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Reports

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The Classical Review / Volume 17 / Issue 05 / June 1903, pp 266 - 268

DOI: 10.1017/S0009840X00208238, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00208238

How to cite this article:

L. R. Farnell (1903). Reports. The Classical Review, 17, pp 266-268 doi:10.1017/S0009840X00208238

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as showing with a clearness not to be always found, the social standing of the owners. References wherever possible are given for each name as used in the families of citizens and of those who were not citizens; the occupation of the persons is given where it is mentioned, and special attention paid to the *hetaerae*. A list of compound names is first given, each followed by its 'pet' or coaxing form (if any), all arranged under the elements in alphabetical order. A study of this list discloses that many of the elements must have been borrowed from male names: such are the compounds of *ἵππος*, *στρατός*, *ἀγορά*, and the lion. Next come those names which contain one stem only; adjectives, feminine or (rarely) neuter; names derived from the calendar (*Νουμήνις*, *Τριτώ*); dedicatory names (*Ἀφροδισία Δημητρία*); names taken from ethnic or local terms, or from the state of life to which providence called them; and lastly with sixteen subdivisions, names containing a 'metonymy,' some metaphorical implication, where persons are called after gods or heroines, after

animals, vegetables, or minerals. After each section, the author sums up its results; if he is at times a little far-fetched (we do not see the point of his quotation from Shakespeare on p. 65) his conclusions are generally just and always interesting. Changing tendencies are to be observed as time goes on; and as might be expected, more conservatism amongst the true-born Athenian than with those of a lower social standing, or slaves. Here, as elsewhere, the fourth century seems to show in many respects the beginning of changes. A consideration of what is not used for these names is also instructive. The arrangement of the book is clear, in that any required name is readily found in its place or by help of the index. If the matter on the page is not so clear to the eye as it might be, that is a fault common to German books. The book is done in a careful and scholarly manner, and throws interesting sidelights on Attic social life, as well as on the feelings which prompt the choice in naming a child.

W. H. D. R.

REPORTS.

PROCEEDINGS OF THE OXFORD PHILOLOGICAL SOCIETY.—LENT TERM, 1903.

ON January 30th, a meeting was held in St. John's College, and papers were read (a) by MR. POWELL suggesting emendations of certain passages in the *Hippolytus* and *Iphigenia in Tauris* of Euripides. *Hippolytus*—23 suggested δέω for με δέι: 228 suggested δέσποινα 'Ἀρτεμι λείας λίμνας': 571 suggested τίν' αἰδᾶν θροεῖς; metri gratia; 867 suggested εἰσισφρεῖ (see the apparatus criticus in Murray, Clarendon Press texts): 1053 τερμόνων must be retained: 1194-95 repunctuation and corrections thus: κὰν τῷδ' ἐπείγει κέντρον ἐς χέρας λαβών· πῶλοισ <δ' > ὁμαρτῇ πρόσπολοι ῥιμφοαρμᾶτοισ πέλας χαλινῶν εἰσόμεσθα δεσπότη. See Murray's apparatus criticus: 1403 suggested τρεῖς ὄντας ἡμᾶς, τρεῖς, μὲν ὄλεσεν Κύπρις· based upon the vox nihili ἰσημι. *Iphigenia in Tauris*—65 suggested οὐπω τινὸς πάρεσσ'· ἔσεμ' ἔσω δόμων: 796 suggested ἐκπεπληγμένος, δμως ἀπιστῶ <ν>, περιβαλὼν βραχίονε εἰς τέρψιν εἰμι· (a new suggestion ἀπιστῶν being combined with a neglected suggestion of Doederlein, βραχίονε.) (b) by DR. FARNELL on the interpretation of a passage in the fifth century Attic inscription (*C.I.A.* iv, i), concerning the Eleusinian ἀπαρχαί of the Greek states: objections were urged against Dr. Mommsen's theory, put forward in his *Feste der Stadt Athen*, that the ἀπαρχαί were consecrated at the Haloa, and especially against his interpretation of the words τριττοίαν δὲ βόαρχον—βοῦν χρυσόκερων, as if they referred to animal-effigies made of dough or paste: it was argued that such a view was difficult to reconcile with the phrases ἱερεῖον τέλεον and βοῦν χρυσόκερων, and with

the opposition of the clauses expressed by μέν and δέ—ἀπὸ μὲν τοῦ πελάγου... τριττοίαν δέ: that his theory was suggested by the difficulty arising from the absence of any mention of the sale of the corn in the second clause and the mention of it in the third, but that this might be equally well explained if we suppose that custom still allowed, long after coinage was introduced, of simple barter in respect of corn oxen and sheep etc.: in the discussion that followed it was pointed out if the law of the Haloa ritual forbade the sacrifice of real animals, the offering of sham animals would be probably discountenanced also. Dr. Farnell maintained that the Eleusinia was the more probable occasion for the consecration of the first-fruits.

On February 13th, a meeting was held in Balliol College and a paper was read by MR. J. A. SMITH on recent theories concerning 'Ablaut' and Accent in Indo-Germanic speech.

On February 20th, a meeting was held at Merton College and a paper was read by MR. FOTHERINGHAM on the formation of the Julian Calendar with reference to the astronomical year. The Julian Calendar belongs to that class of calendars, which are based on the apparent movements of the sun without reference to those of the moon. In Egypt the heliacal rising of Sirius had been taken as the turning point of the solar year, and the mean interval between two successive heliacal risings, i.e. 365 days, 6 hours, was regarded as the duration of the astronomical year. It does not appear that this value for the period was

ever disputed by the Greek astronomers, though they sometimes adopted different values in order to accommodate the solar to the lunar calendar.

The leading events of the astronomical year were tabulated first in the cycles of Meton and Callippus, and then in the *paraegmata* of various astronomers. The dates assigned to them must be regarded as relative, not as absolute. They moved owing to the precession of the equinoxes, and the want of a fixed point to which they might be referred led to confusion, when they came to be transferred from one table to another.

Sosigenes in constructing the Julian Calendar probably used the Egyptian Calendar as a basis, in which the heliacal rising of Sirius occupied a certain position, as in all probability did the solstices and equinoxes as well. The unduly late dates for these events in Caesar's Calendar may be explained by the adoption of old observations of solstices and equinoxes uncorrected for precession. The Egyptian feast of the heliacal rising of Sirius was probably taken as the starting point of the astronomical computations for the new calendar. In accordance with the mass of Greek tradition, the heliacal rising of Sirius was made to synchronize with the entrance of the sun into Leo, and thus it became possible to transfer to the new calendar the whole series of phenomena recorded in the *paraegmata*. There is no reason to suppose that the dates thus obtained were ever, except by accident, correct dates.

This theory will explain the distinction between the solstices &c., and entrance of the sun into signs in Caesar's Calendar. The former are taken directly from the Egyptian Calendar, the latter are left in their relative position to the heliacal rising of Sirius as fixed for another age and latitude by Greek astronomers.

There is no sufficient evidence to support Columella's statement that the ancient astronomers placed the solstices and equinoxes in the eighth degree of their respective signs. Perhaps Columella only knew these astronomers through *paraegmata*, accommodated to the Julian Calendar, and professing to be based on them.

On February 27th, a meeting was held at Exeter College, and a paper was read by MR. MARETT on the meanings of *δῶξα* in Plato: in which he sought incidentally to furnish fresh support to Lutoslawski's theory of the chronological order of the dialogues. His general contention was to the effect that, when all allowance has been made for the influence of dramatic and philosophic context, there remain substantial indications of a forward movement in Platonic thought sustained by various closely allied interests one of which is concerned with the relations of *δῶξα* to *ἐπιστήμη*. So long as the notion of an exact knowledge possible for the human mind has not yet arisen ('Socratic' group of dialogues from *Apology* to *Protagoras*), *δῶξα* (cf. *Crito* 46 c) may stand for that relative ideal of combined intellectual and moral excellence which served the historical Socrates as a foil to the *ἀμαθία* against which he crusaded. With the *Meno*, *Euthydemus*, *Gorgias* begins constructive Platonism, the theory of Recollection providing a basis for the conception of an actually possible *ἐπιστήμη ἐπιστημῶν*, or dialectic, in contrast with which *δῶξα* appears as infected with imperfection, whether considered as a fixed state of mind in the unphilosophic but otherwise good man, or as a passing stage in the education of the philosophic neophyte. In the next group, *Cratylus*, *Symposium*, *Phaedrus*, *Republic*, a too exclusive consideration of the object of such a dialectic as opposed to its subject, the human mind, gives rise to a dualism

between the world of sense and the world of Ideas, which even in a practical treatise like the *Republic* causes *δῶξα* to be ranked altogether too low, namely as a frame of mind induced by mere sense-perception. From the *Phaedrus*, however, which is transitional, onwards through the 'dialectical' dialogues, up to the *Philebus*, the centre of interest shifts from Metaphysic to Psychology and Scientific Method, when *δῶξα* in a new aspect, namely as the logical judgement comes to be represented as the characteristic mode in which the activity of thought manifests itself, as, in fact, own sister to *διάνοια*, falling short only of the *νοῦς* which cognises the absolutely elementary. Finally, if, with the *Timaeus* (perhaps much earlier than Lutoslawski allows; query, just after *Republic*) and *Laws*, the old associations of *δῶξα* tend to recur, with slight modifications (e.g. collocation of *βέβαιος* with *δῶξα*, *Tim.* 37 c, *Laws* 635 A: contrast *Polit.* 309 c), this may be due to the fact that Plato is dealing with the stubborn relativities of Physics and Politics in a spirit of uncertainty in the one case and of disillusionment in the other. Meanwhile, there is on the whole discernible a law governing the fluctuations in the meaning of *δῶξα* that would seem to be in close conformity with a law of advance running right through the Platonic philosophy.

On March 6th a meeting was held in Brasenose College, and a paper was read by Dr. GRUNDY on 'Statistics of Greek Population in the Fifth Century B.C.' He mentioned that the time at his disposal would not permit him to do more than discuss the data and conclusions contained in Beloch's great work on the population of the Greek and Roman world. Since this work was written new and valuable evidence had been furnished by the recent censuses of the modern kingdom of Greece, and by various statistics of agriculture and trade published by the Greek government and in English Consular reports. Their main value consisted in the data which they furnished with regard to the home food supply and its adequacy or inadequacy for the needs of the present population. The general result of this evidence is to show that in actual fact the present home supply is deficient; but that, were all the cultivable land of the country, especially in the plain of Thessaly, brought into cultivation, the supply would be sufficient. He further took the view that the evidence at our disposal points to a cultivation of the country in the fifth century, which in point of quantity, especially on the hill sides, exceeded in area that of the present day, and in point of quality can hardly have fallen short of the very primitive methods at present employed. But there is overwhelming evidence that the supply of that period fell in many regions of Greece far short of the demands of the then population, and only in Thessaly and, perhaps, in Boeotia, afforded a local surplus. He considered thus far that he must conclude that the population in the fifth century was at least 25 per cent. larger than at the present day, and felt compelled to differ on this point from Beloch, who places it at a figure somewhat less than that of the existing numbers. Dr. Grundy took the view that it was this inadequacy of the home food supply which rendered the typical hoplite army an effective military machine in a country peculiarly unsuited, for the most part, to its operations. An invaded state had to fight for the preservation of its annual crops on those alluvial plains on which the crops were grown, and on which alone a hoplite army could operate with effect.

Turning to other data, Dr. Grundy pointed out various details in which one who had a fairly intimate

knowledge of the circumstances of individual districts would be compelled to differ from Beloch. For actual numbers the data were almost exclusively military. Beloch had adopted one ratio between the military levy to the population for all Greek states alike. This method of calculation is defective because a pastoral state (*e.g.* Arcadia or Aetolia) is less burdened by the levy than an agricultural state (*e.g.* Argos, Elis, or Boeotia); and these latter again than a purely commercial state (like Corinth). Taking these data and also the modern statistics into consideration, Dr. Grundy considered that Beloch had understated the population of certain of the states and regions, especially Euboea, Corinth, and the Lacedaemonian territory, as well as that of Elis, but had overstated the population of Arcadia.

With respect to the population of Attica Dr.

Grundy pointed out certain difficulties in accepting Beloch's rejection of the evidence of Thucydides II. 13, especially in view of Diodorus' evidence on the same subject, which, though it agrees with it in the main, differs from it sufficiently to show that it is not derived from Thucydides. He also pointed out the fact that the age limits of liability to active military service in Greek states were in all probability one on paper, and another in ordinary practice. In the dry climate of Greece the limits of life and physical vigour are far more circumscribed than in Western and Northern Europe. This is conclusively shown by comparative statistics.

L. R. FARNELL,
Hon. Sec.

EXETER COLLEGE, OXFORD,
April.

THE CAMBRIDGE CLASSICAL SOCIETY.

THIS association of persons interested in the Teaching of Classics in Cambridge was inaugurated at a meeting held in Peterhouse on May 9, with Professor Sir R. C. Jebb in the chair. It is designed to offer facilities for the discussion of methods of Teaching and for the interchange of opinions upon questions affecting classical studies. It is also hoped that the Society will render possible a greater degree of co-

operation in the Teaching system. Some of the speakers at the meeting suggested the further possibility of forming in England a Classical Association on the lines of the Classical Association of Scotland, if the newly formed organisation could combine with other bodies for that purpose. A committee was appointed to draw up a constitution for the Society.

ARCHAEOLOGY.

ZEUS, JUPITER AND THE OAK.

(Continued from page 186.)

IN my last paper I dealt with most of the points essential to an understanding of the Dodonaean cult: but one fact of primary importance has still to be considered. There was at Dodona a tradition of human sacrifice. I have already alluded to the legend that a priestess of Dodona was done to death by certain Boeotians, who cast her upon a pyre (Ephorus *ap.* Strab. 401 f.) or into a caldron of heated water (Heraclides *ap.* Zenob. 2. 84). There were also occasions on which the oracle definitely prescribed a human sacrifice. Pausanias (7. 21. 1-5 Frazer) states that Coresus, a priest of Dionysus at Calydon, once loved a girl Calirrhoe, who turned a deaf ear to his advances. Thereupon the priest prayed to his god and so brought upon the townsfolk a common frenzy, from which many died. The rest in their extremity applied to the oracle at Dodona and were told that the

divine wrath would not be appeased 'until Coresus had sacrificed to Dionysus either Calirrhoe herself, or some one who should dare to die for her. Finding no way of escape, the damsel sought refuge with those who had brought her up; but she got no protection from them, so there was nothing left for it but that she should be slain. When the preparations for the sacrifice had been made as the oracle of Dodona had directed, the damsel was brought like a victim to the altar, and Coresus stood ready to offer the sacrifice; but, yielding to the impulse of love rather than of anger, he slew himself instead of her, thus giving proof of the most unfeigned affection that ever was heard of. But when Calirrhoe saw Coresus lying dead she repented, and, touched with pity for him and shame at her own treatment of him, she cut her throat at the spring which is in Calydon not far from the harbour, and which has been called Calirrhoe after her ever since.' The romantic colouring of the story is of course late, but—as in the case of Aristodemus'