LEXICAL NOTES FROM THE PAPYRI.*

XVIII.

ὀψώνιον.—This word is fully illustrated by Deissmann BS 148, 266, and it is sufficient to add one or two instances of it that have since appeared. Thus in the parental letter OP 531, cited above under ὀφάριον, the writer continues, l. 20 ff., ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψώνιον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, which the Editors translate “you must pay for the provisions of yourself and your household out of your own money, until I send you some,” while in OP 744 (B.C. 1) ἐὰν εὐθὺς ὀψώνιον λάβωμεν ἀποστέλω σε ἄνω they translate “if I receive a present soon I will send it up to you.” In OP 5143 (ii/A.D.) it occurs in a receipt ὑπὲρ ὀψωνίου, “on account of salary”: cf. TbP 39180 (A.D. 99), τὸ δὲ ὀψώνιον τοῦ μαχαιροφόρου, “the salary of the sword-bearer.” To Deissmann’s examples from the inscriptions Thieme (p. 31) adds Magn. 11654 (time of Hadrian) ὀψωνίου, “wages” for the cultivation of arable land. And finally in GH 634 (iii/A.D.), εἷς λόγου ὀψωνίου, the Editors suggest the word may mean “interest,” and compare BU 6971 (A.D. 120), δὲ καὶ ἀποδόσω σοι τῷ ἐννιατῳ δοθησομένῳ ὀψωνίῳ (on which cf. Proleg. 2 or 3: 75).

παιδάριον.—The latitude of this word, formally a diminutive, is well seen in its record. In Syll. 797 (ii/b.c.) τὸ π. δ’Ἀννύλα κύνη is of course an unborn child, while in Tobit vi. 2, 3, it describes a young man who can drag on shore the magic fish that is to supply the safeguard for his marriage. In BU 107915 (41 A.D.), ἐγὼ παιδάριν εἰμὶ comes in an earnest plea addressed to a Jew moneylender,

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.

1 Note the interchange of 1st plur. and sing. and see Proleg. 86 f.
and designed (not very confidently) to soften Shylock's heart. In Witk. p. 85 (ii/b.c.) a mother congratulates her son and herself because he is learning \( \alpha i \gamma \nu \pi \tau i a \, \gamma \rho \alpha \mu \mu \alpha t a \) and will soon be able to teach \( \tau \alpha \, \pi \alpha i \delta \alpha r i a \) in a school. BM iii. 177 (8 b.c.), where 12 dr. are entered as paid \( \pi \alpha i \delta \alpha r i o i \, \iota \pi \alpha r n \) \( \alpha g \varepsilon l \) implies a boy old enough to look after sheep.

\( \pi \alpha i \delta e \nu \) — BM 846 (ii/a.d.) — the abject appeal of Antonius Longus, an illiterate soldier, to his mother — gives \( \pi \alpha i \pi \alpha i \delta e \nu m a i \) in the sense "I have been taught a lesson," but a gap in the context makes it not quite clear.

\( \pi a n \eta \gamma \nu r i c \) — The word is common in inscriptions relating to \( r e s \, s a c r a e \), but seems to have remained in ordinary use. Thus BU 1074 (iii/a.d. — official) ... \( \iota \varepsilon \iota a i \, o \iota \, k a \theta \, \iota [\kappa \alpha \sigma t h e n \, p a] \nu \gamma u r i u \, \alpha \gamma \nu o n o b \delta \tau e a i \, \pi e \delta \alpha r \chi \kappa \sigma s o u s i n \). OP 411 (iii/iv a.d.), ... \( \iota a r i a s \, \pi a n \eta \gamma \nu r e o s \, o \beta \sigma \zeta \) opens (fragmentarily) a very incoherent report of a public meeting. FP 93 (161 a.d.), \( \chi o r \iota s \, \alpha \gamma o r o \nu \, \sigma \nu \, \pi a n \eta \gamma \nu r e o s i n \), "with the exception of markets and festivals." OP 705 (200 a.d.), \( \kappa a i \, \varepsilon \iota i \, k a i \, n \nu \nu \, \tau \iota h \, \tau o \nu n \, \varepsilon p i n e i k \iota i v \, \h \mu e \rho a n \, \epsilon k \alpha s t o u \, \epsilon t o u s \, \pi a n \eta \gamma \nu r i \z\alpha \nu t a s \). "Festal assembly" would apparently render the word best in Heb. xii. 23.

\( \pi a n o p \tau \lambda i a \) — In Syll. 652 (early iii/a.d.) the \( e p h e b i \) are ordered to be reviewed at a religious festival in Attica \( [\hat{e} \chi o n t a s] \, \tau \iota h \, \pi a n o p \tau \lambda i a n \). The incorrect optative in this very formal inscription is the hallmark of archaising style; but the word apparently continued in ordinary use.

\( \pi a n t e l \epsilon \) — The New Testament only has this word in the phrase \( e i a s \, \tau o \, \pi a n t e l \epsilon \), Luke xiii. 11, Heb. vii. 25: so BM iii. p. 161 (212 a.d.) a man sells some property \( \alpha p \delta \tau o \nu \nu \varepsilon i a s \, \tau o \, \pi a n t e l \epsilon \). This would support a temporal meaning in Heb. l.c. — "to save finally," which suits well the \( \pi a n \tau o t e \) that follows: so long as our Intercessor lives
our σωτηρία is assured. In Luke l.c. the meaning is like that of παντελῶς in Witk. p. 40 (168 B.C.), π. ἀπηργημένη, "I am in utter distress": so in LJP 26 (iii/B.C.) the land is π. ἀπηργημένη, "entirely uncultivated" (edd.).

παντοκράτωρ.—Cumont Les Religions Orientales p. 267 quotes a dedication from Delos, Διὸ τῶν κρατοῦντι καὶ Μητρὶ μεγάλη τῆς πάντων κρατοῦσας (B.C.H. 1882, p. 502): see the whole note on this attribute of omnipotence assigned to the Syrian and Phrygian deities. On the word see Deissmann B.S. 283.

παραβολεύματι is cited by Deissmann (Licht v. Osten 55) from an inscr. of ii/AD. which is under no suspicion of appropriating a coinage of a New Testament writer.

παραγίνομαι.—Allusion was made in the Expositor for May, p. 413, to Harnack's description of this word (Sayings of Jesus, p. 86): he asserts that it is "a choicer (gewählt) word than ἧλθον." This is true to about the same extent as it is that arrive is "choicer" than come. It is quite superfluous to quote passages for this extremely common word, which occurs some thirty times in Witkowski's little volume of Ptolemaic private letters, four of them being in letters marked as of men "non eruditorum."

παράδεισος.—The most essential features of this foreign word cling to it in its wide popular use and pass on into the applications found in the Bible. The Modern Persian pālēz means a garden, as does παράδεισος from the earliest records we have of it in Greek. The Zend pairī-daēza is a walled enclosure—the cognates of its two elements would produce περίτοιχος in Greek. A garden of fruit-trees (protected presumably by a wall) is the general idea of it as seen in the papyri, where it is very common. Thus we have PP ii. 22, ἐκ ἄλλωτρον κλῆρον ἡ π. ἡ κήπον ἡ ἀμπελάνων, bringing together "plot or orchard or garden or vineyard." In BM iii. 69 (211 A.D.) there is a payment on
account of an ἐλαιωνοταπαδ— an olive orchard. In PP i. 16 (2), 7 (230 B.C.) Mahaffy translates τα γενήματα τῶν ὕπαρχόντων μου π. “the produce of my parks,” but the mere mention of produce shows that “orchards” are meant. From Genesis to Revelation fruit-trees are an essential part of the imagery connected with Eden. Milton’s picture brings in the wall as well. And this part of the word’s connotation suits strikingly the thought of that “fold” of God over whose jasper wall “great and high” the “first grand Thief” shall never climb! See further Notes ii and Deissmann BS 148.

παραθήκη.—See Notes iii for three exx. of this form. Add BU 5205 (Jan. 172 A.D.) ὀμολογῶ ἔχω π[α]ρά σου ἐν παραθήκη 300 dr., to be paid back in May–June. TbP 3874 (73 A.D.) has ἐν π. in the same formula; 39219 (134 A.D.) has [καθ’ ὁ]μολογεῖαν παρὰ[θῆ]κης, “by a contract of deposit.” In the same sense may be cited BM iii. p. 17013 (134 A.D.) and 175 (fin.) a century later: this last promises to repay [κατὰ τὸν τῶν παραθηκῶν νόμον, another parallel to νόμος in Romans vii. 2. Syll. 8144, a leaden tablet found in the temple of Demeter at Cnidus (Audollent Defixiones p. 5 cites authorities for dating it ii/i b.c.), devotes to Demeter and Kore and the other infernal gods τῶν λαβόντας παρὰ Διοκλείως παραθη[καν] καὶ μὴ ἀποδίδοντας ἀλλ’ ἀποστεροῦντας. A special use is seen in Syll. 8483 (ii/b.c.), where Asandroβος of Beroea ἀνατίθησι τῶν Ἀπόλλων τῶν Πυθίων ἔλευθεραν ἐμ παραθη[κη] Εὐπορίαν τὴν αὐτοῦ παιδίσκην καταβεβληκοῦναν 200 dr. (The reader of Deissmann’s Licht v. Osten will remember his striking pages in which he applies to New Testament exegesis the custom of emancipation by sale to a god.) Here Dittenberger remarks that the practice is varied: ἐμ π. implies that the freedom of Euporia is committed as a charge to Apollo’s care. This might be used to illustrate the R.V. text in 2 Timothy i. 12. But it seems highly
improbable that the identic phrase should be used with solemn reiteration thrice (1 Tim. vi. 20; 2 Tim. i. 12, 14) and have a totally different meaning in one of the passages, especially where παράθον in 2 Timothy ii. 2 stands as its key. The passages we have cited will suffice to show how strongly the common use of this word must have coloured Paul's application. The parables of the Talents and the Pounds were in his thought, and a more terrible curse than Demeter and Kore could inflict on those "who restore not but keep back" the sacred deposit placed in their care.

παράκλητος.—For its verb very many citations may be made: we give at present only illustrations of the verbal. BU 60112, a very illiterate letter of ii/AD., shows it in a sentence well supplied with δυσνόητα. Krebs gives it Εβ οὖν ποιήσῃ γράψων μοι περὶ τῆς οἰκίας, ὅτι τί ἔπραξας, καὶ τὸν ἀραβῶνα τοῦ Σαραπίωνος παρακλὸς (l. παράκλητος) δέδωκα αὐτῷ, καὶ γράψων μοι περὶ τῆς ἀπαγραφῆς (l. ἀπογ.). In the previous sentence the writer says she has deposited in Demeter's temple the καλαμεστὰ ἄσπαλισματα (query "bonds written with a pen"?) τῆς οἰκίας. Does she mean παρακληθείσα by her παράκλητ(ης), i.e. "on being summoned"? The negative of the verbal occurs in OGIS 24825 (reign of Antiochus Epiphanes, 175-161 B.C.) "that the Demos (of Athens) may... show that it honours those who benefit itself and its friends ἀπαρακλήτους," i.e. uninvited. See Deissmann's note (L. v. O. 242 f.) where he rightly lays stress on the borrowing of the word in Hebrew and Aramaic as evidence of its popular use. Dr. Hastings in his D.B. gives an excellent summary of the facts, though we demur to his suggestion that Aquila and Theodotion could have been influenced by a prevalent (mis)interpretation of John.

παρακολουθέω.—With. p. 63 (=ParP 4619, 153 B.C.)
gives this word at the end of an appeal of Apollonius to his brother Ptolemaeus to examine personally into his grievance against a third party: νομίζω γὰρ μᾶλλον τῶν ἄλλων παρακολουθήσαντά σε τὴν ἄληθείαν πικρότερον * προσενεχθῆσεθ' αὐτῷ, "when you have investigated the truth you will deal with him most severely." This comes nearest to Luke i. 3, where it is quite possible to render "having investigated all the facts afresh," according to the other meaning of ἀνωθεν: the verb suits this or the RV rendering equally. A weaker sense, to "follow" a matter intelligently with the mind, occurs in Syll. 7900 ff. and an inscr. quoted in Dittenberger's note, in both with the accusative, also in PP ii. 39 (g)13 οἴματι σε παρακολουθεῖν. StrP 2220 (iii/a.d.) has π. meaning "to follow, result": Preisigke quotes TbP 282 (c. 114 B.C.) and BM i. p. 20243—add Rein P 1815 (108 B.C.). This is probably the meaning in [Mark] xvi. 17 (unless the simplex is read with W.-H. text)—"these signs shall result for those who have believed." Finally for 1 Timothy iv. 6, 2 Timothy iii. 10, we may quote Syll. 6649 (i/b.c.), [παρ]ηκολουθηκέναι αὐτός τοῖς ὑπ'[α] τοῦ δήμου ἐψηφισμένους.

παρακοῦω.—HbP 170 (247 B.C.), the conclusion of a letter, ends φρόντισον δὲ ὅπως μηκέτι ἀπὸ τούτων παρακούσιες ἥμων ἵνα μή ἄντι φίλιας ἐχθραν [ποι][ν]εθ' τοῦτον γὰρ οὖν εκεῖν πρὸ πολλοῦ σοι γράφω. The meaning and construction are like Matthew xviii. 17. Syll. 25624 (c. 200 B.C), ὡς δὲ ἐπιμαλαμβανον παρῆροθεσα [ν] "were refused." In Pap. Magique de Paris 3037 διὰ τὸ παρακοῦειν αὐτόν "because of his (Pharaoh's) refusal to hear."

παραλαμβάνω.—For this common word only a brief note is needed at present. It is the usual expression for receiving anything but money, for which ἀπέχω (aorist ἐσχων) is regularly used. Its correlative, as in the New Testament,

* Cf. Matt. xxvi. 75.
is παραδίδωμι: thus Syll. 588 (ii/B.C.), an immense account of ἀναθήματα in the Temple of Apollo at Delos, begins τάδε παρελάβομεν ἐν τῶι ναόι του Ἀπόλλωνος παρὰ ἱεροποιῶν (named predecessors in office of those who make this inventory), καὶ παρέδομεν τοῖς μεθ' ἐαυτοὺς ἱεροποιῶις (names follow). Wilcken Ostr. i. 109 quotes a few instances of ἔλαβον in receipts with its "synonym παρέλαβον" in one place: on the relation of παρέλαβον to ἔλαβον in John i. 11 f. see Proleg. 115.

παραμένω is common, but we only quote one special use. In PFi 4419 (158 A.D.) parents offer in lieu of interest for a loan the services of their son [παρα]μένοντα τῷ Δημητρίῳ κ[αί ποιούν]τα τὰ ἐπιτεασάμενα αὐτῷ. Vitelli notes that "παραμένειν (cf. παραμονή) is a common euphemism for serve": he quotes the will of Gregory Nazianzen, αὐτῆ παραμείναι τὰς κόρας μέχρι τοῦ τῆς ζωῆς αὐτῆς χρόνου. Such a nuance would heighten the force of Phil. i. 25, and still more that of Jas. i. 25—the "service" of a "law of freedom" is a striking phrase. For other exx. cf. TbP 38421, 32 (A.D. 10—a boy apprenticed to a weaver for a year) Syll. 8409 (100 B.C.—a slave boy manumitted, but to stay, with his master till he dies), etc. The service is clearly free: Vitelli’s "euphemism" must not be pressed too far.

παραμυθία.—BU 1024, a long legal report of iv/v A.D., mentions in vii.12π: an old woman who sold her daughter πορνοβοσκῷ, ἵνα δυνηθῶ διατραφήναι. The girl is murdered, and the mother demands that the murderer παρασχεῖν αὐτῇ eis λόγον διατραφῶν ὄλγην τινὰ τοῦ βίου παραμυθίαν: the word seems to have developed into "the comforts of life," as with us—it is at any rate "consolation" in a money form that the old wretch wants.

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