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## LEXICAL NOTES FROM THE PAPYRI.\*

## XX.

πιάζω.—The sharp differentiation in meaning between this verb and πιέζω, of which it is said to be a Doric form, is an interesting semasiological study. Thayer quotes Theocritus iv. 35, *τηνεί καὶ τὸν ταύρον ἀπ' ὄρειος ἄγε πιάξας τᾶς ὀπλᾶς*, "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. 328<sup>76</sup>, 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. MGr *πιάνω* in form and meaning tells the same tale. Now *πιέζω* in Luke vi. 38=*press down*: cf. Micah vi. 15 (Grimm), *πιέσεις ἐλαίαν*, and *Syll.* 422<sup>7</sup> (iv/A.D.), *μήτε ὁ βουλόμενος κεχρηῆσθαι δι' ἄγνοιαν [ὑπ]ὸ τῆς ἀπειρίας πιεξείσθω*. On *Syll.* 587<sup>304</sup> (iv/B.C.) Dittenberger says that *πιεστήρ* 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 *πιάζω* has merely been assimilated to the numerous verbs in *-άζω*. If the differentiation took place in one dialect—say that of the bucolics of Sicily—we can understand the word's passing into the *Koinῆ* as a kind of slang loanword, while *πιέζω* lived on awhile with its old meaning.

*πλεονέκτης*.—See *Notes* iii. and *Thess.* p. 20. In *Syll.* 418<sup>133</sup> (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 πλεον ἔχειν, but it is hard to say whence the crucial *θέλων* comes—*αἰσχροκερδής* raises the same difficulty. *Πλεονεξία* in P. ParP 63<sup>88f</sup>. (ii/B.C.)—*μηδεμιᾶς ἐν τούτοις μήτε φιλοτιμίας μήτε πλεονεξίας γενηθείσης*—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 *πλεονεξία* is a true vernacular word may be illustrated by its appearance in the rather ill-spelt petition OP 67<sup>19</sup> (338 A.D. “aggression”) and in the illiterate letter FP 124<sup>24</sup> (ii/A.D.—tr. “cupidity”).

*πληρώω*.—The original meaning may be illustrated with the phrase in *Syll.* 633<sup>20</sup> (ii/A.D.), *ἐὰν δέ τις τράπεζαν πληρῶι τῶι θεῶι, λαμβανέτωι τὸ ἡμισυ*. Grimm’s “Hebraistically” must of course be banished from the construction c. acc. of the thing in which one abounds: cf. PFi 27<sup>3</sup> (iv/v A.D.), *πεπληρωμαι παρὰ ὑμῶν τὸν φόρον*, “I have been paid,” a sense which becomes very common. Thus *Syll.* 737<sup>48</sup> (ii/A.D.), *ἐὰν δὲ μὴ πληροῖ* (sc. *τὴν ὀρισθῆσαν εἰς οἶνον φοράν*); BU 1110<sup>11</sup> (5 B.C.), *ἡ μὲν Ἀπολλωνία* (sc. *συνχωρεῖ*) *ἀπεσχηκέναι παρὰ τοῦ Ἀ.*, over which has been written the correction *πεπληρωσθαι ὑπὸ τοῦ*, with the acc. *τροφεία*.† 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 *τροφείας*: the writer has forgotten that he altered *ἀπεσχ.* into *πεπληρ.*” But this does not seem likely when *τροφεία*

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. TbP 374<sup>10</sup> (131 A.D.),  $\eta\varsigma \delta \chi\rho\acute{o}\nu\omicron\varsigma \tau\eta\varsigma \mu\iota\sigma\theta\acute{\omega}\sigma\epsilon\omega\varsigma \acute{\epsilon}\pi\lambda\eta\rho\acute{o}\theta\eta \epsilon\iota\varsigma \tau\acute{o} \delta\iota\epsilon\lambda\lambda\eta\lambda\upsilon\theta\acute{o}\varsigma \iota\delta \acute{\epsilon}\tau\omicron\varsigma$ , "of which the period of the lease expired in the past 14th year." BM iii. 136<sup>10</sup> (44 A.D.),  $\pi\lambda\eta\rho\omega\theta\acute{\epsilon}\nu\tau\omicron\varsigma \delta\acute{\epsilon} \tau\omicron\upsilon \chi\rho\acute{o}\nu\omicron\upsilon \acute{\alpha}\pi\omicron\delta\acute{o}\tau\omega\iota$ , etc. The common New Testament use of  $\pi\lambda\eta\rho\acute{o}\upsilon\iota$  for "accomplishing" a duty may be largely paralleled. Thus BM iii. 125<sup>25</sup> (104 A.D.),  $\acute{\iota}\nu\alpha \kappa\alpha\iota \tau\eta\eta\iota \sigma\upsilon\nu\eta\theta\eta [o\acute{\iota}] \kappa\omicron\nu\omicron\mu\iota\alpha\iota \tau\eta[\varsigma] \acute{\alpha}\pi\omicron\gamma\rho\alpha\phi\eta\varsigma \pi\lambda\eta\rho\acute{o}\sigma\omega\sigma\iota\omega$ . A Spartan inscription in the *Annuaire of the British School at Athens*,<sup>7</sup> xii. 452, dated provisionally by Mr. H. J. W. Tillyard in i/A.D., has  $\delta\varsigma \acute{\epsilon}\xi\epsilon\iota \kappa\alpha\iota \tau\eta\eta\iota \tau\omicron\upsilon \xi\upsilon\sigma\tau\acute{\alpha}\rho\chi\omicron\upsilon \tau\epsilon\iota\mu\acute{\eta}\nu, \pi\lambda\eta\rho\acute{o}\nu \tau\acute{\alpha} \epsilon\iota\theta\iota\sigma\mu\acute{\epsilon}\nu\alpha$ : the editor cites CIG 2336,  $\pi. \pi\acute{\alpha}\sigma\alpha\iota \acute{\alpha}\rho\chi\eta\eta\iota \kappa\alpha\iota \lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\iota\alpha\iota$ .

$\pi\lambda\acute{\eta}\rho\omega\mu\alpha$ .—This important word is not very common in the "profane" vernacular, but it is well attested in one meaning. *Syll.* 326<sup>40</sup> (c. 107 B.C.), an inscription from near Sebastopol, has  $\pi\alpha\rho\alpha\lambda\alpha\beta\acute{o}\nu \delta\acute{\epsilon} \kappa\alpha\iota \tau\acute{\omega}\nu \pi\omicron\lambda\iota\tau\acute{\alpha}\nu \acute{\epsilon}\pi\iota\lambda\acute{\epsilon}\kappa\tau\omicron\upsilon\varsigma \acute{\epsilon}\mu \pi\lambda\eta\rho\acute{o}\mu\alpha\sigma\iota \tau\rho\iota\sigma\acute{\iota}$ —"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  $\pi\lambda\acute{\eta}\rho\omega\sigma\iota\varsigma$  does not occur in the New Testament, but its restriction to commercial phraseology accounts for this. That  $\pi\lambda\acute{\eta}\rho\omega\mu\alpha$  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  $\delta\rho\alpha\chi\mu\acute{\alpha}\varsigma \delta\acute{\epsilon}\kappa\alpha$ , which is erased): the two corrections are simultaneous.

the shortened penultimate of *θέμα, κρίμα, χρίσμα* etc., due to the analogy of the *-σις* words, illustrates the closeness of association.

*πνίγω*.—The nursery acrostic TbP 278<sup>40</sup> (i/A.D.) *πνίξωι έματόν, ῥηγῶι γάρ*, “I will choke myself, for it is cold (G.H.),” gives us the word in an elementary stage of educational achievement.

*ποία*.—This word is still in use, though *χόρτος* replaces it in the New Testament. It appears in the LXX, and in *Syll.* 803<sup>121</sup> (iii/B.C. from the Asclepieum), where a man with an injured eye sees the god *ποίαν τρίψας έγγχειν είς τ[όν όφθαλμόν τι]*. Also in LIP 5<sup>3, 13, 29, 37</sup> (iii/B.C.) the *πωολογία* is mentioned, rendered by Crönert and Wilcken *Grünernte*. (Does *πῶα* for *ποία* belong to a Hellenistic sound-change that gives us *δῶη* for *δοίη*?) 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<sup>21</sup>) Blass suggested the restoration *ύμεις έστέ ή πτό[λις (sc. του θεού)]*. 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 *Πτολεμαίος*. Obviously the support derived from such a phenomenon is but slender. The distributive force which *κατά πόλιν* obviously has in several Lucan passages, and

\* Retain the double *γάρ*, one of which would easily fall out when the *ποία* 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 *ἔξω κατὰ πόλιν*, 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.

*πολιτάρχης*.—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 *πολιτάρχης* or the verb *πολιταρχέω* is plausibly restored. Of these 14 belong to Macedonia (5 of them to Thessalonica), 2 to Philippopolis in Thrace, and one each to Bithynia, Bosphorus and Egypt. To these we can now add OP 745<sup>a</sup> (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 *πολιταρχῶν* 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.

*πολίτευμα*.—For *citizenship* or *franchise*, as in Philippians iii. 20 (R.V.), cf. *Syll.* 238<sup>3</sup> (219 B.C.): King Philip orders the authorities at Larisa, until he shall have found others *ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος*, to pass a vote giving *πολιτεία* to Thessalians or other Greeks resident in the city. In 214 B.C. Philip sends a further rescript, *Syll.* 239. Here he

says (l. 7) that there are some States, *ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἱ καὶ τοὺς οἰκέτας ὅταν ἐλευθερώσωσιν προσδεχόμενοι εἰς τὸ πολίτευμα*: he warns the Larisaeans to restore *εἰς τὴν πολιτείαν* those whose names they had erased. It seems that *πολιτεία* here is the actual *franchise* in the abstract, *πολίτευμα* 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 Ἰουδαίοις*, and again *π. τῶν ἐν Βερενίκη Ἰουδαίων*. *Syll.* 552<sup>13</sup> (late ii/B.C.), *τῶι σύμπαντι πλήθει τοῦ π., ἰδ. 472<sup>8</sup> (i/B.C.), ὅπως . . . ἡ πόλις . . . αὔξη τὸ 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 (*ἰδ. 150<sup>3</sup>*) *πολίτευμα δὲ εἶναι ἐν Χίῳ δῆμον*—"that the *constitution* in Chios should be a democracy": this last example comes very near *πολιτεία* in another meaning. *OGIS* 192 (i/B.C.), three officials put up a monument *ὑπὲρ τοῦ 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<sup>25</sup> (i/B.C.—an inscription full of suggestive parallels): *τοῦτο βουλόμενος ἐμφαίνειν, ὅτι τοῖς εὐσεβέστατα καὶ κάλλιστα πολετευομένοις καὶ παρὰ θεῶν τις χάρις καὶ παρὰ τῶν εὐεργετηθέντων ἐπακολουθεῖ*—both Acts xxiii. 1 and Philip-pians i. 27 get some light from the parallel.

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