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## LEXICAL NOTES FROM THE PAPYRI.\*

## XV.

ἡλικία.—Luke xix. 3 is the only N.T. passage where this word *must* mean “stature”; apart from it (and the rather different Eph. iv. 13) the N.T. represents the general *usus loquendi* of our vernacular sources. We are indeed unable to quote any example from these in which “stature” is the natural meaning, and hardly any in which it is possible; while for “age” we can present a long list. No one who had read the papyri could question what meaning the word bore in ordinary parlance. We must not yield to the temptation of discussing its meaning in “Q”; but we cannot resist expressing amazement that anyone could call it ἐλάχιστον (Luke xii. 26) to add half a yard to one’s height! The *Twentieth Century* translators boldly render “Which of you, by being anxious, can prolong his life a moment?”—and we cannot but applaud them. That worry *shortens* life is the fact which adds point to the irony. The desire to turn a six-footer into a Goliath is rather a bizarre ambition.†—One inscriptional quotation should be given, as a most interesting parallel to Luke ii. 52: *Syll.* 325<sup>18</sup> (i/B.C.) ὑπεστήσατό τε ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεοσεβεῖν ὡς ἔπρεπεν αὐτῷ πρῶτον μὲν ἐτείμησεν τοὺς θεοὺς κ.τ.λ. The inscription—in honour of a wealthy young citizen of Istropolis, near the mouth of the Danube—has many words interesting to N.T. students.

ἡμέρα.—The phrase πάσας τὰς ἡμέρας (Matt. xxviii. 20) may be illustrated from an important Ephesian inscription of ii/A.D., *Syll.* 656<sup>49</sup>, διὸ [δεδόχθαι ἱερ]ὸν τὸν μῆνα τὸν

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

† Is it superfluous to refer to Wetstein’s admirable argument and his citations?

Ἀρτεμισιῶνα εἶ[ναι πάσας τ]ὰς ἡμέρας. It is accordingly a vernacular Greek expression—"perpetually"; though one does not willingly drop the suggestiveness of the literal translation in the Great Commission, the daily Bread from heaven given day by day.

ἡρεμος.—Lest Paul should be credited with a literary word in 1 Tim. ii. 2, we may quote BU 1019<sup>2</sup> (ii/A.D.) . . . σω]φροσύνη(?) ἱκανὸν χρόνον ἡρεμῆσας μετῆλθεν.

θανάσιμος.—The phrase in [Mark] xvi. 18 may be paralleled by one from a *defixio* from Cnidus, *Syll.* 815<sup>2</sup>, where a woman devotes to Demeter and Kore τὸν κατ' ἐμοῦ εἶπαντα ὅτι ἐγὼ τῶι ἐμῶι ἄνδρὶ φάρμακα ποιῶ θανά[σιμα]—if the restoration is sound.

θείος.—With θείας κοινωνοὶ φύσεως in 2 Pet. i. 4 may be compared the very remarkable inscription *Syll.* 757 (not later than Augustus). It is in honour of Αἰὼν, and strongly suggests Mithraism, though Dittenberger dissents from the connexion. Vv. 7<sup>and</sup> must be quoted entire: Αἰὼν ὁ αὐτὸς ἐν τοῖς αὐτοῖς αἰεὶ φύσει θείαι μένων κόσμος τε εἰς κατὰ τὰ αὐτά, ὁποῖος ἔστι καὶ ἦν καὶ ἔσται, ἀρχὴν μεσότητα τέλος οὐκ ἔχων, μεταβολῆς ἀμέτοχος, θείας φύσεως ἐργάτης αἰωνίου <κατὰ(?)> πάντα. Cf. *Notes* v., pp. 173 f. On the "imperial" connotation of the word (=Latin *divinus*) see Deissmann, *Licht v. Osten* p. 252; also cf. BU 473<sup>15</sup> τῶν θείων διατάξεων, referring to an immediately preceding rescript of the Emperor Septimius Severus. See *Archiv* i. 162.

θειότης.—*Syll.* 656<sup>31</sup> (ii/A.D.—see above under ἡμέρα) declares that Artemis has made Ephesus ἀ[πασῶν τῶν πόλεων] ἐνδοξοτέραν διὰ τῆς ἰδίας θειότητος. The context is an expansion of the last clause in Acts xix. 27. In *Syll.* 420<sup>23</sup> we read of the θειότης of Jovius Maximinus Daza (305–313 A.D.), one of the last Caesars to claim this empty and blasphemous title. Dittenberger's Index (p. 196) gives a good many instances of the abstract neuter τὸ θεῖον (Acts xvii. 29).

θεόπνευστος.—*Syll.* 552<sup>12</sup> (ii/B.C.) opens a decree in connexion with the Parthenon at Magnesia with the words θείας ἐπιπνοίας καὶ παραστάσεως γενομένης τῷ σύνπαντι πλήθει τοῦ πολιτεύματος εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ—a divine “inspiration and desire” which has impelled the people to arise and build to the glory of Artemis.

θεραπεύω.—The most effective point which Harnack (*Luke the Physician*, pp. 15 f.) has gleaned after Hobart is his proof that Luke practised in Melita (Acts xxviii. 10 “honoured us with many honours”). To this Sir W. M. Ramsay (*Exp.* VII. ii. p. 493) has added the note that θεραπεύειν means precisely “to treat” rather than “to heal.” A good example of this occurs at the end of the great inscription from the Asclepieum at Epidaurus, *Syll.* 802 (iii/B.C.), where of a παῖς αἰδής it is said οὗτος ὕπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱερὸν θεραπευόμενος τοὺς ὀπτίλλους ἔγχεῖ ἀπήλθε. Four or five centuries later a similar inscription from the same place (*Syll.* 804<sup>20</sup>) has τεθεράπευσαι, χρῆ δὲ ἀποδιδόναι τὰ ἰατρα, “you have been treated, and you must pay the physician’s fee”; the actual healing is to follow.

Θευδᾶς.—This name occurs in a sepulchral inscription from Hierapolis, *Syll.* 872, where Flavius Zeuxis, ἐργαστής,\* has two sons, Flavius Theodorus and Flavius Theudas. On the ordinary assumption (Lightfoot on Col. iv. 15) this would be like having a Theodore and a Teddy as baptismal names of brothers. Are we to infer that Theudas is short for something else, say Theodotus? To judge without an exhaustive study, the abbreviated names were used together with the full forms much as they are with us: thus Acusilaus in TbP 409 (5 A.D.) is Acûs on the back of the letter, and in OP 119 (ii/iii A.D.) young Theon calls himself Theonas in the address.

\* Query a *frumentarius*: he speaks of his seventy-two voyages past Cape Malea to Italy. His name suggests a late date in i/A.D., or not far on in ii/.

*θηρσκειά*.—The already quoted *Syll.* 656 describes as *θηρσκειά* the keeping of the month Artemision as sacred to the tutelary goddess. This fits the characteristic meaning of a word which denotes the *externals* of religion; hence its special appropriateness in James i. 26—no other “ritual” counts with God!

*θριαμβεύω*.—A cognate verb appears in BU 1061<sup>19</sup> (14 B.C.) *περὶ ὧν καὶ ἐν αὐτῇ τῇ Σίναρῦ παρεδόθησαν καὶ πρὸς τὸ μὴ ἐκθριαμβισθῆναι τὸ πρᾶγμα ἀπε[λύθησαν]*, “for which crimes they were delivered up [to the authorities—cf. Mark i. 14] in Sinary itself, and were released in order that the affair should not be noised abroad.” (So Dr. A. S. Hunt, who kindly notes for us Basil, *De Spir. Sanct.* c. xxvii., *ἐκθριαμβεύειν*, and Photius, who glosses *θριαμβεύσας* with *δημοσιεύσας*.) This meaning is obviously allied to that in 2 Cor. ii. 14, “to make a show of,” and contributes additional evidence against the impossible rendering of the A.V. (cf. *Field in loc.*).

*θυματήριον*.—Some quotations may be given from *Syll.* In the context quoted above, 804<sup>19</sup>, the patient in the Asclepieum sees *παιδάριον ἡγείσθαι θ. ἔχον ἀτμίζον*: it is *censer* here, obviously. The same seems to be the case in 583<sup>12</sup> (i/A.D.)—so Dittenberger—and 588<sup>28</sup> (ii/B.C.), though there is nothing decisive: naturally in many contexts we cannot say whether the censer was fixed or movable. So also 734<sup>124</sup>. The Arcadian 939<sup>16</sup> has the noun *θυμιάμα*, in plural.

*Ίάειρος*.—It may be noted that the name occurs in one of Wilcken’s ostraka, no. 1231, of Ptolemaic age.

*ιατρός*.—*Syll.* 857, a dialect inscription from Delphi, of the middle of ii/B.C., is a deed of sale to Apollo Pythius—cf. the striking section on this usage in Deissmann’s *Licht vom Osten*. Dionysius by this form manumits Damon, a slave physician, who has apparently been practising in

partnership with his master. So at least we should judge from the concluding provision: *εἰ δὲ χρεῖαν ἔχοι Διονύσιος, συνιατρεύετω Δάμων μετ' αὐτοῦ ἔτη πέντε*, receiving board, and lodging and clothes. The early papyrus HbP 102 (248 B.C.) indicates that there was under the Ptolemies a tax (*ιατρικόν*) for the maintenance of public physicians: in this case the payment (in money or kind) is made direct to the doctor. These two citations show that the profession practised in antiquity with a wide variety in status.

*ιδιώτης*.—In *Syll.* 847<sup>18</sup> (Delphi, 185 B.C.) the witnesses to a manumission (form as above) are the priest, two representatives of the *ἄρχοντες*, and five *ιδιώται*, private citizens. The adjective *ιδιωτικός* similarly is used for “private” as opposed to *δημόσιος* (private debts, G.M. iii. p. 149<sup>8</sup>, of 211 A.D.—a private bank, *ib.* p. 137<sup>21</sup>, i/A.D.).

*ηματίζω*.—“Found neither in LXX nor in prof. auth.,” says Grimm. TbP 385<sup>15</sup> (117 A.D.), *Ἡρωνος ἡματίζοντος τὸν παῖδα*, and BM iii. p. 149 *bis* (211 A.D.) with same use of active “to provide clothing for,” will dispel any idea that Mark coined this word. The derivative *ηματισμός* is common.

*ίος*.—*Syll.* 587<sup>310</sup> (329 B.C.), *σίδηρος καταβεβρωμένος ὑπὸ τοῦ ἰοῦ*, illustrates the special sense of *rust*, found in Jas. v. 3 etc. Grimm’s astonishing statement that this obvious cognate of Latin *virus* (Zend *vaeša*) has “very uncert. deriv.,” is a good example of the ways of the old etymologists, who strained out gnats, but could stomach any number of camels.

*ιστορέω*.—The only N.T. sense of this word (Gal. i. 18) is paralleled in the interesting scrap of a (i/A.D.) traveller’s letter, B.M. iii. p. 206, where it is twice used of sight-seeing—*ἵνα τὰς χε[ι]ροπ[οι]ή[τους] τέ[χ]νας ἱστορήσωσι*, and again with an object that is not quite clear. It is used often thus in Letronne’s Egyptian inscriptions (as 201), once being translated *inspexi*.

*ἰσχύω*.—The special use in Heb. ix. 17, Gal. v. 6, occurs in TbP 286<sup>7</sup> (ii/A.D.) *νομὴ ἄδικος [οὐ]δὲν εἰσχύει*, “unjust possession is invalid.” Its ordinary meaning “to be able,” without the idea of *strength* coming in, may be seen early in EP 17<sup>23</sup> (223 B.C.) *διὰ τὸ μὴ εἰσχύειν αὐτοὺς καταβαλεῖν τὰς λοιπὰς ἀναφοράς*, “to pay the remaining imposts.”

*ἔχνος*.—*Syll.* 325<sup>6</sup> (i/B.C.)—the interesting inscription cited above under *ἡλικία*—has a good parallel for Rom. iv. 12 and 1 Pet. ii. 21: the excellent young man who is the hero of the laudation comes of a patriotic and pious stock, *καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἔχνεσιν ἐπιβαίνειν*. The agreement with the N.T. use of *στοιχεῖν* may be noted in advance: its nearness to *περιπατεῖν* helps to reduce the Semitism so confidently claimed for the latter, and provisionally conceded in *Proleg.* 11. The literal use of *ἔχνος* may be illustrated by the tax *ἔχνοὺς ἐρημοφυλακία*, for maintaining the desert “police” who protected caravans: see introd. to FP 67.

*Ἰωνάθας*.—This name, found in the exceedingly plausible reading of D at Acts iv. 6, occurs in PP iii. 7<sup>16</sup> with reference to a certain Apollonios, *ὃς καὶ Συριστὶ Ἰωνάθας καλεῖται*.

*καθαρός*.—The word and its derivatives have a wide range of use, being applied physically to land, grain, bread, etc., and metaphorically to “freedom” from disadvantages of various kinds. The old idea that *καθαρός ἀπό* is “Hebraistic” has been sufficiently exploded; but HbP 84<sup>6</sup> (301 B.C.) *σίτον καθαρὸν ἀπὸ πάντων* is a peculiarly satisfactory new quotation, coming as it does from one of the oldest Greek papyri known.\* In BM III. p. 110<sup>17</sup> (iii/A.D.) there seems to be a similar use with *ψιλός*. On the higher pagan developments of “purity” cf. *Notes* iv. p. 56; and add the inter-

\* Cf. also LIP 13<sup>3</sup> (244 B.C.) *τοῦ σίτου καθαροῦ ὄντος*, and the editor’s explanation of *κάθαρσις*.

esting inscription *Syll.* 567 (ii/A.D.) prescribing the conditions of entrance to a temple : *πρώτον μὲν καὶ τὸ μέγιστον, χεῖρας καὶ γνώμην καθαρὸς καὶ ὑγιεῖς ὑπάρχοντας καὶ μηδὲν αὐτοῖς δεινὸν συνειδόμενος*. There follow τὰ ἔκτος—one thinks of *Matt.* xxiii. 26 : after eating pease-pudding (ἀπὸ φακῆς) an interval of three days is prescribed, after goat's flesh three, after cheese one, after practising abortion forty, after the death of a relation forty, after lawful sexual intercourse they may come the same day when sprinkled and anointed with oil. The tariff is curious, and the mixture on the same lines of ritual impurity and foul crime : it is an illustration of the four prohibitions in the Apostolic Decree.

*καινός*.—Papyrus usage hardly tends to sharpen the distinction between *καινός* and *νέος*. In *PP* III 80 a town named Ptolemais is *Πτ. ἡ καινή*, while in *ib.* 72 it is *Πτ. ἡ νέα*. *PP* III. 22 has *χώμα καινόν* contrasted with *χ. παλαιόν* : *ii.* 14 has *πρὸς τὰ θεμέλια τῆς καινῆς καταλύσεως*, "new quarters." *Ostr.* 1142 gives us *οἶνος καινός* to contrast with *οἶνος νέος* in *Mark* ii. 22. *TbP* 342<sup>16</sup> (ii/A.D.) τὸ κατασκευασθὲν ἐκ καινῆς ἐν Σομολῶ κεραμεῖον, "the newly fitted potters at Somolo." Two inventories of *iii/A.D.*, *TbP* 405<sup>8</sup>, 406<sup>17</sup>, mention "a new basket" and "a new linen kerchief" : it may be doubted whether stress is to be laid on their being hitherto unused, though perhaps of ancient manufacture. The "New Testament" in *Pallis'* edition is ἡ νέα διαθήκη, which suggests that the other word progressively yielded its territory to its rival.

*κακία*.—For the meaning "trouble," as in *Matt.* vi. 34 (*Aquila* in *Ps.* xci. 10), cf. *Rein P* 7<sup>15</sup> (ii/B.C.) τῶι μηδεμίαν ἔννοιαν κακίας ἔχειν, "because I had no suspicion of mischief."

*κακῶω*.—*TbP* 407<sup>9</sup> (199 A.D.) [εὖ ποιήσεις] μὴ κακῶσασα, "you will do well not to interfere" (*edd.*), shows this word in vernacular use in rather a different sense (intransitive).

*κακῶς*.—The combination *κακούς κακῶς ἀπολέσει αὐτούς* in *Matt. xxi. 41* sounds rather literary to us. But cf. *ὁ τούτων τι ποιῶν κακὸς κακῆ ἐξωλεία ἀπόλοιτο* in *Syll. 584*, which Michel doubtfully assigns to i/B.C. The inscription is from Smyrna, apparently from a temple of Atergatis, whose sacred fishes are protected by this portentous curse: he who injures them is to die, *ἰχθυόβρωτος γενόμενος*. (Cf. the formation of the adj. *σκοληκόβρωτος*, Acts xii. 23). It seems clear that the collocation *κακὸς κακῶς ἀπολέσθαι*, starting as a literary phrase, had been perpetuated in common parlance, like our stock quotations from Shakespeare.

*κανών*.—One or two citations for this difficult word may be useful. Par. P 63 (Ptolemaic) *ἐπαγαγόντα τὸ δισταζόμενον ἐπὶ τὸν ἐκκείμενον κανόνα*, is rendered by Mahaffy (PP vol. iii. p. 22) "if he applied the doubtful cases to the rule provided for him." Wilcken (*Ostr. i. 378*) says that after Diocletian *κανών* means ordinary taxes. *Syll. 540*<sup>108</sup> (175/1 B.C.) *ποιῶν ὀρθὰ πάντα πρὸς κανόνα διηνεκῆ* shows *κ.* in its original use as a straight rod. Dr. Rouse tells us he attended a sale of some leases of church property in the island of Astypalaea in 1905. "Bills of sale describing each plot were on the wall; and when I asked what these were, I was told, *εἶνε ὁ κανονισμός*." He suggests that *κανών* may have meant the "official description" of anything: he would apply this in 2 Cor. x. 13.

*καταδυναστεύω*.—The rather generalised use of this verb in Acts x. 38 is illustrated by PP III 36 *verso* *καταδεδυνάστευμαι* (*sic*—the writer wished to change the tense) *ἐν τῇ φυλακῇ λιμῶι παραπολλύμενος*, "I am being harshly treated in the prison, perishing from hunger": though the agent in Acts *l.c.* is the devil, the reference is to the physical sufferings attributed to possession.

*κατάκριμα*.—See Deissmann *B.S. 264 f.*, and *Notes i. p. 275*. Add TbP 298<sup>65</sup> (107 A.D.), where the edd. remark that

*κατακρίματα* = fines, comparing *ib.* 363<sup>15</sup> (ii/A.D.), AP 114<sup>8</sup>, (*do.*), FP 66<sup>1</sup> (ii/iii A.D.), BU 471<sup>9</sup> (ii/A.D.—*ἀπὸ κριμάτων*, clearly in same sense): these fines were collected by *πράκτορες* normally (cf. Luke xii. 58). We may add BU 1048<sup>13</sup> (time of Nero)—the passage is fragmentary, but the context suggests the same meaning. It follows that this word does not mean *condemnation* but the punishment following sentence, so that the “earlier lexicographers” mentioned by Deissmann were right. This not only suits Rom. viii. 1 excellently, as Deissmann notes, but it materially helps the exegesis of Rom. v. 16, 18. There is no adequate antithesis between *κρίμα* and *κατάκριμα*, for the former never suggests a trial ending in acquittal. If *κατάκριμα* means the *result* of the *κρίμα*, the “penal servitude” from which *οἱ ἐν Χριστῷ Ἰησοῦ* are delivered (viii. 1), *δικαίωμα* represents the “restoration” of the criminal, the fresh chance given him. The antithesis is seen better in ver. 18, for *δικαίωσις* is “a process of absolution, carrying with it life” (SH), which exactly answers to *κατάκριμα*, the permanent imprisonment for a debt we cannot pay: Matt. xviii. 34 is the picture of this hopeless state.

*καταλαμβάνω*.—Many of the N.T. meanings of this common verb can be paralleled from our sources. *Syll.* 933<sup>2a</sup> (iv/B.C.), [*οἶδε*] *κατέλαβον τὰν χώρα[ν καὶ ἐτείχιξ]αν τὰν πόλιν*—the names follow of colonists who “appropriated” the land: this is Paul’s regular use of the verb in active and passive. “To overtake,” of evils, as in John xii. 35 and assuredly (we think) in i. 5, is the meaning in *Syll.* 214<sup>14</sup> (iii/B.C.) *καὶ νῦν δὲ καιρῶν (crises) καθειληφότων ὁμοίων τὴν Ἑλλάδα πᾶσαν*. 1 Thess. v. 4 may be illustrated by *Syll.* 803<sup>14</sup> (Epidaurus, iii/B.C.) *μεταξὺ δὲ ἡμέρα ἐπικαταλαμβάνει*. For “catching” in a crime (as [John] viii. 3) cf. BU 1024 iii<sup>11</sup> (iv/V A.D.) *γυναῖκα καταλημφθεῖσαν ὑπὸ τοῦ ἐδικημένου (i.e. ἡδικημένου) μετὰ μοίχου*, also LIP 3<sup>58</sup> (iii/B.C.) of oil-sellers caught selling at an illegal price.

καταπονοῦμαι.—BU 1060<sup>24</sup> (14 B.C.) ὄθεν καταπεπονημένοι προήγμεθα πρὸς ἀπειλαῖς (sc. -άς) seems to mean definite ill-treatment of which the petitioners complain. This is the meaning in Acts vii. 24. Can we not recognize it in 2 Pet. ii. 7? It is not mental distress that is referred to here—that comes in ver. 8—but the threatened violence of Gen. xix. 9. The conative present shows that the angels' rescue (ἐρύσατο) was in time.

καταφρονέω.—In *Notes* iii. it was shown that the verb regularly denotes scorn acted upon, not merely kept within the mind. Add *Syll.* 930<sup>36</sup> (112 B.C.) καταφρονήσαντες, the decree of the Senate and the Praetor and the congress of craftsmen (τεχνίται, as in Acts xix. 24), they went off to Pella and entered into negotiations, etc.

κατέχω.—See *Thess.* pp. 155–7.

κατοπτρίζω.—*Syll.* 802<sup>34</sup> (ii/B.C.), ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τᾶς κράνας καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ means of course “to look at his reflection in the water.” It would perhaps be too fanciful to apply this prevailing sense of the middle in 2 Cor. iii. 18, making the glory of the Lord the mirror which reveals our own darkness and then floods that darkness with light.

κῆνσος.—An earlier example of this Latin word in Greek (Mark xii. 14 *al.*) occurs in an inscription from Bizye, which Mr. Hasluck who publishes it (*Annual of British School at Athens*, xii. 178) dates in i/B.C.

κλίβανος.—PP III 140 (*d*), ξύλα κλιβάνωι, a furnace fed with logs of wood, the κλιβάνωι being inserted above the line.

κλίνη.—See *Notes* i. (p. 279) and iii. In *Syll.* 877<sup>23</sup> (about 420 B.C.) the word occurs (*ex suppl.*) meaning *bier*: so in Thucydides and Plato. Had we later authority, it would be tempting to apply this in Rev. ii. 22.

κοιμάω.—In *Mélanges Nicole* p. 181 Professor Goodspeed

gives a wooden tablet "probably for school use," in which this distich is repeated several times:—

ὃ μὴ δέδωκεν ἡ τύχη κοιμωμένῳ  
μάτην δραμεῖται κἂν ὑπὲρ Λάδαν δράμη.

The thought is parallel with that of Psalm cxxvii. 2, when read as R.V. *margin*, "So he giveth to his beloved *in sleep*."

*κοινωνία*.—It is worth noting that the word is used specially of the closest of all human fellowships: BU 1051<sup>9</sup> (Augustus' reign, a marriage contract) *συνεληλυθέναι ἀλλήλοις πρὸς βίου κοινωνίαν*, and so the coeval 1052<sup>7</sup>. So the verb, PFi 36 (iv/A.D.), *ἐτέρα γυναικὶ κοινωνήσαντος*. We have the phrase *κατὰ κοινωνίαν* with gen., "belonging in common to," as PFi 41 (140 A.D.) *al*. In *Syll.* 300<sup>54</sup> (170 B.C.) *κοινωνία* denotes a commercial partnership: see note there. Dittenberger's index (p. 347) gives several examples of *κοινωνεῖν* with temples, mysteries or rites as the object. The N.T. usage is fully discussed by Dean Armitage Robinson in *Hastings' DB.* i. p. 460 ff.

*κομψῶς*.—See the new note in *Proleg.*<sup>3</sup> 248.

*κόσμος*.—Nero's speech to the Greeks, *Syll.* 376<sup>31</sup>, *τοῦ παντὸς κόσμου κύριος*, is an early example of the meaning "earth" or "world." For "adornment" there are several instances.

*κράβατος*.—See *Notes* i. p. 276. It is interesting to note that TbP 406<sup>19</sup> (266 A.D.) has the spelling *κράβακτος*, characteristic of *κ*. So the late GH 111<sup>32</sup>, *κραβάκτιον*, with the editor's note. In *Mélanges Nicole* p. 184 a probably Ptolemaic ostrakon shows *κράβατος*.

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