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LEXICAL NOTES FROM THE PAPYRI.¹

VIII.

ἀποδεικνυμι.—P. Alex. 4 (iii/B.C.,=Witk. 32) ἀποδείξομέν σε, “we shall report you.” PP III. 36 (a) verso¹⁷ ἐπ[ί] τῶν ἀποδεδευγμένων ἐπισκόπων, “in the presence of the appointed supervisors.” NP 36 (ii/A.D.) Ἀνουβίωνι ἀποδ[εδε]υγμένῳ γυμνασιάρχῳ. Syll. 409¹¹ (ii/A.D.) ἀποδειχ[θέν]τος ὑπὸ θεοῦ Ἄδριανοῦ, 376³³ (67 A.D., Nero’s speech to the Greeks) δημαρχικῆς ἐξουσίας τὸ τρισκαίδέκατον ἀποδεδευγμένος = *designatus* : see D. on the emendation of the context. In BM III. p. 126³⁴ (104 A.D.—see above under ἀπογράφομαι) οἱ ἀποδείξαντες ἀναγκ[αίαν αὐ]τῶν τὴν παρου[σίαν] are those who have “proved” their inability to return home for the ἀπογραφή. For the middle cf. Syll. 521¹⁹ (100 B.C.) the newly admitted *ephebi* ποιησάμενοι . . . μελέτην ἐν τοῖς ὄπλοις ἀπεδείξαντο τοῖς . . . Θεσείοις.

ἀπόδειξις.—OP 257¹⁹ (94–5 A.D.) καθ’ [ἄς] ἐπήνεγκεν ἀποδείξεις, “in accordance with the proofs he produced.” BM III. p. 134 (ii/iii A.D.) καὶ εἰς ἀπόδειξιν [ὑπε]θέμην σοι τὰ ὑπογεγραμμένα. TbP 291⁴² (ii/A.D.) [ἀπ]όδειξιν δούς τοῦ ἐπίστασθαι ἱερατικά. Syll. 521⁴² (see above) ἐποίησαντο . . . ἐπ’ ἐξόδῳ τῆς ἐφηβείας τὴν ἀποδείξιν τῆι βουλήι.

ἀπόδεκτος.—The word seems to occur in the Stratonicæa inscr., OGIS 441¹⁰⁰ (i/B.C.) . . . ἀπόδεκ[τα ὑπάρχει]ν δεῖν : the supplement is Viereck’s, accepted by Dittenberger. The absence of context is unfortunate. The noun ἀποδέκτης, following σί(ου), occurs in Ostr. 1217 (iii/A.D.), *al.*

ἀποδημέω.—Early examples of the verb are afforded by PP II. 42(δ)⁵ (iii/B.C.) εἰμὶ γὰρ πρὸς τῷ ἀποδημεῖν, Par P 46 (ii/B.C.) ἐγκατελελοίπει με ἀποδημήσας (=Witk. 62). An antithesis which verbally resembles 2 Cor. v. 9 may be seen

¹ For abbreviations see the February and March Expositor, pp. 170, 262.

in TbP 104¹⁷ (i/B.C.) ἐνδημῶν καὶ ἀποδημῶν, in a marriage contract. So BU 183⁷ (i/A.D.). See *Archiv* iii. 84. Add BU 801⁸ (ii/A.D.) an illiterate document, 388^{11.10} (ii/iii A.D.), AP 145¹⁶ (iv/v A.D.), OP 44¹⁸ (i/A.D.), 326 (*ib.*), 471⁸ (ii/A.D.). In *Syll.* 633¹³ (Roman) εἰν δέ τινα ἀνθρώπινα πάσχη ἢ ἀσθενήση ἢ ἀποδημήση που gives us a good combination. For the corresponding subst. cf. OP 471¹³⁴ (ii/A.D.) τὰς ἀποδημίας, TbP 330³ (*id.*) ἐμοῦ ἐν ἀποδημίᾳ ὄντος.

ἀποδίδωμι.—It is unnecessary to illustrate this very common verb, the uses of which are on familiar lines. Thus ἀπόδος τῷ δεῖνι is the direction on the back of a letter; and the verb is the appropriate one everywhere for the “paying” of a debt, or “restoring” of a due of any kind. In G 43 (ii/B.C.) αὐτοῦ δέ μηδ’ ἀποδεδωκότος ἡμῖν μηδὲ ἵππον μηδὲ τὴν πορείαν αὐτῆς ἐπιδεδωκότος, we have two compounds well distinguished. For the forms of δίδωμι see *Proleg.* 55. Additional examples of irregularities may be given. Forms following the contract verbs are δοῦντες TbP 420⁶ (iii/A.D.), ἐκδιδούντος BM III. p. 164¹⁵ (*id.*); also the subj. ἀποδοῖ BM III. p. 133³³ (ii/A.D.), PFi 81¹⁰ (103 A.D.), 86 (i/A.D.) *bis*, TbP 420²⁸ (iii/A.D.) δὲ (with *v* for *oi* as so often), OP 742⁹ (2 B.C.) παραδοῖ, *al.* Assimilation to ordinary -ω verbs accounts for ἀπέδετο BM III. 161¹⁸ (iii/A.D.), TbP 489 (ii/A.D.). The optative διδώη occurs in *Syll.* 680⁶ (Roman), εἰ δὲ μὴ παραδιδώη πρὸς κό[λασιν τὸ]ν οἰκέτην, διακοσίας ἀποτεινύτω: the optatives in parallel clauses—not an uncommon combination in *κοινή* documents—make the mood certain. But for a subjunctive δώη we may further cite *Syll.* 858¹⁷, 861⁹ (Delphi, ii/B.C.), which are quite clear as following εἴ κα. A convincing restoration by Witkowski (p. xxii.) gives us ἵνα ἀποδοῦ[η] ἀραβῶνα in Par P 58 (154 B.C.=Witk. 57): he compares Aristeas § 238 πῶς ἂν ἀποδώη, but this is optative, and the other is much more probably subjunctive (*Proleg. l.c.*). Even ἀποδοίη 1 Thess. v. 15 D*

may quite possibly have been intended for a subjunctive : the dying optative received much hard usage.

ἀποδοχή.—In *Syll.* 656²⁰¹ (Ephesus, ii/A.D.) an *ἀγωνοθέτης* named Priscus is styled *ἀνδρὸς δοκιμωτάτου καὶ πάσης τειμῆς καὶ ἀποδοχῆς ἀξίου*. Field's examples (*Orientalis Norv.*² 203) show how much of a formula this *ἀποδοχῆς ἀξίος* had become. The inscr. is quoted, with other epigraphic examples, by Canon Hicks in his illuminating paper, *CR* i. 4, from which may be selected *OGIS* 339¹⁴ (c. 120 B.C.) *τῆς καλλίστης ἀποδοχῆς ἀξιούμενος παρ' αὐτῷ*. The derivative *ἀποδοχεῖον*, which is found in the LXX, seems to occur in the much mutilated PP II. 20 (iii/B.C.) as amended in PP III. 36 (b) *βουκόλων κ(ώμης) ἀποδοχίω[ι]*, "in the granary of the herdsmen's village."

ἀπόθεσις.—BU 606⁵ (iv/A.D.) [*πρὸς ἀ]πόθεσιν ἀχύρου*. *Ἀπόθετος* occurs in a petition OP 71^{11,19} (iv/A.D.), but unfortunately the passage is much mutilated.

ἀποθήκη.—OP 43 *verso*^{11,29} (iii/A.D.), BU 32³ (ii/iii A.D.), 816⁵ (iii/A.D.), 931² (iii/iv A.D.). The word is by no means so common as might have been expected. Its repeated occurrences in TbP 347 (ii/A.D.), prefixed to various items "deposited" in a bank, are somewhat difficult: see note *in loc.*

ἀποθνήσκω.—On the reason why its perfect was *τέθηκα*, not *ἀποτ.*, see *Proleg.* 114. No other part of the simplex survives, and no other compound. The sole occurrence in Witk. is worth quoting (p. 64=Par P 47¹¹, ii/B.C.) *οἱ παρὰ σὲ θεοὶ . . . ἐνβέβληκαν ἡμᾶς (for ἡμᾶς) εἰς ἕλην μεγάλην καὶ οὐ δυνάμεθα ἀποθανεῖν*. Other citations are needless.

ἀποκαθίστημι.—For the meaning "restore," "give back," see P. Revill. *Mél.* p. 295 (ii/B.C.=Witk. 72) *μέχρι τοῦ τὰ πράγματ' ἀποκαταστήναι*, OP 38¹² (49-50 A.D.) *ὑφ' οὗ καὶ ἀποκατεστάθη μοι ὁ υἱός*, *OGIS* 90¹⁸ (Rosetta stone—ii/B.C.) *ἀποκατέστησεν εἰς τὴν καθήκουσαν τάξιν*, and often. For

the double augment, which is found in the N.T. (Matt. xii. 13, Mark viii. 25, Luke vi. 10), cf. such an occasional occurrence in the inscriptions as Letronne, *Recueil* II. 463 ἀπεκατέστησαν, *id.* 525 ἀπεκατεστάθη (ii/A.D.), and in *Archiv* ii. 436 (no. 31, i/A.D.); also TbP 413⁴ (ii/iii A.D.) ἀπεκατέστησα. By the Byzantine period it had become very common. See further Winer-Schmiedel 103. Note the perfect ἀποκαθέστακεν *Syll.* 365⁷ (i/A.D.).

The rare substantive ἀποκατάστασις occurs Par P 63^{viii.41} (ii/B.C.) μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασειν ὀρμῶμεν ἀπὸ βραχείων μόλεις εὐσχημονεῖν, and twice in *Syll.* 552 (late ii/B.C.) with reference to the renewal of the temple cell of the goddess Artemis at Magnesia —¹³ εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντέλειαν εἴληφεν and ²³ συντελέσαι τὴν ἀποκατάστασιν τῆς θεοῦ. In *OGIS* 483⁸ (ii/B.C.) ἔκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου, it is used of the repair of a public way. PFi 43¹² (370 A.D.) χειρογραφείαν ἦτοι ἀσφάλειαν τῆς ἀποκαταστάσεως τούτων. Another noun-formation occurs in TbP 424⁸ (iii/A.D.) ἐὰν μὴ ἀποκαταστασίας δὴ πέμψῃς, “unless you now send discharges” of debts (G. and H.). See Mayser 438.

ἀποκαλύπτω.—For the literal sense of this significant word (see *Thess.* 149 f.) cf. NP 16¹³ (iii/A.D.) ὁ[πό]ταν ἡ τοια[ύ]τη γῆ ἀποκαλυ[φθ]ῆ [(as amended Add. p. 37), μισθοῦται καὶ σπείρεται.

ἀποκείμαι.—Par P 63^{ix.4} (ii/B.C.) ἀπόκειται γὰρ παρὰ θεοῦ μῆνις τοῖς μὴ κατὰ τό βέλτιστον [προαι]ρουμένοις ζῆν: there is a suggestion of Rom. ii. 5. Closely parallel with the N.T. use of the verb is *OGIS* 383¹⁸⁹ (the important inscription of Antiochus I, the Zoroastrian king of Commagene in i/B.C.), οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡρώων χάρις εὐσεβείας (see Dittenberger's note). The word is very common in the sense “to be stored,” e.g. OP 69 (ii/A.D.) ἀπὸ τῶν ἐν τῇ οἰκίᾳ ἀποκειμένων, TbP 340¹³ (206 A.D.) αἱ καὶ ἀποκείμεναι

ἐν θησ(αυρῶ) ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A" (G. and H.).

ἀποκλείω.—OP 265¹⁴ (i/A.D.—a marriage-contract) μηδ' ἀποκλείν (= -κλείειν) μηδενὸς τῶν ὑπαρχόντων. (For the Hellenistic contraction of two *i*-sounds see *Proleg.* 45: Mr. Thackeray points out that it does not prevail till A.D.).

ἀπόκριμα.—OGIS 335 (ii/B.C.) ⁹⁵ τὰ ἀποσταλέντα ὑπ' αὐτῶν ἀποκρίματα and ¹¹⁹ καθότι καὶ αὐτοὶ διὰ τῶν ἀποκριμάτων ἐνεφάνισαν. *Ib.* 494¹⁸ (? i/ii A.D.) joins ἐπιστολαί, ἀποκρίματα, διατάγματα: Dittenberger defines these successively in the context as despatches addressed by the proconsul to the emperor, the senate, etc., replies given to deputations of provincials to him, and *edicta*, or documents addressed to the people at large, and not to individuals. *IG* xiv. 2711⁶⁹ ἀπόκριμα πρὸς τὸ ἔθνος πάσης φιλανθρωπίας καὶ ἐλπίδων ἀγαθῶν πλήρες. In *TbP* 286¹ (ii/A.D.) it is a "rescript" of Hadrian.

The verb is of frequent occurrence, e.g. *Str P* 22¹³ (ii/A.D.) τί ἀποκρίνει πρὸς τὸν χρόνον κ.τ.λ.;

ἀποκυέω.—BU 665^{11,19} (i/A.D.) ἡτοιμάσθη αὐτῇ πάντα πρὸς τὴν λοχείαν ἀνταρκῶς, ἐρωτῶσι δὲ καί, κύριε (sc. πάτερ), ἡ μήτηρ αὐτοῦ, ὅπως ἀποκύησῃ ω[. . . The word is accordingly, it would seem, an ordinary synonym of *τίκτω*, but definitely "perfectivised" by the *ἀπό*, and so implying safe delivery. For the simplex cf. *Syll.* 797 (ii/B.C.) τὸ παιδάριον δ' Ἀνύλα κύει, 802³, 803²⁷.

ἀπολαμβάνω.—The use of *ἀ* in *Mark* vii. 33—"draw aside," "separate," is well illustrated by *BM* I. p. 30 (ii/B.C., =*Witk.* 39), where τῶν ἐκεῖ ἀπειλημμένων is applied to the recluses of the Serapeum; so *P. Vat. A.*¹⁰ (*id.*, =*Witk.* 41). The word is of course very common.

ἀπόλαυσις.—OGIS 383 (see under ἀπόκειμαι) ^{11a} οὐ μόνον κτήσῃ βεβαιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα τὴν εὐσέβειαν, *id.* ¹⁵⁰ κοινήν *ἀ*. ἐορτῆς παρεχέτω,

669^s (i/A.D.) τά τε πρὸς σωτηρίαν καὶ τὰ πρὸς ἄ. For the verb cf. OP 41^s (iii/iv A.D.) πολλῶν ἀγαθῶν ἀπολαύομεν, *OGIS* 669^s ἄ. τῶν εὐεργεσιῶν. *Syll.* 891¹⁹—a curious funeral inscription composed for a heathen by a proselyte, who quotes the LXX—μηδὲ καρπῶν ἀπολαύοι.

ἀπολείπω.—The verb is apparently a *term. techn.* in wills etc., e.g. OP 105 (ii/A.D.) κληρόνομον ἀπολείπω τὴν θυγατέρα μου.

ἀπόλλυμι.—OP 743 (2 B.C.) ἐγὼ ὄλος διαπονοῦμαι εἰς Ἑλενος χαλκούς ἀπόλε[σ]εν, “I am quite upset at Helenos’ loss of the money” (G. and H.). Cf. also PP III. 51 τὸ ἀργύριον δ ᾧοντο ἀπολωλέναι, “the money which they thought had been lost.” *TbP* 278³⁶ (nursery acrostic, i/A.D.) λέων ὁ ἄρας, μωρὸς ἀπολέσας.

ἀπολογέομαι.—*OGIS* 609³⁹ (231 A.D.) μή τις ὡς ἀγνοήσας ἀπολογήσεται. Cf. for a cognate verb PP III. 53 n. (iii/B.C., =Witk. 29) πρὸς αἰτίαν, ὑπὲρ ἧς [ἀπ]ολογίζεται, *OGIS* 315^{33, 44} (ii/B.C.), *al.* For the noun ἀπολογία see BU 531¹⁻²¹ (ii/A.D.) ἀπέχεις οὖν τὴν ἄ. See Mayser 83 f.

ἀπολύω.—The verb=“dismiss” occurs *Par P* 49 (ii/B.C., =Witk. 46) ἀπέλυσα εἶπας αὐτῷ ὀρθρίτερον ἐλθεῖν. In *BM* I. p. 30 (see above under ἀπολαμβάνω) it is used of departure from seclusion in the Serapeum—ὑπὲρ τοῦ ἀπολελύσθαι σε ἐκ τῆς κατοχῆς (Witk. 40). The index to *OGIS* gives a long list of citations in various senses. Add *Ostr.* 1150, *TbP* 423³⁷, 439, 490, etc.

ἀπονέμω.—In OP 71^{11,3} (303 A.D.) a Praefect is praised as rendering to all their due—πάσι τὰ ἴδια ἀπονέμις.

ἀπονίπτω.—*Syll.* 802⁶³ (iii/B.C.): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀπονίψασθαι τὸ πρόσωπον ἀπὸ τᾶς κρίνας, in which he sees the penalty of his deceit branded on his face.

ἀποπίπτω.—This word, which in the N.T. is found only once (*Acts* ix. 18) in its literal meaning of “fall off,” occurs

in a derived sense in Par P 47²⁷ (ii/B.C.) ἀποπεπτώκαμεν πλανόμενοι ὑπὸ τῶν θεῶν, where Witkowski (p. 65) understands it as almost—"spe deicior, spe cado," and compares Polyb. i. 87, 1 πίπτω ταῖς ἐλπίσιν.

ἀπορέω.—OP 472⁸ (ii/A.D.) ὑπὸ δανειστῶν ὄλλυτο καὶ ἠπόρει, "he was ruined by creditors and at his wits' end" (G. and H.).

ἀπορία.—Syll. 529⁶ (early i/B.C.) τῶν διὰ τὴν ἀ. ἐκλελοιπότων τὴν πόλιν, "poverty." So with the noun which gives both these words: BM III. p. 126 f. (149 A.D.) γραφῆς ἀπόρων, "a certificate of poverty" (edd.), qualifying for ἐπιμερισμὸς ἀπόρων, "poor relief"—see the editors' further references.

ἀποσπάω.—PP II. 9(3) (iii/B.C.) ἔγραψάς μοι μὴ ἀποσπάσαι τὸ [πλήρωμα] with reference to the withdrawal of a set of workmen, engaged in copper mines. NP 54²¹ (illiterate) οὐκ αἰδυνήθημέν ἓνα ἄνθρωπον ἀποσπάσαι ἐκεῖθεν. OP 38⁹ (49–50 A.D.) ἐπικεχειρηκότος ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου υἱόν.

ἀποστασία.—The noun ἀποστάτης occurs in P. Revill. Mél. (130 B.C., =Witk. 72) χρήσασθαι δ' αὐτοῖς ὡς ἀποστάταις, sc. τοῖς ἐν Ἐρμώνθει ὄχλοις, whom a certain Paon μετὰ δυνατῶν ἰκανῶν is sailing up the Nile to reduce (καταστήσαι). So in Syll. 930⁵⁰ (112 B.C.). In AP 30 (ii/B.C.) we read of the burning of title-deeds ὑπὸ τῶν Αἰγυπτίων ἀποστατῶν, "rebels." The old word ἀπόστασις, equivalent to -σία (which we have not found—see however Nägeli 31), occurs in Par P 36¹³ (ii/B.C.), and the adj. ἀποστατικός in TP 8 (ii/B.C.).

ἀποστάσιον.—BU 1002¹⁸ (55 B.C., a copy of a demotic bill of sale "μεθρημνευμένης κατὰ τὸ δυνατόν") has ἀποστασίου συγγραφῆ, "bond of relinquishing" (the sold property). The phrase is found as early as 258 B.C. in HbP 96³, a "contract of renunciation" (G. and H.) between two military settlers, one of whom at least was a Jew. The editors remark, "This expression has hitherto always been found

in connexion with the translations of demotic deeds concerning the renunciation of rights of ownership, the (*συγγραφῆ*) ἀποστασίου being contrasted with the *πρᾶσις* [as in TbP 561 (i/A.D.) *πρᾶσις καὶ ἀποστασίου δούλου . . .*], the contract concerning the receipt of the purchase price; cf. Wilcken, *Archiv* ii. p. 143 and pp. 388 f." This note does not seem to cover the passage in G 11^{11.19} (157 B.C.) *καὶ ἀποστασίου ἐγράψατο τῶι Πανάϊ μὴ ἐπελεύσασθαι, μήθ' ἄλλον μῆθένα τῶν παρ' αὐτοῦ*, "he had a bill of ejectment drawn against Panas, that neither he nor any person connected with him should trespass on the property." In BU 919²³ (ii/A.D.) we have *ἀκολούθως ᾧ παρεθέμ(ην) ? ὑμῖν ἀντιγρ(άφῃ) ἀποστασίου τοῦ πατρός μου Ὀνησικράτους κληρον[όμου τ]ῶν προγεγρα(μμένων) μου ἀδελφῶν τετ[ελετηκότων]*. Here ἀποστασίου may be short for *συγγραφῆς ἀποστασίου*, or it may be the genitive of ἀποστάσιον used as in Matt. v. 31, an abbreviation of the fuller phrase. But it may be conjectured that in Matt. *l.c.* the original reading was ἀποστασίου and not -ον: in its presumed original, Deut. xxiv. 1, *βιβλίον* was expressed. The specializing of this term for divorce is not paralleled in our documents, but it was clearly the nearest word to use to represent the Hebrew phrase.

ἀποστερέω.—OP 237^{v1.22} (ii/A.D.) *ἵνα μ' αὐτὴν ἀποστ(ερ)ῆται*. BU 242⁶ (ii/A.D.) *ἀποστερεῖν*. For the subst. see OP 71¹⁻¹⁰ (303 A.D.) *ἐπὶ ἀποστερέσει τῇ ἡμετέρᾳ*, "to my detriment" (G. and H.). The simplex occurs in EP 1⁷ (311/10 B.C.) *στερέσθω ὡμ προσηνέγκατο πάντων*.

ἀπόστολος.—The verb occurs more than twenty times in Witkowski's index, = *mitto* or *rescribo*. Thus Par P 32 (ii/B.C.) (=Witk. 43 f.) *Καβάτοκου δ' ἐπιτηρῶ, ἂν κατα[π]λῆ, ἀποστεῖλαί σοι*; with which may be compared the use of ἀποστολή="despatch," e.g. TbP 112⁶ (ii/B.C.), OP 736¹³ (about 1 A.D.) *μύρου εἰς ἀποστολὴν ταφῆς θυγατρὸς Φνάς*,

“perfume for the despatch of the mummy of the daughter of Phna.” So *Syll.* 924²⁹ (end of iii/B.C.), 929⁹⁹ (? 139 B.C.). It is not easy to point to an adequate parallel for the N.T. usage of the important word ἀπόστολος, unless we can accept the editors’ restoration in Par P p. 412 (ii/B.C.) [ἔπεσ]ταλκώτων ἡμῶν πρὸς σε τὸν ἀπ[όστολον], “when we had despatched the messenger to you.” Cf. *Thess.* 21. Apart from its use in Attic inscriptions, as *Syll.* 153 (325 B.C.)=“fleet,” naval expedition,” it is used for a “ship” in OP 522 (ii/A.D.). In this document (cf. also TbP 486—ii/iii A.D.), which is an account of the expenses of corn-transport, it is of interest to notice that each ἀπόστολος is known by the name of its owner, e.g. λόγος ἀποστόλου Τριαδέλφου, “account—for the ship of Triadelphus.” Since in early times the non-specialized and etymological meaning is found in Herodotus, and the other only in Attic writers, we see in the N.T. use the influence of Ionic on the Κοινή: cf. *Proleg.* 37, 81.

ἀποτάσσομαι.—See *Notes* ii. p. 108, and for the N.T. meaning add BU 884^{11,12} (ii/iii A.D.) πρὶν οὖν ἀπέλθης πρὸς Χαιρήμονα, ἀνά (βαίνε) πρὸς με, ἵνα σοι ἀποτάξομαι, “may say goodbye to you.” Ἀποτάσσειν is “to appoint,” as in OP 475³⁷ (ii/A.D.), and in passive FP 12²⁷ (ii/B.C.) *al.* or “command,” FP 20²⁰ (iii/iv A.D.).

ἀποτελέω.—The verb occurs three times in Tb 276 (ii/iii A.D.), an astrological document: thus¹⁴ Jupiter in conjunction with Mars (etc.) μεγάλας [βασιλεία]ς καὶ ἡγεμονίας ἀποτελεῖ, “makes.”

ἀποτίθεμαι.—The phrase of Matt. xiv. 3 (LXX, *al.*) is found nearly in EP 12 (222 B.C.) γεγράφαμεν . . . τῶι φυλακίτη . . . ἀποθέσθαι αὐτοὺς εἰς τὴν φυλακὴν.

ἀποτίνω.—The verb is very common=“pay back,” “re-pay.” Par P 13¹⁴ (probably ii/B.C.) ἀποτίνειν αὐτὸν τὴν φερνήν παραχρῆμα σὺν τῇ ἡμιολίᾳ, “repay the dowry immediately

increased by one half": similarly NP 21¹⁴ (ii/B.C.), PP I. 16 (iii/B.C.). In an interesting contract of apprenticeship, OP 275²⁷ (66 A.D.), the father comes under a "forfeit" for each day of his son's absence from work—ἀ[πο]τεισάτω ἐκάσ[τ]ης ἡμέρας ἀργυρίου [δρ]αχμὴν μίαν.

ἀποτομάω.—Dittenberger prints the verb in *Syll.* 803⁹⁴, but the context is so mutilated that the citation is at best only probable.

ἀποτομία.—OP 237^{vii.40} (ii/A.D.) παρ' οἷς ἄκρατος ἐστὶν ἡ τῶν ν[ό]μων ἀποτομ[ί]α, "amongst whom the severity of the law is untempered" (G. and H.)—from minutes of a legal argument. Counsel is pleading a native statute, admittedly harsh, which he claims was enforced rigidly; the word does not suggest straining a statute, but simply exacting its provisions to the full.

ἀπουσία.—For ἀ. in the N.T. sense of "absence" see AP 135⁵ (early ii/A.D.) μὴ ἀμελεῖν μου ἐν ἀπουσίᾳ τοιαύτῃ, "not to forget me in my absence," BU 195²⁸ (ii/A.D.) κατα[φ]ρονηθεῖς ἐκ τῆς περὶ [τῆ]ν στρατίαν ἀπου[σί]α[ς] μου, NP 3¹¹ (ii/A.D.) κατὰ ἀπουσίαν. Elsewhere it is used in the sense of "waste," "deficiency," e.g. BU 1065¹⁵ (97 A.D.) δώσει ἐκάστου μναῖαιου [ὑπ]έρ ἀπουσίας τετάρτην μίαν: cf. the use of the corresponding verb in Artem. I. 78 δ δὲ εἰς τὴν ἑαυτοῦ θυγατέρα ἀπουσιάζει (cited by Suidas *Lex.*, where ἀπρεπές is given as a meaning of ἀπόν: it was borrowed in Syriac according to this force.)

ἀποφέρω.—Par P 49 (ii/B.C.) (=Witk. 47) διὰ τὸ εἰς τὴν πόλιν με θέλειν δοῦναι ἀπενεγκεῖν. The verb occurs *ter* in the well-known schoolboy's letter, OP 119 (ii/iii A.D.), e.g. καλῶς ἐποίησες οὐκ ἀπένηχές με μετ' ἐσοῦ εἰς πόλιν, "it was a fine thing of you not to take me with you to the city" (G. and H., who wrongly print μετὲ σοῦ: see *Proleg.* 234).

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