A table of contents for *The Expositor* can be found here:

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 en-
tirely 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 Bibel-
studien* (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. = Cor-
pus Papyrorum Raineri.*

Καταντᾶν 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 οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν, on which

Prof. Findlay's unconscious comment is, " The Church is
the *heir* of the spiritual training of mankind." [1] The Tenny-
sonian parallel, " I the heir of all the ages," suggests itself
at once. In 1 Corinthians xiv. 36, ἢ εἰς ὑμᾶς μόνους
κατήντησεν (ὁ λόγος τοῦ θεοῦ) ; the same sense is probable—
" Was the gospel your exclusive inheritance ? "

Κολάζομαι, in *F.P.* 120 (100 A.D.), is used with gen. αὐτῶν,
the editors translating, " I am feeling the want of them " ;
and so in 115 (same date and same writer), where the ob-
ject 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 super-
fluity. Thus Galen, ἰάματα κολάζοντα τὸ ὑπερβάλλον. Of
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 " depriva-
tion " (a kind of *poena 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

[1] Dr. Rendel Harris suggests to me that τὰ τέλη in this case means "the *revenues* of the ages."

round. It has very nearly its old physical meaning in *B.U.* 757 (12 A.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 βλαβή, ζημία and ὄχλησις, 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. Μὴ σκύλλου (Luke vii. 6) is just like μὴ σκλύλλε ἐατήν (*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 ἡμᾶς, and similarly in the passive, *O.P.* 123 (3rd or 4th cent.) ποίησον αὐτὸν σκυλῆναι πρὸς Τιμόθεον, " Make him hasten to T." The editors there translate, " Make him look after T." ; but σκυλῆναι πρὸς seems to be a common phrase in late Greek—see the literary parallels in the Thesaurus, and notably σκυλῆναι 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 ἂν γένομε (= γένωμαι) ἐκῖ καὶ συνάρωμεν λόγον, and *O.P.* 113,

ὅ 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 περισπῶμαι, "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.), εἰς κυριακὰς χρείας, "for the Imperial service," as in the quotations he gives.—Κατάκριμα is found in *O.P.* 298 (1st cent.), τοῦ κατακρίματος (δραχμῶν) Σ͞, 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.), ἀπὸ τῶν οἰκετικῶν σωμάτων δ ὧν ὀνόματα, 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 ἐπιχορηγέω, "supply," for which χορηγέω 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 (EXPOSITOR, 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 θέλω¹ ὅτει εἰς γῆν ἐλήλυθα τῇ ζ τοῦ Ἐπεὶφ μηνός, καὶ ἐξεκένωσα μὲν τῇ ιη τοῦ αὐτοῦ μηνός, ἀνέβην δὲ εἰς Ῥώμην τῇ κε τοῦ αὐτοῦ μηνός, καὶ παρεδέξατο ἡμᾶς ὁ τόπος ὡς ὁ θεὸς ἤθελεν, καὶ καθ' ἡμέραν προσδεχόμεθα διμισσωρίαν, ὥστε ἕως 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.

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

¹ A very common formula : St. Paul uses it, with θέλω changed to βούλομαι, 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 εἰδέναι, 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.

Ἴδιος 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 ὁ ἴδιος for ὁ αὐτός, but this does not serve us here. More to the point is the extremely common unemphatic use of ἑαυτοῦ, as in the formula by which a woman appears in a legal document, μετὰ κυρίου τοῦ ἑαυτῆς 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 some-times addressed to so-and-so τῷ ἰδίῳ, 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 τῷ υἱῷ). If this was at all a normal use of ὁ ἴδιος, it might add something to the case for translating Acts xx. 28, τοῦ αἵματος τοῦ ἰδίου, "the blood of one who was His own " (Weiss, etc.).

Passing on from words to phrases, I note the Pauline κατ' ἐπιταγήν (1 Cor. vii. 6, 2 Cor. viii. 8) in an inscription of Lindus, undated, but seemingly not old (*Inscr. Maris Aegaei*, i. 785). Τὰ καινότερον[1] is the phrase for "news" in *B.U.* 821 (2nd cent.), followed by ὅταν ἦν (=ᾖ, as often) τι καινότερον, εὐθέως σοι δηλώσω: cf. Acts xvii. 21.—Πρὸς ὀλίγον εἰσχύει *O.P.* 67 (338 A.D.), " withstands but for a short time," might support the translation " for a little

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[1] 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. ʹὩς ἔπος ἐστὶν εἰπεῖν, " it may be
said," comes earlier in the same sentence, qualifying πάντα:
it is a literary reminiscence, as in Heb. vii. 9. A possible
illustration for Phil. ii. 1, were we to accept Blass's cor-
rection εἴ τι throughout, would be *B.U.* 326 (194 A.D.) εἰ δέ
τι περισσὰ γράμματα τῇ χειρί μου γεγραμμένα καταλ(ε)ίπω,
βέβαια εἶναι θέλω, which would mean translating τι " 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 con-
tracts, *C.P.R.* 24 (136 A.D.) and 27 (190 A.D.), we have αὐτῆς
δὲ ʹΑ. ἀκατηγόρητον ἑαυτὴν [παρεχομένης ἐν τ]ῇ συμβιωσει,
and αὐτῆς δὲ τῆς Θ. ἄμεμπτον καὶ ἀκατηγόρητον παρεχομένης,
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 (3rd cent.) we have the oath
of a strategus on taking office : προσκαρτερῶν τῇ στρατηγίᾳ
ἀδιαλίπτως εἰς τὸ ἐν μηδενὶ μεμφθῆναι—cf. Acts vi. 4 and

Rom. xii. 12, Rom. i. 10, etc., 2 Cor. vi. 3, etc. The con-
cluding clause (εἰς τὸ κ.τ.λ.) 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 οὖν κελεύω καὶ τοὺς πολειτικοὺς πάντας τὰ
ἀκόλουθα τοῖς προστεταγμένοις ποιεῖν, εἰδότας ὅτι τοὺς
παραβάντας καὶ τοὺς διὰ ἀπειθίαν καὶ ὡς ἀφορμὴν ζητοῦντας
ἁμαρτημάτων 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 trans-
gressed, 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 ἁμαρτάνοντας, 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. (Ζητεῖν ἀφορμήν is a Western reading
in Luke xi. 54.) Two heathen phrases I may add, to put
beside Deissmann's υἱὸς θεοῦ. Taken out of its context, τοῦ
μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος ἐπιφανοῦς 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 σωτήρ undeniably identified with the θεός,
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 compli-
mentary 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 Corin-
thians viii. 10, x. 21 in *O.P.* 110 (2nd cent.) : Ἐρωτᾷ σε
Χαιρήμων δειπνῆσαι εἰς κλείνην τοῦ κυρίου Σαράπιδος ἐν τῷ

Σαραπείῳ αὔριον, ἥτις ἐστὶν ιε̄, ἀπὸ ὥρας θ̄. " 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 aorist markedly in the period covered by the Ptolemaic and Roman papyri.   Formulæ where the aorist 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.[1]   It is rather that in many places where classical idiom demanded the aorist *I gave,* people came to prefer the perfect *I have given,* which is more vivid and equally appropriate.   Often the two stand side by side.   Thus even so late as the 4th century (*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 ἐτελεύτησε where the date is given, τετελεύτηκε = " is dead " : *O.P.* 258 (87 A.D.).   [ὃς καὶ τε]τελεύτηκε τ[ῷ . . . ἔτει Νέρω]νος (if the supplement is correct) may be fairly explained as a combination of the two.[2]   *B.U.* 163 (108 A.D.)

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[1] Has any one noticed the beautiful parallel in Plato, *Apol.* 28c, for the characteristic perfect in Hebrews, describing what *stands written* in Scripture ? Ὅσοι ἐν Τροίᾳ τετελευτήκασι (as is written in the Athenian's " Bible ") is exactly like Heb. vii. 6 (see Westcott), xi. 17, 28.

[2] In *C.P.R.* 19 (330 A.D.) we have πρῴην βίβλια ἐπιδέδωκα τῇ σῇ ἐπιμελείᾳ ὡς

gives us a curious parallel to James i. 24, only with the
tenses reversed : Ἀρπαγάθης τις ἔνκλημά σοι δέδωκε . . .
καὶ ἀφανὴς ἐγένετο. In the same papyrus we find φασὶ οἱ
παρόντες ἐκεῖνον μᾶλλον (? = often) τοῦτο πεποιηκέναι, καὶ γὰρ
ἄλλοι ὡς πληγέντες ὑπὸ αὐτοῦ ἀναφόριον δεδώκασι, "have
given information (from time to time) as having been as-
saulted 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
ὑμᾶς ὕβρικα; " where have I insulted you ? " With γέγοναν
in Romans xvi. 7 may be compared *B.U.* 592 (2nd cent.),
ὁ Πν. τετελεύτηκεν πρὸ δωδεκαετίας καὶ τῶν αὐτοῦ ἀντελάβοντο
πάντες οἱ υἱοί: 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 σπείρης (nor-
mal in papyri), ἐφιδεῖν, σφυρίς, ἐραυνᾶν, ταμεῖον (normal),
πεῖν, λήμψομαι, etc. (almost without exception), ἐάν for ἄν
after conjunctions and relatives (greatly preponderating in
1st and 2nd cent.), the indeclinable πλήρης [1] (see Westcott
and Hort, *App.*, p. 24, on Mark iv. 28), τάχειον, δέκα δύο, etc.
(normal), τεσσαρεσκαιδέκατος, etc. (normal), ἐλθάτω, etc.,
γέγοναν, aorists in -οσαν (not many), 2 sing. in -σαι on ana-
logy of perfect (χαριεῖσαι fut., like ὀδυνᾶσαι and καυχᾶσαι in
New Testament), -εστακέναι, διδοῖ and δοῖ subj. (several
exx.), ἐξέδετο, ἤμην, ἤτω.[2] The infinitive in -οῖν and the

ὅτι ἐβουλήθην τινὰ ὑπάρχοντά μου ἀποδόσθαι. The same explanation *may* apply,
though we need not be so particular in a document of that date. By the way,
ὡς ὅτι (Wessely tr. " dass ") illustrates 2 Cor. v. 19 and 2 Thess. ii. 2.

[1] 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.

[2] A curious substitution of ἦν for ἦι occurs very frequently. It appears
in six places in the New Testament in one or two of the oldest uncials.

spelling τεσσεράκοντα are decidedly not encouraged by the papyri, still less τέσσερα. Τέσσαρες 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 ἵνα with subj. in place of an imperative,[1] and ὅτι 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), οὐ μὴ ἐάσω, the other from the amusing schoolboy's letter (*O.P.*, 119, 2nd or 3rd cent.), ἂμ μὴ πέμψῃς 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 ἑαυτοὺς κατηντηκότων ἀπὸ ἐν . . . In the same volume, No. 562 (Eresus), I notice an Aurelius who describes himself as βουλευτής καὶ 'Ασιάρχης ναῶν τῶν ἐν Σμύρνῃ : 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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[1] See New Testament exx. in Winer-Moulton, p. 396. Prof. Jannaris 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 ὅπως for ἵνα), and *F.P.* 112 (1st cent.).