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Lexicons to the Greek Testament *A Greek English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti.* Translated, Revised and Enlarged by Joseph Henry Thayer, D.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Edinburgh, T. and T. Clark. 1886. 4to. pp. 726. 36s. *Biblico Theological Lexicon to New Testament Greek.* by Hermann Cremer, D.D., Professor of Theology in the University of Greifswald. Third English Edition. With Supplement. Translated from the latest German Edition by William Uewick, M.A. Edinburgh, T. and T. Clark. 1886. 4to. pp. 943. 38s.

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ἐκηβόλος, &c., but δημαγωγός, βουτομπός, &c. But he also has to account for the numerous forms like δημοβόρος, δειπνολόχος, which are paroxytone yet not dactylic, and these are more numerous than his account would imply. He suggests the analogy of the dactylic forms, which is possible, but hardly probable. In support of his dactylic theory he refers (without committing himself) to de Saussure's 'rhythmic law' (*Mélanges Græux*, p. 737), which lays down (in brief) a Greek tendency to avoid three final short syllables; this 'law,' which de Saussure applied ingeniously to explain σοφώτερος, φίλ(ο)τερος, σκεδάννυμεν (for σκεδᾶ-νῦμέν), &c., was not worked out by its author and has met with little acceptance (see Brugmann, *K Z.* 27, 590). Wheeler's explanation seems rather better than any other, and that is as much as can be said of it.¹

V. When the historic accent lay nearer

¹ Wheeler notes that many compounds seemingly of this kind are rather to be regarded as attributive, e.g. εὐρρεός = 'having a fair stream,' rather than 'fair-flowing.' The difficulty of drawing the line between determinative and attributive compounds might well cause some confusion of accent.

the end of the word than the natural place of the secondary accent, a battle ensued, and the result varied.

To take a very few examples, the historic survived in ἐκατόν, ἐννέα, &c., in past participles (λελοιπώς), stems in ης (δυσμενής), &c. On the other hand the secondary accent comes in ordinals (τέταρτος, against caturthás) in some numeral-attributives (δίπους, dvipád), in negative attributives (ἀνυδρος, anudrás)—and a good many cases hardly classifiable.

There is a good collection (p. 112 &c.) of words where the accentuation changed in historic times as τροπαῖον (old) τρόπαιον (new), ἐρήμος and ἔρημος. Generally, but not always, the change works backward, as might be expected. Sometimes analogy operated, as in μωρός, later for μῶρος (Attic). There is also a list of words where double accentuation has been utilised for differentiation of meaning.

Probably enough has been said to shew that this book deserves the attention of all who desire to understand the principles underlying the seeming mysteries of accentuation.

JOHN PEILE.

LEXICONS TO THE GREEK TESTAMENT.

A Greek English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti. Translated, Revised and Enlarged by JOSEPH HENRY THAYER, D.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Edinburgh, T. and T. Clark. 1886. 4to. pp. 726. 36s.

Biblico Theological Lexicon to New Testament Greek. By HERMANN CREMER, D.D., Professor of Theology in the University of Greifswald. Third English Edition. With Supplement. Translated from the latest German Edition by WILLIAM URWICK, M.A. Edinburgh, T. and T. Clark. 1886. 4to. pp. 943. 38s.

GRIMM'S *Clavis* has long been familiar to students as an invaluable help to the study of the New Testament. As Prof. Schürer said (in 1878), 'it is not only unquestionably the best among existing New Testament lexicons but is a work of the highest intrinsic merit . . . and ought to be regarded by every student as one of the first

and most necessary requisites for the study of the New Testament, and consequently for the study of theology in general.' And, as Prof. Thayer truly says, any one who consults such articles as δίκαιος, κόσμος, πίστις or other important terms will find all the materials for a complete exposition of the biblical contents of these terms. Prof. Thayer has added largely to the value and utility of the work. First he has taken full account of the diversity of readings not only in Griesbach, Lachmann, and Tischendorf (as Grimm had partly done), but also of Tregelles and Westcott and Hort. It need not be pointed out how essential this is to the student. Thus under δειντερόπρωτος he not only mentions the critical evidence, but gives abundant references to the writers who discuss the question of its genuineness. Under πρεσβύτερος again he does not fail to note the opinion which regards that word in *Philem.* 9 as = πρεσβευτής. Synonyms are briefly discussed; and the renderings of the Revised Version are carefully noted. For the sake of those who desire to search further into what has been said of any particular word, references are given to the

best expositors German and English. The list of authors prefixed by no means exhausts these; for instance we find Mr. McClellan's *Greek Testament* and Dr. Field's admirable *Optum Norvicense* have been consulted. The Appendix presents us with a series of most valuable lists, first, of post-Aristotelian words and significations (again subdivided according to date of occurrence); next, lists of Biblical words and significations; and finally fourteen lists of words peculiar to individual writers of the New Testament. These lists will be found extremely useful, but, as a caution against the misuse of them, Prof. Thayer very properly reminds us of the 'monumental misjudgments committed by some who have made questions of authorship turn on vocabulary alone.' It will be seen from this that Grimm's *Lexicon* has become a veritable encyclopaedia of New Testament Greek. It may be added that of the 5420 words composing the vocabulary of the New Testament there are no less than 5260 of which every occurrence is noticed.

CREMER'S *Lexicon*, as its name implies, does not aim at the same exhaustiveness. The author does not undertake to enter upon that part of the vocabulary for which the lexicons of Classical Greek suffice. He directs his attention to the expressions which are affected by 'the language-moulding power of Christianity.' The excellence of the work within these limits is so thoroughly appreciated by English students who have had the translation in their hands for several years that we need only refer to the new matter in the new edition. Not only have there been many alterations and additions in the existing articles but 300 new articles have been added. All this additional matter has been brought together by the translator in a supplemental volume of 323 pages.

It will be interesting to compare the treatment of an important word in these two *Lexicons*. I select one which is not concerned in any theological controversy, the word *μυστήριον*. This word throughout the New Testament (except in the Apocalypse) has, it seems to me, but one meaning viz. something once hidden but now revealed, as St. Paul expresses it in Rom. xvi. 25, what we may call truths of revelation. These are the 'mysteries of the kingdom of heaven,' which our Lord says it was given to the disciples to know; not 'mysterious things,' as Robinson (in his *Lexicon*) has it. It is of these that St. Paul says, 'if I know all mysteries and all knowledge...but have not love, I am nothing.'

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Grimm gives *μυστήριον* these three senses, (1) a hidden or secret thing not obvious to the understanding, (2) a hidden purpose or counsel, (3) the mystic or hidden sense. With the exception of Eph. v. 32 all the passages referred to the last head are in the Apocalypse. To the second head he refers all the rest except two. His exposition is in general very good but I can see no good reason for including 'purpose' in the meaning of the word. The fact that it is often applied to Divine purposes does not justify our including this idea in its signification. But letting this pass, we come to the two passages referred to the first head, viz. 1 Cor. xiii. 2, xiv. 2. In the latter passage St. Paul says of the man who speaks with a tongue but is not understood 'howbeit in the spirit he speaketh mysteries.' This is generally taken to mean 'he is uttering things unintelligible' (so Bretschneider in his *Lexicon*). This would be mere tautology of the worst kind, repeating in an obscure form what had just been said quite clearly οὐδείς γὰρ ἀκούει. If these words followed, instead of preceding, the interpretation might be tolerable. Again the meaning thus assigned to *μυστήριον* is too remote from its usual sense, especially in St. Paul, to be admitted without necessity. But there is no necessity; the usual meaning suits the context perfectly. 'He speaketh not unto men but unto God, for no man understands him, although I admit that he is with his spirit uttering profound truths.' Thus the words supply just that delicate softening of οὐδείς γὰρ ἀκούει which is characteristically Pauline. We have an exact parallel in: 'thou verily givest thanks well, but the other is not edified.' The other example of the signification 'hidden or secret thing,' viz. 1 Cor. xiii. 2, has been already quoted, and there is certainly no reason for assigning the word an unusual signification in that passage. There appears to be more reason for separating Eph. v. 32, which Grimm refers to the third head, yet there too I think the usual signification gives not only a good but a better sense: τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν, i.e. 'this truth is an important one, I mean in reference to Christ and His Church, not in reference to marriage.' It is surely the statement about Christ that is μέγα, not the hidden sense of the text cited. Even if St. Paul had not used the word elsewhere, we should not think it Pauline to talk about deep mystic senses. The English version of this verse is particularly misleading. It is hard for the English

reader in any case to keep clear of the association of the word mystery with what is 'mysterious,' but the adjective 'great' here makes it impossible. A 'great mystery' can only mean in English something of which the mysteriousness is great. Now the Greek μέγα cannot possibly have this meaning. The Revised Version corrects the grammatical error of the Authorised Version, but retains the misleading use of the word 'great.' Cremer gives as the signification of *μυστήριον* (1) a knowledge of hidden things, (2) that which is withdrawn from knowledge, which is hidden as the object of Divine revelation. Eph. vi. 19 *γνωρίσαι τὸ μ. τοῦ εὐαγγελίου* he refers to the former head, and Eph. i. 9 *γνωρίσας ἡμῖν τὸ μ. τοῦ θελήματος αὐτοῦ* to the latter. It is hard to see the ground of this distinction.

Again the word *κατείδωλον* furnishes a good instance of the difference between Grimm's and Cremer's mode of treatment. Cremer interprets it 'wholly given up to the worship of false gods.' It seems to us that St. Paul's speech would suffer if we suppose that he meant the word to convey this idea. It is certain that his hearers would not so understand it. Grimm's simple 'full of idols' is on every account preferable.

Under *εὐτραπέλια* Grimm refers to Aristotle as giving the word a milder sense than St. Paul (*Eth. Nic.* ii. 7, 13); and Prof. Thayer quotes the definition given (*Rhet.* ii. 12, 16) *παιδευμένη ὕβρις*. But it is worth noticing that in another place (*Eth.* iv. 8, 4) Aristotle expressly states that the word was commonly applied to what was properly *βωμολοχία*. The words are: *ἐπιπολάζοντος δὲ τοῦ γελοίου, καὶ τῶν πλείστων χαϊρόντων τῇ παιδιᾷ καὶ τῷ σκώπτειν μᾶλλον ἢ δεῖ, καὶ οἱ βωμολοχοὶ εὐτραπέλοι προσαγορεύονται ὡς χαρίεντες*. Time would naturally confirm this use of the word; so that St. Paul's condemnation of *εὐτραπέλια* is fully accounted for.

We may be permitted to question a distinction drawn by Grimm between *ἀκούειν φωνῆς* and *ἀκούειν φωνήν*. The former according to him means 'to perceive the distinct words of a voice.' Now the most important passages bearing on this distinction are Acts ix. 4, 7 and xxii. 7, 9. In ix. 4 we are told that Saul 'heard a voice saying' (acc.), in xxii. 7 he himself says 'I heard a voice saying' (gen.). Here the expressions seem to be synonymous; but now consider what is said of his companions. In ix. 7 they 'heard the voice' (gen.), whereas in xxii. 9 they 'heard not the voice' (acc.). We can imagine a writer reconciling these passages by a distinction the reverse of Grimm's; we

do not see how his distinction can be upheld. Under *θριαμβεύω*, Grimm (with the older commentators) assigns to this verb a causative signification in 2 Cor. ii. 14. Prof. Thayer refers the reader to Meyer and Lightfoot as rejecting this sense (as the Revisers also have done). Field dismisses all reference to the Roman triumph in this place, and renders 'which always maketh a show (or spectacle) of us,' what is usually considered a disgrace being here gloried in. This is the view taken by Chrysostom and Theodoret: *τούτῃστί, τῷ πᾶσι ποιοῦντι περιφανείς*, Chrys.; *τῇδε κάκεισε περιάγει, δόλους ἡμᾶς ἅπασιν ἀποφαίνων*, Theod.

On the use of *χωρέω* in John viii. 37 Dr. Field again gives valuable assistance by producing from Alciphron's *Epistles* a passage in which the verb is used in a way exactly parallel with St. John's use of it here, viz. = 'locum habere.' "A parasite having been stuffed to excess by his entertainers was met on his way home by Acesilaus the physician who . . . administered a powerful emetic, the effect of which the parasite himself thus describes: 'What vessels, λέβητας, πιθάνκας, ἀμίδας did I fill with what I threw up! So that the doctor himself wondered ποῦ καὶ τίνα τρόπον ἐχώρησε τοσοῦτον ὁ τῶν βρωμάτων φορυντός.'" This note is referred to by Prof. Thayer.

Under *περπερεύομαι* Grimm, referring to Cic. *ad Att.* i. 14 where the compound *ἐμπερπερεύεσθαι* occurs, states that it is there used 'of adulation, employing rhetorical embellishments in extolling another excessively.' This is erroneous; the meaning in Cicero is very close to that of the simple verb in St. Paul. 'Ego autem ipse, Dii boni quo modo ἐπερπερεύσάμην novo auditori Pompeio!' Cicero himself states what the subject of his speech was; not adulation of Pompey but 'de gravitate ordinis, de equestri concordia, de consensione Italiae, de intermortuis reliquiis conjurationis, de vilitate, de otio.'

My last remark shall be on *κατοπτριζόμενοι* in 2 Cor. iii. 18 explained by Grimm (as by most) 'beholding as in a mirror.' It is not easy to see how the verb can have this sense. *κατοπτρίζω* in Plutarch (*De Placitis Phil.* 3, 5, 11) means 'mirroring,' not as 'showing in a mirror' but 'showing by reflection.' The middle voice accordingly means to 'reflect oneself in a mirror' which

¹ [*ἴριον εἶναι*] ἀνάκλασιν ἀπὸ νέφους πυκνοῦ τῆς ἡλιακῆς περιφεγγείας, καταντικρὺ δὲ τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος διαπαντὸς ἴσταςθαι. Grimm ought to have indicated that he was not quoting the actual words.

no doubt is practically to look at oneself, but it is the reflection not the looking that the verb expresses. Following the same line of thought the word in 2 Cor. iii. 18 with the object τὴν δόξαν τοῦ Κυρίου may very naturally mean 'mirroring in ourselves,' 'reflecting.' (So the Revised Version). The ordinary interpretation 'to behold as in a mirror' seems to involve a rather violent forcing of the usual sense of the verb.

Prof. Thayer frequently adds to our knowledge of rare words. Thus for ἀνεμίζω, which

Grimm stated was only found (besides Jas. i. 6) in the Schol. on Hom. *Od.* xii. 336, Prof. Thayer gives two other references. For δαυμονιώδης, for which Grimm had given no authority except St. James, he gives references to the Schol. on Aristoph. *Ran.* 295 and to Ps. xc. 6 (Sym.). This tracking of rare New Testament words in the Scholiasts has a considerable interest, as the Scholiasts may be supposed to reflect more of the later colloquial use than classical authors.

T. K. ABBOTT.

ARNOLD'S SECOND PUNIC WAR.

The Second Punic War: being chapters of the History of Rome, by the late THOMAS ARNOLD, D.D., edited by W. T. ARNOLD, M.A. London: Macmillan & Co. 1886. 8s. 6d.

MR. ARNOLD'S edition of his grandfather's history of the Second Punic War, or more exactly, of the invasion of Italy by Hannibal, is a work not only of piety, but also of judgment, diligence, and sound scholarship. The third volume of Arnold's *History of Rome* was long ago pronounced the best written volume in the English language. The judgment was a rash one; for an order of merit is not so easily established; but if we are to resort to the latest Cambridge fashion of a liberal use of brackets, there is no doubt that it is to be placed in the first bracket of the first class; and the bracket will be a small one. Here for the first time Arnold was free from the undue fascination of Niebuhr's overmastering genius; and at the same time he allowed fuller play to his artistic feeling as to style and arrangement. The result is that, as Dr. Freeman puts it, 'the narrative even of Mommsen seems cold and tame after that of Arnold': and how far the latter is superior in moral elevation the duller of readers cannot fail to perceive. It is a real service to have rendered this splendid fragment more accessible to school-boys and to undergraduates; while many a teacher, especially, but by no means solely, those to whom great libraries are not accessible, will be thankful for the thoroughness with which Mr. Arnold has given in seventy pages of closely printed notes the latest results of the investigations which Continental scholars have been making industriously for the last forty years into the numerous difficulties of this most interesting

and important period. The text has been carefully revised with the aid of the author's MS., and the references have throughout been verified, corrected, and in many cases adapted to recent critical editions. The eight maps which have been supplied are, with one exception, simply delightful in their accuracy and beauty of execution. The exception is unfortunately an important one. In the one which contains two plans of the battle of Cannae, the course of the river and the situation of the mountains are represented so differently in the two plans, that even allowing for the difference of scale (in itself unfortunate) it is hardly possible to conceive them clearly or consistently. The former is reduced from Vincent's *Atlas*; the source of the other is not stated; and Mr. Arnold gives no indication which is to be taken as the more authoritative. But the vexed question of the position of the Roman and the Carthaginian camps turns very largely, as Mr. Arnold admits, on topographical considerations. The question is of the more importance because the all but universal opinion at present is that Dr. Arnold was mistaken in the position that he assigned to the two armies. The editor does not defend him with any confidence, but justly points out that, if he was in error, both Livy and Polybius must have been in error likewise. I believe that there is at present no satisfactory large-scale map of this part of Italy; but we may hope that this want will be removed before long, and that so we shall have more definite guidance in a later edition.

Of the editor's own notes the most important are (A) in which he collects overwhelming evidence as to the untrustworthiness of Polybius as a geographer, thus establishing brilliantly Dr. Arnold's insight in