LEXICAL NOTES FROM THE PAPYRI.¹

X.

In our previous papers we have endeavoured to present with some fullness the Hellenistic vernacular record of words used in the New Testament. The mere fact that in the four papers we have not yet finished a will show that on this scale we could not hope to complete the alphabet under some years in the columns of the EXPOSITOR. What has appeared will serve very well as a specimen, on which we may ask for the assistance of criticism, in view of our collecting the whole material in book form. For the rest of the year we propose to adopt a different line. We propose to cover, if we can, the rest of the alphabet, presenting only words which need special treatment, or words that gain some special light from their use in the vernacular documents. We shall, moreover, bring our material into direct relation with the New Testament, instead of leaving the student to apply the illustrative matter for himself. This is a duty we shall have to attend to when we come to the final stage; but it has been subordinated hitherto in order to gain space, and present as large a specimen as we could of the mass of newly available illustration.

ἀγωνίζομαι we have already passed (see Notes iv.); but Syll. 214¹⁰ (c. 267 B.C.) is worth returning to. In this Athenian inscription we read ἐπειδὴ πρῶτερον μὲν Ἀθηναῖοι καὶ Δακεδαμώνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φιλίαν καὶ συμμαχίαν κοινὴν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἠγωνίσαντο μετ' ἄλληλων πρὸς τοὺς καταδουλούντας τὰς πόλεις ἐπιχειροῦντας. The phrase hardly differs from that in 2 Tim. iv. 7; and it makes it decidedly less

¹ For abbreviations see the February and March EXPOSITOR, pp. 170, 262.
clear that the figure there is drawn from the games. In *Syll.* 213 l.c. (*Notes iv.*) the verb is used of warfare, as in this inscription, which is contemporary with it.

ἀπάγω has likewise been passed, but we might add the suggestion on its record that in Acts xii. 19 no more than *imprisoned* need be meant: the weight of authority, however, seems to discourage this.

ἀρχαῖος.—That this word retains in general the sense of *original*, as distinguished from παλαιός—*old*, is seen commonly in the papyri as in the New Testament. Acts xxii. 16, where Mnason is described as "an original disciple," one who belongs to the "beginning of the gospel" (*Phil. iv. 16*), is illustrated by *Magn.* 215b, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the "ancient initiate" is opposed to the neophyte, the "ancient oracle" to one just uttered. (The citation is made by Thieme, p. 26.) For the more general sense of "ancient," recurrent in Matt. v. 21, etc., we may compare the ii/a.d. horoscope *FP 137* 6, where a date is given κατὰ τοὺς ἀρχαίους, i.e. "old style." The neuter—"original condition" may be seen in *OGIS 672* 4 (80 A.D.), where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαῖον ἀπεκατεστάθη: similarly in 2 Cor. v. 17, the "original conditions" pass away before the fiat that καὶ τοιεὶ πάντα (Rev. xxii. 5). A standing title of the city Heracleopolis, ἀ. καὶ θεόφιλος, reminds us of "ancient and religious foundations" at Oxford or Cambridge to-day.

ἀρχή.—The double meaning, answering to ἀρχεῖν and ἀρχεσθαι severally, can be freely paralleled. The great difficulty of John viii. 25 makes it desirable to quote *OP 472* 17 (ii/a.d.) τὸ μηδὲ ἀρχὴν γενόμενον, "which never existed at all"; but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the R.V. margin here, though it is probably right.
ἀρχηγός.—To determine between *founder* and *leader* in Heb. ii. 10, xii. 2, Acts iii. 15, v. 31, is too complex a question for this note. Our few citations go to emphasize the closeness of correspondence with *auctor*, which it evidently translates in a proconsul’s edict, *Syll.* 316\(^8\) ἐγεόνει ἀ. τῆς ὀλίσ συγχύσ εὼς,\(^1\) τὸν γεγονότα ἀ. τῶν πραξθέντων. So OP 41\(^6\) etc. (iii/iv. A.D.), where a crowd shouts repeatedly ἀρχηγὶ τῶν ἀγαθῶν, “source of our blessings,” *auctor bonorum*. The phrase is found five centuries earlier in the Rosetta Stone (*OGIS* 90\(^47\) ... anniversaries which are πολλὰν ἀγαθῶν ἀ. τᾶσιν. In *OGIS* 212\(^18\) Apollo is ἀ. τοῦ γένους of Seleucus Nicator (306–280 B.C.) whose mother was said to have dreamed that she conceived by Apollo: so in 219\(^2\) of his son Antiochus I (Soter).

ἀρχησωνιάγος.—The word is used for *Greek* assemblies: see *Archiv* ii. 430. An interesting inscription from Akmonia in Phrygia is given by Sir W. M. Ramsay, *C. and B.* ii. 649 f., who comments on the fact that this title of dignity and influence could be held by women (“probably purely honorary”).

ἀρχιτέκτων.—Our *architect* is much narrower than its original, which in papyri (TbP 286\(^19\)—ii/A.D.) can represent “chief engineer.” The R.V. is of course shown to be right by the context in 1 Cor. iii. 10. It is worth while to remember that τέκτων in its turn is wider than “carpenter.”

ἀρχαν.—The official uses of ἀ. are fully classified by Dittenberger in the indices to his *Sylloge* and *OGIS*. In the newly published BM III., p. 183\(^5\) (113 A.D.) we find the Jewish use for the first time: ἀρχάντων Ἰουδαλων προσευχῆς ᾯνβαλων—an important passage which one of us has examined in *Expos. Times*, xix. 41.

ἀσέλγεια.—An obscure and badly spelt document of iv/v A.D., BU 1024\(^v\)-17, seems to contain this noun in the form ἄσελγεια: we mention it only to note how early the
popular etymology was current connecting it with θέλω. It is dubious at best, and the history of the word is really unknown.

άσθένημα.—This rare word occurs in BU 90315 (ii/AD.) ἄφ' ὅν τοὺς πλείστους ἐξ ἀσθενήματος ἀνακεχωρηκέναι: it differs little if at all from ἀσθένεια.

άστειος.—As early as HbP 5415b. (iii/BC.) we find this word developed: ἵματισμόν ὡς ἀστείοτατον the edd. render “as fine clothes as possible.” Its connexion with the “city” was forgotten, and indeed ἀστεῖον itself had fallen out of ordinary use.

ἀστοχέω.—In the N.T. confined to the Pastorals, but quotable from papyri of ii/BC. and later, including the ill-spelt BU 531ii,19 (ii/AD.), where the meaning seems to be “fail” or “forget.” This it retains in modern Greek: so the Klepht ballad in Abbott’s Songs, p. 34—

Μὴν ἀστοχᾶς τὴν ὀρμηνεία, τῆς γυναικὸς τὰ λόγια,

“forget not thy wife’s advice, forget not her words.” In Par P 3526 (ii/BC.) ἀστοχήσαντες τοῦ καλῶς ἐχοντος, we have a close parallel to 1 Tim. i. 6.

ἀσύνθετος.—To other citations for the meaning faithless appearing in the derivative verb may be added three from Ptolemaic papyri for εἰσυνθέτεω, to keep faith.

ἀσφάλεια is extremely common, as are the cognates. Luke i. 4 is illustrated by its use in the legal sense, security: thus AP 7816 (ii/AD.) ἄ. γραπτὴν, “written security,” TbP 29319 (do.) τὰς παρατεθείσας ὑπὸ αὐτοῦ ἄ. “the proofs submitted by him.” Personal safety, as in 1 Thess. v. 3, is the meaning in a great many inscriptions, where it keeps company with ἀσυλία, ἀτέλεια, and the like privileges.

ἀσχημονέω.—TbP 4417 (114 BC.), a petition concerning a violent assault, in which the aggressor ἔως [μὲν τ]"nos
Here foul language at least is suggested. In the famous Mysteries inscription from Andania (Syll. 653—91 B.C.) the candidate has to swear μήτε αὐτὸς μηθέν ἀσχημον μηδὲ ἀδίκων ποιήσειν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλω εἰπτρέψειν: in this case anything irreverent or improper would be included. Perhaps behave dishonourably is the meaning in 1 Cor. vii. 36, but the word seems to take the colour of its context.

ἀτακτέω.—To the extended note in Thess. pp. 152 ff. may be added an early citation from the newly published EP 213 (285/4 B.C.) ἥ πρᾶξις ἐστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιοῦντος κατὰ τὰ γεγραμμένα—it means contumacious.

ἄτοπος.—See Notes ii. 109 and Thess. p. 110.

ἀὐθεντεῖο.—Grimm’s description of this as “a bibl. and eccl. word” prompts the remark that the adjective ἀὐθεντικός is very well established in the vernacular. “Biblical”—which in this case means that the verb occurs once in the New Testament—seems intended to hint what ἀπαξ εἰρημένον in a “profane” writer would not convey: we may refer to Nägeli, p. 49, for evidence which encourages us to find the verb’s provenance in the popular vocabulary—the Atticist warns his pupil to use ἀὐτοδικεῖν because ἀὐθεντεῖν was vulgar (κοινότερον). As the meaning in 1 Tim. ii. 12 is not quite easy, we may add that ἀὐθέντης (earlier αὐτο- ἔντης, from the root of ἀντώ, Latin sons, our sin) is properly “one who acts on his own authority,” hence in this context an autocrat.

αὐλή.—BM I. p. 36 (ii/B.C.) has a complaint against marauders who had not only sacked a house, but appropriated to their own uses τὴν προσοῦσαν αὐλήν καὶ τὸν τῆς

* Query ἀσχημόνε, an unaugmented imperfect: the present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted Proleg. p. 121.
This will serve as a good specimen of the normal use in the papyri, where the word is extremely common, denoting the court attached to a house. So far as we have observed, there is nothing in the Koiv to support the contention that in the New Testament αυλή ever means the house itself: see Meyer on Matt. xxvi. 3. Like the Latin aula and our own court, it is frequent in the inscriptions to denote a Royal entourage, e.g. OGIS 7354 (ii/B.c.) τῶν περὶ αὐλῆς δια[δόχων], referring to certain officials attached to the court of Ptolemy Philometor.

αὐστηρός.—The epithet of Luke xix. 21 is poorly rendered by the word we have borrowed. It obviously means strict, exacting, a man who expects to get blood out of a stone. This sense is well seen in an interesting letter of ii/A.D., TbP 315, in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, ὁ γὰρ ἀνθρωπος λεῖαν ἐστίν αὐστηρός, “a regular martinet.” In the curious rhetorical exercise (?), OP 471 (ii/A.D.), we find τι οὖν ὁ κατηφής σὺ καὶ ὑπεραύ-στηρος οἰκέωλορε; “Why then did not you with your modesty and extreme austerity stop him?” (G. and H.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a vir gravis: this is nearer to the English austere. Four centuries earlier it describes “rough” country, OGIS 16837.

αὐτάρκεια, αὐτάρκης.—We have several quotations, but only in the simple sense of enough: OP 72910 (137 A.D.) τὴν αὐτάρκειαν κόπρου (I. κόπρου) περιστερῶν, the “necessary amount” of guano; BM III. p. 1046 (42 A.D.) τὰ αὐτάρκη καίματα for a bath-house, etc. The fact lends some emphasis to St. Paul’s use of the words in the philosophic sense of self-sufficiency, content: for all his essentially popular
vocabulary, on which Nägeli rightly lays stress, he could use the technical words of thinkers in their own way. (Cf. Nägeli's summing up, pp. 41 f.).

ἀφθαρτος.—As an antithesis to “mortal,” the term is well seen in Syll. 36510 (c. 37 A.D.) θεὸν δὲ χάριτες τοῦτο διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ὁ ἦν υπότος ἡλιος καὶ (for ἦ) τὸ ἀφθαρτον θυητῆς φύσεως.

ἀφιλάγαθος is said by Grimm to be “found only in 2 Tim. iii. 3.” In OP 33 (ii/A.D.) the rebel Appianus taunts Marcus Aurelius with ἀφιλοκαγάθια (presumably short for ἀφιλοκαλοκαγάθια), after extolling his father Antoninus as φιλάγαθος and ἀφιλάργυφος (2 Tim. i.c. and Heb. xiii. 5).

ἀφίξις.—One early citation may be made, from PP II. p. 438 (iii/B.C.), where it certainly means arrival: so also in Aristeas 173 and Magn. 1711, and as late as iv/A.D. in LpP 64385, 47. But Josephus, Ant. II. 18 fin., μὴ προδηλιώ­­σαντες τῷ πατρὶ τὴν ἐκείσε ἀφίξιν—not included among Grimm's citations—can hardly mean anything but departure. See Proleg. 26 n.

ἀϕορμή.—See Notes i. p. 279. This Pauline word is well established in the vernacular, with meanings varying from incitement or prompting (OP 237vii.21, ii/A.D.: ἐκ μητρὸς ἀϕορμῆς) to the more ordinary occasion or opportunity. In BU 61516 (ii/A.D.) ἀϕορμὴν εὑρών—a son “finds an opportunity” to write to his father—we have a phrase resembling that of Rom. vii. 8.

ἀχύρων.—Two citations may be made for this exceedingly common word. One shows that “bricks without straw” were as abnormal in the Ptolemaic period as in the days of the Exodus: PP II. p. 5012 (as amended III. p. 139) shows directions ἐς τὰ ἀχυρα πρὸς τὴν πληθολκίαν. The practice exemplified typically in the Ptolemaic ostracon, Ostr. 1168—λόγος ἀχύρων, an account for fuel eἰς τὰς καλέων—reminds us that (Egyptian brickmaking apart) feeding the
fire was the *normal use* of the "chaff." The stern theology of earlier days might have glossed the Baptist's words with Prov. xvi. 4.

**βαίνον.**—We mention this Egyptian word only because it makes yet another deduction from the fast vanishing list of "bibl. and eccles." words in Grimm: i/ and ii/A.D. citations from entirely "profane" papyri undeniably point back to higher antiquity.

**βάλλω.**—One or two of the uses of the simplex might be referred to. That the verb does not necessarily imply *casting* or *thrusting* with some degree of violence is clear already from the N.T. itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BU 5974 (75 A.D.) ἵνα βάλῃ τὸν μόσχον πρὸ τῶν προβάτων does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. BM III. p. 18246 (113 A.D.) αἱ πλείω βληθείσαι [? sc. ἕδαιος χορηγίαι] βαλὰνελον Σενηριανοῦ will illustrate Matt. ix. 17 and other places where β. is used for liquids.

**βαπτίζω.**—As late as iv/A.D. (BM I. p. 67, a magic papyrus) the word is still used literally, of a "submerged" boat. For ceremonial ablation—as Luke xi. 38 and the new Gospel-fragment, OP 84015, μὴ ἔμεν τῶν μαθητῶν σου τοῦς π[όδας βα]πτισθέντων—we may compare BM I. p. 98 (iii/A.D., magical), λουσάμενοι καὶ βαπτισάμενος. Our earliest quotation is from Witk. 64 (Par P 4713, c. 153 B.C.), a very illiterate letter which is hard to translate; βαπτιζόμεθα, however, must clearly mean "flooded" or overwhelmed with calamities. That the word was already in use in this metaphorical sense, even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism."

**βασιλεία.**—Mayser (p. 255) quotes three passages—one of them, however, very questionable—in which β. = *diadem.*
Since kingship or sovereignty in the abstract is necessarily the root meaning of the word, it is easy to see how the passage into the concrete could either be on the lines of our dominion (cf. “our Sovereign and his dominions”), or follow the outward and visible sign of royalty. There are many places in the New Testament where an abstract meaning is assumed, and of these some might gain in force by substituting “a sign of royalty” for “royalty” in the abstract—one might compare the line taken by the Revisers with ἐξοισία in 1 Cor. xi. 10. But it may be doubted whether the change can be made very plausible in any place.

βασιλικός is exceedingly common, but we may note PP III. p. 656 πορευομένου ἐπὶ τῆς β. ὀ.δ.οῦ as coeval with the almost identical phrase of the LXX in Num. xx. 17.

βαστάζω.—Citations multiply for the meaning pilfer, as in John xii. 6, especially in papyri of ii./A.D. We need not add to what was said in Notes ii. and iii., except to supplement the interpretation given (iii. 426) of Matt. iii. 11. In view of Harnack’s theory of the superior originality of the language in Matthew as compared with Luke, it is worth while to note how “to remove his sandals” expresses the same sense as “to stoop down and unfasten the sandals,” with much greater brevity. Another example of the same economy will be the ἐπιγινώσκει τὸν νιόν of Matt. xi. 27 against Luke’s γινώσκει τὶς ἑστὶν ὁ νιός (x. 22), which even Harnack’s opinion (Sayings, p. 20) will not persuade us to regard as anything but assuredly original: the compound verb, on the principles established by Dean Robinson in his masterly excursus on the word,* exactly expresses the τὶς ἑστὶν by its particularizing force.

βαττολογέω.—In D this word is βλαττολογέω, the form

* Ephesians, pp. 248 ff. [I may confess that further consideration has made me a more whole-hearted convert to the Dean’s view than when I wrote the note in my Prol. p. 113.—J. H. M.]
of which suggests an approximation towards the Latin *blatero*—[query, cf. provincial English *blether*, with same meaning, both starting from *mlatero*]. The Latin text (*d*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. *Battolo*γεω may be by haplology for *βάταλο*-λογέω, in which some connexion may be suspected with *Bάταλος* on the one side, the nickname of Demosthenes, and Aramaic *battal* ("leer, nichtig," says Wellhausen on Matt. vi. 7) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him "the gabbler," it will fit his case better than the highly improbable "stammering" connexion, and will suit *πολυλογία* here. (See Holden on Plutarch's *Demosthenes*, ch. iv.)

*βιάζομαι.*—The verb is common, and its compounds ἄπο. and εἰς. can be quoted; but there seems little that gives decisive help for the difficult Logion of Matt. xi. 12—Luke xvi. 16. Its use in the Lucan passage is indeed quite clear, as Grimm's quotations will show. Deissmann (*BS* 258) shows that in Matt. the suggested "come forward violently" can be supported from *Syll.* 6338. Essentially the same use appears in Demosthenes *in Calliclem* 17 (p. 1276): κἂν βιάσηται ποτε, ἀποφράττειν ἀπαντες καὶ παροικοδομεῖν εἰώθαμεν, "when it [the flood water] forces its way"; also note *Syll.* 8935 (i/B.C.) εἶ τις παρὰ τήν βούλησιν Πυθίδας βιασάμενος ἀνοίξῃ τήν καμάραν. The ordinary passive use, for which all the ancient versions plead, is supported by papyrus and inscriptionsal evidence which we must present another time.

*βιβλίον.*—This is very much the commonest form in the family. There does not seem to be any diminutive sense
attaching to it: this is supplied by βιβλάριον (Lille P 77, iii/b.c.) and βιβλίδιον (GH 6110, ii/a.d., al.). Naturally, the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between book and paper easily vanishes when it is only a question of a single roll of greater or smaller length: the βιβλίον ἀποστασίου (see Notes vii.) is a document comparable with the petitions. Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to βιβλιός in its rare occurrences. He quotes Lucian and two papyri, one (Par P 191, 138 a.d.) referring to “old, wise, that is Chaldaean books,” the other (OP 47024, iii/a.d.), where a mathematician cites a book of Hermes. In the New Testament βιβλιός is either Scripture, or the Book of Life, or (in Acts xix. 19) magical writings regarded as highly potent, or again (in the first words of Matt.) a royal pedigree record. It may be added that βιβλιός can still mean the papyrus plant, as TbP 3087. BU 5444 (βιβλινος), both ii/a.d.

βλέπω.—The physical sense which still remains primary in this word as distinguished from ὀραω (cognate with our ware) is well seen in Par P 446 (ii/b.c.,=Witk. 58), βλέπω Μ. κατατρέχοντα με, which comes after ἐγὼ γὰρ εὐνύμπα ὀρῶ πονηρά. So OP 399 (52 a.d.) ὄλγον βλέπων—shortsighted. Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, Syll. 80277 (iii/b.c., Epidaurus): the blind man sleeping in the temple saw a vision (ὄψις) of the god opening his eyelids and pouring in a φάρμακον—when day broke βλέπων ἀμφοῖν ἐξῆλθε. For β. virtually=εἰρίσκω, as in Rom. vii. 23 (cf. 21), see FP 11116 (i/a.d.) ὡς ἐὰν βλέπης τὴν τιμήν παντὸς ἀγώρασον, “however you find the price, be sure to buy” (G. and H.). Finally note BU 107924 (41 a.d.), βλέπε σατόν (i.e. σαυτόν) ἀπὸ τῶν Ἰουδαίων, which is a rather neat con-
futation of those who would detect "Hebraism" in Mark viii. 15 and the like. The passage is perhaps the earliest mention of "the Jews" as moneylenders.

βοηθεια.—Both noun and verb occur perpetually in the formulae which close petitions. It may be worth while to remind English readers that Nestle has recently (ZNTW viii. 76) shown βοηθειαι in Acts xxvii. 17 to be a technical term of nautical language; he quotes (with a wrong reference by the way) Philo vol. iv. (Cohn) p. 57 (=Mangey ii. 46) ὅστερ γὰρ κυβερνήτης ταῖς τῶν πνευμάτων μεταβολαῖς συμμεταβάλλει τὰς πρὸς εὐπλοιαν βοηθείας.

βραβεύω.—The "applied and general sense" which Field (Notes 196) finds in this word is confirmed by Par P 6370 (ii/B.C.) λόγῳ τινὶ ταῦτα βραβευθήναι, "that these things are administered reasonably." So in a Magnesian inscription (also ii/B.C.), Syll. 92932 τῷ μὲν ἀκριβεί τῆς ψήφου βραβευ-

θήναι τὴν κρίσιν οὐκ ἡβουλόμεθα, where the lawcourt and not the stadium is the scene of action. We may endorse accordingly in Col. iii. 15 Lightfoot's insistence on the element of award or decision in a conflict between contending impulses; but we question the assumption that the Games supply the figure.

βυθίζω.—The figurative use in 1 Tim. vi. 9 may be illustrated by Syll. 324? (i/B.C.) συνεχεῖσι πολέμοις κατα-

βυθίζονται τὴν πόλιν.

βύσσινος.—The manufacture of this famous material (τὰ β., with or without ὑθώμα) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see respectively from EP 27a.11ff. (iii/B.C.) with the editors' note, and BM III. p. 18251 (113 A.D.). See Wilcken Ostr. i. 266 ff. for the linen monopoly.
γενέσια.—The sense is always birthday feast: thus FP 114²⁰ (100 A.D.), fish to be sent τῇ καὶ εἰ (l. ἦ) κε εἰς τὰ γ. Γεμέλλης, for which other dainties are ordered in 119³⁰. The next letter, a year later, says that pigs are going to be sacrificed on the birthday feast of Sabinus, Gemella’s brother (?). The similar word γενέθλια in OP 112⁴ (iii/iv A.D.) denotes the birthday festival of a god (Sarapis ?): cf. BU 149¹⁵.

γίνομαι.—One or two scattered notes may be allowed for this verb. Its most original meaning, to be born (John viii. 58, Gal. iv. 4 al.), may be illustrated by Syll. 80²⁶ (iii/b.c.—see above) κόρου ἐτεκε, δὲ εὐθὺς γενόμενος αὐτοῦ ἀπὸ τᾶς κράνας ἐλοῦτο—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. Τέγονεν standing by itself as the answer to a question (“What can you say as to . . . ?”) in Str P 22 (iii/A.D.) looks at first rather like that which occurs in Rev. xvi. 17, xxii. 6, but the resemblance is superficial. For γ. with dative as in Rom. vii. 3, cf. PP Π. p. 13⁶ τοῦ γινομένου σοι γλεύκους, Ostr. 153⁰ (120 b.c.) ἀπέκεκα παρὰ σοῦ τὸ γινόμενον μοι, “money due to me.” With Acts xxii. 17, 2 Cor. iii. 7, etc., we may compare PP Π. p. 63¹², συνέβη ἐν ἐπισχέσει γενέσθαι, and TbP 42³¹ (iii/a.d.), εἰς ἀγονίαν με γενέσθαι.

γλωσσικομον.—See Notes iii., to which add TbP 41⁴¹ (ii/a.d.); in BU 8²⁴ (i/a.d.) the older γλωσσοκομιὼν (sic) is found. This out-of-the-way-looking word is seen to be decidedly vernacular, and quite in place in St. John.

γνήσιος.—In the earliest known Greek papyrus, EP 1³ (31¹/10 b.c.), a marriage contract begins Λαμβάνει Ἡρακλείδης Δημητρίαν ἣ γναίκα γνήσιαν, “as his lawful wedded wife.” BU 8⁶ shows it as epithet of φίλος. Syll. 3⁶⁵¹³ (37 a.d.). οὐχ ὡς εἰς φίλην μόνον, ἀλλὰ καὶ ὡς εἰς γνήσιαν πατρίδα. In TbP 3²⁶¹¹ (26⁶ a.d.) προστήσεσθαι.
γνησίως τοῦ παιδίου, "will honourably protect the child" (G. and H.), we have a good parallel to Phil. ii. 20.

γράμμα. — For the πηλίκους γ. of Gal. vi. 11, cf. HbP 29 (c. 265 B.C.), where a notice is to be put on a board μεγάλως γράμματι. But a much better illustration may be seen in the Rainer Papyrus 215, where two of the signatures are in a markedly larger hand than the rest: see the facsimile in Führer durch die Ausstellung, Tafel 9. In view of John vii. 15 it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate; this is most often γράμματα μὴ εἰδότος (εἰδυλής), but also frequently ἀγραμμάτου δύνατος (οὔσης). This occurs even in an inscription, Syll. 844, of the time of the Empire, κελεύουσαν ὑπὲρ ἅ[τα]ν γράψαι, ἔπει ἐλεγεν αὐτὰ γράμματα μὴ εἰδέναι. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in John vii. 15 and Acts iv. 13. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

γυμνός. — See Notes iii. But the inference drawn there from the fact that γ, describes one who has been stripped of his ἱμάτιον, or outer garment, is somewhat discounted by FP 12 (c. 103 B.C.). Here the complainant reports a similar robbery of a ἱμάτιον, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (=45 silver dr., say 33s.). The thieves went off with it, ἔξεντες γυμνόν. He meanwhile got away μετ’ ἐνδύματος supplied by his friends (γνώριμοι), which at least implies that he could not have done without the ἐνδύμα. (Note the substitution of this more general word, that used of the Wedding Garment in the parable, where also it is a ἱμάτιον.) It may be noted that both our citations illustrate Luke's form of the Logion (vi. 29), in which the assailant snatches the
outer garment; the climax in Matt. v. 40 gets a little emphasis from the high price which our papyrus shows a ἰμάτιον could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the O.T. language about taking a man's garment as a pledge.

δαιμόνιον.—Syll. 92414 (210/05 B.C.) τὰς εἰς τὸ δ. εὑστεβλας, and similarly 27915 (c. 193 B.C.) τῆς συναντωμένης ἡμεῖν εὐμενίας διὰ ταῦτα παρὰ τοῦ δ. (following τῆς πρὸς τοὺς θεοὺς εὐστεβείας, and succeeded by τὴν ἡμετέραν εἰς τὸ θείον πρόνοιαν) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul's solitary τὸ θείον in Acts xvii. 29 is the only N.T. passage which recalls this impersonal conception. The magic papyrus BM I. p. 69120 (iv/1.A.D.) has εἰσάκουσών μοι καὶ ἀπόστρεψον τὸ δαιμόνιον τοῦτο, and later (p. 70184) ὑπόταξών μοι πάντα τὰ δαιμόνια ἵνα μοι ἢν ὑπῆκους πᾶς δαιμών οὐράνιος καὶ αἰθέριος καὶ ἐπίγειος καὶ χερσαίος καὶ ἐνυδρος. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use δ. of an evil spirit is, of course, not strange.

δεκάτη.—An odd inversion of the Jewish conception of tithes comes in TbP 3076 (208 A.D.), where the edd. regard δεκάτη μῶσχων as "a tax levied upon the priests of Ἱσραήλ of the profits obtained by them from calves offered for sacrifice at the temple."

δέρρεις.—This Bezan word (Mark i. 6), found in LXX, occurs in Syll. 65335 (91 B.C.—the Mysteries inscr. from Andania), where see note.

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