LEXICAL NOTES FROM THE PAPYRI.¹

VIII.

ἀποδεικνυμι.—P. Alex. 4 (iii/B.C.—Witk. 32) ἀποδειξομέν ἑα, “we shall report you.” PP III. 36 (a) verso ἐπὶ τῶν ἀποδειγμένων ἐπισκόπων, “in the presence of the appointed supervisors.” NP 36 (ii/A.D.) Ἀνουβίων ἀποδειξεῖς ἐπισκόπων ἐμμεν ἐγκαθιστηκών, Syll. 409 (ii/A.D.) ἀποδειξεῖς θεύς ὑπὸ θεοῦ Δημιούργου, 376 (67 A.D., Nero’s speech to the Greeks) δημαρχικῆς ἐξουσίας τὸ τρισκαίδεκατον ἀποδειγμένος —designatus: see D. on the emendation of the context. In BM III. p. 126 (104 A.D.—see above under ἀπογράφωμαι) οἱ ἀποδεικνυμενες ἀναγκαίαν αὐτῶν τὴν παροῦς ἀναγκαίας τοὺς ὑπὸ τὴν ἀναγκαίαν ἀποδεικνυμένους; ἐν τοῖς ὑπολοίς ἀποδείκνυτο τοῖς . . . θυσεῖοις.


ἀπόδεκτος.—The word seems to occur in the Stratonicæa inscr., OGIS 441 (i/B.C.) . . . ἀπόδεκτα ὑπάρχειν δεῖν: the supplement is Viereck’s, accepted by Dittenberger. The absence of context is unfortunate. The noun ἀπόδεκτης, following σῆρον, occurs in Ostr. 1217 (iii/A.D.), al.

ἀποδημέω.—Early examples of the verb are afforded by PP II. 425 (iii/B.C.) εἰμὶ γὰρ πρὸς τῶν ἀποδημεῖν, Par P 46 (ii/B.C.) ἐνκατελείποντες 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, 282.
in TbP 104\textsuperscript{17} (i/B.c.) ἐνδημῶν καὶ ἀποδημῶν, in a marriage contract. So BU 183\textsuperscript{7} (i/A.D.). See Archiv iii. 84. Add BU 801\textsuperscript{8} (ii/A.D.) an illiterate document, 388\textsuperscript{11-10} (ii/iii A.D.), AP 145\textsuperscript{18} (iv/v A.D.), OP 44\textsuperscript{18} (i/A.D.), 326 (ib.), 471\textsuperscript{8} (ii/A.D.).

In Syll. 633\textsuperscript{13} (Roman) ἐὰν δὲ τινα ἀνθρώπωνα πάσχῃ ἢ ἀσθενήσῃ ἢ ἀποδημησῃ που gives us a good combination. For the corresponding subst. cf. OP 471\textsuperscript{15} (ii/A.D.) τὰς ἀποδημίας, TbP 330\textsuperscript{3} (id.) ἐμοῦ ἐν ἀποδημίᾳ ὑντος.

ἀποδίδωμι.—It is unnecessary to illustrate this very common verb, the uses of which are on familiar lines. Thus ἀπόδοσ δὲ δεῖν is the direction on the back of a letter;\textsuperscript{6} 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 δὲ μηδὲ ἀποδεδωκότος ἢμιν μηδὲ ἦππον 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 420\textsuperscript{4} (iii/A.D.), ἐκδιδοῦντος BM III. p. 164\textsuperscript{15} (id.) ; also the subj. ἀποδοῖ BM III. p. 133\textsuperscript{33} (ii/A.D.), PFi 81\textsuperscript{10} (103 A.D.), 86 (i/A.D.) \textsuperscript{bis}, TbP 420\textsuperscript{33} (iii/A.D.) 59 (with \textit{v} for \textit{oi} as so often), OP 742\textsuperscript{8} (2 B.c.) παραδοῖ, al. Assimilation to ordinary -ω verbs accounts for ἀπέδετο BM III. 161\textsuperscript{18} (iii/A.D.), TbP 489 (ii/A.D.). The optative διδήκε occurs in Syll. 680\textsuperscript{4} (Roman), εἰ δὲ μὴ παραδιδόθη πρὸς κό[λασιν τὸ]ν οἰκέτην, διακοσίας ἀποτελεύτω : the optatives in parallel clauses—not an uncommon combination in κοινῇ documents—make the mood certain. But for a subjunctive δῶ γι we may further cite Syll. 858\textsuperscript{17}, 861\textsuperscript{9} (Delphi, ii/b.c.), which are quite clear as following εἰ κα. A convincing restoration by Witkowski (p. xxii.) gives us ἵνα ἀποδο[ῦ]ν ἀραβῶνα in Par P 58 (154 b.c. = Witk. 57) : he compares Aristeas § 238 πῶς ἀν ἀποδόθη, but this is optative, and the other is much more probably subjunctive (Proleg. l.c.).

Even ἀποδόθη 1 Thess. v. 15 D*
may quite possibly have been intended for a subjunctive: the dying optative received much hard usage.

ἀποδοχή.—In Syll. 65620f. (Ephesus, ii/A.D.) an ἀγωνοθέτης named Friscus is styled ἀνδρὸς δοκιμωτάτου καὶ πάσης τειμῆς καὶ ἀποδοχῆς ἄξιον. Field's examples (Otium Norv. 2 203) show how much of a formula this ἀποδοχῆς ἄξιος 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.) ἀνὴρ ἐπιστήμην ἀποδοχήν.

The derivative ἀποδοκείον, 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 κLEAN mus) ἀποδοκέω[ν], “in the granary of the herdsmen’s village.”

ἀπόθεσις.—BU 6065 (iv/A.D.) [πρὸς ἀ]πόθεσις ἀχύρων. Ἀπόθεσις occurs in a petition OP 7119 (iv/A.D.), but unfortunately the passage is much mutilated.

ἀποθήκη.—OP 43 verso38 (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 ἀποτελ., 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 ὑπὸν μεγάλην καὶ οὗ 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’ ἀποκαθιστήρια, OP 3812 (49–50 A.D.) ὡφ’ οὐ καὶ ἀποκατεστάθη μοι ὁ νόος, 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 ἀπεκατάστησαν, id. 525 ἀπεκαταστάθη (ii/A.D.), and in Archiv ii. 436 (no. 31, i/A.D.); also TbP 4134 (ii/iii A.D.) ἀπεκατάστησα. 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 63⅓ii.41 (ii/B.C.) μετὰ τὴν ἀπὸ τῶν πραγμάτων νυνεὶ ἀποκατάστασειν ὄρμῳμεν 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—18 εἰς τὴν ἀποκατάστασιν τοῦ ναοῦ συντελεῖαν εἰληφεν καὶ 23 συντελέσαι τὴν ἀποκατάστασιν τῆς θεοῦ. In OGIS 4838 (ii/B.C.) ἐκδοσιν ποιησάμενοι τῆς ἀποκαταστάσεως τοῦ τόπου, it is used of the repair of a public way. PFi 4312 (370 A.D.) χειρογραφεῖαν ἦτοι ἁσφάλειαν τῆς ἀποκαταστάσεως τοῦτων. Another noun-formation occurs in TbP 4248 (iii/A.D.) ἐὰν μὴ ἀποκαταστασίας δὴ πέμψῃ, “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 1619 (iii/A.D.) ὅ[πο]ταν ἡ τοια[ύ]τη γῇ ἀποκαλύν[θ]ῇ (as amended Add. p. 37), μισθοῦται καὶ σπείρεται.

ἀπόκειμαι.—Par P 63⅓ix.4 (ii/B.C.) ἀπόκειται γὰρ παρὰ θεοῦ μὴν τοῖς μὴ κατὰ τὸ βέλτιστον [προαίρεσιν] ζητεῖν: 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 ἀποκείμενων, TbP 34013 (206 A.D.) οἱ καὶ ἀποκείμεναι
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ἐν θῃσ(αυρῷ) ἐπὶ σφραγίδι Ἀμμωνίου, "which are stored at the granary under the seal of A" (G. and H.).

ἀποκλεῖσ.—OP 26514 (i/a.d.—a marriage-contract) μηδ’ ἀποκλεῖσ (= -κλεῖσ) 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.) ἀποσταλέντα ὑπ’ αὐτῶν ἀποκρίματα and 119 καθότι καὶ αὐτὸλ διὰ τῶν ἀποκριμάτων ἐνεφάνισαν. Ἱβ. 49418 (? i/i 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 πρός τὸ ἔθνος πάσης φιλανθρωπίας καὶ ἐλπίδων ἀγαθῶν πλῆρες. 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.) τῇ ἀποκερίη πρὸς τὸν χρόνον κ.τ.λ.

ἀποκλεῖσ.—BU 6651119 (i/a.d.) ἠτομακόρισθα αὐτῇ πάντα πρὸς τὴν λοχείαν αὐταρκῆς, ἐρωτῶσι δὲ καὶ, κύριε (sc. πάτερ), ἦ μήτηρ αὐτοῦ, διπως ἀποκερίσης ὥ[ ... 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 ὅ Ἀννύλα κὺνε, 8028, 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 τὼν ἑκεῖ ἀπειλημένων 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) 118. οὐ μόνον κτῆσιν βεβαιωτάτην, ἅλλα καὶ ἀπόλαυσιν ἡδίστην ἀνθρώπως ἐνόμισα τὴν εὐσέβειαν, ἢ[ ... κοινῆν ἀ. ἐορτήσ παρεχέτω,
669\textsuperscript{8} (i/\text{A.D.}) τά τε πρός σωτηρίαν καὶ τά πρός ἀ. For the verb cf. OP 41\textsuperscript{8} (iii/iv \text{A.D.}) πολλῶν ἀγαθῶν ἀπολαύομεν, \textit{OGIS} 669\textsuperscript{8} ἃ τῶν εὐεργεσίων. \textit{Syll.} 891\textsuperscript{39}—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/\text{A.D.}) κληρόνομον ἀπολείποι τὴν θυγατέρα μου.

ἀπόλλυμι.—OP 743 (2 \text{B.C.}) ἐγὼ δὲς διαπονοῦμαι εἰ "Ελενος χαλκοῦς ἀπόλεσαν, "I am quite upset at Helenos’ loss of the money" (G. and H.). Cf. also PP III. 51 τὸ ἀργυρίου ὅ ὁμοῦ ἀπολωλέναι, "the money which they thought had been lost." TbP 278\textsuperscript{38} (nursery acrostic, i/\text{A.D.}) λέων ὁ ἀρας, μωρὸς ἀπολέσας.

ἀπολογέομαι.—\textit{OGIS} 609\textsuperscript{30} (231 \text{A.D.}) μὴ τις ὁς ἁγυνής ἀπολογήσηται. Cf. for a cognate verb PP III. 53 n. (iii/\text{B.C.}, =Witk. 29) πρὸς αἰτιάν, ὑπὲρ ἡς [ἀπὸ]λογίζεται, \textit{OGIS} 315\textsuperscript{33,44} (ii/\text{B.C.}), al. For the noun ἀπολογία see BU 531\textsuperscript{1,41} (ii/\text{A.D.}) ἀπέχεισι οὖν τὴν ἄ. See Mayser 83 f.

ἀπολύω.—The verb—"dismiss" occurs Par P 49 (ii/\text{B.C.}, =Witk. 46) ἀπέλυσα εἰπας αὐτῶι ὁρθρίτερον ἐλθεῖν. In BM I. p. 30 (see above under ἀπολαύομεν) it is used of departure from seclusion in the Serapeum—ὑπὲρ τοῦ ἀπολειώθαι σε ἐκ τῆς κατοχῆς (Witk. 40). The index to \textit{OGIS} gives a long list of citations in various senses. Add Ostr. 1150, TbP 423\textsuperscript{87}, 439, 490, etc.

ἀπονέμω.—In OP 71\textsuperscript{1,3} (303 \text{A.D.}) a Praefect is praised as rendering to all their due—πᾶσι τὰ ἰδία ἀπονέμες.

ἀπονίπτω.—\textit{Syll.} 802\textsuperscript{83} (iii/\text{B.C.}): a fraudulent patient at the Asclepieum is told to take off the bandage and ἀπονιψάσθαι τὸ πρόσωπον ἀπὸ τὰς κράνας, in which he sees the penalty of his deceit branded on his face.

ἀπονίπτω.—This word, which in the N.T. is found only once (Acts ix. 18) in its literal meaning of “fall off,” occurs
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in a derived sense in Par P 47\textsuperscript{27} (ii/B.C.) \'ἀποσπεπτόκαμεν πλανόμενοι ὑπὸ τῶν θεών, where Witkowski (p. 65) understands it as almost—"spe deicior, spe cado," and compares Polyb. i. 87, 1 πίπτω ταῖς ἐλπίσιν.

ἀπορεῶ.—OP 472\textsuperscript{26} (ii/A.D.) ὑπὸ δανειστῶν ὀλλυτο καὶ ἠπόρει, "he was ruined by creditors and at his wits' end" (G. and H.).

ἀπορία.—Syll. 529\textsuperscript{6} (early i/B.C.) τῶν διὰ τὴν ἀ. ἐκκλεοπτότων 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 ἐπιμερισμοῦ ἀπόρων, "poor relief"—see the editors' further references.

ἀποσπάω.—PP II. 9(3) (iii/B.C.) ἡγευσόμαι μοι μὴ ἀποσπάσαι τὸ [πλήρωμα] with reference to the withdrawal of a set of workmen, engaged in copper mines. NP 54\textsuperscript{21} (illiterate) οὐκ αἰδνιθημένοι ἔνα ἄνθροπον ἀποσπάσαι ἐκεῖθεν. OP 38\textsuperscript{9} (49-50 A.D.) ἐπικεφανηκότος ἀποσπάσαι εἰς δουλαγωγία[ν] τὸν ἀφήλικά μου νέον.

ἀποστάσια.—The noun ἀποστάτης occurs in P. Revill. Mél. (130 B.C.,—Witk. 72) χρῆσασθαι δ' αὐτοῖς ὡς ἀποστάταις, sc. τοῖς ἐν Ἑρμώνθει δρώλοις, whom a certain Paon metà δυνατῶν ἰκανόν is sailing up the Nile to reduce (καταστῆσαι). So in Syll. 930\textsuperscript{46} (112 B.C.). In AP 30 (ii/B.C.) we read of the burning of title-deeds ὑπὸ τῶν Ἀλιγιτίων ἀποστάτων, "rebels." The old word ἀπόστασις, equivalent to -σία (which we have not found—see however Nägeli 31), occurs in Par P 36\textsuperscript{22} (ii/B.C.), and the adj. ἀποστατικός in TP 8 (ii/B.C.).

ἀποστάσιον.—BU 1002\textsuperscript{48} (55 B.C., a copy of a demotic bill of sale "μεθηρμηνευμένης κατὰ τὸ δυνατῶν") has ἀποστάσιον συγγραφῆ, "bond of relinquishing" (the sold property). The phrase is found as early as 258 B.C. in HbP 96\textsuperscript{8}, 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 (συγγραφή) ἀποστασίον being contrasted with the πρᾶσις [as in TbP 561 (i/A.D.) πρᾶσις καὶ ἀποστασίον 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 11159 (157 B.C.) καὶ ἀποστασίον ἐγράψατο τῷ Παναὶ μὴ ἔπελευσεσθαι, μὴ δὲ ἄλλον μηθένα 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 9123 (ii/A.D.) we have ἀκολούθως φ’ παρεδέμ(ην) ἢ μὲν ἀντιγρ(άφω) ἀποστασίον τοῦ πατρὸς μου Ὅνησικράτους κληρον[όμον τ]ὸν προγεγρα(μένων) μου ἀδελφὸν τετ[ελ(ευνήκοτων)]. Here ἀποστασίον may be short for συγγραφής ἀποστασίον, 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 ἀποστάσιον 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 237vl.22 (ii/A.D.) ἵνα μ’ αὐτὴν ἀποστερ(εῖ)ναι. BU 242a (ii/A.D.) ἀποστερεῖν. For the subst. see OP 71-10 (303 A.D.) ἐπὶ ἀποστερέσι τῇ ἡμετέρᾳ, “to my detriment” (G. and H.). The simplex occurs in EP 17 (311/10 B.C.) στερέσθω ὁμ 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.) Καβάτοκον δ’ ἐπιτηρῶ, ἀν κατὰ[π]λή, ἀποστειλαί σου; with which may be compared the use of ἀπόστολη = “despatch,” e.g. TbP 112 (ii/b.c.), OP 73613 (about 1 A.D.) μύρον εἰς ἀποστολὴν ταφῆς θυγατρὸς Φινᾶς,
"perfume for the despatch of the mummy of the daughter of Phna." So Syll. 924\textsuperscript{29} (end of iii/\textit{B.C.}), 929\textsuperscript{90} (? 139 \textit{B.C.}). It is not easy to point to an adequate parallel for the N.T. usage of the important word \textit{ἀπόστολος}, unless we can accept the editors' restoration in Par P p. 412 (\textit{ii/\textit{B.C.}}) \[έπεσεν\] ταλαντον \νημων προς σε των \textit{ἀπόστολων}, "when we had despatched the messenger to you." Cf. \textit{Thess.} 21. Apart from its use in Attic inscriptions, as Syll. 153 (325 \textit{B.C.}) = "fleet," naval expedition," it is used for a "ship" in OP 522 (\textit{ii/\textit{A.D.}}). In this document (cf. also TbP 486—\textit{ii/\textit{iii A.D.}}), which is an account of the expenses of corn-transport, it is of interest to notice that each \textit{ἀπόστολος} is known by the name of its owner, e.g. \textit{λόγος \textit{ἀπόστολον \textit{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 \textit{Koivn}: cf. \textit{Proleg.} 37, 81.

\textit{ἀποτάσσωμαι}.—See Notes ii. p. 108, and for the N.T. meaning add BU 884\textsuperscript{11}.\textsuperscript{12} (\textit{ii/\textit{iii A.D.}}) πρων ουν \textit{ἀπέλαθες προς \textit{Χαμήμωνα, ἀνά (βανε) προς με, ἵνα σοι \textit{ἀποτάσσωμαι,}} "may say goodbye to you." \textit{Ἀποτάσσεως} is "to appoint," as in OP 475\textsuperscript{97} (\textit{ii/\textit{A.D.}}), and in passive FP 12\textsuperscript{27} (\textit{ii/\textit{B.C.}}) \textit{al.} or "command," FP 20\textsuperscript{20} (\textit{iii/\textit{iv A.D.}}).

\textit{ἀποτελέω}.—The verb occurs three times in Tb 276 (\textit{ii/\textit{iii A.D.}}), an astrological document: thus\textsuperscript{14} Jupiter in conjunction with Mars (etc.) \textit{μεγάλας [Βασιλείας καὶ ἡγεμονίας \textit{ἀποτελεῖ,}} "makes."

\textit{ἀποτίθεμαι}.—The phrase of Matt. xiv. 3 (LXX, \textit{al.}) is found nearly in EP 12 (222 \textit{B.C.}) \textit{γεγράφαμεν . . . των φυλακίτη . . ἀποθέσας αὐτοὺς εἰς τὴν φυλακήν.}

\textit{ἀποτίνω}.—The verb is very common—"pay back," "repay." Par P 13\textsuperscript{14} (probably \textit{ii/\textit{B.C.}}) \textit{ἀποτίνειν αὐτὸν τὴν φερῶν παραχρήμα σὺν τῇ ἡμιολίᾳ,} "repay the dowry immediately
increased by one half” : similarly NP 21\textsuperscript{14} (ii/B.C.), PP I. 16 (iii/B.C.). In an interesting contract of apprenticeship, OP 275\textsuperscript{27} (66 A.D.), the father comes under a “forfeit” for each day of his son’s absence from work—ἀ[πο]τεισάτω ἐκάστης ἡμέρας ἀργυρίου [δρ]αχμὴν μίλια.

ἀποτολμάω.—Dittenberger prints the verb in Syll. 803\textsuperscript{44}, but the context is so mutilated that the citation is at best only probable.

ἀποτομία.—OP 237\textsuperscript{vii.40} (ii/A.D.) παρ’ οἷς ἀκρατος ἠστιν ἡ τῶν ν[ό]μων ἀποτομ[ή]a, “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.

ἀπονοσία.—For ἀ. in the N.T. sense of “absence” see AP 135\textsuperscript{5} (early ii/A.D.) μὴ ἀμελεῖν μου ἐν ἀπονοσίᾳ τοιαύτῃ, “not to forget me in my absence,” BU 196\textsuperscript{28} (ii/A.D.) κατὰ-[φ]ρονηθεὶς ἐκ τῆς περὶ [τῆς] στρατιὰν ἀπον[σί]a[ς] μου, NP 3\textsuperscript{11} (ii/A.D.) κατὰ ἀπονοσίαν. Elsewhere it is used in the sense of “waste,” “deficiency,” e.g. BU 1065\textsuperscript{15} (97 A.D.) δώσει ἐκάστου μναίαμον [ἐν] ἀπονοσίᾳ τετάρτην μιλιᾶ: cf. the use of the corresponding verb in Artem. I. 78 δὲ εἰς τὴν ἐαυτοῦ θυγατέρα ἀπονοσίας (cited by Suidas Lex., where ἀπρεπῆς is given as a meaning of ἀπόν : it was borrowed in Syriac according to this force.)

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

James Hope Moulton.

George Milligan.