

Hellenistic times I cannot guess, but it should not be more unacceptable than the Christian halo, of which I expect it is the ancestor. Still it would be worth examining original statues of all periods of Greek art to find out how regularly the *meniskos* was used.

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Demeter on a Knossian ring-inscription

In a recent issue of this *Journal* (XCV, 1975, pp. 231-2), R. F. Willetts reviews the excellent publication of J. N. Coldstream, *Knossos, the Sanctuary of Demeter* (BSA, Suppl. Pap. 8, 1973). He draws attention to a boustrophedon inscription on a silver ring bezel, which he transcribes, after Coldstream:

→Νοθοκάρτης | ←νικέτας F | →Μάτρι

The reading seems to support Willetts' own views on the cult of Demeter as a Mother-Goddess in Crete.

May I express some doubts about the actual reading of the dedication? I recently had the opportunity of examining the Knossos ring in the Heraklion Museum, by courtesy of the Director, Dr Alexiou, and of his Assistant, A. Lebesi. Magnifying techniques and contrasted lighting were available in the now well-equipped laboratory of the Museum. It appears that the lettering of the inscription is not exactly what Coldstream believed, although his photograph and facsimile are fairly accurate. First, the supposed *digamma* is a true *alpha*, with parallel strokes, as often occurs on archaic stones: the figure is quite similar to the other *alphas* of the text if you read it in the proper sense, i.e. as the first letter of the second direct line. Secondly, the last *sigma* of the retrograde line, with its two short angular strokes at sharp angles at each end of the *hasta*, seems most unlikely. There is actually a kind of cross-hatching on the surface, which is rather deceiving, but upon it you can distinguish the three bars of a *delta*, a very clear, although small and slightly debased one. The *hasta* forms one of these bars, and one other is the upper stroke of the so-called *sigma*.

So we must read the inscription as follows:

→Νοθοκάρτης | ←Νικέτα Δ | →αμάτρι.

Νικέτα represents Nothokartes' patronym, a name not previously known in Crete, but quite correct in Ancient Greek. The dedication is a trivial one to Demeter, without any hint of games or contests at her sanctuary. I am sorry to put forward such a plain reading. It does not contradict the value of Coldstream's work about the Knossos sanctuary, nor the interest of Willett's study on *Cretan Cults and Festivals*, even as regards Demeter. But it may be convenient not to allow further speculations upon a misleading transcription of this document.

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Textual Problems in the *Periplus Maris Erythraei*

In a short paper¹ I have tried to show that passages of the *Periplus Maris Erythraei* which seemed incomprehensible to, and were altered by, critics and editors, are in reality perfectly sound, when examined in the light of the *usus auctoris*, late Greek prose usage or the context. I should like to offer a few more examples here.²

At §26 we read:

Εὐδαίμων δὲ ἐπεκλήθη (scil. Εὐδαίμων Ἀραβία), πρότερον οὐσα πόλις, ὅτε, μίῃ ἀπὸ τῆς Ἰνδικῆς εἰς τὴν Αἰγύπτου ἐρχομένων μηδὲ ἀπὸ Αἰγύπτου τοιμῶντων εἰς τοὺς ἕσω τόπους διαίρειν ἀλλ' ἄχρι ταύτης

¹ 'On the Text of the *Periplus Maris Erythraei*', *Mnemosyne* 1975, p. 293 ff. The present paper is the result of a *δευτέρος πλοῦς* through the same material.

² Unless otherwise stated, the bibliography quoted by me is contained in H. Frisk, *Le périple de la mer Erythrée*, Göteborg 1927 (*Göt. Högsk. Årsskr.* 1927, 1), to which I refer the reader for the sake of brevity.

παραγνομένων, τοὺς παρὰ ἀμφοτέρων φόρτους ἀπεδέχετο, ὡσπερ Ἀλεξάνδρεια κτλ.

**Ἔσω* was transmuted to *ἔξω* by Fabricius, whom Frisk (p. 110) follows. No change is warranted. At §25 τοῖς ἔσω διαίρουσιν means 'to those who sail in', ἔσω meaning 'to the inside', 'further inside' with reference to the gulf the author is concerned with, so that the sense is, in sum, 'sailing into the gulf' (this is Schoff's correct rendering). In precisely the same manner, εἰς τοὺς ἔσω τόπους διαίρειν means 'sail to the places further inside', 'further in', with reference to the sea-corridor the author is describing: after *Ἐθδαίμων Ἀραβία* (= Aden) the sea-corridor constituted by the *Mare Erythraeum* continues, in the form of what is now called the Gulf of Aden. The sense is, accordingly, 'those who did not dare to sail to the places further inside the sea-corridor' (i.e. places to the east of Aden).

At §42 we find another example of *ἔσω* wrongly altered to *ἔξω* by the editors:

μεθ' ἧς ἑτέρος ἐστι κόλπος ἔσω κυμάτων, εἰς αὐτὸν ἐνδύων τὸν βορέαν

Müller suggested changing *ἔσω* to *ἔξω*, (and his proposal was accepted into the text by Frisk) because the gulf is not exposed to the waves of the open sea (*κύματα*), as is made clear by the context: but *ἔσω κυμάτων* means 'on this side of the waves', the point being that the gulf is separated from the *κύματα* of the open sea by two promontories (*τανία* and *ἀκρωτήριον*, fully described at §43: between their ends, which face each other, there is the narrow mouth of the gulf). The gulf is 'on this side of the *κύματα*' because the *κύματα* are on the other side of the *τανία* and the *ἀκρωτήριον*, i.e. out in the open sea.

At §40 the text reads:

ὁ δὲ βυθὸς ἔν τισιν μὲν ἀπόκοπος ἔν τισιν δὲ πετρώδης καὶ ἀπόξυρος, ὥστε τέμνεσθαι τὰς παρακειμένας ἀγκύρας ἀντέχειν ἀποκοντούμενας, ἃς δὲ συντριβομένας ἔν τῷ βυθῷ. σημείον δ' αὐτοῖν τοῖς ἀπὸ πελάγους ἐρχομένοις οἱ προαπαντῶντες ὄφεις ὑπερμεγέθεις.

Frisk (pp. 65, 115) has convincingly defended and explained most of the text, showing that *ἀποκοντούμενας* and *ἀντέχειν* are unchangeable. He would like only to transform the participle *συντριβομένας* into *συντρίβεσθαι*, surmising that 'συντριβομένας pour συντρίβεσθαι est . . . dû à une abréviation faussement interprétée sous l'influence des participes voisins'. Yet in the very same §40 we find a sentence which is, from the syntactical point of view, exactly parallel to the one under discussion:

ὡς πολλάκις, τῆς ἠπείρου μηδὲ βλεπομένης, ἐποκέλλειν τὰ πλοῖα, ἐνδοτέρω δὲ προληφθέντα καὶ ἀπολλύμενα.

Here, too, Frisk suggests modifying the participle *ἀπολλύμενα* into the infinitive *ἀπόλλυσθαι*. In both cases, no tampering with the text is justified. We are, that is, faced with a phenomenon common in later Greek prose, whereby infinitive and participle occur together in a sentence, and both are dependent on the same governing verb or conjunction (cf. lastly Mandilaras, *The Verb in the Greek Non-Literary Papyri*, §914).³ The consecutive conjunctions *ὥστε* and *ὡς*

³ This syntactical coalescence is generally considered to be due to the fact that both the infinitive and the participle

govern infinitives (respectively *τέμνεσθαι* and *ἐποκέλλειν*) and participles (*συντριβομένας* being, that is, dependent upon *ὥστε*, and *ἀπολλύμενα* dependent upon *ὡς*): these infinitives and participles are used as syntactical equivalents. The sense of *ὥστε τέμνεσθαι κτλ.* is: 'so that the cables of the⁴ anchors (*ὥστε τὰς ἀγκύρας*) lying on the bottom alongside the ships (*παρακειμένας*), which anchors are dropped (*ἀποκοντούμενας*) in order to hold out against the current (*ἀντέχειν*: cf. *ἀντέχουσιν* at §46), are cut (*τέμνεσθαι*) or some of them are chafed on the sea-bed (*ἃς δὲ καὶ συντριβομένας ἐν τῷ βυθῷ*)'. The words *ὡς . . . ἐποκέλλειν τὰ πλοῖα, ἐνδοτέρω δὲ προληφθέντα καὶ ἀπολλύμενα* (where *ἀπολλύμενα* was arbitrarily changed to *ἀπόλλυσθαι* by Fabricius and Frisk) mean 'so that often, when the shore is not even in sight, ships run aground (*ὡς . . . ἐποκέλλειν τὰ πλοῖα*), and if they are caught and pushed on (*προληφθέντα*)⁵ further in (*ἐνδοτέρω*) they are wrecked (*ἀπολλύμενα*)'. The dual *αὐτοῖν* is no doubt an 'archaïsme artificiel' (cf. Frisk p. 52), typical of the style of the author, which oscillates between vulgarisms and artificiality. The critics, including Frisk, are at a loss to understand to what the dual form may refer, yet the reply is simple. The author has just explicitly underlined that the sea-bottom (*ὁ δὲ βυθός*) in the area concerned consists in a mixture of two distinct types of ground-surface (*ἔν τισιν μὲν . . . ἔν τισιν δὲ . . .*), and *τοῖν* refers to them. The sense is: 'the indication that the sailor is approaching these two types of ground-surface (which constitute the sea-bottom of the area) is given by snakes.'

At §7 there is a list of exports:

προχωρεῖ δὲ εἰς αὐτὴν ὑάλῃ λιθία σύμμικτος καὶ Διοπολιτικῆς ὄμφακος καὶ ἱμάτια βαρβαρικά σύμμικτα γεγναμμένα καὶ σίτος καὶ οἶνος καὶ κασίτερος ὀλίγος.

Müller, followed by all the critics, inserted *χυλός* before *Διοπολιτικῆς ὄμφακος* (cf. lastly Frisk, p. 106). In Müller's times the syntax of *κοινή* prose had not yet been sufficiently investigated, but now this is no longer the case, and there was no need for Frisk to accept Müller's suggestion. It is now established that the partitive genitive can be used, in later prose, either as an accusative or as a nominative.⁶ Indeed, none other than Frisk has already shown (p. 58) that

were on their way to extinction. Other analogous phenomena, whereby infinitives are mixed with constructions entailing a *verbum finitum*, are mentioned by P. Aalto, *Studien zur Gesch. des Infin. im Griech.* (Helsinki 1953), p. 74 ('Vermischung'), p. 98 ('Kontamination'): a beautiful example, I should like to add, occurs in Heliod. i 24.2 (final *τοῦ μὴ γίνεσθαι* and final *καταναγκασθείη*). Even those who do not regard the employment of the infinitive and of the participle alongside each other as due to 'Verwechslung' and to attenuated 'Sprachgefühl' must concede that in later Greek prose infinitives and participles are used in parallel (cf. Weierholt, *Stud. Sprachgebr. Malal.*, p. 76 ff.).

⁴ *Ἀγκύρας* means 'the cables of the anchors', exactly as at §43 *ἀποκόπτειν τὰς ἀγκύρας*.

⁵ *Scil.* by the current (cf. §46, *τὰ προληφθέντα πλοῖα*).

⁶ Cf. Blass-Debrunner, *Gramm. neut. Griech.*¹¹, §164, 2 ('der Partitiv . . . wird auch als Subjekt oder Objekt verwendet'); Mayser, *Gramm. Pap.* II, 2, *Zweite Hälfte, Erste Lieferung*, §84, 2.

the construction of the 'génitif partitif employé comme objet' is used by the author of the *Periplus*, 'dans un seul passage', at §26 (τούς . . . φόρτους ἀπεδέχετο . . . τῶν . . . φερομένων ἀποδέχεται: note the *variatio* between the accusative of the object φόρτους and the partitive genitive τῶν φερομένων). It is obvious that we are faced with cases of *variatio* which are typical of the author's style: just as at §26 we are faced with one instance of partitive genitive employed instead of the accusative, so at §7 we find one example of the partitive genitive (ἄμφακος) used 'dans un seul passage' instead of the nominative. Of course, the partitive genitive is not the mere equivalent of the nominative or accusative, inasmuch as it emphasises that only a portion of the thing concerned is involved. Προχωρεῖ . . . εἰς αὐτήν Διοπολιτικῆς ἄμφακος means 'some of the ἄμφαξ produced in Diospolis is imported into Ἀδαλίτης', the genitive making it clear that only a portion of the ἄμφαξ produced in Diospolis is exported to Ἀδαλίτης. The author is fond of specifying whether or not all of a certain product is exported from, or imported into, a specific place (cf. e.g. §4, ὁ πᾶς ἐλέφας, §6 τὰ δὲ πλείστα ἐκ τῆς Αἰγύπτου, §13 ἂ εἰς Αἰγύπτου προχωρεῖ μᾶλλον, §27 πᾶς . . . ὁ . . . λίβανος, §48 ἀφ' ἧς πάντα κτλ. At §60 προχωρεῖ δὲ εἰς τοὺς τόπους πάντα τὰ εἰς τὴν Λιμυρικὴν ἐργαζόμενα, καὶ σχεδὸν εἰς αὐτοὺς κατανατᾶ τό τε χρῆμα τὸ ἀπ' Αἰγύπτου φερόμενον τῷ παντὶ χρόνῳ κτλ. means 'all that is produced in Limyrike (cf. Frisk, p. 73 f.) is exported to these places, and almost all of the currency (σχεδὸν . . . τὸ χρῆμα) which flows out of Egypt annually (τῷ παντὶ χρόνῳ: lit. 'throughout the time', cf. *Pap. Flor.* 282, 20, *Didach.* 14, 3) falls to their share (κατανατᾶ)'. Both τῶν φερομένων at §26 and Διοπολιτικῆς ἄμφακος at §7 underline that not the whole of the products concerned is involved. Διοπολιτικῆς ἄμφακος means 'some of the unripe olives produced in Diospolis': cf. van Groningen, *Studi in onore di A. Calderini e R. Paribeni*, Milano 1957, p. 254, n. 3 and p. 255, for ἄμφαξ.

The text at §32 reads as follows:

ἄρμος ἀποδεδειγμένος τοῦ Σαχαλίτου λιβάνου πρὸς ἐμβολήν, Μόσχα λιμὴν λεγόμενος, εἰς ἣν . . . πλοῖα πέμπεται τινα καὶ παραπλέοντα . . . ὄφωις καιροῖς παραχειμάσαντα, παρὰ τῶν βασιλικῶν πρὸς θόδιον καὶ σίτον καὶ ἔλαιον λίβανον ἀντιφορτίζουσιν (παρ' ὄλον δὲ τὸν Σαχαλίτην) χῶματι κειμένῳ καὶ ἀφυλάκτῳ, δυνάμει θεῶν τινὶ τοῦτον τὸν τόπον ἐπιτηρούντων οὔτε γὰρ λάθρα οὔτε φανερώς χωρὶς βασιλικῆς δόσεως εἰς πλοῖον ἐμβληθῆναι δύναται κἄν χόνδρον τις ἄρη, οὐ δύναται πλεῦσαι τὸ πλοῖον ἀπὸ δαίμονος δίχα.

Χῶματι κειμένῳ καὶ ἀφυλάκτῳ has been changed to χῶμασι κείμενον καὶ ἀφύλακτον by Fabricius, with Schoff's and Frisk's approval; this alteration compels Fabricius and Frisk to remove, for good measure, δέ after παρ' ὄλον; at the end of the sentence, ἀπὸ δαίμονος δίχα was expunged by Müller, whom Schoff and Frisk agree with, the latter observing (p. 112) that 'la leçon du ms. ἀπὸ δαίμονος δίχα ne doit représenter qu'un essai peu réussi de rétablir un passage corrompu'. No alteration is warranted. As Frisk himself has underlined (p. 59), the author of the *Periplus Maris Erythraei* is known to have employed the 'datif local'.⁷ Accordingly, the sense of the passage

⁷ On such an employment of the dative in later Greek prose cf. e.g. Mann, *Sprachgebr. Xen. Eph.*, p. 15.

is 'in exchange for cloth, wheat and oil (πρὸς θόδιον καὶ σίτον καὶ ἔλαιον) they take in as a return cargo (ἀντιφορτίζουσιν) frankincense (λίβανον), generally the frankincense produced in the Sachalitic country (παρ' ὄλον⁸ δὲ τὸν Σαχαλίτην), at a mole (χῶματι)⁹ which is ruinous (κειμένῳ)¹⁰ and which is unguarded (καὶ ἀφυλάκτῳ).¹¹ The words ἀπὸ δαίμονος δίχα are needed as an explanation of the preceding phrases δυνάμει θεῶν τινὶ, χωρὶς βασιλικῆς δόσεως and χῶματι . . . ἀφυλάκτῳ: in other words, ἀπὸ δαίμονος δίχα is a necessary elucidation of how the δύναμις θεῶν operates with regard to the βασιλικὴ δόσις and protects the place (ἐπιτηρούντων) in such a way that the mole can be unguarded. The frankincense can lie on the unguarded mole because it cannot be loaded on ships without the permission of the King (χωρὶς βασιλικῆς δόσεως): if even one grain is loaded on a ship without royal permission, this is against the will of the god who protects the place (ἀπὸ δαίμονος δίχα) and the ship cannot sail. The 'combinaison de deux prépositions' (cf. Frisk, p. 80) is a feature not unknown in late prose: in this case, ἀπὸ δαίμονος δίχα 'against the will of the god' is said instead of δαίμονος δίχα (cf. πόλεως δίχα 'against the will of the city', Soph. *Oed. Col.* 48), ἀπὸ being used in couple with δίχα, exactly as ἐκ¹² is employed at Soph. *Antig.* 164 (ἐκ πάντων δίχα). It will by now have become clear that the particle δέ after the words παρ' ὄλον is not a solecism, as Frisk thinks (p. 82): the sentence παρ' ὄλον δὲ τὸν Σαχαλίτην is a parenthesis, regularly introduced by δέ.¹³

⁸ Παρ' ὄλον is a form parallel to παρόλον (cf. LSJ, s.v. παρόλον), just as there exist καθ' ὄλον and καθόλον, δι' ὄλον and διόλον.

⁹ On the meaning 'mole', 'pier' of χῶμα cf. LSJ, s.v. I, 4. Pollux (ix 34) tells us that the χῶμα is amongst τὰ περὶ τοὺς λιμένας μέρη where merchandise is laden; the author of the *Periplus* is talking about the Μόσχα λιμὴν, where the frankincense is laden. The 'heaps' (χῶμασι) of frankincense which Fabricius wants to force into the text are an intrusion, all the more absurd as χῶμα, so far as I know, can only denote a mound of earth, soil. Cf. Preisigke, *Wört. Pap.* s.v. χῶμα ('aufgeschüttete Erde, Damm').

Χῶματι is a 'datif local' denoting the place where the lading (ἐμβολή) of the return cargo is carried out (ἄρμος . . . λιβάνου πρὸς ἐμβολήν). Cf. LSJ, s.v. ἐμβολή, 3. An exactly parallel case of 'datif local' involving ships in harbour occurs at §44 (Frisk, p. 59): ἴνυμουλοῦσιν αὐτὰ σταθμοῖς ἤδη τεταγμένοις 'they berth them at fixed quays'.

¹⁰ Κείμενος, used absolutely and referring to structures, means 'ruinous', 'lying in ruins' (e.g. *Ox. Pap.* 1287, 17 κειμένη οἰκία). The χῶμα is an οἰκοδόμημα (cf. *Thes.*, s.v. χῶμα, 1790, A), i.e. it is a structure built for the storage of the goods which are to be loaded and unloaded. The author means that the structure was lying in ruins, so that the frankincense could not be kept under lock and key, and, moreover, the place was unguarded, so that anybody might have stolen the frankincense, had it not been for the vigilance of the local god.

¹¹ Note that 'le participe coordonné avec un adjectif' (in this case κειμένῳ connected by καὶ with ἀφυλάκτῳ) is typical of the author's style (cf. Frisk, p. 63).

¹² 'Dans le Périphe, ἀπὸ tend à supplanter ἐκ' (Frisk, p. 73, n. 1.).

¹³ For this type of parenthesis—the most common in Greek prose—cf. Mayser, *Gramm. Pap.* II 3, p. 186 ff., §168. It is of course also frequent in poetry, cf. e.g. Seelbach, *Die Epigr. des Mnas. und des Theodor.*, p. 81.

At §30 we find a description of animals:

κροκοδείλους καὶ ἐχίδνας πλείστας καὶ σάυρας
ὑπερμεγέθεις, ὡς τὸ κρέας τῶν σαυρῶν ἐσθίουσι, τὸ δὲ
λίπος τήκουσι καὶ ἄντ' ἐλαίου χρῶνται.

Stuck proposed ὦν τὸ κρέας [τῶν σαυρῶν] ἐσθίουσι, and Frisk accepted his suggestion, stating (p. 111) that 'une phrase consécutive n'est pas de mise ici, elle demanderait d'ailleurs l'infinifit'. Both arguments invoked by Frisk do not hold water. Precisely as a consequence of their being ὑπερμεγέθεις, the lizards offer not only their flesh as food (this could apply to small lizards as well) but also a surplus of fat so plentiful that it can be melted down and used as a substitute for oil (this can only apply to large, heavy lizards such as those described by the author).¹⁴

ὦς with the indicative instead of ὥστε with the infinitive is found in later prose (cf. Bauer, *Wört. N.T.*, s.v. ὦς, III, 1, b and IV, 2). The author of the *Periplus* likes *variatio* (cf. Frisk, pp. 74, 75, 81, 117 f.): just as he used consecutive ὥστε with the participle (as an equivalent of the infinitive) once, at §40 (cf. Frisk, p. 86), so he has used consecutive ὦς with the indicative (ἐσθίουσι, τήκουσι, χρῶνται) in the one passage we are analysing. The sense of ὦς with the indicative, in the cases in question (cf. Bauer, *loc. cit.*) is either purely consecutive (i.e., here, = 'the region has exceedingly large lizards, so that the inhabitants eat the flesh of these lizards and melt their fat . . .') or acquires an explicative force (i.e., here, = 'the region has exceedingly large lizards, so much so that the inhabitants eat the flesh of these lizards and melt their fat . . .').

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¹⁴ To be more precise, the author is describing not the European lizard, which is skinny and fatless because it must run quickly in order to catch insects, but the large lizard called σκίγκος (cf. LSJ, s.v., and Keller, *Antike Tierwelt*, vol. II, p. 275 ff.: 'Waran', 'Dornechse'), a kind of crocodile whose 'Fleisch und Fett' (*Der Grosse Brehm*, Berlin 1964, vol. IV, p. 344) are greedily eaten by the natives.

Asteris and the Twin Harbours

(*Od.* iv 844-7)

(PLATES III-IV)

ἔστι δὲ τις νῆσος μέσση ἅλι πετρήεσσα
μεσσηγῆς Ἰθάκης τε Σάμοιο τε παιπαλοέσσης,
Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐν ναύλοχοι αὐτῇ
ἀμφίδιμοι τῇ τὸν γε μένον λοχῶντες Ἀχαιοί.

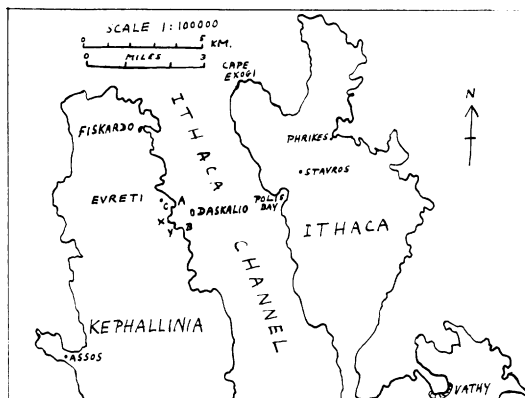
R. Lattimore's translation is neat and accurate:

There is a rocky island there in the middle channel
halfway between Ithaca and towering Samos,
called Asteris, not large, but it has a double
anchorage
where ships can lie hidden. There the Achaeans
waited in ambush.

I assume that Homeric Ithaca is the island now called Ithaki and that Samos is Kephallinia.¹ The

¹ Dörpfeld's view (*Alt-Ithaka*, 1927) that Homeric Ithaca = Leukas has not won many adherents. Against

channel will then be the Ithaca Channel, and here there is only one island, now called Daskalio (FIG. 1). So Daskalio = Asteris. So far, so good; Homer has deftly pinpointed the location of the ambush by



associating it with the only small island off the west coast of Ithaca.

Daskalio is certainly *πετρήεσσα*; indeed it is nothing but a narrow shelf of rock about 200 yards long, and rising only about 15 feet above water level (PLATE IIIa). No one can deny that it is *οὐ μεγάλη*; the phrase may well be a litotes. It is not strictly in 'mid-channel', being 3,000 yards from Ithaca and only 800 yards from Kephallinia, but this may pass in a poetic description.² It is with the 'double anchorage' that Homer's description appears to lose touch with reality.

Daskalio is entirely devoid of harbours now, and the same was true two thousand years ago. According to Strabo (i 3.18) the island which Homer endowed with two good havens, 'now has not even one suitable anchorage'. Faced with this difficulty, Merry and Riddell concluded: 'It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Daskalio'.³ But in this sceptical conclusion they over-emphasise the one discrepancy in the Homeric picture at the expense of the three particulars in which it is apt and accurate. They also, in effect, discount the evidence of Strabo that the islet was still called Asteris in his day.⁴

Strabo is summarising an ancient controversy about Asteris (cf. x 2.16). In his view, 'it is preferable to adopt the explanation of physical change (*μεταβολή*)

it, see A. Shewan (his papers on the problem are collected in his *Homeric Essays*, 1935), Lord Rennell of Rodd (*Homer's Ithaca*, 1927), and F. H. Stubbings (*A Companion to Homer*, 1962, 398-421). W. B. Stanford (edition of *Odyssey*, p. xl) concludes that 'the arguments against the traditional view are not strong enough to justify our rejecting it'.

² Cf. *Od.* xv 29, where the suitors are described as lying in wait simply 'in the channel of Ithaca and Samos'.

³ Edition of *Odyssey*, *ad loc.* See also Appendix III.

⁴ i 3.18. The name is very apt. I have seen Daskalio from Ithaca in the early morning, and from Kephallinia in the late afternoon. At both times the sunlight reflected from its bare limestone flanks made it gleam very brightly against the 'wine-dark' water of the channel. The comparison to a star in the evening sky would come readily to mind. Cf. Paulatos, *Ἡ πατρίς τοῦ Ὀδυσσεύς* (Athens, 1906), quoted by Shewan, *Homeric Essays*, 46.