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Roberts's *Short Proof that Greek was the Language of Christ* A *Short Proof that Greek was the Language of Christ*, by Professor Roberts, D.D. Alex. Gardner: Paisley and London. 1893.

F. A. Christie

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JOHNSON ON THE SUBJUNCTIVE AND OPTATIVE IN EURIPIDES.

De Coniunctivi et Optativi Usu Euripideo in Enuntiativis Finalibus et Conditionalibus.
Scripsit FRANCISCUS JOHNSON, Dr. Phil.
Berlin: 1893. Richard Heinrich. Pp. 70.
2 Mk.

APPARENTLY Dr. Johnson has examined all the cases in Euripides coming under the heads of Pure Final Clauses, Object Clauses after Verbs of Striving, Object Clauses after Verbs of Fearing, and Conditional Sentences, treating some of the cases at length while others he merely cites. His classification, owing to its intricacy and want of clearness in arrangement, is very hard to follow, and whatever be the merits of the treatise it must be admitted that it shows carelessness in construction. For example on p. 36, section iii., on the mood after *iva*, *iva μή*, *ὥς*, *ὥς μή*, *ὅπως*, *ὅπως μή*, and *μή* alone depending on past tenses, we have first a summary of the preceding section, the first clause of which reads: *Supra ii., (iva) invenimus locos v., while in reality there are six; and finally: Itaque locis lviii. optativus, viii. coniunctivus invenitur; neque vero metrum obstat quominus hi loci viii. corrigantur. Inde concludo Euripidem coniunctivum numquam sic adhibuisse.* Now he cannot mean that he thinks Euripides never used the Subjunctive at all after past tenses, for he gives on p. 12, p. 24, &c., abundant instances to the contrary. What he does mean probably is that he thinks Euripides never used the Subjunctive except when the action of the leading verb is conceived of as continuing into the present (cf. examples on p. 12). But he does not explicitly state this, and in any case the assertion is a remarkable one.

Other instances of carelessness are as follows: on p. 41 one of his divisions (B. I. c.) is the Subjunctive after *ὥς ἂν μή*, where the example contains no *μή* at all; and on p. 64, (a ε) and p. 65 (c. ε, ααζ, cη et cη), where *coni.* is put for *opt.*

Dr. Johnson's general conclusions may be summarized as follows: In the use of the Subjunctive and Optative in final clauses Euripides does not differ much from Sophocles and Aeschylus, for these three poets (1) used *ὥς* rather oftener than the other particles, Euripides somewhat more than the other two, and Sophocles considerably more than Aeschylus; (2) *μή* alone in adverbial clauses they used a little oftener than *μή* with *iva*, *ὥς*, *ὅπως*, Euripides in about the same proportion as Aeschylus and Sophocles; (3) they used the Optative after past tenses when an action simply past was had in mind; (4) they used the Optative when the Optative occurred in the principal clause, but possibly Euripides preferred the Subjunctive after ideas of wishing, though this is not certain; (5) Euripides was the first poet after Homer to omit the idea of fearing, &c., before *μή*, or rather he first returned to the old way of expression; (6) *ὅπως μή* after a verb of fearing occurs once in Euripides; (7) Euripides with the other tragedians used the Subjunctive after primary tenses.

With regard to conditional sentences Dr. Johnson concludes: (1) in Euripides as in Aeschylus and Sophocles both *ἤν* and *ἔάν*, but *ἔάν* never except *metri causa*, while the form *ἄν* does not occur; (2) Euripides never used the Subjunctive with *εἰ*; (3) Euripides much oftener, Sophocles a little less often, used *ἤν* with the Subjunctive than *εἰ* with the Future Indicative, while Aeschylus almost always used *εἰ* with the Future Indicative. Euripides therefore of all the tragedians most nearly followed the speech of the people; (4) Euripides often used *εἰ* with the Optative in general conditions.

An index of passages discussed and emended would have facilitated reference to this treatise.

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ROBERTS'S SHORT PROOF THAT GREEK WAS THE LANGUAGE OF CHRIST.

A Short Proof that Greek was the Language of Christ, by PROFESSOR ROBERTS, D.D.
Alex. Gardner: Paisley and London.
1893.

PROFESSOR ROBERTS supplements his larger work of 1888 by a brief argument addressed to a wider circle of readers. The proof may be condensed as follows:—

1. The whole Old Testament circulated in some *written* form, as is shown by Christ's appeals to 'the Scriptures' and by such phrases as 'have ye not read?' or 'as it is written.'

2. This 'People's Bible' was not Hebrew, a language now unintelligible to the common people addressed by Christ, nor can the existence of a written Aramaic version be asserted.

3. Therefore 'by a process of exhaustion' we infer that this People's Bible was the Septuagint, a conclusion supported by the constant use of the LXX. for quotations of the Old Testament in the New. The Aramaic expressions in the Gospels represent then only an occasional use, and the discourses of Christ were delivered in Greek.

The argument is singularly inconclusive. It ignores the purely formal value of ὡς γέγραπται and αἱ γραφαί. They are appeals to the contents of the Old Testament irrespective of the manner in which it is known. Professor Roberts overestimates the circulation of books among the peasants of Palestine and ignores the significance of oral translation into Aramaic by the Metur-

geman in the synagogues. Whether that usage can be dated as early as the time of Christ or not, such passages as Mark xv. 34 attest some acquaintance with the Old Testament in Aramaic. The unintelligibility of Hebrew is overstated, as may be seen by the interesting remarks of Franz Delitzsch in his pamphlet *The Hebrew New Testament*, p. 30. Kautzsch (*Grammatik des biblischen Aramäischen*, p. 19) indeed infers from Luke iv. 17 that the Hebrew Bible could still be understood by the people.

Lastly, the use of the LXX. in quotations by writers addressing non-Palestinian readers proves nothing as to the common use of the LXX. in Galilee.

If the author's conclusion could be granted, its importance would not be such as he imagines. We could not infer that we are reading the sayings of Christ exactly as they were originally uttered. The difficulties which beset the criticism of the Gospels would remain undisturbed.

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ARCHAEOLOGY.

INSCRIPTIONS FROM KOS AND HALICARNASSUS.

(1) Kos. In the possession of Mr. Ioannides; complete stele, width 38 cm. The forms of the most important letters are Μ Π Σ Ξ Υ.

Ἔδοξεν τῇ βουλῇ καὶ τῷ
δάμῳ· Πολύαρχος Στασί-
λα εἶπε· Χαρίαν Ἀριστοκρά-
τεως Ἀθηναίων πρόξενον
ἤμεν τῆς πόλιος τῆς Κώ-
ων καὶ εὐεργέταν καὶ αὐ-
τὸν καὶ ἐγγόνος· ἤμεν δὲ
αὐτοῖς καὶ ἑσπλουν καὶ ἑκ-
πλουν καὶ ἐμ. πολέμῳ καὶ
ἐν εἰρήνῃ ἀστυλεῖ καὶ ἀσπον-
δεῖ καὶ αὐτοῖς καὶ χρήμασιν.

A Coan decree of proxeny more succinct than any of those previously known (Paton and Hicks, *Inscript. of Cos*, Nos. 1-3) and remarkable in omitting γνωμὰ προστατῶν after the first sentence. I have not here the index to the *C.I.A.* vol 2 and cannot discover if anything is known about the Athenian here benefited.

(2) I espied this in 1886 in a street in Kos. It had just been excavated by some workmen. I discovered it in an old note-book a few days ago. The stone has doubtless been lost, as I could find no trace of it in 1888. I prefer to reproduce my copy without any attempt at restoration, as it is evident that a great deal is lost. As to the accuracy of the copy I will beg that it may be estimated by a low standard, as this is one of the very first copies of Greek inscriptions I made, and I know now that it takes a long time to learn how to copy them with any approach to accuracy.

ΡΙΩΙΚΑΙΣΑΡΙΘΕΟΥΣΕ
ΣΑΣΕΧΕΙΠΑΡΑΥΤΟ
ΜΙΟΝΕΣΤΩΓΤΑΣΑΣΕ
ΣΕΒΑΣΤΟΝ
Ρ'ΣΕΒΑΣ ΙΓΓΓ
ΟΔΕΥ ΟΝΑΙ
ΟΣΤΟΤΡΙΤΟΝΠΑ
ΙΔΑΣΕΙΚΟΣΙΠΕΝΤ

(3) In the collection of Mr. Platanistas. Mr. Demetrios Platanistas, the father of