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Schmidt's Handbuch Der Lateinischen Und Griechischen Synonymik *Handbuch der Lateinischen und Griechischen Synonymik*, von Prof Dr J. H. Heinbich Schmidt. Leipzig: B. G. Teubner. pp. 844. 12 Mk.

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SCHMIDT'S HANDBUCH DER LATEINISCHEN UND GRIECHISCHEN
SYNONYMIK.

Handbuch der Lateinischen und Griechischen Synonymik, von Prof. Dr. J. H. HEINRICH SCHMIDT. Leipzig: B. G. Teubner. pp. 844. 12 Mk.

IN the Preface to the fourth volume of his *Synonymik der Griechischen Sprache* (four vols. 1876-1886) Prof. Schmidt promised a 'handbook' of synonymes, which now appears in the form of this stout octavo. The reason for the delay in its appearance is somewhat amusing: the author has been plunging deep into natural science with the help of a 'splendid microscope,' and satisfying himself of the worthlessness of materialistic theories. He offers us some comments upon the usage of some 2400 Greek words, and about 1500 Latin words, arranged according to their meaning in 126 groups. But he does not deal with these by definitions or 'Schlagwörter'; this would be unworthy of an honourable man, most definitions being incomplete and often untrue. He prefers to give, at greater length than some of his predecessors, illustrative quotations, not however sparing to give his own conceptions of their force. In Greek Dr. Schmidt has not merely abridged his larger work; he has added to it in some respects, though of course omitting much. In Latin he has been more dependent upon others, especially on Döderlein, from whom however he often differs. His own original contributions have been mainly drawn from natural science, but here he has been concerned rather to stimulate the reader than to exhaust the subject. Certainly Dr. Schmidt's method gives much freshness to his style; and he is justly proud of having now published some 7000 pages without a footnote!

A work of this magnitude can hardly be reviewed satisfactorily, except after it has been in frequent use for months or years; but a few points of interest may be noted, which have presented themselves on a cursory inspection.

Distinguishing between *flavus* and *fulvus*, he finds the former to be a yellow, the latter a brown. But when we have the 'brown beak' of the nightingale (Ar. Av. 214 etc.) he bids us remember that the Greeks were fond of transferring words of colour to motion, and he would have us translate rather 'quivering,' just as Babrius applies ξουθός to the 'steel-blue' swallow, and Chaeremon even to the wind. *Fulvus* he

would allow to include the whole sphere of *flavus* (except pale yellow), and brown as well. *Luteus* is defined as a yellow passing into red, an orange red; and we are told that the strict meaning is determined by the fact that the yolk of an egg is called *lutum* (more correctly *luteum*); while *croceus* is a pure yellow not inclining to red. But what are we to make in that case of Virgil's *croceo mutabit vellera luto*? If Ovid applies *luteus* to sulphur, this is put down as an exaggeration: and Horace's *luteus pallor* is pronounced 'an intentional jest.' Surely this is to attempt a precise limitation which the usage of the language does not permit. Elsewhere *ferrugo* is simply defined as 'steel-blue,' without any attempt to discuss the various uses of this most perplexing word. For χλωρός Dr. Schmidt will allow no literal meaning but 'green': when used of honey and cheese, he insists on the rendering 'fr-sh,' and the χλωρὰ ψάμαθος of Soph. Aj. 1064 is for him the 'grass-grown' sand. Few will agree with him that a poet could not have brought in such an 'ugly' picture as a corpse on 'yellow' sand. Here again there is an attempt at quite needless precision. The treatment of *unda* (κύμα) and *fluctus* (κλύδων) is much more satisfactory than Döderlein's. Dr. Schmidt's criticism of Döderlein's comments on *emori* is convincing; εἶδεν and ὑπνοῖν are also well treated. He is less successful in his attack upon the accepted distinction between *potentia* and *potestas*; none of his examples debar us from confining the latter to lawfully conferred or at least natural authority, which of course may be unlimited in its character. The difference between *incipere* and *incohare* is brought out by illustrations which are none the less easy to remember because they are rather comical. On the whole the derivations are in accordance with modern science, herein contrasting very favourably with some current textbooks; but it may well be doubted whether χορός is originally the dance in which all who took part in it clasped (root XEP) each other's hands, and not rather the enclosed spot for dancing (cp. Homer's λείψαν δὲ χορόν). It would not be difficult to find other points of difference or of doubt; but the book is both a useful and an interesting one, and deserves to be welcomed accordingly.

A. S. WILKINS.