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Die Grundbedeutung des. Konjunktiv und Optativ *Die Grundbedeutung des Konjunktiv und Optativ, und ihre Entwicklung im Griechischen.* Von Carl Mutzbauer. Leipzig: Teubner. 1908. Pp. x + 262. Paper, Marks 8; linen, Marks 9.

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on which he has tried to found a sketch of the advance of the Roman spirit and of things Roman in the East until the time of Hadrian.¹ He divides his matter into five periods—early, middle and later Republic, the time of Augustus, and the early Empire. This arrangement is, in principle, unimpeachable, but has not proved altogether happy in practice; the reader seems always to be chasing his pet subject from one section to another. Possibly marginal headings might have helped him in his search.

Dr. Hahn concentrates his energies especially on the department of language with very successful results. His first-hand researches as to the various infiltrations of Roman words and constructions into Greek writings and inscriptions are a very solid foundation of information. We cannot equally praise the rest of the book. In spite of the interest of the subject, it is extraordinarily monotonous to read. Perhaps the author has been too diffident; instead of boldly advancing two or three ideas of his own and working them out thoroughly, he is inclined to quote the opinions of other people, and as he only quotes them in fragments the result is very disturbing. What ought to have been a general sketch of an interesting character has degenerated too much into a compilation. If Dr. Hahn intends to write more on this subject—and it is to be hoped that he will—it would be better if he presented his researches *either* in the form of a detailed and minute investigation into one particular point, as he has done in his section on language, *or* in the form of a very readable general sketch, without too much detail.

As for the actual information which Dr. Hahn offers, it seems quite accurate and fairly complete for a work which largely opens up a new field. It certainly bears evidence of a vast range of reading both in ancient and modern literature. In certain minor points of what may be

called the technique of historical research, Dr. Hahn is not sufficiently strict. *Gaius* should not appear either as *Caius* on p. 183 or as *Caligula* on p. 197. In Livy XLV. 23 (p. 27, n. 7), how can Dr. Hahn be sure that these references to Roman history really came out of the mouth of Astumedes, the Rhodian, and did not emanate from the brain of Livy, the Roman, in whose work they are found? Finally, on the first few pages, early Roman legends from Livy I.-III. and Dionysius of Halicarnassus should not be presented as though they were history.

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DIE GRUNDBEDEUTUNG DES. KONJUNKTIV UND OPTATIV

Die Grundbedeutung des Konjunktiv und Optativ, und ihre Entwicklung im Griechischen. Von CARL MUTZBAUER. Leipzig: Teubner. 1908. Pp. x + 262. Paper, Marks 8; linen, Marks 9.

THIS treatise is an exhaustive investigation of the use of the subjunctive and optative moods in Homer, a few examples from Herodotus and Attic writers being added by way of illustration.

It is an important contribution to historical syntax, and from its thoroughness must be a valuable work of reference. As an indication of the labour involved in its composition, we may mention that reference is made to no less than ninety passages of a single book—IX. of the *Iliad*—while only one book of the *Odyssey* is quoted less than thirty times.

The explanations of the history of the moods most familiar to us in England are those contained in Goodwin (*Moods and Tenses*, Appendix I., p. 385), who believes it 'probable that at some early period the Greek had two parallel uses of the subjunctive and optative in independent sentences, as follows: ἔλθω, "I shall go, or, let me go"; ἔλθοιμι, "I may or might go, or, may I go";' and Monro, who leaves it doubtful whether the use of the subjunctive as an *Emphatic future* was derived from its use to express *will*, or *vice versa*, and seems to regard the

¹ The sketch is brought down to the time of Justinian in a subsequent paper, *Zum Sprachenkampf im römischen Reich*, *Philologus*, Supplementband x., p. 677-716 or separately, price M. 1.60.

ideas of *wish*, *concession*, *supposition* as very early established in Greek, 'being common to Greek and Sanscrit' (*Homeric Grammar*, § 317 and § 321, 4).

Dr. Mutzbauer dissents from both of these views. He considers that the subjunctive originally expressed *expectation*, the optative simply *wish*.

The expectation (*Erwartung*) may take the form of conviction or apprehension: thus *καὶ ποτὲ τις εἴπησι* means either 'I expect' or 'I apprehend' that somebody will say.

In negative sentences, *οὐδὲ τί οἱ βουλὰς συμφράσσομαι*, I 374, means 'it is not to be expected that I shall advise'; while *μή πως τάχ' ὑπ' αὐτοῦ δονρὶ δαμήης*, Γ 436, is explained 'far from me be the expectation that, etc. (*fern sei die Erwartung*).'

Of *ἄν* and *κέν* Dr. Mutzbauer takes the conventional view that they have a limitative force.

The hortative subjunctive disappears: *ἡμεῖς δὲ φράζωμεθ'*, ὅπως ἔσται τάδε ἔργα Δ 13, becomes 'as for us, you must expect that we shall . . .'

The dubitative subjunctive is likewise explained away: *πῶς τ' ἄρ' ἴω μετὰ μῶλον*; Σ 188, is 'how is it to be expected that I should go?'

Final clauses do not really express purpose; for instance, *ὥς* means 'from which point' (local or temporal), *i.e.* 'in which way, in this way': so

ἀγαθὸν καὶ νυκτὶ πιθέσθαι
ὥς σὺ τ' εὐφρονης πάντας παρὰ νηυσὶν
Ἀχαιοὺς . . . H 294-95

is really 'it is well to obey night's bidding; thus (from which standpoint) we may expect that you will gladden the Achaeans . . .'

In 'conditional' clauses, so called, *εἰ*, *αἰ*, is not originally a conditional particle, but has a kind of hortatory sense, 'put the case,' 'suppose.' Thus, *εἴ περ τε πύλας καὶ τεύχε'* Ἀχαιῶν ῥηξόμεθα, M 223, is, historically considered, 'I put the case, we must expect that . . .'

In the optative, the fundamental idea is *wish*; a wider development of the wish results from the question whether the individual considers his wish as more or less capable of fulfilment. If the idea that it

is capable of fulfilment is uppermost in his mind, the wish can be transformed into a clause expressing possibility: 'may this happen' becomes 'this may happen'; but a large number of cases of apparent subordination can be explained by parataxis. Thus ι 316 is simply a wish: *αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεῖων, εἴ πως τισαίμην . . .* 'I stayed behind, brooding "Would that I might take vengeance."'

The sense 'it may' is, however, necessary in such general sentences as γ 231: *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσει*. 'It is quite possible that a god may save. . .'; but after interrogatives the idea of wish is still implicitly present, *e.g.* Λ 838 *πῶς τ' ἄρ' εἰοι τάδε ἔργα*—'how can I hope that this may be?'

With Final clauses we get into rather deep water, as the wish becomes more remote: Ε 23. *ἀλλ' Ἥφαιστος ἔρνυτο, σώσσει δὲ νυκτὶ καλύψας, ὥς δὴ οἱ μὴ πάγχυ γέρον ἀκαχήμενος εἴη*—'Hephaestus saved him with the wish, "Perish the thought that the old man should be utterly bereft."'

The whole question of the import of the moods is an extraordinarily difficult and complicated one, and probably the last word on the subject has not yet been said; but the theories so fully elaborated in the present volume must at any rate be taken into account by future students of the subject.

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SARDINIA.

A. Taramelli and F. Nissardi, L'altipiano della Giara di Gesturi in Sardegna, ed i suoi monumenti preistorici. (Monumenti Antichi pubblicati per cura della R. Accademia dei Lincei.) Milan: Hoepli. 1907. Vol. XVIII., Part 1, cols. 1-120 (pp. 60). 1 plate and 36 illustrations in text. 10 fr.

THE memoir before us details the results of the exploration by Professor Taramelli and Signor Nissardi of a region of peculiar interest—the so-called Giara di Gesturi, a