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LEXICAL NOTES FROM THE PAPYRI.<sup>1</sup>

## VII.

ἄνωθεν.—In PP III. 43 (iv) ἄνωθεν is found in opposition to κάτω: *hiat contextus*. HbP 110<sup>85</sup> (c. 255 B.C. records of postal service) ὥρας πρώτης παρέδωκεν Θεούχρηστus ἄνωθεν Δινίαι κυ(λιστοῦς) γ, “1st hour, Theochrestus delivered to Dinias 3 rolls from the upper country” (G. and H.). Ἄνωθεν appears again twice in this document, and κάτωθεν “from the lower country.” (This is a very early example of the approximation] of ο and ω, on which see *Proleg.*<sup>2</sup> 244, and 35 f.). In TbP 59 (99 B.C.) ἦν ἔχετε πρὸς ἡμᾶς ἄνωθεν πατρικὴν φιλίαν, and διὰ τὸ ἄνωθεν φοβείσθαι καὶ σέβεσθαι τὸ ἱερόν: G. and H. tr. “of old.” OP 237<sup>viii.31</sup> (ii/A.D.) ὅπερ οὐ καλῶς ἐνδέχεται εἰ μὴ ἄνωθεν γένοιτο ἀντίγραφα, “this cannot be done adequately unless copies are made from the beginning” (G. and H.). OP 718<sup>21</sup> (ii/A.D.) ἔτι δὲ ἄνωθ[ε]ν τῶν δημοσίων ἀποδοιμένων, “and although the imposts have for years been paid,” OP 745 (c. 1 A.D.) μ[ὴ . . . ?]να ἄνωθεν γείνηται πάντα καὶ πάλιν κ.τ.λ. (as above under ἀνασκευάζω). The sense of the last perfect participle can only be vaguely guessed, but “completely, from the beginning,” may well be the sense of ἄνωθεν. Other examples of the word are CPR 1<sup>19</sup> (i/A.D.) καθὼς ἄνωθεν εἴθιστο, BU 1074<sup>2</sup> (iii/A.D.) τοῖς ἄνωθεν προγόνοις, TbP 298<sup>61</sup> (107 A.D.) ἀκολούθως τῇ ἀν[ωθ]εν συνηθείᾳ. The usage of the inscriptions follows on similar lines. Dittenberger (in *Index to Syll.*) enumerates three meanings, (1) *de superno* 537<sup>63</sup> ἐπεργάσεται ὄρθον καὶ ὁμαλὲς ἄνωθεν, (2) *antiquitus* 929<sup>81</sup> νόμοις γὰρ ἱεροῖς . . . ἄνωθεν διεκεκώλυτο ἵνα μηθεὶς κ.τ.λ., (3) *denovo* 732<sup>11</sup> γενηθεὶς δὲ καὶ παραίτιος τῆς

<sup>1</sup> For abbreviations see the February and March *EXPOSITOR*, pp. 170, 262.

ἀνωθεν συλλογῆς, a decree of i/B.C. referring to the revival of certain sacred practices which had ceased for some time.

ἀνωφελής.—BM III. p. 133<sup>31</sup> (ii/A.D.) ὅπως εἰδῆ ἄκυρον καὶ ἀνωφελές κριθησόμενον ὃ μετέδωκεν ὑπόμνημα. In the same document we have κενῶς καὶ [ἀ]νωφελῶς.

ἄξιος.—For the absolute use of ἄξιος see PP II. 15 (iii/B.C.) ἄξιος γὰρ ἐστὶν ὁ ἄνθρωπος ἐν χρεΐαι[ι]. . . The sense of “worth,” “value,” is illustrated by P Lille 6 (iii/A.D.) where a certain Petesuchos complains that robbers ἐξέδυσαν χιτῶνα ἄξιον ƒ 5 “a tunic worth six drachmas.”

The verb is very common in legal documents=“claim,” e.g. OP 237<sup>vi.14</sup> (ii/A.D.) ἀξιῶν τότε ἂ προσήνεγκα αὐτῇ ἀνακομίσασθαι “claiming to recover what I had made over to her.” It also frequently occurs in the weakened sense “request,” “ask,” as in Par P 49 (ii/B.C.,=Witk. 46) τοῦ δὲ ἀδελφοῦ σου συμπεσόντος μοι . . . καὶ ἀξιῶσαντός με. EP 19<sup>18</sup> (iii/B.C.) ἀξιῶ σε ἀνακαλέσασθαι Μίλιωνα.

For ἀξίως with gen. as in Phil. i. 27, etc., see the evidence from the inscriptions in *Thess.* 26, and Deissmann *BS* 248. So PP II. 13 (iii/B.C.,=Witk. 16) σοῦ προστατῆσαι τὸν ἐπιλοιπὸν βίον, ἀξίως μὲν σοῦ, ἀξίως δ' ἐμοῦ.

ἀπαγγέλλω.—The verb=“report,” “announce” (cf. Mark vi. 30) is found in BM I. p. 30 (ii/B.C.,=Witk. 40) Ὀρου τοῦ τὴν ἐπιστολὴν παρακεκομικότος ἀπηγγελκότος ὑπὲρ τοῦ ἀπολεύσθαι σε κ.τ.λ. So TbP 297<sup>7</sup> (ii/A.D.) ἀπήγγ[ει]λεν τὴν τάξιν ὡς ὀφείλουσαν πρᾶθῆναι, “reported that the office ought to be sold.” In the interesting proceedings before Marcus Aurelius already referred to (OP 33), it seems almost to have the legal sense of “appeal,” as when Appianus exclaims: ὑπὲρ τῆς ἔμαντοῦ εὐγενείας . . . ἀπαγγέλλω “I appeal on behalf of my nobility.”

ἀπάγω.—The verb is found four times in the document just cited: cf. also OP 237<sup>vi.18</sup> (ii/A.D.), where Chaeremon claims the right of taking away his daughter even against

her will from her husband's house—*ἀπάγοντι αὐτὴν ἄκουσαν ἐκ τῆς τοῦ ἀνδρὸς οἰκίας*. It is the ordinary word for "arresting" (cf. Genesis xxxix. 22 *τοὺς ἀπηγμένους* = the prisoners): so PP III. 36 *ἀδίκως ἀπηγμένον*, II. 10<sup>(2)</sup> *συνέταξεν . . . ἀπαγαγεῖν με*.

*ἀπαίδευτος*.—In OP 33<sup>11,13</sup> (see above) Appianus does not hesitate to charge the Emperor with *τυραννία ἀφιλοκαγαθία ἀπαιδία* as contrasted with the virtues of his deified father Antonius who was *φιλόσοφος . . . ἀφιλάργυρος . . . φιλάγαθος*. See *Archiv* i. 37.

*ἀπαιτέω*.—The verb is common. Thus PFi 61<sup>42</sup> (i/A.D.) *διὰ τί ἕως σήμερον οὐκ ἀπήτησας*; and again <sup>51</sup> *ἐπεὶ σιτόλογοι ἦσαν καὶ ἀπητ[οῦ]ντο εἰς τὸν Καίσαρος λόγον*. Add BM III. p. 92<sup>19</sup> (i/A.D.) *ὁ δὲ λήμπτωρ ἀπαιτεῖ* sundry taxes; TbP 327<sup>19</sup> (ii/A.D.); OP 237 *ter*, etc. For the subst. see OP 104<sup>28</sup> (a will—96 A.D.) *ἀπαίτη[σι]ν ποιήσεσθαι*, and for the adj. *ἀπαιτήσιμος* various land-surveys of ii/B.C. —TbP 61, 64, 72. The noun *ἀπαιτητής* occurs in *Ostr.* 1460.

*ἀπαλλάσσω*.—In NP 21<sup>12</sup> (ii/B.C.) which the editor pronounces to be the oldest marriage-contract discovered as yet amongst the Greek papyri,\* provision is made for what will take place (see under *ἀπλούς*) if the wife of her own accord *βούληται ἀπαλλάσσεσθαι* "desires to be released." So TbP 104 (92 B.C.), OP 265<sup>17</sup> (i/A.D.), 267<sup>17,20</sup> (*id.*), *al.* A more general use of the verb is afforded by PP II. 2 (3) (iii/B.C., =Witk. 19) *ἀλύπως ἀπαλλάσσεις* "getting on without annoyance." PP II. 20<sup>8</sup> (as amended PP III) *λυσιτελέστερον ἀπαλλάξει* "it will be more profitable for you to release (the boat from *ἀγγαρία*)." The perf. partic. mid. means "dead" in BM<sub>1</sub> III. p. 27<sup>15</sup>

\* This honour must now be conceded to the first papyrus in O. Rubensohn's exceedingly interesting collection of *Elephantine Papyri* (Berlin, 1907)—henceforth abbreviated EP—which goes back to 311/10 B.C. A third contract, belonging to the Ptolemaic period, is TbP 104 (92 B.C.).

(ii/A.D.): cf. *μετηλλαχώς*. From inscriptions may be cited *Syll.* 510<sup>89</sup> (ii/B.C.) ὅσοι δὲ ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσίν, οἱ δὲ τοκισταὶ γεγεωργήκασιν, εἶναι τὰ κτήματα τῶν τοκιστῶν, apparently "have absconded." So FP 12<sup>19</sup> (103 B.C.) ἀπηλλάγησαν. TbP 315 (ii/A.D.) twice shows the word, as <sup>15</sup> [μη]δὲν παραχ[θ]ῆς, ἐγὼ γὰρ σε ἀπαλλάξω (and so <sup>26</sup>). *Ibid.* 385<sup>24</sup> (117 A.D.) ᾧ καὶ δώσει ἀπαλλασσομένῳ [. . . , "on his release (from apprenticeship)." The τοῦ βίου, which produces the use noted above, is expressed in Hadrian's dying letter (or what purports to be such), FP 19.

*ἀπαλλοτριῶ*.—*Syll.* 860<sup>12, 13</sup> (Delphi, ii/B.C., in dialect). BM III. p. 111<sup>3</sup> (iii/A.D.—illit.).

*ἀπάντησις*.—See *Proleg.* 14 (and <sup>2</sup> 242) for its special sense of ceremonious meeting of officials, etc. The verb is very common of "attendance" before a magistrate. It is sufficient to cite *Syll.* 737<sup>98</sup>, PP III. 30, G 13 (ii/B.C.), OP 59 (iii/A.D.). Witk. 38 and 58 (both ii/B.C.) show a common epistolary formula in which it=*accido, contingo*.

*ἀπαράβατος*.—G 60 (581 A.D.) ἀπαραβάτῳ πράσει seems worth quoting, despite its date, as it appears in a (very fragmentary) series of legal formulae, the meaning of which would not alter much. "Inviolable" must be the sense, though the words follow a hiatus. Another example, also vi/A.D., is in BM III. p. 257<sup>12</sup> ἄτρωτα καὶ ἀσάλευτα καὶ ἀ. [. . . , a contract for the surrender of property.

*ἀπαρτισμός*.—We can only cite a single instance of this rare noun, from P. Catt. iv. μεχρὶ τοῦ τῆς λογοθεσίας ἀπαρτισμοῦ (see *Archiv* iii. 65); but the verbal phrase εἰς τὸ ἀπαρτίξειν is so completely equivalent to εἰς ἀπαρτισμόν (Luke xiv. 28) that it may be illustrated. OP 117 (ii/iii A.D.) has the aor. pass. twice, the "completing" of a horoscope (?) and of a sale of slaves. OP 724<sup>11</sup> (ii/A.D.) ἐὰν δὲ ἐντὸς τοῦ χρόνου αὐτὸν ἀπαρτίσης "if you make him perfect [in shorthand] within the period" (G. and H.), is

a close parallel to the New Testament use of *καταρτίζω*. LpP 105<sup>11</sup> (i/ii A.D.) *μόγισ τὸν τῆς βεβρεγμένης* (sc. *λόγον*) *ἀπῆρτισα* "I have with difficulty completed the account of the irrigated land." BU 448 (ii/A.D.) *πρὸς τὸ τὴν προαίρεσιν τῶν [διαθεμέ]νων φανεράν καταστῆ[ναι καὶ ἕκασ]τα ἀπαρτισθῆναι τοῖς ἐνγεγραμμένοις ἀκολουθῶς*. In P. Catt. (cited above) we find the expression *ἀπαρτίζειν τὰς δίκας*.

*ἀπαρχή*.—In TP 17.<sup>10</sup> (ii/B.C.) the word is used for "legacy-duty": see Wilcken, *Ostr.* i. 345 f., *Archiv* iii. 7 f. In TbP 316 (99 A.D.) the editors understand it of the "entrance-fee" paid by ephēbi on enrolment in the Alexandrian demes, and suggest the same meaning for PFi 57<sup>81</sup> (iii/A.D.) *παιδὸς ἀπαρχή*, where, however, Vitelli refers it to "la tassa di successione." In the Magnesian inscriptions the word is very common in the sense of a personal "gift" to the goddess, e.g. 83 *ἀπαρχὴν τῆι θεῶι Ἀρ[τέμιδι]*, and Thieme (p. 26) throws out the suggestion whether this may not be the meaning in Rom. viii. 23. From *Syll.* we may cite 529<sup>24</sup> (i/B.C.—"i.e. sacrificium," notes Dittenberger); 587<sup>263</sup> etc. (329 B.C.—*ἐπαρχῆς*, as throughout this long inscription, except in <sup>207</sup>: it is *ἀ. τοῦ σίτου*, firstfruits given to Demeter and Kore at Eleusis); 588<sup>114</sup> (ii/B.C.); 611<sup>21</sup> (ii/i B.C.—see note).

*ἀπάτη*.—See *Thess.* II. ii. 10. Attention may be called to Deissmann's note in his *Hellenisierung des semitischen Monotheismus* (*Neue Jahrb. f. d. klass. Altertum*, 1903), p. 165 n.: he recalls the fact that *ἀπάτη* in popular Hellenistic had the meaning "pleasure," and finds this in Matthew xiii. 22=Mark iv. 19 (cf. Luke viii. 14) and 2 Peter ii. 13. Cf. Polybius ii. 56, 12; Moeris *Ἀπάτη ἡ πλάνη παρ' Ἀπτικοῖς . . . ἡ τέρψις παρ' Ἑλλήσιν*.

*ἄπας*.—The use of *ἄπας* for *πᾶς* appears to be largely determined by considerations of euphony, and is confined principally to literary documents (Mayser 161 f.): cf.

however such a phrase as εἰς τὸν ἅπαντα χρόνον (TbP 56, late ii/B.C.).

ἀπάτωρ.—The word is common in papyri in such a formula as BU 88 (ii/A.D.) Χαιρή(μων) ἀπάτωρ μητ(ρὸς) Θασήτος. Krebs \* renders BU 410 (ii/A.D.) Ἰσάριον ἀπάτωρα μητρὸς Τανεφρέμμεως as “the illegitimate daughter of Tane-phremmis” (p. 160), and 392<sup>10</sup> (208 A.D.) Παῖς ἀ(πάτωρ) μητ(ρὸς) Τελβάβεως as “Pais, father unknown.” G. and H. translate similarly in TbP 397<sup>11</sup> (198 A.D.). Without the mother’s name we have Πολυδεύκουσ ἀπάτωρος BM III. p. 98<sup>33</sup> (iii/A.D.)—also 99<sup>496</sup>—in a long list of names in which the rest have the father’s name given: we must assume the same sense. It does not seem to be used for “fatherless.” See *Archiv* ii. 97.

ἀπειθέω.—There is absolutely no justification for supposing this word to mean in Hellenistic Greek anything else than “disobey,” as in its earlier history. Cf. HbP 73 (242 B.C.) [τὴν] Πάτρωνος βίαν, δς ἀπειθῶν δια[τετέλεκε τοῖς πα]ρὰ σοῦ προστάγμασιν, “who has continued to disobey your orders” (G. and H). TbP 6<sup>46</sup> (139 B.C.—decree of Euergetes II) τοὺς δὲ ἀπειθοῦντας ἐπαναγκάζετε εὐτάκτως ἕκαστ’ ἀποδιδόναι, “compel those who disobey to pay all the sums regularly” (*id.*). TbP 49<sup>17</sup> (113 B.C.) ἐὰν δὲ ἀπειθῆι “if he refuses” (*id.*). So TbP 183 (ii/B.C.) ἐὰν δὲ ἀπει[θῶσι], 315<sup>30</sup> (ii/A.D.), RL 43 (iii/B.C.) τῶν γεωργῶν τῶν ἠπειθηκότων. Add from the inscriptions *Syll.* 614<sup>110</sup> (Cos, dialect, iii/B.C.) αἱ δὲ κά τις . . . ἀπειθῆ, let him be fined; 653<sup>40, 43</sup> (Messenian, i/B.C.) of refusal to be silent, and obey the masters of the ceremonies. The meaning of the noun is as clear as that of the verb: see *Notes* i. 279, and add FP 21<sup>24</sup> (134 A.D.) [ἔπ]ως τῆς ἀποθίας (sic) ἐκῆνοι τὴν προσήκουσαν δίκη[ν ὑ]πόσχωσι, where the edd. conjecture ἀπειθίας or ἀπαθείας, BU 747<sup>11, 14</sup> (139 A.D.)

\* In Erman and Krebs, *Aus den Papyrus der königlichen Museen* 1899.

ὑπόδιγμα τῆς ἀπειθίας, and Rein P 51<sup>21</sup> (iii/A.D.), where τῆς τούτων ἀπιθείας follows μὴ πειθόμενοι νόμοις.

ἀπειλέω.—OP 237<sup>vi.4</sup> (ii/A.D.) μῆτε ἐμοὶ ἔτι ἀπε[ιλεῖν].

ἀπειμι.—Pap P 45 (ii/B.C.) ἀπόντος μου πεφρόντικα ὑπέρ σου. BU 1080 (iii/A.D.?) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαθέσι ἠυφράνθημεν. TbP 317<sup>32</sup> (ii/A.D.) ἕκαστα ἐπιτελοῦντι ἐκ τοῦ ἐμοῦ ἀπουσίας ὀνόματος καθὰ καὶ ἐμοῦ παρούση ἐξῆν.

ἀπεῖπον.—The middle (as 2 Cor. iv. 2) appears in *Ostr.* 1156 ἀπειπόμεθα παρ' ἡμῶν χρήσασθαι ᾧ βούλει γερδ(ιεύφ).

ἀπελεύθερος.—OP 98 (ii/A.D.) and often.

ἀπελπίζω.—*Syll.* 807 (ii/A.D.) αἷμα ἀναφέρουσι . . . ἀφηλπισμένῳ ὑπὸ παντὸς ἀνθρώπου, the "faith-cure" of a man who had been "given up." (For the φ, which occurs twice in this inscription, see *Proleg.* 44).

ἀπέναντι in the sense of "over against," "opposite," is illustrated by G 21<sup>14</sup> (ii/B.C.) ἀπέναντι τῆς θύ(ρας) αὐ(τοῦ), PP II. 17(3)<sup>3</sup> (iii/B.C.), and from the inscriptions by *Syll.* 558<sup>17</sup> (i/A.D.) τὸν ναὸν τὸν ἀπέναντι τῆς εισόδου, and *Priene* 37<sup>168</sup> (ii/A.D.) εἰς τὸν ἀπέναντι βουόν. See on this word Wackernagel's discussion, *Hellenistica*, p. 3.

ἀπερισπάστως.—The adj. is common. Thus G 11<sup>h.3</sup> (157 B.C.) τούτου δὲ γενομένου καὶ ἀπερίσπαστος ἦν δυνήσομαι ἀπροφασίστως εἰς τὸ βασιλικὸν τὰ ἐκφόρια ἀπομετρήσαι. OP 286<sup>17</sup> (82 A.D.) ὅπως παρέχωνται ἡμᾶς ἀπερισπάστους [καὶ] ἀπαρενοχλήτους ὑπὲρ τῆς προκειμένης ὀφειλῆς καὶ ἀποδώσειν ταῦτα. AP 101<sup>10</sup> (iii/A.D.) with ποιεῖν. Rein P 18<sup>40</sup> (108 B.C.) προνοηθῆναι (=imper.) ὡς ἂ. κατασταθήσεται. BM III. p. 149<sup>9</sup> (211 A.D.), and so on.

ἀπέρχομαι.—PP II. 13 (19) (iii/B.C.=Witk. 16) καὶ ζῶντος σου καὶ εἰς θεοὺς ἀπελθόντος. Ordinary uses of the word need no illustration; but it may be noted that "in later times the idea of the word goes forward to the goal" (Usener *Pelagia* 49). So in *Pelagia*, p. 7<sup>3</sup> ἀπήλθαμεν ἐν τῇ μεγάλῃ



*ἐκκλησίᾳ*, "we went to the great church." The *ἀπό* has thus done for this verb what it did in early times for *ἀφικνέομαι*, *perfectivising* the action (see *Proleg.* 111 ff.). So also with *ἀποβαίνω*.

*ἀπέχω*.—One or two early examples of this word—"I have received" may be added to those adduced by Deissmann *BS* 229; Par P 52 (ii/B.C.) *ἀπέχι παρ' ἐμοῦ τιμῆς ὀθόνια*, *ib.* 32 (ii/B.C.), TbP 109<sup>17</sup> (i/B.C.) *τάλαντον ἔν, δ ἀπέχουσιν οἱ προγεγραμμένοι παρὰ Πετεσοῦχου*. For the subst. *ἀποχή*, which is used exactly in the sense of our "receipt," cf. OP 91<sup>25</sup> (ii/A.D.) *κυρία ἡ ἀποχή*, "the receipt is valid," *Ostr.* 50 (i/A.D.) *τὴν προτ(έραν) ἀποχ(ήν)* and often. An important note by Albert Thumb (in *Neue Jahrbücher f. d. kl. Altertum*, 1906, p. 255) shows that the function of the *perfectivising* preposition is to supply a present answering to the past *ἔσχον*. In receipts we find regularly *ἀπέχω* and *ἔσχον*, hardly ever (as *Ostr.* 1417, 1430) *ἀπέσχον*. See also *Archiv* i. 77 ff., Wilcken *Ostr.* i. 85 f.

*ἀπιστέω*.—OP 471<sup>4</sup> (ii/A.D.) *περὶ οὐ θαυμάσεις οἶμαι καὶ ἀπι[στήσ]εις ἕως ἂν τὰ γράμματα ἀναγνῶμεν*. Dionysia (OP 237<sup>5</sup> (ii/A.D.) has *τάχα ἀπιστεύσας εἰ κ.τ.λ.* *Syll.* 802<sup>24</sup>, of a sceptic at the Lourdes of Epidaurus, *ἀπίστει τοῖς ἰάμασιν καὶ ὑποδιέσυρε τὰ ἐπιγράμματα* (iii/B.C., dialect). So *vv.* 30.81. The appearance of the word for "incredulity" helps the case for *ἀπειθέω* as retaining its proper force. The subst. appears in the tonic form (*κατ' ἀπιστηίην*) in the illiterate Par P 23<sup>5</sup> (ii/B.C.): on this see Mayser 11 f. The adj. appears in *Syll.* 802<sup>22</sup> (iii/B.C.) meaning first *incredible* and then *incredulous*: *ὅτι τοῖωνν ἔμπροσθεν ἀπίστεις αὐτοῖς* (the inscriptions recording cures), *οὐκ ἐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι, φάμεν, Ἄπιστος ὄνομα*.

*ἀπλοῦς*.—A significant use of this word, which effectively disposes of the contention that the *moral* sense is the only one lexically warranted (see Thayer), is afforded by NP 21<sup>13</sup>

(ii/B.C.), the marriage-contract already referred to (under ἀπαλλάσσω), where it is enacted that in the event of the wife's being set free, the husband shall repay τὴν φέρνῃν ἀπλῆν, "the marriage-dowry pure and simple," but that in the event of his not doing so at the proper time he shall repay it with interest. Cf. also the use of ἀπλοῖδιον (for the Homeric ἀπλοῖς) to denote a single garment in PP I. 12<sup>20</sup> (iii/B.C.). The moral sense is well illustrated by *Syll.* 633<sup>12</sup> (ii/A.D.) καὶ εὐείλατος γένοιτο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῆ τῇ ψυχῇ: cf. Deissmann *BS* 258.

ἀπλῶς.—The adv. is frequent in legal documents to lend emphasis to a statement: OP 237<sup>vi.21</sup> (ii/A.D.) ἄλλο ἀδίκημα εἰς αὐτὸν ἀπλῶς, "any other single act of injustice against himself," *ib.* 268<sup>18</sup> (i/A.D.) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνγράφτου ἢ ἀγράφου πράγματος, "concerning any other matter whatever written or unwritten"; cf. PF<sup>i</sup> 28<sup>15</sup> (ii/A.D.) παντὸς ἀπλῶς εἵδους. So with negative BM III. p. 130 (A.D. 39) πρὸς ἣν οὐκ εἶχον ἀπλῶς πρᾶγμα, etc.

ἀπό.—On this and other prepositions it will generally be enough to refer to Kuhring's valuable dissertation, *De Praep. Graec. in Chartis Aegyptiis Usu* (Bonn, 1906): see also *Proleg.* 102, <sup>2</sup>246. For use=ὑπό, of agent, add *Syll.* 655<sup>8</sup> (83 A.D.) ταῖς ἱερείαις ἀπὸ πλείστων ἐτῶν συντηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν. BM III. p. 208<sup>12</sup> (125 A.D.) ἕως πεισθῆς ἀπ' αὐτοῦ. For its partitive use add PP III. 11<sup>20</sup> ἀφείσθω ἀπὸ τῶν ὑπαρχόντων μοι σωμάτων ἐλευθέρα, "let the following of my slaves be set free"; TbP 299<sup>13</sup> (i/A.D.) ἀπολυσίμου ἀπὸ ἀνδ[ρῶν πεντή]κοντα, "one of the 50 exempted persons." To Kuhring's examples (p. 52) for ἀπό *privative* add TbP 420<sup>4</sup> (iii/A.D.) ἀπὸ ζημίας, "blameless." BU 1079 (iii A.D.), βλέπε σατὸν (=σεαυτὸν) ἀπὸ τῶν Ἰουδαίων, disposes neatly of "Hebraisms." Note also the use in Rein P 18<sup>41</sup> μέχρι [ἀν ἀπὸ] τοῦ σπόρου γένηται, "until he has finished his sowing"—if the supplement is sound.

*ἀποβαίνω*.—PP III. 42 H (iii/B.C.) (=Witk. 12) *πῶς τε σοὶ ἀποβήσεται καὶ ἡμῖν*.

*ἀπογίνομαι*.—GH 69<sup>10</sup> (265 A.D.) *τῷ ἀπογεγονότι πατρὶ αὐτοῦ*, “his departed father.” Lp P 29 (295 A.D.) has aor. ptc. *ter* in same sense—so *Syll.* 850<sup>12</sup> (ii/B.C.) and 727<sup>15</sup> (iii/B.C.); but three or four iv/A.D. documents in the same collection show the general meaning “depart,” c. gen.

*ἀπογραφή*.—PP III. 59 (*d*) is believed by the editors to be the earliest known example of a *κατ’ οἰκίαν ἀπογραφή*. “The names of the owner and the other occupants of each house are given; then the total number of inhabitants, and the number of males.” The word is used of a return of property OP 72 (A.D. 90), and a registration of sheep and goats, *ib.* 74 (A.D. 116).

*ἀπογράφομαι*.—The verb is used as a “*vox sollemnis*” in PP II. 11 (2)<sup>3</sup> *ἀπογέγραμμαι δὲ ἐπὶ τελώνιον*, which Witk. (p. 5) translates “*profiteor me rem vectigalem possidere*.” Similar examples are of constant occurrence: one must suffice—OP 36 (ii/iii A.D.), where, in connexion with the payment of customs duties, it is laid down *ἐὰν μὲν εὔρεθῇ τ[ι] ἕτερον ἢ δ’ ἀπεγράψατο*, “if anything is discovered other than what has been declared” it shall be liable to confiscation *στερήσιμον ἔστω*). Cf. also *Archiv* i. 187. On the whole question of the Roman census, raised by the innumerable papyri in which returns are made or alluded to, students will of course turn to Ramsay’s *Was Christ Born at Bethlehem?* We have now the important additional evidence of the prefect’s rescript BM III. p. 125 (104 A.D.), which orders people to *return to their homes* for the approaching census, the seventh after that of A.D. 6 (Acts v. 37): see Kenyon *in loc.* (quoted in *Expos. Times*, Oct. 1907, p. 40).

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