LEXICAL NOTES FROM THE PAPYRI.*

XIX.

παράπτωμα.—ΤbP 591 (royal ordinance of 118 B.C.) ordains that the measures used by revenue officers shall be tested, and they must not exceed the government measure by more than the two [. . .] allowed for errors, τῶν εἰς τὰ πα-ραπτώματα ἐπικεχωρημένων[ν . . .]—the edd. suggest two hundredths of a χοῖνις. A “slip” or “lapse,” rather than a willful “sin,” is the connotation suggested, but of course we do not propose to define the word from this one occurrence.

παράσημος.—The construction in Acts xxviii. 11 is made clear by BM II p. 992 (A.D. 15), ἕς παράσημος Ἰβίς: we must translate it “with the Dioscuri as figure-head,” π. being a noun. PP ii. 20, τὸν λέμβον ἑφ’ οὐ ἡ πόρτις gives us an alternative expression. LIP 22 and 23 (220 B.C.) concern two ships belonging to the queen (Wilcken Archiv v. 226) which has no figure-head (ἀχάρακτος).

παρεδρεύω.—In Syll. 5213 (100 B.C.) the ephebi at Athens are commended because they παρέδρευσαν ταῖς ἐκκλησίαις ἀπὸ τῶν συµψών εἰς δυνάμεις—they “attended” the meetings in arms, but were not allowed yet to speak or vote. The Latin assidere is a close equivalent. The newly discovered “historian” of the Trojan War, Dictys the Cretan, tells us (Tebtunis Pap. ii. p. 142) that τῇ πυρᾷ παρέδρευσεν Αἴλας, “kept vigil by the pyre” of Patroclus.

παρεισδύω.—StrP 2230 (iii/A.D.), οἶδεμιν παρεισδύων ἔχεις, “you cannot creep in, for the woman has been in possession for a long time”: the sense is just that of Jude 4. Another compound of παρὰ + εἰς with the same connotation

* For abbreviations see the February and March (1908) Expositor, pp. 170, 282.
is seen in παρεισφέρω, which the edd. render “smuggle” in TbP 38 \(14\) (113 B.C.): see Notes ii.

παρουσία.—See Thess. on Π. ii. 9. It is needless to add further citations to show how the word suggested a royal visit: the point is well worked out in Deissmann’s Licht vom Osten, pp. 269–273. Professor Wilcken, in the new number of his Archiv (v. 284), notes a late papyrus which shows that Christians (of a sort) of vi/\(A.D.\) were conscious of the technical meaning of the word: P. Aphrod. Cairo no. 3 has a petition for the παρουσία of a δυσ, ἧν (sc. ἔξωσίαν, i.e. the δυσ himself) ἐκδέχομεν πρὸ τοῦ πολλοῦ; ὅλοι ὦ ἔξ ἅδου καραδοκοῦντες τὴν ποτε(?) τοῦ \(Χ(ριστο)Ο\) ἀενάου \(θ(εο)Ο\) παρουσίαν!

πενυχρός may be chronicled as occurring in BU 1024 viii\(^{12}\), the law report of iii/iv \(A.D.\) recently mentioned: the old woman is described by the judge as πενυχρά καὶ πρεσβύτης, and further as one ἤτες διὰ τὴν συνέχουσαν αὐτὴν πενίαν τὴν ἐαυτῆς θυγατέραν τῆς σωφροσύνης ἀπεστέρησεν. The word was thus the adjective naturally linked with πενία in educated speech \(^{*}\) some two centuries later: it was not presumably an out-of-the-way expression when Luke used it (xxi. 2).

περιέχω.—For the intransitive use (as in 1 Pet. ii. 6) we may quote OP 249\(^{24}\) (80 \(A.D.\)), ὡς περιέχει. In BM iii. 216\(^{12}\) the Emperor Claudius says ἣδεως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας, which would illustrate the transitive use of Acts xxiii. 25 in the Syrian text; but the other can be more abundantly paralleled. Thus Syll. 929\(^{21}\) (ii/\(B.C.\)), καθότι τὰ ... γράμματα περιέχει, also \(^{51}\) τοῦ δόγματος περιέχοντος, “running thus” (words follow): the latter might however be “including (the following words),” but we should in that case rather expect

\(^{*}\) For the illiterate θυγατέραν has its \(v\) erased, and in any case may be assigned to the reporter.
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tó to introduce the quotation. Other exx. of ὅς περιέχει may be cited. In Syll. 92978 περιεχόμενον is pass. (c. dat.) =“surrounded”: Luke v. 9 is near this, “fear encompassed him.”

περικεφαλαία.—PP iii 140(a)3 has the word in some accounts, π. καὶ θήκης ν, “60 dr. for a helmet and a sheath.” It appears also in Syll. 52229,30 (iii/b.c.), where it is first prize in a javelin-throwing contest, together with three λόγχαι, and for the best καταπαλταφέτης together with a κόντος.

περιούσιος.—The appearance of ἱπείρον[ between hiatus in P Herm 32 is tantalising, as there is no indication in this tiny fragment what the meaning may be. The verb περείναι, “to survive,” can be illustrated; and the noun περιούσια occurs in FP 2013 (imperial rescript, iii/iv a.d.), σὲ δὲ περιουσίαν πλούτου, “not owing to a superfluity of wealth.”

περιποιέω.—AP 34 (d)3 (c. 157 b.c.), πλειόν τι περιποιούμενοι τῶι βασιλεῖ, gaining more for the king: the same constr. and meaning is seen with the active in OP 589 (iii/a.d.) and 2793 (i/a.d.). In FP 1113 (a.d. 95–6) τῷ αἰτίωμα περιποίησε is rendered by the Edd. “shifted the blame,” in accordance with what seems to be the natural meaning of the context. In support of this undoubtedly unusual meaning for τ. Dr. Hunt thinks that σου must be understood, and refers us to the somewhat similar passage in Isocr. Areop. where the common reading is μεγάλην αἰσχύνη τῇ πόλει περιποίουσιν (ποιοῦσιν Blass, περιάποιουσιν Cobet), and to Polyb. v. 58 5, αἰσχύνης ἦν περιποιεῖ νῦν τῇ βασιλείᾳ. The noun περιποίησις appears in Rein P 522 (iii/iv a.d.), where the editor notes that it means “soit acquisition ou production, soit conservation”: here he doubtfully selects “production.” In TbP 31726 (174–5 a.d.) τὸ τῆς π. δίκαιον is rendered “claim of ownership,”
which may be set by Ephesians i. 14, where the "ownership" is *bought back* after alienation.

περιτέµνω.—To Deissmann's pages (*BS* 151–3) may be added now the various information to be gathered from TbP 291ff.: see especially the introduction to no. 292, and references there. The whole series of documents relating to the priests of Socnebtunis shows circumcision to have been in Egypt the necessary ritual preparation for the office of priest. The conception of Israel as a nation of priests is well illustrated by this connotation of the rite in a neighbouring land: we can recognise moreover how "uncircumcised" means so clearly "unclean," when we see the rite specially reserved to a class whose business it was to be capable of entering the presence of the gods.

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