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A table of contents for *The Expositor* can be found here:

[https://biblicalstudies.org.uk/articles\\_expositor-series-1.php](https://biblicalstudies.org.uk/articles_expositor-series-1.php)

## LEXICAL NOTES FROM THE PAPYRI.\*

## XXIV.

*συκοφαντέω*.—In PPar 61<sup>10a</sup>. (B.C. 156) an official warns a subordinate against certain persons who were making unfair claims—*ένίωv δέ καί συκοφαντεΐσθαι προφερομένων*—as being contrary to the humane rule of the Ptolemies (*ότι (ταύτα) πάντα έστίν άλλότρια τής τε ήμώv άγωγής*): cf. *ibid.* 15<sup>t</sup> [*μ*]άλιστα δέ τών συκοφαντεΐν έπιχειρούvτων [*τελωνών*]. The sense of *accuse falsely* (rather than *exact wrongly* which Field (*Notes* p. 56 f.) prefers in Luke iii. 14, xix. 8) comes out still more strongly in TbP 43<sup>26</sup> (B.C. 118) *συκοφαντηθώμεv* “be subject to false accusations” (Edd.): cf. *ibid.* 3<sup>6</sup> *συκοφαντίας τε καί διασισμοϋ χάριν*, “for the sake of calumny or extortion” (Edd.), also OP 472<sup>33</sup> (c. A.D. 130) *ού γάρ . . . τούτο αύτοΐς είς συκοφαντίαν εύρημα*, “this does not afford them an excuse for calumnies” (Edd.), and OGIS 383<sup>157</sup> (i/B.C.) *όπως έκαστος . . . άσυκοφάντητον έχη τήν έορτήν εύωχούμενος*, i.e. enjoy the feast undisturbed by the calumnies of men. The same sense appears in PFi 57<sup>57</sup> (A.D. 223–5) *υπό του πραγματικού σεσυκοφαντημένος* as would appear from *όπερ μου κατεψεύδετο* in the next line.

*συμβάλλω*.—As illustrating the middle usage in Acts xviii. 27, cf. PPar 63<sup>III.73</sup> *συμβαλείται ροπήν*, “it would turn the scale” (Mahaffy PP III. p. 25).

*συμβούλιον*.—To Deissmann’s examples of this rare word (*BS* p. 238), add *Syll.* 316<sup>11</sup> (ii/B.C.) *μετά του πα[ρ]όν[το]ς (σ)υμβουλίου 328<sup>7.8</sup> επί του συνβουλίου = coram consilio, 334<sup>7. 29, 39, 55, 57</sup> (B.C. 73)*, as cited by Allen, *Matthew*, p. 130. In Biblical Greek with the exception of 4 Macc. xvii. 17 *όλον τó συμβούλιον* (*Nv, συνέδριον A*) and Acts xxv. 12, the

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

word seems always to be used in the abstract sense of "consultation," "counsel" (Matt. xii. 14, etc.): cf. Wellhausen, *Einleitung*<sup>2</sup>, p. 17, and on Mark xv. 1. See also Wilcken's restoration of TbP 286<sup>151</sup> (time of Hadrian) ἀνασ[τὰ]ς εἰς [σ]υμ[βούλιον κ]αὶ σκεψάμ[ενος με]τ[ὰ τῶν [. . . in *Archiv* v. p. 232.

συμπίπτω.—With the use in Luke vi. 49 cf. OP 75<sup>27</sup> (A.D. 129) μέρος οἰκίας συνπεπτωκυίας, 248<sup>28</sup> (A.D. 80) ἐπαύλεως συνπεπ[τῶ]κυίας, "in a state of ruin" (Edd.).

συμπληρώ.—For the Lucan usage with reference to time (Luke ix. 51, Acts ii. 1), cf. BU 1122<sup>22</sup> (B.C. 12) ἐπὶ δὲ τοῦ συμπληρω(θῆναι) τοῦτον (sc. χρόνον).

συμφωνία.—This word is fully discussed by Philipps Barry in the *Journal of Biblical Literature*, xxvii. part ii. (1908), p. 99 ff. (cf. also xxiii. part ii. (1904), p. 180 ff.) with the result that both in Dan. iii. 5 and Luke xv. 25 it is pronounced to be the name of a musical instrument, perhaps a "bag-pipe." On the other hand the following passages from the *Κοινή* may be noted as tending rather towards the more general sense of "music," "symphony"—P. Fi 74<sup>5</sup> (A.D. 181) συμφωνίας πάσης μουσικῶν τε καὶ ἄλλων, and BM III. p. xlix. (pap. 968, iii/A.D.) the fragment of an account with the entry ὑπὲρ συμφωνίας τυμπάνων.

The phrase ἐκ συμφώνου, as in 1 Cor. vii. 5, occurs in P Par 63<sup>152</sup>.

σύν.—This word cannot be discussed at length just now, but it will be of importance to determine in connexion with such passages as Phil. i. 1 whether it means *plus*, or *including*. The two meanings occur in one document of the reign of Augustus, BU 1109, where at l.<sup>12</sup> we have μισθοῦ τοῦ ἐσταμένου τοῦ τε γάλακτος καὶ τῆς τροφῆας σὺν ἐλαίῳ κατὰ μῆνα δραχμῶν δέκα, "keep including oil," etc., and at l. <sup>24</sup> ἐκτίνιν ἕαυτ[ὸν] ἄτε εἴληφε τροφεία] καὶ ἂ ἐὰν λάβῃ σὺν ἡμιολίᾳ, literally "plus half as much again."

συναγω.—The verb is frequently used of the total amount, the full sum, received by sale or by purchase, e.g. TbP 296<sup>a</sup> (A.D. 123) τὸ συναγ[ό]μενον τῆς πρ[ο]σθήκης ἀνελήφθη, “the total amount of the increase was received,” or OP 55<sup>11</sup> (A.D. 283) where two joiners ask for payment of four talents, 4,000 drachmae, as payment of their wages in connexion with the construction of a street—τὰ συναγόμενα τῶν μισθῶν τοῦ ὄλου ἔργου. It would seem, therefore, that by συναγαγὼν πάντα in Luke xv. 13 we must understand with Field (*Notes* p. 68) that the prodigal converted his goods into money, sold all off and realised their full value, rather than that he “gathered all together” to take with him. The originality in Luke iii. 17 of the vulgar aorist συνάξαι (so N<sup>a</sup>) as an element traceable to Q has been discussed by one of us in EXPOSITOR VII. vii. 413, and *Cambridge Biblical Essays*, p. 485 f. Minute points like this are peculiarly instructive in the investigation of the Synoptic Problem.

συναγωγή.—The use of σ. for other than Jewish meetings may be illustrated by BU 1137<sup>2</sup> (B.C. 6) ἐπὶ τῆς γῆ [νη]θείσης συναγωγῆς ἐν τῷ Παρατόμωι συνόδου Σεβάστης τοῦ θεοῦ αὐτοκράτορος Καίσαρος ἧς συνα[γωγεὺς] καὶ προστάτης Πρίμος, and by Michel 1001<sup>1r</sup>. & etc. (B.C. 200) τῶν συγγενῶν συναγωγάν. The whole document is of great importance as expressly connecting a Club or Association (σύνοδος) with the Imperial cult: see *Archiv* v. p. 331.

συναίρω.—To the instances given in *Notes* i. of this verb with λόγον, which Grimm-Thayer declares to be “not found in Grk. auth.” we may add an example from FP 109<sup>6</sup> (early i/A.D.) ὅτι συνῆρμαι λόγον τῷ πατρί, “for I have settled accounts with his father” (Edd.): cf. Ostr. 1135 (A.D. 214) ἄχρι λόγου συνάρσεως. See also *Proleg.* p. 160.

συναποστέλλω.—This N.T. ἀπ. λεγ. (2 Cor. xii. 18) is well illustrated by BU 1080<sup>1st</sup>. (? iii/A.D.) where a father bids his son write and σ]υναπόστιλόν μοι σικπίου τρυφεροῦ λίτρας

δέκα, "send me [along with the letter] ten litres of delicate flax": cf. also *OGIS* 115<sup>4</sup> [καὶ οἱ συναπο[στ]αλέντες α[ὐτ]ῶι.

συναυξάνω.—Yet another N.T. ἄπ. λεγ. (Matt. xiii. 30) for which two early examples may be given—*OGIS* 233<sup>19</sup> (iii/B.C.) σπουδάζοντες συναυξῆσαι τὸν τῶν Ἀντιοχείων δῆμον, *Syll.* 295<sup>2</sup> (ii/B.C. τὰν οὔσα[ν πρότερον εἶ]ῆνοιαν . . . φανερὸς γίγεται συναύξων.

συνειδήσις.—To OP 532<sup>23</sup> quoted in *Notes* iii. add *Archiv* iii. p. 62<sup>35</sup> συνίδησιν ἐγένετο, unfortunately without context, and Rein P 52<sup>5</sup> (iii/iv A.D.), ὑμεῖς δὲ ἡμελήσατε ἴσως οὐ καλῶ συνειδῶτι χρώμενοι.

συνεργός.—FP 12<sup>10</sup> (c. B.C. 103) προσλαβόμενος συνεργὸ[ν] Ἀμμώνιον, "having taken A. as a confederate." In OP 1069<sup>8</sup> (iii/A.D.) τὰ συνεργά apparently = "tools."

συνέρχομαι.—For the verb in connexion with marriage cf. TbP 334<sup>4</sup> (A.D. 200–1) σ[υ]νῆλθον πρὸς γάμον, "I was united in marriage"; *ibid.* 351<sup>2</sup> (ii/A.D.) σύνερχο(μένη) . . . κρουίωι, "on her marriage with C." : similarly in BU 1050<sup>6</sup> (time of Augustus) *al.* For the Lukan sense of "accompany" (as Luke xxiii. 55, Acts ix. 39), cf. BU 596<sup>4</sup> (A.D. 84) (= *Selections*, p. 64), 380<sup>13</sup> (iii/A.D.) (= *Selections*, p. 105).

συνέχω.—With the usage of this verb in Luke xxii. 63 of the officers who held Jesus *in charge* Deissmann (*BS.* p. 160) compares PP II. p. [61]<sup>10</sup> (B.C. 252), where in an official minute we read of certain sailors who went to Herakleopolis καὶ συν[έ]σχεν αὐτοὺς Ἡρακλείδης ὁ ἀρχιφυλακίτης, "and Herakleides, the chief of the police, arrested them" : add for the same sense P. Magdola published in *Mélanges Nicole*, p. 283<sup>7</sup> προσαπώσατό με εἰς τὴν φυλακὴν καὶ συνέσχεν ἐφ' ἡμέραν, and P. Lille 7<sup>15</sup> (iii/B.C.) ἀπήγαγέν με εἰς τὸ αὐθι δεσμοπήριον, εἶπεν τῶι δεσμοφύ(λακι) δι' ἣν αἰτίαν συνέσχημαι. An interesting parallel to the mention of Simon's wife's mother as "holden with a great fever" (*συνεχομένη πυρετῶ*)

μεγάλη)) in Luke iv. 38 is afforded by OP 896<sup>34</sup> (A.D. 316), where a man is described as *πυραιτίους . . . συνεχ[όμενον]* "seized with a slight fever" (Edd.), while the more tropical sense of the word in Phil. 1<sup>23</sup> may be illustrated by a wife's petition to the "chief-justice" that her husband who had deserted her should be compelled "perforce" to pay back her dowry *ὅπως ἐπαναγκασθῆ συνεχόμενος ἀποδοῦναι κ.τ.λ.*, OP 281<sup>25</sup> (A.D. 20-50). With the description of the spirit of the Lord as *τὸ συνέχον τὰ πάντα* in Wisdom i. 7 may be compared the inscription to Attis of A.D. 370, cited by Cumont, *Les Religions Orientales*, p. 77, cf. p. 267, as *καὶ συνέχοντι τὸ πᾶν* and the reference by the same writer to Eleusis as *συνέχοντα τὸ ἀνθρώπειον γένος ἀγιώτατα μυστήρια* (Zosimus iv. 3, 2).

*συνήθεια*.—For *συνήθεια* with gen., as in 1 Cor. viii. 7, cf. *Syll.* 418<sup>154</sup> (iii/A.D.) *κατωλυγωρήθη διὰ τὴν συνήθειαν τῆς τοιαύτης ἐνοχλήσεως*. With the general sense of the word as in John xviii. 39 *ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω κ.τ.λ.*, cf. *Syll.* 355<sup>9</sup> (about the beginning of i/A.D.) *κατὰ τὴν ἐμὴν συνήθειαν*, and TbP 287<sup>5</sup> (A.D. 161-9) *κατὰ τὸν [γν]ώμονα καὶ τὴν συνήθειαν* "according to tariff and custom" (Edd.).

*σύνοδος*.—This is not a New Testament word, but owing to its later ecclesiastical importance, its use in Hellenistic Greek for a "club" or "society" may be illustrated. There is a very interesting diploma of membership in *Ἡ ἱερὰ ξυστική περιπολιστικὴ Ἀδριανὴ Ἀντωνιανὴ Σεπτίμιανὴ σύνοδος*, "The Worshipful Gymnastic Club of Nomads under the patronage of Hadrian, Antoninus, Septimius," BM III., p. 214 ff. (=Milligan, *Selections*, p. 98 ff.) (A.D. 194); cf. *OGIS* 713<sup>9</sup> (iii/A.D.) *ἀπὸ τῆς ἱερᾶς θυμελικῆς καὶ ξυστικῆς συνόδου* "from the worshipful theatrical and gymnastic club, and 486<sup>17</sup> (i/A.D.) *ἡ σεβαστὴ σύνοδος τῶν νέων*. For the word with definite religious associations, see the note *s.v.*

συναγωγή and Deissmann's note in *Light from the Ancient East*, p. 380.

συντελέω.—For the more ordinary sense "complete," "finish," cf. PP II. p. [10]<sup>18</sup> (B.C. 255-4) οὐθὲν τῶν ἔργων συντελε<σ>θήσεται "none of the work will be completed," *ib.* p. [23]<sup>2</sup> <sup>5</sup> (B.C. 241-39), and the corresponding use of the subst. in PP III. p. 109<sup>8</sup> (cf. p. x.) τῆ]ν συντέλειαν τῶν ἔργων. In BM III. p. 146<sup>80</sup> (ii/A.D.) τὸ θλά]βος ἢ τὸ πῆμα συντελούμενον, the meaning seems to be "make good," while a weakened usage of the verb, found in FP 12<sup>8</sup>(c. B.C. 103) ἀδικήματα εἰς μ[ε] . . . συντελεσαμένου "having done me various injuries" (Edd.). In an interesting magical tablet (? iv/A.D.) from Aschmunên published by the *Societa Italiana per la Ricerca dei Papiri Greci in Egitto* in their "Omaggio" to the meeting of classicists in April, 1911, the incantation runs ναὶ κύριε βαλεὺ χθονίων θεῶν συντέλεσον τὰ ἐγγεγραμμένα τῷ πεδάλω τούτου (No. 5<sup>40</sup>), which recalls the Scriptural formula in Mark xiii. 4, Rom. ix. 28 (λόγον γὰρ συντελών καὶ συντέμων ποιήσει Κύριος ἐπὶ τῆς γῆς).

συντηρέω.—With the usage of this verb in Matt. ix. 17 cf. BU 1074<sup>2</sup> (A.D. 275) τὰ δὲ [ύ]πὸ το[ύ] δ[ε] [τ]οῦ Σεβαστοῦ δ[εδ]ομένα ὑμῖν νόμιμα καὶ φιλάνθ[ρ]ωπα συντηρῶ "keep safe the laws and privileges granted to you by Augustus": see also *Syll.* 655<sup>8</sup> (A.D. 83) μυστήρια . . . ἀπὸ πλείστων ἐτῶν συντηρημένα, and 930<sup>48</sup> (ii/B.C.) συντηρῆσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τίμια καὶ φιλάνθρωπα. Cf. TbP 416<sup>14</sup> (iii/A.D.) πᾶν ποιήσον συντηρῆσαι τὴν γυναϊκά μου ἕως παραγένομε (=ωμαι) "do everything possible to protect my wife until I arrive." In BU 180<sup>13</sup> (A.D. 172) a veteran claims that, in view of his long military service, exemption from public burdens ought to be "strictly observed" in his case—ἐπ' ἐμοῦ συντηρεῖσθαι ὀφείλι.

συντόμως.—The nearest parallel we can give to the New Testament usage in Acts xxiv. 4 occurs in an astronomical

treatise published in the Rylands Papyri, 27<sup>32</sup> (iii/A.D.), ἄλλως συντομώτερον ἀπὸ ἀρχῆς "another shorter way from the beginning." The reference of the word to time, "quickly," "at once," is common: e.g. AP 37<sup>11</sup> (B.C. 196 or 172) παραγενήσ[ομαι] συντόμως, P Par 32<sup>25</sup> (B.C. 162) (=Witk. p. 44) ὅπως συντόμως ἀποσταλῆ ὑμῖν, TbP 409<sup>7</sup> (A.D. 5) ὅπως . . συντόμως πέμψῃ.

σύντροφος.—Dittenberger's note on *OGIS* 247 Ἡλιόδωρον Αἰσχύλου Ἀν[τιοχέα], τὸν σύντροφον τοῦ βασιλέως Σ[ελεύκου] Φιλοπάτορος defines σύντροφον as "hominem re vera una cum rege educatum." In OP 1034<sup>2</sup> (ii/A.D.), the draft of a will, the meaning is clearly "foster-brother," κληρονόμους καταλείπω τὴν θυγατέρ[α] μου τινὰ καὶ τὸν . . σύντροφον αὐτῆς τινὰ καὶ τινα.

Σύρος.—For a village of Syrians in the district of Alexandria, see BU 1123<sup>2</sup>, 1132<sup>10</sup> (both time of Augustus) περὶ κόμην Σύρων. The adverb Συριστὶ is found PP III. p. 14<sup>15</sup> ὃς καὶ Συριστὶ Ἰωνάθας καλεῖται "who is also called, in the Syrian language, Jonathan."

συστατικός.—Good examples of ἐπιστολαὶ συστατικαί (cf. 2 Cor. iii. 1) will be found in P. Goodspeed 4 (ii/B.C.) and OP 292 (c. A.D. 25) (=Milligan, *Selections*, pp. 24, 37), though the actual word does not occur. In TbP 315<sup>29</sup> (ii/A.D.) it occurs in a more general sense, ἔχι γὰρ συστατικὰς [δ]πρὸς τὸν ἀπιθοῦντα μετὰ φρουρᾶς τῷ ἀρχιερεὶ πέμπιν "he has instructions to send recalcitrants under guard to the high-priest" (Edd.).

συστέλλω.—*Syll.* 730<sup>11</sup> (ii/B.C.) ἵνα συσταλώσιν αἱ λίαν ἄκαιροι δαπάναι.

συστρατιώτης.—This expressive Pauline compound, Phil. ii. 25, Philem. 2, is found in a soldier's letter to his mother, where he mentions that he has borrowed money from a fellow soldier, BU 814<sup>27</sup> (iii/A.D.) κέχρημαι χαλκὸν π[α]ρὰ συστρατιώτου: cf. *Ostr.* 1535 (ii/B.C.) τοῖς συστρατιώταις αὐτοῦ.

σφόδρα.—OP 41<sup>17</sup> (iii/iv A.D.) ἐπὶ τούτῳ σφόδρα χαίρω. The adj. is found in the medical fragment TbP 272<sup>7</sup> (late ii/A.D.) δι[ψο]ς . . . σφοδρόν.

σφραγίζω.—One or two examples may be added to Deissmann's discussion of this important word (*BS* p. 238 f.). Thus in OP 932<sup>8</sup> (late ii/A.D.) ἀν ἔρχῃ ἄφες ἀρτάβας ἕξ εἰς τοὺς σάκκους σφραγίσας λαχανοσπέρμου ἵνα πρόχριοι ὦσι, "if you come, take out six artabae of vegetable seed, sealing it in the sacks in order that they may be ready"; we have clear confirmation of his view that by Paul's καρπὸν σφραγίσσθαι, in Rom. xv. 28, we are to understand the Apostle as meaning that all the proper steps had been taken with regard to the collection. "If the *fruit* is sealed, then everything is in order: the sealing is the last thing that must be done prior to delivery." Cf. also HbP 39<sup>15</sup> (B.C. 265 (264)) where with reference to the embarkation upon a government transport of a quantity of corn, instructions are given that the shipmaster is to write a receipt, and further—δείγμα σφραγισιάσ[θ]ω, "let him seal a sample," obviously to prevent the corn from being tampered with during the transit (Edd.). So OP 116<sup>17</sup> (ii/A.D.) ἔπεμψα ὑμῶν . . . κ[ί]στην σταφυλῆς λείαν καλῆς καὶ σφυρίδα φοίνικος καλοῦ ἐσφραγι(σμένας), "I send you a box of very excellent grapes and a basket of excellent dates under seal." The compound ἐπισφραγίζω occurs OP 471<sup>17</sup> (ii/A.D.) ὁ μὲν γὰρ τελευταῖος ὑπομνημα[τ]ισμὸς [ἐ]πισφραγίζει τὴν δούλην, "for the last memorandum confirms (the question of) his slave (?)" (Edd.). Fine specimens of sealed rolls may be seen in the Table attached to the edition of the Elephantine-Papyri issued along with the Berlin *Urkunden*. On sealing as a protection against falsification in the case of written documents Erman's important article in *Mélanges Nicole*, p. 126 ff., should be consulted.

σφραγίς.—In OP 106 (A.D. 135) a certain Ptolema acknowledges the receipt of a will ἐπὶ τῶν αὐτῶν σφραγείδων, "with

the seals intact" (Edd.), which she had deposited ἐπὶ σφραγίδων "under seals" in the archives, and now wished to revoke. For σφραγίς denoting a "plot" of land, see the elaborate survey of Crown land in OP 918 (ii/A.D.) with the Editors' Introduction; and cf. BM II. p. 183<sup>11</sup> (A.D. 88) and p. 189<sup>10</sup> (A.D. 149) ἐν μιᾷ σφραγίδι, "in one parcel (or lot)" of land—the phrase is a recurrent formula.

σχολάζω.—1 Cor. vii. 5, ἵνα σχολάσητε τῇ προσευχῇ, "that you may give yourselves to prayer," is well illustrated from an unpublished Bremen papyrus (cited in the note on OP 1065), ἴσθι δὲ ὅτι οὐ μέλλω θεῷ σχολάζειν, εἰ μὴ πρότερον ἀπαρτίσω τὸν υἱόν μου. The writer, in accordance with a common trait in popular religion, will not concern himself about the god, unless some provision is made for his son. The substantive in the same sense of "business," "occupation," is found in the letter of Polycrates to his father, PP II. xi. (1) (iii/B.C.) (=Milligan, *Selections*, p. 6 f.), asking for an introduction to King Ptolemy, ὅπως τῆς ἐπὶ τοῦ παρόντος σχολῆς ἀπολυθῶ, "that I may be relieved from my present occupation."

σῶμα.—On σῶματα="slaves" see *Notes* i. p. 275, ii. p. 120, and add OP 493<sup>7</sup> (early ii/A.D.) τὰ ἄπρατα τῶν σωμαίων, "unsold slaves," and Rein P 44<sup>22</sup> (A.D. 104) τὰ σῶματα . . . ἀγορασθέντα τὸν αὐτὸν τρόπον, "slaves bought in the same manner." In both these instances the context makes the special application of the word quite clear. Otherwise it would often seem to be used quite generally, much as we now use the word "hands." In PP III. p. 174 σῶματα ἐρσενικά simply="males"; and in no. 107 of the same volume we have it repeatedly for "passengers," like our "so much a head"—see note p. 262.

σωτήρ.—A first century inscription to Nero as τῷ σωτήρι καὶ εὐεργέτη τῆς οἰκουμένης was quoted in *Notes* iii. p. 438. As an instance of the application of the title to the Ptolemies

see PP II. p. 19, where the reign of Euergetes I. is referred to in the words βασιλεύοντο[ς ΠΤ]ολεμαίου τ[οῦ Πτολεμαί]ου σωτήρος; cf. *Syll.* 202<sup>11</sup> ὁ βασιλεὺς καὶ σωτὴρ Πτολεμαῖος. In an Ephesian inscription of B.C. 48, *Syll.* 347, Julius Caesar is described as θεὸν ἐπιφανῆ καὶ κοινὸν τοῦ ἀνθρώπινου βίου σωτήρα, words which throw a vivid light by way of contrast on 1 Tim. iv. 10, ὅτι ἠλπικαμεν ἐπὶ θεῷ ζῶντι ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. The actual phrase πάντων σωτήρα is read by Mahaffy in PP III. p. 39, a papyrus of 246 B.C. (=PP II. viii. (2) a revised). In connexion with the belief that the death and resurrection of Attis each year secured a like renewal of life after their death to the faithful, a hymn dedicated to the god contains the following strophe: θαρρεῖτε μύσται τοῦ θεοῦ σεσωσμένου, ἔσται γὰρ ὑμῖν ἐκ πόνων σωτηρία; see Cumont, *Les Religions Orientales*, pp. 73, 266.

τακτός.—PFI 133<sup>4</sup> (A.D. 257) τὰς τακτὰς ἡμέρας: cf. Acts xii. 21, τακτὴ ἡμέρα.

ταλαιπωρία.—TbP 27<sup>40</sup> (B.C. 113) ἐν τῇ αὐτῇ ταλαιπωρίᾳ διαμένεις "You still continue in the same miserable condition" (Edd.). The adjective occurs in one of the Hawara Papyri, 56<sup>9</sup> (=Archiv v. p. 381 f.) (probably late i/A.D.) περὶ τῆς ταλαιπώρου [ ]ς: also in the Jewish prayers for vengeance for the innocent blood of the two Jewish girls, Heraklea and Marthina, who were murdered in the island of Delos, *Syll.* 816<sup>5</sup> ἐπικαλούμαι . . . ἐπὶ τοὺς . . . φαρμακεύσαντας τὴν ταλαίπωρον ἄωρον Ἡράκλεαν, dated by Dittenberger in i/A.D., but by Deissmann *LAÆ* p. 432 ff. about B.C. 100.

ταμεῖον.—Speaking generally, this contracted form appears in papyri and inscriptions dated A.D., as in N.T.: cf. Thackeray, *Grammar of LXX.* 63, and *Proleg.*<sup>3</sup> 45. Deissmann, *BS.* p. 182 f. has only one example of the full form: many more may be found in Ptolemaic papyri published

since—e.g. PP. III. 73<sup>7</sup> (the lease of a shop) ταμείον εισιόντων ἐν δεξιᾷ ὄγδοον, “the eighth shop on the right hand as one enters” (Edd.).

τάξις.—With Heb. v. 6 κατὰ τὴν τάξιν Μελχισεδέκ, cf. the use of τάξις for a priestly office in TbP 297<sup>8</sup> (c. A.D. 123) δὲ ἀπήγγειλεν τὴν τάξιν ὡς ὠφείλουσαν πρᾶθῆναι, “who reported that the office ought to be sold.” Similarly of the post of water-guard, TbP 393<sup>10</sup> (A.D. 150). In OGIS 69<sup>5</sup> the word is used of “garrisons”—ἡγεμῶν τῶν ἔξω τάξεων. The meaning “tax,” “assessment,” is very common. Grimm’s fourth heading (*character, quality, etc.*), for which he gives a good example from Polybius, may be further supported by the great Turin papyrus I (Peyron, p. 40), viii. 13 ἐμφανιστοῦ καὶ κατηγοροῦ τάξιν ἔχοντα παρακεῖσθαι, “was present in the character of an informer and an accuser.”

ταπεινός.—On the *verso* of OP 79 (a notification of death—A.D. 181–192) certain moral precepts have been written in a rude hand, beginning μηδὲν ταπινὸν μηδὲ ἀγενὲς . . . πράξεις. The verb is used in the Jewish prayer cited under ταλαίπωρος, where it is said with regard to God, ὦ πάσα ψυχὴ ἐν τῇ σήμερον ἡμέραι ταπεινοῦτα[ι] μεθ’ ἱκετείας, a phrase strikingly recalling Lev. xxiii. 29, and pointing, according to Deissmann *LAE* p. 429 ff., to a day not only of prayer, but of fasting. For the substantive ταπείνωσις see OGIS 383<sup>201</sup> (i/B.C.) εἰς ὕβριν ἢ ταπείνωσιν.

ταφή.—This word which is of frequent occurrence=“mummy” (e.g. P Par 18 (bis)<sup>10</sup>: cf. Deissmann *BS* p. 355) is found also in the sense of “burial,” as in Matt. xxvii. 7, in TbP 479 (iii/A.D.) where a woman’s expenses in connexion with the burial of her husband include payments εἰς ἐγδίαν σιτολόγω[ν, εἰς ταφήν αὐτοῦ.

τάφος.—In OP 494<sup>24</sup> (A.D. 156) a testator makes provision for a feast (εἰς εὐωχίαν) which his slaves and freedmen are to observe yearly on his birthday πλήσιον τοῦ τάφου μου (see

J. G. Frazer, *Golden Bough*<sup>3</sup> i. 105). In *Syll.* 399<sup>5</sup> (ii/A.D.) a memorial is described as οὐ τάφος, seeing that the body is laid elsewhere.

τεκμήριον.—This strong word, which A.V. renders by “infallible proof” in Acts i. 3, may be illustrated by an Ephesian inscription, *Syll.* 656<sup>37</sup> (ii/A.D.), where it is mentioned as μέγιστον τεκμήριον of the σεβασμός accorded to the goddess Artemis, that a month is named after her, Artemision. Cf. also *Syll.* 929<sup>84</sup> (ii/B.C.) μέγιστον καὶ ἰσχυρότατον τεκμήριον, and TP 1<sup>iv. 11</sup> μέγα τι συμβάλλεσθαι τεκμήριον. In another Ptolemaic papyrus, P Giss 39<sup>9</sup>, it stands beside δρκος.

τέκτων.—The ordinary limitation of this word to a worker in wood, a carpenter, is supported by OP 53 (A.D. 316), a report παρὰ τοῦ κοινοῦ τῶν τεκτόνων, from the guild of carpenters at Oxyrhynchus regarding a persea tree they had been commissioned to examine.

τελεσφορέω.—The corresponding adjective in the sense of “harlot,” as in Deut. xxiii. 17, occurs in GH 41<sup>9</sup> (A.D. 46) where we have reference to a tax on ἑταῖραι, cf. line 26 οἱ ἑτα(ι)ρίσματα μισθ(ούμενοι): see Wilcken *Ostr.* i. p. 219.

τελώνης.—Par P 61 (ii/B.C.) throws a vivid light on the practices of taxgatherers, as after special mention of τῶν πρὸς ταῖς τελωνίαις ἐντυγχανόντων, instructions are given that no one should be wronged (ἀδικῆται) by τῶν συκοφαντεῖν (cf. Luke xix. 8) ἐπιχειρούντων τελωνῶν: see Wilcken *Ostr.* i. p. 568, where reference is also made to Herondas vi. 64 τοὺς γὰρ τελῶνας πᾶσα νῦν θύρη φρίσσει. For τελώνιον, as in Matt. ix. 9 and parallels, cf. PP II. p. [27] (2)<sup>3</sup> (=Witkowski, p. 4) (iii/B.C.) ἀπογέγραμμαι δὲ ἐπὶ τελώνιον, and Par P 62<sup>iii. 3</sup> (ii/B.C. (τὰς ἐκθέσε[ις πρὸς τοῖς] τελωνίαις. The word is still in use in mod. Grk.=“custom-house.”

τεταρταῖος.—This word, which is found in the N.T. only in John xi. 39 τεταρταῖος γὰρ ἐστίν, may be illustrated by

TbP 275<sup>21</sup> (iii/A.D.) a charm against a fever *τριταίου ἢ τεταρταίου*, "whether it be tertian or quartan." In the same context also *Syll.* 890<sup>20</sup> (ii/A.D.) *πυρετῶ καὶ τεταρταίῳ*.

*τετραγῶνος*.—BU 162<sup>12</sup> (a temple-inventory, ii/iii A.D.) *βωμίσκιον ἀργυροῦν μεικρὸ[ν] τε[τ]ράγω[γ]ον*: cf. Rev. xxi. 16.

*τηλαυγῶς*.—Yet another N.T. *ἄπ. λεγ.*, Mk. viii. 25, whose force is well brought out by a magical formula which, after various directions for obtaining an omen, ends *χρηματισθήση τηλαυγῶς*, "you will obtain an illuminating answer" (OP 886<sup>24</sup> (iii/A.D.)). It occurs also in the *Mithrasliturgie*, p. 18, *ῥψεται τηλαυγῶς ὥστε σε θανμάζειν*.

*τηλικούτος*.—In the alphabetical nursery rhyme TbP 278<sup>39</sup> (early i/A.D.) the writer complains that a stranger had stolen his garment—*οὐθὲν τηλικούτωι*, "it was nothing to one like him."

*τίμιος*.—For the metaphorical usage cf. TbP 294<sup>20</sup> (A.D. 146) *ἐπὶ τοῖ[ς] αὐ[τοῖς] τιμίοις καὶ δικαίοις πᾶσει* "with all the same privileges and rights," BM III. p. 216<sup>23</sup> (A.D. 194) *ἀνδράσι τειμίοις μο[ν] καὶ φίλοις*, and from the inscriptions *Syll.* 930<sup>48</sup> (i/B.C.) *συντηρῆσαι τὰ ἐκ παλαιῶν χρόνων δεδομένα τίμια καὶ φιλάνθρωπα*. The word is common in addresses, e.g. TbP 314<sup>1</sup> (ii/A.D.) *Χαιρέας Μα[ . . . τῶ] τιμιωτάτῳ πλείστα χ[α]ίριν*.

*τιμωρέω*.—For the usage of this verb in Acts xxii. 5, **xxvi.** 11, cf. OP 34<sup>11,14</sup> (A.D. 127) *τοὺς παραβάντας καὶ τοῦ[ς] διὰ ἀπειθίαν κ[αὶ] ὡς ἀφορμὴν ζητοῦντας ἀμαρτημάτων[ν] τιμωρήσομαι*, "shall visit with condign punishment," and *Syll.* 326<sup>42</sup> *τοὺς δὲ αἰτίους τῆς ἐπαναστάσεο[ς] τιμωρησάμενος*. The adj. from which the verb is derived may be quoted from *Syll.* 810 *εἰ δέ τι ἐκὼν ἐξαμαρτήσσει*, *οὐκ ἐμὸν ἐπαράσ[ασθαι]*, *δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]* "the inexorable avenging justice of Nemesis." *Τιμωρία* (Heb. x. 29) has the same idea of giving an offender his deserts, without the thought of *discipline* which normally

attaches to *κόλασις*. So BM III. p. 107 (c)<sup>11</sup> *κατὰ τούτου τῆ ἀνωτάτω χρῆσομαι τιμωρία*—a prefect (42 A.D.) threatens those who employ unauthorised violence and forced labour or extortion towards the natives. BU 1024 iv.<sup>17</sup> (iv/v A.D.) *ἐκδέξει το[ίνυν] τὴν ἕως κεφ[αλή]ς τ[ι]μωρίαν*—a sentence of “capital punishment.”

*τίτλος*.—Hatch in the *Journal of Biblical Literature* xxvii. p. 143 f. has collected several instances of this word=“epitaph” from Christian inscriptions in Asia Minor belonging to the imperial period: eg. *PAS* ii. 193.

*τίτλος ἀνεστήσαμεν ζῶντες ἑαυτοῖς τὸν τίτλον*, ii. 200, *τίτλον ἐ(υ)ποίει*, ii. 215, *ἀνεστήσαμεν τὸν τίτλον τούτου*.

*τραχηλίζω*.—This word, so much discussed in Heb. iv. 13, occurs in PP II, p. [52] (no. xv. (1) *a*—241–239 B.C.) *εἰ δὲ μὴ, πάλι τραχηλιούσι ἐν τ[ῶ]ι β[ . . . ? some six letters . . . ] ναύτας, πρότερον δὲ ἕκαστος αὐτῶν λ[ . . .* The passage is peculiarly tantalising from the gaps which prevent our getting the meaning of the verb, clearly used in a tropical sense. The punctuation is ours, and the separation of *πάλι* from the rather strange compound appearing in Mahaffy’s text. The context will afford a tempting problem for ingenious restoration. The metaphorical senses of our verb *collar* may afford some help towards interpreting this difficult word, which, however, we must not pursue further here.

*τρήμα*.—The fact that only Luke uses this term for the needle’s eye has been naturally fastened on by Dr. Hobart, *Medical Language of St. Luke*, p. 60. It is, therefore, perhaps worth noting that it occurs in the medical fragment P. Rylands 21 frag. 3, ii.<sup>5</sup> (i/B.C.) *διὰ τῶν τρημάτων τῶν ἐν τῶι ἱερῶι ὀστέωι*: see also the parallel in Dr. Hunt’s note.

JAMES HOPE MOULTON.

GEORGE MILLIGAN.