 (I)¹³ (B.C. 241) ἐπεὶ στενοχωροῦμεν σταθμοῖς, “since we are short of billets” (Ed.). See also the Hawara papyrus in *Archiv* v. p. 381, No. 56³ (late i/A.D.) στενοχωρεῖν ἐν τῷ κα . . . [.] οὐκ ἠδυνάσθη.

στενοχωρία,

which is joined with θλίψις in Rom 8³⁵ in the sense of “anguish,” “trouble,” is common in the texts of Hellenistic astrology, e.g. Catal. VII. 169, 21: cf. Boll *Offenbarung*, p. 135. See also P Lond 1677¹¹ (A.D. 566-7) (= VI. p. 71) θλίψις καὶ στενοχωρίας ἄς ὑπέμεινα.

στερεός,

lit. “firm,” “solid,” is frequently applied to grain in the sense of “hard,” i.e. “ripe”: P Oxy IV. 836 (i/B.C.) πυρὸν στερεὸν νέον καθαρὸν ἄβρλον, *ib.* XIV. 1629¹² (B.C. 44) πυροῦ . . . στερεοῦ ἀκριθοῦ, “of hard wheat, unmixed with barley” (Edd.). In P Reinach 8⁵ (B.C. 113-112) τοῦ προγεγραμμένου πυροῦ στερεοῦ, the editor renders στερεοῦ by “compact”: cf. *ib.* 9²⁰ (B.C. 112).

Other exx. of the adj. are P Petr II. 4 (I)³ (B.C. 255-4) εἰς τὴν στερεὰν πέτραν, BGU IV. 1205²⁶ (B.C. 28) στερεὸν μὴ κενόν, “strong not worthless,” said of a counterpane, P Fay 121⁶ (c. A.D. 100) ζυγόδεσμον καινὸν στερεόν, “a new strong yoke-band” (Edd.), and the Christian P Hamb I. 22⁷ (iv/A.D.) ἐχθροὺς ἡμετέρους στερεαῖς ἐνὶ χερσὶ πατάσσω (cf. Ps 34 (35)¹⁰).

In P Lond 1204¹⁹ (B.C. 113) (= III. p. 11) πῆχυν στερεοῦ denotes a measurement which is understood by the editors to be akin to the πῆχυς οἰκοπεδικός = 100 square cubits or 1¹/₁₆ of an aroura.

στερεώω,

“make firm” (Ac 3¹⁶): cf. Alex. Trall. II. p. 583 Putschm. (12th book), where as a charm against gout the sufferer is to write certain magic words on a gold leaf, and to add ὡς στερεοῦται ὁ ἥλιος ἐν τοῖς ὀνόμασι τούτοις καὶ ἀνακαινίζεται καθ’ ἐκάστην ἡμέραν, οὕτω στερεώσατε τὸ πλάσμα τοῦτο . . . (the passage is cited in P Osl I. p. 88).

στερέωμα.

For the meaning “firmament,” as in Gen 1⁶ ff., cf. Wünsch *AF* p. 17²² (iii/A.D.) ὀρκίζω σε τὸν θεὸν τὸν τῶν οὐρανῶν στερεωμάτων δεσπόζοντα Ἰάω βροθα.

Στεφανᾶς.

This proper name (1 Cor 1⁶, 16¹⁵, 17) is either a shortened form of Στεφανήφορος, or a development of Στέφανος (cf. *Blass Gr.* p. 71). See Lake *Earlier Epistles*, p. 328, on Στεφανᾶς as the ἀπαρχὴ τῆς Ἀχαίας.

Στέφανος.

It is hardly necessary to illustrate this common name, but cf. P Hib I. 112⁸¹ (c. B.C. 260) Στέφανος Σατόκου, P Oxy III. 517¹⁴ (A.D. 130) διὰ Στεφά(νου) γραμμάτως) σεση(μειώμαι), and P Giss I. 103¹ (Christian letter—iv/A.D.) Στεφάνω δι[ακόνω ἀγ]απητῷ υἱῷ.

στέφανος.

From denoting a "garland" or "wreath" generally, **στέφανος** came to denote a "crown of victory," and as such was applied by Paul to his converts, as in 1 Thess 2¹⁹. It should be noted, however, that the distinction between **στέφανος**, "crown of victory" ("Kranz") and **διάδημα**, "crown of royalty" ("Krone") must not be pressed too far as by Trench *Syn.* § xxiii., for **στέφανος** is not infrequently used in the latter sense: see Mayor's note on Jas 1¹², and add from our sources the use of **στέφανος** to denote the "crown-tax" (*aurum coronarium*) for the present made to a king on his accession or other important occasion, e.g. P Petr II. 39(e)^{ii. 23} (iii/B.C.) (as amended Wilcken *Ostr.* i. p. 275) **ἄλλου** (*sc.* **στέφανου**) **παρουσίας**, P Cairo Zen I. 59036²⁶ (B.C. 257) where 3000 drachmae are collected as **ὀστέφανος τῶι βασιλεῖ**, and P Fay 14² (B.C. 124) **οἱ προκεχωρισμένοι πράκτορες τοῦ ἀναπεφωρημένου Νουμηνίου στέφανου**, "the appointed collectors of the crown-tax decreed for Numenius," a private individual. See further Wilcken *Ostr.* i. p. 295 ff., and for a more specific instance of "a crown of victory," see the interesting letter P Lond 1178 (= III. p. 215 f., *Selections*, p. 99), in which the Emperor Claudius acknowledges the "golden crown" sent to him by the Worshipful Gymnastic Club of Nomads on the occasion of his victory over the Britons—**τὸν πεμ[φ]θέντ[α] μοι ὑφ' ὑμῶν ἐπὶ τῇ κατὰ Βρετάνων νείκη χρυσοῦν σ[τέ]φ[α]νον**. A member of this Club may be referred to in P Ryl II. 153²⁵ (A.D. 138–161), when "allowances" are made to an athlete on account of his "athletic crown"—**ὑπὲρ οὗ ἔσχον ἀθλητικὸν στέφανου**.

Στέφανος is used in a more general sense, "reward," "gratuity," in P Goodsp Cairo 5⁵ (ii/B.C.), where Peteuris promises a reward of five talents of copper, **εἰς στέφανον χαλκοῦ (τάλαντα) πέντε**, on account of some special service (cf. *Archiv.* ii. p. 578 f.). The dim. **στέφάνιον** is similarly used in P Petr III. 142¹⁰ (iii/B.C.) **στέφάνια τῶι Ἀδῶνει**, and P Par 42¹² (B.C. 156) (= *UPZ* i. p. 318) **στέφάνιον ἔστιν χα(λκοῦ) (ταλάντων) ᾧ**.

A good ex. of the metaph. use of the word, as in Phil 4¹, Rev 3¹¹, is afforded by PSI IV. 405³ (iii/B.C.) **μέγας γὰρ σου ὁ στέφανός ἐστιν ὑπὸ πάντων . . . εὐλογεῖσθαι**: see *Archiv.* vi. p. 393. Some miscellaneous exx. of the word are—P Oxy IV. 736⁵⁶ (accounts—c. A.D. 1) **γενεσίους Τρυφᾶτος στεφάνων** (**ὄβολοι δύο**), "on the birthday of Tryphas, for garlands 2 ob.," *ib.* IX. 1211⁶ (articles for a sacrifice—ii/A.D.) **στέφανοι ἑς**, P Lond 964¹⁰ (preparations for a wedding feast—ii/iii A.D.) (= III. p. 212) **μὴ ἐπιλάβῃ μηδὲν τοὺς στεφάνους κ(α) τὰ τάβλια**, and *ib.* 1164(i)²¹ (A.D. 212) (= III. p. 166) **ὄς ἐνίκησα στέφάνους**.

Reference may be made to the monograph by Josef Köchling *De Coronarum apud antiquos vi atque usu* (in *Religionsgeschichtliche Versuche und Vorarbeiten* xiv. 2), Giessen, 1914.

στεφανώ.

In P Cairo Zen I. 59060⁷ (B.C. 257) Hierokles writes to Zenon regarding a boy who was Zenon's nominee in the games, **ἐλπίζω σε στεφανωθήσεσθαι**, "I hope that you will be crowned (i.e. victorious) through him": cf. 2 Tim 2⁵.

The verb is used technically of the ceremonial crowning of magistrates, e.g. P Oxy VIII. 1117⁵ (c. A.D. 178) **τῶν τοῦ ἔτους ἐστεφανωμένων ἀρχόντων**, P Ryl II. 77⁸⁷ (A.D. 192) **ὁ Ἀχιλλεὺς βούλεται στεφανωθῆναι ἐξηγητείαν**, and *Preisigke* 4101⁴ **τὸν προφήτην ἐστεφάνωσε**.

For the late sense "reward," cf. Polyb. xiii. 9. 5 **ἐστεφάνωσαν τὸν Ἀντίοχον πεντακοσίου ἀργυρίου ταλάντους**, and see *s.v.* **στέφανος**.

The compd. verb **στεφανηφορέω** is seen in P Oxy VII. 1021¹⁵ (A.D. 54) **στεφανηφορούοντας καὶ βουθυτούοντας**, "wearing garlands and with sacrifices of oxen," to celebrate Nero's accession; the subst. in P Giss I. 27⁸ (Trajan/Hadrian) (= *Chrest.* I. p. 29) **στεφανηφορίαν ἄξω**, to celebrate a victory; and the adj. in P Ryl II. 77⁸⁴ (A.D. 192) **στεφα[ν]ήφορον ἐξηγητείαν**, "the office of a crowned exegetes."

στήθος.

"breast": P Magd 24⁷ (B.C. 218) **ὥστε καὶ ἀπογυμνωθῆναι μου τὸ στήθος**, P Tebt II. 316¹⁹ (A.D. 99) **οὐλή στήθ μέσφ**, and BGU II. 469⁷ (A.D. 159–160) **ἐν τῷ στήθι καυτή[ρ]ιον**. In P Masp III. 67169^{bis 47} (Byz.) **στήθους ἐπιγ[τ]άν[τρ]ος**, the word appears to mean a small "hillock" of sand (cited by *Preisigke Wörterb. s.v.*). MGr **στήθι** (**ἀστήθι**).

στήκω.

"stand," a new present (MGr **στέκω**) from the perf. **ἔστηκα**, and retaining the same meaning: cf. Blass-Debrunner *Gr.* § 73, Psaltes *Gr.* p. 245. The idea of emphasis usually associated with the verb can hardly be pressed in view of the late Greek love for such forms: cf. *Kaibel* 970 (iii/A.D. ?) where it is interchanged with **ἔστανεν** (from the late **σταίνω**)—

"Ὅ]ς ποτε γυμνασίῳ Φιλήμονος ἔστανεν Ἐρμῆν
νῦν σ[τ]ήκω κά[τ]ι γὰρ Τελέσφορος . . .

στηριγμός.

"support," and hence "steadfastness" in its only NT occurrence (2 Pet 3¹⁷). The word is found in a papyrus dealing with the heavenly bodies, P Par 19^{bis 13} (A.D. 138) (p. 237) **Κρόνος ἐν Ὑδροχῶ, μοιρῶν Γ, λεπτῶν Η, ἐν τῷ Β ἑστηριγμῷ, ἰδίῳ οἴκῳ, ὁρίοις Ἐρμού**. For **στήριγμα** cf. P Lond 121⁵⁰⁹ (iii/A.D.) (= I. p. 100) **ὁ ἐπὶ τοῦ ἁγίου στηριγματος σεαυτὸν ἰδρύσας**.

στηρίζω.

"fix firmly," "set fast," as in Lk 9⁵¹, 16²⁶ (cf. *Dalman Words*, p. 30 f.): cf. P Leid Vix. 24 (iii/iv A.D.) (= II. p. 31) **φιλείας στηρίζειν** (*sc.* **φιλείας στηρίζειν**), PSI V. 452³ (iv/A.D.) **κανόνι στηρίζαι ὑπὸ θατέρου μέρους τῶν κοινω[ν]ων**.

The fut. and aor. forms in the NT are discussed by WH *Notes*², p. 177, and Winer-Schmiedel *Gr.* p. 105 n⁴. For the LXX and late use of the verb see *Anz Subsidiaria*, p. 276 f.

στιβάς.

"a litter of reeds or rushes" (Mk 11⁸), and hence "mattress," as in an account of a sale P Oxy III. 520¹⁰ (A.D. 143) **Ἰουλᾶτ[ος] στιβάδων ᾧ**, "Iulus, 3 mattresses." In *Syll* 737 (= 1109)⁵² (c. A.D. 178) **ὁ προσδεχθησόμενος**

(εἰς τὴν στιβάδα, Dittenberger understands the word as = *sodalitas* (see his note *ad L.*).

στίγμα,

“mark,” “brand,” occurs in the NT only in Gal 6¹⁷ τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, where there is general agreement in understanding by the στίγματα the scars or wounds which Paul received in the course of his Apostolic labours (cf. 2 Cor 6⁴⁻⁹, 11²³⁻²⁷). The exact origin of the metaphor is, however, by no means clear, and though our sources do not help us much in the present instance, it may be well to refer to some of the interpretations which have been suggested.

(1) A common tendency is to derive the figure from the practice of branding slaves, especially those who had run away, or otherwise misbehaved. And here, to the numerous refl. in Wetstein *ad L.*, we may add two exx. of the corresponding verb in the papyri—P Lille I. 29¹⁴ (iii/B.C.) μηθελί ἐξέσω σώματα πωλεῖν [ἐπ’] ἐξαγωγῆι, μηδὲ στίζειν, μηδ[ε] μ[ε]σ[τ]ι[ζ]ε[ι]ν, “let no one be permitted to sell slaves for export, nor to brand them, nor to scourge them,” and P Par 10⁸ (B.C. 156) (= *UPZ* i. p. 573), where a runaway slave is described as ἐστιγμένους τὸν δεξιὸν καρπὸν γράμμασι βαρβαρικοῖς δυσῶν, “branded on the right wrist with two barbaric letters”: cf. Herodas V. 66 with Headlam’s note. But the idea of punishment is wholly alien to the thought of the passage before us. Nor is there any evidence that the practice of soldiers tattooing themselves with their commanders’ names, which others prefer, was at all general.

(2) In his *BS* p. 349 ff. Deissmann works out at some length another line of interpretation with the aid of a bilingual Leyden papyrus of iii/A.D. The text runs—μή με δῶκε ἔδε . . . βαστάζω τὴν ταφήν τοῦ Ὀσίριως καὶ ὑπάγω κατα[σ]τήσαι αὐτὴν εἰς Ἄβυδος . . . ἐάν μοι ὁ δεῖνα κόπους παράσχη, προσ(τ)ρέψω αὐτὴν αὐτῷ, “persecute me not, thou there! I carry the corpse of Osiris, and I go to convey it to Abydos. Should anyone trouble me, I shall use it against him.” Without going into details, the general meaning, according to Deissmann, is clear: “the βαστάζειν of a particular amulet associated with a god acts as a *charm* against the κόπους παρέχειν on the part of an adversary.” Similarly, he thinks, the Apostle counsels his Galatian converts, “Do be sensible, do not imagine that you can hurt me—I am protected by a *charm*.” The explanation is ingenious and has gained the weighty support of Zahn *Galaterbrief*, p. 286: cf. also a note by J. H. Moulton in *Exp T* xxi. p. 283 f. But, apart from other objections, it is not easy to imagine the Apostle’s deriving the suggestion of divine protection from a magical charm, or adopting a smiling, half-mocking attitude towards the Galatians, which Deissmann pictures, in a letter that is in general so severe. [For a discussion of the Leyden papyrus from a different point of view, see de Zwaan in *JTS* vi. (1905), p. 418 ff.]

(3) On the whole, accordingly, it would seem best to give the passage a wider and more general reference, and to take it as indicating simply the personal relation of Paul to his Master with all the security which that brought with

it. For such a meaning the commentators have supplied various parallels. Thus in Herod. ii. 113 it is provided that a slave in Egypt may secure virtual emancipation by going to a certain temple of Herakles and having branded upon him στίγματα ἱρά, to denote his consecration to the god (cf. T. R. Glover *Paul of Tarsus*, p. 98 f., citing L. R. Farnell *Greece and Babylon*, p. 194): similarly in Lucian *de Dea Syr.* 59 it is stated—στίζονται δὲ πάντες οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας, καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στιγματηφόρουσι, and once more in 3 Macc 2²⁹ Ptolemy Philopator is described as compelling the Jews to be branded with the ivy-leaf of Dionysus—τοῖς τε ἀπογραφομένοις χαράσσεισθαι, καὶ διὰ πυρὸς ἐς τὸ σῶμα παρασήμῳ Διονύσῳ κισσοφύλλῳ. [See also *s.v.* χάραγμα for σῆμα as a mark of identity in P Oxy XIV. 1680¹¹.] Most recently Wilcken in the *Festgabe für Adolf Deissmann* (Tübingen, 1927) p. 8 f. has revived the reference to the practice of the followers of the Syrian goddess, and thinks that the Galatian passage need not mean more than that Paul has given himself over to Jesus for His own (“dass er sich Jesu zu eigen gegeben habe”).

An ex. of the medical use of στίγμα is afforded by the account of a cure in the temple of Aesculapius at Epidaurus, *Syll* 802 (= ³ 1168)¹⁸ (c. B.C. 320) Πάνδαρος Θεσσαλὸς στίγματα ἔχων ἐν τῷ μετώπῳ· οὗτος [ἐγκαθεῖδων δ]ψιν εἶδε, cf. ⁸².

στιγμή,

lit. a “prick” or “point,” is used metaph. of time in Lk 4⁵, Isai 29⁵: cf. Plut. 2. 13 D στιγμή χρόνου ὁ βίος, M. Anton. ii. 17, and the prepositional phrase ἐν στιγμῇ in Vett. Val. pp. 131⁴, 239¹¹.

στίλβω,

“shine,” “glisten” (Mk 9³): cf. *Kaibel* 918¹ Μαρκιανοῦ στίλβει τύπος Ἑλλάδος ἀνθυπάτου, *ib.* 810³ ναοὶ μοι στίλβουσιν ὑπ’ ἡῶνος. In the epithalamium P Masp III. 67318³ (Byz.) reference is made to σεμνὸν αἶε στίλβοντα γάμον. See also Bacchyl. XVII. 55 ὁμμάτων δὲ στίλβειν ἄπο Λαμνίαν φοίνισσαν φλόγα, “a fiery light, as of the Lemnian flame, flashes from his eyes” (Jebb).

στοά.

For this word which is used of the covered “portico” or “colonnade” (AV, RV “porch”) of the Temple in Jn 10²³, Ac 3¹¹, we may cite the following exx.—CP Herm I. 119 *recto*¹¹. 16 πρὸς τῇ καμάρῳ ὑπὸ στοᾶν Ἀντινοῦτικῆς πλατίας, BGU IV. 1167³³ (B.C. 12) ἐν τῇ τετραγῶ(ν) στοᾶ οἰκητηρίου, *ib.* 1127³⁴ (B.C. 8) εἰς τὸ τῆς στοᾶς λογιστήριον, P Oxy XII. 1406¹¹ (edict of Caracalla—A.D. 213–17) προετέθη ἐν Β[αβυλωνί?] ὑπὸ σ[τ]οᾶ δημοσίῃ, “published at B[abylon?] in the public colonnade” (Edd.), *ib.* XVI. 13 (A.D. 505) ὑπὸ τ[ῆ]ν νοτιν[ῆ]ν δημοσίαν στοᾶν, *Michel* 1001¹¹. 17 (c. B.C. 200) εἰ κα μή τις στοᾶν οἰκοδομήσαι προαιρεῖται, *Syll* 588²⁴⁵ (c. B.C. 180) ἐνωπίῳ τῶν στοᾶν, and *C. and B.* i. p. 155, No. 61 (A.D. 136–7) τὴν ἐξέδραν καὶ τὴν στοᾶν παρ’ αὐτοῦ ἀποκαθέστησεν.

Στωϊκός.

See *s.v.* Στωϊκός.

στοιχεῖον.

It is not possible to trace here in detail the history of this interesting word. The utmost that can be attempted is to indicate some of its varied meanings, especially those which throw light on its NT occurrences.

The root meaning starts from **στοῖχος**, a "row" or "rank," and from this the word passes to denote sounds which can be arranged in a series such as the letters of the alphabet: cf. BGU III. 959² (A.D. 148) **στοιχ(εῖου) ε̄ κολ(λήματος) ῑξ**, and see P Par 63¹¹⁶ (B.C. 164) **στοιχειωδῶς**, "letter by letter." Cf. *Anth. Pal.* ix. 547 (like Nos. 538, 539) to which Mr. H. Lang Jones kindly refers us, nonsense verses containing all the letters of the Greek alphabet—

ΑΔΗΛΟΝ

Τὰ εἴκοσι τέσσαρα στοιχεῖα

Τρηχὺν δ' ὑπερβὰς φραγμὸν ἐξήνθιξε κλώψ.

From this it is an easy transition to the thought of "elementary principles," the ABC of a science, as in Heb 5¹², and in this connexion attention has been drawn to Porphyry *ad Marcellam* c. 24, where the iii/A.D. Neoplatonist writes—**τέσσαρα στοιχεῖα μάλιστα κεκρατύνθω περὶ θεοῦ· πίστις, ἀλήθεια, ἔρως, ἐλπίς** (cf. I Cor 13¹³).

The meaning of "the primary constituent elements" of the universe (cf. Suid.: **στοιχεῖόν ἐστιν ἐξ οὗ πρότω γίνεται τὰ γινόμενα καὶ εἰς δ' ἔσχατον ἀναλύεται**) which occurs in Sap 7¹⁷, 19¹⁸, 4 Macc 12¹³, is frequently found in 2 Pet 3^{10, 12}, where the translation "elements" gives excellent sense. But M. R. James (*CGT ad L.*) prefers the rendering "luminaries," with which we may associate the word as an astrological term in P Lond 130⁸⁰ (i/h A.D.) (= I. p. 134) **στοιχεῖω Διὸς**: cf. Diog. Laert. vi. 102 **τὰ δώδεκα στοιχεῖα**, the signs of the Zodiac. In this connexion, by the courtesy of Dr. Darwell Stone, we have been provided with a long list of passages from Patristic writers where, in addition to other uses, **τὰ στοιχεῖα** is applied to heavenly bodies, and to the planets in particular. The following exx. must suffice—Just. M. *Ap.* 2. 5. 2 **τὰ οὐράνια στοιχεῖα εἰς ἀβύσσιν καρπῶν καὶ ὠρῶν κτλ.**, *Ep. ad Diogn.* 7. 2 **οὗ τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ στοιχεῖα** (mentioned after the heavens and the sea, before sun, moon, stars), Epiph. *adv. Haer.* 7 **ἥλιον καὶ σελήνην καὶ τὰ ἄλλα ἄστρα καὶ τὰ κατ' οὐρανὸν στοιχεῖα**, and the metaphorical application to distinguished men, "great lights," in Polycrates *apud* Eus. *H.E.* v. 24. 2 **μεγάλα στοιχεῖα κεκοίμηται**, implying a literal use for sun or moon or planet.

Reference may also be made to Mr. F. H. Colson's Essay on "The Week" (Cambridge University Press, 1926), in which he suggests that the **στοιχεῖα** of Gal 4³ and Col 2⁸ may refer to the "seven planets," from which the days of the week are named (p. 95 ff.), and to A. Dieterich *Abraxas* (Leipzig, 1891) p. 60 ff., where there is an interesting statement regarding the application of **στοιχεῖα** to the physical elements in the magical papyri and the Orphic hymns, leading on to its application to the rulers and the gods. In *JTS* xxviii. (1927), p. 181 f. W. H. P. Hatch refers to four passages in a Syriac work entitled *The Book of the Laws of the Countries*, commonly

PART VII.

ascribed to Bardaisān, which show that in Mesopotamia in ii/iii A.D. **στοιχεῖα** were understood as "personal cosmic powers."

For an extension to the thought of "tutelary spirits," "angels," see Deissmann in *EB s.v.* "Elements," who applies it in the difficult NT passages Gal 4^{3, 9} and Col 2^{8, 20}, understanding by Gal 4³ "cosmic spiritual beings," the "angels" by whom according to 3¹⁹ the law was ordained, and by 4⁹ "the heathen deities" whom the Galatians had formerly served, while in Col 2^{8, 20} it is again personal powers who are thought of, "the principalities and the powers" of 2¹⁵. It may be added that this interpretation can also be illustrated from modern Greek usage, as when in Abbott *Songs* p. 178³ we read of **τὸ στοιχεῖο' τοῦ ποταμοῦ**, "the spirit of the stream." Cf. Thumb *Handbook* p. 356: **στοιχεῖο**, "spirit," "ghost," and **στοιχειώνω**, "make a ghost of," "become a spirit."

στοιχεῖω.

From meaning "am in rows," "walk in line," **στοιχεῖω** came to be used metaphorically, "walk by or in," as a rule of life: cf. Phil 3¹⁶ (*Vg in eodem permarianus regula*). A striking parallel to Rom 4¹² is afforded by *Syll* 325 (= 708)⁵ (ii/B.C.) where a certain Aristagoras is praised for walking in the steps of his father and forbears—**καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἔχουσιν ἐπιβαίνειν**: cf. *ib.* 929 (= 3685)¹⁸ (B.C. 139) **τῆς δὲ συνκλήτου στοιχοῦ[σης] τῆ παρ' ἐαυτῆρι πρ[ὸς πάντας ἀνθρώ]πους ὑπαρχούση δικαιοσύνη**, and from the inscr. *Priene* 112¹¹⁸ (B.C. 84) **στοιχεῖν τ[ῆ] πρὸς τὸν δῆμον φιλαγαθία**, and *ib.* 110²¹ (i/B.C.) **ταῖς κατὰ τὴν ἡλικίαν [ἀρεταῖς] στοιχεῖν** (see Rouffiac, p. 34). See also Musonius p. 102⁹ **στοιχεῖν ἀριστῶ ὄντι τῷ λόγῳ Σωκράτους**. The construction with the dat., as in the NT, is thus amply attested: cf. Blass *Gr.* p. 119.

The verb is common in the phrase **στοιχεῖ μοι**, "agreed to by me," e.g. P Oxy I. 126²¹ (A.D. 572) **στοιχεῖ μοι τὸ παρὸν ἐπίσταλμα**, *ib.* VIII. 1137⁵ (A.D. 562-3) **στέχι με (I. στοιχεῖ μοι)**. Cf. also P Flor I. 65²² (A.D. 570-1?) **Ἀβρήλιος . . . στοιχεῖ τούτο τὸ γρ[αμματίον] ὡς π[ρ]όκειται**, and BGU IV. 1020¹⁷ (vi/A.D.) **Ἀβραάμ Φοι(βαμμῶνος) στοιχεῖ**.

For the subst. **στοῖχος**, cf. P Oxy VIII. 1119¹² (A.D. 254) **τοῦ στοῖχου καταλαβόντος τὴν ἡμετέραν βουλὴν τῷ ἐνεστώ[τι] ἔτει**, "since the turn has come to our senate in the present year" (Ed.), and for the compd. **σύστοιχος**, cf. BGU IV. 1205^{11, 9} (B.C. 28) **οὐδὲ γὰρ σύστοιχοι ἐατῶν [γ]ίνεσθε**, "for you contradict yourselves."

στολή,

"a long robe": P Cairo Zen I. 59054³² (B.C. 257) **ρίσκογον [χ]ωροῦντα ὄσον στ[ο]λῆς δέκα**, "a trunk containing as much as ten robes," P Oxy IV. 839 (early i/A.D.) **ἡλθέ μοι γυμνὸς κεκινδυνευκός. εὐθὺς ἠγόρασα αὐτῷ στολήν**, P Ryl II. 154⁸ (A.D. 66) **ἱμα[τίω]ν στ[ο]λῆ[s] δύο**, P Oxy XII. 1449¹⁸ (A.D. 213-17) **στολή καλλαῖνη**, "a green robe," and *Syll* 616 (= 31025)¹⁰ (a liturgical calendar from Cos—c. B.C. 300) **ὁ δὲ ἱερεὺς . . . ἔχων τὰ[ν] στολ[ᾶ]ν τὰν ἱεράν**.

For **στόλισμα** see P Tebt II. 598 (A.D. 176-191) **βύσσου στολ[ίσματα]**, and for **στολισμός** (2 Chron 9⁴ *al.*, Aristeas 96) see BGU I. 1³ (iii/A.D.) **εἰς [τ]εμῆν ὀθονίων βυσσίνων στολισμῶ[ν]**.

στόμα.

For στόμα the "mouth" of a river or canal, cf. P Strass I. 55⁹ (ii/A.D.) διδομεν τοὺς ὑπογεγρα(μμένους) εἰς ἀφεισοφυλακίαν ἀπὸ στόματος[ς] (l. στόματος[ς]) Ψι[[α]]ναλ() ("the canal Psinal()") ἕως κτήματος ἀμπέλ(ικου) Ἰσίου Διονάτου, and *OGIS* 90²⁵ (Rosetta stone—B.C. 196) τὰ στόματα τῶν ποταμῶν, "the mouths of the canals."

For στόμα in prepositional phrases see P Giss I. 36¹³ (B.C. 161) αἱ τέτταρες λέγουσαι ἐξ ἐνὸς στόματος γρα(μματεῖ) Νεχούθει (with editor's note and cf. Ac 22¹⁴), and the common καθὼς καὶ ἐν στόματι ὑπήγορευσα, as in P Mon I. 11³⁴ (A.D. 586). Στόμα πρὸς στόμα, as in 2 Jn¹², 3 Jn¹⁴, occurs in the Berlin magic papyrus 1³⁰, ed. Parthey in *Abh. d. königl. Akad. d. Wissenschaften*, Berlin, 1866, p. 121. The "Hebraisms" involved in such phrases are discussed by Moulton *Proleg.* p. 99 f.

στόμαχος,

in early Greek writers = "throat," but afterwards extended to "stomach," as in 1 Tim 5²³, its only NT occurrence: cf. P Leid W^{xviii}. 36 (ii/iii A.D.) (= II. p. 145) ἀμφοτέρας (sc. χεῖρας) ἐπὶ τοῦ στομάχου. The word is used metaph. in P Oxy III. 533¹⁴ (ii/iii A.D.) [ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.): cf. Vett. Val. p. 216³ γέγονε στόμαχος ("anger") πρὸς δουλικὸν πρόσωπον.

στρατεία

(for the spelling, see Deissmann *BS* p. 181 f.) "military service": P Fay 91¹¹ (A.D. 99) Δυκίω Βελλήνῳ Γεμέλλω ἀπολυσ[τ]ίμω ἀπὸ στρατείας, "to Lucius Bellenus Gemellus discharged from military service," BGU I. 140¹¹ (time of Hadrian) οἱ[θ]ῖς οἱ γονεῖς αὐτῶν τῷ τῆς στρατείας ἀνεῖλα[ν]το χρόνῳ, Gnomon (= BGU V. 1) 34 (c. A.D. 150) τοῖς ἐν στρατείᾳ καὶ ἀπὸ στρατείας ὅσοι συνκεχώρηται διατίθεσθα[ι] καὶ κατὰ Ῥωμαϊκὰς καὶ Ἑλληνικὰς διαθήκας, and *ib.* 62, and BGU II. 625¹⁴ (beg. iii/A.D.), as read by Olsson *Papyrusbriefe* p. 114, ὕδατε (= οἰδατε) τὴν ἀνάγκην τῆς στρατείας. In the inscr. *Preisigke* 293¹ (Ptol.) ὁμοῦ τὴν τιμὴν τῆι θεῶν στρατείᾳ Ἄρηι συνμάχῳ, Διὶ Ὀλυμπίῳ κτλ., στρατεῖαι would seem to have the meaning "army" like στρατιά (*g.v.*), and this meaning is also given by the editors to the word in P Oxy I. 71ⁱⁱ. 8 (A.D. 303) τῶν τε ἡμετέρων τέκνων ἐν στρατείᾳ ὄντων καὶ ἀπασχολ[ο]υμένων ἐπὶ τῆς ἀλλοδαπῆς, "my sons are in the army and absent upon foreign service," but the translation "on military service" is equally possible.

For the metaph. use of στρατεία, as in 2 Cor 10⁴, 1 Tim 1¹⁸, 4 Macc 9²³, cf. Epict. iii. 24. 34 στρατεία τίς ἐστιν ὁ βίος ἐκάστου καὶ αὕτη μακρὰ καὶ ποικίλη, and Maxim. Tyr. xix. 4 στρατηγὸν μὲν τὸν θεόν, στρατεῖαν δὲ τὴν ζωὴν, ὀπλίτην δὲ τὸν ἄνθρωπον.

στράτευμα,

"a body of soldiers" (Mt 22⁷, *al.*): cf. BGU I. 266¹⁰ (A.D. 215-16) εἰς τὰς ἐν Συρίᾳ κυρι[α]κὰς ὑπηρεσίας τῶν γεναιοτάτω[ν] στρατευμάτων, *Ostr* 1595⁴ (A.D. 258) ὑπὲρ τιμ[ῆ]ς ἐλαίου τῶν ἐνταῦθα στρατευμάτω[ν], and *Syll* 350 (= 3768)⁶ (B.C. 31) αὐτὸς (*Augustus*) δὲ μετὰ τ[οῦ] στρατεύματος ὑγίαινον. For an important discussion of Lk 23¹¹

σὺν τοῖς στρατεύμασιν = "with his forces," see A. W. Verrall in *JTS* X. (1909), p. 340 f.

στρατεύομαι

is common in the general sense "serve in the army," "am a soldier" (whether on active service or not). See e.g. P Rev Lxxiv. 8 (B.C. 259-8) τῶν στρατευομένων καὶ τοῦ[ς] κλήρους πεφευκότων, P Tebt I. 5¹⁶⁸ (B.C. 118) τοὺς στρατευομένους Ἕλληνας, "the Greeks serving in the army" (Edd.), *ib.* 27¹⁹ (B.C. 113) ἀπὸ τε τ[ῶ]ν στρατευομένων καὶ τῶν ἄλλων τῶν τόπους κατ[ο]ικούντων, "from those in the army and the other inhabitants of the district" (Edd.), P Amh II. 32¹ (ii/B.C.) where certain στρατευόμενοι defend themselves against the charge of returning for taxation purposes their κλήροι at less than their true value, P Lond 1171 *verso* (c)⁷ (A.D. 42) (= III. p. 107) where a distinction is drawn between στρατευόμενοι "regular soldiers" and μαχαιοφόροι "armed attendants upon officials" (see further the editors' note *ad* P Tebt I. 35¹³), P Hamb I. 31¹⁸ (A.D. 103) ἀπογραφὴν περιέχουσαν ἐστρατεῦσθαι αὐτὸν [ἐ]τεσι κς, and P Oxy XIV. 1666⁶ (iii/A.D.) φθάνω δὲ ὑμῖν πρότερον γεγραφηκῶς περὶ τοῦ μικροῦ Πausανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.).

The idea of *active* service seems to be implied in such passages as P Par 63¹⁷⁵ (B.C. 164) (= P Petr III. p. 34) where the cattle belonging ἄλλοις τοῖς στρατευομένοις are impressed into the service of the State, P Grenf I. 21³ (Will—B.C. 126) τὸν μὲν ἵππον ἐφ' οὗ στρατεύομαι, BGU IV. 1097⁷ (Claudius/Nero) ἀπήλθεν εἰς παρεμβολὴν στρατεύσασθαι, cf. *sc.* P RyI II. 189⁵ (A.D. 128) receipt for cloaks is <σ>τρατιωτικὰς χρεῖας τῶν ἐν τῇ Ἰου[α]δαῖα στρατευομένων, "for the needs of the soldiers serving in Judaea" (Edd.), and P Oxy VIII. 1103³ (A.D. 360) τῶν νεολέκτων τῶν στρατευθέντων, "the new levies raised by us for military service" (Ed.).

For the metaph. usage, as in 2 Cor 10³ *al.*, cf. BGU IV. 1127²⁸ (B.C. 8) ἐὰν δὲ κατὰ τι στρατεύηται ὁ Ἀπολλώνιος ἐν τοῖς κατὰ τὴν παραχώρησιν, where Schubart notes that the meaning must be "Schwierigkeiten, Umstände machen," "make difficulties, troubles," comparing *ib.* 1131²⁰ (B.C. 17). This is rather like our phrase, "He has been in the wars." Cf. the use of μάχομαι in the sense of "quarrel" (*Scottice*, "fecht"), e.g. Menander *Fragm.* p. 86, No. 302⁶ γυνὴ κρατεῖ πάντων, ἐπιτάττει, μάχετ' ἀεί. The use illustrates the large metaphorical application of the term in the NT. Cumont *Les Religions Orientales* p. xiv ff. (Engl. Tr. pp. xx, 213 f.) has collected a number of passages on the "Salvation Army" in ancient times. See also Harnack *Militia Christi* (1905), and Dibelius *HZNT* *ad* 1 Tim 1¹⁸.

στρατηγός.

It would take us too far from our immediate object to discuss the various uses of στρατηγός as a civic and military title. Convenient ref. to the relevant literature will be found in *Preisigke Fachwörter*, p. 158 f. See also J. G. Tait in *J. Eg. Arch.* viii. (1922), p. 166 ff. In NT usage the word is applied (1) to the commander of the Levitical guard of the temple (Ac 4¹ *al.*), a position next in honour to the High Priest, and to the Captains of the temple under him

(Lk 22⁴,⁵²; cf. Schürer *Geschichte* ii. p. 266 (= *HJP* Div. II. vol. i. p. 259)), and (2) to the governors or magistrates of the Roman colony at Philippi (Ac 16³⁰ *act.*). It is doubtful whether the ἄρχοντες of v. 19 and the στρατηγοί of v. 20 are the same officials according to their Greek or Latin forms of designation, or whether the ἄρχοντες are the chief magisterial authorities and the στρατηγοί, the local magistrates of the town. Ramsay (*St. Paul*, p. 217 f.) is inclined to distinguish between them on the ground that a concise writer like Luke would not likely have employed two clauses where one was sufficient. He adds that in the case of the Philippian magistrates the title "Praetors" was "not technically accurate," but was employed as a "courtesy title."

The designation στρατηγός = *praetor* is of constant occurrence in the papyri, and hardly needs illustration, but see P Oxy II. 294¹⁸ (A.D. 22) (= *Selections*, p. 35), BGU IV. 1095²⁵ (A.D. 57), and P Fay 118¹⁵ (A.D. 110).

στρατιά,

"army," "host": cf. P Bilabel 36¹¹ (time of Trajan) ἐὰν ἱκανὴ ἀνάβασις γένηται στρα[τι]ᾶς, μελ[ιστ]αν[τ]αι καὶ βασιγλικὸι γ[ε]ωργὸι κτλ., and the fragmentary Preisigke 1481⁸ (ii/A.D.)]-ρατια εἶναι, which may represent ἐν σ]τρατιᾷ εἶναι. See also *s.v.* στρατεία.

στρατιώτης,

"a soldier": cf. P Amh II. 39⁴ (letter of a captain—late ii/B.C.) τοῖς ἄλλοις [στ]ρ[α]τιώται[ς] πᾶσι χαίρειν, P Oxy II. 240⁷ (A.D. 37) εἰ μὴν [μὴ συν]ε[ι]δέναι με μηδενὶ διασεισε[μ]έ[γ]ων ἐπὶ τῶν προκειμένων κωμῶν ὑπὸ [.]-ος στρατιώτου καὶ τῶν παρ' αὐτοῦ, "that I know of no one in the village aforesaid from whom extortions have been made by the soldier . . . or his agents" (Edd.) (cf. Lk 3¹⁴), *ib.* 276⁸ (A.D. 77) Κλαυδίου Κέλερος στρατιώτου λεγέωνος δευτέρας, and *ib.* I. 64³ (iii/iv A.D.) ἐξαυτῆς παράδοτε τῷ ἀποσταλέντι ὑπ' ἐμοῦ στρατιώτη. In P Fay 135⁹ (iv/A.D.) a son writes to his father urging him to pay a debt ἕνα μ[ὴ] δέξῃ μ[ο]ι στρατιώτας ἀποστῆλαι ἐπὶ σοὶ καὶ συνκλιθεῖς ἄχρις ἂν πληρώσης, "that I may not have to send soldiers after you, and you be put in prison until you pay" (Edd.). Reference may also be made to P Lond 417 (c. A.D. 346) (= II. p. 299 f., *Selections*, p. 123 f.), where a praefect asks for the forgiveness of a deserter Παύλω τοῦ στρατιώτη, under circumstances which closely recall the Ep. to Philemon. For a soldier in the service of the Church, apparently as its guardian and protector, see P Lond V. 1776¹ (vi/vii A.D.), with the editor's note. See also Dibelius *HZNT ad Eph* 6¹⁰.

For the adj. στρατιωτικός see P Ryl II. 256³ (i/B.C.) where a young man complains that he has been deprived of τὰ λευθῆν[τα μο]ι [πατ]ρικὴν στρατιωτικὴν μάχαιραν, *ib.* 189⁴ (A.D. 128) ἰς <σ>τρατιωτικὰς χρεῖας τῶν ἐν τῇ Ιου[δα]ϊᾷ στρατευομένων παλλήφλα λευκὰ πέντε, "for the needs of the soldiers serving in Judaea five white cloaks" (Edd.), and P Oxy I. 71¹¹ (A.D. 303) στρατιωτικὰς εὐθηνίας, "supplies for the soldiers" (Edd.).

στρατολογέω,

"enlist in the army," in NT only in 2 Tim 2⁴. To the *exx.* in LS⁸ add Jos. *Bell.* v. 9. 4 βοηθὸν ἐστρατολόγησε.

στρατοπεδάρχης.

Mommsen (*Sitzungsber. d. preussischen Akademie*, 1895, No. XXVII) argues that this word, which occurs in the TR of Ac 28¹⁶, means there *princeps peregrinorum*, but in P Lond 196⁵ (c. A.D. 138–161) (= II. p. 153) the editor prefers to understand the title as = *princeps castrorum*, and compares Mommsen *l.c.* p. 498. See his note *ad l.* from which the foregoing is derived.

We may add references to Vett. Val. p. 76¹³ ποιούσι στρατοπεδάρχας ναυτικῶν τε καὶ πεζικῶν ἄρχοντας, and to *OGIS* 605⁸ (v/A.D.).

στρατόπεδον.

For στρατόπεδον = "soldiers in camp," "army," as in its only occurrence in the NT (Lk 21²⁰), cf. *Preisigke* 4275⁷ (A.D. 216) Ἰουλιανὸν Δόμναν Σεβαστὴν τὴν μητέρα τῶν ἀν[ικ]ήτων στρατοπέδων, and similarly 5075³ (time of Caracalla). In BGU III. 993¹¹ (B.C. 128–7) ἐν τῷ τοῦ βασιλέως στρατοπέδῳ, the word seems to have its ordinary meaning "camp."

στρεβλόω,

which is used metaph. = "pervert," "strain" in 2 Pet 3¹⁶, is found in a broken context in BGU I. 195¹² (ii/A.D.) . . .] στρε[βλώ]σαν[τ]ες τοῦ στρατιωτικοῦ. [. . . See also Wünsch *AF* 3¹⁵ as cited *s.v.* πνέω. A new ex. of the lit. meaning "torture" occurs in Herodas II. 89 λαβῶν, Θαλῆ, στρέβλου με, "here, Thales, take me and torture me": cf. also *Vita Epicuri* VI. 118 κἂν στρεβλωθῇ δ' ὁ σοφὸς εἶναι αὐτὸν εὐδαίμονα, "and even if the wise man be put on the rack, he is happy" (Bailey).

στρέφω,

"turn": (1) act.—P Lond 121⁶⁸⁸ (iii/A.D.) (= I. p. 106) ἄρκετ' . . . ἢ στρέφουσα τὸν ἄξονα, (2) reflex. mid.—P Leid W vi. 37 (ii/iii A.D.) (= II. p. 101) λέγει στρεφόμενος, (3) reflex. pass.—P Oxy I. 33¹⁶ (late ii/A.D.) στρ[α]φῆς καὶ ἰδῶν Ἡλιόδωρον εἶπεν κτλ.

For the form ἐστρεμμένα (for ἐστραμμένα) in P Eud 281 (before B.C. 165) see Maysers *Gr.* i. pp. 19, 410. The verbal στρεπτός occurs with doubtful meaning in Aristeas 58.

On the relation of στρέφω and its compds. to the Scriptural idea of "conversion," reference should be made to a paper by Field, *Notes* p. 246 ff. (see *s.v.* ἐπιστρέφω).

στηρνιάω,

first met with in the Middle Comedy (Rutherford *NP* p. 475) = "feel strong and hearty": cf. the cognate Lat. *strenuus*, Engl. "stern." According to Hesychius στηρνιώντες = πεπλεγμένοι. δηλοῖ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν, καὶ βαρέως φέρειν. It is in this bad sense "wax wanton" through wealth etc. that the verb is used in Rev 187⁹: cf. P Meyer 20²³ (1st half iii/A.D.) μὴ στηρνιάτω Δουκιῶς, ἀλλὰ ἐργάζεσθαι. The comp^d καταστηρνιάω in 1 Tim 5¹¹ is rendered by Souter "exercise my youthful vigour against": for similar κατα-comp^{ds} see Blass-Debrunner *Gr.* § 181.

στρήνος,

"wantonness," "luxury" (Rev 18^a). Apparently the earliest instance of this word is in the iv/b.c. comic poet Nicostratus (see Kock *CAF* ii. p. 230, No. 42), if the fragment is genuine. Unfortunately the word stands alone without context. It occurs later in Lycophron 438 (iii/b.c.) and the I.XX: cf. 4 Kingd 19²⁸ τὸ στρήνος σου ἀνέβη ἐν τοῖς ὤσιν μου—said of the Assyrian King.

στρουθίον,

"a sparrow" (Mt 10^{20, 31}, Lk 12⁶). The word is a dim. of *στρουθός* which is found in the food account P Oxy VI. 920⁸ (ii/iii A.D.) *στρουθ(οῦ) (ἰ. στρουθ(οῦ)) μεγάλ(ου) δραχμαί η*. The editors think that the reference is to an ostrich, and that the 8 drachmae may be part payment, in view of I.12. They also refer to P Lips I. 97 xxviii. 18, 20; xxix. 19, 21 (A.D. 338), where there are entries of an artaba *εἰς τὰ στρουθῶν*. See also P Lond 239¹⁴ (c. A.D. 346) (= II. p. 298). It must be added that from a fragment of the commercial law dealing with tariffs issued by the Emperor Diocletian in iii/A.D. it appears that of all birds used for food sparrows were the cheapest, thus throwing a fresh light upon our Lord's use of them in Mt 10²⁸ ff., Luke 12⁶ ff. (see Deissmann *LAE*², p. 272 ff.).

For a proper name *Στρουθῆν* (-ιν for -ιον) see *Zetronne* 90¹ (i/b.c.) with the editor's note. In spite of the difference of meaning, *στρουθός* has been connected with Lat. *turdus*, Engl. "thrush," "throstle" (Boisacq, p. 920).

στρώννυμι, στρωννύω.

With the use of the pass. in Mk 14¹⁵ cf. P Lond 1164 (*A*)⁷ (A.D. 212) (= III. p. 164) *πλοῖον . . . ἐστρωμένον καὶ σεσανιδ[ω]μένον*, "a ship furnished and boarded over." In P Oxy I. 138²² and 31 (A.D. 610-11) a "contractor of the race-course" undertakes *στρώσαι τοῖς τε περιβλήτοις διοικηταῖς καὶ λαμπροτάτοις χαρτουλαρίοις*, "to find mounts for the noble superintendents and the most illustrious secretaries" (Edd.). Preisigke (*Wörterb. s.v.*) refers to an inscr. from Roman Egypt published in *Archiv* ii. p. 570, No. 150, *Φιλαντίνος ὁ καὶ Ἀμμώνιος ἐστρωσεν διὰ Διοσκύρου πατρὸς ἐκ τοῦ ἰδίου*. The comp^d *συνστρώννυμι* is found in P Petr III. 43 (2) *recto*^{iv}. 18 (B.C. 246) *συνστρώσας σχοινίους*, "having made a network of ropes," see the editor's note on p. 127 where for *συνστρώννυμι* = "pave," reference is made to *Syll* 537 (= 3969)⁶¹ (B.C. 347-6) *συνστρώσει τὸ ἔδαφος λίθοις*. *Καταστρώννυμι*, "spread out," occurs in P Tor I. I viii. 18 (B.C. 116): see *s.v.*

The subst. *στρώμα* is common, e.g. PSI VI. 593³ (iii/b.c.) *σκεύασόν μοι στρώματα τρία ἀνά μν(ᾶς) μ*, P Bilabel 71⁵ (i/A.D.) *ἀπέ[στειλα] ἐπιστολὰς περὶ τῆς] στρωμάτων κα[τασκευῆς*, P Oxy X. 1277⁷ (A.D. 255) *ὁμολογῶ πεπρακέναι σοι τρικλιν[ο]ν στρωμάτ[ε]ων λινῶν*, "I acknowledge that I have sold to you a three-sided couch with linen coverings" (Edd.). In a will of B.C. 123, published by GH in *Archiv* i. p. 63 ff., the testator bequeaths all his property to his wife, "except a mattress and a bed apiece" (*πλὴν στρώματος ἐνὸς καὶ κλίνης*) to his two sons—perhaps, as the editors suggest, the Egyptian method of "cutting off with a shilling."

For the dim. *στρωμάτιον*, cf. PSI IV. 401² (iii/b.c.) τὸ

στρωμάτιον ὑπὲρ οὐ σοι καὶ σήμερον διελεγόμην, and P Oxy XIV. 1645³ (A.D. 308) *στρωμάτια τριβακά δύο*, "two worn mattresses," and for *στρώσις* cf. *ib.* 1631²⁷ (A.D. 280) *τῆς στρώσεως τοῦ χοῦ*, "the spreading of earth," and PSI III. 225⁵ (vi/A.D.) *μίαν στρώσιν ἀκκουβίτου*, "one spreading of the couch" (cf. the verb in Ac 9³⁴).

στυγητός.

For this NT ἄπ. εἶρ. (Tit 3⁸) = "hateful," "hated," cf. Philo de *Decalogo* 131 (ed. Cohn) *στυγητὸν καὶ θεομίσητον πρᾶγμα*.

στυγνάζω,

"am gloomy," "am sad" (Mk 10²²): cf. P Leid Wv. 6 (ii/iii A.D.) (= II. p. 40) *γελῶν ἐστύγνασε*, and similarly xi. 63, xii. 1. For adj. *στυγνός* cf. PSI I. 28¹ (magic tablet—(iii/iv A.D. ?) *στυγνοῦ σκότους*, cf. 20, and see Mt 16³; and for adv. *στυγνοτέρως* cf. BGU VI. 1301⁸ (ii/i B.C.) *ἡγωνίασα μὴ ποτε στυγνοτέρω[ς] ἔ]χεις τὰ πρὸς ἐμέ*.

στύλος,

"pillar": BGU VII. 1713⁴ (ii/iii A.D.) *στύλων μονο-λ(θω)ν*, P Giss I. 69¹³ (A.D. 118-19) *διὰ τὴν τοῦ πεντηκοντά-ποδος στύλου καταγωγὴν πλείστα κτήνη ἔχομεν*, and BGU IV. 1028¹³ (ii/A.D.) *πρὸς χρεῖαν τῶν τοῖς στύλο[ι]ς ἐ]ργα[σ]ο]μένων*. See also the diminutives in P Iand 11⁸ (iii/A.D.) *κόμισον δὲ ἐν στυλάρην* and *OGIS* 332⁹ (B.C. 138-132) *ἐπὶ στυλίδος μαρμαρίνης*. A new adv. *στυλοειδῶς*, "in the form of a pillar," is found in Epicurus *Ep.* II. 104 (ed. Bailey).

The metaph. usage of *στύλος*, as in Gal 2⁹, is common to classical, Jewish, and Christian writers: see Suicer *Thes. s.v.*

Στωϊκός

is the original spelling in Ac 17¹⁸ B, the form *Στοϊκός* in *Σ* ADE *al.* being due to the influence of *στοιά* (cf. Moulton *Gr.* ii. p. 73).

σύ,

"thou" (for enclitic forms, cf. Blass *Gr.* p. 165). On the emphasis to be attached to the pronoun in the difficult Mt 26⁶¹ *σύ εἶπας*, "you say it," "the word is yours," see *Proleg.* p. 85 f. For the personal pronoun taking the place of the reflexive, cf. P Tebt I. 20⁵ (B.C. 113) *χαρεῖ σὺν σοὶ αὐτὸν εἰσαγαγών*, "you will do me a favour by personally introducing him" (Edd.), and *ib.* 30¹³ (B.C. 115) *καλῶς ποιήσεις [[. . .] συντάξας καὶ παρὰ σοὶ ἀναγράφειν εἰς αὐτὸν ἀκολο[ύθω]ς*, "please order the land to be entered accordingly on your list too under his name" (Edd.): see further Maysen *Gr.* II. i. p. 67, and for the indirect reflexive, see *ib.* pp. 68, 71.

One or two irregular forms which occur in the vernacular may be noted—*σέ* for *σοί*, P Oxy IV. 744⁸ (B.C. 1) (= *Selections*, p. 33) *ἐὰν εὐθὺς ὀφώνιον λάβωμεν ἀποστειλῶ σε ἄνω*, *ib.* I. 119⁴ (ii/iii A.D.) (= *Selections*, p. 103) *οὐ μὴ γράψω σε ἐπιστολήν, οὕτε λαλῶ σε, οὕτε υἱέγω σε: σὲν for σέ*, P Lond 417¹⁰ (c. A.D. 346) (= II. p. 299, *Selections*, p. 124), *ἐπειδὴ ἀσχολῶ ἔλθιν πρὸς[ς] σὲν αὐτημερὲ (ἰ. αὐταὶ ἡμέραι): ἐσοῦ for σοῦ*, P Oxy III. 531⁴ (ii/A.D.) *τοὺς μετ' ἐσοῦ πάντας*, *ib.* I. 119⁴ (ii/iii A.D.) (= *Selections*, p. 103)

ἡ οὐ θέλεις ἀπενέκκειν (i. ἀπενεγκύν) μετ' ἐσοῦ εἰς Ἀλεξανδρίαν; cf. also Dieterich *Untersuch.* p. 190 ff. For the phrase τί ἐμοὶ καὶ σοί; in Jn 2⁴, see *s.v.* ἐγώ, and add a note by C. Lattey in *JTS* xx. (1919), p. 335 f., where the words are taken as = "let me be." See also Epict. iv. 2. 8 μηδὲν σοὶ καὶ αὐτοῖς (*sc.* ἔστω).

συγγένεια,

"kinship," and hence collectively "kinsfolk," "kindred" (Lk 1⁶¹, Ac 7^{3,14}): cf. P Oxy III. 487⁹ (A.D. 156), where a petitioner states that he had been appointed guardian to two minors seeing that neither on their father's nor on their mother's side had they any other persons who could undertake the duty from ties of kinship—ἐκ {κ} τῆς συγγενίας αὐτῶν, and P Bouriant 25¹⁵ (v/A.D.) προσαγόρευε πᾶσαν τὴν συγγένειαν ἡμῶν. See also the sepulchral inscr. *Syll* 895 (= ³1245)⁴ (iii/A.D.) ὁ πατήρ με ἀνέστησε ἡρώα συγγενείας (cum *Lare familiari* Romanorum—Ed.).

συγγενεύς,

"relative." The dat. plur. συγγενέουσι (Mk 6⁴, Lk 2⁴⁴, I Macc 10⁸⁸ A—WH *Notes*³, p. 165) can be cited from the Pisidian inscr. *JHS* xxii. (1902), p. 358 No. 118; but συγγενέσι is found in P Par 15²¹ (B.C. 120), P Tebt I. 61(δ)⁷⁹ (B.C. 118-7), *al.*

συγγενής,

"relative," with reference to blood-relationship: cf. P Grenf II. 78¹³ (A.D. 307) συγγενεῖς ἀδελφοί, and P Fay I. 115⁴ (A.D. 101) ἀγόρασον ἡμῖν δύο συγγενή χυρίδια (i. συγγενή χοιρίδια), "buy us two pigs of a litter" (Edd.). See also Aristeas 7 οὐ μόνον κατὰ τὸ συγγενεῖς ἀδελφῶ καθιστῶτι, "not only does thy character shew thee to be my brother by birth" (Thackeray).

The word is common along with κύριος in the sense of "guardian kinsman": e.g. BGU III. 975¹³ (A.D. 45) (= *Selections*, p. 42) μετὰ κυρίου τοῦ ἐ(α)υτῆς συγγενῆ Σαταβούς, "along with her guardian kinsman Satabous," P Tebt II. 381⁵ (A.D. 123) (= *Selections*, p. 77) Θαῆσις . . . μετὰ κυρίου τοῦ ἐαυτῆς συγγενοῦς Κρονίωνος, *ib.* 311¹¹ (A.D. 134), and P Lond 903⁸ (early ii/A.D.) (= III. p. 116).

For the extension of the word to denote all of the same nationality (as in Rom 9⁸) or of the same tribe (as in Rom 16^{7,11,21}), see W. M. Ramsay *Cities* p. 177 f. For the first of these uses we may cite the difficult phrase συγγενεῖς κάτοικοι, as in P Tebt I. 61(δ)⁷⁹ (B.C. 118-7) τῶν στρατευομένων ἐν τοῖς συγγενέσι τῶν κατοίκων ἱππέων, *ib.* 62⁵⁸ (B.C. 119-8) συγγενῶν κατοίκων ἱππέων: see GH *ad ib.* 32⁸, where the suggestion is thrown out that the class referred to is perhaps to be connected with an arrangement by "nationalities." Schubart (*Archiv* ii. p. 153) thinks that the reference is rather to a special class of κάτοικοι, perhaps "a more distinguished regiment" ("ein vornehmer Regiment").

In any case this may lead us to the use of συγγενής as the highest honorific title introduced by the Ptolemies (cf. the OT apocryphal books and the use of "cousin" by the King of England); see e.g. P Amh II. 36¹ (c. B.C. 135) βοήθω[ι] συγγενεὶ καὶ ἐπιστ[ρ]ατήγῳ καὶ στρ[α]τηγῶι τῆς Θηβ[α]ιδος, and from the inscr. *OGIS* 104² (c. B.C. 190) Χρύσερμον . . . τὸν συγγενὴ βασιλέως Πτολεμαίου καὶ ἐξηγητῆν, *ib.*

137⁹ (B.C. 146-116) Δόχον τὸν συγγενέα [καὶ] στρατηγόν, and *Perg* 248²⁸ (B.C. 135-4) Ἀθήναιος ὁ Σωσάνδρου υἱός, τοῦ γενομένου ἱερέως τοῦ Καθηγεμόνος [Δι]ονύσου καὶ συντρόφου τοῦ πατρός μου, ὅτι μὲν ἡμῶν ἐστὶ συ[γ]γενής.

συγγενίς,

"kinswoman," a late form (Lob. *Phryn.* p. 451 f.), is found in the NT only in Lk 1⁸⁰: cf. P Amh II. 78⁹ (A.D. 184) τῇ συγγενίδι μου . . . πρὸς γάμον συνελθ[ώ]ν, "being married to my kinswoman," and from the inscr. *BCH* xxiv. (1900), p. 339¹⁷ συγγενίδος. See also Blass-Debrunner § 59. 3 and Psaltes *Gr.* p. 152.

συγγνώμη.

See *s.v.* συγγνώμη.

συγκ—

See *passim* συγκ—

συγκυρία.

With the phrase κατὰ συγκυρίαν in Lk 10³¹ we may compare κατὰ δέ τινα συν(τυχεῖ)αν τελευτήσαντος αὐτοῦ ἐν τῇ Διο(σπόλ)ει in P Tor II. 8⁶³ (B.C. 119).

For the verb see P Hib I. 82¹⁹ (B.C. 239-8) περὶ τῶν εἰς ταῦτα συγκυρόντων, "in all that concerns this," and its common use in connexion with the "appurtenances" of a house, e.g. P Tebt II. 381¹² (A.D. 123) (= *Selections*, p. 78) οἰκίαν καὶ αὐλὴν καὶ τὰ συνκύροντα (for form see *OGIS* p. 117) πάντα. Συγκυρώ is similarly used in P Oxy VI. 907⁹ (A.D. 276) χρηστήρια καὶ συνκυρούντα πάντα, "utensils and all appurtenances." In the Greek Pentateuch συνκυρούντα is one of the four terms to denote "suburbs" (see Thackeray *Gr.* i. p. 4 n.⁴): cf. P Lond 604² (A.D. 47) (= III. p. 71) παρὰ . . . Σωτη[ρίχ]ο(υ) κωμογραμμ(ατέως) Κροκοδείλων πόλεως καὶ τ[ῶν] συνκυρουσῶν κωμῶν.

συγχ—

See *passim* συγχ—

σύγχυσις,

"confusion," "disturbance" (Ac 19²⁸): cf. P Flor I. 36¹⁰ (beg. iv/A.D.) τὸν γάμον ἐν συγχύσει (i. συγχύσ(ε)ι) ποιήσας, P Cairo Preis 4¹⁶ (A.D. 320) ἵνα μηδεμίαν σ[ύ]γχυσις κατὰ τοὺς αὐτοὺς (*sc.* καρποὺς) γένηται, ἐπιδιδωμι κτλ., and *Syll* 316 (= ³684)⁷ (B.C. 139?) ἀρχηγὸς τῆς ὄλης συγχύσεως. See also Epicurus *Ep.* II, 88 οὐ (*sc.* κόσμου) λυομένου πάντα τὰ ἐν αὐτῷ σύγχυσιν λήψεται, "whose dissolution will cause all within it to fall into confusion" (Bailey), and Cicero *ad Att.* vi. 9. 1 σύγχυσιν *litterularum*, vii. 8. 4 σύγχυσιν τῆς πολιτείας.

The verb συγχώ is seen in BGU II. 530¹⁹ (i/A.D.) (= *Selections*, p. 61) ὁ ἰδραγωγὸς συνεχώσθη ὑπὸ τῆς ἄμμου, "the water-channel was choked with sand," and similarly P Tebt I. 50^{12,21} (B.C. 112-1). Cf. also P Lond 1177³¹³ (A.D. 113) (= III. p. 189).

συζ—

See συζ—

συκάμινος,

"a mulberry tree" (Lk 17⁹): cf. P Cairo Zen I. 59083⁸ (B.C. 257) συκάμινος C, where C is perhaps = ἡμιώβελιον,

P Leid C^{iv}.¹⁴ (B.C. 160-159) (= *UPZ* i. p. 403) [[ῥύτον]] συκαμίνου (δραχμῶς) s, P Grenf II. 16⁴ (B.C. 137) πεπρακέναι τὴν ὑπάρχουσαν αὐτοῖς συκάμινον, P Tebt II. 343⁸⁶ (ii/A.D.) συγκάμιμος ἢ φοινικῶνος ἢ, BGU II. 492⁷ (A.D. 148-9) π[ρο]κειμένη συκαμίνω κλάδο[. . .], and P Lond 121²²³ (iii/A.D.) (= I. p. 91) γάλα συκαμίνου.

See also the form συκαμίνον in P Flor I. 50^{32, 66} (A.D. 268), and the compd. in P Hib I. 70 (a)⁵ (B.C. 229-8) ἄρο(υρών) ξ συκαμινοακανθίνου λιτοῦ, "20 arourae of smooth (?) mulberry-acanthus land" (Edd.). The adj. συκαμίνιος is found in P Cairo Zen II. 59188⁶ (B.C. 255) περὶ τοῦ πλοίου τοῦ συκαμίνιου συντάξει, and P Flor II. 247²² (A.D. 256) τὸ ξύλον τὸ συκαμίνινον. See also *s.v.* συκομορέα.

συκῆ,

"fig-tree" (Mt 21¹⁹, *al.*): PSI V. 499⁶ (B.C. 257-6) σποῦδασον δὲ καὶ κράδας ἀποστείλει τῶν συκῶν. For the adj. σύκιος see P Cairo Zen I. 59033¹² (B.C. 257) σόκινα Χία, "Chian jars containing figs," and P Tebt II. 513 (ii/iii A.D.) τὸ σόκινον ξυλάριον, τὸ ἐν τῷ πλινθουργίῳ κοπήτω.

συκομορέα,

"a fig-mulberry" (Lk 19⁴), to be distinguished from συκάμιμος (Lk 17⁶), "a mulberry." Hobart (p. 152) thinks that the distinction may be due to Luke's medical knowledge, seeing that both trees were used medicinally. For the spelling -έα for -αία, cf. Moulton *Gr.* ii. p. 81.

σύκον,

"a fig": P Cairo Zen II. 59269⁹ (B.C. 234) σ[ύ]κων καὶ ῥοῶν, "figs and roses," BGU IV. 1120¹⁶ (B.C. 5) διαχλία σύκα, P Oxy III. 529⁹ (ii/A.D.) σφυρίδιον τραγημάτων ἔχω(= ο)ν ἀριθμια σύκα ῥ, "a basket of dessert containing 100 figs" (Edd.), *ib.* XIV. 1631²⁴ (A.D. 280) σύκων θερινῶν . . . τετρακοσίων, "400 summer figs," and P Flor II. 176¹⁰ (A.D. 256) ἐκ τῆς τῶν σύκων κακίας. This last document shows us also the dim. συκάριον—⁹ τέσσαρα κερτύλλια συκαρίων σαπρῶν. With our "as like as two peas" cf. Herodas VI. 60 σύκον εἰκάσαι σύκω. For συκῶν, "fig-garden," as in LXX Jer 5¹⁷, see BGU II. 563^{4, 5} (ii/A.D.).

συκοφαντέω.

This verb, which is fairly common in the LXX, but in the NT occurs only in Lk 3¹⁴, 19⁸, is used in P Par 61¹⁰ (B.C. 156), where an official warns a subordinate against certain persons who were making unfair claims—ἐνίων δὲ καὶ συκοφαντεῖσθαι προφερομένων—as being contrary to the humane rule of the Ptolemies (11^f. 8τι (ταῦτα) πάντα ἐστὶν ἀλλότρια τῆς τε ἡμῶν ἀγωγῆς): cf. *ib.* 16 μ[ε]γάλοστα δὲ τῶν συκοφαντεῖν ἐπιχειρούντων [τελωνῶν]. The sense of "accuse falsely" rather than "exact wrongly" which Field (*Notes*, p. 56 f.) prefers in the two NT passages (cf. W. M. Ramsay in Hastings' *DB* V. p. 396 note) comes out still more strongly in P Tebt I. 43²⁶ (B.C. 118) συκοφαντηθῶμεν, "be subject to false accusations" (Edd.): cf. *ib.* 36 συκοφαντίας τε καὶ διασισμοῦ χάριν, "for the sake of calumny or extortion" (Edd.), also P Oxy III. 472²³ (c. A.D. 130) οὐ γὰρ . . . τοῦτο αὐτοῖς εἰς συκοφαντίαν εἴρημα, "this does not afford them an excuse for calumnies"

(Edd.), and *OGIS* 383¹⁶⁷ (mid. i/b.c.) ἔπως ἕκαστος . . . ἀσυκοφάντητον ἔχη τὴν ἑορτὴν εὐωχοῦμενος, i.e. enjoy the feast undisturbed by the calumnies of men. The same sense appears in P Flor III. 382⁵⁷ (A.D. 222-3) ὑπὸ τοῦ πραγματικοῦ σε[[*]]συκοφαντη[μ]ένος as would appear from ἔπερ μου κα[τε]ψεύδετο in the next line.

Other exx. of the verb are P Cairo Zen II. 59212⁴ (B.C. 254) ἔπως . . . [ὑπὸ μ]ηθενὸς συκοφαντηθῶσι, *Chrest.* I. 238⁸ (c. A.D. 117) where the strategus writes warning his subordinate to see to it that the measuring of the seed should be so conducted that the native population shall not suffer, ἔπως μὴ βαρηθῶσιν ἢ παραπραχθῶσιν οἱ ἐνχάριοι ἢ συκοφαντηθῶσιν, and CPR I. 232³ (ii/iii A.D.) where ὁμολό[γη]μα τοῖς συκοφαντούμενοις is followed by a reference to ⁶ψευδο[μαρτυρία]. The subst. occurs in P Flor I. 6⁶ (A.D. 210) in connexion with fiscal matters, τὸ τακτὸν εἰς τὸ πρόστειμον τῆς συκοφαντίας: see the editor's note.

On the origin of the term συκοφάντης, see A. B. Cook's art. in *CR* xxi. (1907) p. 133 ff., in which he shows that the word means originally "one who shows the fig," i.e. "one who makes with his hand the sign known as 'the fig,'" a prophylactic gesture implying "misrepresent in an outrageous fashion."

συλαγωγέω.

In Col 2⁸, the only place where the verb occurs in the NT, Field (*Notes*, p. 195) prefers the translation "rob" to the RV "make spoil of," on the ground that the latter suggests "the idea of the Colossians themselves being carried off, instead of their (spiritual) treasures," and by way of illustration he points to Aristaeon. *Ep.* II. 22 τοῦτον κατέλαβον, ἄνερ, ἐγχειροῦσα συλαγωγῆσαι τὸν ἡμέτερον οἶκον. But the RV rendering may find support from Heliodor. 10. 35 p. 307 Bekker οὗτός ἐστιν ὁ τὴν ἐμὴν θυγατέρα συλαγωγῆσας (cited by Dibelius *HZNT ad L.*).

συλλάω,

"rob." Exx. of this NT *εἶρ.* (2 Cor 11⁸) are common in (a) the papyri—P Ryl II. 138¹⁹ (A.D. 34) ἐσύλησέν μου ἐν τῷ πύργῳ ἱκανὰ ἀργαλεῖ(τ)α, "he robbed me of a number of tools in the tower" (Edd.), BGU IV. 1036²⁸ (A.D. 108) συλήσαντες ὅσα [ἐ]χῶι ἐν τῷ κέλλαι, P Tebt II. 330⁵ (ii/A.D.) εὔρον τὴν οἰκίαν μου σεσυλημένην, "I found my house pillaged," P Gen I. 47⁹ (A.D. 346) μέχρι δεῦρο μηδὲν εὔρηκέναι με ἀπὸ τῶν συληθέντων, and P Lond 412⁸ (A.D. 351) (= II. p. 280) ἐσύλησέν με ἔνδων τῆς οἰκίας: (b) the inscr.—*Syll* 190 (= 372)⁵ (B.C. 288-281) ἐγχειρήσαντας συλῆσαι τὰ ἀναθήματ[α]. *OGIS* 437⁵⁹ (i/b.c.) ἐὰν δὲ τις συλη[θ]ῆ ἢ ἀδικη[θ]ῆ Σαρδιανῶν κτλ., and *Kaibel Addenda* 545^{c1} (= p. 528) Τῆς Πλάταιαν σύλησεν;

For the subst. σύλησις see P Oxy VIII. 1121⁶ (A.D. 295) ἐκείνοις τοῖς εὐχερῶς συλῆσει καὶ ἀρπαγαῖς τῶν ἀλλοτρίων ἑαυτοὺς ἐπιδίδουσι, "those who lightly give themselves over to plunder and robbery of the property of others" (Ed.).

συλλ—

See *passim* συλλ—

συλλαμβάνω,

(1) "arrest," "seize," as in Mt 26⁶⁵, *al.*: P Cairo Zen II. 59202² (B.C. 254) ὀρθῶς ἐποίησας συλλαβῶν τὸν ἐκ τοῦ ζυτοπωλίου ταμίαν, "You have done rightly in arresting the steward attached to the beer-house," P Hib I. 54²⁰ (c. B.C. 245) (= *LAE*³, p. 165) τὸ σῶμα δὲ εἰ συνελήφας παράδος [[αὐτὸ]] Σεμφθεῖ, "if you have arrested the slave, deliver him to Semphtheus," P Ryl II. 145¹⁰ (A.D. 38) συλλαβῶν Ἀρτεμιδωρον, "having caught Artemidorus" with hostile intent, P Oxy II. 283¹² (A.D. 45) συνέλαβον τὸν σημαινόμενον δοῦλον, "I seized the above-mentioned slave," and P Tebt II. 304¹¹ (A.D. 167-8) τὸν ἀδελφόν μου Ὀνωφρις (= ριν) συλ(λ)αβόντες τραυματιῶν(= αἰον) ἐποίησαν, "seizing my brother Onnophris they wounded him" (Edd.): (2) "help," "assist," as in Lk 5⁷, Phil 4³; P Giss I. 11¹² (A.D. 118) (= *Chrest.* I. p. 523) καλῶς οὖν ποιήσῃς, φιλτατε, σ[υ]νλαβόμενος το[ῦ]ς ἐμούς, *ib.* 25⁴ (ii/A.D.) συλλαμβανόμενός μοι ἐν τῷ πράγματι, *ib.* 75³ (ii/A.D.) παρακ[α]λῶ σε, ἀδελφε, συλλαβέσθαι [Ἀπολλ]ωνίω, and P Oxy VII. 1064⁷ (iii/A.D.) γράφω σοι οὖν εἰδῶς σου τὸ σπουδαῖον ὅπως συνλάβῃς τῷ Ἄπει, "so knowing your goodness I write to you that you may assist Apis" (Edd.): (3) "conceive," as in Lk 12⁴, *al.*: see *exx.* from medical writers in Hobart p. 91 f.

Συνλήβδην, "in sum," "in general," occurs in P Fay 21⁷ (A.D. 134). For σύλληψις see *OGIS* 90¹⁷ (Rosetta stone—B.C. 196) with the editor's note, also Preisigke *Fachwörter s.v.*, and for συλλήπτωρ see *OGIS* 654⁹ (i/B.C.) Ν]είλωι συλλήπτορι χαριστήρια.

συλλέγω,

"bring together," "collect": P Oxy IV. 743⁸¹ (B.C. 2) τὰ νῦν ἐπειπέτομφα αὐτὸν πάντα συλλέξαι, "now I have dispatched him to collect them all (*sc.* rents)," P Flor III. 356¹⁶ (i/ii A.D.) συλλέγω(ν) τὰ ἐ[κ]φόρια, *ib.* II. 127⁶ (A.D. 256) ἀχ[υρ]ον πανταχόθεν συλλέξας ἵνα θερμῶς λουσώμεθα χειμῶνος ὄντος, "he collected chaff from all quarters that we might wash in hot water during winter," P Oxy VIII. 1160¹⁶ (iii/iv A.D.) τὰ σεσύλληχα (for συνέλληχα) δὲ κέρμα(τα) τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Edd.), and P Grenf II. 77¹¹ (iii/iv A.D.) (= *Selections*, p. 120) σ[υ]νλέξαντες ὅσα εἶχεν καὶ οὕτως ἀπέστητε, "having collected all that he had you then went off."

For the verb with reference to speech, a use not found in the NT, see PSI IV. 368²¹ (iii/B.C.) συνέλεγον αὐτῶι ἀπ[ὸ]δος τὸ ἐν[ν]όμιον τῶν αἰγῶν, and *cf.* *ib.* 382² (iii/B.C.) γινώσκεις ὅτι συνειπάμεθά σοι τὴν πρῶριαν ἐπισκευὰν τοῦ πλοίου.

The subst. συλλογή is seen in the astrological P Tebt II. 276³² (ii/iii A.D.) συλλογὴν χρημ[ά]των π[ο]ιησάμενος ἐξωδιασμένον αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν, "after collecting a fortune he will spend and lose it" (Edd.), and P Cairo Preis 4¹² (A.D. 320) πρὸς τὴν τούτων συλλογὴν, "for the collection of these (*sc.* fruits)."

συλλογίζομαι,

"reason together" (Lk 20⁶), is found with the meaning "compute" in such passages as P Tebt I. 82⁹ (B.C. 115),

P Lond 259¹⁸⁷ (A.D. 90-5) (= II. p. 41), and *Syll* 510 (= 364)¹³ (after B.C. 297) συλλογισάμενοι τό τε δάνεον καὶ τὴν τρίμη[σιν].

συμβ—

See *passim* συμβ—

συμβαίνο

is common of events = "come to pass," "happen": P Petr II. 19 (2)⁸ (iii/B.C.) δέομαι οὖν σου βοήθησά μοι ἵνα μὴ συνβῆ μοι καὶ ἐν τῇ φυλακῇ καταφάρηται PSI IV. 340¹ (B.C. 257-6) νῦν οὖν συμβαίνει αὐτῶι ἀσχη[η]μονεῖν, P Hamb I. 27² (B.C. 250) συνέβη οὐμ μοι ἐνοχληθῆναι ("be engaged") ἐμ Φιλαδελφείαι, BGU IV. 1060²³ (time of Augustus) ἡμᾶς δὲ συμβαίνει τὰ καθήκοντα αὐτῶν διορθοῦσθαι, P Oxy I. 105⁸ (Will—A.D. 117-137) ἐὰν δὲ συμβῆ . . . ἀδιάθετον τελευτήσῃ, "if I should happen to die with this will unchanged," P Tebt II. 335¹⁹ (mid. iii/A.D.) ἐκεῖ οὐκοῦν συμβέβηκε, "there therefore it happened," and P Oxy VII. 1065⁵ (iii/A.D.) διὰ τὰ συμβάντα μοι. In *ib.* I. 52¹¹ (A.D. 325) we have a report regarding a daughter who had been injured ἐκ τοῦ συμβάντος πτώματος τῆς οἰκίας αὐτοῦ, "by the fall of his (her father's) house which had occurred" (Edd.).

συμβουλεύω,

"advise," "counsel," (1) act.: *cf.* BGU IV. 1097⁸ (Claudius/Nero) (as amended *Berichtigungen*, p. 97) οὐ καλῶς ἐπο[ί]ησας συμβουλεύσας αὐτῶι στρατηεῦσασθαι, P Oxy XIV. 1762¹¹ (ii/iii A.D.) ἵνα αὐτῷ περὶ τούτων συμβου[λε]ύσῃς: *cf.* the pass. in *ib.* I. 118³ (late iii/A.D.) συμβουλευθέντες ὑπὸ τοῦ ἀξιολογώτατου Ἀμμωνίωνος. (2) mid.: P Petr II. 13 (6)¹³ (B.C. 258-3) (as amended III. p. 110) ὡς ἂν σ[υ]νβουλευσαμένωι φαίνηται, "as it shall appear to you after you have considered the matter," *OGIS* 441¹⁹ (B.C. 81) Δεύκιος . . . Σύλλας Ἐπαφρόδιτος δικτ[ά]τωρ συγκλητῶι σ[υ]νβουλευσατο πρὸς ἡμερῶν ἐξ[ε], and see Herwerden *Lex. s.v.*

συμβούλιον.

This rare word = "council," as in Ac 25¹², is well illustrated by P Tebt II. 286¹⁵ (A.D. 121-138) where the presiding judge is described as ἀναστ[ὰ]ς εἰς [σ]υμβούλιον κ[α]ὶ σκεψάμενος . . . (as restored by Wilcken *Archiv* v. p. 232): *cf.* also Ac 26³⁰. Other instances of the word are BGU I. 288¹⁴ (A.D. 138-161) κ[α]θημένων ἐν συμβουλίῳ ἐν τῷ πραι[τω]ρίῳ, II. 511^{1, 16} (written c. A.D. 200) ἐν συμβουλίῳ . . . ἐκάθισεν, and P Ryl II. 75²⁹ (judicial proceedings—late ii/A.D.) ἐν τῷ συμβουλίῳ εἶπεν.

Similarly we may cite *Syll* 316 (= 684)¹¹ (ii/B.C.) μετὰ τοῦ πα[ρ]όν[το]ς (σ)υνβουλίου, *ib.* 328 (= 741)⁸ (after B.C. 88) ἐπὶ τοῦ συμβουλίου, = *coram consilio*, and *ib.* 334 (= 747)^{7, 21}. (B.C. 73).

σύμβουλος,

"counsellor," "adviser" (Rom 11³⁴ LXX): P Petr II. 13 (6)¹¹ (B.C. 258-253) γέγραφα δέ σοι . . . [σύν]βουλόν σε εἰς τὸ πρᾶγμα λαβεῖν, where the writer asks advice regarding a building contract. In a v/A.D. school-book PSI I. 19³ ff. the questions are put—Τίς στρατηγός; Ἐκτωρ. Τίνες σύμ-

βουλοι; Πολυδάμας και Ἀ[γ]ήνωρ, and in a sepulchral inscr. at Alexandria *Preisigke* 1990 (A.D. 319) a certain Antoninus is addressed *συνκοπιάτα σύνβουλε ἀγαθέ*.

Συμείων.

This name is found in P Amh II. 152¹¹, 22 (v/vi A.D.): see also *Preisigke Namenbuch s.v.* Deissmann (*BS*, p. 316) suggests that the use of Συμείων (for Σίμων) in Ac 15¹⁴ may be due to the solemn character of James's speech.

συμμ—

See *passim* *συμμ—*

συμμορφίζω,

"share the form of" (see *s.v.* μορφή), and hence "share the experience of," is found only in Phil 3¹⁰ and ecclesiastical writers.

συμπ—

See *passim* *συμπ—*

συμπαθής,

"sharing the experiences" of others (1 Pet 3⁸): cf. *OGIS* 456⁶⁶ (B.C. 27–11) *προσεννηγεμένης αὐτῆς (sc. τῆς συγκλήτου) τῇ πόλει συμπαθέστατα*. For the subst. cf. *ib.* 470⁸⁴ (time of Augustus) *τῇ τῶν Ἑλλήνων συναθροίᾳ*. In Epicurus *συνπάθεια* has often the general meaning "correspondence," e.g. *Ep.* I. 48, 50 (ed. Bailey). *Συνπαθηθῆναι* is one of the numerous list of passive aorists which are found in the Byzantine chronicles, though not in Attic Greek: see *Psaltis Gr.* p. 226.

συνπόσιον,

orig. "a drinking party," "a banquet," e.g. *Preisigke* 1106⁵ (Ptol.) *οἱ συνπόσιον γεόμενοι φιλαγαθίας ἔνεκεν τῆς εἰς ἑαυτούς*. From this it is an easy transition to the "room" in which the party was given (Hesych.: *συνπόσιον τόπος εὐωχίας καὶ πόσεως*): cf. P Ryl II. 233⁵ (ii/A.D.) *τοῦ μικροῦ συμποσίου*, "the small dining-room," P Oxy VIII. 1128¹⁴ (A.D. 173), the lease at a rent of 20 drachmae per annum of a dining-room and the store-chamber within it—*τὸ συμπόσιον καὶ τὴν ἐντὸς αὐτοῦ κέλλαν*, *ib.* I. 76¹⁹ (A.D. 179) *συνπόσιον καὶ κοιτῶνα*, and *ib.* VIII. 1159²⁶ (late iii/A.D.) *ἔνεγκον τὸ τυλάριον τ[ὸ] παλαιὸν τὸ ἐν τῷ συμποσίῳ ἄνω*, "bring the old cushion that is up in the dining-room" (Ed.). In P Flor I. 5⁷ (A.D. 244–5) *συνπόσιον ὑπερῶν*, *συνπόσιον* appears to be used as an adj.

In Mk 6³⁹ *συνπόσια συμπόσια* the word is extended to the "companies" of diners: the construction can no longer be regarded as Hebraistic, see *Proleg.* p. 97.

συμφ—

See *passim* *συμφ—*

συμφέρω.

From its trans. use "bring together," as in Ac 19¹⁹, *συμφέρω* passes into the intrans. sense "come together," as e.g. of marriage union in P Oxy III. 496¹⁰ (A.D. 127) *συνφερομένω δ' αὐτῶν εἴη μὲν ὑγεία*, "when they come together, may they enjoy health," and so *ib.* 497¹¹ (early A.D.).

The impers. *συμφέρι*, "it is expedient," is specially common, e.g. P Fay 112¹⁷ (A.D. 99) *συνφέρι γὰρ . . . αὐτὸν [σ]καφήναι*, "for it is an advantage that it should be dug," P Oxy III. 471⁴⁴ (speech of an advocate—ii/A.D.) *συνφέρι το[ς]νυν τοῦλαττο[ν] μόν]ον ὁμολογεῖν*, "it is best to acknowledge only the lesser fault" (Edd.), P Ryl II. 244¹¹ (iii/A.D.) *οὐ συμφέρι ἀγοράσαι*, "it is inexpedient to buy," P Oxy I. 121²¹ (iii/A.D.) *οὕτως ποιήσον, καὶ συμφέρι*, and *ib.* IX. 1220¹⁹ (iii/A.D.) *τοῦτο συμφέρι εἶνα* (for constr. cf. Mt 5²⁹; *Proleg.* p. 210) *μὴ ἀπόληται ἁμελία*, "this will be of use to prevent their perishing of neglect" (Ed.).

For the participle, as in Ac 20²⁰, Heb 12¹⁰, cf. PSI IV. 440¹⁵ (iii/B.C.) *πρὸς τὸ συμφέρον αὐτῶν*, and P Amh II. 33²⁵ (c. B.C. 157) *τοῦτου γὰρ γενομένου οὐδὲν τῶν ὑμῖν συμφερόντων διαπεσείται*, "for if this is done, your interests will not suffer damage" (Edd.).

σύμφορος.

For τὸ σύμφορον used as a subst. = "profit," "advantage," as in 1 Cor 7³⁵, 10³³, cf. P Oxy XIV. 1676²⁵ (iii/A.D.) *τὸ σύμφορόν σοι ποίει*, "do what suits you" (Edd.). For *συνφορά* see P Oxy VIII. 1121¹⁵ (A.D. 295) *ὡς ἐμοῦ περὶ τὴν σὺμφορὰν οὐσης*, "while I was occupied with my trouble" (Ed.), and Bacchyl. XIII. 3 f. *συνφορὰ δ' ἐσθλὸν τ' ἀμαλδύνει βαρύτλατος μολοῦσα*, "fortune can crush worth, if she comes fraught with suffering" (Jebb).

συμφυλέτης,

"fellow-countryman." For the force of this word, which is found only in 1 Thess 2¹⁴, cf. Milligan *Thess. ad L.* and Intr. p. liii, Rutherford *NP* p. 255 f. illustrates the frequency of similar compounds in late Greek.

σύμφυτος,

"cultivated," "planted": cf. P Grenf II. 28⁷ (B.C. 103) *μερίδα ἀμπελώ(νος) συνφύτου*, BGU IV. 1120³⁸ (B.C. 5) *τὰ μεμισθωμένα σύμφυτα καὶ εὐθηνούντα*, "the land leased planted and flourishing," P Oxy IV. 729²² (A.D. 137) *σύνφυτο καὶ ἐπιμελεημένα καὶ καθαρά ἀπὸ τε θρύου καὶ βοτάνης καὶ δεισσης πάσης*, "planted, well cared for, free from rushes, grass and weeds of all kinds" (Edd.), and *ib.* XIV. 1631²¹ (A.D. 280) *τὰ μισθούμενα σύμφυτα*, "the land leased to us under cultivation." For *σύμφυτος* in Rom 6⁸ = "grown along with," "united with," cf. Field *Notes*, p. 155, and for the subst. *σύμφυσις* see *Kaibel* 502²⁵ (iii/iv A.D.) *μύσιν θεῶν τίς μοι δότω καὶ σύνφυσιν*. The verb *συμφύω* occurs in P Ryl II. 427 Fr. 8⁵.

συμφωνέω,

"agree with," "agree together": P Lond 1166⁴ (A.D. 42) (= III. p. 104) *συντεφωνηκέναι αὐτῶν*, P Oxy II. 260⁷ (A.D. 59) *κα[τ]ὰ [τὰ] συ[μ]φωνηθέντα ἐμοὶ κα[τ] Ἄντ[ι]φ[ά]νι*, "in accordance with what was agreed upon between me and Antiphanes" (cf. Ac 5⁹), *ib.* VIII. 1148⁶ (question to the oracle—i/A.D.) *εἰ βέλτερον ἐστιν Φανίαν τὸν υἱόν μου καὶ τὴν γυναῖκα αὐτοῦ μὴ συμφωνῆσαι νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ ἀντιλεγείν*, "is it better for my son Phantias and his wife not to agree now with his father, but to oppose him?" (Ed.), *ib.* III. 530²³ (ii/A.D.) *μὴ ἀγωνία δὲ περὶ ἡμῶν, οὐδὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ί]ν καὶ συμφωνοῦμεν ἀλλήλοις*, "do not be anxious about us, for there

is nothing the matter with us and we are at harmony with each other" (Edd.), *ib.* I. 133²⁶ (A.D. 550) συμφωνί ἡμῖν πάντα τὰ ἐγεγραμμένα ὡς πρόκειται, "we agree to all that is herein contained, as it is above written" (Edd.), and *Syll* 540 (= 3972)⁸⁶ (B.C. 175-2) συμφωνούντας πρὸς ἀλλήλοισι δοκίμως.

The verb is used with reference to *price*, as in Mt 20¹³, in such passages as P Oxy XIV. 1672¹⁷ (A.D. 37-41) ὁ φύλος συντυχῶν ἔλεγεν συμ[πε]φωνήκειναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ μετὰ χάριτος . . . ἐκ (δραχμῶν) λβ, "our friend said that he had agreed with the people of his village thankfully at the rate of 32 drachmae" (Edd.), *ib.* IV. 728⁹⁷ (A.D. 142) ἔσχον παρὰ σοῦ τὰς συνπεφωνημένας ὑπὲρ τιμῆς χόρτου ἀργυρ[ο]ν δραχμὰς διακοσίας ἐβδομήκοντα [ξξ, "I have received from you the 276 drachmae which were agreed upon for the price of the hay" (Edd.), and BGU II. 416⁵ (A.D. 150) ἀπέχω τὴν συνπεφωνημένην (ἢ συνπεφωνημένην) τιμὴν, and *Syll* 241 (= 3535)⁹ (B.C. 217-6) τὰ εἰκοσιτάλαντα τὰ συνφωνηθέντα ὑπὲρ τῶν αἰχμαλώτων.

συμφώνησις,

"agreement," occurs in the NT only in 2 Cor 6¹⁵. For συμφώνημα see P Flor III. 379⁷ (ii/A.D.) in connexion with the settling of accounts.

συμφωνία

is fully discussed by Philipps Barry in *JBL* xxvii. part ii. (1908), p. 99 ff. (cf. also xxiii. part ii. (1904), p. 180 ff.), with the result that both in Dan 3⁵ and Lk 15²⁵ it is pronounced to be the name of a musical instrument, perhaps a "bagpipe." For the more general sense of "music," "symphony," cf. P Lond 968 (iii/A.D.) (= III. p. xlix) the fragment of an account, including an entry ὑπὲρ συμφωνίας τυμπάνων, and for the word = "a company of musicians," cf. P Flor II. 74⁵ (A.D. 181) ὁμολογῶ παρεληφέναι ὑμᾶς μεθ' ἧς ἔχετε συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων ὑπουργούντα[s] . . . ἐν τῇ προκειμένῃ κώμῃ, and P Oxy X. 1275⁹ (iii/A.D.) ὁ προεστὼς συμφωνίας αἰλητῶν καὶ μουσικῶν, cf. 12, 24.

Συμφωνία is also found in a sense apparently unknown to classical Greek = "agreement" in such passages as P Oxy I. 104²⁰ (A.D. 96) ὑπὲρ διαλύσεως καὶ συμφωνίας περὶ τῶν ὀφειλομένων ὑπ' ἐμοῦ τῷ . . . Ἀτρῆ, P Rein 44¹⁵ (A.D. 104) μετὰ τὸν τῆς συμφωνίας χρόνον τῆς γενομένης μεταξὺ αὐτοῦ καὶ Ἰσιδώρου, and P Tebt II. 420⁹ (iii/A.D.) (δραχμὰς) κῆ ὑπὲρ συμφωνίας τῆς ἀβρ<δ>χ(= ου), "28 drachmae for the agreement concerning the unirrigated land."

σύμφωνος,

"agreeing": cf. P Flor I. 48⁹ (A.D. 222) συ]μφώνου γράμματος, i.e. a contract agreeing with another contract already drawn up, P Gen I. 76¹⁸ (iii/iv A.D.) οὐ συνέθετο (ἢ συνέθετο) σύνφωνα, and P Oxy VI. 914⁹ (A.D. 486) κατὰ τὰ μεταξὺ [σ]ύμφωνα, "according to the agreement between us." Cf. *Syll* 653 (= 3736)¹⁰⁰ (B.C. 92) σταθμοῖς καὶ μέτροις συμφώνοις ποτὶ τὰ δαμόσια.

For the phrase ἐκ συμφώνου, "by agreement," as in 1 Cor 7⁵, cf. P Par 63¹⁵² (B.C. 164), CPR I. 11¹⁴ (A.D. 108), P Ryl II. 162¹⁶ (A.D. 159) καθὼς ἐκξ(μ)φώνου ὑπηγό-

ρεσαν, "as stated by mutual consent" (Edd.), and P Oxy XII. 1473²⁸ (A.D. 201). The corr. adv. συμφώνως occurs in P Oxy VII. 1032¹⁴ (A.D. 162).

συμφηρίζω.

For this verb, which is found in the NT only in Ac 19¹⁹ = "reckon up," cf. a London papyrus of A.D. 114-115 edited by H. I. Bell in *Archiv* vi. p. 102⁹ ἕτερον τόπον ἐπιτήθειον τοῦ εἰς τὴν ἀνοικοδομῆν συνεψηφίσθαι δραχμὰς τρι[σ]χιλείας κτλ. For the adj. Preisigke (*Wörterb.*) recalls PSI V. 452²⁹ (iv/A.D.) οὐδ' οὕτω ὁ λογιστὴς σύμφηφος αὐτῶν ταῖς εἰρωναῖαις γίνεται.

σύν.

This "aristocrat" among the prepositions as compared with ἐν the "maid of all work" is comparatively rare in the NT, having given place, as it did in Attic Greek, to μετὰ c. gen. (cf. Blass *Gr.* p. 132).

(1) For its general meaning "with," either "along with" or "in addition to," we may note—P Tebt I. 43⁸ (B.C. 118) παρεγενήθημεν εἰς ἀπάντησιν σὺν τῷ τῆς κώμης κωμάρχῳ [καί] τινῶν τῶν πρεσβυτέρων τῶν [γ]εωργῶν, "we came to meet him together with the komarch of the village and some of the elders of the cultivators" (Edd.), *ib.* 13⁴ (B.C. 114) ἐφοδεούντός μου σὺν Ὀρωι κω[μ]άρχῃ καὶ Πατάνι . . . [[τὰ ἐν] περὶ τὴν κώμην χωματικά ἔργα, "as I was inspecting, in company with Horus the komarch and Patanis, the embankment works near the village" (Edd.), *ib.* 20² (B.C. 113) πεπόμφ(α)με[ν] Ἀράχθῃ σὺν τοῖς κωμογραμματεῦσι ἐσόμενον μέχρι τοῦ με παραγενέσθαι, "I have sent Arachthes to be with the komogrammateis until I come" (Edd.), BGU II. 393⁹ (A.D. 168) ἐνοικίου τοῦ παντὸς κατ' ἔτος σὺν παντὶ λόγῳ (*summa summarum*) ἀργυρίου δραχμῶν εἰκοσι τεσσάρων, P Flor I. 91¹⁸ (ii/A.D.) δ[ί]πρωσ δυνηθῶ ἐν τῇ ἰδίᾳ συμμέγων σὺν γυναικὶ καὶ τέκνοις, "in order that I may be able to remain in my own house along with my wife and children," P Lond 343⁶ (A.D. 188) (= II. p. 214) ὀφίλις μοι σὺν ἑτέροις ἐπὶ λόγου δραχμὰς διακοσίας, PSI III. 208⁷ (iv/A.D.) τοὺς σὺν σοι πάντας ἀδελφοὺς, and the address of the Christian letter P Oxy XIV. 1774²¹ (early iv/A.D.) κυρεῖα μου ἀδελφῇ Ἀτιεγατείῃ Διδύμῃ σὺν ταῖς ἀ[δελφαῖς].

(2) The preposition is also further applied to these engaged in the same work or office—P Oxy II. 242³³ (A.D. 77) Ἀρθοῶνις Ἀρθοῶνι(ος) καὶ οἱ σὺν αὐτῷ ἱερεῖ(ς), BGU IV. 1028¹⁹ (ii/A.D.) Νίννω καὶ τοῖς σὺν αὐτῷ ἡλοκόπ(οις) ("nail-smiths") τεμῆν ἡ[λ]ων, *ib.* III. 697⁶ (A.D. 140) Ἰσχυρίων Ἀφροδ(ισίου) καὶ οἱ σὺν αὐτῷ ἐπιτη(ρηταί), P Gen I. 36¹⁰ (A.D. 170) (= *Chrest.* I. p. 112) παρὰ Πεκύστιος Σαταβοῦτος ἱερέως σὺν ἑτέροις ἱερεῦ[σ]ι ἱεροῦ θεοῦ μεγίστου, and P Oxy I. 91⁸ (A.D. 187) ὁμολογῶ ἀπεσχηκέναι παρὰ σοῦ διὰ Ἡλιοδώρου καὶ τῶν σὺν αὐτῷ ἐπιτηρητῶν.

(3) For the thought of the assistance or the will of God, *deo volente*, we may cite the recurring σὺν θεῷ or σὺν θεοῖς—P Tebt I. 58 *recto*³⁵ (B.C. 111) (= *Chrest.* I. p. 338 f.) ὥστ' ἂν σὺν τοῖς θεοῖς καταστοχῆσαμεν αὐτοῦ, "so by the grace of the gods we shall win him over(?)," and *ib. verso*³⁵ σὺν τοῖς θεοῖς σχεδὸν ἔσται ὁ διάλογος ἕως τῆς λ' τοῦ Παχῶν, "by the grace of the gods the audit will take place about Pachon 30" (Edd.), P Gen I. 46¹⁴

(A.D. 345) σὺν θεῷ ὡς ἂν δυνθ[ῶ] σ[οι] . . . [ἐ]γγύσις ἀποκαταστήσω, and P Amh II. 150²⁸ (A.D. 592) ἐκ νέων κ[αρπῶν] τῆς σὺν θεῷ δωδεκάτης ἐπιμεμήσεως, "from the new crop of the, D.V., coming twelfth indiction" (Edd.). For a Christian ex. of the phrase see the well-known letter of Psenosiris, P Grenf II. 73¹⁶ (late iii/A.D.) (= *Selections*, p. 118) δταν ἔλθῃ σὺν Θεῷ, "when he arrives by the help of God." For the rival theory that this letter refers not to the banishment of a Christian woman during the great persecution, but to the transport of a mummy for burial, see Crönert, *Raccolta Lumbroso*, p. 515 ff.

The preposition occasionally passes into what is almost an instrumental sense, as in P Par 12²⁷ (B.C. 157) σὺν τῆς θεοῖς καὶ τῇ σῆ τύχῃ ἐκ θανάτου σέσωμαι. See also P Tebt I. 20⁵ (B.C. 113) χαριεῖ σὺν σοι αὐτὸν εἰσαγαγῶν, "you will do me a favour by personally introducing him" (Edd.) (cf. I Cor 15¹⁰).

(4) Σύν = "in fellowship with," as a technical term in magic ritual, appears in such passages as P Par 574²⁹⁹⁹ (c. A.D. 300) λαμβάνω σε σὺν ἀγαθῇ Τύχῃ καὶ ἀγαθῷ Δαίμονι, and the cursing leaden tablet of iii/B.C. CIA Append. (= *IG* III. iii. 108 δῆσω ἐγὼ κείνην . . . σὺν Ἔ' Ἐκάτ(η)ι χθονίαι καὶ Ἐρινύσιν—both cited by Deissmann *LAE*², pp. 255, 303.

For the NT formula σὺν Χριστῷ we must again refer to Deissmann, who in his monograph *Die neutestamentliche Formel "in Christo Jesu"* (Marburg, 1892) has shown that σὺν Χριστῷ "nearly always means the fellowship of the faithful with Christ after their death or after His coming." In this connexion he adduces elsewhere (see *LAE*² p. 303 n.1) a striking parallel to Phil 1²³ in a *graffito* from Alexandria, probably of the Imperial period, where a deceased person is addressed in the words εὔχομαι κάγω ἐν τάχῃ σὺν σοι εἶναι, "I would that I were soon in fellowship with thee."

(5) For σὺν c. gen. cf. *Ostr* 240⁵ (A.D. 159) σὺν Μηνοφίλου, and P Lond 113. 4²⁹ (A.D. 595) (= I. p. 209) σὺν μισθοῦ δλου.

(6) For the pleonastic καὶ after μετά in Phil 4³ (cf. Deissmann *BS* p. 265 f.) we can now compare σὺν καὶ in *PAS* iii. 612 (Phygia—Imperial) σὺν καὶ τῷ ἀνδρὶ αὐτῆς (cited by Hatch, *JBL* xxvii. (1908), p. 143).

συναγωγή,

"bring or gather together." The verb is frequently used of the total amount, the full sum, received by sale or by purchase, e.g. P Oxy II. 285¹⁰ (c. A.D. 50) διέσισέν με ἄλλας δραχμάς τέσσαρες . . . μηνῶν ἕξι, κατὰ μῆνα δραχμάς δύο, αἱ συναγόμεναι (δραχμαί) κδ, "he also extorted from me four more drachmae, and two drachmae each month during six months . . . : total, 24 drachmae" (Edd.), P Tebt II. 296³ (A.D. 123) τὸ συναγ[ό]μενον τῆς προ[σ]θήκης ἀνελήφθη, "the total amount of the increase was received," or P Oxy I. 55¹¹ (A.D. 283) where two joiners ask for payment of 4000 drachmae as the total amount of wages due to them in connexion with the construction of a street—τὰ συναγόμενα τῶν μισθῶν τοῦ δλου ἔργου. It would seem, therefore, that by συναγαγὼν πάντα in Lk 15¹³ we must understand with Field (*Notes*, p. 68) that the prodigal converted his goods into money, sold all off

and realized their full value, rather than that he "gathered all together" to take with him.

For the meaning "hospitably receive," "entertain," as in Mt 25³⁵, Ac 11²⁶ (cf. Hort *Eccllesia*, p. 61), and in several places in the LXX (with εἰς τὸν οἶκον or the like), cf. *OGIS* 130⁵ (B.C. 146—116) οἱ συνάγοντες ἐν Σήτει . . . βασιλισταί, where Dittenberger takes the verb transitively, and thinks the reference is to a club gathering or festal meal. He compares Athenaeus VIII. p. 365 c ἔλεγον δὲ συνάγειν καὶ τὸ μετ' ἀλλήλων πίνειν καὶ συναγάγειν τὸ συμπόσιον, and Theophrast. *Charact.* 30 (= xxvi. 36, ed. Jebb) συναγόντων παρ' αὐτῷ, "a club dinner at his house." See also Kennedy *Sources*, p. 128, and Menander *Selections ad Ἐπιτρέπ.* 195.

Other exx. of the verb are P Alex 4⁸ (iii/B.C.) (= Witkowski², p. 51) ἐτι δὲ καὶ νῦν, εἰ μὴ τὴν μήκωνα συνάξεις, οὐδέεις σε ἀνθρώπων μὴ ὠφειλήσει, P Eleph 8⁷ (iii/B.C.) τὸ συναγόμενον εἰς τὸ ἱερὸν ἀργύριον, P Tebt II. 389¹⁵ (A.D. 141) σ[ὺν] ταῖς συναγομέναις τόκου αὐτῶν δραχμαῖς τετρακ[ο]σίαις ἔλκοσι, "with the interest accruing upon it, 420 drachmae" (Edd.), P Oxy XIV. 1701¹⁸ (iii/A.D.) τοῖς] δὲ συναχθέντας δραχμαίους τόκους, BGU I. 98¹⁰ (A.D. 211) ὧν ἡ συναγομένη τιμὴ ἐν ἀργυρίῳ ἐ[μ]είνεν.

[The originality in Lk 3¹⁷ of the vulgar aor. συνάξει so (N*) as an element traceable to "Q" has been discussed by J. H. Moulton in *Exp* VII. vii. p. 413 and *Cambridge Biblical Essays*, p. 485 f., in connexion with the Synoptic Problem.]

συναγωγή.

(1) For συναγωγή in its literal sense of "a drawing together" cf. the description of the awning of a boat in P Cairo Zen I. 59054⁶ (B.C. 257) πρηνηγητική . . . ἔχουσα συναγωγήν εἰς πῆχαις ᾤ, i.e. "converging for a distance of three cubits" (Edd.): also 21, 22.

(2) Hence, more generally, "a collecting," "a gathering" (a) of things—P Cairo Zen II. 59173²⁹ (B.C. 255 or 254) ὡς ἀν ἡ] συναγωγή τοῦ σίτου [γένηται, *Chrest.* I. 304⁵ (iii/B.C.) εἰς τὴν συνα[γ]ωγὴν τοῦ λοιποῦ (sc. κρότωνος), *Chrest.* I. 155³ (a book catalogue from Memphis—beg. iii/A.D.) Σωκ[ρα]τικῶν ἐπιστο[λ]ῶν] συναγωγαί: cf. Cic. *ad Att.* xvi. 5. 5 *mearum epistularum nulla est συναγωγή.*

(b) Of persons. The use of συναγωγή in the LXX to denote an "assembly" for religious purposes, practically synonymous with ἐκκλησία, is prepared for by such passages from the inscr. as *CIG* II. 2448 (Will of Epiktela—iii/ii B.C.), where συναγωγή is used of the "assembling" of the θιασος or corporation, and *Syll* 653 (= 3736)²⁹ (Andania decree—B.C. 92) ἐν τῷ πρώτῳ συννόμῳ συναγωγῶν τῶν συνέδρων, where the reference is to the senate of Andania. Both passages are cited by Hicks *CR* i. p. 43. See also the Ptolemaic inscr. of probably B.C. 112 reproduced by Strack (*Archiv* iii. p. 129) which begins ἐπὶ συναγωγῆς τῆς γενηθείσης ἐν τῷ ἄνω Ἄπολλ[ω]νίει τοῦ πολιτεύματος καὶ τῶν ἀπὸ τῆς πόλεως Ἰδουμαίων, where the συναγωγή is composed of τὸ πολίτευμα along with οἱ ἀπὸ τῆς πόλεως Ἰδουμαῖοι, BGU IV. 1137² (B.C. 6) ἐπὶ τῆς γεν[η]θείσης συναγωγῆς ἐν τῷ Παρατόμῳ συνόδου Σεβάστης τοῦ θεοῦ αὐτοκράτορος Καίσαρος ἤς συνα[γ]ωγῆς] καὶ προστάτης Πρίμος, an important document as expressly connecting a

club or association, *σύννοδος*, with the Imperial cult (see *Archiv* v. p. 331 f.), and P Oxy IX. 1205⁷ (A.D. 291) [ἵπτερ τῆς ἐλευθερώσεως καὶ ἀπολύσεως παρὰ τῆς συναγωγῆς τῶν Ἰουδαίων is of interest as showing not only the existence of a Jewish colony at Oxyrhynchus, but the action of the synagogue in the manumission of certain Jews referred to in the document.

In a similar Jewish deed of enfranchisement from Kertch of date A.D. 81, *CIG* II. 2114 bb, reference is made to the joint-guardianship of the synagogue, *σὺν [ἐπιτροπῇ τῆς συναγωγῆς τῶν Ἰουδαίων*. In citing the inscr. Hicks (*CK* i. p. 4) notes that "the manumitted slave is pledged only to one obligation, that of diligent attendance at the synagogue worship."

On the inscr. *συναγωγῆς Ἑβραίων* discovered at Corinth see *s.v.* Ἑβραῖος, and note further the occurrence of the word to denote a "place of worship" (cf. *Jas* 2²) in an inscr. dated A.D. 318-319, which was discovered at Lebaba near Damascus and published by Le Bas and Waddington *Inscriptions grecques et latines* iii. No. 2558—

Συναγωγῆς Μαρκωνιστῶν κάμ(ης)
Δεβάβων τοῦ κυρίου καὶ σωτήρος Ἰη(σοῦ) Χρηστοῦ
προνοία(ι) Παύλου πρεσβ(υτέρου)—τοῦ λχ ἔτους,

"the meeting-house of the Marcionists, in the village of Lebaba, of the Lord and Saviour Jesus Christ. Erected by the forethought of Paul a presbyter—In the year 630 (i.e. of the Selucid era)" : cf. Schürer³ ii. p. 443 n.⁶² (= *HJP* II. ii. p. 69), Harnack *Mission and Expansion*,² p. 123 f., and Zahn *Intr.* i. p. 94 f. See also *s.v.* προσευχή.

συναγωνίζομαι,

"strive together with" (Rom 15³⁰) : *Syll* 193 (= 367)¹⁸ (B.C. 290-289) *συναγωνίζ[μενος τῆι τοῦ δήμου σ^ς τηρίαι*, *ib.* 286 (= 3606)⁷ (B.C. 190) *συναγωνισάμενο τὴν ἐν Λυδίαι . . μάχην*, and *OGIS* 280³ (c. B.C. 228) οἱ *συναγωνισάμενοι τὰς πρὸς τοὺς Γ[α]λάτας καὶ Ἀντιόχον μάχας χαρισ[τ]ήρια*. For the subst. see P Oxy XIV. 1676⁸⁶ (iii/A.D.) *Διονύσιος ὁ συναγωνισ[τῆς] μου*, "Dionysius my fellow-worker," and BGU IV. 1074¹ (A.D. 275) *τοῖς τούτων συναγωνισταῖς χαίρειν*.

συναθροίζω,

"gather together," "assemble." This verb, which is confined to Ac 12¹², 19²⁵, in the NT, occurs in a military report P Oxy X. 1253⁵ (iv/A.D.) *συνθηρυκέναι τοὺς τε τὰ κοινὰ διοικοῦν[τας] πρώτους [μετὰ σὲ τιμήν]*, "have assembled the public magistrates next to yourself in rank" (Edd.).

συναίρω.

According to Grimm-Thayer this verb with *λόγον* in the sense of "settle accounts," "make a reckoning with," as in its NT occurrences (Mt 18²¹, 25¹⁹), is "not found in Grk. auth." But numerous exx. can now be furnished from the papyri, e.g. P Lond 131 *recto*¹⁸⁴ (accounts—A.D. 78-79) (= I. p. 175) *συναίρων μετὰ Ἐπιμάχο(υ) τὸν λόγον*, BGU III. 775¹⁹ (ii/A.D.) *τὰ ἤδη πρόλημα (ἢ πρόλημμα)* ("what has already been advanced") *ἀφῆς ἄχρης (ἢ ἄχρης) ἀν γένομε ἐκὶ καὶ συνάρωμεν λόγον*, PSI VII. 801³ (ii/A.D. ?)

παντὸς λόγο(υ) συνηρμένο(υ), and P Flor III. 372¹⁴ (iii/A.D.) *ἕως Θῶθ παντὸς λόγο[υ] συνηρμένου ἀφίλω[]*.

For the mid. which is "more classical in spirit" (*Proleg.* p. 160) cf. P Ryl II. 229¹⁵ (A.D. 38) *δοκῶ γὰρ συναίρωμενος πρὸς σὲ λογάριον*, "I expect to make up an account with you" (Edd.), P Fay 109⁸ (early i/A.D.) *ἔτι συνηρμαι λόγον τῷ πατρί*, "for I have settled accounts with his (?) father" (Edd.), P Oxy I. 113²⁷ (ii/A.D.) *ἔτι ἔδωκας αὐτῷ δῆλωσόν μοι ἵνα συνάρωμαι αὐτῷ λόγον*, "let me know what you have given him that I may settle accounts with him" (Edd.), and *ib.* XIV. 1669¹⁵ (iii/A.D.) *[ἵνα τοῦ]ς λόγους τῶν φόρων συνα[ρ]ώμεθα*, "in order that we may make up the accounts of the rents" (Edd.).

Other exx. of the verb are P Rein 8⁷ (B.C. 113-2) *ἀπὸ συναλλαγ[μάτων αὐτῷ] συνηρμένων*, and *ib.* 31⁸ (B.C. 109), and BGU IV. 478⁸ (iii/A.D.) (= *Chrest.* I. p. 564), a father's letter of congratulation to his son on his marriage, *ἔπως γενόμενοι παρ' ἡμῖν συνάρωμεν διπλὴν εἰ[λ]λαπτήρην* ("banquet") *τεθαυῖαν*.

For the subst. *σύναρσις*, hitherto attested only in Byz. writers, cf. *Ostr* 1135⁶ (A.D. 214) *ἄχρι λόγου συνάρσεως* P Amh II. 101⁴ (early iii/A.D.) *ἐκ συνάρσεως λόγων*, and for *συναίρεμα*, "summary," see P Tebt II. 340⁵ (A.D. 206), and cf. BGU VII. 1613 B¹⁶ (A.D. 69-70), 1626² (iii/A.D.).

συναγκμάλωτος,

one of Paul's numerous compounds in *συν-*: cf. Deissmann *Paul²*, p. 240 f. Properly the word denotes "a fellow-prisoner of war," and in its Pauline occurrences can hardly be confined to the thought of *spiritual* captivity: cf. Abbott *ICC ad Col* 4¹⁰.

συνακολουθέω.

For the meaning "follow along with," as in Mk 14⁴¹, cf. the fragmentary P Petr II. 4 (2) (= p. [7]) *συνακολουθεῖτω δέ τις παρὰ σοῦ τῆι ομ[]*, and P Tebt I. 39¹⁴ (B.C. 114) *συνε(=α)κολουθεῖν ἐπὶ τὴν σηματομένην οἰκίαν*, "to go along with him to the house alluded to." An interesting use of the verb is found in P Petr II. 13 (18 δ)¹⁶ (B.C. 258-253) *περὶ δὲ τοῦ κυρωθῆναι τὰ ἔργα γράφω Νέω[ν]?* *συνακολουθεῖν τοῖς ἔργοις*, where the editor renders "but as regards the audit (sanction) of the work, write to Neon? to keep his eye on the works."

συναλίζομαι.

We can cite no ex. of this rare verb from our sources, but reference should be made to Professor H. J. Cadbury's careful study in *JBL* xlv. (1926), p. 310 ff., where he sets aside both the ordinary interpretations of the verb in Ac 1⁶—*συναλίζω*, "eat with," and *συναλίζομαι*, "gather" (transitive or intransitive), and regards *συναλιζόμενος* as simply another spelling for *συναλιζόμενος*, with the consequent meaning "live with" in the sense of spending the night together. Such an orthographic change of *α* for *αι* is, as he shows, common in the Κοινή, and may be illustrated from such passages as BGU III. 713⁴² (A.D. 41-42) *Τιβερίου Κρατίου* (= Κλαυδίου), *ib.* IV. 1079²⁵ (A.D. 41) (= *Selections*, p. 40) *βλέπε σατὸν* (= *σεαυτὸν*) *ἀπὸ τῶν Ἰουδαίων*, and P Lond 1912⁸⁴ (letter of Claudius to the Alexandrines—A.D. 41) *ἀπολόοντας*: see also Moulton *Proleg.* p. 47 and *Gr.* ii. p. 87. This would seem, on the

whole, to be the best solution of this *crux interpretum*, but reference may also be made to Field *Notes*, p. 110 f., where συναλλεσθαι is taken in its ordinary sense of *congregari* or *convenire*, and stress is laid on the *present* part., “as he was assembling with them, as he was on the way to meet them (some of them being in the same company with him) he gave them this charge.”

συναλλάσσω,

“reconcile,” found in the NT only in the conative impf. Ac 7²⁶ συνήλλασεν αὐτοὺς εἰς εἰρήνην, “would have set them at one again” (AV, RV) (cf. Field *Notes*, p. 115). The following are exx. of the verb—BGU IV. 1120⁵³ (B.C. 5) μενεὲ ἢ τῶν καρπῶν συνάλλαξις . . . οἷς ἐὰν οἱ μεμισθωμένοι συναλλάξωσι, P Oxy I. 34 verso¹⁰ (A.D. 127) τὰ τῶν συναλλασσόντων ὀνόματα, “the names of the contracting parties,” *ib.* 237^{viii.36} (A.D. 186) ἵνα οἱ συναλλάσσοντες μὴ κατ’ ἄγνοιαν ἐνεδρεύονται, “in order that persons entering into agreements may not be defrauded through ignorance” (Edd.), P Tebt II. 413¹² (ii/iii A.D.) ταῦτά σοι συναλ<λ>άγη, “it was arranged with you” (Edd.), and BGU IV. 1062¹⁰ (A.D. 236–7) διὰ τοῦ αὐτοῦ . . . συναλλαχένοι τῷ τε Δμόι καὶ Σύρω. For the subst. συνάλλαξις see P Fay 11²² (c. B.C. 115) κατανοπιζόμενος τ[ὸ] . . . []ως ἔχον καὶ τὰς συναλλάξεις, “turning his back on (justice) and the contracts” (Edd.): for συναλλαγή, P Oxy I. 70⁴ (iii/A.D.) πᾶσα κυ[ρ]ία ἐνγραφὸς συναλλαγῆ πίστιν καὶ ἀλήθειαν ἔχει, “every valid written contract is credited and accepted” (Edd.): and for συνάλλαγμα, *ib.* 34 verso⁹ (A.D. 127) ἐγλογιζέσθωσαν τὰ συναλλάγματα (cf. *Archiv* ii. p. 492 ff).

συναναβαίνω,

“go up with” (Mk 15⁴¹, Ac 13³¹): PSI IV. 410¹⁰ (iii/B.C.) καλῶς ποιήσε<τε> συναναβάντες Ἀπολλωνίωι, P Tebt I. 21¹¹ (B.C. 115) ἐὰν δέ σοι κόπους παρέχει συνανάβαινε αὐτῶι, “if he gives you trouble go up with him” (Edd.), P Hamb I. 87¹³ (beg. ii/A.D.) πείθομαι γάρ, ὅτι καὶ Ἀ[δ]στρανώβις συναναβήσεται σοι, and OGIS 632² (A.D. 141–2) οἱ συναναβάντες μετ’ α[ὐ]τοῦ ἔμποροι.

συναναμίγνυμι,

“mix up together,” thence metaph. in mid. “associate with” (1 Cor 5^{9.11}, 2 Thess 3¹⁴). For the corr. adj. συνανάμιγος (not in LS⁸), see P Oxy IV. 718¹⁶ (A.D. 180–192) προσεφώνησεν [τὰς τέσσαρας ταύ]τας ἀρούρας τῆς βασιλικῆς συναναμίγους εἶναι τῇ ὑπαρχούσῃ μοι γῆ τῶν πεντήκοντα τριῶν, “stated that these 4 arourae of Crown land were included in the 53 arourae belonging to me” (Edd.). For the single comp^d cf. P Eleph 29¹¹ (iii/B.C.) ἕως τοῦ σοι συμμείξει, and P Par 49²⁵ (c. B.C. 161) (= *UPZ* i. p. 309) ἡσχυνται συμμείξει μοι.

συναναπαύομαι.

In connexion with the use of this verb in Rom 15³² = “rest along with,” “am refreshed in spirit with,” it is worth recalling that in Eus. *H.E.* iv. 22. 2 Hegesippus is quoted as saying that he spent several days with the Corinthians, during which συνανεπάμην τῷ ὀρθῷ λόγῳ, “we were mutually refreshed in the true doctrine.” For a similar double comp^d προσαναπαύομαι see Sap 8¹⁶,

συναντάω,

(1) “meet with,” “encounter,” as in Lk 9³⁷ *al.*, P Lille I. 6⁸ (iii/B.C.) συνανήσαντες (corrected from συναντες) τινές μοι ἔξω τῆς κόμης, P Cairo Zen I. 5905⁶³ (B.C. 257) εἰς Καῦνον συνήνησεν ὁ τε πατήρ σου καὶ οἱ ἀδ[ελφοί], *ib.* II. 59179⁹ (B.C. 255) οἱ [συν]ταξάμενοι (“those who agreed to appear”) οὐ συνήνησαν ἐπὶ τὴν [κρίσιν], P Lille I. 13³ (B.C. 244–3) ὁ παρὰ Νίκωνος σιτολόγος οὐ συναντῶν (“ne se trouvant pas là”), PSI IV. 438²³ (iii/B.C.) διὸ οὐ συναντῶσιν, and P Hamb I. 25¹¹ (B.C. 238) ἀνακληθεὶς οὖν Κάλως τέτακται συνανήσασθαι πρὸς σέ, and similarly¹⁶.

(2) “happen,” “befall,” as in Ac 20²², PSI IV. 392¹ (B.C. 242–1) εἰ ἔρρωσαι καὶ τὰλλὰ σοι κατὰ τρόπον συναντᾷ, and ¹⁰ συνανήσῃ ἡμῖν τὰ παρὰ τοῦ βασιλέως κατὰ λ<ὀγ>ον: cf. *Syll* 279 (= 3601)¹⁴ (B.C. 193) ἐκ τῆς συναντωμένης ἡμῖν εὐμενείας διὰ ταῦτα παρὰ τοῦ δαιμονίου.

Συναντάω does not seem to appear in Roman times, but *καταντάω* is common (e.g. P Tebt I. 59³—B.C. 99). See *Anz. Subsidia*, p. 277 f. For the double comp^d συναπαντάω, cf. PSI VI. 689⁹ (v/A.D.) π[ρ]ὸς σε συναπαντήσαι ἅμα ταί[ς] ἄλλαις ἐργάταις.

The subst. συνάντημα (lit. = “occurrence”), which in Exod 9¹⁴ is used to translate the Heb. word for “plague,” is found in the same sinister sense in the magic P Leid W^{xviii.4} (ii/iii A.D.) οὐ δαιμόνιον, οὐ συνάντημα (i. συνάντημα), οὐδὲ ἄλλο τι τῶν καθ’ Αἰδίου πονηρῶν, and in the Christian amulet P Iand 6¹⁸ (v/vi A.D.) πονηρὸν συν[υ]-νάντημα, see the editor’s note.

συνάντησις,

“a going to meet,” which is read for ὑπάντησις (*q.v.*) in the TR of Mt 8³¹ (and LXX *saepē*) may be illustrated from *Pelagia-Legendēn* p. 22²⁷ ἐξῆλθεν δὲ συνήθως ἢ τροφὸς εἰς συνάντησιν αὐτῆς.

συναντιλαμβάνομαι,

“lend a hand along with,” “take an interest in” (Lk 10⁴⁰, Rom 8²⁶). Deissmann (*LAE*², p. 87 f.) has shown that this word, which is included by Thayer in his “Biblical” list, can be traced throughout the whole of the Hellenistic world. Thus, in addition to its LXX occurrences (Exod 18²², *al.*), he quotes exx. from Delphi, *Syll* 250 (= 3412)⁷ (c. B.C. 260) συναντιλήψασθαι τῶν τῆι πόλει συμφερόντων, “to help in things profitable to the city”; from Pergamum, *Perg* 18²³ (B.C. 263–241) τοὺς εἰς ταῦτα συναντιλαμβανόμενους, “those helping in this”; and from Egypt, P Hib I. 82¹³ (B.C. 239–8) καλῶς οὖν [π]οιήσεις συναν[τι]λ[α]μβανόμενος προθύμως περὶ τῶν εἰς ταῦτα συγκυρόντων, “thou wilt therefore do well to take part zealously in the things relating thereto.” To these we may add PSI IV. 329⁹ (B.C. 258–7), *ib.* VI. 591¹³ (iii/B.C.) καλῶς ἂν ο[ὐ]ν ποιή[σ]αι<ς> συναντιλαβόμεν[ος] μου?. It will be noticed that all our exx. of this verb are from iii/B.C., but LS⁸ refer to a passage in Diod. 14. 8.

συναπάγω,

“lead away with,” is used metaph. in the pass. “am carried away with” as with a flood: cf. Gal 2¹³, 2 Pet 3¹⁷. On the AV, RV rendering “condescend to” in Rom 12¹⁶ see Field *Notes*, p. 163, where the corresponding use of

συνπεριφέρομαι, "comply with," "accommodate oneself to," as in Sir 25¹ γυνή καὶ ἀνὴρ ἑαυτοῖς συνπεριφερόμενοι, is cited.

συναποθνήσκω.

For this double compd. = "die along with" in 2 Cor 7³ (cf. Sir 19¹⁰) Wetstein *ad l.* cites Athenaeus vi. 249 Β τοῦτους δ' οἱ βασιλεῖς ἔχουσι συνζώντας καὶ συναποθνήσκοντας. See also Cicero *ad Att.* vii. 20. 2.

συναπόλλυμαι,

"perish along with" (Heb 11³¹): cf. P Oxy III. 486³⁵ (A.D. 131) μὴ σὺν τοῖς ὑπάρχουσί μου κατὰ λιμῶν συναπολώμαι, "that I may not in addition to the loss of my property also perish with hunger" (Edd.).

συναποστέλλω,

"send along with." A good ex. of this NT ἄπ. εἰρ. (2 Cor 12¹⁸) is found in BGU IV. 1080¹⁸ (iii/A.D. ?), where a father bids his son write, and (along with the letter) σὺναπόστειλόν μοι σιπιτίου πρυφεροῦ λίτρας δέκα, "send me ten litres of delicate flax." Cf. also P Cairo Zen I. 59018⁵ (B.C. 258) συναπέστειλα [δὲ Στ]ράτωνι [παρ' ἡμῶν νεανίσκον καὶ ἐπιστολὴν ἔγγρα]ψα πρὸς Ἰεδδού, PSI IV. 377⁹ (B.C. 250-249) ἀξίωσσ (ἴ. ἀξίωσον), εἰ σοι δοκεῖ, συναποσταλήναί μοι τινα δν ἂν δοκιμάζηις, P Hamb I. 27¹⁴ (B.C. 250) συναφέσταλκεν δὲ καὶ γεωργούς γ, and OGIS 5⁴ (B.C. 311) ὑπὲρ τούτων συναπεστειλαμε[ν μετὰ Δημά]ρχου Ἀισχύλου.

For a verb μεταποστέλλω (not in LS⁸), see BGU IV. 1207¹⁹ (B.C. 28) (= Olsson *Papyrusbriefe*, p. 34) ἐὰν οὖν πέμπης [ἀρ]γύριον, μεταπόστειλε (as read by Schubart) εἰκοστόν.

συναρμολογέω,

"fit together." For this expressive compd. (Eph 2¹¹, 4¹⁸) we may cite the closely related συναρμόττω, as in *Syll* 537 (= 969)⁶² (B.C. 347-6) λίθοις τὸ ἐντὸς ἅπαν συναρμόττουσι πρὸς ἀλλήλους.

συναρπάζω,

as a perfective of ἀρπάζω, denotes "seize and keep a firm hold of" in Lk 8²⁹ (see *Proleg.* p. 113): cf. PSI IV. 353¹² (B.C. 254-3) συναρπά[ξε]ι τὸν φυλακίτην, and P Masp III. 67295⁵ (Byz.) συναρπάζειν τὰ ἰάσ[μα] τῶν ἀδεκ[α]στων.

For the meaning "seize and carry away," as in Ac 27¹⁵, see P Ryl II. 119²⁸ (A.D. 54-67) κατὰ πᾶν οὖν συνηρασμένοι ὑπὸ τούτου, "we have therefore been robbed on every side by this man" (Edd.). The subst. συναρπαγή is found in a deed of sale *Archiv* iii. p. 418¹⁸ (vi/A.D.) δέχα π[αν]τὸς δόλου καὶ φόβου καὶ βίας . . . καὶ περιγραφῆς πάσης καὶ συναρ[πα]γῆς: cf. P Lond 77⁷ (vi/A.D.) (= I. p. 232).

συναυξάνω,

"cause to increase (grow) together." An early ex. of this NT ἄπ. εἰρ. (Mt 13³⁰) may be cited—OGIS 233¹⁸ (iii/B.C.) σπουδάζοντες συναυξήσαι τὸν τῶν Ἀντιοχέων δῆμον. For the form συναύξω, *Syll* 295 (= 629)² (B.C. 182) τὰν οὐσα[ν] πρότερον εἵθνοιαν . . . φανερὸς γίνεται συναύξω, and P Fay 20¹⁸ (iv/A.D.) φιλανθρώπων τε καὶ

εὐεργεταῖς συναύξειν ταύτην τὴν ἀρχήν, "by liberality and the conferring of benefits to increase the welfare of this empire" (Edd.)—an edict now assigned to Julian (*Archiv* ii. p. 169).

συνβάλλω.

This favourite Lukan word is found with a variety of connotations—(1) "throw together" and hence "discuss," "confer" [(sc. λόγους) c. dat., as in Lk 11⁵³ (v.l.), Ac 4¹⁵: P Fay 129² (iii/A.D.) Ἀπολλῶτι συνίβαλον καὶ ἐτάξατο πάντως καταβῆναι τῇ ἐνδεκάτῃ, "I arranged with Apollos and he appointed for certain the eleventh for his coming down" (Edd.), and OGIS 669²¹ (i/A.D.) Ἰν[α μηδ]εῖς τῶι τοιούτῳι συνβάλλη. (2) "meet with," "fall in with," as in Ac 20¹⁴: P Oxy XIV. 1668⁴ (iii/A.D.) συνίβαλον τῷ Σκωρῷ χάριν τῶν ἐργαστηρίων, "I had a meeting with Skoru respecting the workshops" (Edd.), and *ib.* 1669⁸ (iii/A.D.) ἐνετειλάμην σοι . . . συμβαλεῖν Πτολεμαίῳ τῷ σειτολόγῳ καὶ τὸν λόγον πέμψαι αὐτοῦ, "I bade you to meet Ptolemaeus the sitologos and send his account" (Edd.). (3) in mid. "contribute to," "help," as in Ac 18²⁷: P Hal I. 1¹⁰⁸ (mid. iii/B.C.) συμβαλλέσθω τὸ μέρος ἕκαστος [εἰ]ς τὸ ἀνάλωμα, "let each contribute his share towards the expense," P Par 63⁷³ (B.C. 164) (= P Petr III. p. 24) συμβαλεῖται ῥοπήν εἰς τὸ προκείμενον, "it would turn the scale in favour of the matter in hand" (Mahaffy), P Tor I. 1^{iv.11} (B.C. 116) (= *Chrest.* II. p. 34) μέγα τι συμβάλλεσθαι τεκμήριον, cf. *ib.* viii. 6, 35 (p. 38 f.), P Lond 1915¹³ (c. A.D. 330-340) ὑμῖς γνόντες συμβάλλεσθε αὐτῷ, "you, knowing thereof, may help him," cf.³⁰, and *Syll* 187 (= 346)⁴⁸ (B.C. 302-1) γνώμην δὲ συμβάλλεσθαι [τῆς βουλῆς εἰ]ς τὸν δῆμον.

συνβασιλεύω.

For this verb "reign together" (1 Cor 4⁸, 2 Tim 2¹²) cf. Polyb. xxx. 2. 4 κατὰ μὲν τὸ παρὸν συμβασιλεύει τ' ἀδελφῷ. Mention is made of συμβασιλισταί, apparently members of a royal military union (cf. Preisigke *Fachwörter s.v. βασιλισταί*), in an inscr. addressed to Ptolemy III., published in *Archiv* v. p. 158.

συνβιβάζω

has its ordinary Greek sense "bring together," "compact" in Eph 4¹⁶, Col 2^{2,18}, but in 1 Cor 2¹⁶ συνβιβάσει (for form see Moulton *Gr.* ii. p. 187) the meaning is "instruct," as always in the LXX (Isai 40^{10f.} *al.*): so Ac 19³⁸, and cf. Ac 9²², 16¹⁰.

For a similar development of meaning, cf. ἐκβιβάζω in such passages as P Oxy II. 260¹⁵ (A.D. 59) μέχρι οὐ ἀξωμεν πρὸς ἑαυτοὺς ἐγ[β]ιβασθῆι, "until our suit is decided" (Edd.), P Hamb I. 4¹⁰ (A.D. 87) μέχρι οὐ ἐκβιβάσω ἀ ξχει πρὸς με, and P Oxy IX. 1195⁸ (A.D. 135) ἐκβιβάζω τὰ ἐνεστώτ[ά μοι] πρὸς Ἑρμ[α]ίον, "in explanation of my case against Hermaeus" (Ed.).

συνγνώμη,

in NT only in 1 Cor 7⁸, with meaning "concession," "allowance" for circumstances (*ex concessione, non ex imperio*, Beza). From this there is an easy transition to the sense of "pardon": cf. P Cairo Zen I. 59044³⁷ (B.C. 257) καλῶς δ' ἄγ ποιοῖς καὶ συγγνώμην ἡμῖν ἔχω, P Tebt I. 27⁴⁸

(B.C. 113) (= *Chrest.* I. p. 389) διαλαβὼν μηδεμίαν τεύξεσθαι **συνγνώμης** ὀλιγορηθέντος τινός, "believing that you will receive no pardon for any neglect" (Edd.), P Flor I. 61¹⁵ (A.D. 86-88) συ[γ]γνώμην αἰτούμενος ἐπεὶ ἐπλανήθη περὶ τὴν ἔντευξιν, P Oxy VI. 939¹⁰ (iv/A.D.) (= *Selections*, p. 129) **συνγνώμην** δέ, κύριέ μου, σχοίης μοι [καὶ εὐνοῦς] ἀποδέξει με, "but pray, my lord, do you pardon me and receive me kindly," and BGU III. 836⁹ (time of Justinian) αἰτούντες **συνγνώμην** δοθῆναι αὐτοῖς.

σύνδεσμος

in its lit. sense of "fastening" (cf. Col 2¹⁹) occurs in Aristaeus 85 τοῦ θυρώματος δὲ καὶ τῶν περὶ αὐτὸ **συνδέσμων** κατὰ τὰς φλῆϊάς, "the great doorway and the fastenings which held it to the door-posts" (Thackeray). For the metaph. usage in Col 3¹⁴ Wetstein cites from Simplicius in *Epictet.* p. 208 a parallel expression of the Pythagoreans: καλῶς οἱ Πυθαγορεῖοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλίαν ἐτίμων καὶ **σύνδεσμον** αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. It may be noted that for τελειότητα in Col 1.c. D*Gdeg read ἐνόητα. **Σύνδεσις** is used of the "continuation" of a text on the following page in P Oxy XIV. 1737²³ (ii/iii A.D.).

συνδέω,

"bind together." For the pass. in Heb 13³, the only occurrence of the verb in the NT, cf. Preisigke 5282 (iii/A.D.), where Antinous asks his mother to hand over to Antipater τὸ **συνδεδεμένον** ἐπιστολίδιον, the letter made up of different papyrus sheets fastened together: cf. Herodian iv. 12. II πάντα τὸν **σύνδεσμον** τῶν ἐπιστολῶν. See also BGU I. 261⁹ (ii/iii A.D.?) γράφεις μοι, ὅτι **συνδέσσου** (i. **συνεδήσω**) τὰς χεῖρες Ζοιδούτι (but Wilcken *Archiv* iv. p. 209 prefers to read **σύνδες** (= **σύνθηες**) σου κτλ.), and CPR I. 232¹⁷ (ii/iii A.D.) τὸν [σ]υνδέοντα πῆλον.

σύνδουλος,

"a fellow-slave": BGU IV. 1141²² (B.C. 13) παρὰ (cf. Jannaris *Gr.* 1619^b) τὸν **σύνδουλόν** σου καὶ **συνεξέλευθρον**, "except your fellow-slave and fellow-freedman," and *ib.*³⁰, P Lond 1213(a)⁴ (A.D. 65-66) (= III. p. 121) **μέτρησον** Σόφῳ **συνδούλῳ**, *ib.* 157 a.³ (ii/A.D.?) (= II. p. 255) ἴδετε τ[ῆ]ν οἰκίαν τοῦ **συνδούλ[ο]υ** σου, and the late BGU II. 547⁴ (Byz.) μὴ ὀχλήσῃαι τῷ **συνδούλῳ** μου τῷ εὐλαβ[ε]στάτῳ Πέτρῳ τῷ διακόνῳ.

The distinction drawn by Moeris (p. 273) that ὁμόδουλος is Attic and **σύνδουλος** Hellenistic cannot be maintained: see Headlam's note *ad* Herodas V. 56.

συνδρομῆ.

This NT ἄπ. λεγ. (Ac 21³⁰: cf. LXX Judith 10¹⁸, 3 Macc 3⁸) in the sense of "a tumultuous concourse" may be illustrated from Polyb. i. 67. 2 εὐθέως **διαφορὰ** καὶ **στάσις** ἐγεννᾶτο, καὶ **συνδρομαὶ** **συνχεῖς** ἐγίνοντο. For its medical sense of "a concourse" of symptoms, see the exx. in Hobart, p. 192.

συνέδριον

is used in late Greek to denote a "council" or "assembly" of any kind, though generally of a representative character. In the papyri the occurrences of the word are comparatively

rare, but see P Par 15²² (a judicial process—B.C. 120) **παραγγελέντος** αὐτοῖς ἔρχεσθαι εἰς τὸ **συνέδριον**, P Tebt I. 27²¹ (B.C. 113) (= *Chrest.* I. p. 388) δι' ὧν ἐδηλοῦτο ἀναγκαῖον εἶναι μεταπεμφθέντων εἰς κοινὸν **συνέδριον** τῶν κατὰ κώμην δεκανῶν τῶν φυ[λ]ακιδῶν, "in which it was stated to be necessary that the decani of the police in the villages should be summoned to a general meeting" (Edd.), CP Herm I. 7^{11.9} (iii/A.D.) ἐπεὶ ἤρθεμεν ἐν τῷ **συνεδρίῳ** ἀκολ(ούθως) τοῖς ὑπομημη(ατισθεῖσι) ἐπὶ τῆ[ς] κ[ρ]ατισσῆς βουλῆς κτλ., *ib.* 52^{1.20} (iii/A.D.) πρὸς τὰ θε[ί]α[ν] εὐσέβει[αν] ἐπινεύσειν τῇ δεήσει τοῦ κοινου ἡμῶν **συνεδρίου**, *ib.* 52^{11.9} (iii/A.D.) δόξα[ν] τῷ κοινῷ **συνεδρίῳ** ἐπὶ [τοῦ κρ]ατιστου δουκηναρίου, OGIS 222²⁷ (B.C. 266-1) ἔπως κατὰ τὸ δόγμα τοῦ **συνεδρίου** βουλευσῶνται [περὶ τῆς τοῦ ἱεροῦ οἰκοδομ]ῆς κτλ.—a decree of the Ionian States regarding the celebration of the birthday of Antiochus I. Soter, and CIG II. 3417 (Imperial period) where the **συνέδριον τῶν πρεσβυτέρων** is previously named **γερουσία**: see Deissmann *BS* p. 156, and cf. Hicks *CR* i. p. 44, "at Ephesus and elsewhere it is abundantly certain that οἱ **πρεσβύτεροι** and τὸ **συνέδριον** were convertible terms with **γερουσία**."

As showing the variety of applications of the word see the long list of exx. in *Syl³* Index, and the data in Schürer *Geschichte*³ ii. p. 193 ff. (= *HJP* II. i. p. 169 f. note 461). In the NT the word is applied to Jewish local courts of justice attached to the Synagogue (Mt 10¹⁷, Mk 13⁹), and hence to the great Council at Jerusalem, the Sanhedrin (Mt 5²², *al.*). See also Burkitt *Syriac Forms*, p. 23.

συνείδησις,

(1) lit. "co-knowledge," hence "consciousness": P Par p. 422⁷ (ii/A.D.) δ[ι]ταν ἰσεληθῆς, καλῆ ὥρα, ἐρήστεις **συνείδησιν**, "lorsque tu seras entré, à la bonne heure, tu trouveras les gens au courant de la chose(?)" (Ed.), P Ryl II. 116⁹ (A.D. 194) θλειβομένη τῇ **συνείδησει** περὶ ὧν ἐνοσφίσαστο ἐν τε ἐνδομενίᾳ καὶ ἀποθέταις, "oppressed by the consciousness of what she had appropriated both of the furniture and stored articles" (Edd.), P Flor III. 338¹⁷ (iii/A.D.) οἶδα γὰρ ὅτι **συνείδησι** ("coscenziosamente," Ed.) σπουδαίεις ἐμοί, P Oxy I. 123¹³ (iii/iv A.D.) ἦδη γὰρ οἱ τῶν ἄλλων **πλεον συνείδησιν** εἰσήνεγκαν τοῖς κολληγαις αὐτῶν, εἰσῆλθαν, "already the notaries of the other towns have acquainted their colleagues, and they have come in" (Edd.), BGU IV. 1024^{11.7} (iv/A.D.) τὴν **συνείδησιν** τ[ῶν] **πεπραγμένων** (?), . . ., and P Par 21¹⁶ (A.D. 616) ὁμολογοῦμαι γνῶμη **ἐκουσία** καὶ **αὐθαιρέτω** βουλήσει καὶ ἀδόλῳ **συνείδησει**.

(2) The deeper sense of "conscience," which the word has in the Pauline writings, is often traced to the influence of popular Greek philosophy: "it is one of the few technical terms in St. Paul which seem to have Greek rather than Jewish affinities," say SH *ad* Rom 2¹⁵. But it should be noted that the word does not occur in Epictetus (*Fragm.* 97, Schweighäuser, is now pronounced non-genuine), nor in M. Antoninus (see Bonhöffer *Epictet.* p. 156 f.). The word would seem, therefore, to have been "baptized" by Paul into a new and deeper connotation, and to have been used by him as equivalent to τὸ **συνειδός**, for which we may quote three exx. from our sources—P Oxy III. 532²³ (ii/A.D.) ὑπὸ **κακοῦ** **συνειδότης** **κατεχόμενος**, "being oppressed by an evil conscience" (cf. Sap 17¹¹), P Reinach 52⁵

(iii/iv A.D.) ὑμεῖς δὲ ἡμελήσατε ἕως οὐ καλῶ συνειδότε χρώμενοι, and *OGIS* 484³⁷ (ii/A.D.) τοὺς οὖν διὰ τὸ συνειδὸς ὁμνῦναι μὴ δυναμένους διδόναι τι αὐτοῖς.

Συνειδήσις occurs in Menander *Menos.* 597 ἀπᾶσιν ἡμῖν ἡ συνειδήσις θεός: cf. *ib.* 654; and for the comp^d. εὐσυνειδήτος, as in *M. Anton.* vi. 30, cf. Preisigke 4426¹² (c. A.D. 274) εὐσυνειδήτον πρᾶγμα ποιῶν.

On συνειδήσις see further Norden *Agnostos Theos* p. 136, n.¹, Böhlig *Geisteskultur vom Tarsus*, p. 122 ff., and Bonhöffer *Epiktet.* p. 156 f.

συνεῖδον.

See s.v. σύνοιδα.

σύνειμι

(from εἰμί, "am"), "am with" (Lk 9¹⁸, Ac 22¹¹): cf. P Flor I. 99⁵ (i/ii A.D.) (= *Selections*, p. 71) τοῦ συνόγῃτος ἀνδρός, "her present husband," P Oxy VI. 907¹⁶ (A.D. 276) Πρέσκα τῇ συνούσῃ μοι [γυναϊκί, "Prisca my present wife." The verb is very common of coming together in wedlock, e.g. P Tebt I. 104²⁹ (marriage contract—B.C. 92) μηδ' ἄλλω[ι] ἀνδρ[ι] συνεῖναι, "not to have intercourse with another man," P Ryl II. 154⁴ (A.D. 66) αὐ[τοῦ] θυγατρὶ προσούση[ι] κ[αί] συνούση τοῦ Χα[ιρῆμονος] γυναϊκί [Θαι]σαρίω, "his daughter Thaisarion, who has formerly lived with Chaeremon as his wife" (Edd.), P Oxy II. 267¹⁸ (A.D. 36) ἐπεὶ δὲ σύνεσμεν ἀλλήλους ἀγράφω[s], "and since we are living together without a marriage contract" (Edd.), *ib.* II. 237^{vi. 43} (A.D. 186) τούτῳ τῷ ἀνδρὶ οὐθὲν [προσ]ήκ[ει] συνεῖναι, "she ought not to live with this man."

For the double comp^d. συνείμι, see P Oxy VI. 929¹² (ii/iii A.D.) ταῦτα δὲ πάντα συνενῆμι εἰς τὸν χιτῶνα τὸν καρκοῖνον, "all these were inside the brown tunic."

σύνειμι

(from εἰμι, "go"), "come together," is found in the NT only in Lk 8⁴. All Preisigke's exx. from the papyri are late, e.g. P Lond V. 1674⁴⁹ (c. A.D. 570) and *ib.* 1686³¹ (A.D. 565).

συνεισερχομαι,

"enter together" (Jn 6²⁸, 18¹⁵): cf. BGU II. 388^{ii. 26} (2nd half ii/A.D.) (= *Chrest.* II. p. 109) με[τὰ] δὲ δύο ἡμέ[ρ]α[s] τοῦ συνεισε[λθεῖν] τοῖς ἄρχοντας εἰς τῆ[ν] οἰκία[ν], PSI I. 65¹⁴ (vi/A.D.) συνεισελθομεν εἰς τὴν παστάτ(= δ)α ("porch") τοῦ θε(ο)ῦ.

συνέκδημος,

"a travelling-companion" (Ac 19²⁹, 2 Cor 8¹⁹): cf. *OGIS* 494¹³ (i/ii A.D. ?) συν[έ]γδημος ἀναγραφῆς ἐν [αἰ]ραρίῳ [Μ]εσσάλλα τοῦ γε[νο]μένου τῆς Ἀσίας ἀνθυπ[ά]του, where the editor notes that συνέγδημος = Lat. *comes*. See also *Syll* 657 (= 1052)⁸ (i/B.C. *ad init.*) συνέγδαμοι, private individuals who had voluntarily accompanied a legion to Samothrace in connexion with initiation to the mysteries.

συνεκλεκτός,

"chosen together with," occurs in the NT only in 1 Pet 5¹³ with ἐκκλησία understood. In P Strass I. 73¹⁸

(iii/A.D.) for ἐκπέλας Keil reads <συν>εκπέλας, from συνεκλέγω, "raise or collect by borrowing."

συνεπιμαρτυρέω,

"bear witness together with" (Heb 2⁴): cf. Aristeas 191 συνεπιμαρτυρήσας δὲ τούτῳ τὸν ἐχόμενον ἥρῳτα, "he expressed his approval and asked the next" (Thackeray).

συνεπιτίθημι.

The aor. mid. of this double comp^d, συνεπέθεντο, is found in Ac 24⁹ = "joined in attacking." The verb is classical, and may also be illustrated from such passages in the LXX as Deut 32²⁷ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι.

συνέπιτομαι,

"accompany" (Ac 20⁴): see P Oxy XII. 1415⁸ (late iii/A.D.) where the pnytanis in submitting his case to the Senate adds, συ[ν]επιτόμενοι δὲ καὶ περὶ . . . , "and we will also add a statement regarding . . ."

συνεργέω,

"work along with," "co-operate with"; P Lond 908²⁵ (A.D. 139) (= III. p. 133) δὲν αὐτὸν ἀποδοῦναι συνεργῶν (i. συνεργῶντα) τῆς γυναϊκί, P Leid W^{xv. 18} (ii/iii A.D.) (= II. p. 133) τὸν συνεργῶντα Ἀπόλλωνα, "adjutorem Apollinem," P Amh II. 152⁴ (v/vi A.D.) τοῦ θεοῦ συνεργήσαντος, Musonius p. 21²² συνεργεῖ μὲν γὰρ καὶ τῇ πράξει ὁ λόγος, and *M. Anton.* vi. 42 πάντες εἰς ἐν ἀποτέλεσμα συνεργῶμεν, "we are fellow-workers towards the fulfilment of one object" (Haines). For the trans. usage "cause to work together" see Rom 8²⁸ AB with note by SH, who for this use of συνεργεῖ compare *Test. xii. patr.* Issach. 3 and Gad 4. For the subst. συνεργεία, see P Lond 41 *verso*⁴ (ii/B.C.) (= I. p. 29, UPZ i. p. 286) σοῦ . . . ἐν τῇ τούτων ἐργείαι ἐπιταθέντος, and P Leid D¹⁴ (B.C. 162) (= I. p. 25, UPZ i. p. 231) προσδεόμενος δ' ἔτι τυχεῖν καὶ ἐν τούτο<ι>ς συνεργείας.

συνεργός,

"a fellow-worker": P Fay 12¹⁰ (c. B.C. 103) προσλαβόμενος συνεργῶ[ν] Ἀμμώνιον, "having taken as a confederate Ammonius," BGU I. 361^{iii. 19} (A.D. 184) ἡ Τασεὺς συνεργ[ῶ]ς αὐτοῦ ἐγένετο, and *ib.* 168¹⁵ (ii/iii A.D.). Other exx. are Teles p. 46³ ἔχων συνεργὸν τὸν πλοῦτον τῇ αὐτοῦ κακίᾳ, Musonius p. 11³ ὁμοίως ἀγαθῆ συνεργός, Menander Ἐπιτρέπ. 82f. ποιμήν τις . . . τῶν τούτῳ συνεργῶν, "a certain shepherd, one of his mates" (Waddell).

The neut. plur. is used as a subst. = "tools," e.g. P Oxy VII. 1069⁸ (iii/A.D.) εἰ[ν]α λάβης τὰ συνέργά μου κα[ὶ] τὸν μεισθὸν τῶν γερ[ε]ῶν, "so that you may receive my tools (?) and the wages of the weavers" (Ed.), *ib.* VIII. 1159²⁰ (late iii/A.D.) ἑασ[ο]ν δὲ παρ' αὐτοῖς τὰ σύν[ε]ργα ἕως πέμψω τὰ ἀναλώματα, "leave the tools with them until I send the expenses" (Ed.).

συνέρχομαι,

"come together," "assemble": P Oxy IX. 1187⁶ (A.D. 254) συνελθε[ῖ]ν σήμερον ἐν τῷ συνηθεί τόπῳ, "to assemble to-day at the accustomed place" (Ed.): cf. Mk

3²⁰, *al.* The verb is common in connexion with marriage, as in Mt 1¹⁸, e.g. BGU IV. 1050⁶ (time of Augustus) συγχωροῦσιν Ἰσιδώρα καὶ Διονύσιος συνελθῆναι ἀλλήλους πρὸς γάμο(ν), so *ib.* 1098⁸ (c. B.C. 20), 1105⁸ (c. B.C. 10), P Tebt II. 351² (ii/A.D.) οἰκ(ας) . . . δοθείσης αὐτῇ . . . συνερχο(μένη) τῷ ὁμομητ(ρίῳ) ἀδελ(φῷ), "a house given to her on her marriage with her brother on the mother's side," *ib.* 334⁴ (A.D. 200-1) σ[υ]νήλθον πρὸς γάμον Ἑρμῆ, "I was united in marriage to Hermes" (Edd.): cf. also Gnomon 47 (= BGU V. p. 23) (c. A.D. 150) ἀστὴ συνελθοῦσα Αἰ[γ]υ[π]τῶ] κατ' ἄγνοιαν ὡς ἀσπῷ ἀνεύθυνός ἐστιν, and the use of the subst. συνέλευσις in PSI V. 450¹⁰ (ii/iii A.D.), with which the editor compares P Oxy XII. 1473⁸ (A.D. 201) ἕμα τῇ τοῦ γάμ[ο]υ αὐτῶν προσελεύσει.

For the Lukan sense "accompany" (Lk 23⁵⁶, Ac 9³⁹), cf. BGU II. 596⁴ (A.D. 84) (= *Selections*, p. 64) καλῶς ποιήσεις συνελθὼν [Α]ἰλουρίωνι τῷ κομίζοντί σοι τὸ ἐπ[ι]στ[ό]λιον, "please accompany Ailourion who conveys this letter to you," and *ib.* 380¹³ (iii/A.D.) (= *Selections*, p. 105).

συνεσθίω,

"I eat in company with" (Lk 15², *al.*): cf. *Syll* 813(= 3 1179)¹⁹ συμπιῖν καὶ συμφαγεῖν καὶ ἐπ[ι] τὸ α]ῦτό στέγος ἐ[λθ]εῖν.

σύνεσις

in its wider sense "intelligence," "understanding," as in Lk 2⁴⁷, is seen in such a passage as *OGIS* 323⁸ (B.C. 159-138) συνέσει καὶ παιδείαι προάγων. For its more "critical" aspect as distinguished from *σοφία*, the apprehension of general principles, see Abbott *ICC ad Col* 1⁹. The noun occurs = "decree" in the Andanian mystery inscr. *Syll*³ 736¹¹² (B.C. 92) σύνεσιν ἀνευεγκάντω εἰς τὸ πρυτανεῖον.

συνετός,

while sometimes pass. in earlier writers, is always act. in the NT, "intelligent," lit. "one who can put things together" (Mt 11²⁵ *al.*: *Proleg.* p. 222): cf. *Kaibel* 654⁴ (iii/A.D.) τὴν συνετὸν ψυχὴν μακάρων εἰς ἀέρα δοῦσα, and Aristaeus 148 παραδέδωκεν ὁ νομοθέτης σημειοῦσθαι τοῖς συνετοῖς, "the lawgiver has taught the understanding to note" (Thackeray). See also *s.v.* ἀσύνετος.

συνευδοκέω,

"approve of," "agree with." An early ex. of this common Hellenistic verb is found in P Grenf II. 26²⁵ (B.C. 103) συνευδοκοῦντες τῶν προγεγραμμένων. Cf. for the dat. constr., as in Lk 11⁴⁸, Rom 1³², P Oxy XIV. 1644²⁷ (B.C. 63-2) ἐπ[ι] δ]ὲ πᾶσ[ι] τ]οῖς προγεγραμμένοις συνευδοκοῦσιν [οἱ τ]ῶν ὁμ[ολο]γοῦντων μ[άρτυ]ρες, *ib.* II. 237^{vi. 24} (A.D. 186) συνευδοκῆσαι βουληθῆσαι <σ> αὐτῷ ὑποτιθεμένῳ τὴν οὐσίαν ταύτην, "when we wished to agree to his mortgaging the property in question" (Edd.). For the absol. use, as in Ac 22²⁰, cf. BGU IV. 1129⁶ (B.C. 13) ὁμολ(όγησεν) ὁ Πρώταρχ(ος) συνευδοκ(ούσης) καὶ τῆς γυναικ(ός). The subst. συνευδόκησις is seen in the sale contract P Oxy X. 1276¹⁹ (A.D. 249) οὐ προσδεόμενος με[τ]᾽ ἀδόσεως οὐδὲ ἐτέρας συνευδοκήσεως ἡμῶν,

"without requiring a notification or any further concurrence on our part" (Edd.), and similarly *ib.* XIV. 1638⁸¹ (A.D. 282).

συνευωχέομαι,

"feast along with," c. dat., as in 2 Pet 2¹³, occurs in BGU II. 596¹⁰ (A.D. 84) (= *Selections*, p. 64) ἐρωτηθεῖς κατελθὼν συνευωχηθῆ[ι] ἡμῖν, "you are also invited to come down and feast along with us."

The simple verb εὐωχέομαι may be cited from *OGIS* 168¹¹ (B.C. 115) εὐωχηθεῖς ἐπὶ τοῦ Ἡραίου, *ib.* 383¹⁵⁷ (mid. i/B.C.) ὅπως ἕκαστος . . . ἔχη τὴν ἑορτὴν εὐωχοῦμενος ἅπου προαιρείται. For the subst. εὐωχία see P Oxy III. 494²⁴ (A.D. 156) where a testator provides for a sum to be paid to his slaves and freedmen for a feast to be celebrated yearly at his tomb on his birthday—εἰς εὐωχίαν αὐτῶν ἣν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ γενεθλίᾳ μου.

συνέχω.

(1) For the literal meaning of this word "hold together," "keep together," cf. P Cairo Zen II. 59155³ (B.C. 256) μὴ πλείους δὲ πέντε ἡμερῶν σύσχησις τὸ ὕδωρ, with reference to not keeping a piece of land flooded for more than five days; P Tebt II. 410¹¹ (A.D. 16) ἐρωτῶ σε ταχύτερον σύσχειν τ[ὸ] πρᾶγμα, "I beg you to close the matter with all speed" (Edd.); and *ib.* 390²⁵ (A.D. 167) Ὀνωφρίς συν[έ]χω τὰς δραχμὰς ἑκατὸν εἰκοσι τέσσαρ[ας], "I Onnophris have received the 124 drachmae," in connexion with a loan on mortgage.

(2) With the usage of the verb in Lk 22⁸⁸ of the officers who held Jesus *in charge* Deissmann (*BS* p. 160) compares P Petr II. 20^{i. 10} (B.C. 252) where in an official minute we read of certain sailors who went to Herakleopolis, καὶ συν[έ]σχεν αὐτοὺς Ἡρακλείδης ὁ ἀρχιφυλακίτης, "and Herakleides, the chief of the police, arrested them." Add for the same sense P Magd 42⁷ (B.C. 221) προσπηγαγὲν με εἰς τὴν φυλακὴν καὶ συνέσχεν ἐφ' ἡμέρας 8, P Lille I. 7¹⁵ (iii/B.C.) εἶπεν τῷ δεσμοφύ(λακί) δι' ἣν αἰτίαν συνέσχημαι, and cf. BGU IV. 1053^{i. 31} and 1054⁹ (both B.C. 13) where συνέσθαι is used of debtors who are "held" until a loan is repaid, and P Lond 914³⁸ (letter regarding the Meletian schism—A.D. 335 (?) τούτ' οὖν ἤκουσεν Ἀθανάσιος δι' Ἀρχελαος συνεσχέθη, πάνυ ἀθυμεῖ Ἀθανάσιος, "so Athanasius heard this news, that Archelaos was arrested, and Athanasius is very despondent" (Ed.).

(3) An interesting parallel to Lk 4³⁸ is afforded by P Oxy VI. 896³⁴ (A.D. 316) where a man is described as πυραιτίος . . . συνεχ[ό]μενον, "seized with a slight fever" (Edd.): cf. P Flor III. 296²² (vi/A.D.) τῇ συνεχούσῃ με ἄρρωστία.

(4) The more tropical sense of the word in Phil 1²³ may be illustrated by P Oxy II. 281²⁵ (A.D. 20-50) where a wife petitions the "Chief Justice" that her husband who had deserted her should be compelled "perforce" to pay back her dowry, ὅπως ἐπαναγκασθῆ συνεχόμενος ἀποδοῦναι κτλ. Field (*Notes*, p. 128) reading συνέχετο τῷ πνεύματι in Ac 18⁸ finds that the verb expresses "some strong internal feeling."

(5) With the description of the spirit of the Lord as τὸ συνέχον τὰ πάντα in Sap 1⁷ may be compared the

inscr. to Attis of A.D. 370, cited by Cumont *Les Religions Orientales* p. 77, cf. p. 267 (Eng. Tr. pp. 62, 226), as **καὶ συνέχοντι τὸ πᾶν**, and the further reference to Eleusis as **συνέχοντα τὸ ἀνθρώπειον γένος ἀγιώτατα μυστήρια** (Zosimus iv. 3. 2).

(6) The adj. **συνεχής** may be illustrated by P Hamb I. 65¹³ (A.D. 141-2) **ἐν δυ[σ]ί σ[υ]φρα[γ]ίσι [συν]εχέσι ἀλλή- λαις**, and the adv. **συνεχῶς** by P Oxy II. 237^{vi. 19} (A.D. 186) **τοῦ Ὀρίωνος συνεχῶς ἐπαγγελλομένου** ("continually threatening").

συνζάω,

"live along with" (Rom 6^a *al.*): cf. the ii/B.C. epigram on Menander discovered in Rome, *Kaibel* 1085^{1t}—

**Ἐχρῆν μὲν στήσαι σὺν Ἐρωτι φίλω σε, Μένανδρε,
ᾧ συνζῶν ἐτέλεις ὄργια τερπνὰ θεοῦ.**

See also Aristeas 130.

συνζεύγνυμι,

"yoke together," "join": P Giss I. 34³ (A.D. 265-6) (= *Archiv* v. p. 137) **συνεζευγμένων τῶν γενομένων ἐπ' αὐτῷ ὑπομημάτων**, and Wünsch *AF* p. 207³ (iii/A.D.) **εἴ τις ἄλλος ἵππος τοῖτοις μέλλει συνεζεύγνυσθαι**.

The verb is used metaph. of union in wedlock, as in Mt 19⁶, Mk 10⁹, in P Flor I. 36⁹ (beg. iv/A.D.) **τοὺς παῖδας [συν]εζεύξα, and Kaibel 372²² (c. iv/A.D.)—**

**Κυριακὸν γὰρ ἐ[γ]ὼ λιπόμην ἐφ' ἐλπίσι ταύτης,
Νόννης γαρμετῆς συνεζυχθῆναι θαλάμῳ.**

συνζητέω.

For the NT meaning "discuss," "debate" (Mk 8¹¹ *al.*) cf. P Oxy III. 532¹⁷ (ii/A.D.) **ποιήσης με πρὸς σὲ ἐθεῖν συνεζητήσοντά σοι**, "cause me to come to you and dispute with you about it" (Edd.), and *ib.* XIV. 1673²⁰ (ii/A.D.) **τοῖς τὸν δὸν λαβοῦσι συνεζήτησα πολλὰ καὶ κατέπλεξα**, "I had much discussion and complication with the men who took the donkey" (Edd.).

συνζήτησις,

"discussion" (in TR of Ac 28⁹), is one of the Greek words used by Cicero, *ad Fam.* xvi. 21. 4 *non est enim seiunctus iocus a philologia et quotidiana συζήτησις*. It is also found in Epicurus *Fr.* lxxiv. (ed. Bailey, p. 116).

σύνζυγος,

"yoke-fellow." We can produce no evidence for **σύνζυγος** as a proper name, though its use as such in Phil 4³ seems probable (WH marg.): see Kennedy *EGT ad l.* For its use as an appellative Thieme (p. 32) cites the Magnesian *graffito* 328 (prob. i/A.D.) **σ[ύ]ζυγοι Βαβίος Κάλλιπος**: cf. 321.

συνήδομαι,

"delight in" (Rom 7²²): P Oxy XIV. 1663⁴ (ii/iii A.D.) **συνήδομαι γε [τ]ῷ φίλῳ σο[υ] κηδεμόνι ἀγαθῷ καὶ ἐπι<ει>κεστάτῳ εἰς τὰ πραγματικά**, "I congratulate you on your dear protector who is good and capable in his affairs" (Edd.): cf. *OGIS* 453⁴⁰ (B.C. 39-35) **ὑμεῖν τε συνήδομαι ἐπὶ τῷ ἔχειν τοιοῦτον πολέτην, et saepe** in inscr.

PART VII.

συνήθεια

(1) "intimacy," "friendship," as in 4 Macc 2¹⁸ *al.*, P Cairo Zen I. 59042² (B.C. 257) **Ἀλέξανδρος . . οἰκείος καὶ αὐτῷ δέ μοι εἰσι συνήθειαι**, P Amh II. 145⁹ (iv/v A.D.) **τὸ γνωστὸν τῆς πρὸς ἀλ[λ]ήλοισι συνήθειας**, "the knowledge of our intimacy."

(2) "habit," "custom," as in Jn 18³⁰, P Fay 118¹⁴ (A.D. 110) **οἷς ἔχομον συνήθειαν πέμπειν**, "for the persons we are accustomed to send them to" (Edd.), P Tebt II. 287⁵ (A.D. 161-9) **κατὰ τὸν [γν]ώμονα καὶ τὴν συνήθειαν**, "according to tariff and custom" (Edd.), *ib.* 376¹⁹ (A.D. 162) **ἀκολουθῶς τῇ τῶν ἀρουρῶν [συν]ηθείᾳ**, "in accordance with the custom of the land," P Fay 34¹⁰ (A.D. 161) **τὴν τῶν προτέρων ἐτῶν συνήθειαν**, and *Syll* 418 (= 3888)¹⁸⁴ (A.D. 238) **κατωλιγωρήθη διὰ τὴν συνήθειαν τῆς τοιαύτης ἐνοχλήσεως**. Cf. PSI I. 50⁶ (iv/v A.D.) **κατὰ συνήθει[α]ν**.

For a technical use of **συνήθειαι** to denote "customary gifts" to officials, see *Chrest.* I. 283 (vi/A.D.) and the numerous citations in Preisigke *Wörterb.* s.v.

A few exx. may be given of the adj. **συνήθης**—P Tebt II. 294¹⁷ (A.D. 146) **ταῖς συνήθεσι προθεσμιαῖς**, "at the accustomed dates," P Oxy XIV. 1692¹¹ (A.D. 188) **μεταφορὰ τοῦτου εἰς τὸν συνήθη τόπον**, P Fay 38³ (iii/iv A.D.) **φροντίσατε ἕξαντῆς τὴν συνήθη παραφυλακὴν γένεσθαι**, "see that you at once provide the necessary guard," and *Kaibel* 1002² **ὡς συνήθεις καὶ φίλους ἡσπάζετο**. For the adv. see P Amh II. 70^{1. 8} (c. A.D. 115) **τὸ συνήθω[ς] διδόμε[ε]ν[ο]ν**.

συνηλικιώτης.

For this NT **ἀπ. εἰρ.** (Gal 1¹⁴) = "a contemporary," Preisigke (*Wörterb.* s.v.) cites *CIG* III. 4929.

συνθάπτω.

For the lit. use of this comp^d. "bury along with," which is metaph. in Rom 6⁴, Col 2¹², cf. P Eleph 2¹² (a Will—B.C. 285-4) **ἐὰν δέ τις αὐτῶν μὴ θέλη ἢ τραφεῖν ἢ συναποτίειν ἢ μὴ συνθάπτωσιν, ἀποτεισάτω κτλ.**

συνθλάω.

For **συνθλάω** "crush together," "break in pieces," of divine punishment, as in Mt 21⁴⁴, Lk 20¹⁸, cf. Pss 67(68)²², 109(110)²¹.

συνθρύπτω.

According to Hobart p. 249 **θρύπτω** is a medical term for the crushing of a calculus, and he thinks that the comp^d. may have been similarly employed, and, in pursuance of his theme, points out that it is peculiar to Luke (Ac 21¹³) among Greek authors. But LS⁸ cite at least one other passage, Theod. Prodr. 4. 325 **συνεθρύβη**. For the simplex **θρύπτω** see P Oxy III. 471⁸⁰ (ii/A.D.) **εὐμόρφον καὶ πλούσιον μεράκιον ἐθρύπτετο**, where the editors render, "this handsome and rich youth gave himself airs."

συνίημι.

For the metaph. meaning "perceive," "understand," which alone is found in the NT, see P Cairo Zen I. 59061⁶ (B.C. 257) **συνίημι καὶ ἀβ[ι]τός, ἀλλὰ σὺ ἱκανὸς εἶ διοικῆσαι καὶ ἀποστελεῖται ὡς ἀσφαλέστατα**, where **συνίημι** takes the

place of ἐπίσταμαι in the closely parallel 59060¹¹. The literal meaning "bring together" is probable in PSI VI. 665⁷ (iii/B.C.) γεωργός δὲ οὐς οὐ συνίημι, but unfortunately the verb is followed by a lacuna.

συνίστημι

is very common in the papyri, and is used with a great variety of meanings. We can notice only the principal ones, and those most nearly related to the NT occurrences of the word.

(1) From its original meaning "set together," "combine," συνίστημι passes into the sense of "bring together as friends," "introduce," "recommend," as in P Petr II. 11(1)⁵ (iii/B.C.) (= *Selections*, p. 7) πέπεισμαι ραϊδίως με τῷ βασιλεῖ συσταθήσεσθαι, "I am sure that I shall easily be introduced to the King," P Oxy IV. 787 (A.D. 16) ἐρωτῶ σε οὐν ἔχειν συνεσταμένον, "I ask you therefore to hold him as recommended," *ib.* II. 292⁶ (A.D. 25) παρακαλῶ σε μετὰ πάσης δυνάμεως ἔχειν αὐτὸν συνεσταμένον: cf. Rom 16¹, 2 Cor 3¹, *al.*

(2) The meaning "appoint," as a technical legal term, is seen in such passages as P Oxy II. 261¹³ (B.C. 55) where a woman states that she has appointed her grandson to act as her representative in a lawsuit—συνεστακέναι αὐτὴν τὸν προγεγραμμένον υἱὸν Χα[ιρ]ήμονα ἔγδικον, *ib.* I. 97²¹ (B.C. 115-6) συνέστησα τὸν ἀδελφὸν ἐμοῦ Νικάνορα ἐπὶ πασει (/. πᾶσι) τοῖς προκειμένοις, and P Giss I. 25⁹ (ii/A.D.) συνέστησα γὰρ αὐτὸν διὰ τὸ σε τότε καταπελευκέναι. With this may be compared ὁ συνεσταμένος = "the nominee" in P Oxy II. 320 (A.D. 59) Σεκοῦνθου τοῦ συνεσταμένου ὑπὸ τῶν μετόχων ἀγο(ρανόμων), and 330 (A.D. 78-83).

See also P Tebt I. 27³⁵ (B.C. 113) ἐπὶ τοῦ συσταθέντος πρὸς σὲ διαλογισμοῦ, "at the inquiry instituted against you" (Edd.), P Amh II. 33⁶ (c. B.C. 157) σ]υνεστηκυίας ἡμῖν καταστάσεως ἐπὶ [Ζω]πύρου τοῦ ἐπι[μ]ελητοῦ, "a trial has been arranged before Zopyrus the epimeletes," and P Lond 1912²¹ (A.D. 41) εἶ ται καὶ συνεστασθαι τὴν ἀρχὴν δεῖ, "whether the order should be constituted" (Ed.).

(3) From this it is a natural transition to "establish," "prove," as in Rom 3⁵ *al.*, cf. BGU IV. 1062¹⁷ (A.D. 236-7) ἔτι δὲ καὶ συστήσασθαι τοὺς ταύτης λόγους.

(4) For the intrans. use "stand with (by)," as in Lk 9³⁸, cf. the legal phrase μετὰ συνεστῶτος or συνεστῶτων, of a person or persons "acting with" or "standing by" another, in such passages as P Oxy VI. 912⁴ (A.D. 235) ἐμισθωσεν Αὐρηλία Βησοῦς . . . μετὰ συνεστῶτος Αὐρηλίου Θέωνος . . . Αὐρηλίῳ Πατότι . . ., "Aurelia Besous, acting with Aurelius Theon, has leased to Aurelius Patus . . .," and P Ryl II. 165⁶ (A.D. 266), with the editors' notes. Also P Oxy X. 1273¹⁰ (A.D. 260) Αὐρήλιος Θέων ὁ καὶ Νεπωτιανὸς συνέστην αὐτὴ καὶ ἔγραψα ὑπὲρ αὐ[τ]ῆς μὴ εἰδυῖς γράμματα, and P Lond 978²⁰ (A.D. 331) (= III. p. 234) συνέστην τῇ συμβίῳ μου.

The verb is also intransitive in such passages as PSI II. 173¹² (ii/B.C.) τοῦ οὐν καιροῦ τῆς τῶν γεννημάτων συναγωγῆς συνεστηκότος, BGU IV. 1102⁹ (deed of divorce—B.C. 13) τῆς συστ[ά]σης αὐτοῖς συνβιώσεως, and P Oxy III. 653¹⁹ (A.D. 162-3) συνέστηκ[ε]ν ὡς ἔκριεν ὁ χιλίαρχος, "the matter stood as the chiliarch decided."

(5) For the meaning "hold together," "cohere" in Col 1¹⁷ Lightfoot *ad l.* cites Philo *Quis rer. div. her.* 58 ed. Wendland (= I. p. 481) συνίστηκε καὶ ζωपुरείται προνοία θεοῦ, Clem. Rom. 27 ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεστήσατο τὰ πάντα, and for the meaning "consist" in 2 Pet 3⁵ see Field *Notes*, p. 242.

(6) Miscellaneous exx. of the verb are—P Amh II. 31⁷ (B.C. 112) ἐπὶ τῆς συσταθείσης πρακτορείας ἐν τοῖς Μεμνονείοις, of agents "engaged upon exacting payment in the Memnonia" (Edd.), P Ryl II. 69¹² (B.C. 34) συνέστησεν ἐπιιδιδό(ναι) τὸ ὑπόμνημα, "obliged us to present this petition" (Edd.), P Oxy IX. 1188¹¹ (A.D. 13) ὡς πρὸς ὑμᾶ(ς) τοῦ περὶ τ(ῶν) ἀγνοη(θέντων) λόγ(ου) συστα(θησομένου), "knowing that you will be held accountable in any inquiry concerning facts that remain unknown" (Ed.), BGU I. 22¹⁵ (A.D. 114) (= *Selections*, p. 75) ἀλογόν μοι ἀήδῃαν συνεστήσατο, "picked a senseless quarrel with me," so P Lond 342⁸ (A.D. 185) (= II. p. 174), and P Tebt II. 276²³ (ii/iii A.D.) τ[δ]ν βίον συστήσεται, "will gain his living."

For the subst. συστάτης = "delegate," see P Oxy VIII. 1116⁶ (A.D. 363), with the editor's note.

For the double comp^d. ἀποσυνίστημι, cf. P Hamb I. 27¹ (B.C. 250) ἔγραψάς μοι περὶ Πτολεμαίου . . . ἔτι ἐμοὶ αὐτὸν ἀποσυστήσαις, "you write me regarding Ptolemaeus, that you recommend him to me."

συνιστορέω,

"reckon together," is not found in the NT, but to the exx. cited *s.v.* ἱστορέω we may add P Par 15²² (B.C. 120) συνιστοροῦντες ἑαυτοῖς οὐδὲν βίβαιον ἔχουσι ἐξέκλιναν, P Tebt I. 24⁵¹ (B.C. 117) συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων, "reckoning up together the amounts of what had been concealed" (Edd.), and P Tor I. 1^{viii.12} (B.C. 116).

συνκάθημαι,

"am sitting with." In a case heard before the Emperor Claudius, *Chrest.* I. 14^{ii.5}, certain senators sit along with the Emperor apparently as assessors—συνκαθημένων αὐτῷ συνκλητικ[ῶ]ν, and ¹³ συνεπένευσαν δὲ καὶ οἱ συνκαθημένοι [π]άντες σ[υνκλητικοὶ εὐ?] εἰδότες κτλ.: cf. Ac 26⁸⁰. See also the record of lamp-oil in P Cornell 1⁹⁸ (B.C. 256) τοῖς παρὰ Διοσκουριδοῦ γραμματεῦσιν καὶ σ[υν]καθημένοις τὴν νύκτα ἐπὶ λύχον κο(τόλαι) β.

συνκακουχέω,

"endure adversity with," c. dat. in Heb 11²⁵. According to Grimm-Thayer the verb "is not found elsewhere," but cf. the corr. form συνκακουροῦντες in BGU I. 15^{ii.11} (A.D. 194).

συνκαλέω,

"call together" (Mk 15¹⁶ *al.*): cf. BGU II. 511^{ii.5} (c. A.D. 200) συνκαλέσας συμβούλιον(?).], and P Lond V. 1711⁵³ (A.D. 566-573) a marriage contract in which along with other interesting conditions a husband promises his wife not to introduce any unsuitable person into the house—προσομολογῶ ἐγὼ ὁ σὸς γαμέτης μὴ συγκαλέσαι τινὰ ἀνακόλουθον κατ' οἶκον ἐπὶ σέ.

For ἡ σύνκλητος, "the senate," cf. P Oxy I. 33 *verso*^{iv.8} (late ii/A.D.) ἀρα ἡ σύνκλητος ἢ σὺ δὲ λόγισταρχος; "was it the senate, or you, the arch-pirate?" (Edd.): cf. P Tebt I. 51⁹⁷ (B.C. 118) τὰ(ι) πορεία πρὸς τὴν σύνκλητον, "transport for the assembly."

συνκαλύπτω,

"veil completely" (Lk 12²): cf. *Syll* 804(= 81170)⁶ (ii/A.D.) ἐπεὶ δὲ ἐγενόμεν ἐν τῷ ἱερῷ, ἐκέλευσεν ἐπὶ δύο ἡμέρας συνκαλύψασθαι τὴν κεφαλὴν.

συνκάμπτω,

"bend completely" (Rom 11¹⁰): cf. *Syll* 802(= 81168)²⁸ (c. iii/B.C.) συγκάμψας τὰν χῆρα.

συνκαταβαίνω,

"come down along with" (Ac 25⁵). For the late metaph. meaning "condescend," see Rutherford *NP* p. 485f.

συνκατάθεσις.

With *συνκατάθεσις* = "agreement," "union," in 2 Cor 6¹⁶, the only occurrence of the word in the NT, we may compare BGU I. 194¹¹ (A.D. 177) οἱ ἀπὸ τῆς κώμης ἀναδειξάμενοι ἐκ *συνκαταθέσεως* τὰς λειτουργίας ἐπιβαλλούσας αὐτοῖς, and P Flor I. 58⁸ (iii/A.D.) δῖχα γνώμης ἐμῆς καὶ *συνκαταθέσε[ω]ς*.

συνκατατίθημι.

For the lit. meaning "deposit together," cf. *Kaibel* 367⁴ (iii/A.D.) ἕμαντὴν ζῶσα *συνκατέθηκα* τάφῳ. From the idea of putting down the same vote or opinion with another, the verb came to be used in the middle = "agree with," as in P Lond 196¹⁵ (c. A.D. 138-161) (= II. p. 153) Ἀγριππίνου *συνκαταθεμένου* Ἰουλιανὸς εἶπεν κτλ., BGU II. 388^{ii.34} (ii/iii A.D.) ἐπόθετο, εἰ γνώρι[μα] αὐτοῦ τὰ γράμματ[α], καὶ *συνκαταθεμένου* [Πόστου]μος εἶπεν κτλ., and *Cagnat* IV. 336⁰ (time of Trajan) περὶ πάντων ἃ ἐν αὐτ[ο]ῖς ἤξιώσατε *συνκατεθέμη*.

συνκαταψηφίζω.

According to Grimm-Thayer this verb = "number along with" is "not found elsewhere" than in Ac 1²⁶; but for the form we may cite BGU IV. 1208^{ii.34} (B.C. 27-6) *συνκαταριθμείσθαι*.

συνκεράννυμι,

"mix together," "compound" (1 Cor 12²⁴): cf. *Kaibel* 547¹⁴ (i/A.D.) *συνκεράσαι* ψυχ[ῆ]ι πνεῦμα φιλανδροπάτη, and for the pass., as in Heb 4², *Syll*³ 783³⁹ (after B.C. 27) Ἐπιγόνῃ Ἀρτέμωνος εἰς[τοῖς] γάμοις *συνκερασθεῖσα*. See also Apoc. Petr. 3 *συνκέκρατο* δὲ τὸ ἐρυθρὸν αὐτῶν τῷ λευκῷ. The subst. *σύνκρασις* occurs in P Lond 121⁵¹² (iii/A.D.) (= I. p. 100) ὁ ἔχων ἐν σεαυτῷ τὴν τῆς κοσμικῆς φύσεως *σύνκρασι(ν)*.

συνκινέω.

With this verb = "move," "stir up," in Ac 6¹², its only NT occurrence, cf. Polyb. xv. 17. I *συνκινεῖ* πῶς ἕκαστον ἡμῶν ὁ ξενισμός.

συνκλείω

is used literally, as in Lk 5⁶, in the sense of "shut together," "enclose," in such passages as P Fay 12¹⁷ (c. B.C. 103) *συνκλείσ[αν]τ[έ]ς με εἰς τὴν . . . οἰκίαν*, Preisigke 5280¹¹ (A.D. 158) *Τούρβων . . . κατασχῶν με εἰσήγαγ[ε]ν ἰς τὴν παρεμβολὴν καὶ συνκλείσεν με*, P Fay 135⁷ (iv/A.D.) *συνκλισθῆς ἀχρις ἂν πληρώσης*, "you will be put in prison until you pay" (Edd.), and P Lond 237⁹ (c. A.D. 346) (= II. p. 293) *εἰς τὰ κάστρα τὰς ἀν[ὸ]νας οὐ συνέκλι(= εἰ)σιν*, "did not lock up the corn in the granaries."

For the verb with reference to time cf. *Syll* 326¹⁸ (c. B.C. 107) *τοῦ καιροῦ συγκλείοντος εἰς χειμῶνα* (for constr. cf. Rom 11³²). The subst. occurs in P Oxy II. 275²⁰ (A.D. 66) (= *Selections*, p. 56) ἐπὶ *συνκλεισμῷ* τοῦ ὄλου χρόνου, and P Flor I. 50¹¹⁴ (A.D. 268) *μέχρι συνκλεισμοῦ τοῦ διελθόντος ἄ* (ἔτους).

συνκληρονόμος,

"fellow-heir," which occurs *quater* in the NT, is classed by Cremer⁹ p. 584 as "unknown in profane Greek," but in addition to Cremer's own reference to Philo *leg. ad Gaium* § 10, Deissmann (*LAE*², p. 92) cites the word from an Ephesian inscr. of the Imperial period, *Brit. Mus. Inscr.* III. p. 249, No. 633 *Ἐδότηχιδος . . . σ[υ]γκληρονόμου αὐτ[ο]ῦ*, cf. especially I Pet 3⁷. Other exx. from Byzantine Greek are P Mon I. 6¹² (A.D. 583) *συνκληρονόμον αὐτὸν ποιῆσαι*, and P Masp III. 67340 *verso*¹⁰ τῷ[ν με]τ' ἐμὲ *κληρονόμων ἢ [σ]υγκλη[ρο]νόμω[ν]*.

συνκοινωνός,

"fellow-sharer," "joint partaker," c. gen. pers. as in Phil 1⁷, occurs in P Bilabel 19(6.)² (A.D. 110) *Διδυμος Ἀπολλωνίου Ἀλλωνι Ἀπολλωνίου συνκοινωνῶ χα(ριεν)*.

συνκομίζω,

"bring together," "collect": cf. P Ryl II. 122⁴ (A.D. 127) *συνκομισάμενος τὰ πλείσ[τα μ]έρη τῆς ἐκβάσεως τῶν ἐδαφῶν*, "having gathered the greater part of the produce of the fields" (Edd.), P Tebt II. 591 (ii/iii A.D.) *ἐγὼ γὰρ ἢ (ἢ εἰ) μὴ συνκομίσω τὸν χόρτον ἐν τρισὶ ἡμέραις οὐ δύναμε (ἢ -μαι) αὐτὰ καταλίψαι*, and P Flor II. 150⁹ (A.D. 267) *ἔταν γὰρ δεήσει τὰ παρά σοι θέρη συνκομισθῆναι πλείονα ἔξει βοηθεῖν σε*.

Souter (*Lex. s.v.*) suggests that in Ac 8² the verb may mean, not "take up" for burial (see Field *Notes*, p. 116f.) but "get back," "recover"; cf. the use of the mid. in such passages as BGU II. 530²⁶ (i/A.D.) (= *Selections*, p. 62) *μόνον διαγράφω τὰ δημόσια μηδὲν συνκομιζόμενος*, "only I continue paying the public taxes without getting back anything in return," and P Flor I. 58⁵ (iii/A.D.) *τοὺς φόρους συνκομιζομένη*: see also Job 5²⁶ *ὥσπερ θιμωνιὰ ἄλωνος καθ' ὥραν συνκομισθεῖσα*.

For the subst. *συνκομιδή* cf. P Cairo Zen I. 59049³ (see the editor's note), P Fay 135³ (iv/A.D.) *τοῦ καιροῦ καλέσαντος τῆς συγκομιδῆς*, "as the season requires the gathering" (Edd.), and P Lond 1001¹⁴ (A.D. 539) (= III. p. 271) *καίρω[ν] συγκομιδῆς [κα]ρπ[ῶ]ν*.

συνκρίνω.

In the difficult passage I Cor 2¹³ AV and RV follow the late usage of *συνκρίνω* = *παραβάλλω* (cf. Lob. *Phrygn.* p. 278f.) and translate "compare" (so also Field *Notes*, p. 168), but Lightfoot (*Notes*, p. 180f.) prefers the meaning "combine" (cf. RV marg.) and cites Theod. Mops. *ad l.*: διὰ τῶν τοῦ πνεύματος ἀποδείξεων τὴν τοῦ πνεύματος διδασκαλίαν πιστούμεθα. Others take the verb as "interpret," in keeping with its application in the LXX to the interpretation of dreams (Gen 40^{8,22}, Dan 5⁷; cf. Polyb. xiv. 3. 7 *συνέκρινε καὶ διηρέυνα τὰ λεγόμενα*).

We can produce no clear evidence bearing on any of these renderings from our sources, where the prevailing sense of the word is "decide," especially with reference to judicial decisions. A few exx. must suffice—P Lille I. 1 verso²⁷ (B.C. 259-8) ὕστερον δὲ ἐπισκοπούμενος τὸ περίχωμα συνέκρινεν ("a decidé") τὰ χῶματα ποιῆσαι, P Meyer I⁴ (B.C. 144) περὶ τῶν αὐτῶν συγκρ[ιθ]έντων, P Fay 12²⁰ (c. B.C. 103) *συνκρίνωσι πραχῆγαί* (i. *πραχθῆγαί*) μοι . . . τῆς ἀδίκου ἀγωγῆς, "give judgment that they shall perforce pay me for the illegal abduction" (Edd.), P Ryl II. 65¹⁶ (judicial sentence—B.C. 67?) *συνεκρίναμεν*, P Giss I. 61¹⁴ (A.D. 119) τοῦ τυράννου *συνκρίναντ[ος τὸν] σωματισμόν*, and P Flor I. 56⁷ (A.D. 234) *συνέκρινε[ν] α γραφῆ[ν]αι καὶ πεμφ[θῆ]ναι τῆς ἐντέξεως ἀντίγρα[φον]*. For *σύνκριμα* cf. P Amh II. 68⁸⁴ (late i/A.D.) τῶι κρηῶ *συνκρ[ι]ματι*, and for *σύνκρισις* cf. P Lond 359³ (i/ii A.D.) (= II. p. 150).

συνλαλέω.

For *συνλαλέω*, "talk together with," c. dat. pers., as in Mk 9⁴ *al.*, cf. P Hib I. 66⁴ (B.C. 228) *συνλαλήσω σοι*, "I will have a conversation with you," P Eleph 29⁸ (iii/B.C.) *περὶ ὧν σοι συνελάλησα σοι* (*sic*) ἐχθές, and CPR I. 18²³ (A.D. 124) Βλασίσιος . . . *συνλαλήσας Ἄρτε[μι]-δ[ῶρ]ος τ[ὸ] νομ[ικῶ] [π]ε[ρὶ] τοῦ πράγματος*. See also from the inscr. *OGIS* 229²³ (mid. iii/B.C.) *συνελαλήκασιν ὑπὲρ ἀπάντων ἀκολ[ού]θως τοῖς ἐν τῇ ὁμολογίαι γεγραμμένοις*.

συνμαθητής,

"fellow-disciple." For this NT *εἰρ.*, Jn 11¹⁶, Bauer *HZNT ad l.* cites Plato *Euthyd.* 1 p. 272^c, Pollux VI. 159, Diog. Laert. VI. 2, Mart. Polyc. 17. 3. On compounds with *συν-* in late Greek, see Rutherford *NP*, p. 255f.

συνμαρτυρέω,

"bear witness with" (Rom 2¹⁸ *al.*): cf. BGU I. 86⁴¹ ff (A.D. 155), where the signature of each attesting witness is accompanied by the words *συνμαρτυρώ καὶ συνσφρακίω*. For the subst. *σύμμαρτυς* cf. BGU II. 600⁸ (ii/iii A.D.), and for *συνμαρτύρομαι* see the note to PSI VI. 696⁶ (iii/A.D.).

συνμερίζω,

"distribute in shares." The mid. occurs in I Cor 9¹⁸ in the sense "have a share in": cf. the subst. *συμμεριστής*, which is read by Preisigke (*Wörterb. s.v.*) in BGU II. 600⁸ (ii/iii A.D.) ἐκάσ[το]τε αὐτοῖς *συνμεριστῆς γένομαι ἀκολούθως* [τῆ] δι[α]θ[ῆ]κη.

συνμέτοχος.

P Lond V. 1733⁵² (A.D. 594) *ἅμα τῶν ἄλλων συμμέτοχων ἡμῶν*, with reference to the "joint-possessors" of a house.

συνμιμητής.

One of Paul's favourite comp^{ds}. in *συν-*, found only in Phil 3¹⁷ *συνμιμηταὶ μου γίνεσθε*, i.e. "vie with each other in imitating me," "one and all of you imitate me," so Lightfoot *ad l.*, comparing the verb *συνμιεῖσθαι* in Plato *Politi.* p. 274 D.

συννοδεύω,

"journey along with" (Ac 9⁷): Vett. Val. p. 248⁷ *συννοδούσα τῷ καταναγκάσαντι δαίμονι*. A corresponding verb *συννοδοιπορέω* occurs in P Giss I. 27⁴ (ii/A.D.) (= *Chrest.* I. p. 29).

συννοδία,

"a company of travellers," is found in the NT only in Lk 2⁴⁴. For *συννοδείτης* cf. BGU IV. 1137⁹ (B.C. 6) ὑπὲρ *Συντρόφου τοῦ Κρίσπαρος συννοδείτου*, P Lond 1178⁴¹ (A.D. 194) (= III. p. 217, *Selections*, p. 99) *γεινώσκετε δὲ τα [ἡμῶν] συννοδείτην Ἐρμείνον*, where the reference is to the adoption of Herminius as the "member" of a gymnastic club, and *Preisigke* 4549¹⁰ (A.D. 226), where an inscr. dealing with a cult assembly ends—τὸ προσκύνημα [τῆς] *συνόδου καὶ τῶν συννοδειτῶν καὶ τοῦ γράψαντος*. See also *Kaibel* 613³ (ii/A.D.)—

Ἡμῖν ποτὲ μουσικὸς ἀνὴρ,
ποιητὴς καὶ κιθαριστῆς,
μάλιστα δὲ καὶ συννοδείτης.

σύνοδος.

This is not a NT word, but, in view of its later ecclesiastical importance, its use in Hellenistic Greek for a "club" or "society" may be illustrated as in the interesting diploma of membership in Ἡ ἱερὰ ξυστική περιπολιστική Ἀδριανῆ Ἀντωνιανῆ Σεπτιμιανῆ σύνοδος, "The Worshipful Gymnastic Club of Nomads under the patronage of Hadrian, Antoninus, Septimius" (P Lond 1178³⁸ (A.D. 194) (= III. p. 217, *Selections*, p. 99)): cf. also P Oxy VI. 908⁹ (A.D. 199) where a certain Serapion claims that as a member of the Dionyseum and the sacred club—τῶν ἀπὸ τοῦ Διονυσίου καὶ τῆς ἱερᾶς συνόδου—he is exempt from taxation, P Grenf II. 67³ (A.D. 237) (= *Selections*, p. 108) a letter from the president of the village council of Bacchias—ἡγουμένου συνόδου κά[μη]ς Βακχιάδος—regarding the hire of dancing girls, P Oxy XII. 1412¹⁹ (c. A.D. 284) ἐν τῇ παρουσίᾳ συνόδῳ, with reference to a special meeting of the Senate; and from the inscr. *OGIS* 486¹⁷ (beg. i/A.D.) ἡ σεβαστὴ σύνοδος τῶν νέων, and *ib.* 713⁹ (ii/A.D.) ἀπὸ τῆς ἱερᾶς θυμελικῆς καὶ ξυστικῆς συνόδου, "from the worshipful theatrical and gymnastic club."

For *σύνοδος* with definite religious associations see *s.v.* *συναγωγή* and Deissmann *LAE*³ p. 375; and for an interesting parallel to I Cor 3⁸ see Reitzenstein *Poimandres*, p. 154 n³.

σύνοιδα,

perf. used as a present, "share my knowledge with," "am privy to": cf. Ac 5³, 1 Cor 4⁴, and see such passages as BGU IV. 1141⁶⁰ (B.C. 14) χειρογραφήσαι σε δεῖ περι τοῦ μὴ συνειδέναι τούτοις τὸν Ξύστον, "you must state in writing that Xystus knew nothing of these things," P Oxy II. 240⁵ (A.D. 37) μὴ συνειδέναι με μηδεν διασεεισμ[ένω], "that I know of no one from whom extortions have been made," *ib.* VI. 898²⁰ (A.D. 123) συνειδύα ἑαυτῆ· πολλὰ τῶν ἐμῶν ἀνηπακυή, "being conscious of the theft of much of my property," *Chrest.* II. 88^{iv. 9} (c. A.D. 141) οἱ ἐπίτροποι συνειδότες ὡς ἀνόνητος αὐτοῖς ἔστιν ἡ λογοθεσία, and *Syll* 567 (= 983)⁷ (ii/A.D.) μηδὲν αὐτοῖς δεῖν συνειδόμενος—a condition of purity. See also *s.v.* συνειδησις.

συνοικέω,

"live together" of man and wife, as in its only NT occurrence, 1 Pet 3⁷: PSI I. 64⁴ (i/B.C.?) συνοικ[ή]σουσά σοι ὡς γνηστ[α] γαμετή, P Oxy II. 237^{vii. 28} (A.D. 186) εἰ συνοικεῖν ἀλλήλοις θέλοιν, "if they wished to live together," and *ib.* XII. 1548¹⁶ (A.D. 202-3) ἡ . . θυγά(τηρ) μου συνοικοῦσα τῷ ἀνδ(ρι) Ἀπολλωνίω. Cf. the similar use of συνοικία in P Eleph 1² (B.C. 311-10), and of συνοικίσιον in P Oxy II. 266¹¹ (A.D. 96) κα[τὰ] συ[ν]γραφῆν συνοικισίου, "in accordance with a contract of marriage," *al.*

The verb is used more generally in P Amh II. 141⁵ (A.D. 350) γνήσιός μου ἀδελφ[ός] . . ἴσσοσ συνοικ[εῖ] μοι, "my full brother . . ssus lives with me," and *Chrest.* II. 96^{ii. 10} (after A.D. 350) ὁ παῖς καὶ συν[ο]ικ[εῖ] τῇ ἀδελ[φῆ]. Cf. also συνοικίω in *Syll*³ 709¹⁰ (c. B.C. 107) πόλιν ἐπὶ τοῦ τόπου συνοικίξας. A new verb συνοικιάω occurs in P Lond V. 1735¹¹ (late vi/A.D.), apparently in the sense of enlarging the house by adding new buildings to it (see the editor's note). For the subst. συνοικία cf. P Petr III. 65(δ)⁹ (iii/B.C.), the report of a searcher for stolen goods ἐν τῇ Ἑρακλείτου συνοικίαι: in *ib.* 73⁷ (iii/B.C.) the word is "lodging-house." Cf. also BGU VII. 1573²⁵ (A.D. 141-2) (τέταρτον) μέρος συνοικίας, and the dim. συνοικίδιον in *ib.*¹².

συνοικοδομέω.

For the literal use of this verb = "build together," which is used metaphorically in its only NT occurrence (Eph 2²²), cf. P Oxy XIV. 1648⁸⁰ (late ii/A.D.) τὰ συνψοδομημένα βαφικὰ ἔργαστήρια, "dyeing-workshops constructed jointly" (Edd.), and *Syll* 431 (= 913)¹⁸ (before B.C. 330) ἡ νῦν οὔσα (ἀγορά) συνοικοδομήται.

συνομιλέω,

"talk with" (Ac 10²⁷): cf. BGU II. 401¹⁵ (as amended p. 356) (A.D. 618) φανερώς συνομιλῶν μετὰ Θεοδώρας, and for the adj. see Vett. Val. p. 109⁴ σύνοικος καὶ συνόμιλος γένόμενος.

συνομορέω,

"border on," "am contiguous to," is found only in Ac 18⁷. For the simplex ὁμορέω, cf. P Amh II. 68⁸⁰ (late i/A.D.) τῆς ἄλλης ὁμορούσης γῆς.

συνοχή,

lit. "compression" (as in Aristeas 61), came to be used metaph. in Biblical Greek = "straits," "anxiety" (Lk 21²⁵, 2 Cor 2⁴): cf. the magical P Lond 122³⁰ (iv/A.D.) (= I. p. 117) διάσωσόν μου . . ἀπὸ πάσης συνοχῆς, *Kaibel* 1040²⁸ σ[υν]οχὴ τ[ι]ς ἔσται σοι κακῶν τε καὶ καλῶν, and Vett. Val. p. 2⁸ κρυβάς, συνοχάς, δεσμά, πένθη, *et saepe*. An early ex. of the noun is afforded by P Lond 354²⁴ (c. B.C. 10) (= II. p. 165) where the reference is apparently to "imprisonment." This may also be the meaning in Didache i. 5 ἐν συνοχῇ δὲ γενόμενος ἔξετασθήσεται περι ὧν ἔπραξε. See further Deissmann *LAE*² p. 95 n.², and Boll *Offenbarung* p. 135.

συνπαθέω.

We have no early exx. of this verb = "suffer along with," as in Heb 4¹⁵, 10³⁴, but cf. *Acts of Paul and Thekla* 17 δς (*sc.* ὁ Χριστὸς) μόνος συνεπάθησεν πλανωμένω κόσμῳ, and *Pelagia-Legenden* p. 10¹⁸ ἡ φιλανθρωπία αὐτοῦ (*sc.* τοῦ θεοῦ) ἀνεύκαστος οὔσα συμπαθήσει τὸ πλῆθος τῶν ἀνομιῶν μου.

συνπαραγίνομαι,

"arrive along with": PSI V. 502²⁴ (B.C. 257-6) ὠχόμεθα πρὸς Ζωίλον καὶ ἔξιοῦμεν αὐτὸν συμπαραγέσθαι: cf. Lk 23⁴⁸ and the TR of 2 Tim 4¹⁶. See also the astrological Vett. Val. p. 64²².

συνπαραλαμβάνω,

"take along with" (as helper), as in Ac 15³⁷ where Ramsay (*Galatians*, p. 293) points out that the word implies "a private companion or minister, who is not sent forth on the mission as an envoy, but is taken by the envoys on their own authority." Cf. BGU I. 226¹² (A.D. 99) περι τῆς ἐνεχίρισε συνπαραλαβὼν ἑαυτῶν τὸν τοῦ ἑτέρου μου ἀδελφοῦ Ἑριέως, and P Lond 358⁸ (c. A.D. 150) (= II. p. 172) συμπαραλαβόντας αὐτοῖς Ἑρακλείδην ὑπηρέτην. See also P Ryl II. 189^{8, 9} (A.D. 128), where the verb appears *bis* in a receipt issued by the receivers of public clothing—Διογέν[η]ς παρέλαβα. Ὀνησᾶς συνπάρελαβα. Φιλόξενος συνπάρελαβα. "Received by me, Diogenes. Received also by me, Onesas. Received also by me, Philoxenus."

συνπάρειμι,

"am present along with" (Ac 25²⁴): cf. PSI IV. 439²⁸ (B.C. 244-3) συμπάρην δὲ τούτοις καὶ Γλαυκίας, P Fay 12¹⁴ (c. B.C. 103) σὺν τούτοις καὶ ἑτέροισι συμπαρόντας, "others besides themselves being present," BGU IV. 1137⁵ (B.C. 6) συμπαρ[ό]ντων τῶν πλείστων, and P Oxy I. 42⁹ (A.D. 323) δι[π]λή τῶν θεατῶν συνπαροισ[μένω]ν τῇ τέρψει, "the spectators will be present at two performances" (Edd.). Other exx. in Maysers *Gr.* i. p. 503.

For a semi-technical use of συνπάρειμι, like συνίστημι (*g.v.* (4)), cf. P Ryl II. 120⁸ (A.D. 167) συνπάρειμι ἀ[ὑ]πὲρ κα(λ) ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδυῖνης [γράμματα], "I act as her representative, and write for her seeing that she does not know letters": cf. ³ with the editors' note.

συνπάσχω,

"suffer together" (Rom 8¹⁷, 1 Cor 12²⁶): cf. P Oxy VI. 904⁷ (v/A.D.) μὴ υἰὸν δυνάμενον ἅμα μοι συναθῆναι, and the epitaph of a pantomime *Kaibel* 608³ (ii/iii A.D.) συνπάσχων κείνους [οἶσ'] περ κεινέτω προσώποις. See also Cic. *ad Atticum* xii. II. *Atticae hilaritatem libenter audio; commotiuunculis συμπάσχω.*

συνπέμπω,

"send along with." For constr. c. acc. and dat., as in 2 Cor 8²², cf. P Oxy II. 237 v.²⁹ (A.D. 186) οὐδὲν δὲ ἦττον συνπέμψας τῆ ἐπιστολῆς. Other exx. of the verb are P Flor II. 215¹² (A.D. 256) τὸ δὲ ἐπιστόλιον δ συνπέμψα πρὸς Ἡρώνα, and *OGIS* 315⁸⁰ (B.C. 164-159) συν[πε]μψθῆναι τινα αὐτῷ παρὰ σοῦ. For the meaning "send to the help of," see *Chrest.* I. 11⁴⁷ (B.C. 123) παρακαλέ[σ]αντες κα[τ'] ἡμᾶς συ[v]πέμψαι αὐτοῖς ἐξ ἡμῶν ε[κ] τῶν Ἐρμῶν <θίν> τοὺς ἴσους ἀνδ(ρα)ς θ̄.

συνπεριλαμβάνω.

The participle of this verb, which is = "embrace" in Ac 20¹⁰, is common in land-surveys in the sense of "included," e.g. P Tebt I. 62⁴⁸ (B.C. 119-8) where it is stated that so many arourae are taken up by a shrine of Isis—Ἰσιείου (συν)περιλαμβένου; see the editors' note, where reference is made to *ib.* 81³⁰ (late ii/B.C.), 84⁹ (B.C. 118), *al.*

συνπίνω.

See *s.v.* συνεσθίω.

συνπίπτω.

For this verb = "fall together," "fall in," as in Lk 6⁴⁹, cf. P Oxy IX. 1188²⁴ (A.D. 13) ἀκάνθας συνπεπτωκ(ύ)λας δύο, "two fallen acacia trees," *ib.* II. 248²⁸ (A.D. 80) κοινωνικῆς ἐπαύλειος συνπεπ[τω]κυίας, and *ib.* III. 510¹³ (A.D. 101) μέρεσι οἰκίας συμπεπτωκυίας, "shares of a house that has fallen in." Cf. the use of the subst. in BGU II. 475⁷ (ii/A.D.) ἄλλων (*sc.* τόπων) . . . δηλωθέντων εἶναι ἐν συμπτώσει, and of the adj. συμπτώσιμος in P Goodsp Cairo 13⁴ (A.D. 341) ἀπὸ διαθ[έ]σε[ω]ς παλαιᾶς συμπτώσιμους (*i.* συμπτώσιμου) οἰκίας.

The verb is also used = "meet with anyone," as in P Par 49¹⁰ (before B.C. 161) (= *UPZ* i. 62¹⁰) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι, P Tebt I. 58⁵⁸ (B.C. 111) ἐὰν δεῖ συνεσεῖν τῷ Ἀνικήτῳ σύνπεσαι, "if you must meet Anicetus, meet him."

A compd. συνεπιπίτω is seen in P Oxy II. 243³³ (A.D. 79) σὺν τοῖς καὶ εἰς τούτους συνεμπεσοιμένοις φορτίοις πᾶσι, "together with all the fixtures that may be included in them" (Edd.).

συνπληρώω.

(1) For the Lukan usage (9⁵¹, Ac 2¹) "complete," "fulfil," with reference to time, cf. BGU IV. 1122²² (B.C. 13) ἐπὶ δὲ τῇ συμπληρωθῆναι τοῦτον (*sc.* χρόνον), and the corresponding use of the subst. in P Grenf II. 33⁷ (B.C. 100) εἰς συμπλήρωσιν ἐτ[ῶν] πέν[τε], P Giss I. 56²² (vi/A.D.) πρὸ συμπληρώ(σεως) το(ῦ) αὐτ(οῦ) δεκα(ε)τοῦς [χρόνου]: cf. P Oxy XIV. 1626¹⁸ (A.D. 325) τὰ δὲ φανησόμενα ἄχρι συμπληρώσεως τῆς ἐπιμελείας ἀπολήμψεται παρὰ τῶν αὐτῶν δεκανῶν, "and shall receive from the said *decani*

the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

(2) The verb in the sense of "accomplish," "make up," is seen in such passages as P Par 63⁵⁷ (B.C. 164) (= P Petr III. p. 22) ραιδί[ω]σ[ι] τὰ τῆς χρείας σ[υ]νπληροῦν, "to accomplish with ease what was required" (Mahaffy), *Chrest.* I. 167²⁴ (B.C. 131) προνοήθητι ὡς μάλιστα μὲν συμπληρωθήσεται τὰ τοῦ παρελθόντος ἔτους κεφ[ά]λαια. Cf. P Petr II. 38(a)²² (iii/B.C.) ἤδη μᾶς μὲν ἄλω συμπληρωμένης, "one threshing-floor being already filled" (cf. Lk 8²⁹), and the subst. in P Fay 44¹⁰ (B.C. 167) εἰς συμπλήρωσιν χαλκοῦ (ταλάντων) πέντε, "making up a total of 5 talents of copper" (Edd.), P Tebt II. 573 (late i/B.C.) ἔκθεσις εἰς συμπλήρωσι[v] (δραχμῶν) ἰβ, P Oxy I. 114¹⁵ (ii/iii A.D.) πώλησον τὰ ψέλια εἰς συμ[πληρωσιν] τῶν κέρματος, "sell the bracelets to make up the money" (Edd.), and *ib.* XIV. 1713¹⁴ (A.D. 279) εἰς δὲ τὴν συμπλήρωσιν τοῦ προκειμένου παντὸς κεφαλήου (= αἴου).

συνπολίτης,

"fellow-citizen," a compd. condemned by the Atticists (Rutherford *NP* p. 255 f.), but found in Eph 2¹⁹: cf. BGU II. 632⁹ (ii/A.D.) παρὰ Ἀντωνε[ζ]ου τοῦ συνπολι[ε]ίτου ἡμῶν, Preisigke 4317²⁸ (*c.* A.D. 200) ἔβρισμαι . . . παρὰ πάντων τῶν συμπολιτῶν, and P Oxy VIII. 1119¹⁹ (A.D. 254) συμπολεῖται ἡμέτεροι προσήλθον ἡμεῖν διὰ βιβλιδίων, "our fellow-citizens have approached us in a petition" (Ed.).

The verb occurs in what appears to be a school exercise written on the *verso* of P Oxy I. 79 (A.D. 181-192), where, after a reference to the death of someone, the writer continues σὺν τοῖς σ[τ]ρατιώταις . . . συμπολιτευόμεθα. See also *OGIS* 143⁸ (B.C. 146-116), with note.

συνπορεύομαι,

"journey together" (Lk 7¹¹ *al.*): PSI IV. 353¹³ (B.C. 254-3) τὸν μεθ' αὐτοῦ συμπορευόμενον.

συνπρεσβύτερος,

"fellow-elder" (1 Pet 5¹): cf. *OGIS* 339¹¹ (*c.* B.C. 120) πάντα τὰ συμφέροντα κατηργάσατο μετὰ τῶν συνπρεσβυτέρων τῷ δήμῳ.

συνσ—

See *passim* συσσ—

συνστελλώ,

which is used of time, "draw together," "shorten" in 1 Cor 7²⁰, is applied to the "curtailing" of expenses in P Amh II. 70(a)⁹ (*c.* A.D. 115) κελύσαντος συσταλῆναι τὰ πολλὰ τῶν ἀγαλωμάτων τῆ[ς] γυμνασιαρχίας, P Ryl II. 225⁴⁵ (ii/iii A.D.) δαπανῶν συσταλ(εῖσών) (δραχμαὶ) ἦ, and *Syll* 730 (= 1102)¹¹ (B.C. 175-4) ἵνα συνσταλώσιν αἰ λίαν ἄκαιροι δαπάναι.

συνστοιχέω,

as a military term "keep in line with," is found in Polyb. x. 23. 7 ἐφ' ὅσον συζυγούντας καὶ συστοιχοῦντας διαμένειν. For the metaph. usage "correspond exactly to"

in Gal 4²⁵, cf. the adj. in BGU IV. 1205⁹ (B.C. 28) οὐδὲ γὰρ σύνστοιχοι ("übereinstimmend") ἐατῶν [γ]ίνεσθε, and in Epicurus *Ep.* I. 76 τὰ σύστοιχα τούτοις, "kindred phenomena to these" (Bailey).

συνστρατιώτης.

This expressive Pauline comp^d. (Phil 2²⁵, Philem²) is found in a soldier's letter to his mother, where he mentions that he has borrowed money from a fellow-soldier, BGU III. 814²⁷ (iii/A.D.) κέρημαι χαλκὸν π[α]ρὰ συνστρατιώτου: cf. *Ostr.* 1535⁴ (ii/B.C.) τοῖς συνστρατιώταις αὐτοῦ, P Meyer 20¹⁴ (1st half iii/A.D.) ἔπεμσα διὰ Διοσκόρ[ο]ν συνστρατιώτῳ Διοπολεῖτου, and the Christian P Grenf I. 53⁶ (iv/A.D.) ἔπεμψά σοι διὰ Ἄπωνος τοῦ συνστρατιώτου σοι γράμματα καὶ μάφορτιν ("a head-dress"). In *Menandrea* p. 120⁷¹ συστρατ[ι]ώτας is a probable supplement. For the verb see P Frankf 7^{i.2} (after B.C. 218-7).

συνσχηματίζω.

On συνσχηματίζεσθε in Rom 12² = "be ye outwardly conformed" as contrasted with μεταμορφούσθε, "be ye inwardly conformed," see *Field Notes*, p. 162.

σύνσωμος

is found in the NT only in Eph 3⁶, and may have been coined by Paul for the occasion. The word is usually understood as "fellow-member of the body," i.e. of the Church, but, as Preuschen has pointed out (*ZNTW* i. (1900), p. 85f.), it cannot then be associated with the following gen. τῆς ἐπαγγελίας, nor is there any real sequence of thought in the three epithets συνκληρονόμα—σύνσωμα—συνμέτοχα. Accordingly, taking σῶμα in its sense of "slave" (see *s.v.*), he thinks that we have a term equivalent to σύνδουλος (Col 1⁷, *al.*), and that the meaning is that "the Gentiles are fellow-heirs and fellow-slaves, and so fellow-partakers of the promise."

συντάσσω,

"direct," "command": cf. P Cairo Zen II. 59155¹ (B.C. 256) ὁ βασιλεὺς συντάσσειν ἡμῖν δισπορήσαι τὴν γῆν, "the King has been bidding me sow a second crop on the land," P Petr III. 61¹⁸ (iii/B.C.) ἔγραψεν Δῶρος αὐτοῦ συντάξαντος διὰ τὸ μὴ ἐπίστασθαι αὐτὸν τὸν Ἀπολλώνιον γράμματα, "Dorus wrote at his request because Apollonius cannot write," P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φύλακας φυλάσσειν, P Tebt I. 40¹³ (B.C. 117) (= *Selections*, p. 28) ἀξίω συντάξαι γράψαι Δημητρίω, "I beg you to give orders to write to Demetrius," P Oxy II. 278¹⁹ (A.D. 17) ὅπου [ἐ]άν συντάσση ὁ Ἰσίδωρος ἐν Ὀξυρύγχων π[ί]θει, "at whatever spot in Oxyrhynchus Isidorus may require," *ib.* I. 106⁶ (A.D. 135) ἀπήγγειλα ἡμῖν . . . Δημήτριον συνταχένας ἀναδοῦναι . . ., "I beg to inform you that Demetrius instructed me to give up . . .," and P Meyer 8¹² (A.D. 151) πάντα [καταγραφῆναι] συντάξεν εἰς τὸ τῆς γυναικὸς αὐτοῦ ἄνομα. P Leid B^{ii.14} (B.C. 164) (= I. p. 10, *UPZ* i. 20⁸⁷) συνταγὰ ἀποδοῦναι gives us an early ex. of the irrational *v* adscript.

In P Cairo Zen II. 59179⁹ (B.C. 255) οἱ [συν]ταξάμενοι οὐ συνήντησαν ἐπὶ τὴν [κρίσιν] the editor renders οἱ συνταξάμενοι, "those who agreed to appear."

For συνταγή, see P Bilabel 35³ (A.D. 87) τα[ρ]αβὰς σου τὴν συνταγήν: for σύνταξις, see P Cairo Zen I. 59073¹¹ (B.C. 257) ὁ ἐπὶ τῆς συντάξεως ἐμ Μέμφει (with the editor's note), and P Par 26⁶ (B.C. 162) (= *UPZ* i. p. 247, *Selections*, p. 13) τὴν καθήκουσαν ἡμῖν δίδοσθαι σύνταξιν τῶν δεόντων, "the contribution of the necessaries which it is fitting should be given to us," where the reference is to a contribution from the royal treasury for religious purposes (see Otto *Priester* i. p. 366 ff.): for συντάξιμος (not in LS⁸), see P Giss I. 94⁴ (A.D. 66-7): and for ἄσυντάκτως, see P Par 32²⁸ (B.C. 161) (= Witkowski², p. 68, *UPZ* i. p. 305).

συντέλεια,

"consummation," "completion," in relation to time, as in the Jewish apocalyptic expression συντέλεια αἰῶνος, may be illustrated by P Oxy X. 1270⁴² (A.D. 159) μήρι συντελείας τοῦ διεληλυθότος πρώτου καὶ εἰκοστοῦ ἔτους, "down to the end of and including the 21st year" (Edd.).

For the subst. in reference to completed work, cf. P Petr III. 42 F(ε)⁸ (iii/B.C.) (as read p. x.) τὴν συντέλειαν τῶν ἔργων, and the late use in *OGIS* 327⁶ (B.C. 159-138) ἀγὶ τῶν διὰ τῆς τοῦ πολέμου συντελείας ἐπιτευγμάτων ("contrivances"), with the editor's note. The common meaning of "joint-contribution" for public burdens is seen in such a passage as BGU III. 927⁴ (iii/A.D.) παρασχῆκαμέν σοι εἰς λόγον συντελείας [κατὰ] κέλευσιν τοῦ διασημοῦτων μαγίστρου. For παγανικαὶ συντέλεια, "heathen clubs or unions," see *Archiv* i. p. 410. For συντελείωσις cf. P Flor I. 61⁷ (A.D. 210) δεῖ[ε] μεθα πλείονος χρόνου εἰς τὴν συντελείωσιν, and for συντελεστής = "contributor" to a tax, cf. the late P Flor III. 283⁵ (A.D. 536) and PSI IV. 283⁷ (A.D. 550) with the editors' notes.

συντέλλω.

(1) For the ordinary sense "bring to an end," "complete," "finish," cf. P Cairo Zen I. 59124⁷ (B.C. 256) φροντίσας ἔγνα τὰ ἔργα συντελεῖται, P Petr II. 4(6)¹⁸ (B.C. 255-4) οὐθὲν τῶν ἔργων συντελεσθήσεται, "no part of the work will be completed," *ib.* 9(3)⁵ (B.C. 241-39) τὰ συντελεσμένα, and P Tebt I. 33¹⁰ (B.C. 112) (= *Selections*, p. 31) φρόντισον ὡς . . . αἰ . . . ἐγβα(τηρ)αι . . . συντελεσθήσονται, "take care that the landing-stages be completed"—preparations for a visitor.

(2) The verb is a *terminus technicus* for the "supply" of certain fabrics which were government monopolies, as in P Hib I. 68⁶ (c. B.C. 228) εἰς τιμὰς ἕθρονιον τῶν συντελουμένων [ω]ν εἰς τὸ βασιλικόν, and *OGIS* 90¹⁸ (Rosetta stone—B.C. 196) τῶν τ' εἰς τὸ βασιλικόν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων ὀθονίων: cf. Wilcken *Ostr.* i. p. 266 ff.

Cf. also the verb = "contribute," "pay," certain imposts, as in P Oxy I. 127 *recto*¹ (late vi/A.D.) συντελεῖ ὁ ἐνδοξ(ος) οἰκ(ος) Ὀξυρυγχ(ιτῶν) ἰ(πέρ) ἐμβολῆς, cf. ⁷ and *ib.* 126¹⁸ (A.D. 572).

(3) In P Lond 1179⁸⁰ (ii/A.D.) (= III. p. 146) τὸ βλάβος ἢ τὸ πῆμα ("calamity") συντελούμενον, the meaning seems to be "make good," while a weakened use of the verb is found in P Fay 12⁸ (c. B.C. 103) ἀδικήματα εἰς μ[ε] . . . συντελεσμένον, "having done me various injuries" (Edd.), and P Ryl II. 145⁹ (A.D. 38) πλείστας ἕβ[ρ]ις τοῖς παρ' ἐμοῦ συντελών, "heaping

insults on my dependants" (Edd.). In PSI VI. 614⁹ (iii/B.C.) ἵνα περὶ ὧν καταπέπλευκας συντελεσμένους τὸ τάχος ἀναπλεύσης, συντελεσμένους is used in a middle sense.

In an interesting magical tablet (iv/A.D.?) from Aschmunên published by the *Società Italiana per la Ricerca dei Papiri Greci in Egitto* in their "Omaggio" to the meeting of classicists in April, 1911, the incantation runs ναὶ κύριε βαλεὺ χθονίων θεῶν συντέλεσον τὰ ἐγγεγραμμένα τῷ πεδάλω τούτου (No. 5⁴⁰), which recalls the Scriptural formula in Mk 13⁴, Rom 9²⁸ (λόγον γὰρ συντελών καὶ συντέμων ποιήσει Κύριος ἐπὶ τῆς γῆς).

συντέμνω.

For the metaph. use "cut down," "cut short," λόγον, as in Rom 9²⁸ LXX, cf. Gnomon *prooem.* (= BGU V. p. 10) τὰ ἐν μέ[σ]ω [κεφ]άλαια συντεμών ὑπέταξ[ά] σοι. The subst. συντομή is used literally in P Oxy XIV. 1692¹², 15 (A.D. 188).

συντηρέω.

For this perfective of τηρέω (*Prolog.* pp. 113, 116) = "keep safe" (1) c. acc. pers., as in Mk 6²⁰, cf. P Tebt II. 416¹⁴ (iii/A.D.) πᾶν ποίησον συντηρήσαι τὴν γυναῖκά μου ἕως παραγένομε (ἴ. παραγένομαι), "do everything possible to protect my wife until I arrive" (Edd.), P Oxy XII. 1418⁵ (A.D. 247) συντηρήσαι τὸν παῖδα, and the iv/A.D. Gnostic charm *ib.* VI. 924¹ ἢ μὴν φυλάξης καὶ συντηρήσης Ἄριας ἀπὸ τοῦ ἐπιμερινοῦ φρικῶς, "verily guard and protect Aria from ague by day": and (2) c. acc. rei, as in Mt 9⁷, cf. P Bouriant 10¹² (B.C. 88) καλῶς ποιήσεις συντηρῶν τὸν τόπον, BGU IV. 1074² (A.D. 275) τὰ δὲ [ἔ]πὸ το[ῦ] δ[ε] τ[οῦ] Σεβαστοῦ δ[ε]σ[σ]ομένη ὑμῖν νόμμο καὶ φιλόνη[ρ]ωπα συντηρῶ, "I keep safe the laws and privileges granted to you by Augustus," and *Syll* 930 (= 705) (B.C. 112) συντηρήσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τίμα καὶ φιλόνηρωπα: see also *ib.* 655 (= 820)⁸ (A.D. 83) μυστήρια ἀπὸ πλείστων ἐτῶν συντηρημένα.

In P Tebt II. 282⁷ (late ii/B.C.) a guard declares that he will keep the best watch possible over other people's holdings—φυ(λακὴν) ἀλ[λο]τρ[ε]ῖ[ων] κλή[ρων] συντηρήσειν ἀπὸ τ[οῦ] βελτ[ε]ροῦ, and in BGU I. 180¹⁹ (ii/iii A.D.) a veteran claims that in view of his long military service, exemption from public burdens ought to be "strictly observed" in his case—ἐπ' ἐμοῦ συντηρεῖσθαι ὀφείλει. Cf. also *ib.* IV. 1106²¹ (B.C. 13) ἂ τε ἐὰν λάβῃ ἢ πιστευθῇ σῶα συντηρήσειν (= εἶν), and *ib.* 1126¹³ (B.C. 8), and for the subst. συντηρεία (not in LS⁶) cf. *Syll* 932 (= 880)⁵² (A.D. 202) συν[τη]ρείας βουγαρίων.

συντίθημι.

(1) "place": P Oxy XIV. 1631¹⁷ (A.D. 280) ταῦτα λαβόντα τὸν οἶνον [σ]υντίθησομεν ἐν τῷ ἡλιαστηρίῳ, "we will put these (sc. jars), when they have been filled with wine, in the open-air shed" (Edd.).

(2) "provide," "furnish," "supply": P Cairo Zen I. 59029⁵ (B.C. 258) αὐτοὶ δὲ συνεθήκαμεν αὐτῇ ὅσα ἤξιωσεν ἡμᾶς εἰς τὸν πλοῦν, "we supplied her with whatever she asked us for the voyage," P Petr II. 20ⁱⁱⁱ, 8 (= III. 36^δ) (B.C. 252) πυνθανομένου δέ μου τῶν παρ' αὐτοῦ, εἴ τι συντε-

θεικῶς αὐτῷ εἴης [ἐπι σι . . . and P Lille I. 15⁸ (B.C. 242-1) (= Witkowski *Exp.* 2 p. 30) κἢ μναίετα συνθεῖναι αὐτῷ. Cf. also P Hib I. 48¹⁵ (B.C. 255) ἵνα μὴ ἐπικωλύωμαι τὸν λόγον συνθεῖναι, "that I may not be prevented from making up my account" (Edd.).

(3) in mid. and pass. "make a compact with," "covenant," "agree," as in Lk 22⁵, Jn 9²², Ac 23²⁰; P Cairo Zen I. 59052⁴ (B.C. 257) οὐθὲν αὐτοῖς συνετέθη, P Fay 34²⁰ (A.D. 161) συνετέμην πᾶσι τοῖς προκειμένοις, "I agreed to all the aforesaid terms," P Oxy VI. 908¹⁸ (A.D. 199) συ]νετέμην πρὸς ὑμᾶς, "I made a compact with you," P Oxy XIV. 1668¹² (iii/A.D.) οὐπω οὖν ἐγὼ αὐτῷ συνετέμην περὶ τούτου, ἄχρι οὗ σοι δηλώσω, "I accordingly would not make an agreement with him about this before telling you" (Edd.), *ib.* 15 οὐδ' οὕτως συνετέοντο οἱ ἐργασί[μ]ενοι, "the workmen had not agreed even on these terms" (Edd.), and *ib.* X. 1280⁵ (iv/A.D.) ὁμολογῶ ἔκουσα καὶ αὐθαίρετῳ γνώμῃ συντεθῆσθαι με πρὸς σέ ἐπὶ τῷ μαι ἐπικοινωνῶν σοι εἰς τὸν ψυκτήρα τοῦ καμηλῶνος, "I acknowledge that I have of my own free will covenanted with you to share with you in the arbour of the camel-shed" (Edd.). An unusual use of the word is found in P Oxy I. 78²³ (iii/A.D.) ἵν' οὖν μὴ δόξω συντεθῆσθαι τῇ τοῦ πραγματικοῦ ἀγνοίᾳ, "to prevent the appearance of my having taken advantage of the tax-collector's ignorance" (Edd.).

For the subst. σύνθεσις see BGU III. 781ⁱ, 6 (i/A.D.) ἄλλη σύνθεσις πινακίων ἀναγλύπτων στρογγύλων δ, P Hamb I. 10¹⁸ (ii/A.D.) ἐβάσταζάν μου συνθέσις (= εἰς) τελείας λευκὰς δεκατρεῖς, and P Oxy III. 496⁴ (A.D. 127) ἱματίων συνθέσεις δύο, "two dresses." On σύνθημα in LXX Judg 12⁸, see Plater *Vulgate Gr.* p. 13, n.²

συντόμωσ.

The nearest parallel we can give to the NT usage "briefly" in Ac 24⁴ occurs in an astronomical treatise published in the Rylands papyri, I. 27²² (iii/A.D.) ἄλλως συντομώτερον ἀπὸ ἀρχῆς, "another shorter way, starting from the beginning" (Edd.). But cf. the adj. in a rhetorical fragment of iii/A.D., PSI I. 85² ἀπομνημόνευμα σύντομον ἐπὶ προσώπου τινὸς ἐπιεντόν, also 8¹⁴, and the subst. in P Leid V x. 6 (iii/iv A.D.) (= II. p. 33) διὰ πάσης συντομίας (ἴ. συντομίας), "omni brevitate."

The reference of the word to time "quickly," "at once," is common:—P Cairo Zen II. 53201² (B.C. 254) Ἀπολλώνιον τὸν ἐργολάβον ("contractor") ἀποστελοῦμεν πρὸς σέ συντόμωσ, P Amh II. 37¹¹ (B.C. 196 or 172) παραγέ[σ]ομαι συντόμωσ, and BGU III. 824¹⁵ (A.D. 55-56) παράβαλε οὖν ἐκεῖ, εἶνα συντόμωσ αὐτὸ ποιήσῃ καὶ καλόν. Cf. P Cairo Zen I. 59028⁸ (B.C. 258) ὅτι συντομώτατα, and P Grenf II. 94^{2,4} (vi/vii A.D.) διὰ συντόμου.

συντρέχω,

"run together" (Mk 6²³ *al.*): cf. P Lond 106¹⁹ (iii/B.C.) (= I. p. 61) συνδραμόντων πλειόνων, P Tor I. 1^v, 32 (B.C. 116) συντρέχειν ἔτη πρὸς τὰ πη, "fluxisse iam annos octo super octoginta," P Tebt I. 48²⁶ (c. B.C. 113) ἡμᾶς τε σὺν τοῖς λοιποῖς γεωργοῖς ὑπόπτως σχόντας συνδραμαίνεσθαι, "we together with the rest of the cultivators having had our suspicions aroused ran off with him" (Edd.), PSI III. 174¹³ (ii/B.C.) συνδραμεῖν ἐπὶ τὸν ἄρμ[ον], P Oxy I. 33ⁱⁱⁱ, 8

(late ii/A.D.) συνδράμετε, Ῥωμ[α]ῖοι, and *Chrest.* II. 96¹¹ (after A.D. 350) Νόν[ο]ν τούτῳ τῷ λόγῳ συνδεδραμημένοι. For a weakened sense see P Fay 133⁷ (iv/A.D.) ἵνα καὶ τὰ κουφὰ σοὶ [σ]υνδράμη, "in order that you may collect the vessels," and similarly P Flor II. 134^{*7} (A.D. 260).

A subst. συντρέχεια (not in LS⁸) occurs in P Flor III. 288^a (vi/A.D.).

συντρίβω

is used figuratively "bruise," "crush," as in Rom 16²⁰, in P Petr II. 4(3)⁵ (B.C. 255-4), where certain workmen complain, ἐλθόντων ἡμῶν ἐπὶ τὰ ἔργα συνετριβόμεθα. For the meaning "break down," "shatter," as in Mk 5⁴, cf. P Par 35²³ (B.C. 163) (= *UPZ* i. p. 30) ἐσκόλησεν τὸν ναδὸν ὥστε κινδυνεῖσαι καὶ συντρίψαι αὐτόν, and P Tebt I. 45²¹ (B.C. 113) οὐδὲν κόσμῳ χρησάμενοι συντρίψαντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door" (Edd.), and so 47^{13, 18}.

We may add from the inscr. *Syll* 807 (= ³1173)¹⁶ (after A.D. 138) where a blind soldier is enjoined to take blood of a white cock, together with honey, and συντρίψαι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρεῖσαι ἐπὶ τοὺς ὀφθαλμούς, "rub them into an eye-salve and anoint his eyes three days" (see Deissmann *LAE*², p. 135), and *ib.* 802 (= ³1168)²² (c. A.D. 320) τὰ συντετριμμένα σ[κε]ύη. See also Menander Ἐπιτρέπ. 667 συντρίβει σε, "he plays havoc with you." With LXX 3 Kingd 19¹³, cf. Wünsch *AF* p. 22¹⁸ (iii/A.D.) ὀρκίζω σε τὸν συντρίβοντα τὰς πέτρας.

σύντριμμα,

"destruction," "ruin" (Rom 3¹⁶). For the meaning "fracture," as in Lev 21¹⁹, cf. P Leid W^{vi.34} (ii/iii A.D.) (= II. p. 101) ἐὰν εἴπῃς ἐπὶ σπᾶσματος ἢ συντρίματος (ἢ συντρίμματος) τὸ (ὄνομα) ᾧ, "in spasmus aut contusione." The subst. σύντριμμα occurs in the late Preisigke 5763⁴² (A.D. 647) μὴ πρὸς τῇ τοιαύτῃ τῆς δίκης συντριβῆ ἡμιωθῆ, and in Vett. Val. p. 74⁴: cf. Prov 16¹⁸. MGr σύντριμμα, "ruins."

σύντροφος.

For the lit. meaning "foster-brother" cf. PSI VI. 584⁵ (iii/B.C.) ὁ ἀποδιδούς σοὶ τὴν ἐπιστολὴν τυγχάνει ὦν Βιαίου σύντροφος, P Oxy VII. 1034² (ii/A.D.) κληρονόμους καταλείπω τὴν θυγατέρ[α] μου τινὰ καὶ τὸν {τον} σύντροφον αὐτῆς τινὰ καὶ τινά, "I leave as my heirs my daughter x and her foster-brother y and z" (Ed.), P Ry I. 106⁸ (A.D. 158) παρὰ Καπίτωνος συντρόφου ἀπελευθέρου Πτολεμαῖος μητρὸς Τασοχαρίου, "from Capiton, foster-brother and freedman of Ptolema, his mother being Tasoucharion" (Edd.), and the Phrygian sepulchral inscr. cited by W. M. Ramsay (*Bearing*, p. 189)—

Μένανδρος Ἰππω-
νος καὶ Ἀμειᾶς Τέ-
μωνι θρεπτῷ, καὶ
Ἀπολλώνιος .
καὶ Διονύσιος συν-
τρόφῳ ὑπὲρ τῶν
εἰδίων Διὶ Βρον-
τάντι,

"Menander son of Hippon and Amias to Timon their foster-child, and Apollonios and Dionysios to their foster-brother on behalf of the family's (salvation) to Zeus the Thunderer (a vow)." See also an inscr. from Thyatira in *CR* iii. p. 138, No. 17 Πειλᾶ Νήφοντι νέῳ χρηστῷ συντρόφῳ μείας χάριν.

The word is similarly rendered "foster-brother" in AV marg., RV, but from its widespread use as a court title, it is better understood as = "courtier" or "intimate friend": see e.g. the Pergamene inscr. *Cagnat* IV. 288² σύντροφος τοῦ βασιλέως, and the inscr. from Delos of the 1st half of ii/B.C., *OGIS* 247², where Heliodorus is described as τὸν σύντροφον τοῦ βασιλέως Σ[ελεύκου] Φιλοπάτορος: Dittenberger *ad l.* defines the word as denoting "hominem re vera una cum rege educatum." Cf. *OGIS* 372², and *Syll* 365 (= ³798)⁶ (A.D. 37) τοὺς Κότους δὲ παῖδας Ῥομητάλκην καὶ Πολέμωνα καὶ Κότον συντρόφους καὶ ἐταίρους ἐαυτῶν γεγονότας. The word occurs as a proper name in P Oxy I. 113²⁰ (ii/A.D.). See further Deissmann *BS* p. 310 ff. MGr σύντροφος, "companion."

συντυγχάνω,

"meet with," "fall in with" (Lk 8¹⁹): cf. P Oxy VII. 1061²⁸ (B.C. 22) ἔγραψα δὲ καὶ Δίῳ τῷ χριστοῦ περὶ τούτου, ᾧ καὶ συντεύξῃ, "I have written also to Dios, the son of the agent, about this: whom you will meet" (Ed.), *ib.* IV. 743⁸⁷ (B.C. 2) οὐκ ἠδυνάσθη συντυχεῖν Ἀπολλωνίῳ), *ib.* VII. 1070⁴⁰ (iii/A.D.) ἐὰν οἶν [συν]τύχητε καὶ δόξῃ τι ὑμῖν περὶ αὐτῶν, "if therefore you meet and come to any conclusion about them" (Ed.), and *ib.* VIII. 1163² (v/A.D.) τῇ τετραδί καταλαβὼν . . συντυχῶν τῇ ἑξῆς τῷ δεσπότῃ μου, "I arrived on the 4th, and on the next day met my master."

Slightly different uses are seen in P Tebt I. 23¹⁴ (c. B.C. 119 or 114) εἰ δέ τινα ἔξει[s] πρὸς αὐτὸν λόγον σὺν αὐτῷ σύντυχε ἡμῖν, "if you have any grievance against him apply together with him to me" (Edd.), and P Oxy XIV. 1672¹⁷ (A.D. 37-41) Μουγάτιος δὲ ὁ φίλος συντυχῶν ἔλεγεν συμ[π]ε-
φωνηκέναι τοῖς ἐκ τῆς κώ[μ]ης αὐτοῦ, "our friend Munatius said that he had agreed with the people of his village" (Edd.).

For the subst. συντυχία, see P Flor II. 154 *verso*³ (A.D. 268) χρηστὴν συντυχίαν, P Oxy XVI. 1860⁵ (vi/vii A.D.) εἰς μέσον συντηχείας (ἢ συντυχίας), "in the course of conversation" (Edd.), and *OGIS* 331¹⁰ (mid. ii/B.C.) κατ[ὰ] συντ[υ]χίαν.

Συντύχη

(for the accentuation see Winer-Schmiedel *Gr.* p. 71), the name of a woman member of the Church at Philippi (Phil 4²). It is found in the inscr. *CIG* II. 2326³, 3098³⁻¹⁰, and in its masculine form is represented by the Latin Sintichus (*CIL* XII. 4703). On the superior position of women in Macedonia, see the inscriptional evidence brought forward in Lightfoot *Philippians*², p. 54 ff., and on the possibility that Syntyche is to be identified with the Lydia of Acts, see Ramsay, *Bearing*, p. 309.

συνυποκρίνομαι

is generally understood in the sense "play a part with": cf. Aristes 267 τὸ πρέπον ἐκάστῳ συνυποκρινόμενος,

"acting the proper part towards each." But a different meaning has been found in Polyb. iii. 92. 5, where it is said of Fabius Cunctator that (having no intention of giving battle) *συνπεκρίνετο τοῖς προθύμως καὶ φιλοκινδύνας διακειμένους*, "he pretended to agree with the eager and adventurous spirits." This makes good sense in Gal 2¹³: the other Jews "pretended to agree with Peter," though they really did not.

συνφύω

is used in the 2 aor. pass. for 2 aor. act. = "grow up together with" in Lk 8⁷. For the act. see P Ryl II. 427 Fr. 8 τῶν συνφύοντων. See also *s.v.* σύμφυτος.

συνχαίρω,

generally in the NT = "rejoice with": cf. P Lond 43³ (ii/B.C.) (= I. p. 48, UPZ i. p. 635), where a mother writes to her son, *πυνθανομένη μανθάνειν σε Αἰγύπτια γράμματα συνεχάρην σοι καὶ ἐμαντήι*, "having ascertained that you are learning the Egyptian script, I rejoiced for you and for myself," and *Syll* 807 (= ³1173)⁵ (after A.D. 138) ὄρθον ἀνέβλεψε τοῦ δήμου παρεστῶτος καὶ συναίρομένου, which the editor describes as "medii vel passivi usus barbarus," but cites the simplex in Aristoph. *Fax* 291 ὡς ἡδομαι καὶ χαίρομαι κεύφαινομαι, and *ib.*¹⁰ ἐσώθη καὶ δημοσίᾳ ἠύχαριστήσεν τῷ θεῷ καὶ ὁ δῆμος συνεχάρη αὐτῷ. See also *Proleg.* p. 161, and Hatzidakis *Gr.* p. 200.

For the sense of "congratulate," which Lightfoot gives the verb in Phil 2¹⁷ E, we may cite the ironical P Tebt II. 424⁵ (late iii/A.D.) εἰ μὲν ἐπιμένει (= εἰς) σου τῆ ἀπονοῖᾳ, συνεχέ (= αἰ)ρω σοι, "if you persist in your folly, I congratulate you" (Edd.). Similarly BGU IV. 1080³ (iii/A.D.) (= *Chrest.* I. p. 564), where a father congratulates his son on his happy marriage, ἀσπάζομαι σε συναίρων ἐπὶ τῆ ὑπαρχθείσῃ σοι ἀγαθῇ [ἐ]συνεβεί (I. εὐσεβεί) καὶ εὐτυχῇ (I. εὐτυχεῖ) [σ]υμβιώσει.

συνχέω,

lit. "pour together," "confuse," is used metaph. in Ac 21²⁷ = "stir up" a multitude: cf. P Leid W xix. 38 (ii/iii A.D.) (= II. p. 149) ὁ κόσμος ὅλος συνχυθήσεται, and P Oxy XVI. 1873⁴ (late v/A.D.) ἔχω συνεκχυμένους τοὺς λογισμούς, "I feel my reasoning faculties confused" (Edd.). See also *OGIS* 669¹³ (i/A.D.) μηδὲ συν(χέ)ωσι τὴν κοινὴν πίστιν οἱ τῆ πρωτοπραξίᾳ πρὸς ἃ μὴ(ς) δεῖ καταχρῶμενοι, and *Syll* 888 (= ³1238)¹³ (c. A.D. 160) where a curse is invoked on those who attempt ἢ συνθραύσαι ἢ συγγέαι τῆς μορφῆς καὶ τοῦ σχήματος.

We may add from Menander *Fragm.* p. 217. No. 781—συνκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος, "life nowadays has upset loyalty."

συνχράομαι,

"use together with," "associate with": cf. P Grenf II. 14(b)⁴ (B.C. 264 or 227) *συνκεχρήμε[θ]α δὲ καὶ τοὺς τεσσαράκοντα ὄνους*, in the account of the preparations for the visit of the διοικητής. See also BGU IV. 1192⁹ (Ptol./Aug.), 1208²³ (B.C. 27-6), and P Giss I. 41 ii.1 (beg. of Hadrian's reign) (= *Chrest.* I. p. 30), where *συνχρησασθαι* occurs in a broken context. In BGU IV. 1187²² (c. B.C. 1) τῆ δὲ

περὶ αὐτὰς βίαι καὶ αὐθαδίᾳ [συν]χρησάμενοι, the verb is practically = "resort to." It is found only once in the NT, Jn 4⁹, where it suggests "treat with undue familiarity": cf. *Ign. Magn.* 3 πρέπει μὴ συνχρᾶσθαι τῇ ἡλικίᾳ τοῦ ἐπισκόπου, and Epict. i. 2. 7 ταῖς τῶν ἐκτὸς ἀξίαις συγχρῶμεθα. Diog. Oenoand. fr. 64 iii. 9 shows the usual sense, *familiariter uti aliquo*.

συνχύννω,

"confound" (Ac 2⁸ *al.*), is a Hellenistic form of *συνχέω* (*q.v.*), and survives in MGr: see *Proleg.* p. 45 n.²

συνωμοσία,

"conspiracy," "plot" (Ac 23¹⁸): cf. *Syll* 461 (= ³360)⁴⁵ (c. B.C. 300-280) εἰ τινὰ καὶ συνωμοσίαν ἀσ[θ]μαί εἶδον [ἢ] γινομένην, ἐξαγγελῶ τοῖς δαμ[ιορ]γοῖς, *Cagnat* IV. 914¹⁰ καταλύσαντα συν[ω]μοσίαν μεγάλην.

Συράκουσαι

(sometimes accented *Συρακοῦσαι*), "Syracuse," a town in E. Sicily (Ac 28¹²). The plur. form was due to its being both a citadel and a settlement in the valley (see Souter *Lex. s.v.*), but in late Greek the sing. ἡ Συράκουσα is also found, perhaps owing to popular usage (see Psaltes *Gr.* p. 142).

Συρία.

The noun *συρία* is applied to "a Syrian cloth" in P Hib I. 51⁵ (B.C. 245) *συρίας λάμβανε ἐξ[αδρ]άχμους*, "accept Syrian clothes at 6 drachmae": see the editors' note on l.³, and cf. *ib.* 38⁷ (B.C. 252-1), P Cairo Zen I. 59010²⁵ (c. B.C. 259).

An interesting ex. of the private cult of the *Συρία θεός* in the Fayūm district is afforded by P Magd 2 (B.C. 222) (= *Chrest.* I. 101), where we hear of a soldier *Μάχατας* having erected a shrine in her honour, possibly, as Wilcken suggests, at the instigation of his foreign wife *Ἀστία*—³ *ἀνοικοδομήσαντος ἐν τῷ αὐτοῦ τόπῳ ἱερὸν Συρίας Θεοῦ καὶ Ἀφροδίτης Βερενίκης*. On the worship of the Syrian gods, see now U. Wilcken's paper in *Festgabe für Adolf Deissmann* (Tübingen, 1927), p. 1 ff.

Σύρος.

Mention is made of a *κώμη Σύρων* in the district of Alexandria in BGU IV. 1123², 1132¹⁰ (both time of Augustus), and in the Oxyrhynchite district in P Oxy II. 270²² (A.D. 94): see also GH in P Tebt II. p. 402. The adv. *Συριστί* is found in P Petr III. 7¹⁶ (B.C. 238-7) *δς καὶ Συριστί Ἰωνάθας [καλεῖται]*, "who is also called in the Syrian language Jonathan."

Συροφονίκισσα,

"Syro-phoenician," Mk 7²⁶. In their margin WH print *Σύρα Φοινίκισσα*. On the late form *Φοινίκισσα* (derived from the country *Φοινίκη*), see Winer-Schmiedel *Gr.* p. 135.

σύρω,

"draw," "drag" (Jn 21⁸, Ac 8³, Rev 12⁴). The word is used of oxen drawing wood in P Flor II. 158⁷ (iii/A.D.) *παράσχεις . . τὸ ταυρικὸν ἵνα συρῆ εἰς κώμη[την] τὰ ξύλα,*

ib. 227^b (A.D. 257) *σύροντι ξύλα ἀπὸ τῆς διώρυγος*. For an incorrect perf. part. = "attached," see P Lond V. 1686^{2a} (A.D. 565) *μετὰ τῆς σεσυρομ(ένης) αὐταῖς συντελείας*.

The word is read by Rendel Harris in *Ev. Petr.* 3 *σύρωμεν* (for *εἴρωμεν*) *τὸν υἱὸν τοῦ θεοῦ*, with which Robinson and James (p. 17) compare *Acts of Philip* (Tisch. p. 143) *σύρατε τοὺς μάγους τοῦτους*. The comp^d. *παρασύρω* occurs in P Oxy III. 486^{1b} cited *s.v.* *παρουσία*.

σύσσημον.

This late Greek word = "sign," "signal," which is classed by Phrynichus (cf. Rutherford *NP* p. 492 f.) among *κίβδηλα ἀμαθῆ*, is apparently first found in Menander *Περικειρ.* 362, and is fully illustrated by Durham *Menander* p. 95. For its use in Mk 14⁴⁴, its only occurrence in the NT, see Swete *ad l.*, who cites Wünsche *Neue Beiträge* p. 339 for a kiss as the customary method of saluting a Rabbi. A plur. *συσσήματα* is found in Byz. Greek: see Psaltes *Gr.* p. 176.

συστατικός,

"commendatory," occurs in P Oxy XII. 1587²⁰ (late iii/A.D.) *συστατικῶν γραμμάτων*: cf. 2 Cor 3¹ *συστατικῶν ἐπιστολῶν*. Good exx. of such letters are P Goodspeed 4 (ii/B.C.) (= *Selections*, p. 24), P Oxy IV. 787 (A.D. 16), *ib.* II. 294 (A.D. 22), *ib.* 292 (c. A.D. 25) (= *Selections*, p. 37).

Other exx. of the word are P Oxy III. 505² (ii/A.D.) *κατὰ συστατικὸν γενόμενον*, "by the terms of a deed of representation" (Edd.), and *ib.* 509¹² (late ii/A.D.) *ὁμολογῶ τὸν συστατικὸν πεπηθῆσθαι σ[ο]ι*, "I acknowledge that the contract of representation has been made with you" (Edd.), and in a more general sense P Tebt II. 315²⁰ (ii/A.D.) *ἔχι γὰρ συστατικῶς [δ]πως τὸν ἀπιθούντα μετὰ φρουρᾶς τῷ ἀρχιερεὶ πέμπιν*, "for he has instructions to send recalcitrants under guard to the high-priest" (Edd.).

For *συστάτης*, "a delegate," cf. P Oxy VIII. 1116⁵ (A.D. 363) with note, and for *σύστασις*, "an appointment," cf. *ib.* II. 261¹⁷ (A.D. 55) *εὐδοκεῖ γὰρ τῆδε τῆ συστάσει*, and similarly P Tebt II. 317¹⁴ (A.D. 174-5). In P Flor I. 39⁴ (A.D. 396) *συστάτης τῆς μελλούσης λιτου[ργεῖν φυ]λῆς*, the word appears to mean "representative" (see the editor's note). See *s.v.* *συνίστημι*.

συστρέφω,

"gather together," "twist together," c. acc. rei, as in Ac 28³, is seen in P Oxy II. 234^{ii.12} (medical prescription for earache—ii/iii A.D.) *οἰσυπηρὸν ἔριον περὶ μῆλωτρίδα συστρέψας καὶ χλιαίων ἐνσταξέ*, "twist some wool with the oil in it round a probe, warm, and drop in," and so²³, also BGU VII. 1673¹⁵ (ii/A.D.) *σ[υ]νέστρεψα*, unfortunately in a broken context.

Cf. Wunsch *AF* p. 23¹⁹ (iii/A.D.) *ὀρκίζω σε τὸν συνστρέφοντα τὴν γῆν ἐπὶ τῶν θεμελίων αὐτῆς*, where the verb = *conglōbare* (cf. Prov 8²⁹). For the mid., apparently in the sense of "gather themselves together," cf. Mt 17²².

συστροφή.

With *συστροφή* = "concourse," "assembly" (Ac 19⁴⁰, 23¹²), cf. the metaph. application of the subst. to style in

P Lond 46²⁵ (iv/A.D.) (= I. p. 66) *ἐν συστροφῇ πρὸς πνευματικ(ήν) ἀπειλήν*, "shortly, for spiritual threatening" (Edd.), and of the adv. *συστ[ρόφος]* in Menander *Κιθαρ.* 92.

Συχέμ,

"Shechem" (Ac 7¹⁶). In addition to this indecl. form the LXX shows *Σίκιμα*, *-α*, *-ων*, *-οις*: see Thackeray *Gr.* i. p. 168.

σφάζω,

"slay," "slaughter": cf. BGU II. 388^{ii.21} (ii/iii A.D.) *ὅτε ἐσημάνθη, ὅτι ἐσφάγη [Σ]εμπρώνιος*, and *OGIS* 697⁸ *ἐσφαγμένοι ἐν ἕρμῃ Πούχως*. See also the magic P Osl I. 1⁵ (iv/A.D.) *ὁ τὸν ἕδιον ἀδελφὸν σφάζας* (with the editor's note). For the form *σφάττω* (cf. Wackernagel *Hellenistica*, p. 24) see *Syll* 615 (= ³1024)³⁸ (B.C. 200) *πρὸς τῷ β[ωμ]ῶι σ[φά]ττε[α]* (*sc.* *ἄμνος*).

The verb is used hyperbolically in P Oxy II. 259³³ (A.D. 23) *βλέπε με πῶς με ἡ μήτηρ ἡμῶν [ἐ]σφαξε χάριν τοῦ χειρογράφου*: the editors compare the similar use of *φονεύω* in P Lond 113. 12(*d*)¹¹ (vi/vii A.D.) (= I. p. 227) *ὁ χρεώστης ἐφ[δ]νευσέν με*.

In Pontic and certain other dialects *σπάζω* takes the place of *σφάζω*: Thumb *Handbook*, p. 18. For *σφαγιάζω* cf. *Syll* 929 (= ³685)²⁷ (B.C. 139) *σφαγιασθέντος ἱερέου*.

σφόδρα,

"greatly," "exceedingly": (a) with verbs—P Oxy IV. 705²¹ (A.D. 200-2) *κῶμαί τινες . . . σφ[δ]δρα ἐξησθένσαν*, "certain villages are utterly exhausted," owing to public burdens, *ib.* I. 41¹⁷ (iii/iv A.D.) *ἐπὶ τούτῳ σφόδρα χαίρω*, *ib.* XIV. 1680¹³ (iii/iv A.D.) *ἀκούω ὅτι σφόδρα Ἡράκλειος ὁ γὺν ἐπίτροπος ζητεῖ σε*, "I hear that Heraclius the present overseer is vigorously searching for you" (Edd.), and PSI VII. 827²² (iv/A.D.) *σφόδρα Θεῶνα φιλῶ*:

(b) with adjective—P Cairo Zen I. 59060⁶ (B.C. 257) *σφόδρα ὀλίγου χρόνου*. For the adj. *σφοδρός* see P Tebt II. 272⁷ (late ii/A.D.) *δ[ί]ψο[ς] . . . σφοδρὸν*, BGU IV. 1024^{iv.10} (iv/v A.D.) *σφοδρὰν (ἢ σφοδρὸν) ἔρωτα*.

σφραγίζω,

"seal." In P Oxy VI. 932⁶ (late ii/A.D.) *ἂν ἐρχῆ ἄφες ἀρτάβας ἕξ ἰς τοὺς σάκκους σφραγίσας λαχανοσπέρμου ἵνα πρόχριοι ᾶσι*, "if you come, take out six artabae of vegetable-seed, sealing it in the sacks in order that they may be ready" (Edd.), we have clear confirmation of Deissmann's view (*BS* p. 238 f.) that by Paul's *καρπὸν σφαγίζεσθαι* in Rom 15²⁵ we are to understand the Apostle as meaning that all the proper steps had been taken with regard to the collection. "If the *fruit* is *sealed*, then everything is in order: the sealing is the last thing that must be done prior to delivery." Cf. also P Hib I. 39¹⁵ (B.C. 265) where with reference to the embarkation upon a government transport of a quantity of corn, instructions are given that the shipmaster is to write a receipt, and further—*δείγμα σφραγισθ[έ]ω*, "let him seal a sample," obviously to prevent the corn from being tampered with during its transit (Edd.).

Other exx. of the verb with varied applications are BGU I. 248²³ (i/A.D.) *πέμψας μοι διὰ Σαβεῖνου ἐσφραγισμένας*

δραχμὰς εἴκοσι, P Oxy I. 1163⁷ (ii/A.D.) ἐπεμψα ὑμῖν . . . κ[ι]στην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ ἐσφραγισμένης, "I send you a box of very excellent grapes and a basket of excellent dates under seal" (Edd.), *ib.* III. 528¹⁶ (ii/A.D.) ἔδωκα τῇ ἡβῆ μετὰ τῶν σῶν ἐπιστολῶν ἐσφραγισμένα, "I gave the letter sealed (to the messenger) on the 12th together with letters for you (?)" (Edd.), *ib.* VI. 929¹³ (ii/iii A.D.) ταῦτα δὲ πάντα συγενῆ εἰς τὸν χιτῶνα τὸν καροῖνον, καὶ ἐσφραγίσθη γὰρ λευκῇ, "all these were inside the brown tunic, and it was sealed with white clay" (Edd.) (cf. Job 38¹⁴), P Tebt II. 413⁹ (ii/iii A.D.) τὸ χαρτάρην ἔλαβεν Σερηνίων ἐσφραγισμένον, "Serenion took the papyrus sealed," P Lond 171 δ¹⁵ (iii/A.D.) (= II. p. 176) διέθετό μοι διαθήκην α[ύ]του ἐσφραγισμένην, and P Oxy XIV. 1677⁷ (iii/A.D.) τὸ ἐντολικὸν Πτολεμαῖτος ὡς ἔδ[ω]κεν μοι ἐσφραγισμένον, "the order for Ptolemais sealed as he gave it to me" (Edd.). From the idea of sealing for security, it is an easy transition to "seal up," "hide," "conceal," as in Rev 10⁴, 22¹⁰. Again, the verb passes into the sense "distinguish," "mark," as when, in P Tebt II. 419⁹ (iii/A.D.), an agent is instructed—πέμψον τὴν ὄνον ὅπως σφραγισθῆ, "send the ass to be branded" (cf. Rev 7^{3ff.}), and from this again into "confirm," "authenticate," as in *Chrest.* I. 39⁵ (A.D. 149), where it is certified regarding an animal for sacrifice—κ[ι]αὶ δοκιμάσας ἐσφράγισα ὡς ἔστιν καθαρὸς (cf. Jn 6²⁷). The comp^d. ἐπισφραγίζω occurs in P Oxy III. 471¹⁷ (ii/A.D.) ὁ μὲν γὰρ τελευταῖος ὑπομνημα[τ]ισμὸς [ἐ]πισφραγίζει τὴν δούλην αὐτοῦ, "for the last memorandum confirms (the question of) his slave (?)" (Edd.), and συνσφραγίζω in BGU IV. 1204³ (B.C. 28) τὰ πρὸς Πανίσκον γράμματα συνσφραγίσματα ὑμῖν, and P Ryl II. 90⁹, 44 (early iii/A.D.).

In his *Ant. Kunstprosa* ii. p. 477 Norden advocates a connexion of the Pauline σφραγίζεσθαι with the language of the Greek mysteries, but see Anrich, *Das Mysterienwesen*, p. 120 ff.

Fine specimens of sealed rolls may be seen in the table attached to the edition of the Elephantine Papyrus issued along with the Berlin *Urkunden*. Cf. also *Archiv* v. p. 384, No. 76. On sealing as a protection against falsification in the case of written documents, Erman's important art. in *Mélanges Nicole*, p. 126 ff. should be consulted.

σφραγίς,

"a seal": cf. P Oxy I. 113²³ (ii/A.D.) ἐρωτηθεὶς ἀγ[ό]ρασόν μοι σφραγίδα ἀργυροῦν, "I beg you to bring me a silver seal" (Edd.), *ib.* I. 117¹⁵ (ii/iii A.D.) ῥάκη δύο κατασσημημένα [τ]ῆ σφραγίδι μου, "two strips of cloth sealed with my seal." In *ib.* XVI. 1886⁵ (v/vi A.D.) τοῦτο παραδοῦς ἰδεξάμην τὴν αὐτοῦ σφραγίδα, the editors understand the word as = either a "signet-ring" or a "bond." For the use of σφραγίς to denote the "impression" of a seal for attesting or closing, cf. P Oxy I. 106²² (A.D. 135) where a certain Ptolema acknowledges the receipt of a Will ἐπὶ τῶν αὐτῶν σφραγίδων, "with the seals intact" (Edd.), which she had deposited ἐπὶ σφραγίδων, "under seals" in the archives, and now wished to revoke, and P Fay 122⁵ (c. A.D. 100) τὰς δὲ λοιπὰς ὑπὸ τὴν ἀμφοτέρω[ν] σφραγίδα ἕσασ, "leaving the remaining

(artabae of mustard) under the seal of you both." See also Ev. Petr. 8 ἐπέχρισαν ἐπὶ τὰ σφραγίδας (as in Rev 5¹).

For the use of σφραγίς to denote a "plot" of land, see the elaborate survey of Crown land in P Oxy VI. 918³⁴ (ii/A.D.) with the editors' introduction, and cf. P Lond 163¹¹ (A.D. 88) (= II. p. 183) ἐν μιᾷ σφραγίδι, "in one parcel (or lot)," a recurrent formula, and P Iand 27⁵ (A.D. 100-101) with the editor's note.

For the later use of σφραγίς with reference to "baptism," see the reff. in Sophocles *Lex. s.v.*, and cf. Lightfoot *Apost. Fathers* I. ii. p. 226.

σφυδρόν,

"ankle-bone." New instances of this rare form (for σφυρόν) in Ac 3⁷ N* B* C* are cited by Cadbury (*JBL* xlv. (1926), p. 200) from the iii/A.D. (?) palmomantic P Flor III. 391^{83, 86}. He rightly notes that "probably neither the common nor the uncommon spelling is distinctly medical" (contrast Hobart p. 35, Harnack *Luke the Physician*, p. 191).

σφυρίς,

"a basket," "a creel." Though LS^a pronounce σφυρίς an Attic spelling for σπυρίς, it is the regular form in the papyri as in the NT (Mt 15³⁷, 16¹⁰, Mk 8^{8, 20}, Ac 9²⁵): cf. Maysen *Gr.* i. p. 173, Crönert *Mem. Herc.* p. 85 n.². See e.g. P Cairo Zen I. 59013¹² (B.C. 259) κόκκωνος σφυρίδες δ, *Ostr.* 1152³ (Ptol./Rom.) δύο σφυρίδων τῆς πίσιση(ς), P Ryl II. 127²⁴ (A.D. 29) σφυρίς ἐν ἧ ἄρτο(ι) ὦ, "a basket in which were fifty loaves," P Oxy I. 116¹⁹ (ii/A.D.) σφυρίδα φοίνικος καλοῦ, "a basket of good dates," *ib.* IV. 741³ (ii/A.D.) σφυρίς διπλῆ καρῶν α, "I double basket of nuts," *ib.* VII. 1070²¹ (iii/A.D.) τραγῆ[μ]άτων ("sweetmeats") σφυρίδαν μεστήν μίαν, and P Lond 1171¹³ (B.C. 8) (= III. p. 178) σφυρίδων (ἀργυρίου δραχμὰς) π. For σπυρίς we can only cite P Par 62 v.¹³ (c. B.C. 170) τιμὴν σπυρίδων.

For the dim. σφυρίδιον see P Oxy X. 1293³⁰ (A.D. 117-38) σφυρίδια δύο ἐσφραγισμένα, cf.³⁹, P Tebt II. 414¹⁹ (ii/A.D.) τὸ σφυρίδιον (i. σφυρίδιον) μετὰ τῶν ἐνότων κάτω, "the little basket with its contents at the bottom" (Edd.), P Oxy VI. 936¹⁵ (iii/A.D.) σφυρίδιον Κανωπικὸν ὄπου ζεύγη ἄρτων δ, "a Canopic basket with 4 pairs of loaves," and *ib.* X. 1297⁵ (iv/A.D.) σφυρίδια τέσ(σ)αρα.

It should be noted that in a fragmentary papyrus leaf as published by Mahaffy in P Petr II. p. 33 and amended *ib.* III. 72(c)⁴ (= p. 202) we find σπυρίτων (= σπυρίδων) for σπυρίδιον. See also the form σφυρίον in P Oxy XIV. 1658⁸ (iv/A.D.) μεικρὸν σφυρίον.

σχεδόν,

"almost," "nearly": cf. P Tebt I. 58⁵⁸ (B.C. III) (= Witkowski², p. 106) σὺν τοῖς θεοῖς σχεδὸν ἔσται ὁ διάλογος ἕως τῆς λ του Παχῶν, "by the grace of the gods the audit will take place about Pachon 30," P Ryl II. 81⁷ (c. A.D. 104) σχεδὸν πᾶσαι (sc. θύραι) ἀφ' ὑδάτους εἰσι, P Giss I. 41^{ii, 5} (beg. Hadrian's reign) (= *Chrest.* I. p. 30) σχεδὸν πά[ν]τ[α] ὅσα] ἔχ[ω ἐν τε ταῖς κώμαις, P Oxy VII. 1033¹¹ (A.D. 392) πολλάκις σχεδὸν εἶπε(ς) ἐν εἰς ψυχὴν ἐκινδυνεύσαμεν, "we often run the risk almost of our

lives" (Ed.), and from the inscr. *Priene* 105¹³ (c. B.C. 9) σχεδόν τ[ε] συμβάινει.

σχῆμα.

The thought of "external bearing" or "fashion" which in general distinguishes this word from μορφή, "what is essential and permanent" (see *s.v.* μορφή), and which comes out so clearly in Phil 2⁸, may be illustrated by such passages as the following: P Tor I. 1 viii. 33 (B.C. 116) (= *Chrest.* II. p. 39) ἐμφανίστου σχήμα, "delatoris more," P Leid W iii. 20 (ii/iii A.D.) Αἰγυπτιακῶ σχήματι, so xv. 16 (= II. pp. 89, 133), P Giss I. 40²⁸ (A.D. 215) ὄψεις τε καὶ σχήμα, P Lond 121⁷⁰⁰ (magic—iii/A.D.) (= I. p. 108) ὁ σχηματίσας εἰς τὰ ἑκοσι καὶ ὀκτὼ σχήματα τοῦ κόσμου, P Amh II. 142¹⁴ (iv/A.D.) καταφρονήσαντες τῆς περὶ ἐμὲ ἀπραγμοσύνης καὶ τοῦ σχήματος, "despising my easiness of temper and bearing," and *Syll* 652 (= 885)¹² (c. A.D. 220) μετὰ τ[ο]ῦ εἰδωμένου σχήμα[τος] τῆς ἄμα ἱεροῖς πομπ[ῆς].

In the sepulchral epigram PSI I. 17 verso¹ (iii/A.D.) ἀγγέλλει τὸ σχῆμα κ(αὶ) ἵνδαλιμ' οὐ βραχὺν ἄνδρα, the word appears to = "image," "statue": see further Calderini in *SAM* i. p. 19 ff., where for the alternative meaning "(ceremonial) dress" he cites *Kaibel* 239⁴ ἀγνὸν ἐφήβου σχήμα λαχών, and *ib.* addenda 874 a⁵ (i/B.C.?) Ἐυναλίου κατ' ἔνοπλον σχήμα, i.e. in martial panoply. Cf. Menander *Fragm.* p. 127, No. 439 εὐλοιδόρητον . . . φαίνεται τὸ τοῦ στρατιώτου σχῆμα, "the rôle of mercenary soldier lends itself to abuse."

For the astrological use of the word it must suffice to refer to the horoscope P Lond 130²¹ (i/ii A.D.) (= I. p. 133) λεπτὸν σχῆμα, and to the reff. in Vett. Val. Index II. *s.v.*

σχίζω.

For the lit. meaning "cleave," "rend," as in Mt 27⁵¹ *al.*, cf. PSI IV. 341⁷ (B.C. 256-5) σχιστοῦς (*sc.* χιτῶνας: cf. Kock *CAF* iii. p. 291, No. 12 σχιστὸν χιτωνίσκον τιν' ἐνδεδυκας;), P Tebt II. 273^{43, 62} (ii/iii A.D.) λίθος σχισθ[ε]ῖς, P Leid W vi. 21 (ii/iii A.D.) (= II. p. 101) σχίσσον ἰς δύο, *ib.* vii. 1 (p. 103) σχισθῆσεται, and Preisigke 1²⁰ (iii/A.D.) μιάς μέντοι κίσ[τ]ης εὔρεθ[ε]ῖς ἐ[σ]χι[σ]μένης. See also the new Logion, P Oxy I. p. 3, σχίσσον τὸ ξύλον κάγω ἐκεῖ ἐμ[ε]. The metaph. meaning in the pass. "am divided" into parties, as in Ac 14⁴, is illustrated from late Greek by Field *Notes*, p. 121.

The comp^d. ὑποσχίζω = "plough" is found in P Lond 1170 verso³⁰⁵ (A.D. 258-9) (= III. p. 200), and ὑποσχισμός = "ploughing" in P Fay 112³ (A.D. 99) τοὺς ὑποσχ[ε]ῖσμούς καὶ διβολήτρους τῶν ἐλαιῶνο(=ω)ν, "the ploughing up and hoeing of the olive-yards" (Edd.).

σχίσμα

= "ploughing" may be illustrated from the contract P Lond V. 1796⁷ (vi/A.D.), when the ploughing just proceeding is exempted from the contract—ἐκτὸς τοῦ νῦν σχ[ε]ῖσματος τοῦ καὶ ἄνωτος. For σχίζα, "a splinter of wood," cf. P Cairo Zen II. 59191⁵ (B.C. 255) συ[ν]α[π]ρό-σ[τ]ρε[ι]λλον δὲ καὶ σχίζας ὅτι π[λ]ε[ι]σ[τ]ας, "send as large a supply of firewood as possible," and for a curious word-play with σχίνος see the note *ad* Sus. 54 in Charles *Apocrypha* i. p. 650.

σχοινίον,

dim. of σχοῖνος, "a rush," and hence "a rope" made of rushes (Jn 2¹⁵, Ac 27³²): cf. P Oxy III. 502⁸⁶ (A.D. 164) τοῦ προκειμένου φρέατος τροχελλίαν σὺν σχοινίῳ καινῷ, "the reel of the aforesaid well provided with a new rope" (Edd.), and *ib.* VI. 904⁵ (v/A.D.), a petition from a man who complains that he is καθ' ἐκάστην ἡμέραν μετew-ρίζ[ε]σθ[ε]ν σχοινίοις, "daily suspended by ropes."

The transition of σχοινίον to a term of "measurement," as in Ps 15⁶, appears in such passages as P Oxy XIV. 1635⁷ (B.C. 44-37) ἀπὸ μὲν ἀπηλιώτου εἰς λιββα σχοινία δύο ἡμίμου, ἀπὸ δὲ νότ[ου] εἰς βορρᾶν σχοινία—, where the editors note that "the σχοινίον was the side of an aroura and 100 cubits in length." Cf. BGU IV. 1060²¹ (B.C. 23-2) τὰ ἑκοσι σχοινία, P Fay 110²⁸ (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες πέμπω δέ σοι τὰ σχοινία, "let the carpenters put up the doors; I send you the measurements" (Edd.), and P Ryl II. 165¹⁷ (A.D. 266) sale of 4 arourae of cateoic land τῷ τῆς κατοικίας δικαίῳ σχοινίῳ, "measured by the just measurement of the settle-ment" (Edd.). See Preisigke *Fachwörter* *s.v.*

An interesting ex. of σχοῖνος = "a rope" is afforded by P Oxy I. 60⁸ (A.D. 190) where a theft of barley is detected ἐκ τοῦ . . . ἀποσύρματος σχοί[νου], "from the marks of a rope dragged along" (Edd.). The word is used by Aquila in his version of Ps 44(45)² for "a pen" (LXX κάλαμος, Symmachus γραφεῖον): cf. Jerem 8⁸. For σχοινοπλόκος, "a rope-weaver," see P Oxy VI. 934⁴ (iii/A.D.), and for σχοινοουργός with the same meaning, see P Lond 1171⁶⁴ (B.C. 8) (= III. p. 179). MGR *σχοινί* (σχοινί).

σχολάζω,

"have leisure": cf. P Hib I. 55⁵ (B.C. 250) οἱ γὰρ σχολάζω μένειν πλείονα χρόνον, "for I have no leisure to remain longer" (Edd.), PSI V. 530⁷ (iii/B.C.) καλῶς δ' ἂν ποιήσαις ὑποζύγιον δοῦς ἐὰν ἦ σχολάζων, BGU I. 93¹⁹ (ii/iii A.D.) ἐὰν . . . δύνατον σοι ἦ, μετ' αὐτῆς κατέλθης πρὸς ἐμὲ, ἐὰν δὲ μὴ σχολάζης, διαπέμψεις αὐτὴν διὰ τῆς μητρὸς μου, *ib.* II. 424¹³ (ii/iii A.D.) οὐ γὰρ ἐσχόλασον (ἢ ἐσχόλασον) ἀπελθεῖν πρὸς αὐτὴν καὶ μέμφομαί σε πολλά, and P Oxy VII. 1070⁶⁶ (iii/A.D.) ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι, "at present we are not at leisure and are visiting others" (Ed.).

For the derived meaning "have leisure for," and hence "devote myself to," as in 1 Cor 7⁵, cf. P Lond V. 1836¹⁴ (iv/A.D.), where the writer asks that Sarapion should be freed from his present duties, and so τοῖς ἡμῶν [πρ]άγμασι σχολάζειν, "be at leisure for our affairs," and an unpublished Bremen papyrus of Roman times (cited by GH *ad* P Oxy VII. 1065) ἴσθ δὲ ὅτι οὐ μέλλω θεῶ σχολάζειν, εἰ μὴ πρότερον ἀπαρτίσω τὸν νιόν μου: cf. Preisigke 4284¹⁵ (A.D. 207) πρὸς τὸ ἐκ τῆς σῆς βοηθείας ἐκδικηθέντες δυνηθῶμεν (sic) τῇ γῆ σχολάζειν, P Par 69^{1, 8} (day-book of a strategus—A.D. 232) (= *Chrest.* I. p. 61) τοί[ς] διαφ[ε]ρουσί ἐσχόλασεν, P Cornell 52³ (late iii/A.D.) ἐν τῇ χθὲς ἦλθον εἰς τὴν Τακόνα καὶ ἐσχόλασα τῇ καταστάσει τῶν ἄλλων λειτουργῶν, "yesterday I came to Tacona and engaged in the induction of the other liturgical officials" (Edd.), also *OGIS* 569²³ (iv/A.D.) διατετάχθαι δὲ τῇ τῶν ὁμογενῶν ἡμῶν θεῶν θρησκείᾳ σχολάζειν ἑμμενῶς ὑπὲρ τῆς αἰωνίου

καὶ ἀφάρτου βασιλείας ὑμῶν, and *Test. xii. patr.* Jud. 20 δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, τὸ τῆς ἀληθείας καὶ τὸ τῆς πλάνης.

σχολή,

(1) "leisure": cf. P Tebt II. 315¹⁰ (ii/A.D.) ἐὰν μὲν οὖν σχολὴν ἀγῆς γράψας [σ]ου τὰ βιβλία ἀνελεθεὶς πρὸς ἐμέ, "so if you have time write up your books and come to me," in view of the visit of a government inspector, P Leid W^{vii}. 21 (ii/iii A.D.) ἐγὼ εἰμι ὁ ἐν (τῷ οὐρανῷ) σχολὴν (otium) ἔχων, and P Flor II. 227¹⁸ (A.D. 258) ἐγὼ γὰρ σχολὴν οὐκ ἔσχον πρὸς σε ἰθεῖν. MGr σκόλη, "holiday." (2) "occupation": cf. P Petr II. 11(1)⁹ (iii/B.C.) (= *Selections*, p. 7), where a son writes to his father, asking for an introduction to King Ptolemy, ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation." (3) "school," "lecture-hall," as in Ac 19⁹, cf. P Giss I. 85¹⁴ (Trajan/Hadrian) ἵνα μοι παρεῖσε τὰ ἐπιτηδία τῇ σχολῇ<<ς>>. MGr σκολεῖο, "school."

For σχολαστικός = "advocate," see P Oxy VI. 902¹ (c. A.D. 465) with the editors' note, and *C. and B.* ii. p. 760, No. 699 with note.

σῶζω

(for the ι subscript see *WH Intr.* p. 314, Blass-Debrunner *Gr.* § 26) is used like the English "save" with a variety of application, as the following miscellaneous exx. show—PSI IV. 405¹³ (iii/B.C.) ἀντιλαβοῦ αὐτῶν καθ' ὅπως δύνῃ εἰς τὸ σῶζεσθαι αὐτούς, P Hib I. 77⁷ (B.C. 249) συντετάγμεθα γὰρ . . . [τοῖς θεοῖς] τὰ ἱερὰ σωθήσεσθαι καθὰ καὶ πρότερον, "for we have received instructions that the sacred revenues (?) are to be preserved for the gods as in former times," P Amh II. 35⁹² (B.C. 132) ἐπεὶ οὖν σέσωσαι ἐν τῇ ἀρρωστίᾳ ὑπὸ τοῦ Σοκνοπαίτου θεοῦ μεγάλου, "since, therefore, your life has been saved in sickness by the great god Socnopaeus," P Tebt I. 56¹¹ (late ii/B.C.) σῶσαι ψυχὰς πολλὰς (from famine), *ib.* II. 302¹⁸ (A.D. 71-2) τιῶν βιβλίων σῶζομένω[ν] ἐν τῷ ἱερῷ, "certain documents preserved at the temple," BGU II. 423⁸ (ii/A.D.) (= *Deissmann LAE*², p. 179) μου κινδυνεύσαντος εἰς θάλασσαν ἔσωσε εὐθέως, "when I was in danger at sea he saved me immediately" (cf. Mt 14^{30L}), P Oxy I. 33 *verso*¹² (interview with an Emperor—late ii/A.D.) πρῶτον μὲν Καῖσαρ ἔ]σωσε Κλεοπάτρ[αν] ἐκράτησεν βασι[λείας], "in the first place Caesar saved Cleopatra's life when he conquered her kingdom," *ib.* VI. 935⁷ (iii/A.D.) θεῶν συνλαμβανόντων . . . ὁ ἀδελφὸς . . . σῶζεται καὶ [ὑγ]αίνει, "with the assistance of heaven our brother is safe and well" (Edd.), *ib.* XII. 1414²² (A.D. 270-5) σῶζο[ν] ἡμῖν, πρύτανι, καλῶς ἄρχις, "save yourself for us, prytanis; excellent is your rule" (Edd.), *ib.* XIV. 1644³ (iii/A.D.) σε προσαγορεύω εὐχόμενός σε σῶζεσθαι πανοικισίῳ καὶ εὐ διαγῆν, "I salute you, praying that you may be preserved and prosper with all your household" (Edd.), and *ib.* I. 41²³ (acclamations to a praefect at a public meeting—iii/iv A.D.) δέμ[ε]θα, καθολικὰ, σώσον πόλιν τοῖς κυρίοις, "we beseech you, ruler, preserve the city for our lords" (Edd.).

We may add from the inscr. *Syll* 521 (= 3717)⁸⁹ (B.C. 100-99) δι[ε]τήρησεν πάντας ὑγιαίνοντας καὶ σωζομένους,

ib. 762 (= 31130)¹ (after B.C. 167) σωθεῖς ἐκ πολλῶν καὶ μεγάλων κινδύνων . . . θεοῖς συννάοις . . . χαριστήριον, *OGIS* 69⁴ (Ptol.) σωθεῖς ἐγὼ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης: cf. *ib.* 70⁴, 71⁹, and see Lumbroso *Archiv* viii. p. 61.

For σῶζειν εἰς, as in 2 Tim 4¹⁸, cf. *Syll* 255 (= 3521)⁸⁸ (iii/B.C.) διὰ τούτους σέσωμιστά[ι] τὰ αἰχμάλωτα σώματα εἰς τὴν [1]δίαν ἀπαθῆ.

The adj. σῶς is seen in such passages as BGU IV. 1106⁸¹ (B.C. 13) ἃ τε ἐὰν λάβῃ ἢ πιστευθῆ σῶα συντηρήσιν (= σῶν), P Lond 301¹³ (A.D. 138-161) (= II. p. 257) παραδό[σ]ω τὸν γόμον σῶων καὶ ἀκακούργητον, "I will hand over the freight safe and unharmed," and BGU III. 892²⁰ (iii/A.D.) περιστερῖδια ἐξήκ[οντα] σῶα καὶ ὑγιή, "sixty pigeons safe and sound."

For the relation of σῶζω to the Jewish-Aramaic שׂוּן see Wellhausen *Einleitung in die drei ersten Evangelien*, p. 33, and note the important article by W. Wagner "Über σώζειν und seine Derivata im Neuen Testament" in *ZNTW* vi. (1905), p. 205 ff.

σῶμα,

"a body" (1) properly of the human body (a) "alive": cf. P Cairo Zen I. 59034²⁰ (B.C. 257) μετὰ τῆς τοῦ σώματος ὑγείας, and the common salutation, as in *ib.* 59036⁹ (B.C. 257), εἰ τῷ τε σώματι ἔρρωσαι καὶ τὰλλα σοι κατὰ γνώμη[ν] ἐστίν, εἴη ἂν ὡς ἡμεῖς θέλομεν. See also BGU IV. 1208⁴⁸ (B.C. 27-26) τὰ δὲ ἄλλα χαριεῖ τοῦ σώματος [ἐπι]με[λό]μενος ἔγ' ὑγιένης, ὃ δὴ μέγιστον ἡγοῦμαι, PSI VII. 807²³ (A.D. 280) where a prisoner petitions ἔχειν τὸ σῶμα ἐλεύθερον καὶ ἀνύβριστον, and the magic P Lond 121⁶⁸⁹ (iii/A.D.) (= I. p. 103) διαφύλασέ μου τὸ σῶμα τὴν ψυχὴν ὀλόκληρον. Cf. *Aristeas* 139 ἀγνοῖ καθεστῶτες κατὰ σῶμα καὶ κατὰ ψυχὴν. The tripartite division of 1 Thess 5²³ is found in P Oxy VIII. 1161⁰ (iv/A.D.), where the writer (a Christian) prays to our God and the gracious Saviour and His beloved Son, ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ . . . πνεύματι.

For the corresponding dim. σωματίον see the Christian letter P Oxy VI. 939²¹ (iv/A.D.) (= *Chrest.* I. p. 156, *Selections*, p. 129) εἰ μὴ ἐπινόσως ἐσχίκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε, "unless my son Athanasius had been then in a sickly state of body, I would have sent him to you," and *ib.*²⁶ νοσηλότερον δὲ ἔμωσ τὸ σωματίον ἔχει, "she is still in a somewhat sickly state of body."

(b) "dead," "a corpse," as in Mk 15⁴³ et saepe: cf. P Leid Mⁱⁱ. 2 (ii/B.C.) (= I. p. 60) τὴν προστασίαν τῶν ἐπιβαλλόντων αὐτῷ σωμάτων, τῶν μεταγομένων εἰς τοὺς τάφους, and *ib.* W^{vii}. 14 (ii/iii A.D.) a spell—"Ἐγερσις σώματος νεκροῦ. In P Oxy I. 51⁷ (A.D. 173) a public physician reports that he had been instructed ἐφιδεῖν σῶμα νεκρὸν ἀπρητημένον, "to inspect the dead body of a man who had been found hanged," and in P Grenf II. 77³ (iii/iv A.D.) the writer states that he has dispatched through the grave-digger τὸ σῶμα τοῦ [ἀδελφοῦ] Φιβίωνος, and has paid [τοῖς] μισθοῦς τῆς παρακομιδῆς τοῦ σώματος. Similarly σωματίον in the illiterate P Oxy VII. 1068⁸ (iii/A.D.), where the writer asks for a ship, εἶνα δυνηθῶ τὸ σωματίον κατενεκνῆ ἐν Ἀλεξάνδριαν, "so that I might be able to carry the corpse down to Alexandria."

(2) For *σώματα* = "slaves," as in Rev 18¹³ and frequently in the LXX, we can now produce many exx. The word stands alone in such passages as P Cairo Zen I. 59027² (B.C. 258) *ὀψώνιον τοῖς σώμασιν*, "wages for the slaves," P Hib I. 54²⁰ (c. B.C. 245) *τὸ σῶμα δὲ εἰ συνείληφας*, "but if you have arrested the slave" (Edd.), P Oxy III. 493⁷ (a Will—early ii/A.D.) *τὰ ἄπρατα τῶν σωμάτων*, "unsold slaves," and BGU I. 187¹⁸ (A.D. 159) *Μελανῆς ὁ προκίμενος [πέπ]ραχα τὸ σῶμα*, where the context shows that a "slave" is intended.

For *σῶμα* in this sense but with a defining epithet cf. P Lond 401⁹ (B.C. 116–111) (= II. p. 14) *τῶν οἰκετικῶν σωμάτων*, P Oxy I. 94⁹ (A.D. 83) *πατρικά δούλα σώματα*, BGU I. 168⁹ (A.D. 169) *δουλ[κ]ῶν σωμάτων*, and P Lond 251²³ (A.D. 337–350) (= II. p. 317) *τῶν δούλων σωμάτων*.

The dim. *σωμάτων* is correspondingly used in P Oxy I. 37¹ (A.D. 49) *ἀρρενικὸν σωμάτων*, "a male foundling," whom the next document in the vol. shows to have been a "slave"; and similarly the agreement for the nursing of a "slave-child" for two years, P Ryl II. 178¹ (early i/A.D.) *μηδὲ ἕτερον σωμάτιον παρα[θηλάζειν παρ]ᾶ τῆς, "and not to nurse another than this one"; and *ib.* 244¹⁰ (iii/A.D.) *τὰ δὲ σώματα πολλοὺ ἐστὶν ἐνθά[δ]ε καὶ οὐ συμφέροι ἀγοράσαι*, "slaves are very dear here, and it is inexpedient to buy" (Edd.).*

(3) *Σῶμα* has also the general sense of "person," as when in the iii/B.C. census-paper, P Petr III. 59 (b)², *σώματα ἑρσενικά* are simply = "males," or in *ib.* 107, an account of fares and freights, where the word is applied repeatedly to "passengers." In P Petr II. 13 (3)⁵ (B.C. 258–3) a warning is uttered that a prison wall may fall, and some of the prisoners perish—*διαφανήσῃ τι τῶν σωμάτων*. So in PSI IV. 359⁶ (B.C. 252–1) a certain *μισθωτός* is referred to as *τὸ σῶμα*: cf. *ib.* 366⁷ (B.C. 250–49), and the editor's introd. to *ib.* 423.

(4) Reference may also be made to the metaph. use of *σῶμα* to denote the "body" of a document, as in P Fay 34²⁰ (A.D. 161) *Ἡρων ὁ προγεγρα(μμένος) ἔγραψα τὸ σῶμα καὶ συνθέμην πᾶσι τοῖς προκείμενοις καθὼς πρόκειται*, "I, Heron, the above-mentioned, have written the body of the contract and agreed to all the aforesaid terms as is aforesaid" (Edd.): cf. P Lond 1132 b.¹¹ (A.D. 142) (= III. p. 142) *ἔγραψα τὸ σῶμα [αὐτοῦ τὸ δ]νομα ὑπογράφοντος ἔτους πέμπ[του] Ἀντωνίου Καίσαρος*.

σωματικός,

"bodily": cf. P Fay 21¹⁰ (A.D. 134) *εἴτ' ἐν γένεσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις*, "whether in kind or in money or in bodily labour" (Edd.), P Flor I. 51⁵ (A.D. 138–161) *σωματικῆς ἀσθενείας*, and *Syll* 325 (= 3708)¹¹ (before B.C. 100) *σωματικῶν πόνων*. For the ἕρκος *σωματικός*, an oath taken by laying hands on corporeal objects such as a Bible or cross, see P Mon I. 6⁵⁶ (A.D. 583) with the editor's note.

σωματικῶς.

On *σωματικῶς*, "bodily-wise," "corporeally," "in concrete actuality" (Rawlinson), in Col 2⁹ see Lightfoot's elaborate note *ad l.* A good ex. of the adv. is afforded

by OGIS 664¹⁷ (i/A.D.) *κατὰ [π]ᾶν ἢ ἀργυρικῶς ἢ σωματικῶς κολασθήσεται*.

For *σωματίω* and *σωματισμός*, which are not found in the NT, see Preisigke *Fachwörter* or *Wörterbuch s.vv.*

Σώπατρος,

a pet-form of *Σωσίπατρος* (*q.v.*), a Christian belonging originally to Beroea in Macedonia (Ac 20⁴).

σωρεύω

occurs in 2 Tim 3⁶ in the sense of "overwhelm": see *Field Notes*, p. 217, and cf. *Ep. Barn.* iv. 6 *ἐπισωρεύοντας ταῖς ἁμαρτίαις ὑμῶν*.

The subst. *σωρός*, "a heap," is common in the papyri and ostraca, especially with reference to corn, e.g. P Flor III. 330⁷ (A.D. 119) *αὐτῆς (πυροῦ) σωροῦ (ἀρτάβαι) ἔ.*

Σωσθένης.

This proper name (Ac 18¹⁷, 1 Cor 1¹) is found both in the papyri and the inscr.—P Petr III. 112(c)²¹ (iii/B.C.), P Lond 1044³⁸ (vi/A.D.) (= III. p. 255), *Magn* 118⁸ (ii/A.D.) and *Preisigke* 678³⁹ (Egypt—c. A.D. 200).

Σωσίπατρος,

a Christian of Rome (Rom 16²¹), perhaps to be identified with *Σώπατρος* of Ac 20⁴. The name under both forms is common: see ref. in Preisigke's *Namenbuch*.

σωτήρ,

"saviour." Some vivid light by way of contrast is thrown on Jn 4⁴² and 1 Jn 4¹⁴ by the fact that the title *σωτήρ* was regularly given to the Ptolemies and to the Roman Emperors. Exx. are P Petr II. 8 (1) B^{1f}. (c. B.C. 250) where the reign of Euergetes I. is alluded to in the words *βασιλεύοντο[ς Πτ]ολεμαίου τ[οῦ Πτολεμαίου] σωτήρος*, and *ib.* III. 20¹.¹⁶ (B.C. 246) (= *ib.* II. 8 (2) revised), where the phrase *πάν]των σωτήρα* is employed, cf. 1 Tim 4¹⁰. In *Syll* 347 (= 760)⁸, an Ephesian inscr. of A.D. 48, the Town Council of Ephesus and other cities acclaim Julius Caesar as *θεὸν ἐπιφανῆ* (see *s.vv.* *θεός* and *ἐπιφανής*) *καὶ κοινὸν τοῦ ἀνθρωπίνου βίου σωτήρα*, and in a i/A.D. Egyptian inscr. (published in *Archiv* ii. p. 434, No. 24), reference is made to Nero as *πᾶσι σωτήρι καὶ εὐεργέτη* (cf. Lk 22²⁵) *τῆ[ς] οἰκουμένης*: cf. the description of Vespasian in *ib.* No. 28 *τὸν σωτήρα καὶ εὐεργέτην*.

The designation is further extended to leading officials, as when a complainant petitions a praefect in the words—*ἐπὶ σὲ τρεμνω τὸν σωτήρα τῶν δικαίων τυχεῖν*, "(I turn) to you, my preserver, to obtain my just rights" (P Oxy I. 38¹⁸ (A.D. 49–50) (= *Selections*, p. 54)), and similarly in the account of a public demonstration in honour of the prytanis at Oxyrhynchus, the multitude acclaim him—*εὐτυχῆ ἡγεμῶν], σωτήρ μετρίων, καθολικαί*, "Prosperous praefect, protector of honest men, our ruler!" (*ib.* 41²⁸ (ii/iii A.D.)).

The problem of Tit 2¹³ cannot be discussed here, but Moulton (*Proleg.* p. 84) cites for what they are worth the Christian papyri BGU II. 366, 367, 368, 371, 395 (all vii/A.D.), which "attest the translation 'our great God and Saviour' as current among Greek-speaking Christians."

It may be further noted that following Hort, Parry, and Gore, Rawlinson (*Bampton Lect.* p. 172 n.³) regards δόξα as a Christological term, and translates "the 'epiphany' of Him Who is the Glory of our great God and Saviour, viz.: Jesus Christ."

In connexion with the belief that the death and resurrection of Attis each year secured a like renewal of life after their death to the faithful, we may add that a hymn dedicated to the god contains the following lines: **θαρραίτε μύσται τοῦ θεοῦ σεσωσμένου, ἔσται γὰρ ὑμῖν ἐκ πόνων σωτηρία**: see Cumont *Les Religions Orientales*, pp. 73, 266 (Engl. tr. pp. 59, 225).

See further the classic discussion on Σωτήρ by Wendland in *ZNTW* v. (1904), p. 335 ff.

σωτηρία

is common in the papyri in the general sense of "hoidly health," "well-being," "safety," as in BGU II. 423¹⁸ (ii/A.D.) (= *Selections*, p. 91) **γράψον μοι ἐπιστόλιον πρῶτον μὲν περὶ τῆς σωτηρίας σου, δεύτερον περὶ τῆς τῶν ἀδελφῶν μου, ib. 632¹³ (ii/A.D.) ο[ὗ]χ ὀκνῶ σοι γράψαι περὶ τῆ[ς] σωτηρίας μου καὶ τῶν ἐμῶν, ib. 380⁶ (iii/A.D.) (= *Selections*, p. 104) **ἐξέτασέ (l. ἐξήτασα) περὶ τῆς σωτηρίας σου καὶ τῆς πε(=αι)δίων σου**, "I asked about your health and the health of your children," P Oxy VI. 939²⁰ (iv/A.D.) (= *Selections*, p. 129) **νῆ γὰρ τὴν σὴν σωτηρίαν (cf. I Cor 15³¹), κύριέ μου, ἧς μάλιστά μοι μέλει, εἰ μὴ ἐπιπόσως ἐσχῆκει τὸ σωματίον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέστειλα πρὸς σε**, "for by your own safety, my lord, which chiefly concerns me, unless my son Athanasius had then been in a sickly state of body, I would have sent him to you," P Oxy I. 138²⁴ (a contract—A.D. 610—11) **ἐπὶ τούτοις πάνσιν ἐπωμοσάμην (l. ἐπωμοσάμην) πρὸς τοῦ θεοῦ τοῦ παντοκράτορος, καὶ νίκης καὶ σωτηρίας καὶ διαμονῆς τῶν εὐσεβ(εστατων) ἡμῶν δεσποτῶν Φλαουίου Ἡρακλείου καὶ Αἰλίας Φλαβίας**, "to all this I swear by Almighty God and by the supremacy, salvation and preservation of our most pious sovereigns, Flavius Heraclius and Aelia Flavia" (Edd.).**

With this may be compared the usage in Ac 27³⁴, Heb 11⁷. As a rule, however, in the NT σωτηρία, following its OT application to the great deliverances of the Jewish nation as at the Red Sea (Exod 14¹³, 15²), etc., came to denote Messianic and spiritual salvation, either as a present possession (Lk 1⁷⁷ *al.*), or as to be realized fully hereafter (Rom 13¹¹ *al.*).

For σωτηρία as a pagan and Christian term, see Ramsay *Teaching*, p. 94 ff., and *Bearing* p. 173 ff., and for an early use of ἐλπίς σωτηρίας (1 Thess 5⁸) in a non-religious sense cf. Menander Ἐπιτρέπ. 122.

σωτήριος

is used in the neut. as a subst. with reference to what produces σωτηρία, e.g. a sacrifice or a gift: cf. *Syll* 209 (= ³ 391)²³ (B.C. 281—0) **θύσα[ι] Σωτήρια ὑπὲρ Φιλοκλέους, ib. 649 (= ³ 384)²³ θεθύκασιν τὰ σω[τήρ]ια [τα]ῖς [θ]εα[ῖ]ς ὑπὲρ τῆς βουλῆς**.

In the NT the word always occurs in a spiritual sense: see *s.v.* σῶζω and σωτηρία.

σωφρονέω.

We can add nothing from our sources to Preisigke's (*Wörterb. s.v.*) iv/A.D. citations for this verb, P Lips I. 39⁷ and PSI I. 41⁷ and ²³ **σ]ωφρονῖν καὶ ἡσυχάζειν**, where the meaning is "am of sound mind," "am discreet," as in the NT occurrences (Mk 5¹⁵ *al.*). See also Xen. *Oecon.* vii. 14 **ἐμὸν δ' ἐφῆσεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν**, the reference being to prudence in household management.

σωφρονίζω.

In the extraordinary interview with an Emperor, perhaps Commodus (P Oxy II. p. 319), the Emperor is represented as saying to a certain Appianus, who had addressed him in insulting language, **ἰώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονενομημένους σωφρι(=ο)νίζειν**, "we too are accustomed to bring to their senses those who are mad or beside themselves" (Edd.) (P Oxy I. 33 *verso* iv. 11—late ii/A.D.): cf. Tit 2⁴, where, however, the RV understands the verb in the general sense of "train."

σωφρονομός

by its termination suggests the trans. meaning "power to make σώφρων," but in its only occurrence in the NT, 2 Tim 1⁷, the context clearly suggests the meaning "self-control," "self-discipline."

σωφροσύνη.

In an Imperial Edict regarding the remission of the *aurum coronarium*, P Fay 20 (iv/A.D.), the Emperor Julian (see *Archiv* ii. p. 169) claims that, ever since he became Caesar, he had striven to restore vigour to what was in decline,¹⁴ **οὐχ ὕρων ζητήσεσιν ἀλλὰ σωφρο[σύν]η, μόνον οὐ πρὸς τὸ ἴδιον γυνομένων ἀναλωμάτων**, "not by acquisitions of territory (?) but by economy, limiting expenditure to public purposes" (Edd.). Later in the same document the word is used in the more general sense of "discretion,"²¹ **μετὰ τσαύτης κοσμιότητος καὶ σωφροσύνης καὶ ἐγκρατείας τὰ τῆς βασιλείας διοικούντα**, "acting with so much propriety and discretion and moderation in the administration of his kingdom" (Edd.): cf. Ac 26²⁵. With this may be compared a sepulchral inscr. from Egypt published in *Archiv* v. p. 169, in which a certain woman Seratūs records the "good sense" of her mother and brother—**ὄν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται**. See also *Syll* 344/5 (= ³ 757/8)² (B.C. 49—8), an inscr. in honour of Cornelia **διὰ τε τὴν περὶ αὐτὴν σωφροσύνην καὶ τὴν πρὸς τὸν δῆμον εὐνοίαν**, and Preisigke 5037 **ἐκτανύσασα σωφροσύνη καὶ φιλανδρία**.

With the meaning "self-control" in 1 Tim 2⁹ may be compared the application to "chastity" in BGU IV. 1024^{viii}.¹⁵ (cited *s.v.* **πεινιχρός**). Add Aristeas 237, 248, and see A. C. Pearson *Verbal Scholarship*, p. 21.

σώφρων.

In illustration of Tit 2⁵ where the young women are exhorted **φιλόδρους εἶναι, φιλοτέκνους, σώφρονες**, "loving to their husbands, loving to their children, soberminded," Deissmann (*LAE*², p. 315) has collected a number of **εχχ.**

of this same use of σώφρων, as an ideal of womanhood, e.g. *BCH* xxv. (1901) p. 88 ἡ σώφρων (*sic*) καὶ φίλανδρος γυνὴ γενομένη, and *ib.* xxii. (1898), p. 496, ἡ φίλανδρος καὶ σ[ώ]φρων ἡ φιλόσοφος ἤσασα κοσμίως (cf. 1 Tim 2⁹). In view of this, and of what is stated *s.v.* σωφροσύνη, we may be allowed to refer to a striking passage in Gilbert Murray's *Rise of the Greek Epic*, p. 26, in which σώφρων or σαόφρων, "with saving thoughts," is contrasted with

δλοόφρων, "with destructive thoughts." "There is a way of thinking which destroys and a way which saves. The man or woman who is *σβητόν* walks among the beauties and perils of the world, feeling the love, joy, anger, and the rest; and through all he has that in his mind which saves.—Whom does it save? Not him only, but, as we should say, the whole situation. It saves the imminent evil from coming to be."

T

Ταβειθά—ταμείον

Ταβειθά.

This feminine name (Ac 9^{36, 40}) under the form Ταβιθά is attested by Preisigke (*Namenbuch s.v.*) from several late papyri, e.g. P Lond IV. 1431⁶⁶ (A.D. 706-7) Ταβ[ι]θά Δανείτ, "Tabitha daughter of David." For Δορκάς, the Greek form of the name, see *s.v.*

τάγμα.

For τάγμα = "company," "troop" in a military sense, see BGU IV. 1190¹⁵ (late Ptol.) ἐκ τοῦ τάγματος αὐτοῦ: cf. 1 Cor 15²³ and Epicurus I. 71 φύσεως καθ' ἑαυτὰ τάγμα ἔχοντα, "having in themselves a place in the ranks of material existence" (Bailey). Other exx. of the word are P Oxy IX. 1202¹⁶ (A.D. 217) my son being ἐκ τοῦ τάγματος τοῦ παρ' ἡμῶν γυμνασίου, "on the roll of the gymnasium," *ib.* X. 1252 *verso*²⁴ (A.D. 288-95) τὸ τάγμα τὸ τῶν γυμνασιάρχων, and *ib.* VI. 891¹⁵ (A.D. 294) τὰ δὲ ἀναλώματα ἀπὸ τοῦ κοινῶν τῶν ἀπὸ τοῦ τάγματος δοθῆναι, "while the expenses should be paid by the whole body of those belonging to the order (of exegetae)" (Edd.).

τακτός,

"arranged," "fixed," of time, as in Ac 12²¹, occurs in P Flor II. 133³ (A.D. 257) τὰς τακτὰς ἡμέρας. Other exx. of the word are P Petr III. 104⁸ (B.C. 243) (= *Chrest.* I. p. 39^f) ἐκφορίου τακτοῦ, "at a fixed rent," P Oxy I. 101¹⁰ (A.D. 142) ἐπὶ μὲν τὰ τακτά, "on these conditions," P Flor I. 6⁸ (A.D. 210) τὸ τακτὸν εἰς τὸ πρόσκειμον τῆς συκοφαντίας, and P Giss I. 100¹⁶ (iii/A.D.) ἀκολουθῶς ταῖς τακταῖς παρὰ σοῦ μεταβ[ολαῖς]. For a military title τακτόμισθος (not in LS⁸), cf. *UPZ* i. 31⁸ (B.C. 162) with Wilcken's note.

ταλαιπωρία,

"wretchedness," "distress" (Rom 3¹⁶ LXX): cf. P Tebt I. 27¹⁰ (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίαι διαμένεις, "you still continue in the same miserable condition" (Edd.). For plur. in Jas 5¹ cf. Aristas 15 ἀπόλυσον τοὺς συνηχομένους ἐν ταλαιπωρίαις, and see Blass *Gr.* p. 84.

ταλαιπώρος,

"wretched," "miserable," is found in P Par 63¹²² (B.C. 164) (= P Petr III. p. 30) τῶν μὲν ταλαιπώρων λαῶν . . . φείσεσθε, "you must spare the miserable populace" (Mahaffy), P Hawara 56⁹ (probably late i/A.D.) (= *Archiv v. p.* 382) περὶ τῆς ταλαιπώρου [], and P Hamb I. 88¹⁰ (mid. ii/A.D.) γράφεις μοι περὶ τῶν χρωστών τοῦ ταλαιπώρου Ἰου[λ]ιανού. The word occurs also in the

Jewish prayers for vengeance for the innocent blood of the two Jewish girls, Heraklea and Marthina, who were murdered in Rheneia (Magna Delos), *Syll* 816(= 3 1181)⁵ ἐπικαλοῦμαι . . . ἐπὶ τοὺς . . . φαρμακεύσαντας τὴν ταλαιπώρον ἄωρον Ἡράκλειαν, now usually dated about B.C. 100 (see Deissmann *LAE*³, p. 413 ff.).

τάλαντιαῖος,

"of a talent's weight or value" (cf. Moulton *Gr.* ii. p. 337), is found in the NT only in Rev 16²¹; but, as Swete has pointed out *ad l.*, the word is well supported in later Greek, e.g. Polyb. ix. 41. 8, Joseph. *B.J.* v. 6. 3. See also the comic author Alcaeus of v/vin B.C., who speaks of νοσήματα ταλαντιαῖα (Kock *Fragm.* i. p. 759), and Crates of v/B.C. (*ib.* p. 140).

τάλαντον,

a weight ranging from about 108 to 130 lbs., or a sum of money equivalent to a talent in weight. In a letter to a man in money difficulties BGU IV. 1079¹⁸ (A.D. 41) (= *Selections*, p. 39) παρὰ τάλαντόν σοι πέπρακα τὰ φο[ρτ]ία μου, the meaning appears to be "for a talent I have sold my wares to you," or perhaps, "a talent (i.e. wares for a talent) excepted, I have sold my wares to you": cf. Olsson *Papyrusbriefe*, p. 94.

ταμείον,

"(inner) chamber," "store-chamber." The syncopated form ταμείον (for ταμειών), which is found in the four NT occurrences of the word (Mt 6⁸, 24²⁶, Lk 12^{28, 29}), is the prevailing form in the papyri from i/A.D. onwards: see e.g. CPR I. 1¹³ (A.D. 83-4), τραπέζ[ης] ταμειῶ(ν), "of the bank of the store-houses," and so³⁰, P Fay 110⁷ (A.D. 94) 8 λέγεις ταμε[ί]ον, "the storehouse you speak of," BGU I. 75^{ii, 19} (ii/A.D.) εἰς τὸ ταμείον, P Oxy III. 533⁹ (ii/iii A.D.) παρὰ τῷ ταμειῶ, and *ib.* VI. 886⁴ (iii/A.D.) (= *Selections*, p. 111) ἐν τοῖς τοῦ Ἑρμοῦ ταμείοις, "in the archives of Hermes." In Menander Σαμ. 18 ταμειών probably stands for ταμειδίου.

The full form ταμειών is seen in such passages from Ptolemaic times as P Petr II. 32^{i, 5} ἐργαζ[ομένου] μου ἐν τῷ βασιλικῷ ταμειῶ, "as I was working in the Royal Repository" (Edd.), *ib.* III. 73⁷ (lease of a shop) ταμειῶν εισιόντων ἐνδέξια ὄγδοον, "the eighth shop on the right as one enters" (Edd.), and P Hib I. 31^{5 et seqe} (c. B.C. 270). From Roman times we can cite BGU I. 106⁵ (A.D. 199) το[ῦ] ταμειῶ, and P Flor I. 47⁸ (A.D. 213-17) ἐντὸς ταμειῶν οἰκίας. See further Thackeray *Gr.* i. p. 63 ff.

Ferguson, *Legal Terms*, p. 76 ff., gives exx. of both forms, **ταμείον** and **ταμείον**.

For the verb **ταμειόμαι** see P Magd 26⁵ (B.C. 217), where the editor reads **ταμειουσόμεθα** as against Wilcken's **ἐκταμειουσόμεθα**. The same papyrus⁵ and⁹ provides other exx. of the compd.

τάξις.

(1) With Heb 5⁶ **κατὰ τὴν τάξιν** Μελχισεδέκ cf. the use of **τάξις** for a priestly "office" in P Tebt II. 297⁸ (c. A.D. 123) **ὁς ἀπήγγειλεν τὴν τάξιν ὡς ὀφείλουσαν πρᾶθῆναι**, "who reported that the office ought to be sold" (Edd.). Cf. Diod. Sic. iii. 6 **οἱ περὶ τὰς τῶν θεῶν θεραπείας διατρίβοντες ἱερεῖς, μεγίστην καὶ κυριωτάτην τάξιν ἔχοντες**. Similarly of the post of water-guard in *ib.* 393¹⁰ (A.D. 150) **τὴν ἐπιβάλλουσαν τῷ ὁμολογοῦντι Νεῖλω τάξιν τῆς [προ]-κλιμένης ὑδροφυλακίας**, "the post of water-guard as aforesaid, which belongs to the contracting party Nilus" (Edd.). In *OGIS* 69⁵ the word is used of "garrisons"—**ἡγέμων τῶν ἔξω τάξεων**. Related exx. are—P Oxy VIII. 1120⁵ (early iii/A.D.) **βιβλιδία ἐπιδέδωκα ταῖς τάξεσι κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος**, "I presented to the officials a petition against the perpetrator, Eudaemon" (Ed.), *ib.* XIV. 1670⁹ (iii/A.D.) **αἰπὶ (ἡ ἐπέλ) δὲ εἰς τὴν τάξιν τοῦ καθολικοῦ παρεδόθημεν**, "when we were handed over to the staff of the catholicus" (Edd.), *ib.* IX. 1204¹⁷ (A.D. 299) **ὑπηρετούμενος τῇ σῆ τοῦ ἐμοῦ κυρίου τάξει**, "in obedience to your lordship's department" (Ed.), *ib.* X. 1261³ (A.D. 325) **τάξι[ε]ωσ τοῦ διασημοτάτου καθολικοῦ**, "on the staff of the most eminent catholicus" (Edd.), and *ib.* I. 1202²⁸ (iv/A.D.) **μάλιστα ἐπέλ ξένης καὶ παρὰ τῇ τάξει ὄντα (ἡ ὄν)**, "especially as he was a stranger to the place and was engaged at his post" (Edd.).

(2) The word is also common = "list," as e.g. P Fay 29¹⁷ (A.D. 37) a notice of death, **ὅπως ταγήν τρῶ[του] θῦ[ο]μα ἐν τῇ τῶν [τε]λετωκῶτων τάξει κατὰ τὸ ἐ[θ]ος**, "that his name may be placed upon the list of deceased persons, according to custom" (Edd.), similarly P Oxy II. 262¹² (A.D. 61), and PSI III. 164¹⁷ (A.D. 287), the enrolment of an ephēbus **ἐν τῇ τῶν ὀμηλικῶν τάξει**.

(3) The meaning "tax," "assessment," is very common in our documents, but, as this particular sense is not found in the NT, a very few exx. will suffice—BGU IV. 1096⁷ (i/ii A.D.) **τὰ τῆς τάξεως βιβλία**, "the accounts of the tax," similarly P Lond 306¹⁵ (A.D. 145) (= II. p. 119), P Fay 35¹⁰ (A.D. 150-1) **ἀναδώσωμέν σοι τὰς ἀποχὰς τῶν καταχωριζομένων βιβλίων τῆς τάξεως**, "we will render to you the receipts among the documents for registration concerning the tax" (Edd.), and *Ostr* 1165⁵ (Rom.) **ἐν τῇ αὐτ(ῆ) τάξει μενάτωσαν**.

(4) The derived meaning of "character," "quality," as in 2 Macc 9¹⁸, may be supported by P Tor I. 1 viii. 13 (B.C. 116) **ἐμφανιστοῦ καὶ κατηγοροῦ τάξιν ἔχοντα παρακείσθαι**, "was present in the character of an informer and an accuser": cf. Polyb. iii. 20. 5 **οὐ γὰρ ἱστορίας, ἀλλὰ κουρακῆς καὶ πανδήμου λαλιάς, ἐμοὶ γε δοκοῦσι τάξιν ἔχειν καὶ δύναμιν**.

ταπεινός.

On the *verso* of P Oxy I. 79 (notification of death—A.D. 181-192) certain moral precepts have been written in a rude

hand, beginning **μηδὲν ταπεινὸν μηδὲ ἀγενὲς . . . πράξεις**, "do nothing mean or ignoble." Other exx. of the adj., which survives in MGr, are P Lond 131 *recto*³⁰⁸ (A.D. 78-9) (= I. p. 179) **ἐν τοῖς ταπεινοῖς τόποις**, *ib.* 1917⁷ (c. A.D. 330-340) a request for prayer **διὰ ἐμοῦ τῷ ταπεινῷ καὶ ταλεπῶρῳ (ἡ τοῦ ταπεινοῦ καὶ ταλαιπῶρου)**, "for me the humble and wretched," and P Gen I. 14⁷ (Byz.) **μετὰ τῶν ταπεινῶν μου παιδῶν**, and ¹⁵ **τὰ ταπεινά μου ἄλογα**.

It is hardly necessary to recall that "humility as a sovereign grace is the creation of Christianity" (W. E. Gladstone, *Life* iii. p. 466). Its history in pagan ethics may be illustrated in Epict. iii. 2. 14 **ἀνθρωπον . . . ταπεινόν, μεμψίμορον, οὐξύθυμον, δειλὸν κτλ.**, and iv. 1. 2 **τίς θέλει ζῆν ἑξαπατώμενος, προπίπτων . . . μεμψίμορος, ταπεινός;**

ταπεινώω,

"make low," is generally used metaphorically in the NT = "humble." By way of illustration we may again refer to the Jewish prayers cited *s.v.* **ταλαιπῶρος**, where it is said with regard to God, ¹⁰ⁿ **ὦ πάσα ψυχὴ ἐν τῇ σήμερον ἡμέρᾳ ταπεινοῦτα[ι] μεθ' ἱκετείας**, a phrase strikingly recalling Lev 23²⁹, and pointing, according to Deissmann *LAE*³ p. 419, to a day not only of prayer, but of fasting. The literal sense of the verb (cf. Lk 3⁵ LXX) comes out well in Diod. i. 36 **καθ' ἡμέραν . . . ταπεινοῦται**, with reference to the "falling" of the Nile: it "runs low."

ταπεινώσις

is seen in *OGIS* 383²⁰¹ (mid. i/B.C.) **εἰς ὕβριν ἢ ταπεινώσιν ἢ κατάλυσιν**, and P Leid Wx. 17 (ii/iii A.D.) (= II. p. 115) **ἡλίου ταπεινώσις**. For **ταπεινώμα**, cf. the horoscope PSI IV. 312¹² (A.D. 345).

ταράσσω

in the metaph. sense "trouble," "disquiet," "perplex," as in Mt 2³ *al.*, is seen in P Tebt II. 315¹⁵ (ii/A.D.) **τοιγαροῦν [μη]δὲν ταραχ[θ]ῆς**, "do not be disturbed on this account" (Edd.), and *Syll* 373 (= 3 810)¹³ (i/A.D.) **οὐς ἐπὶ τῇ ψευδῶς ἐπι[σ]τολῇ πρὸς ὑμᾶς κομισθείσῃ τῷ τῶν ὑπάτων ὀνόματι ταραχθέντες πρὸς με ἐπέμψατε**. For a somewhat more literal meaning "stir up," as in Ac 17^{8,13}, cf. P Oxy II. 298²⁷ (i/A.D.) **πάλι γὰρ πάντα ταρασσει**, "for he is upsetting everything again" (Edd.), and P Giss I. 40^{11,30} (A.D. 212-5) (= *Chrest.* I. p. 38) **ταράσσουσι τὴν πόλιν**. MGr **ταράζω** (= *ασσω*), "perplex."

ταραχί,

"disturbance." In P Lond 1912⁷³ (A.D. 41) the Emperor Claudius writing to the Alexandrines declares himself unwilling to decide who was responsible for τῆς . . . πρὸς Ἰουδαίους **ταραχῆς καὶ στάσεως, μᾶλλον δ' εἰ χρητὸ ἀληθὲς εἰπεῖν τοῦ πολέμου**, "the riot and feud (or rather, if the truth must be told, the war) against the Jews" (Ed.). In *OGIS* 90²⁰ (Rosetta stone—B.C. 196) **ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς**, the reference is to the Lycopolitan sedition, as in P Tor I. 17²⁹ (B.C. 116) **ἐν τῇ γενομένῃ ταραχῇ**. See also *Syll* 316 (= 3 684)¹³ (c. B.C. 139). P Amb II. 30¹¹ (ii/B.C.) **ἐν δὲ τῇ[ι] γενημένῃ ταραχῇ** refers most likely to the revolt in the Thebaid, instigated by Dionysius about B.C. 165, and this may again be the case in *UPZ* i. 14¹ (B.C. 168): cf. p. 479.

τάραχος,

a late form of **ταραχή**, is found in Ac 12¹⁸, 19²³, where it is masculine. For exx. of τὸ **τάραχος** in the LXX see Thackeray *Gr. i.* p. 159. According to Hobart (p. 93) the word is common in medical writers. Linde, *Epicurus* p. 24, quotes three passages from Epicurus for **τάραχος** (masc.) = "disturbance," "alarm," and notes two occurrences of the form **ταραχή**. See also Rutherford *NP*, p. 174.

Ταρσεύς,

"of Tarsus" (Ac 9¹¹, 21³⁰). A new adj. **ταρσικοῦφικόν** is found in connexion with the sale of a loom in P Oxy XIV. 1705⁶ (A.D. 298) **ιστόν ταρσικοῦφικόν**, "a loom for Tarsian cloths."

ταρταρώ,

"I send to Tartarus," orig. "the place of punishment of the Titans," and hence appropriate in connexion with fallen angels in 2 Pet 2⁴. The word is cited elsewhere only from a scholion on *Il.* xiv. 295 (see LS).

For the substance **τάρταρος** (cf. LXX Job 40¹⁶, 41²⁰) see *Acta Thomae* 32 where the serpent who tempted Eve says **ἐγὼ εἰμι ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν**, and the other reff. in Mayor *ad 2 Pet. l.c.* Add PSI I. 28²⁰ (magic tablet—iii/iv A.D.) **ταρτάρου σκήπτρα**, and for **Ταρταρούχος** see P Osl I. p. 33.

τάσσω,

"put in its place," "appoint," "enrol," is seen in such passages as P Par 26²⁰ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) **τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπιείῳ . . . τεταγμένων**, "those who had been appointed to the administration in the Serapeum," P Oxy II. 259³ (A.D. 23) **τῷ τεταγμένῳ πρὸς τῇ τοῦ Διὸς φυλακῇ**, "governor of the prison of Zeus," P Fay 29¹⁵ (notice of death—A.D. 37) **ὅπως ταγήῃ τῷ[του] ἕν[ο]μα ἐν τῇ τῶν [τε]λετυκῶν τάξι[ε]**, "that his name may be placed on the list of deceased persons," so *ib.* 30¹⁸ (A.D. 173), P Oxy X. 1252 *verso*³⁰ (A.D. 288–95) **τετράμηνος γὰρ ἐφ' ἐκάστου τέτακται**, "for a period of four months is allotted to each" (Edd.), and PSI IV. 298⁸ (beg. iv/A.D.) **τὸν τεταγμένον χρόνον**.

In P Oxy II. 274⁷ (A.D. 89–97) **ὦν καὶ τὸ τέλος ἔταξαν**, the verb is used of "paying" the succession duty, which in ii/B.C. was 5%: cf. PSI IV. 388⁶¹ (B.C. 244–3) **ἃ δεῖ τάσασθαι εἰς τὸ βασιλικόν**, *ib.* I. 56¹⁰ (A.D. 107) **ὦν καὶ τάξομαι τὸ καθήκον τέλος**.

For a weakened sense of the verb see P Oxy VIII. 1159¹⁰ (late iii/A.D.) **τάξαι τοῖς ἀνθρώποις ὅτι πέμπω τὰ ἀναλώματα αὐτῶν**, "tell the men that I am sending the expenses for them" (Ed.).

The mid. is also used = "appoint for oneself" in P Fay 129³ (iii/A.D.) **Ἀπολλῶτι συνέβαλον καὶ ἐτάξατο πάντως καταβῆναι τῇ ἑνδεκάτῃ καὶ τὴν παράδοσιν ποιήσασθαι**, "I arranged with Apollos, and he appointed for certain the eleventh for his coming down and making the delivery" (Edd.), *ib.* 130⁸ (iii/A.D.) **προνοῶ τοῦ χαλκοῦ πά[ν]τη πάν[τ]ως καθὼς ἐταξάμην**, "I am by all means looking after the copper, as I arranged" (Edd.): cf. Mt 28¹⁸, Ac 28²³. Hence also the sense "enter into an agreement with" in such passages as P Hamb I. 25¹¹ (B.C. 238–7) **Κάλυς τέτακται**

συναντήσασθαι πρὸς σὲ τῇ κἔ τοῦ Χοῖακ μνησ(ς), and P Magd I. 12⁵ (B.C. 217) **ταξάμενοι μοι ἐπὶ Διονυσίου**, "they agreed verbally with me in the presence of Dionysius" (see the editor's note).

ταῦρος,

"a bull," "an ox": P Oxy I. 121¹⁴ (iii/A.D.) **περὶ τῶν ταύρων ἐργαζέσθωσαν**, "as to the oxen, make them work." From the adj. form **ταυρικός** (not in LS⁸) comes τὸ **ταυρικόν**, "the oxen," as in P Fay 115¹⁶ (A.D. 101) **πέμισις μὲν φεῖρι τῷ ταυρικῷ**, "send me a strap (?) for the oxen" (Edd.): see also PSI IV. 429²⁶ (iii/B.C.) **περὶ ταυρικῶν ζευγῶν ἴβ**, P Flor II. 134¹ (A.D. 260) (with the editor's note), which also shows **ταυρελάτης**, and P Ryl II. 240⁵ (iii/A.D.) **παράσχεις χθ[ρ]τον τῷ ταυρικῷ**.

The classical adj. **ταύρειος** is found in the medical prescription P Oxy II. 234⁴⁵ (ii/iii A.D.) **χολῆ ταυρεῖα**, "gall of an ox."

ταφή

in the sense of "a mummy," or "mummy-wrappings," occurs in such passages as P Par 18 *bis*¹⁰ **ἔστιν δὲ σημεῖον τῆς ταφῆς· συνδῶν ἔστιν . . .**, P Giss I. 68⁷ (Trajan/Hadrian) **δεῖ αὐτὸν δευτέρα ταφή ταφήναι**: cf. Deissmann *BS* p. 355 n.²

For the meaning "burial" (*sepultura*), as in Mt 27⁷, cf. P Petr III. 2⁹ (a Will—B.C. 236) **τὰ δὲ λοιπὰ καταλιμπάνω εἰς ταφήν ἐμαντοῦ**, P Magd 13⁶ (B.C. 217) **ἔνδεξις δὲ γενόμενοι εἰς τὴν ταφήν τὴν Φιλίππου (δραχμῶν) κἔ**, P Tebt I. 5⁷⁷ (B.C. 118) **τὰ εἰς τὴν ταφήν τοῦ Ἀπίου καὶ Μνήστου**, "the expenses for the burial of Apis and Mnesis," BGU I. 183²⁴ (A.D. 85) **τὴν προσήκουσα (= σαν) τῇ Σαταβούτος (= τι) ταφήν**, P Amh II. 125¹ (late i/A.D.) **λόγο(ς) διαπάνη(ς) ταφῆς**, "account of funeral expenses," and P Tebt II. 479 (iii/A.D.) a woman's expenses in connexion with the death of her husband, including payments **εἰς ἐγδίαν συτολόγω[ν]**, εἰς ταφήν αὐτοῦ.

τάφος,

"a tomb": P Ryl II. 153⁵ (a Will—A.D. 138–161) **εἰς τὸν τάφον μου τὸν ἐπὶ τὴν ἄμμον τοῦ Σαραπιείου**, a bequest payable on condition that the recipient goes "to my tomb in the sand of the Serapeum." In P Oxy III. 494²⁴ (A.D. 156) a testator makes provision for a feast (εἰς εὐχλῖαν), which his slaves and freedmen are to observe yearly on his birthday **πλησίον τοῦ τάφου μου**: see J. G. Frazer, *Golden Bough*³ i. p. 105.

From the inscr. we may cite *OGIS* 335¹¹⁶ (ii/i B.C.) **ἔως [τοῦ] τάφου τοῦ πρὸς τῇ ὁδοῖ [τοῦ] ἐπικαλουμένου Ἐπικράτου**, *Chrest.* I. 70¹⁷ (B.C. 57–6) **μέχρι τῶν προσόντων ἀπὸ βορρᾶ τάφων τῶν ἀποθειομένων ἱερῶν ζῶων**, and *Syll* 399 (= 858⁸) (after A.D. 161), where a memorial is described as **οὐ τάφος**, seeing that the body is laid elsewhere.

τάχα

is used of time in P Fay 117¹² (A.D. 108) **τοὺς θιώτας πέμψις ἐπὶ Ἐρασο[s] τὰ Ἄρποχράτια ὡδε τάχα ἰδῆ πν[ήσ]ι**, "send the . . . since Erasus is going to celebrate the festival of Harpocrates so soon on the 14th."

For the meaning "perhaps," as in Rom 5⁷, Philem¹⁵, and in MGr, cf. BGU IV. 1079¹¹ (A.D. 41) (= *Selections*,

p. 39) τάχα δύναται σε ελλυτον ποῖσαι, and so ²², P Oxy I. 40⁷ (ii/iii A.D.) τάχα κακῶς αὐτοὺς ἔθεράπευσας, “perhaps your treatment was wrong,” *ib.* 121²³ (iii/A.D.) τάχα οὐδὲν δίδω, “I shall perhaps give him nothing” (Edd.), and so ¹⁰, and *ib.* VII. 1069¹⁶ (iii/A.D.) τάχα γὰρ δυνασθῶμεν φο[ρ]υ-τρῆσε(= ἐπρίσαι) σοι δύο καμήλους [πυ]ροῦ, “for we may be able to load two camels with wheat for you” (for δυνασθῶμεν equivalent to δυνασόμεθα see the editor’s note, and *Proleg.* p. 185).

τάχε(ι)ον.

See *s.v.* ταχέως.

ταχέως,

“quickly”: P Oxy I. 116⁸ (ii/A.D.) ταχέως αὐτὸν ἀπολύσατε, “send him off quickly” (Edd.), P Fay 126⁷ (ii/iii A.D.) ἀνελθε οὖν ταχέως ὅτι ἐπίγυ, “do you therefore come back quickly, for it is pressing,” and P Tebt II. 423²² (early iii/A.D.) δῆ[λω]σόν μοι ταχέως, “tell me at once” (Edd.).

The comp^{ve} τάχ(ε)ιον is always used with an elative force in the NT, except in Jn 20⁴: cf. P Lond Inv. No. 1561⁵ (end i/A.D.) (= Olsson *Papyrusbriefe*, p. 210) πρὸ μὲν παντὸς εὐχομαί σε ὑγιαίνειν καὶ τάχειον ἀπολαβεῖν, “above all I pray that you may be in health and that I should receive you as soon as possible” (cf. Lk 15²⁷), P Oxy III. 531⁸ (ii/A.D.) ἐὰν γὰρ θεοὶ θέλωσι, τάχιον πρὸς σὲ ἔξω, and BGU II. 417²³ (ii/iii A.D.) τάχειον δὲ καὶ σὺ παραγένου ἐπὶ τῶν Ταυρικῶν. See further Blass *Gr.* pp. 33, 141 f.

The comp^{ve} ταχύτερον occurs in P Tebt II. 410¹¹ (A.D. 16) ἐρωτῶ σε ταχύτερον συσχεῖν τ[ὸ] πρᾶγμα, “I beg you to close the matter with all speed” (Edd.), BGU II. 615²⁸ (ii/A.D.) δῆλωσον μ[ο]ι ταχύτερον, and P Michigan Inv. No. 4527⁸ (c. A.D. 200) σὺ μοι ταχύτερον (“at once,” Ed.) δῆλωσον περὶ τῆς ἀπροσκοπίας (“well-being”: not in LS⁹) σου καὶ τῆς τῶν ἀδελφῶν μου. In MGr (Naxos) ταχύτερον is used for “later” (adv.) (Thumb *Handbook* § 123, n.²).

For τάχιστα, as in Ac 17¹⁵, we may cite PSI IV. 360¹² (B.C. 252–1) ὡς ἂν τάχιστα λικμησώμεν, “in order that we may winnow (the grain) as quickly as possible,” *ib.* VII. 792¹⁰ (A.D. 136) ὡς [τ]άχιστα μοι δηλώσατε, and P Giss I. 27¹¹ (ii/A.D.) (= *Chrest.* I. p. 29) καλῶς οὖν ποιήσεις, τεμμάτατε, τάχιστα μοι δηλώσας. Cf. also the formula τὴν ταχίστην in 1 Macc 11²².

ταχινός.

For this adj. = “speedy” with the added idea of “sudden” in 2 Pet 1¹⁴, 2¹, Herwerden *Lex. s.v.* cites CIA III. 1344³ ζῶης καὶ καμάτου τέρμα δραμῶν ταχινόν.

τάχιστα.

See *s.v.* ταχέως.

τάχος,

“quickness”: PSI IV. 326¹³ (B.C. 261–0) ἐντελαί τῶι παρὰ σου, ἵνα τὸ τάχος γέ[νη]ται, and P Oxy I. 59¹⁵ (A.D. 292) ἴν' . . . ἢ τάχος ἐκδημησῆαι, “in order that no time be lost in his departure” (Edd.): cf. PSI IV. 444¹¹

(iii/B.C.) πειρῶ δέ μοι ὁ τι τάχος γράψειν Ἐρρωσο, and P Bouriant 10²² (B.C. 88) ἀσφραλισάμενος [μέ]χρη τοῦ καὶ [ἡμᾶ]ς ὅτι τάχος [ἐπι]βαλεῖν πρὸς σέ.

The word is common in adverbial phrases with a preposition, e.g. P Oxy I. 62 *verso*¹⁸ (iii/A.D.) τὴν ἐμβολὴν ποιῆσαι διὰ τάχους, “to do the lading quickly” (Edd.), *ib.* VI. 892⁹ (A.D. 338) διὰ ταχέων ταῦτα ἐκκόψας παρενεχθῆναι, “with all speed to get the timber cut and delivered” (Edd.); PSI IV. 380¹⁴ (B.C. 249–8) καλῶς δ' ἂν ποιήσῃς ἐν τάχει (cf. Lk 18⁸, *al.*) αὐτὸν ἀποστείλας, P Giss I. 69¹⁰ (A.D. 118–9) πῶσαν τὴν . . . [κ]ρειθῆν ἐν τάχει αὐτῶ ἐπιστελεῖται, and P Oxy VII. 1069⁴ (iii/A.D.) καλῶς ποιήσεις ἀναγκάσει γενέσθε (ἴ. ἀναγκάσαι γενέσθαι) μου τὸ κειθῶν[ε]ν (ἴ. κειθῶν) τὸ λευκὸν κατὰ τάχο[υ]ς, “you will do well to have my white tunic made quickly” (Ed.).

ταχύ

(neut. of ταχύς as adv.), “quickly” (Mt 5²⁵ *al.* and common in LXX). See P Par 45⁵ (B.C. 152) (= *UPZ* i. p. 329) κάαυτὸς παρέσομαι ταχύ, P Oxy IV. 743⁴¹ (B.C. 2) καλῶς δὲ γέγονεν τὸ ταχύ αὐτὸν ἔλθειν, ὑφηγήσεται γὰρ σοι, “it is well for him to come quickly, for he will instruct you” (Edd.), and BGU II. 423¹⁷ (soldier’s letter to his father—ii/A.D.) (= *Selections*, p. 91) ἐκ τούτου ἐλπίζω ταχύ προκοῖσαι (ἴ. προκοῖσαι) τῶν θε[ῶ]ν θελόντων, “in consequence of this I hope to be quickly promoted, if the gods will.”

Ταχύ ταχύ is a common formula in incantations, e.g. P Hawara 312⁸ (ii/A.D.) in *Archiv* v. p. 393 ἄρτι ἄρτι ταχύ ταχύ ἐξ ψυχῆς καὶ καρδίας, and the Gnostic amulet P Oxy VII. 1060⁸ (vi/A.D.) ἀπάλλαξον τὸν οἶκον τοῦτον ἀπὸ παντὸς κακοῦ ἔρπετοῦ <κα> πρᾶγματος ταχύ ταχύ, “free this house from every evil reptile and thing, quickly, quickly”: see also Deissmann *BS*, p. 289, and *LAE*², p. 421, and for the repetition cf. *Proleg.* p. 97.

Τε.

For this enclitic particle cf. BGU IV. 1132³ (B.C. 13) κατὰ τὰς διὰ τοῦ κριτηρίου τετελειωμένας ὑπὸ τε τοῦ Ἀμμωνίου καὶ ἔτι τοῦ μετῆλλαχότος τοῦ Ἀλεξάνδρου ἀδελφοῦ, P Strass I. 14²¹ (A.D. 211) sale of a chamber καθαρὸν ἀπὸ παντὸς ὀφ[ε]λήματος δημο[σ]ίου τε καὶ ιδιωτικ[οῦ], and P Oxy XIV. 1633¹⁴ (A.D. 282) ἐφ' ᾧ τε καὶ τοὺς περὶ τὸν Ἄρετ [καὶ τὸν Σαρᾶν τελέσαι πάντα τὰ] . . . ὀφ[ε]λέ[ω]ν λήματα, “on condition that the party of Aret and Saras discharge all the debts” (Edd.).

For 2 Cor 10⁸ cf. Kademacher *Gr.*² pp. 5, 37. See also Kalker *Quaest.* p. 286 ff. Τε is one of the many particles which do not survive in MGr.

τείχος,

“a wall,” especially the wall about a city (Ac 9²⁵ *al.*): cf. P Eleph 20⁶² (iii/B.C.) παστοφόριον ἐν Τεντύρει ἐντὸς τείχους, P Ryl II. 127¹³ (A.D. 29) τὸ ἀπὸ βορρᾶ τείχος τοῦ οἴκου, BGU III. 929¹ (ii/iii A.D. ?) μητροπόλεως ἐντὸς τείχους, P Flor I. 50⁸ (A.D. 268) ἐν[τὸς] τειχῶν] καὶ ἐκτός, cf. ^{36, 39}, and P Strass I. 9⁸ (c. A.D. 307 or 352) θεμελίους καὶ τίχεςιν.

For the dim. τευχίον see CPR I. 232¹⁴ (ii/iii A.D.) μ[έ]σο]υ [δ]ν]τος τευχί[ου], and for the form τευχάριον (not in LS⁹), see P Ryl II. 125⁷ (A.D. 28–9) κατασπασμὸν τευχάριον

παλιῶν), "demolition of old walls," and for the verb τευχίζω, see *ib.* 102⁹ (2nd half ii/A.D.) αὐλ() ἀ[π]ὸ βο[ρρ]ᾶ τευχισμ(έν) .

τεκμήριον.

This strong word which AV renders "infallible proof" in Ac 1³ may be illustrated by an Ephesian inscr. *Syll* 656 (= 867)³⁷ (c. A.D. 160), where it is mentioned as μέγιστον τεκμήριον of the σεβασμός accorded to the goddess Artemis that a month is named after her. Cf. also *ib.* 929 (= 685)³⁴ (B.C. 139) μέγιστον καὶ ισχυρότατον τεκμήριον, and P Tor I. 1^v. 11 (B.C. 116) μέγα τι συμβάλλεσθαι τεκμήριον, also *ib.* 32. In another Ptolemaic papyrus P Giss I. 39⁹ (B.C. 204-181) τεκμήριον stands beside ὄρκος.

The editors render P Ryl II. 159¹⁵ (A.D. 31-2) ἵν' ὑπάρχωσι τῇ [Ταχοίτι αἱ παραχωρούμεναι ἀ]ρουραὶ σὺν τοῖς ἄλλοις τεκμηρίοις . . . , "in order that the arurae ceded may appertain to Tachois with all other titles" (i.e. "title-deeds"), but in their note they cite the parallel formula P Oxy III. 504¹⁵ (early ii/A.D.) σὺν τοῖς ἄλλοις σημίω[s], where the σημεῖα may possibly refer to "boundary-marks." It may be added that, according to Hobart p. 184, "Galen expressly speaks of the medical distinction between τεκμήριον—demonstrative evidence—and σημείον, stating that rhetoricians as well as physicians had examined the evidence."

For the verb τεκμαίρομαι, see P Ryl II. 74⁵ (A.D. 133-5) where a perfect declares that time will not permit his carrying out two purposes—τεκμαίρομαι τὸν χρόνον οὐ[χ] ἱκανὸν εἶναι εἰς ἀμφοτέρα.

τεκνίον.

For this dim. of τέκνον cf. P Oxy XIV. 1766¹⁴ (iii/A.D.) ἀσπάζομαι . . . τὰ ἀβάσκαντα τεκνία, "I greet your children, whom the evil eye will not harm."

τεκνογονέω.

With this NT ἀπ. εἶρ. (1 Tim 5¹⁴) = "bear a child," we may compare the similar compd. τεκνοποιέομαι in the marriage contract P Eleph 1⁹ (B.C. 311-10) (= *Selections*, p. 3), where the husband is bound down μηδὲ τεκνοποιεῖσθαι ἐξ ἄλλης γυναῖκος, "not to beget children by another woman." In *UPZ* i. 4⁵ (B.C. 164) ἐνεκ[α] τοῦ . . . τεκνοπ[ο]ύησασθα(= θαι) αὐτήν, the meaning is "adopt" (cf. Wilcken's note). See also *s.v.* τεκνογονία.

τεκνογονία.

Ramsay *Teaching* p. 170 ff. tries to show that, while τεκνογονέω is used in a physical sense in 1 Tim 5¹⁴, the abstract noun τεκνογονία in 1 Tim 2¹⁵ points rather to "the power of maternal instinct" or "motherhood." But it is by no means clear that the writer did not use the two words with the same connotation. In any case it is not likely that, with Ellicott and other commentators, we are to stress the article and in τῆς τεκνογονίας of 1 Tim 2¹⁵ find a reference to "the (great) child-bearing," i.e. the bearing of Jesus, foreshadowed in Gen. 3¹⁶.

τέκνον.

(1) The following may serve as exx. of this very common word = "a child"—P Amh II. 35⁵⁶ (B.C. 132) ὑπὲρ τε τοῦ

βα(σιλέως) καὶ τῶν βα(σιλι)κῶν τέκνων, P Tor II. 11¹¹ ἕτερα τέκνα, "a second family," BGU IV. 1097²³ (time of Claudius/Nero) τὴν μητέρα καὶ Δήμητριν καὶ τὰ τέκνα αὐτοῦ ἀσπάζω, BGU I. 234³⁴ (c. A.D. 70-80) ὥσπερ Ἰσ(ί)ων τέκνων, P Lond 897²⁸ (A.D. 84) (= III. p. 207) μέλει σοι πολλὰ περὶ ἐμοῦ μελ(ή)σει σοι δὲ ὡς ὑπὲρ Ἰδίου τέκνου, P Oxy II. 237^{viii.36} (A.D. 186) ἡ δὲ κτήσις μετὰ θάνατον τοῖς τέκνοις κεκράτηται, "but the right of ownership after their death has been settled upon the children" (Edd.), and BGU II. 419¹⁵ (A.D. 276-7) οὐκ ἐπελεύσομα[ι] περὶ αὐτῶν το[ύ]των οὐδὲ οὐδεὶς τῶν παρ' ἐμοῦ οὐδὲ τέκνον τ[έ]κνον. As showing the oppression of the Egyptian middle-class, we may note the case of a certain Pamonthius, whose children had been seized by his creditors—ὄλτινες οἱ ἀνελεήμονες ἐκείνοι καὶ ἄθεοι ἀπέσπασαν τὰ πάντα τὰ ἑαυτοῦ τέκνα νήπια κομιδῇ, "who, those pitiless and godless men, carried off all his children, being yet quite in their infancy" (Bell) (P Lond 1915²⁸—A.D. 330-340).

(2) Τέκνον is also used as a form of kindly address, even in the case of grown-up persons—P Oxy I. 33¹¹ (late ii/A.D.) τρέχε, τέκνον, τελεύτα, P Giss I. 12⁵ (letter to a strategus—ii/A.D.) παρακαλῶ σε σὺν, τέκνον, . . . ἐντυπῆν ("pattern") μοι πέμψον, similarly *ib.* 21²⁰ (time of Trajan) ἔρρωσο τέκνον, and P Oxy VII. 1063¹ (ii/iii A.D.) χαίροις, τέκνον 'Αμοί, "greeting, my son Amois!"

(3) Schaeffer *ad* P Iand 13⁸ has brought together various exx. of τέκνον and υἱός, e.g. P Gen I. 74¹¹ (iii/A.D.) 'Ηραῖς 'Αγριμπ[ί]ων τῷ υἱῷ πλείστα χαίρειν. πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν καὶ προκόπτειν. γίνωσκε, τέκνον, ἀπεληλυθῆναι ἐμέ, P Amh II. 136¹¹ (iii/A.D.) 'Απίων 'Ερῶνι τῷ υἱῷ χαίρειν . . . ἔγράφω σοι, τέκνον, and P Oxy VI. 930¹⁸ (ii/iii A.D.) ὥστε σὺν, τέκνον, μελησάτω σοι, and on the *verso* Πτολεμαίω υἱῷ.

(4) For the Hebraistic idiom underlying the use of τέκνον with genitives of quality, as in Eph 5⁸ τέκνα φωτός, see Deissmann *BS* p. 161 ff., and *s.v.* υἱός.

τεκνοτροφέω.

With this NT ἀπ. εἶρ. (1 Tim 5¹⁰) = "bring up children," cf. Epict. i. 23. 3 διὰ τί ἀποσυμβουλευεῖς τῷ σοφῷ τεκνοτροφεῖν;

τέκτων.

The ordinary limitation of this word to "a worker in wood," "a carpenter," as in Mt 13⁵⁶, Mk 6³, is supported by P Fay 110²⁸ (A.D. 94) τὰς θύρας ἐπιστησάτωσαν οἱ τέκτονες, "let the carpenters put up the doors" (Edd.), P Flor II. 152⁹ (letter regarding the conveyance of wood—A.D. 268) τῷ τέκτονι τὴν συνήθη δ[ι]απάνην, cf. *ib.* 158¹ (iii/A.D.), and P Oxy I. 53² (A.D. 316), a report παρὰ τοῦ κουνῶ τῶν τεκτόνων, from the guild of carpenters at Oxyrhynchus regarding a persea tree they had been commissioned to examine.

Other exx. of the word are P Fay 122¹⁸ (c. A.D. 100) ἀπαναγκάσεις Σισοῖν τὸν τ[έ]κτονα ἀποτίσαι, "make Sisois the carpenter pay up" (Edd.), *Ostr* 1597 (ii/A.D.) δὸς τοῖς τέκτοσι ζεύγη ἄρτων δέκα ἕν, P Oxy I. 121²⁶ (iii/A.D.) τοὺς τέκτονες(= ας) μὴ ἀφῆς ὅλως ἀργήσε(= σαι), "don't allow the carpenters to be wholly idle" (Edd.), PSI VII. 809⁴ (iv/A.D.) Φοιβάμμοι τέκτονι ἐργ(αζομένῳ) εἰς

. . ., and *ib.* 774¹⁰ (v/A.D.) τέκτων εἶτε κεραμεύς. In Herodas IV. 22 the "craftsman" (τέκτων) is a sculptor. Cf. *s.v.* ἀρχιτέκτων.

For the adj. see P Oxy IV. 729¹² (A.D. 137), P Flor I. 16²⁴ (A.D. 239) τεκτονικῶν μισθῶν.

ΤΕΛΕΙΟΣ,

lit. "having reached its end (τέλος)." Hence (1) "full-grown," "mature," (a) of persons—BGU IV. 1100¹⁰ (marriage-contract—time of Augustus) τῆλιον οὔσα(ν) πρὸς βίον κοινωνίας [ἀν]δρῶν, P Oxy III. 485³⁰ (A.D. 178) κληρονόμοις [α]ψ[τῆ]ς τελε[ο]ις, "to her heirs being of age," *ib.* II. 237^{vii.18} (A.D. 186) περὶ τοῦ τὰς ἡδὴ τελείας γυναίκας γενομένης ἑαυτῶν εἶναι κυρίας, εἶτε βούλονται παρὰ τοῖς ἀνδράσιν μένειν εἶτε μή, "all proving that women who have attained maturity are mistresses of their persons, and can remain with their husbands or not as they choose" (Edd.), (b) of animals—BGU IV. 1067¹² (A.D. 101–102) ἀλεκτόρων τελείων τεσσάρων, "four full-grown cocks," P Grenf II. 46¹³ (A.D. 137) πεπρακέναι αὐτῶ δνο(ν) θήλειαν τελ(είαν), and P Iand 35⁶ (iii/iii A.D.) βοῦν μελ[ά]νην τελίαν (see note). (2) "in good working order or condition"—P Oxy II. 278⁴ (A.D. 17) μύλο]ν ἔν[α] τ[έ]λειο]ν Θηβαϊκόν, "one perfect Theban mill" (Edd.), *ib.* IX. 1207⁹ (A.D. 175–6?) ἀλεκτρούωνν τελείων τεσσάρων, ὄρνειθων τελείων τοκάδων ὀκτώ, "4 cocks in perfect condition, 8 laying hens in perfect condition" (Ed.), *ib.* VI. 909¹⁸ (A.D. 225) ἀκάνθας ἀριθμῶ τελείας δεκατέσσαρας, "fourteen acacia-trees in good condition" (Edd.), P Tebt II. 406¹² (c. A.D. 266) λυχνεῖα τελεῖα, "a complete lamp-stand," and P Giss I. 122⁴ (vi/A.D.) a receipt for the sale of certain arourae τῆς πρὸς ἀλλήλους συμπεφωνημένης τελείας καὶ ἀξίας τιμῆς. (3) "complete," "final"—P Tebt II. 361⁶ (A.D. 132) ἀριθμ(ητικοῦ) τελείο(υ) τ[ο]ῦ ἱϛ (ἔτους), "for the full ἀριθμητικόν of the 16th year" (Edd.), *ib.* 335⁸ (mid. iii/A.D.) τελείαν ἀπόφασιν, "final verdict," P Oxy VI. 902¹¹ (c. A.D. 465) εἰς τελείαν γὰρ ἀνατροπὴν καὶ εἰς αἰχάτην πείνων (i. ἐσχάτην πείναν) περίεστην, "and I have been reduced to complete ruin and the extremity of hunger" (Edd.).

For the form τέλειος, see the interesting petition of a physician to the Praefect asking to be relieved from certain public duties on the ground of his profession, P Fay 106²¹ (c. A.D. 140) ὅπως τέλειος ἀπολύονται τῶν [λειτουρ]γιῶν οἱ τῆν ἱατρικὴν ἐπιστῆ[μ]ην μεταχειριζόμενοι, "that complete exemption from compulsory services be granted to persons practising the profession of physician" (Edd.). Reference may also be made to Knox's note in Herodas (ed. Headlam), p. 333 f.

For the relation of the epithet τέλειος in Paul to the language of the ancient mysteries, see Lightfoot *ad* Col 1²⁸, also the careful study of the word in Kennedy *St. Paul and the Mystery Religions*, p. 130 ff.

τελειότης,

"perfection," "completeness" (Col 3¹⁴, Heb 6¹): cf. the magic P Lond 121⁷⁷⁸ (iii/A.D.) (= I. p. 109) τελειότητος ἀναγκαστικῆ ἀπόρροια.

τελειόω

is common in legal papyri = "execute": see e.g. P Oxy III. 483²⁰ (A.D. 108) τελειῶσαι τὸν χρημα[τισμὸν] ὡς καθήκει, "to execute the deed in the proper way" (Edd.), and P Giss I. 34¹⁶ (A.D. 265–6) ἐτελε[ω]σε]ν τὰ νόμιμα. In P Oxy II. 238⁹ (A.D. 72) it seems rather to have the meaning "complete" by the insertion of date and signatures—προσέρχεσθαι τοῖς ἀγορανόμοις καὶ τελειοῦν ταύτας (sc. οἰκονομίας) ἐντὸς [. . .] : see the editors' note.

On the use of the verb in connexion with martyrdom, as in 4 Macc 7¹⁵ δν πιστὴ θανάτου σφραγὶς ἐτελείωσεν, see Moffatt *Heb.* p. 32, and cf. the Christian gravestone *Preisigke* 1600³ ἐνθα κατά[κει]ται ἡ μα<κα>ρία Π.[.]θία, ἐτελεώθη μῆ(ν) Ἰούλ. κα. MGr τελειώνω, "finish."

τελείως

is found in the NT only in 1 Pet 1¹³ νήφοντες τελείως, where Hort *Comm. ad 1.* understands the phrase to mean "being sober with a perfect sobriety," a sobriety "entering into all their thoughts and ways," "the opposite of heedless drifting as in a mist." Cf. the fragmentary P Petr III. 42 H(8c)³ (iii/B.C.) τελείως ποιήσεις, P Flor I. 93²⁷ (deed of divorce—A.D. 569) ἐξηλλάχθαι πρὸς ἀλλήλους καὶ διαλελυσθαι ἐντόνωσ καὶ τελείως, and the Christian amulet BGU III. 954³⁰ (c. vi/A.D.) (= *Selections*, p. 134) ending "Ἄγιε Σέρηνε, πρόσπεσε ὑπὲρ ἐμοῦ, ἵνα τελείως ὑγιανώ, "O holy Serenus, supplicate on my behalf, that I may be in perfect health." In MGr the adv. has the form τέλεια.

τελειώσις,

"fulfilment," "completion" (Lk 1⁴⁵, Heb 7¹¹): P Oxy II. 286²⁸ (A.D. 82) πρὸς δὲ τὴν τοῦ χρηματισμοῦ τελειώσιν διαπέσταλμαι Ἡρακλεῖδην Ἡρακλείδου, "I have dispatched as my agent Heraclides, son of Heraclides, to conclude the transaction" (Edd.), P Ryl II. 115⁵ (A.D. 156) εἰς τὸ τὰ τῆς [ἐνεχυρ]ασίας ἐπιτελεσθῆ[ναι] πρὸς τελείωσιν τῶν [νομ]ίμων. Cf. further BGU IV. 1168³ (B.C. 10) πρὸς [τε]λειώσ(ιν) τῆσθ[ε] τῆς συγχωρή(σεως), P Flor I. 56⁷ (A.D. 234) πρὸς τ[ῆ]ν τοῦ χρημα[τισμοῦ] τελειώσι[ν], and *Test. xii. patr.* Reub. vi. 8 μέχρι τελειώσεως χρόνων, "until the consummation of the time." Also Epicurus II. 89 ἕως τελειώσεως καὶ διαμονῆς, "until the period of completion and stability" (Bailey).

τελεσφορέω,

"bring to maturity," only at Lk 8¹⁴ in NT (cf. Hobart, p. 65). For the corresponding comp^d τελεσιουργέω, see Epicurus I. 36 τοῦ τελεσιουργημένου, "in the case of one fully initiated" (Bailey).

The adj. τελεσιφόρος, in the sense of "harlot," as in Deut 23¹⁷, occurs in P Grenf II. 41⁹ (A.D. 46), where we have reference to a tax on ἐταῖραι, cf. 1.26 οἱ ἐτα(υ)ρίσματα μισθ(ο)ύμενοι: see Wilcken *Ostr.* i. p. 219.

τελευτάω

is trans. = "bring to an end" in BGU I. 361^{14.18} (A.D. 184) τελευτᾶν τ[ὸν] βίον. For the general intrans. meaning "die," which the verb shows from v/B.C. onwards, it is enough to cite from the papyri such passages as P Magd 2⁸

(B.C. 222) ὁ ἀνὴρ μου τελευτήηκεν, P Fay 29⁸ (notice of death—A.D. 37) ὁ ἀδ[ε]λ[φ]ός Πενεούρις . . . τελευτήηκεν ἐν τῷ Μεσο[ρ]ῇ μηνί τοῦ πρώτου [ἔτους] Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ, “my brother Peneouris has died in the month Mesore of the first year of Gaius Caesar Augustus Germanicus,” cf.¹⁶ ὅπως ταγήν τού[του] φ[υ]ο[σ]μα ἐν τῇ τῶν [τε]τελευτηκότων τάξει κατά τὸ ἔθ[ος], “in order that his name may according to custom be placed in the list of deceased persons,” P Oxy III. 475²⁵ (A.D. 182) ἔπαισαν καὶ ἐτέλε[ύ]τησαν, *ib.* VI. 928⁹ (ii/iii A.D.) Ζωπύρου τελευτήσαντος, “now that Zopyrus is dead,” P Strass I. 73¹³ (iii/A.D.) ὁ μικρὸς Μίριος ἐτελεύτησεν, and from the inscr. *Syll* 895¹ ἐτελεύτησα ἐμβάς (ε)ἰς ἕτη πέντε, and *ib.* 908 (= 505¹) (c. B.C. 227) τῶν κατὰ τὸν σεισμόν τελευτασάντων. The mummy-ticket *Preisigke* 3931³ (A.D. 123) shows the impf. ἐτελεύτα.

In the *florilegium* PSI II. 120⁸¹ (iv/A.D. ?) it is suggested that there is no cause to grieve over those who die (τοῖς ἀποθνησκ[ο]ῦσιν), unless it be over those who end their lives in a disgraceful manner (ἐπὶ τοῖς αἰσχρῶς τελευτώσι).

τελευτή,

“death”: cf. P Oxy II. 265²² (A.D. 81–95) πρὸς τὸ μετὰ τὴν ἑαυτῆς τελευτήν βεβαιώσθαι, *ib.* I. 76²⁵ (A.D. 179) πρὸς τὸ μετὰ τελευτήν αὐτοῦ ἀνεύθυνόν με εἶναι, “to free me from responsibility after his death,” and P Cairo Preis 42⁹ (iii/iv A.D.), where a testator makes certain dispositions—μετ’ ἐμῆν τελευτήν. In P Ryl II. 106¹⁸ (A.D. 158) and P Fay 30¹⁷ (A.D. 173) it is certified that notice has been made to the scribes of the metropolis περὶ τελευτήης “concerning the death” of Harpocras and Aphrodisius respectively.

For the adj. τελευταῖος, “last,” see P Lond 1912²⁵ (A.D. 41) εἶνα τὸ τελευταῖον ἐπίω, and P Oxy VI. 940² (v/A.D.) ἄχρι τῆς τελευταίας μερίδος, “until the last holding.”

τελέω,

(1) “complete,” “accomplish,” “fulfil”: P Oxy VII. 1061¹² (B.C. 22) ἕως μοι τοῦτο τελέσητε, “until you accomplish this for me,” *ib.* 17¹² ἕως ἔσθου τελεσθή[ι], “until it is accomplished,” P Giss I. 99¹¹ (ii/iii A.D.) θυσίαί τελοῦνται. The verb = “produce” in *Chrest.* I. 236⁶ (iii/A.D.) τελοῦσαι ἀν[ά] πυροῦ ἀ[ρ]τ[ά]βη[ν] μ[ί]αν.

(2) “pay”: P Petr III. 59(b)³ (census paper—iii/B.C.) ἀφ’ ὧν ἐστὶν τῶν μὴ τελοῦντων ἱερά ἔθνη, “from this are to be subtracted those priestly corporations which are exempt from the tax” (Mahaffy), P Oxy IX. 1210² (i/B.C.—i/A.D.) τελοῦντες λαογραφίαν Ὀξυρυχ(του) ἀνδ(ρες), “men paying poll-tax in the Oxyrhynchite nome,” P Fay 36¹⁴ (A.D. 111–2) ὑφίσταμαι τελέσειν φόρον ἀργυρίου δραχμὰς ὀγδοήκοντα, “I undertake to pay as rent eighty drachmae of silver” (Edd.), P Oxy VII. 1037¹³ (A.D. 444) τελέσ[ω] σοι ὑπὲρ ἐνοικίου, “I will pay you for rent,” *ib.* VIII. 1130²² (A.D. 484) ταῦτα τελέω σοι, “I will pay you this sum.” Receipts are often introduced by the phrase τετέλεσται, usually written in an abbreviated manner, e.g. P Grenf II. 50(a)(b)(c) *al.*, mostly belonging to ii/A.D. In BGU VI. 1211² (iii/B.C.) the phrase τοὺς κατὰ τὴν χάραν τελοῦντα[ς] τῶι Διονόσωι, referring to adherents of the Mysteries, has caused difficulty, but, on the whole, Mayser (*Gr.* ii. p. 82) prefers to take the

verb in the sense of “paying.” See also the very early Christian letter P Amh I. 3(a)¹¹ (between A.D. 264 and 282) (= Deissmann *LAE*², p. 207) ἵς τὸ καλῶς ἔχειν τ[ε]λεῖν εὐ ἀνέχομαι, “for the sake of [my own] good feelings I will gladly endure to pay” (Deissmann).

τέλος

(1) “end”: P Eleph I¹² (B.C. 311–0) (= *Selections*, p. 3) ἐγ δίκης κατὰ νόμον τέλος ἐχούσης, “as if a formal decree of the court had been obtained,” P Petr II. 40(a)²³ (iii/B.C.) (= Witkowski², p. 41) ἡ ἐλεφαντηγὸ[ς] (“the elephant-transport”) ἡ ἐν Βερενίκῃ τέλος ἔχει (= τετέλεσται), P Leid U¹¹ 20 (1st half ii/B.C.) (= I. p. 124) τέλος ἔχει πάντα, παρῆς τῆς ἐπιγραφῆς (cf. Lk 22²⁷, *Field Notes*, p. 76).

The various prepositional phrases formed with τέλος may be illustrated by P Petr II. 13(19)⁸ (mid. iii/B.C.) (= Witkowski², p. 19) τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφῆθῆναι σε διὰ τέλους, P Tebt I. 38¹¹ (B.C. 113) (= *Chrest.* I. p. 363) τῆς ἐγλήψεως εἰς τέλος καταλελ[ε]μμένης, “my enterprise has been made a complete failure” (Edd.) (cf. I Thess 2¹⁶ with Milligan’s note, and Jn 13¹ with the discussion in Abbott *JG*, p. 247 ff.), *OGIS* 90¹² (Rosetta-stone—B.C. 196) τινας μὲν εἰς τέλος ἀφήκεν, ἄλλας δὲ κεκούφικεν, P Tebt I. 14⁸ (B.C. 114) μέχρι δὲ τοῦ τὸ προκείμενον ἐπὶ τέλος ἀχθῆναι, “until the matter was concluded” (Edd.), P Oxy IV. 724⁹ (A.D. 155) ἐπὶ τέλει τοῦ χρόνου, *ib.* VIII. 1128²⁰ (A.D. 173) ἐπὶ τέλει ἑκάστου ἐνιαυτοῦ, “at the end of each year,” *ib.* XIV. 1694²³ (a lease—A.D. 280) ἐπὶ τέλει τοῦ χρόνου παραδόντω τὴν οἰκίαν καθαράν ἀπὸ κοπρίων(—ῶ), P Tebt II. 379¹⁷ (sale of a crop—A.D. 128) πρὸς ἡμᾶς ὄντων τῶν μέχρι τέλους μερισμῶν, “being ourselves responsible throughout for rates upon it” (Edd.), and *ib.* 420¹⁸ (iii/A.D.) ἀπὸ ἀρχῆς μέχρι τέλους (cf. Heb 3⁶ NAC).

For τέλος, as in I Tim 1⁵, cf. Epict. *Gnomol.* 16 (*ed.* Schenkl, p. 466) τέλος δὲ τοῦ μὲν (*sc.* καλῶς ζῆν) ἔπαινος ἀληθῆς, τοῦ δὲ (*sc.* πολυτελῶς ζῆν) ψόγος, and for τὸ τέλος κυρίου, as in Jas 5¹¹, cf. Bischoff in *ZNTW* vii. (1906), p. 274 ff. See also PSI I. 17 verso II. (iii/A.D. ?)—

οὐ γὰρ πω τοιοῦτος ἀνήλυθεν εἰς Ἀχέροντα·
τῶν ὁσίων ἀνδρῶν Ἠλύσιον τὸ τέλος,
ἐνθα διατρίβειν ἔλαχεν πάλαι ἐκ τίνος ἐσθλῆς
μοίρης· οὐδὲ θανεῖν τοὺς ἀγαθοὺς λέγεται.

(2) “tax,” “toll”: (a) sing., as in Rom 13⁷, in *UPZ* i. 115⁸ (ii/i(?)B.C.) τέλος οἰκίας καὶ αὐλῆς, “tax for house and court,” Meyer *Ostr* 31³ (A.D. 32) (= Deissmann *LAE*², p. 111) ἀπέχων (*ἰ. ἀπέχω*) παρὰ σοῦ τόλες (*ἰ. τέλος*) ἐπιξέου Θωῦθ καὶ Φαῶφι (δραχμὰς) β, “I have received from you alien tax (for the months) Thyoth and Phaophi 2 drachmae,” P Lond 297⁵ (A.D. 119) (= II. p. 111) τέλος ἐγκύκλιου(=—ον), “general tax,” *ib.* 468¹ (ii/A.D.) (= II. p. 81) τέλος καμῆλ(ων), P Oxy IX. 1200⁴⁵ (A.D. 266) τὸ τοῦ πειμήματος τέλος, “the *ad valorem* tax” (Ed.): (b) plur., as in Mt 17²⁵, in P Cairo Zen II. 59240⁷ (B.C. 253) ἵνα μὴ τι κατὰ τὰ τέλη ἐνοχληθῶσιν, with reference to certain mules which were not required to pay toll, and PSI III. 222¹⁰ (iii/A.D.) σ[τ]ιχέιν τὰ τεταγμένα τέλη.

For subst. τέλεσμα cf. P Oxy VIII. 1123¹⁵ (A.D. 158–9) περὶ τῶν τῆς αὐτῆς δημοσίας γῆς τελεσμάτων πάντων, “in regard to all dues upon the said public land,” and P Ryl II. 96⁷ (A.D. 117–8) (*s.v.* τοσοῦτος).

Boisacq (p. 953) supports the theory that τέλος, "tax," is derived from τλήναι, from Indo-Europ. *tel(ā)—, "bear," "endure": cf. the use of φόρος, "tribute." On the other hand, τέλος, "end," is cognate with πέλω, πέλομαι, from Indo-Europ. *qmel—"turn," while a third τέλος, "company," comes from Indo-Europ. *qmeles—"herd," "family." In MGr τέλος, "end," survives: cf. the expression τέλος πάντων, "finally," "lastly."

τελώνης,

"tax-gatherer." P Par 61 (B.C. 156) throws a vivid light on the practices of tax-gatherers, as after special mention of τῶν πρὸς ταῖς τελωνίαις ἐντυγχανόντων, instructions are given that no one should be wronged (ἀδικῆται) by τῶν συκοφαντῆν (cf. Lk 19⁸) ἐπιχειρούντων [τελώνων: see Wilcken *Ostr.* i. p. 568, where reference is made to Herodas VI. 64 τοὺς γὰρ τελώνας πᾶσα νῦν θύρη φρίσσει. Cf. also

P Petr III. 32(f)¹⁷ (iii/B.C.) ἐπισε< . . >ν μοι Αἰθωνα τὸν τελώνην, "to threaten me with Aithon the tax-gatherer," P Grenf II. 34¹ (B.C. 99) a docket to a contract showing that a tax of 10% had been paid δι' Ἀπολλωνίου τελώνου καὶ τῶν μετόχων on the price of a priest's lodging (παστοφόριον), P Oxy IV. 732² (A.D. 150) τελῶναι ὄνης προθυμίδων (ἰ. πορθυμίδων) πόλεως, "farmers of the contract for the tax on ferry-boats at the city" (Edd.), and from the ostraca *Ostr.* 1031 (A.D. 31) τελώνης ὑκῆς and 1040 (A.D. 58) τελ(ῶναι) γερδ(ιακοῦ).

For the verb τελωνέω, cf. P Tebt I. 5²⁶ (B.C. 118) τι τῶν μὴ τετελωνημέν[ων], "something on which duty has not been paid" (Edd.), and *OGIS* 55¹⁷ (B.C. 240): for the subst. τελωνία, cf. P Par 61⁹ (B.C. 156) *ut supra*; and for the adj. τελωνικός, cf. P Rev L^{xxi.12} (B.C. 258) ὅσα δ' ἐγκλήματα γίνεται ἐκ τ[ῶν νόμων] τῶν τελωνικῶν ἔστω καλεῖσθαι . . ., "when disputes arise out of the laws concerning tax-farming, the Crown officials may bring an action . . ." (Ed.).

τελώνιον,

"revenue office," "custom-house" (Mt 9⁹ *al.*): cf. P Par 62^{viii.3} (c. B.C. 170) (as revised P Rev L p. 181) τὰς ἐκθέσει[ς ἐν τοῖς] τελωνίοις, and *OGIS* 496⁹ (A.D. 138-161) τοῖς ἐπὶ τὸ τελώνιον τῆς ἰχθυϊκῆς πραγματευομένοις. In P Petr II. 11(2)³ (mid. iii/B.C.) (= Witkowski², p. 6) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον τὸ οἰκόπεδον, ἐπὶ τελώνιον does not refer to a place, but = "for the purpose of taxation." MGr τελωνεῖον.

τέρας.

For τέρας in its NT sense of "wonder," "portent," we may cite Vett. Val. p. 341¹⁴ ἐὰν δὲ πως τὸ δωδεκατημόριον εἰς θηριώδες ἐκπέση ἢ τὸ τούτω διάμετρον ἢ οἱ τούτων κύριοι, τέρας ἢ ἄλογον ζῶον ἀποφαίνεσθαι. For MGr τέρατο, "miracle," see Thumb *Handb.* § 105, n¹.

Τέρτιος,

"Tertius." The name of Paul's Roman (?) amanuensis, Rom 16²², occurs in an inscr. in the i/A.D. Cemetery of Priscilla, *Dessau* 8002—

ΤΕΡΤΙΑΔΕΛΦΕ
ΕΥΨΥΧΙΟΥΔΙΣ
ΑΘΑΝΑΤΟΣ

(cited by Edmundson *Church in Rome*, p. 22, n.¹).

PART VII.

Τέρτυλλος,

dim. of Τέρτιος. The name occurs in ii/A.D. as the *agnomen* of Pliny's colleague Cornutus; see further Hastings' *DB* iv. p. 719f. For the fem. "Tertulla," see *Dessau* 7998.

τέσσαρες,

"four." On the forms τέσσαρες and τέσσερες see WH *Notes*², p. 157. Moulton (*Proleg.* p. 36) notes that the characteristic Achaian acc. in—es is well established in the vernacular, and that "in the NT τέσσαρες never occurs without some excellent authority for τέσσαρες." He adds to the discussion of τέσσαρες as accusative the reminder that the word "is isolated, as the only early cardinal which ever had a separate acc. form," and cites statistics from the ostraca to show how this indeclinable form predominated in business language before A.D. 200 (*ib.* p. 243f.). The dat. pl. τέτρασι in Ac 11⁵ D is interesting.

τεσσαράκοντα.

The spelling τεσσαράκοντα for τεσσαράκοντα is adopted in all the NT occurrences of the word, but is by no means common in the papyri during i-iii/A.D.: see however P Flor I. 61⁸² (A.D. 85) (= *Chrest.* II. p. 89) διὰ τεσ[σ]εράκοντα ἐτῶν, *ib.* 86⁹ (i/A.D.), P Gen I. 24¹¹ (A.D. 96), P Tebt II. 388¹⁰ (A.D. 98), P Oxy XIV. 1685¹⁵ (A.D. 158), and BGU III. 916⁴ (Vespasian) ὡς ἐτῶν τεσσαράκοντ[α].

For the spelling τεσσαράκοντα, which is universal in Ptolemaic times and predominant till the Byzantine age, it is sufficient to note P Lond 262⁸ (A.D. 11) (= II. p. 177) ἐτῶν τεσσαράκοντα τριῶν (but τεσσαράκοντον in *l.* ¹), and P Fay 122¹⁶ (c. A.D. 100) ὑποδείγματα μεγάλων τεσσαράκοντα, "forty specimens of the large sort."

The two forms τεσσο[σ]αράκοντα and τεσσαράκοντα are found in the same document P Meyer 617,18 (A.D. 125), evidence, as Deissmann has pointed out (*ad l.* p. 43f.), that in non-literary texts (including the NT) a fixed form of spelling is not always to be looked for. See further Moulton *Gr.* ii. p. 66, and Thackeray *Gr.* i. pp. 62f., 73f.

τεσσαρεσκαίδεκατος,

"fourteenth" (Ac 27^{27,33}), is from iii/B.C. onwards the general form, cf. P Eleph 1¹ (B.C. 311) ἔπει τεσσαρεσκαίδεκάτω, P Tebt I. 106⁴ (B.C. 101), and see *Proleg.* p. 96. The form τεσσαρακαίδεκατος is found only in Roman times: see Crönert *Mem. Herc.* p. 200. For τεσσαρεσκαίδεκάτης see P Oxy IX. 1202¹⁹ (A.D. 217).

τεταρταῖος,

"of the fourth day" (Jn 11³⁹): cf. P Tebt II. 275²¹ (a charm—iii/A.D.) ἀπὸ παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου, "from every fever whether it be tertian or quartan" (Edd.), P Oxy VIII. 1151³⁷ (a charm—v/A.D.?) ἀποδιώξον καὶ φνυγάδουσον ἀπ' αὐτῆς πάντα πυρετὸν κ(α)λ παντοῖον ῥήγους (ἰ. ῥίγους) ἀφημερινὸν τριτεον τεταρτεον (ἰ. τριταῖον τεταρταῖον) καὶ πᾶν κακόν, "chase from her and put to flight all fevers and every kind of chill, quotidian, tertian, and quartan, and every evil" (Ed.), and *Syll* 890(= 3 1239)²⁰ (c. A.D. 160) πυρετῶ καὶ τετα[ρ]ταῖω καὶ ἐλέφα[v]τ[ι]. See also Field *Notes*, p. 96.

τέταρτος,

"fourth" (Mt 14²⁸, *al.*): cf. P Cairo Zen II. 5925⁸⁴ (B.C. 252) τοῦ τετάρτου καὶ τριακοστού έτους, P Par 49²¹ (before B.C. 161) (= *UPZ* i. p. 309) σησάμου τέταρτον, P Oxy XIV. 1672¹⁴ (A.D. 37-41) τὰ (sc. οἰνάρια) τῆς [τ]ετάρτης ληνοῦ μήνης, "the wine of the fourth press only" (Edd.), *ib.* X. 1293²⁸ (A.D. 117-38) ὑστερῶ τέταρτα δ[ύ]ο, "I want two quarters (?)" (Edd.), *ib.* VIII. 1102⁹ (c. A.D. 146) τὸ τέταρτον τῆς οὐσίας, and PSI V. 450⁷⁰ (ii/iii A.D.) τέταρτον μέρος] τῆς αὐτῆς [οἰ]κίας.

The classical τέταρτος to denote the 4th day of the month is seen in such passages as P Ryl II. 197⁷ (late ii/A.D.) Ἄθῆρ . . . τετράδι. It is retained in the LXX proper, and is found in the title of the Ps 93 with reference to the fourth day of the week, as in MGr: see Thackeray *Gr.* i. p. 189.

τετραάρχης,

so read in the critical texts (see WH *Notes*², p. 152, where the form is put down as possibly "Alexandrian"), "a tetrarch" or governor of the fourth part of a district. The title is applied in the NT to Herod Antipas (Mt 14¹, *al.*). For the ordinary spelling see the 2nd declension form τετραρχος Θεσσαλῶν in *Syll*³ 274 II. (B.C. 337), and Φιλίππου τετραρχίας ἔργον in *ib.* 220 (B.C. 346?) (with the editor's note): also *CIG* III. 4033 Τι. Σεουήρον βασιλείων καὶ τετραρχῶν ἀπόγονον.

τετράγωνος,

"with four corners," "square" (Hesych. τετραγώνος τετράγωνος καὶ ἰσχυρός) occurs in Rev 21¹⁰: cf. PSI VI. 677¹⁴ (iii/B.C.) στρωμάτιον τετράγωνον ἄ, BGU IV. 1167³² (B.C. 12) ἐν τῇ τετραγῶνῃ στοῶ, *ib.* I. 162¹² (temple-inventory—ii/iii A.D.) βωμίσκιον ἀργυροῦν μικρόν [ν τε]τράγωνον, P Lond 46⁴⁰¹ (hymn to Hermes—iv/A.D.) (= I. p. 78) στρονγύλε καὶ τετράγωνε λόγων ἀρχήγετα γλώσσης, and from the inscr. *OGIS* 90⁴⁵ (Rosetta stone—B.C. 196) ἐπὶ τοῦ περι τὰς βασιλείας τετραγώνου. MGr τετράγωνο, "square."

For τετραγωνίας in a personal description = "square-built," "robust," see P Petr III. 12²¹ (a Will—B.C. 234) λευκόχρως τετραγωνίας τ[ε]τανός, and for τετραγωνισμός, "a squaring," see P Magd 29⁶ (B.C. 218) αὐτὸς δ[έ] ἐν τετραγωνισμῷ τὰ αὐτοῦ ἔχει, with reference to a partition of property.

τετράδιον,

"a group of four," applied to soldiers in Ac 12⁴, has reference to days in the heathen amulet BGU III. 956 (c. iii/A.D.) ἔξορκίζω ὑμᾶς . . . ἀπὸ πα[ν]τὸς . . . πυρετοῦ . . . ἡμερι<νοῦ> ἢ τετρα[α]δ<ί><ο<νο>, and to sheets of parchment in P Oxy XVII. 2156¹⁰ (iv/v A.D.) τὴν διφθέραν [τ]ῶν μεμβρανῶν ἐν τετραδίοις εἰκ[οσ]ιπέντε, "the skin of parchments in twenty-five quaternions" (Ed.).

τετρακισχίλιοι,

"four thousand" (Mt 15³⁸ *al.*): PSI V. 480⁵ (v/vi A.D.) εἰς πλή[ρωσιν τ]ῶν τετρακισχιλίων ἀρταβῶν τῶν πραθέντων αὐτῶ.

τετρακόσιοι,

"four hundred" (Ac 5³⁸ *al.*): PSI V. 462⁵ (A.D. 314) ἀργυρίου δραχμῶς δισχιλίας τετρακοσίας.

τετράμηνος,

"of four months" with χρόνος understood, and hence = "four months." Exx. are PSI IV. 408¹⁰ (iii/B.C.) ὀφειλῆται γάρ μοι τετραμήνου καὶ τοῦ ὀψωνίου μήρος (ἄ μέρος) τι, P Cairo Zen II. 5929¹³ (B.C. 251-0) τοῖς ἔργοις προσέχειν τετράμηνον, P Grenf II. 41¹⁸ (A.D. 46) διὰ τετράμηνα, "every four months," P Oxy XII. 1482¹⁵ (ii/A.D.) μετὰ τετράμηνον, "after four months," and from the inscr. *Syll* 210 (= ³410)⁴ (c. B.C. 274) τὴν πρώτην τετράμηνον.

For adj. τετραμήνιος (not in LS⁸) see P Oxy XII. 1418¹⁸ (A.D. 247) ἀν'αδέξομαι τῷ παιδί τετραμήνιον γυμνασιαρχίαν, "I shall undertake for my son the office of gymnasiarch for four months."

τετραπλόος,

"four-fold" (Lk 19⁸): cf. the form τετραπλάσιος in *OGIS* 665³⁰ (i/A.D.) τὸ τετραπλάσιον μέρος, and *Syll* 932 (= ³880)⁸⁰ (A.D. 202) πρὸς δὲ δ[ια]λύ[σ]ωσ[ι] αὐτὰ τὰ ἐνόρμια εἰς τὸ [τέ]τραπλάσιον τοῦ ἐνδείσοντος.

τετράπους,

"four-footed" (for form see Thackeray *Gr.* i. p. 88, Moulton *Gr.* iii. § 107). For the neut. plur., as in Ac 10¹², 11⁸, Rom 1²³, cf. P Hib I. 95⁸ (B.C. 256) τετραπόδων Ὀξυρύνχων πόλεως, "four-footed animals at the city of Oxyrhynchus," P Strass I. 5¹⁵ (A.D. 262) τὰ θρέματα καὶ τὰ τετράποδα τὰ ἡμέτερα ἀφῆρασ[α]ν, and P Thead 6¹⁰ (A.D. 322) βοικὰ καὶ πάντα τετράποδα. See also from nom. τετράποδος P Oxy III. 646 (A.D. 117-138) δίφρου [τετρ]απόδου, and *ib.* XIV. 1638⁵ (division of an inheritance—A.D. 282) τετραπόδοις καὶ δουλικοῖς σώμασι τέσσαρσι.

τεφρώω.

This rare word = "cover with ashes" or "reduce to ashes" is found in the NT only in 2 Pet 2⁶. Commentators cite Dio Cass. lxxvi. p. 1094 τῶν ἐν μέσῳ κραουρούμενων ("being parched") καὶ τεφρουμένων ("being overwhelmed with ashes")—a description of an eruption of Vesuvius, and Lycophron *Cass.* 227 τεφρώσας γυῖα Δημναῖο πυρί.

The adj. τεφρός, "ash-coloured," is used of a bird in PSI VI. 569⁶ (B.C. 253-2) ἄλλος (sc. ὄρνις) ἄρσιν τεφρός ὄξυ[ωπ]ῆς, cited by Preisigke *Wörterb.* s.v.

τέχνη.

For the meaning "trade," "profession," as in Ac 18³, cf. PSI VII. 854¹² (B.C. 258-7) διδάξει τὴν τέχνην, P Tebt II. 316⁹⁰ (A.D. 99) τ<έ>χνη (ἄ τέχνη) ἀλιεύς ποτάμι<ο>ς, "a river fisherman by trade," P Oxy X. 1263¹⁴ (A.D. 128-9) χρήσασθαι τῇ τῶν ἐργ[ατῶν] ποταμοῦ τέχ[ν]ῃ, "to practise the trade of a river worker" (Edd.), *ib.* XIV. 1647¹³ (contract of apprenticeship—late ii/A.D.) πρ[ὸ]ς μάθησιν τῆς γερδι[α]κῆς τέχνης, "to learn the trade of weaving," *ib.* I. 40⁵ (ii/iii A.D.) ἱατρός ὑπάρχων τῇ[ν] τέχνην, "being a doctor by profession," and *ib.* 83¹ (A.D. 327) ὀοπώλου τὴν τέχνην, "an egg-seller by trade."

In *ib.* VII. 1029⁸⁵ (A.D. 107) certain hieroglyphic inscribers make a declaration μηδὲ ἔχει[ν] μαθητὰς ἢ ἐπιζέονους χρω(ω)μένους τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν, "that we have no apprentices or strangers carrying on the art down to the present day" (Ed.): cf. Ac 17²⁹.

For the sense of "artifice" cf. P Oxy XII. 1468⁵ (c. A.D. 258) τοῖς κακουργεῖν προχείρως ἔχουσιν τέχνῃ, "to those who are ready to commit crimes by artifice": cf. *Kaibel* 38² (iv/A.D.) τέχνῃ, οὐχὶ φύσει.

τεχνίτης,

"craftsman," "designer" (Ac 19²⁴, *al.*), is applied to God first in Alexandrian Judaism (Sap 13¹), and once in the NT Heb 11¹⁰ (see Moffatt *ICC ad L.*). From the papyri we may cite PSI VII. 854⁴ (B.C. 258-7) ἃ δὲ οὐκ ἔφασαν δύνασθα[ι] τεχνίταις, *ib.* II. 152⁶ (ii/A.D.) οἱ τεχνεῖται πολλά ψευδογραφοῦνται, P Oxy VIII. 1117¹² (c. A.D. 178) τεχνειτῶν χρυσοδόων, *ib.* XII. 1413²⁷ (A.D. 270-5) ἄλλα δώδεκα τάλαντα δοθήτω τοῖς τεχνεῖτα[ι]ς, P Gen I. 62⁷ (iv/A.D.) τεχνίτας πρὸς τὴν ἐκκοπήν τῶν ξύλων, and from the inscr. *Syll* 540 (= 3972)¹⁴ (B.C. 175-172) ἐνεργῶν τεχνίταις ἱκανοῖς κατὰ τὴν τέχνῃν.

The very rare τεχνίτευμα "work of art," "art," is found in *OGIS* 51¹² (ii/B.C.) ἐκτενῶς ἑαυτὸν συνεπιδικίδους εἰς τὸ συναυξῆσθαι τὸ τεχνίτευμα, cf. Aristeas 78 συνεχῶς ἐφ' ἕκαστον ἐπιβαλλούσης τῆς διανοίας τεχνίτευμα, "as the mind took in one by one each detail of the execution" (Thackeray), with reference to the completion of gold and silver bowls.

τήκω,

"melt," pass. "melt away," as in 2 Pet 3¹² where, according to Hort (*Notes*², p. 103) τήκεται (NABKL) may be a corruption for the rare τήξεται: cf. Hippocrates vi. p. 110, ed. Littré. In *C. and B.* i. p. 150 No. 45 ἐτήκω κολαβῆσα ἐπὶ τοῦ θεοῦ, Ramsay notes that "ἐτήκω is probably for τήκομαι . . . 'waste away from fever or other formless disease.'" The comp^d. συντηκέτωσαν occurs in P Rev L¹⁷ (B.C. 258) of melting down lard.

τηλαυγῶς,

a NT ἄπ. εἶρ. (Mk 8²⁵ N^o ABDW: δηλαυγῶς N^{*C}), "clearly though at a distance," "clearly from afar." The force of the word is well brought out in a magical formula, P Oxy VI. 886 (iii/A.D.), which, after various directions for obtaining an omen, ends ²⁴ χρηματισθήσῃ (i. χρηματισθήσῃ) τηλαυγῶς, "you will obtain an illuminating answer" (Edd.). See also *s.v.* δηλαυγῶς. For adj. τηλαυγής cf. Bacchyl. XVI. 5, also Vett. Val. p. 54⁸ τοῦτον τὸν τρόπον οἱ παλαιοὶ μυστικῶς καὶ σκοτεινῶς διέγραψαν, ἡμεῖς δὲ τηλαυγέστερον. According to Moulton *Gr.* ii. p. 283 the meaning is "far-shining" or "far-discerned," "according as αὐγή or αὐγάζω is to guide our interpretation of the second part."

τηλικούτος,

"so large," "so great," is used of a person in the alphabetical nursery rhyme P Tebt II. 278³⁹ (early i/A.D.), where the writer complains that a stranger had stolen his garment—οὐθὲν τηλικούτω, "it was nothing to one like him" (Edd.).

For the word, as in 2 Cor 1¹⁰ *al.*, cf. P Par 63⁸⁵ (B.C. 164) (= P Petr III. p. 20) τοσοῦτα[ν κ]αὶ τηλικούτων διαστολῶν, "so many and so extensive explanations" (Mahaffy), *ib.* 128 ἐκ τηλικαύτης καταφθ(ο)ρά[s], "from so great a distress," P Ryl II. 77²⁰ (A.D. 192) ἀ]β]ηκοῦμεν εἰς τηλικαύτην ὕβριν, P Oxy VI. 939¹¹ (iv/A.D.) (= *Selections*, p. 129) ἐς τηλικαύτην σε [ἀ]γων[α]ν ἄκων ἐνέβαλον, "unwittingly I cast you into such distress," and P Grenf II. 82¹⁵ (c. A.D. 400) φυλάττειν τηλικούτη ἀρχοντική ὑπηρεσίᾳ, "reserve him for the state galley" (Edd.).

τηρέω

(1) lit. "watch," "observe": P Tebt II. 278⁴³ (early i/A.D.) τηρῆ μέ[ε] γάρ, "for he watches me (?)" (Edd.). (2) "guard," "protect": PSI III. 168⁹ (B.C. 118) τηρούντος μου σὺν ἄλλοις ἐπὶ τοῦ ἐμ Πιοχρίμει βασιλικοῦ χώματος, P Oxy VI. 985 (accounts—2nd half i/A.D.) ἐργάτη τηροῦντι τὸν οἶνον . . . (δραχμα) δ. (3) "keep," "preserve": BGU IV. 1141²⁵ (B.C. 13) κἀγὼ τὴν φιλιαν σου θελον ἀμμεπτ[ov] ἑματὸν ἐτήρησα (cf. I Thess 5²³), P Oxy XIV. 1757²³ (ii/A.D., after Hadrian) κόμισαι παρὰ Θεῶνος μάγια ("vessels"?) δύο καὶ τήρησόν μοι αὐτὰ ἕως ἀναβῶ, *ib.* III. 533¹³ (ii/iii A.D.) ἵνα τηρήσωσι αὐτῶν τὴν δεξιῶν, "that they should keep their pledge," *ib.* VIII. 1160¹⁶ (iii/iv A.D.) τὰ σεσύλληχα δὲ κέρμα<τα> τηρῶ αὐτὰ εἰς τὴν δίκην, "I am keeping for the trial the money that I have collected" (Ed.), and *ib.* X. 1298⁷ (iv/A.D.) ἐγὼ μόνος (i. μόνον?) πάνυ ἑμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλῆν, "I have been keeping myself quite alone beyond the point of safety" (Edd.).

A good parallel to 2 Tim 4⁷ is afforded by *Brit. Mus. Inscr.* Part III. No. 587 *b.*⁵ (ii/A.D.) ἔτι τὴν πίστιν ἐτήρησα: cf. Deissmann *LAE*², p. 309. See also *JTS* vi. (1905), p. 438, for the suggestion that in Jn 2¹⁰ τηρέω = "maintain," "keep going"—"Thou hast kept going the good wine even until now." (4) "reserve," "set aside": P Tebt II. 302²⁸ (A.D. 71-2) τὴν γῆν τὴν ἀντὶ συντάξεως ἡμεῖν ἐκ διαδοχῆς γονέων τετηρημένην, "this land which has been reserved to us instead of a subvention by inheritance from our ancestors" (Edd.), P Amh II. 71¹⁴ (A.D. 178-9) ὧν ἡ [κ]αρτεία τοῦ (ἡμίσους) μέρους τετήρηται τῇ προγεργ(αμμένη) μου μητρί, "the usufruct of the half part of which was reserved to my aforesaid mother" (Edd.), and cf. P Oxy II. 237^{viii. 25} (A.D. 186) οἷς ἡ μὲν χρήσ(ε)ις διὰ δημοσίων τετήρηται χρηματισμῶν, "to whom the usufruct of the property has been guaranteed by public contracts" (Edd.).

τήρησις,

"keeping," "protection": cf. P Tebt I. 27²³ (B.C. 113) τῶν κατ[ἀ] τὴν τήρησιν τῶν καρπῶν κατ[ἀ] τ]ὸν ὑποδεικνύμενον τρόπον οἰκονομηθέντων, "that the protection of the crops be managed in the manner directed" (Edd.), P Oxy VII. 1070⁵¹ (iii/A.D.) μὴ ἀμελήσῃς μὴ ἄρα ποτὲ θέλῃς μ[ε]τὰ σ[ο]ῦ [Ἡ]ραεῖθι τὴν τήρησιν τῆς ὅλης οἰκίας παραδίδόναι, "do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Herais" (Ed.), P Grenf II. 73¹⁴ (late iii/A.D.) (= *Selections*, p. 118) ταύτην παραδεδῶκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν, "I have handed her over to the good and true men among the grave-diggers themselves that they

may take care of her," and from the inscr. *Syll* 314 (= 3683)⁶⁰ (B.C. 140) πρὸς τὴν τήρησιν τοῦ ὕδατος.

For τήρησις = "custody," "imprisonment," as in Ac 4³, 5¹⁸, cf. BGU II. 388^{iii.7} (ii/iii A.D.) ἐκέλευσεν Σμάραγδον καὶ Εὐκαίρου εἰς τὴν τήρησιν παραδοθῆναι.

Τιβέριος.

For the transliteration of the vowels, see Blass-Debrunner § 41. 1. P RyI II. 133 contains a petition addressed ἱερεί Τιβηρίου Καίσαρος Σεβαστ[ο]ῦ, the first mention, according to the editors, of a priest of Tiberius in the papyri: see their note *ad l.*

τίθημι.

(1) "place," "set": cf. P Oxy IV. 742⁵ (B.C. 2) ἀπόστειλόν μ[ο]ι πόσας δέσμας παρελήφης καὶ θ[έ]ς αὐτάς εἰς τόπον ἀσφαλῶς, "send me word how many bundles you have received, and put them in a safe place" (Edd.), P Fay 119¹⁷ (c. A.D. 100) τὴν διαγραφὴν τοῦ χόρτου ποῦ τέλεικας; "where did you put the notice of payment for the hay?" P Oxy XIV. 1674⁸ (iii/A.D.) θες τὴν ὀπτὴν πλίνθον πα[ρ]ὰ τὴν πλάτην, "put the baked bricks alongside the wall (?)" (Edd.).

(2) "put down," "lay down": cf. P Cairo Zen II. 59218³³ (B.C. 254) ὑπόμνημα τῶ[ν] ἱερέων τοῦ ἱεροῦ τῶν θέντων τὰ μέρη, "memorandum of the priests of the temple who have paid their portions," and P Fay 109⁵ (early i/A.D.) εἰάν σε δ<ε>ῆ τὸ εἰμάτιόν σου θείναι ἐνέχρον, "even if you have to pawn your cloak" (Edd.). See also Herodas V. 62 ἔθηκας, "you put off" (cf. Headlam's note with its reference to Lk 19²¹).

(3) "make," "appoint": cf. P Oxy IV. 745² (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου χειρόγραφον [διὰ Ἀρ]τεμάτος, "for which you drew me up a bond through Artemas" (Edd.), *ib.* III. 482²⁹ (A.D. 109) ἀκολουθῶς ἢ περιῶν ἔθετο, "in accordance with the will which he drew up in his lifetime" (Edd.), P Strass I. 4²⁴ (A.D. 550) an attesting signatory—μαρτυρῶ τῇ μισθώσει ἀκούσας παρὰ τοῦ θεμέν(ου). See also P Tebt II. 408⁴ (A.D. 3) ἐπιστάμενος πῶς σε τίθειμι κὲ φίλω, "since you know how I esteem and love you" (Edd.).

(4) The word is used in financial transactions with reference to the borrower, e.g. P Grenf II. 31⁸ (B.C. 104) ὁμολογῆ Χαιρήμων . . . ἀπέχειν παρὰ Παιῦτος τοῦ Ὀρου τὸ ἐπιβάλλον αὐτῷ μέρος δανείου οὐ ἔθετο Πατοῦς Ὀρου, and P Oxy XIV. 1644¹¹ (B.C. 63-62) περὶ οὗ ἔθετο ὁ Μοσχίων τῆι τῶν ὁμολογούντων μητρὶ, "concerning the money which Moschion borrowed from the mother of the acknowledging parties."

(5) Some grammatical forms may be noted. A form τιθέω (τιθῶ) is supposed by the comp^d. ὑποτιθοῦσα in BGU I. 350¹³ (time of Trajan), and for a passive τίθομαι note the comp^d. παρακατατίθομαι in *ib.* 326^{i.16} (A.D. 189).

The aor. ἔθηκα is seen in *Magn* 67⁷ (c. B.C. 200?); for ἔθησα see Radermacher *Gr.* p. 79. According to Meisterhans *Gr.* p. 189 τέθηκα is the only perfect found in Attic inscr. from B.C. 400 to B.C. 200; the form τέθεικα first makes its appearance in i/B.C.; but cf. from the papyri *UPZ* i. 62⁴ (before B.C. 161 or 160) ἐκτέθεικα. The passive τέθειμαι, whose place is often taken by κείμαι, as in Phil I¹⁶, may be illustrated from BGU IV. 1208²⁵ (B.C. 27-26) πέπομφά σοι ἦν τέθειται μίσθωσιν. See further Mayser

Gr. i. pp. 79, 370, Dieterich *Untersuchungen* p. 216 ff. MGR θέτω (θέχτω, θήκω, τέκνω) with aor. ἔθηκα beside the more common ἔθησα (Thumb *Handb.* pp. 331, 140).

τίκτω.

For the ordinary sense "bear," "give birth to," cf. P Oxy IV. 744⁹ (B.C. 1) (= *Selections*, p. 33) εἰάν πολλαπολλῶν τέκης . . . "if—good luck to you!—you bear children . . ." BGU I. 261⁵ (ii/iii A.D.) εἰάν Ἱεροῖς τέκη εὐχόμεθα ἐλθεῖν πρὸς σε, P Oxy VII. 1069²¹ (iii/A.D.) εἰάν γὰρ τέκη ἡ Ταμοῦν, ἀνάγκασον αὐτὴν τὸ βρέφος φειλοπονήσει (i. φιλοπονήσαι), "if Tamun bear a child, make her be assiduous with it" (Ed.), *ib.* VIII. 1151¹² (Christian amulet—v/A.D.?) ἐξελοῦ τὴν δοῦλην σου Ἰωαννίαν, ἣν ἔτεκεν Ἀναστασία . . . ἀπὸ παντὸς κακοῦ, "deliver from every evil thy servant Joannia whom Anastasia bore," and similarly³⁰. See also BGU II. 665^{ii.14} (i/A.D.) ἴνα ᾧδε καταφθόση τεκεῖν τὸ ἀναγκαῖον καὶ διὰ τὸ σὸν ὀψώνι[ο]ν.

The present participle ἡ τίκτουσα in Gal 4²⁷ LXX denotes a continuous relationship, practically equivalent to ἡ μήτηρ, see *Proleg.* p. 127; for the future middle τέξομαι in active sense (cf. Mt 1²³), see *ib.* p. 155; and for the late 1st aor. pass. ἐτέχθη (for Att. ἐγενόμην) in Mt 2⁸, Lk 2¹¹, see Blass *Gr.* p. 44.

τίλλω.

may be freely translated "prepare" in P Petr II. 32 (1)⁸ (= III. 36 (d)⁹) (Ptol.) κώιδι< . >α τῶλλοντες, "preparing" hides by plucking the hairs from them: cf. the late P Oxy XVI. 1846⁴ (vi/vii A.D.) θελήσῃ ἡ σὴ γνησία ἀδελφότης τὸ ἀλιευτικὸν δ λέγει τῶ τεπιμέ(νον) (?) [κ]αθοσιωμέ(νως?) παρασκευάσαι φιλοκαληθῆναι; "will your true brotherliness kindly have the damaged fishing-vessel which you speak of repaired?" (Edd.).

For the ordinary meaning "pluck," "pull," as in Mt 12¹ *al.*, see P Flor III. 321⁴⁷ (iii/A.D.) τῶλλοντες χόρτον τοῖς κτήσι (i. κτήγεσι), and *ib.* 322²⁰ (A.D. 258?) τῶλλοντες χόρτον (ἀρούρας) ε̅, and³⁶ δεσμεύοντες χόρτον τὰς τελείσας (ἀρούρας) ε̅. Τιλῆται is found after a lacuna in P Fay 131¹⁸ (iii/iv A.D.). See also Menander Ἐπιτρέπ. 271 τῶλλουσ' εαυτῆς τὰς τρήκας, and Herodas II. 70 (with A. E. Housman's note in *CR* xxxvi. (1922), p. 109 f.).

For the uncommon subst. τῆλσις, "a plucking out," see P Lond II. 3⁷ (vi/A.D.) σπερμάτων καὶ κοπῆς ἢ καὶ τῶλσιως; for τιλμός in the same sense see P Oxy XIV. 1631⁹ (A.D. 280) τῆλμῆς καλάμου, and *ib.* 1692¹⁰ (A.D. 188); and for τῶλμα see Herodas II. 69.

Τίμαιος.

This Aramaic proper name is fully discussed by Swete *ad Mk* 10⁴⁶; see also Zorell *Lex. s.v.* The Greek name Τίμαιος; (note accent) is common: see P Hib I. 111²⁸ (c. B.C. 250) τὰ πρὸς Τίμαιον (δραχμα) κ̅, "the case against Timaeus, 20 drachmae," and the other ref. in Preisigke *Namenbuch s.v.*

τιμάω.

For τιμάω = "honour," as generally in the NT, cf. the decree in honour of a gymnasiarch P Oxy III. 473⁷ (A.D. 138-160) τιμήσαι αὐτόν, *Christ.* I. 41^{iii.14} (A.D. 232)

τεμηθέντων τῶν Κ[ρατίστων Μαξιμίνου καὶ υἱοῦ] Μαξιμου, and the inscr. *saep.* Τιμητός occurs in P Petr I. 24 (3)² (Ptol.).

The meaning "set a value upon," "price," as in Mt 27⁹ LXX, is seen in such passages as P Cairo Zen II. 59269¹⁵ (an account—B.C. 234) ἐἶν δὲ πλείονος ἢ ἐλάσσονος ἤ τιμήσεται, αὐτῶι ὑπάρξει, "if the price be reckoned at more or less, it will be imputed to him accordingly," PSI IV. 382¹⁵ (B.C. 248-7) τιμῶσι δὲ αὐτὴν (*sc.* τὴν ἀκάνθηον) (δραχμῶν) κτῆ, P Par 58³ (B.C. 153-152) (= *UPZ* i. p. 325) τετίμηκα(ς) τὴν βοῶν ταλάντων τρία ἡμισυ, and P Flor II. 266⁶ (iii/A.D.) ἀπαντα τίμησε[ο]ν.

τιμῆ

(1) "honour," as in Jn 4⁴⁴: P Tebt I. 33⁴ (B.C. 112) (= *Selections*, p. 30) preparations for the visit of a Roman senator, who is described as ἐν μῶνον ἀξιώματι κα[ὶ] τιμῆι κείμενος, "occupying a position of highest rank and honour," and P Oxy I. 41¹⁷ (iii/iv A.D.) account of a popular demonstration in honour of the prytanis, who replies τὴν μὲν παρ' ὑμῶν τιμὴν ἀσπάζομαι καὶ γε ἐπὶ τοῦτω σφόδρα χαίρω, "I acknowledge with great pleasure the honour which you do me" (Edd.). Hence the phrase εἰς τὴν τιμὴν, "out of regard for" in such passages as BGU III. 844¹⁹ (A.D. 83) (= Olsson *Papyrusbriefe*, p. 140) καλῶς δὲ ποιήσεις παρασχῶν Διοσκόρω χάνας ἰ εἰς ἐμὴν τιμὴν, and P Giss I. 66¹¹ (early ii/A.D.) ἐρωτῶ [σ]ε εἰς τε τὴν τῶν θεῶν εὐσέβειαν καὶ εἰς ἡμετέραν τιμὴν ἀπολύσαι αὐτό[ν]. With I Cor 12²³ we may compare BGU IV. 1141¹⁹ (B.C. 14) εἰ σὺ μὲν μοι καὶ τιμὴν περιτιθεῖς.

In further reference to τιμή = "honour," "esteem," we may cite from the inscr. *Priene* 105¹⁶ (c. B.C. 9) (= *OGIS* 458), where things are said to have been so arranged according to the divine will, ἵνα ἀφορμὴ γένοιτο τῆς εἰς τὸν Σεβαστὸν τιμῆς, "that there may be an opportunity of paying honour to the Emperor (Augustus)": cf. I Tim 1¹⁷, Rev 4⁸, *al.*, and see Rouffiac *Recherches*, p. 11. In *C. and B.* i. p. 101 Ramsay notes that in Phrygia the erection of a gravestone is regarded as "a distinction and prerogative (τιμή) of the dead man and living god."

(2) "price," as in Mt 27⁹: P Petr II. 38 (δ)² (iii/B.C.) προσπέτωκέ μοι . . . τὸ ἔλαιον π[ωλ]εῖσθαι πλείονος τιμῆς τῆς ἐν τῶι προσητάγμα[τι] διασεσαφημένης, "it has transpired to me that oil is sold at a higher price than that fixed in the Royal decree" (Ed.), P Lond 42¹⁷ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10) εἰς πᾶν τι ἐλληλυθία διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Fay 11⁸⁰ (c. B.C. 115) πραχθῆναί μοι αὐτὸν τ[ῆ]ν ὠρισμέν[η]ν τιμὴν τῆς ἀρ(τάβης), "that he shall be made to pay me the price fixed for each artaba" (Edd.), BGU IV. 1205¹⁸ (B.C. 28) πέτομφά σοι τιμὴν τοῦ ἐνκοιμήτρου (δραχμῶς) ἄκ, *ib.* 1206¹⁴ (B.C. 28) διανδραγα[θ]εῖτε ἐν τῆι εἰσαγῆι τῆς τιμῆς [τ]οῦ φακού καὶ ὀλώρας, P Ryl II. 229¹³ (A.D. 38) τοῦ λοιπ(οῦ) τῆς τιμῆ(ς) τοῦ χόρτου πρόχρησον ἕως οὐ παραγένωμαι, "as to the rest of the price for the hay make provision until I come" (Edd.), P Fay 122¹⁰ (c. A.D. 100) ἕως ἀπολαβῶν τὸ λοιπὸν τῆς τιμ[ῆ]ς πάλιν σοι γράψω, "until I get the remainder of the price and write to you again" (Edd.), *ib.* 90¹⁸ (A.D. 234) τὴν ἐπὶ τοῦ καιροῦ

ἔσο(μένην) πλ[ύ]στην τει(μὴν), "the highest current price at the time being" (Edd.), P Grenf II. 67¹⁸ (A.D. 237) (= *Selections*, p. 109) ἀραβάνος [τῆ] τιμῆ ἔλλογουμέν[ο]ν σ[τ]οῖ, "earnest money to be reckoned by you in the price," *ib.* 77^{17, 18} (iii/iv A.D.) (= *Selections*, p. 121) τιμ(ῆ) φαρμάκου . . . τιμ(ῆ) οἴνου, "the price of medicine . . . the price of wine," in a note of funeral expenses.

Swete suggests that there may be a play on the double sense of τιμή in Ev. Petr. 3 where the multitude are described as scourging Jesus and saying Ταύτη τῆ τιμῆ τιμήσωμεν τὸν υἱὸν τοῦ θεοῦ, "with this honour let us honour," or "at this price let us appraise, the Son of God."

For τίμημα see P Grenf II. 67¹² (hire of dancing girls—A.D. 237) (= *Selections*, p. 108) ὑπὲρ τιμήμα[τος] πασῶν τῶν ἡμερῶν [πυρο]ῦ ἀρτάβας ἦ, "by way of payment for the whole period three artabae of wheat," PSI IV. 313⁶ (iii/iv A.D.) τὸ συνφωνηθὲν τίμημα μ[ε]τ[ε]ρῶν μαρτύρων, and for τίμησις see *ib.* 327¹⁰ (B.C. 259-8) τίμησις ἦν ἐλάβομεν παρὰ Βουβάλου. Note also the adj. πρόστειμος (not in LS⁸) in P Ryl II. 244¹⁴ (iii/A.D.) πάντα γὰρ πρόστειμα γέγονεν, "for everything has risen in price" (Edd.).

τίμιος,

(1) "precious," "costly," of money value (Rev 17⁴, *al.*). Cf. P Cairo Zen II. 59160¹⁹ (B.C. 255) a request to send some corn that the writer may not have to buy at a high price, ὅπως μὴ τίμιον ἀγοράζωμεν, and P Lond 77²¹ (Will—end of vi/A.D.) (= *Chrest.* II. p. 37r) ἀπὸ τιμίου εἶδους ἕως ἐλαχίστου. The neut. is used as a subst. in P Oxy VII. 1025²⁰ (late iii/A.D.) τὰ τείμια, "the presents"; (2) "held in honour," "esteemed" (Ac 5³⁴, Heb 13⁴): cf. P Tebt II. 294²⁰ (A.D. 146) ἐπὶ τοῖς αὐτοῖς τιμίοις καὶ δικαίοις πάσει, "with all the same privileges and rights" (Edd.), P Lond 1178²³ (A.D. 194) (= III. p. 216) ἀνδράσι τιμίοις μ[ε]τ[ε]ρῶν καὶ φίλοις, and from the inscr. *Syll* 930 (= 3705¹⁸ (B.C. 112-1) συντηρήσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τίμια καὶ φιλόανθρωπα.

The word is common in addresses, e.g. P Oxy II. 292¹ (c. A.D. 25) Θέων Τυράννωι τῶι τιμιωτάτῳ πλείστα χαίρειν, *ib.* 299¹ (late i/A.D.) Ὀρος Ἀπίωνι τῷ τιμιωτάτῳ χαίρειν. Cf. also PSI VII. 800³ (vi/A.D.) αἰτῶ τὰ τίμια ἔχην τῶν ποδῶν τῆς ὑμετέρας ἐνδόξου φιλανθρωπίας, and the MGr usage of τίμιος = "honest," "honourable."

τιμιότης,

"preciousness," "worth" (Rev 18¹⁸), is common as a title: cf. P Amb II. 145⁸ (iv/v A.D.) βούλομαι . . . μὴ φορτικὸς . . . ὁμως γενέσθαι τῆ σῆ τιμιότητι περι οἰουδήποτε [πρά]γματος, "I desire nevertheless not to weary your honour on any subject" (Edd.).

Τιμόθεος.

This common proper name is found also under the forms Τιμόθειος, Τιμόθεος: see the reff. in Preisigke *Namenbuch*.

Τίμων,

one of the seven original "deacons," Ac 6⁶. Preisigke *Namenbuch s.v.* quotes only two exx. from our sources—P Petr III. 90(a)²⁶ (Ptol.) Ἀλέξανδρος Τίμωνος, and the wall-scratching *Preisigke* 1465 Ἀσπίδας Ἑρακλήου | τὸν κύριον Τίμων.

τιμωρέω.

For the usage of this verb "avenge oneself on," "punish," as in Ac 22^s, 26¹¹, cf. P Oxy I. 34^{iii.14} (A.D. 127) τοὺς παραβάτας καὶ τοῦ[ς] διὰ ἀπειθίαν κ[αί] ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων[ν] τιμωρήσομαι, "any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment" (Edd.), and Syll 326 (= 709)⁴² (c. B.C. 107) τοὺς δὲ αἰτίους τῆς ἐπαναστάσε[ο]ς τιμωρησάμενος.

In P Ryl II. 62¹⁰ (iii/A.D.), a translation from an unknown Latin author, we have—ἀγρυπνεῖται καὶ κολάζεται [καὶ τιμωρεῖται καὶ παρηγορεῖται.

The adj. from which the verb is derived may be quoted from Syll 810 (= 1176)⁷ εἰ δὲ τι ἐκὼν ἐξαμ[αρτή]σει, οὐκ ἐμὸν ἐπαρά[σασθαι], δίκη δὲ ἐπικρέματα[ί] σοι[ν] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμῆσε[ω]ς, "the inexorable avenging justice of Nemesis."

τιμωρία,

found in the NT only in Heb 10²⁹, conveys like the verb the idea of giving an offender his deserts, without the thought of *discipline* which normally attaches to κόλασις. So in P Lond 1171 verso (c)¹² (A.D. 42) (= III. p. 107) κατὰ τοῦτου τῆ ἀνωτάτω χρησόμεαι τιμωρία, a prefect threatens those who employ unauthorized violence and forced labour or extortion towards the natives, P Leid W^{vii.28} (ii/iii A.D.) (= II. p. 105) ὁ κτίσας τὴν ἀναγκή[ν], καὶ τιμωρίαν, καὶ τὴν βάσανον, and BGU IV. 1024^{iv.17} (iv/v A.D.) ἐκδέξεται τὴν[ν] τῆ[ν] ἕως κεφ[αλή]ς τ[ι]μωρίαν—a sentence of "capital punishment."

τίνο.

In its only appearance in the NT, 2 Thess 1⁹, τίνω is used as in classical writers (e.g. Soph. *Electra* 298) with δίκη = "pay the penalty." For a similar phrase see P Fay 21^{24f} (A.D. 134) τὴν προσήκουσαν δίκη[ν] ὑπὸσχουσι, "may pay the fitting penalty." The verb occurs in BGU I. 242⁸ (time of Commodus) πληγαῖς πλίσταις με [ἐ]τίεισατο, and in the Christian P Hamb I. 22^s (iv/A.D.) τίσον ἀπάντη . . . ἐχθροὺς ἡμετέρους, where the editor compares LXX Prov 20¹²⁽²²⁾. The proper name Τεισάμενος occurs in P Petr III. 112(f)²⁰ (iii/B.C.). The subst. ἔκτισις, as in P Tebt II. 384¹² (A.D. 10), is merely the later spelling of ἔκτεισις, "payment in full," which has ει in all early inscr. and papyri (see LS⁹ s.v.). See also s.v. ἀποτίνω and Mayser *Gr.* i. p. 91.

τίς, τί,

"who?" "what?" (1) Exh. of this common interrog. pron. are—P Petr II. 40a²⁴ (iii/B.C.) γράψατέ μοι, τίς παρ' ὑμῶν τιμὴ ἐγένετο τοῦ σίτου, P Par 44⁴ (B.C. 153) τί κελεύει[ς] ὑπὲρ τούτων; BGU IV. 1078⁷ (A.D. 39) δῖνομαι, τί με δεῖ ποιεῖν, P Grenf I. 53³³ (iv/A.D.) τίνος εὐγενός (= εἰς-τερός ἐστι; and P Oxy I. 120² (iv/A.D.) λοιπὸν τί σοι γράψω οὐκ οἶδα.

(2) The use of τίς for ὅς, ὅστις, as in Mk 14³⁶, Lk 17⁸, 1 Tim 1⁷, and in LXX Gen 38²⁵, Lev 21¹⁷, is fairly common in the papyri, e.g. BGU II. 665^{iii.13} (i/A.D.) οἷκ ἐχομεν διὰ τίνος (i. τίνος) πέμπωμεν, P Oxy VIII. 1155¹³ (A.D. 104) αὐτὸ τὸ πρόγραμ<μ>α τοῦ ἡγεμόνος ἐπειψά σοι ἵνα

ἐπίγοις πρὸς τί σοί 'στι, "I send you the actual proclamation of the praefect in order that you may hasten to do what concerns you" (Ed.), *ib.* 1119²² (A.D. 254) τίνα μοι ἐπέστειλαν, BGU III. 822⁵ (iii/A.D.) (cited s.v. ἐλκῶ), and P Lond 239¹⁰ (c. A.D. 346) (= II. p. 297) τίνος ἐὰν χρίαν ἐχῆς. See also Mayser *Gr.* II. i. p. 80.

(3) Occasionally τίς is used in the NT = πότερος, of two only (e.g. Mt 21³¹, 27¹⁷, Lk 22²⁷). In the LXX it has completely displaced πότερος which, it may be noted, hardly occurs at all in the papyri (see *Proleg.* p. 77 n.¹). In MGr τίς, τίνος, τίνα are rare: in their place the invariable τί is used (Thumb *Handb.* § 152).

τίς

(indef. pron.), "someone," "something": P Vat A¹⁷ (B.C. 168) (= *UPZi.* p. 303) πᾶς τις πειράται . . . , P Lond 42¹⁰ (B.C. 168) (= *Selections*, p. 10) εἰς πᾶν τι ἐληλυθῆα διὰ τὴν τοῦ σίτου τιμὴν, "having come to the last extremity because of the high price of corn," P Oxy IV. 742¹⁰ (B.C. 2) ἐὰν τι δύνη . . . δὸς ἐργασία[ν], "if you can, give your attention to it" (Edd.), *ib.* I. 120⁴ (iv/A.D.) τίνα ὄρωντα αἰαυτὸν (i. ἐαυτὸν) ἐν δυστυχίᾳ. "a man finding himself in adversity," ¹² ἀποστῆλόν μοί τινα ἢ Γούθρον ἢ Ἀμμώνιον, "send someone to me, either Gunthus or Ammonius" (Edd.). P Oxy VI. 937²² (iii/A.D.) γράψον ἐκεῖ τὸ κατ' εἶδος ὅτι καὶ τι εἰληφας is translated by the editors "write the list there, that you have received so and so." They remark that it is simpler to take τι καὶ τι as analogous to τὸ καὶ τό than "to take τί καὶ τί as an indirect interrogative, ὅτι being redundant."

For τις used to denote an unspecified name, cf. P Oxy VII. 1034¹⁶ (ii/A.D.) κληρονόμος καταλείπω τὴν θυγατέ[ρ]α μου τινὰ καὶ τὸν {τον} σύντροφον αὐτῆς τινὰ καὶ τινὰ, τὸν μὲν τινὰ ἢς προϋπήλαξα . . . οἰκίας καὶ αὐλῆς, "I leave as my heirs my daughter x and her foster-brother y and z, of the house and court which I previously mortgaged" (Ed.), and *ib.* III. 509² (late ii/A.D.) τίς τινι χαίρει[ν], "A to B, greeting" (Edd.). A good parallel to Ac 5³⁶ is afforded by P Leid W^{vii.28} (ii/iii A.D.) (= II. p. 103) διαπεράσεις τὸ πέρα, ὅτι ἐγὼ ἰμί (i. ἐμί) τις: cf. also Herodas VI. 54 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε, "he once cut a figure, only now he has grown old" (see Headlam's note).

For τίς ποτε see P Oxy IV. 745⁷ (c. A.D. 1) μοι ἐχρήσατο . . . οὐχ ὡς λύσα(ν)τι ἀλλ' ὡς τινι ποτε ἀποστερητῆ μη ἀποδεωκότι, "he treated me not like a man who had paid but like a defrauder and a debtor" (Edd.), and *ib.* XIV. 1680¹³ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ. [εἰ τ]ί ποτε αὐτῷ χρεωστῆς . . . , "I suspect that he must have some further claim against you. If you owe him anything . . ." MGr has retained τίποτε (in a variety of forms, Thumb *Handb.* p. 358), while discarding most forms of τις (*ib.* p. 95 f.).

With μήτιγε βιωτικά, "not to speak of mere affairs of daily life," in 1 Cor 6³ cf. P Lond 42²⁸ (B.C. 168) (= I. p. 30, *UPZi.* p. 300, *Selections*, p. 10) μή ὅτι γε τοσοῦτου χρόνου ἐπιγεγονότος, "not to speak of so much time having gone by": see *Proleg.* p. 240.

J. H. Moulton (*Proleg.* p. 59) thinks that the very difficult εἰ τις σπλάγχχνα καὶ οἰκτιρμοί of Phil 2¹, involving as it does both number and gender, may be illustrated from

P Par 15¹⁵ (B.C. 120) ἐπὶ τι μίαν τῶν . . . οἰκιῶν, and BGU I. 326¹¹ (A.D. 194) εἰ δέ τι πε[ρ]ισσὰ γράμματα . . . [καταλίπω. He prefers, however, the suggestion of Blass, and independently of Kennedy (*EGT ad l.*), to read εἰ τι throughout in the sense of *si quid valet*: see also *Proleg.* p. 244 for Rouse's reference for indeclinable τι to MGr κάτι, as κάτι ἡσυχία, "a little rest."

τίτλος

(Lat. *titulus*), "inscription" (Jn 19^{19f.}). Hatch in *JBL* xxvii. (1908), p. 143 f. has collected several instances of this word = "epitaph" (as in *Juv. Sat.* vi. 230) from Christian inscr. from Iconium, dating probably from the Imperial period, e.g. *PAS* ii. 193 ἀνεστήσαμεν ζῶντες ἑαυτοῖς τὸν τίτλον, *ib.* 200 τίτλον ἐ(ν)ποιεῖ, and *ib.* 215 ἀνεστήσαμεν τὸν τίτλον τοῦτον. Hatch adds a ref. to the neut. form τὸ τίτλον in *CIG* IV. 8621¹⁰ (Taurian Chersonese). MGr retains τίτλος, "title."

Τίτος.

For this proper name, see the invitation to dinner εἰς τὰ Τίτου τοῦ (ἐκατοντάρχου) [ἀπὸ ὥρας] θ', "at the house of Titus the centurion at 9 o'clock" (P Fay 132⁴—iii/A.D.). Numerous other reff. are given by Preisigke *Namenbuch s.v.* On the probability that Titus, Paul's companion, was the brother of Luke, see Souter *Exh T* xviii. pp. 285, 335 f.

τοιγαροῦν,

"accordingly," "wherefore" (1 Thess 4⁸, Heb 12¹): P Tebt II. 315¹⁴ (ii/A.D.) τοιγαροῦν [μη]δὲν παραχ[θ]ῆς, ἐγὼ γάρ [σ]ε [ἀ]παλλάξω, "do not be disturbed on this account, as I will get you off" (Edd.), P Giss I. 3⁷ (A.D. 117) (= *Chrest.* I. p. 571) χαίροντες τοιγαροῦν θύοντες τὰς ἐστίας ἀνάπτωμεν, and P Oxy I. 124⁷ (a schoolboy's exercise—iii/A.D.) πέμψας τοιγαροῦν ὁ "Ἄδραστος εἰς [Δε]λφούς ἐπυνθάνετο τὴν αἰτίαν, "Adrastus therefore sent to Delphi and inquired the cause" (Edd.).

τοίνυν,

"therefore." For τοίνυν after the first word of the sentence as in 1 Cor 9²⁶ (and in classical usage), cf. P Oxy III. 471⁴⁴ (speech of an advocate—ii/A.D.) συνφέ[ρει τοί]νυν τοῦλατ[ο]ν μόνον ὁμολογεῖν, "it is best therefore to acknowledge only the lesser fault," *ib.* X. 1252 verso¹⁸ (A.D. 288–95) αὐτὸς τοίνυν ἐγώ, ἡγ[ε]μῶν κύριε, ὑ[πο]γνώ[φ] χειροτονη[θείς], "I myself therefore, my lord praefect, having been recently appointed" (Edd.), and *ib.* VI. 902¹⁰ (c. A.D. 465) ἐπὶ τοίνυν οἱ ἑκδικοὶ ἐπενοήθησαν ἐν ταῖς πόλεσιν, "therefore, since advocates have been devised in the cities" (Edd.). The word comes first, as in Lk 20²⁵, Heb 13¹³, in *ib.* 940³ (v/A.D.) τοίνυν, ὡς ἀνωτέρω ἐρήται, καταξίωσον ἐπέχειν τοῦ λογισμοῦ, "therefore, as stated above, please to delay the account-taking" (Edd.): see also the mime *ib.* III. 413²⁵ (ii/A.D.) τοίνυν τὰ σεαυτῆς ἄρον.

τοιόσδε,

"of such a character," is found in Biblical Greek only in 2 Pet 1²⁷. For the weaker τοῖος we may cite P Oxy VI. 903¹⁴ (iv/A.D.) διὰ τὸν τράφιμόν σου ἦλθας ἢ διὰ τὴν

τοίαν ἦλθας λαλῆσαι ἐπάνω αὐτῆς; "have you come on account of your foster-son or of such a woman, to talk about her?"

τοιούτος,

"of such a kind," "such"; cf. P Vat A¹³ (B.C. 168) (= *UPZ* i. p. 303) τοιούτους καιροὺς ἀνηντληκυῖα, P Lond 42¹⁴ (B.C. 168) (= I. p. 30) ἐκ τοῦ το[ιού]του καιροῦ (cf. 1.24), *ib.* 897¹¹ (A.D. 84) (= III. p. 207) εἶνα μὴ πάλειν ἀναπλεύσωι τὸν τοιοῦτον πόρον, P Fay 92¹³ (A.D. 126) ὄνον θήλιαν πρωτοβόλον μυ[δ]χρον τα[ύ]την τοιαύτην ἀναπόριφο[ν], "a female mouse-coloured donkey, shedding its first teeth, just as it is, free from blemish," P Oxy II. 237¹¹¹ (A.D. 186) παραγγέλλω τῆς τοιαύτης πανουργίας ἀπέ[σ]χεσθαι, "I proclaim that such persons shall abstain from this form of knavery" (Edd.), P Flor II. 170⁵ (A.D. 255) ἴγα [μ]ῆ ὡς τοιοῦτῶ σοι χρησόμε[θ]α, "in order that we may not have to treat him as such," i.e. as negligent, and P Oxy XII. 1592⁵ (iii/iv A.D.) ἡγαλλείασα ὄτει τοιοῦτὸς μου π[α]τήρ τὴν μνήμην ποιεῖται.

For the neut. with the art. used as a substantive, cf. P Ryl II. 129¹⁵ (A.D. 30) τοῖς τὸ τοιοῦτο διαπράξαντας, "those who have acted in this way," *ib.* 139¹⁵ (A.D. 34) ὑπονοῶι ὄν τὸ τοιοῦτω (i. τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγινόμενων ἐν τῇ Δηνῶι λεγομένῃ, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.).

τοιῖχος,

"a wall," is used figuratively in Ac 23³, its only occurrence in the NT (cf. τεῖχος). For its ordinary meaning, cf. P Magd 2 recto³ (B.C. 221) (= *Chrest.* I. p. 134) ὑπάρχοντος δὲ τοίχου τινὸς ἡμιτελέστου . . . ἐμοῦ δὲ βουλομένης ἐπισυντελέσαι τὸν τοίχον, ἵνα μὴ ὑπερβατὸν ἦι εἰς τὰ ἡμέτερα, *ib.* 29³ (B.C. 218) ἐπιβὰς ὁ Θεοδόσιος ἀικοδόμησεν ἐαυτῶι τοίχους οἰκήσεω[s], P Amh II. 54³ (B.C. 112) οἶκος καθερημένος ἦς οἱ τῦχοι περιέσιον, "a dismantled house, of which the walls are standing" (Edd.), P Oxy III. 505⁸ (ii/A.D.) οἱ λοιποὶ τῆς αὐτῆς αὐλῆς τοίχοι, P Lond 467² (magic—iv/A.D.) (= I. p. 67) of writing εἰς τοίχο(ν), Inscr. Délos 365–53 (iii/B.C.) ἐργολαβήσαντι ἀνοικοδομήσαι πτώμ[α] τοῦ τοίχου, and Herodas VI. 8 οὐ φέρουσιν οἱ τοίχοι.

The word is used of the "side" of a ship in P Hib I. 38⁸ (B.C. 252–1) συνέβη κλείναι τὸν δεξιὸν τοίχον τοῦ πλοίου, "it came about that the right side of the ship listed" (Edd.): cf. P Flor I. 69²¹, 25 (iii/A.D.).

τόκος,

"a bringing forth," and hence "offspring," and metaph. "interest," "usury," because it multiplies or "breeds" money (the lexicons compare Shakespeare's *Merch. of Venice* I. 3 "breed of barren metal"). This metaph. usage occurs in the NT in Mt 25²⁷, Lk 19²³, and can be readily illustrated from the *Κωνή*, e.g. P Eleph 27a.21 (iii/B.C.) τετάγμεθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν βασιλικὴν τράπεζαν, P Grenf II. 18¹⁷ (B.C. 127) τόκος διδράχμους τῆς μνᾶς τὸν μῆνα ἕκαστον, i.e. interest at 2% a month (cf. *s.v.* δίδραχμον), BGU IV. 1171²¹ (i/B.C.) πῶς ὀφειλομένους τόκους, P Tebt II. 384¹⁸ (A.D.

10) ἀπὲ τῶν τούτων τόκων, "in return for the (remission of) interest upon this sum" (Edd.), P Bilabel 35⁵ (A.D. 87) με κ[υρίαν εἶναι] δραχμῶν R καὶ τὸν τόκον (cf.¹⁰), and P Oxy I. 114⁴ (ii/iii A.D.) πεπλήρωκα τὸν τόκον μέχρι τοῦ "Ἐπειφ πρὸς στατήρα τῆς μνάς, "I have paid the interest up to Epeiph, at the rate of a stater per mina" (Edd.). In the LXX τόκος renders η , "oppression," by transliteration, as in Ps 71¹⁴.

τολμάω,

"have courage," "am bold": P Par 22¹⁶ (B.C. 165) (= UPZ i. p. 193) μέχρι τοῦ νῦν οὐ τετόλμηκεν αὐτὸν ἢ Νέφορις θάψαι, BGU IV. 1209¹⁶ (B.C. 23) ἕνα πρὸς μὲν κατάπληξιν τῶν τολμησάντων ἔχωμεν αὐτοῦ]ς ἐτοίμους πρὸς ἐντυχαν, P Ryl II. 144²⁰ (A.D. 38) ἐτόλμησεν πθόνους (i. φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy VIII. 1120¹⁵ (early iii/A.D.) εἰσεπέδησεν εἰς τὴν οἰκίαν μου καὶ ἐτόλμησεν ἀποσπᾶσαι δούλην μου, "rushed into my house and dared to carry off my slave" (Ed.), *ib.* IX. 1204²⁰ (A.D. 299) τις Ὀξυρυγγεῖτης . . . ὀρμώμενος τετόλμηκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτεῖαν, "an Oxyrhynchite made a design upon him and ventured to nominate him for the decemprimate" (Ed.), and BGU III. 909¹⁸ (A.D. 359) ἐπὶ τοῖνυν οὐχ ὀλίγ[α] ἐστὶν τὰ τολμηθέντα ὑπ' αὐτῶν κατ' ἔμοῦ.

On τολμάω in the sense of "take courage," as in Mk 15⁴⁸, see the exx. in Field *Notes*, p. 155, and for the meaning "submit to," as in Rom 5⁷, see *ib.* p. 44. For the form τορμάω cf. BGU III. 948⁷ (iv/v A.D.) οὐκ ἐτόρμηκας ἐμοὶ γράψαι (= -ειν), also ^{9, 11} (see Maysers *Gr.* i. p. 188).

For the subst. τόλμη see P Oxy VIII. 1119⁸ (A.D. 254) ἰφηγησάμενοι τὴν τόλμαν καὶ τὴν παρανομίαν, "recounting the audacity and the illegality" of a certain official, and for τόλμημα see *ib.* 1106⁷ (vi/A.D.) ἀποσχέσθαι τοῦ τοιούτου τολμήματος, "to abstain from any such outrage" (Ed.).

τολμηρῶς,

"boldly" (comp^o Rom 15¹⁵): cf. *Chrest.* I, 461²⁵ (beg. iii/A.D.) τολμηρῶς ἐνεχθεῖς . . .

τολμητής.

By τολμητής in 2 Pet 2¹⁰ Mayor *ad l.* understands "a shameless and headstrong man." For a somewhat weaker sense cf. Jos. *B. J.* III. 475 (x. 2), ed. Niese Ἰουδαῖοι μὲν, εἰ καὶ σφόδρα τολμηταὶ καὶ θανάτου καταφρονούντες, ἀλλὰ πολέμων ἀπειροί.

τομός,

"sharp": the adj. is found in the NT only in Heb 4¹² (in the comp^o), cf. the fragmentary PSI VI. 624⁴ (iii/B.C.) τομώτερον, with reference to the culture of vines. Preisigke *Wörterb.* cites a form τόμος from P Frankf 5^{7, 17} (B.C. 242-1) ὅ]s τοκάs μία, ταύτης δ[έ]λφακες πέντε, τόμοι δύο ("two geldings"), and PSI VI. 553² (a list of foods—B.C. 260-59) τομίας ᾱ.

τόξον,

"a bow." For this NT ἄπ. εἰρ. (Rev 6²), cf. P Eleph 5⁸ (B.C. 284-3) τόξον ᾱ φαρέτρα ᾱ, PSI IV. 340¹² (B.C. 257-6) λοιπὸν τὸ τόξον ἐπ' ἐμὲ τείνεται τῶι ἐν τῇ οἰκίαι σκηνοῦντι.

τοπάζιον,

"a topaz" (Rev 21²⁰), a highly prized green stone: cf. Ps 118¹²⁷ ἠγάπησα τὰς ἐντολάς σου ὑπὲρ τὸ χρυσίον καὶ τοπάζιον, and see Pliny *H.N.* xxxvii. 32 "egregia etiamnum sua topazo gloria est, virenti genere."

τόπος,

(1) "a place": P Cairo Zen II. 59193⁵ (B.C. 225) ἰπῶνα ("stable") οὐκ ἔχει ὁ τόπος, P Oxy IV. 742⁵ (B.C. 2) θ[έ]s αὐτὰς εἰς τόπον ἀσφαλῶς, and BGU II. 595⁸ (c. A.D. 70-80) εἶνα φιλόκωπον ("reward") εἰς δύο τόπους μὴ χορηγῆθι Θέω. With τόπος as a "sitting-place" in Lk 14¹⁶, Deissner ann (*BS*, p. 267) compares *Pers* 618, where τόπος means "seat in a theatre" (for further exx. see the editor's note). See also *Magn.* 237 where between the pillars of the temple of Artemis there have been scratched on the marble floor the words—ὁ τόπος τρικλίου ἱερῶν αὐλητρίδων καὶ ἀκροβατῶν (cited by Thieme p. 32, comparing I Cor 14¹⁶). Τόπος is also frequent in Christian (and pagan) sepulchral inscr., as in *C. and B.* ii. p. 554, No. 426 Τόπος Φιλοθέ[ου], where Ramsay compares the corresponding use of the Lat. *locus*, or *loculus*. With Jn 11⁴⁶ cf. MGr use of τόπος = "country," "nation."

(2) "a district": P Hib I. 66² (B.C. 228) ἐν τοῖς κατὰ σὲ τόποις, "in your district," P Tebt II. 281¹² (B.C. 125) παρὰ τῶν κτωμένων οἰκίας ἢ τόπους, "from acquirers of houses or spaces," P Oxy VIII. 1154⁹ (late i/A.D.) αὐτόπτης γὰρ εἰμι τῶν τόπων καὶ οὐκ εἰμι ξέν[ος] τῶν ἐνθάδε, "for I am personally acquainted with these places and am not a stranger here" (Ed.), *ib.* II. 243¹⁸ (A.D. 79) ψιλῶν τόπων, "open plots of land," P Fay 100¹⁰ (A.D. 99) οἰκίας καὶ αὐλή[s] καὶ τόπων ("grounds"), *ib.* 30⁷ (notice of death—A.D. 173) ἀναγρ(αφομένου) ἐπ' ἀμφόδου Λυσανίου Τόπων "registered in the quarter of Lysanias' District" (Edd.) P Oxy VIII. 1111^{ii, 8} (A.D. 203) ἡ[μισυ] μέρος] τόπ(ου) περιτετιχισμ(ένου), "the half share of a walled space" (Ed.), and P Lond 954¹⁰ (A.D. 260) (= III. p. 153) ψιλὸν τόπον, "a vacant space."

See also such prepositional phrases as BGU IV. 1141⁹ (B.C. 13) εἰς ἐνφα[ν]ιστοῦ τόπον με ἔχειν, which is practically = εἰς ἐνφαντιστήν: similarly in Mt 21⁴⁶ εἰς προφήτην may be written εἰς προφήτου τόπον.

P Par 47¹⁶ (c. B.C. 153) (as read UPZ i. p. 332) γίνωσκε ὅτι πύρασται ὁ δραπέ[δ]ης μὴ ἀφίναί ἡμᾶς ἐπὶ τῶν τόπων ἵναί ("an Ort und Stelle zu sein," Wilcken), P Tebt II. 289⁹ (A.D. 23) πότερον ἐπὶ τόπων σε εἰᾶσω πράττοντά τι, "whether I shall leave you in employment where you are" (Edd.), P Grenf II. 56¹⁷ (A.D. 162-3) money paid ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζ(αν), "to the local public bank," and so P Tebt II. 294¹⁶ (A.D. 146), P Oxy VIII. 1120² (early iii/A.D.) περὶ ἧς (sc. ὕβρεως) πέπονθεν ἐπὶ τόπων, "concerning the outrage suffered at his abode" (Ed.), *ib.* XIV. 1630⁵ (A.D. 222 (?)) ἐπικουρήσας τοῖς κατὰ τόπον γεωργοῖς τὰ τε σπέρματα [καὶ τὰς δαπάνας?], "providing the local cultivators with both seed and expenses" (Edd.), *ib.* VII. 1068¹¹ (iii/A.D.) ἐφ' ᾧ μηδὲς ἐνοχλήσῃ αὐτῶ (i. αὐτοῖς?) κατὰ τόπον, "to the intent that no one in the neighbourhood should trouble them (?)" (Ed.), and *ib.* VIII. 1162² (iv/A.D.) τοῖς κατὰ τόπον συγγιτουργοῖ[s] πριεβυτ[έ]ροις, "to the pres-

byters who share the local service" (Ed.). For I Cor 14¹⁷ see G. H. Whitaker, *JTS* xxii. (1921), p. 268.

(3) metaphor "condition," as in Heb 12¹⁷: P Michigan Inv. No. 4528¹⁰ (c. A.D. 200) ἐγὼ γὰρ εἰς καλὸν τόπον ἦλθον, a soldier to his mother. We may also note BGU I. 27¹¹ (ii/A.D.) (*Selections*, p. 101) where a ship-master writing from Rome to his brother says, παρεδέξατο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἤθελεν. Ghedini (*Lettere*, p. 51) commenting on the passage suggests that the letter may be Christian, and τόπος a term borrowed from pagan usage, denoting "la *schola collegi*, il centro delle riunioni dei Christiani." See further *ib.* p. 127 f., *Aegyptus* ii. (1921), p. 337 f., *ib.* viii. (1927), p. 175 (with reference to P Oxy XII. 1492¹¹ (iii/iv A.D.), and for a different view Wilcken *Archiv* i. p. 436, iv. p. 208 f., where τόπος is interpreted as *collegium nauticulariorum* at Rome, and ὁ θεὸς as the god of the seamen's guild. According to Philo *de Somn.* i. 63 (ed. Wendland)—ὁ θεὸς καλεῖται τόπος τῷ περιέχειν μὲν τὰ ὅλα.

ΤΟΣΟΥΤΟΣ

(1) of size, quantity, "so great," "so large": P Hib I. 51⁶ (B.C. 245) τοσοῦτο γὰρ ἔκκεται ἐγ βασιλικοῦ, "for that is the rate published by the government" (Edd.), P Ryl II. 96⁷ (A.D. 117-8) τοσοῦτο τέλοςμα οὐ βαστάζει, "it (*sc.* crown-land) does not bear so great a charge" (Edd.), and in a more general sense P Amh II. 141¹⁷ (A.D. 350) ἐπίδιδωμι . . . τάδε τὰ βιβλία [μο]ν τοσοῦτο μαρτυραμένη, "I present this my petition bearing witness to the facts" (Edd.).

(2) of time, "so long": P Lond 42²³ (B.C. 168) (= I. p. 30, *Selections* p. 10) τοσοῦτου χρόνου ἐπιγεγονότος, "so long a time having elapsed," P Tebt II. 302¹⁸ (A.D. 71-2) τοσοῦτων ἐτῶν, "for so many years," P Oxy III. 530⁹ (ii/A.D.) ἐπὶ μάτην] δὲ τῷ τοῦ Πανσιριωνος τοσοῦτον χρόνον προσκαρτερῶ, "and that I have so long been engaged with Pausirion's business to no purpose" (Edd.).

(3) The following prepositional phrases may be cited—
P Oxy XII. 1481² (early ii/A.D.) γενώσκειν σ[ε] θέλω ὅτι διὰ τοσοῦτου χρόνου οὐκ ἀπέσταλά σοι ἐπιστόλιον διότι . . ., "I would have you know that the reason why I have been such a long time without sending you a letter is that . . .": P Petr II. 11(2)⁴ (mid. iii/B.C.) (= Witkowski², p. 6) ἵνα ἐκ τοσοῦτου φέρωμεν τὴν εικοστήν: BGU IV. 1095¹³ (A.D. 57) πῖθου γὰρ ὅτι ἐν τωσοῦτῳ με[τέ]πεμψαι (= ψε) ὁ Πτολεμαῖος, P Oxy VI. 940⁵ (v/A.D.) ἐν τοσοῦτῳ γράφεις μοι, "meanwhile write to me": BGU II. 665⁶ (i/A.D.) (see *Berichtigungen*, p. 59) ἐπὶ τοσοῦτον (for ἐν τοσοῦτῳ) ἔμε[λ]ε [π]έμπειν Εὐπλου, "meanwhile he will send Euplous," P Tebt II. 304⁹ (A.D. 167-8) ἀπ[ε]δ[ι]αν συ<ν>ῆσαν ἐπὶ τωσοῦτον ὥστε μετὰ ξύλων ἐσπερῆσαι, "they picked a quarrel, going so far as to rush in with staves" (Edd.), and the late P Lond 1075¹⁸ (vii/A.D.) (= III. p. 282) πεπληροφόρημαι (cf. Rom 4²¹, *al.*) γὰρ σαφῶς ὅτι οὐ θέλετε αὐτὸν εἶναι ἐπὶ τοσοῦτον ἀνεγκέφαλον, "for I am fully persuaded that you do not wish him to be so brainless."

ΤΟΤΕ,

"then," "at that time": cf. P Par 47¹³ (B.C. 152-1) (= *UPZ* i. p. 332) κἀ[[ια]] ἴδης ὅτι μέλλομεν σωθῆναι, τότε βαπτίζόμεθα, "if you have seen (in a dream) that we are

about to be saved, (just) then we are immersed in trouble," and P Oxy VI. 939²² (iv/A.D.) εἰ μὴ ἐπιπόσως ἐσχῆκει τὸ σωμάτιον τότε ὁ υἱὸς Ἀθανάσιος, αὐτὸν ἂν ἀπέσταίλα πρὸς σέ, "if my son Athanasius had not then been ailing, I should have sent him to you" (Edd.).

With 2 Pet 3⁸ ὁ τότε κόσμος (*Vg ille tunc mundus*), cf. P Oxy X. 1273³⁰ (A.D. 260) τῆς τότε ἐσομένης αὐτῶν συντεμήσεως, "at the valuation that will then be made of them," and P Hamb I. 21⁹ (A.D. 315) ἐπὶ τοῦ τότε καιροῦ. For τότε little more than a connecting particle, cf. P Lond 897¹⁴ (A.D. 84) (= III. p. 206) λαογραφίας τότε γὰρ ἔλασσωθεῖς ὑπὸ τοῦ πρόντος καμογραμμάτως ἐκ[ε]ίνους μὲν [τ]ότε ἐπέυσατο, and P Oxy XVII. 2110²¹ (A.D. 270).

The compd. ἔκτοτε occurs in PSI I. 104¹⁶ (ii/A.D.) ἐνθεν ἔκτοτε ἄχρι τοῦ τ (ἔτους) ἐπεσχέθη: cf. the use of ἀπὸ τότε in Mt 4¹⁷ *al.*, and in MGr ("since then").

ΤΟΥΤΕΣΤΙ

= τοῦτ' ἐστι: P Flor II. 157⁴ (iii/A.D.) εἰς τ[ὸ] ἔργον ἐκεῖνο τὸ τῆς Θεω[ξ]ενιδος, τουτέστιν τὸ τῆς ἄμμου ἀνελεθῆναι, P Oxy XII. 1424⁶ (c. A.D. 318) εἰς λειτουργίαν τῆς κώμης Δωσιθέ[ο]ν, τουτέστιν εἰς ἀπαίτησιν στιχαρίων καὶ παλλίων, "to a public office at the village of Dositheou, namely the collectorship of tunics and cloaks" (Edd.), *ib.* 1593¹⁶ (iv/A.D.) ἀσπάζομαι τὸν πατέρα ἡμῶν, τουτέστιν σόν, ἀδελφε, and from the inscr. *Syll* 932 (= 3880)⁵⁰ (A.D. 202).

τράγος,

"a goat" (Heb 9¹² *al.*): P Hib I. 120³ (B.C. 250-49) τῶν ὑπαρχουσῶν αἰγῶν καὶ τράγων, and P Frankf 5 *recto*.¹⁴ (B.C. 242-1) ἐρίφους δύο, τράγων ἕνα. Add *Preisigke* 285⁷ (Ptol.) ἦκω καὶ οἱ ὑπογεγραμμένοι κυνηγοὶ ἐπὶ τὴν θήραν τῶν τράγων, and *ib.* 287⁸ (Ptol.).

τράπεζα,

(1) "a table," lit. "four-footed (table)": P Eleph 5¹² (B.C. 284-3) τράπεζα ἄ, PSI IV. 391⁴⁰ (B.C. 242-1) τράπεζαν πυξίνην, "a table made of box-wood," *Chrest.* I. 11Aⁱⁱⁱ.⁵⁸ (B.C. 123) καὶ τούτων . . . συνκωθωνισθέντων καὶ ἄλδς [ἐπ]ὶ τραπέζης μεταξὺ ὄντων (*l.* ὄντος), and P Lond 46²⁰⁵ (iv/A.D.) (= I. p. 71) ἐπὶ παυριωνης τραπέζης.

(2) From the "table" at which the money-changers sat, τράπεζα came to mean "a bank," as in Mt 21¹², Lk 19²³ *al.*; P Eleph 27²³ (iii/B.C.) τετάγμεθα τὸ ἀργύριον καὶ τοὺς τόκους ἐπὶ τὴν βασιλικὴν τράπεζαν, P Tebt II. 280² (B.C. 126) πέ(πτωκεν) ἐπὶ τὴν ἐν Κρο(κοδειλων) πό(λει) τρά(πεζαν) Ἡρακλείδει τρα(πέζι) ὥστε βασιλεῖ παρὰ Σοκονώπιος . . . τέλος) τόπου ψιλ(οῦ) τοῦ ὄντος ἐν Τεβ(τύ-ναι), "Sokonopis has paid into the bank at Crocodilopolis to Heraclides the banker for the King the tax upon a vacant space situated at Tebtunis" (Edd.), *ib.* 483 (A.D. 94) acknowledgment of a loan paid διὰ τῆς Ἀφροδισίου τραπέζης Φανη[σ]ίου, and P Tebt II. 294¹⁷ (A.D. 146) ὄς (δραχμῶς) κ[α]ὶ] διαγράψω κυρωθεῖς ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζαν τοῖς συνθήσει προθεσμίας, "which (drachmae) I will, as soon as my appointment is ratified, pay into the local public bank at the accustomed dates" (Edd.). In P Fay 96⁴ (A.D. 122) a receipt is issued διὰ τῆς Σαραπίωνος Τραπέζης stating that a certain payment had been made. As the payment was not in money but in kind ("oil"), this

has led to the conjecture by Preisigke (*Girouesen*, p. 222 that the **τράπεζα** may not have been an ordinary bank but a revenue-office (see Wilcken's note *ad l. Chrest. I. p. 372*).

(3) For **τράπεζα** = "nether-stone" of a mill, see P Ryl II. 167¹² (A.D. 39) **κυλαῖον ἐνεργὸν ἐν φῶ μύλοι Θηβαῖκοι τρεῖς σὺν κόπαις καὶ τραπέζαις**, "a mill in full working order, containing 3 Theban mill-stones, with handles and nether-stones," and the other exx. collected by the editors *ad l.* In the Christian P Grenf II. 111¹⁰ (v/vi A.D.) (= *Chrest. I. p. 161*) **τράπεζ(α) μαρμαρ(ᾶ) ἄ, τράπεζα** refers to "the slab of the altar which was supported by the **τρίπους** (line 11)": see the editors' note. MGr **τραπέζι**, "table"; **τράπεζα**, "altar-table": see Thumb *Handb. p. 358 f.*

τραπέζ(ε)ίτης,

"money-changer," "banker" (Mt 25²⁷): P Eleph 10² (B.C. 223-2) **ἐπιλαβὼν παρὰ τῶν τραπέζιτῶν τῶν ἐν τοῖς ἱεροῖς τ[ᾶ] πεπτωκ[ῶ]τα εἰς τὸ ἐν Ἀπόλλω[ος] πόλει τῆ[ι] μ[ε]γάλῃ ἱερὸν**, where, however, Wilcken thinks the reference is to treasury officials rather than bankers (see *Chrest. I. p. 215*), P Oxy I. 50¹ (a receipt—A.D. 100) **Θέων καὶ οἱ μέ[τοχοι] τρα[πέζιται] τῷ ἀγορανόμῳ χαίρειν. τέτακται** . . . , *ib. X. 1284⁹* (A.D. 250) **δημ[ο]σίων τραπ[ε]ζιτῶν**, "public bankers," and *ib. 1253¹⁰* (iv/A.D.) certain sums **δοθέντα αὐτοῖς διὰ Σαραπίωνος Εὐδαίμωνος γενομ[ένου] τραπέζ[ιτου]**, "paid through Sarapion son of Eudaemon, formerly banker."

τραῦμα,

"a wound": *Ostr. 1150⁵* (B.C. 134) **τὸ τραῦμα δ ἔχεις οὐ πεποικαμέν[ον] (l. πεποικήκαμέν) σοι**, PSI V. 455¹³ (A.D. 178) **ἔχοντα ἐπὶ τῆς κεφαλῆς τραύματα τρία**, P Oxy I. 52¹⁷ (A.D. 325) **τοῦ δεξιῦ γονατίου τραύματος**, and from the inscrr. *Syll³ 528¹⁰* (B.C. 221-19) **πλείους ἐκ τ[ῶν] τραυμάτων ἀρωσταις . . . π[ε]ριπέσειν**. In the NT the word is found only in Lk 10³⁴ (elsewhere **πληγή** is employed): see Hobart, p. 28.

τραυματίζω,

"I wound" (Lk 20¹³, Ac 19¹⁶): P Petr III. 28 (e)⁷ (B.C. 260) **Παγχοῖν ἐτραυμάτισ[αν]**, P Tebt I. 39²¹ (B.C. 114) **ἐτραυμάτισαν τὴν γυναῖκά μου εἰς τὴν δεξιὰν χεῖρα**, and P Par 68¹⁹ (Rom.) **τοὺς ἀρπασθέν[τας] ἐτραυμάτισαν**.

An adj. **τραυματιαῖος**, not in LS⁸, is found in P Fay 108¹⁴ (c. A.D. 171) **τραυματιαῖον ἐποίησαν τὸν [Πιασί]ωνα**, and PSI IV. 313¹² (iii/iv A.D.) **τραυματιέδ[ον] μαι κατέστησε[ν]**. For **ἄτρωτος**, "inviolate," see P Lond 77⁵⁶ (end vi/A.D.) (= I. p. 234, *Chrest. II. p. 372*) **εἴθ' οὕτως ἐπάναγκες ἐμμεῖναι πᾶσι τοῖς ἐγγεγραμμένοις ταύτῃ τῆ ἀτρώτῃ διαθήκῃ**.

τραχηλίζω

occurs in P Petr II. 15 (1) (a)² (B.C. 241-239) (= III. 45 (3)²) **εἰ δὲ μή, πάλι τραχηλιόσσι ἐν τ[ῶ]ι β[ε] . . .] ναύτας. πρότερον δὲ ἕκαστος τῶν λαῶν . . .**, if we may separate Manaffy's strange compound **παλιτραχηλιόσσι**. The passage is peculiarly tantalizing from the gaps which prevent our getting the meaning of the verb, clearly used in a tropical sense.

In its only occurrence in the NT (Heb 4¹³) **τραχηλισμένα** can only mean "laid open," "exposed," "open" (Vg *aperta*; Hesych. **πεφανερωμένα**), but the origin of the metaphor is very doubtful. Moffatt (*JCC Heb ad l.*) suggests "the practice of exposing an offender's face by pushing his head back," Souter (*Lex. s.v.*), with greater probability, prefers "the bending back of the head in sacrifice so as to expose the neck," like the Homeric **αἰερώω** (*Il. i. 459*).

The verb is found in Teles (ed. Hense) pp. 10⁹, 50⁹: see also Philo *de Cherub. 78* (ed. Cohn) **πᾶσι τοῖς ἐπιτρέχουσι καὶ τραχηλίζουσι δεινοῖς ὑποβεβλημένους**, and the compd. **ἐκτραχηλίζω** in *ib. Leg. Alleg. iii. 109, Quod det. pot. 19*.

τράχηλος,

"neck": cf. P Hal I. 11¹¹ (B.C. 238) **οὐλή τ[ρα]χήλωι κάτωι** (for form see Mayser *Gr. i. p. 136*), P Tebt II. 385⁹ (A.D. 117) **οὐλή τ[ρα]χήλωι ἐξ ἀριστ[ε]ρῶν**, and P Par 18 *dis⁶* (Rom.) dispatch of a corpse **ἔχων (l. ἔχον) τάβλαν κατὰ τοῦ τ[ρα]χήλου**.

For Rom 16⁴ **οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν**, Deissmann (*LAÉ², p. 117 f.*) finds an interesting parallel in a Herculaneum papyrus written after B.C. 150 (see *Berl. Sitzungsberichte, 1900, p. 951*), where it is said of the Epicurean Philonides—**ὑπὲρ? τοῦ μάλιστα ἀγαπώμενου τῶν ἀναγκαίων ἢ τῶν φίλων παραβάλοι ἂν ἐτοίμως τὸν τράχηλον**, "for? the most beloved of his relatives or friends he would readily stake his neck" (for the thought cf. also Rom 5⁷).

τραχύς,

"rough." For this adj., confined in the NT to Lk 3⁵ LXX, Ac 27²⁹, cf. the medical prescription, P Tebt II. 273 (ii/iii A.D.), which is headed—**πρὸς τὰ τ[ρα]χέα βλέφα[ρ]α** (see the introd.). Other exx. are PSI V. 535²⁹ (iii/B.C.) **σπόγγοι τραχεῖς**, P Cairo Zen I. 59083³ (B.C. 257) **χῆμαι λείαι καὶ τραχεῖ[αι]**, "smooth and rough cockles," and *Syll³ 540 (= 3 972)⁷* (B.C. 175-172) **ξοῖδος . . . τραχέιας**. The adj. is applied to a person in Vett. Val. p. 104¹¹, **τραχέα μήτηρ**.

τρεις.

The phraseology of such passages as Mk 6⁷ (**δύο δύο**),³⁰ (**συμπόσια συμπόσια**) and ⁴⁰ (**πρασια πρασιαί**) has hitherto been generally put down to Hebraistic influence. But apart from the fact that the idiom is found in classical Greek (*Soph. Fragm. 201 μίαν μίαν*, Aesch. *Persae 980 μυρία μυρία*), and the LXX (Gen 7¹⁵ **δύο δύο, al.**), and survives in MGr (cf. Thumb *Hellen. p. 128, Hanab. § 132*), it can now be paralleled from the papyri. A good ex. is P Oxy I. 121¹⁹ (iii/A.D.) **τοὺς κλάδους ἔνικον (l. ἐνεγκον) εἰς τὴν ὁδὸν πάντα (l. πάντας) εἶνα δῆση τρία τρία κὲ (l. καὶ) ἑλκύσθι**, "carry all the branches into the road and have them tied together by threes and dragged along" (Edd.): cf. *ib. VI. 886¹⁹* (iii/A.D.) **ἔρε (l. αἶρε) κατὰ δύο δύο**, "lift up (the leaves) two by two" (the editors compare Lk 10²), and *ib. 940⁸* (v/A.D.) **ἔχε ἐγγὺς σοῦ μίαν μίαν**, "keep him at hand together with you" (*una*: see the editors' note). But while this is true, the independence of Hebrew must not be carried too far. According to Robertson *Gr. p. 284*, "it is a

vernacular idiom which was given fresh impetus from the Hebrew idiom." See the useful summary in Meecham *Letters*, p. 85, and cf. Headlam's note to Herodas IV. 61 θερμά θερμά πηδεύσαι.

In P Cairo Zen II. 59236³ (B.C. 254 or 253) a petitioner complains that, in fixing his vineyard assessment, the officials had taken as a basis the average yield *ἐκ τριῶν ἐτῶν*, and not *ἐκ δύο ἐτῶν* as in his father's time. For the parenthetic nom. *ἡμέραι τρεῖς* in Mk 8², cf. P Oxy XIV. 1764⁴ (iii/A.D.) *ἐπεὶ πολ[λ]α ἡμέραι προσκαρτεροῦμεν Φιλῆα*: see also *s.v.* *ἡμέρα* and Meisterhans *Gr.* p. 203.

τρέμω,

"tremble" (Mk 5³³, *al.*): P Fay 124²⁷ (ii/A.D.) *μη γὰρ ὑπολάβῃς τί[η]ν μητέραν σου περὶ τούτων [τ]ρέμειν*, "do not suppose that your mother has any alarm about this course" (Edd.): cf. Wünsch *AF* p. 19⁴⁴ (iii/A.D.) *εἴπω σοι καὶ τὸ ἀληθινὸν ὄνομα δὲ τρέμει Τάρταρα*.

τρέφω,

"nourish," "feed." In P Eleph 2¹¹ (B.C. 285-4) provision is made for the maintenance of parents by their sons—*τρέφῆτωσαν αὐτοὺς οἱ υἱεῖς πάντες κοινῇ*. Cf. PSI VI. 596⁴ (iii/B.C.) *ἀφ' οὗ τε γεγόναμεν ἐν Φιλαδελφείᾳ σὺ ἡμᾶς τέτρεφας*, *ib.* 604¹² (iii/B.C.) *τέ[?]τροφα τοὺς Ἰππους*, P Oxy II. 275¹⁴ (contract of apprenticeship—A.D. 66) *τοῦ παιδὸς τρεφόμενου καὶ ἱματι[σ]ζομένου ἐπὶ τὸν ὅλον χρόνον*, "the boy is to be fed and clothed during the whole period," *ib.* VI. 908²⁴ (A.D. 199) *τρεφόντων ὑμῶν τὰ [κ]τήνη χόρτω τε καὶ κριθῇ*, and P Lips I. 281⁸ (deed of adoption—A.D. 381) *δυνπε θρέψω καὶ ἱματίζω (ἢ ἱματίσω) εὐγενῶς καὶ γνησίως ὡς υἱὸν γνησίον καὶ φυσικὸν ὡς ἐξ ἑ[μ]οῦ γενόμενον*. For the meaning "give suck," as in Lk 23²⁹, see P Ryl II. 178⁵ (agreement with a nurse—early i/A.D.) *τοῦτο θρέψει ἐπὶ τὸν ἐνλείψοντα χρόνον*, "she shall nurse it for the rest of the time." In P Oxy XII. 1415²² (late iii/A.D.) *μέτριός εἰμι, παρὰ πατρὶ τρέφομαι*, the editors render, "I am a man of moderate means, I live in my father's house."

τρέχω

in the lit. sense "run" occurs in a criminal process of an Alexandrian gymnasiarch before the Emperor Commodus, P Oxy I. 33 *verso* iii. 12 (= *Chrest.* I. p. 35) *ὁ ἡβό[κατο]ς εὐθὺς δραμῶν παρέθετο [τῷ] κυρίῳ λέγων, "κύριε, κάθη, Ῥωμαῖοι γονγύζουσ[ι],"* "the veteran forthwith ran and told his lord, saying, 'Lord, while you are sitting in judgment, the Romans are murmuring.'" The same document shows *τρέχω* in its derived sense "strive"—*ἵ 11* *τρέχε, τέκνον, τελευτά. κλέος σοὶ ἐστὶν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτήσαι*, "onward, my son, to death, it is a glory for you to die for your beloved country" (Edd.). See also P Lond 130⁷⁷ (horoscope—ii/iii A.D.) (= I. p. 135) *μοίρας ἔτρεχε δεκατρεῖς*, and *Menandrea* p. 73¹⁰⁷ *ἴν' ἀναπη- δῆσας τρέχη*, "that he might jump up and come at a run." We may add a wooden tablet, apparently for school use, published in *Mél. Nicole* p. 181 (= *Kaibel Praef.* p. xxiii. 1117(b)) in which the lines occur (with added accents)—

ὦ μη δέδωκεν ἡ τύχη κοιμωμένῳ,
μάτην δραμεῖται, κὰν ὑπὲρ Λάδαν δράμη.

τρήμα,

"opening," "hole," hence "eye" of a needle in Mt 19²⁴ (*v.l.* *τρυπήματος*), Lk 18²⁵. To the exx. of the word in medical writers given by Hobart p. 60, we may add the physiological fragment P Ryl I. 21 fragm. 3 ⁵(i/B.C.) *διὰ τῶν τρημάτων τῶν ἐν τῷ ἱερῷ ὀσπῷ, and the parallel cited by Hunt P Berl A. iv. 1-2 διὰ τε τῶν] ἐν τῷ ἱερῷ ὀσπῷ τρημάτων καὶ διὰ τῶν κοίλων τῶν ἐν τῷ ὀσφύ.* The word also occurs in Aristaeas 61 *πάντες δ' ἦσαν διὰ τρημάτων κατευλημένοι χρυσαῖς περόναις πρὸς τὴν ἀσφάλεια*, "and they (*s.v.* precious stones) were all perforated and securely fastened to golden pins" (Thackeray). For the verb *τετραίνω* cf. *Syll* 540 (= 8972)²¹ (B.C. 175-172) *τρήσας βαθύτερα καθαροῦσαι*. In Herodas III. 33 *τερη- μῆνη* is used metaph. of slowness, "dribbles out": see Headlam's note.

τριάκοντα,

"thirty": P Fay 116⁴ (A.D. 104) *εὖ ὄν] πυήσας σκέψη φάρο[us] τριάκοντα*, "please look out thirty fish(?)." A neo-Greek form *τριάντα* occurs in P Oxy XVI. 1874⁷ (vi/A.D.) *τὰ τριάντα πέντε φορτία*, "the thirty-five burdens" (see the editors' note). For *τριακάς* see P Oxy XVII. 2109⁴² (A.D. 261) *ἀποδώσω τὸ ἐνοίκιον κατὰ μῆνα τριακάδι ἀνυπερθέτως*, "I will pay the rent on the 30th of each month without delay."

τριβόλος,

"thistle," Mt 7¹⁸, Heb 6⁸. In his comment on the latter passage (*ICC ad L.*) Moffatt recalls Philo *Leg. Allegor.* 250 (ed. Cohn), where with reference to Gen 3¹⁸ Philo plays with the derivation of the word (like "trefoil")—*ἕκαστον δὲ τῶν παθῶν τριβόλια εἴρηκεν, ἐπειδὴ τριπτά ἐστίν, αὐτό τε καὶ τὸ ποιητικὸν καὶ τὸ ἐκ τούτων ἀποτέλεσμα*.

τριβός,

"a beaten track," "a path" (Mt 3³ *al.*, cf. Sir 2²) occurs in CPR I. 42¹⁴ (*ἀρούρας*) *δὲ ἐκ λιβὸς τριβου*, "4 aroure to the west of the path." See also the metrical inscr. of B.C. 145-116, *Archiv* i. p. 221²¹—

καὶ σοὶ δ' εὐοδῆς τριβὸν ὄλβιον εὐχομαι εἶναι,
πρὸς γ' ἔτι καὶ τέκνοις σοῖσι φιλοφροσύνους.

For the verb *τριβω*, see P Par 49²⁸ (before B.C. 161) (= *UPZ* i. p. 309) *ὅπως λαβὼν παρ' ἐμοῦ ἐν Μέμφει σιησάμου τέταρτον τρίψῃ μοι ἐν Μέμφει τρίμμα*, P Oxy II. 234 ^{ii. 16} (medical prescription—ii/iii A.D.) *ροῶν κυτίνους μεμυκώτας τρίψας*, "pound some closed calices of pomegranates" (Edd.), *ib.* IX. 1222² (iv/A.D.) *δὸς τῷ ἀδελφῷ . . . τὸ ἄλας τὸ ἀμ<μ>ωνιακὸν τὸ τετριμ<μ>ένον καὶ τὸ ἀτριπτον*, "give your brother the salt of ammonia, both the pounded and the unpounded" (Ed.), and P Flor III. 378¹⁹ (v/A.D.?) *τὰ ἱμάτιά μοι ἐτριβη*. See also Herodas V. 62 *τοῖς σφουροῖσι τριβόντα*, "burnishing with your ancles" certain Achaean wares (a euphemism for "fettlers": *s.v.* *πέδας*).

τριετία,

"a period of three years" (Ac 20³¹): P Giss I. 58^{ii. 17} (A.D. 116) *πληροῦντες τ[ὸ]ν τριετίας [χρόνον]*, P Tebt II.

488 (account of a trial—A.D. 121-2) ἤξε(ον) πρὸ πῶσου χρόνου οἰκοδομησάι; Ἰέραξ πρὸ τριετίας, *ib.* 342²¹ (late ii/A.D.) ἐπὶ τὴν λοιπ(ήν) (τριε(ίαν), “for the remaining period of three years,” and P Amh II. 100⁷ (A.D. 198-211) τῆς ὄλης τριετίας. The adj. τριετής occurs in *ib.* 68⁴¹ (late i/A.D.) τῶι μὲν τῆς ἀτελείας τριετὶ χρόνῳ, and the verb τριετίζω *ter* in Gen 15⁹. See also P Oxy XVII. 2105⁸ (A.D. 147-8) τριετηρικὸ[ς] ἀγῶ[ν], “a triennial contest.”

τρίζω.

In its only occurrence in the NT, Mk 9¹⁸, τρίζω is used transitively, τοὺς ὀδόντας τρίζεν, “to gnash or grind the teeth”: see Blass-Debrunner § 148. 1.

τρίμηνος,

“lasting three months” (Heb 11²⁹): cf. P Cairo Zen II. 59155⁶ (B.C. 256) κατὰσπειρε τὸν τρίμηνον πυρόν, “sow the three-month wheat.” For τρίμηνος used as a subst. see P Lond 18¹⁰ (B.C. 161) (= I. p. 23) ἀπὸ Φαμενώθ ἄ ἕως Παχῶν λ γίνονται τῆς τριμήνου ὀλυρῶν κδ (ἄρταβαί): the editor compares Herod. ii. 124. Similar exx. are BGU VII. 1717⁵ (ii/iii A.D.) and PSI VI. 689^{5, 20} (v/A.D. ?).

τρίς,

“thrice.” With Ac 10¹⁶, 11¹⁰, cf. P Osl I. 1^{27a} (iv/A.D.) ἐπὶ τρίς ἀναποδίζων, “thrice stepping backwards.”

τρίστεγος,

“of three stories” (Ac 20⁹). To the i/A.D. warrant for this word in P Oxy I. 99³ (A.D. 55) μέρος ἡμισυ τῆς ὑπαρχούσης αὐτῷ μητρικῆς οἰκία[ς] τριστέγου, “one half of a three-storied house inherited from his mother” (cf. 1⁸), and *ib.* VIII. 1105⁹ (A.D. 81-96) μερῶν τριῶν ἀπὸ μερῶν πέντε οἰκίας τριστέγου (*i.* τριστέγου), “three-fifths of a three-storied house” (Ed.): add *ib.* I. 75¹⁸ (A.D. 129) and from A.D. 212, P Lond 1164(e)⁷ (= III. p. 160) οἰκίας τριστέγου. This last papyrus shows us the corresponding forms διστέγος and μονόστεγος.

τρίτον.

See *s.v.* τρίτος.

τρίτος,

“the third”: P Petr III. 28 *verso* (δ)⁷ (iii/B.C.) ἔδραματοκλέπτει τρίτος ὦν, “with two others, he stole sheaves in gleaning” (Ed.): cf *UPZ* i. 13²¹ and 77^{ii, 25} (B.C. 161) with Wilcken’s notes.

Other exx. of the adj. are P Cairo Zen II. 59236³ (B.C. 254 or 253) ἐκ τριῶν ἐτῶν τὰ γενήματα λαμβάνοντες, τὸ τρίτον μέρος ἐπέγραφον, meaning “they took the average yield of the last three years as an assessment for future taxation” (see note), BGU IV. 1078¹¹ (A.D. 39) γέινωσκε δὲ ἡγεμόνα εἰσεληλυθότα τῇ τρίτῃ [καὶ] εἰκάδι, *ib.* II. 596¹⁶ (A.D. 84) ἔτους τρίτου, and P Oxy VIII. 1114²⁴ (A.D. 237) περὶ ὧραν τρίτην.

For τρίτον = “thirdly” (as in I Cor 12²⁸), see BGU II. 423¹⁶ (ii/A.D.) (= *Selections*, p. 91) πρῶτον . . . δεύτερον . . . τρίτον, and for τὸ τρίτον, “for the third time.” as in Mk 14⁴¹, cf. P Lips I. 33^{i, 15} (A.D. 368). Prepositional phrases are P Oxy XIV. 1640⁷ (A.D. 252) ἐκτέισω σοι τοῦ

ὑπερπεσόντος χρόνου διάφορον ἐκ τρίτου, “I will forfeit to you for the overtime an extra payment at the rate of one third” (Edd.), and P Lips I. 9⁸ (A.D. 233) κοινῶς ἐξ ἴσου κατὰ τὸ τ[ρ]ίτον.

τρίχινος.

For σάκκος τρίχινος, “sackcloth of hair,” as in Rev 6¹², see *s.v.* σάκκος, and add PSI V. 533⁷ (iii/B.C.) λόφος τριχίνους, and P Goodsp Cairo 30^{xxxix, 13} (accounts—A.D. 191-92) σάκκου τριχ[ίν]ου. See also *Pelagia-Legenden* p. 4²⁵ τὸ στήθος αὐτοῦ τύπτων ὄλον τὸ τρίχινον αὐτοῦ ἐπλήρωσεν τῶν διακρῶν.

τρόμος,

“trembling” (Mk 16⁸ *al.*) occurs in the mythological fragment PSI II. 135¹⁰ (i/ii A.D.) ὑπὸ τρόμου.

τροπή,

“change.” The plur. τροπᾶς is found apparently with reference to the “turnings” of water-wheels for irrigation purposes in P Flor II. 167¹⁷ (iii/A.D.): cf. *ib.* 214¹² (A.D. 255) μίαν τροπήν. For the common meaning “solstice,” θερνική and χειμερινή, see P Hib I. 27¹²⁰ (calendar—B.C. 301-240) ἡλίου τροπα εἰς θέρος, cf. 21⁰, P Ryl I. 27⁸⁷ *al.* (astronomical treatise—iii/A.D.), *Syl* 870 (= 1264)⁴ (iv/B.C.) τροπα[ι] χειμερινᾶ, and *Preisigke* 358⁶ (sun-dial—iii/B.C.) ἀπὸ χειμερινῶν δὲ τροπῶν [ἐ]πι θερνικᾶς τροπᾶς μελιστά-μενοι[ν] τ]δ ἄκρον τῆς σκιᾶς.

The verb τρέπω does not occur in the NT, but we may compare P Oxy VI. 935⁵ (iii/A.D.) θεῶν συναμβανόντων ἡ ἀδελφῆ ἐπὶ τ]δ κομψότερον ἐτρέπη, “with the assistance of heaven our sister has taken a turn for the better” (Edd.) with Jn 4⁵²: see also the Christian letter *ib.* 939¹⁷ (iv/A.D.) (= *Selections*, p. 129), where a dependent informs his master regarding his mistress—ἐπὶ τ]δ ῥῶον ἔδοξεν τεράφθαι, “she seemed to have taken a turn for the better.”

τρόπος,

“manner,” “way.” With the adverbial phrase καθ’ ὃν τρόπον in Ac 15¹¹, 27²³, cf. the letter of the prodigal son BGU III. 846¹² (ii/A.D.) (= *LAE*³, p. 187, *Selections*, p. 94) πεπαίδευμαι καθ’ ὃν δι τρόπον, where, if δι = δή, the meaning would be “punished I have been in any case.” Wilcken, however, followed by Deissmann, suggests δι = δεῖ, “punished I have been as I ought”; cf. P Oxy II. 237^{viii, 29} (A.D. 186) καθ’ ὃν ἔδει τρόπον. Similar phrases are P Frankf 1⁸¹ (B.C. 214-213) κ[αθ’ ὄν]τινοῦν τρόπον, P Grenf II. 31¹⁶ (B.C. 104) μὴ ἐπικαλεῖν περὶ τοῦ μέρους δανείου τρόπωι μηδενί, P Ryl II. 229⁹ (A.D. 38) ἐκ παντὸς τρόπου, P Oxy II. 263¹³ (A.D. 77) κατὰ μηδένα τρόπον, *ib.* 286¹¹ (A.D. 82) κατὰ πάντα τρόπον (cf. Rom 3²), P Fay 21¹² (A.D. 134) ἄλλω ὁπωδήτινι τρόπω, “any other way whatsoever” (Edd.), and P Oxy XVII. 2133¹⁶ (late iii/A.D.) καθ’ ὀνδῆποτ’ οἶν τρόπον.

Nichol 545⁷ (ii/B.C.) gives a good ex. of τρόπος = “manner of life,” as in Heb 13⁵, if we can trust the supplement, ζηλωτῆς δὲ γινόμενος τῶν ἀριστῶν συνφεκίου τὸν μὲν [τρό]πον ἀρετῆ καὶ σωφροσύνη, τὸ τε ἦθος κοσμιότητι καὶ εὐσ[χη]μοσύνη: cf. also *IG* XII. 7 408⁸ ἦθους κοσμιότητι καὶ τρόπων ἐπεικέα.

τροποφορέω.

For this verb which is read in Ac 13¹⁸ from LXX Deut 1³¹ B* = "bear another's manner," cf. Cic. *ad Att.* xiii. 29. 2 τὸν τύφον μου, πρὸς θεῶν, τροποφόρησον. See *s.v.* τροποφορέω.

τροφή,

"nourishment," "food" (Mt 3⁴ *et saepe*): cf. P Petr III. 46 (4)³ (Ptol.) τῆς εἰς τὴν τροφήν τῶν μόσχων ὀλίγας, "ye for the food of calves," P Tebt I. 56⁸ (c. B.C. 130-121) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν ἡμῶν, "we have not so much as food for our cattle" (Edd.), P Ryl II. 229¹² (A.D. 38) περὶ τῆς τροφῆς τῶν χοιριδίων, cf. 28, P Fay 115⁵ (A.D. 101) ἀγόρασον ἡμῖν δύο συνγενῆ χυριδία εἰς τροφήν εἰς ἕ(=ὀ)ικον, "buy us two pigs of a litter to keep at the house" (Edd.), P Oxy IV. 705⁷⁸ (A.D. 210-20) εἰς συνωνὴν χ[όρτου] ἢ πρόσδοδος κατατεθήσεται εἰς τροφὰς καὶ ξ[απά]-νας . . . , "for the purchase of hay, the revenue of which shall be devoted to the maintenance and support . . ." (Edd.), P Tebt II. 600⁴ (iii/A.D.) ἀφ' ὧν ἀναλίσκομεν εἰς τροφὰς καὶ θυσίας, P Oxy VI. 938² (iii/iv A.D.) cited *s.v.* ἐνεδρεύω, and BGU IV. 1024^{vii.16} (iv/v A.D.) τῆς θυγατρὸς μου [τ]ελευτησάσης, ἀπεστερήθη τῶν τροφῶν, "when my daughter died, I was deprived of my means of support."

Ἡ τροφέα (not in LS⁸) in the same sense occurs frequently in the nursing-contracts BGU IV. 1058, 1106 *al.* (B.C. 13), and for τὰ τροφέα in a similar connexion see *ib.* I. 297¹² (A.D. 50) where a nurse acknowledges that she has received τὰ τροφέα καὶ τὰ ἔλαια καὶ τὸν ἱματισμὸν καὶ τὰλλα ὅσα καθήκει δίδοσθαι τροφῶ.

Τρόφιμος,

"Trophimus" (Ac 20⁴ *al.*), as a proper name, occurs in P Oxy VIII. 1160² (late iii/iv A.D.) κυρίῳ μου πατρὶ Ὀριγίνης Τρόφιμος πολλὰ χαίρειν, and in the inscr. *Magn* 122 (b)⁶ (not later than iv/A.D.), *PAS* ii. 38⁸, *al.*

The word in its sense of "foster-child" may be illustrated from P Oxy X. 1284¹² (A.D. 250) ἀπὸ τῆς ἑαυτοῦ τροφίμου(ς) μη(τρός), "from his foster-child's mother," *ib.* VI. 903² (iv/A.D.) ἅμα τῶν τροφίμων μου, "along with my foster-daughters." For ὁ τρόφιμος (as frequently in comedy), "the young heir," see Menander Ἐπιτρέπ. 160: cf. *Fragm.* 531¹ where there is a *v.l.* Τρόφιμος.

τροφός.

For ἡ τροφός, which Paul uses with such effect in 1 Thess 2⁷ (cf. LXX Gen 35⁸, *al.*), note P Lond 951 *verso*⁴ (late iii/A.D.) (= III. p. 213) where, with reference to a newly arrived infant the father-in-law or mother-in-law decrees—τὸ βρέφος ἔχετε τροφόν· ἐγὼ γὰρ οὐκ ἐπιτι[ρέ]πω τῇ θυγατρὶ μου θηλάζειν. Cf. P Flor II. 179² (A.D. 263) Ἡραϊδι γενομένη τροφῶ ἀπόλυσον οἶνον δίχωρα δύο, and from the inscr. *BCH* xviii. (1894), p. 145 (B.C. 240).

In *Kaibel* 247⁷ (i/ii A.D.) τροφός = μήτηρ, but in *Pelagia-Legend* p. 23¹⁸ ἡ δὲ Πελαγία κάτω κύψασα ἐχωρίσθη τῆς ἑαυτοῦ τροφῶ, the meaning must be simply "nurse" from the contrasted μήτηρ in the next line.

For a good ex. of a συγγραφὴ τροφίτις or a contract entered into with the nurse (cf. *Archiv* i. p. 123) to supply her with the necessary τροφέα, see BGU IV. 1106 and the

documents which follow: also P Oxy I. 371¹⁰ (A.D. 49) (= *Selections*, p. 49) ἐγένετο ἐνθάδε ἡ τροφίτις εἰς υἱὸν (cf. Ac 7²¹, Heb 1⁶) τοῦ Πισσοῦριος. τοῦ πρώτου ἐνιαυτοῦ ἀπέλαβεν τὰ τροφέα.

The Hellenistic τροφέω, which Phrynichus (ed. Lobeck, p. 589) views with such suspicion, is found in BGU III. 859⁴ (ii/A.D.) ἐ[τ]ρόφησεν καὶ ἐτιθήνησεν ἡ τοῦ Ἀμμωνίου δούλης Δημητροῦς, and 22 (cf. Radermacher *Gr.* p. 84 f.).

τροποφορέω,

"bear like a nurse," takes the place of τροποφορέω (*g.v.*) in Ac 13¹⁸, following LXX Deut 1³¹ B*: but cf. Blass *ad Ac* I. c.—"non video quomodo formari potuerit τροφοφ."

τροχός,

"a wheel" (Jas 3⁶; see Hort *Comm. ad L.*, *Field Notes*, p. 237): cf. P Oxy X. 1292¹² (c. A.D. 30) τῶν τροχῶν τῆς μηχανῆς, "the wheel of the machine," P Ryl II. 228¹¹ (i/A.D.) ὄργανον(ν) τροχ(οῦ) τὸ εἰς κόπτειν, "machinery of the wheel for cutting" (Edd.), P Flor II. 218¹⁰ (A.D. 257) εἰς κατασκευὴν τροχοῦ ἐνὸς τοῦ . . . κάρνου, "for the construction of one wheel of the car," P Oxy XII. 1475¹⁶ (A.D. 267) ὁ τροχὸς ὁμοίως συνερευκῶς ἐξ ἑκ μέρου(ς), "the water-wheel likewise partly in disrepair" (Edd.), and P Lond 121⁸⁶⁷ (a spell—iii/A.D.) (= I. p. 112) λαβὼν πηλὸν ἀπὸ τροχοῦ [κε]ραμικοῦ μίξον . . .

For the verb τροχάζω, which is condemned by the Atticists (Lob. *Phryn.* p. 582 f.), cf. Preisigke 5748⁶ (Christian) ἔσχον . . . παρὰ σοῦ . . . τὰς ἀνώννας, ἃς τροχάζω ὑπὲρ τοῦ σοῦ μέρους, and for τροχίσκος *ib.* 5307⁴ (Byz.). Τροχίλλεα or τροχέλλεα, the "reel" of a mill occurs in BGU IV. 1116²⁴ (B.C. 13) μύλωνι τε καὶ τροχίλλεα, and P Oxy III. 502²⁵ (A.D. 164) τοῦ προκειμένου φρέατος τροχέλλεαν σὺν σχοινίῳ καινῶ, "the reel of the aforesaid well provided with a new rope" (Edd.).

τρύβλιον,

"bowl" rather than "dish" (AV, RV), Mt 26²⁹, Mk 14²⁰, and LXX Numb 7¹³ *al.* The word is found in Aristoph., e.g. *Ach.* 278 εἰρήνης βόφῃσει τρύβλιον, and Alexis fr. 142^{2.4} (in a medical prescription).

τρογγάω,

"gather in" the crop (Lk 6⁴⁴, Rev 14^{18f.}): cf. P Petr II. 40 (b)³ (iii/B.C.) γίνωσκέ με τρυγγίσοντα τῆι θ̄ τοῦ Παῦνι, "take notice that I shall have my vintage on the 9th of Payni" (Ed.), PSI IV. 345² (B.C. 256-5) τρυγὰν μέλλουσιν τῆι κ̄ς, P Ryl II. 130¹⁰ (A.D. 31) ἐτρυγγισαν ἐκ τῶν καρπῶν οὐκ ὀλίγην ἑλάν, "they gathered of the fruits a quantity of olives" (Edd.), P Flor II. 236⁹ (A.D. 267) ἐπιμελῶς οὖν τρυγάτε, and P Oxy VI. 940³ (v/A.D.) ἵνα μὴ δόξωμεν διώκειν τοὺς ἄλλους τοὺς μήπω τρυγγίσαντας, "that we may not seem to press hardly upon the others who have not yet gathered the grapes" (Edd.).

For τρυγέω, see the late P Oxy XVI. 1859⁴ (vi/vii A.D.) ἤρξαντο τρυγεῖν τὴν ἀμπελον αὐτῶν: for τρύγη, see P Ryl II. 157¹⁸ (A.D. 135) πρ[ὸ]ς μόνας τὰς ἡμ[ε]ρας τῆς τρύγης, "for the days of the vintage only," P Fay 133⁴ (iv/A.D.) ἵνα τὴν διαταγὴν τῆς τρύγης ποιήσῃται, "that he may

make arrangements about the vintage": for τρυγία, "new, raw wine," see BGU II. 417⁹ (ii/iii A.D.). τρυγία χρώμα: for τρύγησις, see PSI IV. 434 verso (B.C. 261-0), *ib.* VII. 807²⁷ (A.D. 280); and for τρυγητικός, see P Strass I. 40⁴⁹ (A.D. 569) ἑορτικά καὶ τρυγητικά. In MGr τρυγητής, "reaper," is popularly used for the month of September (Thumb *Handb.* p. 359).

τρυγών,

"turtle-dove" (Lk 2²⁴). In Aristeas 145 mention is made of περιστέρα τρυγόνες as winged creatures which may be eaten.

τρυμαλιά,

a LXX word denoting a "hole" or "perforation" in a rock (e.g. Judg 6²), is employed by Mk in the proverbial saying, 10²⁵: Mt (19²⁴) and Lk (18²⁵) substitute τρήμα with τρύπημα as a *v.l.* in Mt (DLw).

Τρύφαινα.

It is worth noting that this proper name, which is of interest in the early history of the Christian Church (Rom 16¹², *Acts of Paul and Thecla*; cf. Lightfoot *Philippians*, p. 173 f.) is found in a i/A.D. list of names belonging apparently to Crocodilopolis, P Lond 604B²⁵⁷ (c. A.D. 47) (= III. p. 84): it also occurs of three different persons in the Alexandrian papyri from the age of Augustus (BGU IV. 1105^{2,5}, 1119⁷, 1162¹⁶): see further P Oxy II. 320 (A.D. 59), P Fay 49⁴ (A.D. 138), P Ryl II. 111⁵ (A.D. 161), and *ib.* 222⁵ (ii/A.D.).

The corresponding masculine name Τρύφων is also very common: e.g. P Oxy VIII. 1132⁴ (c. A.D. 162); it is interesting to observe that in BGU IV. 1098⁷ and 1140² (Augustus) it is the name of a Jew, as in Justin's Dialogue.

τρυφάω,

"live a luxurious life," occurs in the NT only in Jas 5⁵. The word appears on the left-hand margin of P Lond 973b (iii/A.D.) (= III. p. 213) — ν καὶ τρυφᾶν. Cf. the sepulchral epitaph *Kaibel* 362^{4f.} (ii/iii A.D.)—

ταῦτα τοῖς φίλοις λέγω
παῖσον, τρύφησον, ζήσον· ἀποθανεῖν σε δεῖ.

See also *s.v.* ἐντρυφάω.

τρυφή,

"luxury" (Lk 7²⁵, 2 Pet 2¹³): *Syll* 418 (= 888)¹²⁴ (A.D. 238) θερμῶν ὑδάτων λουτρά οὐ μόνον πρὸς τρυφήν ἀλλὰ καὶ ὑγείαν καὶ θεραπείαν σωμάτων ἐπιτηδεύματα. For adj. τρυφερός, see BGU IV. 1080¹⁹ (iii/A.D.) σιππίου τρυφεροῦ.

Τρυφῶσα.

Like Τρύφαινα (*g.v.*), Τρυφῶσα is by no means confined to Rome (Rom 16¹²), see e.g. *Magu* 160⁵, 303¹, 304² (cited by Thieme, p. 41).

τρώγω,

orig. of animals, "munch," "crunch," "eat audibly," then of men, "eat vegetables, fruit, etc.," as in Herod. ii. 37, and then "eat" generally. The word, outside the Fourth Gospel (6⁵⁴ *al.*), is found in the NT only in Mt 24⁹⁸

(the Lukan parallel 17²⁷ here substitutes ἔσθλω): cf. *Syll* 805 (= 1171)¹⁰ ἔδωκεν εὐζωμον νήστη τρώγειν. Other exx. are P Lond 121⁷⁷ (iii/A.D.) (= I. p. 89) ψυχρὰ τρώγοντα κατακαῖσθαι, and *Preisigke* 5730⁵ (= P Bouriant 1¹⁶⁰) a school-exercise of iv/v A.D. containing a saying of Diogenes who, when he saw a certain man eating (ἔσθοντα), remarked — ἡ νῦξ τὴν ἡμέραν τρώγει. 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: but see Haussleiter in *Archiv für lat. Lexicographie* ix. (1896), p. 300 ff. In MGr τρώ(γ)ω is the usual word for "eat."

In one of the Klepht ballads edited by Abbott *Songs* p. 22, the verb is used to denote security. The famous Andritsos, besieged in the great Monastery,¹¹ ἔτρωγε κ' ἔπινε, while his enemies stormed at the gate. For the comp^d. ἐπιτρώγω cf. P Oxy IX. 1185¹¹ (c. A.D. 200) παῖδα τὸν μεικρὸν δεῖ ἄρτον ἐσθῆεν, ἄλας ἐπιτρώγειν, ὄψαριου μὴ θυγάνειν, "a little boy must eat bread, nibble besides some salt, and not touch the sauce" (Ed.). For τραγήματα = "the dessert" or δευτέρα τράπεζα (*secunda mensa, bellaria*), see Cagnat IV. 1000⁶ (ii/B.C.).

τυγχάνω.

(1) Τυγχάνω, properly "hit" as of hitting a mark, comes to be used in the sense "hit upon," "light upon," and thence "obtain" c. gen. rei, as in Ac 26²², 27³ *al.*: cf. P Petr II. 13 (19)⁸ (mid. iii/B.C.) τυχεῖν σε πάντων τῶν καλῶν, P Lond 42¹⁹ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300) σοῦ παραγενομένου τεύξεσθαι τινος ἀναψυχῆς, P Ryl II. 65¹² (B.C. 67?) τυχεῖν δ' αὐτοῦς ὧν προσήκει, "that they should receive also the proper penalty" (Edd.), *ib.* 129¹⁶ (A.D. 30) τοὺς τὸ τοιοῦτο διαπράξαντας τυχεῖν ὧν προσήκόν ἐστιν, "that the authors of the crime receive due punishment" (Edd.), and P Giss I. 4²⁵ (A.D. 118) (= *Chrest.* I. p. 41⁴) μόλ[ις τ]υχόντες ταύτης τῆς εὐεργεσίας.

(2) For the verb equivalent to little more than εἶμι, cf. P Oxy VII. 1070¹⁸ (iii/A.D.) σὺ αὐτῆ μήτη[ρ] τυγχάνουσα τοῦ τέκνου ἡμῶν, "you yourself as the mother of our child" (Ed.), and *ib.* X. 1265²⁰ (A.D. 336) κ[ἀ]κεῖν(ο)ν τυγχά(ν)οντος ἱερέως τῶν αὐτῶν ἱερέων, "who was himself one of the said priests" (Edd.).

(3) The verb is common in the papyri c. partic., though such a phrase as "I happen to be" is avoided by NT writers (see *Proleg.* p. 228): PSI V. 502¹⁵ (B.C. 257-6) Ζωῖλος μὲν ὄν ἐτύχχανεν συμπεριοδεῶν Τελέστῃ, P Lond 42²⁸ (B.C. 168) (= I. p. 31, *UPZ* i. p. 300) ἡ μήτηρ σου τυγχάνει βαρέως ἔχουσα, and P Strass I. 5¹⁰ (A.D. 262) ἐκ παλαιοῦ χρόνου τὴν γεωργίαν ἐμπιστευθεῖς ἐτύχχανεν.

(4) For τυγχάνω c. inf. cf. P Petr III. 53(ν)⁸ (iii/B.C.) ἐ[λ]λ' οὐ τυχῶν ἐπιδείξειν, [π]ρὸς βίαν ἔχεται. "but since he did not succeed in clearing himself, he is forcibly detained," PSI I. 39⁴ (A.D. 148) τυγχάνω ἡγορακεῖν ἔπ(τ)ον θήλειαν παρὰ Διοσκόρου, P Grenf II. 57⁸ (A.D. 168) τυγχάνει ἔχειν ἐν μισθῶσι τὴν ἐπικει[μέν]ην σποράν, and P Fay 136¹⁰ (Christian—iv/A.D.) ἄμνον ἡμᾶς ἐν τοῖς ἰδίοις οἷς ἐὰν τύχοι εἶναι ἢ ἐπὶ ξένης, "it is better for you to be in your homes whatever they may be, than abroad" (Edd.).

(5) The part. τυχῶν = "common," "ordinary," as in Ac 19¹¹, 28², 3 Macc 3⁷, may be illustrated by P Hib I. 44⁷

(B.C. 253) οὐ γὰρ ὡς ἔτυχεν περὶ τούτων τὴν σπουδὴν ποιῆται ὁ διοικητής, "for the diceetes is showing no ordinary anxiety with regard to this" (Edd.), P Tebt II. 283¹³ (B.C. 93 or 60 πληγὰς πλήους εἰς τὸ {εξ}τυχὸν μέρος τοῦ σώματος, "numerous blows upon various parts of the body" (Edd.), P Ryl II. 136¹² (A.D. 34) ἔβρινον μοι συνεστησάτω (= ἦσατο) οὐ τὴν τυχοῦσαν, "he subjected me to no common outrage" (Edd.), BGU I. 36⁹ (ii/iii A.D.) ἔβρινον οὐ τὴν τυχοῦσαν συνετέλεσαντο, P Oxy VI. 899¹⁴ (A.D. 200) εἰς ἐνδειάμ με οὐ τὴν τυχοῦσαν περιστήναι, "I am hence reduced to extreme poverty" (Edd.), and *ib.* VIII. 1121⁶ (A.D. 295) οὐκ ὀλίγος κίνδυνος οὐδὲ ἡ τυχοῦσα ἐπιστρέφεια, "no small danger and no ordinary severity" (Ed.). Cf. τυχόντως in P Fay 12¹⁵ (c. B.C. 103) οὐ[ύ] τυχόντως πλείστα κακολογηθεῖς, "being abused in the most unmeasured terms."

(6) The impersonal acc. abs. τυχόν (cf. 1 Cor 16⁶) occurs in the iv/B.C. letter, written on a leaden tablet, which Deissmann (*LAE*³, p. 151) reproduces, where, in asking for certain articles of clothing, the writer adds—τυχόν ἀποδώσω, "upon occasion I will return them." For the pleonastic τυχόν ἕως see Menander Ἐπιτρέπ. 287. MGr retains this use in τυχόν(ε), "perhaps."

(7) For the strong perf. τέτ(ε)υχα Heb 8⁶ N^c BD^eE, cf. PSI VII. 816¹⁰ (ii/B.C.) ἔσομαι τετευχὸς τῆς παρ' ἡμῶν ἀ[ντιλήψεως], similarly P Tebt II. 283²¹ (B.C. 93 or 60), and from the inscr. Priene 119⁹ τέτευχεν (i/B.C.) and 108²⁸⁷ τετευχέναι (B.C. 129) (cited by Rouffiac *Recherches* p. 27). See also Deissmann *BS* p. 190, and *Proleg.* pp. 56, 154.

(8) It is significant that the word τύχη is not found in the NT. For the goddess Τύχη, as characteristic of the Hellenistic Age, see Rohde *Graec. Roman.*, p. 276 ff., and for τύχη, "the good which a man obtains by the favour of the gods," see BGU IV. 1141¹⁹ (B.C. 13) ἐρωτῶ σε αὖν καὶ παρακαλῶ καὶ τὴν Καίσαρος τύχη[ν] σε ἐξορκίζω, and similarly P Fay 24⁸ (A.D. 158).

τυμπανίζω.

The perfective of this expressive word (Heb 11⁸⁵) occurs in P Par II verso³ (B.C. 157) μὴ ἀποτυπανισθῶσιν, "lest they should be tortured by beating": cf. Joseph. *c. Apion.* i. 148 ἀπετυπανίσθη.

For the subst. τύμπανον, which in the LXX renders τῆρ (cf. Thackeray *Gr.* i. p. 38), see P Hib I. 54¹² (c. B.C. 245) ἀπόστειλον δὲ ἡ[μ]ῖν καὶ Ζηνόβιον τὸν μαλακὸν (cf. 1 Cor 6⁹) ἔχοντα τύμπανον καὶ κύμβαλα καὶ κρόταλα, "send me also Zenobius the effeminate with a drum and cymbals and castanets" (Edd.). In the fragmentary P Lond 968 (iii/A.D.) (= III. p. xlix) there is an entry ὑπὲρ συμφωνίας τυμπάνων. Τυμπανιστής occurs in the late P Bilabel 95¹⁸⁶ (vii/A.D.). In MGr τούμπανο is a "tymbal."

τυπικῶς,

"by way of example" (1 Cor 10¹¹). Preisigke *Wörterb.* cites the corresponding adj. from P Masp II. 67154 verso²⁰ (vi/A.D.) καὶ τὸν ὄρκον καὶ τὰ τυπικά, "ici le serment et les sceaux" (Ed.).

τύπος,

from meaning originally the "mark" of a blow (cf. Jn 20²⁶), came to denote the "stamp" or the "figure" which a stamp bears, and hence "pattern," "model," and finally "type" in the Biblical sense of a person or event prefiguring someone or something in the future (cf. *Exp* V. vi. p. 377 ff.). The word has equally varied meanings in the papyri. The following may serve as illustrations—

(1) "pattern": P Tebt II. 342²⁵ (late ii/A.D.) κοῦφα ἀρστὰ τύπῳ τῷ προκ(εμένῳ), "pots in good order of the aforesaid pattern," and P Lond 1122⁶³ (c. A.D. 254-268) (= III. p. 211, P Flor II. 187^{*}) τὸν τύπον τὸν τοῦ ἐλαιουργοῦ π[α]ράδος, if the word is read correctly (see the editor's note).

See also P Lond 1917⁶ (c. A.D. 330-340) ὅπως ἐφάρησ τὰς χεῖρας σου πρὸς τὸν δεσ[π]ότην θαιὶν ὡς τοίπως (i. τύπος) σταυροῦ, "that you may lift up your hands to our Master God, in the semblance of a cross" (Ed.: see his note).

(2) "plan": P Oxy XII. 1460¹² (A.D. 219-20) dues κα[τα]χωρισθῆ[ναι] τύπῳ τῷδε, "to be registered on the following plan," and P Flor III. 279¹⁶ (lease of land—A.D. 514) κατὰ τὸν αὐτὸν τύπον.

(3) "form," "manner of writing": P Flor I. 278ⁱⁱ. 20 (iii/A.D.) τῷ αὐτῷ τύπῳ καὶ χρόνῳ, "of the same contents and date," with reference to a letter (cf. Ac 23²⁵).

(4) "decree," "rescript": P Ryl II. 75⁸ (judicial proceedings—late ii/A.D.) ζητηθήσεται ὁ πόρος αὐτοῦ[υ], ἥδη μέντοι τύπος ἐστὶν καθ' ὃν ἐκρεῖνα πολλάκις, "let an inquiry be made into his means; only there is a principle according to which I have often judged" (Edd., who point out that τύπος may equally well be taken = "pattern"), and the vi/vii A.D. P Lond 77⁴⁷ (= I. p. 234) μηδὲ αἰτῆσαι θεῖον καὶ πραγματικὸν τύπον πρὸς τήνδε τὴν διαθήκην.

(5) "sentence," "decision": P Oxy VI. 893¹ (= *Chrest.* II. p. 122) τῷ τύπῳ τῶν ἀξιω[.]πίστων ἀνδρῶν, "by the sentence of the honourable men," and *ib.* XVI. 1911¹⁴⁵ δοῦναι τύπον εἰς τὴν συγχώρησιν, "give a decision." See also the difficult *ib.* 1829² (c. A.D. 577-9?) with the editors' note.

(6) From the inscr. we may cite *OGIS* 383²¹² (mid. i/B.C.) τύπον δὲ εὐσεβείας . . . παισὶν ἐκγόνοις τε ἐμοῖς . . . ἐκτέθεικα, cf. 1 Tim 4¹², and the use of the word to denote the "models" in silver of different parts of the body presented as votive-offerings to the healing god: see Roberts-Gardner p. 161 with reference to *CIA* II. 403¹⁸ (iii/B.C.).

(7) For the verb τυπῶ cf. P Oxy I. 67¹² (A.D. 338) φρόντισον τὰς κατὰ νόμους αὐτοὺς παραγγελίας ὑποδεξασθαι ποιῆσαι ἐν[ο]μόν τε τυπωθῆ[ναι] τὴν [το]ῦ δικαστηρίου προκάταρξεν(=εν), "take care to enforce the precepts of the law, and to have the preliminary proceedings of the court conducted under legal forms" (Edd.), also the magical P Lond 121⁵⁶² (iii/A.D.) (=I. p. 102) ἵνα τυπώσῃται τὴν ἀθάνατον μορφήν, and P Giss I. 54¹⁴ (iv/v A.D.) (= *Chrest.* I. p. 49⁸). In MGr τύπος is "type," "form of language," while τυπῶν = "I print" (Thumb *Handb.* p. 359).

τύπτω,

"strike," is not so common as we might have expected, but see P Lond 44²² (B.C. 161) (=I. p. 34, *UPZ* i. p. 140) ἀνώσαι τε καὶ οὐ μετρίως σκύλαι ὑβρίζοντας καὶ τύπτοντας, P Ryl II. 77³⁹ (A.D. 192) πάσης τῆς ἐγείσεως ἐτυπέ με ὁ Ἀχιλλεύς, *ib.*⁴⁰ οὐτε ἐτυψα αὐτὸν οὐτε ὑβρισα, and P Grenf II. 78¹⁰ (A.D. 307) ἐπι[τυχόντ]ος τοῦ βοηθοῦ αὐτοῦ ἐμ[οι ὅ]π' αὐτῶν αἰκίζο[μένω] καὶ τυπτομένω. For the vulgar form τυπτέω, see Radermacher *Gr.* p. 84.

Τύραννος,

"Tyrannus" (Ac 19⁹), as a proper name is common, e.g. P Oxy II. 292¹ (c. A.D. 25) (= *Selections*, p. 37), P Lond 919⁶ (A.D. 175) (III. p. 29), and BGU IV. 1015¹ (A.D. 222-3). The name is borne by a freedman of the Emperor Claudius, a physician, in *Magn* 113; see also *ib.* 122 e^{10, 11}. On its application to the Phrygian deity Mén, cf. Cumont *Relig. Orient.* p. 75 (Engl. tr. p. 61). For Τυραννίς, as the name of a woman, see P Strass I. 73⁹ (iii/A.D.) with the editor's note.

τυφλός,

"blind" (1) literally: P Cornell 22⁷³ (census roll—early i/A.D.) Σωβθίτης τυφλός, P Oxy XII. 1446⁷ (A.D. 161-210) Ὀρου τυφλοῦ, P Hamb I. 22⁴ (Christian gravestone inscr.—iv/A.D.) Υἱὸ θεοῦ μεγάλο . . . δε τυφλοῖσιν ἔδωκε ἰδεῖν φάος ἡλιόιο, and from the inscr. *Syll* 802 (= 1168)²⁶ (c. B.C. 320) χαλοῦς καὶ τυφλοῦς ἕγειρς γίνεσθαι ἐνίπνιον ἰδόν[τας μόνον]. (2) metaphorically P Oxy I. 99⁹ (A.D. 55)

τυφλῆς ῥυμῆς, "a blind alley," and similarly *ib.* X. 1276⁸ (A.D. 249).

τυφλώω,

"make blind." For a literal ex. of this verb, which in the NT is used only metaphorically (Jn 12⁴⁰ *al.*), see P Lond V. 1708⁸⁴ (A.D. 567?) ἐτυφλώθη δὲ ὁ αὐτὸς ἦτοι τῆς ὀράσεως ὑστερηθείς, and *C. and B.* ii. p. 386 No. 232¹⁵ (time of Caracalla or Alexander Severus) μηδεὶς δ' οὖν πλοῦτω τυφλωθείς [κοῦ]φα φρονεῖτω. The subst. τυφλωσις occurs in Diog. Oenoand. p. 63⁹.

τυφώω,

metaphorically "am puffed up," "am haughty," is confined in the NT to the Pastoral Epp. (1 Tim 3⁶, *al.*). For the subst. τυφός="conceit," "vanity," cf. Cic. *ad Att.* xiii. 29. 2 (cited *s.v.* προποφορέω), Vett. Val. p. 150² ἵνα μὴ δόξω διὰ τυφὸν ταῦτα ποιεῖν, and for the adj. τυφώδης, see *ib.* pp. 2³, 12⁴, and cf. Durham *Menander*, p. 97.

τυφωνικός,

"tempestuous" (Ac 27¹⁴). For Τυφῶν, "the malignant demon *par excellence* of magic," see P Osl I. 1¹⁻⁴ (iv/A.D.) ἐλθέ, Τυφῶν, ὁ ἐπὶ τὴν ὑπτιαν πύλην καθήμενος, with the editor's note p. 33 ff.

Τύχικος,

or Τυχικός, "Tychicus," a Christian "of Asia" (Ac 20⁴), and companion of Paul (Eph 6²¹, Col 4⁷). No ex. of the name is cited by Preisigke in his *Namenbuch*.

Υ

ὕακίνθινος—ὕγιαίνω

ὕακίνθινος.

In its only occurrence in the NT, Rev 9¹⁷, ὕακίνθινος appears to denote a dusky blue colour as of sulphurous smoke (cf. πύρινος and θεώδης in the context). The adj. is found in PSI III. 183⁵ (A.D. 484) διάλιθον διαφόρων ὕακ[ινθί]νων καὶ πιναρίων.

ὕακίνθος,

used of a precious stone in Rev 21²⁰, perhaps the "sapphire" (RV *marg.*). The word occurs as a proper name in P Giss I. 101⁶ (iii/A.D.), PSI III. 194⁴ (A.D. 566?).

ὕάλινος,

"glassy" (Rev 4⁸, 15²): cf. the fragmentary P Petr III. 42 H (7)³ (iii/B.C.)]ὕαλίην γενέσθαι καὶ ῥυτόν, a gift from Philonides to the King, and *Syll*³ 1106¹⁵³ (c. B.C. 300) ἀνέθηκα δὲ καὶ ὑάλινα[ς φιά]λας τέσσαρας.

ὕαλος, ἡ,

"glass." This Attic form is retained in the NT (Rev 21^{18, 21}, cf. Job 28¹⁷). For the adj. cf. P Oxy X. 1294⁶ (ii/iii A.D.) ὑάλια λάγνοι δ' ὕγαια, "4 glass flasks in sound condition." In P Fay 134⁴ (early iv/A.D.) the word is used of "some hard transparent stone" (Edd.). Note the irregular termination ὑαλας in P Lond 402 *verso*¹³ (B.C. 152 or 141) (= II. p. 11), and the adj. ὑελοῦς in P Fay 104¹¹ (late iii/A.D.) λαγύων ὑελῶν μεκ[ρῶν] πλευρῶν ὑελῶν δ. See also Moulton *Gr.* ii. p. 67.

ὕβριζω.

The sense of wanton insult or contumely underlying this verb (cf. I Thess 2² with Milligan's note) is well brought out by P Tebt I. 16⁷ (B.C. 114) ὡς ἦν ὑβρισμένος οὐ μετ[ρῶς] ὑπὸ Ἀπολλοδώρου, "how he was grossly insulted by Apollodorus" (Edd.), P Oxy II. 281¹⁷ (A.D. 20-50) οὐ διελεῖπεν κακοχῶν με καὶ ὑβρί[ζ]ων καὶ τὰς χεῖρας ἐπιφέρων, "continually ill-treated and insulted me, using violence towards me" (Edd.)—a wife's complaint against her husband, P Oxy VIII. 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, *ib.* XII. 1405¹² (iii/A.D.) a rescript of Severus guaranteeing the recipient against both loss of status and corporal punishment—ἡ δὲ ἐπιτεμία σου ἐκ τούτου οὐδὲν βλαβήσεται, οὐδὲ εἰς τὸ σῶμα ὑβρεῖσθήσεται, "your citizenship, however, will in no way be injured thereby, nor will you be subjected to corporal punishment" (Edd.), Preisigke 4317²⁵ (c. A.D. 200) γεγόνωμαί καὶ

ὕβρισμαί . . παρὰ πάντων τῶν συνπολιτῶν, P Lond 1914¹ (A.D. 335?) τὸν μονάριν Ἡρακλ(δην) δ[ύ]σα[ν]τες (= δήσαντες) καὶ ὑβρίσαντες, "Heraclides the keeper of the hostel they bound and maltreated" (Bell), P Oxy XVII. 2154²⁵ (iv/A.D.) ἴνα . . μὴ ὑβρισθῶ παρὰ τοὺς πάντας, "that I may not be insulted before them all," and *OGIS* 315^{17c} (B.C. 164-3) ἡ θεὸς ἐπιστραφεῖσα τῶν ἐαυτῆς ἱερέων ὑβρισμένων καὶ ὑβριζομένων.

A milder sense is found in BGU IV. 1141¹⁴ (B.C. 14) ὑβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας. MGr βρίζω, as well as ὑβρίζω, "I scold."

ὕβρις.

For this strong word (see *s.v.* ὑβρίζω), cf. the marriage contract P Eleph 1⁸ (B.C. 311-10) (= *Selections*, p. 3) where it is provided that the husband shall not bring in another woman ἐφ' ὕβρει of his wife. See also P Fay 12¹⁷ (c. B.C. 103) ἡγαγον μεθ' ὕβρεως καὶ πληγῶν, "they dragged me away with insults and blows," P RyI II. 136¹¹ (A.D. 34) ὕβριν μοι συνηστησάτωι οὐ τὴν τυχοῦσαν, "he subjected me to no common outrage" (Edd.)—complaint of an assault, *ib.* 145⁸ (A.D. 38) πλείστας ὑβ[ρι]ς τοῖς παρ' ἐμοῦ συντελών, "heaping insults on my dependants" (Edd.), P Oxy II. 237^{vi} (A.D. 186) οἰόμενος ἐκ <τοῦ>του παύσασθαι αὐτὴν τῶν εἰς ἐμὲ ὑβρεων, "expecting that this would induce her to stop her insults" (Edd.).

For ὕβρις as nearly always "a sin of the strong and proud," see Murray *Greek Epic* p. 264 ff.: cf. Headlam *Herodas*, p. 86.

ὕβριστής

"emphasizes the element of outrageous disregard of other men's rights" (Parry *ad* I Tim 1¹³): cf. Rom 1³⁰ and a valuable note by Hort *Jas.* p. 95). The adj. ὑβριστικός occurs in Vett. Val. p. 17²⁸ in conjunction with ἀναίδης.

ὕγιαίνω,

"am in good health," is very common in private letters, e.g. (a) at the opening—BGU II. 423³ (ii/A.D.) (= *Selections*, p. 90) πρὸ μὲν πάντων εὐχομαί σε ὑγιαίνειν, or (b) at the close—P Oxy IV. 745¹⁰ (c. A.D. 1) ἀ[σ]πάξου πάντας τοὺς σοὺς καὶ σεαυτοῦ ἐπιμέλου ἵν' ὑγιαίνης: cf. Herodas VI. 97 ὑγιαίνε, "good-bye" or "good-night," with Headlam's note.

For a metaph. usage, as in the Pastorals (I Tim 1¹⁰ *al.*), cf. P Oxy II. 291⁹ (A.D. 25-26) προέγραψ[ά σοι] ἀνδραγαθίην καὶ ἀπαιτεῖν μ[έ]χρι ὑγια[ίν]ων παρ[α]γένωμαι, "I have already written to you to be firm and demand payment

until I come in peace" (Edd.), and *Menandrea* p. 77²⁰ οὐχ ὑγιαίνεις, "you are not in your senses." MGr γαίω, "I heal, cure."

ὕγις.

For ὑγιής, "sound," "whole," applied to material objects, cf. P Petr III. 46(1)¹⁶ (iii/B.C.) ὅση ἂν ἦι ὑγιής, "all the sound ones"—of bricks, P Oxy II. 278¹⁸ (hire of a mill—A.D. 17) τὸν μύλον ὑγιή και ἀσινῆι, "the mill safe, and uninjured," *ib.* I. 113¹¹ (ii/A.D.) ἐκομισάμην πάνθ' ὅσα . . . ὑγιή, "I received everything safely," *Syll* 40 (= 98)⁷ (B.C. 415-13) π[θ]οι . . . ὑγιές "whole wine-jars," and *ib.* 804 (= 1170)²⁸ (ii/A.D.?) ἐπέφλευσε τὴν χεῖρα . . . μετ' ἀλίγον δὲ ὑγιής ἢ χεῖρ ἐγένετο (cf. Mt 12¹³).

With the metaph. usage in Tit 2⁸ cf. P Tebt I. 27⁶⁰ (B.C. 113) (= *Chrest.* I. p. 389) φροντίζειν, ὅπως και τὰ λ[α] γέν[η]ται κατὰ θερείαν ἐξ ὑγιούς, "take care that all else is rightly done in the summer" (Edd.), P Amh II. 65³³ (late i/A.D.) ὀμνύομεν . . . εἰ μὴν ἐξ ὑγιούς και ἐπ' ἀληθείας ἐπιδεδωκ[έ]ναι τὴν παράδειξιν, and similarly P Oxy II. 255¹⁸ (A.D. 48), *ib.* VIII. 1110²¹ (A.D. 188). The corr. use of the adv. is frequent, e.g. *ib.* VII. 1024³³ (A.D. 129) where with reference to a grant of seed-corn to a cultivator it is provided ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούτων τῶν εἰωθότων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), *ib.* 1031¹⁸ (a similar document—A.D. 228) ὑγιῶς και πιστῶς, *ib.* I. 84³ (mid. iii/A.D.), where a strategus on entering office undertakes to distribute the public λειτουργίαι ὑγιῶς και πιστῶς, "honestly and faithfully," and *ib.* IX. 1187¹⁸ (A.D. 254). MGr γερός (from ὑγιρός), "sound," "strong."

ὕγρός.

With the use of the adj. = "sappy," "green," in Lk 23³¹, cf. its application to "raw" pitch in BGU II. 544²⁰ (time of Antoninus) πίσσης ὑγρῶς, and P Oxy XIV. 1753³ (A.D. 390). For the more general meaning "wet," "moist," cf. P Fay 331 (A.D. 125-6) ὑγροῦ λίτρον, "a litre of water," and the account of a cure at the temple of Asclepius in Epidaurus, *Syll* 804 (= 1170)²² (ii/A.D.) χρεῖμενος μὲν τοῖς ἀλοῖ και τῶι νάπτ[υ] ὑγρῶι ἤλγησα. See also PSI IV. 442⁵ (iii/B.C.) with reference to an ἀμφί-ταπος or Egyptian rug (cf. Prov 7¹⁶) fraudulently damped to make it heavier—ὁ δὲ σταθεῖς ("weighed") ἐχθὲς ἔτι ὑγρὸς ἦν, and Gnomon 232 (c. A.D. 150) (= BGU V. p. 37) ἐπὶ ὑγροῖς ("Flüssigkeiten") οὐκ ἔξεν δανίζε[ι]ν.

ὕδρια,

"a water-pot" (Jn 2⁶ *al.*): P Oxy III. 502³⁷ (A.D. 164) ὑδριῶν και ὄλου, "the water-pitchers and trough" (Edd.). The word is frequently extended to denote a "jar" or "pot" of any kind, even one for holding money: cf. PSI IV. 428⁸⁹ (iii/B.C.) ῥοῶν ("pomegranates") ὑδρία ᾧ, P Oxy I. 155⁴ (vi/A.D.) ὑδρίας ἄρτων πέντε, "five pans of bread," *Michel* 833¹⁰⁰ (B.C. 279) χαλκοῦ ἐπισήμου παντοδαποῦ ἐν ὑδριαι, and *Syll* 300 (= 646)⁵⁰ (B.C. 170) ὑδρίας σὺν ἀργυρίω[ι]: see Rutherford *NP*, p. 23. The dim. ὑδρείον occurs in BGU I. 117⁵ (A.D. 189) ὑ[πάρ]χ[ει] μοι . . . ὑδρίον.

ὕδροποτέω,

"drink water." For this NT ἀπ. εἰρ. (1 Tim 5²³), cf. Epict. iii. 13. 21 ἀσ[ί]τησον, ὑδροπότησον. On the more correct form ὑδροπατέω, see Lob. *Phryn.* p. 456, Moeris p. 380.

ὕδρωπικός,

"afflicted with dropsy" (Lk 14²), one of the terms to which Hobart (p. 24) appeals in support of the "medical" vocabulary of Luke, but it should be noted that, in addition to the passages cited in LS⁸, the adj. occurs in Polyb. xiii. 2. 6: cf. *JBL* xlv. p. 205. For the subst. ὑδρωπία, not in LS⁸, see Vett. Val. p. 105²⁷.

ὕδωρ.

A few miscellaneous exx. should serve to illustrate this common word—P Cairo Zen III. 59467¹⁰ (iii/B.C.) τὸ ὕδωρ ἀφίομεν, "we release the water," PSI IV. 406³⁹ (iii/B.C.) χαλκία δύο ὕδατος, *ib.* 429³⁷ (iii/B.C.) τὸ ὕδωρ ἐκ τῆς διώρυγος, P Bilabel 49¹² (beg. ii/B.C.) ὄλκασσον ("draw") δὲ τὴν τρ[ο]φήν ἐκ τοῦ ὕδατος, P Fay 110¹⁵ (A.D. 94) το[ῦ]ς ἐ[λαι]ῶνας τὸ δεύτερον [ὑ]βω[ρ] λογ[ισ]τάωσαν, "have the olive-yards washed over a second time" (Edd.), BGU I. 246⁹ (ii/iii A.D.) ἀλεῖ (i. ἀλλ) και ἄρω και ὕδατι, P Oxy II. 234^{ii, 17} (medical prescription—ii/iii A.D.) κρόκον ὕδωρ ἐπιστάξας, "drop on saffron water" (Edd.), and P Amh II. 143¹⁷ (iv/A.D.) διὰ τὴν ἀφορμήν τοῦ ὕδατος, "because of the flow of water."

ὕετός,

"rain." With Heb 6⁷ cf. the use of the corresponding verb in the prayer of the Athenians cited in M. Anton. v. 7 ὕσον, ὕσον, ὦ φάι Ζεῦ, κατὰ τῆς ἀρούρας τῆς Ἀθηναίων και τῶν πεδίων, "Rain, rain, O dear Zeus, upon the corn-land of the Athenians and their meads" (Haines).

ὕιοθεσία,

"adoption." Deissmann (*BS* p. 239) has drawn attention to the frequency of the phrase καθ' ὕιοθεσίαν in the inscr., which "lets us understand that Paul [Rom 8¹⁵, Gal 4⁵ *al.*] was availing himself of a generally intelligible figure when he utilised in the term ὕιοθεσία in the language of religion." Exx. are *Friene* 37² (ii/B.C.) Εὐφάνισκος Καλλιξείνου, καθ' ὕο[ε]σίαν δὲ Νικασιδάμου, *Syll* 269 (= 586)² (B.C. 196) Ν[ικα]γόρας Παμφ[ω]νίδα, καθ' ὕοθεσίαν δὲ [Νικα]γόρα, *ib.* 555 (= 977)⁷ (end ii/B.C.) Τιμ[ό]θεος Σωσικλεῦς, κατὰ δὲ ὕοθεσίαν Ἰσοπόλιος. See also Hicks *CR* i. p. 45 f., iii. p. 333, and for a literary ex. Diog. Laert. iv. 9. 53 νεανίσκων τινῶν ὕιοθεσίας ποιείσθαι.

From the papyri we may cite P Oxy IX. 1206⁸ (A.D. 335) ὀμολογούμεν ἡμῖς [μὲν δ]τ[ε] Ἡρακλῆς και ἡ γ[υ]νὴ Εἰσάριον ἐκδεδωκένοι σοι τῷ Ὀρίωνι τὸν ἐξ [ἡμ]ῶν υἱὸν Πατερ[μοῦθ]ιν ὡς ἐτῶν δύο εἰς ὕιοθεσίαν, ἐμὲ δὲ τὸν [Ὀρίων]α ἔχειν [τροῦτ]ον γνήσιον υἱὸν πρὸς τὸ μένειν αὐτῷ τὰ ἀπ[ὸ] τ]ῆς διαδοχῆς τῆς κληρονομίας μου δίκαια, "we agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption our son Paternouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the

rights proceeding from succession to my inheritance shall be maintained for him" (Ed.): cf. 14, 16, 20, and the editor's introduction. We may further cite P Lips I. 28¹² (A.D. 381) (= *Arcéiv* iii. p. 173 ff.) ὡς]τ' ἐμὲ τὸν [ἀ]δελ[φ]ὸν αὐτοῦ Σιλβανόν . . . ἔχειν [πρὸς?] υἱοθεσίαν : cf. 14, 17, 22, 24, 27. This last papyrus shows also the verb υἱοθετέω,²² τῶν ἐμῶν πραγμάτων κληρονόμον υἱοθετηθέντα μοι. For υἱοποιούμαι see Gnomon 41 (c. A.D. 150) (= EGU V. p. 21).

υἱός.

The literal sense of this word, "male issue," is too common to require illustration, but for a wider usage (as in the case of πατήρ, μήτηρ, τέκνον) we may cite such passages as P Giss I. 68¹ (time of Trajan/Hadrian) Ἄρσις Ἀπολλωνίῳ τῷ υἱῷ χαίρειν, and P Strass I. 2¹ (A.D. 217) διὰ τοῦ υ[ί]οῦ μου Αὐρηλίου, where the context makes it clear that it is not a son "after the flesh" who is intended, and similarly P Oxy IX. 1219² (iii/A.D.) with the editor's introduction.

Υἱός with the gen. in such expressions as υἱὸς τῆς βασιλείας, υἱὸς τοῦ φωτός, may be illustrated from the inscr., e.g. *PAS* ii. 2 (reign of Nero) υἱὸς πόλεως; *Magn* 167⁵ (time of Vespasian) υἱὸς τῆς πατριδος, *ib.* 156¹² (iv/A.D.) υἱὸς τῆς πόλεως. The usage is naturally regarded as Hebraistic, but, as the above exx. prove, is not un-Greek, and may be explained on what Deissmann (*BS* p. 161 ff.) calls "the theory of analogical formations."

For a definitely spiritual sense of the word, cf. P Lond V. 1658¹ ff. (iv/A.D.) τῷ ἀιμνήτῳ υἱῷ Ἀμ[μ]ωνί] Ἀντώνιος ἐν κ(υρί)ῳ χαίρειν . . . ἀγαπητέ υἱέ, P Giss I. 103² (iv/A.D.) Ἀπ[ό]λλων]ις Στεφάνῳ δι[α]κόνῳ ἀγ[α]πητῷ υἱῷ [ἐν κ(υρί)ῳ] χαίρειν, and P Grenf II. 93¹ (vi/vii A.D.) ὁ μεγαλοπρεπέστατος ὑμῶν υἱὸς ὁ κόμης ἐγραψέν μοι. It is startling to find the title ὁ υἱὸς τοῦ θεοῦ, round which so many sacred associations have gathered, applied to the Roman Emperors, as in the following reff. to Augustus—BGU II. 543³ (B.C. 27) ὕμνημι Καίσαρα Αὐτοκράτορα θεοῦ υἱόν, P Tebt II. 382²¹ (B.C. 30—A.D. 1), P Grenf II. 40⁴ (A.D. 9) ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος κρατήσεως θεοῦ υἱού, "the thirty-ninth year of the dominion of Caesar son of god," and *IMae* iii. 174 (A.D. 5) Καίσαρ θεοῦ υἱὸς Σεβαστός, interesting as coming from the Emperor himself.

On the significance of the title as referred to Christ, see Deissmann *BS*, p. 166 f.

ὕλη.

Hort's contention (*ad Jas* 3⁵, cf. p. 104 ff.) that ὕλη, when applied to living wood, "is either woodland as opposed to mountains and cultivated plains, specially the rough bushy skirts of the hills, or brushwood" may be supported by PSI VI. 577⁸ (B.C. 248-7) τήν τε γῆν ἐκάθαρα ὑπάρχουσαν? ὕλης μεστήν.

The word is used in the account of a purchase of wood P Cairo Zen I. 59112⁴ (B.C. 257) ξύλων ἦν ἠγόρακεν ἐκ τῆς ὕλης : cf. also P Lond 166 *b.*⁴ (A.D. 186) (= II. p. 106) ἐφ' ὕλης) καινῆς, wood for the sluice-gates of an embankment, and P Oxy XIV. 1674⁴ (iii/A.D.) ποίησον τὴν ἀκανθαν καταβληθῆναι καὶ τὴν ὕλην αὐτῆς βάλε εἰς τὸν τρυψινον, "have the acacia tree cut down and throw the wood into the . . ." (Edd.). For the meaning "furniture," see

P Oxy XVI. 1901³⁰ (a Will—vi/A.D.) τὴν ἐν τῷ οἴκῳ μου πᾶσαν ὕλην ἀπὸ κεφαλαίου μέχρι ἐλαχίστου τινός, "all the furniture in my house from the chief pieces down to the smallest item" (Edd.).

It may be noted that in P Par 47⁹ (B.C. 152-1) (= *Selections*, p. 22) ἐνβέβληκαν ὑμᾶς εἰς ὕλην μεγάλην, Wilcken (*UPZ* i. p. 334) understands ὕλη as "mud," "slime" : cf. ὑλίξω, "I filter, strain," in P Lond 46⁷¹ (iv/A.D.) (= I. p. 67).

ὕμναιος,

"Hymenaeus," a back-sliding Christian (1 Tim 1²⁰, 2 Tim 2¹⁷). For the adj. ὑμέναιος (from ὕμνη, "the god of marriage") cf. the sepulchral inscr. *Preisighe* 6706⁴—

οὐδ' ἐτέλεισσα
νυμφιδίων θαλάμων εἰς ὑμέναια λέχη.

ὑμέτερος.

On the comparative rarity of the emphatic ὑμέτερος in the NT, cf. Blass *Gr.* p. 168 : in Paul in particular it is largely ousted by ὑμῶν (in the position of the attribute). From the papyri it is sufficient to cite P Cairo Zen II. 59240⁸ (B.C. 253) φροντίσας ὅπως ἀσφαλῶς μετὰ τῶν ὑμετέρων (sc. ἡμιόνων, "mules") ἀποσταλώσιν ὡς ὄντες Ἀπολλωνίου.

ὑμνέω.

For the trans. use of this verb "sing to the praise of," as in Ac 16²⁵, cf. *OGIS* 56⁶⁶ (B.C. 238) ὑμνεῖσθαι δ' αὐτήν (sc. τὴν θεάν), and *Syll* 721 (= 3 662)¹² (c. B.C. 165-4) τοὺς τε θεοὺς . . . καὶ τὸν δῆμον τὸν Ἀθηναίων ὑμνησεν. For a curious ex. of a vi/A.D. Byzantine hymn, see P Lond 1029 (= III. p. 284) : the verb ὑμολογέω is found in line 3.

ὕμνος,

"a hymn" : *OGIS* 56⁶⁶ (B.C. 238) οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαντες δώσω τῷ οἰδοδιδασκάλῳ, P Giss I. 99⁸ (ii/iii A.D.) ὕμνοι μὲν αἰ[δ]ονται γλώττη γενικῆ, and P Oxy I. 130²¹ (vi/A.D.) ὕμνους ἀθανάτους ἀναπέμψω τῷ δεσπότῃ Χριστῷ.

For the compound ὑμνωδός, "singer of hymns," cf. *Perg* 523¹⁰ ὑμνωδοῦ θεοῦ Αἰγούστου, and *ib.* 374⁴ ὑμνωδοῦ θεοῦ Σεβαστοῦ καὶ θεᾶς Ρώμης with Fränkel's commentary *ad l.* on the functions of the ὑμνωδός. See also Deissmann *LAE*², p. 349.

ὑπάγω.

In its Johannine occurrences ὑπάγω is almost always = "go away," as distinguished from πορεύομαι "go on a journey" : see Abbott *Joh. Voc.* p. 142 ff., where it is pointed out that before the Last Discourses our Lord never uses πορεύομαι of Himself, except in Jn 11¹⁴, where the reference is primarily to a literal journey into Judaea. For ὑπάγω, "go away," "go back," in the vernacular we may cite P Oxy X. 1291¹¹ (A.D. 30) Ἀπολλῶς Θέωνος ὑπάγει αἴθριον, BGU II. 450⁴ (ii/iii A.D.) ὑπάγει ὅπου [ἐστὶ] Θᾶς, ἵνα πέμψης [αὐτὸν] πρὸς ἐμέ, P Tebt II. 417⁴ (illiterate—iii/A.D.) ἦδη εἴρηχέ σοι ὁ {α} πατ[ε]ρ σου [σ]ου ξεροχόμενου ὅτι ὑπάγει πρὸς τὸν Μῶρον καὶ εἶδε τί λέγει περὶ τῆς Ἀντινοῦ, "your father already told you, when you were

leaving, to go to Morus and see what he says about Antinoe" (Edd.), and *ib.* 422⁹ (iii/A.D.) ἐπίς Ταωσάτι ὑπαγε [[π]] μετὰ Μέλανος πρὸς Νεμεσάν, "tell Taosas to go with Melas to Nemesas," and P Oxy XII. 1477² (question to an oracle—iii/iv A.D.) εἰ μένω ὅπου ὑπάγω; "shall I remain where I am going?"

The word is avoided by Luke, perhaps, as Abbott (*ut s.*) suggests, because of its variety of usage in the vernacular, meaning "go on" or "come on," as well as "go back": see e.g. P Ryl II. 236⁷ (A.D. 256) ἄλλην μίαν τετραονίαν ἀπόστειλον εἰς τὴν πόλιν ἀντὶ τοῦ Ἄκη εἰς ὑπηρεσίαν τῶν ὑπαγόντων βαδιστῶν καὶ ἵππων, "send another team of four donkeys to the city in place of Akes to carry fodder for the riding donkeys and horses coming up" (Edd.).

In P Par 6²² (B.C. 129), if the restoration is correct, the verb is used of "raising" or "bringing up" a legal action—ἐπεὶ οὖν ὑπ[ί]αγω (?) κατὰ Ποήριος, "puisque j'intente action contre Poëris" (Ed.), and in P Michigan 338¹³ (iii/A.D.) it refers to the conduct of business—καλῶς γὰρ ὑπάγι (= ε), "for he is doing well." The same letter gives us another ex. of the sense "go away" (*ut supra*), ὅ οὐ ἔπεψα[s] αὐτὸν ἐν πλ[ο]ῖφ ὑπάγοντι εἰς Ταπόσιριν, "where you sent him in a boat making for Taposiris" (Ed.).

For the trans. use, which does not occur in the NT, cf. the Klepht Ballad (Abbott *Songs*, p. 188)—

χιλιοὶ τὸν ἴγαιναν ἔμπροσθὰ καὶ πεντακόσιοι ἴπισω,
"a thousand men led him in front and five hundred followed behind."

Besides πηγαίνω, παγαίνω, MGr has the forms πάγω, πάω, πάνω, "I go": see Thumb *Handbook*, p. 349.

ὑπακοή.

According to Grimm-Thayer this subst. = "obedience" (Rom 6¹⁶, *al.*) "is not found in prof. auth.," but we may cite, though it is late, P Strass I. 40⁴¹ (A.D. 569) μεθ' ὑπερτάτης ἀρετῆς καὶ ὑπακοῆς ἐν πᾶσι τοῖς[ε] δόξαις ἔργοις τε καὶ λόγοις. The word is found in Ev. Petr. 9 καὶ ὑπακοή ἠκούετο ἀπὸ σταυροῦ [8]τι Ναί, where Swete understands it as = "response" or "refrain," in accordance with a common use of the verb in early Christian literature.

ὑπακούω.

(1) "listen," "attend": P Hib I. 78⁵ (B.C. 244-3) οὐδέποτε ὑ[πα]κῆκοας ἡμῶν, "you have never listened to me" (Edd.) (cf. Ac 12¹³): cf. P Cairo Zen III. 59367¹³ (B.C. 240) εἰ μὲν οὖν διείλεξαι τῷ Κράτωνι καὶ ὑπακῆκοε, "if therefore you have spoken to Kraton and he has given his assent." (2) "answer": P Petr III. 44(4)⁷ (iii/B.C.) Εὐρώται ἔγραψα, οὐθὲν [δὲ] ὑπακούσαντος ἠναγκάσθη [τὴν] θύραν κλείσαι, P Oxy I. 87¹⁹ (A.D. 342) ὁμνύω . . . ὑπακούοντα ἐν πᾶσι τοῖς πρὸς με ζητουμένοις περὶ τοῦ ναυκληρίου, "I swear that I will answer all inquiries made to me concerning the vessel" (Edd.), (3) "submit," "obey": P Tebt I. 24²⁶ (B.C. 117) οὐδ' οὕτως ὑπήκουσαν, "still they did not obey" (Edd.), P Hamb I. 29⁶ (A.D. 94) κληθέντων τινῶν . . . καὶ μὴ ὑπακούσαντων, and similarly *l. 7*, P Flor I. 62⁴ (A.D. 210) εἰάν οὖν . . . κληθείς μὴ ὑπακούσης ἔσται τὰ ἀκόλουθα . . ., "if, when you are called, you do not obey, the consequences will be . . .", P Oxy VI. 900⁹ (A.D. 322) ὑπακούειν καὶ ἡμεῖν τοῖς ἐνχιρισθείσι πλίστα

δημόσια ἐπιτάγματα, "to render obedience to me who have been entrusted with so many public burdens" (Edd.), and P Lond V. 1711³⁵ (A.D. 566-573), where a husband describes his wife as ὑπακουούσης μοι καὶ φυλαττούσης μοι πᾶσαν εὐνοίαν, cf. *ib.* 1727¹² (A.D. 583-584).

ὑπανδρος,

"under the authority of a husband" (Rom 7²), is found in the LXX (Sir 9⁹), Polybius (x. 26, 3), and other late writers. Cf. MGr παντρεύω, "I marry."

ὑπαντάω,

"meet," c. dat. pers. (cf. *Proleg.* p. 64), as in Mt 8²⁸ *al.*: cf. P Lond 32⁴ (beg. viii/A.D.?) (= l. p. 230, *Chrest.* I. p. 40) ὄστις οὖν ὑπαν[τ]ήση αὐτοῖς ἐκ τῶν ὑπουργῶν. Other exx. of the verb are P Oxy IX. 1196¹⁶ (A.D. 211-12) ὑπαντῶν τοῖς γενομένοις μηνιαίοις, "presenting myself at the regular monthly statements" (Ed.), and BGU I. 321²⁰ (A.D. 216) τῇ δὲ ἀποδοσει μέχρι νῦν οὐχ ὑπήντησαν. Cf. also ὑπαπαντάω in P Strass II. 101⁴ (i/B.C.) καλῶς ποιήσεις ὑπαπαγήσας ἡμῖν τῆς ζ.

ὑπάντησις,

"a going to meet." For the verbal phrase construed c. dat., as in Jn 12¹³, cf. P Giss I. 74⁶ (ii/A.D.) Χαίρημονα ἐξεληλυθ[έναι] εἰς ὑπάντησιν Οὐλπιανῶι (according to the amended reading in Preisigke's *Wörterb. s.v. ὑπάντησις*). The word seems to be synonymous with ἀπάντησις (*q.v.*: cf. *Proleg.* p. 14, n.⁴), though, according to Lightfoot (*Notes* p. 69) ἀπάντησις is simply "meeting," while ὑπάντησις involves the notion of "looking out for." Ὑπάντησις occurs *bis* in *Syll* 365 (= 3798)¹⁶ προσέταξε τοῖς ἀρχουσι ψήφισμα ὑπαντήσεως εἰσηγήσασθαι, ἀγαγεῖν δὲ ἐπὶ τὴν ὑπάντησιν καὶ τὸν ἐφήβαρχον τοὺς ἐφήβους.

ὑπαρξίς.

For the late use of ὑπαρξίς to denote "substance," "property," as in Heb 10³⁴, cf. P Oxy X. 1274¹⁴ (iii/A.D.) τὴν ὑπαρξιν αὐτοῦ πᾶσαν οὖσαν τιμῆματος δουκιναρίας, "all his property valued at two hundred thousand sesterces" (Edd.). Cf. Teles p. 43⁹ ἢ ποία χρημάτων ὑπαρξίς <τῶν> τοιοῦτων ἐπιθυμῶν ἀπολύει; In MGr ὑπαρξί means "existence."

ὑπάρχω.

The idea of falling back upon a "basis," and hence of continuity with a previous state, which originally belonged this verb (cf. Hort *ad Jas* 2¹⁶), seems gradually to have faded in later Greek, as the following exx. show—P Petr III. 64(β.)¹³ (iii/B.C.) τοῦτο (sc. τὸ ὄψωνιον) ὑπάρξει ἢ τιμῆ τῶν εὐρεθέντων παρὰ Τασούθει, "this will be made up by the price of the articles discovered in the possession of Tasuthis" (Edd.), P Hib I. 72¹⁸ (B.C. 241) τὴμ μὲν σφραγίδα ὁμολόγουν ὑπάρχειν ἐν τῷ ἀδύτῳ, "confessed that the seal was in the sanctuary" (Edd.), P Oxy IX. 1189¹⁰ (c. A.D. 117) περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαίοις ὑπαρξάντων, "about a list of property which belonged to the Jews" (Ed.), *ib.* VI. 933¹⁷ (late ii/A.D.) πάντα αὐτῇ ὑπήρκαται, "everything was provided for her" (Edd.), *ib.* 905¹⁸ (A.D.

170) (= *Selections*; p. 87) a marriage contract, where the giver of the bride has the right of execution upon the husband and upon all his property—ἐκ τῶν ὑπαρχ[ό]ντων αὐτῷ πάντων (cf. Mt 19²¹, *al.*), P Tebt II. 418⁷ (iii/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχθήσεσθαι, "praying that you may have life's greatest blessings" (Edd.), and the mantic P Ryl I. 28⁴⁵ (iii/iv A.D.) ἐν δανίοις δὲ ὑπάρχων ἀποδώσει (cf. Lk 7²⁵). It may be added that the new recension of Tobit 2 in P Oxy VIII. 1076 inserts in ver. 8 καὶ ἀπόλεσεν πάντα τὰ ὑπάρχο[ν]τα αὐτοῦ, which is reproduced in the Old Latin version with *et perdidit substantiam suam*.

In view of the above, the meaning "being originally" (RV marg.) cannot be pressed for ὑπάρχων in Phil 2⁶, though the thought is probably present. As showing how naturally it might arise, we may cite the letter of Claudius to the Alexandrines, P Lond 1912²³ (A.D. 41) φύσει μὲν εὐσεβεῖς περὶ τοὺς Σεβαστοὺς ὑπάρχοντες, "you are by disposition loyal to the Augusti" (Ed.), and *ib.* 10⁴. In MGr ὑπάρχω = "am present," "exist."

ὑπέικω,

"submit," is found in the NT only in Heb 13¹⁷. Moffatt (*ICC ad L.*) cites by way of illustration of the context, though the word itself is not found, Epict. *Fragm.* 27 τὸν προσομιλοῦντα . . . διασκοποῦ . . . εἰ μὲν ἀμείνονα, ἀκούειν χρῆ καὶ πείθεσθαι.

ὑπεναντίος.

The strong sense which Lightfoot gives to this word in Col 2¹⁴ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, "which was directly opposed to us," may be illustrated from an early second century Will, P Oxy III. 493¹⁰, where it is enacted that no one shall be permitted to set aside any of the provisions, or do anything opposed to them—τῷ ὑπεναντίως ποιεῖν. Cf. also P Flor I. 1⁹ (A.D. 153) μηδ' ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ὑπεναντίον τοῦτους πρόψω μηδεὶν, and an inscr. in *C. and B.* ii. p. 717, No. 651 (mid. iii/A.D.) εἰ δὲ τίς ὑπεναντίον ποιήσῃ . . . A Christian amulet, P Oxy VIII. 1151⁵⁵ (v/A.D.?) designed to ward off fever and other ills, ends with the words—δτι τὸ θνομά σου, κ(ύρι)ε ὁ θε(ός), ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.) (cf. Heb 10³⁷).

ὑπέρ.

From its original locative meaning "over" (as in P Par 1⁴⁵ (B.C. 117) τὰ μὲν ὑπὲρ [γῆς], ταῦθ' ὑπὸ γῆς), ὑπέρ came to be applied in a variety of ways.

I. c. gen. (a) = "for," "on behalf of," "in the place of": P Tebt I. 6⁴⁹ (B.C. 140-139) ἐπιτ[ε]λεῖν τὰ νομιζόμενα τοῖς θεοῖς ὑπὲρ ἡμῶν καὶ τῶν τ[έ]κνων, "to pay the customary offerings to the gods on behalf of us and our children" (Edd.), P Oxy IV. 743³⁵ (B.C. 2) συνπροσγενέσθαι αὐτῷ ὡς ἀνομολογη(σομένη) ὑπὲρ σου οὕτως ὡς ὑπ(έρ) μου, "stand by him, as he will agree in everything for you just as for me" (Edd.), and BGU I. 246¹³ (ii/iii A.D.) νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν. Cf. also

with Mk 9⁴⁰ the Christian P Iand I. 16⁸ (v/vi A.D.) τὸ νόμιμον ὑπὲρ ἡμῶν ἐστίν, and with I Cor 15²⁹ *Michel* 1001⁴ 10 (will of Epicteta—c. B.C. 200) τοῦ καὶ κατασκευαζαμένου τὸ μουσεῖον ὑπὲρ τοῦ μεταλλαχότος ἁμῶν υἱοῦ Κρατησιλόχου.

From this it is an easy transition to ὑπέρ in a substitutionary sense, as when one man writes a letter for another, seeing that he is unable to write it for himself, e.g. P Tebt I. 104³⁹ (B.C. 92) ἔγραψεν ὑπὲρ αὐτοῦ Διονύσιος Ἐρμαίσκου ὁ προγεγραμμένος διὰ τ]ὸ αὐτὸν μὴ ἐπίστασθ[αι] γρά[μ]ματα, *ib.* II. 373²³ (A.D. 110-1) γέ[γρα]φα ὑπὲρ αὐτοῦ φάσκοντος μὴ εἶδέναι γράμματα. Other exx. will be found *s.v.* ἀγράμματος, and see A. T. Robertson in *Exp* VIII. xviii. p. 321 ff., where the bearing of this use of ὑπέρ upon certain theological statements in the NT is discussed. Note also P Oxy IV. 722²⁸ (A.D. 91 or 107) οὐκ ἐξόντος τῷ Ἀχ[ιλλεῖ] οὐδ' ἄλλῳ ὑπὲρ αὐτοῦ ἀπαίτησιν ποιεῖσθαι . . . τῶν προκει[μ]ένων λύτρων, where ὑπέρ αὐτοῦ seems to imply acting in his name or on his behalf (cf. Wenger *Stellvertretung*, p. 12), and BGU I. 361¹⁷ (A.D. 184) Φιλώτας ῥήτωρ ὑπὲρ Κασίου εἶπεν . . . cf. Jn 11⁵⁰, Gal 3¹³, Philem¹³.

(b) = "concerning," "about," "as to," a somewhat colourless use of ὑπέρ, by which it is equivalent to little more than περὶ, for which it is often a *v.l.* in MSS. of the NT (see *s.v.* περὶ): P Par 45² (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Tebt I. 6⁴¹ (B.C. 140-139) καθάπερ οὖν καὶ πρ[ό]τερο[ν] προστετάχαμεν ὑπὲρ τῶν ἀνηκόντων τοῖς ἱεροῖς κομ[μ]ῆσθαι, "in accordance therefore with our previous ordinance concerning the dues which belong to the temples" (Edd.), *ib.* I. 19⁴ (B.C. 114) ὑπὲρ ὧν ἐσθίμαινες πέμψαι γεωργῶν ἀπροσδέητοί ἐσμεν, "as for the cultivators whom you said you were sending, I do not require them" (Edd.), similarly⁹, P Goodsp Cairo 4⁹ (ii/B.C.) (= *Selections*, p. 24) ὑπὲρ ὧν ἠβουλόμεθα, ἀπεστάλκαμεν πρὸς σέ Γλαυκίαν, "as regards those things we wished, we have sent to you Glaucias," and *OGIS* 5⁴⁹ (B.C. 311) ὑπὲρ δὴ τούτων καὶ γράψαι μοι ἐδόκει, 90³¹ (Rosetta-stone—B.C. 196) φροντίζων ὑπὲρ τῶν ἀνηκόντων εἰς] αὐτὰ διὰ παντός.

The preposition is common also in connexion with payments, e.g. P Eleph 5 *recto*¹⁹ (B.C. 284-3) ἔλογισάμην πρὸς Ἐρμαγόραν ὑπὲρ τοῦ οἴνου, P Oxy IV. 745² (c. A.D. 1) ὑπὲρ ὧν καὶ ἔθου χειρόγραφον, "for which (a purchase of wine) you drew me a bond," *ib.* II. 278¹⁰ (hire of a mill—A.D. 17) ὑπέ[ρ] τοῦ σημ[αι]νομένου μύλου ἐκάστου μ[ην]ὸς ἀργ[υ]ρίου δραχμᾶς δύο τριῶβολ(ον), *ib.* III. 522⁷ (ii/A.D.) ὑπέρ] μισθ(οῦ) ἐργ(ατῶν) (δραχμαὶ) ἰα, *ib.* 514³ (A.D. 190-1) ἔσχον παρ' ὑμῶν ὑπὲρ ὀψωνίου ἀργυ(ρίου) (δραχμᾶς) ὕ, "I have received from you as my salary 400 drachmae" (Edd.), and P Iand 37⁷ (v/vi A.D.) ὑπὲρ συνηθείας τοῦ ῥιπαρ(ίου) with the editor's note. For the stronger ἀντί in connexion with the metaphor of purchase, cf. Mk 10⁴⁵ (= Mt 20²⁸) λύτρον ἀντί πολλῶν with I Tim 2⁶ ἀντ[ι]λυτρον ὑπὲρ πάντων: see *Proleg.* p. 105.

2. c. acc. = "over," "above," "beyond," lit. and metaph.: P Hib I. 38⁷ (B.C. 252-1) τῶν συριῶν ὑπὲρ τῆν σκηνή[ν] ῥοσῶν, "the Syrian cloths being above the cabin" (Edd.), P Petr III. 6(a)⁴¹ (B.C. 236) ὑπὲρ ὄφρυν δεξιάν, P Tor II. 8⁷⁰ (B.C. 119) ὑπὲρ ἑαυτὸν φρονῶν, P Flor I. 86¹

(i/A.D.) ἀπὸ Ἑρμοῦ πρὸς [εἰς] τῆς ὑπὲρ Μάμφιν, P Ryl II. 74³ (A.D. 133-5) εἰς τοὺς ὑπὲρ Κόπτου ἀνε(λ)θείν, "to visit the regions beyond Coptos," P Flor I. 57⁶² (A.D. 223-5) ὑπὲρ τὸν ἀριθμ[ὸν] τῶν ἰβδομήκοιτα ἐτῶν ἐγεμόμην, and P Oxy X. 1298⁷ (iv/A.D.) ἐγὼ μόνος πάνυ ἑμαυτὸν τηρῶν ὑπὲρ τὸν ἀσφαλὴν, "I have been keeping myself quite alone beyond the point of safety" (Edd.). Cf. also *ib.* XVI. 1849¹ (vi/vii A.D.) μίαν ὑπὲρ μίαν (*sc.* ἡμέραν), "day by day."

The gradual weakening of the construction of ὑπὲρ c. acc. in late Greek is seen in the fact that in the NT this construction occurs only 19 times, as compared with 126 occurrences of ὑπὲρ c. gen.: cf. *Proleg.* p. 105. For the use of διὰ (with gen. and with acc.) for ὑπὲρ in late Greek, see Bell's note *ad* P Lond 1917⁷, where reference is also made to Jannaris *Gr.* §§ 1521, 1534(c).

See as usual the monographs on the prepositions by Kuhring, Rossberg, and Regard, as described in Abbreviations I. General.

ὑπεραίρω,

lit. "raise over." In BGU IV. 1085² (ii/A.D.), an advocate's plea, the plaintiff "does not press his claim beyond the two talents"—οὐκ ὑπεράρει τῆ[ν] συντέμνησιν τῶν δύο ταλάντων. The gen. here answers to ἐπὶ c. acc. in 2 Thess 2⁴, a stronger opposition. See also BGU I. 118 (ii/iii A.D.) (= *Chrest.* I. p. 122) ὑπὲρ ἐπικεφαλίου τῶν ὑπεραρόντων ἱερέων, with reference to the poll-tax levied on the priests who "exceeded the number of the priests": cf. Wilcken *Ostr.* i. p. 241 f.

The verb is construed c. acc. in *Syll*³ 877A⁵ (c. A.D. 200) τὸν ὑπεράραντα [πάντας τοὺς] πρὸ ἑαυτοῦ ἡγε[μονεύσαν]τας, and similarly in Aristeas 16, 290.

ὑπέρακμος,

"past the bloom of youth," "of full age": 1 Cor 7³⁰. Cf. the use of ὑπερετής (not in LS⁸) in P Ryl II. 105¹¹ (A.D. 136) Ταρμούθιος ὑπερετής, "Tarmouthis aged over 60" (Edd.), P Oxy VII. 1030⁸ (A.D. 212) Ἰστορήτος ὑπερετής ἀτεχ(νος), "Historetus, who was past age, having no handicraft," and similarly *ib.* IX. 1198⁹ (A.D. 150). For ὑπεργήρως, "exceedingly old," see P Giss I. 59¹⁶. 14 (A.D. 119-120).

ὑπεράνω,

"above": cf. the iii/A.D. Hadrumetum literary memorial, discussed by Deissmann *BS* p. 273 ff., where we find ἄφ' ὀρκίζω σε τὸν ὑπεράνω τῶν ὑπεράνω θεῶν: cf. LXX Ezek 10¹⁹. See also PSI II. 151⁴ (iii/A.D.) ἡ δὲ βασιλεῖς ἡ τοῦ[του] γυνὴ ὑπεράνω αὐτοῦ ἀνέκει[το], and cf. Teles p. 44¹ εἰ δὲ πάντων τις τῶν τοιοῦτων ὑπεράνω γένοιτο ἐν πολλῇ ἀν εἴη ἀδεία. On ὑπεράνω for ὑπὲρ in LXX Greek see Thackeray *Gr.* i. p. 25.

ὑπεραυξάνω.

Compounds of ὑπὲρ are a marked feature of the Pauline vocabulary, especially in the second chronological group of the Epp.: see Ellicott *ad* Eph 3³⁰, and Lightfoot *Notes*, pp. 46 f., 294. The present verb is found intransitively in 2 Thess 1⁹ (Vg *supercrevit*, Beza *vehementer augetur*, Wycl.

over weareth): the lexicons cite Callisthenes *ap.* Stobaeus *Flor.* 100, 14.

ὑπερβαίνω

is found in the NT only in 1 Thess 4⁶, where it is best taken absolutely = "transgress." For the literal use cf. BGU III. 1007¹⁰ (iii/B.C.) πάντ[ες] ὑπερέβησαν εἰς τὴν αὐλήν μου, and for the trans. sense cf. PSI VI. 685⁶ (iv/A.D.) ὑπερβάς τὰ ἐξήκοντα ἔτη, P Lond 113. 1²³ (vi/A.D.) (= I. p. 201) ἐνομον ὑπ[ερβάς] ἡλικίαν κατὰ τ[ὸν] αὐτ[οῦ] λόγον, and *ib.* V. 1711⁷⁸ (A.D. 566-573) εἰ ὑπερβήσωμαι ταῦτα τὰ ἐγγεγραμμένα. Also Aristeas 122 νομίζειν ὑπερφρονεῖν ἐτέρους ὑπερβεβηκότες, "the assuming of an air of superiority over others" (Thackeray). In one of the interesting letters belonging to the Gemellus correspondence, P Fay 110⁹ (A.D. 94), Gemellus gives instructions that a deep trench be dug round the oil-press, ἵνα μὴ εὐ ὑπερβατὸν ἦν τὸ ἐλαιουργίον, "so that it may not be easy to walk into the oil-press" (Edd.): cf. P Ryl II. 138¹⁶ (A.D. 34) of a robber springing into a homestead ἐξ ὑπερβατῶν, "at a point where ingress was possible" (Edd.).

ὑπερβαλλόντως.

For this NT ἀπ. εἶρ. (2 Cor 11²³) = "above measure," cf. *Syll* 929 (= 3 685)³⁶ (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοῦς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσαι.

ὑπερβάλλω.

The meaning "exceed," "surpass," as in 2 Cor 3¹⁰, *al.*, is seen in Aristeas 84 χορηγία κατὰ πάντα ὑπερβαλλούση, "with a prodigality beyond all precedent" (Thackeray), and the address P Lond 1925¹ (mid. iv/A.D.) τῷ ποθινοτ[άτω] ἐπισημῆς ὑπερβάλλοντι ἀπα Παπνο[υτίω], "to the most desired, excellent in knowledge Apa Papnutius" (Bell).

In P Petr III. 30⁵ (iii/B.C.) ὑπερεβάλετο, said of a defendant in a case, is rendered by the editors "she applied for a postponement." For the meaning "outbid" at an auction, cf. P Hal I. 14⁹ (iii/B.C.) ὑπερβεβλή[σθ]αι με ὑπὸ Περενύριος, P Oxy III. 513²⁵ (A.D. 184) ἕνεκα τοῦ ὑπ[ερ]βεβλησθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ, and *ib.* XIV. 1633⁵ (A.D. 275) βούλομαι ὑπερβαλεῖν Αὐρήλιον Σερήνον, "I wish to outbid Aurelius Serenus" (Edd.).

From the inser. we may cite *Syll* 684 (= 3 1071) Βύβων τέτερι χειρὶ ὑπερκεφαλὰ μ' ὑπερεβάλετο ὁ Φόρυ[ος] ("Bybon, son of Phorys, threw me with one hand away over his head")—the words being cut in very ancient characters on a block of sandstone found in Olympia.

ὑπερβολή.

For the phrase καθ' ὑπερβολήν, "beyond measure," "exceedingly," as in Rom 7¹³, *al.*, cf. P Tebt I. 23⁴ (B.C. 119 or 114) καθ' ὑπερβολήν βεβαρυνμένοι, "I am excessively vexed" (Edd.), *ib.* 42⁵ (c. B.C. 114) ἡδικημένος καθ' ὑπερβολήν ὑπ[ὸ] Ἀρμύσιος, "I have been excessively unfairly treated by Harmisius" (Edd.).

Other *exx.* of the word are P Amh II. 36¹³ (c. B.C. 135) λείπω τε τὴν ὑπερβολήν, "I do not exaggerate" (Edd.), P Lond 1916¹⁵ (c. A.D. 330-340) τῆς [ὑ]περβολῆς ὑμῶν, "your superfluity" (Bell), and, with reference to extension

of time, "delay," P Petr II. 13 (186)¹⁴ (B.C. 258-253) οὐ[κ ἐ?]τι ὑστερον ὑπερβολὴν δεχομένων, apparently of contractors' receiving no further extension of time, and *ib.* 37 1b recto¹⁷ (iii/B.C.) ὁ γὰρ καιρὸς οὐδεμίᾳς ὑπερβολῆς προσδέεται.

If we can trust the restoration, a striking ex. of ὑπερβολή occurs in the famous calendar inscr. *Priene* 105^{30f} (c. B.C. 9), where the birthday of the Emperor Augustus is referred to in the terms—

οὐδ' ἐν τοῖς ἐσομένοις ἐλπιδ[α λιπὼν ὑπερβολῆς], ἤρξεν δὲ τῷ κόσμῳ τῶν δι' αὐτὸν εὐαγγελ[ων ἢ γενέθλιος] τοῦ θεοῦ,

"he has not left for those who will come after him any hope of surpassing him, but the birthday of the god was for the world the beginning of good tidings on his account."

ὑπερεῖδον,

"overlook," "look past" (Ac 17³⁰, cf. LXX Ps 26⁹, *al.*). The verb has the force of "look on with unconcern" in the following exx.—P Lond 24²⁴ (B.C. 163) (= I. p. 32, *UPZ* i. p. 117) ἀξιώσθην σε μὴ ὑπεριδεῖν με περισπώμενον, *UPZ* i. 15³³ (B.C. 156) διδ' ἀξιώσθην, "Ἦλιε βασιλεῦ, μὴ [ὑπερ]ιδεῖν με ἐν κατοχῇ [ἔντα, and P Meyer 1¹⁵ (B.C. 144) δεόμεθα ὑμῶν] τῶν μεγίστων θεῶν, μὴ ὑπεριδεῖν ἡμᾶς ἀπ' ὀλίγων [διαζώντας καὶ τοῖς ἰδιο(ι)ς ἐξησθηκότας.

ὑπερέκεινα.

This compd. adv. (cf. ἐπέκεινα), "beyond yonder," is found only in 2 Cor 10¹⁶ and eccles. writers. For the form see Blass-Debrunner § 116. 3.

ὑπερεκπερισσοῦ,

"most exceedingly" (1 Thess 3¹⁰, 5¹³ (*v.l.*—ὦς), Eph 3²⁰): for the form see Blass-Debrunner § 12. 3.

ὑπερεκχύνω,

"pour out to overflowing," pass. "overflow," "run over," occurs in Lk 6³⁸, and as a *v.l.* in Joel 2²⁴. According to Grimm-Thayer the word is "not found elsewhere."

ὑπερεντυγχάνω,

"supplicate on behalf of" (Rom 8²⁸), does not seem to occur outside early Christian literature: cf. Clem. Alex. *Paed.* I. vi. 47, 4 (ed. Stählin). To the citations of ἐντυγχάνω (*s.v.*) we may add PSI IV. 340⁵, 347⁶, 353⁴ (all iii/B.C.), and P Hamb I. 27¹⁰ (B.C. 250) ἐπορεύθη πρὸς τὸν Φίλωνα εἰς τὴν Κοίτην καὶ ἐνέτυχον αὐτῷ περὶ τούτων, as illustrating further the wide reference of the verb in late Greek.

ὑπερευχαριστέω,

not a NT word, but found in Barnabas and Eusebius, now appears in P Tebt I. 12²⁴ (B.C. 118) ὑπερευχαριστῶ, "I am overjoyed" (Edd.).

ὑπερέχω.

For the metaph. usage "surpass," "excel," c. gen., as in Phil 2³, cf. P Cairo Zen I. 59060⁸ (B.C. 257), where it is said of a boy being trained for the games—σφόδρα ὀλίγου χρόνου πολὺ ὑπέρξει αὐτῶν, "in an exceedingly short time

he will far excel them (*sc.* the other competitors)." Cf. Preisigke 4638¹⁸ (B.C. 181-145) ὑπὲρ ὧν πλειονάκι ἐντετευχιῶν ὑπερέχων ἡμᾶς ἀπράκτους καθίστησι. In P Leid Wvii¹⁹ (ii/iii A.D.) (= II. p. 107) ὁ Αἰὼν Αἰῶνος is described as ὁ μόνος καὶ ὑπερέχων. From the inscr. we may cite *Syll* 540 (= 8972)²¹ (B.C. 175-172) ἐξελεῖ δὲ καὶ τὰ δέματα τὰ ὑπάρχοντα ἐν ταῖς στήλαις ὅσα ἂν ὑπερέχη. Reference may also be made to the realistic description of Christ's Exaltation in *Hermas Sim.* ix. 6—ἀνήρ τις ὑψηλὸς τῷ μεγέθει, ὥστε τὸν πύργον ὑπερέχειν.

ὑπερηφανία.

For the sense "haughtiness," "arrogance," as in Mk 7²³, cf. *Aristeas* 262 πῶς ἂν μὴ τραπέη τις εἰς ὑπερηφανίαν; "how should one keep oneself from pride?"; and *ib.* 269. The verb is similarly used in P Flor III. 367¹² (iii/A.D.) πλοῦτῳ γαυρωθεὶς [καὶ] πολλῇ χρημάτων περιουσίᾳ ὑπ[ερ]ηφανεῖς τοῖς φίλοις, but has a weakened sense in P Oxy XIV. 1676¹⁶ (iii/A.D.) ἀλλὰ πάντως κρείττονα εἶχε· διὰ τοῦτο ὑπερηφάνηκας ἡμᾶς, "but you doubtless had better things to do; that was why you neglected us" (Edd.). See also the intrans. use of the verb in BGU I. 481⁹ (iii/A.D.) ἐὰν ἀναβῆς τῇ ἐορτῇ, ἵνα ὁμοσε γενώμεθα, καὶ μὴ ὑπερηφανήσης.

ὑπερήφανος

is always used in a bad sense in Biblical Greek, "haughty," "arrogant": cf. the adj. as a personal epithet in P Oxy III. 530²⁸ (ii/A.D.) ἀσπάξου . . . Λεοντᾶν τὸν ὑπερήφανον, "salute Leontas the proud," and the adv. in P Cairo Zen I. 59080⁴ (B.C. 257) μαστιγῶν ἐμὲ ὑπερηφάνως.

Commenting on Jas 4⁶, Hort has shown how readily the thought of personal arrogance passes into "insolence" or "scorn," the adj. thus standing midway between ἀλάξω and ἰβριστής (cf. Rom 1³⁰). See further Trench *Syn.* § 29.

ὑπερλίαν.

This rare compound, best written as one word (Blass *Gr.* p. 13 f.), is probably to be understood ironically in 2 Cor 11⁵, 12¹¹ τῶν ὑπερλίαν ἀποστόλων, "the super-apostles" (cf. Lietzmann *HZNT*² *ad ll.*).

ὑπερνικάω,

"am more than conqueror." With this NT ἄπ. εἰρ. in Rom 8³⁷, cf. the Christian epitaph *Kaibel* 1062, which begins—

δόξης] ὀρθοτό[ν]ου ταμίης καὶ ὑπέρμαχος ἐσθλός.

ὑπέρογκος,

lit. "of excessive size," and thence extended to speech "big," "arrogant," in 2 Pet 2¹⁸, Jude¹⁸, the only occurrences in the NT: cf. *Assumption of Moses* vii. 9 *os eorum loquetur ingentia*, on which the passage in Jude depends.

ὑπεροχή.

For the metaph. use of this word "excellence," "pre-eminence," in 1 Tim 2² (cf. 2 Macc 3¹¹), Deissmann (*BS* p. 255) cites *Perg* 252²⁰ (after B.C. 133) τῶν ἐν ὑπεροχῇ ὄντων, with reference to persons of consequence. Add P

Michigan Inv. No. 191¹¹ (early ii/A.D.) (= *Classical Philology* xxii. (1927), p. 245), where a father flatters his son on his superiority over his brothers—οἰδας ἔτι πᾶν ῥά[διο]ν εἰς τ[οὺς ἀ]δελφούς σου διαφορὰν ἐ[χ]εις καὶ ὑπεροχὴν, "you know that in everything you easily differ from and hold pre-eminence over your brothers" (Ed.), and Aristaeus 175 πόλειαν ἐν ὑπεροχαῖς, "eminent cities."

The word readily comes to be used as a title of honour, e.g. P Oxy I. 130²⁰ (vi/A.D.) οὐκ ἔχω γὰρ ἄλλην καταφυγὴν εἰ μὴ τὴν τοῦ δεσπότητος Χριστοῦ καὶ τῆς ὑμετέρας ὑπεροχῆς, "for I have no other refuge than in the Lord Christ and your eminence" (Edd.), a petitioner addressing the *dux* of the Thebaid, and *ib.* XVI. 1829¹⁴ (c. A.D. 577-9 (?)).

ὑπερπλεονάζω,

"abound exceedingly." For this NT ἄπ. εἶρ. (1 Tim 1¹⁴) we may cite Pss Sol 5¹⁹ ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἔξαμαρτάνει: cf. Vett. Val. p. 85¹⁷. The corr. adj. occurs in BGU II. 412²⁰ (iv/A.D.) μόνον τὸ γενόμενον κεφάλαιον αὐτῶν ἀπαίτησον καὶ μηδὲν λάβῃς παρ' αὐτῶν ὑπέρπλεον.

ὑπερφρονέω,

"am high-minded" (Rom 12³), may be illustrated from Aristaeus 122, where the LXX translators are praised as "cultivating the due mean" (τὸ μέσον ἐξηλωκότες καταστημα), and being above conceit and the assuming of an air of superiority over others—ἀποτεθειμένοι . . . τὸ κατοίεσθαι καὶ νομίζειν ὑπερφρονεῖν ἑτέρους ὑπερβεβηκότες.

ὑπερῶον,

(τό, neut. of ὑπερῶος), "upper-chamber," "roof-chamber," Ac 1¹³ *al.*: cf. BGU III. 999⁶ (B.C. 99) τὸ ἐν τῷ ἀπὸ λιβδὸς μέρει ὑπερῶν (ἴ. ὑπερῶον) ἄ, and for a corr. use of the fem, P Flor III. 285¹² (A.D. 552) ἀνδρεῶνα . . . ἐν τῇ δευτέρῃ στέγῃ σὺν [ὑ]περῶα.

Other exx. of the adj. are P Oxy I. 76¹⁹ (A.D. 179), a woman declares that her father had certain rooms in a house belonging to her, including ὑπερῶους δύο, "two upper-chambers," *ib.* VIII. 1127⁵ (A.D. 183) τὸν ὑπερῶον τόπον τῆς ὑπαρχούσης αὐτῷ . . . οἰκίας, Preisigke 6¹³ (A.D. 216) ἢ δὲ αἰτία τῆς κλοπῆς ἐφάνη τοῦ τόπου ὑπερῶ[ο]υ ὄντος ἐκ τοῦ ποδώματος διατρηθέντος τὴν κακουργίαν γεγονέναι, P Lond V. 1874¹² (A.D. 605 or 613) ἀπὸ θ[ε]μελίων μέχρι τῶν ὑπερῶων, and *Syll* 804 (= 31170)¹¹ (ii/A.D.) περιπάτω χρησθαι ὑπερῶα. See also Luckhard, *Privathaus*, p. 72f.

ὑπέχω.

The metaph. usage "undergo," "suffer," of this verb in Jude⁷, its only NT occurrence, can be readily illustrated from the common phrase τὸ δίκαιον ὑπέχειν, e.g. P Hal I. 1¹⁸³ (mid. iii/B.C.) λα[μ]βαν[έ]τωσαν τὸ δ[ί]καιον [κ]αὶ ὑπέχ[ε]τω[σ]αν, P Petr II. 12 (3)¹⁶ (B.C. 241) ἐπαναγκάσαι αὐτὸν τὸ δίκαιον ἡμῖν ὑποσχεῖν, "to force him to do us justice," and P Tebt I. 5²¹³ (B.C. 118) ὑπέχειν καὶ λαμβάνειν τὸ δίκαιον ἐπὶ τῶν χρηματιστῶν, "to give and receive satisfaction before the chrematistae"; cf. P Fay 21²⁵ (A.D. 134) ὅπως τῆς ἀποθίας ἐκίνοι τὴν προσήκουσαν δίκη[ν] ὑπέσχωσι, "so that the creditors may pay the fitting penalty for their disobedience" (Edd.). See also BGU IV.

1022²⁴ (A.D. 196) λόγον αὐτὸν ὑποσχεῖν τῶν τετολημμένων, and P Oxy VIII. 1119²¹ (A.D. 254) εἶνα . . . λόγον ὑπόσχη τ[ῆ]ς τε τῶν θεῶν νόμων καὶ τῶν ἡγεμον[ικῶν] κρίσεων [ὑ]βρεως, "that he may render an account for his outrage upon the Imperial laws and the judgements of praefects" (Ed.).

According to Mayser *Gr.* II. i. p. 98 ὑπέχομαι is first found with the meaning "offer," "make a tender," in Roman times, e.g. P Giss I. 6¹⁻⁸ (A.D. 117) ἐπέλ οὖν τοσοῦτο τέλεσμ[α] οὐ βα[σ]ι[τ]α[ί]ουσι . . . [ὑ]πέχομαι κατὰ τὴν εὐεργεσίαν τοῦ κυ[ρ]ίου Ἀδριανοῦ Καίσαρος γεωργήσειν τὰς προκίμενας (ἀρούρας), cf. II. II. iii.⁹.

ὑπήκοος,

"obedient," "subject." In a panegyric inscr. found on a marble throne at Adule on the Red Sea, Ptolemy III. is described as τοὺς μονάρχους τοὺς ἐν τοῖς τόποις πάντας ὑπήκοους καταστήσας (*OGIS* 54^{17-c}. B.C. 247). Cf. CP Herm I. 52¹⁻¹⁸ (iii/A.D.) κατὰ τὴν ἔμφυτον αὐτοῦ πρὸς το[ῦ]ς ὑπ[η]κόους φιλανθρωπίαν, P Lond 46¹⁶⁵ (iv/A.D.) (= I. p. 70) ὑπόταξόν μοι πάντα τὰ δημόνια, ἵνα μοι ᾖ ὑπήκοος πᾶς δαίμων οὐράνιος, and *ib.* V. 1678³ (A.D. 566-573) ? δούλων ἡμῶν καὶ ὑπήκοων. For ὑπήκοος c. dat., as in Ac 7⁸⁹, cf. *Syll* 326 (= 3709)¹³ (c. B.C. 107) σχεδόν πάντας ὑπάκοους συνέβα γενέ[σ]θαι [βα]σιλεῖ Μιθραδάται Εὐπάτορι.

ὑπηρετέω,

"serve," "minister to": (a) c. dat. pers.—P Tebt II. 420¹⁹ (iii/A.D.) πάλιν σοι ὑπηρετῶ, "I will serve you again," P Oxy I. 58²⁴ (A.D. 288) appointment of treasury officials—δηλαδὴ δὲ τοιοῦτους αἰρεθῆναι ποιήσετε (ἴ. ποιήσετε) τοῦτοις φρον[ι]στ[α]ῖς ὑπηρετησομένοις οἱ καὶ βασιάνους ὑποκείσονται, "you will of course take care that only such persons are appointed to assist these superintendents as are in a position to stand the test" (Edd.), and the curious magical spell, P Lond 125 *verso*¹⁸ (v/A.D.) (= I. p. 124), for transforming a goddess into an old woman who shall declare—ἐγὼ σοι ὑπηρετήσω.

(b) c. dat. rei—P Ryl II. 153¹¹ (A.D. 138-161) ὑπηρετήσας πράγμασι ἡμῶν καὶ ὠφέλιμος ἡμῖν, "has been of service in our affairs and useful to us," P Oxy I. 86¹⁴ (A.D. 338) ν[α]υτὴν παρασχεῖν . . . ὑπὲρ τοῦ δύνασθ[αι] α[ἰ]ῶντων [ὑ]π[η]ρετήσασθαι τῇ δημοσίᾳ σι[τ]το[ρ]είᾳ, "to provide a boatman who shall help in the service of the public corn-supply" (Edd.).

See further P Oxy VI. 929⁵ (ii/iii A.D.) εἰδὼς σου τὸ [σ]πουδεον (ἴ. σπουδαῖον) τὸ πρὸς πάντας καὶ νῦν ἐν τοῦτό με ὑπηρετήσεις, "knowing your goodness to all, I ask you now to do me this one service" (Edd.), P Grenf II. 77³⁴ (iii/iv A.D.) (= *Selections*, p. 122) πᾶν οὖν ποιήσετε ὑπηρετήσαι τὸν μέλλοντα ἐνεγκ[ε]ῖν τὸ σῶμα ἐν ψωμοῖς, "you will take every care therefore to entertain with delicacies the man who is to convey the body"—with reference to certain funeral arrangements.

For the subst. ὑπηρεσία it must be sufficient to cite the following miscellaneous exx.—P Tebt II. 302²⁰ (A.D. 71-2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας καὶ ὑπηρεσίας, "performing the services and ceremonies of the gods," *ib.* 393¹² (A.D. 150) appointment of Harpalus as guard on the

desert canal—ποιούντα πᾶσαν τὴν ὑπηρεσίαν καὶ [ὑδροφ]υλακίαν, “performing all the duties and watching of the water” (Edd.), P Oxy XVII. 2123⁹ (nomination to office—A.D. 247–8) εἰς[ὁ]δίδομεν εἰς ὑπηρεσίαν, “we present for service as assistant” (Edd.), P Ryl II. 2381² (A.D. 262) δ' εἶχαν βουρβωνάριον εἰς ἐμὴν ὑπηρεσίαν κατέσχον, “I have kept for my own use the mule which they had” (Edd.), P Flor II. 157⁷ (iii/A.D.) arrangements for the supply of bread and τὴν ἄλλην ὑπηρεσίαν for workmen that ὑπηρετούμενοι they may work with alacrity ἔχοντες τὸ ἀμέριμον τῶν τροφῶν, and P Oxy I. 92² (A.D. 335?) παράσχες εἰς ὑπηρεσίαν τῆς γεουχ(ικῆς) οἰκίας οἴνου νέου κεράμια δέκα, “provide for the service of the landowner's house ten jars of new wine.”

ὕπνρητης.

The variety of uses of ὑπνρητης connected with the general idea of “service” may again be illustrated from the papyri—P Hal I. 1²⁷ (mid. iii/B.C.) ἐγγύος μὲν παρ' αὐτοῦ λαμβανέτω ὁ πράκτωρ ἢ ὁ ὑπνρητης παραμονῆς, P Tebt I. 45⁵ (B.C. 113) ὑπνρητου γεωργῶν τῶν ἐκ τῆς αὐτῆς (Κερκεοσίρης), “assistant of the cultivators of the said (Kerkeosiris),” P Oxy II. 2591³ (A.D. 23) διὰ Βίλλου διοικητικ[οῦ] ὑπνρητου, “through Billus, assistant to the dioecetes,” P Fay 26⁵⁰ (A.D. 150) Σαραπίων ὑπνρητης (“clerk”) μεταδεδωκα Φαμ(ενῶθ) β, P Oxy VI. 895⁵⁰ (A.D. 200) ὑπνρητης ἐπή[ν]εγκα, “I, assistant, have brought the petition,” P Oxy I. 65^{2ff.} (iii/A.D.) παράδοτε τῷ ἀποσταλέντι ὑπνρητ[η] Παχοῦμιν . . . ὄρα μὴ κατάσχητε τὸν ὑπνρητη<ν>, “deliver up to my officer whom I have sent Pachoumis. See that you do not detain the officer” (Edd.), and inscribed on a pillar in the market-place of Magnesia the words τόπος ὑπνρητῶν οἰκοδόμων ἐπὶ Πωλλίωνος κτλ. (Magu 239—time of Hadrian?): see Thieme, p. 33, where the common use of ὑπνρητης as a cult-title along with διάκονος and μάγειρος is noted in illustration of Lk 4²⁰. In the same connexion Plummer (*ICC ad l.*) cites from Schürer *Geschichte* ii. p. 441, n. 42 (= *H/P* II. ii. p. 66 f.) a Roman epitaph to a Jew who held a similar office—

Φλαβιος Ιουλιανος υπνηρης
Φλαβια Ιουλιανη θυγατηρ πατρι
Ἐν εἰρηνῇ κιομησις σου.

ὑπνος.

For the significance of visions granted in sleep (cf. Gen 28^{10ff.}, 1 Kingd 3^{5ff.}), we may note the important PSI IV. 435⁵ (B.C. 258–7) (= Deissmann *LAE*², p. 153), where a certain Zoilus writes to his friend and patron Apollonius—ἐμοὶ συμβέβηκεν θεραπεύοντι τὸν θεὸν Σάραπιν περὶ τῆς σῆς υγείας . . . τὸν Σάραπίμ μοι χρημα[τίζε]ιν πλε[ον]ιάκ[ι]ς ἐν τοῖς ὑπνοῖς, ὅπως ἂν διαπλεύσω πρὸς σέ καὶ ἐμ[φ]ανῶς σοι τοῦτ[η]ν γῆ[ν] χρηματισμόν, “it happened to me, while serving the god Sarapis for thy health . . ., that Sarapis warned me many a time in sleep that I should sail over to thee and signify to thee this answer”: cf. P Par 45⁶ (B.C. 153) (= Witkowski², p. 85, *UPZ* i. p. 329) ὄρω [[τον]] ἐν τῷ ὑπνῷ τὸν δραπέδην Μενέδμηον ἀντικείμενον ἡμῶν, P Lond 121⁴¹⁰ (iii/A.D.) (= I. p. 97) εἰδέτω μοι . . . ἐν τοῖς ὑπνοῖς, a spell for making a person talk in his sleep. From the inscr. we may cite *OGIS* 610⁷ (vi/A.D.) from

above the door of a church dedicated to S. George in Syria Γεωργίου . . . τοῦ φανέντος αὐτῷ Ἰωάννη οὐ καθ' ὑπνον, ἀλλὰ φανερώς.

In the private letter Preisigke 4317³ (c. A.D. 200) the writer complains to his correspondent—ὑπνος οὐ[κ] ἔρχεται μοι διὰ νυκτὸς χάρειν τῆς σῆς <<σ>>απροσεραῖσει (*l. ἀπροαιρέσεως*, “inconsiderateness”). For the metaph. use applied to death see the sepulchral inscr. *Kaibel* 433 (ii/A.D.) beginning—ὑπνος ἔχει σε, μάκαρ. The verb is seen in such passages as BGU IV. 1141⁸⁵ (B.C. 14) μὴ τις ἐξω ὑπνωκε, and P Meyer 19⁴ (ii/A.D.) (as read by Wilcken, *Archiv* vi. p. 407) ὑπνωσα εἰς Χῦσιν (= ἐν Χύσει, name of a village).

ὑπό.

I. c. gen. = “by” (a) of person or thing after passive verbs; P Hib I. 34¹ (B.C. 243–2) Ἀντίγονος ἀδικούμαι ὑπὸ Πάτρωνος, “I, Antigonos, am unjustly treated by Patron,” P Giss I. 41^{11.1} (beginning of Hadrian's reign) (= *Chrest.* I. p. 30) οὐ γὰρ μόνον ὑπὸ τῆς μακρᾶς ἀποδημίας τὰ ἡμέτε[ρα] πα[ν]τάσπασιν ἀμεληθέντα τυγχ[άνει], and P Grenf II. 73¹⁰ (late iii/A.D.) (= *Selections*, p. 118) τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὄασιν ὑπὸ τῆς ἡγεμονίας, “Politike who was sent into the Oasis by the government.”

(b) after neuter verbs or active verbs which carry a passive meaning: P Oxy II. 239⁰ (A.D. 66) ὀμνῶ . . . μηδεμίαν λογείαν γεγονέαι ὑπ' ἐμοῦ ἐν τῇ αὐτῇ κώμῃ, “I swear that I have levied no contributions for any purpose whatever in the said village” (Edd.), P Amh II. 78⁴ (A.D. 184) βίαν πάσχω ἐκάστοτε ὑπὸ Ἑκύσεως, “I am constantly suffering violence from Hekusis” (Edd.) (cf. Mt 17¹²), and *Preisigke* 1209 Ἀπολλώνιος . . . ἐτελεύτησεν ὑπὸ σκορπίου.

For further ex. of ὑπό denoting *cause*, cf. P Tebt I. 44²¹ (B.C. 114) ὑπὸ τῶν πληγῶν κινδυν[εύω] τῷ ζῆν, “in consequence of the blows my life is in danger” (Edd.), P Par 26⁹ (B.C. 162) (= *UPZ* i. p. 247) ὑπὸ τῆς λιμοῦ διαλυόμεναι, and *ib.* 47²⁵ (c. B.C. 152–1) (= *UPZ* i. p. 332, *Selections* p. 23) οὐκ ἔστι ἀνακύβαι με πόποτε ἐν τῇ Τρικομῖαι ὑπὸ τῆς αἰσχύνης, “it is not possible ever to look up again in Tricomia for very shame.”

2. c. acc. in the sense of “under,” “subject to”: P Hib I. 44² (B.C. 253) περὶ τῶν μαχίμων τῶν ὄντων ἐν τοῖς ὑπὸ σέ τόποις, “concerning the native soldiers in the districts under you” (Edd.), PSI IV. 384² (B.C. 248–7) τῶν ὑπὸ σέ τὴν ὑκίην πραγματευομένων (= ἐνων), P Petr II. 46^{(b)1} (B.C. 200) οὐτω ὑπὸ ἱπάρχη, “not yet under a cavalry colonel,” P Tebt I. 5² (B.C. 118) τοὺς ὑπὸ τῆ[ν] βασιλίαν π[άν]τας, P Oxy I. 60⁸ (A.D. 323) τοῖς ὑπὸ Οὐαλεριανὸν πραιπόσιτον νυνὶ ἐκίσε διατρίβουσι, P Amh II. 139³ (A.D. 350) τοῦ ὑπὸ σέ πάγου, “the pagus under your jurisdiction,” and P Grenf II. 97³ (vi/A.D.) τοῦ ὑπὸ σέ κτήματος.

Note also the construction, said to be of Egyptian origin (Thumb *Hellen.* p. 124), by which ὑπό is used of the “lading” of an animal, e.g. Fay *Ostr* 14² (A.D. 1) ὑπ(δ) κριθ(ην) ὄνον ἕνα, “one ass laden with barley,” Meyer *Ostr* 81² (A.D. 23) ὑπ(δ) λαχανό(σπερμον) ὄνον ἕνα, “one ass laden with vegetable seed,” BGU I. 248²⁰ (A.D. 70–80) ὄντριον ὑπὸ τρίχωρο(ν) οἴνου, “an ass laden with three chores of wine,” and P Tebt II. 423¹⁷ (early iii/A.D.) κτήνη ὑπὸ χόρτον, “the animals laden with hay.”

3. Ὑπό is used of time = "about," only in Ac 5²¹ in NT, cf. P Tebt I. 50¹⁸ (B.C. 112) ὑπὲρ ὧν ὑπὸ τὸν καιρὸν παραλαβὼν σέ τε καὶ Ὄρον, "I therefore at the time took you and Horus" (Edd.), and PSI II. 156⁷ (iv/A.D.?) ὑπὸ δὲ τῆν ὥρα[ν].

4. For the construction with the acc. cf. also such miscellaneous exx. as P Oxy I. 94¹² (A.D. 83), price received for slaves ἦτοι ὑφ' ἐν ἢ καθ' ἕνα, "for one or both of them," *ib.* III. 494⁶ (A.D. 156) a Will in which an owner sets free certain slaves ὑπὸ Δία Γῆν Ἥλιον, "under sanction of Zeus, Earth and Sun" (Edd.), similarly *ib.* I. 48⁶ (A.D. 86) and 49⁸ (A.D. 100), both as amended, P Giss I. 47²⁴ (time of Hadrian) (= *Chrest.* I. p. 333) τῆς πεμφθείσης σοι ὑπὸ τὰ ζώδια ξυλλίης θήκης, where the editor understands the reference to be to a wooden box set off with figures of small beasts, P Oxy I. 76¹⁴ (A.D. 179) ἔχων ὑφ' ἑαυτὸν πρὸς οἰκησιν, "owning as a place of residence," and P Ryl II. 238¹⁰ (A.D. 262) κτηνὸν δὲ αὐτοῖς ἐν γοργὸν τῶν ὑπὸ σέ παράσχες, "give them one spirited donkey from those in your charge" (Edd.).

5. c. dat. This construction, though common in the classical historians, is unknown to the NT, but may be illustrated from our sources, e.g. *OGIS* 54²⁰ (c. B.C. 247) τὴν λοιπὴν (γῆν) πᾶσαν ἕως Βακτριανῆς ὑφ' ἑαυτῶν ποιησάμενος, P Petr III. 7²⁴ (B.C. 238-237) ὑπὸ γενεῖωι, P Giss I. 11⁵ (A.D. 118) (= *Chrest.* I. p. 523) ἐπεστάλην εἰς τὸν ὑπὸ σοι νομὸν μόνος, P Oxy IV. 708³ (A.D. 188) τοῦ καταχθέντος γόμου ἐκ τοῦ ὑπὸ σοι νομοῦ, "the cargo dispatched from the nome under you" (Edd.), and P Ryl II. 87² (early iii/A.D.) ἀουραε covered ὑπ' ἄμμω.

The monographs by Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

ὑποβάλλω

in the rare sense of "suborn" is found in the NT only in Ac 6¹¹, where Field (*Notes*, p. 113) cites from Stephanus Appian *B.C.* i. 74 ἐπὶ δὲ τούτοις, εἰς ὑπόκρισιν ἀρχῆς ἐννόμου, μετὰ τοσοῦδε φόνους ἀκρίτους ὑπεβλήθησαν κατήγοροι τῷ ἱερεὶ τοῦ Διὸς Μερόλη. For a somewhat similar use of ὑπόβλητος, cf. P Oxy II. 257¹² (A.D. 94-5) ὄμν[ω] . . . εἰνα[ι ἐκ τῆς] Ἰσιδώρας τὸν Θεογένην. [.] καὶ μὴ θέσει μ[η]δὲ ὑπόβλητο[ν], "I swear that Theogenes is the son of Isidora, and neither adopted nor supposititious" (Edd.), similarly *ib.* X. 1266⁸⁴ (A.D. 98), and *ib.* XIV. 1630⁹ (A.D. 222?) Ἰσιδώρου ὑποβλήτω χρησαμένω (= -ένου) [ὄνόματι?], "Isidorus using a false name." In *Gnomon* 70 (= BGU V. p. 28) ὑπόβλητοι refers to "dummy" persons.

Ὑποβάλλω in the more literal sense of "submit," occurs in P Oxy XII. 1468⁷ (c. A.D. 258) τοῖς κατοργεῖν προχείρως ἔχουσιν τέχνη . . . τοῖς ἐκ τῶν νόμων ὠρισμένοις ἐπιτεμίοις ὑποβάλλει ἢ σὴ εὐτονος καὶ περὶ πάντα ἀκοίμητος πρόνοια, "the wicked designs of those who are ready to commit crimes by artifice are subjected to the decreed penalties of the laws by your active and in all cases unrelaxing vigilance" (Edd.), *ib.* VIII. 1101²⁵ (A.D. 367-70) εἰάν δὲ ἡ βουλευτῆς, δημεύσει ὑποβάλλω, "and if he is a senator, I subject him to confiscation of property" (Ed.).

For the meaning "suggest," "prompt," cf. *ib.* XVI. 1837⁸ (early vi/A.D.) ὑποβάλλει τῷ μεγαλοπρε(πεισ)τάτῳ), "he is suggesting to his magnificence" (Edd.). From this it is an easy transition to "nominate," as in *ib.* VI. 900⁸ (A.D. 332) ὑποβληθέντος ξρι εἰς κονδοουκτοριαν, "being nominated besides as contractor," and ⁸ ὑπὲρ τῶν ἐνιαυσίως εἰς τοῦτο ὑπ[ο]βαλλομένων, "on behalf of the annual nominees to this office."

ὑπογραμμός,

"writing-copy," and hence "example" in I Pet 2²¹, its only NT occurrence. We can cite no ex. of the word from our sources, but ὑπογραφῆ, and ὑπογράφω are very common, e.g. P Hib I. 51¹ (B.C. 245) ὑπογέγρα[πτα] τῆς . . . ἐπιστολῆς . . . τάντιγράφο[ν], followed by a copy of the letter, and P Goodsp Cairo 3⁸ (iii/B.C.) (= Witkowski *Épp.* p. 47) Αἰγυπτιστὶ δὲ ὑπέγραψα, ὅπως ἀκριβῶς εἰδῆς, with Witkowski's note, and the note by Wilcken in *Archiv* iii. p. 113f. See also Deissmann *BS* p. 250. The formation in-μός is discussed *s.v.* ἀρπαγμός.

ὑπόδειγμα.

For ὑπόδειγμα, "example," as in Jas 5¹⁰, cf. BGU III. 747¹¹.¹³ (A.D. 139) ὑπόδειγμα ἀπειθείας, *Prisene* 117⁵⁷ (i/B.C.) πολ[ι]του καλὸν ὑπόδειγμα [παραστήσας, *OGIS* 383²¹⁸ (mid. i/B.C.) νομίζω τε αὐτοῖς καλὸν ὑπόδειγμα μιμήσασθαι, *Kaibel* 435² καλὸν ὑπόδειγμα φιλάνδρωι, and Aristeas 143 χάριν δὲ ὑποδείγματος, "for the sake of illustration."

The word is used of a "specimen" in BGU IV. 1141⁴³ (B.C. 14) πρὸς δ' εἰδείξαι σοι ὑπόδειγμα, and P Fay 122¹⁹ (c. A.D. 100) ἔπεμψά σοι ὑποδείγματα μεγάλων τεσσαράκοντα, "I sent you forty specimens of the large sort" (Edd.: cf. Olsson, p. 180). On the use in common Greek of ὑπόδειγμα for παράδειγμα, see Rutherford *NP* p. 62.

ὑποδείκνυμι,

(1) "point out," "show": P Tebt I. 28¹⁵ (c. B.C. 114) ἀξιούμεν ἐμβλέψαντα εἰς τὰ ὑποδειγμένα, "we beg you to look into the matters indicated" (Edd.), BGU IV. 1138⁵ (B.C. 18) ἐκ τῶν ὑποδειχθέντων σοί.

(2) "inform," "warn" (Mt 3⁷, Lk 3⁷): P Goodsp Cairo 4¹² (ii/B.C.) (= *Selections*, p. 25) χαρῆι οὖν ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν ὑποδείξας, "please therefore give him a hearing, and inform him regarding those things he has come about," P Oxy IV. 743³⁸ (B.C. 2) ἴνα αὐτῷ αὐτὰ ταῦτα ὑποδείξω, "in order to inform him of this," BGU II. 417¹³ (ii/iii A.D.) ὑποδείξας αὐτῷ π[ε]ρὶ ἐνοικίου κοφίνων, and Aristeas 112 διὰ τὸ καλῶς ἡμῖν τὸν Ἐλεάζαρον ὑποδειχέναι τὰ προειρημένα, "because Eleazar has given us an admirable exposition of the principles just mentioned" (cf. 2 Chron 15^{8A}).

ὑποδέχομαι.

Hort's translation of ὑποδεξαμένη, "hospitably entertained," in Jas 2²⁵ is supported by the use of the verb in *Michel* 159⁶ (B.C. 127-126), where a gymnasiarch is praised because ὑπεδέξατο τοὺς ἀλειφομένους πάντας, "he entertained all who were in training"; cf. *ib.* 1010^{16,38} (beg. i/B.C.) ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων. For exx. from the papyri see P Bilabel 48² (B.C. 126) εὐχομαι δὲ τοῖς θεοῖς,

ἵν' ὑγιαίνοντά σε ὑποδέξωμαι κατὰ πολλοὺς τρόπους, P Oxy XIV. 1643¹² (A.D. 298) to bring a charge πρὸς τοὺς ὑποδέξα- [μένους αὐτὸν] καὶ αἰτεῖσθαι ἐκδικεῖαν, "against those who harboured him (sc. a fugitive slave), and demand satisfaction," and *ib.* XII. 1408²⁹ (c. A.D. 210-14) τὸ? τοὺς ληστές κα[θαίρ]εῖν χωρὶς τῶν ὑποδεχομένων μὴ δύνασθαι πᾶσι φανερόν, "that it is impossible to exterminate robbers apart from those who shelter them is evident to all" (Edd.), cf. 25, 26.

For the more general sense "receive," cf. *ib.* 1412¹⁰ (c. A.D. 284) τῶν πλοίων ἤδη τῶν ὑπ[ο]δεχομένων τὰ εἶδη ἐφορμούντων, "the boats to receive the supplies are already at anchor" (Edd.), and for the subst. ὑποδοχή, "amount received" in connexion with taxes, see P Lond V. 1667³ (early vi/A.D.) with the editor's note, and for ὑποδοχείον, "a receptacle," see P Petr II. 20^v. 4 (B.C. 252) λέμβου . . . ἐν τῷ βα(σιλικῷ) ὑποδοχῶι, "boat in the Royal dock," BGU I. 301¹¹ (A.D. 151) ἀρούρας . . . ἐν αἷς οἰκόπεδα καὶ ὑποδοχῆ (ἢ ὑποδοχεία), and the numerous *exx.* cited *ad* P Hamb I. 67. Ὑποδέκτης, "steward," is seen in P Oxy I. 136¹⁵ (A.D. 583); cf. *Archiv* ii. p. 260f. For the meaning "collector of taxes" in late Greek, cf. P Grenf II. 94⁵ (vi/vii A.D.) ὑποδέκτη Ἐρμουπόλεως.

ὑποδέω,

"bind under": mid. "put on," especially of foot-gear, as in P Lond 121⁷²⁹ (iii/A.D.) (= I. p. 107) ὑποδησάμενος Λύκια ὑποδήματα: cf. Eph 6¹⁵.

ὑπόδημα,

"shoe," "sandal": P Goodsp Cairo 30^{xxx1.14} (A.D. 191-2) ὑ(πὲρ) τιμ(ῆς) ὑποδημάτων, P Oxy VI. 936²⁵ (iii/A.D.) ἔνε(γ)κόν μοι . . . ὑπόδημα, "send me some(?) shoes" (Edd.), PSI I. 50⁶ (iv/v A.D.) παρασχεῖν τῷ ταυρελάτῃ τὸ δέσμα καὶ τὸ ὑπόδημα, and from the *inscr.* *Syll* 560 (= 3 338)²⁵ (iv/iii B.C.) μηδὲ ὑποδήματα ἐσφερέτω, "let him not take shoes" into the sacred enclosure, and similarly *ib.* 653 (= 3 736)²⁵, where in the regulations regarding the Andanian mysteries it is enacted that in the processions the sacred women are not to wear ὑποδήματα εἰ μὴ πλίνα ("made of felt") ἢ δερμάτινα ἱερόθυτα.

ὑπόδικος.

For the forensic ὑπόδικος = "answerable to," "bring under the cognizance of," rather than "guilty before," as in Rom 3¹⁹, cf. *Michel* 1009⁸⁶ (c. B.C. 275) ἐὰν δέ τις παρὰ ταῦτα ποιῆ, ὑπόδικος ἔστω ἐν Ἀμφικ[τί]ουσιν, and *ib.* 1357³⁹ (B.C. 300-299) ὑπόδικος ἔστω Διόδωρος ἐάν τι π[ροσ]οφείλει τῆς μισθώσεως. See also P Hal I. 110¹ (mid. iii/B.C.) ὁ δὲ μ[ὴ] ποιῶν κατὰ τὰ γεγραμ[μένα] ὑπόδικος ἔστω τοῦ βλάβους (τῷ ἀδικουμένῳ), and P Fay 22⁹ (i/A.D.) where, amongst other Ptolemaic marriage enactments, certain officials are held answerable—ο[ἱ]πόδικοι (ἢ ὑπόδικοι) ἔσ[τωσαν]—apparently for the dowry.

ὑποζύγιον,

"a beast of burden," confined in the LXX and NT (Mt 21⁵ LXX, 2 Pet 2¹⁹) to a he-ass, cf. P Cairo Zen I. 59075⁴ (B.C. 257) (= Deissmann *LAE*², p. 162) ἀπέσταλκα . . . τὸν παρ' ἡμῶν . . . [ἔχοντα τὸν δάϊνα] ἔππους δύο . . . ὑποζύγια

[Ἀ]ραβικὰ λευκὰ δύο . . ., "I have sent N. N., one of our men, bringing two horses, two white Arabian asses . . ." (Deissmann), and P Hib I. 34^{3,5} (B.C. 243-2), and 73⁹ (same date), where ὑποζύγιον and βούς ἄγος are interchanged. See also P Petr III. 26⁶ (iii/B.C.) βούς ἢ ὑποζύγιον ἢ πρόβατον, and other *exx.* in Maysen *Gr.* II. i. p. 31.

The reference may be more general in such passages as PSI IV. 359⁶ (B.C. 252-1) ὑποζύγια καὶ σάκκου, P Lille I. 13² (B.C. 244-3) ὑποζυγίων πενήτηκοντα ἐφέστηκόντων, and P Tebt II. 92¹³ (late ii/B.C.) ἐντ[εῦθ]εν κατάγεται δι' ὑποζυγίων, "(the corn) is thence transported by beasts of burden" (Edd.).

ὑποζώννυμι,

"undergird," "frap" a ship (Ac 27¹⁷): see Hastings *DB* v. p. 367. For the subst. ὑπόζωνη, "a girdle," cf. BGU III. 717¹⁰ (A.D. 149) (see *Berichtigungen*, p. 4) ὑποζώνην ὄναγρ(ὶ)νην μίαν, *ib.* 816²⁴ (iii/A.D.) ζεύγος ὑποζωνῶν, and for the form ὑπόζωνον, not in L⁵⁸, P Hamb I. 10²⁵ (ii/A.D.) ζμαράγδιον ὑπόζωνον καὶ πάλλιον. Ὑπόζωμα is found in *Syll* 537 (= 3 969)⁷⁴ (B.C. 347-6) μεσόμνας ("shafts"), ἐφ' ὧν κείσεται τὰ ὑπόζώματα καὶ τάλλα σκευή: see Dittenberger's note.

ὑποκάτω,

"below," "under," "underneath," as prep. c. gen., P Petr III. 37^(b). 2 (iii/B.C.) ὑποκάτω τοῦ παλαιοῦ χῶμ[α]τ[ος], P Lond 46³⁴⁸ (iv/A.D.) (= I. p. 76) ὑποκάτω τοῦ κρῖκου, and P Oxy VI. 922²¹ (vi/vii A.D.) τὸ φοράδιον τὸ ἀποθανὼν ὑποκάτω Μηνᾶ μεζοτέρ(ου), "the mare which died belonged to Menas the official" (Edd.). See also PSI V. 488¹⁰ (B.C. 258-7) τὰ ἐπάνω τ[ῆς?] Ἡφαίστου κρηπίδος καὶ τὰ ὑποκάτω, P Tebt I. 106¹⁹ (B.C. 101) ἡ ἐπάνω ἢ ἡ ὑποκάτω γῆ, and P Lond 46²³⁰ (iv/A.D.) (= I. p. 72) τὸ ὑποκάτω.

ὑποκρίνομαι.

With this verb = "feign," "pretend," in Lk 20²⁰, cf. Pss. Sol. iv. 22 ἐκκόψειαν κόρακες ὀφθαλμούς ἀνθρώπων ὑποκρινομένων, "let ravens peck out the eyes of the men that work hypocrisy" (Ryle and James).

ὑπόκρισις.

For the literal meaning "play-acting" cf. M. Anton. xi. 1 where ὑποκρίσεις is placed between ὀρχήσεις and τῶν τοιούτων. The word is found in the LXX (2 Macc 6²⁵) and the NT only in its metaph. sense: cf. Pss. Sol. iv. 7 ἐξάροι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων, "let God destroy them that live in hypocrisy in the company of the saints" (Ryle and James).

ὑποκριτής,

again only metaph. in LXX (Job 34³⁰, 36¹³) and NT. For the lit. meaning "play-actor" we may cite from the *inscr.* *Syll* 709 (= 3 1089)⁵ (B.C. 307-6) ὑποκριτῆς τραγωιδῶν ἐν κ[α], and from the papyri P Cairo Zen I. 59004⁴⁴ (a flour account—B.C. 259?) Κλέωνι ὑποκριτῆ ἀλεύρων ἀρ(τάβη) ᾧ. See also Aristeas 219.

ὑπολαμβάνω.

The derived meaning "take up in the mind," "assume," "suppose," which this verb has in Lk 7⁴³, Ac 2¹⁵, may be illustrated from such passages as P Cairo Zen II. 59251³ (B.C. 252) ὑπελαμβάνομεν ταχέως παρέσασθαι πρὸς ὑμᾶς, P Tebt I. 15¹⁸ (B.C. 114) καλῶς ἔχειν ὑπελάβομεν διασαφῆσαι ἕ[ν] εἰδῆς, "therefore I thought it well to report the matter for your information" (Edd.), P Grenf II. 36¹⁰ (B.C. 95) ὑπελαμβάνοσαν φονευθήσεσθαι, "they expected to be killed," and P Fay 124²⁵ (ii/A.D.) μὴ γὰρ ὑπολάβῃς τῆ[ν] μητέρα σου περὶ τούτων [τ]ρέμειν, "do not suppose that your mother has any alarm about this course" (Edd.).

For the more literal "take up and carry away" (cf. Ac 1⁹), see CPR I. 1²¹ (A.D. 83-4) ὅτι δ' ἂν τούτων παραβῆι ἢ Ἰπολιπ[ο]ῦ ἀποτίσ[ε]ται τῷ Μάρωνι παρ[α]χρήμα δ ὑπέλιπεν . . . κεφαλαῖον μεθ' ἡμιολίας, and BGU III. 709¹⁹ (time of Anton. Pius) ἀποτίσάτω ἄς ὑπέλιπεν δραχμάς.

ὑπολαμπάς.

In Ac 20⁸ D substitutes for λαμπάδες the exceedingly rare word ὑπολαμπάδες, on which see a note by H. Smith in *Exp T* xvi. p. 478. The story of Phylarchus (iii/B.C.—*ap.* Athenaeus 536 E) of a gouty King who κατεῖδε διὰ τινων ὑπολαμπάδων τοὺς Αἰγυπτίους παρὰ τὸν πόταμον ἀριστοποιουμένους, "saw through certain windows Egyptians picnicing by the river," and wished that he were one of them, is the only authority in LS⁸ for the word, but we can add an inscr. from Delos *Syll* 588²¹⁹ (c. B.C. 180) where money is paid ἐπισκευάσαντι τὸ κλειθρον τῆς ὑπολαμπάδος Εὐ[κ]ράτει, the translation "window" being again consistent with the context. On the whole, however, there seems no sufficient reason for setting aside the ordinary reading λαμπάδες in Ac *l.c.*: "many lamps" may readily exercise a soporific tendency.

ὑπόλειμμα,

(or ὑπόλιμμα, WH), "remnant." This NT ἀπ. εἶρ. (Rom 9²⁷) occurs in a broken context in a wine account, PSI VII. 860⁸ (iii/B.C.).

ὑπολείπω,

"leave behind," "leave remaining": P Petr II. 11(1)⁸ (iii/B.C.) (= *Selections*, p. 8) ἀπὸ τούτου τὸ μὲν ἡμισυ εἰς τὰ δέοντα ὑπελιπόμην, "half of this I have kept by me for necessities," P Hib I. 45¹⁶ (B.C. 257) ὅπως μὴθὲν ὑπολείψῃσθε ἐν αὐτῷ, "in order that you shall not have anything owing from him," *ib.* 50⁴ (c. B.C. 257) σὺ [ο]ῦν ὑπολιπόμενος σαυτῷ ταύτην τὴν δλυραν, "do you therefore leave this olyra for yourself" (Edd.), P Cairo Zen III. 59327⁸³ (B.C. 249) ὑπολιποῦ τόπον, "leave a space," P Tebt II. 283¹⁴ (A.D. 226) μηδεμίᾳ προφάσεως ὑμείν ὑπολειπομένης, "no pretext being left to you," P Oxy VI. 886²⁰ (iii/A.D.) (= *Selections*, p. 112) τὸ δὲ ὑπολιπόμ[ε]νον ἔσχατον ἀνάγνωτι, "read that which is left at the last," and PSI I. 76⁸ (A.D. 574-8) ἢ ὑπολειφθεῖσά μοι ἀκίνητος οὐσία.

For the adj. ὑπόλοιπος, see P Oxy VI. 902⁸ (c. A.D. 465) τὸ ὑπόλοιπον τῶν ἡμῶν ζῶων, "the remainder of my kine," Preisigke 5298³ (Byz.) τὸ ὑπόλοιπον τῶν χωρίων αὐτῆς.

ὑπολήνιον,

denoting the "lower trough" or "pit" into which the juice ran from the ληνός (cf. Mk 12¹) occurs in a iv/A.D. account, P Oxy XIV. 1735⁵ ὑπολήνια δι(πλο)κ(έραμον) ἄ.

ὑπολιμπάνω,

"leave behind." For this Ionic form of ὑπολείπω in 1 Pet 2²¹ cf. P Hib I. 45¹³ (B.C. 257) τὰ λοιπὰ πειράσθε συνάγειν καὶ μὴ ὑπολιμπάνεσθε, "try to levy the rest and do not leave any arrears," and PSI IV. 392⁴ (B.C. 242-1) δ ὑπελιμπανόμεθα [κερ]μάτιον.

ὑπομένω.

For the trans. use of this verb "bear up," "endure," cf. PSI IV. 435¹¹ (B.C. 258-7) (= Deissmann *LAE*³, p. 153) προσεξάμενος δι[ε] αὐ[τῶ]ι, ἐξ[έ]μ[ε] ὑγιασί, διότι ὑπομηνῶ τὴν ληιτο[υ]ργίαν, "but having prayed to him, if he would heal me, I said that I would endure my ministry," P Oxy II. 237^{viii.38} (A.D. 186) δίκην ὑπομενοῦσι τὴν προσήκουσαν, "will suffer the due penalty of their disobedience" (Edd.), P Hamb I. 22² (Christian—iv/A.D.) δε κακὰ πόλλ' ὑπέμεινε μῆς ἐπίηρα θυγάτρος, "who suffered many ills for the sake of his only daughter," P Oxy IX. 1186⁴ (iv/A.D.) τὸ τὴν διὰ τῶν ἱμάντων . . . αἰκέλιαν ὑπομένειν ἔστιν μὲν καὶ ἐπὶ τῶν δουλικῆν τύχην εἰληχότων ἀνιαρόν, "subjection to the punishment of scourging is even for those of servile estate lamentable" (Ed.), cf. τοιαύτην ὕβρειν ὑπομένειν, and *ib.* VI. 904⁵ (v/A.D.) αὐτὸν τὸ ἀξήμιον πληροῖν τοῖ[ς] τὴν βλάβην ὑπομένοσιν, "that he would himself make up the loss to those who suffered injury" (Edd.).

The intans. meaning "stay behind" (as in Lk 2⁴³, Ac 17¹⁴) is seen in P Petr III. 43(3)¹⁴ (iii/B.C.) διὰ τὸ Θεόδωρον ἀξιῶσαι με ὑπομείναι [ἕως Π]αῦνι τ, "because Theodorus directed me to remain till the 10th of Pauni" (Edd.), and PSI IV. 322⁴ (B.C. 266-5) ὑπόμεινον οὖν ἔω[ς] ἀν] παραγένηται (sc. τὸ πλοῖον).

Further exx. of the verb are—P Fay 11²¹ (c. B.C. 115) οἴχ ὑπομείνει ἔκουσῶς ἀποδιδόναι, "he persistently refuses to pay voluntarily" (Edd.), P Amh II. 139²⁰ (A.D. 350) ἡμεῖς αὐτοὶ τὸν ὑπὲρ αὐτοῦ λόγον ὑπομενοῦμεν, "we ourselves will be answerable for him" (Edd.), a similar formula in P Lond 974¹⁰ (A.D. 305-306) (= III. p. 116), and from the inscr. *OGIS* 484³⁸ (ii/A.D.) ὥστε μὴ τὴν τοῦ ὀμνύναι ἀνάγκην ὑπομένειν.

ὑπομνήσκω,

"remind": cf. P Hib I. 49¹¹ (c. B.C. 257) παρὰ Φιλωνος τοῦ Λυσανίου ὑπόμνησον ὅπως ἂν λάβῃ τὰς ἐλαίας τὰς καλὰς, "remind him that he is to receive from Philon son of Lysanias the fine olives" (Edd.), P Cairo Zen I. 59132³ (B.C. 256) νῦν δὲ καλῶς ἔχ[ειν] ὑπελάβομεν ὑπομνήσαι σε, P Lond 33²³ (B.C. 161) (= I. p. 20, *UPZ* i. p. 239) ὑπομνήσαντά σε εὐκαίρως, P Tebt II. 423³ (early iii/A.D.) ἄλλοτε σοι ἔγραψα ὑπομνήσκων περὶ τῶν ἔργων, "I have written to you on other occasions to remind you about the work," P Oxy XVII. 2152⁴ (iii/A.D.) καλῶς ποιήσεις ὑπομνήσας αὐτὸν ἐν τάχει μοι ἀντιγράψαι, "you will do well to remind him to reply to me quickly," and *ib.* I. 125¹⁷ (A.D. 560) συγχωρήσω αὐτὴν ὑπομνησθῆναι παρ'

οἰουδῆποτε προσώπου ὑπὲρ ἐμοῦ, "I should permit you to be reminded of your suretyship for me by any person whatsoever" (Edd.).

ὑπόμνησις,

"remembrance," especially as prompted from without (see Ellicott *ad* 2 Tim 1^b): cf. P Oxy XII. 1593^b (iv/A.D.) *περὶ* δ[ι] οἶδες οὐδεμίαν ὑπόμνησίν μοι ἔδηλώσας, "you have not put me in remembrance of what you know": cf. 2 Pet 1¹³, 3¹.

For ὑπόμνημα, not in the NT, we may cite P Lille 8¹ (iii/B.C.) where the word is used of a "reminder" addressed to a strategus with reference to an ἐντευξις already presented to him, P Petr III. 51³ (iii/A.D.) τὰ ἴδια ὑπομνήματα, "his private memoranda," and P Oxy I. 68⁵ (A.D. 131) ἀντίγραφον οὐ οὐ [δεδόν]τως ἐτελείωσεν τῷ καταλογεῖω ὑπο[μνή]ματος, "a copy of a memorandum which he has wrongfully executed in the record office" (Edd.), and similarly²¹. In P Fay 28¹² (A.D. 150-1) (= *Selections*, p. 82) the word refers to the official "intimation" of a birth—τὸ τῆς ἐπιγενήσεως ὑπόμνημα, and in P Tebt II. 300 *verso* (A.D. 151) of a death—ὑπόμ[νημα] τελευτ[ῆς] Ψύφης Παώπις. For ὑπομνηματισμός, the official "minute" of court proceedings, cf. P Oxy I. 37¹ (A.D. 49) (= *Selections*, p. 48). See further Laqueur *Quaestiones*, p. 8 ff.

ὑπομονή,

"steadfast endurance," denoting "an inward feeling, as well as outward conduct, but directed only towards aggression" (Hort *ad* Rev 2²: cf. also Lightfoot *Notes*, p. 11, and Ropes *ICC ad* Jas 1³). Hence in late Jewish literature the word is frequently applied to the virtue shewn by martyrs, e.g. 4 Macc 1¹¹ θαυμασθέντες . . . ἐπὶ τῇ ἀνδρίᾳ καὶ τῇ ὑπομονῇ: cf. Pss. Sol. ii. 40 ὅτι χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. In *Test. xii. patr.* Jos. x. 1 ὁράτε . . . πόσα κατεργάζεται ἡ ὑπομονή, the reference is to resistance to the wiles of the Egyptian woman.

ὑπονοέω.

For this verb, which is found *ter* in Acts (13²⁵, 25¹⁸, 27²⁷) = "suppose," cf. P Ryl II. 139¹⁴ (A.D. 34) ὑπονοῶν οὖν τὸ τοιοῦτω (i. τοιοῦτο) γεγονέναι ὑπὸ τῶν καταγενομένων ἐν τῇ Δηνῶι λεγομένη, "I suspect that this has been done by the inhabitants of the so-called Winepress" (Edd.), P Oxy I. 69⁶ (A.D. 190) an account of the theft of 10 artabae of barley, ἃς καὶ ὑπονεοηκέναι καθεῖσθαι κατὰ μέρος, "which we guessed had been removed piecemeal," and *ib.* XIV. 1680¹⁴ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τίποτε ἔχει πρὸς σέ, "I suspect that he must have some further claim against you" (Edd.). A double comp^d καθυπονοῶ is seen in P Oxy XII. 1465⁷ (i/B.C.) καθυπονοῶν οὖν εἰς Σαραπίωνα, "I have suspicions against Sarapion," and P Ryl II. 146¹⁸ (A.D. 39) καθυπονοῶ δὲ τοὺς ἐν τῷ ἐποικίῳ καταγενομένους, "and I suspect the residents in the farmstead."

ὑπόνοια.

This subst., which is found in the NT only in 1 Tim 6⁴ (cf. Sir 3²⁴) = "suspicion," may be illustrated from P Lond 1912²⁷ (Claudius to the Alexandrines—A.D. 41) ἐξ οὗ

μείζονας ὑπονοίας ἀνακαστήσομε (i. ἀνακαστήσομαι) λαμβάνειν, "thus compelling me to receive the greater suspicion" (Ed.), Chrest. I. 238⁸ (c. A.D. 117) τὴν ὑπόνοιαν ταύτην χωρεῖτε, P Oxy III. 472³ (c. A.D. 130) οὐδ' ὀλίως ὑπόνοιαν οὐδεμίαν ἔσχεν, "nor had the least suspicion," *ib.* X. 1272¹³ (A.D. 144) ὑπόνοιαν οὖν ἔχουσα κατὰ [τῶν] γειτόνων μου, "having the same suspicion against my neighbours," and BGU III. 984²⁷ (iv/A.D.) (as read *Archiv* ii. p. 387) ἔρρωμένον σε [ὁ θεὸς κ]αθ' ὑπόνοια <ν> διαφυλάξει (i. διαφυλάξει) ἐν ἀφθο[ν] . . .

ὑποπλέω.

For this word "sail under the lee of" (Ac 27^{4,7}), Herwerden *Lex. s.v.* cites Philostr. *Im.* p. 365¹ (ed. Kayser) τὸ μὲν ὑποπλεῖται τοῦ ζεύγματος.

ὑποπόδιον,

"footstool," is first found in the LXX (Ps 98⁸, *al.*), and is sometimes claimed as a Jewish formation (cf. Winer-Schmiedel *Gr.* p. 23), but, as showing that the word may already have been current in the popular tongue, Deissmann (*BS*, p. 223) cites two exx. from ii/A.D. marriage-contracts, CPR I. 22⁸ (reign of Antoninus Pius) καθέδραν σὺν ὑποπόδιῳ, and similarly *ib.* 27¹¹ (A.D. 190). To these we may add from an earlier date P Tebt I. 45⁸⁸ (B.C. 113) ὑποπόδιον in a list of stolen articles, and the ostrakon *Preisigke* 4292³ (Rom. : cf. *Archiv* iv. p. 248) ὑποπόδια δύο.

ὑπόστασις.

For this important word we may begin by citing a few exx. of the common meaning "substance," "property," "effects": P Oxy III. 488¹⁷ (ii/iii A.D.) πλεόν τῆς ὑποστάσεως μου ἐν ὄλῃ ἀρούρη μίξ, "more land than I actually possess by one whole aroura" (Edd.), *ib.* X. 1274¹⁵ (iii/A.D.) ἀπὸ δὲ ταύτης τῆ[ς] ὑποστάσεως δηλῶ ὀφείλει τον ἄνδρα μου ἐμοί . . ., "and out of this estate I declare that my husband owes me . . .," (Edd.), P Flor I. 50⁹ (A.D. 268) τέ[ταρτον μ]έρος ὑποστάσεως, P Oxy I. 138²⁶ (A.D. 610-611) κινδύνῳ ἐμῷ καὶ τῆς ἐμῆς ὑποστάσεως, "at the risk of myself and my property," similarly²¹, and *ib.* 139²⁸ (A.D. 612), and P Lond IV. 1343¹ (A.D. 709) σὺν ταῖς φαρμηλαῖς καὶ ὑποστ[άσεσιν], "with their families and effects." Note also P Petr III. 69 (a), p. 195. The document unfortunately is much mutilated, but it has been taken as meaning that "the owner of certain dovecotts had underestimated their value in his ὑπόστασις, and that the officials were directed to sell his property and pay the difference to the treasury." In P Tebt I. 61 (b)¹⁸⁴ (B.C. 118) τῆς ἐν τῷ κῆ[ρ] (ἔτει) ἀπὸ τῶν ἀπολειπ[ου]σῶν παρὰ τὰς ὑποστάσεις τοῦ ἰβ[ε] (ἔτους), the editors translate, "concerning the land which was returned in the 23rd year as part of that which failed to come up to the expectations formed in the 12th": the same phrase occurs in *ib.* 72¹¹¹ (B.C. 114-3).

On P Eleph 15³ (B.C. 223) οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν ὑπόστασιν, Rubensohn remarks that ὑπόστασις is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written *undertaking*. Cf. also P Cornell 50⁶ (i/A.D.) κἂν μὲν ὑπόστασιν λάβῃς, δήλωσον μοι, where, as the editors point out, the context requires "agreement of sale," rather than "declaration of pro-

perty." For the latter meaning we may cite P Tebt II. 336⁷ (c. A.D. 190) ἔστιν ὑποστάσεως τῆς κώμης . . . "the amount standing in the name of the village . . ." (Edd.), and the fragmentary P Fay 343 (ii/A.D.), a list of villages with amounts in kind under the heading ὑπόστασις. Still one other passage may be noted, P Oxy II. 237^{viii.26} (A.D. 186) ταῖς τῶν ἀνδρῶν ὑποστάσεσιν, where, according to GII (p. 176), ὑπόστασις stands for "the whole body of documents bearing on the ownership of a person's property, deposited in the archives, and forming the evidence of ownership."

These varied uses are at first sight somewhat perplexing, but in all cases there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And as this is the essential meaning in Heb 11¹, we venture to suggest the translation "Faith is the *title-deed* of things hoped for." In Heb 1³, on the other hand, the notion of *underlying* is applied in a different way. The history of the theological term "substance" is discussed by T. B. Strong in *JTS* ii. (1901), p. 224 ff., and iii. (1902), p. 22 ff.

For an ex. of the adj. cf. the Andania mysteries-inscr. *Syll* 653 (= 3736)⁶⁰ (B.C. 92) καὶ ἀπὸ τῶν πρωτομυστῶν τὸ ὑποστατικόν, where Dittenberger notes: "Ab υποστήναι, 'subire, in se suscipere.' Pecunia est quam πρωτομύσται dare debent cum haec dignitas in eos confertur"—a fee on *undertaking* office.

ὑποστέλλω.

In his farewell address to the elders of the Church in Ephesus, Paul lays stress on the fact that he had "kept back" nothing of the whole counsel of God, using this verb (οὐδὲν ὑποστελάμεν, Ac 20²⁰: cf. Field *Notes*, p. 132): cf. P Oxy II. 246²⁶ (A.D. 66), where a sender of a property-return swears by the Emperor Nero μὴ ὑποστᾶ[λθ(αι)], "not to have prevaricated" or "kept back anything." See also P Cairo Zen III. 594¹²²⁴ (iii/B.C.) οὐ ἔνεκεν ὑποσταλμένοι εἰσίν, where the meaning may be "have been concealed" or "withdrawn" (see the editor's note), P Tebt I. 24⁵¹ (B.C. 117) συνιστοροῦντες τὰ πλήθη τῶν ὑποστελλομένων, "reckoning up together the amounts of what had been concealed" (Edd.), and P Oxy III. 486²² (A.D. 131) περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόντων αὐτῷ, "invented a claim with regard to certain property of which he said he was defrauded" (Edd.). Add from the inscr. *Syll* 246 (= 3547)¹⁰ (B.C. 211–210) οὐτε κακοπά[θ]ιαν οὐδεμίαν οὐτε κί[ν]δυνον ὑποστελλόμενος.

For the intrans. usage = "come under," "belong to," cf. P Oxy VIII. 1102¹⁴ (c. A.D. 146) ἀρουραὶ . . . δοκοῦσιν τῇ συνγραφοδιαθήκῃ μὴ ὑποστέλλειν, "arourae appear not to come under the testamentary covenant" (Ed.), *ib.* XVII. 2131¹³ (A.D. 207) μηδ' ὅλως ὑποστέλλων τῷ [ν]υλ ἀμφοδογραμματεῖ, "am not at all subject to the present district-scribe" (Ed.), P Gen I. 16⁴⁶ (A.D. 207) (= *Chrest.* I. p. 417) πάντα τὰ ὑποστέλλοντα τῇ κώμῃ, and PSI III. 187⁷ (iv/A.D.) ἀπὸ τῶν ὑποστέλλόντων τῇ δεκαπρωτείᾳ.

ὑποστολή

is found in the NT only in Heb 10³⁹, where it derives the meaning "drawing back" from the preceding ὑποστείλῃται.

In Jos. *Antt.* XVI. 112 (= iv. 3) δι' αὐς οὐδεμίαν ὑποστολήν ποιοῦνται κακοηθείας, Whiston renders "as makes them leave no sort of mischief untried."

ὑποστρέφω,

"turn back," "return." For this verb, which is a favourite with Lk, cf. P Giss I. 40^{ll.8} (A.D. 215) ὑποστρεφέωσαν πάντες εἰς τὰς πατρίδας τὰς ἰδίας, P Flor II. 247¹⁰ (A.D. 256) δύναται ἐξαυτῆς ὑποστρέψαι, P Oxy I. 122⁸ (iii/iv A.D.) Ἐπ[. . .]ς ὑπέστρεψεν, "E. went back," and P Masp I. 67004⁹ (Byz.). See also Vett. Val. p. 288⁹² αὐτὸς δὲ τῆς ἐλπίδος σφαλῆς ὑπέστρεψεν ὀλίγα ὀφεληθείς.

ὑποστρωννύω,

"spread underneath" c. acc. rei, as in Lk 19²⁶: P Lond 46²⁰⁷ (iv/A.D.) (= I. p. 71) σινδόνα καθαρὰν καὶ ἐλάϊνα ὑποστρώσας, and the magic P Osl I. 1¹⁵¹ (iv/A.D.) ὑποστρώσατε αὐτῇ στοίβης ἀκαθύντας. For the pass. see P Leid Wxvi.7 (ii/iii A.D.) (= II. p. 137) κίμενος ἐπὶ ψιέθρῳ (/. ψιάθῳ) θρυῖτη, ὑπεστρωμένη σοὶ χαμαί.

ὑποταγή,

"subjection" (2 Cor 9¹³): BGU I. 96⁷ (2nd half iii/A.D.) where a certain Noumenius is described—ὡς ἐν ὑποταγῇ [τ]νυχάνοντα. For ὑποταγή = *servitus*, see Vett. Val. p. 106⁸, *al.*

ὑποτάσσω.

With Jas 4⁷ ὑποτάγητε ὄν τῷ θεῷ, "submit yourselves therefore to God," Hort (*Comm. ad L.*) compares, in addition to various passages from the LXX, the use of the verb in Epict. iii. 24. 65 ὡς τοῦ Διὸς διάκονον ἔδει, ἅμα μὲν κηδόμενος, ἅμα δ' ὡς τῷ θεῷ ὑποτεταγμένος, and iv. 12 11 ἐγὼ δ' ἔχω τίνι με δεῖ ἀρέσκειν, τίνι ὑποτετάχθαι, τίνι πεῖθεσθαι, τῷ θεῷ καὶ τοῖς μετ' ἐκείνων. He further notes that "human submission to God" is spoken of only here and Heb 12⁹ in the NT. Note also such passages as P Leid Wxiii.34 (ii/iii A.D.) (= II. p. 127) πάντα ὑποτέτακτα σου (/. σοὶ), and from the inscr. *OGIS* 654⁷ (i/B.C.) σύμψασαν τῇ[ν] Θηβαΐδα μὴ ὑποταγεῖσαν τοῖς βασιλευσίν[ι], ὑποτάξας.

The verb is very common in the papyri in the sense of "append" to a document, e.g. P Oxy I. 34 *verso*^{v.7} (A.D. 127) αὐτὸ τὸ πρόγραμμα ἐγγραψάμενος ὑπέταξα τῇ [ἐ]πιστολῇ, "I have copied out the proclamation and append it to this letter," P Ryl II. 104⁷ (A.D. 167) ὑπέταξα τὰ ἀμφοτέρων ἡμῶν δίκαια, "I append the claims of both of us," and P Oxy I. 67⁹ (A.D. 338) ὡς γε τὰ ὑποτεταγμένα διαβεβεούται, "as at least the appended document testifies." See also Laqueur *Quaestiones*, pp. 7, 24 f.

For the "ingressive" fut. ὑποταγήσεται in 1 Cor 15³⁸, see *Proleg.* p. 149, and for the "reflexive" ὑποτάσσεσθε in Col 3¹⁸, see *ib.* p. 163.

ὑποτίθημι.

We are primarily concerned with this verb only in so far as we can throw light upon its usage in the NT. In this connexion it is interesting to notice that Field's statement (*Notes*, p. 208 f.) that in 1 Tim 4⁸ ὑποτίθεσθαι "does not appear to contain the idea of *reminding* a person of something that he knew before, but simply of *suggesting* or *ad-*

vising" may be supported by a private letter of i/ii A.D., BGU VI. 1301¹⁵ γνώσκων θεῖς εἰς πᾶν σοὶ συνκ[ατα]βήσομαι ἐὰν ὑποτιθέ[να] ἢ βούληται ἐκόντι ὡς ἄλλως . . .

The difficult phrase in Rom 16⁴ τὸν ἑαυτῶν τράχηλον ὑπέθηκα, "laid down their own necks" in the sense of "risked their own lives" is confirmed by Deissmann (*LAE*², p. 117f.) from a Herculaneum papyrus (after B.C. 150), where, however, παραβάλλω takes the place of ὑποτίθημι—ὑπὲρ? τοῦ μάλιστα ἀγαπωμένου τῶν ἀναγκαίων ἢ τῶν φίλων παραβάλοι ἂν ἐτόιμως τὸν τράχηλον, "for (?) the most beloved of his relatives or friends he would readily stake his neck."

For the legal usage "mortgage" it is sufficient to cite P Petr II. 46(b)⁵ (B.C. 200) ὑποτίθημι τὴν ὑπάρχουσαν μοι οἰκίαν, P Oxy III. 494¹⁹ (a Will—A.D. 156) γυναῖκι . . . ἐξέστω δὲ αὐτῆς πωλεῖν καὶ ὑποτίθεσθαι ἂ ἐὰν αἰρήται, "my wife shall have the right to sell and mortgage on her own authority anything she chooses" (Edd.), and P Ryl II. 162²⁸ (A.D. 159) πωλοῦσα καὶ ὑποτιθῶσα (for form cf. Deissmann *BS*, p. 193) καὶ μεταδιδούσα, "having the power of sale, mortgage, gift." In P Oxy X. 1269³⁰ (list of property—early ii/A.D.) we hear of κίτων ὑποθεμιέμενον Τνεφερσοῖτι πρὸς δραχμάς ὀκτώ, "a tunic pledged to Tnephersoitis for eight drachmas" (Edd.). See also P Cairo Zen III. 59361⁹ (B.C. 242) τὸν δὲ (χιλιάρουρον) ὑποτιθέμεθα ἐπὶ τὸ ἕλαττον (δραχμάς) Ἄ, "we assess at the reduced sum of 1000 drachmae" (Ed.).

ὑποτρέχω,

"run in under," hence of navigators "run under the lee of" (Ac 27¹⁶). For a metaph. usage see P Tebt I. 24⁶⁷ (B.C. 117) τὰς ὑποδεδραμμη[να]ι[s] ἐπι[σ]ταταίαις (ἴ. ὑποδεδραμμημένας ἐπίσταταίαις) κατακεχωρη[η]κότων, "have handed over the posts of epistatae into which they have crept" (Edd.), and cf. P Giss I. 79^{iv.1} (c. A.D. 117) σε ὑποδραμ[εῖν καὶ παραγρά]φειν αὐτούς, "dass du heimlich entwichen bist und sie prellst."

ὑποτύπωσις

is found in the NT only in 1 Tim 1¹⁶, 2 Tim 1¹³, where it denotes not "pattern," but "sketch in outline," "the outline without the substance," "summary account": cf. Galen 19, II ὑποτυπώσεσ[ι] τε καὶ ὑπογραφαῖς (cf. 1 Pet 2²¹) χρώνται· καλοῦσι δὲ οὕτως αὐτοὶ τοὺς λόγους ὅσοι διὰ βραχέων ἐρμηνεύουσι τὴν ἔννοιαν τοῦ πράγματος (cited by Parry *ad* 2 Tim *l.c.*). For the verb see PSI IV. 429¹⁰ (iii/B.C.) τὴν πρὸς Ἀπολλόδωρον συγγραφὴν ὑποτυπώσασθαι καὶ γράψαι.

ὑποφέρειω.

In its NT occurrences (1 Cor 10¹³, 2 Tim 3¹¹, 1 Pet 2¹⁹) the word is used metaphorically as "endure": cf. Preisigke 5238²² (A.D. 12) οὐ δυνάμε[ι]νος ὑποφέρειν τὰς [αἰ]κ[ε]ίας ἀδικίας, and for the wider sense "bear" the use of the adj. ὑπόφορος with reference to corn-bearing land in *ib.* 5659⁶ (A.D. 201). Other exx. of the verb are P Oxy III. 488¹⁹ (ii/iii A.D.) ἐκ τούτου οὐκ ὀλίγην βλάβην ὑποφέρει, "in consequence he inflicts much loss upon me" (Edd.), and P Flor III. 362¹⁰ (iv/A.D.) οὐ γὰρ αὐτὸς ὑποφέρω κίνησιν, "for I do not set myself in motion."

ὑποχωρέω,

"withdraw" (Lk 5¹⁶, 9¹⁰): cf. P Oxy I. 67¹⁰ (A.D. 358) εἰ τὴν δεσποτίαν αὐτοῖς ἐγγράφως ὑπεχώρησεν, "whether she made any written cession of them to these men" (Edd.)—a dispute regarding property. For the subst. ὑποχώρησις, see *ib.*²⁰. The verb is found, unfortunately before a lacuna, in *Syll* 603 (= 1017)¹⁶ (iii/B.C.).

ὑπωπιάζω.

The subst. ὑπόπιον, from which this verb is derived, denotes primarily "the part of the face under the eyes," and hence "a blow in the face," or "a bruise" generally: cf. P Lips I. 39¹³ (A.D. 390) (= *Chrest.* II. p. 141), where a complaint is lodged of an attack—ὡς καὶ τὰ ὑπόπια ἐχω ἀφ' ὄλων τῶν ὠ[. . .] [καὶ] τῶν προσ[.]. The verb is to be understood = "treat severely" in 1 Cor 9²⁷ (cf. *Field Notes*, p. 174), but passes into the meaning of "weary" in Lk 18⁵ (cf. *ib.* p. 71). See also Lob. *Phryn.* p. 461.

ὑς,

"a sow" (2 Pet 2²²): P Cairo Zen II. 59152¹⁷ (B.C. 256) οὐ[θ]ῆν γὰρ κακὸν ἐχεῖ ἢ ὑς, and P Ryl II. 134¹⁴ (A.D. 34) ὑς τοκάς ἐπίτοκος, "a brood sow about to litter" (Edd.). In *Archiv* v. p. 384, No. 76¹⁰ (i/B.C.) ἐὰν εἴρησ ὄν ἕως μ. (sc. δραχμῶν) ἀγόρασόν μοι κάλλα, ὄν is probably = ἔν. See also Kadermacher *Gr.*² p. 59, and Hatzidakis *Gr.* p. 176.

For the adj. ὑικός, cf. PSI IV. 431⁴ (iii/B.C.) ἱερεῖα ὑικά γ—for sacrifice, and BGU III. 757¹⁰ (A.D. 12) ἂ βόσκουσιν ὑικά κτήνη. Add P Ryl II. 193⁴ (A.D. 132–5) ὑίκ(ῆς) μίαν (τετρώβολον), "for pig-tax one drachma four obols," and the editors' note for the varying sums paid under this tax.

ὑσσός.

See *s.v.* ὑσσώπος.

ὑσσώπος,

ὁ and ἡ (cf. Thackeray *Gr.* i. p. 146).

In P Cairo Goodsp 30^{xiii.8} (A.D. 191–2) ἰσούπου (ἴ. ὑσσώπου) (τετρώβολον) the editor translates "caper plant": cf. Heb 9¹⁹. In Jn 10²⁹ ὑσσώπῳ is probably a graphic error for ὑσσῶ, "a pike," "a javelin": see *Field Notes*, p. 106 ff.

ὑστερέω,

(1) "come late," "am late" (Heb 4¹), cf. P Oxy I. 118 verso³⁰ (late iii/A.D.) οὐδὲν γὰρ ὄφελος ὑστερησάντων τῶν χρεωδῶν τῇ παρουσίᾳ αὐτοῦ, "it is no use if a person comes too late for what required his presence" (Edd.); (2) "come short," (a) c. acc.: P Hib I. 43⁷ (B.C. 261) ἵνα ὄν μηθὲν ὑστερήῃ τὰ ἐ[λ]αιουργία φρόντισον, "take care then that the oil-presses do not fall short" (Edd.), *ib.* 65²⁹ (c. B.C. 265) ἵνα μη[θ]ῆ[ι] [εἰς ἐ]μὲ ὑστερήσῃ, "in order that there may be no arrears against me" (Edd.), P Oxy X. 1293²¹ (A.D. 117–38) ἐπειδὴ ὑστερῶ τέταρτα δι[ύ]ο, "since I want two quarters (?)," and BGU IV. 1074⁷ (A.D. 275) ὡς μῆτε ὑστερεῖν τι ὑμῖν τῶν ὑπαρχόντων δικαίων: (δ) c. gen.:



φάγος—Φανουήλ

φάγος,

"a glutton," is joined with οἰνοπότης in Mt 11¹⁹, Lk 7³⁴. A new verb φαγονέω, "am fat, sluggish," occurs in P Lond IV. 1380⁸ (A.D. 711) οὐκ ἀπεστελλαμέν σε σχολάσαι εἰς τὸ φαγονίν, μάλλον δε . . . φοβίσθαι τὸν Θεόν.

φαιλόνης.

See s.v. φελόνης.

φαίνω

is used in the sense of δοκεῖ (videtur), as in Mk 14⁶⁴, Lk 24¹¹, in P Par 62²³ (before B.C. 161) (= UPZ i. p. 309) ὁ δὲ φαίνεται τὴν ἡμέραν ἐκείνην ἀσχοληθεῖς, "but he seems to have been engaged on that day," BGU IV. 1141¹⁶ (B.C. 13) ἐγὼ μὲν οὐ δοκῶ ἀξίος εἶναι ὑβρίζεσθαι . . . οὐδὲ γὰρ ἡμάρτηκά τι εἰς σέ, οὐδὲ τοῖς σοῖς φίλοις φανή(σεται) ὑβρίζεσθαί με, P Oxy IV. 811 (c. A.D. 1) εἰ σοι φα[νε]ται γράψον αὐτῶι, *ib.* 740⁸ (A.D. 16) τοῦτο οὖν ἐάν σοι φα[νε]ται σπουδάσεις κατὰ τὸ δίκαιον, "if it seems good to you, further him in this matter, as is just," P Ryl II. 125²⁹ (A.D. 28-29) διὸ ἀξίωι, ἐάν φαίνηται, ἀχθῆναι τὸν ἐγκαλούμενον(ν) ἐπὶ σέ, "wherefore I ask, if it seems good to you, that the accused be brought before you" (Edd.), and P Oxy I. 371⁷ (report of a lawsuit—A.D. 49) φαίνεται μοι κατὰ τὰ ὑπὸ τοῦ κυρίου ἡγεμόνος κριθέντα, "I give judgment in accordance with the decision of our lord the praefect" (Edd.). For a wider usage, see *ib.* XIV. 1626⁴ (A.D. 325) εἰς ἔκτισιν τῶν φανη[σο]μένων μισθῶν, "to pay in full the sums found to have accrued", cf. *L.*¹⁶ τὰ δὲ φανησόμενα ἄχρι συνπληρώσεως τῆς ἐπιμελείας, "the sums found to have accrued up to the termination of his duties as superintendent" (Edd.).

For the pass. "appear," "am manifest," cf. the restoration in *Priene* 105³⁰ (c. B.C. 9) φανέις δὲ ὁ] Καῖσαρ τὰς ἐλπίδας τῶν προλαβόντων . . ., "César, par son apparition, (a réalisé) les espérances des ancêtres" (Rouffiac).

φανερός,

"clear," "manifest," is often found with γίνεσθαι, as in BGU IV. 1141⁴¹ (B.C. 14) φανερόν μοι ἐγενήθη, or with ποιῶ, as in P Oxy VI. 928⁷ (ii/iii A.D.) φανερόν σοι ποιῶ, "I inform you," P Tebt II. 333¹² (A.D. 216) ἐπιδίδωμι αὐτὸ τοῦτο φανερόν σοι ποιούσα, "I present this statement, making this matter known to you" (Edd.).

The adj. is variously applied to a number of objects such as ἀργύριον (PSI II. 220⁸, iii/A.D.), χρέος (*Chrest.* II. 71³, A.D. 462, where see the editor's note), πρᾶγμα (P Oxy VI. 902², c. A.D. 465), κεφάλαιον (P Lond 992²¹, A.D. 507

(= III. p. 253)), ἀνῶνα (BGU III. 836³, vi/A.D.), and κεράτιον (P Iand 20⁸, vi/vii A.D.).

For the comp^{re}, see P Fay 20⁵ (Imperial edict—iii/iv A.D.) πολὺ ἂν φανερωτέραν τὴν ἑμαυτοῦ μεγαλοφυχ(αν) ἐπιδεικ[ν]ύμενος, "I should have made a much more conspicuous display of my magnanimity" (Edd.): and for the superl^{re}, P Oxy VIII. 1100⁸ (A.D. 206) ἐν τοῖς τῶν νομῶν φανερωτάτοις τόποις.

φανερῶ,

"make clear," "make known": P Goodsp Cairo 15¹⁹ (A.D. 362) ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθῷ [το]ῦ πραιποσίτου, "I have made known both to the establishment of the *praepositus* and to his assistant" (Ed.). See also the Christian prayer P Oxy VI. 925⁴ (v/vi A.D.) (= *Selections*, p. 131) ὁ θε(ὸς) . . . φανέρωσόν μοι τὴν παρὰ σοι ἀλήθειαν εἰ βούλη με ἀπελθεῖν εἰς Χιούτ, "O God, reveal to me thy truth, whether it be thy will that I go to Chiout" (Edd.).

φανερῶς,

"openly": P Leid Bii.₄ (B.C. 164) (= UPZ i. p. 199) ὥστ' ἂν φανερώς λέγειν τοὺς πλείστους τῶν ἀγνοούντων, BGU II. 401¹⁵ (A.D. 618) μήτε κ[ρ]υπῶς μήτε φανερώς.

φανέρωσις,

"manifestation" (1 Cor 12⁷, 2 Cor 4²), is found along with εἰδησις in P Lond IV. 1350¹³ (A.D. 710), similarly 1339¹⁷, 1343⁹.

φανός,

"a link or torch consisting of strips of resinous wood tied together," but in late Greek also used for a "lantern" (Rutherford *NP* p. 131 f.): see Jn 18³ where it is joined with λαμπάς, as in P Lond 1159⁵⁹ (A.D. 145-147) (= III. p. 113, *Chrest.* I. p. 493) ἐπὶ ξύλ(ων) καὶ ἀνθράκων καὶ φανῶ(ν) καὶ λαμπάδων οἱ προόντες, account of the preparations for an official visit of the prefect. See also P Par 35¹⁵ (B.C. 163) (= UPZ i. p. 130) ὀψὲ τῆς ὥρας καὶ ἐχόντων φα[νόν], and similarly *ib.* 37¹⁸.

Φανουήλ,

indecl., "Phanouel" (Lk 2³⁶). Deissmann (*BS* p. 77, n.³) has pointed out that Philo *De confusione ling.* 129 (ed. Wendland) ἔστι δὲ ὡς μὲν Ἑβραῖοι λέγουσι Φανουήλ, ὡς δὲ ἡμεῖς ἀποστροφή θεοῦ, "is of great interest in regard to Philo's opinion as to his own language: he felt himself to be a Greek."

φαντάζω.

In its only occurrence in the NT (Heb 12²¹) the pass. participle of this verb is used, as in classical Greek, = "appearing": cf. the magic P Lond 121⁸⁸⁸ (iii/A.D.) (= I. p. 112) φανταζομένη ἀγρυπνοῦσα, in an address to the moon-goddess. For the sense "make visible," see P Oxy XVI. 1873² (late v/A.D.), a letter in highflown language describing a riot at Lycopolis—ἔτι τὴν Λυκοπολιτῶν στάσιν καὶ μ[α]λὴν φαντάζομαι, "I still see in imagination the riots and madness at Lycopolis" (Edd.). Cf. also M. Anton. x. 28 φαντάζου πάντα τὸν ἐφ' ὧτινιὸν λυπούμενον, "picture to thyself every one that is grieved at any occurrence whatever" (Haines).

φαντασία.

For the meaning "pomp," "dignity," as in Ac 25²³, cf. Vett. Val. p. 38²⁶ εὐπόρουσ δὲ καὶ πλουσίους καὶ μετὰ πλείστης φαντασίας διεξάγοντας, *et saepe*. The word is used of idols in *ib.* p. 67⁸ ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται. For its philosophic use see Epict. i. 1. 15 δῆλον ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις, "clearly it (*sc.* reason) is the faculty which can deal with our impressions" (Matheson), and for its use by medical writers to denote the "appearance" or "manifestation" of disease, see Hohart, p. 265.

φάντασμα,

"appearance," "apparition" (Mt 14²⁶, Mk 6⁴⁹): cf. the charm P Lond 121⁵⁷⁹ (iii/A.D.) (= I. p. 102) φυλακτήριον σωματοφύλαξ πρὸς δαίμονας πρὸς φαντάσματα πρὸς πᾶσαν νόσον κτλ., and the corresponding use of φαντασμός in *ib.* 124²⁶ (iv/v A.D.) (= I. p. 122) θυμοκάτοχον . . . πρὸς ἐχθρούς . . . καὶ φόβους καὶ φαντασμοὺς δυνείρων, a spell for defeating the malice of enemies.

φάραγξ,

"ravine" (Lk 3⁵ LXX). Preisigke (*Wört. s.v.*) identifies this word with the φάλαγξ of BGU I. 282¹⁸ (after A.D. 175) according to the better reading φάλαγξ for Φάλαγξ (see *ib.* p. 358): cf. *L.* 27. The verb φαραγγώ is found in P Tebt I. 151 (a survey-list—late ii/B.C.) with reference to land ploughed up in furrows—ἀρούρης πεφαραγγωμένης.

Φαραώ.

"Pharaoh." For the form Φαραώης, as in Josephus, see Deissmann *BS* p. 327.

φαρμακ(ε)ία

in its general sense "practice of drugging," may be illustrated from P Cairo Zen I. 59018⁵ (B.C. 258) (= Preisigke 6710⁵), where a man states that having taken a dose of medicine he is unable to leave the house—ἀρρωστ]ος ἐτύγχανον ἐκ φαρμακείας ὦν. In P Oxy III. 486²¹ (A.D. 131) it has the sinister sense of "poisoning"—τῇ μητρὶ μου Ἐρμιόνη φαρμακείας ἐγκαλῶν, "charging my mother Hermione with poisoning": cf. Vett. Val. p. 11¹, *et saepe*. From this it is an easy transition to "sorcery," "witchcraft," as in Gal 5²⁰; see Lightfoot's note *ad L.*, also Burton *ICC Gal.* p. 306.

φάρμακον

in its only NT occurrence (Rev 9²¹) has the evil meaning "drug," "enchantment," "sorcery": cf. P Tebt I. 43¹⁹ (B.C. 118) ἐπανεῖρηται αὐτὸν (L. ἐπανεῖρηται αὐτὸς) φαρμάκωι, "he has been poisoned," and PSI I. 64²⁰ (i/B.C.?), where a wife solemnly promises that she will not mix noxious drugs with her husband's drink or food—μηδὲ ποι[ή]σειν εἰς σε φάρμακα φίλτρα μηδὲ κακοποιὰ μήτε ἐν ποτοῖς μήτε ἐν βρωτοῖς, with which may be compared *Syll* 815 (= 31180)² cited *s.v.* θανάσιμος, the sepulchral *Kaibel* 595³ where a physician is praised as πολλοὺς τε σώσας φαρμάκωις ἀνωδύνοις, and the magic P Lond 122³³ (iv/A.D.) (= I. p. 117) διασώσόν μου πάντοτε εἰς τὸν αἰῶνα ἀπὸ φαρμάκων καὶ δολίων. See also the prayer for vengeance Preisigke 1323 (ii/A.D.), and compare Musonius p. 124⁴ φαρμάκωις γὰρ οὐκ ἔουκεν, ἀλλὰ σιτίωις ὑγιεινοῖς ἢ δύναμις αὐτοῦ. A dim. φαρμάκιον is found in P Petr III. 42 H (8)²⁵ (mid. iii/B.C.) (= Witkowski², p. 16).

For φάρμακον in a healing sense, "physic," "medicine" we may cite P Lond 356⁶ (i/A.D.) (= II. p. 252, *Selections* p. 59) καλῶς ποιήσεις ἰδίωι κινδύνω τὸ καλὸν πωλήσας ἐξ ὧν ἐάν σοι εἴπη φαρμάκων ἔχειν χρεῖαν Σώτας ὁ φίλος μου, "be so good as to sell at your own risk good quality of whatever drugs my friend Sotas says that he has need," P Flor II. 222¹¹ (A.D. 256) τὸ φάρμακον . . . εἰς τὸν παρ' ἐμοὶ ταῦρον, "medicine for my bull," P Grenf II. 77¹⁷ (funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) ἔστι δὲ τὰ ἀναλώματα τιμ(ῆ) φαρμάκου παλ(αια) (δραχμαὶ) ἔ κτλ., "the expenses are—the price of medicine 60 old drachmae," etc. See also Sir 6¹⁶, *Test. xii. patr.* Jos. ii. 7 μέγα φάρμακόν ἐστιν ἡ μακροθυμία, and Ign. *Eph.* xx. φάρμακον ἀθανασίας, of the Eucharist.

φαρμακός,

"a sorcerer" (Rev 21⁸). For the corr. verb φαρμακεύω, cf. P Oxy III. 472¹ (c. A.D. 130) καὶ γὰρ ἀπὸ τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι λέ[γω]ν, "for it was from his house that he came out saying that he had been poisoned" (Edd.), and similarly *L.* 2. A striking ex. is also afforded by the Jewish prayers invoking vengeance on the murderers or poisoners of two innocent girls, e.g. *Syll* 816 (= 31181)³ (ii/B.C.—i/B.C.) (= Deissmann *LAE*², p. 414)—

Ἐπικαλοῦμαι καὶ ἀξιώ τὸν θεὸν τὸν ὑψίστον, τὸν κύριον τῶν πνευμάτων καὶ πάσης σαρκός, ἐπὶ τοὺς δόλοι φονεύσαντας ἢ φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἡράκλειαν ἐχθέντας αὐτῆς τὸ ἀνάτιον αἷμα ἀδίκως κτλ.

"I call upon and pray the Most High God, the Lord of the spirits and of all flesh, against those who with guile murdered or poisoned the wretched, untimely lost Heraclea, shedding her innocent blood wickedly," etc. (Deissmann).

The verb φαρμακώ occurs in P Oxy XII. 1477²⁰ (iii/iv A.D.) where a petitioner addresses to an oracle the question—εἰ πεφαρμακώμαι; "have I been poisoned?"

φάσις,

"information" (Ac 21²¹). The word is common, e.g. P Oxy IV. 805 (B.C. 25) ἐν δὲ τοῖς ἐρχομένοις π[λ]ο[σ]ίωι

καλαί φάσεις ἐλεύσονται παρ' [ἐ]μοῦ, *ib.* II. 294¹⁵ (A.D. 22) ἐγὼ δὲ αὐτὸς οὐπω οὐδὲ ἐνήλεπα ἕως ἀκούσω φάσιν παρὰ σοῦ περὶ ἀπάντων, "I am not so much as anointing myself until I hear word from you on each point" (Edd.). P Ryl II. 231^o (A.D. 40) πέμψας μοι φάσιν ἵνα πέμψω ἐπὶ αὐτοῦς, "send me word in order that I may send for them" (Edd.), similarly Preisigke 7258^o, and P Oxy X. 1274^o (iii/A.D.) ἐπεὶ ἀνεκταίας μ[ο]ι καταγγελίσης φάσ[ε]ως περὶ τελευτῆς τοῦ μακαρέιτου μου ἀνδ[ρ]ός, "in consequence of the lamentable news announced to me concerning the death of my beloved husband" (Edd.).

For the word in a horoscope cf. P Lond 130²¹ (i/ii A.D.) (= I. p. 133) πρὸς τε μοῖραν καὶ λεπτόν σχήμα τε καὶ φάσιν. In P Tor I. 1^{ix.8} (B.C. 116) (= *Chrest.* II. p. 39) φάσεις δὲ καὶ λόγῳ προφερομένου εἶναι αὐτοῦ τὴν οἰκίαν, φάσεις = "verbis tantum."

φάσκω,

"assert," "allege" (Ac 24^o, 25¹⁹, Rom 1²²): cf. P Par 35^o (B.C. 163) (= *UPZ* i. p. 129) τῶν δ' οὖν φασκόντων εἶναι ἐν τῷ[ι] τόπῳ ἔπλα, Meyer *Ostr* 58^o (B.C. 144) διὰ τὸ φάσκειν αὐτὸν μὴ εἶδέναι γράμματα (a common phrase), P Oxy III. 486²⁰ (A.D. 131) φάσκων κατὰ πίστιν . . . [·]· ἐγγεγράφθαι, "asserting that it had been registered in security," and P Ryl II. 117¹⁹ (A.D. 269) φάσκων εἶναι αὐτὸν δ[ι]απιστὴν ἐκείνου, "professing that he was a creditor of his" (Edd.) (cf. Rev 2²).

φάτνη.

That the traditional rendering "manger," "feeding-trough," in Lk 2^{7,12,16}, 13¹⁵, is correct may be confirmed by P Lille I. 17¹⁵ (iii/B.C.) (as read in *Berichtigungen*, p. 202) τὸ σ[ε]τ[ε]ρίον ἐπὶ φάτ[η]ν, and P Oxy XIV. 1734ⁱⁱ (ii/iii A.D.), where mention is made of εἰς φάτνας and χορ[ι]τοθήκης. See, however, Cadbury in *JBL* xlv. (1926), p. 317 ff., who comes to the conclusion that "this much at least is probable, that φάτνη is a place in the open and that the clause which follows emphasizes the absence of shelter."

Thumb (*Hellen.* p. 71) conjectures that the form πάθνη, which survives in MGr, is an Ionism taken over by the Koine: see Thackeray *Gr.* i. p. 106, and Herwerden *Lex.* s.v. In P Lips I. 106^o (A.D. 98) Πάθνη is apparently a place-name.

φαῦλος.

For the idea of "worthlessness" (rather than "active moral evil") often associated with this word, we may compare its weakened sense in such passages as P Oxy III. 530²² (ii/A.D.) οὐθὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν, "for there is nothing the matter with us" (Edd.), *ib.* XIV. 1768^o (iii/A.D.) ὅπως εὐθυμήτε ὡς οὐδὲν ἐστίν [φ]αῦλον περὶ ἡμᾶς, P Flor II. 208^o (A.D. 256) μὴ τὰ ἐν αὐτοῖς (= οἰς) φαῦλα, "not the things of no moment in them (sc. baskets)," and *ib.* 247¹⁷ (A.D. 256) ἵνα μὴ χρεῖα γένηται πρὸς σε φαύλων γραμμάτων, "harsh letters." In P Reinech 54^{21,18} (iii/iv A.D.) the adj. is applied to "bad" wine.

The stronger meaning, as generally in the NT (Jn 3³⁰, *al.*), is seen in P Leid W^{xiv.16} (ii/iii A.D.) (= II. p. 129) ἐὰν ἐπι

τι φαῦλον, λέγε, "si dicat quid mali, dic," and perhaps P Oxy IX. 1220¹¹ (iii/A.D.) οὐδὲν βλέπω φαύλου παρ' ἐμοί, "I see nothing bad in my behaviour" (Ed.).

The adverb is seen in Menander *Σαμία* 165 ὅτε φαύλους ἔπραττες, "when you were poor" (Allinson).

φείδομαι,

"spare," c. gen. pers., as in Ac 20²⁹, *al.*: cf. P Par 63¹³³ (B.C. 164) (= P Petr III. p. 31) τῶν ἄλλων ἀδυνατούντων φείσεσθε, "you must spare the others who are incapable" (Mahaffy), and P Oxy VII. 1065^{6f} (iii/A.D.) ὡσπερ [ο]ἱ θεοὶ οὐκ ἐφίσταντό μ[ο]ν, οὕτως καὶ γὰρ θεῶ[ν] οὐ φέ[ο]σομαι, "as the gods have not spared me, so will I not spare the gods," an interesting passage as illustrating "the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity" (Ed.).

See also P Oxy VII. 1070²⁰ (iii/A.D.) μηδὲν ὧν ἔχομεν αὐτῶν φειδομένη, "sparing nothing that we have" (Ed.), P Fay 20¹⁹ (iii/iv A.D.) μεθ' ὅσης αὐτοῦσ προθυμίας φείδεσθαι, "how much zeal it is their duty to show in exercising thrift" (Edd.), and from the inscr. *Syll* 325 (= 3708)²⁰ (before B.C. 100) οὐδενὸς φεισάμενος οὔτε τῶν πρὸς τοὺς θεοῦσ οὔτε τῶν πρὸς[ε] τοὺς πολέιτας δικαίων, where Herwerden (*Lex.* s. v.) understands the verb in the sense "rationem habere."

φειδομένως.

This rare adv., which in Biblical Greek is confined to 2 Cor 9^o (but see Prov 21¹⁴) occurs in Plut. *Alex.* xxv. νῦν δὲ φειδομένως χρῶ τοῖς παροῦσι, "now, however, use sparingly what thou hast."

φελούης,

"cloak" (*paenula*). The word appears in the above form in 2 Tim 4¹⁸, its only NT occurrence, cf. P Fay 347 (ii/A.D.), payment for various articles including φελούων. The dim. appears in P Gen I. 80¹⁴ (mid. iv/A.D.) φ[ε]λό-νιον ἄ.

Other forms are (1) φαινόλης, as in the private account P Oxy IV. 736⁴ (c. A.D. 1) φαινόλ[ο]ν Κοράζου (δραχμῶν) ἑ, and similarly^{10,77}, *ib.* XII. 1583^o (ii/A.D.) γενοῦ παρὰ Ἰσιδωρον χάριν τοῦ [φαι]νόλου καὶ τοῦ ἐπικαρσίου ("cross-band"), P Hamb I. 10¹⁹ (ii/A.D.) φαινόλην λευκοσπανὸν τέλειον, and P Oxy XIV. 1737^o (ii/iii A.D.) ἰβ̄ φαινόλ(αι) ἑ. (2) φαινόλιον, as in P Oxy III. 531¹⁴ (ii/A.D.) τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίων, "the white robes which are to be worn with the purple cloaks," *ib.* XII. 1584⁷ (ii/A.D.) περὶ τῶν φαινολίων, *ib.* VI. 936¹⁸ (iii/A.D.) ὁ ἡπητής λέγει ὅτι οὐ δίδω οὔτε τὸν χαλκὸν οὔτε τὸ φαινόλιον (for φαινόλιον) ἄτερ Ἰούστου, "the cobbler says that he will not give up either the money or the cloak without Justus," and *ib.* 1^o οὐπω λελύτρωται τὸ φαινόλιον, "the cloak has not yet been redeemed." (3) φαιλόνιον, as in *ib.* 933³⁰ (late ii/A.D.) εἰ ἠγόρασεν τῷ παιδίῳ σου τὸ φαιλόνιον, "whether he bought the cloak for your child": cf. P Giss I. 12⁴ (ii/A.D.) ἔπεμψάς μοι ὕγιως τὸν στήμονα καὶ τὴν κρόκην τῶν φαιλολίων.

In view of the above usage it does not seem possible to understand the word other than as "cloak" in 2 Tim 4.;

but see E. Maunde Thompson *Greek and Latin Palaeography* (Oxford, 1912), pp. 31 f., 47: cf. also Birt *Das antike Buchwesen*, p. 65. There is an interesting discussion of the word in *Field Notes*, p. 217 f.

φέρω.

(1) "bring," "carry": P Tebt II. 418^o (iii/A.D.) *καλῶς ποιήσεις, ἀδελφε, [ἐ]ὰν εισέρχη ἐνεγκῶν μετὰ σεαυτοῦ τὴν γυναῖκά μου*, "you will do well, brother, to come up and bring my wife with you" (Edd.), *ib.* 421^{6,8} (iii/A.D.) (= *Selections*, p. 106) *τὸ κιτάνιον αὐτῆς τὸ λευκὸν τὸ παρὰ σοὶ ἐνιγκῶν ἐρχ[ό]μενος, τὸ δὲ καλλαῖνον μ[ὴ] ἐνιγκῆς*, "her tunic, the white one which you have, bring when you come, but the turquoise one do not bring," P Grenf II. 73⁸ (late iii/A.D.) (as now read by Deissmann *LAE*² p. 214) *οἱ νεκροτάφοι ἐνηνόχασιν* (cf. *Proleg.* p. 154) *ἐνθάδε εἰς Τοετῶ τὴν Πολιτικὴν τὴν πεμφθεῖσαν εἰς Ὀασιν ὑπὸ τῆς ἡγεμονίας*, "the grave-diggers have brought here to Toëto Politika, who had been sent into the Oasis by the government," P Fay 134³ (early iv/A.D.) *φέρων εἰ δόξαν σοὶ τὴν ὕαλον*, "bring, if you please, the crystal" (Edd.), and *ib.* 136⁷ (iv/A.D.) *ἀπαντήσατε ἀπ' ἐαυτῶν πρὸ τοῦ τις ὑμᾶς ἐνέγκη*, "return from where you are before some one fetches you" (Edd.).

(2) For the derived sense "bring by announcing," "announce," cf. P Oxy VIII. 1148⁹ (i/A.D.) where a question addressed to an oracle ends—*τοῦτό μοι σύμφωνον ἔνευκε*, "tell me this truly." Hunt *ad l.* cites in further illustration of this meaning P Fay 138³ (ii/iii A.D.) *ἡ κρείνεται αὐτὸν ἀπελθεῖν εἰς πόλιν; τοῦτο ἐκξένειγκον*, and BGU I. 229⁴ (ii/iii A.D.) *ἡ μὲν σοθήσω* (*l.* μὴ σωθήσομαι) . . . , *τοῦτό[ν] μοι ἐξέειπεν*, where the sense is not "bring this to pass," but "deliver an oracle," "give an answer" (cf. LS⁹ *s.v.* ἐκφέρω II. 3). The point is not without interest for Heb 9¹⁸ *ἔπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου*, where φέρεσθαι may = "to be made publicly known" rather than "be brought" or "be brought in." See the discussion of the whole verse in *Field Notes*, p. 229 f.

(3) "endure": P Grenf I. 42⁵ (ii/B.C.) (= *Chrest.* I. p. 528) *κινδύνους [μεγάλους ἐνη]νοχότων*, and P Tebt II. 314⁴ (ii/A.D.) *πιστεύω σε μὴ ἀγνοεῖν ὅσον κάμ[α]τον ἤνεγκα ἕως τὴν [π]ερι[το]μὴν ἐκπλέξω*, "I believe you are aware how much trouble I had in getting the circumcision through": cf. Heb 12²⁰, 13¹³.

(4) For φέρω εἰς, "lead to," as in Ac 12¹⁰, cf. P Oxy I. 69¹ (A.D. 190) *(θύραν) φέρουσιν εἰς δημοσίαν ῥύμην*, and *ib.* 99^{7,17} (A.D. 55). See also P Tebt I. 54⁸ (B.C. 86) *τῆς νυκτὶ τῆς φεροῦσῃ εἰς τὴν κῆ τοῦ Φαῶφι*, "on the night which led to the 25th of Phaophi," the "day" began with sunrise, and similarly P Ryl II. 129⁵ (A.D. 30), BGU II. 589⁶ (ii/A.D.). MGr φέρνω, as well as φέρω.

φεύγω,

"flee," "escape": Preisigke 6757¹⁰ (B.C. 249-8) *κατελάβομεν δὲ τὸν Ἀτφεὺν πεφευγῶτα*, P Oxy II. 295⁴ (c. A.D. 35) *γίνωσθε ὅτι Σάλευκος ἐλθὼν ὠδε πέφευγε*, "I must tell you that Seleucus came here and has fled" (Edd.), *ib.* XII. 1415⁸ (late iii/A.D.) *ἴνα μὴ φεύγωσιν*, "lest they run away," to avoid a certain duty laid upon them, P Grenf II.

84⁴ (v/vi A.D.) *πατέραν φωνεύσας (l. πατέρα φωνεύσας) νόμους φοβηθεὶς ἔφυγεν εἰς ἐρημίαν*, "having killed his father, in fear of the laws he fled into the desert," and the Christian amulet P Oxy VIII. 1151¹ (v/A.D.?) *φεύγε πρ(εῦ)μα μεμισμένον, Χ(ριστ)ὸς σε διώκει*, "fly, hateful spirit! Christ pursues thee" (Ed.).

A somewhat weakened sense is found in P Giss I. 40^{11,16} (A.D. 215) *Αἰ[γύπτου]οι πάντες, οἳ εἰσιν ἐν Ἀλεξανδρεία, καὶ μάλιστα αἰ[γύ]ροι, οἵτινες πεφεύγασιν ἀλ[λοθεν]*, and *ib.* 23^o *οἵτινες φεύγουσι τὰς χώρας τὰς ἰδίας*.

Φήλιξ.

For this common proper name cf. P Oxy IV. 800 (c. A.D. 153), where it is the name of a prefect.

φήμη,

"report," "rumour" (Mt 9²⁸, Lk 4¹⁴): the word is doubtfully restored in BGU IV. 1024^{vii.28} (end iv/A.D.). A late ex. is afforded by P Masp I. 67097 *verso* D⁸⁹ (Byz.).

φήμι.

A few miscellaneous exx. will suffice for this common verb—P Lille I. 5⁷ (B.C. 260-59) *εἰς σπέρμα, πρὸς αἰς φησι[ν] ἔχουν πυρ(οῦ) πῆ*, "pour semence, en plus des 83 artabes de blé qu'il dit avoir" (Ed.), P Tebt II. 280¹¹ (B.C. 126) *ὦν ἔφη ἡγορα(κίνα) κατὰ συ[γγραφήν]*, "which (space) he stated he had bought by a contract," P Amh II. 30⁴⁴ (ii/B.C.) *ἔφη ἐκχωρήσει(ν) ἐκ τῆς οἰκίας ἐν ἡ[μ]έραῖς 1*, P Flor I. 49⁶ (A.D. 209) *Σαραπίωνος, ὡς φη(σιν), [ἀπὸ τῆς] μητροπόλεως*, and *ib.* 127² (A.D. 256) *σὺν θεῷ φάνας προσδόκα ἡμᾶς*, "if God pleases, expect us."

For the part. we may cite P Petr III. 30⁶ (iii/B.C.) *φαιμένη καταστήσεσθαι πρὸς [με]*, "though she said that she would appear against me" (Edd.), and its frequent occurrence in the subscriptions of letters in such phrases as—P Ryl II. 155²³ (A.D. 138-61) *ἔγραψα ὑ[πὲρ] αὐτῆς κα[τὰ] τοῦ κυρίου φαιμένων μὴ εἰδ[έναι] γράμ[ματα]*, and *ib.* 88²⁷ (A.D. 156) *ἐγράφη διὰ Ἀμμωνίου νομογράφου καὶ ἔστιν [ὁ] Διωγᾶς φάμενος μὴ εἰδέναι γράμ[ματα]*, "written by Ammonius, scribe of the nome; Diogas, professing to be illiterate" (Edd.).

φημιζω,

"spread a report," a *v.l.* for διαφημιζω (*q.v.*) in Mt 28¹⁵: cf. P Giss I. 19⁴ (ii/A.D.) *μεγάλως ἀγωνιώσα περί σου διὰ τὰ ὄν[τα] τ[οῦ] καιροῦ φημιζόμενα*.

Φῆστος,

the name of a certain ἑπαρχος εἰλης, in P Lond 904³³ (A.D. 104) (= III. p. 126). The document itself is interesting as a specimen of an official letter copy-book (cf. Deissmann *LAE*² p. 235).

φθάνω.

I. The original meaning "anticipate," "precede," old Engl. "prevent," as in I Thess 4¹⁵ (cf. Sap 4⁷, 6¹³, 16²⁸) may be illustrated from such passages as P Ryl II. 119¹⁰ (A.D. 54-67) *ἀπολυθῆναι τε τὸν Μουσαῖον ὦν ἔφη λαβεῖν*

ἐκφορίων, "and that Musaeus should receive a discharge from the rents previously obtained" (Edd.), P Oxy II. 237^{vi. 30} (A.D. 186) ἔτι φθάει τὸ πρᾶγμα ἀκρειβῶς [ἐξ]ητασμένον, "the fact that a searching inquiry into the affair had already been held" (Edd.), *ib.* vii. 42 εἰ ἔφθακας (cf. 2 Thess 2¹⁶ ἔφθακεν BD* 31) ἀπαξ προῖκα δ[οὺς τῆ] θυ]ατρί σου, ἀποκατάστησον, "if you have already once given a dowry to your daughter, you must restore it," (Edd.), *ib.* XIV. 1666³ (iii/A.D.) φθάω δὲ ὑμῖν πρότερον γεγραφηκῶς περὶ τοῦ μεικροῦ Πausανίου ὡς εἰς λεγιῶνα στρατευσάμενον, "I have previously written to you about the little Pausanias becoming a soldier of a legion" (Edd.), *ib.* VI. 907¹⁴ (a Will—A.D. 276) τῇ Πτολεμαίδι βεβαίῳ διὰ τοῦτου μου τοῦ βουλήματος ἦν φθάσας ἐτιδέδωκα αὐτῇ προῖκα, "and I also confirm to Ptolemais by this will the dowry which I previously gave her" (Edd.), *ib.* 935²⁰ (iii/A.D.) ἔφθανε γὰρ προβαστάξας τὰς ἐν ταῖς (ἀρούραις) ?), "he has already taken away those (*sc.* bundles) in the I [?] arourae" (Edd.), *ib.* VIII. 1103⁵ (A.D. 360) φθάσαντες ἡμῖς ἐπληρώσαμεν αὐτούς, "we had previously paid them" (Edd.), and P Grenf I. 53³² (iv/A.D.) (= *Chrest.* I. p. 158) καὶ ταῦτα πάλιν φθάνομεν ἀποδείξειν.

2. Apart from I Thess 4¹⁵, the verb in the NT has lost its sense of priority, and means simply "come," "arrive," as in Mt 12²⁸, I Thess 2¹⁸, Rom 9³¹, 2 Cor 10¹⁴ (but see RV marg.), and Tob 5⁹ ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, "let not money come (or be added) to money" (see Thackeray *Gr.* i. p. 289): cf. P Amh II. 72⁹ (A.D. 246) ἧς κληρο[ο]μ[ι]ας φθάσασα διεπεμψάμην τῷ λαμπροτάτῳ ἡγεμόνι, "of this inheritance I at once announced the succession to his excellency the praefect" (Edd.), P Tebt II. 417¹⁰ (iii/A.D.) πλὴν ἀρξόμεθ[α] τοῦ ἔργου, ἐπὶ γὰρ ἔ[α]ν φθάσωμεν ἐπιλαβέσθαι τοῦ ἔργου δυνόμεθα αὐτ[ὸ] ἀ[φ]ίνε (ἴ. ἀφείναι), "but we will begin the work, for as soon as we make haste to set ourselves to it we can finish it completely (?)" (Edd.), and P Flor I. 9⁹ (A.D. 255) (= p. 28) φθάσαντός μου πρὸς τοῖς μναιμίοις (ἴ. μνημείοις), "when I had arrived at the tombs." Cf. P Lond IV. 1343²⁴ (A.D. 709) φθάσαι τὰ ἔσκατα (ἴ. ἔσχατα), "passing their wildest expectations" (Ed.).

For φθάω εἰς, as in Rom 9³¹, Phil 3¹⁶, cf. BGU II. 522⁵ (ii/A.D.) τῆς εἰς ἀπαντός (= -άς) σου φιλανθρωπία[s] κύριε φθανούσης (gen. abs.), P Par 18¹⁴ (ii/A.D.) ἐτι δύο ἡμέρας ἔχομεν καὶ φθάσομεν εἰς Πηλ[ού]σι, and see the rare usage ἔφθασα τὸ Σκελος, "perveni ad Scelos," in P Iand 21⁹ (vi/vii A.D.) (with the editor's note).

In Sir 30²⁵ ἐν εὐλογίᾳ Κυρίου ἔφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν, the meaning apparently is "I attained my object," not "I outstripped others" (see Sanday *Inspiration*, p. 261 n¹). Note the colloquial ἔφθασα, "here I am" in MGr, and φτάνω, "arrive," "comprehend."

φθέγγομαι,

"utter" c. acc. as in 2 Pet 2¹⁸: cf. P Leid Wxix. 10 (ii/iii A.D.) (= II. p. 147) ἐπικαλοῦμαι σε . . . οὐ τὸ ὄνομα οὐδὲ θεοὶ δύναται (ἴ. δύναται) φθέγγεσθαι. For the absol. use of the verb, as in Ac 4¹⁸, see the epigram PSI I. 17 iv. 1^f. (iii/A.D. ?)—

Εἰ καὶ τὴν φωνὴν ὁ ἰσχυρὸς ὄδ' ἐνέθηκεν,
εἶπες ἂν ὡς ἤδη φθέγγεται Εὐπρέπιος.

The reference is to abusive language in P Lond 983¹³ (iv/A.D.) (= III. p. 229), a petition that a certain woman should be called to account—ὄν καθ' ἡμῶν ἐφθέγγετο, similarly P Flor III. 309¹¹ (iv/A.D.), and from the inscr. *Syll* 809 (= 1175)⁸ (iv/iii B.C.) ῥῆμα μοχθηρὸν φθένεσθαι.

φθείρω.

For the metaph. sense "corrupt," "injure," as in I Cor 3¹⁷, *al.*, we may point to the common clause in marriage-contracts forbidding the wife φθεῖρειν τὸν κοινὸν οἶκον (P Tebt I. 104²⁹ (B.C. 92), BGU IV. 1050³² (time of Augustus), P Oxy III. 497⁴ (early ii/A.D.), *al.*): cf. I Cor 3¹⁷.

A literal sense is seen in certain nursing contracts, where provision is made against the nurse's "spoiling" her milk, e.g. BGU IV. 1058²⁹ (B.C. 13) μὴ φθέρουσιν τὸ γάλα. In P Strass I. 24¹⁵ (A.D. 118) the pass. ἐφθάρη[σ]α(ν) is used of the destruction of cattle. Cf. also P Cairo Zen I. 59037⁷ (B.C. 258–7) where a man is described as ἐν Ἀλεξ-ανδρείᾳ φθειρόμενος, "in Alexandria wasting his time."

φθινοπωρινός,

derived from φθινόπωρον (cf. P Cairo Zen I. 59024⁴—B.C. 258), a compound from φθίνουσα ὄπαρα, "the concluding portion of the ὄπαρα," and hence "autumnal": cf. Moulton *Gr.* ii. § 106, p. 279 f. In Jude¹² the epithet is applied to false teachers, δένδρα φθινοπωρινὰ ἄκαρπα, "autumn trees without fruit" (RV): they were barren at the very time when fruit might be expected (cf. Lk 13^{6 ff.}). See the full discussion of the word with many reff. in Mayor *Ep. of Jude*, p. 55 ff., and add from the papyri the calendar P Hib I. 27¹⁷⁰ (B.C. 301–240) πῆ ἰσημερία φθινοπωρινή. MGr φθινοπωρινός, "autumnal."

φθόγγος,

"utterance," "sound" (I Cor 14⁷): cf. the magical P Lond 121⁷⁷⁴ (iii/A.D.) (= I. p. 109) φθόγγος ἐναρμόνιος, and 777 φθόγγος [ἀ]ναγκαστικός, also P Leid V viii. 6 (iii/iv A.D.) (= II. p. 29) πρὸς ἀρμονίαν τῶν ἐπτὰ φθόγγων ἔχόντων φωνὰς πρὸς τὰς κη φῶτα τῆς (σελήνης).

φθονέω.

For φθονέω, "envy," c. dat. as in Gal 5²⁶, cf. P Flor III. 373⁸ (iii/A.D.) ἐμοὶ ἐφθόνεσεν (ἴ. ἐφθόνησεν) ὡς συνειδότε τῷ δούλῳ καὶ τὰ μέρη αὐτοῦ λαμβάνων, and P Masp I. 6712⁹ (Byz.) πονη[ρ]οῦ δ[ι]α[κ]ριμ[ο]ν[ο]ς φθονήσαντος [τῷ ἡμ]ετέρῳ συνεκεσίῳ (ἴ. συνοικεσίῳ). See also P Grenf I. 53²⁹ (iv/A.D.) (= *Chrest.* I. p. 158) ἔξ ὧν φθονοῦσιν ὅτι σου χάρω (for χάριν) αὐτὰ προστεθείκαμεν, where the editor translates, "they (*sc.* the daughters) are angry because for your own sake we have told you what has happened."

φθόνος,

"envy": cf. P Ryl II. 144²¹ (A.D. 38) ἐτι δὲ καὶ ἐτόλμησεν πθόνους (ἴ. φθόνου) μοι ἐπαγαγεῖν αἰτίας τοῦ μὴ ὄντος, "moreover he had the audacity to bring baseless accusations of malice against me" (Edd.), P Oxy II. 237^{vi. 21} (A.D. 186) ἐπὶ φθόνῳ δὲ μόνῳ [λο]ιδιορούμενος, "but malice was the root of his abuse" (Edd.: but see their note *ad l.*),

ib. III. 533¹⁴ (ii/iii A.D.) [ν]α μὴ ἔχωμεν στομάχου[ς] μηδὲ φθόνον, "that we may not be caused vexation and annoyance" (Edd.), P Thead 14³⁴ (iv/A.D.) οὐδὲν βεβάστακται· οὔτοι φθόνῳ περὶ κληρῶν κατα[γορεύουσιν], "nothing has been taken. These accuse us from jealousy." Hort (*Jas.* p. 93 f.) thinks that the difficult πρὸς φθόνον in *Jas* 4⁵ must be understood as = "jealously" or "with jealousy" (cf. the RV marginal renderings): see also the elaborate note in the *Revue Biblique* xii. (1915), p. 35 ff., and for a suggestion to read φόνον for φθόνον, see J. A. Findlay in *Expt* T xxxvii. (1926), p. 381 f. For Phil 1¹⁸ the commentators cite by way of illustration the comic poet Philemon (Meineke iv. p. 55) πολλά με διδάσκεις ἀφθόνως διὰ φθόνον.

φθορά.

(1) "loss": P Tebt I. 105³ (B.C. 103) ἀνυ(πόλογον) πά(σης) φθο(ρᾶς), "subject to no deduction for loss," with reference to a lease of land, and P Strass I. 24²⁶ (A.D. 118) (γίγνονται) φθορᾶς ἔ, "total, 5 by death," with reference to the death of cattle. In *Syll* 316 (= 684)⁷ (B.C. 139?) the noun is united with ἐμπρησις—λέγω δὲ ὑπὲρ τῆς ἐμπρήσεως καὶ φθορᾶς τῶν ἀρχ(ε)ῶν καὶ τῶν δημοσίων γραμμάτων.

(2) "corruption," "decay": *Priene* 105² (c. B.C. 9), where it is stated that the world would have suffered speedy φθοράν, had it not been for the birth of Augustus: cf. *Rom* 8²¹.

The word is used of "abortion" in *Syll* 633 (= 1042)⁷ (ii/A.D.); see the editor's note with its references to Ps. Pauli *Apor.* 60 αὐταὶ εἰσὶν αἱ φθειρασαὶ ἑαυτὰς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι, and τὸ ἀπὸ φθορείων in *Syll* 567 (= 983)¹² (ii/A.D.).

φιάλη,

"bowl." The Attic spelling φιάλη, which the LXX and the NT (Rev 5⁸, *al.*) retain instead of the Hellenistic φιάλη, is found also in the *Κοινή*, e.g. P Cairo Zen I. 59021¹⁶ (B.C. 258) φιάλας τοῦδ' ἐμε οὐκ ἔζωντος δέχεσθαι, P Tebt I. 6²⁷ (B.C. 140-139) φιάλας καὶ ποτήρια, "bowls and cups." P Oxy III. 521¹⁷ (ii/A.D.) φιάλη χαλκῆ, P Fay 127⁹ (ii/iii A.D.) ἔπεμψα ὑμῖν ᾗ [ζεύγη] φιαλῶν, "I have sent you three pairs of bowls," and P Oxy VI. 937¹² (iii/A.D.) τῆς φιάλης τῆς λιθίνης, "the stone bowl." In PSI IV. 306⁸ (ii/iii A.D.) ἐκάστης φιάλλης (i. φιάλης) the reference is to a "cistern."

φιλάγαθος,

"loving what is good" (Tit 1⁸). In P Oxy I. 33¹¹ (late ii/A.D.) a certain Appianus taunts an Emperor, perhaps Commodus (see P Oxy II. p. 319), by extolling the superior virtues of his predecessor Marcus Aurelius—ἀκούε, τὸ μὲν πρῶτον ἦ[ν] φιλόσοφος, τὸ δεύτερον ἀφιλάργυρος, τὸ τρίτον φιλάγαθος, "listen; in the first place he was a lover of wisdom, secondly, he was no lover of gain, thirdly, he was a lover of virtue" (Edd.).

For the corr. subst., which is common in the inscr., cf. *Preisigke* 1106⁹ (Ptol.) οἱ συνπόσιοι γεύμενοι φιλαγαθίας ἔνεκεν τῆς εἰς αὐτούς, *ib.* 6117⁴ (B.C. 18) φιλαγαθίας χάριν, and for the verb cf. P Tebt I. 124¹⁷ (c. B.C. 118) ἦ ἔχωμεν ἀπὸ τῆς ἀρχῆς εὐνοῖαι φιλαγαθήσαντες.

Φιλαδελφία,

For this city of the Roman province Asia (Rev 1¹¹, 3⁷), see Ramsay *Letters*, p. 391 ff. A village of the same name is found in the Arsinoite nome, see P Lond 166¹⁸ (A.D. 186) (= II. p. 106), BGU II. 356⁶ (A.D. 213).

φιλαδελφία.

In profane Greek and the LXX φιλαδελφία is confined to the love of those who are brothers by common descent, e.g. Luc. *dial. deor.* xxvi. 2, 4 Macc 13^{28, 28}, 14¹, and cf. P Lond V. 1708¹⁰¹ (A.D. 567?) τῇ ἐμῇ φιλαδελφίᾳ, of kindness to sisters; but in the NT the word is used in the definite sense of "love of the brethren," i.e. the Christian brotherhood (*Rom* 12¹⁰, *Heb* 13¹, 1 *Pet* 1²², 2 *Pet* 1⁷).

φιλάδελφος,

"loving one's (Christian) brothers," 1 *Pet* 3⁸. For a brother loving his actual brother (see *s.v.* φιλαδελφία), cf. the inscr. on a tomb *Preisigke* 313³ (i/A.D.?) Εἰσιῶν φιλάδελφε χρηστὲ χάρει, and similarly *ib.* 6234² (B.C. 33), *al.*

φίλανδρος.

is common in epitaphs of a wife "loving her husband" (*Tit* 2⁴); cf. *Perg* 604 (about the time of Hadrian) cited by Deissmann *LAE*², p. 314—

Ἰούλιος Βάσσος
Ἄτακίλια Πώλλη
τῇ γλυκυτάτῃ
[γ]υναικί, φίλανδρ[ω]
καὶ φιλοτέκνω
συνβιωσάση
ἀμέμπτως
ἔτη λ.

"Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband, and loving her children, she lived with him unblamably 30 years." Cf. *Preisigke* 330 Δ[ιονυσάριον] παν[ά]ρετε φίλανδρε φιλότ[ε]κνε εὐψ[ύ]χε, and the citation from *BCH* xxii. *s.v.* φιλόσοφος: the corr. subst. occurs in *Preisigke* 5037 Εὐψύχη Ταῖσι μητρῶν μόρον ἔκτανύσασα σωφροσύνη καὶ φιλανδρία.

φιλανθρωπία.

This common word occurs only *dis* in the NT (*Ac* 28², *Tit* 3⁴), and is best understood in the sense of "kindness," "humanity," rather than "philanthropy" or "the love of mankind" in general (cf. *Field Notes*, p. 147 f.).

For the phrase τυγχάνω φιλανθρωπίας (cf. *Ac* 28², *Esther* 8¹³, 2 *Macc* 6²²) we may cite P Petr III. 29 (ε)¹³ (iii/B.C.) ἵνα τύχω τῆ[s] παρ[ά] σου φιλαν[θρωπι]ας, "in order that I may meet with consideration at your hands" (Edd.), P Magd 28¹² (B.C. 217) τούτου γὰρ γενομένου, ἐπὶ σὲ καταφυγών, βασιλεῦ . . . ἐγὼ τε ἔσομαι τῆς παρὰ σοῦ φιλανθρωπίας τετευχώς, and similarly P Leid G²¹ (B.C. 181-145) (= I. p. 43), P Tebt I. 30²⁰ (B.C. 115).

Other exx. of the subst. are—P Michigan Inv. No. 2798³ (time of Hadrian) (= *Class. Phil.* xxii. p. 248) χάριν σοι ἔχω τῇ φιλαν[θ]ρωπία περὶ τοῦ ἔλαιου, "I thank you for your kindness about the olive-oil" (Edd.), P Ryl II. 296

(ii/A.D.) τῇ σῇ φιλανθρωπείᾳ, as a title of address to a high official, P Fay 20¹⁶ (Imperial edict—iii/iv A.D.) φιλανθρωπία τε καὶ εὐεργεσίαις συναύξειν ταύτην τὴν ἀρχήν, “by liberality and the conferring of benefits to increase the welfare of this kingdom” (Edd.), and *OGIS* 139²¹ (B.C. 145–116), where the priests of Philae commemorate certain relief granted them by Ptolemy Euergetes II. by erecting a pillar—ἐν ἧ ἀναγράφομεν τὴν γενομένην ἡμῖν ὑφ’ ὑμῶν περὶ τούτων φιλανθρωπῶν: cf. Aristaeus 265 where ἀνθρωπία and ἀγάπησις are said to be the most necessary possessions for a king, and see further Wendland *ZNTW* v. (1904), p. 345 n².

The adj. (in Greek Bible only Sap 1⁶) is similarly used of the virtues of rulers in such inscr. as *Magn* 18¹⁷ (letter of Antiochus III—B.C. 205) ἔχοντες οὖν ἐξ ἀρχῆς π[ερ] τοῦ δήμου τὴν φιλανθρωποτάτην διάλ[η]ψιν διὰ τὴν εὐνοίαν, *ib.* 20¹² τ]θν θεότατον καὶ μέ[γ]ιστον καὶ φιλανθρωπότατον βασιλίᾳ, with reference to the Emperor Julian. Cf. from the papyri P Oxy IV. 705⁶⁹ (A.D. 200–2) ὁ φιλανθρωπότατος Αὐτοκράτορες, with reference to Septimius Severus and Caracalla, and in the same document the words of the petitioner who states that he has before him ⁷⁵ καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησίου, “a both humane and useful object,” and the Christian prayer *ib.* VI. 925² (v/vi A.D.) (= *Selections*, p. 131), which begins—Ὁ θεός ὁ παντοκράτωρ ὁ ἅγιος ὁ ἀληθινὸς φιλάνθρωπος καὶ δημιουργός.

For φιλάνθρωπα = “ordinances of special favour,” as in 2 Macc 4¹¹, cf. P Meyer 1²⁴ (B.C. 144) μένουν [δὲ κύρια τὰ φ]ιλάνθρωπα, with the editor’s note, and see also P Ryl II. 155⁷ (A.D. 138–161), again with the editor’s note. In BGU II. 595⁷ (A.D. 70–80) εἶνα φιλάνθρωπον εἰς δύο τόπους μὴ χορηγήῃ, the word is apparently = “a *douceur*,” “that he did not need to give a *douceur* on two occasions.”

We may add one or two exx. of the verb φιλανθρωπέω: P Tebt I. 31²¹ (B.C. 112) ἐν ᾧ] πεφιλανθρωπημένος, “that I may obtain redress,” in connexion with a change of ownership, similarly *ib.* II. 397²⁷ (A.D. 198), P Oxy III. 532²⁰ (ii/A.D.) βουλόμενόν σε φιλανθρωπῶ[[ση]]σαι (i. φιλανθρωπήσαι), “wishing to welcome you,” and *OGIS* 90¹² (Rosetta stone—B.C. 196) ταῖς τε ἑαυτοῦ δυνάμεισιν πεφιλανθρώπηκε πάσαις, where φιλανθρωπέω is used intransitively = φιλάνθρωπον εἶναι, as the editor notes.

As against Hobart’s claim (p. 296 f.) that φιλανθρωπία (Ac 28²) and φιλανθρώπως (Ac 27³) were part of Luke’s “medical” vocabulary, Cadbury (*JBL* xiv. (1926) p. 201 f.) has pointed out that the words occur over 40 times in Dittenberger’s *Syll*³ Index *s.vv.* φιλανθρωπία, -ος.

φιλανθρώπως.

For the somewhat weakened sense of “kindly” in Ac 27³, cf. *OGIS* 51⁸ (B.C. 239) τοῖς τε τεχνίταις φιλανθρώπως ἔπαντα (“throughout”) χρήται, *Priene* 47⁴ (B.C. 200) ἐν τε τοῖς ἄλλοις φι(λ)ανθρώπως χρώμενος διατελεῖ, and *Priestige* 6185¹⁰ (iii/A.D.) εὐμεν[ῶ]ς καὶ φιλαν[θ]ρώπως.

φιλαργυρία.

To the numerous illustrations of I Tim 6¹⁰ given by the commentators may be added (as by Lock) *Test. xii. patr.*

Jud. xix. ἡ φιλαργυρία πρὸς εἰδωλολατρείαν ὀδηγεῖ. For the corr. verb see *Syll* 278 (= ³593)¹² (B.C. 196–4) οὐτελέως ἐν οὐθενί φιλαργυρήσ[α] βεβουλήμεθα.

φιλάργυρος,

“loving money” (Lk 16¹⁴, 2 Tim 3²), is found in an imperfect context in P Petr III. 53 (j) (iii/B.C.). The word appears as a proper name in P Oxy XIV. 1678¹² (iii/A.D.).

φιλαυτος,

“loving self,” occurs in Bibl. Greek only in 2 Tim 3²: cf. Philo *Leg. Allegr.* i. 49 (ed. Cohn) φιλαυτος δὲ καὶ ἄθεος ὁ νοῦς οἰόμενος ἴσος εἶναι θεῷ. For the corr. subst. see P Par 26¹⁰ (B.C. 163) (= *UPZ* i. p. 247, *Selections*, p. 14) δι’ ὀλιων (i. ὀλίγων) τὴν τῶν ἀδικούντων ἡμᾶς φιλαυτίαν ἐχθεῖναι. For φιλαυτος and φιλαυτία, Waddell (*Selections*, p. 178) refers to Plato *Laws* 731 D and the discussion in Aristot. *Eth. N.* ix. 8.

φιλέω,

“love”: P Tebt II. 408⁵ (A.D. 3) ἐπιστάμενος πᾶς σε τίθεμαι κὲ φιλέω, “since you know how I esteem and love you” (Edd.), BGU II. 531¹¹ 19 (A.D. 70–80) α[ι]θρόμενος πᾶς με φιλεῖς, P Tebt II. 294²⁴ (A.D. 146) ἵνα καὶ αἱ ὀφ[ι]σσαι ἱεουργαὶ τῶν σε φιλοῦντων θεῶν ἐπιτελῶνται, “in order that the due services of the gods who love you may be performed” (Edd.), P Oxy III. 528⁶ (ii/A.D.) τὸ προσκνήμᾳ σου πυῶ (i. ποιῶ) παρὰ τῇ σε φιλοῦσῃ Θεῆρι, “I perform the act of veneration on your behalf to Thoiris who loves you” (Edd.). We may add the iii/A.D. love-spell *Priestige* 4947¹¹ ὀρκίζω σε, νεκυδαίμων, . . . διακονήσόν μοι εἰς Ἀπλωνοῦν, ἦν ἔτεκεν Ἀρσινόη . . . ἵνα με φιλή καὶ ὁ εἰς αὐτὴν αἰτῶ, ἐπήκοός μοι ᾗ<<(v)>>.

The verb is followed by an inf., as in Mt 6⁵, in P Giss I. 84¹³ (ii/A.D. *ad init.*) φιλοῦσι νῦν οὕτοι τὴν ἀλήθ[ε]ϊαν εἰπεῖν, *Chrest.* II. vi. 14 (ii/A.D.) τοῦτο δὲ ἐπὶ πολλῶν φιλεῖν γενέσθαι.

With the closing greeting ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει in Tit 3¹⁵ cf. P Fay 119²⁶ (c. A.D. 100) ἀσπάξου Ἐπαγαθὸν καὶ τοὺς φιλοῦντες ἡμᾶς πρὸς ἀλήθειαν, and BGU III. 814³⁸ (iii/A.D.) ἀσπάξομαι καὶ τοῖς φιλοῦντο(= α)ς ἡμᾶς πάντες.

It is possible, however, that, following Wilcken’s suggestion (*Archiv* vi. p. 379), we should in both these passages read ὑμᾶς for ἡμᾶς in keeping with the form the greeting takes elsewhere, as P Fay 118²⁶ (A.D. 110) ἀσπάξου τοὺς φιλοῦντές σε πάντες πρὸς ἀλήθειαν, PSI I. 94¹¹ (ii/A.D.) ἄσπασαι Τερεῦν καὶ τοὺς φιλοῦντάς σε πάντας, and P Giss I. 12⁸ (ii/A.D.) ἐπισκοποῦμαι τὴν σὴν σύνβιον καὶ τοὺς φιλοῦντάς σε πάντας. In any case Wilcken (*l.c.*: cf. Ziemann *Epist.* p. 329 f.) regards this use of ὑμᾶς [σε] φιλοῦντας for ἡμᾶς φιλοῦντας, which we might have expected, as one of the finer touches of these ancient letters, even if it had become largely stereotyped and formal. He knows no instance of its use earlier than about A.D. 100.

If φιλέω and ἀγαπάω (*q.v.*) are to be distinguished in the NT, the former is probably the love of friendship, the latter reverential love: but there appears to be a growing tendency

to regard the two verbs as synonymous, even in Jn 21¹⁵: cf. *ib.* 13²³ with 20², and see *ib.* 11^{8, 5, 36}.

The meaning "kiss," which φιλέω has in Mk 14⁴⁴ *al.*, is seen in PSI I. 26¹³ (act of martyrs—v/A.D.) ἐκράτησ[εν αὐτοῦ τὴν] χεῖρα καὶ ἐφίλησεν.

For an exhaustive discussion on "The Terminology of Love in the New Testament," see B. B. Warfield in *The Princeton Theological Review* xvi. (1918), pp. 1 ff., 153 ff.

φιλήδονος,

"loving pleasure." An interesting parallel to 2 Tim 3⁴, the only place in the NT where this word is found, is afforded by Philo *de Agric.* 88 (ed. Wendland) φιλήδονον καὶ φιλοπαθὴ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἀνά κράτος ἐργάσθαι (cited by Wetstein). See also Vett. Val. pp. 7¹² συντηρητικοί, φιλήδονοι, φιλόμουσοι, 9³, 40⁵.

φίλημα,

"a kiss." For the φίλημα ἄγιον (Rom 16¹⁶, *al.*), see Lightfoot *Notes* p. 90 f. and Milligan *Thess.* p. 80.

Φιλήμων.

For the connexion of this name (Philem¹) with Phrygia it is enough to refer to the legend of Philemon and Baucis: see Lightfoot *Colossians*², p. 304. For other exx. of the name cf. P Hib I. 70 (a)⁸ (B.C. 229–8), P Oxy I. 43 verso^{iv}.⁵ (A.D. 295), and from the inscr. *Magn* 117⁹, where it is the title of the ἄππας of Dionysus, and *Ferg* 341⁴ Φιλήμων ἄνθου σκουτάριος (both cited by Thicme, p. 41).

Φίλητος.

For this proper name (2 Tim 2¹⁷) cf. the property return P Oxy I. 72¹⁷ (A.D. 90) διὰ Τιβερίου Ἰουλλίου Φιλήτου.

φιλία,

"friendship" is found in the NT only in Jas 4⁴, but occurs several times in Prov and the Apocrypha. The word is opposed to ἔχθρα in P Hib I. 170² (B.C. 247) φρόντισον . . . ἵνα μὴ ἀντὶ φιλίας ἔχθραν [πρώ]μεθα. Other exx. are PSI IV. 415⁵ (iii/B.C.) ὁ κομίζων σοι τὴν ἐπιστ[ο]λὴν ἐστὶν ἡμῖν ἐν φιλίαι, P Grenf I. 1⁴ (Alexandrian erotic fragment—ii/B.C.) ὁ τὴν φιλίαν ἐκτικῶς ἐλαβέ με ἔρωσ, "love the stablisher of friendship overcame me" (Ed.). P Tebt I. 59⁸ (B.C. 99) ὑποδεικνύοντων ἦν ἔχετε πρὸς ἡμᾶς ἀνωθεν πατρικὴν φιλίαν, "intimating to me the hereditary friendship which you have for me of old" (Edd.), BGU IV. 1141²⁵ (B.C. 14) καγὼ τὴν φιλίαν σου θέλων ἀμεμπ[το]ν ἑματὸν ἐτήρησα, P Lond 897⁹ (A.D. 84) (= III. p. 207) εἶνα μὴ τὴν πρὸς σε φιλείαν καταλείψω, P Tebt II. 616 (ii/A.D.) ἐνεργίας καὶ σπουδῆς καὶ φιλείας, P Oxy IV. 705²³ (A.D. 200–2) ἢ πρὸς Ῥωμαίους εὐν[ο]ία τε καὶ πίστις καὶ φιλία ἦν ἐνεδείξαντο, and P Fay 135¹⁰ (iv/A.D.) ἐπισπούδασον πληρῶσαι ἵνα ἡ φιλία διαμῖνη μετ' ἀλλήλων, "make haste to pay, in order that we may remain on good terms with each other" (Edd.).

Φιλία is used as a title in such passages as PSI I. 97¹ (vi/A.D.) ἡ ὑμ[ε]τέρῃ λαμπρᾷ καὶ ἀδελφικῇ φιλίᾳ, *ib.* 98³

(vi/A.D.) ἡ πανάρετός σου φιλία, and P Amh II. 154^{1, 6} (vi/vii A.D.). We may note also the adv. φιλικῶς in a closing greeting in the letter Preisigke 6782¹⁵ (B.C. 250) τοῦήσομεν γὰρ φιλικῶ[s]. Ἐρρ[ω]σο.

Φιλιππίσιος.

This Latin form (*Philippensis*) for the pure Greek Φιλιππίεύς (cf. *Syll*³ 267A³—after B.C. 347–6, with note) or Φιλιππηνός, is found in the title of the Ep. to the Philippians, and again in ch. 4¹⁵. W. M. Ramsay (*JTS* i. (1900), p. 116) draws attention to this as "one of the little noticed indications of Paul's preference for technical Latin forms to indicate Roman administrative ideas."

Φίλιπποι.

For Philippi, a Roman colony, and consequently "a miniature likeness of the great Roman people," see Lightfoot *Philippians*², p. 49 f., and for the description of it as πρώτης τῆς μερίδος Μακεδονίας πόλις in Ac 16¹³, see *s.v.* μέρις.

Φίλιππος.

For this common name see P Hib I. 62¹ (B.C. 245) Φίλιππος Πτολεμαίω χαίρειν, and the other citations in Preisigke's *Namenbuch*. In *C. and B.* ii. p. 552 W. M. Ramsay cites an inscr. Εὐγένιος ὁ ἐλάχιστος ἀρχιδιάκ(ονος) κέ ἐφεστ(ως) τοῦ ἀγίου κέ ἐνδόξου ἀποστόλου κέ θεολόγου Φιλίππου, as affording "a clear proof that a church (doubtless the church) of Hierapolis was dedicated to St. Philip." The inscr. further shows that "the local tradition was attached to Philip the Apostle."

φιλόθεος,

"loving God." For this NT ἄπ. εἰρ., 2 Tim 3⁴, see the citation from Philo *de Agric.* *s.v.* φιλήδονος. Cf. Vett. Val. p. 17⁹, *al.*

Φιλόλογος,

a Roman Christian (Rom 16¹⁵). The name is common as a slave name, see SH *ad Rom l.c.*: cf. Lightfoot *Philippians*², p. 175. In P Lond 256 *recto* (a)¹⁶ (A.D. 15) (= II. p. 99, *Christ.* I. p. 522) it is the name of a consignee of corn from the interior of Egypt to the coast.

An interesting ex. of the verb occurs in P Oxy III. 531¹¹ (ii/A.D.), where a father writes to his son—τοῖς βιβλίους σου αὐτὸ μόνον πρόσεχ[ε] φιλολογῶν, "give your undivided attention to your books, devoting yourself to learning" (Edd.). See also *Syll* 804 (= 1170)²⁹ συνέβη οὖν φιλολογῆσαντί μοι συμπληρωθῆναι.

φιλον(ε)ικία.

For Lk 22²⁴, the only occurrence of this word in the NT, Field (*Notes*, p. 75 f.) prefers the rendering "emulation" to "strife" (AV) or "contention" (RV), and this may be supported by the late P Oxy XVI. 1860⁷ (vi/vii A.D.) εἰ θέλει ἡ ἀγαθὴ ἡμῶν (i. ὑμῶν) φ[ι]λ[ο]γ[ε]ικία γνωρίσαι αὐτὴν τὸ περὶ τῆς [ἀ]ληθείας, "if your good ambition desires to ascertain for yourself the truth" (Edd.).

The thought of "dispute" is uppermost in such passages from the papyri as P Lond 992¹¹ (A.D. 507) (= III. p. 253)

πρὸ δίκης καὶ φιλονικίας ἐδοξεν ἡμῖν κτλ., an agreement to submit certain matters at dispute to arbitration, P Oxy I. 157¹ (vi/A.D.) ἐπιδὲ φιλονικία γέγονεν μεταξύ Παπνουθίου τοῦ μονάζοντος καὶ τοῦ γραμματεῦς (= -τέως)—with reference to a dispute between a monk and a scribe, and from the inscr. as *Syll* 929 (= 685)³⁶ (B.C. 139) διὰ τὸ ὑπερβαλλόντως αὐτοὺς τὴν πρὸς ἀλλήλους φιλονικίαν ἐνεστάσθαι. This last ex. shows the correct spelling of the word φιλονικία, derived from φίλος and νίκη, "victory," see Blass *Gr.* p. 8; cf. also *Magn* 105⁸ (B.C. 138). For the verb φιλονικέω cf. a fragment of Demosth. *de Pace* preserved in PSI II. 129¹⁴ (iv/A.D.).

φιλοξενία,

"love of strangers," "hospitality" (Rom 12¹³, Heb 13³): cf. the curious P Lond 1917⁴ (c. A.D. 330-340) where the writer addresses his correspondent—ταῦτα τὰ γ[ρά]μματα ἡ[μῶν] ἔγραψα ἐν τῷ χαρτίῳ τούτῳ ἵνα αὐτὰ ἀνάγνοις ματὰ χαρὰς . . . καὶ [[π]] ματὰ φιλοξενίας μακροθυμίας πεπληρωμένην (i. πεπληρωμένος) πνεύμ[ατος] ἁγίου, "this our letter I wrote on this papyrus that you might read it with joy, and with entertainment of long-suffering filled with the Holy Ghost" (Bell), and similarly *L*¹⁴. We may also cite the inscr. on a statue to the rhetorician Herodes Atticus, *Syll*³ 859A (c. A.D. 150) ἡ πόλις ἡ Δελφῶν φίλις καὶ [φιλο]ξενίας ἔνεκα.

φιλόξενος.

With this adj. in I Tim 3² Dibelius (*HZNT ad L.*) compares Hermas *Sim.* ix. 27. 2 ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπέδεξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρίσεως.

φιλοπρωτεύω,

"I love the chief place," "I desire to be first" (3 Jn⁸). The instance of this verb cited by Deissmann (*BS* p. 178) from Blass *Gr* p. 68 is now stated to be erroneous (*LAE*², p. 76, n.¹), but we can give one or two exx. of the corresponding φιλοπρονέω, "I love labour," "I am industrious"—P Oxy VII. 1069²⁰ (iii/A.D.) τὴν πεδείσκην μου δὲ πρὸ λόγον ἀνάγκασον φιλοπρονέετε (i. φιλοπρονέεσθαι), and ²³, *ib.* X. 1296⁷ (a son to his father—iii/A.D.) φιλοπρονέομεν καὶ ἀναψύχομεν, καλῶς ἡμῖν ἔσται, "I am industrious and take relaxation: all will be well with me" (Edd.), and P Lond 130⁵ (i/ii A.D.) (= I. p. 133), where a master of astrology, writing to his pupil, recalls that the ancient Egyptians laboriously devoted themselves to the art—γ[η]νησίως τε περ[ὶ] τὰ οὐράνια φιλοπρονέσαντες.

φίλος,

"a friend": Preisigke 6817⁴ (letter of commendation—B.C. 255) πυνθανόμενος δὲ σε εἶναι ἐπιεικῆ ἡξίωσάν τινές με τῶν φίλων γράψαι [σο], P Vat A²⁰ (B.C. 168) (= Witkowski², p. 66) ἀσπάξασθαι τὴν γυναῖκα καὶ τὰ παῖδια καὶ τοὺς φίλους, BGU IV. 1209⁸ (B.C. 23) ἡμῶν δὲ φίλου γενομένου Πετεχῶντος, "our late friend Petechon," P Oxy IV. 742⁷ (B.C. 2) παράδος δὲ τινὶ τῶν φίλων ἀριθμῶ αὐτὰς (sc. δίσμας) ἵνα πάλιν φ[ί]λος ἡμῖν παραδοῖ ἀσφ[αλῶς], "deliver a few of them (sc. bundles of reeds) to

PART VIII.

one of our friends, that a friend may deliver them to me safely," *ib.* XIV. 1672¹⁷ (A.D. 37-41) Μουνάτιος δὲ ὁ φίλος συντυχῶν ἔλεγεν συμ[π]ε[φ]ωνηκέναι τοῖς ἐκ τῆς κ[ώ]μης αὐτοῦ μετὰ χάριτος, "our friend Munatius said that he had agreed with the people of his village thankfully" (Edd.), P Tebt II. 314⁹ (ii/A.D.) τῆς δὲ τῶν φίλων σπουδῆς τυχόντος ἐπετύχαμεν, "but by means of the good offices of our friends we achieved it" (Edd.), *ib.* 419 *verso* (iii/A.D.) Ὀριγένει παρὰ Σωτηρίχου φίλου, and P Fay 131¹⁴ (iii/iv A.D.) τὸ Δεκάσιον τοῦ φίλου λάχονον πάντως πότισον, "by all means water the vegetables of our friend Decasius" (Edd.).

For a legal proceeding carried through παρόντων φίλων δύο, see P Meyer 6³² (A.D. 125) with the editor's note: for the designation οἱ πρότοι φίλοι, see *ib.* 1¹² (B.C. 144) Ἀπολλοδώρῳ τῶν ἄ φίλων καὶ ἐπιστάται καὶ γρα[μματεῖ], similarly¹⁷, P Tebt I. 30¹⁵ (B.C. 115), *Preisigke* 6665^{2, 4} (B.C. 255-4?), and *OGIS* 99³ (ii/B.C. *ad inil.*) τὸν Πτολεμαίου τῶν πρώτων φίλων καὶ ἀρχικυνήγου υἱόν with the editor's note: and for the title φίλος τοῦ Καίσαρος, as in Jn 19¹², see *CIG* II. 3490⁶, 3500⁴.

Φίλατος, which does not occur in the NT, is very common in epistolary addresses, e.g. P Tebt II. 408² (A.D. 3) Ἰππόλιτος Ἀκουσιλάῳ τῷ φ[ί]λτῳ πλείστα χαίρειν. So stereotyped has the formula become that it is used even in letters of reproof, such as P Flor II. 226 (iii/A.D.), where the writer, addressing himself to his "dearest" Heroninus, goes on to accuse him of unsocial behaviour—οὐ σήμερον οὐδὲ οἶδα σ[οῦ] ἀπάνθρωπον, ἀλλὰ ἀεὶ οἶδα.

φιλοσοφία

occurs in the NT only in Col 2⁸, where it is not "philosophy" in general that is condemned, but the particular system (note the art.), associated as it was with κενὴ ἀπάτη: see Hort *Judaistic Christianity*, p. 119. For the word in its direct application to mode of life, cf. Musonius p. 10⁷ ἐπιστήμη δὲ περὶ βίον οὐχ ἕτερα τις ἢ φιλοσοφία ἐστὶ.

φιλόσοφος.

For this word in the wide sense of "a lover of wisdom," cf. P Oxy I. 33¹⁰ cited *s.v.* φιλάγαθος, and the inscr. *BCR* xxii. (1898), p. 496, in which a woman is described as ἡ φιλανδρος καὶ σ[φ]ίλων ἢ φιλόσοφος ζήσασα κοσμίως, "loving her husband and sober-minded, a lover of wisdom, she lived modestly."

The more technical sense may be illustrated by P Ryl II. 143³ (A.D. 38) Διδύμῳ . . . τῶν ἐν τῷ Μουσειῳ σειτουμένων φιλοσόφων ἀτελῶν στρατηγῶν, "to Didymus . . . one of the philosophers maintained in the Museum immune from charges, strategus," and by the inscr. *OGIS* 714⁵ with the editor's note. See also the private letter P Hamb I. 37³ (ii/A.D.) in which the writer addresses his friend—ἀναγκαῖον γάρ ἐστι μνημίσκεσθαι (i. μιμνήσκεσθαι) . . . τοῦ ἡθους σου τοῦ ἀληθινοῦ (<<ς>) φιλοσόφου. Σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγένη[σαι] . . . καὶ ἡμεῖς ὑ[πὸ] σοῦ βέλτιον παιδευόμεθα ἢ ὑ[πὸ] συμπαύτων] τῶν φιλοσόφων.

φιλόστοργος,

"loving warmly" (Rom 12¹⁰): cf. Vett. Val. p. 76²⁷ τοὺς μὲν γὰρ εὐνοουτέρους καὶ φιλοστοργότερους θανάτῳ χωρὶς

ῥοσι. The subst. φιλοστοργία is common in Wills, where bequests are made κατὰ φιλοστοργίαν, see e.g. P Oxy III. 490⁴ (A.D. 124), 492⁸ (A.D. 130). Other exx. of the subst. are P Tebt II. 408⁷ (A.D. 3) τῆς φιλοστοργίας τῶν περὶ Σωτήριχον, "out of their regard for Soterichus and his people" (Edd.), P Oxy III. 495¹² (A.D. 181-9) μητρικῆ φιλοστοργίᾳ, P Flor III. 338¹¹ (iii/A.D.) καὶ νῦν τάχα ἢ σὴ σπουδῆ καὶ φιλοστοργείᾳ κατανεκίησθαι τὴν ἐμὴν . . ἀκαίρειαν, and *Chrest.* II. 361¹⁶ (A.D. 360) ἐνδειξῶν (I. ἐνδειξάν) μοι εὐνοίαν καὶ φιλοστοργείαν.

For the adverb cf. *OGIS* 257⁴ (B.C. 109) σοῦ ἐμνημονεύομεν [φιλοστ]όργως, and Preisigke 5294⁹ (A.D. 235) ἐ[ϋ]νοίας καὶ φιλοστ[ό]ργως. A good ex. of the verb occurs in *Syll*³ 1267²³ (ii/iii A.D.) (= Deissmann *LAE*², p. 140) ἐγὼ ἔγω τέκνων γονεῖς φιλοστοργεῖσθαι ἐνομοθέησα—an Isis inscr. from Ios.

φιλότεκνος,

"loving one's children" (Tit 2⁴), is common in memorial inscrs., e.g. *Perg* 604 cited *s.v.* φιλανδρος, *Archiv* v. p. 167—

Δράκων Ἀπίωνος χρηστὲ φιλό-
τεκνε φιλόπιλε ὡς ἐπὶ πεντ[ή]-
κοντα[]

and *Preisigke* 330⁴ Δ[ιονυσά]ριον παν[ά]ρετε φίλανδρε φιλό-
τ[ε]κνε, εὐφ[ύ]χει, and *ib.* 350² Σάμβυ φιλό[τ]εκνε χρηστ[έ] ἡαίρε.

φιλοτιμέομαι

is found in the NT in Rom 15²⁰, 2 Cor 5⁹, 1 Thess 4¹¹, and in all three passages seems to have lost its original idea of emulating ("am ambitious"), and to mean little more than "am zealous," "strive eagerly," in accordance with its usage in late Greek: cf. P Petr III. 42 H.(8) f³ (iii/B.C.) ἐφιλοτιμοῦ με παραγ[νέ]σθαι πρὸς σέ καὶ ἦλθον, PSI IV. 375⁴ (B.C. 250-49) δὲ τρόπον ἐφιλοτιμήθης περὶ ἡμῶν, P Cairo Zen III. 59305⁴ (B.C. 250), and P Tebt II. 410¹⁰ (i/A.D.) μν[ή]σθητι ᾧ[s] ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἐμοὶ μέναι, "remember how zealous you were at Tristomos to remain with me" (Edd.).

The verb is also common in honorary decrees, where its general meaning is "act with public spirit," e.g. *CIA* II. 444²³ ff. (ii/B.C.) ὅπως οὖν καὶ ἡ βουλή καὶ ὁ δῆμος μνημονεύοντες φαίνονται τῶν εἰς ἑαυτοὺς φιλοτιμουμένων, *OGIS* 117⁸ (ii/B.C.) ὁ δῆμος ὁ Ἀθηναίων εὐχάριστος ὧν διατελεῖ τοῖς εἰς ἑαυτὸν φιλοτιμουμένοις, and *ib.* 118¹⁰ (ii/B.C.), 233¹⁶ (iii/B.C.). See further Hicks *CR* i. p. 46, *Field Notes* p. 165, and *Lightfoot Notes* p. 60f.

For the subst. φιλοτιμία cf. P Par 63⁶⁸ (B.C. 164) (= P Petr III. p. 24) μήτε φιλοτιμίας μήτε πλεονεξίας γενηθείσης, "no undue [official] competition or grasping being permitted" (Mahaffy), P Oxy VIII. 1153¹⁸ (i/A.D.) ἀ ἐξωρήσατό σοι Πausanias ὁ ἀδελφός σου πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρτισμένα, "which (*sc.* wrist-bands) your brother Pausanias went to the expense of having made some time ago and presented to you" (Ed.), and *ib.* XVI. 1913¹⁴ (c. A.D. 555?) λόγ(ω) φιλοτιμ(ίας), "by way of largesse" (Edd.).

For the adj. φιλότιμος cf. P Petr I. 29¹⁸ (iii/B.C.), where

the writer says that he had borrowed from Dynis 4 artabae of wheat, which he had offered and "was pressing" (φιλοτιμοῦν θντος) to lend, P Giss I. 3¹⁸ (A.D. 117) (= *Chrest.* I. p. 57f) φιλότιμόν τε τὸ πρὸς [ἡ]μάς, P Ryl II. 77⁸⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έρογτα φῶτα, "imitate your father the lover of office, the brave old man" (Edd.), and for the comp^{ve} PSI IV. 392¹² (B.C. 242-1) εὐχαριστήσεις δέ μοι φιλοτιμότερον γράψας ἐνταῦθα οἷς ἀν ὑπολαμβάνης ἐπιτήδεον εἶναι, P Tebt I. 23¹⁰ (c. B.C. 119 or 114) διδ καὶ ἐτι καὶ νῦν καλῶς ποιήσεις φιλοτιμότερον προθυμηθεὶς ἵνα τὰ πρὸς αὐτὸν [. . . .] διορθώσῃ, "I shall therefore be glad if you will even now endeavour more earnestly to correct your behaviour towards him" (Edd.), and for the adv. φιλοτιμῶς, PSI IV. 412¹⁰ (iii/B.C.) ἐντεταίλα σὺν φιλοτιμῶς, *ib.* VI. 568⁶ (B.C. 253-2) ποιήσομεν γὰρ φιλοτιμῶς, and P Cairo Zen III. 59401³ (iii/B.C.).

φιλοφρόνως,

"kindly," "with friendliness" (Ac 28⁷): cf. P Grenf I. 30⁵ (B.C. 103) ἐντετάλμει[α] ἀσπάσασθαι ἡμᾶς παρ' ἡμῶν φιλοφρόνως, BGU III. 1009⁸ (ii/B.C.), and from the inscr. *Magn* 103³⁰ (2nd half ii/B.C.).

For the subst. cf. BGU I. 248² (A.D. 70-80) τῆς εἰς με φιλοφροσύνης, *ib.* 249¹⁹ (ii/A.D.), and *ib.* II. 531⁸ (ii/A.D.).

φίμω,

after appearing in Aristoph. (*Nub.* 592), does not appear again until the LXX and NT, perhaps because it was regarded as a non-literary or even slang word. It is found in the sense of "muzzle" in a quotation from the LXX in 1 Cor 9⁹, 1 Tim 5¹⁸, and metaphorically = "put to silence" in Mt 22³⁴ *al.* (cf. Lucian *De Mort. Per.* 15).

According to Rohde *Psyche* II. p. 424 (Engl. Tr. p. 604) φιμῶν and φιμωτικόν are used in rude Egypto-Syrian Greek as equivalent to καταδεῖν, κατάδεσμος in denoting the *binding* of a person by means of a spell, so as to make him powerless to harm. Exx. of this magical usage are—P Lond 121⁹⁶⁷ (iii/A.D.) (= I. p. 114) δεῦρό μοι . . . καὶ φίμωσον, ὑπόταξον. καταδούλωσον τὸν δεῖνα, an appeal to a god, *ib.* 398 φιμωτικὸν καὶ ὑποτακτικὸν γενναῖον καὶ κάτοχος, *ib.* 123⁴ (iv/v A.D.) (= I. p. 120) καθυπόταξον φίμωσον καταδούλωσον πᾶν γένος ἀνθρώπων, and P Osl I. 1¹⁶⁴ (iv/A.D.) φίμωσάται τὰ στόματα τὰ κατ' ἐμοῦ. These instances, as Eitrem has pointed out, make "an effective background" for the usage in Mk 1²⁵, 4³⁹.

The subst. φίμωσις occurs in Vett. Val. p. 257¹³ πρὶν φθάσαι τὴν φίμωσιν, apparently with reference to the silence of death.

Φλέγων,

"Phlegon," the name of a Roman Christian, Rom 16¹⁴. According to Lietzmann (*HZNT ad l.*) this name, which is given to a dog in Xenophon (*Cyneg.* 7, 5), came later to be applied to slaves, see *CIL* II. 2017.

φλογίζω,

"set on fire" (Jas 3⁹). We have no ex. of φλογίζω from our sources, but for φλέγω see the magic tablet PSI I. 28¹² (ii/iv A.D.?) διὰ τούτου τοῦ ναικουδαίμονος φλέξον τὴν καρδίαν, and ¹⁵.

φλόξ,

"a flame" (Lk 16²⁴, *al.*): P Leid W^{vii.37} (ii/iii A.D.) (= II. p. 105) ἀποσκεδασθήτω μου πάσα φηλόξ (*l.* φλόξ), P Lond 122⁷⁵ (hymn to the Sun—iv/A.D.) (= I. p. 118) ἦλιε χρυσόκομα διέπων φλογὸς ἀκάματον φῶς, and from the inscr. *Preisighe* 5620 (amulet) φῶς πῦρ φλόξ, and *Syll* 804 (= ³ 1170)⁸⁴ (ii/A.D.) φλόξ ἀναδραμοῦσα ἐπέφλευσε τὴν χεῖρα. For a form φλώξ see P Osl I. 1⁸⁵⁶ (iv/A.D.) ὡς φλώξ καομένη, with the editor's note.

φλυαρέω

c. acc. = "prate against" in 3 Jn¹⁰. For the more general meaning "talk nonsense," cf. P Cairo Zen III. 59300⁷ (B.C. 250) δικαίως οὖν Ἀπολλωνίδει φλυαρεῖν ἐπέρχεται, *ib.*⁸ οὐκ ἂν νῦν διὰ κενῆς ἐφλυάρει, and the Christian P Heid 6¹² (iv/A.D.) (= *Selections*, p. 126) ἵνα οὖν μὴ πολλὰ γράφω καὶ φλυαρήσω (*l.* φλυαρήσω), "that I may not by much writing prove myself an idle babbler."

φοβέομαι

(act. obsolete): (1) "fear," "dread," (a) absol., P Lips I. 40^{ii.22} (iv/v A.D.) κάγω αὐτὸς φοβοῦμαι, ἐπειδὴ ἀπάν ἐστιν ὁ ἐταῖρός μου, *OGIS* 669⁵⁸ (i/A.D.) ὅσοι μὲν γὰρ ἐφοβήθησαν ἀκούσαντες περὶ . . . ; (b) c. acc., P Oxy II. 237^{viii.11} (A.D. 186) φοβηθέντας τὸν κίνδυνον, "through fear of the danger" (Edd.), P Flor III. 332¹² (ii/A.D.) οὐῖτε προσεκύνησα θεοὺς φοβουμένη σου τὸ μετέωρον, P Grenf II. 84³ (v/vi A.D.) τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἔρημίαν (said of a patricide); (c) c. μὴ and conj., P Magd 9³ (iii/B.C.) φοβουμένη μὴ συμπίεσι (of a sanctuary in a dangerous state), BGU IV. 1097⁴ (time of Claudius or Nero) (= Olsson, p. 113) φοβοῦμαι γὰρ μὴ σχάση. νε[v]-αυστακε [γ]άρ, "for I am afraid that he will give up, for he has become sick," P Tebt II. 318¹⁸ (A.D. 166) φο[βου]μένη δ[ε] μὴ λάθω [κατὰ] τὸ εἰς με δίκαι[ον] οἰκονομεῖ[σ]ας, "as I am afraid that my right of procedure may escape notice" (Edd.), *ib.* 335⁸ (mid. iii/A.D.) φοβοῦμενος μὴ ἄρα εὐρεθείη ἐν αὐτοῖς ἐπιλημψί[s], "from fear that they might disclose a claim by seizure" (Edd.). In Gal 4¹¹ φοβοῦμαι ὑμᾶς μὴ πως εἰκὴ κεκοπίακα, "I am afraid about you: perhaps I have toiled in vain," we have an ex. of μὴ used in cautious assertions: see *Proleg.* pp. 192 f., 248. (d) On the translation-Hebraism φοβοῦμαι ἀπό, as in Mt 10²⁸ (= Lk 12⁴), see *Proleg.* pp. 102, 104, and Thackeray *Gr.* i. p. 46 f.

(2) "reverence," P Tebt I. 59¹⁰ (B.C. 99) (= Witkowski², p. 113) an official writes to the priests of Tebtunis assuring them of his good will διὰ τὸ ἀνωθεν φοβεῖσθαι καὶ σέβασθαι τὸ ἱερόν, "because of old I revere and worship the temple."

In illustration of the φοβοῦμενος τὸν θεόν of Ac 10², *al.*, Deissmann (*LAE*², p. 451) cites the inscr. from the theatre of Miletus—

Τόπος Εἰουδῶν τῶν καὶ Θεοσεβίων.

"Place of the Jews, who also are called God-fearing."

φοβερὸς,

"fearful" (Heb 10²⁷, *al.*): BGU II. 428⁸ (ii/A.D.) φοβερὸς ἐγένετο before a lacuna, P Leid W^{xii.9} (ii/iii A.D.) (= II. p. 121) ἐκλήθη δὲ ὀνόματι ἀγίῳ ἀναγραμματιζόμενον (= -ένω) φωβερῶ καὶ φρεκτῶ (*l.* φοβερῶ καὶ φρεκτῶ), and

the magic PSI I. 28²¹ (iii/iv A.D.?). The Christian amulet P Oxy VIII. 1151⁵⁵ (v/A.D.?) closes with the words ὅτι τὸ ὄνομά σου κ(ύρι)ε ὁ θε(ός), ἐπικαλεσά[μην] τὸ θαυμαστόν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντίοις, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.): cf. Ps 110 (111)⁹, *al.*

φόβηθρον,

"that which causes terror," is so read by WH, following BD, in its only occurrence in the NT, Luke 21¹¹: see Blass-Debrunner *Gr.* § 35. 3. The word is cited by Hobart (p. 161) from Hippocrates *Morb. Sacr.* 303, as denoting "fearful objects that present themselves to the imagination of the sick."

φόβος,

"fear": *OGIS* 339¹⁷ (c. B.C. 120) διὰ τε τὸν ἀπὸ τῶν γαιτωνῶν Θρακῶν φόβον, P Fay 21²¹ (A.D. 134) τῷ τοῦ προστίμου φόβῳ, "by the fear of incurring penalties," P Oxy XIV. 1668¹⁹ (iii/A.D.) ὁ ἡγεμὼν ἀμνησίαν ἐπέμψεν ἐνθάδε, καὶ οὐκέτι φόβος οὐδὲ εἰς ἐνε, "the praefect has sent an amnesty here, and there is no longer any fear at all" (Edd.), and BGU II. 547¹ (Byz.) μέγας φόβος ἐπίκειται ἡμῖν. For the plur. as in 2 Cor 7⁵, see *Syll* 168 (= ³ 326)²¹ (B.C. 307-6) καὶ φόβων κ[αὶ] κινδύνων μεγάλων τοῖς] "Ἑλληνας περι-στάντων.

The reverential fear towards God, which appears in such a passage as Ac 9³¹, may be illustrated from P Lond 1914¹² (A.D. 335?) φόβον θεοῦ ἔχοντες ἐν τῇ καρδίᾳ: cf. *ib.* IV. 1393¹⁸. In 2 Cor 5¹¹ Field (*Notes*, p. 183) prefers the rendering "terror," as against RV "fear."

Φοίβη.

This proper name (Rom 16¹) is found as the name of a slave in P Flor I. 50⁶¹ (A.D. 268): cf. *Syll* 369 (= ³ 805)¹⁰ (c. A.D. 54) Κλαυδία Φοίβη τὸν ἑαυτῆς ἀνδρα καὶ εὐεργέτην ἀρετῆς ἕνεκα καὶ εὐνοίας, *Magn* 122 (a)¹¹ (time of Diocletian), and the v/vi A.D. inscr. from the Mount of Olives cited *s.v.* κοιμάομαι. For a note by Mrs. M. D. Gibson on the NT Phoebe as a kind of Lady Bountiful, see *Exp T* xxiii. p. 281.

Φοινίκισσα.

See *s.v.* Συροφοινίκισσα.

φοῖνιξ,

"a palm tree" (Jn 12¹³), or the fruit of a palm tree "dates": cf. P Hal I. 7⁵ (B.C. 232) αἴτησον δὲ . . . ὥστε εἰς [ξέ]νια φοίνικας, P Amh II. 31⁸ (B.C. 112) τόπους περιελημμένους εἰς φυτεῖαν φοινίκων, "pieces of land which had been enclosed for the purpose of growing palms" (Edd.), and so¹⁹, BGU IV. 1095⁹ (A.D. 57) περὶ δὲ τοῦ φοίνικος παλαιὸν οὐχ εὔραμεν, "as regards the dates, we did not find any old," P Ryl II. 172¹² (A.D. 208) φοίνικος μονοῦλου, "dates on single stems" (Edd.), and P Flor I. 50² (division of property—A.D. 268) σὺν τοῖς ἐξ[νοῦσι] φοῖνιξι καὶ φυτοῖς.

Related words are φοινικῶν, "a palm garden" (P Tebt II. 343⁵—ii/A.D.), φοινίκινος, "made of palm-wood"

(P Oxy XIV. 1658¹—iv/A.D.), and **φουινικηγός**, “date-measure” (P Ryl II. 172¹³—A.D. 208). For the tax on dates, see Wilcken *Ostr.* i. p. 313 ff.

φονεύς,

“a murderer” (Mt 22⁷, *al.*): P Lips I. 37²⁹ (A.D. 389) Ἰωνᾶν τὸν προκείμενον φονεῖα ἀποδείξει, BGU IV. 1024^{viii.11} (iv/v A.D.) ξίφι σαι (i. ξίφει σε) [κα]ταβληθῆναι ὡς φονεῖα.

φονεύω,

“murder.” The document just cited *s.v.* φονεύς, BGU IV. 1024, shows the corr. verb several times, e.g. vi. 7 ὁ οὖν Διόδημος ἐφόνευσεν τὴν πόρνην. Other exx. are P Grenf II. 36¹¹ (B.C. 95) μὴ λυπέσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπελαμβάνουσαν φονευθήσασθαι, “do not grieve over the departed. They expected to be killed” (Edd.), *ib.* 84² (v/vi A.D.) υἱὸς τὸν εἰδιον πατέρα φωνεύσας καὶ τοὺς νόμους φοβηθεὶς ἔφυγεν εἰς ἔρημιν, P Oxy XVI. 1885¹⁴ (A.D. 509) ἐπιθεωρησαί [τὸν σχεδὸν φο]νευθέντα Σουρούς, “to inspect the nearly murdered Sourous” (Edd.), and the hyperbolic use in P Lond 113. 12 (d¹¹) (vi/vii A.D.), where a petitioner for redress of injuries complains that he has been murdered—ὁ χρεώστης ἐφ[ό]νευσέν με. See also *s.vv.* σφάζω and φαρμακός. [Is it possible that the above use of φονεύω throws light on the difficult Jas 4²?]

In Ev. Petr. 2 γέγραπται γὰρ ἐν τῷ νόμῳ ἥλιον μὴ δύναϊ ἐπὶ πεφονευμένῳ, “πεφονευμένῳ is strangely attributed to Herod, from whom we should have expected κεκρεμασμένῳ or the like: but it agrees with the anti-Judaic tone of the fragment” (Swete).

φόνος,

“murder”: cf. P Tebt I. 5⁵ (B.C. 118), where an amnesty is granted by Ptolemy and Cleopatra to all their subjects πλὴν τῶν φόνους ἰκουσίου καὶ ἱεροσυλίας ἐνεχομένων, “except to persons guilty of wilful murder or sacrilege” (Edd.). In *ib.* 14⁴ (B.C. 114) notice is sent to a certain Heras εὐθνομένῳ (“arraigned”) . . . φόνῳ καὶ ἄλλαισιν αἰτία(ι)ς, where the reference may be to “manslaughter” rather than to actual “murder”: see *Archiv* ii. p. 498 f. Add P Amh II. 66³⁴ (A.D. 124) Στοτοήτιος λέγοντος ἐνκεκλ[η]κέναι τοῖς [π]ερὶ Σαταβοῦν φόνου ἐπ[ι] τῷ ἀδελφῷ αὐτοῦ, “Stotoëtis stated that he had accused Satabus and his friends of murder committed against his brother” (Edd.), and Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) τῶν ἐπὶ φόνους ἢ μῖζσιν ἀμαρτήμασιν κολαζομένων.

φορέω.

For the common NT sense “wear” (Mt 11⁸, *al.*) cf. P Oxy III. 531^{14f.} (ii/A.D.) κομ[ί]σαι διὰ Ὀννάφρα τὰ ἰμάτια τὰ λευκὰ τὰ δυ[ν]άμενα μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολῶν, τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις, “receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones” (Edd.), P Giss I. 47⁸ (time of Hadrian) (= *Chrest.* I. p. 333) ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, with reference to a breastplate, and the enactment in connexion with the Andanian mysteries, *Syll* 653 (= 3736)⁷⁷ (B.C. 92) φορούντω δὲ οἱ δέκα ἐν τοῖς μυστηρίοις στρόφιον πορφύριον. See also P Michigan

Inv. No. 1367⁸³ (iii/iv A.D.) (= Preisigke 7247) ἐνεγκὼν ἐρχομένη σου τὰ χρυσία, ἀλλὰ μὴ αὐτὰ φορέσεις ἐν τῷ πλο[ύ]φ, “when you come, bring your gold ornaments, but do not wear them on the boat.”

φόρον

(Lat. *forum*), “Forum” (Ac 28¹⁵): see P Lond 992¹³ (A.D. 507) (= III. p. 253) τοὺς ἔλλογμωτάτους σχολαστικοὺς φόρου Θηβαίδος, where the editors note that “the expression appears to be new,” and similarly *ib.* V. 1707⁶ (A.D. 566).

φόρος

in the wide sense of “payment,” “rent,” may be illustrated by such passages as P Giss I. 95⁴ (A.D. 95) φ[ό]ρου οὐ ἐμισθωσά σ[οι] ελαιουργίου, “rent of the vineyard which I let to you,” P Oxy X. 1279¹⁹ (A.D. 139) φόρου τῶν <ν>ομῶν κατ’ ἔτος σὺν παντὶ δραχμῶν τεσσάρων, “at the annual rent for the pastures of four drachmae in all” (Edd.), *ib.* XVII. 2141² (A.D. 208?) ἐξοδίασον εἰς φόρους ἰδαφῶν . . . ἀργυρίο[ν] δραχμᾶ[ς] τριακοσίας, “pay for rent of lands three hundred drachmae of silver,” and P Tebt II. 377^{28, 27} (A.D. 210), which illustrates the common distinction between ἐκφόριον (“rent in kind”) and φόρος (“rent in money”) in leases of the Roman period; for exceptions see the editor’s note, and *ib.* 424⁶ (late iii/A.D.) ἴσθε δὲ ὅτι ὀφίλιος φόρους καὶ ἀποφορὰς ἑπτὰ ἐτῶν, ὡς ἐφ[ε] <ν> μὴ ἀποκαταστασίας [δ]ὴ πέμψης [ο]ἰδίας σου τὸ[ν] κίνδυνον, “let me tell you that you owe seven years’ rent and dues, so unless you now send discharges you know your danger.” (Edd.). In P Iand I. 26¹⁵ (A.D. 98) we have the phrase φόρου τοῦ παγτός, “the total rent,” for which the editor compares P Lond 906¹⁰ (A.D. 128) (= III. p. 108), P Fay 93¹³ (A.D. 161), *al.* See also Preisigke *Fachwörter s.v.*

φορτίζω,

“load” (Lk 11⁴⁶: for double acc. see Blass-Debrunner § 155.7). Preisigke (*Wörterb.*) cites for the related verb φορτώω, P Amh II. 150²¹ (A.D. 592) χόρτου ἐ[π]ρο]ῦ σῶα πεφο[ρ]τωμένα (i. ζῆα πεφορτωμένα), “fifty beasts loaded with dry hay,” similarly 23, 39, and P Flor III. 293¹⁵ (vi/A.D.) τῶν πλοίων πεφορτωμένων τῶν γενιμάτων.

φορτίον,

(1) “burden,” “load”: P Oxy VII. 1049³ (account of transport—late ii/A.D.) ὄνο(ι) θ φο(ρτία) ἤ, “9 donkeys, 8 loads” (see the editor’s note). (2) “freight,” “cargo,” as in Ac 27¹⁰ (TR φόρτος): P Oxy VIII. 1153⁹ (i/A.D.) payment by Heraclas the boatman (ὁ ναυτικός) of 600 drachmae (ὑπὲρ) τῶν φορτίων αὐτοῦ, “for his freights,” P Lond 948⁷ (A.D. 236) (= III. p. 220), the shipmaster is to receive 100 drachmae for freightage, 40 paid in advance and the remaining 60 on the safe delivery of the cargo—ἄπὲρ φορτία παραδώσει σῶα καὶ ἀκακούρητα. The hitherto rare form φόρετρον is found = “freight” in P Petr II. 30 (a)¹² (Ptol.), P Ryl II. 209^{3, 24} (early iii/A.D.), P Oxy XII. 1589¹⁸ (early iv/A.D.), and numerous exx. in Preisigke III. Index p. 341, and the new verb φορετρέζω in P Oxy VII. 1069¹⁸ (iii/A.D.), and *ib.* XII. 1589¹⁶ (early

iv/A.D.). (3) "wares," "merchandise": BGU IV. 1118¹⁸ (B.C. 22) τὰ δὲ ἐκ τῆς μισθώσεως φορτία πάντα, *ib.* 1079¹⁷ (A.D. 41) (= *Selections*, p. 40) παρὰ τάλαντόν σοι πέπρακα τὰ φορτία μου, "I have sold you my wares, for a talent," a letter to a man in money-difficulties. (4) "fixture": P Oxy II. 243²⁷ (A.D. 79) house and land property σὺν τ[ο]ῖς ἐμπιστομένοις εἰς τούτοις [φ]ορτίοις πᾶσι, "with all fixtures which may be included in them." For this use of φορτία the editors compare *ib.* 242¹⁸ (A.D. 77), and CPR I. 206⁸. (5) The word is used metaph., as in Mt 11⁸⁰, *al.*, in P Oxy XVI. 1874⁷ (vi/A.D.), a Christian letter of condolence, in which reference is made to τὰ τριάντα πέντε φορτία, "the thirty-five burdens," apparently a proverbial expression (see the editors' note). For the metaph. use of the adj. φορτικός, see P Amh II. 145⁷ (iv/v A.D.), a Christian letter in which the writer expresses the hope that he will not be "wearisome" (φορτικός) to his correspondent, P Oxy VI. 904⁹ (v/A.D.) a petition to be released from an office which had proved "so severe and onerous"—τῆν τοιαύτην ἀπαρέτην καὶ φορτικωτάτην λειτουργίαν. In the letter ascribed to the Emperor Hadrian, P Fay 19⁸, the phrase φ[ο]ρτικὸν λόγ[ο]ν is used with reference to the conventional reasons of philosophy, as contrasted with a simple statement of facts.

Φορτουνατος

(TR Φουρ-: cf. Mayser *Gr.* p. 116 f.), "Fortunatus," a Christian of Corinth (1 Cor 16¹⁷), who is perhaps to be identified with the Fortunatus of Clem. Rom. 1 Cor. lxx. The name, however, is very common: see Lightfoot *Apost. Fathers* Part I. Vol. 1 p. 187, n. 10, and the *exx.* collected in *ib.* p. 29, n. 3 and p. 62, n. 1. Add *OGIS* 707⁵ Φορτουνατος Σεβασ[του] ἀπελ[ε]υθερος).

φραγγέλιον,

(Lat. *flagellum*), "a scourge" (Jn 2¹⁵): cf. P Lond 191¹¹ (an inventory—A.D. 103-117) (= III. p. 265) φλαγγέλιον καλάμου Ινδικού. The word is an ex. of the transliterated Latin words which found their way into Mark's Greek vocabulary from his residence in Rome.

φραγγέλλω,

(Lat. *flagello*), "scourge" (Mt 27²⁶, Mk 15¹⁵): cf. *Test. xii. Patr.* Benj. ii. 3.

φραγμός,

prop. "a fencing in," and hence "a fence" (as always in the NT, Mt 21³³ *al.*). *Exx.* are BGU IV. 1119²² (a lease—B.C. 5) τὸν φραγμὸν ὑγιά ὄξιν καὶ παρεῶληφεν, P Oxy III. 580 (ii/A.D.) εἰς ἐπιτήρησιν φόρου φραγμοῦ Παεβύθεως, and P Giss I. 56¹² (vi/A.D.) καλαμουργίαν καὶ τοὺς σφραγμούς (i. φραγμούς). For the μεστότοιχον τοῦ φραγμοῦ of Eph 2¹⁴ we may recall the inscr. on the Temple barrier *OGIS* 598 cited *s.v.* ἀλλογενής. The form φράγμα is found in P Bilabel 95⁴⁵⁹ (A.D. 7).

φράζω,

"declare," "explain" (Mt 13³⁶). In P Rev Lxxix. 8 (B.C. 259-8) owners of orchards are called upon to register

themselves, φράζον[τες τὸ τε] αὐτῶν ὄνομα καὶ ἐν ἣι κώμηι οἰκοῦσιν, "stating their names and the village in which they live." See also *Syll* 537 (= 3 969)⁹⁵ (B.C. 347-6) πρὸς τὸ παράδειγμα ὃ ἂν φράξῃ ὁ ἀρχιτέκτων, and the sepulchral inscr. *Preisigke* 5765¹² (iii/iv A.D.) ἀλλὰ σὺ, ὃ παροδείτα, ἰδὼν ἀγαθοῦ τάφον ἀνδρός, ὅν τε κατευφημῶν κοῖα φράσας ἀπιθί.

φράσσω,

"fence in" is used metaph. in Rom 3¹⁸, 2 Cor 11¹⁰. For the lit. sense cf. P Oxy I. 69¹ (A.D. 190) a complaint of a robbery—θυρίδα συμ]πεφραγμένην πλίνθοις φέρουσιν εἰς δημοσίαν ῥύμην ἀνατρέψαντας, "they broke down a door that led into the public street and had been blocked up with bricks" (Edd.), and from the inscr. *Syll* 531 (= 3 963)¹⁹ (iv/B.C.) φράξει τὰ ἐφ' ὁδοῦ τεῖχα ἅπαντα καὶ πεφρ[α]γμ[έν]α [κα]ταλείψει ἀπιών: cf. Heb 11³².

φρέαρ,

"a well" (Lk 14⁵, *al.*): P Grenf I. 21⁸ (B.C. 126) a Will in which the testator leaves amongst other bequests ἔδα(φος) ἀμπελῶ(νος), καὶ τὰ ἐν τούτῳι φρέατα ἐξόπτῃς πλίνθου, "a vineyard and the wells of baked brick in it," P Oxy VIII. 1105¹⁰ (A.D. 81-96) φρέατ[ρ]ος λιθίνου, "A stone well," *ib.* III. 502⁸⁵ (a lease—A.D. 164) καὶ τοῦ προκειμένου φρέατος τροχέλλαν σὺν σχοινίῳ καινῷ, "the reel of the aforesaid well provided with a new rope" (Edd.), *ib.* XIV. 1678²⁸ (iii/A.D.), a letter having on the verso ἄπρ[ό]δος) παρὰ Θεῷ[νος.] σημασ[σ]ία ἐν Τευμενοῦτει ἐν τῷ ῥυμείῳ ἀντὶ τοῦ φλητροῦ (i. φρέατος), "deliver from Theon; address, at the Teumenou quarter in the lane opposite the well" (Edd.), and P Giss I. 49¹¹ (iii/A.D.) καμάραι δύο καὶ φρέαρ.

For the form φρήτα for φρέατα, see P Cairo Zen III, 59499¹² (iii/B.C.), with the editor's note. A dim. φρεάτιον occurs in PSI IV. 423³⁸ (iii/B.C.) περὶ τῶν φρεατίων.

φρεναπατάω,

"deceive one's own mind," first found in Gal 6³, but see *s.v.* φρεναπάτης.

φρεναπάτης,

"deceiver." In the NT only in Tit 1¹⁰: cf. a woman's description of her former lover in P Grenf I. 1¹⁰ (ii/B.C.) ὁ φρεναπάτης ὁ πρὸ τοῦ μέγα φρονῶν, where the context seems to require the meaning "deceiver," rather than "one who deceives his own mind," "conceited," as Blass *Gr.* p. 68, n. 2: cf. Burton *ad ICC* Gal 6³. See also P Lond V. 1677²² (A.D. 566-567).

φρήν.

From its physical sense of "midriff" or "the parts about the heart," φρήν comes to be applied to the "heart" or "mind" itself, in the plur., as in 1 Cor 14²⁰: cf. the magic PSI I. 28²² (iii/iv B.C.?) σὰς φρένας τέρπει, P Leid W^{xvii}. 48 (ii/iii A.D.) ὄνομά σου καὶ πνεῦμά σου ἐπ' ἀγαθεῖς (i. ἀγαθοῖς) εἰσέλθοις τὸν ἐμὸν (i. ἐμὸν) νοῦν καὶ τὰς {ἐμὰ} ἐμάς φρένας, P Lond 46³²⁷ (iv/A.D.) (= I. p. 75) καταδεσμεύω δὲ αὐτοῦ τὸν νοῦν καὶ τὰς φρένας, and Wunsch *AF* p. 20⁵⁶ (iii/A.D.) βασάνισον αὐτῶν τὴν διάνοιαν τὰς φρένας τὴν αἰσθησιν.

φρίσσω,

which is "specially used of awe of a mysterious Divine power" (Hort *ad Jas* 2¹⁹), is well illustrated by P Leid Vv. 12 (iii/iv A.D.) (= II. p. 17) τὸ μέγα ὄνομα λέγειν· Ἀωθ, δν (Ζ. δ) πᾶς θεὸς προσκύνει, καὶ π[ᾶ]ς δαίμων φρέσσει (Ζ. φρίσσει). Cf. Herodas VI. 44 τοὺς γὰρ τελώνας πάσα νῦν θύρη φρίσσει, "for every door now-a-days shudders at the tax-gatherers" (Knox).

The verbal φρικτός is common in magical papyri, e.g. P Leid Wv. 10 (ii/iii A.D.) (= II. p. 95) ὀνόματι ἀγέω (ἀγέω) . . φοβερῶ καὶ φρικτῶ, P Lond 121³¹⁴ (iii/A.D.) (= I. p. 94) ὀνεί[ρ]ους τε φρικτούς, *ib.* 46⁸⁰ (iv/A.D.) (= I. p. 68) κατὰ τῶν φρικτῶν ὀνομάτων, so 176^f, and *ib.* 123¹⁰ (iv/v A.D.) (= I. p. 121) κατὰ τῆς φρικτῆς ἀνάγκης. See also Deissmann *BS* p. 288, and the magic P Osl I. 1⁹ (iv/A.D.) τόν σου υἱὸν φροῖζον, "shudder at thine own son" with the editor's note (p. 36) that "φρίσσειν (cf. τὰ φρικτὰ ὀνόματα) is constantly used of the effect that the sorcerer wishes to bring about by means of his magic." The verb occurs in two poems on the death of a dog, Preisigke 6754^{5,20} (iii/B.C.) (= *Archiv* vi. p. 453 f.). See also the reff. in Preuschen-Bauer, *Wörterb. s.v.*

For the subst. φρίξ, cf. the Gnostic charm P Oxy VI. 924⁵ (iv/A.D.) συντηρήσεως Ἀρίας (Ζ. Ἀρίαν) ἀπὸ τοῦ ἐπιημερινοῦ (Ζ. τῆς ἐφημερινῆς) φρικτός, "protect Aria from ague by day," and 4^f, and *Syl* 1⁹⁰⁰ (= 3 1239)¹⁹ (ii/A.D.) where a tomb is entrusted to the care of the καταχθόνιοι θεοὶ with the prayer that whoever violates it shall be submitted to various ills καὶ φρέικη [κ]α[λ] πυρετῶ κτλ.

φρονέω.

According to Kennedy (*EGT ad Phil* 1⁷) φρονέω "seems always to keep in view the direction which thought (of a practical kind) takes." Hence its use c. acc. in such passages as P Ryl II. 128¹⁰ (c. A.D. 30) Σουήρις . . ἀλλότρια φρονήσασα ἐγκαταλιποῦσα τὸ ἐλαιουργίον ἀπηλλάγη, "Soueris changed her mind, left the mill, and departed" (Edd.), and P Oxy II. 282⁹ (A.D. 30-5) ἡ δὲ ἀλλότρια φρονήσασα τῆς κοινῆς συμβιβ[ω]σεως κατὰ ἐπ[α]ς ἐξῆ[λ]θε, "but she became dissatisfied with our union, and finally left the house" (Edd.).

For τὸ ἐν φρονεῖν in Phil 1² Deissmann (*BS* p. 256) cites the sepulchral epitaph *IMAE* 149 (Rhodes—ii/B.C.) in which it is said of a married couple—ταῦτα λέγοντες ταῦτα φρονούντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Αἶδαν. Cf. also *OGIS* 669³⁶ (i/A.D.) εἰδὼν δὲ καὶ δύο ἑπαρχοὶ τὸ αὐτὸ πεφρονηκότες ὄσι.

The phrase νοῶν καὶ φρονῶν, "being sane and in my right mind," is common in Wills: see *s.v.* νοέω.

φρόνημα,

"the content of φρονεῖν, the general bent of thought and motive" (SH *ad ICC* Rom 8⁸): cf. Vett. Val. p. 109² εἰδὼν οὖν τις Ὀδυσσεὺς φρόνημα λαβὼν παραπλεύσει τούτους, καταλείπει σεμνὴν ἐν τῷ βίῳ τῆν ἐπιστήμην.

φρόνησις,

"prudence" leading to right action, as compared with the more theoretical σοφία: cf. Eph 1⁹. See further Lightfoot *ad Col* 1⁹, and *Notes* p. 317 f., also *OGIS* 332²⁵ (B.C. 138-2)

ἀρετῆς ἔνεκεν καὶ φρονήσεως τῆς συναυουότητος τὰ πρά[γ]ματα, and Wunsch *AF*, p. 61 (i/ii A.D.) ψ[υ]χὴν [δ]ι[α]νοίαν φρόνησιν αἰσθησιν ζοῆν [καρδ]ίαν.

In the trimeter PSI IV. 280 (iv/v A.D.) φρόνησις is contrasted with τύχη—

ὅστις νομίζει διὰ φρόνησιν εὐτυχεῖν
μάταιός ἐστὶ πάντα γὰρ τὰ τοῦ βίου
οὐ διὰ φρόνη[σ]ιν, διὰ τύχην δὲ γίνεταί.

For a subst. φρονημότης see *ib.* I. 94² (ii/A.D.) ἐξαι[τ]εῖ[?]ται δὲ με πλέον ἢ φρονημότης αὐτ[ο]ῦ πρὸς τὸ μαρτυρῆσαι ἡμῖν τὴν φιλανθρωπίαν μου.

φρόνιμος,

"prudent," is frequent in the NT as denoting fitness for God's service (Mt 7²⁴, 10¹⁶, *al.*: Swete *Parables of the Kingdom*, p. 123): cf. *OGIS* 383¹⁰⁶ (mid. i/B.C.) διαμονῆς δὲ τούτων ἔνεκεν, ἦν ἐμ φρονημοῖς ἀνδράσι εὐσεβὲς αἰετῆρεν. The word is common as a proper name, e.g. P Oxy III. 531^{23, 25} (ii/A.D.).

φρονημῶς.

P Lond 1927³⁶ (mid. iv/A.D.) φρονημῶς ἐδίδας τὸ γεννεότατον ἄθλον, "you prudently showed forth your most noble contest," with reference to manner of life: cf. Lk 16⁸.

φροντίζω,

"an careful," "give heed," is found in the NT only in Tit 3⁹, where it is followed by inf. (see *Proleg.* p. 206 f.): cf. P Ryl II. 78²⁶ (A.D. 157) φρόντισον εὐθέως πέμψαι τὸν ληψόμενον αὐτόν, "take care to send somebody at once to take it" (Edd.), and P Grenf II. 77¹⁵ (iii/iv A.D.) (= *Selektionis*, p. 121) φροντίσατε οὖν τὰ ἀναλωθέντα ἐτοιμάσαι, "see to it therefore that you furnish the sums expended."

Elsewhere the verb is construed (1) c. gen., as in BGU I. 249²⁰ (ii/A.D.) φρόντισον δ' ἐμοῦ χορίου δερμάτ(ων) ἐξακοσίων, *ib.* 300³ (A.D. 148) φροντιοῦντά μου τῶν ἐν Ἀρσινολείῳ ὑπαρχόντων, P Oxy VII. 1072² (v/vi A.D.) σπούδασον φροντίσαι τοῦ νέου λάκκου τοῦ γιγνομένου σὺν θεῷ ἐν τῷ κτήματι ἱερέων, "hasten to give heed to the new pond which is being made by the help of God in the priests' estate" (Ed.). (2) c. acc., as in P Lond 28⁵ (c. B.C. 162) (= I. p. 43, *UPZ* i. p. 343) φροτίσαι (Ζ. φροντίσαι) μοι σιτάριον, P Par 45² (B.C. 152) (= *UPZ* i. p. 329) πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων. (3) c. ina as in P Tebt I. 33² (B.C. 112) (= *Selections*, p. 30) φρόν]τισον οὖν ἵνα γένη(ται) ἀκολουθῶς, "take care that its instructions are followed" (with reference to a letter), and so⁷. (4) c. ὅπως (μή), as in P Hib I. 170¹ (B.C. 247) (= Witkowski², p. 27) φρόντισον δέ, ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν, and (5) c. ὡς, as in P Tebt I. 10⁶ (B.C. 119) φρόντισον ὡς τὰ τῆς ὑποσχέσεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.).

For the subst. φροντίς, cf. P Tebt I. 33¹⁷ (B.C. 112) (= *Selections*, p. 31) τὴν μεγίστην φροντίδα ποιουμένου, "taking the greatest care," P Amh II. 135⁶ (early ii/A.D.) τῆ(ν) φροντίδα πάντων ποιεῖν ὡς ἰδίῳ σου, "look after everything as if it were your own" (Edd.), and for φροντιότης, see Preisigke *Fachwörter*, p. 179, and *Wörterbuch s.v.*

φρουρέω

is used literally "guard," "protect," in such passages as P Amh II. 43¹⁷ (B.C. 173) where a contract is witnessed by six persons, τῶν ἐν τῇ Σοκνοπαίου Νήσῳ φρουρούντων καὶ μισθο(φόρων), "belonging to the guard at Socnopaei Nesus and in receipt of pay," P Bilabel 9⁶ (B.C. 103) τοῖς ἐν Κρο(κοδειλων) πό(λει) φερομένοις φρου(ρούσιν), and P Tebt I. 92² (late ii/B.C.) Κερκεοσίρως τῆς μὴ φρουρουμένης μηδ' οὐσης ἐπὶ τοῦ μεγάλου ποταμοῦ, "at Kerkeosiris, which is unguarded and is not situated upon the great river" (Edd.): cf. 2 Cor I 1³² and Field Notes, p. 186 f. See also an important note by E. L. Hicks in CR i. p. 7 f.: in the other NT passages (Gal 3²³, Phil 4⁷, 1 Pet 1⁵) he prefers the idea of "a garrison keeping ward over a town" to the idea of "soldiers keeping guard either to prevent escape, or to protect the weak."

For φρουρός, cf. P Oxy IX. 1193⁴ (iv/A.D.) ἔδον ἕνα πα[ράσχου] μετὰ καὶ ἑνὸς φύλακος τῷ ἀποσταλέντι φρ(ο)υρῶ, "supply one donkey together with one guard to the sentinel whom I have sent" (Ed.): for φρουρά, cf. P Tebt II. 315²¹ (ii/A.D.) ἔχει γὰρ συστατικὰς [δ]ῖπας τὸν ἀπιθύνοντα μετὰ φρουρᾶς τῷ ἀρχιερεὶ πέμπειν, "he has instructions to send recalcitrants under guard to the high-priest" (Edd.): and for φρούριον, cf. P Amh II. 31²⁷ (B.C. 112) περίστασις τοῦ φρουρίου, "the free space round the guardhouse."

In P Petr I. 29¹⁴ (iii/B.C.) τῶν ὄρων apparently applies to the "watchers" of a vineyard, and Mahaffy following Bury regards ὄροι as the word from which φρουροί (προ-οροι) is derived, and compares the Homeric οὔρος.

φρυάσσω.

From denoting the "vehement neighing" of horses, this verb came to be used of the "haughtiness" or "insolence" of men (cf. "prancing proconsuls"), as in Ac 4²⁵ from Ps 2¹. In M. Anton. iv. 48 μετὰ δεινοῦ φρυάγματος, the reference is to the "revolting insolence" with which tyrants have exercised their power of life and death.

φρύγανον,

"brushwood" (Ac 28³), as in P Cairo Zen III. 5951³ (iii/B.C.), wages to workmen εἰς συναγωγὴν φρυγάνων, "for the gathering of brushwood." In Syll 568 (= 984)⁶ (end of iv/B.C.) a priest undertakes μηδὲ [φ]έρει(ν) ξύλα μηδὲ κούρον ("branches with leaves") μηδὲ φρύγανα μηδ[ε] φυλλόβολα ("branches shedding leaves") ἐκ τοῦ ἱεροῦ.

For the new παραφρυγάνισμος, see P Petr II. 61¹ (c. B.C. 250), where Mahaffy takes the meaning to be the piling of brushwood bound with clay to raise the banks of the canal. In his Introduction to the vol. p. 28 f. he supplies an interesting parallel from Wood's Sources of the Oxus, p. 22, where we are told that, when the river threatens to cut away its banks, the natives protect them with branches of tamarisk, in order to break the force of the water.

Φρυγία,

"Phrygia, an ethnic district in Asia Minor, the north-western part of which was in the Roman province Asia,

and the south-eastern part in the Roman province Galatia: in Ac. xvi. 6 Φρυγίαν is adj." (Souter Lex s.v.). See further W. M. Ramsay Cities and Bishoprics of Phrygia (Oxford, 1895, 1897), and the same writer in Hastings DB iii, p. 863 ff.

Φύγελος,

not Φύγελλος (see WH Notes², p. 166), a Christian who deserted Paul (2 Tim 1¹⁵). A proper name Φυγέλιος occurs in CIG II. 3027.

φυγή,

"flight" (Mt 24³⁰): P Tebt I. 48²⁴ (c. B.C. 113) ῥίψαντα τὸ ἱμάτιον εἰς φυγὴν ὀρμήσαι, "throwing away his garment took to flight," Gnomon 36 (c. A.D. 150) (= BGU V. p. 20) αὐθε[[ερ]]ρετον (i. αὐθαίρετον) φυγὴν ἐλομένων, "having taken to flight of their own accord," BGU III. 909¹⁴ (A.D. 359) τῶν ἀπὸ τῆς κώμης φυγῆ(ν) προσημαμένων, and P Oxy XVI. 1876⁵ (c. A.D. 480) διὰ τῆς φυγῆς περιγράφειν τὸ χρέος ἐσπούδασαν, "they attempted by flight to evade payment of the debt" (Edd.).

For a weaker sense cf. ib. VIII. 1121²⁶ (A.D. 295) ἐμοῦ ἤδη τὴν πρ[ὸς τὸν μ]ίζονα φυγὴν ποιουμένης, "since I am already having recourse to the official" (Ed.), in connexion with a petition.

φυλακή.

(1) For φυλακή in the general sense of "care," "charge," of a thing: P Lille I. 7⁸ (iii/B.C.) ἐπιζητήσαντος αὐτοῦ βυβλαρία τινα, ἃ ἰδεδῶκεν ἐν φυ(λακῆ) "il me réclama de petits livres qu'il m'avait donnés en garde."

(2) "watch," "guard": P Tebt II. 282⁷ (late ii/B.C.) a guard declares that he will keep the best watch possible upon other people's holdings—φυ(λακῆν) ἀλλ[λο]τρ[ί]ων κλή(ρων) συντηρήσειν ἀπὸ τ[ο]ῦ βελτί(σ)του, Priene 28⁴ (soon after B.C. 200) ὅπως δὲ ἡ χ[ί]ωρα ἢ Μιλησίων καὶ Πιρινηίων ἐμ φυ(λακῆ) καὶ σωτηρίαὶ ὑπάρχη.

(3) = "a guard," i.e. "persons keeping guard" (Lat. custodia), as in Ac 12¹⁰: P Giss I. 19¹⁶ (ii/A.D.), a sister begs her brother not to face some danger (perhaps connected with the Jewish war) without a guard—μη μόνος τὸν κίνδυνον [ἀνευ] φυλακῆς ὑπόμεινε (i. ὑπόμεινε).

(4) = "a prison" (Mt 14¹⁰, al.): BGU IV. 1138¹⁸ (B.C. 18) ἀπολε[[ψ]ομαι τὸν Παπία(ν) ἐκ τῆς φυλακῆ(ς), P Oxy II. 259^{4,8} (A.D. 23), a declaration τῷ τεταγμένῳ πρὸς τῇ τοῦ Διὸς φυλακῆ, "to the governor of the prison of Zeus," by the surety for a man who had been arrested for debt that he will restore δν ἐγγεγύμηαι . . . ἐκ [τ]ῆς πολιτικῆς φυλα[κ]ῆς "the man whom I bailed out of the public prison," P Giss I. 84¹⁸ (A.D. 83) Ἀσκλάν εἰς τὴν φυλακὴν παρ[α]δοθῆναι (cf. Ac 8³), PSI VII. 832⁷ (v/A.D.) εἰς τὴν δημοσίαν φυλακὴν.

(5) the time during which a watch was kept, as in Mt 24⁴³ al.: P Petr II. 45¹⁸ (B.C. 246) (= Chrest. I. p. 5) πρώτης φυλακῆς ἀρχομένης.

For the subst. φυλακία cf. P Oxy XVI. 1627¹² (A.D. 342) an appointment εἰς φυλακίαν ἱεροῦ Θεορίου, "to the guarding of the temple of Thôëris."

φυλακτήριον,

lit. "a guarded post" or "fortification," came to be used by the Jews as a technical term for the "prayer-fillet," a strip of parchment inscribed with portions of the Law, and worn as an "amulet" or "protective-mark" on the forehead or next the heart, as in Mt 23⁵: cf. the golden φυλακτήρια worn by the kings of Egypt, *OGIS* 90⁴⁵ (Rosetta stone—B.C. 196) ἐπιθέναι δὲ καὶ ἐπὶ τοῦ περι τὰς βασιλείας τετραγώνου κατὰ τὸ προειρημένον βασιλείων φυλακτήρια χρυ[σῶ], "to place on the square surface round the crowns, beside the afore-mentioned crown, golden phylacteries" (Mahaffy).

Other exx. of the word are P Leid W^{xviii}. 2 (ii/iii A.D.) (= II. p. 143) τὸ γὰρ ὄνομα σοῦ ἔχω ε φυλακτήριων (ἴ. ἔχω ὡς φυλακτήριον) ἐν καρδίᾳ τῆ ἐμῆ, xx. 24 ἐν τὸ ἀργύρω πετάλου (ἴ. ἐν τῷ ἀργύρου πετάλῳ) τὰ ζ (sc. vocales), πρὸς τὸν φυλακτήριον (ἴ. τὸ φυλακτήριον), and P Lond 121²⁹⁸ (iii/A.D.) (= I. p. 94) φυλακτήρια λέων—a spell for the times when the moon is in the several signs of the Zodiac. See also Deissmann *BS*, p. 352.

φύλαξ,

"a guard": P Hib I. 147 (early iii/B.C.) σύντασσε [τοὺς] παρὰ σοὶ φ[ύ]λακας φυλάσσειν καὶ προ[σ]έχειν ἵνα κτλ., P Oxy II. 803 (late i/B.C.) τοὺς ἀπὸ τοῦ νομοῦ φύλακας, BGU III. 830²⁴ (i/A.D.) τοὺς φυλακας (ἴ. φύλακας) ἡμῶν σκύλον πρὸς αὐ[τ]ήν, *ib.* 729¹¹ (A.D. 137) δν δὲ ἐὰν βούληται ὁ Σαραπίων ὄπωροφύλακα φυλάσσει <ν> τῷ τῆς ὄπώρας καιρῷ φύλακα πέμψει, "Sarapion shall send any guard whom he chooses in order to protect the fruit at the time of bearing" (Edd.), and *ib.* VI. 931⁶ (ii/A.D.) ἐπεμψα διὰ τοῦ κομίσαντος [τ]ὸ ἀπὸ σοῦ ἐπιστόλιον φύλακος . . . "I have sent by the guard who brought the letter from you . . ."

For the different orders of φύλακες see Jouguet *Vie Municipale*, p. 261 ff., and for φύλακτρον, "police-tax," see P Oxy III. 502⁴³ (A.D. 164) with the editors' note.

φυλάσσω,

(1) "guard," "protect": P Par 66²² (i/B.C.) πρεσβύτεροι οἱ τὰ χῶματα καὶ περιχώματα φυλάσσοντες, P Oxy VI. 924¹ (iv/A.D.) ἡ μὴν φυλάξης καὶ συντηρήσης Ἄριας ἀπὸ τοῦ ἐπιμερινοῦ (ἴ. Ἄριαν . . . τῆς ἐφημερινῆς) φρικός, "verily guard and protect Aria from ague by day" (Edd.).

(2) "keep," "observe": *Cognat* IV. 661¹³ (A.D. 85) τοῦτο δὲ τὸ ψήφισμα νενομοθετησθαι τῷ αἰῶνι τῆς Ῥωμαίων ἡγεμονίας φυλαχθόσμενον (cf. Ac 7⁵³, *al.*), P Ryl II. 177¹¹ (A.D. 246) τὸ δὲ ὑπηλλαγμένον [ἡμισυ μέρος οικίας φυ]λάξο(εν) ἀνεξαλλοτριῶτον, "the mortgaged half share of the house we will preserve unalienated" (Edd.). Cf. also P Ryl II. 116²⁰ (A.D. 194) λόγου μοι φυλασσομένου περι ὧν ἔχω δικαίων πάντων, "account being kept of all my claims" (Edd.), *ib.* 86⁸ (A.D. 195) λόγου φυλασσομένου τῆ πόλει πρ[ε]β[ε] [ο]ῦ [ε]χει παντὸς δικαίω[ν], "without prejudice to any right claimed by the city" (Edd.).

The verb is common of observing the duties of marriage, e.g. P Oxy VI. 905⁹ (A.D. 170) συμβιούτωσαν [ὄν ἀλλήλοις οἱ γ]αμοῦντες φυλάσσοντες τὰ τοῦ γάμου δι-

καια, and so *ib.* X. 1273²⁹ (A.D. 260), XII. 1473¹¹ (A.D. 201).

With φ. ἀπό, as in Lk 12¹⁵, cf. P Lond IV. 1349³⁵ (A.D. 710) παραφυλάξει δι[ὰ] τ[ῆ]ς διοικήσεως σου ἀπὸ τῶν προσφευγόντων ἐν αὐτῇ φυγάδω[ν]: cf. Blass *Gr.* p. 87 f.

φυλή,

"a tribe," especially one of the twelve tribes of Israel (Mt 19²³ *al.*), and extended by analogy to the tribes of the earth (Mt 24³⁰ *al.*). For the priestly tribes in Egypt, cf. P Tebt II. 299⁸ (c. A.D. 50), where a certain Psoiphis, τῶν ἀ[πὸ] τῆς κώμης πέμπτη[s] φυλῆ[s] ἱερέος (ἴ. ἱερέως) τῶν ἐν [τῇ] κώμῃ θεῶν, "priest of the fifth tribe of the gods at the village," asks that the birth of a son be registered, P Ryl II. 179⁶ (A.D. 127) Πακούσις . . . ἱερεὺς πρώτης φυλῆς Σοκνοπαίου θεοῦ μεγάλου, and similarly ^{9, 22}. See further Otto *Priester* i. p. 23 ff.

In Claudius's address to the Alexandrines P Lond 1912⁴¹ (A.D. 41) a φυλή Κλαυδιανᾶ, not known elsewhere, is mentioned: see the editor's note, where reference is made to Schubart *Archiv* v. p. 94 f. for the Alexandrian tribe-names of the Roman period. Cf. also Preisigke *Fachwörter* s.v. φυλή.

φύλλον,

"a leaf" (Mt 21¹⁹, *al.*). In the magical P Oxy VI. 886¹⁴ ff. (iii/A.D.) (= *Selections* p. 111 f.) the petitioner for an omen is instructed—λαβὼν φύνικος ἄρσενος φύλλα κῆ ἐπ[ι]γρ[α]ψον ἐν ἐκάστῳ τῶν φύλλων τὰ τῶν θεῶν ὀνόματα καὶ ἐπευξάμενος ἔρε (ἴ. αἶρε) κατὰ δύο δύο, τὸ δὲ ὑπολιπό[μ]ενον ἔσχατον ἀνάγνωτι καὶ εὐρήσις σου τὴν κληδόνα, ἐν οἷς μέτεσται, "take 29 leaves of a male palm, and write upon each of the leaves the names of the gods, and having prayed lift them up two by two, and read that which is left at the last, and you will find in what things your omen consists." See also the ostrakon letter of the middle of iii/B.C. *Archiv* vi. p. 221¹⁷ ἔχουσι δὲ αἱ πεταλῆαι ἐπιγραφὴν ἐν φύλλοις.

In the papyri φύλλον is common in the collective sense of "crops," e.g. P Tebt I. 38³ (B.C. 113) τῆς κατὰ φύλλον γεωμετρίας, "the land survey according to crops." For the verb φυλλολογέω see P Hamb I. 23²⁷ (A.D. 569) βοτανολογῆσαι καὶ φυλλολογῆσαι, and for the corr. subst. P Oxy XIV. 1631¹³ (contract for labour—A.D. 28c) φυλλολογῆσαι αἱ ἐνχρήϊουσαι, "needful thinnings of foliage" (Edd.).

φύραμα,

"a mixture," and hence "a lump" (Rom 11¹⁶, *al.*): cf. the account of a beer-seller P Tebt II. 401²⁷ (early i/A.D.) in which reference is made to—φυράμ(ατος) (ἀράτβαι) ε (δραχμαί), and P Lond 46³⁷ (iv/A.D.) (= I. p. 77) εἰς δλο(ν) τὸ φύραμα.

For the verb φυράω cf. the medical receipt P Oxy VIII. 1088²² (early i/A.D.) μάνναν φύρασον χυλῶι πρᾶσσω καὶ ἐνάλιψον τὸν χυλὸν ἐνδὸθεν, "mix frankincense with onion-juice and apply the juice inside" (Ed.), to stop nose-bleeding, *ib.* XIV. 1692²¹ (A.D. 188) φυράσι τὸν Πηλουσι- [ακὸν οἶνον?]. The compd. ἀναφυράω, "mix up well,"

occurs in *Syll* 807 (= ³1173)⁰ (not earlier than A.D. 138) τέφραν μετ' οίνου ἀναφυράσαι.

φυσικός.

In Rom 1²⁶. φυσικός is "natural," "according to nature," as opp. to παρὰ φύσιν, "against nature": cf. P Lips I. 28¹⁸ (A.D. 381) ὄνπερ θρέψω καὶ ἱματίζω εὐγενῶς καὶ γνησίως ὡς υἱὸν γνήσιον καὶ φυσικὸν ὡς ἐξ ἐ[μ]οῦ γενόμενον, in a deed of adoption. In 2 Pet 2¹² Mayor renders γεγεννημένα φυσικά "born creatures of instinct," as against RV "born mere animals." Cf. also Aristes 171 τὴν σεμνότητα καὶ φυσικὴν διάνοιαν τοῦ νόμου = "the sanctity and natural (or inward) meaning of the Law" according to Thackeray, who however pronounces the exact sense "uncertain."

φυσιώω.

For the metaph. use of this verb = "puff up," as in 1 Cor 4⁹ ἵνα μὴ εἰς ὑπερ τοῦ ἐνὸς φυσιοῦσθε (for form, cf. *Proleg.* p. 54), see Cic. *ad Att.* v. 20. 6 πεφύσημαι. This form φυσάω occurs in Herodas II. 32 τῇ γενῇ φυσῶντες, "priding themselves on their birth," and Menander Ἐπιτρέπ., 529.

φύσις,

"nature," is applied to (1) "birth," "physical origin," as in Gal 2¹⁵, Rom 2²⁷; cf. P Oxy X. 1266³³ (A.D. 98) εἶναι δ' ἐμοῦ καὶ τῆς Θερμουθίου φύσ[ει υἱὸν τὸν Πλουτίωνα καὶ μὴ θέσει, "that Plutonium is the son of myself and Thermouthion by birth and not by adoption," and the letter ascribed to the Emperor Hadrian P Fay 19¹¹ (ii/A.D.) ὁ μὲν φύσει πατὴρ γενόμενος . . . τεσσαράκοντα βιώσας ἔτη ἰδιώτης μετ' ἠλλάξε, "my father by birth died at the age of forty a private person."

(2) "innate properties or powers," what belongs to persons or things in view of their origin, as in 2 Pet 1⁴: cf. the Kommagenian inscr., from mid. i/B.C., cited by Deissmann *BS* p. 368 n.², ἵνα . . . γέννησθε θείας κοινωνολύ φύσεως, P Leid W^{vi}. 43 (ii/iii A.D.) (= II. p. 101) ἀνά μέσον τῶν δύο φύσεων, (οὐρανοῦ) καὶ γῆς, P Lond 121⁵¹² (iii/A.D.) (= I. p. 100) τῆς κοσμικῆς φύσεως, and the amulet *Preisigke* 5620¹⁰ ὁ τὴν ἐνουράνιον τῆς ἰωνίου φύσεως κεκληρωμένος ἀνάγκην.

For the adverbial phrase κατὰ φύσιν, as in Rom 11²¹, 24, cf. P Tebt II. 288⁶ (A.D. 226) τὰ [ὄνό]ματα τῶν κατὰ φύσιν (γε)γεωργηκ[ό]των δημοσίων γεωργῶν καὶ κληρ[ο]ύχων, "the names of the public cultivators and owners who have planted the different kinds" (Edd.). [See also W. M. Ramsay *Pauline and other Studies* (1906), p. 219 ff.]

φυτεία,

prop. "a planting," as in P Petr II. 32 (2 a)⁵ (iii/B.C.) ἡμῶν ἐπιδικνουμένων σοι τὴν φυτῆαν Θεοδοῦτου, P Tebt I. 5²⁰⁴ (B.C. 118) τὴν δὲ φυτεῖαν ποιέσθαι ἀπὸ τοῦ νββ (ἔτους), BGU IV. 1185²¹ (B.C. 94-3?) εἰς ἀμπέλου καὶ

εἰ παραδείσων φυτ[η]αν, and P Oxy VII. 1032¹⁰ (A.D. 162)

PART VIII.

τοὺς δὲ τόπους εἶναι ἐν φυτεῖα. In its only NT occurrence (Mt 15¹³) the word is used of the thing planted, "a plant," cf. *OGIS* 606⁷ τὰς περὶ αὐτῶν (sc. τὸν ναὸν)] φυτείας πάσας ἐφύ[τευσεν ἐκ τῶν ἰδίων ἀναλ[ωμάτων].

φυτεύω,

"plant": P Petr I. 29⁴ (iii/B.C.) (= Witkowski², p. 30) πεφύτευται δὲ καὶ ἡ ἀμπελος πάσα, so ¹⁶, PSI IV. 433⁶ (B.C. 261-0) οὐκ ἐφυτεύθη οὖν ἐπὶ τῆς πέτρας Ὀασιτικά, P Flor II. 148¹² (A.D. 266-7) τῶν φυτευομένων τόπων, and P Oxy XVI. 1911¹⁰⁴ (A.D. 557) ὑπερ (ἀρου.) β̄ φυτευθ(εῖσων) ἐν ἀμπέλ(ω).

In his note on 1 Cor 3⁸ (*Notes*, p. 187 f.) Lightfoot refers to the application by the Fathers of ἐφύτευσα to the work of educating the catechumens as a significant ex. of "a general fault of patristic exegesis, the endeavour to attach a technical sense to words in the NT which had not yet acquired this meaning."

φύω,

"grow," "grow up": P Grenf II. 28⁸ (B.C. 103) τῶν φυομένων δένδρων, P Flor I. 20⁸⁰ (A.D. 127) (= *Chrest.* I. p. 422) σὺν τῷ φυησομένῳ σινάπτι, PSI VI. 697¹¹ (ii/A.D.) ἔλου τοῦ κ[η]πιου σὺ[ν] τοῖς φυτοῖς φ[υ]ομένοις πᾶσι ἐν ἐκάστ[η] με[ρ]ί[δι].

For the trans. use "bring forth," "produce," see *Preisigke* 6648¹ εἰμὲ ἐγὼ Ἰησοῦς, ὁ φῦς δὲ Φαμίς, παροδείτα, where the editor understands ὃν φύσει Φαμίς or ὁ φύσ(ας) Φ.; cf. Lk 8⁸, and note the new 2 aor. pass. ἐφύην in place of the intrans. act. ἔφυν (cf. Blass-Debrunner § 76. 2).

The subst. φυτόν is very common, e.g. PSI VI. 568² (B.C. 253-2?) φυτὰ παντοδαπά, BGU II. 530⁸¹ (i/A.D.) (= *Selections*, p. 62) ἐπὶ κινδυνεύει τὰ φυτὰ διαφωνήσαι, "otherwise there is a risk that the plants perish," P Fay 111²⁵ (A.D. 95-6) (= *Selections*, p. 67) τῶν (l. τὸν) στίχον τὸν φυτόν (l. τῶν φυτῶν) τῶν ἐν τῷ προφήτῃ πότισον, "water the row of trees in 'the prophet'" (apparently the name of a piece of land), P Ryl II. 99⁶ (iii/A.D.) ὑδρεύματα καὶ φυτὰ, "irrigators and trees," and P Hamb I. 23¹⁹ (A.D. 569) σὺν φυτοῖς παντοίοις ἐγκάρποις τε καὶ ἀκάρποις. See also φνῆ in such passages as BGU III. 708⁴ (A.D. 164-5) ἀπέχ[ο]μεν πα[ρά] σου τιμῆν χόρτου φνῆς [τοῦ ἐνεστ]ῶτος ἔ (ἔτους).

φωλεός,

"a hole," "den," "lair": a late Greek word fully illustrated by Wetstein *ad* Mt 8²⁰. A verb φωλεῶ is used by a translator of Job 38⁴⁰. MGr φωλιά, "nest."

φωνέω,

"cry out," "shout": cf. BGU III. 925³ (iii/A.D.) μετὰ τῆ<ν> [ἀ]ν[ά]γ[ν]ωσιν] ἡ βουλὴ ἐφώνησεν. Ἐλλημιμὰ ἔστιν . . . , and P Oxy XVII. 2110⁶ (A.D. 370) οἱ βουλευταὶ ἐφώνησαν κύριον τὸ κατὰ κήραν, "The senators cried, 'What is on the tablet is valid'" (Ed.).

The word, which is used of the "crowing" of a cock in Mt 26³⁴ *al.*, gives place to κοκκίζω in the new Rainer fragment (*Mittheilungen aus der Sammlung der Papyrus*

Erzherzog Rainer, i. p. 53 ff., ii. p. 41 f.: cf. Milligan *Here and There*, p. 123 ff.).

From the inscr. we may cite *Syll* 737 (= 3 1109)¹⁰⁸ (after A.D. 178) μηδὲς δ' ἔπος φωνέτω, and for the meaning "address" followed by a nom. of the title, as in *Jn* 13¹³, see Blass-Debrunner §§ 143, 147.

φωνή,

"a sound," "a voice": cf. P Lond 1912²⁷ (A.D. 41) γνησιωτέρας ὑμᾶς φωναῖς προσαγορεύσας, "addressing you more frankly by word of mouth," P Ryl II. 77⁴⁶ (A.D. 192) ἔχομεν δὴ φωνὴν τοῦ Ἄσπιδᾶ, "we now have the declaration of Aspidas" (Edd.). In one of the family letters of Paniskos (iii/iv A.D.) from the Michigan papyri edited by J. G. Winter in the *Journ. Egypt. Arch.* xiii. p. 72²¹ we find πολλάκι[s] φωνὴν ἀψ[τῶ] ἔβ[λομ]εν ἵνα ἐλ[θῆ] πρὸς τὸν ἐπανορθωτῆ(ν) Ἀχιλλ[ε]ῖα, "we sent him word repeatedly that he might come to the epanorthotes Achilles" — a phrase for which the editor can find no parallel.

For the power of the divine voice cf. Wünsch *AF* p. 23²⁴ (iii/A.D.) διὰ φωνῆς προστάγματος, where the editor compares Ps 32⁹ αὐτὸς εἶπεν, καὶ ἐγενήθησαν. The word is used of Coptic speech in P Lond 77¹³ (end vi/A.D.) (= I. p. 232) τῇ τῶν Αἰγυπτίων φωνῇ: cf. also P Giss I. 40^{21, 27} (A.D. 215) (= *Chrest.* I. p. 39).

φῶς.

For "light" opposed to "darkness," see P Leid W^{vi} 44 (ii/iii A.D.) (= II. p. 101) φωτὸς καὶ σκότους. In the imprecatory curse *Syll* 891 (= 3 1240)²⁰ the prayer is uttered that the victim shall enjoy μηδὲ οἴκου, μὴ φωτός, μὴ χρήσεως, μηδὲ κτήσεως. The plur. is applied to "window-lights" in P Lond 1179⁹² (ii/A.D.) (= III. p. 146) φῶτα θυρίδων, and to "torches," as in *Ac* 16²⁹, in BGU III. 909¹⁵ (A.D. 359) ἐπέλθόντες . . . τῆ ἡμετέρα οἰκία καὶ φῶτα ἐπενεγκ[όν]τες ἐνέπρησαν αὐτὴν ἐκ θεματίου. Cf. *ib.* IV. 1201¹⁰ (A.D. 2) where φωτὶ takes the place of πυρὶ or φλογὶ — εὐρωμεν τὰς θύρας τοῦ ἱεροῦ Σαράπειδος θεοῦ μεγίστου ὑφημένας (i. ὑφημμένας) φωτὶ. This last passage may illustrate Mk 14⁵⁴ θερμαινόμενος πρὸς τὸ φῶς, where we should translate with the AV "warmed himself at the fire": see C. H. Turner *Comm. ad l.* in Gore's *New Commentary*.

The subst. is applied metaph. to those who impart light, as in *Syll* 888 (= 3 1238)² (c. A.D. 160) where a wife is described as τὸ φῶς τῆς οἰκίας, and in P Ryl II. 77²⁴ (A.D. 192) μιμοῦ τὸν πα[τ]τέρα τὸν φιλότιμον τὸν [γ]έροντα φῶτα. See also the Christian sepulchral inscr. P Hamb I. 22⁴ (iv/A.D.), where Christ is invoked—ὃς τυφλοῖσιν ἔδωκας ἰδεῖν φῶς ἡλίου (cf. Mt 9²⁷ ff., *al.*), and the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134)—

ὁ φῶς ἐκ φωτός, θε(ε)ς ἀληθινὸς χάρισον
ἐμὲ τὸν δοῦλόν σου τὸ φῶς.

Φῶς is naturally common in the magic papyri, e.g. P Lond 121⁵⁶³ (iii/A.D.) (= I. p. 102) ἐν φωτὶ κραταιῶ καὶ ἀφάρτῳ: cf. the *verso* of BGU II. 597³³ (A.D. 75) cited *s.v.* φωσφόρος.

φωστήρ,

"a luminary" (*Phil* 2¹⁵, *Rev* 21¹¹: cf. *Gen* 1¹⁶): cf. P Leid W^{vii} 35 (ii/iii A.D.) (= II. p. 105) δόξα τοῦ ἐντίμου φωστήρος, Wünsch *AF* p. 23²⁸ (iii/A.D.) ὀρκίζω σε τὸν φωστήρα καὶ ἄστρα ἐν οὐρανῶ ποιήσαντα, and Vett. Val. p. 110²² περὶ τοὺς φωστήρας ἀδικούμενοι, where the editor understands φωστήρες as = "oculi."

φωσφόρος,

"light-bringing": thence as a subst. "day-star" (probably the planet Venus). In Biblical Greek the word is found only in 2 *Pet* 1¹⁹ (see Mayor's note), applied metaphorically to the rising of the kingdom of God in the heart. An interesting ex. of the word is found in BGU II. 597²² (A.D. 75), where on the *verso* of a private letter there has been added in uncial characters the hexameter line—Φωσφόρε φωσφορεῖσα φιλων (i. φιλων) φῶς φῶς φέρε λαμπάς. The words, according to Olsson (*Papyrusbriefe* p. 139), are probably an extract from an Orphic hymn. The same epithet is found in the magic P Lond 46^{176, 300} (iv/A.D.) (= I. pp. 70, 74) φωσφόρ' ἰαω. In P Rein 10⁸ (B.C. 111) it is applied to the priestess of Queen Cleopatra—φωσφόρου βασιλίσσης Κλεοπάτρας, "sous la phosphore (prêtresse) de la reine Cléopâtre": cf. Otto *Priester* ii. p. 320.

For φωσφόριον, "a window," see P Ryl II. 162²⁸ (A.D. 159), and P Hamb I. 15⁸ (A.D. 209).

φωτεινός

(or φωτινός, WH), "shining," "bright" (*Mt* 6²² *al.*). The superl^{ve} is applied to a person in the address P Lond 1917¹ (c. A.D. 330-340) τῷ γνησιωτάτῳ καὶ φω[τ]ινωτάτῳ μ[α]καριωτάτῳ . . . ἅπα Παιρηῶ, ἐν δεσπό[τ]ου Ἰησοῦ Χριστοῦ χαίραι (i. χαίρει), "to the most genuine and most enlightened, most blessed Apa Paiéou, greeting in our Master Jesus Christ" (Ed.). Cf. also the vi/A.D. biblical scholion PSI I. 65¹³ οἱ (i. εἰ?) πειστοὶ κροιγοροῦντες (i. πιστοὶ γρηγοροῦντες) ἐσώ[μ]εθα, λαμπάτ(=δ)ες ὑ(=ῆ)-μῶν φωτινῶ (i. φωτεινῶ) ἐν εἰλαίῳ.

In a Christian Greek inscr. from Nubia of ix/A.D., published in *J. Eg. Arch.* xiii. p. 227, the prayer occurs—ὁ θε(ε)ς ἀναπαύσον τ(ήν) ψυχὴν αὐ(ο)ῦ ἐν κόλποις Ἀβραὰμ κα(α) Ἰσαὰκ κα(α) Ἰακώβ ἐν τόπῳ φωτινῶ ἐν τόπῳ ἀναψύξεως ἔνθα ἀπέδρα ὀδύνη κα(α) λύπη κα(α) στεναγμός, "O God, give rest to his soul in the bosom of Abraham and Isaac and Jacob, in a place of light, in a place of refreshment, from which pain and grief and lamentation have fled away" (Ed.). See also P. D. Scott-Moncrieff *Paganism and Christianity in Egypt*, p. 104, where reference is made to a funeral tablet (Berlin, No. 11820), which runs "Taëσαι lived 28 years. She has gone to the shining (land)." The φωτινὸς τόπος may be either the Christian heaven, or the place of the "illuminated ones" of the old pagan religion.

φωτίζω.

For the literal sense "enlighten," "illumine," as in *Lk* 11³⁶, cf. Wünsch *AF* p. 16¹³ (iii/A.D.) ὀρκίζω σε τὸν θεόν τὸν φωτίζοντα καὶ σκοτίζοντα τὸν κόσμον. The metaph. usage "bring to light," "make known," as in 2 *Tim* 1¹⁰

(cf. LXX 4 Kingd 17²¹), may be illustrated by Polyb. xxx. 8. 1, Epict. i. 4. 31.

For the mystical sense of spiritual illumination, as in Eph 1¹⁸, see s.v. φωτισμός.

φωτισμός,

like its verb (*q.v.*), is applied to spiritual illumination in 2 Cor 4⁶, and the corr. use of both verb and subst. in the

OT (Pss 18(19)⁸, 26(27)¹¹) makes it unnecessary with Reitzenstein (*Hellen. Mysterien Religionen*² p. 142 ff.) to look for an explanation of the metaphor in Hellenistic Mystery-Religion. See further Kennedy *St. Paul and the Mystery Religions*, p. 197 f. For the application to "baptism" in ecclesiastical usage, see Justin M. *Apol.* 61E δ φωτιζόμενος λούεται, 65C εὐχὰς ποιησάμενοι ὑπὲρ τοῦ φωτισθέντος.

X

χαίρω—χάλκεος

χαίρω,

"rejoice": P Eleph 13³ (B.C. 223-222) ἔκομισάμην τὴν παρὰ σοῦ ἐπιστολήν, ἣν ἀναγνοὺς ἐχάρην (cf. *Proleg.* p. 161) ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ, P Berol 11662³ (time of Claudius) (= Olsson, p. 100) πρὸ μὲν πάντων ἐχάρην μεγάλως λαβὼν σου [ἐ]πιστολήν, ὅτι ὑγειαίνεις, similarly P Giss I. 21³ (time of Trajan), BGU II. 531^{1,4} (ii/A.D.), and P Oxy I. 41¹⁷ (iii/iv A.D.) ἐπὶ τούτῳ σφόδρα χαίρω.

It should be noted that in Phil 3^{1,4}, RV marg. renders χαίρετε by "farewell." Lightfoot (*Comm. ad Il.*) combines the two meanings "farewell" and "rejoice," but the latter is generally preferred by the commentators.

The verb is very common in the opening address of letters, as in Ac 15^{23,23}, cf. Jas 1¹, e.g. P Eleph 10¹ (B.C. 223-222) Εὐφρόνιος Μίλωνι χαίρειν (for imper. inf. see *Proleg.* p. 179 f.), P Oxy II. 292² (c. A.D. 25) Θέων Τυράννῳ τῷ τιμιωτάτῳ πλείστα χαίρειν, P Ryl II. 157³ (A.D. 135) ἀλλήλαις χα[ί]ρειν, "mutual greetings," and the official petition to a strategus P Oxy VIII. 1119²³ (A.D. 254) Ἀντώνιος Ἀλέξανδρος στρατηγῷ Ὄξυρυγχεῖτον χαίρειν. Wilcken cites *UPZ* i. 62¹ (before the end of B.C. 161 (or 160)) Διονύσι[ος Πτολε]μαίῳ χαίρειν καὶ ἑρῶσθαι, as the oldest ex. of that combination. Cf. P Oxy IV. 746² (A.D. 16) Θέων Ἑρακλείδῃ τῷ ἀδελφῷ πλείστα χαίρειν καὶ ὑγίαίνειν. In *ib.* 822 (c. A.D. 1) εὐ πράσσειν is substituted for χαίρειν.

The imper. takes the place of the inf. in such greetings as P Oxy XIV. 1664¹ (iii/A.D.) Χαίρε, κύριέ μου Ἀπίων. "Greeting, my lord Apion," and similarly *ib.* 1667¹ (iii/A.D.), *ib.* IX. 1185¹³ (c. A.D. 200), *ib.* XII. 1492¹³ (Christian—iii/iv A.D.) Χα[ί]ρε, ἱερ[ε]νὴ Διμητρι[ανέ]. Occasionally, during the Roman period, we have χαίροις for χαίρε, as P Oxy III. 526¹ (ii/A.D.) Χαίροις Καλόκαιρε, Κύριλλός σε προσαγορεύω, "Greeting, Calocaerus: I, Cyrillus, address you," *ib.* I. 112¹ (iii/iv A.D.), and P Iand I. 12¹ (iii/iv A.D.) (see the editor's note).

For epistolary phrases with χαίρω, see further G. A. Gerhard *Untersuchungen zur Geschichte des Griech. Briefes* (Heidelberg, 1903), Ziemann *Epist.* (see Abbreviations I. General), Exler *Epistolography* (see *ib.*), and the note "On some current epistolary phrases" by J. A. Robinson *Ephesians*, p. 275 ff.

A good ex. of χαιρετίζω, as in LXX Tob 7¹, is supplied by P Oxy X. 1242³⁵ (early iii/A.D.), cited *s.v.* χαλεπός. For ἐπιχαίρω of malignant exulting, see the prayer for vengeance *Preisigke* 1323 (ii/A.D.) ἢ τις αὐτῆ (sc. the suppliant) φάρμακα ἐποίησε ἢ καὶ ἐπέχαρῆ τις αὐτῆς τῷ θανάτῳ ἢ ἐπιχαρεῖ, μετέλθετε αὐτοῦς.

χάλαζα,

"hail" (Rev 8⁷, 11¹⁹, 16²¹): cf. Epicurus *Epist.* II. §§ 106, 107 (ed. Bailey).

χαλάω,

"slacken," "let down" (Mk 2⁴, *al.*): cf. P Lond 131^{*12} (A.D. 78) (= I. p. 189) persons περὶ τὸ ὄργανον χαλῶν(τες) τὰς τριχ(ας), and the comp^d. ἐπιχαλάω in P Ryl II. 81¹¹ (c. A.D. 104) ἔν' ὅσον ἐὰν χρεῖαν ἔχωσι ἰδάτους (= -ος) ἑαυ[τοῖς] ἐπιχαλώσι, "that they may draw off for themselves as much water as they need" (Edd.). The subst. χάλασμα occurs in *Preisigke* 428⁷ (B.C. 99), *al.* In MGr χαλάω = "break to pieces" and χάλασμα = "ruin."

χαλεπός,

"hard," "difficult,": cf. P Oxy X. 1242³⁶ (early iii/A.D.), an account of an audience granted by Trajan to certain Greek and Jewish envoys from Alexandria, when the Emperor does not return the salute of the Alexandrian envoys but exclaims—χαιρετίζετε με ὡς ἄξιοι τυγχάνοντε[ες] τοῦ χαίρειν, τοιαῦτα χαλεπὰ τολήσαντε[ς] Ἰουδαίους; "do you give me greeting like men deserving to receive one, when you are guilty of such outrages to the Jews?" (Edd.): see also *Syll* 356 (= 3 780)³¹ (c. B.C. 6) αὐτοῖς ἐδόξ[ατε] χαλεποὶ γεγόνεσθαι, where the adj. = "harsh," "fierce," as in Mt 8²⁸.

χαλιναγωγέω,

"bridle," hence "check," "restrain." No earlier exx. of this word have been found than Jas 1²⁸, 3². For the metaph. cf. Lucian *Tyrannicida* 4 τὰς τῶν ἡδονῶν ὀρέξεις χαλιναγωγούσης.

χαλινός,

"a bridle" (Jas 3³, Rev 14²⁰): PSI V. 543⁵⁰ (iii/B.C.) χαλινού τοῦ ἀργυροῦ κατασκευῆ. For the common phrase ἀχάλινον στόμα, see Aristoph. *Ran.* 838.

χάλκεος,

"made of bronze," "bronze" (Rev 9²⁰): P Hamb I. 31⁹ (ii/A.D.) δ[ε]κτον χαλκῆν, "a bronze writing-tablet," CPR I. 232¹² (ii/iii A.D.) κ[α]δον ("jar") καὶ ἔτε[ρον] εἶδος χάλκεον, P Lond 1177²² (A.D. 113) (= III. p. 183) κ[α]δ[ον] χαλκῶ(ν), and 302.

χαλκεύς,

"a worker in bronze" (2 Tim 4¹⁴): P Tebt I. 103³³ (taxing-list—B.C. 94 or 61) Ὀφελίων χαλκεύς, P Oxy I. 113¹⁸ (ii/A.D.) διὰ τὸ τὸν χαλκία μακρὰν ἡμῶν εἶναι, "because the smith is a long way from us," and BGU IV. 1028⁸ (ii/A.D.) (τῷ) προεστῶτι χαλκίων καὶ τοῖς σὺν αὐτῷ τεμῆν) ψαλλίδων.

χαλκίον,

"a bronze vessel," "a kettle" (Mk 7⁴): P Fay 95¹¹ (ii/A.D.) μηχαναὶ δύο καὶ χαλκίον, "two machines and a caldron" (Edd.), P Tebt II. 405²¹ (c. A.D. 266) χαλκίον τέλειον μολυβοῦν, "a leaden kettle in good condition," *ib.*²² χαλκίον μικρὸν: cf. the ostrakon Preisigke 4293² (Rom.), and for χάλκινος see P Meyer 20⁴¹ (1st half iii/A.D.).

χαλκός.

From meaning "bronze" generally (1 Cor 13¹, Rev 18¹⁸), χαλκός comes to be applied to "bronze-money" (Mk 6⁸, 12⁴¹): cf. P Lips I. 106¹⁹ (A.D. 98) βλέπε δέ, μηδενὶ ἄλλω δοῖς (ἢ δῶς) χαλκόν, P Tebt II. 414²⁹ (ii/A.D.) πέμψη μοι τὸν χαλκόν, ἐπι ἔρχομαι, "send me the money, since I am coming" (Edd.), and P Oxy X. 1295¹⁷ (ii/iii A.D.) δήλωσόν μοι πόσον χαλκοῦ δέδωκες αὐτῷ, "let me know how much money you have given to him" (Edd.).

χαμαί

in its two NT occurrences (Jn 9⁶, 18⁶) means "to the ground," cf. P Lips I. 40^{ii.20} (iv/v A.D.) εἶδεν τὰς θύρας χαμαὶ ἐβῆμενας and *ib.*^{iii.2} ἄλλος ἔβαλεν αὐτὸν χαμαί. The same papyrus shows the other meaning "on the ground," *i.*¹⁵ ἡ ἔσω(?) καὶ ἡ ἔξω θύρα χαμαὶ κείνται, and *iii.*¹⁴.

Χαναανίος,

"a Canaanite": an old Biblical name which Mt (15²²) employs in preference to Mk's (7²⁶) Ἑλληνίς, "a Gentile" (RV mg.). For the different forms which the name takes in the LXX, see Thackeray *Gr.* i. pp. 164, 170f., and cf. Burkitt *Syriac Forms*, p. 5.

χαρά,

"joy": BGU IV. 1141² (B.C. 14) μετὰ πολλῆς [χ]αράς, P Fay 20¹ (iii/iv A.D.) an edict, perhaps of the Emperor Julian (see *Archiv* ii. p. 169) which begins—ἐ[πω]ς μῆ διὰ τὸ τῆς χαρᾶς τῆ[ς] ἐαυτῶν δῆλωσιν ποιήσασθαι ε . . . νην ἐπ' ἐμοὶ παρελθόντι ἐπὶ τὴν ἀρχὴν . . ., "lest for the sake of making a manifestation of their joy at my accession to empire . . ." (Edd.), P Iand I. 13¹⁸ (iv/A.D.) ἵνα μετὰ χαρᾶς σε ἀπολάβωμεν (cf. Mt 13²⁰), and the inscr. Preisigke 991⁶ (A.D. 290) μετὰ πάσης χαρᾶς καὶ ἰλαρίας.

In the Christian P Oxy VIII. 1162⁵ Δέων πρεσβύτερος τοῖς . . . πρεσβυτε[ί]ροις καὶ διακόνοις ἀ[γ]ραπτοῖ[ς] ἀδελφοῖς ἐν κυρίῳ θ(ε)ῷ χαρᾷ χα[ί]ρειν, "Leon, presbyter, to the presbyters and deacons, beloved brothers in the Lord God, fullness of joy" (Ed.), we have an ex. of the cogn. dat., as in Jn 3²⁹: for a corresponding usage in the LXX, cf. Thackeray *Gr.* i. p. 48 ff.

Χαρά is common as a proper name: see Preisigke *Namenbuch* s.v. In MGr the word is used for a "festival," "wedding."

χάραγμα

in the sense of the impress made by a stamp occurs *sepius* in Rev, *ter* with special reference to "the mark of the beast" (13¹⁷, 16², 19²⁰). The exact meaning of the figure has been much discussed. Deissmann (*BS*, p. 240 ff.) suggests that an explanation may be found in the fact that, according to papyrus texts, it was customary to affix to bills of sale or official documents of the 1st and 2nd centuries of the Empire a seal giving the year and name of the reigning Emperor, and possibly his effigy. Thus on the back of CPR I. 11 (A.D. 108), an agreement regarding a house, there can still be deciphered a red seal with the inscr. (ἔτους) ἱβ' Αὐτοκράτορος Καίσαρος Νέρουα Τραιανου. But no evidence has been produced of a similar seal being attached to persons, and Swete (*Comm. ad Rev* 3¹⁶) is content to find an explanation of the mysterious "mark" in the general symbolism of the book. "As the servants of God receive on their foreheads (vii. 3) the impress of the Divine Seal, so the servants of the Beast are marked with the 'stamp' of the Beast."

Χάραγμα is also used in connexion with the attestation of the copy of a document or writing, e.g. Preisigke 5275¹¹ (A.D. 11) ἀντίγραφον ἀπ' ἀντιγράφου χαράγματος καὶ ὑπαγραφής Ἑλληνικοῖς γράμμασι, and similarly 5231¹¹ (A.D. 11) and 5247²⁴ (A.D. 47).

Other exx. of the word are BGU IV. 1088⁵ (A.D. 142) a female camel χαλ[αγ]μέ(νην) Ἀραβικοῖς χαράγμασ[ιν], similarly P Grenf II. 50(a)⁴ (A.D. 142), and the closing words of a letter P Lond V. 1658⁸ (iv/A.D.) (= Ghedini, p. 151) διὰ χαραγμάτων εὐχομαι, which Ghedini understands as "I pray for your health in this letter." In P Oxy I. 144⁶ (A.D. 580) χρυσοῦ ἐν ὀβρύζῳ χαράγματι the reference is to gold in pure coin or stamped money.

For the subst. χαραγμός, cf. P Ryl II. 160(a)¹⁰ (A.D. 14-37) ἀντίγρ(αφον) χ]αραγμοῦ: for χάραξις, cf. *ib.* 164¹⁸ (A.D. 171) καθ]αρῶν ἑπὶ ἀ[λί]φατος καὶ ἐπιγ]ραφῆς καὶ χαράξ[εως] and for the verb χαράσσω, cf. *ib.* 160⁶ (A.D. 28-9) τῷ πρὸς τὸ γρα[αφ]εῖον χαράξαι ἀποδοῦναι, "to pay the clerk of the record-office when he has endorsed the deed" (Edd.), (cf. 3 Macc 2²⁹).

We may add two interesting exx. of the compd. verb ἐγχαράσσω. The first is P Lond 854¹¹ (i/ii A.D.) (= III. p. 206, *Selections* p. 70), where in making the Nile tour a traveller announces that he had engraved the names of his friends on the temples—τῶν φίλων [ἐ]μ[ῶν] τῶν ὀνόματα ἐνεχάραξα τοῖς [ἐ]ροῖς. And the second is P Oxy XIV. 1680¹² (iii/iv A.D.), where a son anxious for his father's safety owing to the general insecurity writes—σῆ[μα] ἡθέλησα ἐνχαράξαι σοι, "I wanted to stamp a mark on you."

χαρακτήρ.

From denoting "the tool for engraving," χαρακτήρ came to be used of the "mark," "impress" made, with special reference to any distinguishing peculiarity, and hence = "an exact reproduction." The word is found in the NT only in Heb 1⁸, cf. *OGIS* 383⁹⁰ (mid. i/B.C.) χαρακτήρα μορφῆς ἐμῆς, of a statue.

Other exx. are *Syll* 226 (= 3495)¹⁶ (c. B.C. 320) τοῦ δὲ ξένου φέροντος ἐπὶ τὸν χαρακτήρα, P Flor I. 61²¹ (A.D. 85)

(= *Chrest.* II. p. 88) οὐ τῶν χαρα[κτῆ]ρων μόνων κληρο[ν]όμουσιν δεῖ εἶναι, and P Leid W^{xvii}.11 (ii/iii A.D.) (= II. p. 159) τέλει τέ μοι κύριε, τὸν μέγαν, κύριον, ἀφθгейτον χαρακτήρα ("notam"), ἵνα αὐτὸν ἔχω. In the case of *Syll*³ 783²⁸ (after B.C. 27) μέχρη τῶν Σεβαστείων εὐπλόσην χαρακτήρων, Deissmann (*LAE*² p. 341 n.1) translates "he made a successful voyage to the August Persons (Augustus and Livia)," taking χαρακτήρ thus early in the transferred sense of "person." See also notes on the word by J. Geffcken in *Exp T* xxi. p. 426 f., and by A. Körte in *Hermes* lxiv. (1929), p. 69 ff.

χάραξ.

For the meaning "palisade," as in Lk 19⁴⁸, cf. BGU III. 830⁵ (i/A.D.) συμβαλὼν χάρα[κα] περὶ τοῦ ἐ[λαιῶ]νος: and see *Syll*³ 363¹ (B.C. 297) οἱ ἐν τῷ χάρακι, where the reference is to a fortified camp. The word has its earlier meaning of "stake," "vine-prop" in PSI IV. 393⁶ (B.C. 242-1) χάρακος καλαμίνου μυριάδες τρεῖς, BGU IV. 1122¹⁷ (B.C. 13) τὸ φυτὸν καὶ χάρακος καὶ φλοῦν.

χαρίζομαι.

The two meanings usually assigned to this verb, "show kindness to" and "graciously bestow," can hardly be separated as the following miscellaneous exx. show—P Lond 42³² (B.C. 168) (= I. p. 31. *UPZ* i. p. 301, *Selections*, p. 11) χαριε (i. χαριεῖ) δὲ καὶ τοῦ σώματος ἐπιμε[λ]όμενος, ἐν ὑγιαίνης, P Tebt I. 56¹⁶ (c. B.C. 130-121) τοῦτο δὲ ποιήσας ἔση μοι κεχαρισμένος εἰς τὸν ἅπαντα χρόν[ον], "if you do this I shall be eternally obliged to you" (Edd.), P Oxy II. 292⁹ (c. A.D. 25) χαρίεσαι (see below) δέ μοι τὰ μέγιστα, P Tebt II. 509 (i/ii A.D.) μεθ' ἃς ἐχαρισάμην αὐτῷ ἀπὸ λοι[π(ῶν)] κοπ(ῆς) χόρτ(ου) (δραχμᾶς) κ, P Oxy I. 33 *verso*^{iii.1} (late ii/A.D.) καὶ τοῦτο ἡμῖν χάρι[σ]σαι, κύριε Καίσαρ, "grant me this one favour, lord Caesar" (Edd.), P Grenf II. 68³ (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω . . ., a deed of gift, *Chrest* I. 461¹⁵ (beg. iii/A.D.) εὐεργεσίας ἦς ἐχαρί[σαντο] τοῖς ἀπολυθεῖ[σι] στρατιώταις, Aristes 38 βουλομένων δ' ἡμῶν καὶ τούτοις χαρίζεσθαι, "since we desire to confer a favour not on these only," the favour being the LXX translation of the Law, and the Christian amulet BGU III. 954²⁸ (vi/A.D.) (= *Selections*, p. 134) ὁ φῶς ἐκ φωτός, θ(ε)ς ἀληθινὸς χάρισον ἐμὲ τὸν δούλόν σου τὸ φῶς, "O Light of light, very God, graciously give thy servant light."

A striking linguistic parallel to our Lord's trial before Pilate occurs in P Flor I. 61 (A.D. 85), where a Prefect, after stating to an accused man, ^{69f.} ἄξιός μ[ε]ν ἦς μαστιγῶσθαι, "thou art worthy to be scourged" (cf. Jn 19¹), adds ⁶¹ χαρίζομαι δέ σε τοῖς ὄχλοις, "but I give you freely to the multitude" (cf. Mk 15¹⁵): see Deissmann *LAE*², p. 269 f.

For the form χαρίεσαι = χαριεῖσαι, as in P Oxy 292 *supra*, cf. P Grenf II. 14 (c)⁷ (iii/B.C.) χαρίεσαι μοι τοῦτο ποιήσας, and see *Proleg.* p. 53 f., where Moulton shows that this formation of the 2nd sing. pres. mid., like the similar NT formations καυχᾶσαι, ὀδυνᾶσαι, has been "formed afresh in the Κοινή with the help of the -σαι

that answers to 3rd sing. -ται in the perfect." MGR χαρίζω, "present," "give."

χάριν,

"for the sake of," "by reason of." In classical Greek χάριν generally follows its case, and so always in the NT, except in I Jn 3¹². In the LXX, on the other hand, it generally precedes, and similarly in the papyri, e.g. P Oxy IV. 743²⁰ (B.C. 2) χάριν τῶν ἐκφορίων, "for the rents," P Tebt II. 410⁴ (A.D. 16) χάριν οὐ παρορίζεται ὑπὸ γίτονος, "on account of the encroachments being made on him by a neighbour" (Edd.), P Oxy XII. 1583⁸ (ii/A.D.) χάριν τοῦ [φαι]νόλου, and *ib.* VI. 934¹³ (iii/A.D.) χάριν τῶν ποτισμῶν. In *ib.* XIV. 1683¹⁸ (late iv/A.D.) χάριν follows—σημῆ (= ε)ου δὲ χάριν. "and in proof": and in *ib.* VII. 1068 (iii/A.D.) it is found both before and after its case—¹⁶ χάριν ἀναγκίας χρίας, and ²¹ Σιμίου χάριν. "for Simias's sake." See also the illiterate BGU III. 948⁴ (iv/v A.D.) εὐχομαι τὸν παντοκράτορον θεὸν τὰ περ[ὶ] τῆς ὑγίας σου καὶ δλοκληρίας σου χαίριν (i. χάριν), and cf. P Tebt II. 393¹⁶ (A.D. 150) περισπασμῶν χάρειν, "on account of his anxieties."

Χάριν in the weakened sense of "about" is seen in P Fay 126⁵ (ii/iii A.D.) (ἐ)πεμψεν ἐπὶ τὴν πενθερά(ν) σου χάριν τοῦ κτήματος ἐπὶ μέλ<λ> ὀρίζεσθαι, "he had sent a message to your mother-in-law about the farm, since the boundaries are to be fixed" (Edd.).

χάρις.

The utmost we can attempt with this important word is to illustrate some of its meanings from our sources with the view of showing how readily it lent itself to the deeper Christian implications involved in its NT use.

1. "grace," "graciousness": *OGIS* 383⁹ (Commagene rescript—mid. i/B.C.) ἔργα χάριτος ἰδίας: cf Lk 4²².

2. "favour": P Leid D^{i.11} (B.C. 162-161) (= I. p. 25, *UPZ* i. p. 231) περὶ μὲν οὖν τούτων δοῖ σοι ὁ Σάραπις καὶ ἡ Ἴσις ἐπαφροδισί[α]ν χάριν μορφὴν πρὸς τὸν βασιλέα καὶ τὴν βασίλισσαν, similarly *ib.* K¹⁰ (c. B.C. 99) (= I. p. 52), P Lips I. 104¹⁴ (ii/i B.C.) χάριν σοι ἔχω ἐφ' αἷς γράφεις ἐπι[σ]τολαῖς, and *ib.*²⁴, BGU I. 19^{1.21} (A.D. 135) ἤξιου προσφυγεῖν τῇ χάριτι τοῦ θεοῦ ἐπιφανεστάτου Αὐτοκράτορος, *ib.* IV. 1085⁵ (time of Marcus) κατὰ τὴν χάριν τοῦ θεοῦ Αἰλ[ε]ίου Ἄντων[ε]ίνου δύνονται ἔχειν τὸν τάφον, P Grenf II. 68⁴ (A.D. 247) ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω, P Oxy XIV. 1664¹² (iii/A.D.) τὰς γὰρ ἐντολάς σου ἤδιστα ἔχων ὡς χάριτας λήμψομαι, "for I shall be most pleased to accept your commands as favours" (Edd.), and P Fay 136⁸ (iv/A.D.) (= Ghedini p. 242) in which the writer summons those whom he is addressing to return to their homes πρὸ τοῦ τις ὑμᾶς ἐνέγκη καὶ οὐκ ἔστιν οὐκέτι ἐν ὑμῖν χάρις, "before some one compels them, and there is no longer favour extended to them": cf. Lk 1⁸⁰, 2⁵², Ac 2⁴⁷, *al.*

3. "thanks," "gratitude": P Oxy VII. 1021¹⁸ (A.D. 54) διὸ πάντες ὀφείλομεν . . . θεοῖς πᾶσι εἰδέναι χάριτας, "therefore ought we all to give thanks to all the gods," notification of the accession of Nero, BGU II. 596¹³ (A.D. 84) τούτ[ε]ρ οὖν ποιήσας ἔση μοι μεγάλης χάριταν (= -ιτα), P Oxy VI. 963 (ii/iii A.D.) χάριν δέ σοι οἶδα,

μητερ, ἐπὶ τῇ σπουδῇ τοῦ καθηδρῶν (‘‘ stool ’’), ἐκομισά-
 μην γὰρ αὐτό, and the constantly recurring χάρις τοῖς θεοῖς,
 as in P Petr I. 29² (iii/B.C.) (= Witkowski², p. 30) χάρις
 τοῖς θε(ο)ῖς πολλή, εἰ ὑγιαίνεις, P Hib I. 79⁶ (c. B.C. 260)
 εἰ ἔρρωσαι . . . εἰ(χ) ἂν ὡς ἐγὼ θέλω καὶ τοῖς θεοῖς πολλή
 χάρις, ‘‘ if you are well, it would be as I wish, and much
 gratitude would be due to the gods ’’ (Edd.), BGU III. 843⁶
 (i/ii A.D.) χάρις τοῖς θεοῖς ἰκάμ[η]ν εἰς Ἀλεξανδρίαν, P Fay
 124¹⁶ (ii/A.D.) τοῖ[s] θ[εο]ῖ[s] ἔστ[ε]ν χάρις ὅτι οὐδέμια
 ἐστὶν πρόληψις ἡμῖν γεγενημένη, ‘‘ thank heaven, there
 is no preconceived principle on our part ’’ (Edd.), PSI I. 94⁶
 (ii/A.D.) θεοῖς δὲ χάρις ὅτι ἤρεσε καὶ τῷ παιδί ἢ ποδῖς, καὶ
 προσεδρεύει ἐς τὰ μαθήματα, P Giss I. 17⁶ (time of Hadrian)
 (= *Chrest.* I. p. 566) χάρις τοῖς θεοῖς πᾶσι ὅτι σε διαφυλάσ-
 σουσι ἀπρόσκοπον, and the Christian P Oxy VI. 939⁶
 (iv/A.D.), where a servant writes to his master regarding the
 illness of his mistress, εἴη διὰ παντὸς ἡμᾶς χάριτας ὁμο-
 [λογοῦν]τα διατελεῖν ὅτι ἡμῖν ἔλεως ἐγένετο . . . διασώσας
 ἡμῖν [τὴν ἡμῶν] κύριαν, ‘‘ may it be granted us to continue
 for ever to acknowledge our thanks to Him because He was
 gracious to us by preserving for us our mistress ’’ (Edd.): cf.
 Lk 17⁹, Rom 6¹⁷, 1 Tim 1¹², 2 Tim 1³, Heb 12²⁸, *al.* See
 also Epict. iv. iv. 7 τότε καὶ ἐγὼ ἡμάρτανον νῦν δ’ οὐκέτι,
 χάρις τῷ Θεῷ, ‘‘ then I too was faulty, but, thanks to God,
 not now ’’ (cited by Sharp, p. 10), and for the χάρις
 ascribed to the Emperors, cf. *Syll* 365 (= 798)⁷ⁿ. (A.D. 37)
 τῆς ἀθανάτου χάριτος . . . θεῶν δὲ χάριτες τούτῳ διαφέρου-
 σιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ τὸ ἀφθαρτον
 θνητῆς φύσεως—said of Caligula! Other exx. are cited by
 Wendland in *ZNTW* v. (1904), p. 345 n².

4. We may note one or two prepositional phrases—P Par
 63 (B.C. 164) (= P Petr III. p. 22) διὰ χάρειν, ‘‘ through
 favouritism ’’ (Mahaffy), BGU IV. 1135¹⁶ (B.C. 10) κατὰ
 χάρι, P Oxy XIV. 1672⁹ (A.D. 37-41) μετὰ χάριτος, with
 reference to a profitable sale of wine, almost = μετὰ χαρᾶς,
 ‘‘ with joy ’’ (see Olsson, p. 78), *ib.* IX. 1188⁵ (A.D. 13)
 στοχα(σάμενος) τοῦ μηδ(εν) ἀγνοθῆναι μηδὲ πρὸς χά(ριν)
 οἰκονομηθ(ῆ)ναι, ‘‘ making it your aim that nothing be con-
 cealed or done by favour ’’ (Ed.).

5. The favourite Pauline greeting χάρις καὶ εἰρήνη may
 have been suggested by the union of the ordinary Greek and
 Hebrew forms of salutation, but both are deepened and
 spiritualized, χαίρειν (cf. Ac 15²³, 23²⁶, Jas 1¹) giving place
 to χάρις, and εἰρήνη (cf. Ezra 4¹⁷, Dan 4¹) pointing to the
 harmony restored between God and man (cf. Jn 14²⁷). See
 further Hort *1 Pet.* p. 25 f., and the discussion on the
 Apostolic Greeting by F. Zimmer in Luthardt’s *Zeitschrift*
 1886, p. 443 ff.

Reference should be made to the Note ‘‘ On the meanings
 of χάρις and χαριτοῦν ’’ in Robinson *Eph.* p. 221 ff., and to
 the exhaustive monograph ‘‘ *Charis. Ein Beitrag zur
 Geschichte des ältesten Christentums* ’’ by G. P. von Wetter
 (Leipzig, 1913).

χάρισμα,

which in Pauline usage ‘‘ includes all spiritual graces and
 endowments ’’ (Lightfoot *Notes*, p. 148 f.), is used of ‘‘ gifts ’’
 generally in BGU IV. 1044⁶ (iv/A.D.) οἰδατε τὰ χαρίσματα
 ᾧν ποιηκῶς ἡμῖν (*l. ἃ πεποίηκα ὑμῖν*).

The other exx. which Preisigke (*Wört.*) cites for the word

are late, e.g. the Will of Abraham of Hermonthis, P Lond
 77²⁴ (end vi/A.D.) (= *Chrest.* II. p. 371), in which he
 describes his property as acquired ἀπὸ ἀγορασίας καὶ
 χαρίσματος.

χαριτόω.

The only ex. of this word we can produce from our
 sources is the iv/A.D. charm BGU IV. 1026^{xxiii} 24, where, after
 various invocations such as δ[ός] μοι χάριν, ποιή[σόν] με
 καλόν, the whole is concluded with χαριτώσο[μαι], ‘‘ I will
 bestow favour upon thee ’’ For the NT usage (Lk 1²⁸,
 Eph 1⁶), see Lightfoot *Notes* p. 315, and Robinson *Eph.*
 p. 226 ff. Some various renderings of Eph 1⁶ are brought
 together in *Exp T* xxix. p. 561. Cf. MGR χαριτωμένος,
 ‘‘ charming.’’

χάρτης,

‘‘ paper,’’ made from the pith of the papyrus-plant by a
 process described by Pliny *N.H.* xiii. 11-13 (cf. V. Gardt-
 hausen *Griechische Palaeographie*² (Leipzig, 1911), p. 45 ff.,
 E. Maunde Thompson *An Introduction to Greek and Latin
 Palaeography* (Oxford, 1912), p. 21 ff., and the other literature
 cited in *Selections*, p. xxi. ff.).

The word χάρτης occurs only once in the NT (2 Jn¹²),
 but is naturally common in our sources, e.g. P Lille I. 34⁶
 (after B.C. 241-0), where payment is made ὅπως [ἐ]χωμεν
 χορηγεῖν εἰς τε τῆ[ν] γραμματεῖ[αν] καὶ χάρτας, P Cairo
 Zen III. 59317⁴ (B.C. 250) ἀνηλώσω δὲ εἰς ταῦτα χάρτας δ,
 ‘‘ I shall require 4 papyrus rolls for these things ’’ (*sc.* the
 keeping of certain accounts), P Oxy II. 390 (i/A.D.) pay-
 ment of 1 drachma 3 obols χάρτου, P Tebt II. 347¹⁹
 (ii/A.D.) ἀποθήκη τιμῆν χαρτῶν (δραχμαί) δ: the editors
 compare *ib.* 542, ‘‘ where 9 dr. for τιμῆ(s) χάρτου are
 deducted from the receipts on account of a tax,’’ *ib.* 420⁷
 (iii/A.D.) ἠγόρασα β χάρτας, ‘‘ I bought two sheets of
 papyrus,’’ P Flor III. 367⁷ (iii/A.D.) πολλάκις μου . . .
 χάρτας ἐπιστολικο[ύ]ς ἀποστειλαντος, ἐν εὐπορίᾳ (cf. Ac
 11²⁹) τοῦ γρά[φειν] μοι, P Oxy VI. 895¹² (A.D. 305) τιμῆς
 χάρτου καὶ γράπ[τρων] . . ., ‘‘ for the price of papyrus and
 writing-materials,’’ and so¹⁴. For χάρτης ἱερατικός, ‘‘ sacred
 paper,’’ cf. P Lond 46³⁰⁴ (iv/A.D.) (= I. p. 74).

It may be of interest to add some related words—χάρτη,
 as in BGU III. 822 *verso* (iii/A.D.) πέμψον μοι ἄγραφον
 χάρτην, ἵνα εὐρο[μῆ]ν ἐπιστολ[ῆ]ν γράψαι: χαρτίον, as in
 P Cairo Zen III. 59470⁷ (mid. iii/B.C.) περὶ δὲ τῶν χαρτίων
 ἔγραψα μὲν σοι, P Gen I. 52⁸ χαρτίον (so read by Wilcken
Archiv iii. p. 399) καθαρὸν μὴ εὐρῶν πρὸς τὴν ὥραν εἰς
 τοῦ[τ]οῦ ἔγραψα, ‘‘ not having found a clean sheet of paper,
 for the moment I have written on this ’’: χαρτάριον, as in
 P Tebt II. 413⁵ (ii/iii A.D.) τὸ χαρτάριον (*l.* χαρτάριον)
 ἔλαβεν Σερηνίων ἐσ[σ]φραγισμένον, ‘‘ Serenion took the
 papyrus sealed ’’: χαρτοπώλης, as read in P Tebt I. 112⁶²
 (B.C. 112) (as amended *Berichtigungen*, p. 425): and ἐπι-
 χάρτη, ‘‘ an extra sheet,’’ as in P Oxy I. 34 *verso*¹⁵
 (A.D. 127).

For the light thrown by contemporary papyrus documents on
 the outward form and method of the NT Epistles, reference
 may be permitted to the Excursus on ‘‘ St. Paul as a Letter-
 writer ’’ in Milligan *Thess.* p. 121 ff., and *Here and There*,
 p. 27 ff.

χείλος,

(1) "a lip," as in Mt 15⁸ *al.*, cf. the personal descriptions, P Petr III. 10²² (B.C. 234) οὐλὴ παρὰ χεῖλι, P Grenf II. 23a^{ii.6} (B.C. 107) οὐλὴ χεῖλι τῶν κάτω, Preisigke 5314⁷ (Byz.) διὰ τῶν χιλιῶν μου, (2) "edge," "brink," of things, as in Heb 11¹², cf. BGU III. 781^{ii.11} (i/A.D.) ἄλλα λουτή-ριδια ὠτάρια ἔχον[τ]α ἐπὶ τοῦ χείλους, and Aristeas 79.

Χείλωμα, which LS⁸ cite from the LXX (? *Aq.* Ex 37(38)⁸) in the sense of "a lip," "rim," occurs in P Oxy X. 1294^{5,12} (ii/iii A.D.), where GH understand "a receptacle" of some kind, perhaps connected with χηλός.

χειμάζω,

"raise a storm," occurs in an agreement regarding a canal *Syll* 542 (= 3 973)⁵ (B.C. 338-322) χρήσιμος ὁ λουτρῶν ἔταν χειμάζει ὁ θεός. For the pass., as in Ac 27¹⁸, see *Inscr. ins. mar. Aeg.* II, 119, where certain persons being storm-tossed at sea make an offering to the most high god—χειμασθέντες ἐν πελάγει θεῷ ὑψίστῳ χρηστήριον.

The verb is used metaphorically in a letter from a tax-farmer P Tebt I. 58²¹ (B.C. 111) βεβουλεύμεθα ἐκσπάσαι τὸ ἐπιβεδομένον ὑπόμνη(μα) μή ποτε ἐπὶ τοῦ διαλόγου χειμασ-θῶμεν, "we have determined to extract the memorandum in order that we may not come to grief at the audit" (Edd.), BGU III. 844⁴ (A.D. 83) γ]ενώσκειν σε θέλω, ὅτι [ε]ὑθῶ[ς] ἀναβ[ί]ας] ἔχειμάσ[θ]ην πολλά . . . : cf. Preisigke 7268 (time of Trajan) ἐπεὶ χειμάζομαι προτάσει τισι τεθειμέναις μοι γεωμετρικαῖς, and P Oxy XVI. 1873⁵ (late v/A.D.).

χειμαρρος,

"winter-torrent" (Jn 18¹): Suid. ὁ ἐν τῷ χειμῶνι ῥέων. Cf. Aristeas 117 ἄλλοι δὲ χειμαρροὶ λεγόμενοι κατῖασι, "other winter-torrents, as they are called, flow down (into the plain)." For the form as compared with the longer χειμαρρους, see Thackeray *Gr.* i. p. 144.

χειμών,

(1) "winter" (Jn 10²²): P Lille I. 1 *recto*¹⁴ (B.C. 259-8) εἰν μὲν κατὰ χειμῶνα συντελεῖται τὰ ἔργα, τίθειεν ἔσεισθαι εἰς ὃ τοῦ στατήρος, "if the works are completed during the winter we reckon them at the rate of 70 (naubia) to the stater," P Tebt II. 278⁴⁶ (early i/A.D.) χιμῶν γὰρ ἔστι, ψυχὸς πολὺ, "it is winter, there is great cold," P Flor II. 127⁷ (A.D. 256) the heating of a bath-chamber ἵνα θερμῶς λουσώμεθα χειμῶνος ἔντος, and from the *inscr. Priene* 112⁹⁸ (after B.C. 84) heating of the gymnasium διὰ τοῦ χειμῶνος δλου δ[ι] ἡμέρ(α)s. See also *s.v.* θέρος.

(2) "storm," "tempest" (Mt 16³, Ac 27²⁰): *Preisigke* 998 (A.D. 16-17) Λούκιος Μάγας Στράτωνος ἀπὸ Σουήνης ὑπάγων ἰς Πιρ . . . ἀπὸ χιμῶνος ἑλασθεῖς ὦδε, and similarly 997 (iv/A.D.).

For the adj. χειμερινός, cf. P Iand I. 28⁵ (A.D. 104) ἀρουρῶν χειμερινῶν καὶ θερινῶν, P Lond 842¹² (A.D. 140) (= III. p. 141) ὁμολογοῦμεν πεπρακέναι . . . νομᾶς προ-βάτων . . . ἐφ' ἐνιαυτὸν [ἔ]γα θερινὰς καὶ χειμερινὰς ἀπὸ μηνός . . . , and P Tebt II. 342²³ (late ii/A.D.) κούφων . . . πλάσεως χειμερινῆς, "pots being of winter manufacture" (Edd.).

χείρ,

"a hand." The grammatical forms of this common noun are fully illustrated by *Maysr Gr.* p. 282 f. For its varied uses we may cite—P Par 63²⁰⁸ (B.C. 164) (= P Petr III. p. 36) φροντίζεσθ' ὅπως μηθις ἐπ[ι]βάλλη τὰ[ς] χείρας τοῖς τοιούτοις κατὰ μηδεμίαν π[α]ρ[ε]ούρε[σιν], "take care that no one lay violent hands on such persons on any pretext whatever" (Mahaffy): *Perg* 268 C¹¹ (B.C. 98) τὸν παρακα]-λέσοντα δοῦναι τ[ὰ]ς χείρας ἡμῖν εἰς σύλλυσιν, "to give the hands towards an agreement to be brought about by us," a usage for which *Deissmann (BS p. 251)* can find no other ex., but compares Gal 2⁹ δεξιὰς ἔδωκαν . . . κοινωνίας, and similar phrases in 1 and 2 Macc. : P Tebt II. 391²⁸ (A.D. 90) ἡ χιρ ἤδη κυρία ἔστω ὡς ἐν δημοσίῳ κατακεχωρισμένη, "this bond shall be valid, as if it had been publicly registered" (Edd.), similarly *ib.* 379¹⁸ (A.D. 128): BGU II. 423¹⁶ (ii/A.D.) (= *Selections*, p. 91) ἵνα σου προσκυνήσω τὴν χεῖρα (see *Proleg.* p. 49), a son to his father: P Oxy I. 119⁶ (ii/iii A.D.) (= *Selections*, p. 103) οὐ μὴ λάβω χεῖρα παρὰ [σ]οῦ, "I won't take your hand," another boy to his father: and *ib.* IX. 1208⁶ (A.D. 291) Δ[ι]ρήλιος . . . μ[ε]τ[ρ]ὰ συμβεβαιωτοῦ τοῦ πατρὸς τοῦ καὶ ἔχοντος αὐτὸν ὑπὸ τῇ χειρὶ κατὰ τοὺς Ῥωμαίων ν[υ]όρους, "Aurelius with his father, who has him under power according to Roman law, as co-guarantor" (Ed.).

For χεῖρ in prepositional phrases cf. ἀνὰ χεῖρα in P Ryl II. 88²¹ (A.D. 156) οὐδὲν δέ μοι ὀφείλεται ὑπὲρ τῶν ἀνὰ χεῖρα χρόνων, "nothing is owing to me for the current period" (Edd.), *ib.* 99⁷ (iii/A.D.) τῇ ἀνὰ χεῖρα πενταετηρίῃ, "during the current period of 5 years" (Edd.): ἀπὸ χερὸς in P Cairo Zen II. 59155³ (B.C. 256) πότισον τὴν γῆν ἀπὸ χερὸς, "water the ground by hand" ("i.e. by means of buckets or *nattals*," Ed.): διὰ χερὸς (Mk 6³, *al.*) in P Magd 25² (B.C. 221) ὀφείλων γὰρ μ[ο]ι διὰ χερὸς κριθῶν (ἀρτάβας) ἑ, "il m'a emprunté de la main à la main et me doit quinze artabes d'orge" (Ed.), P Oxy II. 268⁷ (A.D. 58) ἀποσχηκτικῶς [παρὰ τοῦ Ἀντ]ιφάνους διὰ χερὸς [ἔ]ξ οἴκου δ καὶ ἐπε[ι]σθη]-σαν κεφάλαιον, "have received from Antiphanes from hand to hand in cash the sum which they severally consented to accept" (Edd.), P Fay 92¹⁸ (A.D. 126) δραχμᾶς πεντήκοντα ἕξ παραχρήμα διὰ χερὸς ἔξ οἴκου : ἐν χερσὶ (Gal 3¹⁹) in BGU IV. 1095¹² (A.D. 57) τὰ δὲ νῆα (ἰ. νέα) ἐν χερσὶ γέγοναι, *ib.* III. 844⁹ (A.D. 83) δ ἐὰν [ἔ]χη[ς] ἐν χερσίν : μετὰ χείρας in P Oxy XVI. 1876² (c. A.D. 480) λίβελλον . . . ἔχων μετὰ χείρας ἀναγνώσμαι, "the *libellus* I hold in my hands and will read" (Edd.). For χεῖρ in "Hebraic" locutions, see *Proleg.* p. 99 f.

For healing by touch of hand, as in Mk 1⁴¹, see Herodas IV. 18 (ed. Headlam), where an offering is made for a cure in the temple of Asclepius with the words—

ἦιτρα
νοῦσων ἐποιεῦμεσθα τὰς ἀπέψησας
ἐπ' ἡπίας σὺ χείρας, ὦ ἀναξ, τείνας,

"we have made payment for the cure, for thou, Lord, hast wiped away our sickness by laying on us thy gentle hands." And for lifting up hands in prayer, as in I Tim 2⁸, see the uplifted hands on the stones containing the Jewish prayers for vengeance found at Rheneia, discussed and illustrated by *Deissmann in LAE²*, p. 413 ff. Cf. also *Dibelius HZNT² ad* I Tim 2c.

The verb *χειρίζω* is seen in P Ryl II. 151¹⁶ (A.D. 40) ἀπηνέγκαστο ἀφ' ὧν χειρίζω τοῦ γυμνα[σ]ιάρχ[ου] ἀργυ[ρίου] β, "he carried off 100 drachmae from the money of the gymnasiarch which I administer" (Edd.), *ib.* 225⁴⁸ (ii/iii A.D.) μετόχοις χειριζομένοις πρακτο[ρ]εῖαν, "associate tax-collectors" (Edd.): and *χειρισμός* in P Par 261¹⁹ (B.C. 163-2) (= Wilcken *UPLZ* i. p. 247, *Selections* p. 15) τῶν δὲ πρὸς τοῖς χειρισμοῖς ἐν τῷ Σαραπιεῖω καὶ Ἀσκληπιεῖω τεταγμένων, "those who had been appointed to the administration in the Serapeum and Asclepeum," BGU IV. 1141⁴⁰ (B.C. 13) μή τι παραναπέσει αὐτὸν εἰς τὸ δηλώσαι τι ἐν ταῖς χειρισμῶ, where Olsson (p. 52) prefers the rendering "matter" or "account": and *χειριστής* in PSI V. 537¹⁰ (iii/B.C.) χειριστὴν ἐπαποστειλον, P Oxy XII. 1578¹⁸ (iii/A.D.) περὶ ὧν ἐπίστευα Ἀσκληπιιάδη χειριστῆ.

χειραγωγέω,

"lead by the hand," "guide" (Ac 9⁸, 22¹¹, cf. Judg 16¹⁶ A, Tobit 11¹⁶ N): P Par 63⁵⁵ (B.C. 164) (= P Petr III. p. 22) ὡ[σ]τε καὶ τὸν πάντων ἐπιρότατον ὑπ' αὐτῶν [τῶν] πραγμάτ[ων] χειραγωγούμενον, "so that even the most inexperienced person in the world being guided by the facts themselves" (Mahaffy). Cf. Musonius p. 79⁷ χειραγωγούντων τοὺς γονεῖς, and Ev. Petr. 9 τοῦ δὲ χειραγωγούμενου ὑπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς, "and (the head) of him that was led by them overpassed the heavens."

χειραγωγός,

"one who leads by the hand" (Ac 13¹¹). For the subst. Preisigke (*Wörterb. s.v.*) cites P Lond IV. 1349⁷ (A.D. 710) μετὰ ἐπικείας καὶ χειραγωγείας, and for *χειραγωγίμος* P Lond 220ii.²¹ (B.C. 133) (= II. p. 6).

χειρόγραφον,

properly "written with the hand," "a signature," is very common in the sense of "a written agreement," or more technically "a certificate of debt," "a bond." Exx. of the word are P Oxy IV. 745² (c. A.D. I) ὑπὲρ ὧν καὶ θεῶν χειρόγραφον, "for which you drew me up a bond," in connexion with a purchase of wine, *ib.* II. 269ii.⁷ (A.D. 57) ἐὰν δύνῃ ἐρωτηθεῖς ἀχλησον Διόσκορον καὶ ἔκπραξον αὐτὸν τὸ χειρόγραφον, "if you can, please worry Dioscorus and exact from him his bond" (Edd.), BGU I. 300¹² (A.D. 148) τ[ὸ] χειρόγραφον τοῦτο διπλὸν γραφὴν ὑπ' ἐμοῦ κύρι[ον] ἔστω, "let this bond written by me in duplicate be valid," P Oxy VIII. 1132¹⁸ (c. A.D. 162) τὸ δὲ κεφάλαιον δανευσθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον], "the capital sum lent to you by me in accordance with a note of hand," and *ib.* IV. 719³⁰ (A.D. 193) βου[λό]μενος οὖν ἐν δημοσίῳ γενέσθαι τὸ αὐθεντικὸν χειρόγραφον, "being therefore desirous that the authentic bond should be publicly registered" (Edd.).

For Col 2¹⁴, the only occurrence of the word in the NT, we may cite BGU III. 717²⁴ (A.D. 149) χειρόγρα[φον]. . . χωρὶς ἀλίφατος καὶ ἐπιγραφῆς, "a decree neither washed out nor written over" (cf. Milligan *Documents*, p. 16, *Here and There*, p. 5).

Exx. of original *χειρόγραφα* are BGU I. 179 (time of PART VIII.

Anton. Pius) and 272 (A.D. 138-9), both crossed out and cancelled: cf. P Flor I. 61⁶⁵ (A.D. 85) (= *Chrest.* II. p. 89), where in connexion with a trial the governor of Egypt ἐκ[έ]λευσε τὸ χειρ[ό]γραφον χιασθῆναι, "gave orders that the bond be crossed out": see further Deissmann *BS*, p. 247, and *LAE*³, p. 334.

It may be well to add a few instances of the corr. subst. and verb. Thus for *χειρογραφία*, cf. P Oxy III. 477¹⁷ (A.D. 132-3) μ[ο]ν χειρογραφία[ν] μεθ' ὄρκου ἀληθῆ εἶναι τὰ προκέμενα, "my declaration on oath that the foregoing statements are true," and P Giss I. 45⁸ (time of Hadrian) τὰς χειρογραφίας [προέ]σθαι with the editor's elaborate note in the introd. p. 60f. And for *χειρογραφέω*, cf. P Petr III. 104⁹ (B.C. 244-3) (= *Chrest.* I. p. 39f) κε[χει]ρογραφῆ-κασι τὸν εἰθισμένον ὄρκον τοσοῦτου μεισιθῶσθαι, "they have written under their hands the usual oath that it was let for this amount" (Edd.), and P Oxy I. 37ii.⁴ (A.D. 49) (= *Selections*, p. 51) ἐὰν χειρογραφῆσθαι . . . ἐκεῖνο τὸ ἐν-χειρισθὲν αὐτῇ σωματίον . . . τετελευτηκέναι, "if she will make a written declaration that the foundling handed over to her is dead," report of a lawsuit. See also Maysen *Gr.* p. 461.

χειροποίητος,

"made by hands," in the LXX applied only to idols, but in the NT used of material temples (Ac 7⁴⁸, 17²⁴): cf. *Orac. Sib.* xiv. 62 ναῶν ἰδρύματα χειροποίητων. In the travel-letter, P Lond 854⁴ (i/ii A.D.) (= III. p. 205, *Selections*, p. 70), the writer remarks that many go by ship ἵνα τὰς χειρ[ο]ρη[ο]ί[η]τους τέχνας ἰστορήσωσι, "in order that they may visit works of art made by hands," on the banks of the Nile.

χειροτονέω,

lit. "stretch out the hand," then "elect by show of hands," and then "elect," "appoint" generally (cf. Ac 14²³, 2 Cor 8¹⁹): see P Fay 26¹¹ (A.D. 150) ὑπὸ [τ]ῆ ἐμοῦ . . . καὶ τοῦ κεχειροτονη[μέν]ου[σ] π[ρ]ὸς τοῦτο, P Ryl II. 77³⁷ (A.D. 192) <οὐχ> ἤπτον ἑαυτὸν ἐχειροτόνησεν εἰς τὴν κατεπέγουσαν ἀρχὴν κοσμητέαν, "he none the less nominated himself for the office immediately required, that of *cosmetes*" (Edd.), *Chrest.* II. 88iii.¹⁰ (ii/A.D.) χειροτονηθήσονται δὲ ἐντὸς ἑ ἡμερῶν ὑπὸ τοῦ στρατηγού <τοῦ> νομοῦ, P Flor I. 61⁴ (A.D. 210) ἐπισκέπτῆς γ[ὰ]ρ ἐχειροτονήθη and P Oxy X. 1252 *verso*¹⁸ (A.D. 288-95) ὑ[πο]γώ[ω]ξ χειροτονη[θείς] . . . εἰς τὴν παρὰ Ὁξυρνηχ[εῖταις] πρυτανείαν, "having been recently appointed to the prytany at Oxyrhynchus."

For *χειροτονέω* in its later ecclesiastical sense of "ordain," cf. the vi/A.D. P Giss I. 55⁵ where a bishop writes to a brother-bishop ἡξιώθη . . . γράψαι πρ[ὸ]ς τὴν σὴν ἀγιότητ[α] περὶ Σανσευτ[ό]ς τινας πρὸ πολλοῦ χειροτονηθέν[τος] παρὰ τοῦ τῆς μ[α]καρίας μνήμης Φοιβαδίου τοῦ ἐπισκόπου, and see the Coptic ostraca regarding the ordination of deacons in Crum *Coptic Ostraca*, No. 29 (reproduced by Deissmann *LAE*³, p. 221 ff.).

The corr. subst. appears in such passages as P Oxy IX. 1191⁵ (A.D. 280) περὶ τῆς τῶν ἐπιμελητῶν χειροτονίας, "concerning the election of administrators," *ib.* 1204²⁴ (A.D. 299) τὸ βιβλίον τῆς χειροτονείας παρασχέθη, "let

the document containing the appointment be produced" (Ed.), and *Syll* 192 (= 3485)¹⁷ (B.C. 236-5) *ἄξιον ἐαυτὸν παρέξειν τῆς τε τοῦ δῆμῳ χειροτονίας*.

χείρων,

"worse," is fairly common in the NT: cf. BGU IV. 1118³¹ (B.C. 22) οὐδενὶ χείρον[α, *ib.* 1208¹⁻²⁸ (B.C. 27) τὸ δὲ [πᾶ]γτων χείρω (*l.* χείρον), where, however, the word is uncertain, P Oxy II. 237^{vii} 43 (A.D. 186) χείρον ἐστὶ ἀνδρὸς ἀφαι[ρεῖσθαι], "it is worse to take away (a wife) from her husband (than a dowry from a daughter?)" (Edd.), and *Syll* 588¹²² (c. B.C. 180) τοῦ χείρονος χρυσίου πρῶτον χύμα. For the superl^{ve} see *ib.* 316 (= 3684)¹² (B.C. 139?) τῆς χειρίσσης κα[τασ]τάσεως [κα]λὴ παραχῆς, and P Ainh II. 40⁹ (ii/B.C.).

χερουβείν,

"cherubin" (Heb 9^b), transliterated from the Aramaic (-έμ, Hebrew): cf. Wünsch *AF* p. 122⁵ τοῦ καθήμενου ἐπὶ τῶν χερουβί, P Lond 121²⁰⁴ (iii/A.D.) (= I. p. 93) ἐπὶ χερουβίν καθήμενον, and similarly ⁶²⁴. See also *Revue Biblique* xxxv. (1926), pp. 328 ff., 421 ff., and the other reff. in Preuschen-Bauer *Wörterb. s.v.*

χήρα,

"a widow": cf. *Syll* 468 (= 3531)¹⁷ (iii/B.C.) χήρα ἔλευ[θερα καὶ ἐξ] ἐλευθέρων, BGU II. 522⁷ (ii/A.D.) αὐτῆ δόμα, γυ[νῆ] χήρα καὶ ἀβοήγητος (*l.* ἀβοήγητος) ἐπι-τυχεῖν τῆς αὐτῆς φιλανθρωπίας, P Oxy VIII. 1120¹² (a petition—early iii/A.D.) κατὰ τοῦτο μαρτύρομαι τὴν βίαν γυνῆ χήρα καὶ ἀσθενής, "I accordingly testify to his violence, being a feeble widow woman," P Ryl II. 114⁶ (c. A.D. 280) τὸ μετριοφιλές σου αἰσθημένη, [δέσποτά μου] ἡγεμών, καὶ περὶ πάντας κηδεμονίαν, [μάλιστα περὶ] γυναικάς καὶ χήρας τὴν προσέλευσιν ποι[σοῦμαι σοι] . . ., "perceiving your love of equity, my lord praefect, and your care for all, especially women and widows, I approach you . . ." (Edd.), and BGU II. 412⁶ (iv/A.D.). For the *ordo viduarum*, see Lock *ICC ad 1 Tim* 5^{3 ff.}, and for "they which devour widows' houses" (Mk 12⁴⁰), see Abrahams *Studies in Pharisaism* i. p. 79 ff.

χθές.

For this form, which is read in TR Jn 4⁵², Ac 7²⁸, Heb 13⁸, see *s.v.* ἐχθές, and to the ex. of χθές from the Κοινή given there, add PSI III. 184⁵ (A.D. 292) χθές περὶ ἑκτὴν ὥραν, P Oxy VI. 901⁵ (A.D. 336) ἑσπερινες ὥρες (*l.* ἑσπερίνας ὥρας) τῇ χθές ἡμέρᾳ, "in the evening time of yesterday" (Edd.), and Preisigke 6003⁴ (A.D. 316). Other exx. in Preisigke *Wörterb. s.v.*

χιλίαρχος,

lit. "the ruler of a thousand men," the Roman *tribunus militum*. This form (in Herodotus and elsewhere -χης) prevails in the NT (Jn 18¹², *al.*), and is found in the inscr., e.g. *Magn* 157 (b)¹⁶ (i/A.D.) χιλιαρχος λεγιῶνος, Preisigke 173² (c. A.D. 200), and *OGIS* 119⁵ (where see Dittenberger's note). See also P Oxy III. 653 (A.D. 162-3) and the corr. verb in *ib.* 477² (A.D. 132-3).

χιλιάς.

We may note P Oxy IV. 742¹³ (B.C. 2) (as amended *Berichtigungen* p. 328) ἴρα ἐμὲ ἡγορακεία παρ[ὰ] Πόδοῦ τὴν χιλίαν δέσμην (δραχμῶν) δεκάπ[ε]γτε, "see I have bought from Pothus the thousand bundles for fifteen drachmae." But Witkowski (*Erbb.* 2 p. 128) understands τὴν χιλίαν δέσμην = ἐκάστην τὴν χιλιάδα δεσμῶν, as meaning "at fifteen drachmae for a bundle of a thousand."

χιτών,

"a tunic," "an undergarment," as distinguished from ἱμάτιον (*q.v.*): cf. Preisigke 6717⁹ (B.C. 258 or 257) χιτῶνα καὶ ἱμάτιον, PSI I. 64¹⁰ (i/B.C.?) ἱμάτιον ταλάντων πέντε χιτῶνα [δὲ or τε? δραχμῶν] τετρακισχιλίων ἑξακοσίων, and Musonius p. 107⁷.

The form χιτών, which occurs throughout in the NT, may be seen further in Preisigke 6783⁴ (B.C. 257) χιτῶν βύσσινος, and P Oxy I. 114⁶ (ii/iii A.D.) χιτῶν καὶ μαφόρτιν λευκόν, "a tunic and a white veil." For other forms, which are frequent in the Κοινή, we may note the Ionic κιτών, as in Mk 14⁶³ B³ (cf. *Proleg.* p. 38), in BGU I. 22¹⁰ (A.D. 114) (= *Selections*, p. 75) περίσχισέ μοι τὸν κιτῶνα καὶ τὸ πάλλιον, "she stripped off my tunic and mantle," P Oxy I. 113⁸ (ii/A.D.) ὁ κιτῶν ὑφανθήναι μέλλει, "the tunic is to be woven immediately," *ib.* X. 1269³⁰ (early ii/A.D.), cited *s.v.* ὑποτίθημι, and P Fay 108^{17, 21} (c. A.D. 171): κίθων in P Oxy II. 298¹¹ (i/A.D.) ἰς κιθῶ(να), P Giss I. 77⁶ (ii/A.D.) ἐπεμ[ψ]ας μοι τὸν κιθῶναν, and P Ryl II. 440⁹ (iii/A.D.) πέμψον μοι τὸν τριβακὸν κιθῶνα: the dim. κιτώνιον in P Tebt II. 421⁵ (iii/A.D.) τὸ κιτώνιον αὐτῆς τὸ λευκὸν παρὰ σοὶ ἐνιγκρῶ (*l.* ἐνεγκρῶν), "bring the white tunic of hers that you have": and the dim. κιθώνιον in P Oxy X. 1310 (iii/A.D.) κιθώνιον ἀργέντιον καὶ μαφόρτιον, and *ib.* XII. 1489^{2, 8} (late iii/A.D.).

The word was formerly regarded as of Semitic origin, but is now traced to Asia Minor: see Wilcken *UPZ* i. p. 390, n¹.

χιών,

"snow" (Mt 28³, Rev 1¹⁴) occurs in the magic papyri P Lond 121³⁰² (iii/A.D.) (= I. p. 96) χιῶν γένου, *ib.* 46¹⁰ (iv/A.D.) (= I. p. 65) σὺ γὰρ εἶ ὁ καταδείξας φῶς καὶ χιῶνα, and *ib.* 122³⁰ (iv/A.D.) (= I. p. 117) τῷ κυρίῳ τῶν χιῶνων.

χλαμύς,

"a cloak" worn over the χιτών (Mt 27^{28, 31}): P Cairo Zen II. 59263² (B.C. 251) ἔγραψέν μοι Μαϊανδρία ὅτι χλαμύδα αὐτὴν κελεύεις ἐξυφάναι, "Maiandria wrote me that you are ordering her to weave a cloak," P Par 10¹² (B.C. 145) περὶ τὸ σῶμα χλαμύδα καὶ περιζῶμα, P Oxy I. 123¹⁹ (iii/iv A.D.) ἐκ[ε]λεύσθημεν γὰρ μετὰ τῶν χλαμύδων εἰσβῆναι, "for the orders which we received were to wear cloaks when we entered" (Edd.), with reference to an official function, and *ib.* X. 1288⁻⁴ (private account—iv/A.D.) χλαμύδος καὶ στιχάρ[ι]ον (= -ου) (τάλ.) ὤ, "for a short cloak and tunic 17 tal."

The word occurs in the epitaph of a prematurely deceased youth, *Kaibel* 222³ f. (Rom.)—

ἄρτι γὰρ ἐκ χ[λ]αμύδος νεοπενθῆς ᾤχετ' ἐς Ἄδα
ὀκτωκαίδεχέτης,

where the reference is to the cloak which the *ephebi* wore (see Herwerden, *Lex. s.v.*).

χλευάζω.

For this NT ἄπ. εἰρ. (Ac 17³²) = "mock," "scoff," see the document quoted *s.v.* Ἰουδαῖος *sub fine*, PSI V. 481⁹ (v/vi A.D.) χλευάσας ἑαυτὸν, and P Masp I. 67092¹⁰ (Byz.) νῦν δὲ ἐχλευάσθη παρ' αὐτοῦ. See also Menander *Ἐπιτρέπ.* 215.

The corr. subst. occurs in P Oxy VI. 904² (v/A.D.), a petition by an old man "who has suffered a breach of contract and mockery"—ἀσυνθηκῆ διαπεπονθότα καὶ χλεύην, and Preisigke 5763³¹ (A.D. 647) δίχα δόλου τινος καὶ χλεύης καὶ βίας.

χλιαρός,

"lukewarm," occurs in the NT only in Rev 3¹⁶, where WH (*Notes*², p. 157) admit a possible alternative spelling χλιωρός (N*): cf. Moulton *Gr* ii. p. 67.

Χλόη,

"the Verdant," an epithet of Demeter, which may have led to its use as a proper name, especially among members of the freedmen class (like Phoebe, Hermes and Nereus, Rom 16^{1, 14, 15}). Hence Lightfoot (*Notes*, p. 152) thinks that Chloe of I Cor 1¹¹ was a freedwoman: cf. the mention of the slave Chloe in Hor. *Od.* iii. 9. 9, "me nunc Thressa Chloe regit." More recently F. R. Montgomery Hitchcock in *JTS* xxv. (1924), p. 163 ff. has taken the view that οἱ Χλόης in I Cor *l.c.* were a pagan body, probably followers of Demeter. The noun under the form χλοῦή (= χλόη), "green corn or grass," occurs *bis* in P Tebt I. 112^{46, 94} (B.C. 112).

χλωρός,

"green" (Mk 6³⁹, *al.*): P Lond 287¹⁵ (A.D. 90) (= II. p. 202) χόρτον χλωροῦ, P Oxy XVII. 2137²² (A.D. 226) τὸ λοιπὸν ἐν χλωροῖς γινόμενον ἡμισυ μέρος, "the remaining half share that has been put under green crops," P Flor II. 127²¹ (A.D. 256) τὰ γὰρ ἐργατικά μου κτήνη χλωρὸν ἐσθίει, and ²³χλωρὸν χ]όρτον ποιήσον ἐνεχθῆναι, and P Lond 453⁷ (iv/A.D.) (= II. p. 319) πλήσον κεράμιον σίναπτι χλωροῦ. Other exx. of the adj. are BGU IV. 1118²⁰ (B.C. 22), P Lond 171a⁴ (A.D. 102) (= II. p. 102), P Oxy IX. 1211⁸ (ii/A.D.), and *ib.* VI. 910¹¹ (A.D. 197).

χοϊκός.

For the meaning "made of dust" in I Cor 15⁴⁷ ff., see Field *Notes*, p. 179 f. The Lexicons cite *Rhetor. Graeci* i. p. 613⁴ (ed. Walz) γυμνοὶ τούτους τοῦ χοϊκοῦ βάρους.

χοϊνίξ,

"a choenix," a Greek dry measure, equivalent to 1.92 pints (Rev 6⁶): cf. the note *ad* P Petr II. 25 (a) (iii/B.C.). In CPR I. 242⁹ (A.D. 40) σὺν χοϊνίκεσιν δοισί, the editor

thinks that the reference is to the two nave boxes of an oil-mill.

χοῖρος,

"a pig": P Tebt I. 190 (early i/B.C.) τιμὴν χοίρου (δραχμαί) ἤ, *Chrest.* I. 73⁶ (A.D. 247-8) an order that πάντας τοὺς χοίρους ἐξελασθῆναι ἀπὸ ἱεροῦ κώμης Τάλμεις, in order that the sacred service may not be disturbed (cf. *OGIS* 210), P Flor II. 166¹ ff. (iii. A.D.) τὸν χοῖρον καὶ τὰ δελφάκια ("sucking pigs") τὰ β̄ καλὰ παράδος Γρηγορίῳ τῷ μαγειρῷ μου, ἀλλὰ ἦτω ὁ χοῖρος καλός, and P Oxy VI. 901⁶ (A.D. 336) ἡμέτεροι χῆροι δύο τὴν ὄρμην ποιούμενοι ἐπὶ ἡμέτερον ἔδαφος (cf. Mk 5¹³).

For dim. χοιρίδιον, see P Ryl II. 229¹² (A.D. 38) περὶ δὲ τῆς τροφῆς τῶν χοιριδίων, and similarly¹⁹, P Fay 111¹⁰ (A.D. 95-6) περὶ [τὰ] χ]υρίδια ἐλάσαι, "to drive the pigs. on foot," *ib.* 115⁷ (A.D. 101) μέλλομεν . . . χυρίδια θύειν εἰς τὰ γενέσια Σαβίνου, "we intend to sacrifice pigs on the birthday feast of Sabinus" (Edd.), and P Oxy VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πάλι, "do not sell the young pigs without me" (Edd.).

The adj. χοίρειος, "(flesh) of a pig" occurs in P Magd 4⁸ (B.C. 221) πράξει αὐτοὺς τὴν τιμὴν [τῶν] χοι]ρείων.

χολάω,

"am angry with" c. dat. pers. Jn 7²³. For χολῶ see *Preisigke* 4531, an inscr. stating that the defilement of a sacred spot ἐξεῖ τὸν Σέραπιν κεχολωμένον. In Menander *Ἐπιτρέπ.* 176 χολάω occurs in its original sense "am mad."

χολή.

For χολή, "gall," "bile," as in Mt 27³⁴, cf. PSI III. 211⁴ (v/A.D.) τὸν τῆς [[σ]]χολῆς νοσήσαντα. See also Ev. Petr. 5 ποτίσατε αὐτὸν χολὴν μετὰ ἔδους, with Swete's illustrative note. The power of "gall" in medical and magical receipts is discussed by Olsson *ad* P Osl I. 1²⁸⁴ (iv/A.D.) (p. 104 f.). In Herodas III. 70 (ed. Headlam) δότω τις ἐς τὴν χεῖρα πρὶν χολῆ βῆξαι, the editor translates "put it into my hand before I choke with cholera": (see the note p. 150).

χόος.

See χοῦς.

χορηγέω

(for form cf. Moulton *Gr.* ii. p. 68), orig. "lead a chorus," "supply a chorus," is used in late Greek in the general sense "furnish," "supply," with the further idea of "lavishly," "abundantly," c. acc. as in 2 Cor 9¹⁰ (see *Proleg.* p. 65). From the papyri we may cite BGU IV. 1051¹⁸ (marriage contract—time of Augustus) ἀπὸ τοῦ νῦν χορηγεῖν αὐτὸν τῇ Δυκαλίῃ τὰ δέοντα πάντα, similarly *ib.* 1099¹², P Ryl II. 153²⁴ (a Will—A.D. 138-161) αὐτὸς χορηγήσει τοῖς αὐτοῖς τὰς αὐτὰς ἐφ' ὃν ἕκαστον αὐτῶν περιέσται [χρόνον], "he himself shall supply to the said persons the said provisions as long as each of them survives" (Edd.), similarly^{29, 33}, and *ib.* 181⁷ (c. A.D. 203-4)

χορηγείσθαι ὑφ' ὑμῶν τῶν υἱῶν χορηγία τινὰ κατ' ἔτος, "that a certain annual allowance should be furnished in perpetuity by you his sons" (Edd.), an agreement to compound an annuity. From the inscr. we may add *Priene* 108¹⁵¹ (after B.C. 129) τὴν εἰς αὐτοὺς μισθοφορὰν [ἐ]κ [τῶ]ν ἰδίων χορηγῶν, and *OGIS* 248¹⁶ (B.C. 175-164) χρήμασι χορηγήσαντες, where note the constr. c. dat. and see Dittenberger's note.

The subst. χορηγία may be illustrated from P Fay 124²⁰ (ii/A.D.), a complaint that a man does not pay his mother her allowance in a fair manner—εἰ μὴ . . . τὴν χορηγίαν τῇ μητρὶ εὐνομῶνως ἀποδίδυς (i. ἀποδίδους), and χορηγήσεις from BGU IV. 1208^{ii.18} (B.C. 27-26) χορηγήσιν ποιείσθαι. See also *s.v.* ἐπιχορηγέω.

χορός,

in the sense of a "choir" or "band of singers," may be illustrated by the Christian sepulchral inscr. *Preisigke* 3913⁸ ὁ θεὸς ἀναπαύσεως τὴν ψυχὴν αὐτοῦ καὶ τοῦ χοροῦ τῶν ἀγγέλων.

χορτάζω,

"feed to the full," "satisfy," used originally of animals, but extended in colloquial Greek to men, when it becomes in the mid. practically = ἐσθίω: cf. Mk 7²⁷ and see Kennedy *Sources*, p. 82. The verb is read in P Petr III. 42 D (1)⁶ (B.C. 254). According to Nägeli (p. 58), its occurrence in Phil 4¹² is one of the few vulgarisms Paul permits himself. MGr χορτάζω, χορταίνω, "satiatē."

χορτάσσω

occurs in Ac 7¹¹ in the plur. = "food," "sustenance": cf. PSI IV. 354⁵ (B.C. 254) ἐτοιμάζειν ἀγορὰν ("supplies") καὶ χορτάσματα, *ib.* 400¹⁵ (iii/B.C.) ὥστε καὶ τὰ κτήνη σου ἔχειν χορτάσματα δωρεάν, P Hamb I. 27¹⁷ (B.C. 250) ὥστε λυσίτελεϊ μισθώσασθαι ἢ χορτάσματα ζητεῖν, and P Lond 1229⁷ (A.D. 145) (= III. p. 142) ὑπὲρ τιμῆς χορτασμάτων.

χόρτος,

"grass," "hay": P Petr III. 62(b)⁶ (iii/B.C.) χόρτου ξηροῦ, P Lille 5⁶³ (B.C. 260-259) χόρτου σπέρματος, P Ryl II. 129¹² (A.D. 30) ἤρσαν μου χόρτου δέσμας πεντηκοσίας, "they carried off five hundred bundles of my hay," BGU I. 248²⁵ (i/A.D.) δήλωσον δέ μοι, πόσου εἰς κοπήν ὁ χόρτος πιπράσκειται, P Fay 119⁶ (c. A.D. 100) χόρτον σαπρὸν, "rotten hay," P Oxy III. 499¹⁵ (A.D. 121) ὥστε ξυλαμῆσαι χόρτον εἰς κοπήν καὶ ἐπινομήν, "so as to be cultivated with grass for cutting and grazing," P Flor I. 127²³ (A.D. 256) χλωρδ[ν] χ[όρ]τον ποιήσον ἐνεχθῆναι, and P Oxy VIII. 1107³ (v/vi A.D.) χόρτον, "green crops" (Ed.). For the adj. see PSI VI. 579⁶ (B.C. 246-5) τὴν χορτοφόρον γῆν παραδείξας Ἰάσονι.

Χουζᾶς,

"Chuzā," a house-steward of Herod Antipas (Lk 8³). The name has been found in a Nabataean inscr. making it probable that Chuzā was not a Jew but a Nabataean: see F. C. Burkitt in *Exp* V. ix. p. 118 ff. (cf. *Syriac Forms*, p. 6), where also Blass's contention (*Philology of the Gospels*,

p. 152 f.) on the evidence of ζ, a vii/A.D. Old Latin version, that Chuzā was also called Cydias, is criticized.

χοῦς,

abbreviated from χόος. The original meaning "earth." "earth dug out," is seen in P Tebt I. 13¹⁴ (B.C. 114) τὸν ἀπ' αὐτοῦ χοῦν ἀναβεληκότας εἰς τὰ τοῦ σηματομένου Φιλοναύ(του) κλή(ρου) χώματα, "had heaped the earth from it (sc. a dyke) on to the mounds of the holding of the said Philonantes" (Edd.), P Oxy VI. 985 (accounts—2nd half i/A.D.) ἐργά(ταις) δυσὶ σκάπτοντ(ι) χοῦν ("a mound"), *ib.* XIV. 1758¹⁰ (ii/A.D.) καλῶς ποιήσεις κατενυγῆσας τὸν χοῦν δ' ἐξίσκαψεν Ἀτρής ὁ γεωργός μου ἀπὸ τῶν ἰσαφῶν μου, and P Tebt II. 342²⁷ (late ii/A.D.) ψ[ι]λλοῦ τόπου εἰς ἑκακαφῆν χόος καὶ χαινογεῖον καὶ ἄμμου, "a vacant space for digging earth, porous clay and sand" (Edd.). The meaning "dust," as in Mk 6¹¹, Rev 18¹⁹, may be seen in *Syll* 500 (= 313)²⁶ (B.C. 320-319) τοὺς τὸν [χ]οῦν κατα[β]ληκότας εἰς τὰς ὁδο[υ]ς ταύτας [ἀ]να[ι]ρ[ε]ίν.

χράομαι,

from χρέη, "necessity," = "make for myself what is necessary with something," hence c. dat. as in Ac 27¹⁷ αλ: cf. P Magd 11⁷ (B.C. 221) πρὸς τὸ μὴ δύνασθαι τοῖς ἰστίοις ἐπι χράσθαι (for form, Mayser *Gr.* p. 247), P Tebt I. 45²¹ (B.C. 113) οὐδεὶν κόσμῳ χρῆσάμενοι συντρίψαντες τὴν παρόδιον θύραν, "throwing off all restraint knocked down the street door" (Edd.), P Ryl II. 148¹⁷ (A.D. 40) ληστρικῶι τρόπῳ χρῆσάμενοι, P Oxy VIII. 1153²⁷ (i/A.D.) ἐντοπία δὲ πορφύρα χρῆσασθ(αι) μέλλομεν, "we are going to use local purple" (Ed.), *ib.* X. 1266²⁶ (A.D. 98) μηδ' ἀλλοτρίαις [ἀσφαλ]εῖαις ἢ ὁμωνυμῆι κεχρησθ(αι), "that I have not availed myself of credentials belonging to others or identity of names" (Edd.), *ib.* 1263¹² (A.D. 128-9) χρῆσασθαι τῇ τῶν ἐργ[α]τῶν ποταμοῦ τέχ[ν]ῃ, "to practise the trade of a river-worker," P Giss I. 49²⁶ (iii/A.D.) χράσθωσαν τ[οῖς] προκειμένοις τόποις ἀκωλ[υ]τῶς, and PSI VIII. 872⁶ (vi/A.D.).

For the verb c. dat. pers. = "treat," as in Ac 27³, cf. P Petr III. 42 H(8) f.⁸ (iii/B.C.) πικρῶς σοι ἐχρήσατο, P Oxy IV. 745⁶ (c. A.D. 1) οὐκ οἶδας γὰρ πῶς μοι ἐχρήσατο ἐν Ὁξυρύνχοις, "you don't know how he treated me at Oxyrhynchus?" (Edd.), and P Flor II. 187³ (iii/A.D.) ἀσπουδάστως ἐχρήσω μοι. C. H. Dodd (*JTS* xxvi. (1924), p. 77 f.) draws attention to a useful parallel to the absolute use of χρῆσαι in I Cor 7²¹ from P Oxy XVI. 1865^{1ff.} (vi/vii A.D.) καὶ πολλὰκις ἐξῆ[ν] γράψαι σοι περὶ τοῦ κεφαλαιου τούτου, καὶ προσδοκῶν (i. προσδοκῶν) καθ' ἐκάστην καταλαμβά[ν]ειν ἐκείσε[?] τούτου ἐνεκεν οὐκ ἐχρησάμην ἄλλην γράψαι ἄλλοις γράμμα[σιν]^{12f.} καὶ πρὸς τὸ γνῶναι τὸν ἐμὸν δεσπότην ἐχρησάμην παρακαλῶν διὰ τούτων (i. τούτων) μου τῶν γραμμάτων, "I had many opportunities of writing to you concerning this matter, and, expecting each day to come thither, for that reason did not avail myself of them to write another letter over again. That my master may know this I took the opportunity of exhorting you by this my writing" (Edd.). "The late date," as Dodd points out, "detracts somewhat from the value of the comparison, but for what it is worth it favours the rendering of the Pauline passage—'If you actually have before you the

possibility of becoming free, avail yourselves of it by preference.”

The constr. c. acc. in 1 Cor 7³¹ is difficult, as it seems for the most part to be confined to much later writers, but see Sap 7¹⁴ B and the note in *Proleg.* p. 245. Lightfoot (*Notes*, p. 233) cites an ex. from a Cretan inscr. of iii/ji B.C., *CIG* II. p. 405. See also Radermacher *Gr.*², pp. 121, 133.

χράω.

See κίχρημι.

χρεία,

(1) “necessity,” “need,” or “occasion of need”: P Hib I. 54¹³ (c. B.C. 245) χρεία γάρ ἐστι ταῖς γυναίξιν πρὸς τὴν θυσίαν, “for he is wanted by the women for the sacrifice” (Edd.), P Grenf II. 14(c)⁶ (iii/B.C.) πρὸς τινὰ χρείαν ἀγαγκάζειν (cf. Tit 3⁴), P Fay 117⁸ (A.D. 108) πέμσαι αὐτῷ . . . εἰκθῦδιν (l. ἰχθῦδιον), ἐπὶ (l. ἐπει) χρίαν αὐτοῦ ἔχωμον (l. ἔχομεν), “send him some fish, as we want to make use of him” (Edd.), P Michigan Inv. No. 2798⁵ (time of Hadrian) περὶ ὧν ἐὰν χρείαν ἔχῃς γράφε μοι, “do you write to me about what you may need,” P Tebt II. 416¹⁷ (iii/A.D.) μετάδες (l. μετάδος) καὶ Ἀκουτάτι τῷ ἀδελφῷ ὅτι ἐὰν χρίαν τινὸς ἔχῃ ἢ γυνή μου ποιήσον αὐτῆς τὴν χρίαν ἕως ἔλθω, μηδὲν ἐπιζητήτω, “tell my brother Akoutas also to do anything that my wife requires until I come, and let her want for nothing” (Edd.), and P Grenf II. 72⁶ (A.D. 290–304) εἰς ἰδίαν μου χρείαν . . . τάλαντα δύο.

For χρείαν ἔχω treated as an active verb and followed by the acc., as in Rev 3¹⁷, cf. P Oxy VII. 1068²⁰ (iii/A.D.) εἴ τι ἄν ἄλλου (l. ἄλλο) σου χρίαν σκόσιν (l. σχώσιν), “with anything else they may need from you” (Ed.), *ib.* XIV. 1683^{17f}. (late iv/A.D.) δὸς οὖν αὐτά, ἐπιδὲ χρείαν αὐτὰ ὁ υἱός μου ἔχει, “give them to her, since my son needs them,” *ib.* XVI. 1929³ (iv/v A.D.) χρίαν ἔχομεν τὰ πλοῖα, and P Lond 1918¹⁶ (A.D. 330–340) εἴ τι χρείαν ἔχεις πέμψον σοι, with Bell’s note.

(2) “matter in hand,” “business” (Ac 6³: cf. 1 Macc 12⁴⁵, 2 Macc 7³⁴, Judith 12¹⁰): P Tebt I. 35² (B.C. 111) τοῖς ἐπὶ χρείων τεταγμένοις χαίρειν, “to the other officials, greeting,” BGU I. 18¹⁴ (A.D. 169) παραγ[γ]έλλεται (l. παραγγέλλετε) ἀντιλαμβάνεσθαι τῆς ἐνχιρισθίσης α[ὐ]τοῖς χρε[ί]ας ὑγιῶς καὶ πιστῶς, P Iand 33¹² (time of Commodus) ὁμνύομεν . . . ἀντλήψασθαι τῆς χρίας καὶ φυλάξιν (= -ειν) διὰ νυκτὸς τὴν κῶμη[ν] ἀνεγκλή[τ]ως, P Tebt II. 327²² (late ii/A.D.) κε]κελευσμένου οὖν, κύριε, γ[υ]ναϊκάς ἀφεῖσθαι τῶν τ[οιοῦ]των χρείων, “wherefore, my lord, it has been decreed that women should be freed from such burdens” (Edd.), and P Oxy VII. 1063⁸ (ii/iii A.D.) εἶπας οὐδένα ἐκέινων εἰς τὴν χρείαν ἔδωκα, “you said ‘I have not given in any of them (sc. certain names) for the office’” (Ed.).

In Mk 11³, Mt 21³, Lk 19^{31, 34} ὁ κύριος αὐτοῦ (αὐτῶν) χρείαν ἔχει, Nicklin (*CR* xv. (1901), p. 203) thinks that, in view of the order of the words, the natural translation is, “Its (their) owner needs (it or them).” Various translations of Eph 4²⁹ ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρίας are discussed by Field, *Notes* p. 192, with a preference for “that which is good for the improvement of the occasion.” J. A. Robinson (*Comm. ad L.*) renders “for building up as the matter may require” or “as need may be.”

χρεοφιλέτης

(not χρεωφιλέτης, see *WH Notes*², pp. 159, 161) “a debtor” (Lk 7⁴¹, 16⁵): cf. *Syll* 329 (= ³742)⁵³ (c. B.C. 85) ἀπέλυσαν τοὺς χρεωφ(ε)ιλέτας, where, according to the editor’s note, the inscr. shows ΧΡΕΟΦΙΛΕΤΑΣ.

For χρέος, see BGU IV. 1113²³ (B.C. 14) ὡς ἴδιον χρέος ἀργυρ[ο]ῦ δραχ[μ]ᾶς χιλ[α]ξ[α]ς, and for χρεώστης, see *ib.* III. 786^{11, 6} (ii/A.D.) δὲντα χρεώστην το[ῦ] ταμεῖου.

χρή

occurs in the NT only in Jas 3¹⁰ (but cf. Prov 25²⁷, 4 Macc 8²⁶ A), where Hort (*Comm. ad L.*) notes that “it is a somewhat vague word, apparently starting from the sense ‘there is need.’” This is borne out by such exx. as the following—P Hib I. 64¹⁹ (B.C. 264) χρή δὲ καὶ [γρ]άφειν μοι περ[ὶ] ὧν ἂν χρείαν ἔχῃς, “and you must write to me about anything which you require” (Edd.), BGU III. 830¹⁸ (i/A.D.) χρή οὖν ἐτοιμάσ[ει]ν (l. ἐτοιμάσαι) καὶ προαιρ[εῖν], ἢ ἔχει (l. ἔχη) τοῦ π[ω]λῆν, “it is therefore necessary to prepare and bring forward, in order that he may be able to sell,” P Flor III. 309⁶ (iv/A.D.) οὐ χρή σ[υ]λωπῇ παραδίδοσθαι τὰ ὑπ’ αὐτῆς εἰρημένα, P Oxy I. 120⁵ (iv/A.D.) χρή γάρ τινα ὀρώντα αἰαυτὸν (l. ἐαυτὸν) ἐν δυστυχίᾳ κἂν ἀναχωρεῖν, “when a man finds himself in adversity he ought to give way” (Edd.), *ib.* VIII. 1163³ (v/A.D.) ἐρωτηθῆς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας ὄσα ἔχρη ἀνεδίδαξα αὐ[τ]ὸν περὶ τῆς ὑμετέρας μεγαλοπρεπίας, “on the inquiry of his magnificence I told him what was fitting about your magnificence” (Ed.). See also the Attic inscr. *Preisigke* 421¹⁰ (= *LAE*², p. 367) χρή, τιμιώτατε, τὰς θεὰς (or θεάς) κομᾶζεσθαι, “it is necessary, O most honourable, that the goddesses (or spectacles) be celebrated in festal procession.”

χρήζω,

“need,” “have need,” (1) c. gen. pers. (Rom 16²)—BGU I. 37⁷ (A.D. 50) οἶδας γὰρ πῶς αὐτοῦ ἐκάστης ὥρας χρήζωι, P Flor I. 138⁶ (A.D. 264) ἀνελθε ἐπεὶ ἀναγκαιῶς σου χρήζω: (2) c. gen. rei (Mt 6³², *al.*)—P Strass I. 32¹⁷ (A.D. 261) χρήζει ταύτης τῆς ὑπηρεσίας, P Oxy VII. 1066¹⁴ (iii/A.D.) εἴ τινος δὲ χρήζεις ἀντίγραφόν μοι: (3) c. acc. rei—P Oxy I. 113²² (ii/A.D.) ταῦτα ἐμοῦ χρήζοντος εἰς ἑορτήν, “especially when I wanted it for a festival” (Edd.): (4) absolutely—P Ryl II. 81²⁵ (c. A.D. 104) ἐκ τούτου δὲ [φανε]ρόν ἐστιν [καὶ] μηδένα χρήζειν, “it is evident from this that nobody wants it” (Edd.), *ib.* 239¹¹ (mid. iii/A.D.) κἂν πάλιν χρήζεις, δηλώσεις [μ]οι, “and if you have need again, let me hear” (Edd.).

χρήμα.

For the plur. = “moneys,” “property,” “possessions,” as in Mk 10²³, *al.*, cf. the letter of a freedman to his patron, BGU IV. 1141²¹ (B.C. 13) θέλεις με εἶναι ἄνθρωπ . . . καὶ συνέστησας καὶ συνδούλους καὶ συνεξελειθέρους, ὅπῃ ἐμοὶ χρήματά ἐστιν παρὰ σοί, “you wish me to be a man (?), and you have stood by both my fellow-slaves and fellow-freedmen, which for me means the same as money from you (?),” P Oxy III. 473⁴ (A.D. 138–160) τά τε [θε]ωρικὰ

χρήματα, "funds for theatrical displays," *ib.* I. 55¹⁵ (A.D. 283) ἀξιοῦμεν ἐπιστεῖλέ σοι (I. ἐπιστεῖλαι σε) τῷ ταμίᾳ τῶν πολιτικῶν χρημάτων τὸν ἐξοδισμὸν ἡμῖν ποιήσασθαι κατὰ τὸ ἔθος, "we beg you to instruct the public treasurer to pay us in full, as is usual" (Edd.), and P Fay 20¹² (iii/iv A.D.) ἀντὶ τῶν χρυσῶν στεφάνων χρήματα, "the sums due in place of golden crowns" (Edd.). The sing., as in Ac 4²⁷, appears in P Oxy III. 474⁴¹ (A.D. 184?) μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος (with the editors' note), P Tebt II. 353²⁵ (A.D. 192) στεφανικοῦ χρήματος.

χρηματίζω,

(1) "negotiate," "transact business": P Lille I. 26⁶ (iii/B.C.) ἐξέσται ἡμᾶς λαβεῖν καὶ χρηματίσασθαι τὴν] παρὰ τοῦ βασιλικῶ χորηγίαν, and *ib.*⁸ where the same verb = "assign," "distribute," P Oxy XII. 1479⁸ (late i/B.C.) ἀφ' οὗ κεχώρισαι τῇ ἰσ [κ]εχρημάτικεν Σαβεῖνος, "since you went away on the 16th, Sabinus has been acting in the business" (Edd.), P Ryl II. 165¹⁰ (A.D. 266) Ἰουλιανῆ . . . χρηματίουση χωρὶς [κυρίου, and P Oxy IX. 1199⁷ (iii/A.D.) Αὐρηλίας . . . χρηματίουση<ς> δικαίῳ τέκνων, "Aurelia acting in virtue of her children" (*sc.* without a guardian).

(2) "take a name from," "am called," as in Ac 11²⁶, Rom 7³, so frequently in the phrase ὡς χρηματίζει following a description, e.g. P Oxy II. 268² (A.D. 58) παρὰ Ἀμμωνα-ρ(ῖ)ου τῆς Ἀμμωνί(ου) . . . ὡς . . . χρηματίζ(ε)ι, "from Ammoniarion, daughter of Ammonius, and however else she is described," and P Ryl II. 110³ (A.D. 259) Ἀλεξάνδρω ἀρχιπροφήτῃ . . . καὶ ἐπ' ἄλλων ταξέων κα[λ] ὡς χρη-ματίζ(ε)ι, "to Alexander, chief prophet holding other posts and however he is styled" (Edd.). According to Schubart (*Archiv* v. p. 114) χρηματίζω always denotes an official description as compared with ἐπικαλεῖσθαι, λέγεσθαι. Note also its occurrence in connexion with attesting signatures—P Oxy II. 242²⁰ (A.D. 77) Κλαύδιος Ἀντωνίου χρη-ματίου(σιν), P Amh II. 47¹⁸ (B.C. 113) Ἡλιόδω(ρος) κεχρημάτικα).

(3) "make answer," "instruct," "warn," as in Mt 2¹², Job 40⁸: cf. P Fay 137² (i/A.D.) (= *Selections*, p. 69) Σοκανοβκοννί (I. Σοκανοβκονεῖ) θεῶι με<γά>λο μεγάλωι, χρηματίσόν μοι, ἦ μείνω ἐν Βακχιάδι; "to Sokanobkoneus the great, great god. Answer me, Shall I remain in Bacchias?" Similarly in the passive, P Giss I. 20¹⁸ (ii/A.D.) ἐχρηματίσθη ἐπὶ τῶν Διοσκούρων τῆς κτήσεως σου, and P Oxy VI. 886²⁴ (iii/A.D.) (= *Selections*, p. 112) a magical formula followed by the assurance, καὶ χρηματισθήσῃ τηλαυγῶς, "and you will receive a clear answer." Cf. also P Par 46⁸ (B.C. 152) (= Witkowski², p. 86, *UPZ* i. p. 337) εἰ ἔρρωσαι καὶ τὰ παρὰ τῶν θεῶν κατὰ λόγον σοι χρημα-τίζεται, εἴη ἄν, ὡς βούλομαι, and *ib.* 26²¹ (B.C. 162) (= *UPZ* i. p. 248, *Selections*, p. 15) τὰ ὑφ' ἡμῶν ἡμῖν χρηματιζόμενα, "the privileges conferred on us by you."

It should be noted, however, that Moulton (*Gr.* ii. p. 265) ascribes this meaning to an entirely different verb χρηματίζω from the foregoing, that being associated with χρήματα, "business," this with an equivalent of χρησμός, "oracle."

In MGr χρηματίζω is used for the subst. verb "am."

χρηματισμός

is commonly used to denote a "report," as in P Lond 20²² (B.C. 162) (= I. p. 9, *UPZ* i. p. 207) ἀξιώ σε . . . ἀναλαβόντα τὸν παρὰ Δωρίωνος χρηματισμὸν ἐπιτελέσαι ἀκολούθως, *ib.* 17¹¹ (B.C. 162) (= I. p. 10, *UPZ* i. p. 209) τὸ ἀντίγραφον σὺν τῷ γεγονότι πρὸς αὐτὴν χρηματισμῶι προσήψαμεν, and ¹⁸ ἐπισταλέντος τοῦ καθήκοντος χρημα-τισμοῦ. In its only NT occurrence, Rom 11⁴, it is used of "a divine response," "an oracle": see *s.v.* χρηματίζω.

χρήσιμος,

"useful": in NT only 2 Tim 2¹⁴. Cf. P Cairo Zen III. 59301⁶ (B.C. 250) ἔστιν γὰρ ἄνθρωπος ἡμῖν χρήσιμος, P Alex 4⁵ (iii/B.C.) (= Witkowski², p. 51) πρὸς τὸ μὴ γίνεσθαι τῷ βασιλεῖ τὸ χρήσιμον, ἀποδέξομέν σε, P Par 45² (B.C. 152) (= *UPZ* i. p. 329) ἀπόντος μου πεφρόντικα ὑπὲρ σοῦ χρήσιμα τῶν σῶν πραγμάτων, P Oxy IV. 705⁷⁶ (A.D. 200-2) καὶ τοῦ φιλανθρώπου καὶ τοῦ χρησμοῦ στοχαζ[όμε]νος, "having before me a both humane and useful object," P Ryl II. 114³⁴ (c. A.D. 280) πρὸς τὸ τοῖς φόροις χρήσιμον, "with a view to what is expedient for the revenues" (Edd.).

From the inscr. we may cite a Coan decree of iii/B.C. conferring a gold crown on a physician for services during an epidemic, that all may recognize that the citizens honour those who practise the healing art—ὅπως εἰδῶντι [πάντες] ὅτι ὁ δᾶμος [το]ύς χρῆσιμους ὄντας καὶ εὖνους τῶν π[ο]λιτῶν καταξίως τιμᾶ . . . (*Cos* 5²⁶ = *Syll* 490 (= ³ 943)²⁶). For the word as a proper name see e.g. *Preisighe* 729¹ (i/A.D. 2) Χρήσιμος ἀγαθὸς ἄστρος, *ib.* 928.

χρησις,

"use," is found in the NT only in a sexual sense, Rom 1²⁶ f. For a more general meaning, cf. P Cairo Zen III. 59349⁴ (B.C. 244) wine εἰς χρῆσιν, "for use," i.e. for present consumption, P Oxy I. 105⁵ (a Will—A.D. 117-137) ἐπὶ τῷ αὐτῇ ἔχειν ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον τὴν χρῆσιν . . . τῆς αὐτῆς οἰκίας, "with the condition that she shall have for her lifetime the right of using the said house" (Edd.). This prepares us for the meaning "loan," as in BGU IV. 1065¹¹ (A.D. 97) τῆς συμπεφωνημ(ένης) χρήσεως ἀργυρίου, P Tebt II. 388¹³ (A.D. 98) διὰ χειρὸς ἐξ οἴκου χρῆσιν πυροῦ νέου . . ., "from hand to hand out of the house a loan of new wheat," P Flor I. 44¹⁴ (A.D. 158) χρῆσιν κεφαλ[α]ί[ου] ἀργυρίου δραχμῶν ἑκατὸν εἰκο[σι] . . ., and P Oxy VIII. 1130⁸ (A.D. 484) ἐν χρήσει, "as a loan." See also PSI VIII. 929^{11, 28} (A.D. 111).

χρηστεύομαι,

"am kind," is found in the NT only in I Cor 13⁴. Harnack (*Exp.* VIII. iii. p. 406) suggests that Paul may have derived it from a recension of Q, which was used and quoted by Clemens Romanus.

χρηστολογία

in the NT only in Rom 16¹⁸ in the sense of "fair and insinuating speech." The commentators quote Jul. Capitolinus *Perlinax* 13: "χρηστολόγον eum appellantes qui bene loqueretur et male faceret." The word is also found in a good sense in eccles. writers.

χρηστός,

"virtuous," "excellent," as in 1 Cor 15²³, is well illustrated by P Oxy III. 642 (ii/A.D.) ἀπολαύσωμεν τῷ χρηστῷ ἡμῶν ἤθει, *ib.* XIV. 1663¹¹ (ii/iii A.D.) διὰ τὸ ἦθος τὸ χρηστόν, "on account of his excellent character," and *ib.* VII. 1070¹⁰ (iii/A.D.), a pompous letter from a man to his wife in which he speaks of τῶν χρηστῶν ἐλπιδῶν τῶν ἐν ἀνθρώποισι νε[σ]νομισμένων, "the good hopes that are held by mankind" (Ed.). See also the citation from the Avircius inscr. *s.v.* πατρίς.

The thought of "gracious," as in I.k 6³⁵, appears in P Leid W^{vii}. 26 (ii/iii A.D.) (= I. p. 103) κλυτί μοι (κλυθί μοι), ὁ χρηστός ἐν βαζάνοις (κ. βασ-). βοήθησον ἐν ἀνάγκαις, and in such a προσκύνημα as Preisigke 1581 Ἀνδρόμαχος . . ἀφίκετο πρὸς Ἀμενώβην χρηστὸν θεὸν . . . καὶ ὁ θεὸς αὐτῷ ἐβοήθησε. Note also the common use of the adj. as a descriptive epithet in sepulchral inscr., e.g. Preisigke 9⁴ ἄωρε χρηστὲ χαίρει, 10⁵, *al.* and its occurrence as a proper name in P Grenf I. 49¹¹ (A.D. 220-1) ὑπὸ τοῦ λαμπροτάτου ἡγεμόνος Γεμελίου Χρηστοῦ, *al.* See also *s.v.* Χριστιανός.

Its use with reference to things may be seen in P Cairo Zen III. 59349⁷ (B.C. 244) εἰ ἔστιν ἤδη χρηστόν, "if it is now fit for use," of a jar of wine, P Oxy XVII. 2148⁴ (A.D. 27) ἐκομισάμην τὴν σεμίδ[αλ]ην χρηστὴν οὖσαν, "I received the fine flour which was good" (Ed.), 1⁶ ἐάν τι ποιῆς χρηστόν, περιποίησον εἰς οἶκον ἀδελ[φ]ῶν, "if you make anything good, make an extra amount for your brothers' house" (Ed.), and *ib.* VI. 937²⁸ (iii/A.D.) δικότυλον ἐλαίου χρηστοῦ, "two cotylae of good oil" (Edd.).

χρηστότης,

"kindness." This subst., which is confined in the NT to the Pauline writings, may be illustrated by BGU II. 372¹⁸ (A.D. 154) εὐ[μ]εν[ε]ίας καὶ χρη[σ]τότητας, and *Syll* 324 (= 3 730)²¹ (i/B.C. *ad init.*) χαλεπῶς μέ]ν ἤνεγκεν τὸ πένθος αὐτοῦ διὰ τὴν χρηστότητα. Note also the common use as a title of address like our "your Grace," e.g. BGU III. 984⁹ (iv/A.D.) ἔγραψα . . [τῆ] χρηστ[ό]τητί σου, P Heid 6⁹ (iv/A.D.) (= *Selections*, p. 125), and P Giss I. 7¹⁵ with the other *exx.* collected there. For the combination χρηστότης καὶ φιλανθρωπία, as in Tit 3⁴, cf. *Field Notes*, p. 222f.

χρῖσμα

(for accent see Blass-Debrunner § 13) is found in the NT in 1 Jn 2^{20, 27}, where it is variously understood of "the act of anointing" (Brooke *ICC*) or "that with which the anointing is performed" (Westcott *Comm.*). The word occurs in P Lond 121⁸⁷⁴ (iii/A.D.) (= I. p. 112) τῷ σεληνιακῷ χρῖσματι, and 879. See also *s.v.* χρίω.

Χριστιανός,

a word of Latin formation (cf. Pompeiani, Caesariani), apparently invented by the Antiochenes as a nickname for the partisans or followers of Christ, Ac 11²⁶, cf. 26⁸, 1 Pet 4¹⁶. From the fact that in these, the only instances of its use in the NT, Codex Sinaiticus writes the word Χρηστιανοί, Blass thinks that this was the original form (cf. *Hermes* xxx. (1895), p. 465 ff.), but the difference in spelling may be due

simply to a confusion of sound between Χριστ- and χρηστ- : cf. Radermacher *Gr.*², p. 45.

The common use of Χρηστός as a proper name may, however, also be recalled, see *s.v.* χρηστός. Deissmann (*LAE*³, p. 377), following Winer-Schmiedel *Gr.* § 16, 2c, n.¹⁸ (p. 135), draws attention to the analogy on linguistic grounds between Χριστιανός and Καισαριανός, "Caesarian," "Imperial (slave)": cf. P Lond 256 *recto*¹ (A.D. 11-15) (= II. p. 96, *Chrest.* I. p. 407) Φαῦστος Πρίσκου Καισαρος, one of the imperial slaves. As an *ex.* of the word from the inscr., we may cite a wall-scratching from Egypt, Preisigke 2273 Σταῦρος δῶν Χριστιανῶν.

See further R. A. Lepsius *Über den Ursprung und ältesten Gebrauch des Christennamens* (Jena, 1873), also the art. "Christian" in Hastings *DB* i. p. 384 ff., and A. Carr *Exp* V. vii. p. 456 ff.

χριστός (Χρ-).

We cannot expect our sources to throw much light on this important verbal, but we may note that apparently the earliest *ex.* of its use as a title is to be found in Pss. Sol. xvii. 36 καὶ βασιλεὺς αὐτῶν χριστὸς κύριος, where we should probably read χριστὸς κυρίου, "and their King shall be the Lord's Anointed."

For full discussions of the Jewish and the Christian use of the word, see Dalman *Words of Jesus*, p. 289 ff., Burton *Gal.* (in *ICC*), p. 395 ff., and *New Testament Word Studies* (Chicago, 1927), p. 27 ff., and Preuschen-Bauer *Wörterb. s.v.*

Attention may be drawn here to G. Ghedini's collection of *Lettere Christiane dai Papiri Greci del III. e IV. Secolo* (Milan, 1923), and to C. Wessely's *Les plus anciens Monuments du Christianisme écrits sur Papyrus*, being *Patrologia Orientalis* IV. 2 and XVIII. 3 (Paris, 1907, 1924).

χρίω,

"anoint with oil," is applied to camels in P Flor III. 364²⁴ (iii/A.D.) ἐχρίσθησαν οἱ προκείμενοι κάμ[η]λοι: see also *s.v.* ἀλείφω *sub fin.* For the meaning "provide oil," cf. P Oxy XII. 1413¹⁹ (A.D. 270-5), where the gymnasiarch is reported as saying that so-and-so promised εἰς τῆ[ν] τριακάδα τοῦ Μεσορῆ χρεῖσαι. τῆ μὲν τριακάδι οὐκ ἔχρυσεν, ἀλλὰ τῆ ἐξῆς νεομηνία δι' ἐμοῦ ἐ[χ]ρευσεν, "to provide oil on Mesore 30. On Mesore 30 he failed to provide oil, but on the first day of the following month he provided it through me" (Edd.). The word is common in the magic papyri. See also P Leid W^{vi}. 24,³³ (= II. pp. 99, 101).

From the inscr. cf. *Syll* 567 (= 3 983)¹⁶ (ii/A.D.) where worshippers in a temple are described as πρότερον χρεισαμένους ἐλαίω, and *ib.* 804 (= 3 1170)¹⁸ (ii/A.D.) νάπῳ καὶ ἄλσιν κεχρημένους, the account of a cure. The subst. χρίσις occurs in P Petr II. 25(a)¹³ (iii/B.C.) εἰς χρίσιν ἐλαίου, "for the lotion of oil."

χρονίζω.

For the general meaning "delay," see P Masp I. 67002¹-18 (vi/A.D.) ἐχρόνισεν γὰρ ὁ αὐτὸς Διδόσκο[ο]ς ἰδικῶς ἀτουργῶν (= αὐτ-) ταῦτα[ς] μετὰ θάνατον τοῦ πατρὸς αὐτοῦ, and cf. the comp^d. ἀναχρονίζω in P Tebt II. 413¹⁴ (ii/iii A.D.) ἀναχρονίζομέν[ο]ι πίμποντες ἐπιστόλια, "we are late in sending you letters" (Edd.).

The word is not infrequent in the papyri in the sense "date" a letter or other document, e.g. BGU I. 347^{ii.9} (A.D. 171) ἐπιστολ[ήν] . . . κεχροτισμένην εἰς τὸ διετηλυθ[ῆ]ς [ἔ]τος Φαρμούθι [ἔ]τ[ε], P Oxy XII. 1451²³ (A.D. 175) δέλτους] μαρτυροποιή[σ]εως δύο ἐπὶ σφρα]γείδων κεχροτισμένας τὴν μὲν Δουκιλλίαν[οῦ] [ἔ]τ[ε] (ἔτει)] θεοῦ Ἀντωνίνου, [τ]ῆν δὲ Μαρκέλλης] δ ἔτει Αὐρηλίου Ἀντωνίνου, "two tablets of evidence under seal, dated, that of Lucilianus in the 16th year of the deified Antoninus, and that of Marcella in the 4th year of Aurelius Antoninus" (Edd.), and *ib.* I. 57⁷ (iii/A.D.).

χρόνος,

"time," "a time," "a period": P Petr II. 40 (a)¹⁴ (iii/B.C.) ὀλίγος γὰρ χρόνος ὑμῖν ἔστιν, P Strass I. 74^{7f} (A.D. 126) τοῦ χρόνου πληρωθέντος οὐκέτι βούλομαι αὐτάς (sc. ἀρούρας) γεωργεῖν ἀποδεδικώς πάντα τὰ ἐκφόρια τῶν ἐμπρ[ο]σθεν χρόνων, P Lond 1231¹⁰ (A.D. 144) (= III. p. 109) τοῦ χρόνου τῆς μισθώσεως πεπληροκότος, and P Oxy I. 101⁰⁰ (A.D. 142) χρό(νος) ὁ α(ὐτός), "the same date."

For the acc. of duration of time, as in Mk 2¹⁹ *al.*, cf. P Petr II. 12 (3)¹⁸ (B.C. 241) οὐ τὸν πλείω χρόνον καταφθαρσόμεθα, "we shall no longer be harried," BGU IV. 1055³⁰ (B.C. 30) τὸν μεμερισμένον αὐτῷ χρόνον, a common phrase in Alexandrian contracts: and for the instr. dat. of extension of time, as in Lk 8^{27.20} *al.* (cf. *Proleg.* p. 75), cf. P Strass I. 22⁹¹ (iii/A.D.) οὐδεμίαν παρεῖσθυσιν ἔχεις, ἡ γὰρ γ[ιν]ῆ ἐν τῇ νομῇ γέγονεν πολλῶ χρόνῳ, and the recurrent formula in private letters ἐρρῶσθαί σε εὐχομαι πολλοῖς χρόνοις, e.g. P Oxy VI. 936⁵² (iii/A.D.), *ib.* I. 112⁸ (iii/iv A.D.), and P Lond 417¹⁴ (c. A.D. 346) (= II. p. 299, *Selections*, p. 124).

These last exx. show the approach to the MGr meaning "year": cf. P Gen I. 50^{21f} (iv/A.D.) ἐρρῶσθαί[ε] σε] ὡς πλείστ[οι]ς ἔτεσιν εὐχομαι, where ἔτεσιν takes the place of the usual χρόνοις, and the Christian inscr. *JHS* xxii. (1902), p. 369f. (cited *s.v.* διχοτομέω), in which the writer says of his wife—τῆ συνζησάσα μοι χρόνους ὀλίγους ἐπιτ[ε]ίμωσ. For numerous exx. in late Greek of χρόνος = "year," see Sophocles *Lex. s.v.*

For χρόνος with prepositions, see P Oxy I. 68¹⁰ (A.D. 131) ἀπὸ τῶν ἐνπροσθεν χρόνων: P Lille I. 26³ (iii/B.C.) διὰ τὸ πλείω χρόνον, P Lips I. 110²⁰ (iii/iv A.D.) διὰ πολλοῦ χρόνου: P Tebt I. 56¹⁷ (late ii/B.C.) εἰς τὸν ἅπαντα χρόν[ον], P Fay 117²⁸ (A.D. 108) εἰς τὸν αἰὲ χρόνον: P Strass I. 5¹⁰ (A.D. 262) ἐκ παλαιοῦ χρόνου, *OGIS* 90¹⁴ (Rosetta stone—B.C. 196) ἐκ πολλοῦ χρόνου: CPR I. 13² ἐν τοῖς ἐν[π]ροσθ[ε]ν[ε]ν] χρόν[οι]ς, *ib.* 23²³ ἐν τοῖς τῆς συνβίσεως χρόνοις: BGU IV. 1126⁸ (B.C. 8) ἐπὶ χρόνον ἔτη τρία ἀπὸ Μεχέρ τοῦ ἐνεστώτος . . . ἔτους, and so *ib.* 1021⁹ (iii/A.D.), P Oxy II. 275¹⁵ (A.D. 66) ἐπὶ τὸν ἔδον χρόνον, P Tebt II. 381¹⁹ (A.D. 123) ἐφ' ὃν . . . χρόνον: BGU IV. 1128⁸ (B.C. 14) ἔως τοῦ προκ(εμένου) χρό(νου): P Petr II. 13(19)¹⁰ (B.C. 258–253) καθ' ὃν χρόνον, P Giss I. 48⁹ (A.D. 202–203) τὰ κατὰ χρόνους δοθέντα ἐπιθέματα: P Oxy XIV. 1641¹⁷ (A.D. 68) μετὰ τὸν χρόνον, "at the end of the period": CPR I. 104¹⁷ (iii/A.D.) μέχρι τοῦ τῆς κυρώσεως χρόνου: P Flor III. 282⁹ (A.D. 520) πρὸς ἔδον χρόνον: and P Ryl II. 180⁷ (A.D. 124) ὑπὲρ τῶν ἐνπροσθεν χρόνων μέχρι

τῆς ἐνεστώσης ἡμέρας, "for the past down to the present day."

For the conjunction of χρόνος and καιρός as in Ac 1⁷, 1 Thess 5¹, cf. P Lond 42²⁹ (B.C. 168) (= I. p. 30, *UPZ* i. p. 300, *Selections*, p. 10), where a woman writes to her husband urging him to return home in view of the suffering through which she had passed, μὴ ἔτι γε τοσούτου χρόνου ἐπιγεγονότος καὶ τοιούτων καιρῶν, "to say nothing of so long time having passed and such times!"—the two words bringing out respectively the period and the occurrences by which it was marked. See further *s.v.* καιρός, and to the ref. there add K. Dieterich *Rhein. Museum N.F.* lix. (1904), p. 233 ff., and E. Curtius *Gesch. Abhandlungen* ii. p. 187 ff.

χρονοτριβέω.

For this NT ἄπ. εἰρ. = "spend time" (Ac 20¹⁶) Preisigke (*Wörterb. s.v.*) cites two exx.—*UPZ* i. 39²⁰ (= P Lond I. p. 20) λειτουργίαν τοιαύτην παρεχωμένης χρονοτριβείσθαι, and similarly *ib.* 40²⁰ (= P Par 33^{ii.2}), both of B.C. 162–161.

χρῦσεος

(for contracted form in LXX, see Thackeray *Gr.* i. p. 172 f., and in NT, see *Proleg.* p. 48), "made of gold," "golden": P Ryl II. 124⁹⁰ (i/A.D.) ἐνφύδιον χρυσοῦν, "a golden ear-ring," *ib.* 125¹⁷ (A.D. 28–9) μηνίσκο(ν) χρυσο(ῦν), "a golden crescent," BGU II. 423¹⁰ (ii/A.D.) (= *Selections*, p. 91) ἔλαβα βιάτικον παρὰ Καίσαρος χρυσοῦς τρεῖς, "I received my travelling money from Caesar, three gold pieces."

For the form χρῦσεος in late Greek, see the ref. in Glaser *De ratione*, p. 22, and cf. Radermacher *Gr.* 2, p. 58.

χρυσίον,

"gold," is used of (a) "gold coin," as in Ac 3⁸ *al.*, in P Cairo Zen III. 5935¹² (B.C. 243) χρυσίου δραχμᾶς ὅ, "four hundred drachmae of gold," P Oxy II. 259¹⁴ (A.D. 23) τῶν χρυσίων μν[α]ίων δύο, "two minae of gold."

(b) "gold ornaments," as in I Pet 3³, in P Michigan Inv. No. 1367³² (iii/A.D.) (= *Journ. of Egypt. Arch.* xiii. p. 62) ἐνεγκον ἐρχομένη σου τὰ χρυσία ἀλλὰ μὴ αὐτὰ φορέσης ἐν τῷ πλο[ί]ῳ, "when you come bring your gold ornaments, but do not wear them in the boat," P Oxy X. 1273²⁸ (A.D. 260) τὰ μὲν χρυσία, the gold objects of a dowry.

χρυσοδακτύλιος,

"wearing a gold ring," does not seem to occur except in Jas 2², but cf. the similar use of χρυσόχειρ in Lucian *Tim.* 20, and Epict. i. 22. 18 γέρων πολὺς χρυσοῦς δακτυλίου ἔχων πολλοῦς.

χρυσόλιθος,

a sparkling gem of bright yellow colour, perhaps "yellow jasper" (Rev 21²⁰): see Swete *Apoc.* p. 288 f., Hastings' *DB* iv. p. 620. The word is included in a list of painters' colours in P Lond 928¹⁵ (ii/A.D.) (= III. p. 191).

χρυσόπρασος,

a leek-coloured gem, akin to the beryl (Rev 21²⁰): cf. Pliny *H.N.* xxxvii. 32 "vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque chrysoprasus."

χρυσός,

"gold." For the *aurum coronarium* cf. *Ostr* 675² (ii/iii A.D.) ὑπ(ερ) στεφ(άνου) χρυσού β (δραχμάς), and similarly *ib.* 683⁴ *al.* and see Wilcken *Ostr.* i. p. 299 f.

The various epithets applied to χρυσός are seen in such passages as CPR I. 12⁶ (A.D. 93) χρυσού δοκιμίου, "gold of full value," similarly *ib.* 24⁵ (A.D. 136), P Oxy VI. 905⁵ (A.D. 170) χρυσού μὲν κοινού, "common gold," similarly *ib.* X. 1273^{6, 17} (A.D. 260), and *ib.* VIII. 1121¹⁹ (A.D. 295) χρυσῶ οὐκ ὀλίγῳ, "a considerable amount of gold."

χρυσόω,

"overlay with gold" (Rev 17⁴, 18¹⁰): cf. P Oxy III. 521⁸ (ii/A.D.) ξύλινον κεχρυσωμένον, cf. 2⁴, and *Syll* 583 (= 2996)²⁵ (i/A.D. ?) κλείν κεχρυσωμένην.

χωλός,

"lame." A good ex. of this adj. is afforded by the personal description in a note of sale, Preisigke 428⁸ (B.C. 99) εὐθύρ(ινος) ὑποσκυφο[ῦ] χωλοῦ, "straight-nosed, near-sighted, lame." See also BGU IV. 1196⁶⁷ (B.C. 10), III. 712^{i, 8, ii, 20} (ii/A.D.), and P Cairo Goodsp 30 ^{xxi}21 (A.D. 191-2), and for a metaph. usage Herodas I. 71 (ed. Headlam)—

χωλῶν δ' αἰεῖδεν χῶλ' ἂν ἐξεπαλδευσα,

"I would have taught her to sing her lame song to a limp."

χώρα.

For this word in its widest sense of the "terrestrial region," cf. P Leid G1⁴ (B.C. 181-143) (= I. p. 42) κυριαίαν τῶν [ὑ]πὸ τὸν οὐρανὸν χωρῶν. In P Cairo Zen III. 59451⁴ (iii/B.C.) it refers to exemption from compulsory labour κατὰ τὴν χώραν, "throughout the country" or "district," and for a similar geographical sense we may refer to P Oxy IV. 709⁸ (c. A.D. 50) τοὺς δι' λοιποὺς τῆς κάτω χώρας γ[ομοῦς] εἰς Ἀλεξανδρείαν, with reference to the Delta, and *ib.* X. 1274⁸ (iii/A.D.) βασιλικὴ γραμματεία Ἀλεξανδρέων χώρας, "basilico-grammateus of the territory of the Alexandrians." Note also the comp^d. in P Oxy VI. 936⁵ (iii/A.D.) τὸ προσκύνημά σου ποιῶ παρὰ τοῖς ἐπιχωρίοις θεοῖς, "I perform the act of worship on your behalf to the gods of the country" (Edd.), a son to his father.

The thought of the "country" as opposed to the town (cf. Lk 21²¹, Jn 4²³, Jas 5⁴) is seen in P Tebt II. 416¹¹ (iii/A.D.) μὴ οὖν ἀκούσης ἀνθρώπων ὅτι μέλλω μένιν ἐνθάδε, ἐν τ[ί]χῃ παραγίνομαι πρ[ὸ]ς σὲ εἰς τὴν χώραν, "do not therefore listen to people who say that I intend to remain here (in Alexandria): I am coming speedily into the country to you" (Edd.).

For the metaph. sense "place," "position," which does not occur in the NT, it is sufficient to cite P Oxy XII.

PART VIII.

1406⁸ (A.D. 213-217) εἰ[παλλά]ξεται καὶ εἰς ἄτιμον χάραν [καταστή?]σεται, "he shall be deprived of his rank and set in a position of dishonour" (Edd.), *ib.* VI. 900⁸ (A.D. 322) τοὺς ἐξ ἔθους ταύτην τὴν χάραν ἀποπληροῦντας, "those who customarily discharge such services" (Edd.), *ib.* XIV. 1626⁹ (A.D. 325) χάραν μίαν ῥαβδόχου, "the single post of ῥαβδόχος," *ib.* VIII. 1134⁸ (A.D. 421) ἀποπληρῶν χάραν προνοητοῦ, "discharging the function of an agent" (Edd.).

MGr χώρα: see K. Dieterich in *Rhein. Museum N.F.* lix. (1904), p. 226 ff.

χωρέω

is used with the same variety of connotation in ordinary usage as in the NT, as the following exx. will show:—

(1) "go away," "withdraw," followed by εἰς (Mt 15¹⁷, 2 Pet 3⁹): P Oxy VII. 1021⁴ (A.D. 54) ὁ μὲν ὀφειλόμενος τοῖς προγόνους καὶ ἐνφανῆς θεὸς Καῖσαρ εἰς αὐτοὺς κευῶρηκε, "the Caesar who had to pay his debt to his ancestors, god manifest, has joined them" (Edd.), with reference to the decease of the Emperor Claudius: cf. BGU III. 760⁹ (ii/A.D.) ἀχυρα τὰ καὶ χωροῦντα ἰς ὑπόκαισιν τοῦ με[γά]λου γυμ(νασίου), P Tebt II. 397²⁷ (A.D. 198) τῶν δραχμῶν χωρουσῶν ἰς τὸ δημόσιον ὑπὲρ τιμῆς πυροῦ, "the drachmae are being paid to the treasury as the price of wheat" (Edd.), *ib.* 423⁵ (early iii/A.D.) χωρησάτω εἰς τὴν Τρεκλῆτιν χορτάρακος τε καὶ ἀρακος μ[ο]ναχὸς εἰς σπέρματα, "let the grass aracus and the aracus go alone to Tbeklutis for seed," P Oxy X. 1278²³ (A.D. 214) τὸν κ[ό]προν χωρήσαι κατ' ἕ[τος] εἰς τὸ προκείμ[ενον] ἀ[ύ]τῶν ἀμπελ[ι]κὸν κτήμα, "the dung is to go annually to their aforesaid vineyard" (Edd.), and P Ryl II. 236²⁵ (A.D. 256) ποιήσον . . . ὄμους δύο ἐλαιουργικοὺς κοπήναι ἵνα χωρήσωσιν εἰς τὸ ἐλαιουργίον Ἀμμωνίου, "have two beams(?) cut for oil-presses so that they may go to the press of Ammonius."

(2) "pass," "pass muster": P Lond 356¹³ (i/A.D.) (= II. p. 252, *Selections*, p. 59) σαπρὸν αὐτῷ δοῦναι τὸ μὴ χωροῦν ἐν τῇ Ἀλεξανδρείᾳ, "gave him stale stuff, which will not pass muster in Alexandria," with reference to drugs.

(3) "give place to," "make room for," lit., P Cairo Zen III. 59509¹⁰ (iii/B.C.) ὁ γὰρ ὑ[πάρ]χων (sc. θησαυρὸς) οὐκ ἱκαν[ός] ἐστι] χωρεῖν τὸν σίτον, of a granary which is not large enough to hold the crop, and metaph., as in 2 Cor 7², *Chrest.* I. 238⁸ (c. A.D. 117) ἐπέλ οὔτε ὑμεῖς τὴν ὑπόνοιαν ταύτην χωρεῖτε, and *Syll* 376 (= 3814)¹¹ (A.D. 67) χαρίζομαι τοσαύτην δσιν οὐκ ἐχωρήσατε αἰτεῖσθαι, Nero's speech regarding Greek liberty.

χωρίζω,

"separate," "divide"; cf. Wunsch *AF* p. 12²⁴ ἐφορκίω ὑμᾶς κατὰ τοῦ ἐπάν(ω) τοῦ οὐρανοῦ θεοῦ . . . ὁ διορίσας τὴν γῆν καὶ χωρίσας τὴν θάλασσαν: cf. Gen 1⁷, Isai 45¹⁸. See also P Fay 110¹⁰ (A.D. 94) χῶρισον τὸ κόπριον εἰς τὴν κοπρηλίαν, "take away the manure to the manure-heap" (Edd.).

In mid. and pass. the verb passes into the meaning "separate oneself from," "depart," as in P Tor I. 1ⁱⁱ.²¹

(B.C. 116) (= *Chrest.* II. p. 32) τοῦ δὲ Δημητρίου χωριζομένου, "abiit Demetrius," *ib.* viii.10 ἔλεγεν πολὺ τι κεχωρίσθαι, "respondet longe abs re esse," P Oxy XII. 1479⁷ (late i/B.C.) ἀφ' οὗ κεχώρισται τῇ 15, "since you went away on the 16th," P Grenfell II. 36⁹ (B.C. 95) μὴ λυπέσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπέλαμβάνοσαν φονευθῆσθαι, "do not grieve over the departed. They expected to be killed" (Edd.), BGU IV. 1204⁶ (B.C. 28) τὴν οὖν ἀπάντων ἀντιφώνησιν ἐν τάχ[ει πέμ]ψον διὰ τὸ πλοῖον χωρῆσθαι, and P Ryl II. 125¹⁰ (A.D. 28-9) ἐμοῦ χωρισθέντος εἰς ἀποδημίαν βιωτ[ικῶν] χάριν, "when I had left home on business concerning my livelihood" (Edd.).

The word has almost become a technical term in connexion with divorce, as in I Cor 7^{10, 14, 15}; cf. BGU IV. 1102⁹ (B.C. 13) συνχωροῦσιν Ἀ[πο]λλωνία καὶ Ἐρμογένης κεχ[ω]ρισθαι ἀπ' ἀλλήλων τῆς συστ[ά]σης αὐτοῖς συνβιώσεως, P Ryl II. 154²⁵ (A.D. 66) ἐὰν δὲ διαφορὰς αὐτοῖς γεναμένης [χ]ωρίζονται ἀπ' ἀλλήλων . . ., "but if any difference arises between them and they separate the one from the other . . ." (Edd.), BGU I. 251⁴ (A.D. 81), and *ib.* IV. 1045²³ (A.D. 154): and for the subst. in a similar context, see P Ryl II. 154³⁰ (A.D. 66) κατὰ τὸν ἀπ' ἀλλ[ή]λων τῶν [γα]μοῦντων [χ]ωρ[ι]σμοῖν.

χωρίον,

"a piece of land," "a field": P Hal I. 1⁸⁵ (mid. iii/B.C.) ἐὰν τις ὀφρύγγην [παρα] ἀλλότριον χωρίον οἰκοδομή, τὸν [ἔ]ρον μὴ παραφαινέτω, P Oxy VI. 985 (2nd half i/A.D.) εἰς τὸ ἀπλιωτικὸν χῶμα τοῦ χωρίου, *ib.* VIII. 1141⁸ (iii/A.D.) τὰ κατεπεύγοντα ἀλ(λα) ἔργ(α) χωρ(ου) Γαϊανού, "the other pressing work at the farmstead of Gaianus" (Ed.), *ib.* IX. 1220²⁸ (iii/A.D.) περὶ τῶν χωρίων, ἐὰν παραγῆν σὺν θεῷ, μαθήσιν τὴν διάθεσιν αὐτῶν, "about the fields, if you come, D.V., you will learn their condition" (Ed.), P Lond 214⁹ (A.D. 270-275) (= II. p. 161, *Chrest.* I. p. 209) γενόμενος εἰς ἀμπελικὸν χωρίον καλούμενον Ἐλαιῶνα, and *Syll* 429 (= 911)²⁹ (B.C. 300-250) ἐπισκοπῶνται τὰ τε χωρία εἰ γεωργεῖται κατὰ τὰς συνθήκας: cf. *Preisigke* 1973, a list of place names on ostraca from Oxyrhynchus—3^α χωρίον Ἀνδρ(έου), χωρίον Παρορίου, *al.*

For the use of "local" plants for magical purposes cf. P Osl I. 1²³⁸ (iv/A.D.) κρέμασον εἰς κάλαμον χωρίου, "suspend it (*sc.* a frog) on a reed taken from the spot," with the editor's note.

χωρίς

I. as adv. "separately," Jn 20⁷: Bauer (*HZNT ad I.*) aptly compares Ignat. *Trall.* 11 οὐ δύναται οὖν κεφαλὴ χωρὶς γεννηθῆναι ἀνευ μελῶν, "now it is not possible that a head should be born separately without members." For an ex. from the Κοινή cf. the medical receipt P Oxy VIII. 1088⁴¹ (early i/A.D.) λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλάσας μεθ' ὕδατος, "pound and work them up separately with water" (Ed.).

2. as prep. c. gen. "apart from," "without": (a) of persons—P Oxy VI. 932¹⁰ (late ii/A.D.) τὰ χοιρίδια χωρὶς μου μὴ πῶλι, "do not sell the young pigs without me" (Edd.), and BGU III. 920⁴ (A.D. 180-181) χωρὶς κυρίου κατὰ τὰ Ῥωμαί[ων] ἔθ[η]. (b) of things—P Tebt I. 61 (a)¹⁸⁸ (B.C. 118-117) χωρὶς σπέρματος καὶ τῆς ἄλλης δα(πάνης), P Oxy IX. 1211¹¹ (medical receipt—ii/A.D.) πᾶν ἄρωμα χωρὶς λιβάνου, "every spice except frankincense." (c) of abstract nouns (cf. Philem¹⁴, and the equivalent P Tebt I. 104²⁸ (B.C. 92) ἀνευ τῆς Φιλίσκου γνώ[μης])—P Oxy II. 237^{vii. 28} (A.D. 186) χωρὶς λόγου, *ib.* VIII. 1128²¹ (A.D. 173) χωρὶς ὑπερθέσεως, "without delay," and *ib.* VIII. 1130¹⁹ (A.D. 484) χωρὶς ἐνγραφῶν ἐντάξιον (= -λου), "without a written deed."

3 = "besides": (a) the object being excluded—P Oxy VIII. 1124¹⁶ (A.D. 26) χωρὶς τῶν προκειμένων, "apart from the amounts aforesaid," P Ryl II. 138¹³ (A.D. 34) χωρὶς δὲ τούτου κατέλαβα τούτον . . ., "over and beyond this I detected him . . ." (Edd.), P Amh II. 85⁹ (A.D. 78) χωρὶς τῆς κατ' ἀρουραν ἀρταβήτας, "excluding the tax of an artaba on each aroura" (Edd.), *ib.* 86¹⁰ (A.D. 78) χωρὶς γησιῶν δημοσίων, "excluding public charges proper" (Edd.), P Oxy I. 101¹² (A.D. 142) σπείραι καὶ ξυλαμῆσαι οἷς ἐὰν αἰρήται χωρὶς ἰσάτως καὶ ὄχομενίου, the lessee "may sow and gather whatever crops he chooses with the exception of woad and coriander (?)" (Edd.), *ib.* IV. 724⁹ (A.D. 155) apprenticeship to a shorthand-writer at a certain salary χωρὶς ἑορτικῶν, "excluding holidays."

(b) the object being included, as in Mt 14²¹, 15²⁸, 2 Cor 11²⁸:—P Oxy II. 249⁷ (supplementary property return—A.D. 80) ἀπογράφομαι . . . χωρὶς τῶν προαπεγραψάμεν . . ., "I register in addition to what I have previously registered . . .," P Ryl II. 175²² (A.D. 168) χωρὶς ἄλλων ὧν ὀφείλουσι, "apart from other sums which they owe" (Edd.), and BGU II. 393¹³ (A.D. 168) ἄλλο δὲ οὐδὲ ἀπλῶς τελῶσω τῷ καθόλου χωρὶς τῶν προκειμένων.

4. For χωρὶς c. inf. cf. P Lond 1166¹⁴ (A.D. 42) (= III. p. 105) χωρὶς τοῦ παράσχεσθαι τοὺς ὁμολοῦντας (ὁμολογῶντας) τὴν καῦσιν—with reference to the heating of baths, and BGU III. 859¹⁷ (ii/A.D.) ἐπελε[ύ]σεισθαι τρόπῳ μηδενί . . . χωρὶς τοῦ μένειν κύρια καὶ τὰ προγεγρ(αμμένα).

With I Cor 14⁵ ἐκτός ἐι μὴ διερμηνεύη (cf. 15², I Tim 5¹⁹), cf. *C. and B.* ii. p. 391, No. 254 χωρὶς εἰ μὴ τι πάθη ἢ θυγάτηρ μου.

Mayer *G.* p. 245 cites a shortened form χῶρι from P Amh II. 113²² (A.D. 157) χῶρι ἄλλων, but the same document shows χωρὶς a few lines further down, ²⁶ χω[ρι]ς ἄλλων.

As in the case of all the prepositions, the monographs of Kuhring, Rossberg, and Regard (see Abbreviations I. General) should be consulted.

χώρος,

(Lat. *caurus*), "the north-west wind," and hence the quarter from which it comes, Ac 27¹²: see Ramsay *Paul*, p. 321 f.

Ψ

ψάλλω—ψηλαφάω

ψάλλω,

properly = "play on a harp," but in the NT, as in Jas 5¹³, = "sing a hymn": cf. *Syll* 523 (= 578)¹⁸ (ii/B.C.) διδάξει . . . καθαρίζειν ἢ ψάλλειν, *Pelagia-Legenden* p. 14²³ ἤρξατο ψάλλειν τὴν τρίτην [ῶραν, and Menander 'Επιτρ. 260 ἔψαλλον κόραις. See s.v. ψαλμός. MGr ψάλλω, ψέλνω, "sing."

ψαλμός,

"psalm" or "song," sung to a harp accompaniment: see *Syll* 524 (= 959)¹⁹ (ii/A.D.), where καθαρισμός and ψαλμός are distinguished, the former, according to the editor, being "de eo qui plectro utitur," the latter "de eo qui ipsis digitis chordas pulsat." See also Preuschen-Bauer *Wörterb.* s.v.

ψευδής,

"false," "untrue": P Cairo Zen II. 59140¹⁴ (B.C. 256) γνώριζε ὃν Κρυτίαν γράφοντά σοι ψευδῆ, P Tebt I. 73⁰ (B.C. 113-11) ἀνεγνέχθαι ἐν ψευδ[ί]σι, and BGU III. 1011^{ii.16} (ii/B.C.) διότι γὰρ πολ[λὰ] ληρώι[δη] καὶ ψευδῆ προσαγγ[γ]έ[λ]λ[ε]ται κατανοεῖς καὶ αὐτός. Exx. of a later date seem to be rare, but cf. *OGIS* 669⁵⁴ (i/A.D.) ἐὰν τι εὐρεθῶσι ψευδῆς ἢ (<i>) παρὰ τὸ δέον παραγεγραφέτες, and CPR I. 232²⁰ (ii/iii A.D.) ψευδεῖς αἰτίας ἡμῖν ἐπιφέρειν. The word is supplied in the Byzantine papyrus P Masp III. 67295⁹.

For the adj. ψευδοπόρφυρος, "of false purple," see P Oxy VII. 1051¹⁵ (iii/A.D.).

ψευδολόγος,

"speaking false things" (1 Tim 4²). For the corr. subst. cf. CPR I. 19¹⁵ (A.D. 330) ἀντεπιστάματα . . . μετὰ ψευδολογίας, "replies full of false statements."

ψεύδομαι,

"speak falsely," "deceive by lies": P Par 47⁸ (c. B.C. 152-1) (as read by Wilcken *UPL* i. p. 332) ὅτι ψεύδῃ πάντα καὶ οἱ παρὰ σὲ θεοὶ ὁμοίως, "for you lie in all things and your gods likewise," P Lond 897^{ii.2} (A.D. 84) (= III. p. 206) ἐκ[ε]ῖνος μὲν [τ]ότε ἐψεύσατο, νυνὲ δὲ ὑμεῖς τὴν ἀλήθειαν γράφαται (ἢ γράφατε), P Oxy II. 237^{iv.34.v.22} (A.D. 186), and *OGIS* 669⁵⁸ (i/A.D.) ἐὰν δέ τις ἐλεγχθῆι ψευδάμενος, and the late P Oxy XVI. 1868³ (vi/vii A.D.) οἴδαμεν καὶ πεπίσμεθα τὴν σὴν γνησίαν λαμπρότητα [μὴ] ψευδομένην, μάλιστα καὶ ὅταν ὁμώσης (ἢ ὁμώσης), "we know and are persuaded that your true illustriousness does not speak falsely, especially when you have sworn" (Edd.).

The verb is common in such phrases as P Oxy X. 1266³² (A.D. 98) ὀμνύω Αὐτοκράτορα Καίσαρα Νέρουαν . . . μὴ ἐψεύσθαι, *ib.* 1264²⁰ (A.D. 272) ὀμνύω τὸν ἔθιμον Ῥωμαίους ὄρκον μὴ ἐψεύσθαι, "I swear the oath customary with Romans that I have not made a false statement" (Edd.).

ψευδομαρτυρέω,

"bear false witness" (Mt 19¹⁸ *al.*): cf. the compd. ψευδογραφέω in P Tebt I. 78¹⁷ (B.C. 110-8) μηθὲν ἐψ[ε]υδογραφήκεναί, "I have made no false statement" (Edd.).

ψευδομαρτυρία,

"false witness." The subst. ψευδομαρτύριον occurs *sexies* in P Hal I. 1 (mid. iii/B.C.), e.g.⁴¹ ἀπὸ μὲν τοῦ δικαστηρίου ἐπιφερέτω ὁ [εἰς]αγωγεὺς ἐπὶ τὴν τοῦ ψευδομαρτυρίου.

ψεῦδος,

"falsehood," "untruth": cf. *Chrest.* I. 110A¹⁸ (B.C. 110) οὐθὲν ψεῦδος ἐν τῷ ὄρκῳ ἐστίν, and the Delphic precept *Syll*³ 1268^{ii.27} ψεῦδος αἰσχύνου[ν]. In 2 Thess 2¹¹ τῷ ψεύδει is contrasted with τῆς ἀληθείας (ver. 10). Note that "among the Persians 'the Lie' (*Dranga*, akin to the Avestan demon *Drug*) is a comprehensive term for all evil" (Moulton *Exp T* xviii. p. 537).

ψευδώνυμος,

"falsely named" (1 Tim 6²⁰), cf. *Kaibel* 42⁴—

ψευδώνυμον ἀλλὰ με δαίμων
θῆκεν ἀφαρπάξας ὠκύτατ' εἰς Ἄϊδα.

ψεύστης,

"a liar." On the place which ψεύστης occupies in the primitive Christian lists of vices, corresponding to Jewish or pagan lists, see Deissmann *LAE*², p. 315 ff.

ψηλαφάω.

From meaning "feel," "touch" (as in Lk 24³⁹, cf. Gen 27¹²), ψηλαφάω comes in late Greek to denote "examine closely," as in Polyb. viii. 18. 4 πᾶσαν ἐπίνοιαν ἐψηλάφα, and P Lond IV. 1396⁴ (A.D. 709-714); cf. Thumb *Hellen.* p. 250. See also an interesting official letter of the Arab period, edited by H. I. Bell in *Journ. of Egypt. Archaeology* xii. (1926), p. 273 (= Preisigke III. p. 251) ἐπέπερ ψηλαφήσαντός μου τὸν λόγον τῶν ἐπιζητουμένων δι' ὑμῶν ἀπὸ διαγράφου, "whereas, on my examining the register of sums demanded of you in respect of poll-tax." For the difficult

Heb 12¹⁹ E. C. Selwyn (*JTS* xii. p. 133 f.) suggests a conjectural reading πεφεισλωμένω (δρει) = "a calcined volcano."

ψηφίζω,

"count up," "reckon" (lit. with pebbles): P Oxy I. 55¹² (A.D. 283) ἀκολουθῶ[θ]ω[ς] τοῖς ψυφιστιστῆ ἐν τῇ γρατίστῃ (i. ψηφισθεῖσι . . . κρατίστῃ) βουλῇ, "in accordance with the vote of the high council" (Edd.), *ib.* 41⁷ (report of a public meeting—iii/iv A.D.) ψηφισθήτω ὁ πρό(τανις) ἐν ταυτῇ (i. τοιαυτῇ) ἡμέρῃ, "let the president receive the vote on this great day" (Edd.), and P Fay 20^{8(bis)} (iii/iv A.D.) ὁπόσα . . . ἐψηφίσμεθα . . . καὶ ἐτι ψηφισθησόμεθα, "what sums I have been voted and shall yet be voted." For constr. c. inf. cf. *OGIS* 48¹³ (B.C. 240) ἐψηφίσαν[το] ἐξ ἐπιλέκτων ἀνδρῶν τὴν βουλήν [καὶ τὰ] δικαστή[ρια αἰρεῖσ]θαι. In P Cairo Zen III. 59328¹¹ (B.C. 248) ψηφίσας ταῦτα, the verb has the meaning "calculate."

For the subst. ψήφισμα, cf. P Oxy I. 41 as cited *supra*, where the citizens acclaim the president, ὁ πολλῶν ψηφισμάτων ἄξιος, πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί, πρύτανι, "many votes do you deserve, for many are the blessings which we enjoy through you, O president" (Edd.). The ψηφίσματα in P Tebt I. 6²³ (B.C. 140-139) (= *Chrest.* I. p. 591) are decrees of the priests (see *Archiv* iv. p. 569), and not royal decrees as the editors think probable, referring to P Tor I. 1^{vii.8} (B.C. 116) (= *Chrest.* II. p. 37) κατὰ τοὺς πολιτικούς νόμους κατὰ ψηφίσματα. See further Preisigke *Fachwörter* s.v.

MGr ψηφίζω, ψηφῶ, "I observe, esteem."

ψῆφος.

For ψῆφος, "a pebble," as in Rev 2¹⁷, cf. P Petr II. 13(6)¹⁵ (B.C. 258-253) where, with reference to a stone contract, mention is made of removing τὰς ψήφους, by which the editor understands "the pebbles lying over the rock to be quarried."

From the use of pebbles in voting, the word comes readily to mean "vote," "number": cf. P Lips I. 105¹⁹ (i/ii A.D.) (= *Chrest.* I. p. 276) μὴ καταγειοχέαι (i. καταγοχέαι) ἐκάστ[ου] εἰδους τὴν ψῆφον, and *ib.* 64²⁸ (c. A.D. 368) (= *Chrest.* I. p. 333) ὡς λίτραν χρυσοῦ ταῖς ταμιακαῖς ψήφοις δοῦναι προσταχθήσει.

For Rev 13¹⁸ cf. an inscr. edited by Cumont in *REGr* xv. (1902), p. 5, which concludes—(ἐν) ὀνόματι οὐ ἔστιν ψῆφος τῆς: see Wunsch *AF*, p. 23. Note also P Par 63^{viii.28} (B.C. 164) τὴν ἐν χρόνῳ [βο]υλευομ[έν]ην ψῆφον ἐ[ξ]έ[τ]ασοντα.

ψιθυριστής,

lit. "a whisperer," but used with special reference to secret attacks on a person's character, as compared with κατάλαλος, an open detractor.

For the combination in Rom 1²⁹ (cf. 2 Cor 12²⁰) Lightfoot (*Notes*, p. 256) cites Tac. *Ann.* vi. 7 "cum primores senatus infimas etiam delationes exercerent, alii propalam, multi per occultum."

ψιχίον,

"a crumb" (Mt 15²⁷, Mk 7²⁸) is "not found in Grk. auth.," according to Grimm: cf. MGr ψίχα.

ψυχή.

As in the case of σάρξ (*g.v.*), no attempt can be made here to treat fully this important word; but a few miscellaneous exx. may be given to illustrate its varied uses in the Koine.

1. (a) = "breath of life": Wunsch *AF*, p. 11¹⁵ στρέβλων αὐτῶν τὴν ψυχὴν καὶ τὴν καρδίαν ἵνα μὴ [π]νέωσιν, P Leid W^{xii.29} (ii/iii A.D.) (= II. p. 123) αἰσθησάμενος (i. ἀσθμασάμενος) καὶ ἐγένετο Ψυχή καὶ πάντα ἐκινήθη (i. ἐκινήθη) "anhelitu ducto, et nata est Anima, et omnia mota sunt" (Ed.).

(b) = "life": P Tebt I. 56¹¹ (late ii/B.C.) καλῶς οὖν ποιήσης εὐχαριστήσαι πρῶτον μὲν τοῖς θεοῖς, δεύτερον δὲ σῶσαι ψυχὰς πολλὰς, "please therefore in the first place to give thanks to the gods and secondly to save many lives," by providing for their maintenance, P Oxy XII. 1409²² (A.D. 278) εἰάν γὰρ τοιοῦτο ἐπιχειρήσ[η]αι τομῆ[σ]η . . . ἴστω . . . περὶ αὐτῆς τῆς ψυχῆς τὸν ἀγῶνα ἔξει, "if any one dare to attempt exactions, let him know that his life will be at stake" (Edd.), *ib.* VII. 1033¹¹ (A.D. 392) μὴ ἐχόντων ἡμῶν τὴν βοήθειαν εἴτ' οὖν τοὺς δημοσίους καὶ τοὺς ἐφοδευτὰς πολλὰκεῖς σχεδὸν εἶπε(ι)ν εἰς ψυχὴν ἐκείνου δυνεύομεν, "having no assistance either of public guards or inspectors we often run the risk almost of our lives" (Ed.), *Syll* 342 (= 762)⁹⁹ (B.C. 48) ψυχή καὶ σ[ώ]ματι παραβαλλόμενος, and Herodas III. 3 (ed. Headlam) of a schoolmaster flogging a pupil ἀχρις ἢ ψυχῆ αὐτοῦ ἐπὶ χειλέων μόνον ἢ κακῆ λειψθῆι, "till his life—curse it—remain hanging on his lips."

2. = "the soul," as the seat of the feelings, desires: P Grenf I. 1^{1.9} (Alexandrian Erotic Fragment—ii/B.C.) συνοδηγὸν ἔχω τὸ πολὺ πῦρ ἐν τῇ ψυχῇ μου καιόμενον, BGU IV. 1040²¹ (ii/A.D.) καθαρῶν γὰρ ἔχω τὴν ψυχὴν, P Giss I. 3⁹ (A.D. 117) (= *Chrest.* I. p. 571) γελῶσι καὶ μέθαις ταῖς ἀπὸ κρήνης τὰς ψυχὰς ἀνέντες, in connexion with Hadrian's accession to the throne, *Archiv* v. p. 393, No. 312⁹ (a magic spell—ii/A.D.) ἄρτι ἄρτι ταχὺ ταχὺ ἐκ ψυχῆς καὶ καρδίας (cf. Eph 67), P Oxy VI. 903³⁹ (iv/A.D.) καὶ περὶ Ἀντίλλας τῆς δούλης αὐτοῦ ἔμεινεν θλίβων τὴν ψυχὴν μου, "he also persisted in vexing my soul about his slave Antilla" (Edd.), an accusation against a husband, *ib.* XVI. 1873⁵ (late v/A.D.) χιμαζομένης δέ μου τῆς ψυχῆς, "while my soul is tempest-tossed" (Edd.), *ib.* 1874^{16,17} (vi/A.D.) a Christian letter of condolence in which the writer prays that it may be granted to the mourners to sing with the departed in Paradise ὅτι κρίνοντε (i. ὅτε κρίνονται) ἐ ψυχῆ (i. αἱ ψυχαὶ) τῶν ἀνθρώπων, "when the souls of men are judged," and adds παρακαλῶ σε, κύριέ μου, μὲ βάλῃς [?]λύπη]ν εἰς τὸ ψυχί σου καὶ ἀπολήσεις τὸ (i. ἀπολήσεις τὰ) πράγματά σου, "I exhort you, my lord, not to put grief into your soul and ruin your fortunes" (Edd.), and P Grenf I. 61¹ (vi/A.D.) a letter apparently from a slave addressed τῷ δεσπότη μου τῆς ψυχῆς γλυκυτάτω καὶ τιμιωτάτω.

The word is naturally common in memorial inscri., e.g. *Kaibel* 701¹ μνησθείης, ἀγαθὴ ψυχή, Γερμανικέ, *Preisigke* 6008² (v/vi A.D.) εὐχαριστήριον Ταριτσένης ὑπὲρ ἀναπαύσεως ψυχῆς Διδύμου, *ib.* 6089⁷ ἀνάπαυσον τὴν ψυχὴν αὐτοῦ [ἐ]ἰς κώληψ 'Α[β]ραάμ κτλ. The Christian grave-stones from Old Dongola, referred to by F. C. Burkitt in

JTS iv. (1903), p. 585 ff. may be noted as showing the name of the dead person in apposition to ψυχή (see below). Cf. also the curse in P Amh II. 153¹⁰ (vi/vii A.D.) ἕνα ὁ θεὸς σήψῃ τὴν ψυχὴν σου ὡς δέσσησάς με εἰς τὴν κατα[γ]ραφὴν ταύτην, "may God destroy your soul, if you destroy me in the matter of this register" (Edd.).

3. In BGU IV. 1141²⁴ (B.C. 13) (= Olsson, p. 45) οὐδὲ γὰρ ἐφιλιάσά σοι εἰς τὸ ἀφαρπάσαι τι, ἀλλὰ ἡ σὴ ψυχὴ ἐπίσταται, ὅτι ὡς δούλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι ὄψτω κτλ., Olsson (p. 50) notes that ἡ σὴ ψυχὴ = σύ, and compares Ac 2^{41, 43}, 27³⁷. Note also the interchange of τὴν ψυχὴν αὐτοῦ and ἐαυτὸν in Lk 9^{24, 25}, and see *Proleg.* pp. 87, 105 n².

4. With the trichotomy in 1 Thess 5²³, cf. the fragment of a Christian letter P Oxy VIII. 1161⁸ (iv/A.D.) (= Ghedini, p. 226)] . . . ας καὶ τῷ ἀγαθ[ῷ] ἡμῶν] σωτήρι καὶ τῷ οὐ[τῷ] (i. u[τῷ]) αὐτοῦ τῷ ἡγαπημένῳ ὅπως οὗτοι πάντες β[ο]ηθήσωσιν ἡμῶν τῷ σώματι, τῇ ψυχῇ, τῷ [[πνευματικῇ] πνεύματι], " . . . (to our God) and gracious Saviour and to his beloved Son, that they all may succour our body, soul, and spirit" (Ed.), and see further Milligan *Thess.* p. 78 f., and H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 142, where evidence is adduced from Philo and the Liturgy of Mithras showing the assimilation of ψυχή to πνεῦμα.

For the expressive ψυχαγωγέω cf. P Hamb I. 91²² (B.C. 167) ἡ αἰχμάλ[ω]τος ψυχαγωγηθεῖσα ὑπὸ τῶν ἐκ τῆς κώμης ἱερέων . . . , P RyI II. 128¹² (c. A.D. 30) complaint of a breach of contract by a mill-hand ἀλλότρια φρονήσασα ἐγκαταλιπούσα τὸ ἐλαιούργιον ἀπηλλάγη ψοιχαγωγηθεῖσα ὑπὸ τοῦ πατρὸς αὐτῆς, "who changed her mind, left the mill, and departed, persuaded by her father" (Edd.). The subst. in the sense of "gratification," "enchantment," is found in Aristeas 78 ψυχαγωγία τις ἦν μετὰ θαυμασμοῦ.

ψυχικός,

the "natural" as opposed to πνευματικός the "spiritual" man in 1 Cor 2¹⁴, cf. 15^{44, 46}. According to Souter *Lex. s.v.* the reference is to ψυχή in the sense of "the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life." Cf. the opening prayer of the Liturgy of Mithras with its reference to ἀνθρωπινῆς μου ψυχικῆς δυνάμεως, "my human natural powers," as cited by H. A. A. Kennedy *St. Paul and the Mystery-Religions*, p. 143.

For the contrast with σωματικός, see *Syll* 303 (= 3 656)²⁰ (c. B.C. 166) ψυκὴν ἅμα καὶ σωματικὴν ὑπέμειναν [κ]α[κ]οπαθίαν. The adj. also occurs in *Kaibel* 815⁴ ψυκικά δῶρα, of gifts to Mercury on behalf of a deceased wife.

ψῦχος,

"cold" (Jn 18¹⁸ *al.*), as in the i/A.D. acrostic P Tebt II. 278⁴⁶ f.—

χιμῶν γὰρ ἔστι,
ψῦχος πολὺ.

Cf. *Syll* 537 (= 3969)⁸² (B.C. 347-6) ὅπως δ' ἂν καὶ ψῦχος

ἦν ἐν τῇ σκευοθήκῃ. The form ψῦξις occurs in the household account Preisigke 5304⁸ (Byz.), perhaps in the sense of "wine-cooler."

ψυχρός,

"cold": neut. "cold water" (Mt 10⁴²): cf. the inscr. found in a burial chamber Preisigke 335 δίδου σοι] "Οσιρις τὸ ψυχρῶν ἕδωρ, and so often. The adj. appears alone in the medical *Syll* 804 (= 31170)⁸⁰ ἀναγαγαρῶσθαι ψυχρῶ πρὸς τὴν σταφυλὴν, "to be used as a gargle with cold water for the uvula," and for ψυχροφόρος cf. P Oxy VI. 896¹¹ (A.D. 316) τῶν δύο ψυχροφόρων, "the two cold water conductors," in connexion with baths.

ψύχο

is used metaph. in pass. in Mt 24¹² = "am become cool." For the act, "make cool," see P Petr II. 14(3)⁸ (iii/B.C.) (as read p. 30) εἰς? τὸ θεμέλιον ψύσαι, "for drying the foundation"—with reference to certain building operations. See Lob. *Papyrus*. p. 318.

ψωμίζω.

For ψωμίζω which in late Greek has come to be used = "feed," "nourish," generally (cf. Rom 12²⁰, 1 Cor 13³), cf. the subst. ψώμισμα in the food-contract BGU IV. 1058¹⁶ (B.C. 13) (as read *Chrest.* II. p. 182) σὴν ἐλαίω καὶ ψωμίσματι, "with oil and bread."

ψωμίον,

"a little bit," "morsel," of food. For an early ex. of this diminutive, prior to Jn 13²⁸ f., see P Tebt I. 33¹⁴ (B.C. 112) τὸ γενόμενον . . . τοῖς κροκο(δειλοῖς) ψωμίον, "the customary tit-bits for the crocodiles." Other exx. are P Grenf II. 67¹⁴ (A.D. 237) (= *Selections*, p. 109) ὑπὲρ τιμήμα[τος] . . . ψωμίον ζεῦ[γ]η ἱε, "by way of payment 15 couples of delicacies," in connexion with the hire of dancing girls, P Oxy XII. 1489⁵ (late iii/A.D.) ἡ (i. εἰ) πεποι(χ) κατε ψωμία, πέμψον μοι, "if you have made any cakes, send them to me" (Edd.), and similarly *ib.* 1591⁷ (iv/A.D.), P Grenf II. 77²⁰ (letter regarding funeral expenses—iii/iv A.D.) (= *Selections*, p. 121) ὑπ(ἐρ)] δαπάνης ἐν ψωμίους καὶ προσφαγίους (δραχμαλ) ἱε, "for outlay in delicacies and foods 16 drachmae," so⁸⁶, and Preisigke 1975 (ostrakon—v/A.D.) ψωμία εἰκοσι.

The use of ψωμίον for "bread" (see *s.v.* ἄρτος) may be seen in P Lond 1914⁴⁰ (A.D. 335?) μὴ ἀμελήσῃται οὖν περὶ ἡμῶν, ἀδελφοί, ἐπειδὴ τὰ ψωμία ἀφήκαν ὀπίσω, "do not neglect us then, brethren, since they left behind the bread," cf.⁵² ἀποστ[ι]λατέ μοι ὀλίγα ψωμία, "send me a few loaves" (see the editor's note, and cf. *J. Eg. Arch.* xiii. p. 118, where reference is made to an art. by Kretschmer on *Brot und Wein in Neugriechischen in Glotta* xv. (1926), p. 60 ff.), and P Oxy VII. 1071⁵ (v/A.D.) ἐὰν κελεύεις ἕνα ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα κ[α]ὶ πέμψουσιν αὐτὰ εἰς τὴν Ἰβιδόνος, γράψον αὐτοῖς, "if you order them to make

the bread here and send it to the village of Ibion, write to them" (Ed.).

A curious ex. of the word is afforded by a letter of the farmer Gemellus, P Fay 119³⁴ (c. A.D. 100), where writing to his son he enjoins—πέμσισ τὰ κτήνη κοπρηγεῖν εἰς τὸ λάχανον . . ἐπὶ κράζει Πάσις εἶνα μὴ εἰς ψωμῖν γένηται διὰ τὸ ὕδωρ, "send the animals to carry manure at the vegetable-ground, for Pasis is crying out that we must not allow it (apparently manure !) to be dissolved by the water"

(Edd.). The letter, it will be noted, is illiterate. MGr ψωμῖ, dim. ψωμάκι.

ψώχω,

"rub." The fact that up till now ψώχω is attested only in Lk 6⁴, and (in the middle) in Nicander *Theriaca*, 619, cannot be stressed for Luke's medical knowledge, but is rather a mere statistical accident: see Cadbury *JBL* xlv. (1926), p. 199.

Ω

ὦ—ὠνόμοι

ὦ.

For ὦ as interj. c. voc., as in Ac 1¹ *al.*, cf. BGU II. 665ⁱⁱⁱ.⁸ (i/A.D.) ἔρρωσθ[αί σε] εὐχ(ομαι) ὦ πάτερ. Moulton in *Proleg.* p. 71 discusses the progressive omission of ὦ in Hellenistic as compared with classical Greek: cf. Blass-Debrunner § 146.

ὦδε.

(1) "here": P Grenf II. 36¹⁷ (B.C. 95) ὦδε, ἢ ἐν Διοσπόλει, "here, or in Diospolis," P Oxy IV. 736⁸² (c. A.D. 1) εἵτε ὦδε εἰδέπνει, "when he was dining here," BGU IV. 1097¹¹ (time of Claudius or Nero) ὦδέ ἐστιν παρ' [ἐ]μοῦ, P Fay 123¹⁰ (c. A.D. 100) ὡς ἔχωι ὦδε ἡμέρας ὀλίγας, "as I am staying here a few days," P Oxy VIII. 1160¹⁴ (iii/iv A.D.) διμήνου δὲ ἡργηκα ὦδη (l. ὦδε), "I have been idle here for two months" (Ed.), and *ib.* IX. 1222⁹ (iv/A.D.) εἶνα θεραπεύσω αὐτὸν ὦδε ἔξω, "in order that I may doctor him away here" (Ed.).

For the metaph. usage = "in this circumstance or connexion," as in I Cor 4³ *al.*, cf. P Fay 117¹² (A.D. 108) ἐπὶ Ἐρασο[ς] τὰ Ἄρποχράτια ὦδε τάχα ἰδῆ πν[ή]σι, "since Erasmus is going to celebrate the festival of Harpocrates so soon on the 14th" (Edd.), and P Meyer 22⁸ (iii/iv A.D.) λήσωμε (l. λήψομαι) ὦδε χαλκῶν (l. χαλκόν), "I shall in this way receive the money."

(2) "hither": PSI VI. 599³ (iii/B.C.) ἦκαμεν ὦδε ὡστε ἐργάζεσθαι, "we have come hither to work," P Oxy II. 295⁴ (c. A.D. 35) γίνωσκε ὅτι Σέλευκος ἐλθὼν ὦδε πέφευγε, "know that Seleucus came hither and has fled," *Preisigke* 998⁹ (A.D. 16-17) ἀπὸ χιμῶνος ἐλασθεῖς ὦδε, and the wall-scratching *ib.* 1854 Ἀσέλλος ὦδε γέγον[α].

ὦδή,

"a song" (Eph 5¹⁹, *al.*): cf. the Ephesian tomb inscr. *Kaibel* Add. 297^a—

δακρύοις τε καὶ ᾠδαῖς
τειμῶσιν τὸν σόν, Μαρκελλεῖνε, τάφον,

and *Syll* 615 (= 1024)¹⁸ (c. B.C. 200) ἐπὶ ὠδῆι ὑπὲρ καρποῦ Δήμητρι, with reference to a hymn sung in the course of a sacrifice.

For ᾠδός, "a singer," see *OGIS* 56⁸⁰ (B.C. 238) τοὺς τε ὠιδούς ἀνδρας καὶ τὰς γυναῖκας, *ib.* 352⁴⁴ (B.C. 163-130) διδοῖναι τῶν ὠιδῶν τῶι νικήσ[αντι] . . .

ὠδίν.

For the late form ὠδίν (cf. Blass-Debrunner § 46. 4) = "birth-pangs," as in I Thess 5³, cf. the sepulchral inscr.

Preisigke 4312⁴ (Ptol.) θνήσκω δ' ἄλγεσ[ι] πικροτάτοις ὠδίνας προφυγούσα συναίμον[ε]ς . . ., also *Kaibel* 145⁴ (ii/A.D.)—

τοῦ με χάριν προφυγόντα πικρὰν ὠδῖνα τεκούσης
ἡγάγετε ἱμερτοῦ πρὸς φάος ἡελίου.

On the force of λύσας τὰς ὠδίνας τοῦ θανάτου in Ac 2²⁴, see *Field Notes*, p. 112.

ὠδίνω,

"have birth-pangs," "travail" (Gal 4²⁷, *al.*): cf. *Kaibel* 321¹² παῦ[σον] δ' ὠδεῖν[ου]σ[α], and *ib.* 1103², an inscr. from a Pompeian sleeping-room—

Ὁ θρασυ[ς] ἀνθέστακεν Ἐρωσ [τῷ Παν] παλαιῶν,
χά Κύπρις ὠιδεῖναι,

where the editor understands ὠιδεῖναι as "anxia est."

ὠμος,

"shoulder" (Mt 23⁴, Lk 15⁵): P Hamb I. 105¹⁵ (iii/B.C.) τὸν ἀριστερὸν ὠμον, and PSI V. 455¹⁶ (A.D. 178) a public physician reports—ἐφίδον τοῦτον . . . ἔχοντα . . . ἐπὶ τῆς ἀριστερᾶς ὠμοπλάτης καὶ τοῦ ὠμου τύμματα πληγῶν. Cf. P Cairo Zen III. 59381⁸ (iii/B.C.), where amongst other articles of meat we read of—ὠμος ἄ σκέλος ἄ, and *Syll* 633 (= 1042)¹⁸ (ii/iii A.D.) for the same combination in connexion with a sacrifice.

The word is apparently used = "beam" in P Ryl II. 236⁸⁸ (A.D. 256) ποιήσον δὲ ἐξαιτῆς ὠμούς δύο ἐλαιουργικούς κοπήναι, "have two beams (?) cut at once for oil-presses" (Edd.): cf. P Flor II. 233³ (A.D. 263) τέσσαρας ὠμούς, with the editor's note.

ὠνόμοι,

"buy" (for the form, see Rutherford *NP* p. 210 ff.), is confined in the NT to a citation from the LXX in Ac 7²⁸. The verb is very common in our sources, e.g. P Tor I. 1^{v.7} (B.C. 116) (= *Chrest.* II. p. 35) ἐώνητο παρὰ Ἐλῆκίος . . . πῆχεις οἰκοπεδικούς ἔπτα ἡμισυ, P Gen I. 20⁸ (B.C. 109) ἦν (sc. μερίδα γῆς) ἐωνήσατο ἐγ βασιλικού, BGU IV. 1146⁸ (B.C. 19) ἦς ἐώνηται παρ' αὐ[τοῦ], P Oxy IX. 1188¹⁸ (A.D. 13) βούλομαι ὠνή(σασθαι) . . . ξύλα ξηραμμέ(να), "I wish to purchase some dried logs" (Ed.), P Tebt II. 410⁸ (A.D. 16) χάριν οὐ παρορξεται ὑπὸ γίτονος ἐρωημέγου τῶν γιτνωσῶν αὐτῷ, "on account of the encroachments being made on him by a neighbour who has bought some of the adjoining property" (Edd.), P Oxy I.

78¹² (iii/A.D.) ἔνανχος ἐωνημένος παρά τ(ινος?) τὰς ὑπογεγραμμένους (ἀρούρας), "having lately bought from some one the hereinafter described land (?)" (Edd.), and *ib.* VI. 914⁸ (A.D. 486) διαφόρων βαμμάτων [ἄν] ἐώνημαι παρά σου, "various dyes which I have bought from you."

The subst. ὠνητής occurs in P Cairo Zen III. 59393² (iii/B.C.) ὠνητής περὶ τοῦ ἵππου τοῦ μεγάλου, "purchaser of the big horse," and for ὠνή, cf. P Oxy III. 486⁷ (A.D. 131) τὸν καθήκοντα τῆς ὠνῆς δημόσι[ον] χρημα[τισμ]όν, "the regular official contract of the sale" (Edd.).

Reference may also be made to the Delphic inscr. of B.C. 200-199, *Syll* 845¹⁴, where, with regard to the manumission of a slave, the words occur—τὰν τιμὰν ἀπέχει. τὰν δὲ ὠνὰν ἐπίστευσε Νίκαια τῶι Ἀπόλλωνι ἐπ' ἐλευθερίαι, "the price he (viz. the previous vendor) hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom." See Deissmann *LAE*² p. 323 ff., where the usage referred to is discussed as illustrating the Pauline conception of Christian freedom.

ῥόν,

"an egg" (Lk 11¹⁸) (for form, Blass-Debrunner § 26). An interesting ex. of this common word is afforded by P Oxy I. 83⁸ (A.D. 327), the declaration by an egg-seller that he will not sell eggs except in the public market—ὁμολογῶ . . . τὴν διάπρασίν μου τῶν ὠν (ἰ. ῥόν) ποιήσασθαι ἐπὶ τῆς ἀγορᾶς δημοσίᾳ. Other exx. are P Petr III. 142³ (an account—Ptol.) ὠιά, P Oxy IX. 1207¹⁰ (A.D. 175-6?) ῥῶν ἑκατόν, P Oxy X. 1339 (account of expenses—iii/A.D.) ὑπ(ἔρ) τι(μῆς) λαχάνων καὶ ῥῶν (δρ.) π, P Oxy VI. 936⁶ (iii/A.D.) κλουῖον (for κλουβίον or κλωβίον) ῥῶν π, "a basket of 80 eggs," and for the dim. ὠάριον, see BGU III. 781^{v.6} (i/A.D.).

For the use of eggs in magic see P Osl 1¹⁴⁰ (iv/A.D.) τὰ ἀνόμιμα ῥᾶ θύεται, "the lawless eggs are sacrificed," with the editor's note.

ῥρα

(1) "an hour": P Oxy II. 235⁷ (A.D. 20-50) ῥρα τετάρτη τῆς νυκτός, P Ryl II. 234³ (ii/A.D.) ῥρᾶ ἄ, "at the first hour," P Hamb I. 96⁸ (date of a horoscope—A.D. 145) ὀγδόου Ἀντωνείνου Φαρμοῦτι κατ' ἀρχαίους ἰδ' ῥρα τρίτη νυκτός, P Ryl II. 109¹¹ (A.D. 235) τῆ κῆ τοῦ ὄντος Μεσορῆ μνηδὸς ῥρας ἀρχομένης τετάρτης, and P Oxy IX. 1214⁷ (v/A.D.) ῥρ(ας) ζ, "at 7 o'clock." With ἡ ῥρα = "the fatal hour," as in Mt 26⁴⁵, cf. P Leid W^{vii.27} (ii/iii A.D.) (= II. p. 103) βοήθησον ἐν ἀνάγκαις, ἐλεήμων ἐν ῥραις βίαιος (ἰ. βιαίαις).

(2) As the hour was the shortest period of time known to the ancients, ῥρα came to be used much as we use "in one second," "in one moment," "instantly," e.g. P Tebt II. 411⁴ (ii/A.D.) ἄμα τῷ λαβεῖν μου τὴν ἐπιστολὴν αὐτῆ ῥρα ἀνελθε, "immediately after receiving my letter, come up instantly" (Edd.), and similarly P Oxy IX. 1193² (iv/A.D.): cf. Lk 2⁸⁸, and for the added significance that this usage gives to Rev 17¹³ see Ramsay *Teaching*, p. 57. In P Iand I. 42¹ (vi/A.D.) ῥρα = "now" stands alone: the editor can supply no parallel. For the acc. denoting a point of time, as in Jn 4⁵², Rev 3³, cf. BGU IV. 1079¹¹ (A.D. 41)

(= *Selections*, p. 39) ἀκολουθεῖ δὲ Πτολλαρῶνι πᾶσαν ῥραν, "stick to Ptollarion constantly," and see *Proleg.* pp. 63, 245.

(3) The word = "age" in P Lond 24¹¹ (B.C. 163) (= I. p. 32, *UPZ* i. p. 117), where a mother represents that her daughter Thathemis has reached the age when circumcision was usual—τὴν Ταθήμιν ῥραν ἔχειν ὡς ἔθος ἐστὶ[ν] τοῖς Αἰγυπτίοις περι[[τε]]τέμνεσθαι, and similarly in P Ryl II. 101⁶ (A.D. 63) a request for the examination of a youth—ῥραν [ἔχοντα τῆς εἰς τοὺς ἐφή[β]ους εἰσκρίσεως, "having reached the age for admission as an ephebus" (Edd.).

(4) For prepositional phrases we may cite the following—P Oxy III. 523⁴ (ii/A.D.) (= *Selections*, p. 97) an invitation to dinner ἐν τοῖς Κλαυδ(ου) Σαραπίω(νος) τῆι τῆ ἀπὸ ῥρας θ, "in the house of Claudius Serapion on the 16th at 9 o'clock": *ib.* VI. 935¹⁷ (iii/A.D.) διὸ γ[ράφ]ω σοι . . . διὰ ῥρας γράφ[η]ς μο[ι] π[ε]ρὶ τοῦτου, "I write to you therefore to ask you to write to me at once about him (?)" (Edd.): *ib.* I. 41²⁹ (iii/iv A.D.) ἰς (ἰ. εἰς) ῥρας πᾶσι τοῖς τὴν πόλιν φιλοῦσιν, "Hurrah for all who love the city" (Edd.): BGU IV. 1208⁴¹ (B.C. 27-26) ἐν τῆι ῥραι ἐπεχώρησεν: P Oxy XVI. 1844⁴ (vi/vii A.D.) εὐθέως καὶ κατ' αὐτὴν τὴν ῥραν, "immediately and at the very moment": P Lips I. 105⁷ (i/ii A.D.) (= *Chrest.* I. p. 276) ὄν μετὰ μίαν ῥραν πέμψω, "which (sc. "a reckoning") I shall send within an hour": P Oxy IV. 804 (horoscope—A.D. 4) περὶ ῥρα(v) ᾗ τῆς ἡμέρα(ς), *ib.* VII. 1114²⁴ (A.D. 237) περὶ ῥραν τρίτην, "at the third hour of the day" (Ed.): P Gen I. 52⁴ (c. A.D. 346) χαρτίον καθαρὸν μὴ εὐρῶν πρὸς τὴν ῥραν εἰς τοῦ[τ]ογ ἔγραψα, "not having found a clean sheet of paper at the moment, I wrote on this": and P Oxy II. 396 (late i/A.D.) ἐπεὶ δὲ μετρίως εἶχε ἐπὶ τὴν ῥραν ἐνεσημάνθη οὐκ εἰσχυσέ σοι γρά[φ]ηαι.

ῥραῖος,

lit. "in season" (Mt 23²⁷, *al.*): cf. PSI V. 535⁴⁴ (Ptol.) ταρίχου ῥραίων ἀπολέκτων πεπονηκὸς Θάσι<ον> κερ(άμιον) ἄ, *ib.* 558⁷ (B.C. 257-6) σφόγγων ῥραίου κερ(άμιον) ἔν δέδωκεν, *ib.* 594¹² (iii/B.C.) ῥραίων κεράμια β, and *Kaibel* 812⁴ (ii/A.D.)—

ὅπως ῥαδ]ινῆ διὰ παντός
ἀμπελος ῥραῖον καρπὸν ἔχη βοτρῶν.

In P Goodsp Cairo 2^{i.4} (ii/A.D.) we have a medical fragment containing a warning against τῶν ῥραίων, "ripe fruits," where the editor notes the generally colourless character of ῥραῖος, and cites Athenaeus *Deipnosophistae* 116E ῥραῖα sc. ταρίχη, meaning fish "pickled in the season." For the derived meaning "in the bloom of youth," "beautiful," cf. the magic P Lond 125 *verso*¹³ (v/A.D.) (= I. p. 124) γυναικᾶν . . . ῥραῖαν καὶ [ν]έαν. In *Syll*³ 668⁴ (B.C. 160-59) ἐν ῥραῖαι ἐκκλησίαι, the editor understands the adj. in the sense of ἐννομος, νόμιμος. For the adj. ῥριμος, see P Tebt I. 54⁸ (B.C. 86) κλήρου ἀρου(ρῶν) ἰ . . . ῥρίμου σπαρῆναι, "the holding of 10 arourae ready for sowing."

ῥύομαι,

"roar," "howl." The use of the verb in 1 Pet 5⁸ is probably derived from Ps 21(22)¹⁴ ὡς λέων ὁ ἀρπάξων καὶ ῥρῦόμενος. For the thought Moffatt (*NT Comm.*, ad I.) cites Latimer's *Sermon of the Plough* where the text is

quoted to prove that the devil is "the most diligent prelate and preacher in England."

ὤς.

1. = "as": P Goodsp Cairo 4⁴ (ii/B.C.) (= *Selections*, p. 24) εἰ ἔρρωσαι . . . εἴη ἂν ὡς αἰρούμεθα, "if you are well, it will be as we desire," BGU I. 163⁷ (A.D. 108) καὶ γὰρ ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, "for others have given information (from time to time) as having been assaulted by him," P Flor I. 56¹⁸ (A.D. 234) ὡς καθήκει, and BGU IV. 1024^{viii.11} (iv/v A.D.) κα[τα]βλη-θῆναι ὡς φονέα.

2. = "that," "how," after verbs of saying, thinking, etc.: P Tebt I. 10⁶ (B.C. 119) φρόντιον ὡς τὰ τῆς ὑποσχέ-σεως ἐκπληρωθήσεται, "take care that the terms of his agreement are fulfilled" (Edd.), and P Tebt II. 410¹⁰ (i/A.D.) μν[ή]σθητι ὡ[ς] ἐν τῷ Τρ[ι]στόμῳ με ἐφιλοτ[ι]μοῦ σὺν ἑμοὶ μείναι, "remember how zealous you were at Tristomos to remain with me" (Edd.).

3. c. ind. with ἂν, as in I Cor 12², cf. P Par 46¹⁸ (B.C. 152) ὡς ἂν εὐκαιρήσω, παραχρήμα παρέσομαι πρὸς σε.

4. c. conj. with ἂν, as in Rom 15²⁴, I Cor 11³⁴, Phil 2²³, = "as soon as," "when": P Hib I. 44⁵ (B.C. 253) ὡς ἂν οὖν λάβῃς τὴν ἐπιστολὴν . . . ἀπόστειλον, "as soon as you receive the letter, send," *ib.* 66⁴ (B.C. 228) ὡ[ς] δ' ἂν παραγένωμαι . . . συναλήσω σοι, "as soon as I arrive, I will have a conversation with you," and with ἕαν (= ἂν) P Fay 111¹⁰ (A.D. 95-6) ὡς ἕαν βλέψῃς [τ]ὴν τιμὴν πάντος ἀγόρασον τὰς τοῦ λωτίου (ἀρταβὰς) κ̄, "as soon as you learn the price, be sure to buy the 20 artabae of lotus": see *Proleg.* p. 167 f.

5. c. inf.: P Giss I. 47⁸ (time of Hadrian) (= *Chrest.* I. p. 383) where reference is made to a θώραξ made ὡς μὴ κάμνειν τὸν φοροῦντα αὐτόν, "so as not to weary the person carrying it," and P Oxy VIII. 1120¹⁹ (early iii/A.D.), where a widow complains that a certain Thonis had carried off her slave Theodora μὴ ἔχων κατ' αὐτῆς ἐξουσίαν, ὡς ἐν παντὶ σθένει βίαν με σχεῖν, "though he had no power over her, so that I am subjected to unmitigated violence" (Ed.): cf. Lk 9⁵². The literary phrase ὡς ἔπος εἰπεῖν (in NT only Heb 7⁹) occurs in a would-be literary papyrus, a dispute concerning property, P Oxy I. 67¹⁴ (A.D. 338) πάντα μὲν, ὡς ἔπος ἐστὶν εἰπεῖν, ὅσα εἰσχύειν τι δύν[α]τ[αι] παρὰ τὴν τῶν νόμων [ισχ]ὴν πρὸς ὀλίγον εἰσχύει, "everything, it may be said, that is able to withstand the power of the law withstands but for a short time" (Edd.).

6. = ὅτι: P Oxy XVII. 2110⁸ (A.D. 370) παρατίθημι ἐν ὑμῖν ὡς οὐ χρὴ λύεσθαι τὰ διατυπωθέντα, "I put it to you that the ordinances should not be infringed" (Edd.), *ib.* 34 ὀγε[υ]θίζομεν ὡς οὐ προσήκει αὐτὸν ἐνοχλεῖσθαι προφάσι ἐπιμελείας τῆς αὐτῆς ἐρεῶς ἐσθῆτος, "we find fault saying that it is not right that he should be burdened on the score of the administration of the said woollen clothing" (Edd.).

7. ὡς ὅτι (2 Thess 2³, 2 Cor 5¹⁹, 11²¹: Lightfoot *Notes* p. 110) in later Greek is practically = simple ὅτι, e.g. Dion. Hal. *Antt.* ix. 14 ἐπιγνοῦς ὡς [om. ὡς, Kiessling] ὅτι ἐν ἐσχάτοις εἰσὶν οἱ κατακλεισθέντες ἐν τοῖς λόφοις, CPR I. 19³ (iv/A.D.) πρῶν βίβλια ἐπίδεδωκα τῇ σῇ ἐπιμελείᾳ ὡς ὅτι ἐβουλήθην τινα ὑπάρχοντά μου ἀποδόσθαι: see further *Proleg.* p. 212, Jannaris *Gr.* § 1754.

PART VIII.

8. = "about," as in P Amh II. 72¹² (A.D. 246) δηλώ τὰ καταλειφθέντα ὑπ' α[ὐ]τοῦ σύνπαντα ἄξια εἶναι ὡς τάλάντων τριῶν, "I declare that the property left by him is worth in all about three talents" (Edd.). This usage is specially common in notifications of age, e.g. P Tebt II. 381⁴ (a Will—A.D. 123) (= *Selections*, p. 77) Θαῆσις . . . ὡς ἐτῶν ἑβδομήκοντα ὀκτώ, "Thaesis being about seventy-eight years of age": cf. Lk 3²³, and see Deissmann's note in P Meyer, p. 26.

ὥσαννά,

orig. a cry for help (Ps 118²⁵), but as used by the Evangelists a shout of praise (Mt 21⁹, Mk 11^{9ff.}): see Dalman *Words of Jesus*, p. 220 ff. It is because of Luke's omission of ὥσαννά in 19³⁸ that Jerome calls him "inter omnes evangelistas Graeci sermonis eruditissimus" (*Ep.* 20. 4 to Pope Damasus). For a discussion of the cry *Hosanna*, see F. C. Burkitt in *JTS* xvii. (1916), p. 139 ff., and cf. Preuschen-Bauer, *Wörterb.* s.v.

ὥσαύτως,

"in like manner," "likewise": P Hamb I. 25¹⁴ (B.C. 238) Κάλας τέτακται συναντήσεσθαι πρὸς σέ . . . ὥσαύτως δὲ καὶ τῷ Ἀκολλοῦθῳ παρηγγεῖλαμεν συνανατᾶν πρὸς σέ, P Eleph 20⁵⁰ (iii/B.C.) ὥσαύτως παστοφόριον ἐν Τεντύρει ἐντὸς τεύχους, P Petr II. 4 (11)⁶ (iii/B.C.) ὥσαύτως δὲ καὶ σχοινία β, ἕαν δὲ ὑπάρχηι πλέω σ, "likewise, too, 100 ropes, but if you have plenty, 200," in connexion with building operations, P Ryl II. 130¹² (A.D. 31) ἔτι δὲ καὶ πλειστάκι ὥσαύτως ἐτρύγησαν καὶ ἀπηνέγκαντο, "more-over they repeatedly gathered them in the same way and carried them off," of thieves in an olive-yard, P Oxy II. 267¹⁹ (agreement of marriage—A.D. 36) προσομολογῶι ἕαν ὥσαύτως ἐκ διαφορᾶς ἀπ[α]λλαγῶμεν ἀπ' ἀλλήλων . . ., "I further agree if as aforesaid owing to a quarrel we separate from each other . . ." (Edd.), similarly *ib.* III. 496¹⁴ (A.D. 127), and Preisigke 5114¹⁷ (A.D. 613-640).

ὥσει,

(1) "as if," "as it were," "like": PSI IV. 343¹⁰ (B.C. 256-5) ὥσει καὶ παρόντος σου ὁ λόγος συντεθήσεται, P Tebt I. 58²⁰ (letter of a tax-farmer—B.C. 111) θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὥσει δεδωλάνται, "seeing me in daily attendance he has as it were turned coward" (Edd.), and P Fay 118²¹ (A.D. 110) σηστρίδια ὥσι εἰς ξυλαμῆν, "sieves as it were for mowing."

(2) "about" with numbers: Preisigke 5115⁴ (B.C. 145) ὠνῆς ψηλοῦ τόπου ὥσει π(ή)χως α, P Tebt I. 15² (B.C. 114) ὥσει περὶ ὥραν ια, "at about the eleventh hour," and P Oxy XVI. 1870¹¹ (v/A.D.) στ[αμν]ῶν ἐν χωροῦν ὥσει ξέστα[ς] δύο?, "one vessel containing about two *sextarii*."

ὥσπερ,

"even as," "as": PSI V. 486⁶ (B.C. 258-7) ἴνα τὰ χῶματα τὰ ἐν τ[ῆ] γῆι αὐτῶν χωννῆται ὥσπερ[ε] καὶ τὰ λοιπά, P Fay 106²⁴ (c. A.D. 140) a physician pleads that members of his profession should be exempted from certain compulsory services, μάλ[ι]στα [δὲ οἱ δε]δοκίμασμένοι

ὥσπερ κάγω, "especially those who have passed the examination like myself," P Oxy VII. 1065⁶ (iii/A.D.) ἐὰν δὲ ὀλιγορήσης, ὥσπερ [οἱ θεοὶ οὐκ ἐφίσταντό μ[ο]ν οὕτως κάγω θεῶ[ν] οὐ φέ[σ]ομαι, "if you neglect this, as the gods have not spared me so will I not spare the gods" (Ed.); cf. I Cor 8⁵, and see von Dobschütz *ZNTW* xxiv. (1925), p. 50.

In P Oxy VIII. 1121¹² (A.D. 295) ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυσαμένης ἀδιαθέτου, "when a few days ago she died intestate" (Ed.), ὥσπερ is little more than a connecting particle. For the emphatic ὥσπερ, see Meisterhans *Gr.* p. 257.

ὥσπερεί.

With ὥσπερεί, "as it were," in I Cor 15⁸, cf. ὥσπερ οὖν in PSI I. 76³ (A.D. 574-578) ἡ πίστις τῶν συναλλαγμάτων . . . ὥσπερ οὖν καὶ τὰναντία καταπατουμένη, σαφῶς ἀπεργάζεται.

ὥσπερ.

1. For the construction c. inf. denoting result "so as to," the stress being laid on the dependence of the result on its cause (cf. Mt 8²⁴, Lk 4²⁹, *al.*) we may cite BGU I. 27¹³ (ii/A.D.) (= *Selections*, p. 101) καθ' ἡμέραν προσδεχόμε[ε]θα διμίσ[σ]ωρλιαν, ὥστε ἕως σήμερον μηδέν ἀπολεῦσθαι τῶν μετὰ σίτου, "daily we are waiting for our discharge, so that up till to-day no one of us in the corn service has been let go," P Oxy X. 1279¹⁴ (A.D. 139) ἐπιδέχομαι μισθώσασθαι ἐκ τοῦ δημοσίου . . . ἀρούρας τρεῖς . . . ὥστε κατ' ἔτος σπείραι καὶ ξυλαμῆσαι οἷς ἐὰν αἰρώμαι, "I consent to lease from the State three arourae, on condition that I may sow and plant the land with any crop which I choose" (Edd.), *ib.* 1255⁷ (A.D. 292) ἐπειθεμένον σου ἡμῖν ὥστε ἐν ἀσφαλεῖ ἔχειν τοὺς καρποὺς ἐν ταῖς ἀλωνίαις, "having been enjoined by you to keep in safety the crops at the threshing floors" (Edd.), *ib.* VI. 891¹² (A.D. 294) ἔδοξεν ὥστε σὲ μὲν προστήναι, "it was decided you should preside" (Edd.). For the omission of ὥστε before the inf. (as in Ac 5³, Col 4⁶, Heb 5⁶, 6¹⁰), cf. P Oxy III. 526⁴ (ii/A.D.) οὐκ ἤμην ἀπαθῆς ἀλόγως σε καταλείπιν, "I was not so unfeeling as to leave you without reason" (Edd.).

2. For the strict consecutive ὥστε c. ind. (as in Jn 3¹⁶, Gal 2¹³), cf. P Oxy XIV. 1672⁶ (A.D. 37-41) πεπράκαμεν χά(σ) ἀβ ξένοις προσώποις ἐν οἷς ἦν καὶ πολλὰ λέα οἰνάρια [[ὥστε]] ἐκ (δραχμῶν) ἑ μετὰ χάριτος, ὥστε αἱ πράξεις ἡμῶν καλλίωτεραι γεγ[έ]νασι λείαν, καὶ ἐλπίζομεν ὅτι καλλίωτεραι τούτων γενήσονται, "we sold 32 choes to some strangers, including a quantity of quite thin wine, at the rate of 5 drachmae, thankfully, so that our sales have become much more favourable, and we hope that they will become more favourable than this" (Edd.).

3. The consecutive ὥστε c. subj., as in I Cor 5⁸, may be illustrated by BGU III. 874¹ (Byz.) ἄλλοτε γεγράφηκα ὑμῖν ὥστε πέμψηται (ἢ πέμψητε) εἰς Παρμουθὶν καὶ δέξηται (ἢ δέξησθε) τὰ δύο χρύσινα παρὰ τοῦ διάκονος, and with the imper., as in I Cor 3²¹, by P Oxy X. 1293¹³ (A.D. 117-138) εἶδει αὐτῷ διδόναι (ἢ διδόναι) ὥστε τοῦ λοιποῦ

γράφεται (ἢ γράφετε), "you ought to have given him (a letter); so in future write" (Edd.).

4. Some miscellaneous exx. may be added. For ὥστε = "namely," cf. P Ryl II. 75¹¹ (late ii/A.D.) an account of judicial proceedings, where the prefect decides, τῶπος ἐστὶν καθ' ὃν ἐκρεῖνα πολλάκις καὶ τοῦτο δίκαιον εἶναι μοι φαίνεται ἐπὶ τῶν ἐ[[κ]]ξιστάνο-[[μ]]μῶνων, ὥστε, εἴ τι ἐπὶ περιγρ[α]φῆ τῶν δανιστῶν ἐποίησαν, ἄκοιρον εἶναι, "there is a principle according to which I have often judged and which seems to me fair in the case of those who resign their property, namely, that if they have done anything to defraud their creditors, the resignation shall not be valid" (Edd.). For ὥστε = ὡς, cf. *ib.* 155²¹ (A.D. 138-161) ὥστε ἐὰν αἰρήται, "as she pleases." For ὥστε εἰς, cf. P Hal I. 7⁴ (B.C. 232) ὥστε εἰς [ξέ]νια φοίνικας, "dates for gifts to guests." With this last passage cf. the banker's receipt P Tebt II. 280³ (B.C. 126) Ἡρακλίδει τρα[πέ]ιτῃ ὥστε βασιλεῖ παρὰ Σοκονώπιος, "Sokonobis to Heraclides the banker for the king" (Edd.), and P Lond 848 *verso*³ (A.D. 213?) (= III. p. 209) δὸς Δάδωνι ὥστε τῇ γυναίκε Ἀγαθίνου ἐρίων πόκουσ πέντε, "give to Ladon for the wife of Agathinus five fleeces."

ὠτάριον,

which in the NT (Mk 14⁴⁷, Jn 18¹⁰) is used of "an ear," is found in the papyri = "handle," e.g. BGU III. 781¹⁵ (i/A.D.) σὺν ποδίους καὶ ὠταρίους ἦ, *ib.* 11¹ ὠτάρια ἔχοντα σατύρια, *et saepius*.

ὠτῖον,

For this dimin. of οὖς, "an ear" (Mt 26⁶¹, *al.*), reference may be made to the new Saying of Jesus, P Oxy I. 120^α, which, as restored by White *Sayings* p. xviii., runs—λέγει Ἰησοῦς· ἀκούεις εἰς τὸ ἐν ὠτῖον σου, τὸ δὲ ἕτερον συνέκλεισας.

For other exx. of ὠτῖον cf. P Oxy I. 108¹⁷ (meat bill of a cook—A.D. 183 or 215) ὠτῖον ἄ, ἄκρον ἄ, νεφρία β, "1 ear, 1 trotter, 2 kidneys," P Leid W^{vi}. 38 (ii/iii A.D.) (= II. p. 101) ἐὰν ἐπ[ί]πης (ἢ ἐπέπης) ἐπὶ παντὸς πετεινοῦ (ἢ πετεινοῦ) εἰς τὸ ὠτῖον, τελευτήσῃ, and Preisigke 6003¹⁰ (A.D. 316) τοῦ] ἀριστεροῦ ὠτ[ί]ου. Like ὠτάριον, ὠτῖον is used = "handle," as in BGU III. 781¹⁵ *al.* (i/A.D.), and P Oxy XIV. 1658¹³ (iv/A.D.) ὠτῖον χαλκίου, "a handle of a kettle" (Edd.).

ὠφέλ(ε)ια,

"advantage," "benefit." The form ὠφέλια, which is read in Rom 3¹, Jude¹⁰, was already classical, and is also found in the papyri and inscr. (always in Attic inscr., Meisterhans *Gr.* p. 56), e.g. P Oxy XII. 1409¹¹ (A.D. 278) τὴν γὰρ ἀπὸ τῶν ἔργων τούτων γενομένην ὠφέ[λι]αν πάντας εἰδέναι πέ]πεισμαι, "for I am persuaded that every one is aware of the benefit resulting from these works (*sc.* repairing of the dykes)" (Edd.), *ib.* 1477⁴ (question to an oracle—iii/iv A.D.) εἰ ἔχω ὠφέλιαν ἀπὸ τοῦ φίλου; "am I to obtain benefit from my friend?" *Priene* 11⁵ (c. B.C. 297) ὑ[πὸ τῆ]ς ὠφέλιας, and Cagnat IV. 946¹¹.

ὠφελέω,

“help,” “benefit,” c. acc. pers. as in Heb 4², Preisigke 4305¹⁰ (iii/B.C.) εἰ μὴ τὴν μήκωνα (“the poppy”) συνάξεις, μ[η]δέεις σε ἀνθρώπων μὴ ὠφελήσῃ, P Oxy IX. 1219¹² (iii/A.D.) οἶδα ὅτι καὶ ταῦτά μου τὰ γράμματα πόλλ’ αὐτὸν ὠφελήσῃ, “I know that this letter of mine also will be of much help to him,” and *ib.* XII. 1490⁴ (late iii/A.D.) λέγει γὰρ ὅτι ὠφελῆσα αὐτὸν μεγάλως καὶ ἐν τῇ ἀννῶνῃ, “he says ‘I helped him greatly in the matter of the annona.’”

For the verb = “instruct,” as frequently in early ecclesiastical writers, cf. *Pelagia-Legenden* p. 3²⁰ οἱ ἐπίσκοποι . . . ἡρώτων τὸν κύριον Νόννον εἰπεῖν καὶ ὠφελῆσαι αὐτούς. According to Field (*Notes*, p. 21) the meaning “prevail,” which is attached to the verb by AV, RV, in Mt 27²⁴,

Jn 12¹⁸, seems to require confirmation. MGr φελῶ, “I assist, am useful” : ὠφελεί, “it is useful, advantageous.”

ὠφέλιμος,

“useful,” confined in the NT to the Pastorals: cf. P Ryl II. 153¹¹ (A.D. 138-161) ὠφέλιμος ἡμῖν γενόμενος [παρ]ῆ τὴν ἡμῶ[ν] εἰς τοὺς ἕξω [τό]πους ἀποδημῆ (i. ἀποδημῆαν), “having been useful to us on the occasion of our absence abroad.” The phrase ἐν πᾶσι καλοῖς καὶ ὠφελίμοις ἔργοις is common in contracts, e.g. P Lond V. 1711³⁶ (A.D. 566-573), and the Byzantine papyri, P Masp II. 67158¹⁸, 67159²⁵. See also *Syll*³ 1165³ (an oracle) αἱ ἐστί αὐτοὶ προβατεύοντι δυναίον (= ἀρείον· Hesych.) καὶ ὠφέλιμον.