How entirely every such conception of the end, whether of man or of the universe, is swept away by the theories above commented upon, will be obvious to every one who reflects on their denials of God, of Freedom, and of Immortality, and on the views which are substituted of the grounds of moral conduct, and the aims of human existence. Illustrations will appear in later parts of the discussion.

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LEXICAL NOTES FROM THE PAPYRI.*

XVII.

νηφάλιος. — In Syll. 631²⁴ (iv/b.c.), νηφάλιος τρεῖς βωμοὶ may refer either to altars at which only wineless offerings were made, or perhaps to cakes made in the form of an altar, free from all infusion of wine: see Dittenberger’s note. The verb is found along with ἀγνεύω to mark the proper state of intending worshippers, Syll. 790⁴¹ (i/a.d.), ἀγνεύοντες καὶ νήφοντες; cf. ibid. 564¹, ἂπ’ οἶνον μὴ προσέναι, and the metaphorical application in 1 Peter iv. 7, νήψατε εἰς προσευχάς.

νίκη. — An interesting example of this word occurs in the letter of the Emperor Claudius incorporated in the diploma of membership of The Worshipful Gymnastic Society of Nomads, in which he thanks the club for the golden crown which it had sent to him on the occasion of his victorious campaign in Britain in a.d. 43—ἐπὶ τῇ κατὰ Βρετάννων νίκῃ, BM III. p. 216¹². For the later form νικός, as in 1 Esdr. iii. 9, 1 Cor. xv. 55, 57, cf. BU 1002¹⁴ (b.c. 55).

νοεῖν. — The phrase νοεῖν καὶ φρονῶν is common in wills, both of the Ptolemaic and Roman periods, the testator

* For abbreviations see the February and March (1908) Expositor, pp. 170, 282.
thus certifying himself as "being sane and in his right mind," cf. PP I. passim, OP 491² (A.D. 126).

νομικός.—Without entering into the discussion as to whether this term when applied to Zenas in Tit. iii. 13 implies in his case a knowledge of Roman or Hebrew law, it may be noted that examples of the former sense can be readily produced from the papyri and inscriptions: see e.g. BU 326II-22 (ii/A.D.) where a certain Παύλος Γεμίνιανος νομικός Ρωμαίος certifies that he has examined the copy of a will, and finds that it corresponds with the original; and Magn. 191 (ii/A.D.) an inscription honouring Ζσβίων Διοσκουρίδου νομικόν ζήσαντα κοσμώς. Cf. also the Phrygian inscription of imperial times Λ. Μαλφ Μαξιμος νομικός, quoted by Hatch in J. B. L. xxvii. 2 from the Proceedings of the American School at Athens, ii. p. 137.

νόμος.—For the use of νόμος c. gen. obj. to denote a particular ordinance as in Rom. vii. 2, ἀπὸ τοῦ νόμου τοῦ ἀνδρός ("from that section of the statute-book which is headed 'The Husband,' the section which lays down his rights and duties") cf. Syll. 82814, κατὰ τὸν νόμον τῶν ἐ[παινεῖ]τῶν. Thieme (p. 30) illustrates the quasi-personification of ὁ νόμος in John vii. 51, Rom. iii. 19 by the Magnesian inscription 92a10 (ii/B.C.), πάντων συντελεσθέντων, ὁ νόμος] συντάσσει, cf. b16 πάντων συντελεσθέντων ὁ νόμος ἀγορεύει.

νοσφίζω.—The absolute use of this verb in Tit. ii. 10 is illustrated by PP III. 56(b)10,12 where an official swears οὐτε αὐτὸς νοσφειώμαι, "I will neither speculate myself," and if I find any one else νοσφίζομεν, "peculating," I will report him; cf. ibid. (c)² where νοσφίσασθαι occurs in a similar context.

νομηνία.—Cf. BU 1053¹-20 (B.C. 13), ἀπὸ νομηνίας, and for the uncontracted form νεομηνία, which W.H. prefer in
Col. ii. 16, see TbP 318\textsuperscript{12} (A.D. 166) νεομηνία, BU 1021\textsuperscript{1} (iii/A.D.) νεομηνίας.

νῦν. The classical phrase τὰ νῦν=“now,” which in the N.T. is confined to Acts, is found in an Oxyrhynchus letter of B.C. 2, where the writer states with reference to a certain Damas—καὶ τὰ νῦν ἐπεισέπομφα αὐτῶν πάντα συνλέξαι, “And now I have despatched him to collect them all (i.e., rents),” OP 743\textsuperscript{30}. The evidence of the papyri, so far as we have remarked it, confirms the equivalence of νῦν to νῦν in the N.T. (as Grimm); cf. e.g., PP III. 42 H (8) f \textsuperscript{4} (iii/B.C. = Witk. 12), νῦν [δὲ ἐν φόβῳ εἰ]μι οὐ μετριῶ, TbP 292\textsuperscript{8} (ii/A.D.), Κρονίων . . . νῦνε ἐν Ἀλεξανδρείᾳ τυγχάνων.

νωθρός.—The sense of “remissness,” “slackness” attaching to this adj. in Heb. vi. 12, ἵνα μὴ νωθροὶ γένησθε, appears in the use of the subst. in AP 78\textsuperscript{12} (A.D. 184), ἐπὶ τούτων δὲ [καὶ εἴ]να νωθρία μον γενομένον, where the Editors translate, “moreover as I neglected my rights.” The corresponding verb is used of “sickness” in TbP 421\textsuperscript{5} (iii/A.D.), ἐπεὶ ἡ ἄδελφη σου νωθρεύεται, cf. 422\textsuperscript{8}.

νῶτος.—The compound νωτόφοροι, as in 2 Chron. ii. 18, καὶ ἐποίησεν ἐξ αὐτῶν ἐβδομήκοντα χιλιάδας νωτοφόρων, is found in PP III. 46 (2)\textsuperscript{3}, a contract for the supply and carriage of bricks.

ξενία.—The vernacular use of ξενία=“hospitality” in such passages as OP 118\textsuperscript{17} (late iii/A.D.), εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ ξενία, ib. 931\textsuperscript{7} (ii/A.D.), εἰς τὴν ξενίαν τῆς μεικρᾶ, along with the almost technical sense of τὰ ξενία for the “gifts” provided on the occasion of the visit of a king or other high official to a district (cf. PP Π. 10 (1), GH 14 (b) (both iii/B.C.) and see Ostr. i. p. 389 f.), seem to make it practically certain that the word is to be understood in the same sense in Acts xxviii. 23, Philem. 22, rather than of a place of lodging. For this later sense cf. the diminutive ξενίδιον in TbP 335\textsuperscript{17} (iii/A.D.), ξενίδιον μεμ[ισθωμένον]
μοι εἰς οἰκησίαν, "a guest-house leased me for living in."

ξηραίνον.—With Matt. xxi. 19 εξηράνθη παραχρήμα ἢ συνεί may be compared the interesting report regarding a persea tree addressed to the logistes of Oxyrhynchus. The president of the guild of carpenters who had been commissioned to examine the tree states that he had found it ἀκαρπὸς ὑσαν πολλῶν ἐτῶν διόλου ξηραντίσαν καὶ μὴ δύνασθαι ἐντεῦθε[ν καρ]ποὺς ἀποδίδοναι, "barren for many years, quite dried up, and unable to produce fruit any longer" (OP 53ff., A.D. 316). On the value and associations of the persea tree see Wilcken, Archiv i. p. 127.

ξύλον.—For the Hellenistic usage of ξ. to denote a (living) tree, as in Luke xxiii. 31, see the Ptolemaic ordinance TbP 538ff. (B.C. 118) remitting penalties on those τοὺς κεκοφότας τῶν ξυλῶν παρὰ τῇ ἐκ(κε)είμενα προστάγματα, "who have cut down trees on their own property in contravention of the published decrees." The Editors find in this regulation a proof that "the king controlled the timber of the country, though whether in the form of a tax upon cutting down trees or of a monopoly is uncertain"; but see Wilcken, Archiv ii. p. 489. Land planted with trees is called ξυλίτις in LIP 538 (iii/B.C.)—it had just been cleared and sown. For the more general sense of ξύλα, as in Matt. xxvi. 47, cf. TbP 30410 (ii/A.D.), μετὰ ξύλων ἰσπηθήσαι, "to rush in with staves." The adj. occurs in an inventory of property, TbP 40610 (iii/A.D.), κράβα {κ} τοῖς ξύλοις τέλειοι, "a wooden bedstead in good order"; cf. 2 Tim. ii. 20, σκεύοι . . . ξύλα.

δόε.—With the N.T. phrase τάδε λέγει, Acts xxii. 11, etc., cf. τάδε διέθετο, the regular formula in wills for introducing the testator's dispositions, e.g. PP I. 16(1)12 (B.C. 230), τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος κ.τ.λ. In P. Passalacqua14 (=Witk., p. 35), ἀπεδόθη τάδ' αὐτῶι, τάδ = ἦδε ἡ ἐπιστολή.

ὀδοποιίων.—With Mark ii. 23, ἤρξατο ὁδὸν ποιεῖν [ὀδοποιεῖν BGH] τίλλοντες τοὺς στάξιμας, cf. the use of the subst. in a
letter announcing the preparations for the visit of an official, GH 14 (δ) (B.C. 264 or 227), γινόμεθα δὲ πρὸς τὴν ὄδοποια. Ὅδια or provisions for his consumption on the journey have also been got ready, amounting to no less than χίλιες πεντήκοντα, ὁμοίες διακόσιαι, περισσείδεις ἐκατόν. ὃθόνον.—Wilcken, Ostr. i. p. 266 ff., has shown that by ὃ in Egypt we must understand fine linen stuff, both in its manufactured and unmanufactured state. Its manufacture was a government monopoly; cf. TbP 562 (B.C. 118), τὰς προστημή[σεις τῶν] ὃθονίων with the Editor's note. For the use of ὃ in John xix. 40 see especially such a passage as ParP 538, ὃθόνον ἐγκοιμήτρι[ν] (=ων). The word itself is of Semitic origin [נֶכֶן, "yarn?"]: Mayser, Gramm., p. 42, Thumb, Hellen. p. 111.

οἶκλα, οἶκος.—For the distinction between these words see Notes ii. The former is common in the phrase καὶ οἶκλαν, as ἡ καὶ οἰκλαν ἀπογραφή, "the house-to-house census." As illustrating the N.T. conception of the οἶκος πνευματικός and the οἶκος τοῦ θεοῦ Thieme (p. 31) refers not only to the place which "the house of God" had in Jewish religion, but also to the "holy houses" of Greek antiquity, as when in Magn. 943 (ii/B.C.) a certain Εὐφημος Παυσανίου νεωκόρος is praised for his liberality εἰς τὸν ὅλον τὸν ὅλον ῥήμα: cf. also Syll. 5715 for an οἶκος τεμένιον ἱερὸς in Chios.

οἰκοδεσπότης.—For οἰκοδεσπότης, Matt. x. 25, etc., we may cite the Isaurian inscription νίους τοὺς οἰκοδεσποτάς from the Proc. of the Amer. School at Athens, iii. 150 (see Hatch in J.B.L. xxvii. 142).

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