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The Classical Review / Volume 6 / Issue 1-2 / February 1892, pp 59 - 59
DOI: 10.1017/S0009840X00184677, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00184677

How to cite this article:

E. C. Marchant (1892). The Classical Review, 6, pp 59-59 doi:10.1017/S0009840X00184677

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LUTZ ON CASE-ADVERBS.

Die Casus-Adverbien bei den attischen Rednern. Ein Beitrag zur historischen Grammatik der griechischen Sprache. Dr. L. LUTZ. G. Fock, Leipzig, 1891. pp. 40. 1 mk. 20.

THIS dissertation is uniform with the author's *Präpositionen bei den a. Rednern* (C.R. iii. 414), to which work it forms an indispensable appendix. It consists of some useful tables and many useful examples, from which the reader is left to draw any conclusion that he chooses. Dr. Lutz has not chosen to mention any other work on the same subject, not even Max Koch's *Präpositionen bei Isocrates*, which is in some cases, but not to any great extent, at variance with his statistics: in fact, he limits himself strictly to the Boswellian operation of noting down what the great men say whenever they let fall a 'Case adverb.' Occasionally Dr. Lutz makes a slip, which is to be regretted in work where accuracy is the one thing needful. Thus he says that *ἐνεκα* occurs in Ant. tetr. A. δ, 9 when he means Ant. tetr. B. β, 10; he assigns the same form to Ant. v. 88, where however he should have noticed the well-supported variant *ἐνεκα*, as also in Andoc. I. 86. With regard to *ἄποθεν* he observes 'in dieser Form erscheint nur bei Antiphon, die Form *ἄπωθεν* dagegen wurde von Aeschines angewendet.' But in the only place in which Antiphon uses the word both Bekker and Blass give *ἄπωθεν*, without mentioning a variant, and it is obvious that *ἄπωθεν* is right.

But Dr. Lutz can give us much better stuff than this. For instance of *χάριν* with case he says that it is found only four times in the Orators, viz. Dem. xxi. 227 πάντων ἐνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ θεοῦ χάριν, Hyperides frag. 276 λόγον χάριν, and Dem. xix. 25, xx. 110 τοῦ χάριν; It is an easy task to make these dry bones live. The fact is that *χάριν* as a preposition is *very rare* in all Attic prose, with the exception of Plato. It is not found in prose inscriptions of the classical period at all (Meisterhans², p. 182): Thuc. has it but once, viz. v. 70

τοῦ θείου χάριν; Xen. once, *Apol.* 1, 2, 54 τούτου χάριν. Plato however has about two dozen instances, of which about half are similar to those already given: e.g. (1) θεός: τῆς θεοῦ χάριν *Tim.* 23 D, θεῶν χ. *Laws* 879 D, (2) λόγος: τοῦ λ. χ. *Rep.* 475 A, (3) pronouns: τούτων χ. *Theaet.* 176 B, *Laws* 812 D, οὗ χ. *Rep.* 451 A, *Theaet.* 208 B, ὧν χ. *Laws* 776 A, τοῦ χ. *Laws* 701 D, and three cases of σὴν χ., viz. *Phaedrus* 234 E, *Soph.* 242 B, *Rep.* 472 E. Similar to (1) are οἰωνοῦ χ. *Menez.* 249 B, τοῦ μέλλοντος χ. *Protag.* 324 B, though the last is closely allied to the other Platonic instances, which are with abstract nouns, as μαθησέως χ. *Phaedrus* 278 A, τοῦ γινῶναι χ. *Rep.* 499 A. In Aristophanes there are a dozen instances: (1) θεός: the nearest are *Vesp.* 62 τῆς τύχης χ., *Acharn.* 1050 τῶν κρεῶν χάριν, *Acharn.* 892 τῇσδε τῆς ξένης χάριν, the last apparently tragic, (2) not found, (3) pronouns: τίνος ἂν χ. *Eccles.* 140, τοῦ χ.; *Plut.* 53, ὅτου χ. *Plut.* 260 and 281, ὧν χ. *Thesm.* 128, σὴν χ. *Acharn.* 1232. There are three examples like the abstract nouns in Plato, τάργυριον χ. *Plut.* 154, τοῦ λαβεῖν χ. *Plut.* 1010, τίνος γνώμης χ.; *Thes.* 586; and finally there is ἀνδρίας χ. *Eq.* 268. It is clear that *χάριν* is rather poetical in the best period, though in late prose it became quite common. It has been from time immemorial called a synonym of *ἐνεκα*, but that does not mean that it is freely used instead of *ἐνεκα*. It is not clear why the grammarians did not notice that it is also a synonym for *διά*. Thompson points this out in a note on *Phaedrus* p. 241.

Dr. Lutz again takes the reader into his confidence in a short preface, in which he states that he yielded to the wishes of friends and colleagues in drawing up this supplement to his previous work. We are confident that we are not alone amongst his friends in hoping that he will now devote his great energy to a more interesting subject, and rest for a while, at least, from adding to the number of these necessary but depressing 'biblia a-biblia.'

E. C. MARCHANT.