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the conviction that, though we be all 'the children of the Highest,' He came nearer than we, by some space by us immeasurable, to that which is infinitely far. There is nothing to hinder the devout conviction that He of His own act 'took upon Him the form of a servant,' and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown."<sup>1</sup>

JAMES ORR.

*LEXICAL NOTES FROM THE PAPYRI.*

IV.

A WORD of preface is necessary in returning to these Notes after an interval of nearly four years. Arrangements had been made for the publication in book form of the lexical matter contained in the three previous articles, together with further material collected subsequently. To this task I addressed myself when the completion of my *Prolegomena* gave me breathing space; but I soon realized that a mere casual supplementing of the original papers—themselves made up of mere pickings by the way—would not be worth attempting. Something like a systematic search of the papyri, and to a less extent the later inscriptions, seemed necessary, that the New Testament student might have before him a tolerably complete exhibition of the use of New Testament words in the Hellenistic vernacular. He has already in Wetstein and later commentators, and in such a dictionary as Thayer's Grimm, a fairly exhaustive account of the literary use of every word. What he needs now is a similar apparatus for the Greek of common life, as revealed in the mass of vernacular documents which are becoming accessible in increasing numbers to-day. To make a beginning in this work is the object

<sup>1</sup> *Human Personality and its Survival*, ii. pp. 288-9.

I set before me. I had not, however, finished a first draft of words in *a* before I saw that the task was beyond my unaided capacity, especially as my time was primarily mortgaged to the completion of my grammar. I sought a colleague, and I now write these lines over my own signature that I may be free to congratulate myself on my success. My friend Dr. George Milligan had been kind enough to send me the proofs of his forthcoming commentary on *Thessalonians*. As to its all-round excellence in the ordinary and necessary features of a commentary readers will soon be of one mind with me. But what especially took hold of me was the fullness of illustration which Dr. Milligan had supplied from the very sources on which I was working. And when he gave his ready consent to join me in this enterprise, it displeased neither of us to reflect that by a law of primogeniture we had taken up the entail of a partnership between two scholars who sat together in the Jerusalem Chamber at the New Testament Revision, and wrote together a commentary on the Gospel of St. John.

In the papers of which this is the first instalment we propose to present a first draft of our new material, so far as neither of us has printed it before. When we gather it together, we shall incorporate with it for completeness' sake a summary of material collected by others, and in special by our friend Dr. Adolf Deissmann, the pioneer of this branch of New Testament study. We take the opportunity of expressing the hope that scholars who in their own reading have gathered illustrations overlooked by us, will assist us and fellow-members of the craft by kindly sending us notes.

It only remains to be said that for saving of space we have not adopted the standard abbreviations of the titles of papyrus collections, as set forth by Wilcken, but have fallen back on the much shorter forms used in my *Pro-*

*legomena*. It is perhaps needless to repeat the table of abbreviations here.<sup>1</sup>

J. H. M.

*ἀβαρής*.—Notes iii. 424. Nägeli 38. Add BU 1080 (iii/A.D. ?) εἴ σοι ἀβαρές ἐστι καὶ δυνα[τόν, σ]υναπόστιλδὸν μοι κ.τ.λ.

*ἀγαθοποιός*.—The rare *ἀ* is found as an astrological term in a magical papyrus of iv/A.D. BM I. 116 *ἀγαθοποιὲ τ. οἰκουμένης*: cf. p. 66.

*ἀγαθός*.—The compar. *βελτίων* occurs in PP III. 42H (Witk. 13), of iii/B.C. One phrase may be worth quoting:

<sup>1</sup> New abbreviations are the following:—

Str P = Strassburg Papyri, ed. Fr. Preisigke. Band i., Hef. t 1, 1906.

Lp P = Leipzig Papyri, ed. L. Mitteis. Band i., 1906.

Rein P = Papyri edited by Th. Reinach (Paris, 1905).

Ostr. = A. Wilcken's *Griechische Ostraka*.

BM III. = British Museum Papyri, ed. F. G. Kenyon and H. I. Bell, 1907. (The Museum papyri are cited by pages, the rest by numbers.)

Witk. = *Epistulae Privatae Graecae*, ed. S. Witkowski. Teubner, 1907. (Cited by pages. The reference to Witkowski's edition is regularly given as well as the original designation, since there is often a revised text: the commentary likewise is valuable.)

*Syll.* = *Sylloge Inscriptionum Graecarum*, by W. Dittenberger. Second edition (Leipzig, 1898–1901). Cited by numbers. The following are all cited by pages:—

Mayser = *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, by E. Mayser (Leipzig, 1906).

Nägeli = *Der Wortschatz des Apostels Paulus*, by Th. Nägeli (Göttingen, 1905).

*Proleg.* = *Grammar of N. T. Greek*, by J. H. Moulton. Vol. i., *Prolegomena*. Second edition (Edinburgh, 1906).

*Thess.* = *St. Paul's Epistles to the Thessalonians*, by G. Milligan (Macmillan, 1908). References will sometimes be made by chapter and verse).

Notes i., ii., iii. denote previous papers in this series: see EXPOSITOR, vi. iii. 271, vii. 104, viii. 423 respectively.

The dates of papyri are regularly given, except sometimes the dates of the Petrie and Hibeh collections, which are entirely Ptolemaic.

Square brackets denote supplements made by the editors where the document has a gap. We have not reproduced these where the missing letters are few and admit of no possible doubt.

Roman capitals are used in abbreviations for papyri collections, italics for those of inscriptions and ostraca.

For other abbreviations see *Proleg.*<sup>2</sup> pp. xvii.–xx., 258–262.

P Fi 21 (iii/A.D.) τῆ ἐπ' ἀγαθοῖς γεινομ[ένη κατασπορᾶ ἰ.γ.  
 "auspiciously"—so BU 835 (iii/A.D.), BM III. 208 ἐὰν  
 δὲ ἐξέλθῃς ἐπ' ἀγαθῶ (ii/A.D.).

ἀγανακτέω.—BM I. 34 (ii/B.C.) ἀγανακτοῦντα ἐφ' οἷς  
 διετελοῦντο ἐν τοιοῦται ἱερῶι.

ἀγγαρεύω.—See Mayser 42, 56. Ptolemaic *exx.* are PP  
 II. 20 τοῦ . . . λέμβου . . . ἀγγαρευθέντος ὑπὸ σοῦ, TbP 5  
 182. 252 (so Wilcken). From i/A.D. add BM III. 107 (a  
 prefect's rescript) μηδενὶ ἐξέστω ἐνγαρεύειν τοὺς ἐπὶ τῆς  
 χώρας.

ἀγγεῖον is found in TP I. p. 2 for the casket or chest in  
 which plaintiffs to the court of the Chrematistae, or Greek  
 judges of Egypt, were in the habit of placing their petitions  
 (*Archiv* iii. 26 ff.).

ἀγέλη.—BM III. 177 (i/B.C.) *bis*.

ἀγενής, as opposed to εὐγενής, is well illustrated by OP 33  
 (late ii/A.D.) where, in a dramatic interview with the  
 Emperor, in all probability Marcus Aurelius, a certain  
 Appianus, who has been condemned to death, appeals to  
 his nobility (εὐγένεια) in such a way as to lead the Emperor  
 to retort—Φῆς οὖν ὅτι ἡμεῖς ἀγενεῖς ἐσμέν; Cf. also *Syll.*  
 862<sup>22</sup>. For the more general sense of "mean," "base,"  
 see the illiterate OP 79 (not earlier than ii/A.D.), perhaps  
 a school composition (G. and H.), μηδὲν ταπινὸν μηδὲ  
 ἀγενὲς . . . πράξις.

ἄγκυρα.—BM III. 164 (iii/A.D.) ἀγκύραις σιδηραῖς δυοῖ  
 σὺν σπάθαις σιδηραῖς (the two teeth of the anchor).

ἀγνεία.—In BU 149 (ii/iii A.D.) we have some temple  
 accounts including καὶ ταῖς κωμασίαις τῶν θεῶν (processions  
 of images of the gods) τοῖς ἀγνεύουσι ἐκ περιτροπῆς (accord-  
 ing to rota) ἱερεῦσι θῶθ' ἅ ὑπὲρ ἀγνείας ἡμερῶν ζ' ἐξ  
 ἡμερησιῶν [so much]. A very similar entry, but without  
 date, appears in BU 1 (iii/A.D.). Dr. J. G. Frazer tells us that  
 the ἀγνεία most probably refers to certain ceremonial abstin-

ences (taboos) observed by the priests on New Year's Day (see his *Adonis, Attis, Osiris*, 229=ed.<sup>2</sup> 288). Par P 5 (ii/B.C.) couples ἀγνειῶν and λειτουργιῶν following τάφων. Cf. *Syll.* 655 μετὰ πολλῆς ἀγνείας καὶ νομίμων ἐθῶν, and the striking inscription from Epidaurus, *ap. Porphy.* *de abst.* II. 19 ἀγνὸν χρῆ ναοῖο θυώδεος ἐντὸς ἰόντα ἔμμεναι ἀγνεία δ' ἐστὶ φρονεῖν ὄσια (cited by Dittenberger on *Syll.* 567). Add TbP 298<sup>68-70</sup> (ii/A.D.); and see below under ἀγνός.

ἀγνοέω.—PP III. 53r, [οὐκ οἶ]μαι σὲ ἀγνοεῖν, is a good parallel to the Pauline οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν (1 Thess. iv. 13). The verb occurs again in the same collection of fragments (53n) where a certain Petous is described as δν οὐδὲ σὺ ἀγνοεῖς εὐχρηστον ὄντα τοῖς ἐν τῷ νομῷ. In G 43<sup>a</sup>, (ii/B.C.) Wilcken reads ἀγνοοῦμ(ε)ν for Grenfell's Δανοῦλο[ς]. Add BU 140, P-Alex 3 (Witk. 32), etc.

ἀγνόημα.—In the proclamation of Euergetes II., TbP 5<sup>3</sup> (118 B.C.), the king and queen [ἀ]φιᾶσει τοὺς ὑπὸ τῆ[ν βασιλίαν π]άντας ἀγνοημάτων ἀμαρτημ[ά]των ἐν[κ]λημάτων καταγνωσμάτων] αἰτιῶν πασῶν up to a certain date, murder and sacrilege excepted. So *ib.* 124<sup>24</sup>. Similarly in Par P 63 (ii/B.C.) one of the Ptolemies writes ἀπολελυκότες πάντας τοὺς ἐνεσχημένους ἐν τισιν ἀγνοήμασιν ἢ ἀμαρτήμασιν ἕως τῆς ἰθ τοῦ Ἐπίφ. (On ἐνέχεσθαι ἐν see *Proleg.* 61 f.). The Seleucid Demetrius uses a like combination in 1 Macc. xiii. 39; and it is further found in Tob. iii. 3, and Sir. xxiii. 2 (cited by Thayer). Ἀγνόημα is accordingly marked by this association as meaning an offence of some kind, and "error" is its natural equivalent; so in Heb. ix. 7.

ἄγνοια.—The connotation of wilful blindness, as in Eph. iv. 18, is found in TbP 24 (ii/B.C.) where an official reports the misconduct of certain persons whose plans he had frustrated, so that λήγοντες τῆς ἀγνοίας they left the district. The writer had ἀνοίας first, and then added γ above the line.

*ἀγνός*.—It may be noted that this word and its adverb are constantly used in a sense much like that of our *honest*, of administration, etc. (cf. Pind. *Ol.* 3, 37). Thus *OGIS* 485 (Magnesia, Roman age) τὰς λοιπὰς δὲ φιλοτειμίας τελιάσαντα (*sic*) ἀγνώως καὶ ἀμέμπτως, *ibid.* 524 (Thyatira, do.) ἀγορανομήσαντα τετράμηνον ἀγνώως, *ibid.* 560 (Lycia, i/A.D.) τῷ [εὐεργέ]τῃ καὶ κτίστῃ καὶ [δικαιο]δότῃ ἀγνῶ. The word is as wide therefore as our *pure*, when used ethically, and must not be narrowed unless the context is clear. It may, however, be noticed that in pagan technical language the word definitely connoted twofold abstinence, as a necessary condition of entrance into a temple. The definition of Hesychius gives us the condition in its oldest form: “ἀγνεύειν· καθαρεύειν ἀπὸ τε ἀφροδισίων καὶ ἀπὸ νεκροῦ.” In later times a distinction was made between lawful and illicit intercourse: its beginnings may be seen in the Pergamene inscription *Syll.* 566 (ii/B.C.)—Ἀγνεύετωσαν δὲ καὶ εἰσίτωσαν εἰς τὸν τῆς θεο[ῦ ναόν] . . . πάντες ἀπὸ μὲν τῆς ἰδίας [γυναι]κὸς καὶ τοῦ ἰδίου ἀνδρὸς αὐθημερόν, ἀπὸ δὲ ἀλλοτριᾶς καὶ ἀλλοτριῶν δευτεραῖοι λουσάμενοι· ὡσαύτως δὲ καὶ ἀπὸ κήδους καὶ τεκούσης γυναικὸς δευτεραῖος· ἀπὸ δὲ τάφου καὶ ἐκφορ[ᾶς] περιρασάμενοι (i.e. -ραν-) καὶ διελθόντες τὴν πύλην καθ’ ἣν τὰ ἀγιστήρια τίθεται, καθαροὶ αὐθημερόν. See further Dittenberger *in loc.* Since the word originally meant “in a condition prepared for worship”—cf. Zend *yasna*, “ritual,” Sanskrit *yaj*, Zend *yaz*, “to worship”—this technical meaning is the oldest.

*ἀγοράζω*.—Very common in deeds of sale, e.g. BM III. 14, 19. Both the verb and the corresponding subst. are found in OP 298, a long letter by a tax-collector of i/A.D., στατήρας πορφύ[ρ]ας ἀγόρασον . . . ἐὰν εὖρης ἀγ[ο]ραστὴν τοῦ μέρ[ους] τῆς οἰκίας.

*ἀγοραῖος*.—In *OGIS* 484<sup>60</sup> (ii/A.D.), an imperial rescript addressed to the Pergamenes, we find ταῖς ἀγοραῖους

πιπρασκομένων, unfortunately before and after gaps, but the gender shows that *ἡμέραι* is understood, "market-days." The same ellipsis occurs in Acts xix. 38, but with the other meaning of *ἀγορά* implied. In *Syll.* 553<sup>63</sup> the word is used of "merchants," "dealers" (ii/B.C.).

*ἀγραμματος* is of constant occurrence in the formula used by one person signing a deed or letter on behalf of another who cannot write—*ἔγραψα ὑπέρ τινος ἀγραμμάτου*, e.g. BU 118 and 152 (both ii/A.D.).

*ἀγριέλαιος*.—In view of Sir W. M. Ramsay's recent discussion of the meaning of *ἀγριέλαιος* in Rom. xi. 7 (see *Paul. Stud.* 219 ff.) the occurrence of the adjective in *Syll.* 540<sup>189</sup> may be noted—*κύβους κατασκευ[ασάμεν]ος ξυλῶν ξηρῶν ἀγριελαιῶν* (ii/B.C.).

*ἄγριος* is used of a "malignant" wound or sore in *Syll.* 802<sup>114</sup> (iii/B.C.); 806<sup>5</sup> (Roman age).

*ἀγρυνία*.—The rare *ἀγρυνία*, in New Testament only 2 Cor. vi. 5, xi. 27, is found in *Syll.* 803<sup>50</sup> (iii/B.C.), *οὗτος ἀγρυνίαις συνεχόμενος διὰ τὸν πόνον τᾶς κεφαλᾶς*—a passage which also throws light on the New Testament usage of *συνέχομαι*, e.g. Matt. iv. 24 *νόσοις κ. βασάνοις συνεχόμενος*.

*ἄγω*.—For *ἄγω* in the sense of "fetch," "carry away," see OP 742 (2 B.C.), where instructions are given to deposit certain bundles of reeds in a safe place *ἵνα τῇ ἀναβάσει αὐτὰς ἄξωμεν*. For the construction with *μετά* (2 Tim. iv. 11) cf. PP II. 32 *ἄγων μεθ' αὐτοῦ*. There is also the meaning "lead," of a road or canal, as PP I. 22.

*ἀγωγή*.—The meaning *conduct* may be paralleled from TbP 24 (ii/B.C.) *μοχθηρὰν ἀγωγήν*, and OGIS 223 (a Seleucid rescript, iii/B.C.) *φαίνεσθε γὰρ καθόλου ἀγωγή τούτη χρῆσθαι*. Dittenberger in his note on No. 474 (i/A.D.) collects other examples. *Ἀγωγήν ποιῆσθαι* in the sense of "carry off," "arrest" is found in TbP 39, 48 (both ii/B.C.). Cf. also its sense of "load," "freight," in the Ostraca,



e.g. 707 (Ptol.) ἕνα ἀγω(γῆν), 1168 εἰς τὰς καμείνους ἀγωγαί (sc. ἀχύρου). So BM III. 164 and 165 (iii/A.D.). A legal term in BM III. 221 (iii/A.D.).

ἀγών figuratively in P Fi 36 (iv/A.D.) τὸν περὶ ψυχῆς ἀγῶνα. For the literal meaning see *Syll.* 524 where various τῶν τε παιδῶν καὶ τῶν ἐφήβων . . . ἀγῶνες in reading, music, etc., are enumerated.

ἀγωνία.—So TbP 423 (early iii/A.D.) ὡς εἰς ἀγωνίαν με γενέσθαι ἐν τῷ παρόντι. The corresponding verb is common, with the meaning “to be distressed, to fear.” Thus PP II. 11 γράφε δὲ ἡμῖν καὶ σὺ ἵνα εἰδῶμεν ἐν οἷς εἶ καὶ μὴ ἀγωνιῶμεν (Witk. 7—iii/B.C.). *Ibid.* III. 53 οὐ γὰρ ὡς ἔτυχεν ἀγωνιῶμεν. OP 744 (i/B.C.) μὴ ἀγωνιᾶς ἐὰν ὄλωσ εἰσπορεύονται, “do not worry,” and again ἐρωτῶ σε οὖν ἵνα μὴ ἀγωνιάσης (Witk. 97 f.). Par P 49 and 44 (both ii/B.C.—Witk. pp. 47 and 59).

ἀγωνίζομαι is very common in the inscriptions, e.g. *Syll.* 213<sup>3a</sup>, ἀγωνιζόμενος ὑπὲρ τῆς κοινῆς σωτηρίας (iii/B.C.), and 180 (end of iv/B.C.), of an envoy's efforts to secure a peace. Cf. *ibid.* 163, 198, 199, 214 *al.*

ἀδελφός—For ἀδελφός to denote a member of the same religious community even in pagan circles, see the references given by Milligan on 1 Thess. i. 4: here we note only one or two examples of the wider usages of the word. In BM I. 30 Ἰσιὰς Ἡφαιστίῳ τῷ ἀδελφῷ χαίρειν), it seems probable that Isias is addressing her *husband*, not *brother*: see Kenyon's note *ad l.* where Letronne's statement that the Ptolemies called their wives ἀδελφαί even when they were not actually so is quoted. Witkowski (pp. 37 f.) maintains this against Wilcken, quoting Wilamowitz (*Gr. Lesebuch*, I. 397), and noting that Isias says ἡ μήτηρ σου. He remarks that the word seems to have been usual to describe those who were attached in a certain way to the community at the Serapeum. Cf. also Witk. pp. 60 and 66 (Par P 45

and 48, ii/B.C.), where men address with τῶ ἀδελφῶ χαίρειν men who are no relation to them. Of course in Egypt the word very often described a double relation of sister and wife—e.g. TbP 320 (ii/A.D.) τῆς . . . γυναικὸς . . . [οὔσης μο]υ ὀμοσ(ατρίου) καὶ ὀμ[ομ(ητρίου) ἀδ]ελ(φῆς). So OP 744 (I B.C.) Ἰλαρίων Ἄλιτι τῆι ἀδελφῆι πλεῖστα χαίρειν, the “sister” being no doubt Ilarion’s “wife” (G. and H.). For the evidence of the inscriptions see *Syll.* 474<sup>10</sup> ἀδελφοὶ οἷς κοινὰ τὰ πατρῶα, 276<sup>26</sup> διὰ τὸ Μεσσαλιήτας εἶναι ἡμῖν ἀδελφούς. Ἀδελφός, as a title of address, is discussed in *Rheip. Mus.* N.F. LV. 170.

ἄδηλος.—OP 118 (late iii/A.D.), διὰ τὸ ἄδηλον τῆς ὀδοιπορίας. BM III. 118 (iii/A.D.) ἀδήλου ὄντος εἰ ὑμῶν διαφέρει ἢ κληρονομία.

ἀδημονέω.—OP 298 (i/A.D.) λίαν ἀδημονοῦμεν χάριν τῆς θρεπτῆς Σαραπούτος is translated by the edd. “I am excessively concerned.” On the etymology of this word Mr. F. W. Allen has a suggestion in *CR* xx. 5.

ἀδιαλείπτως.—TbP 27 (ii/B.C.) is an early example of this Hellenistic compound—τὴν ἀδιαλίπτως προσφερομένην σπουδῆν: cf. BU 180 (ii/iii A.D.) ἐν λειτουργίᾳ εἰμὶ ἀδιαλείπτως, *Syll.* 732<sup>15</sup> (i/B.C.) ἀδιαλείπτως δὲ ἐπαγωνίζομενος. 805 (Roman period) of a cough. Other citations are needless.

ἀδιάφθορος.—In *Syll.* 168<sup>25</sup> (iv/B.C.) the Athenian statesman Lycurgus is praised as ἀδιάφθορον κ. [ἀνεξέλεγκτον αὐτὸν ὑπὲρ] τ. πατρίδος . . . παρ[έχων]. Some late MSS. give the derived noun (-ία) in Titus ii. 7, and Grimm ingeniously traces our adjective to the verb “ἀδιαφθείρω”!!

ἄδικος.—TbP 286 (ii/A.D.) νομῆ ἄδικος οὐδὲν εἰσχύει, “unjust possession is invalid.” For the verb of the Passalacqua papyrus (Witk. 34—Ptolemaic) φρόντισον οὖν ὅπως μὴ ἀδικηθῆι ὁ ἄνθρωπος. Of land being “injured,” in *Syll.* 557.

ἄδολος.—Scores of examples of ἄδ. in the sense of “pure,” “unadulterated” can be produced. Thus Hb P 85 (261 B.C.)

σίτον καθαρὸν ἄδολον ἀπὸ πάντων, *ibid.* 98 (251 B.C.) σίτον καθαρὸν ἄ[δ[ο]λον κεκοσκιν[ευμένον] (“sifted”). Six examples come from this volume of iii/B.C. papyri, all referring to “unadulterated” corn. OP 729 (137 A.D.) ἀ[πο]δοτώσαν τῷ μεμισθωκότι τὸν μὲν οἶνον παρὰ ληνὸν νέον ἄδολον gives the rare application to liquids (as P Fi 65 vi/A.D.): it is applied to λάχανον in BU 1015 (iii/A.D.). Cf. *Syll.* 653, 100 οἱ πωλοῦντες ἄδολα καὶ καθαρὰ. So of χρίμα in Aeschylus *Ag.* 95 (but cf. Verrall), and in modern Greek of wine (Abbott, *Songs of Modern Greece*, p. 68).

ἀδρότης.—In *Ostr.* 1600 (ii/A.D.) ἀδροκ. appears twice, representing presumably something from ἀδρός.

ἀδυνατέω.—For the sense “to be incapable” cf. Par P 35 (ii/B.C.), 63 (*ibid.*) τοὺς ἀδυνατοῦντας ἀναγκάζειν ἐπιδέχεσθαι τὰ τῆς γεωργίας. The adjective is used in Par P 66 (late Ptol.) πρεσβύτεροι καὶ ἀδύνατοι of men not strong enough to work: cf. also BM III. 128 (iii/iv A.D.) ἀδύνατος γὰρ ἐστὶν ἡ γυνή διὰ ἀσθένειαν τῆς φύσεως. In *Syll.* 802<sup>36</sup> (iii/B.C.) ἀδύνατος is associated with ἀπίθανος, applied to ἰάματα: *ibid.* 512 of a witness who cannot appear.

ἀηδία.—This vernacular word (Luke xxiii. 12 D) is supported by Par P 48 (Witk. 67—ii/B.C.) τοῦ πρὸς σὲ τὴν ἀηδείαν ποήσαντος, “who had that disagreement with you,” BM II. 174 (ii/A.D.) ἄλογον ἀηδίαν συνεστήσαντο, and almost identically in BU 22 (early ii/A.D.); cf. TbP 304 (ii/A.D.) ἀητίαν [i.e. -δίαν] συνῆψαν, “they picked a quarrel.” The verb ἀηδιζομαι occurs in BM I. 30 (Witk. 39—ii/B.C.), meaning “aegre fero.”

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(To be continued.)