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Etymological Notes

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syllable of **inīgetes* would also have been long by position. This factor too must have been of weight in the orthography of *indīgetes*, particularly as we know there was a vulgar or dialectic variation between

nd and *nn*, as in *tennitur* for *tenditur* (Terence, *Phormio*, 330).

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ETYMOLOGICAL NOTES.

CONSUS, the god to whom the Consualia were sacred, is expressly stated by Varro and Dio. Hal. to be the same as Neptunus Equestris: in other words Consus was an ancient god of horses—cf. Tertullian *de Spectaculis* Cap. V: *Exinde ludi Consualia dicti, qui initio Neptunum honorabant*. Cf. old Slavonic *koni*, Russ. *kon'*, horse.

Grādivus seems hard to separate from IUVE KRAPUVI (Iovi Grabovio) of the Umbrian Iguvian tables: the meaning seems to be 'the shouter' from the root $\sqrt{\text{gra}}$, found in Slavonic *igrá*, play, dance: $\sqrt{\text{gra}}$ signifies 'shouting' vide Miklosich

Wbh. der Slav. Sprach. p. 95. This will tally with Juvenal's simile of 'Gradivus Homericus.'

The word *viverra* (a ferret), Plin. *N.H.* viii. 81, used in Pliny's time, as now, to chase rabbits, and imported from Africa for the purpose, is a loan-word brought by trappers from the north with the skins which they supplied to the Romans. The Slavonic word is *věvera* a squirrel: in O. Prussian *vaivaras* signified a weasel; cf. Miklosich p. 389.

H. A. STRONG.

ON THE QUANTITY OF NAMES IN *-ωνης*

IN my *History of Greek Literature* I marked the ι of *Λεπτίνης* long as contrasted with the short ι in *Αισχίνης*. I have been asked by several scholars to state my authority for this distinction, and am the more anxious to do so, as I now realise that it goes to some extent beyond the evidence.

The scansion *Αισχίνης* is proved by Theocr. xiv, 2 &c. For *Λεπτίνης* my authority was Fick *Griechischen Eigennamen* xxxv seq. After quoting names in *-inos* like *Ἐρμῖνος*, *Χαρμῖνος*, Fick proceeds: 'Neben-*-inos* erscheint seltener die Nebenform *-ίνης*, *-ίνας* wie *-ias* neben *-ios*, *-eias* neben *-eios* auftritt.' He then quotes 14 names in *-ίνης*, *-ίνας* (not including either *Αισχίνης* or *Λεπτίνης*): e.g. *Καλλίνης* (*Καλλίνος*), *Λευκίνης* (*Λευκίνος*), *Πρατίνας* (*Πρωτίνος*). The last case seems the clearest; *Πρατίνας* being regular Doric, with the characteristic *-as* = *-os*. The name *Leptines* occurs, so far as I know, only twice in poetry. Archil. 70 Bgk.

Τοῖος ἀνθρώπουσι θυμὸς, Γλαυκε, Λεπτίνεω πάι.
and Rhianus Anth. Pal. xii. 93.

*Ὦν δ' ἐπὶ Λεπτίνεω στρέψης δέμας, οὐκετι γυῖα.

The first of these is inconclusive: the latter tends in favour of τ , since the Ionic Genitive in *-ων* 'must always be read as one syllable.' (Weir Smyth, *Ionic*, § 428 cf. § 446: 'Ionic *-ων* is invariably monosyllabic.') For this reason I marked 'Leptines' in accordance with Fick's rule and with the apparent usage of Rhianus.

However, Rhianus is not quite conclusive: he may have taken an unusual licence with a name otherwise unmanageable in elegiacs, and have sought to justify himself by **Ἀλτεω* ὅς *Δελέγεσσι* in Φ 87; (cf. the late epigram in Weir Smyth's note l.c.) And as for Fick's rule it seems to crumble away upon closer examination. Of his 14 names in *-ίνης* *-ίνας*, I can find no single instance where the ι is certainly long, while there are two where it is short. These are *Μυρίνης* (cf. *Μυρίνος*, *Μυρίνη*) in poet. ap. Ath. 32b, 132d, and *Σμυκρίνης* in Menander's *Aspis*. Of course *Μυρίνης*, as the name of a wine, and adjectival, may not be evidence for real proper names. *Σμυκρίνης* rests upon an emendation of Bentley's (MS. *σμυκρήν ἥ*), but if the form with Σ was used at all by the Comic poets (see the strong evidence in