the conviction that, though we be all 'the children of the Highest,' He came nearer than we, by some space by us immeasurable, to that which is infinitely far. There is nothing to hinder the devout conviction that He of His own act 'took upon Him the form of a servant,' and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown.”

James Orr.

LEXICAL NOTES FROM THE PAPYRI.

IV.

A word of preface is necessary in returning to these Notes after an interval of nearly four years. Arrangements had been made for the publication in book form of the lexical matter contained in the three previous articles, together with further material collected subsequently. To this task I addressed myself when the completion of my Prolegomena gave me breathing space; but I soon realized that a mere casual supplementing of the original papers—they themselves made up of mere pickings by the way—would not be worth attempting. Something like a systematic search of the papyri, and to a less extent the later inscriptions, seemed necessary, that the New Testament student might have before him a tolerably complete exhibition of the use of New Testament words in the Hellenistic vernacular. He has already in Wetstein and later commentators, and in such a dictionary as Thayer's Grimm, a fairly exhaustive account of the literary use of every word. What he needs now is a similar apparatus for the Greek of common life, as revealed in the mass of vernacular documents which are becoming accessible in increasing numbers to-day. To make a beginning in this work is the object

I set before me. I had not, however, finished a first draft of words in a before I saw that the task was beyond my unaided capacity, especially as my time was primarily mortgaged to the completion of my grammar. I sought a colleague, and I now write these lines over my own signature that I may be free to congratulate myself on my success. My friend Dr. George Milligan had been kind enough to send me the proofs of his forthcoming commentary on Thessalonians. As to its all-round excellence in the ordinary and necessary features of a commentary readers will soon be of one mind with me. But what especially took hold of me was the fullness of illustration which Dr. Milligan had supplied from the very sources on which I was working. And when he gave his ready consent to join me in this enterprise, it displeased neither of us to reflect that by a law of primogeniture we had taken up the entail of a partnership between two scholars who sat together in the Jerusalem Chamber at the New Testament Revision, and wrote together a commentary on the Gospel of St. John.

In the papers of which this is the first instalment we propose to present a first draft of our new material, so far as neither of us has printed it before. When we gather it together, we shall incorporate with it for completeness' sake a summary of material collected by others, and in special by our friend Dr. Adolf Deissmann, the pioneer of this branch of New Testament study. We take the opportunity of expressing the hope that scholars who in their own reading have gathered illustrations overlooked by us, will assist us and fellow-members of the craft by kindly sending us notes.

It only remains to be said that for saving of space we have not adopted the standard abbreviations of the titles of papyrus collections, as set forth by Wilcken, but have fallen back on the much shorter forms used in my Pro-
LEXICAL NOTES FROM THE PAPYRI

legomena. It is perhaps needless to repeat the table of abbreviations here.¹

J. H. M.


ἀγαθοποιός.—The rare ἄ is found as an astrological term in a magical papyrus of iv/A.D. BM I. 116 ἀγαθοποιεῖ τ. νικομένης : cf. p. 66.

ἀγαθός.—The compar. βελτίων occurs in PP III. 42H (Witk. 13), of iii/b.c. One phrase may be worth quoting:

¹ New abbreviations are the following:—
Str P=Strassburg Papyri, ed. Fr. Preisigke. Band i., Hef.t 1, 1906.
Ostr.—A. Wilcken’s Griechische Ostraka.
BM III.=British Museum Papyri, ed. F. G. Kenyon and H. I. Bell, 1907.
(The Museum papyri are cited by pages, the rest by numbers.)
(Cited by pages. The reference to Witkowski’s edition is regularly given as well as the original designation, since there is often a revised text: the commentary likewise is valuable.)
Syll.—Sylloge Inscriptionum Graecarum, by W. Dittenberger. Second edition (Leipzig, 1898–1901). Cited by numbers. The following are all cited by pages:—
Nägeli=Der Worteuch des Apostels Paulus, by Th. Nägeli (Göttingen, 1905).
Notes i., ii., iii. denote previous papers in this series: see Expositor, vi. iii. 271, vii. 104, viii. 423 respectively.
The dates of papyri are regularly given, except sometimes for the Petrie and Hieeh collections, which are entirely Ptolemaic.
Square brackets denote supplements made by the editors where the document has a gap. We have not reproduced these where the missing letters are few and admit of no possible doubt.
Roman capitals are used in abbreviations for papyri collections, italics for those of inscriptions and ostraca.
For other abbreviations see Proleg.² pp. xvii.–xx., 258–262.
LEXICAL NOTES FROM THE PAPYRI

PF i 21 (iii/A.D.) τῇ ἐπ᾽ ἀγαθοὶς γεινομ[ένη καταστορά ἴ.γ. “auspiciously”—so BU 835 (iii/A.D.), BM III. 208 ἐὰν δὲ ἐξέλθης ἐπ᾽ ἀγαθό (ii/A.D.).

ἀγανακτέω.—BM I. 34 (ii/B.C.) ἀγανακτοῦντα ἐφ᾽ οἷς διετελοῦντο ἐν τοιούτω ἱερῶι.

ἀγγαρεύω.—See Mayser 42, 56. Ptolemaic exx. are PP II. 20 τοῦ . . . λέμβου . . . ἀγγαρευθέντος ὑπὸ σοῦ, ThP 5 182. 252 (so Wilcken). From i/A.D. add BM III. 107 (a prefect’s rescript) μηδενὶ ἐξέστω ἐνγαρεύειν τοὺς ἐπὶ τῆς χάρας.

ἀγγείον is found in TP I. p. 2 for the casket or chest in which plaintiffs to the court of the Chrematistae, or Greek judges of Egypt, were in the habit of placing their petitions (Archiv iii. 26 ff.).

ἀγέλη.—BM III. 177 (i/B.C.) θίς.

ἀγενής, as opposed to εὐγενής, is well illustrated by OP 33 (late ii/A.D.) where, in a dramatic interview with the Emperor, in all probability Marcus Aurelius, a certain Appianus, who has been condemned to death, appeals to his nobility (εὐγένεια) in such a way as to lead the Emperor to retort—Φῆς σῶν ὅτι ἡμεῖς ἀγενῆς ἐσμέν; Cf. also Syll. 8622. For the more general sense of “mean,” “base,” see the illiterate OP 79 (not earlier than ii/A.D.), perhaps a school composition (G. and H.), μηδὲν ταπινών μηδὲ ἀγενῆς . . . πράξης.

ἀγκυρά.—BM III. 164 (iii/A.D.) ἀνκύραις σιδηραῖς δυσὶ σῶν σπάθαις σιδηραῖς (the two teeth of the anchor).

ἀγνεία.—In BU 149 (ii/iii A.D.) we have some temple accounts including καὶ ταῖς κομμασίαις τῶν θεῶν (processions of images of the gods) τοῖς ἀγνεύοντι ἐκ περιτροπῆς (according to rota) ἱερεύον. θάν[α] ὑπὲρ ἀγνείας ἡμερῶν ζ ἐξ ἡμερησίων [so much]. A very similar entry, but without date, appears in BU 1 (iii/A.D.). Dr. J. G. Frazer tells us that the ἀγνεία most probably refers to certain ceremonial absti-
ences (taboos) observed by the priests on New Year's Day (see his Adonis, Attis, Osiris, 229=ed.² 288). Par P 5 (ii/b.c.) couples ἄγνειῶν and λειτουργιῶν following τάφον. Cf. Syll. 655 μετὰ πολλῆς ἄγνειας καὶ νομίμων ἔθων, and the striking inscription from Epidaurus, ap. Porphyry. de abst. II. 19 ἄγνον χρῆ ναοῖν θυώδεις ἐντὸς ἓντα ἐξεμνεῖ: ἄγνεια δ' ἐστὶ φρονεῖν σία (cited by Dittenberger on Syll. 567). Add TbP 29868-70 (ii/a.d.); and see below under ἄγνοια.

ἄγνοια.—PP III. 53r, [οὐκ οἴμαι σὲ ἄγνοια, is a good parallel to the Pauline οὐ θέλωμεν δὲ υμᾶς ἄγνοιαν (1 Thess. iv. 13). The verb occurs again in the same collection of fragments (53n) where a certain Petous is described as ὅν ὀοῦδὲ σὺ ἄγνοεῖς εὐχρηστον ὅντα τοῖς ἐν τοῖς νομοῖ. In G 434, (ii/b.c.) Wilcken reads ἄγνοούμενον for Grenfell’s Δανοῦλο[ς]. Add BU 140, P-Alex 3 (Withk. 32), etc.

ἄγνόημα.—In the proclamation of Euergetes II., TbP 53 (118 b.c.), the king and queen [ἐφέσει τοὺς ο[πό] τῆ[ν βασιλήν π]άντας ἄγνοηματῶν ἀμαρτημ[άτων ἐν[κλημάτων καταγγελμάτων] aιτίῳ πασῶν up to a certain date, murder and sacrilege excepted. So id. 124². Similarly in Par P 63 (ii/b.c.) one of the Ptolemies writes ἀπολέξωμετε πάντας τοὺς ἐνεχθηκόντες ἐν τῖς ἄγνοημασίν ἡ ἀμαρτήμασίν ἐως τῆς ἰδ τοῦ Ἐπειφ. (On ἐνέχεσθαι ἐν see Proleg. 61 f.). The Seleucid Demetrius uses a like combination in 1 Macc. xiii. 39; and it is further found in Tob. iii. 3, and Sir. xxiii. 2 (cited by Thayer). ἄγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent; so in Heb. ix. 7.

ἀγνοια.—The connotation of wilful blindness, as in Eph. iv. 18, is found in TbP 24 (ii/b.c.) where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἄγνοιας they left the district. The writer had ἄνοιας first, and then added γ above the line.
ἀγνός.—It may be noted that this word and its adverb are constantly used in a sense much like that of our honest, of administration, etc. (cf. Pind. Ol. 3, 37). Thus OGIS 485 (Magnesia, Roman age) τὰς λοιπὰς δὲ φιλοτειμίας τελιάσαντα (sic) ἀγνὸς καὶ ἀμέππτως, ibid. 524 (Thyatira, do.) ἀγορανομήσαντα τετράμυνον ἀγνὸς, ibid. 560 (Lycia, i./A.D.) τῷ [ἐφεργεί]τῇ καὶ κτίστῃ καὶ [δικαίο]δότῃ ἀγνῷ. The word is as wide therefore as our pure, when used ethically, and must not be narrowed unless the context is clear. It may, however, be noticed that in pagan technical language the word definitely connotated twofold abstinence, as a necessary condition of entrance into a temple. The definition of Hesychius gives us the condition in its oldest form: "ἀγενεύειν καθαρεύειν ἀπὸ τὸ ἀφροδισίων καὶ ἀπὸ νεκροῦ." In later times a distinction was made between lawful and illicit intercourse: its beginnings may be seen in the Pergamene inscription Syll. 566 (ii./b.c.)—Ἀγνεύετοσαν δὲ καὶ εἰσίτωσαν εἰς τὸν τῆς θεο[ῦ ναὸν] . . . πάντες ἀπὸ μὲν τῆς ιδίας [γυναι]κὸς καὶ τοῦ ἱδίου ἀνδρὸς αὐθημερὸν, ἀπὸ δὲ ἄλλοτρίας καὶ ἄλλοτρίου δευτεραίων λουσάμενοι ὁσαύτως δὲ καὶ ἀπὸ κήδους καὶ τεκούσης γυναικὸς δευτεραίος: ἀπὸ δὲ τάφον καὶ ἐκφορ[ᾶς] περισσάμενοι (i.e. -ραν-) καὶ διελθόντες τὴν πύλην καθ’ ἕν τὰ ἀγιστήρια τίθεται, καθαροὶ αὐθημερὼν. See further Dittenberger in loc. Since the word originally meant "in a condition prepared for worship"—cf. Zend yasna, "ritual," Sanskrit yaj, Zend yaz, "to worship"—this technical meaning is the oldest.

ἀγοράζω.—Very common in deeds of sale, e.g. BM III. 14, 19. Both the verb and the corresponding subst. are found in OP 298, a long letter by a tax-collector of i./A.D., στατήρας πορφύρας ἀγόρασον . . . ἔαν εὑρησ 

ἀγοράοις.—In OGIS 48440 (ii./A.D.), an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖοις
Unfortunately before and after gaps, but the gender shows that ἡμέραι is understood, "market-days." The same ellipsis occurs in Acts xix. 38, but with the other meaning of ἄγορα implied. In Syll. 553 the word is used of "merchants," "dealers" (ii/b.c.).

ἄγραμματος is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—ἐγγαφα ὑπέρ τινος ἄγραμμάτου, e.g. BU 118 and 152 (both ii/A.D.).

ἕξις ἔλεαιως.—In view of Sir W. M. Ramsay's recent discussion of the meaning of ἕξις ἔλεαιως in Rom. xi. 7 (see Paul. Stud. 219 ff.) the occurrence of the adjective in Syll. 540 may be noted—κύβους κατασκευασάμενος ξυλῶν καὶ ἐξελεάϑων (ii/b.c.).

ἄγριος is used of a "malignant" wound or sore in Syll. 802 (iii/b.c.); 806 (Roman age).

ἄγρυπνία.—The rare ἄγρυπνία, in New Testament only 2 Cor. vi. 5, xi. 27, is found in Syll. 803 (iii/b.c.), οὗτος ἄγρυπνίαις συνεχόμενος διὰ τὸ πόνον τῆς κεφάλας—a passage which also throws light on the New Testament usage of συνέχομαι, e.g. Matt. iv. 24 νόσοις κ. βασάνοις συνεχόμενοι.

ἄγω.—For ἄγω in the sense of "fetch," "carry away," see OP 742 (2 b.c.), where instructions are given to deposit certain bundles of reeds in a safe place ἵνα τῇ ἀναβάσει αὐτὰς ἔξωμεν. For the construction with μετά (2 Tim. iv. 11) cf. PP II. 32 ἄγων μεθ' αὐτοῦ. There is also the meaning "lead," of a road or canal, as PP I. 22.

ἄγωγη.—The meaning conduct may be paralleled from TbP 24 (ii/b.c.) μοχθηρὰν ἄγωγήν, and OGIS 223 (a Seleucid rescript, iii/b.c.) φαίνεσθαι γὰρ καθόλου ἄγωγήν ταύτης χρῆσθαι. Dittenberger in his note on No. 474 (i/A.D.) collects other examples. Ἀγωγὴν ποιεῖσθαι in the sense of "carry off," "arrest" is found in TbP 39, 48 (both ii/b.c.). Cf. also its sense of "load," "freight," in the Ostraca,
e.g. 707 (Ptol.) ἕνα ἄγω(γήν), 1168 εἰς τὰς καμείνους ἄγωγαί (sc. ἀχύρου). So BM III. 164 and 165 (iii/AD). A legal term in BM III. 221 (iii/AD).

ἄγών figuratively in P Fi 36 (iv/AD.) τὸν περὶ ψυχής ἄγώνα. For the literal meaning see Syll. 524 where various τῶν τε παιδῶν καὶ τῶν ἐφήβων . . . ἄγώνες in reading, music, etc., are enumerated.

ἀγωνία—So TbP 423 (early iii/AD.) ὡς εἰς ἄγωνίαν με γενέσθαι εν τῷ παρόντι. The corresponding verb is common, with the meaning “to be distressed, to fear.” Thus PP II. 11 γράφε δὲ ἡμῖν καὶ σὺ ἴνα εἰδῶμεν ἐν οἷς εἰ καὶ μὴ ἄγωνιῶμεν (Witk. 7—iii/B.C.). Ibid. III. 53 οὐ γὰρ ὡς ἐτυχὲν ἄγωνιῶμεν. OP 744 (i/B.C.) μὴ ἄγωνιῶς εὰν ὅλως εἰσπορεύονται, “do not worry,” and again ἐρωτῶ σε ὁδὲ ἴνα μὴ ἄγωνιάσῃς (Witk. 97 f.). Par P 49 and 44 (both ii/B.C.—Witk. pp. 47 and 59).

ἄγωνιζομαι is very common in the inscriptions, e.g. Syll. 213a, ἄγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας (iii/B.C.), and 180 (end of iv/B.C.), of an envoy’s efforts to secure a peace. Cf. ibid. 163, 198, 199, 214 al.

ἀδελφός—For ἀδελφός to denote a member of the same religious community even in pagan circles, see the references given by Milligan on 1 Thess. i. 4: here we note only one or two examples of the wider usages of the word. In BM I. 30 Ἰσιάς Ὑφαιστίων τῷ ἀδελφῷ χαὶ(ρευν), 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 ἀδελφαὶ even when they were not actually so is quoted. Witkowski (pp. 37 f.) maintains this against Wilcken, quoting Wilamowitz (Gr. Lesebuch, I. 397), and noting that Isias says ἥ μῆτηρ σου. He remarks that the word seems to have been usual to describe those who were attached in a certain way to the community at the Serapeum. Cf. also Witk. pp. 60 and 66 (Par P 45
and 48, ii/b.c.), where men address with τῷ ἀδελφῷ χαίρειν men who are no relation to them. Of course in Egypt the word very often described a double relation of sister and wife—e.g. TbP 320 (ii/a.d.) τῆς . . . γυναικὸς . . . [οὐσις μο]υ ὁμοπ(ατρίου) καὶ δμ[ω(ητρίου) ἄδ]ελ(φῆς). So OP 744 (1 b.c.) Ἡλαρίων Ἀλιτι τῇ ἀδελφῇ πλείστα χαίρειν, the “sister” being no doubt Ilarion’s “wife” (G. and H.). For the evidence of the inscriptions see Syll. 474 the “sister” being no doubt Ilarion’s “wife” (G. and H.). For the evidence of the inscriptions see Syll. 474, 276 diad. To Μεσσαλήτας εἶναι ἦμιν ἀδελφοῦ. Ἀδελφός, as a title of address, is discussed in Rhein. Mus. N.F. LV. 170.

ἀδηλος.—OP 118 (late iii/a.d.), διὰ τὸ ἀδηλον τῆς ὁδοιπο­ρίας. BM III. 118 (iii/a.d.) ἄδηλον ὄντος εἰ ὑμεῖν διαφέρει ἡ κληρονομία.

ἀδημονεώ.—OP 298 (i/a.d.) λιαν ἀδημονούμεν χάριν τῆς θρεπῆς Σαραποῦτος is translated by the edd. “I am excessively concerned.” On the etymology of this word Mr. F. W. Allen has a suggestion in CR xx. 5.

ἀδιαλείπτως.—TbP 27 (ii/b.c.) is an early example of this Hellenistic compound—τὴν ἀδιαλίπτως προσφερομένην σπονδήν: cf. BU 180 (ii/iii a.d.) εἰς λειτουργία εἰμί ἀδιαλείπτως, Syll. 732 (i/b.c.) ἀδιαλείπτως δὲ ἐπαγωνίζομενος. 805 (Roman period) of a cough. Other citations are needless.

ἀδιάφθορος.—In Syll. 168 (iv/b.c.) the Athenian states­man Lycurgus is praised as ἀδίαφθωρον κ. [ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τ. πατρίδος . . . παρ[έχων]. Some late MSS. give the derived noun (−ia) in Titus ii. 7, and Grimm ingenuously traces our adjective to the verb “ἀδιαφθείρω”!!

ἀδίκος.—TbP 286 (ii/a.d.) νομὴ ἀδίκος οὐδὲν εἰσχύει, “un­just possession is invalid.” For the verb of the Passalacqua papyrus (Witk. 34—Ptolemaic) φρόντισον οὖν ὃπος μὴ ἀδικηθῇ ὁ ἀνθρώπος. Of land being “injured,” in Syll. 557.

ἀδολος.—Scores of examples of ἀδ. in the sense of “pure,” “unadulterated ” can be produced. Thus Hb P 85 (261 b.c.)
σῖτον καθαρὸν ἄδολον ἀπὸ πάντων, ἰδι. 98 (251 B.C.) σῖτον κα[θαρὸν ἄ]δ[o]λον κεκοσκίῳ[ευμένον] ("sifted"). Six examples come from this volume of iii/B.C. papyri, all referring to "unadulterated" corn. OP 729 (137 A.D.) ἀποδότωσαν τῷ μεμισθωκότι τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον gives the rare application to liquids (as P Fi 65 vi/A.D.): it is applied to λάχανον in BU 1015 (iii/A.D.). Cf. Syll. 653, 100 οἱ πωλοῦντες ἄδολα καὶ καθαρά. So of χρίμα in Aeschylus Ag. 95 (but cf. Verrall), and in modern Greek of wine (Abbott, Songs of Modern Greece, p. 68).

ἀδρότης.—In Ostr. 1600 (ii/A.D.) ἀδρός appears twice, representing presumably something from ἀδρός.

ἀδύνατε.—For the sense "to be incapable" cf. Par P 35 (ii/B.C.), 63 (ibid.) τοὺς ἀδύνατοντας ἀναγκαζεῖν ἐπιδέχεσθαι τὰ τῆς γεωργίας. The adjective is used in Par P 66 (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι of men not strong enough to work: cf. also BM III. 128 (iii/iv A.D.) ἀδύνατος γάρ ἐστιν ἡ γυνὴ διὰ ἀσθένειαν τῆς φύσεως. In Syll. 80285 (iii/B.C.) ἀδύνατος is associated with ἀπίθανος, applied to ιάματα: ibid. 512 of a witness who cannot appear.

ἀηδία.—This vernacular word (Luke xxiii. 12 D) is supported by Par P 48 (Witk. 67—ii/B.C.) τοὺ πρὸς σὲ τῆν ἀηδίαν ποήσαντος, "who had that disagreement with you," BM II. 174 (ii/A.D.) ἄλογον ἀηδίαν συνετήσαντο, and almost identically in BU 22 (early ii/A.D.); cf. TbP 304 (ii/A.D.) ἀητλαν [i.e.-διαν] συνήψαν, "they picked a quarrel." The verb ἀηδίζωμαι occurs in BM I. 30 (Witk. 39—ii/B.C.), meaning "aegré fero."

JAMES HOPE MOULTON.
GEORGE MILLIGAN.

(To be continued.)