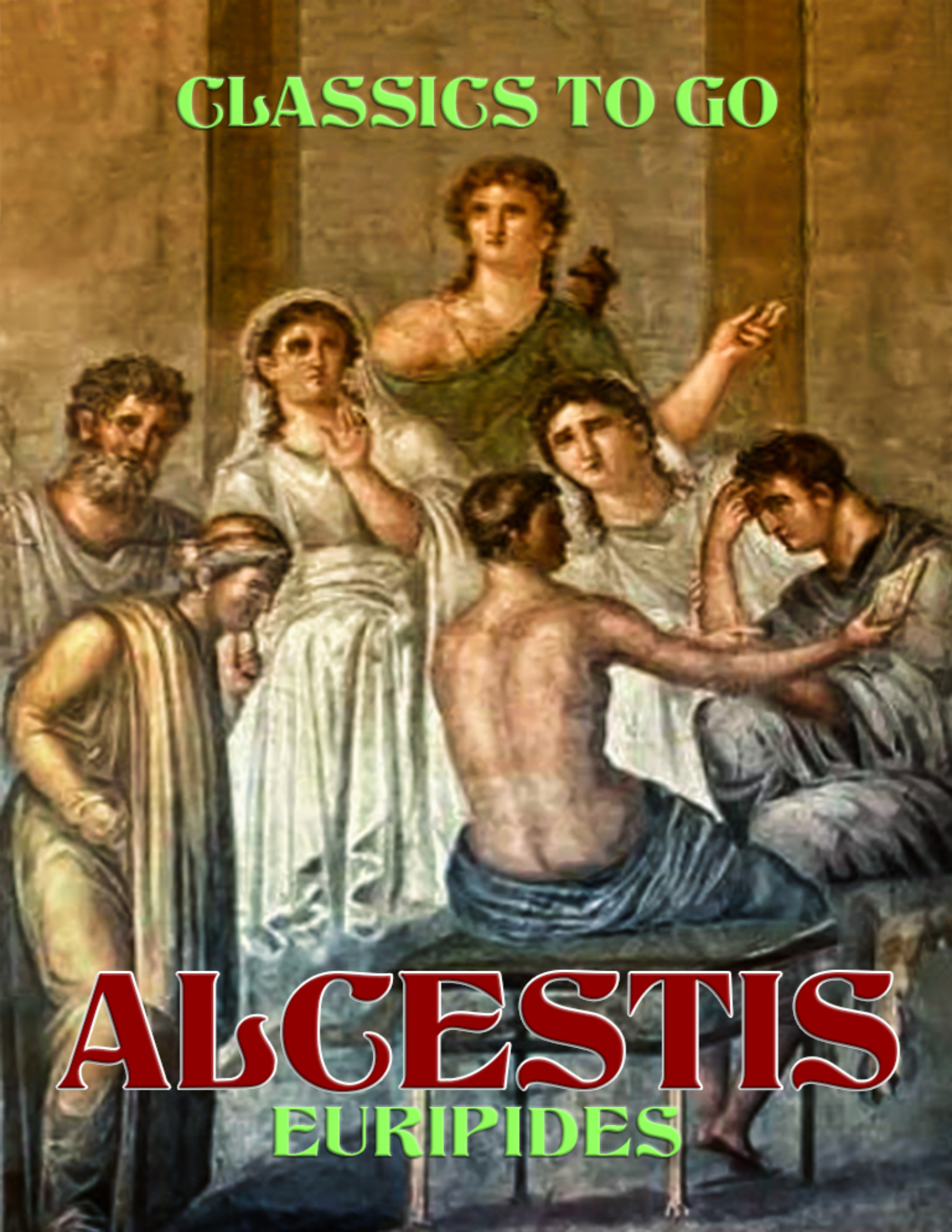
CLASSICS TO GO



ALCESTIS

EURIPIDES

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INTRODUCTION

The *Alcestis* would hardly confirm its author's right to be acclaimed "the most tragic of the poets." It is doubtful whether one can call it a tragedy at all. Yet it remains one of the most characteristic and delightful of Euripidean dramas, as well as, by modern standards, the most easily actable. And I notice that many judges who display nothing but a fierce satisfaction in sending other plays of that author to the block or the treadmill, show a certain human weakness in sentencing the gentle daughter of Pelias.

The play has been interpreted in many different ways. There is the old unsophisticated view, well set forth in Paley's preface of 1872. He regards the *Alcestis* simply as a triumph of pathos, especially of "that peculiar sort of pathos which comes most home to us, with our views and partialities for domestic life.... As for the characters, that of Alcestis must be acknowledged to be pre-eminently beautiful. One could almost imagine that Euripides had not yet conceived that bad opinion of the sex which so many of the subsequent dramas exhibit.... But the rest are hardly well-drawn, or, at least, pleasingly portrayed." "The poet might perhaps, had he pleased, have exhibited Admetus in a more amiable point of view."

This criticism is not very trenchant, but its weakness is due, I think, more to timidity of statement than to lack of perception. Paley does see that a character may be "well-drawn" without necessarily being "pleasing"; and even that he may be eminently pleasing as a part of the play while very displeasing in himself. He sees that Euripides may have had his own reasons for not making Admetus an ideal husband. It seems odd that such points should need

mentioning; but Greek drama has always suffered from a school of critics who approach a play with a greater equipment of aesthetic theory than of dramatic perception. This is the characteristic defect of classicism. One mark of the school is to demand from dramatists heroes and heroines which shall satisfy its own ideals; and, though there was in the New Comedy a mask known to Pollux as "The Entirely-good Young Man" ([Greek: panchraestos neaniskos]), such a character is fortunately unknown to classical Greek drama.

The influence of this "classicist" tradition has led to a timid and unsatisfying treatment of the *Alcestis*, in which many of the most striking and unconventional features of the whole composition were either ignored or smoothed away. As a natural result, various lively-minded readers proceeded to overemphasize these particular features, and were carried into eccentricity or paradox. Alfred Schöne, for instance, fixing his attention on just those points which the conventional critic passed over, decides simply that the *Alcestis* is a parody, and finds it very funny. (*Die Alkestis von Euripides*, Kiel, 1895.)

I will not dwell on other criticisms of this type. There are those who have taken the play for a criticism of contemporary politics or the current law of inheritance. Above all there is the late Dr. Verrall's famous essay in *Euripides the Rationalist*, explaining it as a psychological criticism of a supposed Delphic miracle, and arguing that Alcestis in the play does not rise from the dead at all. She had never really died; she only had a sort of nervous catalepsy induced by all the "suggestion" of death by which she was surrounded. Now Dr. Verrall's work, as always, stands apart. Even if wrong, it has its own excellence, its special insight and its extraordinary awakening power. But in general the effect of reading many criticisms on the

Alcestis is to make a scholar realize that, for all the seeming simplicity of the play, competent Grecians have been strangely bewildered by it, and that after all there is no great reason to suppose that he himself is more sensible than his neighbours.

This is depressing. None the less I cannot really believe that, if we make patient use of our available knowledge, the *Alcestis* presents any startling enigma. In the first place, it has long been known from the remnants of the ancient Didascalia, or official notice of production, that the *Alcestis* was produced as the fourth play of a series; that is, it took the place of a Satyr-play. It is what we may call Pro-satyric. (See the present writer's introduction to the *Rhesus*.) And we should note for what it is worth the observation in the ancient Greek argument: "The play is somewhat satyr-like ([Greek: saturiphkoteron]). It ends in rejoicing and gladness against the tragic convention."

Now we are of late years beginning to understand much better what a Satyr-play was. Satyrs have, of course, nothing to do with satire, either etymologically or otherwise. Satyrs are the attendant daemons who form the Kômos, or revel rout, of Dionysus. They are represented in divers fantastic forms, the human or divine being mixed with that of some animal, especially the horse or wild goat. Like Dionysus himself, they are connected in ancient religion with the Renewal of the Earth in spring and the resurrection of the dead, a point which students of the *Alcestis* may well remember. But in general they represent mere joyous creatures of nature, unthwarted by law and unchecked by self-control. Two notes are especially struck by them: the passions and the absurdity of half-drunken revellers, and the joy and mystery of the wild things in the forest.

The rule was that after three tragedies proper there came a play, still in tragic diction, with a traditional saga plot and heroic characters, in which the Chorus was formed by these Satyrs. There was a deliberate clash, an effect of burlesque; but of course the clash must not be too brutal. Certain characters of the heroic saga are, so to speak, at home with Satyrs and others are not. To take our extant specimens of Satyr-plays, for instance: in the *Cyclops* we have Odysseus, the heroic trickster; in the fragmentary *Ichneutae* of Sophocles we have the Nymph Cyllene, hiding the baby Hermes from the chorus by the most barefaced and pleasant lying; later no doubt there was an entrance of the infant thief himself. Autolycus, Sisyphus, Thersites are all Satyr-play heroes and congenial to the Satyr atmosphere; but the most congenial of all, the one hero who existed always in an atmosphere of Satyrs and the Kômos until Euripides made him the central figure of a tragedy, was Heracles. [The character of Heracles in connexion with the Kômos, already indicated by Wilamowitz and Dieterich (*Herakles*, pp. 98, ff.; *Pulcinella*, pp. 63, ff.), has been illuminatingly developed in an unpublished monograph by Mr. J.A.K. Thomson, of Aberdeen.]

The complete Satyr-play had a hero of this type and a Chorus of Satyrs. But the complete type was refined away during the fifth century; and one stage in the process produced a play with a normal chorus but with one figure of the Satyric or "revelling" type. One might almost say the "comic" type if, for the moment, we may remember that that word is directly derived from 'Kômos.'

The *Alcestis* is a very clear instance of this Pro-satyric class of play. It has the regular tragic diction, marked here and there (393, 756, 780, etc.) by slight extravagances and forms of words which are sometimes epic and sometimes over-colloquial; it has a regular saga plot, which had already

been treated by the old poet Phrynichus in his *Alcestis*, a play which is now lost but seems to have been Satyric; and it has one character straight from the Satyr world, the heroic reveller, Heracles. It is all in keeping that he should arrive tired, should feast and drink and sing; should be suddenly sobered and should go forth to battle with Death. It is also in keeping that the contest should have a half-grotesque and half-ghastly touch, the grapple amid the graves and the cracking ribs.

So much for the traditional form. As for the subject, Euripides received it from Phrynichus, and doubtless from other sources. We cannot be sure of the exact form of the story in Phrynichus. But apparently it told how Admetus, King of Pherae in Thessaly, received from Apollo a special privilege which the God had obtained, in true Satyric style, by making the Three Fates drunk and cajoling them. This was that, when his appointed time for death came, he might escape if he could find some volunteer to die for him. His father and mother, from whom the service might have been expected, refused to perform it. His wife, Alcestis, though no blood relation, handsomely undertook it and died. But it so happened that Admetus had entertained in his house the demi-god, Heracles; and when Heracles heard what had happened, he went out and wrestled with Death, conquered him, and brought Alcestis home.

Given this form and this story, the next question is: What did Euripides make of them? The general answer is clear: he has applied his usual method. He accepts the story as given in the tradition, and then represents it in his own way. When the tradition in question is really heroic, we know what his way is. He preserves, and even emphasizes, the stateliness and formality of the Attic stage conventions; but, in the meantime, he has subjected the story and its characters to a keener study and a more sensitive psychological judgment