

HOMERIC NAMES IN -TOR. AND SOME OTHER NAMES OF THE SHORT FORM OCCURRING IN HOMER.

AMONG the Homeric names there are many of the shortened form, of types that appear in historical Greek names and also some with endings (such as -εύς, -της, and -τωρ)¹ that disappear, or tend to disappear, in names of the later time. Different forms of the same name occur; Patroklos is the only form used in the nominative of that hero's name, but in the other cases forms of the name Patrokles are found. The name Sthenelaos appears in its full form and there is also the variant Sthenelos. The full name Agasthenes is used in *Il.* 2. 624, but in the case of others who have names originally made in the same way the short forms appear; Eurystheus is short for Eurysthenes and his name contains an element of his father's name Sthenelos.² The name Menesthenes does not occur in Homer, but the forms Menestheus, Menesthes, and Menesthios are all found. Other examples could be added of the variety which existed in the early form of the language in the proper names that are variants or 'short forms' of the original name.

When the variant is of the type in which only one stem of the two that make up the usual Greek name is represented in the short form, some doubt may arise as to what the full name was. The tendency exists in Homeric names, which is so common in historical names, to show an element that is common to the name of the man and that of his father or grandfather, paternal or maternal. This is evident in the case of Eurystheus, *Il.* 19. 123, Εὐρύσθεύς, Σθενέλοιο πάϊς Περσημάδαο. In this case a part of the element σθένης is left in the name Eurystheus, and there are other names of the formation with σθένης that leave no doubt about the long name.³ In other cases where a verb and noun appear in the long name, the noun may be in general so closely associated with the verb that it is at once associated with the short form. A good example of this is afforded by the name of the writer mentioned by Suidas as a contemporary of Herodotus, who lived before the Peloponnesian War.⁴ His name was Damastes, son of Dioxippos, and he came from Sigeum in the Troad. His father's name leaves no doubt that Damastes was the short form to Damasippos, a name that does not occur in Homer, but is Macedonian.⁵ Homer, of course, has its exact equivalent in such names as Hippodamas; and the name Damastor, which in patronymic form is given to a Lycian, Tlepolemos, in *Il.* 16. 416, and to a suitor of Penelope, Agelaos, in *Od.* 20. 321, immediately suggests Damasippos as the original name.⁶ It is no longer possible to regard most of the names of this sort as meaning in general 'The Tamer,' 'The Driver,' 'The Awaiter' (Damastor, Aktor, Mentor). As Fick has overwhelmingly proved, the long form comes first and the short form of this type and others like it get their meaning by the law of association. Even when the common noun⁷ exists, (e.g. ἀμύντωρ beside Amyntor), the proper name usually goes back to a compound name, in this case to Amynandros. Kaletor,⁸ however, the son of Klytios and nephew of Priam, may have his name from some function at court or in the army; the same word describes the herald in *Il.* 24. 577.

¹ Cf. Fick-Bechtel, *Griechische Personennamen*², pp. 25, 29, 32.

² Bechtel, *Historische Personennamen*, p. 401.

³ Bechtel, *op. cit.*, pp. 398 sq.

⁴ *Ibid.*, p. 114.

⁵ Hoffmann, *Makedonen*, p. 206.

⁶ Fick, *op. cit.*, p. 376.

⁷ *Ibid.*, p. 32.

⁸ *Il.* 15. 419.

In the heroic time words which reflect the life and culture of the tribe enter largely into the formation of the names given to the heroes. Just as the Macedonians later delight in names which are compounds of *νίκη* and the like, so in the Homeric period the word *ἥπιος* forms a part of many names, especially names of Trojans and their allies.¹ Compounds of *σοφός* do not appear in Homeric names and few of *κάλλος*.² Fick³ notes that *νίκη*, *ξένος*, *στρατός*, *τέλος* are hardly represented in the epic names. The word *λαός* is one of especial weight and meaning in Homer and it is very usual as an element in names of hero-kings. Laomedon of Troy, Laodamas and Laodokos, the sons of Antenor, Laogonos, Laodike, Agelaos, Arkesilaos, Menelaos, Sthenelaos are examples of the value of the word in heroic names. And just as Damastes recalls its original long name Damasippos even as late as the fifth century, when many other compounds of Damasi- were in vogue, so in the Homeric period the name Aktor would naturally be short for Agesilaos and Mentor for Menelaos. It is true that Usener (*Kleine Schriften* IV. 278 and 345) regards the name of the hero Aktor as a title of a god (Poseidon) who tames and drives horses and translates it 'Der Treiber.' Since *ἄγειν* means lead, rather than drive or tame, this interpretation is not satisfactory, and 'The Leader' is much more likely to have its value from its association with Agelaos, Leader of the Folk, than as a single formation. Mentor also would have a very weak and colorless meaning except for its recalling Menelaos, the most prominent name compounded with Mene- in the *Iliad*. The others are the forms of Menesthenes (Menestheus, Menesthios, and Menesthes, already mentioned) and Menoitios, an unusual name, whereas Menelaos maintained itself, especially in Macedon, in historic times. It would seem probable then that the suppressed part of the short form Mentor is *laos*. Fick ascribes, as I do, Aktor to Agelaos.⁴

In the same way Hector is dependent on the name Echelaos. This latter name does not appear in Homer, or, indeed, in Greek at all, except in an Epirote inscription found at Dodona,⁵ in which it is the name of a *prostates* of the Molossi. In another inscription⁶ of the same provenance the name Hector appears twice, once in the nominative and once in the genitive, in the list of witnesses of the deed of emancipation of four women. The name Hector itself, like so many Trojan names, was borne by a Macedonian. The son of Parmenio,⁷ whose death caused Alexander so much grief, was Hector. The name Echelaos appears in Athens in the form Echelos⁸ on a late fifth-century votive slab, which represents the carrying off of Basile by Echelos. As both Aeschylus⁹ and Callimachus¹⁰ call the death-god Agesilaos, it is natural enough to find him with the name Echelos which stands in the same relation to Echelaos as that of Sthenelos to Sthenelaos.¹¹ Of this change there are many examples with derivatives of *laos*. My suggestion that Hector is derived in this way has been gravely misunderstood by some critics, apparently more eager to disagree than to read what I have said. Some have declared that I have called Hector, son of Priam, a death-god; and another that I have offered 'a dubious equation of the name of Hector with a death-god Echelos.' This last I fail to understand. I believe that Hector was a Trojan hero, entirely human, and in all likelihood historical, who was the great defender of the Trojans at the time of the Trojan War. Many besides myself have observed the fact that chthonic names

¹ *Troy and Paeonia*, pp. 74 sq.

² Two names of Nereids, *Il.* 18. 44, 46; and one place name, *Il.* 2. 531.

³ *Op. cit.*, p. 372.

⁴ *Op. cit.*, pp. 376 and 377. He considers that Mentor is 'angelehnt' on the group to which Menelaos, Menoikeus, Menestheus, belong.

⁵ *Sammlung der Griechischen Dialekt-Inschriften*, 2, 1350.

⁶ *Ibid.*, No. 1347.

⁷ Curtius Rufus, 4, 8, 7; 6, 9, 27. Leonard in *P.-W.* is wrong in saying (*s.v.* Hektor) 'bei historischen Personen ist der Name noch nicht nachgewiesen.'

⁸ *Athen. Mitth.* XVIII., 1893, 212 sq.

⁹ *Apud* Athen. 99B.

¹⁰ 5. 130.

¹¹ *Il.* 11. 491; 16. 696.

occur among the Trojans. Pylartes is the name of a Trojan, and is also an epithet of Hades in *Il.* 8. 367; 13. 415; *Od.* 11. 277. Many other more or less striking examples have been noted. What this naming had to do with their religion I do not know. It does *not* mean that the bearer of the name is identical with the death deity, any more than the old custom, not yet extinct in my own New England, of giving children any of all the possible names (and some impossible) from the Old Testament, meant the identification of the child with the Biblical character.

Echelaos was also the name of a river of the Troad mentioned by Pliny.¹ Of course this name may not have existed in epic times. I am not identifying Hector with a river-god in mentioning this river; but one may remember that he named his little son Skamandrios, and that the Trojans, like the North Greek tribes, had a cult of rivers.

In discussing the derivation of Hector, Fick² pronounces for Echepolis on the score of a supposed pun in *Il.* 5. 473, although he has earlier suggested both Echelaos and Echepolis as possible long forms. Another reason for taking Echelaos rather than Echepolis for the long form is the tendency to give the child a name containing a family element. In this case the long name Echelaos has the element *laos* in common with the name of the grandfather of Hector, Laomedon. In a similar way Mentor, son of Eurystheus, is the grandson of Sthenelos, and the long name for Mentor, Menelaos, has *laos* in common with the last part of the grandfather's name. For the following reason I hold that Hector is a short form of Echelaos: (1) That Hector is of the short form type; (2) that *laos* is one of the words so common in heroic names that it is easily associated with the short form; (3) that Echelaos is an appropriate name for a prince, and the princely names, especially among the Trojans, often have this word in them; (4) that both Echelaos and Hector are found on contemporary Epirote inscriptions; (5) that the Trojans used chthonic names, and Echelos was a chthonic deity; (6) that Hector, if short for Echelaos, recalls the grandfather's name, Laomedon, in the manner that is not uncommon in epic and later times.

Another short form of this type is the name of Alektor, a son-in-law of Menelaos, mentioned in *Od.* 4. 10. Fick thinks that his name may be a short form of Alegenor. He adds, 'jedenfalls nicht Hahn.' I think that the name is short for Alexandros. Pherecydes, quoted in a scholium, says that Argeios, father of Alektor, came to Amyclae and married the daughter of Amyclas, Hegesandra. Alektor, representing Alexandros, of which it is an irreproachable short form, recalls the name of his mother, a member of the ruling house of Amyclae, to which Argeios is admitted by his marriage with the princess. It is true that usually an echo of the name of a male ancestor, either the father or the paternal or maternal grandfather, is found in the descendant's name; but in this case the glory of the house of Amyclae prevailed over that of the wandering son of Pelops.

The name Amyntor³ remained in Macedon, and the other short form, Amyntas, is found often in the early Macedonian royal house. In speaking of the name of Amyntor, father of Hephaestion, Hoffmann notes that it is 'eine echt-makedonische Bildung.' Homer did not use the long name Amynandros. The most famous holder of it was the king of the Athamanes in the second century before Christ. The short form Amynos appears in Athens as the name of a health deity.

Even when Homer does not use the long name we may often be sure of it, since we know the tribal conditions and the culture of which he writes. When Trojans are named Elastos and Damasos, there can be no doubt that in that tribe of horse-tamers and 'drivers' the long names were Elasiippos, which appears later at

¹ Pliny, *N.H.* 5. 143-144, 'flumen Echeleos antiquus Troadis finis et Mysiae initium.'

² *Op. cit.*, p. 389.

³ Hephaestion's father was Amyntor. Arrian, *Anab.* 6. 28, 4.

Orchomenos, and Damasippos, which is Macedonian. These long forms and short forms were made by 'men who lived with herds and cattle,' and for whom horses were so important that Achilles speaks of the 'driving' of cows and horses as a cause of war. And the 'Folk' was a word of like power in making names; hence the names Aktor, Mentor, and Hector, descended from the long names with this element, were names of heroes. The word for 'man' was also greatly loved in these early names in combination with the verbs that mean 'to guard, protect, and help.' So we get in places of north and western Greece, where in a rude way the epic spirit lived on, such names as Alexandros, Amynandros, from which are derived the 'short forms' Alektor and Amyntor. And in Epirus names ending in *laos* appear, among them the name Echelaos and also its short form Hector.

There are short forms in Homer, for which it is not possible to find a corresponding long form. Among these is the name Nestor. These are, as Fick¹ calls them, 'uralte Erbstücke'; but I think that he is wrong in counting Kastor among them (with the query whether the name means Beaver). We have the Macedonian name Kassandros and the Homeric Cassandra, the feminine form in Homer being sufficient testimony to the existence of the masculine name, though that does not appear in the epic. The coincidence between Macedonian and north Greek names and those found in the *Iliad* as Trojan names has long been noted; and Kastor is as good a short form for Kassandros as Amyntor and Amyntas are for Amynandros, another north Greek name that happens not to appear in Homer, although the short form Amyntor does. Onetor is the name of the priest of Idaean Zeus, whose son Laogonos is killed by Meriones in *Il.* 16. 603 sqq. The long form Onesandros has a meaning which makes the name appropriate for a priest, who 'is honoured by the people like a god,' and 'Ονήτης 'Ονησάνδρου appears in an Eretrian² inscription of the fourth century B.C.; but Onesippos would also be an entirely likely form for a Trojan name. Among the sons of Heracles named in Apollodorus 2, 7, 8, a number have names compounded with ἵππος, among them the son of Chryseis, Onesippos.

The name Polyktor, given by Hermes as the name of his father when he is masquerading as one of the Myrmidons, is short for Polyktemon. The formation is similar to the short forms of Euktemon. Cf. Hoffmann, *op. cit.*, p. 226: 'Der Name Εὐκτοῖς ist wohl nicht das participium εὐκτός, sondern eine an dieses angeschlossene Kurzform zu dem häufigen Vollnamen Εὐκτῆμον.'

The long forms Alexandros, Peisandros, Cassandra, Alkandros, Isandros, Lysandros are, in the *Iliad*, except Peisandros, names of Trojans or of Lycians (Isandros, Alkandros). With the exception of the very frequently occurring name of Alexandros and that of Peisandros, the names are infrequent, coming chiefly in lists, genealogical (Isandros) or of the slain (Alkandros and Lysandros). The shorter forms, such as Agenor, Antenor, etc., are more usual. The short form is more adaptable to the verse, and in the patronymic form of these names also—such as Alegenorides, Damastorides, Peisenorides—is more easily managed. This fact may perhaps account for the prevalence in Homer of types of short names that tend to disappear later. I believe that practically all the names in *-tor* in the epic are short forms dependent on some long form, whether the latter is used by Homer or not. And I include in this statement such names as Thestor, Daitor, Mastor, which are sometimes regarded as 'character names' signifying the function, 'Prayer,' 'Carver,' etc.

Though among the *nomina agentis* in Homer forms in *-τήρ* appear as well as forms in *-τωρ*, the former ending does not appear in names. Hoffmann in the passage

¹ *Op. cit.*, 376.

² *I.G.* XII. 9.

already cited speaks of the Macedonian character of the ending *-τωρ*, and I regard this as significant in connection with the names in *-tor* in the *Iliad*.

To return to Hector. The long names compounded with Eche- which appear in the *Iliad* are Ehekles, the name of a Myrmidon, in *Il.* 16. 189; its variant Eheklos, the name of a Trojan, in *Il.* 16. 694, and 20. 474; Echemmon, a son of Priam, in *Il.* 5. 160; Echepolus, a Trojan, in *Il.* 4. 458, and a son of Anchises, in Sikyon, in 23. 296; and Echios. Of these Echemmon and Echios are themselves short forms. Fick thinks of Ehekles as a possible long form for Hector, but, as I have said, inclines to Echepolis because of the possible word play in *Il.* 5. 473.

The *Odyssey* provides us with the name of a son of Nestor of this type—Echephron. If Hector is short for that name, it may perhaps cast a light on the gloss of Hesychius, which gives *φρόνιμος* as the equivalent of Dareios and Hector. But for the reasons already fully given I believe that Hector does not 'lean on' any of these epic names, but on the name Echelaos, which has survived in few, but in significant instances.

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