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Fick on Greek Proper Names *Die Griechischen Personennamen nach ihrer Bildung erklärt und systematisch geordnet* von August Fick. Zweite Auflage bearbeitet Fritz von Bechtel und August Fick. Vandenhoeck and Ruprecht: Göttingen. 1894. Pp. xviii. 474. M. 12.

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surprise us, for the compv. has the sense of the positive with *potius* (μᾶλλον) just as well as with *magis* (cf. Schwab p. 65). I take at random two other passages and they yield to the same interpretation. At Lys. 19, 15, a father is said to have refused his daughters to rich suitors who wished to take them without dower, ὅτι ἐδόκουν κάκιον γεγόνειν 'because they seemed to belong to the lower classes,' ἀλλὰ τὴν μὲν Φιλομήλῳ τῷ Παιανίῃ, ὃν οἱ πολλοὶ βελτίονα ἡγούνται εἶναι ἢ πλουσιώτερον etc. This I interpret βελτίονα <γεγόνειν μᾶλλον> ἢ πλουσιώτερον 'he was thought to belong to a higher class rather than to be richer <than the other suitors>.' At Livy 22, 38, in contrast with Varro's inflammatory harangues, it is stated: *conlegae eius Pauli una...contio fuit, verior quam gravior populo*, and this I interpret *verior* <*contionibus Varronis potius*> *quam gravior populo*. From such brachylogies as these, with contemporaneous working perhaps of the principle of balance recognized by Ziemer, ἢ with two comparatives became a mere formula; synonymic

correction is suggested by such examples as *συντομώτερον ἢ σαφέστερον* (Isoc.), 'concise' being substituted for 'clear': *callidior quam cautior*, 'more cunning <one would say rather than> more cautious.'

The reviewer has not found himself able to agree with the contention of the author that comparison is adversation, a point that has affected all the details of the argument. There yet remain to be published two parts of the treatise dealing with the statistical history of the true compv. in Greek, and from this statistic we shall doubtless gain further insight into an important aspect of Greek lexicography.

The result of the present volume lends itself to a stronger statement of grammatical formulae than Kaegi's, for example § 160, thus: (A) ἢ (*quam*) c. nom. and acc. is a substitute for a *casus separationis* (gen., abl.) after a compv., (B) but uninflectible phrases require ἢ (*quam*) at all periods.

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FICK ON GREEK PROPER NAMES.

Die Griechischen Personennamen nach ihrer Bildung erklärt und systematisch geordnet von AUGUST FICK. Zweite Auflage bearbeitet von FRITZ BECHTEL und AUGUST FICK. Vandenhoeck and Ruprecht: Göttingen. 1894. Pp. xviii. 474. M. 12.

In the year 1874 Fick published in his *Griechische Personennamen* one of the most original and at the same time convincing of his many brilliant contributions to Ancient Philology. Inquiry into the history of proper names had hitherto been almost confined to the range of the Teutonic languages. Jacob Grimm had published discussions both in his *Geschichte der Deutschen Sprache* and in separate papers: Pott in his *Personennamen insbesondere die Familiennamen* 1853 had collected and classified an enormous number of chiefly Teutonic names: in the monumental work of Förstemann the labours of a whole period were completed and systematized. In English we have a few treatises by Kemble, Ferguson, &c., as well as a translation of Salverte's discursive *History of the Names of Men, Nations, and Places*.

Already in 1852 Müllenhoff asserted (see Pott pp. 86 *sqq.*) that in the Teutonic names 'the sense of the shortened forms could be seen only in the compounds,' and the thesis was by implication extended to the Greek. But in point of method Fick's most notable forerunner was Franz Stark, whose *Kosenamen d. Germanen* 1868 exhibits on Teutonic soil almost all the various abbreviations, diminutive formations, &c., which Fick subsequently discovered in Greek names. The main contentions of Fick's work were, first, that with few exceptions all Greek full names were compounded of two stems, of which one at least was habitually employed in names and had acquired the value of a name word (*Namenwort*), and secondly, that all names of apparently one stem were derived from these by a process of mainly hypocoristic shortening. Just as 'Götz' is a *Kosename* for 'Gottfried,' 'Fritz' for 'Friedrich,' so is Ζεύς (as Sauppe had asserted *ap. Plat. Protag.* 318 B, C) for Ζεύςπιος: just as 'Madeline' is a diminutive from the first member of 'Mathilda,' so is Μνησίλα from Μνησίθεος: and just as 'Adalbo' contains a part only of the second component of

'Adalbert,' so *Θέογυς* and *Ἀντίπας* are shortened from *Θεόγγυτος* and *Ἀντίπατος*. Even a *Τεσσαμενός* implies a *Τεσιόφονος*. The proof of this is contained in five arguments which Fick adduces: but the first is enough, that the most 'Greek short names have corresponding long names by their side.' After a review of the different forms which the abbreviation takes and the various suffixes employed, Fick proceeds to show the same principles at work in Celtic, Teutonic, the Slav languages, Iranian, Indian, and finally to draw up a system of Indo-European names. All this is done with a surprising clearness and geniality.

The rest of the book consists of a classification, containing (1) a list of name-words (with their *Kosenamen*) found only in the first part of compounds, (2) a similar list of second members with their *Kosenamen*, and (3) a 'System' of Greek name-forms. This arrangement, however, involves a good deal of repetition, as many name-words may belong to both (1) and (2), and a large number of pairs such as *Θεόδωρος* and *Δωρόθεος* are formed by transposition.

In the second edition, which now lies before us, and for which Fick has availed himself of Bechtel's help, the subject has advanced to a second stage. The first is more of a thesis, the second has passed into a formal exposition of the subject. The comparison with other languages now disappears because 'the proof has been given in the first edition, and, as it has never been seriously contested, its repetition may be dispensed with.' The three subdivisions are now (1) Names of Men, (3) Names of Heroes, (3) Names of Gods, and under each appear (A) discussions concerning the relations of 'long' and 'short' names, (B) combined lists of both, and (C) cases of names derived from other names such as those of dates, animals, and plants. In fulness of citation and reference the present edition occupies a different plane from its predecessor. The authors claim that every fresh name, as well as such as have hitherto been insufficiently attested, has been provided with a reference. Indeed every page bears testimony to careful and critical work. What degree of completeness has been reached only the habitual use of the book can show: a comparison with a long list of names in an inscription from Pharsalus (Cauer no. 395) suggests that something is still wanting. Referring to the index of Grote's *History* we note the absence of *Ἀγύβριος*, *Βίας*, *Δαφναίος*, *Πίττακος*, *Λυκάμβης*, *Χαβρίας*, *Χαρίδημος*, *Χείλων*, as also

of certain derivatives in *-ίδης* from simple forms which appear, e.g. *Ἀγησανδρίδας*, *Ἐπιμενίδης*, *Ἐρασινίδης*, *Κρατησιπιδίδης*, *Μενεκλείδας*. Curiously enough, Miltiades fails us, and Kimon suffers a second banishment.

The authors themselves are under no delusion that their work represents a final stage in the treatment of the subject. A real name-book, observes Bechtel, would begin where we conclude. It should in the first place present the gradual growth and decay of names and name-words from the earliest times to the latest. It should show how appellatives gradually acquired and lost the value of name-words. It should assign to different dialects their peculiar or favourite designations, and explain the reasons for the choice. Above all, it should make clear the special force and appropriateness of each name. On all these topics the reader will find observations of value in every part of the book. But a mere glance through a few pages will show what a vast work remains to be done. To take only the last question: in the long list of compounds of *ἵππος* there are many which seem absolutely unintelligible. We may make a shift to understand *Γόργυππος*, *Ἴπποσίμα*, *Σώσιππος*, *Δώριππος*, and the like: but what are we to make of *Εἰρήνυππος*, *Κύδιππος*, *Κόσμιππος*, *Μεΐξυππος*, *Παίδιππος*, *Πράξιππος*? Are these merely due to the obviously aristocratic sound of these compounds of *ἵππος*, or are they the result of combinations such as that whereby Aristophanes reached his *Φειδιππίδης*? (Cf. Bechtel, Preface, pp. viii.—ix.) Certain Homeric citations by Bechtel seem also to suggest that Martial was ridiculing a real fashion when he proposed to name his cook 'Tarattalla' (*τ' ἄρα τᾶλλα*).

Many curious or important questions suggest themselves even in a rapid perusal. How many famous Hellenes are known to us by the names which they received at birth? The cases of Stesichorus, Plato (hypocoristic for *Πλατυκέφαλος*, if the tradition is any more than an explanation), and Chrysostom suggest themselves at once. Solon, Thales, Kleon, Kratinus, Lysias, and numerous others are *Kosenamen*: did their owners hear the full names except hypothetically, or when did the short names begin to supplant the long? Was Aeschylus ('Turpilius') perhaps *Κάλλαισυχρος*? Whence did *Πεισίστρατος Ἴππιόν υἱός* and father of Hippias and Hipparchus acquire his too appropriate name? Was he possibly *Πεσιππος*? The combination of *Ἴππαρχος* and *Ἴππίας* as names of brothers represents a

type, and if the *Kosename* was commonly given to the younger brother we have an explanation or an argument in support of the prevalent Athenian view that Hipparchus was the elder. In any case it is clear that birth names were far less permanent than among the moderns, or the Romans, who early abandoned the fanciful primitive method for a rigid system.

In the sphere of linguistics the formation of hypocoristic names gives rise to questions of great interest. Fick has already in his 'Namenartige Bildungen d. Griech. Sprache' (*Curt. Stud.* ix. 167-198) collected a large number of such formations outside mere nomenclature, especially in the names of animals. To this type belong γλαῦξ, κερατίας, κύνων from γλανκῶπις, κερασφόρος, κανθήλιος. The process is familiar to us in such phrases as 'the blue (sky),' 'the briny (ocean),' where the short forms are really posterior to the longer ones in time and derived from them. This seems to throw light on questions of suffix-formation which have latterly come once more to the front. The termination -φος, as found in names of animals, may really be hypocoristic for -φορος. Thus κόρυφος may be from *κορυφόρος 'crest-bearer' (κορυφή also being originally hypocoristic): κίραφος 'fox' (cf. σκίραφος 'trickery' Hipponax, 'dice-box' *E.M.*) is obviously connected with σκίουρος (metamorphosed from *σκίρολος) and our 'squirrel,' cf. Schrader, 'Bezenberger's Beiträge' xv. 127-139: perhaps also the Sanskrit *ṛgāla* 'jackal' is only a distorted **ṛcīrāla*. Were this so, the word might mean 'tail-bearer' and Laconian κίρα 'fox' will correspond to such an expression as 'a brush.' Again, Johannes Schmidt has suggested in his *Pluralbildung* that *ἑκαστος* and *πόστος* contain the root of *ἴστημι*. There can be no objection to extending the explanation to *ἑκατοστός* &c. and to *ἀγχιστεῖς* and *ἀγχιστίνοις*. If so, why not also to *ἀγχιστος* and superlatives in -στος in general? Comparative philologists are familiar with facts in harmony with such a hypothesis: such are the isolated superlatives in Greek and Sanskrit such as *ἐλέγχιστος vargishtha* and the like, apparently from noun stems. If then the superlative is really a locative compounded with the stem of 'stand,' we must transpose the common explanation, and regard the comparatives in -is -ies -ien as really hypocoristic forms of the superlative. This will find support in the so-called patronymics in -ων, such as *Κρονίων*, in animal names such as *αἰθαλίων*, *ἀκανθίων*, &c., and especially in

the common hypocoristic¹ employment of the comparative in the ancient tongues.

Beside mere shortening, which may itself have had its origin in some accidental analogy, we must plainly recognize in some of the *Koseformen* the application of a suffix in itself hypocoristic. The cause of these combinations of form and meaning might profitably be made the subject of special inquiry: in which connexion the theory of 'attracted' ('*angeschlossen*,' '*angelehnt*') common nouns deserves an ampler consideration than it receives, pp. 31-2 and elsewhere.

These suggestions have been briefly mentioned as arising naturally in reading the work of a scholar whose writings, as has been said before in this *Review*, are eminently inspiring and genial. The book should be in every scholar's hands. Names present themselves in every branch of study, and often tell us things which we should not otherwise have known. A use has been found for that large part of the matter of our inscriptions which hitherto seemed useless lumber. The chapters on the names of gods and heroes may be recommended to mythologists. The former however professes to be no more than a preliminary sketch: in the domain of the latter we may note that such variations as *Ἰφιάνασσα* and *Ἰφιγένεια*, *Ἐπικάστη* and *Ἰοκάστη* may really have arisen from the use of a common *Kosename*, cf. *Ἴφις*, p. 391, and *Κάστωρ*. Comparative philologists will naturally regard such a book as addressed to themselves, and, apart from general questions of suffix formation and usage, will find many interesting, if not always convincing, suggestions in detail, e.g. under *εἶρν*- p. 121, *Ἐαρνο*- 125, *Ἐασ*- 125, -*Ἐασκης* 126, *Ἐιο*- 129 and 452, -*Ἐιοτος* 129, -*ἠριτος* 138, *θαῖησ*- 139, -*καρος* 159, *ὄρτι*- 226, -*περχων* 234, *πορθεσι*- 240, -*πρωτος* 244, *χανν*- 287, -*αδνη* 378, -*αιμων* 378, -*γνης* 385 and 450, -*Ἐηρης* 391, -*μαρης* 398, -*ποιτης* 406, *Ἀχιλλεύς* 425, *Κένταυρος* 428, *Πηλεύς* 431, *Παλλάς* 437, -*αων* 449, -*νοη* 459, *ὑμε*- 463.

Of controverted matter there is scarcely anything to note in a subject which is almost exclusively the property of the authors. They are plainly right in retaining the term *Kosename* in preference to Curtius' suggested *Kurzname* (*Curt. Stud.* ix. 112), since they are dealing not merely with an abbreviation, but with one due to a special attitude of mind.

In Fick's hope that he may be able to

¹ If we may so describe the use of the comparative to denote 'somewhat' or 'rather.'

treat of Greek names in a third edition we heartily concur. Perhaps he will then find it possible to add a discussion of place names, a subject at present obscure, but from which we may expect to obtain light

on several matters. Both the gender and the meaning of the name 'Rhodes' are made clear by the remark that 'Ρόδος is shortened from 'Ροδόνησος.

F. W. THOMAS.

GLEUE ON TRIAL FOR MURDER BEFORE THE AREOPAGUS.

De Homicidarum in Areopago Atheniensi Judicio. Scripsit HERMANN GLEUE, Dr. Phil. Göttingen, Dieterich. 1 Mk. 1894. Pp. 52.

SINCE the publication of the Aristotelian 'Αθ. πολ. the reconstruction of the early Athenian constitution goes briskly along. The present dissertation, apparently a doctoral thesis though this is not expressly stated, is devoted to the criticism of some points which have lately come to the front. The principal works brought under notice are Beloch's *Griechische Geschichte*, E. Meyer's *Gesch. des Altertums*, vol. ii., v. Wilamowitz-Möllendorff's *Aristoteles und Athen*, and the first volume of Gilbert's *Handbuch*²; all published in 1893, and the last noticed in *Class. Rev.* vii. 424. The writer agrees generally with v. Wilamowitz (he drops the Möllendorff), but on occasion differs boldly from that distinguished scholar.

The first point noticed is Gilbert's contention that the *φονικαὶ δίκαι* were taken from the Areopagus by Draco, and restored by Solon. The question is not a very important one, as no one now doubts that the Areopagus, the only βουλὴ in primitive times, judged those cases before Draco and after Solon, and the interval was only about thirty years; but Dr. Gleue gives good reasons for thinking that Gilbert is mistaken, and that the jurisdiction of the Areopagus was never interrupted (*Dem. c. Aristocr.* p. 641—2, § 66). He further agrees with Mr. Ridgeway (in *Dict. Ant. s.v. Phyllobasileis*) that wherever οἱ βασιλεῖς are mentioned in this connexion (as e.g. *Plut. Sol.* 19) the *φυλοβασιλεῖς* are intended: the king-archon is always ὁ βασιλεὺς in the singular. The Ephetae, in accordance with the general opinion, tried in the Palladium, Delphinium and Phreatto the curious cases assigned to these courts; the Phyllobasileis in the Prytaneum inquired into murders of which the perpetrators were not discovered. But he needlessly finds fault with Pollux for attributing these Prytaneum cases to

the Ephetae also; he does not see, as Mr. Ridgeway does, that in this court the Phyllobasileis presided (had the ἡγεμονία δικαστηρίου), the Ephetae formed the jury. Whether the Phyllobasileis were raised to ten by Cleisthenes or, as I rather think, remained always at four, they were much too few for an Attic jury. Even the fifty-one Ephetae would be an exceptionally small number for this purpose, according to Athenian notions. In his second chapter Dr. Gleue argues that the four minor courts, though earlier than Draco, arose much later than the Areopagus, and already show a tendency to curtail its powers. It is generally held that the very quaintness of these courts, and their sacred character, is evidence of their primitive antiquity. He next discusses the words in *Dem. c. Aristocr.* p. 628 § 24, τὴν βουλὴν [τὴν ἐν Ἀρείῳ πάγῳ] δικάζειν φόνου καὶ τραύματος ἐκ προνοίας καὶ πυρκαϊᾶς καὶ φαρμάκων, ἐάν τις ἀποκτείνῃ δούς. Here τραῦμα ἐκ προνοίας answers exactly to the English 'assault with intent,' but the sentence may be completed either with 'intent to murder' or 'to do some grievous bodily harm.' The prevailing opinion is that the intent to kill was of the essence of this indictment; Dr. Gleue argues with much probability in favour of a wider interpretation. He is less successful, I think, in contending that φαρμάκων = φίλτρων, not poisons in general. About πυρκαϊά, the action for arson, he finds a difficulty in deciding. He very justly remarks that a man who burnt a pile of cut wood in order to injure his neighbour would not be prosecuted before the Areopagus; but he adds 'quaestionem denique de actione πυρκαϊᾶς ad certum finem deducere desperavi.' The *Att. Process* also (p. 357 Lips.) leaves πυρκαϊά undefined. We know, however, that the Areopagus and its affiliated courts did not deal with destruction of property as such; and we may safely infer that the word here applies to acts which violated, or at least endangered, the sanctity of human life; that is, to the arson of dwelling-houses only. The con-