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VII.

ἀνωθεν.—In PP III. 43 (iv) ἀνωθεν is found in opposition to κάτω: hiat contextus. ἩβP 110⁶⁵ (c. 255 B.C. records of postal service) ὅρας πρώτης παρέδωκεν Θεύχρηστους ἀνωθεν Αἰνιάι κυ(λιστοῖς) γ, "1st hour, Theochrestus delivered to Dinias 3 rolls from the upper country" (G. and H.). ἀνωθεν appears again twice in this document, and κάτωθεν "from the lower country." (This is a very early example of the approximation of ὀ and ω, on which see Proleg.² 244, and 35 f.). In TbP 59 (99 B.C.) ἧν ἔχετε πρός ημᾶς ἀνωθεν πατρικῆν φιλίαν, and διὰ τὸ ἀνωθεν φοβείσθαι καὶ σέβεσθαι τὸ ιερὸν: G. and H. tr. "of old." OP 237viii.⁴¹ (ii/α.δ.) ὅπερ οὖ καλῶς ἐνδέχεται εἰ μὴ ἀνωθεν γένοιτο ἀντίγραφα, "this cannot be done adequately unless copies are made from the beginning" (G. and H.). OP 718²¹ (ii/α.δ.) ὅτι δὲ ἀνωθ[εν] τῶν δημοσίων ἀποδομέων, "and although the imposts have for years been paid," OP 745 (c. 1 A.D.) μ[η ...?]να ἀνωθεν γεινηται 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 ἀνωθεν. Other examples of the word are CPR 1¹⁹ (i/α.δ.) καθὼς ἀνωθεν εἰθιστο, BU 1074² (iii/α.δ.) τοῖς ἀνωθεν προγόνοις, TbP 298⁶¹ (107 A.D.) ἀκολούθως τῇ ἐν[ωθ]εν συνθείας. The usage of the inscriptions follows on similar lines. Dittenberger (in Index to Syll.) enumerates three meanings, (1) de supero 537⁶³ ἐπεργάσεται ὁρθῶν καὶ ὑμαλές ἀνωθεν, (2) antiquitas 929⁶¹ νόμοις γὰρ ἱεροῖς . . . ἀνωθεν διεκεκόλυτο ἵνα μηθές κ.τ.λ, (3) denuo 732¹¹ γενηθεὶς δὲ καὶ παραλίτωσ τῆς

¹ For abbreviations see the February and March Expositor, pp. 170, 262.
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ἀνωθεν συλλογής, a decree of i/b.c. referring to the revival of certain sacred practices which had ceased for some time.

ἀνωφελής.—BM III. p. 1331 (ii/a.d.) ὁποῖος εἰδὴ ἄκυρον καὶ ἀνωφελῆς κριθησόμενον ὃ μετέδωκεν ὑπόμνημα. In the same document we have κενῶς καὶ [ά]μωφελῶς.

ἀξίος.—For the absolute use of ἄξιος see PP II. 15 (iii/b.c.) ἄξιος γὰρ ἐστιν ὃ ἀνθρωπὸς ἐν χρείαι[. . .]. The sense of "worth," "value," is illustrated by P Lille 6 (iii/a.d.) where a certain Petesuchos complains that robbers ἐξέδυσαν χιτώνα ἄξιον ἕξα τῶν ἵππων ἔτη six drachmas."

The verb is very common in legal documents—"claim," e.g. OP 237v1.14 (ii/a.d.) ἄξιόν τότε ἆ 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 ἄδελφοῦ σου συμπεθῶντος μοι ἀ. . . καὶ ἄξιόσαντός με. EP 1918 (iii/b.c.) ἄξιό τε ἀνακαλέσασθαι Μίλωνιν.

For ἄξιος 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 ἑπιλογῖν βιῶν, ἄξιον μὲν σοῦ, ἄξιος δ' ἐμοῦ.

ἀπαγγέλλω.—The verb—"report," "announce" (cf. Mark vi. 30) is found in BM I. p. 30 (ii/b.c.,=Witk. 40) "Ὡρον τοῦ τῆς ἑπιστολῆς παρακεκομικότος ἀπηγγελλότος ὑπὲρ τοῦ ἀπολελύσασθαι σε κ.τ.λ. So TbP 2977 (ii/a.d.) ἀπήγγελλεν τὴν τάξιν ὃς ὄφειλον σαραθῆναι, "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 ἐμαντοῦ εὐγενείας . . . ἀπαγγέλλω "I appeal on behalf of my nobility."

ἀπάγω.—The verb is found four times in the document just cited: cf. also OP 237v1.18 (ii/a.d.), where Chaeremon claims the right of taking away his daughter even against
her will from her husband's house—ἀπάγοντι αὐτὴν ἀκοισαν ἐκ τὴς τοῦ ἄνδρος οἰκίας. It is the ordinary word for "arresting" (cf. Genesis xxxix. 22 τοὺς ἀπηγμένους = the prisoners): so PP III. 36 ἀδίκως ἀπηγμένον, II. 10(3) συνέταξεν . . . ἀπαγαγεῖν με.

ἀπαίδευτος.—In OP 3311.13 (see above) Appianus does not hesitate to charge the Emperor with τυραννία ἀφιλόκαγαθία 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 6142 (i/A.D.) διὰ τί έως σήμερον οὐκ ἀπήτησας; and again51 ἐτεί αὐτόλογον ἤσαν καὶ ἀπήτητον εἰς τὸν Καίσαρον ὁ λόγον. Add BM III. p. 9219 (i/A.D.) Δ δὲ λήμπτωρ ἀπαιτεῖ sundry taxes; TbP 32719 (ii/A.D.); OP 237 ter, etc. For the subst. see OP 10428 (a will—96 A.D.) ἀπαίτητον πυότεσσαί, and for the adj. ἀπαιτήσιμος various land-surveys of ii/b.c.—TbP 61, 64, 72. The noun ἀπαίτησις occurs in Ostr. 1460.

ἀπαλλάσσω.—In NP 2112 (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 ἀπλοῦς) if the wife of her own accord βούληται ἀπαλλάσσεσθαι "desires to be released." So TbP 104 (92 b.c.), OP 26517 (i/A.D.), 26717.20 (id.), al. A more general use of the verb is afforded by PP II. 2 (3) (iii/b.c.,=Witk. 19) ἀλύτως ἀπαλλάσσεσ [getting on without annoyance." PP II. 208 (as amended PP III) λυπιτέλεστερον ἀπαλλάξει "it will be more profitable for you to release (the boat from ἀγγαρία)." The perf. partic. mid. means "dead" in BM i. III. p. 2715

* 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.).
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(ii/A.D.): cf. μετηλλαχώς. From inscriptions may be cited Syll. 51089 (ii/B.C.) δοσι δε ἐγκαταλειπόντες τα κτήματα ἀπηλλαγμένου εἰςν, οἱ δὲ τοκισταὶ γεγεωργήκασιν, εἰναὶ τα κτήματα τῶν τοκιστῶν, apparently "have absconded." So FP 1219 (103 B.C.) ἀπηλλαγησαν. TbP 315 (ii/A.D.) twice shows the word, as 16 [μυ]δεν ταραχ[θ]ης, ἑγὼ γάρ σε ἀπαλλάξω (and so 26). Ibid. 38524 (117 A.D.) ὁ καὶ δῶσι ἀπαλλασσομένω [...], "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.

ἀπαλλοτριῶν.—Syll. 86012 13 (Delphi, ii/B.C., in dialect). BM III. p. 1113 (iii/A.D.—illit.).

ἀπάντησις.—See Proleg. 14 (and 2 242) 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. 73798, 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. 25712 ἀτρωτα καὶ ἁσάλευτα καὶ ἄ[...], 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 ἐις τὸ ἀπαρτίζειν is so completely equivalent to ἐις ἀπαρτισμὸν (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 72411 (ii/A.D.) ἐὰν δὲ ἐντὸς τοῦ χρόνου αὐτῶν ἀπαρτίσῃς "if you make him perfect [in shorthand] within the period" (G. and H.), is
a close parallel to the New Testament use of ἑπερτικεῖν. 

LoP 1061 (i/ii A.D.) μόνις τὸν τῆς βεβηρεγμένης (οὖν λόγον) ἀπήρτωσα “I have with difficulty completed the account of the irrigated land.” BU 448 (ii/A.D.) πρός το τῆς προαρθειν 
tῶν [διαθεμ]νων φανερὰν καταστή[ναι καὶ ἕκασ]τα ἀπαρτι-

θήναι τοῖς ἑνηγεγραμμένοις ἀκολούθως. In P. Catt. (cited 
above) we find the expression ἀπαρτικεῖν τὰς δίκας.

ἀπαρχή.—In TP 17.10 (ii/b.c.) the word is used for 

“legacy-duty” : see Wilckcn, Ostr. i. 345 f., Archiv iii. 7 f. 

In TbP 316 (99 A.D.) the editors understand it of the “en-

trance-fee” paid by ephebi on enrolment in the Alexandrian
demes, and suggest the same meaning for PFi 571 (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 ἀπαρχήν τῆς θεᾶι Ἄρ[τεμίδει], and Thieme 
(p. 26) throws out the suggestion whether this may not 

be the meaning in Rom. viii. 23. From Syll. we may 
cite 52924 (i/b.c.—“i.e. sacrificium,” notes Dittenberger); 

587263 etc. (329 b.c.—ἐπαρχῆς, as throughout this long in-

scription, except in 297: it is ἀ. τοῦ σίτου, firstfruits given 
to Demeter and Kore at Eleusis); 58814 (ii/b.c.); 61131 

(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 (Newe Jahrb. f. d. klass. Alteiitum, 1903), 
p. 165 n.: he recalls the fact that ἀπάτη in popular Hellenistic 
had the meaning “pleasure,” and finds this in Matthew xiii. 
Polybius ii. 56, 12; Moeris Ἀπάτη· ἡ πλάνη παρ’ Ἀττικοῖς 
... ἡ τέρψις παρ’ Ἐλλησίων.

ἀπας.—The use of ἀπας for τὰς appears to be largely 
determined by considerations of euphony, and is confined 
mainly to literary documents (Mayser 161 f.): cf.
however such a phrase as *eis tôn ἀπαντα χρόνου* (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(ρᾶ) Θαοσήτος*. Krebs * renders BU 410 (ii/A.D.) *Ἰσάρων ἀπάτωρα μητρὸς Τανεφρέμμεως* as “the illegitimate daughter of Tanephremmis” (p. 160), and 39210 (208 A.D.) *Παῖς ἀ(πάτωρ) μητ(ρᾶ) Τελβάβεως* as “Pais, father unknown.” G. and H. translate similarly in TbP 39711 (198 A.D.). Without the mother’s name we have *Πολυδεύκου ἀπάτωρος* BM III. p. 9839 (iii/A.D.)—also 9946—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, δὲ ἀπειθάν δια[τετέλεκε τοῖς πα]ρὰ σοῦ προστάγμασιν, “who has continued to disobey your orders” (G. and H). TbP 648 (139 B.C.—decree of Euergetes II) τοὺς δὲ ἀπειθούντας ἐπαναγκάζετε εὐτάκτως ἐκαστ’ ἀποδίδοναι, “compel those who disobey to pay all the sums regularly” (id.). TbP 4917 (113 B.C.) εὰν δὲ ἀπειθῆ “if he refuses” (id.). So TbP 183 (ii/B.C.) εὰν δὲ ἀπει[θόσι], 31539 (ii/A.D.), RL 43 (iii/B.C.) τῶν γεωργῶν τῶν ἃπειθηκότων. Add from the inscriptions *Syll.* 614110 (Cos, dialect, iii/B.C.) αἱ δὲ κά τις ... ἀπειθῇ, let him be fined ; 65340,43 (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 2124 (134 A.D.) [δο]πῶς τῆς ἀποθέλας (sic) εἴκοι τήν προσήκουσαν δίκη[ν ὑ]πόσχωσι, where the edd. conjecture ἀπειθέας or ἀπαθείας, BU 7471114 (139 A.D.)

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υπόδυγμα τής ἀπειθήας, and Rein P 5121 (iii/A.D.), where τῆς τούτων ἀπιδείας follows μη πειθόμενοι νῦμοι.

ἀπειλέω.—OP 2374.14 (ii/A.D.) μήτε ἔμοι ἐτὶ ἄπειλ.ιείν].

ἀπειμ..—Pax P 45 (ii/Β.C.) ἀπόντος μοι πεφρόντικα ὑπέρ σου. BU 1080 (iii/A.D. ?) καὶ ἡμεῖς δὲ ἀκοῇ ἀπόντες ὡς παρόντες διαθέσι ηὐφράνθημεν. TbP 31732 (ii/A.D.) ἐκαστα ἐπιτελοῦντι εκ τοῦ ἐμοῦ ἀπούσης ὀνόματος καθά καὶ ἐμοὶ παράουσῃ ἑξῆν.

ἀπεῖπον.—The middle (as 2 Cor. iv. 2) appears in Ostr. 1156 ἀπειπόμεθα παρ' ἡμῶν χρήσασθαι ὁ βούλει γερό(ιερ).

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

ἀπελπίζω.—Syll. 807 (ii/A.D.) αἷμα ἀναφέροντι . . . 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 2114 (ii/Β.C.) ἀπέναντι τῆς θύ(ρας) αὐ(τοῦ), PP II. 17(3)8 (iii/Β.C.), and from the inscriptions by Syll. 55817 (i/A.D.) τὸν ναὸν τὸν ἀπέναντι τῆς εἰσόδου, and Priene 37168 (ii/A.D.) εἰς τὸν ἀπέναντι βουνόν. See on this word Wackernagel’s discussion, Hellenistica, p. 3.

ἀπερεπάστως.—The adj. is common. Thus G 1111.3 (157 B.C.) τούτων δὲ γενομένου καὶ ἀπερισπάστως δὲν δυνήσομαι ἀπορασίστως εἰς τὸ βασιλικὸν τὰ ἑκφορὰ ἀπομετρήσαι. OP 28617 (82 A.D.) ὅτως παρέχονται ἡμᾶς ἀπερεπάστους [καὶ] ἀπαρενοχλήτους ὑπὲρ τῆς προκειμένης ἀφειλῆς καὶ ἀποδώσεων ταῦτα. AP 10110 (iii/A.D.) with ποιεῖν. Rein P 1840 (108 B.C.) προνοηθῆναι (=imper.) ὡς ἃ κατασταθήσεται. BM III. p. 1499 (211 A.D.), and so on.

ἀπέρχομαι.—PP II. 13 (19) (iii/Β.C.=Witk. 16) καὶ ξόντος 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. 73 ἀπῆλθαμεν ἐν τῇ μεγάλῃ
ēκκλησία, "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.) ἀπέχω παρ' ἐμοὶ τιμὴς ὅθονια, id. 32 (ii/B.C.), TbP 10917 (i/B.C.) τάλαντον ἐν, ὅ ἀπέχουσιν οἱ προγεγραμμένοι παρὰ Πετεσούχου. For the subst. ἀποχή, which is used exactly in the sense of our "receipt," cf. OP 9125 (ii/A.D.) κυρία ἡ ἀποχή, "the receipt is valid," Ostr. 50 (i/A.D.) τὴν προτ(έραν) ἀποχ(ὴν) 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.

ἀπιστεώ.—OP 4716 (ii/A.D.) περὶ οὗ θαυμάσεις οἶμαι καὶ ἀπι[στήσε]εις ἐως ἄν τὰ γράμματα ἀναγνώσεις. Dionysia (OP 237ii.5 (ii/A.D.) has τάχα ἀπιστεύσας εἰ κ.τ.λ. Syll. 80234, of a sceptic at the Lourdes of Epidaurus, ἀπίστευτος τοῖς ἰάμασιν καὶ ὑποδέχεται τὰ ἐπιγράμματα (iii/B.C., dialect). So vv. 30-31. The appearance of the word for "incredulity" helps the case for ἀπευθεῖον as retaining its proper force. The subst. appears in the tonic form (κατ' ἀπιστητήν) in the illiterate Par P 235 (ii/B.C.) on this see Mayser 11 f. The adj. appears in Syll. 80232 (iii/B.C.) meaning first incredible and then incredulous: ὅτι τοῖνυν ἐμπροσθέν ἀπίστευς αὐτός (the inscriptions recording cures), οὐκ ἐὖσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι, φάμεν, Ἀπιστος ἰνομα.

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 2112
(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 φέρυν ἀπλὴν, “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 ἀπλοῦς) to denote a single garment in PP I, 1220 (iii/B.C.). The moral sense is well illustrated by Syll. 63312 (ii/A.D.) καὶ εὐελιατὸς γένοιτο ὁ θεὸς τοῖς θεραπεύουσιν ἀπλῇ τῇ ψυχῇ: cf. Deissmann BS 258.

ἀπλῶς.—The adv. is frequent in legal documents to lend emphasis to a statement: OP 237vi-21 (ii/A.D.) ἀλλὰ ἀδίκημα εἰς αὐτὸν ἀπλῶς, “any other single act of injustice against himself,” ib. 26818 (i/A.D.) περὶ ἄλλου μηδενὸς ἀπλῶς ἐνηγάπτος ἡ ἀγράφῳ πράγματος, “concerning any other matter whatever written or unwritten”; cf. PF 2815 (ii/A.D.) παντὸς ἀπλῶς εἶδους. So with negative BM III. p. 130 (A.D. 39) πρὸς ἦν οὐκ εἶχον ἀπλῶς πράγμα, 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, 248. For use = ὑπό, of agent, add Syll. 6558 (83 A.D.) ταῖς ἰερείαις ἀπὸ πλείστων ἐτῶν συντετηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν. BM III. p. 20813 (125 A.D.) ἦσσ πεισθῆ ἀπ’ αὐτοῦ. For its partitive use add PP III. 1120 ἀφείσθω ἀπὸ τῶν υπαρχόντων μοι σωμάτων ἐλεύθερα, “let the following of my slaves be set free”; TbP 29913 (i/A.D.) ἀπολυνομένον ἀπὸ ἄνδρῶν πεντή]κοντα, “one of the 50 exempted persons.” To Kuhring’s examples (p. 52) for ἀπό privative add TbP 4204 (iii/A.D.) ἀπὸ ζημιὰς, “blameless.” BU 1079 (iii A.D.), βλέπε σατὸν (= σεαντὸν) ἀπὸ τῶν Τουδαίων, disposes neatly of “Hebraisms.” Note also the use in Rein P 1841 μέχρι [ἀν ἀπὸ] τοῦ σπόρου γένηται, “until he has finished his sowing”—if the supplement is sound.
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ἀποβαίνω.—PP III. 42 H (iii/b.c.) (=Witk. 12) πῶς τε σοι ἀποβήσεται καὶ ἡμῖν.

ἀπογίνομαι.—GH 6910 (265 A.D.) τὰ ἀπογεγονότι πατρὶ αὐτοῦ, “his departed father.” Lp P 29 (295 A.D.) has aor. ptc. τερ in same sense—so Syll. 85012 (ii/b.c.) and 72715 (iii/b.c.); but three or four iv/a.d. documents in the same collection show the general meaning “depart,” c. gen.

ἀπογράφῃ.—PP III. 59 (d) is believed by the editors to be the earliest known example of a καὶ ὁ εἰκὼν ἀπογράφη. “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)3 ἀπογράφομαι δὲ ἐπὶ τελώνιον, which Witk. (p. 5) translates “proflteor 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 εὑρεθῇ τ[...] ἔτερον ἥ δ ἀπεγράψατο, “if anything is discovered other than what has been declared” it shall be liable to confiscation οὐτίςιμον ἐστω). 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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