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The Use of Φσις in Fifth-Century Greek Literature *The Use of Φσις in Fifth-Century Greek Literature*. By John Walter Beardslee Jr. One vol. Royal - 8vo. Pp. 126. Chicago, Illinois: The University of Chicago Press, 1918.

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dotus 1619 confirms the MS. tradition on the whole, including suspected interpolations; as has been noted before with other authors. No. 1620-3, Thucydides, as usual, do not correspond with either of the two families of MSS., which indicates that the division took place later than this period (second-

third century). Some improvements upon the ordinary text are to be found in 1625 Aeschines *In Ctesiphontem*, and the conjecture *ἱερά* for *γέρα* in § 18 is confirmed, while some proposed excisions are not supported.

W. H. D. ROUSE.

THE USE OF ΦΥΣΙΣ IN FIFTH-CENTURY GREEK LITERATURE.

The Use of Φύσις in Fifth-Century Greek Literature. By JOHN WALTER BEARDSLEE, JR. One vol. Royal 8vo. Pp. 126. Chicago, Illinois: The University of Chicago Press, 1918.

THE author states quite clearly at the outset that his intention is to trace the history of the word *φύσις* from its actual occurrences in extant Greek literature rather than to attempt to follow the development of the idea of nature in early Greece; the result of the latter course must be largely hypothetical, as the context is generally very slight in the fragments of Greek philosophy before Plato, and how can we hope to learn the exact force of any word without a context? In what we possess of Homer, Aeschylus, and Pindar *φύσις* is only found seven times; these are the only instances before the middle of the fifth century, and in all of them *φύσις* refers to the outward visible characteristics of a person or object. This use of *φύσις* for 'character' or 'qualities' is predominant throughout Greek literature from Homer to Aristotle; *φύσις* = 'origin,' which is perhaps the primary meaning, but which always remained rare, first occurs in Empedocles, who is also the first to use *φύσις* for 'human character,' comprising intellectual and moral attributes. In Herodotus, in the *Hippocratica*, and in Aristotle in his books on animals, we find *φύσις* used in the Homeric significance; this the author calls the 'natural history' use of the word. But, as we might expect, in the *Hippocratica* *φύσις* most frequently means 'temperament, constitution' from the physician's point of view. Sophocles and Euripides use

φύσις for the moral and intellectual character of a person; in the latter it also begins to mean 'human nature,' and in three places (the earliest datable is in the *Troades*, 415 B.C.) it stands for 'Nature,' and is the equivalent of *ὁ κόσμος* or *τὸ ὅλον*, though this meaning is probably far older than Euripides and sprang from the schools of physical philosophy. A chapter is devoted to *κατὰ φύσιν* and kindred phrases, and another to the phrase *περὶ φύσεως*, which is discussed at considerable length. In the interesting chapter on *φύσις* and *νόμος* the author warns us against overemphasising the distinction contained in this common antithesis; it was little more than a rhetorical device which became popular in the age of the sophists; there is no evidence that the antithesis was at all used by the early philosophers; indeed we have instances in which *φύσις* and *νόμος* are identified. A brief summary of the Platonic and Aristotelian usages forms the concluding chapter. The indexes extend over seventeen pages.

Misprints are very rare, but the following on page 92 is unfortunate: 'The original distinction between *φύσει* and *κατὰ φύσιν* is nicely illustrated . . . γυνή ἥτις παχέα παρὰ φύσιν ἐγένετο. . . ἥτις δὲ φύσει τοιαύτη ἐστὶ. . .'

There are some inconsistencies and many needless and tiresome repetitions, not merely from chapter to chapter, but sometimes within the space of a few lines; it would almost appear that the different chapters were originally written without reference to their place in the book as a whole, and that the final revision and co-ordination were hasty and incomplete. But it would be unfair to the author to lay too much stress

on these blemishes in a work which otherwise exhibits much patience and care both in the collection of the neces-

sary material and in its detailed interpretation.

G. E. K. BRAUNHOLTZ.

MISCELLANEA.

Proceedings of the British Academy: *Greek Civilisation as a Study for the People*. By W. RHYS ROBERTS. *The Value and the Methods of Mythologic Study*. By L. R. FARNELL. London: Humphrey Milford. Oxford University Press.

University of Wisconsin: *Classical Studies in Honour of Charles Forster Smith*. By his Colleagues. Pp. 190. Madison: 1919.

University of Chicago: *Studies in Stichomythia*. By J. L. HANCOCK. Pp. 97. *Sycophancy in Athens*. By J. O. LOFBERG. Pp. 104. Chicago: University Press. 1917.

IF the account of this varied collection of studies is to go beyond a mere catalogue, we must keep in view some principle. And the principle we need is given to us by Professor Rhys Roberts. We are not concerned with Greek civilisation, however, in its fullest extent. Perhaps Hellenism would confine our outline within comfortable limits. Now there is some quality in Hellenism which distinguishes it from other subjects of study. On a perusal of the works already enumerated, it appears to be this. The Greeks we have in view were, as compared with other peoples, the possessors of unusually clear consciousness. They were susceptible to a large range of impressions, and they could discriminate between them. Other peoples, indeed, have had the same gifts. But the Greeks went further. Their language was the outcome of clear thinking and, in turn, clear thinking was fostered by their language. They developed on the lips of their best speakers and writers a form of expression almost adequate to all the demands of consciousness. Hence we can trace the Greek mind more clearly than any other, as it worked upon the problems of knowledge, of aesthetics, and of action. The French, of modern peoples, come per-

haps nearest to these Greek excellences. The Romans, in antiquity, were in like manner the best interpreters of the Greek tradition. But Greek literature alone is eternally modern. There is nothing so hopelessly antiquated in Greek literature as last year's newspapers. Clearly apprehended and clearly expressed consciousness is rarely to be found in our English tradition. People nowadays would accord to mathematical studies the functions which are here indicated. But the clarity of mathematics is disappearing, and this process will be quickened when mathematics forgets its Greek origin.

Candidly I suffer myself badly from confused thinking and inability to express myself. An apology is therefore due to the authors now passed under review, if I apply this personal need as a test. Mr. Farnell leads up in his admirable summary to the conclusion that even legend has a historical footing and brings us down to solid earth. With a sigh of relief we can shake ourselves free from the phantasms in which some fashionable mythologists delight. The Classical Studies from Wisconsin, in honour of Charles Forster Smith, are creditable to the recipient. We may be especially grateful to Mr. Fiske, who deals with 'The Plain Style in the Scipionic Circle,' and to Mr. C. N. Smiley for his paper on 'Seneca and the Stoic Theory of Literary Style.' But although the setting is Roman for these subjects, after all we are left sitting at the feet of Greek masters. It is enough to remember that Greek was almost supreme in Rome itself for the five centuries which are bisected at the Christian era. Chicago sends dissertations on 'Sycophancy in Athens,' by Mr. Lofberg, and on 'Stichomythia' by Mr. Hancock. Those who are specially interested in the topics dealt with by these writers will find the materials well displayed and clearly arranged.

At this moment when all the arts of