can never be shifted from the person of Christ. The Jesus whom we call Master is at once the historical Jesus of Nazareth, and that ideal form which becomes more and more glorious as man's moral capacity increases—the Jesus whom we can imagine moving about our streets, comforting those who mourn, healing the morally sick, stirring the consciences of the sluggish, and giving to all who see and hear fresh disclosures of truth, fresh glimpses of the ideal. Without the historical Christ the ideal Christ could never have beamed upon us. It is, therefore, our highest object as Biblical critics to revive, however faintly, the outlines of the historical picture of Jesus, and to recover the first principles of His teaching; and, next to that, to comprehend better those great ideas and those wonderful experiences of the New Testament writers which are the afterglow of that morally gorgeous sunset when Jesus of Nazareth finished the work which had been given Him to do. And in relation to that fascinating task, all that lower work which some of us are called upon to do on Pentateuch and Prophets and Psalms, and the tangled growth of apocryphal and apocalyptic literature, shine with a reflected brightness, for all of them are finger posts to Christ; and of the critics who are true to their vocation, and heed not the blame that is undeserved, it may, with humble confidence, be said that the good part which they have chosen will not be taken from them in the day when the shadows flee away and the Palace of heavenly Truth shall be revealed.

T. K. CHEYNE.

## NOTES FROM THE PAPYRI.

It is not necessary at this time of day to enlarge upon the value of the great papyrus discoveries which have appeared during the past ten years. The pioneer work of Deissmann, soon, I believe, to be accessible in English, has accustomed

us to the fact that these documents, in which we are able to see the ancient world in every-day dress, contain material exceedingly helpful for our study of New Testament Greek. Deissmann has concerned himself mainly with vocabulary. In the course of work for the next edition of my father's Winer, I have been reading the papyrus collections of the British Museum, the Berlin Museum, the Archduke Rainer, and Dr. Flinders Petrie, and the six goodly volumes with which Drs. Grenfell and Hunt have enriched British scholarship within as many years. My purpose was entirely grammatical, and the detailed results I am collecting in the Classical Review. A general summary of them may perhaps be of service here, together with a few gleanings in vocabulary and phraseology. Since for his Neue Bibelstudien (1897) Deissmann had only the Berlin and Rainer collections (the former only as far as part 9 of vol. ii., since when the work has grown by eight parts), it is obvious that the spoil to be carried off now is greatly increased.

In papyrus citations the following abbreviations will be used, the documents being quoted by their number:—
B.U. = Berliner Urkunden, to Heft 5 of Band iii. B.M. =
British Museum Papyri, 2 vols. G. = Grenfell's Alexandrian
Erotic Fragment, etc. G.H. = Grenfell and Hunt, Greek
Papyri, second series. O.P. = Oxyrhyncus Papyri, 2 vols.
F.P. = Fayûm Papyri, by the same editors. C.P.R. = Corpus Papyrorum Raineri.

Kαταντᾶν εἰς, in O.P. 67 (338 A.D.), 75 (129 A.D.), 247 (90 A.D.), 248 (80 A.D.), 249 (id.), 250 (61 A.D.?), 274 (89-97 A.D.), is used in a legal sense for property "descending to" an heir. In B.U. 326 (a will dated 194 A.D.), καταντῆσαι πρός τινα occurs twice in the same sense. Like our descend, the word keeps its ordinary meaning elsewhere. The technical meaning seems exceedingly appropriate in 1 Corinthians x. 11, ἡμῶν, εἰς οὺς τὰ τέλη τῶν αἰώνων κατήντηκεν, on which

Prof. Findlay's unconscious comment is, "The Church is the heir of the spiritual training of mankind." The Tennysonian parallel, "I the heir of all the ages," suggests itself at once. In 1 Corinthians xiv. 36,  $\hat{\eta}$  els  $\hat{\nu}\mu\hat{a}s$   $\mu\acute{o}\nu\upsilon\varsigma$   $\kappa a\tau\acute{\eta}\nu\tau\eta\sigma\epsilon\nu$  ( $\delta$   $\lambda\acute{o}\gamma os$   $\tau o\hat{v}$   $\theta\epsilon o\hat{v}$ ); the same sense is probable—"Was the gospel your exclusive inheritance?"

Κολάζομαι, in F.P. 120 (100 A.D.), is used with gen.  $a \vec{v} \tau \hat{\omega} \nu$ , the editors translating, "I am feeling the want of them"; and so in 115 (same date and same writer), where the object is not expressed. In B.U. 249 (2nd cent.) I find the word with the same meaning, which gives us independent authority. It seems to me that the meaning "cut short," which the presumable connection with κόλος and κολούω would suggest, and the derivative ἀκόλαστος, "unchecked," supports, is the original sense of the word. In the Paris Thesaurus we find quotations for the meaning prune (κόλασις τῶν δένδρων), and a number of late passages where the verb denotes "correcting," "cutting down" a superfluity. Thus Galen, ιάματα κολάζοντα τὸ ὑπερβάλλον. course this may be a derived sense, like the same for castigo and our correct, but in any case it is clearly a familiar sense during the New Testament period, and we cannot leave it out of consideration when we examine this very important word. In 1 John iv. 18 the idea of κόλασις as "deprivation" (a kind of pæna damni) is decidedly helpful: fear checks development, and is the antithesis of that τελείωσις which love works.

Σκύλλω, which in the classical period is physical—lacero, lanio, says the Thesaurus, with a note from Hesychius, "τὸ τοῖς ὄνυξι σπᾶν"—has become in late Greek almost entirely metaphorical, and has very different degrees of strength, like the English distress, which answers to it very fairly all

 $<sup>^1</sup>$  Dr. Rendel Harris suggests to me that  $\tau \alpha$   $\tau \epsilon \lambda \eta$  in this case means "the revenues of the ages."

round. It has very nearly its old physical meaning in B.U. 757 (12 Α.D.), σκύλαντες δράγματα (πύρινα). Then comes ἐσκυλμένοι, "distressed," in Matthew ix. 36, which is best illustrated by σκυλμός in 3 Maccabees iii. 25, [iv. 6], vii. 5, and O.P. 125 (6th cent.), where it is joined with  $\beta \lambda a \beta \dot{\eta}$ ,  $\zeta\eta\mu\dot{a}$  and  $\delta\chi\lambda\eta\sigma\iota s$ , or by the same noun in F.P. 111 (1st cent.), where it means "fatigue." A much weaker sense is apparent in Mark v. 35 and Luke viii. 49. Μη σκύλλου (Luke vii. 6) is just like  $\mu\dot{\eta}$  σκλύλλε έατ $\dot{\eta}\nu$  (sic), "don't distress yourself," in O.P. 295 (35 A.D., a letter which we may hope the mother addressed understood better than we do). It finally comes down to "hasten": B.U. 830 (1st cent.) σκῦλόν (τινα) πρός (τινα), F.P. 134 (4th cent.) σκῦλον σεαυτὸν πρὸς ήμᾶς, and similarly in the passive, O.P. 123 (3rd or 4th cent.) ποίησον αὐτὸν σκυλήναι πρὸς Τιμόθεον, "Make him hasten to T." The editors there translate, " Make him look after T."; but σκυληναι πρὸς seems to be a common phrase in late Greek—see the literary parallels in the Thesaurus, and notably σκυληναι πρός με, " prendre la peine de venir," in the letter of Abgarus ap. Euseb., H.E., i. 13. The compound συσκύλλω occurs in O.P. 63 (2nd or 3rd cent.)—συσκύληθι αὐτῷ "take trouble with him," "give him your best attention."

Σκόλοψ occurs in B.U.380 (3rd cent.) τὸν πόδαν πονεῖς ἀπὸ σκολάπου. These words are a normal specimen of the writer's orthography, but it is clear that the word in the vernacular meant "thorn" or "splinter," rather than "stake." The word would seem to have lost in late Greek its familiar classical use for something large: cf. the passages from Dioscorides and others in L. and S.

Συνᾶραι λόγον in Matthew xviii. 23 f., xxv. 19, is not isolated, as Keil and Weiss describe it: cf. B.U. 775, ἄχρης  $\mathring{a}$ ν γένομε  $(= \gamma \acute{\epsilon} ν ω μ α \iota) \acute{\epsilon} κ \mathring{\epsilon} ι κ α ι συνάρωμεν λόγον, and O.P. 113,$ 

ő τι ἔδωκας αὐτῶι δήλωσόν μοι, ἵνα συνάρωμαι αὐτῶι λόγον (both 2nd cent.).

Περισπᾶν, "distract," as in Luke x. 40, was common in the vernacular. See Grimm-Thayer, and add B.M. 42 (172 B.C.), εἴπερ μὴ ἀναγκαιότερόν σε περισπᾶι, "unless some special trouble is worrying you"; ib. 24 (163 B.C.), περισπώμενος ὑπὸ τῆς Ταθήμιος, and ὅπως καὶ αὐτὸς τῆι Ταθήμει ἀποδοὺς μὴ περισπώμαι, "that I may be able to pay T. and be no more worried"; G. 15 (2nd cent. B.C.), ὅπως μὴ περισπώμεθα ἐπὶ τὰ [ . . . .] κριτήρια. The adj. ἀπερίσπαστος (1 Cor. vii. 35) occurs in O.P. 286 (82 A.D.), ὅπως παρέχωνται ἡμᾶς ἀπερισπάστους "may secure us from trouble."

To Deissmann's examples I may add a few by way of supplement for the following words:—Κυριακός (1 Cor. xi. 20, Rev. i. 10) occurs in B.M. 328 (163 A.D.), είς κυριακάς χρείας, "for the Imperial service," as in the quotations he gives.—Κατάκριμα is found in O.P. 298 (1st cent.), τοῦ κατακρίματος (δραχμῶν)  $\overline{\Sigma}$ , apparently a "judgment" for a sum of money to be paid as fine or damages. Deissmann's passages from C.P.R. are all in the same formula, where he thinks it means "a burden imposed by judicial decision." Unfortunately, in O.P. the phrase quoted follows a hiatus.— Σώματα "slaves" in G. 21 (2nd cent. B.C.),  $d\pi \delta$  τῶν οἰκετικῶν  $\sigma\omega\mu\dot{\alpha}\tau\omega\nu$   $\delta$   $\dot{\omega}\nu$   $\dot{o}\nu\dot{o}\mu\alpha\tau\alpha$ , etc., still with the adjective, as also in B.U. 168 (169 A.D.), τὰ δουλικὰ σώματα, and O.P. 94 (83 A.D.). In O.P. 37 (49 A.D.) σωμάτιον is "a foundling," whom the next document shows to have been a slave ipso facto.

First century warrant may be given for τρίστεγος (O.P. 99, 55 A.D.), which has, however, slightly earlier authority from Dionysius of Halicarnassus. In O.P. 294 (22 A.D.) we find κοστωδεία, which is, I think, the earliest example of

this borrowed word (κουστωδία in Matt. xxvii. 65 f., xxviii. 11). Κράβαττος comes in a papyrus of Trajan's reign, B.M. 291. In C.P.R. 27 (190 A.D.) we have  $\epsilon \pi \iota \chi o \rho \eta \gamma \epsilon \omega$ , "supply," for which  $\chi o \rho \eta \gamma \epsilon \omega$  is much more common in papyri.

The verb ἐκκενόω, on which, as appearing in Song of Solomon i. 3, and copied (?) thence by Theocritus, Prof. Margoliouth built so considerable a superstructure (Exposi-TOR, 1900, vol. i., p. 33), occurs in B. U. 27 (2nd or 3rd cent.), a letter from a man in the corn service, who has been detained in Rome awaiting his orders. I quote the body of the letter in full :—γινώσκειν σε θέλω  $^1$  ὅτει εἰς γῆν ἐλήλυθα τ $\hat{\eta}$   $\bar{\zeta}$  τοῦ 'Επεὶφ μηνός, καὶ έξεκένωσα μὲν τῆ ιη τοῦ αὐτοῦ μηνός, ἀνέβην δὲ εἰς 'Ρώμην τῆ κε τοῦ αὐτοῦ μηνός, καὶ παρεδέξατο ἡμᾶς ὁ τόπος ώς ὁ θεὸς ἤθελεν, καὶ καθ' ἡμέραν προσδεχόμεθα διμισσωρίαν, ὥστε ἔως σήμερον μηδέναν ἀπολελύσθαι τῶν μετὰ σίτου. "I wish you to understand that I have landed, on June 30th, and I finished unloading on July 12th, and went up to Rome on July 19th, and the place gave us such a reception as God willed, and we are daily awaiting our congé, so that to the present day not one of us in the corn service has been set free." He arrived at Ostia on June 30th, "finished unloading" on July 12th, and reached Rome a week later. The word, if I rightly render it, is thus the exact converse of the passage in Theocritus (xvi. 40), where shipping goods, not unshipping, supplies the figure; but I cannot see that the poet need have sought his phrase so far afield as the Professor declares. One may "empty" a freight into the hold of a ship, as well as "empty" the hold at the end of the voyage.

Bούλομαι is described by Blass (N.T. Gram., 38) as "a

<sup>1</sup> A very common formula: St. Paul uses it, with  $\theta \epsilon \lambda \omega$  changed to  $\beta \epsilon i \lambda \alpha \mu a \iota$ , in Phil. i. 12; and in yet another form Rom. i. 13, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8, 1 Thess. iv. 13; and again, with  $\epsilon l \delta \epsilon \nu a \iota$ , in 1 Cor. xi. 3, Col. ii. 1.

word adopted from the literary language." It is extremely common in the papyri, and not only in recurrent formulæ like βούλομαι μισθώσασθαι. If the word was literary, the New Testament writers were not the first to popularize it.

"Ιδιος seems to be used in its full sense: I can find nothing among scores of occurrences to illustrate the weakened meaning alleged for Matthew xxii. 5. John i. 41, Ephesians [iv. 28], v. 22 (see Winer, p. 192). In the astronomical work of Eudoxus, the papyrus of which dates from 165 B.C., Blass suspects an approximation to the modern Greek use of δ ίδιος for δ αὐτός, but this does not serve us here. to the point is the extremely common unemphatic use of έαυτοῦ, as in the formula by which a woman appears in a legal document, μετὰ κυρίου τοῦ ἐαυτῆς ἀνδρός (or other male relation), which occurs first in G. 18 (132 B.C.), and scores of times later. One use of ἴδιος may perhaps have a bearing on a very important passage. Letters are sometimes addressed to so-and-so τφ ιδίω, which implies near relationship. So F.P. 110 (94 A.D.), and others in the same series, addressed to one who was perhaps a nephew (though the son is always  $\tau \hat{\omega} \nu \hat{\iota} \hat{\omega}$ ). If this was at all a normal use of & loss, it might add something to the case for translating Acts xx. 28, τοῦ αἴματος τοῦ ἰδίου, "the blood of one who was His own" (Weiss, etc.).

Passing on from words to phrases, I note the Pauline  $\kappa \alpha \tau'$   $\vec{\epsilon}\pi \iota \tau \alpha \gamma \acute{\eta} \nu$  (1 Cor. vii. 6, 2 Cor. viii. 8) in an inscription of Lindus, undated, but seemingly not old (Inscr. Maris Aegaei, i. 785).  $T \grave{\alpha} \kappa \alpha \iota \nu \acute{\sigma} \tau \epsilon \rho \sigma \nu^1$  is the phrase for "news" in B.U. 821 (2nd cent.), followed by  $\~{\sigma} \tau \alpha \nu \r{\eta} \nu$  (= $\r{\eta}$ , as often)  $\tau \iota \kappa \alpha \iota \nu \acute{\sigma} \tau \epsilon \rho \sigma \nu$ ,  $\epsilon \grave{\iota} \theta \acute{\epsilon} \omega \varsigma \sigma \sigma \iota \delta \eta \lambda \acute{\omega} \sigma \omega$ : cf. Acts xvii. 21.— $\Pi \rho \grave{\sigma} \varsigma \acute{\sigma} \lambda \acute{\iota} \gamma \sigma \nu \epsilon \acute{\iota} \sigma \chi \acute{\nu} \epsilon \iota O.P$ . 67 (338 A.D.), "withstands but for a short time," might support the translation "for a little

<sup>&</sup>lt;sup>1</sup> Like τὰ πάλαι, etc. unless it is a mere mistake for τι.

time" in 1 Tim. iv. 8 (as in Jas. iv. 14), were the document less artificial and older. ' $\Omega_{S}$  ě $\pi_{0S}$  è $\sigma\tau$ iv e $i\pi$ e $i\nu$ , "it may be said," comes earlier in the same sentence, qualifying  $\pi$ áv $\tau$ a: it is a literary reminiscence, as in Heb. vii. 9. A possible illustration for Phil. ii. 1, were we to accept Blass's correction ei  $\tau$ i throughout, would be B.U.326 (194 A.D.) ei δέ  $\tau$ i  $\pi$ ερισσὰ γράμματα τ $\hat{\eta}$  χειρί μου γεγραμμένα καταλ(ε)  $i\pi$ ω, βέβαια εiναι θέλω, which would mean translating  $\tau$ i "at all." But if we are for emending, we had better take Blass's translation as well as his emendation ("if . . . avail aught").

Epistolary formulæ have been well worked by Deissmann and Dr. Rendel Harris (Expositor, vol. viii., 1898, pp. 161 ff.). It would be easy to produce a number of further examples from more recently published texts, to show how common these formulæ were. The latest volume of Drs. Grenfell and Hunt (F.P.) contains an interesting series of letters, in which many of them occur. I have not seen B.U. 246 quoted (2nd or 3rd cent.): οὐκ ἰδότες, ὅτι νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν—it is hard to believe this pagan. (Cf. ὁ θεός in B.U. 27, quoted above.) In the latest number of the B.U.—827, undated—we have ἰδοὺ δὴ τρίτην ἐπιστολήν σοι γράφω, which recalls 2 Pet. iii. 1, with an opening like 2 Corinthians xii. 14.

I may bring these notes to an end, before diverging upon grammar, with more miscellaneous phrases which have analogues in the New Testament. In the marriage contracts,  $C.P.R.\ 24\ (136\ \text{A.D.})$  and  $27\ (190\ \text{A.D.})$ , we have  $a \dot{\nu} \tau \hat{\eta} s$  δè 'A. ἀκατηγόρητον ἑαυτὴν  $[\pi a \rho \epsilon \chi o \mu \acute{\epsilon} \nu \eta s \dot{\epsilon} \nu \ \tau] \hat{\eta}$  συμβιωσει, and  $a \dot{\nu} \tau \hat{\eta} s \dot{\delta} \epsilon \dot{\tau} \hat{\eta} s \Theta$ . ἄμεμπτον καὶ ἀκατηγόρητον παρεχομένηs, with a distant resemblance to such passages as Titus ii. 7, and 2 Timothy ii. 15—for ἄμεμπτος there are several Pauline passages. In  $O.P.\ 82\ (3 \text{rd cent.})$  we have the oath of a strategus on taking office:  $\pi \rho o \sigma \kappa a \rho \tau \epsilon \rho \hat{\omega} \nu \ \tau \hat{\eta}$  στρατηγία ἀδιαλίπτως εἰς τὸ ἐν μηδενὶ μεμφθήναι—cf. Acts vi. 4 and

Rom. xii. 12, Rom. i. 10, etc., 2 Cor. vi. 3, etc. The concluding clause ( $\epsilon i s \tau \delta \kappa.\tau.\lambda.$ ) occurs in B.U. 18 (169 A.D.). The edict of an Eparch of Egypt (O.P. 34, 127 A.D.) runs thus: τούτους τε οθυ κελεύω καὶ τοὺς πολειτικοὺς πάντας τὰ ἀκόλουθα τοῖς προστεταγμένοις ποιεῖν, εἰδότας ὅτι τοὺς παραβάντας καὶ τοὺς διὰ ἀπειθίαν καὶ ὡς ἀφορμὴν ζητοῦντας άμαρτημάτων τειμωρήσομαι. "These therefore I command, and all the civil servants, to do what is in accord with the instructions given, knowing that those who have transgressed, and those who (have done wrong) deliberately (lit. by way of disobedience), and as seeking an occasion for wrong-doing, I shall punish." (In the very elliptical phrase τοὺς διὰ ἀπειθίαν it is possible that the Eparch accidentally omitted άμαρτάνοντας, though it can be translated without: we can hardly get help from Romans iii. 26, iv. 14, etc., as the preposition is much easier.) This last clause recalls Romans vii. 8 and other passages where ἀφορμή and ἁμαρτία are brought together.  $(Z\eta\tau\epsilon\hat{\imath}\nu\ \dot{a}\phi\rho\rho\mu\dot{\eta}\nu$  is a Western reading in Luke xi. 54.) Two heathen phrases I may add, to put beside Deissmann's υίὸς θεοῦ. Taken out of its context, τοῦ μεγάλου θεού εὐεργέτου καὶ σωτήρος ἐπιφανούς εὐχαρίστου might almost seem an expansion of Titus ii. 13, but it is merely one among many similar titles of the Ptolemies (G.H. 15, 139 B.C.). The fact that such a phrase was current, with the  $\sigma\omega\tau\eta\rho$  underiably identified with the  $\theta\epsilon\delta\varsigma$ , may perhaps reinforce the argument of those who would make the article cover both words as titles of Christ in that much-debated passage. Valeat quantum. Then we find in O.P. 41 (3rd or 4th cent.) εἰρήνη πόλεως (voc.) as a complimentary address to a strategus: there may be no real resemblance to St. Paul's αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν (Eph. ii. 14), but it seems worth quoting. Dr. Rendel Harris suggests to me an interesting parallel for 1 Corinthians viii. 10, x. 21 in O.P. 110 (2nd cent.):  $E_{\rho\omega\tau\hat{a}}$   $\sigma\epsilon$ Χαιρήμων δειπυήσαι είς κλείνην τοῦ κυρίου Σαράπιδος εν τώ Σαραπείω αὔριον, ήτις ἐστὶν  $\overline{\iota\epsilon}$ , ἀπὸ ὥρας  $\overline{\theta}$ . "Chæremon invites you to dine at the table of our lord Sarapis in the Sarapeum to-morrow, the 15th, at 3 o'clock."

These gleanings have taken more space than I expected, and I must not indulge myself in detail as to the grammar, for which I may refer to the Classical Review articles above mentioned. In general the papyri seem to me to supply evidence against those who expect to find in the Κοινή an extensive obliteration of distinctions which were real and living in classical Greek, but died out as the language went on its way towards modern Greek. This is especially the case with the tenses. It is very soon obvious that the perfect encroaches on the agrist markedly in the period covered by the Ptolemaic and Roman papyri. Formulæ where the agrist was once used appear with the perfect: e.g. "ex-gymnasiarch" (et similia) is usually γυμνασιαρχήσας in earlier papyri and inscriptions, γεγυμνασιαρχηκώς in the later, though there are many exceptions. But I have hardly found any passages in which the perfect could be said to be used for the aorist. It is rather that in many places where classical idiom demanded the agrist I gave, people came to prefer the perfect I have given, which is more vivid and equally appropriate. Often the two stand Thus even so late as the 4th century side by side. (F.P. 135) τὰ ἀργύρια ἃ ἔλαβες καὶ δέδωκας αὐτῷ, "which you received (isolated event) and have given to him (action whose effects continue)." In death certificates we have  $\epsilon \tau \epsilon \lambda \epsilon \nu \tau \eta \sigma \epsilon$  where the date is given,  $\tau \epsilon \tau \epsilon \lambda \epsilon \nu \tau \eta \kappa \epsilon =$  "is dead": O.P. 258 (87 A.D.). [ $\delta_S$  καὶ τε] τελεύτηκε τ[ $\hat{\omega}$  . . .  $N\epsilon\rho\omega$ ] vos (if the supplement is correct) may be fairly explained as a combination of the two.<sup>2</sup> B.U. 163 (108 A.D.)

<sup>&</sup>lt;sup>1</sup> Has any one noticed the beautiful parallel in Plato, Apol. 28c, for the characteristic perfect in Hebrews, describing what stands written in Scripture? Οσοι ἐν Τροίφ τετελευτήκασι (as is written in the Athenian's "Bible") is exactly like Heb. vii. 6 (see Westcott), xi. 17, 28.

 $<sup>^2</sup>$  In  $\it C.P.R.$  19 (330 a.d.) we have  $\pi 
ho \psi \eta \nu$   $\beta l eta \lambda l a$  έπιδέδωκα  $\tau \hat{y}$   $\sigma \hat{y}$  έπιμελεία ώς

gives us a curious parallel to James i. 24, only with the tenses reversed : Άρπαγάθης τις ἔνκλημά σοι δέδωκε καὶ ἀφανής ἐγένετο. In the same papyrus we find φασὶ οί παρόντες ἐκείνον μᾶλλον (? = often) τοῦτο πεποιηκέναι, καὶ γὰρ άλλοι ώς πληγέντες ύπο αὐτοῦ ἀναφόριον δεδώκασι, "have given information (from time to time) as having been assaulted by him." This is a perfect of the same class as πεποίηκα in 2 Corinthians xi. 25, on which I cannot agree with Prof. Burton (N. T. Moods and Tenses, p. 43): see Goodwin, M.T., § 46, and add Lucian, Pisc., § 6, ποῦ γὰρ ἐγὼ ύμᾶς ὕβρικα; " where have I insulted you?" With γέγοναν in Romans xvi. 7 may be compared B.U. 592 (2nd cent.), δ Πν. τετελεύτηκεν προ δωδεκαετίας καὶ τῶν αὐτοῦ ἀντελάβοντο  $\pi \acute{a} \nu \tau \epsilon s$  of viol: there is a combination of "died 12 years before" and "has been dead 12 years," just as in Romans loc. cit. there is a fusion of "were in Christ before me" and "have been in Christ longer than I."

Other points I must merely catalogue. In accidence we have examples of such New Testament forms as  $\sigma\pi\epsilon i\rho\eta$ s (normal in papyri),  $\dot{\epsilon}\phi\iota\delta\epsilon\hat{\iota}\nu$ ,  $\sigma\phi\nu\rho l$ s,  $\dot{\epsilon}\rho a\nu\nu\hat{a}\nu$ ,  $\tau a\mu\epsilon\hat{\iota}\nu$  (normal),  $\pi\epsilon\hat{\iota}\nu$ ,  $\lambda\dot{\eta}\mu\psi \rho\mu a\iota$ , etc. (almost without exception),  $\dot{\epsilon}\dot{a}\nu$  for  $\dot{a}\nu$  after conjunctions and relatives (greatly preponderating in 1st and 2nd cent.), the indeclinable  $\pi\lambda\dot{\eta}\rho\eta$ s (see Westcott and Hort, App., p. 24, on Mark iv. 28),  $\tau\dot{a}\chi\epsilon\iota\nu$ ,  $\delta\dot{\epsilon}\kappa a\ \delta\dot{\nu}o$ , etc. (normal),  $\tau\epsilon\sigma\sigma a\rho\epsilon\sigma\kappa a\iota\delta\dot{\epsilon}\kappa a\tau o$ s, etc. (normal),  $\dot{\epsilon}\lambda\theta\dot{a}\tau\omega$ , etc.,  $\gamma\dot{\epsilon}\gamma o\nu a\nu$ , aorists in  $-\sigma\sigma a\nu$  (not many), 2 sing. in  $-\sigma a\iota$  on analogy of perfect ( $\chi a\rho\iota\epsilon\dot{\iota}\sigma a\iota$  fut., like  $\dot{\iota}\delta\nu\dot{\iota}\alpha\sigma a\iota$  and  $\kappa a\nu\chi\dot{\alpha}\sigma a\iota$  in New Testament),  $-\epsilon\sigma\tau a\kappa\dot{\epsilon}\nu a\iota$ ,  $\delta\iota\delta o\iota$  and  $\delta o\iota$  subj. (several exx.),  $\dot{\epsilon}\xi\dot{\epsilon}\delta\epsilon\tau o$ ,  $\ddot{\eta}\mu\eta\nu$ ,  $\ddot{\eta}\tau\omega$ . The infinitive in  $-o\iota\nu$  and the

<sup>&</sup>lt;sup>1</sup> Since writing this, I see that Mr. C. H. Turner has applied this fact to help the grammar of John i. 14. I had collected a dozen examples from the first four centuries.

 $<sup>^2</sup>$  A curious substitution of  $\hbar\nu$  for  $\hbar\iota$  occurs very frequently. It appears in six places in the New Testament in one or two of the oldest uncials.

spelling  $\tau \epsilon \sigma \sigma \epsilon \rho \acute{a} \kappa \sigma \tau \sigma a$  are decidedly not encouraged by the papyri, still less  $\tau \acute{e} \sigma \sigma \epsilon \rho a$ .  $T \acute{e} \sigma \sigma a \rho \epsilon_{S}$  as an accus. (W.-H., App., p. 150) is very common.

In syntax there is much to support Blass's argument as to the weakening of the idea of duality in later Greek. The superlative is almost always "elative," but I have noticed only one example of a comparative replacing it. The optative has shrunk greatly, and is often incorrectly used: there are no examples of a conditional sentence with optative in both members. We have "va with subj. in place of an imperative, and ort introducing a direct quotation, as in New Testament. A curious feature is the rarity of οὐ μή, which is evidently not the ordinary unemphatic negative some would have us recognise in the New Testament. I have noted only two examples: one from a 4th century magical papyrus (B.M., 46), où  $\mu \dot{\eta}$   $\dot{\epsilon} \dot{a} \sigma \omega$ , the other from the amusing schoolboy's letter (O.P., 119, 2nd or 3rd cent.),  $\hat{a}\mu$ μὴ πέμψης οὐ μὴ φάγω, οὐ μὴ πείνω ταῦτα, "if you don't send, I won't eat, I won't drink-there now!"

[Note.—Since returning the proof I have found an additional example of καταντᾶν in Inscr. Maris Ægæi, vol. ii. (ed. Paton, 1898), No. 404 (Mitylene), κύριοι τῶν καταγείων τάφων τῶν εἰς ἐαυτοὺς κατηντηκότων ἀπὸ ἐν . . . In the same volume, No. 562 (Eresus), I notice an Aurelius who describes himself as βουλευτής καὶ ᾿Ασιάρχης ναῶν τῶν ἐν Σμύρνη: I have not looked far to see whether this inscription has been quoted by writers on the Asiarchs. The citation from O.P. 110 above (εἰς κλείνην τοῦ κυρίου Σαράπιδος) gains in interest from Prof. Ramsay's discussion in the February Expositor.]

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<sup>&</sup>lt;sup>1</sup> See New Testament exx. in Winer-Moulton, p. 396. Prof. Januaris ran this to death in the Expositor for 1899 (vol. ix.), p. 297 ff. I find exx. in B.U., 48 (2nd or 3rd cent.), 625 (id., with  $\delta\pi\omega$ s for va), and F.P. 112 (1st cent.).