

## Homeric (έν) νυκτός ἀμολγῶ\*)

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There are three points in dispute over the Homeric formula (έν) νυκτός ἀμολγῶ<sup>1)</sup>: the exact time of night to which it refers, the etymology of ἀμολγός, and semantic parallels in other languages. For each of these questions, a definite answer can be given.

1. The exact time to which νυκτός ἀμολγῶ applies is the evening twilight, and this may be determined through several elements of the text itself. There exists a passage in which Homer undoubtedly indicates it. In *Od.* 4.795–841, Penelope sees in a dream the appearance of a woman sent by Athena to comfort her. By the time the dream ends, it is ν.ἀ. (4.841). But this one turns out to be exactly the evening twilight, as we find out from the next verse, 4.842, where Penelope's awakening is said to be simultaneous with the departure of the suitors (μνηστῆρες δ' ἀναβάντες ἐπέπλεον 'meantime the suitors embarked and sailed'), which we know from 4.786 as taking place at dusk, because they waited for the nightfall ἔσπερος in order to sail over the sea<sup>2)</sup>).

2. The exact time Penelope woke up may also be determined in a different way. Since the time for sleep in Homer is always after sunset and before or at nightfall<sup>3)</sup>, and since this is always preceded by dinner<sup>4)</sup>, it is obvious that Penelope, *who went to bed without eating and drinking* (v. 788), fell asleep a little before dusk. The time she slept and dreamed

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<sup>1)</sup> *Il.* 11.173; 15.324; 22.28, 317; *Od.* 4.841; *H. Merc.* 7. See testimonia in *Scholia Graeca in Homeri Iliadem*. Rec. H. Erbse. Berlin 1974, 3.160, P. Wahrmann, *Glotta* 13 (1924) 98–9.

<sup>2)</sup> G. M. Bolling, *AJPh* 79 (1958) 170 n.8 wrongly doubts that the exact timing of these successive events can be determined. I shall underline that the particle δέ in Homer, used independently in a paratactical structure, usually marks simultaneity ('meantime') when dealing with different actions, succession ('then') when referring to the same event (see 'kopulatives δέ' in Kühner/Gerth, *Ausf. Gramm. d. gr. Spr.*<sup>2</sup> 2.2745, and 'connective δέ' in J. D. Denniston, *The Greek Particles*. Oxford 1970, 162–3).

<sup>3)</sup> Cf. *Od.* 1.421–4, 3.329–336, where the sunset is considered 'the right time for sleeping' κοιτοιο... γάρ ὥρη, 13.31–4, etc.

<sup>4)</sup> Cf. *Od.* 4.429–430 (= 574–5), 12.291–2, 14.447–458, 16.480–1, etc. See F. M. Oertel, *De chronologia Homerica*. Meissen 1850, 3.12–3.

could not have been too long, since the talk between her and the shade of Iphthime sent by Athena, thoroughly recorded by Homer in 33 verses (804–837), does not seem to have required more than a few minutes, so it is perfectly logical that when she got up, the night was just falling<sup>5</sup>).

3. A completely forgotten fact is the mention of the Evening Star at the time of ν.ά. in *Il.* 22.317–8:

οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτός ἀμολγῶ  
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,

It is well known that in early times, as well as the Homeric age, the evening and morning rises of Venus were considered appearances of two different stars, accordingly named Ἐσπερος 'Evening Star', as above, and Ἐωσφόρος 'Morning Star' (*Il.* 23.226–7). The mention of Ἐσπερος above makes the connection of ν.ά. with the evening compulsory. But there is something more. Venus' orbit at its maximum elongations recedes about 48° from the sun, so that in middle latitudes, as is the case with the Homeric Greece (38° North), it can set no more than 3 hours 30 minutes after the sun. Subtracting the time of the civil twilight, approx. 30 minutes, it results that the planet is even less visible in the starry sky, and never at midnight<sup>6</sup>). This is essential because most of the modern commentators, following ancient lexicographers and glossographers, have interpreted the Homeric formula as meaning 'midnight' μεσονύκτιον<sup>7</sup>).

<sup>5</sup>) *Lex. d. früh. gr. Ep.* 1.640 s.v. considers that 'kommt Dämmerung nicht in Frage'. On the other hand, it is evidently hazardous to interpret here ν.ά. as 'end of night' on the assumption that dreams occur mostly before waking (Eust. 1519.52 [vol. 1, p.194–5 Stallbaum], Oertel [note 4 above] 3.42, K.H.Voelcker, *Über homerische Geographie und Weltkunde*. Hannover 1830, 38, M.P.Nilsson, *Primitive Time-Reckoning*. Lund 1920, 36, see contra G.M.Bolling [note 2 above] 170. Cf. also Passow, *Hdwb.* s.v.

<sup>6</sup>) Cf. K.H.Voelcker (note 5 above) 38, Oertel (note 4 above) 3.42.

<sup>7</sup>) Schol. (EHQ) ad *Od.* 4.841 (vol.1, p.239 Dindorf), Apollon. s.v. (p.28 Bekker), Suid. s.v. (vol.1, p.144 Adler) ['midnight' as the time of 'non-milking' ἀ-μολγός (α privative): Schol. (HPV) ad *Od.* 4.841 (vol.1, p.239 Dindorf), *Et. Gen.* s.v. (p.412 Lasserre/Livadaras), *Et. Gud.* s.v. (vol.1, p.116 Stefani), *An. Ox.* (vol.1, p.82 s.v. Cramer)], L.Ideler, *Hbd. d. math. u. techn. Chron.* Berlin 1825, 2.39–46 'in der tiefen Nacht', Th.Benfey, *Gr. Wzlex.* Berlin 1839, 1.485 ref., Wecklein, *Sitzb. kgl. bayer. Akad. d. Wiss. Phil. u. hist. Kl.*, 1911, Abh.3, p.21–2, H.Lorimer, *British School at Athens. Annual* 46 (1951) 90–1 'darkness of night', p.Wahrmann (note 1 above) 100. The interpretation of ἀμολγός as ἀκμή (*An. Ox. ibid.*, Eust. 838.50 [vol.3, p.177–8 Van der Valk], 1018.15–17 [vol.3, p.736 Van der Valk], cf. Ph.Buttman, *Lexilogus*. Berlin 1825, 2.44, P.Kretschmer, *Glotta* 13 [1924] 166–7, 22 [1934] 263, J.P.Hofmann, *Et. Wb. d. gr. Spr.* 16, Frisk, *GEW* 1.94) does not have any base and has probably been influenced by

4. Another argument for νύξ as 'midnight' has been seen in the epithet μέλαινα once accompanying the formula: μελαίνης νυκτὸς ἀμολγῶ (*Il.* 15.324). The deep darkness suggested by μελαίνης 'guarantees', it has been said, the meaning 'dead of the night'<sup>8</sup>). Actually μέλαινα is nothing else than an epithet automatically applied to νύξ, without any special sense, that may be seen from passages where νύξ μέλαινα is metaphorically used for 'death' (*Il.* 14.439, cf. νεφέλη μέλαινα = 'death', *Il.* 17.591), or simply to indicate a date<sup>9</sup>). A sequence as νύξ μέλαινα, which usually indicates the dark night, is utilized in several places to denote the dusk, like νύξ ἑρεβεννή, as Oertel has already shown<sup>10</sup>).

On the other hand μέλας serves as an epithet to the 'dusk' itself, μέλας ἔσπερος (*Od.* 1.432 = 18.306), so that at no rate can μέλας be a mark for the depth of the night.

5. The expression itself seemed to the commentators a curious way for time-reckoning<sup>11</sup>), and this was probably the main reason for rejecting the idea of 'milking time' as a possible interpretation of the sequence. But many Indo-European expressions for various units of time which originate in names for human activities specific for certain periods of time have been ignored.

In Greek one may mention Hom. βουλυτόνδε 'in the evening', lit. 'at the time for unyoking oxen', or ἐν ἀγορᾷ πληθούσῃ 'morning-midday', lit. 'when the market place is full' (opp. ἀγορῆς διάλυσις 'afternoon', lit. 'the breaking up of an assembly').

In the Celtic languages some units of time named after the most specific work performed then may also be found. For example, OIr. imbú-

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the Hesiodic μᾶζα ἀμολγαίη (*Op.* 590, see West's commentary, p.307), and Hsch. ἀμολγάζει· μεσημβριάζει (= μεσημβριάζει 'culminates', of the sun or stars). The existence of an Achaean ἀμολγός for ἀκμή (Schol. T ad *Il.* 15.324 [vol.4, p.80 Erbse], Eust. 1018.20 [vol.3, p.736 Van der Valk]) is seemingly false and due to the misunderstanding of the word (M. Leumann, *Homerische Wörter*. Basel 1950, 274, Frisk, *GEW* 1.94, but see contra Van der Valk, *Researches on the Text and Scholia of the Iliad*. Leiden 1963, 1.489).

<sup>8</sup>) H. Lorimer (note 7 above) 90, L. Ideler (note 7 above) 2.43. See also P. Kretschmer, *Glotta* 11 (1921) 108, and H. Jacobet, *REG* 37 (1924) 400.

<sup>9</sup>) In *Od.* 7.253, Ulysses says having been pushed in the tenth day δεκάτῃ νυκτὶ μελαίνῃ into the Ogygia island. Cf. *Od.* 14.314.

<sup>10</sup>) Oertel (note 4 above) 3.12–4. See. e.g. *Il.* 8.486 'the sun's light has fallen into the Ocean dragging the dark night νύκτα μέλαιναν upon the earth', cf. *Il.* 9.65, etc.

<sup>11</sup>) E. Boisacq, *Dict. étym. d. l. lg. gr.*<sup>3</sup> 54 'on a dit "temps où l'on trait", ce qui est une conception des plus bizarres'.

*arach* 'early in the morning', from *búarach* 'oxen harnessing': *bó* 'cow', *áarach* 'tie, stall-tie for oxen', the name of the dawn coming from 'the time when the oxen are yoked'<sup>12</sup>).

Similar formations may be found in Sanskrit: *saṃ-gava* 'the time when grazing cows are collected for milking', viz. the second of the five divisions of the day<sup>13</sup>), *go-(vi)sarga* m. 'day-break', lit. 'time at which cows are let loose', *tiṣṭhad-gu* 'after sunset', lit. 'when the cows stand to be milked'<sup>14</sup>).

The above list of examples, especially the Sanskrit series of similar formations, are the semantic analogy needed to show that *ἀμολγός* is indeed connected to *ἀμέλω* 'to milk', the whole group *ν.ἀ.* meaning very probably 'night-milking'. And as a matter of fact, as may be seen in the *Odyssey*, 9.238 and 308, the sheep were milked in the evening and in the morning<sup>15</sup>), so that it was natural to name the evening milking 'night-milking'.

We know at least two other languages in which the evening gets its name from the evening milking. Of course these are limited to a local use, mostly in the countries where the pastoral or agricultural life has preserved all its traditions and activities. In Romanian *mulsoare* 'milking' is used regionally (Satu Nou-Medgidia) to denote 'the time of the day when the sheep are milked'<sup>16</sup>). In the same place the time of the day is divided into three parts, according to the main pastoral activities: *pornirea* 'leaving' (the morning leaving for grazing the cattle), *mulsoarea* 'milking', probably the midday milking, and *pornirea de seară* 'the evening leaving (return)'. Also in use regionally is the expression *în mulsul vitelor*, lit. 'at (the time of) the milking of the cattle' for 'in the twilight'<sup>17</sup>). Similarly *mulgătoarea*, lit. 'milking', has been utilized for 'evening'<sup>18</sup>).

<sup>12</sup>) See A. Pictet, *Les Indo-Européens ou les Aryas primitifs*. Paris 1877, 2.78, H. Zimmer, KZ 30 (1890) 13–18, J. Vendryes, *Lex. étym. d. l'irl. anc.* Paris 1980, B-111. Cf. also A. Ahlquist, *Celtica* 12 (1977) 108–112, E. P. Hamp, *Celtica* 15 (1983) 53–4.

<sup>13</sup>) Cf. Monier-Williams, *Skt. Dict.* s. v., and H. Zimmer (note 12 above) *ibid.*

<sup>14</sup>) A. Pictet (note 12 above) 2.76–77. The English translation after Monier-Williams, *Skt. Dict.* s. vv.

<sup>15</sup>) Cf. also *Et. Gen.* p. 412 Lasserre/Livadaras *ἐσπέρας γὰρ καὶ ἡμέρας εἰώθασι τοῦτο* [sc. milking] *ποιεῖν*, Eust. 1018.13 (vol. 3, p. 736 Van der Valk) *διττὸς δὲ αὐτός* [sc. milking], *ἢ ἑφῶς ἢ ἐσπέριος*.

<sup>16</sup>) *Dicționarul limbii române*. București 1968 (Academia R. S. R.), 6.697 s. v. *mulsoare*.

<sup>17</sup>) *Dicționarul limbii române* (note 16 above), *ibid.*

<sup>18</sup>) See B. P. Hasdeu, *Magnum etymologicum Romaniae*. București 1972<sup>2</sup>, 1.772 s. v. *amurg*: 'Pe la șase oare seara, când ciobanii zic mulgătoarea, căci atunci ei își

The second example is from dialectal Modern Greek, viz. spoken on the island of Cos, where *ἀρμεγός*, usually meaning 'milking' in NGrk., denotes 'die Stunde des Melkens'<sup>19)</sup>, unlike NGrk. *ἀμουργός*<sup>20)</sup>, which refers to the time of the year when the sheep are milked. According to Andriotis<sup>21)</sup> this appears to be true for even a broader area in Greece, for several dialectal forms such as *ἀλμεγός*, *ἀρμεγός*, *ἀρμιγός*, *ἀρμεός*, *ἀμουργός* denote also 'die Zeit bzw. der Ort des Melkens'.

6. It is clear now that the etymology of *ἀμολγός* is indeed to be found in *ἀμέλω* 'to milk', as mostly assumed so far, its formation being parallel to *νομός* 'pasture': *νέμω* 'to graze', *ὁδός* 'way': IE *\*sed-* 'to go', *λοπός* 'peel': *λέπω* 'to peel', *δορός* 'leathern bag': *δέρω* 'to skin, flay', etc.<sup>22)</sup> It is also very likely that forms such as *ὁμολογῶ* Hsch.<sup>23)</sup>, considered Aeolian<sup>24)</sup>, are at least for the sense an indication that the Homeric formula has been misunderstood from early times<sup>25)</sup>.

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mulg oile' ('at 6 o'clock in the evening, when shepherds call it "milking", because then they milk their sheep').

<sup>19)</sup> St. Psaltis apud P. Kretschmer, Glotta 11 (1921) 108, *Istorikon lexikon tēs Neas Ellēnikēs*. Athens 1942, 3.83 s.v. *ἀρμεγός* and *\*ἀρμέγι* 'milking': *ὥρα ἀρμεγᾶς* (Krete), G.P. Shipp, *Modern Greek Evidence of Ancient Greek Vocabulary*. Sydney 1979, 64.

<sup>20)</sup> Cf. e. g. D. Dimitrakou, *Mega lexikon tēs ellēnikēs glossēs*. Athenai 1936, s.v. *ἀμουργός*: *ἐποχὴ τῆς ἀμέλξεως τῶν προβάτων*. This period is generally from February to June. NGrk. *ἀμουργός* goes back to Grk. *ἀμολγός*. Also related is probably Rom. *amurg* 'twilight', although some details mainly concerning the meaning remain to be elucidated (see B.P. Hasdeu [note 18 above] 1.772, C. Proghirc, 'Influența autohtonă' in *Istoria limbii române*. București 1969, 333, A. Cioranescu, *Diccionario etimologico rumano*. Universidad de la Laguna 1958, s.v., M. M. Rădulescu, *Ponto-Baltica* 1 (1981) 15–18).

<sup>21)</sup> *Lexikon der Archaismen in neugriechischen Dialekten*. Wien 1974, 90–1.

<sup>22)</sup> P. Wahrmann, Glotta 13 (1924) 100, E. Risch, *Wortb. d. hom. Spr.* 2 8, 199, etc. Lazzeroni's objection (*Studi e saggi linguistici* 2 [1971] 41), that as an oxytone *ἀμολγός* cannot be a nomen actionis, is contradicted by the above examples, and formations such as *βαπτισμός* 'immersion' from *βαπτίζω* 'to immerse', *ὕβρις* 'outrage' from *ὕβριζω* 'to outrage', etc. The controversy concerning the accent of *ἀμολγός* (A. Scherer, *Kratylos* 1 [1956] 25 and O. Szemerényi, KZ 75 [1958] 170 n.1) overlooked the fact that *ἀμολγός* is a noun, not an adjective. Therefore any comparison with adjectival formations such as *ἄνδρος*, *ἀργός* (Szemerényi, *ibid.*) or *ἄνοδος*, *ἄτιμος* (Szemerényi, *Emerita* 22 [1954] 173) is in this case of no use.

<sup>23)</sup> Vol. 2, p. 759 Latte.

<sup>24)</sup> O. Hoffmann, *Gr. Dial.* 2.242, M. Leumann (note 7 above) 164.

<sup>25)</sup> Cf. for the idea of misunderstood Homeric formulae the book of M. Leumann (note 7 above) and with regard to our specific case G.M. Bolling (note 2 above) 165–6.

7. Semantically ἀμολγός 'milking' < ἀμέλω 'to milk' is excellently paralleled by OIr. *mlegon* m. 'milking' (also 'produce of milking, milk') from IE \**melg-* (OIr. *mlig*)<sup>26</sup>) and by Illyrian *malga* 'dairy', from the same root<sup>27</sup>).

8. The last obstacle for the commentators seemed to be νυκτός from the sequence ν.ᾱ because, it has been said, since there is no milking during the night ἀμολγός cannot be interpreted as 'milking'. Actually νυκτός is used in this sequence only to distinguish the 'night milking' from the 'morning milking', and some glossographers have understood it this way (see note 15 above). Consequently the correct translation in French should be 'traite de nuit'<sup>28</sup>), not 'de la nuit'; in German it should be 'Melken bei Nacht', not 'Melken der Nacht'<sup>29</sup>).

<sup>26</sup>) J. Vendryes, *Lex. étym. d. l'irl. anc.* M 33 and 56–7.

<sup>27</sup>) See G. Bonfante, BSL 36 (1935) 142–3.

<sup>28</sup>) M. Breál, *Pour mieux connaître Homère*. Paris 1906, 158, also Chantraine, *Dict. étym. d. l. lg. gr.* 74 'traite du soir'.

<sup>29</sup>) Cf. M. Leumann (note 7 above) 164 n. 3. I shall insert here a survey of the bibliography. Some scholiasts posited 'milking (time)', 'evening': Schol. T ad *Il.* 11.173 and schol. b (CE<sup>3</sup>) ad *Il.* 11.174 (vol. 3, p. 160 Erbse) ἀμολγῶ : τῇ ἑσπέρᾳ, ἐν ᾗ ἀμέλουσιν, Apollon. s. v. (p. 28 Bekker) ἥτοι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ ἀμέλουσιν, Hsch. s. v. (vol. 1, p. 131 Latte) μέρος τῆς νυκτός, καθ' ὃ ἀμέλουσιν. In modern times the meaning 'milking (time)' has been defended, besides the authors mentioned above, by Oertel (note 4 above) 3.43 'tempus mulgendi', J. Pokorny, IEW 723 'im Augenblick des nächtlichen Melkens', Chantraine (note 28 above) *ibid.* 'nous pensons que le sens originel "traite du soir" ou "de la nuit tombée" est le plus probable'; see also W. Leaf, *The Iliad*. London 1902<sup>2</sup>, 2.432 fn. 'the words really mean *in the twilight*, whether of morning or evening', M. P. Nilsson (note 5 above) 36 'beginning or end of night'. Other interpretations: Th. Benfey (note 7 above) 2.358 'Dunkel' (also L. Doederlein, *Hom. Gloss.* 1.245, Ameis/Hentze/Cauer, *Homers Odyssee* ad 4.481, *id.*, *Anhang zu Homers Odyssee* 1.123, L. Meyer, KZ 8 (1859) 362–3, G. Curtius, *Grdz.*<sup>5</sup> 533, Vaniček, *Gr. lat. etym. Wb.* 723); O. Wiedemann, BB 13 (1888) 300–1 compared ἀμολγός with Lett. *milst* 'es wird dunkel' (followed by Prellwitz, *Et. Wb. gr. Spr.*<sup>2</sup> 34, Walde/Pokorny, *Vgl. Wb. d. idg. Spr.* 2.299); OIr. *melg* 'death', suggested by J. Strachan, KZ 33 (1895) 305–6, is inexistent, see J. Vendryes, REG 22 (1909) 198; E. Bernerker, *Slav. etym. Wb.* 2.74 compared ChSl. \**molžō* 'trübe werden vom Wetter' (also H. Barič at *Idg. Jb.* 13 [1929] 203–4 no. 92); H. Jacobet, REG 37 (1924) 401 'la nuit sereine, apaisante', see contra P. Kretschmer, Glotta 22 (1934) 262–3; O. Szemerényi, *Emeritas* 22 (1954) 173 IE \**mel-g* 'solemn recital', 'speaking' > ἀμολγός \*'where there is no speaking' i.e. 'at the dead of night' (also KZ 75 [1958] 170 n.1 and *Gnomon* 43 [1971] 654); G. Devoto, *Festschrift Debrunner*. Bern 1954, 121–7 ἀμολγός 'raccoglitore, recipiente, imbuto'; G. M. Bolling (note 2 above) 171 'a phrase of great prestige to which no definite meaning is attached'; T. A. Sinclair, CR 39 (1925) 100–1 'the cream, i.e. the depth of night' (also R. Lazzeroni [note 22 above] 40–5); J. Charpentier, *Symbolae philologicae*

9. An astronomical computation of *Il.* 22.26–31, where *ν.ά.* is said to be simultaneous with the night appearance of Sirius, would lead nowhere:

παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,  
 ὅς ῥά τ' ὀπώρας εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ  
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ.  
 ὃν τε κύν' Ὠρίωνος ἐπὶ κλησιν καλέουσι.  
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,  
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.

It is impossible to be more specific about the time of night this passage refers to. Some commentators have assumed that *εἶσι* means 'rises' and consequently inferred that Homer depicts here Sirius' heliacal rising, i. e. July 28th (800 B. C., 38° North)<sup>30</sup>. In fact *εἶσι* simply does not mean 'rises', but only 'goes forth, advances, moves forth', and applies to the Morning Star as well: ἤμος δ' ἑωσφόρος εἶσι φάως ἐρέων ἐπὶ γαῖαν 'when the Morning Star goes forth shedding light upon the earth' (*Il.* 23.226). The motion of a star is also indicated in Homer by *ἔρχομαι* (*Od.* 13.93–94, cf. Hes. *Op.* 417–9), *μεταβαίνω* (*Od.* 12.312) and *προβαίνω* (*Il.* 10.251–2)<sup>31</sup>. That *εἶσι* does not mean 'rises' is obvious in *Od.* 10.191–2, where it denotes specifically the sunset: οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν/οὐδ' ὅπη ἀννεῖται 'neither where the sun... goes under the earth, /nor where he rises'. It is easy to see that Homer uses for 'rises' *ἀννεῖται*. Thus, we have to agree that in the text cited above Homer depicts the motion of Sirius in the night sky in the autumn (ὀπώρα), that astronomically was possible only between mid-August (one hour past Sirius' heliacal rising) and mid-November, the traditional date for the end of autumn (the morning cosmical setting of

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*Danielsson*. Uppsala 1932, 13–42: the Milky Way as the herd of cows [stars] milked by gods in the nighttime, see contra Kretschmer, *Glotta* 22 (1934) 262–3; H. Koller, *Glotta* 47 (1969) 110–6. 'Milch der Nacht' = 'Milchstraße'; M. Durante, *SMEA* 2 (1970) 54–7 ἀμολγός = μολγός 'pelle bovina', ν.ά. = ἐν καλύμματι νυκτός, followed by V. Pisani, *Studi Ardizzoni*. Roma 1978, 703–8, who compared also ON *nāttarþeli* 'nella parte più oscura della notte' [*nātt* 'notte', *þel* 'foedera nera'] with RV 4.17.14 and 4.13.4; M. Budimir, *Živa antika* 21 (1971) 44: ἀμολγός adj. 'opacus, nubilus', cf. Hsch. ἀμολγῶ : ζόφω. See also Passow, *Hdwb. d. gr. Spr.* s.v., H. Ebeling, *Lex. Hom.* 1.97, R. J. Cunliffe, *Lex. Hom. Dial.* 26, Frisk, *GEW* 1.94, Chantraine, *Dict. étym. d. l. lg. gr.* 74–5.

<sup>30</sup>) See *Schol. vet.* ad *Il.* 22.27 (vol. 5, p. 267 Erbse), Eust. 1255.2 (vol. 4, p. 222 Bekker), L. Ideler (note 7 above) 1.244, Ameis/Hentze, *Homers Ilias*<sup>4</sup> ad loc., W. Leaf (note 29 above) *ibid.*, Chantraine, *Dict. étym.* 74.

<sup>31</sup>) On the general terminology of star-motion in Latin and Greek see A. Le Boeuffe, *Le vocabulaire latin de l'astronomie*. These. Lille 1973, 2.694–767.

Orion)<sup>32</sup>). Now, if we translate in the passage cited above *v.á* as ‘evening’, i. e. ‘[Sirius] which moves forth [in the sky] in the autumn, its rays shine bright among many other stars *in the evening*’, then a closer astronomical computation becomes possible. In Homer’s time (ca. 800 B.C., 38° N.), Sirius was rising acronychal around the 1st of November at 9 o’clock in the evening<sup>33</sup>) and by November 15th it should have become at the same hour well visible ‘among many other stars’ in the sky. Consequently when the poet said that Sirius’ appearance was taking place in the ‘night-milking’ (v. 28), he most probably had in mind the image of the night sky (ca. 9 o’clock) of mid-November.

## Zur Erklärung von Ilias 1, 282–284

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R. van Bennekom hat in der „Glotta“, Bd. LXII, 1984, 149 f., versucht, die Schwierigkeit, die sich bei der Annahme, in dem Iliasvers 1, 283 bedeute *μεθέμεν χόλον* „den Zorn fahren lassen“, ergebe, daß nämlich die Antithese *σύ . . . αὐτὰρ ἔγωγε* von 1, 282 völlig ins Leere treffe, aus der Welt zu schaffen. Er übersetzt: „ich flehe dich aber an, Achill seinen Zorn(ausbruch) nachzusehen, zu verzeihen“. *μεθίμῃ τινί τι* im Sinne von ‚jemandem etwas verzeihen‘ sei zwar sonst erst bei Herodot (6, 59; 8, 140 α, 1) belegt; es scheine aber nicht zu kühn, diesen Gebrauch für Homer als möglich anzunehmen. Er verweist dazu auf das D-Scholion zur Stelle.

Bennekom erwähnt nicht, daß die Wendung *μεθιέναι χόλον*, allerdings ohne benachbarten Dativ, auch Ilias 15, 138 (*μεθέμεν χόλον*) und Od. 1, 77 f. (*μεθήσει ὃν χόλον*) vorkommt und an beiden Stellen ‚den Zorn fahren lassen‘ bedeutet. Schon diese Tatsache spricht entscheidend gegen Bennekoms Auffassung. Ferner hätte er auf Od. 21, 377 f. eingehen müssen, wo es heißt, daß die Freier *μέθειεν χαλεποῖο χόλοιο Τηλεμάχῳ*. Der Dativ, der hier und an der fraglichen Iliasstelle 1, 283 wie auch Ilias 14, 50 (*ἐν θυμῷ βάλλονται ἐμοὶ χό-*

<sup>32</sup>) See Arist. *Meteor.* 2.5 (361 b 30–35) Fobes, F.K. Ginzler, *Hdb. d. math. u. techn. Chron.* 2.520, D.R. Dicks, *Early Greek Astronomy to Aristotle*. Cornell Univ. Pr. 1970, 36.

<sup>33</sup>) This computation is based upon W. Geiger, *Ostiranische Kultur im Altertum*. Erlangen 1882, 309.