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Descriptive Animal Names in Greece

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DESCRIPTIVE ANIMAL NAMES IN GREECE.

COMMENTATORS on Hesiod have noted certain quaint, picturesque phrases, occurring chiefly in the *Works and Days*, as evidence of a so-called 'oracular or religious style.'¹ Götting, for example, remarks:² 'magnam Hesiodi carmina familiaritatem produnt cum Pythiorum sacerdotum oraculis eorumque toto loquendi modo,' and as instances of this Delphian dialect cites the following words: φερέουκος (*W. and D.* 571), ἀνόστεος (524), πέντοζος (742), αἶον and χλωρόν (743), ἴδρις (778), ἡμερόκοιτος ἀνὴρ (605), χειροδίκης (189), μῦθοι σκολιοί (194) and δίκαι σκολιαί (221), εὐφρόνη (560), νηὸς πτερά (628), γλαυκή (*Th.* 440). The list is not exhaustive — Van Lennep *e.g.* adds κεραοὶ καὶ νήκεροι ὑληκοῦται (*W. and D.* 529)—but it will serve to indicate the phraseology in question.

That these and similar forms of speech really emanated from Delphi seems to me to be a proposition that has been accepted too readily. The Pythian priestess was indeed wont to use a jargon of obscure and unobvious words, which gave her responses a grandiloquent air not without a seasoning of ambiguity. Plutarch says³ that Apollo ultimately forbade her to call her fellow-citizens Πυρῖκαοι, the Spartans Ὀφιοβόροι, mankind in general Ὀρέαες, rivers Ὀρέμποται, and so forth—ἀφελὼν τῶν χρησμῶν ἔπη καὶ γλώσσας καὶ περιφράσεις καὶ ἀσάφειαν. But the recondite wording of Delphian oracles was only a particular example of

that enigmatic and symbolic language which was the common possession of all Greek mystics,⁴ and does not on examination bear more than a superficial resemblance to the descriptive style of Hesiod. Nor is there, so far as I am aware, any ancient authority for connecting the two. To take Götting's list: in no single case do the scholia allude to Delphi, while more than once they definitely assign other localities as the provenance of the phrases in dispute. But if, in view of their testimony, we are unable to regard Hesiod's peculiar terminology as due to Delphian influence, if we cannot go so far as to call it the 'dialectus deorum,' it remains to ask from what source *were* derived those striking expressions which give pause to all who are familiar with the even flow of epic verse. In the present inquiry I propose to limit myself to the animal names, perhaps the most salient of the said expressions; and I shall attempt to show that Hesiod has availed himself of a few graphic provincialisms, which with a poet's instinct he has incorporated in his otherwise conventional vocabulary.

It will probably be admitted that in Greece, as in our own country, descriptive animal names were either (a) universally recognized, (b) restricted to local usage, or (c) poetic neologisms. Just as *wag-tail* or *glow-worm* with us are κύρια ὀνόματα, while *hod-man-dod* (a snail) would be barely intelligible to a Londoner though expressive

¹ Mahaffy, *Greek Classical Literature*, i. 124, n. 2.

² Ed. 1843, p. xxix.

³ *De Pyth. or.* 24.

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⁴ Clement of Alexandria (*Strom.* V. viii. 45–50) affords ample proof of it in the case of Orphic and Pythagorean writers.

enough in Suffolk; so with the Greeks *κίλλουρος* or *πυγόλαμπος* would pass current anywhere, while *φερέοικος*, which Dionysius Thrax understood of the snail and others of the tortoise,⁵ meant an insect of some sort to the Arcadians.⁶ Again, just as Browning⁷ alone is responsible for *sea-fruit* in the sense of anemones or *long-ears* as a synonym for ass, so an Aeschylus or a Sophocles⁸ may *jure suo* term the eagle *Διὸς πτηνὸς κύων*.

But it is with provincial variants that we are more immediately concerned. Further examples are collected by Lobeck;⁹ some few of them may be names of distinct species, but the majority are alternative appellations of a local sort. With the help of Hesychius we may enumerate the following. *Ἀργίπους*¹⁰ was a Macedonian word for an eagle. The Athamans called *fishes* *ἀσπάλους*,¹¹ a word possibly connected with *ἀσπαίρω*. *Grasshoppers* in Elis were *βάβακοι*, that is 'chatterers'; though in Pontus the same term denoted *frogs*.¹² The Laconians called the *sow* the 'clod-digger,' *βωλόρυχα*.¹³ At Syracuse the *worm* was known as *γαφάγας*.¹⁴ *Swans* at Elis were *δειρήται*.¹⁵ *Kids* fed on straw were called *διακαλαμάσαρκες*¹⁶ in a Rhodian law. The *ass*, from wagging its ears, was *κίλλος*¹⁷ among the Dorians; from its stubbornness was *μέμνων*¹⁸ at Athens—the stallion-ass being *μυχλὸς*¹⁹ among the Phocians. The Thebans said *κωτιλάδας* for *swallows*, and *ορνάλιχον* for a *cock*.²⁰ *Λιγάνταρ* was a Laconian name for the *grasshopper*,²¹ *λακέτας*²² and *ἀχέτας*²³ being Doric equivalents for the same creature. *οπιπθοσίλα* was the Boeotian word for a *cuttle-fish*.²⁴ *ταχίνας* meant a *hare*²⁵ to the Lacedemonians, a *stag*²⁶ elsewhere. *ῥραξ*, connected by L. and S. with a Sanskrit root meaning to 'cry,' was Aetolian for a *mouse*.²⁷ In Mace-

donia the *lion* was known as 'bright-eyes,' *χάρων*,²⁸ a word also used to denote an eagle.²⁹

It will be seen that many of these provincial terms are strictly analogous to the animal names of Hesiod. Consequently, I should prefer to regard *ἀνόςτεος*, *φερέοικος*, *ἴδρις*, as local names for *cuttle-fish*, *snail*, and *ant*, rather than as terms adopted from the vocabulary of the Delphian oracle. Of course the Delphians, like other Greek communities, had idioms of their own. For instance, when Pindar³⁰ uses *καρταίποδα* to denote a *bull*, the scholiast *ad loc.* observes that it was a word peculiar to the inhabitants of Delphi—*οὕτως Δελφοὶ ἰδίως τὸν ταῦρον*. And it is likely enough that the priestess of Apollo would employ such words for Loxian purposes: thus *ἡδύπνουν*, an epithet of similar formation, was according to Polemon used by the Pythian to mean a *young lamb*.³¹ But to infer that Hesiod's phraseology is necessarily 'oracular or religious' seems to me quite an erroneous limitation.

It would, however, be rash to argue that, because a descriptive animal name was not universally recognized, therefore it must be a provincialism. This would be to leave out of account our third division—poetic innovations—of which examples are not far to seek. Archilochus³² calls an eagle *μελάμπυγος*, a word with a double reference, but apparently modelled on *πύγαργος*, which is used by Sophocles³³ and others to denote a further variety of the same bird.³⁴ Aeschylus writes *ἀνθεμονργός* for *bee*,³⁵ *λάμπουρις* for *fox*,³⁶ and perhaps *μελάγκερος* for *bull*.³⁷ Later poets furnish numerous instances; e.g. Theocritus uses *μηκάδες*³⁸ for *goats*; Lycophron *ἔλλοψ*³⁹ for a *fish*; Nicander *βρωμητής*⁴⁰ or *βρωμήτωρ*,⁴¹ the *Anthology* *ὄγκητής*,⁴² for an *ass*. Hence it is evident that, in default of express witness to their origin, it is unsafe to conclude that such words were not mere freaks of the poet's fancy. As regards Hesiod, we have it on

⁵ *Etyim. Mag.* 790, 35 s.v. *φερέοικος*.

⁶ Proclus on Hesiod, *W. & D.* 571.

⁷ *The Englishman in Italy: A Pillar at Sebzevar.*

⁸ Aesch. *P. V.* 1022, *Ag.* 136: Soph. *fr.* 766.

⁹ *Aglaophamus*, p. 847 ff.

¹⁰ Hesych. s.v.

¹¹ Idem, s.v.

¹² Idem, s.v.

¹³ Idem, s.v.

¹⁴ *Etyim. Mag.* 221, 49: *Anecd. Bekk.* i. 230.

¹⁵ Nicander *ap.* Athen. 392A.

¹⁶ Hesych. s.v.

¹⁷ Pollux, vii. 56.

¹⁸ Idem, ix. 48.

¹⁹ Hesych. s.v.

²⁰ Strattis *ap.* Athen. 622A.

²¹ Hesych. s.v.

²² Ael. *N. A.* 10, 44.

²³ Arist. *Av.* 1095, *Pax* 1159.

²⁴ Photius, p. 249: Strattis *ap.* Athen. 622A.

²⁵ Ael. *N. A.* 7, 47.

²⁶ Hesych. s.v. *ταχίνης*.

²⁷ Schol. on Nic. *Alex.* 37.

²⁸ Schol. on Lyc. 455.

²⁹ Lyc. 260.

³⁰ *Ol.* xiii. 81.

³¹ Hesych. s.v.

³² *Frag.* 110, Bgk.

³³ *Frag.* 931.

³⁴ *Etyim. Mag.* 695, 50.

³⁵ *Pers.* 604.

³⁶ *Frag.* 397: cp. Theoc. viii. 65, ᾧ *λάμπουρε κίων*, and v. 112, *τὰς δασυκέρκους ἀλώπεκας*.

³⁷ Schol. on *Ag.* 1118.

³⁸ Theoc. i. 87, v. 100.

³⁹ Lyc. 598, 796.

⁴⁰ *Ap.* Athen. 683E.

⁴¹ *Ther.* 357.

⁴² *Anth.* P. ix. 301, 1.

the authority of Kleitarchos that ἀνόρρεος was a Lacedemonian word for *cuttle-fish*,⁴³ and Dionysius Thrax is cited for the fact that φερέουκος was the name of an Arcadian insect:⁴⁴ ἴδρις is unvouched for, but, if analogy goes for anything, should be set down as a third example of provincialism.

It is tempting to pursue the topic further, and to raise the question, Are these descriptive names of animals to be attributed merely to the inborn poetry of rustic wits, or do they possess any deeper significance? In the *Journal of Hellenic Studies*, xiv. 157, I ventured to suggest that nomenclature of this type is comparable with that of some totem clans, which 'are careful not to speak of their totem by its proper name, but use descriptive epithets instead.'⁴⁵ Mr. Frazer apprises me that indirect modes of address are found also where there is no question of totemism, and he has most kindly furnished me with the following cases in point. Natives in Bechuanaland count it unlucky to speak of 'a lion by his name, Tao: he is called *the boy with the beard*.'⁴⁶ Monteiro states that the blacks of Angola 'always use the word Ngana or "Sir" when speaking of the lion, as they believe that he is fetish, and would not fail to punish them for their want of respect if they omitted to do so.'⁴⁷ Certeux and Carnoy relate that the Arabs call the lion 'Monseigneur Johan-ben-el-Johan,' that is, John son of John.⁴⁸ Suma-

trans call the tiger by coaxing and euphemistic terms,⁴⁹ such as 'ancestor' or 'the free wild beast' or 'the old man.'⁵⁰ The same islanders call crocodiles by the honourable title of 'grandfather.'⁵¹ Sayyids and high-class Musalmans affirm that when you see a snake you should call it not by its proper name, but either *sher* (tiger) or *rassi* (string).⁵² According to Mateer natives of Travancore 'are careful not to speak disrespectfully of such powerful creatures (as serpents): as the Malayalies of the Shervaray Hills, while hunting the tiger, only speak of it as a dog, so the cobra is called *nalla tambiran*, "the good lord," or *nalla pambu*, "the good snake."⁵³ Bourke states that among the Apaches 'only ill-bred Americans or Euro-

answered, Samuel—but I bear the *kunya* Abū 'Amr (father of 'Amr), although no 'Amr exists.'

A *kunya* may also be given to inanimate objects, e.g. a battle-field is called *Ummu kastal*, 'mother of dust,' the Red Sea is called *Abū Khālīd*, 'father of Khālīd' (Khālīd being a common name), etc.

The following *kunyas* are applied to animals—

1. Abū Ayyūb (father of Job) = the camel.
2. Abū-l-ḥuṣān (father of the little fortress) = the fox.
3. Abū-l-Ḥārith = the lion.
4. Abū Ja'da = the wolf.
5. Abū Jukhādīb = a kind of locust.
6. Abū barākish (father of spots) = a kind of wild bird.
7. Ummu 'Āmir (mother of 'Āmir) = the hyaena.

In some of these cases the selection of the name has an obvious reason, but in others it is altogether obscure. Names like Al-Ḥārith and 'Āmir were extremely common among the Arabs, and it is therefore by no means *certain* that in calling the lion 'father of Al-Ḥārith' and the hyaena 'mother of 'Āmir' the Arabs were guided by the etymological meaning of the name, for in proportion to the commonness of a name its original sense ceases to be thought of.

The poet Ash-Shanfarā, of the sixth century of our era, predicting that he will be slain in battle, says to his unfriendly fellow-tribesmen:—

'Do not bury me, for that is a thing forbidden to you, but receive the glad tidings, O mother of 'Āmir!—i.e. he prefers to be devoured by the hyaena rather than to be buried by his tribe. The scholiast on this verse tells us that 'it is the custom in hunting the hyaena to dig out her hole, she meanwhile retreating little by little, and the hunter saying, "Mother of 'Āmir, she is not here, receive the glad tidings, Mother of 'Āmir, concerning lean sheep and locusts clinging together!" So the hunter continues to dig, repeating these words, and the hyaena retreats until she reaches the bottom of her hole, when she rushes out with fury' (see the *Ḥamāsa* of Abū Tammām, ed. Freytag, p. 242 of the Arabic text, p. 431 of the 1st vol. of the Latin translation).

⁴⁹ Marsden, *Hist. of Sumatra*, p. 292.

⁵⁰ Bastian, *Die Völker des östlichen Asien*, v. p.

51.

⁵¹ Nieuwenhuisen en Rosenberg, *Het eiland Nias*, p. 115.

⁵² Panjab *Notes and Queries*, i. no. 122.

⁵³ *Native Life in Travancore*, p. 320 f.

⁴³ Proclus on Hesiod *W. & D.* 524.

⁴⁴ Idem *ibid.* 571.

⁴⁵ Frazer, *Totemism*, pp. 15-16.

⁴⁶ *Journal of the Anthropological Institute*, xvi. 84.

⁴⁷ *Angola and the River Congo*, ii. 116.

⁴⁸ *L'Algérie Traditionnelle*, i. 172. Prof. A. A. Bevan supplies me with the following note on Arabian appellations.

The *kunya* is the name which Arabian parents derive from one of their children (usually the eldest son), as when a man is called *Abū Mālik* (father of Mālik), a woman *Ummu Mālik* (mother of Mālik), etc.

Among the Arabs it is considered more polite to address a man by his *kunya* than by his real name ('ism') or his nickname ('lakab'). In the early days of Islam there were people who maintained that only persons of Arabian descent had a right to be called by a *kunya*, that the *Mawālī* ('Clients,' i.e. foreigners converted to Islam) did not deserve such an honour. It is worth noticing that the same man might bear several *kunyas*, and, in particular, warriors sometimes bore one *kunya* in battle and another in time of peace (see Goldziher, *Muhammedanische Studien*, Halle 1889-1890, Erster Theil, p. 267). Sometimes a man's *kunya* was derived not from a real but from a fictitious son; thus for example the poet Abū Nuwās (who died early in the ninth century after Christ) says in describing a conversation with a Jewish tavern-keeper—

'We said to him, What is your name? and he

peans, who have never had any "raising," would think of speaking of the bear, the snake, the lightning, or the mule, without employing the reverential prefix "Ostin," meaning "old man," and equivalent to the Roman title Senator.⁵⁴ Leemius⁵⁵ says of the Lapps of Finmark: 'ursum proprio et genuino suo nomine *Grouzhja* compellare non facile audebant, metuentes, ne, si fecerint, immanis belua solito crudelius armenta dilaniaret; vero itaque suppresso nomine, *Moedda-Aigja*, senem cum mastruca, appellare solebant.' Similarly Miss Stokes⁵⁶ says: 'The Laplander speaks of the bear as "the old man with the fur coat": in Annam the tiger is called "grandfather" or "lord." The Finnish hunters called the bear "the apple of the forest," "the beautiful honey-claw," "the pride of the thicket."' Among the Wotjaks the bear is termed the 'uncle of the wood.'⁵⁷ The Esthonians call the bear 'broad-foot,' the wolf 'grey-coat,' thinking that if thus addressed they will be inclined to clemency.⁵⁸ Gubernatis states that a girl in an Esthonian tale accosts a crow, whose help she needs, as 'bird of light.'⁵⁹ Swedish traditions enumerate certain creatures that are not to be mentioned by their own but by euphemistic names for fear of incurring their wrath.⁶⁰ Even in the Shetlands, fishermen, when at sea, will not mention the salmon directly, nor yet certain other objects such as the pig, the cat, the minister, but use some circumlocution to escape the ill-omened words.⁶¹

In the foregoing examples of this widespread practice the country folk avoid the risk of offending the animal by using some periphrasis of a deferential sort in lieu of the actual name. This periphrasis may take the form of a descriptive title—'the boy with the beard,' 'broad-foot,' or 'grey-coat.' And it is, I think, possible that similar animal names in vogue among the Greeks are to be accounted for by some such underlying superstition. At any rate the parallelism is sufficiently striking; and the euphemistic evasion of the direct name is quite in the Greek spirit. To the stock instances should be added *Μακρόβοι*, which, Hesychius informs us, was the Rhodian

name for the nymphs. Rennell Rodd in his volume on *The Customs and Lore of Modern Greece* remarks (p. 188) that the vampire in Crete and Rhodes is known as *Καταχανάς* the Destroyer, in Tenos as *Ἀνακαθούμενος* the Snatcher, in Cyprus as *Σαρκομένος* the Flesh-eater: similarly (p. 202) the devil is 'not to be named save indirectly, or under some euphemistic title such as *ὁ πλανήτης* the Wanderer, *ὁ ἀμελέτητος* the Unmentionable, *ὁ μαῖρος* the Black one, *ὁ καλὸς ἄνθρωπος* the Good man, or even—as in Rhodes and elsewhere—*ὁ ἐξ ἀπὸ δῶ*, which may be interpreted, the Get-thee-behind-me.' An extreme case is the modern Greek for the small-pox (*ibid.* p. 135), viz. *Εὐλογία*, 'she that must be named with respect.'

But if we cannot affirm that the animal names used by the Greek peasantry are to be considered the outcome of primitive superstition, there is at least one case (hitherto, I believe, overlooked) in which a descriptive title seems to be associated with an animal cult—I refer to the name *Μελάμπους*, *Black-foot*. The similarity of this word to many of the formations already noticed will be at once perceived. *Μέλας* is an obvious element in the compound, occurring also in *μελαγκόρνφος*, the *black-cap*; *μελάμπυγος*, the *eagle*; *μελανάετος*, the *black eagle*; *μελάνδειρος*, the *redstart*; *μελάνουρος*, the *black-tail* (fish or snake), &c. And as examples of animals named from some peculiarity attaching to their feet we have *δασύπους*, *εἰλίποδες*, *ἐλλόποδες*, *ἐρυθρόπους*, *πολύπους*, for generic terms; *Πόδαργος*, the horse, *Ποδάργη*, the equine harpy, and the *ἵππος Βροτόπους* of the Nikaians,⁶² for particular specimens.⁶³ On Greek moneys, too, the foot sometimes stands for the entire creature. The device of *Kranion* in *Kephallenia* was a ram; for this some coins substitute a ram's head, the foreparts of a ram, or a ram's foot.⁶⁴ Again, the currency of *Psophis*, which usually bears a stag or the foreparts of a stag, in one case shows on the reverse a stag's hoof.⁶⁵ But, granted that the word *μελάμπους*, so far as its mere formation goes, may be ranked with the Esthonian 'broad-foot' or the Greek *ἀργίπους*, *ἐρυθρόπους*, as an animal name, is there any proof that the mythical *Μελάμπους*, the seer

⁵⁴ *On the Border with Crook*, p. 132.

⁵⁵ *De Lapponibus Commentatio*, p. 502.

⁵⁶ *Indian Fairy Tales*, p. 260.

⁵⁷ Max Buch, *Die Wotjaken*, p. 139.

⁵⁸ Böcler-Kreutzwald, *Der Ehsten abergläubische Gebräuche*.

⁵⁹ *Zoological Mythology*, i. 151.

⁶⁰ Thorpe, *Northern Mythology*, ii. 83.

⁶¹ A. Edmonston, *Zetland Islands*, ii. 74.

⁶² Mionnet, *Médailles Antiques*, Suppl. vol. v. Pl. I. p. 148.

⁶³ Cp. Jean Ingelow's, 'Come up *White-foot*, Come up *Light-foot*.'

⁶⁴ Brit. Mus. Cat. of Gr. Coins; *Peloponnesus*, Pl. XVI. 16, 24, 25: pp. 78, 80.

⁶⁵ *Ibid.* Pl. XXXVI. 20; p. 198, where the design is described with a ?

of the *Odyssey*, stood in close relation to an animal that might be so described?

In the first place we recall the legend that Melampus was acquainted with the language of animals.⁶⁶ Then, he cured the daughters of King Proetus of their animal mania. And he possessed the power of transforming himself into various shapes.⁶⁷ These fables suffice to connect him with the animal world in general, but more exact references are not wanting. The fact that he was worshipped as patron deity at Αἰγόσθυνα suggests that the animal with which he was especially associated was the *goat*. The suggestion is supported by an imperial coin of Aegosthena, which represents an infant suckled by a goat.⁶⁸ On this Prof. Percy Gardner comments: ⁶⁹ 'I am not aware that there is any record of the existence of a tradition that Melampus was suckled by a she-goat; but nothing is more likely. Such stories were told of highly-gifted men, and it is fairly certain that the type of the coin must refer to a noted native of Aegosthena, and so to Melampus, who was its only remarkable man.' Further support is given by Pliny, xxv. 47 (ed. Sillig), who writes: 'Melampodis fama divinationis artibus nota est; ab hoc appellatur unum hellebori genus Melampodion. Aliqui pastorem eodem nomine invenisse tradunt capras purgari pasto illo animadvertentem datoque lacte sanasse Proe-

tidas furentis, quam ob rem de omnibus eius generibus dici simul convenit.' Mr. R. Carr Bosanquet, who first showed me the passage, observes that this 'shepherd of the same name' must be identical with the mythical Melampus, inasmuch as Pliny attributes to the former the cure of the Proetides which is commonly credited to the latter. Here, then, we have evidence on the one hand that Melampus was suckled by a goat, on the other that he was a goat-herd. When we reflect that he bears a name closely resembling those given by the Greek peasantry to animals, and peculiarly appropriate to a goat, may we not infer that in primitive times he was himself conceived as a sacred goat? Other facts tally with this inference. Melampus was said to have introduced to the Greeks the cult of Dionysus. Now the attendants of that deity—Pans, Satyrs, and Sileni—are regularly represented as partially caprine in form, and are sometimes called αἶγες, Pan especially being αἰγυπόδης or τραγόπους.⁷⁰ Moreover, Melampus' fame rested largely on his talent for curing madness, and Dionysus was invoked ἐπὶ παύσει τῆς μανίας under the title of Μελάναιγος.⁷¹

If this explanation of Μελάμπους be admitted, it lends some colour to the view that the descriptive animal names of the Greek provincials owe their origin to some such primitive superstition as has been shown to obtain elsewhere.

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⁶⁶ Apollod. I. ix. 11—12.

⁶⁷ *Mythogr.* Gr. ed. Westermann, p. 384, 9.

⁶⁸ Head, *Hist. Num.* p. 329.

⁶⁹ *J.H.S.* vi. 58, with Quarto Plate I, A.

⁷⁰ Frazer, *The Golden Bough*, i. 326-8; ii. 34-7.

⁷¹ Suidas s.v.

CRITICAL NOTES ON CLEM. AL. *STROM.* III.

Book III.

§ 2, p. 510. (A quotation from Isidorus). ὅταν δὲ ἡ εὐχαριστία σου εἰς αἴτησιν ὑποπέσῃ καὶ στήσ το λοιπὸν οὐ κατορθῶσαι ἀλλὰ μὴ σφαλῆναι, γάμησον. For στήσ read ὑποστήσ, the ὑπὸ having been lost owing to the preceding ὑποπέσῃ. The corruption is as early as Epiphanius, by whom the passage is cited. Just below it is said of one who wishes to strengthen himself in his resolution not to marry οὗτος τοῦ ἀδελοῦ μὴ χωριζέσθω, λεγέτω ὅτι Εἰσελήλυθα ἐγὼ εἰς τὰ ἅγια, οὐδὲν δύναμαι παθεῖν. The plural τῶν ἀδελφῶν seems more appropriate.

§ 4, p. 511. οὐ διδάσκει δ' αὐτὴ σωφρονεῖν. Read αὐτῇ. 'This principle (ἐγκράτεια) not only inculcates, but creates, temperance.'

Ib. ἡμεῖς εὐνοχίαν μὲν—μακαρίζομεν, μονογαμίαν δὲ...θαυμάζομεν, συμπάσχειν δὲ δεῖν λέγοντες καὶ ἀλλήλων τὰ βάρη βαστάζειν. Omit δὲ before δεῖν.

§ 6, p. 512. ἐπεὶ μὴ διακρίνει πλούσιον ἢ πένητα ἢ δὴ μ ο υ ἄ ρ χ ο ν τ α, ἀφρονάς τε καὶ τοὺς φρονούντας, θηλείας ἄρσενας. For ἡ δῆμον ἄρχοντα read δῆμον ἢ ἄρχοντα 'common people or ruler.'

Ib. ἡλιος κοινὰς τροφὰς ζώοις ἅπασιν ἀνατέλλει δικαιοσύνης τε τῆς κοινῆς ἅπασιν ἐπ' ἰσῆς δοθείσης. Omit τε before τῆς. [I. B. suggests γε.] In the last line of the § Potter's reading δικαιοσύνη is confirmed by the phrase κοινωνίαν ὑπὸ δικαιοσύνης which follows in the next §.

§ 7, p. 513. τό τ' ἐμὸν καὶ τὸ σὸν φησι διὰ