NOTES FROM THE PAPYRI.

III.

In venturing to send a further gleaning of N.T. words which appear in various documents of "profane" Hellenistic Greek, to supplement those which appeared in the EXPOSITOR for April, 1901, and February, 1903, I must ask indulgence for the want of system which will be easily observable throughout. To examine the vocabulary of the papyri was not my object when I began reading them, and I have never made any systematic effort to do so. Professor Deissmann will bring his own work up to date better than any one else can do it for him. But I have found in experience that unexpected light is always being thrown on N.T. words and phrases from their appearance in documents which I have searched for grammatical phenomena; and before I turn to the task of gathering together the conclusions which the grammar of the papyri has induced, I should like to "dump" some mere miscellaneous lexical notes which have presented themselves, on the chance of their contributing towards the complete index of Biblical words in the papyri which some one should give us when the time comes.

A new volume of Oxyrhynchus Papyri has recently come from the busy workshop of Drs. Grenfell and Hunt, and there are a few other recent collections which I have added to my sources. 1 In these notes I have not restricted my-

1 The following abbreviations will be used, mostly as in the preceding articles. (Words dealt with in the first article will be marked with * those in the second with †.)
self to occurrences which antedate the Biblical writings, but have attempted merely to illustrate the use of words in the *koinê*, whether classical or new, when they have been made use of by the sacred writers.

ἀβαρῆς.—B.U. 248 (2/) ἕαν δὲ σοι ἀβαρῆς ἔτοιχον μοι ὀνάριον. The physical sense is cited from Aristotle; the metaphysical, as in 2 Cor. xi. 9, appears in Plutarch (59c).

ἀδην.—Without suggesting that there is anything to be called a real parallel with Rev. xxi. 8, it may be worth while to quote O.P. 33 (see below under γογγύζω)—τὸς ἢδη τὸν δεύτερον μου ἀδην προσκυνοῦντα καὶ τοὺς πρὸ ἐμοῦ τ λευτῆσαι . . . μετεκαλέσατο; i.e. "facing death for the second time."

ἀδικεῶ.—In the sense of harming something inanimate (Rev. vi. 6, vii. 2, 3—the latter paralleled in Thucydides), cf. B.C.H. 1902, p. 217: ἕαν τις τὴν στήλην ἀδικήσει, κεχολομένον ἔχοιτο Μήνα καταχθόνιον.

†ἀδολος.—A still earlier ex. of the formula containing this word is B.U. 1005 (iii/), πυρὸν νέον ἀδολον κ[αβρὸν ἀπὸ παντός].

ἀλώνιος.—Without pronouncing any opinion on the special meaning which theologians have found for this word, I must note that outside the N.T., in the vernacular as in the classical Greek (see Thayer's Grimm), it never seems to shake off the sense of perpetuus (see Deissm. 383).


(b) Inscriptions. I.M.A.=Inscr. Maris Aegaei, first 3 vols. Letr.=Inscr. lat. et grecques de l’Egypte, ed. Letronne. J.H.S.=Journal of Hellenic Studies. (c) iii/, ii/, i/=3rd, 2nd, 1st cent. b.c.; 1/, 2/, etc.=1st, 2nd, etc. cent. AD. (Where these are absent the document is undated.) Deissm.=Deissmann's Bible Studies. LS=Liddell and Scott. WM=Winer-Moulton’s N.T. Grammar.
It is a standing epithet of the Emperor's power, from Hadrian's time at least: B.U. 176, τοῦ αἰωνίου κόσμου τοῦ κυρίου Καίσαρος. Even in B.U. 303 (586 A.D.) and 309 (602 A.D.) we have still τοῦ αἰωνίου Αὐγοῦστον (Maurice). In B.U. 531 (2/) [αἰω]νίαν μοι λούπην (i.e. λύτην) παρέχειν μέλλεις points the same way (see also below, on ἁμετανόητος).—The etymological note in Thayer's Grimm, though less antiquated than usual, suggests the addition of a statement on that side. Αἰέν is the old locative of αἰών, as αἰές is of *aiós (acc. αἰῶ in Aeschylus), and aiei, αει of *aión (Lat. ævum), three collateral declensions from the same root. In the Sanskrit āyu and its Zend equivalent the idea of life, and especially long life, predominates. So with the Germanic cognates (Gothic aius). 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.

ἀκωλύτως.—The sonorous, literary-seeming word which closes the Acts is found in the vernacular as a legal word: O.P. 502 (2/) χράσθω ... τοῖς μεσθομένοις αὐτῆ ὦς πρόκειται ἐπί τὸν χρόνον ἀκωλύτως (a lease, drawn according to legal formula); N.P. 11 (4/), 60, δεσποτεύειν αὐτῶν ἀκωλύτως.

ἀλέκτωρ.—See Rutherford, New Phryn. 307, for its history in classical Greek. It occurs in Tb.P. 140 (i/).

ἀληθινός.—Occurs in B.U. 742 (early 2/) ... ἵνα σοι μεταδώμεν, εἰ ταῖς ἀληθιναῖς ἀντὶ φερνῆς ἡ παραχάρης ἐγένετο καὶ εἰ ἡ μονὴ προτέρα ἐγένετο τῆς σιτολ(ογίας). This sentence has two notable Johannine words, and the loss of its context is unfortunate. An inquiry into an ἀπογραφή follows. Also in a "βίβλος ἀπόκριφος Μοῦσεως," L.P. w. (2/3), τὴν ἀληθινὴν μορφὴν.
NOTES FROM THE PAPYRI.

ἀμετανόητος.—In G.H. 68 (3/) this late word comes in a formula repeated in ἰδ. 70, the two documents being duplicate deeds of gift making over the fourth part of an undertaker's business. ὁμολογώ καὶ ἀμετανόητος . . . μέρος τέταρτον κ.τ.λ. In the similar document, G.H. 71, ἄιωνια replaces ἀμετα
μελήτω in the same formula. It is passive, "not affected by change of mind," like ἀμεταμέλητος in Rom. xi. 29.

ἀμφότεροι.—On B.M. 336 (2/) Kenyon observes, "ἀμφότεροι =πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier." The text here has the names of five men, "ἀμφότεροι ἰερεῖς." Despite Bury's paper on this late usage (Class. Rev. xi. 393), it is hard to disagree with Kenyon's suspicion that it was not only the last two of these five who were priests; and in Acts xix. 16 this interpretation of ἀμφότερον would undeniably simplify the narrative. My inclination to this account (which I repeat from my paper in Class. Rev. xv. 440) is somewhat strengthened by N.P. 67 and 69 (4/), where ἀμφότεροι is used of four men.

ἀπάντησις.—Tb.P. 43 (118 B.C.) παρεγενήθησαν εἰς ἀπάντησιν—a formal reception of a newly arriving magistrate—demolishes yet another "Hebraism." Polybius (v. 26) has εἰς τὴν ἀπάντησιν, "at his reception," which is not quite enough by itself to dispose of the derivation of the LXX. (anarthrous) phrase from ἀπορρίπτει.

ἀποστάσιον.—In B.U. 1002 (55 b.c., a copy of a demetic bill of sale "μεθημημενυμένης κατὰ τὸ δυνατόν") we have ἀποστάσιον συγγραφή, "bond of relinquishing (the sold property)."

†βασάνω.—For the meaning "carry away" (John xii. 6, xx. 15) B.U. 46 and 157 (both 2/)—cited by Deissmann—reinforce those I have given before. Is not this the meaning in Matt. iii. 11, referring to the well known custom of "removing" the guests' sandals as they en-
tered the entertainer's house? It would be the slave's work both to "take away the sandal," as here, and to "wash the feet," as in John xiii. Now that this use of βαστάζω is so firmly established for the vernacular, it seems far the easiest way out of a not very serious "difficulty." (Cf. Menzies in Hibbert Journal, ii. 186.) We may get on without the splendide emendax, Prof. Cheyne.

βιάζομαι.—The absolute use of βιάζομαι—see Deissm. 258—may be reinforced by M.P. 1 (iii/), as read by Crönert (Rev. d'études grecques, xvi. 192 ff.): περὶ δὲ τοῦ βεβαιο­μένου [αὐτοῦ] κατεσπαρκίναι. Add Tb.P. 6 (ii/) τινὰς δὲ καὶ βιάζομένους, "some who even take forcible possession." Whether this is to be used in Matt. xi. 12 is another matter: to me at any rate it seems most improbable. But it helps to destroy Cremer's argument (ap. Deissm. l.c.). With Luke xvi. 16 cf. F.P. p. 48 μηδενὸς εἰς[βιαζο]μένου (suppl. Strack), date ii/i. Strack, cf. T.P. 1 (ii/) εἶπαμεν τῶν μὲν Ἐρμίας μὴ εἰςβιάζεσθαι, and L.P. 9 (i/). Add B.U. 1004 (iii/). In Arrian's account of Alexander's death we have βιάσασθαι ἑδεῖν.

γαστήρ.—The phrase ἐν γαστρὶ ἔχειν, found in Herodotus, has early Hellenistic warrant in M.P. 4 (iii/).

τηλωσσόκομον.—Add for this form O.P. 521 (2/). Outside Hellenistic (cf. Hicks, Stud. Bibl. iv. 5) it occurs twice near the end of the Will of Epicteta, a lengthy Doric inscription from Thera, dated by Michel (Recueil d'inscr. grecques, 789 ff.) about 200 B.C. The shorter form, seen in the N.T., is thus very well attested. B.U. 824 (1/) has τηλωσσόκομον.

γογγύζω.—O.P. 33 (2/) Κύριε, κάθη, Ρωμαίοι γογγύζουσι, "Lord, you sit still, the Romans are murmuring." This most interesting papyrus reports an interview between Marcus Aurelius and a rebel, whom the Emperor tries hard to save from his fate, showing extraordinary forbearance with the man's rude bluster.
NOTES FROM THE PAPYRI.

The familiar sense of γυμνός = “with only the χιτῶν” comes out well in M.P. 6 (iii/) ὡς ἤμην γυμνός ὑπ’ αὐτῶν: the complainant had been stripped of his ἰμάτιον.

In O.P. 524 (2/) (cf. 111 in same terms, also F.P. 132, both from 3/) there is the following invitation to a wedding δείπνων: ἐρωτᾷ σε Διομύσιος δειπνήσαι εἰς τοὺς γάμους τῶν τέκνων ἐαυτοῦ ἐν τῇ Ἰσχυρίωνος ἀ[дрес] ἦτος ἐστὶν λ. ἀπὸ ὥρας [θ]. The hour, 3 p.m., is filled in from O.P. 110, 523 (see below, κλίνη). The time illustrates the elasticity of δείπνων, “dinner,” and relieves some of the difficulty in Luke xiv. 16 ff., where an ἀριστον seems demanded by the details.

δέον ἐστί.—B.U. 981 (79 A.D.) ὡς δέον ἐστί σε ἐπιστείλαι shows a construction found in ἈΣΚΛΠ, etc., in 1 Pet. i. 6.

diαβάλλω.—Tb.P. 23 (ii/) ἀπέφανεν ἡδικήσατε ὑπὸ σοῦ καὶ Δημητρίῳ ἴμαμγκάσατε διαβάλειν, “had been compelled to complain to D,” shows that malice need not be assumed in Luke xvi. 1 any more than falsehood.

dικαίωματα twice in T.P. 1 (ii/) means apparently “arguments of counsel”: thus παραναγινωσκομένων αὐτοῖς ἐξ ἄν παρέκειντο δικαιομάτων ἄν ἐκάτερος ἥρειτο.

dιότι ὅτι in B.U. 1011 (ii/) διότι γὰρ πολλὰ ληρώθη καὶ ψευδή προσαγγέλλεται, κατανοεῖς καὶ αὐτός. So in Rom. viii. 21 according to ὃΝ*FG.

dιχωτομέω.—The word occurs in a Christian inscription from Lycaonia (3/), published in J.H.S. 1902 (p. 369), with the meaning “tear one’s heart asunder.” See the text in my paper in Expos. Times, 1903, p. 430.

dοκίμοισ.—Add to Deissm. 259, B.U. 717 (2/) χρυσίον δοκιμεῖον “pure gold.”

dοκίμοισ.—The combination of Rom. xiv. 18 (cf. xii 2) is partly illustrated by a papyrus of 153 A.D. (Ἄτενεῖ ἐς Ῥώμα, March 1901), ἄργυριον δοκιμον νομετευόμενον ἀρεστόν. In the same papyrus the Lucan διετία occurs (Deissm.
258); also ἐμβαδέευεν εἰς αὐτόν, "enter into possession of" a house, which is presumably the (class.) word found in the MSS. text of Col. ii. 18.

δῶμα.—In O.P. 475 (2/) βουλήθεις ἀπὸ τοῦ δόματος τῆς αὐτῆς οἰκίας παρακύψαι καὶ θεάσασθαι τὰς κροταλιστρίδας—of a young slave who was killed in trying to see a performance of castanet-players in the street below—"δῶμα clearly indicates a room on an upper floor, and probably means the same as δωμάτιον, i.e. a bedchamber" (G. and H.). "The top of the house" is clearly the meaning, whether a top room or the flat roof (as in N.T.).

tελ. μήν.—Tb.P. 22 (112 B.C.) is slightly earlier than the occurrence I previously gave. I have now five passages from 1/ to warrant this form, and two from ii/; Deissm. has one from 1/ and two from i/. Its true vernacular character is at any rate clear, however we explain it.

ἐκτίνασσω.—In the illiterate B.U. 827 we find ἐκτίνασσε τὰ ἔρια καὶ τὰ ἰμάτια, apparently as part of a "spring cleaning."

τέλαιων.—The existence of this noun in Acts i. 12 is still denied by Blass (Grammatik, 233), even to the extent of removal by conjecture. The exceeding frequency of its occurrence in the papyri was noted in my former paper. I may add that the formation is a favourite one; to my φοινικών (for which add N.P. 38 (3/)—also Aelian and Josephus) add now καμηλών, "camel-shed," O.P. 507 (2/), 533 (2/3), B.U. 393 (2/)—cf. ἵππων. The specializing of the -ών suffix ("place of . . .," as in ἀνδρών, γυναικών, κοιτών, etc.) for groves is found in δαφνών, ἀμπελών, φηγών, πυτών, μηλών, κυπαρισσών, συκών, Ἐλικών ("willow mountain")—the last a specially good parallel for Ἐλαιών, if the etymology is sound. Cf. Brugmann, Kurze Vergl. Gramm. § 414.

τέφν.—In O.P. 488 (2/3) παρέγραψεν πλέον τῆς ὑποστάσεώς μου ἐν ὅλῃ ἀρούρῃ μία καὶ πρὸς κατ' ἐτος—"registered
more than any actual substance by one whole aurora and more each year”—yet another example of the tendency to attach ἐν to a simple dative without really altering the sense. The growing confusion of εἰς and ἐν is well shown by Hatzidakis, Einleitung, 210; but we should not be justified in treating it as more than inchoate in 1/.

τῶν τοίς.—Add O.P. 523 (2/) ἐν τοῖς Κλαυδίου, "at C.'s house."

ἐνεδρεύω.—O.P. 484 (2/) διέσταλκεν μοι ὡς ἐνεδρεύσαντι Δίδυμον . . . περὶ πυρῶν, "has served on me a charge of defrauding D. about some wheat." Cf. Demosthenes, 836. 13, εἰ μὴ τῷ χρόνῳ ἐνεδρεύθημεν, "deceived by time" (LS).

ἐνοχὸς.—In an edict of the prefect Aulus Avillius Flaccus (1/), we find θανάτω ἐνοχὸς ἐστ[τω], which prompts Wilcken (Archiv i. 169) to observe on Matt. xxvi. 66 that the prefect writes better Greek than the Evangelist. "Or is the illogical gen. θανάτου only a MS. corruption due to the fusion of u and o vowels in the later vernacular?" The dat. after ἐνοχὸς is perpetual in the phrase η ἐνοχὸς εἰδὴν τῷ ὅρκῳ.

ἐπακολουθεῖ.—N.P. 22 (37–8 A.D.) ἐπηκολουθῆκα τῇ προ-κειμένῃ διαγραφῇ.

ἐπιβαλῶν.—I am encouraged by Dr. Kenyon to suspect that first thoughts were best here, after all. Mark xiv. 72 has to be reckoned with in any case; and when we find ἐπιβαλῶν συνέχωσεν in a Ptolemaic papyrus, an a priori probability may be admitted for a similar meaning in the two passages. Now though ἐπιβολὴ certainly means "banking up" in Tb.P. 13, and perhaps also in the fragmentary B.U. 1003 (iii/), we have not yet found an example of ἐπιβάλλω = ἐπιβολὴν ποιοῦμαι. On the contrary, in the Gizeh Ptolemaic papyri, published by Drs. Grenfell and Hunt in Archiv i. 57 ff., we have ὑπάρχοντος ἐν τῇ σημαινομένῃ πόλει βασιλικοῦ κόματος, ἐπιβαλόντες
δὲ κ. τ. λ., where the proximity of χῶμα does not prevent ἐπιθ. meaning "attack." I incline therefore to return to my first view, that Euthymius' gloss ἀρξάμενος ("set to and . . .") was essentially right, supported as it is by the ἠξάτω κλαίειν of D, the Old Syriac, the Peshitta, Gothic, etc.

ἐρωτᾶω.—In the sense of αἰτέω this is really too common to need illustration; Deissm. has only a few citations, but they may be multiplied indefinitely, and ἢνὴ certainly need trouble us no more.

ἐνσχήμων.—B.U. 926 (2/) παραγενομένων τῶν κρατίστων ἐνσχημόνων shows the word as a title, which illustrates the use in Acts. So B.U. 147 (2/3).

ἡγούμαι.—The participle ἡγούμενος (Heb. xiii. 7, Acts xv. 22, etc.) is a title: B.U. 270 (2/) ἡγοῦμ. κώμης; O.P. 294 (1/) ὁ ἡγούμενος τοῦ στρατηγοῦ, "the marshal of the strategus"; F.P. 110 (2/), etc. In F.P. p. 264 G. and H. have a note on the various meanings of this "ambiguous title," which sometimes describes a president and sometimes an underling of an official.

ἡλικία.—The word is common, but I do not remember a place where it means "stature." It often denotes "manhood," as B.U. 168 (2/), τοῖς ἀτελέσι ἔχοντι τῆν ἠλικίαν, "of age."

ἡσυχία.—B.U. 614 (3/) τὰς ἡσυχίας με ἄξοντα. A curious use of the adverb in L.P. n (ii/), ἐνσιμος ἡσυχή, "mildly snub-nosed!"

καῖνός.—Ch.P. 30 (2/) καῖνῳ καμηλείτη, "a new camel-driver." We have also οἶνον καῖνοῦ, ib. The word is presumably obsolete in the modern vernacular, if one may judge by the title of Palles' version, "ἡ νέα διαθήκη."

καμηλικός.—In O.P. 498 (2) we find καμηλικόλ λίθου, stones not too heavy for a camel, but too heavy for other beasts. This is remarkably like μύλος ὄνικός, Mark ix. 42, which
NOTES FROM THE PAPYRI.

has not, I believe, been paralleled hitherto. (Noted in Athenæum for Nov. 7). Ὄνικός itself occurs B.U. 913 (1/).

κατὰ λόγον.—This phrase (Acts xviii. 14) occurs in Ch.P. 4 (ii)—an “ἐπιστολὴ συστατική” (2 Cor. iii. 1)—εἰ ἐρρωσαί καὶ τάλλα σοι κατὰ λόγον ἔστιν. Also B.P. 3 (Ptolemaic), same formula.

καταθαρέω.—O.P. 487 (2/) ἕμοῦ καταθαρηθέντος ἐν ταῖς λιτουργίαις shows this Pauline word in a very uneducated document.

καταντάω.—Add O.P. 481 (1/), 482 (2/) and B.U. 902 (2/) to my list for the meaning “descend to an heir.”

κατατίθημαι.—B.U. 596 (1/) τοῦτο πόνησας ἐσθ μοι μεγάλην χάριταν κατατεθεμένος. The phrase (twice in Acts) is classical.

καταφρονεῖ.—N.P. 6 (2/), τὸν Πεκύσων καταφρονεῖν μου τῆς ἠλικίας, is much like 1 Tim. iv. 12, even to the position of the pronoun. So N.P. 31 (2/) καταφρονῶν μου τῆς χηρείας, and similarly M.P. 2 καταφρονῶν ὅτι ὁ ἀνήρ μου τετελεύτηκεν. 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 N.T. passages the action encouraged by contempt seems implied, rather than the mental state.

κιβωτός.—This (classical) word appears in F.P. 121 (1/) ἐν τῆι κιβωτῶι τῶν ἀσκῶν ἦ ἔχεις παρὰ σοι. So B.U. 717, together with κόφνος.

κλίνῃ.—To the invitation note quoted in my first paper (p. 279 f.) may be added the following: O.P. 523 (2/) ἔρωτά σε Ἀντώνιοι(σ) Πτολεμαίοι(αίοι) διπτυχοί(αί) παρ’ αὐτῶι ἐἰς κλεινήν τοῦ κυρίου Σαράπιδος ἐν τοῖς Κλαυδίοι(ου) Σαράπιοι(νος) τῆι ἱς ἀπὸ ὅρας θ. Notice the advance here
upon the other (O.P. 110), where the feast was at the Serapeum: when the idol’s table was set in a private house, the difficulty of avoiding the εἴδωλοθυτον must have been specially great, if the Christian was not to avoid all social intercourse with heathen neighbours. The document illustrates Lightfoot’s vivid pages (Historical Essays, 15 ff.) on “the ubiquity, the obtrusiveness, the intrusiveness of paganism.”

κολλάω.—F.P. 112 (1/), a letter from the illiterate farmer Gemellus alluded to at the end of my last paper, has καὶ μὴ τὸς (= τοῖς) [. . . ? . . .] ἀριθμὸν ταυρικόν κόλλα, “do not unite a number of bulls to (or with) the [?].” The lacuna prevents our defining κολλάω exactly, which is the more unfortunate as this is the only citation I can make for this common N.T. word, except the 4/ magic papyrus B.M. 46.

†κοφάσιων.—Add B.M. 331 (2/), where it means “lad.” Also B.U. 887 (2/), 913 (3/), of female slaves.

κοσμοκράτωρ.—The Emperor Caracalla receives this title in an Egyptian inscription (Archiv ii. 431 ff., no. 83.

κτάσματι.—Occurrences of pres. and aor. may help some difficult N.T. passages. Tb.P. 5 (ii/) they have decreed . . . μηδ’ ἄλλους κτάσματι μηδὲ χρήσθαι κ.τ.λ., “nor shall any other persons take possession of or use the tools.” O.P. 259 (23 A.D.), I swear εἰ μὴν κτήσεθαι ἡμέρας τρίακοντα ἐν αἷς ἀποκαταστήσω “that I have 30 days”; ib. μὴ ἐξουσίαν ἐχοντος μου χρόνου ἔτερου κτήσεθαι μηδὲ μετάγειν, κ.τ.λ. “I have no power to obtain a further period of time”:—here we seem to have the rather com-

1 One does not differ lightly from Sanday and Headlam, but I find it hard to believe that Rom. xiv. has no special reference. The libations and the eldewolthvta which would be in evidence at every banquet would perpetually force the example of Daniel and his companions upon the thoughts especially of Jewish Christians, who presumably supplied most of these scrupulous ἀνθετείν. St. Paul wishes his reference to have an absolutely general application, and therefore abstains from specializing it as in 1 Corinthians.
mon confusion of aor. and fut. infin. O.P. 337 (2/) καὶ ὄν ἑὰν καὶ ἱδιὰ κτῆσωνται μεθέτερα.

τυγριός.—In addressing a brother or other near relative, add N.P. 50 (3/) κυρίῳ μου ἄδελφῳ, 52 κυρίῳ πάτερ, 55, 57 κ. ἄδελφη. O.P. 528 (2/) τῇ ἄδελφῃ καὶ κυρίᾳ.

λικμάω.—Still literal in B.U. 698 (2/).

τλογεία.—There is a note on this word in O.P. ii. 184. It "is used for irregular local contributions as opposed to regular taxes"—an excellent illustration of the Pauline use. The editors further refer to some exx. quoted by Wilcken (Ostraka, i. 253 ff.), where the reference is to a tax for the priests of Isis: in B.U. 515 (2/) also it "may mean a contribution for religious purposes." λογείον occurs in Tb.P. 5 (118 b.c.) and 6 (140 b.c.).

τλούομαι.—To my former illustration of Matt. vi. 17 add O.P. 528 (2) ἡ β. φαῦτε ἅφε ἢτε ἐλονσάμην μετ' ἑσόω οὐκ ἐλονσάμην οὐκ ἡλιμ(μ)ε (= ἡλεμμαί) μέχρει ιβ Αθύρ. Note the precision with which the fond husband observes an exact month's abstinence from the bath, by way of moving his hard-hearted wife to return.

τμεσιτεύω.—The derived μεσιτεία in B.U. 445 (2/) ἐκ τῶν τῆς μ. ἀρουρῶν. So 907 (2/) with ὑποθήκη. The verb is in B.U. 906 (1/) and 709 (2/).

μενοῦμε.—The position of this at the beginning of a clause in Rom. x. 18 (cf. Luke xi. 28) may be paralleled by μεντοιγε standing first, O.P. 531 (2/), A.P. 135 (2/).

τμικρός.—For μ. in the place of a surname (like Mark xv. 40) add especially N.P. 28 (2) παρὰ τοῦ πατρὸς αὐτοῦ Στοτοῖτιος ἐπικαλουμένου Μικροῦ, which I must confess is not encouraging to the meaning junior, though one remembers that in America to-day there would be nothing unusual in finding "Stotoetis jr." the father of a grown-up son. Further exx. are Ch.P. 30 (2/) μικρὸς Ἀφροδ(ισίφ), Ἀφροδ. καμηλ(είη) μικ., Ἀφροδ. μικ. quater—other persons of the same name figure in this ledger, twice without de-
NOTES FROM THE PAPYRI.

scription, then Ἀ. τέκτονι, ποιμέν Ἀ., and twice before a lacuna. O.P. 530 (2/) Θαῖσσοῦν τήν μικράν (following ἀπάξιον τὰ παιδία . . .), which seems to include Thaisious; 533 (2/3) ἀπάξιασθε τὸν μεικρὸν Σερῆνον καὶ Κοπρέα καὶ τοὺς ἡμῶν πάντας κατ’ ὄνομα (a grown-up Serenus figures earlier in the letter); 582 (2/) λέγοντα δεδωκέναι τῇ μεικρᾷ. For the meaning junior Leemans’ (ap. Deissm. 144) remains the only certain evidence.

μογιλάλος.—O.P. 465 (a 2/ copy of a probably Ptolemaic astrological calendar) οὗτος ποιεῖ νάνους τίκτεσθαι . . . οὗτος μογιλάλα, οὗτος κωφά, οὗτος νωδά, etc. This may be the earliest appearance of the word, except perhaps that in LXX.

μονή.—B.U. 742 (early 2/) —see under ἀληθινός above. It is apparently the term of residence which was ended by the παραχώρησις.

νεκρον.—In J.H.S. xix. 92, a sepulchral inscr. of 2/, we have χαίρε μοι μὴ τερ γλυκυτάτη καὶ φροντίζετε ἡμῶν ὅσα ἐν νεκροῖς—the correlative of the N.T. ἐκ νεκρῶν. Note the alternation of singular and plural where the reference is identical.

νῇ.—O.P. 33 (2/) νῇ τῆν σήν τύχην οὗτε μαίνομαι οὔτε ἀπονενόμημαι, ἀλλ’ ὑπὲρ τῆς ἐμαυτοῦ εὐγενείας . . . ἀπαγγέλλω (cf. Acts xxvi. 25). B.U. 884 (2/3) νῇ γάρ τους θεοὺς οὐκ ἔχωι λοιπὸν τί σοι γράψαι. Note νῇ with negatives: in 1 Cor. xv. 31 used correctly.

νίκος.—Apparently for νίκη in B.U. 1002 (55 B.C.).

τομολογέω.—B.P. 2 (Ptolemaic) will illustrate the very common meaning promise (class.), as in Matt. xiv. 7 al. For the meaning declare may be cited the recurring formula ὄμολογω ἀπέχειν in receipts.

†Ονήσιμος.—Add N.P. 4 (3/), name of an official, and a relief sacred to Zeus, lately found at Cyzicus, J.H.S. xxiii. 75 ff., no. 19. (The name Τρυφῶσα occurs in no. 17.) For Χρήσιμος add O.P. 478 (2/), the second
name of Dionysius, a citizen of Oxyrhynchus; and Τι. Κλαυδίου Χρησίμου in an Egyptian inscr. (1/), Archiv ii. 431 ff., no. 30.


οὐ χ ὁ τυχόν. — Add to Deissm. 255 T.P. 1 (ii/) εἰς οὐ τὰ τυχόντα βλάβη, and N.P. 3 (2/) πληγάς οὐ τὰς τυχόντας ἡμείς ἐπηνεγκεν. (Deissmann's B.U. 36 is now dated in Trajan's reign.)

†παρά.—Cf. for 1 Cor. xii. 15 M.P. 11 (iii/), where παρὰ τὸ c. inf. occurs thrice meaning because. (See WM. 504.) In B.U. 998 (101 B.C.) τῶν παρ' αὐτοῦ bis seems to be "his family": I need not cite some additional passages for the meaning "agents."

παραθήκη.—C.P.R. 29 (2/) γέγονε εἰς με ἡ π. B.U. 856 (early 2/) ἀποτεισάτωσαν . . . [τὴν παρὰ]θήκην διπλήν. 1004 (iii/) ἃς εἰχὲν ἐν π. παρά τῆς μητρός.

παρακύπτω.—O.P. 475 (2/) — quoted above under δῶμα shows very clearly the meaning "look down," thus reinforcing Hort's argument on 1 Pet. i. 12.


πλεονεκτέω.—A.P. 78 (2/) μ[ον] πλεονεκτέ "overreaches me." F.P. 124 (2/) has the noun, of a son who defrauds his mother of her allowance.

†πληροφορέω.—Add O.P. 509 (2/) πεπληροφορημένος τοῖς ὁφειλομένοις μοι, "paid in full." B.U.747(2/) in same sense.

ποταπό.—This Hellenistic form occurs in the mime fragment, O.P. 413 (Roman period). ποταπὰ περιπατεῖς; "where are you walking from?"

προβεβηκὼς.—T.P. 1 (ii/) τ. ἧδη τοῖς ἔτεσιν (class.). Luke adds ἐν, whereof more hereafter.
NOTES FROM THE PAPYRI.

πρόνοιαν ποιούμαι.—Archiv i. 169 (1), A.P. 40 (ii) al. As early as Demosthenes with gen., as in Rom. xiii. 14, and so A.P. 137 (3/), 144 (5/).


προσευχή.—Among Strack’s Ptolemaic inscriptions (Archiv ii. 536 ff.) there are notes of five Jewish “places of prayer” in Upper Egypt, and many in Lower. Strack remarks that the Jews do not hesitate to dedicate their προσευχή for the welfare of the king, but they never give him the usual divine title. Note especially one inscr. from Upper Egypt (iii/) βαθίλευς Πτολ. Εὐεργέτης τὴν προσευχήν ἄσυλον—a remarkable privilege to grant.

προσέχω.—Absol. = attend (class.), in M.P. 22 (iii/) ο ὃ δὲ οὐ προσέχειν.

προσκαρτερέω.—Common in papyri, as O.P. 484 (2/), to attend a court, 486, etc.

προσφάγιον.—B.U. 916 (1). O.P. 498 (2/) a stone-cutter’s wages to be 4 drachmae a day, with ἄρτον ἑνα καλ προσφάγιον, “a loaf and relish” (G. and H.). The apostles had presumably taken ἄρτοι with them as usual (cf. Mark viii. 14, an isolated omission) in the fishing expedition of John xxii.: the question of Jesus (v. 5) relates to the other element in an ordinary meal.

σαργάνη.—B.U. 417 (2/3), B.M. 236 (4/); σαργανείλων (gen.) in Ch.P. 30 (191 A.D.) is supposed by the editor to be a diminutive.

Σιλβανός.—The name is common, and regularly so spelt, except in B.U. 954 (6/). O.P. 335 (85 A.D.) is interesting: a house is bought from Παῦλος by Νικαία Σιλβανός Φουβιζίου τῶν ἀπ’ Ὀξυρύγχου πόλις Ιουδαιων. I have noted half-a-dozen later exx.

σκεύος.—It is the general character is well maintained. There is the common phrase ἐπίπλοα σκεύη “moveables (and)
furniture." Thrice in G.H. = effects, property, once that of a church. So in O.P. 139 (7/) μναχανικά σκεύη, 348 (2/3) σκεύη κλίνης.

†σκύβαλον.—Σκύβαλον, O.P. 43 (3/), is a proper name (of a dyer)!

σπεκουλάτωρ.—Ch.P. 30 (2/) σπεκουλ(άτορι).

στυβάς.—Still = mattress in O.P. 520 (2/).

†συμψάω.—Cf. καταψάω in B.U. 1011 (ii/) σοῦ τοῦς ἐγκα-

λοῦντας καταψάντος, presumably, as in Polybius, "to smoothe down."

συνείδησις.—Cf. O.P. 532 (2/), where the neuter συνείδος is used in this sense—ὑπὸ κακοῦ συνειδότος κατεχόμενος.

συνευξέομαι.—B.U. 596 (1/).

συνίστημι.—In sense commend (class.) common in papyri.

σωτήρ.—Some vivid light by contrast is thrown on John iv. 42 and 1 John iv. 14 by an Egyptian inscription in Archiv ii. 431 ff., no. 24. Νέρωνι . . . τῶι σωτήρι καὶ εὐεργέτη 

(cf. Luke xxii. 25) τῆς οἰκουμένης! Of course both these titles were claimed regularly by the Ptolemies, and the same phrase is used by Vespasian (no. 28; but the τῆς οἰκουμένης is peculiar to Nero. If Nero is to be recog-

nized in the Apocalypse (which is perhaps not quite axiomatic), his appropriation of this title is in striking accord with the principle which in this Book always makes the devilish parody the Divine. (I may refer to my treatment of this in Hastings' D.B. iv. 992a.)

υπέρ.—In accounts = "on a/c of": υπέρ ὑψωνίου O.P. 514 (2/), υπέρ μισθοῦ ἐργατῶν 522 (2/), etc.

υπόστασις.—There is a note on the technical force of this
common word (=property, as O.P. 138) in O.P. ii. p. 176. It is used 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." This gives a striking sense in Heb. xi. 1: "Faith is the title-deed of things hoped for."

ϕαίνολιον.—With this spelling (contr. φελόνης in 2 Tim. iv. 13), O.P. 531 (2/) τῶν πορφυρῶν φ. "purple cloaks."

But in B.U. 816 (3/) φαυλο[ν]ίον is read by Wilcken.

φάσις.—T.P. 1 (ii/) φάσεσι = verbis tantum. B.U. 830 (1/) ἐπεμψέ μοι φάσιν ὧτι Πρόσχες αὐτῷ κ.τ.λ. "a message."

φθινόω.—For φ. εἰς τινα cf. B.U. 613 (2/); 522 (2/) τῆς εἰς ἀπαντός (= -άς) σοι φιλανθρωπίας κύριοι φθανούσης (gen. abs.). Other uses: A.P. 72 (2/) φθάσασα = at once; O.P. 237 (2/) ὧτι φθάνει τὸ πράγμα ἀκρεβῶς ἔξητασμένον; ἢ β. εἰ ἐφθακας ἀπαξ προίκα δοις τῇ θνατρί σου, ἀποκατάστησον; G. 53 (4/) φθάνομεν ἀποδείξειν.

φιλοστοργία.—Common in wills, where bequests are made φ. ἔσεσα, or κατὰ φ. So O.P. 490, 492 (2), J.H.S. xix. 91 (2/).

χάρις τῷ θεῷ.—For this parenthetical phrase (cf. 1 Cor. xiv. 18) cf. B.U. 843 (1/2) γιονόσκειν σε θέλω ὧτι χάρις τοῖς θεοῖς ἵκαμη εἰς Α. ηξ. ημέρες (= -ας). In P.P. 29 (iii/), as in Rom. vi. 17, it is a main clause—χάρις τοῖς θεοῖς πολλῇ εἰ γνωινεις.

χρεία.—With ἀναγκαία (Tit. iii. xiv.) in G.H. 14 (iii/), c. gen. and ἕκω. For Acts vi. 3 cf. B.U. 18 (2/) παραγγέλλεται (= -έ) ἀντιλαμβάνεσθαι τής ἐγχωρισθείσης αὐτοῖς χρείας.

χρόνος.—Sometimes the Modern Greek meaning year seems to be approaching. So the Christian inscription (J.H.S. 1902, p. 369—referred to above under ἀπροτομέω) τῇ συνζησίᾳ μοι χρόνους ὀλγους; and note N.P. 50 (3/), where in the formula ἐρρώσθαι σε ὡς πλείστους ἔτεσεν εὐχομαι, the word ἔτεσιν takes the place of the usual χρόνοις: the writer is rather a "Baboo" Greek.

James Hope Moulton.