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And although refreshments were offered, we all, I believe, departed almost at once, as I did, in a very silent mood.

My companion, as I went, was a gifted and fearless critic, the editor of an Encyclopædia which is commonly called "advanced," because, I suppose, it has receded from nearly every belief which nearly every one holds dear.

Neither of us spoke a word until we were half-way down Piccadilly, when he suddenly broke out :

"I will tell you what I think : that woman is an impostor and hypnotised us every one while we thought she was being hypnotised herself. As for the substance of what we heard there is nothing at all in that ; I myself could have done it twice as well if I had tried."

"I am sure you could," said I, quite heartily ; and yet for some reason my friend looked almost as sour as if I had disputed his assertion.

My own opinion was that we had been most unwarrantably duped. Our host was just the man to take such a liberty with the scientific methods of criticism. And none of the coincidences which had been relied upon appeared to me to be so significant as this, that the evening papers were dated April 1.

G. A. DERRY AND RAPHOE.

## NOTES FROM THE POPYRI.

### II

SINCE my last paper was written (EXPOSITOR VI. iii. 271 sqq.), the stream of papyrus publications has been continually swelling, and grammatical and lexical matter to illustrate the Greek Bible has grown apace. I have collected the grammatical points in two articles in the *Classical Review* (February and December, 1901), and hope soon to finish the series. Meanwhile I propose to put together the lexical notes which have been accumulating *en passant*.

Most of them come from texts recently published, especially from that fertile collection of Ptolemaic documents, the *Tebtunis Papyri*, edited by Drs. Grenfell and Hunt and Mr. Smyly. The romantic history of this latest find must be read in the editors' preface—the explorers' disgust when a promising tomb was found to contain only mummified crocodiles, and their workman's vindictive slash with his spade at one of the beasts, who thereupon disclosed in his wrappings the first instalment of an almost unequalled collection of old documents. Hardly any of the papyri in this large volume are later than the early part of the first century B.C. They include official documents, private correspondence, petitions, accounts, and a series of lengthy documents relating to a land survey. To speak of the editors' work is by this time superfluous: we have ceased to be surprised at anything Drs. Grenfell and Hunt may do. We should think them marvels of industry and skill if they contented themselves with directing the diggers, unrolling the mummies, mounting the brittle sheets and deciphering their contents. They give us commentary and translation, with notes on the widest range of subjects, and a classified series of word-indexes which add indefinitely to the value of their collection. With such monuments of an *industria plusquam Germanica* to our national credit, we need not be ashamed when we speak with our rivals in the gate.

Before beginning the lexical notes, let me jot down some miscellanea.<sup>1</sup> The petition numbered 42 in Tb.P. (ii/) has

<sup>1</sup> The following abbreviations will be used:

(a) Papyri. B.U.=Berlin *Urkunde*. B.M.=*British Museum Papyri*, ed. Kenyon. T.P.=*Turin Papyri* (ed. Peyron, 1826). L.P.=*Leyden Papyri* (ed. Leemans, 1843 and 1885). C.P.R.=*Corpus Papyrorum Raineri*, ed. Wessely. G.=*Greek Papyri*, ed. Grenfell, 1895. G.H.=*Gr. Pap.* 2nd series, ed. Grenfell and Hunt, 1897. By the same editors, with or without collaborators:—R.L.=*Revenue Law of Ptolemy Philadelphus*; O.P.=*Oxyrhyncus Papyri*. F.P.=*Fayûm Papyri*; A.P.=*Amherst Papyri*; Tb.P.=*Tebtunis Papyri*.

(b) Inscriptions. I.M.A.=*Inscriptiones Maris Aegaei*, 3 vols., ed. de

some traits in common with the parable of the Unjust Steward: we may quote the editors' summary instead of the obscure original. "A priest had leased 6 *arourae* of domain land from the Crown. He sub-let to Thracidas for 36 *artabae* of wheat per annum; but the official who drew up contracts had conspired with Thracidas to write 30, on the ground that the petitioner had already received 6 as a pledge." In the next document (118 B.C.) the editors observe that there is "one of the few references to Jews in the Tebtunis Papyri." The reference consists in the name Simon, but is it so clear that he was a Jew? There are half-a-dozen Greek Simons commemorated in Smith's *Dictionary of Classical Biography*. The Jews figure more clearly in Tb.P. 86 (ii/), where there is a *προσευχὴ Ἰουδαίων* with a *Διὸς παράδεισος* near. Note also the Jew Teuphilus (=Theophilus) in F.P. 123 (100 A.D.).

In illustration of Matthew vi. 17 may be quoted O.P. 294 (22 A.D.), where a certain Serapion, writing to his brother from Alexandria, urgently begs for news as to a report that his house has been searched in his absence, declaring that he was not even anointing himself till he heard. The edd. compare another (unpublished) letter in which the writer says that as a token of sympathy he had not washed for a month. We see what *ἀφανίζουσιν τὰ πρόσωπα αὐτῶν* means!

It may be worth while to quote a late Christian amulet, B.U. 954 (6/), in which the writer prays to "God and the holy Serenus" to deliver him from *τὸν δαίμονα προβασκανίας*. For this purpose he uses the Lord's Prayer, with the ending *ῥῦσαι ἡμᾶς ἀπὸ τῆς πονηρίας*. Those who support the A.V.

Gaertringen and Paton. Letr.=*Recueil des inscr. lat. et grecques de l'Égypte*, ed. Letronne, 1842.

(c) iii/, ii/, i/, =3rd, 2nd, 1st cent. B.C.; 1/, 2/, 3/, etc., =1st etc. cent. A.D. Deissm.=Deissmann's *Bible Studies* (tr. Grieve). WM=Winer-Moulton's *N.T. Grammar*. HR Hatch and Redpath's *LXX Concordance*. Grimm-Thayer=*N.T. Lexicon*. LS=Liddell and Scott.

of this clause may lay what weight they please upon this evidence.

Last in this very miscellaneous collection I may place some passages bearing on the use of the first person plural in letters. One of the various lions in the path which alarm the bold Van Manen, who might otherwise—who knows?—have accepted the authenticity of *Philemon*, is the “surprising” mixture of singular and plural both in the persons speaking and in the persons addressed. It is a little difficult to find the “surprising mixture” in *Philemon*, but the vagaries of the Leyden professor need not detain us here.<sup>1</sup> More important scholars have found some difficulty in deciding the relations between *ἡμεῖς* and *ἐγώ* in other Pauline letters—e.g. 1 Thess. iii. 1, 2, 6, 2 Cor. x. and xiii. The study of papyrus letters will show that singular and plural alternated in the same document with apparently no distinction of meaning. Thus Tb.P. 55 and 58, A.P. 37. (all ii/), A.P. 144 (5/), F.P. 117? (2/) etc.

Let us proceed then to our *λεξικάριον*, if the word may be allowed.

*ἄδολος*.—Deissm. 256 cites for this only an inscr. of 150 A.D. The formula *πυρὸν νέον καθαρὸν ἄδολον* occurs in Tb.P. 105 (103 B.C.), and often elsewhere. Is not *ἄδολον γάλα*, “pure milk,”—as in view of the common use of the adjective in popular language it is most naturally translated—to be regarded as one compound phrase, qualified by the *λογικόν*, which tells us that the figurative sense is to be taken? (Hort’s note seems to imply his acceptance of this use of *ἄδολος*, though of course he had not the vernacular evidence before him.) Some other early examples of the formula may be given. A.P. 43 (173

<sup>1</sup> By the way, if there be any wisecracks still who think Onesimus an invented name, it may be interesting to quote the slave-name *Χρήσιμος* from Letr. 16 (2/). If that will not suffice, *Ὀνήσιμος* itself occurs in G.H. 39 (81 B.C.).

B.C.), *πυρὸν νέον ἄδολον καθαρὸν ἀπὸ παντός*: so, with variation of order, or omission of *ἀπὸ παντός*, G. 31, G.H. 29, G. 18, 28, A.P. 47, 113 (all from ii/). In F.P. 89 (9 A.D.) it is used of seed; and it is found as late as G.H. 90 (6/) applied to wine.

*ἀλλά*.—In Tb.P. 104 (92 B.C.)—an interesting marriage contract, the most complete yet found—we have *καὶ μὴ ἐξέστω Φιλίσκωι γυνναῖκα ἄλλην ἐπαγαγέσθαι ἀλλὰ Ἀπολλωνίαν*. Here *ἀλλά* comes near “but” in the sense “except”; the preceding *ἄλλην* perhaps permits us to save our grammatical face by translating “to marry any other wife, but [it is allowed only to marry] Apollonia.” But the passage makes me rather less certain that R.V. and WM are right on Matthew xx. 23.

*ἀνάστασις*.—Three references may be given from I.M.A. (iii. 478, 479, 481—all from 2/) for the meaning *erection* (of a monument).

*ἄνωθεν*.—In Tb.P. 59 (99 B.C.) *bis* = *ἐξ ἀρχῆς*, as in Luke i. 3, etc.—a classical use.

*ἀποτάσσομαι*.—Rutherford, *New Phrygn.* p. 75, gives the history of this word. Its N.T. sense of “bidding farewell” is found in O.P. 298 (1/) *ἐπεὶ ἀποτάξασθαι αὐτῷ θέλω*, “to get rid of him.”

*ἀρετή*.—A rather curious phrase occurs in the ordinance of Ptolemy Euergetes II., Tb.P. 5 (118 B.C.): *τὴν ἐν ἀρετῇ κειμένην βα(σιλικήν) γῆν*, “the richest crown land.” The editors quote Hesychius *ἀρετῶσιν ἀρεταίνωσιν, εὐδαιμονῶσιν, ἐν ἀρετῇ ὄσιν*. Is this an earlier evidence for Deissmann’s *ἀρετή* = *laus* (p. 95), as if “land in esteem”? In Joseph. *Ant.* xii. 6, 53 *ἄνδρες ἀγαθοὶ καὶ παιδεία διαφέροντες καὶ τῆς σῆς ἀρετῆς ἄξιοι* it seems natural to assign it the same sense. Van Herwerden (*Lexicon suppl. s.v.*) gives additional evidence for the other new meaning brought out by Deissmann, “manifestation of power.”

ἀρχηγός.—The meaning “author” (classical) may be reinforced for the N.T. by O.P. 41 ἀρχηγὸς τῶν ἀγαθῶν, which shows this force surviving till the third or fourth century. An early occurrence may be seen on the Rosetta Stone (ii/), αἱ δὲ πολλῶν ἀγαθῶν ἀρχηγοὶ πᾶσιν εἰσι. The other meaning, “leader,” survives still (Kennedy, *Sources*, p. 153).

Ἀσιάρχης.—Add to my references for this (EXPOSITOR, *l.c.* p. 282) I.M.A. iii. 525, 526 (? 2/) Ἀσιάρχην ναῶν τῶν ἐν Ἐφέσῳ (Thera); 529, 531, 532, Ὀλον Πλώτιον Δεωνίδου Ἀσιάρχου υἱόν (*ib.*).

ἄσημος.—This word recurs perpetually in the papyri to denote a man who is “not distinguished” from his neighbours by the convenient scars on eyebrow or arm or right shin which identify so many individuals in formal documents. In Acts xxi. 39 it is “undistinguished, obscure,” as sometimes in classical writers (see LS).

ἀστοχέω.—Earliest in Polybius, occurs in B.U. 531 (2/), meaning “fail, disappoint.”

ἄτοπος.—B.U. 757 (12 A.D.) has ἕτερα ἄτοπα, attributed to some marauders who had pulled to pieces a farmer’s sheaves of wheat, and thrown them to the pigs. The later ethical sense, familiar in the N.T., must be recognized here.

βαρύνω.—See below under καθ’ ὑπερβολήν.

βαστάζω.—F.P. 122 (end of 1/) may be added to the citations for the meaning “carry away.” So B.U. 388 (2/).

βιωτικός.—Tb.P. 52 (114 B.C.) has ἕτερα βιοτικὰ σύμβολα, “other business documents,” a good illustration of the N.T. passages (Luke xxi. 34, 1 Cor. vi. 3, 4).

βούλομαι.—The Tb.P. show this word as freely as the later papyri: Blass’s opinion (repeated in *Gram.*<sup>2</sup> pp. 39, 48), that the word was borrowed from the literary language, becomes more and more difficult to support.

γλεύκος.—G.H. 24 (105 B.C.), οἴνου γλεύκους. (First in Aristotle.)

γλωσσοκομείον.—This form is still found in B.U. 824 (1/); but in G. 14 (150 or 139 B.C.) we have γλωσσόκομα γ, with the N.T. form. These articles, together with two κίσται and a βίκος ῥητίνης, etc., were deposited in a temple. Two θίβεις (Exod. ii. 3, 5, 6, LXX) appear in the list. Dr. Grenfell cites Hesychius θίβη· πλεκτόν τι κιβωτοειδές ὡς γλωσσοκομείον.

δεκανός is not a Biblical word, but it may be interesting to note its earliest appearance. This is apparently in Tb.P. 27 (113 B.C.): so also 251, and O.P. 387 (1/). The editors observe that the date of this passage settles the question whether it is derived from δέκα or from *decem*.

διασείω.—In Tb.P. 41 (119 B.C.) διασειέω τινῶν gives us an earlier example of the Hellenistic use "to extort." It takes the (ablative) genitive here, if the cases of a very muddled scribe are to be regarded as deliberate: in Luke iii. 14 and many other places it has the accusative. Cf. O.P. 284 (50 A.D.) διασεισθην (sic) ὑπὸ Ἀπολλοφάνους. In O.P. 240 (34 A.D.) we have an oath by a κωμογραμματεὺς that he knows of no villager διασεισισμένωι . . . ὑπὸ [τοῦ δεινός] στρατιώτου. This unknown soldier might have come almost fresh from the Baptist's exhortation!

εἰ μήν.—An example of this spelling occurs in Tb.P. 78 (110-8 B.C.), earlier by some twenty years than Deissmann's earliest citation (p. 208). An ex. from 27 B.C. in B.U. 543. Parallel spellings from documents of the Ptolemaic age are χρῆος loan Tb.P. 111, 112 bis, τέθη(κα) ib. 120—it is unlikely that the Attic τέθηκα survived as late as the first century B.C.—ἀρχῆον ib. 166, πορη(ῶν) ib. 121, προφητηῶν ib. 88.

εἶδος.—The R.V. of 1 Thess. v. 22 is confirmed, if it needs confirmation, by the recurrent formula παντός εἶδους of every kind, found in business documents *passim*



- e.g. C.P.R. 170 (1/2). So B.U. 880 (2/) *μονοδεσμίας χόρτου καὶ ἄλλων ἰδῶν δώδεκα*.
- εἷς*.—Tb.P. 138 (late ii/) *ὁ εἷς τῶν προγεγραμμένων Ὀνωφρίς*; *ib.* 48 (113 B.C.), *ἐπιλαβομένων τοῦ ἐνὸς ἡμῶν Ὄρου*. Cf. *ὁ εἷς τῶν δώδεκα* Mark xiv. 10. The "difficult article" which Swete notes there must be explained in the same way, it would seem, as in these documents, where it is hardly possible to apply either of the interpretations given in his note—certainly not the second, by which *ὁ εἷς = εἷς ὄν*.
- ἐκθεματίζομαι*.—In Tb.P. 27 (113 B.C.) this verb occurs, meaning "to be proclaimed a defaulter." Its noun *ἐκθεμα*, "edict," occurs in Polybius: the LXX of Esth. viii. 14, 17, uses it to translate the Persian loan-word 𐎧𐎥. See Rutherford, *New Phryn.* p. 319.
- ἐκτενέστερον*.—An example of this word (as in [Luke] xxii. 44) comes in an inscr. from ii/, I.M.A. iii. 331. Cf. Deissm. p. 262.
- ἐλαιών*.—Deissmann (p. 208 ff.) has sufficiently demonstrated against Blass the reality of this word: I have found nearly thirty examples in the first three centuries. Earlier still are the presumable exx. in Tb.P. 81, 87 (ii/), where we have *ἐλ(αιῶνος)*. A curious parallel is found in the noun *ἰβίων*, which occurs in Tb.P. 64 (116–5 B.C.) *bis*, *ἰβίωνος*; add *ἰβίω(νος)* in 82 and 98, and *ἄλλου* (sc. *ἰβίωνος*) in 62. The editors connect it closely with *ἰβίων* (sc. *τροφῆς*) "for the feeding of ibises," the word being treated as a nom. sing. instead of a gen. pl.: they observe that "the declension of the village called *Ἰβίων* probably contributed to the use of this curious form." If this is so, we might explain *ἐλαιών* as starting from *ἐλαιῶν* (sc. *ὄρος*) declined by mistake. But in both cases new formation with the suffix *-ων* is also possible. Note the parallel (gen.) *φοινικῶνος*, "palmgrove, in A.P. 31 (112 B.C.).

"Ελλην.—In the ordinance of Euergetes II, Tb.P. 5 (118 B.C.) "Ελληνας=" probably . . . all non-Egyptian soldiers . . . whether Macedonians, Cretans, Persians, etc." The editors compare the antithesis between Greeks and Egyptians later in the same decree. This illustrates excellently the familiar antithesis between Jews and "Greeks," so pronounced in Mark vii. 26.

έν.—A variety of highly interesting uses of έν may be noted in the Ptolemaic papyri. Most important is that noted by the editors of Tb.P. (p. 86), who put together έν μαχαίρη in 16, έν μαχαίραις in 41, 45, 46 (all between 120 and 110 B.C.) and a Paris papyrus (No. 11): add έν ὄπλοις 48. The force of this conclusive proof of instrumental έν in vernacular Greek is best realized when we read the discussion in Deissm. (p. 120), where Hebraism for έν ράβδῳ (1 Cor. iv. 21) is manfully denied, in spite of all appearances. Even without the new evidence, however, D. might have suspected vernacular Greek: see the passage from Lucian in Findlay's note *in loc.* It is sufficiently unexpected evidence which enables us to banish "Hebraism" from εἰ πατάξομεν έν μαχαίρη;—as well as from numerous passages in the LXX.—Another abnormal use of έν appears in B.U. 970 (2/) προσσηνεκάμην αὐτῷ προοῖκα<sup>1</sup> έν δραχμαῖς έννακοσίαις. This illustrates Eph. ii. 15, τὸν νόμον τῶν έντολῶν έν δόγμασιν, "consisting in." It also resembles, in its use with a numeral, the difficult έν (*bis*) of Mark iv. 8 (WH)<sup>2</sup>—add Acts vii. 14. In Tb.P. 5 (the edict of Euergetes) we note also τῶν έν αὐτοῖς, = "either (1) *in their houses*, or better (2) *under jurisdiction of.*" For (1) the editors compare R.L. (3rd cent. B.C.) xxxviii. 2 έν τοῖς Ἀπολλωνίου; Tb.P. 12 έν τοῖς Ἀμεινέως "in A.'s office"; *ib.* 27 έν τῷ Ὀρ[ου]; for (2) Tb.P. 27 τὸ έν αὐτῷ ὀφειλόμενον "in his depart-

<sup>1</sup> See Van Herwerden's lexicon, *s.v.*

<sup>2</sup> Cannot the εἰς there be "at all rates up to thirty-fold?"

ment"; *ib.* 72 ἄς ἐν Μαρρεῖ τοπογραμματεῖ; *ib.* 120 καταλί (πονται) ἐν Βιά(νορι) π καὶ ἐν Κρονίδῃ προστάτη ρπ. The *exx.* under (1) are a welcome addition to the R.V. case in Luke ii. 49. The latter helps ἐν ἐμοί, "in my judgment," 1 Cor. xiv. 11, perhaps ἐν θεῷ Jude 1: they are all alike uses of ἐν where παρά c. dat. would have been expected in a classical writer. Add ἐν ὑμῖν 1 Cor. vi. 2.

ἐνώπιον.—In Tb.P. 14 (114 B.C.) παρηγγελκότες ἐνώπιον, "I gave notice *in person*," occurs the earliest example of this word outside the LXX. See Deissm. 213. The meaning is exactly that which D. cites there from Wilcken for his late quotation in B.U. 578 (2/)

ἐπὶ τὸ αὐτό.—This phrase is perpetually recurring in the papyri, especially in accounts, where it represents an addition sum, "together, in all." This use comes out well in Acts i. 15, ii. 47.

ἐπιβαλὼν.—The note on this well known problem is only the record of a disappointment which may serve as a warning. In Tb.P. 50 (112-1 B.C.) I found Λύκος . . . ἐπιβαλὼν συνέχωσεν τὰ ἐν τῇ ἑαυτοῦ γῆι μέρη τοῦ σημαινομένου ὑδραγωγοῦ, which with St. Mark in my mind I took as "set to and dammed up the part of the water-course in question." It seemed to follow that the ancients who glossed it ἤρξατο were not far wrong: cf. R.V. margin, and ἔκλαυσεν (ingressive aor.) in Matt. and Luke. Unhappily when I reported the passage to Dr. Swete he pointed out the use of ἐπιβολή in Tb.P. 13, where it clearly = embankment: the phrase in *ib.* 50 is therefore almost certainly = ἐπιβολὴν ποιησάμενος συνέχωσεν, and the resemblance to St. Mark is fortuitous. How assured we should have been that the old problem was solved, if only that papyrus 13 had not been found or published!

ἕτερος.—On the general question of the survival of a correct

ἕτερος in Hellenistic I have at present nothing to add to my discussion in *Class. Review*, xv. 439. Meanwhile let me quote Tb.P. 41 (119 B.C.), a petition already referred to: καὶ μετὰ τοῦ παντὸς σκυλμοῦ συνεχεῖς ἐπιλήψεις ποιουμένου τινῶν ἡμῶν καὶ ἐτέρων γυναικῶν διασεῖν, "to extort from some of us and from others, viz. women"—the petitioners are men. This illustrates Luke xxiii. 32 ἕτεροι κακοῦργοι δύο, in which the R.V. translation seems practically certain.

εὐπροσωπέω.—Tb.P. 19 (114 B.C.) ὅπως εὐπροσωπῶμεν, "may make a good show," is some three centuries older than the earliest citation hitherto given for this Pauline word.

ἕως.—The late use of ἕως c. gen., as in Luke xxii. 51, Rom. iii. 12, to denote "as far as," "as much as," is well illustrated by Tb.P. 56 (late ii/) οὐκ ἔχομεν ἕως τῆς τροφῆς τῶν κτηνῶν.

θεοῦ υἱός.—To Deissmann's exx. (p. 166 f.) add the letter of Augustus, I.M.A. iii. 174 (5 A.D.), Καῖσαρ θεοῦ υἱός Σεβαστός, interesting as coming from the Emperor himself. A very early ex. is B.U. 543 (27 B.C.) ὄμνυμι Καίσαρα Ἀντοκράτορα θεοῦ υἱόν.

θεωρέω.—A tendency to use θεωρεῖν more lightly (cf. Blass *N.T. Gramm.*<sup>2</sup> 59, s.v. ὄρᾶν) might be deduced from such passages as Tb.P. 58 (111 B.C.) οὗτος οὖν θεωρήσας με ὡς προσεδρεύοντα καθ' ἡμέραν ὡσεὶ δεδίλανται (though *watched* will translate it here); *ib.* 61 (118 B.C.) ἤξιουν... συνθεωρεῖσθαι *conquiri*, and again τεθεωρησθαι ἐκ τῆς γεγενημένης εἰκασίας μετὰ ταῦτα, "it was *perceived* from the subsequent estimate." But whether the word belonged to the *Volkssprache* (Blass) or not, it was hardly a mere synonym of ὄρᾶν.

θίβεις.—See above, under γλωσσοκομεῖον.

ικανοδοτέω.—This new verb occurs in O.P. 259 (23 A.D.) to represent *satis dare*. Cf. the correlative λαβόντες τὸ

ἰκανόν, Acts xvii. 9, in the same technical sense of giving or receiving security. So O.P. 294 (22 A.D.) δοῦναι εἰκανόν. The Latinism is as old as Polybius.

ἴλεως.—I may repeat here from *Class. Review*, xv. 436, the parallels I gave for Matt. xvi. 22, Gen. xliii. 23 and 2 Sam. xx. 20. Letr. 221 (4/) ἴλεως ἡμῖν Πλάτων καὶ ἐνταῦθα shows the subject, which is omitted in 557 ἴλεως σοί, Ἐρμείας υἱὸς Ἐρμογένους, καὶ Ἡράκλειος ἀδελφός. Letr. (ii. p. 286) quotes another inscr. (Reinesius, *Synt.* p. 243. ἴλεως σοι Ἀλύπι: here “(Heaven) help thee, Alypius” i. clearly the meaning.<sup>1</sup> The deprecatory meaning is like the vernacular “Lord ‘a’ mercy.”

ἱστορέω.—The Hellenistic sense, “visit, see,” as in Gal. i. 18, is noted in the series of inscr., Letr. 201 etc., τὴν δὲ τοῦ Μέμνονος ταύτην (σύριγγα) ἔτι ἱστορήσας ὑπερεθαύμασα. Once the Lat. *inspexi*.

καθ' ὑπερβολήν.—K. ὑ. βεβαρυνμένοι ἐπὶ τῷ κ.τ.λ. in Tb.P. 23 (119 or 114 B.C.) is curiously like 2 Cor. i. 8. The adverbial phrase is common in Hellenistic.

κατά.—The form of the sentence, and the use of κατά, in Tb.P. 27 (113 B.C., correspondence of an official) ἡ δ' εἰσπραξις τῶν προεθησομένων παρὰ σοῦ κατὰ κράτος ἔσται, reminds us of Rom. ii. 2.

καταντάω.—To my exx. (EXPOS. *l.c.* 272 f.) for καταντᾶν εἰς of property “descending to” an heir, add B.U. 969 (2/) εἰς τὸν συνηγορούμενον κατήντηκεν ἡ κτηνοτροφία.

κολοβίζω.—This ἄπ. εἰρ. form of the late verb κολοβόω occurs in I.M.A. iii. 323 (Thera, i/ or 1/) τὰ πλείωι κεκολοβισμέ[νων] καὶ ἀφιρημένων.

κόπους παρέχειν.—This later form for πράγματα παρέχειν occurring four times in N.T. (with κόπον also once), appears in B.U. 844 (83 A.D.) κόπους γὰρ μοι παρέχει ἀσθενοῦνται.

<sup>1</sup> The adverb ἀλυπί, given in Stephanus on the strength of this inscr., must be eliminated: the proper name is essential.

*κοράσιον*.—B.U. 887 (2/) *πέπρακα τὸ κοράσιον δηναρίων τριακοσίων πενήκοντα*. *Ib.* 913 (early 3/) *δουλικὸν αὐτῆς κοράσιον*. The *εὐτελισμός* which old grammarians noticed in the word (see Rutherford, *New Phrygn.* 148) reappears to some extent in these papyri, though absent in the N.T.

*κρίνω*.—C. inf., “to decide to. . .” (as in 1 Cor. ii. 2; Tit. iii. 12; Acts xx. 16, xxv. 25) in Tb.P. 55 (late ii/) *ἔκρινα γράψαι*, 124 (c. 118 B.C.) *οὐκ ἔκριναμεν ἐξαριθμείσθαι*: other Hellenistic passages in Grimm - Thayer. LS quote Menander, *ζῆν μεθ’ ὧν κρίνη τις* (sc. ζῆν), but this is rather for *ζῆν μετ’ ἐκείνων οὐς κρίνη τις* (*κρίνειν*, c. acc., to choose or prefer, a classical use).

*κύριος*.—The title applied to a brother or other near relative is not uncommon: cf. Dr. Rendel Harris on 2 John (EXPOSITOR VI. iii. 197 f.). Some late exx. may be noticed in B.U. 949 (3/4), 984 (4/), 892 (3/), 950 (Byz.), all to a brother; A.P. 144 (5/) *τῇ κυρίᾳ μου Σοφία*, a sister or wife. Note *ὁ κύριος*, “the master,” in A.P. 135 (early 2/).

*λαογραφία*.—The appearance of this word (=census, preparing for a poll-tax) as early as Tb.P. 103 (94 or 61 B.C., refutes an argument for the late date of 3 Maccabees (see ii. 28), as the edd. observe.

*λειτουργός*.—In the Ptolemaic period is simply a workman, as the edd. remark on Tb.P. 5. So *λειτουργία* “business,” *τὸ λειτουργικόν* “work-tax,” etc. But the special sense of *religious* “service” is found here, as in the later literature, e.g. Tb.P. 88 (115–4 B.C.) *γραφὴν ἱερῶν καὶ προφητητῶν καὶ ἡμερῶν λειτουργικῶν*. See Deissm. 140.

*λογεία*.—Tb.P. 58 (111 B.C.) *περὶ τῆς λογείας*, “collection,” may be added to Deissmann’s collection (p. 142 f.).

*μεσιτεύω*.—To the literary exx. (Aristotle downwards) add B.U. 906 (1/) *μεσιτεύοντας ἑτέροις*.

*μικρός*.—Deissm. 144 shows good reason for translating by

- junior* in Mark xv. 40. Two slightly earlier papyri than that cited by Deissm., Tb.P. 63, 64 (116-5 B.C.), the second by supplement only, contain the word: γεωργὸς Πετερμουθις μι(κρὸς) Ἀμεννέως. There is no proof there that it means what Leemans showed it meant in L.P. n. (103 B.C.), but every additional occurrence makes it more probable that the formula has a constant meaning.
- ναῦς*.—Blass on Acts xxvii. 31 thinks this word taken from a Homeric phrase. But the vernacular must have retained it, though not in common use, for it is cited twenty times in HR from the LXX, and it occurs in Letr. 25 (ii/, the Rosetta Stone).
- οἰκία, οἶκος*.—On Tb.P. 46 (113 B.C.) the edd. remark on the clear ex. of the distinction between *οἰκία* = whole house and *οἶκος* = *insula*, set of rooms. The traces of the distinction are not easily traced in the N.T.; but note the appropriateness of the larger word in such passages as Matt. v. 15, Luke xv. 8, John xii. 3, 2 Tim. ii. 20. *οἰκοδομεῖν* is not used with *οἶκον* as object, except in Acts vii. 47, 49, and the Temple is always *οἶκος*: note the significant contrast ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου, John xiv. 2.
- ὀπίσω*.—For ὀπισθεν (Rev. v. 1)—like Juvenal's "scriptus et in tergo necdum finitus Orestes"—cf. Tb.P. 58 (111 B.C.) τὰπίλοιπα ὀπίσω. Another form for "P.T.O." the editors cite from R.L. (iii/), viz., ἔξω ὄρα.
- ὀπτάνομαι*.—The earliest occurrence outside the Greek Bible seems to be Tb.P. 24 (117 B.C.) καὶ μηδαμῶς ὀπτανομένων ὑπ[ . . ? .
- οὐ μή*.—To my exx. (ΕΧΡΟΣ. l.c. 282) add B.U. 531 (2/) οὐ . . με λοιπήσης (= λυπ.), where we should probably supply *μή*.
- παρά*.—In Mark iii. 21 οἱ παρ' αὐτοῦ raises some difficulty: see Swete's note, and Field *Ot. Norv. in loc.* Two Ptolemaic quotations for the phrase may be given. T.P. 4 (ii/) μηδένα τῶν παρ' αὐτῶν, "acting for them." Tb.P. 105

(103 B.C.) τοῖς παρ' αὐτοῦ, "his agents." Add A.P. 111, 112, (2/), O.P. 270 (94 A.D.), where this meaning is most probable, though the other is conceivable. Peyron's cheerful "solet in V. et N.T." (in note on T.P. 4) raises hopes which the facts do not justify. The Biblical passages have however a good Ptolemaic parallel in G.H. 36 (95 B.C.) οἱ παρ' ἡμῶν πάντες, "our family."

παράδεισος.—Deissm. 148 gives early Ptolemaic exx. of παράδεισος = garden. Add Tb.P. 5 (ordinance of Euergetes (118 B.C.), on which the edd. refer to R.L. (iii/) pp. 94-6, and Wilcken, *Ostraca* i. 157: it is a garden *with fruit-trees*. Note also Tb.P. 86 (late ii/) Διὸς παράδεισος. Though no doubt the "Paradise of God" owes its first suggestion to Gen. ii., the appropriateness of the Greek word would presumably be enhanced by its use for a *sacred* garden.

παρεισφέρω.—Tb.P. 38 (113 B.C.) χάριν τῶν παρεισφερόντων, "smuggling," illustrates the nuance found in many of these παρὰ + εἰς compounds, παρεισ-άγω and -ακτος, παρεισ-δύω, παρεισ-έρχομαι. Παρεισφέρω has lost this sense in its one N.T. occurrence (2 Peter i. 5).

παρεπίδημος.—To Deissmann's citations for παρεπίδημέω (p. 149) add T.P. 8 (118 B.C.), where παρεπίδημοῦντες and κατοικοῦντες are contrasted.

πειθαρχέω.—The classical constr. c. gen. is still found in the papyri; see Tb.P. 104 (92 B.C.), O.P. 265 (i/).

περισπάω.—To my exx. (EXPOS. *l.c.* 275) add T.P. 1 (ii/), τὸν Ἑρμίαν κατὰ κένον περισπακέσαι, L.P. α (ii/), ὑπὸ μηδενὸς περισπασθῶ, L.P. γ (i/), Tb.P. 37 (73 B.C.), 43 (118 B.C.) προνοηθῆναι ὡς οὐ περισπασθήσονται. In this last we find παρενοχληθήσεται written above—was περισπᾶν (absolute), "distract," not yet sufficiently correct? Polybius uses it with ταῖς διανοαῖαις added (see Schweigh., *Lex. Polyb.* s.v.).

πληροφορέω.—A law report of 124 A.D., A.P. 66, has ἵνα δὲ καὶ νῦν πληροφορήσω, ἐλθέτωσαν οὐδ' ἄγεις (judge to plain-



- tiff). G. and H. translate "to give you full satisfaction." This comes nearest to the meaning desiderated by Lightfoot (on Col. iv. 12) for *πληροφοροῦσι τὰς ψυχὰς αὐτῶν* in Hermas: We might however render our passage "that I may finish off (the matter)," Lightfoot's (1). His (2) and (3), "convince" and "fill," are clearly inappropriate. In B.U. 747 (2/) *αἰτούμενος πληροφορεῖν* seems to mean "asking them to complete (the account)," but lacunæ follow.
- πορθέω*.—With a personal object this word is only classical in poetry. The N.T. use is paralleled in B.U. 588 (1/), *πορθοῦντες ὑμᾶς*.
- πρεσβύτεροι*.—Deissm. 154 f. shows that *πρεσβύτεροι* in Egypt were holders of a communal office. Tb.P. 40 (117 B.C.), *οἱ πρεσβύτεροι τῶν γεωργῶν*, for which *ib.* 22 (112 B.C.) has *οἱ πρ.* alone, shows more precisely what the office was, in one application of the word. Cf. A.P. 30 (middle of ii/) *τοὺς ἐκ τῆς κώμης πρεσβυτέρους*. The *γεωργοί* were cultivators of Crown lands, paying rent in kind. *ραβδισμός*.—Tb.P. 119 (105–1 B.C.), where the word occurs, the edd. note "Cf. 229 [a papyrus from Tebtunis not printed in full here]. Threshing is probably meant; cf. LXX Judges vi. 11."
- σαπρός*.—The late use of *σαπρός* (see Phrynichus in Rutherford, *N.P.* 474), marked in the N.T., is well illustrated in B.U. 846 (2/) *σαπρῶς παιριπατῶ. αἰγραψά σοι ὄτι γυμνός εἰμει*. Longus, a very uneducated person, begs his mother to be reconciled to him: he has no decent clothes to go about in. *σαπρῶς* accordingly = *αἰσχρῶς*, as Phrynichus implies. We may compare the history of "rot" and "rotten" in English slang.
- σκύβαλον*.—Occurs in C.P.R. 175; F.P. 119 (c. 100 A.D.) *χόρτον σαπρὸν καὶ ὄλον λελυμένον, ὡς σκύβαλον*, "no better than dung."
- σκύλλομαι*.—To my note (*EXPOS. l.c.* 274) add the following

- Ptolemaic exx. L.P. *g.* (99 B.C.) σκύλλεσθαι *νεπαρί*. Tb.P. 41 (119 B.C.) μετὰ τοῦ παντὸς σκυλμοῦ: the edd. note there that σκυλμοῦ takes the place of ὕβρεως in *ib.* 16 (114 B.C.), the meaning nearly the same.
- στρατευόμενοι.—On Tb.P. 5 (118 B.C.), line 168, τοὺς στρατευομένους Ἑλληνας, the edd. note: “στρ. here, as in R.L. xxiv. 6 τῶν στρατευσόμενων καὶ τοὺς [ . . . ] κληῖρους πεφυκότων, is a general term for persons belonging to the army, whether on active service or not.” So in *ib.* 27 (113 B.C.) ἀπό τε τῶν στρ. καὶ τῶν ἄλλων τῶν τόπους κατοικοῦντων, “those in the army”; A.P. 32 (ii/) where some στρατευόμενοι defend themselves against the charge of returning their κληῖροι as less than they really were. We must therefore cancel the R.V. margin in Luke iii. 14 (“Gr. *soldiers on service*”) as unprovable: in 2 Tim. ii. 4 the meaning is clear from the context.
- συμφάω.—Tb.P. 13 (114 B.C.) συμφήσαντες, “arrest”; *ib.* 48 (113 B.C.) συμψ. τὸν Δύκον, “forced him to appear.” The edd. cf. Jer. xxxi. (=xlvi. Heb.) 33 συνεψήσθη χαρμοσύνη; add two other places in Jer. where it translates צִהַר (HR).
- συνευδοκέω.—An early ex. of this common Hellenistic word is found in G.H. 26 (103 B.C.).
- σώματα.—Deissm. 160 has early exx. of σώματα = slaves, as in Rev. xviii. 13. Earlier still is the inscr. from Thera I.M.A. iii. 328 (iii/), but here there is αἰχμαλωτοί in the context which may have coloured a neutral word = “persons.” So in the passages quoted *EXPOS. l.c.* 275. In Tb.P. 95 (ii/) σω might be taken as σωματικόν, or tax on slaves, but the edd. reject this on the ground that the absolute use of σῶμα = slave is condemned by Pollux and Phrynichus (see Rutherford, *N.P.* 474). But Deissmann and Rutherford show that the word was so used in late writers.
- ὑπέρ.—In 2 Cor. viii. 23 εἶτε ὑπὲρ Τίτου is most simply taken “as regarding Titus,” practically equivalent to “the

nom. in εἶτε ἀδελφοὶ ἡμῶν. So Tb.P. 19 (114 B.C.) ὑπὲρ δὲ ὧν σημαίνεις κωμογραμματέων, μόλις ἔως τῆς κε χωρισθήσονται, "as to the officials you mention, they will hardly go away before the 25th."

ὑπερευχαριστέω.—This word, found in Barnabas and Eusebius, now appears in Tb.P. 12 (118 B.C.).

φέρω.—φέρειν (intr.) εἰς = lead to, as in Acts xii. 10, is shown to be vernacular as well as classical by Tb. P. 54 (86 B.C.) τῆι νυκτὶ τῆι φερούσῃ εἰς τὴν κε τοῦ φαῶφι, "on the night which led to the 25th of Phaophi." The "day" began with sunrise.

φιλοτιμέομαι.—Some doubt as to the possibility of demonstrating the R.V. margin "Gr. *be ambitious*," in the three Pauline occurrences, is insinuated by such a passage as Tb.P. 23 (119 or 114 B.C.), καλῶς ποιήσεις φιλοτιμότερον προθυμηθείς, where the idea of *ambition* can hardly be even latent. One is very loth to give up the idea that the etymological force was still felt in the N.T., but it seems doubtful even in some classical passages whether we can assert its presence in the verb: see LS *s.v.*

ψωμίον.—Tb.P. 33 (112 B.C.) τὸ γεινόμενον . . . ψωμίον, "the customary titbits," gives us the only ex. of the diminutive prior to John xiii. 26. Add F.P. 119 (c. 100 A.D.), ἐπὶ κράζει Πᾶσις εἶνα μὴ εἰς ψωμὶν γένηται διὰ τὸ ὕδωρ, "Pasis is crying out that we must not allow it [apparently manure!] to be dissolved by the water": a curious development, perhaps only due to the patent fact that farmer Gemellus, who writes this series of letters, had left school before reaching the sixth standard.

ψυχὴν σώσαι.—Tb.P. 56 (late ii/) καλῶς οὖν ποιήσης . . . σώσαι (an almost isolated inf. in this construction) ψυχὰς πολλὰς ζητήσας μοι, "to save many lives by looking out for me," etc. The phrase (see Wetstein) is not so common as its opposite, ψ. ἀπολέσαι.

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