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Zur Erkenntnis der geistigen Entwicklung und der schriftstellerischen Motive Platos. Joël Von Karl. Berlin. 1887. 2 Mk.

R. D. H.

The Classical Review / Volume 2 / Issue 07 / July 1888, pp 206 - 206

DOI: 10.1017/S0009840X00192923, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00192923

How to cite this article:

R. D. H. (1888). The Classical Review, 2, pp 206-206 doi:10.1017/S0009840X00192923

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the *Cratylus*, examines some of the arguments adduced, notably by Schaarschmidt, against the genuineness of the dialogue. With the etymologies, so often denounced as extravagant, purposeless, and even if by Plato not seriously meant, he deals as follows. Some he allows to be genuine attempts to reduce words in ordinary use to their elements, so far as this was possible. But as this might be supposed to favour the sophistical assumption that things can be studied by the aid of words, he maintains that after a while the Platonic Socrates changes sides and proposes derivations in jest (as Ἀρτεμῖς 406 B, ἥλιος, σελήνη, 409, σοφία, 412); though even here such examples as γῆ (from γαῖα, γεννήτειρα) and ὥραι (δρίζειν), p. 410 C, D show that now and then he is in earnest. The same spirit of reckless audacity is shown in Socrates' contention that etymology supports the doctrine of Heraclitus. One of Schaarschmidt's objections is that the drift of the whole is obscure. The plain inference from the protracted series of real and sham derivations, as drawn by M. Cucuel, is that words have such a quality as ὁρθότης, propriety, and that this depends upon a certain accord between their primary elements and their meaning; but that on the other hand, this accord is not always discernible and we may easily impose upon ourselves, as the etymologists have actually done, by fancying we have discovered it. No definite school of etymologists, it is argued, is here held up to scorn; the theories exemplified and in part satirized were simply in the air at the time. Other of Schaarschmidt's objections concern inconsistencies in the portraiture of Socrates, Cratylus, Hermogenes. These are partly denied, partly excused on the ground that the dialogue is a juvenile work. The main design was to show that things cannot be studied through words: reality can be known, if at all, only by the ideas.

The second part is an attempt to appraise the worth of Plato's contributions to a theory of language and its origin. With the opinions of Plato's predecessors, Heraclitus, Democritus, Protagoras, M. Cucuel declines to deal: but he emphasizes the theory of primitive words, or primary parts of words (424 A), which are assumed to have represented things as they appeared to the makers of language. By a provisional classification the part played by various sounds in these primitive words is roughly determined (as that ρ denotes fluidity, δ, τ checks), these meanings being traced back to metaphorical onomatopoeia, e.g. free motion of the tongue is compared with the motion of water. This method and the whole onomatopoeic theory is praised as genuinely scientific, though at the same time it is admitted that Plato had not the least notion of the difference between root, suffix, and termination, so that his derivations cannot even be discussed. No less valuable, it is pointed out, are the suggestions as to the changes which primary words have undergone in the course of time. Plato attributes this 'phonetic decay' to dialectical influences, to a passion for 'tragic' forms (euphony), to softening and contraction for ease of utterance. Allowing for these changes and for defects in the primary words themselves, he has to admit that the correspondence between sense and sound in ordinary language is too imperfect to render it intelligible: this must be supplemented by the rival principle of conventional agreement (435 C). It should be noted that M. Cucuel insists upon explaining νόμος in the compound νομοθέτης so often used in the *Cratylus* as custom, not law: and the custom-maker or custom-makers (for the plural is found, 390 D, 407 B, 411 B, &c.) are, according to him, simply primitive or savage men, οἱ παλαιοί, οἱ πρότεροι.

R. D. H.

Zur Erkenntnis der geistigen Entwicklung und der schriftstellerischen Motive Platos.
Von KARL JOËL. Berlin. 1887. 2 Mk.

A BRILLIANT essay which questions many received opinions. In the first part the author examines the well-known passage, *Phaedo* 96 A—100 B. The slight inference drawn from this is supported by another; from the admitted fact that Plato united the tendencies of earlier Greek philosophy it is argued that he must have been 'predestined to a long and rich mental development,' and this is favoured by the analogy of other kindred thinkers, as Spinoza, Leibniz, Kant, and especially Schelling. Next comes a discussion of the formal character of the Platonic writings, and a polemic against the received view that the written dialogue recalls an actual living dialogue, or in some other way has a didactic purpose. To our author the dialogue is simply a reproduction of Plato's mental life, especially appropriate to his earlier period of ferment and scepticism, but dying out when the assured convictions of riper years were attained. On these lines three periods are distinguished: first, one of confident superiority, as yet undisturbed by scepticism (*Protagoras*); then, that of the shorter and the 'dialectical' dialogues, the doubts and difficulties of which really distracted the author's mind; lastly, a period of ethical rather than logical controversies, leading to the triumph of intuitive idealism over criticism and scepticism; a period in which debate makes way for the myth, *διάνοια* for *ἐπιστήμη*, culminating in the intuition of the ideas. The latest dialogues, it is observed, the *Laws*, *Timaeus*, *Cratylus*, all but abandon dramatic form.

The motive of Plato's authorship is discussed in connection with *Phaedr.* 274 B—278 D. There are two received theories: that of the few, who, with Ast and Hermann, argue from this passage that the Platonic writings do not claim to unfold a comprehensive philosophical system; and that of the many who, e.g. with Zeller, hold the contrary and argue that somehow the philosophical dialogue must be exempted from the sweeping condemnation pronounced in the *Phaedrus* on writings in general. After adducing grounds for rejecting both these views, Hr. Joël contends that Plato wrote without any objective aim, but simply, like Goethe, to relieve his thought. His artistic tendencies are sufficient to account for an authorship which is designated as *παῖδις*, not *σπουδή*. Indirectly such writings might fall into the proper hands and subserve a didactic purpose. This however is not their author's intention (*Zweck*), but only an accidental result (*Wirkung*).

R. D. H.

Essai sur la Langue et le Style de l'Orateur Antiphon. Thèse de Doctorat présentée à la Faculté des Lettres de Paris, par CH. CUCUEL. Paris, Leroux. 1886. 145 pp.

THE object which the author of this thesis proposes to himself is, as he modestly tells us in the preface, not to write a chapter in the history of Attic Syntax, but to collect the materials which may be serviceable for that purpose. The first part of the treatise, some twenty pages, deals with the vocabulary, the second and far the longer part with the syntax of Antiphon. The scope of the work excludes comparison with other authors, and this in itself greatly detracts from the value of the inquiry. A monograph on the language of Antiphon, which contains no reference either to the other orators or to Thucydides, is of necessity very incomplete. Nor can it be said that M. Cucuel has by skilful arrangement or classification of lin-