

LEXICAL NOTES FROM THE PAPYRI.*

XVI.

κτώμαι.—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.^{126f.} τοὺς ἀνθρώπους ἐκ τηλικαύτης καταφθορᾶς ἀρτίως 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 κύριε is not used in prayer to God before apostolic times by any heathen writer, we may quote TbP 284⁶ (i/B.C.) καὶ ὡς θέλει ὁ Σεκνεβτῦνις ὁ κύριος θεὸς καταβήσομαι ἐλευθέρως = the writer has received an oracular response.

λαός.—See Canon Hicks in *CR* I 42. On PP II 4 τοῖς ἐκ Κερκεήσιος λαοῖς, Mahaffy remarks, “an ancient and poetical form for *people* found both in LXX and in papyri: cf. λαοκρίται, judges of natives.” LIP 16⁸ (iii/B.C.) ἐπειδὴ 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 Σελεύκου γυνὴ 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 λιβανωτής = *censer*. But *Syll.* 588¹⁵⁶ (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 *δοκίμιος*, "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, τοῦτ' ἔστιν τῶν ἀνθρώπων*. So Peter means "metaphorical, not literal, 'pure milk'": see on *ἄδολος* *Notes* iv.

λούω.—An interesting example of this word in its ceremonial sense occurs in the new fragment of an uncanonical Gospel, OP 840^{14f.} (iv./A.D.), where a certain Pharisee remonstrates with the Saviour for walking in the temple—*μήτε λουσα[μ]έν[φ] μ[ή]τε μὴν τῶν μαθητῶν σου τοὺς πόδας βαπτισθέντων*, "when thou hast not washed nor yet have thy disciples bathed their feet" (G. and H.): cf. also ll. 24, 32.

λυτρόω.—The verb and its kindred are well established in the vernacular, cf. OP 530, cited *Prol.* 132 n.: add EP 19^{3a.}, *ὑφίστ[αμα]ι τῆς γῆς. . . ἣς λελυτρωμένοι εἰσὶν τῆς πεπραμένης ὑπὸ Μίλωνος*, OP 936¹⁹ (iii./A.D.), *οὐπω λελύτρωται τὸ φαινόλιω* (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 ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ*, cf. OP 907²⁸ (iii./A.D.), *ἐλύθη τοῦ αὐτοῦ α* (*ἔτους*) *Ἐπίφ*, the "opening," of a will, and the Editors' reference to BU 326^{11.21} (ii./A.D.), *καὶ ἀνεγνώσθησαν τῇ αὐτῇ ἡμέρᾳ ἐν ᾗ 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 δέ τις τούτων τι λύη, κατάρτος 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. 146⁶¹ (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 *ἰ(=εἰ)ώθαμεν καὶ ἡμεῖς μαινομένους καὶ ἀπονενομημένους σωφρι(=ο)νίζειν*, "we are accustomed to bring to their senses those who are mad and out of their mind," and receives the answer *νῆ τὴν σὴν τύχην οὔτε μαίνομαι οὔτε ἀπονενομήμαι*. For the subst. *μανία* (Acts xxvi. 24) cf. BU 1024^{v.3} (iv/v A.D.).

μάκελλον.—For this N.T. *ἄπ. λεγ.* (1 Cor. x. 25) see the Magnesian inscription (ed. Kern) 179^{20 f.} (ii/A.D.), *παραπράσεις τε ποιήσαντα ἐντῷ μακέλλῳ παντὸς εἶδους*, and cf. P. Herm. i. p. 80, *ἐντὸς μακέλλον*.

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 49^{14 f.} (A.D. 215–6), *μου μητρ[ὸς καὶ τῆ]ς μάμμης Αὐρηλίας*, and the corresponding adjective in 46^{18 f.} (A.D. 189), *μέρος . . . πατρικὸν καὶ μαμμικόν*, "the share which comes to them in the succession of their father and grandmother." See also *Syll.* 381⁶

(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.* 197³⁷ (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.* 366²⁸ (i/A.D.), *ἀρχιτέκτονας μαρτυρηθέντας ὑπὸ τῆς σεμνοτάτης [βουλῆς]*.

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

μαστιγῶω.—For this word, which is the regular term for punishment by scourging, it is sufficient to refer at present to the interesting P.Fi. 61⁵⁹ (i/A.D.) where the Prefect, while pronouncing the accused deserving of being scourged—*ἄξιός μὲν ἦς μαστιγωθῆναι*—releases him as a mark of favour to the multitude (*χαρίζομαι δέ σε τοῖς ὄχλοις*, cf. Mark xv. 15).

μαστός.—*Syll.* 804²⁴ (ii/A.D.), *ἤψατο δέ μου καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ*: M. Julius Apellas 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.* 737⁷² (ii/iii A.D.), *μάχης δὲ ἕάν τις ἀρξῆται*. For the corresponding use of the verb, as in Gen. xxxi. 36, John vi. 52, cf. Par. P. 18¹⁰, *ἐὰν μάχουσιν μετ’ ἐσοῦ οἱ ἀδελφοί σου*.

μεγαλείος.—*Syll.* 365⁴ (i/A.D.), *αὐτοῦ τὸ μεγαλείον τῆς ἀθανασίας*—with reference to Caesar Germanicus. The subst. *μεγαλειότης* is common as a ceremonial title, e.g. P. Herm. i. p. 21, *ἡ μεγαλειότης τοῦ λαμπροτάτου ἡγεμόνος*.

μεγαλοπρεπής.—This N.T. ἄπ. λεγ. is frequent in the inscriptions united with such words as ἐνδόξως and κηδεμονικῶς: cf. also *OGIS* 308⁵ (ii/B.C.), where Apollonis, wife of Attalus I., is described as having left behind her good proof of her virtue, διὰ τὸ κεχρησθαι καὶ θεοῖς εὐσεβῶς καὶ γονεῦσιν ὁσίως ὡς καὶ πρὸς τὸν ἴδιον ἄνδραν συνβεβιωκέναι *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* 33⁶ (B.C. 112) it is laid down—*μεγαλο*{*v*} *πρεπέστερον ἐγδεχθήτωι*, “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 Ἴσις ἡ κυρία* (cf. *Acts* xix. 28, *μεγάλη ἡ Ἄρτεμις 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. 36 f.

For *μέγας* of height see *PP* II. 25(i)⁹ where *Μάνρης μέγας* is rendered by Mahaffy “Long Manres,” though Leemans (see *PP* II. p. 32) in similar descriptions prefers the rendering “senior.” In *Ostr.* 144 (ii/A.D.) *μείζων* 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.) [*έντυ*] *χρεῖν τοῖς μείζουσιν περὶ τούτου*, “to appeal to the officials on this matter,” with the Editor’s note, and cf. the corresponding use of the subst. in *TbP* 326⁴ (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. 90¹⁸⁰ (iii/A.D.) enabling a man *πολλὰ πίνειν καὶ μὴ μεθύειν*.

μέλει.—BM III. p. 207^{26f.} (A.D. 84) *οἶδα γὰρ ἐμαυτῷ* (cf. 1 Cor. iv. 4) [*μεν!*] *ὅτι μέλει σοι πολλὰ περὶ ἐμοῦ, μελήσει σοι δὲ ὡς ὑπὲρ ἰδίου τέκνου*: cf. Matt. xxii. 16, etc.

μέλι.—OP 936⁹ (iii/A.D.) *ἡμίχουν μέλιτος*, "half a chous of honey." The same papyrus shows *μελίτινα στεφάνια γ*, which the Editors render "3 honey-sweet garlands"; cf. the otherwise unknown adj. *μελίσιος* as interpolated in the T.R. of Luke xxiv. 42, *καὶ ἀπὸ μελισσίου κηρίου*.

μενοῦνγε.—For *μ*. standing at the beginning of a clause, as in Rom. ix. 20, cf. *Notes* iii. 434 and add BM III. p. 207¹⁸ (A.D. 84) *μέντοιγε*, also OP 531¹⁹ (ii/A.D.).

μεριμνάω.—The idea of "over-anxiety" attaching to this word in Matt. vi. 27 is well seen in TbP 315^{8a.} (ii/A.D.), *γράφω ὅπως [μὴ μερ]ιμνήῃς, ἐγὼ γὰρ σε ἄσχυλ[τον] πο[ι]ήσω*, "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 "*μερίς* 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 302⁴ (A.D. 71-2), *τῆς Π[ολ]έμωνος μερίδος*, "the division of Polemon" in the Arsinoite nome: cf. TbP 315^{13f.}, AP 77⁴ (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

common, e.g., BU 538^{34f.} (A.D. 100-1) τὸν κλήρον ὡς καὶ ἐγὼ μέρους 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 44³ (A.D. 104), ὁ κατασταθεὶς κριτῆς μεσίτης, ChP 29^{III.5} (c. A.D. 150) μεσείτην ἡμεῖν δός, 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.

μεταβαίνω.—The ordinary meaning of *μ.* is well brought out in TbP 316²⁰ (A.D. 99), where for purposes of registration certain ephebi promise ἐὰν δὲ μεταβαίνωμεν ἢ ἐγδημῶμεν μεταδώσωμεν ἀμφότεροι τῷ συνμοριάρχη, “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), ἀξιούμεν δὲ τοῦ διαστολικοῦ ἀντίγραφον αὐτῷ μεταδοθῆναι, 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^{6ff.} (late ii/B.C.), μεταλαμβάνοντες τοὺς συντετελεσμένους πρὸς τοὺς τεβεις Ἑρμωνθίτας ἀγῶνας μεγάλως ἐχάρημεν.

μετέχω.—With the use of *μ.* in 1 Cor. x. 17 οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, cf. *Magh.* 44¹⁷ μετέχειν τὰς τε θυσίας καὶ τοῦ ἀγῶνος, where too the immediately following τοὺς κοινωνησοῦντας τὰς τε θυσίας proves that here, as in the Corinthian passage (τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;), μετέχω and κοινωνέω must be regarded as synonymous: see Thieme, p. 29f. For the acc. after μετέχω cf. PP III. 32(f)⁵¹. Φίλωνος, τοῦ μετέχοντος μοι τὴν μερίδα, “Philon, my partner in the division.”

The corresponding adj. is common in the same sense, *ibid.* 37(a)^m. 7 διὰ 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 724⁵ (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], οὗ καὶ γὰρ ἤμην μεμισθωμένος οἴκου. A new compound *μισθοπρασία* is found in BM III. p. 164⁶ (A.D. 212), and is understood by the Editors as denoting a sale under the terms of a lease.

μογγιλάλος.—With this variant found in Mark vii. 32 and in MSS. of the LXX. cf. *μογγός* in BM. III p. 241¹⁶ (early iv/A.D.) οὐκ εἰμι μογγός.

μολύνω.—Cf. the uncanonical fragment OP 840, where after the words cited under *λούω* we find—ἀλλὰ μεμολυ- [μμένος] ἐπάτησας τοῦτο τὸ ἱερόν τ[όπον ὄν]τα καθαρόν, “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 93² (ἐγγύωι μονῆς), 111²¹ (both B.C. 250) and GH 62¹⁰ (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 15¹⁹, addressed to the *riparii* of the Hermopolite nome, where the complainant Aurelia states with regard to violences to which she had been subjected—ἐφάνησα τῇ μονῇ καὶ τῷ βοηθῷ τοῦ πραιποσίτου, 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*

has for example in BM II. p. 333² (vi/vii A.D.), Δανιήλ οἰκονόμου τῆς μονῆς τοῦ Λευκοτίου, "Daniel steward of the monastery of Leucotius."

μυέω.—For the original technical sense of this word, which may underlie the Pauline usage in Phil. iv. 12, ἐν παντὶ καὶ ἐν πάσιν μεμύημαι, it must be enough at present to refer to such passages from the inscriptions as *OGIS* 530¹⁵ θεοπρόποι . . . οἴτινες μνηθέντες ἐνεβάτευσαν, *ibid.* 764¹² ταῖς παραγεγενημέναις θεωρίαις . . . καὶ μνηθείσαις. 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 278³⁵ (early i/A.D.) it is said of a lost garment—λέων ὁ ἄρας, μωρός <ὁ> ἀπολέσας, "a lion took it, a fool lost it." BU 1046^{ii. 22} (ii/A.D.), Μάρων ἐπικαλ(ούμενος) 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 d¹⁴) 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^{vii. 24 ff.} (iv/v A.D.), ἐλέησα τὴν δυσδ[αίμον]α, ὅτι ζῶσα προσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά. For Rom. iv. 19, κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] νενεκρωμένον, Deissmann, *Licht vom Osten* p. 62, finds a striking parallel in *Inscr. Graec.* III. 2, No. 1355, ἄνθρωπε . . . μῆ

μου παρέλθης σῶμα τὸ νεν[ε]κρ[ω]μένον, "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), Παώπειος νεωτέρου τοῦ Παώπειος, "Paopis younger son of Paopis."

νεόφυτος.—See BS p. 220 f., and add OP 909^{15f.} (A.D. 225), ἀμπελικοῦ κτήματος νεοφύτου, "a newly planted vineyard."

νεύω.—BM III. p. 233⁷ (A.D. 331), [ἀνδρεῶνα] νεύοντα 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 Ἐφεσῖα . . . καὶ τῷ νεωκόρῳ Ἐφεσίων δήμῳ, with Dittenberger's note. Later the city came to be known as δις, τρις 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 *hazzân*, 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.

νή.—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 νή τοὺς θεοὺς ἀγωνιῶ, BM III. p. 207^{11f.} (A.D. 84), κέκρικα γὰρ νή τοὺς θεοὺς ἐν Ἀλεξανδρείᾳ ἐπιμένειν.

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