

GREEK DVANDVA COMPOUNDS.

OF Aristophanes' comedy *Αἰολοσίκων* we have only seventeen fragments, not extensive enough to allow us an accurate judgment about the contents; but it seems certain that the second performance of the play belongs to the so-called Middle Comedy, and the various fragments are well explained in the beautiful edition of Blaydes. I will add only some words about the title.

The title *Αἰολοσίκων* is a dvandva, as Sanskrit grammar calls it, a composition from *Αἰολος* and *Σίκων*. The tragedy of Aeolos has been treated by Euripides, and there subsist a number of beautiful fragments of this play. *Σίκων*, according to the lexica, is a slave-name, and also the name of a renowned cook. This kind of comic word-composition has already well been explained in the letters of Libanius (Blaydes, p. 3): *φρονεῖ μὲν μείζον Ἀλκιβιάδου, ποιεῖ δὲ τὰ Σίκωνος*, where we should expect rather the words: *φρονεῖ μὲν μείζον Αἰόλου, ποιεῖ δὲ τὰ Σίκωνος*, that is to say: 'he has the spirit of Aeolos, but he acts like a Sicon, he combines two persons in one body.'

In my treatise on word-composition in Greek, with excursions on the same phenomenon in the various Indogermanic languages, and in other families of languages, published in 1896 (Leiden, Sijthoff), I have treated especially the dvandva, and given a series of examples of this poetical composition of words and ideas. It is a curious thing that the composition called dvandva is so richly represented not only in classical, but also in mediæval and modern Greek. I will finish with giving some examples, which for the greater part are not to be found in the aforesaid treatise.

There exist in Greek other compounds of proper names exactly like *Αἰολοσίκων*, namely: *Διονυσολέξανδρος*, title of a play of Cratinos; *Ζηνοποσειδῶν*, the two gods worshipped in one temple; *Ἡρακλειοξανθίας*, well known from the *Frogs* of Aristophanes; *Σφυγγοκαρίων*, title of a play of Eubulos, and probably others. To this list may be added, from modern living Greek, the names: *τὰ Κλημεντοκαΐσαρα*, two villages combined in the Peloponnesos; and *οἱ Ὑδραιοσπεσιῶται*, 'the Hydriots and Spetsiots combined.' Probably more examples of this composition of proper names can be given from various periods of the Greek language.

The same composition of dvandva, but not in proper names, is to be found in the following words, not mentioned in my treatise (in alphabetical order):

ἄξινορύγια, 'axes and pickaxes' (Porph. *Cer.*); *ἀρρενόηλος*, 'male and female' (Iren. etc.); *βεστομυλιαρίσια* (Porph. *Cer.*); *γρυνόναγρος, γρυνολέων* (Porph. *Cer.*); *ἐλαιόγαρον*, oil and γάρων (Aët.); *εὐκρατόμελι*, *aqua mulsa* (Ermerins, *Anecd. med.*); *ἡμερονόκτιον* = *νυχθήμερον* (Achill. Tat., etc.); *ἱππόταυρος* (Heliod.); *ἰχθυοκένταυρος*, 'half man, half fish' (Eudoc.); *ἱππότιγρις* (Dion C.); *μελίγαλα*, 'honey and milk' (Leo Med.); *ὀξύγαλα, ὀξύκραμα, ὀξύρόδιον* (Ermerins, *supra*); *οἰνόμελι*, 'wine and honey mixed together' (Polyb. etc.); *οἰνόγαρον*, 'wine-sauce' (Aët.); *οἰνέλαιον*, 'wine and oil mixed together' (Diosc. etc.); *ὀξέλαιον*, 'vinegar and oil mixed together' (Ermerins, *supra*); *σπαθοβάκλιον*, 'sword-cane' (Porph. *Cer.*); *τοξοφάρετρον*, 'bow and quiver' (Mauric. etc.); *τυρόγαλα*, 'whey' (Ermerins, *supra*); *ὕδρέλαιον* (Diosc. etc.); *ὕδρόμηλον* (*ibid.*); *ὕδρορρόδιον* (Galen. etc.); *φακόμελι* (Paul. Aeg.). These words are to be found in the splendid *Greek Lexicon* of E. A. Sophocles, published in New York and Leipsic, 1888.

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