

my guide, as I did not relish facing the shepherd dogs alone. All went well, however, for the shepherds took pity on my predicament and kindly provided me with a bodyguard of small boys. I twice mistook the way among the maze of forest tracks, but finally hit on the monastery just as the sun was setting. It was packed with visitors who had arrived to celebrate the *Panaghia*, the sacred feast of the Virgin, and the terraces were gay with stalls. I found the old monk smoking a cigarette and chatting merrily with his guests. This time he presented me with two *ouzos* to help console me for the loss of my camera. And so, though I obtained no pictures of the Styx, I brought away memories that will still be green when the other photographs I took have faded.

CORRESPONDENCE

ΓΛΑΥΚΩΠΙΣ ΑΘΗΝΗ

Sir,

In my essay in the February number, 1954, a reference has been inserted which was not in the typescript nor in the proof sent me—page 40, last words of line 14 after ‘Mentes’. The point of the previous paragraph is that γλαυκῶπις Athene, the Helper, becomes Pallas if she touches a weapon. In *Iliad* v. 853, while ‘helping’ Diomedes, she touches a spear and is therefore Pallas by line 856: in *Odyssey* i. 80 she is γλαυκῶπις, but at 89 she picks up her spear, so when she becomes Mentes (105) she is *Pallas* (125) till Telemachos takes it (127). The mistake makes me write the opposite.

Regarding Dr. Stubbings’s letter [Printed below, p. 35.—*Ed.*]: Athene changes into five different birds (including the swallow, *Odyssey* xxii. 240); and when in the night Odysseus hears a heron (*Iliad* x. 274) he immediately recognizes an omen from that goddess. It is fair to infer that Homer did not associate Athene with the owl. Some centuries later, and to an Athenian, the meanings and associations of many words were probably different. Nestor’s choice of epithet (*Odyssey* iii. 135) was perhaps because it was the seated image of Athene the Protectress that Lokrian Aias had outraged.

Yours faithfully,

E. WATSON-WILLIAMS.

Bristol, 8.

Sir,

Let Mr. Watson-Williams *translate* γλαυκῶπις as 'Lady grey-eyes' if he likes; but he seems to me to have obscured the point that we still do not know what the word *meant*, (a) when it was first applied to Athena, (b) in Homer's day, (c) to later Greeks. Derivation from γλαυκός is possible, but what evidence can he give for the original meaning of γλαυκός? The single Homeric instance (used of the sea) does not help; nor, as he shows, do Liddell and Scott. Again, Homer's non-use of γλαῦξ tells us nothing. But to dissociate γλαυκῶπις and γλαῦξ is as rash as to dissociate βοῶπις and βοῦς; and this derivation would not involve the meaning, or the translation, 'owl-faced' or 'owl-eyed' but only 'appearing or looking like an owl'. The oddness of this idea *to us* is irrelevant; for, as Mr. Watson-Williams suggests, the phrase is traditional—perhaps as old as the Bronze Age. He has at least done us a service in showing that Homer apparently regarded γλαυκῶπις as less appropriate in reference to Athena as a warrior-goddess; but Homer may have been as ignorant as ourselves of the true derivation or original meaning. An Athenian can hardly have heard or spoken the word without thinking of Athena's γλαῦξ, whatever etymology he gave to it, rightly or wrongly, consciously or subconsciously. The one thing so probable as to be almost certain is that γλαυκῶπις was already by Homer's time a hallowed title of Athena; and the suggestion that in Nestor's mouth it is a 'term of avuncular endearment' cannot be taken seriously. When the most religious man in the *Odyssey* says his comrades were wrecked and drowned

μήνιος ἔξ ὀλοῆς γλαυκώπιδος ὄβριμοπάτρης

his circumlocution is dictated not by avuncular affection but god-fearing reverence. Athena is a daughter of almighty Zeus, and her wrath can be devastating.

Perhaps the best argument for *translating* γλαυκῶπις as 'grey-eyed' or 'blue-eyed' or 'bright-eyed' (does any translator really use 'glaring'?) is that most of us have from an early age heard *some such* epithet applied to Athena; and to that limited extent these translations are to us what γλαυκῶπις was to the Greeks.

Yours faithfully,

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