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1992. 19. Here, however, there is no clear sign that etymologists consider the internal connection of the root with this sense of the word. 20. The word δῶμα, by the way, is not only among the most common words in this text. In fact, the two words δῶμα and πόσις occur in connection with each other more than any other two words in the book. 21. Is it perhaps worth mentioning that besides these four words the word πόσις occurs with the meaning 'good' (θεός, κεφαλή) and with the meaning 'healing' (λόγος) in the title of this book? 22. Note that all the nouns that can be viewed as neuter participles are used here in this sentence. 23. I will not give a more detailed overview of the relevant literature in this book. I would like to point out, however, that neuter participles were sometimes used in an attributive sense, which somewhat resembles the use of καί in this text. See, for instance, LSJ and Windisch, s.v. καί. 24. Note also that the negative adverb οὐ is here contained in the phrase οὐ δύνασα (31). 25. The connection of καί with ὅτι appears to be more complicated than I am able to explain here. 26. The book that has the longest citation is the discussion of the work of a grammarian by Diogenes Laertius, in the fifth book of his Life of Plato. The book was written at the end of the first century AD. 27. See the Introduction. 28. A very important set of ancient Greek texts. 29. If the reader should feel that there is an ideological element in my use of some 'neutral' words, my view is that it is exactly this that needs to be clarified. From the perspective of the Bible text we are discussing here, there seems to be no need to refer to ideology in general. But I have understood the question of ideology to be a general question and have tried to address it. 30. The description of this f3e1b3768c

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