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IX.

ἀπόχρησιν.—The verb ἀποχρᾶσθαι may be illustrated.

OGIS 665 49 (A.D.) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἔξουσιας ἀποχρωμένων = abutentibus: the prefect Cn. Vergilius Capito issues an edict against the abuse of the libera legatio. HbP 527 (245 B.C.) κ[αὶ] δ[υτίνῳ κ]λήρων ἀποκέχρηται ταῖς νομαίς, “the holdings in which they have used up the pastures.” BU 250 7 (135 A.D.) ὅστε ἐμφερομένους ἀποχρ(ήσασθαι) ἡ ἄλλη(ν) ἀπόδειξεν ἐπενέγκαι.

ἀποχωρέω.—In the interesting census-return BM II. p. 51 (72/3 A.D.) reference is made to the son of a man who had acquired the Alexandrian citizenship, and ἀποκεχα eis την ἴδιαν, “had returned to his own country,” who consequently was to be reckoned as Alexandrian. Cf. BM I. p. 34 (ii/B.C.) ἀπεχώρουν.

ἀπρόσκοπος.—This adj. under the form ἀπρόσκοπτος is found in IGSI 404 ἐξησε ἀπρόσκοπτος ἐτή λας’, a late inscription from Messana (van Herwerden, Lex. p. 103).

ἀπτομαί.—The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, OGIS 315 56 (middle of ii/B.C.) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις ἄεὶ διασκοποῦσιν (for -οντων) ἤπτετο μᾶλλον ἡμῶν, “urged his view upon us.” In Syll. 849 6 (Delphi, ii/B.C., in dialect) ei δὲ τις καὶ ἀπηται Σωσίχας ἐπὶ καταδουλιομόν, it means “lay hold of, appropriate.” The active sense of “kindle,” “set fire to,” is illustrated by the magical papyrus BM I. p. 101 (iii/A.D.) ἀπτε δὲ λιμβάνῃ.

ἀπωθέω.—The compound προσαπωθέω is found in a papyrus of Magdola (221 B.C.—published in Mél. Nic. p. 283) προσαπώσαστο με eis τὴν φυλακήν.

1 For abbreviations see the February and March Expositor, pp. 170, 262.
άπωλεια. — TbP 276²⁴ (an astrological fragment of ii/iii A.D.) ἐξωδιασμὸν αὐτῶν [ποιῆσε]ται καὶ ἀπώλειαν, “he will spend and lose it” (his fortune) (G. and H.).

ἀρα, ἄρα.—For ei ἄρα, si forte, as in Mark xi. 13, Acts viii. 22, cf. PP II. 13 (19)⁰—Withk. 16, a papyrus of iii/b.c., ei δ' ἄρα µὴ ἀράς ὑµν ἀνατόν. The interrogative ἄρα occurs in the curious interview with Marcus Aurelius, OP 33⁵.⁷ (see above), where the condemned man asks who had recalled him—ἀρα ἢ σύνκλητος ἢ σοῦ ὃ λήσταρχος; “was it the senate, or you, the arch-pirate?” (G. and H.).

ἀρά.—The original meaning of “prayer,” “supplication,” is found in OGIS 383²³ (i/b.c.) χορής ἡμετέρας ἄρας παρὰ θεῶν ἐχθρά πάντα, Magn. 105²³ [νόµοις γ]ὸρ ἱεροῖς καὶ ἀράις καὶ ἐπιτίµωσις. Cf. ἄρατός in Syll. 30³ (ii/b.c.) ἄρατὴν ἀμα καὶ σωτήριον [περὶ τὰ]ν ἀπορομένων ἀεὶ π[ρο]τιθέντες γνώµην.

An inscription from Akmonia in Phrygia, which Ramsay (C. and B. ii. 652 f.) assigns to a Jew or a Jewish Christian, has καὶ τὸ ἄρας δρέπανον εἰς τὸν ἦκον αὐτοῦ [ἐισέλθοιτο].

ἀργεῦ.—In PP II. 4(9)⁴ (iii/b.c.) certain quarrymen complain νυνὶ δὲ ἄργημεν διὰ τὸ µὴ ἔχειν σῶµ[a]τα ὡστε ἀνακαθάρα τὴν ἄµμον, “but now we are idle (′playing′) for want of slaves to clear away the sand’” : cf. 9(3)⁷, 14(1a)⁹. Later instances of the verb are afforded by BM I. p. 190 f. (farm-accounts of i/a.d.), and the illiterate OP 12¹ (iii/a.d.) µὴ ἀφῆς αὐτοῦς ἄργησε ὅλους, “do not let them be wholly idle.” So in Ptolemaic times of ships, PP II. 20 ὅπως . . . µὴ ἄργηῃ τὰ τπλοῖα. Add BM III. 194⁴⁵ (iii/a.d.) λόγος ἐργατῶν ἐργησώμενων, 208¹⁰ (ii/a.d.) ἀλ. For ἄργε in BM I. p. 17¹ (78–79 a.d.) the editor conjectures ἄργησει, or some other variant of ἄργει, in the sense of “is taking holiday.” Ἀργαί, “holidays,” is found in PP III. 40 (a)v.¹²; and an interesting use of the corresponding adjective is afforded by BM III. p. 27 (a census-return of 160 or 161 a.d.) where, according to the “practically certain” reading, a certain
Apollonius is described as belonging to the “leisured” class of Memphis τῶν ἀπὸ Μέμφεως ἄργων. In PF 14,14 and AP 97° (both ii/A.D.) ἐλατουργίαν ἄργου = “an oil-press which is out of working order”; and in Syll. 533 (iii/A.D.) τὸ ἄργον is opposed to τὸ πεφυτευμένον. In modern Greek ἄργον = “late.”

ἀργύρεως.—The adj. in its contracted form (as in 2 Tim. ii. 20, Rev. ix. 20) is found in BM II. p. 265 (an inventory of household furniture, ii/A.D.) φύλλια ἄργυρα ὄκτῳ: cf. BM I. pp. 102, 122. For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayser, p. 293), see 1 Esr. vi. 18 Τὰ τὰ χρυσᾶ καὶ τὰ ἂργυρα (ἄργυρα B), and cf. OGIS 480 (Ephesus, ii/B.C.) Ἀρτεμιν ἄργυρέαν καὶ εἰκόνας ἄργυρίας δύο: cf. Helbing, Gramm. der LXX 34 f.

ἀργυρικός,—“of money,” generally, is common both in the papyri and the inscriptions, e.g. AP 31 μ (ii/B.C.) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἄργυρικήν πρόσθον, “rents in corn and taxes in money” (G. and H.), OGIS 90 (the Rosetta-stone, ii/B.C.) δαπάνας ἄργυρικάς τε καὶ σιτικάς μεγάλας: cf. BU 15 (ii/A.D.) πράκτορα ἄργυρικῶν.

ἀργυροκόπτος.—BU 781 (i/A.D.) ἄλλα (sc. πινάκια), ὅτι μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινόητη διὰ Ἀπολλωνίου ἄργυροκόπον. PF 71, BM III. p. 229 (both iv/A.D.) and Syll. 873 (ἡ συνεργασία τῶν ἄργυροκόπων καὶ χρυσοχῶν) also show it.

ἀρεσκεία.—For the bad sense which prevails in classical writers (see Lightfoot on Col. i. 10) a new literary citation may be made from Philodemus (i/B.C.) Περὶ Κολακείας (in Rhein. Mus. lvi. 623) ἀνεν τῆς τοιαῦτης ἀρεσκείας. But OP 729 (137 A.D.) is a close parallel for Paul’s use: τοιῇσοντα τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταῖονς πρὸς ἀρεσκί[αν] τοῦ Σαραπίωνος, “they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion” (G. and H.). (We spell -εία on historical
grounds, regarding the MSS. as inadequate witnesses for ε. and ι: see Proleg. 47.)

ἀρέσκω.—For the idea of service associated with the verb in late Greek see Thes. p. 19. Add a more general sense illustrated by BM III. p. 13328 (139 A.D.) τὰ ἐαυτῶν ἀρέσκοντα: the context is mutilated.


ἀρετή.—To Deissmann’s citations (BS 95ff.) may be added a literary one from Josephus, Ant. xii. 53 τής σῆς ἁρετῆς ᾧ ἔξοι: see also Hort, 1 Pet. p. 129. The word occurs in HbP 1532ff. (a rhetorical exercise, iii/B.C.) where the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀπόδειξιν ποιησαμένους τῆς αὐτῶν ἁρετῆς, “in a timely display of their prowess” (G. and H.). For land ἐν ἁρετῇ see TbP 51622 (ii/B.C.) where certain officials are warned not τὴν ἐν ἁρετῇ κειμένην βα(σιλικήν) γῆν παραιρείσθαι τῶν γεω(ργῶν) μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, “to take the richest Crown land from the cultivators by fraud or cultivate it at choice” (G. and H.). In the later papyri the word is found as a title of courtesy, e.g. OP 604ff. (iv/A.D.) ἀκολούθως τοῖς κελευσθίσαι ὑπὸ τῆς
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ἀρετῆς τοῦ κυρίου μου διασημοτάτου ἵγεμόνος Σαββινανοῦ, τidine. 71ii.18 (iv/A.D.). ἡς σου δάξειν τῇ ἀρετῇ: cf. BM III. p. 1297 (iii/iv A.D.), Lp P 40 II.30, III.9,18 (iv/v A.D.). On Syll. 784, Ἄθηνάια Μένεια ἀνέβηκεν ὅψιν ὑδοῦσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετὴ as signifying "vim divinam quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. 8075 (ii/A.D.), where after a miraculous restoration of a blind man the people rejoice ὅτι ζῶσαι ἀρεταί ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἄντωνέινου. There is suggestive force in this rejoicing of the pagan crowd to find that the "powers" of Asclepios were still "alive" in those dark days. So 80610 (Crete, early Empire) πλείονας ἀρετὰς τοῦ θεοῦ.

ἀρην.—Of the nominative of this word (Φαρην, declined according to the primitive model still normal in Sanskrit, and traced in κών κυνός, caro carnis) we have no occurrences except in early times: see Searles, Lexicographical Study (Chicago Univ., 1898), p. 21. The oblique cases, though only once appearing in the N.T., are by no means obsolete in the Κοινή: thus ἄρνος TbP 11725 (i/b.c.) and even BM I. p. 123 (magical—v/A.D.); ἄρνες HbP 3211 (iii/b.c.); ἄρν(άσι) AP 736 (ii/A.D.); ἄρνας BU 1338 (ii/A.D.). In MP 212 (iii/b.c., cited by Mayser, p. 287) we find ἄρνοis, perhaps a contribution of the NW Greek to the Κοινή: see Proleg. 36.

ἀριθμέω.—BU 6206 (iii/A.D.). Ἀρίθμητος is common in such a phrase as εἰς ἀρίθμησιν μηνός, e.g. BU 256, 416 (both ii/A.D.). According to Wilcken (Ostr. i. p. 351) τὸ ἀριθμητικὸν denotes an impost for the maintenance of the ἀριθμηταλ, but G. and H. (TbP II. p. 197) regard it rather as a tax on land: cf. BU 2366, 3307 (both ii/A.D.).

ἀριθμός.—PP II. 16 (iii/b.c.,—Witk. 10) ἤκουσαμεν ἀριθμόν ἐσεσθαί ἐκ τῶν Ἀρσινοείων. OP 7428 (2 b.c.) παράδος . . . ἀριθμῶι αὐτάς (sc. δέσµας), "accurately counted" (Wilcken ap. Witk. 94). OGIS 2666 (iii/b.c.) ὑπὲρ τῶν τῶν ἀριθμῶν
ἀποδόντων τὸν κύριον, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the Mittheilungen of the Rainer collection, I. i. 113 ff.: thus 99 is the ἀριθμὸς of ἀμὴν (α+μ+η+ν=99), and the mystic Ἀβρααδεξ is the number of the year, since the sum of 1+2+100+1+200+1+60=365.

ἀμιστερὸς.—For the phrase ἐξ ἀμιστερῶν (as in Luke xxiii. 33) cf. BU 8637 (ii/A.D.), NP 434 (iii/A.D.).

ἀρκητός.—BU 531124 (ii/A.D.) seems to have the adverb in its mutilated conclusion, ἐὰν δ[ἐ . . .] ἄρκητος ἐξ [χ]η [ . . .


ἄρκτος.—Ἄρκος for ἄρκτος, as in Rev. xiii. 2 (cf. 1 Regn. xvii. 34), is found in the later inscriptions, e.g. IGSI 1302 (time of Hadrian). The still more contracted ἄξ occurs in the Silko inscription OGIS 20117 (vi/A.D.), where see Dittenberger's note. Modern Greek ἄρκοῦδα.

ἀρμα.—PP II. 25(a)6 εἰς ἄρματα τὰ ἀκολοθοῦντα αὐτῶι. OGIS 53316 (i/b.c.) ἄρματον καὶ κέλ[γ](τ)ον, Magn. 1274 (i/b.c.) ἄρματα τελεῖωι.

ἀρμόζω.—We have found no direct parallel in the Κοινή for the middle in 2 Cor. xi. 2, on which see Proleg. 160; but the use of μυστείασθαι in PFi 364 (iv/A.D. init.), of a mother making a match for her son with a cousin, is essentially on the same lines. In Cos at the present day, as Dr. Rouse tells us, ἄρμοστός -η is the name of a betrothed pair. Cf. also the Ep. of Aristeas § 250 (Wendland,= Thackeray, p. 56212) τῶι <ἀν> ἄρμόσαι γυναῖκι. In the active the verb is common="to be suitable, fitting." Thus BM II. p. 97 (11/15 A.D.) καὶ τοῖς ἄρμόζουσι [κατὰ
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καίρὸν σπέρ]μασι. OGIS 38338 (i/B.C.) ός ἢμιο'εν ἔκαστος.
ib. 336159 (ii/i B.C.) τοὺς ἄρ]μο'ζωντας λό]γος . . . BU 9316
(ii/iii A.D.). Lp P38ii.31. (iv/A.D.). The prominence of the
present participle reminds us of our own fitting: it has its
adverb ἄμιο'ζωντως, as in Par P 63iii.77 (ii/B.C.) τοῖς καίρο'ις
πρεπόντως καὶ τοῖς ἀνθρώποις α., Syll. 25810 (iii/B.C.) α. τοῖς
ἐν τοῖς (l. τοί) ψαφίσματι γεγραμμένοις.

ἀρμός.—Syll. 5389 (? 353 B.C.) συντιθέντα τοὺς ἁρμο'ις
στερί'φους, ἁρμόττοντας πανταχ'ῇ, of the walls of a temple.
540108 (175–1 B.C.) τοῦ προσιόντος ἁρμο'ὶ: see Dittenberger's
note.

ἀρνέομαι.—OGIS 48431 (ii/A.D.) ἀπερ ἁρνομέ'νων αὐτῶν
ἡ'δες ἐπίστευον. For the aor. midd. (rare in Attic) cf. BU
19522 (ii/A.D.) ὑπερ δὲ τοῦ μὴ ἄρνησα'σθαί ἐφ' ἐκάστῳ τούτον . . .
PFi 611.49 (i/A.D.) ἄρνησα'στο ὁὗτος [τῇ]ν κληρονομιάν τοῦ
πατρὸς καὶ ἐγὼ τῇν τοῦ ἱδίαν πατρὸς.

ἀρνίον.—NP 687 (iv/A.D.) ἄρνια ἐνδεκα. StrP 247 (118
A.D.).

ἀροτρον.—Rein P 1720 (ii/A.D.) ἀροτρόν α ζυγὸν α (or
ἀροτρόν ἄζυγον α). StrP 328 (iii/A.D.) ἀροτρὴ (contracted
ἀ'ρ') is found in BM II. p. 26 (94 A.D.); cf. OGIS 51921
(iii/A.D.) τοὺς ἀροτρῆ'ρας βόας, where Dittenberger refers to
Hesiod Op. et Dies 405 βοῖν ἀροτῆ'ρα. Ἀροτρι'άω occurs in
PP III. 31.7 It is sometimes replaced by ὑποσχ'λι'ω: see
Kenyon’s note, BM III. p. 200.

ἀρπαγή.—Syll. 92858 (Magnesia, ii/B.C. init.) ἡ τῶν κτη'ρῶν
ἀ. γεγενημένη. LpP 6458 (iv/A.D.) δ' ἀρπαγή.ς. Towards
the discussion of the word ἀρπαγ'μός we might cite the
relation of σέβαςμα and σεβασμός. The former=object of
reverence, as Acts xvii. 23, 2 Thess. ii. 4 (see These. 99).
For the latter see Syll. 65656 (ii/A.D.) καὶ τοῦτο δὲ μέγιστον
tοῦ περὶ αὐτῆ'ν (sc. Artemis) σε'βασμοῦ ἐστὶν τεκμήριον, that
we (Ephesians) have a month Artemision called after her.
Σεβασμός here as elsewhere (see LS)=“reverence,” abstract,
while σέβασμα is concrete. The bearing of this (if any) on the force of ἀρπαγμὸς we must not stay to discuss.

ἀρπάζω.—BM II. p. 166 (14–15 A.D.) [ἀ]ρπάζαι τὰ ἐπιβάλλοντα. OGIS 66518 (i/A.D.) δι' ἀναλίσκεται των ἀρπαζόντων ἀδεῶς τῶν ἐπὶ ταῖς χρείαις. BU 3413 (ii/A.D.) [κωστῳ]διὰς ἤρπασαν. In l. 12 of this last papyrus ἤρπαγησαν is the true reading: see p. 359. According to Wilcken (Archiv i. p. 164) the verb is to be understood causatively in BM II. p. 284 (iv/A.D.) ἤρπαξας αὐτοὺς ὡς ἐν ἀνομίᾳ, "du hast sie plündern lassen." On this general tendency cf. Hatzidakis, p. 200 f. For ἀρπάζω used of death see the epitaph in BCH xviii. p. 370, no. 101, ὑπὸ σκορπίων ἤρπάσθη (cited Mél. Nic. 244). The compound ἀφαρπάζω is found OP 37.17 (49 A.D.) τὸ σωμάτιον ἀφῆρπασεν, "carried the foundling off." For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before -γω will make -ξω—see Proleg. 56.

ἀφαβέω.—A word of undoubted Semitic origin (Heb. הָבָה), spelt ἀφαβέω and ἀφαβόν: see CR xv. 33, and cf. BM II. pp. 211, 212 (ii/A.D.), where both forms occur. The meaning of "earnest-money" (Scotticé "arles") is well illustrated by Par P 5814 (ii/b.c., =Withk. 57), where a woman who was selling a cow received 1,000 drachmas as ἀραβάνα. Similarly BM II. p. 204 (97 A.D.), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for 24/5 arourae of land, ἀπὸ λόγον ἀφαβῶνος κλήρου κ.τ.λ. Additional examples in Ostr. 1168; MP 268 (Wilcken); BM II. p. 298 (iv/A.D.), III. p. 14316 (ii/A.D.), and p. 196122 (iii/A.D.); BU 2406 (ii/A.D.), 60111 (id.); OP 2992 (late i/A.D.). In modern Greek ἦ ἀφαβώνα(α)σμένη="the betrothed bride," "an interesting reminiscence," as Abbott (Songs, p. 258) remarks, "of the ancient custom of purchasing a wife." In the same way ἦ ἀφαβῶνα is used for "the engagement-ring." In the island of Cyprus we find the form ἀραδώνα (Thumb Hellen. p. 23).
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ἀρρωστος,—Syll. 85817 (ii/b.c., Delphi, in dialect) ἀτελῆς ἄ να ἐ στω, εἰ μὴ ἀρρωστος γέ νοιτο Σῶ σος. We have come across no instance of the adj. in the papyri, but both verb and subst. are common. For the former see HbP 7316 (iii/b.c.) εἰ οὖν μὴ ἀρρωστήσαμεν, PP I. 30(1)4 (iii/b.c., = Witk. 4) τὸν ὄντα ἐν Μέ μφει ἀρρωστοῦντα, Par P 4931 (ii/b.c., = Witk. 47) μὴ ποτε ἀρ[ρ]ωστεὶ τὸ παιδάριον. For the latter see AP 35311 (ii/b.c.) ἐπεὶ οὖν σέ σωσαι ἐν τῇ ἀρρωστία ὑπὸ τοῦ Σωκράτους θεοῦ μεγάλου, TbP 4481: (ii/b.c.) χάριν τῆς περιεχούσης με ἀρρωστίας, “one account of the sickness from which I am suffering” (G. and H.), TbP 52101 (ii/b.c.) ἐν βαρυτέρᾳ (see Proleg. 78) ἀρρωστία κίνθαι.

ἀρσεν.—The form ἀρσεν, which WH read throughout, is illustrated by OP 7449 (1 B.C.) where with reference to the birth of a child it is directed ἐὰν ἡν (i.e. ἡ)ἀρσενον ἀφε, ἐὰν ἦν θήλεα ἐξβαλε: cf. also NP 358 (ii/A.D.) ἀρσενας. For ἀρσην see BU 886 (ii/A.D.) κάμηλα(ου) ἀρρενον [λ]ευκάν, BM I. p. 68 (iv/A.D.) θήλω kai ἀρρεν, StrP 3012 (iii/A.D.). Ostr. 1601 gives us a derivative, παιδίον ἀρσενικοῦ. There is an important investigation into the rationale of the variation between ρσ and ρρ in the Κοινὴ in Wackernagel’s pamphlet Hellenistica, pp. 12 ff.

ἀρτι.—To the examples of ἀρτι denoting strictly present time in Thess. 40 add the magical formula BM I. p. 96373 (iii/A.D.) ἐν [τ]ῇ ἀρτὶ ὄρᾳ ἦν ἡ ὅτα ταχύ ταχύ, ibid. p. 101567 ἐν τῇ σήμερον ἡμέρᾳ ἐν τῇ ἀρτὶ ὄρᾳ. Also BM III. p. 21310 (iii/A.D.) δικᾶξαμαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι ἀρτὶ ἥθεν πρὸς σέ.

ἀρτιος.—For ἀρτιος = τέλειος see Kaibel Epigr. 222b (Praef.) ἐτοιν ἀρτιμον ὄγδοκοιντ ό ἀρτίων.

ἀρτύω.—TbP 37527 (140 A.D.) ξύμης ἠρτυμένης. Ἀρτύματα, “spices,” are mentioned amongst the items in an account AP 12640 (early ii/A.D.).

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