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# AMERICAN JOURNAL OF PHILOLOGY

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## EURIPIDES' *ALCESTIS*.

Ἄδμηττου λόγον ὧ ταῖρε μαθὼν τοὺς ἀγαθοὺς φίλει,  
Τῶν δειλῶν δ' ἀπέχου, γνοὺς ὅτι δειλῶν ὀλίγη χάρις.

*Athenian Skolion (Athenaeus. XV. 50.)*

[The article does not deal "with Euripides' motives for writing as he did," but concerns itself "only with *Alcestis* as a play to be seen and enjoyed." According to the author's interpretation, "Admetus never receives back a living *Alcestis*, and Euripides has written a very foul, but very coherent, piece, suitable for taking the place of a conventional Satyric play."—ED.]

In his *Frogs* Aristophanes tells us that Euripides went out of his way to select unsavory subjects for his tragedies. There is little reason to doubt that he has told us the truth, or, at least, that part of it which is not a mere lie. For, to judge from extant plays, Euripides does seem attracted rather than repelled by the garbage of human nature—so far as character goes, at any rate. He is more at home with moral disease than with moral health.

Perhaps in the same spirit he has a habit of requiring what legendary heroes he meets to step down from their pedestals and walk through the mire; and in *Alcestis*, I think, we have an extreme example of what is to be expected from an experimental dramatist of the first rank, whose iconoclastic instinct goes with a professional penchant towards the nastinesses.

Like A. W. Verrall (*Euripides the Rationalist*), I find that the play is not at all the piece of feeble and incoherent sentimentalism, which many accepted interpretations make of it. Unlike him, I can find no warrant in the play itself for any

## REVIEWS.

Lexicon Graecum Novi Testamenti, Auctore Francisco Zorell, S. I. Editio altera novis curis retractata. Cum approbatione Superiorum. Parisiis (VI), sumptibus P. Lethielleux, Editoris, 10 via dicta "Cassette", 1931. Pp. xxiv, columns 1502. 150 francs.

The translation and revision of Grimm's Wilke's *Clavis Novi Testamenti* by J. H. Thayer, which appeared in 1886 and in a corrected edition in 1889, was for many years generally regarded as the best lexicon of the New Testament; and it remains at least the best Greek-English lexicon until today. Seldom, perhaps, has a lexical work, without revisions, enjoyed such a long-continued and well-deserved vogue.

Since the appearance of this lexicon, however, New Testament linguistic studies have entered into a new phase through the discovery and publication of great masses of non-literary papyri and other non-literary materials. These new sources of information do not often, it must be confessed, solve the really important or difficult problems of New Testament exegesis. After all, the New Testament books, with the Septuagint, constitute a very considerable body of closely related writings; and it is not surprising that an examination and comparison of the passages within these writings where an important word occurs—to say nothing of occurrences in the main current of Greek literature—should fix the meaning of the word very much better than can be done by occurrences in Egyptian documents whose subject-matter is for the most part decidedly remote. But even after such observations have checked the first flush of enthusiasm for the new sources, still the value of those sources in placing the Greek of the New Testament, with a clearness not possible before, in the living development of the Greek language in the Koiné period remains certainly great enough.

The new sources have become available not only through numberless detailed discussions but also through two lexical works of a somewhat comprehensive kind. One of these is the work of J. H. Moulton and George Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources*, London, Hodder and Stoughton, publication of which was begun in 1914 and completed by Milligan in 1929 after Moulton's tragic war-time death. The other is the monumental work of F. Preisigke, *Wörterbuch der griechischen Papyrusurkunden mit Einschluss der griechischen Inschriften, Aufschriften, Ostraka, Mumienschilder usw. aus Ägypten*, Berlin, Selbstverlag der Erben, zu beziehen durch Fr. Grete Preil-

sigke, Berlin-Steglitz, Südendstr. 53a/o, publication of which was begun in 1924 and is being brought to completion after Preisigke's death by E. Kiessling.

The work of Moulton and Milligan is not intended at all as a complete New Testament lexicon, but seeks merely to answer the question what light is shed upon the vocabulary of the New Testament by the new non-literary sources. This question is treated, however, in a broad and exceedingly illuminating way. The most important relevant passages in the papyri and inscriptions are cited, translated and fully interpreted; and often when the new materials do not shed any light upon the meaning of a New Testament word, that fact is noted and its significance discussed. Thus the great majority of New Testament words find a place in Moulton and Milligan's work, which, it is safe to say, will long be indispensable to students of the New Testament.

In the work of Preisigke, there is of course no special reference to the New Testament; and the range of the sources treated is limited to Egypt. Despite this latter limitation, however, and a succinctness which contrasts rather sharply with the full discussions in Moulton and Milligan, the work has attained a bulk which in itself affords impressive testimony to the extent of the new sources.

Because of the discovery and study of these sources, the time might seem to be ripe for the production of a new and comprehensive lexicon of New Testament Greek. No such lexicon has appeared in English, since the work of G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament*, New York, Charles Scribner's Sons, 1922, is rather brief and hardly meets the need. In German, there have been several noteworthy works. The lexicon of E. Preuschen, *Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Giessen, Töpelmann, 1910, though no doubt useful to theological students, is hardly on a scale to be compared with a Grimm-Thayer; and it does not contain references to papyri and inscriptions. This latter limitation is transcended by H. Ebeling, *Griechisch-deutsches Wörterbuch zum Neuen Testamente*, Hannover und Leipzig, Hahn-sche Buchhandlung, 1913; in fact the subtitle reads: "Mit Nachweis der Abweichungen des neutestamentlichen Sprachgebrauchs vom Attischen und mit Hinweis auf seine Übereinstimmung mit dem hellenistischen Griechisch." But Ebeling's work is marred by an exceedingly forbidding form. Excessive abbreviation, in particular, makes it difficult to use. We cannot regard such defects as altogether trifling. Authors and publishers should always remember that a lexicon, by its very nature, is intended not only—perhaps not primarily—for those who can spend their nights and days in the study of it, but for those who

turn to it occasionally as special need arises. If it has to be "decoded" before the information that it contains becomes available, its usefulness is very seriously impaired.

Such defects are avoided, or are found in much less degree, in W. Bauer, *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Giessen, Töpelmann, 1928, which appears technically as a new edition of the above-named lexicon of Preuschen but is in reality an independent and far more extensive work. Bauer makes extensive use of the new non-literary sources, and (following here the lead of Preuschen) gives abundant references to modern discussion. In this latter procedure, we may perhaps question whether he has not at times gone too far—whether some of the references to modern treatment of critical and historical questions do not belong in an encyclopaedia rather than in a dictionary of language. There can be no question, however, about the value of this bibliographical material in itself; and after that sifting out of ephemeral elements which may be looked for in future editions the value of the material will be increased. Exception may be taken to the opinions of Bauer with regard to certain important words; but his elaborate work is certainly one of the most important recent contributions to the study of the New Testament.

In the Greek-Latin lexicon of Zorell, now under review, we have a much briefer and less elaborate work, but one which will no doubt prove useful in the sphere immediately contemplated and may also be consulted with profit by other readers. It forms a part of the *Cursus Scripturae Sacrae* begun by Cornely, Knabenbauer and De Hummelauer and continued by other Jesuit scholars; and it may fairly be said to preserve the best traditions of the school which its author represents. The first edition appeared in 1911. In the present edition account is taken of recent editions of the New Testament, and a much wider range of publications of papyri and inscriptions is drawn upon for illustrative material. The author recognizes fully the importance of the new non-literary sources both for the establishment of the place of New Testament Greek in the history of the Greek language and for the treatment of individual words: yet the citations from these sources are kept within the limits which the plan of the lexicon properly demands.

Here and there the distinctive Roman Catholic position in exegetical matters is presented and defended, and always in a worthy and instructive way. We note also an interesting but certainly very unlikely suggestion with regard to βασιλεία τῶν οὐρανῶν and βασιλεία τοῦ θεοῦ, that these phrases are perhaps used in certain passages (for example, Mt. xiii. 24) to mean simply "God," as a king is called today "His Majesty." With regard to πνεῦμα, we dissent from Zorell's "trichotomy", which makes

the word designate in certain passages a higher part of the soul, or the soul or mind as the seat of the supernatural life or as obeying the Holy Spirit, in distinction from *ψυχή* as the lower principle of life which man has in common with the animals. In point of fact, the word in such passages as Gal. v. 16 clearly, we think, designates the Holy Spirit, the Spirit of God as contrasted with the entirety of man. So in the very important passage I Cor. ii. 14—iii. 2, Zorell apparently takes the adjective *πνευματικός* to designate, in part at least (for the treatment is not quite clear or consistent), that which pertains to the "spirit" as a higher part or aspect of man's nature in distinction from a lower part or aspect. In reality, we think, it clearly means "pertaining to the Spirit of God"; so that the *πνευματικός* is a man dominated by the Spirit of God, while the *ψυχικός* is a man governed only by a human soul. At this point we agree, over against Zorell, with such an advocate of the contemporary method of comparative religion as Bauer, though we differ from Bauer sharply with regard to the provenience of the Pauline teaching, and hold also that it is a serious exegetical error to say, as he does in company with others of his school, that the *πνευματικός* according to Paul is a man who possesses the divine Spirit *not together with but in place of* the human soul.

Despite defects in detail, which indeed are almost inevitable in a work of this character, the lexicon of Zorell provides an orderly and in the main sensible exhibition of the New Testament usage. It is not a really great or comprehensive work, but just by being kept within limits it may attain a certain kind of usefulness which otherwise might be lost.

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*Lateinisches etymologisches Wörterbuch.* VON ALOIS WALDE.

Dritte neu bearbeitete Auflage, von J. B. Hofmann. 3. Lieferung (*Capitōlium-coccolobis*), 4. Lieferung (*cocētum-cycnus*). Heidelberg, Carl Winter's Universitätsbuchhandlung, 1931. Pp. 161-320.

These two fascicles continue the work of which the first two parts appeared in 1930; see the review in this journal LII, 81-85. The high standard already set by Dr. Hofmann is maintained; and quantitatively, the present two parts cover pages 127-218 of the second edition, showing much greater expansion than did the first two parts.