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On the Quantity of Names in -ινης

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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 ἀνθρώποισι θυμὸς, Γλαυκε, Λεπτίνεω πᾶι.
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

Kock *ad. loc.*) the -*iv*- must be short. They would not invent a name which could not be used in iambs.

Πυθίας is marked -*iv* in Pape's Lexicon, I suspect by a misprint, since in similar names Pape marks -*iv*. The name only occurs, I think, in Delphian prose inscriptions; e.g. Collitz 2023. If Ἐρασινάδης (-*iv*-) is the right form in Ar. *Kanæ*, 1196 we may infer Ἀλκινάδας in Thuc. v. 24: but the variant spelling -ιδης is probably correct in both cases, and the patronymics come from Ἐρασίνος, Ἀλκίνος, rather than from Ἐρασίνης Ἀλκίνης.

The upshot seems to be that our evidence is at present inconclusive. The suffixes -*ino*-*ina*- are well established in Greek proper

names (Κρατῖνος &c.) as well as in words like ἄγχιστῖνος, κορακῖνος, χοιρίνη (Brugmann Engl. Trans. ii. p. 157 § 68): -*ino*-*ina*- are common in adjectives (δρῖνος, φήγινος, ἀνθρώπινος) and are found in such quasi-proper names as Μυρρίνη &c. We find conclusive evidence for Αἰσχίνης and slight indications in favour of Λεπτίνης. Etruscan forms like *Caecina* may or may not be analogous.

May I at the same time correct a more serious error which escaped my notice on p. 398 of the same book? Galen is there placed in the time of 'Augustus.' It should of course be 'M. Aurelius.'

GILBERT MURRAY.

A THEMISTOCLEAN MYTH.

It has sometimes been asserted that myths may owe their origin or at least their form to works of art, of which the meaning was misapprehended. Such myths would form an interesting variety of the aetiological species. Hitherto it has not been easy to point to satisfactory instances of the variety.¹ Recent investigation offering us a curious instance of a myth which seems to owe its shape to a well known statue, it seems worth while to set forth briefly its character and history.

I can claim no merit of discovery in the matter. The credit of discovering the evidence belongs to Dr. Rhousopoulos of Athens; the application of the evidence to the question of the origin of a myth is due to Dr. C. Wachsmuth.² I have only worked out their suggestions in more detail in order to present an interesting discovery to a wider English audience.

In regard to the circumstances of the death of Themistocles at Magnesia we have, as is well known, varying accounts. Thucydides (i. 138) states that he died a natural death, though some asserted that he poisoned himself, because he was unable to carry out the promises he had made to the Great King. Thucydides must here refer to the tale which is alluded to in the *Knights* of Aristophanes (l. 83):—

βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν,
ὃ Θμιστοκλέους γὰρ θάνατος αἰρετώτερος,

¹ Compare, however, Milchhoefer in *Ath. Mitth.* v. 45; Goblet d'Alviella, *Migration des Symboles*.

² *Rheinisches Museum*, 1897, p. 140.

which shows that the belief that Themistocles had died of drinking bull's blood was accepted at Athens in B.C. 424, and had almost given rise to a proverb. Of later writers Cornelius Nepos follows Thucydides. But Plutarch and Diodorus both accept the tale of the bull's blood. Modern historians naturally prefer the Thucydidean story of a natural death. In so doing they follow the line already taken by Cicero (*Brutus*, xi.). That writer asserts that it was Clitarchus and Stratocles who invented the story that Themistocles sacrificed a bull, and receiving its blood in a patera, drank it and died. Cicero adds that this version was naturally preferred by later writers as more susceptible of rhetorical and tragical embellishment; and here he seems to express the truth.

Themistocles is not the only celebrated man who was said to have thus met his death. Among prehistoric heroes Jason and Midas thus died; among historic characters Psammenitus, and Smerdis the brother of Cambyses. Hannibal is also by some said to have committed suicide by drinking bull's blood in imitation of Themistocles. The earlier of these reputed poisonings can only have been vouched for by vague rumour. The manner of the suicide of Hannibal is probably an invention of the rhetoricians.³

It seems fair to assume with Cornelius Nepos, Cicero, Grote, and others, that the historic fact was, as Thucydides says, that Themistocles died a natural death, and that

³ See Roscher in *Neue Jahrbücher für Philologie*, 1883, p. 158.