Although Newman was one of the earliest of English thinkers to grasp the importance of the principle of development (we must grant this, however little we may agree with his application of it), and though no one who watches the course of religious movements on the Continent at the present time can fail to be struck by the growing interest in him and by the spread of his influence, yet it is doubtless true that the Tractarians as a school stood apart from the general movement of European thought; but here Prof. Gwatkin is scarcely in a position to criticize them. They were occupied almost exclusively with the problems of the church in their own country, and Newman, as Stanley said in an often-quoted phrase, did not know German; Prof. Gwatkin does know German and is professedly treating of the 'knowledge of God' in the widest, least sectarian, sense. Yet for him the Tractarians and their successors in the Anglican Church occupy the foreground, and he rivals Dr Thwackum in *Tom Jones* in the insularity of his outlook. Buddhism, for example, is barely mentioned, and at the other end (as I have already mentioned) the consideration of 'the great age of German philosophy', as he himself calls it, seems to him 'not required for our purpose' (which is in this chapter to deal with the effect of 'Modern Thought' on the knowledge of God), while he finds no lack of room for local and occasional controversy. We may give the explanation of Prof. Gwatkin's procedure in a phrase which he himself uses of the ancient Romans—'In short, they had no philosophy'. Prof. Gwatkin has, in the proper sense, no philosophy, at least no philosophy of history. What he gives us in its place is controversial divinity. I am not concerned to deny that there may be a time and a place for controversial divinity: but I am sure that it is not the same time and place as that which is assigned to a Gifford Lecture.

C. C. J. WEBB.

SOME RECENT PAPYROLOGICAL PUBLICATIONS.

WHEN in 1905 Nicolas Hohlwein published his useful bibliography,¹ he was able to give no fewer than 819 references to books and articles dealing with the Greek papyri. Since then the literature on the subject has increased enormously, and all that can be attempted here is to enumerate the more important recent collections of texts, and to draw attention to one or two works of a general character which the student of the New Testament, who is interested in papyrology, may find useful.²

¹ *La Papyrologie grecque*, Louvain, 1905.

² Full bibliographies appear from time to time in the indispensable *Archiv für Papyrusforschung*, edited by U. Wilcken, Leipzig, 1900-. See also Deissmann in

Of texts three large volumes have recently been issued in this country, the first to appear in point of time being the third volume of the British Museum Catalogue,¹ under the editorship of Mr F. G. Kenyon and Mr H. I. Bell. Of the skilful and painstaking manner in which the work has been done, it is as superfluous as it would be unbecoming for the present writer to speak. It must be sufficient to record that besides brief descriptions of 846 texts the editors have given us 251 texts in full, classified according to periods and subjects, and accompanied by explanatory notes. One's only regret is that owing to the exigencies of space it has not been possible to make these last more numerous. Amongst the documents themselves the palm in point of novelty is assigned to a diploma (No. 1178, 194 A.D.) conferring on a boxer from Hermopolis membership in an athletic club with the high-sounding designation of 'the Worshipful Society of Nomads under Royal Patronage' (ἡ ἱερὰ ξυστική περιπολιστική Ἀδριανὴ Ἀντωνιανὴ Σεπτιμυριανὴ σύνοδος). But for the student of the New Testament there is perhaps nothing more interesting in the volume than the ἀπογραφὴ (No. 904, 104 A.D.) requiring all persons who were residing out of their own homes to return to their homes in view of the approaching census. 'The analogy,' as the editors remark, 'between this order and Luke ii 1-3 is obvious,' while in view of Sir William Ramsay's argument regarding the date of the nativity in *Was Christ born in Bethlehem?* it is of importance to remark that 'the census in question is that of the 7th year of Trajan (A.D. 103/4), and the determining date is the last day of the year'. Other documents of a different character, but to which there attaches a very living human interest, are No. 1164 (i) (212 A.D.), from which it appears that a boxer, who was entitled to public support (σῆτησις) owing to his victories in the great games, had the power of transferring this privilege to another, and No. 854, a letter of 1/A.D., describing a journey up the Nile, in which the writer states that on visiting the oracle of Ammon he was careful to carve the names of his friends in the temples (τῶν φίλων [ἐ]μ[ὼν τ]ὰ ὀνόματα ἐνεχάραξα τοῖς ἱ[ε]ροῖς).

Closely following upon this important volume came the second volume of the *Tebtunis Papyri*,² containing documents which were discovered by Drs Grenfell and Hunt in 1899-1900, and are now edited by them in conjunction with Dr E. J. Goodspeed of the University of Chicago. Unlike its predecessor, this volume is not confined

the *Theologische Rundschau*, 1906, pp. 210 ff., and F. G. Kenyon in the *Archaeological Report of the Egypt Exploration Fund for 1906-1907*, pp. 55 ff.

¹ *Greek Papyri in the British Museum: Catalogue with Texts*, vol. iii, London, 1907.

² *The Tebtunis Papyri*, Part II, London, 1907.

to Ptolemaic documents, but contains a large number of non-literary texts of the Roman period, especially i/ii A. D. Many of these are of the character with which previously published texts have rendered us familiar; but they include also an important section (Nos. 291-315) on the relation of the temples to the Government, and another (Nos. 336-371) dealing with taxation. In the former section two texts (Nos. 292, 293) are concerned with the circumcision of aspirants for the priestly office, one of these being a boy only seven years of age: another (No. 294) is an application by a priest for the purchase of the office of 'prophet' at the temple of Soknebtunis. In the latter there is a receipt for ἀριθμητικόν (No. 361, 132 A.D.), by which the editors understand a tax on land held by κάτοικοι, as against Wilcken's view of an impost for the maintenance of ἀριθμηταί (*Griech. Ostraka* i p. 351); while amongst the miscellaneous documents there is an interesting will (No. 381, 123 A.D.), in which a mother leaves all her property, with the exception of 8 drachmae of silver, to her daughter, on the condition that she shall properly discharge all her funeral expenses (ἐφ' ᾧ . . . ποιήσεται τὴν τῆς μητρὸς κηδῖαν καὶ περιστολὴν ὡς καθήκει). The excepted 8 drachmae are to be paid to the son of a deceased daughter of the testatrix. And from a parallel in B. G. U. 183 the editors are led to regard this sum as 'a conventional legacy where a serious bequest was not intended'. The private letters present no very striking features, though the brother's invitation to his sister to meet him at the metropolis (sc. Arsinoe) at the New Year has a familiar ring—καλῶς ποιήσεις ἀνέλθεῖς εἰς τὴν μητροπόλιν τοῦ νέου ἔτους ἐπὶ καίγῳ ἀνέρχομε εἰς τὴν πόλιν (No. 412, late ii/A.D.); and there is a fine touch of irony in the manner in which one Sarapammon recalls to a correspondent that he was owing him seven years' rents and dues—εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνχέρω σοι· εἰ δὲ μετανόεις, σὺ οἶδας, 'if you persist in your folly, I congratulate you; if you repent, you only know' (No. 424, late iii/A.D.). The principal Appendix deals with *The Topography of the Arsinoite Nome*, in which much valuable material is brought together in supplement and correction of Dr C. Wessely's monograph on the subject.¹

Were it not that we have almost ceased to wonder when Drs Grenfell and Hunt are concerned, it would be hardly credible that the third collection of the year is again due to their apparently inexhaustible energy and versatility. This is Part V of the *Oxyrhynchus Papyri*,² and opens with the Gospel-fragment, regarding which, when its discovery was first announced, such high expectations were formed. These may now to a certain extent be disappointed, as it is clear that

¹ *Topographie des Faijûm* (*Denkschr. d. K. Akad. in Wien*, Band I, 1904).

² London, 1908. *The Fragment of an Uncanonical Gospel* has also been reprinted separately with slight alterations (Frowde, London, 1908, price 1s.).

the historical character of the episode described—a conversation between our Lord and a chief priest in the Temple at Jerusalem—cannot be maintained. At the same time the contents of the fragment, which the editors regard as from a fourth-century copy of an uncanonical Gospel belonging to the second century, are full of interest as shewing how teaching such as that contained in Matt. xv 1–20, Mark vii 1–23, came afterwards to be elaborated in Egypt. The remainder of the volume is occupied with various important classical texts, including the *Paeans* of Pindar, and the *Hellenica* of a new historian, to be identified in all probability with Theopompus of Chios.

Passing to foreign publications, the first part has appeared in Germany of the important collection of papyrus-documents preserved in the Imperial Library at Strassburg.¹ It contains only 23 texts, but each is accompanied by a full introduction and notes, which greatly enhance the practical value of the publication. Amongst its contents we can only mention an important legal rescript on the tenure of property (No. 22, iii/A.D.), and another document (No. 19, 105 A.D.) which throws much light on ancient banking transactions.

A similar beginning has been made with the Lille papyri under the direction of M. Jouguet,² the nine documents that go to make up the first instalment all belonging to iii/B.C., and being again accompanied by a very useful commentary.

Of the great Berlin *Urkunden*³ only one Heft appeared during 1907; but apart from it we have a 'Sonderheft' of quite exceptional interest, containing a small collection of Greek papyri discovered by O. Rubensohn in the course of the German excavations at Elephantine, and now edited by him with very full notes.⁴ All the documents, with the exception of the first, a marriage-contract of 311/10 B.C.,⁵ are iii/B.C., and form perhaps the most convenient introduction we have to the study of the earlier papyri, especially when taken along with Witkowski's *Epistulae Privatae Graecae*,⁶ a complete collection of all the extant private letters belonging to the Ptolemaic period. Apart from its Latin notes, the value of this last book to the student is much enhanced by the elaborate indices, which contain lists not only of the words and

¹ *Griechische Papyrus d. Kaiserl. Universitäts- und Landesbibliothek zu Strassburg*, Bd. i Heft 1 ed. F. Preisigke (Strassburg, 1906).

² *Papyrus grecs* tome 1 fasc. 1. Paris, 1907.

³ *Aegyptische Urkunden aus den Kgl. Museen zu Berlin: Griechische Urkunden*, Band iv Heft 4 (Nos. 1062–1083), Berlin, 1907.

⁴ *Elephantine-Papyri*, ed. O. Rubensohn, Berlin, 1907.

⁵ This claims to be the earliest dated Greek papyrus-document. Other ancient marriage-contracts are No. 21 in the Geneva papyri (ii/B.C.), and No. 104 in the Tebtunis papyri (92 B.C.).

⁶ Leipzig, Teubner, 1906.

phrases discussed, but of the grammatical peculiarities exhibited by the documents.

For a full discussion of these peculiarities, so far as questions of accident are concerned, reference can now be made to Mayser's indispensable grammar of the Ptolemaic papyri.¹ And there is also much valuable material in R. Helbing's *Grammatik der Septuaginta*,² which, having for its principal aim the providing of materials for a critical reconstruction of the original text, constantly refers to the evidence of the Ptolemaic papyri and inscriptions to prove how completely the forms of the language of the Septuagint belong to its own time. The English student has, however, probably discovered long before this that for the study of the papyri on their lexical and grammatical sides far the most suggestive book for him is Dr J. H. Moulton's *Prolegomena*,³ in which the mass of illustration gleaned from the papyri and the later inscriptions serves to break down finally the isolation in which the language of the New Testament has too often been placed, and to bring it into direct connexion with the contemporary vernacular. This result, and other conclusions of great importance for all who are engaged in the study of the New Testament, will be found succinctly and graphically stated by the same writer in his lecture on *The Science of Language and the Study of the New Testament*.⁴ Nor in this connexion can we omit to recall Dr Deissmann's useful little book on *New Light on the New Testament*,⁵ which has already been noticed in this JOURNAL (vol. ix p. 136). A much enlarged German edition of this book under the title *Licht vom Osten* is announced to appear immediately.

One or two smaller publications of importance may also be mentioned here, such as Lietzmann's convenient selection of eleven *Greek Papyri*,⁶ principally for the use of theological students, Kuhring's thesis on the prepositions in the *Kouρί*,⁷ which may well serve as a timely warning against over-subtlety in interpretation of New Testament usage; Gerhard's elaborate investigation into the history of the Greek letter,

¹ *Grammatik der griechischen Papyri aus der Ptolemäerzeit: Laut- und Wortlehre* by Dr Edwin Mayser, Leipzig, 1906.

² Göttingen, 1907.

³ *A Grammar of New Testament Greek*, vol. i, *Prolegomena*, 2nd Ed., Edinburgh, 1906.

⁴ Manchester, 1906.

⁵ Edinburgh, 1907. See also the brilliant lectures delivered by Dr Deissmann to the Cambridge Summer School on 'The Philology of the Greek Bible: its Present and Future', which have since been printed in the *Expositor* ser. vii vols. iv and v.

⁶ Published in the *Kleine Texte für theologische Vorlesungen und Übungen*, ed. H. Lietzmann, Bonn. An English edition of these most useful texts is issued by Deighton Bell & Co, Cambridge, price 6d. each.

⁷ *De Praepositionum Graecarum in Chartis Aegyptiis Usu Quaestiones Selectae*, Bonn, 1906.

the lengthy first part being wholly occupied with the opening formula $\delta\ \delta\epsilon\iota\nu\alpha\ \tau\hat{\omega}\ \delta\epsilon\iota\nu\iota\ \chi\alpha\acute{\iota}\rho\epsilon\upsilon$,¹ and Wackernagel's *Hellenistica*,² which contains many important lexical remarks.

In the domain of palaeography attention may be drawn to Dr Wilhelm Schubart's *Das Buch bei den Griechen und Römern* (Berlin, 1907), which, like its useful predecessor Erman und Krebs' *Aus den Papyrus der Königlichen Museen* (Berlin, 1899), is primarily intended as a handbook to the papyrus-collection in the Royal Museum at Berlin. Its illustrations are therefore drawn wholly from the Berlin papyri, and citations from previous writers on the same subject, such as Birt and Dziatzko, are purposely excluded. But within these limits it presents a vivid picture of the method of 'Buchwesen' in the Graeco-Roman world, and may be strongly recommended to those who desire a clear and trustworthy introduction to a subject which is not only full of interest in itself, but has important bearings on many questions connected with the Canon and Text of the New Testament.

The same may be said of the increasing use of the papyri in the wider fields of criticism and exegesis. A notable beginning in this direction was made by the Dean of Westminster in his Commentary on the Epistle to the Ephesians,³ especially in the important appended note *On some current epistolary phrases* (pp. 275-284). And more recently both papyri and inscriptions have been largely utilized by the present writer to illustrate the form and contents of *St Paul's Epistles to the Thessalonians*.⁴ There are also a number of apt citations in the scholarly volume on St Matthew's Gospel by the Rev. W. C. Allen in the *International Critical Commentary*.⁵ As was to be expected, the same tendency is very marked in Germany, as is to be seen, for example, in the commentaries on *Romans* and *1 Corinthians* by H. Lietzmann, and on *St Mark* by E. Klostermann, in the comprehensive *Handbuch zum Neuen Testament*, which is at present in course of publication.⁶

GEORGE MILLIGAN.

¹ *Untersuchungen zur Geschichte des griechischen Briefes* I in *Philologus* lxiv (N. F. xviii) 1.

² Privately printed at the University Press, Göttingen, 1907.

³ London, Macmillan, 1903.

⁴ London, Macmillan, 1908.

⁵ Edinburgh, T. & T. Clark, 1907.

⁶ Tübingen, 1906.