

LEXICAL NOTES FROM THE PAPYRI.¹

IX.

ἀπόχρησις.—The verb *ἀποχρᾶσθαι* may be illustrated. *OGIS* 665⁵⁶ (49 A.D.) ὑπὸ τῶν πλεονεκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις ἀποχρωμένων=*abutentibus*: the prefect Cn. Vergilius Capito issues an edict against the abuse of the *libera legatio*. HbP 52⁷ (245 B.C.) κ[αὶ ὁ]ντινων κλήρων ἀποκέχρηνται ταῖς νομαῖς, “the holdings in which they have used up the pastures.” BU 250⁷ (135 A.D.) ὥστε ἐμφερομένους ἀποχρ(ήσασθαι) ἢ ἀλλη(ν) ἀπόδειξειν ἐπενέγκαι.

ἀποχωρέω.—In the interesting census-return BM II. p. 51 (72/3 A.D.) reference is made to the son of a man who had acquired the Alexandrian citizenship, and ἀποκεχ^ω εἰς τὴν ἰδίαν, “had returned to his own country,” who consequently was to be reckoned as Alexandrian. Cf. BM I. p. 34 (ii/B.C.) ἀπεχώρου.

ἀπρόσκοπος.—This adj. under the form ἀπρόσκοπτος is found in *IGSI* 404 ἐξῆσε ἀπρόσκοπτος ἔτη λς', a late inscription from Messana (van Herwerden, *Lex.* p. 103).

ἄπτομαι.—The sense of eagerness comes out well in the royal letter to Attis, priest of Pessinus, *OGIS* 315⁵⁶ (middle of ii/B.C.) μετὰ δὲ ταῦτα ἐν ἄλλαις καὶ ἄλλαις ἡμέραις ἀεὶ διασκοποῦσιν (for -ούντων) ἤπτετο μᾶλλον ἡμῶν, “urged his view upon us.” In *Syll.* 849⁶ (Delphi, ii/B.C., in dialect) εἰ δὲ τίς κα ἄπτηται Σωσίχας ἐπὶ καταδουλισμῶι, it means “lay hold of, appropriate.” The active sense of “kindle,” “set fire to,” is illustrated by the magical papyrus BM I. p. 101 (iii/A.D.) ἄπτε δὲ λιβάνῳ.

ἀπωθέω.—The compound *προσαπωθέω* is found in a papyrus of Magdola (221 B.C.—published in *Mél. Nic.* p. 283) *προσαπώσατό με εἰς τὴν φυλακὴν*.

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

ἀπώλεια.—TbP 276³⁴ (an astrological fragment of ii/iii A.D.) *ἐξωδιασμὸν αὐτῶν [ποιήσ]εται καὶ ἀπώλειαν*, “he will spend and lose it” (his fortune) (G. and H.).

ἄρα, ἄρα.—For *εἰ ἄρα, si forte*, as in Mark xi. 13, Acts viii. 22, cf. PP II. 13 (19)⁹=Witk. 16, a papyrus of iii/B.C., *εἰ δ' ἄρα μὴ ὀραῖς ὄν δυνατόν*. The interrogative *ἄρα* occurs in the curious interview with Marcus Aurelius, OP 33^{v.7} (see above), where the condemned man asks who had recalled him—*ἄρα ἢ σύνκλητος ἢ σὺ ὁ λήσταρχος*; “was it the senate, or you, the arch-pirate?” (G. and H.).

ἀρά.—The original meaning of “prayer,” “supplication,” is found in OGIS 383²³⁶ (i/B.C.) *χωρὶς ἡμετέρας ἀρᾶς παρὰ θεῶν ἐχθρὰ πάντα, Magn. 105⁵⁸ [νόμοις γ]ὰρ ἱεροῖς καὶ ἀραῖς καὶ ἐπιτίμοις*. Cf. *ἀρατός* in Syll. 303¹⁷ (ii/B.C.) *ἀρατὴν ἄμα καὶ σωτήριον [περὶ τῶ]ν ἀπορουμένων ἀεὶ π[ρο]τιθέντες γνώμην*.

An inscription from Akmonia in Phrygia, which Ramsay (*C. and B.* ii. 652 f.) assigns to a Jew or a Jewish Christian, has *καὶ τὸ ἀρᾶς δρέπανον εἰς τὸν ὕκον αὐτοῦ [εἰσέλθοιτο]*.

ἀργέω.—In PP II. 4(9)⁴ (iii/B.C.) certain quarrymen complain *νυνὶ δὲ ἀργοῦμεν διὰ τὸ μὴ ἔχειν σώμ[α]τα ὥστε ἀνακαθᾶραι τὴν ἄμμον*, “but now we are idle (‘playing’) for want of slaves to clear away the sand”: cf. 9(3)⁷, 14(1a)⁹. Later instances of the verb are afforded by BM I. p. 190 f. (farm-accounts of i/A.D.), and the illiterate OP 121 (iii/A.D.) *μὴ ἀφῆς αὐτοὺς ἀργῆσε ὄλους*, “do not let them be wholly idle.” So in Ptolemaic times of ships, PP II. 20 *ὅπως . . . μὴ ἀργῆι τὰ πλοῖα*. Add BM III. 194⁴⁵ (iii/A.D.) *λόγος ἐργατῶν ἀργησάντων*, 208¹⁰ (ii/A.D.) *al.* For *ἀργῆ* in BM I. p. 171 (78–79 A.D.) the editor conjectures *ἀργίζει*, or some other variant of *ἀργεῖ*, in the sense of “is taking holiday.” *Ἀργίαι*, “holidays,” is found in PP III. 40 (a)^{v.12}; and an interesting use of the corresponding adjective is afforded by BM III. p. 27 (a census-return of 160 or 161 A.D.) where, according to the “practically certain” reading, a certain

Apollonius is described as belonging to the "leisured" class of Memphis τῶν ἀπὸ Μέμφεως ἀργῶν. In PFi 14.²⁴ and AP 97⁹ (both ii/A.D.) ἐλαιουργίου ἀργοῦ="an oil-press which is out of working order"; and in *Syll.* 533²³ (iii/A.D.) τὸ ἀργόν is opposed to τὸ πεφυτευμένον. In modern Greek ἀργά="late."

ἀργύρεος.—The adj. in its contracted form (as in 2 Tim. ii. 20, Rev. ix. 20) is found in BM II. p. 265 (an inventory of household furniture, ii/A.D.) φύλλα ἀργυρᾶ ὀκτώ: cf. BM I. pp. 102, 122. For the uncontracted forms, which do not seem to occur in the Ptolemaic papyri (Mayser, p. 293), see 1 Esr. vi. 18 A τὰ χρυσᾶ καὶ τὰ ἀργύρεα (ἀργυρᾶ B), and cf. *OGIS* 480⁶ (Ephesus, ii/B.C.) Ἄρτεμιν ἀργυρέαν καὶ εἰκόνας ἀργυρέας δύο: cf. Helbing, *Gramm. der LXX* 34 f.

ἀργυρικός,="of money," generally, is common both in the papyri and the inscriptions, e.g. AP 31⁶ (ii/B.C.) τὴν σιτικὴν μίσθωσιν καὶ τὴν ἀργυρικὴν πρόσδοον, "rents in corn and taxes in money" (G. and H.), *OGIS* 90²¹ (the Rosetta-stone, ii/B.C.) δαπάνας ἀργυρικός τε καὶ σιτικὰς μεγάλας: cf. BU 15¹³ (ii/A.D.) πράκτορα ἀργυρικῶν.

ἀργυροκόπος.—BU 781^{iv.5} (i/A.D.) ἄλλα (sc. πινάκια), ὧτία μὴ ἔχοντα, κατασκευασθέντα ἐν Ἀρσινοίτηι διὰ Ἀπολλωνίου ἀργ[υρο]κόπου. PFi 71⁶⁵⁹, BM III. p. 229¹ (both iv/A.D.) and *Syll.* 873¹ (ἡ συνεργασία τῶν ἀργυροκόπων καὶ χρυσοχόων) also show it.

ἀρεσκεία.—For the bad sense which prevails in classical writers (see Lightfoot on Col. i. 10) a new literary citation may be made from Philodemus (i/B.C.) *Περὶ Κολακείας* (in *Rhein. Mus.* lvi. 623) ἄνευ τῆς τοιαύτης ἀρεσκείας. But OP 729²⁴ (137 A.D.) is a close parallel for Paul's use: ποι]ήσονται τοὺς ποτισμοὺς τοῦ [κτῆ]ματος καὶ τῆς καλαμ[είας] πεμπταίους πρὸς ἀρεσκί[αν] τοῦ Σαραπίωνος, "they shall irrigate the vine-land and the reed-land every fifth day to the satisfaction of Sarapion" (G. and H.). (We spell -εία on historical

grounds, regarding the MSS. as inadequate witnesses for ϵ and ι : see *Proleg.* 47.)

$\acute{\alpha}\rho\acute{\epsilon}\sigma\kappa\omega$.—For the idea of *service* associated with the verb in late Greek see *Thess.* p. 19. Add a more general sense illustrated by BM III. p. 133²⁸ (139 A.D.) τὰ ἐαυτῶι ἀρέσκοντα: the context is mutilated.

$\acute{\alpha}\rho\epsilon\sigma\tau\acute{o}\varsigma$.—HbP 51⁴ (iii/B.C.) πριάμενος λάμβανε ἀρεστὰς τιμῶν τῶν ὑπογεγραμμένων, “accept, if satisfactory, and buy at the prices below written” (G. and H.). GH 24 (105 B.C.) παρεχέσθω (sc. τὸν οἶνον) μόνιμον καὶ ἀρεστὸν ἕως Ἀθύρ 30. “wine that will keep and be satisfactory till Athyr 30.” AP 48⁸ (106 B.C.) χορηγοῦντες κενώματα ἀρεστά, “providing acceptable vessels” (G. and H.). Cf. *Syll.* 522¹⁷ (iii/B.C.) οἶνο[υ] παρέχειν ἀρεστόν, and for the adverb *Michel* 456^{15 ff.} (ii/B.C.) συντελεσμένα πάντα τὰ ἔργα ἀρέστως. The collocation of Rom. xiv. 18 is suggested in AP 89⁸ (121 A.D.) τὸ (l. τὸν) δὲ ἀργυρικὸν φόρον δόκιμον ἄριστον (l. ἀρεστόν), if the editors’ certain emendation be accepted. So PFi 1⁶ (ii/A.D.) ἀργύριον δόκιμον νομιτευόμενον ἀρεστόν: BM III. p. 150⁶ (iii/A.D.). TbP 342¹⁷ (ii/A.D.) λίθοις ἀρεστοῖς ἐξηρησμένον—add ^{22, 25}.

$\acute{\alpha}\rho\epsilon\tau\acute{\eta}$.—To Deissmann’s citations (*BS* 95f.) may be added a literary one from Josephus, *Ant.* xii. 53 τῆς σῆς ἀρετῆς ἄξιοι: see also Hort, 1 *Pet.* p. 129. The word occurs in HbP 15^{83 ff.} (a rhetorical exercise, iii/B.C.) where the younger men are exhorted to employ their bodies $\epsilon\upsilon\kappa\alpha\iota\rho\omega\varsigma$ τὴν ἀπόδειξιν ποιησαμένους τῆς αὐτῶν ἀρετῆς, “in a timely display of their prowess” (G. and H.). For land ἐν ἀρετῇ see TbP 51^{122 ff.} (ii/B.C.) where certain officials are warned not τὴν ἐν ἀρετῇ κειμένην βα(σιλικήν) γῆν παραιρεῖσθαι τῶν γεω(ργῶν) μηδὲ ἐπὶ ἐγλογῇ γεωργεῖν, “to take the richest Crown land from the cultivators by fraud or cultivate it at choice” (G. and H.). In the later papyri the word is found as a title of courtesy, e.g. OP 60^{4 ff.} (iv/A.D.) ἀκολούθως τοῖς κελευσθῖσι ὑπὸ τῆς

ἀρετῆς τοῦ κυρίου μου διασημοτάτου ἡγεμόνος Σαβινιανοῦ, *ibid.* 71^{ii,18} (iv/A.D.) ἔϊ σου δόξειεν τῇ ἀρετῇ: cf. BM III. p. 129⁷ (iii/iv A.D.), Lp P 40 II²⁰, III^{9,18} (iv/v A.D.). On *Syll.* 784, Ἀθηναίαι Μένεια ἀνέθηκεν ὄψιν ἰδοῦσα ἀρετὴν τῆς θεοῦ, Dittenberger quotes with approval Foucart's definition of ἀρετή as signifying "vim divinam quae mirabilem in modum hominibus laborantibus salutem afferret." Cf. 807⁵ (ii/A.D.), where after a miraculous restoration of a blind man the people rejoice ὅτι ζῶσαι ἀρεταὶ ἐγένοντο ἐπὶ τοῦ Σεβαστοῦ ἡμῶν Ἀντωνεῖνου. There is suggestive force in this rejoicing of the pagan crowd to find that the "powers" of Asclepius were still "alive" in those dark days. So 806¹⁰ (Crete, early Empire) πλείονας ἀρετὰς τοῦ θεοῦ).

ἀρήν.—Of the nominative of this word (*Φαρήν*, declined according to the primitive model still normal in Sanskrit, and traced in κύων κυνός, *caro carnis*) we have no occurrences except in early times: see Searles, *Lexicographical Study* (Chicago Univ., 1898), p. 21. The oblique cases, though only once appearing in the N.T., are by no means obsolete in the *Koinḗ*: thus ἀρνός TbP 117³⁶ (i/B.C.) and even BM I. p. 123 (magical—v/A.D.); ἄρνες HbP 32¹¹ (iii/B.C.); ἀρν(άσι) AP 73⁵ (ii/A.D.); ἄρνας BU 133⁸ (ii/A.D.). In MP 21² (iii/B.C., cited by Mayser, p. 287) we find ἀρνοῖς, perhaps a contribution of the NW Greek to the *Koinḗ*: see *Proleg.* 36.

ἀριθμέω.—BU 620⁶ (iii/A.D.). Ἀρίθμησις is common in such a phrase as εἰς ἀρίθμησιν μηνός, e.g. BU 25⁶, 41⁶ (both ii/A.D.). According to Wilcken (*Ostr.* i. p. 351) τὸ ἀριθμητικόν denotes an impost for the maintenance of the ἀριθμηταί, but G. and H. (TbP II. p. 197) regard it rather as a tax on land: cf. BU 236⁹, 330⁷ (both ii/A.D.).

ἀριθμός.—PP II. 16 (iii/B.C., =Witk. 10) ἡκούσ]αμεν ἀριθμὸν ἔσσεσθαι ἐκ τῶν Ἀρσινοείων. OP 742⁸ (2 B.C.) παράδος . . . ἀριθμῶι αὐτάς (sc. δέσμας), "accurately counted" (Wilcken *ap.* Witk. 94). OGIS 266⁶ (iii/B.C.) ὑπὲρ τῶν τὸν ἀριθμὸν

ἀποδόντων τὸν κύριον, "as regards those who had completed the fixed number of years." It may be worth while to call attention to Wessely's paper on Gnostic numbers in the *Mittheilungen* of the Rainer collection, I. i. 113 ff.: thus 99 is the ἀριθμός of ἀμήν ($\bar{a} + \bar{\mu} + \bar{\eta} + \bar{\nu} = 99$), and the mystic Ἀβρασάξ is the number of the year, since the sum of $1 + 2 + 100 + 1 + 200 + 1 + 60 = 365$.

ἀριστερός.—For the phrase ἐξ ἀριστερῶν (as in Luke xxiii. 33) cf. BU 86²⁷ (ii/A.D.), NP 43⁴ (iii/A.D.).

ἀρετός.—BU 531^{ii.24} (ii/A.D.) seems to have the adverb in its mutilated conclusion, ἐὰν δ[ἐ . . .] ἀρετός [ἐ]χη[. . .

ἀρκέω.—BM I. p. 36 (ii/B.C.) οὐκ ἀρεσθέντες ἐφ' οἷς ἦσαν διαπεπραγμένοι. AP 77¹⁹ (ii/A.D.) μὴ ἀρεσθε[ί]ς. OP 114¹⁴ (ii/iii A.D.) ἐὰν οὖν μὴ ἀρεσθῆ τὸ κέρμα, "if the cash is not sufficient." BM III. p. 212¹³ (ii/iii A.D.) λαβὼν κοτύλας τόσας φακῶν ἵνα ἀρέσ[η] ἡμῖν, an impersonal use.

ἄρκτος.—Ἄρκος for ἄρκτος, as in Rev. xiii. 2 (cf. 1 Regn. xvii. 34), is found in the later inscriptions, e.g. *IGSI* 1302 (time of Hadrian). The still more contracted ἄρξ occurs in the Silko inscription *OGIS* 201¹⁷ (vi/A.D.), where see Dittenberger's note. Modern Greek ἀρκούδα.

ἄρμα.—PP II. 25(a)⁶ εἰς ἄρματα τὰ ἀκολοθοῦντα αὐτῶι. *OGIS* 533¹⁶ (i/B.C.) ἀρμάτων καὶ κελ[ή](τ)ων, *Magn.* 127⁴ (i/B.C.) ἄρματι τελείωι.

ἀρμόζω.—We have found no direct parallel in the *Κοινή* for the middle in 2 Cor. xi. 2, on which see *Proleg.* 160; but the use of *μνηστεύεσθαι* in PFi 36⁴ (iv/A.D. *init.*), of a mother making a match for her son with a cousin, is essentially on the same lines. In Cos at the present day, as Dr. Rouse tells us, ἀρμοστός -ή is the name of a betrothed pair. Cf. also the Ep. of Aristeeas § 250 (Wendland, = Thackeray, p. 562¹²) πῶς <ἀν> ἀρμόσαι γυναικί. In the active the verb is common—"to be suitable, fitting." Thus BM II. p. 97 (11/15 A.D.) καὶ τοῖς ἀρμόζουσι [κατὰ

καιρὸν σπέρ]μασι. *OGIS* 383⁹⁸ (i/B.C.) ὡς ἤρμοζεν ἕκαστος.
ib. 335¹⁵⁹ (ii/i B.C.) τοὺς ἀρ]μόζοντας λό[γους. . . BU 93¹⁶
 (ii/iii A.D.). Lp P38^{u.31} (iv/A.D.). The prominence of the
 present participle reminds us of our own *fitting*: it has its
 adverb ἀρμοζόντως, as in *Par* P 63^{iii.77} (ii/B.C.) τοῖς καιροῖς
 πρεπόντως καὶ τοῖς ἀνθρώποις ἄ., *Syll.* 258¹⁰ (iii/B.C.) ἄ. τοῖς
 ἐν τοῖς (l. τοῖ) ψαφίσματι γεγραμμένοις.

ἀρμός.—*Syll.* 538⁹ (? 353 B.C.) συντιθέντα τοὺς ἀρμούς
 στερίφους, ἀρμόττοντας πανταχῆι, of the walls of a temple.
 540¹⁰⁸ (175–1 B.C.) τοῦ προσιόντος ἀρμού: see Dittenberger's
 note.

ἀρνεόμαι.—*OGIS* 484⁸¹ (ii/A.D.) ἄπερ ἀρνούμενων αὐτῶν
 ἠδέως ἐπίστευον. For the aor. midd. (rare in Attic) cf. BU
 195²² (ii/A.D.) ὑπὲρ δὲ τοῦ μὴ ἀρνήσασθαι ἐφ' ἐκάστῳ τούτων . . .
 PFi 61^{u.49} (i/A.D.) ἠρνήσατο οὗτος [τῆ]ν κληρονομίαν τοῦ
 πατρὸς καὶ ἐγὼ τὴν τοῦ ἰδίου πατρός.

ἀρνίον.—NP 68⁷ (iv/A.D.) ἀρνία ἕνδεκα. *StrP* 24⁷ (118
 A.D.).

ἄροτρον.—*Rein* P 17³⁰ (ii/A.D.) ἄροτρον α ζυγὸν α (or
 ἄροτρον ἄζυγον α). *StrP* 32³ (iii/A.D.) Ἄροτήρ (contracted
 ἀρ^o) is found in *BM* II. p. 26 (94 A.D.); cf. *OGIS* 519²¹
 (iii/A.D.) τοὺς ἀροτήρας βόας, where Dittenberger refers to
 Hesiod *Op. et Dies* 405 βούν ἀροτήρα. Ἄροτριάω occurs in
PP III. 31.⁷ It is sometimes replaced by ὑποσχίζω: see
 Kenyon's note, *BM* III. p. 200.

ἀρπαγή.—*Syll.* 928⁸⁵ (Magnesia, ii/B.C. *in situ*.) ἡ τῶν κτηνῶν
 ἄ. γεγενημένη. LpP 64⁵³ (iv/A.D.) δι' ἀρπαγῆς. Towards
 the discussion of the word ἀρπαγμός we might cite the
 relation of σέβασμα and σεβασμός. The former=object of
 reverence, as Acts xvii. 23, 2 Thess. ii. 4 (see *Thess.* 99).
 For the latter see *Syll.* 656⁸⁶ (ii/A.D.) καὶ τοῦτο δὲ μέγιστον
 τοῦ περὶ αὐτήν (sc. Artemis) σε[βασ]μοῦ ἐστὶν τεκμήριον, that
 we (Ephesians) have a month Artemision called after her.
 Σεβασμός here as elsewhere (see LS)="reverence," abstract,

while *σέβασμα* is concrete. The bearing of this (if any) on the force of *ἀρπαγμός* we must not stay to discuss.

ἀρπάζω.—BM II. p. 166 (14–15 A.D.) [*ἀ*]ρπάσαι τὰ ἐπιβάλλοντα. OGIS 665¹⁸ (i/A.D.) ὅτι ἀναλίσκεται τινα ἀρπαζόντων ἀδεῶς τῶν ἐπὶ ταῖς χρεῖαις. BU 341³ (ii/A.D.) [*κωστω*]δίας ἤρπασαν. In l. 12 of this last papyrus ἤρπάγησαν is the true reading: see p. 359. According to Wilcken (*Archiv* i. p. 164) the verb is to be understood causatively in BM II. p. 284 (iv/A.D.) ἤρπαξας αὐτοὺς ὡς ἐν ἀνομίᾳ, “du hast sie plündern lassen.” On this general tendency cf. Hatzidakis, p. 200 f. For *ἀρπάζω* used of death see the epitaph in *BCH* xviii. p. 370, no. 101, ὑπὸ σκορπίου ἤρπάσθη (cited *Mél. Nic.* 244). The compound *ἀφαρπάζω* is found OP 37¹¹⁷ (49 A.D.) τὸ σωματίον ἀφήρπασεν, “carried the foundling off.” For the double conjugation of this and similar verbs—due to the fact that both dental and guttural before *-yω* will make *-ζω*—see *Proleg.* 56.

ἀρραβών.—A word of undoubted Semitic origin (Heb. אַרְבָּוֹן), spelt *ἀρραβών* and *ἀραβών*: see *CR* xv. 33, and cf. BM II. pp. 211, 212 (ii/A.D.), where both forms occur. The meaning of “earnest-money” (*Scotticé* “arles”) is well illustrated by Par P 58¹⁴ (ii/B.C., =Witk. 57), where a woman who was selling a cow received 1,000 drachmas as *ἀραβῶνα*. Similarly BM II. p. 204 (97 A.D.), a receipt for 160 drachmas, being the residue of the earnest-money (200 drachmas) for $2\frac{1}{5}$ arourae of land, ἀπὸ λόγου ἀρραβῶνος κλήρου κ.τ.λ. Additional examples in *Ostr.* 1168; MP 26⁸ (Wilcken); BM II. p. 298 (iv/A.D.), III. p. 143¹⁶ (ii/A.D.), and p. 196¹²² (iii/A.D.); BU 240⁸ (ii/A.D.), 601¹¹ (*id.*); OP 299² (late i/A.D.). In modern Greek ἡ ἀρραβωνι(α)σμένη=“the betrothed bride,” “an interesting reminiscence,” as Abbott (*Songs*, p. 258) remarks, “of the ancient custom of purchasing a wife.” In the same way ἡ ἀρραβῶνα is used for “the engagement-ring.” In the island of Cyprus we find the form *ἀραῶνα* (Thumb *Hellen.* p. 23).

ἄρρωστος.—*Syll.* 858¹⁷ (ii/B.C., Delphi, in dialect) ἀτελής
 ἀ ὠνά ἔστω, εἰ μὴ ἄρρωστος γένοιτο Σῶσος. We have come
 across no instance of the adj. in the papyri, but both verb
 and subst. are common. For the former see HbP 73¹⁵
 (iii/B.C.) εἰ οὖν μὴ ἠρρωστήσαμεν, PP I. 30(1)⁴ (iii/B.C., =
 Witk. 4) τὸν [ὄν[τ]α ἐν Μέμφει ἄρρωστούντα, Par P 49²¹
 (ii/B.C., =Witk. 47) μὴ ποτε ἀρ[ρ]ωστεῖ τὸ παιδάριον. For
 the latter see AP 35³¹ ff. (ii/B.C.) ἐπεὶ οὖν σέσωσαι ἐν τῇ
 ἄρρωστίαι ὑπὸ τοῦ Σοκνοπαῖτος θεοῦ μεγάλου, TbP 44⁸¹:
 (ii/B.C.) χάριν τῆς περιεχούσης με ἄρρωστίας, “one account of
 the sickness from which I am suffering” (G. and H.), TbP
 52¹⁰¹. (ii/B.C.) ἐν βαρυτέρᾳ (see *Proleg.* 78) ἄρρωστίᾳ κίσθαι.

ἄρσην.—The form ἄρσην, which WH read throughout, is
 illustrated by OP 744⁹ (1 B.C.) where with reference to the
 birth of a child it is directed ἐὰν ἦν (i.e. ᾗ) ἄρσηνον ἄφες, ἐὰν
 ἦν θήλεα ἔκβαλε: cf. also NP 35⁶ (ii/A.D.) ἄρσηνας. For
 ἄρρην see BU 88⁶ (ii/A.D.) κάμηλ(ον) ἄρρηνον [λ]ευκόν, BM I.
 p. 68 (iv/A.D.) θῆλυ καὶ ἄρρην, StrP 30¹³ (iii/A.D.). *Ostr.*
 1601 gives us a derivative, παιδίου ἀρσηνικοῦ. There is an
 important investigation into the rationale of the variation
 between ρσ and ρρ in the *Κοινή* in Wackernagel's pamphlet
Hellenistica, pp. 12 ff.

ἄρτι.—To the examples of ἄρτι denoting strictly *present*
 time in *Thess.* 40 add the magical formula BM I. p. 96³⁷³
 (iii/A.D.) ἐν [τ]ῇ ἄρτι ὥρα ἤδη ἤδη ταχύ ταχύ, *ibid.* p. 101⁵⁴⁸ ἐν
 τῇ σήμερον ἡμέρα ἐν τῇ ἄρτι ὥρα. Also BM III. p. 213¹⁰
 (iii/A.D.) δικάζομαι χάριν τῶν τοῦ ἀδελφοῦ μου καὶ οὐ δύναμαι
 ἄρτι ἐλθεῖν πρὸς σέ.

ἄρτιος.—For ἄρτιος=τέλειος see Kaibel *Epigr.* 222b
 (Praef.) ἐτῶν ἀριθμὸν ὀγδοήκοντ' ἀρτίων.

ἀρτύω.—TbP 375²⁷ (140 A.D.) ζύμης ἠρτυμένης. Ἀρτύματα,
 “spices,” are mentioned amongst the items in an account
 AP 126⁴⁰ (early ii/ A.D.).

JAMES HOPE MOULTON.

GEORGE MILLIGAN.