

ΑΕΤΟΣ *continued.*

Olympia, Paus. vi. 20. 12. How Herod offended the Jews by setting a great Eagle on the porch of the Temple, Josephus. On the shield of Aristomenes at Messene, Paus. iv. 16. 7 (cf. account of shield in Eurip. fr. Meleng. iv.), and on the shield of Acaeus, *Ζήνα νάθηρ, σφρόν ἄρην*, Nonn. xiii. 214. For references to coins, v. supra. *Phasim*.

The gable of a temple was called *ἀετός*, cf. Ar. Av. 1110, where the Schol. τῶν τῶν ἱερῶν ἀετός πτερὰ καὶ ἀετός κλωστήριον; or ἀετώμα, Galen, xviii. p. 519 K.; so in the glossaries, e.g. Harpocrat. ἀετός τῶν οἰκοδομημάτων τοῦ κατὰ τὸν ἱερόφθον, ὁ τῶν ἀετῶν κλωστήριον. Though ἀετώμα came to mean the gable itself, I suspect that it originally meant a wing-like ornament, or ἀεροπήριον, which topped the gable; the little half-wing at either side being known as the *παρμαῖς* (IG. ii (2) 16 &c.). Cf. Eur. fr. Hypsip. (N. 764) ἰδὼν πρὸς αἰθέρ' ἐξαιλλήθηναι κόρυς, γναπτὸς (τ' ἐν αἰέτῳ) οὐρα πρὸς βλάψαν τῆ πύλον; Pind. Ol. xiii. 21 τὴν γὰρ . . . ἢ θεῶν ναίων ἀετῶν βασιλέα διδύμοι ἐπέθηκε; cf. Pind. fr. 55. ap. Paus. x. 5. 12, and Bergk's note; Tacit. H. iii. 71 aquilas sustinentes fastigium Capitolii (of uncertain meaning); Pollux 7. 27; Bekker Anecd. p. 348. 3 ἀετῶν μμεῖται στήμα ἀποστεικίους τὰ πτερὰ; for other references see Blaydes, in Ar. Av. 1106. Compare the Sacred Hawk or Eagle, or the winged solar disk, on Egyptian gables, &c., and on Mithraic monuments. See Brönsted, Voy. en Grèce, ii. 154; Welcker, Alte Denkmäler, i. 3; S. Reinach in Rev. Arch. 1907. ii. 59. A conventional ornament on the gable of modern buildings in the Greek style still represents the degenerate emblem of the Eagle's wing.

**ἌΖΕΙΝΟΙ**, also **ἄζηνόι**, **ἄζεῖνιοι**: κίςτιν, ταῖς πτερίξιν ἀπολαμβάνοντες ἀέρα. Hesych.

**ἌΗΔΩΝ**, ἡ, ὁ ἄ., A.P. vii. 44. Eust. 376. 24; cf. Iuscinius, Senec. Ep. 76. 9, Ph. Fab. iii. 18. Also *ἠδωνίς*, Eur. Khes. 556, Theocr. viii. 38, freq. in Anthol., &c.; *ἠδωνίς* Theocr., Mosch.; *ἠηδῶν* = *ἠφιδῶν*, Hesych.; *ἠηδῶ*, Alc. i. 1 (*ἠδῶν τ' ἠηδῶ καὶ χελιδῶ*), Soph. Aj. 628, voc. *ἠηδοί*, Ar. Av. 679; *ἠδῶν* Mosch. iii. 9. Dim. *ἠηδουίδευσ*, Theocr. xv. 121; *ἠηδῶν* Aesch. fr. 283, Dion. Chr. 66. 11; *ἠηδοναίων*, Anon. de Nupt. Thes. (cit. Du Cange).

The **Nightingale**, *Daulias lusciniá*, auctt. Mod. Gk. (applied to various Warblers) *ἠδῶνη* (in Crete: Belon), *ἠδωνί*, *ἠδῶν*, *ἠεδῶν*, *ἠεδῶν*, *ἠηδῶνα*: dimin. *ἠηδοναίκα*, *ἠηδονοπούλο*. *κομφαδῶνα*, or 'false nightingale', is a name given to *Sylvia celii*, *S. galatadés*, &c. Lat. *Iuscinia*, *Iusciniola* (Plaut. Varro); Ital. *rusingnolo*, *usignolo*, *arsignuel* (Piedm.), *Iuscineu* or *Iusigneu* (Como), &c.

Od. xix. 518 a warbler of the night: *αὐτὰρ ἐπὶν νύξ' ἔλθη, ἔλυσί τε κίτους ἄπαντας . . . ἰὼς δ' ἔτε Πανδάρειον κούρη, χλωρήν ἠδῶν, | καλὸν ἀέθρι-*

ΑΗΔΩΝ *continued.*

σιν ἔσπος νέου ἱσπαμένιο . . . (German commentators, translating *χλωρήν ἔρπει*, have made many needless conjectures as to some other bird being here alluded to; cf. Grosheans, p. 5. Buchholz, pp. 123-5. On the word *χλωρίς* see also Marindin and Fowler, Cl. K. 1890, pp. 50, 231; Boraston, Birds of Homer, J. Hell. St. xxi, p. 246, 1911, &c.; and in particular Steph. Thes. (ed. 1821), coll. 1284-5. The general significance seems to be 'the nightingale, that clepeth forth the fresche leves newe,' Chaucer, P. of Fowles 351: or Fletcher in The Faithful Shepherdess, 'The nightingale among the thick-leaved spring That sits alone in sorrow'; or Soph. Oed. Col. 673 *χλωρίς ἐπὶ βάραις*; or Mosch. iii. 9 *ἠδῶνες αἰ πεκανοῦσαν ἀδύρμηνα πρὸς φέλλους*; but we must bear in mind that *χλωρίς* is *ἀπᾶς λέγει*, and may even be an ancient word of unknown origin, unconnected with *χλωρίς*.

**Other Epithets.**—*αἰολοῦς*, Nonn. xlvii. 33; *αἰολόφωνος*, Opp. II. i. 728; *αἰδοῦστος*, Eur. Hel. 1109; *βαριδάκρυς*, Phil. Thess. in A. P. ix. 252; *γομφίος*, Callim. Lav. Pal. 149; *δικρυμύσσια*, Eur. Hel. 1110; *Διὸς ἀγγέλος*, Soph. El. 149 (*ὄντι τὸ ἔαρ σημαίνει, ἢ ὄντι τὴν ἡμέραν*, Suid.); *Ἥρος ἄγγελος* (Ben Jonson's 'the dear good angel of the Spring') ἡμερόφωνος s. ἡμερόφωνος, Sappho 39, Alcman 26, Schol. Soph. El. 149; *κρωϊλάτος*, Aesch. S. 62; *λόγαια*, Aesch. Ag. 1146, Soph. Oed. C. 671; *λεγιφθιγγος* (v.l. *λεγιμαχθος*), Ar. Av. 1380; *λεγιφθωνος*, Theocr. xii. 7; *μελίγγυς*, Bacchyl. 3; *μελιθρέπτος*, A. P. ix. 122; *μελοποιός*, Eur. Kh. 550; *μελωδός*, Eur. Hel. 1110; *μυρμήσκιον*, Epigr. Gr. 546. 9, cf. Soph. Oed. C. 671; *ξουθίς*, Aesch. Ag. 1142, Ar. Av. 214, 676, 744, Theocr. Ep. iv. 11; *οξείφωνος*, Soph. Tr. 963, Babr. xii. 3. 19; *πάνουργος* (s. *πανώδυρος*), Soph. El. 1077; *ποικιλόδερμος* (Schol. *ποικιλόγγυς*), Hes. Op. et D. 201; *ποικιλόφωνος*, Schol. P. O. iii. 11; *πολυκότιλος*, Simonid. 73; *πικνότερος*, Soph. Oed. C. 17; *τεκνολήτρια*, Soph. El. 107; *χλωραίγγυς*, Simonid. 73; *φιλίτατον ὀρνέων*, Ar. Av. 677. [Note the similarity of epithets s.v. *χελιδῶν*.]

Among innumerable poetic references, cf. Hymn. Hom. 19. 16 *οὐκ ἂν τόνδε (Πάνα) περιόρισμοι ἐν μελέεσσιν | ἄρμυς, ἢ τ' ἔσπος πολυανθέης ἐν πετάλοισι | θήριον ἐπιτοχέουσι' ἀγέει μελίγγυον ἰαδῶν*: Sappho 83 (Edwards Ly. (Gr.) *οὐκ ἄλλος τ' (ὀπὸρ ἔ) ἄρμυς (πύκνος ἀρχομένω) ψόφος (ἠῖδῶν) ἔχει ποι. κλωιδία*: Ibyc. fr. 7 τῶμος ἄσπιος κλυτὸς ὄρβηρος ἐγείρησαν ἠδῶνας [where some would read *χελιδῶνας*]; J. Philol. xxi, p. 84, 1892]: Simon. fr. 73 *δέιτ' ἠδῶνες, πολυκότιλοι, χλωραύχενες ἑταίμοι*: Theocr. Ep. iv. 11 (A. P. ix. 437) *ξουθαὶ ἠδῶνιδες* (v.l. δ' *ἠδῶνιδες*) *μυρμήσκων ἀνταχέσταται | μελωποισι στόμασσιν τῶν μελίγγυον ὄπα*: Aristænet. Ep. i. 3 ἡδὺ καὶ ἠδῶνες, περιμυρμήσκων τὰ νύκτατα, μελωδοῦσσαν: Phillip. in A. P. ix. 262 αἰεὶ δ' ἢ βαριδάκρυς, ἐπὶ στρίλαις μὲν ἠηδῶν | μεμβρομένη δὲ βουθίς, ἀλκυονίς



ΑΗΔΩΝ *continued*.

(with Neale's translation) in Trench's 'Sacred Latin Poetry'; Strada's 'Fidicinis et Philomelae Certamen'; Olima's 'Uccelleira', 1622; Kircher's 'Musurgia', 1670; Buffon v (xx) p. 84, 'Ce coryphée de printemps se prépare-t-il à chanter l'hymne de la Nature, il commence par un prélude timide, &c. / a very beautiful passage); also Daines Barrington, Phil. Trans. lxxviii, p. 2, 1774; Coleridge also, on 'the merry Nightingale . . . That crowds and hurries and precipitates With fast thick warble his delicious note'. Cf. Izaak Walton: 'The nightingale breathes such sweet low music out of her little instrumentall throat that it might make mankind to think miracles are not ceased.'

On the myths of Itylus, Philomela, Procne, and in general on the melancholy strain of the Nightingale, cf., int. al., Aesch. S. 60, Ag. 1142; Soph. El. 107; Eur. Rh. 546; Thuc. ii. 29 ó μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλομένης γῆς ó Τηρεὺς ὄκει τότε ὑπὸ Θρακῶν αἰκουμένης· καὶ τὸ ἔργον τὸ περὶ τῶν Ἴτυν αἰ γυναικῶν ἐν τῇ γῇ ταύτῃ ἐπραξάν· πολλοὶς δὲ καὶ τῶν πωρτῶν ἐν ἀρδίας μνημὴ Δαυλίας ἢ ὕβρις ἐπινοήματα. Cf. Hesyeh. Δαυλία κορώνη; also Ilym. M. p. 250, 8 Δαυλία κορώνη, ἀπὶ τῶν ἀρδίας, Ἀμαρτοθήμης διὰ τὸν μέθων; Theocr. xv. 121; Pherecydes, fr. p. 136 (ed. Sturtz); Ar. Av. 203, 665, and Scholia; Paus. i. 41. 8; Ael. VII. xii. 20; Boios ap. Ant. Lib. xi; Hygin. Fab. 45 (209, 212); Apollod. iii. 14. 8; Nonn. Dion. xlii. 265, xlvii. 32, &c.; Virg. G. iv. 511, Ecl. vi. 79, Culex 251; Hor. C. iv. 12. 5; Martial x. 51, xiv. 75; Ovid M. vi. 424, Am. ii. 6. 7, F. ii. 853, Tr. ii. 389; Catull. lxx. 14; Carm. de Philomela, &c. &c. See also (int. al.) Hartung, Relig. und Myth. d. Gr. iii, p. 33; Duntzer in Kuhn's Ztschr. xiv, p. 207; Döring ad Catull. lxx. 14; E. Oder in Rh. Mus. (N.S.) xliii, pp. 540 sq.; Keller, op. c. pp. 304-20; Pott in Lazarus and Steinthal's Ztschr. xiv, p. 46, 1883; J. E. Harrison, J. Hellen. St. viii. 439-45, 1887, M. of Anc. Athens, p. lxxxiv; G. Schmidt, De Luscinia quae est apud veteres (Diss.), Petropol. 1904; Hiller von Gaertringen, De Graecorum fabulis ad Thracas pertinentibus, p. 35, 1886; F. Marx, SB. Akad. Wien. (phil. hist. Kl.) cxd, 1890; M. Mayer, 'Tereus', Hermes xvii. 489-99, 1892; and Pearson's note on Soph. (?) Τηρεὺς.

Chaucer speaks of the 'merry gentil nychtingaill'. Its song, as Coleridge knew, is not melancholy: it was a spirit of religious mysticism that 'First named these notes a melancholy strain, And many a poet echoes the conceit.' Socrates likewise knew well that no bird sings for sorrow, but all for joy: Phaedo 85 a οὐδὲ αὐτῇ ἦ τε ἀρδων καὶ χελιδων καὶ ὁ ἔσῳψ, ἃ δὲ φῶσι διὰ λυπῆν θρηνηῦντα ἔδειν· ἀλλ' οὐτρε ταῦτά μοι φαίνετα λιπομένην ἔδειν οὐτρε αἰ κτείνω. I believe the innumerable references to the melancholy lay of Adonis or ἀρδων, and to the lament for 'Irus, to be for the most part veiled allusions to the worship of Adonis or Atys; that is to say, to the mysterious and melancholy ritual of the season

ΑΗΔΩΝ *continued*.

when women 'wept for Tammuz': 'Ἀδωνί ἄγομεν, καὶ τὸν Ἄδων κλάομεν! It is noteworthy that Dodwell found an archaic village-festival, or feast of tabernacles, taking place at Daulis, when he visited the locality at the season of the vernal equinox.

**Other Myths and Legends:**—Paus. ix. 30. 6 λέγουσι δὲ αἱ Θηραίκες, ὅσαι τῶν ἀρδίων ἔχουσι νεοστίας ἐπὶ τῷ τέρφῳ τοῖς Ὀμφήεις, ταύτας ἦσαν καὶ μέζον τι ἔδειν. Cf. ap. Antig. Hist. Mirab. 5 Myrsili Methymn. fr. 8 (FHG. iv, p. 459, Müller). The Nightingale which sang over the infant Stesichorus, as a presage of poetry, Plin. x (29) 43. The transmission of Thamyras, Plato, Rep. x. 620.

The Sirens are called ἀπειτυγόνοισι ἀηδόνες, Lyc. 653. Athene was called ἀρδων by the Pamphylians, Hesyeh.; cf. ἀρδία κόσμων Ἀθηρῶν, in A. P. vii. 44.

There is a curious and unexplained reference to a Moloch-sacrifice in Hesyehius under the heading Λίθων τε ἀρδίων· αἱ γὰρ ἐν Καρχηδῶνι (τῆς Λιβύης δὲ εἰσι) γυναικῶν [αἱ] τὰ ἄδια τέκνοι κατὰ τι νόμιμον ἐπιφρηγιάζων Κρόφῳ [et maestris late loca questibus implent!]: cf. Soph. in Andromeda, fr. 132, ap. Hesyeh. s.v. κορπίαι.

**Proverb and Fable.**—ἄμοιρος ἔπνοι, Hes. ap. Ael. VH. xii. 20, cf. Soph. Tr. 107; οὐδ' ἄσων ἀρδόνες ἔπνοιοντι, Suid.; Ar. Av. 209 ἄγε, σύννομέ μοι, πᾶσινα μὲν ἔπνοι; S. Basil, πῶς ἄγγυπνον ἢ ἀρδῶν κτλ.; Cf. Chaucer, He slept no more than doth the Nightingale: ἔπνοι ἀρδίας. Cf. Nicoch, fr. 16 (Koch), cf. Nonn. Dion. v. 411 ἄμωσιν ἀρπάξαυτες ἀρδίωνισι (s. ἰδούσιον) πτερῶν ἔπνοι. Hence a magic recipe, Cyranid. s.v. εἰβήη· τοῦ δὲ ἀρδίας οἱ ὀφθαλμοὶ καὶ ἡ καρδία περιπατῶμενοι ἐν κραβίτιφ ἄπνοις ποιῶσι τοὺς ἀνακεκμέτους.

Theocr. i. 136 τοὶ σκῶπες ἀρδίας γαρίσσαιτο, cf. also v. 136 οὐ θέμιτῶν ποτ' ἀρδία κίσσας ἐρίσδεν; A. P. ix. 380. 2 τολμῶεν δ' ἐρίσαι σκῶπες ἀρδίας; Mart. i. 53. 10; Luc. Pisc. 37 ἄππτων ἂν γλῶψ ἀρδίας μωρίσαιο. Cf. Calp. Sic. 6. 8 credible est . . . vocalem superet sic dirus acedona bubo. Lusciniae deest cantio, Erasim. in Adag. 'quasi dicas, Mulieri desunt verba'; Plaut. Bacch. 38 metuo lusciniolae ne defluerit cantio.

Fable of the Hawk and the Nightingale, Hes. Op. et D. 203, cf. Aes. Fab. 9; Plut. Mor. 158 B; cf. Hervieux, Fab. Lat. ii. 135, &c. The Nightingale and the Swallow, οὐ θέλω τὴν λυπῆν τῶν παλαῶν μου συμφορῶν μεμνήσθαι, Aes. Fab. 10, cf. Babr. xii. The Nightingale and the Dolphin, A. P. ix. 88. Vox et praeterea nihil: Plut. Apophth. Lacon. 123 A τίλας τις ἀρδία καὶ βραχέων πίνω σάρκα ἐρῶν ἄπες, φῶνα τὴ τις ἐσοσι καὶ οὐδὲν ἄλλο. Story of Agesilaus and one who mimicked the Nightingale's song, αἰτίας, ἔπνει, ἄκουει πολλοί, Plut. Mor. 191 B.

The lay of the loom, κερκίδα δ' εὐπύργων, ἀρδία τῶν ἐν ἐπίδοις, Antip. Sid. A. P. vi. 174, cf. id. vi. 160; cf. Ar. Ran. 1316. The Cicada is

ΑΗΔΩΝ *continued.*

called τὴν Νυμφέων παρῴδιον ἀρδία, A. P. ix. 373. Ulysses, for his melan-choly tale, is Μουσῶν ἀρδίων, Eur. Palamed. viii; a poetess is Μουσῶν ἀρδίας, A. P. vii. 414 (cf. Μουσῶν ὄριχες, Theocr. vii. 47); poetic strains are τεῦ ἀρδίωνες, Call. Ep. 2. 5; of a good poet, ζώσιος ἔλπιες ἀρδίωνος, IG. 14. 2012, cf. θηλυμελής τ' Ἀλκμάδος ἀρδίωνες, A. P. ix. 184; a bad poet is ἀρδίων ἥπιλος, enough to give a Nightingale the shivers, Phryn. Com. Inc. i.

There is an unseemly play of words in Ar. Av. 207 ἄγ' ὡς τὰχυστ' ἐς τὴν λόχηρον | ἔσβαιες, κινέεμε τῆν ἀρδία, and doubtless in other passages; cf. Hesych. s.v. ἀρδίωνος νεοσσός. To 'wake the nightingale' has (as in Boccaccio) a double meaning: cf. also χελιδών.

Philomela and Procne are frequently confused, cf. Serv. ad Ecl. vi. 78. In Greek authors Philomela is the name of the Swallow, and Procne of the Nightingale (Ar. Av. 665). The Latins generally reverse this, as does Agatharchides (Phot. Bibl. 448a 21), and also P'etrarch—e.g. garrir l'rogne e pianger Filomena; but Varro L. L. and Ving. Ecl. vi adhere to the Greek version of the story (W. H. Thompson, ad Plat. Gorg. fr. 6, p. 180); cf. also Plaut. Rud. 604. ἀρδίων and ἀλκυών are also apt to be confused, e.g. Arist. H. A. viii. 593 b 9, where MSS. have ἀρδίων for ἀλκυών, and Suid. s.v. Ήμερῶν ζῶα, where ἀρδίων occurs among the θαλάσσια ζῶα, between ἀλκυών and κηρξ; cf. Boch. Hieroz. ii. 218. In the version of the Itylus-Myth given by Boios, ap. Anton. Lib. 11, the mother of Aëdon is transformed into the bird ἀλκυών.

ΑΪΒΕΤΟΣ (for αἰβέτος) ἄετός, Πιργαῖος, Hesych.

ΑΪΓΪΘΑΛΟΣ (also αἰγίθαλλος: cf. κορυθαλός, κορυθαλλός); αἰγίθαλής, Phile 651; αἰγίβδαλλος, Arcad. 54. 10. A non-Hellenic word: see s.vv. αἰγίθος, κοναίγυθος.

A Titmouse. M. Gk. καλόγηρος, κλειδιώης, μελισσομηρός, μελισσομηράκι, παπαδίτσα, τριποκάριδα, &c.

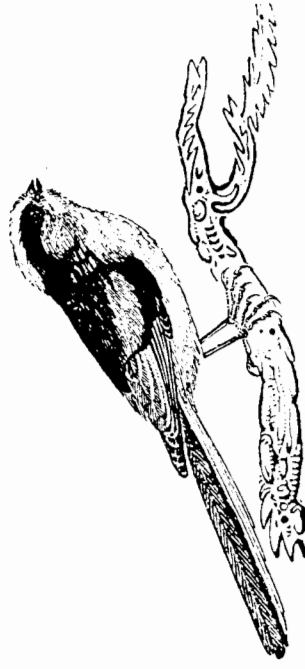
Three sorts are indicated, Arist. H. A. 592 b ὁ μὲν σπιζήτης μέγιστος, ἔστι γὰρ ὁσόν σπιζα = *Turdus naevius*, L., the Great Tit or Ox-eye (Mod. Gk. παπαδίτσα); ἔτερος δ' ὀρεινός, οὐριῶν μακρῶν ἔχων = *Acredula caudata*, the Long-tailed Tit (or allied species); τρίτος ἐλάχιστος, including the Blue Tit and its allies, of which, according to Heldreich (p. 39) *P. ater* (κλειδιώης), *caeruleus* (κυλόγηρος) and *phoeniceus* are rare in Greece; *P. leucotis* (the 'Sombre Tit'), Nath., is commoner and now shares the same popular name κλειδιώης with the Cole Tit.

Arist. H. A. 592 b 16 ὄρειος σκοληροκόφιος: 616 b 2 τίκτει φά πλείωτα (the Long-tailed Tit is known to lay very numerous eggs): 626 a 7 μάλιστα ἀδικεῖ τὰς μελίττας (cf. Ael. i. 58; Phile 651; Geopon. xv. 2. 18). According to Alex. Mynd. ap. Athen. 65, ἐλαιός and σκυκιδίς are also

ΑΪΓΙΘΑΛΟΣ *continued.*

varieties of αἰγίθαλος: vide s.v. σκυκιδίς. Mentioned also Ar. Av. 887 together with μελαγκρόμφος (into which σκυκιδίς is metamorphosed); Alcac. Com. ii. 825.

Is hostile to ἀκαθυλλίς, Plut. Od. et Inv. iv. 537 B. Its blood will not mix with that of ἀκαυθίς, Phile 432 (so of Aegithus and Anthus, Plin. x (74) 95). Is confused with αἰγιοθήλας; Antig. H. N. 45; Dion. de Av. i. 15, iii. 20.



Αἰγίθαλος ὁ ὄρεινός: the Long-tailed Tit (from Bewick)

The metamorphosis of Timandra, Ant. Lib. Met. v; and of Ortygius, ib. xx.

Proverb.—αἰγίθαλον τολμηρότερος 'cheekier than a tomit', Apostol. i. 76.

ΑΪΓΪΘΟΣ (v. ll. αἰγυθος, αἰγίθος). A non-Hellenic word, for a small bird with fabulous attributes. Identified by Belon with the Lunnet; but prob. a Blue Tit, Ital. *cinia*, vide s.vv. αἰγίθαλος, κοναίγυθος. In short, αἰγίθος and αἰγίθαλος are doubtless variants of the same word, like ἀκαυθίς, ἀκαθυλλίς, or κόρυδος, κορυθαλλός. Apt to be confused with αἰγιοθήλας (Antigonus), or with αἰσάλων (? Plin. x (8) 9).

Arist. H. A. ix. 609 a 31 αἰ. καὶ ὄνφ πάλεμος (cf. Antig. H. M. 58 (63); Ael. v. 48; Dion. de Av. i. 12; Phile 695; Plin. x (74) 95). 610 a 6 (πολέμιον) καὶ ἄθος καὶ ἀκαυθίς καὶ αἰγίθος. 616 b 10 εὐβίωτος καὶ πολίτεκος, τὸν δὲ πύδου χαλός. [Many MSS. have αἰγίαιθος: for χαλός some texts read ὠχρός, or χλωρός, the latter Albertus Magnus (pedibus citrinis); but cf. αἰγίθος ἀμφιγυγίτες, Callim. fr. 321, ap. Antig. l. c.; Plin. x (8) 9.] 610 a 7 λέγεταί δ' ὅτι αἰγίθου καὶ ἄρθου αἶμα οὐ συμμίγνυται ἀλλήλους: idem, Plin. x (74) 95 (who here calls it *arvis minutia*); Ael. x. 32, and Phile 432, the same statement of ἀκαυθίς and αἰγίθαλος, and Antig. H. M. 106 (114), the same

ΑΛΕΚΤΡΥΩΝ *continued.*

Himera (cf. Buckton, N. and O. (4) iii. 131). The Cock with the Lion is early and frequent on coins of Asia Minor: with Athena on coins of Leucas, Corinth, Dardanus; also on coins of Ithaca, Zacynthus, Argos, &c.

On a statue of Athene, Paus. vi. 25 (v. supra): on a statue of Apollo to indicate sunrise, *ἐπεβλήσαν ἄραν καὶ καιρὸν ἐπιώσης ἀνατολῆς*, Plut. Pyth. Orac. xii. 574 (M.A. 488. 30): on the shield of Idomeneus, Paus. v. 25 (v. supra): on Cretan pictographs (Evans).

See (int. al.) Baethgen, *De vi et signific. Galli in relig. et art. Gr. et Romanorum*, Diss. Jnaug., Götting, 1887; B. Lorenz, *Kulturgeschichte*. Beitr. z. Tierkunde d. Altertums, Wurzen, 1904; O. Keller, *Th. d. Kl. Altertums*, ii, p. 131 sq., &c.

ΑΛΙΑΕΤΟΣ, s. ἀλιότερος. A Sea-eagle.

Arist. H.A. ix. 619 a 4 *ἐχουσι αἰχένα τε μέγαν καὶ παχὺν καὶ πτερὰ καμπύλα, ἀνροπίγων δὲ πλιστὸν αἰκοῖσι δὲ περιθάλατταν καὶ ἀετός, ἀρπάζουρες τὲ καὶ οὐ δινομήσι φέρειν πολλὰς καταφέρουσαι εἰς βῆθον*: ib. viii. 593 b 24 *περὶ τῆν θάλατταν διατρίβει καὶ τὰ λιμανία κίπτει*. [Here *κίπτει* seems meaningless and may be an interpolation, cf. the next reference.] Ib. ix. 620 a 2 *δξυπέτατος μὲν ἐστὶ, καὶ τὰ τέκνα ἀνωκίλει ἔτι ψδὰ ὄντα πρὸς τὴν ἕλιον: βλάπτει, καὶ τὸν μὴ βουλούμενον κίπτει καὶ ἀτρέφει, καὶ ὀπότερον ἂν ἐμπροσθεν οἱ ὀφθαλμοὶ διαφύσσουσιν, τοῖσιν ἀποκτείνει, τὸν δ' ἕτερον ἐκτρέφει*. [The same story, s.v. *αετός*, in Ael. ii. 26, also Plin. x. 3, and in Gesner, &c.] *Ἡ θηρῶν τοῖς περὶ τῆν θάλατταν ἡνωθας, κτλ.* Arist. Mirab. 60, 835 *ἐκ τοῦ ζεύγους τῶν ἀετῶν θίτερον τὸν ἐργόσιον ἀλιότερος γάρηται παραλάξ, &c.*; cf. Dion. de Av. ii. 1. Mentioned also Ar. Av. 891; Eur. fr. 637 *οἷός δ' ἐπ' ἀκτῆς νομίδα κυματοφθόρον ἀλιότων . . . ὁ κόμαρ' οἰκῶν ἦριος*: Opp. H. i. 425 *κρητέροι θ' ἀλιότεροι ἀπακτῆρες*, &c. See also Nonn. Dion. xlii. 531, where *ἀλιότερος*, associated with Poscidon, seizes a dove from the clutches of *κόρκος*, *φειδομεῖας ἀνέχεσσι μετάρσων ἡριν ἀείρων*; cf. Sil. Ital. iv. 105-14.

A good omen to fishermen, Dion. de Avib. ii. 1.

On the fabled metamorphosis of Nisus or Pandareus see Ovid, M. viii. 146, xii. 560; Boios ap. Anton. Lib. xi; Hygin. Fab. 98; Serv. in Ecl. vi; Ciris 536; Lactant. viii. 1; and Keller, op. c., p. 259.

Arist. H.A. 619 a 4 is apparently descriptive of the Osprey, *Pandion haliaëtus*, with which bird *ἀλιότερος* is commonly identified by medieval and modern commentators; but the description of the chase after seabirds (620 a 5) applies rather to the White-tailed Eagle, or Erne, *Haliaeetus albicilla* (Sundevall). A Sea-eagle is very frequently alluded to under the generic name *αετός*, e.g. Pind. N. v. 21 *πέραν πάντων πᾶλλοιτ' αἰετοί*: Soph. Oen. fr. 423, ap. Ar. Av. 1337 *γενώμαι αἰετὸς ὑψιπέρας*, *ὡς ἂν ποταμίῳν ἐπὲρ ἀριγυγέτω γλαυκῆς ἐπ' ἄδμα λιμῆς*: Theocr. xiii. 24.

ΑΛΙΑΕΤΟΣ *continued.*

An Eagle with a fish (Osprey?) is frequent on coins, e.g. Acragas (Imhoof-Bl. and K. pl. iv. 31), Sinope (ib. v. 11, 12), and many other towns, especially in the Black Sea and Hellespont (Keller, op. c., p. 262).

In most of the above references, as in many other passages relating to the Eagle, a legendary or symbolic meaning outweighs the zoological. The Ciris is of great importance for the understanding of the myth. It is noteworthy how many birds or names associated with birds occur, with more or less obscure significance, in this poem: to wit, Procne, the Daulian maids, Pandion, the *Anser Ictidae*, Iliactus or Nisus, and lastly Ciris. I accept the theory that we have here to do with an elaborate Sun and Moon myth. So O. Keller (*Ant. Tierwelt*, ii, pp. 10-11) 'Auch Nisus bedeutet, seinem mythischen Inhalte nach, die Sonne, die goldene oder purpurne Haare die goldroten Sonnenstrahlen', &c. So also Eugen Siecke (*De Niso et Scylla in aves mutatis*, Diss. Berlin, 1884) *Desinamus tandem aliquando ab hominibus rerum peritis sciscitare quænam avis sit Ciris; inepte sane qui id diligenter quaerunt, &c.* (int. al.) W. Kroll, cit. Skutsch 'Aus Vergils Frühzeit', Leipzig, 1902. The golden or purple lock of hair (cui splendens ostro Inter honoratis medio de vertice canos Crinis inheret, Ovid, M. viii. 8; cf. Ciris 122, Apollod. ii. 4-5) recalls on the one hand the Samson-legend (as we are expressly told by Tzetzes in Lyc. 648), and on the other the crest of the solar *ἑρως* or *φειάς*, both of which birds appear in the version of the legend given by Boios. The name Nisus is akin to *νεστέρ*, *νεστρ*, an eagle (vide s.v. *αετός*), and Nisus or *Ἀλιότερος* plunges, like the setting sun, into the sea. Ciris, *Κείρις* (with which *κείριλος* or *κρηλός* may be connected), or Scylla, is the Moon (cf. Porphyry de Abst. iii. 17), which, as the watery goddess, appears in some forms of the legend as a fish. In the last lines of the poem Ciris the mutual pursuit and flight of Haliaetus and Ciris are described, and compared with the alternate appearance and disappearance of the opposite constellations of Scorpio and Orion: *Quæcumque illa levem fugiens secat aethera pennis, Ecce inimicus atrox magno stridore per auras Insequitur Nisus: qua se fert Nisus ad auras, Illa levem fugiens raptim secat aethera pennis*. The same four lines occur in Virg. G. i. 406-9, where I venture to think they are out of place and keeping; without them the lines before and after run straight on. Cf. my own note on 'Ciris', Cl. Q. xix, p. 155, 1925.

Ciris, or *Κείρις*, I take to be *Luhi senescens*, the 'sickle-moon', a fugitive in the morning twilight, with the Sun in pursuit behind: were it not for the comparison drawn with Scorpio and Orion, we might think rather of the Moon in the last quarter, stationed in advance of and as it were in flight before the Sun. 'Pursuit and flight', as Tylor remarks, 'was a common interpretation of the motions of the stars' ('Primitive

ΑΛΙΑΙΕΤΟΣ *continued*.

Culture, 2nd ed., p. 357). Cf. also Cornutus, p. 72 L (teste Keller) κενηρά δ' ἔσκε καὶ τὸ μὴ διαλείπειν αὐτῆν ὅτι μὲν διώκουσαν τὸν ἥλιον ὅτι δὲ φεύγουσαν . . . οὐχ ἔτερι δ' αὖτα αὐτῆς ἢ Ἰκάρη, &c. The full understanding of the stories of Ἠρόδω, Προκνε, Philomela, and the whole Tereus-legend, depends on the further elucidation of this myth.

ἌΛΙΑΪ ΠΟΔΑΪ τὸν κέφρον, ἢ θαλάττιον ὄρνιν . . . Hesychn. (verb. dub.).  
ἌΛΙΠΟΡΦΥΡΙΣ. A name for the Halcyon.

Ibyc. fr. 8 (13) ap. Athen. 388 D, according to Hermann and Schneidevin; others read λαθιπορφύριδες, Bergk, or λασιπορφύριδες, Edwards. Cf. Alcman 12 (26) ἀλιπορφύριος ἑταῖρος ὄρνις (vide s.v. κήρυκος): whence Carducci, 'cerilo purpureo, nuzzio di primavera', and Tennyson 'the sea-blue bird of March': on which see Whitley Stokes and others, Academy xxv. 1884; also Tennyson in Nature Notes, i, p. 93, ii, p. 173, where the Laureate alters the epithet. Hesychnius, probably referring to the same passage, has ἀλιόπτερον (cod. ἀλι-) πορφύριον ὄρνιν, Ἄχαιὸς (leg. Ἀλκαίος) καὶ Ἀλκιμῶν (loc. corr.). I am not very sure that ἀλιπόρφυρος means sea-blue, nor that it is anything so simple as a mere colour-epithet; cf. ἀλιέτος.

\*ΑΛΚΥΩΝ, s. Ἀλκυών. Also ἀλκυονίς (Apoll. Rh. i. 1085; Epigr. Gr. 205, 241. 8, &c.), and ἀλκίων, Hesychn. Cretan ἀλκυών, Hesychn. Not from ἄλς: cf. Lat. *alcy-edo*. Connected (in my opinion) with O. P. *halaké* or *halpiti* the Sun, and so akin to ἀλεκτροῦν and ἡλεκτρον: also to Ἡρακλῆς and to many other proper names, e.g. *Alcyonius*.

The Halcyon, a symbolic or mystical bird, early identified with the Kingfisher, *Alcedo Ispida*, L. The Kingfisher is called in Mod. Gk. ψαροψάγος, ψαρολόγι, also (Heldt.) σαρδελοψάγος, μπιμπιτίλι τῆς θαλάσσης, γαλιῶσι (at Lamia, O. Reuser), and (in Acarnania) βασιλοποῦλι. According to Belon, the Wryneck was called ἀλκυών on Mt. Athos in his time. The Kingfisher is a winter migrant to Greece and is not known to breed there.

First mentioned in Simon. fr. 12 (ap. Arist. HA. 542 b; Bergk, PLG. p. 874, v. infra); Alcman 26 (12), ap. Antig. Mirab. 27; and Ibycus fr. 8 (13) ἀλκυόνες ταυσιπέτροι.

Description.—Arist. HA. ix. 616 a 14 ἢ δ' ἀλκυών ἔστι μὲν οὐ πολλὰ φέρον στρουθοῦ, τὸ δὲ χρώμα καὶ κινουῶν ἔχει καὶ χλωρὸν καὶ ὑποπόρφυρον μεμνημένως δὲ ταιούτων τὸ σῶμα πᾶν καὶ αἱ πτέρυγες καὶ τὰ πρὸς τὸν μίχλον, οὐ χωρὶς ἕκαστων τῶν χρωμάτων· τὸ δὲ ῥύγχος ὑπόχλωρον μὲν, μακρὸν δὲ καὶ λεπτόν; Ib. 593 b 8 τὸ τῶν ἀλκυόνων δὲ γένος παράρδιον ἔστιν· τυγχάνει δ' αὐτῶν ὅσα δύο εἶδη, καὶ ἡ μὲν φθέγγεται, καθιζάνουσα ἐπὶ τῶν δοκῶν, ἡ δ' ἄφωτος (cf. Schol. Lucian, Halc. φωνητικὴ καὶ ἀφωτος, μόνῃ ἢ ἀλκυών).

ΑΛΚΥΩΝ *continued*.

ἔστι δ' αὐτῆ μεζών· τὸ δὲ νότον ἀρμόδιερα κινουῶν ἔχουσι. Cf. Plin. x. 47 alcyonem videre rarissimum est.

Two species occur in the Levant besides the common Kingfisher: (1) the Pied Kingfisher, *Ceryle rudis* (L.), Mod. Gk. ἄσπρον ψαροψάγος, a black-and-white bird, gregarious, often found by the seashore, very different from the common Kingfisher, often conspicuous in Egyptian paintings of marsh scenes (cf., int. al., M. C. Gaillard, Quelques représentations du Martin-pêcheur pie sur les monuments de l'Égypte ancienne, Bull. Inst. fr. Cairo, xxx. 1930, pp. 249-71); it breeds in December in Egypt: (2) the Sinyrna Kingfisher, *A. sinyrnensis*: this is a larger bird than our Kingfisher, and like it has τὸ νότον κινουῶν: it occurs in Asia Minor, but not in Greece (Krüper). Neither of these birds can sing, any more than the common Kingfisher, and the attempt is hopeless to identify the second Aristotelian species with either. The whole matter is obscure.

On the 'song' of the Halcyon, cf. Tymnes in Anth. Pal. vi. 199 ὁ παράμοιον ἀλκυῶν τὸν σὺν φθόγγον ἰσώσειμενον: Meleager, Ib. ix. 363 πᾶσι δ' ὀρθίμων γενεῇ ληγέθωνται αἰδέει, ἀλκυῶνες περὶ κῆμα, χελιδῶνες ἀμφὶ μέλαθρα, | κύκνος ἐπ' ὄφθασιον ποταμοῖ, καὶ ἐπ' ἄλσιος ἰθδῶν: Pindar fr. 62 (34) ap. Schol. Apoll. Rh. i. 1086 (q.v.) εἰλόγος δὲ ὄσαν ἔτεε τῆν ἀλκυῶν φωνῆ: cf. Dion. de Av. ii. 7 τῶν ἀλκυῶν δ' οὐκ ἂν ἔπει τις εἰς φωνῆν ὄρνεον ἦδων. Its plaintive and melancholy note, Eur. I. T. 1089 ὄρνις, ἃ παρὰ πέτραις, πόντον δειμάδας, ἀλκυῶν, ἔλεγον αἶων αἰδέεις: imitated, Ar. Ran. 1309 ἀλκυῶνες αἰ παρ' αἰετίας θαλάσσης κίμασι στωμύλλετε: also by Virgil, G. iii. 38 littoraque alcyonem resonant. Cf. Il. ix. 563 μήτηρ ἀλκυῶνος πολυπευθέος αἶων ἔχουσα: Mosch. iii. 40 Ἄλκυῶνος δ' οὐ τίσσον ἐπ' ἀλγεῖων ἴαχε Κίτυξ: Opp. H. i. 424 στονόεντά τε φύλα ἀλκυῶν: Epigr. in Matrn. Oxon. iii, p. 111 (lxxi) μήτηρ δὲ ἡ δύστηνος ἀδύμεται οἴα τις ἀκτύς Ἄλκυῶνος, γοηρῶς δάκρυσι μνημόμευ. Lucian, Halc. θαλάττια τις ὄρνις . . . πολυθέρημος καὶ πολυδακρυς, περὶ ἧς διη παλαιὸς ἀνθρώπος μεμνηθεὶς λόγος. See also Philostr. Imagg. 362 κ; Plut. Sol. An. 35, 2; Ovid, Met. xi, Trist. v. 1. 60, Her. xviii. 81, &c.; cf. also Eumath. de Hysm. et HL. x. p. 448 τῶν γλώττων ἀλκυῶνες πολυπευθέστερα, ἠρδῶνες θρηνητικώτερα, αὐτῆς Νιόβης μίμουμεται τὸ πολυδάκρυ, πρὸς θρήνον ἐρίσσουσι. So in epitaphs: αἰακτῶν δὲ θύγατρα κατεστενάχθη Στρατία | οἴα τις εὐαλίη δάκρυαν ἀλκυῶνις, Kaibel, 205. According to the Scholia in Ar. Aves, Hom. Il. ix, Theocr. Id. vii ἐβήρηκε τῶν φῶν αὐτῆς ἐν τῇ θαλάσσει κλωμένων. An obscure epithet of a poet, Λύσιδος ἀλκυῶνις, A. P. ix. 567.

How the females carry the old males on their backs, Ael. vii. 17; cf. Plut. Ut. Anim., Antig. H. M. 27. Cf. also Alcman (ap. Antig. l.c.) βάλει δὴ, βάλει κηρίλος εὐν, ὅς τ' ἐπὶ κίματις ἄνθος ἄμ' ἀλκυῶνεσσιν ποτῆται:

\***ΕΛΛΙΟΣ**, *s. ελαός*. According to Alex. Mynd. ap. Athen. 65 B a kind of *αίγθαλός* or Titmouse, called by some *πυρρίας* (MS. *πυρία*), *σικαλὶς δ' ὅτι ἀλάσκειται ὅταν ἀκμάζει τὰ σῆκα*. Perhaps one of the many *Warblers* which frequent the olive-gardens, e.g. *Salicaria olivaceorum* and *S. elaeica* (v. Lindermayer, pp. 88-92).

\***ΕΛΛΑΝΟΣ** = *ικτίος*. Hesych.

\***ΕΛΑΣΣΑΣ**. An unknown bird, Ar. Av. 886.

\***ΕΛΛΑΦΙΣ**. An unknown water-bird.

A name akin, seemingly, to *ἄγλυ*, \**ἄλυ* (q.v.), a *Swan*, and to such forms thereof as AS. *albita*, Swiss *elbs*, &c.; but corrupt in form and meaning through *Ichthyologiae* (cf. also *ἐλώριος*).

Dion. de Av. ii. 11 *ἐλαφίς δ' ὀρνέων ἔστι τὰ πτερά πάντα ἐπὶ τοῖς ἰσοῦσι ἐλεφάντων ἔχον ἑκαὶτα θριξί, καὶ τρέφεται κατὰ τοὺς χειρταίους ἔγγυος, τὴν γλῶσσαν μακρότηρ ἄσαν ὡσπερ ὀρνέων εἰς τὸ ἔδαρ ἐπὶ πολλὴ καθέλεισι, κτλ.* A gem in the British Museum represents a Heron or Stork with the antlers of a Stag; Tort, Rhodes, pl. I; Imhoof-Bl. and K., pl. xxvi. 59.

\***ΕΛΕΑ**. MSS. have also *ελαία* (cj. *ἐλαία* Sundev.), *ἐλαία* Callim., *s. ἐλεός* Ar. Av. 302, *s. ἐλεός* Hesych. Cf. *ἐλαός*.

A small bird, such as the *Reed-Warbler*, *Sylvia arundinacea*, or allied species.

Arist. II.A. ix. 616 b 13 ὄρνις ἐλάσιος, καθίζει θέριος μὲν ἐν προσωριμῶν καὶ σκιά, χειμῶνος δ' ἐν ἐπιθλίῳ, καὶ ἐπιτακτεῖ ἐπὶ τῶν δονάκιων περὶ τὰ ἐλαφ' ἔστι δὲ τὸ μὲν μέγεθος Ἰβριγίς, φωνὴ δ' ἔχει ἀγαθὴν. In Ar. Av. 302 *ἐλεός* may or may not be the same bird: Schol. *ἐλαία μεκράν, φωνὴ ἀγαθὴ*.

In A. P. vii. 199 (Tymnes) a nocturnal singing-bird, which can hardly be other than the *Nightingale*, is apparently addressed as *φῶλ' ἐλαία* (cod. *φῶλε λάριε*): *σὺ δ' ἦθεα καὶ τὸ σὸν ἦδη· πινέμα σιωπηρὰν ἰκτίος ἔχουσαι ὀδοί*. I suspect f. l. for *φῶλομῆλα*.

The *Reed-Warbler* is a permanent resident in Greece, and very common in all marshy places (Kruper, &c.).

\***ΕΛΕΙΟΣ**. *εἶδος ἰερακός*, Hesych.

Sch. conjectures *ἐλεός φαλαστίς* in Arist. II.A. ix. 620 a 21, and for the common reading *λεῖος* writes *ἐπὶ δ' ἐλεῖται οἱ καὶ φρουρολόγοι*: cf. Aub. and Winn. ii, p. 264: vide s.v. *ἐπιλετός*.

\***ΕΛΕΟΣ**. A kind of *Owl*.

Arist. II.A. 592 b 10; mentioned with, and said to resemble, *αἰγώλιος* and *σκόψ*: *μεῖζων ἀλεκτρονίος, θηρείται τὰς κίττας*: ix. 609 b 9 *κρηξὲ ἐλεῶ πολέμιος* (v.l. *κολεῶ, γολεῶ*, cf. *αἰγώλιος*). Artemidor. iii. 65; Zonar. c. 684.

**ΕΛΕΟΣ** *continued*.

The size accords fairly well with that of the Tawny Owl, *Syrnium Aluco*, L., which is common in Crece and is not definitely ascribed to any other classical name. Scaliger so identifies it, taking *ἐλεός* from the Owl's cry, *ἐλελεῖ*, &c., Lat. *ulula*: Sundevall reads *ἐλεός, s. ἐλεως* = *φαλαστίς*, supporting this by the mention of *Ὀρεξ* in the context, and identifies the bird with *Strix brachyotus*, L., the Short-eared or Marsh Owl: both etymological suggestions are more than doubtful. Neither Tawny nor Short-eared Owl *θηρείται τὰς κίττας*, but both, the former especially, are hunters of smaller birds.

\***ΕΛΩΡΙΟΣ**. A water-bird, originally, perhaps, a *Swan*: cf. Lat. *olox*, and vide s.v. *ἄγλυ*.

Numbered among *τοὺς ὀρνέους τοὺς παρεξειωτάτους καθοριμένους*, and compared with *κρηξ* (lect. dub.) by Clearch. ap. Athen. 532 E (Casaubon): where later editors (e.g. Kaibel) read *ἐρωδιός*. Belon (Obs. i. 11, &c.) takes it, on no apparent evidence, to be the Curlew.

\***ΕΝΘΥΣΚΟΣ**. ὁ ἀσφαλός, τὸ ὄρνεοι, Hesych.

\***ΕΠΙΖΑ**. ὄρνεα, Κύπριος, Hesych. (σπίζια, conj. Salmas.)

\***ΕΠΙΛΑΪΣ**. An unknown small bird.

Arist. II.A. 592 b 16 ὄρνις ἀκολοροβόμος. Sýlburg, Schneider, P.icolos, and others read *ἑπολαίς*, q.v.

\***ΕΠΙΛΕΓΙΟΣ**, *s. ἐπιλεός*. A bird of prey, perhaps the *Buzzard*, *Buteo vulgaris*.

Plin. x (9) 21 epileum (Graeci vocant qui solus omni tempore apparet, ceteri hieme abeunt (vide s.v. *αἰσάλλων*). This passage, following on a reference to *Buteo* and stating a fact recorded by Aristotle of *πριόρχης* (q.v.), suggests that all three are identical. Perhaps connected with, or a mere variant of, *ἐλεός* or *λεῖος*, q.v.

\***ΕΠΟΛΙΟΣ**. *εἶδος ὀρνέου νεκτεροῦ*, Stuid. Ambiguum an illud, quod ab Aristotele *αἰγώλιος*, Steph. Thes., App. p. 942 E.

*Νότε*.—We have above a succession of bird-names (*ἐλαός, ἐλεός, ἐπιλαΐς, ἐπιλετός*) all very similar, whose meaning and derivation are alike obscure.

\***ΕΠΟΥ**. The *Hoopoe*, *Upupa epops*, L.; or *Hoopoe-bird* (Sir Thomas Browne), with a suggestion of *huphu*. Hesych. has *ἑποπος, ὀρνεον*: *ἑποπα, ἀλεκτρονία ἄγριον*: also *ἀπαφός*.

Mod. Gk. *τζαλοπτερεύς* or *παλοπτερεύς* (Erhard, Heldreich), *ἀγμοκόρος* (Hochart, Jonston), *ἀγμοστέραιον* (Sibthorpe): still on Mt. Taygetus (Heldr.), *ἀγμοκόρημα* (v. d. Mühle), *βουβούζιον* Cyprus (Sibthorpe), *πούπα, περιδαλιπτερός* (Reiser), *μπουμπύρας* Thessaly.

ΕΠΟΥ *epous*.

"*Epous* is in form onomatopoeic, like *uphous*, but may be based on, or influenced by, an Egyptian solar name, "Αποσις. Πλάτων *ἀθελαίος*, Plut. de Is. xxvii; for the Hoopoe with its radiant crest was undoubtedly, like the Woodpecker and the Crested Lark, an emblem of the Sun. With the word "Αποσις cf. *Ἐπείσιος*, Herod. ii. 153, &c.; also *Ἐπείψα*, Plut. Is. et Os. lii, p. 372 ff: the form *ἀπείσιος* preserved in Hesychius is identical with the name used by the Syriac Physiologist. For fanciful derivation see Aesch. fr. 395 *ἔποςφ ἑποπτης τῶν ἀπτοῦ κακῶν*: cf. Hesych. s.v.

See also s.v.v. *ἀπαφός*, *γλάσος*, *γόλμης*, *κουκούφα*, *μακεστέκρανος*, *πούπος*, *σίντης*.

First mentioned by Epicharm. ap. Athen. 391 D (fr. 116, Ahrens) *σκόπιος ἑποσις γλαύκας* (a none too certain text).

**Description.**—Arist. H.A. 488b 3 *ὄρνις ὄρεος*, cf. ix. 615 a 15. In H.A. ix. 616 b 9, Schneider and others refer to the Hoopoe the statement made of *ἀρδίων* and apparently of *μελογαγκυρῆθος*, that the bird has no tip to its tongue; fr. *ἔσιον δὲ τούτω* (Bk.) we might then conjecture *ἔσιον δὲ πούτω καὶ ἀρδίων* . . . τὸ μὴ ἔχειν τῆς γλώττης τὸ ὄξυ. Paus. x. 4 ὃ δὲ *ἔποςφ ἐς ὄν ἔχει λόγον τῶν Τηγεῖα ἀλλαγῆραι, μέγεθος μὲν ὀλίγον ἔστιν ὑπερ ὄρνιθιν, ἐπὶ τῇ κεφαλῇ δὲ αἰ τὰ πτερά ἐς λάβριον σχήμα ἐξήρται*. Its diet, of myrtle-berries and small insects, Ar. Av. 32. See also Ar. Av. 94, 99, 279; Ovid, Met. vi. 671 cui stant in vertice cristae, Prominet inmodicum pro longo cuspidis rostrum; Plin. x (23) 44 *crista visenda plicatili, contrahens eam subrigensque per longitudinem capit. Plin. x (25) 36 cum foetum eduxere abeunt*. Is destructive to bees, Philo 712.

The cry represented, *ἑποπὴ ποποποποποποπὴ*, Ar. Av. 227, &c. Vv. 237, 243, 260 *τιὸ τῷ*, &c., though incorporated in the same speech, are evidently from the Nightingale and other birds behind the scene: *κικακισὺ*, v. 261, is the Owl's hoot.

**Nest.**—Arist. H.A. 559a 8 *μόνος οὐ ποιεῖται νεοπτιῶν τῶν καθ' ἑαυτὴ νεοπτιώτατος, ἀλλ' ἐσθιδόμενος εἰς τὰ στελέχη ἐν τοῖς καλοῖς ἀπὸν τικτέψ, οἰδὲν σιμφοριμύμενος*: ib. ix. 616 a 35 *νεοπτιῶν ποιεῖται ἐκ τῆς ἀνθρωπίνης κούρης*: Ael. iii. 26 ὃ *ἑποπὴς ἐστὶν ὄρνιθον ἀπήμεστατος, καὶ μοι δοκοῖσι τῶν προτέρων τῶν ἀνθρωπιῶν ἐν μήτρῃ, καὶ μέντοι καὶ μίσει τοῦ γένους τοῦ τῶν γυναικῶν, ὑποπλέκεν τὸς καλῶς ἐν ταῖς ἐρήμοις, καὶ τοῖς πύργοις τῶν ὑψηλοῖς, καὶ ἐπὶ τῷ μὴ προσείας, τοῖς ἀνθρώποις αὐτῶν τοῖς βεβήσαν αἰδὲ ἀπὸ τοῦ πλοῦ χρίονται τὸς καλοῖς ἀποπτήρημα ἀνθρώπου περιβαλάντες, κτλ.*: cf. Ar. Av. 642 *ἐσέληθε' εἰς νεοπτιῶν γε τὴν ἐμίγ, καὶ τὰμὰ κίρβηθ καὶ τὰ παρόντα φρυγανῆν*.

According to Heldreich the Hoopoe is a spring and autumn migrant through Greece, but does not now breed there: it, however, seems to breed in Macedonia and perhaps in Epirus (Krüper). The story of the

ΕΠΟΥ *continued*.

nest *ἐκ κόπρου ἀνθρωπίνης* arises (1) from the Hoopoe's habit of seeking its insect food among dung (*avis obscuroa pastu*, Plin. x (29) 44; St. Jerome (Migne, v. 5, col. 1451), *avem spurcissimum, semper in sepulcris, semper in humano stercore commanentem*. The same is also told by the Arab naturalist al-Damiri; cf. O.E. *ding-bird* (Charlton), Fr. *coq puant*, Germ. *Köhlhahn*, *Stinkhahn*, *Mistvogel*, &c.); (2) from the nest having an evil smell from the accumulation within of excrement, and this in turn from the remarkable habit of the female bird of never leaving her eggs during the whole period of incubation; perhaps also (3) from a peculiar secretion of the bird's (see for scientific references, Aub. and Wimm. i, p. 91, also Van Leeuwen, Ar. Aves, p. 267).

The evil smell of the Hoopoe and its nest suggests a connexion with Pitumnus (or Picumnus) in the story of Pitumnus and Pitumnus or Sterculinius; Serv. Aen. ix. 4 *fratres fuerunt dii; horum Pitumnus usum stercorandorum invenit agrorum*: cf. Odei, op. c., p. 556: Jordan-Preller, Röm. Myth. i. 375.

**Myth and Legend.**—The Tereus-myth (see also s.v. *ἀρδών*, *ἀλιέρος*, *χελιδών*), Aesch. fr. 304, 7; in Arist. H.A. ix. 633 a 19 *τούτων δ' ἐπὶ πτην ἔποπα τῶν αἰτοῦ κακῶν | πεποικίλασε καποδρηλάσιος ἔχει | θραστῶν περὶ αὐτῶν ἔστιν ἐν παντεσὶν | ὅς ἦν μὲν φαίνοντι (φανέντι, Nauck) διαπάλαι περὶ τὸ κίρκου λεπάρου*, κτλ.; ascribed rather to the lost *Sophocleian* tragedy of Tereus, by Welcker, Odei, and Pearson (cf. Schol. Ar. Av. 284); but neque Aeschylo satis dignum, neque Sophocle, . . . fortune Philoclis, van Leeuwen. According to Schol. Ar. Av. 212 *Τηρεὺς εἰδωκεν αἰτῆς (his bride and her sister) ξίφει, πῶς, πῶς φεγγόμενος*: cf. Arist. H.A. ix. 617 a 12 and 633 a 17 *τὴν ἰδέων μεταβαλλεῖ τοῦ θέρους καὶ τοῦ χειμῶνος*, Plin. x (30) 44. Sens. obsc. in Ar. Lys. 770 *χελιδίνες . . . τοῖς ἑποπας φεύγουσαι*, κτλ. With the phrase *ἐπὶ πτην τῶν αἰτοῦ κακῶν*, cf. Phaedo 85 A *φασὶ διὰ λάπην ἄδαν*: also Ael. Tat. v. 5 ὁ *Τηρεὺς ὄρνις γύνεται καὶ τηροῦσι ἐπὶ τοῦ πάθους τὴν εἰκόνα*. With the line *δραμῶς ἐρήμοις καὶ πύργοις ἀποικίει* cf. Ael. iii. 26 *ἐν ταῖς ἐρήμοις καὶ τοῖς πύργοις τοῖς ὑψηλοῖς*. In the use of the word *ἐπὶ πτην* we have not merely a fanciful derivation of *ἑποςφ*, but also an allusion to the mysteries. (The phrase *ἦν μὲν φαίνοντι* may explain Cynanides, *ἑποςφ Ζῶων ἐν αἰερί πτώμενον*, leg. ἐν ἦνι φαινόμενον; but cf. also *ἀέροφ*.)

How the Hoopoe first appears in Megara, where are the tombs of Tereus and Pandion, Paus. i. 41, 9. The Tereus-myth also in Aesch. Suppl. 60; Apollod. iii. 14; Ael. Tat. v. 5; Ovid, Met. vi; Culex 251 quo Bistonius rex | orbis epops moeret volucres evectus in auras, &c.

In this very obscure story we have frequent indications of confusion between Hoopoe and Cuckoo, and the 'metamorphosis' is in part connected with the resemblance between the Cuckoo and the Hawk; cf. Arist. H.A. vi. 7; Theophr. HP. ii. 6; Geopon. xv. 1, 22; Plin. x (8) 11.



ΕΠΟΥ *continued.*

See also Lenz, Zool. d. Gr. u. R., p. 318; van Leeuwen, de Epoupe avium rege, Excurs. ad Ar. Aves, 1902, &c. For the relations between Hoopoe and Cuckoo, der Kuckuk und sein Küster, v. Grimm, D.M. p. 646, Grohmann, Aberglaube aus Böhmen, Leipzig, 1864, p. 68, &c. On the metamorphosis of the Cuckoo into a Hawk in English and German Folk-lore, see Swainson, Provincial Names of British Birds, p. 113.

On the Tereus-myth, and the mythology of the Hoopoe in general, see in particular E. Oeder, Der Wiedehopf in d. gr. Sage, Rhein. Mus. (N. F.), xliii, pp. 541-56, 1888; and on the medico-magical aspect of its folk-lore, Warren R. Dawson, The Lore of the Hoopoe, in Ibis, 1925, pp. 31-5, 593-4.

A weather-prophet, Horap. ii. 92 εἰν πρὸ τοῦ κείρου τῶν ἀντέλων πολλὰ κράζι, εἰσιάνων σημαίνει. The same of the Cuckoo, Plin. xviii. 249; Hor. S. i. 7, 30. With ep. αἴσιος, Anton. Lib. xi.

Phile 667 φθίσις δὲ τοῖς ἐποφί δρομάδων στέειρ (also Ael. vi. 46): ib. 724, uses ἄρρωστis as a remedy (cf. κορύδαλος). Ael. i. 35 places ἀδύστων or καλλίτριχων as an amulet in its nest (cf. ἀετός), or heals itself therewith when injured, Horap. ii. 93; also written ἀμάτωρ, Geopon. xv. 1, 19.

How the Hoopoe, by means of a certain herb (the same ἀδιαντοῦ), liberates its imprisoned young, Ael. iii. 26, cf. Ar. Av. 654, 655. The same story of Picus, Plin. x (20) 40, vide s.v. δρυκολάπτης. This is a version of the well-known Samir-legend (the 'open Sesame' of the Forty Thieves), and is told also of the Hoopoe in connexion with Solomon (Koran xxvii; Boch, Hieroz. ii. 347; Lewysohn, Zool. d. Talmud, p. 217). -Hence used in magic to reveal secrets or discover treasure, Griffith-Thompson, Dem. Pap. Mag. x. 3, xxvii. 9; Papyr. Gr. Mag. i. p. 50; Cyranides (ed. Kuelle, Lapidares grecs, 1898, p. 43), how by taking καρδίαν κοκκοφίας ἐπι θερμὴν καὶ σπαίρουσαν, . . . ἐπι τεταλειμένος εἰς τὴν ἀὲν σὸν βίον, &c. See also Buxdorf, Lex. Talmud. col. 2455; on similar German superstitions see Grimm, D. Mythol., p. 812; Meier, Schwab. Sagen, Nr. 265. Hence, in Latin, *uruba* comes to mean a sort of crowbar or 'jemmy', in Gk. ἄρουξ; cf. Plaut. Capt. v. 4. 7. *Nazé*.—In some of the Hornbills, such as the large Abyssinian Hornbill, the cock-bird has the singular habit of walling up the hen upon her nest, which, like a Hoopoe's or a Woodpecker's, is in a hole in a tree; he feeds her through a narrow chink during the whole time of incubation, and sets her and her brood free afterwards; see Livingstone's Missionary Travels, 1857, p. 613. It is a curious thing that the Hornbill, though he lives mostly on beetles, has, like the Hoopoe, a 'putrid and stinking smell'; hence in Abyssinia he is supposed (so Bruce says) to feed on carrion. It is a curious

ΕΠΟΥ *continued.*

coincidence that the female Hoopoe, though not imprisoned, remains on her eggs and is fed by the cock-bird all the while. One is led to suppose that the Abyssinian or some other African Hornbill is the source, or one of the sources, of the Samir-legend with which the Hoopoe afterwards became associated. See also s.v. δρυκολάπτης.

On Indian versions of the story of the Hoopoe which sheltered Solomon from the sun, see W. F. Sinclair, Ind. Antiquary, 1874, also ib. 1873, p. 229; Curzon's Monast. of the Levant, xii, &c. The story of the Indian Hoopoe, Ael. xvi. 5, which buried its father in its head (vide s.v. κορύδαλος) is probably connected with the same legend; see Lassen, Ind. Alterth. 2nd ed. i, p. 304. The statement (Ael. i.c.) that the ἐποφὶ Ἰνδικός is ἀπαλάσιον τοῦ πατρὸς ἡμῶν, καὶ ὀρειώτερον ἰδεῖν, is purely fabulous, but is supposed by some (Merry, Van Leeuwen) to point to a connexion with the Phoenix-myth.

Filial affection of the Hoopoe, as of πέλαργος and χηναλώπηξ, Ael. x. 16; also in Horap. i. 55, v. infra s.v. κούκουφα; also in Physiologists, where the young so tend their father and mother that these renew their youth (qy. Phoenix-myth again) ἐλέπτουσι τοῖς γονεῖς ὑπὸ τὰς πτέρυγας αὐτῶν, καὶ νοσησποῦσιν αὐτά, καὶ νέοι γίνονται: vide s.v. κούκουφα, μέφοψ, πέλαργός. Its parental love was great also, Ael. iii. 26. The Hoopoe on coins of Hadrian (in memory of Antinous), as a symbol of filial love, Eckhel, Doctr. Numm. vi. 531; Zoëgæ, Numm. Eg. Imp. pl. x. 1; Séguin, Sel. Numism., p. 152. Frequent in the Bestiaries.

The Hoopoe was a sacred bird in Egypt, as it still is among the Arabs; it is one of the four creatures that the Mohammedan is specially forbidden to kill: cf. the Nuzhatu-l-Qulub (Stephenson, p. 91). It was used in augury: ἐσοφίζετο [Φαίριος] παρὰ τοῖς Ἀγυπτίσις, ἀκωνῶν τε λόγους καὶ ἐπίστων προσαγγελίας καὶ ἐπιπῶν χρημετισμοῖς μαθῶν, Exc. Gr. Barbari, Chron. Min., ed. Fick, 1893, p. 239. From its rayed crest it was a solar emblem, and it is in part as such that it comes into relation with the sacred hawk of the solar Apollo. In the zodiac of Denderah a bird, apparently a Hoopoe, stands on a pedestal at a point said by Norman Lockyer to represent the beginning of the year. It is often associated with the young Harpocrates, and is still a child's plaything in Egypt (Keimer), facts not unconnected with its reputation for filial affection.

Besides various hieroglyphic representations, there is a famous coloured picture of the Hoopoe on a Sont-bush, at Beni Hasan. Archæol. Survey of Egypt, vi, pl. vi. Perched on a sycamore it represented the departing soul, and one of its Arabic names is *abū rāḥ*, Father of the Soul. Other Arab names are *abū sāsar*, Father of a Topknot (lit. of a Lily); *abū turjūr*, i.e. a pointed cap like the Hoopoe's crest in repose; and *gūbāra*, or *qunbūra*, a tuft or plume, which last name it shares with

ΕΠΩΨ *continued*

the Bustard and the Crested Lark. The Hoopoe is figured also at Knossos, Evans, Palace of Minos, ii, pp. 100, 112, fig. 51, 1928.

Many other representations of the Hoopoe in Egypt are discussed or referred to by L. Keimer, Bull. Inst. fr. Cairo, xxx, pp. 305-31, 1931.

The Woodpecker, with its red or golden crest (cf. Ovid, Met. xiv. 394) becomes in like manner a solar emblem, and there is a curious parallel in the connexion between *Circus* and the metamorphosis of Pegasus. As a solar emblem also, the Hoopoe figures in the version of the Phoenix-myth in Ael. xvi. 5; and in Arab poetry Hoopoe and Phoenix continue to be confused (cf. int. al. Fr. Hommel, Das Land d. Königin von Saba, D. Rundschan, 1901, p. 181). On the confusion and interchange between the Hoopoe and the Woodpecker see, int. al., Swainson, op. c., p. 108; Sittl, in Arch. f. Lat. Lex. ii, p. 478, 1885.

To a like source is traceable the Samir-legend, and possibly also the obscure origin of the Tereus-myth. From its sanctity in Egypt the Hoopoe became an unclean bird among the Jews, Lev. xi. 19, Deut. xiv. 18, where its name **תוכי** *tukhiat* (cf. **κουκούφα**) is rendered *Lafaniz*, as being the crested bird with which the translators were most familiar. Hereupon Sir Thomas Browne (Tract IV): 'We are little obliged to our school instruction, wherein we are taught to render *αψύφα* a lapwing, which bird our natural writers name *vauvellus*; for thereby we mistake this remarkable bird, and apprehend not rightly what is delivered of it.' Nevertheless there may be actual confusion with the *Bapwing* even in Egypt: cf. Keimer, op. c., p. 317, and Ann. du Serv. xxxi, p. 8, 1930.

In the Birds of Aristophanes we have many veiled allusions to the mythology of the Hoopoe. The confusion with *κόκκυξ* (vide s.v. **κουκούφα**) is indicated throughout; the fables of Tereus and Procne are frequently referred to, e.g. *ἢ γὰρ ἀνθρώπος* (98), *τῆρ' ἐμὴν ἀγέδρα* (203, 307, &c.); the Hoopoe's first cry, *ἀπὸ γὰρ τῆν ἔλην* (92), is a reference to the Samir-legend; the kindred fable of *κορυδός* appears in 472-6; the mysterious root (654) is the magical solar symbolism of *δροκοκλίπτρις* (109) is a pun on *φίλιος*; the allied solar symbolism of *δροκοκλίπτρις* is suggested (480); and the nauseous reputation of the nest is probably hinted at in the Hoopoe's pressing invitation to Peisithairus (641) that he should enter in.

\*ΕΡΙΘΑΚΟΣ, s. **ἐριθακός** (Arist., Ael.), **ἐριθεύς** (Arist., Theophr.), **ἐριθυλος** (Schol. ad Ar. Vesp.). Probably (but by no means certainly) the Robin, *Erithacus rubecula*, L.; Mod. Gk. *κομποϊοϊάνης*. In Lat. *todus*, *totillus*, s. *todus*, *tudenculus*, Gloss. Philox. et Gr. L.; also Du Cange.

ΕΡΙΘΑΚΟΣ *continued*

Arist. 11.A. 592 b 22 ὄρνις σκολοκορυδαίος: ix. 632 b 28 μεταβαλλοῦσαν οἱ ἐριθακοὶ καὶ οἱ κολοκίμοι φωνάκοιμοι ἐξ ἀλλήλων· ἔστι δ' ὁ μὲν ἐριθακὸς χεφερινός, οἱ δὲ φωνάκοιμοι θεμισαί, διαφέρουσι δ' ἀλλήλων οὐθὲν ὡς εἶπέν ἀλλ' ἢ τῆς χροῆς μόνον: Geopon. xv. 1. 22.

A weather-prophet, Arist. 1025, Theophr. fr. vi. 3, 2 χειμῶνος μέγα σῆμα καὶ ἄρχιλος καὶ ἐριθεύς, δίνων ἐς κολοκίμοι ἀγέας: Arist. fr. 241, 1322 b 20 ἐριθακὸς ἐς τὰ αἶδια καὶ τὰ αἰκίαμενα παρῶν δὴ γὰς ἐστὶ χειμῶνος ἐπιδημίαν ἀποδιώσκων: cf. Ael. vii. 7.

A mimetic bird, μεταίτιαι καὶ μεμνηται ὄν ἂν ἀκούσαν, Porphyry, Abst. iii. 4 (ἐριθακὸς here can hardly be other than f.l. for ψάττακος).

Proverb.—Schol. in Ar. Vesp. 922 (927) μία λόχη δὴ ἐριθακὸς οὐ τρέφει. ἔστι δὲ ὄρνις ὑπὸ μὲν τῶν κολοκίμων ἐριθεύς, ὑπὸ δὲ τῶν ἐριθιλιος, ὑπὸ τῶν κολοκίμων ἐριθακός: cf. Photius. Also ἐριθεύς· ὁ ἐριθακός, τὸ ὄρνις, Hesych.: ἐριθακὸς ὄρνις μονήρης καὶ μειώματων. Suid. In Lat. *totilli cruscadi*, Pl. in Syro.

Sundevall derives **ἐριθακὸς** from **ἐριθρός**, **θάκος** (cf. Eng. *rusty*, Germ. *Rotsteins*), and identifies the bird in Arist. with the Redstart, *Luscinia phoeniceus*, L., in winter plumage: vide s.v. **φαικόκοπος**. The identification is discountenanced by the fact that the Redstart does not, at least in Attica, remain through the winter (Krüper, p. 245), during which season the Robin is as common there as with us. See also **αἰσάκος**, **δάδαλος**.

\*ΕΡΜΑΚΟΝ ὄρνις, Hesych. An Egyptian word for a sacred Hawk or Eagle.

Here **ὄρνις** means not a bird merely, but some great bird, a Hawk or Eagle; and **Ερμακόν**, in some such form as *Harmakhu*, *Hor-em-akhu*, *Hem-em-akhuti*, I take to be an Egyptian word related somehow to the Hawk of Horus. **ἄχϣ** (Brugsch, i, p. 112), or *ihit*, **ἄχϣ**, **ἄχϣ** means the horizon, or rather the point thereon where the sun rises or sets. It recalls, according to Brugsch, the Gk. Ἀρμαχίς (Letronne, rec. 2, pp. 467-70), i.g. *Horm-akhē*, a name or epithet of the Sphinx at Ghizeh; and suggests, on the other hand, the many solar attributes of the Eagle. We think of the royal Eagle 'staring at the sun'; and teaching its eaglets so to do; or of the Hawk as *ἐβδωλον ἦλιος*, and *παρὰ πάντα τὰ περὶ πρὸς τὰς αἰτῶν ἀκτίνας ἀξιώσαν* (Horapollo). The Eagle's fabulous genealogy, its treatment of its offspring, its regard for the young of other creatures, its length of days, its death at last of hunger, all these and more are Egyptian myths and have found their way from Egypt into Greek literature.

\*ΕΡΩΨ ὄρνις παούς, Hesych. Possibly for **ἔρωψ**, or else **μέρωψ**.

ΧΑΡΑΔΡΙΟΣ *continued*.

made an visage il devoit vivre. et sil se tornoit dautre part il devoit morir (B.M., MS. 19 D 11): as Our Lord also looks upon the dying sinner—or turns His face away. Often, even generally, the bird resembles a swagill, and is so compared by Ph. de Thaun to the *marre* (= *marre* = *marcelle*), a word mistaken by Wright for *marreis*, a mavis or thrush. See, on the whole subject, the late Mr. G. C. Druce's paper on 'The Charadrius and its Legend, sculptured upon the twelfth-century doorway of Alne Church, Yorkshire'. *Archaeol. Journ.* (2), xviii, pp. 381-416, 1912.

We have seen (s.v. *πτερόφων*) that a young Stork is a medicine for the eyes: and the medieval stories of the Charadrius have in part to do with Eastern tales of the Stork, brought in by confusion of names; that is to say, of Gk. *χαράδριος* with Hebr. *חַרְדִּיָּה*, *charḏīyah*, at first an unclean bird (Levit. xi. 19; Deut. xiv. 18), afterwards identified with the Stork and derived from *חַרְדִּיָּה* *benetovias*, *kenignias*. There would seem here to be further confusion with *חַרְדִּיָּה*, *charḏīyah*, obscuravit, tenebris obvolutus est (*de oculis caligantibus*, Ps. lxi. 24).

But in the same passages the LXX. render by *χαράδριος* the Heb. *חַרְדִּיָּה*, *charḏīyah*, herōcionem et charadriion iuxta genus suum, or in our AV: 'the heron after her kind': and over this word yet more confusion has arisen, for the name was interpreted *avis iracundias*, and applied by Arab writers to the Parrot! Atque hanc Arabum interpretationem Syri, Graecarum literarum parum accurate periti, ad Graecum *χαράδριος* translulerunt, avenque ita describunt ut psittacum album non possis non agnoscere (Physiol. Syr. ed. Tychsen, c. 15; cf. Gesenius in Lex. See also Karl Sittl, in A. f. lat. Lex. ii. pp. 478-82, 1885).

ΧΕΛΙΩΝΕΣ: τῶν ἀλεκτροπόων τῶες (? κτένες), Hesych.: cf. s.v. *κάλλων*.]

ΧΕΛΙΔΩΝ. Voc. *χελιδῶν* (Anacr., &c.). Also *χελείφ*, Hesych.; Dim. *χελιδονιδεύς*. Eust. 753-56; *χελιδόνιον*, Galen xiv. 386; *χελιδονίς*, A. P. vi. 100, vii. 210, &c. A Swallow-chick is called *μούσχος χελιδόσιος*, Achaëus, fr. 47, ap. Ael. vii. 47; A. P. ix. 122; or *ὀρτυλάχος* (q.v.), Opp. H. v. 579.

Etymology unknown. Lat. *hirundo*, O. Prov. *iranda*, *ironda*, Ital. *rondine*, *arundile* (Sardinia), Sp. *golondrina*, Port. *ardvinha*, Catal. *aroneta*, *arondeta*, *aronel*, Alb. *chilidone*, &c. *Chelidon* occurs in Latin: Colum. x. 315; Avien. *Perieg.* 683, &c. A Swallow. The House Martin, *H. rustica* (Mod. Gk. ἡ Χ. ἡ ἰστινί); the Chimney Swallow, *H. rustica* (ἡ Χ. ἡ ἀγροδιότατος); sometimes also the Sand Martin, *H. riparia*, and (in Egypt) the Cliff Swallow (*H. rupestris*); the Swifts also are confused in

ΧΕΛΙΔΩΝ *continued*.

popular speech with the Swallows. On the Swallows found in Greece see Th. Krüper, Die Schwalben Griechenlands, II. f. Orn. 1860, pp. 271-84. See also s.v. *ἄπους*, *δρεπανίς*, *κύμελος*, *κοπλάς*, *λαγώς*.

In Homer, Od. xvi. 411 ἡ δ' ἐπὶ κελῶν ἄεστε *χελιδῶν* *εἰκέλη* *αἰδῶν* (of the bow of Ulysses); xvii. 240 [Ἀθήνη] ἔζετ' *ἀναιξίστα χελιδῶν* *εἰκέλη* *ἀνῆρ*: cf. Plut. Is. and Osir. xvi, ii. 357 C, where Isis turns by night into a Swallow.

**Epithets and Phrases.**—*αἰολοδότητος*, Nonn. Dion. xii. 76; *Ἀεθί Κόρα*, *μελόθερπε*, *λίλος* *λίλων ἀπαιξίστα* *τέττεγα* (and other epithets), Even. A. P. ix. 122; *δυσγάμος*, Lucian, *Tragœd.* 49; *εἰραμῶς*, Opp. H. i. 729; *εἰκελιφῶσιος*, A. P. vi. 247; *ἡδυμελής*, *χαρμίστα χελιδῶν*, Anacr. fr. 57 ap. Hephaest. vii. 39, 4, p. 22; *χελιδῶν ἀμφιλύσιος* | *δευρῶν ἐπιβήμεται* | *Θηρξία χελιδῶν*, Ar. Ran. 679-81; *κισαίη*, Simon. 46; *κοπλάη*, Anacr. 154; *κοπλάουσα*, Hes.; *λαλαστέα*, Leont.; *λάλος*, Arrian, Nonnus, Babr.; *ξένης*, Eryenis; *ξισθίης*, Babr. Fab. cxviii (cf. Rutherford's note, and vide supra, s.v. *ἰσπαλεκτροῦς*); *ὀρθρογῆ* (v.l. *ὀρθιῶ*) Hes. Op. et D. ii. 186; *ὀρθρολάλος*, Philipp. A. P. vi. 247; *Πορδισίης*, Hes. l.c., Sappho, p. 88 (Hesych.); freq. in Anthol.; *πέδοσιος*, Aesch. fr. 45 ap. Hesych.; *πολυκότατος*, Simon. 243; *ταυσιπτερός*, *παύλιος*, Ar. Av. 1411 (cf. Alcaeus, fr. 84, ap. Schol.); *τραύλιος*, Anth. (frequent); *φιλῶσιος*, Theactet. A. P. x. 16; *φιλῶτέκιος*, Marc. Arg. ib. x. 4; *φιλῶχορος*, Artemid. Oncir. 234. 16 H; *φοιβόλαηπος*, Lyc. 1460.

**Description.**—Arist. H.A. 563 a 15, 592 b 16 ὄρνις *σαρκαφῶσιος*; 519 a 6 *μούσχος*: 487 b 26 ὄρνις τῷ ἄποδι ἑπτερος καὶ κακόπους; ix. 618 a 32 τὴν *κνήμην* οὐκ ἔχει *δαρτέων*. (Foot and tarsi are feathered in the House Martin, bare in the Swallow.) H.A. 508 a 8 οἶτε τὸν *στόμαχον* οὔτε τὸν *πρωτοβῶν* ἔχει *εὐρύν*, ἀλλὰ τὴν *κοιλίαν μακρῶν*: 506 b 21 πρὸς τοὺς *ἐπτερος* ἔχει τὴν *χολήν*. The Swallow is said, like the Nighthingale, to have no tongue, Aes. Fab. 416, &c.: *λαλή φασδὴ* τε *χελιδονίς*, A. P. app. 210. The red breast of the Chimney Swallow, signataque sanguine pluma, Ovid, Met. vi. 670.

For other poetic references see (int. al.) Ar. Av. 1151; Antip. Sid., A. P. vii. 210 ἄρτι *νεργεῖων* σε, *χελιδονί*, *μυτέρα τέκων*; ἄρτι σε *θιλοπαιον* *παύδος* ὑπὸ *πέτρῳ* (a rare, perhaps unique, allusion to a mother-bird *waiting* her young); Agath. ib. x. 14 οἱ *ζέφουροι* *πρεῖονσαι*, *ἐπιτρέξει* δὲ *χελιδῶν* | *κίρψουσι* *κολλητῶν* *πρῆγμα* *θιλαμων*: Theact. Schol. ib. x. 16 καὶ *φιλῶσιος* ὑπὸ *γεία* *δύμας* *τεύξισα* *χελιδῶν* | ἔγγουα *πρωχόστους* *ξέρον* *δοκί* *θαλαμῶς*: Marc. Argent. ib. x. 4 ἡδὴ καὶ *φιλῶτέκιος* ὑπὸ *τραυλοῖσι* *χελιδῶν*, | *χελιδῶσι* *καρφέτην* *πρωλοδομεί* *βιλάμων*: Antip. Sid. x. 2 ἡδὴ δὲ *πλάσσα* *μὲν* ὑπὸ *ρόμφῳ* *γυρῶ* *χελιδῶν*, | οἴκτι: Agath. ib. v. 237 εὔτε δ'

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ἐπελθὼ ὄψθην . . . ἠμφεπετραμένους χελιδόνες; Antip. Sid. ib. vi. 160  
 κεμίδα τῶν ἠμφεμῶν χελιδονίδων ἅμα φωνῶ | μελωπέμενοι; Euenus, ib.  
 ix. 122 Ἄρθ' ἄρθ' κόρη, μελωπέπετε; Nonn. Dion. ii. 132 καὶ φῶδον ἀργέλλουσα  
 καὶ ἀμφεμῶσαν ἔτραψεν | ἔσσονται εἰταμοῖο φίλην Ζεφύρου χελιδῶν φθεγ-  
 γομένη λάδος ὄρνυς ἐπορφύβης μέλος ἠλόνες, | ὀρχηθῶν πτέρησιν περι-  
 σκαίρωσα κελύων; Cf. ib. xlviii. 30 καὶ Ζεφύρου λάδος ὄρνυς ἐπορφύβην  
 χεῖ μολπήν; Opp. H. i. 729 ἠέ καὶ εἰταμῶσι χελιδῶσι ἔργυς ἔκυρσε | μερω-  
 μέναις ἐπὶ τέσται, πτερεσφίαι λησασατο | ἐξ εὐνῆς ἢ φιώτες ἀπρηέες ἠέ δρυ-  
 κότες; cf. ib. iii. 243, v. 579; Mart. xi. 18, 20. See also the fable of  
 the Nightingale and the Swallow, Babr. xii (ed. Rutherford).

Is hostile to bees, Arist. H.A. 626a 8; Ael. i. 58 (cf. ib. v. 11; Phile  
 651) αἰ οἱ μελιτοφρονῆ τὴν χελιδῶνα αἰδοῖ τὴν μουσικῆς (cf. Ael. vi. 19)  
 οὐκ ἀποκτείνουσι, καὶ τὰ μέλιτος ἂν αὐτὴν τοῦτο δρῶσαντες ἠπόχη δὲ αὐταῖς  
 κολύων τὴν χελιδῶνα πρῶτον τῶν σιμεθλων κελῶν ὑποπῆσαι; cf. also Virg.  
 G. iv. 15; Chaucer, P. of Fowles, 353, 'the swallow, morderer of the  
 bees small'; &c. Captures τέττιγες, Ael. viii. 6; Plut. ii. 976 c; Phile,  
 713; cf. Euen. xiii, supra cit. Hostile to snakes, Ael. i. 35 αἰ σάφρα  
 τὰ φῶ ἀδικούσιν οὐκ οὐν αἰ μωπέρες σελῶν κόμην προβιάλλουσαι τῶν βρέφωδ',  
 καὶ ἐκείνας τὸ ἐπτετέρον ἀβυστῶ ἔσταν; cf. Phile, 728; Geopon. xv. I, 19.  
 Is fond of ivy (a Dionysiac plant), Euphr. Mém. fr. 91 πολλὸς δ' ἀνέριπε  
 κιστῶν, εἰθῆνος κλιδῶν, | χελιδῶν μουσικῶν.

**Nest.**—Arist. H.A. ix. 612b 23 συγκραταπέκει γὰρ τοῖς κέρφαισι πλῶν κῶν  
 ἀμύρται πρῶτον, βρέχοντα αὐτῶν κελυδῶνται τοῖς πτερίσιν πρὸς τὴν κόμην.  
 ἐπὶ δὲ στυδιδοποιεῖται καθὼς αἰ ἀμύρται, τὰ σκληρὰ πρῶτα ὑποπῆσται καὶ  
 τῷ μεγέθει ἀνέμεταιρ πιναῖα πρὸς αὐτῶν. περὶ τὴν τροφὴν τῶν τέκνων  
 ἐκπνεύεται ἀφ' ὧστέμα διδοσι δ' ἐκαστέρῳ διατηροῦσά τινι συνηθείᾳ τὸ πρὸς λαφῶς,  
 ἄπως μὴ δὲ λάβῃ, καὶ τὴν κόμην τὸ μὲν πρῶτον αὐτῶ ἐξιδύλουσαι, ὅταν δ'  
 αὐξήσονται, μεταστρέφονται ἐξω διδοῦσιν τοῖς νεοττοῖς προῖονα; cf. 559 a 5;  
 Antig. 11 M. 37 (43). This accurate account of the nest evidently refers  
 in particular to the House Martin; cf. Ovid, F. i. 157 tum blandi  
 soles, ignotaque prodit hirundo; et luteum celsa sub trabe figit opus;  
 Calpurn. Ecl. vi. 1 vere novo . . . nidusque reversa lutabit hirundo.  
 How Docius learned of the Swallow (i.e. of the House Martin) to  
 make bricks of clay, Plin. vii (56) 57; cf. Ar. Av. 1151 τὸν πρῶτον ἐν τοῖς  
 στήμασιν. See also Virg. G. iv. 397 garrula quam tignis nidum suspendit  
 hirundo; where Wardle Fowler remarks, 'the Swallow places his nest  
 upon the rafters, while the Martin does exactly what Virgil describes';  
 cf. also Ael. iii. 24, 25; Antig. H. Mirab. (37) 43; Plut. Sol. An. 966 D;  
 Varro, RR. iii. 5-6; S. Basil, Hexaem. viii. 5. On Swallows building  
 within the house consult Darnell, Tour through Greece, p. 46, 1819,  
 and recent travellers, and cf. the χελιδόνες ἄμφι μελάθρα of Meleag.  
 A. P. ix. 363. 17. On their entering the temples—'the temple-  
 haunting martlet'—see Ps. lxxxiv. 3; cf. Ar. Lys. 774 ἐξ ἱεροῦ ναοῦ

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χελιδόνες; cf. also Clem. Alex. Protr. iv. 52. On the Acropolis, Ael.  
 x. 34.

Pliny (x (33) 49) describes, severally, the nests of the House Martin,  
 Chimney Swallow, and Sand Martin as follows: (a) Hirundines luto  
 construunt, stramento roborant. Si quando inopia est luti, madefactae  
 multa aqua pennis pulverem spargunt. Ipsum vero nidum mollibus  
 plumis floccisque consternunt. . . (b) Alterum genus hirundinum est  
 rusticarum et agrestium, quae raro in domibus, diversos figura sed  
 eadem materia, confingunt nidos. . . In Aegypti Heraclaeotico ostio  
 molem continuatione nidorum evaganti Nilo inexpugnabilem opponunt  
 . . . quod humano opere perfici non possent. . . (c) Tertium est curum  
 genus quae ripas excavant, atque ita internidificant (cf. ib. xxx. 12). In  
 this interesting chapter the second group includes, with the Swallow,  
 the Crag Martin, *H. rufestris*, abundant in Egypt.

**Reproduction.**—Lays a clutch of five eggs, Ael. iii. 25; cf. Arist.  
 G.A. 774 b 29, H.A. 544 a 26, 563 a 14 μῖνον τῶν ἀμφεμῶν ὁὲς τεσσάρεαι.  
 (But Physiologus (33) says emphatically, γεννᾷ δὲ ἅπασ, καὶ οὐκέτι γεννά.)  
 Phile, 454 ἐνατίων δὲ φησι τῇ τῶν ὀρνέων | τὴν μέξιν αὐτῶν εὐρέθηναι καὶ  
 ζῆσθν; cf. Ael. ii. 3.

**Care and education of the chicks.**—Theocr. xiv. 39 (with a hint of  
 Il. ix. 323 sq.) μῆστρα δούσι τέκνοντι ἐπορφύβουσι χελιδῶν ἄμφορον  
 ταχῶς πέτεται, βῶν ἄλλον ἀγείρων; cf. Pliny x (33) 49 summa acquisite  
 alternant cibum; Virg. Aen. xii. 473 Nigra velut magnas domini cum  
 divitis aedes Pervolat, et pennis alta atria lastrat hiruudo, Fabula parva  
 legens, nidisque loquacibus escas. Et nunc porticibus vacuis, nunc  
 umida circum Stagna sonat, &c. Juuv. x. 231 hinc tantum, ceu pullus  
 hirundinis ad quem Ore volat pleno mater icinna. See also Theocrph.  
 Samos. διδοῦσιναι τὰ ἔκγονα πῶλεσι εἰταμίζεσθαι, καὶ προστρέφειν ἀνθρώποις  
 καὶ περιλαλεῖν θαλάμοις ᾧδην εἰταμῶναι.

How the mother immolates herself over the bodies of her dead  
 children; Opp. H. v. 579 ὡς δ' ἀπὸν ὀρπαλίχουσι χελιδῶσι νηπιύχουσι |  
 νέρθεν ἐπέξ ὀρφῶο τυχῶν ὄψης ἄγχι πελάσση | καὶ τοῖς μὲν κατέπεθρε . . .  
 μήτηρ δὲ πρῶτον μὲν ἀτυζομένη δεδιόγηται | λούγια τετραγυῖα φόρου γόνων ἄλλ'  
 ὅτε παῖδας | ἀθρήρη φθήμενους, ἢ δ' οὐκέτι φέξιν ὀλέθρου | διζέται, ἀλλ' αὐτήν  
 ὑπὸ γένεισσι δρυκώτος | εἰλείπει μέρφ' ὄρνων ἔλη παίδουκτόνος ἀτη. (When  
 Kruper put his finger into a Swallow's nest in Greece, feeling for the  
 eggs, a viper poked its head out, and on being killed was found to  
 have devoured one of the swallow-chicks; J. f. Orn. 1866, p. 277.)

**Migration.**—A far traveller; Leonid. Alex. (S. Archias) A. P.  
 ix. 346 αἶψα ἄνω νήσους τε διαπταμένη πρὸ χελιδῶν; see also Aesch. fr. 48  
 πέδουκος (i.e. μετῶκος) χελιδῶν. How the Swallows come with the wind  
 χελιδόναις or Favonius, Thphr. Hl. vii. 15. 1; Pliny ii. 47. They

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*continued.*

come to Italy about Feb. 24 according to Ovid, *F. ii. 853*, or Feb. 23 according to Colum. xi. 2. Nowadays they arrive in Italy towards the middle of March, and in Sicily before the end of February (Giglioli).

How the Swallow is visible in Egypt all the year round, Herod. ii. 22; Pausan. x. 4. 9 this being true of the Egyptian Swallow, *H. (ruscica) Sarcinii*. In Palestine also the Swallows (or most of them) stay for the winter; but the Swift migrates, returning in April in vast numbers all of a sudden. Jer. viii. 7 'the Crane and the *Swallow* (Sis) observe the time of their coming', refers (as Tristram tells us) not to the Swallow but to the *Swift*; just as in Is. xxxviii. 14, 'like a crane or a swallow so did I chatter', the allusion is to the noisy screech of the Swift rather than to the soft twitter of the Swallow. Anacreont. 25 (53) *χελιών δ' εἰς ἀφρατος* | *ἢ Νεῖδων ἢ πρὶ Μέμφων*. Pliny x (33) 49: how the Sand Martins leave their nesting-places before the rising of the Nile: non faciunt hae nidus, migrantque multis diebus ante, si futurum est ut auctus annis attingat.

How the Swallow never stays to nest in Daulis, the country of Tereus, Pausan. i. c. 2; neither does it visit Thebes, quoniam urbs illa saepius capta sit, nor Bizya, in Thrace, propter scelera Tereii, Plin. iv (11) 18, x (24) 34. It goes, however, to τὰς κέρω Θήβας, Babr. Fab. cxxxii.

**Supposed Hibernation.**—Arist. H.A. 600 α το φωλοῖσι δὲ πολλοὶ καὶ τῶν ἰριέθων, καὶ οὐχ ὡς τινες οἴονται, εἰς ἀλευνοῖς τόποις ἀπέχονται πάντες' ἀλλ' οἱ μὲν πλησίον ὄντες ταινιῶν τόπων, ἐν οἷς αὐτὸς διημέουσα, καὶ ἐκτόιοι καὶ χελιδόνες ἀποχωροῦσιν εἰ ταῦθα, οἱ δὲ παρρωτέρω ὄντες τῶν τοιούτων οὐκ ἐκσιέζουσιν ἀλλὰ κρύπτονται ἐαυτοῖς. ἦδη γὰρ ὀμνέται πολλὰ χελιδόνες εἶναι ἐν ἀγγέλιος ἐψλωμέναι πάμπαν; cf. Plin. x (24) 34 in vicina abeunt apricos secutae montium recessus, inventaeque iam sunt ibi nudae atque déplumae; Claudian, Eutrop. i. 118 Vel qualis gelidis pluma labente pruinis Arboris immoritur trunco brumalis hirundo; cf. Moreau, cit. Nicoll's Birds of Egypt, p. 306: 'During the winter the Egyptian Swallows sometimes become so numbed with cold that they can be picked off the rushes on which they roost, in the early morning.' The Physiologist, quoting Ephes. v. 14, asserts that the Swallow sleeps through the winter and wakes in the spring, and some have so interpreted Hesiod, i. c. As to the ancient and tenacious belief in their hibernation, see (int. al.) Christ. Schmidichen, Diss. philosoph. de hibernaculis hirundinum, Lips. 1671; Athan. Kircher, Mundus subterraneus; Buffon, Oiseaux xii, pp. 231-69, ed. 1787; Gilbert White, in Phil. Trans. lxxv, and in Nat. Hist. of Selborne, 1789; T. Forster, Obs. on the Brumal Retreat of the Swallow, 1808; also John Hunter's Essays and Observations, ii. p. 280, 1861; and, for a copious bibliography, Coues' Birds of the Colorado Valley, 1878, pp. 378-90.

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*continued.*

**The Swallow as the bird of returning Spring.**—Hes. Op. et D. 568 (ii. 186) τὴν δὲ μετ' ἀμφιργίῃ Παίδωνος ὄρω-ο χελιδῶν | ἐς φθίος ἀπέρω-πος, ἔϊρος νέον ἰσπαρέουσι: Simon. 74 (121) ἀρ. Schol. Ar. Av. 1410 ἀγγελε κλυτὰ ἔϊρος ἀδάδμου, | κλυτὰ χελιδῶν: Stesich. fr. 45 (Hiegsk) ἀρ. Eust. II. 10. I ὅταν ἴηρος ὄρω κελιδῶν χελιδῶν: Ar. Pax 800 ἔμνευ. ὅταν ἴηρῶν μὲν φωνῇ χελιδῶν | ἔζομένη κελιδῶν: Eq. 419 σκεψαυθε παῖδες' οὐχ ἀμῶν; ὄρω νέα, χελιδῶν (on which, see Suid. s.v. νέα χελιδῶν): Av. 714, &c.; Ael. i. 52; Babr. 131. Artemid. 153—ὅταν δὲ τὸ ἔϊρ παραβῆλθῃ πρώτη πρῖσταται' ὡς ἂν ἐταῖ ἀπεδαικτικῶν τῶν ἔργων ἕκαστα, καὶ ὅταν γε φάηται οὐδέποτε ἐστέρως ἴδει, ἀλλ' ἑώθεν ἡλιῶν ἀναχούτος οἷς ἂν ζῶντος καταδαμνῶντος ἰσπαρέουσι τῶν ἔργων; cf. Nonn. Dionys. iii. 13 καὶ λιγυρή, μερόπασσι συνόπτις, εἴρω κήρυξ, | ὄρθμων ἔπιων ἄμεγατε λάλος τρέψουσα χελιδῶν | ἀπτεφάνης: Opp. H. iii. 244 εἰρημῶ Ζεφύρον προπτόγ-ηρος ὄρωι: cf. Ovid, *F. ii. 853* Pallitur an veris praenuntia venit hirundo; Ilor. *Ep. i. 7, 13* cum Zephyris, si concedes, et hirundine prima; Apul. *Florid. ii. 13* cantum hirundinibus matutinum; Varro, *RR. iii. 5. 7*; Colum. x. 80, xi. 2. 21, &c.; cf. also a well known vase (first figured in Mon. Inst. Corr. Archeol. ii, pl. xxiv, cf. Kretschmer, Griech. Vasenbilder, ii. 24) with the inscription 'Ἴδων χελιδῶν. Νῆ τῶν Ἡρακλέα. Αἰτήρ. Ἐαρ ἡδῆ. Hence invoked at the Spring festival of the Thesmophoria, or Χελιδῶνα (Ath. l. c.), Ar. Thesm. i. ὦ Ζεῦ, χελιδῶν ἡρᾶ ποτε φανῆσται; cf. Ar. *Fr. 499* πρῶτῶν χελιδῶν πρῶτὸ ἄρτα φαίνεται (Eratosth. ap. Schol. Plat. p. 371; vide also Suid. s.v. ἄρτα).

The Rhodian Swallow-Song, χελιδόνσμα, sung by the χελιδόνισ-ταί (Hesych.) in the month Iouairomion (?), Ath. 360 C ἦλθε χελιδῶν, | ὄρωσ καλὰς ἄγουσα, | καλὸς εἰταιτοῖς, ἐπὶ γαστέρα λευκῆ, | ἐπὶ νόστα μέλαινα, | πιδάθων σὺ προκίλκει | ἐκ πίονος οἴκου | οἴοντε δέπαστρον | πῶτερ' ἀπτόων ἢ λιγύμεθα; | εἰ μὲν τι δῶσται; εἰ δὲ μὴ οὐκ εἰσομιεν. | ἢ τὰν θήραν | φέρομες ἢ ταυτέφθρον. | ἢ τὰν γυναικᾶ | τὰν ἔτω καθήμεν. | μικρὰ μὲν ἐστί, | ραδίως μὲν ἄσμεν. | ἂν δὲ φέρης τι μέγα δῆ τι φέρου. | αἰνοῦ' αἰνοῦγε | τὰν θήραν χελιδόνε' | οὐ γὰρ γέροντες | ἐσμεν, ἀλλὰ παῖδι; emended by Ilgen, Opusc. Phil. i, p. 165; Bergs, P. Lyr. iii, p. 671; cf. Eustath. 1914, 45. The children doubtless took a Swallow in their hands, as the κορῶνισται brought a Crow, and as the Wren is carried round on St. Stephen's Day in Ireland and the Isle of Man.

In Sappho, fr. (52) 88 τὸ με Παρθωνίς ὄρωνα χελιδῶν . . . νέον πάλιν ὄρων ἐπέγρουσα (Edwards), we have perhaps a fragment of a 'Swallow-song'; and so also in the ὄρω νέα, χελιδῶν of Ar. Eq. 419. Another fragment of a Swallow-song pethaps exists in the Eiresione (Hom. Carm. Min. xv) ἼΙ νεμίαι ται, νεῦμαι ἐκασίας, ὥστε χελιδῶν | ἐστῆρ' ἐν προθύροις ψαλῆ πόδας:—so sang the barefoot child! Anacr. xxxiii is undoubtedly

ΧΕΛΙΔΩΝ *continued*.

a Swallow-song: σὺ μέν, φίλη χελιδὼν | ἐτησίη μολιόσια | θέρει πλέεες κολών | χεμίωσα δ' εἰς ἄφαντος. In the Rhodian Swallow-song already referred to, two curious features are the alternate balance or 'parallelism' of successive lines and the apparent influence of accent on rhythm: the text has been much emended by commentators, in order to obtain a more accurate scansion than the song ever, perhaps, possessed. It is easy to suggest yet other emendations: for instance in ll. 17, 18 ἂν δι' φέρης τι, | μέγ' ἂν τι δι' φέρωσ seems better than the common reading μέγα δὴ τι, and the song may well have begun, as in Ar. Eq. 419, σκεψασθέ, παῖδες. At the very best some of the lines (in their present state) have little rhythm and not much sense.

A modern χελιδόσισμα, Fauriel, Chants populaires de la Grèce mod., i, p. xxviii, ii, p. 256 χελιδόνα ἐρχεται | ἀπ' τὴν ἄσπρην θάλασσαν' | κάθησε καὶ λαλῆσε. | Μάρτη, Μάρτη μου καλὴ | καὶ φλιβίρη φλιβερὴ | κ' ἂν χυνοῖσθης, κ' ἂν πωρτίσθης | πάλε ἀναξάν μρίζεις: and G. F. Abbot gave another in the Athenaeum (Sept. 30, 1892): χελιδόνα πέρισε ἀπὸ τῆς μαύρης θιλάσσανα. | ἔκατσε καὶ λαλῆσε, | πύργον ἐθεμελιώσε. | λέ' ε' λέ' ε, χελιδόνα, | πὰ μαζόνω μὲν ὀκτώ, | πὰ παλῆσω δὲ ὀκτώ. | κτλ. See Abbot's Macedonian Folk-lore, 1903, p. 18; also J. C. Lawson's Modern Greek Folk-lore, 1910, p. 35. [With ἔκατσε καὶ λαλῆσε, she sat and sang, cf. Ar. Pax 801.] According to Bent (Cyclades, 1885, p. 434) the Swallow-song is still sung in Kythnos (Therminia) and in Macedonia on March 1; or, according to Abbott, at the Feast of the Cross, Σταυροπροσκύνησις τῆς Μεγάλης Τεσσαρακοστής, towards the end of February. Cf. Grimm. D. Myth, p. 723; Swainson, Prov. Names of British Birds, p. 50, &c.; cf. also the κορώνισμα, supra, s.v. κορώνη; and note that the oldest song in England is a bird-song: 'Summer is y-comen in, Loud sing cuckoo!'

Their barbarous Twitter.—To twitter, χελιδωίσιον, Aesch. fr. 408; τιτυβίσιον, Babr. 138: ψιθυρίσιον, cf. Pollux, 5. 90; τραυλίσιον, cf. Anth. Plan. 141; τραυλὰ μινύρεσθαι, A. P. ix. 70; τριξίσιον, Arr. Anab. i. 25. 6; κοπύλλαν, Nicet. Lat. trissare, Carm. de Philom. 26 trissat (s. trinsat) hirundo vaga; s. trissitare, truitssare, Aldhelm Sueton. (cf. Facciol.); zinzilulite, Carm. de Philom. Suid. χελιδόνων μέλος' ἔστι δὲ αὐτῆς ἡ φωνὴ οὐ θῆρος, ἀλλ' ἔσμα ἐδοτικὸν καὶ κελευστικὸν πρὸς ἔργα. διὰ τοῦτ' αὖ χεμίωσις ὅτε ἴππυτα ὅτε φθέγγεται: cf. Ael. vi. 19; cf. also Petrarck (xlii), 'e garrir Progne e pianger Filomena'. Their twittering likened to the speech of barbarous tongues, Aesch. Ag. 1050 χελιδόνος δίκην | ἀγῶστα φωνῆν βάρβαρον κекημένην (cf. the Hoopoe in Ar. Av. 198); Ar. Av. 1681 εἰ μὴ βαβρίζει (s. βαβρίζε, βαρίζε, βινίζε, τυβίζε, &c.) γ' ὄσπερ αἱ χελιδόνες. Hence ὁ χελιδόνος = ὁ βάρβαρος, cf. Ion. ap. Schol. Ar. Av. 1680; Ar. Ran. 680. Similarly, Eur. Alcmen. fr. 91 κίστος, εὐφώνης κλάδος, χελιδόνων μουσείω, explained by Hesych. ὡς

ΧΕΛΙΔΩΝ *continued*.

βάρβαρα καὶ ἀσυνετὰ ποιούτων τῶν τραγικῶν: cf. Ar. Kan. 93 χελιδόνων μουσείω, λωβητὰί τέχνης ('bowers that ring with poetasters' twitterings'). See also Suidas, and Erasmus in Adag. 449 A; cf. Nicostr. 3. 288 (Mein.) εἰ τὸ συνεχὸς καὶ πολλὰ καὶ ταχέως λαλεῖν | ἢν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες | ἐλέγοντ' ἂν ἡμῶν σοφροτέρη πολὺ: Philem. 4. 64 ἢ μὲν χελιδὼν τὸ θέρος, ὦ γύναι, λαλεῖ: Pervigil. Ven., Illa cantat, nos tacemus, quando ver venit meum; Quando fiam ut chelidon, ut tacere desinam. The Pythagorean injunction χελιδόνα ἐν οἰκίᾳ μὴ δέχεσθαι, Pythag. ap. Iambli. Protrept. 119. 4, may be thus understood of foreigners; Arist. fr. 192, 1512 b 9, Hesych. τοιτέστι λαλοῦσι ἀνθρώπων ὁμωροφόνους μὴ ποιέσθαι. Other explanations in Plut. Symp. viii. 7 χελιδὼν τῆ φύσει μισάνθρωπος, παράδειγμα τοῦ ἀβελήτου καὶ ἀγαρήτου: Porphyry. V. Pythag. 42; Diog. Laert. viii. 17, p. 578; Clem. Alex. Strom. v, p. 238, &c.; vide Cl. Rev. 1891, pp. 1, 230.

On the Swallow's note in augury, see Artemid. Oneir. 157. 25 H (also Alex. Mynd. and Dionys. Heliopol. ibi citt.) ἔστι δὲ αὐτῆς (τῆς χελιδόνος) ἡ φωνὴ οὐ θῆρος ἀλλ' ἄσμα ἐιδόσιμον καὶ κελευστικὸν πρὸς ἔργα . . . ἔστιν οὖν ἀγαθὴ καὶ πρὸς ἔργα καὶ πράξεις καὶ πρὸς μουσικὴν μάλιστα δὲ πᾶτων πρὸς γάμον.

An unseemly meaning: barbata chelidon, Juv. S. 6.0.6; cf. A. E. H. in loc. 'quam vocabuli significationem tangit Aristophanes, Lys. 770-7'. See also Suidas, λέγεται χελιδὼν καὶ τῶν γυναικῶν τὸ μῦθος. This usage of the word χελιδὼν has its precise analogue in that of ἄρδων, supra, p. 22.

**A Melancholy Bird.**—The myth of Iyilus. Agath. in A. P. v. 237 ἀμφιπετραύζουσι χελιδόνες, ἐς δ' εἰμὲ δάκρυ | βιάλλουσι, γλυκερῶν κῶμα παροσάμενα . . . | ἀλλ' Ἴτυλον κλαίετε κατ' οὐρεῖ, καὶ γοοῖτε | εἰς ἔσποτος κρῶσιν ἀδλιν ἐφεζόμεναι: Mnasalc. ib. ix. 70 τραυλὰ μινυρομένα, Πανδιονί παρθένη, φωνῇ | Ἴτηρός οὐ θεμίτων ἀψόμενα λεχέων. | τίπτε παναμέριος γοοῖς ἀνὰ δῶμα χελιδόν: Pamphilus ib. ix. 57 τίπτε παναμέριος Πανδιονί κίμωρε κοῦρα, | μινύρομενα κελადεῖς τραυλὰ διὰ στομάτων: Mosch. iii. 39 οὐδὲ τῶσαν θήρησεν ἀν' ὄρεα μακρὰ χελιδόν: Nonn. Dion. passim, &c. The Iyilus-myth has been discussed s.v. ἄρδων and ἔρωφ. In the association together of the Swallow and the Nightingale, a curious feature is the similarity of the poetical epithets applied to both. The epithet Πανδιονίς, and the inclusion of Pandion in the myth, whatever they may exactly mean, seem to have something to do with the festival of the Πανδία, which took place at Athens μετὰ τὰ Διουύσια (Photius); that is to say, at or near the Vernal Equinox, and not far from the time when the χελιδόσισμα is still sung.

**Deprived of Sleep.**—Hesiod ap. Ael. VH. xii. 20 τὴν δὲ χελιδόνα οὐκ ἐς τὸ παυτελεῖς ἀγρυπνεῖ καὶ ταύτην, ἀποβιβληκέναι δὲ τοῦ ἔπνου τὸ ἥμισυ· τιμωρίαν δὲ ἄρα ταύτην ἐκτίουσι διὰ τὸ πάθος τὸ ἐν Θρίκῃ κατατολμηθεῖν

ΧΕΛΙΔΩΝ *(continued)*

τὸ ἐν τῷ δέπνῳ ἐκείνῳ τὸ ἄθεσμον: cf. Himerius, Orat. iii. 3, p. 432 ἀφῆμι δὲ καὶ ταῖς χελιδόσι ταῖς Ἀττικαῖς τὴν μύθον ἐκείνων τὸν Θράκιον.

**Other Myths and Legendary Allusions.**—*Swallow-wort and Swallow-stone.*

On the herb **Celandine**, or *χελιδόνιον*, which flowers when the Swallow comes, Thphr. HP. vii. 15. 1; cf. Nicand. ap. Ath. 683 E ἴρις . . . χελιδονίαι δὲ τέλλει | ἄθετον ἰσοδρομεῖσα χελιδόνι: Pancr. ib. 677 F; also Theocr. xiii. 41; A. P. xi. 130; Nicand. Ther. 857; Diosc. ii. 180. How the mother-swallow brings to her young, being blind at first, a certain herb (the same *χελιδόνιον*) for which men have often sought in vain, Ael. ii. 3, iii. 25, xvii. 20; Plin. viii (27) 41; Phile 20; cf. Arist. H.A. 508 b 5, 563 a 14 τῶν δὲ νεοττῶν ἄν τις ἔτι νέων ὄρντων τῆς χελιδῶνος τὰ ὄμματα ἐκκενῆσθαι, γίνονται ὑγείαι καὶ βλέπουσιν ὑπέρτερον: also GA. 774 b 29; Antig. HM. 72 (78), 98 (106); Basil, Hexaem. viii. 5; and how the ashes of the recovered chicks mingled with honey are a useful ointment—ad claritatem et dolores ac lippitudines et ictus, Plin. xxix. 38; cf. Galen. de Fac. Simpl., Diosc. ii. 56. Swallows' blood also is good for the eyes: si ictus oculum laedat, ut sanguis in eo suffudatur, nihil commodius est quam sanguine hirundinis inungere, Cels. vi. 6. 39.

On the *χελιδόνια*, or **Swallow-stones**; in ventre hirundinum pullis lapilli candido aut rubenti colore qui chelidonii vocantur, magis narrati artibus, reperuntur, Plin. xi. 79, xxx. 10; Diosc. ii. 56; Marcell. Emp.; Q. Seren. 36; Plin. Valer. ii. 68; Sextus Emp.; Theoph. Nonn. 36, &c. (The 'gemma chelidonia' of Plin. xxxvii. 56. 3. 72. 1, may or may not be identical.) Fully described by Alex. Trall. i. 561, who says the Swallow bestows them only on her first-born, wherefore they are very hard to come by, εἰ μὴ διὰ τῆς ἀνατομῆς τῶν νεοττῶν ἀπάρτων. They were used mostly as amulets, *περίσπυρα*, for fits, epileptic and hysterical; cf. Evageline, l. ii. 133 'The wondrous stone which the Swallow Brings from the shore of the sea to restore the sight of its fledglings'; Baring-Gould, Myths of the Middle Ages; Lebour, Zoologist, xxiv, p. 523, 1866, &c. Swallow-stones or 'eye-stones', lenticular concretions said to be obtained from the body of a crab, were in use in medical practice, to be slipped beneath the eyelid, within living memory: so Mr. C. J. S. Thompson, F.R.C.S., tells me.

**In Medicine otherwise.**—A remedy for angina, Plin. xxx. 12; Alex. Trall. ii. 135; Marcell. de Medic. xv. 34 pullus hirundinis silvestris, vel melius ripariolae, certe etiam domesticae; see Max Wellmann, Philol. Supp. Bd. xxvii, p. 6, 1934. For diphtheria, the heart or dung to be eaten or the bird swallowed whole: Plin. xxx. 30; Cels. iv. 7; Aretae. 226 k. For serpents' bites, or those of a mad dog, Plin. xxviii (10) 43,

ΧΕΛΙΔΩΝ *(continued)*

xxix. 26. For drunkenness (according to King Orus of Assyria), Plin. xxx. 51. For epilepsy (*συνεχῶς ἐπιβοιμένη*), the mud from its nest an embrocation for the throat (also a cure for erysipelas, Aetius), and many other uses and properties, Cyranides (ed. Mely); also Ps. Diosc. ap. Max Wellmann, Philol., Suppl. Bd. xxvii, p. 35; Herm. Trism. 99. 28, &c. Its dung turns the hair grey: 'si capillos albos facere velis non puto, omnes enim albos quia nimis testantur annos fugiunt, quod Galenus (Eupor. i. 82) stercum hirundinis tritum cum felle taurino inungere iubet', Aldrovandi, Ornithol. ii, p. 688.

How Sand Martins are pharmaceutically superior: multo efficacius simi ripariorum pulli, ita vocant in riparum cavis nidificantes, Plin. xxx. 12; cf. Sext. Placit. xxxii. In veterinary medicine, Pelargon. 236. A love-philtre, *χελιδόνιον φάρμακον*: τὸ φλάτρον τὸ διαγυμένον ἐπεῖδ' ἂν χελιδόνα πρῶτον τις ἴδῃ, Suid. The medicinal uses of Swallows are treated at length by Aldrovandi, Ornithol. ii, pp. 687-92; cf. also N. and Q. (4) viii, pp. 5, 76, 196; for an Arabic version see Jatakar's Ḥayât al-Ḥayawân, i, pp. 677-83. Swallows continue to be prescribed in Culpepper's Pharmacopoeia, 1654, p. 64, and in the Pharmac. Londinensis, 1691; the latter translates the first part of Diosc. ii. 56 (which Galen omits) and says that swallow-stones are good amulets against quartans.

**White Swallows.**—Arist. H.A. 519 a 4 ὅταν ψυχὴ γίγνηται μᾶλλον, λευκὸς γίνεται: cf. De Color. 789 a 27; Thphr. Sign. vi. 2; Alex. Mynd. ap. Ael. x. 34. A White Swallow in Samos (connected with the story of recovered sight), Arist. ap. Ael. xvii. 20; Antig. Mir. 120 (132).

**In Egypt.**—How Isis turned into a Swallow: Plut. Is. et Os. 16.

How the Swallows restrain the overflow of the Nile: Thrasylus in Aegyptiac. ap. Plut. de Fluv. Nil. ii. 1159 γεννώνται δὲ καὶ ἄλλοι λιθοί, κόλλωτες καλοῦμενοι: τούτους κατὰ τὴν ἀρεβείαν τοῦ Νείλου, συλλέγουσιν χελιδόνες κατασκευάζουσι τὸ προσαρρομένον χελιδόνιον τεῖχος, ὅπερ ἐπέχει τοῦ ὕδατος τὸν ροῆζον, καὶ οὐκ εἴ κ' ἀπακλισημῶ φθείρεσθαι τὴν χώραν: cf. Plin. x (33) 49; cf. also Ogilby's Fables of Aesop, 1651, p. 54, cit. N. and Q. (7) v, p. 346. There is perhaps an allusion to this legend in the story of the building of the τεῖχος in Ar. Aves, in which account are references not only to the Swallow but to Egypt and Egyptian birds. Frequent as an Egyptian hieroglyph: but the Swallow, House Martin, Cliff and Sand Martins, all common in Egypt, are not distinguishable.

**A vernal constellation.**—According to Theon ad Arat. 240 the more northerly Fish in the zodiacal constellation Pisces was depicted with a Swallow's head, and was called Swallow by the Chaldeans, *χελιδόνιας, hirundίνιος*; cf. Gk. Papyr. B.M. i, p. 136. See Ideler (Sternnamen, 1809, p. 203), who adds: Scaliger hat aber vermuthlich



ΧΕΛΙΔΩΝ *continued*.

Recht, wenn er in seinen Noten zum Manilius S. 62 meint, dieser Fisch sey deshalb so genant worden, weil sich bey dem Eintritt des Frühlings, wenn die Sonne in der Gegend desselben steht, die Schwalbe in Griechenland zeigt; cf. also Bochart, Hieroz. ii, p. 66. Also Boli, Sphaera, p. 197; E. Weidner, Der Schwalbenfisch, Babylonica, vi, pp. 147-62, 1912.

In **Augury**.—Ael. x. 34 τμήματα δὲ ἡ χελιδὼν θεοῖς μυχίους (v.l. μυχίους) καὶ Ἀφροδίτῃ, μυχία μέντοι καὶ ταύτῃ. Swallows nesting in the general's tent were (very naturally) an evil omen, as in the cases of Alexander, son of Pyrrhus, and Antiochus, Ael. l.c.: but by returning to the citadel foretold the safe home-coming of Dionysius (l.c.). See also Ar. Lys. 770 ἀλλ' ὅποσον πτήξῃσι χελιδόνες εἰς ἓνα χώρον | τοῖς ἔποπος φεύγουσαι, ἀπόσχωραί τε φιλῶντων | παῖδα κακῶν ἔσται, τὰ δ' ὑπέρτερα θήσει | Ζεὺς ἱψίβρομότης. . . | ἦν δὲ διαστῶσαν καὶ ἀναπτῶνται περὶ γόμφων | ἐξ ἑροῦ παῖο χελιδόνες, οὐκ ἐτι δίδξει | ὄρνων οὐδ' ὀτιῶν καταπυρῶνότερον εἶνα. How Swallows that had built in Cleopatra's galleys—'Swallows in Cleopatra's sails Have built their nests'—were expelled by others before Actium, Plut. Anton. 994 A. The Swallow that fluttered round Alexander's head as an omen of treachery, Arr. Anab. i. 25 τὴν γὰρ χελιδὼνα σὺν τρηφόν· τε εἶναι ὄρνθα καὶ εἶνουν ἀνθρώπων καὶ λίδων μάλλον ἢ ἄλλων ὄρνθα: see Cl. Rev. 1891, p. 231; and cf. Hunger, Babylonische Tieromina, Mitt. d. Vorderasiat. Ges. xiv, pp. 40 sq., 1908.

**A Sign of Rain**.—Arat. 944 ἡ λίμνη πέρι δὴθὰ χελιδόνες ἀίσσονται | γαστήρι τύπονται αἴθως ἐλέμμενον ὕδωρ: cf. Thphr. Sign. vi. 1. 15 and 47; Virg. G. i. 377 arguta lacus circumvolitavit hirundo.

**Fables**.—The Swallow and the Nighthale (vide s.v. ἀηδών), Aes. 10. The Swallow and Eagle, Plut. ii. 223 F. The Wise Swallow and the Hen, Aes. 342 (ed. Halm). The Crow and the Swallow, τὸ μὲν σὺν κίλλος τὴν ἑαρμῶν ὄρναν ἀνθεῖ, τὸ δὲ ἑμὸν σώμα καὶ χειμῶνι παρατείνεται, Aes. 415. The Crow (or the Swans) and the Swallow, τί ἂν ἐποίησας εἰ τὴν γλῶτταν εἴγες, ὅπου τμηθείης τοσαῦτα λαλεῖς, Aes. 416, 416 B. The Swallow, other birds, and the Mistletoe, Aes. 417, 417 B; Phaedr. Fab. Aes. 12. The Swallow building in the Law-court, ὁμοί τῇ ζῆνῃ, ὅτι ἐνθι πάντες δικαιώματα, μόνη ἔγωγε ἠδίκημαι, Aes. 418, 418 B; cf. Babr. 118. The Mother-Swallow and Serpent, Antip. Sid., A. P. vii. 210. The Swallow out of due season, Babr. 131. The Spendthrift and the Swallow, Aes. 304.

**Proverb**.—μία χελιδὼν ἔαρ οὐ ποιεῖ, Arist. EN. 1098 a 18 (from Cratin., according to Crater, An. Par. i. 182); cf. Ar. Av. 1417; Aes. 304; Babr. fr. 138. πῶθου χελιδόνες, Ar. fr. 601 K; ubi Hesych. παρομοιάδες, δὲ οἱ ὑδρυτικῶν τὸ ζῶον, κτλ. Also Suid. πέα χελιδόν· ἐπι τῶν ἐξαπατώντων

ΧΕΛΙΔΩΝ *continued*.

τινας. Ἀριστοφάνης Ὀρμισαν, κτλ. (leg. Eq. 419). (The Greek, apparently, for *April Fool*!)

**ΧΕΛΩΝΟΦΑΓΟΣ**. A kind of Eagle or Vulture, Hesych.; the **Lämmergeier** (vide s.v. φήνη). In Sparta the name χελωνιάτης is said to be applied to *Aquila imperialis* (= *A. melanotos*), which shares with the Lämmergeier the habit of eating tortoises.

'Marrow bones and tortoises are its (the Lämmergeier's) favourite delicacies; and it is only by carrying its prize to a great height, and then dropping it repeatedly, that it is able to reach the dainty morsel within'; Tristram; cf. Phaedr. Fab. ii. 6 Aquila, Cornix et Testudo.

**ΧΕ'NNION**, s. **ΧΕΝΩΝ**.

**A Quail**, eaten pickled by the Egyptians. ὀρνιθάριόν τι κατ' Ἀγύπτον παρχενόμενον, Hesych. Eg. *cheniu*, *ο* *□□*.

Ath. 393 C μικρὸν δ' ἐστὶν ὀρνίθιον: cf. Cleomen. and Hipparch. ibi citt., &c. Pall. Alex. xxi, A. P. ix. 377 ἡμῆς δ' ἐσθόμεν κεκλημένον ἀμυρὰ πάντα | χένια καὶ τύρους, χηνὸς ἀλιστὰ λίπη. Potted or pickled quails are still eaten in Greece.

**ΧΗΝ**. Dor. or Boeot. χάψ, Ar. Ach. 878, Epich. An irreg. plur. in A. P. vii. 546 ᾧ πτηνὰς ἠκροβόλιζε χένας. Dim. χηνάριον, Hdn. Epim. 150, Suid.; χηνιδεύς, Ael. vii. 47; Eust. 753. 56; χηνόν, Menipp. ap. Ath. 664 E; χηνίσκος, Eubul. ap. Ath. 622 E.

**A Goose**. Sk. *hansa*, *hamsa*, L. (*hanser*; χην = χανς or χεις (cf. μῆν = μεις), Lith. *žazis*, O.Sl. *gasi*, AS. *gos*, Ger. *Gans*, Lat. *ganfa* (a small wild northern species, Plin. x (22) 27; also Venant. Fortunat., Miscell. vii. 4, 11 aut Mosa dulce sonans, quo grus, *ganfa*, anser olorque est) is a borrowed word; cf. CGL. 2. 32 *ganfa*, χηνολόπηξ, OHG. *ganso* (Keller), Engl. *gannet*. The connexion with χάνω is more than doubtful. In Gloss. Philox. we have: *auca*: πτηνόν. *Avís*, *aviáa*, *auca* came to mean a Goose, as ὄρνις came to mean a Hen; *auca*, *gos* occurs in the English Glossaries; and *auca* becomes Ital. *oca*, Fr. *oie*, &c.

Mentioned thrice in the Iliad (ii. 460, xv. 692, xvii. 460), twice in the Odyssey (xv. 161, 174, xix. 536-52), being tame birds in the latter and wild in the former book. Penelope's geese (πυρῶν ἐρεπτομένους *πυρὰ πύελον*), and the goose (*ἀτυτελλομένην ἐνὶ οἴκῳ*) in the Eagle's clutch, which Helen interpreted to Menelaus, were certainly tame geese; those of the second and fifteenth Iliads, feeding with the Cranes and the Swans, were as certainly wild;



# A GLOSSARY OF GREEK BIRDS

BY

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ΕΠΟΥ