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.

George G. Findlay.

**LEXICAL NOTES FROM THE PAPYRI.**

`άθανασία. — Syll. 365 (i/AD.) τὸ μεγαλεῖον τῆς άθανασίας, of Caligula.

`άδεστησις. — ΤhP 397 (ii/AD.) ἡ[ν] καὶ ἀναδέσωκεν αὐτοῖς ἰς ἀδεστησιν καὶ ἀκύρωσιν, “which agreement she has surren-

1 New abbreviations are the following:—


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.)


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

Nägeli = Der Wortschatz des Apostels Paulus, by Th. Nägeli (Gottingen, 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 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. 5 pp. xvii.–xx., 258–262.
ordered to them to be annulled and cancelled” (G. and H.): see BS 228 f.

άθυμεω.—AP 37 (Witk. 69—ii/b.c.) μη άθυμεω.

άθυος.—OP 237 (ii/d.a.d.) ουδε τοτε άθυος εσόμενος, ἀλλα
toις τεταγμενοις ἐπιτίμωις 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 άθωος διαφύγη, “should escape unpunished.”
Cf. Syll. 79098 ά έαν ὀμόσωσιν, ἐστώσαν άθωοι.

αἰγυαλός.—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.).

αίδιος.—In OGIS 56 (iii/b.c., the Canopus inscription of
Ptolemy III.) it is ordained to pay τιμας αίδιοις in all the
temples to Queen Berenice, who εις θεον μετῆλθεν shortly
before. So ibid. 248 (ii/b.c., Antiochus Epiphanes) τὰ καλὰ
τῶν ἔργων εἰς αίδιοι μυήμαν ἀνάγων. In ibid. 383 Antiochus
I. of Commagene (i/b.c.) claims that περὶ ἱερουργῶν αίδιων
dιάταξεν πρότουςαν ἐποιησάμην. The phrase τ. αίδιον χρόνον
is common in the inscriptions, e.g. Syll. 115; 968.

αἱρέσεις.—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 Άμμωνίου
αἱρέσεως, 178 similar (both from reign of Ptolemy XI.,
ii/i b.c.), and 442 (a senatus consultum of i/b.c., apparently)
Σύλλας αὐτοκράτωρ συνεχώρησεν [π]όλεις τοῖς νόμοις αἱρέσειν τε ὀς. (Note the effect of slavish trans­
lation 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.) προσερχόμενον (i.e. -θωσαν) τοῖς πρὸς τούτοις ἔρεσειν (i.e. αἴρεσιν) διδόντες. Tb P 28 (ii/b.c.) comes nearest to the meaning (1)—καὶ κατὰ τὸ παρόν διὰ τῶν ἀναφορῶν τῇ αὐτῆ αἴρεσιν 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. 30828 (ii/b.c.) γίνονται δὲ καὶ ἄλλοι γελώται τῆς αὐτῆς αἴρεσεως. Herwerden cites an inscription from Delphi of iii/b.c. (BCH xx. p. 478) where the word equals εὖνωμα: ἑνεφάτω τὰν αἴρεσιν, ἄν ἔχει ποτὶ τε τὸ ἱερὸν καὶ τὰν πόλιν. In Syll. 367 (i/a.d.) αἰρεσιάρϰης means the chief of the profession (medical). For the verb αἰρετίζω see Syll. 6332 αἰρετίζαντος (τοῦ) ὑ (θ)εοῦ ἐπ' ἀγαθῇ τύχῃ.

αἴρω.—Note GH 36 (Withk. 91 — i/b.c.) περὶ ὅν ἐὰν αἴρῃτε "whatever you desire me to do": see Witkowski’s parallels for the "barbarism" αἴρειν for αἴρεῖσθαι, also Proleg. 159.

αἴρω.—On αἴρε or ἄρον αὐτὸν see below under ἀναστάτων, and cf. Syll. 737142 (ii/iii a.d.) αἰρέτωσαν αὐτὸν ἐξω τοῦ πυλάνος. Αἴρεω is used six times in the curious nursery alphabet, TbP 278 (early i/a.d.) for stealing (a garment).

αἰσθάνομαι.—PP III. 56 (c) ἐὰν τίνα αἰσθάνοι.

αἰσχύνω.—Par P 49 (Withk. 47 — ii/b.c.) ήσχυνται συμμειξάι μοι, and again οὐκέτι ήκει πρὸς ἐμὲ αἰσχυνθεῖς. Syll. 802142 αἰσχυνόμενος δ[ὲ ἀτε] καταγελάμενος ὑπὸ τ. ἄλλων. The substantive is found in Par P 47 (Withk. 65—ii/b.c.).

αἰτία.—BU 267 (end of ii/b.c.), τοῖς δικαίαιν 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 ἥς [ἀπολογίζεται, “charge.”

αἰτίος.—For the absolute use = “guilty,” cf. P Fi 9 (255 A.D.): ὁ αἰτίος = “the author” occurs in Syll. 73780 ὁ αἰτίος γενόμενος τῆς μάχης.

αἰφνίδιος.—A contemporary example in FP 123 (100 A.D.), an uneducated letter: αἰφνίδιος εἰρηκχεν ἢμίν σήμερον: cf. Syll. 32490 (i/B.C.) αἰφνίδιον σ(ν)μφορὰν θεασάμενος—also ibid. 3267.

αἰχμάλωτος.—This word is found in the newly-published Lille papyri, No. 3 (ii/B.C.) αἰχμαλώτοις εἰς τὴν γυνομένην σύνταξιν? 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 νεκρῆς Ὀλύμπια, etc.—the athlete is claiming to have made a “record.” Cf. Syll. 3638 (i/A.D.), 68648 αλ. OP 33 (ii/A.D.) θεωρήσατε ἕνα 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 Ἀγονιστοὶ κύριοι εἰς τὸν αἰῶνα “the Emperors for ever!” : cf. OGIS 51555 with Dittenberger’s note. So Syll. 37650 Δίω Ἐλευθέρω [Νέρων], εἰς αἰῶνα (i/A.D.). See also Magn. 139 (i/B.C.) εὐεργέτην δὲ γεγονότα τοῦ δήμου κατὰ πόλεος τρόπους πρὸς τὸν αἰῶνα, OGIS 38344 (i/B.C.) εἰς τὸν ἀπειρόν αἰῶνα—passages which are sufficient to show how thoroughly “Greek” the prepositional combinations with αἰῶν are. Reference should be made to Syll. 757 (i/A.D.), an interesting inscription dedicated to Δίων as a deity. For αἰῶν—period of life cf. Syll. 3649 (37 A.D.) ὅς ἀν τοῦ ἡδίστου ἀνθρώπως αἰῶνος νῦν ἐνεστῶτος.
aiónios.—See Notes iii. p. 424 f. In Syll. 757 (i/a.D.—see under aión) note θείας φύσεως ἔργατης αἰῶνιον (of Time). Syll. 74018 (iii/a.D.) joins it with ἀναφαιρέτω. GH 71 (iii/a.D.) ὁμολογῶ χαρίζεσθαι ύμῖν χάριτι αἰῶνια καὶ ἀναφαιρέτω is a good example of the meaning perpetus; 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 καθωσιω-μένων βάσεων ἀσύλοις γράμμασιν ἔργα χάριτος ἰδίας εἰς χρόνον ἀνέγραψεν αἰῶνιον. In his Index Dittenberger gives fourteen instances of the word. BU 176 (ii/a.D.) refers to the aiónios κόσμος of Hadrian. Two examples from OGIS 569 (iv/a.D.) may be further quoted, addressed to the emperors Galerius and his colleagues: ὑμετέρῳ θείῳ καὶ αἰῶνιῳ [νεώματί], and [ὑπὲρ] τῆς αἰώνιοι καὶ ἀφθάρτου βασι-λείας ἵμαν. Cf. BU 362 iv.11 (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 (=ἀνευ) πάσης ἀκαθαρσίας—the word remains literal. So BU 393 (ii/a.D.), BM I. p. 187 (i/a.D.).

ἀκαίρεσθαι.—The noun occurs in Par P 63 xiii.92: (ii/b.c.) διὰ τὴν περιέχουσαν μει κατὰ πολλοὺς τρόπους ἀκάθαρτη, and the adjective in Syll. 73012 (ii/b.c.) αἱ λίαι ἀκαίροι δαπάναι. BU 846 (ii/a.D.—uneducated) has ἀκαίρως.


ἀκάνθων.—In OP 646 (ii/a.D.) a legacy includes κλείνῃ
LEXICAL NOTES FROM THE PAPYRI

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. 42030 (i/A.D.) διὰ τ. γενομένας ἐφ[εξ]ὴς ἀκαρπίας τ. ἔλαιων.

ἀκατάγρωστος.—To Deissmann’s examples (BS p. 200) from the inscriptions may be added BM I. p. 209 (a contract of vi/A.D.) ἀκαταγρώστως 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 εὔρετῆς.

ἀκέραιος.—Syll. 21013 (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 ἀκμαξύσῃς 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.) ὅσα ἀκμᾶξει τῶν ὀπώρων.

ἀκμήν.—In OGIS 20113 οὐκ ἀπήλθον δὲ ὅπισώ τῶν ἄλλων βασιλέων, ἄλλα ἄκμην 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 παραλαβῶν τοὺς ἐν ἀκμαῖ τῶν πολιτῶν.

ἀκολουθεῖ.—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 'κρατο' γάλα.

ακριβεια.—Par P 63 ii.45 (ii/B.C.) μετὰ πάσης ἀκριβείας, τὴν ἐκτενεστάτην [τοι]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 ἀμείνον δ’ αὖτα καὶ σαφέστερον τὴν περὶ τούτο ἀκριβείαν 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 ἀκριβείας φυλασσέσθωσαν (sc. αἱ ἀνογραφαὶ); 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 ἀπῆχθην. 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 μέντον (i.e. τοι) ἀκριβῶς, 27 (iii/B.C.) ὡς οὖν ἣδυνάμην 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 ποιώμενος, and 20 (iii/iv A.D.) εἰς τὸ ἀκριβέστατον δοκιμάσας, illustrate further the popularity of the elative in -τάτος, for which Luke uses the comparative form (see Proleg. p. 236). Dionysia has ἀκριβεστέραν with ἔξετασιν (cf. Matt. ii. 8), also ἀκριβῶς ἔστειν (OP 237—see above). Add Syll. 92922, TbP 287. Other citations are needless.

ἀκρος.—TbP 380 (i/A.D.) οὐλὴ ὀφρύει δεξιὰ ἀκρα “a scar at the tip of the right eyebrow”: cf. Syll. 8049 κυτρίον προλαμβάνειν (=eat, see s.v.) τὰ ἀκρα. Ibid. 42579 (iii/B.C.) κατὰ τῶν ἀκρῶν “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. Ἀκυρωσίς goes with ἀθέτησις—see Deissmann BS 228 f., or is used by itself, especially in the phrase εἰς ἀκυρωσία, 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. 32980 (i/B.C.).

ἀκωλύτως.—The legal usage of ἀ. (see Notes iii. p. 425) may be further illustrated by BM III. p. 233, BU 91774, both from iv/A.D.; also by the Edmonstone Papyrus (OP vol. iv. pp. 202 f.) and LpP 2611 (iv/A.D.), 309 (iii/A.D.), BM III. p. 258 (vi/A.D.). It is legal to the last.

ἀλάβαστρων.—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.

ἀλας.—As early as iii/b.c. the neuter form is proved to have been in existence, e.g. PP III. 140 ἄλαιον ν ἄλας ν 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 552 (ii/b.c.) καὶ ἄρτοι καὶ ἄλας. See Mayser p. 286 for other examples. Note ἄλυκής Ostr. 1337 (iii/b.c.) = “salt tax.” As late as iii/a.d. ἄλας is found, BM III. p. 196.

ἄλειψω.—Passim in papyri. As against the contention that ἄλειψω is the “mundane and profane” and χρίεω the “sacred and religious” word (Trench), see PP II. 25 (a) where χρίσων is used of the lotion for a sick horse.

ἄλεκτρω.—Notes iii. p. 425: add BU 1067 (101/a.d.). It is noteworthy that ἄλεκτρων occurs in the well-known Gospel fragment (Mittheilungen of the Rainer Papyri, I. i. 54): ὁ ἄ. 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.) ὁμνύομεν . . . εἰ μὴν εξ ἴσχεως καὶ ἐπὶ ἀ. ἐπιδειδωκέναι: so OP 480 (ii/A.D.) and Syll. 226 (iii/B.C.) οὐ γεγενημένου τούτου ἐπ᾽ ἀληθείας. In P Fi 32 (iii/A.D.) ἐξομνυμ . . . εξ ἀληθείας καὶ πίστεως. We have noticed no early examples of ἀληθεύω.

ἀληθινός is less common still. In PP Π. 19 (iii/B.C.) it is used in a petition by a prisoner who affirms that he has said nothing μηδέποτε ἄτοπον, ὅπερ καὶ ἀληθινὸν ἔστι, and again (si vera lectio) ibid. 2 (260 B.C.), where the writer assures his father εἰ ἐν ἄλλως ἀλύτως ἀπαλλάσσεις εἶν ἄν ὡς ἐγὼ τοὺς θεοὺς ἐξομνυμ [χάριν ἀληθῶ]ν ὑν “if in other matters you are getting on without annoyances, may there be, as we feel, true gratitude to the gods”: cf. Syll. 31617 (ii/B.C.) πα[ρασχομένων τῶν κατηγόρων ἀληθινῶς 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 προσφερέμενοι.

ἀλειψ.—PP ΠΙ. 59, TbP 298 and 316, Ostr. 1029 al.

ἀλλά.—On ἀλλά apparently—πλὴν in TbP 104 (i/B.C.), see the detailed note in Proleg. 241, and add PP Π. 1, 46, BM ΠΙ. Π. p. 207 (i/A.D.) μέντοι γε οὐ θέλων ἄλλα ἢ ἀνάγκης.

ἀλλάσσω.—Syll. 17814,22 κεκτήσαται καὶ ἀλλάσσεσθαι καὶ ἀποδόσθαι.

ἀλλαχόθεν.—OP 237 H.15 (ii/A.D.) serves to support John x. 1. The word is classical, though assailed by Atticists (Thayer).
LEXICAL NOTES FROM THE PAPYRI

ἀλλαχοῦ.—Syll. 4188 ἀ. πεμπόμενοι.

ἀλλογενῆς is "nowhere in profane writers," says Grimm. Besides the LXX, we have the famous inscription in the Temple, OGIS 598 (i/AD.), beginning μηθένα ἀλλογενὴ εἰσπορεύεσθαι. Josephus, in his description of the tablet (Bell. v. 193) substitutes μηθένα 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.

ἀλλοτριωτισκοπος.—For the formation cf. δευματοάρτ(ην) and χαματοεπιμ(ελητής) BM III. p. 113 (ii/AD.), the former also OP 63 (ii/iii AD.).

ἀλλόφυλος.—BU 8588 (iii/AD.) is the only instance we can quote for this classical word (Acts x. 28); but cf. Josephus above (under ἀλλογενῆς).

ἀλογος.—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—

ζητῶ καὶ ὅχι εὐφρισκών.

ἡρτε 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/AD.), OP 526 (ii/AD.), LpP 11120 (iv/AD.), and AP 145 (iv/v AD.). There is a curious use of a derived verb in TbP 138 (ii/B.C.), where an assailant σπασάμενος ταύτην [σε. μάχαιραν] θουλόμενος με ἀλογήσας κατήγεγκε πληγαίς τρισὶ κτλ.—a rather aggressive "neglect"
or “contempt”! But ἀλογος — “brutal” is well seen in BU 22 (quoted under ἄγδια) 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 13829 (early vii/A.D.), where animals in harness are meant if not horses exclusively.

ἀλυκὸς occurs in BU 14 iv.23 (iii/A.D.) τυρόν ἀλυκῶν. Ibid. 1069 ξύτου 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 ἀλυκός, really a distinct word, supplants the earlier ἀλυκὸς in Hellenistic.


ἀλυσις.—Syll. 58686 (iv/B.C.), 58832 (ii/B.C.), al.

ἀλυσιτελῆς.—TbP 6831 (ii/B.C.) τῶν ἄλυσιτελῶν γενῶν of inferior crops, “unprofitable” by comparison with wheat.

ἀλων.—The old form ἀλως, 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.) ἀλῶνων (=—νον—see Proleg. p. 49n), BU 651 (ii/A.D.) ἀλῶν, 75911 (ibid.) and Str P 10 (iii/A.D.), BM III. p. 52 (iii/A.D.) and 231 (iv/A.D.) ἀλῶνων. Cf. Cronert Mem. p. ix. The derivative ἡ ἀλωνία occurs in BU 146 (ii/iii A.D.), BM III, p. 202 bis (iii/A.D.).

ἀμαρτάνον.—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. Δουτόν οἶδα τι[: . . ] αἰμαντὸ παρέσχεμαι παιπαίδευμαι, καθ’ δὲ τρόπον οἶδα, ὅτι ἡμὰρτηκα: 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 τοὺς εἰς ἡμᾶς ἀμαρτάνοντας δὲ[όντως κολάζεσθαι] εἰκὸς. In OP 34 iii.9 (127 A.D.) a Roman prefect uses some strong language about infringement of his instructions about some archives: ἀδειάν ἐαντοῖς δὲν ἀμαρτάνοντι ἐσεσθαι 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 ἀπειθῶν καὶ ὡς ἀφορμὴν ἔνοπλον ἀμαρτημάτων τεμοροθέομαι, "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 (JHSxxvii. (1907) 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. 633, which illustrates so many N.T. words, δὲ ἄν [sic leg.] δὲ τοῦ Ἀπαφυγον ἀμαρτημάτων ὅτι περιτομαγάσηται, ἀμαρτίαν ὁμιλῶν Ἡμῶν Τυράννων, ἂν ὅποι μὴ δύνηται ἐξειδίσασθαι. See also LpP 119 (274 A.D.) . . . τὸν ἀμαρτιῶν τὰς πονηρίας συνεχῶ[ς ἀ]νορθουμένων. The adj. ἀμαρτολός appears in an inscription of iii/B.C., OGIS 5530: ἐὰν δὲ μὴ συντελῇ ὁ ἄρχων καὶ οἱ πολίται τὴν θυσίαν κατ' ἐναυτὸν, ἀμαρτολοὶ ἐστῶσαν 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
LEXICAL NOTES FROM THE PAPYRI

(i/B.c.) al., absolute TbP 37 (ibid.) and very frequently; with gen. OP 113\textsuperscript{16} (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.

\(\delta\mu\epsilon\mu\pi\tau\omicron\sigma\omicron\) — In the marriage contracts CPR 24 and 27 (136 and 190 A.D.) we have \(\alpha\upsilon\theta\varepsilon\delta\;\Lambda\;\alpha\kappa\alpha\tau\eta\gamma\rho\omicron\rho\tau\omicron\sigma\theta\omicron\) [\(\pi\alpha\rho\varepsilon\chi\omicron\omicron\omicron\nu\varepsilon\nu\;\tau\gamma\rho\omicron\delta\sigma\iota\omega\sigma\varepsilon\)] and very frequently; with \(\varphi\) \(\varphi\) \(\theta\varphi\theta\lambda\theta\pi\omicron\nu\) 113 1 6 (ii/A.D.), and even dat. in the illiterate Par P 18.
lexical notes from the papyri 183

ἀμετανοήτος.—LpP 26 is late (beginning of iv/a.d.), but ὀμολογοῦμεν [ἐκ]ουσία καὶ ἀδιαφρέτω 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—ὁμολογώ χαριζοσθαί σοι χάριτι ἀναφαίρέτω 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 ἀναφαίρέτως καὶ ἀμετανοήτως.


ἀμνός.—Syll. 6159 (iii/a.d.) ἁμνὸς λεικὸς ἐνόρχης. Herwerden (s.v. ἁρήν) quotes an inscription from Cos, IC 409 ἁμναν καὶ ἁμνόν.

ἀμπελος.—Another nom. fem. in -ος amply vouched for in the papyri, e.g. PP I. 29 (iii/b.c.) τὴν ἄμπελον. The compound ἄμπελουργός is found Syll. 53517 (ii/b.c.). A collective use of ἄμπελον may be seen in Witk. 23 (PP I. 29—iii/b.c.) τὴν ἄμπελον πεφυτευμένην. BM III. 134 (ii/iii.a.d.) ἔσαν ἐν ἄμπελῳ, "planted with vines." PFi 50 (iii/a.d.) αδ init. ἐξ ἵππου τῇ[σ ἄμπε]λον 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 ἄμπελωνα, from a fragment of a letter) suggest that the word was new. It occurs indeed frequently in RL, a few years older still.

ἀμύνο.—Syll. 35625 (rescript of Augustus) καὶ [ὅτε ἦ]μύνοντο.

ἀμφιέννυμι.—Syll. 19724 (iii/b.c.) ἀμφιέσας καὶ ἐφόδια
δούς. In OGIS 20024 (iv/A.D.) we find ἀμφιάσαντες, a form, according to the editor, by no means rare in the Roman period. So Luke xii. 28.

ἀμφόδον.—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 ἀπογραφαὶ as ἀπ᾽ ἀμφόδον Ἀπολλωνίου Ἰερακίου and the like, or ἀπὸ Μακεδόνων, with ἀμφόδον omitted. Cf. Syll. 528, where Dittenberger defines ἀμφ. as "pars oppidi domibus inter se contingentibus exaedificata, quae undique viüs circumdatur."

ἀμοῖμος.—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 ἀνὰ μέσον many examples may be quoted from Ptolemaic and later papyri, and from Hellenistic inscriptions.

ἀναβαθμὸς.—Syll. 587308 (iv/b.c.) ἀναβαθμοῦς, apparently parts of a τροχιλεῖα, on which see Dittenberger's note, p. 309.

ἀναβαίνω.—With ἄ. used of "going up" to Jerusalem, or the temple, cf. Par P 47 (ii/b.c.—Witk. p. 65) ὁ στρατηγὸς ἀναβαίν<ε> αὕριον εἰς τὸ Σαραπιῆν. Cf. also PP II. 9 (iii/b.c.) πλήρωμα ἀναβέβηκεν, "the gang has gone away"; Par P 49 (ii/b.c.—Witk. p. 47) ἔδω ἀναβῶ κἀγὼ προσκυνήσαι. BM III. p. 194.

ἀναβάλλω in something like the forensic sense, "defer" a case, occurs in TbP 22 (ii/b.c.) ἀναβάλλόμενος εἰς τὸν
LEXICAL NOTES FROM THE PAPYRI

φυλακίτην “referring the matter to the inspector”: cf. Par P 66 (i/b.c.) διν τὰ ἑργα ἀναβάλλοντι (i.e. -λλον) “whose work is postponed.” Elsewhere it is generally—“cast up” or “send back”: in Ostr. 1154 (Rom.) ἀναβαλεῖν τὰ ἵματια 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”) ποιησάμενος. (Cf. Syll. 425 (iii/b.c.) ἀ. λαβῶντες ἑτη τρία.) In OP 729 and ChP 15° (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 911 (ii/A.D.) ἀναβολάς διωρύγω(ν) is rendered by the edd. “dredging of canals.” Further, in a legal document PP III. 21 (iii/b.c.) we have τῆς ἀναβολῆς τοῦ ἱμάτιων with hiatus before and after, so that we cannot certainly join the words. Add Syll. 514 (ii/i B.C.) and 587 (iv/B.C.), Ostr. 1567. ἀναβλέπω.—Syll. 807 (ii/A.D.) of a blind man recovering sight in the temple of Asclepios.

ἀνάγαιων.—This form of the word is supported by κατάγαιον OP 75 (129 A.D.), καταγαίω BM III. p. 160 (212 A.D.), Rein P 43 κατάκεον (102 A.D., illit.) Τῶν ἀνάγαιων occurs at the end of vi/A.D., Par P 213.

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 γεγενημένα σοι ἔμοι ἀνήγγέλλων, ibid. 56 (Ptol.) ἀναγγέλειν σοι αὐθένερον: cf. Syll. 263 (c. 200 B.C.) ἐντέταλμαι αὐτῶι ἀναγγείλαι ύμῖν ἔνδικηξαι. See Witkowski’s note, p. 5.

JAMES HOPE MOULTON.
GEORGE MILLIGAN.