LEXICAL NOTES FROM THE PAPYRI.*

XV.

ἡλικία.—Luke xix. 3 is the only N.T. passage where this word must mean "stature"; apart from it (and the rather different Eph. iv. 13) the N.T. represents the general usus loquendi of our vernacular sources. We are indeed unable to quote any example from these in which "stature" is the natural meaning, and hardly any in which it is possible; while for "age" we can present a long list. No one who had read the papyri could question what meaning the word bore in ordinary parlance. We must not yield to the temptation of discussing its meaning in "Q"; but we cannot resist expressing amazement that anyone could call it ἐλάχιστον (Luke xii. 26) to add half a yard to one's height! The Twentieth Century translators boldly render "Which of you, by being anxious, can prolong his life a moment?"—and we cannot but applaud them. That worry shortens life is the fact which adds point to the irony. The desire to turn a six-footer into a Goliath is rather a bizarre ambition.†—One inscriptional quotation should be given, as a most interesting parallel to Luke ii. 52: Syll. 325 (i/B.C.) ὑπεστήσατο τε ἡλικία προκόπτων καὶ προα­γόμενος εἰς τὸ θεοσβείν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν ἐτείμησεν τοὺς θεούς κ.τ.λ. The inscription—in honour of a wealthy young citizen of Istropolis, near the mouth of the Danube—has many words interesting to N.T. students.

ἡμέρα.—The phrase πάσας τὰς ἡμέρας (Matt. xxviii. 20) may be illustrated from an important Ephesian inscription of ii/A.D., Syll. 656, διὸ [δεδόξαι ἵερ] ὀν τὸν μῆνα τὸν

* For abbreviations see the February and March (1908) EXPOSITOR, pp. 170, 282.

† Is it superfluous to refer to Wetstein's admirable argument and his citations?
It is accordingly a vernacular Greek expression—"perpetually"—though one does not willingly drop the suggestiveness of the literal translation in the Great Commission, the daily Bread from heaven given day by day.

—Lest Paul should be credited with a literary word in 1 Tim. ii. 2, we may quote BU 1019² (ii/A.D.)... σωφροσύνη (?) ἵκανον χρόνον ἡρεμός μετῆλθεν.

—The phrase in [Mark] xvi. 18 may be paralleled by one from a defixio from Cnidus, Syllo. 815, where a woman devotes to Demeter and Kore τῶν κατ' ἐμὸν εἰπάντα δὲ ἑγὼ τῶν ἐμαί ἀνδρὶ φάρμακα ποιῶ θανάτου—if the restoration is sound.

—With θείας κοινωνία φύσεως in 2 Pet. i. 4 may be compared the very remarkable inscription Syll. 757 (not later than Augustus). It is in honour of Αἰών, and strongly suggests Mithraism, though Dittenberger dissents from the connexion. Vv. 7-end must be quoted entire: Αἰών ὁ αὐτὸς ἐν τοῖς αὐτοῖς αἰεὶ φύσει θείαι μένων κόσμος τε εἰς κατὰ τὰ αὐτά, ὁποῖος ἐστὶ καὶ ἣν καὶ ἑσται, ἀρχὴν μεσίνητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος, θείαις φύσεως ἐργάτης αἰωνίου κατὰ (?) πάντα. Cf. Notes v., pp. 173 f. On the "imperial" connotation of the word (=Latin divinus) see Deissmann, Lickt v. Osten p. 252; also cf. BU 473¹⁵ τῶν θείων διατάξεων, referring to an immediately preceding rescript of the Emperor Septimius Severus. See Archiv i. 162.

—Syll. 656³¹ (ii./A.D.—see above under ἡμέρα) declares that Artemis has made Ephesus ἡ πασῶν τῶν πόλεων] ἐνδοξοτέραν διὰ τῆς ιδίας θείότητος. The context is an expansion of the last clause in Acts xix. 27. In Syll. 420²³ we read of the θείότης of Jovius Maximinus Daza (305–313 A.D.), one of the last Caesars to claim this empty and blasphemous title. Dittenberger’s Index (p. 196) gives a good many instances of the abstract neuter τὸ θείον (Acts xvii. 29).
Oe87rveuCTTo~.—Syll. 552\textsuperscript{12} (ii/B.C.) opens a decree in connexion with the Parthenon at Magnesia with the words \textit{θείας ἐπιστολαὶ καὶ παραστάσεως γενομένης τοῖς σύνταγματι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναὸν}—a divine "inspiration and desire" which has impelled the people to arise and build to the glory of Artemis.

\textit{θεραπεῦω}.—The most effective point which Harnack (\textit{Luke the Physician}, pp. 15f.) has gleaned after Hobart is his proof that Luke practised in Melita (Acts xxviii. 10 "honoured \textit{us} with many honours"). To this Sir W. M. Ramsay (\textit{EXP. VII. ii.} p. 493) has added the note that \textit{θεραπεῖων} means precisely "to treat" rather than "to heal." A good example of this occurs at the end of the great inscription from the Asclepieum at Epidaurus, Syll. 802 (iii/B.C.), where of a \textit{παῖς ἄνδρός} it is said \textit{οὗτος ὤπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱατρὸν θεραπευόμενος τοῖς ὁπτίλλους ὑγιῆς ἀπῆλθε.} Four or five centuries later a similar inscription from the same place (Syll. 804\textsuperscript{20}) has \textit{τεθεράπευσαί, χρῆ δὲ ἀποδίδοναι τὰ ἱατρα,} "you have been treated, and you must pay the physician's fee"); the actual healing is to follow.

\textit{Θευδᾶς}.—This name occurs in a sepulchral inscription from Hierapolis, Syll. 872, where Flavius Zeuxis, \textit{ἐργαστὴς,}\* has two sons, Flavius Theodorus and Flavius Theudas. On the ordinary assumption (Lightfoot on Col. iv. 15) this would be like having a Theodore and a Teddy as baptismal names of brothers. Are we to infer that Theudas is short for something else, say Theodotus? To judge without an exhaustive study, the abbreviated names were used together with the full forms much as they are with us: thus Acusilaus in TbP 409 (5 A.D.) is Acūs on the back of the letter, and in OP 119 (ii/iii A.D.) young Theon calls himself Theonas in the address.

* Query a \textit{frumentarius}: he speaks of his seventy-two voyages past Cape Malea to Italy. His name suggests a late date in i/A.D., or not far on in ii/.
LEXICAL NOTES FROM THE PAPYRI

θησκεία.—The already quoted Syll. 656 describes as θησκεία the keeping of the month Artemision as sacred to the tutelary goddess. This fits the characteristic meaning of a word which denotes the externals of religion; hence its special appropriateness in James i. 26—no other "ritual" counts with God!

θριαμβεύω.—A cognate verb appears in BU 106119 (14 b.c.) περὶ ἄν καὶ εἰν αὐτῇ τῇ Σιναρῷ παρεδόθησαν καὶ πρὸς τὸ μῆ ἐκθριαμβισθηναι τὸ πράγμα ἀπε[λύθησαν], "for which crimes they were delivered up [to the authorities—cf. Mark i. 14] in Sinary itself, and were released in order that the affair should not be noised abroad." (So Dr. A. S. Hunt, who kindly notes for us Basil, De Spir. Sanct. c. xxvii., ἐκθριαμβεύων, and Photius, who glosses θριαμβεῦσας with δημοσιεῦσας.) This meaning is obviously allied to that in 2 Cor. ii. 14, "to make a show of," and contributes additional evidence against the impossible rendering of the A.V. (cf. Field in loc.).

θυματήριον.—Some quotations may be given from Syll. In the context quoted above, 80419, the patient in the Asclepieum sees παιδάριον ἡγείσθαι θ. ἔχον ἀτμίζον: it is censer here, obviously. The same seems to be the case in 58312 (i/α.δ.)—so Dittenberger—and 58828 (ii/β.δ.), though there is nothing decisive: naturally in many contexts we cannot say whether the censer was fixed or movable. So also 734124. The Arcadian 93916 has the noun θυμίαμα, in plural.

Τάειρος.—It may be noted that the name occurs in one of Wilcken's ostraka, no. 1231, of Ptolemaic age.

ιατρός.—Syll. 857, a dialect inscription from Delphi, of the middle of ii/β.δ., is a deed of sale to Apollo Pythius—cf. the striking section on this usage in Deissmann's Licht vom Osten. Dionysius by this form manumits Damon, a slave physician, who has apparently been practising in
partnership with his master. So at least we should judge from the concluding provision: *ei δὲ χρελαν ἔχοι Διονύσιος, συνιατρευτών Δάμων μετ’ αὐτοῦ ἐτη πέντε, receiving board, and lodging and clothes. The early papyrus HbP 102 (248 B.C.) indicates that there was under the Ptolemies a tax (*iatr arrangements*) for the maintenance of public physicians: in this case the payment (in money or kind) is made direct to the doctor. These two citations show that the profession practised in antiquity with a wide variety in status.

*iôntôs.*—In *Syll.* 847¹⁶ (Delphi, 185 B.C.) the witnesses to a manumission (form as above) are the priest, two representatives of the ἀρχιοντες, and five *iôntai*, private citizens. The adjective *iôntikós* similarly is used for "private" as opposed to δημόσιος (private debts, G.M. iii. p. 149 of 211 A.D.—a private bank, *ib.* p. 137, i/A.D.).

*iûmatîkos.*—"Found neither in LXX nor in prof. auth.," says Grimm. ThP 385¹⁵ (117 A.D.), Πρωνος *iûmatîkontos τῶν παιδα, and BM iii. p. 149 bis (211 A.D.) with same use of active "to provide clothing for," will dispel any idea that Mark coined this word. The derivative *iûmatîsmyos* is common.

*iôs.*—*Syll.* 587¹¹⁰ (329 B.C.), σίδηρος καταβεβρωμένος ὑπὸ τοῦ ιῶ, illustrates the special sense of *rust*, found in Jas. v. 3 etc. Grimm’s astonishing statement that this obvious cognate of Latin *virus* (Zend *vaeda*) has "very uncert. deriv.," is a good example of the ways of the old etymologists, who strained out gnats, but could stomach any number of camels.

*iôtoréw.*—The only N.T. sense of this word (Gal. i. 18) is paralleled in the interesting scrap of a (i/A.D.) traveller’s letter, B.M. iii. p. 206, where it is twice used of sight-seeing—*ίνα τὰς χρε[ι]ροπ[οι][τούς τέ]χνας *iôtorêsws, and again with an object that is not quite clear. It is used often thus in Letronne’s Egyptian inscriptions (as 201), once being translated *inspexi*. 
**LEXICAL NOTES FROM THE PAPYRI**

*ἰχνῶ.*—The special use in Heb. ix. 17, Gal. v. 6, occurs in TbP 2867 (ii/AD.) νομῇ ἀδικος [οὔ]δὲν εἰσχύει, “unjust possession is invalid.” Its ordinary meaning “to be able,” without the idea of strength coming in, may be seen early in EP 1723 (223 B.C.) διὰ τὸ μὴ εἰσχύειν αὐτὸν καταβαλεῖν τὰς λοιπὰς ἀναφορὰς, “to pay the remaining imposts.”

*ἰχνος.*—Syll. 3256 (i/B.C.)—the interesting inscription cited above under ἠλκία—has a good parallel for Rom. iv. 12 and 1 Pet. ii. 21: the excellent young man who is the hero of the laudation comes of a patriotic and pious stock, καλ αὐτὸς στοιχεῖων βουλόμενος καὶ τοῖς ἐκείνων ἢν νεσιν ἐπιβαίνειν. The agreement with the N.T. use of στοιχεῖων may be noted in advance: its nearness to περιπατεῖν helps to reduce the Semitism so confidently claimed for the latter, and provisionally conceded in Proleg. 11. The literal use of ἢν νεσι may be illustrated by the tax ἢν νεσι ἔρημοφυλακία, for maintaining the desert “police” who protected caravans: see introd. to FP 67.

*Ἰανάθας.*—This name, found in the exceedingly plausible reading of D at Acts iv. 6, occurs in PP iii. 716 with reference to a certain Apollonios, δὲ καλ Συριστὶ Ἰανάθας καλεῖται.

*καθαρός.*—The word and its derivatives have a wide range of use, being applied physically to land, grain, bread, etc., and metaphorically to “freedom” from disadvantages of various kinds. The old idea that καθαρὸς ἀπὸ is “Hebraistic” has been sufficiently exploded; but HbP 846 (301 B.C.) σῖτον καθαροῦ ἀπὸ πάντων is a peculiarly satisfactory new quotation, coming as it does from one of the oldest Greek papyri known.* In BM III. p. 11017 (iii/AD.) there seems to be a similar use with ψυλός. On the higher pagan developments of “purity” cf. Notes iv. p. 56; and add the inter-

* Cf. also LIP 136 (244 B.C.) τοῦ σῖτου καθαροῦ δετος, and the editor’s explanation of κάθαρος.
esting inscription Syll. 567 (ii/A.D.) prescribing the conditions of entrance to a temple: πρῶτον μὲν καὶ τὸ μέγιστον, χεῖρας καὶ γνώμην καθαροῦς καὶ ῥυμεῖς ὑπάρχοντας καὶ μηδὲν αὐτῶς δεινὸν συνειδότας. There follow τὰ ἐκτός—one thinks of Matt. xxiii. 26: after eating pea-pudding (ἀπὸ φακῆς) an interval of three days is prescribed, after goat’s flesh three, after cheese one, after practising abortion forty, after the death of a relation forty, after lawful sexual intercourse they may come the same day when sprinkled and anointed with oil. The tariff is curious, and the mixture on the same lines of ritual impurity and foul crime: it is an illustration of the four prohibitions in the Apostolic Decree.

καινός.—Papyrus usage hardly tends to sharpen the distinction between καινός and νέος. In PP III 80 a town named Ptolemais is Πτ. ἡ καύη, while in ib. 72 it is Πτ. ἡ νέα. PP III. 22 has χώμα καινῶν contrasted with χ. παλαιῶν; ii. 14 has πρὸς τὰ θεμέλια τῆς καυῆς καταλύσεως, “new quarters.” Ostr. 1142 gives us οἶνος καινός to contrast with οἶνος νέος in Mark ii. 22. TbP 34216 (ii/A.D.) τὸ κατασκευασθὲν ἐκ καυῆς ἐν Σομολῷ κεραμεῖον, “the newly fitted potters at Somolo.” Two inventories of iii/A.D., TbP 4058, 40617, mention “a new basket” and “a new linen kerchief”: it may be doubted whether stress is to be laid on their being hitherto unused, though perhaps of ancient manufacture. The “New Testament” in Pallis’ edition is ἡ νέα διαθήκη, which suggests that the other word progressively yielded its territory to its rival.

κακία.—For the meaning “trouble,” as in Matt. vi. 34 (Aquila in Ps. xci. 10), cf. Rein P 716 (ii/B.C.) τῶι μηδεμίαν ἐννοιαν κακίας ἐσχῶν, “because I had no suspicion of mischief.”

κακῶς.—TbP 4079 (199 A.D.) [ἐδ ποιήσατι] μὴ κακώσασα, “you will do well not to interfere” (edd.), shows this word in vernacular use in rather a different sense (intransitive).
LEXICAL NOTES FROM THE PAPYRI 477

κακῶς.—The combination κακοὺς κακῶς ἀπολέσει αὐτοῦς in Matt. xxi. 41 sounds rather literary to us. But cf. ὁ τούτων τι ποιῶν κακὸς κακὴ ἐξωλεῖα ἀπόλοιοι in Syll. 584, which Michel doubtfully assigns to i/b.c. The inscription is from Smyrna, apparently from a temple of Atergatis, whose sacred fishes are protected by this portentous curse: he who injures them is to die, ἵχνυόβρωτος γενόμενος. (Cf. the formation of the adj. σκωληκόβρωτος, Acts xii. 23). It seems clear that the collocation κακὸς κακῶς ἀπολέσθαι, starting as a literary phrase, had been perpetuated in common parlance, like our stock quotations from Shakespeare.

κανών.—One or two citations for this difficult word may be useful. Par. P 63 (Ptolemaic) ἐπαγαγόντα τὸ διοστα-ξόμενον ἐπὶ τὸν ἐκκέμενον κανώνα, is rendered by Mahaffy (PP vol. iii. p. 22) "if he applied the doubtful cases to the rule provided for him." Wilcken (Ostr. i. 378) says that after Diocletian κανῶν means ordinary taxes. Syll. 540108 (175/1 B.C.) ποιῶν ὅρα πάντα πρὸς κανόνα δηνεκὴ shows κ. in its original use as a straight rod. Dr. Rouse tells us he attended a sale of some leases of church property in the island of Astypalaeae in 1905. "Bills of sale describing each plot were on the wall; and when I asked what these were, I was told, εἰνε ὁ κανονισμός." He suggests that κανῶν may have meant the "official description" of anything: he would apply this in 2 Cor. x. 13.

καταδυναστεύω.—The rather generalised use of this verb in Acts x. 38 is illustrated by PP III 36 verso κατα-δεδυνάστευμαι (sic—the writer wished to change the tense) ἐν τῷ φυλακῆς λιμῶν παραπολλύμενος, "I am being harshly treated in the prison, perishing from hunger": though the agent in Acts l.c. is the devil, the reference is to the physical sufferings attributed to possession.

κατάκριμα.—See Deissmann B.S. 264 f, and Notes i. p. 275. Add TbP 29845 (107 A.D.), where the edd. remark that
κατακρίματα = fines, comparing ib. 363\textsuperscript{15} (ii/A.D.), AP 114\textsuperscript{9}, (do.), FP 66\textsuperscript{1} (ii/iii A.D.), BU 471\textsuperscript{9} (ii/A.D.—ἀπὸ κριμάτων, clearly in same sense): these fines were collected by πράκτορες normally (cf. Luke xii. 58). We may add BU 1048\textsuperscript{13} (time of Nero)—the passage is fragmentary, but the context suggests the same meaning. It follows that this word does not mean condemnation but the punishment following sentence, so that the “earlier lexicographers” mentioned by Deissmann were right. This not only suits Rom. viii. 1 excellently, as Deissmann notes, but it materially helps the exegesis of Rom. v. 16, 18. There is no adequate antithesis between κρίμα and κατάκριμα, for the former never suggests a trial ending in acquittal. If κατάκριμα means the result of the κρίμα, the “penal servitude” from which οἱ ἐν Χριστῷ Ἰησοῦ are delivered (viii. 1), δικαίωμα represents the “restoration” of the criminal, the fresh chance given him. The antithesis is seen better in ver. 18, for δικαίωσις is “a process of absolution, carrying with it life” (SH), which exactly answers to κατάκριμα, the permanent imprisonment for a debt we cannot pay: Matt. xviii. 34 is the picture of this hopeless state.

καταλαμβάνω.—Many of the N.T. meanings of this common verb can be paralleled from our sources. Syll. 933\textsuperscript{na} (iv/B.C.), [οἴδε] κατέλαβον τὰν χώρ[αν καὶ ἐτείχισαν τὰν πόλιν—the names follow of colonists who “appropriated” the land: this is Paul’s regular use of the verb in active and passive. “To overtake,” of evils, as in John xii. 35 and assuredly (we think) in i. 5, is the meaning in Syll. 214\textsuperscript{14} (iii/B.C.) καὶ νῦν δὲ καρπῶν (crises) καθειληφότων ὁμοίων τῆς Ἑλλάδας πᾶσαν. 1 Thess. v. 4 may be illustrated by Syll. 803\textsuperscript{14} (Epidaurus, iii/B.C.) μεταξὺ δὲ ἀμέρα ἐπικαταλαμβάνει. For “catching” in a crime (as [John] viii. 3) cf. BU 1024 iii\textsuperscript{11} (iv/v A.D.) γυναῖκα καταλαμβάνεσαν ὑπὸ τοῦ ἐδικημένου (i.e. ἥδικημένου) μετὰ μοίχου, also LIP 3\textsuperscript{58} (iii/B.C.) of oil-sellers caught selling at an illegal price.
καταπονούμαι.—BU 106034 (14 B.C.) δήν καταπεπονημένοι προήγμεθα πρὸς ἀπειλαῖς (sc. -άς) seems to mean definite ill-treatment of which the petitioners complain. This is the meaning in Acts vii. 24. Can we not recognize it in 2 Pet. ii. 7? It is not mental distress that is referred to here—that comes in ver. 8—but the threatened violence of Gen. xix. 9. The conative present shows that the angels’ rescue (ἐρύσατο) was in time.

καταφρονέω.—In Notes iii. it was shown that the verb regularly denotes scorn acted upon, not merely kept within the mind. Add Syll. 93036 (112 B.C.) καταφρονήσαντες, the decree of the Senate and the Praetor and the congress of craftsmen (τεχνίται, as in Acts xix. 24), they went off to Pella and entered into negotiations, etc.


κατοπτρίζω.—Syll. 80234 (ii/B.C.), ἀπονύφασθαι τὸ πρόσωπον ἀπὸ τὰς κράνας καὶ ἐγκατοπτρίζασθαι εἰς τὸ ύδωρ means of course “to look at his reflection in the water.” It would perhaps be too fanciful to apply this prevailing sense of the middle in 2 Cor. iii. 18, making the glory of the Lord the mirror which reveals our own darkness and then floods that darkness with light.

κῆνος.—An earlier example of this Latin word in Greek (Mark xii. 14 al.) occurs in an inscription from Bizye, which Mr. Hasluck who publishes it (Annual of British School at Athens, xii. 178) dates in i/B.C.

κλίβανος.—PP III 140 (d), ξύλα κλίβανοι, a furnace fed with logs of wood, the κλίβανοι being inserted above the line.

κλίνη.—See Notes i. (p. 279) and iii. In Syll. 87732 (about 420 B.C.) the word occurs (ex suppl.) meaning bier: so in Thucydides and Plato. Had we later authority, it would be tempting to apply this in Rev. ii. 22.

κοιμάω.—In Mélanges Nicole p. 181 Professor Goodspeed
gives a wooden tablet "probably for school use," in which this distich is repeated several times:—

ϕ μὴ δέδωκεν ἡ τύχη κοιμομένην
μάτην δραμεῖται κἀν ύπὲρ Δάδαν δράμη.

The thought is parallel with that of Psalm cxxvii. 2, when read as R.V. margin, "So he giveth to his beloved in sleep."

κοινωνία.—It is worth noting that the word is used specially of the closest of all human fellowships: BU 1051⁹ (Augustus' reign, a marriage contract) συνεληλυθέναι ἀλλήλοις πρὸς βίον κοινωνίαν, and so the coeval 1052⁷. So the verb, PFi 36 (iv A.D.), ἔτερα γυναικὶ κοινωνήσαντος. We have the phrase κατὰ κοινωνίαν with gen., "belonging in common to," as PFi 41 (140 A.D.) al. In Syll. 300⁴⁴ (170 B.C.) κοινωνία denotes a commercial partnership: see note there. Dittenberger's index (p. 347) gives several examples of κοινωνεῖν with temples, mysteries or rites as the object. The N.T. usage is fully discussed by Dean Armitage Robinson in Hastings' DB. i. p. 460 ff.

κομψός.—See the new note in Proleg.³ 248.

κόσμος.—Nero's speech to the Greeks, Syll. 376⁸¹, τοῦ παντὸς κόσμου κύριος, is an early example of the meaning "earth" or "world." For "adornment" there are several instances.

κράβαττος.—See Notes i. p. 276. It is interesting to note that TbP 406¹⁹ (266 A.D.) has the spelling κράβακτος, characteristic of Ν. So the late GH 111³², κραβάκτιον, with the editor's note. In Mélanges Nicole p. 184 a probably Ptolemaic ostrakon shows κράβατος.

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George Milligan.