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Ethnics as Personal Names

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And from the sign is gone Sibylla's name

THE STUDY OF THE USE OF ETHNIC FORMS as personal names is only an inconclusive footnote to the study of Greek names, to which the accumulation of further examples does nothing to establish the existence of general rules. A comparison of the similarity of the name-forms of Macedonia and Thessaly, of Thrace and Phrygia, of Illyria and South Italy, bears significant fruit, but the use of ethnics as personal names offers only individual items, which create no permanent or structured addition to our knowledge of Greek name-giving. It is as if by chance one had picked up an old family bible on a provincial second-hand bookstall and found on the back leaf a few casual names which mean nothing to us now.

Though the use of this category of names by the ancient Greeks is perhaps worthy of note in itself, the bestowal of ethnics, ktetics, and other local adjectives as personal names remains a matter of individual history, and the chances of explaining even one particular instance of it, without secondary independent evidence, are small indeed. We see only the *external* face of Greek name-giving. A large number of recognizable types have been identified, and established: names derived from animals, names derived from rivers, names derived from gods—the largest group of all—names derived from physical characteristics. Or we may regard names linguistically, dividing them into compound and single names, and on that basis too theophoric names, with their secondary derivatives—month-names, festival names, derivatives of cult-titles and so on—would come very near the head of, if not actually at the head of, the whole vast thesaurus of Greek names. The earliest known

attempt to establish categories of Greek names, by Aristotle's pupil, Klearchos, was along these lines. It was very simple: names were either θεοφόρα or ἄθεα. This division is valid in the widest sense, but hardly sufficient for the modern onomatologist.

The *internal* face of Greek name-giving, why a parent gave a child this or that name, is most frequently, but by no means always, beyond our comprehension. We do not know what constituent of Greek psychology led the Greeks, for example, to give their children names which are ugly, ridiculous or scatological, and why these names, which might be appropriate to a newborn child, remained even after the child had grown up. From whichever side we approach it, the Greek scheme, in which names are neither constructed like Roman names on a gentile principle, nor in the mediaeval and later style prevalent in Europe, in which the surname is hereditary and the first name is 'given', suffers from a great disadvantage. In the absence of gentile names or hereditary surnames it is difficult to determine why a Greek child was given this or that name, except perhaps where we can do so in a particular context, or from knowledge of the name-pattern of different generations of a family, in which case the origin of the name is simply transferred to an earlier phase in the family history. One convention that seems especially frequent in Greek name-giving is that children were often named after their paternal or maternal grandfather or grandmother; another, less frequent overall, is the naming of sons or daughters after their father or mother. No other internal family conventions are evident to us, and to observe these customs in practice is a long way from being able to explain their origin. At the same time the repetition of the same name in different families makes identification within and across families a delicate and dangerous task. On a much wider canvas, we can frequently observe the way in which mother-cities and their colonies are onomastically linked. Names of Megarian and Milesian origin reappear in the colonies of the west coast of the Black Sea and in Byzantium, but at a more intimate level we do not know why these names were chosen in individual families.

It is perhaps a feature of the minor role played by such names in Greek linguistic theory that the surviving grammarians, in their analyses of the subdivisions of the parts of speech, do not mention proper names based on ethnics. Most of this grammatical material is either lost or exists only in deviously and variably transmitted texts, extracts, epitomes, or lexica, and there are, of course, gulfs we cannot cross. However, there is one source where we might expect to find some reference to the usage, the *Ethnika* of Stephanus of

Byzantium. Unfortunately there survives only the epitomized version of this work by Hermolaos, compiled apparently not long after Stephanus' original text, and very little of the complete text survives, in scattered manuscripts, or parallel traditions, and we cannot tell how much Hermolaos excised; or rather, though it is possible occasionally to see from internal evidence of the text (the alphabetical sequence of entries, grammatical *anacoloutha* and so on) or external evidence (a fuller text, or perhaps traces of a different epitome preserved in one place or another) what may have been omitted or even altered in an individual entry, we cannot say whether there were particular elements in the *Ethnika* which Hermolaos excised *in toto*. If so, it must be said that we cannot see any principle on which he acted. But we can at least see that while our Stephanus has over two thousand entries, only two of these specifically refer to the use of an ethnic as a personal name: (1) s.v. Ναβαταῖοι, which is certainly derived from a near-contemporary authority Uranius, author of an Ἀραβικά much used by Stephanus. Here we read Ναβάτης δέ ἐστιν ἀραβιστὶ ὁ ἐκ μοιχείας γενόμενος. ἀπὸ οὖν τοῦ Ναβάτης Ναβαταῖος, καὶ Ναβατηνή ἡ χώρα καὶ Ναβατηνός ὄνομα κύριον, and (2) s.v. Νικασία, for which no source is given, and the identity of which is uncertain: νησίδιον μικρὸν πλησίον Νάξου. τὸ ἐθνικὸν Νικάσιος ὡς Θηράσιος καὶ θηλυκῶς καὶ οὐδετέρως. ἔστι καὶ ὄνομα κύριον Νικάσιος, a name which seems exclusively Doric and north-west Greek, though Νικασίας is more general. From the rarity of such information in Stephanus we may perhaps conclude, in spite of all the limitations imposed by the Epitome, that the lexical tradition regarding ethnics did not give much heed to ethnic proper names as a class. We must just take them as we find them.

Ethnic personal names are nearly always in their true ethnic form. This consistency is common to most simple name-types, which if they vary from the root-word do so only in the termination, as Ἄγαθος > Ἀγαθίων. (Naturally, this cannot apply to compound names.) We may wonder whether the total reproduction of the ethnic form as a name implies that the understanding of the name was also total; that is, whether there was a diminution in the force of the ethnic in such cases. That is usually true in modern European name-giving, but the extent of diminution, if any, is very difficult to assess, since it depends upon the reaction of each individual in every case. For instance, the impact of unmodified ethnic and geographical names such as 'English' and 'England' will differ from one person to another. All of us would probably regard the name 'Irish', if it exists, as redolent of its ethnic

origin, but not so 'Ireland'. 'Scotland' and 'Scottish' must be very rare, unlike 'Scott', itself a natural ethnic surname. On a smaller scale, Hampshire and Derby might summon up different images, or no image at all, or of a person rather than a place: Hampshire, a philosopher, an actress, or a southern county ravaged by unnecessary roads; Derby, an industrial city, a horse race, a noble translator of Homer, and a type of bowler hat, the latter two with the same eponym, the fourteenth earl. I imagine that in English the direct impact of the ethnic and geographical prototype is probably greater than when we think of English colour-names: Black, Brown, Green, Grey, White, do not evoke immediate notions of colour in us, and we might disagree as to the extent to which Rose carried as its primary notion that of a colour or a shrub, while modified forms, Blackstone, Browning, and Greenhill seem very remote from their roots. We accept them without further thought, simply as surnames. We know very little about the psychological impact of names in the Greek world, but one or two passages enable us to see that in some cases the ethnic name was deliberate, and had not lost its specific content. However, the particular cases of Themistokles' and Kimon's children have not universal force, any more than the unexpected names given to their children nowadays by capricious parents anxious to follow a fashion. Personally I feel it likely that the ethnic or topical link made more impact on the mind of the ancient Greek than it does with us in the examples that I gave, but clearly we must not generalize.

To proceed. From the archaic period onwards there are many cases in which it is not possible to decide whether, when slaves are called by their ethnics alone ($\Theta\rho\hat{a}\xi$, $\Theta\rho\hat{a}\sigma\sigma a$, $K\hat{a}\rho$, $Ka\rho i\nu a$ etc.) the name is to be understood as a tribal ethnic or as a personal designation. Strabo (304) points out the Attic practice (in fact found much more generally) of calling slaves in this way: $\dot{\epsilon}\xi\ \hat{\omega}\nu\ \gamma\dot{a}\rho\ \dot{\epsilon}\kappa o\mu i\zeta\epsilon\tau o,\ \ddot{\eta}\ \tau o\hat{i}\varsigma\ \ddot{\epsilon}\theta\nu\epsilon\sigma\iota\nu\ \dot{\epsilon}\kappa\epsilon i\nu o\iota\varsigma\ \dot{o}\mu\omega\nu\dot{v}\mu o\upsilon\varsigma\ \dot{\epsilon}\kappa\dot{a}\lambda o\upsilon\nu$ [sc. $o\dot{i}\ \dot{A}\theta\eta\nu a\hat{i}o\iota\ /\ \dot{A}\tau\tau\iota\kappa o i$] $\tau o\dot{v}\varsigma\ o\dot{i}\kappa\dot{\epsilon}\tau a\varsigma,\ \dot{\omega}\varsigma\ \Lambda\upsilon\delta\dot{o}\nu\ \kappa a\dot{i}\ \Sigma\dot{v}\rho o\nu,\ \ddot{\eta}\ \tau o\hat{i}\varsigma\ \dot{\epsilon}\pi\iota\pi o\lambda\dot{a}\zeta o\upsilon\sigma\iota\nu\ \dot{\epsilon}\kappa\epsilon\hat{i}\ \dot{o}\nu\dot{o}\mu a\sigma\iota\ \pi\rho o\sigma\eta\gamma\dot{o}\rho\epsilon\upsilon o\nu,\ \dot{\omega}\varsigma\ M\dot{a}\nu\eta\nu\ \ddot{\eta}\ M i\delta a\nu\ \tau\dot{o}\nu\ \Phi\rho\dot{v}\gamma a,\ T i\beta\iota o\nu\ \delta\dot{\epsilon}\ \tau\dot{o}\nu\ \Pi a\phi\lambda a\gamma\dot{o}\nu a$). The practice can be seen abundantly in the Delphic manumission-documents which extend from the later fourth century BC down to the imperial period. Here we find formulae such as (in 168 BC, *SGDI* 1749) $\dot{a}\pi\dot{\epsilon}\delta o\tau o\ \dot{A}\rho\chi\dot{\epsilon}\lambda a o\varsigma\ \Theta\eta\beta a\gamma\dot{o}\rho a\ \Delta\epsilon\lambda\phi\dot{o}\varsigma\ \sigma\hat{\omega}\mu a\ \dot{a}\nu\delta\rho\epsilon\hat{i}o\nu\ \hat{\omega}\iota\ \ddot{o}\nu o\mu a\ K\dot{v}\pi\rho\iota o\varsigma,\ \tau\dot{o}\ \gamma\dot{\epsilon}\nu o\varsigma\ K\dot{v}\pi\rho\iota o\nu$, another (2029) $\hat{\omega}\iota\ \ddot{o}\nu o\mu a\ \dot{I}o\upsilon\delta a\hat{i}o\varsigma,\ \tau\dot{o}\ \gamma\dot{\epsilon}\nu o\varsigma\ \dot{I}o\upsilon\delta a\hat{i}o\nu$, and (2175) [$\hat{\omega}\iota\ \ddot{o}\nu o\mu a$] $\Lambda i\beta\upsilon\varsigma,\ \gamma\dot{\epsilon}\nu o\varsigma\ \Lambda i\beta\upsilon\varsigma$. Clearly the dividing line between tribal ethnic/personal name and tribal ethnic/ethnic adjective was very flexible in the slave-market,

partly, no doubt, because difficulties of communication between the Greek dealer or purchaser and the barbarian slave or his owner encouraged the use of general ethnic names as personal names. The situation is well described by Varro (*LL*, 8. 21), to illustrate the difference between the two *genera declinationum, voluntarium et naturale: voluntarium est, quod ut cuiusque tulit voluntas declinavit. sic tres cum emerunt Ephesi singulos servos, nonnumquam alius declinat nomen ab eo qui vendit, Artemidorus, atque Artemam appellat, alius a regione quod ibi emit, ab Ionia Ionam, alius quod Ephesi Ephesium, sic alius ab alia aliqua re, ut visum est*. The presence in the *Odyssey* of an aged Ithacan named Αἰγύπτιος, whose son Ἄντιφος had been at Troy with Odysseus, and had the unhappy distinction of being the last man eaten by the Cyclops in the cave, indicates the existence of such personal ethnic name-forms at an early date (2. 15 ff.):

> τοῖσι δ᾽ ἔπειθ᾽ ἥρως Αἰγύπτιος ἦρχ᾽ ἀγορεύειν,
> ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἤιδη.
> καὶ γὰρ τοῦ φίλος υἱὸς ἅμ᾽ ἀντιθέωι Ὀδυσῆι
> Ἴλιον εἰς εὔπωλον ἔβη κοίληις ἐνὶ νηυσίν,
> Ἄντιφος αἰχμητής· τὸν δ᾽ ἄγριος ἔκτανε Κύκλωψ
> ἐν σπῆϊ γλαφυρεῶι, πύματον δ᾽ ὁπλίσσατο δόρπον.

At the other end of the time-scale, in the hellenistic and imperial periods, the new city-ethnics and city-names in -εια, -ις or -η, formed mostly from names of Macedonian origin, are not used as personal names. We rarely, if ever, meet a man or woman whose name is Ἀντιοχεύς or Ἀλεξανδρεύς, Σελευκεύς, Λαοδικεύς, Ἀρσινοεύς or Βερενικεύς, though of course the substantival names themselves are very numerous.

It is frequently assumed that the use of the ethnic personal name did not occur in the city represented by the ethnic, that is to say that—leaving out of account Ἀθήναιος, in form the most common of all ethnics and frequent in Athens as elsewhere, but, of course, not an ethnic but a theophoric name, like the cognate form Ἀθη(α)νίων—for example, a Corinthian did not bear the name Κορίνθιος (before the period of the Roman colony, when it appears in Latin texts), and this, if true, strengthens the case for regarding the ethnic name as representing an individual relationship at some time between a member or members of a family, past or present, and a foreign city. There are, clearly, indications in literature that the use of the topical ethnic within a city or a region as a personal name was regarded as unusual. For example, Xenophon, *Anab.*, 5. 2. 28, relating the dangerous descent to Trapezous from

the mountainous hinterland, speaks of a bogus ambush he laid so that the enemy would not see the descent of the main force to the sea: in charge of this ψευδενέδρα, as he calls it, he put ἀνὴρ Μυσὸς καὶ τοὔνομα τοῦτο ἔχων. Though Μυσός had apparently become a military pseudo-ethnic at least by the time that the Attalid mercenaries, many of whom have Thracian names but are given individually the ethnic Μυσός, served in the garrison at Lilaia in Phokis at the end of the third century BC, the phrase shows that Xenophon in his day thought the identity of ethnic and personal names noteworthy. Later on, a comment of Diodorus or Posidonius regarding the leader of the slave-rebels of Sicily at the end of the second century BC (Diodorus 34/35. 16: ὧν ἦν Ἀχαιὸς καὶ τοὔνομα καὶ τὸ γένος) makes the same point. These expressions suggest that such ethnic personal names were unusual in the city or region to which the ethnic belonged. A few scattered examples hardly affect this conclusion (see some examples given in Table 1).

On the other hand, while we may accept that the use of the ethnic provides a substantive link between an ethnic personal name and that of the city of which it is the ethnic, the range of possible explanations is large. It has been maintained that ethnic names reflect a relationship involving the bestowal of ξενία, or of the status of προξενία, between the family of a person so named and the community after which he is named. That may well be so, but the nomenclature may equally or also reflect a less official, less public link; for instance, a parent or grandparent of an individual so named, a native of, let us say, Corinth, who had possessed metic status or *isopoliteia* at Argos, once he returned to Corinth might wish to retain a nominal link with his adoptive city by bestowing its ethnic, Ἀργεῖος, on his son or grandson (see, e.g. Hdt. 3. 55. 2 with Xen. *Hell*., 3. 1. 1, on Σάμιος; cf. above, 135 n. 26). The full name of a lady of Demetrias of the first century BC called Eumela, Εὐμήλα ἡ καλουμένη Λοκρίς (cf. *SEG* 42, 498), not ἡ Λοκρίς, reminds us that such ethnic names might be deliberately given as bye-names; they were quite frequently given to run-of-the mill *hetairai*, though that may not be so in this case.

The ethnic personal name is only one category of a wide field of nomenclature, which also embraces the less common use of city-names themselves as personal names. These may also be found in an unmodified or a modified form with a fresh nominal termination, as Σάμος and Σαμίων (in which I take the alpha usually to be short), Κόρινθος, Κορινθίων, even Κορινθιάδης. This practice also continues into the Roman period, when we

Table 1 Ethnic forms as names[a]

LGPN	I (Aegean Islands, Cyprus, Cyrenaica)	II (Attica)	IIIA (Peloponnese, W. Greece, Magna Graecia)	IIIB (Central Greece)	IV (N. Greece, Balkans, S. Russia)
a) Ethnic city-names					
Αἴνιος	2 (Cyrene, f. iii BC)	1 (c. 500 BC)	—	—	—
Ἀργεῖος	28 (11 Chios, m. iv BC; Samos, vi BC)	16 (s. v BC)	11 (gen.; Akragas, 406 BC)	7 (5 Thess., s. iii BC)	4 (3 Maced.; S. Russia, v BC)
Ἐφέσιος	—	3 (iv BC)	1 (Akarnania, s. iv BC)	1 (Boeot., ii AD)	—
Ζακύνθιος	—	—	1 (Arkadia, v/iv BC)	5 (Delphi, s. iv BC)	—
Ἡρακλεώτης	9 (8 Chios, iv BC)	1 (iii AD)	—	—	1 (Chersonesos, iii BC)
Θάσιος	—	4 (m. iii BC)	—	—	3 (fem.; 2 Lat. Illyric.; Thrace, imp.)
Κορίνθιος	1 (Cyrene, s. v BC)	—	4 (Kerkyra, m. iv BC)	3 (Thess., iv BC)	—
Κυρηναῖος	1 (Cyrene, i BC)	—	1 (Lakonia, f. v BC; ethn.?)	1 (Megara, iii BC)	—
Μεγαρεύς	5 (4 Chios; 1 Cyprus, v BC)	—	—	—	—
Σάμιος	3 (2 Samos; Euboea, c. 400 BC)	1 (fem., ?iii BC)	6 (2 Lat.; Sparta, vi BC)	2 (fem.; Thess., v BC)	—
Συβαρίτης	1 (-ίτης; ethn.? Rhodes, s. v BC)	2 (m. iv BC)	—	—	—
Συρακόσιος	—	2 (s. v BC)	3 (Syracuse, byz.)	—	—
Ταραντῖνος	1 (Keos, iii BC)	2 (c. 200 BC)	1 (Illyria; ethn.?)	43 (Delphi, iv BC)	1 (Maced., imp)
Φωκα(ι)εύς	34 (33 Delos, m. iv BC)	—	—	—	—
Χαλκιδεύς	3 (1 Chios?, f. vi BC; Rhodes, Thasos)	4 (s. v BC)	1 (Sparta, s. v BC)	—	1 (Nymphaion, iii BC)
Χῖος	—	—	10 (Lat.; S. Italy, imp.)	—	—
b) Regional names					
Αἰτωλός	1 (Delos, m. iii BC)	—	—	2 (Phokis; Thess., ii BC)	—
Ἀκαρνάν	5 (Thasos, f. iv BC)	1 (355 BC)	1 (Akarnania, ?iv BC)	—	—
Ἀχαιός	28 (gen.; 19 Delos; Eretria, v BC)	13 (s. iv BC)	6 (gen.; Syracuse, s. iv BC)	4 (Boeot.; Thess., iv BC)	—
Βοιώτ(ι)ος	6 (gen.; Eretria iv BC)	11 (v/iv BC)	4 (gen.; Lakonia, s. iv BC)	3 (Boeot.; Thess., iii BC)	4 (Maced., iv BC; Thrace)
Θεσσαλός	29 (15 Kos; Cyrene, v BC)	4 (vi BC)	7 (6 Pelop.; Sparta, s. vi BC)	18 (13 Thess.; Delphi, iv BC)	5 (Maced.; Thrace, iii BC)
Ἰταλός	—	3 (m. iii AD)	2 (1 Sicily, s. vi BC)	7 (6 Thess., s. iii BC)	2 (Maced.; Thrace, imp.)
Λακεδαιμόνιος	1 (Thasos, s. iv BC)	3 (m. v BC)	—	—	—
Λάκων	9 (gen.; Euboea, v BC)	16 (405 BC)	19 (7 Sparta; Corinth, vi BC)	6 (gen.; Boeot., s. v BC)	8 (4 Lat.; gen.; Thrace, s. iii BC)
Λοκρός	3 (Paros; Samos; Thasos, c. 403 BC)	2 (m. vi BC)	—	1 (Delphi, s. iv BC)	—
Μακεδών	7 (gen., i BC)	3 (m. iv BC)	12 (gen.; 6 Lat.)	4 (Boeot.; Thess., i AD)	42 (31 Maced., imp.)
Μυσός	2 (Chios?, f. vi BC; Cyrene)	1 (f. v BC)	1 (Sicily, f. v BC)	1 (Boeot., s. iii BC)	—

Table 1 *continued.*

LGPN	I (Aegean Islands, Cyprus, Cyrenaica)	II (Attica)	IIIA (Pelopomese, W. Greece, Magna Graecia)	IIIB (Central Greece)	IV (N. Greece, Balkans, S. Russia)
c) City-names					
Ἀμφίπολις	2 (Euboea, iv BC (masc.))	2 (m. iv BC)	–	2 (Thess., iii–ii BC)	3 (Maced., ii BC; Amphip., ii AD)
Κόρινθος	3 (Samos, iii/ii BC)	18 (s. i AD)	29 (23 Lat.; Argos, m. v BC)	1 (Thespiai, imp.)	10 (6 Lat., Illyric.; S., Russia; Thrace, imp.)
Μίλητος	–	1 (m. ii AD)	1 (Epidauros, f. iv BC)	–	–
Σάμος	18 (gen.; 6 Crete; 3 Euboea, iv/iii BC)	6 (f. ii BC)	8 (gen.; Argolis, iv BC)	4 (3 Thess., iv BC)	6 (5 Maced., s. iii BC)
d) Modified names					
Ἀβδηρίων	–	–	–	–	1 (Abdera, iii BC)
Αἰτωλίων	–	1 (m. iv BC)	1 (Aitolia, 217 BC)	6 (5 Thess., f. ii BC)	–
Αἰτωλίδης	–	–	–	–	–
Ἀχαιάδας	2 (Crete, iii BC)	–	–	–	–
Ἀχαιίων	2 (Euboea, iv/iii BC)	–	–	1 (Delphi, s iv BC)	–
Θασίων	1 (Samothrace, i AD)	–	–	–	–
Θάσιον	7 (6 Thasos; v/iv BC)	–	–	–	–
Κορινθιάδης	–	1 (401 BC)	–	–	–
Κορινθιάς	–	–	3 (Lat.; S. Italy, imp.)	–	–
Κορινθίς	–	–	1 (Lat.; S. Italy, imp.)	–	–
Κορινθώ	–	1 (m. v BC)	–	–	–
Λοκρίων	4 (Crete, Delos, m. iv BC)	3 (f. v BC)	1 (Corinth, ?411 BC)	1 (Thespiai, ii BC)	–
Σαμίων	–	–	6 (3 Epizeph. Lokroi; 1 Argolis, f. iv BC)	3 (2 Megara, v BC)	–
Χίων	1 (Delos, s. iv BC)	11 (s. vi BC)	1 (Argolis, i BC–i AD)	1 (Phokis, f. v BC)	1 (Olynthos, v/iv BC)
e) Ktetic forms					
Ἀττικός	9 (gen.; Crete, i BC)	179 (177 imp.)	31 (24 Lat.; imp. except Entella, iv/iii BC)	5 (Boeot., Thess., imp.)	13 (5 Lat. Illyric., 6 Maced., imp.)
Ἀχαιικός	–	4 (ii/iii AD)	13 (11 Pelop., Arkad., iv BC)	1 (Boeot., f. ii AD)	1 (Maced.?, ii AD)
Δηλικός	6 (5 Delos, s. iv bc)	–	–	–	–
Μηλικός	2 (Delos, f. iii bc)	–	–	–	–

a The forms listed are a selection only. Place and date (in *LGPN* format) of the *earliest* example are given; other locations are specified where a significant number of instances occurs there. Abbreviations: Boeot(ia); Illyric(um); Maced(onia); Pelop(onnese); Thess(aly); ethn(ic); fem(ale); imp(erial); Lat(in); gen(eral), indicating that the name is too widespread for all instances to be registered.

occasionally find Greek terminations added to Roman name-forms, as *Πουβλίων* for *Πούβλιος*, *Πουβλιώ* for *Πουβλία*. Another large group of ethnically related personal names, frequently of later date, is formed by the ktetic adjective in *-ικός / -ική*, in an unmodified form, the most familiar example of the form being, of course, *Ἀττικός*, which is very rare before the early imperial period, but common thereafter, especially in Athens.[1] The ktetic adjective may be at times and in certain regions very close in meaning to the ethnic; from the fourth century onwards we find it used sometimes for the ethnic, mostly in the Peloponnese and central Greece, in the feminine gender—*Μεγαρική, Πλαταϊκή, Μαντινική, Θεσπιακή*, and so on, for reasons that are not clear. The examples of *Δηλικός* and *Μηλικός* in Table 1 are both from Delos, and the first is exceptional because five of the six individuals to whom it is attached are Delians. The regional ktetic forms, such as *Ἀχαι(ϊ)κός, Ἀσιατικός, Κρητικός*, which were also used in Latin as Roman *cognomina ex virtute* or *agnomina*, are also found in due course used as Greek single personal names.

The brief list of all classes of ethnic personal names (Table 1), divided according to types, illustrates the substance of this paper, but represents only a very small proportion of the total relevant material available. After looking at them we shall probably not be any nearer finding a key to such name-giving; indeed, a hundred keys would be needed. Solutions based on the use of one key only are not acceptable.[2]

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[1] On ktetic personal names see F. Pordomingo, 'Antropónimos griegos en *-ικός* derivados de étnicos', in J.L. Melena (ed.), *Symbolae Ludovico Mitxelena septuagenario oblatae* (Victoria, 1985), 101–9.

[2] There are, I must stress, limitations to the lists: (1) the date given indicates the earliest example known to me at present; (2) the analysis is based on the published volumes of the Lexicon (I-III) and also the unpublished IV (Macedonia, Thrace, the Balkan countries, and South Russia), on which work is advanced but not complete, particularly for South Russia. Our work on V (the colonial area of Asia Minor) is less advanced, so I have not included it.

Ad lectorem

Names Arcadius never knew

Swam before our daily view;

Names once hid in Stygian night

Now stand revealed in human light.

Reader, if you've had enough of names

You're free at last to turn to sprightlier games.

      KLEARCHOS II

Abbreviations

BE J. and L. Robert and others, *Bulletin Épigraphique* (in *Revue des Études grecques*, 1938–)

Bechtel, *HP* F. Bechtel, *Die historischen Personennamen des Griechischen bis zur Kaiserzeit* (Halle, 1917)

CEG P.A. Hansen, *Carmina Epigraphica Graeca*, vol. 1, *saeculorum VIII–V a. Chr. n.*; vol. 2, *saeculi IV a. Chr. n.* (Berlin, 1983, 1989)

FD *Fouilles de Delphes* 1– (Paris, 1909–)

Hatzopoulos, *Macedonian Institutions* M.B. Hatzopoulos, *Macedonian Institutions under the Kings,* 2 vols (Meletemata 22; Athens, 1996)

Hatzopoulos-Loukopoulou, *Recherches* M.B. Hatzopoulos and L. Loukopoulou, *Recherches sur les marches orientales des Téménides*, i (Meletemata 11; Athens, 1992)

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