LEXICAL NOTES FROM THE PAPYRI.*

XX.

πιάξω.—The sharp differentiation in meaning between this verb and πιέξω, of which it is said to be a Doric form, is an interesting semasiological study. Thayer quotes Theocritus iv. 35, τηνεὶ καὶ τὸν ταῦρον ἀπ’ ὀρέος ἄγε πιάξας τὰς ὀπλὰς, “there he brought the bull from the mountain, seizing it by the hoof.” Wessely (Patr. Orient. iv. 2, p. 132 f.) gives ληστοπιάστης, “preneur de malfaiteurs,” from a Rainer papyrus of the time of Diocletian: he says the word is known from other papyri of the Roman period. From a later period comes πιάσαι = λαβεῖν in BM II. p. 3287, cited by C. H. Muller in Archiv i. 439 as characteristic of the transition period from ancient to modern Greek: its date is 616 A.D. MGΓπιάνω in form and meaning tells the same tale. Now πιέξω in Luke vi. 38 = press down: cf. Micah vi. 15 (Grimm), πιέσεις ἐλαίαν, and Syll. 4227 (iv/A.D.), μητέ ο βουλόμενος κεχρήσθαι δι’ ἄγνοιαν [ὑπ]ὸ τῆς ἀπειρίας πιέζεισθω. On Syll. 587304 (iv/B.C.) Dittenberger says that πιεστύρ means elsewhere torcular vel prelum: here it represents some use of a μοχλός, but the root meaning is still pressing. Thumb (Hellenismus 67 n.) accepts W. Schmid’s view that πιάξω has merely been assimilated to the numerous verbs in -άξω. If the differentiation took place in one dialect—say that of the bucolics of Sicily—we can understand the word’s passing into the Koinή as a kind of slang loanword, while πιέξω lived on awhile with its old meaning.

πλεονέκτης.—See Notes iii. and Thess. p. 20. In Syll. 418133 (iii/A.D.) πλεονεκτήματα are simply advantages, with ἐλαττώματα in antithesis. But the whole family keeps

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
regularly the desiderative force which is curiously absent from its etymology: πλεονέκτης = ὁ θέλων πλέον ἔχειν, but it is hard to say whence the crucial θέλων comes—αἰσχροκέρδης raises the same difficulty. Πλεονέξια in ParP 638 (ii/B.C.)—μυθεμιᾶς ἐν τούτοις μὴτε φιλοτιμίας μὴτε πλεονέξιας γενθείσης—keeps company with φιλοτιμία, which here represents a “grasping ambition.” In Musonius p. 72 (Hense—a citation kindly supplied us by Dr. Souter) it is linked with βία: ib. p. 90 (cited in Thess.) it accompanies ἡδονή, a remarkable parallel to the New Testament association with sins of the flesh, based on a saying of Jesus (Mark vii. 22) and repeated by at least three different New Testament writers.* Bunyan’s instinct rightly made Pickthank name together among Beelzebub’s friends “my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility.” That πλεονέξια is a true vernacular word may be illustrated by its appearance in the rather ill-spelt petition OP 67 (338 A.D. “aggression”) and in the illiterate letter FP 124 (ii/A.D.—tr. “cupidity”).

πληρῶ.—The original meaning may be illustrated with the phrase in Syll. 633 (ii/A.D.), ἐὰν δὲ τις τράπεζαν πληρῶι τῶι θεῶι, λαμβανέτωι τὸ ἡμισν. Grimm’s “Hebraistically” must of course be banished from the construction c. acc. of the thing in which one abounds: cf. PFi 27 (iv/v A.D.), πεπληρωμάι παρὰ ὑμῶν τὸν φόρον, “I have been paid,” a sense which becomes very common. Thus Syll. 737 (ii/A.D.), ἐὰν δὲ μὴ πληροῖ (sc. τὴν ὀρισθείσαν εἰς οἰνον φορᾶν) ; BU 1110 (5 B.C.), ἦ μὲν Ἀπολλωνία (sc. συνχωρεῖ) ἀπεσχηκέναι παρὰ τοῦ Ἄ., over which has been written the correction πεπληρῶσθαι ὑπὸ τοῦ, with the acc. τροφεῖα.† Apparently

* 1 Corinthians v. 10, 11, Colossians iii. 5, for Paul—also (as we believe) Ephesians v. 3, 5, iv. 19. Add Hebrews xiii. 5 and 2 Peter ii. 14.
† Schubart notes “read τροφεῖον: the writer has forgotten that he altered ἀπεσχῆς into πεπληρῶ.” But this does not seem likely when τροφεῖα
we must amend Gradenwitz's note (*Archiv* ii. 100) that this meaning was mostly late, although also classical. Another of Grimm’s “Hebraisms” is equally unfortunate, the use of \( \pi \) for *time*: cf. TpP 374\(^{10} \) (131 A.D.), ἡς ὁ χρόνος τῆς μισθώσεως ἐπληρόθη εἰς τὸ διεληλυθὸς ἰδ ἔτος, “of which the period of the lease expired in the past 14th year.”

BM iii. 136\(^{10} \) (44 A.D.), πληρωθέντος δὲ τοῦ χρόνου ἀποδότων, etc. The common New Testament use of πληροῦν for “accomplishing” a duty may be largely paralleled. Thus BM iii. 125\(^{25} \) (104 A.D.), ἵνα καὶ τὴν συνήθη [οἱ]κοινομίαν τῆς ἀπογραφῆς πληρώσωσιν. A Spartan inscription in the *Annual of the British School at Athens*, xii. 452, dated provisionally by Mr. H. J. W. Tillyard in i/A.D., has ἃς ἔξει καὶ τὴν τοῦ ξυστάρχου τειμὴν, πληρῶν τὰ εἰθισμένα: the editor cites CIG 2336, π. πᾶσαν ἀρχὴν καὶ λειτουργιὰν.

πλήρωμα.—This important word is not very common in the “profane” vernacular, but it is well attested in one meaning. *Syll.* 326\(^{40} \) (c. 107 B.C.), an inscription from near Sebastopol, has παράλαβὼν δὲ καὶ τῶν πολιτῶν ἐπιλέκτους ἐμ πληρώμασι τρισὶ translate “three shiploads.” From Egypt, at the other end of the Greek world, comes PP ii. 9 (iii/B.C.), where the word occurs thrice for a gang of men (one passage cited by Deissmann *BS* 110). This we may assume to be the normal secular meaning. It is practically that of Romans xi. 25: taking a parable from modern conditions, we could say that the mill or the shipyard is short-handed—the *full tale* of hands is to be made up some day. The very common word πλήρωσις does not occur in the New Testament, but its restriction to commercial phraseology accounts for this. That πλήρωμα should take its place as a *nomen actionis* (as in Rom. xiii. 10) is not strange, as the -σις and -μα nouns are drawing together a good deal:

*itself is an alteration* (from ὁφράμας δέκα, which is erased): *the two corrections are simultaneous.*
the shortened penultimate of θέμα, κρίμα, χρίσμα etc., due
to the analogy of the -σίς words, illustrates the closeness of
association.

πυγμω.—The nursery acrostic TbP 278 ἰ/Α.Δ. πυγμω ἐματών, ἰργὼν γάρ, "I will choke myself, for it is cold (G.H.)," gives us the word in an elementary stage of educational achievement.

πολα.—This word is still in use, though χόρτος replaces it in the New Testament. It appears in the LXX, and in Syll. 803 (iii/b.c. from the Asclepieum), where a man with an injured eye sees the god ποιαν τρίφας ἐγχεῖν εἰς τόν ὄφθαλμόν τι. Also in LJP 5 3. 13. 37 (iii/b.c.) the πωσολογία is mentioned, rendered by Crönert and Wilcken Grünernte. (Does πός for ποια belong to a Hellenistic sound-change that gives us δφη for δοιή?) We feel half persuaded towards an unorthodox view of James iv. 14,* rendering "for your life is a green herb, for you are a vapour..." Two metaphors succeed each other naturally, each introduced with γάρ: we can imagine James watching the sun burst out after heavy rain—the green herb which would so soon fade (ch. i. 11), and the steam that rises for a few minutes from the drenched soil. But we are fully aware of our temerity!

πόλις.—In the second Logia fragment (OP 654 21) Blass suggested the restoration ύμεῖς ἐστὲ ἦ πτόλις (sc. τοῦ θεοῦ). It may be worth while to note that this ancient by-form of πόλις does occur in three ostraca of the reign of Caligula (Wilcken Ostr. 380–382), as a proper name: it recalls the fact that πτόλεμος also survived in the royal name Πτολεμαῖος. Obviously the support derived from such a phenomenon is but slender. The distributive force which κατὰ πόλιν obviously has in several Lucan passages, and

* Retain the double γάρ, one of which would easily fall out when the ποια was misunderstood—the texts differed as to which should be dropped.
in Titus i. 5, is to be set against the very different meaning of the same phrase in sundry documents of the new collection from Alexandria (reign of Augustus). Schubart, who edits the documents in BU iv. part 6, notes (Archiv v. 38) that in a good many papers relating to the hire of a nurse it is stipulated that the child shall be kept \( \xiω \) \( \kappaα\tauα \ \pi\omicron\omicron\omicron\lambda\upsilon ν\), that is, outside the house of the person who gives the child in charge, but “in the city” of Alexandria. The phrase may be added to many others with article dropped after a preposition, but required by the sense: see Proleg. 82.

\( \tauολιτάρχης\).—The title is known from inscriptions, as well as from Acts xvii. 6, to have been in use at Thessalonica and elsewhere: see E. D. Burton’s monograph in Amer. Journ. of Theol. for July 1898, where he prints seventeen inscriptions, with two more in which the title \( \tauολιτάρχης\) or the verb \( \tauολιταρχέω\) is plausibly restored. Of these 14 belong to Macedonia (5 of them to Thessalonica), 2 to Philippopolis in Thrace, and one each to Bithynia, Bosporus and Egypt. To these we can now add OP 745 (c. 1 A.D.), where the edd. name only one inscr. and do not apparently know of the one from Egypt. This is, however, only of iii/iv A.D.—a fact which accounts for the false quantity \( \tauολιταρχόν\) that mars its versification. It is clear from Burton’s citations that the title was essentially Macedonian. It would be brought into Egypt naturally by some early Ptolemy, but it is odd that it should be there at all and appear so seldom.

\( \tauολίτευμα\).—For citizenship or franchise, as in Philippians iii. 20 (R.V.), cf. Syll. 238³ (219 B.C.): King Philip orders the authorities at Larisa, until he shall have found others \( \dot{\alpha}ξιοντο\ \tauου \ \piαρ’ \ \upsilon\imath\upsilon \ \tauολιταρχόν\), to pass a vote giving \( \tauολιτεία\) to Thessalians or other Greeks resident in the city. In 214 B.C. Philip sends a further rescript, Syll. 239. Here he
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says (I. 7) that there are some States, δυν καὶ οἱ Ἀρμαῖοι εἰσίν, οἱ καὶ τοῖς οἰκείοις οὕτων ἑλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολιτεία. he warns the Larisaans to restore εἰς τὴν πολιτεία those whose names they had erased. It seems that πολιτεία here is the actual franchise in the abstract, πολιτεία being a less technical, more general word, rather like our community in its capacity of becoming either abstract or collective. Our other quotations all favour community or commonwealth (cf. R.V. marg.) CIG 5361 (13 B.C.), τοῖς ἐκ τοῦ π. ἡμῶν Τουδαίοις, and again π. τῶν ἐν Βερενίκη Ἰουδαίων. Syll. 552 (late II/IV C.), τῶν σύμπαντι πλῆθει τοῦ π., ib. 472 (I/IV C.), ἡ πολις . . . αὐξή τοῦ π. τῶν προγόνων, i.e. (as Dittenberger notes) "may make the State greater and wealthier than their ancestors left it." In a rescript of Alexander the Great (ib. 150) πολιτεία δὲ εἶναι ἐν Χίῳ δῆμος—"that the constitution in Chios should be a democracy": this last example comes very near πολιτεία in another meaning. OGIS 192 (IV B.C.), three officials put up a monument ἐν Τ. Π. Schubart in Archiv v. 107 gives a papyrus example and promises a discussion later. See also Hicks in CR i. 6 f. The verb we must postpone, but it is tempting to quote Syll. 325 (I/IV C.—an inscription full of suggestive parallels): τοῦτο βουλόμενος ἐμφαίνων, ὃν τοὺς εὐσεβεῖστα καὶ καλλιστα πολεμευομένοι καὶ παρὰ θεῶν τις χάρις καὶ παρὰ τῶν εὐεργετηθέντων ἐπακολουθεῖ—both Acts xxiii. 1 and Philippians i. 27 get some light from the parallel.

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