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Descriptive Names of Animals in Greece

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Pindar's *Nemean Odes* (iv. 67), parallel to one in Milton's *Sonnets*. Perhaps as clearly parallel to

'Toward which Time leads me and the will
of Heaven'

is the expression εὐθυποπὸς αἰὼν in *N.* iii. 7. But even stronger evidence that Milton was a student of Pindar is to be found in the words 'pearlèd wrists' used in reference to the Nereids in the *Comus*. Surely this far-fetched epithet rests on a misapprehension (shared however by Paley and possibly by early commentators) of the meaning of ἀγλαόκαρπον Νηρέος θύγατρα in *N.* iii. 56.

Again, in *Isthm.* iii. (iv.) 41 the words

ἐν ὕπνῳ γὰρ πέσειν (φάμα),
ἀλλ' ἀναγειρομένα χρώτα λάμπει,
Ἄωσφόρος θαητός ὥς ἄστροις ἐν ἄλλοις,

may well have supplied the key-note to the sublime passage in *Lycidas*,

So sinks the day-star in the ocean-bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled
ore
Flames in the forehead of the morning sky.

Lastly, 'the *dear* might of him that walked the waves' might have arisen from the ἀμέροις ἀνάγκας χερσὶ of *N.* viii. 3; and 'build the lofty rhyme,' though itself quite in the Miltonic vein, might however have been suggested by *P.* iii. 113

ἐξ ἐπέων κελαδεννῶν, τέκτονες οἶα σοφοὶ
ἄρμωσαν.

R. Y. TYRRELL.

DESCRIPTIVE NAMES OF ANIMALS IN GREECE.

IN his interesting article on 'Descriptive Animal Names in Greece' (*Class. Rev.* for Nov. 1894), Mr. A. B. Cook calls attention to the error of the view which attributes a certain type of phraseology to an oracular or religious dialect, and points out that it is more probably to a large extent provincial in origin. From his arguments on this point few will dissent; but the speculations which succeed them touch on a slippery subject, and as there is no argument so dangerous as a false analogy, unless it be a partially true one, some criticism of his main point may not be out of place. It seems to me that there is very little ground for the comparison between these and similar names on the one hand, and on the other the euphemistic appellations applied to various animals by the savages of the present day, to whom he refers in such detail. It is obvious that almost every one of the animals which are indicated by these 'deferential periphrases' is an animal which it is dangerous or unlucky to offend. On the other hand it can hardly be said that the ancient Greek descriptive terms indicate fear of this kind. Such animals as the lion, tiger, snake, bear and wolf are most prominent among those for which savages invent nicknames; the lightning again is clearly a power which should be spoken of with respect; and a superstitious race will naturally speak circumspectly of

things on which their life depends, or of which they happen for the moment to have need. But the animals whose picturesque Greek names are adduced belong as a whole to quite a different category. These names in fact simply indicate some striking characteristic. They are exactly parallel to names of plants founded on some peculiarity of colour or shape. If one part of the animal or plant is particularly striking, that is emphasized in the name; if not, the prevailing effect finds its expression. Thus with the words given by Mr. Cook, to which may be added, *e.g.*, δασύπους (hare) and βραχυκέφαλος (a kind of fish), I would class all such names as δασυλλίς (bear), συνόδους, ξιφίας, αἰολίας, alburnus, ἐρυθρίνος (kinds of fish), κύανος (a bird, the wall-creeper), πορφυρίων (purple coot), ἐρυθρόνιον, ἐρυσίσκηπτρον, albucus, albuclis, (plants), and Μάκρων (the name of a Pontic people).

These names then are 'to be attributed merely to the inborn poetry of rustic wits,' and to nothing of the kind which has given names to dangerous creatures. Both have their origin, it is true, in the savage or rustic imagination, but in the latter case that imagination has been stimulated by fear.

With regard to Mr. Cook's explanation of the name Melampus, some naturalist ought to be consulted as to whether the name 'black-foot' is so 'peculiarly appro-

priate to a goat.' So far as I know, the feet of the common goat may be of any colour proper to bone. The hoofs of the ibex, though dark, are not black, or at any rate not much blacker than the rest of the leg. The name 'black-foot' would hardly be applied to any creature whose feet were not strikingly differentiated from the body by blackness. Though there may be nothing to say against the goat-origin of Melampus on the score of the other evidence adduced, it certainly seems to me that the evidence of the name itself does not help to that conclusion.

G. F. HILL.

THE interesting paper by Mr. A. Bernard Cook in the November number of this *Journal*, and especially the list of paraphrases for animals at p. 382, have suggested to me an explanation of a passage in the Homeric *Hymn to Demeter* which hitherto has been unintelligible.

The lines in question are vv. 227 sqq. and run as follows :

οὐ μὲν ἔολπα κακοφραδίῃσι τιθήνης
οὔτ' ἄρ' ἐπηλυσίη δηλήσεται οὐθ' ὑποταμόν·
οἶδα γὰρ ἀντίτομον μέγα φέρτερον ἰλοτόμοιο,
οἶδα δ' ἐπηλυσίης πολυμήμονος ἐσθλὸν ἔρυσμόν.

Demeter, disguised, accepts the charge of Metaneira's child and says 'it will not be from his nurse's folly that sorcery or ὑποταμόν hurt him; for I know an antidote much stronger than ἰλοτόμος(ον), and I know a good defence against sorcery.' Ἐπηλυσίη is a familiar word, but what are

ἰλοτόμοιο and ὑποταμόν? Ruhnken, who first edited the *Hymn*, said 'ab hoc ulcere manum abstineo;' later editors have been more venturesome, but without gain to the passage. Neither word will yield to emendation; ἰλοτόμοιο in particular wears an air of solidity, and is defended by the jingle with ἀντιτόμοιο. I propose therefore to treat it as an epithet on the analogy of φερέοικος = snail, ἀνόσπεος = cuttle, ἰδρις = ant, all Hesiodic. What animal or insect, suitable to the context, could be figuratively described as ἰλοτόμος? Perhaps the *worm*, in prose language ἔλμινς or σκώληξ; and Demeter will be promising to save Metaneira's infant from a familiar scourge. Ovid, *Fasti* iv. 358 sq. quoted by Gemoll, represents the child as already ill, but he does not specify the malady. It is obvious that both the speaker and the context are suitable to the superstition of 'avoiding the risk of offending the animal by using some periphrasis of a deferential sort in lieu of the actual name.' Ὑποταμόν will become simply the present participle of ὑποτάμνω (the scribe's accentuation is naturally immaterial) and mean the 'eater,' or 'borer.' The worm, I see from Mr. Cook, was called by Syracusans γαφάγας, and we find in Hesychius ἰλομήτρα· εἶδος σκώληκος.

The translation will then run : 'neither sorcery nor Borer shall hurt him, for I know an antidote much stronger than Woodcutter etc.' If this account be correct, it is an instance of how the meaning of these documents is to be sought by explanation rather than by free mangling.

T. W. ALLEN.

NOTES ON EURIPIDES' *PHOENISSAE*.

THE recent publication of Professor Wecklein's valuable edition of Euripides' *Phoenissae* (Leipsic, 1894) has prompted me to put forth certain conjectural emendations upon the text of that play. For the sake of perspicuity and brevity I place the reading I would suggest at the head of each of the following notes:—

Vv. 208—213.

Ἴόνιον κατὰ πόντον ἐλά-
ται πλεύσασα περιρρύτων
ὑπὲρ ἀκαρπίστων πεδίω
ἐναλίαις Ζεφύρου πνοαῖς,
οὐ πνεύσαντος ἐν οὐρανῷ
κάλλιστον κελάδημα.

'Having sailed down the Ionian sea in a ship, over the watery (περιρρύτων) unharvested plains, by the sea-breaths of Zephyr whose breath in the sky causes fairest melody.'—V. 211 Σικελίας Wecklein with the MSS. V. 212 ἰππεύσαντος Wecklein with the MSS.—The emendation ἐναλίαις (which may be supported by *Hel.* 1459 sq. κατὰ μὲν ἰστία πετάσαι' αὐ-|ραις λιπόντες ἐναλίαις: we must remember too the Homeric expression that Euripides seems to have had in mind, ἀκραῇ Ζεφύρον κελάδον' ἐπὶ οἶνοπα πόντον) helps to get rid of that troublesome circumnavigation of the Peloponnese. Did Ἴόνιον πόντον help to bring in