

recovered, with the names of their owners and the place of first publication, does not contain a brief description of each manuscript, with some hint of source, date, dimensions, material, and condition; not all of which can be readily determined from the study of the facsimiles. There are sixty plates, each occupying a single detached sheet, and they leave nothing to be desired in the way of beauty, fidelity, or convenience. In printing the facsimiles on but one side of single detached leaves, and inclosing these loose sheets in a stout cloth case, the publishers have probably followed what was, in spite of its obvious disadvantages, the most practical plan, as it not only facilitates the immediate study and comparison of the leaves found, but makes possible the insertion of facsimiles of such other leaves as may yet be recovered. In this splendid edition the great English universities have done students of the Wisdom of Sirach a very great and timely service.

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DIE GRIECHISCHE SPRACHE IM ZEITALTER DES HELLENISMUS.
Beiträge zur Geschichte und Beurteilung der KOINH. Von
ALBERT THUMB. Strassburg: Karl J. Trübner, 1901. Pp.
viii + 275. M. 7.

As we are told in the preface, the purpose of the author was to sketch the problems and needs of the investigation of the *Koinḗ*, and, on the basis of what has previously been accomplished, to exhibit in brief some important chapters from the history of the Hellenistic language, as well as to carry forward these chapters by the author's own investigations. Thumb has fully attained his end in the six chapters into which the book is divided.

In the first chapter, which treats the idea and extent of the *Koinḗ*, the *Koinḗ* is defined as "the whole development of the Greek language, as used by the people and in daily intercourse, from the time of Alexander the Great up to the close of antiquity." By "Hellenism" one understands the epoch in which Greek civilization became the world-civilization, the Hellenistic language being, therefore, what we more concisely term the *Koinḗ*. Since the development of the Greek language has been continuous, modern Greek is a legitimate descendant in the family of this ever-living speech, and hence is of great importance in deciding questions concerning the *Koinḗ*, which it follows in line of descent. This is a fact which is being more clearly recognized

in these days. In the second chapter, on the destruction of the ancient dialects, the change into the *Koinḗ* is shown to have been a continuous process, regular in course, and corresponding to a natural development of the living language. The third chapter treats of the remnants of the ancient dialects in the *Koinḗ*. The question is: Did dialectical forms enter the *Koinḗ* and continue in use after the complete extinction of the old dialects? The answer to this question is found, first, by a study of the old texts, and, secondly, by a search of modern Greek and its dialects for such remnants, since, if they are found here, they can only have come from the *Koinḗ*, in which then they must have existed. The outcome of this study is the fact that the number of dialectical forms is very small.

The fourth chapter, on the influence of non-Greek peoples on the development of the Hellenistic language, is a delight as well as a revelation to one who has been brought up on the old grammars of New Testament Greek. Simcox calls the language of the New Testament "half-Hebraized Greek;" Thumb says that "one is entitled to remain very skeptical in regard to the admission of Hebraisms;" that "in the Bible there is found an un-Hellenic style and manner of thought, but that in general the lexicon and grammar are Greek." The fifth chapter treats of dialectical differentiation of the *Koinḗ*, and the position of biblical Greek. Here we learn that, as is to be expected in a language spoken in regions so widely separated, there are dialectical differences in the *Koinḗ*, but that it is incorrect to speak of an "Alexandrian dialect" apart from the "Egyptian," or to say that the Bible represents a "Jewish Greek." The sixth chapter, on the source and nature of the *Koinḗ*, is especially illuminating, giving one a wide view of the development of the Greek language up to the present. In fact, the book will be hailed with delight by all those who wish to be delivered from the bonds of a pedantic classicism.

HAMILTON FORD ALLEN.

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EINLEITUNG IN DAS NEUE TESTAMENT. VON ADOLF JÜLICHER.
Dritte u. vierte Auflage. Tübingen: Mohr, 1901. Pp.
xvi + 504. M. 8.

JÜLICHER's well-known book has grown from four hundred pages in the first and second editions to five hundred in the third and fourth. Part of this increase was inevitable, being made up of references to the steadily growing body of literature. But much the larger part is in