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Proceedings of the Oxford Philological Society.– Term, 1902.

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Yājñavalkya, and the *pada* text therefore as old as the White Yajur Veda (pp. 144–6). We hope that Pischel's discussion of the phrase *sāre duhitā* will not escape the observation of comparative philologists, who have adopted with too great enthusiasm the explanation of *sāre* as a genitive derived from *sāraz* (Brugmann now accepts Pischel's view *Indog. Forsch.* xiii, p. 149 n). On p. 126 we are told that the 'cloud-mountains' are a dream of the Comparative Mythologists.

It is impossible for a reviewer to discuss in detail the many new interpretations of words and phrases which form the bulk of the volume. The lion's share belongs to Geldner, his colleague having been much preoccupied with his Prākṛit Grammar and his duties as Rector at Halle. The longest articles deal with the words *ari*, of which the general meaning is given as 'rich man,' *vip* = 'tongue,' *yakṣa* = 'marvel,' and 'a marvel,' and the roots *ṛj* and *yat*. We may refer briefly to one or two points. The word *dvitā* is now explained as meaning 'by oneself,' 'alone,' 'in person,' &c. It is, therefore, equivalent in root and sense to the Greek *δίχα* and as regards *tmanā*, which is used to convey the same meaning, we may add that the classical *ātmanā* is similarly employed. Whether *ātman* is really to be separated from *athem*, etc., and to be derived from *vat* (p. 116), one would not like to

decide in haste. On the other hand Pischel's explanation of *apsaras* as = *arūpa* and the opposite of *sapsaras* (p. 197) is convincing. *Dhenā* in the sense of 'sister' belongs of course to the root of *θνήσκει*, *τιθήνη* *filius*, etc., and may be used in support of the derivation of *duhitā* from *duh*. *Svasara*, as denoting a time of day, recalls the Greek *βουλντός*. In connection with the word *āścarya* 'marvel' p. 130, we may note that the same root appears in *avaskara* 'secret,' etc., and in the Zend *skar* 'leap,' Greek *σκαίρω*, etc. In equating the Sanskrit *ohate* to the Greek *ὄχεται*, Geldner is in agreement with a note printed in this *Review*, Vol. iv. p. 63.

A very interesting feature of this, as of the earlier volumes, is the treatment of whole hymns. This forms an admirable test of the principles followed, and no one who examines Geldner's discussion of the hymn R.V. I, 105 will deny that in this case the light derived from later literature has restored the poetry of the old Rsi's verse.

A work dealing with many debated questions could scarcely pass by the views of other authorities, and without criticism there is no progress. We welcome the courteous tone here maintained and the absence of acrimony in the references, in some cases necessarily frequent, to the authors of controverted views.

F. W. THOMAS.

REPORTS.

PROCEEDINGS OF THE OXFORD PHILOLOGICAL SOCIETY.—HILARY TERM, 1902.

ON January 31st, Prof. COOK WILSON read a paper on the 'ὑποζώματα of Greek ships.'

The view connected with the name of Böckh though really due to J. G. Schneider, that the *ὑποζώμα* passed from stem to stern outside the vessel horizontally, seemed to be abandoned by the most recent writers, who return to the improbable view that the *ὑποζώμα* was a straight hawser stretched from stem to stern inside the vessel; probably because they (as well as even writers who agreed with Böckh), were unaware of the existence of an important piece of evidence which it was the main object of the paper to resuscitate. This was a small bronze, representing the fore part of a trireme shewing ropes passing exactly as Böckh supposed. Though Böckh himself referred to it and to a representation of it in an old book—Breger's *Thesaurus Brandeburgicus*, vol. III p. 406,—there was no sign in the more modern writers that they knew of its existence, and it had apparently been lost sight of for perhaps sixty years. [Since reading the paper Mr. Wilson has been able by the kindness of Dr. E.

Pernice of the Königl. Museen to verify the existence of the bronze in the Berlin Museum, and to obtain photographs of it which he hopes to publish.]

Further it was probable that there were two kinds of *ὑποζώματα*, not only one of the kind supposed by J. G. Schneider carried by triremes under all circumstances, but also one applied temporarily after storms or sea-fights, to prevent leakage and passing in a vertical plane under the keel.

The passages, cognate to the subject, on the construction of battering rams in Vitruvius and Athenaeus (*Mechanicus*) were also discussed, and it was maintained that their bearing had been misunderstood and that they really contained evidence of the existence of the two kinds of *ὑποζώματα*.

['Since reading the above paper I find I have overstated the neglect of the bronze relief. Its importance has been curiously misunderstood, but Böckh's reference to it has been remarked upon. I hope to publish a detailed discussion of the subject shortly.—J. COOK WILSON.']

On February 7th, Mr. JOACHIM of Merton College, read a paper on 'Aristotle's theory of Chemical Combination.' The paper dealt first with Aristotle's use of the terms *σύνθεσις*, *κρᾶσις*, and *μίξις*, and showed that in strict Aristotelian terminology *σύνθεσις* means 'mechanical mixture,' *μίξις* 'chemical combination' in general, and *κρᾶσις* the 'chemical combination of liquids.'

Next, the general principle of the distinction between *σύνθεσις* and *μίξις* was stated: and it was shown that every *μικθὲν* is necessarily *δμοιομερές*. The nature of the *δμοιομερῆ* was then explained. It was shown that they all involved the same four components, and that the difference between them depends upon the 'combining-proportions' of these components. The definition of any *δμοιομερές* is the *λόγος τῆς μίξεως* of its components.

The paper then proceeded to discuss at length the details of Aristotle's theory of *μίξις*. It endeavoured (by a consideration of the relevant passages in the *περὶ γενέσεως καὶ φθορᾶς* and in the fourth book of the *Meteorologica*), to answer the questions, (1) what are the constituents of the *δμοιομερῆ*?, and (2) what takes place between these constituents in the process of *μίξις*? In connection with the first question, the nature of the elements, and of the tactical qualities in virtue of which they combine, was discussed at length: and in connection with the second question, it was shown that Aristotle recognizes a double operation in the production of a *μικθὲν*, viz: (a) a transient reciprocal action of Contrary on Contrary, and (b) an immanent action of the 'tempered-hot' on the 'Moist and Dry.'

On February 14th, Mr. MACAN, of University College, read a paper on 'B. Keil's *Anonymus Argentinensis* (1902).' While accepting in the main the editor's conjectural emendations, and recognising the many valuable and stimulating *apercus* in his discussion of the new text, the reader challenged several of the novel conclusions propounded by Dr. Keil in regard to the history of the Delian League, in particular (1) the amount of the supposed reserve fund: (2) the personal intervention of Perikles in the Delian synd: (3) the date of the transfer of the treasury from Delos to Athens. On the first point Mr. Macan argued that at the date of the transfer to Athens (still dated 454/3 B.C.), there was little, if any surplus, in the treasury at Delos. The psephism of Perikles, recorded in the new papyrus, was (he argued) an act not of the Delian synd but of the Athenian ekklesia. As to the date, the advent of the tributes to Athens should not be separated from the first payment of the Quota (*ἀναρχή*) to Athens (453 B.C.). The act of Perikles, dated in the papyrus to 450/49 B.C. might (he suggested) be interpreted as an inaccurate report of the original motion for the formation of a reserve-fund, and its deposit in the Akropolis. (The substance of the paper will probably appear elsewhere.)

On February 21st, Mr. COWLEY, of Wadham College, read a paper containing notes on the Lycian Inscriptions. After a short account of the work hitherto done in elucidating the inscriptions, the arguments were discussed for and against the Indo-European character of Lycian. By a comparison with Old Persian grammar it was shown to be probable that the Lycian inflexions are Indo-European. On the other hand the vocabulary seems for the most part not to be so. The conclusion suggested was that the language points to a mixture of races: that an originally Indo-European people, while retaining their grammar, took over an alien vocabulary from conquerors or conquered. The affinities of the

latter were not discussed, but it was suggested that the foreign element represented a race at one time widely spread over Asia Minor and perhaps other parts of the west of the Mediterranean.

On February 28th, Prof. BYWATER, read a paper containing suggestions on the text of Plato Rep. 328 c, 359 E, 363 A, 380 D, 405 B, 408 A, 442 E.—Aristotle De Coelo 2, 12, p. 292^a, 26: Metaph. 1, 1, p. 981^a, 12: 1, 8, p. 988^b, 28: Rhet. 1, 1, 1354^a, 8. The paper will probably be shortly published.

On March 7th, a paper was read by Dr. L. R. FARNELL, of Exeter College, on 'Usener's theory concerning the Roman Indigitamenta and its bearing on the Hero- and Daimon-cults of Greece.' After giving a list of the cults of those *ἥρωες* or *δαίμονες* that are designated merely by an adjectival name, or a name expressive of some special function, such as *ἥρως ἐπιτέγιος*, *Εὐνοστός*, *Ἐχέταλος*, *Κυαμῆτης*, *Στρατηγός*, *Ἰατρός*, *Ταράξιππος*, etc., the reader proceeded to examine the view set forth by Dr. Usener in his 'Götternamen' that such cults are relics of an older stage of European religion, the period of 'Sondergötter' and 'Augenblick-Götter,' shadowy potencies that were narrower in range and less anthropomorphic than the forms of Hellenic polytheism: that the latter concrete personalities were in some way evolved from the former, and that traces of the older system survived also in the Roman Indigitamenta and in certain features of the Lithuanian religion. Confining himself mainly to the Greek evidence, and admitting that there were discoverable traces in Greek religion of pre-anthropomorphic conceptions, the reader argued that the evidence failed to support Dr. Usener's far-reaching theory: (a) a deity was not necessarily nameless, because he was not usually named, for primitive as well as higher races have a tendency to conceal or rarely to employ the personal name: (b) many of these adjectival or functional names are as personal and anthropomorphic as names like Apollo or Athena: (c) many are of a late period, being mere by-products of fully developed polytheism and implying the cults of the High Gods: (d) some may have been descriptive titles of real individuals who were 'heroised' after their death under functional names, such as *Ἰατρός*, *Στρατηγός*, in Attica, *Σύμμαχος* in Thessaly, *Ἐπιμαχος* at Cnidos and Erythrae, others such as *Ταράξιππος* show the desire to invent a designation for a ghostly personality that hovered round a forgotten grave: (e) others such as *Κέραμος*, *Κεράων* and *Μάττωρ* were obvious fictions, parallel to the fictitious personalities of eponymous heroes of tribe or clan: (f) names like *Κουροτρόφος*, *Καλλιγένεια* may have easily been detached from some concrete High Goddess, Greek polytheism being specially prone to such detachments: (g) even such a presumably primitive figure as *Εὐνοστός* of Tanagra, the aboriginal hero of an agricultural ritual that prevailed in Greece, as elsewhere in Europe, perhaps before the evolution of the 'Olympian order,' is in legend and cult as personal as Apollo: and in general these functional heroes with adjectival names are by no means the amorphous characters to which Dr. Usener's definition of a Sondergott would be applicable, while rigid specialisation of function is not necessarily a mark of primitive religion but belongs also to advanced polytheism.

The paper was a sketch of the last chapter of the writer's forthcoming fourth volume of 'Cults of the Greek states.'

LEWIS R. FARNELL.
Hon. Sec.