LEXICAL NOTES FROM THE PAPYRI.*

XVI.

κτάμαι.—See Thess. on I. iv. 5. A good illustration for Luke xxi. 19 " you shall win your own selves," as opposed to " forfeiting self " in ix. 25, may be found in Par P 63 iv.128f. τοὺς ἀνθρώπους ἓκ τηλικάυτης καταθήκῃς ἅρτιως ἀνακτωμένους, " the population just recovering from so great a distress " (Mahaffy in PP III p. 28). So we say of a sick man " He isn't himself yet."

κύριος.—The word is very common as an adjective, in legal sense: we must not give space here. In view of Lightfoot's remark that κύριος is not used in prayer to God before apostolic times by any heathen writer, we may quote TbP 2846 (i/B.C.) καλ ὡς θέλει ὁ Σεκνεβτύνις ὁ κύριος θεὸς καταβήσομαι ἐλευθέρως = the writer has received an oracular response.

λαὸς.—See Canon Hicks in CR I 42. On PP II 4 τοῖς ἐκ Κερκεσιος λαὸς, Mahaffy remarks, " an ancient and poetical form for people found both in LXX and in papyri: cf. λαοκρίται, judges of natives." LIP 163 (iii/B.C.) ἐπειδή καὶ ἀπεργάζονται οἱ λαοὶ τὸ κέρμα τοῦτο εἰς ἄριστον, " since the natives are working off (?) this small tax as well as they can." Syll. 897 Θεοφίλα Σέλευκου γυνῆ τῷ λαῷ χαίρειν: Dittenberger says the word is often used in epitaphs like this from Larisa.

λιβανωτός.—Grimm's note makes Rev. viii. 3, 5 confuse λ. =frankincense and λιβανωτός =censer. But Syll. 588168 (ii/B.C.) has the latter word in the former meaning, so that the confusion existed " in prof. auth." as well, or at least in profane inscriptions.

λογεία.—Deissmann's restoration of this word (=collec-

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
tion) has been plentifully supported since the publication of B.S. Two good exx. may be seen in Witkowski (see index): they are very numerous. It is instructive that words like this and the adjective δοκίμως, “genuine,” should have disappeared so completely from our literary sources, when the vernacular used them with such freedom.

λογικός.—From the late vulgar Greek of the Pelagia legend (ed. Usener, p. 20) we have an admirable illustration of 1 Pet. ii. 2. A bishop meets Pelagia and tells her he is “shepherd of Christ’s sheep.” She takes him literally, and he explains that he means τῶν λογικῶν προβάτων τοῦ Χριστοῦ, τούτ’ ἔστιν τῶν ἀνθρώπων. So Peter means “metaphorical, not literal, ‘pure milk’”: see on ἄθολος Notes iv.

λυών.—An interesting example of this word in its ceremonial sense occurs in the new fragment of an uncanonical Gospel, OP 840141. (iv./A.D.), where a certain Pharisee remonstrates with the Saviour for walking in the temple—μὴ το λουσα[μ]έν[φ] μ[ή]τε μὴν τῶν μαθητῶν σου τοὺς π[ό]δας β[α]πτισθέντων, “when thou hast not washed nor yet have thy disciples bathed their feet” (G. and H.): cf. also ll. 24, 32.

λυτρών.—The verb and its kindred are well established in the vernacular, cf. OP 530, cited Prol. 132 n.: add EP 198κ, υφίστα[μεν] τήγης . . . ἔστι λυτρωμένοι εἰσών τής πεπραμένης ὑπὸ Μιλωνος, OP 93619 (iii./A.D.), οὖπω λειτουρται τὸ φαινόμεν (2 Tim. iv. 13), “the cloak has not yet been redeemed” from pawn.

λύω.—With the use of λύω in Rev. v. 2, τίς ἄξιος ἀνοιξῃ τὸ βιβλίον καὶ λυσαί τὰς σφραγίδας αὐτοῦ, cf. OP 90718 (iii./A.D.), ἐλύθη τοῦ αὐτοῦ a (ἐτος) Ἕπειρα, the “opening,” of a will, and the Editors’ reference to BU 326ii.21 (ii./A.D.), καὶ ἀνεγκώσθησαν τῇ αὐτῇ ἡμέρᾳ ἐν ἑ καὶ ἡ διαθήκη ἐλύθη. For λ. = “set at naught,” “break,” as in Matthew v. 19, John vii. 33, see Syll. 479, where certain regulations are
followed by the threat, ἐὰν δὲ τις τούτων τι λύη, κατάρατος ἔστω. For "breaking" the Sabbath we might compare λύειν τὰ πένθη, "to go out of mourning," Syll. 87912 (iii/b.c.). In Syll. 22617 (iii/b.c.) the middle is used in the sense of "redeem" property, cf. B.M. III. p. 14851 (ii/a.d.), [λύ]σασθαι τὴν ὑποθήκην.

μαίνομαι.—The proceedings before Festus Acts xxvi. 24 f. find a striking parallel in the curious interview with an Emperor (Marcus Aurelius or Commodus) recorded in OP 33, where the Emperor rebukes the violent language of the condemned Appianus in the words οὐκ ὑμεῖς μαίνομένοι καὶ ἀπονενομένοις σωφρι (=ο)νίζεις, "we are accustomed to bring to their senses those who are mad and out of their mind," and receives the answer νὴ τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονενόημαι. For the subst. μανία (Acts xxvi. 24) cf. BU 1024 v.3 (iv/a.d.).

μάκελλον.—For this N.T. ἀπ. λεγ. (1 Cor. x. 25) see the Magnesian inscription (ed. Kern) 17920 f. (ii/a.d.), παπαπράσεις τὲ ποιήσαντα ἐντὸ μακέλλῳ παντὸς εἴδους, and cf. P. Herm. i. p. 80, ἐντὸς μακέλλου.

μαλακός.—In HbP 5411 (c. b.c. 245) a certain Zenobius is described as ὁ μαλακός, probably in the same sense in which the word is found in 1 Cor. vi. 9, rather than simply with reference to his style of dancing (G. and H.) In a Macedonian inscription (Duchesne and Bayet, Athos, p. 46, No. 66) the words ὁ μαλακός have been added after the name of the person commemorated in a different style of writing, evidently in satirical allusion to his corrupt mode of life.

μάμμη.—For the later sense of "grandmother," as in the N.T., cf. the census return Rein P 4914 f. (a.d. 215–6), μοῦ μητρ[ὸς καὶ τὴν] μάμμης Αὐρηλίας, and the corresponding adjective in 4618 f. (a.d. 189), μέρος . . . πατρικὸν καὶ μαμμικὸν, "the share which comes to them in the succession of their father and grandmother." See also Syll. 381
(c. A.D. 220), ἡ πρὸς μητρὸς μάμμη Καλλίκλεια καὶ οἱ γονεῖς κ.τ.λ.

μαρτυρέω.—The common occurrence of this word after a signature, just as we write “witness,” e.g., BM III. p. 162 f. (A.D. 212), may be cited in illustration of the Pauline usage in 2 Cor. viii. 3. For μ. = “give a good report” cf. Syll. 197 (iii/b.C.), πολλάκις μεμαρτύρηκεν αὐτῶν ὁ βασιλεύς, and for the corresponding sense in the passive just as in the N.T., see, in addition to Deissmann’s examples BS p. 265, Syll. 366 (i/A.D.), ἀρχιτέκτονας μαρτυρηθέντας ὑπὸ τῆς σεμνοτάτης [Σουλῆς].

μαρτύρομαι.—See Thess. p. 25 f., and add Str.P 514 (iii/A.D.), βυβλία ἐπιδεδώκαμεν τῷ στρατηγῷ αὐτὰ ταῦτα μαρτυρόμενοι—the judgment of a Prefect.

μαστυγών.—For this word, which is the regular term for punishment by scourging, it is sufficient to refer at present to the interesting P.Fi. 61 59 (i/A.D.) where the Prefect, while pronouncing the accused deserving of being scourged—ἄξιος μὲν ἦς μαστυγωθήναι—releases him as a mark of favour to the multitude (χαρίζομαι δὲ σε τοῖς δόχαιοις, cf. Mark xv. 15).

μαστός.—Syll. 804 (ii/A.D.), ἡψατο δὲ μον καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ: M. Julius Apellus is telling the story of his cure in the Asclepieum.

μάχη.—The weaker sense of μάχη, “contention,” “quarrel,” which alone is found in the N.T (unless in Jas. iv. 1) may be illustrated from Syll. 737 (ii/iii A.D.), μάχης δὲ ἐὰν τις ἀρξηται. For the corresponding use of the verb, as in Gen. xxxi. 36, John vi. 52, cf. Par. P. 18, ἐὰν μάχουσιν μετ’ ἑσοῦ οἱ ἄδελφοι σου.

μεγαλειός.—Syll. 365 (i/A.D.), αὐτοῦ τὸ μεγαλεῖον τῆς ἄθανασιας—with reference to Caesar Germanicus. The subst. μεγαλείωτης is common as a ceremonial title, e.g. P. Herm. i. p. 21, ἡ μεγαλειώτης τοῦ λαμπροτάτου ἡγεμόνος.
μεγαλοπρεπής.—This N.T. ἀπ. λέγ. is frequent in the inscriptions united with such words as ἐνδόξως and κηδεμονικῶς: cf. also OGIS 308a. (ii/b.c.), where Apollonis, wife of Attalus I., is described as having left behind her good proof of her virtue, διὰ τὸ κεχρήσθαι καὶ θεοὶ εύσεβῶς καὶ γονέων ὁσίως ὦ καὶ πρὸς τὸν ἵδιον συνβεβίοικέναι μεγαλοπρεπῶς, the last two words being translated by Dittenberger "egregie vixit." In the account of the preparations for the reception of a Roman Senator in Egypt in TbP 33e (b.c. 112) it is laid down—μεγαλο{υ} πρεπέστερον ἐγδεχθῆτων, "let him be received with special magnificence" (G. and H.).

μέγας.—The frequency with which μέγας is employed as a predicate of heathen gods and goddesses, e.g. OP 886 (a magical formula, iii/A.D.) μεγάλη Ῥηθ ἢ κυρία (cf. Acts xix. 28, μεγάλη ἢ Ἀρτέμις Ἐφεσίων), makes it the more noticeable that only once in the N.T. is the same epithet applied to the true God (Tit. ii. 13) προσδεχόμενοι . . . ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ κ.τ.λ.: see Thieme, p. 36f.

For μέγας of height see PP Π. 25(i)9 where Μάνης μέγας is rendered by Mahaffy "Long Manres," though Leemans (see PPΠ. p. 32) in similar descriptions prefers the rendering "senior." In Ostr. 144 (ii/A.D.) μεῖζον appears to be used in this latter sense, cf. Nos. 213, 1199; for its occurrence as a title of authority see OP 90019 (iv/A.D.) [ἐντυ]χεῖν τοῖς μεἰζοσιν περὶ τούτων, "to appeal to the officials on this matter," with the Editor's note, and cf. the corresponding use of the subst. in TbP 326a (iii/A.D.), ἐπὶ τὸ σὸν μέγεθος καταφεύγω, "I take refuge in your power," the appeal of a widow to the Prefect with reference to her orphan daughter.

μεθύσκω.—It seems impossible to draw any clear distinction between μεθύσκω and μεθύω: in 1 Thess. v. 7 e.g. they are virtually synonymous. But the idea of "status" as
distinguished from "actus," which belongs more naturally to the latter, comes out well in the recipe of the magical papyrus BM I. p. 90\(^{180}\) (iii/A.D.) enabling a man πολλά πίνειν καὶ μὴ μεθύειν.

μέλει.—BM III. p. 207\(^{38}\). (A.D. 84) οἶδα γὰρ ἐμαυτῷ (cf. 1 Cor. iv. 4) [μεν!] ὅτι μέλει σοι πολλὰ περὶ ἔμοι, μελήσει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου: cf. Matt. xxii. 16, etc.

μέλε.—OP 936\(^{9}\) (iii/A.D.) ἡμίχον μέλιτος, "half a chous of honey." The same papyrus shows μελίτων στεφάνια γ, which the Editors render "3 honey-sweet garlands": cf. the otherwise unknown adj. μελίσσιος as interpolated in the T.R. of Luke xxiv. 42, καὶ ἀπὸ μελισσίου κηρίων.

μενοῦνγε.—For μ. standing at the beginning of a clause, as in Rom. ix. 20, cf. Notes iii. 434 and add BM III. p. 207\(^{18}\) (A.D. 84) μέντοιγε, also OP 531\(^{19}\) (ii/A.D.).

μεριμνάω.—The idea of "over-anxiety" attaching to this word in Matt. vi. 27 is well seen in TbP 315\(^{8}\). (ii/A.D.), γράφω ὅτι σοί [μὴ μερ]ιμνήση, ἐγώ γὰρ σε άσκυλ[τον] πο[ς] ἄσω, "I am writing to prevent your being anxious, for I will see that you are not worried" (G. and H.).

μερίς.—The use of this word in Acts xvi. 12, πρώτη τῆς μερίδος Μακεδονίας πόλις, which Dr. Hort objected to on the ground that "meris never denotes simply a region, province, or any geographical division" (N.T. in Greek\(^2\) ii. Notes, p. 96), is now amply justified on the evidence of the papyri, as well as of later Greek writers generally (see Ramsay in EXPOSITOR V. vi. p. 320). It is sufficient to cite the almost contemporary TbP 302\(^{4}\) (A.D. 71–2), τῆς Π[ο]λεμονος μερίδος, "the division of Polemon" in the Arsinoite nome: cf. TbP 315\(^{13}\), AP 77\(^{4}\) (both ii/A.D.) al.

μέρος.—With Acts xxiii. 9 τοῦ μέρους τῶν Φαρισαίων cf. the use of μέρος in PFi. 47\(^{17}, 38\) (iii/A.D.) of the "parties" to a suit. The phrase ἐκ μέρους, as in 1 Cor. xii. 27, is
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common, e.g., BU 538\,-1{(A.D. 100-1) τῶν κληρῶν ὡς καὶ ἕγερμέρους παρειλήφαμεν.

μεσίτης.—To the examples of the verb in Notes ii. and iii. there may be added one or two instances of this important substantive, Rein P 44\(\&(A.D. 104), ὁ κατασταθεὶς κριτὴς μεσίτης, ChP 29\(\&(c. A.D. 150) μεσείτην ἥμειν δῶς, both with reference to an “arbiter” in legal proceedings, and BM II. p. 251 (ii/iii A.D.), where the reference is apparently to the “surety” for a debt.

μεταβάινω.—The ordinary meaning of μ. is well brought out in TbP 316\(\&(A.D. 99), where for purposes of registration certain ephebi promise ἐὰν δὲ μεταβάινωμεν ἡ ἐγγημῷμεν μεταδώσωμεν ἀμφότεροι τῷ συμμορίαρχῳ, “if we change our abode or go abroad we will both give notice to the president of the symmory” (G. and H.).

μεταδίδωμι.—The usage of this verb in the immediately preceding citation shows that the idea of “sharing” does not necessarily belong to it; cf. further BM III. p. 109 (A.D. 144), ἀξιοῦμεν δὲ τοῦ διαστολικοῦ ἀντίγραφον αὐτῷ μεταδόθημα, and see Preisigke’s elaborate note in the introduction to StrP 41, where the sense of “responsibility” conveyed by the verb in legal phraseology is fully discussed.

μεταλαμβάνω.—For the acc. construction as in Acts xxiv. 25 cf. AP 39\(\&(late ii/B.C.), μεταλαμβάνετε τοὺς συντελεστὲς πρὸς τοὺς τεθείς Εμπαθήτας ἀγῶνας μεγάλους ἐχάρημεν.

μετέχω.—With the use of μ. in 1 Cor. x. 17 οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἀρτοῦ μετέχωμεν, cf. Magn. 44\(\&17 μετέχεω τὰς τε θυσίας καὶ τοῦ ἄγωνος, where too the immediately following τοὺς κοινωνοσεῖταις τὰς τε θυσίας proves that here, as in the Corinthian passage (τὸν ἄρτον ὁν κλᾶμεν, οὐχὶ κοινονία τοῦ σώματος τοῦ Χριστοῦ ἐστίν ;), μετέχω and κοινωνέω must be regarded as synonymous: see Thieme, p. 29 f. For the acc. after μετέχω cf. PP III. 32\(\&(51. Φίλανος, τοῦ μετέχοντος μοι τὴν μερίδα, “Philon, my partner in the division.”
The corresponding adj. is common in the same sense, ibid. 37(a)11. ἰδιὰ Πασίτος καὶ τῶν μετόχων, cf. Luke v. 7.

μικρός.—For the reference to stature rather than to age, when employed as a personal designation, see Notes iii., and cf. what is said above under μέγας.

μισθός.—For the primary sense of this word cf. OP 724\(^5\) (A.D. 155), where a slave is apprenticed to a shorthand-writer to be taught shorthand μισθοῦ τοῦ συμπεφωνημένου “at a salary agreed upon” of 120 silver drachmas. The verb is common, e.g. Ostr. [1256], σέ κάγω ἡμὴν μεμισθωμένος οἶκον. A new compound μισθοπρασία is found in BM III. p. 164\(^4\) (A.D. 212), and is understood by the Editors as denoting a sale under the terms of a lease.

μυγγαλάς.—With this variant found in Mark vii. 32 and in MSS. of the LXX. cf. μυγγός in BM. III p. 241\(^1\) (early iv/A.D.) οὐκ εἰμὶ μογγός.

μολύνω.—Cf. the uncanonical fragment OP 840, where after the words cited under λοῦω we find—ἀλλὰ μεμολυν- [μμένος] ἐπάτησας τοῦτο τὸ ἰερὸν τ[ότον ὅν]τα καθάρον, “but defiled thou hast walked in this temple, which is a pure place.”

μονή.—Some further examples (cf. Notes iii.) of this important Johannine word may be given. In HbP 93\(^2\) (ἐγγύω μονῆς), 111\(^31\) (both B.C. 250) and GH 62\(^10\) (μονῆς καὶ ἐμφανίας—A.D. 211) it is used technically in sureties for the “appearance” of certain persons. The meaning is doubtful in this fourth century complaint ChP 15\(^1\), addressed to the riparii of the Hermopolite nome, where the complainant Aurelia states with regard to violences to which she had been subjected—ἐφανέρωσα τῇ μονῇ καὶ τῷ βοηθω τοῦ πραιτοσίτου, which the Editor translates, “I have made known both to the establishment of the praepositus and his assistant.” In a note he dismisses as impossible in the above context the later sense of “monastery” which μονή
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has for example in BM II. p. 333\(^2\) (vi/vii A.D.), Δανιήλ οικονόμον τής μονῆς τοῦ Λευκωτίου, "Daniel steward of the monastery of Leucotius."

μνέω.—For the original technical sense of this word, which may underlie the Pauline usage in Phil. iv. 12, ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, it must be enough at present to refer to such passages from the inscriptions as OGIS 530\(^{15}\) θεσπρότοι ... οἴνοις μυθέντες ἐνεβάτευσαν, ibid. 764\(^{12}\) ταῖς παραγεγενημέναις θεωρίαις ... καὶ μυθείσαις. The N.T. usage of the corresponding subst. μυστήριον is fully discussed by Dean Robinson in an instructive note in his Ephesians, p. 234 ff. See also the interesting notes on MGr μυστήριον=marriage, by G. F. Abbott in Nineteenth Century for April, 1908, p. 653 ff.: he compares the modern wedding week in Macedonia with the Eleusinian Mysteries.

μωρός.—In the curious nursery acrostic TbP 278\(^{25}\) (early i/A.D.) it is said of a lost garment—λέων ὁ ἄρας, μωρὸς ὁ ἄπολέσας, "a lion took it, a fool lost it." BU 1046\(^{11}\) (ii/A.D.), Μάρων ἐπικαλούμενος μωρός shows the word used as a nickname: so also the great athlete Herminus, ὁ καὶ Μωρός in BM III. passim.

Νάρκισσος.—Thieme (p. 40) quotes instances of this proper name from Magnesia (Magn. 122 d\(^{14}\)) and Hierapolis (Hierap. 80), proving that its occurrence outside Rome was well established, and consequently that the common identification of τοὺς ἐκ τῶν Ναρκίσσου (Rom. xvi. 11) with the household of the well-known freedman of that name is by no means certain.

νεκρός.—With the use of νεκρός in Luke xv. 24, 32, Rev. i. 18, ii. 8, iii. 1, cf. BU 1024\(^{vi}\) \(^{24}\) (iv/v A.D.), ἔλεγε στὶν δυσδ[αίμον]α, ὅτι ξῶσα προσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά. For Rom. iv. 19, κατενόησεν τὸ ἐαυτοῦ σῶμα [ἢν] νενεκρωμένον, Deissmann, Licht vom Osten p. 62, finds a striking parallel in Inscr. Graec. III. 2, No. 1355, ἄνθρωπε ... μή
μου παρέλθησε σώμα το νενεκρωμένον, "O man, do not pass by my body as good as dead."

νέος.—For the relation of νέος to καινός in the papyri see under καινός. With the comparative in Luke xv. 12 cf. ParP 3822 (B.C. 162), Ἀπολλωνίῳ τῷ νεωτέρῳ μου ἀδελφῷ, TbP 3125 (A.D. 123–4), Παοπεως νεωτέρου τοῦ Παοπεως, "Paopis younger son of Paopis."

νεόφυτος.—See BS p. 220 f., and add OP 90915f. (A.D. 225), ἀμπελικοῦ κτήματος νεοφύτου, "a newly planted vineyard."

νεώω.—BM III. p. 2337 (A.D. 331), [ἀνδρεῶνα] νεώντα εἰς νότον, "[a dining-hall] looking to the south."

νεωκόρος.—For the application of this term to Ephesus as the "warden" of the temple of Artemis, as in Acts xix. 35, it is sufficient to refer to OGIS 4811 (A.D. 102–6), Ἀρτέμιδι Ἑφεσίᾳ . . . καὶ τῶν νεωκόρων ᾿Εφεσίων δήμω, with Dittenberger’s note. Later the city came to be known as δῖς, τρὶς νεωκόρος: see Ramsay, art. "Ephesus," in Hastings’ D.B. i. p. 772. In a papyrus of B.C. 217 edited by Th. Reinach in Mélanges Nicole, p. 451 ff., we hear of a certain Nicomachus who was νακόρος (= νεωκόρος) of a Jewish synagogue in an Egyptian village. According to the editor this term, the Greek equivalent of the Hebrew hazzān, was borrowed from the usage of pagan religion, and is still the current title in Greece for the "sacristan" of an orthodox church, as well as of a Jewish synagogue. See also Lumbroso in Archiv iv. p. 317.

νῇ.—For this particle with negatives see Notes iii., and for its correct use, as in 1 Cor. xv. 31, cf. ParP 4930 (ii/B.C., = Witk., p. 47), ἐγὼ γὰρ νῇ τοὺς θεοὺς ἄγωνιῶ, BM III. p. 20711f. (A.D. 84), κέκρικα γὰρ νῇ τοὺς θεοὺς ἐν ᾿Αλεξανδρείᾳ ἐπίμενειν.

James Hope Moulton.
George Milligan.