

browned heroes, then transf. to animals and the like. III. possibly blazing, shining.

What a difference this will make for our translators, especially of Homer! Obedient to the dictionaries, they have persisted in referring to “shining iron,” “flashing eagle,” “sultry bull” (thus Robert Fitzgerald), or to “blinkendes Eisen,” “funkelnder Adler,” “feurig[er] Stier” (thus J. H. Voss),³⁰ when firm grounds for believing that such was Homer’s actual intent have in fact been lacking.

Adea-Eurydike

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E. Badian, in a gentle rebuttal of my views on “Eurydike” as a dynastic name, remarks on Adea, the daughter of Kynnane: “Her name was almost certainly not Macedonian or Greek — perhaps Illyrian, like her mother’s; and even if Greek, as has been authoritatively claimed, by no means fit for a queen.”¹) The authority in question is O. Hoffmann (followed closely by H. Berve, *Das Alexanderreich auf prosopographischer Grundlage* [Munich, 1926] 2.12, no. 23), who reads Ἀδέα instead of the Ἀδέα of the mss.,²) and derives the name from Ἡδέα or Ἡδεῖα. And I sympathise with Badian who is “not easily convinced that a Macedonian princess would be given a name we can most closely render as ‘Honey’”.³) But surely this is not the only Greco-Macedonian interpretation

³⁰) Paul Mazon translates it “faivre” when used as an animal epithet (*Iliad*, tr. 1937), and Victor Bérard gives “boeufs roux” for βόες αἴθωνες (*Odyssey* σ 371–72, tr. 1933²); but both are loyal to “fer luisant.” Samuel Butler stands almost alone in his treatment of αἴθων; in his translations (*Iliad* 1898, *Odyssey* 1900) he usually translates it as “dark,” “black,” or (for horses) “bay,” or sometimes omits it entirely.

¹) E. Badian, “Eurydice,” in *Philip II, Alexander the Great and the Macedonian Heritage*, edited by W. L. Adams and E. N. Borza (Washington, D. C., 1982) 101. Badian responds to my views in “Kleopatra or Eurydike?” *Phoenix* 32 (1978) 155–158, and to those of A. B. Bosworth, *A Historical Commentary on Arrian’s History of Alexander*, vol. 1 (Oxford, 1980) 282–283. I avoid here the contentious issue of whether Kleopatra took the name Eurydike.

²) Arr. *Succ.* 1.23 = *FGrHist* 156 F 9, s. 23.

³) Badian (n. 1) 101, n. 9.

of the name, which is, at any rate, not unique to the granddaughter of Philip II. In IG VII 279, we find *ΑΔΕΙΑ* as the wife of King Lysimachos' brother, Autodikos (Berve, no. 187),⁴) and almost certainly not an Illyrian woman. One thinks, of course, of *ἄδεια* (= "fearless"), an appropriate name indeed for the warlike Kynnane to give her equally adventurous daughter. Furthermore we find the masculine form *Ἀδέας* (translated by Pape-Benseler as "Ohnesorge")⁵) belonging to a Sikyonian in Xenophon's *Hellenika* (7.1.45); no "sweetie", to be sure.

What then of Adea's adoption of the name Eurydike? Apparently, it was not prompted by the non-Macedonian or unflattering nature of the name (if the above interpretation is correct). Instead it seems to have had a special significance for the wives of kings—dare I say, for queens?—at least in the Illyrian branch of the family. That the mother of Philip II, half-Illyrian and half-Lynkestian, was named Eurydike at birth is highly unlikely. Badian reminds us that an earlier wife of Amyntas III was named Gygaia and did not undergo a change of name.⁶) But the first (and only known) marriage of Amyntas' reign did involve a woman named (or, what is more likely, renamed) Eurydike, the mother of three sons, all born after Amyntas' accession in 394/3 B.C.⁷) Gygaia, if she still lived and continued to be regarded as Amyntas' wife, did not bear any children after 394, and it is presumably because Amyntas was not yet king when they were born that Menelaos, Arrhidaios and Archelaos were not recognised as legitimate heirs.

Now, it may well be that Philip's marriage to Phila the Elimeiot antedates his accession (359), and that the first wife of his reign was the daughter of the Illyrian chieftain Bardylis, Audata ("loud-voiced"?)⁸) soon to be renamed Eurydike.⁸) It cannot be proved,

⁴) Cf. Dittenberger, *Syll.*³ 1. 373: βασιλεὺς Λυσίμαχος | Ἀδειαν τὴν Αὐτοδίκου | τοῦ ἀδελφοῦ γυναῖκα, | ἀρετῆς ἔνεκεν καὶ | εὐνοίας τῆς εἰς αὐτὸν | Ἀμφιαράωι.

⁵) W. Pape and G. Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig, 1911) 1.17.

⁶) Badian (n. 1) 104. Cf. also F. Geyer, *Makedonien bis zur Thronbesteigung Philipps II.* (Munich-Berlin, 1930) 127, with n. 4.

⁷) For her life see Justin 7.4.5–8; 7.5.4–10. Cf. also G. Macurdy, *AJP* 48 (1927) 209ff., and *Hellenistic Queens: A Study of Woman-Power in Macedonia, Seleucid Syria, and Ptolemaic Egypt* (Baltimore, 1932) 17–22; N. G. L. Hammond and G. T. Griffith, *A History of Macedonia*, vol. 2 (Oxford, 1979) 182ff.

⁸) Arr. *Succ.* 1.22 = *FGrHist* 156 F9, s. 22. I see no reason to assume (pace Badian, n. 1 above, 105) that Photios, summarising Arrian, made a psychological error in calling Audata Eurydike.

of course, but Satyros' phrase *ὁ δὲ Φίλιππος αἰεὶ κατὰ πόλεμον ἐγάμει* (*ap. Athen. 13.557b*) suits neither the marriage to Phila (no. 1) nor Kleopatra (no. 7).⁹⁾ More significant, however, is the fact that of the "Illyrian" women only Kynnane, the wife of Amyntas Perdikka, who did not become king, did not change her name to Eurydike.¹⁰⁾ Their daughter, the Adea of this discussion, was the most famous of the Macedonian Eurydikēs. She did not exchange an Illyrian name (or a demeaning Greek one, for that matter) for one that was Macedonian, but rather she adopted a name associated in the fourth century with Macedonian queens.¹¹⁾

Gk. κερκορῶνος 'An Indian Bird'

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Gk. κερκορῶνος is a hapax, appearing only in Aelian's *De natura animalium*, a work dating from the early part of the third century A.D. The work, as implied in the title, consists of descriptive comments, often quite brief, about the various animals found in the Greek world, or known to the Greek world. Aelian's work is obviously quite eclectic, and in some areas one can note where he borrowed wholesale from such works as Plutarch's *De sollertia animalium* and Oppian's *Halieutica*. It is, for the natural sciences, not a particularly good work, even for its age. Aelian lacks any semblance of system, he is repetitious, inconsistent and, one would think, easily gulled. Yet he did choose some good sources to base his claims on, and he was for many centuries an authority not to be neglected.

⁹⁾ Even if *κατὰ πόλεμον* means only "a marriage of policy" in this context, Philip, who was 23 or 24 at the time of his accession, could have married Phila during the reign of Perdikkas III, and we need not add to Philip's problems in 359 an immediate need to conciliate Elimeia.

¹⁰⁾ I am not concerned here with the question of whether Amyntas was, even briefly, recognised as King after his father's death. This has no bearing on Kynnane's position.

¹¹⁾ Badian's analysis of the question of dynastic names in Macedonia is most welcome. Historians, eager to get on with the so-called "major problems," might do well to reconsider the contributions (or, on the other side of the coin, the pitfalls) of *Namenforschung*.