

judged and acted, and so those who are Christ's will judge and act after Him.

The soul of the world is a pearl of great price ; when the full price is forthcoming, it will be won for God.

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### LEXICAL NOTES FROM THE PAPYRI.<sup>1</sup>

*ἀθανασία*.—*Syll.* 365<sup>A</sup> (i/A.D.) τὸ μεγαλεῖον τῆς ἀθανασίας, of Caligula.

*ἀθέτησις*.—TbP 397 (ii/A.D.) ἡ[ν] καὶ ἀναδέδωκεν αὐτοῖς ἐς ἀθέτησιν καὶ ἀκύρωσιν, "which agreement she has surren-

<sup>1</sup> New abbreviations are the following :—

Str P = Strassburg Papyri, ed. Fr. Preisigke. Band i., Heft 1, 1906.

Lp P = Leipzig Papyri, ed. L. Mitteis. Band i., 1906.

Rein P = Papyri edited by Th. Reinach (Paris, 1905).

*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.)

Witk. = *Epistulae Privatae Graecae*, ed. S. Witkowski. Teubner, 1907.

(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 :—

Mayser = *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, by E. Mayser (Leipzig, 1906).

Nägeli = *Der Wortschatz des Apostels Paulus*, by Th. Nägeli (Göttingen, 1905).

*Proleg.* = *Grammar of N. T. Greek*, by J. H. Moulton. Vol. i., *Prolegomena*. Second edition (Edinburgh, 1906).

*Thess.* = *St. Paul's Epistles to the Thessalonians*, by G. Milligan (Macmillan, 1908). References will sometimes be made by chapter and verse).

*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 Hibeh 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.*<sup>2</sup> pp. xvii.–xx., 258–262.

dered to them to be annulled and cancelled" (G. and H.): see *BS* 228 f.

*ἀθυμέω*.—AP 37 (Witk. 69—ii/B.C.) *μὴ ἀθύμει*.

*ἀθῶος*.—OP 237 (ii/A.D.) *οὐδὲ 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 TbP 44 (ii/B.C.), where certain precautions are taken lest an assailant *ἀθῶιος διαφύγη*, "should escape unpunished." Cf. *Syll.* 790<sup>69</sup> *ἂ ἐὰν ὁμόσωσιν, ἔστωσαν ἀθῶοι*.

*αἰγιαλός*.—The word is common; but it may be noted that in TbP 79 (148 B.C.) it refers to the shore of Lake Moeris, in *ibid.* 82 and 83 that of a marshy lake then covering the neighbourhood of Medinet Nehâs (see G. and H. note p. 346) So FP 82 (ii/A.D.), TbP 308 (iii/A.D.).

*αἰδῖος*.—In *OGIS* 56 (iii/B.C., the Canopus inscription of Ptolemy III.) it is ordained to pay *τιμὰς αἰδῖους* in all the temples to Queen Berenice, who *εἰς θεοὺς μετῆλθεν* shortly before. So *ibid.* 248 (ii/B.C., Antiochus Epiphanes) *τὰ καλὰ τῶν ἔργων εἰς αἰδῖοι μνήμην ἀνάγων*. In *ibid.* 383 Antiochus I. of Commagene (i/B.C.) claims that *περὶ ἱερουργιῶν αἰδῖων διάταξιν πρέπουσαν ἐποιησάμην*. The phrase *τ. αἰδῖον χρόνον* is common in the inscriptions, e.g. *Syll.* 11<sup>5</sup>; 96<sup>6</sup>.

*αἵρεσις*.—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]ας αὐτοκράτωρ συνεχώρησεν [π]όλ[εις ὅπως ἰδί]οις τοῖς νόμοις αἰρέσεσιν τε ᾧσιν*. (Note the effect of slavish translation from Latin ablative.) 2 Peter ii. 1 is the only New Testament passage assigned by Grimm to the first head:

and there the Revised Version has a margin assigning it to (2). In the papyri the meaning seems generally "choice"; TbP 27 (ii/B.C.) shows the pure verbal noun "receiving," and OP 216 (ii/A.D.) gives "bid" (at an auction): so also BU 656 (ii/A.D.) *προσερχέστωσαν* (i.e. *-θωσαν*) *τοῖς πρὸς ταύτοις ἔρεσειν* (i.e. *αἴρεσιν*) *διδόντες*. Tb P 28 (ii/B.C.) comes nearest to the meaning (1)—*καὶ κατὰ τὸ παρὸν διὰ τῶν ἀναφ[ορῶν] τῇ αὐτῇ αἰρέσει κεχρημένων*, which the edd. 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.* 308<sup>28</sup> (ii/B.C.) *γίνονται δὲ καὶ ἄλλοι ζηλωταὶ τῆς αὐτῆς αἰρέσεως*. Herwerden cites an inscription from Delphi of iii/B.C. (*BCH* xx. p. 478) where the word equals *εὐνοια*: *ἐνεφάνισε τὰν αἴρεσιν, ἂν ἔχει ποτὶ τε τὸ ἱερὸν καὶ τὰν πόλιν*. In *Syll.* 367 (i/A.D.) *αἰρεσιάρχης* means the chief of the profession (medical). For the verb *αἰρετίζω* see *Syll.* 633<sup>3</sup> *αἰρετίσαντος* (το)ῦ (θ)εοῦ ἐπ' ἀγαθῇ τύχῃ.

*αἰρέω*.—Note GH 36 (Witk. 91—i/B.C.) *περὶ ὧν ἐὰν αἰρήτε* "whatever you desire me to do": see Witkowski's parallels for the "barbarism" *αἰρεῖν* for *αἰρεῖσθαι*, also *Proleg.* 159.

*αἶρω*.—On *αἶρε* or *ἄρον αὐτόν* see below under *ἀναστατώω*, and cf. *Syll.* 737<sup>142</sup> (ii/iii A.D.) *αἰρέτωσαν αὐτὸν ἔξω τοῦ πυλῶνος*. *Αἶρειν* is used six times in the curious nursery alphabet, TbP 278 (early i/A.D.) for stealing (a garment).

*αἰσθάνομαι*.—PP III. 56 (c) *ἐάν τινα αἰσθῶμαι*.

*αἰσχύνω*.—Par P 49 (Witk. 47—ii/B.C.) *ἤσχυνται συμμείξαι μοι*, and again *οὐκέτι ἤκει πρὸς ἐμὲ αἰσχυνθείς*. *Syll.* 802<sup>22</sup> *αἰσχυνόμενος* δ[ἐ ἄτε] *καταγελάμενος ὑπὸ τ. ἄλλων*. The substantive is found in Par P 47 (Witk. 65—ii/B.C.).

*αἰτία*.—BU 267 (end of ii/B.C.), *τοῖς δικαίαν αἰτίαν ἐσχηκόσι*, apparently has *αἰτία* = *causa*, "case" or "plea." So identically in StrP 22 (iii/A.D.)—it was a legal formula. BU 136

(ii/A.D.) *κατὰ ταύτην τὴν αἰτίαν* = "on this excuse" or "reason," like Matthew xix. 3, etc., a use which needs no illustration. A further legal use in PP III. 53n (Witk. 28—iii/B.C.) *ἀπέσταλται εἰς Ἀλεξάνδρειαν πρὸς αἰτίαν, ὑπὲρ ἧς [ἀπ]ολογίζεται*, "charge."

*αἷτιος*.—For the absolute use = "guilty," cf. P Fi 9 (255 A.D.): *ὁ αἷτιος* = "the author" occurs in *Syll.* 737<sup>80</sup> *ὁ αἷτιος γενόμενος τῆς μάχης*.

*αἰφνίδιος*.—A contemporary example in FP 123 (100 A.D.), an uneducated letter: *αἰφνιδίως εἶρηχεν ἡμῖν σήμερον*: cf. *Syll.* 324<sup>80</sup> (i/B.C.) *αἰφνίδιον σ(υ)μφορὰν θεασάμενος*—also *ibid.* 326<sup>7</sup>.

*αἰχμάλωτος*.—This word is found in the newly-published Lille papyri, No. 3 (ii/B.C.) *αἰχμαλώτοις εἰς τὴν γυνομένην σύ[ν]ταξιν?* In their note the editors think that the reference is to certain prisoners brought from Asia by Philadelphus (cf. PP II. 29(e)), to some of whom a regular "allowance" or "grant" (*σύνταξις*) may have been made.

*αἰών*.—*Magn.* 180 (ii/A.D.) *μόνος τῶν ἀπ' αἰῶνος νεικήσας Ὀλύμπια*, etc.—the athlete is claiming to have made a "record." Cf. *Syll.* 363<sup>6</sup> (i/A.D.), 686<sup>48</sup> *al.* OP 33 (ii/A.D.) *θεωρήσατε ἓνα ἀπ' αἰῶνος ἀπαγόμενον* "behold one led off to death," lit. "from life." OP 41 (iii/iv A.D.) is a curious report of a public meeting at Oxyrhynchus, punctuated with cries of *Ἄγουσσοι κύριοι εἰς τὸν αἰῶνα* "the Emperors for ever!": cf. *OGIS* 515<sup>56</sup> with Dittenberger's note. So *Syll.* 376<sup>50</sup> *Δι' Ἐλευθερίῳ [Νέρων]ι εἰς αἰῶνα* (i/A.D.). See also *Magn.* 139 (i/B.C.) *εὐεργέτην δὲ γεγονότα τοῦ δήμου κατὰ πολλοὺς τρόπους πρὸς τὸν αἰῶνα*, *OGIS* 383<sup>44</sup> (i/B.C.) *εἰς τὸν ἄπειρον 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.* 364<sup>9</sup> (37 A.D.) *ὡς ἀν τοῦ ἡδίστου ἀνθρώποις αἰῶνος νῦν ἐνεστῶτος*.

*αἰώνιος*.—See *Notes* iii. p. 424 f. In *Syll.* 757 (i/A.D.—see under *αἰών*) note *θείας φύσεως ἐργάτης αἰωνίου* (of Time). *Syll.* 740<sup>18</sup> (iii/A.D.) joins it with *ἀναφαιρετον*. GH 71 (iii/A.D.) *ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰωνία καὶ ἀναφαιρέτω* is a good example of the meaning *perpetuus*; and from a much earlier date (i/B.C.) we may select *OGIS* 383 (a passage in the spirit of Job xix. 24): *Ἀντίοχος . . . ἐπὶ καθωσιωμένων βάσεων ἀσύλοις γράμμασιν ἔργα χάριτος ἰδίας εἰς χρόνον ἀνέγραψεν αἰώνιον*. In his Index Dittenberger gives fourteen instances of the word. BU 176 (ii/A.D.) refers to the *αἰώνιος κόσμος* of Hadrian. Two examples from *OGIS* 569 (iv/A.D.) may be further quoted, addressed to the emperors Galerius and his colleagues: *ὑμετέρω θείῳ καὶ αἰωνίῳ [νεύματ]ι*, and *[ὑπὲρ] τῆς αἰωνίου καὶ ἀφθάρτου βασιλείας ὑμῶν*. Cf. BU 362 iv.<sup>11</sup> (iii/A.D.). LpP has twenty-seven instances of the imperial epithet, all late in iv/A.D. 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 further than the span of a Caesar's life.

*ἀκαθαρσία*.—LpP 16 (ii/A.D.) is a pledge to leave a rented house in good condition, *ἀπὸ* (= *ἄνευ*) *πάσης ἀκαθαρσίας*—the word remains literal. So BU 393 (ii/A.D.), BM I. p. 187 (i/A.D.).

*ἀκαιρέομαι*.—The noun occurs in Par P 63 xii.<sup>93c</sup> (ii/B.C.) *διὰ τὴν περιέχουσάν μει κατὰ πολλοὺς τρόπους ἀκ[αι]ρίαν*, and the adjective in *Syll.* 730<sup>12</sup> (ii/B.C.) *αἰ λίαν ἄκαιροὶ δαπάναι*. BU 846 (ii/A.D.—uneducated) has *ἀκαίρως*.

*ἄκακος*.—BU 1015 (iii/A.D.) *λάχανον νέον καθαρὸν ἄδολον* [. . . *ἄ]κακ[ον]* must have a passive sense, "undamaged." So in OP 142 (vi/A.D.), a similar formula.

*ἀκάνθινος*.—In OP 646 (ii/A.D.) a legacy includes *κλείνη*

*ἀκανθίνη*, i.e. a couch made of acantha-wood (Herodotus ii. 96, Strabo 175): Dr. Kenyon (BM 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." Add BM III. p. 186 (l. 177); also PFi 50 (iii/A.D.) *ἀκανθῶσι*, groves of acantha. This evidence from the vernacular isolates further the word as used in Mark and John (Isa. xxxiv. 13), but the meaning there is not shaken.

*ἀκαρπος*.—*Syll.* 420<sup>30</sup> (i/A.D.) *διὰ τ. γενομένης ἐφ[εξ]ῆς ἀκαρπίας τ. ἐλαιῶν*.

*ἀκατάγνωστος*.—To Deissmann's examples (*BS* p. 200) from the inscriptions may be added BM I. p. 209 (a contract of vi/A.D.) *ἀκαταγνώστως καὶ ἀκαταφρονήτως*: cf. also the editor's restoration on p. 208.

*ἀκαταστασία*.—A literary citation for this word may be made from G 1 (ii/B.C.), the Erotic Fragment, where the faithless lover is called *ἀκαταστασίης εὐρετής*.

*ἀκέραιος*.—*Syll.* 210<sup>13</sup> (iii/B.C.) *τ. χώραν ἀκέραιον*.

*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.* 376). The more literal sense appears in BM I. p. 72 (a magical papyrus, iv/A.D.) *ὄσα ἀκμάζει τῶν ὀπάρων*.

*ἀκμήν*.—In *OGIS* 201<sup>13</sup> *οὐκ ἀπῆλθον ὄλωσ ὀπίσω τῶν ἄλλων βασιλέων, ἀλλὰ ἀκμήν ἔμπροσθεν 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.* 326<sup>12</sup> *παραλαβὼν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν*.

*ἀκολουθέω*.—PP III. 128, of journey-money "assigned to" an official. BU 1079 (41 A.D.) of following to get a favour.

*ἀκρατής* in the sense of "impotent" is found in *Syll.* 802, 803 (inscr. from Asclepios' temple).

*ακρατος*, "undiluted," is still in use in modern Greek, as in the familiar cry of the milkman *'κράτο' γάλα*.

*ἀκριβεία*.—Par P 63 ii.<sup>46</sup> (ii/B.C.) *μετὰ πάσης ἀκριβείας, τὴν ἐκτενεστάτην [ποι]ήσασθαι πρόνοιαν* combines some characteristic Lucan and Pauline words. A rather literary document, an advocate's speech for prosecution—suspected by G. and H. of being a rhetorical exercise—contains the sentence *ἄμεινον δ' αὐται καὶ σαφέστερον τὴν περὶ τοῦτο ἀκρείβειαν καὶ τὴν ἐπιμέλειαν Μαξίμου δηλώσουσιν* (OP 471, 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 (OP 237, ii/A.D.) we have *μετὰ πάσης ἀκρείβειας φυλασσέσθωσαν* (sc. *αἱ ἀπογραφαί*); and in PP III. 36 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 ἐνεκεν ἀπήχθην. The verb *ἀκριβεύειν* "to get exact instructions" comes in AP 154 (vi/vii A.D.).

*ἀκριβής*.—The word is fairly common. Hb P 40 (261 B.C.) *ἐπίστασο μέντων* (i.e. *-τοι*) *ἀκριβῶς*, 27 (iii/B.C.) *ὡς οὖν ἡδυνάμην ἀκριβέστατα ἐν ἐλαχίστοις συναγαγεῖν*, PP II. 16 (iii/B.C.) *πευσόμεθα ἀκριβέστερον*, give us early examples of the adverb. FP 19 (letter of Hadrian, or an exercise purporting to be such) *ἀκριβεστάτην μνήμην ποιούμενος*, and 20 (iii/iv A.D.) *εἰς τὸ ἀκριβέστατον δοκιμάσας*, illustrate further the popularity of the elative in *-τατος*, for which Luke uses the comparative form (see *Proleg.* p. 236). Dionysia has *ἀκρειβεστέραν* with *ἐξέτασιν* (cf. Matt. ii. 8), also *ἀκρειβῶς ζητεῖν* (OP 237—see above). Add *Syll.* 929<sup>32</sup>, TbP 287. Other citations are needless.

*ἄκρος*.—TbP 380 (i/A.D.) *οὐλὴ ὀφρύει δεξιᾷ ἄκρα* "a scar at the tip of the right eyebrow": cf. *Syll.* 804<sup>9</sup> *κιτρίου προλαμβάνειν* (=eat, see *s.v.*) *τὰ ἄκρα*. *Ibid.* 425<sup>79</sup> (iii/B.C.) *κατὰ τῶν ἄκρων* "down the heights" (as often).

*ἀκυρόω*.—The adjective *ἀκυρος* is common in legal phraseology (e.g. it comes *quater* in the Ptolemaic HbP), and needs no illustrating. *Ἀκύρωσις* goes with *ἀθέτησις*—see Deissmann *BS* 228 f., or is used by itself, especially in the phrase *εἰς ἀκύρωσιν*, of a will or an IOU received back to be cancelled: so OP 107 (ii/A.D.), P Fi 25 (ii/A.D.) *al.* The verb occurs in the same sense in OP 491, 494, 495 (all ii/A.D.): cf. *Syll.* 329<sup>30</sup> (i/B.C.).

*ἀκωλύτως*.—The legal usage of *ἀ.* (see *Notes* iii. p. 425) may be further illustrated by BM III. p. 233, BU 917<sup>4</sup>, both from iv/A.D.; also by the Edmonstone Papyrus (OP vol. iv. pp. 202 f.) and LpP 26<sup>11</sup> (iv/A.D.), 30<sup>9</sup> (iii/A.D.), BM III. p. 258 (vi/A.D.). It is legal to the last.

*ἀλάβαστρον*.—In PP II. 47 the words *ἐν Ἀλαβάστρων πόλει* occur in the subscription to a contract for a loan. From v/B.C. may be quoted *Syll.* 44.

*ἄλας*.—As early as iii/B.C. the neuter form is proved to have been in existence, e.g. PP III. 140 *ἔλαιον ἢ ἄλας ἢ ξύλα*, and may therefore be acknowledged in HbP 152 (250 B.C.) *ἐμβαλοῦ εἰς τὸ πλοῖον ἄλας καὶ λωτόν*, though there the edd. translate as acc. plur. A clear example seems to be quotable from Par P 55<sup>2</sup> (ii/B.C.) *καὶ ἄρτοι καὶ ἄλας*. See Mayser p. 286 for other examples. Note *ἀλικῆς Ostr.* 1337 (iii/B.C.)="salt tax." As late as iii/A.D. *ἀλός* is found, BM III. p. 196.

*ἀλείφω*.—*Passim* in papyri. As against the contention that *ἀλείφω* is the "mundane and profane" and *χρίειν* the "sacred and religious" word (Trench), see PP II. 25 (a) where *χρίσιν* is used of the lotion for a sick horse.

*ἀλέκτωρ*.—*Notes* iii. p. 425: add BU 1067 (101/A.D.). It is noteworthy that *ἀλεκτρύων* occurs in the well-known Gospel fragment (*Mittheilungen* of the Rainer Papyri, I. i. 54): *ὁ ἀ. δις κοκ[κύξει]*.

*ἄλευρον*.—BM I. pp. 77, 101 (magical); also III. p. 204 (iii/A.D.).



*ἀληθής*.—The word is only moderately frequent, and seems always to bear the normal meaning of “true in fact.” So *ὄρκος Ostr.* 1150 (Ptol.). Rather different is TbP 285 (iii/A.D.) *τέκνα* (cf. 293, of ii/A.D.). The noun *ἀλήθεια* occurs especially in prepositional phrases, *μετὰ πάσης ἀληθείας*, etc. *Ἐπ’ ἀληθείας* is found AP 68 (i/A.D.) *ὀμνύομεν . . . εἰ μὴν ἐξ ὑγειοῦς καὶ ἐπ’ ἀ. ἐπιδεδωκέναι*: so OP 480 (ii/A.D.) and *Syll.* 226 (iii/B.C.) *οὐ γεγεννημένου τούτου ἐπ’ ἀληθείας*. In P Fi 32 (iii/A.D.) *ἐξόμνημι . . . ἐξ ἀληθείας καὶ πίστεως*. We have noticed no early examples of *ἀληθεύω*.

*ἀληθινός* is less common still. In PP II. 19 (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing *μηδέποτε ἄτοπον, ὅπερ καὶ ἀληθινόν ἐστι*, and again (*si vera lectio*) *ibid.* 2 (260 B.C.), where the writer assures his father *εἰ ἐν ἄλλοις ἀλύπως ἀπαλλάσσεις εἴη ἂν ὡς ἐγὼ τοῖς θεοῖς ἔσχομεν [χάριν ἀληθ]ινόν* “if in other matters you are getting on without annoyances, may there be, as we feel, true gratitude to the gods”: cf. *Syll.* 316<sup>17</sup> (ii/B.C.) *πα]ρασχομένων τῶν κατηγορῶν ἀληθινὰς ἀποδείξεις*. In an obscure letter concerning redemption of garments, etc., in pawn, OP 114 (ii/iii A.D.), we have *ἀληθινοπόρφυρον* translated by the edd. “with a *real* purple (border?).” In *OGIS* 223 (iii/B.C.) the Seleucid Antiochus Soter writes *ἀπλάστως καὶ ἀληθινῶς ἐμ πᾶσι προσφερομένους*.

*ἀλιεύς*.—PP III. 59, TbP 298 and 316, *Ostr.* 1029 *al.*

*ἀλλά*.—On *ἀλλά* apparently = *πλήν* in TbP 104 (i/B.C.), see the detailed note in *Proleg.* 241, and add PP II. 1, 46, BM III. p. 207 (i/A.D.) *μέντοι γε οὐ θέλω ἀλλὰ ἡ ἀνάγκη*.

*ἀλλάσσω*.—*Syll.* 178<sup>14,22</sup> *κεκτῆσθαι καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι*.

*ἀλλαχόθεν*.—OP 237 v.<sup>15</sup> (ii/A.D.) serves to support John x. 1. The word is classical, though assailed by Atticists (Thayer).

ἀλλαχοῦ.—*Syll.* 418<sup>38</sup> ἀ. πεμπόμενοι.

ἀλλογενής is “nowhere in profane writers,” says Grimm. Besides the LXX, we have the famous inscription in the Temple, *OGIS* 598 (i/A.D.), beginning *μηθένα ἀλλογενῆ εἰσπορεύεσθαι*. Josephus, in his description of the tablet (*Bell.* v. 193) substitutes *μηδένα ἀλλόφυλον παριέναι*, 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.

ἀλλοτριεπίσκοπος.—For the formation cf. *δειγματοῦρτ(ην)* and *χωματοεπιμ(ελητής)* *BM III.* p. 113 (ii/A.D.), the former also *OP 63* (ii/iii A.D.).

ἀλλόφυλος.—*BU 858<sup>5</sup>* (iii/A.D.) is the only instance we can quote for this classical word (*Acts x.* 28); but cf. Josephus above (under *ἀλλογενής*).

ἄλογος.—The adverb occurs in the curious acrostic papyrus of the first century, *TbP 278*, where the story of the loss of a garment is told in short lines, beginning with the successive letters of the alphabet. Thus—

ζητῶι καὶ οὐχ εὐρίσκωι.

ἦρτε ἀλόγως.

“I seek, but do not find it. It was taken without cause.” In *FP 19* (Hadrian’s letter) the sense of “unreasonably” seems clear, and so apparently *BU 74* (adj.), *BM III.* p. 213 and *TbP 420* (both iii/A.D.), *OP 526* (ii/A.D.), *LpP 111<sup>20</sup>* (iv/A.D.), and *AP 145* (iv/v A.D.). There is a curious use of a derived verb in *TbP 138* (ii/B.C.), where an assailant *σπασάμενος ταύτην* [sc. *μάχαιραν*] *βουλόμενός με ἀλογῆσαι κατήνεγκε πληγαῖς τρισὶ κτλ.*—a rather aggressive “neglect”

or “contempt”! But *ἄλογος* = “brutal” is [well seen] in BU 22 (quoted under *ἀηδία*) and in some of the passages given above. We shall see a similar activity developed in *καταφρονεῖν*. The modern sense of “horse” is nearly approached in OP 138<sup>29</sup> (early vii/A.D.), where animals in harness are meant if not horses exclusively.

*ἀλυκός* occurs in BU 14 iv.<sup>22</sup> (iii/A.D.) *τυρῶν ἀλυκῶν*. *Ibid.* 1069 *ζύτου εὐπρατικοῦ 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? Mayser (p. 102) shows that *ἀλικός*, really a distinct word, supplants the earlier *ἀλυκός* in Hellenistic.

*ἄλυπος*.—PP II. 13 (iii/B.C. = Witk. p. 17) *τοῦ σε γενέσθαι ἄλυπον*, *ibid.* 2 (iii/B.C. = Witk. p. 19) *ἀλύπως ἀπαλλάσσεις*, BU 246 (ii/iii A.D.) *πῶς ἄλυπος ἦν*.

*ἄλυσις*.—*Syll.* 586<sup>86</sup> (iv/B.C.), 588<sup>82</sup> (ii/B.C.), *al.*

*ἀλυσιτελής*.—TbP 68<sup>31</sup> (ii/B.C.) *τῶν ἀλυσιτελῶν 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; but the N.T. third declension form is found in TbP 84 (ii/B.C.) *ἀλώνωι* (= *-ων*—see *Proleg.* p. 49n), BU 651 (ii/A.D.) *ἄλων*, 759<sup>11</sup> (*ibid.*) and Str P 10 (iii/A.D.), BM III. p. 52 (iii/A.D.) and 231 (iv/A.D.) *ἀλώνων*. Cf. Crönert *Mem.* p. ix. The derivative *ἡ ἀλωνία* occurs in BU 146 (ii/iii A.D.), BM III, p. 202 *bis* (iii/A.D.).

*ἀμαρτάνω*.—It will be convenient to give (non-Christian) citations for this important word fully. BU 846 (ii/A.D.) is an illiterate appeal from Antonius Longus to his mother Neilous, entreating her to be reconciled (and send him money?). He makes his daily prayer to Sarapis for her, etc., as usual. *Δοιπὸν οἶδα τι[. . .] αἰμαντῶ παρέσχημαι παιπαίδευμαι, καθ' ὃν δὲ τρόπον οἶδα, ὅτι ἡμάρτηκα*: the sen-

tence as a whole can only be guessed, but the word we are concerned with is quite clear. In the interesting rescript of an Emperor to the Jews, Par P 68, we read *καὶ γὰρ τ[οὺς εἰς ἡμᾶς] ἀμαρτάνοντας δε[όντως κολάζεσθαι] εἰκός*. In OP 34 iii.<sup>9</sup> (127 A.D.) a Roman prefect uses some strong language about infringement of his instructions about some archives: *ἄδειαν ἑαυτοῖς ὧν ἀμαρτάνουσι ἔσεσθαι νομίζοντες* = "imagining that they will not be punished for their illegal acts" (G. and H.). A few lines lower we read *τοὺς παραβάντας καὶ τοὺς διὰ ἀπειθίαν καὶ ὡς ἀφορμὴν ζητούντας ἀμαρτημάτων τειμωρήσομαι*, "any persons who violate it, whether from mere disobedience or to serve their own nefarious purposes, will receive condign punishment" (*ibid.*). The noun *ἀμάρτημα* likewise occurs in TbP 5 and Par P 63, cited above under *ἀγνόημα*. In an inscription of Cyzicus territory (*JHS* xxvii. (1907) 63), which F. W. Hasluck supposes to belong to iii/B.C., we find *ἀμαρτίαν μετανόει*, and the word is also found in the interesting *Syll.* 633, which illustrates so many N.T. words, *ὃς ἂν [sic leg.] δὲ πολυπραγμοσύνη τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἀμαρτίαν ὀφιλέτω Μηνὶ Τυράννωι, ἣν οὐ μὴ δύνηται ἐξειλάσασθαι*. See also LpP 119 (274 A.D.) . . . *τ[ῶν] ἀμαρτιῶ[ν] τὰς πονηρίας συνεχῶ[ς ἀ]νορθοουμένων*. The adj. *ἀμαρτωλός* appears in an inscription of iii/B.C., *OGIS* 55<sup>30</sup>: *ἐὰν δὲ μὴ συντελῇ ὁ ἄρχων καὶ οἱ πολῖται τὴν θυσίαν κατ' ἐνιαυτόν, ἀμαρτωλοὶ ἔστωσαν θεῶν πάντων*, "sinners against all the gods." The word is noted by Grimm as occurring "very seldom in Greek writers": he quotes Aristotle and Plutarch. These, however, with the inscription, sufficiently demonstrate the "profane" use of the term.

*ἀμάω*.—The word is almost entirely poetical in earlier Greek, though found in Herodotus. Plutarch has it, and HbP 47, an uneducated letter of 256 B.C., which vindicates its place in the vernacular.

*ἀμελέω*.—A common vernacular word, with infin. GH 38

(i/B.C.) *al.*, absolute TBP 37 (*ibid.*) and very frequently ; with gen. OP 113<sup>16</sup> (ii/A.D.), and even dat. in the illiterate Par P 18.

*ἀμεμπτος*.—In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have *αὐτῆς δὲ Ἀ. ἀκατηγορητον ἐαυτῆν* [παρεχομένης ἐν τῇ συμβιώσει, and *αὐτῆς δὲ τῆς Θ. ἀμεμπτον καὶ ἀκατηγόρητον παρεχομένης*. OGIS 443<sup>9</sup> (i/B.C.) has τὴν τῶν . . . νεανίσκων ἐνδημίαν εὐτ[ακτ]ον π[αρέχεται καὶ ἀμεμπ]τον—Dittenberger's supplement is at any rate plausible. OGIS 485 was cited above under *ἀγνός*. For the adverb add BM III. p. 134, OP 473, 496, 724, 729 (all ii/A.D.).

*ἀμέριμνος*.—BU 372 ii.<sup>16</sup> (ii/A.D.) let them come down ἀ[μὲ]ριμνοι : *ibid.* 417 (ii/iii A.D.) ἵνα ἤδη ποτὲ ἀ. γένη. AP 136 (iii/A.D.) has both [ἀμ]ε[ρί]μνωσ and the derived verb ἀμεριμνῶ, in the sense "free from anxiety." FP 117 (108 A.D.), ἐκτίναξον τὸ διειρον (?) εἶνα ἀμέριμνος ἦς, is the same ; in 130 (iii/A.D.) we have a derived adj. ἀμεριμνικὸν governing the objective gen. ἐμοῦ. LpP 105<sup>20</sup> (i/ii A.D.) has ἵνα μέντοι ἀμεριμνότερον ἔχης, γράφω σοι. *Ibid.* 110<sup>14</sup> (iii/iv A.D.) ἵνα ἀμέριμνος ὦμε (= ὄμαι, a middle form). Ἀμεριμνία also occurs in an almost unintelligible sentence at the beginning of OP 34 (early ii/A.D.). It will be seen that the N.T. meaning alone is attested from the vernacular documents.

*ἀμετάθετος*.—In OGIS 331<sup>58</sup> (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 μένηι . . . OGIS 335 (ii/i B.C.), an Aeolic inscription, has τὰ δὲ κρίθεντα ὑπάρξοισι κύρια κ ἰ ἀμετάθετα. OP 75 (129 A.D.) ἐφ' ἧ [sc. διαθήκη] ἀμεταθέτω ἀμφότεροι ἐτελεύτησαν, and 482 (109 A.D.) διαθήκη, ἐφ' ἧ καὶ ἀμεταθέτω ἐτελεύτα ("which will was unchanged at his death," edd.), show that the word was used as a technical term in connexion with wills. The connotation adds considerably to the force of Hebrews vi, 17 f.

*ἀμετανόητος*.—LpP 26 is late (beginning of iv/A.D.), but *ὁμολογοῦμεν* [ἐκο]υσία καὶ αὐθαιρέτω καὶ ἀμετανοήτω γνώμη seems to be a legal formula, such as would presumably suffer little change with time. Its active force agrees with that in Romans ii. 5. But in GH 68, 70 (iii/A.D.)—duplicate deeds of gift—*ὁμολογῶ χαρίζεσθαι σοι χάριτι ἀναφαιρέτω καὶ ἀμετανοήτω . . . μέρος τέταρτον κτλ*, there is a passive sense, “not affected by change of mind,” like *ἀμεταμέλητος* in Romans xi. 29. So BM III. p. 166 (212 A.D.) *κυρίως καὶ ἀναφαιρέτως καὶ ἀμετανοήτως*.

*ἄμμος*.—PP II. 4 (iii/B.C.) *ὥστε ἀνακαθᾶραι τὴν ἄμμον*, TbP 342 (late ii/A.D.) *εἰς ἐκσκάφην . . . ἄμμου*. Ostr. 1237 (Ptol.) *τῆς ἄμμου*. Syll. 587<sup>109,187</sup> (iv/B.C.) *αλ*.

*ἀμνός*.—Syll. 615<sup>9</sup> (iii/A.D.) *ἀμνὸς λευκὸς ἐνόρχης*. Herwerden (s.v. ἀρήν) quotes an inscription from Cos, IC 40<sup>8</sup> *ἀμνὰν καὶ ἀμνόν*.

*ἄμπελος*.—Another nom. fem. in -ος amply vouched for in the papyri, e.g. PP I. 29 (iii/B.C.) *τὴν ἄμπελον*. The compound *ἀμπελοργός* is found Syll. 535<sup>17</sup> (ii/B.C.). A collective use of *ἄ*. may be seen in Witk. 23 (PP I. 29—iii/B.C.) *τὴν ἄμπελον πεφυτευμένην*. BM III. 134 (ii/iii. A.D.) *ἦσαν ἐν ἀμπέλῳ*, “planted with vines.” PFi 50 (iii/A.D.) *αδ ipit. ἐξ ἴσου τῆ[ς ἀμπέ]λου μεριζομένης*.

*ἀμπελών*.—Nothing earlier than Diodorus in “profane” Greek is cited for this word by Grimm. It occurs in five documents of TbP (vol. i.), three of them ii/B.C. and two a little later. Its appearance in HbP 151 (about 250 B.C.) 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 RL, a few years older still.

*ἀμύνω*.—Syll. 356<sup>35</sup> (rescript of Augustus) *καὶ [ὄτε ἠ]μύνοντο*.

*ἀμφιέννυμι*.—Syll. 197<sup>24</sup> (iii/B.C.) *ἀμφίεσας καὶ ἐφόδια*

δούς. In *OGIS* 200<sup>24</sup> (iv/A.D.) we find ἀμφιάσαντες, a form, according to the editor, by no means rare in the Roman period. So Luke xii. 28.

ἄμφοδον.—This word is quoted by L. and S. from Aristophanes and Hyperides, in both cases only as cited by later writers. Its appearance in Mark and the δ-text of Acts (xix. 28 D, etc.) is in accord with its frequency in the papyri of the Roman age. G. and H. translate it “quarter,” *vicus*. A large number of these are named, and residents are registered in the ἀπογραφαί as ἀπ’ ἀμφόδου Ἀπολλωνίου Ἰερακίου and the like, or ἀπὸ Μακεδόνων, with ἀμφόδου omitted. Cf. *Syll.* 528, where Dittenberger defines ἄμφ. as “pars oppidi domibus inter se contingentibus exaedificata, quae undique viis circumdatur.”

ἄμωμος.—See Nägeli p. 25, and add the occurrence in a memorial inscription of ii/B.C. reproduced in *Archiv* i. p. 219 f.

ἀνά.—In the specimen pages of Radermacher’s forthcoming N.T. Grammar (in Lietzmann’s *Handbuch*) there are some good citations to dispose of Hebraism in the distributive ἀνά. For ἀνά μέσον many examples may be quoted from Ptolemaic and later papyri, and from Hellenistic inscriptions.

ἀναβαθμός.—*Syll.* 587<sup>308</sup> (iv/B.C.) ἀναβαζμούς, apparently parts of a τροχίλεια, on which see Dittenberger’s note, p. 309.

ἀναβαίνω.—With ἀ. used of “going up” to Jerusalem, or the temple, cf. Par P 47 (ii/B.C.=Witk. p. 65) ὁ στρατηγὸς ἀναβαίν(ει) αὔριον εἰς τὸ Σαραπίην. Cf. also PP II. 9 (iii/B.C.) πλήρωμα ἀναβέβηκεν, “the gang has gone away”; Par P 49 (ii/B.C.=Witk. p. 47) ἐὰν ἀναβῶ κἀγὼ προσκυνῆσαι. BM III. p. 194.

ἀναβάλλω in something like the forensic sense, “defer” a case, occurs in TbP 22 (ii/B.C.) ἀναβαλλόμενος εἰς τὸν

*φυλακίτην* "referring the matter to the inspector": cf. Par P 66 (i/B.C.) *ὄν τὰ ἔργα ἀναβάλουσι* (i.e. -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 woof. The noun *ἀναβολή* has a large variety of meanings. Thus AP 34 (ii/B.C.) *ἐκθεῖναι τὴν κατάστασιν εἰς μηδεμίαν ἀναβολήν* ("without delay") *ποησαμένους*. (Cf. *Syll.* 425<sup>22</sup> (iii/B.C.) *ἀ. λαβόντες ἔτη τρία*.) In OP 729 and ChP 15<sup>9</sup> (ii/ and iv/A.D. respectively) the same phrase as in Acts xxv. 17 occurs (*plus* the article) in a wholly different sense, "to make an embankment": cf. BU 513 (ii/A.D.), 362 (iii/A.D.), BM III. p. 179 (i/B.C.). But in AP 91<sup>11</sup> (ii/A.D.) *ἀναβολὰς διωρύγων* is rendered by the edd. "dredging of canals." Further, in a legal document PP III. 21 (iii/B.C.) we have *τῆς ἀναβολῆς τοῦ ἱματίου* with hiatus before and after, so that we cannot certainly join the words. Add *Syll.* 514<sup>52</sup> (ii/i B.C.) and 587<sup>185</sup> (iv/B.C.), *Ostr.* 1567.

*ἀναβλέπω*.—*Syll.* 807<sup>17</sup> (ii/A.D.) of a blind man recovering sight in the temple of Asclepios.

*ἀνάγαιον*.—This form of the word is supported by *κατάγειον* OP 75 (129 A.D.), *καταγαίω* BM III. p. 160<sup>8</sup> (212 A.D.), Rein P 43 *κατάκειον* (102 A.D., illit.) *Τῶν ἀνωγαίων* occurs at the end of vi/A.D., Par P 21<sup>3</sup>.

*ἀναγγέλλω*, which in Hellenistic Greek is found much in the sense of the Attic *ἀπαγγέλλω*, is illustrated by PP III. 42 (iii/B.C.) *τὰ γεγενημέ]να σοι ἐμοὶ ἀνήγγελλον*, *ibid.* 56 (Ptol.) *ἀναγγέλειν σοι αὐθήμερον*: cf. *Syll.* 263<sup>7</sup> (c. 200 B.C.) *ἐντέταλμαι αὐτῶι ἀναγγεῖλαι ὑμῖν ἀ ἡβουλόμην ὑμᾶς εἰδῆσαι*. See Witkowski's note, p. 5.

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