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THE VOCABULARY OF THE NON-LITERARY PAPYRI OF THE HÏBEH
COLLECTION IN RELATION TO NEW TESTAMENT LANGUAGE.

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Introduction.

(i) The subject of this thesis is a study of the vocabulary of the non-literary papyri among the published fragments discovered mainly in the spring of 1902 at El-Hibeh on the Upper Nile. The purpose of this thesis is to make a comparison of the meanings of words with the meanings of the same words when found in the New Testament. These non-literary fragments, like the New Testament, are written in koiné Greek, and like the New Testament, moreover, to a large extent have little or no literary aspirations. We must never forget that although later Greek writers are said to write in koiné Greek, still their language is influenced by the fact that they were producing literary works, and this fact alone is sufficient to cause considerable differences between the so-called literary koiné and the vernacular koiné. The non-literary papyri which have been discovered in Egypt in vast quantities during the last half-century are of great importance to any study of koiné Greek; here in private and business letters, receipts and contracts, we have preserved for us the language as it was used by ordinary individuals, most of them of quite ordinary education, in the ordinary affairs of life. Most of the writers of the New Testament were such individuals as these; they had but average educations, and in view of the fact that they were writing for humble folk, they made no pretense to literary polish. And so the documents of the New Testament have much in common with the non-literary papyri.

In such a study as this it is impossible to say at the beginning of the work just how valuable the study is

going to be or what interest it _ discoveries may be made. This can only be ascertained when the work has been completed. And yet such a task has its rewards: any study which may lead us to a better understanding of the Holy Book of the Christian faith can never be said to be a waste of time. The sacred documents of our religion were written two thousand years ago, and the passage of time of necessity has dimmed them somewhat. Into the hands of the scholar has come a new key to the study of New Testament language in the form of the non-literary papyri; it is the duty of the scholar to make good use of this material.

This work is essentially a lexicographical study and as such is best treated alphabetically much in the same manner as a lexicon. There are approximately five hundred and fifty words to be treated in this study, so that it is obvious that the notes on each word must be brief. In the interest of brevity, few or no conclusions will be made in the main body of this work. Anything of this nature will be reserved for ^{subsequent study} ~~special appendices~~. In dealing with the words themselves, this thesis must be content to place side by side the Hîbeh and the New Testament uses, and resist the temptation to draw inferences and conclusions. This thesis will, however, attempt to be as complete as possible, and will deal with all words common to both the Hîbeh Papyri and the New Testament, irrespective of whether the usage differs from normal classical use or not.

(ii) The Hîbeh Papyri were discovered by Messrs. Grenfell and Hunt on the site of the Ptolemaic Necropolis at El-Hîbeh on the East bank of the Nile. Most of the excavation was carried out in the spring of 1902. Grenfell and Hunt were

guided to this site by the chance purchase of some fragments from a dealer who had been travelling in upper Egypt. The find is unique in that most of the Greek papyri have been discovered in the lower country ^{with the exception of those made} ~~in and~~ around Fayûm.

Among the literary fragments discovered, there are works of Sophocles, Euripides, Homer, Lysias and many others. Some of the fragments contain works for which we have no other source. But it is not with the literary fragments that this thesis is concerned. Among the non-literary fragments there are many business letters, legal documents, receipts, contracts and accounts. There is a calendar for the Saite Nome which is of considerable astronomical and astrological interest. There is a post-office Day Book which is a model of precise book-keeping. In all there are one hundred and seventy-one fragments in the published edition, of which twenty-six are literary and the remainder non-literary. The edition used for this work is that published by The Egypt Exploration Fund, edited by Grenfell and Hunt. A second volume was planned but it was never published due to the enormous amount of time required by the Oxyrynchus discoveries. This one edition contains all the better preserved documents and will probably remain the only published collection of Hibeh fragments.

All the non-literary fragments and all but one of the literary fragments are derived from mummy cartonage, and for this reason are not in the best state of preservation. This study has been seriously hampered at times by the fragmentary state of some of the documents.

Due to the fact that all the documents with which we are concerned are derived from mummy cartonage, it may be

well to say something of it here. Instead of the usual wooden mummy cases so common in earlier periods, a sort of papier-maché casing, made from waste papyrus, was used to a large extent in the Ptolemaic era. Linen was still used for this purpose, but papyrus was rapidly replacing it. The undertaker of antiquity collected waste paper, very often from the house of the corpse he was going to embalm. From this he would fashion mask, breastplate, and leggings, sticking them together with glue or water. Those stuck together with glue are very difficult to decipher, and we are to be thankful that the undertaker of Hibeh was one of those who employed water. It was from the breastplate that the most legible fragments are derived, since it was possible for the fragments used there to remain flat and all in one piece.

The documents of the Hibeh Collection are practically all from the third century B.C. They extend from the middle of Philadelphus' reign to the end of the reign of Euergetes I. One of the earliest fragments is dated B.C. 301-0, during the reign of Soter, just about five years after he assumed the title of king, thus founding the Ptolemaic Dynasty. The latest certain date in the collection is B.C. 222-1, while there is the possibility that a few fragments are even ^{later} ~~earlier~~ than this. The fact of interest to biblical students is that many of the fragments are contemporary with the beginnings of the Septuagint Translation of the Old Testament. We shall consider later the influence of the Septuagint on New Testament language.

(iii) It is necessary for this thesis to assume certain basic facts, and these facts must be established at the outset. The first is the relationship of the papyri to New

Testament literature. We must prove that we have good reason for using the Papyri as instruments in New Testament research. Secondly we must justify our use of documents from the third century B.C. in a study of literature from the first century A.D. Thirdly, we must justify our use of Egyptian documents in a study of literature originating in Asia Minor and Palestine.

In relation to the first of these three points it will be well to consider the koiné, and briefly review its development and chief characteristics. The conquests of Alexander carried the Greek Language far beyond its native shores and raised it to the prominence of a world language. As a world language it rid itself to a large extent of dialectical and geographical peculiarities and became a lingua franca, in which individuals from widely separated parts of the earth could converse. As a language current among the common people it took on many of the characteristics of such a vernacular. True, there developed along side of it a literary koiné, influenced by it and differing considerably from the old Attic of Classical literature. But this is to be expected in the development of any language. The conventions of literary composition will impress its characteristics on any language. The spoken language of the people is much more variable and impressionable; it is never loath to accept new words and coin new meanings for old words. This spoken language is best seen in private letters and the like, which are the nearest approach to informal conversation in the written word. Such, we may assume, was the background of the letters in the New Testament; their authors wrote them as the

next best thing to the spoken word. To make false literary claims for them is to obscure their study. ~~With the possible exceptions of Luke, Paul, and possibly Mark, the authors of the New Testament, insofar as we have any certain knowledge of them, did not have the educational attainments to aspire to produce any works of real literary merit; they wished~~ *the authors of the New Testament* to preserve the words of hope and promise which they themselves had heard from the master, and to transmit them to the poor and humble folk who stood most in need of their comforting assurances. It is only natural that they would use the language most acceptable to and most readily understood by these people. This was the koiné which was the common language of everyday conversation. So it is with justice that Deissmann, one of our greatest biblical scholars, gives this estimation of the value of the papyri in New Testament studies:

"If we are ever in this matter to reach certainty at all, then it is the Inscriptions and the Papyri which will give us the nearest approximation to the truth."

(Bible Studies p.81)

For here, as nowhere else, we have recorded the everyday language of the common people.

Until the discoveries of enormous amounts of Papyri in Egypt around the beginning of this century, New Testament Greek was usually considered to be some special variety of "Biblical Greek", especially reserved for Holy Writings, with little or no relationship to everyday speech. Countless words, for which there was no classical authority, were supposed to be Biblical. A study of the papyri has shown that more than three-quarters of these words were part of

the vocabulary of common speech which, however, had failed to make their way into the literature which has survived.

"It is needless to describe how these lexical researches in the papyri and the later inscriptions proved that hundreds of words, hitherto assumed to be "Biblical" -- were in reality normal first century spoken Greek, excluded from literature by the nice canons of Atticising taste." (J.H.Moulton: "Grammar of New Testament Greek - Prolegomena p.4.)

The use of this koiné became extraordinarily widespread throughout the ancient world, and the natives of many lands became bilingual, using Greek with the same ease with which they used their native language. We need not be amazed at this; we have but to consider the wide-spread use of English to-day, and the enormous numbers of people who can speak it with the same ease as they speak their own language.

So much then for the relationship of the Papyri to Biblical Studies. We have now to deal with our second point, viz., our justification for using Third Century B.C. Papyri in a New Testament study which naturally involves First Century A.D. documents. We must, in this connection, attempt to show that the koiné continued from the third century to the first century of the Christian era in a comparatively unchanged form. With this in view I would like to quote a passage in Meillet's "Histoire de la Langue Greque":

"C'est une langue grammaticalement fixée, enseignée dans les écoles, transmise d'écrivain à écrivain,

adoptée par des administrations organisées et par des gouvernements centralisés. Il y avait une norme idéale qui a peu varié depuis l'époque d'Alexandre jusqu'à la fin de l'empire byzantin." (Page - 243).

It is this "norme idéale", of course, that I speak of as unchanging. It was essentially a spoken language and therefore was a vital part of the life of the people. Change is an essential characteristic of any living thing, so we must expect it to be present to some extent in koiné Greek. It is only when a language ceases to be used by a living people that it becomes dead and unchanging: witness the fate of Latin. On the other hand we have but to look at English to see how a living language reflects the atmosphere in which it is used and the character of its users. The language of a royal decree must differ from the language of a humble farmer, the language of a royal official is not to be compared with that of a poor mercenary soldier. But always in the background there are the ~~symbolizing~~ ^{stabilizing} features, the "norme idéale", which have kept koiné Greek, at least, from evolving into a completely different language in the space of three centuries. Perhaps the condition is best described as an equilibrium, as Meillet puts it:

"C'est une sorte d'équilibre, constamment variable, entre fixation et évolution." (Page - 244).

There are other points to be considered in justification of our use of third century papyri. The Hibeh collection is to a large extent contemporary with the beginnings of the Septuagint translation of the Old Testament. This is scarcely the place to consider the

importance of the Septuagint to New Testament studies. Suffice it to say that most New Testament scholars are agreed that the Septuagint exerted a great influence upon the authors of the New Testament both from the point of view of language and thought. We can be fairly certain that it was the most commonly used form of the Old Testament in use~~d~~ in Palestine and Asia Minor in the First Century. If any literature was going to influence these authors of New Testament writings^{it} would surely have been these holy writings of the religion of their ancestors. The very sacred nature of their task would make this all the more probable. Thus is established a link between Asia and Egypt. For originally the Septuagint must have been written in the Greek prevalent in Egypt at the time, that is if geographical bounds made much difference to the nature of the koiné.

"The real language, spoken and written, of the seventy interpreters was the Egyptian Greek of the period of the Ptolemies." (Deissmann, "Bible Studies" -- page 70). But by the First Century of the Christian era, the Septuagint had become an international book, used by devout Greek-speaking Jews everywhere.

"It (i.e. the Alexandrine Bible) formed part of the environment of the people, irrespective of whether they wrote in Alexandria, Asia Minor or Europe, since it was the international book of edification for Hellenistic Judaism and for primitive Christianity."

(Deissmann, "Bible Studies" page 78).

All this is related to the third point which I must establish, viz., the justification for using Egyptian

documents in studying documents chiefly from Asia Minor. It is obvious that my task is to establish some sort of link between Asia and Egypt, and also, if possible, to minimize the geographical differences in the koiné. The connection between the Septuagint and the New Testament is in itself a sufficient reason for using Egyptian documents in such a study. But there are other reasons which we can add to this.

One reason is very obvious: outside of a few charred rolls discovered at Herculaneum, and some more recent discoveries at Doura-Europos, all the papyrus discoveries have been made in Egypt. The reason for this is simple enough: in Egypt there is the sandy soil and dry climate so necessary for the preservation of the delicate papyrus rolls. Added to this is the other condition that it was a centre of culture, which accounts for their presence in the first place.

I am of the opinion that koiné Greek was not affected very much by geographical conditions. To support this view I offer a passage from Moulton's "A Grammar of New Testament Greek" - "Prolegomena" (page 19). It is a very vivid parallel, but like all parallels it must not be applied too literally. Moulton, himself, has noticed some of its defects and called attention to them in a note in the third edition (v. page 243):

"If the natural objection is raised that there must have been dialectical variation where people of very different races, scattered over an immense territory, were learning the world language, and that "Jewish Greek" is thus made an "a priori" certainty, we can meet the difficulty

with a tolerably complete model parallel. Our own language to-day is spoken over a far vaster area; and we have only to ask to what extent dialectic affects the modern "Weltsprache". We find that pronunciation and vocabulary exhaust between them nearly all the phenomena we can catalogue. Englishman, Welshmen, Hindu, Colonial, granted a tolerable primary education in English, can interchange familiar letters without betraying except in trifles the dialect of their daily speech. This fact should help us to realise how few local peculiarities can be expected to show themselves at such an interval in a language known solely to us from writing. We may add that a highly educated speaker of standard English, recognisable by his intonation as hailing from London, Edinburgh, or New York, can no longer thus be recognised when his words are written down."

We must remember, moreover, that the passage of twenty centuries have done much to wipe out the local differences especially those which could not be preserved by the written word. If we take these reasons all together, I think we have sufficient justification for the use of Egyptian papyri as an instrument of New Testament research.

(iv.) As I have stated before, the conclusions must be left until the whole task is finished; only then will it be evident just how worthwhile this study has been. I would here like to offer a few reasons why I think this work is justified and warrants the labour and care that has gone into it. First, from the point of view of papyrology, the comparatively small amount of work done in this field would more than justify any careful study of the papyri. Perhaps if it can be shown that the use

of them can be exploited in other fields, they may cease to be archaeological curiosities, and find their rightful place as keys to new and vast fields of knowledge.

Then again any study which promises to throw some light on biblical interpretation can not lightly be dismissed. The Bible occupies too important a place in the life of man to be treated lightly. It is to our best interests to have a clear understanding of the Bible; and the papyri offers us the opportunity of obtaining this better understanding.

The Bible can never suffer through intelligent and reverent research. Those who say so are trying to hold back the advance of knowledge. The Bible will gain in every way as scholars obtain clearer and more authoritative knowledge concerning it. The King James Version will always have a special place in the hearts of English-speaking folk everywhere. But any intelligent person will realize that the scholars of to-day have a great deal more material at their disposal than the translators of the King James' Version three hundred years ago. In a matter which touches our lives so closely we must keep up with the gradually increasing fund of knowledge.

"ἀγελν".

P.Hib. 27:48,54,82. 55:3.64:16.

(a) In fragments 55 and 64 this verb seems to carry its usual meaning of "to bring". No. 55 is an official letter from Scythes to Ptolemaeus, a minor official; Scythes orders Ptolemaeus to come to a village named Talao and to bring with him a shepherd who is to give evidence (ἀγυν). No. 64 is a letter from Paris to Plutarchus asking for an advance on some money which was due to him. The fragment is badly mutilated around line 16, but it would appear that Paris is promising to bring someone to Plutarchus (ἀξω).

These are, of course, quite normal examples of the most common usage of the verb. The forms also are quite normal. This is by far the most common usage in the New Testament.

(b) Fragment 27 introduces us to three examples of an idiom which is also common in Classical Greek and in the New Testament. This fragment is a Calendar for the Saité Nome, and in it there are three references to keeping the festivals. This is rendered "τὰς ἑορτὰς ἀγούσιν". Closely resembling this is the expression "τῇ ἡμέρᾳ ἀγελ" (Lk.24:21); and the expression "ἀγοραῖοι ἀγούνται" (Ac.19:38). These phrases are extremely idiomatic, the former being rendered "it is the third day" (R.V.), the latter "the courts are open", i.e. "court days are kept" (R.V.). In many ways this use of the verb is paralleled by the Latin verb "agere" in the corresponding Latin idiom.

There is, in reality, no great deviation from Classical usage in the examples of this verb in the Hibeh Papyri and in the New Testament. The Papyri does lend extra colour and vividness, however, to the idiom treated in

" ἄ-ν ". Con't.

paragraph "b" above. This for me is ample justification for the study of this word. Phrases such as those found in Lk. 24:21 and Ac. 19:38 are always stumbling blocks to beginners in New Testament Greek; perhaps such examples as these from the Papyri will eventually help make things clearer for them.

" ἀγνοεῖν ".

P.Hib. 28:1.

The only example of this verb found in the Hibeh Papyri is from a fragment dealing with Constitutional Regulations dating somewhere around B.C. 265. The fragment begins abruptly and is somewhat fragmentary at the ends of the first few lines. Lines four and five are missing altogether. The passage seems to mean "in order that they may not be ignorant of what has been done". The text for this is as follows: " ἀγνοῶσιν τὰ τεγε[ν]όμενα ".

This does not provide us with very abundant material for a study of the twenty-one occurrences of this verb in the New Testament. Perhaps the most striking parallel to this usage to be found in the New Testament is the very common formula: " οὐ θέλω ἀγνοεῖν " ("I would not have you ignorant") ---- Ro.1:13, 11:25, I Cor. 10:1, 12:1, II Cor. 1:8, I Th.4:13. But on the whole, the majority of the New Testament usages employ some form of the root meaning "be ignorant".

" ἀγοράζειν ".

P.Hib. 51:2.

This is a letter wherein Ptolemaeus, a minor

"ἀγοράζειν". Con't.

official, is instructed by Demophon to collect dues upon green crops and to purchase some "Syrian cloths"; it is dated B.C.245-44. The Greek reads: "πράττε οὖν τοὺς
[] πρὸς ἀργύριον ἡγηρακότας". This is translated by Grenfell and Hunt: "Do you therefore exact payment now from the purchasers on the silver standard".. The spelling "ἡγηρακότας" for "ἡγορακότας" seems to be simply a mistake in spelling on the part of the writer of the letter, since I have been unable to find any other example of this spelling.

The New Testament uses this verb thirty times in all, but neither in the Papyri nor the New Testament is there any significant departure from normal usage which might justify special study. In the Hîbeh fragment the form is a perfect participle used as a substantive. The perfect form is not used in the New Testament, but New Testament examples of this verb being used with virtually the force of a substantive are as follows: Mt. 21:12, Rev. 14:3.

"ἀδικεῖν".

P.Hib.34:1.133.

This is naturally the sort of word you would expect to find in petitions, and that is exactly what nos. 34 and 133 of the Hîbeh Collection are. The forms are exactly the same in both cases, being: "ἀδικουμαι". This is a conventional beginning of a petition for redress of some wrong fancied or otherwise, and we may translate: "I am unjustly treated"; this is usually followed by the name of the person who has done the wrong.

"ἁδελφίζω".Con't.

This verb is used twenty-five times in the New Testament, and in five of these examples the verb is in the middle voice (or passive), such as it is in the examples from the Papyri. In this voice it is usually translated: "to suffer wrong" or "to be wronged". In the active voice the following meanings are found: "to wrong" or "to do wrong"; "to hurt"; "to be unrighteous" or "to do unrighteousness"; "to be a wrongdoer".

I would like to call special attention to the use of "ἁδελφίζομαι" in II Peter 2:13. There is an interesting variation of readings here: the King James Version translates from a text which reads "κομιζόμενοι" -- "shall receive the reward of unrighteousness". This did not seem right to later scholars and they substituted "ἁδελφίζομαι". This change is supported by excellent manuscript authority, and translated, in the Revised Version: "suffering wrong as the hire of wrong-doing". Moffatt has lent new vividness to this passage by translating it: "done out of the profits of their evil doing". If this was originally a private letter, and we have good reason to believe that it was, Moffatt's translation seems to me to be much more in keeping with the tone of such a letter. His translation gains in vividness when we consider that in P.Hib. 34 a certain Antigonos stands in danger of being "done out of" a donkey or twenty drachmae by the unscrupulous official Patron.

"ἀδίκος".

P.Hib.34:5.147.

No. 34 is badly broken around line five and it is practically impossible to read it; it is a petition to the king, and deals with the same incident recorded in No. 73 which is a letter from Antigonos to Dorion, the same Antigonos who is the author of No.34. The word "ἀδίκον" occurs in an inter-linear insertion which may be similar in meaning to lines 18 and 19 of No.73. It would appear to be an adjective meaning "unjust" or lawless" to be taken with "βίαν" (violence).

No.147 is an early third century letter, of which our fragment contains a few lines of the conclusion. The Greek is "Διονυσόδωρος δὲ οὐκ ἔστιν ἀδίκος" which would appear to mean "Dionysodorus is not unjust".

The general New Testament meaning is "unjust" or "unrighteous". Lu.16:11 -- "ἐν τῇ ἀδίκῃ μαμωνᾷ" in the unrighteous mammon" might be considered with P.Hib.34 where it is used as an adjective.

"ἀδόλος".

P.Hib.85:17.86:6.90:10.91:2.98:19.156.

This is a common enough word in the papyri, but it is only found once in Old and New Testament writings, a fact which greatly enhances its interest to students of the Bible. In the papyri it is usually found in the phrase "σῆτον καθαρὸν καὶ ἀδόλον" "pure and unadulterated grain". This phrase occurs in all types of business documents: letters, contracts, receipts, loans and leases. All the P.Hib. uses are examples of this.

A Deissmann in his "Bible Studies" has an inter-

" ἄδο...ς ". Con't.

esting note on this word (v.p.256). He presents the evidence of the Papyri (Berlin 290:13 - Fayyûm 150 A.D.) to support the meaning mentioned above. This work, of course, was written before the discovery of the Hîbeh and the enormous Oxyrrynchus find.

I have mentioned above that as far as Biblical literature is concerned this word is only found once. This is in I Peter 2:2 in the phrase "τὸ λογικὸν ἄδολον γάλα " "The sincere milk of the word" (A.V.) or "the spiritual milk which is without guile" (R.V.) or "the pure, spiritual milk" (Moff.). The variety of translations will show the difficulty that translators had the phrase. I think, perhaps that the Moffal translation comes nearest to the truth. The Revised Version is keeping the strict etymological sense of the word on the strength of the "πάντα δόλον " in verse 1. The Authorized Version is taking "γάλα " as a metaphor for the word of God and is thinking of "ἄδολον " rather in the moral sense of "sincere". I think the whole metaphor gains in vividness if we take this word very closely with "γάλα ", making it actually a part of the metaphor, i.e. milk that is free from all adulteration.

" αἰτεῖν ".

P.Hib. 113:2

The beginning of this document is in too fragmentary a state to permit translation. The only word remaining in line 2 is "αἰτούμενο[ς] ", and there is no possibility of restoring its context. It occurs in a Banker's Account, and probably means "to claim" or "to demand." This word is

" αἰτία " .Con't

used sixty-eight times in the N.T. but there is no point in examining them since we are unable to establish the P.Hib. meaning.

- (a) " αἰτία "
 (b) " αἴτιος "

(a) P.Hib. 43:8 (b) P.Hib. 73:18

No. 43 is a letter from Callicles to Harimouthes and the phrase is " ἵνα μὴ αἰτίας ἔχῃς " which G.& H translate "lest you be blamed". No. 73 is also a letter (from Antigonos to Dorion); the word is " αἴτιον " which seems to mean "the reason" inferring from the context an illegal reason, fault or crime.

The Greek of No. 43, translated literally would mean something like "in order that you may not have the charge or accusation (laid against you)". This would be somewhat the same use as found in Mt. 27:37 Ac.25:18 et al. Along with No. 73 should be considered Lu.23:4,14,22 and Ac. 19:40. "I find no fault", "no cause of death", "there being no cause for it".

" ἀκούειν " .

P.Hib. 49:2.

Occuring in a letter " πορεύθητι οὗ ἐν ἀκού[σῃ]ς ἂν ^{Λυσίμαχον} " "Go to whatever place you hear that Lysimachus is at"; the omission of the " οὐτά " is quite curious, but there is a parallel in Demosthenes.

On the strength of this one reference it is scarcely worth well to examine all the N.T. references. This particular meaning would seem to be illustrated by

"ἀκούειν". Con't.

Mt.2:22-- to find out by hearsay, a thing comes to one's ears. (i.e. "ἀκούω τι").

(a) "ἀκριβῶς "

(b) "ἀκριβέστατα"

(a) P.Hib.40:7

(b) P.Hib.27:34.

"But you must clearly understand." "ἐπίστασο μέντον ἀκριβῶς". This occurs in a letter, (No. 40).

No. 27 is a Calendar for the Saite Nome; "as accurately as

I could in the shortest space" "ὡς οὖν ἡδυνάμην

ἀκριβέστατα ^{ἐλαχίστοις} ἅ". Mt. 2:8 "diligently" or "carefully"

et al. I Thess.5:2 "exact" or "perfect". There are no

examples of the superlative "ἀκριβέστατα" in the N.T.

but for the comparative v.Ac. 18:26, 23:15: "more perfectly",

"more accurately", "more exact".

"ἀκύρος".

P.Hib. 29:28, 93:8, 96:10, 27.

This form is not found in the N.T. but the verb form is found three times in the N.T. The verb "ἀκυρόω" is later Greek than the Adj. The verb is found in Dionysius Halicarnassensis (c.B.C. 30). It is not found in the LXX although it is found in other Greek versions of the O.T. and the Apoc. This might lead one to assume that it was not in use until around the first century B.C.

In the P.Hib. "ἀκύρος" occurs in the phrase "ἀκύρος ἔστω" in business and legal documents "let it be invalid". This is somewhat the same meaning as the verb carries in the N.T. "Ye have made void" (Mt. 15:6 Mk 7:13) "the law doth not disannul" (Ga.3:17).

No. 63 a letter: "If we are going to hold such relations it ^{would} ~~will~~ indeed be well ". (εἰ οὖν οὕτως

"ἀλλήλων". Con't.

πολιτευόμεθα ἀλλήλοις καλῶς ἃν ἔχοι). No. 96 a renunciation of claims: 11.5-6 "they agree that they have settled all the claims which they made against each other in former times". (διαλελύσθαι πρὸς ἀλλήλους ; περὶ ὧν ἐνεκάλεσαν ἀλλήλους). 1.8: "with respect to any of the claims which they made against each other (πρὸς ἀλλήλους). In N.T. an ordinary reciprocal pronoun; cum P.Hib. 96:6 v.Ac.19:38 "let them accuse one another" (ἐγκαλείτῳσαν ἀλλήλους). The N.T. uses the phrase "πρὸς ἀλλήλους " many times, especially with verbs of saying, agreeing, etc.

(a) "ἀλλως "
(b) "ἄλλος "

- (a) P.Hib. 58:11, 60:9, 62:16, 69:8, 162.
(b) P.Hib. 31:11, 22, 34:12, 48:13 et mv.al.

(a) P.Hib. 58:11 et al. "Do not do otherwise" (μὴ ἄλλως ποιήσεις). P.Hib. 62:16 "(see to it) that it be not otherwise" (καὶ ὅπως μὴ ἄλλως ἔσται). With this cf. I Tim 5:25 "and such as are otherwise cannot be hid" (τὰ ἄλλως ἔχοντα).

(b) There are many examples of the ordinary usage both in the P.Hib. and the N.T. More significant examples, however, are P.Hib. 31:11 "ἄλλου Ἀσκληπιάδου " occurring in a list of four names to distinguish two men by the name of Asclepiades; with this cf. Mt.28:1 "Mary Magdalene and the other Mary".

In Pap.Hib. 52:19, 110:44, 47, 121:8, 122 used in itemized accounts to denote an additional number of things; with this cf. Mt.25:16 & 17 "he that received the five talents went and traded with them, and made other five talents"

(a) "ἀλλως" "
 (b) "ἀλλος" " Con't.

(ἐκέρδησεν ἄλλα πέντε).

"ἅλς, ἅλς"

P.Hib. 152.

A letter concerned with the loading of some cargo on a ship; "ἐμβαλοῦ εἰς τὸ πλοῖον ἅλας". The only reference in N.T. - Mk. 9:49 - is somewhat doubtful not being found in the W. & H. or the Nestle text. Of the English versions it is included in the A.V. but omitted in the R.V. and the Moffatt: "and every sacrifice shall be salted with salt" (ἅλις). The later form "ἅλας -ατος, τό" is found both in LXX and the N.T.

"ἅλως"

P.Hib. 84(a):5,21.

Occuring in a contract for the sale of wheat: "Epimenes shall deliver the corn to Timocles out of the coming new crops from the threshing-floor in the month of Panemus" etc. (ἀπ' ἅλω). In N.T. Mt.3:12 & Lk. 3:17 which are parallel passages: "he will thoroughly cleanse his threshing-floor" (ἅλωνα).

"ἅμα"

P.Hib. 84(a):4,19. 88:7. 168.

In nos. 84 & 88, both business documents, the phrase is "ἅμα τῇ συνγραφῇ" "concurrently with the contract". For N.T. references of ἅμα meaning "at the same time" v. Mt. 13:29. Ac.24:26. 27:40. In no.168 the phrase is "ἅμα ἡμέραι" which usually means "at day-break", with which v. Mt.20:1 "ἅμα πρωί" "early in the

"ἀμᾶν"

P.Hib. 47:12.

Occuring in a letter "To mow and reap" (θερίζειν δὲ καὶ ἀμᾶν). Ja.5:4 - "Behold the hire of the labourers who have reaped down your fields.

(a) "ἀμπελος"
(b) "ἀμπελών"

(a) P.Hib. 70(b):2. (b) P.Hib. 151.

(a) In a letter "1 $\frac{1}{4}$ arourae of vine-land" (ἀμπέλου). In the N.T. this word almost always means the "vine" and is rarely, if ever, transferred to mean "vineyard". John 15:1 "I am the true vine"; in Re.14:19 it appears to mean the vintage of the vine.

(b) No. 151 is a fragment of a letter "τρυνή-
σουντα τὸν ἀμπελῶνα" to harvest the vine-yard". This would conform with Mt.20:8 et al. "κύριος τοῦ ἀμπε-
λῶνος" "lord of the vine-yard; also with Mk.12:2 &
Lu.20:10 "ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος".

(a) "ἀναβαίνειν"
(b) "ἀνάβασις"

(a) P.Hib. 27:127. (b) P.Hib. 27:169,176.

No. 27 is a calendar for the Saite Nome and deals with various changes, astronomical and natural, which attend the different parts of the year. Line 127 "ὁ ποταμὸς ἀρχεται ἀναβαίνειν" "the river begins to rise". Ll.169 & 176 "ὁ ποταμὸς ἐπισημαίνει πρὸς τὴν ἀνάβασιν" "the river gives signs of rising".

"ἀναβαίνειν" is used with a variety of related meanings in the N.T.; "ἀνάβασις" is not used at all in the N.T. It is used a great deal of people or animals ascending,

(a) "ἀναβαίνειν"
 (b) "ἀναβάσκειν" Cont.

but of significance here is Rev. 8:4 & 9:2 - of smoke rising. It is used of prayers etc. rising to heaven (eg. Ac. 10:4) and of plants springing from the ground (Mt. 13:7).

"ἀναγείναι"

P.Hib. 73:13. 167.

Used in No. 73 of bringing a donkey and in No. 167 of sheep. In neither case do we know enough of the context to decide whether the prefix has retained the suggestion of leading from a lower to a higher place. In the N.T. it is usually employed with this inference. To lead from a prison, i.e. from a lower location; to offer sacrifice, i.e. implying the raising of the victim up to the altar. In the med. it often means "to ^{put to sea} ~~embark~~" ~~i.e. to go up unto a ship.~~

"ἀναγιγνώσκειν"

P.Hib. 168

Used of reading a letter. The general meaning in the N.T. is "to read".

(a) "ἀναγκαῖος"
 (b) "ἀναγκαῖότερος"

(a) P.Hib. 27:40

(b) P.Hib. 82:11.

In No. 27 -- "I will divide the necessary days" (τὰς ἀναγκαίας ἡμέρας). No. 82 -- "for the matter on which I have written to him is rather urgent." (ἀναγκαῖότερα). With P.Hib. 27 v. Tit. 3:14 "necessary uses" (τὰς ἀναγκαίας χρείας) and I Cor. 12:22 "those members --- are necessary" (ἀναγκαῖά ἐστιν). Phl. 1:24 is the only example of the comp. in the N.T.: "Yet to abide in the

(a) "ἀ-γκαῖος " Con't.
 (b) "ἀναγκαϊότερος"

flesh is more needful etc.". It is interesting to note that although this word is found in other Gk. versions of the O.T. and the Apoc. it is not found in the LXX.

"ἀναδέχεται"

P.Hib. 58:9.

In a letter asking for an advance of 8 dr.:

"For he has undertaken to measure us out some corn"

(ἀναδέδεκται). In Ac.28:7 "who received us" the meaning is not useful to our study, but there may be some relation in He.11:17 although this seems best rendered "he that received the promises". Here again the word is not found in the LXX though it is used in other GK. versions of O.T.

"ἀναζητεῖν"

P.Hib. 71:9

Occurring in a letter concerning a strike "use every effort to search for them" (ὅπως ἀναζητηθέντες). This is the N.T. meaning: in Lu.2:44 & 45 of seeking for the boy Jesus when he was lost at Jerusalem; in Ac.11:25 of seeking for Saul. In both cases there is the strong implication of organized search.

"ἀναλαμβάνειν"

P.Hib. 38:4, 81:6 & 13.

The context of the word in No. 38 is somewhat fragmentary and the meaning is doubtful. No. 81 -- "Therefore take back their holdings for the state."

In most of N.T. references the prefix is stressed

and it is used chiefly of a thing being received up into heaven. There is no real parallel to P.Hib. 81. In connection with P.Hib. 38 we might note Ac. 20:14 where this word is used of embarking on a ship. Although we cannot say with certainty that the word means "embark" in this context, the following line is translated "and I sailed down with them", which might suggest that this interpretation is the right one.

"ἀναλίσκειν"

P.Hib. 54:8

"If it is necessary to spend anything" (ἐάν τι δέηι ἀνηλωσαι). All the N.T. references are of the cognate meaning "to spend", e.g. Lu. 9:54.

"ἀναπέμπειν"

P.Hib. 57:1.

Used here of sending a person to someone with the added implication of an escort, as of a prisoner. This corresponds exactly to the N.T. use, where in all but one passage it is used of sending a prisoner under guard; the exception is Phm. 11 where it is a slave that is being returned to his master, but not under armed escort.

"ἀνάτελλειν"

P.Hib. 27:52, 89, 116, 130, 135, 221.

All the above references occur in a Calendar and refer to the rising of the sun, stars, etc. In the N.T. of the sun rising --- Mt. 5:45. 13:6. Mk. 4:6. 16:2 Ja. 1:11 -- of a cloud Lu. 12:54.

"ἀνατολή"

P.Hib. 27:45.

"The risings of the stars" (ἀνατολῆς). In the N.T. Re.7:2 "from the rising of the sun". Usually in the N.T. it means simply the east, e.g. Mt.2:2 "in the east" (ἐν τῇ ἀνατολῇ).

"ἀναχωρεῖν"

P.Hib. 71:6. 113:11.

In No. 71 of slaves deserting from a stone-quarry, and in No. 113 of someone disappearing. Used a great deal in the N.T. in the phrase "Jesus withdrew". and generally of people departing. There is no real example in the N.T. of the meaning "to disappear" or "to desert".

"ἀναφέρειν"

P.Hib. 29:37.39:16.42:5.50:2.71:3.120:30.162.

In No. 39 and scil. No. 120 it means simply "to bring"; in nos. 42 & 50 it seems best rendered as "to pay"; these are the two most common meanings in the Pap.; two of the references (Nos. 29 and 71) are too fragmentary to translate. In the N.T. the most common meaning is "to offer up" as of a sacrifice. It is also used of taking people up into a mountain and of people being carried up into heaven; none of these, however, are of much use in connection with the P.Hib.

"ἀνδράποδον"

P.Hib. 29:1,4,6,8.

In all four instances in No. 29 the meaning is "slave". This particular word is not found in the N.T. at

" ἀνδραποδον " Con't.

all; the common word in the N.T. for "slave" is " δούλος ".

There is, however, in the N.T. the cognate word " ἀνδραποδιστής " (I Ti. 1:10) which means "kidnapper"; this word is not found in any of the Gk. versions of the O.T.

" ἀνεμος "

P.Hib. 38:6.

A declaration on oath concerning a shipwreck:

"a wind having arisen" (ἀνέμου δὲ γενομένου). This is the meaning all through the N.T.; with P.Hib. 38 v.Mk.4:37 "and there ariseth a great storm of wind" (καὶ γίνεται λαίλαψ μεγάλη ἀνέμου).

" ἀνευ "

P.Hib. 34:10. 78:18.

No. 78, a letter, "and get the document from Dorion without me" (i.e. without my aid) (ἀνευ ἐμοῦ). No. 34 is rather badly broken at this point and it is difficult to establish the context; the phrase is " ἀνευ ἡμῶν ", possibly similiar in meaning to No. 78. It is used with the general meaning "without" in all the N.T. passages, but there are no examples of it being used with a pronoun; "without the word" (I Pe.3:1); "without murmuring". (I Pe 4:9); "without your father" (Mt. 10:29).

" ἀνὴρ "

P.Hib. 27:19.

A word which occurs a great many times in the N.T. but only once in P.Hib.; in P.Hib. 27 it is used in the phrase " ἀνὴρ σοφὸς " " a wise man". In this connection it

"ἀνὴρ Con't.

is related to the N.T. usage in a phrase with an adj. with practically the force of a subst. e.g. "ἀνὴρ φονεὺς" (Ac.3:14); "ἀν. προφήτης" (Lu.24:19); "ἀν. ἁμαρτωλός" (Lu.5:8). It is also used to differentiate age with the implication of intelligence and virtue (I Cor. 13:11. Eph. 4:13); this might be related to P.Hib. 27.

"ἀνθρώπος

P.Hib. 34:8,10. 78:20.

Used in the N.T. even more frequently than "ἀνὴρ". Of the three P.Hib. references, two are doubtful; hence, there is scarcely enough material to make a thorough study. No. 34:8 "he led out the man from prison"; 1.10 "having led out the man". No. 78:- "so that I may be the means of giving the men the order". Usually in the N.T. this word emphasises man's distinction from beasts on the one hand, and angels and God on the other; sometimes there is the added notion of weakness (cf.P.Hib. 34:8) and contempt, and sometimes pity, e.g. I Cor. 3:4 et al. It is sometimes used in the N.T. with the article to indicate a particular man under discussion (cf. 78:20) --- this is especially true when their identity is clear from the context (v.Mt.12:13. Mt.26:72. Mk.3:5 et al.).

"ἀντιλέγειν

P.Hib. 29:4,37. 82:4. 113:13.

Usually in the P.Hib. "to dispute". No. 29:4:-- "if he dispute the decision"; No. 82:4:- "about the disputed corn"; No. 113:13:- "owed by the persons who deny that they have received it"; No. 29:37:- scil. "let the

" αὐτὸ ἐγείν "Con't.

tax-collector have authority to dispute (or question)".

In the N.T. "to gainsay" "to decline to obey" (cf. P.Hib. 29:4), "to speak against".

" ἀνωθεν "

P.Hib. 110:66, 107, 109.

"ἀνωθεν" (for): "from the upper country" which is common in Ptolemaic writings to designate the country of the Upper Nile. None of the N.T. examples are very appropriate; it is used of the temple veil being split from top to bottom, and of Christ's garments being woven from the top. The phrase "ἡ ἀνω Ἱερουσαλήμ" "the heavenly Jerusalem" has some relation to this phrase.

" ἀξίος "

P.Hib. 36:6, 12 110:63 (τὸ ἀξ.).

No. 36, a notice of loss, "worth 8 dr. " (ἀξίον). No. 110, a postal register, "the price for Phantias" i.e. the tariff Phantias has to pay to make use of the government postal system, (τὸ ἀξίον Φαντίας). Akin to P.Hib. 110 is Lu. 23:41 "for we receive the due reward of our deeds" i.e. the price. The majority of examples of this word with the genitive in the N.T. are developments of gen. of price (cf. P.Hib. 36), e.g. Ac. 25:11 "worthy of death".

" ἀξιόπ " "

P.Hib. 38:2. 72:3.

No. 38 is too badly broken to even attempt to read. No. 72 "I beg you to (lacuna)". Most of the N.T. references carry the meaning "to judge worthy" etc., but with P.Hib. 72 v. Ac. 28:22 "But we desire to hear of (from)

"ἀπαγείν"

P.Hib. 34:1. 73:8.

In both of the P.Hib. references this word is used of removing a person to prison. This admirably illustrate a common N.T. usage, e.g. "they led Jesus away to the house of Caiaphas" (Mt.26:57), "they bound him and led him away" (Mt.27:2). This meaning is found in good classical authors, Plato, Herodotus, etc.

"ἀπαλτείν"

P.Hib. 30:17. 63:3.

No. 30:- "notwithstanding frequent demands from me". No. 63:- "Nicaeus has come to me demanding the price of seed". This is approximately the meaning of the N.T. in which there are only two examples, viz. Lu.6:30,12:20. "and of him that taketh away thy goods ask them not again" (Lu. 6:30); "this night is thy soul required of thee" (Lu.12:20). In both of these examples there is the faint hint of commercial phraseology. In Lu.12, there may be the suggestion that man possesses his soul only as a loan from God and that God may call in that loan at anytime.

"ἀπειθείν"

P.Hib. 73:19.

"Who has continued to disobey your orders"

(ὅς ἀπειθῶν διατετέλεκε τοῖς παρὰ σοῦ προστάγμασιν),

N.B. Dat, rei. V.I Peter 4:17:- "of them that obey not the gospel of God" (τῶν ἀπειθοῦν τῶν τῷ τοῦ θεοῦ εὐαγγελίῳ).

"To disobey" is a fairly common meaning in the N.T. --- in fact, all the usages are derivations of this use.

" ἀπέχεσθαι "

P.Hib. 46:8 84(a): 3,19. 97:5.

A common word in business documents, especially in receipts, meaning "to receive in full". In the P.Hib. it occurs in a business letter, a contract for the sale of wheat, and in a receipt which is rather badly broken. In all these documents the meaning would appear to be as indicated above. Before illustrations from the papyri were available, Bible translators considered this word as more or less the equivalent of the simple "ἐχέω". Modern translators have recognized its somewhat technical meaning, and have thereby added new vividness and meaning to some N.T. passages. In Mt.6 of the hypocrites doing their alms openly and praying with ostentation "they have received their reward" (R.V.) or "they have their reward" (A.V.); in this particular passage not even Moffatt has recognized the implications of the word; as in business documents the word means to receive payment in full, so here it implies that the hypocrites have received all the reward they can expect from their acts, and need not look to God for an answer to their prayers or recognition of their good (?) deeds. In Phl. 4:18 Moffatt has applied this meaning, but both R.V. & A.V. have missed it: "But I have all things and abound" (R.V.), "But I have all and abound" (A.V.), but how much better the Moffatt translation "Your debt to me is fully paid and more than paid"!

" ἀποδοδόναι "

P.Hib. 30:17.31:6,17.34:3,9.47:16,31.64:10.73:3,9.82:10,27.
84(a):2,4,7,17,20,23.86:2,10,18.88:12.90:9,13.91:3,9,10.
102:2,3,7,8,9,124.129.

"ἀποδοῦναι" Con't.

A very common word in both the Papyri and the N.T., but in neither case is there much divergence from Classical usage. The reason for its frequent use in the Papyri is the fact that it is a business word. In the business documents of the P.Hib. it is used with the meanings "to pay" or "repay", "to restore", "to deliver", "to sell". "to pay" "repay" "re-compense"; often in the N.T. e.g. Mt. 5:26, 6:4. "Render" : Mk.16:2 et al. "λόγον ἀποδοῦναι" (to render an account). "Render unto Caesar" (i.e. "pay taxes"). "To sell" of land-- Ac.5:8: of Esau's birthright -- He. 12:16.

"ἀπογράφειν"

P.Hib. 29:2, 17.

"Or fail to register (a slave?) through the agoranomus-offices" (line 2); probably the meaning is the same in 1.17 but the passage is too broken to say with certainty. This is the meaning in all the N.T. passages (Lu.2:1, 3, 5; He.12:23); in Luke it is used of Mary and Joseph enrolling in accordance with a Roman decree; in He. it is used of being enrolled in heaven.

"ἀπογραφή"

P.Hib. 33:1, 10.

A document dealing with the return or enumeration of a flock of a sheep: "Return of a flock for the third year" (ἀπογραφὴ λεύας εἰς τὸ τρίτον ἔτος). In the N.T. used of the enrollment or census ordered by Rome to facilitate tax-collection (Lu.2:2; Ac.5:37).

"ἀποδεικνύναι"

P.Hib. 29:4.

In a series of finance laws "before the appointed tribunal" (ἐπὶ τοῦ ἀποδεδειγμένου κριτηρίου). With somewhat the same meaning in Ac. 2:22 "a man approved of God" (ἄνδρα ἀποδεδεγμένον ἀπὸ τοῦ Θεοῦ), i.e. appointed. In I Co.4:9 and II Ti.2:4 "to set forth" "setting himself forth as God (II Ti. 2:4). Ac. 25:7:- "which they could not prove" (ὃ οὐκ ἴσχυον ἀποδείξαι).

"ἀποκαθιστάναι"

P.Hib. 62:13.77:5.86:7.93:7,9.129.

To produce a person in court or before an official (Nos. 62,93). Of restoring a thing, e.g. a loan (Nos.77,86, et scil.129). Not found in the N.T. with the former meaning, but all the N.T. references are examples of the latter meaning, e.g. "Elijah shall restore all things" (Mt.17:11, Mk.9:12). Used also of restoring a withered hand.

"ἀποκρίνεσθαι"

P.Hib. 31:24.

An abstract of a case for trial in three fragments of which two are fairly complete but the third consists merely of the parts of two words: (ἀ]πεκρίνα[το ----] απ[...]. On this meager material it is scarcely worthwhile to base the study of a large number of N.T. references.

"ἀπολαμβάνειν"

P.Hib. 78:17.

Occuring in a business letter: "Get the document from Dorion." (ὅπως [ἀπο]λήμψαι τὴν γραφὴν παρὰ Δωρίωνος).

"ἀπολαμβάνειν" Con't.

Used in the N.T. more of receiving abstract things; but with P.Hib. 78,v. Lu.16:25 -- "that thou in thy lifetime receivedst thy good things".

"ἀπολλύναι"

P.Hib. 31:5,8,15,19. 36:3,9.37:5,13.144.

The P.Hib. references are all concerned with the loss of jars, sheep, and goats; No. 31 is an abstract of a case for trial, the other three documents are all notices of loss. In the N.T. with reference to lost sheep, Lu.15:6 --- "I have found my sheep which was lost" (τὸ πρόβατόν μου τὸ ἀπολωλός); also in Mt. 15:24, Lu.15:4. Of lost silver --- Lu. 15:8,9. Of the prodigal son --- Lu.15:24 et al. Of fragments of food -- Jo.6:12. This meaning of the word is good classical usage being found in Homer, Plato and other classical authors.

"ἀπολύειν"

P.Hib. 78:4,7,13,16.

No. 78 is a letter in which an individual by the name of Nicias is writing to an official named Argaeus requesting him to take steps to have certain friends of Nicias released from some official duty or obligation. Hence, here "ἀπολύειν" means "to release from a duty or an obligation". For somewhat the same meaning in the N.T. v. Mt.18:27 -- "the master of the servant released him and forgave him his debt." (ὁ κύριος τοῦ δούλου ἀπέλυσεν αὐτόν). Also v.Lu. 6:37 which the A.V., R.V., and the Moff. all translate in a slightly different manner, but the meaning seems to be --- release a man from whatever obligation he owes you, and he will release you in turn.

"ἀποστασίου"

P.Hib. 96:3,20.

No. 96 is a contract of renunciation (συγγραφή ἀποστασίου) of claims. This is a rather interesting legal word usually given in the lexicon in the gen. but occurring in Mt. 5:31 in the acc.: "let him give her a writing of divorcement" (ἀποστάσιον). In Mt. 19:7 and Mk. 10:4 --- "a bill of divorcement" (βιβλίον ἀποστασίου). In classical use found in Dem. "ἡ δίκη ἀποστασίου" an action against a freedman for having forsaken his patron. In view of the somewhat limited examples of this word the Pap. gives us some interesting additional information.

"ἀποστέλλειν"

P.Hib. 41:2.43:8.44:2,6.46:19.47:28,29,33,36.48:9.53:1.54:2,10,23.59:3,9,60:2,6,64:13.65:1.71:7,10.72:9,13,15.82:5,15.

Generally in the P.Hib. "to send" both of people and things. Often used of sending a person under guard (e.g. P.Hib.60); with this meaning v.Jo.18:24 --- "Annas therefore sent him bound unto Caiaphas the high priest". Also used in the N.T. of sending people and things. Most of these meanings are represented in classical usage.

"ἀποτίσκειν"

P.Hib. 29:1,23. 84(a):7,23. 86:10. 90:14,18. 91:6, 92:18. 102:4,9. 124.148.

Used everywhere in the P.Hib. with the meaning "to forfeit", a common word in contracts and business agreements. Used only once in the N.T. -- Phm.19:- "I Paul write it with my own hand, I will repay it" (ἐγὼ ἀποτίσσω),

"ἀποτρίβειν" Con't.

referring to any money the slave Onesimus might owe Philemon. Here too the use of the word is commercial, although with not quite the same meaning of the pap.

"ἀποχρησθαι"

P.Hib. 52:7.

Occuring in a business letter:- "and the holdings in which they have used up the pastures" (ἀποκέχρηνται ταῖς νομαῖς). The verbal form is not found in the N.T. but the noun form "ἀπόχρησις" (Col.2:22) which is only found in later Greek illustrates this meaning:- "all which things are to perish with the using" (τῇ ἀποχρήσει).

"ἀργύριον"

P.Hib. 34:9, 11.46:17.51:2.58:7.70(a):10.89:8.90:19.91:7, 11.109:6, 12.110:20.112:42, 55.113:19.118:89.127:4.153.

Used in the Pap. as "money" (46:17), dr. of silver (58:7.89:8 et al.). "πρὸς ἀργύριον" -- on the silver standard, valued in silver (51:2.70(a):10 et al.). Used generally in the N.T. for "money" (e.g., Mt.25:18), "pieces of silver" (Ac.19:19), "silver" as opposed to gold (Ac.3:6). Ac.7:16 "for a price of silver" (τιμῆς ἀργυρίου).

"ἀρέσκειν"

P.Hib. 148.

The fragment unfortunately ends in the middle of this word (ἀρεσκ...), so there may be some doubt as to translation: the full line reads "ἐξουσία δ' ἔστω Ἐπιμένει ἐὰν μὴ ἀρεσκ..." and the fragment is from a contract of apprenticeship; the translation may be: "Epimenes shall

"ἀρέσκειν" Con't.

have the authority if Porus (?) does not please ---". This is the general meaning in the N.T., e.g. Mt. 14:6 -- "she pleased Herod".

"ἀρεστός"

P.Hib. 51:3.

Part of a letter --- "and any Syrian cloths that may be deposited with you accept, if satisfactory,"

(ἀρεστάς). In the N.T. with somewhat the same meaning, e.g. Jo.8:29 "the things that are pleasing to him" (τὰ ἀρεστά αὐτοῦ). Ac.12:3 -- 12:3 -- "it pleased" (ἀρεστόν ἔστιν).

"ἀριθμός"

P.Hib. 47:11. 111:16.

No. 47:- "up to the full number" (ἕως τοῦ ἀριθμοῦ). No. 111:- "out of the number" (ἐκ τοῦ ἀριθμοῦ). Cum P.Hib. 111 v. Lu.22:3 "being of the number of the twelve" (ἐκ τοῦ ἀριθμοῦ). All through the N.T. the meaning is "number".

"ἄρρωστεῖν"

P.Hib. 73:15.

"If I ^{had not been} ~~were not~~ unwell" (εἰ οὐκ ἄρρωστησάμεν).

The verbal form is not found in the N.T. but the form

"ἄρρωστος" is found; the meaning in the N.T. is "the sick" e.g. Mk. 16:18 -- "they shall lay hands on the sick".

"ἀρνός"

P.Hib. 32:11.

Occuring in a notice of the sequestration of property: "ἀρνες γ'" (thirteen lambs). Due to a certain amount of phonological development and confusion of roots

"ἀρνός" Con'd.

the study of this word is somewhat complicated. There is no existing nom. sing. for the form we have in P.Hib. 32. the form "ἀρνός" being used in its stead. In the N.T. v. Lu. 10:3 "behold I send you forth as lambs" (ὡς ἀρνάς). The most common form in the N.T. is the diminutive form "ἀρνίον", e.g. Jo. 21:15 "feed my lambs" (ἀρνία). It is used in this form as a title of Christ.

"ἄρτος"

P.Hib. 121:31.

An item in a private account: "bread for myself $\frac{1}{4}$ ob." (ἄρτος). Occuring in the N.T. with the meaning "bread" or "loaf". Mt. 6:11 in the Lord's prayer -- "Give us this day our daily bread". Mt. 7:9 "if his son shall ask him for a loaf".

"ἀρχαῖον"

P.Hib. 30:19. 92:15.

In both of these fragments the word is used with a financial meaning -- "principal", e.g. No. 30 "principal and interest" (τοῦ ἀρχαίου καὶ τόκου). The primary meaning is "old, ancient", from which this meaning is derived, the old or parent sum. Unfortunately this particular meaning is not found in the N.T., where it is used chiefly with the simple meaning "old", e.g. "the old serpent" (Re. 12:9) -- "an early disciple" (Ac. 21:16) et al.

"ἀρχεσθαί"

P.Hib. 27:91, 125, 126, 191.

This document is a Calendar for the Site Nome

"ἀρχεσθαλ" Con't.

and the meaning for this word in all passages is "to begin", e.g. "Scorpio begins to set in the morning"; "The Etesian winds begin to blow"; "the river begins to rise". This is a very common meaning in the N.T., e.g. Mt. 4:17 -- "Jesus began to preach".

"ἀρχιερεύς"

P.Hib. 62:8.72:2,18. 118:24. 131.

"Chief-priest" or "high priest", the meaning being obvious in both the Pap. and the N.T. The significance differs, of course, in both places, the P.Hib. referring to priests of the Egyptian religion while the N.T. refers to the priests of the Hebrew religion.

"ἀρχή"

P.Hib. 29:20.

Despite the abundant use of this word in the N.T. it is impossible to make a profitable study of it due to the fragmentary state of P.Hib. 29:20, which is the only example of it in the P.Hib. It occurs in some Finance Laws, but due to the lacunae in l.20 it would not be advisable to attempt a translation.

"ἀσθενεῖν"

P.Hib. 113:17.

In P.Hib. 113, an item in a Banker's Account: "Given to the distressed cultivators" (τὸ δοθεῖν τοῖς ἀσθενοῦσιν τῶν γεωργῶν). There are two meanings in the N.T. neither of which are a very good example of this meaning, "to be weak" and "to be sick", the participle of which is often used as the substantive "the sick".

"ἀστέροτατος"

P.Hib. 54:16.

Occuring in a semi-private semi-business letter with reference to a slave that is to be sent: "and let him wear as fine clothes as possible" (ἱματισμὸν ὡς ἀστέροτατον). It does not occur in the superlative form in the N.T. but in the positive form at Ac.7:20 and He.11:23; "and Moses was exceeding fair unto God" (ᾧν ἀστέρος) -- Ac.7:20; He.11:23 -- "because they saw he was a goodly child" (ἀστέρον τὸ παιδίον). This is essentially the same meaning as found in P.Hib. 54.

"ἀστρον"

P.Hib. 27:46,51.

No. 27 is a Calendar for the Saite Nome and the two lines concerned deal with the setting and rising of the stars. It is used four times in the N.T. (Lu.21:25. Ac. 7:43. 27:20. He.11:12). The meaning is "star" in all these passages and there is nothing worthy of comment.

- (a) "ἀσφαλῶς"
(b) "ἀσφαλέστατα"

(a) P.Hib. 53:3. 130 (b) P.Hib. 52:8.

In all three passages these words are used with a somewhat colloquial business meaning:- "Do you therefore endeavour to obtain good security" (περὶ οὖν ἀσφαλῶς διεγγυᾶν); No.52 -- "Do you therefore try to obtain as good security as possible" (σὺ οὖν περὶ ὡς ἀσφαλέστατα). In the N.T. "ἀσφαλῶς" is used three times (Mk.14:44. Ac.2:36. 16:23) Ac. 2:36 --- "therefore know assuredly" (ἀσφαλῶς οὖν γινωσκέτω). In the other two

"ἀσφαλῶς" Con't.

passages it has to do with keeping a prisoner safely, i.e. seeing that he does not escape. None of these passages have much in common with the P.Hib. uses.

"αὐλή"

P.Hib. 36:4, 10.157.

No. 36 is a notice of loss -- "from the pen" (ἐκ τῆς αὐλῆς). No. 157 is part of an account -- "εἰς ἐνὶ οἴκῳ εἰς τὸν ἐν τῇ αὐλῇ σῖτον" in which "αὐλή" possibly means the court of a house or perhaps the house itself. Both of these meanings are found in the N.T.:-- "pen" or "fold" --- e.g. Jo.10:1 "into the fold of the sheep" (αὐλὴν). "court" --- Mt. 26:3 "unto the court of the high priest".

"αὐλητής"

P.Hib. 54:4.

No. 54 is a letter dealing with the arrangements for a feast -- "τὸν αὐλητὴν" (the flute-player). This is the meaning in both of the N.T. passages in which it occurs (Mt.9:23. Re.18:22).

"αὐλός"

P.Hib. 54:6. (v.supra).

In P.Hib. 54:6 the meaning is "flute" -- in the only N.T. reference (I Co.14:7) the meaning is more general "pipe".

"ἀφ' ἑρῆν"

P.Hib. 63:16. 73:14.

Both of these fragments are letters --- No. 63:-

"ἀφαρεῖν" Con't.

"deduct from this" (τούτων ἀφέλε). No. 73:- "has removed" of removing a person to prison (ἀφ' ἡρώκεν). There are no references in the N.T. directly parallel to either of these references, but with P.Hib. 63 v. Re.22:19 "If any man shall take away from the words --- God shall take away his part from the tree of life." The general use in the N.T. is "to take away". Used in Mt.26:51 et al. of striking off an ear with a sword. There is no parallel to P.Hib. 73.

"ἀφλέναι"

P.Hib. 41:6.

Used in No. 41, a letter, with the meaning "allow" (ἀφες). Used with this meaning in the N.T. at Lu.9:60 and Lu. 18:16; the former -- "Leave the dead to bury their own dead" (ἀφες); the latter -- "Suffer the little children to come unto me" (ἀφετε). This use as the equivalent of the Lat. "permittere" is found also in Hdt. and Plato.

"ἀχρεῖος"

P.Hib. 159.

In Mt.25:30 and Lu. 17:10 the meaning is "unprofitable" viz. "the unprofitable servant".

The translation of the P.Hib. passage is somewhat doubtful, but the word in question would appear to mean something like "unprofitable".

"B" (β)

" βασιλεύειν " &
" βασιλεύς "

It is not worthwhile to cite the P.Hib. references in detail -- both words are used very frequently. "βασιλεύειν" is used in the common formula "βασιλεύοντος Πτολεμαίου" in legal documents etc., "during the reign of Ptolemy". In the P.Hib. "βασιλεύς" usually refers to the reigning Ptolemy. In the N.T. the verb usually means "to reign" or "rule" -- often of Jesus reigning. The noun is used very often in the N.T. as a title of Christ.

" βασιλικός "

Used very frequently in the P.Hib. in various types of phrases -- e.g. "βασ. τράπεζα" (29.39,40; 41.25) --- "royal bank"; "βασ. κληρος" "royal holding" (85.13 et al.); "βασ. γῆ" "Crown land" (52.3); "τὸ βασιλικόν" "the state or government". Sometimes by itself it refers to the Treasury or the Royal granaries, sometimes to the Royal decrees; in short it may refer to anything pertaining to the state.

This word is used three times in the N.T.:

Jo. 4:46,49 --- "ὁ βασιλικός" "nobleman, king's officer".
 Ac. 12:20,21 -- "from the king's country" (ἀπο τῆς βασιλικῆς); v.21 -- "royal apparel" (ἐσθῆτα βασιλικήν).
 Ja.2:8 -- "the royal law" (νόμον βασιλικόν).

"βεβαίου"

P.Hib. 90:17,18. 91:6.

"To guarantee" in all P.Hib. references. This meaning is found in the N.T., e.g. I Cor. 1:8 --- "and to

"βεβαιῶν" "Con't.

the very end he will guarantee that etc." (Mof.) The more general meaning in the N.T. is "to confirm" (Mk.16:20 et al.); "verify"; and "establish" (Heb. 13:9).

"βία"

P.Hib. 34:5. 73:19. 111:3.

"Violence" in all P.Hib. references, e.g. 111:3 -- "the case against Melanthius for violence to Demetria" (περὶ τῆς βίας). So in the N.T., e.g. Ac. 5:26 - "the captain brought them, but without violence" (οὐ μετὰ βίας).

"βιβλίον"

P.Hib. 48:6.

"I cannot find the entry in the books". Here it means a sort of ledger or account book. In the N.T. it is used in the common phrase "a bill of divorcement" (Mt.19:7 & Mk. 10:4). Also found in the N.T. for a scroll or one of the Old Testament Books, e.g. Lu. 4:17 -- "the Book of the Prophet Isaiah".

(a) "βλάβη"
(b) "βλάπτειν"

(a) P.Hib. 29:3.

(b) P.Hib. 55:5.

(a) "To the detriment of" (ἐπὶ βλάβῃ). The nearest thing to this word in the N.T. is the Comp. form of the adj. "hurtful lusts" (ἐπιθυμίας βλαβεράς) -- I Ti. 6:9.

(b) "You will injure yourself" (σάυτὸν βλάψεις). In the N.T. Mk.16:18 "it shall in no wise hurt them" (οὐ μὴ αὐτοὺς βλάψῃ); Lu.4:35 "having done him no hurt" (μηδὲν βλάψαν αὐτόν).

"βούλεσθαι"

P.Hib. 30:18. 72:6,7. 84(a):10,26.

No. 30:18 -- "you were willing" (ἡβούλου).

No. 72:6 -- "anything they may wish to write" (βούλωνται).

No. 72:7 -- "to any other persons they please (βούλωνται).

No. 84(a) -- "may enforce it in any manner he chooses"

(βούληται). All these uses are represented in the N.T.,

but as they do not deviate from normal use, there is no need to go into detail.

"βούς"

P.Hib. 112:22

Occuring in a tax list, it has been translated by G. & H as "cow" although there is little evidence to prefer this translation to "ox" which is the meaning all through the N.T.

"βραδύτερον"

P.Hib. 55:5.

"If you are remiss you will injure yourself" --

(ἐὰν δὲ βραδύτερον ποιῇς). Most closely related to

this is "βραδυτῆς" in II Pe.3:9 -- "The Lord is not

slack concerning his promise, as some count slackness".

(ὥς τινες βραδυτῆτα ἡγοῦνται). "βραδύς" is found in

the N.T. at Lu. 24:25 "slow of heart" (βραδεὺς τῇ καρδίᾳ)

and at Ja. 1:19 "slow to speak, slow to wrath" (βραδύς).

"βρέχειν"

P.Hib. 90:8.

In. P.Hib. 90 --- "to irrigate". This meaning

is not found in the N.T. where it is used with the meaning,

"βρέχειν" Con't.

"to rain" and in Lu. 7:38,44 to wet a person's feet
with tears.

Γ (γ)

(a) " γεωργεῖν "

(b) " γεωργός "

(a)

P.Hib. 101:5. 112:41. (b) P.Hib. 52:32. 113:18.

(a) In both P.Hib. references the verb means "to cultivate", and the noun (b) means "cultivators". In the N.T. the verb is found only at He. 6:7 -- "for whose sake it is also tilled" (γεωργεῖται). This is the meaning of P.Hib. Likewise the noun is translated "husbandman" which is essentially the same as "cultivator" (v. Mt. 21:33, Jo. 15:1 et al).

" γῆ "

P.Hib. 27:72, 79, 87. 52:4. 85:22. 90:11.

The P.Hib. references divide into three groups all of which are illustrated by the N.T.: No. 27 scil. "the earth as a whole", although it may possibly be "arable soil" ("the fruits of the earth"); No. 52 "the Crown Land" i.e. "a tract of land" or a "region"; Nos. 85 and 90 "the land" i.e. arable land ("the rent of the land" - No. 85; "grown upon the land" - No. 90).

With the P.Hib. 27 v. Eph. 1:10 -- "the things and beings that are on the earth" (τὰ ἐπὶ τῆς γῆς). For an example of the second use above, v. Jn. 3:22 "the land of Judaea". With P.Hib. 85 & 90 v. Mt. 13:8 -- "and others fell upon the good ground".

" γίγνεσθαι "

P.Hib. --- used thirty-six times.

In the P.Hib. the uses of this word divide into

"γίγνεσθαι" Con't.

non-commercial and commercial, of which the latter are more abundant. In No. 27 the meaning is "to become" e.g. "to become violent"; in 28:16 the meaning seems to be "to be".; 38:6 "a wind having arisen"; 31:11 -- "the store had been opened" (*γεγενῆσθαι τὴν ἐπάνοιξιν τοῦ ταμείου*). The commercial meanings are very interesting; they show, moreover, a certain amount of divergence from ordinary usage. It is unfortunate, however, that despite the abundant use of this word in the N.T. there are practically no examples of these specialized commercial uses. Among the commercial uses in the P.Hib. we have:- "the usual taxes" (29:6) -- *τὰ γινόμενα τέλη*; "*τὰ γινόμενα*" meaning the charges or the dues; in P.Hib. 111:34 this word means "the costs" in the legal sense of the costs of a trial; in itemized accounts (e.g. P.Hib. 114:10 et al) it means "total" and is usually abbreviated to "/". It is also used in the sense "to pay" (e.g. P.Hib. 110:8 & 115:4,23). In P.Hib. 28:1. 40:5. 51:5 -- the meaning is "to do" or "to carry out". This particular use is illustrated in the N.T., v. the words of the Lord's Prayer -- "thy will be done" (*γενήθῃ τὸ θέλημα σου*). In P.Hib. 90:11 it is used of crops growing (*τὸν γενομένον ἐν τῇ γῇ* -- "grown upon the land"). Lk.13:19 is not an exact parallel to this but it is used of a growing thing:- "and it grew, and became a tree". In the N.T. there seems to be a group of phrases wherein this verb seems to be used for occurrences in nature, e.g. Re.8:5 -- "and there followed thunders, and voices, and lightnings, and an earthquake"; with this perhaps should be considered P.Hib. 38:6 "a wind

"γίγνεσθαι" Con't.

having arisen". The great majority of N.T. references, however, are quite normal, and as the P.Hib. throws no additional light upon them, they need not be considered here.

(a) "γνώμη"
(b) "γνώσις"

(a) P.Hib. 148.

(b) P.Hib. 92:13.

(a) Occuring in a fragment of a contract of apprenticeship possibly with the meaning "consent"; the relevant passage reads:- "μὴ ἐξουσία δ' ἔστω Πόρωι μήτε ἀποκοιτεῖν μήτε ἀφημερεύειν ἄνευ τῆς Ἐπιμένους γνώμης"; this I have translated -- "Let Porus not have the authority to spend the night or the day away without Epimenes' consent". A N.T. parallel to this would be "but I did not want to do anything without your consent" (Moff.) -- Phm. 14. (χωρὶς τῆς σῆς γνώμης).

(b) P.Hib. 92:13 -- "until the decision of the suit". This meaning is not found among the numerous references in the N.T. where the meaning always appears to be "knowledge".

"γνωρίζειν"

P.Hib. 28:6.

Occuring in a set of Constitutional Regulations -- "and be recognized by the members of the phratries" (γνωρίζηται). Usually in the N.T. the meaning is "to make known".

"γόητος"
"γόης (?) "

P.Hib. 52:18.

"Ἦρος Πνᾶτος ἱερεὺς γόητος " -- the meaning of which is a bit doubtful. There are two possibilities, the first of which must presuppose the existence of a deity named "the Wizard" -- "Horus ^{son of Pnas} ~~Pnatus~~, priest of the Wizard"; the second possibility must presuppose the existence of a nominative of this form and regard it as an epithet of the priest. The only N.T. reference on this word is II Ti.3:13 -- "But evil men and imposters shall wax worse and worse, deceiving and being deceived." (R.V.); the Moffatt translation also translates this word as "imposters", but the King James" Version prefers "seducers". Classical usage recognizes the following meanings: wizard, socerer, juggler, and cheat.

"γονεὺς "

P.Hib. 38:14.

A common enough formula for swearing upon oath -- "I swear by etc." --- "and by the gods Soterēs their parents", i.e. the parents of the gods Adelphi. (γονεῖς). In all the N.T. passages the translation is "parents" but it is always used of humans; there is no example of it in the N.T. being used for the parents of gods. For this form of the Acc. Pl. In the N.T. v.Mt.10:21 et al.

"γράμμα "

P.Hib. 29:9. 62:11. 71:8.

No. 29:9 -- "(the tax-farmer) shall write this document upon a notice board in large letters (μεγάλους γράμμασιν). Nos. 62 & 71 -- "τὰ γράμματα ", where

"γράμμα" Con't.

it is used for an epistle or a letter. In the N.T. at Jo. 7:15 and Gal. 6:11 the meaning is letters, i.e. of the alphabet. In Ac. 28:21 it is used for an epistle.

GAL. 6:11 :-- "See what big letters I make, when I write you in my own hand". (Moff.). The translators of the A.V. have misinterpreted this passage, in my estimation, by supposing that Paul was referring to the length of the epistle rather than the size and shape of the letters. Most modern commentators and translators agree with Moffatt, and the P.Hib. now adds an additional piece of evidence in favour of their interpretation. v. various commentaries on this passage.

"γραμματεὺς"

P.Hib. 74:6. 82:26. 29:7. 82:15.

In both the P.Hib. and the N.T. the primary translation is, of course, "scribe". The type of scribe and his function, however, differ in each case. At least two different types of scribes are mentioned in the P.Hib. -- the scribe of the slaves (29:7) and the scribe of the cleruchs (82:26). Most of the N.T. references are to the scribe as an official of the Hebrew church. But such expressions as "scribe of the people" (Mt. 2:4) might have some relation to "scribe of the slaves" (29:7) perhaps too we should consider the expression "scribes of the Pharisees" alongside of the P.Hib. expression "scribe of the cleruchs" (v.sup.).

"γράφειν"

P.Hib. (used forty-seven times in all).

"γράφειν"Con't.

There is no point in studying this word at great length; the meaning is generally "to write". Both in the P.Hib. and the N.T. it is used sometimes inferring the mechanical art of forming the letters and sometimes the expressing of the thoughts and statements. In the former connection V. the note sub "γράμμα" (p.37) on Gal. 6:11 .

"γραφή"

P.Hib. 44:4. 78:18.

No. 44 is a business letter, the passage reading "in accordance with the list given to you". No. 78 is also a business letter but here this word is used in a more general sense "the document". It is used quite frequently in the N.T. but always with the same meaning, viz. "the scriptures".

"γυνή"

P.Hib. 54:14.

In a letter concerning the arrangements for a feast "for he is wanted by the women for the sacrifice". In the N.T. the meanings of this word divide into two groups; it may refer to "women" in general, individually or as a class, or it may refer to a married woman, i.e. a wife. The P.Hib. reference is an example of the former use, alongside of which may be considered Mt. 5:28, 11:11 et al.

"Δ" (δ).

(a) "δανείζειν" "
 (b) "δάνειον" "

(a) P.Hib. 88:5

(b) P.Hib. 89:16.

In the P.Hib. both these words occur in contracts for the loan of money; they mean, respectively, "to lend" and a "loan". The verb is used in the N.T. at Mt. 5:42 and Lu. 6:34, 35, where in the former case it is used ~~in the passive~~ with meaning "to borrow" (Do not turn away from him who wants to borrow from you -- "δανίσασθαι"). In the Lucan passage it is used in the active sense as follows: "If you only lend to those from whom you hope to get something, what credit is that to you " (vs.34).

"δείγμα"

P.Hib. 39:15. 98:17.

No. 39 is a business letter authorizing the embarkation of corn upon a government transport. Here this word is used of a sample of corn. No. 98 is a receipt of a ship captain, and the meaning is much the same as in No. 39. The only example of this word in the N.T. is in Ju. 7, where Moffat translates "--- are exhibited as a warning of the everlasting fire they are sentenced to suffer". The translations of both the A.V. and R.V. are confusing: "set forth for an example, suffering the vengeance of eternal fire" (A.V.); "set forth as an example, suffering the punishment of eternal fire" (R.V.). Might not the sequence of thought here be that the cities of Sodom and Gomorrah have been destroyed as examples or examples of the destruction which await all those who follow not the ways of God. Neither the R.V. or the A.V.

"δεῦμα" Con't.

have taken the phrase "πυρὸς αἰωνίου δίκην ὑπέχουσας" closely with "δεῦμα"; this seems to be an interpretation peculiar to Moffatt, and it seems to gain further justification from this commercial meaning of the word as illustrated in the P.Hib.

"δεκνύω"

P.Hib. 27:25.

No. 27 is a Calendar for the Saite Nome, the passage in question being translated: "and illustrated it in practice" etc. (ἐδίκνυσεν). In view of the fact that this is the only example of this verb found in the P.Hib., it is scarcely worthwhile to examine all the references in the N.T.; two of the more appropriate ones will suffice, viz. Jas.2:18 and 3:13. The former: "Shew me thy faith apart from thy works, and I by my works will shew thee my faith" (R.V.), where the verb might just as well have been rendered by "illustrate". Likewise the latter reference: "Let him shew by his good life his works in meekness and wisdom".

"δεῦ"

P.Hib. 44:5. 46:13. 54:8. 64:5. 116:5.

P.Hib. 44 is a commercial letter in which occurs the words "ὥς μὲν δεῦ" (I thought it my duty). P.Hib. 116 is an account of the Bath Tax, and the sentence is "he ought therefore to pay". Both of these conform to a usage defined in Thayer, the former being a necessity of duty, the latter a necessity of law. With these should be considered Mt. 18:32 -- "shouldst not thou also have had

" δειν "Con't.

mercy" etc.; Jn.4:20 -- "that in Jerusalem is the place where men ought to worship", et al.

P.Hib. 54 is also a letter of a semi-business nature, the passage in this case being: "if any expense is necessary". No. 46 is a business letter: "their securities ought to have been here long ago". These seem to fit in with the Thayer classification -- necessity lying in the nature of the case; if so, then with these should be considered Jn. 3:30 and II Ti.2:6. The former, "He must increase, but I must decrease"; the latter, "The husbandman that laboreth must be the first to partake of the fruits." P.Hib. 64, another business letter, perhaps best fits into the first of these classifications.

" δέκατη "

P.Hib. 115:1.

This is an account of taxes on sacrifices and wool, and refers to a tax of a tenth on calves. Most of the N.T. references, if not all of them, refer to taxes of a tenth, i.e. tithes. V.He. 7:8,9 -- "and here men that die receive tithes"; vs. 9 -- "And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes. In verses two and four of the same chapter the word is used to denote a tenth of the spoils. It is evident from the testimony of the Papyri that a tenth was a favorite ratio of taxation among the Egyptians, as well as among the Jews.

" δεξίος "

P.Hib. 38:8.

This is a declaration made under oath, probably

"δεξις" "Con't.

by a captain, concerning a shipwreck. The phrase is "τὸν δεξιὸν τοῦ χον" (the right side). This is the usual meaning of the N.T., e.g. Jo. 21:6 "τὰ δεξιὰ μέρη τοῦ πλοίου" (the right side of the boat).

"δεσμωτήριον"

P.Hib. 34:2,4,8,21. 73:8.

In all the above passages the meaning is simply "prison". Both No. 34 and No. 78 deal with the same incident, viz. the high-handed action on the part of the government official by interfering with the work of another official in releasing a certain malefactor from prison.

So too in Mt. 11:2, Ac.5:21,23, Ac.16:26 -- the meaning is "prison".

"δέχεσθαι"

P.Hib. 70 (a):2.

In this business letter the phrase is "δέξαί παρα Ζωίλου" (receive from Zoilus); this is an imperative, and the context indicates that the recipient is to receive a sum of money from Zoilus in part payment of a debt. Of the N.T. usages perhaps the most relevant are those which have a commercial setting; e.g. Lu. 16:6 "Take thy bond, and sit down quickly and write fifty". In Ac.22:5 this verb is used of receiving letters. In these passages the verb is used with the general meaning "to receive or get"; Passages like Lu.22:17 (of receiving a cup) more specifically refer to receiving in the hand.

(a) " δημος "
 (b) " δημόσιον "

(a) P.Hib. 28:13,15,17. (b) P.Hib. 65:25.

The use of " δημος " in the Ptolemaic papyri is for the most part technical, being the word used to designate the political district "deme", probably the equivalent of a township. This is the meaning in P.Hib. 28. In all the passages of the N.T. this word is used with its basic meaning "the people" (v. Ac.12:22. 17:5. 19:30,33.).

" δημόσιον " in Ptolemaic papyri usually means "State", i.e. the government. P.Hib. 65:- "I desire to purchase the remainder of the corn from the State". Examples in the N.T. are of two uses only: Ac.5:18 --- "into the public prison" (Moff.) (ἐν τηρήσει δημοσίᾳ) where it is an adjective and not a noun. Ac.16:37; 18:28; 20:20 --- in these passages the adjective is used in the dative case adverbially (δημοσίᾳ); "and teaching you publicly" (Ac.20:20); "They have beaten us publicly" (Ac.16:37).

"διάγνωσις"

P.Hib. 93:10.

P.Hib. 93 is a Contract of Surety; "decision about his case shall be made with reference to the royal decree" (ἡ διάγ[νωσις περὶ αὐτοῦ ἔστω πρὸς βασιλικά). Ac.25:21:- "But Paul entered an appeal for his case to be reserved for the decision of the emperor" (τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν). This is the Moffatt translation of the passage, the Authorized Version translating it: "But when Paul had appealed to be reserved unto the hearing of Augustus".

" διαγνωσις "Con't.

This word gains additional interest in the light of this papyrus reference, placing it as it does in a judicial setting similar to the setting of the passage in Acts. The word is not found in any of the Greek versions of the Old Testament or the Apocrypha, and, moreover, did not enjoy very widespread use in Classical Greek. The related verb "διαγνώριζω", is found only in the New Testament.

" διαίρεσις "

P.Hib. 116:3.

Occuring in an account of the Bath Tax, the passage reads "διαίρεσις Μεχίρ ἕως Ἐπεὶφ " (The period from Mecheir to Epheiph). This is a somewhat technical meaning which is not illustrated in the N.T. It is only found at I Cor. 12:4,5,6 --- "Now there are ~~are~~ diversities of gifts" (vs.4 - R.V.), and the same for vs. 5 & 6. Moffatt translates "varieties".

" διακούειν "

P.Hib. 31:3.

Occuring in an abstract of a case for trial where the broken condition of the document makes it impossible to be sure of the meaning; it would seem, however, that the word is best translated in this passage by "having heard". The N.T. passage is especially appropriate inasmuch as it too is concerned with the hearing of a case, i.e. an example of the legal usage of the word. Ac. 23:35:- "I will hear thy cause, said he, when thy accusers also are come".

"διαλυειν"

P.Hib. 96:5,22.

No. 96 is an agreement for the renunciation of claims. The phrase is "ὁμολογοῦσιν διαλελύσθαι" (they agree that they have settled). In the N.T. at Ac. 5:36 --- "and all, as many as obeyed him, were dispersed, and came to nought" (διδυλύθησαν); the A.V. here translates "were scattered". As the two meanings are not very closely related there is little use pursuing the study further.

"διατελειεν"

P.Hib. 35:5. 73:19.

In No. 35 which is a petition of the Hieroduli, the phrase is "διατελοῦμεν εὐτακτοῦντες" (we have long administered with regularity), i.e. "we have continued to administer etc.". No. 73 is a letter in which the relevant passage is "ἀπειθῶν διατετέλεκε" (continued to disobey). In the N.T. found only at Ac. 27:33 -- "This day is the fourteenth day that ye wait and continue fasting", (ἄσικτοι διατελεῖτε).

"διδόναι"

P.Hib. 31:4,15. 40:10. 42:9. 44:4. 46:4. 48:5,10,13.
54:9. 58:4. 64:9. 67:2. 68:2. 72:8. 78:21. 82:7.
90:12. 110:45. 113:17. 118:28. 159. 162.

Usually in the P.Hib. "to give" --- in No. 31:4 of giving a contradictory declaration; no. 44:4, of giving a list of names; no. 72:8 -- of giving a memorandum; no. 78:21, of reporting an order or a decision. The meaning "to pay" is quite frequent among the commercial papyri(cf. 46:4, 54:9).

"δικδοῦναι" Con't.

With P.Hib. 78 perhaps should be considered I Thess.4:2 -- "For ye know what commandments we gave you" (A.V.), "injunctions" (Moff.), "charge" (R.V.). Ro.14:12 -- "shall give account" might possibly be taken with P.Hib. 44 (v.supra). With the P.Hib. meaning "to pay" might such passages as Mt.20:4 -- "Go ye also into the vineyard, and whatsoever is right I will give you", where the context would seem to indicate that the payment of wages is meant.

"δικάζεσθαι"

P.Hib. 30:19.

No. 30 is a Judicial Summons and the phrase "διὰ δικάζομαί σοι" (I therefore am taking legal proceedings against you) has a decided legal tone. In the N.T. the verb occurs only at Lu.6:37 "and condemn not, and ye shall not be condemned", where W. & H. reads "καταδικάζετε" instead. In this connection the N. text agrees with the W & H. but there is no reason why the simple verb should not have equally good authority in the light of the evidence of the papyri.

"δίκαιος"

P.Hib. 34:11. 85:18. 90:11. 91:2.

In No. 85, an agreement for the loan of seed-corn, and Nos. 90 and 91, leases of land, the phrase is the same --- ^{μετρήσαι δίκαια} ~~δίκαια μετρω~~ " (according to just measurement). No. 34 is a petition to the king, and in this passage it would appear to mean "justice" (τοῦ δικαίου τύχῃ)

" δίκαιος "Con't.

The word is a very common one in the N.T., and it will perhaps suffice to summarize briefly the more relevant uses. In Mt.20:4 it refers to right wages which might be considered with the phrase "just measurement" of the P.Hib. Among the distinction of uses laid down in Thayer, there is the use of the word to indicate what is agreeable to justice and law; the above-mentioned passage is an example of this use. Likewise, Lu. 12:5 "Why judge ye not what is right?" All of the P.Hib. references would probably fall under this heading.

" δίκη "

P.Hib. 30:20,24. 92:14.

In the P.Hib. this word is found in legal passages, which is only natural. In No. 30, a Judicial Summons, 1.20 --- "τίμημα τῆς δίκης " (assessment of damages 'G. & H. '), 1.24 "ἡ δίκη σοι ἀναγραφῆσεται " (the case will be drawn up against you). No. 92, a Contract of Surety, "ἕως γνώσεως περὶ τῆς δίκης " (until the decision of the suit). With P.Hib. 30:20, where " δίκη " refers to the result of the law suit or the penalty imposed by an unfavourable judgement, should be considered II Th. 1:9 -- "who shall suffer punishment", and Ju. 7 -- "suffering the punishment of eternal fire". Ac. 28:4 -- "yet Justice hath not suffered to live" does not seem to have a direct parallel in the P.Hib.

"διό"

P.Hib. 30:19.

Occuring in a Judicial Summons the meaning is "therefore". This agrees fairly well with the multitude of N.T. examples, as for example Mt. 27:8 -- "Wherefore that field was called etc.". It is a simplified form of "δι' ὅ" (on which account). From the fact that it occurs only once in the one hundred and thirty-five non-literary papyri of the Hibeh Collection, and over fifty times in the N.T., it would appear that it is more characteristic of a semi-literary style of the N.T. than of the colloquial style of the non-literary papyri.

"διορθοῦν"

P.Hib. 63:13.

No. 63 is a business letter, the passage reading: "συ οὖν διορθώσαι αὐτοὺς" (do you therefore settle with them). The verb itself does not occur in the N.T. The noun "διορθώσις" is found at He. 9:10 -- "μέχρι καιροῦ διορθώσεως" (until a time of reformation). The noun "διορθωμα" occurs at Ac.24:3 -- where translators seem to have had some difficulty, and paraphrase rather than translate the Greek. "καὶ διορθωμάτων γινόμενων τῷ ἔθνει τούτῳ δια τῆς σῆς προνοίας" (and that by thy providence evils are corrected for this nation 'R.V. '); (and that very worthy deeds are done 'A.V. '); (that the state of this nation has been improved 'Moff'). It may be that P.Hib. 63 has some suggestion to make towards the evolving of a better translation of this passage. The meaning that the author wishes to convey may be the settling of the uncertain affairs of the state. This finds support

$\delta\iota\ \theta\omicron\upsilon\nu$
" $\delta\iota\theta\omicron\upsilon\nu\mu\alpha$ " Con't.

in the context, which indicates that the passage is a complimentary speech to Felix, the governor.

" $\delta\iota\acute{o}\tau\epsilon$ "

P.Hib. 72:5.

Occuring in a letter concerning the loss of a temple seal, this conjunction is used as an equivalent of " $\acute{o}\tau\epsilon$ " introducing an indirect statement. Although this use is known in Greek, it is not represented in the N.T. where in all cases it is casual ("because"). e.g. Lu.2:7 "because there was no room for them etc."

" $\delta\iota\pi\lambda\omicron\upsilon\varsigma$ "

P.Hib. 29:1,34. 148.

No. 39 is a fragment of a series of Finance Laws, and No. 148 is a small fragment of a Contract of Apprenticeship. In all the P.Hib. passages the meaning seems to be "double"; e.g. P.Hib. 29:1 -- "he shall forfeit double". This is the general meaning in the N.T. passages; e.g. I Ti.5:17 -- "Let the elders well be counted worthy of double honour".

" $\delta\omicron\kappa\epsilon\iota\nu$ "

P.Hib. 27:37. 72:13.

No. 27 is a Calendar for the Saité Nome, the relevant phrase being " $\acute{\epsilon}\nu\alpha\ \mu\grave{\eta}\ \delta\acute{o}\xi\omega$ " (in order that I may not seem etc.) (or "appear"). No. 72 is some correspondence regarding a lost temple seal. " $\acute{\epsilon}\acute{\iota}\sigma\omicron\iota\ \delta\omicron\kappa\epsilon\iota$ " (If it pleases you). These are examples of two of the N.T. usages laid down in Thayer: "to seem, to be accounted, to

"δοκέειν" Con't.

be reputed", and the impersonal "δοκεῖ" (it seems good, i.e. it pleases). With P.Hib. 27:37 v. II Co.10:9 --

"that I may not seem as if I would terrify you by my letters" (ἐνὰ μὴ δοξῶ etc.). With P.Hib. 72:13 v. He.12:10 --

"For they verily for a few days chastened us as seemed good"

"δραχμή"

P.HIB.:

The P.Hib. references are very many, and as they all refer to sums of money (drachmae) there is no point in listing them. The usage does not differ in any case, and most frequently it is found in the conventional abbreviated form.

Lu.15:8,9 --- Or what woman having ten pieces of silver . The Greek silver drachma was probably worth about 8d.

"δύνασθαι"

P.Hib. 27:34. 34:19. 54:25. 72:7. 73:12.

In all the P.Hib. references the meaning is "can" "to be able". No. 27: "as accurately as I could". No. 54: "as many as you can". No. 72: "we cannot use". No. 73: "so that I was not able". No. 34 is too broken at this point to be sure of translation. With P.Hib. 27,72, and 73, where this verb is followed by an aorist inf., should be considered Mt. 3:9 -- "God is able of these stones to raise up children unto Abraham" (δύναται ἐγείρειν). Also Mt. 5:14 -- "A city set on a hill cannot be hid" (οὐ δύναται κρυβήναι). With P.Hib. 54, i.e. an example of the infinitive omitted after "δύνασθαι",

"δύνασθαι" Con't.

should be considered Mt. 20:22 -- "Are ye able to drink the cup that I am about to drink? They say unto him, We are able."

"δυνατός"

P.Hib. 78:15.

Occuring in a letter -- "ἐὰν δὲ ^{μή}δυνατὸς ᾖσθα " (if you are unable). This is essentially the meaning of the N.T.; e.g. Lu.14:31 -- "whether he is able" (ἐξδυνατὸς ἔστιν); II Ti. 1:12 "he is able to guard" (δυνατὸς ἔστιν etc.). For an example in the negative v.Ac.2:24 "because it was not possible" (καθὼς οὐκ ἦν δυνατὸν).

"δύνειν"

P.Hib. 27:52 et saep.

This is a Calendar for the Saité Nome, where this verb is used frequently meaning "to set" -- speaking of constellations and other heavenly bodies. It is used in the N.T. only twice, viz. at Mk. 1:32 and Lu.4:40. In both these passages it is used of the sun setting; e.g. Mk. 1:32 "when the sun did set".

"δύσεις"

P.Hib. 27:45.

cf. supra sub "δύνειν "; 1.45 --- "πρὸς τὰς δύσεις καὶ ἀνατολὰς τῶν ἀστέρων" (for the settings and risings of the stars). The only place this word occurs in the N.T. is in the disputed shorter ending of Mark (chapter 16), which is rejected by W. & H. and included as an alternative in N. It is translated in the Moffatt version "from East to West" (ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως)

"δύσσις" Con't.

i.e., from the rising to the setting of the sun.

"δωρεά"

P.Hib. 66:1.

No. 66 is a business letter, and the use of "δωρεά" is extremely technical. The phrase is "παρὰ τῶν τῇν δωρεάν πραγματουομένων" (with the managers of the 'dorea') by which was meant some special tax. This is of very little help in the N.T. where in all passages the meaning is "gift"; in this connection it is most often used in a theological sense, e.g. "gift of God". "gift of Christ", "gift of the Holy Ghost", "the heavenly gift".

"E" (Ε).
"ἐγγυος"

P.Hib. 30:16. 92:8. 93:2. 94:9. 95:6.

In the P.Hib. this word is found in various types of legal documents where it means "surety" i.e. "one who guarantees bail". P.Hib. 30:16 --- "For which Antigonus --- is surety." P.Hib. 93:2 -- "who is surety for appearance on condition that he shall produce him at etc.". P.Hib. 30 is a Judicial Summons, and No. 93 is a Contract of Surety, as are all other P.Hib. references.

In the N.T. this word is found only once, He. 7:22. "By so much also hath Jesus become the surety of a better covenant". It would appear to me that we have here a conscious imitation of legal phraseology.

"ἐγκαλέειν"

P.Hib. 31:8,19. 87:14. 96:6,22.

P.Hib. 31 is an Abstract of a case for trial --- "which jars he accused Pasis of having lost" (ἐνεκάλεσεν). P.Hib. 87 is an agreement for the advance of seed-corn -- "and we make no complaint" (καὶ οὐθὲν ἐγκαλοῦμεν). P.Hib. 96 is an agreement for the renunciation of claims --- "all the claims which they have made against each other in former times" (περὶ ὧν ἐνεκάλεσαν ἀλλήλους).

Throughout the N.T. this word is used with the meaning "to accuse". Ac. 19:38 -- "let them accuse one another"; Ac.26:2 --- "touching all the things whereof I am accused by the Jews."; Ro. 8:33 -- "Who shall lay any-thing to the charge of God's elect?".

"ἐγκλημα"

P.Hib. 96:6, 7,8,22,24,25.

P.Hib. 96 is a renunciation of claims; the document is in duplicate, and this word in all cases may be translated "claims"; e.g. 1.6 -- "They agree that they have settled all the claims etc."

In the N.T. this word is found only in Ac.23:29 and 25:16. In both these cases the word is used in the legal sense of a "charge" laid against someone in the court -- Ac.23:29 -- "but to have nothing laid to his charge worthy of death or of bonds"; Ac.25:16 -- "and to have had opportunity to make his defense concerning the matter laid against him".

"εἶθελν"

P.Hib. 77:5. 82:27.

No. 77 is a letter concerning Priestly Revenues ----- "So collect from the same persons as before and restore (to the priests) the amounts previously paid to them." (λογεύοντες δὲ [παρα] ὧν πρότερον εἰώθει τὸ προδιδόμενον ἀποκαθίστατε [.....]). No. 82 is an official letter --- "Kindly take --- our scribe and the other accustomed persons" (τοὺς εἰθισμένους).

In the N.T. this word usually means "to be accustomed", "to be wont" etc. Mt.27:15 --- "Now at the feast the governor was wont to release unto the multitude one prisoner". Lu.2:27 -- "after the custom of the law" (κατὰ τὸ εἰθισμένον τοῦ νόμου). Mk. 10:1 ---- "and, as he was wont, he taught them again" (καὶ ὥς εἰώθει).

" εἰδεναι "

P.Hib. 81:3,21.

No. 81 is a group of official correspondence on the subject of cleruchs; the phrase in both passages is " ὅπως εἰδῆς " (for your information, i.e. that you may know).

This word is used a great many times in the N.T. with a variety of meanings, to see, to know, to perceive, etc. With P.Hib. 81 cf. Mk. 2:10 "But that you may know that the Son of Man hath power on earth to forgive sins" (ἵνα δὲ εἰδῆτε κτλ.). Eph. 6:21 -- "But that ye also may know my affairs" (id sup.).

" εἰσάγειν "

P.Hib. 41:7,15. 46:18.

Both of these papyri are business letters; P. Hib. 41:7 -- "and allow him to collect the arrears"; P.Hib. 41:15 -- "assist him also so that everything be collected"; P.Hib. 46:18 -- "Now therefore at length either collect the money or etc."

This particular meaning is not found in the N.T., where it is always used in connection with people; e.g. Lu.2:27 -- "and when the parents brought in the child Jesus"; Ac.22:24 -- "and the chief captain commanded him to be brought into the castle"; He.1:6 -- "And when he again bringeth in the firstborn into the world."

" εἰσφέρειν "

P.Hib. 157.

This is a very fragmentary part of an account "ὁ κβ. εἰσενήνοχα εἰς τὸν ἐν τῇ αὐλῇ σῖτον ἐκ

" εἰσφέρειν " "Con't.

τοῦ ἰδίου ὀλυρῶν ἀρτάβης οὐδ", which would appear to refer to the bringing of grain from one place to another.

In the N.T. this word is used both of people and inanimate things with the meaning "to bring in"; of people, v. Lu.5:18 -- "and they sought to bring him in" (i.e. the man that was palsied); of inanimate things, v. I Ti. 6:7 --- "for we brought nothing into the world".

" ἑκάστος "

P.Hib. 28:9,13. 29:10. 67:18. 84(a):8,24. 86:11. 88:9, 10. 90:15. 91:11. 102:4,10. 124.

Throughout the P.Hib. this word means simply "each or every"; e.g. "the value of each artaba" (τιμὴν τῆς ἀρτάβης ἑκάστης) --- v. P.Hib. 84,86,90,91,102, 124. P.Hib. 67:18 -- "To each of the following" (ἐκάστωι). P.Hib. 29:10 -- "every day" (ἐκάστης ἡμέρας).

In the N.T. He.3:13 should be considered alongside of P.Hib. 28 and 29 --- "Father admonish one another daily" (Voff.) (καθ' ἐκάστην ἡμέραν). With P.Hib. 88 should be considered Rev. 22:2 -- "yielding its fruit every month" (κατὰ μῆνα ἑκάστον). With P.Hib. 67 should be considered Mt. 25:15 --- "to each according to his several ability" (ἐκάστωι). With P.Hib. 84(a) et al. should be considered Jn. 19:23 -- "to every soldier a part", i.e. the simple adjectival use.

" ἐκβολή "

P.Hib. 110:9.

This is a private account of which the text at this point is in exceptionally poor condition, there are

"ἐκβολή" Con't.

far too many lacunae too attempt a translation, although there is a possibility that the word is used in much the same sense as in Ac. 27:18, the only N.T. reference:

"And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard" (ἐκβολήν ἐποιούντων).

"ἐκείνους"

P.Hib. 151.

This single reference in the P.Hib., unfortunately, is a very small fragment of a letter, the translation of which is further complicated by the absense of context and the lacunae in key words. It would seem to be concerned with a certain Apollonides going to work as a reaper in a vineyard. The sentence in which this word occurs reads-- "εἰ οὖν τις ἐπιχώρησεν ποιεῖ ἐντυχέ ἐκείνους καταλάλησιν, συντετάχαμεν γὰρ --- (lacuna)" which might be translated, perhaps, -- "If therefore ? is hiring anyone (lit.: granting any permission) meet up with and have a chat with him, for we have arranged". If this is the way in which this fragment is to be translated, this word is used as a simple demonstrative pronoun (almost a personal pronoun), for which there are countless examples in the N.T.

"ἐκθεσς"

P.Hib. 29:10.

This is a series of Finance Laws -- "and for every day that this exposure does not take place he shall pay a fine of drachmae" (ἡ ἐκθεσς); this

"ἐκθεσις" Con't.

refers to the exposure of a document on a notice board.

This word does not occur in the N.T., but the cognate word "ἐκθετος" does, being used once only, i.e. in Ac. 7:19 -- "He took a cunning method with our race; he oppressed our ancestors by forcing them to expose their infants to prevent them from surviving" (Moff.) (τοῦ ποιεῖν τὰ βρέφη ἐκθετα αὐτῶν).

"ἐκπίπτειν"

P.Hib. 78:10.

This is a letter to an official requesting a favour for some friends. "Because it is not at present their turn to serve" (ὁτιὰ τὸ μὴ ἐκπεσεῖν αὐτοῖς τὸ νῦν λειτουργῆσαι). This suggests, of course, the idea of selection by lot, the lot being thought of as falling out of a container. There is no counterpart to this usage in the N.T. where in Ac.12:7 it is used of a navigator falling off the straight course. It is also used metaphorically in the N.T.: in II Pe. 3:17 to fall from a thing, i.e. to lose it; in I Co. 13:8 to perish or to fail.; also to fall powerless, fall to the ground, to be without effect.

"ἑκτῇ"

P.Hib. 109:3,10.132.

Both of these fragments are concerned with taxation, and the reference is in both cases to the tax of 1/6 (one sixth) (cf. the tax of 1/10 in the N.T. (i.e. the tithe).

The most common use in the N.T. of this word is "the sixth hour" (ἑκτὴν ὥραν), v. Mt.20:5, Mk.15:33,

" ἕκτῃ " Con't.

Lu.23:44 et al. Other phrases in the N.T. are -- "the sixth angel", "the sixth month", "the sixth seal".

" ἑκτιθέναλ "

P.Hib. 27:24. 29:9.

No. 27 is a Calendar for the Saité Nome ---

"He expounded to me the whole truth" (ἑξετίθει).

No. 29 is a series of Finance Laws -- "and expose it in front of the agoranomus-office every day" (ἑκτιθέτω).

With the P.Hib. 27 should be considered Ac.

11:4 --- "But Peter began, and expounded the matter unto them in order" (ἑξετίθετο αὐτοῖς). Also v. Ac.12:26

-- "and expounded unto him the way of God"; and Acts.

28:23 -- "to whom he expounded the matter".

" ἑλαία "

P.Hib. 49:8,12.

Occuring in a business letter --- 1.8 -- "he put the olives into the jars" and in 1.12 -- "the fine olives". In the N.T. it occurs chiefly in the phrase "the Mount of Olives" (τὸ ὄρος τῶν ἑλαιῶν). Also v. Ja.3:12-- "Can a fig tree yield olives? "

" ἑλαιον "

P.Hib. 41:22. 59:7. 112:2,39,74. 113:14. 121:15 et saep. 131.

The P.Hib. references include a business letter, two official letters, a Taxing List, a Banker's Account, and a Private Account; in all these passages the word is translated as "oil", inferring of course "olive oil" which was an extremely common commodity in those days; e.g.

"ἔλαιον" Con't.

P.Hib. 59:7 -- "send to us under guard the woman who was delivered to you with the contraband oil in her possession".

In the N.T. the importance of oil as a commodity is readily seen: Mt. 25:3 refers to it being used as an illuminant in lamps; Lu. 10:34 refers to its use in dressing wounds: Mk. 6:13, He. 1:9 et al. refers to its ritual use for anointing. Imagine a substance in this modern world which could be of use as a food, medicine, and a provider of both heat and light and you have something of the importance of olive oil as a commodity in the ancient world. All this lends more vividness and meaning to the parable of the unrighteous steward (Lu.16).

"ἑλάσσω"

P.Hib. 29:17. 118:29.

Both of these passages are too fragmentary to read; no.29 is a series of Finance Laws, this word occurring in a small detached fragment (Fragment "a" verso). No. 118 is an account of olyra but as the end of both this line and the preceding one has been completely lost it is almost impossible even to guess at the meaning. In the N.T. Jo. 2:10, "than that which is worse", refers to wine; Ro.9:12 refers to the younger of two men. There is no point, however, in going into a detailed study in view of the fragmentary state of the material in the P.Hib.

"ἑλάχιςτος"

P.Hib. 27:35.

This is a Calendar for the Saité Nome: "Accord-

"ἐλάχιστος" Con't.

ingly, to summarize his information as accurately as I could in the shortest space" (ὡς οὖν ἡδυνάμην ἀκριβέστατα ἐν ἐλάχιστοις συναγαγεῖν).

There is no exact parallel to this in the N.T. where it is employed as an ordinary superlative "least" -- e.g. Mt. 2:6 -- "art in no wise least among the princes of Judah"; Lu.16:10 -- "faithful in a very little"; I Co.4:7 -- "but with me it is a very small thing etc"; Eph 3:8 -- "who am less than the least of all saints"; Ja. 3:4 -- "by a very small rudder"; I Co. 6:2 -- "to judge the smallest matters".

"ἐλέγχειν"

P.Hib. 55:3.

No. 55 is an official letter -- "and bring with you the shepherd in order that he may give evidence in the matter about which you told me." (ἀγων καὶ τὸν ποιμένα τὸν ἐλέγξοντα περὶ ὧν μοι ^{εἶπας} η).

The usual meaning in the N.T. is either "to reprove" or "to convict". Mt. 18:15 -- "go and reprove him" (Moff.), "go and tell him his fault" (A.V.). Jo.8:46 -- "Which of you convicteth me of sin ". Tit. 2:15 -- "and exhort and reprove with all authority". Jo.16:8 -- "he will convict the world". Ja.2:9 -- "being convicted by the law as transgressors".

"ἐλεύθερος"

P.Hib. 29:6.

This occurs in a series of Finance Laws---
"If the slave (assigned) give information he shall be free on payment of the usual taxes" (ἐλεύθερος ἔστω). In

"ἐλευθερος" con't.

the N.T. this is the usual meaning, and here too the distinction is usually between slave or bondman on the one hand, and freeman on the other. Re. 6:15 -- "bondman and freeman"; I Co. 7:22 -- "he --- being free --- is Christ's bondservant"; Jo. 8:36 -- "The Son shall make you free".

"ἐλέφας"

P.Hib. 110:79,92,102.

This is a Postal Register wherein the phrase is "τῶν ἐλεφά[ντων]"; in 1.79 it appears to mean "the officer in charge of supplies for the elephants"; in 11.92 and 102 it would appear to mean "from the elephant country".

This word is not found in the N.T., but its derivative ^{ἐλεφάντινος} ~~"ἐλεφάντινος"~~ occurs in Re. 18:12 -- "and every vessel of ivory".

"ἐλκειν"

P.Hib. 83:9.

This is a business letter concerning a payment of corn: "and do not let this be delayed " (καὶ τοῦτο μὴ ἐλκώσης).

This verb occurs twice in the N.T.; Ac.21:30 -- "and they laid hold on Paul, and dragged him out of the temple" (ἐἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ); Ja. 2:6 -- "and themselves drag you before the judgement seat?" (καὶ αὐτοὶ ἐλκουσιν ὑμᾶς εἰς κριτήρια).

"Ἑλληνιστί"

P.Hib. 27:27.

A calendar for the Saité Nome: "ὅς ἐκαλεῖτο
 'Ἑλληνιστί γνώμων'" (which is called in Greek a "gnomon").
 So in the N.T.: Jo. 19:20 --- "and it was written in Hebrew,
 and in Latin, and in Greek ('Ἑλληνιστί')". Ac. 21:37:
 "Dost thou know Greek" ('Ἑλληνιστί γινώσκεις;).

"ἐμβάλλειν"

P.Hib. 45:7. 49:4,7. 54:30. 63:5. 98:2,12. 152.

In all but one passage of the P.Hib. (viz. 63:5)
 this verb is used for loading or embarking upon a ship.
 P.Hib. 49:7 -- "he is to put the olives into jars--- for
 embarkation" (ὅπως ἂν ἐμβάληται). P.Hib. 98:2 (a
 receipt of a captain) -- "that he has embarked -- 4800
 art. of barley". P.Hib. 54:30 -- "Put them on board
 with the guards." P.Hib. 63:5 -- "Nicias has come to me
 demanding the price of the seed which he said he had
ordered for the holding of Protagoras" (οὗ ἐφ' ἣ
 ἐμβεβληκέναι).

In the N.T. this verb is found only once:
 Lu. 12:5 --- "Fear him, which after he hath killed hath
 power to cast into hell."

"ἐμπροσθε"

P.Hib. 5:9.

This is a petition of Hireoduli ---- "καὶ νῦν
 καὶ ἐν τοῖς ἐμπροσθε χρόνοις" (and now as
 in former times). It is rather difficult to find a close
 parallel to this use in the N.T., where the word is used
 in all forty-five times, but mostly as a preposition, e.g.

"ἐμπροσθε" Con't.

"before men", "before Jesus", "before the altar", "before thy face", etc. Perhaps the passage most relevant to P.Hib. 35:9 is Phl. 3:13 -- "to the things which are before" (τοῖς ἐμπροσθεν).

"ἐμφανής"

P.Hib. 93:4.

A Contract for Surety --- "on condition that he shall produce him at Heracleopolis openly" (ἐν τῷ ἐμφανεῖ). In the N.T. at Ac. 10:40 -- "and gave him to be made manifest" (ἐμφανῇ γενέσθαι); Re. 10:20 --- "I became manifest unto them that asked not of me" (ἐμφανῆς ἐγενόμην).

"ἐμφανίζειν"

P.Hib.72:4.

Occuring in some correspondence concerning a temple seal: "I made a previous statement to you in the month of Choiak" (πρότερόν σοι ἐνεφάνισα ἐν τῷ Χοίαχ).

In the N.T. v. Ac.23:15 -- "Now therefore do ye with the council signify to the chief captain etc." Ac. 24:1 -- "and they informed the governor against Paul". Ac. 23:22 -- "Tell no man that thou hast signified these things to me".

"ἐναντίον"

P.Hib. 89:9.

This is a Contract for the Loan of Money: in the presence of the witnesses below written" (ἐναντίον τῶν

" ἔναντίον " "Con't.

ὑπογεγραμμένων μαρτύρων). This is somewhat the same meaning as found in the N.T.: Lu. 1:6 -- "and they were both righteous before God"; Ac. 8:32 -- "and as a lamb before his shearer is dumb"; Ac. 7:10 -- "and gave him favour and wisdom before Pharaoh, king of Egypt"; Lu. 20:26 -- "and they were not able to take hold of the saying before the people"; Lu. 24:19 -- "a prophet mighty in deed and word before God and all the people".

" ἑνὶ αὐτὸς "

P.Hib. 27:48,220. 28:20. 90:5.

No. 27 is a Calendar for the Saité Nome in which line 48 reads -- "They therefore keep most of the festivals annually on the same day (κατ' ἑνὶ αὐτὸν). No. 28 is a set of Constitutional Regulations -- "and as the year consists of 360 days". No. 90 is a Lease of Land -- "Diodorus ---- has leased for one year etc." (εἰς ἑνὶ αὐτὸν ἔνα).

In the N.T. v. He. 9:7, 25: 10:1 --- "year by year" (κατ' ἑνὶ αὐτὸν). Ga.4:10 -- "Ye observe days, and months, and seasons, and years". Jo. 11:49 -- "being high-priest that year". Lu. 4:19 -- "^{to} ~~the~~ proclaim the acceptable year of the Lord".

" ἐνόχλει "

P.Hib. 56:7.

This is an Official Letter --- "σὺ οὐ μὴ ἐνόχλει αὐτόν" (Do not molest him). It is found twice in the N.T.; Lu. 6:18 -- "and they that were troubled with unclean spirits" (E.V.), "were annoyed" (Moff.), "were vexed"

"ἐνοχλεῖν" Con't.

(A.V.). He. 12:15 --- "lest any root of bitterness springing up trouble you".

"ἐνοχος"

P.Hib. 65:22.

Occuring in a letter: "If this is not done I shall be liable to the consequences of my oath" (εἰ δὲ μὴ μετρήσεται μετὰ τῷ ὅρκῳ ἐνοχόν εἶναι). In the N.T. v. Mt. 5:21,22,23: "shall be in danger of the judgment"; "worthy of death" (Mt.26:66, Mk.14:64); Mk.3:29 -- "guilty of an eternal sin"; He. 2:15 -- "subject to bondage".

"ἐντευξίς"

P.Hib. 57:2.

This is an official letter -- "who brought me a petition against Evagoras" (τὸν κομίσανθ' ἡμῖν κατ' ἐὺαγόρου ἐντευξίην). In the N.T. this word occurs only at I Ti. 2:1 and 4:5 --- 2:1 "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, etc." (ἐντεύξεις); 4:5 "for it is sanctified through the word of God and prayer" (ἐντεύξιν).

"ἐντυχάμεν"

P.Hib. 151.

This is a very small fragment of a letter, concerning the translation of which we can only guess: "εἰ οὖν τιν' ἐπιχώρησιν ποιεῖ ἐντυχὲ ἐκείνῳ καταλάλησον, συντετάχαμεν γὰρ....."; in this context it possibly means "^{to meet} ~~meet~~ ~~up~~ with". A very strong case can be offered, however, for an interpretation similiar to Ro. 11:2 "how

"ἐντυχάζεσθαι" Con't.

he pleadeth with God against Israel", i.e. "intercede with
"or" request". For a possible translation of this passage
v. sub "ἐκένυος". In the N.T. v. also Ac. 25:24 --
"about whom all the multitude of the Jews made suit to me
both at Jerusalem and here". He. 7:25 "seeing he ever
liveth to make intercession for them".

"ἐνώπιον"

P.Hib. 30:25.

Occuring in a Judicial Summons -- "the case
will be drawn up against you in the court at Heracleopolis
in the presence of". So too in the N.T. at
Lu. 12:9 -- "but he that denieth me in the presence of men
shall be denied in the presence of the angels of God". Fe.
3:5 -- "and I will confess his name before my father, and
before his angels." There seems to be a touch of legal
phrasing here.

"ἐξάγειν"

P.Hib. 27:61. 34:4,10. 73:11. 80:2,7. 82:20.

No. 27 is a Calendar for the Saité Nome -- "Osiris
circumnavigates and the golden boat is brought out"
(this refers to some religious vessel). No. 34 is a
petition to the King --- "Patron paying no heed to this
released Callidromus from the prison". No. 73 is
a letter dealing with the same incident as P.Hib. 34,
where the meaning is the same as in No. 34. No. 80 is a
letter concerning the export of wine --- "Horus, son of
Teos, is exporting 2 jars of wine". No. 82
is some official correspondence --- "in order that the

"ἐξαγχειν" Con't.

duties of the scribes' office may be performed".

In the N.T. v. Mk. 15:20 -- "and they lead him out to crucify him", cf. P.Hib. 34 et 73 -- to lead out of prison; another example of this use is found in Ac.12:17 -- "had brought him forth out of prison". It is used frequently in the N.T. of leading the people out of Egypt or the wilderness, v. He. 8:9. Jo.10:3 refers to leading sheep out.

"ἐξεῖναι"

P.Hib. 29:27. 65:12. 96:6.23.

No. 65 is a letter of a business nature ---

"So since you will not be able to measure it to-day....".

No. 96 is a contract for the renunciation of claims ----"and Andronious has no right to proceed against Alexander". No. 29 is a series of Finance Laws -- "[....] ὁ ἀντιγραφεὺς τῶι τελώνῃ μὴ ἐξ[έστω " (Let the antigraphaeus not permit the tax collector etc.).

In the N.T. this word is usually translated "it is lawful", e.g. Mt. 12:2 -- "it is not lawful".

"ἐξομολογεῖν"

P.Hib. 30:18.

Occuring in a Judicial Summons -- "nor were willing to acknowledge the debt to the collector" (οὐτε τῶι πράκτορι ἡβούλου ἐξομολογήσασθα). It is used in the N.T. with somewhat the same meaning -- Mt.3:6 -- "confessing their sins"; Phl.2:11 -- "that every tongue should confess that Jesus Christ is Lord"; Mt.11:25 -- "I thank thee, O Father" (ἐξομολογοῦμαί σοι κτλ.). Lu.22:6 -- "and he consented"; Ro.15:9 -- "therefore I will give

"ἐξαγειν" Con't.

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"ἐξομολογεῖν" Con't.

praise unto thee among the Gentiles" (i.e. "confess thee"). This word is not found in Classical Greek, and its uses in the N.T. and LXX largely determine its meanings.

"ἐξουσία"

P.Hib. 29:36. 148.

In both these passages this word seems to have the meaning --- "authority" or permission". No. 29 is a series of Finance Laws -- "καὶ ἐξουσία ἔστω τῷ ἀντεπεῖν τελῶνι" (let the tax collector have authority to protest). No. 148 is a very interesting fragment of a contract of apprenticeship --- "μὴ ἐξουσία δ' ἔστω Πόρωι" (Forus will not have permission etc.).

Thayer's Lexicon recognizes a number of slightly different usages of this word in the N.T.; they are all based on the root meaning "permission" or "authority":-
 (i) Power of choice, liberty of doing as one pleases, leave or permission: v. I Co.9:12 -- "If others partake of this right over you, do not we yet more?". (ii) The power of authority (influence) and of right: v. Mt.21:23 -- "By what authority doest thou these things?". (iii) The power of rule or government: v. Mt. 28:18 -- "All authority hath been given unto me in heaven and on earth".

"ἐξω"

P.Hib. 34:10. 93:4.

No. 93 is a Contract of Surety -- "outside of a temple or any other shelter" (ἐξω ἱερῶν). In the N.T. v. He.13:11,12 -- "without the camp" "without the gate". Lk.13:33 -- "for it cannot be that a prophet perish out of

"ἑορτή"

P.Hib. 27:47 et saep.

In all the relevant passages of P.Hib. 27, a Calendar for the Saité Nome, this word means "festivals"; e.g. l. 47 -- "They therefore keep most of the festivals annually on the same day". This is the general meaning throughout the N.T.; e.g. Lk.2:41 -- "ἡ ἑορτὴ τοῦ Πάσχα" (The Feast of the Passover); Lk.22:1 -- "ἡ ἑορτὴ τῶν ἀζύμων" (The Feast of Unleavened Bread). Ac.18:21 -- "τὴν ἑορτὴν ποιεῖν" -- to keep or celebrate a feast; P.Hib. uses the verb "ἄγω" for this.

"ἐπάγειν"

P.Hib. 32:4. 27:201,219. (ἐπαγομένη ἡμέρα).

No. 32 is concerned with the sequestration of property -- "Heraclitus, son of Heraclitus, of the Castorian Deme, but not yet enrolled etc. (τῶν οὐπω ἐπηγμένων). No. 27 is a Calendar wherein the reference is to the five intercalary days, (ἐν ταῖς ἡμέραις ταῖς ἐπαγομέναις).

There are three references to this verb in the N.T.: Ac.5:28, II Pe.2:1,5, not of which are parallel to the uses found in the P.Hib. All N.T. passages use this verb with the meaning "bring upon", e.g. II Pe.2:1 -- "bringing upon themselves swift destruction".

"ἐπ' ἀνάγκην"

P.Hib. 47:19.

A business letter -- "in order that we may pay over the value of the necessary dues" (τῶν γινομένων τῶν ἐπ' ἀνάγκων). Ac.15:28 -- "than these necessary things" (πλὴν τούτων τῶν ἐπ' ἀνάγκης), i.e. a cognate word.

"ἐπάρω"

P.Hib. 96:6,23.

This is a contract for the renunciation of claims -- "τῶν ἐπάρω χρόνων" (in former times). There are no exact parallels in the N.T., but the use of "ἐπάρω" with numbers belongs to this general class; v. Mk.14:5 -- "for more than three hundred denaries" (ἐπάρω τριακοσίων δηναρίων); also v. I Co.15:6 -- "by more than five hundred brethren".

"ἐπεῖ"

P.Hib. 35:11. 65:12. 66:2.

No. 35 is a petition of Hieroduli -- "Whereas Petosiras the comarch --" (ἐπεῖ); No. 65 is a business letter -- "since you will not be able to measure it to-day" (ἐπεῖ οὐδὲν οὐκ ἐξέσται κτλ.); No. 66 is an official letter -- "since therefore the 5% tax is paid to you in your district". In the N.T. v. He.2:14 -- "Since then the children are sharers in flesh and blood" (ἐπεῖ οὐδὲν τὰ παῖδες κτλ.). Also v. He.4:6 -- "Seeing therefore it remaineth that some should enter thereunto".

"ἐπερχεσθαι"

P.Hib. 96:7 et saep.

This is a contract for the renunciation of claims in which this verb is used in the legal sense "to proceed against". In the N.T. this verb is usually used with the meaning "to come upon", e.g. Ac.1:8 -- "when the Holy Ghost is come upon thee"; Lu. 11:22 -- "when a stronger than he shall come upon him, and overcome him". Eph. 2:7 -- "in the ages to come"; Ac. 14:19 -- "But there came Jews thither

"ἐπεὶ δὲ"

P.Hib. 28:10. 34:7.

No. 28 is a series of Constitutional Regulations -- "For since there are five tribes" (ἐπεὶ δὲ). No. 34 is a Petition to the King -- "Since Patron contrary to orders released the man from prison". This word is used ten times in the N.T., and all but one reference are examples of this use; the exception is Lu. 7:1, where the use is temporal -- "After he had ended all his sayings". I Co. 15:21 -- "For since by man came death"; Phl. 2:26 -- "since he longed after you all"; I Co. 1:22 --- "Seeing that the Jews ask for signs"; Ac. 15:24 -- "forasmuch as we have heard".

"ἐπερωτᾷν"

P.Hib. 72:15.

This is some correspondence re: a Temple Seal -- "Aristonicus having been sent to Chesmenis who is in the sanctuary asked him if the seal etc." (ἐπηρώτα εἰ ὑπάρχει). This same construction is illustrated in the N.T. in Mk. 15:44 -- "he asked him whether he had been any while dead" (ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν). Also v. Lu. 23:6 -- "he asked whether the man were a Galilaean" (ἐπηρώτησεν εἰ [ὁ] ἄνθρωπος Γαλιλαῖός ἐστιν).

"ἐπιβάλλειν"

P.Hib. 89:10. 115:3, 22. 116 (intro.).

There are too many lacunae in P.Hib. 89:10 to permit translation; this is a contract for the loan of money. P.Hib. 115 is an account of taxes on sacrifices and wool -- in 1. 3 and 22 the phrase is "the instalment due" (ἐπιβάλλειν).

"ἐπιβάλλειν" Con't.

This is related to the use in the N.T. in Lu. 15:12 ---

"Give me the portion of thy substance that falleth to me"

(δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας).

"ἐπιγράφειν".

P.Hib. 44:3. 113:5.

P.Hib. 44 is an official letter -- "and similarly that the harvesters be sent who have been levied in accordance with the list given to you" (τοὺς ἐπιγεγραμμένους θεριστὰς κατὰ τὴν δοθεῖσάν σοι γραφήν). No. 113 is a banker's account, but there is not enough of the line left to read: "καὶ τὸ ἐπιγραφέν τοῖς [.....]".

In the N.T. v. Re.21:12 -- "and the names written thereon" (καὶ ὀνόματα ἐπιγεγραμμένα). Mk. 15:26 -- "and the superscription of his accusation was written over" (ἡ ἐπιγραφὴ ἐπιγεγραμμένη).

"ἐπιδοῦναι".

P.Hib. 72:2

No. 72 is correspondence concerned with a temple seal: "I have written below for you copies --- of the declaration presented by the priest" (τῶν ἐπιδοθέντων παρὰ τῶν ἱερέων). In the N.T. v. Ac.15:30 -- "they delivered the epistle" (ἐπέδωκαν τὴν ἐπιστολήν. Lu.4:17 -- "and there was delivered unto him the book of the prophet Isaiah" (ἐπεδόθη). It is used generally in the N.T. of giving anything to a person: a stone (Mt.7:9); bread (Lu.24:30); fish (Lu.24:42). It is used in Ac. 27:15 of giving way to the wind.

"ἐπιεναί"

P.Hib. 84(a): 5,21.

This is a contract for the sale of wheat: "out of the coming new crops from the threshing floor" (ἐγὼ {Υ} νέων τῶν ἐπιόντων ἀπ' ἄλλω). Used five times in the N.T. with always the same meaning: Ac.7:26 -- "and the day following" (τῇ τε ἐπιούσῃ ἡμέρᾳ); in Ac.16:11, 20:15, 21:18 without "ἡμέρᾳ". Ac.23:11 "and the night following" (τῇ δὲ ἐπιούσῃ νυκτὶ).

"ἐπικαλεῖν"

P.Hib. 62:5.

This is an official letter -- "The criminal who did the pillage is accused by Tnas son of H.....". In the N.T. v. Mt.10:25 -- "If they have called the master of the house Beelzebub, how much more shall they call them of his household!" (εἰ τὸν οὐκοδεσπότην Βεεζεβοὺλ ἐπεκάλεσαν); i.e. lay a charge against Jesus of being in league with the devil.

"ἐπιλέγειν"

P.Hib. 78:12.

This is an official letter --- "if the people are being chosen from the Oxyrhynchite Nome release Zoilus" (ἐὰν ἐκ τοῦ Ὀξυρυγχίτου ἐπιλέγωνται... κτλ.). It is used twice in the N.T. of which only one reference is relevant to P.Hib. 78: Ac. 15:40 - "But Paul chose Silas" (Παῦλος δὲ ἐπιλεξάμενος Σίλαν). The other reference is in Jo. 5:2 -- "a pool which is called in Hebrew Bethesda" (ἥ ἐπικλεγομένη ἐν ἑβραϊστί).

"ἐπιμέλεια"

P.Hib. 41:20.

"ἐπιμέλεια" Con't.

This is a business letter -- "and be careful to etc." (ἐπιμέλειαν δὲ ποιῆσαι). In the N.T. at Ac. 27:3 -- "and refresh himself" (ἐπιμελείας τυχεῖν).

"ἐπιμελῶς"

P.Hib. 82:10.

Official Correspondence -- "Kindly see that it is carefully delivered" (καλῶς οὖν ποιήσεις φροντίσας ὅπως ἐπιμελῶς ἀποδοθῇ). In the N.T. at Lu. 15:8 -- "and seek diligently until she find it" (καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ).

"ἐπιπορεύεσθαι".

P.Hib. 96:10,27.

This is a Contract for the Renunciation of Claims -- "both the act of aggression shall be invalid for the person making it and the aggressor shall forfeit etc." (ἡ τ' ἐφόδος τῷ ἐπιπορευομένῳ ἄκυρος ...] τ... ἔστω ἐκτεισάτω δ' ὁ ἐπιπορεύμενος). In the N.T. found only in Lu. 8:4 -- "and they of every city resorted unto him" (καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν).

"ἐπισημαίνειν"

P.Hib. 27:70 et saep.

This is a Calendar for the Saité Nome -- "and there are indications etc." (ἐπισημαίνει). This word is not found in the N.T. but the cognate word "ἐπισημός" is. Mt. 27:16 -- "And they had then a notable prisoner called Barrabbas" (θεσμίων ἐπίσημον). Ro. 16:7 -- "who are of note among the apostles" (ἐπίσημοι).

"ἐπίστασθαι"

P.Hib. 40:6.

Occuring in a letter -- "But you must clearly understand etc." (ἐπίστασο μέντοι ἀκριβῶς). This is the general meaning throughout the N.T.: e.g. Mk.14:68 -- "I neither know nor understand what thou sayest" (οὐδὲ ἐπίσταμαι). Ac. 19:15 -- "Jesus I know and Paul I know" (τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι). These two examples illustrate that the difference between the various verbs for "to know" in the N.T. is very slight.

"ἐπιστάτης"

P.Hib. 34:2. 72:4.

In both passages of the P.Hib. this word is used as a title along with a Proper name: P.Hib. 34:2 -- "Dorion the epistates". In the N.T. it is used only in Luke's gospel as a title of Jesus: Lu. 5:5 -- "Master, we toiled all night". In the passage concerning the Transfiguration, "Master, it is good for us to be here" (Lu.9:33), there is a rather curious fact to be observed: the same passage in Mt. has "κύριε", while Mark employs "ῥαββί", which is simply a transliteration of an Aramaic word into Greek. The two different words in Matthew and Luke are simply two different Greek words used to translate this Aramaic word. The most common meaning of "ἐπιστάτης" is an overseer of a farm, a government official, or in a military sense -- chief or commander. The N.T. usage is probably related to this latter use.

"ἐπιστέλλειν".

P.Hib. 40:5. 41:16. 44:5, 7.

The above references are all to business or official letters: 40:5 -- "to have your requests carried out" (ἵνα γένηται ὡς ἐπέσταλκας). P.Hib. 41:6 -- "and send me word" (καὶ ἡμῶν ἐπίστέλλον). P.Hib. 44:5 -- "to send you instructions again now" (καὶ νῦν ἐπιστέλλαι σοι); 1.7 ---- "let me know" (ἐπίστέλλον ἡμῶν).

In the N.T. this verb is used with much the same meaning, i.e. to send information or instructions by means of a letter: Ac. 15:20 -- "but that we write unto them" (R.V.) or "but write them injunctions" (Moff.). Ac. 21:25 -- "But as touching the Gentiles which have believes, we wrote etc.". He. 13:22 -- "for I have written unto you in few words".

"ἐπιστολή".

P.Hib. 34:12. 44:5. 45:3. 47:33. 51:1. 57:1. 59:3. 59:3. 61:3. 71:1,4. 72:16,19. 81:2,21. 82:7. 110:51 et saep.

Despite the frequency of this word's use in the P.Hib. and to a smaller extent in the N.T., there are no lexicographical peculiarities to warrant spending much time on it. The meaning is always "letter" or "epistle", the most common phrase in the P.Hib. being "ὡς ἂν λάβῃς τὴν ἐπιστολήν" (as soon as you receive this letter). In the N.T. v. Ac. 15:30 -- "they delivered the epistle"; Ac. 9:2 -- "and asked of him letters to Damascus".

"ἐπιτήδεως".

P.Hib. 83:10. 110:10.

No. 83 is a letter concerning the payment of corn

"ἐπιτήδειας" Con't.

-- "for it (?) is inconvenient" (οὐ γὰρ ἐπιτήδειός ἐστιν).

In the N.T. found only in Ja. 2:16 -- "the things needful to the body" (τὰ ἐπιτήδεια τοῦ σώματος).

"ἐπίτιμον".

P.Hib. 29:11. 90:19. 91:7.

P.Hib. 29 is a series of Finance Laws -- "he shall pay a fine etc.". P.Hib. 90 is a Lease of Land -- "Diodorus shall forfeit to Eucrates a penalty of 500 dr. of silver. No. 91 is also a Lease of Land -- "a fine of 100 dr. of silver". This word is not found in the N.T. but the cognate word "ἐπιτιμία" is found in II Co:6 -- "Sufficient to such a one is this punishment which was inflicted by the many" (ἡ ἐπιτιμία αὐτῇ). The verbal form "ἐπιτιμάω" is found quite often in the N.T., e.g. Lu.17:3 -- "If thy brother sin, rebuke him".

"ἐπιτρέπειν".

P.Hib. 41:11.

This is an Official Letter -- "Assist him also so that everything be collected" (G. & H.'s translation), (ἐπιτρέψαι ἀποβιάζεσθαι αὐτὸν καὶ κτλ.). There does not seem to be any evidence for this meaning of the word in the L. & S. Lexicon; I am therefore a little doubtful about this translation, and would venture to suggest "Allow him to collect everything". As such it would agree completely with the N.T., which everywhere translates it as "suffer", "permit", "give leave"; e.g. Ac.26:1 -- "Thou art permitted to speak for thyself"; He. 6:3 -- "if God permit".

"ἐπι, ἐρ ει".

P.Hib. 84(a):11,27. 90:20. 91:13. 96:7,11,24,28.

No. 84(a) is a contract for the Sale of Wheat --

"This contract shall be valid whenever produced by T..."

(ὅταν ἐπιφέρῃ Τιμοκλής). No. 90 is a Lease of Land,

and the phrase is essentially the same: "whenever pro-

duced". No. 91 id P.Hib. 90. P.Hib. 96:7 -- a Contract

for the Renunciation of Claims -- "bring any claim"

(ἐπιφέροντάς τι ἔγκλημα); P.Hib. 96:11 -- "This contract

is valid wheresoever it be produced". In the N.T. it

occurs twice: in Ro. 3:5 -- "Is God unrighteous who

visiteth with wrath " (ὁ ἐπιφέρων τὴν ὀργήν); Ju. 9 --

"But Michael the archangel ----- durst not bring against

him a railing judgment", this is very close to the use in

P.Hib. 96:7.

"ἐργάτης".

P.Hib. 121:30.

This is a private account -- "to a labourer ---

$\frac{1}{2}$ ob." (ἐργάτης (ἡμικωβέλιου)). This is the meaning

throughout the N.T.; e.g. Ja. 5:4 -- "the hire of the

labourers" (ὁμισθὸς τῶν ἐργατῶν); Mt. 9:37 -- "but

the labourers are few" (οἱ δὲ ἐργάται ὀλίγοι).

"ἐργον".

P.Hib. 27:25. 113:18.

No. 27 is a Calendar for the Saité Nome -- "and

illustrated it in practice from the stone dial" (ἐπὶ τοῦ

ἔργου). No. 113 is a Banker's Account -- "for operations

in their vineyards 20 dr. in silver", (εἰς τὰ ἔργα). In

the N.T. v. Ac. 14:26 -- "for the work which they had

"ἔργον" "Con't.

fulfilled" i.e. the task upon which they had been employed; this is the same sort of use that is found in P.Hib. 113. Ac. 7:22 -- "he was a strong man in speech and action"; this is not exactly the same as P.Hib. 27 but it is related to it.

"ἔρημος".

P.Hib. 32:8.

In P.Hib. 32, which is a notice of the Sequestration of property, the use is clearly a legal one: "who had been condemned by default for violence" (ἔρημον). L & S recognizes this use in Classical Greek, e.g. Dem. 540:21 -- "I got judgment by default". This actual use is not found in the N.T., but Mt.23:38 sheds a little light on the idea behind this meaning: "Behold your house is left unto you desolate"; the idea seems to be that Christ is no longer in Jerusalem and is therefore unable to defend his people. Unfortunately, the better texts omit "ἔρημος" in this passage; it is found in the T.R., and W & H include it only as a marginal reference.

"ἐρέθους".

P.Hib. 121:34.

This is a Private Account -- "17th, to the wool-weavers 4½ ob." (15 -- ἐρίθους ἐρίων (τετρώβολον) (ἡμιωβέλιον)). According to L & S this word originally meant "day-labourer" or "hired servant"; later it came to mean a "weaver" (N.B. that this word is not etymologically connected with "ἐρέων"). This word is not found in the

"ἐρίς" Con't.

N.T. but the later form "ἐρίθεια" is found seven times in all. It is always translated "faction" in the N.T. but strangely enough it is directly related to "ἐρίθος". "ἐρίθεια" meant "labour for wages" or "canvassing for public office" "intriguing"; from this latter use comes the N.T. meaning "ambition, self-seeking, rivalry).

"ἐρίων"

P.Hib. 121:34.

As mentioned above sub. "ἐρίθος", this word occurs in the phrase "ἐρίθοις ἐρίων" (wool-weavers). This corresponds to the N.T. use: "scarlet wool" (He.9:19); "white wool" (Rev.1:14).

"ἐρίφος".

P.Hib. 54:18.

Occuring in a letter -- "Get the kid also from Aristion and send it to me" (τὸν ἐρίφον). This passage is of special interest inasmuch as it is quoted in M & M "Vocabulary of the Greek New Testament" as an example of the use of a kid at a festival; cf. Lu. 15:29 -- "Thou never gavest me a kid"; in this passage all the better Gk. texts read "ἐρίφος", but W & H include "ἐρίφον", the diminutive, as a marginal reference; likewise, when this passage is quoted in M & M (v. supra) the diminutive form is used. The only manuscript authority for this seems to be Codex Vaticanus.

"ἐρχεσθαι".

P.Hib. 51:1.

This is an Official Letter -- "Appended is a

" ἔρχ' ἔσθαι "Con't.

copy of the letter which has come to me from Apollodotus"

(τῆς παρ' Α. ἐλθούσης μοι ἐπιστολῆς). Mk.4:21 is an example of the use of this word in the N.T. with the meaning to bring a thing: "Is the lamp brought to be put under the bushel".

" ἕτερος ".

P.Hib. 74:4. 96:9. 26.

No. 74 is an Order for Payment -- "make two receipts -- one in the name of C..... -- the other in my name " (τὸ μὲν ἐν ----- τὸ δ' ἕτερον εἰς τοῖμόν ὄνομα). The best parallel to this usage in the N.T. is Mt. 6:24 -- "No man can serve two masters: for either he will hate the one and love the other" (οὐ γὰρ τὸν ἑνὰ μισήσεις καὶ τὸν ἕτερον ἀγαπήσεις), "or else he will hold to one and despise the other " (ἢ ἐνὸς ἀνθεξέται καὶ τοῦ ἑτέρου καταφρονήσεις).

" ἔτι ".

P.Hib. 46:16. 73:2. 78:6. 131.

These are all commercial or official letters.

No. 46: "Their securities ought to have been here long ago and sold; now therefore at length either collect the money or send their securities to be sold." (ἔτι οὖν καὶ νῦν).

No. 73: "now at last" (ἔτι καὶ νῦν). No. 78: "so now at last" (ἔτι οὖν καὶ νῦν). No. 131: "ἔτι ἐν Φαῳφι μηνί".

In the N.T. v. Ga.5:11 -- "If I still preach circumcision, why am I still persecuted". Ro. 5:6 -- "For while we were yet weak, in due season Christ died for the ungodly."

"ἐτοίμ' ἔειν".

P.Hib. 47:23.

This is a business letter -- "and prepare both olyra and barley in order that we may measure it to the State" (καὶ ὄλυραν δὲ καὶ κριθὴν ἐτοίμασε). In the N.T. v. Lu.23:56 -- "And they returned and prepared spices and ointments". Mt.26:19 -- "And they made ready the passover".

"ἐτοίμος".

P.Hib. 44:7.

This is a business letter -- "and as soon as you can get the harvesters ready let me know" (τοὺς δὲ θεριστὰς ὥς ἂν ἐτούμους ποιήσης). In the N.T. v. Ac.23:21 -- "and now are they ready, looking for the promise from thee". Tit. 3:1 -- "to be ready unto every good work".

"εὐθέως".

P.Hib. 45:10.

Occuring in a letter -- "bring it at once" (φέρετε εὐθέως). In the N.T. v. Mt.4:20 -- "and they straightway left the nets"; Ac.17:14 -- "And then immediately the brethren sent forth Paul to go as far as to the sea".

"εὐρίσκειν".

P.Hib. 48:6. 118:29.

No. 48 is an Official Letter -- "I cannot find the entry in the books" (οὐ γὰρ εὐρίσκω ἐν τοῖς βιβλίοις). No. 118 is an Account of Olyra in which the end of lines 28 and 29 have been completely lost. The best parallel in the N.T. to P.Hib. 48 is Rev. 20:15 -- "And if any was not found written in the book of life".

"Εὐχαριστέω".

P.Hib. 66:5. 79:8.

These are Official Letters -- No. 66 -- "ὥστε σε μὴ διὰ κενῆς εὐχαριστήσαι ἡμῶν" ("so that you shall not oblige me to no purpose" - G & H); L & S offers no evidence to support this meaning of the verb, so that it seems to me that if the passage will bear it, a more orthodox meaning should be used: perhaps the meaning is this -- "so that you shall not have cause to thank me to no purpose". This would be in keeping with the general meaning in the N.T.; e.g. Phm. 4 "I thank my God always". The lacunae in P.Hib. 79 make the translation doubtful. Ro.1:8 -- "First, I thank my God through Jesus Christ" (πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ).

"ἔχθρα".

P.Hib. 170.

Occuring at the conclusion of a letter -- in order that we may not create enmity instead of friendship" (ἵνα μὴ ἀντὶ φιλίας ἔχθραν [πρῶ]μεθα). The common meaning throughout the N.T. is enmity"; e.g. Lu.23:12 -- "And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves".

"ἔχειν".

P.Hib. 27:21,106,206. 40:14. 43:8. 54:5,12,15,28. 59:6. 63:13. 64:8,21. 68:11. 72:16. 73:14. 85:7. 86:15. 87:4. 5. 99:8. 100:9. 101:1. 104:1,6.110:1 et saep. 123. 129. 152. 160.

P.Hib. 27:21 -- "for I have been in the Saité Nome for five years" (ἔχομεν γὰρ τὸν Σαίτην νόμον). P.Hib.

"ἔχει" "Con't.

27:206 -- "and the birthday festival of Isis takes place (τῆς Ἰσως γενέθλια ἔχει). P.Hib. 43:8 -- "lest you be blamed" (ἵνα μὴ αἰτίας ἔχῃς). P.Hib. 54:15 -- "let him wear" (ἔχέτω). P.Hib. 63:13 -- "it will be well" (καλῶς ἂν ἔχῃς). P.Hib. 64:8 -- "I am in want of" (χρεῖαν ἔχω). In receipts (P.Hib. 85,86,99,100 et al.) "has received" (ἔχρει).

Thayer recognizes many shades of meaning of this verb in the N.T.; e.g. the sense of wearing, v. Mt. 3:4 -- "John himself had his raiment of camel's hair etc." cf. P.Hib. 54:15. of intellectual or spiritual faculties good or bad -- v. Jn.5:41 -- "Ye would have no sin", cf. P.Hib. 43:8.

"ἕως".

P.Hib. 38:5. 42:6,9. 47:9,11. 92:13. 96:8,25. 112:37. 114:5. 116:3.

P.Hib. 38:5 -- "as far as the channel by the harbour of A" (ἕως τοῦ πόρου); cf. Mt.11:23 -- "thou shalt go down unto Hades" (ἕως ᾧδου καταβήσῃ). P.Hib. 42:6 -- "they have paid up to Phaothi 30 (ἕως Φαῶφι λ); cf. II Co. 3:15 -- "But unto this day" (ἀλλ' ἕως σήμερον); likewise in P.Hib. 42:9, 47:9, 96,112, 114,116. P.Hib. 47:11 -- "up to the full number " (ἕως τοῦ ἀριθμοῦ): cf. Mt. 22:26 -- "in like manner the second also, and the third, unto the seventh" (ἕως τῶν ἑπτά). P.Hib. 92:13 -- "until the decision" (ἕως γνώσεως); cf. Mt.2:15 -- "until the death of Herod" (ἕως τῆς τελευτῆς).

(η).
"ἡγεμῶν"

P.Hib. 44:2.

Occuring in a letter (B.C. 253/2) where it has been translated by Grenfell and Hunt "captain"; at any rate, it does refer to the officer commanding a body of troops. In the N.T. the most common meaning is "governors", "leaders", and "rulers". There is no example in the N.T. of it being used as a military title.

"ἤδη"

P.Hib. 40:14. 41:22. 44:6. 47:8,30. 48:10. 51:3,5. 55:2. 60:8.

The meaning in the P.Hib. is generally "now", "at once", "already"; there are no examples of extraordinary usages; the common phrases "νῦν ἤδη", "ἤδη -- ποτέ" are not found in the P.Hib. In the N.T. the most common use is likewise "now, already" where it is the equivalent of the Lat. "iam". v. Jo.19:28 -- "knowing that all things are now finished". Mk. 14:15 "and the time is already past".

"ἡλίου"

P.Hib. 27:30,117,120,221.

In this astronomical and astrological document (a calendar for the Saité Nome -- B.C. 301-240) the meaning is always the "sun" in its absolute sense. This is also the most common meaning in the N.T. although it is sometimes used in its metaphorical sense. v. Mt. 5:45 -- "for he maketh his sun to rise on the evil and the good". In Ac.13:11 it is used with the meaning "the light of day".

"ἡμέρα"

P.Hib. 27:31 et saep. 28:10,20,24. 29:10,18,34. 88:11.
89:14,15. 148. 168.

In all the P.Hib. references the meaning is "day" meaning the civil day viz. twenty-four hours. This meaning is also found in the N.T. v. Lk. 13:14 -- "There are six days in which men ought to work." Mt. 6:34 -- "Sufficient unto the day is the evil thereof."

The other meaning found in the N.T. is the natural day, i.e. the hours between sunrise and sunset.

"ἡσυχῇ"

P.Hib. 73:6 (?).

"I therefore in accordance with the letter which you wrote to me removed Callidromus quietly to the prison at Sinaru." The L & S Lexicon gives this adverb as "ἡσυχῇ" without the iota adscript or subscript; it is found, however, in this form in P.Petrie I 19.5 and III 8.5.

This particular form is not found in the N.T., where "ἡσυχία" is usually used in its place. v. I Ti.2:11 -- "A woman must listen quietly in church" (Moff.).

"Θ" Θ'.
"θαυμάζειν".

P.Hib. 159.

From three fragments of a letter -- "θαυμάζω
 οὐκ εἰ πιστεύεις" (scil. - I marvel if you believe
 etc.). The following quotation from Thayer is perhaps
 relevant to this usage: " 'εἰ' and the Indic.
 are often joined to verbs expressing wonder, surprise,
 or other strong emotions --- when the thing spoken of is
 either not quite certain (v. Mk.15:44), or although cer-
 tain, yet in accordance with the well-known Greek urbanity
 is represented as not quite free from doubt."

Mk.15:44 --- "And Pilate marvelled if he were
 already dead" (ὁ δὲ Πιλάτας ἐθαύμασεν εἰ ἤδη τεθνήκεν).
 Also I Jo.3:13 -- "Marvel not, my brethren, if the world
 hateth you".

"θέλειν".

P.Hib. 65:25. 79:5.

. Two uses of this verb are represented in the
 P.Hib.; No. 65 -- "to wish"; No. 79 -- "to have pleasure"
 or "to be glad".

The New Testament abounds in examples of the
 former use; the following example has been chosen because
 it is followed by an aor.inf. as in P.Hib. 65. I Cor.10:20
 -- "and I would not that ye should have communion with
 devils" (οὐ θέλω ----- κοινωνοῦς γίνεσθαι). It is not
 quite so easy, however, to find parallels for P.Hib. 79;
 here the phrase is "εἰγ' ἂν ὥς ἐγὼ θέλω" (I should be
 glad). This is related to the meaning "to take delight"

"θεῖν" Con't.

or "to have pleasure" found in the N.T.; most of the N.T. uses, however, are followed by objects. Perhaps the best parallel is Col. 2:18 -- "let no one lay down rules for you as he pleases".

"θερίζειν"

P.Hib. 47:12.

No. 47 is a letter in which the meaning of this verb is "to mow". In the N.T. v. Ja.5:4 -- "the cries of them that reap" which seems to refer to the mistreatment of labourers by rich land owners. In other passages of the N.T. this verb is used in proverbial expressions, e.g. "Whatsoever a man soweth that shall he also reap" (Ga.6:7). The more common verb in the N.T. for "to mow" is "ἀμείνω", cf. Ja.5:4.

(a) "θερισμός"
(b) "θεριστής"

(a) P.Hib. 90:5.

(b) P.Hib. 44:4,6,13.

No. 90 is a lease of land: "for one year, for one seed-time and harvest", where "θερισμός" means "harvest". No. 44 is a letter wherein the word "θεριστής" is used three times, in all cases meaning "harvesters". Both of these passages can be illustrated by one passage from the N.T., viz. Mt.13:30 -- "Let both grow together until the harvest (ἕως τοῦ θερισμοῦ): and in the time of the harvest (ἐν καρπῷ τοῦ θερισμοῦ) I will say to the reapers (τοῖς θερισταῖς) etc."

" $\theta\acute{\epsilon}\varsigma$ ".

P.Hib. 27:33,121.

No. 27 is a Calendar, where in 1.33 the meaning is "summer", and in 1.121 the phrase is " $\eta\lambdaίου τροπὰ ἐς θέρος$ " (summer solstice). The phrase is the same in all three N.T. passages, viz. "that the summer is nigh" ($\acute{o}\tau\epsilon\ \acute{\epsilon}\gamma\gamma\upsilon\varsigma\ \tauὸ\ \theta\acute{\epsilon}\rho\omicron\varsigma$); Mt.24:32 - Mk.13:28 - Lu.21:30.

" $\theta\eta\lambda\upsilon\varsigma$ ".

P.Hib. 36:5,11. 37:7,16.

Nos. 36 and 37 are notices of loss, the phrase in No.36 being " $\pi\rho\acute{o}\beta\alpha\tau\omicron\nu\ \theta\eta\lambda\upsilon$ " (ewe), and in No. 37 " $\theta\acute{\epsilon}\lambda\epsilon\alpha\nu$ " (a female). In the N.T. this word is used sometimes in connection with the sexes, e.g. Mt.19:4 -- "that he which made them from the beginning made them male and female", ($\acute{\alpha}\rho\sigma\epsilon\nu\ \kappa\alpha\iota\ \theta\eta\lambda\upsilon$); this is also the use in Mk.10:6 and Ga.3:28. Sometimes, however, this word is used with the meaning "woman"; Ro.1:26,27 -- "for their women changed the natural use etc."; "the natural use of the women".

" $\theta\eta\sigma\alpha\upsilon\rho\acute{o}\varsigma$ ".

P.Hib. 117:2.

No. 117 is a document dealing with the return of Corn Revenue, and the meaning of the word here is "granaries". In most of the N.T. passages this word refers more to the actual treasures than to a place for keeping them. The actual meaning of a "storehouse" is not to be found in the N.T., but can be found in the LXX at Deut. 28:12. The nearest parallel in the N.T. is Mt.2:11 -- "and opening their treasures they offered him etc." where

"Θηορός" Con't.

containers are meant and not the actual treasures.

"θύειν".

P.Hib. 28:7.

Occuring in a set of Constitutional Regulations the meaning is "let them sacrifice" (θυέτωσαν). The meanings are recognized in the N.T. "kill" and "sacrifice". For an example of the latter use v. I Co.5:7 -- "Our Passover hath been sacrificed".

"θυσία".

P.Hib. 54:15.

No. 54 is a letter, the phrase being "πρὸς τὴν θυσίαν" (for the sacrifice). In the N.T. this word is often used with both the meanings "sacrifice" and "victim". For an example of the former use v. Mt. 9:13 -- "I desire mercy and not sacrifice"; also He.5:1 -- "that he may offer both gifts and sacrifices for sins".

"I (U).
"ἱατρός".

P.Hib. 102:1,6.

This document is in the nature of an agreement to pay the physician-tax; the word in this connection clearly means "physician", and the whole passage throws an interesting sidelight on the health laws of Egypt under the Ptolemies. The procedure seems to have been to have the people pay so much in physician taxes, which money was used to support the physicians. Thus everyone was assured of adequate medical attention. The meaning throughout the N.T. is "physician", although there is no evidence that such enlightened legislation existed at that time. If Lu.8:43 can be accepted as evidence in the matter, such legislation did not exist, for that passage speaks of a woman "which had spent all her living upon physicians".

"ἰδίος".

P.Hib. 33:7,14. 86:8. 90:7,12,13. 105:5. 157.

All of the P.Hib. references are to this word used in the sense of pertaining to one's self, one's own. No. 33 -- a property return of sheep-- "ἰδίᾳ" (private property). With this should be considered Lu.18:28 -- "And Peter said, Lo, we have left our own, and followed thee" (R.V.). Here Moff. says "left our homes", but inasmuch as "homes" (οἶκόν) are mentioned specifically in the next verse in a list of things, it perhaps is better to interpret more generally by "private property" of all sorts, even including wives. With such uses as P. Hib. 86 and 90 "at his own expense", and P.Hib. 157

"ἰδίᾳ" Con't.

from his own seed", should be considered such N.T. uses as Ga. 6:5 "his own burden", and I Co.3:8 -- "his own reward".

"ἰδιώτης" .

P.Hib. 30:21. 32:6. 33:5,13. 52:12. 89:7,8. 90:21.
91:14. 94:16,17. 102:1,6.124.

Unfortunately all the P.Hib. uses are examples of meaning, viz. "private" in the army. In most of the above cases the word appears with a proper name at the ends of legal documents, among the witnesses. Little need be said, however, inasmuch as this very common Greek usage appears nowhere in the N.T. where in most cases it appears to refer to a man being "ignorant" or "unlearned"; e.g. "and had perceived that they were unlearned and ignorant (ἰδιῶται) men" -- Ac.4:13.

"ἱερεὺς" .

P.Hib. 52:18. 72:2,16. et saep.

This word occurs very frequently in the P.Hib. with the meaning "priest". There is nothing of great importance to notice from a lexicographical point of view, and it is not the task of this thesis to comment upon the religious and functional implications of the word. P.Hib. 72:2 -- "the declaration presented by the priests". In Ac.14:13 the word is used of Gentile priests "the priest of Jupiter", but most often in the N.T. the reference is to the dignitaries of the Hebrew Church. Sometimes the word is applied to Christ, and sometimes even to his followers.

" ἱε ρ ὶν ".

P.Hib. 35:7. 72:5,16. 77:7. 93:4. 157.

In nos. 35,72,93 and 157 this word refers to the "temple". In no. 77 " τὰ ἱε ρ ὶν " the meaning is "the sacred revenues". In the N.T. this word in the neut. sing. usually refers to the "temple", almost always inferring the whole temple with all its surrounding buildings. When the Sanctuary is meant, the word " ναός " is usually employed. The neut. pl. is found at I Co. 9:13 where most English versions render it "sacred things", which would include a great deal more than the temple revenues, viz. the sacred vessels etc.

" ἱμάτιον ".

P.Hib. 68:8, 18,20.

No. 68 is a letter concerning the payment of Cloth-workers, but the meaning is a little doubtful. The word is abbreviated down to " ἱμα " and is always followed by a numeral, e.g. 1.18 " ἱμα(τίων) β ε δ ". The meaning is probably "garment". In the N.T. this word refers to a garment of any sort, and sometimes more specifically to an upper garment or a cloak. Mt. 9:16 -- "and no man putteth a piece of undressed cloth upon an old garment". Mt. 5:40 " -- and take away thy coat (χιτῶνα), let him have thy cloak (ἱμάτιον) also. ".

" ἱματισμός ".

P.Hib. 54:16.

In a letter of a semi-business nature "Let him wear as fine clothes as possible" (ἱματισμὸν ὥς ἡσυχαιότατον). In the N.T. this word has a very

"ἱματισμός" Con't.

general meaning -- "clothing" "apparel". Lu. 7:25 "Behold they which are gorgeously apparelled", (ἐν ἱματισμῷ ἐνδύσας). In Jo. 19:24 the translators attempt to make some difference between "ἱμάτιον" and "ἱματισμός", but the attempts are not very convincing; "they parted my garments (ἱμάτια) among them, and upon my vesture (ἱματισμόν) did they cast lots (R.V.); raiment --- vesture (A.V.); clothes -- raiment (Moff.). From the P.Hib. it would appear that "ἱμάτια" is the more specific word occurring as it does in an itemized account in a business document.

"ἱππεύς".

P.Hib. 81:5,13.

Occuring in an official letter concerning Cleruchs, the phrase is "the cavalry soldiers below written have died". This is the meaning in both N.T. references -- Ac.23:23 -- "Make ready two hundred soldiers to go as far as Caesarea, and horsemen threescore and ten etc."; Ac.23:32 -- "But on the morrow they left the horsemen to go with him".

"ἵππος".

P.Hib. 104:5,11. 110 intro. 118:18,19,20,32.

In nos. 104 and 110 this word refers not to horses but to the "horse tax", 104 being a receipt for various taxes and 110 a private account. No. 118 is an account of Clyra and the phrase is "expenditures for horses. In the N.T., of course, the meaning is simply "horse", e.g. Rev.6 where there is reference to the white, red, black and pale horses of the Four Horsemen. As is to be expected there is no example of the more technical meaning "horse tax" in the N.T.

"I" 2).

omit

Additional note on --- "ἐμάτιον".
"ἐματισμός".

Upon second consideration a more plausible interpretation of "ἐμάτιον" in P.Hib. 68 has suggested itself; 1.18 reads "ἐμα(τίων) β ιδ" and from the Greek that follows it appears that the full reading would be "ἐμα(τίων) ἰσ(τοὶ) β ιδ" (two webs of cloth -- 14 dr.).

ὡς "Κ' Κ).

" καθά ".

P.Hib. 27:208. 41:8. 74:5. 77:7.

In all the above mentioned passages it would appear to mean "as". "καθὰ σύγκειται " "as agreed upon" (41:8). " καθὰ ὑπογεγραπτάι " "as herein instructed" (74:5). " καθὰ καὶ πρότερον " "as in former times " (77:7). P.Hib. 27:208 is too badly mutilated to read, but it would appear to mean something like this.

N.T. Matt. 27:10 (fr.LXX). "καθὰ συνέταξεν μοι κύριος " "as the Lord appointed me". This would appear to be the accepted word to translate a Hebrew phrase in the LXX: "as God hath commanded" v.Gen.7:11,16 et al.

" καθάπερ ".

P.Hib. 49:6,13. 51:3. 77:4.

In P.Hib. 49:6,13, "καθάπερ ἔγραψα " "as I wrote". v. in N.T. "καθάπερ γέγραπται " "as it is written" (Ro.3:4, 9:13,10;15,11:8). Also P.Hib. 51:3 "καθάπερ γέγραπται " "in accordance with his instructions. P.Hib. 77:4 "καθάπερ ὁ βασιλεὺς σπουδάσει " "in accordance with the king's desire".

In both the Papyri and the N.T. the general meaning seems to be "as" or "in accordance with". Also it is worth mentioning that both in the Papyri and the N.T. examples of this word are found exclusively in the letters. This may be accidental or perhaps it indicates that the word is a familiar one used in familiar letters rather than in more formal documents.

"καθ.ός".

P.Hib. 47:15. 84(a):6,21. 85:16. 86:5,20. 87:12, 90:10.
98:19. 129. 156.

This word is a very common one in the Papyri, found usually in contracts and business letters. It is found most commonly in the phrase "στῆτον καθαρὸν καὶ ἄδολον" (v.sub. "ἄδολος"). It means pure, i.e. free from adulteration. P.Hib. 47:15 "πυρὸς καθαρὸς" "sifted wheat". P.Hib. 84(a):6 "καθαρὸν ἀπὸ πάντων" "free from all adulteration".

The general meaning in the N.T. is "pure, clean". With concrete noun "ὑδατι καθαρῷ" (He. 10:22) and "χρυσίον καθαρόν" (Re.21:18,21). "σινδόνι καθαρῇ" "in a clean linen cloth" (Mt.27:59). More usually found with abstract nouns e.g. "pure in heart" "pure conscience". Also used in N.T. for ceremonial cleanness in accordance with Hebrew law.

"καθήκεν".

P.Hib. 112:36.

Occurs in a taxing list "εἰς τὴν καθήκουσαν αὐτῷ ἀναφορὰν" "for the installment due from him". This is obviously a derivation of the meaning "to be proper, one's duty".

In the N.T. "οὐ γὰρ καθήκεν αὐτὸν ζῆν" "for it is not fit that he should live" (Ac.22:22). "ποιεῖν τὰ μὴ καθήκοντα" "to do those things which are not fitting" (Ro.1:28).

"Καθ· Τάναλ".

P.Hib. 29:21. 61:3. 82:14. 133.

No. 82 is Official Correspondence -- "I have appointed Isocrates as scribe" (καθεστήκαμεν γραμματέα Ἰσοκράτην). No. 133 is a small fragment of a petition in a very fragmentary state; there is not enough of it to permit translation. No. 61 is an official letter ordering Ptolemaeus to produce a number of persons before a superior official: "As soon as you receive this letter produce before A... etc." (κατάστησον). No. 29 is a series of Finance Laws -- "κήρυκας δὲ καὶ ὑπηρέτας καθίστω ὁ τελώνης" (Let the tax-collector appoint messengers and assistants). With P.Hib. 82 v. Ro.5:19 -- "the many were made sinners" (ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί); also v. Ja.4:4 -- "maketh himself an enemy of God". With P.Hib. 62 v. Ac.17:15 -- "But they that conducted Paul....".

"Καθότι".

P.Hib. 44:3. 66:3. 67:32.

These are all official or business letters: No. 44 -- "in compliance with the letter of Apollonius" (καθότι γράφει Ἀπολλώνιος); No. 66 -- "As Asclepiades has written to you" (καθότι ὑμῖν καὶ Ἀσκληπιάδης γέγραπεν); No. 67 -- "as above written" (καθότι γέγραπτα). In the N.T. v. Ac.2:45 -- "according as any man had need" (καθότι). Ac.17:31 -- "inasmuch as"; Lk.19:9 -- "forasmuch as"; Lu.1:7 and Ac.2:24 -- "because".

"καίεν".

P.Hib. 27:70,167.

This is a Calendar for the Saité Nome -- l. 27

"Καίε / "Con't.

-- "and Hera burns" (i.e. a constellation); l. 167 "they burn lamps" (i.e. at a festival). With P.Hib. 27:70 v. Re.8:10 -- "a great star, burning as a torch". With P. Hib. 27:167 v. Mt.5:15 -- "Neither do men light a lamp".

"Καλός".

P.Hib. 54:26.

This is a business letter --- "κέραμον καλὸν" (new jar). The general meaning in the N.T. is also "new" -- e.g. Mt.9:7, Mk.2:22, Lu.5:38 -- "new wine skins"; "new tomb" (Mt.27:60, Jo.19:41); "new garment" (Lu.5:36).

"Κακοποιεῖν".

P.Hib. 59:10.

In an official letter -- "and if you do not stop your malpractices" (καὶ εἰ μὴ πᾶύσεις κ[α]κοποιῶν). So too in the N.T.: I Pe.3:17 -- "evil-doing" (κακοποιουμένων); III Jo.2 -- "he that doeth evil" (ὁ κακοποιῶν); Mk.3:4 and Lu.6:9 -- "Is it lawful on the Sabbath Day to do good, or to do harm?" (κακοποιῆσαι).

"κακούργος".

P.Hib. 62:3.

In an official letter -- "the criminal who did the pillage" (κακούργον τὸν τ[ήν] λείαν ποιήσαντα). In Lu.23 this word is used of the malefactors crucified with Jesus. II Ti.2:9 -- "wherein I suffer hardship unto bonds, as a malefactor".

"Καλή, ἡ".

P.Hib. 90:17.

This is a Lease of Land -- "The straw shall belong to Diodorus" (ἡ δὲ καλήμη ἐστὶν Διοδώρου). In the N.T. found only at I Co.3:12 -- "But if a man buildeth on the foundation of gold, silver, costly stones, wood, hay, stubble (καλήμην)" -- "straw" (Moff.).

"καλεῖν".

P.Hib. 27:27, 85.

This is a Calendar for the Saité Nome -- l. 27 -- "which is called in Greek a "gromon" (ὅς ἐκαλεῖτο Ἑλληνιστὶ γνῶμων); l. 85 -- "whom they call Iphthimis" (ὃν καλοῦσιν Ἰφθίμην). In the N.T. v. Mt.2:23 -- "that he should be called a Nazarene"; Mt.27:8 -- "Wherefore that field was called the field of blood"; Lk.7:11 -- "to a city called Nain".

"καλός".

P.Hib. 49:12.

Occurring in a business letter -- "the fine olives" (τὰς ἐλαίας τὰς καλὰς). In the N.T. v. Mt. 3:10 -- "good fruit" (καρπὸν καλόν).

"καλῶς".

P.Hib. 63:12. 64:8. 65:14. 66:2. 72:12. 82:9,17,25.
127:2. 131.

These are practically all official or business letters; in P.Hib. 63 the phrase is "καλῶς ἂν ἔχῃς" (it will indeed be well); all the others are either "καλῶς οὖν ποιήσεις" or "καλῶς ἂν οὖν ποιήσῃς" (you will therefore do well). In the N.T. v. Jas.2:9 -- "thou

"Καλῶς" Con't.

doest well" (καλῶς ποιεῖς) and Mk. 16:18 -- "They shall lay hands on the sick, and they shall recover " (καὶ καλῶς ἐξουσιᾶν).

"Καρπός".

P.Hib. 47:5. 90:18. 91:4.

These are a business letter and two leases of land, and the meaning throughout is "crops". So too in the N.T. this meaning is found in Mt. 13:8,26 and Lk.12:17 (of the rich man building barns to store his crops).

"Κατὰ".

P.Hib. 117:7.

This is a Return of Corn Revenue in which after a summary has been given this line occurs "Λ τὸ καθ' ἑν" (Λ = ἑν) -- "The details of which are". This phrase is found quite frequently in the N.T. -- e.g. Jn.21:25 -- "if they should be written everyone" (εἰ ἂν γράφηται καθ' ἑν); I Co.14:31 -- "For ye all can prophesy one by one" (δύνασθε γὰρ καθ' ἑνὰ πάντες προφητεύειν).

"Καταβάλλειν".

P.Hib. 29:6. 64:17. 110:42,48.

No. 29 is a series of Finance Laws -- "If the slave (assigned) give information, he shall be free on payment of the usual taxes" (καταβαλὼν τὰ γινόμενα τέλη). No. 64 is a letter -- "who will pay ". No. 110 is a private account "which sum he paid" (l. 42) and "which he paid" (l. 48). There is no example of this meaning of the verb in the N.T., where it is used only twice -- II

"Κατ βαλλεῖν" Con't.

Co.4:9 -- "smitten down yet not destroyed" (καταβαλλόμενοι);
 He.6:1 -- "not laying again a foundation" (θεμέλιον κατα-
 βαλλόμενος).

"Κατάγειν".

P.Hib. 49:10.

This is a business letter -- "and try to bring them as unbroken as possible" (καὶ περιᾶσθε ὡς ἀκοπωτάτας καταγαγεῖν), perhaps the force of the preposition here is down river. In the N.T. v. Ac.9:30 -- "they brought him down to Caesarea"; Ac.22:30 -- "and brought Paul down".

"Καταδίκη".

P.Hib. 32:7.

A note of the sequestration of property: "πρὸς καταδίκην" (who had been condemned). So too in the N.T. Ac.25:15 -- "asking for sentence against him" (αἰτοῦ-
 μένοι κατ' αὐτοῦ καταδίκην).

"Κατακάειν".

P.Hib. 27:73,79,87.

This is a Calendar for the Saité Nome where the reference is to a hot wind burning the crops etc.:
 "If it becomes violent it burns up the fruits of the earth" (τὰ ἐκ τῆς γῆς κατακάει). In the N.T. v. Re.8:7 where it is used three times of earth, trees and grass being burnt up.

"Καταλαλεῖν".

P.Hib. 151.

This is a small fragment of a letter; for

"καταλ λέν".

the full translation of the fragment v. sub "ἐκενός"; this verb seems to be an informal sort of word for "have a talk with". In the N.T. the force of the preposition is stressed, "speak against"; I Pe.2:12 -- "Wherein they speak against you as evil-doers". Ja.4:11 "Speak not one against another, brethren".

"καταλαμβάνειν".

P.Hib. 48:12.

This is an Official Letter -- "or if you cannot catch him" (καταλαμβάνεις). Mk.9:18 -- "and wheresoever it taketh him", i.e. speaking of an epileptic fit. Jo.8:3 -- "taken in adultery".

"καταλλάγη".

P.Hib. 100:4.

The recto of this fragment seems to be an account -- "παρὰ τῶν καταλλάγῃν" (exchange in the financial sense). Throughout the N.T. the meaning is "reconciliation", e.g. Ro.5:11 -- "through whom we have now received the reconciliation".

"κατανοεῖν".

P.Hib. 27:38.

This is a Calendar for the Saité Nome -- "ἐνα μὴ δόξω μακ[ρον] καὶ ξένον σοι κατα[νοεῖν] (?) " (in order that ---- may not appear to you a long and unfamiliar thing to understand), but due to the lacuna at the end of the line we cannot even be sure that the verb is "κατανοεῖν". In the N.T. the general meaning is "to perceive", "behold",

"κατα. οὐρεῖν". Con't.

"understand", either with reference to the faculty of sight or the faculty of mind. For an example of the latter use, which is the use to which P.Hib. refers, v. He.3:1 -- "Consider the Apostle".

"κατέχειν".

P.Hib. 63:8.

This is a business letter: "otherwise he said he should lay claim to " ([εἰ] δὲ μὴ εἶπὼν καθέξειν). In the N.T. this word is used with the meaning "hold fast" in Lu.8:10, I Co. 11:2 et al. Ro.7:6 "We have died to what once held us" (Moff.). Unfortunately there is no very good parallel to the P.Hib. usage in the N.T. .

"κάτω".

P.Hib. 34:1. 44:10. 52:4. 85:10. 110:24. 169.

No. 110 --- "at the lower guard-house" (ἐπὶ τῆς κάτω φυλακῆς). All the other references are to "the lower toparchy". In the N.T. the general meaning is "down" or "beneath"; Jo.8:23 -- "Ye are from beneath; I am from above" (the antithesis being here between earth and heaven).

"ἐκέλευεν".

P.Hib. 86:25.

This is a contract for the loan of seed-corn: "ἐκέλευσέ μ[ε] ὁ Πατριάρχης γράψαι τὴν ἐ[.....]" (Pates bade me write the letter '2'). In the N.T. v. Mt.8:18 -- "he gave commandment to depart unto the other side" (ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν). Ac.4:15 -- "when they had commanded them to⁹⁰ aside".

"ΚΕΝ΄ΙΣ".

P.Hib. 66:5.

Occuring in a letter -- "to no purpose" (δὲ *ΚΕΝ΄ΙΣ*). In the N.T. cf. the phrase "εἰς κενόν" (in vain) -- II Co. 6:1, Gal. 2:2, Phl. 2:16, I Th. 3:5. Also as an adjective -- "vain labour" (I Co. 15:58), "O vain man" (Ja. 2:20), et al.

"Κεράμιον".

P.Hib. 31:6,7,16,18. 80:4,10.

"οἶνον Κεράμια" (jars of wine). No. 31 is an abstract of a case for trial, no.80 an account of the export of wine". In the N.T. the passages are the same in Mk. 14:13 and Lu. 22:10 -- "and there shall meet you a man bearing a pitcher of water" (*κεράμιον ὕδατος*).

"Κέραμος".

P.Hib. 54:26.

Occuring in a letter -- "new jar" (*Κέραρον Καίγον*). Generally in the vernacular Greek of this period "Κέραμον" refers to anything made of earthenware. So in the N.T. Lu.5:19 -- "they let him down through the tiles" which refers to the tiles of the roof.

"Κερμάτειον".

P.Hib. 45:8.

This is a business letter: "if you have collected any money" (*εἴτε κερμάτειον λελογεύκα τε*). This word is not actually found in the N.T., but the root word of which it is a diminutive is found in Jo. 2:15 -- "and he poured out the changers' money" (*καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα*). The diminutive form is common in

"ΚΕ, ΜΑ ΤΛΟΝ" Con't.

later Greek, both literary and vernacular. It is found in Philippians (c. 323 B.C.).

"Κῆρυξ".

P.Hib. 29:21.

This is a series of Finance Laws: "Κῆρυκας δὲ καὶ ὑπηρέτας καθύστω ὁ τελώνης" (Let the tax-collector appoint messengers and assistants). In the N.T. v. I Ti.2:7 -- "whereunto I was appointed a preacher and an apostle". This is the general meaning throughout the N.T., where it is used three times in all.

"Κλέπτειν".

P.Hib. 148.

A contract of apprenticeship: - "ἐὰν δὲ τις κλέπτων [....] μενος " (if he steal anything). In the N.T. likewise the general meaning is "to steal"; e.g. "Let him that stole, steal no more" (Eph. 4:28).

"κληρος".

P.Hib. 37:6,14. 39:10. 48:4. 52:6. 63:7. 75:5. 76:4. 81(intro.):6,14. 85:13. 87:7. 90:7. 99:11. 100:12. 101:5. 105:5. 110(intro.). 112:35,41,54,64. 119:2.

All the P.Hib. passages refer to "holdings" i.e. allotments of land. This is related to the original meaning of the word, viz. a "lot"; probably the land was distributed by the casting of lots. In the N.T. this word is used with reference to the casting of lots in Mt.27:35 et al. In I Pe. 5:3 it is used with the meaning "heritage". Ac. 1:17 -- "he received his portion in this ministry".

"κλείειν".

P.Hib. 38:8.

A declaration on oath: "it came about that the right side of the ship listed" (συνέβη κλείναι τὸν δεξιὸν τοῦ χον τοῦ πλοίου). There is no direct parallel to this meaning in the N.T.; Mt.8:20 -- "where he may lay his head"; Jo.19:30 -- "and he bowed his head"; Lu. 9:12 -- "and the day began to wear away"; He.11:34 -- "turned to flight armies of aliens".

"κοινός".

P.Hib. 72:19.

This is some correspondence concerning a Temple Seal: "lest when he obtained possession of it he should write a letter accusing them all and seal it with the actual seal". (G.& H.). "ἵνα μὴ κυριεύσας κοινὴν ἐπιστολὴν κατὰ πάντων γράψας σφραγίσῃ[ται αὐ]τῇ τῇ σφραγίδι". I would like to suggest the translation "unauthorized letter" for "κοινὴν ἐπιστολὴν"; it is no more unusual than the meaning suggested by Grenfell and Hunt, and the position of the words in the sentence would seem to support this translation. This corresponds to a common N.T. usage, i.e. "profane". By this interpretation we understand that the letter was not written by a priest but by an unauthorized person, hence a profane letter. In the N.T. Ac.10:14 -- "common and unclean"; Ac.2:44 -- "had all things common".

"κομίσεν".

P.Hib. 34:16. 54:9,17. 57:2. 69:4. 100:2.

No. 57 is a letter: "who brought me" (τὸν κομίσανθ')

"κομίζω" Con't.

ἡμῶν). No. 69 is a business letter: "bringing the account" (κομίζων τὸν λόγον). P.Hib. 54:9 -- "you will recover it from me" (παρὰ δὲ ἡμῶν κομίζεις); P.Hib. 54:17 -- "Get the kid also from Ariston". Chiefly in the N.T. with the meaning "receive": Mt. 25:27 -- "I should have received back mine own with interest"; Lu.7:37 -- "she brought an alabaster cruse"; "ye shall receive the crown of glory" (I Pe.5:4).

"κριθή".

P.Hib. 40:8. 47:22. 83:7. 85:14. 87:10. 98:5,17. 100:13. 101:8. 110:12,18,27,39. 121:54. 122. 156.

In all the P.Hib. passages the reference is to "barley". So too in the N.T., where it is only found in Re.6:6 -- "and three measures of barley for a penny".

"κρίνειν".

P.Hib. 29:4.

This is a series of Finance Laws: "if he dispute the decision they shall be tried before the appointed tribunal" (εἰ δὲ ἀν]τιλέγῃς κριθήτωσα [ν ἐ]π[ι] τοῦ ἀ[ποδε]δευμένου κ[ρι]τήριου). Among the meanings of this verb found in the N.T. is "to be judged", "summoned to trial": Ac.25:10 -- "where I ought to be judged"; Ro.3:4 -- "when thou comest into judgment".

"κρίτηριον".

P.Hib. 29:5.

v. sub "κρίνειν" for the Greek. The meaning in this passage is "tribunal". In the N.T. v. Ja.2:6 -- "and (do not the rich) drag you before the judgment seats"

"Κρεττήων" Con't.

Moffatt translates this as "courts". Also v. I Co.6:2 --

"and if the world is judged by you, are ye unworthy to judge the smallest matters" (R.V.) -- the Greek for this is really "of the smallest tribunals" (κρεττήων ἐλαχίστων).

"Κτήμα".

P.Hib. 29:20. 113:19.

No. 29 is a series of Finance Laws -- "στέρῃσθω τοῦ κτήματος" (let him be deprived of his property).

No. 113 is a banker's account: "for operations in their vineyards --- 20 dr. in silver" (εἰς τὰ ἔργα τῶν κτημάτων).

This word is found four times in the N.T. where it is generally translated "possession", but in at least one passage, Ac. 5:1, it refers to a tract of land, possibly a vineyard: "sold a possession" (ἔπώλησεν κτήμα).

Ac.2:45: "and they sold their possessions and goods".

The use of this word for a vineyard is common in the papyri.

"Κυβερνήτης".

P.Hib. 39:6. 98:13. 100:13.

No. 39 is a business letter, and nos.98 and 100 are receipts; in all passages of the P.Hib. the meaning is pilot"; No.39: "of which the master and pilot is the said Horus"; No. 98: "the pilot on which is Ecteuris"; No. 100: "(upon the boat) whose pilot is".

Ac.27:11 -- "ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον ἐπέθετο" (But the centurion gave more heed to the master and the owner of the ship.); cf. P.Hib.

39:6 -- "ἐφ' οὗ ναύκληρος καὶ κυβερνήτης αὐτὸς ἄρως".

"κυβεῖ ἡ τῆς" Con't.

Re. 18:17 -- "and every shipmaster".

"κύμβαλον".

P.Hib. 54:13.

This is a letter of a semi-business nature:

"with a drum and cymbals" (ἔχοντα τύμπανον καὶ κύμβαλα).

This word is found only once in the N.T.: I Co.13:1 -- "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal".

"κυριεύειν".

P.Hib. 72:19.

This is correspondence concerning a Temple Seal: "lest when he obtained possession of it" (ἵνα μὴ κυριεύσας).

In the N.T. this verb is always used with the meaning "to have dominion or lordship over"; v. Ro.6:14 -- "For sin shall not have dominion over you".

"κύριος".

As an adjective: P.Hib. 84(a):11,27. 90:20. 91:13. 96:11, 28.

As a substantive: P.Hib. 34:3. 73:3. 89:7.

As an adjective this word has always the same meaning in the P.Hib., viz. "This contract shall be valid". It is not found at all as an adjective in the N.T.

As a substantive in P.Hib. 34:3, a petition to the king, "to restore the donkey to its owner" (κυρίως). It has the same meaning in P.Hib. 73. In P.Hib. 89 which is a contract for the loan of money the phrase is "μετὰ κυρίου "

"κύρις" Con't.

(with her guardian). The former of these uses is illustrated in the N.T. in Lu.19:33 -- "And as they were loosing the colt, the owners thereof said unto them ...". It is used of one who has control of a person in Ac.16:16 "masters" (of a certain maid).

"κώλυμα".

P.Hib. 90:20. 91:8,9.

These are both Leases of Land and the phrase is the same in both cases: "if there be no obstacle on the part of the state" (κώλυμα). The noun "κώλυμα" is not found in the N.T., but the verb "κωλύω" is found quite often; e.g. Ac.8:36 -- "what doth hinder me to be baptized?".

"κώμη".

P.Hib. 33:7,15. 37:4,12. 53:23. 59:11. 70(b):8. 84(a):7,22. 112:35. 113:7. 127:2. 163.

In seven of the above passages the word is used with a proper name. The general meaning in the P.Hib. is "village": "in the lists of the villages"; "total for the village". In the N.T. this word is used generally with the meaning "village" or "town".

"Λ" (1..)

"λαμβάνειν".

P.Hib. 44:5. 45:3. 49:12. 51:3,5. 57:1. 58:3. 59:2. 61:2.
62:10,12. 63:18,21. 64:5. 71:8. 72:12. 73:16. 85:22,26.
110:12. 113:6,13. 121:9.

Despite the abundant use of this word in the P. Hib., there are scarcely enough related passages in the N.T. to warrant a detailed study. With P.Hib. 62:12 where this word is used of taking a prisoner might be considered such passages as Jn.19:1 -- "Pilate took Jesus" etc. In the N.T. there are many examples of this word being used of receiving what is due according to agreement or law, e.g. Mt.21:34 --- "to receive his fruits"; with this might be considered such passages as F.Hib. 121:9 -- "You received 60 dr."

"λαξός".

P.Hib. 61:8.

This word is not found at all in the N.T., and as a matter of fact is not included in the L. & S. Lexicon (VI-th ed.), and henceforth might be assumed not to appear in classical Greek, or for that matter in any extant Greek literature, literary and non-literary. In P.Hib. 61:8 the meaning is "stonemason". The cognate word to be found in the N.T. is "λαξευτός" -- Lu.23:53 -- "in a tomb that hewn in stone" (ἐν μνήματι λαξευτῷ). This word too is not found in Classical Greek, but has only LXX and N.T. authority. It is interesting to note that P.Hib. 61 is dated B.C. 245-4, i.e. contemporary with the beginning of the LXX translation. It is quite possible that both these words were part of the vernacular speech of the time.

"λάχ νον".

P.Hib. 54:26.

Occuring in a business letter, the phrase being "send me ---- vegetables of all kinds". This is essentially the meaning of all the N.T. references (Mt.13:32. Mk.4:32. Lu.11:42. Ro.14:2). Ro.14:2 -- "but he that is weak eateth herbs" (R.V.). Here Moff. translates "eats only vegetables" which certainly is a lot more "down-to-earth".

"λέγειν".

P.Hib. 27:28. 49:6. 55:4.

There is scarcely enough material in the P.Hib. to form an adequate basis of study for this word. The uses in the P.Hib. are as follows:- 27:28 --- "he said -- that the courses of the sun were two etc.". 49:6 --- "Tell him that, as I wrote to him, he is to put etc.". 55:4 --- "about which you told me". This word is used hundreds of times in the N.T. and there is little point in making an exhaustive study on the basis of the meager material here. With P.Hib. 27:28 might be taken Mk.10:32 "and began to tell them the things that were to happen unto him". With P.Hib. 49:6 Ac.19:4 "saying unto the people that they should believe on him".

"λειτουργεῖν".

P.Hib.78:11.

"So now at least be careful to release them from their present service (λειτουργίας) at Alabastroropolis because it is not at present their turn to serve (λειτουργῆσαι)". In pre-New Testament Greek this word had somewhat of a technical meaning.

" λειτουργεῖν "Con't.

In classical Greek as in P.Hib. 78 it referred to some specific type of service demanded of a citizen by the state. A very common example of this in Classical times was the duty of rich citizens to equip a chorus for some dramatic production, or a trireme in a time of emergency. Some civic duty is clearly indicated in P.Hib. 78. In the N.T., however, this word had been taken over to mean simply "to minister", i.e. "to serve" Ac.13:2 -- "as they ministered to the Lord". Ro.15:27 -- "they owe it to them also to minister unto them in carnal things". He.10:11 -- "ministering and offering oftentimes the same sacrifice".

" λειτουργία ".

P.Hib. 78:4,9.

V.supra sub " λειτουργεῖν ". Also 1.4 -- "to release them when they are called upon to serve" (ὅταν λειτουργία προσπέσῃ). In Heb.8:6 and 9:21 this word seems to mean "ministry" in much the same sense as we use the word to-day: "vessels of the ministry" (9:21). Phl.2:17 -- "the service of your faith". Lu.1:23 -- "the days of his ministration".

" λειτουργός ".

P.Hib. 96:14,15,31,33.

V.supra sub " λειτουργεῖν " et " λειτουργία ". Following the names of certain witnesses at the bottom of a contract, all of whom are military settlers, which leads G. & H. to conjecture that the word here means "on special duty", possibly the same type of duty referred to above sub " λειτουργεῖν ". The word at this period has also been met with the meaning "workman".

"Λειτουργός" "Con't.

In the N.T. this word is always used with the meaning "minister", e.g. Ro.15:16 -- "a minister of Christ Jesus". It will be seen that the Greek may have a suggestion of the minister being a workman of God, as well as a servant.

"Λευκός".

P.Hib. 120:4,16,23,29.

No. 120 is an account of goats, and in all four passages this word refers to white goats listed in the enumeration. This is the general meaning in the N.T., e.g. Re.19:11 -- "white horse".

"Λιβανωτός".

P.Hib. 121:54.

Occuring in a private account the meaning seems to be "frankincense". This is the more common use of the word, and it is the N.T. use, censer, which is derived from this. It is the association of ideas; lexicographically speaking "frankincense" is the meaning of the word.

"Λίθινος".

P.Hib. 27:26.

Occuring in a Calendar for the Saité Nome -- "from the stone dial" (ἐκ τοῦ ὁλμου τοῦ λιθίνου) i.e. the sun dial. This is the general meaning in the N.T., e.g. Jo.2:6 -- "six waterpots of stone".

"Λόγος".

P.Hib. 29:40. 34:4. 48:14. 53:4. 69:5. 75:9. 110:35. 120:1.153.

Nos. 48,69,110,120 and 153 are all examples of this word used with the commercial meaning "account". In

"λόγος" Con't.

the P.Hib. the phrase for making up an account is "τὸν λόγον συνθεῖναι" (v.P.Hib. 48:14). The N.T. curiously enough changes the verb in this phrase, e.g. Mt.25:19 -- "the lord cometh and maketh a reckoning with them" (συνάξει λόγον μετ' αὐτῶν).

P.Hib. 53 and 75 are examples of a different use of "λόγος": "if therefore Demetrius etc. have a matter against any man" (Ac.19:38). "that everyone that putteth away his wife, saving for the cause of fornication" (Mt.5:32).

With P.Hib. 34:4 "paying no heed" (οὐθέναι λόγον ποιησάμενος), should be considered Ac.20:24 -- "But I hold not my life of any account, as dear unto myself" (ἀλλ' οὐδένος λόγου ποιῶμαι τὴν ψυχὴν etc.).

"λοιπός".

P.Hib. 35:4. 42:7. 45:11. 46:5,11. 47:10,20. 50:6. 54:7. 63:14,20. 64:6. 65:26. 100:7. 110:7 et saep. 111:14. 114:23. 115:14. 116:12,14. 118:89. 119:21,22.

The above references are fairly well divided up between two uses of this word, viz. "the rest" (Lat. "ceteri"), e.g. P.Hib. 54:7 -- "and the rest" (καὶ τοὺς λοιπούς ---- Lat."et Cetera"); the other use is the mathematical one, i.e. the remainder or the answer in a subtraction example. By far the greatest number of the N.T. examples are of this former use, e.g. Mt.22:6 -- "and the rest laid hold on his servants". Examples of this word used in an adverbial sense need not concern us here, since no parallels are found in P.Hib.

"λύχις".

P.Hib. 27:166.

P.Hib. 27 is a Calendar for the Saité Nome in which certain festivals are mentioned, and to some extent described; the phrase is "and they burn lamps" (καὶ λύχνους κάουσι). This is the general meaning throughout the N.T., e.g. Mt.5:15 -- "neither do men light a lamp" (οὐδέ καίουσιν λύχνον).

"μ" M).
"μακρός".

P.Hib. 27:37.

A Calendar for the Saité Nome: "in order that the intricacy of the fractions may not appear to you a long and unfamiliar thing to understand" (μακρὸν καὶ ξένον).

In the N.T. Mk.12:40 (Lu.20:47) --- "and for a pretence make long prayers" (μακρὰ προσευχόμενοι). Also Lu.15:13 and 19:12 --- "into a far country" (εἰς χώραν μακράν).

"μαλακός".

P.Hib. 54:11.

A letter of a semi-business nature: "Zenobius the effeminate". cf. I Cor.6:9 ---- "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, etc. etc., shall inherit the kingdom of God" (οὔτε μαλακοὶ). Mt.11:8 and Lu.7:25 -- "soft raiment".

"μάρτυς".

P.Hib. 84(a):13,28. 89:9,19. 90:21.91:14. 96:12,29.

The above documents are all various kinds of contracts, leases, loans etc.; this word, usually in the plural, appears at the bottom of all of them followed by a list of names, thus recording the witnesses of the document.

Thayer distinguishes between a legal, historical, and ethical use of this word in the N.T. Examples of the legal use are abundant, Mt.18:16, Mk.14:63, He.10:28, et al. Mk.14:63 --- "What further need have we of witnesses?"

"μαρ. υς" Con't.

-- words spoken by the High Priest during the trial of Jesus. The authority and reliability of witnesses were an essential part of Jewish custom and belief.

"μέγας".

P.Hib. 27:155. 29:9. 35:4. 110:82. 27:121 (μεΐζων).

No. 29 is part of some Finance Laws --- "and the tax-farmer shall write this document upon a notice board in large letters (μεγάλους γράμμασιν). This seems to throw some light on a rather troublesome little passage, Gal.6:11 -- "See with how large letters I have written unto you with my own hand" (R.V.). Moff. agrees with the R.V. at this point -- "See what big letters I make"; the A.V., however, render it thus -- "You see how large a letter I have written unto you with mine own hand". The Greek for this passage is "ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί". The P.Hib. here seems to add a little supporting evidence to Moff.'s and the R.V.'s revision.

No. 35 is a petition of the temple slaves (Hieroduli) of a temple of Thoeris addressed to a certain government official: the phrase is "Θυηρίος μεγάλης" (the Great Thoeris). This adjective is found in Ac.19:27 as an epithet of Diana -- "the temple of the great goddess Diana"; also in Titus 2:13 as an epithet of God -- "the glory of our great God".

No. 110 (verso) is a Postal Register, and here it is an epithet of a city "at Apollonopolis the Great". cf.Re.11:8 -- "the street of the great city"; Re;16:19 -- "the great city was divided into three parts. No. 27

"μέγα" "Con't.

(a Calendar for the Saité Nome) -- "the night gains upon the day" (μεῖζον γίνεται). Mk.4:32 "and becometh greater than all the herbs".

"μέλας".

P.Hib. 120:5,19.

This is an account of goats wherein the goats are identified by their colours, hence despite the lacuna, the meaning is almost certainly "black". v. Re.6:5 -- "black horse".

"μέλι".

P.Hib. 121:54.

This is a private account of expenditures, "honey 1½ ob." (μέλι). Mt.3:4 and Mk.1:6 -- "locusts and wild honey" (μέλι ἄγριον). Re.10:9 "but in thy mouth it shall be sweet as honey" and vs.10 -- "it was in my mouth sweet as honey".

"μένειν".

P.Hib. 55:6.

This is a letter --- "for I have no leisure to remain longer" (οὐ γὰρ σχολάσω μένειν πλείονα χρόνον). This intransitive use in reference to place (Lat.: "commoror") is illustrated in the N.T. at Ac.19:43 -- "he abode many days in Joppa with one Simon a tanner"; Mk.14:34 -- "abide ye here and watch"; also in Lu.8:27, Mt.10:11, Jn.14:25.

"μέντορ".

P.Hib. 40:7.

Occuring in a business letter --- "ἐπίσταςο

"μὲν τοι" Con't.

μὲν τοι ἀκριβῶς " (but you must clearly understand),
 "μὲν τοι" is clearly a spelling error, and "μὲν τοι"
 is most probably meant. Similarly in the N.T. it is a
 particle of affirmation, usually translated "but, yet,
 nevertheless, however, rather etc. Jo.21:4 --- "but
 the disciples knew not that it was Jesus" (A.V.).

"μερίσειν".

P.Hib. 27:41.

Occuring at the beginning of a calendar for
 the Saité Nome: "I will divide the necessary days"
 (μερίσειν μετ), i.e. "ν" becomes "γ" before a palatal.
 The usual meaning in the N.T. is "divide", Mk.6:41 --
 "and the two fishes divided he among them all"; Lu.12:13
 -- "bid my brother divide the inheritance with me". In
 Ro.12:13 the meaning is not so clearly seen from the
 English -- "according as God hath dealt to each man a
measure of faith" (ἐμέρισε μετρίον).

"μερίς".

P.Hib. 81 (Intro.):15. 133.

In both P.Hib. passages the word refers to
 a division of the country; No. 81 --- "At Heraclia in
 the division of Themistes"; No. 133 "the division of
 Heracleides"; these names seem to refer to the official
 in charge of the district, and the word would appear to
 be used officially such as our "ward" or "county" etc.
 With this should be considered Ac.16:12 -- "Philippi,
 which is a city of Macedonia, the first of the district".
 In the light of the evidence of the papyri might not

"μερί" "Con't.

this word here refer to an official division of the country.

"μέρος".

P.Hib. 29:5,26. 90:13.

No. 29, Finance Laws, -- "a third part of the value". No. 90, Lease of Land, -- "the fourth part of the wheat". In the N.T. ----- Jo.19:23 -- "and made four parts" (i.e. of Christ's garments); Lu.15:12 -- "Give me the portion of my substance". It is also used very frequently in the N.T. for parts of a country etc., e.g. "into the parts of Galilee" (Mt.2:22).

"μέσος".

P.Hib. 73:14.

Occuring in a semi-official letter --- "καὶ ἔχων παρ' αὐτῷ {ἐν τακόναι} ἐγ μέσου ἀφῆλκεν αὐτόν "

(and has removed it from my reach by keeping it with him at Takona). The Greek here, I suppose, really means something like "from my midst" where it is paralleled by such N.T. passages as Ac.17:33 -- "Thus Paul went out from among them" (ἐκ μέσου αὐτῶν); "that he that had done this deed might be taken away from among you" -- I Cor.5:2.

"μεταβάλλειν".

P.Hib. 42:3,8. 45:6.

In all three passages this word refers to the transfer of corn (both nos.42 and 45 are business letters). 42:3 -- "With regard to the corn which you said you would transfer to the agents of the sitologi". 42:8 -- "if you do not transfer it before Athur 8". 45:6 -- "in order to transfer the corn at Septtha".

"μετεβάλλειν" Con't.

In the N.T. this word is only found at Ac.28:6 where it is used in the metaphorical sense as applied to the transfer of thoughts --- "they changed their minds" (μεταβαλόμενοι).

"μεταμέλειν".

P.Hib. 59:11.

No. 59 is a letter of Zenodorus to Ptolemaeus --- "μεταμελήσει σοι" (you will repent it). This is the meaning found throughout the N.T. --- Mt.21:30 "But afterwards he repented himself"; He.7:21 "The Lord sware and will not repent himself". Also found in Mt.21:32; 27:3; II Cor.7:8.

"μέτοχος".

P.Hib. 109:3,9.

Receipts for "apomoirā" (i.e. tax of one sixth on produce of vineyards, gardens etc.) --- "μετόχων" obviously means "partners".

This is the most common meaning of the N.T. --- Lu.5:7 "And they beckoned unto their partners, which were in the other ship", where business partners are meant, in this case fisherman; in this respect this passage closely parallels P.Hib. 109. In the epistles (Hebrews) it is usually translated "partakers", e.g. He.3:14 -- "partakers of Christ"; He.6:4 -- "partakers of the Holy Ghost". But even here it is a question whether or not the more common vernacular usage "partner" is better, i.e. partners in the great enterprises of Christ. It does at least get away from the rather mystical symbolism involved in

"μέτοιο" Con't.

the phrase "partakers of Christ".

"μετρέειν".

P.Hib. 39:3. 43:2. 64:3,6. 65:5,9,14,18,21. 74:1,6.

83:4,8. 103:3. 105:2. 117:3. 119:5. 131. 143. *ε*

These are various types of business documents, letters, receipts, contracts, accounts, etc. In almost all cases this word is used of measuring out grains in payment for something, e.g. P.Hib. 105:2 -- "Theodorus agrees that he has had measured to him by Herkamis". It is used generally in the N.T. with the meaning "to measure" but nowhere specifically of measuring grains. Mt.7:2 -- "and with what measure ye mete, it shall be measured unto you". It is used in Revelation of measuring the dimensions of a city.

"μέτρον".

P.Hib.:-- Used usually with a modifying adjective, e.g.

"μέτρον ἀνηλωτικόν" (spending measure) - 74, 101, 119;

"μ. βασιλικόν" (royal measure) 86, 124, 129: "μ. παραδοχικόν" (receiving measure) 87:12; "μ. δοχικόν" (just or true

measure) 74:2.

Mt.7:2 -- "and with what measure ye mete" ----

the thought occurs that perhaps this is an indication that there were different systems of measurement in Palestine at this time and that this is the distinction drawn in this passage rather than a matter of quantity. It would be similar to distinguishing to-day whether you are buying your gasoline on the Imperial gallon or the American one.

"μηκέτι".

P.Hib. 170.

This is only a small fragment of a letter, being part of the conclusion, and without context it is rather difficult to decide what it means: "φρόντισον δὲ ὅπως μηκέτι ἀπὸ τούτων παρακούσῃς ἡμῶν ἕνα μὴ ἀντὶ φιλίας ἐχθρὰν πόωμεθα"; the translation might run like this -- "take care that he no longer listen to idle gossip from these men, in order that he may not incur our enmity instead of winning our friendship".

In the N.T. v. Mk.1:45 -- "insomuch that Jesus could no longer openly enter into a city"; Mk.2:2 -- "so that there was no longer room for them".

ἐπισθῆναι

"μήν".

P.Hib. 30:23. 34:2. 47:9. 72:5,8. 84(a):1,5,17,21.
84(b):1. 85:7. 86:3,18. 88:4,9,10. 89:5. 90:4, 10. 92:6.
95:4. 97:4. 98:10. 99:5. 100:9. 101:1. 102:3,9,110:41,
43,45,46,50. 114:5. 115:3. 129. 131. 145. 171.

Most of the above references are to actual dates, where this word is joined to a proper name of a month. In all passages, of course, there can hardly be any deviation from the normal meaning "month". Neither groups of literature can offer any evidence to the other's dating system due the differences of time and locality.

"μηνύειν".

P.Hib. 29:5,6.

These are a series of Finance Laws; 1.5 --- "τῷ μηνύσαντι" (the informer); 1.6 --- "ἐὰν δὲ ὁ ὑποτεθεὶς μηνύσῃ" (if the slave (assigned) give information).

"μην' ειν" Con't.

In the N.T. it is used with the inference of giving legal testimony in Jo.11:47 -- "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him." (This refers, of course, to Jesus.) (A.V.) In addition to this passage it is found in the N.T. at Lu. 20:37; Ac.23:30; I Co.10:28 in all of which passages it has the general meaning of "to shew, or to give information, or to reveal".

"μισθωεν".

P.Hib. 76:4. 90:4,18. 91:5.

No. 76 is an Order for Payment --- "οὗ ἐμισθώσατο παρὰ Κρέοντος" (which he has leased from Creon).

No. 90 is a Lease of Land -- line 4: "Diodorus, Macedonian and decurion of the troop of Philon, has leased for one year" (ἐμίσθωσεν εἰς ἑνιαυτὸν); line 18: "Diodorus shall guarantee -- what he has leased" (ὃ ἐμίσθωκεν). The phrase in No. 91, another lease of land, is the same as in P.Hib. 90:18.

The word is only found once in the N.T., or rather twice in one passage: Mt.20:1,7 ---- v.1: "a householder which went out early in the morning to hire labourers in his vineyard" (μισθώσασθαι):v.7: "Because no man hath hired us" (ἐμισθώσατο).

"μνᾶ".

P.Hib. 88:9.

No. 88 is an agreement for the loan of money in an extremely fragmentary state; the first half of line

"μνᾶ" m't.

nine has been lost altogether, the latter half reading --
 "τῆς μνᾶς ἑκάστου μηνὸς" (mina each month) --
 this refers to the payment of interest.

In the N.T. it occurs only in one passage, Lu. 19, but there several times. Throughout the passage the phrase is always "δέκα μνᾶς" which is translated in both the R.V. and the A.V. as "ten pounds". According to Attic standards the Mina was equivalent to 100 drachmae, or 4 pounds 1 shilling three pence.

"μνη".

P.Hib. 93:2. 111:31.

In both passages of the P.Hib. this word has a legal significance; No. 93 is a Contract of Surety, and No. 111 is a list of cases and fines. Literally the word refers to the remaining on the scene of the accused, i.e. "not jumping bail". No. 93 -- "who is surety for appearance" (ἐγγύωι μνης). No. 111 -- "Ariston for the appearance of Callidromus son of Theramenes 4 dr." (μνης).

In the N.T. it has the general meaning of a "staying", "abiding", "dwelling", or "abode". It is found only in Jn.14:2,23 -- v.2: "in my father's house are many mansions" i.e. "abiding places"; v.23: "we will come unto him, and make our abode with him".

"μόσχος".

P.Hib. 47:25. 115:1.

No. 47 is a business letter --- "with regard to the calves from Philon son of Lysanias" (μόσχους).

"μύσχος" Con't.

No. 115 is an account of taxes on sacrifices and wool ---
 "for the tenth upon calves etc" (μύσχων δεκάτης).

In the N.T. at Lu.15:23,27,30; He.9:12,19; Re.4:7.
 In all these passages the meaning is simply "calves", e.g.
 Lu.15:23 -- "And bring hither the fatted calf".

ADDENDUM.

... "μὲν οὖν".

P.Hib. 27:47.

This one reference is scarcely sufficient to
 form a basis of study for this phrase, which lies more
 in the department of grammar than lexicography. "τὰς
 μὲν οὖν ἑορτὰς ἀγούσιν" (but some festivals they
 keep).

"Ν" (N).

"Ναύκληρος".

P.Hib. 39:5,14. 98:2,12. 100:14. 118:23.

In all the P.Hib. references this word means "captain" or "shipmaster", all of the above fragments being commercial documents of one sort or another. In the N.T. it occurs only at Ac. 27:11 -- "But the centurion gave more heed to the master (κυβερνήτη) and the owner of the ship (ναυκλήρω). The word does not occur in the LXX or other Gk. versions of the O.T., or Apoc.

"Νέος".

P.Hib. 84(a):5,20. 85:27.

In nos. 84 and 85 the meaning is "from the new crops" (ἐγ νέων). "New" is the general meaning in the N.T., e.g. "new wine" Mt.9:17 et al. N.B.: "τὸν νέον" -- -- "new man".

The comparative form "νεώτερος" is found in P.Hib. 110:62, which is a Postal Register; here the phrase is "Φοῦνιξ ----- ὁ νεώτερος" (Phoenix the younger). In the N.T. the comp. form sometimes refers to younger men and women etc., and sometimes ^{τοῖς} is used generally for "young men".

"Νῆσος".

P.Hib. 90:7.

Occuring in a Lease of Land, the phrase is "τὴν νῆσος τὴν ἐμ Μέναν" (the island at Mena). Throughout the N.T. this is the meaning for the word, e.g. Ac.13:6 -- "the whole island"; Ac.28:1 -- "the island was called Melita" et al.

"νόθ".

P.Hib. 32:15.

This is a notice of the sequestration of property, the phrase being part of a description of sheep: "νέλα νόθαυ" (ten are shorn and half-bred). This is the meaning found in the N.T., where it is found only at He. 12:8 -- "Then are ye bastards, and not sons" where of course the word is used of humans, and carries with it a sting of reproach.

"νομή".

P.Hib. 52:7.

This is a commercial letter, the relevant phrase being -- "the holdings in which they have used up the pastures" (ταῖς νομαῖς). This is paralleled in the N.T. in Jo.10:9 -- "and shall find pasture". A secondary meaning not found in the P.Hib. but found in Polybius is illustrated in II Ti. 2:17 -- "and their doctrine spreads like a gangrene" i.e. used to denote the spread of such things as fires and sores etc.

"νομίζεσθ".

P.Hib. 77:3.

Occuring in a letter concerning the priestly revenue --- "in order that the customary payments may be made to the gods" (τὰ νομιζόμενα). This very common usage is not illustrated in the N.T. where all the references are to the use "to think" or "to suppose". v. e.g. Mt.5:17, Lu.2:44 et al.

"νότος".

P.Hib. 27:71, 77, 86.

~~This is~~ a Calendar for the Saité Nome

"Νότος" Con't.

and the phrase is the same in all three passages, viz.
 "the south wind blows" (νότος πνεῖ). In the N.T.
 the word refers either to the South Wind or simply to
 the South; for an example of the latter v. Mt.12:42
 "the queen of the south" (βασιλίσσα νότου); for
 an example of the former v. Lu.12:55 - "And when ye see
a south wind blowing etc." (νότον πνέοντα).

"Νύξ".

P.Hib. 27:31 et saep. 36:5,10. 37:5,13. 148.

Usually in the P.Hib. in the gen. of time --
 "Νυκτός" (at night) -- nos. 36 and 37. No. 148
 (a fragment of a contract of apprenticeship) "τῆς
 μὲν ἡμέρας ---- τῆς δὲ νυκτός" (both day and
 night). Such passages as I Ti.5:7 -- "they that sleep,
 sleep in the night"; Lu.2:8 -- "keeping watch over their
 flocks by night"; these parallel satisfactorily P.Hib.
 36,37, and 148.

ξ" (ξ).
"ξένον".

P.Hib. 120:13,23,27.

Fragment is much broken, but meaning is indicated by P.Petrie II.10 (1) and P.Tebt.5.184,note. It would seem to refer to the privilege accorded to the king and certain high officials of demanding board and lodgings from anyone while on a journey. It occurs here in an Account of goats wherein the goatherd -- or more probably the steward -- is listing the new acquisitions to the herd and the losses through death. The tenants apparently had to contribute goats from their own herd as their share in entertaining some government guest.

N.T.: - Ac.28:23.Phm.22.-- "lodgings". By this time the word has taken on a concrete meaning in contrast with the purely classical usage which is abstract, i.e. "hospitality", "rights of a foreigner" etc. Is Paul by any chance adopting a sort of patronizing air toward Philemon in demanding lodgings from him? Did the word still carry some hint of the prerogative of the governing class, which Paul might have been hinting at either seriously or in jest --?

"ξένος".

P.Hib. 27:38.

Occurs towards the beginning of a long complicated Calendar for the Saité Nome. The writer is stating that he will divide the necessary days in order that the intricacy of the fractions may not appear a long and unfamiliar thing (μακρὸν καὶ ξένον).

" ξέινος ". Con't.

With this v.Heb.13:9. -- "strange (i.e. unfamiliar) teachings" (διδασκαίς ξέναις). Also for "ξένον" equals "strange thing" v. I Peter 4:12: -
 "ὡς ξένου ὑμῶν συμβαίνοντος ".

" ξύλον ".

P.Hib. 82:28. 121:22,32,34,51. 152.

In fragments 82 and 152 the meaning is probably "logs". In fragment 121, which is a private account listing expenditures on groceries and other household commodities, the meaning is simply "wood" -- for cooking or heating or both.

I Cor.3:12 and Rev.18:12 (bis) are instances of this word being used with its root meaning of "wood" in general. In some passages of the N.T. the word is used to mean a tree (Lk.23:31, Re.22:2 -- for the cross Ac.5:30, 10:39, 13:29, Ga.3:13, I Pe.2:24 -- metaph. "tree of life" Re.2:7, 22:2, 22:14, 22:19). This is quite close to the meaning "logs" of P.Hib.82 & 152. The N.T. seems to have made use of it for almost any article made of wood, e.g. "stocks" (Ac.16:24) and "staves" (Mt.26:47, 55. Mk.14:43, 48. Lk.22:52).

"Ο" (ο).
"ὀθόλιον".

P.Hib. 67:10. 68:6.

Both of these documents are letters concerning the payment of cloth-workers, and the phrase is the same in both passages: "εἰς τιμὰς ὀθονίων τῶν συντελουμένων εἰς τὸ βασιλικόν" (for the prices of cloths supplied to the Treasury). This word is used five times in the N.T., and in all passages it refers to the linen cloths with which Jesus' body was bound: e.g. Jo.19:40 -- "So they took the body of Jesus, and bound it in linen cloths" (ὀθονίοις).

"οἰέσθαι".

P.Hib. 44:5. 52:11.

No. 44 is an official letter: "I thought it my duty to send to you instructions again now" (ὡς μὲν δεῖν καὶ νῦν ἐπιστεῖλαι σοι). No. 52 is another letter in which the lacunae make the translation too difficult to attempt: "οἶμαι γάρ σεν. [.] δια [.....]" (for I think that you(lacunae)". In the N.T. v. Jo.21:25 -- "I suppose that even the world itself would not contain the books that should be written" (οὐδ' αὐτὸν οἶμα- τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία). Phil. 1.:17 -- "thinking to raise up affliction for me in my bonds".

"οἰκονόμος".

P.Hib. 94:12. 99:7. 107:5. 108:2. 109:1. 110:87. 116 (intro.). 131. 153. 168.

This is an official title usually just transliterated in the P.Hib. -- "oeconomus", and usually occurring

"οἰκονόμος" Con't.

along with a proper name. For some indication of the function of this official v. Ro.16:23 -- "Erastus the treasurer of the city saluteth you". In all other passages in the N.T. it is translated "stewards"; e.g. Lu.12:42 -- "who then is the faithful and wise steward? ".

"οἶνος".

P.Hib. 31:6,16. 80:4,10. 121:18 et saep. 132.

In all the P.Hib. passages the meaning is simply "wine"; e.g. v. P.Hib. 31:6 -- "seven jars of wine". So too in the N.T. v. Mk.15:23 -- "And they offered him wine mingled with myrrh"; Eph.5:18 -- "And be not drunken with wine".

"ὀλίγος".

P.Hib. 127:3.

This is the beginning of an official letter ordering a certain Cresilaus to send certain persons under arrest: "καλῶς ἂν οὖν ποιήσεις αὐτοὺς πέμψας πρὸς ἡμᾶς μετὰ φυλακῆς ἐπεὶ οὐκ ὀλίγον ἀργύριον ἀφῆρπακότες εἰ...[...]

σου περὶ ὧν ἂν ἡμῶν γράφηι ". (scil. "since they stole no small amount of silver"). In the N.T. v. Ac.19:24 -- "For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen" (οὐκ ὀλίγην ἐργασίαν).

"ὅλος".

P.Hib. 27:94,133,194.

This is a Calendar for the Saité Nome -- 11. 94 and 194 -- "scorpio sets completely"; 1. 133 -- "Orion

"ὅλα". Con't.

risers completely". In the N.T. v. Lu.11:36 -- "it shall be wholly full of light". Mt.13:33 -- "till it was all leavened".

"ὀμνύειν".

P.Hib. 38:11.

No. 38 is a declaration on oath: "And I swear by King Ptolemy etc." (ὀμνύω δὲ βασιλεῖα Π.). So in the N.T. Mt.5:34 -- "but I say unto you, Swear not at all"; Mk.6:23 -- "and he swore unto her"; Lu.1:73 -- "The oath which he swore unto Abraham."; Ac.2:30 - "knowing that God had sworn with an oath to him".

"ὁμολογεῖν".

P.Hib. 72:18. 96:5,21. 97:5. 98:1,11. 99:6. 105:1. 143.

No. 72: "came and confessed that the seal was in the sanctuary". No. 96: "they agree that they have settled". No. 98: "acknowledges that he has embarked". No. 99: "agrees that he has received". No. 105: "Theodorus agrees that he has measured out". No. 143: scil. id P.Hib. 105:1.

In the N.T. v. Lu.12:8 -- "Everyone who shall confess me before men" (ὁμολογήσεις ἐν ἐμοὶ). He.11:13 -- "and having confessed that they were strangers". Ac.7:17 -- "which God vouchsafed unto Abraham".

"ὄνομα".

P.Hib. 52:5. 74:3,4.

No. 52 is an official letter: "I have written below the names of the inhabitants of Tholthis who have used pasturage in the Crown Land in the Lower Toparchy"

"ὄνομα".

(τὰ ὀνόματα). No. 74 is an order for payment: "one in the name of Cleomachus" (τὸ μὲν εἰς τὸ Κλεομάχου ὄνομα). In the N.T. v. Mt.10:2 -- "τῶν ἀποστόλων τὰ ὀνόματα"; Lu.1:26 -- "unto a city of Galilee, named Mazereth (ἡ ὄνομα Ναζαρέτ)".

"ὄνος".

P.Hib. 34:3. 73:6,13. 111:38,41.

No. 34 is a petition to the king: "to restore the donkey or else its value" (τιμὴν τοῦ ὄνου). No. 73 is an official letter dealing with the same incident as P.Hib. 34: "he took away the donkey to his house". No. 111 is a list of cases and fines: "Demetrius concerning the donkey of6 dr.".

So in the N.T. v. Lu.14:5 -- "an ass or an ox"; Mt.21:2 -- "and straightway ye shall find an ass tied"; Jo.12:15 -- "behold, thy king cometh, sitting on an ass's colt".

"ὅπως".

P.Hib. 41:21. 44:2. 45:18. 46:20. 49:3,7,11. 52:9. 54:22. 60:8. 62:16. 65:2. 71:9. 73:5. 78:17. 81:3,21. 82:10,30. 152. 168. 170.

Throughout the P.Hib. this conjunction is used to introduce indirect commands. No. 41: "be careful to see that the existing store of oil etc."; No. 44: "I have written that they be sent"; No. 71: "use every effort to search for them"; No. 81: "for you information"; No. 65: "I have sent to you so that you may go" (cf. Mt.6:5 -- "for they love to stand and pray in the synagogues etc. ... that they may be seen of men"). Also in the N.T. v.

"ὅπ" Con't.

Lu.7:3 -- "asking him that he would come and save his servant". Ja.5:16 -- "and pray one for another, that ye may be healed".

"ὄρα".

P.Hib. 44:4.

This is an official letter: "seeing that you are negligent" (ὀρῶντες δὲ σε καταραθυμούμεθα). In the N.T. v. Ac.8:23 -- "For I see that thou art in the gall of bitterness".

"ὅρκος".

P.Hib. 31:4,14. 65:8,22.

No. 31 is an abstract of a case for trial:

"after Thrason had made an oath" (...Θράσωνος τὸν ὅρκον).

No. 65 is an official letter: 1.8 -- "For I have engaged under oath" (ἐγὼ γὰρ ὅρκον συγγέγραμμαι); 1. 22 --

"I shall be liable to the consequences of my oath" (μὲ τῷ ὅρκῳ ἐνόχον εἶναι). In the N.T. v. Mt.5:33 --

"but shalt perform unto the Lord thine oaths"; Ac.2:30 --

"God had sworn with an oath to him".

"ὅσος".

P.Hib. 42:5. 54:25. 90:8.

Nos. 42 and 54 are letters, and no. 90 is a

lease of land. No.42: "the amount which they have paid (?)

up to Phaophi 30 we will accept" (ὅσοι μὲν ἀνετηνόχασιν).

No. 54: "send me as many cheeses as you can" (ὅσους ἂν •

δύνῃς

). No. 90: "all except any parts of the dry land

which may be irrigated" (πᾶσαν πλην τῆς χέρσου ὅσων ἀμρέχων).

In the N.T. v. Mt.13:46 -- "he went and sold all that he had"

"ὅσ" "Con't.

(ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν); Ac.9:39 --

"and shewing the coats and garments which Dorcas made"

(ὅσα ἐποίησε).

"ὅστις".

P.Hib. 52:6.

This is a letter: "and the holdings in which they have used up the pastures" (καὶ ὧστων κληρῶν ἀποκέχρηνται ταῖς νομαῖς). In the N.T. v. Jo.2:5 -- "whatsoever he saith unto you, do it" (ὅτε ἂν λέγῃ, ποιήσατε). Ga.4:24 -- "which things contain an allegory" (ἀτινά ἐστιν ἀλληγορούμενα).

"ὅταν".

P.Hib. 27:225. 29:1. 78:3. 84(a):11,27.

No. 78 is a letter of a semi-official nature: "when they are called upon to serve" (ὅταν λειτουργία πρὸς πείσῃ). No. 84(a) is a contract for the sale of wheat: "whenever produced by Timocles" (ὅταν ~~ἐκ~~ ἐκφύρῃ). No. 29 is a series of Finance Laws, but the fragment is badly broken at this point: "περ καὶ τ.... λη... ὅταν δε κ.... " (scil. "and when the slave, he shall etc."). No. 27 -- is a Calendar; this is a separate small fragment of it (fragment "p") containing nothing but the ends of about ten lines; it is impossible to translate. In the N.T. v. Lu.13:28 -- "when ye shall see Abraham and Isaac"; Re.4:9 -- "And when the living creatures shall give glory and honour and thanks to him etc."

"οὐδέποτε".

P.Hib. 78:5.

This is a letter: "you have never listened to me" (οὐδέποτε ὑπακῆκοας ἡμῶν). So in the N.T. v. Mt.7:23 -- "I never knew you"; Lu.15:29 -- "and I never transgressed a commandment of thine: and yet thou never gavest me a kid"; Ac.10:14 -- "for I have never eaten anything that is common or unclean".

"οὐνεκεν".

P.Hib. 170.

This is the conclusion of a letter: "τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω " (scil. "for this reason I am writing to you at length"). In the N.T. v. Mt.19: 5 -- "For this cause shall a man leave his father" (ἐνεκα τούτου).

"οὐπω".

P.Hib. 32:3.

A note concerning the sequestration of property: "but not yet enrolled" (τῶν οὐπω ἐπηγμένων). In the N.T. v. Lu.23:53 -- "where never man had yet lain"; Mt.16:9 -- "Do ye not yet perceive? "; Mk.11:2 -- "a colt --- whereon no man ever yet sat".

"οὕτως".

P.Hib. 47:32. 63:10.

No. 47 is a letter: "for those are his instructions" (οὕτω γὰρ συντάχεται). No. 63 is also a letter: "If we are going to hold such relations" (εἰ οὖν οὕτως πολιτευσόμεθα). In the N.T. v. Lu.1:25 -- "Thus

" οὕτως "Con't.

hath the Lord done unto me" (οὕτως μοι πεποιήκεν κύριος).

Mk.14:59 "And not even so did their witness agree together";

Mt.6:30 - "If God doth so clothe the grass of the field".

" ὀφείλεω ".

P.Hib. 29:42. 30:5,15.

No. 29 is a series of Finance Laws: "καὶ τί
ὀφείλεται ". No. 30 is a Judicial Summons: " ὅτι
ὀφείλων (δραχμὰς) τλ κατὰ συγγραφήν"; 1.15 -- " δηλώ σοι
ὅτι ὀφείλων μοι κατὰ συγγραφήν " (I give you notice
that you owe me by a contract). In the N.T. v. Mt.18:28 --
"which owed him a hundred pence"; Lu.7:41 -- "the one owed
500 pence, and the other 40"; Phm. 18 -- "But if he ---- oweth
thee ought".

" ὀφειλήμα ".

P.Hib. 41:7. 42:10.

These are both business letters: P.Hib. 41:7 --
"and allow him to collect the arrears" (ἄφες αὐτὸν
εἰσαγαγεῖν τὰ ὀφειλήματα); P.Hib. 42:1- -- "we
shall give to Leucis as a debt" (δώσομεν Λευκίῳ ἐν
ὀφειλήματι). In the N.T. v. Mt.6:12 -- "And forgive
us our debts" Ro.4:4 -- "Now to him that worketh, the
reward is not reckoned as of grace, but as of debt".

! " (π).

" παιδίων ".

P.Hib. 121:20,26,35,43,48.

This is a private account: ll. 20,26,35,43 --
"oil for the children" (ἐλαίον παιδίων); l. 48
-- "a cup for the children" (παιδίων κύαθος). In the
N.T..v. Mk.10:13 -- "and they brought unto him little
children"; Mt.2:8 -- "search out carefully concerning the
young child"; Lu.7:32 -- "They are like unto children that
sit in the marketplace".

" παῖς ".

P.Hib. 47:35 (?).

This is a letter -- "in order that a slave
may not be sent" (ἐντα μὴ παῖς ἀποσταλῇ); the word
in this context, however, may be the proper name "Πάρις ".
In the N.T. v. Mt.8:6 -- "my servant lieth in the house
sick of the palsy"; Mt.14:2 -- "and said unto his servants";
Lu.12:45 -- "and shall begin to beat the menservants".

" πάλας ".

P.Hib. 46:14.

This is a letter -- "Their securities ought to
have been here long ago" (ἐδεε δὲ πάλας τὰ ἐνέχυρα).
In the N.T. v. Mt.11:21 -- "they would have repented long
ago in sackcloth and ashes" (πάλας ἂν -----
μετενόησαν). II Co.12:19 -- "Ye think all this time
that we are excusing ourselves unto you".

" πάλιν ".

P.Hib. 48:7.

This is a letter -- "write another list, therefore,

πάλιν οὖν γράψας αὐτῶν).

"πὲ ἄλλ"Con't.

In the N.T. v. Jo.8:8 -- "And again he stooped down and with his finger wrote on the ground"; Mt.4:7 -- "Again it is written"; Mt.22:4 -- "Again he sent forth other servants".

"Πανηγυρίς".

P.Hib. 27:76, 165.

This is a calendar for the Saité Nome: "and there is an assembly at Sais in honour of Athena" (καὶ πανηγυρίς ἐν Σάει τῆς Ἀθηνᾶς). In the N.T. also of a religious assembly -- "to the general assembly and church of the first born" (πανηγύρις); this is in He. 12:23 and is the only passage in which this word is found in the N.T.

"πανταχοῦ".

P.Hib. 96:11,28.

This is a contract for the renunciation of claims: "This contract is valid wheresoever it be produced" (πανταχοῦ). In the N.T. it is used seven times and the meaning is "everywhere" in all passages; e.g. Ac.17:30 -- "now he commandeth men that they should all everywhere repent".

"παράγγελμα".

P.Hib. 78:19.

This is a letter of a semi-official nature: "so that I may be the means of giving the men the order" (ἐντα δε' ἐμοῦ τὸ παράγγελμα τοῖς ἀνθρώποις δοθῆι). In the N.T. this word is not found, but for the cognate word "παράγγελία" v. I Th.4:2 -- "For ye know what

"παρ' ἑξέλιμα" Con't.

charge we gave you through the Lord Jesus"; Ac.16:24 -- "who, having received such a charge"; I Ti.1:18 -- "This charge I commit unto thee".

"παράγεινέσθαι".

P.Hib. 45:4. 55:2. 56:2. 63:2. 65:2,15. 66:4. 69:3. 72:17. 73:10. 151. 161.

The usual meaning of this word in the P. Hib. is "to come" or "to go". P.Hib. 66:4 -- "as soon as I arrive". P.Hib. 65:2 -- "so that you may go". The most common meaning in the N.T. is "to come": Mt.2:1 -- "wise men from the east came to Jerusalem"; Ac.5:21 -- "but the high priest came".

"παράδεισος".

P.Hib. 112:93.

This is a taxing list: "upon his garden which formerly belonged to Diphilus" (τοῦ αὐτοῦ παραδείσου). In the N.T. the word is usually merely transliterated "Paradise"; in at least one passage, however, the meaning "garden" would fit equally as well, viz. Re.2:7 -- "the tree of life, which is in the Paradise of God" ("garden" -- R.V. mg.). Lu.23:43 -- "To-day shalt thou be with me in Paradise".

"παράδεχέσθαι".

P.Hib. 32:4. 42:6.

No. 32 is a notice of the sequestration of property: "Heraclitus etc. has taken over (?) the property of N.." (παρεδέξατο (?)). No. 42 is a business letter: "we will accept " (i.e. money). Mk.4:20 "such as hear the

"Πι. ἀδεχέσθαι" Con't.

word and accept it". I Ti.5:19 -- "Against an elder receive not an accusation".

"Παραδίδοναι".

P.Hib. 54:21. 59:5,8. 62:9. 92:11,17. 110:60 et saep.

Throughout the P.Hib. this word is used with the meaning "to deliver up" or "hand over" a person. P.Hib. 54:21:- "and if you have arrested the slave, deliver him to Semphtheus to bring to me"; P.Hib. 59:5 -- "the woman who was delivered to you"; P.Hib. 62:9 -- "whom I have instructed the chief priest at Tholthis to hand over to you". So in the N.T. it is used with the same meaning; Mt.4:12 -- "Now when he heard that John was delivered up"; Ac.12:4 -- "and delivered him to four quaternions of soldiers to guard him".

"Παρακούειν".

P.Hib. 170.

The conclusion of a letter: "φρόντισον
δε' ὅπως μηκέτι ἀπὸ τούτων παρακούσεις ἡμῶν ἵνα μὴ
ἀντὶ φιλίας ἔχθραν πώμεθα" *take care that from now on*
you no longer disregard us, that we may not fall into enmity
instead of friendship.
enmity instead of our friendship). This is somewhat
the same meaning as is found in the N.T., where in both
passages, Mt.18:17 and Mk.5:36, it seems to mean "hear
carelessly" (i.e. "pay no heed to"). Mt.18:17 -- "And
if he refuse to hear them"; Mk.5:36 -- "But Jesus, not
heeding the word spoken". In the P.Hib. the word seems
to infer that the hearer does not think the thing out; in
the N.T. the inference is that the hearer thinks it out,

" Παι Κούειν "Con't.

but does not pay any attention to it.

" παραλαμβάνειν ".

P.Hib. 41:17. 75:6. 82:25.

No. 41 is an official letter and refers to receiving a prisoner: "that you have received him from my soldiers". Nos. 75 and 82 are also letters, but refer to taking someone along as an associate. With P.Hib. 41 v. Ac.23:18 -- "so he took him, and brought him to the chief captain". With P.Hib. 75 and 82 v. Ac.15:39 -- "and Barnabas took Mark with him".

" παραλλάσσειν ".

P.Hib. 27:50.

This is a Calendar for the Saité Nome: "without alterations" (οὐθέν παραλλάσσοντες). So too in the N.T. where the verb itself is not found, but the noun is found once, viz. in Ja.1:17 -- "Coming down from the Father of Lights, with whom can be no variation" (παρ' ᾧ οὐκ ἔστι παραλλαγή).

" παρατίθεναι ".

P.Hib. 51:3.

This is a business letter: "that may be deposited with you" (ὡς εἰς σοι παραθῶνται). In the N.T. v. Lu.12:48 -- "and to whom they commit much, of him will they ask the more" (καὶ ᾧ παρέθεντο πολὺ). I Ti.1:18 -- "This charge I commit unto thee".

" παρέχειν ".

P.Hib. 106:9. 107:4,9. 136.

These are all receipts, and the phrase seems

"Πο. εἶμαλ" Con't.

to be a common one in this sort of document: "In the presence of Dorion" (παρόντος Δωρίωνος). This phrase is written in a different handwriting from the original. In the N.T. v. Lu.13:1 -- "Now there were some present at that very season"; Jo. 11:28 -- "The master is here and calleth thee".

"Παρέχειν".

P.Hib. 93:2. 168.

No. 93 is a Contract of Surety: "on condition that he shall produce him at Heracleopolis openly" (ἐφ' ᾧ παρέξεται αὐτόν ἐν Ἡρακλέους πόλει). No. 168 is part of a letter from Demophon to Ptolemaeus ordering him to send a herdsman: "ἀλλὰ ἅμα ἡμέραι παρέχε αὐτόν". This meaning is not clearly shown in the N.T., although it is fairly common in Attic law usage (cf. Plato and Lysias). Perhaps it is a forerunner of the use in Tit. 2:7 -- "in all things showing thyself an example of good works" (σεαυτὸν παρεχόμενος); this use is exactly paralleled in P. Oxy. II.281.13 -- "I showed myself completely blameless in every respect"; this fragment is dated early in the Christian era.

"Παριέναι" (παρεμένη).

P.Hib. 53:5. 130.

The phrase is the same in both passages of the P.Hib.: "ἐκ τῆς παρεμένης" (of the concessional land), i.e. land conceded, or possibly abandoned. It seems to be a technical term, inasmuch as it is found quite frequently in other groups of papyri. The closest

"Πε. Λέναι" (Παρεμένη).

parallel to this in the N.T. is in He.12:12 -- "the hands that hang down" (τὰς παρεμένας χεῖρας); this is an example of the meaning "to be relaxed, exhausted, weakened". The P.Hib. reference possibly is to land that has been exhausted by improper farming methods.

"Παροσάναλ".

P.Hib. 47:15. 90:11,13.

No. 47 is a letter -- "If there is any sifted wheat to hand with anyone" (εἰ δέ τις πυρὸς παρέστηκεν καθαρὸς παρ' ὧν τινοῦν). No. 90 is a lease of land -- "and shall deliver it at the house of Diodorus at his own expense" (παραστησάτω). In the N.T. v. Ac. 23:24 -- "and he bade them provide beasts"; Mt.26:53 -- "and he shall even now send me more than twelve legions or angels".

"Πατήρ".

P.Hib. 89:7.

This is a loan of money -- "Theodote ----- with her guardian her father Leon etc." (τοῦ αὐτῆς πατρὸς). In the N.T. v. Mt.2:22 -- "his father Herod"; Mt.8:21 -- "suffer me first to go and bury my father"; Lu.15:21 -- "Father, give me the portion of thy substance", and so throughout the story of the prodigal son. It is also used in a more general sense in the N.T. for the founder of a race or any ancestor, also as a title of honour applied to teachers, members of the Sanhedrin.

"παύσῃς ἔσθαι".

P.Hib. 59:10.

This is a letter -- "And if you do not stop your malpractices" (καὶ εἴ μὴ παύσῃς κακοποῶν). So in the N.T. v. Ac.5:42 -- "they ceased not to teach" (οὐκ ἐπαύοντο διδάσκοντες). Eph. 1:16 -- "I --- cease not to give thanks". Lu.5:4 -- "and when he had left speaking".

"πεδίον".

P.Hib. 63:10.

This is a letter -- "otherwise he said he should lay claim to my hay in the fields" (ἐν τῷ πεδίῳ). This word is not found in the N.T., but the cognate word "πεδινός" is found once, viz. in Lu.6:17 -- "and he came down with them and stood on a level place" (ἐπὶ τόπου πεδινού).

"πειρασθαι".

P.Hib. 45:11. 49:9. 52:8. 53:3.

These are all official or business letters, and the meaning is the same throughout, viz. "try": No. 45 -- "and try to levy the rest"; No. 49 -- "and try to bring them as unbroken as possible"; No. 52 -- "Do you therefore try to obtain as good security as possible"; No. 53 -- "try to obtain good security".

This verb is found only once in the N.T., viz. in Ac.26:21 -- "the Jews seized me in the temple, and assayed to kill me".

" ΠΈΜ ΤΕΛΕ ".

P.Hib. 54:19. 127:3.

These are both letters -- No. 54 -- "and send it to me" (καὶ πέμψον ἡμῖν); No. 127 -- "send them to me under guard" (αὐτοὺς πέμψας πρὸς ἡμᾶς μετὰ φυλακῆς).

In the N.T. with P.Hib. 54 cf. Re.11:10 -- "and they shall send gifts one to another"; with P.Hib. 127 cf. Lu.4:26 -- "and unto none of them was Elijah sent"; also Ac.10:33 -- "Forthwith therefore I sent to thee" (ἐπέμψα πρὸς σέ).

" ΠΙΠΡΑΣΚΕΛΕ ".

P.Hib. 29:5. 41:23. 46:16,20. 75:4. 110:11,15.

Throughout the P.Hib. the meaning is "to sell"; No. 29 -- "and the third part of the value of the slave when sold"; No. 41 -- "that -- the oil be now sold by him"; No. 46 -- "Their securities ought to have been ---- sold"; No. 75 -- "they have sold to Philammon"; No. 110 -- "They were sold at 4 dr. ".

This is also the meaning found throughout the N.T., where it is found nine times in all: Mt.13:46 -- "he sent and sold all that he had"; Mt.18:25 -- "his lord commanded him to be sold"; Mk.14:5 -- "For this ointment might have been sold for above 300 pence".

" ΠΙΠΤΕΛΕ ".

P.Hib. 41:24. 66:2. 67:2. 68:2. 82:30. 106:2. 107:2. 108:1. 114:6. 115:10,29. 116:5,13,14.

The above references are all business documents, letters, contracts, receipts etc., and the meaning is

" Π - Π Τ Ε Λ Υ " "Con't.

always the same, viz. "to pay": e.g. P.Hib. 41:24 -- "and the price be collected and paid into the royal bank". This meaning is common in the papyri, but no mention is found of it in L & S (VIII edition), so it is evidently a meaning peculiar to vernacular Greek. The usual meaning of this verb in the N.T. is "to fall" "to be prostrated", "to prostrate one's self", "to fall out", "to sin", "to perish". Perhaps the nearest parallel to the P.Hib. in the N.T., and that is not a very good example, is found in Re.2:5, -- "Remember therefore from whence thou art fallen" (πόθεν πέπτωκας), i.e. from what height of Christian knowledge and attainment thou hast declined; from this meaning -- "to be cast down from a state of prosperity" -- might have developed the P.Hib. meaning "to pay".

" Π Ι Σ Τ Ε Υ Ε Ι Ν ".

P.Hib. 72:18. 159.

These are both letters: No. 72 -- "but they said they did not trust it to the high-priest (τῷ δὲ ἀρχιερεὶ οὐκ ἔφασαν πιστεύειν). No. 159 -- "Θαυμάσω ὅτι ἐς πιστεύεις". In the N.T. v. Lu.16:11 -- "who will commit to your trust the true riches?"; Gal.2:7 -- "when they saw that I had been intrusted with the gospel of the uncircumcision".

" Π Ι Ε Λ Σ Τ Ο Σ ".

P.Hib. 27:50.

This is a Calendar for the Saité Nome: "They therefore keep most of the festivals annually on the same day" (τὰς . . . ἑορτὰς . . . τὰς πλείους). In

"πλετος". Con't.

the N.T. v. Mt.11:20 -- "the cities wherein most of his might works were done" (ἐν αἷς ἐγέμοντο αἱ πλεῖσται δυνάμεις αὐτοῦ). Mk.4:1 -- "And there is gathered unto him a very great multitude" (ὄχλος πλεῖστος). I Co. 14:27 -- "If any man speaketh in a tongue, let it be by two, or at the most three" (ἢ τὸ πλεῖστον τρεῖς).

"πλέω".

P.Hib. 55:6. 75:8.

These are both letters: No. 55 -- "for I have no leisure to remain longer" (οὐ γὰρ σχολάζω μένειν πλεόνα χρόνον); No. 75 -- "but do not part with any more" (πλέον δὲ μὴ προΐεσθε). In the N.T. v. Mk.12:43 -- "this poor widow cast in more than all they which are casting into the treasury"; Ac.20:9 -- "as Paul discoursed yet longer"; Ac.24:4 -- "But that I be not further tedious unto thee".

"πλήθος".

P.Hib. 52:6.

This is a letter -- "and the amounts" (καὶ τὰ πλήθη). In the N.T. this word chiefly refers to people, but with P.Hib. 52 cf. He.11:12 -- "so many as the stars in heaven in multitude". In most passages of the N.T., however, the word is translated "multitude" or "assembly".

"πλήν".

P.Hib. 90:8.

This is a lease of land -- "all except any parts of the dry land" (πᾶσαν πλην τῆς χέρσου). In the N.T. v. Ac.8:1 -- "and they were all scattered abroad ---

"πλήρ." Con't.

except the apostles" (πλήρ τῶν ἀποστόλων). Ac.27:22 --

"for there shall be no loss of life among you, but only of the ship" (πλήρ τοῦ πλοίου).

"πλήρης".

P.Hib. 46:10. 85:24. 116:4 (?)

No. 46 is a letter -- "and get a receipt stating that he has received the 75 dr. in full" (τάς ος πλήρεις). No. 85 is a contract for the loan of seed-corn -- "the rent ----- in full" (ἐκ πλήρους). In the N.T. v. II Jo.8 -- "but that ye receive a full reward" (ἀλλὰ μισθὸν πλήρη ἀπολάβετε). The more common meaning in the N.T. is that illustrated in Ac.6:5 -- "a man full of faith".

"πληροῦν".

P.Hib. 40:12.

This is a business letter: "that no one will pay so much as one drachma" (οὐθείς σοι μὴ πληρώσει). In the N.T. the more common meanings are -- "to fill", "to complete", "to perfect", "to consummate", "to accomplish", "to carry out". Re.6:11 -- "until their fellow-servants also ----- shall be fulfilled in number". There is no very good parallel to P.Hib. 40 in the N.T.

"πλήρωμα".

P.Hib. 110:95.

This is a Postal Register -- "one roll for Hermippus, member of the staff of workmen" (τῷ ἀπὸ τοῦ πληρώματος). This word is also used in the Pet. Pap. for a company of workmen. This meaning is not represented in the N.T. Typical examples of uses

πλήρωμα
"~~πλ~~ - i " "Con't.

in the N.T. are -- "the fulness of time" (Eph.1:10),
 "basketfulls" (Mk.6:43), "the fulfillment of the law"
 (Ro.13:10).

"πλοῖον".

P.Hib. 27:61. 38:9. 54:32. 152.

In all the P.Hib. passages the meaning is
 "ship" or "boat": e.g. No. 38, a declaration on oath, --
 "the right side of the ship"; No. 27, a calendar, -- "and
 the golden boat is brought out". This is the meaning
 throughout the N.T. -- e.g. v. Lu.20:13 -- "to the ship".
 Mt. 4:21 -- "in the boat".

"πλύνω"
_{no}

P.Hib. 114:2,8,11,16,19. 116 (intro.).

This is an official account -- "for washing
 and fulling" -- (τὸν πλύνον καὶ στίζον). In the N.T.
 the noun is not found, but the verb "πλύνω" is found in
 Re.7:14 -- "they washed their robes".

"πνεῦμα".

P.Hib. 27:59,71,77,86,125.

This is a calendar for the Saité Nome -- l. 59
 -- "and the north winds blow". So too in the N.T. --
 Mt.7:25 -- "the winds blew"; Re.7:1 -- "that no wind
 shall blow on the earth".

"ποικίλος".

P.Hib. 120:7,20.

This is an Account of Goats --- "ποικίλα",
 this probably refers to goats of varied colours, i.e. mottled.

" ποικίλος "Con't.

The most general meaning in the N.T. is -- "divers diseases" (Lu.4:40), "divers lusts" (Tit.3:3), "manifold powers" (He.2:4).

" ποικίλν ".

P.Hib. 29:26. 34:4. 41:21. 44:6,7,8. 46:8. 55:5. 58:12.
60:9. 62:4. 64:9,19. 65:15. 66:2. 67:16. 68:9,10. 69:8.
71:9. 72:12. 73:12. 74:3,5. 79:3. 82:9,17,25. 85:25. 131
151. 162. 170.

The more common meanings found in the P.Hib. are as follows:- "to make a receipt" (σύμβολον ποιήσαι); "do not neglect (without fail)" (μὴ ἄλλως ποιήσης); "you will do well" (καλῶς ἐν ποιήσεις); "paying no heed" (οὐθέννα λόγον ποιησάμενος). P.Hib. 71:9 -- "use every effort" (τὴν πᾶσαν σπουδὴν ποιήσαι); with this cf. Ju.3 -- "I was giving all diligence" (πᾶσαν σπουδὴν ποιούμενος). With P.Hib. 64:9 (you will do well) cf. Mk.7:37 -- "He hath done all things well" (καλῶς πάντα πεποίηκεν). Other uses in the P.Hib. are -- "as soon as you can get ready" (ἐτοίμους ποιήσης). "if you are remiss" (βραδύτερον ποιήσης). "to carry out the execution". (For a full analysis of the use of this verb in the N.T. v. Thayer pp. 524 - 526).

" ποικιλήν ".

P.Hib. 52:16,29. 53:6. 55:3.

These are all letters -- No. 52 -- son of Teos, shepherd; l. 29 -- "and Harmiusis, shepherds"; No. 55 -- "and bring with you the shepherds". So too in the N.T. Mt.26:31 - "I will smite the shepherd". And so throughout the N.T.

"π'ις".

P.Hib. 30:25. 43:5. 49:15. 110:31. 111:24.

These are respectively a Judicial Summons, two letters, an account, and a list of cases and fines. The meaning is the same throughout, viz. "city; e.g. P.Hib. 30:25 -- "in the court at Heracleopolis" (ἐν Ἡρακλεόουσ πόλει). No. 43 -- "at the city" (ἐν τῇ πόλει). With P.Hib. 30 v. II Pe. 2:6 -- "the cities of Sodom and Gomorrah" (πόλεις Σοδόμων καὶ Γομόρρας). Mt.2:23 -- "came and dwelt in a city called Nazareth".

"πολιτεύεσθαι".

P.Hib. 63:11.

This is a letter -- "If we are going to hold such relations" (εἰ οὖν οὕτως πολιτευσόμεθα ἀλλήλοις). In the N.T. v. Ac.23:1 -- "I have lived before God" (πεπολίτευμαι τῷ Θεῷ); Phl.1:27 -- "Only let your manner of life be worthy of the gospel of Christ" (μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε), where the Greek really says "behave as citizens worthily etc."

"πολλάκις".

P.Hib. 30:17.

This is a Judicial Summons -- "and that notwithstanding frequent demands from me" (ἀπαιτούμενος ὑπό μου πολλάκις). In the N.T. v. Mk.5:4 -- "because that he had been often bound with fetters and chains"; Jo.18:2 -- "for Jesus oftentimes resorted thither with his disciples". Ac.26:11 -- "and punishing them oftentimes in the synagogues".

"πολ' 3".

P.Hib. 27:71,78,87. 79:6. 170.

No. 27 is a Calendar for the Saité Nome, and nos. 79 and 170 are both letters: No. 27 -- "If it becomes violent it burns up the fruits of the earth" (πολὺς γέννηται). No. 79 -- "and much gratitude would be due to the gods" (πολλὴ χάρις). No. 170 -- "τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω" (scil. "for this reason I am writing to you at length").

In the N.T. with I.Hib. 79 v. Phm.7 -- "For I had much joy and comfort in thy love" (χαρὰν πολλήν). Also v. I Co.16:12 -- "I besought him much"; Mk.1:45 -- "began to publish it much".

"πορεία".

P.Hib. 27:29. 222.

This is a Calendar for the Saité Nome -- l. 27 -- "He said that the courses of the sun were two" (ἔλεγεν δὲ δύο τὰς πορείας εἶναι τοῦ ἡλίου). This word is used twice in the N.T. : Lu.13:22 -- "and journeying on unto Jerusalem" (καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα); Ja.1:11 -- "so also shall the rich man fade away in his goings" (ἐν ταῖς πορείαις αὐτοῦ).

"πορεύεσθαι".

P.Hib. 49:2.

This is a letter -- "Go to whatever place you hear that Lysimachus is at" (πορεύεσθαι). So in the N.T. v. Mt.2:20 -- "go into the land of Israel" (πορεύου εἰς γῆν Ἰσραὴλ). Lu.22:39 -- "and went unto the Mount of Olives".

" ποτ , ὅς ".

P.Hib. 27:126,168,174.

This is a Calendar for the Saité Nome -- 1. 126 -- "and the river begins to rise" (καὶ ὁ ποταμὸς ἀρχεται ἀναβαίνειν). So in the N.T. v. Mt.3:6 -- "in the river Jordan"; Jo.7:38 -- "rivers of living water"; Ac. 16:13 -- "the gate by a river side"; et al.

" ποτήριον ".

P.Hib. 121:4.

This is a Private Account -- "for a cup (?) --- 2 dr." (πο. ἐριον). In the N.T. v. Mt.23:25 -- "ye cleanse the outside of the cup"; I Co. 11:25 -- "In like manner also the cup".

"πραγματεύεσθαι".

P.Hib. 66:2.

This is a letter -- "I have contracted for the 1% and 1/2% with the managers of the 'δωρεά'" (παρὰ τῶν τῇ δωρεᾷ πραγματουμένων). In the N.T. this verb is found only once -- Lu.19:13 -- "Trade ye herewith till I come" (πραγματεύεσασθαι ἐν ᾧ ἔρχομαι).

"πράκτωρ".

P.Hib. 30:18. 92:21. "πράκ. ἰδωτικῶν " 34:7.

P.Hib. 30:18, a Judicial Summons, nor were willing to acknowledge the debt to the collector (τῷ πράκτορι); P.Hib. 92:21, a Contract of Surety, "the attendants of ---- the collector" (τοῦ πράκτορος). Also v. the note on P.Hib. 34:7 (G & H p.176). In the papyri the primary function ^{of} this official seems to have been that of a debt-collector. In the N.T. the word is

"πρῶτος". (con't.)

found only at Lu.12:58 -- "and the judge shall deliver thee to the officer, and the officer shall cast thee in prison". In the N.T. it seems to refer to a law officer of a lower rank.

"πράξις".

P.Hib. 34:8. 73:12. 84(a):9,25. 90:16. 91:12. 92:20. 94:3, 15, 95:14. 124.

All through the P.Hib. the meaning is "execution", i.e. the carrying out of instructions or the terms of a contract etc. P.Hib. 84(a) -- "and Timocles shall have the right of execution"; P.Hib. 73 -- "so that I was not able to carry out the execution". The most common meaning in the N.T. is "deeds": Mt.16:27 -- "shall he render unto every man according to his deeds"; Lu.23:51 -- "he had not consented to their counsel and deed". Another meaning is "office" i.e. "function" -- Ro.12:4 -- "and all the members have not the same office".

"πράσσειν".

P.Hib. 29:25,29. 34:8. 51:2. 72:6. 73:6. 80:4,11. 84(a):10, 12,26,28. 88:14. 90:16. 91:12. 111:10 et saep. 126.

A common meaning in the P.Hib. is "to exact payment" -- P.Hib. 51:2 -- "Do you therefore exact payment now from the purchasers". For the simple meaning "to do" v. P.Hib. 72:6 -- "which he did". In P.Hib. 84(a) this word is used with the meaning "to execute" (v. sub "πράξις ") -- "executing it as aforesaid". Throughout P.Hib. 111 the meaning is "to be collected". In the N.T. the most common meaning is simply "to do", e.g. Lu.23:15 "nothing worthy of death hath been done by him". With the P.Hib. meaning

"πράο-ειν". Con't.

"to exact" cf. Lu.19:23 -- "and I at my coming should have required it with interest" (καὶ ἐλθὼν σὺν τόκῳ ἀνδρὶ τὸ ἐπράξα). Lu.3:13 -- "^{exact}~~exhort~~ no more than that which is appointed you" (πράσσετε). Another meaning fairly common in the N.T. is "practise" -- Ro.1:32 -- "they which practise such things".

"πρεσβύτερος".

P.Hib. 110:71.

This is a Postal Register -- "Phoenix the elder", which is preceded a few lines above by the phrase "Phoenix the younger". In the N.T. v. Lu.15:25 -- "Now his elder son was in the field".

"πρόβατον".

P.Hib. 32:10. 33:6,14. 36:5,11. 111:40. 123. 167. 168.

In No. 36 which is a Notice of Loss this word is translated "ewe"; in all other passages of the P.Hib. it is translated "sheep", e.g. No. 33 -- "I own 80 sheep". So in the N.T. it is always translated "sheep" -- Mk.6:34 -- "because they were as sheep"; I Pe. 2:25 -- "for ye were going astray like sheep".

"προγίγνεσθαι".

P.Hib. 96:8,25.

This is an agreement for the renunciation of claims -- "with respect to any of the claims which they made against each other" (περὶ μηθενὸς τῶν προγεγονότων--ἐγκλημάτων). In the N.T. this verb is found only at Ro.3:25 -- "because of the passing over of the sins done aforetime" (διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων).

"Πρ ὑγράφειν".

P.Hib. 38:14. 89:15.

No. 38 is a declaration on oath -- "that the aforesaid statements are correct" (εἶναι τὰ προγεγραμμένα ἀληθῆ). No. 89 is a contract for the Loan of Money-- "If he does not (pay) after the period aforesaid" (εἰὼν δὲ μὴ.....μετὰ τὰς προγεγραμμένας ἡμέρας).

This verb is used in the N.T. four times in all: Ro.15:4 -- "for whatsoever things were written aforetime"; Eph. 3:3 -- "as I wrote afore in few words"; Ju.4 -- "even they who were of old set forth unto this condemnation"; (the Am. Comm. here suggests "written up beforehand" instead of "set forth"). The meaning in Gal.3:1 is somewhat different: "before whose eyes Jesus Christ was openly set forth crucified", where the evidence from the papyri has suggested a new interpretation for this word, viz. "was placarded"; here we have the picture of the Suffering Christ nailed to the Cross as a notice of God's promise to mankind, much in the same manner as a notice is nailed to a wall. (v. Cobern's "New Archaeological Discoveries" p.123).

"Προδιδόναι".

P.Hib. 77:5.

This is a letter concerning Priestly Revenues: "and restore (to the priests) the amounts previously paid to them" (καὶ πρότερον εἰώθει τὸ προδιδόμενον ἀπο-καθίστατε). It is only found once in the N.T. -- Ro.11:35 -- "or who hath first given to him" (ὃς τὸς προέδωκεν αὐτῷ).

"πρὸ ὑμῶς".

P.Hib. 82:18.

This is a series of official correspondence:

"Please therefore to give your zealous cooperation in all that concerns this" (συναντιλαμβανόμενος προθύμως).

In the N.T. this word is found only in I Pe.5:2 -- "nor yet for filthy lucre, but of a ready mind" (μηδὲ αἰσχροκέρδως, ἀλλὰ προθύμως).

"προλέγειν".

P.Hib. 89:14.

This is a Contract for the Loan of Money: "or at Oxyrhynchus within ten days from the date on which Theodote gives Zenion notice to do so" (ἀφ' οὗ ἂν (θεοδότη Ζηνίωνι) προείπη ἐν ἡμέραις δέκα). This word is found three times in the N.T.: II Co.13:2 -- "I have said beforehand, and I do say beforehand" (προεῖρηκα καὶ προλέγω). Ga.5:21 -- "of which I forewarn you, even as I did forewarn you" (ὃ προλέγω ὑμῖν καθὼς προεῖπον). I Th. 3:4 -- "we told you beforehand".

"πρόνοια".

P.Hib. 79:3.

This is a letter -- "the objects of your care" (ὧν πρόνοιαν ποιεῖ). This word is found twice in the N.T.: Ac.24:3 -- "by thy providence"; Ro.13:14 -- "and make no provision for the flesh".

"προσδέχεσθαι".

P.Hib. 58:8. 110:58.

No. 58 is a letter -- "and for this sum I will be responsible to you" (τὸντο δέ σοι προσδέξομαι).

"προ. δεχέσθαι" Con't.

No. 110 is a Postal Register -- "and two letters which were received in addition to the roll" (ἐπιστολαὶ δύο πρὸς τῷ κολιστῷ προσδεδεγμέναι). The most common meaning in the N.T. is "looking for" -- Ju.21 -- "looking for the mercy of our Lord". Another common meaning in the N.T. is "to receive" (i.e. of a person into companionship); e.g. Lu.15:2 -- "this man receiveth sinners". He.11:35 -- "not accepting their deliverance".

"προσέχειν".

P.Hib. 147.

This is the conclusion of a letter: "ἀλλὰ σύντασσε τοὺς παρὰ σοὶ φυλάκας φυλάσσειν καὶ προσέχειν ἵνα μὴ συμβῇ" ----- " (but arrange it that the guards with you keep watch and are on guard lest it happen etc..). The most general meaning in the N.T. is "beware of", e.g. Mt.16:6 -- "beware of the leaven". Another common meaning in the N.T. is "take heed", e.g. Lu.21:34 -- "Take heed to yourselves lest ---". Also in the N.T. is the meaning "to give heed", e.g. Ac.8:11 -- "And they gave heed to him".

"προσοφείλειν".

P.Hib. 63:14. 110:36.

No. 63 is a letter: "owing from you to me" (ὁ προσοφείλεις μοι). No. 110 is an account: "I owed an additional sum with expenses etc." (προσωφείλησα σὺν ἀνηλώμασιν). In the N.T. this word is found only at Phm. 19 -- "that I say not unto thee how that thou owest to me" ("not to mention that you owe me" --

"ΠΡΟΣΠΙΠΤΕΙΝ".

P.Hib. 78:4.

This is a letter: "to release them when they are called upon to serve" (ὅταν λειτουργία προσπέσῃ ἀπολύειν). This meaning is derived from the analogy of a lot falling from the box. This meaning is not found in the N.T., where by far the most common meaning is "fall down before", e.g. Lu.5:8 -- "fell down at Jesus' knees". The other meaning in the N.T. is illustrated in Mt.7:25 -- "the winds ---- beat upon the house".

"ΠΡΟΣΤΑΣΣΕΙΝ".

P.Hib. 29:22.

This is a series of Finance Laws; the translation of this passage is complicated by the fact that the whole left hand side of the page is missing so that we only have the latter half of the lines: "μὴ κατὰ τὰ προστεταγμένα ἀποτέσσει" (scil. ---"if he does not pay the hundred drachmas in accordance with the order"). The most common meaning in the N.T. is "to command", e.g. Mt.1:24 -- "as the angel of the Lord commanded him". The only passage differing from this use is Ac. 17:26 -- "their appointed seasons".

"ΠΡΟΤΕΡΟΝ".

P.Hib. 44:1. 72:4,10. 77:5,7. 85:26. 112:93.

No. 44, a letter, "I have written to you before". No. 72:4, correspondence concerning a temple seal, "I made a previous statement"; l. 10 -- "who was formerly in the sanctuary". No. 77:5, letter concerning priestly revenues, "the amounts previously paid to them"; l. 7 --

"πρὸ ἔρον" Con't.

"as in former times". No. 85, contract for the loan of seed-corn, "before the rent". No. 112, taxing-list, "which formerly belonged to Dephilus". In the N.T. v. He.10:32 -- "in former days"; Jo.6:62 -- "where he was before"; Ga.4:13 -- "I preached the gospel unto you the first time"; He.7:27 -- "first for his own sins and then -----" (πρὸ τέρων --- ἐπέετα).

"πρῶτος".

P.Hib. 110:72.

This is a Postal Register: "one of the first company of E....." (τῶν πρώτων ἑσσοπ...). In the N.T. cf. Mt.22:38 -- "first commandment"; He.8:7 -- "For if that first covenant had been faultless".

"πυνθέσθαι".

P.Hib. 72:11.

This is some correspondence concerning a temple seal: "to inquire about the seal" (πυνθέσθαι περὶ τῆς σφραγίδος). This is the most common meaning in the N.T., e.g. Lu.18:36 -- "he inquired what this meant"; Ac.23:19 -- "asked him privately". The only other meaning in the N.T. is illustrated in Ac.23:34 -- "and when he understood that he was of Cilicia".

"πυρρός".

P.Hib. 120:6,22.

This is an account of Goats: the line is badly broken but it would appear from the context that the goats are listed by colours: it might be translated -- "flame-coloured" or probably more naturally "tawny". In

"πῦρρός".

the N.T. it is found in Re. 6:4 and Re. 12:3 -- "a red horse", "a great red dragon".

ADDENDUM

"ποικίλος".

P.Hib. 120: 7, 20. (v. pp. 159 - 160).

An interesting point has been called to my attention concerning this word. It is the word used to describe Joseph's coat of many colours in the Septuagint version of the O.T. story (Gen. 37: 3).

"~" (ρ).

"ῥωννύναλ".

P.Hib. 39:17 et al. (in all forty-eight times).

Used at the conclusion of all letters and contracts etc. put in letter form. Usual form is "ῥῥωσo" meaning "good-bye" or "farewell". In P.Hib. 71:3 the form is "ῥῥωσθε" but the meaning is essentially the same. In 79.2 it is "εἰ ῥῥωσαλ" "if you are well".

N.T.:— Acts 15:29, 23:30. These are both little letters quoted in the Acts. As in the case of most of the letters in the Papyri these letters are concluded with the conventional ending "ῥῥωσθε" (Ac. 15:29) and "ῥῥωσo" (Ac. 23:30). It may be asked why Paul did not use this manner of ending letters in his many epistles. He seemed to prefer ending with a benediction in Christ's name. The W & H Text omits "ῥῥωσo" in Ac. 23:30 but many Mss. include it and it would certainly seem more natural especially in an official letter from a Senior Captain to the Governor of the Province. Both the A.V. and the Moff. Version include it, among the English Translations.

"Σ" (σ).

"σάκκος".

P.Hib. 101:21.

This is a private account: "Expense of the corn at Hierapolis -- 2 sacks -- 4 ob." (σάκκος β). In the N.T. the usual meaning is "sackcloth", e.g. Mt. 11:21 -- "in sackcloth and ashes"; Re. 6:12 -- "and the sun became black as sackcloth of hair". The meaning of P.Hib. 110 is found in Gen. 43:25.

"σαυ ἑαυ".

P.Hib. 41:10. 50:4. 55:5.

These are all letters: No. 41 -- "and contribute the penalty out of your own funds" (παρὰ σαυτοῦ). No. 50 -- "Do you therefore leave this olyra for yourself" (σαυτῶι). No. 55 -- "you will injure yourself" (σαυτὸν βλάψεις). In the N.T. v. Ro.2:5 -- "treasurest up for thyself"; I Ti.4:16 -- "Take heed to thyself"; Matt. 4:6 -- "Cast thyself down"; Gal.6:1 -- "looking to thyself lest thou also be tempted".

"σελήνη".

P.Hib. 27:42.

This is a Calendar for the Saité Nome: "The astronomers use the lunar days" (ταῖς κατὰ σελήνην ἡμέραις). In the N.T. v. Mt.24:29 -- "and the moon shall not give her light". I Co.15:41 -- "There is one glory of the sun, and another glory of the moon".

"σήμερον".

P.Hib. 65:13.

This is a letter -- "So since you will not be able to measure it to-day (σήμερον). So in the N.T. -- Mt.16:3 "It will be foul weather to-day".

"σινδονέτης".

P.Hib. 121:16.

This is a Private Account: "and for the linen garment" (καὶ εἰς τὸν σινδονέτην). This word is not found in the N.T., but the cognate word "σινδών" is found five times: Lu.23:53 -- "and wrapped him in a linen cloth"; Mk.14:51 -- "having a linen cloth cast about him, over his naked body".

"σῦτο, τρύα".

P.Hib. 83:5. 118:37,40.

No. 83 is a letter concerning the payment of corn: "to measure out the allowance of corn" (μετρήσαι τὴν σῦτομετρίαν). No. 118 is an account of olyra but it is too badly broken to translate. In the N.T. v. Lu.12:42 -- "their portion of food".

"σῦτος".

P.Hib. 39:8. 42:2,14. 45:5,15. 49:4. 58:11. 64:13.
65:27. 82:4. 84(a):5,6,20,21. 85:16. 86:5,20. 87:12.
98:19. 110:21. 117:3. 129. 156. 157.

The usual meaning of this word in the P.Hib. is "corn", but it sometimes used for "grain" in the general sense (v. P.Hib. 85:16). In the N.T. it is used sometimes for "wheat", and sometimes for "corn": Mt.3:12 -- "and he will gather his wheat into the garner"; Re.6:6 -- "a measure of wheat for a penny". Mk.4:28 -- "then the full corn in the ear".

"σκεπάσειν".

P.Hib. 35:10.

This is a petition of Hieroduli:- "we are protected by you" (ὑπὸ ὑμῶν σκεπαζόμεθα). This word is not found in the N.T. but the cognate word "σκεπάσμεν" is found once, viz. in I Ti.6:8 -- "but having food and covering we shall be therewith content" (ἔχοντες δὲ διατροφᾶς καὶ σκεπάσματα).

"σκηνή".

P.Hib. 38:7. 86:8.

No. 38 is a declaration on oath, and No. 86 is

"σκηγή" "Con't.

a contract for the loan of corn: the meaning is the same in both passages, i.e. the cabin of a ship. P.Hib. 38:7 -- "above the cabin" (ὑπὲρ τὴν σκηγήν). It is used fairly frequently in the N.T. with the meaning "tabernacle", v. Mt.17:4 -- "I will make here three tabernacles" (P.V. mg. "booths"). For the more general meaning "habitation" v. Lu.16:9 -- "they may receive you into the eternal tabernacles" (R.V.) -- "everlasting habitations" (A.V.) -- "eternal abodes" (Moff.).

"σοφός".

P.Hib. 27:20.

This is a Calendar for the Saité Nome -- "a wise man" (ἀνὴρ σοφός). In the N.T. v. Mt.23:34 -- "I send unto you prophets, and wise men, and scribes" (καὶ σοφοὺς).

"σπεύρειν".

P.Hib. 118:13.

This is an account of Olyra: "καὶ ἡ ἐσπεύρα" "scil. "sow". In the N.T. v. Mt.6:26 -- "Behold the birds of heaven, that they sow not"; Mk.4:3 -- "Behold the sower went forth to sow".

"σπέρμα".

P.Hib. 48:2,8. 63:4. 85:12,23,25. 87:7. 117:4,10,11,13,14. 118:1. 119:3,20.

The general meaning of this word throughout the P.Hib. is "seed". In the N.T. v. Mt.13:24 -- "a man that sowed good seed in his field" (καλὸν σπέρμα); Mk.4:31 -- "though it be less than all the seeds that are upon the Earth".

"σπόρος".

P.Hib. 90:5. 157.

No. 90 is a Lease of land -- "seed-time" (σπόρον);
 No. 157 is part of an account, but the meaning is doubtful:
 "ἐκ τοῦ ἔδου σπόρου"; it may possibly mean simply "seed".
 In the N.T. it means simply "seed"; v. Mk.4:26 -- "as if
 a man should cast seed upon the earth"; Lu.8:5 -- "The
 sower went forth to sow his seed".

"σπουδάσειν".

P.Hib. 77:4.

This is a letter concerning priestly revenues
 -- "in accordance with the king's desire" (καθάπερ ὁ
 βασιλεὺς σπουδάσει). There is no very good parallel
 to this meaning in the N.T.: Eph. 4:3 -- "giving diligence
 to keep" (σπουδάζοντες τηρεῖν). I Thes. 2:17 --
 "we --- endeavoured the more exceedingly to see your face".
 Gal.2:10 -- "which very thing I was also zealous to do".

"σπουδή".

P.Hib. 44:7. 71:9.

No. 44 is an official letter: "for the dioecetes
 is showing no ordinary anxiety with regard to this" (οὐ γὰρ
 ὥς ἔτυχεν περὶ τούτων τὴν σπουδὴν ποιεῖται ὁ διοικητής).
 No. 71 is some correspondence concerning a strike: "use
 every effort to search for them" (τὴν πᾶσαν σπουδὴν
 ποιῆσαι). In the N.T. v. II Co. 8:16 -- "which putteth
 the same earnest care for you into the heart of Titus";
 Ro.12:8 -- "he that ruleth, (let him rule) with diligence".
 Ju.3 -- "while I was giving all diligence to write unto
 you".

"στειφάνος".

P.Hib. 117:5,16.

This is a return of Crown Revenue: "for the crown tax of the eighth year" (στειφάνου η (έτους)). In the N.T. v. Matt. 27:29 -- "a crown of thorns"; I Pe.5:4 -- "the crown of glory".

"στρατηγός".

P.Hib. 72:14. 93:5.

No. 72 is some correspondence concerning a temple seal: "strategus" (i.e. a government official). No. 93 is a contract of Surety -- "before the strategus" (ἐπὶ τοῦ στρατηγού). In the P.Hib. this official seems to have a legal function. In the N.T. v. Ac.16:20 -- "when they had brought them unto the magistrates" (προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς). The other meaning of this word in the N.T. is "captains of the temple", v. Lu.22:4 -- "and communed with the chief priests and captains".

"συκαμινόακάνθινος".

P.Hib. 70(a):5.

This is a letter: "mulberry-acanthus". In the N.T. v. Lu.17:6 -- "ye would say unto this sycamine tree". (συκάμινος)

"συλλαλέειν".

P.Hib. 66:4.

This is a letter: "I will have a conversation with you" (συλλαλήσω σοι). In the N.T. v. Mt.17:3 -- "Moses and Elijah talking with him"; Mk.9:4 -- "and they were talking with Jesus". Ac.25:12 -- "when he had conferred

"συλ· λελ·ν" Con't.

with the council".

"συλλαμβάνειν".

P.Hib. ⁵44:20.

This is a letter -- "if you have arrested the slave" (εἰ συνέλῃφας κτλ.). In the N.T. v. Ac.26:21 -- "For this cause the Jews siezed me in the temple and assayed to kill me", (με Ἰουδαῖοι συλλαβόμενοι).

"συμβαίνειν".

P.Hib. 28:21. 38:8. 147.

No. 28 is a series of Constitutional Regulations-- "συμβήσεται" (It will result that). No. 38 is a declaration on oath -- "συνέβη" (it came about). No. 147 is the concluding fragment of a letter -- "ἐνὰ μὲν συμβῆι ἡμῖν πα...[...]θῆναι". In the N.T. v. Mk.10:32 -- "the things that were to happen unto him"; Ac.21:35 -- "so it was that" (συνέβη) followed by an infinitive. Ac.20:19 -- "trials which befell me"; I Pe.4:12 -- "as though a strange thing happened unto you".

"συνάγειν".

P.Hib. 27:36. 45:12. 157.

No. 27 is a Calendar for the Saité Nome:

"συναγαγεῖν" (to summarize). No. 45 is a letter -- "and try to levy the rest" (καὶ τὰ λοιπὰ πειρᾶσθε συναγείναι). No. 157 is parts of two columns of an account: "ἐκ τοῦ ἐροῦ ᾧ συνήγαγεν". In the N.T. this verb usually refers to people: e.g. Mt.25:35 -- "I was a stranger and ye took me in"; this, however, might be the root meaning from which the meaning "to levy" developed,

"συν. γειν" Con't.

i.e. the taking in of money. There is no example of the meaning "to summarize" in the N.T., but it might possibly have developed from the meaning found in Jo.6:13 -- "so they gathered them up" (i.e. of the broken pieces of bread). "To summarize" might be said to be the gathering up of ideas.

"συναντιλαμβάνειν".

P.Hib. 82:18.

This is some official correspondence: "Please therefore to give your zealous cooperation in all that concerns this" (συναντιλαμβανόμενος προθύμως). In the N.T. v. Lu. 10:40 -- "bid her therefore that she help me". Ro.8:26 -- "the spirit also helpeth our infirmity".

"συνεῖναι".

P.Hib. 28:8.

This is a series of Constitutional Regulations: "and let the phratries from a tribe associate each day" (συνέστωσαν). In the N.T. v. Lu.9:18 -- "the disciples were with him" (συνῆσαν αὐτῷ οἱ μαθηταί). Ac.22:11 -- "being led by the hand of them that were with me" (ὑπο τῶν συνόντων μοι).

"συνιστάειν".

P.Hib. 65:3.

This is a letter -- "so that you may go and meet Paris" (ὅπως ἂν παραγενόμενος συνσταθῇς Πάριτι). In the N.T. v. Lu.9:32 -- "and the two men that stood with him". It is also found in the N.T. with the meaning "commend", "approve", "consist".

"συννῆτελν".

P.Hib. 39:2. 43:2. 47:4,8,13,32. 62:6. 66:3. 77:6. 95:9.
124. 131. 147. 151. 168.

The most common meaning in the N.T. is "to give instructions". In P.Hib. 95:9 it may mean "to agree". In P.Hib. 77:6 it is found in the passive where it means "to receive instructions". In the N.T. v. Mt. 26:19 -- "And the disciples did as Jesus appointed them"; Mt.27:10 -- "as the Lord appointed me".

"συντελεῖν".

P.Hib. 34:8. 67:11. 68:6. 77:3.

No. 67 is a letter concerning the payment of cloth-workers: "for the prices of cloths supplied to the treasury" (εἰς τιμὰς ὀθονίων τῶν συντελοῦμένων εἰς τὸ βασιλικόν). No. 77 is a letter concerning priestly revenues: "in order that the customary payments may be made to the gods" (ἵνα συντελήται τὰ νομιζόμενα τοῖς θεοῖς). No. 68 is concerned with the same subject as No. 67 and the meaning is the same. In the N.T. the most usual meanings are "to end", "to finish", "to fulfill", "to make". He.8:8 -- "That I will make (R.V. Mg. "accomplish") a new covenant". Ac.21:27 -- "and when the seven days were almost completed".

"συντελέσαι".

P.Hib. 48:15.

This is a letter: "that I may not be prevented from making up my account" (ἵνα μὴ ἐπικωλύωμαι τὸν λόγον συνθεῖναι). There is no real parallel to this meaning in the N.T.: Lu.22:5 -- "and covenanted to give^{him} money"; Jo.9:22 -- "for already"; Ac.23:20 -- "The Jews have

"σφρ γίσειν".

P.Hib. 29:34. 39:15. 72:19. 156.

No. 39, a letter, "and seal a sample". No. 72, correspondence concerning a temple seal, "and seal it with the actual seal". In the N.T. v. Ro.10:4 -- "Seal up the things". Mt.27:66 -- "sealing the stone".

"σφραγίς".

P.Hib. 72:5 et saep.

This is a letter concerning a temple seal; throughout this letter the meaning is "seal" i.e. a temple seal. In the N.T. v. Ro.4:11 -- "the seal of the righteousness of the faith". Re.5:1 -- "a book --- close sealed with seven seals".

"σχολάζειν".

P.Hib. 55:6.

This is a letter -- "for I have no leisure to remain longer" (οὐ γὰρ σχολάζω μένειν πλείονα χρόνον). There is no exact parallel to this in the N.T., but the development of this meaning can be seen in Matt.12:44 -- "he findeth it empty" (εὗρίσκει σχολαζόντα). I Co. 7:5 -- "that ye may give yourselves unto prayer" (ἐνα σχολάσητε τῇ προσευχῇ).

"σώζειν".

P.Hib. 77:7.

This is a letter concerning priestly revenues: "that the sacred revenues are to be preserved for the gods as in former times" (τὰ ἱερὰ σωθήσονται). In the N.T. v. II Ti.4:18 -- "and will save me unto his heavenly kingdom" (i.e. "preserve"). Matt. 1:21 -- "for it is he that

"σω ελε" "Con't.

shall save his people from their sins". Mt.9:22 -- "thy faith hath made thee whole".

"σωμα".

P.Hib. 34:3. 54:20. 71:6. 73:13. 110 (intro.).

Throughout the P.Hib. the meaning seems to be "slaves": No.71, correspondence concerning a strike, "about the slaves who have deserted". This meaning is found occasionally in the N.T.: v. Fe.18:13 -- "and the merchandise of horses and chariots and slaves".

"τ" (T).

"Ταμειεῖον".

P.Hib. 31:5 et saep.

This is an abstract of a case for trial: "from the store-place" (ἐκ τοῦ ταμειεῖου). In the N.T. v. Lu. 12:24 -- "which have no store-chamber" (ταμειεῖον). The other meaning in the N.T. is "inner chamber", v. Matt. 6:6 where the WH text has "ταμειεῖον" but the Griesbach text reads "ταμειεῖον".

"τάσσειν".

P.Hib. 102:2,7. 116:5.

No. 102 is concerned with the payment of the Physician tax: "It has been ordered that I shall pay you" (τέτακται σοὶ ἀποδώσειν). No. 116 is an account of the Bath-tax: "He ought therefore to pay" (δεῖ οὖν αὐτὸν τάξασθαι). There is no example of the meaning "to pay" in the N.T., the usual meaning being "to ordain", Ro.13:1 -- "and the powers that be are ordained of God". Ac.15:2 -- "the brethren appointed that Paul and Barnabas --- should go up etc..".

"τάχιστα".

P.Hib. 49:4.

This is a letter: "and take care that the corn is embarked as quickly as possible" (ὅτι τάχιστα). In the N.T.v. Ac.17:15 -- "that they should come to him with all speed" (ὥς τάχιστα).

"τάχος".

P.Hib. 47:35. 62:13.

These are both letters: No. 47 -- "and

"τάχης". Con't.

send the letter to Demetrius immediately" (ἐν τάχει);
 No. 62 -- "take him at once" (λαβὼν αὐτὸν τὸ τάχος).
 In the N.T. v. Ac.12:7 -- "Rise up quickly" (ἀνάστα ἐν
 τάχει); Lu.18:8 -- "he will avenge them speedily" (ἐν
 τάχει).

"τέκτων".

P.Hib. 118:22.

This is an account of olyra; the papyrus is
 badly broken at this point: "Ὀυνώφρι τέκτον[ι...".
 In the N.T. v. Matt. 13:55 -- "the carpenter's son".

"τελευτῶν".

P.Hib. 81:5,13. 120:31.

No. 81 is some official correspondence con-
 cerning cleruchs: "The cavalry soldiers below-written
have died". No. 120 is an account of goats: "ἀνήμεκεν
 δὲ βότρως τετελευτηκυίας αἰγας τρεῖς" (Botrus reports
 that three goats have died). In the N.T. v. Ac.7:15 --
 "and he died"; Matt. 15:4 -- "let him die the death."

"τέλος".

P.Hib. 29:3,7,24,43. 110:28.

No. 29 is a series of finance laws: "or be
 discovered evading the taxes" (τὰ τέλη διαφυγών).
 No. 110 is an account: "tax --- 76 dr.". In the N.T. v.
 Mt.17:25 -- "from whom do they receive toll"; Ro.13:7 --
 "taxes to another" (Moff.).

"ΤΕ' ἰνῆς".

P.Hib. 29:3 et saep.

This is a series of finance laws: "to the detriment of the tax-farmer" (ἐπὶ βλάβῃ τοῦ τελώνου). This is the common meaning in the N.T., though it is disguised in the English versions by being translated "publicans", by which they mean either the farmer of the Roman tax, or a tax-collector. Matthew was a tax-collector; Zacchaeus probably was a tax-farmer.

"ΤΕΤΑΡΤΟΝ".

P.Hib. 112:45,47,59,78 -- "ΤΕΤΑΡΤΗ". 52 et al -- "ΤΕΤΑΡΤΟΝ".

No. 112 is a taxing list: "the tax of $\frac{1}{4}$ " (). No. 52 is a letter: "9 dr. $\frac{1}{4}$ ob.". In the N.T. v. Re.6:8 -- "the fourth part of the earth"; Mt.14:25 -- "the fourth watch".

"ΤΕΤΡΑΠΟΔΑ".

P.Hib. 95:8.

This is a contract of surety: "for the 24th upon the four-footed animals at the city of Oxyrhynchus". In the N.T. v. Ac.10:12 -- "all manner of four-footed beasts"; Ac.11:6 -- "the four - footed beasts of the earth".

"ΤΙΜΗ".

P.Hib. 31:7. 34:3. 37:7,16. 40:10. 41:23. 47:17. 51:4. 63:4,17. 67:10. 68:6. 73:3,6. 82:30. 84(a):3,8,18,24. 86:11. 90:14. 91:11. 99:13. 100:6. 102:4,10. 123. 124, 132.

Throughout the P.Hib. the meaning is "price" or "value". In the N.T. v. Matt. 27:6 -- "since it is the

"Τεμ' Con't.

price of blood"; Ac.4:34 -- "and brought the prices of the things that were sold".

"τοῖχος".

P.Hib. 38:8.

This is a declaration on oath: "The right side of the ship" (τὸν δεξιὸν τοῖχον τοῦ πλοίου). In the N.T. this word is found only in Ac.23:3 -- "God shall smite thee, thou whited wall".

"τόκος".

P.Hib. 30:20. 92:16. 110:43,46,49.

No. 30 is a Judicial Summons: "principal and interest" (τοῦ ἀρχαίου καὶ τόκου). No. 92 is a contract of Surety: "interest of 100 dr.". No. 110 is a private account: "interest". In the N.T. v. Mt.25:27 -- "I should have received back mine own with interest" (σὺν τόκῳ); Lu.19:23 -- "I --- should have required it with interest".

"τόπος".

P.Hib. 44:2. 66:2. 82:19. 89:11.

No. 44, a letter, "in the district under you". No. 66, a letter, "in your district". No. 82, official correspondence, "in the district". No. 89, a loan of money -- the first half of the line is missing and it is impossible to be sure of the translation. In the N.T. v. Ac.16:3 -- "because of the Jews that were in those parts"; Ac.27:2 -- "the places on the coast of Asia"; Mt.12:43 -- "passing through waterless places".

"Τοσ οὕτος".

P.Hib. 51:6.

This is a letter : "for that is the rate published by the government" (τοσ οὕτο γὰρ ἐκκεῖται ἐγ βασιλικοῦ). In the N.T. v. Ac.5:8. "Tell me whether ye sold the land for so much". Mt.15:33 -- "Whence should we have so many loaves"; Lu.15:29 -- "Lo, these many years do I serve thee".

"Τράγος".

P.Hib. 120:3.

This is an account of goats: "λόγος τῶν ὑπαρχουσῶν αἰγῶν καὶ τράγων ". In the N.T. v. He.9:12,10:4 -- "the blood of goats".

"Τράπεζα".

P.Hib. 29:39,40,42. 41:25.

No. 29 is a series of finance laws, and No.41 is a letter; in both passages the meaning of this word is "bank"; P.Hib. 41:25 -- "into the royal bank" (ἐπὶ τῇ βασιλικῇ τράπεζᾳ). For an example of this meaning in the N.T. v. Lu.19:23 -- "then wherefore gavest thou not my money into the bank". In most of the N.T. passages, however, the meaning is the more common "table".

"Τραπεζίτης".

P.Hib. 66:7. 106:4. 107:3. 108:4. 109:7. 110:30,86. 136 -- 142.

In all the passages of the P.Hib. the meaning is "banker"; v. P.Hib. 66:7 -- "to Clitarchus, banker of the Koite district", this is the address on the verso of a letter. In the N.T. v. Mt.25:27 -- "thou oughtest therefore to have put my money to the bankers".

"Τρίτη".

P.Hib. 116:1.

This is an account of the Bath-tax: "The third upon baths" (βαλανείων γ'). In the N.T. v. Re. 8:7 -- "and the third part of the trees was burnt up"; Re. 9:15 -- "the third part of men"; Lu.13:22 -- "and the third day I am perfected".

"τροπή".

P.Hib. 27:120,210.

This is a Calendar for the Saité Nome: 1.120 -- "24th -- summer solstice" (καὶ ἡλίου τροπαὶ εἰς Θέρος). 1. 210 -- "τροπῶν θερινῶν". In the N.T. v. Ja. 1:17 -- "neither shadow that is cast by turning" (ὅτι τροπῆς ἀποσκίασμα).

"τρόπος".

P.Hib. 34:19. 54:4. 84(a):10,26.

No. 54 is a letter -- "Make every effort to send me ---" (ἀποστείλον ἡμῖν ἐκ παντὸς τρόπου). No. 84(a) is a contract for the sale of wheat: "and may enforce it in any manner he chooses" (πράσσοντι τρόπῳ ᾧ βούληται). No. 34 is too badly broken at this point to attempt to translate. In the N.T. v. Ju.7 -- "in like manner"; II Th.2:3 -- "let no man beguile you in any wise"; Ro.3:2 -- "or what is the profit of circumcision? --- Much every way" (πολὺ κατὰ πάντα τρόπον).

"τρύγαν".

P.Hib. 151.

This is a fragment of a letter: "τρύγαν σόντα τὸν ἀμπελῶνα". In the N.T. v. Re.14:19 -- "and

" τρυ γειν "Con't.

gathered the vintage of the earth" (ἐτρυγασεν τὴν ἀμπέλον).

Lu.6:44 -- "For of thorns men do not gather figs, nor of a bramble bush gather they grapes".

" τυγχάνειν ".

P.Hib. 44:7.

This is a letter: "for the diocetes is showing no ordinary anxiety with regard to this" (οὐ γὰρ ὥς ἐτυχεν). In the N.T. v. Ac.28:2 -- "And the barbarians shewed us no common kindness" (οὐ τὴν τυχοῦσαν φιλάνθρωπίαν). Ac.19:11 -- "And God wrought special miracles by the hands of Paul" (δυνάμεις τε οὐ τὰς τυχοῦσας).

" (v).
"ὑβρως".

P.Hib. 32:8.

This is a note concerning the sequestration of property: "who had been condemned by default for violence" (ὑβρως). In the N.T. v. Ac.27:10 -- "I perceive that the voyage will be with injury and much loss"; Ac.27:21 -- "and have gotten this injury and loss"; II Co.12:10 -- "Wherefore I take pleasure in weaknesses, in injuries" (ἐν ὑβρεσιν).

"ὑγιαίνειν".

P.Hib. 79:7.

This is a letter -- "I myself am also in good health" (ὑγιαίνων δὲ καὶ αὐτός). In the N.T. v. III Jo.2 -- "thou mayest prosper and be in health"; Lu.7:10 -- "found the servant whole". There are also found in the N.T. such phrases as "sound words" (I Ti.6:3), "sound doctrine" (I Ti.1:10).

"ὑιός".

P.Hib. 47:4. 72:5. 85:2. 88:1. 92:2. 96:1,17. 123.

The most common use in the P.Hib. is as a further identification of an individual by giving his father's name; P.Hib. 47:4 -- "son of Permenion". In the N.T. v. Mt.1:1 -- "Jesus Christ, the son of David, the son of Abraham". cf. P.Hib. 92:2 -- "In the 22nd year of the reign of Ptolemy son of Ptolemy and his son Ptolemy".

"ὕπα ὑέειν".

P.Hib. 78:5.

This is a letter: "you have never listened to me" (καὶ οὐδέποτε ὑπακῆκοας ἡμῶν). In the N.T. there is no very good parallel to this meaning: the most common meaning in the N.T. is "obey", v. Mt.8:27 -- "the winds and the sea obey him". Ac.12:13 -- "And when he knocked at the door of the gate, a maid came to answer" (προσηλθε παιδίσκη ὑπακούσας).

"ὕπάρχειν".

P.Hib. 28:11,19. 32:5. 33:6,14. 41:21. 72:10,15,18. 82:28. 84(a):9,25. 94:2,15. 95:12. 113:16. 120:2.

This verb is used throughout the P.Hib. with much the same meaning as the verb "to be"; v. P.Hib. 28:11 -- "For since there are five tribes"; it is sometimes used with the dative with the meaning "to have"; v. P.Hib. 33:6 -- "I own" (ὕπάρχει μοι). In the N.T. v. Lu.8:41 -- "and he was a ruler of the synagogue"; Ac.3:6 -- "Silver and gold have I none".

"ὕπηρετεῖν".

P.Hib. 29:22.

This is a series of Finance Laws which is very badly broken at this point; added to this is the fact that this word has apparently been corrected to "κηρύσσειν" by means of an interlinear insertion: "κήρυκας δὲ καὶ ὑπηρέτας καθίστω ὁ τελώνης....δων (ὕπηρετῆς)". In the N.T. v. Ac.13:36 -- "For David, after he had in his own generation served the counsel of God"; Ac.20:34 -- "Ye yourselves know that

"ὑπηρετεῖν" "Con't.

these hands ministered unto my necessities"; Ac.24:23 --

"and not to forbid any of his friends to minister unto him".

"ὑπηρέτης".

P.Hib. 29:21,30. 92:22.

No. 29 is a series of Finance Laws -- v. sub "ὑπηρετεῖν". No. 92 is a contract of surety: "of the attendants" (τῶν ὑπηρετῶν). In the N.T. this word is generally translated "officers", v. Mt.26:58 -- "and sat with the officers to see the end"; Mt.5:25 -- "and the judge deliver thee to the officer"; Jo.19:6 -- "the chief priests and the officers"; Jo.18:36 -- "then would my servants fight" (R.V. mg. "officers").

"ὑπογράφειν".

P.Hib. 51:1,4. 52:2. 67:5,18. 68:3. 72:3. 74:5. 81:2, 5,12,20, 89:9.

The most common meaning in the P.Hib. is "below-written" where it is followed by a list of names. No. 51:1 -- "Appended is a copy"; 74:5 -- "as herein instructed".

The verb is not found in the N.T. but the noun "ὑπογραμμός" is found in I Pe.2:21 -- "because Christ also suffered for you, leaving you an example".

"ὑποζυγίου".

P.Hib. 34:3,5. 73:9.

No. 34 is a petition to the king and No. 73 is a letter both dealing with the same incident: "τοῦ ὑποζυγίου" (the donkey). In the N.T. v. Mt.21:5 -- "and upon a colt the foal of an ass"; II Pe.2:16 -- "a dumb ass spake with man's voice".

"ὑποῖ ἐίπειν".

P.Hib. 45:16. 50:4.

These are both letters: 45:16 -- "and take care that you do not leave the corn from Philon still owing from him" (καὶ τὸν παρὰ φίλωνος σῖτον ὅπως μὴ θέν ὑπολείψετε ἐν αὐτῷ). P.Hib. 50:4 -- "Do you therefore leave this olyra for yourself" (συ οὖν ὑπολιπόμενος σαυτῷ ταύτην τὴν ὀλυραν). In the N.T. v. Ro.11:3 -- "and I am left alone" (καὶ γὰρ ὑπελείφθην μόνος).

"ὑπολειπάνειν".

P.Hib. 45:13.

This is a letter: "and do not leave any arrears" (καὶ μὴ ὑπολειπάνεσθε). In the N.T. v. I Pe.2:21 -- "leaving you an example".

"ὑπομνήσκειν".

P.Hib. 49:11.

This is a letter: "Remind him that he is to receive from P...." (ὑπόμνησον). In the N.T. v. Tit.3:1 -- "Put them in mind to be in subjection to rulers"; Lu.22:61 -- "and Peter remembered the word of the Lord"; Jo.14:26 -- "and bring to your remembrance all that I said unto you".

"ὑποτιθέναι".

P.Hib. 29:6.

This is a series of Finance Laws: "if the slave assigned give information" (εἰ δὲ ὁ ὑποτεθεὶς μηνύσῃ). In the N.T. v. Ro.16:4 -- "who for my life laid down their own necks"; I Ti.4:6 -- "If thou put the brethren in mind of these things".

"ὕσ. ὑστερῶν".

P.Hib. 43:7. 65:29.

This is a letter: "take care that the oil-presses do not fall short" (ἐνὰ οὖν μηθὲν ὑστερήσῃ τὰ ἐλαιουργία φρόντισον). No. 65 is a letter: "in order that there may be no arrears against me" (ἐνὰ μηθὲν εἰς ἐμέ ὑστερήσῃ). In the N.T. v. II Co.11:5 -- "For I reckon that I am not a whit behind the very chiefest apostles"; He.4:1 -- "any one of you should seem to have come short of it"; Jo.2:3 -- "and when the wine had failed"; Mt.19:20 -- "what lack I yet? ".

"ὕστερος".

P.Hib. 52:10.

This is a letter: "in order that there may be no subsequent loss" (ὅπως μηθὲν διάπτωμα ἐξ ὑστερόν γίνηται). In the N.T. v. I Ti.4:1 -- "in later times" (ἐν ὑστέροις καιροῖς).

"ὑφάντης".

P.Hib. 67:5. 68:4.

These are both letters concerning the payment of cloth-workers: "to the weavers below-written" (τοῖς ὑπογεγραμμένοις ὑφάνταις). In the N.T. v. the adjective "ὑφαντός" in Jo.19:23 -- "now the coat was without seam woven from the top throughout" (ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου).

"ϕ" (ϕ).
"φαίνεσθαι".

P.Hib. 131.

This is part of a letter to an official mentioning the chief - priest at Phebichis. "καλῶς ἂν ποιήσας εἰ σοὶ φαίνεται συντάξας Ἰμούθῃ" where it would appear to mean "if you think".

In the N.T. v. Mk.14:64 -- "You have heard the blasphemy; what think ye?" (τί ὑμῶν φαίνεται). Usual meanings for this word in the N.T. are "to shine", "to shed a light", "to appear", "to come to view".

"φάναι" (φημί).

P.Hib. 32:20. 42;3. 56:4. 63:5, 8. 72:16,18.

In all the P.Hib. passages the word means "say" and is followed by the statement in indirect discourse, ie. the infinitive or accusative and infinitive. e.g. P.Hib. 42:3 --- "with regard to the corn which you said you would transfer", (τὸν σῶτον ὃν ἔφησ μεταβαλεῖσθαι).

In the N.T. this is the general usage, where it is found introducing both direct and indirect discourse. Ro.3:8 --- "and as some affirm that we say" (καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν).

"φέρειν".

P.Hib. 45:9. 73:5. 98:20.

P.Hib. 45 is a business letter --- "φέρετε εὐθὺς ἕως" (bring it at once). No. 98 is receipt of a ship captain "οἷς αὐτὸς ἠνέγκατο ἐξ Ἀλεξανδρείας" (which he himself brought from Alexandria). In No. 73 this verb is in the form of an interlinear insertion in a passage which is

"φείεσθαι".

full of lacunae, and hence practically defies translation.

In the N.T. v. Lk. 23:26 -- "and laid on him the cross, to bear it after Jesus". There are also in the N.T. many examples of this verb used metaphorically which need not concern us here.

"φθινοπωρινός".

P.Hib. 27:170.

This is a calendar for the Saité Nome --- "ΚΥ
ἰσημερία φθινοπωρινή" (23rd, autumnal equinox).

In the N.T. found only at Ju. 12 --- "autumn trees"
(δένδρα φθινοπωρινά).

"φιλία".

P.Hib. 170.

The conclusion of a letter -- "lest you gain our enmity instead of our friendship". (For Greek text v. sub "μηκετε").

In the N.T. found only at Ja.4:4 --- "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" (ὅτι φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν).

"φόρος".

P.Hib. 35:6.

This is a Petition of Hieroduli ---- "having long administered with regularity the revenue of the temple on account of your protection" (τοὺς φόρους εἰς τὸ εἰρὸν).

Lu.20:22 and 23:2 --- "to give tribute to Caesar".
Ro. 13:6 --- "for this cause ye pay tribute also". Ro.13:7

"φόρος" "Con't.

-- "Render to all their dues: tribute to whom tribute is due."

"φροντίσειν".

P.Hib. 43:8. 82:10. 170.

No. 43, business correspondence, --- "Take care then that the oil-presses do not fall short"; No. 82, official correspondence, --- "kindly see that it is carefully delivered" (καλῶς οὖν ποιήσεις φροντίσας ὅπως ἐπιμελῶς ἀποδοθῇ). For P.Hib. 170 v. sub "μηκετε" and "φελίζα".

In the N.T. only at Tit. 3:8 --- "to the end that they which have believed God may be careful to maintain good works (R.V.)." "may make it their business to do good" (Goodspeed). (ἵνα φροντίσωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες Θεῷ).

"φυλακή".

P.Hib. 41:4. 59:5. 60:7. 71:11. 110:23, 24. 127:3. 168.

Chiefly in the P.Hib. in the phrase "μετὰ φυλακῆς" (under guard). Also, however, "ἐπὶ φυλακῆς" (at the guard-house). This latter meaning is more closely related to the N.T. use where it chiefly means "prison".v. Mt.5:25; 18:30; et al.

"φύλαξ".

P.Hib. 147.

This is a letter in which occurs the phrase "τοὺς παρα σοὶ φύλακας" (the guards with you). In the N.T. --- Ac.5:23 -- "The prison house we found shut in all safety, and the keepers standing at the doors."

Thesis

"φύλ" Con't.

Ac.12:6 -- "and guards before the door kept the prison".;
v. also vs. 19.

"φυλάσσειν".

P.Hib. 147.

"σύντασσε τοὺς παρὰ σοὶ φύλακας φυλάσσειν"
(order the guards with you to keep watch). (v. sub "φύλαξ").

In the N.T. Ac.12:4 -- "and delivered him to four
quaternions of soldiers to guard him". It is also used of
observing the law, avoiding or fleeing from someone or
something, and of preserving someone from harm.

"φυλή".

P.Hib. 28:9,11,13.

This is a set of Constitutional Regulations
where this word is translated in all three passages as
"tribe". This, of course, is the general meaning in the
N.T., where in most cases it refers to the descendants
of the twelve sons of Jacob. It is found, however, with
a more general meaning in Mt.24:30 --- "all the tribes of
the earth".

"Χ" (1).

"Χαίρειν".

P.Hib. 34:1. 35:1. 39:2. 40:2. 41:1. 42:2. 43:2. 43:2.
44:1. 45:2. 46:2. 47:2. 48:2. 49:1. 50:2. 51:1,5. 53:1.
54:2. 55:1. 56:2. 57:1. 58:2. 59:2. 60:2. 62:2. 63:2.
64:2. 66:1. 67:2,29. 68:1. 69:2. 70(a):2. 71:4,12. 72:2.
73:1. 74:1. 75:1. 76:2. 78:1. 79:2. 80:1,6. 81:12,20.
82:2,14. 86:15. 102:1,7. 103:3. 127:1. 129:153. 160.161.
167. 168. 52:1.

This is the conventional word used in greetings in letters; all of the above are letters or petitions in the form of letters: P.Hib. 54:1 -- "Demophon to Ptolemaeus greeting" (Δημοφῶν Πτολεμαίῳ Χαίρειν). In the N.T. v. Ac.15:23, which is a letter, -- "The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting"; Ac.23:26, another letter -- "Claudius Lysias unto the most excellent governor Felix, greeting".

"Χαλκός".

P.Hib. 112:7,8,30,34,42,49,53,85. 113:7,11,12,14. 160.
106:8. 107:7. 138. 70(a):10. 109:5.,12.

All of the above references are to the same use, viz. drachmae in copper or obols in copper: P.Hib. 70(a):10 -- "200 drachmae of copper on the silver standard". In the N.T. v. Mt.10:9 -- "Get you no gold, nor silver, nor brass in your purses". Mk.12:41 -- "and beheld how the multitude cast money into the treasury".

"Χ' ρις".

P.Hib. 79:6.

This is a letter: "and much gratitude would be due to the gods" (καὶ τοῖς θεοῖς πολλὴν χάρις). In the N.T. v. Ro.7:25 -- "I thank God through Jesus Christ our Lord" (χάρις δὲ τῷ θεῷ κτλ.). Lu.17:9 -- "Doth he thank the servant because he did the things -----".

"Χειμῶν".

P.Hib. 27:33.

This is a Calendar for the Saité Nome: "winter and summer" (Χειμῶνα καὶ θέρος). In the N.T. v. Mt. 24:20 -- "And pray ye that you flight be not in the winter"; II Ti.4:21 -- "Do thy diligence to come before winter". Mt.16:3 -- "It will be foul weather to-day".

"Χειρογραφεῖν".

P.Hib. 94:17. 147.

No. 94 is a contract of surety: "I, Polycles, ---- attest on his behalf" (Πολυκλῆς ---- Χειρογραφῶ ὑπὲρ αὐτοῦ). No. 147 is a fragment of the conclusion of a letter -- "... Χειρογραφήσω οὐ γὰρ διαπιστεύουσιν ἡμῶν". This verb is not found in the N.T. but the cognate word "Χερόγραφον" is found in Col.2:14 -- "having blotted out the bond written in ordinances that was against us" (R.V.); "blotting out the handwriting of ordinances that was against us" (A.V.); "He cancelled the regulations that stood against us" (Moff.).

"Χιλιάρχος".

P.Hib. 30:4.

This is fragment "a" of a Judicial Summons:

"] Μακεδῶν τῶν Ἀλεξάνδρου Νικάνορ Μακεδόνι τῶν
 Ἀλεξάνδρου χιλιάρχῳ ὅτι ὀφείλων (δραχμας) τλ κατὰ συγγραφὴν".

In the N.T. this word is usually translated "chief captain", referring both to officers of the Roman army, v. Ac.21, and to Jewish officials, v. Mk.6:21 -- "Herod on his birthday made a supper to his lords, and the high captains".

"Χλωρός".

P.Hib. 51:2,5. 112:9. 117:4,10,11,13,14. 119:17.

No. 51 is a letter -- "the collection of the green-stuffs" (τῆς λογιέας τῶν χλωρῶν). No. 112:9, a taxing list, "Sosipater for the green-stuffs of Polemarchus" holding 8 dr.". No. 117, a return of corn revenue, "for green-stuffs for seed". No. 119, an account of rent, "On account of green-stuffs 40½ art. of wheat". In the N.T. v. Re.9:4 -- "And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree etc.". Re.8:7 -- "and all green grass was burnt up".

"Χοῦνιξ".

P.Hib. 119:20,21,22.

This is an account of rent: "½ art. 4 choenices for seed"; in the P.Hib. "Χοῦνικες" is usually abbreviated to " ". In the N.T. v. Re.6:6. -- "a measure of wheat for a penny" (χοῦνιξ σίτου δηναρίου).

"Χόρτος".

P.Hib. 53:17. 24. 63:9. 121:28,37.

No. 63, a letter, "otherwise he said he should lay claim to my hay in the fields" (τὸν χόρτον μου). No. 53 is also a letter and the meaning appears to be "hay" or "grass"; No. 121 is a private account --- "grass $\frac{1}{4}$ ob.". In the N.T. v. I Co.3:12 -- "But if any man buildeth on the foundation of gold ----- hay, stubble etc."; Mt.6:30 -- "But if God doth so clothe the grass of the field".

"Χρεία".

P.Hib. 27:20. 47:21. 54:13. 64:7,20.

No. 47 is a letter: "for it is wanted" (Χρεία γάρ ἐστίν); No. 54, a letter, "for he is wanted by the women for the sacrifice"; No. 64, a letter, l. 7 -- "Now I am in want of 60 dr.", l. 20 -- "which you require". No. 27 is an example of a curious usage which finds no parallel in the N.T.: "and a friend of mine" (καὶ ἡμῶν χρεῖαν ἔχων), cf. Pl. Rep. 451C. In the N.T. v. Mt.6:8 -- "Your father knoweth what things ye have need of before ye ask him"; Jo.13:29 -- "Buy what things we have need of for the feast".

"Χρή".

P.Hib. 64:19.

This is a letter: "And ye must write to me about anything which you require" (χρὴ δὲ καὶ γράφειν μοι). In the N.T. v. Ja.3:10 -- "My brethren, these things ought not so to be" (οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι).

"Χρῆμα".

P.Hib. 69:7.

This is a letter: "and the balance of the money" (καὶ τὰ περιόντα χρήματα). In the N.T. v. Mk.10:23 -- "How hardly shall they that have riches enter into the kingdom of God! " Ac.8:18 -- "he offered them money". Ac.24:26 -- "He hoped that money would be given him of Paul".

"Χρηματίσειν".

P.Hib. 67:29.

This is a letter concerning the payment of cloth-workers: "Pay 462 dr. of copper" (χρημάτισον). There is no example of this meaning in the N.T. He.11:7 -- "Noah, being warned of God"; Ac.11:26 -- "the disciples were called Christians"; Lu.2:26 -- "and it had been revealed unto him".

"Χρησθαί".

P.Hib. 27:41. 72:7,16. 102:11.

No. 27 is a Calendar for the Saité Nome: "The astronomers --- use the lunar days"; No. 72, correspondence concerning a temple seal, "since we cannot use any other seal". In the N.T. v. Ac.27:17 -- "they used helps, undergirding the ship"; II Co.3:12 -- "we use great boldness of speech"; I Ti. 5:23 -- "but use a little wine for thy stomach's sake".

"Χρήσιμος".

P.Hib. 82:22.

This is some official correspondence: "and none of the king's interests may be neglected". (τῶν τῶν βασιλεὺς χρησίμων). In the N.T. v. II Ti.2:14 -- "that

"Χρὸς ἔμπος" Con't.

they strive not about words, to no profit" (ἐπ' οὐδὲν
χρήσιμον).

"Χρηστός".

P.Hib. 82:28.

This is some official correspondence: "the 32
good logs" (τὰ ὑπάρχοντα ξύλα χρηστὰ). In the N.T.
v. Lu.5:39 -- "the old is good" (ὁ παλαιὸς χρηστός
ἐστίν). I Co. 15:33 -- "evil company doth corrupt
good manners".

"Χρόνος".

P.Hib. 35:9. 55:7. 96:6,23.

No. 35, a petition of Hieroduli, "and now as
in former times" (καὶ νῦν καὶ ἐν τοῖς ἐμπροσθε χρόνοις).
No. 55, a letter, "for I have no leisure to remain longer"
(οὐ γὰρ σχολάζω μένειν πλεονα χρόνον). No. 96, a
contract for the renunciation of claims, "which they made
against each other in former times" (περὶ ὧν ἐνεκάλεσαν
ἀλλήλους τῶν ἐπάνω χρόνων). In the N.T. v. Lu. 8:27
-- "and for a long time he had worn no clothes" (χρόνῳ
ἱκανῶ); Jo. 5:6 -- "and knew that he had been now
a long time in that case" (πολὺν ἤδη χρόνον):
A c.1:6 -- "at this time" (ἐν τῷ χρόνῳ τούτῳ).

"Χρυσίον".

P.Hib. 110:19.

This is an account: "For this Criton has
950 dr. in gold" (εἰς ταῦτα ἔχει Κρίτων χρυσίου Τν).
In the N.T. v. Ac.3:6 -- "Silver and gold have I none";
I Pe. 1:7 -- "more precious than gold".

"Χρυσὸς ἕλκ".

P.Hib. 27:61.

This is a Calendar for the Saité Nome: "Osiris circumnavigates, and the golden boat is brought out" (Χρυσοῦν πλοῖον). This is some sort of religious vessel. In the N.T. v. He. 9:4 -- "a golden pot holding the manna"; II Ti.2:20 -- "vessels of gold".

"Χώρα".

P.Hib. 27:167.

This is a Calendar for the Saité Nome: "and they burn lamps throughout the country" (κατὰ τὴν χώραν). In the N.T. v. Mt.2:12 -- "and they departed into their own country". Mk.1:5 -- "all the country of Judaea".

"Ω (ω)."
"Ωδε".

P.Hib. 46:15.

Occuring in a business letter -- "Their securities ought to have been here long ago and sold" (Ωδε εἰς παρα).

Two main uses are found in the N.T. --- i. so, in this manner; ii. as an adv. of place (cf. P.Hib. 46) -- (a) hither, to this place; (b) here, in this place. For a N.T. example of use ii a v. Mk.9:5 "it is good for us to be here" or Mt.28:6 -- "he is not here". This usage is quite common.

"ώρα".

P.Hib. 27:55 et saep. 60:5. 110:61 et saep.

This word is used generally throughout P.Hib. 27 (a Calendar) with the simple unqualified meaning "hours". In P.Hib. 60 the phrase is "before the sixth hour". No. 110 --- "morning hour" (ώρας ἑωθινῆς). In the N.T. v. Mt.27:45 -- "Now from the sixth hour there was darkness over all the land until the ninth hour" (ἀπο δὲ ἑκτῆς ώρας); cf. P.Hib. 60 -- "πρὸ ἑκτῆς ώρας". Four general uses are recognised in the N.T.:-- i. -- a certain definite time or season; ii -- daytime; iii -- one twelfth of the daytime, i.e. one hour (cf. P.Hib.); iv -- any definite time, point of time, moment.

"ὡσαύτως".

P.Hib. 44:3. 47:6,10. 48:16. 52:12. 67:23.

In all the above references the meaning is "likewise" or "similarly" -- in No. 48 being used with the imperative. This is the common use in the N.T., in position both following and preceding the verb. e.g. -- Mt. 20:5 -- "and did likewise", Mk.14:31 -- "and in

"ὥς· ἵτως" Con't.

like manner also said they all".

"ὥσπερ".

P.Hib. 95:8.

Occuring in a Contract of Surety --- "in accordance with ----'s agreement for the security of etc."

(ὥσπ(ερ) συνετάξατο πρὸς σκέπημ). The general meaning in the N.T. is "as", e.g. "as the hypocrites do" (Mt.6:2); "as the Gentiles" (Mt.18:17). Perhaps the example most relevant to P.Hib. 95 is J Co.10:7 -- "as it is written" (ὥσπερ γέγραπται).

"ὥστε".

P.Hib. 28:16. 34:4. 43:13. 63:19. 66:4. 73:2,12. 74:3, 5. 98:16. 156.

In nos. 28,66,73:12,74 -- this conjunction introduces a result clause. In no. 73:2 -- it would appear to introduce an indirect command. The lacunae in no. 34 make it uncertain but it seems most probable that it too is a result clause. Nos. 43,63,98 and 156 are examples of a most curious usage which as far as I know is not found outside of the papyri; it is noted in "Vocabulary of the Greek Testament" (Moulton & Milligan) v. sub "ὥστε" p. 704. This is the use of "ὥστε" as an equivalent of "εἰς"; e.g. "to the royal granary" (P.Hib. 98); "for Protomachus" (P.Hib. 43; "for Theodorus" (P.Hib.63). M & M cite references from P.Tebt., P.Hal., and P.Lond. It is in the interest of research to be regretted that this usage is not found in the N.T. It may perhaps have been a local Egyptian use, although it certainly is

"ⁱwo--"Con't.

not local in ^Point of time, inasmuch as examples of it span more than four centuries.

Examples of the more normal consecutive use are to be found in abundance in the N.T. In Mt.8:24 it is followed by the infin. as in P.Hib. 28, etc. In Gal.2:13 we find it followed by the indic.

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Appendix "A" (Con't.).

General Books:-

- Cobern C.M. -- "The New Archaeological Discoveries"
 (Frank and Wagnalls Coy. - New York and
 London -- 1917).
- Deissmann G. Adolf -- "Bible Studies (T. and T. Clark -
 Edinburgh 1901).
- " " " -- "Light from the Ancient East"
 (Hodder and Stoughton -- London 1910).
- " " " -- "The New Testament in the Light of
 Modern Research" (Hodder and Stoughton).
- Milligan Geo. -- "Here and There Among the Papyri"
 (Hodder and Stoughton -- London 1922).
- Moulton J.H. -- "A Grammar of New Testament Greek"
 -- Vol. I Prolegomena -- III-rd ed.
 (T. and T. Clark Edinburgh).
- Meillet A. -- "Aperçu d'une Histoire de la Langue
 Greque".

EXPLANATION OF ABBREVIATIONS.Books:-

O.T. ----	Old Testament.
N.T. ----	New Testament.
WH or W & H ---	Westcott and Hort "Greek Testament".
R.V. ----	Revised Version.
A.V. ----	Authorized Version.
Moff. ----	Moffatt translation.
L & S ---	Liddell and Scott "Greek Lexicon".

Miscellaneous:-

v. ----	see.
l. ----	line.
cf. ----	compare.
i.e. ----	that is.
e.g. ----	for example.
scil. ---	probably or possibly.
sup. ----	supra, i.e. above.
inf. ----	infra, i.e. below.
viz. ----	namely

P.Hib. is the standard abbreviation for the Hibeh Papyri.

The abbreviations for the names of the books of the Bible are those in common use.

Pet. Pap. ---- Petrie Papyri.

Other abbreviations for collections of papyri are those in common use in works on papyrology.

REVIEW OF THE SCOPE AND SUBJECT OF THIS THESIS.

The length of this thesis as it now stands makes it impossible to make a very detailed survey of the material. This thesis has gathered the information together in a manner to facilitate study, and has in the course of the work made such suggestions ~~has~~ have suggested themselves in the course of the research. To fully exploit all this material would require a second thesis fully as long as this one. There remains now to indicate certain profitable fields of research which are suggested by this study, and to summarize briefly the most useful and interesting facts which have been gathered in the course of this work.

One of the most profitable lines of research suggested by this work is a closer study of the Septuagint, both lexicographically and grammatically, in relation to the non-literary papyri. Indirectly this study would be of great benefit to New Testament research. Another line of research which would be of great interest as well as usefulness would be a closer study of the relation of Ptolemaic religious and political institutions to those of Palestine in the time of Christ. As Palestine lay between the empires of the Ptolemies and the Seleucids, the influence of both would be felt to some extent there. As these empires arose as a result of the conquests of Alexander and the division of the conquered lands after his death, it is only reasonable to suppose that they had much in common. A third field of study, and one which I hope myself to develop at a later date, is the place of the vocabulary of business and commerce in the New Testament. It seems only natural that such words would readily find their

way into vernacular speech. Such words would be in common use in the market place, and in the world of finance and trade. From there it is an easy step to the common speech of household affairs and of the street. The large number of commercial idioms in the New Testament would seem to lend support to this theory. The fields of morphology and grammar are also awaiting exploration, and for such studies this work might well be a starting point.

The length of this thesis makes impossible the task of summarizing the information gathered. An index of some of the significant words has been added in appendix "D" to facilitate reference.

This work may be said to have two main functions: (i) to provide a groundwork for future research along the lines suggested above; (ii) to show the close relationship between the language of the New Testament and the vernacular koiné of the period.

INDICES

These indices make no attempt to be complete. They are to serve merely as a guide to the more significant words dealt with in this thesis. The references are to pages in the thesis:

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(v) Idioms.

ἀγειν (τὰς ἐορτὰς ἀγειν)	1.	(cf. Lu. 24:21 and Ac. 19:38)
ἄλλος (ἄλλου Ἀσκληπιάδου)	10.	(cf. Mt. 28:1)
ἀριθμός (ἐκ τοῦ ἀριθμοῦ)	27.	(cf. Lu. 22:3)
καθάπερ (καθάπερ γέγραπται)	101.	(cf. Ro 3:4 et al.)
κατά (καθ' ἑν)	106.	(cf. I Co. 14:31 et Jn. 21:25)
μέσος (ἐκ μέσου)	127	(cf. II Th. 2:7 et al.)
ὀλίγος (οὐκ ὀλίγον)	140.	(cf. Ac. 19:24 et 19:23)
τυγχάνειν (οὐ -- ὥς ἔτυχεν)	189	(cf. Ac. 19:11 et 28:2)

(vi) Special

The following words seem to throw new light on the N.T.

passages indicated:-

ἀδικεῖν	3	(II Pe. 2:13)
γράμμα	40	(Gal. 6:11)
διορθοῦν	52	(Ac. 24:3)
κλῆρος	111	(Ac. 1:17 et scil. I Pe 5:3).

