

BIRDS

IN THE

ANCIENT WORLD

FROM A TO Z



W. GEOFFREY ARNOTT

BIRDS IN THE ANCIENT WORLD FROM A TO Z

Why did Aristotle claim that male Herons' eyes bleed during mating? Do Cranes winter near the source of the Nile? Was Lesbia's pet really a House Sparrow?

Ornithology was born in ancient Greece, when Aristotle and other writers studied and sought to identify birds. *Birds in the Ancient World from A to Z* gathers together the information available from classical sources, listing all the names that ancient Greeks gave their birds and all their descriptions and analyses. Arnott identifies (where achievable) as many of them as possible in the light of modern ornithological studies.

The ancient Greek bird names are transliterated into English script, and all that the classical writers said about birds is presented in English. This book is accordingly the first complete discussion of classical bird names that will be accessible to readers without ancient Greek. The only previous study in English on the same scale was published over seventy years ago and required a knowledge of Greek and Latin. Since then there has been an enormous expansion in ornithological studies which has vastly increased our knowledge of birds, enabling us to evaluate (and explain) ancient Greek writings about birds with more confidence. With an exhaustive bibliography (partly classical scholarship and partly ornithological) added to encourage further study *Birds in the Ancient World from A to Z* is the definitive study of birds in the Greek and Roman world.

W. Geoffrey Arnott is former Professor of Greek at the University of Leeds and Fellow of the British Academy. His publications include *Alexis: The Fragments* (1996) and an edition of Menander in three volumes (1979, 1996 and 2000). He was also a former president of the Leeds Birdwatchers' Club.

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W. Geoffrey Arnott

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To the members of the Leeds Birdwatchers Club and the local group of the RSPB

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Preface

D'Arcy Thompson's *A Glossary of Greek Birds* (1st edition 1895, Oxford; 2nd edition 1936, Oxford, reprinted 1966: Hildesheim) has been from its first appearance the accepted guide in the English-speaking world to ancient Greek bird names, and deservedly so, because it combines expertise in the Greek sources from Homer down to fourteenth-century Byzantium with a knowledge of and interest in ornithology. Since 1936, however, there has been an enormous expansion in our knowledge of the birds of Greece and the Mediterranean, published in countless books and papers. Here the nine volumes of *The Handbook of the Birds of Europe the Middle East and North Africa* (edited mainly by Stanley Cramp, K.E.L.Simmons and C.M.Perrins, 1977–94) are magisterial. In 1997, George Handrinos and Triantaphyllos Akriotis published *The Birds of Greece*, correctly identifying it as the first major guide to that country's avifauna since 1902, and in 1998, Richard Brooks produced his *Birding on the Greek Island of Lesbos*, thus detailing the modern evidence about the birds that can be found today on the island where at least some of the evidence that Aristotle incorporated in his *History of Animals* appears to have been obtained. Books on Latin bird names have been compiled by Jacques André (*Les noms d'oiseaux en latin*, 1967) and more exhaustively by Filippo Capponi (*Ornithologia Latina*, 1979), while John Pollard has published a more discursive study of ancient Greek birds (*Birds in Greek Life and Myth*, 1977).

Statements that D'Arcy Thompson was able to make confidently in 1936 have now in a good many cases been outdated. English bird names have now been standardised, and several Latin binomials have been changed in the past seventy years. Thus, in 1936, the Carrion Crow and Hooded Crow were still identified as two subspecies of the *Corvus corone*, but recently they were reclassified as separate species with only the Carrion Crow retaining that binomial and the Hooded Crow becoming *Corvus cornix*. Thus I have attempted to produce an updated version of D'Arcy Thompson's material, adding necessary new information from both ancient Greek and modern ornithological sources, correcting errors and suggesting some new identifications.

Note on the text

All abbreviations to classical references have been taken from Hornblower and Spawforth (eds) (1996) *The Oxford Classical Dictionary*, 3rd edn, Oxford: Oxford University Press.

Acknowledgements

My own interest in birds goes back fifty years or more, and although I make no claim to be an ornithologist, I have frequently watched birds in Europe, Asia and Africa alongside experts with better eyes and superior knowledge. In compiling this survey I gladly acknowledge my debts to many institutions and helpers who have responded to my questions and requests: Dr and Mrs Roger Brock, Professor J.K.Davies, Professor P.E.Easterling, Dr P.A.Hansen, David Harvey, Professor Malcolm Heath, Rob Hume (RSPB), Dr Stanley Ireland, Professor Rudolf Kassel, Professor Robert Maltby, Professor D.Mattingly, Jemima Parry-Jones (The National Birds of Prey Centre, Newent, Gloucestershire), Professor Peter Parsons, John Pollard, Dr Lionel Scott, Professor Paul Schubert, Dr Antero Tammisto, Professor David Thomas, R.S.O.Tomlin, Professor Fred Williams, Nigel Wilson; the British Library in London and Boston Spa, the Brotherton and Edward Boyle Libraries of the University of Leeds, Cornell University Library, in Geneva the University and Natural History Libraries, in London the Libraries of the Institute of Classical Studies, Imperial College, University College and the Warburg Institute, Leeds City Library, Manchester University Library, the Natural History Museum Libraries in London and Tring, Nijmegen University Library; but above all to one group and two individuals: the ladies running the Inter-Library-Loan service at the University of Leeds, Professor Jean-Marie Jacques who sent me information and rare material from Bordeaux, and Dr Walter Stockert who provided me with otherwise inaccessible material from Vienna.

Symbols and Abbreviations

- (1) In ancient Greek bird names, e and o are used to represent a short vowel (epsilon and omicron in Greek), and ē and ō a long vowel (eta and omega in Greek). Otherwise all transliterations of Greek letters follow the rules set out in the American Library Association and Library of Congress Romanisation tables.
- (2) [Common] Nightingale, etc. When part of a bird name is placed between square brackets, this indicates that although in everyday usage the bracketed part is not used, it is added in ornithological literature in order to distinguish the bird from other species that share the unbracketed name.
- (3) An asterisk placed before an entry signifies that the creature concerned flies but is not a bird, and a question mark similarly placed signifies that the spelling of the entry or its identification as a bird is uncertain or wrong.

Aristotle	the author of the <i>History of Animals</i> , which may be in part at least written by other members of his school either in his own time or after his death.
BWP	Cramp, S. (chief editor) (1977–94:9 volumes) <i>Handbook of the Birds of Europe the Middle East and North Africa: The Birds of the Western Palearctic</i> (Oxford).
CGL	Götz, G. and others (1888–1923:7 volumes) <i>Corpus Glossariorum Latinorum</i> (1, 1923 Leipzig and Berlin, 2–7 Leipzig).
Demetrius of Constantinople	<i>Hieracosophion</i> , ed. R.Hercher in the Teubner edition of Aelian, II (Leipzig 1886), xxix–lii, 333–516.
G	(ancient) Greek.
GL	Lindsay, W.M. <i>et al.</i> (1926–31:5 volumes) <i>Glossaria Latina</i> (Paris).
H-A	Handrinos G. and Akriotis, T. (1997) <i>The Birds of Greece</i> (London).
H-B	Hagemeyer, W.J.M. and Blair, M.J. (eds) (1997) <i>The EBCC Atlas of European Breeding Birds</i> (London).
Hesychius	Entries from α-ο are numbered as in K.Latte's edition (Copenhagen 1953–56), from π-σ as in P.A.Hansen's edition (Berlin, New York 2005), and from τ-ω in M. Schmidt's edition (Jena 1858–68).
H-G	Houlihan, P.F. and Goodman, S.M. (1986) <i>The Birds of Ancient Egypt</i> (Warminster).
I-K	Imhoof-Blumer, F. and Keller, O. (1889) <i>Tier- und Pflanzenbilder auf Münzen und Gemmen des klassischen</i>

- Altertums* (Leipzig): reprinted (1972) Hildesheim.
- J-M Jashemski, W.F. and Meyer, F.G. (eds) (2002) *The Natural History of Pompeii* (Cambridge).
- KP Ziegler, K. and Sontheimer, W. (1979:5 volumes) *Der Kleine Pauly* (Munich).
- L Latin
- LCI (1968–76:8 volumes) *Lexikon der christlichen Ikonographie* (Rome, Freiburg, Basel, Vienna).
- LSJ Liddell, H.J., Scott, R. and Jones, H.J. (1968) *A Greek-English Lexicon with a Supplement* (Oxford).
- Migne, PG J.P.Migne, (1857–66:161 volumes); *Patrologiae cursus completus, series graeca* (Paris).
- Mosaïques Unnamed author (1973) *Mosaïques antiques et trésors d'art de Tunisie* (Lausanne).
- NP Cancik, H. and Schneider, H. (eds) (1996–2002:13 volumes) *Der Neue Pauly* (Stuttgart and Weimar).
- Orneosophion* The title of two anonymous late Byzantine treatises, ed. R. Hercher in the Teubner edition of Aelian, II (Leipzig 1886); the first, dubbed 'quite rustic', =lii–lvi, 517–73, the second, commissioned by the Emperor Michael VIII Palaeologos, =lvi, 575–84.
- OST The Ornithological Society of Turkey (later The Ornithological Society of the Middle East).
- PGM Preisendanz, K., revised by Henrichs, A. (eds) (1973–74:2 volumes) *Papyri Graecae Magicae* (Stuttgart).
- Posidippus... A-B Austin, C. and Bastianini, G. (eds) (2002) *Posidippi Pellaei quae supersunt omnia* (Milan).
- RE Pauly, A., Wissowa, G. and Kroll, W. (1893–1978) *Real-Encyclopädie der klassischen Altertumswissenschaft* (Stuttgart).
- Sammelbuch* *Sammelbuch griechischer Urkunden aus Ägypten* (volumes 1–24 with supplements, 1915–2003 so far. Editors: 1–2 Preisigke, F.; 3–5.3 Bilabel F.; 5.4–11 Kiessling, E.; 12–24 Rupprecht, H.A.Places of publication: 1 Strasbourg, 2–3.2 Berlin and Leipzig, 4–5.2 Heidelberg, 5.3–24 Wiesbaden).
- S-G-H Shirihai, H., Gargallo, G., Helbig A.J. (2001) *Sylvia Warblers* (London).
- SHA *Scriptores Historiae Augustae*

A

Abēdōn

(ἄβηδών **G**) According to Hesychius (α 110 Latte), an alternative (? but only in the Laconian dialect) spelling of Aēdōn (q.v.: Nightingale).

Adōnēis

(ἄδωνήϊς **G**) According to Hesychius (a 1226), an alternative name for the Chelidōn (q.v.: Martin/Swallow).
(a) Thompson a 1226 (1936:1).

Adrianikē

(ἄδριανική **G**, ? *pumilio* **L**) A small type of Domestic Fowl (Alektōr, q.v.), described by Aristotle (*HA* 558b17) as varied in colour and very prolific (*GA* 749b28).

Adryphios

(ἄδρύφιος **G**) According to Choeroboscus (*Epimerismi in Psalmos*, on *Psalm* 128.9), a Persian name for the Aētōs (q.v.: large raptor).
(a) Thompson (1936:1, 55).

Aēdōn

(ἄηδών **G**, *aedon*, *luscinia* **L**) The [Common or Rufous] Nightingale (*Luscinia megarhynchos*), still a common and widespread summer visitor to Greece and Italy, and probably also the Thrush Nightingale (*Luscinia luscinia*), throughout Greece a much scarcer passage migrant which closely resembles its congener in appearance and is best distinguished from it by its louder and more repetitive song; the two species were not separated in antiquity. The [Common] Nightingale sings in Mediterranean areas from late April to the end of July; in country areas of Greece it is still often visible during daylight hours singing from the top of a bush. Pliny (*HN* 10.81–2) has an excellent account of the song. Aristotle claims (*HA* 632b20–3) that the [Common] Nightingale sings continuously day and night for fifteen days at the time when the hills provide thick cover; this presumably refers to the courtship period, when the song is particularly intense and the number of Nightingales is increased by the presence of passage migrants. Aristotle also says (536a28–30) that both males and females sing, while most ancient writers identify the female as songster; in fact, the male is the only songster, establishing its territory. Aristotle is more accurate when he states that the female lays five or six eggs (542b26–7); the correct figure is 4–5(2–6). In the ancient myth about Tereus' pursuit of his wife Philomela and her sister Procne after he had raped Procne and cut out her tongue to prevent her from revealing his crime, the Greek version has Procne transformed into a nightingale and Philomela into a swallow, but some Roman writers reversed this, by making Philomela the nightingale and Procne the swallow. A Nightingale has been identified on a painting in the Villa of Poppaea at Oplontis and on mosaics.

(a) Boraston (1911:245–7), Keller 2 (1913:73–5), Steier (1927), Chandler (1934–35), Thompson (1936:16–22), Gossen (1956:178 §47), Douglas (1974: 54–6), Sauvage (1975: 192–206), Pollard (1977:164–6), Capponi (1979:314–18; 1985:144–7), Richter 3 (1979:1555–6), Forbes Irving (1990:99–107, 248–9), Tammisto (1997:108–9, 188, plate 54), Hünemörder 8 (2000:672–3), Watson (2002:383–4).

(b) Arrigoni (1929:296–8), Witherby 4 (1943:187–93), Steinfatt (1955:94), Hilprecht (1965), Löhrl (1965:110), Simms (1978:242–4, 269), *BWP* 5 (1988:616–38), Gattiker and Gattiker (1989) 82–9, H-A (1997:233), Brooks (1998:36–8, 51, 52–5, 60–3, 180).

Aeiskōps

(ἄεισκῶψ **G**) A subspecies of the [Eurasian] Scops Owl (*Otus scops cycladum*) that is mainly or exclusively resident in many areas of Greece (Peloponnese, Aegean Islands, Crete). Aristotle notes (*HA* 617b31–618a7) that those Scops Owls that reside in Greece all year long are called ἄεισκῶπες ('Always-Scops Owls') and are inedible, contrasting with others that appear just for one or two days in the autumn; he adds that these latter, however, make good eating, being identical in everything except their superior girth and their silence, while the resident ones have a voice. Modern ornithological studies confirm

this note's partial accuracy. Aristotle's work in Lesbos and at Assos on the Asia Minor coast opposite would make him more familiar with the resident *O. s. cycladum* than another subspecies (*O. s. scops*) which is mainly a summer visitor to northern Greece and northern Turkey, where it nests and then fattens up in late summer before flying south on its autumnal migration across the Mediterranean to tropical Africa. Some of these migrants were presumably seen by the Aristotlean team when they stopped for a day or two in islands such as Lesbos. Huge numbers of them similarly pass through Malta, where many were still being caught, slaughtered and sold for food in Valetta market as late as the 1930s. Both subspecies have calls, but tend to be silent in the winter.

See also SKÖPS.

(a) Keller 2 (1913:38–9), Thompson (1936:262–3), Capponi (1979:453–5), Richter 2 (1979:421–3).



Figure 1 Owl, Scops

(b) Despott (1917:472), Witherby 2 (1943:335–8), Bannerman 4 (1955:232–7), Steinfatt (1955:97), Kumerlove (1961:157), Löhrl (1965:106), Koenig (1973:7–9, 13–124), *BWP* 4 (1985:454–65), Voous (1988:41–7), H-A (1997:203–4), Brooks (1998:55, 163).

Aëllōs

(*ἀελλός*) An unidentified bird listed in Hesychius' lexicon (a 1354).
 (a) Thompson (1936:2).

Aëropous

(*ἀερόπους* G) and **Aërops** (*ἀέρου* G) Unidentified bird or birds mentioned in the scholia to Aristophanes' *Birds* 1354, 1357, the *Suda* lexicon (a 2707) and Hesychius (a 1401), but possibly by-forms (? with Eërops, q.v.) of the Boeotian word (Eirops) for Bee-eater.
See also MEROPS.
 (a) Thompson (1936:2).

Aëtos, Aietos

(*ἀετός* Attic G from fourth century BC, *αιετός* earlier Attic and other dialects of G, *aquila* L) Particularly the Golden Eagle (*Aquila chrysaetos*: it is named Chrysaëtos, q.v., in Aelian *NA* 2.39), but the word was also loosely applied to other kinds of large raptor (Eagles, Vultures, Kites, Buzzards, Harriers, large Hawks and Falcons: cf. the scholion to [Hesiod], *Shield of Heracles* 134). At least eight species of Eagle (Bonelli's, Booted, Golden, [Greater] Spotted, Imperial, Lesser Spotted, Short-toed, White-tailed), four Vultures (Black, Egyptian, Griffon, Lammergeier), two Kites (Red, Black), three Buzzards (Common, Honey, Long-legged), three Harriers (Hen, Marsh, Montagu's), one large Hawk (Goshawk) and one large Falcon (Saker) were common in and around Greece, at least up to the nineteenth century. The Aëtos is frequently mentioned in ancient literature, but mostly with descriptions (e.g. swift, high-flying, sharp-sighted, long-winged, noisy) which are non-specific, but a few are detailed enough for more precise identification (e.g. Aeschylus *Agamemnon* 109–19 describes two birds together: one black, one white behind; this must be either one adult and one immature Golden Eagle or an immature and adult White-tailed). Aristotle has a key passage (*HA* 618b18–619a14) which ambitiously but with limited success attempts to sort out six different kinds of Eagle sharing twelve names among them (Pygargos or Nephrophonos, Plangos or Nēttophonos or Morphnos, Melanaëtos or Lagoōphonos, Perknopteros or Oreipelargos or Gypaëtos, Haliaëtos, Gnēsios: qq.v.), and this is copied by Pliny *HN* 10.6–10 with

puzzling additions. Aristotle elsewhere adds information about the Aëtos which seems to refer more to the Golden Eagle than any other large raptor: that the female lays three eggs, sits for 30 days on them (the true figure is 43–5 days per egg) but hatches only two (563a17–28); that these birds nest on precipitous crags or in trees, using the same nest year after year, and expel the young when fledged because the adult pair needs a large territory; that they habitually perch on high rocks and are longlived (619a14–b12: a passage mainly of sharp observation; cf. Plato *Republic* 620b). Other ancient writers make the Aëtos prey on hares (Aeschylus *Agamemnon* 109–19, Xenophon *Cyropaedia* 2.4.19), lambs (Homer *Odyssey* 22.308–10), fawns (Homer *Iliad* 8.247–8, Pliny *NH* 10.17), tortoises (Pliny *ibid.*, Aelian *NA* 7.16), snakes and lizards (Homer *Iliad* 12.201–2), and birds as large as geese (Homer *Odyssey* 15.160, 19.536, Longus 3.16.2). Eagles feature with their prey on some fine ancient Greek coins: especially those of Acragas and Elis (with snake, hare and even tortoise). The Short-toed Eagle (*Circaetus gallicus*) is known particularly to prey on snakes, Golden Eagle on hares, and Golden Eagle, Imperial Eagle and Lammergeier (*Gypaetus barbatus*) on tortoises. Aelian (*NA* 7.16) and others record the story that Aeschylus was killed when an Aëtos dropped a tortoise that it was carrying onto his bald head, mistaking it for a rock. Although Golden Eagles and Lammergeiers both drop tortoises onto rocks in order to smash their shells, this story is often dismissed as fabulous. Legend makes the Aëtos the bird of Zeus (Pindar *Pythians* 1.6, 5.48, Virgil *Aeneid* 9.564), which carried Ganymede off to serve the god (Theocritus 15.124; frequently portrayed in painting, mosaic and sculpture) and at Zeus' command ate Prothetus' liver (Hesiod *Theogony* 523–4, [? Aeschylus] *Prometheus Bound* 1022–4). It early became a symbol of royalty; a gold and enamel sceptre of the eleventh century BC from a Cypriot tomb has two Eagles at the top, and Roman emperors featured it on their statues. In 104 BC, Marius made the Eagle the special badge of the Roman legions (Pliny *NH* 10.16). The bird was important too in augury (Homer *Iliad* 8.247, 12.201, Aeschylus *Persians* 205–100, Posidippus 27 Austin-Bastiani).

See also ADRYPHIOS, AGOR, AIBETOS, AKMŌN, AKYLEĒS, ANTAR, ARGIOPOUS, ASTERIAS, CHRYSÆTOS, GNĒSIOS, GYPAËTOS, HALIAËTOS, HYPAIETOS, IBINOS, IDEŌN, IKTINOS, KYKNIAS, LAGŌPHONOS, LAGOTHĒRAS, MELANAËTOS, MORPHNOS, NEBROPHONOS, NĒTTOPHONOS, OPHTHALMIAS, OREIPELARGOS, PERKNOPTEROS/PERKNOS, PHĒNĒ, PHLEGYAS, PLANGOS, PYGARGOS, TRIORCHĒS.

(a) Gloger (1830:17–20), I-K (1889:127–9, 132 and plates xx–xxi), Oder (1894), Tristram (1905:26, 29), Boraston (1911:236–7), Keller 2 (1913:1–15, 17, 27–30), Thompson (1936:2–16), Kraay (1966: nos 169–83, 489–508), André (1967:32), Toynbee (1973:240–3, 279–80), Pollard (1948b: 116–18; 1977:76–9, 167), Douglas (1974:42–3, 244), Sauvage (1975:161–75), Capponi (1979:78–95; 1985:35–55, 244), Richter 1 (1979:66–7), Karageorghis (1989:5), Jenkins (1990:23, 28, 43, 50, 70, 102, 104, 129, 139–40, 142–3, 162–3 and plate C24, figs 45, 59, 101, 120, 181, 280, 284–5, 355, 380, 385–6, 427), Tammisto (1997:31–2, 102–3), Hünemörder 1 (1996:115–6), 11 (2001:172–4), Arnott (2003a: 225–34; 2003b: 34–42).

(b) Witherby 3 (1943:38–46, 91–5), Brown (1955, 1976:175–96), Steinfatt (1955:98–100), Bannerman 5 (1956:109–22, 144–59, 168–84, 202–10, 230–43, 284–97, 313–34), *BWP* 2 (1980:5–22, 48–70, 73–81, 89–103, 105–26, 148–57, 177–96, 203–10, 225–44, 251–64), Brown and Amadon (1989:195–200, 220–6, 291–5, 306–13, 325–28, 336–7,

380–6, 391–6, 452–9, 609–17, 622–4, 646–59, 663–9, 839–43, with plates), Gattiker and Gattiker (1989:458–73), McGrady (1997:99–114), HA (1997:127–48), Watson J. (1997), Watson G. (2002:366–7).

Agly

(ἄγλυ **G**) According to Hesychius (*α* 621), a Scythian (sc. north/central-European) word for Kyknos (Swan); cf. e.g. Welsh *alarch*, Gaelic *ealag*.

(a) Thompson (1936:1).

Agnos

(ἄγνος **G**) According to the *Suda* (*α* 279), an (unidentified) bird-name.

(a) Thompson (1936:1).

Agor

(ἄγορ **G**) According to Hesychius (*α* 698), a Cypriot word for Aëtos (q.v.: large raptor).

(a) Du Cange 1 (1688:16), Thompson (1936:1).

Agrakomas

(ἄγρακόμας **G**) According to Hesychius (*α* 747), among the Paphlagonians, who lived in the western Black Sea area of Asia Minor, the name of an (unidentified) bird that was familiar (but not necessarily nesting) there.

(a) Thompson (1936:1).

Agreus

(ἄγρεύς **G**) Aelian (*NA* 8.24) is the only ancient writer to mention the Agreus (whose name translates as ‘Hunter’); he describes it as black, related to the Kossyphos (Blackbird), with a tuneful song that attracts small birds which it pursues and eats, yet when it is itself caught and caged, the singing stops. Thompson suggests that this was one of the Indian Mynas, but Aelian does not say that the Agreus was a foreign bird, Mynas do not prey on other birds, the song of the Common Myna (*Acridotheres tristis*) is disjointed, noisy and tuneless, and it doesn’t lose its voice in captivity. Gossen opts for the Mediterranean subspecies of Ring Ouzel (*Turdus torquatus alpinus*), but although this bird is native to Greece and has a plaintive song, it too doesn’t prey on small birds. Could it perhaps have been a Masked Shrike (*Lanius nubicus*), a bird smaller than a Blackbird which still breeds in Greece, is black-crowned and black-backed, has a pleasing warble with some strident phrases, and hunts small passerines?

(a) Gossen (1935:174; 1937:176 §199; 1956:176 §37), Thompson (1936:1).

(b) Meinertzhagen (1930:181–2), Witherby 1 (1943:289–92), Löhr (1965:111), *BWP* 5 (1988:939–48); 7 (1993:542–52 and plates 22.11–12, 26.7–8), H-A (1997:242, 278–9), Harris and Franklin (2000:178–80).

Agriai Strouthoi

(ἄγριαι στρουθοί **G**) A copying error in the Marcianus manuscript of Hesychius is plausibly corrected to the above (a 785), thus yielding the information that Agriai Strouthoi (‘wild Sparrows’) is another name for Strouthokameloi (‘Sparrow-camels’, i.e. ‘Ostriches’).

See also STROUTHOS (2).

Aibetos

(αἰβετός **G**) According to Hesychius (a 1676), the spelling of Aëtos (q.v.: large raptor) used by the inhabitants of Perge in Pamphylia near the southern coast of Asia Minor.

(a) Thompson (1936:22).

Aietos

(αἰετός G) *see* AËTOS.

Aigiothos, Aigithos

(αἰγίοθος, αἰγιθος G, *aegithus* L) A bird described by Aristotle (*HA* 609a31-b1) as being at war with donkeys, which rub their sides against thornbushes in which the bird's nest, eggs and nestlings are hidden, and so destroy them, while the parent bird flies at the donkey and pecks at sores on its back (an account reproduced by e.g. Aelian *NA* 5.48, Pliny *HN* 10.204). Elsewhere (616b9–10), Aristotle claims that the bird has many young and is lame in one foot (cf. e.g. Callimachus fr. 469 Pfeiffer; Pliny *HN* 10.21 adds that it is a bird of prey). No one species unites all these features; here presumably observations of different birds are misinterpreted and combined. Thompson suggests that Aigithos may be a shortened form of Aigithallos (q.v.). Yellow and White Wagtails (*Motacilla flava*, *M. alba*) associate with farm animals and take blood-sucking species and invertebrates from their backs (see also ANTHOS, BOUKAIOS). No Mediterranean bird is actually lame, but the [Northern] Lapwing (*Vanellus vanellus*) feigns lameness in order to distract the attention of intruders from its unfledged young.

(a) Thompson (1936:23–4), Brind-Amours (1975:28–9), Capponi (1977:445–52; 1985:104–5, 244–6).

(b) Witherby 2 (1943:218–22, 229–32), 4 (1943:395–403), Spencer (1953:59–63), *BWP* 3 (1983:262), 5 (1988:420–1, 459–60).

Aigipops

(αἰγίπου G) According to the *Etymologicum Magnum* (28.19), a Macedonian word for Aëtos (large raptor).

(a) Thompson (1936:24).

Aigithallos, -alos

(αἰγίθαλλος, -αλος G, *parra, parus* L) The word in common use for a Tit, of which eight true species (i.e. belonging to the *Parinae* sub-family) are found in Greece: Blue (*Parus caeruleus*) and Great Tit (*P. major*) abundantly, Long-tailed (*Aegithalos caudatus*) and Coal Tit (*Parus ater*) commonly, Marsh (*P. palustris*), Sombre (*P. lugubris*) and Crested Tit (*P. cristatus*) less commonly, Willow Tit (*P. montanus*) rarely, together with (from a different sub-family) Penduline Tit (*Remiz pendulinus*) and (from the Babblers but formerly called a Tit) Bearded Reedling (*Panurus biarmicus*), both of these less commonly. Aristotle (*HA* 592b17–21) identified only three species: Spizitēs (q.v.), described as the largest and Chaffinch-sized (Great Tit), Oreinos (q.v.) with a long tail (Long-tailed, in Greece most frequently a hill bird, as Aristotle’s name indicates), and one unnamed but called the tiniest (probably Blue, for Aristotle seems to have considered the even smaller Coal Tit not an Aigithalos but a Melankoryphos, q.v.). A little further on, Aristotle notes a claim (616b2–3) that the Aigithalos lays more eggs than other birds (the Blue Tit averages 7–13, but occasionally two females lay in the same nest, producing between them as many as 21 eggs), and later he states (626a7–9) that Tits attack bees. This allegation, copied by other ancient writers (e.g. Aelian NA 1.58, *Geoponica* 15.2.18), is certainly true of Great Tits, for whom adults and larvae of Hymenoptera, including bees and wasps, form almost half of their diet between February and April. Apostolius 1.76 has the proverb ‘Bolder than an Aigithalos’, and Antoninus Liberalis (20.8) records a curious myth that Clinis’ son Ortygius, who lived near Babylon, was transformed into an Aigithalos because he had urged his father to sacrifice goats to Apollo in place of donkeys.

(a) Keller 2, (1913:120–1), Thompson (1918a: 20–1; 1936:22–3), Steier (1931:359–62), Brandts (1935:106), Brind’-Amour and Brind’Amour (1975:28–9), Pollard (1977:37–8), Capponi (1985:196–7), Arnott (1993b: 133–4), Hünemörder 7 (1999:1163–4).

(b) Witherby 1 (1943:244–74), Bannerman 2 (1953:173–89, 196–212), Steinfatt (1954:251–4), Barnes (1975:18–147, 184–96), Perrins (1979:13–277), *BWP* 7 (1993:88–101, 133–282, 377–96), Harrap (1996:353–67, 385–90, 420–5), H-A (1997:266–71, 274–5).

Aigithos

(αἰγίθος G) See AIGIOTHOS.

Aigokephalos

(αἰγοκέφαλος **G**, *aegocephalos* **L**) Aristotle says this bird lacks a spleen, and has its gall bladder close to both liver and stomach, while the lower part of its stomach is wider (*HA* 506a17, b23, 509a23). Its name ('Goat head') seems to imply raised ear-like tufts and beard-like feathers under the chin, and these are features of three owls: Scops (*Otus scops*), [Eurasian] Eagle Owl (*Bubo bubo*) and Long-eared Owl (*Asio otus*). Scops and Eagle Owls, however, have other ancient Greek names attested (Aeiskops/ Skōps, Byas: qq.v.).

(a) Thompson (1936:25), Gossen (1939:269–70 §103).

(b) Witherby 2 (1943:327–31), *BWP* 4 (1985:572–88 and plate 51), Voous (1988:252–61), H-A (1997:206), Brooks (1998:55, 163).

Aigōlios

(αἰγώλιος and -ωλιός **G**, *aegolios* **L**) Aristotle (*HA* 592b9–15, 616b25–7) describes this owl as smaller than the Byas ([Eurasian] Eagle Owl, *Bubo bubo*), being the size of a domestic Cock, hunting Jays, feeding at night and rarely visible by day, and living in rocks and caves. These details, however, contradict each other. The Eagle Owl itself (69 cm) is no bigger than a Cock (65–75 cm), appears to be totally nocturnal, nests in rock crevices, and in Greece includes corvids such as Jays in its diet. No other species of Owl now resident there comes near to it in size or shares the other details described above. It is, however, perhaps just possible that in antiquity the Ural Owl (*Strix uralensis*, 60 cm), which still has relict populations in Romania and Slovenia, Croatia and Bosnia, bred in a northern Greece which was then much more forested, but that Owl only rarely nests on rock faces, preferring holes in tree stumps or old nests of other species.

(a) Wellmann (1909:1071), Thompson (1936:27), Capponi (1985:104–5, 244–6), Hall (1991:141).

(b) Witherby 2 (1943:312–15), *BWP* 4 (1985:550–60), Hume (1991:146–8), H-B (1997:412–13).

Aigothēlas

(αἰγοθήλας **G**, *caprimulgus* **L**) The [European] Nightjar (*Caprimulgus europaeus*) is correctly described by Aristotle (*HA* 618b2–9) as a mountain bird in Greece, nocturnal and slightly bigger than a Blackbird, but he then claims that it flies up to she-goats and sucks the milk out of their udders, thus blinding them. This allegation, presumably based

on a popular belief at the time which gave rise to its Greek, Latin and many modern European names (e.g. Goatsucker, *Ziegenmelker*, *succiacapre*), was copied by later Greek and Roman writers, but is a total fantasy, most probably springing from a misinterpretation of the bird's silent, rapid and twisting flights low down at dusk in pursuit of insects among flocks of sheep and goats.

(a) Thompson (1918a: 20–1; 1936:24–5), Pollard (1977:50–1).

(b) Witherby 2 (1943:251–6), Bannerman 4 (1955:22–30, especially 26), *BWP* 4 (1985:620–36, especially 624).

Aigypios

(αἰγυπιός **G**) Greek poetry and non-technical prose seem generally to use it as a variant for Gyps (q.v.: Vulture), although the popular failure to make a clear distinction between Vultures and large raptors may explain why Homer twice (*Iliad* 17.460, *Odyssey* 22.302–3) and Sophocles once (*Ajax* 169–70) has these birds (like Eagles, unlike Vultures) chasing live Geese or terrifying and pouncing on small birds. Aristotle's allegation of the bird's hostility to large raptors (*HA* 609b35–610a1) implies identification as a Vulture, since Lammergeiers are known to drive even Golden Eagles away from their nests, while Aelian's *NA* 2.46 allegation that they are black in colour suggests that he had in mind the Black Vulture (*Aegyptius monachus*), common in Greece up to the middle of the twentieth century; its nestlings at times fall victim to predatory Golden Eagles. See Boios' story (in Antoninus Liberalis 5.5) of the transformation of Aigypios and Neophron into this bird.

See also NEOPHRŌN.

(a) Tristram (1905:26), Boraston (1911:230–2), Robert (1911:35–7), Keller (1912:932, and 2, 1913:27), Thompson (1936:25–7), Gossen (1937:4 §40), Pollard (1948b: 11–17; 1977:79–80, 166), Capponi (1977:445–52), Mensching 2 (1979:716–17), Forbes Irving (1990:223).

(b) *BWP* 2 (1980:58–64, especially 61), 89–95, especially 91), Brown and Amadon (1989:336–7 and plate 34), H-A (1997:130, 132).

Aisakos

(αἰσακός **G**) According to the *Etymologicum Magnum* (38.49), another name for the Erithakos (q.v.). According to Servius' commentary on Virgil's *Aeneid* (4.254, 5.128), however, Aisakos was also the name of one of Priam's sons, who was transformed into a totally different sea bird (*mergus* L=αἰθυία **G**: see AITHYIA below) when he tried either to drown himself in the sea after the nymph he loved was killed by a snake (the fullest story is found in Ovid *Metamorphoses* 11.751–95) or kill himself by leaping from a high wall.

(a) Thompson (1936:30), Forbes Irving (1990:223–4).

Aisalōn, -arōn

(αἰσάλων, -άρων **G**, *aesalon* L) Aristotle's *HA* is the main source (609b8–9, 30–2, 620a17–18) of information about this bird, saying that it is the second most powerful Hierax (q.v.: the general name for all diurnal predators smaller than big Eagles and Vultures), fighting Aigypios and Raven, and preying on young foxes. This points to a largish raptor that can no longer be convincingly identified, but Bonelli's Eagle (*Hieraetus fasciatus*) is one of the smaller Eagles and the only such raptor today known to prey on both corvids and young foxes.

See also PERDIKOTHĒRAS.

(a) Gossen (1919:476), Thompson (1936:30), Capponi (1979:45–7).

(b) *BWP* 2 (1980:258–64, especially 259), Brown and Amadon (1989:676–80), H-A (1997:142).

Aithyia

(αἰθυία **G**, *mergus* L) A sea bird described by Aristotle (*HA* 542b 17–21, cf. 593b14–15) as a Greek resident that usually lays two or three eggs in coastal rocks and is distinguished from the Laros (q.v.) by laying its eggs much earlier, at the beginning of spring straight after the solstice. It is frequently mentioned by ancient poets from Homer onwards, mainly for its habit of diving into the sea (e.g. *Odyssey* 5.3371, 352–3, Apollonius *Argonautica* 4.966, Posidippus 23.1 Austin-Bastiani), but writers of the Roman Empire add further details: that it sometimes nests in trees (Pliny *HN* 10.91), translating the bird's name as *mergus*); that it dives under the waves after oily fish such as eels, and at times may move inland to lakes (Dionysius *On Birds* 2.6); and that it stands on a rock, flapping its wings (Aelian *NA* 7.7, the anonymous *Cyranides* 3.6). Hesychius' lexicon (α 1893) identifies the birds as 'Sea Crows'. Although it is clear that ancient Greece and Rome did not clearly distinguish their various sea birds, several attempts have been made to identify the Aithyia. In 1895 Thompson followed earlier scholars in plumping for one or more of the larger Gulls, but in 1918 he changed his mind and opted for the two larger Shearwaters of the Mediterranean: Cory's (*Calonectris diomedea*) and Mediterranean Shearwater (*Puffinus yelkouan*). Gulls and Shearwaters, however, do not dive under the waves, and a more plausible identification appears to be the two larger Mediterranean Cormorants: the [European] Shag (*Phalacrocorax aristotelis*), a fairly common resident nesting also on Lesbos, and the [Great] Cormorant (*P. carbo*), less commonly resident in Greece but a common winter visitor. Both birds dive down into the sea for food, the [Great] Cormorant up to nine metres below the surface; they are early nesters, the Shag sometimes even before the beginning of March, and they regularly nest on cliff ledges, although the [Great] Cormorant sometimes nests in trees; they familiarly stand on rocks flapping their wings; they are as dark as Crows; eels form part of the [Great] Cormorant's diet; and in winter that Cormorant is often

found on inland lakes. See also Korax (2) and Korōnē (2). For the legend about Aisakos' metamorphosis into an Aithyia, see above on AISAKOS.

(a) Sundevall (1863:158–9), Aubert and Wimmer 1 (1868:85–6), Thompson (1895:17–18; 1918b: 95–6; 1936:27–9), Boraston (1911:220–5), Keller 2 (1913:242–6), Gossen and Steier (1922:1417–18), Steier (1932a: 2412–18), Arnott (1964:249–62), Douglas (1974:70), Capponi (9185:162–3), Hünemörder 6 (1999:754), 8 (2000:332–3).

(b) Witherby 4 (1943:2–14), *BWP* 1 (1977:200–14 and plates 21, 22), H-A (1997:98–9), Wanless and Harries (1997:3–13), Brooks (1998:104–5), Nelson (2005:14–16, 51–2, 98–9, 104–6, 158–8, 411–23, 443–53).

Aix

(αἰξ **G**) The word normally means 'Goat', but Aristotle (*HA* 593b15–23) implies that it is also the name of a quite heavy web-footed bird whose habitat is lakes and rivers, presumably a Goose or larger Duck so called because of an assumed resemblance to a goat in appearance or voice. No such resemblance has been discerned by modern ornithologists, although Sundevall alleged that Barnacle Geese (*Branta leucopsis*) gave out a goatlike cackle in their evening flights. This call is now more often compared rather to the yapping of small dogs, and is unlikely to have been heard by an ancient Greek, since the Barnacle Goose winters no further south than north Germany and the Netherlands.

(a) Sundevall (1863:153), Thompson (1936:30).

(b) Witherby 3 (1943:207–10), *BWP* 11 (1977:430–41, especially 434).

Akalanthis, -thos, -theia

(ἀκαλανθίς, -θος, -θειά **G**) These may be either different spellings of a totally unidentified bird-name, or be variants of Akanthis, -thos (see below). One of the daughters of King Pieros was transformed into such a bird, according to Nicander (fr. 54 Schneider=Antoninus Liberalis 9.3).

(a) Thompson (1936:30–1, 59), Dunbar (1995): on v. 871, Olson (1998): on v. 1078.

Akanthis, -thos

(ἀκανθίς, -θος **G**, *acanthis*, **L**) One or more species of (probably) Finch named from an association with thorny plants (**G** ἄκανθαί). The word most commonly used is Akanthis, which Aristotle describes as a bird feeding entirely on and living among such plants (*HA* 592b29–593a3; cf. 610a 4–7), with poor colouring and a clear voice (616b30–2); several of these remarks are repeated by later Greek and Roman writers. Such colouring excludes the [European] Goldfinch (*Carduelis carduelis*) but, when considered alongside the voice, it permits a likely identification with drabber Finches such as the [Common] Linnet (*Carduelis cannabina*), [European] Greenfinch (*C. chloris*), [European] Serin (*Serinus serinus*) and [Eurasian] Siskin (*Carduelis spinus*). They are all (apart from the Siskin, a widespread winter visitor) common residents of Greece today, primarily seed-eaters, and likely enough to have shared a common name in the ancient world because the females of each species in particular are not easily distinguished from each other with the naked eye.

(a) Keller 2 (1913:86–7), Thompson (1924:7– 11, 1936:31–2, 59), Gossen (1956:171–2 §1), Douglas (1974:52–3), Pollard (1977:52–3, 167), Capponi (1979:15–20; 1985:257), Richter 2 (1979:551–2), Hünemörder 4 (1998:520–1).

(b) Witherby 1 (1943:54–7, 61–3, 78–83), Clement and others (1993:172–3, 212–14, 219–21, 249–50), *BWP* 8 (1994:508–21, 548–68, 587– 624 and plates 33.3–6, 35.1–9, 37.1–5, 38.7–8, 39.3–4, 7, 40.1–8), H-A (1997:289–91).

Akanthy(l)is

(ἀκανθυλ(λ)ίς **G**, *acanthyllis* **L**) A name of uncertain spelling and identification. Aristotle first says (*HA* 593a12–13) that the bird is the size of a Knipologos (q.v.: [Eurasian] Treecreeper), but later (615a4–6; cf. Pliny *HN* 10.96) describes its nest as woven like a ball of flax, with a tiny entrance. This was interpreted by Gloger and others as the ovoid or spherical nest of the [Eurasian] Penduline Tit (*Remiz pendulinus*), an aberrant Tit (see AIGITHALLOS above) fairly widespread and locally common in mainland Greece, but this bird feeds mainly on insects and grubs, and is not associated with prickly plants that the name Akanthyl (l)is would imply (see AKANTHIS above). Several Finches ([Common] Chaffinch *Fringilla coelebs*, [European] Greenfinch *Carduelis chloris*, [European] Serin *Serinus serinus*) also construct neat, compact nests shaped like a ball with the top sliced off, leaving a relatively small entrance, and it seems more likely that Aristotle's nest belonged to one or more of these Finch species, with the name Akanthyl(l)is thus being simply a variant of Akanthis.

(a) Gloger (1830:1–3), Gossen (1935:176 §207), Thompson (1924:7–11; 1936:32), Douglas (1974:52–3), Pollard (1977:38), Capponi (1985:165–6).

(b) Witherby 1 (1943:54–7, 81–3, 102–7), Newton (1972:37, 42–3, 57), *BWP* 7 (1993:376–96, especially 384–8), and 8 (1994:466–7, 563, 517–18), Clement and others (1993:165–7, 172–3, 212–14), H-A (1997:274–5), Hünemörder4 (1998:520–1).

? Akkalansir or Akkalsir

(? ἀκκαλανσίρ or ἀκκαλσίρ **G**) Hesychius (α 2421) offers this (or something like this: the Marcianus manuscript here is very corrupt) as the Laconian spelling of Akanthyllis (q.v.).

(a) Thompson (1936:32).

Akmōn

(ἄκμων **G**) According to Hesychius (α 2457), a kind of Aëtos (large raptor).

(a) Thompson (1932:249; 1936:32–3), Gossen (1940:5 §64).

? Akregiaion

(? ἀκρεγίαιον **G**) A list of bird names made probably in late antiquity as a school exercise includes the Akregiaion (*P. Amsterdam* 13.14), whose identification is all the more a mystery because its writer may well have misspelled the name.

(a) Sijpesteijn (1977:69–71; 1980:30–2), Bain (1999b: 76–8).

? Akreopaōni

(? ἀκρεοπαῶνι **G**) A further entry in the same school exercise (*P. Amsterdam* 13.3), almost certainly a mis-spelling of Agriopaōni (ἀγριοπαῶνι), ‘Wild Peacock’. On Peacocks in antiquity, see below, s.v. TAHOS.

(a) Sijpesteijn (1977:69–71; 1980:30–2), Bain (1999b: 76–8).

Akrytas

(ἀκρύτας **G**) One more unidentified entry in the school exercise (*P. Amsterdam* 13.15), perhaps also misspelled. A link has been tentatively suggested with Akylas (q.v.), but this seems unlikely.

(a) Sijpesteijn (1977:69–71, 1980:30–2), Bain (1999b: 76–8).

Akylas, Akylēēs

(ἀκύλας, ἀκυλέης **G**, *aquila* **L**) Hesychius (a 2687) identifies the Akylēēs as an Aëtos (large raptor), but Eustathius (commentary on Dionysius Periegetes: Müller 2, 1861:286.37–40) gives the spelling Akylas, explaining that this was the word used instead of Aëtos in the city of Aquileia, the coastal city at the head of the Adriatic, refounded as a Roman colony in 181 BC. Presumably Akylas was the local attempt to borrow and Hellenise the Latin word *aquila*.

(a) Thompson (1936:33).

Alektōr, -torideus, -toris, -tryōn, Ornis

(ἀλέκτωρ, -τοριδεύς, -Topic:, -τρούων, ὄρνις **G**, *gallus gallinaceus* shortened to *gallus* when there is no possibility of confusion with *Gallus* meaning ‘Gaul’, *gallina*, *pullus* **L**) (1) Virtually always the Domestic Fowl: Alektōr=the cock bird (poetic in Attic, but the normal word outside Attica and in later Greek), Alektryōn (in Attic down to the fourth century BC: cf. Phrynichus 200 Fischer) used for both cock and hen (though Ornis often replaces it for the hen, sometimes along with defining adjectives such as ‘domestic’ or ‘female’), Alektoris=hen (first in Aristotle), and Alektorideus=chicken. The bird was domesticated from the Red Junglefowl (*Gallus gallus*: one such is described by Ptolemy *Geography* 7.2.23 with its drooping, beardlike feathers: see PÖGŌNIAS) in its native south-east Asian haunts already in the third millennium BC, but the date of its first arrival in Greece is problematic. A sealing found at Kato Zakro from a signet made probably in the sixteenth century BC portrays two cocks facing each other across an altar, but the bird does not feature in the art of mainland Greece until the seventh century and in its literature until even later (? first Theognis 864). The immediate source from which it arrived more massively in Greece during the seventh century was Persia, and so it was commonly called ‘the Persian bird’ (e.g. Cratinus fr. 279, Aristophanes *Birds* 485). In Egypt similarly the cock appears in art as early as the fifteenth century BC, but the bird was not farmed extensively there until Ptolemaic times. It seems likely that in both places

even in the second millennium some cocks were bred as prize fighters (hence the name Alektōr, meaning 'Repeller'), while the nutritional value of both flesh and eggs was recognised much later, leading only in the sixth century BC to widespread farming in Greece, where the inhabitants of Delos allegedly first learnt how to fatten the hens (Pliny *NH* 10.139–40). It may have been introduced to Britain by the Roman legions (e.g. Vindolanda tablets II.302, III.581 Bowman-Thomas), and bones are found on nearly all Romano-British sites. The finest hens, according to Pliny (*HN* 10.156), had an erect comb, black feathers, red beaks and uneven claws. Manuals for ancient chicken-farmers are preserved in both Greek (*Geoponica* 14.7.1–30) and Latin (Varro *De Re Rustica* 3.9, Columella 8.2–8), and detailed descriptions of the birds' behaviour (including their sexual appetite all year round except for two months in winter, and the cock's habit of rearing its chicks when the mother hen dies) are set down as early as Aristotle (*HA* 544a29–33, 558b11–14, 770a7–23). Several breeds are singled out: Illyrian hens that laid two or three times a day ([Aristotle] *Mirabilia* 842b31–3), for example, and from Tanagra two races: one given the name of Kopsichos (q.v., section 2), as black as a Raven, with red wattles and comb, and one bred for fighting (Pausanias 9.22.4). Cock-fighting remained a popular sport in both Greece and Rome throughout antiquity (e.g. Aristophanes *Acharnians* 165, *Birds* 759, 1364–7, Xenophon *Symposium* 4.9, Aeschines 1.53, Aristotle *HA* 536a27–8, Varro *De Re Rustica* 3.9.5–6, Columella 8.2.4–5, Pliny *HN* 10.48), and the cock's four main characteristics were well recognised: pugnacity, pride, sexual appetite, and alertness; the first and last of these doubtless led to its association with deities such as Athena (Pausanias 6.26.3), Demeter (Porphyrius *De Abstinencia* 4.16) and Hermes (Lucian *Gallus* 28). The cock's habit of crowing at or just before daybreak was always recognised as a wakeup call (e.g. Theognis 864, *Batrachomyomachia* 192, Plato *Symposium* 223c, Pliny *HN* 10.46), but oddly enough the sound it made was often identified as 'cuckoo' (e.g. Sophocles fr. 791 Radt, Cratinus fr. 344, Diphilus fr. 66.2, Aristotle *HA* 631b28, Theocritus 7.48, 123–4, Eustathius 1479.41–9 on *Odyssey* 4.10–12). Hens and (more commonly) cocks often appear in art—on coins and vases, in Roman mosaics and painting; particularly interesting are the illustrations of cockfighting (e.g. an Attic red-figured cup of c.400 BC, paintings in the Houses of the Vettii and of Polybius at Pompeii) and of live birds being carried as lovers' gifts (on Attic vases).

See also ADRIANIKĒ, BRĒTOS, CHALKIDIKOS, ĒĪKANOS, KOLOIPHRYX, KOPSICHOS 2, KORKORA, KOSKIKOS, KŌKALOS, MATTYĒS, NEBRAX, ORNIS, ORTALICHOS/ ORTALIS, PHŌLAS, PROKOTTA, PSĒLĒX, SERKOS, ZŌRON.

(a) I-K (1889:132–4, 135 plates xxi–xxii), Hogarth (1902: plate X no. 128), Pischinger 2, (1907:14–22, 52–5), Hehn (1911:326–41), Orth (1912:905–12 and 1913:2519–36), Schneider (1912:2210–15), Keller 2 (1913:131–45), Payne (1931:74–6 and figs 20, 21), Brands (1935:132–5), Cobianchi (1936:92–3, 139–47), Shipp (1936:164–5 and 1979:55–6), Thompson (1936:33–44), Kretschmer (1939:36), Pollard (1948a: 353–76, especially 365–6) and 1977:88–9 and figs 11, 12, 17), Kraay (1966: O62–4, R64), Jenkins (1990:13, 17, 42 and plate C1, figs 15, 99), Toynbee (1973:256–7), Hoffmann (1974:195–220), Sauvage (1975:263–71), Thesing (1977:8–12), Capponi (1979:248–57; 1985:197–9, 218–20), Lindner (1979).

Richter 2 (1979:1239–41), Lamberton and Rotroff (1985:6–7), Nauwerth (1985:360–72), Houlihan and Goodman (1986:79–83), Parker (1988:209), Dunbar (1995: on vv. 483–4), Tammisto (1997:30–1, 70–1, 89–91, plates 5, 50), Müller (1998:78–9), Hünemörder (1998:749–51), Bain (1999a: 122), Watson (2002:380–1).

(b) Ali and Ripley 2 (1980:102–6), Scott (1983:51–3, 87–92), Gattiker and Gattiker (1989:411–53. Grimmett, Inskipp and Inskipp (1998:359 and plate 5).

(2) Two authors (Ctesias 688F45§8 Jacobi, Aelian NA 16.2) give the name of Alektryōn to a bird seen in India that is very big, in colour a gold and dark blue-green that gleams like an emerald, with a comb of variegated hue and a flat tail that is trailed like a peacock's. This is generally identified as the Himalayan Monal (*Lophophorus impejanus*: also known as the Impeyan Pheasant), a bird of the Himalayas which has iridescent plumage ranging from green, purple, blue and bronze, a striking green crest, and a tail that almost touches the ground. The male, however, is no bigger than a domestic Cockerel (70 cm ~65–75 cm).

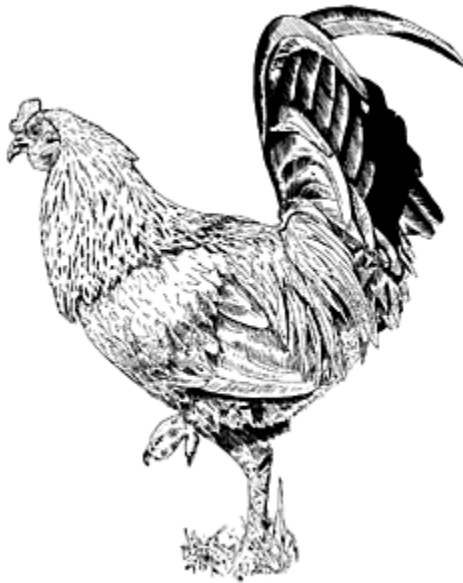


Figure 2 Jungle Fowl

(a) Cuvier 7 (1730:409), Gossen (1935, 171 §185), Thompson (1936:40), Pollard (1977:89).

(b) Ali and Ripley 2 (1980:88–90 and plate 34.6), Grimmett, Inskipp and Inskipp (1998:358 and plate 5), Madge and McGowan (2002:90, 288–90 and plate 33).

Alektryaina

(ἄλεκτράινα **G**) A word invented by Aristophanes (*Clouds* 666–7, 851–2) to provide a separate name (with a clearly feminine ending) for a female Alektryōn (q.v.: Domestic Cock).

(a) Thompson (1936:33); Capponi (1985:197–9, 218–20).

Alektryōn agrios

(ἄλεκτρυὼν ἄγριος **G**) According to Hesychius (ε 5587), another name (‘Wild Cock’) for the Erops (q.v.: [Eurasian] Hoopoe).

Alektryōn megistos

(ἄλεκτρυὼν μέγιστος **G**) See KATREUS.

Alektryōn nomadikos

(ἄλεκτρυὼν νομαδικός **G**) See NOMAS.

Aliapous

(ἁλιάπους) See HALIAPOUS.

Alkyōn, -yonis

(ἄλκυών, -ονίς **G**, *alcedo*, *alcyon* **L**) Specifically the [Eurasian] Kingfisher (*Alceo atthis*), about which our ancient sources provide a medley of information, combining accurate observation with wild lunacy and unsolved mystery. Aristotle notes that (*HA* 616a14–18) the bird is little bigger than a House Sparrow, in colour a mixture of blue, green and reddish, with a long, slim beak (allegedly greenish-yellow, but in reality the male's is all black, the female's black with a touch of red on the lower mandible); (616a32–3) it eats fish, goes up rivers and generally lays five eggs; (542b22–5) it is visible in Greece only in early November and late December, hovering around ships at anchor; and (593b8–11) there are two kinds of this waterside bird, one calling as it perches on reeds, the other silent, bigger and with a blue back. Other writers generally confirm that its habitat is the sea and the coast (e.g. Alcman 26.2–4 Page, Aristophanes *Birds* 250–1, Frogs 1309–12, Euripides *Iphigenia in Tauris* 1089–92, Theocritus 7.57–60, Virgil *Georgics* 3.338), and Pliny adds the shrewdly observed details about the white patch on the bird's neck and the position of its reddish feathers on breast and belly (*HN* 10.89). Two apparent contradictions in the above remarks are readily explained. Over much of Greece the [Eurasian] Kingfisher is only a winter visitor, and then seen almost exclusively at the seaside, but up to a thousand pairs now breed in central and northern Greece and the islands of Corfu and Cephallenia; these breeders belong to the Mediterranean subspecies *A. a. atthis*, but the winter visitors include also the more northern *A. a. ispida*. Second, the reference to two kinds of Kingfisher implies knowledge of the White-breasted Kingfisher (*Halcyon smyrnensis*), a very rare visitor to the eastern Aegean islands but breeding still in small numbers on the west coast of Asia Minor, 50 per cent bigger than the [Eurasian] Kingfisher, with a vividly blue-green back and a noisy call. Aristotle and other writers, however, are guilty of the lunatic belief that the [Eurasian] Kingfisher bred its young in the winter, building its nest for seven days before the winter solstice and laying its eggs, hatching them and rearing its brood for seven days after it (*HA* 542b4–15); later Aristotle claims that the nest was red, built on the shoreline, shaped like a long gourd with a narrow entry to prevent the sea entering it, while it included fish bones in its construction (616a19–32). This was the general view throughout antiquity, although a few authors (e.g. Dionysius *On Birds* 2.8) increased its absurdity by claiming that the nest was actually built in the sea. The [Eurasian] Kingfisher, in fact, excavates a hole in a steep, sandy river bank, and around the Mediterranean has several broods from May to July. The ancient fallacy led to the naming of that fortnight in December, when the seas were equally falsely imagined to be calm, as the Halcyon days, with the bird's name now misspelled as Halkyōn (=‘Sea-breeding’) as a result of a totally spurious etymology. An unsolved mystery, finally, concerns the relationship between the Halkyōn and the Kērylos, a bird of insecure identity mentioned first by Alcman (26.2–4 Page) and discussed (s.v. Kērylos) below. The Kingfisher is depicted on Roman mosaics, several in the Museo Nazionale at Naples, two in the House of the Faun and one in the house of M. Caesius Blandus at Pompeii. In Greek myth an Alkyone married Ceyx and was transformed into an Alkyōn (e.g. Apollodorus 1.7.4, Ovid *Metamorphoses* 11.410–748), while Aedon's mother suffered the same fate (Antoninus Liberalis 11.9 from Boios).

(a) Wellmann (1905:2152–3), Pischinger 1 (1906:29–35, 49–51), Keller 2 (1913:55–60), Thompson (1936:46–51), Gresseth (1964:88–98), André (1967:25–7), Peck (1970:368–72), Douglas (1974:73–7), Capponi (1977:454–6; 1979:50–8; 1985:152–62), Pollard (1977:96–8, 170–1), Richter 2 (1979:220), Tammisto (1984:217–42, 1997:41–3, 93, plates 14, ? 16, ? 22), Forbes Irving (1990:239–41), Dunbar (1995: on vv. 250–1), Hünemörder 3 (1997:931–2), Watson (2002:362).

(b) Arrigoni (1929:333–5), Witherby 2 (1943:273–6), Bannerman 4 (1955:68–75), Steinfatt (1955:96), Kumerloeve (1961:147–8), Eastman (1969), Boag (1982), *BWP* 4 (1985:701–5, 711–23 and plate 65), Gattiker and Gattiker (1989:273–6), Frys and Harris (1992:219–21), H-A (1997:210–11).

* Alōpēx

(ἄλωπηξ **G**) Aristotle (*HA* 490a5–8) distinguishes three classes of flying creatures: those with wings that are feathered (birds), membranous (insects and other invertebrates), and skin (bats), giving the Nykteris (q.v.: bat) and Alōpēx (a word that normally means ‘fox’) as examples of the skin-winged class. If Aristotle’s pairing here implies that Alōpēx is not a Nykteris, the latter can be only the Flying Squirrel (*Pteromys volans*: so Sundevall, Keller), a flying mammal now confined in Europe to Finland and Russia, about whose existence Aristotle could perhaps have received information from Greek settlers in the Tauric Chersonese. However, if it does not imply that, and Alōpēx is simply a kind of Bat, the creature is unlikely to have been a species of the *Pteropus* genus (the Flying Foxes, large fruit-eating Bats so named because of their fox-like faces), confined as they are to tropical Asia, East African islands such as Madagascar, and Australia; could Aristotle be expected to know about them? This leaves only some species of Greek Bat: one perhaps with long erect ears like a Fox (e.g. [Common] Long-eared Bat, *Plecotus auritus*, the closely related Grey Long-eared B., *P. aus-triacus*, or Bechstein’s B., *Selysius bechsteini*: so Louis), one with a face shaped a little like a Fox’s (Whiskered B., *S. mystacinus*), or one fox-red in colour (Geoffroy’s B., *S. emarginatus*, or Noctule, *Nyctalus noctula*, or Kuhl’s Pipistrelle, *Pipistrellius kuhlii*: so Aubert and Wimmer).

See also NYKTERIS, OPHEA, RHOMPHAIA, STRIX.

(a) Sundevall (1863:40–1), Aubert and Wimmer 1 (1868:63–4), Thompson (1910: *ad loc.* n.6), Keller 1 (1909:14), Louis 1 (1964:12).

(b) van den Brink (1967:54–70, 86).

Amallos

(ἄμαλλος **G**) According to Hesychius (a 3418), the name for a (presumably Chukar) Partridge (*Alectoris chukar*) at Polyrrhenia in the west of Crete; see also below, s.v. PERDIX.

- (a) Thompson (1936:51), Gossen (1940:6 §89).
 (b) *BWP* 2 (1980:452–7), H-A (1997:150–1), H-B (1997:206).

Ampelis, -iōn

(ἀμπελῖς, -ίον **G**, *ampelion*, *uinestris* **L**) Mentioned with two spellings: earlier -is (=female bird) in Aristophanes (*Birds* 304), later -iōn (=male) in Dionysius (*On Birds* 3.2); both appear in Pollux (6.52). Dionysius calls the bird very light or nimble. Its name (=‘Viny’) implies a connection with vineyards. Six common small birds merit consideration. The most likely candidate is the Blackheaded Bunting (*Emberiza melanocephala*), which sings and breeds in vineyards, foraging there after insects and seeds of grapes and other berries. However, the Olive-tree Warbler (*Hippolais olivetorum*) and Sardinian Warbler (*Sylvia melanocephala*) also frequent Greek vineyards, the latter bird including grapes in its food during autumn and winter, while the Black-eared Wheatear (*Oenanthe hispanica*) often nests in vineyards with stone banks, the Blackcap (*Sylvia atricapilla*) feeds mainly on berries (including grapes) at non-breeding times, and the Spotted Flycatcher (*Muscicapa striatas*) is known to nest near garden vines.

(a) Rogers (1906: xxxvii–viii, Thompson (1936:51), Arnott (1993b: 129), Dunbar (1995: on v. 204).

(b) White (1789: letters XIV (Barrington), XL (Pennant)), Bewick 1 (1826:211), Witherby 1 (1943:118–21, 300–3); 2 (1943:79–82, 92–5, 154–60), Steinfatt (1954:248), Bannerman 1 (1953:257), Simms (1985:246–8), *BWP* 5 (1988:806–19); 6 (1992:280–5); 7 (1993:10–26); 9 (1994:313–23), H-A (1997:238–9, 252, 255, 258–9, 264, 299), H-B (1997:421–2).

Anakēs

(ἀνάκης **G**) According to Hesychius (a 4350), an Indian bird similar to the Psaros (the [Common] Starling). This implies one of the Indian Sturnidae, either (? and more probably) the Common Myna (*Acridotheres tristis*), abundant throughout the subcontinent and commensal with humans (so Gossen), or the Brahminy Starling (*Sturnus pagodarum*), much more brightly coloured than the [Eurasian] Starling (black, grey, orange-brown), whose native name in Tamil is *Nākanam patchi*, from which the Greek name could have been derived. A Common Myna has been identified on a wall painting on the east wall of the House of the Wedding of Alexander at Pompeii.

(a) Thompson (1936:51), Gossen (1937:7 §106), Jashemski (1993:348–56 and figs 414, 416).

(b) Ali and Ripley 5 (1987:160–2, 177–80), Feare and Craig (1998:157–61), Grimmitt, Inskipp and Inskipp (1998:669–70, 672), Watson (2002:359).

Angylas

(ἄγγύλας **G**) Demetrius of Constantinople, a Byzantine writer on falconry, says (*Hieracosophium* 9, p. 344 Hercher) that one large raptor (Aëtos) with a small, flat-topped head, black tongue and 11 or 13 tail feathers is called an Angylas. That information does not secure a safe identification. The head shape best suits among native Greek birds Honey Buzzard (*Pernis apivorus*). Lesser Spotted Eagle (*Aquila pomarina*), and Booted Eagle (*Hieraaetus pennatus*), but all of these have 12 tail feathers and none has a black tongue, which is a feature confined to non-European raptors such as some Asian Hawk Eagles (*Spizaëtus* species) and the melanistic phase of the Gabar Goshawk (*Melierax gabar*) of central and southern Africa.

(b) *BWP* 2 (1980: plates 22.7–8, 23.1–2, 30.1–3), Brown and Amadon (1989:413–14, 693–706 and plates 56, 70–3).

? Anopaia

(? ἀνόπαια **G**) Homer (*Odyssey* 1.319–20) says that Athena, after a visit to Telemachus, flew away like a bird ἀνόπαια, and since at least the time of Aristarchus in the second century BC there has been a dispute about the word ἀνόπαια: is it adverbial (meaning ‘unseen’, ‘up through the smoke vents’, or just ‘upwards’), or is it the name of the bird which Athena resembled? The Homeric scholia on the passage (cf. Eustathius 1419.14–42) cite Aristarchus for maintaining the latter interpretation, and modern scholars have supported it by suggesting that the bird could have been an Aithyia (Thompson) or a Chelidōn (Rumpf). However, since in Herodotus (7.216) the steep upward path by which the Persians outflanked the Spartans at Thermopylae was called ‘Anopaia’, while Empedocles (fr. 51 Diels) uses the word in the sense of ‘upwards’, there seems no reason to doubt that it bore the same, non-ornithological sense in Homer.

(a) Rumpf (1871:32), Boraston (1911:244–5), Thomson (1936:52–3).

Antar

(ἄνταρ **G**) According to Hesychius (a 5328), an Etruscan word for Aëtos (large raptor).

(a) Thompson (1936:53).

Anthos

(ἄνθος **G**, *anthus* **L**) Our information comes almost entirely from Aristotle: the size of a Chaffinch (Spiza, q.v.: *HA* 592b25), feeding on larvae and worms, beautifully coloured, foraging in the grass, frightening horses by imitating their voices and flying belligerently at them, living by rivers and marshes (609b14–19, 615a26–8); some of these details are copied by Pliny (*HN* 10.116) and Aelian (*NA* 6.19). Virtually all of this corresponds to the Yellow Wagtail (*Motacilla flava feldegg* in Greece, *M. f. cinereocapilla* in Italy), an attractive finch-sized bird mainly bright yellow with black (*feldegg*) or dark grey (*cinereo cap illa*) head, habitually breeding and foraging for food (including worms and larvae) in damp meadows near river banks or lakes, and aggressively circling round the heads of anyone trespassing near their nests. It is regularly seen among flocks of farm animals, and has been observed picking insects from a bullock's nose (see also BOUDYTĒS), and the call of the two subspecies mentioned is a harsh and loud 'shreep' that is not too distant from that of whinnying horses. Antoninus Liberalis (7, citing Boios as his source) has a curious myth based partly on the alleged hostility between horse and bird; in it a man named Anthos, the son of a horsebreeder, tried to drive the horses away but was savaged and eaten by them and then transformed into the bird that bears his name. It is possible that this myth was originally concocted by Agathon in a tragedy with the title *Anthos* or *Antheus*.

See also BOUDYTĒS, CHYRRHABOS, KILLYROS, KINNYRIS, SEISOPYGIS.

(a) Sundevall (1863:117–18), Aubert and Wimmer 1 (1868:87), Robert (1911:62–3), Gossen (1935:176 §208), Thompson (1936:51–2), André (1967:30–1), Pollard (1977:167), Capponi (1979:72–4; 1985:199–200), Beavis (1989:2–4), Davies and Kathirithamby (1986; 96, 102–3 with n. 60), Forbes Irving (1990:224–5).

(b) Witherby 1 (1943:218–22), Smith (1950: especially 26–42), *BWP* 5 (1988:413–31, especially 414–16, 420–2, 428–9), Simms (1992:198–211), Brooks (1998:176).

Antipsychos

(ἀντίψυχος **G**) According to Hesychius (α 5517), Antipsychos ('Replacement-life') is another name for 'Memnon bird' (Ruff: see below, s.v. MEMNONIS).

(a) Thompson (1936:53).

Apaphos

(ἄπαφος **G**) According to Hesychius (α 5857), another name for the Epops (q.v.: [Eurasian] Hoopoe).

(a) Thompson (1936:53).

Aphrodisios

(ἄφροδίσσιος **G**) According to a Homeric scholion (B on *Iliad* 10.274; see also Eustathius' commentary *ad loc.* 804.55–65, and the *Etymologicum Magnum* 380.6–43), an unidentified kind of Erōdios (q.v.).

Apous

(ἄπους **G**, *apus* **L**) Ancient writers had as much difficulty as non-experts today in identifying the various species of Swift and Hirundine, but the information they provided about the Apous is less erratic than recent scholarship implies. Aristotle (*HA* 487b24–31) says that (1) the bird's name (literally 'Footless') means simply that it is bad on its feet while good in the air; (2) it resembles the Chelidōn (Barn Swallow and other Hirundines) and Drepanis ([Common] Swift), with the latter a summer visitor and the Apous resident all the year round. Later (618a30-b2) he adds that (1) the Apous is sometimes called Kypselos (q.v.); and (2) although the bird is hard to distinguish from other Hirundines, it has shaggy legs and builds long beehive-shaped nests of mud under rocks and caves to avoid disturbance from beasts and men. Pliny (*NH* 10.114: cf. the entry on Haliapus below) adds that it is visible at sea, and Eustathius 1502.26–8 (on *Odyssey* 4.404) alleges that the Lycians call by the name Apous a bird that in his time was commonly styled Petrochelidōn (q.v.: 'Rock Hirundine'). From all this it may be assumed that two closely similar species of Hirundine that can be distinguished only at close range: the [Eurasian] Crag Martin (*Ptyonoprogne rupestris*) with two white spots on the tail, and the Sand Martin (*Riparia riparia*) without any such spots: were lumped together with this one name. The Crag Martin is the one Hirundine that can be seen in Greece all the year round, breeding in caves and on cliff faces both inland and coastal; the Sand Martin, a summer visitor, has a small tuft of feathers at the back of its bare tarsus, and excavates a hole in a river bank up to a metre in length for its nest.

See also KYPSELOS.

(a) Gloger (1830:21–4), Robert (1911:92–3), Gossen (1921:777), Thompson (1936:52–3), André (1967:31–2), Capponi (1977:453–4, 1979:75–7; 1985:139), Pollard (1997:33).

(b) Witherby 2 (1943:239–41), Bannerman 3 (1954:388–95), *BWP* 5 (1988:235–48, 254–62), H-A 222–3).

Aptēnos Strouthos, Arabios Strouthos

(ἄπτηνος στρουθός, Ἀράβιος στρουθός **G**) See STROUTHOS (2).

Arakos

(ἄρακος **G**) According to Hesychius (*α* 6954), the Etruscan word for a *Hierax* (q.v.).

(a) Thompson (1936:54).

? Aramos

(ἄραμος **G**) According to Hesychius (*α* 6969), another word for *Erōdios* (q.v.: mostly Grey Heron and various Egrets). If the Greek word is correctly spelled, it would be related to Greek words meaning ‘to remain’ (ἄραμέν, ἀραμέναι: see LSJ) and describe the typically long motionless stance of the Grey Heron.

(a) Brands (1935:121), Thompson (1936:54).

Ardeolē

(ἄρδεόλη **G**) A Byzantine Greek word for *Erōdios* (q.v.) cited by Demetrius of Constantinople’s *Hieracosophium* 45 (p. 379 Hercher); it was presumably taken from the Latin *ardeola*, Hellenising it.

(a) Thompson (1936:55).

Arētias ornīs

(ἀρητιάς ὄρνις G) See below, s.v. STYMPHALIS.

Argiopous, -ipous

(ἀργιόπους, -ίπους G) According to Hesychius (a 7049), a Macedonian word for an Aëtos (large raptor). The name, which means ‘Whitefoot’, unfortunately suits too many such birds in Greece for any single identification: the Short-toed Eagle (*Circaetus gallicus*), the Hen, Montagu’s and Pallid Harrier (*Circus cyaneus*, *pygargus*, *macrourus*), the Honey and Common Buzzard (*Pernis apivorus*, *Buteo buteo*: light morphs of both), Bonelli’s and Booted Eagle (*Hieraetus fasciatus*, *pennatus*: light morph of the latter), and the Osprey (*Pandion haliaetus*).

(a) Thompson (1936:55), Gossen (1937:9).

(b) *BWP* 2 (1980: plates 12.1–2, 13.4, 6, 9, 20.2, 22.4, 30.1, 4, 5–6), Brown and Amadon (1989: plates 5, 12–13, 51–2, 104, 120–1).

Arōdios

(ἀρωδιός G) A possible variant spelling of Erōdios, q.v.

Arxiphos

(ἄρξιφος G) According to Hesychius (a 7358), a Persian word for Aëtos. Thompson notes *arzifya* in East Iranian and *ardifya* in Old Persian.

(a) Thompson (1936:55).

Asbēnoi

(ἄσβηνοί **G**) According to Hesychius, a word meaning just ‘birds’.
 (a) Thompson (1936:55).

Asida (? Ha-), Asidon

(ἄ- or ἄσιδα, ἄσιδον **G**) Hesychius (a 7667) identifies this bird (spelled Asida, -idon and even -ion in different manuscripts) as an Erōdios (q.v., Grey Heron or some other member of the *Ardea* family), but when the name appears in the *Septuagint* (*Jeremiah* 8.7 spelled Asida, *Job* 39.13 spelled Hasida), it translates the Hebrew word for Stork (in Greek normally Pelargos). There is, however, evidence of ancient confusion between Herons and Storks; thus a Greek magical text (*Cyranides* 3) alleges that the Erōdios nests on houses, which Storks (not Herons) commonly do.

(a) Thompson (1936:56).

? Asis

(? ἄσις **G**) In the *Physiologus* (4 p. 315.1–5 Sbordone) apparently an alternative name for the Ostrich (Strouthos 2: q.v.=Strouthokamēlos). However, the fifth entry in Hesychius below Asida (a 7672) runs ‘Asis: dust, or a kind of bird’, where it is possible that the scribe carelessly omitted a word, and the entry should have been ‘Asis: dust, or <Asida:> a kind of bird’.

See also ASIDA.

(a) Thompson (1936:56).

Askalaphos

(ἄσκάλαφος **G**) All that Aristotle (*HA* 509a21) says about this bird is that it has caeca appended to its colon. This is little help to its identification, but in ancient myth a gardener in Hades named Askalaphos, who betrayed Persephone in Hades after seeing

her eat a few pomegranate seeds, was punished by her or Ceres with transformation into an Owl. When Ovid tells this story (*Metamorphoses* 5.549–50), he identifies that Owl as a *bubo*, the [Eurasian] Eagle Owl (*Bubo bubo*), and this is endorsed by Servius' commentary on Virgil *Aeneid* 4.462. Apollodorus' Greek version of the story (2.5.12), on the other hand, identifies the owl as an Ōtos (q.v.), a name which covers two Owls: Short-eared (*Asio flammeus*) and Long-eared (*A. otus*). An anecdote preserved in the *Etymologicum Magnum* (278.1–2) claims that a certain Dionysius (the teacher of Fronto in the second century AD, nicknamed Dionysius The Slim: Athenaeus 11.475f, Fronto p. 152 van den Hout) was also nicknamed Askalaphos because he was long, slender and pale just like the Ōtos. This clearly points to its identification as the Longeared Owl, whose typical pose in tree or hedge makes it appear outstretched and lanky, while the typically diagonal pose on the ground of the Short-eared makes it look rather plumper. In modern Greece the Long-eared Owl is a common resident and winter visitor, while the Short-eared is very much scarcer as a passage migrant and winter visitor.

See also KALAPHOS.

(a) Hultsch (1905:985 no. 139), Thompson (1918a: 13–14; 1936:56), Gossen (1937:43 §809, Richter 2 (1979:421–3), Forbes Irving (1990:250).

(b) Witherby 2 (1943:327–31), *BWP* 4 (1985:466–81 and plate 45.1–5, 572–601 and plates 51 (especially 51.1) and 52 (especially 52.2), Voous (1988:252–61, 271–8), H-A (1997:204–7), Brooks (1998:17, 23, 141).

Askalōpas

(ἄσκαλόπας **G**) Aristotle says it is the size of a domestic Hen, the colour of an Attagas (q.v.: Black Francolin), caught in gardens by nets, moderately friendly to men, a fast runner (*HA* 617b23–6). Most of this fits the [Eurasian] Woodcock (*Scolopax rusticola*) much better than the [Eurasian] Curlew (*Numenius arquata*), and indeed Askalōpas may only be a variant form of *Skolopax* (q.v.), which is plausibly identified as the Woodcock. However, although the Woodcock does have a crouching run, its normal means of escape on disturbance is a speedy whirring low flight. The bird is still a common winter visitor to Greece, a popular game bird and restaurant delicacy.

(a) Thompson (1918a: 13–14; 1936:56–7), Pollard (1977:63), Parker (1988:212).

(b) Witherby 4 (1943:184–92), WynneEdwards (1950:160), Bannerman 9 (1961:96–110), Demolle (1964:17–95, 131–6, 193–205), Burton (1974:25–6), *BWP* 3 (1983:444–57), McKelvie (1986:9–143, 151–68), Hayman and others (1987:343–4), H-A (1997:175), Brooks (1998:141).

Asparandos

(ἄσπαράνδος **G**) According to Du Cange, an alternative name for the Chlōris (q.v.).

- (a) Du Cange 1 (1688:142).
- (b) Thompson (1936:57).

? Asphaltos

(ἄσφαλός **G**) According to Hesychius (ε 3077), an alternative (possibly misspelled or mis-copied) name for the Enthyskos (q.v.), an unidentified bird.

- (a) Thompson (1936:59).

Astēr

(ἄστήρ **G**) Dionysius (*On Birds* 3.2) includes the Astēr ('Star') among birds captured by bird-lime, and says that it gets its name from a red circle like a star on its head. This makes its identification as the [European] Goldfinch (*Carduelis carduelis*), a common Greek resident, inevitable.

See also ASTRAGALINOS, CHRYSOMĒTRIS, CHRYSOPTERON PTĒNON, POIKILIS, TRAGŌDINOS and ZĒNĒ.

- (a) Robert (1911:63), Thompson (1936:58), Pollard (1977:53), Watson (2002:370–1).
- (b) Witherby 1 (1943:58–61), Clement and others (1993:240–2), *BWP* 8 (1994:568–87 and plate 36), H-A (1997:290).

Asterias

(ἄστεριος **G**, *asterias* **L**) This name ('Starlike') is given to at least two different types of bird:

- (1) one of three members of the *Ardea* family briefly described by Aristotle (*HA* 609b21–3: cf. Pliny *HN* 10.164): see ERŌDIOS.

(2) a type of Hierax, mentioned by Aristotle (*HA* 620a18–19). Scholarship today generally assumes that the [Northern] Goshawk (*Accipiter gentilis*) represents the Greek name best, with the distinct black spots on the belly of juvenile birds looking remarkably starlike, but other kinds of Hierax are similarly spotted: the Hobby (*Falco subbuteo*), the female Merlin (*F. columbarius*), the adult Lanner (*F. biarmicus*) and the juvenile Levant Sparrowhawk (*Accipiter brevipes*). Aelian adds two comments: one absurd (*NA* 2.39): that it is the same bird as the rarely seen Chrysaëtos (q.v.: Golden Eagle), which is remarkably unspotted, and the other (presumably based on the claims of falconers, *NA* 5.36): that in Egypt, if tamed, it understands human speech.

(a) Billerbeck (1806:33–4), Sundevall (1863:101, 151), Aubert and Wimmer 1 (1868:92), Robert (1911:67–8), Keller 2 (1913:18, 204), Brands (1935:121), Gossen (1935:168 §175), Thompson (1936:56–7), André (1967:34), Pollard (1977:81), Capponi (1979:99, 101; 1985:242–4).

(b) Witherby 3 (1943:16–25, 73–7), *BWP* 1 (1977:247–52, 255–60, 262–9 and plates 29.1–2, 31.3–4, 33.3–4; 2 (1980:148–57, 173–6, 308–27, 338–44 and plates 17.6, 19.5, 33.1–2, 4–5, 35.1), Brown and Amadon (1989: plates 58, 79, 150, 152, 158), H-A (1997:102–3, 135, 136–7, 145, 147).

Astragalinos, -tragaliskos, -troglēnos

(ἀστραγαλῖνος, -γάλινος, -τραγαλίσκος, -τρογλήνος **G**) A Byzantine name for the [European] Goldfinch (*Carduelis carduelis*), alongside Zēnē and Tragōdinos (qq.v.), replacing in all probability Astēr, Chrysomētris, Chrysopteron Ptēnon and ? Poikilis (qq.v.). Its name implies that it was associated with the Astragalos plant, whose identity is uncertain. The modern *Astragalus* genus covers the Milk-vetches, but in Greece the Goldfinch feeds on thistles (*Carduus*, *Carlina*, *Cirsium*, *Cnicus*, *Onopordum*), nettles (*Urtica*) and many other plants, but not (so far as published records reveal) Milk-vetches.

(a) Thompson (1924:7–11; 1936:58–9), Pollard (1977:53), Hünemörder 4 (1998: 520–1).

(b) Witherby 1 (1943:58–61), Bannerman 1 (1953:101–6), Tutin 2 (1968:108–24), Newton (1972:35–9), Polunin (1980:289–91), Clement and others (1993:240–2), *BWP* 8 (1994:568–87, especially 574), H-A (1997:290).

Astralos

(ἀστραλός **G**) According to Hesychius (a 7895), the Thessalian name for the Psaros ([Common] Starling).

(a) Thompson (1936:59).

Attagas, -agēn, -abygas

(ἀτταγάς, -αγάς, -αγήν, -αβυγάς **G**, *attagen* **L**) The Black Francolin (*Francolinus francolinus*), of which Alexander of Myndos (fr. 7 Wellmann=Athenaeus 387f-88a) gives a succinct and accurate account: slightly bigger than a Partridge, all speckled on its back, clay-coloured but tending to red; caught by hunters because of its weight and the shortness of its wings; a dust-loving, prolific seed-eater. Other writers noted that in colour it resembled a Woodcock and preferred running to flying (Aristotle *HA* 617b25, 632a30-b2), while its loud call (kek-ek-ek) seemed to voice its own name (Aelian *NA* 4.42). Because of its colour, speckling, and ability to conceal itself and escape pursuit in the thick cover that provides its habitat, its name became a byword for a branded runaway slave. Abundant in different parts of ancient Greece (e.g. the marshes of Boeotia and Marathon: Aristophanes *Acharnians* 875, the scholiast on *Birds* 249; cf. the *Suda* a 4307), it was hunted as a delicacy for the table (e.g. Hipponax fr. 26a.1 West, Aristophanes fr. 448 Kassel-Austin, Horace *Epodes* 2.52, Pliny *HN* 10.133, Martial 2.37, 13.61). Hunting led to its extinction in Greece and Sicily by the early nineteenth century, and today it has totally disappeared from Europe, with a few small pockets surviving in Azerbaijan, Cyprus and southern Turkey before its major population is reached in the area between Iraq and Bangladesh. In Roman art two Francolins can be identified on a panel of the ElDjem dining-room mosaic in Tunisia, and a male on a painting in the Oplontis villa.

See also SPINDALOS and TAGĒN.

(a) Keller 2 (1913:158–60 and fig. 45b), Gossen (1914:349; 1935:171 §185; 1937 11 (§180), Thompson (1936:59–61), Capponi (1962:582–8; 1979:102–4), Pollard (1977:13–14), Arnott (1987:25–6), Dunbar (1995: on v. 249), Tammisto (1997:247 n. 309), Hünemörder 4 (1998:629–30).

(b) Powys (1862:352–6), Arrigoni (1929:806–8), Bannerman and Bannerman (1958:366–70), Kumerloeve (1961:243–4, 1963:129–37), Hall (1963:123–5), *BWP* 2 (1980:479–83 and plate 54), Johnsgard (1988:129–32), van den Berk (1988:51–7), Iapichino and Massa (1989:58), Porter and others (1996:58–9, 275), H-A (1997:152), H-B (1997:211), Madge and McGowan (2002:193–4).



Figure 3 Black Francolin

Aukyōn

(αὐκυών **G**) According to Hesychius (a 8280), the Cretan spelling of Alkyōn (q.v.).

Azeinos, -ēnos, -esimos

(ἄζεινός, -ηνός, -έσιμος **G**) According to Hesychius (a 1446, 1458), a word applied to Swans (see KYKNOS) beating their wings up and down in flight.

(a) Thompson (1936:16).

B

Baibyx, ? Baubykan

(βαῖβυξ, ? βαυβυκάν G) According to Choeroboscus, a grammarian of the sixth or seventh century AD (= ‘Herodian’ 2.741.37–742.1 Lentz), and the lexicographer Hesychius (β 71 citing Philetas fr. 19 Kuchenmüller), Baibyx is another name for the Pelican (Dalmatian Pelican, *Pelecanus crispus*, and White Pelican, *P. onocrotalus*, not distinguished from each other in antiquity). Hesychius goes on to say that Amerias, a grammarian of Philetas’ time who specialised in Macedonian dialect forms, had a different spelling for the word—perhaps Baubykan (cf. also β 355)—although this entry in the Marcianus manuscript of Hesychius is desperately corrupt.

See also PELEKAS, ONOKROTALOS, RHAMPHIOS.

(a) Hoffmann (1906:13–14), Thompson (1936:62).

(b) *BWP* 1, (1977:227–37), Crivelli (1997:144–53), H-A (1997:100–1), Nelson (2005:9, 50–1, 94–5, 99–101, 109–28, 241–50, 258–65).

Baiëth

(βαῖῥθ G) According to an old Greek translation of the Coptic *Hieroglyphica* written by Horapollon in the fifth century AD (1.7), Baiëth is a Coptic word (literally meaning ‘Soul-Heart’) for Hierax. Modern Coptic scholars, however, say that the Coptic word is more correctly translated ‘Great Owl’ (?= [Eurasian] Eagle Owl) or ‘Night Heron’.

See also BYAS or ERŌDIOS and NYKTIKORAX.

(a) Lauth (1876:78–9), Keimer (1930:9 and n. 5), Thompson (1932:250; 1936:62).

? Baiös

(? βαῖός G) *See* LAÏOS.

Barbax

(βάρβαξ **G**) According to Hesychius (β 216), a Libyan word for Hierax (q.v.). In modern Greek *barb okas* and *barbaki* (pronounced *varv-*) are non-specific names for Falcon in some Greek islands (especially Eleonora's Falcon, *Falco eleonora*, in Naxos; it still breeds in the Cyclades), although modern derivatives of Hierax such as *gerako* and *gerakina* are more commonly used on the mainland for Falcons/Hawks and Buzzards respectively. In Egyptian Arabic, 'burgayz' is one common name for some Falcons.

(a) Thompson (1932:250, 1936:62), Shipp (1979:131).

(b) Magioris (1987:20), H-A (1997:145–6).

Baritēs

(βαρίτης **G**) An unidentified small bird that can be caught with the use of bird-lime, according to Dionysius (*On Birds* 3.2).

(a) Thompson (1936:62).

Basileus, -ilissa, -iliskos

(βασιλεύς, -ίλισσα, -ίλσκος **G**, *regaliolus*, *regariolus*, *regulus*, *trochilus* **L**) In careful and precise writers Basileus ('King'), along with a range of other names (Orchilos, Presbys, Rhobilos, Salpinktēs, Trikkos, Trochilos, Trōglodytēs, perhaps also Spergys: qq.v.), is the [Winter] Wren (*Troglodytes troglodytes*), while Basiliskos ('Kinglet'), along with Tyrannos, is used for both the Gold-crest (*Regulus regulus*) and the Firecrest (*R. ignicapillus*), which were not distinguished from each other by ancient writers, both sharing the golden-yellow crown that gave these birds their ancient Greek name. Unfortunately, however, the Wren was sometimes called Basiliskos, and the Goldcrest/Firecrest Basileus. The name Basilissa ('Queen') occurs once in a magic papyrus listing bird names (XII.31 Preisendanz²), meaning probably a female of one of these three species. The fullest and most accurate ancient account of the various species was provided by Philagrius, a doctor in the early fourth century AD (cited by Aëtius 11.11). Using Basiliskos for Goldcrest/Firecrest and Trōglodytēs for Wren, he notes that both are similar in appearance, but the former has gold feathers on the forehead and is the smallest Greek bird, while the Trōglodytēs is the next smallest, is slightly darker, raises its tail, which is spotted and white on the back (in fact it is horizontally lined alternately white and grey), and it is a chatterer. Aristotle had already pointed out (*HA* 592b23) that the bird he there called Tyrannos has a redgold crest, thus confirming that his bird was a

Goldcrest/Firecrest. Comments made on the bird's fondness for holes, on the other hand (e.g. Trochilos: Aristotle *HA* 615a17; Orchilos: Theophrastus *Weather Signs* 39, Aratus 1025), clearly signify the Wren. The bird that in Aesop's fable (according to Plutarch *Moralia* 806ef) rested on a flying Eagle's or other big raptor's shoulders and then suddenly flew out and won the race was a Basiliskos, but there is no means of knowing whether it was Wren or Goldcrest/Firecrest.

(a) Tristram (1905:28), Robert (1911:96–7), Brands (1935:113), Thompson (1936:62–4), André (1967:138–9), Pollard (1977:36–7), Capponi (1979:443–4), Dunbar (1995: on v. 383).

(b) Witherby 1 (1943:315–20, 2, (1943:213–17), Bannerman 2 (1953:286–98); 3 (1954:346–58), Steinfatt (1954:254; 1955:94), Armstrong (1955), Thaler-Kolteck (1986:281–9), *BWP* 5 (1988:524–42, 6.668–95 and plate 27.1–2, 7–8), Gattiker and Gattiker (1989:199–206), H-A (1997:230–1, 262–3).

Baskas

(βασκάς **G**) See BOSKAS.

Baskillos

(βάσκιλλος **G**) According to Hesychius (β 300), another name for the Kitta (q.v.: [Eurasian] Jay).

(a) Thompson (1936:64).

Bathyrrhēgalē

(βαθυρρηγάλη **G**) According to Hesychius (β 65), a Lydian word for the Iktinos (q.v.: Kite).

Batis

(βατίς **G**) Batis here has nothing to do with the *Batis* genus of Flycatchers ranging through Africa from Ethiopia to the Cape, but was an unidentified ancient Greek bird that ate worms and/or grubs (Aristotle *HA* 592b16–17) and presumably took its name (‘Bramble bird’) from its association with *Rubus* plants. There are up to sixteen species in Greece that eat larvae and/or worms and live among brambles and prickly plants, including several Warblers (e.g. Cetti’s, *Cettia cetti*; Grasshopper, *Locustella naevia*; Icterine, *Hippolais icterina*; Olivaceous, *H. pallida*; Subalpine *Sylvia cantillans*), but here two birds stand out: a further Warbler: the [Common] Whitethroat (*S. communis*), which typically breeds among brambles, and the Rufous Bush Robin (*Cercotriches galactotes*), a common summer visitor to Lesbos which feeds particularly on worms (the other birds mentioned tend to prefer larvae).

(a) Thompson (1936:64).

(b) Howard 4 (1909:1–23), Witherby 2 (1943:83–6), Simms (1985:81–92), *BWP* 5 (1988:460–2, 465–7, 807–8, 810–11), H-A (1997:232, 257–8), Brooks (1998:178–9).

? Baubykan

(? βαυβυκάν **G**) See BAIBYX.

Beirax

(βείραξ **G**) According to Hesychius (β 461), an alternative spelling of Hierax (q.v.) presumably in one or more of those Greek dialects (Laconian, Cretan, Elean) which replaced the aspirate with a digamma which was written B and pronounced ‘w’.

(a) Kühner-Blass 1 (1890:81–2), Thompson (1936:64).

Bellounēs

(βελλούνης **G**) According to Hesychius (β 495), a Laconian word for a Triorchēs (q.v.).

(a) Thompson (1936:64).

Bittakos, Byttakos

(βίττακος, βύττακος **G**) Two earlier spellings of Psittakos (q. v.: Parakeet). Bittakos occurs in the Athenian comic poet Eubulus (fourth century BC: fr. 120.4 Kassel-Austin), and Byttakos in the manuscripts preserving Photius' late (ninth century AD!) summary of Ctesias' *Indica* (late fifth century BC: 688F45.8 Jacobi).

(a) Thompson (1936:64).

Bōkkalis

(βώκκαλις **G**) Aelian (*NA* 13.25) says that these birds, smaller than Partridges and Francolins (i.e. less than 33 cm beak to tail), were given as presents to the Indian king. Since nothing further than this is added to help identification, the Bōkkalis could be any of the 2060 bird species in the Indian sub-continent that meets Aelian's stipulation of size.

(a) Thompson (1936:67).

Bōmolochos

(βωμολόχος **G**) A bird mentioned only once: by Aristotle (*HA* 617b16–18), who calls it his third type of land-based Koloios (q.v), described as 'little'. This seems primarily to be the [Western] Jackdaw (*Corvus monedula*), which, when tamed, fully lives up to the name Bōmolochos ('coarsely comical [person]') by performing antics such as climbing toy ladders and imitating human speech. There is, however, one other Greek corvid that is the same size as the Jackdaw (32 cm ~ 33–34 cm): the [Spotted] Nutcracker (*Nucifraga caryocatactes*), which has a rather comical walk (hops with bounces and sideways jumps). Although only a few Nutcrackers now nest in Greece near the Bulgarian frontier, in some winters there are large irruptions of loose flocks further south, and the bird has been seen in flight as far south as Athens. It may well not have been distinguished from the Jackdaw, being basically the same shape and sharing its darkish coloration, although with white spots and flashes of white on and under the tail.

(a) Gossen and Steier (1922:1558–61), Thompson (1936:67, 155–8), Capponi (1979:274–7), Hünemörder 3 (1997:728–9).

(b) Witherby 1 (1943:22–5, 29–32), Bannerman 1 (1953:31–7, 41–7), Wilmore (1977:89–97), Combs (1978:111–28), Goodwin (1986:73–6, 145–50), *BWP* 8 (1994:76–95, especially 76, 80), H-A (1997:280–1).

Boros

(βορός **G**) According to the *Cyranides* (3.7.), a bird familiar to all, universally given the name of Korōnē (q.v.: Crow), roguish, and in colour like an Ethiopian. The common resident Crow in both Greece and Egypt is the Hooded Crow (now *Corvus cornix*), but if in Egypt some people felt it necessary to give the separate name of Boros to a bird fractionally larger (length 50 cm ~ Hooded Crow 47 cm) but glossy black in colour, that bird is likely to have been the Brown-necked Raven (*Corvus ruficollis*), a fairly common resident in most of Egypt.

See also OINIAX.

(a) Panayiotou (1990:306); Foufopilos and Litinas (2005:7–39).

(b) Meinertzhagen (1930:91–2), Goodwin (1986:134–6), Goodman and Meininger (1989:452–3).

Boskas, -skis, Baskas, Phaskas

(βοσκάς, -σκίς, βασκάς, φασκάς **G**, *boscas*, *boscis*, *querquedula* L) Two kinds of Duck, whose variations in spelling themselves cause problems. According to Hesychius (β 842), Phaskas is a foreign (? Libyan or Illyrian) spelling of Boskas, which appears to be the standard Greek form, but Alexander of Myndos (fr. 20 Wellmann=Athenaeus 395c-f) seems to use Boskas and Phaskas interchangeably, while Aristophanes (*Birds* 885) has the spelling Baskas, and Columella (8.15.1) *boscis*, which presupposes a Greek form Boskis. Aristotle (*HA* 593b15–18) identifies the Boskas as similar to a Nētta (q.v.: Mallard or Domestic Duck) but smaller, quite heavy, living by lakes and rivers. Alexander of Myndos, however, gives the name to different Ducks: one small but bigger than a Little Grebe, its Drakes stripy with small flat beaks, the other bigger than a Mallard but smaller than an Egyptian Goose. There are nine fairly common Greek Ducks that are smaller than a Mallard; the two smallest and most distinctly striped are the [Common] Teal (*Anas crecca*) and the Garganey (*A. querquedula*). The Teal, however, is much more likely to have been the small bird that Aristotle and Alexander had in mind, for three reasons. It is a very common winter visitor to Greece, while the Garganey is generally seen only as a passage migrant briefly in spring and autumn; though Teal and Garganey are roughly the same size, Teal appear fatter than Garganey and their bones have been found on 20 Romano-British sites; and in ancient art there is no sign of a Garganey, but Teal are painted on the walls of Egyptian tombs at Beni Hasan and Thebes and feature in mosaics (along with Shelduck) in the House of the Faun at Pompeii. Alexander's larger bird must be a [Common] Shelduck (*Tadorna tadorna*), which also appear in an Egyptian painting at El-Bersheh.

See also KERKĒRIS, NĒTTA and PHASKAS.

(a) Olck (1905:2643–64), Tristram (1905:32), Keller 2 (1913:223–4), Rogers (1906: lxxv), Brands (1935:126–7), Meinertzhagen (1930:64), Thompson (1936:64, 300), André

(1967:45), Pollard (1977:65–6), Capponi (1979:115–16), Houlihan and Goodman (1986:66–9), Parker (1988:211), Dunbar (1995: on v. 885), Watson (2002:364, 396).

(b) Meinertzhagen (1930:64, 81–3), Witherby 3 (1943:221–7, 245–50, 256–60), Ogilvie (1975:58–60, 65–7, 78–9), *BWP* 1 (1977:455–64, 494–504, 529–36), H-A (1997:116–17, 118, 119).

Bōtalis, Boutalis

(βωταλῖς, βουταλῖς **G**) An Aesopic fable (48 Hausrath), about a bird with an elsewhere unrecorded name (Bōtalis in version 1, Boutalis in version 3) and a Bat, tells us that the bird was quiet in the daytime but sang at night. [Common] or Thrush Nightingale seems the obvious identification (see AĒDON above), but why then should it be given a name that is closer to the Arabic word *bulbul* used for two Arabian and African songsters, the White-spectacled (aka Yellow-vented) and Common Bulbul (respectively *Pycnonotus xanthopygus* and *P. barbatus*)? It seems unlikely that the Aesopic versions were borrowing a story that originated in Arabia about a Bulbul, because the Arabian bird sings normally during daylight hours (particularly at dawn and dusk), but not (unlike the Common Bulbul in Kenya!) at night.

(a) Thompson (1936:65), Gossen (1956:178 §49).

(b) *BWP* 5 (1988:484–9).

Boubōn

(βουβών **G**, *bubo* **L**) The normal word for [Eurasian] Eagle Owl (*Bubo bubo*) in classical Greek was Byas (q.v.), but in Roman imperial times writers like Josephus (*Jewish Antiquities* 18.6.7, 19.8.2) instead adopted Boubōn, thus Hellenising the bird's Latin name *bubo*.

See also HYBRIS.

(a) Thompson (1936:65).

Boudytēs, Boukaios, Boukolinē

(βουδύτης, βούκαιος, βουκολίνη **G**) The Boudytēs is once mentioned (by Dionysius *On Birds* 3.2) simply as a bird that can be caught by bird-lime; Boukaios occurs once (in Posidippus 22.1–2 Austin-Bastiani), described as a bird that delights a farmer and is good

round the plants; Boukolinē too is listed once (in Hesychius β 905) and identified as a Kinklos (q.v.: Wagtail). All three names attest a relationship with cattle (Cow-plunger, Cowherd, Cowbird respectively), thus supporting Hesychius' identification. The Yellow Wagtail (*Motacilla flava*: see also ANTHOS) is still a common summer visitor to Greece, often feeding in close association with cattle and sheep, taking insects disturbed by the animals and even blood-sucking species from the animals themselves; in winter it is replaced by the White Wagtail (*M. alba alba*), which takes insects near or on the heads of cattle and even on a pig's back.

See also AIGIOTHOS, ANTHOS, CHYRRHABOS, KILLOUROS, KINNYRIS, SEISO PYGIS.

(a) Thompson (1936:65).

(b) Witherby 1 (1943:218–22, 229–32), Smith (1950:77–8), Steinfatt (1954:250), FergusonLees and Hosking (1975:420 and plate 52b), BWP 5 (1988:420–1, 459–60), Simms (1992:203, 241–2), H-A (1997:65).

Bounx, Poynx, Pōynx

(βούγγξ, πούγγξ, πώγγξ **G**) According to the *Etymologicum Magnum* (699.10–11), Bounx and Poynx are alternative names for Aithyia, assigned apparently because they appeared to echo the bird's strident call. Aithyia (q.v.) is both [European] Shag (*Phalacrocorax aristotelis*) and [Great] Cormorant (*Ph. carbo*); the former's loud 'ar(k)-ik-ar(k)' and the latter's very guttural 'agock-kock-kock', although confined to the breeding season, to some extent justify the suggested identification.

See also PHŌYX.

(a) Du Cange 1 (1668:212–13), Thompson (1936:65).

(b) Witherby 4 (1943:2–14), BWP 1 (1977:205, 212), Wanless and Harries (1997:3–13), Nelson (2005:412–13, 443).

Bouphos

(βούφοϛ **G**, **bubo** **L**) According to the *Cyranides* (3.8), a bird that does not appear during the day, but stays awake at night, when it loudly calls. Thompson cites an unpublished medieval manuscript (*Cod. Reg.* 1299 in the Bibliothèque Nationale, Paris) which claims that it is another name for the Byas ([Eurasian] Eagle Owl, *Bubo bubo*); in fact *bouphos* (pronounced *vouphos*) is the modern Greek name for that bird. Like Byas and also *bubo* in Latin, it takes its name (like *bubo* in Latin) from its loud call (búho or oóhu), which, repeated monotonously and audible at a distance of 1:5 km, was a familiar and terrifying sound to ancient Greeks and Romans.

See also BYAS.

(a) Thompson (1936:65), Panayiotou (1990:307).

(b) Witherby 2 (1943:312–15), BWP 4 (1985:475–7).

Boutalis

(βωταλῖς **G**) See BŌTALIS.

Bradypetēs, ? Bradypous

(βραδυπετής ? βραδύπους **G**, *auis tarda* **L**) Both Greek names are corruptly recorded in our manuscripts (*gradipes* and *grauipes* in place of *bradypous*=βραδύπους Isidorus *Etymologies* 12.7.13; βραδυπήτη(ς) in place of -πετή(ς) CGL 3.435.75, cf. 6.121–2), but they are simply attempts to translate the Latin name (*auis tarda*= ‘Slowfoot’) of the Great Bustard (*Otis tarda*), which commemorates its habitually slow, deliberate walk.

See also ŌTIS.

(a) Thompson (1936:65–6), Pollard (1977:85).

(b) Witherby 4 (1943:437–41), BWP 2 (1980:659–68), Johnsgard (1991:58–9, 125–37).

Brenthos, Brinthos

(βρένθος, βρίνθος **G**, *brenthos* **L**) This name, whose ending in -nthos implies that it was taken into Greek from an older, pre-Greek language, was given to two different birds:

- (1) A land bird, described by Aristotle (*HA* 615a15–17) as a song bird of woods and mountains, but spelled both Brenthos and Brinthos in the manuscripts. Since Hesychius (β 1099) alleges that Brenthos is identified by some people as the Kossyphos (normally [Common Blackbird], *Turdus merula*: see KOPSICHOS), it is likely that Aristotle had in mind particularly that bird, which in Greece today typically frequents hills up to the tree line, along perhaps with two other hill birds that are closely related to the Blackbird and generally similar in appearance: the Ring Ouzel (*Turdus torquatus*) and Blue Rock Thrush (*Monticola solitarius*).
- (2) Aristotle (*HA* 609a 23–4), copied by Aelian (*NA* 5.48) and Pliny (*HN* 10.204), gives the name Brenthos also to a sea bird that is hostile to the Laros and Harpē (qq.v.). If this implies at least superficial similarity in appearance to the Blackbird, the bird described is most likely to have been the Mediterranean Shearwater (*Puffinus yelkouan*).

(a) Thompson (1936:66), Schwyzer 1 (1959:510–11), Capponi (1979:116–19), Palmer (1980:9), Arnott (1964:255–6).

(b) Witherby 2 (1943:131–41); 4 (1943:56–8), BWP 1 (1977:145–50), 5 (1988:903–14, 939–64), H-A (1997:96–7, 241–3), Brooks (1998:27, 184), Clement and Hathway (2000:205–9, 346–9, 351–7).

Brētos

(βρητός **G**) According to Hesychius (β 1122), the name given to a one-year-old Cockerel.
See also ALEKTŌR.

(a) Thompson (1936:66).

Brinthos

(βρίνθος **G**) *See* BRENTHOS.

Bryas

(βρύας **G**) *See* BYAS.

Brysis

(βρύσις **G**) The *Cyranides* (1.2) says that Brysis is a common creature, a Korōnē (q.v.: in Greece, Italy and Egypt the Hooded Crow, *Corvus cornix*), and that it lives 500 years. In fact, Crows only live up to 12 years.

(a) Thompson (1936:66), Panayiotou (1990:307).

(b) Wilmore (1977:115).

Byas or Bryas

(βύας or βρύας **G**, *bubo* **L**) The bird's correct name is uncertain; it appears with two different spellings in the manuscripts of Aristotle (*HA* 592b8–10), who identifies it as a bird with crooked talons, shaped like a Glaux (Little Owl) but the size of a large raptor. This clearly shows it to be a [Eurasian] Eagle Owl (*Bubo bubo*), which in ancient Greece seems also to have been called Eleos, Hybris, Kymindis and Ptnyx (qq.v.). Its hooting (see BOUPHOS above) from a house roof was believed, especially (but not exclusively) by ancient Romans, to portend the imminent death of someone who was closely connected with the building (e.g. Virgil *Aeneid* 4.462–3 and Servius *ad loc.*, Ovid

Metamorphoses 10.452–3, Dio Cassius 56.29.3, 73.24.1). Severe persecution in the past, partly perhaps influenced by such superstitions, has led to a serious decline in its numbers throughout Europe, although it still breeds on the Greek mainland and in a few islands probably including Lesbos.

See also HYBRIS, KYMINDIS, PTYNX.

(a) Belon (1555:135–7), Wellmann (1909:1064–6), Keller 2 (1913:36–8), Brands (1935:103), Thompson (1936:66–7), André (1967:45), Sauvage (1975:179–84), Pollard (1977:81–2), Capponi (1979:119–21), Hünemörder 4 (1998:245).

(b) Dyer (1880:87), Witherby 2 (1943:312–15), Steinfatt (1955:97), *BWP* 4 (1985, 466–81), Voous (1988:87–99), Gattiker and Gattiker (1989:329–33), H-A (1997:204–5), Brooks (1998:163–4).

Byssa, ? Byxa, ? Byza

(βύσσα, βύξα, βύζα **G**) Variant spellings of one or two different birds:

(1) According to Nicander (fr. 55 Gow-Scholfield, in the prose paraphrase made by the mythographer Antoninus Liberalis, 10.4), the three daughters of Minyas were transformed by Hermes into three winged creatures that avoided the sunlight: one became a Nykteris (Bat), one a Glaux (Little Owl, *Athene noctua*), and the third a Byxa, Byza or Byssa (the word is spelled differently on each of its three appearances in the one surviving manuscript), presumably a night bird and possibly (if Byxa/Byza/Byssa is a variant of Byas, q.v.) a [Eurasian] Eagle Owl (*Bubo bubo*). See also Hybris, Plynx.

(2) According to Boios (in Antoninus Liberalis 15.4), Byssa, the daughter of Eumelus, was transformed into a bird of the same name, the ‘bird of Leucothea’. In Homer’s *Odyssey* (5.337, 352–3) Leucothea is the name of a nymph who dived into the sea ‘like an Aithyia’. Is Boios’ Byssa, then, another name for an Aithyia, or is it the same bird as Nicander’s Byxa/Byza/Byssa ?

(a) Thompson (1936:67), Papathomopoulos (1968:93 n.27, 105 n.14), Bain (1996:340–1).

Byttakos

(βύττακος **G**) See BITTAKOS and PSITTAKOS.

CH

Chalkidikos

(χαλκιδικός **G**) According to Hesychius (χ 89 Schmidt), a breed of Domestic Fowl (Alektōr, q.v.).

(a) Thompson (1936:311).

Chalkis

(χαλκίς **G**) Perhaps the name ('Coppery') of two different birds; into one of them Harpalyce was transformed in Parthenius' *Misfortunes of Love* (13.4):

(1) According to Homer (*Iliad* 14.290–1; cf. e.g. Aristotle *HA* 615B10, Plato *Cratylus* 392a), the name used by the gods (perhaps because of its colour) for what men call the Kymindis (q.v.: ? [Eurasian] Eagle Owl or Longeared Owl).

(2) The Greek name for a bird known in Latin as *pica maritima* (*CGL* 2.474.63). Thompson ingeniously identified it as the [European] Roller (*Coracias garrulus*), because in Italian *pica marina* and in modern Greek *chalkokourouna* are standard names for that bird. Yet the Roller is a Jackdaw-sized bird with striking blue and orange-brown plumage; it has a remarkable display flight, diving, flapping its wings, tilting its body from side to side, and even performing aerial somersaults; it perches for long periods during daylight hours in the open on a post or telegraph wires in the open; and up to the 1950s it was a relatively common bird throughout Greece. Hence acceptance of Thompson's identification would have the surprising consequence that so distinctive a bird is nowhere mentioned with this name in ancient literature.

(a) (1) Boraston (1911:240), Robert (1911:72); (2) Thompson (1918a: 21; 1936:311), André (1967:128), Pollard (1977:158–9), Capponi (1979:418), Voous (1988:252–61, 271–8).

(b) (2) Witherby 2 (1943:269–72), Bannerman 4 (1955:60–7), *BWP* 4 (1985:764–76), *H-A* (1997:212).

Chalkōkos, Chalkōkōs

(χαλκωκός, -κός **G**) According to still unpublished portions (numbered χαλ 8 and 31 in P.A. Hansen's listings) of a glossary probably composed at Alexandria in the fifth century AD and attributed to one 'Cyril', Chalkōkos was a type of either Hierax (q.v.) or Alektryōn (q.v.), and Chalkōkōs a breed of Alektryōn. It seems likely enough that one of the two forms (-kos, -kōs) was either a variant or mis-spelling of the other), denoting one breed of Domestic Fowl, but there is no way of knowing if that breed was the same as Chalkidikos (q.v.).

(a) Thompson (1936:311).

Charadrios

(χαραδριός **G**, *charadrius* **L**) A bird casually mentioned quite often by ancient writers (e.g. Hipponax fr. 52 West, Aristophanes *Birds* 265–6, Plato *Gorgias* 494b), but our main information about it is again provided by Aristotle, who calls it a sea bird (*HA* 593b14–15) that lives around torrents and rocky gullies (by ancient popular etymology Charadrios= 'Gully bird'), is poor in colouring and voice, and appears mainly at night but runs away in daylight hours (614b35–615a3). Some of these details are confirmed or slightly expanded by other authors; thus Aristophanes (*Birds* 1141) calls it a river bird, and Boios (in Antoninus Liberalis 15.4) has Agron transformed into a Charadrios and his three brothers into other night birds. There was, however, a general belief in ancient Greece (e.g. Plutarch *Moralia* 681ed, Aelian *NA* 17.13, Heliodorus 3.8.1, the scholia on Aristophanes *Birds* 266 and Plato *Gorgias* 494b, the *Cyranides* 3.49, *Suda* ι 279, χ 99) that if a person suffering from jaundice looked a Charadrios in the eye, he would be cured, transferring his disease to the bird. The therapeutics may be nonsensical, but they imply the existence of further details that support Gesner's identification of Charadrios as the Stone Curlew (*Burhinus oedicnemus*), a nocturnal feeder whose main habitat in Greece is coastal wetlands, along with river banks and steep broken ground. This bird is only intermittently vocal, and has a dull, sandy-brown plumage in which the yellow colouration of its bill, legs and prominent eyes, which seem to glare malevolently at short range, stands out.

See also IKTEROS.

(a) Thompson (1936:311–14), André (1967:52–3), Pollard (1977:63), Capponi (1979:147–9), Dunbar (1995) on vv.265–6).

(b) Gesner (1555:244–7), Witherby 4 (1943:431–6), Bannerman 11 (1962:25–37), *BWP* 3 (1983:67–80), Hayman and others (1987:238–9), H-A (1997:161–2).

? Cheilōnes

(**χειλῶνες G**) According to the extant manuscript of Hesychius (χ 257 Schmidt), Cheilōnes is a name given to ‘some of the Cockerels’ (see ALEKTRYŌN), but the scribe who wrote this may simply have miscopied words meaning ‘wattles of the Cockerels’.

(a) Thompson (1936:314).

Chelidōn

(**χελιδών G, hirundo L**): with variants Chelear, Chelidonideus, Chelidionion, Chelidonis (**χελεάρ, χελιδονιδεύς, χελιδόνιον, χελιδονίς G**) The word, along with the rarer variants cited, denotes in particular both [Barn] Swallow (*Hirundo rustica*) and [Common] House Martin (*Delichon urbica*) indiscriminately, but it casually takes in also the other three Greek Hirundines: Redrumped Swallow (*H. daurica*), Sand Martin (*Rip aria rip aria*) and [Eurasian] Crag Martin (*Ptyonoprogne rupestris*), and perhaps at times even Swifts (see APOUS, DREPANIS, KYPSELOS, KŌTILAS, LAGŌS). Pliny (*NH* 10.92–5) was the only author who attempted to separate out various kinds: those birds who carpeted with wool and feathers nests made of mud and straw (House Martins), countryside birds with nests of a different shape (Swallows, Crag Martins), and birds who nested in the holes of banks (Sand Martins). Descriptive details at times point to a particular species; thus nests suspended under a beam (e.g. Oppian *Halieutica* 5.579–86, Virgil *Georgics* 4.306–07) imply House Martins (and the rarer Red-rumped Swallows), pursuit of cicadas for food (e.g. Longus 1.26.1–3, Aelian *NA* 8.6, Plutarch *Moralia* 727e, 966de) picks out especially Red-rumped Swallows, as does its appearance in Greece in the second half of February before the other Hirundines (e.g. Hesiod *Works and Days* 568–9, Ovid *Fasti* 2.853–4), while a red breast (Ovid *Metamorphoses* 6.670) identifies the Barn Swallow. The birds’ arrival meant that spring had returned (e.g. Stesichorus 211 (34) Page, Simonides 597 (92) Page, Aristophanes *Knights* 419, *Peace* 800–1, *Birds* 713–14, *Thesmophoriazusaē* 1), hence the ancient proverb ‘One Swallow doesn’t make a spring’ (first in Cratinus fr. 35). An early flower that blooms when the Hirundines arrive took its name (‘Chelidionion’) from the bird (e.g. Theophrastus *HP* 7.15.1, Nicander fr. 745.32, Theocritus 13.41); it is most most plausibly identified as a Celandine, including both Greater (*Chelidonium maius*) and Smaller (*Ranunculus vicaria*). At summer’s end on the island of Rhodes children ‘played the Chelidōn’ by singing a song (Athenaeus 350cd) about it as part of a collection ritual. Most writers (e.g. Aristophanes *Birds* 1681, Aristotle *HA* 597b3–4, Pliny *NH* 10.70–1) knew that the vast majority of Greece’s Hirundines migrate abroad in autumn, but although Herodotus (2.22.4) was aware that Swallows were resident in Egypt all year round, no ancient writer seems to have observed that many Crag Martins actually winter in the Peloponnese and islands such as Rhodes and Crete. However, Aristotle (*HA* 600a15–27) noted that many birds had been seen bare of feathers in receptacles, and wrongly inferred that some Greek Hirundines remained

behind in hiding during the winter; a sharp autumn frost, however, can still kill masses of birds roosting closely together on the eve of migration. Hirundines were celebrated as masterbuilders of nests; Aristotle (*HA* 559a5–8) notes that House Martins like to place their nests next to each other in a row like a necklace; he accurately (612b18–31) describes their construction, and observes (544a25–27, 563a13) that the Chelidōn (here Swallow, House Martin) has two broods, each of up to five eggs. Aristotle also knew (*GA* 774b26–9) that the chicks were hatched blind (with the Swallow, the first brood's eyes open after four to nine days, the second brood's after thirteen); this fact may have led to a strange belief (Aristotle *HA* 563a14–16, *GA* 774b31–4) that if the eyes of chicks were pricked out, they would then heal and sight be restored. Even more curious was a belief (e.g. Pliny *NH* 11.203, Dioscorides 2.56) that in the abdomen of chicks there were red or white pebbles which might be used as amulets preventing fits. Homer (*Odyssey* 21.411) compared the Chelidōn's twittering to the twang of a plucked bowstring, but to the ears of most Greeks in antiquity it resembled some incomprehensible foreign language (e.g. Aeschylus *Agamemnon* 1050–1, fr. 450 Radt, the manuscripts of the scholia to Aristophanes *Frogs* 93 citing Euripides fr. 88.2 Kannicht, *Ar. Birds* 1292–3, 1681–2, *Frogs* 678–82). Several myths and fables involved swallows; the most familiar involved Procne and Philomela, with Philomela becoming a swallow in the Greek and a few Latin versions, but Procne in most Latin ones (e.g. Virgil *Georgics* 4.15); see above, s.v. AĒDŌN. Another myth had Isis nursing Astarte's baby and transforming herself into a Swallow (Plutarch *Moralia* 357c). One fable (Aesop 255, Babrius 1.18) has a bird nesting in a law-court, and when a snake ate her chicks, the bird was upset—not because she had lost her chicks but because the outrage took place in a law-court. Barn Swallows (with clearly defined red markings) are magnificently painted in flight in the Spring Fresco (before 1600 BC!) on the walls of room 2 in the Delta Complex at Thera. Roman paintings of these birds in Pompeii are less impressive: single ones perched on a bush in the Houses of the Fruit Orchard and the Wedding of Alexander, a pair flying in the House of Ceius Secundus, along with a perched pair given white, not rusty, underparts.

(a) I-K (1889:131 and plate xxi), Frazer (1891:1–3, 230–1), Tristram (1905:28), Pischinger 1 (1906:12–14, 17–19, 40–4); 2 (1907:8–12, 49–51), Rogers (1906: xlvi–viii), Boraston (1911:243–4), Keller 2 (1913:114–18), Gossen (1921:768–77), Meinertzhagen (1930:60), Thompson (1936:314–25), André (1967:92–4), Arnott (1967:52 and plate, 1988:212; 1993a: 201–2; 1993b: 133), Borthwick (1988:14–22), Lembach (1970:93), Douglas (1974:56–7), Sauvage (1975:207–18), Pollard (1977:30–3, 156, 164–6), Thera (1978: colour plates B, C, D), Capponi (1979:292–9; 1985:87–8, 134–7, 139, 163–5, 221, 247), Jashemski (1979:77 and fig. 122; 1993: figs 2, 406, 408), Losada (1985:33–4), Borthwick (1988:14–22), Doumas (1992:102–7, plates 69, 71, 72–6), Dunbar (1995: on vv. 714, 1148–51, 1292–3), Raven (2000:26), J-M (2002:382 and fig. 317), Hünemörder 11 (2001:270–2), Arnott (2005:566–7).

(b) Krüper (1860:271–84), Meinertzhagen (1930:303–15), Witherby 2 (1943:226–41), Bannerman 3 (1954:367–95), Steinfatt (1955:95), *BWP* 5 (1988:235–48, 254–300), Gattiker and Gattiker (1989:212–42), Goodman and Meininger (1989:369–70), Turner (1989:136–40, 158–60, 164–9, 201–4, 226–30), H-A (1997:22–4), Brooks (1998:172–3).

Chelōnophagos

(χελωνοφάγος **G**) According to Hesychius (χ 347), the Chelōnophagos ('Tortoise-eater') is a kind of Aëtos (q.v.). Three large raptors are known to prey on tortoises: Lammergeier (*Gypaetus barbatus*), Golden Eagle (*Aquila chrysaetos*) and Imperial Eagle (*A. heliaca*). Coins from Elis in the mid-fifth century BC already portray an Eagle with a tortoise in its talons, while the familiar story of Aeschylus' death (see AËTOS), whether fact or fiction, has him killed by a tortoise dropped onto his skull by one of these three birds.

(a) Keller 2 (1913:27–30), Thompson (1936:325), Kraay (1966:342), Arnott (2003b: 34–42).

(b) Witherby 3 (1943:38–43), *BWP* 2 (1980:58–64, 146–8, 227–33), Brown and Amadon (1989:309–13, 656–9, 663–9), McGrady (1997:99–114).

Chēn

(χήν **G**, *anser*, *cheneros*, *ganta* **L**): with variants and diminutives **Chēnaron**, **Chēnideus**, **Chēnion**, **Chēniskos** (χηνάριον, χηνιδεύς, χηνίον, χηνίσκος **G**) The word with its variants denotes both wild (occasionally then the word 'wild' may be added, giving χήν ὁ ἄγριος or χηνάγριον) and domesticated Geese. Drainage of wetlands has drastically reduced the numbers of wild Geese in Greece today, but a few pairs of Greylag (*Anser anser*) still breed on the northern borders, while Greylag, [Greater] White-fronted (*A. albifrons*), Lesser White-fronted (*A. erythropus*), and more rarely Bean (*A. fabalis*), Brent (*Branta ruficollis*) and Red-breasted Geese (*B. bernicla*) still pay winter visits. In antiquity they were much more common. Although the individual species were not clearly distinguished in classical Greece, Aristotle (*HA* 597b29–30) noted that some Geese were relatively small (sc. Red-breasted, Brent, Lesser White-fronted: 54–66 cm long ~ the other three mentioned: 64–88 cm). Geese were already known to frequent river banks and lake edges (Homer *Iliad* 2.459–61, 15.690–2, Aristotle *HA* 593a22–3), to destroy the emerging shoots of crops (Virgil *Georgics* 1.118–21), and to migrate in wedged-shaped formation (Pliny *HN* 10.63). Wintering birds were hunted (Longus 2.12.3–4). When Aristotle correctly states that only the female sits on eggs which take around 30 days to hatch (*HA* 563a27–9, 564a10–12), it is uncertain whether his information comes from observation of wild or domestic Geese. The latter, which in antiquity were domesticated solely from Greylags, were known in Greece as early as Homer's *Odyssey*, where Penelope has her own flock (19.536–52, cf. 15.161–2, 174–5). Their breeding and maintenance are well described in ancient textbooks (e.g. *Geoponica* 14.22, Cato *Agricultura* 89, Varro *De Re Rustica* 3.10, Columella 8.13–14); the birds were fattened for the market (Athenaeus 384a-c), with their livers then as now deliberately increased in size by force-feeding (Pliny *HN* 10.52). The Geese that allegedly saved Rome's Capitol in 390 BC by their gagging when the Gauls tried to scale its rock were presumably domestic (e.g. Aelian *NA* 12.33, Livy 5.47, Virgil *Aeneid* 8.652–62 and Servius *ad loc.*,

Pliny *HN* 10.51); their powers of observation and loud calls made them excellent guards (Antipater *Palatine Anthology* 7.425, Ovid *Metamorphoses* 8.464), and they were even kept as pets (e.g. by the Academic philosopher Lacydes: Aelian *NA* 7.41, Pliny *HN* 10.51). Geese featured in several fables; one laid golden eggs but its greedy owner killed it because he mistakenly assumed that the bird's interior was made of gold; another belonged to a rich man who destined it for the table but it survived when the owner in darkness killed the wrong bird (Aesop 89, 277). In Egypt Geese were sacred and sacrificed to Isis and Osiris (e.g. Pausanias 10.32.16). Greco-Roman art has nothing to match the painting of Geese on the tomb of Nefermaat and Itet at Meidum in Egypt dating to around 2600 BC, where two [Greater] Whitefronted, two Bean and two Red-breasted Geese are depicted in remarkably accurate detail, even though the Red-breasted Geese are given grey rather than black bills, legs and feet. Yet one Roman mosaic from the fourth century AD in Carthage has considerable charm, portraying a two-wheeled chariot drawn by two basically white Geese with greyish napes and wings, red bills and feet.

(a) I-K (1889:136 and plate xxiii), Gaillard (1907:212–15), Boraston (1911:248–9), Hehn (1911:369–73), Olck (1912:709–35), Orth (1912:916–19), Keller 2 (1913:220–5), Meinertzhagen (1930:61–3), Brands (1935:127–8), Cobianchi (1936:121–38), Thompson (1936:325–30), Boessneck (1953:33–5; 1962:356–7; 1988:88–90), Donadoni (1968:56–7 and plate), Toynebee (1973:261–4), *Mosaïques* (1973: fig. 49), Douglas (1974:66), Sauvage (1975:259–63), Pollard (1977:64–5, 87), Capponi (1985:120–2, 125), H-G (1986:54–62 and fig. 76), Parker (1988:209, 211), Lambourne (1990:12–13), Arnott (1993a: 202–3), Dunbar (1995: on vv. 704–7, 1145), Hünemörder 4 (1998:778–80).

(b) Meinertzhagen (1930:458–63), Witherby 3 (1943:179–97, 205–7, 210–15), Johnsgard (1968:83–4), *BWP* 1 (1977:391–7, 403–22, 436–44), Lever (1977:276–81), Ogilvie (1978), Gattiker and Gattiker (1989:496–518), Goodman and Meininger (1989:153–5), H-A (1997:112–15), H-B (1997:68–69, 71–4, 78), Fox and Stroud (2002:65–88), Kampe-Persson (2002:181–216).

Chēnalōpēx

(χηνάλωπιξ **G**, *chenalopex* **L**): with variant **Chēnalōps** (**G** χηνάλωψ) and diminutive **Chēnalōpekideus** (**G** χηνάλωπεκιδεύς) The name (meaning 'Goose-fox') was in all probability given in ancient Greece to two different but similar and related birds: Egyptian Goose (*Chenalopex aegyptiacus*) and Ruddy Shelduck (*Tadorna ferruginea*). Herodotus identifies his Chēnalōpēx as an Egyptian bird sacred to the Nile (2.72); Aristotle describes his as quite heavy and webfooted, being found by rivers and lakes (*HA* 593b15–23); the most informative of ancient writers is Aelian, who assigns his bird the appearance of a Goose and the villainy of a fox, and claims that despite being smaller than a Goose it is both a fierce fighter able to tackle foxes and a devoted parent that protects its brood by drawing the attention of predators to itself while the chicks run away (*NA* 5.30, 11.38). Herodotus' bird is clearly the Egyptian Goose, commonly featured in Pharaonic art, and though now in Egypt it is rare north of Aswan, it was formerly

abundant all along the Nile and is still throughout Africa south of the Sahara a common bird near lakes and rivers. It is notoriously aggressive, pugnacious and noisy, and nests (like a fox!) in burrows. Yet this Goose is unknown today in Greece even as a vagrant, and there is no evidence that a wild population ever existed there in antiquity, although one or two veiled references (e.g. Aristophanes *Birds* 1295, Herodas 4.31) may imply that some Egyptian Geese may have been imported to Greece from Egypt and kept as poultry or pets. The Ruddy Shelduck, however, which belongs to the same ornithological tribe as this Goose (*Tadornini*), still breeds in northern Greece and islands like Lesbos close to the Turkish coast (but not in Egypt, where it is now a rare passage migrant and winter visitor), and it resembles the Egyptian Goose in size, build and appearance, with an identical black, white and green wing pattern in flight. It also nests in burrows, is noisy, aggressive, and easily tamed. The two species may not have been distinguished from each other by most ancient Greek observers, although on Nilotic mosaics in Italy the differences in their plumages are at times clearly depicted.

See also HIPPARION.

(a) Aldrovandi 3 (1603:159–60), Rogers (1906: lxxiii–iv), Robert (1911:90–1), Olck (1912:712–13), Keller 2 (1913:226–7), Kuentz (1924:1–64), Cobianchi (1936:121–3, 125–6), Thompson (1936:330–1), André (1967:53), Pollard (1977:65), Capponi (1979:149–51), Houlihan and Goodman (1986:62–6), Dunbar (1995: on vv. 1294–5), Tammisto (1997:128, 142), Watson (2002:363, 396).

(b) Meinertzhagen (1930:462–3, 464–5), Witherby 3 (1943:227–30), Cave and Macdonald (1955:75), Bannerman 6 (1957:315–23), Bannerman and Bannerman (1958:252–5), Johnsgard (1968:8, 84, 164), *BWP* 1 (1977:447–55), Goodman and Meininger (1989:156–7), H-A (1997:106, 309), Brooks (1998:25, 113–14).

Chēnerōs

(χηνέρωσ presumably G, *cheneros* L) The word occurs only in its Latin form (and then just once), in Pliny (*HN* 10.56), as the name of a Goose which was smaller than the Greylag (*Anser anser*, 75–83 cm long) and the larger domesticated Geese bred originally from the Greylags (see CHĒN); Pliny alleges its excellent taste caused it to be eaten as a delicacy by the ancient Britons at their banquets. Considerable numbers of bones from Geese smaller than Domestic and Greylag Geese have been found at Roman archaeological sites in Britain, and some of these have been identified as Barnacle (*Branta leucopsis*, 64 cm), possibly also Bean (*Anser fabalis*, 68–80 cm), Pink-footed (*A. brachyrhynchus*, 63–73 cm), and White-fronted (*A. albifrons*, 60–73 cm) Geese, although on the evidence of bones alone it is extremely difficult to tell these species apart; they all still regularly winter in Britain. If Pliny's source was some Greek who had visited Britain, as André plausibly suggests, his bird was probably one of these four.

(a) Thompson (1936:331), André (1967:53–4), Capponi (1979:151–2), Parker (1988:201, 209–11).

(b) Witherby 3 (1943:186–90, 193–200, 207–10), *BWP* 1 (1977:391–409, 430–5).

Chennion

(χεννίον **G**) A word of Egyptian origin (*chennu*) for a salted [Common] Quail (*Coturnix coturnix*) that was eaten in both Egypt and Greece (e.g. Athenaeus 393c citing a letter of the fourth century BC, Hesychius χ 348 Schmidt, Palladas in the *Palatine Anthology* 9.377). Quails are still trapped between late August and mid-October on their autumn migration south in Greece and Egypt, although in the latter country the victims' numbers are today smaller than the two million caught annually at the beginning of the twentieth century. Up to the 1960s, large numbers were also trapped in Greece (15,000 on one day in Syros!) and salted, and whole villages seem to have depended on salted Quail as their main source of meat in winter.

See also ORTYX (the normal Greek word for Quail).

(a) Keller 2 (1913:161–2), Thompson (1936:325).

(b) Meinertzhagen (1930:648–50), Bird (1935:336), Goodman and Meininger (1989:88–91), H-A (1997:152–3), Brooks (1998:23, 129).

Chersaios Strouthos

(χερσαίος στρουθός **G**) See STROUTHOS (2).

Chlōreus

(χλωρεύς **G**, *chlōreus* **L**) This bird is alleged to be pale green or greenish yellow (Hesychius χ 547 Schmidt), to kill Turtle Doves (Aristotle *HA* 609a25–6, cf. Aelian *NA* 5.48), to fight Ravens at night (Pliny *HN* 10.203), and to eat the eggs of other birds (e.g. Crested Larks, Aristotle *HA* 609a6–8; Ravens, Pliny *HN* 10.203). If it is to be distinguished from the Chlōris and Chlōriōn (neither of which is a raptor, qq.v.), the one nocturnal bird of prey that approaches a yellow colour is a subspecies of the Barn Owl (*Tyto alba guttata*), which is known to pillage the nest of other birds, to fight with other raptors (Buzzards, Peregrine Falcons, Tawny Owls), but not to steal eggs.

(a) Thompson (1936:325).

(b) Witherby 2 (1943:343–7), Bunn and others (1982:17–165, 174–6), *BWP* 4 (1985:432–49), Shawyer (1987), Voous (1988:9–22), Read (1994), Roulin (2002:115–38).

Chlōriōn

(χλωρίων and perhaps χλωρείον **G**, *chlorion*, *galbula*, *galgulus* **L**) Our main source of information is Aristotle (*HA* 617a28–32), copied by Pliny (*HN* 10.73, 87), saying that the Chlōriōn is seen only between the summer solstice (21 June) and the rising of Arcturus (early September), being all yellow in colour and the size of a Turtle Dove; Pliny adds (*HN* 10.96) that it sleeps upside down, hanging from its feet. These details, roughly correct over size (24 cm long ~ 27 cm Turtle Dove) and colour (especially the female's; the male is bright yellow with black on wings and tail), identify the bird as the Golden Oriole (*Oriolus oriolus*), although the date given for its arrival is too late (most Orioles reach Greece in early May), and Pliny's allegation that it sleeps upside down is clearly a mistaken interpretation of the bird's habit during rain of bathing by perching upside down on its branch. Unfortunately Aristotle blots his copybook by alleging (*HA* 609b11, 616b11–12) that the Chlōriōn and its young are attacked by a still unidentified bird, the Krex (q.v.: in fact the Golden Oriole is itself better known as a bold and pugnacious assailant of birds as large as Crows, Magpies, Woodpigeons, Cuckoos, Gulls and Kestrels!), and that it is ugly in colour and a poor flyer (the Oriole flies well over a long distance). Aelian (*NA* 4.47) is hopelessly confused when he claims that Chlōriōn is the male and Chlōris (q.v.) the female name of one and the same bird, which builds its nest from comfrey, hairs and wool (so the Chlōris!) but is a summer migrant (so the **Chlōriōn**). The Golden Oriole frequently appears in Egyptian art (e.g. a male painted in flight in the tomb of Baket III in Beni Hasan, before 2000 BC) and Pompeian wall and garden paintings (e.g. another male perched near a strawberry tree in the House of the Golden Bracelet).

See also IKTEROS and STROUTHOS CHLŌROS.

(a) Robert (1911:58), Keller 2 (1913:120), Thompson (1936:332–3), André (1967:79, 80), Pollard (1977:50), Capponi (1979:246, 247–8; 1985:149–50), Houlihan and Goodman (1986:129–31 and fig. 182), Watson (2002:386–7 and fig. 321).

(b) Witherby 1 (1943:48–50), Bannerman 1 (1953:80–9), *BWP* 7 (1993:415–33), H-A (1997:275), Brooks (1998:201).

Chlōris

(χλωρίς **G**) According to Aristotle's *History of Animals*, the Chlōris eats worms and grubs (592b16–17), has received its name because its underparts are greenish yellow, is the size of a Crested Lark, lays four or five eggs, and makes its nest from comfrey with a bedding of hairs and wool (615b32–6a2) in a tree where it is parasitised by the Cuckoo (618a9–11). Of the three Greek Finches whose underparts are greenish-yellow, the Siskin (*Carduelis spinus*) is a very rare resident (under 1,000 pairs) but a common winter visitor and two-thirds of the size of a Lark, the Serin (*Serinus serinus*) though a fairly common resident (up to 30,000 pairs) is even smaller, while the Greenfinch (*Carduelis chloris*), a

very common resident (up to 200,000 pairs) with a further sizable influx in winter, exactly matches the Aristotelian details of colour, size and clutch numbers, while hairs and wool are still components of its nest and it is known to act as one of the hundred or more hosts of the Cuckoo in Europe, although not as one of the eleven species most commonly victimised. However, since females and immatures of the Finches mentioned are not dissimilar in appearance, while Greenfinches in particular have remarkable variations in plumage, this triad may well have been confused with each other in antiquity. At the same time it must be remembered that in modern Greek the Greenfinch is still called *phlōros* (q.v.), with a substitution of *ph* for *ch* that has a number of parallels. On Aelian's confusion of Chlōris and Chlōriōn (*NA* 4.47), see above on CHLŌRIŌN. Nicander (fr. 54 Schneider, in Antoninus Liberalis 9) relates that one of Pieros' daughters was punished by transformation into a Chlōris.

See also CHLŌROSTROUTHION and PHRYNOS.

(a) Hatzidakis 2 (1907:422), Robert (1911:57–8), Keller 2 (1913:64–5), Gossen (1935:175 §205), Thompson (1936:331–2), Pollard (1977:53).

(b) Witherby 1 (1943:51–3, 54–7, 61–3), Bannerman 1 (1953:95–100, 107–13, 160–5), Newton (1972:31–5, 175–80), Wyllie (1981:116, 402–16), Clement and others (1993:212–14), *BWP* 8 (1994:508–21, 548–68, 587–604), H-A (1997:289–91), H-B (1997:708–9, 712–13, 716–17), Brooks (1998:216).

Chlōros

(χλωρός **G**) *See* PHRYNOS.

Chlōrostrouthion, Strouthos chlōris

(χλωροστρουθίον, στρουθὸς χλωρός **G**, *galgulis*, ? *galucis* **L**) These names appear only in the Greek-Latin glossaries (*CGL* 2.31.57, 447.34), where they are identified as a *galucis*, a Latin word which occurs nowhere else, is not admitted in standard dictionaries, but may be an alternative spelling of Polemius Silvius' *galgulis* (543.16 Mommsen). However, since both the Greek forms mean 'Greenish-yellow Sparrow', they are presumably alternative names for one or more of the three small Finches so coloured: Serin (*Serinus serinus*, 11.5 cm), Siskin (*Carduelis spinus*, 12 cm) and Greenfinch (*C. chloris*, 14.5 cm).

See also CHLŌRIS and PHRYNOS.

(a) Robert (1911:87, 90), Thompson (1918a: 18).

Chrysaëtos

(χρυσάετος **G**) This is the modern Greek name for the Golden Eagle, but the word occurs only once in ancient texts, when Aelian (*NA* 2.39) says it is a type of Eagle otherwise known as *Asterias*. The equation with *Asterias* (q.v.) is very doubtful, but Aelian goes on to say that the *Chrysaëtos* is rarely seen, and quotes a lost work of Aristotle alleging that it hunts fawns, hares, Cranes and farmyard Geese. Aelian then mentions a belief that it is the largest of the Eagles, with a reputation for attacking bulls, striking them on the back with its bill, and then covering the bull's eyes with its wings if the animal nears a cliff, so that the blinded bull crashes down to its death and thus provides the raptor with food, on which when gorged it breathes a foul odour in order to prevent rivals touching the food. Some of this is wild exaggeration, but two large Greek raptors may have contributed to the less fanciful details: the Golden Eagle (*Aquila chrysaetos*), which normally hunts by flying low, preys on fawns, hares, Cranes and Geese, and has been seen to drive mammals over precipices, but feeds on larger animals only when they are incapacitated or already carrion; and the Lammergeier (*Gypaetus barbatus*), which does assault with beating wings sick or incapacitated animals as large as chamois, goats and steinbock, forcing them off mountain ledges. Both the Eagle's golden-brown nape and the Lammergeier's golden-brown body fit the first syllable of *Chrysaëtos* (= 'golden') perfectly, but if the modern Greek name picks up an older usage, Aelian's *Chrysaëtos* will have been the Golden Eagle.

(a) Rogers (1906: xxiii), Robert (1911:87), Gossen (1935 §180), Thompson (1936:333).

(b) Witherby 3 (1943:38–43), Meinertzhagen (1954:346–8, 360–3), Bannerman 5 (1956:118, 120, 316–17), Brown (1955:155; 1976:363), *BWP* 2 (1980:61, 236–8), Gattiker and Gattiker (1989:458–73), Brown and Amadon (1989:309–13, 663–9 and plates 31, 116), Love (1989:47–8), Porter and others (1996:34–5, 258), H-A (1997:130, 141), McGrady (1997:99–114).

Chrysomētris

(χρυσομήτρις **G**) The one extant reference to the *Chrysomētris*, presumably a later spelling that replaced *Chrysomitris* (after c. 150 BC, when ē and i were pronounced identically) and meaning 'Golden-sashed', comes in Aristotle's *History of Animals* (592b33–593a3), which describes it as eating thorny plants (but not grubs or anything alive) and sleeping where it feeds. Name, food and habitat combine to identify it as the [European] Goldfinch (*Carduelis carduelis*), which has a dazzling golden-yellow panel resembling a sash across an otherwise black wing, feeds largely (up to one-third of its intake in some places!) on thistles, and is a very common bird in Greece (up to 500,000 breeding pairs). It does, however, include larvae, beetles and flies in its diet.

See also ASTĒR, ASTRAGALINOS, CHRYSOPTERON PTĒNON, POIKILIS, TRAGŌDINOS and ZĒNĒ.

(a) Aldrovandi 2 (1637:798–9), Tristram (1905:28), Robert (1911:83), Thompson (1924:7–11; 1936:333–4), Schwyzer 1 (1959:186), Pollard (1977:53).

(b) Newton (1972:38–9), Clement and others (1993:240–2), BWP 8 (1994:568–87), H-A (1997:290).

Chrysopteron Ptēnon

(χρυσόπτερον πτηνόν **G**) The *Cyranides* (1.22) mentions a bird with this name ('Goldenwinged bird') that is the size of a [Common] Quail (which is 17 cm long). The only small Greek bird with dazzling gold areas on its wing is the [European] Goldfinch (16 cm long).

See also CHRYSOMĒTRIS.

(a) Thompson (1936:334).

Chyrrhabos

(χρραβος **G**) According to Hesychius (χ 827 Schmidt), the Chyrrhabos is 'a sort of bird'. Hesychius also says that 'chyrrha' is a call used by swineherds, 'chyrrhabios' and 'chyrrheion' are names for a pig's collar, and 'chyrrhoidia' is a word meaning 'young pigs' (χ 825, 826, 829, 828 Schmidt). If Chyrrhabos then implies an association with pigs, could it possibly have been a Wagtail -Yellow (*Motacilla flava feldegg* in Greece) or White (*M. alba*)? The former is a summer visitor that is regularly seen among flocks of farm animals and has been observed picking insects from a bullock's nose; in winter it is replaced by the White Wagtail (*M. alba alba*), which also takes insects near or on the heads of cattle and even from a pig's back.

See also AIGIOTHOS, ANTHOS, BOUDYTĒS, KILLYRIS, KINNYRIS, SEISOPYGIS.

(a) Thompson (1936:334).

(b) Witherby 1 (1943:218–22, 229–32), Smith (1950:77–8), Ferguson-Lees and Hosking (1975:420 and plate 52b), BWP 5 (1988:413–31, especially 414–16, 420–2, 428–9, 459–60), Simms (1992:198–211, 241–2), H-A (1997:65), Brooks (1998:176).

D

Daknis, ? Daknas

(δακνίς, ? δακνάς **G**, *dagnas* **L**) Hesychius (δ 132) describes Daknis simply as a type of bird, but the Roman grammarian Pompeius Festus (60.11–14 Lindsay), who calls it *dagnas*, adds the information that when Egyptians had a drinks party, several birds of this name were tied together and so, by nipping and biting each other and continually chirruping, they stopped the drinkers going to sleep. In the absence of further evidence, however, identification of their species (if indeed the name was limited to an individual species) is impossible.

(a) Lindsay (1913:60), Thompson (1936:87), Keimer (1942:315–22), André (1967:66), Capponi (1979:217).

Dandalos

(δάνδαλος **G**) According to Hesychius (δ 226), another name for the Erithakos (q.v.).

(a) Thompson (1936:87).

Dasypous

(δασύπους **G**) Dasypous ('Shaggy Foot') is generally an alternative name for the Lagos (Brown Hare, *Lepus capensis*), but once in Greek comedy (Diphilus fr. 1.2) it appears as the name of a Chelidōn (q.v.: Hirundine). Since the name Lagos (q.v.) itself is additionally applied to two similar, shaggy-footed Hirundines (House Martin, *Delichon urbica*; Sand Martin, *Riparia rip aria*) which seem not to have been distinguished from each other in antiquity, it seems clear that Dasypous was an alternative name for these two birds, especially since Eustathius (1925.43–5 on *Odyssey* 22.240) correctly describes them as 'black on top but whitish below'.

(a) Thompson (1936:190).

(b) Witherby 2 (1943:235–41), Bannerman 3 (1954:382–95), *BWP* 5 (1988:235–48, 287–300), Turner (1989:136–40, 226–30), H-A (1997:222, 224).

Daulia Korōnē, Daulias

(Δαυλία κορώνη, Δαυλιάς **G**) Thucydides (2.29.3) alleges that Daulias ('Daulian', sc. from Daulis, a city in Phocis) was a descriptive term applied by poets to the Nightingale (normally Aēdōn, q.v.; cf. Photius δ 7), because Procne, the wife of Tereus, lived with her husband in Daulia before her final transformation into a Nightingale; hence the *Etymologicum Magnum's* claim (250.8) that the expression Daulia korōnē ('Daulian Crow') meant 'Nightingale', and that it was used by Aristophanes (fr. 936 Kassel-Austin: but not in the *Birds*, where Tereus is a leading character); cf. Hesychius (δ 325), a badly mutilated gloss. This provides a more plausible explanation for the use of the 'Daulian Crow' phrase than another one alternatively mentioned in the *Etymologicum* (cf. also Zenobius 3.14, Pausanias the Atticist δ 5 and the *Suda* δ 38), stating that stems in 'daul-' were used with the meaning 'shaggy'. There is nothing shaggy about a Nightingale.

(a) Gossen (1937:23 §422).

Dedōnē

(δεδώνη **G**) According to just one manuscript of the *Cyranides* (3.22, p. 211 Kaimakis), another name for the Korōnē (q.v.).

Deirētēs or Deirētē

(δειρήτης or δειρήτη **G**) In Nicander's third book of *Glossai* (fr. 123 Schneider), according to Athenaeus 392a, there was an entry saying that Deirētēs or Deirētē (the correct form of the nominative is uncertain, but Thompson's guess at Deirēs is unlikely) was a name given to the Strouthos (q.v.: House Sparrow, *Passer domesticus*) in Elis, presumably because that name (meaning 'squabbler' in the Laconian dialect) suited its pugnacious and noisy behaviour.

See also DIRĒX and DRĒX.

(a) Thompson (1936:87).

Dendrokolaptēs

(δενδροκολάπτης **G**) A name given in the *Cyranides* (1.4, 3.12) as an alternative form of Dryokolaptēs (q.v.).

(a) Thompson (1936:87), Panayiotou (1990:309), Bain (1996:341).

Dikaion, Dikairon

(δίκαιον, δίκαιον **G**) Ctesias, a doctor of the late fifth century BC, claims (*FGrH* 688F45m= Photius, *Bibliotheca* 72.47+Aelian, *NA* 4.41, copied by Manuel Philes 761–87) that there was a bird no bigger than a Partridge's egg (i.e. 3.7–4.3 cm long) called Dikairon by the natives but Dikaion by Greeks, which buried its dung for concealment, and if the tiniest amount of that dung (the size even of a sesame seed) was consumed by a man at dawn, he would fall asleep and be dead by sunset; indeed the king of Persia allegedly employed such fragments as the final solution for ills past curing. The bird's home is identified as India, its colour as orange, and its nesting site as high mountains and rugged rocks. This account conflates in bizarre fashion three unconnected aspects of Indian wildlife: the presence there of (1) two tiny birds (still 9 cm long!) with patches of striking orange plumage (Orangebellied Flowerpecker, *Dicaeum triganostoma*, and Rufous or White-browed Piculet, *Sasia ochracea*, living in the Himalayan foothills up to 2100 metres); (2) beetles similar to the Sacred Scarab, *Scarabaeus sacer*, that roll cattle dung into balls and hide it in the ground; and (3) plants such as Cannabis (*Cannabis saliva* and *indica*), from which a narcotic drug was obtained, and then, if moulded into a similar shape, was ignorantly confused with the beetle's dung ball.

(a) Ball (1879–88:333–4=1885:310–11), Thompson (1936:87–8), Davies and Kathiramby (1986:84–9), Beavis (1988:157–64).

(b) Evans (1975:68–73, 118–19, 175–6), Ali and Ripley 4 (1983:174–6 and plate 61.5); 10 (1998:9–10 and plate 99.7), Hanski-Cambefort (1991:36–7), Grimmett, Inskipp and Inskipp (1998:381, 799 and plates 14.4, 139.5).

Diktys

(δίκτης **G**) According to Hesychius (δ 1839), the Laconian word for Iktinos (q.v.). Herodotus (4.192) includes Diktys in a list of twenty Libyan wild creatures that includes at least one identifiable bird (Ostrich), but whether the historian's bird was identical with Hesychius' Diktys remains problematic.

(a) Thompson (1936:88).

(b) Bundy (1976:20, 85).

Diomēdeios Ornīs

(Διομήδειος ὄρνις **G**, *diomedia* or *-dea avis* **L**) The name (meaning 'Bird of Diomedes') springs from an ancient legend about Diomedes' companions. After the Trojan War, this Greek hero left his wife, who had been unfaithful, and emigrated with his companions to

Italy, settling as a vassal of King Daunius in Apulia. Later Diomedes' companions were attacked by Illyrians on an island off the Apulian coast and slain, but were then transformed into birds by divine action; some versions include Diomedes himself as one of the victims, but others say that either he survived the attack or had previously died and been buried on that island, which bore his name (e.g. [Aristotle] *Mirabilia* 836a7–18, Strabo 6.3.9, Aelian *NA* 1.1, Antigonus *Mirabilia* 188 citing Lycus, Antoninus Liberalis 37.5–6, Manuel Philes 152–63; Ovid *Metamorphoses* 14.457–511, Virgil *Aeneid* 11.271–4 and Servius *ad loc.*, Juba 275F60 Jacobi cited by Pliny *HN* 10.126–7, Solinus 2.45–50, Augustine *De Civitate Dei* 18.16, Isidorus *Etymologies* 12.7.28–9). Some ancient writers (e.g. Aelian, Antigonus, Servius; cf. Isidorus) mistakenly identify the Bird of Diomedes as a Heron (Erōdios, q.v.), some (e.g. Juba, Solinus; cf. Isidorus) as something resembling a Coot (Phalaris, q.v.), but enough accurate information is supplied by the ancient accounts for occasional absurdities (e.g. allegedly 'fiery eyes', Juba) to be ignored and the bird's correct identity to be established. Its wailing cry (Virgil), its whiteness, its habit of flying in column, its nesting in holes (Juba, followed by Solinus) only on the Island of Diomedes (i.e. San Domenico, one of the three Isole di Tremiti just north of the Gargano peninsula: see Augustine), and its large size ([Aristotle]) all point clearly to Cory's Shearwater (*Calonectris diomedea*: 45–46 cm long!). This is a summer visitor to some Mediterranean coasts, and it continues to nest in and around San Domenico but nowhere else on or near the Italian Adriatic coastline. It appears white when seen from below, and has a nocturnal flight call which modern ornithologists compare to a rasping, sobbing wail with distinct sighing.

See also KENCHRĒ and KORŌNĒ (2.).

(a) Gesner 3 (1555:367–8), Aldrovandi 3 (1603:57–62), Holland (1895), Olck (1905:2644–5), Warde Fowler (1918:66–8), Thompson (1918b: 92–6; 1936:88–91), André (1967:37–8), Pollard (1977:163–4), Capponi (1979:219–20; 1985:23–4, 305), Forbes Irving (1990:230–2).

(b) Witherby 4 (1943:58–60), Bannerman 8 (1959:123–35), *BWP* 1 (1977:136–42), Thibault and others (1997:75–98), H-A (1997:96), H-B (1997:20).

Dirēx, Drēx

(δίρηξ, δρήξ **G**) Dirēx, according to Hesychius (δ 1961, listing there only its plural form Dirēges), and Drēx, according to Cyril's *Glossary* (see Hesychius δ 2368), are Macedonian words for Strouthos (q.v.: House Sparrow), but the correct spelling of both the plural (Dēgēres, Digēres and Drēēs are all given in the manuscripts of Hesychius and Cyril's *Glossary*: see Mette δ 1482, 2368, and Schmidt 4, 349) and the singular forms of this name is uncertain, while the Macedonian word's relationship to an Elian form of the bird's name (Deirētēs or -rētē, q.v.) is disputed.

(a) Hoffmann (1906:47–8), Thompson (1936:91).

Dōron

(δωρόν **G**) According to Byzantine medical glosses, a name given, along with Zōron (q.v.), to the chick of a Domestic Fowl. Its ancient Greek name was Alektorideus.

See also ALEKTŌR.

(a) Du Cange 1 (1688:465).

? Douraz

(δουράζ **G**) According to Byzantine medical glosses, the name of an unspecified winged creature.

(a) Du Cange 1 (1688:465).

Drakontias or Drakontis

(δρακοντίαρ or -τίς **G**) Drakontias ('Dragonish' or 'Snaky'), according to a fragment of Nicander's *Georgics* (fr. 73 Schneider, cited by Athenaeus 395c), was a breed of domestic Pigeon that laid two eggs, probably so called because either its appearance or its behaviour seemed to resemble that of a dragon or snake (an English fancy breed created in the last 200 years still goes by the name of 'Dragon' or 'Dragoon'). All European Doves and Pigeons, wild and domestic, lay two white eggs. According to Antoninus Liberalis (9.3), giving Nicander as his source (not necessarily the passage referred to above), a daughter of Pieros was transformed into a Drakontis, presumably a variant form or misspelling of the same bird's name.

(a) Thompson (1936:91).

(b) Eaton (1858:59), Levi (1965:110–13 and figs 90–4; 1977:37–8, 63–5), Goodwin (1983:59–62), *BWP* 4 (1985:285–98).

Drepanis, ? Drapenis

(δρεπανίς, ? δραπενίς **G**, *drepanis* **L**) Our main source is Aristotle (*HA* 487b24–31), who describes the Drepanis ('Sickle-bird') as a good flyer, poor on the ground, similar to the Chelidōn (q.v.) in appearance, pretty rare and seen only when it rains in summer. Basil (*Hexameron* 8.2) adds that the bird feeds on the wing, while Simplicius (on Aristotle's *Physics*, 470.12–14) and Hesychius (δ 2358) say that it is also called Kenchris (q.v.) The

alternative spelling *Drāpenis* in Hesychius (δ 2323) may simply be a copyist's misspelling. The name perfectly describes the wing-shape of the three European Swifts (Common, *Apus apus*; Pallid, *A. pallidus*; Alpine, *A. melba*), and all but one of the cited descriptive details suit all three species, which have been observed soaring below thunder clouds in heavy rain, presumably in search of the insects then proliferating. The comment 'pretty rare', however, best fits the Alpine Swift (under 3,000 pairs nest in Greece, as against nearly 100,000 Common and Pallid, two species which ancient writers are unlikely to have been separated and modern birdwatchers still have difficulty in distinguishing).

(a) Gloger (1830:24–7), Robert (1911:106–7), Gossen (1921:777), Thompson (1936:91), André (1967:67–8), Capponi (1970:137–9; 1979:220–1; 1985:139), Pollard (1977:33–4).

(b) Witherby 2 (1943:242–8), Pounds (1947:150–1), Meinertzhagen (1954:281), Steinfatt (1955:96), *BWP* 4 (1985:657–66, 678–87), Chantler and Driessens (1995:188–90, 194–7, 199–202), H-A (1997:208–9), H-B (1997:426–9).

Drēx

(δρήξ **G**) See DIRĒX.

Drikēa

(δρικῆα **G**) According to Hesychius (δ 2379), the *Drikēa* was some kind of bird. It is possible that this name may have been a (? dialectal) variant of either *Trikkos* (q.v.), an Elian word for *Basileus* (q.v.: [Winter] Wren), or *Drēx* (see above under DIRĒX), a Macedonian word for *Strouthos* (q.v.: House Sparrow).

(a) Thompson (1936:91).

Dryokolaptēs

(δρυοκολάπτῃς **G**, *picus* **L**): with variants **Dendrokolaptēs**, **Dryēkokolaptēs**, **Dryokolaptēs**, **Dryokolaps**, **Dryokopos** and possibly (q.v.) **Dryops** (δενδροκολάπτῃς, δρυηκοκολάπτῃς, δρυκολάπτῃς, δρυοκόλαψ, δρυοκόπος, δρύοψ **G**, *picus* **L**) These names (all except the last meaning 'Tree-pecker' or 'Tree-cutter') correspond to 'Woodpecker' in English, with *Dryokolaptēs* the form most commonly in use (= *picus* in

Latin). They are applied to all the known Greek species, although some are given separate names. The fullest and best accounts are given by Aristotle (*HA* 593a3–12, 614a34–b14), *PA* 662b5–8), who identifies four individual species. He calls them:

- (1) The Greater and Lesser Pipō (q.v.: = *picus varius* in Latin), said to feed on insects living under tree barks, the Greater having a louder call and being larger than a Blackbird, the Lesser being smaller than the Blackbird and having small reddish marks; these are most convincingly identified as the Middle Spotted (fairly common throughout Greece and widespread still on Lesbos) and Lesser Spotted (widespread but scarce) Woodpecker (*Dendrocopos medius*, *D. minor* respectively): in length 20–22 cm, 15 cm ~ Blackbird 24 cm! Several other Woodpeckers in Greece, however, closely resemble the Middle Spotted Woodpecker: the Great Spotted, *Dendrocopos major*, 23–26 cm long (now confined to Greece's northern border and three spots in the Peloponnese), the Syrian, *D. syriacus*, 23–25 cm (fairly common in the north), the White-backed, *D. leucotos*, 25–28 cm (widespread but very rare), and the Three-toed *Picoides tridactylus*, 21–24 cm (now found only on Mounts Olympus and Rhodope); these in all probability were not distinguished from the Middle Spotted.
- (2) The Keleos (q.v.), described as all green, the size of a Turtle Dove (27 cm long), loud-voiced, foraging mainly on tree trunks, and found mainly in the Peloponnese. This must be primarily the Green Woodpecker, *Picus viridis* (30–36 cm), which still breeds in the northern Peloponnese, but the much scarcer and very similar Grey-headed Woodpecker, *P. canus* (27–30 cm), is unlikely in antiquity to have been distinguished from it.
- (3) A bird given no separate name in Aristotle but said to be bigger than a domestic Hen (42–46 cm long) and to nest especially in olive trees. This may be the Black Woodpecker, *Dryocopus martius* (40–46 cm), which in Latin has a specific name (*picus Martius*) indicating that it was sacred to Mars (Strabo 5.4.2); in Greece, however, it favours mature forests of Greek fir (*Abies cephalonica*) for its habitat.

Aristotle makes a number of general comments about the Dryokalyptēs, mainly accurate, describing how its hard and strong beak pecks at tree barks and its extensive tongue gathers the grubs and insects disturbed as a result, how it can walk quickly up, down and along tree branches and trunks both upright and upside down, and he notes one practice which particularly characterises the Great Spotted Woodpecker: its insertion of nuts into a cleft that can then be used as an anvil for its hammering. Yet the writer's further allegation that Woodpeckers normally avoid the ground does not apply to Black, Green and Grey-headed Woodpeckers. Other authors add further observations: that Woodpeckers nest inside tree holes (Aelian *NA* 1.45, Pliny *HN* 10.40), and that Spotted Woodpeckers have long tails and Black Woodpeckers red crests (Pliny *HN* 10.78, 11.121). A Roman myth tells of Circe's transformation of Picus, a king of Latium, into a Woodpecker with red wings and a golden neckring (Ovid, *Metamorphoses* 14.393–95), but its description matches no European Woodpecker.

See also PIKOS.

(a) Sundevall (1863:127–8 §§ 86–8), Aubert and Wimmer 1 (1868:90–1 §28), Rogers (1906: xlv–vi), Keller 2 (1913:50–2), Riegler (1913:265–77), Steier (1929:1546–51), Brands (1935:108–10), Thompson (1936:92–3), André (1967:128–30), Arnott

(1977b: 337; 1979b: 193), Pollard: (1977:47–8, 159 n.52), Capponi (1979:419–23; 1985:107–9), Dunbar (1995: on v. 480), Bain (1996:341), Hüne-mörder 11 (2001:799).

(b) Witherby 2 (1943:277–92), Bannerman 4 (1955:75–114), Sielmann (1959:22–9, 34–51), *BWP* 4 (1985:813–53, 856–923), H-A (1997:214–17), Gattiker and Gattiker (1989:254–62), Brooks (1998:169–70), Pasinelli (2003:49–99), Michalek and Miettinen (2003:101–84).

Dryops

(δρύοψ **G**) This word occurs only once, as the name of one of the birds in the chorus of Aristophanes' *Birds* (v. 404); if it is a variant form of Drykolaptēs (so spelled only at *Birds* 480, 979) or Dryokolaptēs, it will mean 'Woodpecker', but there is no certainty about this.

(a) Thompson (1936:93), Dunbar (1995: on v. 304).

Dyptēs

(δύπτης **G**) Dyptēs means 'Diver', and is applied to a human one in Oppian (*Halieutica* 2.436) and to various diving birds (Aithya in the *Etymologicum Magnum* 291.18–20, Kauēx in Callimachus fr. 522, Kērylos in Lycophron 387: qq.v.), more probably as a descriptive adjective than as an individual bird name.

(a) Thompson (1936:93), Pfeiffer 1 (1949: on fr. 522).

Dytinos

(δύτινος **G**) Dionysius (*On Birds* 2.14, 3.24) says it is a water bird that nests on land but doesn't escape hunters. Its name (like Dyptēs) implies that it was some sort of diving bird (presumably a Grebe or diving Duck), but attempts to equate it with an individual species seem pointless in the absence of further evidence.

(a) Thompson (1936:93), Anderson (1972:171), Benton (1972:172), Pollard (1977:70).

E

Edōlios, Eidōlios

(ἐδῶλιος or ἐδωλιός, εἰδῶλιος G) Edōlios, according to the lexicographers Hesychius (ε 548) and Photius (ε 145), is the name of a bird mentioned (according to Photius) by Aristophanes, probably at *Birds* 886 (where the manuscripts of the text corrupt the name to Erōdios=Grey Heron, but the scholia *ad loc.* imply that Edōlios was the correct reading); Callimachus (fr. 425) is said by the mss. (V Ald.) of the Aristophanic scholia (on *Birds* 882–84) to prefer the spelling Eidōlios. Although no ancient writer offers a description of this bird, its name may perhaps imply a connection with Edōlia, the word commonly used by ancient Greek writers for the deckhouse at the rear of a ship with a tier of seats for the steersman and privileged travellers; in that case it would be most suitably be applied to some bird of otherwise unknown name with a similarly raised stern (e.g. some Ducks, such as Pintail and White-headed Duck; some Geese when swimming, such as Greylag; one of the Crakes; Moorhen; Dipper).

(a) Thompson (1936:93, 102), Torr (1964:57–8), Tsantsanoglou (1984:98), Sommerstein (1987), Dunbar (1995: both on v.

Ēerops

(ἤεροπος G) Antoninus Liberalis (18.3), citing Boios as his source, alleges that Botrēs the son of Eumelos was transformed into an Ēerops, which (as he says) ‘even now breeds underground and is always involved in flying’. Ēerops is presumably a variant of Aērops and Eirops, Boeotian forms of Merops (qq.v), the [European] Bee-eater, *Merops apiaster*, which still lays its eggs in burrows which it excavates itself, and feeds by catching insects in flight.

(a) Thompson (1936:105).

(b) Witherby 2 (1943:263–5), Fry (1984:147–73), *BWP* 4 (1985:751–5, 761).

Eidalis

(εἰδαλίς **G**) According to Hesychius (ε 736), a kind of bird; its name may imply that it was shapely.

See also IDALIOS.

(a) Thompson (1936:93).

Ēikanos

(ἤϊκανός **G**) According to Hesychius (η 255), another name (meaning ‘Dawn-singer’) for the Domestic Cock.

See also ALEKTŌR.

(a) Amman (1936:1–9), Thompson (1936:105), Kretschmer (1939:35–6), Frisk 1 (1954–60:626), Chantraine 1 (1968–70:408).

? Eiōthas, Ethas

(εἰωθάς, ἔθάς **G**) Herodian (*Philetaerus* p. 405 Koch, p. 446 Pierson) gives ‘Eiōthas’, and Themistius (*Oration* 22.273c) ‘Ethas’ (both meaning ‘Customary’), as either names for or descriptions of the domestic Pigeon.

See also PELEIA, PERISTERA.

(a) Thompson (1936:93).

Eirops

(εἶροψ **G**) Aristotle (HA 559a3) says that Eirops was a Boeotian dialect form for the Attic Merops (q.v.: [European] Bee-eater, *Merops apiaster*).

See also AEROPOUS and ĒEROPOS.

(a) Thompson (1936:93).

Elaios

(ἐλαίος **G**) The poet Tynnēs (4 Gow-Page=*Palatine Anthology* 7.199) says this bird has a voice like an Alkyōn (q.v.), while the corrupt text of Alexander of Myndos (fr. 5 Wellmann=Athenaeus 2.65b) after correction claims that one sort of Aigithal(l)os (q.v.: Tit) is called Elaios ('Olive') by some, Pyrrhias ('Reddish') by others, and Sykalis ('Fig-bird') when figs are at their best. If Alexander here misidentifies as a Tit a small bird from a different group, as seems likely, that bird is most likely to be the Rufous Bushrobin, *Cercotrichas galactotes*, a summer visitor to Greece that is fond of cultivated ground, including vineyards and olive groves, has a clear, ringing song, and is rufous in colour along its back and tail.

(a) Thompson (1936:94), Douglas (1974:61–3).

(b) *BWP* 5 (1988:586–95), H-A (1997:232), Brooks (1998:178–9).

Elanos

(ἐλανος **G**) According to Hesychius (ε 1859), another name for the Iktinos (q.v.).

(a) Thompson (1936:94).

Elaphis

(ἐλαφίς **G**) Dionysius (On Birds 2.12) alleges that the Elaphis (= 'Deerbird') has two distinctive characteristics: on its back are feathers resembling the hairs of deer, and it behaves like the Iynx (q.v.: Wryneck, *Jynx torquilla*), having a very long tongue which it drops into water in order to catch fish. No identification is possible, because Dionysius' description combines features belonging to different species: the Wryneck has a very long tongue which it drops into holes to extract ants, and two water birds which feed on fish (Great Egret, *Egretta alba*; Little Egret, *E. garzetta*) have hairlike feathers on their backs.

(a) Thompson (1936:94).

Elasas

(ἐλασσᾶς **G**) The Elasas is mentioned only once, by Aristophanes (*Birds* 866) without any description in a list of birds. Its name (= 'Driver') implies that it was a predator; one

possibility is the Arctic Skua (*Stercorarius parasiticus*), which pursues and harries Auks, Gulls and Terns into dropping any fish that they are carrying in their beaks.

(a) Rogers (1906: lxxxi), Thompson (1936:95), Dunbar (1995) on v. 866).

(b) Witherby 5 (1944:131–7), *BWP* 3 (1983:667–8), H-A (1997:184), Phillips (1999:25–41).

Elea, Eleas

(ἐλέα, ἐλεᾶς G), with variants

Elaia, Eleia

ἐλαία, ἔλαια G) The spelling is Eleas in Aristophanes (*Birds* 302 with scholia, 885; cf. Hesychius ε 1940), Elea in all Aristotle manuscripts (*HA* 616b12) except two which have Elaia, and Eleia in Callimachus (fr. 400 Pfeiffer). If all these are names of one bird (which admittedly is doubtful!), the main clues to its identification are provided by Aristotle's short but precise description (*HA* 616b12–16): a small bird with a good voice that perches on reeds round marshes, in summer facing the wind in shade, in winter facing the sun but sheltered from the wind; Callimachus confirms its size and voice. The possibilities can be narrowed down to seven reed and marsh birds in Greece: six Warblers—Cetti's (*Cettia cetti*, resident), Fan-tailed (*Cisticola juncidis*, resident), Marsh (*Acrocephalus palustris*, passage migrant), Moustached (*A. melanopogon*, mainly winter visitor), Reed (*A. scirpaceus*, summer visitor and passage migrant) and Sedge (*A. schoenobaenus*, passage migrant)—and Reed Bunting (*Emberiza schoeniclus*, mainly winter visitor). All are the size of a Sparrow (10–15 cm long), all (except the male Reed Bunting in breeding plumage) are similar in appearance, brownish above and white to pale buff on the underparts, and there is no evidence that in antiquity they were ever distinguished from each other. If Aristotle's 'good' voice means loud, it best fits Cetti's Warbler, although all the other birds mentioned have clearly audible songs; if it means 'musical', that best suits Marsh and Reed Warblers, with the latter bird heavily outnumbering the former in the breeding season.

(a) Tristram (1905:28), Rogers (1906: xxii– xxiii), Thompson (1936:94), Gossen (1956:174 §15–16), Douglas (1974:61–3), Arnott (1993b: 130–1), Dunbar (1995: on v.302).

(b) Howard 5 (1910:11–71); 7 (1912:1–67), Witherby 1 (1943:140–4); 2 (1943:28–31, 45–52, 55–8), Simms (1985:156–65, 202–27), *BWP* 6 (1992:7–31, 106–16, 130–45, 172–212); 9 (1994:276–94), H-A (1997:245–6, 248–50).

Eleios

(ἐλειός **G**) According to Hesychius (ε 1976), a type of Hierax (q.v.), but in Aristotle's list of Hierax names (*HA* 620a20–1) the manuscripts spell the name Leios (q.v.), and it is possible that both these spellings are mistakes for Heleios (q.v.).

See also EPILEIOS.

(a) Gossen (1919:476), Thompson (1936:94).

Eleos

(ἐλεός **G**) After discussing the Byas (q.v.: [Eurasian] Eagle Owl, *Bubo bubo*), Aristotle (*HA* 592b10–15) goes on to describe the Eleos as a type of carnivorous Owl similar in appearance to the Aigōlios (q.v.: ? Ural Owl, *Strix uralensis*), but bigger than a domestic Cock, which hunts the Kitta (q.v.: [Eurasian] Jay); later (609b9–11) he adds that it is hostile to the Krex (q.v.). There is only one Mediterranean Owl the size of a Cock (69 cm ~65+ cm) that regularly preys on Jays and other corvids: the Eagle Owl (*Bubo bubo*), which in ancient Greece clearly went by several different names (e.g. Byas, Kymindis, qq.v.), and this fact may perhaps have misled both zoologists (including the author of *HA* 592b 10–15) and non-specialists (e.g. Artemidorus 3.65) into including both Byas and Eleos in their lists of Owls as if they were separate species.

See also HYBRIS, PTYNX.

(a) Sundevall (1863:96–7), Wellmann (1909:1071), Thompson (1936:94–5), Capponi (1985:104–5).

(b) Witherby 2 (1943:312–14), BWP 4 (1985:469–72), Voous (1988:87–99), H-A (1997:204–5).

? Enthyskos

(ἐνθύσκος **G**) According to Hesychius (ε 3077), an alternative (possibly misspelled or mis-copied) name for the Asphalos (q.v.).

(a) Thompson (1936:95).

Epilaïs

(ἐπιλαΐς **G**) The manuscripts of Aristotle (*HA* 592b21–23) include the Epilaïs in a list of small birds that eat worms or grubs. If that is the correct spelling, the bird is unidentified, but one possibility is that the scribes there miscopied Hypolaïs (q.v.).

(a) Keller 2 (1913:72), Thompson (1936:95).

? Epileios or Epileos

(? ἐπιλειός or ἐπίλεος **G**, *epileus* **L**) Pliny (*HN* 10. 21) gives *epileus* as the Latin transliteration of the Greek name for the one bird of prey that allegedly resided in Greece all the year round. Today only three resident raptors are relatively common throughout the country: the [Northern] Goshawk (*Accipiter gentilis*), [Eurasian] Sparrowhawk (*Accipiter nisus*) and the [Common] Buzzard (*Buteo buteo*). The last-named bird may be what Pliny had in mind, for Aristotle (*HA* 592b3) too notes that the Triorchēs (q.v.:=[Common] Buzzard and perhaps also Long-legged Buzzard and Marsh Harrier) is seen all the year round.

(a) Thompson (1936:95), André (1967:68), Capponi (1979:223–4).

(b) Witherby 3 (1943:50–5, 73–7, 79–84), Wenzel (1959:1–86), Tubbs (1974:15–35, 92–151), *BWP* 2 (1980:148–68, 177–90), Brown and Amadon (1989:452–9, 476–82, 609–17), H-A (1997:134–7), H-B (1997:146–7, 150–1, 154–7, 160–1), Brooks (1998:119–22).

? Epixon

(ἐπιξων **G**) According to Hesychius (ε 4769), a Cypriot bird name, possibly mis-copied; Hesychius may originally have written Spizion, which means ‘a little Spiza’ (q.v.).

Epolios

(ἐπόλιος **G**) According to the *Suda* (ε 2798 and η 302) and Zonaras (p. 796 Tittmann), an otherwise unidentified night bird, listed along with three Owls (Eleos, Byas, Skōps: qq.v.) and the Nyktokorax (q.v.).

(a) Thompson (1936:95).

Epos

(ἔπος **G**, *urupa*, *epops* **L**), with variants **Apaphos**, **Epopos**, **Erōps** (ἄπαφος, ἔποπος, ἔπωψ **G**) Epos is the common name of the [Eurasian] Hoopoe (*Urupa epops*), based on its call ('oop-oo-oo': cf. Aristophanes *Birds* 58–60, 227); it has many other names, however, as Hesychius (μ 117) notes: Alektryōn Agrios, Apaphos, Gelasos (or Galesos), Korythaiolos, Koukoup̄ha(s), Makeskranos, Poupas, Poupos and Sintēs (qq.v.), and modern Greek replaces it with *tsalapeteinos* ('Filthy' [or 'Rumpled'] Cock'). The bird is still both a common passage migrant through and summer visitor to Greece, nesting (5,000–20,000 pairs) in the northern half of the country (including the open woodland just north of Athens) and in some of the islands (including Lesbos). Its pinkish-brown plumage, black-tipped crest, wings and tail barred black and white, and long, decurved bill, together with an easy approachability wherever it is not persecuted, have always made it easily recognisable. Aristotle provides some information about it, mainly correct: a bird of (open) woodland and mountains (*HA* 488b2–3, 615a15–16; cf. Aelian *NA* 3.26), laying its eggs in tree holes without collecting material for a nest (559a9–11). His allegation that the nest consists of dung (616a35-b2; cf. Aelian *NA* 3.26) misinterprets the fact that when a potential predator approaches the nest, the chicks shoot out faeces and an evil-smelling liquid in that direction, and he is totally wrong in claiming (*ibid.*; cf. also 633a17–28, citing Greek tragedy: Aeschylus fr. 304 Nauck²=? Sophocles fr. 581 Radt) that the appearance of the bird's wings changes at harvest time from white to barred. The tragic fragment also falsely claims that the Hoopoe in spring is transformed into a Kirkos (q.v.: ? Peregrine Falcon). Pausanias (10.4.8) notes that it is a little bigger than a Quail (26–28 cm ~ 16–18 cm), and that the feathers on its head rise to form a crest (cf. e.g. Aristophanes *Birds* 94, 279, Pliny *HN* 10.86, Ovid *Metamorphoses* 6.671–74; Ovid additionally mentions the bird's long bill). Aelian's report (*NA* 16.5) that Indian Hoopoes are twice the size of Greek ones is total nonsense; the range of the various subspecies extends from Spain to China, but there is little difference in either size or appearance. In the ancient myth about Tereus' pursuit of his wife Philomela and her sister Procne after he had raped Procne and cut out her tongue to prevent her from revealing his crime (see above, on AĒDŌN), the commonest version of the story (e.g. scholia on Aristophanes *Birds* 212, Achilles Tatius 5.5, Apollodorus 3.14.8, Ovid *Metamorphoses* 6.424–674) has him transformed into a Hoopoe, and in Aristophanes' *Birds* he is portrayed as one, feeding on insects (82) like the bird. Other myths have a brother of Aēdōn metamorphosed into a Hoopoe (Antoninus Liberalis 11.10), and Zeus turning into one in order to seduce Lamia (pseudo-Clement *Homilies* 5.13). There are two fine portraits of a Hoopoe in ancient art: one at Beni Hassan in Egypt at the tomb of Khnunhotep III (c. 1900 BC) with the bill, crest and wings represented more accurately than the tail (which should not be forked), and the other at Cnossos in Crete in the 'Partridge Fresco' in the Pavilion of the 'Caravanserai'.

See also POUPOS.

(a) Oder (1888:541–56), Keller 2 (1913:60–3), Dawson (1925:31–9, 593–4), Evans 2.1 (1928:100–13, frontispiece and fig. 51), Meinertzhagen (1930:60, 79), Brands (1935:111–12), Thompson (1936:95–100), Schuster (1958:2108–12), André (1967:163), Pollard (1977:45–6, 131–32, 160, 164–6), Capponi (1979:516–19; 1985:21), H-G

(1986:118–20, fig. 118), Forbes Irving (1990:99–107, 248–9), Dunbar (1995: on vv. 15, 94), Hünemörder (2002:510–11), Arnott (2005:567).

(b) Ball (1879–88:323; 1885:304), Newton (1893–96:430–2), Arrigoni (1929:329–31), Witherby 2 (1943:266–9), Sutter (1946:72–81), Skead (1950:434–53), Munch (1952:3–67), Steinfatt (1954:26; 1955:96), Bannerman 4 (1955:49–59; Löhrl (1977:41–58), *BWP* 4 (1985:786–99), H-A (1997:213), H-B (1997:438–9), Brooks (1998:168–9).

Erisalpinx, Ērisalpinx

(ἐρισάλπιγξ, ἤρισάλπιγξG) The name means Loud (if spelled ἐρι-) or Early (ἤρι-) Trumpet, and is given by Callimachus (fr. 425 Pfeiffer) as another name for the Aigithal(l)os (q.v.: a general term for the Tits). The two members of the family whose two-note calls most resemble a trumpet are the *tee-chū* of the Great Tit (*Parus major*) and the *pitchū* of the Marsh Tit (*P. palustris*), but in Greece the former heavily outnumbers the latter and so is rather more likely to have been given this descriptive name.

(a) Thompson (1936:105), Gossen (1937:34). (b) Witherby 1 (1943:245–50, 263–5), Morley (1953:276–9), Gompertz (1961:388–94), Perrins (1979:34–5, 55), Gattiker and Gattiker (1989:264–73), *BWP* 7 (1993:155–6, 269–74), Harrap (1996:237–41, 353–67), H-A (1997:267–8, 270–1).

Erithakos, Eritheus, Erithylos

(ἐρίθακος or -θακός, ἐριθεύς, ἐρίθυλοςG, *erithacus, todus, -decuus, -dulus* L) A bird that eats worms, grubs and larvae (Aristotle *HA* 592b21–3), but allegedly is an Erithakos only for the colder half of the year, metamorphosing into a Phoinikouros (q.v.: [Common] Redstart, *Phoenicurus phoenicurus* and/or Black Redstart, *Ph. ochrurus*) in the summer (632b27–30: cf. Pliny *HN* 10.86, *Geoponica* 15.1.22). The latter is of course a false assumption, based on confusion between birds of similar size and shape. This makes the identification of Erithakos as the [European] Robin, *Erithacus rubecula*, very likely. Although some Robins are resident breeders in Greece, these now tend in the southern half of the country to live in woodland above the 600-metre level, and what the lowland and urban Greek normally sees are members of the huge winter influx of birds migrating from the north. Black Redstarts, [Common] Redstarts and Robins are exactly the same size (14 cm), roughly the same shape (although the Robin looks plumper), and the later two species have orange-red bellies, although otherwise differing significantly in colour. References to the Erithakos in other Greek writers underpin its identification; Aelian (*NA* 7.7, citing ‘Aristotle’ as his source possibly in error for Theophrastus *Weather Signs* 39) notes that it takes refuge in farm buildings and houses in stormy weather, Aratus (1025) mentions its fondness for holes and crevices, and the proverb cited by Aristophanes (*Wasps* 927–8) says ‘One copse won’t feed two Erithakoi’ (cf. the scholia *ad loc.*). The Robin’s commensality with humans, its habit of nesting in holes and

crevices, and its fiery hostility to any other Robin that trespasses on its own territory, are familiar to everyone. Yet there is one characteristic attributed to the Erithakos in antiquity that does not fit the Robin: an alleged ability to mimic human sounds (Porphyrius *De Abstinentia* 3.4), and this has led some scholars to suggest a different identity for the Erithakos, such as the Rock Thrush (*Monticola saxatilis*), which forages on inhabited buildings, is antagonistic to rivals, and can mimic human sounds, or the Black Redstart (*Phoenicurus ochryros*), which is commensal with humans and their habitations and can mimic the calls of other birds. The Rock Thrush, however, is itself a summer migrant just like the Redstart and much bigger (19 cm), while in the Balkans the Black Redstart is resident all the year round, even though its numbers are increased by a large winter influx.

(a) Gossen (1935:174 §199; 1956:176 §38), Thompson (1936:100–1), André (1967:68–9), Pollard (1977:36), Capponi (1979:225–7; 1985:147–8).

(b) Witherby 2 (1943:201–4), Lack (1950:131–6; 1965:49–58, 79, 159–66), Steinfatt (1955:94), Simms (1978:235–41, 244–51), *BWP* 5 (1988:596–616, especially 603, 605–7, 612–13, 683–708, 893–903), Gattiker and Gattiker (1989:90–3), Read and others (1992), H-A (1997:232–3, 234–5).

Erōdios

(ἐρῳδιός **G**, *ardea*, *ardeola*, *erodio*, *erodius*, *tantalus* [+ in glossaries *dieperdulum*, *sarapa*] **L**) with variants **Arōdios**, **Rhōdios**, perhaps **Erōgas**, **q.v.** (ἄρῳδιός, ῥῳδιός, ἐρωγάς **G**) Apparently a name given to two different bird groups:

(1) Erōdios is sometimes a general term for any member of the *Ardea* family (Hérons, Egrets, Bitterns), but in particular denotes the commonest member of that family resident in Greece, the Grey Heron, *Ardea cinerea*. Dionysius (*On Birds* 2.9) emphasises the wide range of types that come under this name: some small and white, others bigger and varicoloured, others intermediate in size, some with plumes on their head, some without. Two known attempts were made in antiquity to distinguish three predominant types of Erōdios, the more scientific one by Aristotle (*HA* 609b21–8 and 616b33–617a8), followed by Callimachus (fr. 425 Pfeiffer), as follows:

(i) Pellos (‘Dusky’: cf. Posidippus 26 Austin-Bastiani, Antoninus Liberalis 7.7, Zopyrus in the scholia to Homer *Iliad* 10.274), which, according to Aristotle, has poor colouring, works by day and is resourceful, but has difficulty in mating, when it screams and allegedly drips blood from its eyes. The final remark seems absurd, but in fact it draws inaccurate conclusions from a careful series of observations of the Grey Heron. At the time of courting and mating in spring the outer circle of the eyes and the beaks of some Grey Herons temporarily turn bright red as a result of endocrine secretions, while coition itself always looks difficult, with the male on a branch grasping the female’s neck feathers and flapping his wings in order to maintain balance. Furthermore, the calls of the male when courting the female and later those of both sexes when approaching the nest to relieve the current brooder

are ear-splittingly loud. References in other Greek authors further support this identification: e.g. the ‘long bent necks’ in Epicharmus fr. 85.1 Kassel-Austin presumably refer to the Grey Heron, while the claim in *Physiologus* (47 pp. 142–3 Sbordone) that the bird ‘keeps in one area’ is remarkably accurate: one black poplar tree near Leeds has had a Grey Heron usually perched on it or wading in the lake beneath for at least the past 35 years. (It may be that the Purple Heron, *Ardea purpurea*, slightly smaller than the Grey and quite similar in appearance, though with a touch of reddish-brown on neck and wings, was not distinguished from the Grey in antiquity, but today it is a rare summer visitor to Greece but commoner as a passage migrant.)

- (ii) Leukos (‘White’), which lives by lakes, rivers and (according to the scholia on Homer *Iliad* 10.264) marshes, mates without difficulty and nests in trees. Four white members of the *Ardea* clan are found today in Greece: the Great White Egret, *Egretta alba*, common winter visitor; Little Egret, E. *garzetta*, common resident; Cattle Egret, *Bubulcus ibis*, rarish by comparison, but in antiquity unlikely to have been distinguished from the Little Egret; and [Eurasian] Spoonbill, *Platalea leucorodia*: these days also rarish. The first three of these presumably went by the name Erōdios Leukos, but Aristotle (at *HA* 593b1–3) names the bird of this clan that was smaller than the Grey Heron but with a long flat beak either Leukerōdios or Leukorōdios (‘White-Heron’). This appears to be the Spoonbill, although it is only fractionally smaller than the Grey Heron (88 cm ~ 95 cm).
- (iii) Asterias (‘Starlike’), described by Aristotle (cf. also Pliny *HN* 10.164) as the laziest of the family and nicknamed Oknos (‘Shrinking’). Name and description best suit the [Great] Bittern, *Botaurus stellaris*; its brown wings do have a starry appearance, and it shrinks by hiding in dense reedbeds or, when observed, freezing into a motionless posture with the bill pointing upwards. Yet two other birds in the *Ardea* family—the female and juvenile Little Bittern (*Ixobrychus minutus*), and the juvenile Night Heron (*Nycticorax nycticorax*)—also have starred plumage, while the latter’s back (brown with white starlike spots) fits the Greek name better even than the [Great] Bittern.

A less scholarly trio of Erōdios types is provided by the scholia to Homer, *Iliad* 10.274, and by Eustathius’ commentary on the same passage (804.54–65); both cite Zopyrus as their authority, claiming that the Erōdios is active by night and day in water and marshland, and that their three types differed in appearance, behaviour and voice. They were called:

- (a) Pygargos (‘White-rump’), allegedly having painful and sometimes fatal coition when the bird bleeds from the eyes. This corresponds to the Aristotelian Pellos, but neither the Grey Heron nor any other member of the family has a distinctive white rump contrasting against darker surrounds.
- (b) Aphrodisios (‘Aphrodisian’ or ‘Sexually active’), enjoying good sex, but no description is given.
- (c) Pellos, described as blackish and furtive.

Other writers add further details about the Erōdios, mainly erroneous. Aelian at one point (*NA* 3.23) correctly notes that a Heron regurgitates food to feed its nestlings, but elsewhere he confuses the Heron both with the Pelican (5.35: claiming that it too swallowed

oysters with their shells closed, warmed them in its stomach until the shells opened, and then regurgitated the shells; see PELEKAN), and with the Bird of Diomedes (1.1: in this confusion he is followed by several other writers, including Antigonus *Mirabilia* 172 and Servius on Virgil's *Aeneid* 11.271–4; see DIOMĒDEIA ORNIS). In Homer's *Iliad* (10.274) Odysseus and Diomedes hear an Erōdios calling at night; was this his name for the Night Heron (*Nycticorax nycticorax*: see on Nyktikorax), which roosts by day and feeds by night, or for some other nocturnal species? Antoninus Liberalis (7.7) has Anthos' human attendant named Erōdios metamorphosed into that bird, and one version of Odysseus' death has it caused by a fishbone dropped by a Heron (scholia on Homer *Odyssey* 11.134, citing Aeschylus fr. 275 Radt). Aesop 161 and Babrius 94 have a fable about a Heron which used its long bill to remove a bone stuck in a wolf's throat and was rewarded by not having its own head bitten off by the wolf. Herons are abundant in Egyptian art (e.g. the mastabas of Kawab at Giza and of Mererula at Saqqara, Vth and VIth dynasties respectively) and have been finely engraved on Greek chalcedon scarabs; there are paintings of Egrets in the tombs of Amenemhett and Menna at Egyptian Thebes (XVIIIth dynasty). A lively Cattle Egret and a bull are sketched on a krater from Enkomi in Cyprus (1300–1200 BC), and a Heron is painted on the south wall of the House of Venus Marina at Pompeii.

See also APHRODISIOS, ARŌDIOS, ASTERIAS, KERKITHALIS, LEUKERŌDIOS, ORION, PELLOS, POYX, PYGARGOS (3), RHODIOS, TANTALOS.

(? 2) There are one or two indications, in the Greek-Latin glossaries (e.g. *CGL* 2.24.22, cf. 3.360.47, 494.46; *GL* 2.153) and elsewhere, that the name Erōdios may have been occasionally given to sea birds such as the Laros (q.v.). Aelian (*NA* 7.7) cites 'Aristotle' (possibly a mistake for Theophrastus *De Signis* 28) for the belief that an Erōdios flying from the sea at dusk and screaming is a forecast of winds; this need not have been a sea bird, however, since the Grey Heron often visits sea shores, while in Greece and continental Europe generally they are normally migrants, moving to warmer climates at the end of summer and some crossing the Mediterranean on flights to Africa. On Homer's nocturnal Erōdios, see section (1) above.

(a) Netolička (1855:10), Sundevall (1863:150–1), Aubert and Wimmer 1 (1868:92), I-K (1889:135 nos 109–11 and plate xxii), Tristram (1905:31), Boraston (1911:242), Robert (1911:37–9, 67–8, 86, 88–9), Keller, 2 (1913:202–7), Gossen (1914:515–16; 1935:168 §175), Meinertzhagen (1930:65), Brands (1935:121–4), Thompson (1936:57, 102–4), André (1967:33–4), Higgins (1967:117 and plate 135), Toynbee (1973:245), Douglas (1974:68), Pollard (1977:12, 68–9, 167, 202 n. 36), Arnott (1979b: 192), Capponi (1979:95–101, 227–8; 1985:242–4), Houlihan and Goodman (1986:13–18, figs 15, 18, 20, 22), Tammisto (1986:196–9), Jashemski (1993:380–1 and fig. 382), Dunbar (1995: on 1142–3), Hünemörder 10 (2001:850–1), Watson (2002:367), Arnott (2005:570).

(b) Witherby 3 (1943:118–21, 125–33, 137–42, 147–60), Percy (1951:33–4), Lowe (1954:73–4, 118–30, 159–60), Steinfatt (1955:100), Bannerman 6 (1957:25–38, 48–83, 118–33), *BWP* 1 (1977:247–52, 255–60, 262–9, 273–86, 290–318, especially 308, and plates 29.1–2, 31.3–4, 33.3–4), Hancock and Kushlan (1984:43–9, 81–9, 126–32, 142–51, 272–6), Voisin (1991:52–127, 145–334), Fasola and Hafner (1997:157–65), H-A

(1997:102–7), Brooks (1998:106, 108–10), Hafner and others (2002:1–19), Kushlan and Hancock (2005:69–80, 96–104, 138, 188–200, 258–68, 295–301, 313–19).

? Erōgas

(ἔρωγός **G**) Our Hesychius manuscript lists this word (ε 6133) without any definition, but it is now generally assumed that Erōdios was the missing definition, omitted here by a scribal haplography because the next entry in Hesychius was itself Erōdios. This is a possible solution of the manuscript error, but it must be remembered that parallels for this error in the Hesychius manuscript are hard to find, and Erogas occurs nowhere else in ancient Greek as either an alternative spelling of Erōdios or an unidentified bird name.

(a) Thompson (1936:102).

Erops

(ἔροψ **G**) According to Hesychius (ε 5985), the name of an undescribed bird. It is most likely to have been a variant for either Merops or Erops (qq.v.).

(a) Thompson (1936:101).

Erythropous

(ἐρυθρόπους **G**) Erythropous means ‘Redfoot’ (where ‘red’ embraces a colour range from gold or orange to vivid or deep red). It occurs three times as a bird name, designating a member of the chorus in Aristophanes’ *Birds* (v. 303), listed later by Callimachus (fr. 421 Pfeiffer), and defined as ‘a kind of bird’ by Hesychius (ε 6090). The word also appears once as an adjective describing a Peleias (q.v.) in Aristotle (*HA* 544b4). Over twenty species of bird with red or orange feet can be found in Greece today, a majority of them with known ancient names of their own. The two most numerous species in Greece today (apparently without a transmitted name in Aristophanes’ time) are the Red-footed Falcon (*Falco vespertinus*), a common passage migrant, and the [Common] Redshank (*Tringa totanus*), a locally common resident and a common passage migrant. Since the latter bird is generally much easier to see as it feeds by inland rivers, lakes and pools, (or along the shore line, in the case of wintering birds), with long orange-red legs its distinctive feature, Aristophanes’ Erythropous is most likely to have been a Redshank.

See also PYGARGOS (2.).

(a) Tristram (1905:31), Robert (1911:78), Thompson (1936:102), Arnott (1993b: 131–2), Dunbar (1995: on v. 303).

(b) Witherby 3 (1943:34–5) 4 (1943:324–5), *BWP* 2 (1980:302); 3 (1983:525), Hayman and others (1987:323–4), Hale (1988), H-A (1997:144, 179), Brooks (1998:126, 143).

? Ethas

(ἔθάς **G**) See EIÖTHAS.

Euboē

(εὐβοή **G**) The *Cyranides* (1.5) gives Euboē ('Fine-shout') as another name for the Aēdōn ([Common] Nightingale), presumably inspired by the power of its song.

(a) Thompson (1936:104), Bain (1996:341).

? Eutheia

(εὐθειά) At *Cyranides* 3.6 (lines 2 and 9 Kamaikis) Eutheia is found in two manuscripts in place of the name Aithya (q.v.), but is best rejected as a scribal error.

(a) Thompson (1936:104).

Exypterion

(ἐξυπτέριον **G**) In a short anonymous Byzantine essay on falconry (*Orneosophion II* p. 579 Hercher), Exypterion appears to be an alternative spelling for Oxypterion, q.v.

(a) Gossen (1918:479).

G

Gagila, Gagyla

(γαγίλα, γαγύλα **G**, ? *gaius*, *gaia* **L**) A bird name cited with its two spellings by Du Cange and there translated into Latin as (a) *pica* (originally [Eurasian] Jay, *Garrulus glandarius*, but from the first century AD onwards also the [Common] Magpie, *Pica pica*, newly established in Italy), and (b) *graculus* and *monedula* (two words for [Western] Jackdaw, *Corvus monedula*). It is recorded only twice: (spelled Gagila) in an anonymous and undated grammatical work ([Herodian] *Partitiones*, p. 70 Boissonade) which defines it as a Jackdaw, and (spelled Gagyla) in Peter of Antioch's letter to Michael Cerularius (patriarch of Constantinople 1043–58: Migne, *PG* 120 col. 800c), which implies it was not a Jackdaw by listing it as an item of food along with the Jackdaw and Turtle Dove. Several related words (e.g. *gagia*, *gaia* Italian, *gayo* Spanish), however, are still used primarily as names for the Jay in Romance dialects, and this seems the most plausible identification of the Greek name here.

(a) Du Cange 1 (1688:223), Thompson (1936:68), André (1967:78), Capponi (1979:245).

Galesos

(γάλεσος **G**) *See* GELASOS.

Gangraina

(γάγγραινα **G**) The word in ancient Greek normally means 'Gangrene' (e.g. Hippocrates *Mochlicon* 33, Plutarch *Moralia* 65d), but according to the *Cyranides* (3.30) it was also a (perhaps popular) alternative name for the Merops (q.v.: the [European] Bee-eater),

presumably because the green on the wings and tail of the adult bird and over much of the juvenile's plumage reminded observers of the colour of gangrenous flesh.

(a) Thompson (1936:68).

Garamas

(γαράμας **G**, *garamas* **L**) In his *Church History* (3.11: p. 42.19–21 Bidez) Philostorgius, who lived at the turn of the fourth and fifth centuries, relates that the Garamantes, a tribe living in the Libyan desert south of the Gulf of Sirte, gave their own name (Garamas singular, -amantes plural) to a local type of bird that was varicoloured and speckled. According to Isidorus' *Etymologies* (12.7.1), written about 200 years later, these birds were afraid of approaching people. Today they are generally identified as Helmeted Guineafowl (*Numida meleagris*), very wary in the wild and with bodies that are a mass of white spots on a slate-grey background, but totally absent from Libya and the rest of north Africa apart from a few remnants in Morocco. Could they perhaps rather have been Black-bellied Sandgrouse (*Pterocles orientalis*), the wariest of African Sandgrouse, with both sexes varicoloured and spotted? They are still relatively common in Libya.

(a) Thompson (1936:68), André (1967:83–4; 1986:225 n.435), Capponi (1979:266–7).

(b) Bundy (1976:49, 87), *BWP* 2 (1980:523–7); 4 (1985:263–8), Johnsgard (1991:236–9).

Gausalitēs

(γαυσαλίτης **G**) According to Hesychius (γ 217), the name of a bird 'among Indians'. If Gausalitēs was either a transliteration of the bird's name in one of the Indian languages or an attempt to verbalise its call or song, only one of the subcontinent's 2060 (or so) avian species comes anywhere near consideration. That is the Browneared (or Ashy) Bulbul (*Hemixos* [formerly *Hypsipetes*] *flavala*), called Gasha-totai in one of the Naga dialects, a distinctively crested grey and white bird with black cheeks and bright yellow wing patches, commonly residing in the Himalayan foothills and gathering in noisy flocks during winter.

(a) Thompson (1936:68), Gossen (1937:20).

(b) Ali and Ripley 6 (1996:108–9 and plate 72.8), Grimmett, Inskipp and Inskipp (1998:700 and plate 118.6).

Gelasos

(γέλασος **G**) According to the manuscript of Hesychius (μ 117: see MAKESIKRANOS) this is one of several names given to the [Eurasian] Hoopoe (see EPOPS). It is, however, possible that Gelasos here is a mis-spelling of Galesos, which would then have been a late-Greek transliteration of the Latin *galeatus* ('helmeted'), referring to the bird's helmet-like crest.

(a) Thompson (1936:68).

Geranos

(γέρανος, and allegedly γέρην for the female bird **G, grus L**; on *biblio, uibio* or *uipio L*, see (2) below) (1) Universally the [Common] Crane (*Grus grus*), named in both Greek and Latin from its distinctive clarion-like 'krooh' call (Isidorus *Etymologies* 12.7.4). The ancient world knew the birds primarily as migrants on passage in vast noisy flocks (e.g. Homer *Iliad* 2.459–61, 3.2–7, Hesiod *Works and Days* 448–51, Aristophanes *Birds* 710–11, [Aristotle] *Acoustica* 800b22–24, Aratus 1031) that regularly maintained a V-formation (e.g. Plutarch *Moralia* 967bc, 979a, Aelian *NA* 3.13, Cicero *Nature of the Gods* 2.49.125). They remain passage migrants today in much smaller numbers, with a few occasionally wintering in Greece. In antiquity, before a calendar was devised whose dates always matched the seasons of the solar year, occupations such as agriculture and sailing were guided by events in nature, and the autumnal southward migration of Cranes was noted as the time for farmers to plough (e.g. Hesiod above, Aratus 1075–76) or sow winter barley and wheat (*Geoponica* 2.14.13) and for sailors to cease voyaging (e.g. Aristophanes above). Cranes still use regular routes for migration, with resting stops in traditional localities; west European birds winter mainly in Spain, but east European leave their breeding sites in Russia and cross the Balkans between mid-September and mid-October, wintering now in eastern Sudan and western Ethiopia (though formerly in Egypt too), and return across the Mediterranean mainly in March, flying high in good weather, low in bad. Aristotle (*HA* 596b29–597a9) correctly dates the migration times and (? following Herodotus 2.22.4) identifies their main breeding places as the 'Scythian plains' (i.e. Russia) and their wintering places as the marshland where the [Blue] Nile rises (sc. near Lake Tana in Ethiopia, where I have seen them myself); his accurate knowledge of their coition (539b30–1, cf. Pliny *HN* 10.143: the female doesn't crouch but stands up) and clutch size (615b15: two eggs) could have been derived either from Greek colonists living north of the Black Sea, or more probably from Thracian inhabitants who had seen the birds nesting in their own marshes. Aelian (*NA* 2.1: cf. 1.44, Avianus 15.1, Favorinus *Exile* 12) states that Cranes in his time nested in Thrace; if this

was so, it would more easily explain how Aelian came to know (NA 3.23) that Cranes return to the same nests year after year. Roman writers certainly associated Cranes with the River Strymon (e.g. Virgil *Georgica* 1.20, *Aeneid* 10.262–6, Lucan 3.149, 5.711), and one pair is known to have nested in the marshes of the Evros (=Hebros) delta as recently as 1965. Aristotle (*HA* 519a2–3, cf. *GA* 785a22, Pliny *HN* 10.80) claims that the Crane's plumage is ash-coloured at first, but blackens with age; this misreads the fact that worn feathers are distinctly darker than fresh plumage. Several writers (e.g. Homer *Iliad* 15.600–2, cf. Hesiod and Aratus above, Aelian NA 3.13) say that Cranes were sometimes attacked by large raptors; the White-tailed Eagle (*Haliaeetus albicilla*) is known to prey on them on their breeding grounds. Allegations, however, that the birds when flying carried a stone as ballast (e.g. Aristophanes above, Aelian NA 2.1) were correctly refuted by Aristotle (*HA* 597a32–b3); some other suggestions, e.g. that before a flock departs on its southward migration, the oldest crane goes round the flock three times and then falls dead, or that when a flock roosts on the ground at night during migration, guardian Cranes keep themselves awake by standing on one leg and grasping a stone with the other (Aelian NA 1.44, 3.13, cf. Plutarch above)—are best treated as fables, like the story of the Peacock and the Crane (Babrius 65, Avianus 15), which rates the latter's ability to fly high in the sky as of greater value than the former's beautiful plumage. Two old stories, however, gained a wider circulation. The first (see e.g. *Suda* ι 80, Plutarch *Moralia* 509e–10a, Antipater of Sidon *AP* 7.745, Iamblichus *Life of Pythagoras* 126, Ausonius 12.10.12) involves the lyric poet Ibycus, who was allegedly captured by pirates, but when he saw Cranes flying overhead, he called out that those Cranes would be his avengers. Ibycus was put to death, but when one of the pirates later saw some Cranes and called out 'Avengers of Ibycus', he was overheard by a man who followed the matter up; the crime was then admitted and the pirates punished. The source of this tale is uncertain, but it may have inspired someone then to nickname the Crane Ibyx (q.v.: sc. 'Ibycus' bird?'). The other story, which has worldwide parallels, also has many recorders, beginning with Homer's claim (*Iliad* 3.6–7) that in their winter quarters across the seas from Greece the Cranes were engaged in warfare against the pygmies. This claim was not dismissed as absurd by Aristotle (*HA* 597a4–9), who pointed out that races of small men did exist in the birds' wintering areas. Ancient writers (both Greek: e.g. in Hecataeus 1F328a and b Jacobi, Ctesias 688F45.21, Basilis 718F1, Strabo 1.2.28, 15.1.57, Aelian NA 12.59, Philostratus *Heroica* 33.10–11, Oppian *Haliutica* 1.620–23, Antoninus Liberalis 16; and Roman: e.g. Pliny *HN* 10.58, Ovid *Metamorphoses* 6.90–2, Solinus 10.11) embroider their versions of the story with absurdities, while Athenaeus (393e) and Antoninus Liberalis (16) invent their own explanations of the hostilities by telling of a girl who married a pygmy and was worshipped as a goddess by the locals, but was transformed into a Crane by a jealous Hera. Herodotus, however, gives plausible second-hand reports (2.32, 4.43) of African pygmies, and the Bambuti of the Congo, who average under 4 foot 6 inches in height, have been hunters in central Africa for over 4,500 years. It needed only one sighting of one pygmy hunting one Crane, which reacted in typical fashion with ferocious stabs of its bill, kicks and wing-beats, to sew the seeds for a myth which also excited Greek artists. The best-known portrayals of the fighting appear on the foot of the François vase (c. 575 BC), with 19 pygmies mounted on goats fighting 14 Cranes, and on a fragment from a Corinthian portable clay altar (c. 530–20 BC). Cranes (without pygmies) were featured also in relief in Egyptian mastabas of the Vth and VIth dynasties

at Saqqara, on engraved Athenian gems of the fifth century BC, and on silver goblets of the first century AD found in Thrace and Boscoreale. [Common] Cranes also were known in antiquity to perform characteristic dances as individual birds, pairs and flocks, especially in spring, and these were presumably the influence behind an ancient Greek dance named Geranos, which is said also to have mimicked the line formation of migrating birds (Plutarch *Theseus* 21, Lucian *Dance* 34, Pollux 4.101). Cranes were also eaten as food (Athenaeus 131f, Pliny HN 10.60), and Plutarch (*Moralia* 997a) alleges that the eyes of live birds were sewn up, so that they could be domesticated and fattened for the table.

See also GINIS, IBYX, SERTĒS, SYRISTĒS.

(a) I-K (1889: XXII.2, 12, 17), Robert (1911:18–20), Keller 2 (1913:184–93), Wilamowitz (1913:243–5), Warde-Fowler (1918:65–6), Gossen and Steier (1922:1571–8), Meinertzhagen (1930:67–8), Swindler (1932:512–20 and plate F), Thompson (1936:68–75), Robertson (1959:79, 81), Wüst (1959:2064–74), Becatti (1965:167–9), André (1967:89), Richter (1968:120 nos 458–9), Toynebee (1973:243–5), Sauvage (1975:226–7), Janni (1978), Capponi (1979:279–86; 1985:116–20, 125, 140–2), Ballabriga (1981:57–74), Lamberton and Retroff (1985:21 and plate 38), Houlihan and Goodman (1986:83–6 and figs. 118–19, 121), Arnott (1988:212; 1993b: 132–3; 2005:565–6, 569–70), Parker (1988:211), Boardman (1989: figs 107, 148, 411), Forbes Irving (1990:22–3), Campbell (1991:211 n. 12), Hall (1991:141), Dasen (1993:175–88; 1994:594–601), Dunbar (1995: on 710), Cook (1997:73–4 and plate 19), Hünemörder 6 (1999:788–9).

(b) Tristram (882:404), Arrigoni (1929:776–8), Meinertzhagen (1930:627–9), Schuster (1931:174–81, 201–14), Schweppenburg (1934:581–2), Libbert (1936:297–337), Witherby 4 (1943:449–55), Moreau (1953:337, 346–8), Cave and Macdonald (1955:123), Bannerman 11 (1962:66–79), Makatsch (1970:6–81), *BWP* 2 (1980:618–26, 631–36, especially 619–620), Johnsgard (1983:3–50, 57, 70–4, 94–102, 226–37), Prange (1989:11–12, 49–50, 114–15), 119–51, 183–212), Meine and Archibald (1996:55–66, 159–72), Iapichino and Massa (1989:61–2), H-A (1997:157), H-B (1997:240–1).

(2) Pliny noted the existence also of a smaller kind of Crane (called *uipio*, *uibio* or *bibio* in Latin: the correct spelling is uncertain) on the Balearic Islands, with a tufted crest (*HN* 10. 135, 11.122). This was clearly the Demoiselle Crane (*Anthropoides virgo*), 25 to 35 cm smaller than the [Common], with white ear tufts (not crests). The bird bred in Morocco up to the 1930s, and used to be seen regularly on passage in southern Spain. Only on the rarest of occasions is the Demoiselle now seen in Greece, although that country seems to be on the line between the bird's breeding sites north of the Black and Caspian Seas and its winter quarters in Sudan, Ethiopia and Chad. If it was seen in ancient Greece, there is no evidence that it was ever distinguished from the [Common] Crane. It is, however, notable that a Vth-Dynasty mastaba relief at Saqqara portrays three Demoiselle Cranes clearly distinguishable by their tufts from the eleven [Common] Cranes that accompany them.

(a) André (1967:89), Capponi (1979:286–7), Houlihan (1986:86–8 and fig. 124).

(b) Arrigoni (1929:778–80), Cave and Macdonald (1955:122), Kumerloeve (1957:65), Makatsch (1970:115–17), *BWP* 2 (1980:631–6), Gattiker and Gattiker (1989:397–400), Prange (1989:17–18), H-A (1997:157–8), H-B (1997:239).

Gētauros

(γάταυρος **G**, ? *auitaurus*, *botaurus* **L**) This name appears only in the anonymous Byzantine *Orneosophion II* (pp. 577.16–20, 584.14–16 Hercher), where falconers are warned not to feed their birds with flesh of this and three other birds: Pelargos, Aithyia and Tzikneas (q.v.: respectively Stork, Cormorant/ Shag, unidentified), because that would be harmful. If this is the bird that Pliny (*HN* 10.116) translates as *taurus*, describing it as a small bird found around Arles and bellowing like a bull, it seems to cover two European Bitterns: particularly Little (*Ixobrychus minutus*: 28–36 cm in length), but probably also [Great] (*Botaurus stellaris*). Both still breed in the Camargue, but the Little is far commoner in modern Greece (passage migrant and summer visitor) than the [Great] (now a scarce winter visitor and passage migrant); both boom loudly and are heard (up to a distance of 5 km!) far more often than seen, and it seems likely that their calls were not distinguished. Birds identified as [Great] Bitterns are a routine feature of ancient Egyptian art (e.g. a Vth Dynasty relief of a fowler with a tethered Bittern, and a XIth-Dynasty painting in the tomb of Baket III at Beni Hasan).

(a) Thompson (1936:76), Houlihan and Goodman (1986:20–1 and figs 25, 26).

(b) Witherby 3 (1943:152–60), Cave and Macdonald (1955:59–60), *BWP* 1 (1977:246–53, 255–60), Goodman and Meininger (1989:128–30), Voisin (1991:52–93), H-A (1997:102), H-B (1977:40–3).

Ginis

(γίνις **G**) According to Hesychius (γ 566), the Etruscan word for Geranos (q.v.).

(a) Thompson (1936:76).

Glaukion

(γλίυκτιον **G**) In a list of wildfowl, Alexander of Myndos (fr. 20 Wellmann, cited by Athenaeus 395cd without making it clear where his quotation ends) claims that the Glaukion is a little smaller than the Nētta (q.v.: =Mallard, *Anas platyrhynchos*, 50–65 cm long), and that it gets its name from its eye colour. The latter remark is ambiguous: it could mean that its eyes were yellow like the Glaux (q.v.: Little Owl) or that they were glaukos-coloured (i.e. light blue, grey). Four yellow-eyed ducks visit Greece in winter: two very common ([Northern] Shoveller, *Anas clypeata*, 44–52 cm; Tufted Duck, *Aythya fuligula*, 40–47 cm), one now rare but far commoner a century or so ago ([Common] Goldeneye, *Bucephala clangula*), and one consistently rare and long confined to the Misselonghi marshes ([Greater] Scaup, *Aythya marila*). One Duck with a white iris was

formerly a widespread breeder throughout Greece, but is now practically confined to the wetlands of northern Greece: Ferruginous Duck (=White-eyed Pochard, *A. nyroca*). There is no means of deciding which of these five easily distinguished Ducks Alexander had in mind.

(a) Robert (1911:77), Olck (1905:2644), Keller 2 (1913:234), Thompson (1936:76), Gossen (1939:264 §95), Pollard (1977:66), Hünemörder 3 (1977:1049).

(b) Lindermayer (1860:163–4), Witherby 3 (1943:276–82, 292–314), *BWP* 1 (1977:539–48, 571–93, 657–65), H-A (1997:120, 121–3, 124), H-B (1997:98–9, 104–9, 120–1), Brooks (1998:116).

Glaux, Glaukos

(γλαυξ, γλαυκος **G, noctua, glauca L**) (1) The Little Owl (*Athene noctua*), which was clearly distinguished by Alexander of Myndos (fr. 11 Wellmann) from the similar Skōps (q.v.) as slightly bigger (21–23 cm ~ 19–20 cm: cf. also Aelian *NA* 15.28) and clearly bulkier, with large yellow eyes and a face dominated by a white fringe (cf. *Cyranides* 1.3, 3.10) and a frowning expression. It is still a common resident throughout Greece, and up to 1970 was easily seen in and around Athens, with one or more pairs haunting the rocks of the Athenian Acropolis just as they did in antiquity (Aristophanes *Lysistrata* 760–1, Hesychius γ 617=*Proverbia Bodleiana* 264 p. 28 Gaisford; cf. Antiphanes fr. 173.1–2, Lucian *Nigrinus* 1), but Greek numbers have declined in recent years as a result of insecticides, persecution in country areas and increasing urbanisation. The Little Owl was especially associated with Athens as the bird of Athena, the city's patron goddess (e.g. Aristophanes *Knights* 1092–3, *Birds* 516, 1092; cf. Diodorus Siculus 20.11.3–4.), and was commonly portrayed on vases, including the prize amphoras at the Panathenaic Games. It was stamped as the city's symbol on weights and (mainly) the reverses of coins of all values, and this led to the coins themselves being called 'Owls' (e.g. Plutarch *Lysander* 16), even though Athens was not the only city to portray this bird on its coinage. 'Bringing Owls to Athens' became the Greek proverbial equivalent of carrying coals to Newcastle (e.g. Aristophanes *Birds* 301, Zenobius 3.6, Diogenian 3.81, Gregory of Cyprus 2.11, *Appendix* 2.33, Cicero *Ad Familiares* 6.3.4, *Ad Quintum* 2.16.4), though whether this was inspired by the real-life Owl or its image on the coins is uncertain. The Glaux was named as one of the chorus in Aristophanes' *Birds* (301). Its familiarity led to many accurate descriptions and comments in ancient authors: a predator (Aristotle *HA* 592b8–9) that fed on mice, lizards, beetles and locusts which it hunted primarily at dusk and around dawn (*HA* 488a25, 619b18–23, Aristophanes *Birds* 589, cf. Longus 4.40, Pliny *HN* 29.92: in fact as a nocturnal hunter it takes a rest between midnight and 2 a.m.), being mobbed in daytime by small birds (*HA* 609a1315, cf. Diogenes Laertius 4.42=Timon fr. 808 in *Supplementum Hellenisticum*, Ovid *Metamorphoses* 11.24, Pliny *HN* 10.39), and calling 'kikkabau' at night so loudly as to keep people awake (e.g. Aristophanes *Birds* 261 and the scholia there, *Lysistrata* 760–1: *kee-ew* is its commonest, and *kek-kek* its alarm, call). The latter call inspired both 'Kikkabe' as an alternative ancient name for the bird (scholia on Aristophanes *Birds* 261) and also '*koukoubagia*'

(pronounced *-vagia*) as its modern Greek name. Its odd habit when agitated of bobbing up and down on a branch or post and jerking its wings or tail was interpreted as a rather comical dance (e.g. Athenaeus 391a, cf. Callimachus *Hecale* fr. 77 Hollis=fr. 326 Pfeiffer). Its surprising absence from the island of Crete as a resident breeder was correctly noted (Aelian *NA* 5.2, Antigonus *Mirabilia* 10, 10b, Pliny *HN* 10.76, Solinus 11.14), and the allegation that it ‘hides’ during the winter (Aristotle *HA* 600a10–17, cf. Pliny *HN* 10.76) was presumably based on the difficulty which birdwatchers in Greece still have of locating the bird in that period. Yet ancient writers got some things wrong: alleging a particular hostility to Hooded Crows (Aristotle *HA* 600a8–16, Aelian *NA* 3.9, 5.48, Plutarch *Moralia* 537b, Ovid *Fasti* 2.89, Pliny *NH* 10.203, Antigonus *Mirabilia* 57: in fact they don’t prey on birds larger than Blackbirds and Thrushes), a wisdom that has undeservedly become proverbial (e.g. Dio Chrysostom *Discourses* 72.15), and an ability to forecast weather (e.g. soft hoots on a fine day=a prelude to storm: Theophrastus *Weather Signs* 52, Aratus 999–1000, Aelian *NA* 7.7: in fact such calls have a purely heterosexual significance!). A Little Owl is said to have portended victory by flying across the Athenian warriors before either Salamis (Hesychius γ 616) or Marathon (scholia to Aristophanes *Wasps* 1086), and Agathocles, the tyrant of Syracuse, released several of them to encourage his soldiers in 310 BC when fighting the Carthaginians (Diodorus Siculus 20.11.3–4). Even so, ordinary Athenians more generally considered it as a bird of ill omen, portending death (Menander fr. 844.11, Theophrastus *Characters* 16.8, Aelian *NA* 10.37), and the continuation of this belief in the Greek countryside today partly explains the widespread persecution mentioned above. According to Antoninus Liberalis (10.4, 15.4), Minyas’ daughter and Meropis were transformed into Little Owls.

See also KIKABĒ, NYKTOKORAX. (a) Wellmann (1909:1068–71), Boraston (1911:218), Robert (1911:76–7), Keller 2 (1913:39–45), Thompson (1936:76–80), Fink (1956:90–7), André (1967:109–10), Kraay (1966: nos. 346, 351–66), Jenkins (1972:26, 46–7, 54, 59–60, 63, 81, 82 and plate C11, figs 53, 106–7, 135, 150, 160–2, 219, 223), Douglas (1974:45–6), Sauvage (1975:179–84), Pollard (1977:39, 128, 143–4), Capponi (1979:346–51; 1985:104), Lamberton and Rotroff (1985:12), Arnott (1987:26–7; 1993b: 129), Panayiotou (1990:308), Schauenberg (1998:67–85), Dunbar (1995:261, 301, 515, 589, 1106).

(b) Heldreich (1878:31), Witherby 2 (1943:322–7), Haverschmidt (1946:214–46), Bannerman 4 (1955:198–207), Steinfatt (1955: 97), Lambert (1957:57), Lever (1977:238–49), Mikkola (1983:126–35), *BWP* 4 (1985:514–25), Voous (1988:181–7), Gattiker and Gattiker (1989:321–9), Hume (1991:123–5), H-A (1997:205), H-B (1997:408–9), Brooks (1998:40, 164), Génot and Van Nieuwehuysse (2002:35–63).

(2) Theophrastus (?) talks about the weather forecasts of a ‘Sea Glaux’ (*Weather Signs* 52: its calls in a storm allegedly portend good weather, but in fine weather a storm) directly after mentioning those of the ‘Glaux’ proper; however, no species of European Owl confines itself to the coast, while several (including the Little Owl) may include coastal rocks and marshes in their habitat. It seems most likely that the author here was copying from a source that mentioned Little Owls by the sea, and wrongly assumed that this implied the existence of a different and purely maritime type of Owl.

(a) Thompson (1936:76).

Glöttis

(γλωττίς **G**, *glottis* **L**) Aristotle (*HA* 597b5–7, 9–21) alleges that the Glöttis is one of four birds (the others being Kychramos, Ortygomētra and Ōtos, qq.v.) that individually lead flocks of [Common] Quail (*Crex or ex*) on their autumn migrations, and is distinguished by its long extrusible tongue; Pliny (*HN* 10.67) makes the obvious point that this last feature gave the bird its name (= ‘Tongue bird’). Quails in fact have no such leaders, but presumably were seen in antiquity accompanied by other species on their migration back south. Several implausible identifications have been suggested for Glöttis (e.g. Corncrake, Flamingo and Greenshank), but only one comes close to satisfying ancient allegations: an alternative name for the [Eurasian] Wryneck (*Jynx torquilla*: in ancient Greek more commonly called Iynx, q.v.). Aristotle’s description of the tongue suits only this bird and the Woodpeckers, and the Wryneck’s habit of passing alone through Mediterranean islands on migration just one day or so before flocks of Quail has led to nicknames such as ‘The Quail’s Sultan’ in Malta. It is true that north and west Greece has a tiny resident population of Wrynecks all the year round, but these are greatly outnumbered by passage migrants in spring and autumn.

(a) Camus 2 (1783:383), Sundevall (1863:128–9 §90), Robert (1911:101), Gossen (1919:1384–6), Thompson (1936:80–1), André (1967:86), Capponi (1979:271–4; 1985:130), Pollard (1977:48–9), Hünemörder 12/2 (2002:478–9).

(b) Witherby 2 (1943:292–6), Bannerman 4 (1955:119), Moreau (1972:192–3), *BWP* 4 (1985:800–12), H-A (1997:152–3, 213), Brooks (1998:129, 169).

Gnaphalos

(γνάφαλος **G**) Usually assumed to be an unidentifiable bird, but its one mention and brief description in Aristotle (*HA* 616b16–19) contain enough information for a highly probable if not totally certain identification. Aristotle says it has a good voice, is beautifully coloured and ‘seems to be a foreign bird, for it rarely appears in places other than its own’. Only one bird appears to meet all these requirements: the Wallcreeper (*Tichodroma muraria*). It has a distinctive song, based on an ascending series of musical, piping whistles which can be heard throughout the winter. The male is strikingly beautiful even in winter: pale grey above, black tail, white belly, wings rosecrimson with an admixture of white ovals and black. In summer, it is a bird of high mountain gorges and precipitous cliffs (in Greece now there are under a hundred birds, breeding mainly in the Pindos range south to Parnassus, with a few on Olympus and Taygetus), but in winter it moves lower, perching at times on cathedral towers in cities, castle walls, quarries and cliffs. These movements make sense of the obscure Aristotelian remark quoted above. Since the bird was seen by most people only in winter, and then only rarely, in unexpected places such as the walls of buildings and rock outcrops in cities, the assumption would then be made that it must be a foreign bird breeding somewhere

outside Greece. Modern records note that the bird has made single visits to (e.g.) the north slope of the Athenian Acropolis, Delphi and Mistra.

See also KYANOS.

(a) Thompson (1936:81), Lamberton and Rotroff (1985:30).

(b) Lindermayer (1860:76), Witherby 1 (1943:238–40), Bannerman 2 (1953:160–6), Löhr (1976), *BWP* 7 (1993:329–45), H-A (1997:273), H-B (1997:651), Brooks (1998:200).

Gnēsios

(γνήσιος **G**, *barbata*, *ossifraga* **L**) Gnēsios means ‘pure-breed’, and Aristotle (*HA* 619a8–14) applies it as a name to the largest race of Aētōs (q.v.), saying that it is one and a half times the size of other races and bigger than the Phēnē (q. v.: in this context probably the Black Vulture, *Aegyptius monachus*), yellow in colour and appearing rarely. Pliny (*HN* 10.8, 11, 13) copies most of this, adding some incorrect details, but identifying the bird’s colour rather as a dull red; he gives its Latin name as *barbata* (bearded) and Etruscan as *ossifraga* (bone-breaker). Some modern scholars generally (but wrongly) apply the term Gnēsios to the Golden and Imperial Eagles, on the grounds that they are the most ‘genuine’ European Eagles, but this misinterprets *HA*’s normal use of ‘gnēsios’, which is applied to those types of bird whose plumage does not differ by age, sex or phase. The only Aētōs that approaches all the details in Aristotle’s description is the Lammergeier (*Gypaetus barbatus*), which outgrows any other Aētōs by a third or more, has a distinctive golden-yellow head and yellowish (or sometimes rufousbuff) plumage on its underbody and legs, and is today (but not necessarily always was) much rarer than the Golden Eagle. Pliny’s two names also identify features that apply most aptly to the Lammergeier.

See also HARPĒ, OSTOKATEAKTĒS and LEUKOGRYPS.

(a) Billerbeck (1806:24–5), Gloger (1830:17–18), Oder (1894:371–2), Keller (1912:932); 2 (1913:27–30), Thompson (1936:4–5), André (1967:86), Capponi (1979:274; 1985:35–7, 47–8), Hünemörder 1 (1996:115), Arnott (2003a: 234).

(b) Meinertzhagen (1954:360–3), Bannerman and Bannerman (1958:229–30), *BWP* 2 (1980:58–64), Brown and Amadon (1989:309–13), H-A (1997:130).

Goineës

(γοινέες **G**) According to Hesychius (γ 786), another name for Ravens.

See also KORAX.

(a) Thompson (1936:81).

Golmis

(γόλιμις **G**) According to Hesychius (γ 796), another word for Psaros (q. v.: [Common] Starling).

(a) Thompson (1936:81).

Gōps

(γῶψ **G**) According to Hesychius (γ 1044), a Macedonian name for the Koloios ([Western] Jackdaw).

(a) Thompson (1936:87).

Gortyx

(γόρτυξ **G**) According to Hesychius (γ 860), an alternative spelling of Ortyx (q.v.: [Common] Quail), presumably in a dialect that spelled the word with an initial digamma, written ‘G’ but pronounced ‘w’.

(a) Thompson (1936:81).

Grapis

(γράπις **G**) According to Hesychius (γ 901), one of the meanings of Grapis is ‘a kind of bird’, but neither the lexicographer nor anyone else supplies information that might help to identify it.

(a) Thompson (1936:81).

Graukalos

(γραύκαλος **G**, *graculus* **L**) Hesychius (γ 906) describes the Graukalos as an ‘ash-coloured bird’. Presumably it is a hellenisation of *graculus*, the common Latin word for

[Western] Jackdaw (*Corvus monedula*), which has an ash-grey neckside and nape, and, that apart, is dark grey rather than black when viewed at close range.

(a) Thompson (1936:81).

? Gromphaina

(? γρόμφαινα **G**, *gromphena* or *-phaena* L) Pliny (*HN* 30.146) identifies his *gromphena* or *-phaena* (the spelling of the Latin form of the otherwise lost Greek word Gromphaina is uncertain) as a bird that's said in Sardinia to resemble a Crane (see GERANOS) but was, Pliny thought, unknown there in his day. Neither he nor any other ancient writer gives any further information about the bird. Nevertheless attempts have been made to identify it as:

- (1) the Demoiselle Crane (*Anthropoides virgo*). This is a bird now extinct in Europe west of Ukraine, but was formerly a summer migrant nesting in Morocco, Algeria and Tunisia, and seen on passage in southern Spain. At *HN* 10.135, however, Pliny names this bird simply 'Lesser Crane', and associates it there with the Balearic Isles.
- (2) the Water Rail (*Rallus aquaticus*). This bird, however, which is still found all over Italy, including Sardinia, in no way resembles any Crane.

A more practical (but still uncertain) guess would equate the *gromphena* with the Purple Heron (*Ardea purpurea*), which has some resemblance in shape (long bill, long neck, long legs), size (79 cm long ~ 85–100 cm Demoiselle, 96–119 cm [Common] Crane), and basic colour (grey) to a Crane. This bird continues to be a summer visitor to Italy (but only in the far north and Sardinia!), even though today it is pretty rare (about 550 pairs at about 40 sites).

(a) Thompson (1936:81), André (1967:88), Capponi (1979:278–9).

312–18); 2 (1980:633), Hancock and Kushlan (b) Witherby 3 (1943:133–7), *BWP* 1 (1977: (1984:81–4), H-B (1997:222–3), Taylor and Perlo (1998:293–9).

Grypaietos

(γρυπαιέτος **G**) Aristophanes (*Frogs* 929) puts Euripides on stage claiming that in Aeschylean drama the Grypaietos was depicted on warriors' shields; the scholia interpret this reference as implying that these birds were carved there in low relief. Since the word grypos in ancient Greek means 'hooked' or 'hook-nosed', and every Aëtos has a hooked beak, the Aeschylean Grypaietos was presumably a poetically embellished synonym for Aëtos (q.v.).

(a) Thompson (1936:82), Dover (1993: on 929).

*Gryps

(γρύψ **G**, *gryps*, *grypus* **L**) (1) This normally translates as ‘Griffin’, a fabulous creature with the head, beak and wings of an Eagle, and the body and four legs of a predatory, lion-like animal. Its earliest mention in Greek literature came in a lost seventh-century BC poem by Aristeeas (Herodotus 4.13, Pausanias 1.24.6), but stories in which these creatures guarded the gold and precious stones of wastes, rivers and mountains in the far north and east, protecting them from an equally fabulous race of one-eyed miners called the Arimaspi ([? Aeschylus] *Prometheus Bound* 802–4, Herodotus 3.116, Ctesias 688F45 Jacobi, Pliny *HN* 7.10, Dionysius *On Birds* 1.2, Solinus 15.22–3, Manuel Philes 85–111), in all probability go back to the dawn of western civilisation, for representations of Griffins are found in Assyrian, Hittite and Egyptian art. They were taken up in Greek art from the Mycenaean period onwards and became a popular subject of Attic vasepainters (one black-figure artist even goes today by the name of the ‘Griffin-Bird Painter’), while Pheidias’ statue of Athena in the Parthenon featured Griffins in relief on the helmet. A few elements of reality may underpin the fantasies: gold is still mined in the Urak and Altai Mountains, the huge mastiffs of Tibet are notoriously ferocious, and one raptor, the Oriental (= Indian) Hobby (*Falco severus*), which nests in the Himalayas (cf. Manuel Philes 92–6), has plumage exactly matching Ctesias’ description of the Gryps (black body, red breast).

(a) Ball (1885:281–2), Furtwängler 1.2 (1886–90:1742–77), Walters 2 (1905:148–9), André (1956:261–2; 1967:89–90), Beazley (1956:71–4), Bock (1958:423–30), Marunti and others 3 (1960:1056–63), Stucci 3 (1960:1063–4), Robertson (1975:30–2, 139–40 and plate 42b), Capponi (1979:287), Boardman (2001:194–6, 238 fig. 261).

(b) Ali and Ripley 1 (1978:355–7 and plate 29.10), Brown and Amadon (1989:815 and plate 153), Grimmett, Inskipp and Inskipp (1998:549 and plate 73.5).

(2) However, in the *Septuagint* (*Leviticus* 11.13, *Deuteronomy* 14.12) Gryps is used to translate the Hebrew *peres*, which appears to mean Lammergeier (*Gypaetus barbatus*: see Aëtos, Gnēsios, Phēnē).

(a) Driver (1955:9), André (1967:89–90), Capponi (1979:287).

Gygēs

(γύγης **G**) Dionysius (*On Birds* 2.17) says that the Gygēs eats amphibious birds at night and apparently has a call resembling its name. These details seem best to fit the [Great] Bittern (*Botaurus stellaris*); its booming call can be heard up to 5km away, and its diet includes birds of the reedbeds such as Bearded Reedling (*Panurus biarmicus*).

(a) Thompson (1936:82).

(b) Witherby 3 (1943:156–60), Percy (1951:17–47), Bannerman 6 (1957:118–33), *BWP* 1 (1977:247–52, Voisin (1991:52–74).

Gypaiëtos

(γυπαίετος **G**) Gypaiëtos (= ‘Vulture-Eagle’) occurs in several manuscripts of Aristotle (*HA* 618b34) as one of several names given to the Egyptian Vulture (*Neophron percnopterus*); other manuscripts have Hypaiëtos (q.v.).

(a) Thompson (1936:82).

Gypalektōr

(γυπαλέκτωρ **G**) In a spell written on magic papyrus 11.18–19 Preisendanz² (cf. III.424–5 Preisendanz²) Gypalektōr (‘Vulture-Cock’) is described as an alternative name for the Kokkoupphas (a hellenisation of Koukoupchat, the Coptic name for the [Eurasian] Hoopoe).

See also EPOPS and KOUKOUYPHAS.

(a) Thompson (1936:82), Crum (1939:102).

Gyps

(γύψ **G**, *uoltur*, *uultur*, *-turius*, *-turns* **L**) Gyps is the general name for ‘Vulture’; individual species, however, are sometimes given their own names (Aigyptios, Nertos, Oreipelargos, Perknopteros, Phēnē, Torgos, qq.v.). Aristotle (*HA* 592a29–b8) identifies only two sorts: one small and whiter (i.e. Egyptian Vulture, *Neophron percnopterus*, elsewhere styled Gypaëtos, Nertos, Oreipelargos or Perknopteros, 60–70 cm long), the other larger and more ashen in colour (commonly Griffon Vulture, *Gyps fulvus*, seen in Attica up to the 1940s, but probably not always differentiated from the darker, stronger and now very much rarer Black Vulture, *Aegyptius monachus*). Aristotle here doesn’t classify Greece’s fourth vulture, the Lammergeier (*Gypaetus barbatus*), as a Gyps (see AËTOS, GNĒSIOS, PHĒNĒ). Egyptian Vultures are still fairly common summer visitors and passage migrants in north Greece, and Griffons fairly common residents in the same areas, but both species were much commoner everywhere up to about 1900, since when poisoning and persecution have taken their toll. Black Vultures too were formerly relatively numerous, but have now virtually disappeared from Greece, except for one small protected colony near the north-eastern frontier. Aristotle rightly noted that the Gyps lays either one or two eggs (in fact, Egyptian Vultures lay two, the other two species one), nesting on inaccessible crags, so nests and young were rarely seen (*HA* 563a5–12, 615a8–14, cf. *Mirabilia* 834b35–835a6, Aeschylus *Suppliants* 795–96, Plutarch *Moralia* 286ab, Dionysius *On Birds* 1.5), and some writers were induced by this

to claim that the females didn't nest or lay eggs, but produced feathered young after impregnation by west or south winds (e.g. Aelian *NA* 2.46, Antigonus *Mirabilia* 42). It was general knowledge that the main food of Vultures was carrion (e.g. Homer *Iliad* 4.237, 11.162, 16.836, 22.42, *Odyssey* 11.578–79, 22.30; cf. Gorgias fr. 5a or 5, Euripides *Trojan Women* 599–600, *Rhesus* 513–15, Lucretius 4.678–80), that they were insatiable and fought with each other to get it (e.g. Dionysius *On Birds* 1.5), but were cowardly (Quintus of Smyrna 3.353: this is true especially of Egyptian and Griffon Vultures). The belief that they lamented the loss of their young (Homer *Odyssey* 16.216–18, Aeschylus *Agamemnon* 49–51) was based presumably on a close bonding between parents and their young which continues after the young leave the nest. Their habit of flocking near armies on the march or in battle (Aristotle *HA* 563a5–12, Alexander of Myndos fr. 26 Wellmann, Aelian *NA* 2.46) was interpreted as implying that the birds realised battles produced corpses to eat, but is better explained by the fact that pack animals with provisions of meat always accompanied armies. Aelian reported (*NA* 10.22) that a tribe in north-western Spain cast out their war casualties as food for the vultures, just as Buddhist Tibetans do with their dead today. Zeus is said to have wooed Thalia, a Sicilian girl, in the form of a Vulture (Macrobius 5.18, following Aeschylus' lost *Aitmaiai*). Prometheus, bound to a pillar, had his liver eaten every day by a Vulture and miraculously restored every night (e.g. Hesiod *Theogony* 506–616, [? Aeschylus] *Prometheus Bound* 1021–25). Tityus, the son of Gaia, had his liver savaged by two vultures in Hades (Homer *Odyssey* 11.576–81; cf. Virgil *Aeneid* 6.595–600, Lucretius 3.992–94, Ovid *Metamorphoses* 4.457–58). Agrius, the son of Polyphonte, was metamorphosed into a Vulture (Antoninus Liberalis 21.5). The use of vultures for augury was particularly common among the Romans, who believed that the siting of Rome, when disputed between Romulus and Remus, had been settled by a flight of vultures (Plutarch *Romulus* 9.4, cf. Aelian *NA* 10.22, Livy 1.6–7, Dionysius of Halicarnassus *Roman Antiquities* 1.85–86). A 'Vulture's shadow' was used proverbially of those worth nothing (*Suda* γ 507).

(a) Billerbeck (1806:17–19), Rogers (1906: xxii), Boraston (1911:239), Keller (1912:931–5); 2 (1913:30–6), Thompson (1936:82–7), West (1966: on 523–33), André (1967:162–3), Douglas (1974:44), Sauvage (1975:177–8), Pollard (1977:80), Capponi (1979:511–15; 1985:194), Houlihan and Goodman (1986:40–3), Hall (1991:141), Dunbar (1995: on 890–1), Arnott (2003a: 225–34).

(b) Witherby 3 (1943:100–6), Meinertzhagen (1954:379–83), Steinfatt (1955:100), Bannerman 5 (1956:313–34), Bannerman and Bannerman (1958:230–4), *BWP* 4 (1985:64–70, 73–81, 89–95), Brown and Amadon (1989:306–9, 325–8, 336–7), Gattiker and Gattiker (1989:480–8), H-A (1997:131–2), H-B (1997:140–2).

H

Haimatopous

(αἱματόπους **G**) See HIMANTOPOUS.

Haliaëtos

(ἁλιᾷετος, -αἰετος or -τός **G**, *haliaëtus*, -tos **L**) Haliaëtos means ‘Sea Eagle’. The fullest and most accurate account of the bird is given by Aristotle (HA 593b23–24, 619a3–8, 620a1–14), describing it as an Aëtos with a large thick neck, curved wings and broad rump, living by the sea, coastal headlands (cf. Euripides fr. 636.2–3 Kannicht) and lakes; it is very sharp-sighted and hunts sea-birds by watching for them to emerge above the surface, and if they then try to escape by diving, it waits for them to re-emerge, forces them down again, and continues till the victims are drowned or taken exhausted on the surface; when seizing prey that is too heavy to carry, it is often itself forced down beneath the waves; its victims attempt to deter it by splashing it with their wings; and it forces its unfledged young to face the sun, killing the one that gets tears in its eyes and rearing the other (cf. Pliny *NH* 10.8, 10–11, 20, Antigonus *Mirabilia* 46). Two large raptors on the Greek list are associated with the sea: Osprey (*Pandion haliaëtus*: in the past apparently only an irregular Greek breeder) and White-tailed Eagle (*Haliaëtus albicilla*: often called simply ‘Sea Eagle’ in Britain and many parts of Europe, including modern Greece, where up to the nineteenth century it was a relatively common resident in appropriate habitats and presumably familiar there to ordinary people because it fearlessly approached human settlements and activity). These two birds differ so radically in size (Osprey 52–60 cm in length, Whitetailed Eagle 76–92 cm) and appearance (Osprey white crown and belly, dark tail, White-tailed uniformly dark apart from its tail) that they are unlikely to have been confused with each other even by a casual ancient observer. Aristotle’s description of the Haliaëtos’ appearance and hunting techniques rules out the Osprey (a predator of fish, not birds), and points unmistakably to the White-tailed Eagle (which hunts both fish and sea-birds, the latter in precisely the way described by Aristotle). Even his apparently absurd remark about the bird’s treatment of unfledged young may be a misguided attempt to explain the fact that although this bird most often hatches two eggs, only one of the fledglings normally survives. Occasional remarks in other ancient authors help to confirm the above identification: e.g. Dionysius’s allegation

(*On Birds* 2.2) that the Haliaëtos is the most powerful of sea birds, which feeds on surface fish but isn't always able to carry them and has been drowned by the fish plunging deep into the sea; similar stories, of doubtful authenticity, are still told about the White-tailed Eagle. The bird was sometimes referred to simply as an Aëtos (e.g. Pindar *Nemean*s 5.21, Sophocles fr. 476 Radt, Aristophanes *Birds* 1337, Theocritus 13.24); thus Aelian's Aëtos (*NA* 7.11) that allegedly attacked an Octopus and was killed by it could well have been a White-tailed Eagle, drowned after holding on to an Octopus that dived and dragged it down into the water. The Eagle attacking or standing on a dolphin that is featured on fourth-century coins from Istros and Sinope is presumably a White-tailed Eagle. Two myths record transformations into a Haliatetos: Pandareos son of Merops (so Antoninus Liberalis 11.9), and Nisos the king of Megara (Hyginus 198.4, [Virgil] *Ciris* 539–41); this probably accounts for the presence of a *nisus* in Polemius Silvius' bird list (543.20 Mommsen).

(a) Aubert and Wimmer 2 (1868:159, 259, 263), Gossen (1935:169 §180), Thompson (1936:44–6), Kraay (1966: no. 689), Jenkins (1990:73 and plate 192), Pollard (1977:77–8), Arnott (1979a: 7–8; 2003a: 226–7, 229–30, 233–4), Forbes Irving (1990:227–8), Hall (1991:141), Dunbar (1995: on 890–1).

(b) Drummond-Hay (1843a: 413), Powys (1860:5–6), Reiser 3 (1905:370–2), Witherby 3 (1943:91–5), Bannerman 5 (1956:284–97, especially 292), Brown (1976:85–93), Brown and Amadon (1989:291–6), *BWP* 2 (1980:48–64, 265–77), H-A (1997:129–30, 143).

Haliapous

(ἁλιάπους **G**, ? *apodes* **L**) The manuscript of Hesychius (a 2927) identifies as a 'Kepphos (q.v.) or Sea Bird' a bird that it spells 'Aliapous', but this is likely to be a scribal error for 'Haliapous' (i.e. Sea Martin). This could possibly be either: (1) another name for that Apous (q.v.) which in Greece sometimes nests on coastal cliff faces and is often seen flying over the sea (cf. Pliny *NH* 10.114) as a winter migrant to many of the Greek islands: the [Eurasian] Crag Martin (*Ptyonoprogne rupestris*); or (2) the Storm Petrel (*Hydrobates pelagicus*), a bird similar in size (15 cm) and general shape to the Martins, but now a rare summer visitor to the Greek islands. It is reasonable to suppose that these two species were not distinguished from each other in ancient times.

(a) Thompson (1936:46), Gossen (1937:6 §77).

(b) Bannerman 8 (1959:39–57), *BWP* 1 (1977:163–8); 5 (1988:254–62), Turner (1989:158–60), H-A (1997:97, 222–3).

? Halibaptos

(ἁλίβαπτος **G**) Halibaptos ('sea-dipped'), according to the one manuscript of Hesychius (a 2984), means 'purple (or red) bird', but it seems likely that here the word 'bird' was added incorrectly by the scribe, in which case Halibaptos has no ornithological significance.

(a) Thompson (1936:46).

? Haliporphyros

(ἁλιπόρφυρος **G**) Haliporphyros ('Sea-purple' or 'Sea-red') is sometimes assumed to be another name for the Alkyōn (q.v.: [Common] Kingfisher), but the word's only ornithological occurrence in ancient Greek comes in a poem of Alcman (26.4 Page), where it is simply an adjective describing the colour of the 'Kērylos (q.v.) bird, which flies along with the Kingfishers'.

(a) Thompson (1936:46).

Harpasos

(ἄρπασος **G**) The name ('Snatcher') implies an otherwise unidentified bird of prey. Callimachus (fr. 43.61 Pfeiffer) calls it a bad omen for colonists if it isn't followed by an Erōdios (q.v.), and Antoninus Liberalis (20.5), citing Boios and Simmias of Rhodes as his sources, says that Clinis' son Harpasos metamorphosed into his homonym.

(a) Thompson (1936:55), Forbes Irving (1990:244–5).

Harpē

(ἄρπη **G**, *harpe* **L**) Its name ('Snatch') implies a bird of prey, and Aelian (*NA* 12.4) calls it a type of Hierax (q.v.), but descriptions of it vary in different authors. Aristotle (*HA* 609a23–24, 610a11–12, 617a10–11; cf. Aelian *NA* 4.5, 5.48, Pliny *HN* 10.204, 207) calls it an enemy of Brenthos, Laros, Phoÿx and a friend of Iktinos and Piphēx (qq.v.), while Aelian (*NA* 1.35) says it uses ivy to protect itself from sorcery (1.35; cf. *Geoponica* 15.1.19, Manuel Philes 729), and that a mountain variety of Harpē pounces on birds and pecks their eyes out (2.47). None of this is specific to any one bird. Thus Aelian's mention of ivy could be based on the fact that several types of Hierax, including [Common] Buzzard, Booted Eagle and Goshawk, cover their nests with green sprays in

order to protect eggs and young, while scholars from Eustathius (e.g. 1188.3–5 on *Iliad* 19.350) on have suggested a series of implausible identifications that are best forgotten. One ancient writer (Dionysius *On Birds* 1.4), however, provides a detailed account of the Harpē, describing its cheek, chin and throat as well-feathered, claiming the bird isn't readily visible because it lives among the roughest crags and nests on high chasms, and adding that it is the one bird that feeds on bones of carrion, which it takes in its claws and drops onto rocks from on high to eat when the bones are shattered. These clearly identify his bird as the Lammergeier (*Gypaetus barbatus*), which appears to have several other Greek names: Gnēsios, Osteokataktēs, etc., Phēnē and perhaps Leukogryps (qq.v.). The *Cyranides* (1.6, 3.5) also call the Harpē a Vulture that feeds on carrion, and at one point say it is yellow, the colour of the Lammergeier's body, while Homer's comparison of Athena, as she dashes though the air, to a long-winged shrill-voiced Harpē (*Iliad* 19.350), also picks out features that characterise the Lammergeier, whose wingspread is two and a half times its length and whose voice is a loud squeal. In Sicily *arpe* and in Spain *harpa* are still used as names for the Lammergeier. According to Antoninus Liberalis (20.5), Harpē, the wife of Cleinis, was transformed into the bird of that name.

(a) Netolička (1855:14), Boraston (1911:227–8), Keller (1912:932); 2 (1913:29), Thompson (1936:55–6), André (1967:90–1), Pollard (1977:79–80, 190–1), Capponi (1979:289–90), Shipp (1979:99).

(b) *BWP* 2 (1980:58–64, 156, 188, 256), Brown and Amadon (1989:309–13), H-A (1997:130).

* Harpyia

(ἄρπυια, ἀρέπυια, **G, harpyia** **L**) Harpyia (once spelled Harepyia on a lost Aeginetan vase of the seventh century BC) is etymologically connected with Harpē and likewise means 'Snatcher', but it always designates a demonic winged female. Homer does not specify how many there were, but he emphasises their identification or association with storm winds (*Odyssey* 1.241, 14.371; cf. Hesychius a 7409), portraying them as abductors of mortals (Hesychius a 7411) such as the daughters of Pandarus (*Odyssey* 20.66–78). In *Iliad* 16.149–51 one of the Harpyiai is named Podarge; Hesiod (*Theogony* 265–9) calls his pair Aello and Okypete ('Swift-flyer'); Virgil names one of his throng Celaeno, gives them crooked feet, a sinister voice and awful smell, and portrays them as filthy sea birds (*Aeneid* 3.209–62; cf. Valerius Flaccus 4.422–528); Apollodorus (1.9.21) calls his pair Aellopous or Nicothoe and Ocypete or Ocythoe. The pivotal myth focuses on their persecution of Phineus, a blind old Thracian king, whose every meal they fouled and snatched away until the Boreadae pursued them to the Strophades isles and would have killed them but for their sister Iris' intervention (e.g. Hesiod frs 150–6, Epimenides 457F6 Jacobi, Apollonius *Argonautica* 2.234–434 and scholia on 1.1015–17b, 2.178–82bc, Apollodorus 1.9.21, 3.15.2, the scholia on Homer *Odyssey* 12.69, Virgil *Aeneid* 3.209–62 with Servius' commentary on 209, Hyginus *Fabulae* 19). This myth was popular in art (especially vasepaintings) from the seventh century BC onwards down to

Roman times; there the Harpies were painted as winged women, usually two in number and very occasionally with clawlike hands.

(a) Smith (1892:103–14), Sittig (1912:2417–31), Pollard (1977:190–1), Rabel (1984–5: 317–25), Kahil and Duchemin (1988:4.1, 445–51, 4.2, 266–71), Bremmer (1998:166).

Hasida

(ἄσιδα **G**) See ASIDA.

Hēdytera

(ἡδύτερα **G**) The word (meaning ‘Pleasanter’ or ‘More welcome’) is, according to Hesychius (η 158), either another name for, or a description of, the Trygōn (q.v.: Turtle Dove, *Streptopelia turtur*), referring presumably to its call (a soft, deep, musical, purring ‘cucu croor croor’) and/or the pleasure felt by hunters and cooks in the late summer when its fattened body passed through Greece on migration.

(a) Thompson (1936:105).

(b) Witherby 4 (1943:141–5), *BWP* 4 (1985:353–63), H-A (1997:200–1), Brooks (1998:23–4, 161–2).

Heleios

(ἔλειος **G**) Hesychius (ε 1976) lists Eleios (q.v.) as a type of Hierax (q.v.), but in Aristotle’s list of eleven types of bird that fit his definition of Hierax (*HA* 620a20–1) our manuscripts spell the name Leios. It has plausibly been conjectured that both of these spellings are errors, made by either the scribes or the authors themselves, for Heleios (‘Marsh-bird’), since several species of Hierax (Marsh, Hen and Pallid Harriers, *Circus aeruginosus*, *cyaneus* and *macrourus*; sometimes also Common Buzzard, *Buteo buteo*) are associated with marshy country.

(a) Aubert and Wimmer 2 (1868:264–5), Gossen (1919:476), Thompson (1936:94).

(b) Witherby 3 (1943:50–72), *BWP* 2 (1980:105–22, 177–90), H-A (1997:133–4, 137), Brooks (1998:119–20, 122).

Hēliodromos

(ἡλιόδρομος **G**) The *Cyranides* (3.15), here clearly talking about a real bird that can be used in spells, identifies this ('Sun-runner') as an Indian bird which flies up to and follows the sun in its daily course, but lives only a year. Name and description here best suit a bird still common throughout the sub-continent, the Indian Courser (*Cursorius coromandelicus*), which runs about swiftly in short spurts, but when alarmed or suspicious flies away fairly low at first, but then high with a considerable turn of speed.

(b) Ali and Ripley 3 (1981:9–11), Grimmett, Inskipp and Inskipp (1998:499).

Hēliou Zōön

(ἡλίου ζῶον **G**) Hēliou zōön means 'Creature of the sun', and the *Cyranides* (1.7.) give this as an alternative name for the Phoinikopteros (q.v.), which elsewhere, in both its Greek and Latin (*phoenicopterus*) spellings, is generally identified as the Greater Flamingo (*Phoenicopterus ruber*), but here perhaps may represent rather the Phoinix (q.v.), which Horapollo (1.34) calls a symbol of the sun, and Herodotus (2.73) connects with Heliopolis and Egyptian sun-worship.

(a) Thompson (1936:309), Panayiotou (1990:314).

Helōrios

(ἑλώριος **G**) Clearchus (fr. 101 Wehrli=Athenaeus 8.322c-e) describes a strange fish (the Exokoitos or Adonis) which allegedly slept on land where it had to guard against avian predators such as the Kērylos, Trochilos (qq.v.) and finally the Helōrios, which Clearchus said was like the Krex (q.v.: ? Black-winged Stilt). If Helōrios (probably='Marshy') correctly reproduces Clearchus' spelling, it was presumably a wader of Greek fenland; only two such species include small fish in their diet: the Black-winged Stilt (*Himantopus himantopus*), a common summer visitor, and the [Pied] Avocet (*Recurvirostra avosetta*), a common resident and winter visitor. Since the former bird seems already to have had two Greek names (Himantopous, Krex: q.v.), Clearchus' bird is more likely to have been the Avocet, which is in fact similar to the Stilt in colours, shape and size.

See also PAREUDIASTĒS.

(a) Robert (1911:37), Thompson (1936:95).

(b) Witherby 4 (1943:403–13), Hale (1980:17–18), *BWP* 3 (1983:37–62), Hill (1989), *H-A* (1997:159–61).

Hēmionion

(ἡμιόνιον **G**) According to Hesychius (η 511), the name (literally meaning ‘Little Mule’!) for an unidentified (and unidentifiable) bird.

(a) Thompson (1936:105).

Hermakon

(ἑρμακον **G**) According to Hesychius (ε 5941), the name for another unidentified (and unidentifiable) bird.

(a) Thompson (1932:250–1).

Hierakion

(ἱεράκιον **G**) An anonymous Byzantine guide on falconry (*Orneosophion II*, p. 578.19–25 Hercher) describes the Hierakion (i.e. ‘Little Hierax’) as a bird with long wings, broad shoulders, small head and eyes, broad nostrils, big mouth, and black tongue, perching upright. Both name and description point particularly to the dark phase of Eleonora’s Falcon (*Falco eleonorae*: named after a fourteenth-century ruler of Sardinia who codified the protection of Falcons), which has especially long and narrow wings, adopts a tall upright position when perched, and in the wild state (where apparently it was called the ‘Sea Hierax’: see HIERAX (2) below) is still a common summer visitor to the Greek islands.

See also PANTHĒR, PERKOS, PHALKŌN, SPERCHNOS, TANYSIPTEROS, THĒREUTĒS, ZAGANOS.

(a) Gossen (1918:479).

(b) Heldreich (1878:35), Vaughan (1961:114–28), *BWP* 2 (1980:327–34), Magioris (1987:20), Brown and Amadon (1989:818–23), H-A (1997:145–6), Brooks (1998:26, 127).

Hierax, Irēx

(ἱέραξ, ἱρηξ, with ἱερακιδεύς=fledgling, -ῖσκος as diminutive **G**, *accipiter*, *falco* **L**) (1) Hierax (replaced by Irēx in the epic and Ionic dialects) is the name given in Aristotle (*HA* 620a17– b5) and ancient Greek generally to all diurnal raptors smaller than the larger Eagles and Vultures (i.e. with a length less than about 60 cm) but excepting Kites. In

Greece today, these include one very small Eagle (Booted, *Hieraetus pennatus*), 4 Buzzards, 3 Hawks, the Osprey (*Pandion haliaetus*), 4 Harriers and 9 Falcons: 22 species, of which 9 (Rough-legged Buzzard=*Buteo lagopus*, Honey B.=*Pernis apivorus*, Osprey, Marsh Harrier=*Circus aeruginosus*, Pallid H.=*C. macrourus*, Peregrine=*Falco peregrinus*, Lanner=*F. biarmicus*, Saker=*F. cherrug*, Merlin=*F. columbarius*) are now rated there as rare or scarce. Separate names were given to individual species (see the entries for *AI SALŌN, ARAKOS, *ASTERIAS, BAIĒTH, BARBAX, BELLOUNĒS, ELEIOS, EPILEIOS, EXYPTERION, HARPĒ, HELEIOS, *HYPOTRIORCHĒS, KENCHRĒIS, *KIRKOS, KYBINDIS, *LEIOS, MERMNOS, ŌKPYTEROS, OREITĒS, OXYPTERION, *PERKOS, PETRITĒS, PHABOTYPOS, PHALKONION, *PHASSOPHONOS, -OPHONTĒS, *PHRYNOLOGOS, *PTERNIS, SPERCHNOS, *SPIZIAS, SYNKOURION, TANYSIPTEROS, *TRIORCHĒS, -CHOS, TZOURAKION, XIPHIOS, ZAGANOS), but although some of these names were precisely and correctly attached to abundant Greek species (such as the [Common] Kestrel and the [Common] Buzzard), ancient attempts to classify the different species which could be admitted into the Hierax group differed widely from each other. Aristotle's list of raptors in his Hierax dynasty (*HA* 620a17-b50) includes the eleven names starred above (following Homer *Odyssey* 13.87 and *Iliad* 15.237–38 for Kirkos and Phassophonos), but then admits that others list only 10, while at *HA* 592a29-b3 he seems to imply that the Triorchēs is not a Hierax. Callimachus (fr. 420 Pfeiffer) apparently included only six in his list, while Pliny (*HN* 10.21–23) counted sixteen different sorts, but named only five of them: Aigithos, Epileios, Kenchrēis, Kybindis, and Triorchēs. The variations in these accounts (cf. also Aelian *NA* 2.43, 12.4, Dionysius *On Birds* 1.6, Demetrius of Constantinople *Hierakosophion* 11 pp. 345–6 Hercher) are explained by the difficulties faced by ancient scholars when attempting to differentiate the smaller species of Greek birds of prey; modern ornithologists now recognise that (a) the plumage of many young raptors differs from that of the adult; (b) the plumage of males and females differs significantly for eleven species (all four Harriers, [Eurasian] Sparrowhawk=*Accipiter nisus*, Levant Sparrowhawk=*A. brevipes*, Redfooted Falcon=*Falco vespertinus*, Lesser Kestrel=*F. naumanni*, [Common] Kestrel =*F. tinnunculus*, Eleonora's Falcon=*F. eleonora*, Merlin=*F. columbarius*); (c) three species (Booted Eagle, [Common] Buzzard=*Buteo buteo*, Eleonora's Falcon) are extremely dimorphic; and (d) several different species (e.g. the two Sparrowhawks, the two Kestrels, Montagu's and Pallid Harrier=*Circus pygargus* and *C. macrourus*) are hard enough to tell apart even with binoculars.

Nevertheless, when a reference to a Hierax/Irēx is embellished with descriptive details, a specific identification can sometimes be achieved. Thus, (i) mentions of the bird's pursuit or seizure of a Pigeon or Dove (e.g. Homer *Iliad* 15.237–8, 21.493–4, Aristotle *HA* 620a22–23, Dionysius *On Birds* 1.6, cf. Varro *De Re Rustica* 3.7.6, Virgil *Aeneid* 11.721–22, Horace *Odes* 1.37.17–20; the name 'Phassophonos' means 'pigeon-killer'), or an emphasis on the raptor's speed (Homer, *Iliad* 13.62, 15.237–8, 16.682–3, *Odyssey* 13.86–7, Hesiod *Works and Days* 212, Posidippus 21.5 Austin-Bastianini, Diodorus Siculus 3.4.2, Dionysius *On Birds* 1.6), or an indication that it nests on precipitous rock-ledges in remote places (Aristotle *HA* 564a4–6, 615a3–4)—all these features point primarily to the Peregrine, *Falco peregrinus* (and perhaps also the rarer Lanner, *F. biarmicus* and Saker, *F. cherrug*, which were probably never distinguished

from the Peregrine): Peregrines particularly target Pigeons and have the fastest recorded stoop of any bird of prey (reportedly about 240 km an hour!). However, care is needed over such identifications, since (e.g.: in Pliny *HN* 10.108) an *accipiter* that conceals itself in foliage before pouncing on Pigeons is more likely to be a Goshawk or Sparrowhawk, birds that (unlike the Peregrine) hunt in this way. Again, (ii) in ancient Greece there was a popular belief (e.g. Plutarch *Aratus* 30, citing a lost fable of Aesop; cf. also Theophrastus *HP* 2.4.4, *Geoponica* 15.1.22) that the [Common] Cuckoo, which was seen only for a short time in summer, thereafter metamorphosed into a Hierax. This belief was shown to be a fallacy by Aristotle (*HA* 563b14–29), who pointed out that although these two birds were similar in size, colour and mode of flight (cf. Pliny *HN* 10.25), the Cuckoo was speckled and the Hierax striped, the Cuckoo’s head resembled a Feral Pigeon’s rather than a Hierax’s, no Cuckoo had a Hierax’s crooked talons, while Cuckoos were preyed on by the Hierax, but no bird was eaten by its own kind. All the details about the Hierax here correspond closely to the [Eurasian] Sparrowhawk, and (despite Aristotle!) the Cuckoo’s transformation at the end of summer into a Sparrowhawk is still a folk-belief throughout Europe (see KOKKYX). Aristotle (*HA* 563a29–30) claims that a Hierax’s incubation lasts around 20 days (cf Pliny *HN* 10.165), but only the Red-footed Falcon comes close (22–3 days) to that figure; the period for all the other raptors listed above varies between 26 and 47 days per egg. Aristotle’s allegation (*GA* 746a35–b3) that interbreeding occurs between different types of Hierax is an error based presumably on a mistaken interpretation of the different plumage of the two sexes in all Harriers and many Falcons. In Egypt the Hierax was sacred to Horus (Aelian *NA* 7.9, 10.14; cf. Herodotus 2.65), but in Greece it was particularly the bird of Apollo (Homer *Iliad* 15.237, *Odyssey* 15.626, Aristophanes *Birds* 516, Antoninus Liberalis 28.3). Already in the fourth century BC we hear of the Hierax being tamed in Thrace and used by hunters to catch small birds, being rewarded with a share of the bag (Aristotle *HA* 620a33–b5, *Mirabilia* 841b15–27, Aelian *NA* 2.42, Pliny *HN* 10.23; cf. Manuel Philes 507–17). Hesiod (*Works and Days* 202–12; cf. Aesop 4 Hausrath) has a fable about an Irēx seizing a Nightingale and telling it not to complain, because the predator could do what it liked with its captive. Ancient myths tell of a just man named Hierax who enraged Poseidon and was turned into that bird (Boios in Antoninus Liberalis 3), and of a cruel, belligerent king named Deucalion who was transformed into an *accipiter* (Ovid *Metamorphoses* 11.291–345).

See also the entries for BEIRAX, HIERAX PELAGIOS, PANTHĒR, PERKNOS, PHALKŌN, TANYSIPTEROS, THĒREUTĒS, ZAGANOS.

(2) There are five ancient references to a ‘Sea Hierax’ ἰέραξ πελάγιος): in the *Alexander Romance* falsely attributed to Callisthenes 1.8.1; a spell written on magic papyrus IV.211–12 Preisendanz²; *Cyranides* 1.8.4, II.39.24; and Aelian *NA* 6.45: the last-named describing the bird as an enemy of the Raven. Only two species of Hierax can be called sea birds: the Osprey (*Pandion haliaetus*), a passage migrant along or near the Greek coasts, and Eleonora’s Falcon (*Falco eleonora*), a much commoner bird that migrates from Madagascar to nest on inaccessible sea cliffs in the Greek islands. As the latter bird is also known either singly or in groups to attack Ravens that trespass too near its nest, it can almost certainly be identified as the Sea Hierax.

1, 2 (a) Netolička (1855:11), Sundevall (1863:99–100), Aubert and Wimmer 1 (1868:93), Tristram (1905:27), Rogers (1906: xxvi–xxvii, lxxxiii), Hehn (1911:374–82), Boraston (1911:225), Robert (1911:122–4), Keller 2 (1913:13–14), Gossen (1918:471–9;

1935:170 §183), Steier (1929:1613–25), Thompson (1936:114–18), André (1967:20–1, 70), Sauvage (1975:175–7), Pollard (1977:80–1), Capponi (1979:24–9, 231; 1985:66–72), Forbes Irving (1990:242), Hall (1991:142), Dunbar (1995: on vv. 303, 1179), Hünemörder 4 (1998:45–6); 5 (1998:403).

1 (b) Lindermayer (1860:12–32) Witherby 3 (1943:9–38, 46–77, 79–84, 95–100, 107–11), Steinfatt (1955:99), Lambert (1957:51–2), Ash (1965:1–5), *BWP* 2 (1980:13–22, 105–43, 148–68, 173–203, 251–8, 265–77, 282–300, 302–34, 338–50, 361–78); 4 (1985:403), Wyllie (1981:37–8, 46–8, plate 6), H-A (1997:127, 133–9, 141–8), H-B (1997:130–1, 144–52, 154–62, 172–3, 176–7, 178–90, 192–3), Brooks (1998:117–23, 125–8).

2 (b) Vaughan (1961:114–28), *BWP* 2 (1980:327–34), Magioris (1987:20), Brown and Amadon (1989:195–200, 818–23), H-A (1997:145–6), Brooks (1998:26, 127).

Himantopous

(ἰμαντόπους **G**, probably *himantopus* **L**) This bird's name (meaning 'Strapfoot') is only twice attested, once in Latin, once in Greek. Dionysius (*On Birds* 2.10) says that it gets its name from its spindly legs; before him, Pliny (*NH* 10.130: with the correct Latin form *himantopus* misspelled in all the manuscripts) noted that it is smaller than the *porphyrio* (Purple Gallinule, *Porphyrio porphyrio*, 45–50 cm long), breeds in Egypt, stands on three-toed feet, and feeds mainly on flies. The descriptions point unmistakably to the Black-winged Stilt (*Himantopus himantopus*), 35–40 cm long, a thin-shanked insect-eater which jumps up to snatch flying insects, but is now only a rare breeder in Egypt. It is possible that ancient Greeks had two other names for this bird: Kerkas and Krex (qq.v.)

(a) Robert (1911:115), Thompson (1936:121–2), André (1967:91), Capponi (1979:292–2), Pollard (1977:71), Dunbar (1995: on v. 303).

(b) Arrigoni (1929:671–3), Meinertzhagen (1930:574–5), Witherby 4 (1943:403–8), Bannerman 10 (1961:275–86), *BWP* 3 (1983:232–3), Haymen (1987:232), Goodman and Meininger (1989) 232–3, H-A (1997:159–60).

* ? Hippalektryōn

(ἵππαλεκτρυών **G**) According to Hesychius (τ 780), this creature ('Horse-cock') can be three different things: (1) a big Cockerel (see ALEKTÖR), or (2), according to some, a Vulture (see GYPS), or (3) a fabulous monster similar to the Gryps (q.v.) depicted on Persian hangings. This monster, in all probability dreamt up in Greece and not copied from Middle Eastern sources, is commonly represented in ancient Greek art from c. 575 down to c. 480 BC, although a modelled askos from Knossos may provide an embryonic ninth-century BC prototype (Williams no. 41; Coldstream plate 4.1, 4.2). On Greek vases, it is commonly portrayed as a four-footed winged horse with a cock's tail. Strangely, it has no place in recorded Greek mythology. In extant Attic literature, the

word Hippalektryōn occurs only four times. A fragment of Aeschylus' *Myrmidons* (134.1 Radt) describes a 'xouthos Hippalektryōn' (where 'xouthos' is a word whose precise meaning was probably already lost) painted on a ship, and Aristophanes three times ridiculed the word (*Peace* 1177, *Birds* 800, *Frogs* 932) because of its length and the monster's ungainly gait. According to the later scholia on *Frogs* 932, the Hippalektryon was sometimes painted also on standards and shields (cf. an Attic red-figure vase of c. 480, where it appears on Athena's shield: 5 Williams), presumably because it had apotropaic significance.

(a) Perdrizet (1904:7–30), Tristram (1905:30), Lamer (1913:1651–6), Thompson (1936:123), von Bothmer (1952–3:132–6), Doerig (1983:140–53), Coldstream (1989:23–6), Williams (1990:5.1, 427–33, 5.2, 301–8).

Hippa

(ἵππα G) See IPPA and IPNĒ.

Hipparion

(ἵππάριον G) The Hipparion (=‘Little Horse’), according to Hesychius (τ 781), is identified as a bird that either ‘resembles’ or ‘is the same size as’ the Chēnalopēx. Since the latter name (q.v.) appears to have been given to both the Egyptian Goose (*Alopochen aegyptiacus*) and the Ruddy Shelduck (*Tadorna ferruginea*), which have similar shapes and colour patterns, and were not commonly differentiated from each other, Hesychius' entry here may imply an ancient attempt to separate the two species, although in that case there is now no way of deciding whether it was to the Goose or the Shelduck that the name Hipparion was assigned.

(a) Thompson (1936:123).

(b) Meinertzhagen (1930:462–3, 464–5), Witherby 3 (1943:227–31), Bannerman 6 (1957:315–23), Bannerman and Bannerman (1958:252–5), Johnsgard (1968:8, 84, 164), *BWP* 1 (1977:447–55), Goodman and Meininger (1989:156–7), H-A (1997:106, 309), Brooks (1998:25, 113–14).

? Hippokamptos

(ἵππόκαμπος G) According to the sole manuscript of Hesychius (τ 831), a name for a Strouthion (‘Little Sparrow’: see STROUTHOS), but the scribe here may have miscopied an entry that had nothing to do with birds.

(a) Thompson (1936:123).

Hippos

(ἵππος) See PIPOS.

Histrax

(ἵστραξ **G**) According to Hesychius (τ 1032), an unidentified and undescribed bird. Could it have been a misspelling of Hierax (q.v.)?

(a) Alberti (1766:79), Thompson (1936:124).

? Holkas

(ὄλκας **G**) Holkas appears as an entry in the manuscript of Hesychius (ο 579), identified as 'Merchant Ship (the word's normal meaning), Nightingale (Aēdōn: q.v.), Peace.' The last two definitions are very odd in this context; no evidence is provided here in their support, but a note in a Greek manuscript (*codex Coislitanus* 394) appears to claim, on the alleged authority of Cyril of Alexandria, that Alcman (fr. 142 Page) either called a Nightingale 'Holkas' or so described it.

(a) Reitzenstein (1888:451 n.2), Thompson (1936:211), Gossen (1937:82 §1543).

Horasis

(ὄρασις **G**) Horasis (meaning 'Sight') seems to be the name of a bird appearing in a Hellenistic Greek version (British Museum papyrus 274, fr. 9a=col. VI line 7: pp. 8, 17 Reitzenstein) of a legend about the Egyptian goddess Tefnut's quarrel with her father, the sun god Re, which led to her departing from Egypt to Ethiopia in the form of a cat. Horasis here is probably the Greek form of the name of an Egyptian deity who, portrayed as a bird (? Nekhbet or Isis, Vulture; Isis or Nephthys, Kite), symbolised good sight.

(a) Reitzenstein (1923:17), Thompson (1936:213).

Hōriōn

(ὠρίων G) See ŌRIŌN.

Hybris

ὕβρις G) Aristotle (HA 615B10–16) says that some people believe this is another name for the Ptnyx (q.v.), that it doesn't come out during the day because it isn't sharp-sighted, but hunts at night (cf. Hesychius a) 33), that it fights against big raptors, lays two eggs and nests in rocks and caves. The [Eurasian] Eagle Owl (*Bubo bubo*) is the only nocturnal bird big and strong enough to fight with Eagles; however, although it attacks birds as large as Grey Herons, male Capercaillies, Buzzards, its own kind and indeed humans, the latest evidence from northern Europe shows that although it expels diurnal birds of prey as large as the Peregrine from its territory, it tolerates the presence there and nearby of Golden and White-tailed Eagles. Yet the Eagle Owl most commonly lays two or three eggs, and in Greece nests in inaccessible rocks and niches. If it is correctly identified as the *Hybris*, this Greek name might possibly be explained as a local metathetical variant of *Bryas*, playing also perhaps on the bird's wantonly violent behaviour (*hýbris*, with a different accent, however).

See also B(R)YAS, KYMINDIS, PTYNX.

Brands (1935:104–5, 107–8), Thompson (1936: (a) Sundevall (1863:95–9), Rogers (1906: xxix), 293), Sauvage (1975:179–84), Pollard (1977:19, 81–2), Hall (1991:142).

(b) Witherby 2 (1943:312–15), Bannerman 4 (1955:169–80), Coward (1969:213), *BWP* 4 (1885:466–81), Voous (1988:87–99), Mikkola (1983:69–90), H-A (1997:204–5).

? Hyllos

(ὕλλος G, *hyllus* L) Hyllos usually (e.g. mss. MWp of *Physiologus* 25 p. 87 Sbordone and Timotheus of Gaza *De Animalibus* 43=pp. 24–5 Haupt) is another word for the Egyptian Mongoose (*Herpestes ichneumon*), but two Byzantine authors identify it as two different birds: (1) the bird which acts as the Crocodile's sentinel, elsewhere called Trochilos (q.v.: Egyptian Plover or Spur-winged Lapwing): thus [Eustathius], *Commentarius in Hexaemeron*=Migne, *PG* 18.725, citing Theophilus Alexandrinus; and (2) another bird that enters a sleeping Crocodile's mouth and kills it by attacking its intestines (so says a poet of the seventh century AD: George of Pisidia, *Hexaemeron*

977–91=Migne, PG 92.1508–9), but this is probably an attempt by the poet to transfer the behaviour of the Mongoose to the Hyllos bird (cf. *Physiologus* 25 and Solinus 32.25, alleging that it is the Mongoose that enters the Crocodile’s mouth and destroys its intestines).

(a) Haupt (1869:24–5), Thompson (1936:294).

Hypaietos, -aëtos, Hypsiaietos, Gypaietos

(ὕπαιετος, -αἴετος, ὑψίαετος, γυπαίετος G) The differences in spelling of this bird’s name are matched by difficulties in its identification. It is described only twice in ancient authors. Aristotle (*HA* 618b31–619a3: where the manuscripts vary between Hupa-, Hupai- and Gypai-) describes it as white-headed, largest, short-winged, longrumped and similar to a Gyps (q.v.: Vulture), and says Oreipelargos (q.v.: ‘Mountain-Stork’) and Hyp- or Gypa(i)etos (‘Sub-raptor’ or ‘Vulture-raptor’) are alternatives to his preferred name (or possibly description) Perk(n)opteros (q.v.: ‘Duskywinged’); he goes on to say that its habitat is groves, its behaviour resembles that of other kinds of Aëtos (q.v.) but is totally lacking in good qualities, it is mobbed by Ravens and other birds, it lives poorly on carrion and is always hungry and whimpering. Antoninus Liberalis (here based on Boios) at 20.6 spells the name Hypsiaietos (‘High-raptor’), but in the two tables of contents spells it Hypaietos; he transforms Leucis into this bird, of which he gives a description somewhat different from Aristotle’s. Antoninus calls it ‘second of birds’ after the Aietos and not hard to distinguish from it, a killer of fawns, dusky, large and valiant, but less black and bigger than an Aietos. These two descriptions, taken together, narrow the bird’s identification to one or more species of Vulture. Earlier writers went for the Lammergeier (*Gypaetus barbatus*: see AËTOS, GNËSIOS and PHËNË), which is very large (100–15 cm long) and has been known to attack living mammals as large as fawns, but it has very long wings and could hardly be described as a ‘Mountain-Stork’. Two other Vultures—the only ones which are still common in modern Greece—seem likelier candidates: Egyptian (*Neophron percnopterus*) and Griffon (*Gyps fulvus*). Egyptian Vultures eat carrion, often rise on thermals near precipitous crags (when the black and white pattern of their plumage is seen to be identical with that of White Storks), whine and whimper when agitated or frightened, are dominated by Ravens when over carrion, and at times roost in trees. They are, however, far from the largest of the birds that Aristotle classifies as belonging to the Aëtos group (60–70 cm long ~ Griffon 95–105 cm, Golden Eagle 76–89 cm), and it would be careless to describe as ‘white-headed’ a bird that when mature and on the ground seems virtually all white, and in the air still shows the whiteness of its back, tail and wing coverts. The Griffon Vulture, however, is a brown and black bird with a distinctly pale head, it is bigger than even the largest Eagles, but it is predominantly a feeder on carrion (including Deer), although it has been seen to attack live prey too weak to defend themselves. Ancient confusion between these two species could easily have been inspired by the fact that, in their first two years, Egyptian Vultures are entirely dark brown in plumage, lacking the distinctive white patches of the adult bird.

(a) Sundevall (1863:105 §29), Robert (1911:118–19), Keller (1912:931–5); 2 (1913:30–6), Thompson (1936:294), Capponi (1985:35–7, 57–8), Forbes Irving (1990:244–5).

(b) Lindermayer (1860:5–11), Witherby 3 (1943:100–6), Bannerman 5 (1956:313–34), *BWP* 2 (1980:58–81), Brown and Amadon (1989:306–9, 325–8 and plates 30, 34), H-A (1997:130–2).

Hyperionis, Hyperōnis

(ὑπεριονίς, ὑπερωνίς **G**) In the *Cyranides* (1.20, 3.44) these two names are used to indicate a female Aëtos.

(a) Thompson (1936:294).

Hypodediōs

(ὑποδεδιώς **G**) The name ('Slightly-Fearful') of an imaginary Libyan bird in Aristophanes' *Birds* (64–5), coined perhaps by the playwright as a comic soubriquet for the Ostrich (*Struthio camelus*), which was sometimes called simply the 'Libyan Bird' (*Suda* λ 495, cf. 497). It is possible that this name was inspired partly by the Ostrich's tendency to run away at high speed (up to 70–90 km/h) if a human came within 100 metres, and partly by the existence of other bird names beginning with 'Hyp(o)'.

(a) Thompson (1936:294–5), Dunbar (1995: on v. 65).

(b) Bundy (1976:20, 84), *BWP* 1 (1977:37–41).

Hypolaïs

(ὑπολαίς **G**) Aristotle provides two pieces of information about the Hypolaïs (=?'Understone'): that it is a ground-nesting host of the [Common] Cuckoo (Kokkyx, q.v.: *HA* 564a2–3, 618a10: followed by Theophrastus CP 2.17.9, Antigonus *Mirabilia* 100), and that it eats worms and larvae (*HA* 592b22, followed by Hesychius a) 679 Schmidt). Research on the Cuckoo's hosts in the Balkans has been less thorough than on those in northern Europe, but in Greece they appear most commonly to be Blackeared Wheatear (*Oenanthe hispanica*), [Common] Stonechat (*Saxicola torquata*), [European] Robin (*Erithacus rubecula*), and six common *Sylvia* Warblers: Blackcap (*S. atricapilla*),

Orphean (*S. hortensis*), Sardinian (*S. melanocephala*), Subalpine (*S. cantillans*), [Common] Whitethroat (*S. communis*) and Lesser Whitethroat (*S. curruca*). All feed on insects and/or larvae, but if the name 'Understone' was based on the position of bird's nest, it suits the Black-eared Wheatear, which nests in a hole in the ground under a stone, better than the Stonechat and Whitethroat, which normally place their nests on or close to the ground in thick vegetation. The other Greek hosts are not ground-nesters, and Aristotle's name for the Robin is Erithakos (q.v.).

(a) Thompson (1936:295), Gossen (1956:177 §40), Arnott (1979:193), Davies and Kathirithamby (1986:102), Beavis (1988:1–2, 133), Dunbar (1995: on v. 302).

(b) Witherby 2 (1943:83–6, 154–60, 173–6), Wyllie (1981:115–17), BWP 4 (1985:402–16); 5 (1988:747); 6 (1992:473–4), H-A (1997:202–3), Brooks (1998:72, 183), S-G-H (2001:45–72, 121–88, 369–436).

Hypothymis

(ὑποθυμῖς G) It is mentioned only once, as a bird in the chorus of Aristophanes' *Birds* (v. 302). If the name's meaning ('Under-Thyme') relates to its behaviour and habitat, it could be any one of the numerous species of Bunting, Lark, Pipit, Warbler and Wheatear that nest on the ground in the rough heathland and open woodland of Attica. Modern studies do not link any of the above-mentioned birds specifically with any of the numerous species of Thyme (*Thymus*) growing in Greece, but the Tawny Pipit (*Anthus campestris*), Blackeared Wheatear (*Oenanthe hispanica*), Bonelli's Warbler (*Phylloscopus [bonelli] orientalis*) and Cretzschmar's Bunting (*Emberiza caesia*) commonly make their nests directly beneath overhanging vegetation.

(a) Thompson (1936:295), Gossen (1956:175 §25), Arnott (1988:212; 1993b: 129), Dunbar (1995: on v. 302).

(b) Witherby 1 (1943:190–3); 2 (1943:154–60), BWP 5 (1988:323, 816); 6 (1992:583); 9 (1994:230), H-A (1997:225, 238–9, 260–1, 297).

Hypotriorchēs

(ὑποτριόρχης G). Aristotle (*HA* 620a19–20) says that this is the name given to any 'broader' Hierax (q.v.). If the Triorchēs (q.v.) is correctly identified as a Buzzard (50–60 cm long), then Hypotriorchēs ('Under-Buzzard') would imply a bird with a Buzzard's broad wings but considerably smaller in size, and there are only two such birds that could be labelled Hierax: the [Eurasian] and the Levant Sparrowhawk (*Accipiter gentilis*: 28–38 cm, *A. brevipes*: 33–8 cm respectively).

See also SPIZIAS.

(a) Thompson (1936:295), Pollard (1977:80–1).

I

Ibinos

(ἰβίνοσ G) Hesychius (τ 129) defines Ibinos as an Aëtos, implying that it was either another word for, or one specific sort of, Aëtos (q.v.). If the latter, it could have been a dialectal form for Iktinos (q.v.); Boeotian Greek sometimes has a labial where Attic has a guttural.

(a) Thompson (1936:106).

Ibis

(ἰβίς G, *ibis* L) Greek and Roman writers were able to distinguish only two of the three species of Ibis presumably then seen in the lands around the Mediterranean. Its name (identical in Greek, Latin and English) is derived originally from old Egyptian *hb(j)*, cf. Coptic *hip* (Bohairic) and *hiboi* (Sahidic).

(1) One species was the Sacred Ibis (*Threskiornis aethiopicus*), which remained common in Egypt until the end of the eighteenth century but totally disappeared from there by 1930. Today it breeds only in Sub-Saharan Africa and southern Iraq. The bird's appearance is accurately described by Herodotus: head and throat black and bare of feathers, plumage mainly white, but wing-tips and tail (actually the scapulars drooping over the tail) black (2.76: cf. Aristotle *HA* 617b27–31, Strabo 17.2.4, Pliny *HN* 10.87, Solinus 32.33). Other details are correctly recorded by a variety of writers: its slow walk (Aelian *NA* 2.38), its objectionable habit of feeding on filthy offal (Strabo 17.2.4, Aelian *NA* 10.29, cf. Horapollo 1.36), its nesting in trees (Aelian *NA* 10.29, cf. Manuel Philes 391–2), but Aristotle's attempt to kill an earlier theory that these Ibises coupled by joining their mouths (*GA* 756b13–16) did not convince everyone (e.g. Aelian *NA* 10.29, Pliny *HN* 10.32; Solinus 32.33 believed that they also gave birth through the mouth). It was sacred in Egypt to Thoth, who is described as Ibis-headed in a magic papyrus (XII. 145–6 Preisendanz²), and identified by the Greeks as Hermes (hence Antoninus Liberalis 28.3 has Hermes taking that bird's form; cf. Ovid *Metamorphoses* 5.331), and anybody who killed one was put to death (Herodotus 2.65, Plato *Phaedrus* 274cd, Aelian *NA* 10.29, Diodorus Siculus 1.83.1, 6, Horapollo 1.36, Ammianus Marcellinus 22.15.5). A priest was appointed to look after the domesticated Ibises bred in massive sanctuaries attached to Thoth's temples (*Zenon Papyrus* 270, third century

BC), and after the birds died, they were mummified in their thousands and buried in their own cemeteries. The Ibis was sacred also to the moon goddess Isis, allegedly because its eggs hatched (as, in fact, they do for captive birds!) exactly one lunar month after they were laid (Aelian *NA* 2.38). Its abundance in Egypt was described by Strabo (17.2.4), claiming that every crossroad in Alexandria swarmed with them. Aelian (*NA* 2.38) alleges that this Ibis was sacred also to Isis, the moon goddess. Roman coins of both the Republic and the Empire featured this Ibis; the most interesting of them, portraying Aegyptus holding Isis' sistrum with the bird in front of her, commemorates Hadrian's visit to Egypt in 128 AD.

- (2) The other two species are the Glossy (*Plegadis falcinellus*) and the [Northern] Bald Ibis or Waldrapp (*Geronticus eremita*). The former is the one Ibis still visible in Greece, a rarish summer visitor (under 100 pairs) that still breeds in the north of the country and in former years favoured the marshes south-west of Athens as a resting place on its northwards spring migration. The Bald Ibis bred in the European Alps up to the sixteenth century (cf. Pliny *NH* 10.133), but it is now on the verge of extinction, with fewer than 700 wild birds surviving, divided between a National Park near Agadir in Morocco and a newly discovered small colony in Syria. Both birds have a long decurved bill (like the Sacred Ibis: cf. Pausanias 8.22.5) and share a blackish plumage, which at close range turns out to have a purple and greenish gloss. Although the Bald Ibis's unfeathered head, reddish marks on throat and cheeks, and untidy mane of dreadlock-like feathers behind the neck are distinctive, the two birds are easily confused, and Greek and Roman authors seem not to have distinguished them, assuming the existence of just one sort of black Ibis that differed from the Sacred by its colour (Herodotus 2.75–6, Aristotle *HA* 617b27–31; cf. Solinus 32.33, Pliny *NH* 10.87). In Egypt, the Glossy Ibis is still a fairly common visitor in spring, but modern sightings of Bald Ibis there are extremely rare; in antiquity, however, the latter bird featured in pictorial art so often that it must have been generally familiar. Herodotus' account of the black Ibis includes the allegation that in spring at a gorge on the Egyptian border it destroys winged snakes that have flown in from Arabia, and variations of this story appear in several other writers (Cicero *Nature of the Gods* 1.101 says the snakes come from Libya and the birds can kill and eat them because they have firm legs and a long, horny bill; cf. Diodorus Siculus 1.87.6, Josephus *Jewish Antiquities* 2.246–7, Manuel Philes 388–90, Solinus 32.33, Ammianus Marcellinus 20.15, Isidorus *Etymologies* 12.7.33, Mela 3.8.82), while the combats between bird and snake are pictured on the coins of Juba II and Cleopatra in Mauretania. It is the Bald Ibis that inhabits arid regions with gorges and precipitous rocks and feeds on snakes and lizards, while a snake-like lizard with batlike 'wings' enabling it to glide (*Draco volans*) exists in India and south-east Asia (cf. Strabo 15.1.37, Aelian *NA* 16.41), but there is no way of knowing whether Herodotus' story was fact or a fiction based on a misinterpretation either of Egyptian iconography (where Wadjet, the cobra goddess, was often portayed as a winged snake) or of reports from India about its Black Ibis (*Pseudibis papillosa*), which also feeds on lizards and small snakes.
- (3) Although two other darkish species of Ibis (Wattled Ibis, *Bostrychia carunculata*, now an Ethiopian endemic; Hadada, *Bostrychia hagedash*) are found directly south of the Sahara, there is no evidence that they ever moved north of that desert.

Sacred, Glossy and Bald Ibises all feature in ancient Egyptian hieroglyphics and art; in the tomb of Khnumhotep III at Beni Hasan (Dynasty XII) there is a fine painting of a Sacred Ibis in a papyrus swamp, and in the mastaba of Heterpherakhti at Saqqara (Dynasty V) a Bald Ibis has its shaggy mane accentuated and the red on its head clearly shown. Roman art provides a fine Glossy Ibis in the Nilotic mosaic from the Pompeian House of the Faun, a whole flock of Sacred Ibises in another Nilotic mosaic from Palestrina, and bronze figurines of the latter bird, half size, also from Pompeii. Two Athenians named Lycurgus—the late-fourth-century orator and statesman and his grandfather in the late fifth century—received the nickname of Ibis (Aristophanes *Birds* 1296 and the scholia *ad loc.*, [Plutarch] *Moralia* 843e), presumably because they had either personal connections with Egypt or some peculiarities associated with one or more of the Ibises discussed above, e.g. long legs, slow walk, hooked nose or filthy habits.

See also PHALAKROKORAX.

(a) I-K (1889:37, 134 and plate xxii, fig. 1), Sethe (1899:1088), Tristram (1905:31), Rogers (1906: lxxv), Grueber (1910:356, 427 nos 3446–7), Keller 2 (1913:198–202, 301), Loat (1914:40 and plate IV (figs 1 and 2)), Roeder (1914:807–15), Mattingly (1936: cxliii, 341 no. 793 and plate 62.15, 504–6 nos. 1692–1706 and plate 94.4), Thompson (1936:106–14), André (1967:94–5), Toynbee (1973:245–6), Lloyd 1 (1976:323–30), Pollard (1977:66–7), Capponi (1979:301–4; 1985:151), Kumerloev (1983:197–234), H-G (1986:26–32 and fig. 34), Boessneck (1988:136–42), Morta (1994:311–26), Weber (1994:106–47), Dunbar (1995: on vv. 1294–5), Tammisto (1997:55–6, 266 n. 413 and plate 20 (fig. NSI 7), Hünemörder 5 (1998:879), Watson (2002:391 §56, 397 §67).

(b) Bruce 5 (1790:172–8 and plate, Savigny (1805), Shelley (1872:261–3), Tristram (1882:414–17), Newton (1893–96:454–6), Meinertzhagen (1930:66–7 and plate IV.4, 436–9; 1954:391–3), Witherby 3 (1943:122–5), Cave and Macdonald (1955:64–5), Hamel (1975:213–21), *BWP* 1 (1977:337–51), Ali and Ripley 1 (1978:1132–13), Goodman and Meininger (1989:105–6, 147–9), Mattison (1989:33–5, 92, 134–5), Pegoraro (1996), H-A (1997:108–9, 309), Brooks (1998:32, 40, 111), Grimmett, Inskipp and Inskipp (1995:568), Watson (2002:391 §56 and fig. 290, 397 §67 and fig. 333).

Ibyx

(ἰβυξ **G**) A puzzling bird name, recorded only in lexicæ: Hesychius (τ 138), the *Suda* (τ 81), the *Etymologicum Magnum* (464.43–4), and [Herodian] 1.44.13–14, 2.523.21, 23, 742.4=15–16. Hesychius, the *Suda* and [Herodian] say that Ibyx is a type of bird, but Hesychius (cf. [Herodian] 2.523.21) then adds ‘also Ibis’ (q.v.). However, the *Etymologicum* (cf. [Herodian] 2.523.23) calls Ibyx ‘a type of noisy bird, from which Ibycus got his name’. It seems more plausible, however, to suppose that the bird got this name from the old story about the poet Ibycus’ prediction that [Common] Cranes would avenge his death (see on GERANOS above), which inspired someone to call the Crane ‘Ibyx’ (=‘Ibycus’ bird’ ?); after all, the Crane’s noisiness on migration could be (e.g. Homer *Iliad* 2.459–61, 3.2–7, Hesiod *Works and Days* 448–9, [Aristotle] *Acoustica* 800b22–4) and still can be deafening.

- (a) Thompson (1936:114), Gossen (1937:37 §703).
 (b) Bannerman 11 (1962:76), *BWP* 2 (1980:624–5).

Ichalē, Ichla, Iskla or Isklē

(*ἰχάλη, ἰχλα, ἰσκλα* or *ἰσκλη* **G**) Hesychius has three entries (τ 1150, 1149, 939) in which he explains Ichalē, Ichla and either Iskla or Isklē (both singular forms are possible for a word he cites only in the shared plural form) as alternative spellings of the noun *Kichlē* (q.v.: ‘Thrush’), all dropping the initial *k* (κ). The endings of Ichalē and Isklē imply that the words were used in Attic and/or Ionic, while those of Ichla and Iskla would betoken an origin in a West-Greek dialect. Ancient Greek has a few other nouns with variants dropping an initial κ, but only one stem (words involving ‘rolling’: *ἀλινδῶ, καλινδοῦμαι*) that tolerates spellings both with and without κ in Attic Greek.

- (a) Kühner and Blass 1 (1890:258), Thompson: (1936:128).

? Ichneumōn

(*ἰχνεύμων* **G**) Antoninus Liberalis (14: cf. also the brief summary in Ovid *Metamorphoses* 13.717–18) tells how Mounichos, King of the Molossians, his wife and their four children were virtuous and loved by the gods, but one night they were set on by bandits who set fire to their homes and flung them from the walls. Because of the family’s piety, Zeus did not allow them to die, but transformed them all expressly (14.2, 3) into birds. Four of the six have real Greek bird names (*Aithya*, *Orchilos*, *Pipō*, *Triorchēs*, qq.v.), but *Megaletor* and *Philaios*, two of the children, were changed apparently to mammals: an *Ichneumōn* (= Egyptian Mongoose, *Herpestes ichneumon*, but see above on *HYLLOS*) and *Kyōn* (Dog!) respectively. Was this a joke on Antoninus’ part, slipshod writing, or evidence of lost information alleging that *Ichneumōn* and *Kyōn* were also sometimes, somewhere names of birds? Most probably the last of these; the word *Hyllos* (q.v.; see also *TROCHILOS*) doubled as Egyptian Mongoose and Crocodile Bird (Egyptian Plover and Spur-winged Lapwing), because both creatures were seen near Crocodiles, and so it is not unthinkable that the name *Ichneumōn* (the commoner word for Mongoose) could similarly have been given also to the bird. In that event, the name *Kyōn* too might have been assigned to a bird that had some now unknown link with a Dog.

- (a) Cook (1904:81), Thompson (1936:128), Forbes Irving (1990:247).
 (b) Meinertzhagen (1930:527–8), *BWP* 2 (1983:85–91), Goodman and Meininger (1989:238–9).

Idalios

(ἰδάλιος **G**) According to Hesychius (τ 162), a kind of bird; its name may imply that it was shapely. Could it have been an alternative spelling of Eidalis (q.v.)?

Ideōn

(ἰδέων **G**) According to Hesychius (τ 183), this word can mean a type of Aëtos.
(a) Thompson (1936:114), Gossen (1937:37 §705).

Idyx

(ἰδυξ **G**) Alexander of Myndos (fr. 27 Wellmann: cited by [Herodian] 1.44.14 Lentz) gives this as another word for Iktis ('Kite'); see below, s.vv. IKTINOS and ITYX.

Ikteros

(ἰκτερος **G**, *icterus* **L**) The Greek and Latin words primarily mean 'jaundice', but Dionysius (*On Birds* 1.17) and Pliny (*HN* 30.94) say that (1) they are also the name of a bird so called because of its (presumably yellowish) colour; and (2) if a person suffering from jaundice sees the bird, he is cured. These statements most probably imply that Ikteros was another name for the Charadrius (q.v.), the Stone Curlew (*Burhinus oediconemus*), although Pliny (in my opinion mistakenly) prefers instead to identify his jaundicecurer as the [Eurasian] Golden Oriole (*Oriolus oriolus*).

See also CHLĒRIŌN.

(a) Thompson (1936:118–19), André (1967:95), Capponi (1979:304–5), Dunbar (1995: on 265–6).

(b) Witherby 4 (1943:431–6), Bannerman 11 (1962:25–37), *BWP* 3 (1983:67–80), Hayman and others (1987:238–9), H-A (1997:161–2), H-B (1997:252–3).

Iktinos, Iktin, Iktis

(ἰκτινός, ἰκτινός, ἰκτιν, ἰκτίς G, *miluus*, -a L) Iktinos means Kite, but to which of the two Kites that still figure on Greek and Italian lists—Red (*Milvus milvus*) or Black (*M. migrans*)—does the word apply? Ancient descriptions of the Iktinos are plentiful and informative, and they confirm that it was well known to ordinary people. The bird was a migrant whose arrival was greeted as the harbinger of spring, telling farmers that it was now time to shear their sheep (Aristophanes *Birds* 499–501, 713–14; cf. *Suda* 1 283). Yet it was persistently lambasted as a greedy, shameless and always hungry thief (Sophocles fr. 767 Radt, Aristophanes *Peace* 1099–1100, fr. 637, Xenophon *Hipparchicus* 4.18, Plato *Phaedo* 82a, Lucian *Timon* 54, Automedon *Palatine Anthology* 11.324.4, Plautus *Poenulus* 1292–3, *Pseudolus* 851–2) that killed young chickens (Dionysius *On Birds* 1.7), snatched meat from market stalls ([Aristotle] *Mirabilia* 842a34-b2, Aelian *NA* 2.47) and temple altars during sacrifices (Aristophanes *Birds* 891–2—but allegedly not from the altar of Zeus at Olympia: [Aristotle] *Mirabilia* 842a34-b2, Pausanias 5.14.1, Aelian *NA* 2.47, Pliny *NH* 10.28), endangering the celebrants, and even stole rags and clothing to line its nest (Aristophanes *Birds* 1622–5). Objective descriptions make it the size of a Triorchēs (generally Common Buzzard: Aristotle *HA* 592b4), describe its spleen as undersized (Aristotle *PA* 670a31–34), and call the bird a skilful flyer that manoeuvres changes of direction by twists of its tail (Pliny *NH* 10.28, cf. Theognis 1261, Ovid *Metamorphoses* 2.716–19), a carnivore that can seize and eat Nightingale chicks (anonymous lyrics: VI. 45–55 Heitsch, 95.10–17 Page), and Doves (Phaedrus 1.31), but rarely drinks (Aristotle *HA* 593a29–b3, 594a2–3, cf. Pliny *NH* 10.42), laying three eggs (Pliny *NH* 10.165) that take twenty days to hatch (Aristotle *HA* 563a29–30, Pliny *NH* 10.165). A particular enmity between Kite and Raven was asserted, with each bird smashing the other's eggs (Aristotle *HA* 609a20–3, Cicero *Nature of the Gods* 2.49.125, Pliny *NH* 10.203); this hostility today is confirmed especially for the Red Kite. Today in Greece, the Red Kite is a rare winter visitor and passage migrant, no longer breeding in Greece, while the Black Kite is a rare resident (10–30 pairs) and a scarce winter visitor and passage migrant. On the Italian mainland fewer than 100 pairs of Red Kite survive, with 20–30 in Sardinia, while 40–50 pairs of Black Kite are summer visitors to the north of the country, with some 15 pairs in Sicily and few elsewhere. Records show that throughout Europe both species have severely declined in numbers over the last few hundred years, and the references in ancient literature imply that both species of Kite were then very much more common in Greece and Italy. However, Red and Black Kites are fairly similar to each other in size, shape, basic colouring and aspects of behaviour, and it seems clear that neither ancient specialists nor the common man distinguished the one from the other, but used the term Iktinos for them both. Even so, several of the details listed above imply that it was the Black rather than the Red Kite that the writers were describing. Throughout Europe, it is the Black that migrates from winter quarters in Africa and flies over Greece between late March and mid-April; the Black (55–60 cm long) is closer in size to the Buzzard (51–57 cm) than is the Red (60–66 cm); the Black notoriously likes to line its nest with rags or cloth; and the ancient figures for the size of the Kite's clutch and hatching period approach more nearly those of the Black (2–3 [1–5] eggs, 26+ days) than the Red's (1–3[–5] eggs, 31–32 days). Several stories of varied

plausibility were told about the Iktinos. Aristotle defends his theory of hibernation for some Kites at least by saying that they sometimes fly up from tubs when they first appear (HA 600a10–18: cf. Pliny *NH* 10.28); doubtless some Kites had been seen emerging in early spring from such receptacles with food they had pilfered, and this had been misconstrued as an awakening from winter sleep. According to an ancient fable, a Kite lost its voice after attempting to neigh like a horse (Aphthonius 3, Babrius 73, *Suda* ι 284, Julian *Misopogon* 366a); one of both Black and Red Kites' calls is a highly distinctive whinnying trill. Ctesias (688F45 Jacobi; cf. Aelian NA 4.26) claimed that pygmies in India trained the birds to hunt hares and foxes. Dionysius (*De Aucupio* 1.7) says that Side's father (named Iktinos!) was punished for his incestuous passion by metamorphosis into a Kite. The Black Kite, which has always been a resident in Egypt (cf. Herodotus 2.22), is occasionally portrayed in Dynastic art; Isis and Nephthys were painted as these birds (with wrongly coloured legs) in the papyrus *Book of the Dead of Ani* (Dynasty XIX, Houlihan fig. 51), and the tomb of Ipuy at Thebes has a painting of a Black Kite perched on a post above a butcher at work (Dynasty XIX, Houlihan fig. 53).

(a) Sundevall (1863:102–3), Aubert and Wimmer 1 (1868:94), Tristram (1905:27), Robert (1911:20–2), Gossen (1918:476–7; 1935:170 §181; 1939:265 §97), Steier (1929:1619–21), Brands (1935:101–2), Thompson (1936:119–21), Page (1941:422), Pollard (1948:367–9; 1977:39–40, 178), Heitsch 1 (1961:34–8), André (1967:104–5), Douglas (1974:66–8), Capponi (1979:338–42; 1985:86–7, 109–10, 244), Houlihan and Goodman (1986:36–8), Forbes Irving (1990:242–3), Arnott (1993:132–3), Dunbar (1995: on 499, 864–5), Hünemörder (2002:805).

(b) Belon 4 (1555:129–31), Shelley (1872:196–8), Newton (1893–96:489–92), Arrigoni (1929:428–32), Jackson 1 (1938:167–9), Makatsch (1953), Witherby 3 (1943:84–91), Meinertzhagen (1954:472–4), Cave and Macdonald (1955:92–3), Bannerman 5 (1956:260–84), Condry (1967:46–51), Bijlefeld (1974:115–26), *BWP* 2 (1980:27–44), Capponi (1985:86–7, 109–10, 244), Brown and Amadon (1989:262–74), Goodman and Meininger (1989:98, 106, 171–3), Iapichino and Massa (1989:10, 25, 30, 48), H-A (1997:128–9), Brooks (1998:117–18), Carter (2001: especially 167).

Ilias or Illas or Tylas

(ἰλιάς or ἰλλάς or τυλάς **G**) Aristotle (*HA* 617a18–22) identifies the Ilias as the smallest of the three types of Thrush (Kichlē: q.v.) that he recognises, claiming that it is less varicoloured than the other two. His spelling of the bird's name is endorsed by Hesychius (ι 551), but Alexander of Myndos (fr. 4 Wellmann, cited by Athenaeus 64f65a) offers as alternatives both Illas (so too Eustathius 947.8 on *Iliad* 13.570) and Tylas (so too Athenaeus 393c), claiming that the bird is gregarious and nests in colonies like the Chelidon (q.v.). Identification of this Thrush remains a problem. Aristotle's other two Thrushes are clearly Mistle (*Turdus viscivorus*) and Song (T. *philomelos*), which along with the Redwing (*T. iliacus*) are the commonest Thrushes in Greece today, and since the Redwing is undoubtedly the smallest European Thrush (21 cm ~Mistle 27 cm, Song 23 cm), most scholars have tentatively accepted the suggestion first made by Belon and Gesner that it is the third bird in Aristotle's list. Unfortunately, however, the Redwing's

bright red underwing and creamy-white eyestripe, added to its distinctively spotted breast, make it more, not less, varicoloured than the other two Thrushes, and although it feeds and breeds in flocks, it nests in northern Europe and comes to Greece only as a winter visitor. Belon accordingly guessed that the Ilias might have been the Ring Ouzel (*T. torquatus*), which does nest in Greece, but its close similarity to the Blackbird (*T. merula*), which Aristotle did not classify as a Thrush, makes it likely that Aristotle would have similarly refused to categorise the Ring Ouzel as one.

See also the separate entry for TYLAS.

(a) Belon 4 (1555:327–8), Gesner (1555:728–9), Gloger (1830:5–6), Sundevall (1863:108–9 §38), Aubert and Wimmer 2 (1868:250–1), Olck (1905:1722–3), Boraston (1911:243), Gossen (1937:37 §716; 1939:270 §104; 1956:176 §33), Thompson (1936:121), André (1967:157–8), Pollard (1977:34–5), Capponi (1979:495–9), Hünemörder 3 (1997:822).

(b) Lindermayer (1860:84–6), Witherby 2 (1943:121–4), Bannerman 3 (1954:192–201), Lambert (1957:60), Simms (1978:55–63, 76–9), *BWP* 5 (1988:1000–10), H-A (1997:244–5), H-B (1997:550–1), Brooks (1998:185), Clement and Hathway (2000:389–92).

Indikos Ornis

(Ἰνδικὸς ὄρνις **G**) Aristides *On Rhetoric* (2, p. 144 Dindorf=1, p. 275 Behr; cf. the scholion in 3, p. 429 Dindorf) gives this name ('Indian Bird') to the Phoenix (q.v.).

(a) Thompson (1936:122).

Inyx

(Ἰνυξ **G**) According to Hesychius (ι 694), this is a bird used by sorceresses. Since a little later in the same lexicon (ι 1111), the Lynx (q.v.) is said to be the bird 'suitable for chicanery', the probability is that Inyx and Lynx are different spellings, with transposition of n and y, of the Greek name for the [Eurasian] Wryneck (*Jynx torquilla*).

(a) Thompson (1936:122), Gossen (1937: §727).

Iōnas

(ἰωνᾶς **G**) According to Hesychius

(ι 1214), either another word meaning Peristera (q.v.: Domestic Pigeon), or more probably a particular breed of Peristera perhaps associated with Ionia.

(a) Thompson (1936:128).

Iōnis

(ἰωνίς **G**) An unidentified entry in a list of ‘river and lake birds’ compiled by Aristophanes of Byzantium (*Epitome of History of Animals* 1.24).

(a)Thompson (1936:128).

Ipnē

(ἰπνη **G**) In Antoninus Liberalis 21.6 (derived from Boios), Polyphontes’ servant-girl is metamorphosed into an Ipnē, which the author describes as a bird ‘excellent for a man going hunting and feasting’. In that case, it is probably an unidentified bird that was valued as food, and so unlikely to be (as some have thought) another spelling (1) of the word spelled Ippa or Hippa in the manuscript of Hesychius (1 867) and identified there as a Dryokolaps (Woodpecker), and (2) of Pipō (the Greek word for any ladder-backed Woodpecker, particularly the Middle and Lesser Spotted (*Dendrocopos medius*, *D. minor* respectively)).

See also the entries for DRYOKOLAPTĒS, PIPŌ.

(a) Gossen (1937:39 §737), Thompson (1937:122–3).

(b) Bannerman 4 (1955:93–101), *BWP* 4 (1985:882–91, 901–13).

Ippa or Hippa

(ἰππα or ἰππα**G**) See IPNĒ.

Irex

(ἰρηξ **G**) See HIERAX.

Iskla or Isklē

(ἰσκλα or ἰσκλη**G**) See ICHALĒ.

Ityx

(ἰτυξ **G**) Three lexica (Photius ι 268 Theodoridis, *Suda* ι 754, the anonymous *Lexicon of Useful Terms* ι 148 Cunningham) define Ityx simply as a bird; if this is an alternative spelling of Idyx (q.v.), that bird would be a Kite (Iktinos, q.v.).

(a) Thompson (1936:124).

Ixoboros, Ixophagos, Ixophoros

(ἰξοβόρος, ἰξοφάγος, ἰξοφόροςG) Aristotle (HA 617a18) has Ixoboros, and Athenaeus (2.65a, citing Aristotle!) Ixophagos, as the names given to Greece's largest Thrush, so called because they allegedly eat nothing other than mistletoe (ixos in Greek) and pine resin. This is the Mistle Thrush (*Turdus viscivorus*), Europe's largest Thrush, of whose diet mistletoe is still an important part.

See also ILIAS, KICHLĚ and TRICHAS.

(a) Olck (1905:1721–7), Thompson (1936:122), Gossen (1956:176 §31).

(b) Bewick 1 (1826:112–13), Witherby 2 (1943:111–14), Hardy (1969:191–2), Simms (1978:41–2, 98), BWP 5 (1988:1014), Clement and Hathway (2000:397–400).

Iynx, Iyngion

(ἰνυξ, ἰνγγιον G, *iynx*, *iunx*, *fritilla* L) Aristotle's precise and accurate description of this bird (HA 504a11–19, closely copied by Pliny NH 11.256), clearly identifies the Iynx as the [Eurasian] Wryneck (*Jynx torquilla*): it has, he says, untypically two toes in front and two behind (so also PA 695a23), is little bigger than a House Sparrow (16–18 cm ~14–16 cm), is mottled (cf. Pindar *Pythians* 4.214), has a protrusible tongue four fingers long, can turn its neck round while the rest of its body stays unmoved (cf. *Cyranides* 1.10, with the form Iyngion, adding that it is edible too), possesses large claws, and has a shrill call. Aelian later (NA 6.19) compared that call to the noise produced by the aulos pipe. Dionysius (*On Birds* 1.23) adds two further details: the bird thrusts out its tongue into a mass of ants, eating all that it has caught, and it moves its neck incessantly, like celebrants worshipping Rhea. Modern studies amplify all these details, confirming that ants form a major part of the Wryneck's diet, describing its commonest call as a fluty quee-quee-quee, and confirming that when alarmed or captured it hisses and prodigiously contorts its head and neck. In Greece now there are probably fewer than 200 pairs of resident breeders, all north of 40° N; more winter in Greece, Crete and the southern islands; but the Wryneck is much commoner as a passage migrant (mid-March-late April, late August-mid-September). Most of the ancient literature deals with the Wryneck's use in a piece of erotic magic in which a man or woman spreadeagled a (presumably dead) Wryneck and fastened it to a small four-spoked wheel which could then be whirled rapidly in alternate directions by attached strings while she or he chanted incantations designed to attract or bring back a loved one; the wheel itself came to be termed an Iynx, and was often used on its own with either no bird attached or an imitation substituted (e.g. Theocritus 2.17, 22 etc., *Palatine Anthology* 5.205=anon. 35 Gow-Page, [Aristaenetus] 2.18, Dionysius *On Birds* 1.23, Photius τ 273, 274), and indeed the wheel concept came to be used as a metaphor for sexual magnetism or desire (e.g. Pindar *Nemeans* 4.35, Aeschylus *Persians* 987, Sophocles fr. 474 Radt, Aristophanes *Lysistrata*

1110, Xenophon *Memorabilia* 3.11.17). Greek writers provided various mythical explanations of the Wryneck's connection with erotic magic. Pindar (*Pythians* 4.214–18) claims that the Wryneck wheel was invented by Aphrodite to help Jason win Medea. Callimachus (fr. 685 Pfeiffer) says that Iynx was originally a nymph, a daughter of Echo, who bewitched Zeus and as punishment was transformed by Hera into a Wryneck. Other writers made Iynx the daughter of Peitho, her crime that of luring Zeus into an affair with Io (scholia to Pindar *Nemeans* 4.56a, cf. Photius τ 273), and her fate that of metamorphosis into a stone (Photius ι 273, *Suda* τ 759). Nicander (fr. 54 Schneider: in Antoninus Liberalis 9) has one of Pierus' nine daughters punished for trying to rival the Muses by metamorphosis into an Iynx. The bird is at times figured on Greek vases and in Roman wall-paintings, always probably with its erotic connotations in mind. The most detailed and accurate picture appears on a Paestan vase, with the Wryneck's cross stripes picked out on tail and wings (Bohr fig. 1), while a wall-painting in the villa of Poppaea at Oplontis has the bird feeding on a pear (Watson fig. 318). A pyxis in London portrays a woman named Pontomedeia whirling a birdless Iynx wheel (Bohr fig. 17), and the Ares and Aphrodite fresco from the Casa dell'Amore punito at Pompeii features an Eros in the same activity (Gow fig. 1). A hydria in Florence by the Meidias painter portrays a woman with a small bird (possibly intended to be a Wryneck) and the god Himeros ('Desire') who was formerly believed to be operating an Iynx wheel (Gow plate IVA, Bohr fig. 15, but contrast Burn plate 22a). Such pictures, along with the Wryneck's involvement in erotic magic, imply that a bird which today is often overlooked and sometimes also misidentified was in ancient times more familiar to the general public.

(a) CGL 2 (1888:334), Keller 2 (1913:52–4), Gossen (1919:1384–6), Gow (1934:1–13), Brands (1935:110–11), Thompson (1936:124–8), André (1967:96–7), Douglas (1974:58), Detienne (1977:83–6), Pollard (1977:48–9, 130–1, 170), Capponi (1979:309; 1981:292–301), Burn (1987), Forbes Irving (1990:144, 243–4), Panayiotou (1990:316), Bohr (1997:109–23), Hünemörder 12/2 (2002:478–9), Watson (2002:382–3).

(b) Shelley (1872:161–2), Newton (1893–6: 1053–4), Boutillier (1914:346–53, 377–9), Arrigoni (1929:347–9), Witherby 2 (1943:292–6), Meinertzhagen (1954:304–6), Bannerman 4 (1955:114–24), Steinfatt (1955:96), Menzel (1968), Moreau (1972:192–23), Peal (1973:66–72), *BWP* 4 (1985:800–12), Goodman and Meininger (1989:98, 106, 171–3), HA (1997:213), Brooks (1998:169).

Izis

(**ἰζίς** G) Hesychius (τ 351) identifies this bird as one used in augury, which implies in all probability a large bird of prey. According to a note probably deriving from Hesychius in a later manuscript (*Antestoecharium*, Vatican Gr. 23), either the bird itself or its name was associated with Bithynia, now a coastal part of north-west Asiatic Turkey.

(a) Thompson (1936:118).

K

Kabaka, Kabēx

(κάβακα, κάβηξ **G**) See KAUĒX.

Kaka

(κάκα **G**) Hesychius (κ 289) identifies Kaka as both a synonym for Kakia ('Wickedness': cf. Euripides' *Hippolytus* 161) and the name of a bird. In the latter case, it is perhaps likely to have been a short form of Kakkabē rather than of Kauēx (qq.v.), although the latter is preferred by Thompson and Mette.

(a) Thompson (1936:129, 133).

Kakkabē, Kakkaba, Kakkabis

(κακκάβη, -άβα, -αβίς **G**, *perdix* **L**) Kakkabē (Athenaeus 390a), Kakkaba (Hesychius κ 312) and Kakkabis (Alcman fr. 39.3 Page) were used as alternative names for one of the three types of Partridge (*Perdix*, q.v.) found in Greece, presumably because 'Kakkabē' seemed to echo its call; that type then lived on the eastern side of Korydallos, the mountain between Salamis and Aigaleos, now called Skaramanga (Theophrastus fr. 181 Wimmer=fr. 355B Fortenbaugh, cited by Athenaeus 390ab and Eustathius 1290.40–3 on Homer *Iliad* 23.99; cf. also Aristotle *HA* 536b13–14, Manuel Philas 318, and two anonymous Latin poems 61.19, 62.12 Baehrens). This was not the Rock Partridge, *A. graeca* (so Thompson), but the Chukar, *Alectoris chukar*, a bird of very similar appearance, whose main call is now regularly verbalised as 'chak-chak-chak chuk-ke-cher chuk-ke-cher'. In antiquity, it still seems to have had a foothold on the Greek mainland near Athens, although today it is confined to the north-eastern borders of

Greece, the Aegean islands and Turkey; its Turkish name (Keklik) is similarly based on its call.

(a) Aubert and Wimmer 1 (1868:104–5 §87), Gossen (1914:347–8), Keller 2 (1913:160), Brands (1935:135–6), Thompson (1936:129), Arnott (1977b: 336–7).

(b) Stokes (1961:111–27), Watson (1962a: 353–67; 1962b: 11–19), Löhr (1965:106), Menzdorf (1977:85–100), Magioris (1987:20), *BWP* 2 (1980:452–63), H-A (1997:150–2), H-B (1997:206–7, 212–13), Brooks (1998:23, 128–9).



Figure 4 Partridge, Chukar

Kakouphas

(κάκουφας **G**) See KOUKOUPHAS.

Kalamodytēs

(καλαμοδύτης **G**) Aelian (*NA* 6.46, copied by Manuel Philes 663–4) claims that the leaves from a cedar tree (presumably Cedar of Lebanon, *Cedrus libani*) are fatal to this bird, but no known toxins have been found in those leaves, and attempts to identify a bird not mentioned elsewhere are better concentrated on its name (‘reed-diver’). Only two summer visitors to Greece plunge down reeds in vast numbers: the [European] Reed Warbler (*Acrocephalus scirpaceus*) and the rather bigger (16–20 cm ~ 12½–14 cm) Great Reed Warbler (*A. arundinaceus*), and they are most probably the birds that Aelian had in mind, although several other Warblers (Moustached, *A. melanopogon*; Sedge, *A. schoenobaebus*; Marsh, *A. palustris*; and Savi’s, *Locustella luscinioides*), together with

the Bearded Reedling (*Panurus biarmicus*), dance about Greek reeds at different times of the year. All the mentioned Warblers, however, are fairly nondescript brown birds, and unlikely in ancient times to have been distinguished from each other.

(a) Gossen (1935:174 §199; 1956:174 §12), Thompson (1936:129).

(b) Howard 5 (1910:11–71); 7 (1912:1–4), Witherby 1 (1943:274–7); 2 (1943:30–4, 41–52, 55–8), Bannerman 2 (1953:212–23), 3 (1954:49–57, 67–83, 88–94), Simms (1985:142–8, 186–227), *BWP* 6 (1992:89–102, 106–16, 130–45, 172–212, 223–44), 7 (1993:88–101), H-A (1997:247–51, 266).

? Kalandros

(κάλανδρος **G**) One group of manuscripts in Dionysius (*On Birds* 3.15 lines 12, 16 Garzya) gives Kalandros as the name of a bird that can be caught with a net when drinking from a water source, and this has led to some scholars (Thompson included) identifying it as the Calandra Lark (*Melanocorypha calandra*), a big Lark with distinctive black markings on each side of its throat, still common in southern Europe and easily visible as it feeds on the ground (sometimes even in water meadows, although it has little attachment to water and keeps clear of wetlands). Admittedly, Kalandros is similar to this Lark's name in modern Greek (*galiandra*), the Romance languages (*calandra* Italian, *calandria* Spanish, *calandre*→*calendre* French, *calhandre* Portuguese), and vulgar Latin too (*calandra*). However, Kalandros occurs nowhere else in ancient Greek, and the other manuscripts of Dionysius at this point have a variety of different readings (Chaladros, Charadros, Charandros) which suggest rather that Dionysius may originally have written Charadrios (q.v.: ? Stone Curlew). In the manuscripts of the *Septuagint* at *Leviticus* 11.19, where Charadrios appears in a list of bird names, some manuscripts mis-spell it with Chalad- and Chaland-.

(a) Sittl (1885:478–82, 611), Gröber (1889:380), Thompson (1936:129–30), André (1967:47), Capponi (1975:87–96; 1979:125).

(b) Witherby 1 (1943:168–70), *BWP* 5 (1988:93–102), H-A (1997:218).

Kalaphos

(κάλαφος **G**) According to Hesychius (κ 423), an aphaeretic form of the bird name Askalaphos (q.v.) used by the Magnetes tribe, living in the area of Mounts Pelion and Ossa and speaking a north-west Greek dialect.

(a) Thompson (1936:130).

Kalaris or Kolaris

(κάλαρις or κόλαρις **G**) Some manuscripts of Aristotle (*HA* 609a27–28) call this bird Kalaris, others Kolaris; it is described by Aristotle simply as being the food of the Aigōlios (q.v.: ? Long-eared Owl) and other birds of prey. As many raptors eat birds ranging in size from Jackdaws and Moorhens down to Great Tits and Goldcrests, the Kalaris or Kolaris is unidentifiable.

(a) Thompson (1936:130).

Kalidris

(καλίδρις **G**) *See* SKALIDRIS.

Kallōn

(κάλλων **G**) According to Moeris (κ 10 Hansen), an Attic (? slang) word for the Domestic Cock (Alektōr, q.v.), named presumably from its wattles ('kallaia' in ancient Greek).

(a) Thompson (1936:130).

Kalotypos

(καλοτύπος **G**) Kalotypos (literally 'Wood-smiter'), according to Hesychius (κ 518), is another name for the Dryokolaptēs (q.v.: Woodpecker).

(a) Thompson (1936:130).

? Karphyros

(κάρφυρος **G**) According to a disputed entry in Hesychius (κ 940), Karphyros (literally 'twiggy' or 'strawy') is a word meaning 'nestling', presumably because bird nests are

often made of straw and twigs (e.g. Aristophanes *Birds* 641–42, Aristotle *HA* 560b8–9, 612b23. cf. Euripides *Ion* 172).

(a) Thompson (1936:131).

? Karydos, Karylalos

(κάρυδος, καρύλαλος **G**) Hesychius has an entry (κ 910) identifying the Karydos as another word for Karylalos. Neither expression occurs elsewhere, and so we must assume that Karydos and Karylalos are (1) variants (dialectal ?) for Korydos (q.v.) and Korydalos; (2) scribal mis-spellings of the latter two names (cf. Hesychius κ 3680); or (3) unidentified nouns, not necessarily bird names.

(a) Thompson (1936:130).

Karystios

(κάρυστιος **G**, *Carystia auis* **L**) Solinus (11.15) notes the existence of ‘Carystian birds’ (*Carystiae aues*: named after Carystus in Euboea) that fly into the flames without being hurt. Earlier Pliny (*HN* 10.36) had mentioned a ‘fire bird’ (*auis incendiaria*) that some people called a *spinturnix* (cf. the anonymous poetical fragment p. 29 Morel cited by Festus 446.7–8, 447.3–4 Lindsay, deriving the word from the Greek ‘Spintharis’ (q.v.), and also *spinturnicium* in Plautus *Miles Gloriosus* 989, where the words are offensively applied to women). The one celebrated ‘fire bird’ of ancient Greece and Rome was the mythical Phoenix (Phoinix, q.v.), and it appears likely that Solinus or his source was confusing that bird and another creature that was called *Pyrallis* or *Pyrotokon* (‘Fire-bred’) by Pliny (*HN* 11.119) and there described as a four-legged insect that flew unscathed into fires in the copper foundries of Cyprus. That insect must have been a (sixlegged) Buprestid Beetle of the *Melanophila* genus, which has infra-red receptors guiding it to burning or recently burnt trees whose cell contents provided its nutrition.

(a) Lindsay (1913:446–7), Thompson (1936:130–1, 266).

(b) Joy (1932:1, 452 and 2, 129 fig. 10), Crowson (1981:263 and plate B, 272, 654).

Kasandērion

(κασανδήριον **G**) According to Hesychius (κ 997), another name for the Iktinos (q.v.)

(a) Thompson (1936:131).

Kaspios Ornis

(Κάσπιος ὄρνιςG) Kaspios Ornis means ‘Bird of the Caspian Sea’, and under this heading Aelian (*NA* 17.33, 38) describes three different types of bird, basing his information on unverified sources:

- (1) 17:33: according to people living around the Caspian Sea, a bird the size of the largest Cockerels and varicoloured, allegedly flying on its back close to the ground and making puppy-like calls.
- (2) 17.33 also: a bird reported from both the Caspian Sea and India, the size of a Chēn (q.v.: Goose), with a broad but small head and long legs; multicoloured (its back purple or crimson, its underbelly splendidly scarlet, its head and throat white); it sounds like a goat.
- (3) 17.38: a bird reported from islands in the Caspian Sea, the size of a Chēn (q.v.: Goose), though its legs resemble those of a Geranos (q.v.: [Common] Crane), with a scarlet back, leek-green underbelly, white throat, and a body sprinkled with saffron-coloured dots. Its length is at least a metre, its head small and long, and its cry froglike.

Although Aelian’s accounts are confused and unreliable, they may well originate in sightings of various species of Black Grouse, Snowcock, Tragopan and Monal in three areas: the Caucasus, the Caspian Sea and the Western Himalayas. The description of bird (1) seems to combine elements of the Caucasian Black Grouse (*Tetraogallus caucasicus*: correct size, low flight, doglike ‘ur-ur-ur’ call, but virtually all black), Western (*Tragopan melanocephalus*) and Satyr (*T. satyra*) Tragopan, and Himalayan Monal (*Lophophorus impejanus*); all four are the right size and low flyers, while the Satyr Tragopan is crimson-bodied and the Monal spectacularly multicoloured. The portrayal of bird (2) seems to be a composite of Satyr Tragopan (its call is often compared to the bleating of a goat kid) and Himalayan Snowcock (*Tetraogallus himalayensis*: with a mainly white head), and the range of the latter bird extends from the Himalayas to Russia just east of the Caspian Sea. Bird (3) also appears to combine features of more than one species: Caspian Snowcock (*Tetraogallus caspius*: with a white throat, saffron-coloured dots on its back, and a range extending to the Caspian Sea), the two Tragopans mentioned above (both with a sprinkling of white dots overall, the Satyr also very crimson) and Monal (the male partly iridescent green, with a white rump; the female white-headed).

(a) Gossen (1935:171 §185, 175 §200), Thompson (1936:131).

(b) *BWP* 1 (1977:359–66); 2 (1980:428–33, 446–52, 631–6), Ali and Ripley 1 (1978:118–20 plate 3.7); 2 (1980:13–16 plate 34.9, 80–4 plate 34.1, 2, 88–90 plate 34.6, 146–8 plate 7.8 (in vol. 1)), Flint and others (1984:24–35 plate 7.8, 89–90 plate 14.5, 8–9, 94 plate 76), Grimmett, Inskipp and Inskipp (1998:346 plate 1.5, 356–8 plate 4.3, 4, 5.1, 460 plate 37.3, 567 plate 81.1), Svensson-Grant (2000:36–7, 106–7, 118–21), Madge and McGowan (2002:174–7, 281–3, 288–90, 370–1).

Katagaios strouthos

(κατάγαιος στρουθός **G**) See STROUTHOS (2).

Kataraktēs, Katarrhaktēs, Katarrhaktēr

(καταράκτης, καταρράκτης, καταρρακτήρ **G**, *cataractes* **L**) These variant spellings or forms of a word that basically means ‘Plunger’ are used in two different ways. They may be applied descriptively to any bird (or other creature) that can close its wings and dive spectacularly towards earth or sea (e.g. Aëtos, Harpyia, qq.v.: Sophocles frs 377, 714 Radt; Kirkos, q.v.: Lycophron 169; Aithyia, q.v.: *Deuteronomy* 14.16(17) etc.). Other ancient authors interpret the word as the name of a particular bird (e.g. Aristophanes *Birds* 887) associated with water (e.g. Aristophanes of Byzantium *History of Animals* 1.23, 24); among these, however, only three provide detailed descriptions identifying it as a sea bird. Juba (275F60 Jacobi, cited by Pliny *NH* 10.126–7) describes it as bright white with fiery red eyes, and concludes that it is another name for the Diomēdeios Ornis (q.v.: Cory’s Shearwater, *Calonectris diomedea*), but his account is marred by fantasy and exaggeration; thus this Shearwater’s nest, sometimes placed on a platform of stones at the end of an underground tunnel up to a metre long, is magnified into an elaborate construction with two entrances and a tunnel constructed with lattice-work. Aristotle (*HA* 509a4–5, 615a26–31) and Dionysius (*On Birds* 2.3, 3.22) clearly describe a different sea bird: relatively small (the size of the smaller Gulls, less big than a Hierax, q.v.) that plunges deep into the waves (50 cm or more) and stays under for up to half a minute; Dionysius says that it is white, and closing its wings dives faster than any missile. Although both these authors add details which are inaccurate (not web-footed, as Aristotle claims), bizarre (males take the male eggs, females the female eggs, and warm them by flying up high, dropping them and then catching them before they hit the sea: Dionysius), and misleading (nest and perch on cliffs and rocks rising out of the sea: Dionysius), their references to the colour, size and diving techniques of the Kataraktēs imply that the smaller, basically white and pale grey Terns still common in Greece (Little Tern, *Sterna albifrons*, 22–24 cm long; Common T, *S. hirundo*, 31–35 cm: both of them summer visitors and passage migrants) are what they had in mind, and not more spectacular diving birds such as the [Northern] Gannet (now *Morus bassanus*), which is too big (85–97 cm!) and a rare visitor to Greek waters.

(a) Aubert and Wimmer 1 (1868:94–5), Rogers (1906: lxxviii–lxxxii), Keller 2 (1913:241–2), Thompson (1936:131–2), Gossen (1937:46 §875), Anderson (1972:171–2), Pollard (1977:73–4), Capponi (1979:132–9), Hall (1979:163–4), Dunbar (1995: on v.887).

(b) Witherby 5 (1944:28–35, 40–3), *BWP* 1 (1977:136–40, 191–8), 4 (1985:71–87, 120–32), H-A (1997:96–8, 194–6), Nelson (1997:131–43), Thibault and others (1997:75–98), Svensson and Grant (2000:20–1, 26–7, 184–7), Fasola and others (2002:89–114).

? Katōphagas

(κατωφαγῆς **G**) The word Katōphagas (=‘Gobbler’) is found only in Aristophanes (*Birds* 288), where it is most probably an imaginary bird name invented by the comic poet under the influence of (1) slang words for ‘Glutton’ such as Phagas (Cratinus fr. 499) and Kataphagas (Aeschylus fr. 428 Radt, the comic poet Myrtilus fr. 5.3, Menander fr. 320); and (2) real bird names ending in -as such as Attagas and Eleas (qq.v).

(a) Thompson (1936:133), Masson (1972:549–53), Dunbar (1995: on v. 288).

Katreus

(κατρεύς **G**) The name of an Indian bird fully described by Cleitarchus (137F21, 20 Jacobi, cited by Aelian *NA* 17.23 and Strabo 15.1.69 respectively): the size of a Tahōs (q.v.: Peafowl), outstandingly beautiful—feathers tipped emerald green, eyes vermilion with grey pupils and pale yellow surrounds to the iris, head blue-grey, speckled all over with saffron spots, legs orange, and a musical voice clear as a nightingale’s; cf. also Nonnus *Dionysiaca* 26.207–14. Some scholars identify this bird as a Himalayan Monal (*Lophophorus impejanus*), but that bird lacks any speckling, its legs are grey, and its call totally unmusical. Cleitarchus’ details fit more closely two male Tragopans: Satyr (*Tragopan satyra*) and Temminck’s (*T. temminckii*). The Satyr Tragopan is smaller than a Peahen (67–72 cm long~ 90+ cm) and vividly coloured: olivebrown upperparts and tail (rather than green), bright red underparts, the whole body picked out with whitish spots, with blue facial skin beneath the eyes, pink rather than orange legs, and it has a call that resembles a deep wailing, given mainly at dawn. The colouring of Temminck’s Tragopan (64 cm long) is basically red modulating to orange, but its head is mainly blue, its back and wings are speckled with white spots, and its legs are pink, while the call is an eerie moaning. Aelian (*NA* 16.2) notes that the various Indian Tragopans trail their tails just like Peacocks, and he labels each of these birds a ‘Giant Cock’ (Alektryōn Megistos), using this term as either a convenient name or a whimsical description. In mythology, there was a king of Crete called Katreus, the son of Minos and grandfather of Menelaus, but attempts to link him with the Indian bird do not appear convincing.

(a) Ball (1885:278, 305), Thompson (1936:132–3), Vian (2005:411–22).

(b) Ali and Ripley 2 (1980:82–4, 86–90 and plate 34.2, 4, 6), Grimmett, Inskipp and Inskipp (1998:356–8 and plates 4.4, 6, 5.1), Madge and McGowan (2002:282–4, 288–90 and plates 31, 32, 33).

Kauēx, Kauēs, Kauax, Kabaka, Kabēx, Kēx, Kēÿx

(καύηξ, καύης, καύαξ, καβάκα, κ άβηξ, κήξ, κήÿξ **G, gauia L**) No other sea bird has so many variant names, but the two most commonly used were Kauēx (e. g. Antimachus fr. 71 Wyss=fr. 132 Matthews, Callimachus fr. 522 Pfeiffer, Euphorion *Supplementum Hellenisticum* 429.48, Lycophron 425, 741, 789, Leonidas in *Palatine Anthology* 7.62.5) and Kēÿx (e.g. Babrius 115.2, Dionysius *On Birds* 2.8); Kēx was used by Homer *Odyssey* 15.479, Kauēs by Hipponax fr. 4.1 West; the other forms are cited by Hesychius (κ 1903, 2525) and Du Cange (1.506); see also KAKA. It was contrasted with the Laros (q.v.: Gull) in Leonidas, with the Aithyia (q.v.: ? Cormorant) and Laros in Babrius, but Hesychius 2525 claims it was sometimes identified with the Laros (according to Apion), Aithyia (cf. also Tzetzes on Lycophron 425, p. 156.15 Scheer), and Kepphos (q.v.). It is a bird that dives into the sea (Antimachus, Euphorion, Homer); the Homeric scholia compare it to a Chelidōn (q.v.: Swallow, Martin), and an anonymous poet quoted by Du Cange says that it calls ‘kaka kaka’. The one group of sea birds that careless observers often confuse with Gulls, but unlike them flies more like a Swallow and at times dips under the surface, is the Tern (*Sterna* sp.), and one of its commoner species in Greece (Common Tern, *S. hirundo*) has a rasping ‘kek-kek’ call. A popular legend (e.g. Apollodorus 1.7.4, Lucian *Alkyon* 1, Antoninus Liberalis 26, the scholia on Homer *Iliad* 9.562 and Aristophanes *Birds* 250; Ovid *Metamorphoses* 11.410–748, Hyginus 65) told about a king of Trachis named Keÿx who was happily married to Alkyone, but husband and wife called each other Zeus and Hera and thus annoyed the gods. When Keÿx later sailed away to consult an oracle, Zeus raised a terrible storm and Keÿx was drowned; Keÿx’s ghost then visited Alkyone with the news, and she leapt into the sea. Zeus transformed both mortals into birds: Alkyone into an Alky on (q.v.: Kingfisher) and Keÿx into either a Kēÿx (Apollodorus, scholia to Homer), a Kingfisher (Ovid, Hyginus), or a Kērylos: q.v.: possibly another word for Kingfisher). Dionysius (*On Birds* 8) complicates the matter further by alleging that ‘keÿx’ is also the call of the female Kingfisher, ‘but nobody’ (he adds), ‘has ever heard it’—a strange remark, since the Kingfisher’s sharply whistled ‘zee’ is often the first indication of its approach.

(a) Netolička (1855:14), Boraston (1911:217, 241–2), Keller 2 (1913:240–1), Thompson (1936:133–4), Barigazzi (1964:288–94), Capponi (1977:454–6).

(b) Witherby 5 (1944:28–35), *BWP* 4 (1985:82–3), H-A (1997:192–8).

Kaukalias, Kaukalis

(καυκαλίας, καυκαλῖς **G**) In two juxtaposed entries (κ 1906, 1907), Hesychius appears to define both Kaukalias and Kaukalis as birds, leaving it uncertain whether they are variant forms of a single bird's name or refer to two different types of bird. In neither case is an identification possible.

(a) Thompson (1936:134).

Kearos, Keari(o)n

(κέαρως κέαρ(ο)ν **G**) Hesychius claims (κ 1949) that Kearos is another name for the Ortyx (q.v.: [Common] Quail, *Coturnix coturnix*); its diminutive form Kearn (replacing in later Greek the classical form Kearnion) occurs in a fifth-century AD child's list of bird names (*Amsterdam Papyrus* 13.10).

See also KONTILOS.

(a) Thompson (1936:134), Sijpesteijn (1977:69–71; 1980:30–2), Bain (1999b: 76–8).

Kēbios or Kibios or Lebios or Libios or Libyos

(κήβιος or κίβιος or λαβιός or λίβιος or λιβυός **G**) A bird described in Aristotle (*HA* 609a19–20) as hostile to the Keleos (q.v.: Green Woodpecker) is spelled by the manuscripts in all the different ways listed in the heading. A little later (610a8), however, the Keleos is said to be a friend of a bird which some manuscripts spell Laëdos (q.v.: ? Blue Rock Thrush) and others Libyos. It is just possible that the variants in 609a19–20 are alternative or mis-spellings of Laëdos. If not, the bird of 609a 19–20, however spelled, is unidentifiable.

(a) Sundevall (1863:162 §166), Thompson (1936:193).

Keblēpyris or Keblē Pyris

(κεβληπυρίς or κεβλή πυρίς **G**) Keblēpyris ('Firehead'), whether printed as one word or two, is the name of one of the birds who form the chorus in Aristophanes' *Birds* (303), where the scholia cite Hermippus fr. 6 West informing us that it was also a nickname given to Themistocles, perhaps because of his red hair; however, Aristophanes and the scholia include no description of the bird. Only three birds still reasonably common in Greece are distinguished by the possession of red, reddish or fiery heads: Woodchat Shrike (*Lanius senator*), a common summer visitor with a chestnut head, Goldfinch (*Carduelis carduelis*), a common resident with a bright red forehead and face, and the tiny Firecrest (*Regulus ignicapillus*), a common resident with a bright red crown. Any of these three could have been Aristophanes' bird, although the Firecrest has engaging habits which would make it the favourite in any identity parade: it haunts lowish trees (up to 3 metres) in gardens, parks and groves, is relatively tame, and likes to display its crest, producing an astonishing 'fire-flash' when spread almost from ear to ear.

(a) Tristram (1905:28), Rogers (1906: xxxiv– xxxv), Thompson (1936:135), Arnott (1988:212), Dunbar (1995: on v. 303).

(b) Witherby 1 (1943:58–61, 285–9, 318–20), Bannerman 2 (1953:294–8), Thaler-Kottek (1986:281–9), *BWP* 6 (1992:685–95); 7 (1993:523–42); 8 (1994:568–87), H-A (1997:263, 277–8, 290), Brooks (1998:195, 203–4, 216).

? Kebrionēs

(κεβριόνης **G**) Aristophanes (*Birds* 553) makes his speaker exclaim in amazement over Peisetairos' plans for the new Bird City, invoking the names of two divine giants, Kebriones and Porphyrion. The latter was both the name of the leader of the giants who fought against the Olympian gods and also that of a real bird (q.v.), and it is tempting to suppose that Kebrionēs too doubled as both a giant's and a bird's name. That is what the ancient scholia on *Birds* 553 maintain, but there is no evidence elsewhere that either a bird or a giant was so called. There are two other possibilities: the manuscripts of *Birds* are here corrupt and originally had a different name that fitted both giant and bird (e.g. Alkyoneus, an outstanding giant in Apollodorus 1.6.1 and a derivative of the bird Alkyon, q.v.), or Aristophanes had some other (presumably non-avian) point here that is now lost to us.

(a) Thompson (1936:134), Dunbar (1995: on v. 553).

Keiris

(**κεῖρις G**, ? **ciris L**) According to two glosses of Hesychius (κ 2009, 2111), Keiris is a bird's name, and the second gloss adds 'a Hierax (q.v.), but some say an Alkyōn (q.v.)'. This name was apparently confused by some ancient scholars (e.g. Choeroboscus, *Orthographia* 2.228.8–9 Cramer, *Etymologicum Magnum* 515.14–17) with the very different Kiris (q.v.).

See also KERKNOS and KERKOS.

(a) Thompson (1936:136), Gossen (1937:47–8 §895).

Keirylos

(**κειρύλος G**) *See* KĒRYLOS.

Keissa

(**κεῖσσα G**) According to Hesychius (κ 2019), the Laconian form of a bird's name elsewhere spelled Kitta (q.v.: in Attic Greek) and Kissa (in Ionic).

Kēlas

(**κῆλας G**) Aelian (*NA* 16.4) describes this Indian bird as three times the size of a Bustard, with a fine mouth, long legs, an enormous crop resembling a wallet and a very harsh cry, being basically ash-coloured but with pale wingtips. This is a remarkably accurate picture of the Greater Adjutant Stork (*Leptopilos dubius*), hellenising its Hindi name (*hargila*) in a way that reflects the similarity of the bird's gular pouch to a goitre (*kēlē* in Greek), sizing it against the Little Bustard (*Tetrax tetrax*: 120–50 ~ 40–45 cm), noting its loud grunting croak, but wrongly assuming (as many still do) that its remarkable pink pouch acts as its gullet. Its numbers have declined drastically in India, where it is now an endangered species.

(a) Ball (1879–88:325; 1885:278, 305–6), Robert (1911:105), Gossen (1935:168 §176), Thompson (1936:139).

(b) Ali and Ripley 1 (1978:105–7, plate 8.10), Grimmett, Inskipp and Inskipp (1998:574), plate 85.4).

Keleos, Kolios

(κελεός, κολιός **G**) Our main source of information is Aristotle (*HA* 593a8–12, 614b4–6), who describes it as a Woodpecker like the Pipō (q.v.) that's as big as the Trygōn (q.v.: Turtle Dove), in colour all greenish-yellow, very much a pecker of wood, feeding mainly on trunks (despite having weaker claws than other Woodpeckers), possessing a loud voice, and found particularly in the Peloponnese. This points clearly to the only greenish Woodpecker in Europe ([Eurasian] Green Woodpecker, *Picus viridis*), which is 31–33 cm ~ Turtle Dove 26–28 cm, with a green back, yellow rump and greenish-yellow underbelly, feeding on a diet of ants both on the ground and by drumming tree trunks in decay, and in spring and early summer producing a loud, multisyllabic, laughing cry. In Greece today, it is still a widespread and locally fairly common resident, although (? as a consequence of deforestation) it now breeds mainly on the Greek mainland north of the Peloponnese, with only a very small population reaching down to Achaea. A few further references elsewhere in Aristotle (*HA* 504a18–19?, 609a19–20, 610a9–11: see KOLOPHŌN, LIBYOS and LAĒDOS) add little of any value. Antoninus Liberalis (19.3, based on Boios) says that one of the thieves who tried to steal honey from Zeus' birth cave in Crete was metamorphosed into this bird.

See also DRYOKOLAPTĒS, PELEKAS, PIPŌ, SPELEKTOS.

(a) Tristram (1905:29), Keller 2 (1913:50–2), Riegler (1913, 270, 273), Steier (1929:1547), Thompson (1936:136–7), Pollard (1948a: 358; 1977:47–8), André (1967:128–30), Capponi (1979:419–23), Hünemörder 11 (2001:799–800).

(b) Witherby 2 (1943:277–81), Bannerman 4 (1955:75–83), Steinfatt (1955:95–6), *BWP* 4 (1985:824–37), Gattiker and Gattiker (1989:254–6), H-A (1997:214), H-B (1997:444–5).

Kemphos

(κέμφορ **G**) *See* KEPPHOS.

Kenchrē, Kenchrēis or -ēs, Kenchrilēs, Kenchrinēs, Kenchris, Kerchnē, Kerchnēis or -ēs

(κεγχρη, ^{κεγχρηίς} or ^{ἴς}κεγχρηίλης, κεγχρίνης, κεγχρίς, κέρχνη, ^{κερχνηίς} or ^{ἴς}G, *cenchris*, *tinnunculus* L) This bird's name has a multiplicity of spellings, but Aristophanes favours Kerchnēs and Aristotle Kenchris. It is described as a Hierax (q.v.) by Aristophanes (*Birds* 1181) and Aelian (*NA* 2.43, 13.25); its identification as normally one of two small Greek Falcons very similar in appearance and in antiquity evidently not distinguished from each other ([Common] Kestrel, *Falco tinnunculus*; Lesser Kestrel, *F. naumanni*) is confirmed by several snippets of ancient information about behaviour. When Aristophanes (*Birds* 588–9) describes flocks of them eating up locusts, he is describing Lesser Kestrels, summer visitors that often nest in urban colonies and hunt gregariously for the larger Orthoptera. In the first half of the twentieth century, they still bred on the Athenian Acropolis. Aelian's claim (*NA* 2.43) that the male bird is remarkably fond of its mate and is overcome with grief if she disappears applies particularly to the [Common] Kestrel, which is monogamous and sometimes has a bond with its mate lasting several years. However, Aristotle's assertion (*HA* 558b29, 559a25–6; cf. *GA* 750a7–11, Aristophanes of Byzantium *Epitome of HA* 1.28, Pliny *HN* 10.143–4) that the Kenchris lays four (or more) eggs that are uniquely red in colour applies, however, not only to [Common] K.(3–6) and Lesser K.(3–5), but also to Merlin (*F. columbarius*: 4–5) and Redfooted Falcon (*F. vespertinus*), although the latter two Falcons differ in appearance significantly from the two Kestrels. Eubulus (120.4 Kassel-Austin) reports that Athenians ate the bird, while Aelian (*NH* 13.25) describes it as a plump bird that was brought to the Indian king as a present, presumably for the table, even though it was allegedly smaller than Hens (35–46 cm), Ducks (Teal 34–38 cm), Turtle Doves (26–28 cm), Partridges (32–35 cm) and Francolins (34 cm). The Lesser Kestrel (29–32 cm) is most likely to have been the bird to which Aelian was here referring, despite the fact that it is marginally larger than the Turtle Dove, and so there is no need to assume that here the author's source had attached the name Kenchris to a different Indian bird. One of Pieros' nine daughters who dared to challenge the musical supremacy of the Muses was punished by being transformed into a Kenchris (Nicander in Antoninus Liberalis 9.3). In Egyptian art, the Horus bird is often represented as a Kestrel; in the mortuary temple of Queen Hatshepsut (fifteenth century BC), there is a painted relief of one typically hovering.

See also PHALKŌN, ZAGANOS.

(a) Tristram (1905:27), Keller 2 (1913:15–16), Gossen (1918:477; 1937 51 §940), Thompson (1918a: 21–2; 1936:134–6), Steier (1929:1616–17), Pollard (1977:40–1), Capponi (1985:109–10, 204–5), Lamberton and Rotroff (1985:18), Arnott (1988:212:1; 1993b: 131–2), Houlihan and Goodman (1986:45–9 and fig. 64), Dunbar (1995: on vv.304, 588–9), Hünemörder 4 (1998:403).

(b) Witherby 3 (1943:25–34), Steinfatt (1955:98), *BWP* 2 (1980:282–300, 302–8), Thesiger (1987:84), Brown and Amadon (1989:764–68, 776–84), Village (1990:47–139,

155–211), Shrubbs (1993:10–11, 76–8), H-A (1997:143–5), Negro (1997:49–56), Brooks (1998:26, 125), Hillcoat and others (1998:121–36).

Kenchritēs

(κεγχρίτης **G**) The name of an unidentified water bird, caught by snares and traps (Dionysius *On Birds* 3.23).

Kenklos

(κέγκλος **G**) See KINKLOS.

Kepphos, Kemphos

(κέπφος, κέμφος **G**) The name in ancient Greek authors is normally given as Kepphos, but most of the manuscripts at Aristotle *HA* 620a13 spell it Kemphos. It is clearly a sea bird (Aristotle *HA* 593b14–15 groups it with Aithyia and Laros, qq.v.; cf. e.g. Hesychius κ 2242, *Suda* κ 1347) described by Aristotle elsewhere (*HA* 620a13–16) and Dionysius (*On Birds* 2.11) in greater detail. Both say that it pecks at sea foam and so hunters can catch these birds by splashing foam onto them (cf. e.g. Nicander *Alexipharmaca* 166, Tzetzes on Lycophron 76, the more recent scholia on Aristophanes *Plutus* 912c). The ease with which they were captured led to a belief that the birds were stupid, and so the word Kepphos in Athens at least became a slang term for a simpleton (Aristophanes *Peace* 1067, *Plutus* 912: cf. the scholia *ad loc.*, *Suda* κ 1347, Cicero's letter to Atticus 13.40.2). Aristotle adds that it grows fat and its flesh generally has a pleasant odour, though its rump smells of mud. Dionysius claims that it's never idle or asleep, moving fast (cf. e.g. Hesychius and *Suda* cited above), flying or skipping over the water with its feet. Two other writers mention points of some significance: these birds swim and leap onto rocks in search of food (Lycophron 76, 836–7), while in calm weather they fly in groups (Aratus 916–17). For a century or more it has been recognised that only one species comes close to fitting these descriptions: the [European] Storm Petrel (*Hydrobates pelagicus*), a tiny sea bird (14–17 cm, no bigger than a House Martin) that is gregarious both when breeding and some-times too at sea in winter; its feet are often seen pattering on or just above the surface of the sea as it hangs with raised wings and picks up food (surface crustaceans, small fish, jellyfish, cephalopods: not foam) at the top of the

surge; although it swims, it spends most of its time moving quickly in the air. Since it frequently follows ships, its behaviour would have been well known to ancient Greeks, especially if then it bred its young commonly on islets in the Aegean Sea. Today, however, its range is mainly confined to the Atlantic and the western Mediterranean, although one breeding colony was discovered in 1982 on the islet of Prassoudha just east of Euboea, and in Greece possibly more remain to be discovered.

(a) Schneider 4 (1811:462), Sundevall (1863:159 §152), Aubert and Wimmer 1 (1868:95 §95), Thompson (1895:78; 1936:137–8), Rogers (1907: on v.912), Keller 2 (1913:240), Gossen (1937:49 §915), Pollard (1977:19).

(b) Witherby 4 (1943:26–9), Bannerman 8 (1959:39–47), *BWP* 1 (1977:163–8), Lockley (1983:7–94, 183–92), Akriotis and Handrinos (1986:31–8), H-A (1997:97), H-B (1997:24–5).

Keraïs

(κεραΐς **G**) According to Hesychius (κ 2257), another name for the Korōnē (q.v.: Hooded Crow, now *Corvus cornix*), but when Lycophron (1317) mysteriously calls Medea a ‘self-invited Keraïs’, Tzetzes (in his scholion *ad loc.*) explains the allusion by saying that the bird in question is oversexed and very tiny—so hardly a Crow.

(a) Thompson (1936:138).

Kerberos

(κέρβερος **G**) Antoninus Liberalis (19.3, based on Boios) says that one of the thieves who tried to steal honey from Zeus’ birth cave in Crete was metamorphosed into this totally unidentifiable bird.

See also KELEOS.

Kerchnē, Kerchnēis or -ēs

(κέρχνη, κερχνήϊς or -ήϊς **G**, *tinnunculus* **L**) See KENCHRĒ, KENCHRĒĪS, ETC.

Kerkas

(κερκέζ **G**) The Marcianus manuscript of Hesychius (κ 2324) gives Kerkas as another name for the Krex (q. v.), but here Krex may be a copyist's error for Hierax. Hesychius' next entry (κ 2325) identifies the similar word Kerkax (q.v.) as a Hierax, and in ancient Greek script K and IE often look very similar.

Kerkax

(κέρκαξ **G**) According to Hesychius (κ 2325), another name for the Hierax (q.v.).

Kerkēris

(κέρκηρις **G**, *cerceris*, *querquedula* **L**) Kerkēris appears in two early papyri (*Zenon Papyrus* 186.10 of 255 BC; *BGU* 1252.30 of the second century BC) as the name of a water bird (caught by fowlers), which Varro (*De Lingua Latina* 5.79) identifies as a Greek word (*cerceris*) for Teal, elsewhere called Boskas (q.v.), as the Latin glossaries (*CGL* 3.89.63, 361.21) confirm. A few wall-paintings on tombs of e.g. Dynasty XII (Khnumhotep III at Beni Hasan) and XVIII (Kenamun at Thebes) show that Teal were hunted as early as the third and second millennia BC. The bird is today still a very common winter visitor to Egypt's inland waters, where thousands are hunted and shot for the local markets.

See also BOSKAS, NĒTTA and PHASKAS.

(a) Bilabel (1933:31), Capponi (1977:440).

(b) Meinertzhagen (1930:65, 81–3), Houlihan and Goodman (1986:67–9 and figs 93, 95), Goodman and Meininger (1989:77–85, 159–60).

Kerkīōn

(κερκίων **G**) An Indian bird described only by Aelian (*NH* 16.3): the size of a Starling, varied in colour, more intelligent than a Parrot, able to speak with a human voice, and so named ('Tailbird': because it wagged its rump) by the Macedonians who settled in the cities founded by Alexander the Great. These details best suit the Hill Myna (*Gracula*

religiosa: 25+ cm ~Starling 21 cm), one of the most colourful (mainly glossy black, with bright yellow wattles, orangeyellow bill, and white wing patches) and by far the best talker among the Indian mynas; it is still locally called in Hindi *kōnkni myna*, to which Kerkiōn may have been a Hellenising approximation. However, India has eight species of Myna, and it seems likely that the name Kerkiōn also includes species such as the Common (*Acridotheres tristis*) and Bank (*A. ginginianus*) Mynas which are more commensal with man, have a jaunty walk, but show much less ability to imitate human sounds.

(a) Temple (1882:291–2), Ball (1885:278, 305), Gossen (1935:175 §204), Thompson (1936:138–9).

(b) Ali and Ripley 5 (1987:177–83, 191–5, plate 68.12, 14, 19), Grimmett, Inskipp and Inskipp (1998:672, 674, plate 111.1, 2, 8).

Kerkis

(κερκίς **G**) Hesychius (κ 2331) calls the Kerkis a kind of bird but adds no particulars that might help to identify it. The word itself has a wide range of meanings (e.g. weaver’s shuttle, a variety of pins or rods, tibia and radius bones, the wedge-shaped division of seats in the theatre, several trees and a flower), and the Kerk- element in the name might imply that the bird’s tail might have some distinguishing feature (? wedge shape).

(a) Thompson (1936:138), Gossen (1937:50 §932).

Kerkithalis

(κερκιθαλίς **G**) There seems no reason to doubt Hesychius’s statement (κ 2330) that this is another word for Erōdios (q.v.).

(a) Thompson (1936:138), Gossen (1937:50 §931).

Kerknos

(κέρκνος **G**) According to Hesychius (κ 2332), a Hierax (q.v.) or an Alektryōn (q.v.). There appear to be links (and probably also some confusion) here with the same lexicon’s (1) identification of Keiris (q.v.) as a Hierax or Alkyōn (qq.v.); (2) definitions of Kenchrēis and Kenchrilēs as a Triorchēs (qq.v.), of Kerchnē (q.v.) as a kind of bird, of

Kerkas as a Krex (qq.v.), of Kerkax (q.v.) as a Hierax, and of Kerkos (q.v.) as an Alektryōn.

(a) Thompson (1936:139), Gossen (1937:47 §892, 50 §933).

Kerkorōnos

(κερκορόνος **G**) Aelian (*NA* 15.14) mentions the Kerkorōnos as a bird that Indians gave as a present to their king, and a recently discovered Greek-Armenian lexicon to the works of Galen glosses the same word with čayeak, a mediaeval Armenian word for Jackdaw. If the Kerk- element in the bird's name implies that its tail had some impressive feature, it could hardly be identified as the [Eurasian] Jackdaw (*Corvus monedula*), which has an unremarkable tail and breeds in India only in a small range of hill territory (1500–2100 metres) in north Pakistan and Kashmir. There is, however, one Indian corvid that is very handsome, has a remarkably long tail (30 cm added to a body length of 20 cm), breeds abundantly all over the Indian sub-continent: the Indian (or Rufous) Treepie (*Dendrocitta vagabunda*), and so most probably deserves identification as Aelian's bird.

(a) Thompson (1936:139), Gossen (1937:171 §185), Greppin (1983:42–6).

(b) Ali and Ripley 5 (1987:216–22, 250–1, plates 69.10, 70.3), Goodwin (1986:206–8), Grimmett, Inskipp and Inskipp (1988:593, 596–7, plates 69.10, 70.3).

Kerkos

(κέρκος **G**) According to Hesychius (κ 2333), another word for Alektryōn (q.v.).

See also ALEKTÖR (and also KERKNOS).

Kerthios

(κέρθιος **G**) Aristotle (*HA* 616b28–30) describes the Kerthios as a small bird, bold in behaviour, living around trees, eating woodworms, and finding food easily, with a clear call. Elsewhere (*HA* 593a12–14) he describes the Knipologos as a Woodpecker (Xylokopos, q.v.: cf. Antoninus Liberalis 14, calling a Knipologos a Pipō, q.v.) that eats insects under tree barks, a small bird the size of an Akanthyllis (q.v.: such Finches range from 11.5–15cm), ash-coloured and speckled, but with a weak voice. Both descriptions best fit Treecreepers, of which there are two species in Greece: Eurasian and Short-toed Treecreeper (*Certhia familiaris*, *C. brachydactyla* respectively). Both are small (12.5, 12

cm), ash-coloured and speckled, and although they are not true Wood-peckers, they spend their time pecking at tree trunks and branches to find the food they consume. At present, the Short-toed is a fairly common resident throughout the whole of Greece (? 30,000–100,000 pairs), while the Eurasian is much rarer (? 1,000–10,000 pairs) and breeds only in the hillier parts (mainly 1200 metres up to the treeline) in the north of the country. Both feed mainly on insects, bugs and spiders pecked from tree trunks. The Short-toed, however, has a piping, explosive call, and the Eurasian only a high-pitched, thin *tsree*, and this fact once led me to believe that Kerthios was the ancient name given to the Short-toed, and Knipologos to the Eurasian. However, the two species are almost impossible to tell apart visually unless held in the hand, and so it now seems to me unlikely that Peripatetic scholarship would have distinguished the two species from each other and given them different names. Hence Kerthios and Knipologos are better interpreted as alternative words for Treecreepers in general, and the references in Aristotle to their different calls are better explained by the assumption that at *HA* 593a12–14, the Short-toed's call was described, but at *HA* 616b28–30 the Eurasian's, without any authorial realisation that in Greece two different species of Treecreeper existed.

See also KNIPOLOGOS.

(a) Gloger (1830:30–3), Brands (1935:115), Thompson (1936:335–6), Arnott (1977b: 335–6), Pollard (1977:51–2).

(b) Arrigoni (1929:182–4), Witherby 1 (1943:234–7), Bannerman 2 (1953:154–60), Steinfatt (1954:251), Löhrl (1965:109), Thielcke (1970:65–8; 1973:511–16), *BWP* 7 (1993:346–76), Harrap (1996:177–83, 190–5), H-A (1997:273–4), Brooks (1998:27, 200).

Kērylos, Kēryllos, Keirylos and possibly Kirilos

(κηρύλος, κηρύλλος, κειρύλος, ? κίρυλος **G**) Both spelling and identification of this bird's name are uncertain. Euphronius (third century BC) is cited by the scholia on Aristophanes *Birds* 299a as claiming that Kērylos was Doric and Keirylos Attic, but in our manuscripts Kēr- appears the form in general use at all periods. The same scholia (followed by various lexicographers and scholars: e.g. Hesychius κ 2565, *Suda* κ 1549, Tzetzes on Lycophron 387, Theognostus *Canones* 2.61.20–1 Cramer) maintain that Antigonos of Carystus (also third century BC) identified the Kērylos as the name given to the male Alky on (q.v.: [Common] Kingfisher, *Alcedo atthis*). It seems unlikely, however, that ancient Greece would have given a separate name to the male of a species where both sexes are so similar in appearance that no ancient writer pointed out the slight difference in colour on the bird's lower mandible, enabling modern ornithologists to differentiate a male's beak (greyish-black) from a female's (greyish-black with reddish base). Aristophanes (*Birds* 299–300) admits a Kērylos to his chorus without adding any description, but other writers provide a gallimaufry mixing ridiculous nonsense (old and

feeble birds being carried on the wings and backs of Alkyōn birds, Aelian *NA* 7.17; dying after sexual intercourse, scholia on Aristophanes *Birds* 299b) with plausibly graphic detail (the bird is small, scholia on Lycophron 387; is reddishpurple, flying over the sea with Alkyōn birds, Alcman fr. 26 Page; flapping its wings on a rock by the sea, Archilochus fr. 41 West; singing in the grey waves, Moschus 3.42; diving, Lycophron 387; living by the sea, Aristotle *HA* 593b12; and preying on sea fish, Clearchus fr. 101 Wehrli). Since the credible details here all point directly to the Common Kingfisher, which in Greece is basically a bird of the coasts, it appears more probable that the word Kērylos started life as an either poetic or dialectal variant for Alkyōn, rather than as a name for a different but perhaps related sea bird such as the two further species of Kingfisher (White-breasted, *Halcyon smyrnensis*, and Pied, *Ceryle rudis*) which frequent the eastern end of the Mediterranean.

See also PAREUDIASTĒS.

(a) Sundevall (1863:133 §99), Pischinger 1 (1906:7–8, 38–9), Rogers (1906: xlviii–xlix), Gossen (1935:173 §192, 1937:48 §896), Thompson (1936:139–40), Pollard (1977:96–7), Dunbar (1995: on vv. 299–300).

(b) Witherby 2 (1943:273–6), Eastman (1969), Boag (1982), *BWP* 4 (1985:701–5, 711–31), H-A (1997:210–11).

Kēx, Kēÿx

(κῆξ, κῆÿξ **G**) See KAUĒX.

Kibios (κίβιος **G**) See KĒBIOS.

Kichlē, Kichla, Kichēla

, see also **Ichalē, Ichla, Iskla** or **Isklē** (κίχλη, κίχλα, κιχήλα, also *ιχάλη, ἰχλα, ἰσκλα* or *ἰσκλη* **G**, *turdus* and possibly *turda* **L**) Kichlē (Attic), Kichla and Kichēla (Doric) in ancient Greece were the generic words for Thrush, of which only three types were recognised by Aristotle (*HA* 617a18–22): (1) the Ixoboros (q.v.), eating only mistletoe and pine resin, the size of the [Eurasian] Jay; (2) the Trichas (q.v.), sharp-voiced, the size of the [Common] Blackbird; and (3) the Ilias (q.v.), the smallest and least variegated. Ixoboros is clearly the Mistle Thrush (*Turdus viscivorus*), still a common resident all over Greece, breeding in the mountains and dispersing to the plains in winter, feeding on mistletoe, other berries and invertebrates, and much larger than the country's other thrushes, although slightly smaller (28 cm) than the Jay (32–35 cm). Trichas is probably the Song Thrush (*T. philomelos*), marginally smaller than the Blackbird (22 cm ~ 23.5 cm +), and to most of Greece only a winter visitor, when it has no song but only an explosive high-pitched alarm call. Ilias remains a mystery; the Redwing (*T. iliacus*) is Greece's

smallest Thrush (20 cm), and a common winter visitor, but its rusty-red flanks and underwing make it considerably more variegated than either Mistle or Song Thrush. It surprises modern ornithologists that Aristotle here makes no separate mention of the Field-fare (*T. pilaris*), also a common winter visitor to Greece. Possibly it was not distinguished from the Mistle Thrush, being similar in size (25.5 cm) and also heavily spotted on the breast. Indeed, when Aristotle elsewhere (*HA* 632b18–20, cf. Aelian *NA* 12.28, Pliny *NH* 10.80) maintains that the Kichlē changes its appearance in winter, he may have been misled into believing that Fieldfares were simply Mistles in winter plumage, even though his added descriptions of those birds' neck plumage cannot easily be reconciled with either species. Occasionally in Greek literature, the particular species to which Kichlē refers can be identified as the Mistle Thrush, e.g. Homer *Odyssey* 22.468, calling the bird long-winged; Epicharmus 155 Kassel-Austin (cf. Martial 9.54.1), describing the bird as an eater of olives; Aristophanes *Birds* 590–1, where the flock of Thrushes that will make a clean sweep of ants and gall-wasps in the fig trees can only be Mistles; Aristotle *HA* 559a5–8 (cf. Pliny *NH* 10.147), where the description of a Kichlē's nest of mud built high in a tree in most of Greece also fits only a Mistle. Often, however, Kichlē is just a non-specific Thrush, especially when mentioned as an item of food (e.g. Aristophanes *Acharnians* 960–1, 1007, 1116, *Clouds* 339, *Peace* 1149, 1195, *Birds* 1080, Pherecrates 113.23, 137.10, Plato the comic poet 188.8–9, Teleclides 1.12). Athenaeus 64f says that vast numbers of them were served up as appetisers before dinner (cf. Eustathius 1401.50–2 on *Odyssey* 1.138). Wild birds were caught in nets or pits (Homer *Odyssey* 22.468, Dionysius *On Birds* 3.13), while in Italy they were domesticated and reared for the table (Plutarch *Lucullus* 40, Varro *De Re Rustica*. 3.4.1–3, 3.5.1–17, cf. *Geoponica* 14.24.5). One of the panels of the EIDjem triclinium mosaic portrays a hoop on which five birds are suspended, and these have been plausibly identified as Thrushes because Martial twice (3.47.10, 13.51) refers to such hoops with fat Thrushes hanging from them. The wife of the Emperor Claudius had a pet Thrush which mimicked human speech (Pliny *HN* 10.120). To the Greeks, however, the winter calls of all the Thrushes (Song's tchuck-tchuck, Mistle's dry rattle, Redwing's hoarse rattle, Fieldfare's chattering shack-shack-shack) sounded more like human giggles (e.g. Aristophanes *Clouds* 983, Theocritus 11.74, Clement of Alexandria *Paedagogus* 2.196).

(a) Gesner (1555:720–30), Gloger (1830:3–17), Sundevall (1863:108–9 §38), Aubert and Wimmer 2 (1868:250–1), Rogers (1906: xxx–xxxii), Olck (1905:1721–5), Boraston (1911:243), Keller 2 (1913:76–9), Gossen (1935:174 §199; 1937:37 §716; 1939:270–1 §104; 1956:176 §32), Thompson (1936:148–50), André (1967:157–8), Toynbee (1973:277–8), Sauvage (1975:279), Pollard (1977:33–5), Capponi (1979:495–9; 1985:136–7, 143–4), Arnott (1993a: 205; 1996: on fr. 168.5), Dunbar (1995: on v. 591), Blanchard-Lemée (1996:66, 286 n. 36 and plate 36), Hünemörder 3 (1997:822).

(b) Lindermayer (1860:84–6), Arrigoni (1929:263–5), Witherby 2 (1943:107–24), Bannerman 3 (1954:167–201), Steinfatt (1955:92), Lambert (1957:60), Simms (1978:32–42, 55–70, 76–80, 98–115, 121–3, 127–9, 132–5, 195–200, 206–9), *BWP* 5 (1988:977–1023), Gattiker and Gattiker (1989:71–3), H-A (1997:243–5), H-B (1997:546–53), Brooks (1998:17, 23, 184–5), Clement and Hathway (2000:387–95, 397–400).

Kichlos, Kigēlos

(κίχλος, κίγηλος, **G**) See KINKLOS.

Kikabē or Kikkabē, Kikymōis, Kikymos

(κικαβή or κικκαβή, κικυμίς, κικυμοίς, κίκυμος **G**) The scholia on Aristophanes *Birds* 261 give Kikabē (ms. V) or Kikkabē (ms. M and the Aldine edition), along with Kikymōis (here citing Callimachus fr. 608 for this spelling, but Hesychius κ 2665 has Kikymos), as alternative names for the bird more commonly called Glaux (q.v.: Little Owl, *Athene noctua*), alleging that these names are taken from the bird's alleged 'Kikkabau' call (cf. Aristophanes *Birds* 261, *Lysistrata* 760–1, Photius κ 710). The Little Owl has at least four calls that seem similar to 'kikkabau': (1) keew (its commonest call); (2) goo-ek (the male's advertising call); (3) a rapid gek-gök-gök-gök (adults feeding their young); and (4) kek-kek (the alarm call).

(a) Thompson (1936:142), Arnott (1993:129), Dunbar (1995: on v. 261).

(b) Witherby 2 (1943:322–7), *BWP* 4 (1985:520–2).

Kikirrhos, Kikkos, Kikka

(κίκιρρος, κίκκος, κίκκα **G**, *cicirrus* **L**) According to Hesychius (κ 2647, 2654), Kikirros and Kikkos are alternative names for the Domestic Cockerel, and Kikka for the Domestic Hen. All three terms were probably taken over by Greeks settled in southern Italy from the Oscan language, where *cicirrus* seems to have been the word in use for both a fighting cock and the cock's head mask used by Italian comic actors.

See also ALEKTŌR.

(a) Dieterich (1897:94–5, 237), Wilamowitz (1897:508), Samuelsson (1913:9–17), Thompson (1936:141–2).

Kilias

(κιλίας **G**) According to Hesychius (κ 2672), a name given to a male House Sparrow (*Passer domesticus*).

See also STROUTHOS.

(a) Thompson (1936:142).

Killyros or Killouros

(κίλλυρος or κίλλουρος **G**, *motacilla* **L**) The Marcianus manuscript of Hesychius (κ 2692) writes this bird's name as Killyros, possibly (not necessarily, however) misspelling Killouros. Either spelling produces one of several names (cf. also Boudytēs, Boukaïos, Boukolinē, Kinklos, Seisopygis) for Wagtail in ancient Greece, where three species may still be seen today at appropriate times: the Black-headed race of the Yellow Wagtail (*Motacilla flava feldegg*) in summer, Grey W. (*M. cinerea*) all year round, and White W. (*M. alba alba*) in winter. Killouros means 'grey rump', and so presumably designates the White Wagtail, the one European (sub)species which has an ashy-grey back and rump.

See also AIGIOTHOS, ANTHOS, BOUDYTĒS, CHYRRHABOS, KINNYRIS, SEISOPYGIS.

(a) Thompson (1936:142).

(b) Arrigoni (1929:179–82), Witherby 1 (1943:229–32), *BWP* 5 (1988:454–71, Simms (1992:233–52, 282–84), H-A (1997:229).

Kinaidion, -naidios, -naidos, Kirnaios

(κιναιίδιον, κιναιίδιος, κίναιδος, κίρναϊός **G**) Kinaidion (Photius ι 273 after a simple correction of the manuscripts, Hesychius κ 2715, the *Suda* ι761; cf. the scholia to Plato *Gorgias* 494e, Theocritus 2.17), Kinaidios (*Cyranides* 1.10), Kinaidos (Galen 12.740.14, 800.3–4 Kühn) and Kirnaios (scholia to Oppian, *Halieutica* 1.565) are variant spellings of an alternative name for the Iynx, q.v. ([Eurasian] Wryneck).

(a) Thompson (1936:142), Panayiotou (1990:318).

Kindalos

(κίνδαλος **G**) *See* KINKLOS.

Kindapsos

(κινδαψός **G**) Ancient lexica define both Skindapsos (*Suda* σ 609, cf. Aristoxenus in Athenaeus 182f) and Kindapsos (q.v.: Hesychius κ 2730, *Etymologicum Magnum* 514.34–6) as names given to a type of stringed instrument, but the Hesychius entry adds that Kindapsos is also the name of a bird. If so, it's unidentified and unidentifiable.

(a) Thompson (1936:261), Schwyzer 1 (1959:334 n. 4), Maas and Snyder (1989:185–6, 201), West (1992:60), Vian (2005:419).

Kinklos

(with variant spellings **Kenklos**, **Kichlos**, **Kigēlos**, **Kinchlos**, **Kindalos**, **Kinkalos** and **Kinklis**: apparently there were several different spellings of this bird's name in antiquity, but it is difficult to determine which of the ones given above were accepted variants, or mis-spellings, or manuscript errors: **G** κίγκλος, κέγκλος, κίχλος, κίγηλος, κίγγλος, κίνδαλος, κίγκαλος, κιγκλίς **G**, **motacilla** **L**) Aristotle says (1) that the Kinklos is smaller than a Thrush, lives by inland waters, and wags its tail (*HA* 593b 4–7), (2) that it lives by the sea, is hard to catch but easily tamed, and can't keep its hind parts still (*HA* 615a 20–4). Aelian (*NA* 12.9: cf. Philes 492–3), after alleging that being unable to build its own nest, it lays its eggs in other birds' nests, goes on to cite Aristophanes (frs 29 and 147 KasselAustin: the latter compares a man bent backwards to a Kinklos) and Autocrates (fr. 1 Kassel-Austin: girls sinking on their haunches and springing up again resemble the Kinklos). Anaxandrides (fr. 42.66 Kassel-Austin) says it was one of the dishes served up at Iphicrates' wedding. Ancient lexica (Photius κ 698, Hesychius κ 2608, *Suda* κ 1579, 1585, *Etymologicum Magnum* 513.4–16, Tzetzes *Histories* 11.576–8) confirm Aristotle's statement that it is a small bird moving its rump a great deal, but they also claim it is identical with the Seisopygis aka Seisoura (qq. v.: 'Wagtail'; cf. also the scholia to Oppian *Haliutica* 1.565, 4.132), which does wiggle its hind parts as it walks along. This tail-wagging was so familiar that a verb formed from the Kinklis variant was used with the senses 'constantly change' (Theognis 303) and 'move the rump' in homosexual love-making (Theocritus 5.117 with the scholia). However, the comparisons with the man bent backwards in Aristophanes and with the girls springing up from their haunches in Autocrates identify the bird even more precisely as the White Wagtail (*Motacilla alba alba*: cf. Killyros: 18 cm in length~ Thrush 20–28 cm), whose males defend their territories against rival males by (1) alternately ducking and vertically raising their heads, and (2) suddenly jumping half a metre into the air. The White Wagtail favours a wide variety of waterside habitats inland and coastal, is tame and confiding, and also shows a marked preference for association with humans. It often nests under the roofs and eaves of town houses, and that would have made it so familiar to Greeks in antiquity that Aelian's allegation of cuckoo-like parasitism is an amazing error. The bird's slender and relatively fleshless frame seems to have originated the proverb 'Poorer than a Kinklos'

(Menander fr. 168 Kassel-Austin; cf. Photius κ 698, *Suda* κ 1580 [spelling Kinkalos] and 1585 [spelling Kinklos], Zenobius I 54 p. 354 Miller and I p. 127 Bühler). Some later writers (e.g. Tzetzes and the scholia to Oppian cited above) stupidly thought that Kinklīs was also another name for the Iynx (q.v.: Wryneck), presumably because they confused its name with Kinaidos and Kirnaios (see KINAIDION).

See also BOUDYTĒS, KILLYROS, SCHOINIKLOS, SEISOPYGIS.

(a) Aubert and Wimmer 1 (1868:95–6 §48), Robert (1911:126–8), Keller 2 (1913:84), Brands (1935:114), Thompson (1936:140–1), Geller (1937:52 §963), Pollard (1977:71), Hall (1991:142).

(b) Arrigoni (1929:179–82), Greaves (1941:459–62), Witherby 1 (1943:229–32), Richardson (1948:306–7 (and figs A, B)), Bannerman 2 (1953:143–54), King (1954:444), Steinfatt (1954:251), Zahavi (1971:203–11 (with figs a-f, 206), *BWP* 5 (1988:454–71 (especially 463 with figs A, B), Simms (1992:245–7 (with figs 150, 151)).

Kinkramas

(κινκράμας **G**) *See* KYCHRAMOS.

Kin(n)amōnon Orneon

(κιν(ν)αμώνον ὄρνεον **G**, *cinnamologus* **L**) A story about this bird (‘Cinnamon Bird’) is told with variations by several Greek and Roman authors (Herodotus 3.111, Aristotle *HA* 616a6–13, Aelian *NA* 2.34, 17.21, Antigonus 43, Diodorus Siculus 2.49, Manuel Philes 518–22, Eustathius on Dionysius Periegetes 939; Pliny *HN* 10.97, Solinus 33.15), who allege that in Arabia (Herodotus, Pliny) and India (Aelian) this large bird brings cinnamon quills from some unknown place and uses them to build their nests on inaccessible precipices (Herodotus) or in high trees (Aristotle, Antigonus, Solinus). The local inhabitants then cut up their own dead animals and leave large chunks on the ground near the nests. The birds fly down and carry the carrion to their nests, which collapse under the weight, allowing the natives to pick up the cinnamon quills and export them (Herodotus, cf. Solinus). Alternatively the natives weight their arrows with lead and so shoot down the nests high in the trees (Antigonus, Solinus). In reality, cinnamon has always been a valuable crop (it was the most profitable spice at the time of the Dutch East India Company), now grown primarily in Sri Lanka, but perhaps in antiquity extending from Arabia to southern India; the growers obtain the spice by cutting back young cinnamon trees (*Cinnamomum zeylanicum*), allowing long and slender sucker shoots to develop from the roots; the bark is then stripped off and folded into twiglike quills. It seems likely that the fanciful story about the Cinnamon Bird was spread abroad by ancient growers who wished to keep the methods and locality of cultivation secret,

pretending that large Vultures (Redheaded, *Sarcogyps calvus* in southern India; Egyptian, *Neophron percnopterus*, Griffon, *Gyps fulvus*, Rüppell's, *G. rueppellii* in Arabia) found the cinnamon in inaccessible places. These Vultures all feed on carrion and use twigs to build their nests on precipitous cliffs or high trees. Oddly, however, Roman authors (e.g. Ovid *Metamorphoses* 15.391–407, Pliny HN 12.85, Statius *Silvae* 2.6.87–8, Solinus 33.11–12, Ausonius *Griphus Ternarii Numeri* 17, Sidonius Apollinaris 9.325–8, 22.50–1) often seemed to assume that because the Phoenix (q.v.) burnt cinnamon on its funeral pyre, it could claim to be the Cinnamon Bird.

See also NYKTERIS.

(a) Hubaux and Leroy (1934:505–30), Gossen (1935:175 §203), Thompson (1936:142–3), André (1967:56–7), Pollard (1977:102), Capponi (1979:164–6; 1985:167–9).

(b) Hill (1937:468–70), Meinertzhagen (1954:378–80, 382–4), Ali and Ripley 1 (1978:296–8, plates 16.7, 17.8, 18.4), Brown and Amadon (1989:306–9, 321–2, 325–8, 333–6), Grimmett, Inskipp and Inskipp (1998:528, plate 62).

Kinnyris

(κιννυρίς **G**) According to Hesychius (κ 2739), an unspecified tiny bird. The Greek name may perhaps be translated as either 'Plaintive mewer', and thus be a general term for any nestling, or perhaps 'Move tail', when it would be synonymous with Seisouris (q.v.) and thus be another name for (? one of) the three Greek species of Wagtail.

See also AIGIOTHOS, ANTHOS, BOUDYTÈS, CHYRRHABOS, KILLYROS, SEISOPYGIS.

(a) Thompson (1936:143), Gossen (1937:54 §996).

(b) Witherby 1 (1943:218–25, 229–32), *BWP* 5 (1988:413–33, 442–71), Simms (1992:198–211, 217–52, 282–4), H-A (1997:227–9).

Kinytidos

(κινύτιδος **G**) Hesychius (κ 2751) identifies this bird as a Charadrios (q.v. ? Stone Curlew).

(a) Thompson (1936:143), Gossen (1937:54)

Kiris, Kirris

(κίρις, κίρρις **G**, *ciris* **L**) Hesychius (κ 2769) identifies the Kiris just as a bird. Although some ancient scholars (e.g. Choeroboscus, *Orthographia* 2.228–9 Cramer spelling it Kiris, *Etymologicum Magnum* 515.14–17 spelling it Kirris) confuse it with the Keiris (q.v.), it is generally the Greek form (Dionysius *On Birds* 2.15, spelling it Kirris) of the Latin *ciris* (Ovid *Metamorphoses* 8.150–1, [Virgil] *Ciris* 205, 484–506), denoting the bird into which Scylla, the daughter of Nisus, king of Megara, was transformed. The *Ciris* describes the bird as basically white but having the iridescent hues of a Dove, red legs, a slender bill and a reddish-purple crest. The colour of the crest reminded viewers that Scylla's metamorphosis was partly at least her punishment for cutting off her father's lock of reddish-purple hair. The only common Mediterranean birds that have some parallels with the *Ciris* description are (1) the female Red-breasted Merganser (*Mergus serrator*) with its cinnamon crown, iridescent white neck and red legs; and (2) the Purple Heron (*Ardea purpurea*) with its purplish neck and slim bill, yet neither bird has a close resemblance, and it seems far more likely that the Kiris was an imaginary and fabulous invention of the mythographers with no real-life counterpart.

(a) Siecke (1884:12–14, 18), Keller 2 (1913:10–12), Kroll (1922:115–17), Lindsay (1925:103–4), Thompson (1925:155–8; 1936:143–4), Gossen (1937:47–8 §895), Hollis (1970: on 145–6), Pollard (1977:102–3, 170), Forbes Irving (1990:108).

Kirkē

(κίρκη **G**) Aelian (*NH* 4.5, 58) enigmatically claims that the Kirkē is hostile to both the Seirēn (q.v.: an unidentified songbird) and the Kirkos (q.v.: Peregrine Falcon), differing from the latter in 'both gender and nature'. Ornithological sense can be extracted from Aelian's words only if we interpret them to mean that the Kirkē was a different kind of bird from the Kirkos, and not just a name given to the female Peregrine; male and female Peregrines pair for life, and although they are often solitary outside the breeding season, there is no hostility between male and female. Could Aelian's Kirkē have been a dialectal variant for Korax (q.v.), the normal word for Raven? Peregrines most commonly breed on cliff and rock ledges (see KIRKOS), and a group of Ravens is often found in close vicinity to the Falcons. Although the two species tolerate each other, there are frequent violent skirmishes between them, with the Peregrine commonly the aggressor and dominant.

(a) Thompson (1936:144).

(b) Witherby 1 (1943:7–11), *BWP* 2 (1980:367, 370), Ratcliffe (1980:186–7, 287–95).

Kirkos

(κίρκος **G**) The name given to one of Greece's smaller birds of prey (Aristotle *HA* 559a 11), generally classed as a Hierax (q.v.: Aristotle *HA* 620a 17–18, calling it the third strongest of its group, coming after Triorchēs and Aisalōn, qq.v.; Homer *Odyssey* 13.86–87, *Cyranides* 1.14). Homer (*Odyssey* 15. 526) names it 'Apollo's nimble messenger'. The poets frequently picture it as a long-winged raptor that flies fast and direct, soaring high and then swooping down on its prey (most commonly Pigeons, but also Starlings, Jackdaws, Hooded Crows, Ducks, Domestic Fowl), and before eating its capture plucks from it the feathers which then fall to the ground (e.g. Homer *Iliad* 22.139–43, *Odyssey* 13.86–7, 15.525–8, Aeschylus *Suppliants* 223–4, *Prometheus Bound* 857, Apollonius *Argonautica* 1.1049–50, 3.451–53, 560–1, 4.485–6, Lycophron 169, Oppian *Cynegetica* 1.282; cf. also Aelian *NA* 6.45). Aristotle (*HA* 559a 11) notes that it nests on rocks and buildings. These descriptions most perfectly fit the Peregrine Falcon (*Falco peregrinus*), which still survives in Greece (200–300 resident pairs), although there as elsewhere in Europe numbers have substantially declined in the past seventy or eighty years. This Falcon nests most commonly on cliff ledges, although still occasionally choosing shelf-like projections on high buildings (e.g. cathedrals, castles, apartment blocks). There are, however, a few references to the Kirkos in Greek literature where identification as a Peregrine seems unlikely; these must either be rejected as the ridiculous ideas of unreliable fantasists: e.g. the bird places chicory, flowering crocus or wild lettuce in its nest as charms against sore eyes (Aelian *HN* 1.35, *Geoponica* 15.1.19, Manuel Philes 722, 726, but Peregrines do not decorate their nests with vegetal matter); it is killed by eating pomegranate seeds (Aelian 6.46, Manuel Philes 657, but Peregrines are solely carnivores), or else they must be interpreted as a mistaken identification of other raptors (e.g. the Kirkos described as 'white-coated' in a fragment now attributed to Sophocles, 581.5 Radt; this description suits the long-winged, speedy Pallid Harrier, *Circus macrourus*, the male all white when viewed from below, and still seen regularly in Greece on spring passage, better than the similar-sized male Peregrine, whose white parts are confined to upper breast, throat and cheeks).

See also PANTHĒR, PETRITĒS, PHABOKTONOS, THĒREUTĒS, ZAGANOS.

(a) Sundevall (1863:100 §14), Tristram (1905:27), Boraston (1911:225–7), Keller 2 (1913:18–23), Gossen (1918:477–8; 1935:170 §182), Steier (1929:1618–19), Thompson (1936:144–6), Douglas (1974:45), Pollard (1977:80–1, 157–8).

(b) Witherby 3 (1943:9–15), Bannerman 5 (1956:25–39, 220–30), Brown (1976:233–48), *BWP* 2 (1980:126–32, 361–78), Ratcliffe (1980:79–85, 126–84; 1990:55–61), Newton (1986:101–7), Brown and Amadon (1989:850–6), H-A (1997:134, 148), H-B (1997:192–3), Brooks (1998:120, 128).

Kirnaios

(κίρναϊός **G**) See KINAIDION.

Kirylos

(κίρυλος; **G**) Kirylos is described by Hesychius (κ 2777) simply as a kind of bird, with no attempt at identification. Could this be a mis-spelling or variant for Kērylos (q.v.)?

(a) Thompson (1936:146), Gossen (1937:55 §1007).

Kisirnis, Kissiris

(κίσιρνις, κίσσιρις **G**) Kisirnis, according to Hesychius (κ 2782), and Kissiris, according to the *Suda* (κ 1675), are names of possibly the same unidentified bird.

(a) Thompson (1936:148).

Kitta, Kissa

(κίττα, κίσσα **G**, *pica* **L**) Kitta was the spelling in Attic Greek, Kissa in Ionic and the Koine; the latter form survives to this day in Greece as the name for the [Eurasian] Jay, *Garrulus glandarius*, still a common resident there. Aristotle's descriptions of this bird are concise and accurate: it has a great variety of calls, a different one virtually every day, lines its nest in a tree with hair and wool, lays about nine eggs (cf. Pliny *NH* 10.165: the correct range is 5–7[3–10]), and makes a hidden store of acorns (*HA* 615b19–23, 616a1–3: acorns are a staple item in the Jay's diet, and each autumn a single bird will cache up to 5,000); it is the size of a Mistle Thrush (617a18–20: in fact, slightly bigger, 31–34 cm ~ Thrush 26–29 cm); its young are hatched blind (*GA* 774b26–9). Other Greek writers supplement this information with comments on the Jay's multicoloured plumage (Soranus p. 215 Rose: in fact, a handsome pattern of pinkish grey-brown, grey, white, black and blue), its omnivorous gluttony (scholia to Aristophanes *Peace* 496), its incessant and raucous chattering (e.g. Aristophanes *Birds* 1297 with the scholia, Eupolis

fr. 220 and Alexis fr. 96.2–4 Kassel-Austin, Theocritus 5.136), and particularly its talent in mimicry and even imitation of the human voice (e.g. Plutarch *Moralia* 973c, Lycophron 1319–21, Porphyrius *De Abstinencia* 3.4; cf. Ovid *Metamorphoses* 5.299, Martial 14.76, Petronius 37.7; Pliny *HN* 10.118–19, interspersed with absurdities, as is 98–9). In modern times Jays are reported as mimicking sounds as varied as human voices and phrases, a guinea pig's call, a cat's miaow, a dog's bark, a motorbike horn and a squeaking bucket. Antiphanes fr. 295 Kassel-Austin reveals that Jays were cooked for human meals. According to Nicander (fr. 54=Antoninus Liberalis 9.3), one of Pieros' nine daughters was transformed into a Jay; in Ovid's version of the story (*Metamorphoses* 5.294–5, 669–78) every daughter was transformed into a *pica*. In Italy, however, the Latin word *pica* named two birds: Jay and the very different [Common] Magpie, *Pica pica*, all black and white with a very long green-glossed tail. Pliny (*HN* 10.78, noting the Magpie's long tail) provides the explanation for this double use: in his country the Magpie was formerly a rarity, but now it was being seen between Rome and the Apennines. Presumably the bird had suddenly expanded both its numbers and its territory, as did the [Eurasian] Collared Dove (*Streptopelia decaocto*) between 1930 and 1960. When the Magpie reached modern Italy, it was given the same name as the Jay. There is no evidence that the Magpie's range expanded into Greece earlier than it did into Italy, but its arrival eventually led in Byzantine times to its sharing the same name as the Jay; in modern Greek, however, *karakaxa* is the word for Magpie.

(a) Rogers (1906: xli-xlii), Keller 2 (1913:112–14), Brands (1935:120), Gossen (1935:175 §202), Thompson (1936:146–8), André (1967:127–8), Douglas (1974:50), Pollard (1977:55), Capponi (1979:414–18; 1985:246), Forbes Irving (1990:238–9), Dunbar (1995: on v. 302), Arnott (1996: on fr. 96.2–4).

(b) Witherby 1 (1943:32–6), Goodwin (1949:278–87; 1951:419–24; 1986:13–16, 23–31, 195–205), Chettleburgh (1952:359–64), Bannerman 1 (1953:37–40, 48–52), Wilmore (1977:23–83), Coombs (1978:177–96), Bossema (1979:6–116), *BWP* 4 (1985:340–3); 8 (1994:7–31, 54–75), H-A (1997:279–80), Brooks (1998:204).

Kladarorhynchos

(κλαδαρόρυγχος **G**) The only ancient writer to mention the Kladarorhynchos (=‘Shakebill’ rather than its usual translation ‘Clapperbill’) is Aelian (*NA* 12.15), who says it is one of many kinds of Trochilos (q.v.), being the bird that is the crocodile's companion, allowed to pick off leeches from that reptile without coming to any harm. Aelian disdains to give the allegedly ‘harsh and repulsivesounding’ names of other kinds of Trochilos (one must be the [Winter] Wren, which had many Greek names, including Salpinktēs and Trōglodytēs: see **BASILEUS**), but the birds that are still known particularly to associate with crocodiles are the Egyptian Plover, *Pluvianus aegyptius* and the Spur-winged Lapwing (*Vanellus spinosus*); the former habitually shakes its head as part of its ‘alert posture’.

(a) Gossen (1935:172 §188), Thompson (1936:150).

(b) Meinertzhagen (1930:527–8), *BWP* 3 (1973:85–91), Goodman and Meininger (1989:238–9).

? Kloioñ

(κλοιῶν **G**) Hesychius (κ 3030) lists Kloioñ simply as a kind of bird, but he or his source may have misspelled or misinterpreted Homer *Iliad* 17.755, which has the word Koloioñ in its meaning ‘of Jackdaws’.

See also KOLOIOS.

(a) Thompson (1936:150).

Klytos Ornis

(κλυτὸς ὄρνις **G**) Hesychius (κ 3057) takes Klytos Ornis to mean ‘Glorious Bird’ and so assumes the phrase is another name for the Domestic Cockerel (Alektroyñ: see under ALEKTÖR). However, Ornis (q.v.) on its own was frequently used for ‘Cockerel’ in everyday speech, and Hesychius here most probably misinterpreted a colloquial reference to a ‘glorious Cockerel’ in some classical author (perhaps Nicander fr. 68).

(a) Thompson (1936:150).

Knipologos

(κνιπολόγος **G**) *See* KERTHIOS.

Kōkalos or -on

(κώκαλος or -ον **G**) According to Hesychius (κ 4795), a variety of Domestic Fowl (Alektroyñ, q.v.).

(a) Thompson (1936:188–9), Gossen (1937:66 §1214).

Kokkoax

(κοκκόαξ **G**). According to Hesychius (κ 3283), another name for the Korōnē (q.v.: Hooded Crow), presumably based on some of its calls (vocalised as kraar, kronk and klok-klok-klox, the last confined to females).

(a) Thompson (1936:150), Gossen (1937:57 §202).

(b) Witherby 1 (1943:11–14), Goodwin (1986:51–9, 115–17), BWP 8 (1994:187–9).

Kokkobagē

(κοκκοβάγη **G**) Hesychius' claim (κ 3285) that Kokkobagē (Koraēs' correction of the manuscript's -barē) was another bird name for the Glaux (q.v.: Little Owl) is endorsed by modern Greek, which calls the bird *kokkobagia* (pronounced -vaia).

(a) Thompson (1936:150).

Kokkothraustēs

(κοκκοθραύστης **G**) Hesychius (κ 3286) describes this as just 'a kind of bird', but the meaning of its name ('Kernel-smasher') led sixteenth and seventeenth-century zoologists to identify the Kokkothraustēs as the Hawfinch, and Linnaeus to incorporate it in his binomial *Loxia coccothraustes* (now replaced by *Coccothraustes coccothraustes*). The Hawfinch includes fruit with hard kernels (e.g. almonds, cherries, olives) in its diet, and has a massive bill and large muscles encasing its skull which provide a force for nut-crushing in excess of 50 kg; two-thirds of its food have seeds heavier than 100 mg. In Greece today, there is a small number of residents, but winter brings a sizable and widespread influx at least north of the Peloponnese. An identifiable pair of Hawfinch feeding on cherries is portrayed in a wall-painting in the House of M.Lucretius Fronto at Pompeii.

(a) Gesner (1555:264–5), Aldrovandi 2 (1603:645–7), Thompson (1936:151), Gossen (1937:57 §1049; 1956:172 §26), Watson (2002:372 and fig. 304).

(b) Belon (1555:373–4), Linnaeus (1758:1,171), Arrigoni (1929:94–6), Witherby 1 (1943:51–4), Bannerman 1 (1953:89–95 (especially 92)), Sims (1955:367–93), Ziswiler (1965:5–14 and fig. 4(a)), Newton (1972:61–3, 102–3 and fig. 30), Clement and others (1993:312–14), BWP 8 (1994:832–47 (especially 832, 837–9)), H-A (1997:293–4), Brooks (1998:217).

Kokkouphas, Kokkouphadion

(κόκκουφας, κοκκουφάδιον **G**) See KOUKOUPHAS.

Kokkyboas Ornis

(κοκκυβόας ὄρνις **G**) Eustathius (1479.44 on Homer *Odyssey* 4.10–12) says that Sophocles (fr. 791 Radt) called the Domestic Cockerel a Kokkyboas Ornis (Cuckoo-shouting bird), more probably as a description than as a name. Ancient Greeks vocalised both the Cockerel's Cock-a-doodle-doo and the Cuckoo's call as 'Cuckoo'.

See also ALEKTÖR, KOKKYX.

(a) Hehn (1911:611), Brands (1935:104–5), Thompson (1936:150).

Kokkyx

(κόκκυξ **G**, *coccyx*, *cuculus* **L**) The bird took its name from its call ('kokky' Aristophanes *Birds* 505, 507: cf. Hesiod *Works and Days* 486, Aristophanes *Frogs* 1384), as it has in most European languages (cf. also Gowk in Scotland). Two species operate around the Mediterranean: the [Common] Cuckoo (*Cuculus canorus*), still widespread in Greece but commoner as passage migrant than as breeder (50 years ago it was heard almost daily in the woodlands of Attica from early April to mid-June), and the Great Spotted Cuckoo (*Clamator glandarius*), a passage migrant but rare breeder found today only in areas where Magpie nests can be parasitised. Ancient Greek references generally relate to the [Common] Cuckoo. Aristotle's *HN* 563b14–564a7, 618a8–30, 633a11–14 (cf. *GA* 750a11–17 and [Aristotle] *Mirabilia* 830b 11–19; copied by Aelian *NA* 3.30, Pliny *HN* 10.25–27), despite some errors, is remarkably good on this Cuckoo. In the first passage he rejects a belief (still held recently in various parts of Europe; cf. also Plutarch *Aratus* 30) that the Cuckoo metamorphoses from a Hierax (here particularly the Sparrowhawk, *Accipiter nisus*) in spring and back to the raptor in autumn. He correctly notes that (1) Sparrowhawks seem to disappear 'around that time' (sc. in spring), while Cuckoos appear only for a short time in summer and then disappear; and (2) that the two birds are very similar in appearance (cf. *Etymologicum Magnum* 524.50), size and flight; but then he points out that (1) the bird of prey has (but the Cuckoo hasn't) crooked talons, (2) the shape of their heads is different (the Cuckoo's resembling a Pigeon's); (3) although the two birds are similarly coloured, the Hawk's markings are stripes and the Cuckoo's spots; and (4) Sparrowhawks have been seen eating Cuckoos, but birds don't prey on their own species. Aristotle then goes on to say that the Cuckoo breeds in Greece,

laying mostly one egg but occasionally two, but makes no nest, laying its eggs in the nests of smaller birds (including the Hypolaïs, q.v.), having eaten their eggs, and leaves the host to rear its chick. Modern observation, however, now reveals that while one (or two eggs, with an interval between) may be laid by a Cuckoo in a single host's nest, that same Cuckoo may be capable of laying in one breeding season more than 20 eggs in the nests of more than 10 different hosts. In the second passage (618a8–30) Aristotle names several hosts (ground-nesters such as Pigeons, Crested Larks, Hypolaïs [q.v.], and tree-nesters such as the Greenfinch), and reports that the growing Cuckoo chick either expels and so kills its host's chicks (true), or by reason of its larger size snaps up all the food offered by its host and so starves the other chicks to death (this happens, but more commonly it smothers them). In Greece today, the bird's major hosts seem to be Black-eared Wheatear, Stonechat, various *Sylvia* Warblers and possibly [European] Robin. The third passage claims that the Cuckoo loses its voice and changes its colour just before it disappears in mid-July. This last point incorrectly interprets the fact that in spring the grey male Cuckoos are easily seen and thereafter seem to disappear, while red-phase females and immatures show themselves in June and July. Other writers touch on other details. The Cuckoo is alleged to be the first bird announcing spring's arrival (Dionysius *On Birds* 1.13). Late farmers could remedy their situations by ploughing on a rainy day when the Cuckoo calls from an oak (Hesiod *Works and Days* 485–90). In Egypt and Phoenicia, however, the Cuckoo's call meant that it was time to harvest wheat and barley (Aristophanes *Birds* 505–7), but in Italy vines had to be pruned before the call was heard (Pliny *HN* 18.249). Cuckoos were eaten by ancient Greeks (Epicharmus fr. 122.7 Kassel-Austin). The statue of Hera in the Heraeum near Mycenae had a Cuckoo seated on her sceptre, because when Zeus courted a virginal Hera, he transformed himself into a Cuckoo, which Hera caught and petted (Pausanias 2.17.4). The bird's association with cuckoldry, however, was a Latin, not a Greek, invention (e.g. Plautus *Asinaria* 923, *Pseudolus* 96, *Trinummus* 245). The 'cuckoo apple' (κοκκύμηλον; see e.g. Archilochus fr. 241 and Hipponax fr. 60 West, Alexis fr. 274.5 Kassel-Austin, Theophrastus *HP* 1.10.10, Nicander fr. 87) was a name given to a type of plum or damson.

(a) Belon (1555:132–3), Gesner (1555:348–55), Aldrovandi 2 (1637:409–27), Hardy (1879:47–91), Dyer (1880:62), Swainson (1886:109–22), Tristram (1905:29), Keller 2 (1913:63–7), Field (1913:177–85), Gossen and Steier (1921:2099–103), Brands (1935:111), Thompson (1936:151–3), Pollard (1948a: 362–5; 1977:43–5), Brugnoli (1959:64–78), André (1967:58, 64), Capponi (1979:167–76, 210; 1985:73–86), Dunbar (1995: on vv. 15, 303), Hünemörder 6 (1999:882–3), Arnott (2005:569).

(b) Chance (1922; 1940), Arrigoni (1929:349–52), Makatsch (1937:5–131), Stuart Baker (1942:110–22), Witherby 2 (1943:296–302), Steinfatt (1955:97), Bannerman 4 (1955:125–51), Wright (1955:456–7), Bannerman and Bannerman (1958:178–80), Ash (1965:1–5; cf. 1965:155; 1966:434), Radford (1965:154–5), Gervis (1966:434), Löhl (1979:139–73), *BWP* 2 (1980:158–68); 4 (1985:391–400, 402–16), Gärtner (1981:115–31; 1982:201–24 (both with impressive photographs)), Wyllie (1981:37–8, 46–8), Gattiker and Gattiker (1989:277–320 (especially 306–8)), H-A (1997:135–6, 201–3), Brooks (1998:162), Rothstein and Robinson (1998:10–16, 59–76, 80–92, 94–139), Swainson (1998:109–22), Davies (2000:1–16, 26–81, 117–26, 130–4), Payne and others (2005:314–17, 510–17).

? Kolainis

(κολαινίς **G**) Kolainis at Aristophanes' *Birds* 872 is mentioned as a title of Artemis, who had a cult with this name at Myrrhinous on the coast of Attica (cf. Pausanias 1.31.4), but the scholia attached to some of the Aristophanes manuscripts at this point implausibly take Kolainis to be the name of a bird.

(a) Thompson (1936:153), Dunbar (1996: on v. 872).

Kolaris

(κόλαρις **G**) See KALARIS.

Kolios

(κολιός **G**) See KOLOPHŌN.

Kollyriōn, Korylliōn

(κολλυρίων, κορυλλίων **G**) Aristotle (*HA* 617b9–15) describes the Kollyriōn (or Korylliōn, as spelled in six manuscripts; cf. Hesychius κ 1050 and 3698 with entries Kollyriōn and Korylliōn respectively, both explained simply as ‘kind of bird’) as a bird that eats the same food as the [Common] Blackbird, is the same size as it and other birds such as the Golden Oriole (Chlōriōn, q.v.), is mostly trapped in the winter, and not visible at all times of the year. Belon claimed that Greeks in his day still called the Redbacked Shrike (*Lanius collyrio*) by this name, and that led to Linnaeus choosing the Latin form of Kollyriōn for his specific. However, no Shrike in Greece today bears a name related to Kollyriōn, the Red-backed is only a summer visitor or passage migrant there, so it could hardly be hunted in winter, and it is considerably smaller than a Blackbird (17 cm ~ 24 cm). The only Shrike that visits Greece in winter, and now only rarely, is the Great Grey Shrike (*Lanius excubitor*: 24 cm!), although formerly it was more common and regularly hunted. This may have been Aristotle's Kollyriōn, although the information supplied by Aristotle makes any identification tentative.

- (a) Belon (1555:126–7), Gesner (1555:266–7), Linnaeus 1 (1758:171, Sundevall (1863:160 §156), Thompson (1936:153–5), Gossen (1937:57 §1054), Pollard (1977:59).
 (b) Witherby 1 (1943:280–5), Bannerman 2 (1953:227–32, 242–9), *BWP* 7 (1993:456–78, 500–23), H-A (1997:276–7), Harris and Franklin (2000:150–5).

Koloios

(κολλοῖός **G**, *graculus*, *gragulus*, *monedula* **L**) (1) Aristotle (*HA* 617b16–19) claims that three land birds and one water bird all shared the name Koloios: (a) the Korakias (q.v.), the size of a Hooded Crow, with a red bill:=[Red-billed] Chough, *Pyrrhocorax pyrrhocorax*, and perhaps also Alpine Chough, *P. graculus*; (b) the so-called Lykos (q.v.): not certainly identifiable, but see section (3) below; (c) the little Bōmolochos (q.v.):= primarily [Western] Jackdaw, *Corvus monedula*, but perhaps including the [Spotted] Nutcracker, *Nucifraga caryocatactes*; and [d] one water bird with webbed feet: see section (2) below. However, the one most commonly so styled was (c), the Jackdaw, Aristotle's 'little' bird (cf. Hesychius ι 3359, and see section (3) below). It is the smallest bird of this family, and now (with the Hooded Crow) one of the two commonest Greek corvids. The dark colouring of Jackdaws (Ovid *Metamorphoses* 7.465–8, Martial 1.115.4–5), their habit of perching like sentries (cf. Aristophanes *Birds* 1174) in great flocks on ruined buildings, their massive assemblies in trees and in flight (e.g. Homer *Iliad* 17.755, Aratus 963–66, Plutarch *Moralia* 93e, *Suda* κ 1968), their 'unordered and unbridled' chatter (Philo *On Dreams* 2.260; cf. e.g. Pindar *Nemean* 3.82, Aristophanes *Knights* 1020, Aratus 963–6, Antipater of Sidon 58.7–8 Gow-Page, Triphiodorus *Capture of Troy* 259, Aulus Gellius *Preface* 19), and their thefts of gold, silver and other bright objects (Cicero *Pro Flacco* 76, Pliny *HN* 10.77; cf. Ovid's story, *loc. cit.*, of the gold-loving nymph Arnē's transformation into a Jackdaw) were all familiar in antiquity. The lifelong pair-bonding of most Jackdaws presumably led to Aristotle's (fr. 347 Rose) inaccurate assumption that a bird did not seek a new partner after the death of its mate. Homer (*Iliad* 17.755–7) correctly noted that Jackdaws and Starlings may be seen flying together in one flock, and Pliny (*HN* 17.99) that Jackdaws hide seeds in tree holes as storehouses. Aelian alleged that people in Thessaly, Lemnos and Illyria fed their Jackdaws at public expense because they made away with the eggs and young of locusts that would otherwise damage their crops (*NA* 3.12), while people living at the head of the Adriatic tried to prevent Jackdaws from digging up their seed-corn by offering them barley, oil and honey cakes (*NA* 17.16=Theopompus 115F274 Jacobi, cf. Antigonus *Mirabilia* 173, [Aristotle] *Mirabilia* 841b28–42a4). Jackdaws screaming in late afternoon were believed to be a sign of coming rain (Theophrastus *Weather Signs* 39, Aratus 963–6, 1023, Aelian *NA* 7.7, *Geoponica* 1.3.8, Ovid *Amores* 2.6.34), but they were also believed to call when good weather followed a storm and the wind had dropped (Quintus of Smyrna 14.89–90). Jackdaws were easily caught (Aelian *NA* 4.30 gives one method: if you leave basins full of oil where the birds habitually gather, one will perch on the top edge, see its reflection in the oil, fly to reach it, and then be unable to fly out; cf. Athenaeus 393ab, Dionysius *On Birds* 3.18–19), tamed (e.g. Aristophanes *Birds* 1ff.,

Aristotle *GA* 756b22–3, Theophrastus *Characters* 21.6, Plautus *Captivi* 1002–3), and kept as pets, when they would climb ladders (Aristophanes *Wasps* 129–30, Theophrastus *loc. cit.*) and indulge in beak-kissing (Aristotle *GA* 756b20–2). One such bird carried by Euelpides in the opening scene of Aristophanes' *Birds* was said to have cost a single obol (17–18). The Jackdaw is a frequent victim in fables; one fails to match a large raptor in lamb snatching (Aesop 2, Babrius 137), another dresses up in other birds' feathers but is unmasked (Aesop 103, Babrius 72; cf. Lucian *False Critic* 5, *Apology* 4, Horace *Epistles* 1.3.19–20), and a final two, after failing in attempts to join respectively the Ravens and the Doves, are finally disowned by their own Jackdaw groups (Aesop 125, 131). Here fable copies reality: Jackdaw flocks are highly organised communities, and if during the breeding season a bird is attacked by a rival, the loser flies to its nest and utters a certain cry, to which all the birds of the colony respond by rushing to that nest and attacking the winner if it does not give way immediately. 'A Jackdaw's always at a Jackdaw's side' became a proverbial way of saying 'Like with like' (e.g. Aristotle *Nicomachean Ethics* 1155a34, *Eudemian Ethics* 1235a8, *Rhetoric* 1371b17, Zenobius 2.47, Diogenian 1.61).

(a) Gloger (1830:38–40), Sundevall (1863:124 §77), Aubert and Wimmer 1 (1868:97–8 §55), Boraston (1911:225), Keller 2 (1913:67–8, 109–12, 239), Gossen and Steier (1922:1558–61), Brands (1935:119–20), Thompson (1936:155–8), André (1967:86–7, 105–7), Douglas (1974:49–50), Pollard (1977:27–8), Capponi (1979:274–7, 342–3), Houlihan and Goodman (1986:7–8 figs 7–9), Arnott (1993b: 128–9), Dunbar (1995: on vv. 1–48 and 1174), Hünemörder 3 (1997:728–9).

(b) Arrigoni (1929:75–8), Witherby 1 (1943:22–5), Bannerman 1 (1953:31–7), Lorenz (1964:76–9, 128–80), Wilmore (1977:174–83), Coombs (1978:111–28), Roëll (1978:1–124), Goodwin (1986:13–16, 23–31, 73–6), Gattiker and Gattiker (1989:161–3), *BWP* 8 (1994:120–40), H-A (1977:280–1), Brooks (1998:205).

(2) Aristotle's fourth type of Koloios (*HA* 617b18–19) lives around Phrygia and Lydia and is web-footed. Since a little earlier in the same work (*HA* 593b18–22), the type of Korax (q.v.: 2) described as a black web-footed swimmer that perches and nests in trees is clearly the [Great] Cormorant (*Phalacrocorax carbo*), this Koloios must be Greece's Pygmy Cormorant (*P. pygmeus*), slightly over half the size of the [Great] Cormorant (50 cm ~85 cm), just as the Jackdaw is in relation to the Raven (32 cm ~60 cm). Aelian (*NA* 5.48) says it is friendly towards the Laros (q.v.); Cormorants regularly associate with Gulls. Aristophanes (*Acharnians* 875) has a Boeotian who includes the Koloios in the comestibles he has brought to Dicaeopolis; these are perhaps more likely to have been Pygmy Cormorants than Jackdaws, for they are mentioned in company with several marsh and water birds, and the source of the Boeotian's supplies is named (880) as Lake Copais (cf. Athenaeus 395ef). Today the Pygmy Cormorant is mainly a winter visitor to the wetlands of Greece's northern borders and parts of Aetolia and Acarnania, but before Lake Copais was drained they are likely to have wintered in Boeotia.

(a) Gloger (1830:40–1), Sundevall (1863:157 §149), Aubert and Wimmer 1 (1868:98 §56), Tristram (1905:32), Robert (1911:60), Keller 2 (1913:239), Thompson (1936:158).

(b) Lindermayer (1860:167–8 §313), *BWP* 1 (1977:216–19), H-A (1997:99), Brooks (1998:54, 105), Nelson (2005:14–16, 51–2, 98–9, 104–6, 158–88, 529–32).

(3) According to Hesychius (τ 3359), Koloios was also used as another name for the Scops Owl (Skōps, q.v.), a predator. This may perhaps explain why Aristotle (*HA* 617b17) alleged that the so-called Lykos (spelled Lykios by Hesychius λ 1381: most

commonly meaning ‘Wolf, the four-legged predator) was also a name given to another kind of Koloios: could Lykos/Lykios have been yet another name for the Skōps?

(a) Thompson (1936:155, 194), Gossen (1937:57 §1055).

Koloiphryx

(κολοίφρυξ **G**) According to Hesychius (κ 3364), this was a breed of Domestic Fowl coming from Tanagra in Boeotia. It has been suggested that the bird’s name telescopes the Greek words for Jackdaw (Koloios, q.v.) and Throat (Pharynx), implying that its call resembled a Jackdaw’s familiar cackle. Alternatively this fowl might have taken its name from its breeders, if these were the Koloiphryges, a name given to some Boeotians who lived at the edge of the hill country (cf. Stephanus Byzantius p. 98.14 Meineke).

(a) Bechtel (1919:345–6), Thompson (1936:158).

? Koloktryōn

(? κολοκτρυών **G**) Hesychius (κ 3366) appears to identify this as a large Domestic Cock, but Photius (κ 1943) and the scholia of good manuscripts (RVMEΘ) of Aristophanes’ *Frogs* (935) explain it as a Persian creature similar to a locust. Both are groundless speculations based on an error in some manuscripts of Aristophanes’ text corrupting ‘and a Cock’ (κάλεκτρυόνα) to an imaginary ‘Koloktryōn’ or ‘Kolektryōn’ (κολοκ- or κολεκ- τρυόνα).

(a) Thompson (1936:158), Gossen (1937:57–8 §1058), Dover (1993: on v.935).

Kolophōn

(κολοφών **G**) According to the manuscript of Hesychius (κ 3390), another name for the ‘Kolios’, which appears in some manuscripts of Aristotle as a variant or mis-spelling once of Keleos (q.v.: [Eurasian] Green Woodpecker: HA 593a8), and once of Koloios (q.v.: [Western] Jackdaw: HA 504a19). There’s no way of deciding which of these two birds Hesychius here had in mind.

(a) Thompson (1936:158), Gossen (1937:58 §1060).

Kolymbis, Kolymbos, Kolymbas

(κολυμβίς, κόλυμβος or -βός, κολυμβάς **G**) It seems likely that all three forms apply to one or more types of bird that take their name from a habit of diving under water while they swim. Alexander of Myndos (fr. 20 Wellmann=Athenaeus 395de), who spells his bird Kolymbis, has the fullest description: the smallest of water birds, a dirty black in colour, with a sharp beak, and frequently diving; this accurately describes both the Little Grebe (now *Tachybaptus ruficollis*), still a widespread and locally common resident throughout Greece, and the slightly larger (28–34 cm ~ 25–29 cm) Black-necked Grebe (*Podiceps nigricollis*), a common winter visitor but rare breeder in the country; both species look very similar in their winter dress and are unlikely to have been distinguished from each other in antiquity. Aristotle (*HA* 487a19–23, 593b15–17), however, portrays his Kolymbis as web-footed, living in rivers and lakes, feeding in the water, and heavy; this best fits the much larger Great Crested Grebe (*P. cristatus*, 46–51 cm), a fairly widespread and locally common resident in Greece today, along with a sizable influx of winter visitors, although the much rarer Red-necked Grebe (*P. grisigena*, 40–50 cm), which still bred in northern Greece until the 1960s but is now just a winter visitor in small numbers, is quite similar to the Great Crested in its winter plumage and unlikely to have been differentiated from it. Dionysius (*On Birds* 2.13), who uses the form Kolymbos and notes his bird's preference for swimming and avoidance of dry land, could be referring to any of the four species visible in Greece. In Aristophanes once (*Birds* 304), a Grebe (spelled Kolymbis) is a member of his avian chorus, but in an earlier play (*Acharnians* 875) a Boeotian brings several Grebes (this time Kolymbos) to the Athenian market for sale as food. Antoninus Liberalis (9.3: after Nicander) writes that one of Pierus' daughters was transformed into a Grebe (here Kolymbas, but Kolymbis in the manuscript's two lists of contents).

See also NĒTTA, THRAX.

(a) Sundevall (1863:155–6 §145), Aubert and Wimmer 1 (1868:98 §57), Tristram (1905:32), Rogers (1906: lxxv–vi), Keller 2 (1913:242), Thompson (1936:158), Gossen (1939:263 §93), Benton (1972:172), Pollard (1977:70), Forbes Irving (1990:238–9), Dunbar (1995: on v. 304).

(b) Witherby 4 (1943:85–93, 101–11), Simmons (1955 (especially 7–8, 94–8)), Bannerman 8 (1959:200–24, 250–71), Huxley (1968, especially 16–20), *BWP* 1 (1977:69–97, 105–13), H-A (1997:94–6), Brooks (1998:103–4).

Komba

(κόμβα **G**, ? *combe* **L**) According to Hesychius (κ 3427), Komba was the name given to the Korōnē (q.v.: Hooded Crow, *Corvus cornix*) by the Doricspeaking Polyrrenians in the north-western corner of Crete. In Greco-Roman mythology, a Euboean heroine called Combē (also known as Chalcis), the mother of the Curetes who spent some time in Crete

after leaving her husband, was eventually transformed into a bird (Ovid *Metamorphoses* 7.382–3, [Lactantius Placidus] *Narrationes* 7.5), and one possibility is that this bird was Hesychius' Komba; Combē's alternative name Chalcis, however, also Latinises a Greek bird name (Chalkis, q.v.), and that perhaps is her likelier ornithological form.

(a) Meyer (1921:1139–41), Thompson (1936:158), Gossen (1937:58 §1065), Forbes Irving (1990:108, 229).

Kōnōpothēras

(κωνοποθήρας **G**) The name means 'Culicoid-hunter', as Hesychius (κ 4859) explains, and thus could refer particularly to any of the four Flycatchers that in Greece are commonly seen chasing after culicoids (mosquitoes, gnats and midges): Spotted (*Muscicapa striata*) and Semi-collared (*Ficedula semi-tor quata*), common summer visitors and even commoner on passage, Collared (*F. albicollis*) and Pied (*F. hypoleuca*), common on passage.

(a) Keller 2 (1913:451–4), Thompson (1936:189), Gossen (1937:66 §1221; 1956:173 §2), Davies and Kathirithamby (1986:165–7), Beavis (1988:229–38).

(b) Lindermayer (1860:116–17), Witherby 1 (1943:300–3, 305–12), Bannerman 2 (1953:263–79), *BWP* 7 (1993:10–26, 39–86), H-A (1997:264–6), Brooks (1998:195–8).

Kontilos

(κόντιλος **G**) Hesychius (κ 3539) describes Kontilos as 'a type of bird, or an Ortyx (q.v.: [Common] Quail, *Coturnix coturnix*)'; Photius also (κ 940) lists 'birds' as one meaning for a word whose basic meaning seems to be a small pole or goad. It was presumably applied to Quails because in the ancient sport of 'Quail-tapping' these birds were goaded by a tap from the knuckle.

See also KEAROS.

(a) Thompson (1936:159), Gossen (1937:58 §1069).

Kopsichos, Kottyphos, Kossyphos, ? Kossykos

(κόψιχος, κόττυφος, κόσσυφος, ? κόσσυκος **G**, *merula*, *merulus*, *cottifos* **L**) This name is given to two different birds:

- (1) Most commonly the (Common) Blackbird, *Turdus merula*, where Kopsichos (in comedy: Aristophanes *Acharnians* 970, *Birds* 305, 806, 1081, Anaxilas fr. 22.21 K.-A., Antiphanes fr. 295.3 K.-A., Aristophon fr. 10.5 K.-A., Nicostratus fr. 4 also K.-A.) and Kottyphos (in Aristotle) are the forms used in Attic Greek, Kossyphos outside Attica (cf. Moeris κ 11 Hansen, Hesychius κ 3893), with Kossykos also once cited in an old Greek-Latin glossary (*CGL* 7.564); modern Greek uses *kotsyphas*. In Greece, the bird is essentially a widespread resident of woodlands, although around Athens it has now extended its range to town parks and gardens like its counterparts in northern Europe. Aristotle's *History of Animals* assembles a sizable amount of information about it, combining excellent observation with some misinterpretation of what was seen. Thus *HA* 544a25–9 (cf. Pliny *HN* 10.147) affirms that the Blackbird breeds before any other bird and twice each year, but only the second brood succeeds, for the first fails because of inclement weather. Modern studies reveal that 2 or 3 annual broods are normal and 4 or 5 not rare, that although the bird is not always the first species to sit on eggs, in parts of Europe when winters are mild, breeding may begin in the last week of December, and that only 1 or 2 chicks in each brood survive as long as a year. *HA* 616a1–3 says that Blackbird nests are made from bulbous comfrey, with a bedding of hair and wool; in fact, any combination of dry grass, roots, stalks and moss is in use, cemented on the inside with mud and damp leaves and lined with dry grass. *HA* 617a11–18 claims two sorts of Blackbird: the black one found everywhere, and one similar in size and voice but pure white with an orange beak allegedly found only around Mount Cyllene in Arcadia (cf. e.g. [Aristotle] *Mirabilia* 831b14–17, Pausanias 8.17.3, Aelian *NH* 2.47, 5.27 [citing Sostratus], Antoninus Liberalis 5, Priscian *Periegesis* 415, Stephanus of Byzantium s.v. Κυλλήνη, Eustathius 300.37–39 on *Iliad* 2.603, Pliny *HN* 10.87). Although the identity of the latter bird is disputed, it must have been an albino Blackbird; Blackbirds have more albinos than any other European species and wholly white forms are not rare—indeed, they were attested also in Italy, being caught and shown there as exhibits (Varro *De Re Rustica* 3.9.17). *HA* 632b14–18 claims that Blackbirds with brown plumage were seasonal variations of those with black (cf. Aelian *NA* 12.28, Pliny *HN* 10.80; Dionysius *On Birds* 1.27 says they are two different species). This partly misinterprets reality: adult male Blackbirds are black, adult females are dark amber brown, but young males have dusky brown plumage resembling that of adult females up to their first autumnal moult, and they do not become totally black until their third moult. Aristotle then correctly observes that the bird sings (cf. Theocritus *Epigram* 4.9–10 Gow) in summer, but only chatters discordantly in winter (cf. Aristophanes *Birds* 305–6); the latter remark presumably

refers to the common winter ‘tchook tchook’ call of mild alarm. *HA* 600a19–20 surprisingly includes the Blackbird as one of the birds that hibernate in winter; some Greek breeders actually winter in North Africa (*BWP* 952–3), but some remain all year round and were seen in winter by non-scientists (e.g. Aristophon fr. 10.5 K-A; cf. Pliny *HN* 10.72). At *HA* 609b9–11 an allegation that the Blackbirds and their young are victimised by the *Krex* (q.v.) cannot be validated so long as that bird’s identity is doubtful (? Black-winged Stilt), while 610a13 (cf. Pliny *NH* 10.207) calls the Blackbird a friend of the *Trygōn* (Turtle Dove). Other writers add a few observed details: that the bird hops (Pliny *HN* 10.111), and is a woodland bird that lays eggs in winter (Dionysius *On Birds* 1.27: see above). Blackbirds were regularly snared (Dionysius *On Birds* 3.13; cf. several epigrams in the *Palatine Anthology*: Rhianus 9.343, 12.42, Antipater of Sidon 9.76, Paulus Silentiarius 9.396), sold in the market (Aristophanes *Birds* 806, 1070), and served on the dinner table (Nicostratus fr. 4 K-A, Antiphanes fr. 395 K-A, Matron *Convivium* 87, Horace *Satires* 2.8.90–1); in Greece, such practices still continue, with guns replacing snares. According to Aristophanes (*Birds* 1081) fowlers inserted feathers into Blackbirds’ nostrils, either (1) to string several killed birds together; (2) to drive a feather into the bird’s brain and so kill it; or (3) as a magical spell to ensure further catches, apparently a practice still adopted in parts of Greece at the beginning of the twentieth century. Pliny the Younger (*Epistle* 4.2) notes that Blackbirds were kept as pets, and several accurate portraits of them are preserved on wall-paintings (the finest is in the Villa of Poppaea at Oplontis).

(a) Gloger (1830:8–10), Marx (1894:1982–83), Newton in Frazer 4 (1898:247), Rogers (1906: xxx), Robert (1911:22–3), Keller 2 (1913:75–6), Bonner (1925:210–14), Brands (1935:115–16), Thompson (1936:174–6), Arnott (1964:249–50 n. 5), Gossen (1956:176 §35), André (1967:63, 103–4), Douglas (1974:51–2), Pollard (1977:35–6), Capponi (1979:208, 334–7), Lamberton and Rotroff (1985:29, 32), Dunbar (1995: on 1081), Hünemörder 1 (1996:630), Watson (2002:397–8 and fig. 334), Arnott (2005:567–8).

(b) Belon (1555:317), Lindermayer (1860:86), Arrigoni (1929:274–80), Lack (1943:166–75), Witherby 2 (1943:136–41), Hillstead (1945), 216–23), Steinfatt (1955:92), Snow (1958:18- Bawtree (1952:330), Bannerman 3 (1954:24, 50–8, 94, 97, 99, 132), Rollin (1959:92–6), Mayer-Gross and Perrins (1962:189–90), Yapp (1962:52, 96–7, 101, 108–9, 120, 275), Simms (1978:44–5, 49, 84–91, 136–7, 143, 151), *BWP* 5 (1988:949–64), Gattiker and Gattiker (1989:73–80), H-A (1997:242–3), Brooks (1998:17, 184), Stephan (1999:18–21, 28–30 (and fig. 6), 172–3), Clement and Hathway (2000:351–7).

(2) However, according to Pausanias (9.22.4), at Tanagra in Boeotia there was a breed of Domestic Fowl (Alektōr, q.v.) that had been given the name of Kossyphos (the non-Attic spelling of Kopsichos: see section 1 above), which was the same size as birds in Lydia (about which we know nothing), the same colour as a Raven (Korax, q.v.: i.e. Black, hence its name), with wattle and comb as red as an anemone (*Anemone coronaria*, *A. pavonina*), and tiny white markings on the tip of its beak and the end of its tail. Poultry breeds matching this description (e.g. the Black Spanish) can still be seen around the Mediterranean.

(a) Newton in Frazer 5 (1898:90–1), Hehn (1911:134), Thompson (1936:176).

Korakias

(κορακίας **G**) One of four different birds that Aristotle (*HA* 617b16–19) identifies as a kind of Koloios (q.v., section 1). As he notes that the Korakias is the size of a Hooded Crow and red-billed, this must be primarily the [Red-billed] Chough, *Pyrhcorax pyrrhcorax* (37–41 cm ~ Hooded Crow 45–47 cm), with a long, decurved, bright red bill and red legs, although it has been suggested that in antiquity the Alpine Chough, *P. graculus* (36–39 cm), with reddish legs and a shorter yellow bill, would not have been distinguished from it, at a time when colours were less precisely classified and labelled. That suggestion may be based on Pliny's naming the Alpine Chough (*HN* 10.133) *pyrrhcorax* (= 'Yellow-red Raven'), although he noted that this bird's beak was yellow.

See also PYRRHOKORAX.

(a) Sundevall (1863:124 §180), Aubert and Wimmer 1 (1868:97–8 §55), Robert (1911:66–7, Keller 2 (1913:110), Gossen and Steier (1922:56), Thompson (1936:159), Pollard (1977:55–6), Capponi (1979:276).

(b) Witherby 1 (1943:37–9), Bannerman 1 (1953:52–62), Wilmore (1977:98–105, 107–10), Coombs (1978:129–47), Goodwin (1986:13–16, 23–31, 134–44), *BWP* 8 (1994:95–120), H-A (1997:280–1), Brooks (1998:205).

Koraphos

(κόραφος **G**) According to Hesychius (κ3590), just 'a kind of bird'. Schulze's attempt to link the name with Corvids such as Korōnē (and presumably Korax, cf. Latin *cornix*, *coruus*) and so presumably to assume that it was so named from its cawing call is ingenious but not totally convincing.

(a) Schulze (1888:261=1933:371), Thompson (1936:164), Gossen (1937:59 §1080).

Korax, Korakiskos

(κόραξ, κορακίσκος **G**, (1) *cor axc*, *coruus*, (2) ? *coruus aquaticus* **L**) Two birds share the name Korax:

(1) Mainly the [Common] Raven (*Corvus corax*), the largest of the corvids (54–67cm), but ancient Greek and (particularly) Roman writers sometimes confused it with the Hooded Crow and other corvids (see on KORŌNĒ). Its name comes from its hoarse unmusical call (e.g. Pindar *Olympians* 2.87–8, Aeschylus *Agamemnon* 1472–4, Aristophanes *Birds* 860–1, Aelian *NH* 2.51; cf. Varro *De Latina Lingua* 5.75), a repeated *pruk* or *krok*, so it is no surprise that in the linguistically unrelated Tibetan dialect spoken

by sherpas in Nepal it is 'Gorawk'. An all-black bird (Petronius 43, cf. Martial 1.53.7–8, 3.43.2) with emotive eyes ([Aristotle] *Physiognomica* 12b12), it was a common scavenger in and around Greek towns in antiquity (cf. Aristotle *HA* 617b 12–15), but centuries of persecution have reduced its numbers in many places and banished it from human settlements into the wilderness. The Raven's familiarity enabled Aristotle and other ancient writers accurately to describe its behaviour, although they sometimes misinterpreted what they saw. Thus Ravens, with their strong hard beaks (cf. Aristotle *PA* 652b5–8), assaulted vulnerable animals, primarily attacking (and eating) their eyes (Aristotle *HA* 609b–7 names bulls and donkeys, but more often its victims are sick lambs and young goats; cf. Aristophanes *Acharnians* 92, *Birds* 582–4, Aelian *NA* 2.51, Catullus 108.5), and preyed on their corpses and other carrion (including human: e.g. Aeschylus *Agamemnon* 1472–3, Horace *Epistles* 1.16.48). Each pair of Ravens is known to occupy a sizable territory (cf. Aristotle *HA* 618b9–10, *Mirabilia* 842b10–14, Aelian *NA* 2.49, Pliny *HN* 10.31), at least when breeding. Aristotle (*GA* 766b13–16, cf. Pliny *HN* 10.32) correctly rejected the idea that the beak-kissing of male and female was an act of copulation, to which it is only a bonding prelude. He also noted that Ravens lay 4–5 eggs (*HA* 618b13, cf. 563a32–b1, Pliny *HN* 10.165: a more precise figure is 319–20), [7]), and brood them around 20 days (*HA* 563b2–3, cf. Pliny *HN* 10.165: exactly right). He correctly observed (*HA* 606a21–4) that the Ravens in Greece were larger than those in Egypt, where the predominant species is the Brown-Necked Raven (*Corvus ruficollis*, 48–56 cm ~ 64 cm). The bird's ability to mimic human speech was as well known to ancient Romans as to readers of *Barnaby Rudge*. Pliny (*HN* 10.121–3) tells the story of one Raven born in the Temple of Castor and Pollux that learnt to mimic human speech in a cobbler's shop and flew every morning to the Forum to greet Tiberius and members of the imperial family. Ravens can easily be tamed, and Ctesias' allegation (688F45, cf. Aelian *NA* 4.26) that Indian dwarfs trained either them or Crows to hunt foxes and hares is more credible than much that we read in him and Aelian. Sometimes, however, ancient writers misinterpreted what they saw. Thus the lifelong pair-bonding of Ravens presumably led to Aristotle's (fr. 347 Rose) inaccurate assumption that a bird did not seek a new partner after the death of its mate. Wholly or partially albino Ravens do occasionally occur, but their white or yellowish colouring is not due to sharp frosts (so Aristotle *HA* 519a3–6) or lack of food ([Aristotle] *Colours* 799b1–3). Ptolemy (7.2.23) alleged that a white Korax lived in what is now Bangladesh; presumably his source mistook the paler form of the Indian House Crow with whitish neck and underparts (*Corvus splendens zugmayeri*), which is now confined to western Pakistan, for a Raven. Fledgling Ravens are sometimes expelled from their nests, not by their parents (so Aristotle *HA* 563b22, Pliny *HN* 10.31), but by raptors such as Peregrine Falcons. Aristotle alleges hostility between Raven and Kite (Iktinos, q.v.: *HA* 609a20–3; cf. Aelian *NA* 4.5, 5.48, Cicero *Nature of the Gods* 2.125), and between Raven (allied with fox) and large raptors (Aisalōn, q.v.: 609b 32–4, cf. Aelian *NA* 2.51, Antigonus *Mirabilia* 59, Pliny *NH* 10.203), but modern studies don't highlight such enmities, although interaction in America between Raven, fox and Bald Eagle has been observed. Pliny (*HN* 10.32) alleges that Ravens have 60 days of ill-health in summer; this presumably misconstrues the birds' scraggly appearance during the moult. The same author (*NH* 10.125, cf. Aelian *NA* 2.48, Bianor *Palatine Anthology* 9.272) describes a Raven inserting pebbles into an urn in order to make the level of the water inside rise high enough for it to drink it; this

may misinterpret the bird's habit of hiding things it wishes to store. The Raven's longevity (often up to 50 years or so) was well known in antiquity, although exaggerated by Hesiod to 108 human lifetimes (fr. 304, cited by Plutarch *Moralia* 415c; cf. e.g. Ovid *Metamorphoses* 7.274, Seneca *Benefits* 2.29.1, Pliny *HN* 7.153). Ravens were widely used as weather forecasters (cf. e.g. Lucretius 5.1084–6, Virgil *Eclogues* 9.15, Horaces *Odes* 3.27.7–12), although Plutarch (*Moralia* 129a) denied any validity to the practice. If the birds called twice quickly and shook their wings (Theophrastus *Weather Signs* 16, Aratus 963–9, 1003, Aelian *NA* 7.7, cf. Virgil *Georgics* 1.381–2), or called late in the day (Theophrastus *Weather Signs* 39, cf. Nicander *Theriaca* 406), rain was expected. If they called three or four times quietly (Virgil *Georgics* 1.410–11, cf. Theophrastus *Weather Signs* 52), barked with a sort of gurgle (Pliny *NH* 362), or croaked happily in a flock (*Geoponica* 1.2.6), fine weather was signalled. The Raven was considered to be Apollo's messenger (Hesiod fr. 60, Aelian *NA* 1.48, 7.18, Porphyry *De Abstinencia* 3.5; Ovid *Metamorphoses* 2.544–5, Statius *Thebaid* 3.506, cf. Petronius 122 v. 127), but (according to Aelian *NA* 1.47) on one occasion when Apollo sent it to draw water, it came to a field of growing corn and waited for the crop to ripen, so ignoring the god's order; as punishment every Raven was alleged to be thirsty all through the summer. The bird's association with Apollo led to its use in augury (Aelian *NA* 1.48), with decisions based on where it was seen and how it croaked (e.g. Aesop 127, Dio Cassius 58.5.7, Plautus *Aulularia* 624–7, 669, *Asinaria* 260, Cicero *Divination* 1.85, Ovid *Metamorphoses* 2.534–9, Pliny *HN* 10.33, Petronius 122 v. 177). Hence alleged associations of Ravens with historical events: a flock of them at Delphi damaged an Athenian dedication when Athens was preparing for the Sicilian expedition (Cli[to]demus 323F10 Jacobi cited by Pausanias 10.15.5), they disappeared from Athens and the Peloponnese in 395 BC when Medius' mercenaries were annihilated at Pharsalus (Aristotle *HA* 618b9–17), they guided Alexander the Great on his march to the Temple of Ammon in the Libyan desert (Plutarch *Alexander* 27.2) and through the wastelands of Asia (Curtius 4.7.15). A Raven was said to have supported M. Valerius in a fight against a Gaul in 348 BC (Livy 7.26), and its croaking was considered a good omen for a Roman consul in 293 BC (Livy 10.40.14). A myth related that Lycius, the son of Clinias, was first metamorphosed into a white Raven, but Apollo intervened and changed the colour to the bird's normal shiny black (Antoninus Liberalis 20.7). In ancient Greece, however, a 'white Raven' came to be used as a proverbial expression for something that did not exist (e.g. Ergias of Rhodes 513F1 cited by Athenaeus 360e, anon and Lucian respectively in *Palatine Anthology* 11.417 and 436, Galen 2.71 Kühn, Juvenal 7.202). Other proverbs too featured the bird: 'Ravens outclassing Nightingales' (e.g. Nazianzus *Letter* 12.2 Gallay, Apostolius 9.90: of impossibilities); 'Bad egg of a bad Raven' (Apostolius 9.20, Gregory of Cyprus [Leiden ms.] 2.34); 'A Raven drawing water' (Zenobius 4.46: of a disagreeable experience, perhaps inspired by the story in Aelian *NA* 1.47 summarised above). The expression '(Go) To Ravens' was in Athens a common male curse consigning someone to hell or damnation (e.g. Aristophanes *Acharnians* 864+28 other passages, Menander *Dyskolos* 112+8 others, Lysias 13.81); various explanations were advanced for the usage, the most plausible (but not necessarily correct) one being that Ravens fed on the bodies of murderers in Athens executed by a type of crucifixion (cf. the Triclinian scholion on Aristophanes *Clouds* 133c). Many fables revolved around a Raven: (i) one was tricked by a fox into singing and so dropping its food (Aesop 126, Phae-drus 1.13, Babrius 77,

Apuleius *Florida* 4.23, cf. Horace *Satires* 2.5.66); (2) a sick Raven begged its mother to pray for him, but the mother refused because no god would pity a bird that stole from every god (Aesop 228, Babrius 78); (3) one seized a sleeping snake for food but was bitten by it and died (Aesop 130; cf. Archias *Palatine Anthology* 9.359, where a scorpion replaces the snake); (4) a Raven and a Crow competed as augurs, but the Crow failed (Aesop 127); (5) a Raven was blind in one eye, but the man who saw it said that if it had really been an augur, its foreknowledge would have enabled it to prevent blindness (Aesop 227). Ravens featured occasionally on coins (e.g. a Delphic stater of the fourth century BC), and one has been identified on an Athenian black-figured amphora of about 540 BC, where it is perched on a boat over which a ghost—possibly Achilles’—is flying. A bronze Raven (now in the Naples Museum) acted as a fountain figure in the Villa San Marco at Stabiae, and the bird is a regular feature on Roman imperial reliefs of Mithras the Bull-killer.

(a) Walters (1993:153 B 240), Rogers (1906: xxxvii–xxxix), Head (1911:703), Robert (1911:60), Keller 2 (1913:92–105), Gossen (1914:19–23; 1935:175 §202), Brands (1935:117), Thompson (1936:159–64), Frisk 1 (1954–60:17), André (1967:62), Chantraine 1 (1968–70:565), Toynbee (1973:273–5 and plate 73), Douglas (1974:46–9), Sauvage (1975:185–91), Pollard (1977:26–7 and fig. 2), Capponi (1979:196–202; 1985:90, 93–104, 245–6), Jashemski 1 (1979:332 and fig. 531), Kossatz and Deissman (1981: (I.1) 195 and (I.2) 144 plate, Arnott (1990:80; 1993b: 128; 1996: on fr. 99.5), Dunbar (1995: on vv. 27–9, 582–4, 860–1), Hünemörder 6 (1999:786–7), Schmidt (2002:11–49, 69–91, 101–62), Foufopilos and Litinas (2005:7–39).

(b) Elwes and Buckley (1870:189), Arrigoni (1929:71–2), Witherby 1 (1943:7–11), Bannerman 1 (1953:1–9), Steinfatt (1954:245), Ratcliffe (1962:20–6, 34–6, Suchantke (1965:125), Bundy (1976:80, Wilmore (1977:147–56), Coombs (1978:20–44), Matthiessen (1979:194 (entry for 6 November), Goodwin (1986:13–16, 23–31, 122–30), Ali and Ripley 5 (1987:243 plate 70.6), Gattiker and Gattiker (1989:112–58), Heinrich (1990, especially 270–1), *BWP* 8 (1994:197–223), H-A (1997:282–3), Ratcliffe (1997:7–39, 75–195, 265–7), Brooks (1998:205), Grimmett, Inskipp and Inskipp (1998; 597, plate 71b, Sax (2003).

(2) Aristotle (*HA* 593b18–20) describes a different kind of Korax which is also black but has a body the size of a Stork, is web-footed, haunts rivers and lakes, swims, and perches and nests in trees. This Korax can only be the [Great] Cormorant (*Phalacrocorax carbo*), which totally fits Aristotle’s description, although clearly in the ancient world this Cormorant would not have been distinguished from the visually very similar [European] Shag (*Ph. aristotelis*), which nests only in caves and on cliff ledges. Both birds are fairly common residents in Greece today, with large accretions of Cormorants in winter. Pliny (*HN* 11.130), however, adds one puzzling detail: his aquatic Korax is bald. Although resident Greek and Italian Cormorants all belong to the *sinensis* subspecies, with whitish feathers on the crown and neck during breeding, those feathers do not suggest baldness, and it is much more likely that Pliny’s birds belonged to a totally different bird, the [Northern] Bald Ibis (*Geronticus eremita*), which is bald-headed and black, although particular features such as its decurved beak make its appearance substantially different from that of a Cormorant.

See also PHALAKROKORAX.

(a) Gloger (1830:34), Aubert and Wimmer 1 (1868:98 §59), Tristram (1905:32), Gossen and Steier (1922:1417), Thompson (1936:164), André (1967:62), Pollard (1977:74), Capponi (1979:202–3).

(b) Witherby 4 (1943:2–10), Bannerman 8 (1959:1–21), Cramp (1974:89–99), *BWP* 1 (1978:200–14), H-A (1997:98–9), Brooks (1998: 104–5), Nelson (2005:14–16, 51–2, 98–9, 104–6, 158–88, 411–23, 443–53).

Korkora

(κόρκορα **G**) According to Hesychius (κ 3636), a name given by the inhabitants of Perge, a town in Pamphylia (now southern Turkey), to an Ornis (q.v.: here probably=Domestic Fowl, named from its call).

See also ALEKTŌR.

(a) Thompson (1936:164), Gossen (1937:59 §10850), Neumann (1961:42).

Korōnē, Korōnideus

(κορώνη, κορωνιδεύς **G**, *cornix* **L**) Three birds share the name Korōnē:

(1) Most commonly the Hooded Crow (now *Corvus cornix*), the species of Crow with a light grey body that is now (and presumably always has been) found in Greece and Italy south of the Alps (where it is one of the two commonest corvids), along with some other areas known to ancient writers such as Egypt (hence not surprisingly Aristotle *HA* 606a24–5 says the Crows there are the same size as those in Greece!). On the eastern side of the Black Sea (cf. Apollonius *Argonautica* 3.927–9), it is replaced by *C. c. sharpii*. Two references to the Korōnē in reputable authors corroborate this identification: Aristophanes (*Birds* 967), where the bird is described as grey, and Pliny (*NH* 10.124), who mentions the existence of an amazingly all-black Crow in Spain (sc. the Carrion Crow, *C. corone*, which is the Crow of much of western Europe, but unknown to Greece and Italy). Despite the colour differences between the Hooded Crow and the all-black Raven, however, Latin writers often confused their *cornix* with their *coruus*, and very occasionally in Greek the Korōnē and Korax were assumed to be alternative names for the same bird (e.g. Hesychius κ 3739). The Hooded Crow's familiarity ensured that most of its ancient descriptions were accurate. Thus Aristotle noted that it was used to living in towns and stayed all the year round (*HA* 617b12–15), that it was omnivorous and fed on carrion washed up on the shore (*HA* 593b12–14). Aratus (949–52) vividly describes one strutting on a headland or dipping from head to shoulder in a river and then shaking itself dry beside the water with an accompaniment of hoarse caws, although he spoils his picture by making the Crow dive completely into the water, which I've never seen a

Crow doing; was Aratus here confusing his Crow with another kind of Korōnē which does so dive (see (2) below)? Pliny well observed that if a Crow found a nut that was too hard to open, it would fly up and drop it onto rocks or roof tiles until it cracked (*HN* 10.30), and that Crows preferred walking (*NH* 10.111) to hopping. Crows are notorious for eating eggs and young of passerines such as the Wren and for attacking small mammals such as weasels (so Aristotle *HA* 609a16–17, adding foxes), but allegations of hostility to Owls, with attacks on each other's eggs, are misdirected: the Little Owl (Glaux, q.v.) is singled out here (especially Aristotle *HA* 609a8–16, cf. e.g. Pliny *HN* 10.203, Aelian *NA* 3.9, Antigonus *Mirabilia* 57), but modern observations point rather to [Eurasian] Eagle Owl (*Bubo bubo*) and Barn Owl (*Tyto alba*). Aelian (*NH* 6.45, 15.22) rightly notes that Crows mob birds of prey. The Hooded Crow, like the Jackdaw and Raven (see KOLOIOS, KORAX) is monogamous (cf. Aristotle fr. 347 Rose, Aelian *NH* 3.9, *Cyranides* 1.2, *Physiologus* 27 p. 91 Sbordone). Indeed its fidelity to its partner, according to Aelian (*NA* 3.9), led to Greeks before his time singing a song called 'The Crow' at weddings to remind the bridal pair of their duty to produce legitimate children. Pliny (*HN* 10.30) says that the Crow breeds after midsummer; modern studies reveal that in Greece eggs are mostly laid in May. Aristotle (*HA* 564a15–18, cf. Pliny *HN* 10.165) states that only the female bird broods, with the male meanwhile fetching her food to the nest; this is normally true. Aristotle (*GA* 774B26–9) says that the chicks are born blind, and Pliny (*HN* 10.38, cf. Dionysius *On Birds* 1.10) that they emerge from the shell feet first; actually at birth the chick emerges as a tiny mass of pink flesh only 3 cm across with eyes closed and legs and feet bent helplessly under their bodies. Korōnideus was apparently the name given to a Crow chick (Antiatticist 105.23–24 Bekker citing Cratinus fr. 190 Kassel-Austin, Hesychius κ 3745, Eustathius 753.56 on *Iliad* 9.322). Hesiod (fr. 304.1: cf. Aratus 1022, Babrius 46.9, Ausonius 13.4.3, cf. Ovid *Amores* 2.6.35–6) claimed that the Crow lived nine human generations, Aristophanes (*Birds* 609) reduced that to five, and others (Oppian *Cynegetica* 3.17, Lucyllius *Palatine Anthology* 11.389, Horace *Odes* 3.17.12–13) just described it as long-lived. The Crow's normal life span is 5–12 years (cf. Plutarch *Moralia* 415cd). When not persecuted it can become relatively tame, and this was well known in antiquity. At the beginning of Aristophanes' *Birds*, Peisetairōs may have carried onto the stage a tame Crow attached to a string (cf. vv. 5–6, 23, 49–50), and let it fly off between vv. 86 and 91. Another was carried round in Rhodes as part of a ceremony in which a group of men named the 'Crow Men' (Korōnistai) sang a song in honour of the bird (described there as Apollo's daughter) and collected food and money for it (Phoenix of Colophon fr. 2 Powell in Athenaeus 359e–60b). We are told by Aelian (*NA* 6.7) that at Crocodilopolis in Egypt a tomb had been built for the tame Crow that acted as despatch carrier for King Amenemhet III (2061–13 BC). The all-black Carrion Crow that came from Spain had been taught to mimic the sounds of Latin words (Pliny *HN* 10.124). One Hooded Crow was bought by Octavian for 20,000 sesterces after it had been taught to say to him in Latin 'Hail Caesar, conquering commander' on his return to Rome after his victory at Antium in 31 BC (Macrobius *Satires* 2.4.29), and another allegedly shouted from the roof of the Roman Capitol in Greek 'All will be well' a few months before Domitian's assassination in 96 AD (Suetonius *Domitian* 23.2). The Hooded Crow's normal calls, like the Raven's, were interpreted as weather forecasts. As an augur of rain (Horace *Odes* 3.17.16) the bird might add a gurgle to its cawing and shake itself (Pliny *NH* 18.363–4), walk the shore

with uncertain steps (Lucan 5.555–6), bathe clamorously on the seashore at night (*Geoponica* 1.3.7, cf. Aratus 1022, Pliny HN 18.364), caw in the late afternoon or evening (Theophrastus *Weather Signs* 39, Aratus 1002, Aelian NA 7.7), caw twice quickly and then a third time (Theophrastus *Weather Signs* 39), or caw at the top of its voice (Virgil *Georgics* 1.388). Fine weather was expected if the Crow cawed softly during a storm at suppertime (Theophrastus *Weather Signs* 53, cf. Aelian NA 7.7=Aristotle fr. 253), cawed three times at dawn (Theophrastus 53), or cawed gently during the day (*Geoponica* 1.2.6). Similarly the sight of a Crow could be interpreted as either a good or a bad omen depending on its position and activity. It was favourable if the bird was flying to the left (Cicero *Divination* 1.39 and presumably Plautus *Asinaria* 260–1) or perched in a tree and looking alternately to the sky and the ground (Aesop 91), but disastrous if (i) it was on your left and not moving (e.g. Cicero *Divination* 1.39, Virgil *Eclogues* 9.15, Phaedrus 3.18); (ii) at a wedding a single Crow was heard cawing (Aelian NA 3.9); or (iii) a Crow settled on the house you were building and cawed while you weren't in it (Hesiod *Works and Days* 746–7). Athena's alleged hostility to the Crow (Ovid *Amores* 2.6.35) presumably lay behind the belief that the bird never entered the Parthenon when the altars were smoking (Lucretius 6.749–52, Aelian NA 5.8 citing Aristotle fr. 315 Rose, Philostratus *Apollonius* 2.10 without specifically identifying the bird). Pliny (HN 10.30) claimed that between early September and late February the Crow was rarely seen in the precincts of the goddess (cf. Antigonus *Mirabilia* 12). Even so, at Coronē in Messenia, there was a bronze statue of Athena holding a Crow in her hand, and allegedly a brazen Crow was discovered in the foundations of that city's walls (Pausanias 4.34.5–6). One Crow is said to have revealed where in the territory of Naupactus Hesiod's bones originally lay (Pausanias 9.38.3–4), and a second to have upbraided Cadmus (Nonnius *Dionysiaca* 3.102, cf. Apollonius *Argonautica* 3.926). The bird featured in many fables: (i) one Crow explained to a dog that he made sacrifices to Athena in the hope of making peace with the goddess (Aesop 129); (ii) another told a Pigeon that the more youngsters she produced, the more she'd lament her slavery (Aesop 218); (iii) a third told a Swallow that the latter's beauty shone only in spring, but the Crow's body could cope with winter (Aesop 258); (iv) a fourth told a large raptor which had snatched up a tortoise how to smash its shell and so gained a share in the feast (Phaedrus 2.6); (v) a fifth perched on a sheep's back and was told by the sheep that if it had attempted to perch on a dog it would have been bitten; the Crow justified itself by saying that it survived by harrying the weak and kowtowing to the strong (Phaedrus, Perrotti's appendix 26); (vi) the Raven and the Crow (Aesop 127: see KORAX above). 'Crow and scorpion' was an enigmatic proverb equivalent to 'catching a Tartar' (e.g. Zenobius 4.60), implying that if a Crow caught a scorpion, it would be stung by it (cf. Meleager *Palatine Anthology* 12.92=116 Gow-Page, Hesychius κ 3740, *Suda* κ 2107; Archias *Palatine Anthology* 9.359 tells the same story about a Korax, q.v.). In ancient Egyptian art there is a splendid portrayal of (probably) two Hooded Crows on a Dynasty XII cloisonné pectoral from a tomb at El-Riqqa, while two Crows are cut in relief on an ancient diamond-shaped ornament of rock crystal formerly in Paris.

See also BOROS, BRYSSIS AND DEDŌNĒ.

(a) Wedgwood (1854:107–9), Sundevall (1863:123–4 §76), Aubert and Wimmer 1 (1868:99 §61), Imhoof-Blumer and Keller (1889:130 and plate xxi.11), Robert (1911:61), Keller 2 (1913:92–5, 105–9), Warde Fowler (1891:232–9), Rogers (1906: xxxix–xl),

Gossen and Steier (1922:1561–6), Brands (1935:118), Thompson (1936:168–72), André (1967:61), Toynbee (1973:151, 273–4, plate 73), Douglas (1974:46–7), Sauvage (1975:185–91), Pollard (1977:25–6, 135–6, 179–80), Capponi (1979:190–202; 1985:90–3, 246), Houlihan and Goodman (1986:131–4 and fig. 192), Arnott (1988:212; 1993b: 128–9), Dunbar (1995: on vv.1–48, 609), Hünemörder 9 (1999:786–7), Schmidt (2002:51–68, 93–101), Fofopilos and Litinas (2005:7–39).

(b) Arrigoni (1929:72–4), Witherby 1 (1943:11–14), Bannerman 1 (1953:10–30), Creutz (1953:102–3), Wendland (1958:203–8), Melde (1969:6–11, 25–96, 102), Dickson (1972:221–2), Makatsch 2 (1976:125–7), Wilmore (1977:111–20), Coombs (1978:45–73), Goodwin (1986:23–52, 110–17), Gattiker and Gattiker (1989:112–58), Goodman and Meininger (1989:448–51), *BWP* 8 (1994:172–95), H-A (1997:282), Brooks (1998:205), Sax (2003).

(2) Although the Hooded Crow itself at times frequents the sea shore (see above), more than one basically marine species seem also to have been given the name of Korōnē. Old lexica and scholia flounder about, identifying the marine Korōnē as an Aithyia (q.v.: Hesychius κ 3739, 3741), Kolymbis (q.v.: Hesychius κ 3741) and Laros (q.v.: Hesychius κ 3739, scholion on Homer *Odyssey* 1.441). Some ancient texts are more precise. Arrian (*Periplus of the Euxine Sea* 32 Müller=21 Silberman, Hercher) so calls a group of birds that lived along with Laros and Aithyia on the island of Leuke (? Phidonisi or Berezan) at the mouth of the River Danube, flying out to sea at dawn and returning to the temple of Achilles on the island to sprinkle it with water from their dripping wings. This suggests the Mediterranean Shearwater (*Puffinus yelkouan*), a dark brown, grey and white bird which is found on the west side of the Black Sea, although there is no evidence of its breeding there. Other writers seem to give the name to the [Great] Cormorant (*Phalacrocorax carbo*) and/or the [European] Shag (*P. aristotelis*), both elsewhere called Korax (q.v.), crowlike birds more attached to water than the Hooded Crow. Indeed Aratus (949–52) mars his graphic description of a Crow's behaviour (see [1] above) by adding an ability to dive headlong into a river, which characterises not a Crow but a Cormorant or Shag. Homer has his longtongued Korōnē and its fellows doing their tasks at sea but nesting in trees on Calypso's island (*Odyssey* 5.66–7), and Odysseus' men, floundering about in the waves after their ship was struck by a thunderbolt, are compared to the same birds (*Odyssey* 12.418–19); Theophrastus (*Weather Signs* 16) has his bird moving its head as it stands on a wave-washed rock, frequently diving and flying over the water; while the *Geoponica* (1.3.7) has its Korōnē wetting its head on shore, swimming, and croaking during the night. These are all features of Cormorant and Shag behaviour.



Figure 5 Crow, Hooded

(a) Tristram (1905:32), Boraston (1911:219–20), Keller 2 (1913:239–40), Thompson (1936:172–3), André (1967:61–2), Capponi (1979:202–3).

(b) Witherby 4 (1943:11–14, 56–8), Bannerman 8 (1959:1–13, 123–35), Cramp (1974:89–93), *BWP* 1 (1977:136–40, 200–7), H-A (1997:96, 98), Brooks (1998:104–5), Nelson (2005:14–16, 51–2, 98–9, 104–6, 158–88, 411–23, 443–530).

(3) See DAULIA KORŌNĒ.

Korthilos

(κόρθιλος **G**) According to Hesychius (κ 3615), another name for the Basiliskos (q.v.: Goldcrest, *Regulus regulus*, or Firecrest, *R. ignicapillus*).

(a) Thompson (1936:164), Gossen (1937:59 §1085).

Korydos, Korydalos, -allos, -allis

(κορυδός, κόρυδος, κορύδαλος, -αλός, -αλλός, -αλλίς **G**, *alauda*, *galerita*, *-tus*, *cassita* **L**) Korydos and Korydalos are the synonymous (cf. the scholia to Theocritus 7.141) forms most commonly in use for Larks of four of the five species found in Greece today: Short-toed Lark (*Calandrella brachydactyla*: a common and widespread summer visitor and passage migrant), Crested Lark (*Galerida cristata*: a common and widespread resident), Woodlark (*Lullula arborea*: a fairly common and widespread resident), and Skylark (*Alda arvensis*: a fairly common resident, along with a huge and widespread winter influx). These four are basically similar in shape, size and coloration; Greece's fifth Lark, the Calandra Lark (*Melanocorypha calandra*: a widespread and locally common resident), is much larger (17½–20 cm) and differently coloured around the head, and may have been given a separate name: Kalandros (q.v.). Our main information about these birds comes from Aristotle, who identified (*HA* 617b19–23) just two types of Korydos:

- (1) One that had a crest and lived on the ground (also Pliny *HN* 11.21, Dioscorides 2.54). The word Korydos in fact means 'Helmeted', i.e. a metaphor for 'Crested'. According to Boios in Antoninus Liberalis 7.6, Hippodamia was metamorphosed into a Korydos because she wore a helmet when fighting the mares who had killed one of her sons, and one of the Latin words for Lark (*galerita*, *—us*) is a literal translation of Korydos. On an Athenian lekythos from the first half of the fifth century BC a spotty-backed bird is painted wearing a helmet and carrying a shield and spear; it has been plausibly suggested that this portrayal is intended as a joke on the name Korydos. On Simonides 538 (33) Page, see further below.
- (2) One that had no crest, was smaller but similarly coloured and gregarious.

The crestless bird is clearly the [Greater] Short-toed Lark, smaller than Crested Lark and Skylark (13–14 cm ~16–19 cm), which flocks in large numbers out of the breeding season. Crested Lark, as its name suggests, is clearly the prime candidate for Aristotle's other Lark; it possesses an always clearly visible long, pointed crest, spends most of its time on the ground, and is in fact the bird most commonly identified by Greek writers as a Korydos or Korydalos. The other two Larks (Skylark and Woodlark) were presumably not distinguished from the other two birds, at times appearing crestless (and so then lumped together with the Shorttoed), at other times erecting a small crest (so leading to an assumption that they were identical with the Crested). Aristotle's other information mixes good observation (*HA* 558ab30–59a2: Larks lay eggs on the ground; 614a32–4, don't perch on trees; 618a8–10, cf. Aelian *NA* 3.30, are parasitised by Cuckoos) and inaccurate reporting (*HA* 600a19–20 they hide in winter, 609a6–8, b26 steal other birds' eggs: in fact Larks eat mainly insects, spiders, beetles and seeds). Other writers add a few further details: e.g. a Korydos playing on or among tombstones (Babrius 70.20, cf. Theocritus 7.23; Crested Larks habitually perch on low rocks), or rolling in the dust (Epicharmus fr. 42.2 Kassel-Austin; Woodlarks press their breasts hard against the

ground when making nest scrapes), or singing (Theocritus 7.141, but the song is criticised by Dioscorides *Palatine Anthology* 11.95=36 Gow-Page and anon. 9.380; Skylark, Woodlark, Short-toed and Crested can all sing melodiously, but Crested and Short-toed also have unmusical calls), or in Lemnos eats locust eggs (Plutarch *Moralia* 3 80f; all four species include Orthoptera in their diet). Plato (*Euthydemus* 291b) describes children chasing them; Dionysius (*On Birds* 3.2) gives two methods of catching them, presumably to be cooked and eaten (cf. Aristotle *HA* 617b23, non-crested; Epicharmus fr. 42.2, Anaxandrides 42.65, unspecified); and Pausanias (4.34.8) claims that the city of Colonides in Messenia was founded by Athenian settlers led there by a Korydos. The bird featured in several fables. One ascribed by Aristophanes (*Birds* 472–5) to Aesop made the Korydos a primeval bird created before the earth existed, so that it had to bury its parent in its own head, having no other place to inter it; Aelian (*NA* 16.5) alleges that this story copied one from India about a Hoopoe, which also has a crest. Other fables featured (i) a Lark entering a hunter's trap willingly (Aesop 207); (ii) a trapped Lark complaining he'd not stolen gold or silver, only a bit of grain (Aesop 271); and (iii) a Lark that knew the right time to leave a field of grain (Babrius 88). Three ancient proverbs spotlight Larks: 'Every Korydos must grow a crest' (Plutarch *Moralia* 86b, 798a, *Timoleon* 37.1, 3.20, Apostolius 13.94: from Simonides 538 (33) Page), 'A Korydos sings out of tune' (Eustathius 1072.40–1 on *Iliad* 16.492), and 'Crooked grass is hidden in a Korydos' nest' (*Geoponica* 15.1.19: based apparently on a belief that the bird protected itself against sorcery by using dog's tooth grass, *Agrostis stolonifera*, in its nest, cf. Aelian *NA* 1.35). Roman authors most commonly used *alauda*, originally a Gallic word (Pliny *NH* 11.121, Marcellus *De Medicamentis* 28.50), for their various Larks (but particularly the Crested), less commonly *galeritus*, *-ta* (see above).



Figure 6 Crested Lark

(a) Sundevall (1863:125 §83), Aubert and Wimmer 1 (1868:98–9 §60), Tristram (1905:28), Rogers (1906: xlii–iii), Robert (1911:107–9), Keller 2 (1913:85–6), Gossen and Steier (1925:2082–5), Allen (1928:5), Thompson (1936:164–8), Dugas (1946:172–8, fig. 6 and plate IX), Steinfatt (1954:249–50), Roux (1963:76–8), André (1967:24–5, 79–80), Pollard (1977:49), Capponi (1979:47–50), Arnott (1988:212), Forbes Irving (1990:224–5), Dunbar (1995: on vv. 302, 472–5), Hünemörder 7 (1999:81), Raven (2000:25–6, 36).

(b) Steinfatt (1854:249), Arrigoni (1929:149–50, 154–6, 158–61), Witherby 1 (1943:170–84), Bannerman 2 (1953:11–40), Thomson (1964:417–20), *BWP* 5 (1988:123–34, 145–63, 173–205), Gattiker and Gattiker (1989:245–53), Simms (1992:29–67, 87–93, 96–101), H-A (1997:219–21), Brooks (1998:170–2), Donald (2004).

Korylliōn

(κορυλλίων **G**) *See* KOLLYRIŌN.

Koryntheus, Korythōn

(κορυνθεύς, κορύθων **G**) Hesychius (μ 3709, 3694) gives these as alternative names for the Domestic Cockerel (Alektōr, q.v.), presumably because it had a crest (like the Hoopoe and Crested Lark: see KORYTHAIOLOS and KORYDOS) that resembled a helmet (korys, koryth- in Greek).

(a) Thompson (1936:168), Gossen (1937:59 §1093).

Korythaiolos

(κορυθαίολος **G**) According to Hesychius (μ 17), one of several names or epithets for the Erops (q.v.: [Eurasian] Hoopoe), in this case given because the Hoopoe (like the Cockerel and Crested Lark: see KORYNTHEUS and KORYDOS) has a crest that resembles a helmet.

See also MAKESIKRANOS.

(a) Thompson (1936:168).

Korythōn

(κορυθών **G**) *See* KORYNTHEUS.

Korythos

(κόρυθος **G**) Hesychius (κ 3694) identifies this as a kind of Trochilos (q.v.), without further explanation.

(a) Thompson (1936:168).

Koskikos, Kotikas, Kottos, Kottyleios

(κόσκικος, ~~κοτικός~~, κοττός, κοτυλειός **G**) Hesychius (κ 3759, 3791, 3809, 3810 respectively) identifies Koskikos (κ 3759) and Kottyleios (κ 3810) as ‘Domestic Fowl’, Kotikas (κ 3791) as ‘Cockerel’, and Kottos as both ‘Fowl’ (at κ 3809) and ‘Cockerel’ (at π 3550, adding the explanation that it got this name from its tuft). Modern Greek uses *kotta* for ‘Hen’ and ‘Chicken’, *kottopoulo* for ‘Young Chicken’, and (in parts of Thessaly) *kotikas* for ‘Cockerel’.

See also ALEKTŌR.

(a) Kukulis (1916:87 §72), Thompson (1936:173–4), Gossen (1937:60 §1103, 94 §1761), Shipp (1979:335).

Kossyphos, Kottyphos

(κόσσυφος, κόττυφος **G**, *merula*, *merulus*, *cottifos* L) *See* KOPSICHOS.

Kōtilas

(κοτίλας **G**) According to the comic poet Strattis (fr. 49.6 KasselAustin), Kōtilas (meaning ‘Twitterer’) is the Boeotian word for Chelidōn (q.v.: Barn Swallow, House Martin in particular, but also any of the other three Greek Hirundines). The adjective ‘kōtilos’ (‘twittering’) is applied to the Chelidōn by Anacreon 453 (108) and Simonides 606 (101), and all five Hirundines are celebrated twitterers.

(a) Thompson (1936:189).

(b) Witherby 2 (1943:227, 233, 236, 239), *BWP* 4 (1985:244, 258, 272, 283, 295).

Koukoubaïa

(κουκουβαΐα **G**) The Byzantine scholia on Oppian *Halieutica* 1.170 give Koukoubaïa as the word then in use for Glaux (q.v.: Little Owl), and it still survives (written *-bagia* but pronounced *-void*) in modern Greek. Its first two syllables imitate the bird's most common call: 'kiew kiew'.

(b) Witherby 2 (1943:323), BWP 4 (1985:520).

Koukouphas, Kakouphos, Kokkouphas, Kokkouphadion

(κούκουφας, κάκουφος, κόκκουφας, κοκκουφάδιον **G**) This name, with its variety of spellings (Kou- Horapollo 1.55, *Cyranides* 1.7.52, 21.119, 121; Kak- magic papyrus 3.424–5; Kokkouphas magic papyrus 2.18, Kokkouphadion magic papyrus 7.411: all Preisendanz²), shows the various attempts to hellenise the Coptic word (koukoupat, -pet, -phat: from Egyptian $\text{kwk} \text{w} \text{p} \text{d}$) for the [Eurasian] Hoopoe (Epop, q.v.).



Figure 7 Hoopoe

See also GYPALEKTŌR.

(a) Thompson (1936:176), Crum (1939:102).

Koukouriakos

(κουκουριακός **G**) According to Du Cange's glossary, this was a Byzantine word for a male Domestic Fowl (Alektōr, q.v.), presumably based on its 'Cock-a-doodle-doo' call.

(a) Du Cange 1 (1688:728), Thompson (1936:176).

Koureus

(κουρεύς **G**) According to Hesychius (κ 3842), Koureus (normally= ‘Barber’) was also a bird named from a call that resembled ‘the sound of a fuller’s knife’. Unfortunately there are a great number of Greek birds with calls or songs that remind listeners of a knife clipping pieces of cloth (11 Warblers, 5 Buntings, 2 Shrikes, 1 Finch, 1 Flycatcher, 1 Tit, as well as the Jackdaw’s chack), which make attempts to identify the Koureus pointless.

(a) Thompson (1936:176), Gossen (1937:61 §1115).

Koutis

(κουτίς **G**) According to Hesychius (κ 3870), either another name for, or one kind of, Sykallis (see SYKALIS: Blackcap and four other similar birds), which was caught in nets (κ 3871).

(a) Thompson (1936:177), Gossen (1937:61 §1118; 1956:174 §11).

Krabos

(κράβος **G**) According to Hesychius (κ 3900), either another name for, or one specific sort of, Laros (q.v.: Gull or Tern).

(a) Thompson (1936:177), Gossen (1937:61 §1123).

Krambōton

(κράμβωτον **G**) According to Hesychius (κ 3943), either another name for, or one specific sort of, Iktinos (q.v.: Kite).

(a) Thompson (1936:177), Gossen (1937:61 §1126).

Krangōn

(κραγγών **G**) According to Hesychius (κ 3905), another name for Kissa (q.v.: [Eurasian] Jay).

(a) Thompson (1936:177).

Kraugon, Kraugos

(κραυγόν, κραυγός **G**) In two adjacent entries (κ 4027–8) Hesychius identifies the Kraugos as a kind of Dryokolaptēs (q.v.: Woodpecker) and the Kraugon as some sort of bird. Presumably both spellings indicate the same bird.

(a) Thompson (1936:177), Gossen (1937:62 §1131).

Krex

(κρέξ **G**) Although considerable information is provided by Greek authors about the Krex, modern scholarship fails to agree about its identity. Aristotle is our richest source: the Krex was an enemy of birds as varied as [Eurasian] Eagle Owl, Blackbird and Golden Oriole, attacking adults and young (*HA* 609b9–11), it was pugnacious, resourceful (616b19–21) and long-legged with a short hind-toe (*PA* 695a19–22). Herodotus (2.76, cf. the scholia to Lycophron 513) says that it was the size of an Ibis (i.e. roughly 55–85 cm), Aristophanes (*Birds* 1138) that it had a beak capable of dressing foundation stones, the *Suda* (κ 2372) that its beak was sharp and serrated, Aelian (*NA* 4.5, cf. Manuel Philes 680–1) that it was hostile to the Aithyia (q.v.: [Great] Cormorant or Shag), Philes also (881) that it was slow-winged. Past attempts to identify it include: (1) the Corncrake, leading to its modern binomial *Crex crex*, because its call sounded like Krex; and (2) the Ruff, because of that bird's pugnacity, which in turn is endorsed by its binomial *Philomachus pugnax*; in no other way, however, does either bird match the descriptions given above. Yet there is one bird that does come fairly close to those descriptions: that attacks birds of prey in the air and protects its young by driving off predators as big as Cranes, that on occasion flies feebly with much flapping, that has remarkably long legs and a long (but not serrated) beak: the Black-winged Stilt (*Himantopus himantopus*), as Belon first recognised. Even though this Stilt, a common summer visitor to Greece, seems to have had two other names given to it (*Himantopus*, *Kerkas*, qq.v.), Krex may well have been its common name, given to it because of its two commonest calls: krek

and kik-kik-kik. Ancient and medieval Greeks considered the *Krex* an ill omen (Aristotle *HA* 616b19–21), especially for brides and bridegrooms (Callimachus fr. 428, Euphorion fr. 4 Powell, Hesychius κ 4052, *Suda* κ 2372). Helen, ancient Greece’s most notorious bride, seems to have been nicknamed *Krex* (Lycophron 513), a bird allegedly sacred to Athena (Porphyrius *De Abstinētia* 3.5).

See also HELŌRIOS.

(a) Belon (1555:207), Sundevall (1863:144–6 §120), Aubert and Wimmer 1 (1868:99–100 §63), Rogers (1906: lxix), Keller 2 (1913:183), Brands (1935:124–5), Thompson (1936:177), Pollard (1977:62–3), Dunbar (1995: on v. 1138).

(b) Arrigoni (1929:671–3), Bannerman 10 (1961:275–86), Soothill and Soothill (1982:300–1), *BWP* 3 (1983:36–47), Hayman and others (1987:232), Flint and Stewart (1992:87), H-A (1997:159–60), Brooks (1998:132–3).

? Kriēs

(? κριēs **G**) Our Hesychius manuscript (κ 4596) lists ‘Kriēs’ and identifies it as ‘the *Chelidōn*’ (q.v.: *Hirundine*), but *Kriēs* may be a mis-spelling or a copying error.

(a) Thompson (1936:178), Gossen (1937:62 §1135).

Krigē

(κρυγή **G**) According to Hesychius (κ 4594), another name for the *Glaux* (q. v.: *Little Owl*).

(a) Thompson (1936:177).

Kyanos

(κύανος **G**) A certain identification of this bird name seems unachievable, although two useful accounts of the *Kyanos* (literally ‘Blue[bird]’) survive. Aristotle (*HA* 617a23–8) describes it as dark blue all over, found especially in the island of *Skyros* and spending its time climbing on rocks; it has large feet, a long narrow beak, and very short legs, and is smaller than a *Kottophos* (q.v., *Blackbird*: 23.5–29 cm) but slightly larger than a *Spiza* (q.v., *Chaffinch*: 14–16 cm). Aelian (*NA* 4.59) says it avoids man, hates cities and buildings, avoids fields where there are cottages and huts, and lives in desolate places with precipitous crags such as the island of *Skyros* and other dreary, barren, uninhabited

spots. Many of these details point in the direction of the Wallcreeper (*Tichodroma muraria*), which exactly matches the Aristotelian sizing (15–17.5 cm), has large feet and a long bill, and creeps over the steepest rocks far generally from human habitation; it still breeds on one Greek island (Thasos), and winters on others (Corfu, Zakynthos, Cythera, Chios). The Wallcreeper, however, is not dark blue, but mainly grey with splashes of deep red on its wings, and two alternative identifications have been advanced: Blue Rock Thrush (*Monticola solitaria* (the right colour, but at 21–23 cm, it's too big, and elsewhere apparently called Λαῖος or Λαῆδος: qq.v.) and [Western] Rock Nuthatch (*Sitta neumayer*: also the right colour, but at 14–15.5 cm, it's the same size as a Chaffinch); both of these birds, however, tolerate human proximity.

See also GNAPHALOS.

(a) Belon (1555:316–17), Gesner (1555:265–6), Gloger (1830:13–17), Sundevall (1863:122 §73), Aubert and Wimmer 1 (1868:100 §64), Thompson (1895:103–4; 1916:39; 1936:178), Tristram (1905:28), Robert (1911:63–4), Keller 2 (1913:79–81), Gossen (1935:174 §199; 1956:176–7 §39), Pollard (1977:52).

(b) Heldreich (1878:40–1), Witherby 1 (1943:238–40), Bannerman 2 (1953:160–6), Löhr (1967:87–111; 1976), Lamberton and Rotroff (1985:30), *BWP* 5 (1988:903–14), 7 (1993:320–45), Flint and Stewart (1992:152–3), Harrap (1996:173–7), H-A (1997:241, 272–3), Brooks (1998:184, 200).

Kybindis

(κύβινδης **G**) *See* KYMINDIS.

Kychramos, Kinkramas

(κύχραμος κινκράμας **G**, *cychramus* **L**) According to Hesychius (κ 2610), Kinkramas is the name of an otherwise unspecified bird, but this may be a variant spelling of Kychramos, which Aristotle identifies (*HA* 597b14–19; cf. Pliny *HN* 10.67–8) as one of the birds that lead [Common] Quails back from Greece southwards on their autumn migration, calling noisily at night. However, the idea of Quails being escorted on their flights by birds of different species seems to be an ancient misconception arising from the sighted and/or heard presence of other birds along with the Quails when the latter birds roost or spend a few days resting during migration flights. The identity of the alleged escort remains uncertain, although Aristotle's reference to noisy night calls may point to the Water Rail (*Rallus aquaticus*), a common Greek resident and passage migrant with an ear-splitting call heard also at night, and the Little Crake (*Porzana parva*), the commonest Greek Crake which both migrates and calls at night.

See also ORTYGOMĒTRA.

(a) Sundevall (1863:144–6 §118–20), Aubert and Wimmer 1 (1868:100–1 §67), 2 (1868:154–5), Thompson (1936:141, 187–8), André (1967:54), Capponi (1979:213–15; 1985:130–4).

(b) Bannerman 12 (1963:202, 216–17), BWP 2 (1980:537, 542–3, 558–60), H-A (1997:154–5), Brooks (1998:129–30).

Kydnos

(κύδνος **G**) According to Hesychius (κ 4420), an alternative spelling of Kyknos (q.v.: Swan), although not attested elsewhere in extant writings.

Kyknia or Kyknias

(κυκνία or κυκνίας **G**) Pausanias (8.13.3) claimed to have seen more than one large raptor (Aētos, q.v.) of the kind called Kyknia(s) ('Whitey') on Mount Sipylus round the lake of Tantalus (in western Turkey between Izmir and Manisa). Thompson assumes an identification error by Pausanias here because in mediaeval Greek 'tzukneas' was the name given to White Egrets ('tsikias' in modern Greek), but it seems more likely that Pausanias had actually seen in that area some big whitish raptors (e.g. Osprey, *Pandion haliaetus*: head, breast, underbelly white: 52–64 cm; Pallid Harrier, *Circus macrourus*: male pale grey and white: 40–50 cm; pale morph of Common Buzzard, *Buteo buteo*: extensive portions of white and/or pale grey: 46–58 cm); in western Turkey today on passage Buzzard is widespread, Pallid Harrier fairly widespread, Osprey a scarce passage migrant. However, it is possible that Pausanias was influenced in his identification by a legend associated with Pythagoras, alleging that a large white raptor permitted him to stroke it (Aelian *VH* 4.17, Iamblichus *Life of Pythagoras* 142). An Eagle is figured on the coins of the Sicilian town of Croton, to which Pythagoras migrated.

(a) Du Cange 2 (1688:1569–70), Keller (1887:238, 431–2 nn. 18–21), Thompson (1936:178), Kraay and Hirmer (1966: O268–9).

(b) Kumerloeve (1961:171–3, 180–1), OST (1972:48–9, 55–6; 1975:63–4, 70, 81; 1978:42–3, 48–50, 58), BWP 2 (1980:125–7, 177, 265–6), Brown and Amadon (1989:195–200, 398–400, 609–17).

Kyknos

(κύκνος **G**, *cycnus*, *cygnus*, *cignus*, *cic[i]gnus*, *olor* **L**) Kyknos was the Greek word in regular use for Swan, of which two species then as now were found in the Balkan peninsula and Turkey: the Mute Swan (*Cygnus olor*), breeding today as a totally wild bird in eastern Thrace and parts of Turkey, but reaching as far south as Attica up to the beginning of the twentieth century, with a locally common influx of winter visitors; and the Whooper (*C. cygnus*), now an uncommon passage migrant and winter visitor to the Evros delta and Turkish wetlands. In ancient times the two species were probably much commoner and more widespread, but not yet sufficiently distinguished from each other to warrant separate names. Aristotle correctly described Swans as gregarious birds (*HA* 488a3–5, 597b29–30: true of both wintering Whoopers and wild Mutes) found on and by lakes and rivers (*HA* 593b15–17, 615a31–b5; cf. Euripides *Electra* 151–2, *Rhesus* 618, Aelian *NA* 10.36, 17.24, Dionysius *On Birds* 2.20). Other writers noted that their range extended from the Danube (Seneca *Agamemnon* 679) and the rivers of northern Greece (*Homeric Hymn* 21.1–3, [Moschus] 3.14) down to western and southern Turkey (e.g. Homer *Iliad* 2.459–61, Alcman 1.101 Page, Apollonius *Argonautica* 4.1300–2, Ovid *Heroides* 7.1–2, *Metamorphoses* 5.386–7), just as it does today. Shared details of the Mute’s and Whooper’s appearance were accurately noted by many writers: webbed feet (Aristotle *HA* 593b15–17, 615a31–2, fr. 344 Rose), long neck (Homer *Iliad* 2.460, 15.692, Euripides *Iphigenia in Aulis* 794, Bacchylides 16.6), and a white colour (e.g. Euripides *Helen* 215, Pausanias 8.17.3, Galen *On Temperaments* 27.25–6, 51.3–7 Helmreich, Horace *Odes* 2.20.10, Virgil *Eclogues* 7.38, *Aeneid* 9.563, Ovid *Heroides* 7.1–2, *Metamorphoses* 14.509, Propertius 3.3.39, Seneca *Agamemnon* 678–9) that some called hoary (Euripides *Bacchae* 1365, Aristophanes *Wasps* 1064–5, Oppian *Cynegetica* 4.392). Horace once described the birds as reddish (*Odes* 4.1.10)—presumably because he had seen Swans stained that colour by the ferrous content of the water on which they swam. Euripides, however, simply blundered when he gave his Swans red feet (*Ion* 163), not black, and so did Aristotle (*HA* 610a3, cf. Pliny *HN* 10.63) when he described the birds as cannibals (they are basically vegetarian, although occasionally seen to eat small animals such as frogs and toads). Aristotle rightly noted that Swans love their young and are belligerent (609b35–10a3, 615a31–b5, fr. 344 Rose), but when he (with other writers: e.g. Homer *Iliad* 15.690–2, Aelian *NA* 5.34, 17.24, Virgil *Aeneid* 1.393–5, 12.247–50, Pliny *NH* 10.203) named large raptors as prime assailants that Swans successfully fight off (cf. Homer *Iliad* 15.690–2, Aelian *NA* 5.34, 17.24, *VH* 1.14, Virgil *Aeneid* 1.393–5, 12.247–50, Pliny *HN* 10.203), he is slightly misleading; some Eagles (Whitetailed, *Haliaeetus albicilla*; Golden, *Aquila chrysaetos*) do try to plunder Swans’ nests and chicks, but in the breeding season Swans violently attack all potential aggressors. Pliny (*HN* 10.63) vividly describes the birds flying on migration in a pointed formation like fast ships, gradually widening the wedge. Whoopers have a musical, bugle-like call of two notes, the second pitched higher (cf. e.g. Dionysius *On Birds* 2.20), but their wings are silent in flight; Mutes rarely call, although they can grunt hoarsely and hiss, but in flight

their wings produce a musical throbbing that can be heard over a kilometre away. Antiquity's failure to distinguish Mutes from Whoopers led to a general assumption that all Swans could sing both in flight (e.g. [Hesiod] *Shield of Heracles* 315–16, Callimachus *Hymn* 2.5, 4.249–52, Virgil *Aeneid* 7.700–5) and on the ground (e.g. Euripides *IT* 1103–5, [? Meleager] *Palatine Anthology* 9.363.16–18, cf. Euripides *Ion* 167–9), although occasional references to a Swan's silence or unmusical croaking (e.g. Virgil *Aeneid* 11.458, Gregory of Nazianzus *Letter* 114) or to wind whistling through its feathers as it flies (Philostratus *Imagines* 1.9.4, cf. Virgil *Aeneid* 1.397) clearly point to a Mute. Aristophanes' ascription to his Swans of a loud cry and clattering wings (*Birds* 769–72) unrealistically fuses both species. The belief that Swans sang their most beautiful song at the approach of death was first scouted by Aeschylus (*Agamemnon* 1444–6) and developed thereafter by many writers, both Greek (e.g. Plato *Phaedo* 84e–85a, Aristotle *HA* 615b2–5, fr. 344 Rose, Chrysippus in Athenaeus 616b, Polybius 30.4.7; Artemidorus 2.2 alleged that Swans didn't sing until they were dying), and Roman (e.g. Cicero *Tusculan Disputations* 1.30.73, Ovid *Metamorphoses* 14.429–30, Seneca *Phaedra* 302). It has survived until today as a poetic commonplace (e.g. Shakespeare *King John* 5.7.20–24, Orlando Gibbons *The Silver Swan*, Tennyson *The Dying Swan*), although the idea was sometimes opposed and even ridiculed in antiquity (Alexander of Myndos fr. 17 Wellmann=Athenaeus 9.393de, Pliny HN 10.32 and Aelian VH 1.14). It appears, however, to have a factual basis, spelled out two centuries ago by Peter Pallas: the Whooper Swan has a remarkably shaped trachea convoluted inside its breastbone, so the final expiration of air from its collapsing lungs as it dies produces a wailing, flute-like sound given out quite slowly. In classical times Swans were considered long-lived and symbols of old age (Euripides *Heracles* 692, Posidippus 123.3 Austin-Bastiniani, Aelian *NH* 17.24, cf. Horapollo 2.39); actually about 30 per cent die in their first year, and those surviving have a life expectancy of about 5 to 7 years, with exceptional birds in the wild reaching 15. Swans were linked with Apollo, being considered his servants (*Homeric Hymn* 21.1–4, Callimachus *Hymn* 2.5), minstrels (Aristophanes *Birds* 769–76, Callimachus *Hymn* 249–52, Aelian *NA* 11.1, Dionysius *On Birds* 2.20) and augurs (Cicero *Tusculan Disputations* 1.73, cf. Virgil *Aeneid* 1.393–401), drawing the god's chariot (Alcaeus A 1[c] Lobel-Page, cited by Himerius *Oration* 48.10–11 Colonna; cf. the scholia to Apollonius *Argonautica* 2.498) or being ridden bareback by him (Nonnius *Dionysiaca* 38.206). Not surprisingly this divine connection was portrayed in art; several Greek vases show Apollo riding on a swan or seated near the bird (painted with the Whooper's smooth bill!), and coins from Clazomenae in the fourth century BC have Apollo on the obverse and a Swan (with the Mute's knobby bill!) on the other side. There were also links with Aphrodite. Greek and Etruscan vases depict Aphrodite either riding a Swan, or kissing Adonis in a chariot drawn by two Swans, while Roman poets (e.g. Horace *Ode* 3.28.13–15, 4.1.10, Ovid *Ars Amatoria* 3.809–10) describe the Swan as Venus' bird. Greece was not the first Mediterranean civilisation to make artistic representations of Swans, however; a relief of a Whooper is preserved from a Vth-Dynasty mastaba in Saqqara, and a wooden statue of a Mute (with its knobby beak) from a XIIth-Dynasty royal tomb. Several Greek myths introduce Swans. The most famous has Zeus metamorphosed into a Swan and in that form being pursued by a large raptor before seducing Leda, who laid an egg which hatched into the twins Helen (Euripides *Helen* 17–21) and Poly deuces (Apollodorus 3.10.7); ancient astronomers (cf. Germanicus 275–6,

[Eratosthenes] *Catasterismi* 25) linked this myth with two constellations: Cygnus ('Swan'), which rises just before Aquila ('Eagle'), and so can be interpreted as being pursued by it. The mating of Zeus and Leda was a favourite subject of Greek and Roman art; surviving pictures and carvings include a marble relief (? from Argos) in the British Museum, a floor mosaic at El Djem, and Roman imperial statues in Florence and Rome. In Plato's myth of Er (*Republic* 620a) Orpheus was changed into a Swan, and Swans were changed into men. Other myths involve (1) the three daughters of Phorcys who had the forms of Swans sharing a single eye and tooth (Hesiod *Theogony* 270–5, [? Aeschylus] *Prometheus Bound* 797); (2) a son of Apollo called Cycnus who drowned himself in a lake and was transformed into a Swan (Antoninus Liberalis 12 after Nicander and Araeus, Ovid *Metamorphoses* 7.739); and (3) a further Cycnus (Phaethon's brother, son of Sthenelus) who was similarly metamorphosed by Apollo into a Swan (Pausanias 1.30.3, Ovid *Metamorphoses* 2.367–80). Four fables also highlight the birds: one Swan whose colour aroused a Raven's jealousy (Aphthonius 40: see KORAX), several whose speed enabled them to escape their hunters ('*Fables of Syntipa*' 60 Hausrath), one who sang when about to die (Aesop 247), another who sang just before it was killed (in mistake for a Goose) for a wealthy man's dinner (Aesop 277, Aphthonius 2). Swans are elsewhere attested as food for the rich (Anaxandrides 42.65 K-A, Athenaeus 393c-f, Plutarch *Moralia* 997a).

See also AGLY.

(a) Aldrovandi 3 (1603:1–42), Mauduit (1830:381–98), Tristram (1905:31–2), Keller 2 (1913:213–20 and fig. 81), Gossen (1921:782–92), Gundel (1922:2435–51), Brands (1935:129–30), Thompson (1936:179–86), André (1967:65, 111–13), Toynbee (1973:259–61, 280–1), Douglas (1974:71–3), Sauvage (1975:228–42), Arnott (1977a: 149–53; 1986:29; 1987:27–8; 1988:212; 1993b: 133), Pollard (1977:64, 144–6 and figs 26–7, 159, 168), Capponi (1979:215–16, 359–63; 1985:120–5, 130–4, (death song) 261–2), ServaisSoyez 1.1 (1981:228 no. 54), Ahl (1982:373–94), Bloch and Minot 2.1 (1984:97 no. 916), Simon and Bauchhenss 2.1 (1984:227 nos 343, 344), Houlihan and Goodman (1986:50–4), Forbes Irving (1990:119, 257–9), Jenkins (1990:78 and fig. 208), Kahil 6.1 (1992:233, 237–9 nos 15, 58, 73), Paspalas and Cambitoglou 7.1 (1994:970–91), 8.1 (1997:766–8), Dunbar (1995 on vv. 769, 771–2), Tammisto (1997:32), Hünemörder 11 (2001:272–4), Jashemski and Meyer (1997:377).

(b) Pallas 2 (1811:210–15), Macgillivray 4 (1852:661–2), Cassel (1872:49–58), Arrigoni (1929:483–7), Bannerman 6 (1957:154–68, 179–91), Kumerloeve (1961:189), King (1962:172), Johnsgard (1971:51–2), OST (1972:20–2; 1975:45; 1978:31, Wilmore (1974:44–75, 95–109), BWP 1 (1977:372–9, 385–91), Birkhead and Perrins (1986:4–16, 65–140), OSME (1986:10–11), Gattiker and Gattiker (1989:519–22), H-A (1997:111–12), Rees and others (1997:27–35), Brooks (1998:113), Brazil (2003:32–7, 45–7, 53–108, 162–3, 232–305, 380–439).

? Kyma or Kyma

(κύμα or κύμα[**G**] In papyrus 621 Crum and White, a badly mutilated list of bird names from the Monastery of Epiphanius at Deir-el-Bahri in Egypt, there appears at line 7 ‘The Kyma[’, with the papyrus torn off after the a, and so leaving it uncertain whether we possess the bird’s whole name or (more probably) only the first part of it. As ‘kyma’ is Greek for a wave, the papyrus name is most likely to have been that of an otherwise unattested and unidentified sea bird.

(a) Crum and White (1928:137, 323), Bain (1999b: 76 n. 3).

Kymbē

(κῦμβη **G**) This bird is mentioned only twice: by Empedocles (line 7 of fragment 20 Diels-Kranz=60 Bollack =26 Wright=38 Inwood), describing it as ‘moving on wings’, and Hesychius (κ 4535), defining it simply as a bird, but adding next (κ 4536) the Greek word for ‘Kymbē catchers’. Since ‘kymbachos’ in Greek means ‘tumbling’, such a name best suits two birds: (1) the [European] Roller, *Coracias garrulus*, now a rare summer visitor to Greece but before the 1950s much commoner; the male Roller has a spectacular display flight in which it rises to a considerable height and then drops turning somersaults and rolling about in the air; and (2) the Tumbler type of Domestic Pigeon, which seems already to have been bred in antiquity; Tumblers are noted for their ability to turn backward somersaults in the air.

(a) Thompson (1936:186), Wright (1981:194–6).

(b) Witherby 2 (1943:270), Bannerman 4 (1955:65), Levi (1979:519), *BWP* 4 (1985:770), H-A (1997:212), Brooks (1998:168).

Kymindis, Kybindis

(κῦμινδῖς, κῦβινδῖς **G**, *cybindis* **L**) According to the most logical interpretation of the Aristotle manuscripts (*HA* 615b5–10), Kymindis was the Attic, and Kybindis the Ionic, name for a bird whose precise identity is uncertain. Aristotle adds the information that it lived in the mountains and was rarely seen (cf. 619a14), dark in colour, long and slender in shape, and as big as a Phassophonos (q.v.: a raptor, possibly a Goshawk, 48–62 cm, or a Peregrine Falcon, 36–48 cm). Homer (*Iliad* 14.290–1; cf. Plato *Cratylus* 392a) says that the god Sleep disguised himself, when perched in the foliage of a tall pine tree, as the

shrill-voiced bird which the gods call Chalkis (q.v. ‘Bronzy’) and men Kymindis. Aristophanes (*Birds* 1179–81) calls it a Hierax (q.v.: cf. Aelian *NA* 12.4). Pliny (*HN* 10.24) surprisingly describes it as a nocturnal predator that was rare even in woodland, didn’t see very clearly in daytime, and fought large raptors to the death, but he may have mistakenly assumed that Aristotle’s description of a different bird in the lines that follow *HA* 615b10 still referred to the Kymindis. The collection of details in Homer and Aristotle has inspired wild attempts to identify the Kymindis as the Glossy Ibis (*Plegadis falcinellus*), [Western] Capercaillie (*Tetrao urogallus*) or Great Spotted Cuckoo (*Clamator glandarius*), but if Pliny’s assertion that it was a nocturnal bird of prey can be relied on, it is most likely to have been one of the larger Mediterranean Owls that still reside in Greece ([Eurasian] Eagle Owl, *Bubo bubo*, 60–75 cm or Long-eared Owl, *Asio otus*, 35–37 cm). Both are dark-coloured night predators that favour mountain forests and are rarely seen, while a tree-perched Long-eared always seems particularly long and slender.

See also BYAS, HYBRIS, PTYNX.

(a) Belon (1555:145–6), Netolička (1855:13–14), Sundevall (1863:163 §170), Aubert and Wimmer 1 (1868:100 §66), Tristram (1905:27), Rogers (1906: xxviii–ix), Boraston (1911:240–1), Steier (1929, 1621–2), Gossen (1935:174 §193; 1937:63 §1162), Thompson (1936:186–7), André (1967:64–5), Pollard (1977:19, 81–2, 158–9), Capponi (1979:211–13; 1985:72–3), Dunbar (1995: on v. 1181), Herzhoff (2000:275–94).

(b) Witherby 2 (1943:312–15, 327–31), Bannerman 4 (1955:169–80, 207–18), Steinfatt (1955:97), *BWP* 4 (1985:466–81, 572–88), Voous (1988:87–99, 252–61), H-A (1997:204–5, 206), Brooks (1998:163–4).

? Kyneginthos

(? κυνέγινθος **G**, *parra parmodica* **L**) One of the old Greek-Latin glossaries (*CGL* 3.319.32) translates the otherwise unknown Greek word Kyneginthos (perhaps a misspelling of Kynaigiothos=Dog-Tit: see AIGIOTHOS) into the Latin *parra parmodica*, which means ‘Smallish Tit’. There is no way of knowing where or when this Greek word was used, but only two very small (11.5 cm) Tits are today common residents in Greece: Coal Tit (*Parus ater*) and Blue Tit (*P. caeruleus*).

(a) Thompson (1936:187).

(b) Harrap (1996:302–8, 385–90), H-A (1997:269–70), Brooks (1998:198).

? Kyōn

(κύων **G**) Antoninus Liberalis (14.7) says that Philaios, one of the sons of Mounichos, when attempting with his brother to escape from bandits who had set fire to their homes,

was thrown from the walls and was then transformed by Zeus into a Kyōn bird (see also ICHNEUMŌN). Kyōn elsewhere in ancient (as well as modern) Greek means ‘Dog’, and is never a bird name, although the possibility that it was assigned to some bird that had a now unknown link with a Dog cannot be discounted. Alternatively Antoninus here may just have been pulling his readers’ legs.

(a) Cook (1904:81), Forbes Irving (1990:247).

Kyparissia

(κυπαρίσσια **G**) According to Hesychius (κ 4637), a kind of Alektōr (q.v.: Domestic Fowl). Kyparissos is the Greek word for cypress tree, and so the bird name could have arisen from a particular breed originally associated with cypress groves.

(a) Thompson (1936:187), Gossen (1937:65 §1184).

Kypselos

(κίψελος **G**, *cypselus* **L**) Aristotle (*HA* 618a31-b2) says that this is an alternative name for the Apous (q.v.), and is hard to distinguish from other Hirundines, but it has shaggy legs and builds long beehive-shaped nests of mud under rocks and caves to avoid disturbance from beasts and men. Pliny (*NH* 10.114) adds that it is visible at sea. From this information it may be assumed that Aristotle has here failed to separate two very similar species of Hirundine that can be distinguished only at close range: the [Eurasian] Crag Martin (*Ptyonoprogne rupestris*) with two white spots on the tail, and the Sand Martin (*Riparia riparia*) without any such spots. The Crag Martin is the one Hirundine that can be seen in Greece all the year round, breeding in caves and on cliff faces both inland and coastal; the Sand Martin is a summer visitor with a small tuft of feathers at the back of its bare tarsus, excavating a hole in a river bank or sandy cliffs up to a metre in length for its nest.

See also PETROCHELIDŌN.

(a) Sundevall (1863:131 §93), Robert (1911:92–3), Gossen (1921:777), Thompson (1936:188), André (1967:31–2), Capponi (1977:453–4; 1979:75–7; 1985:194–6), Pollard (1977:33).

(b) Witherby 2 (1943:239–41), Bannerman 3 (1954:388–95), *BWP* 5 (1988:235–48, 254–62), Turner (1989:136–40, 158–60), H-A (1997:222–3).

L

Laëdos or Libyos

(λαεδός or λιβύός **G**) Aristotle (HA 610a9–11) describes this bird (the manuscripts divide between the two spellings of its name) as a friend of the Keleos (q.v.: Green Woodpecker) that lives in rocks and mountains, and is happy whatever its habitat. This one mention may now be augmented by the illspelled list of bird names in *P. Amsterdam* 94.II.30 which includes an entry Laë[, with the word ending torn off, but the only bird name which begins with these three letters is Laëdos. Thompson's suggestion that Laëdos may be an alternative spelling of Laios (q.v.: Blue Rock Thrush, *Monticola solitarius*, whose habitat is predominantly coastal and montane rocks) is plausible but uncertain.

(a) Thompson (1936:190), Sijpestejn (1977:69, 71; 1980:31–2), Bain (1999b: 79).

(b) *BWP* 5 (1988:903–14), H-A (1997:241), Brooks (1998:27, 184).

Lagōdias

(λαγῳδίας **G**) A carelessly written passage of Athenaeus (390d-91a) in places seems to confuse Ōtis (q.v.: particularly the Great Bustard, *Otis tarda*) and Ōtos (q.v.: one or more of the eared Owls), and so when he cites in it Alexander of Myndos' allegation (fr. 10 Wellmann) that Lagōdias is another name for one of these two birds, he fails to make clear whether Alexander wrote Ōtis or Ōtos. Lagōdias, however, means 'harelike'; the Great Bustard's physical appearance and slow, stately gait have nothing in common with the Brown Hare (*Lepus capensis*), but the Long-eared Owl (*Asio otus*) has richly feathered legs and feet and long ear tufts that can be erected vertically and thereby produce some similarity to the Hare. Alexander accordingly is likely to have written Ōtos.

(a) Robert (1911:100), Thompson (1936:189), Pollard (1977:85–6).

(b) Witherby 2 (1943:327–31), *BWP* 4 (1985:572–88), Voous (1988:252–61).

? Lagōis

(? λαγωίς **G**, *lagois* **L**) Horace (*Satires* 2.2.20–2) links the ‘foreign *lagois*’ with two other delicacies for the table (Oyster; Parrotfish, *Parisoma cretense*). According to the ancient commentators, Horace’s *lagois* was a ‘bird coloured like a hare’ (so pseudo-Acro), and ‘either a bird said to taste like a hare or a sort of fish not found in the seas round Italy’. If its identification as a bird is correct, it could have been a game bird such as Hazel Grouse (*Tetrastes bonasia*), found today in the Alps and east of the Adriatic), or the [Rock] Ptarmigan (*Lagopus mutus*), found in the Alps and Pyrenees; both have richly feathered legs and the latter’s summer plumage roughly resembles a hare’s.

See also LAGOPOUS AND LAGŌS.

(a) Robert (1911:100), Keller 2 (1913:156), Thompson (1936:189), André (1967:97), Capponi (1979:311).

(b) Witherby 5 (1944:228–33), Bannerman 12 (1963:305–31), *BWP* 2 (1980:385–91, 406–16), Madge and McGowan (2002:364–6, 375–76).

Lagōphonos

(λαγῶφονος **G**, ? *leporaria* or *hinnularia* **L**) In Aristotle’s list of six different Eagles and other large raptors (*HA* 618b18–619a14: cf. Pliny *HN* 10.6), number three has two alternative names: Melanaëtos (‘Black Eagle’) and Lagōphonos (q.v.: ‘Hare Killer’), and is described as ‘black in colour and the smallest and strongest of them (sc. the birds in his list). Its habitat is mountains and woodland... This is the only one that rears its young to the end and accompanies them from the nest. It strikes quickly, is tidy, not jealous, fearless, pugnacious and silent, for it does not whimper or scream.’ Of Greece’s large raptors, only the very large Black Vulture (*Aegypius monachus*), the black phase of Long-legged Buzzard (*Buteo rufinus*), and the [Greater] and Lesser Spotted Eagles (*Aquila clanga*, *A. pomarina*) are black or very dark brown in colour. The rest of Aristotle’s description tends to exclude both Vulture and Buzzard while fitting the now rare [Greater] and rather commoner Lesser Spotted Eagles, which are unlikely to have been differentiated in Aristotle’s time; the two birds are difficult to distinguish with the naked eye, although in Greece the [Greater] is a winter visitor only to wetlands, and the Lesser a summer visitor and passage migrant. In the Balkans, the habitat of the Lesser Spotted is dry mountain woods, while its food is mainly small mammals and, very often, young hares. At the end of the nesting season parents and their young have been seen to leave the nest together, and this behaviour seems unique to the Lesser Spotted Eagle. The one error in the Aristotelian account is the claim that the bird is silent; the [Greater] Spotted in fact yaps like a small dog, and the Lesser Spotted has a similar but higher

pitched, quieter call. Eagles swooping on, carrying, or perched on slain hares are featured on ancient Greek coins, mainly from Acragas and Elis, but occasionally from other places (e.g. Messana, Locri); similar portrayals are found too on cornelian and red jasper gems. Homer (*Iliad* 17.674–9) describes an unspecified large raptor grabbing and killing a Hare, while Aeschylus (*Agamemnon* 113–20) describes two Eagles, one of them very dark in colour, feeding on a hare; cf. also the scholia on Aristophanes *Birds* 1063).

See also LAGOTHĒRAS.

(a) Gesner 3 (1555:367–8), Aldrovandi 3 (1603:57–62), Aubert and Wimmer 1 (1868:83 §1.g), Keller (1887:271, 449 n.332), I-K (1889:127–8 plate xx nos 42, 45–6, 50), Oder (1894:371), Thompson (1936:189), André (1967:92), Kraay (1966: nos. R59, O173, 175, R176–81, O183, 292, 490–2, 497), Jenkins (1990:28, 104 and figs 59, 285), Pollard (1977:76–7), Capponi (1979:81–2, 313; 1985:37, 39–41, 43–7), Richter 1 (1979:66), Hünemörder 1 (1996:115), Arnott (2003a: 227, 232–3).

(b) Witherby 3 (1943:43–6), Bannerman 5 (1956:123–8), *BWP* 2 (1980:203–16), Brown and Amadon (1989:648–51), H-A (1997:139).

Lagōpous

(? λαγώπους **G**, *lagopus* **L**) Only the Latin form of this name occurs, in Pliny (*HN* 10.133–4), saying it's a very tasty bird that takes its name (=‘Hare-foot’) from having feet tufted like a Hare’s; he goes on to note that the bird is basically white in colour, the size of a Feral Pigeon (31–34 cm), and difficult to rear away from the Alps, because it can’t be domesticated and its body quickly loses flesh. He then alleges that the same name is given to another bird which differs from the Quail (16–18 cm) only in size and is good to eat when seasoned with saffron. Clearly here Pliny is describing the different appearances of one bird, the [Rock] Ptarmigan, *Lagopus mutus* (34–36 cm), which presumably in ancient times just as now was confined in southern Europe to the Alps and the Pyrenees, and changes from a plumage that’s virtually all white in winter to one that’s dark and speckled like a Quail’s in summer. The tastiness of its flesh presumably led to a Roman familiarity with a bird that thrived just outside ancient Italy.

(a) Robert (1911:100), Keller 2 (1913:156), Thompson (1936:190), André (1967:97–8), Capponi (1979:311–13).

(b) Arrigoni (1929:819–23), Witherby 5 (1944:228–33), Bannerman 12 (1963:305–31), *BWP* 2 (1980:406–16), H-B (1997:198–9), Madge and MacGowan (2002:364–6).

Lagōs

(λαγῶς or -ῶς **G**, *lagos* **L**) Although *Lagos* is normally the Greek for Brown Hare (*Lepus capensis*), the word also functioned as a bird name. Antoninus Liberalis (21.5, based on Boios) said that Orios, the son of Polyphontes, was transformed into a *Lagos* bird, and that was a bad omen; Artemidorus (4.56) mentioned birds such as Chelidōn (q.v.: Barn

Swallow and other Hirundines) and *Lagos* living in or near doors; and Isidorus (*Etymologies* 12.7.53) identified the *lagos* as a bird that nested in stagnant water or on surrounding rocks, and liked the open sea but flew and sported in the shallows when a storm brewed. Here Artemidorus may well have had in mind the House Martin (*Delichon urbica*), which commonly nests in colonies just below the eaves or overhangs of a building, while Isidorus seems to be describing the Sand Martin (*Riparia riparia*), which nests in holes dug deep into sand cliffs and banks by streams, pools and the sea. Both birds, unlike the Barn Swallow, have thickly feathered legs and feet (which presumably were assumed to be a point of similarity with the Hare, hence the name *Lagos*), and resemble each other totally in shape and size, and partly in colour (dark above, white below); it seems likely that they were not distinguished from each other in antiquity.

See also DASYPOUS.

(a) Thompson (1936:190), Capponi (1979:311).

(b) Witherby 2 (1943:235–41), Bannerman 3 (1954:382–95), *BWP* 5 (1988:235–48, 287–300), Turner (1989:136–40, 226–30), H-A (1997:222, 224), Brooks (1998:172, 173–4).

Lagothēras

(λαγοθήρας **G**) Only Hesychius (λ 59) mentions this bird name (‘Hare Hunter’), identifying it as a kind of *Aētōs* (q.v.: large raptor). Presumably it is another name for the *Lagōphōnos* (q.v.: Lesser Spotted Eagle).

(a) Thompson (1936:189), Gossen (1937:67 §1228).

(b) Witherby 3 (1943:43–6), Bannerman 5 (1956:123–8), *BWP* 2 (1980:203–16), Brown and Amadon (1989:648–51), H-A (1997:139).

Laiōs or ? Baiōs or ? Phaïos

(λαιός or ? βαϊός or ? φαϊός **G**) A twice-mentioned bird name, which different manuscripts of Aristotle (*HA* 617a14–17) spell variously La-, Ba- and Pha-, but the one manuscript of Antoninus Liberalis gives La- in both its text (at 19.3) and its two lists of contents. Aristotle says the bird resembles the [Common] Blackbird but is slightly smaller, doesn’t have the (male) Blackbird’s yellow beak, and spends its time on rocks and roof tiles. This identifies it as a Blue Rock Thrush (now *Monticola solitarius*), 20.5 cm in length as against the Blackbird’s 24 cm, with a black bill and a habit of perching openly on rocks, the walls of ruins and even town roofs. Today it is fairly common in the Greek-speaking world, tending to replace the Blackbird on higher ground, and recently still breeding on Mount Parnes in Attica. It has been suggested that Lesbia’s ‘Sparrow’ in Catullus (2, 3) was a misidentified Blue Rock Thrush, but see *STROUTHOS* (1b) below. See also *LAËDOS* and *KYANOS*, which may perhaps be other names for the bird.

Antoninus Liberalis (here based on Boios) claims that every Laĩos is descended from a thief who was punished by transformation into that bird.

(a) Gloger (1830:10–13), Sundevall (1863:109 §39), Aubert and Wimmer 1 (1868:101 §69), Thompson (1936:190–1), Pollard (1977:52), Forbes Irving (1990:259–60).

(b) Lindermayer (1860:83 §133), Steinfatt (1955:92), Voous (1960:217 §294), *BWP* 5 (1988:903–14), H-A (1997:241), Brooks (1998:184).

Lakrē

(λάκρη **G**) According to Demetrius of Constantinople (*Hierakosophion* 43 p. 379 Hercher), Lakrē was a name given to the Erōdios (q.v.: especially [Grey] Heron, but also various Egrets and other members of the *Ardea* family) by the local inhabitants in Byzantine times.

(a) Thompson (1936:191).

Lalax

(λάλαξ **G**) After identifying Lalax as a word used for green frogs, Hesychius (λ 228) adds that some people say it is (? also) a kind of bird. In Greece, only one species of frog is bright Green: the Common Tree Frog (*Hyla arborea*), abundant and small (up to 5 cm). If the same name was given to a bird, it is perhaps likely to have been green and small too—e.g. [European] Siskin (*Carduelis spinus*) and/or [European] Serin (*Serinus serinus*).

See also AKANTHIS, AKANTHYLLIS, PHRYNOS.



Figure 8 Thrush, Blue Rock

(a) Thompson (1936:192), Gossen (1937:68 §1242).

Laros, Laris

(λάρος λαρίς **G, larus, gauia L**) (1) Laros is commonly an unspecific Gull, but it seems likely that Terns (themselves also birds of coast, lake and marsh, many sharing the whiteness of Gulls) were included, at least by the ordinary man, under the same heading. Byzantine Greek modified the spelling to Glaros, which still prevails in modern Greek. The commonest Gulls in Greece today are the Yellow-Legged, *Larus cachinnans* (all year round) and now recognised as a separate species different from the Herring Gull (*L. argentatus*), and (in winter alone) the Black-headed, *L. ridibundus*. Less common are Mediterranean, *L. melanocephalus* (resident), Lesser Black-backed, *L. fuscus* and Slender-billed, *L. genei* (winter visitors and passage migrants), Common, *L. canus* (winter), and Little Gull, *L. minutus* (passage). Rarish are Audouin's, *L. audinii* (resident), Great Black-headed, *L. ichthyaetus* (winter and passage) and Kittiwake, *Rissa tridactyla* (winter), but the Great Black-headed still breeds on the north side of the Black Sea, and considerable numbers used to winter in Egyptian waters. The commonest Terns are Common, *Sterna hirundo* and Little, *S. albifrons* (summer visitors, passage migrants), Sandwich, *S. sandvicensis* (winter visitor, passage migrant, along with a few breeders), and Whiskered, *Chlidonias hybridus*, Black, *C. niger*, and White-winged Black, *C. leucopterus* (passage migrants). Ancient information about the Laros comes mainly from two sources. Aristotle's *HA* says that the Laros usually lays two or three eggs in rocks by the sea in summer (542b17–21, cf. Pliny *HN* 10.91); this fits both Gulls (Yellow-legged, Mediterranean) and Terns (Little, Sandwich) perfectly, provided we remember that in ancient Greece summer began in late April/early May. Later (593b 1–4, 14–16), after identifying the habitat of the Laros as 'by lakes and rivers', he distinguishes two types, one ashy and the other white; all the Gulls and most of the Terns listed are basically white with wings shading from pale blue-grey to (Lesser Black-back) dark grey or black, but Black and White-winged Black Terns when breeding have black bodies which afterwards turn to white. A further complication is the fact that juvenile and immature Gulls of most species have a speckled ashy-brown plumage totally different from adults. Finally (609a23–4), Aristotle correctly states that sea birds such as the Laros are hostile to each other; Gulls particularly are hostile to other sea birds, including birds of their own species that threaten their territory when breeding. The second source is Dionysius (*On Birds* 2.5), who notes that the Laros is friendly to man, lives nearby, approaches fishing boats and nets, calls for a share of their spoil, nests on rocks by the sea close to a fresh-water supply in order to provide nestlings with sea food and fresh water, becomes bluer as it grows old, and swims faster than any other bird. All of this is accurate, except for the final two statements; gulls fly, walk and swim equally well, without excelling in any of these activities, while the change to a bluer plumage comes not in old age but at the time when a previously immature bird moults into adult plumage. Dionysius tries to identify three types of Laros: (1) one that's white and as short as a Peristera (q.v.: Feral Pigeon, 29–35 cm)—this could be a Little Gull (24–27 cm) or Common Tern (31–35 cm); (2) one

that's bigger and stronger—most probably Greece's ubiquitous Yellow-legged Gull (55–67 cm); and (3) a white Laros even bigger, with black wing tips and neck, behaving like a king to whom all others give way—presumably the Great Black-headed Gull (57–61 cm), where the black on the head just touches the neck; although this species is now a rarity in Greece, Dionysius could well have learnt about it from travellers to and from its Black Sea summer and Egyptian winter haunts. Other ancient writers pinpoint accurate details. Homer (*Odyssey* 5.51–3) vividly describes a Laros spraying its rapidly beating wings with the brine as it flies low over the sea in its hunt for fish. Leonidas—the only writer to use the form Laris, presumably for metrical reasons—twice singles the birds out as fish-eaters (*Palatine Anthology* 7.652.5, 654.5= 15.5, 16.5 Gow-Page). Aelian (*NA* 3.20) copies Eudemus (fr. 126 Wehrli) in claiming that these birds snatch up snails, carry them high into the air and then dash them violently on the rocks below; Yellow-legged, Black-headed and Mediterranean Gulls so operate with molluscs, particularly cockles and mussels. Later (15.23) Aelian adds that the Laros preys on dolphins stranded on the beach; in fact the larger Gulls often feed on carrion. In popular speech the Laros symbolised several human vices and weaknesses: a combination of greediness, theft, gluttony (e.g. Aristophanes *Knights* 956, *Clouds* 591, Aristophanes *Birds* 567, Matron *Convivium* 9, *Timon* 12, Aelian *Letter* 18, Apostolius 10.46, *Suda* λ 127), a devotion to pleasure (*Etymologicum Magnum* 557.4–5), and also stupidity (Lucian *Salaried Posts* 3, *Suda* A 128).

(a) Netolička (1855:14), Sundevall (1863:157–8 §150), Aubert and Wimmer 1 (1868:101 §70), Tristram (1905:32), Rogers (1906: lxxxi-ii), Boraston (1911:217), Robert (1911:90), Keller 2 (1913:242–6), Steier (1932a: 2412–18), Brands (1935:130–2), Gossen (1935:186 §189), Thompson (1936:192–3), Arnott (1964:249–62; 1979b: 193), André (1967:84–5), Pollard (1977:72–3, 156), Capponi (1979:267–9; 1985:162–3), Shipp (1979:359), Dunbar (1995: on v.567), Hünemörder 8 (2000:332–3).

(b) Arrigoni (1929:697–741), Meinertzhagen (1930:615–16), Witherby 5 (1944:2–12, 18–24, 28–35, 40–3, 60–85, 94–108, 114–20), Lambert (1957:55–6), Tinbergen (1959a: 1–70), Bannerman 11 (1962:86–118, 136–47, 156–64, 172–8, 235–79, 296–323, 344–54), Raines (1962:497–9), Löhr (1965:106), *BWP* 3 (1983:712–23, 730–9, 749–68, 773–87, 790–837, 849–59, 863–750); 4 (1985:48–62, 71–87, 120–63); 9 (1994:373), Goodman and Meininger (1989:279–80), Sibley and Monroe (1990:256–7), Harris (1991:43–53), Yésou (1991:256, 260–1), H-A (1997:185–92, 194–9), Brooks (1998:146–52), Oro (1998:47–61), Fasola and others (2002:89–114), Bukacińska, D. and Bukacińska, M. (2003:101–84), Olsen and Larsson (2003:65–82, 278–99, 363–88, 438–62, 481–91, 522–35).

(2) An unidentified corrector of the mediaeval manuscript containing an epigram by Tymnes (4 Gow-Page=*Palatine Anthology* 7.199) falsely interpreted the poem as a lament for a dead Laros. Tymnes, however, himself described the bird as a pet whose voice equalled that of an Alkyōn (q.v.: [Common] Kingfisher), and in line 3 he either identified it as an Elaios (q.v.: ? Rufous Bush Robin) or described it as fond of olives (which that Bush Robin feeds on).

(a) (Thompson (1936:193)).

Lathiporphyris

(λαθιπορφυρίς **G**) Athenaeus (388e) cites some lines of a poem by Ibycus (317(36) Page) that describe more than one Lathiporphyris (=‘Skulking Red-/Purple-bird’) perched on a high branch with two other groups of birds (Alkyōn, Penelope: qqv.), and although Athenaeus’ citation seems to combine quotation and paraphrase, Ibycus may also have described the Lathiporphyris as ‘sheeny-necked’. The one Greek bird with (1) neck sheen and chestnut-red in its plumage and (2) a habit of suddenly appearing from nowhere and then sitting on an exposed branch is the (Common) Kingfisher. However, that bird elsewhere in ancient Greek (and presumably in this poem too!) is called Alkyōn, and it seems highly unlikely that Ibycus here mistakenly assumed that Alkyōn and Lathiporphyris were two different types of bird, since the extant remains of his poetry imply that Ibycus knew enough about the birds around him to add imaginatively appropriate adjectives to those that he mentions. Accordingly Lathiporphyris must take its place among the large number of unidentified Greek bird names.

(a) Thompson (1936:190), Gossen (1939:263 §94).

Lebēris

(λεβηρίς **G**) A word of varied meanings: slough cast off by a snake (e.g. Hippocrates *De Morbis Mulierum* 1.78 [= 8.182.6 Littré], 2.191, Athenaeus 362b, Josephus *Jewish Antiquities* 3.7.2), bean pod (Hesychius λ 483), rabbit (*Oryctolagus cuniculus*, around Marseilles: Erotian λ 25 p. 58.15–20 Nachmanson, Strabo 3.2.6), and an unidentified ‘bird of ill omen’ (Photius λ 136).

(a) Thompson (1936:193).

Lebios

(λεβίος or λεβιός **G**) See KĒBIOS.

Leios

(λεῖος **G**) See HELEIOS and ELEIOS.

Leukerōdios

(λευκερωδιός **G**, ? *platalea*, *platea* **L**) Aristotle's statement (*HA* 593b1–3) is definitive: the Leukerōdios is smaller than the Erōdios (q.v.: Grey Heron, 84–102 cm) and has a long and wide bill. This identifies the bird primarily as a [Eurasian] Spoonbill, *Platalea leucorodia* (80–93 cm), although the term may well also have been attached to the smaller white Egrets (Little, 55–65 cm; Cattle, 45–52). Spoonbills were quite commonly featured in ancient Egyptian art; outstanding is the painting of one about to alight in a papyrus swamp, in the tomb of Khnumhotep III (Dynasty XII) at Beni Hasan. Their numbers in antiquity are unknown, but over the past 200 years or so they have been uncommon residents in a few mainly coastal Greek swamps.

(a) Belon (1555:191, 195–7), Sundevall (1863:150 §131), Aubert and Wimmer 1 (1868:92 §34), Robert (1911:86), Meinertzhagen (1930:66), Thompson (1936:193), André (1967:131–3), Pollard (1977:71), Capponi (1979:426–7; 1985:242–4), Houlihan and Goodman (1986:33–4, fig. 43), Hünemörder 10 (2001:850).

(b) Lindermayer (1860:154–5 §280), Witherby 3 (1943:118–21), Bannerman 6 (1957:25–38), Lambert (1957:49), *BWP* 1 (1977:352–7), *HA* (1997:109–10), Brooks (1998:112).

Leukogryps

(? λευκόγρυψ **G**, *ossifraga*,—*fragus* **L**) Leukogryps ('White Raptor') is cited twice in old Greek-Latin glossaries (*CGL* 3.188.29, 258.16), where it is identified as the Greek word for *ossifraga* (Lucretius 5.1079, Pliny *HN* 10.11) and *ossifragus* (e.g. Pliny *HN* 10.13, 20, 30.60, Isidorus *Etymologies* 12.7.59), the Latin names, apparently originating in Tuscan, for the Lammergeier. In ancient Greece, however, this bird was normally called Gnēsios, Harpē and Phēnē (qq.v.), and it has no trace of white in its plumage. Hence it seems likely that the glossaries here misidentified a further Greek name for the Egyptian Vulture (*Neophron percnopterus*), which, when viewed on the ground, looks mainly white; other Greek names for it include Hypaietos, Neophrōn, Oreipelargos and Perk(n)opteros (qq.v.).

See also GRYPUS.

(a) Robert (1911:86), Thompson (1936:193), André (1967:115), Capponi (1979:370).



Figure 9 Lammergeier

(b) Witherby 3 (1943:103–7), Bannerman 5 (1956:325–34), *BWP* 2 (1980:325–40), Brown and Amadon (1989:306–9).

Leukometōpos

(λευκομέτωπος **G**) According to the *Cyranides* (3.48), Leukometōpos (‘White-browed’) is an alternative name for the Phalaris (q.v.: the (Eurasian) Coot, *Fulica atra*), correctly there described as an all-black bird of rivers and lakes with a distinctive white brow. The name occurs in early papyri (*Petrie* 3 p. 152=53m.3, *Grenfell* 2 p. 19=14b.3) and in Greek-Latin glossaries (*CGL* 3.319.12, 499.6, 529.219) which misspell the Greek name Leukonetopos and its Latin equivalent Leuconetopus and Leikonnetopos.

(a) Robert (1911:78–9), Thompson (1936:193), Panayiotou (1990:322), Bain (1999a: 129).

(b) Meinertzhagen (1930:638–40), Goodman and Meininger (1989:224).

Libios

(λίβιος **G**) See KĒBIOS.

Libykon Orneon

(Λιβυκόν ὄρνεον **G**) These words, meaning simply ‘Libyan bird’, are sometimes (e.g. *Suda* λ 495, cf. 497) an alternative name for the Ostrich (*Struthio camelus*: see STROUTHOS 2 below), but in Aristophanes’ *Birds* (64–5) they are employed as either a description of or an alternative name for an imaginary bird styled the Hypodediōs (q.v.).

(a) Thompson (1936:193), Dunbar (1995: on v. 65), Coppola (1999:622–3).

(b) Bundy (1976:20, 84), BWP 1 (1977:37–41).

Libykos Strouthos, Libyssa strouthos

(Λιβυκός στρουθός, Λιβύσσα στρουθός **G**) See STROUTHOS (2).

Libyos

(λίβυός **G**) See KĒBIOS and LAĒDOS.

Linourgos

(λινουργός **G**) According to Dionysius (*On Birds* 3.23), a water bird that along with Ducks, Geese, Coots and other unidentifiable birds (Ken-chritēs, Phellinas: qq.v.) can be caught by snares and traps. Linourgos elsewhere means ‘Flax-worker’ or ‘Flax-working’ (Alexis fr. 26 K-A, Strabo 3.4.9, *Rylands Papyrus* 397.2), and its transfer to a bird name presumably implies that its nest was cunningly woven. The only water bird with such a claim appears to be the Glossy Ibis (*Plegadis falcinellus*), whose nest is a compact pile of interwoven twigs or reeds lined with green vegetation, placed among reeds or in a bush over water.

(a) Thompson (1936:193).

(b) BWP 1 (1977:342).

Lōbēx

(λέβηξ **G**) According to the *Cyranides* (1.11), another word for Gyps (q.v.: Vulture).
 (a) Thompson (1936:194).

Lokalos

(λόκαλος **G**) Lokalos is mentioned in Aristotle (*HA* 509a21) as a bird with a colonic caecum, along with Nyktikorax and Askalaphos (qq.v: both Owls). Thompson plausibly connects Lokalos with *ullucus*, which Servius (on Virgil *Eclogue* 8.55) explains as a vulgar late Latin word for *ulula* (Tawny Owl, *Strix aluco*; ‘allocco’ in modern Italian).

(a) Thompson (1936:194), André (1967:161–2), Capponi (1979:508–9).

(b) Witherby 2 (1943:338–42), Bannerman 4 (1955:237–46), BWP 4 (1985:526–46), Voous (1988:209–19), H-A (1997:206), H-B (1997:410–11), Galeotti (1999:43–77).

Loupēs, Louppis

(λούπηξ, λούππις **G**) These are Byzantine names for Iktinos (q.v.: Kite,=Latin *miluus*); Loupēs occurs in [Hierocles and Philagrius] *Philogelos* 259 Thierfelder and [Herodian] *Partitiones* 46 Boissonade, and Louppis in old Glossaries (so spelled in CGL 3.319.17, but corrupted to *loippus* and *loypis* in CGL 3.499.40 and 529.20 respectively).

Loupos

(λούπος **G**) The scholia on Oppian *Haliutica* 1.727 give Loupos as an alternative (late Koine or Byzantine) name for Phēnē (q.v.: Lammergeier); it may have been a Hellenisation of the Latin *lupus* (‘Wolf’), referring to that Vulture’s predatory habits.

Lykios, Lykos

(λύκιος, λύκος **G**) See KOLOIOS.

M

Makesikranos

(μακεσίκρανος **G**) According to Hesychius (μ 117), Makesikranos (= ‘Tall-helmet’ or ‘Tall-head’) is one of many names (his gloss mentions also Alektryōn [Agrios], Gelasos, Korythaiolos and Sintēs: qq.v.) given to the Epops (q.v.: Hoopoe), probably because the high crest on its head reminded ancient Greeks of their war helmets, which were often surmounted by a tuft of horse-hair (cf. e.g. Alcaeus fr. 357.2–4 Lobel-Page=140.4–8 Campbell). If the spelling here is correct, it implies that this name was used by Doric speakers.

(a) Robert (1911:116), Thompson (1936:194), Gossen (1937:71 §1325), Snodgrass (1999:51–2 and figs 41, 43).

Malakokraneus

(μαλακοκρανεύς **G**) Aristotle (*HA* 617a32-b5) gives an account of the Malakokraneus (=‘Soft head’): it always settles on the same spot, has a large cartilaginous head, is a little smaller than the Kichlē (q.v.: Thrush: 19–29 cm), with a small strong round mouth, ash-coloured all over, good on its feet but bad on the wing, and is generally caught by a Glaux (q.v.: Little Owl). The description best fits two of Greece’s Shrikes: the Lesser Grey (*L. minor*: 20 cm), now rare in summer and on passage, but apparently much commoner before 1970, and the Red-Backed (*Lanius collyrio*: 17 cm), today a common summer visitor and passage migrant. The Lesser Grey has an ashy-blue-grey crown and back, while the male Red-backed is bluish-grey on crown, mantle, upper back, rump and upper tail. Both have largish heads and like to perch on an exposed low branch or post, from which they make an untidy downward pounce to pick up insects or other prey on the ground. The Red-backed has short wings and an undulating flight, while the Lesser Grey sometimes undulates, sometimes appears to quiver with short wingbeats. A superbly accurate wall-painting of a male Red-Backed Shrike, perched on an acacia branch, is found in the tomb of Khnumhotep III (Dynasty 12) at Beni Hasan.

See also PARDALOS.

(a) Gloger (1830:28), Sundevall (1863:117 §60), Aubert and Wimmer 1 (1868:101–2 §73), Robert (1911:112–13), Thompson (1936:194–5), Pollard (1977:58–9), Houlihan and Goodman (1986:126–7 and fig. 179).

(b) Lindermayer (1860:113–14 §187, 188), Witherby 1 (1943:278–80, 292–6), Bannerman 2 (1953:223–6, 242–9), Steinfatt (1954:255), Bourne (1960:476), Bateson and Nisbet (1961:508–9), Raines (1962:501), *BWP* 7 (1993:456–78, 482–500), H-A (1997:276–7), Brooks (1998:38, 202), Harris and Franklin (2000:163–7, 197–202).

Mamygeros

(μαμύγερος **G**) According to the *Cyranides* (3.29), this is another name for the Korax (q.v.: [Common] Raven), but the work doesn't specify where or in what language or dialect it is used. The name appears to have no linguistic connections with Greek, Latin or Coptic.

(a) Thompson (1936:204 (s.v. μυγερός).

Maps

(μάψ **G**) Herodian (1.404.13 Lentz) gives Maps as the name of an unidentified bird. The word means 'Vainly', and a *Homeric Hymn* once (4.546) refers to 'Birds of augury chattering vainly (i.e. conveying no certain augury)'.
(a) Thompson (1936:195).

Marassa

(μάρασσα **G**) According to Hesychius (μ 263), Marassa is a kind of either dog or bird. Elsewhere Hesychius identifies Amarasa (or -rasē) as either a pig or a dog (a 3443), and Maris as a Cretan word for pig (μ 286).

(a) Thompson (1936:195), Gossen (1937:72 §1342).

Mastophagēs

(μαστοφαγής **G**) Clement of Alexandria's 'wise adviser' (*Paedagogus* 3.11.75.3) says that three kinds of bird should not be eaten: Iktinos (q.v.: Kite), Aētōs (q.v.: Eagle and other large raptors) and 'swift-winged Mastophagēs'. If this last name is an abbreviation or an incorrect spelling of Mastakophagēs (= 'Locust-eater'), it could have been given to

one or more of those birds that were believed to gorge on locusts: e.g. Glaux, Kenchrē, Koloios, Korydos, Seleukis (qq. v.: Little Owl, Lesser Kestrel, Jackdaw, Lark, Rose-coloured Starling) respectively: Aristophanes *Birds* 588–9, Plutarch *Moralia* 380f, Aelian *NA* 3.12, Pliny *HN* 29.92).

(a) Thompson (1936:195), Davies and Kathirithamby (1986:134–49), Beavis (1988:62–78).

Mattyēs

(ματτύης **G**) According to Hesychius (μ 412), a Macedonian word for a Domestic Fowl (Ornis, q.v.: cf. Alektōr, Korkora), which later seems to have given its name to a Thessalian dish that spread to Macedonia and the Hellenistic Greek world in general, with fish or meat (often Domestic Fowl) cooked in a highly spiced way, and eaten during the drinking bouts that followed dinner, when the spices increased thirst.

See also ALEKTŌR.

(a) Thompson (1936:195), Gossen (1937:73 §1351), Arnott (1996:598–600), Dalby (1996:156–7), Wilkins (2000:286–9).

Maurousia Strouthos

(Μαυρουσία στρουθός **G**) *See* STROUTHOS (2).

Mēdikos Ornis

(Μηδικός ὄρνις **G**, *Medica gallina*, *Melica gallina* **L**) Media was that part of the ancient Persian empire south and south-west of the Caspian Sea, and Mēdikos Ornis (=‘Median Bird’ or ‘Median Fowl’) was a name given to two different birds (cf. the scholia on Aristophanes *Birds* 707):

- (1) one race of Alektōr (q.v.: Domestic Cock) that was very big and a good but not outstanding fighter (Varro *De Re Rustica* 3.9, Columella 8.2.4, Pompeius Festus p. 111 Lindsay=*GL* 4.252), Pliny *HN* 10.48; cf. Hesychius μ 1158). In Latin its spelling varied between *Medica* and *Melica*.
- (2) another name for the Ταῶς (q.v.: Peafowl), so called because it was thought to have come from Media (*Suda* τ 79, Clement of Alexandria *Paedagogus* 2.1.3.2, 3.4.30.1, cf. *Suda* μ 884, and the scholia on Aristophanes *Acharnians* 63a).

(a) Thompson (1936:203).

Megalē Strouthos

(μεγάλη στρουθός **G**) See STROUTHOS (2,).

Melampygos, Melanaëtos

(μελάμπυγος, μελανάετος **G**) In his fable of ‘The Fox and the Eagle’ (fr. 178 West), Archilochus either names or describes an Aëtos (q.v.: here an Eagle) as ‘Melampygos’ (=Blackrumped). Porphyrius (in the *Venetus* scholia on Homer *Iliad* 24.315) alleged that this was Archilochus’ name for the ‘Black Eagle’ (Melas, Melanaetos: qq.v.), which Aristotle (*HA* 618b26–8) identified with the Lagōphonos (q.v.: Hare-killer). Only two large Greek raptors that regularly kill hares are blackish-brown all over: the rare [Greater] Spotted Eagle (*Aquila clanga*) and the very much commoner Lesser Spotted Eagle (*A. pomarina*).

(a) Robert (1911:80), Thompson (1936:197).

(b) Witherby 3 (1943:43–6), Bannerman 5 (1956:123–8), *BWP* 2 (1980:203–16), Brown and Amadon (1989:648–51), H-A (1997:139).

Melandeiros

(μελάνδειρος **G**) According to Hesychius (μ 648), a kind of tiny bird. Its name means ‘Black-throat’ or ‘Black-neck’. The commonest small (15 cm or under) birds with black throats in Greece are [Common] Stonechat (*Saxicola torquata*), [Eurasian] Tree Sparrow (*Passer montanus*), Black-eared Wheatear (*Oenanthe hispanica*) and four Tits (Coal, Great, Marsh, Sombre: *Parus ater*, *P. major*, *P. palustris*, *P. lugubris*).

(a) Robert (1911:80), Thompson (1936:197), Gossen (1937:73 §1357; 1956:177 §44).

(b) Witherby 1 (1943:160–3, 246–50, 254–8, 263–5); 2 (1943:154–60, 173–6), Bannerman 1 (1953:345–53); 2 (1953:173–9, 185–9, 196–200); 3 (1953:241–7, 264–75), *BWP* 5 (1988:737–51, 806–19); 7 (1993:146–68, 207–25, 255–81); 8 (1994:336–51), H-A (1997:238–39, 268–71, 287).

Melankoryphos, ? -yphion

, (μελαγκόρυφος, ? -ύφιον **G**, *melancoryphus*, *atricapella*, *-us*, *uerticeniger* **L**) (1) Melankoryphos (=‘Black-head’) is the normal Greek name for a native bird first mentioned in Aristophanes (*Birds* 887), but the only clue given by the comic poet to the bird’s identity is its name, which limits it (cf. Pompeius Festus 111.28–9 Lindsay) to one or more species of bird whose black heads or caps contrast with differently or variously coloured body, tail and wings. In modern Greece, eight species fitting this description breed in large numbers: four Tits (Marsh, *Parus palustris*: 1,000–10,000 pairs; Great, *P. major*: very common, but no figures available; Coal, *P. ater*: 10,000–1,000,000 pairs; Sombre, *P. lugubris*: 1,000–10,000 pairs; Marsh and Sombre are black-capped only, Great and Coal have black and white heads); three Warblers (Blackcap, *Sylvia atricapilla*: several thousand pairs; Rüppell’s, *S. ruepellii*: 1,000–10,000 pairs; Sardinian, *S. melanocephala*: 100,000–1,000,000 pairs; Blackcap is black-capped, Rüppell’s and Sardinian have heads all black); and Black-headed Bunting, *Emberiza melanocephala* (very common, but no figures available; head all black). Our major source of information about the Melankoryphos comes in Aristotle’s HA, which claims that (1) it eats (along with other birds, including the Aigithalos: q.v.: =especially Great, Blue and Longtailed Tits) earthworms, caterpillars and other larvae (592b15–23, 616b8); (2) it nests in trees and lays more eggs than any other smallish bird, with 17 seen and 20 reported (616b3–8); and (3) it changes into the Sykalis (q.v.: most probably Blackcap) in late summer and then back again into the Melankoryphos in the autumn, with these two birds differing only in colour and voice and showing their common identity at the time of the alteration (632b31–633a4, cf. *Geoponica* 15.1.23, Pliny *HN* 10.86). Alexander of Myndos (fr. 5 Wellmann=Athenaeus 65b) amends the third statement with a suggestion that the Sykalis and Melankoryphos are different types of Sykalis. This odd farrago mixes some accurate observation with wild interpretations based on an understandable failure (in the absence of binoculars and telescopes) to distinguish similarly plumaged small birds of different genera and species. Thus all the eight black-headed species listed above feed on earthworms and larvae, but only the Tits (nesting generally in tree and stump holes) lay up to ten or more eggs: Sombre 4–9(–10), Coal 8–9(5–13), Great 7–10(3–12), while nests of Great Tits have been found with 15 or more eggs in them, presumably laid by two different females sharing one nest. The allegation about the interchange of Melankoryphos and Sykalis is best explained by the close similarity of adult male Blackcap and Sombre Tit in size and appearance (but not voice!) throughout the year (in Greece both are residents), but young male Blackcaps change their appearance at the end of summer by moulting their caps from brown to black. Other ancient references to the Melankoryphos are few and trivial: Aelian (*NA* 6.46) alleged that the flowers of the chaste tree (*Vitex agnus-castus*) were fatal to it (cf. Manuel Philes 661), and a diminutive form of the name (Melankoryphion) appears misspelled in a list (made by a schoolboy in the fifth century AD) of bird names on papyrus (*P. Amsterdam* 13.6).

See also MELANTHRIX.

(a) Sundevall (1863:115–16 §57), Aubert and Wimmer 1 (1868:102 §74), Rogers (1906: xxxvi–vii), Robert (1911:79–80), Gossen (1935:176 §207; 1956:173 §1, 175 §22, §24), Thompson (1936:195–6), Capponi (1977:442–3; 1979:102, 321–2, 505; 1985:147–8, 246–7), Sijpestejn (1977:69–70; 1980:30–1), Arnott (1988:212; 1993b: 133–4), Beavis (1988:1–2), Dunbar (1995: on v.887), Bain (1999b: 77).

(b) Howard 1 (1907:1–24), Witherby 1 (1943:118–21, 245–50, 255–9, 263–5); 2 (1943:79–82, 90–5), Bannerman 1 (1953:173–9, 185–9, 196–200, 253–9, 3; 1954:129–34, 145–52), Steinfatt (1954:251–4, 258, 259), Perrins (1979:25–40, 53–9, 196–215), Simms (1985:68–80, 117–19, 125–7), *BWP* 6 (1992:367–81, 389–96, 496–515), 7 (1993:146–68, 207–25, 255–81); 9 (1997:313–23), H-A (1997:255–6, 258–9, 267–71), Brooks (1998:190–1, 193, 196–8, 220–1), S-G-H (2001:45–72, 403–36, 467–90).

(2) According to Pliny (*HN* 37.112; cf. 37.110 and Solinus 20.14), in Arabia pale-green precious stones are reported to have been found in the nests of a bird called *Melanconyphus*. Although the story must be a fabulous fabrication, it may contain a tiny germ of truth. One common black-headed bird nests in the area between eastern Turkey and Afghanistan, winters in the Arabian peninsula, but is totally foreign to the Greek world: the Ménétries Warbler (*Sylvia mystacea*), which is similar in appearance to the Sardinian Warbler (see (1) above), but has a pinkish breast.

(a) Thompson (1936:196).

(b) Meinertzhagen (1954:212–13), Kumerlovee (1961:113–14), *BWP* 6 (1992:358–67), S-G-H (2001:437–65).

Melanostés

(μελανόστης **G**) The scholia on v.148 of Lycophron's *Alexandra* include Melanostés ('Black-boned') in a list of names for Eagles and other large raptors. This most probably arises from an alternative reading of a line in Homer's *Iliad* (21.252), which is normally interpreted as describing an Eagle as 'black, the hunter' (μέλανος, τοῦ θηρητήρος), but Aristotle is alleged to have read μέλανος τοῦ there as one word (μελανόστου, 'Blackboned'); see Eustathius 1235.42–6 and the Homeric scholia *ad loc.*

Thompson (1936:197).

Melanthrinx

(μελάνθριξ **G**) Philoxenus (in *Glossaria Latina* 2.151 s.v. *Atricapella*) gives Melanthrinx (= 'Black-haired') as an alternative Greek name for the Melankoryphos (q.v.).

Meleagris, Meleagros

(μελεαγρίς, μελεαγρος **G**, *meleagris*, *gallina africana* **L**) Both Greek spellings are attested (cf. Hesychius μ 664, 665) of the common name for the Helmeted Guineafowl (*Numida meleagris*). Meleagris has been considered a Hellenisation of the Semitic word Melek (the bird's original home is Africa, with a small extension still in the southern tip of the Arabian peninsula: cf. Diodorus Siculus 2.53), and in antiquity it was linked with the myth of Meleager (see below), but it appears more likely that the name echoed the female bird's staccato call 'melag' (so Aelian NA 4.42). One of an African family of seven species, this Guineafowl itself had two subspecies, both known to the ancient world (cf. Columella 8.2.2): *N. m. sabyi* in Morocco (red wattles) and *N. m. meleagris* in Ethiopia (blue wattles). Both subspecies were widely domesticated in ancient Greece and Rome, *meleagris* presumably reaching Greece by way of Egypt (cf. Callixeinus of Rhodes 627F2 p. 174 lines 4–6 Jacobi, noting their inclusion in Ptolemy Philadelphus' great parade in Alexandria dated probably to 271/0 BC). In their imperial period, the Romans often called them simply the 'African birds' (e.g. Horace *Epode* 2.53, Petronius 93, Juvenal 11.142–434; 'Numidian' and 'Libyan' in Martial 3.58.15, 13.45.1), and served them at table as an expensive delicacy (Varro *De Re Rustica* 3.9.18). Clytus of Miletus, a pupil of Aristotle, who saw domesticated birds in the Temple of Artemis on Leros (cf. also Antoninus Liberalis 2.6–7), has left us a vividly accurate description (490F1 Jacobi):

The bird lacks affection for its young and neglects them [not true: but the young are independent and feed themselves at a very early stage]... It is the size of a Cockerel [both 65 cm], but in proportion to its body its head is bare and small, and on it there's a hard and round fleshy comb projecting from its head like a peg, the colour of wood. On its cheeks, beginning at its mouth, there's a long fleshy stretch like a beard that's redder than the wattles of Cockerels... Its beak is sharper and longer than a Cockerel's, but its black neck thicker and shorter. Its whole body is generally black in colour, but varied by an abundant speckling of white feathers no bigger than lentils. These tiny rings are set in lozenges which are less black than the body's general colouration... The wing areas are speckled white in parallel serrated patterns. Their legs lack spurs, like those of Domestic Fowl. The females look like the males, so it's hard to identify their sex.

In other parts of Greece too, Guineafowl were associated with divinities and temples: e.g. one group on the Athenian Acropolis was sacred to Artemis (Hesychius μ 665, *Suda* μ 468=Photius μ 222), while in Tithorea (Phocis) Guineafowl were sacrificed to Isis (Pausanias 10.32.16). Virtually all our ancient information about the bird seems to be based on domesticated birds (e.g. Aristotle *HA* 559a24–5, Aristophanes of Byzantium *Epitome of HA* 1.28, Pliny *HN* 10.74: all noting that Guineafowl eggs are spotted; Varro *De Re Rustica* 3.9.18 and Pliny *HN* 10.144 correctly add that the bird seems hump-backed and the latter observes that it can be very pugnacious too). However, a few

travellers to Africa did apparently see wild birds: Mnaseas (in Pliny HN 37.38) in Numidia, Scylax (*Periplus* 112) further west, Diodorus Siculus (3.39.2) and Strabo (16.4.5) on an island in the Red Sea, Agatharchides (*De Mari Erythraeo* 81) by a Red Sea port. Sophocles (fr. 830a Radt, cited by Pliny HN 37.40) was the first Greek writer to mention the bird, claiming that amber was formed in lands beyond India from the tears of Meleager's daughters weeping for their father after his death and then transformed into Meleagris birds. The myth proved popular (e.g. Nicander in Antoninus Liberalis 2.6–7, Aelian NA 4.42, Apollodorus 1.8.3, Hyginus *Fabulae* 174, Ovid *Metamorphoses* 8.533–46, Pliny NH 37.40–1), and may have been inspired partly at least by travellers' tales of the deep-red amber still mined in Myanmar. In ancient Egyptian art, a rather inaccurate portrait of the bird is carved as a hieroglyph in relief at the festival shrine of Sesostris I (dynasty 12) at Karnak; the short side of a Roman sarcophagus in Florence portrays two sisters of Meleager in human guise and two others transformed into birds; and a floor mosaic in Justinian's sixth-century church at Sabratha reveals two Guineafowl drawn more carefully in vivid colour (with red wattles!).

(a) Hehn (1911:364–6), Keller 2 (1913:154–6), Thompson (1936:197–200), Steier (1937:865–7, Gossen (1939:265 §98), Matthews (1957:155, plate 97), André (1967:99–100), Capponi (1962:573–82; 1979:258–9, 322), Toynbee (1973:253–4), Pollard (1977:17, 94, 162–3), Rice (1983:94–5), Houlihan and Goodman (1986:82–3), Forbes Irving (1990:245–6), Woodford (1992:6.1, 414, 430 no. 156), Hünemörder 9 (2000:593–4), Jackson (2000:236–40).

(b) Williamson (1932:36–40, 218–20), Mackworth-Praed and Grant 1 (1952:270–9), Cave and Macdonald (1955:116), Skead (1962:51–65), Farkas (1965:23–8), *BWP* 2 (1980:522–7), Urban 2 (1986:8–11 and plate 5), Madge and McGowan (2002:345–52).

Melissologos

(μελισσολόγος **G**) The scholia of *Cyranides* 3.30 allege that Melissologos was another name for the Merops (q. v.: [European] Bee-eater, *Merops apiaster*).

(a) Panayiotou (1990:323).

Melissos, ? -ittos

(μελισσός, ? -ιττός **G**) This bird (=‘Bee-bird’ or ‘Honey-bird’) is mentioned only once, in the *Cyranides* (3.27), where it is described as Sparrow-like and singing well in summer. The name suits two Egyptian birds: (1) [European] Bee-eater (*Merops apiaster*), which prefers to catch bees and wasps and has a pleasantly liquid call frequently used in flight and at rest, but it is much bigger (25–29 cm) than a Sparrow, and the *Cyranides* mention (and accurately describe) it shortly afterwards (3.30) under its normal Greek name of

Merops (q.v.); and (2) Nile-valley Sunbird (*Anthreptes metallicus*), which is much smaller (male 16 cm, female 10 cm), has an attractive high-pitched trilling warble, and feeds chiefly on nectar. Along the Nile, it has always been common between Aswan and Qena, is relatively tame and approachable, and was most probably the bird that the author of the *Cyranides* had in mind at 3.27).

(a) Thompson (1936:200), Bain (1996:344).

(b) Meinertzhagen (1930:172), Witherby 2 (1943:263–5), Bannerman 4 (1955:37–44), Fry (1984:147–73), *BWP* 4 (1985:748–63); 7 (1993:401–6), Goodman and Meininger (1989:438–39).

Memnōn, Memnonis

(μέμνων, μεμνονίς **G**, *memnonia*, *memnonis* **L**) Our main source is Aelian (*NA* 5.1), who said that the Memnōn was a black bird shaped like a Hierax (q.v.: any diurnal predator smaller than the larger Eagles and Vultures, i.e. with a length less than about 60 cm), associated with the region around Parium and Cyzicus on the south shore of the Propontis. It fed on seeds, not flesh, but was temperate in appetite. When late autumn came, a flock of these birds would make for the tomb of the hero Memnon, who had fought for the Trojans and was slain by Achilles (that tomb was most commonly said to be on the Trojan plain, but some writers placed it elsewhere: at the mouth of the River Aesepus some 80 miles to the east of Troy, or Susa, or Ethiopia). When the birds reached the tomb they would fight each other violently (cf. Ovid *Metamorphoses* 13.607–19, noting their use of claws and beaks) until half of them were killed; then the victorious survivors departed. So Aelian; further details on this apparently fabulous bird were added by other authors. Pliny (*HN* 10.74) claimed that the birds flew from Ethiopia to Memnon's tomb every year (cf. Solinus 40.19). Quintus of Smyrna (2.642–50) explained that Memnon was originally king of the Ethiopians, and that when his soldiers buried him, they were transformed into birds who wailed and wheeled over the tomb (cf. [Moschus] 3.41–3), throwing dust on it and screeching their battle cry in memory of their leader. Dionysius (*On Birds* 1.8) embroidered this with an allegation that the birds left Ethiopia because the excessive heat there prevented them from breeding, with the sun burning their eggs. Pausanias (10.31.5–6), after describing Polygnotus' painting (in the club-house of the Cnidians at Delphi) of Memnon in the underworld wearing a cloak embroidered with birds, named the bird Memnonis (with Pliny and Ovid) and went on to say that the people living near Memnon's tomb claimed that the birds visited the tomb every year, sweeping clean all the area around that was bare of trees and grass, and sprinkling it with water brought from the River Aesepus. Polygnotus' painting (plausibly dated to 458–47 BC) is now lost, but extant Greek vase paintings of the fight between Achilles and Memnon sometimes include flying (but non-specific) birds in their design. Cuvier was the first to recognise that a substratum of ornithological truth appeared to underlie the mythical fictions. He linked the Memnon bird to a wader whose English name is Ruff for the male (29–32 cm), Reeve for the female (22–26 cm), now *Philomachus pugnax*. For most of the year it feeds mainly on seeds. The male's breeding

plumage is remarkably variable, but one common type is basically black (or purpleglossed dark brown) in colour, usually with a paler ruff. These birds spend the European winter in Sub-Saharan Africa (with large numbers in modern Ethiopia!), but breed in the north of Europe and Asia. On their spring migrations north, however, in order to attract females to coition, large flocks of males put on impressive displays in communal leks, where they make sham attacks on rival males, jumping, pecking with their bills, and fluttering their wings. These lead at times to genuine fights: hence the bird's name *chevalier combattant* in France, *Kampfläufer* in Germany. Although now their main route north in spring passes through Italy, flocks of up to a hundred can still be seen travelling further east, through West Anatolia and across the Hellespont.

See also ANTIPSYCHOS.

(a) Cuvier 7 (1830:398), Holland (1895:1–5), Weicker (1902:23), Keller 2 (1913:181–2), Pley (1931:644–5), Gossen (1935:172 §187), Thompson (1936:200–1), André (1967:100), Pollard (1977:101–2, 163), Capponi (1979:322–5), Forbes Irving (1990:117, 246–7), Kossatz-Deissmann 6.1 (1992:448–61).

(b) Arrigoni (1929:638–42), Armstrong (1942:208–11, 213–18), Witherby 4 (1943:281–6), Tinbergen (1959b: 302–6 and plates 49–55), Bannerman 9 (1961:361–82, 374–9 citing Tinbergen and Blair), Kumerloeve (1961:217), Thomson (1964:431–3), Hogan-Warburg (1966:135–42, 152 (table 10), 182–3, 200–11), *OST* (1972:76; 1975:12–13), van Rhijn (1973:153–229; 1991:1–192), *BWP* 3 (1983:393–7 and plate 39.5), Hayman and others (1987:386–7).

Mennoia

(μέννοια **G**) According to Nicolaus Myrepsis (cited by Du Cange) and Koraës, a Byzantine word for the Aithyia (q.v.: [European] Shag or [Greater] Cormorant).

(a) Du Cange 1 (1688:905), Koraës 4 (1832:212), Thompson (1936:201).

Mermnadēs, Mermnēs, Mermnos

(μερμνάδης, μάρμνος, μέρμνης **G**) According to Hesychius (μ 884: spelling -mnēs, cf. the anonymous *Alphabetic Divisions* published by Cramer, *Anecdota Graeca* 1.64.24), a Triorchos (q.v.: Buzzard and possibly Harrier), and according to Aelian (*NA* 12.4: spelling -mnos), a Hierax (q.v.: one of the smaller diurnal birds of prey, including Buzzard). Callimachus (fr. 43.66 Pfeiffer) mentions one in a badly fractured passage. An anonymous alphabetical glossary in a second- or third-century AD papyrus (*P. Oxyrhynchus* 1802.46: spelling -mnadēs) claims that the word was (? originally) Lydian.

(a) Thompson (1936:201), Gossen (1937:73 §1371).

Merops

(μέροψ **G**, *merops*, *apiastra* L) In ancient times (and still apparently in Cyprus) Merops was the word in general use for the [European] Bee-eater (*Merops apiaster*), the one Bee-eater that is a regular summer visitor to Greece north of the Peloponnese and some of its islands (including Lesbos); in Boeotia it was called Eirops (q.v.: Aristotle *HA* 559a4), and there seem to have been other variant spellings (qqv.): Aëropous (*Suda* a 2707), Aërops (scholia to Aristophanes *Birds* 1354, Hesychius a 1401), and Eëropos (Boios in Antoninus Liberalis 18). Aristotle (*HA* 615B27–30: copied by Pliny *HN* 10.99) describes the bird's plumage as 'underparts pale yellow, parts above blue like a Kingfisher, wing primaries (?) red'; in fact, the underparts are mainly blue, head and shoulders reddish-brown, chin and back yellow, wing primaries blue and secondaries reddish-brown; Aristotle or his source here has got his notes confused. In the *Cyranides* (3.30), however, the Merops is said to be green with reddish wings; this is an accurate description of two different (but visually very similar) Bee-eaters that nest in Egypt: Little (*M. orientalis*) and Blue-cheeked (*M. persicus*). The passion of Bee-eaters for eating bees (and wasps) was well known (e.g. Aristotle *HA* 626a7–13, Plutarch *Moralia* 976d, *Geoponica* 15.2.18, Virgil *Georgics* 4.13–17 and Servius on 4.14), but the context of the passage criticised above (*HA* 615b24–42) also contains some impressively correct observations: (1) that parent Bee-eaters are fed in return by their young not only in old age but as soon as their young are capable of so doing (modern research reveals that breeding pairs of several species of Bee-eater may have one or more non-breeders helping them with their nestlings, the majority of these helpers being one-year males, probably siblings or previous offspring); (2) that Bee-eaters nest in holes tunnelled up to 2 metres deep in banks (cf. *HA* 599a3–5) and lay six or seven eggs in late summer (here clutch size and tunnel lengths are totally accurate, but although Bee-eaters nest relatively late in Greece, the date of laying is the end of spring, not summer). Other writers too at times similarly distorted the truth; thus according to Aelian (*NA* 1.49), the Merops can fly backwards (in fact, it is regularly seen to hover when hunting for insects), and according to the *Cyranides* (3.30), it moves its chicks from place to place when it is being hunted and wants to conceal its nest (this presumably misconstrues the fact that, after initially leaving their nest, fledglings habitually return to it for roosting). Boios (in Antoninus Liberalis 18) relates that Eumelus, a Boeotian, savagely wounded his son Botres, who collapsed and fell to the ground, but because Eumelos was a devoted worshipper of Apollo, the god transformed his son into an Eëropos (see above). In Egyptian art, the mortuary temple of Queen Hatshepsut (dynasty 18) at Deir-el-Bahari has a Bee-eater clearly carved in a wall relief, presumably either Little or Blue-cheeked, although absence of colour makes any precise identification of species impossible.

(a) Keller 2 (1913:69–70), Chantraine (1936:121–8), Thompson (1926:191–2; 1936:201–3), André (1967:31, 103), Pollard (1977:36–7, 169), Capponi (1979:74, 330–4; 1985:170), Shipp (1979:386), Houlihan and Goodman (1986:117–18), Forbes Irving (1990:236).



Figure 10 Bee-eater

(b) Dawson (1925:590–3), Arrigoni (1929:326–7), Meinertzhagen (1930:325–9), Witherby 2 (1943:263–5), Bannerman 4 (1955:37–48), Steinfatt (1955:96), White (1960:404–5), Fry (1972:1–14; 1984:54–9, 116–26, 147–73 and plates 3, 6, 7), Reynolds (1972:116–20), *BWP* 4 (1985:733–63), Goodman and Meininger (1989:342–6), H-A (1997:211–12), Brooks (1998:43, 167–8).

Methydris

(μεθυδρίς **G**) The sole manuscript of Hesychius spells this name Methythris (μ 573), but this is probably an error for Methydris ('Aquatic'). Since Hesychius defines it as a type of small bird, it is most likely to have been one of the fifteen marsh and water birds less than 15 cm long found in Greece (1 Petrel, 1 Plover, 2 Stints, 2 Larks, 1 Martin, 1 Pipit, 1 Chat, 6 Warblers).

(a) Thompson (1936:195), Gossen (1937:73 §1356; 1956:174 §13).

(b) H-A (1997:97, 163, 170, 219–22, 226, 236, 246–50).

? Mintha

(μίνθα **G**) Photius (μ 458) cites Zenodotus' claim (*FHG* 19F4) that Mintha is another name for Lynx (q.v.), but since he adds that this Lynx was the daughter of Peitho (cf. the

scholia to Theocritus 2.17 citing Callimachus fr. 685 Pfeiffer, the scholia to Pindar *Nemeans* 4.56, Photius τ 273, *Suda* τ 179), it is clear that here we have to deal with the name of a nymph, not a bird, even if that nymph was later transformed into an Iynx (q.v.: [Eurasian] Wryneck).

(a) Thompson (1936:204), Forbes Irving (1990:266–7).

Monokerōs

(μονοκέρωσ **G**) Aelian (*NA* 17.10) cites Dinon, a historian of the fourth century BC (*FGrH* 690F22), who claims that birds with the name of Monokerōs (‘One-horned’) are found in Ethiopia. That name implies Hornbill, of which there are 23 different species in Sub-Saharan Africa, with eight found commonly today in modern Ethiopia: Grey (*Tockus nasutus*), Red-billed (*T. erythrorhynchus*), Von der Decken’s (*T. deckeni*), Yellow-billed (*T. flavirostris*), Hemprich’s (*T. hemprichii*), Crowned (*T. alboterminatus*), Silvery-cheeked (now *Ceratogymna brevis*) and Abyssinian (or Northern) Ground Hornbill (*Bucorvus abyssinicus*).

See also RHINOKERŌS, TRAGOPAN.

(a) Gossen (1935:173 §192), Thompson (1936:204).

(b) Newton (1893–96:433–5), Urban and Brown (1971:65–6), Urban 3 (1988:376–7, 385–7, 390–4, 396–403, 406–7), Kemp (1995:91–4, 110–14, 119–21, 123–7, 131–6, 140–5, 256–60), Tsuji (1996).

Monosiros

(μονόσιρος **G**) According to the *Geoponica* (14.7.30), the Monosiros (?=‘Lone-pit [Bird]’), from which fighting Cockerels are bred, comes from Alexandria in Egypt. The female bird is allegedly a remarkable brooder, capable of sitting on up to 63 eggs in succession.

See also ALEKTŌR.

(a) Thompson (1936:204).

Morphnos

(μόρφνος **G**) Morphnos is often used as an adjective of dubious sense (black, swift, or snatching: scholia of Homer *Iliad* 24.316, cf. Eustathius 1352.5–14 on the same passage, Herodian 1.173.17, 2.126.29–34; dark: *Suda* μ 1268; golden: Hesychius μ 1694), and was applied first to an Aëtōs (q.v.: primarily Eagle or Vulture), probably adjectivally, by Homer (*Iliad* 24.315–16), who also calls it Perknos (q.v.). According to [Hesiod]’s *Shield of Heracles* (134), the fletching of Heracles’ arrows seems to have consisted of this bird’s

feathers (but see PHLEGYAS below), while the *Suda* (σ 1269) claims that it's the only eagle that doesn't hunt, but feeds solely on carrion. Aristotle (*HA* 618b25–6) gives Morphnos as one of three names (along with Nēttophonos='Duck-killer' and Plangos, qq.v.) of the Aētos which was second in size and strength of those birds classed as Aētoi, living in wooded valleys, glens and lakes.

Pliny (*HN* 10.7) Latinises this, but adds further details: his bird catches tortoises and drops them from a height to break them, and (according to a Delphic priestess!) it has teeth but is voiceless and silent, the blackest eagle with a prominent tail. These descriptions seem to combine features of Golden Eagle (*Aquila chrysaetos*) and [Eastern] Imperial Eagle (*A. heliaca*). Both are generally dark in colour, but have touches of yellow-brown about the head. Neither has a particularly prominent tail. The two Eagles come second in size after Lammergeier and other Vultures (Black, Griffon), and their habitat includes woods and valleys. However, although the Golden Eagle is mainly silent, the Imperial is a relatively noisy bird. The Golden Eagle preys regularly on tortoises whose shells it breaks by dropping them from on high. Both Eagles prefer to hunt and kill live prey, although at times they feed on carrion.

See also MELANAËTOS.

(a) Sundevall (1863:104 §27), Aubert and Wimmer 1 (1868:83 §1f, Oder (1894:371), Boraston (1911:236–8), Robert (1911:46–7), Thompson (1936:204), Frisk 2 (1961–70:258, 547), André (1967:107–8), Pollard (1977:76), Capponi (1979:83–6, 343; 1985:35–8, 42–3), Hünemörder 1 (1996:115), Arnott (2003a: 232).

(b) Witherby 3 (1943:38–43), Bannerman 5 (1956:109–22), Suchantke (1965:128), *BWP* 2 (1980:225–44), Brown (1976:175–96), Brown and Amadon (1989:656–9, 663–9), H-A (1997:140–1), McGrady (1997:99–114), Watson (1997:9–13, 17–18, 25, 53, 58, 64, 273–4, 314, 316).

Mygeros

(μυγερός **G**) According to the *Cyranides* (3.29.1), a well-known name in Egypt for the Nyktokorax (q.v.). The name appears to have no linguistic connections with Greek, Latin or Coptic.

(a) Thompson (1936:204).

Myttēx

(μύττηξ **G**) According to Hesychius (μ 1995), a kind of bird undescribed and mentioned only here.

(a) Thompson (1936:204), Gossen (1937:78 §1450).

N

Nebrax

(νέβραξ **G**) According to Hesychius (v 192), a name given to young Domestic Cockerels, perhaps those in a breed where the roosters had spots on their backs like a Fawn (=Nebros in Greek).

(a) Thompson (1936:204).

Nebrophonos

(νεβροφόνος **G**) This name (=‘Fawn-killer’) occurs only in Aristotle (*HA* 618b18–20), where in his list of six types of Aëtos (q.v.: Eagle and other large raptors) it appears as an alternative name for the Pygargos (q.v.: ‘White-rump’), described as a bold predator frequenting mountains, plains, woods and even cities; cf. also Pliny *HN* 10.7. Only two Eagles: adult White-tailed (*Haliaeetus albicilla*) and immature Golden (*Aquila chrysaetos*): have white rumps, and it seems likely that they were usually not distinguished from each other. Golden Eagles have a wide range of prey, including fawns of the two deer native to Greece (Roe Deer, *Capreolus capreolus*; Red Deer, *Cervus elephas*), and their habitat includes mountains, plains and woodlands. However, they totally avoid cities, and it seems likely that this addition to the Aristotelian bird’s habitat came from an observer’s confusing it with a White-tailed Eagle, which also preys on Roe Deer, but tolerates human settlement and activity when these are not associated with hostility; up to the early 1940s there were still five pairs around Thessaloniki.

(a) Cuvier (1830:369–70), Gloger (1830:18–19), Sundevall (1863:104), Aubert and Wimmer 1 (1868:83), Robert (1911:84), Keller 2 (1913:1, 9–11), Thompson (1936:255), André (1967:135), Arnott (1979a: 7–8; 2003a: 231–2), Capponi (1979:82–3; 1985:35–8, 41), Hünemörder 1 (1996:115).

(b) Witherby 3 (1943:40, 93), Brown (1976:85–93, 175–96), *BWP* 2 (1980:48, 234, 237–78), Brown and Amadon (1989:291–6, 663–9), H-A (1997:129–30, 141–2), Watson (1997:58–62, 283–4).

Neophrōn

(νεόφρων **G**) Boios (in Antoninus Liberalis 5.5) tells a story about Neophron and Aigypios of Thessaly, who were about the same age. Aigypios had an affair with Neophron's mother, and Neophron with Aigypios' mother. Aigypios was then tricked by Neophron into sleeping with his own mother. Zeus punished both by transforming them into birds: Aigypios into his homonym (q.v.: one of the larger vultures: Lammergeier, *Gypaetus barbatus*, 100–115 cm or Black Vulture, *Aigyptius monachus*, 100–110 cm) and Neophron into a smaller Aigypios (presumably therefore an Egyptian Vulture, *Neophron percnopterus*, 60–70 cm). All three birds still are found in Greece, the two larger ones much rarer than formerly as residents, the Egyptian a common summer visitor and passage migrant.

See also AĒTOS, AIGYPIOS, GNĒSIOS, GYPAIETOS, GYPS, HYPAIETOS, HARPĒ, HIERAX, LEUKOGRYPS, NERTOS, PERKNOPTEROS, PHĒNĒ.

(a) Forbes Irving (1990:107–8, 223).

(b) *BWP* 2 (1980:58–70, 89–95), Brown and Amadon (1989:306–9), H-A (1997:130–2).

Nertos

(νέρτος **G**) Nertos is one of the birds in the chorus of Aristophanes' *Birds* (303), placed between Peristera and Hierax (qq.v.) but not described or identified. Thus when Hesychius lists the Nertos (ν 387) and defines it as 'a Hierax, but some [say] a type of bird', it seems that he or his source has misread the passage in Aristophanes as implying that Nertos was a Hierax (q.v.: a smaller raptor), and not just placed next to it. There is no way now of identifying Aristophanes' bird; Thompson's suggestion that Nertos might be borrowed from the Egyptian word nr-t or ta-neri-t (=Griffon Vulture) is ingenious and persuasive; that bird is still Greece's commonest Vulture, a resident that was abundant until the twentieth century.

(a) Rogers (1906: xxvii), Thompson (1932:251; 1936:205), Gossen (1937:79 §1473), Pollard (1977:203 n.28), Dunbar (1995: on v. 303).

(b) H-A (1997:131–2).

Nĕtta, Nĕttarion, Nĕttion, Nĕssa, Nĕssarion, Nĕssion, Nassa

(νήττα, νητάριον, νήττιον, νήσσα, νησσάριον, νήσσιον, νᾶσσα **G**, *anas*, *anaticula* **L**) Nĕtta (Attic Greek), Nĕssa (Ionic, Koine: e.g. Herodotus 2.77, Aratus 918, 980) and

Nassa (Boeotian: Aristophanes *Acharnians* 875) are dialectal variants of the standard word for ‘Duck’ in ancient Greece, alongside diminutive forms in -arion (some manuscripts of *Cyranides* 3.31; used also as a term of personal endearment: Aristophanes *Plutus* 1011, Menander fr. 652 K-A, cf. *anaticula* Plautus *Asinaria* 693) and in -ion (Nicostratus fr. 4.3 K-A, misspelled Nēasion in a sixth- or seventh-century papyrus (*Sammelbuch* 6, 2181). In modern Greece, fifteen different species of Wild Duck are common or fairly common winter visitors, but only the three starred in the following list also now summer there regularly with over 40 breeding pairs: * [Common] Shelduck *Tadorna tadorna*; [Eurasian] Wigeon *Anas penelope*. Gadwall (*Anas strepera*); [Common] Teal *A. crecca*; *Mallard *A. platyrhynchos*, still the commonest breeder (but under 1,000 pairs); [Northern] Pintail *A. acuta*; Garganey *A. querquedula*; [Northern] Shoveler *A. clypeata*; Red-crested Pochard *Netta rufina*; [Common] Pochard *Aythya ferina*; *Ferruginous Duck *A. nyroca*; Tufted Duck *A. fuligula*; [Common] Goldeneye *Bucephala clangula*; Smew *Mergus albellus*; Redbreasted Merganser *M. serrator*. The evidence of ancient writers suggests that most people (apart from artists) not only failed to distinguish the different species, but also attached the name of Nētta to some other birds that swam in lakes and rivers (e.g. [Eurasian] Coot, Little Grebe and Great Crested Grebe), presumably because the name was linked (Athenaeus 395e, cf. the scholia to Aristophanes *Birds* 566, *Cyranides* 1.13.9, *Etymologium Magnum* 605.15)—incorrectly—with the Greek word for ‘swim’ (νήχειν, νείν). However, most of our references to Nētta (and *anas* in Latin) as a wild bird best apply to the Mallard, which was present in Greece all the year round, although often no distinction seems to have been made between wild Mallards and Domestic Ducks, which originally had been bred from Mallards and in classical times already were reared in captivity. Thus, when Aelian (*NA* 4.33) observes that Ducks lay their eggs on land close to water, that their Ducklings leap into the water and swim from the moment of hatching, and that Ducks can dive, his remarks apply generally to both Domestic and various species of wild Duck, although some wild species (e.g. Mallard) don’t dive but up-end to feed. Theophrastus (*Weather Signs* 18, 28) actually points out that his description of Ducks flapping their wings prior to rain or gales applies to both wild and domestic birds, while other writers either confine this prognosis to wild birds (Aratus 917–18, 970) or fail to specify (Aelian *NA* 7.7). Pliny (*NH* 10.111) correctly notes that Ducks fly up into the air straight from the water, while elsewhere (*NH* 25.6, 29.104; cf. Aulus Gellius 17.16) he claims that in northern Asia Minor Ducks were fed certain poisons that conferred immunity to their blood. A few general references to Ducks, however, in other authors contain details that allow the reader to identify the particular type that was being described. The bricklaying Ducks in Aristophanes (*Birds* 1148) are imaginatively described as ‘with tunics hanging over their belts’, and the image implies either a Duck whose breast has its top and bottom halves differently coloured (Shoveler, Mallard) or one whose breast seems to have a belt painted across it (Shelduck). A sodden-wet, shivering, shipwrecked character in Plautus (*Rudens* 533–34) seems to stammer when comparing himself to a Duck and then saying ‘from the wa- wa-water’ (*ex aqua-aqua-aqua*), thus jokingly reminding his audience of the quackquack of female Mallards (or less probably female Pintails and Shovelers). Ausonius (*Epistle* 18.10–16) gives his Ducks webbed feet, broad bills, rainbow-coloured plumage and red legs; four Drakes have reddish orange legs (Sheldrake, Mallard, Shoveler and Red-crested Pochard), but only Shoveler has a broad bill. However, one

serious (but not entirely successful) attempt to distinguish and classify the different types of Nētta visible in ancient Greece has survived: that by Alexander of Myndos (fr. 20 Wellmann, quoted by Athenaeus 395c-e). He prefaces his account by noting that the male Nētta is more varied in colour than the female; this is true of all the Drakes except Ferruginous and Sheldrake. Alexander lists seven different types: (1) Glaukion (=Gleamy or Greyey), so-called because of its eye-colour, smaller than the Nētta (here Nētta=Mallard, presumably): probably Ferruginous Drake, with a gleaming white eye, and smaller than the Mallard (Ferruginous 38–42 cm ~ Mallard 51–62 cm); (2) Boskas, with the Drake distinctively striped, and having a flat and smaller bill: probably Teal; (3) the little Kolymbis (q.v.), the smallest of aquatic birds, dirty black in colour, with a sharp beak that protects the eyes, diving frequently: clearly the Little Grebe (*Tachybaptus ruficollis*, 25–29 cm) and not a Duck; (4) another kind of Boskas, that is bigger than a Nētta (here again Nētta= Mallard, presumably: 51–62 cm) but smaller than a Chēnalopēx (q.v.: Egyptian Goose, 68–73 cm, or Ruddy Shelduck, 61–67 cm): possibly Pintail, 51–66 cm, or Shelduck, 58–71 cm); (5) Phaskas, a little bigger than Kolymbis but in other respects like a Nētta (again Nētta=Mallard): this points most probably to Teal, in which case Phaskas would be another name for Boskas); (6) Ouria (q.v.), not much smaller than a Nētta (? Nētta again=Mallard), its colour that of dirty clay, with a long and narrow bill: this points more probably to the Gadwall, 46–56, than to Ferruginous Duck, 38–42, although the latter bird is clayey chestnut in colour; and (7) Phalaris (q.v.), also with a narrow bill, but rounder in appearance (presumably than a Mallard), with an ashgrey breast and a somewhat blacker back: clearly the Coot (*Fulica atra*), another non-Duck, although only the juvenile bird has a pale-greyish breast. Wild Ducks were regularly hunted for domestication or the table (Dionysius *On Birds* 3.23, Longus 2.12.3–4, Didymus in *Geoponica* 14.23). Full accounts about farming Duck survive both in Greek (Didymus *loc. cit.*) and Latin (Varro *De Re Rustica* 3.11, Columella 8.15), emphasising the need to prevent the birds from flying away and to protect them from predators. They were a popular food. Herodotus (2.77) notes that their meat in Egypt was eaten raw pickled in brine. Boeotian birds (mainly from Lake Kopais, a favourite resort of ducks before it was drained and converted to agricultural land) were brought to the Athenian market (Aristophanes *Acharnians* 875, *Peace* 1004). They were a highlight of Greek (e.g. Anaxandrides fr. 42.64, Mnesimachus fr. 4.48, Antiphanes frs 273.1, 295.2) and Roman (e.g. Macrobius *Saturnalia* 3.13.11–12) feasts, and Apicius provides 6 recipes for sauces appropriate to Duck (212–17). Evidence survives that Wigeon, Teal and Mallard were commonly eaten in Roman Britain. The tenderness of Duck flesh was praised by Hippocrates (*De Victu* 2.47), Plutarch (*Cato* 23.4) and Anthemius (32), the lastnamed particularly commending the breast (cf. Martial 13.52), but Alexander of Tralles (I.543.5 Puschmann) totally opposed its consumption by epileptics. Modern writers claim that Teal has the best flavour; it and Pintail are still found in the bird markets of modern Egypt. A line in Aristophanes (*Birds* 666; cf. Eustathius 87.4 on Homer *Iliad* 1.206) implies that Ducks were sacred to Poseidon, but it is uncertain whether that allegation is serious or a joke. Nicander (fr. 54, in Antoninus Liberalis 9.3) metamorphoses one of Pieros' daughters into a Duck. Ducks were commonly featured in the ancient art of Egypt, Greece and Rome; the following selection picks out those in colour whose accuracy makes identification of individual species easy. Shelduck: Dynasty 12 tomb of Djehutyhotep (no.2) at El-Bershey, two mosaics in the House of the Faun at Pompeii.

Wigeon: Dynasty 12 tombs of Amenemhat (no.2) and Knumhotep II at Beni Hasan. Teal: Dynasty 12 tomb of Knumhotep III, Dynasty 18 tomb of Kenamun at Bei Hasan, two mosaics in the House of the Faun at Pompeii. Mallard: mosaics in the House of the Faun at Pompeii and the House of Papyri at Herculaneum. Pintail: a painted hieroglyph on the wooden coffin of Seni at El-Bershī, and a pair of drakes painted in the Dynasty VI mastaba of Kaemankh (G 4561) at Giza. Three non-specific representations also deserve mention: an east-Greek lekythos of the second half of the seventh century BC modelled in the shape of a duck, a large mosaic panel in the Villa de la Olmeida at Pedrosa de la Vega (near Palencia in Spain) with a row of Ducks whose tails have been transformed into the heads of Dolphins, and a silver plate from Parabagio (end of fourth century AD) which has in relief one boy carrying two Ducks and another with two Ducks half hidden in the folds of his cloak.

See also BOSKAS, GLAUKION, KERKĒRIS, OURIA, PĒNELOPS and PHASKAS.

(a) Olck 5 (1905:2639–48), Rogers (1906: lxxiv–vi), Hehn (1911:369–73), Robert (1911:23–4), Keller 2 (1913:228–35), Meinertzhagen (1930:64, 81–2, 85), Thompson (1936:205–6), Gossen (1939:263–64 §95), Junker 4 (1940:64–5 and plate VII, Volbach (1961: plate 107), André (1967:28–9), Toynebee (1973:264–73), Pollard (1977:65–66 and plate 5), Capponi (1979:60–7), Houlihan and Goodman (1986:65–74 and figs 92, 93, 96–8), Arnott (1987:25; 1993a 202–3; 1996: on fr. 179.11), Parker (1988:211), Dunbar (1995: on vv. 566, 1148), Hünemörder 3 (1997:1049–50), Tammisto (1997:35–6, 45–68, 91–2, plate 22 (NS 2, 1–4)), Dunbabin (1999:154 and colour plate 27, 2002:364–65 and figs 236, 274, 290).

(b) Lindermayer (1860:159–66), Witherby 3 (1943:219–50, 256–67, 270–302, 308–14, 367–79), Bannerman 6 (1957:303–23, 7; 1958:1–10, 13–31, 38–58, 61–110, 123–34, 227–53), Ogilvie (1975:15–61, 63–7, 70–87, 105–8, 110–11, 117–206), *BWP* 1 (1977:451–64, 471–81, 485–519, 521–36, 539–48, 552–69, 571–86, 657–65, 668–680), Brown and Amadon (1989:195–200, 291–6, 380–6, 646–8, 656–9, 663–9, 676–80), H-A (1997:116–24), Brooks (1998:113–17).

Nēttophonos

(νηττοφόνος **G**, *anataria* **L**) Aristotle (*HA* 618b25) gives Nēttophonos (=‘Duck-killer’) as an alternative name for Plangos and Morphnos (qq.v.: possibly Golden Eagle, *Aquila chrysaetos*, or [Eastern] Imperial Eagle, *A. heliaca*); cf. Pliny (*HN* 10.7), who writes *anataria* (=‘Duck-bird’) as an alternative name for *morphnos*, *plangus* and Homer’s *percnus*). Aelian (*NA* 5.33) describes how the Nēt-tophonos swoops down on a swimming Duck which then dives, and the raptor renews its attack when the Duck bobs up elsewhere (cf. also Manuel Philes 354–63, Ovid *Metamorphoses* 11.772–73). Golden and Imperial Eagles are known to prey on Ducks, but so do some other of Greece’s larger raptors (White-tailed Eagle, *Haliaeetus albicilla*; Lesser Spotted Eagle, *Aquila pomarina*; Bonelli’s Eagle, *Hieraetus fasciatus*; Osprey, *Pandion haliaetus*; Marsh Harrier, *Circus aeruginosus*).

(a) Sundevall (1863:104 §27), Aubert and Wimmer 1 (1868:83 §1f, Oder 1 (1894:371), Thompson (1936:206), André (1967:29), Pollard (1977:76), Capponi (1979:66; 1985:35–8, 42–3), Hünemörder (1996:115), Arnott (2003a: 232).

(b) Witherby 3 (1943:38–43), Bannerman 5 (1956:109–22), Suchantke (1965:128), Brown (1976:175–96), *BWP* 2 (1980:52–3, 109–10, 206, 225–44, 259–60, 269–70), Brown and Amadon (1989:656–9, 663–9), H-A (1997:129–30, 133, 139, 140–1, 142–3), Watson (1997:9–13, 17–18, 25, 53, 58, 64, 273–4, 314, 316–58).

? Nisos

(? νῖσος **G**, ? *nisus* **L**) See KIRIS.

Nomas, Nomas Ornis, Alektryōn Nomadikos, Noumidikos

(νομάς, νομάς ὄρνις, ἀλεκτρυὼν νομαδικός, νομιδικός **G**, *numidica*, *gallina numidica* **L**) The Helmeted Guineafowl, *Numida meleagris*, is given several names that bear witness to its Numidian origins: Nomas Ornis (i.e. Numidian [Guinea] fowl) by Ptolemy VIII (in Athenaeus 654c=FGH 234F2.a Jacobi), shortened to just Nomas in one of Artemidorus' recipes (in Athenaeus 663e); Alektryōn Nomadikos (Numidian Cock) by Lucian (*The Ship* 23); and Noumidikos (Numidian) in the heading to *Geoponica* 14.19. Its common Greek name was Meleagris (q.v.: with full bibliography).

(a) Thompson (1936:206), André (1967:110), Capponi (1979:353).

Nossas Ornis, Nossax, Nossakion, Nossos

(νοσσάς ὄρνις, νόσσαξ, νοσσάκιον, νοσσός **G**) Nossas Ornis is a name for a Domestic Hen chick in Dioscorides 2.49, Nossax for a Domestic Hen in Panyassis (quoted by Athenaeus 172d), Nossakion a diminutive of the latter form in *P. Magica Leidensis* 1.36=papyrus XII in *PGM*² XII.I.36, and Nossos for an unspecified young creature in Aeschylus fr. 113 Radt and Sophocles fr. 219a80v.2 Radt. All these variant spellings, dropping the epsilon, of words originally derived from Neossos (the common word in ancient Greek for 'nestling'), were censured by stricter grammarians like Phrynichus (177 Fischer).

See also ALEKTŌR.

(a) Thompson (1936:207).

Noua auis

(only **L**) Pliny (*HN* 10.135) noted the arrival of some *nouae aues* ('new birds') in north Italy (near Cremona) during the spring of 69 AD. They resembled Thrushes in appearance, were a little smaller than Doves, and when cooked had an appealing flavour. Tacitus (*Histories* 2.50) seems to be referring to one of these new arrivals which (in the same area, on the same occasion) perched in a grove and was not frightened away by the presence of people or other birds. Several attempts have been made to identify these newcomers, as:

- (1) Grey Partridge, *Perdix perdix* (so Harduin, Capponi: on the grounds that its arrival in Italy from the north was fairly recent). This bird, however, neither resembles a Thrush nor perches in trees; yet although it is the same size (29–31 cm) as most Doves (26–34 cm), it is smaller than the Woodpigeon (40–42 cm), and obviously edible.
- (2) Pallas' Sandgrouse, *Syrnhaptus paradoxus* (so Thompson: largely because this bird, which normally keeps to Asia east of the Caspian Sea, is noted for its regular but infrequent irruptions into Europe (including the Po valley in Italy: especially 1863–64, 1888–89, 1908). This bird too doesn't look like a Thrush, doesn't perch in trees and isn't smaller (30–41 cm) than any Dove or Pigeon; yet on migration it tolerates the presence of people at a distance of 30 metres.
- (3) The Naumann subspecies of Dusky Thrush, *Turdus naumanni naumanni* (so André: because this bird, which belongs basically to southern Siberia, has been known—very rarely—to stray into Italy). It has the typical shape and appearance of a Thrush but with a plumage that is totally different from the Thrushes around the Mediterranean (see KICHLÉ); it's a woodland bird that is smaller than Doves (23 cm), and still cooked and eaten; in Europe, however, appearances of even individual birds are remarkably rare. The third of these is more likely than the other two, but Pliny's 'new bird' is best labelled as unidentifiable.

(a) Hardouin 1 (1723: on X.lxix), Thompson (1936:207), André (1967:41–2), Capponi (1979:351–2).

(b) Arrigoni (1929:269–71), Witherby 2 (1943:125–28), 4 (1943:147–51); 5 (1944:240–6), Bannerman 3 (1954:202–3), 8 (1959:388–97), 12 (1963:347–57), Simms (1978:224–5), *BWP* 2 (1980:486–96); 4 (1985:277–83); 5 (1988:967–70), Johnsgard (1991:210–16), Porter and others (1996:102–3, 319), Clement and Hathway (2000:381–6), Madge and McGowan (2002:228–9).

Noumēnios

(νομήνιος **G**) Hesychius (v 678) has an inaccurately transmitted gloss that appears to define the Noumēnios as 'a bird similar to the Attagas (q.v.: Black Francolin, *Francolinus francolinus*) that's also called a Trochilos (q.v.: 'Running Bird': usually

interpreted as either [Winter] Wren, *Troglodytes troglodytes*, or Egyptian Plover, *Pluvianus aegyptius*, and Spurwinged Lapwing, *Hoplopterus spinosus*'. The name Noumēnios ('New-moon bird'), however, most probably implies that its beak is curved in a new-moon shape (e.g. [Eurasian] Curlew, *Numenius curvata*, with bill long and decurved, or [Pied] Avocet, *Recurvirostra avosetta*, with bill strikingly upcurved). Both birds are common enough in Greece today (Curlew: common in winter and on passage, Avocet: fairly common resident with a sizable winter influx), but neither bird resembles a Francolin nor habitually runs. The Hesychius entry is the only certain reference to the bird, although Diogenes Laertius (9.114) talks about an Attagas and a Noumēnios meeting; we cannot be sure whether these are both birds (and in that event possibly a source reference that the Hesychius gloss muddled) or the personal names of two notorious thieves (Attagas of Thessaly, Noumenios of Corinth).

(a) Keller 2 (1913:183), Thompson (1936:207), Gossen (1937:79 §1483).

(b) Witherby 4 (1943:166–72, 408–13), Bannerman 9 (1961:35–52); 10 (1961:287–98), *BWP* 3 (1983:48–62, 500–13), H-A (1997:160–1, 178), Brooks (1998:133, 142).

Nyktaietos

(νυκταίετος **G**) According to Hesychius (v 692), Nyktaietos ('Night Eagle') is a 'bird sacred to Hera, also called Erōdios'; this seems nonsensical, since (1) the only known birds sacred to Hera are the Peacock (Tahōs, q.v.) and Guineafowl (Melagris, q.v.); and (2) most kinds of Erōdios (q.v.: Heron/Egret), apart from the Black-crowned Night Heron (*Nycticorax nycticorax*), are diurnal. This 'Night Eagle' accordingly is most likely to be another name either for the Night Heron, which preys nocturnally on amphibians, fish, small mammals, lizards, snakes and birds, or for the [Eurasian] Eagle Owl (*Bubo bubo*), which is the size of a small Eagle (60–70 cm) and preys at night on mammals and birds.

See also BOUPHOS, BYAS, HYBRIS, MYGEROS and NYKTIKORAX.

(a) Thompson (1936:207–9), Gossen (1937:79 §1484).

(b) Witherby 2 (1943:312–15), 3 (1943:147–52), Bannerman 4 (1955:169–80), 6 (1957:102–11), *BWP* 1 (1977:262–9), 4 (1988:466–81), Hancock and Kushlan (1984:188–92), Voous (1988:87–99), H-A (1997:103, 204).

*Nykteris

(νυκτερίς **G**, *uespertilio* **L**) Nykteris (=Night-[creature]; *uespertilio* =Evening-[creature]): cf. Ovid *Metamorphoses* 4.414–15) is the common word for bat, which was sometimes carelessly called a bird (e.g. Sextus Empiricus *Professors* 9.247, Antigonus *Mirabilia* 22), but more often placed in a category of its own between birds and animals (e.g. Aristotle *HA* 511a31, *PA* 697b1–12; cf. Plato's riddle in *Republic* 5.479c, Varro

Menippean Satires fr. 13, Macrobius *Saturnalia* 7.16.7). A fable attributed to Aesop (182 Hausrath) exploits the ambiguity by having a bat first caught by a bird-eating Galē (here=polecat, which preys on birds) and then released because the bat denied being a bird, but later it was caught again by a different, mouse-eating Galē (here=weasel, a near relative of the polecat that preys on mice) and then was released because the bat on this occasion denied being an animal. Other fables with similar attributions turn the bat into a logician (48 Hausrath: a bat asked a captive Boutalis [q.v.: ? Nightingale] why it sang only at night; the bird said it was silent by day in order to avoid capture; the bat then pointed out that the bird should have realised this before it was captured) and a failed businessman (181 Hausrath, cf. Syntapas 36: a bat borrowed money to set up as a trader along with two colleagues, but then was bankrupted when the ship carrying their goods sank, and thereafter the bat went out only at night in order to avoid any creditors). Appearance and behaviour of the Nykteris are often accurately described, although only one attempt apparently was made to distinguish any of the 20 species of bat that are native to Greece today, when Aristotle gave a separate name and description to the Alōpēx (q.v.). Aristotle notes that bats are nocturnal (*HA* 488a25, cf. Aristophan fr. 10.8 K-A and the scholia to Aristophanes *Birds* 1564a), having weak eyesight in daylight (*Metaphysics* 993b9); they have feet (487b23) which are attached to wings (511a31) that are made of skin (490a8, cf. Lucian *Dipsads* 3), not feathers (cf. Herodotus 2.76). Aristophanes of Byzantium's *Epitome of Aristotle's HA* (II.436) summarises this material and adds (presumably from lost works of Aristotle) that bats have mouse-like faces, big ears and sharp teeth, bear two or three live young and in flight suckle them with their teats (this description fits best the Long-eared Bat, *Plecotus auritus*); cf. Pliny *HN* 10.168, 11.164, 29.92 and Horapollo 2.64, along with Antigonus and Macrobius *loc.cit.* Homer's *Odyssey* has two vivid cameos: bats fluttering and gibbering in the depths of a cave when one of them fell from a linked cluster (24.6–9; cf. Herodotus 4.183, Plutarch *Moralia* 567e, Basil *Hexaameron* 8.7), and Odysseus clinging to a tall fig tree like a bat (12.493). Xenophon (*Hellenica* 4.7.6) comments on bats roosting under city battlements, while Herodotus (3.110) alleges that in Arabia creatures like bats screeched and attacked the eyes of men harvesting cinnamon which grew in a shallow lake; Pliny (*HN* 12.85) repeats the story but claims that it was a fabrication that enabled the harvesters to raise their prices. It was alleged that bats attacked eggs of the Pelargos (q.v.: White Stork) in the bird's nest (Aelian *NA* 1.37), and were hostile to ants (Pliny *HN* 29.92, Horapollo 2.64); night-flying ants certainly form part of some bats' diet. Cabalistic beliefs were often attached to these creatures. A bat's head was fastened onto dovecotes in order to prevent Domestic Pigeons (see PERISTERA) from straying (*Geoponica* 14.2.5); a bat carried three times around the house and then fastened head down on the windows acted as a magic charm protecting sheepfolds; bat's blood was considered an antidote to snakebites (Pliny *HN* 23.83); the Glaux (q.v.: Little Owl) was said to put a bat's heart in the nest to prevent ants from harming its young (Dionysius *On Birds* 1.16). Several authors relate how either one (Nicander fr. 55=Antoninus Liberalis 10, Aelian *VH* 3.42) or all three (Ovid *Metamorphoses* 4.399–415) of the daughters of Minyas were metamorphosed into squeaking, house-haunting bat(s). In ancient art these creatures rarely appear, but Egypt provides a fine black-ink drawing on a limestone ostrakon from Deir-el-Medina of a bat with outstretched wings and a long tail (?Rat-tailed Bat), and three bats are part of a bird painting in the Dynasty XI tomb of Baket III.

See also ALŌPĒX, KINNAMŌNON ORNEON, OPHEA, RHOMPHAIA, STRIX.

(a) Keller 1 (1909:11–14), Wellmann (1909:2740–2), Oliphant (1913:134 n.4), Richter 2 (1979:575–6), Houlihan and Goodman (1986:137–9 and figs 195–8), Forbes Irving (1990:108–09, 252–4), Dunbar (1995: on v. 1294), Hünemörder 4 (1998:552–3).

(b) van den Brink (1967:46–73), Wimsatt 1 (1970:32–6 (Jepsen), 265–300 (Davis), Hill and Smith (1984:61–3, 100–2, 125–6, 128–33, 137–8, 157–64), Robertson (1990:15–27, 97–106), Richarz and Limbrunner (1992:34–47, 65–79, 137–69).

Nyktikorax, Nyktokorax

(νυκτίκοραξ, νυκτόκοραξ **G**, *nycticorax*, *-cora*, *nocticorax* **L**) (1) Nyktikorax (the spelling Nykto- seems to be a rare variant or possibly misspelling) is clearly a name (= ‘Night Raven’) given to at least two different types of birds, apparently not distinguished by even the most careful writers: (a) one or possibly two Owls (the tufted [Eurasian] Eagle Owl, *Bubo bubo* and Long-eared Owl, *Asio otus*, but not the tufted Short-eared Owl, *Asio flammeus*, a rare winter visitor and passage migrant in Greece, nor the untufted Little Owl, *Athene noctua*, despite *Cyranides* 1.3, 3.10), and (b) the Black-crowned Night Heron, *Nycticorax nycticorax*. Thus, Aristotle, who provides the fullest information, claims first (*HA* 509a21) that it has an appendage to its caeca (Owls have large caeca, Herons have none or only rudimentary ones); secondly (592b8–9) that, along with the Glaux (q.v.: Little Owl) and Byas (q.v.: Eagle Owl), it is a night bird with crooked talons (true of Owls); thirdly (597b21–25, partly copied by Pliny *HN* 10.68) that it is otherwise known as the Ōtos (q.v.: ? Long-eared Owl; cf. Hesychius ω 484), has tufts on its ears (true of Eagle and Long-eared Owls), and behaves like a trickster and a mimic, so that a pair of hunters can catch it if one of them dances in front of it, and then, when the bird dances in response, the other hunter goes round and snatches it from behind (a garbled reference to the strange nuptial dance of the male Night Heron, when it lifts either foot alternately and moves its body up and down); and fourthly (619b18–23, inaccurately paraphrased by Athenaeus 353a), like the Glaux, it hunts at night—particularly dusk and around dawn—for mice, lizards, beetles and other small creatures (this is true of Owls and Night Heron; cf. also Basil *Hexaameron* 8.7, Hesychius η 705). The bird’s identification as either Eagle or Long-eared Owl is partly confirmed by the Latin glosses (*CGL* 2.377.26 *bubo*, 3.39.4 *striga*); Artemidorus (3.65) includes the Nyctikorax in his list of Owl names, while Isidorus (*Etymologies* 12.7.41) and one Aristotle passage discussed above (597b21–25) link it particularly with the Long-eared Owl. The comments of several other writers point rather to the Eagle Owl. Strabo (17.2.4) alleges that the Egyptian Nyktokorax is as big as a Koloios (q.v.: Jackdaw, 33 cm), while its Greek version is the size of an Aëtos (q.v.: Eagle and other large predators, 50–90 cm) and has a different call); in fact the Greek subspecies of Eagle Owl (60–70 cm) is one-fifth bigger than the one in Egypt (48–56 cm). According to the epigrammatist Nicarchus (*Palatine Anthology* 11.76) and Horapollo (2.25) the Nyktikorax’s call was said to portend death, while Boios (in Antoninus Liberalis 15.4) had Eumelus metamorphosed into a Nyktikorax because that bird brought bad news. These beliefs were particularly

associated with the Eagle Owl and its call (a deep, eerie oo-hu: see above, on BYAS). Although only one other ancient reference besides Aristotle *HA* 597b21–25 points specifically in the direction of Night Heron (pseudo-Callisthenes *Alexander Romance* 3.17.22, describing several birds perched by a lake which were then hunted and cooked for the table), the very name Nyktokorax ('Night Raven') draws attention to the fact that the Night Heron utters a hoarse, Raven-like croak when it is disturbed. And its name in modern Greek (*nyktokorakas*) simply demoticises Nyktokorax. There is a fine painting of this bird in the Dynasty XI tomb of Baket III at Beni Hasan. Boissonade cites a passage from an unpublished manuscript of Hierophilus which claims that if you place the heart and right foot of a Nyktikorax onto the heart of a sleeping girl, she will reveal whether she is still a virgin. Cf. also (for Night Heron) Mygeros, Nyktaietos, and (for Eagle Owl) Aigōlios, Bouphos, Byas.

(2) A Latin translation of an alleged letter from Alexander to Aristotle (p. 201.20 Kübler, pp. 174–5 §30 André-Filliozat; cf. also Julius Valerius, *Res Gestae Alexandri Macedonis* 3.21, where some manuscripts have the plural form *nictycoraces*, others *rhinocoraces* misspelled: see RHINOKORAX below) claims that in the former's march across India at dawn on one occasion he came across several *noctycoraces* fishing and eating their prey in a pond; they were said to resemble Vultures but were larger, bluish grey in colour with yellow beaks and black legs. This bears some resemblance to the dark phase of the Western Reef Egret, *Egretta gularis*, a coastal bird of Pakistan and north-west India that hunts fish and is crepuscular, but is only slightly bigger than the sub-continent's smallest Vulture (Egyptian Vulture, *Neophron percnopterus*: 55–65 cm ~Egret 60–70 cm).

(a) Boissonade 7 (1827:240), Gloger (1830:20–1), Netolička (1855:10), Sundevall (1863:96 §§2–3), Aubert and Wimmer 1 (1868:113 §126), Wellmann (1909:1066), Keller 2 (1913:36–9), Oliphant (1914:61–2), Thompson (1918a: 18, 22; 1936:207–9), Meinertzhagen (1930:65), Gossen (1937:80 §1488), Browne 3 (1964:58–9), André (1967:110–11), Douglas (1974:69–70), Pollard (1977:55), Capponi (1979:353–6, 1985:104–5), André and Filliozat (1986:390 n.327), Houlihan and Goodman (1986:18–20 and fig. 23), Hall (1991:142), Hünemörder 3 (1997:245–6).

(b) Meinertzhagen (1930:350–2), Lorenz (1938:214–15), Allen and Mangels (1940:9–16), Witherby 2 (1943:312–15, 327–31), 3 (1943:147–52), Bannerman 4 (1955:169–80, 207–18), 6 (1957:102–11, n 1970:317–20), *BWP* 1 (1977:262–9); 4 (1988:466–81, 572–88), Ali and Ripley 1 (1978:74–6 and plate 7.4), Hancock and Kushlan (1984:188–92), Voous (1988:87–99), Goodman and Meininger (1989:324–7), Voisin (1970:317–20; 1991:94–127), Fasola and Hafner (1997:157–65), H-A (1997:103, 204, 206), H-B (1997:44–5), Grimmett, Inskipp and Inskipp (1998:559 and plate 78).

O

Oinanthē

(οἰνάνθη **G**, *oenanthe* **L**) Oinanthē (=‘Vineflower’) in different contexts can be a flower (Meadowsweet, *Filipendula vulgaris*), grape, vine, and (just once) a bird’s name (presumably so called because it arrived in Greece when the vine was in flower) that Aristotle (*HA* 633a14–16) briefly mentioned as a summer visitor arriving on the day that the Dog Star sets (Athens/Lesbos 4/5 May, Rome 29/30 April) and disappearing on the day that the same star first rises in the morning (Athens/Lesbos 26/28 July, Rome 1 August). Pliny (*HN* 18.87, 292) copies this, emphasises that these dates are absolutely precise, and makes the same statement for the *parra*. Belon identified the bird as the [Northern] Wheatear, and this led taxonomists to give it its modern binomial *Oenanthe oenanthe*. However, one other species of Wheatear (Black-eared, *O. hispanica*), is also a common visitor to Greece; the [Northern] arrives in Greece between 10 March and late April and departs from mid-August to late September; the Blackeared arrives in late March and departs from mid-August to early September. These times do not support Belon’s identification, and so far it has not been possible to match any summer migrant even approximately to the Aristotelian dates.

(a) Belon (1555:352–3), Sundevall (1863:159 §154), Aubert and Wimmer 1 (1868:102–3 §78), Ginzel 2 (1911:521), Thompson (1936:209), Gossen (1956:177 §41), André (1967:111), Pollard (1977:59–60), West (1978:376–81), Capponi (1979:358–9; 1985:148–9), Wenskus (1990:25–6, 176–7), Baumann (1993:89).

(b) Witherby 2 (1943:145–9, 158–60), Bannerman 3 (1954:229–37, 241–7), Steinfatt (1955:92–3), Lambert (1957:61), Kumerloeve (1961:121–3), *BWP* 5 (1988:770–92, 806–19), H-A (1997:236–9), Brooks (1998:182–4).

Oinas, Oinias

(οἰνάς, οἰνιάς **G**, *columba*, *-bina*, *-bula*, *-bulus*, *-bus* **L**) Aristotle identifies Oinas (=‘Winy’) as the second largest of Greek’s Doves and Pigeons, being a little bigger than the Peristera (q.v.: Domestic Pigeon) but smaller than the Phaps (q.v.: Woodpigeon: *HA* 544b6–7, 593a19–20, cf. Aelian *NA* 4.58); it lays eggs twice a year (558b22–23: true),

feeds on fruit and grain (true), and is seen and hunted especially in autumn, being most easily caught when gulping water (593a14–21). Athenaeus (394a-d) inaccurately quotes some of these remarks, but also alleges that a lost passage in Aristotle (fr. 347 Rose) says that it took its name from its colour (cf. Eustathius 1712.42 on *Odyssey* 12.62); Athenaeus further writes that the bird appears only in autumn (394b) and eats mistletoe berries (394e). Lycophron (357) describes an Oinas being seized by a Torgos (q.v.: Vulture) and taken to its eyrie, presumably to feed its chicks (both Lammergeier and Egyptian Vulture are known to catch live birds). Pollux (6.62), who gives Oinias as an alternative spelling, says that the bird is the wild form of the Domestic Pigeon (cf. Hesychius o 615). This last claim makes the Rock Dove (*Columba livia*, 31–34 cm) the bird's most plausible identification; it is smaller than the Woodpigeon (*C. palumbus*, 40–42 cm) but larger than all the other Greek Doves except Stock Dove (*C. oenas*, 32–34 cm). Rock and Stock Doves, however, were probably not distinguished from each other in antiquity. To the naked eye, they look very similar, although the Stock Dove's throat and breast are vinous in colour. In Greece today, the Rock is common, but the Stock is rare, breeding only on the northern borders, with winter visitors reaching as far south as Thessaly. A Rock Dove can be identified in the wall painting of a papyrus swamp in a room of the North palace of Akhenaten (Dynasty 18) at El Amarna.

See also PELEIA.

(a) Sundevall (1863:135 §101), Aubert and Wimmer 1 (1868:105: §88), Tristram (1905:30), Robert (1911:68–9), Keller 2 (1913:127), Steier (1932a: 2486–7), Gossen (1935:172–3 §190; 1937:81 §1517; 1939:268–9 §102), Thompson (1936:210–11), Pollard (1977:56–8), Houlihan and Goodman (1986:101–3 and fig. 146), Hünemörder 12/1 (2002:45).

(b) Heldreich (1878:48), Witherby 4 (1943:134–41), Bannerman 8 (1959:338–61), Levi (1977:38), Goodwin (1983:57–9, 68–9), *BWP* 2 (1980:58–70); 4 (1985:285–309), H-A (1997:198–9), H-B (1997:380–83), Haag-Wackernagel (1998:10–11, 15–19, 60–1).

Oiniax

(οἰνιάξ **G**) According to Hesy-chius (o 320), the Oiniax is a type of Raven (Korax, q.v.). Greece, however, has only one species, the [Common] Raven (*Corvus cor ax*). Could Oiniax have been a name given to the Brown-necked Raven (*C. ruficollis*), which is common across the whole of North Africa and the Middle East?

See also BOROS.

(a) Thompson (1936:211).

(b) Meinertzhagen (1930:91–2; 1954:76–7), Cave and Macdonald (1955:337), Bundy (1976:80), Goodman and Meininger (1989:452–3), *BWP* 8 (1994:197–206).

Oistros

(οἰστρος **G**) The only mention of Oistros (=‘Gadfly[bird]’) comes in Aristotle (*HA* 592b21–23), where it is described as an eater of grubs and larvae. So many species of ground-feeding birds can be so described that any attempt to identify the bird further is pointless.

(a) Sundevall (1863:113 §49), Aubert and Wimmer 2 (1868:79 §103), Thompson (1936:211).

Oknos

(ὄκνος **G**) Another name for the Asterias (Aristotle *HA* 617a15, Callimachus fr. 423), which in various contexts seems to be either a bird of prey (see ASTERIAS) or the [Great] Bittern, *Botaurus stellaris* (see ERÖDIOS). Aelian (*NH* 5.36) refers to it being tamed in Egypt and dismisses its reputation for laziness; predators are tamable but it is Bitterns that stand idle in the reeds for long periods (and male Bitterns take no part in rearing their young). Pausanias (10.29.1–2) describes the Oknos as a bird used in prophecy, the largest and most beautiful Erōdios (sc. Bittern), and the rarest of birds. In Antoninus Liberalis 7.6, Autoonos, the father of Anthos, was transformed into this bird because he shrank ὄκνησεν, pronounced ōknēsen) from driving off the horses that had killed his son.

(a) Frazer 5 (1898:378–9), Thompson (1936:211), Arnott (1962:234 n.1), Forbes Irving (1990:224–5).

(b) Percy (1951:27–33), Bannerman 6 (1957:118–33), *BWP* 1 (1977:247–52), Voisin (1991:52–74), Ford (1995).

Oktis

(ὀκτις **G**) Oktis appears only in the list of bird names in *Amsterdam Papyrus* 94.1.12, where the handwriting indicates that this word was written by a schoolteacher, not an illiterate schoolboy. Hence it is unlikely that here we have a misspelling of Ōtis (q.v.), which elsewhere has Outis and Otis as written variants.

(a) Sijpesteijn (1977:69–70; 1980:32), Bain (1999b: 77).

Ōkypteros

(ὄκυπτερος **G**) (1) Aelian (*NA* 12.4) gives Ōkypteros (‘Swiftwing’) and Perdikothēras (q.v.: ‘Partridge-hunter’) as either names or epithets of a predatory bird (Hierax: q.v.), adding that the bird is Apollo’s attendant. Its epithetic use occurs in Homer’s *Iliad* (13.62), where Posidon’s departure is compared to an Hierax Ōkypteros (ἱρήξ ὄκυπτερος) flying from a steep cliff in pursuit of a bird. Six Eagles, four Falcons, one Hawk and one Buzzard are known to prey on game birds, with Imperial, Booted and Bonelli’s Eagles, Saker and Goshawk specifically hunting Partridges.

See also AISALŌN, PERDIKOTHĒRAS.

(2) According to the *Cyranides* (1.24) Ōkypteros is another name for the bird commonly called Chelidōn (q.v.: Swallow or Martin).

(a) Robert (1911:121), Gossen (1935:170 §182), Thompson (1936:338), Panayiotou (1990:338).

(b) *BWP* 2 (1980:152–3, 228–9, 254, 259–61, 346–8), H-A (1997:135, 140–2, 147–8).

Olaitos, Olatos, Olemeus

(ὀλαιτός, ὀλατός, ὀλεμεύς **G**) Hesychius (o 509) identifies Olaitos and Olatos, while Orus (in *Etymologicum Magnum* 622.9–11) identifies Olaitos and Olemeus, as alternative names for the Spermologos (q.v.).

Thompson (1936:211), Gossen (1937:128 §2390).

? Ololygōn

(ὀλολυγών **G**, *acredula*, *agredula* **L**) This is a name which seems to have confused ancient Greeks and Romans as much as it does modern scholars, largely because the Greek name (and its Latin equivalents) may have been attached to at least two very different creatures: certainly a frog, and perhaps also one (or more!) birds of disputed identity. In several passages of Greco-Roman literature (Aristotle *HA* 536a11–15, Plutarch *Moralia* 982e, Aelian *NA* 9.13, cf. 6.19; Pliny *HN* 11.173, Isidorus *Etymologies* 12.6.59) Ololygōn is incontestably a frog, named after the mating call of males in the water; this points rather to the Marsh Frog, *Rana ridibunda* (its call the Aristophanic ‘brekekekek koax koax’ of Aristophanes *Frogs* 209–67), although the tiny [Common] Tree Frog, *Hyla arborea* (‘krak-krak’) and mountain-loving Stream Frog, *R. graeca* (‘geck-geck’) may at times have gone under the same name (cf. Isidorus *Etymologies* 12.6.59). Other passages naming Ololygōn and *acredula* or *agredula*, however, fit birds,

frogs (and also cicadas, Orthoptera) equally well. Thus Theocritus (7.139–40) describes how an Ololygōn murmured in prickly brambles, where the scholia are unsure whether it's a bird (Hirundine or Nightingale: see respectively CHELIDŌN, AĒDŌN) or a creature living in filthy places (cf. Agathias, *Palatine Anthology* 5.292.5). Theophrastus (*Weather Signs* 42; cf. *Geoponica* 1.3.11) interprets the Ololygōn's murmuring at dawn as a sign that a storm is on the way. A lyrical passage of Middle Comedy (Eubulus fr. 102.4–6 K-A) has either an ivy plant or some person called Kissos melting with love for the Ololygōn. Nicaenetus (fr. 1.9 Powell) describes Byblis, deserted by the brother whom she loved, comparing her fate to that of an Ololygōn. Aratus (948) makes a lonely one murmur in the morning; Cicero's translations of this line (*De Divinatione* 1.8.14 and *Prognostica* fr. 6) render Ololygōn here with *acredula*, which Isidorus (*Etymologies* 12.7.37) later identified as a Nightingale. The Aratus scholia interpret their Ololygōn in various ways: (a) as a lake creature the size of a Turtle Dove (Trygōn, q.v.: 26–28 cm), thus implying that it was a bird, twice as big as the Marsh Frog (15 cm: Greece's largest Frog), and (b) as something resembling a long and skinny earthworm (cf. Hesychius ο 614), thus possibly referring to a tadpole. Late writers blindly opt for a wide variety of Birds, including Jackdaw (Koloios, q.v.), Lark (Korydos, q.v.: Adhelelmus *Miraculum S. Opportunae* 14), Owl (*ulula*: Avienus *Aratea Phaenomena* 1703), CGL 3.17.55, cf. 89.60, 571.29), and Sparrow (Strouthos, q.v.: CGL 2.189.29).

(a) Du Cange 1 (1840:49), Thoresen (1889–90:313–19), Wellmann (1912:116), Keller 2 (1913:44, 311), Oliphant (1914:53–5; 1916:85–106), Pease (1920:84–6), Harder (1923:137–44), Thompson (1936:211–12), André (1967:21–2), Douglas (1974:90–2), Capponi (1979:29–34), White (1979:9–16).

(b) Arnold-Burton (1978:74–5, 82–3, 85), Borkin (1999:329–420: especially 414–15).

Onokrotalos

(ὄνοκρόταλος G, *onocrotalus* L) The bird's ancient Greek name (= 'Donkey-rattle') is not actually preserved, but Pliny's Latinisation of it (*HN* 10.131) precedes an adequate but not wholly accurate description. He alleges that it resembles a Swan, but in its throat has a second stomach into which it stows everything with wonderful capacity; that afterwards it returns things from this pouch into its mouth and passes them into its true stomach; and that these birds come from north Gaul. Pliny's bird is mainly the White Pelican (*Pelecanus onocrotalus*), which seems formerly to have bred north of Ravenna in the estuary marshes and lagoons of the Po (cf. Martial 11.21.10); it has a rough resemblance to a Swan, and feeds by scooping fish with its beak into its gular sac, which Pliny mistook for a second stomach. His reference to north Gaul, however, implies confusion with the [Northern] Gannet (*Sula bassana*), a fish-eating bird of similar appearance which breeds in Britain, the Channel Islands and at one spot on the north French coast. Isidorus (*Etymologies* 12.7.32) comments on the Pelican's long beak, but also follows Jerome (*In Sophoniam* 2.12) in claiming that there are two sorts of *onocrotalus*: one aquatic, the other living (inexplicably!) in a desert. A late gloss (CGL 4.264.53) asserts that the *onocrotalus* has a donkey's face, and the bird's name itself

implies that its voice rattles like a donkey's; in fact, the White Pelican's display call is a deep, resonant 'ha-oogh' not too far distant from a donkey's bray. In Greece the White Pelican is a rarity, with only one small breeding colony in a north-west Greek lake; rather commoner in that country is the Dalmatian Pelican (*P. crispus*). Both species there apparently went by the name of Pelekas (q.v) and its variants; it is possible that Onokrotalos was a dialectal form confined to Greek speakers in the western Mediterranean.

See also BAIBYX, RHAMPHIOS.

(a) Cuvier (1830:406), Keller 2 (1913:237–9), Thompson (1918a: 18–19; 1936:212), Gossen (1956:467–68), André (1967:113), Pollard (1977:74–5), Capponi (1979:363–7), Hünemörder 9 (2000:494).

(b) Arrigoni (1929:569–72), Witherby 4 (1943:15–25), Bannerman 8 (1959:21–34), *BWP* 1 (1977:191–98, 227–37), Crivelli and others (1997:144–56), H-A (1997:100–1), H-B (1997:30–3), Nelson (2005:9, 50–1, 94–5, 90–101, 109–28, 241–50).

*Ophea

(ὀφέα **G**) The Cyranides (3.32) define Ophea as 'the so-called bat; it has wings but it's four-footed; it flies like a Chelidōn (q.v.: Hirundine), but breeds and suckles like an animal'. It may have originally been an Egyptian word, but there seem to be no discernible links with Coptic.

See also ALŌPĒX, NYKTERIS.

(a) Panayiotou (1990:327).

Ophiouros

(ὀφίουρος **G**) According to Hesychius (o 1966), Ophiouros ('Snaketail') is a sort of bird in Ethiopia. The name implies that either it had a very long, snakelike tail (e.g. African Paradise Flycatcher, *Terpsiphone viridis*, [Eastern] Paradise Whydah, *Vidua paradisea*, Pintailed Whydah, *V. macroura*, birds with the male's tail being 2½ to 3 times the length of its body, and twisting sinuously like a snake when the bird is perched or in flight), or that it dangled a less long tail but fed on snakes and other reptiles (e.g. Secretary Bird, *Sagittarius serpentarius*).

(a) Thompson (1936:220), Gossen (1937:85 §1617).

(b) Mackworth-Praed and Grant 1 (1952:128–9); 2 (1955:219–21, 1046–7, 1049–50), Cave and Macdonald (1955:76, 262), Urban and Brown (1971:35, 95, 102), Urban and others 1 (1982:437–40); 5 (1997:531–7); 7 (2004:428–31).

? Ophthalmias

(ὄφθαλμίας **G**) Lycophron (148) cryptically calls a large bird of prey ‘Ophthalmias’, which is either a descriptive adjective meaning ‘sharp-eyed’, or is intended to denominate a particular type of large raptor (Aëtos, q.v.), Buzzard (Triorchēs, q.v.), or some other big but now unidentifiable bird of prey. The scholia on Lycophron here favour the former interpretation, but scholia attached to another poem ([Hesiod] *Shield of Heracles* 134: see Heinrich’s edition) seem to support the latter one, while adding that some interpreters claimed that it was ‘very like a Vulture (Gyps: q.v.)’.

See also HORASIS.

(a) Thompson (1936:220).

Orchilos

(ὄρχιλος, ὄρχιλος **G**) One of many names (along with Basileus, Presbys, Salpinktēs, Trikkos, Trochilos, Troglodytēs, perhaps also Spergys: qq.v.) given to the [Winter] Wren (*Troglodytes troglodytes*). It was a cheap purchase in ancient markets (Hesychius o 1380), and was considered a bad omen if it flew into a house (Euphorion fr. 4 Powell). Its crawling into a hole was considered to portend a storm, its emergence to portend good weather (Theophrastus *Weather Signs* 29, 53, Aratus 1025). According to Antoninus Liberalis (14.3), Alcander, son of Munichos, the king of the Molossians, was rescued by Zeus from a conflagration and transformed into an Orchilos. (a) Robert (1911:128), Keller 2 (1913:82–4),

Brands (1935:113–14), Thompson (1936:62–4, 219–20), Pollard (1977:128), Dunbar (1995: on vv. 79, 568).

(b) Witherby 2 (1943:213–17), Bannerman 3 (1954:346–58), Armstrong (1955), Steinfatt (1955:94), *BWP* 5 (1988:524–42), Gattiker and Gattiker (1989:199–206), H-A (1997:230–1).

Oreinos

(ὄρεινός **G**) A name given to two different birds:

- (1) Aristotle (*HA* 592b19) lists the Oreinos (‘Mountain-(bird)’) as one of three sorts of Aigithalos (q.v.: Tit); it lives in the mountains and has a long tail. He is clearly identifying the Long-tailed Tit (*Aegithalus cauda-tus*), which in Greece is still most common in hilly areas (200–1000 m).

(2) Plutarch (*Moralia* 750f-51a), however, gives Oreinos as the name or epithet given to a type of Aëtos (q.v.) elsewhere called Gnēsios (q.v.: Lammergeier; so Aristotle *HA* 619a8–14), which the author then goes on (? mistakenly) to identify with the Aëtos which Homer (*Iliad* 21.252, 24.315–16) calls ‘Morphnos’ or ‘Perknos’ (qq.v.: ? Golden or [Eastern] Imperial Eagle). It is also possible that Oreinos and Oreitēs (q.v.) are alternative spellings of the same name.

(a) Thompson (1936:213).

(b) 1) Witherby 1 (1943:269–74), Bannerman 2 (1953:206–12), Perrins (1979:66–81), *BWP* 7 (1993:133–45), Harrap (1996:420–5), H-A (1997:267).

(b) 2) Meinertzhagen (1954:360–3), Bannerman and Bannerman (1958:229–30), *BWP* 2 (1980:58–64), H-A (1997:130).

Oreipelargos

(ὄρειπέλαργος **G**, *oripelargus* L) Aristotle (*HA* 618b31–619a3: cf. Pliny *HN* 10.8) gives Oreipelargos (‘Mountaintork’) as an alternative name for the Hypaetos and (perhaps) Perk(n)opteros (qq.v.: Egyptian Vulture, *Neophron percnopterus*). When Egyptian Vultures are seen rising on thermals near mountain crags (e.g. in the rocks behind Kalambaka), their resemblance to White Storks (Pelargos: q.v.) is very clear; the two species have identical wing spans (155–65 cm), and their general appearance, when seen from below in flight (white bodies, white and black underwings) is remarkably similar.

(a) Aubert and Wimmer 2 (1868:84 §1),

Rogers (1906: xxii), Keller (1912:931–2), 2 (1913:31), Thompson (1936:213), André (1967:114), Pollard (1977:80), Capponi (1979:368–89; 1985:35–7, 57–8), Hünemörder 4 (1998:864–5).

(b) Witherby 3 (1943:103–6), Bannerman 5 (1956:325–34), *BWP* 2 (1980:64–70), Brown and Amadon (1989:306–9), H-A (1997:131).

Oreitēs

(ὄρειίτης **G**) According to Aelian (*NA* 2.43), the Oreitēs (‘Mountain-[bird]’) is the name of one type of Hierax (q.v.) distinguished by the male’s infatuation for his mate, besottedly pursuing her, and so consumed with grief if she disappears that he cries aloud. If Oreitēs and Oreinos (q.v.) are alternative names for the same bird, its identification as a Lammergeier gains some support from Aelian’s extravagant description: male and female Lammergeier appear to bond monogamously for life.

(a) Thompson (1936:213).

(b) *BWP* 2 (1980:58–64), Brown and Amadon (1989:309–13), H-A (1997:130).

Ōriōn, ? Hōriōn

(ὄριων, ? ὀριώνG) Ōriōn is the name of a fantastic Indian bird fully described by Cleitarchus (137F20–21 Jacobi, cited by Strabo 15.1.69 and Aelian NA 17.22 respectively): very amorous, the same size as an Erōdios (Heron/Egret), with red legs, blue eyes and a lovely singing voice. Nonnius (*Dionysiaca* 26.201–02) apparently refers to the sweet voice of the same bird in India but it is uncertain whether his attested spelling Hōriōn (ὀριών) is an alternative version of the bird’s name or just a crasis of Ōriōn with the definite article. If these descriptions are based (at whatever remove) on real birds, the Sarus Crane (*Grus antigone*) comes foremost into the reckoning; it is Heron-sized (156 cm ~ various Herons 90–150 cm), has red legs, trumpets very loudly (usually in a duet by paired birds), and the pairing of male and female lasts for life—indeed, their devotion to each other is legendary in India. Attempts to link the bird with the mythical Ōriōn of Boeotia, famed as both hunter and lover, do not seem convincing.

(a) Gossen (1914:515–16), Thompson (1936:338), Vian 2005:411–22).

(b) Ali and Ripley 2 (1980:141–4), Grimmett, Inskipp and Inskipp (1998:460 and plate 37.2).

Orneon, Ornis, Ornitharion, Ornithion, Ornix

(ὄρνέον, ὄρνις, ὄρνιθάριον, ὄρνιθιον, ὄρνιξG) Orneon was one of the two common words for ‘bird’ in use by ancient Greeks, occurring as early as Homer (*Iliad* 13.64) and employed in classical Athens both by prose stylists (e.g. Thucydides 2.50, Plato *Phaedrus* 274c) and in comedy (e.g. Aristophanes *Birds* 13, 291, 305, Cratinus fr. 115.4 Kassel-Austin). Ornis (with the variant Ornix allegedly in Ionic and Doric dialects) was the other word employed generally for ‘bird’, but as early as the fifth century BC in Athens (e.g. Sophocles *Electra* 18, Aristophanes *Wasps* 815) it could also specifically mean (when masculine) ‘Domestic Cock’ or (when feminine) ‘Domestic Hen’, and in later Greek this second use ousted the more general one. Ornitharion and Ornithion are diminutives of Ornis.

(a) Cobianchi (1936:92–3), Shipp (1979:422–3).

Orneon Basilikon, Ornis Basilikos

(ὄρνεον βασιλικόν, ὄρνις βασιλικός G, *inemistultus*, *inmusulus* L) These Greek expressions ('Royal Bird'), which occur only in a Greco-Roman gloss (*CGL* 2.81.25), seem to link up with two Latin words (see Pliny *HN* 10.20, Pompeius Festus 101.1–4 Lindsay) that, if synonymous, point to a fledgling raptor used in augury (either White-tailed Eagle or Lammergeier).

(a) Lindsay (1913:101), Thompson (1936:122), André (1967:95–6), Capponi (1979:306–9).

Ornithes Meizones Boōn

(ὄρνιθες μείζονες βοῶν G) Aelian (*NA* 17.14) doesn't believe Eudoxus (? of Rhodes: 79F3 Jacobi) when he claimed to have seen these 'Birds bigger than cattle' on lakes west of the Straits of Gibraltar. In Morocco and Mauretania, however, there are saline coastal lagoons where the Greater Flamingo (*Phoenicopterus ruber*) both breeds and winters. The height of this bird is 130 cm, which doubtless could have been expanded in the telling by sailors or travellers. This Flamingo, however, may have been familiar to Greeks in antiquity (? with a different name at Aristophanes *Birds* 271–73: see on PHOINIKOPTEROS); today at any rate increasing numbers in winter visit the Thracian wetlands and islands such as Lesbos, some birds stay all summer, and breeding attempts are reported.

See also PHOINIKOPTEROS.

(a) Thompson (1936:213).

(b) Witherby 3 (1943:163–6), Allen (1956:26–7, 60–3), Bannerman 6 (1957:138–53), Brown (1959:81–9, 107–12), Trotignon in Kear and Duplax-Hall (1975:35–7), *BWP* 1 (1977:359–66), Urban 1 (1982:212–15), H-A (1997:110–11), Johnson (1997:15–23), Brooks (1998:13, 46, 112–13).

Orospizos

(ὄρόσπιζος G) Orospizos ('Mountain-finch') is mentioned only once, by Aristotle (*HA* 592b25–27), who describes it as a bird with a blue neck, but otherwise similar to and the same size as a Chaffinch (*Spiza*, q.v.), living in the mountains and feeding on worms and

larvae. This is usually identified as a Bluethroat (now *Luscinia svecica*), because the breeding male has a dazzling blue throat bottomed with red. It is, however, a very rare passage migrant in and winter visitor to Greece, found only in coastal, low-lying wetlands, and its shape is closer to a Robin's than a Finch's. A more plausible guess would be Cretzschmar's Bunting (*Emberiza caesia*), a locally common summer visitor to Greece characteristically found on bare rocky hillsides, similar in shape and appearance to a Finch, and characterised by a head and neck that are a clear blue grey.

(a) Sundevall (1863:111 §43), Aubert and Wimmer 1 (1867:103 §80), Thompson (1936:213–24), Gossen (1956:178 §50), Pollard (1977:56).

(b) Witherby 2 (1943:193–9), Steinfatt (1954:249), Bannerman 3 (1954:307–22), Bannerman and Bannerman (1958:34–7), *BWP* 5 (1988:656–61); 9 (1994:230–7), Byers, Olsson and Curzon (1995:138–40), H-A (1997:234, 297), Brooks (1998:28, 220).

Ortalichos

(ὀρτάλιχος **G**) A diminutive of *Ortalis* (q.v.) allegedly (Athenaeus 621f– 622a quoting Strattis fr. 49 K-A; scholia to Aristophanes *Acharnians* 871b) a Boeotian dialect word for Domestic Cock, but evidence of usage (and Hesychius o 1315) suggests that it was also a common word for (1) an unfledged bird in general (so e.g. *Acharnians* 871, Agathias *Palatine Anthology* 9.766.2, Aristophanes of Byzantium frs 206–07 Slater, Aelian NA 7.47; Vultures in Aeschylus *Agamemnon* 54, Hirundines in Oppian *Halieutica* 5.579, Leonidas of Alexandria *Palatine Anthology* 9.346.3) and (2) an unfledged Domestic Chicken in particular (e.g. Theocritus 13.12, Nicander *Alexipharmaca* 165). Thus the division of meanings corresponds to those of *Ornis* in Greek and 'Chicken' in English.

See also ALEKTŌR.

(a) Thompson (1936:214), Fraenkel 3 (1950: on v. 54).

Ortalis

(ὀρτάλις **G**) Nicander (*Alexipharmaca* 294) uses this word for a Domestic Hen.

See also ORTALICHOS.

(a) Thompson (1936:214).

? Orthokorydos

(ὄρθοκόρυδος G) Orthokorydos ('Straightlark'!) is an unconvincing conjecture in Alciphron 3.12.5 Schepers for the corruptly transmitted nickname of an actor with a disagreeable voice, but Orthiokoryzos ('Snufflesqueak') is more likely to have been what Alciphron wrote, and thus there is no need to assume that the word Orthokorydos ever existed as a name or epithet of a Greek Lark (Korydos: q.v.).

(a) Thompson (1936:213).

? Orthriokokkyx

(ὄρθριοκόκκυξ G) Eustathius 1479.45 (on *Odyssey* 4.10–12) alleges that the comic poet Diphilus fr. 66.2 Kassel-Austin calls the Domestic Cockerel (Alektōr: q.v.) an Orthriokokkyx ('Dawn-Cuckoo'), because the Cockerel's morning call, as well as the Cuckoo's at any time of day, was vocalised as 'Cuckoo'. It seems more likely, however, that here Eustathius misread or misinterpreted Diphilus' words, spoken by an actor who actually said 'And yes, I really was sent out at once/'Twas dawn. "Cuckoo" was just then being crowed by the Cock.'

Ortygomētra

(ὄρτυγομήτρα G, *ortygometra* L) Aristotle (*HA* 597b19–23) tells us that the Ortygomētra (= 'Quail-mother') acted as a 'leader' (along with Glōttis, Krex, Kychramos, qq.v.) of the Quails (Ortyx: q.v.) on their autumn migration from Greece (cf. Pliny *HN* 10.66, Isidorus *Etymologies* 7.12.65, Solinus 11.22), and that its shape resembled that of marsh birds. Alexander of Myndos (fr. 16 Wellmann in Athenaeus 393a) says it was as big as a Turtle Dove (Trygōn, q.v.: 26–28 cm), long-legged, puny and timid. According to Hesychius (o 1340) it was a giant-sized Quail. This combination of details confirms the bird's identity as a Corncrake (*Crex crex*), still called *ortygomētra* in modern Greek. It resembles a Quail in appearance but is almost twice as big: 27–30 cm ~16–18 cm), has proportionately longer legs, simulates death by hanging limply with eyes closed when captured, and although a solitary bird unlike the Quail, single Corncrakes have been observed associating with Quails on their migration flights. Presumably a single Corncrake's arrival in Greece either with or just before a large flock of Quail led to the

ancient assumption that it had escorted the Quail and so got its name. Today the Corncrake is only a rare passage migrant through Greece, nesting a good distance north of its borders. Despite the difference in size between Quail and Corncrake, the latter bird was often confused with the former by ancient writers (e.g. *Septuagint* and *Vulgate* at *Exodus* 16.13, 11.31–32, *Psalm* 105 (104).40; Tertullian *De Ieiunio* 16; Philo *Life of Moses* 1.209, *Decalogue* 16, *Special Laws* 4.128; Greco-Roman glosses CGL 4.134.15, 265.57, 5.377.4, GL 4.30=Placidus O.11). Aristophanes (*Birds* 870) wittily gave Leto the cult name of Ortygomētra, because it was on the island of Delos (=Ortygia: see below, on ORTYX) that she became the mother of Apollo and Artemis.

See also SEIROPHOROS.

(a) Aubert and Wimmer 1 (1868:103 §81), Rogers (1906: lxix–xx), Brands (1935:124–5), Thompson (1936:214–15), Gossen (1935:84 §1593; 1939:267 §101), Andrē (1967:114–15), Douglas (1974:64), Pollard (1977:62–3), Capponi (1979:369–70), Dunbar (1995: on v. 870).

(b) Meinertzhagen (1930:636–7), Witherby 5 (1944:174–80), Bannerman 12 (1963:172–84), Coward (1969:109–11), *BWP* 2 (1980:570–8), H-A (1997:155), Brooks (1998:23, 130–1), Taylor and Perlo (1998:320–7).

Ortyx, Ortygion

(ὄρτυξ, ὄρτύγιον **G**, *coturnix* **L**) The common name of the [Common] Quail, *Coturnix coturnix*, called *ortiki* and *ortykion* in modern Greek. It is still a fairly widespread summer visitor and passage migrant throughout Greece and Italy, less commonly an all-year-round resident, but hunting and modern changes in agriculture have seriously reduced its numbers from an earlier superabundance, which contributed to an everyday familiarity and the general accuracy of its literary descriptions and artistic portrayals. Aristotle and his school provide a full and largely flawless record: how the males have a musical call (presumably the melodious ‘hueed-hueed’ contact-call: *HA* 536a30–31; Pratinas fr. 4 Page describes it as sweet); the birds don’t make a nest, but lay their eggs on the ground, covering them with thorns and twigs, and then lead their nestlings away as soon as they hatch, moving them around often and concealing them under their bodies when resting (558b30–59a2, 613b6–14a32); when they migrate south in September, they are fatter than when they arrive in spring, but some birds remain behind; Quails are not good flyers, and need the wind in the right direction for their migrations across the Mediterranean, but once they’ve reached their goal, they are basically ground birds (597a20–24, b7–9, 9–19); hellebore and henbane are poisonous to humans, but safely eaten by Quail ([Aristotle] *Plants* 820b5–6; cf. Galen 1.684, 6.567 Kühn, *Cyranides* 3.53, Lucretius 4.640–1, Pliny *HN* 10.69: a claim confirmed by modern research). Alexander of Myndos (fr. 15 Wellmann, in Athenaeus 392c) correctly noted that the female has no black markings under the chin, although his further assertion that her neck is slender is unfounded. Pliny (*HN* 10.68, cf. Solinus 11.23, Isidorus *Etymologies* 12.7.65) alleged that the Quail is the only creature apart from man to suffer epilepsy. Varro (*De Re rustica* 3.5.7) noted that vast numbers of migrating Quail ease their journey by resting on

intermediate islands for a few days; their habit of choosing Delos as a staging post allegedly led to its being given the name of Ortygia ('Quail Island': Phanodemus 361F1 Jacobi in Athenaeus 392d, Servius on Virgil *Aeneid* 3.73; cf. Lycophron 401, Solinus 11.20–3). Quail have been hunted since antiquity, mainly because they provide abundant, cheap and tasty food (Epicharmus fr. 42.2 Kassel-Austin, Plato *Lysis* 21 le, Antiphanes fr. 203.2, Juvenal 12.97–98); the commonest method—then and now—was to wait for huge droves to land exhausted after the migration flight and immediately to cover them with nets (Diodorus Siculus 1.60, cf. Aristotle *HA* 614a26), although other methods were sometimes used (mirrors: Clearchus fr. 3 Wehrli in Athenaeus 393a; scarecrows: Dionysius *On Birds* 3.9). Ancient Egyptians ate Quails raw, pickled and dried (Herodotus 2.77); reports indicate that villages in the southern Peloponnese recently depended on the same diet for winter survival. The birds were domesticated in antiquity (Aristophanes *Peace* 788, cf. Eupolis fr. 226 K–A, *Geoponica* 4.24 citing Didymus, Plutarch *Alcibiades* 10, Plautus *Captivi* 1002–03), and were given as presents (Aristophanes *Birds* 707, Glaucus *Palatine Anthology* 12.44). The pugnacity and imperturbability of trained male birds were commonly exploited in arranged fights (Chrysippus fr. 667=3.167 von Arnim, Lucian *Anacharsis* 37, Plutarch *Moralia* 207b, *Antony* 33.2, Ovid *Amores* 2.6.27) and in the curious gambling competition of 'Quail-tapping', where a Quail was placed on a board and human competitors tried to make it flinch or retire by tapping the bird's head with a forefinger or pulling its head feathers; if the Quail stayed put, its owner won his bet, but if it retreated, the striker won (Pollux 9.102, 107–09; cf. Aristophanes *Birds* 1298–99, Eupolis fr. 269, Plato com. fr. 116, Phrynichus com. fr. 43, [Plato] *Alcibiades* 1.120ab, *Suda* o 642). The Quail's popularity attracted many stories and legends. It was said that an Eagle brought Quails to feed Arsinoe's son (Ptolemy Soter) when she had abandoned him (*Suda* l 25). Heracles was particularly associated with the bird. The Phoenicians sacrificed Quails to him because after Heracles was slain in Libya by Typhon, Iolaus brought a Quail and put it close to him, and its odour miraculously brought Heracles back to life; he had always doted on the bird (Eudoxus of Cnidus F284a Lasserre, cited by Athenaeus 392de); thus the proverb 'A Quail saved mighty Heracles' was applied to anyone unexpectedly saved (Zenobius 5.84 Bühler, giving the variant that Iolaus revived Heracles by burning a live Quail; cf. Diogenian 7.10, Apostolius 13.1). According to Apollodorus (1.4.1), Asteria, Leto's sister, was transformed into a Quail in order to escape Zeus' amorous pursuit of her (cf. Callimachus *Hymn* 4.36–40, Servius on Virgil *Aeneid* 3.73, scholia on Apollonius *Argonautica* 1.308); Hyginus (53) has the variant that it was Zeus who changed Asteria into the bird and threw her into the sea, and thus the island of Ortygia (Delos: see above) was born. Quails were commonly (and accurately) portrayed in ancient Egyptian and Greco-Roman art. Quail-netting is vividly pictured on a relief in the Dynasty VI mastaba of Mereruka at Saqqara and on a fragment of a wall-painting from a Dynasty XIX tomb at Thebes, while a painted hieroglyph on the wall of the Dynasty IV mastaba of Atet at Meidum portrays a fledgling Quail with its downy plumage golden yellow and the black streaks on its head clearly recorded. Greek vases have domestic scenes with tame Quails standing on a chair besides two women or sitting on a girl's knee. The House of the Vettii in Pompeii has two wall-paintings of Quails fighting, and a round emblema from Kom Truga in Egypt has a mosaic of a Quail that is vividly accurate in shape and colour. A drawing in black ink of a Quail is preserved on a late papyrus (sixth or seventh century AD: *P. Cologne* 394).

See also CHENNION, GORTYX, KEAROS, KONTILOS, SIALIS.

(a) van Leeuwen (1902) on vv. 1298–9), Tristram (1905:30–1), Rogers (1906: lvi–vii and on v. 1299), Robert (1911:24–5), Keller 2 (1913:161–4 and fig. 47), Meinertzhagen (1930:71, 79–81, 85), Brands (1935:137–8), Thompson (1936:215–9), Schuster (1956:906–11), André (1967:63–4, 115, 135–6), Toynbee (1973:256), Douglas (1974:64), Pollard (1977:14, 15, 61–2, 105, 108), Capponi (1979:204–10, 370, 439; 1985:125–9, 139, 177–8), Houlihan and Goodman (1986:74–8 and figs 105–7), Arnott (1987:23), Dunbar (1995: on vv. 704–7, 1298–9), Tammisto (1997:31, 101, 308 n.681 and plate 50 (SP9, 1)), Bühler (1999:424–9), Hünemörder 12.2 (2002:357–8), Watson (2002:376–7 and figs 120, 309).

(b) Heldreich (1878:49–50), Moreau (1927:6–13; 1951:257–76), Heim de Balsac (1928:396–7), Arrigoni (1929:811–15), Meinertzhagen (1930:79–81, 648–50), Bird (1935:355), Sergent (1941:161–92), Witherby 5 (1944:250–54), Toschi (1956:1–35; 1959:1–116, 181–201, 233–5), Bannerman 12 (1963:369–84), Moreau (1972:190–2), BWP 2 (1980:496–503), Johnsgard (1988:193–5), Gattiker and Gattiker (1989:404–9), Goodman and Meininger (1989:88–91), H-A (1997:152–3), H-B (1997:214–15), Brooks (1998:129), Guyomarch and others (1998:27–46), Madge and McGowan (2002:235–6).

Ostokateaktēs, Ostoklastēs, Ostokopos, Ostokorax

(ὄστοκατεάκτης, ὄστοκλάστης, ὄστοκόπος, ὄστοκόραξ G, *ossifragus* L) Ostokateaktēs ('Bone-smasher': CGL 2.140.22), Ostoklastēs ('Bone-smasher': CGL 2.140.22, 388.24, 3.435.40, cf. *Cyranides* 3.46), Ostokopos ('Bone-cutter': CGL 2.140.6.22) and Ostokorax ('Bone-Raven': CGL 3.361.10, 501.56) seem to be variant Byzantine names for the Vulture called Gnēsios, Harpē, Phēnē and perhaps also Leukogryps (qq.v.) in ancient Greek, and *ossifragus* ('Bone-breaker') in Latin: viz. the Lammergeier (*Gypaetus barbatus*), which grasps the bones of carrion, drops them onto rocks from on high, and eats them when the bones are shattered (cf. also Dionysius *On Birds* 1.4).

(a) Thompson (1936:220), André (1967:115), Capponi (1979:370).

(b) BWP 2 (1980:58–64), Brown and Amadon (1989:309–13), H-A (1997:130).

Ōtis, Otis, Outis

(ὄτις, ὀτίς, οὐτίς G, [*auis*] *tarda*, *auetarda*, *otis* L) Ōtis (= 'Eared') is the common spelling (but Outis is attested by Galen 6.703.9–10 Kühn and Hesychius o 1904, Otis by Erotian o 14 Nachmanson) of the ancient Greek name for Bustard, of which three species apparently were then familiar in the countries around the Mediterranean: Great (*Otis tar*

da), Little (*Tetrax tetrax*) and Houbara (now *Chlamydotis undulata*). In former times Great and Little Bustard were common breeders in Greece, but hunting and agricultural changes caused Great to disappear at the end of the nineteenth century, and Little in the middle of the twentieth; Houbara was never a Greek bird, but still survives in Arabia and North Africa. The name Ōtis, however, was often applied particularly to the Great Bustard, noting its large size (75–105 cm: Aristotle *HA* 563a27, 619b13, cf. *Cyranides* 3.54), the female's habit of squatting preparatory to copulation (Aristotle *HA* 539b29–30), its eggs taking 30 days or so to hatch (*HA* 563a28–29; the modern figure is 21–28 days), the way it could be caught by hunters on horseback because these birds associate with horses, and if chased they glide low in the air but quickly tire (cf. Plutarch *Moralia* 981b, Aelian *NA* 2.28, 5.24, Longus 2.12.3–4, Oppian *Cynegetica* 2.432, Dionysius *On Birds* 38). Oppian (*Cynegetica* 2.407) mentions the distinctive moustachial bristles across the ears of breeding males, which probably accounted for the bird's name. Pausanias 10.34.1 said they were the commonest Greek bird along the River Cephissus, which flowed through Phocis into Lake Copais. One ancient description, however, clearly points to the Little Bustard (40–45 cm): a quotation from Aristotle (fr. 354 Rose) in Athenaeus (390e) about a migrant with three toes, the size of a big Cockerel, the colour of a Quail, with elongated head, sharp bill, slender neck and big eyes. The same passage of Athenaeus, which is marred by a confusing interpolation about a different bird (the Ōtos, q.v.), also refers to an Ōtis (390d) brought in large numbers from Libya to Alexandria, and Xenophon (*Anabasis* 1.5.2–3) mentions the bird's frequency in Arabia; both were probably here alluding to the Houbara (55–65 cm), which still breeds in Libya and Arabia, although flocks of Little were still recorded in Libya before 1959. Bustards were commonly eaten, but judgements about their quality ranged from sweet (Xenophon) to disgustingly smelly (Pliny *NH* 10.57, on Bustards in Spain, where Great and Little still nest); Galen (6.703.9–10 Kühn) ranked their taste between Cranes and Geese. Bones of (presumably eaten) Great Bustards have been identified in recent excavations at both Troy and Fishbourne. Attempts to identify paintings of Bustards in Greek art have not been successful.

See also BRADYPETĒS, TETRAX.

(a) Sundevall (1863:142 §115), Aubert and Wimmer 1 (1868:113 §125), Robert (1911:102–3), Keller 2 (1913:175–7), Gossen (1935:172 §186; 1939:268 §101; 1956:860–2), Thompson (1936:338–9), Benton (1961:48–55 and plates I–V), Capponi (1962:572–3, 588–97; 1979:109–11, 371), André (1967:42–3, 116), Pollard (1977:85–6), Parker (1988:211, 214), Arnott (1993a: 203–4), Krönneck (1996:229–36).

(b) Heldreich (1878:50), Arrigoni (1929:771–4), Witherby 4 (1943:436–49), Meinertzhagen (1954:544–5, 547–8), Gewalt (1959), Kumerloeve (1961:235–6), Bannerman 11 (1962:38–66), Bundy (1976:37–8), *BWP* 2 (1980:636–45, 649–55, 659–68), Goodman and Meininger (1987:227–30), Johnsgard (1991:1–64, 106–37), H-A (1997:198–9), H-B (1997:242–5), Morales and Martin (2002:217–32).

Ōtos

(ὄτος **G**, *axio*, *otus* **L**) Aristotle (*HA* 597b19–23; cf. Pliny *HN* 10.67, Hesychius ω 484, Eustathius 1522.58–59 on *Odyssey* 5.51) alleges that this is one of the birds that lead the Quails (*Ortyx*: q.v.) on their autumn migration, being similar to the Little Owl (*Glaux*, q.v.), but with ear tufts (hence its name: ‘Eared’), and also called *Nyktikorax* (q.v.; cf. Aelius Dionysius w 14 Erbse). Athenaeus (390d–91a: the passage which confuses Ōtos with Ōtis: see on ŌTIS above) cites a passage of Aristotle (fr. 355 Rose) which claims that the bird isn’t nocturnal, equals a Domestic Pigeon (31–34 cm) in size, and can be easily caught because of its mimicry: it imitates people who dance in front of it. Pliny (*HN* 10.68) says it’s smaller than [Eurasian] Eagle Owl (*Bubo bubo*, 60–75 cm), but bigger than Little Owl (*Athene noctua*, 21–23 cm); cf. Plutarch *Moralia* 52b, 961e. This combination of details implies that the ancient Greeks did not make any distinction between their three native small Owls with ear tufts: Long-eared (*Asio otus*, 35–37 cm, common resident and winter visitor), Short-eared (*A. flammeus*, 37–39 cm, now a rare winter visitor and passage migrant in Greece and Turkey), and Scops (*Otus scops*, 19–20 cm, common resident but also partial migrant). Short-eared is the one Owl regularly seen hunting in daylight, while Long-eared is strictly nocturnal. Only the untufted Little Owl, however, is noted for dancing on its perch (see on GLAUX), and the attribution of such behaviour to an Ōtos may have been inspired by the fact that *Nyktikorax* was a name shared by both a tufted Owl and a Night Heron, and Night Herons are known to dance on their perches.

See also AEISKŌPS, AIGOKEPHALOS, ASKALAPHOS, SKŌPS.

(a) Gloger (1830:20–1), Sundevall (1863:96

§2), Aubert and Wimmer 1 (1868:113 §126), Wellmann (1909:1066), Robert (1911:102–3), Keller 2 (1913:38–9), Brands (1935:106), Thompson (1936:339–40), Gossen (1937:129 §2402; 1939:270 §103), André (1967:43, 116), Capponi (1979:111, 371–3; 1985:129–34), Richter 2 (1979:422), Hünemörder 4 (1998:245–6).

(b) Arrigoni (1929:358–67), Witherby 2 (1943:322–38), Bannerman 4 (1955:198–227), Steinfatt (1955:97), Kumerloeve (1961:157–9), *BWP* 4 (1985:454–65, 514–25, 572–601), H-A (1997:203–4, 206–7), Brooks (1998:163, 164).

Ourax

(οὐραξ **G**) According to Aristotle (*HA* 559a12–14), the Athenian name for the Tetrax (q.v.).

(a) Robert (1991:106), Thompson (1936:220).

Ouria

(οὐρία **G**) A type of Nēta (q.v.) which Alexander of Myndos describes (fr. 20 Wellmann, quoted by Athenaeus 395c–e) as not much smaller than a Mallard, its colour that of dirty clay, with a long and narrow bill. This points more probably to the Gadwall (*Anas strepera*, 46–56 cm) than to Ferruginous Duck (*Aythya nyroca*, 38–42 cm), although the latter bird is clayey chestnut in colour.

(a) Thompson (1936:220), Gossen (1939:263–4 §95).

(b) Witherby 3 (1943:239–45), Bannerman 7 (1958:13–21), Ogilvie (1975:73–4), BWP 1 (1977:485–94), H-A (1997:117), Brooks (1998:114).

Oxypterion, Oxypteron, Oxypteros, Oxypteryx

(ὄξυπτέριον, ὄξυπτερον, ὄξυπτερος, ὄξυπτερυξ **G**) A word with various spellings and forms in use from the second century AD (Clement of Alexandria *Stromateis* 5.8.51.2; cf. *Cyranides* 3.37, St Barnabas, *Epistula catholica* 2.752B Migne) down to late Byzantine times for one of the smaller birds of prey, especially Falcons and Hawks used for hunting. In the Greco-Latin glossaries it is identified as a *falco* (CGL 3.435.31) or an *accipiter* (CGL 3.257.43). It seems likely that it is the same bird as the Exypterion (q.v.), which is described by the anonymous Byzantine *Orneosophion II* (p. 579 Hercher) in considerable detail: short-legged, broad-shouldered, narrow-winged, standing upright on its perch, with a black tongue and small beak. Unfortunately, although this appears to be a generous provision of information, all the given details are shared by most of the smaller Mediterranean Falcons: Peregrine, Eleonora's, Hobby, Merlin, Kestrel, Lesser Kestrel and Red-footed (respectively *Falco peregrinus*, *F. eleonorae*, *F. subbuteo*, *F. columbarius*, *F. tinnunculus*, *F. naumanni*, *F. vespertinus*).

(a) Du Cange 1 (1688:1047), Robert (1911:121), Thompson (1936:212–13), André (1967:19–21, 70), Capponi (1979:23–9, 221).

(b) BWP 2 (1980:285–6, 293–5, 305–6, 311–12, 320–1, 329–31, 365–7), Brown and Amadon (1989:764–8, 776–84, 795–9, 802–6, 809–14, 818–23, 850–6), H-A (1997:143–6, 148).

P

? Pagros

(πάγρος **G**) The manuscripts of Aelian *NA* 5.48 (copied by Manuel Philes 689) say that Brenthos (q.v.? Mediterranean Shearwater) and Pagros are enemies, but Gesner was the first to realise that Pagros there is probably a mistake for (or miscopying of) Laros (q.v.: Gull), since Aelian is likely to have been repeating Aristotle's plausible claim (at *HA* 609a23; cf. Pliny *HN* 10.204) that Brenthos and Laros were hostile to each other.

(a) Pilles and Gesner (1611: on *NA* 5.48), Thompson (1936:220).

? Pantagathos

(? παντάγαθος **G**, *pantagathus* **L**) Pantagathus ('All-good) is presumably the Latin transliteration of a word Pantagathos (παντάγαθος that doesn't survive in extant texts. According to Aelius Lampidius (*Diadumenus* 4.6), on the day in 202 AD that a grandson was born to the Roman emperor, birds of this name nested in the house of the baby's father. It is uncertain, however, whether Pantagathus here was a name given to a particular house-nesting species (e.g. House Martin, House Sparrow, [Winter] Wren), or a general term for any bird of good omen. The name (apparently misspelled *Pantagatus*) occurs also in Polemios Silvius' list of creature names (543.10 Mommsen).

(a) André (1967:117–18), Capponi (1979:380).

Panthēr

(πάνθηρ **G**) Panthēr seems generally to have been an ancient Greek name for any large felid that was spotted, but perhaps the cheetah in particular, yet in the section of the *Cyranides* devoted to birds a Panthēr is mentioned (3.17) as another name for the Thēreutēs (q.v.: 'Hunter'). These two names, along with this entry's position next to two

raptors (Hierax 3.18, Iktinos 3.19: qq.v.), suggest that it too was a raptor, which presumably gained its Panthēr name because the bird had bold black spots like a Cheetah. Several raptors are so spotted: in particular, the light phase of Eleonora's Falcon (*Falco eleonora*), Peregrine Falcon (*F. peregrinus*), male Merlin (*F. columbarius*), juvenile Lanner (*F. biarmicus*), juvenile Saker (*F. cherrug*) and Goshawk (*Accipiter gentilis*).

See also HIERAKION, HIERAX, KIRKOS, PERKOS, PETRITĒS, PHABOKTONOS, SPERCHNOS, TANYSIPTEROS, THĒREUTĒS, ZAGANOS.

(a) Jennison (1937:184–87), Hull (1964:98–101), Panayiotou (1990:327).

(b) *BWP* 2 (1980: plates 16, 33, 34, 37), Brown and Amadon (1989:452–9, 802–6, 818–23, 831–4, 839–43, 850–6, and plates 58, 150, 154, 159, 162–5).

Paōn

(παών **G**, *pauo*, *pauus* **L**) An alternative spelling of Ταών (ταών) on some transcriptions of the Edict of Diocletian (4.39, cf. 18.9).

See also TAŌS.

(a) Thompson (1936:221).

Pappos

(πάππος **G**) The grammarian Euphronius (according to the scholia on Aristophanes *Birds* 765a=fr. 104 Strecker) and Hesychius (π 442) define it simply as a type of bird, but Aelian (*NA* 3.30) claims that it was one of the [Common] Cuckoo's hosts. If this is true, Pappos was not a Duck, although *papia* in Modern Greek is the common word for Duck and fourteen species of Duck incorporate -papia in their modern names; Cuckoos never parasitise Ducks. Oddly, Callimachus (fr. 424 Pfeiffer) did not admit Pappos to his register of bird names.

(a) Thompson (1936:220), Dunbar (1995: on v. 765).

(b) Wyllie (1981:115–17), *BWP* 4 (1985:413), H-B (1997:83–128).

Paraos

(παραός **G**) According to Hesychius (π 607), a Macedonian word for Aëtos (q.v.: Eagle and some other large raptors).

(a) Thompson (1936:221).

Pardalos, Pardalis

(πάρδαλος, παρδαλίς **G**) According to Aristotle (*HA* 617b6–9) Pardalos is a bird that's entirely ash-grey, smaller than a Chlōriōn (q.v.: Golden Oriole, 24 cm), gregarious and not seen on its own, with a loud but not low-pitched voice, good on the wing and on its feet; Hesychius' Pardalis (π 742) may be (? the female of) the same bird. Several wild attempts were made to identify Aristotle's bird before it was realised that *pardalos* was still used in modern Greek as the word for two Shrikes (Great Grey, *Lanius excubitor*; Lesser Grey, *L. minor*) on the island of Cythera, while *pardalokephalos* ('Multicoloured-head') is the name given by modern Greek ornithologists to the Masked Shrike (*Lanius nubicus*). Aristotle's description in fact fits closely the female Masked (17–18 cm) and both sexes of the Lesser Grey Shrikes (20 cm); these birds have ashy-grey backs, breed together in small groups, are accomplished flyers (though Lesser Grey's gait on the ground is rather clumsy), and have loud songs, although only the Lesser Grey's is shrill. Today a few thousand pairs of the Lesser Grey nest in Greece; the Masked is much rarer there as a breeder, but very common in Cyprus. In Aristotle's time, they were probably not distinguished from each other. See also Malakokraneus.

(a) Sundevall (1863:147–8 §126), Aubert and Wimmer 1 (1868:103–4 §84), Robert (1911:61–2), Bonner (1925:214–15), Thompson (1936:221), Pollard (1977:19, 59).

(b) Arrigoni (1929:207–8), Witherby 1 (1943:278–80, 289–92), Bannerman 2 (1953:223–6, 239–42), Bourne (1960:476), Bateson and Nisbet (1961:509, 511), Raines (1962:5–1), Harris and Arnott (1988:42–47), Flint and Stewart (1992:156–7), *BWP* 7 (1993:482–500, 542–52), H-A (1997:276–7, 278), Brooks (1998:38, 202–3, 204).

? Pareudiasṯēs

(παρευδιαστής **G**) This name (meaning Fair-weather Bird), if correctly so spelled, is recorded once only in ancient Greek, in a passage from Clearchus of Soli's *Water Creatures* (fr. 101 Wehrli) cited by Athenaeus (332b-e). It did not, however, denominate a single species, but was applied to a group of water and waterside birds (Clearchus specifies Helōrios, q.v., ? [Pied] Avocet; Kērylos, q.v., probably Kingfisher; Trochilos, q.v., Egyptian Plover or Spur-winged Lapwing) that allegedly preyed on a fish that was able to come out of the water and rest on dry land. Clearchus called this fish the Exōkoitos ('Out-rester') or Adōnis, describing it as up to 20 cm in length and basically red with a single white stripe from gill to tail, but no satisfactory identification has yet been forthcoming. Of the three birds named by Clearchus, however, only the Kingfisher preys on small fish.

(a) Thompson (1936:221; 1947:3, 63–4).

(b) Eastman (1969:38–41, 43–50, 115–16, 118), Boag (1982:74–97), *BWP* 3 (1983:51–52, 86–7) and 4 (1985:714–15), Fry, Fry and Harris (1992:220).

Pasidōn

(πασιδών **G**) The scholia on Oppian, *Halieutica* 1.425 give this as a synonym of Alkyōn (q.v.: [Eurasian] Kingfisher) without adding any evidence in support.

(a) Thompson (1936:221).

? Pēgasos

(? πήγασος **G**, *pegasus* **L**) The word is not attested in Greek, except as the name of Bellerophon's horse, but its transliterated form in Latin is applied also to an allegedly Ethiopian bird with a horse's ears living in or by a lake (Pomponius Mela 3.9.88, Solinus 30.29). Pliny (*HN* 10.136) may be right to consider the Pegasus bird (now allegedly with a horse's head!) as fabulous, but if there is any element of reality behind Mela's and Solinus' allegations, there are three relatively common birds in East Africa with erect and pointed crests resembling a horse's ears that can be seen perching in lakeside trees: the Longcrested Eagle (*Lophaetus occipitalis*), White-bellied Go-away-bird (*Corythaixoides leucogaster*) and Spotted Eagle Owl (*Bubo africanus*).

(a) André (1967:122), Capponi (1979:393–4).

(b) Mackworth-Præd and Grant 1 (1952:179, 537, 659–60 and plates 12, 34, 43), Urban and Brown (1971:35, 56, 58), Urban and others 1 (1982:426–8), 3 (1988:54–5, 126–8), Voous (1988:100–4).

Pelargos, Pelargideus

(πελαργός, πελαργιδεύς **G**, *ciconia*, *ciconina* **L**) Pelargos means Stork, Pelargideus young Stork. Ancient grammarians (*Etymologicum Magnum* 659.7–9) interpreted the name as meaning 'Black-white', thus allegedly reflecting the two colours shared by each of the two species (White Stork, *Ciconia ciconia*; Black Stork, *C. nigra*) that are still summer visitors to the north of Greece. Today only White is relatively common there (1,500+ pairs?) and often commensal with man, while Black is very rare and shuns human settlements. Up to a hundred years ago vast numbers of White bred in every part of Greece, and in all probability it was to this species particularly that the many references in antiquity refer. There is no evidence that Black was then distinguished from White and identified as a different bird. Aristotle correctly notes that White Storks live near lakes and rivers (*HA* 593b1–4), but his other allegations either are unsubstantiated (after fighting they apply marjoram to their wounds, 612a32–34) or misinterpret the bird's behaviour (its disappearance in winter explained as 'hiding', 600a19–20). Aristotle

also mentions an ancient popular belief that a Stork's meticulous attention to feeding and protecting its young in the nest led to aged parents in return being looked after by their own fledged young (615b23–24; cf. e.g. Aristophanes *Birds* 1353–57, [Plato] *Alcibiades* 1.135e, Plutarch *Moralia* 962e, Babrius 13.4–6, Aelian *NA* 3.23 citing Alexander of Myndos fr. 1 Wellmann, who claims that at the end of their lives the birds were transformed into human shape, as a reward for their piety to their kin). Thus 'to behave like a Stork' was used in the sense of 'to return favours' (e.g. [Aristaenetus] 1.25, Iamblichus *Life of Pythagoras* 5.24, Zenobius 1.94, *Suda* σ 2707), and stories were concocted about the bird's repayment of human services to it. Thus (i) in Thessaly a man and his wife looked after a Stork they had tamed (cf. Pliny *HN* 10.61), but when the wife misbehaved in her husband's absence with a male slave, the bird leapt on the wife and blinded her (Aelian *NA* 8.20, Apostolius 14.15), and (ii) some women nursed back to health a wild Stork with a broken leg, and the bird flew back to them next spring and vomited out for them a precious stone (Dionysius *On Birds* 1.31, cf. the variant in Aelian *NA* 8.22). They were sometimes portrayed on Roman coins (e.g. Metellus' denarii c. 77 BC, Antony's aurei and denarii c. 41 BC) as a symbol of filial piety, and two silver cups from Boscoreale dating to the early Roman Empire (and now in the Louvre) portray Storks feeding their young and driving away an intruder. Storks still commonly construct their nests on town buildings, and this makes the way they raise their young very conspicuous. Adult birds feed their fledglings by regurgitating food for them at the nest; this was misconstrued (e.g. Aelian *NA* 3.23) as parents' sacrifice of their own food. A variety of authors latched on to accurate details about White Storks: their diet of snakes, lizards and toads (e.g. [Aristotle] *Mirabilia* 832a14–18, Plutarch *Moralia* 380f–81a, 727f, Virgil *Georgics* 2.320, Seneca *Moral Letters* 108.29–30, Pliny *HN* 10.62, Juvenal 14.74–75), their noisy beak-clattering (Ovid *Metamorphoses* 6.97, Publilius Syrus in Petronius 55.6, Isidorus *Etymologies* 12.7.16), the forward thrust of their feet when they walk (Pliny *HN* 10.111), and most importantly (with Aristotle corrected here) their autumn migration in two directions, eastwards towards Lycia and southwards towards Ethiopia, although their major final destination (Iran and the Indian sub-continent, southern Africa) was not then known (Dionysius *On Birds* 1.31, Pliny *HN* 10.61–62). Aelian's claim (*NA* 1.37, 6.45, cf. *Geoponica* 15.1.18) that Storks and Bats dislike each other is unverified, but nesting Storks drive off any intruders. Although Storks were allegedly worshipped in ancient Egypt because of their filial piety (Aelian *NA* 10.16) and honoured in Thessaly because they disposed of snakes ([Aristotle] *Mirabilia* 832a14–18), in Italy at least, they were eaten as food (Horace *Satires* 2.2.49, Cornelius Nepos in Pliny *HN* 10.60). Porphyrius (*De Abstinencia* 3.5) identifies the Stork as Hera's messenger, and the bird is featured in two fables: (1) a farmer caught and killed a lame Stork associating with [Common] Cranes that were raiding his crops, despite its claim that Storks benefited the farmer (Aesop 208, Aphthonius 14, Babrius 13); and (2) a Fox invited a Stork to dinner and served it a soup which the bird couldn't eat, so the Stork retaliated by inviting the Fox to a meal which the Fox couldn't eat (Phaedrus 1.26).

See also GYGĒS.

(a) Tristram (1905:30), Pischinger 2 (1907:42–3, 65–6), Rogers (1906: lxii), Robert (1911:47–8), Kretschmer (1912:294–5), Keller 2 (1913:193–7), Thompson (1936:221–5), Steier (1937:67–73), Frisk 2 (1961–70:494), André (1967:55–6), Toynebee (1973:244–5, 280 and plate 130), Douglas (1974:68–9), Pollard (1977:84–5), Capponi (1979:158–62),

Unte (1987:10–13 and figs 2, 3, 5), Dunbar (1995: on vv. 1129, 1353–9), Hünemörder (2002:1019–21).

(b) Witherby 3 (1943:112–18), Schüz (1942:2–13, 23–9), Schüz and Szijj (1975:61–93), Haverschmidt (1949: especially 19–21, 43–94), Bouet (? 1950: especially 26–51, 71–105), Steinfatt (1955:100), Bannerman 6 (1957:1–25), *BWP* 1 (1977:323–35), H-A (1977:107–8), Brooks (1998:50, 110–11), Gattiker and Gattiker (1989:523–48), Schulz (1998:69–105).

? Pelēa or ? Pelēr

(πέληα or πελήρ **G**) The fifteenth-century manuscript of Hesychius (π 1323 Schmidt) seems to define Pelēr as the Spartan word for a hybrid from a male Peristera (q.v.: Domestic Pigeon) and a female Persikos (q.v.: Domestic Hen), but it is likely that there Pelēr is a scribal mistake for Pelēa, which [Herodian] (2.566.11–14 Lentz) gives as the Spartan spelling of Peleia (q.v.: Rock Dove, Feral Pigeon). Surprisingly LSJ and some scholars prefer to print this name as Pelēar (Schmidt’s conjecture in his edition of Hesychius).

See also PELEIA.

(a) Robert (1911), Thompson (1936:234).

? Pelēar

(πεληάρ **G**) *See* PELĒA.

Peleia, Peleias, Pelēias

(πέλεια, πελειάς, πεληϊάς) **G**, *columba* (sometimes with *saxatilis*), *-bina*, *-bula*, *-bus* **L** Both Peleia and Peleias (?=‘Darkbird’: cf. CGL 3.252, Eustathius 1262.60–62 on Homer *Iliad* 22.140) occur commonly in ancient Greek from Homer onwards as names for what at the time was generally believed to be one type of Pigeon. The bird that Homer describes as flying into a rock fissure to escape from a Kirkos (q.v.: Peregrine Falcon) or Hierax (q.v.: small raptor) in *Iliad* 21.493–94 (cf. 22.139–42, *Odyssey* 15.525–28, Aeschylus *Suppliants* 223–24, [? Aeschylus] *Prometheus Bound* 857, Euripides *Andromache* 1140–41, Apollonius *Argonautica* 3.541–42, Quintus of Smyrna 12.12–18) is clearly the Rock Dove (*Columba livia*), which also seems to have gone by the name of

Oinas (q.v.). The bird's speed and manoeuvrability on the wing (Sophocles *Oedipus Coloneus* 1081, cf. Euripides *Bacchae* 1090) sometimes enabled it to elude its pursuers. It remains a fairly common resident of Greek cliffs and inland rocks, while the Feral (or Domestic) Pigeon, a direct descendant of the Rock Dove sharing the same binomial and perhaps already existing in Homer's Greece, lives on and around human buildings. Since a good number of Feral Pigeons exactly or closely resemble Rock Doves, the names Peleia and Peleias were often attached to them also (e.g. Oppian *Cynegetica* 1.351–57, using the spelling Pelēias; *Anacreontea* fr. 15 West; Hesychius π 1306); Athenaeus (394d) cites Sophron as evidence that Peleias in the Doric dialect replaced Peristera (q.v.), the standard name in Attic and Ionic Greek for Feral Pigeon. However, there are two passages in Aristotle where the name Peleias perhaps designates other species of Dove or Pigeon. At *HA* 544b1–5 (copied inaccurately by Athenaeus 394d) he describes a small black Pigeon with rough red feet that nobody wants to rear; this is more likely to be the Palm (=Laughing) Dove (*Streptopelia senegalensis*), a small (25–27 cm) darkish red-footed Pigeon which still flourishes in Istanbul on both sides of the Hellespont, rather than the black variety of Feral Pigeon, which is red-footed but too large (31–34 cm) to fit Aristotle's description. At *HA* 597b3–5 he distinguishes the Peleias and the Peristera, claiming that the former migrates, the latter is resident. The only Greek Dove that migrates is the Turtle Dove (*Streptopelia turtur*), which in antiquity normally went by the name of Trygōn (q.v.). Herodotus (2.55–57; cf. Pausanias 7.21.2, 10.12.10, Strabo 7 fr. 1 Jones, the scholia on *Iliad* 16.233a and *Odyssey* 14.327, Eustathius 1057.39–64, 1760.42–43, Servius on Virgil *Aeneid* 3.466) provides another problem of identification when he relates the legend about the foundation of Zeus' oracle at Dodona in Epirus: a Peleias flew there from Egypt, perched on a vallonía oak, and speaking with a human voice proclaimed the need for an oracle in that place. Herodotus dismissed the fantasy by suggesting that the founders of the Greek oracle were not birds but black women from Egypt. The trio of prophetesses at Dodona, however, were given the title of 'Peleia' or 'Peleiaseer', and their association with the birdname may possibly have been connected with the oracle's site in a mountainous area with cliffs to attract the Rock Dove and trees to attract the Stock Dove (*Columba oenas*), a further species quite similar to the Rock in appearance, although its breast is distinctly vinous in colour (? cf. Oppian *Cynegetica* 1.351–56), its walk more stately than the Rock's (? cf. Homer *Iliad* 15.778), and its voice distinctly deeper (? cf. Oppian *Cynegetica* 1.316). Its dung was recommended as a treatment against greying hair (Hippocrates *De Morbis Mulierum* 2.189). The Peleia(s) was associated with several Greek divinities. One legend had these birds bringing ambrosia to feed Zeus (presumably as a baby? Homer *Odyssey* 12.63), although there was a dispute already in antiquity whether Doves (Peleiades) or Stars (Pleiades) were the feeders (cf. Athenaeus 489f–91d, citing Moero of Byzantium). Another story had Aphrodite hatched by Doves from a giant egg (Hyginus 197), and Doves were commonly sacrificed to this goddess in both Greece and Rome (see below, on PERISTERA). Hera and Athena were compared to Doves (Homer *Iliad* 5.778), and Iris and Eileithyia were said to walk like these birds (*Homeric Hymn* 3.114). In the legend of the Argonauts, the passage through the Bosphorus into the Black Sea was guarded by the Symplegades, rocks that at times clashed together, destroyed everything that was then passing, and totally blocked the exit; the Argonauts successfully made their way through by using the Peleias (in this context of sea and rock clearly a Rock Dove) to test the viability of the passage

(Apollonius *Argonautica* 2.328–34, 555–75, Apollodorus 1.9.22, Propertius 2.26.39, Hyginus 19.4). Another legend tells of Ctesylla, daughter of Alcidas, dying in childbirth; when her body was laid out for burial, the corpse disappeared and in its place a Peleias flew out (Nicander frs 49, 50 in Antoninus Liberalis 1, cf. Ovid *Metamorphoses* 7.369–70). According to Servius (on Virgil *Eclogues* 8.37), Pelia, a devotee of Venus married to a friend of Adonis, committed suicide after Adonis' death and was metamorphosed into a Dove. The one certain portrayal of a Rock Dove in ancient art is the fragment of a wall painting in the North Palace of Akhenaten at El Amarna in Egypt (Dynasty 18), with the bird's white cere, black wing bars and dark throat collar accurately portrayed. Greece and Rome can provide nothing comparable, but in his description of Nestor's cup (*Iliad* 11.631–35) Homer imagines two of these birds feeding on each of its four handles. Proverbially a 'sitting Peleias' meant a simpleton (*Suda* η 290, Hesychius η 455, Photius η 148, Eustathius 1333.21 on Homer *Iliad* 23.854).

See also OINAS, PERISTERA and TRĒRŌN.

(a) Gloger (1830:44–45), Netolička (1855:9–10), Sundevall (1863:136–37 §104), Aubert and Wimmer 1 (1868:105–6 §88b), Heldreich (1878:48), Lorentz (1886), Warde Fowler (1891:218–23), Tristram (1905:30), Rogers (1906: 1-1ii), Hehn (1911:343–54), Robert (1911:48–51), Orth (1912:921–27), Keller 2 (1913:122–31), Sühling (1930), Steier (1932b: 2480–81, 2488–2500), Thompson (1936:225–31), Jennison (1937:11–13), Moorhouse (1950:74), André (1967:58–59, 116–17), Parke (1967:34–45), Peck (1970:132–33 note a), Poeschke 4 (1972:241–4), Douglas (1974:63), Sauvage (1975:243–58), Capponi (1977:176–86, 375), Pollard (1977:56, 133), Lamberton and Rotroff (1985:8–9), Houlihan and Goodman (1986:101–3 and fig. 146), Goodman and Meininger (1989:309–11), Forbes Irving (1990:234–35), Penglasse (1994:163), Dunbar (1995: on vv. 303, 575), Arnott (1993b: 131), Hünemörder 12.1 (2002:45).

(b) Shelley (1872:211–14), Tristram (1884:119–20), Arrigoni (1929:600–604), Witherby 4 (1943:137–41), Bannerman and Bannerman (1958:279–80), Bannerman 8 (1959, 349–61), Goodwin (1954:190–213; 1983:57–62), Steinfatt (1955:100), Gompertz (1957:12), Kumerloev (1961:205–7), Simms (1979:10–29, 34–143), Goodwin (1983:57–62), BWP 4 (1985:283–84, 285–98, 346–74), Gattiker and Gattiker (1989:350–86), H-A (1997:198–200), H-B (1997:380–81), Brooks (1998:160–61), Johnston and Janiga (1995:3–214, 269–80), Haag-Wackernagel (1998:9–17, 20–131, 185–93, 202–4).

Peleias Chlōroptilos

(πελειῶς χλωρόπιλος G) Aelian (*HA* 16.2) mentions the existence of one or more types of Peleias Chlōroptilos (Green-feathered Peleias) in India, with beaks and legs the same colour as those of Greek Partridges (i.e. red: see PERDIX). There are eight species of green/greenish Pigeons (one *Chalcophaps*, one *Caloenas*, six *Treron*) in the Indian sub-continent, but only one, a widespread resident (Emerald Dove, *Chalcophaps indica*), has red bill and red legs. Earlier scholars, however, preferred to identify Aelian's bird as the bird now called Yellow-footed Green Pigeon (*Treron phoenicoptera*), although it has a grey bill and yellow legs.

See also PERISTERA MĒLINĒ/ŌCHRA.

(a) Ball (1879–88:324; 1885:278, 305), Thompson (1936:231).

(b) Ali and Ripley 3 (1981:106–10, 157–61 and plate 49.2, 9), Goodwin (1983:151–5, 256–7), Grimmett, Inskipp and Inskipp (1998; 452–3, 454 and plates 34.9, 35.5).

Pelekan, Pelekanos, Pelekas, Pelekinos

(πελεκάν, πελεκάνος, πελεκᾶς, πελεκίνος, **G**, *onocrotalus* L) Of these four Greek forms, Pelekan, Pelekanos and Pelekinos certainly=‘Pelican’ (*pelekanos* in modern Greek), but the meaning of Pelekas has long been disputed. It is either a fourth name for ‘Pelican’, or it signifies some other bird (? Woodpecker); the evidence points in both directions. In one context Aristophanes (*Birds* 882) seems to list Pelekas and Pelekinos as two different birds, and goes on to say (*Birds* 1154–57) that several Pelekas birds ‘pecked out’ (the Greek word is *apepelekēsan*) the wooden gates of his new City of the Birds. This implied (in the view of some ancient lexicographers: e.g. Hesychius π 1309 and the anonymous entry at Cramer, 2, 464.29) that they were Woodpeckers, piercing the wood with their beaks. However, elsewhere (fr. 591.64–65) Aristophanes talks of somebody ‘waddling with flat feet like a Pelekas’, where the bird must be a Pelican, and this makes it possible to argue that at *Birds* 1154–57 the writer was simply joking, making a pun on the similarity of the bird name Pelekas and several other Greek words (e.g. *pelekys*=‘axe’) and thus wanting his audience to be amused by the incongruity of Pelicans employing their huge, pouched beaks in the way that Woodpeckers use theirs. According to the scholia on Aristophanes *Birds* 882 (cf. *Suda* π 937) Pelekas was the Attic, and Pelekan the Koine, word for Pelican. In Greece today, two species of Pelican survive in the few remaining wetlands of northern Greece: the Dalmatian or Grey (now *Pelecanus philippensis*) and the White Pelican (*P. onocrotalus*), but up to the nineteenth century the Dalmatian bred as far south as Attica. Vast numbers of both species used to winter in Egypt. Aristotle (*HA* 597a9–13, b29–30) correctly says that the Pelekan is gregarious and flies in a flock from Thrace to the River Danube, where it breeds. However, a little later (614b26–30), he claims that birds living on rivers swallow large mussels, and after digesting them in their gular sacs they vomit them up in order to extract the meat, which they eat now that the mussel shells are open. This allegation was repeated and embroidered by later writers (Aelian *NA* 3.20, Antigonus *Mirabilia* 41; Dionysius *On Birds* 2.7, however, notes that Pelicans also eat fish), while Cicero (*De Natura Deorum* 2.124) and Pliny (*HN* 10.131) make the same claim for the bird that they call *platalea* and *platea* respectively (=Spoonbill? Italy has no Pelicans). This claim is totally unfounded; Pelicans eat only fish. Some other ancient statements about these birds seem equally baseless. They are called foolish and irrational (Aelian *NA* 3.23, Artemidorus 2.20); Horapollon 1.54 says that fowlers hunt Pelicans by burning dung around their nests, and when the birds flap their wings in an attempt to put the fire out, their wings are charred and they are easily caught). In early Christian writers they have an exaggerated reputation for parental affection (e. g. Epiphanius *Physiologus* viii=Migne *PG* 43, 523–24; cf. also *Cyranides* 3.39), claiming that parents kill their young by beating

them in misplaced affection, but the father then drips blood over them from self-inflicted wounds and so brings them back to life (cf. also Rhamphios below). According to Antonius Liberalis 11.10 (based on Boios), a carpenter named Polytechnus was transformed into a Pelekas because the god Hephaestus had given him an axe (pelekys: see above). Pelicans are occasionally portrayed in ancient art. In Egypt there is a fine painting of a group of Dalmatian Pelicans in the tomb of Haremhab (no. 78) at Thebes (Dynasty XVIII), and non-specific reliefs in the sun temple of Niuserre at Abu Gurob (Dynasty V) and the mastaba of Mereruka at Saqqara (Dynasty VI).

See also RHAMPHIOS.

(a) Gesner 3 (1555:639–43), Lindermayer (1860:168–89 §§314, 315), Aubert and Wimmer 1 (1868:104 §86), Rogers (1906: lxxvi–viii), Robert (1911:93–4), Keller 2 (1913:237–9), Meinertzhagen (1930:61), Thompson (1936:231–4), Gossen (1937:87 §1654; 1956:467–8), André (1967:113), Toynbee (1973:247, 287), Pollard (1977:74–5), Capponi (1979:363–7), Arnott (1988:22), Houlihan and Goodman (1986:10–12 and figs 11, 13, 14), Panayiotou (1990:327–8), Dunbar (1995: on vv. 22, 1155–56), Hünemörder 9 (2000:494).

(b) Shelley (1872:293–4), Brown and Urban (1969:199–237), Kanellis (1969:27), *BWP* 1 (1977:227–37), Goodman and Meininger (1989:125–7), Crivelli (1997:144–53), H-A (1997:100), H-B (1997:32–3), Brooks (1998:105–6), Nelson (2005:241–50, 258–65).

Pellos

(πέλλος or πελλός **G, pellos L**) One of the three types of Erōdios (the general name for the *Ardea* family, comprising Herons, Egrets and Bitterns) which Aristotle (*HA* 609b21–28 and 616b33–617a8; cf. Callimachus fr. 427, Posidippus 26.1–2, Austin-Bastianini, Antoninus Liberalis 7.7, Pliny *HN* 10.164, Zopyrus as cited by the scholia on Homer *Iliad* 10.274 and Eustathius *ad loc.* 804.54–66) distinguishes as Pellos (‘Dusky’). Whether Pellos here is a classificatory name or merely a descriptive adjective, Aristotle’s account clearly shows that the bird referred to is primarily the Grey Heron (*Ardea cinerea*), although the similar but much rarer Purple Heron (*A. pur-purea*) cannot be excluded.

See also ERŌDIOS for a full discussion and bibliography.

(a) Thompson (1936:234), Capponi (1985:242–4).

Pēnelops, Panelops

(πηνάλωψ, πανέλωψ **G, penelopa L**) A bird mentioned several times in ancient literature (spelled Pan- in Doric or Aeolic, Pēn- in other dialects), but often not described

(Aristophanes *Birds* 298, 1302, Stesichorus fr. 85, Pliny HN 37.38) or given only the briefest of descriptions: quite heavy, web-footed, haunting rivers and lakes (Aristotle *HA* 593b19–23), edged with red (Ion of Chios fr. 68 Snell, cf. Hesychius φ 705: see PHOINIKOLEGNOS below), with a varicoloured neck (Alcaeus fr. 343, cf. Ibycus fr. 317a, who adds that it perches on the topmost boughs), and like a Nētta (q.v.: ? Mallard, Shelduck: the scholia on Aristophanes *Birds* 1302a/b, where some manuscripts add ‘bigger than a Nētta’, others ‘the size of a Peristera’, q.v.: Feral or Domestic Pigeon). Combination of these snippets (except for the Ibycus hallucination) led to the bird’s tentative identification as a [Eurasian] Wigeon (*Anas penelope*: 45–61 cm), still a common winter visitor to Greece; the male has a chestnut head, yellow crown, and a body mixing grey, white and black, although Wigeon don’t perch on trees or outsize the Mallard (51–62 cm). Old scholia on different authors (Pindar *Olympians* 79d and Lycophron 792; cf. Didymus in Eustathius 1422.1–9 on *Odyssey* 1.344) allege that Odysseus’ wife Penelope got her name because she was thrown into the sea by Nauplius (her father) and rescued by these Ducks, although another tradition derives her name from her talent as a

See also NĒTTA.

(a) Sundevall (1863:154–5 §143), Aubert and Wimmer 1 (1868:106 §89), Olck 5 (1905:2644), Rogers (1906: lxxiv–v), Robert (1911:91), Keller 2 (1913:234–5), Thomson (1914:48), Shewan (1915:39), Thompson (1936:248–9), André (1967:123), Chantraine 2 (1974–80:897), Pollard (1977:66), Capponi (1979:394–5), Arnott (1993b: 129), Dunbar (1995: on v. 298), Hünemörder 3 (1997:1049).

(b) Linnaeus 1 (1758:126), Linder Mayer (1860:159–60 §291), Witherby 3 (1943:260–67), Bannerman 7 (1958:46–58), Ogilvie (1975:75–6), *BWP* 1 (1977:473–81), H-A (1997:117), Brooks (1998:114).

Perdikothēras

(περδικοθήρας **G**) According to Aelian (*NA* 12.4), Perdikothēras (= ‘Partridge-hunter’) is a species of Hierax (q.v.: normally a small raptor) and a servant of Apollo. The one predator, however, that specialises in hunting Partridge is Bonelli’s Eagle (*Hieraetus fasciatus*), considerably smaller (65–72 cm) than White-tailed (70–80 cm), Golden (75–88 cm) and Imperial (72–83) Eagles.

(a) Gossen (1935:170 §182), Thompson (1936:234), Toynbee (1973:202–3).

(b) van den Brink (1967:75–6), Blondel and others (1969:45–52), Ali and Ripley 1 (1978:266–8), *BWP* 2 (1980:258–64), Brown and Amadon (1989:676–80).

Perdix, -dikion

(πέρδιξ, -δικίον, **rarely** -δικιδεύς **G**, *perdix* **L**) Perdix (along with its diminutive Perdikion) means Partridge, with three species resident in modern Greece: (1) Grey (*Perdix perdix*), now confined to its northern borders, although formerly it was found as far south as Lamia in Thessaly; (2) Rock Partridge (*Alectoris graeca*), now found throughout mainland Greece and in some Ionian islands and Cythera; and (3) Chukar (*A. chukar*), a bird of the Aegean islands, the north-eastern tip of mainland Greece, and the whole of Turkey. The last two are visually almost identical, although Rock has a small rufous patch behind the eye and very narrow vertical black stripes on its flanks, while Chukar's patch is bigger and its stripes wider; they can be distinguished more easily, however, by location and their calls. The Chukar frequently gives vent to a hoarse chuck-chuck-chuck rising to chukar-chukar-chukar (hence the bird's name), the Rock to a more musical but metallic pitittichik. Today there is a cordon sanitaire in north-east Greece separating Rock from Chukar, and there seems to be evidence in ancient writers that such a cordon already existed in antiquity, located slightly more to the west than it does today, with Chukars once resident in places on eastern coasts as far south as Attica. Although recognition of Rock and Chukar as different species was established only in the 1960s, ancient writers (Theophrastus fr. 355B Fortenbaugh, cf. e.g. Aristotle *HA* 536b13–14, Athenaeus 390c, Aelian NA 3.35, Antigonus *Mirabilia* 6, Pliny *NH* 10.78, Solinus 7.28) knew that Partridges to the west of Corydallus (the hill 8 km west of Athens) called a shrill 'tittybi' (i.e. were Rock Partridges that called 'pitittichik'), while those to its east called 'kakkabi' (i.e. were Chukars calling 'chukar'), while Partridges in Boeotia and on the facing shore of Euboea all had the same call. This implies that the resident bird in and around ancient Athens (and thus the bird in the chorus of Aristophanes *Birds*, v. 297) was a Rock Partridge. Aristotle here as often elsewhere provides us with most of our information about the Perdix, mainly accurate: Rock and Chukar males can live 15 or 16 years, females even longer (*HA* 563a2–3, 613a23–24, fr. 346 Rose, cf. Pliny *HN* 10.103); they are land birds with unwebbed toes (fr. 346) that prefer walking and running to flying (*HA* 633a30-b2, *GA* 749b12–14, cf. Ovid *Metamorphoses* 8.256–58); both sexes are lecherous (*HA* 613b25–26, 614a22–26, *GA* 746a35-b2, 749b12–14, fr. 346, cf. e.g. Xenophon *Memorabilia* 2.1.4, Aelian NA 3.5, 4.1, 7.19, Athenaeus 388b, Pliny *HN* 10.102); in spring the male selects his female, the pairs separate from the covey and are pugnacious (613b23–25, cf. Dionysius *On Birds* 1.11, *Geoponica* 14.20); the female lays 10–16 white eggs (559a23–24, 613b21–22, 749b12–14, fr. 346, cf. Aelian NA 10.35, Pliny *HN* 10.103) directly onto the ground and covers them with twigs (558b30–59a2, 613b, cf. e.g. Aelian NA 10.35, Ovid *Metamorphoses* 8.258–60, Pliny *HN* 10.100); eggs are laid in two places, with female incubating one set and male the other (*HA* 564a20–24, cf. Athenaeus 389c: this is now alleged to happen only when the female lays two clutches); as soon as the eggs hatch, the parents lead the nestlings away to prevent discovery (*HA* 613b12–13, 15–16, cf. Pliny *HN* 10.100); if a potential enemy approaches, the parent prostrates itself in front of that enemy until the nestlings have scattered (*HA*

613b17–20, fr. 346, cf. Aelian *NA* 3.16, Antigonus *Mirabilia* 39, Pliny *HN* 10.103); cross-breeding with Domestic Hens is alleged (*GA* 746a35–b2); albinos occur (*Colours* 798a26–28: specimens from the eighteenth and nineteenth centuries are preserved in Sicilian museums). One of the Aristotelian statements, however, is completely wild: the allegation that a female *Perdix* can be impregnated by the wind (*HA* 541a26–27, 560b11–13, cf. Aelian *NA* 17.15, Antigonus *Mirabilia* 81, Solinus 7.30). Other authors pick out a series of intriguing details: how Partridges on the island of Sciathos like to eat snails (Theophrastus fr. 352 Fortenbaugh, cf. Aristotle *HA* 621a1–2, Aelian *NA* 10.5), although Mediterranean Partridges generally favour a vegetable diet (Pliny *NH* 21.102, *Geoponica* 15.1.19); how the young birds cover themselves with leaves to avoid being visible to predators (Dionysius *On Birds* 1.11, cf. Plutarch *Moralia* 971c, 992b.: a trick noted by modern hunters too!); how the adults crouch down (Archilochus fr. 224 West), play tricks (e.g. Aristophanes *Birds* 766–68, Dionysius *On Birds* 1.11, Plutarch *Moralia* 971cd, 992b), have spotty chicks (Manuel Philes 296–98), run and hide under rose bushes and among poppies (Longus 2.4.2), fly only very short distances (Xenophon *Anabasis* 1.5.3), and enjoy feeding alongside deer (Dionysius *On Birds* 1.11). Aelian (*NA* 4.13) and Babrius (124.10) describe the call of the Partridge (Rock presumably!) as musical. The Chukar Partridge, however, was clearly a species unknown to Italy and western Europe in ancient times as it still is today; ancient writers there knew three species: Rock, Grey and Red-legged (*Alectoris rufa*). Athenaeus (390b) accurately describes the Grey Partridge as dark, smaller (sc. than Rock and Chukar: 29–31 cm ~32–35 cm) and not red-billed (Grey’s bill is grey, every *Alectoris* Partridge’s red); Martial (3.58.15) describes his Partridge as ‘coloured’, which fits the gallimaufry of pigments (black, white, red, grey, brown, buff) in Rock and Red-legged equally well. In Greece, Partridges were sacred to Artemis (Aelian *NA* 10.35). They could be tamed and become pets (e.g. Aelian *HA* 4.16, Athenaeus 389c, Aesop 205, Martial 3.58.15; epitaphs in *Palatine Anthology* 7.203–6); tamed birds were also used as decoys in hunting wild Partridges (Aristotle *HA* 560b14–16, 614a10–11, Xenophon *Memorabilia* 2.1.4, Aelian *NA* 4.6, Athenaeus 389d, Dionysius *On Birds* 3.7, Simias in *Palatine Anthology* 7.203.1=1.1 GowPage). The pugnacity of male Partridges made them ideal competitors in arranged fights (Aelian *NA* 4.1); the practice continues today in Pakistan and Afghanistan. They were eaten in both Greece (e.g. Antiphanes fr. 295.1, Nicophon fr. 9) and Rome (e.g. Martial 13.65, 76). Hegesander has two diverting stories (*FHG* 4.421, cited by Athenaeus 400de and 656c) about Partridges: (1) somebody set free a pair of Partridges on the small island of Anaphe just to the east of Thera, and the result was a disastrous proliferation of the species; (2) when a party of Samians once (no date is given) landed in south Italy, they were so terrified by a covey of Partridges suddenly flying up and loudly squealing that they immediately ran back to their ships and sailed away. The birds featured in three fables and two myths. A Partridge that was bullied by Domestic Hens gained consolation when it saw the Hens ill-treating each other (Aesop 23). Some wasps and some Partridges asked a farmer for water to drink, promising to help him in return, but the farmer said no, he didn’t need their help (Aesop 235). A fowler was visited by an unexpected guest and decided to kill his decoy Partridge for their dinner; when it protested its services to him, the fowler decided to kill his Cockerel instead; when the Cockerel too protested its services, the fowler responded by saying one of the two birds had to be killed (Babrius 124). Partridges appear in the myth about the war of the Pygmies and Cranes, which

exists in two versions. Basilis (718F1 Jacobi=Athenaeus 390b) says that in India the dwarfs rode Partridges in their battles, but Meneclis (270F1 Jacobi=Athenaeus 390b) says that the Pygmies fought against both Partridge and Crane (Geranos: q.v.). The other myth concerns a human Perdix, a twelve-year-old nephew of Daedalus. The boy was being trained by his uncle, but he proved too clever, invented a saw, and Daedalus hurled him over the Athenian Acropolis. Athena then transformed him into the bird that bore his name (Sophocles fr. 323, Ovid *Metamorphoses* 8.236–59). This metamorphosis was perhaps pictured on a fifth-century BC red-figure lekythos. Partridges regularly feature in ancient art from the Bronze Age to the late Roman Empire, but although the representations can generally be assigned to the *Alectoris* genus, the individual species remains uncertain. The most celebrated examples appear in the Bronze-Age fresco from the Caravanserai at Cnossus (featuring three Chukars [?] and a Hoopoe: see EPOPS), in wall-paintings in the House of the Golden Bracelet at Pompeii and the villa of Poppaea at Oplontis, in mosaics from Constantine's villa at Daphne (two Rocks [?]), the House of the Labyrinth at Pompeii, in an Oudna floor mosaic now in the Bardo Musum, Carthage (five Partridges), and a mosaic fragment from Carthage now in the British Museum; the last two mosaics may have been attempting to portray the North-African *Alectoris* species, Barbary Partridge (*A. bar bar a*), which is similar in appearance to Chukar, Rock and Redlegged Partridge. Extant ancient paroemiographers do not cite the word Perdix in their collections, but phrases such as 'skulking like a Partridge' (Archilochus fr. 224 West) and 'emerging reluctantly like a Partridge' (Pherecrates fr. 160) imply proverbial uses.

See also AMALLOS, KAKKABĒ, PĒRIX, SISILAROS, SYROPERDIX, ZORA.

(a) Gerland (1871:1–28), Mueller 4 (1885:421), Pischinger 2 (1907:22–4, 55–6), Keller 2 (1913:156–8 and fig. 45), Gossen (1914:348–53; 1935:171 §185; 1939:265 §98), Evans II. 1 (1928: frontispiece, 110–13 and fig. 51), Rose (1928:9–10), Brands (1935:135–6), Thompson (1936:234–8), Schwentner (1938:118), André (1967:124), Toynbee (1973:255–6), Douglas (1974:64–5), Arnott (1977:336–7), Pollard (1977:14, 60–1, 170–71, 201 n.176), Baratte (1978:99–118 and plates 101, 102, 106), Capponi (1979:396–405; 1985:172–85), Forbes Irving (1990:256–7), Immerwahr (1990: plate 30), Dunbar (1995: on vv. 297, 1292–3), Blanchard-Lemée (1996:174–5 and plates 125 and 290), Tammisto (1997:84–7 and plate 35), Hünemörder 12.1 (2002:943), Watson (2002:362–3 and fig. 296).

(b) Arrigoni (1929:800–6, 808–11), Witherby 5 (1944:240–50), Steinfatt (1955:101), LynnAllen and Robertson (1956:1, 22–6, 34–6), Bannerman and Bannerman (1958:364–6), Bannerman 12 (1963:347–68), Kumerloeve (1961:242–3), Jenkins (1961:155–88), Watson (1962a: 11–19, 1962b: 353–67), Glutz von Blotzheim and Bauer 5 (1973:241–2, 272, 274), Menzdorf (1975:135–9; 1977:85–100; 1982:70–89), *BWP* 2 (1980:452–73, 486–96 and plates 51–2), Flint and Stewart (1982:80), Magioris (1987:20), Johnsgard (1988:114–18), Iapichino and Massa (1989:58), H-A (1997:150–1, 152), Brooks (1998:128–9), Madge and McGowan (2002:186–90 and plate 4).

Perdix Indikos

(πέρδιξ Ἰνδικός **G**) Nicolaus of Damascus (90F100 Jacobi: cited by Strabo 15.1.73) mentions, among the presents from the Indian king to Augustus, ‘a Partridge bigger than a Vulture’. Its identity cannot be established, but it is most likely to have been a Himalayan Snowcock (*Tetraogallus himalayensis*), or a Monal (either Himalayan, *Lophophora impejanus*, or Sclater’s, *L. sclateri*), shaped like Partridges but bigger (Him. S. 72 cm, Him. M. 70 cm, Sclater’s 68 cm): ~Partridge 29–35 cm), and a little larger than an Egyptian Vulture (60–70 cm).

(a) Gossen (1914:352, 1935:171 §185, 1939:265 §98), Thompson (1936:237).

(b) Ali and Ripley 2 (1980:13–16, 88–92), Grimmett, Inskipp and Inskipp (1998:346, 358–9).

Pergoulos

(πέργουλος **G**) The name occurs only in a now corrupt entry by Hesychius (π 1550), identifying Pergoulos as a small bird in Laconian Doric dialect. It may be identical with (1) Spergoulos (q.v.), defined as a small wild bird in a later entry of the same lexicon (σ 1463), and (2) *spourgitēs*, the modern Greek for House Sparrow.

See also SPARASION, STROUTHOS (IA).

(a) Du Cange 2 (1688:1424), Lobeck (1843:132), Robert (1911:25–6), Thompson (1936:234, 265), Gossen (1937:108 §1984).

Peristera, -rideus, -ridion, -rin, -rion, -ris, -ros

(περιστερά, -ριδεύς, -ρίδιον, -ριν, -ριον, -ρίς, -ρός, *columba*, *-binus*, *-bula*, *-bulus*, *-bus* **L**) The spelling Peristera is normal and bisexual in various dialects from the fifth century BC onwards; the other forms are (1) a solecistic creation specifying the male (-ros); (2) diminutives (-ridion, -ri[o] n); and (3) a term for a juvenile (-ideus). In common use (e.g. Athenaeus 393f-94a, Eustathius 1712.41–42 on Homer *Odyssey* 12.62) Peristera has two basic meanings: (1) it is a general name for any Pigeon or Dove seen in ancient Greece (i.e. Rock Dove and its commensal descendants the Feral and Domestic Pigeon; Stock Dove; Turtle Dove; Woodpigeon; possibly Collared Dove, *Streptopelia decaocto*,

restricted to north Greece and a few eastern islands before 1900, and Palm Dove: cf. Oinas, Peleia, Phatta, Trygōn); and, in particular, (2) Feral and Domestic Pigeon. However, the wild Rock Dove is virtually identical in appearance with a common phase of the Feral and Domestic Pigeon (see PELEIA), and was (until recently at least) resident on the cliffs of the Athenian Acropolis (cf. Aristophanes *Lysistrata* 753–55), and so the Rock Dove too was sometimes called Peristera as well as Peleia(s). Being commensal (Aristotle *HA* 488b2, cf. Aelian *NA* 2.15, failing to distinguish Feral Pigeons from Rock Doves), Feral Pigeons were known to everybody (cf. *Cyranides* 3.37), and so it is not surprising that virtually all that Aristotle writes about the Peristera is accurate. Thus it is corpulent (*GA* 749b10–12), has a very tiny spleen (*HA* 506a14–15, *PA* 670a32–34) and a gall-bladder near the gut (*HA* 506b19–22); its neck has a golden sheen when sunlight is reflected from it (*Colours* 793a15–17). It stays all winter (*HA* 593a16–17, 597b3–4), a gregarious bird (*HA* 488a3–5) that is easily domesticated (*HA* 544b1–2), but its pugnacity leads it to harass its fellows and to trespass at times outside its own territory, resulting occasionally in a fight to the death (*HA* 613a8–11). It is normally monogamous, changing partners only after the death of its mate (*HA* 612b31–34, cf. Dionysius *On Birds* 1.25, Horapollo 2.32), although some males do try to tread other females (*HA* 613a6–8). It first mates at six months (*GA* 750a15–20), breeds frequently at all seasons (*HA* 544a29–31, b7–11, 558b11–13) up to 8 or even 10 times a year (*HA* 558b22–23, 26–27, cf. *GA* 749b18, 750a15–20, 770a 10–13, Aelian *VH* 1.15, Columella 8.8.9, Pliny *HN* 10.147). Younger birds always, older ones sometimes kiss each other before the cock mounts his mate (*HA* 560b25–561a3, cf. *GA* 756b22–24, Catullus 68.125–27, Ovid *Art of Love* 2.6.56); after mating, the female trails her rump on the ground (*HA* 560b7–10). The male cares for the female when laying, but if then the hen is too weak to enter the nest, the male hits her and forces her in (*HA* 612b34–613a1–2, cf. Aelian *NA* 3.45). The Peristera lays white eggs (*HA* 559a23–24), generally two (three at the most) eggs, of which one is male, the other female, and they are laid at two days' interval (*HA* 562b15–27, *GA* 750a15–20, cf. Aelian *VH* 1.15). The parents brood in turn (*HA* 564a7–8), male in the daytime, female at night, and the eggs are hatched in 20 days or so, with the chicks emerging blind (*GA* 774b26–31). The male begins feeding the chicks by chewing up suitable nourishment, and then opening their mouths he spits into them to prepare them for food (*HA* 613a2–5, cf. Aelian *VH* 1.15, Antigonus *Mirabilia* 38). Both parents keep the chicks warm, but the mother more petulantly (*GA* 715a15–20). When the chicks leave the nest, the cocks mates with them all (*HA* 613a5–6). The hen lays for a new brood in 30 days (*HA* 563a3–4). The Peristera's food is grain and grass (*HA* 593a14–16, cf. Dioscorides 4.59, Pliny *HN* 25.126, 26.69), and when drinking it doesn't lift its head up out of the water until it has swallowed its fill (*HA* 613a11–13). It enjoys dust and water baths (*HA* 633b4–5), and blinded decoy Pigeons can survive up to 8 years (*HA* 613a22–23). So Aristotle; other authors add further details: e.g. the birds vary greatly in plumage (*Physiologus* 218.9–219.1 Sbordone), the sheen on their necks can in bright sunlight appear red, blue, green or grey (Philo *On Drunkenness* 173; cf. Lucretius 2.801–2, Cicero *Academic Questions* 2.79, Seneca *Natural Problems* 1.7.2); its call is a murmur (Pollux 5.89); it takes 40 days from coitus to fledging (*Geoponica* 14.1). One area, however, receives extensive treatment: that of raising Domestic Pigeons commercially in dovescotes (*Geoponica* 14.1–7, prescribing a diet of pulse, vetch, darnel, peas, lentils, corn and wheat; cf. Cato *Agricultura* 90, Varro *De Re Rustica* 3.7, Columella 8.8.6, Palladius

1.24), with the aim of providing human food, decoys (also Aristophanes *Birds* 1082) and messengers (Pherecrates fr. 38, Frontinus *Strategemata* 3.13.8, Pliny *NH* 10.110); a prized pair could be very costly (Varro 3.7.10, Columella 8.8.10). Albino Doves, which in Persia were stigmatised as diseased (Herodotus 1.138), apparently first appeared in Greece about 492 BC (Athenaeus 394e and Aelian *VH* 1.15, citing Charon of Lampsacus 202F3ab Jacobi), and can still be seen there (e.g. around the Temple of Apollo at Delphi). Greece and Rome revered them as sacred to Aphrodite and Venus (e.g. Alexis fr. 217.1, Aelian *NA* 10.33; Ovid *Fasti* 1.451–52 confirms that white Pigeons were sacrificed to Venus); indeed Pigeons in general were associated with the goddess, in temple sacrifice (e.g. *IG* ii².659.24, 287/6 BC), in literature (e.g. Pherecrates fr. 143, Apollonius *Argonautica* 3.540–44, Plutarch *Moralia* 379d, Virgil *Aeneid* 6.190–93, Propertius 3.3.31, 4.5.65; in Ovid *Metamorphoses* 14.597–99 and Apuleius *Metamorphoses* 6.6 Venus' chariot is drawn by Doves), and in art (see below). Greece took over this link of bird and goddess from Syria and its goddess Astarte (cf. Herodotus 1.105, Xenophon *Anabasis* 1.4.9, Diodorus Siculus 2.4.6, 2.20.2, Lucian *Syrian Goddess* 33, Tibullus 1.17–18), establishing cult centres with sacred Doves at Paphos in Cyprus (Herodotus 1.105, Pausanias 1.14.7; Martial 8.28.13 says the Doves there were white), Eryx in Sicily (vivid accounts in Aelian *NA* 4.2, 10.50, *VH* 1.15), and several Aegean islands (where some of the ancient dove-cotes are still standing). Doves were also sacred to Dione (Silius Italicus 4.106). Several myths featured these birds. One from Achaea claimed that Zeus transformed himself into a Dove after falling in love with Phthia of Aegium (Aelian *VH* 1.15, Athenaeus 395a citing Autocrates 297F2 Jacobi). Another tells how Semiramis was deserted as an infant by her mother and fed by Doves in the wilderness; some versions add that she was eventually transformed into a Dove (Diodorus Siculus 2.20.2, Lucian *Syrian Goddess* 1.14). In the ancient Greek version of the Great Flood story, Deucalion (just like Noah) was assured of his survival by the safe return of a Dove that he'd dispatched (Plutarch *Moralia* 96 8f). A Roman myth told of the nymph Peristeria helping Venus and being rewarded by transformation into a Dove (Vatican mythographer 1.172 Kulcsár=175 Mai). According to Aelian (*NA* 11.27), a Peri-steria was alleged to have caused a war between Chaonians and Illyrians on the north-western borders of Greece. The bird is the subject of three classical fables. A Peristera rescued an ant from drowning, and in return was saved by the ant from a hunter (Aesop 176). A thirsty Peristera saw a painting of a jar of water, but was injured in trying to reach it and so fell easy prey to a hunter (Aesop 217). Some Doves were attacked by a Kite, but escaped; the Kite then suggested a treaty which made the Kite their king; the birds agreed, and then the Kite ate them one by one (Phaedrus 1.31). The bird featured in just one proverb: 'Gentler than a Peristera' (Diogenian 7.64, Macarius 7.37, Apostolius 14.97). Paintings and mosaics of Feral or Domestic Pigeons were common in antiquity. Five deserve particular mention: a masterly wall-painting of a bird in an Egyptian papyrus swamp (North Palace of Akhenaten, El Amarna, Dynasty XVIII), a wall-painting of a young boy holding a white Dove (cubiculum of the House of Successus, Pompeii), a wall-painting of a buff-necked Pigeon perched on a lattice fence (water triclinium of the House of the Golden Bracelet, Pompeii), another of six mainly white Pigeons (from the House of the Doves at Pompeii, now in Naples Museum), and the celebrated mosaic of four Doves perched on a bowl (from Hadrian's Villa at Tivoli, now in the Capitoline Museums, Rome). Archaic Greek statues of Aphrodite holding a Dove are relatively common from Cyprus and other parts

of the Greek world. Doves perched on household objects were also commonly engraved on ancient gems. On a silver tetradrachm from Eryx (c. 413–00 BC) a seated Aphrodite is portrayed holding a Dove, on a stater from Sicyon (c. 400–370 BC) a Dove is inscribed within a wreath; bronze coins from Phrygian Apameia (133–48 BC) feature Noah's Dove flying over the ark.

(a) Sundevall (1863:134–5 §100), Aubert and Wimmer 1 (1868:105 §88a), Furtwängler I.1 (1884–86:408–10 and fig.), Lorentz (1886:1–43), Imhoof-Blumer and Keller (1889:131–2 and plate XXI.22), Dümmler (1894:2767), Farnell 2 (1896:626–9, 641, 649–50, 672–3 and plate XLI abc), Rogers (1906: l-ii), Head (1911:138, 666–7 and fig. 313), Hehn (1911:343–54), Orth (1912:921–7), Keller 2 (1913:122–31 and fig. 33), Bates (1932:260–1), Steier (1932b: 2480–4), Gossen (1935:172–3 §190; 1939:268–89 §102), Cobianchi (1936:93–121), Thompson (1936:238–47), Jennison (1937:103–4), Moorhouse (1950:73–5), André (1967:58–9), Sijpesteijn (1977:70), Pollard (1977:89–91, 133), Capponi (1979:176–86, 375; 1985:66–8, 80–1, 138–9, 185–92, 218, 220, 221?, 235–40), Delivorrias and others 2.1 (1984:16, 26, 61 and figs 66, 74, 166, 501), Lamberton and Rotroff (1985:8–9, 32), H-G (1986:101 and fig. 146), Gattiker and Gattiker (1989:350–86), Forbes Irving (1990:232–5), Jenkins (1990:65–6, 102 and figs 167, 278), Hall (1991:120–1), Dunbar (1995: on v. 302), Arnott (1996:618–19 on fr. 217.1), Bain (1999b: 76), Tammisto (1997:72–80 and plates 31.1, 32.1), Dunbabin (1999:28 and plate 27), Hünemörder 12.1 (2002:45–7), Watson (2002:372–4 and fig. 306).

(b) Townsend (1915:106–16), Heinroth and Heinroth (1949:153–201 and figs 1, 15abc, 18ab, 31abc), Goodwin (1954:190–213; 1983:57–62), Steinfatt (1955:100), Gompertz (1957:2–13), Bannerman and Bannerman (1958:279–80), Levi (1977:1–5, 37–8, 53–4, 60, 313–17), Simms (1979:10–127), Flint and Stewart (1982:104), BWP 4 (1985:285–98), Gattiker and Gattiker (1989:350–86), H-A (1997:198), Brooks (1998:160–1), Haag-Wackernagel (1998:9–15, 20–131, 185–93, 202–22), Hansell (1998:11–154).

Peristera Chrysē, Peristera Porphyra

(περιστερά χρυσιή, περιστερά πορφυράG) In his account of the Peristera (q.v.) flocks at Eryx, Aelian (*NA* 4.2) claims that these birds, sacred to Aphrodite, departed en masse from Eryx on one day of the year, but nine days later returned to Eryx from Libya, led by a single bird of remarkable beauty that is variously described as Porphyra ('bright red') or Chrysē ('Golden'). If there is a scintilla of truth in Aelian's remarks here (which is admittedly very doubtful), they could perhaps have been based upon one sighting of a Laughing Dove (*Streptopelia senegalensis*: see PELEIA, PERISTERA) accompanying a flock of Domestic Pigeons. The Laughing Dove is a colourful bird with blue-grey wings, black spots on its breast and a bright chestnut back, a common resident in the coastal regions of Libya and the Nile delta, but occasionally straying into Sicily. (a) Keller 2 (1913:128), Thompson (1936:

247), Gossen (1937:172–3 §190).

(b) Bundy (1976:49), Goodwin (1983:128–30), *BWP* 4 (1985:366–73), Goodman and Meininger (1989:315–17), Iapichino and Massa (1989:79).

Peristera Mēlinē, Peristera Ōchra

(περιστερά μιλινή, περιστερά ὄχρά **G**) Daïmachus the younger's *Indica* (716F4 Jacobi, cited by Athenaeus 394e) records that the Peristera Mēlinē ('Quince-yellow Pigeon') was a bird regularly presented to the Indian king, and Aelian (*HA* 15.14, cf. *VH* 1.15), presumably copying either Daïmachus or Athenaeus, calls it Peristera Ōchra ('Paleyellow Pigeon') and adds that it was never domesticated. It is clearly the Yellowfooted Green Pigeon (*Treron phoenicoptera*), which has two subspecies common in the southern half of the Indian sub-continent (*chlorigaster*) and Sri Lanka (*phillipsi*); both have bright yellow breasts, underparts and legs and greenish-yellow backs, and are native to woodlands around villages and cultivation.

(a) Keller 2 (1913:128), Thompson (1936:247), Gossen (1937:173 §190, 1939:268 §102), Phillips (1975:42), Ali and Ripley 3 (1981:108–10 and plate 49.2), Goodwin (1983:256–7), Grimmett, Inskipp and Inskipp (1998:454 and plate 35.5b), Hünemörder 12.1 (2002:46(b)).

Pērix

(πῆριξ **G**) According to Hesychius (π 2224), Cretan dialect for Perdix (q.v.).

(a) Thompson (1936:249).

? Perknopteros or Perkopteros

(περκνόπτερος or περκόπτερος **G**, *perknopterus* **L**) Two uncertainties bedevil this entry. It is the first word in Aristotle's description (*HA* 618b31–619a3) of his fourth type of Aëtos (q.v.: Eagle and other large raptors), but we cannot be sure (1) whether he wrote Perkopteros ('Hawk-wing': most mss.) or Perknopteros ('Dusky-wing': a correction in two mss. and also presumably the reading in Pliny's ms. of Aristotle which he then transliterated as *percnopterus* at *HN* 10.8), and (2) whether Perk(n)opteros is intended to be an alternative name for Oreipelargos and Gypaietos (qq.v.: Egyptian Vulture, *Neophron percnopterus*), or simply an adjective describing that bird's wings.

See also HYPAIETOS, NEOPHRŌN.

(a) Sundevall (1863:105 §29), Aubert and Wimmer 1 (1868:84 §1.h), Robert (1911:80–1), Keller (1912:931–2; 2, 1913:31), Thompson (1936:247–8), Pollard (1947:23–8), Capponi (1985:35–7, 57–8), Arnott (2003a: 233).

(b) Witherby 3 (1943:103–6), Bannerman 5 (1956:325–34), *BWP* 2 (1980:64–71), Brown and Amadon (1989:306–9), H-A (1997:131).

Perknos

(περκνός **G**) An adjective meaning ‘Dusky’ or ‘Black’ (*Suda* π 1357, Herodian 1, 173.14 Lentz), but also the name of a type of Aëtos (q.v.) which Homer (*Iliad* 24.316) seems to identify with the Morphnos (q.v.: ?=either of Greece’s two largest and darkest Eagles: Golden and [Eastern] Imperial Eagles (*Aquila chrysaetos*, *A. heliaca* respectively)); cf. Pliny *HN* 10.7. Lycophron’s reference (260–61) to the dissonant, chilling cry of his Perknos fits both the Imperial Eagle’s harsh, rasping ‘owk’ calls and the Golden Eagle’s occasional yelps which can be audible at a distance of more than a kilometre. The author of [Aristotle] *Mirabilia* 835a2 falsely claims that the Perknos is descended from Haliaëtos (q.v.: Sea Eagle) families.

(a) Oder (1894:371), Boraston (1911:236–8), Robert (1911:51–3), Thompson (1936:248), Strömberg (1946:105), Frisk 2 (1961–70:515–16), André (1967:124), Capponi (1979:396; 1985:54–5), Arnott (2003a: 232).

(b) Witherby 3 (1943:38–43), Bannerman 5 (1956:109–22), Suchantke (1965:128), *BWP* 2 (1980:225–44), H-A (1997:140–1), McGrady (1997:99–114), Watson (1997:9–13, 17–18, 25, 53, 64, 273–4, 314, 316), Brown and Amadon (1989:656–9, 663–9).

Perkos

(πέρκος **G**) Mentioned once by Aristotle (*HA* 620a20) as a type of Hierax (q.v.: i.e. one of the smaller raptors), with no further description. If it is a separate name (a variant presumably of Perknos, q.v., also meaning ‘Dusky/Black’) and if Aristotle’s classification is correct, the bird described is perhaps more likely to be the all-black phase of Eleonora’s Falcon (*Falco eleonorae*) than merely dark-grey Falcons such as Hobby (*F. subbuteo*) or Merlin (*F. columbarius*) or dark-grey Hawks such as Levant Sparrowhawk (*Accipiter brevipes*).

See also HIERAKION, PHALKŌN, SPERCHNOS, TANYSIPTEROS, THĒREUTĒS, ZAGANOS.

(a) Aubert and Wimmer 1 (1868:94 §37.h), Robert (1911:53), Gossen (1918:478), Thompson (1936:248), Frisk 2 (1961–70:515–16), Pollard (1977:81).

(b) Heldreich (1878:35), Vaughan (1961:114–28), *BWP* 2 (1980:327–34), Brown and Amadon (1989:818–23), H-A (1997:145–6), Brooks (1998:26, 126).

Persikos Ornīs

(Περσικὸς ὄρνις **G**) This (=‘Persian Bird’) is another name (Aristophanes *Birds* 485, 707, Cratinus fr. 279) for the Domestic Cock, which originally found its way to Greece through Persia.

See also ALEKTŌR.

(a) Rogers (1906: lvii), Thompson (1936:248), Dunbar (1995: on vv. 483–4).

Petritēs

(πετρίτης **G**) The anonymous *Orneosophion II* (pp. 577–8 Hercher) gives a full description of the Petritēs (‘Rock Bird’), although the manuscript wrongly spells its name Peritēs (περίτης): it is a Hierax (q.v.: smaller raptor) that ought to have short feet, long toes, small head, broad shoulders, wide nostrils, big eyes, big mouth and a breast like a pigeon, its best colour being black or chestnut, the finest examples allegedly coming from Thrace (=northern Greece and Bulgaria). This description most closely fits two Greek Falcons: the Peregrine (*Falco columbarius*), whose male has dark-grey and black plumage while the female is basically chestnut; and Eleonora’s Falcon (*F. eleonora*), with one phase of the male being black in colour, and the female dark-headed and -backed, but chestnut underneath. The name suits both species equally well, as crag nesters. However, in South Italy *piddrettu* appears still to be in use as the dialect word for Peregrine, and if *piddrettu* is derived from the word Petritēs used earlier by Greek settlers there, identification of Petritēs as that Falcon is reinforced.

See also HIERAKION, HIERAX (1) and (2),

PERKOS.

(a) Du Cange 1 (1688:336, 1161), 2 (1688:1666), Gossen (1918:479), Thompson (1936:248).

(b) Vaughan (1961:114–28), *BWP* 2 (1980:327–34, 361–78), Ratcliffe (1980:32–9, 48–9, 166–84), Brown and Amadon (1989:818–23, 850–6), H-A (1997:145–6, 148).

Petrochelidōn

(πετροχελιδέν **G**) Eustathius (1502.27–28 on *Odyssey* 4.404) mentions a Chelidōn (q.v.: Swallow or Martin) that is commonly called a Petrochelidōn but in Lycia is styled an Apous (q.v.: [Eurasian] Crag Martin or Sand Martin). Since Petro- implies that this Chelidōn frequents crags and cliffs, it is clearly the Crag Martin (*Ptyonoprogne rupestris*).

- (a) Thompson (1936:248).
 (b) *BWP* 5 (1988:254–62), Turner (1989:158–60).

Phaboktonos, Phabotypos, Phassophonos, Phassophontēs

(**G** φαβοκτόνος, φαβοτύπος, (φασσοφόνος, φασσοφόντης, ? *palumbarius* L) Phabotypos means ‘Pigeon Striker’; the other three names all mean ‘Pigeon Killer’. The manuscript of Hesychius (φ 8) defines Phaboktonos—as ‘Hierax-killer’, but that is probably a copying error for ‘Hierax [Pigeon-]killer’. Homer (*Iliad* 15.237–38) calls the Phassophonos a swift Irēx, Aristotle confirms that it is a type of Hierax (q.v.: *HA* 620a18–19) and the same size as a Kymindis (q.v.: ?[Eurasian] Eagle Owl or Long-eared Owl: *HA* 615b7). Elsewhere (*HA* 592b1–3) he identifies the Phabotypos as a type of Hierax different in size from a Spizias (q.v.: ? Sparrowhawk), Galen (*De Usu Partium* 11.18) describes it as a powerful Hierax, Porphyrius (*De Abstinencia* 11.18) says it is the fastest Hierax, and Hesychius (φ 218) identifies it as a killer of Pigeons; Aelian (*NA* 12.4) calls the Phassophontēs a type of Hierax. Hierax (q.v.) is the general name for all smaller raptors, of which two are notorious killers of Pigeons: Goshawk (*Accipiter gentilis*) and Peregrine Falcon (*Falco peregrinus*). However, there is no way of knowing whether the four Greek names all designated the same bird, but if they did, the Peregrine (36–48 cm) is bigger than a Sparrowhawk (28–38 cm) but the same size as a Long-eared Owl (35–37 cm), and outflies all other Greek raptors in the speed of its stooping attacks (up to 350 kilometres per hour!).

See also KIRKOS, PANTHĒR, PETRITĒS, THĒREUTĒS, ZAGANOS.

(a) Sundevall (1863:101§16), Aubert and Wimmer 1 (1868:93 §37.e), Keller 2 (1913:18), Steier (1929:1617–19), Gossen (1935:121 §183; 1937:121 §2238), Thompson (1936:295), Pollard (1977:81).

(b) Witherby 3 (1943:12, 75), Bannerman 5 (1956:30–1), Brown and Amadon (1969:452–9, 850–6), Brown (1976:133, 233–48, 289–95), Ratcliffe (1980:153–4, 260), *BWP* 5 (1988:152, 365–7), H-A (1997:135, 148).

Phaios

(φαῖός **G**) *See* LAÏOS.

Phalakrokorax

(φαλακρόκοραξ **G**, *phalacrocorax* **L**) Pliny (*HN* 10.133) says that the *phalacrocorax* (=‘Bald Raven’: see **KORAX**) is a bird especially associated with the Balearic Islands, although also found in the Alps; later (*HN* 11.130) he includes it in his list of bald birds, adding that its baldness led to its Greek name. Earlier scholars identified it as the [Great] Cormorant, thus inducing Linnaeus to use *Phalacrocorax carbo* as its Latin binomial, but that bird gives no impression of baldness, although older birds in southern Europe and north-west Africa have white heads and necks when breeding. Rothschild more plausibly identified it as a bird now generally called Bald Ibis or Waldrapp (*Geronticus eremita*), which has the shape and size of a Raven (70–80 cm ~ 64 cm), in many lights seems jet-black in colour losing its gloss, and has a notoriously bald red head. It bred in and around the European Alps up to the sixteenth century, but it is now on the verge of extinction, with fewer than 700 wild birds surviving in two colonies in Morocco and Syria. There is, however, no evidence to support Pliny’s claim of any ancient residence in (or dispersion in winter to) the Balearic Islands.

See also **IBIS** for further details.

(a) Cuvier 7 (1829–33:408), Rothschild and others (1897:371–7), Thompson (1936:295–7), André (1967:124–5), Pollard (1977:66–7), Capponi (1979:405–6).

(b) *BWP* 1 (1977:343–7 and plate 48), Goodman and Meininger (1989:147–9), Pegoraro (1996).

Phalaris, Phalēris

(φαλαρίς, φαληρίς **G**, *fulica*, *phalaris*, *phaleris* **L**) Both spellings are found in ancient Greek authors as names for the [Common] Coot (*Fulica atra*), which in Greece today goes by the same name (Phalarida) and is still a common resident, with a huge further influx in winter. Alexander of Myndos (fr. 20 Wellmann) notes its narrow bill, plump body, ash-coloured breast (a notable feature of juvenile birds) and its black back. Aristotle (*HA* 593B15–17) describes it as a heavy web-footed bird living by lakes (cf. Hesychius φ 103, *Suda* φ 48 and the scholia on Aristophanes *Birds* 565) and rivers, but (fr. 350 Rose) wrongly interprets the seasonal appearance of some birds with whitish breasts as a change from black to white, and not the other way round. The *Cyranides* (3.48) mention the Coot’s white forehead, which accounts for its alternative name Leukometōpos (q.v.). When Aristophanes (*Birds* 565) implies that this bird feeds on barley, his main intention is to create a sexual (but now rather obscure) pun; the Coot’s main food in fact is aquatic seeds and vegetable matter, but from time to time does include cereals. Coots were trapped, pickled and eaten in ancient Greece (cf. Aristophanes *Acharnians* 875, Dionysius *On Birds* 3.23) and Egypt (Cleomenes in Athenaeus 393c); in Egypt the process still continues on a mammoth scale. According to Columella (8.15.1) and Varro (*De Re Rustica* 3.11.4), in Italy the bird was domesticated

and reared for the table. When Pliny (*HN* 11.121) described a Coot with a crest sloping back from the beak down to the middle of its neck, he may have been referring to the Crested Coot (*Fulica cristata*), which has two red knobs on the top of its head; up to the nineteenth century this bird bred widely in southern Spain, with numbers wintering in Italy. A few representations of the [Common] Coot in ancient art still survive. Egypt supplies one in the collection of birds painted in the Dynasty XI tomb of Baket III at Beni Hasan, and the trapping of several birds is illustrated on a wall painting in the Dynasty XVIII tomb of Haremhab at Thebes. Attempts to identify birds as Coots, however, in two Roman mosaics (the Nile picture in the House of the Faun, Pompeii, now in the Naples Museum, and a wall mosaic of the fourth century AD in Trier Cathedral) seem to me misguided.

See also LEUKOMETŌPOS, NĒTTA.

(a) Rogers (1906: lxvii–viii), Robert (1911:56–7), Keller 2 (1913:235–7), Meinertzhagen (1930:638–40), Thompson (1936:298), Parlasca (1959:63 and plate 60.2), André (1967:75–6, 125), Pollard (1977:69–70), Capponi (1979:240–3, 406–8), Houlihan and Goodman (1986:90–1 and figs 127, 129), Dunbar (1995: on vv. 565–6), Tammisto (1997:65 and plate 22 figs NS2,1 and 2,4).

(b) Meinertzhagen 1 (1930:81–2, 85), Witherby 5 (1944:204–8), Bannerman 12 (1963:243–53), *BWP* 2 (1980:599–610, 612–16), Goodman and Meininger (1989:76–82, 224), H-A (1997:146–7), Taylor and Perlo (1998:527–34).

Phalkōn, Phalkōnion

(φάλλκων, φαλκόνιον **G**) Clearly Phalkōn is a Byzantine adoption of the Latin word *falco* denoting one kind of Hierax (q.v.: the general word for a smaller raptor: so the *Suda* φ 54, cf. Achmes §285 p. 225 Drexl), while its diminutive form Phalkōnion seems rather to be a more general word used in place of Hierax in the anonymous *Orneosophion II* p. 578 Hercher, where falconers are recommended to catch and train raptors that have already left the nest (Haggards) and are described as small, broad-shouldered, with long wings and tails, and preferably dark or buff in colour, but not reddish. Here the range of mentioned hues seems to imply that the name includes species as varied as e.g. Eleonora's Falcon (*Falco eleonora*) in its blackish form, female Red-footed Falcon (*F. vespertinus*) with its orange-buff head and belly, and male and female [Common] Kestrel (*F. tinnunculus*) or male Lesser Kestrel (*F. naumanni*) with their chestnut-red plumage.

See also HIERAKION, HIERAX, KENCHRĒ, PANTHĒR, PERKOS, PHALKŌN, SPERCHNOS, TANYSIPTEROS, THĒREUTĒS, ZAGANOS.

(a) Gossen (1918:479), Thompson (1936:298).

(b) *BWP* 2 (1980: plates 31 (1, 6, 7), 32 (2) and 34 (2)).

Phaps, Phassa, Phatta, Phattion

(φάψ, φάσσα, φάττα, φάττιον **G**, *palumbes*, *-is*, *-a*, *-bula*, *-us*, *teta*, *titus* L) Phatta (with its diminutive form in *-ion*) is the common word in Attic Greek (cf. Lucian *Judicium Vocalium* 8) for Woodpigeon (*Columba palumbus*), the spelling Phassa replaces it in other ancient dialects, and is still the bird's name in modern Greece and (spelled *fassa*) in Sicily. Phaps is an alternative name for the same bird, except in one passage from a lost work by Aristotle (fr. 347 Rose, cited by Athenaeus 353f and Aelian *VH* 1.15; cf. Eustathius 1712.42–43 on *Odyssey* 12.62) which implies that while Phatta is the largest Greek Pigeon (Woodpigeon, at a length of 42–40 cm, is by far the largest of European Pigeons), Phaps is a smaller Pigeon, being the third in size in a list of five different kinds of Pigeon. It is sensible to assume that what Aristotle is alleged to have written here was either a careless error on his part or a miscopying by Athenaeus or a later scribe. Elsewhere (HA 593a15–16) Aristotle identifies just four different sorts of Pigeon: Phatta, Oinas, Peristera and Trygōn (qq.v.). Words formed from the *palumb-* stem are the normal Latin names for Woodpigeon, as the Greek-Latin glossaries repeatedly emphasise (e.g. CGL 2.141.15, 470.23, 539.8, 3.257.60; cf. Agroecius p. 118.17–18 Keil, Cassius Felix 48 p. 122 Rose); *teta* was an alternative name used by Latin-speaking rustics (Servius on Virgil *Eclogues* 1.57, Isidorus *Etymologies* 12.7.620). The Woodpigeon was well known to ancient Greeks and Romans, and their descriptions of it were largely accurate. Thus Aristotle at one point (HA 593a14–24) claims that Woodpigeons are resident birds that feed on grain and grass; elsewhere he notes that the two sexes are indistinguishable, monogamous, and don't lift their heads when drinking (HA 613a11–17, cf. Alexander of Myndos fr. 18 Wellmann, Aelian *NA* 3.44, Pliny *HN* 10.104); they don't call in winter (HA 633a4–9, cf. Pliny *HN* 10.106); they have two broods, especially if the first was unsuccessful (HA 588b22–23, 562b6–9), usually laying two eggs (562b3–4), with the female sitting on them late afternoon and night, the male morning and early afternoon (HA 564a18–20, cf. Pliny *HN* 10.158: in fact the male's on duty from 10 a.m. to 5 p. m.); the chicks are blind when hatched (GA 774b26–31: they actually open their eyes first on their third or fourth day); they usually have no call in winter (cf. Alexander of Myndos fr. 18 Wellmann, Pliny *HN* 10.106). A few of Aristotle's remarks generalise from isolated incidents (HA 613a24–25, Woodpigeons allegedly always nest in the same place; HA 618a6–11, they nest on the ground; 563b32–64a1, they are victimised by Cuckoos), or unduly exaggerate (HA 562b27–29, Woodpigeons can begin breeding from the age of 3 months; HA 563a1–2, 613a17–21, they can live 25, 30 or even 40 years, cf. Pliny *HN* 10.106, 107: in fact, they begin breeding when 1 year old, generally, they live 3–4 years, and their oldest known lifespan is only 13 years). Contradicting his statement at HA 613a11–17 (see above), Aristotle claims elsewhere (HA 597b3–4, 600a24–26) that some Woodpigeons either 'hide' in winter or leave Greece in autumn along with the Swallows (cf. Pliny *HN* 10.72). This error presumably misinterprets the fact that the birds leave their breeding quarters in montane woodlands in autumn and descend to the lowlands, where they are joined by massive numbers of Woodpigeons arriving for the winter from

further north. One other mistake may have given rise to what until recently was a widespread but incorrect belief: the claim (fr. 347) that when a Woodpigeon lays two eggs, one is male and the other female. Other writers add accurate observations. Alexander of Myndos (fr. 19 Wellmann) describes the bird's head as bluish inclining to purple, its eyes as pale with black pupils. Pliny describes the bird's familiar call: a phrase repeated three times, with a sigh at the close (*HN* 10.106); he notes the repeated clapping of the wings (*HN* 10.108) in the bird's display flight; and his claim that the cock bird is domineering (*HN* 10.104) is presumably based on the fact that the female invites copulation by submissive posturing. Elsewhere (*HN* 10.105) when he alleges that newly hatched chicks are fed 'salty earth' from the parents' throats, he is probably attempting to describe 'pigeon's milk', which contains salts high in sodium. Martial (13.67) is the only ancient writer to mention the white patches round the Woodpigeon's neck, which account for its alternative English name 'Ring-Dove'. Aeschylus (fr. 210 Radt) talks about a wretched bird whose sides were broken by a winnowingfan when it was typically feeding on the ground. Longus tells of Woodpigeons feeding on ivy berries in winter snow (3.5) and of one cooing in spring and early summer from the woodlands (1.27.1). Theocritus (5.96–97) and Virgil (*Eclogues* 3.68–69) note its habit of perching in trees. When Antiphilus (*Palatine Anthology* 9.71=33 Gow-Page v. 3) calls an oak tree the Woodpigeons' home, he may be referring either to birds nesting, perching and roosting there, or to their habitually feeding on acorns in winter. Dionysius (*In Birds* 3.12) correctly observes that Woodpigeons are difficult to catch; they notice hunters and speedily fly off. In antiquity, the bird was, as it still is, a tasty addition to the dinner table (e.g. Aristophanes *Acharnians* 1104, 1106, Ehippus fr. 15.8 Kassel-Austin). It was imported into Athens from Boeotia (Aristophanes *Peace* 1004). Doctors recommended it to their patients because it was not fatty but easily digestible (Aretaeus *Chronic Diseases* 1.2.16, Galen *De Alimentorum Facultatibus* 3.19=6.700 Kühn, Soranus *Gynaecia* 1.51, 2.41), but it was alleged to impair sexual vitality (Martial 13.67). The birds were also lovers' gifts (Theocritus 5.96, 133; Ovid *Metamorphoses* 13.833), but there was a proverb saying that those who accepted a Phatta instead of a Peristera (q.v.: Domestic Pigeon) preferred what was meretricious to what was true (Plato *Theaetetus* 199b), and in dreams apparently Woodpigeons signified prostitutes (Artemidorus 2.20). Lyciphron's tortuous poem (580) seems to imply that the three daughters of Anius, son of Zarax, were transformed into Woodpigeons, although Ovid's version of the story (*Metamorphoses* 13.640–74) turns them into white Domestic Pigeons (cf. Peristera). Longus (1.27.2–4) tells of an unnamed cowgirl who sang sweetly to her herd in the hills, but when she was surpassed by a young male cowherd, she successfully asked the gods to change her into a Woodpigeon, because it too was musical and lived in the mountains. Clearly identifiable portraits of the bird in ancient art not common. A Minoan bronze votive tablet from the Psychro cave in Crete models the shape correctly and successfully attempts to show the collar markings. Several representations from Pompeii clearly highlight these white circlets: e.g. one featuring two birds on the north wall of the garden room in the House of the Wedding of Alexander, one with a bird in a pine tree on the east panel of the shrineroom wall of the House of Venus Marina, and one with the Woodpigeon walking with foot lifted high in a wall-painting now in Naples Museum (inv. no. 8762).

(a) Netolička (1855:10), Sundevall (1863:136 §102, 103), Aubert and Wimmer 1 (1868:106 §88.e), Rogers (1906: l-li), Keller 2 (1913:127), Evans 1 (1921:632–3 and

plate 470), Steier (1932b: 2484–6), Thompson (1936:300–2), André (1967:116–17), Douglas (1974:63), Sauvage (1975:243–58), Pollard (1977:57), Jashemski (1979: fig. 104; 1993: figs 2, 406, 410), Capponi (1979:375–9; 1985:79–81, 138–9, 185–92), Arnott (1987:25; 1993a: 202), Forbes Irving (1990:234–5), Dunbar (1995: on v. 303), Hünemörder 12.1 (2002:45), Watson (2002:374–5 §23 and fig. 129).

(b) Lindermayer (1860:119–20 §201), Arrigoni (1929:598–9), Makatsch (1937:95–7), Witherby 4 (1943:130–4), Cramp (1958:55–66), Bannerman and Bannerman (1958:280–1), Bannerman 8 (1959:324–38), Murton (1965:23–197, 209–25), Kanellis (1967:80–1), Levi (1977:38, 41–2), Goodwin (1983:71–3), *BWP* 4 (1985:311–29 and plate 327), Flint and Stewart (1992:105), Willock (1995:4–34, 37–69, 121–4, 137–49), H-A (1997:199–200), Brooks (1998:161), Haag-Wackernagel (1998:17–19).

Phasianos, Phasianikos

(φασιανός, φασιανικός [sc. ὄρνις] **G**, *phasianus*, **-a**, *fasianus* **L**) The ancient Greek name for the [Common] Pheasant (*Phasianus colchicus*) is Phasianos, but Aristophanes (*Birds* 68) coined the adjectival spelling Phasianikos for a pun on the bird's name, and some later writers (e.g. Athenaeus 386d, 654b) were misled into believing this was an alternative form of the name. Modern Greek still calls it *phasianos*. Both forms commemorate the fact that the nearest home to Greece for this Pheasant as a wild bird was the River Phasis in Colchis (now R. Rioni in Georgia) on the east side of the Black Sea, where vast numbers flourished in antiquity (Agatharchides of Cnidus 86F5 Jacobi and Statius *Silvae* 1.6.75–78). From there the birds were introduced in or before 425 BC to Athens (Aristophanes *Acharnians* 725–26), where they were bred in captivity by the wealthy aristocrat Leogoras (Aristophanes *Clouds* 109, a passage where some ancient commentators wrongly assumed that Phasianos was a breed of horse from Phasis). The wild bird's habitat stretches from the east side of the Black Sea and the Caucasus along the north side of the Himalayas to China and Japan, but its ancient domestication had spread by the first century AD from Greece first to Italy and then to various provinces of the Roman Empire including Britain (where its presence is confirmed by bones securely identified at five Roman sites and the Woodchester mosaic). In Greece, wild birds existed as far south as Boeotia and Attica in the nineteenth century, but today only one small population of them survives, at the Nestos delta in Thrace, although about 100,000 game birds are released annually. Its ancient domestication in Greece, Italy and Ptolemaic Egypt made it a familiar bird. Thus there were Pheasants in Ptolemy Philadelphus' great procession in Alexandria (Callixenus of Rhodes 627F2 Jacobi), and essays on their rearing survive (*Geoponica* 14.7.28, 14.19, Palladius *De Re Rustica* 1.29); the men who looked after the birds were called *phasianarii* (Digest III.58.16). Pheasants were expensive; Columella (8.8.10) stated that a pair cost 4,000 nummi, and the Edict of Diocletian (4.17–20) priced a fattened male at 250, a wild male at 125, a fattened female at 200, and an unfattened female at 100 denarii. These birds were bred for the dinner tables (Athenaeus 386d, Pollux 6.82, cf. Mnesimachus fr. 9.2 Kassel-Austin) of the wealthy (e.g. Lucian *Salaried Posts* 17, *The Ship* 23, Manilius 5.375–77, Martial 13.45,

72, Pliny 19.52, Seneca *Dialogues* 12.10.2–3, Statius *Silvae* 1.6.75–78, 2.4.27, Juvenal 11.139). Apicius (2.49, 54) gives recipes for Pheasant rissoles, Paulus of Aegina (1.83) praises the eggs. Despite its familiarity, however, ancient information about the Pheasant isn't always reliable. Pliny (*HN* 10.132, 11.121) acutely observes the two feathered ears or horns that a Pheasant can raise and droop, and Aelian (*HN* 16.2) mentions the red wattle; neither adds that these are found only on the male. Aristotle (*HA* 633a30–b2: cf. Theophrastus fr. 371 Fortenbaugh) says the bird stays on the ground, doesn't fly and takes dust baths to get rid of lice (cf. *HA* 557a11–13). In fact, the bird can fly short distances, though it does prefer running, and dust bathing is practised throughout life. Elsewhere (*HA* 559a24–25) Aristotle claims that Pheasants lay spotted eggs, which according to Pliny (*HN* 10.144) are red. Modern observations confirm that the eggs of wild and game birds are uniformly olive-brown (or rarely blue) without spots, although two nineteenth-century Georgians claimed that they had seen olive-coloured eggs with grey spots in the Caucasus; modern photographs taken in that area, however, do not support those assertions. A fragment attributed to Aristotle (632 Rose) or Theophrastus (373 Fortenbaugh) alleges that male superiority over the female is greater in the Pheasant than in any other bird; this may reflect the fact that only the strongest males succeed in pairing and achieve a harem of five or more hens, who are habitually pecked when feeding by their mates. The Pheasant is quite often featured in Greco-Roman and early Christian art: e.g. one between two shrubs in a triclinium mosaic from El-Djem now in the Tunis Museum, one pecking a bunch of grapes in a wall-painting in Shop-house VII.vii.10 at Pompeii, another on a mosaic pavement in a villa at Woodchester in Gloucestershire, a brightly coloured one on the pavement of Justinian's church at Sabratha, and a female wrongly endowed with a male's horns in room 15 of the villa at Oplontis.

See also ALEKTŌR (2), TATYRAS, TETAROS and TITYRAS.

(a) Rogers (1906: lii–iii), Wellmann (1909:2001–2), Hehn (1911:367–9), Keller 2 (1913:145–6 and fig. 38), Thompson (1936:298–300), André (1967:125–6), Hünemörder (1970:31–48, 52–64, 99–103, 106–26, 144–5, 146–64, 189–93, 203–12, 216–17, 245–81, 430–566; 1973:380–414; 1998:433), Rainey (1973:163), Toynebee (1973:254–5 and plate 126), Pollard (1977:89, 93–4, 107), Capponi (1979:408–9), Jashemski (1979:187; 1993:241), Rice (1983:87, 94–5), Tammisto (1989:241–84), Braund (1994:57), Dunbar (1995: on v. 68), Diggle (2004:239–41).

(b) Lindermayer (1860:123), Powys (1860:237–8), Heldreich (1878:49), Macpherson (1895:3–43), Arrigoni (1929:816–18), Beebe (1937:1, 1–35 and 2, 38–41), Witherby 5 (1944:234–40), Taber (1949:156, 27a, Delacour (1977:262–74), Lever (1977:162), Bannerman 2 (1953:332–47 and plate 331–42), *BWP* 2 (1980:504–14 and plate 56), Flint and others (1984:91 §179), H-A (1997:153), Meyer de Schauensee (1984:195–7), Parker (1984:203, 210), Hill and Robertson (1988:1–9, 13–21, 25–121, 124–6), Johnsgard (1986:3–57, 201–2), Mackinnon and Phillipps (2000: §50), Madge and McGowan (2002:322–5 and plate 42), Watson (2002:389–90 §52).

Phaska

(φάσκα **G**) M.Glykas (*Annales* 46=*Patrologia Graeca* 158 col. 108) says that a bird with this name dies and 40 days later comes back to life. This fabulous claim leaves us uncertain whether its author here is producing an alternative (? misspelling of Phaskas (q.v.)), or romancing about an unidentifiable bird.

(a) Thompson (1936:300).

Phaskas

(φασκάς **G**) See BOSKAS.

Phassa, Phatta, Phattion

(φάσσα, φάττα, φάττιον **G**) See PHAPS.

Phassophonos, Phassophontēs

(φασσοφόνος, φασσοφόντης **G**) See PHABOKTONOS.

Phellinas, Phel(l)inos

(φελλίνας φελ(λ)ίνος **G**) Dionysius (On Birds 3.23) says this speedy bird (the spelling of its name is uncertain) is amphibious, but it can be caught by scattering barley, ricewheat (a cultured variety of *Triticum dicoccum*) or millet at the edges of lakes and rivers. Twelve amphibious birds that are common in Greece include cereal grain in their diet: White-fronted Goose (*Anser albifrons*), Gadwall (*Anas strepera*), Mallard (A.

platyrhynchos), [Northern] Pintail (*A. acuta*), Garganey (*A. querquedula*), Ferruginous Duck (*Aythya nyroca*), [Common] Moorhen (*Gallinula chloropus*), [Eurasian] Coot (*Fulica atra*), [Common] Crane (*Grus grus*), Ruff (*Philomachus pugnax*), Black-tailed Godwit (*Limosa limosa*) and [Eurasian] Curlew (*Numenius arquata*). Of these birds the Curlew has the most distinctive fast flight when trying to escape from predators, and no other ancient Greek name is securely attached to it (but see NOUMĒNIOS).

(a) Robert (1911:94), Thompson (1936:303).

(b) Witherby 2 (1943:201, 406); 3 (1943:187, 235, 246, 257, 272, 294; 4; 1943:163, 169–70, 284, 452–3), BWP 1 (1977:406–7, 489, 509–10, 524–5, 531–2, 574); 2 (1980:580–2, 603–4, 620–1); 3 (1983:90–1, 462–3, 500, 504–5), Hayman and others (1987:319–20), H-A (1997:113, 117, 118–19, 121–2, 156–7, 173, 175–6, 178).

Phēnē

(φῆνη **G**, *ossifraga*, **-gus L**) This name, occurring first in Homer (*Odyssey* 3.372, 16.217), poses serious problems of identification, because descriptions of this bird's behaviour combine arrant nonsense with realistic details that don't entirely fit any one species of large raptor. Aldrovandi opted for Lammergeier (*Gypaetus barbatus*), Sundevall for Black Vulture (*Aegypius monachus*), but it seems more likely that Phēnē covers both species, two huge Vultures (both over 100 cm in length!) which thrived in the more primitive pastoral culture of Greece up to the early twentieth century, but presumably were not distinguished from each other in antiquity, since an immature Lammergeier looks very like a Black Vulture. That assumption allows one to confirm the accuracy of several sensible remarks about a bird familiar enough in the ancient world to be included (without any description!) in the chorus of Aristophanes' *Birds* (v. 304). Our major source is Aristotle, who describes the Phēnē (*HA* 592a29-b6) as an ash-coloured carnivore with talons bigger than an Aētōs (q.v.: European Eagles vary in length from 45 to 88 cm; immature Lammergeiers are ash-coloured); he goes on to say that the birds are caring parents (619b23–25, cf. Oppian *Cynegetica* 3.115–17), but they have a white film over their eyes which impairs sight (619b34–620b1: this may misinterpret the fact that some Lammergeiers have a cream-coloured iris). Aristotle, however, incorporates the absurd claim that the Phēnē receives and rears Aētōs chicks expelled by their parents from their own nests (*HA* 563a26–27, 619b24–34, cf. also e.g. Antigonus *Mirabilia* 46, 99, Basil *Hexaameron* 8.6, Ambrose *Hexaameron* 5.18). Other writers pick out other details: it has a shrill cry (Homer *Odyssey* 16.217, cf. Oppian *Halieutica* 1.727–28: the Lammergeier accompanies its display flights with loud squeals), and feeds on the flesh and bones that it has broken (*Cyranides* 3.46, cf. Pliny *HN* 10.20: true also of Lammergeier); indeed Dioscorides (2.53) gives *ossifragus* (bone-breaker) as the Latin name of the Phēnē- Aelian (*NA* 12.4) adds that the bird is sacred to Athena, and a Posidippus epigram (5 Austin-Bastiniani) alleges that it is a good omen for those wanting to conceive a baby. Antoninus Liberalis (6.3–4, based probably on Boios) claims that the wife of Periphas, an ancient king of Attica, was transformed by Zeus into a Phēnē; according to Ovid (*Metamorphoses* 7.398–401), that was her name in life.

See also AIGYPIOS, GNĒSIOS, GYPS, HARPĒ, LEUKOGRYPS, OSTOKOTEAKTĒS.

(a) Aldrovandi 2 (1599:223–26), Aubert and Wimmer 1 (1868:82 §1b, Sundevall (1863:106–7 §32), Pischinger 2 (1907:35–39, 61–64), Rogers (1906: xxiii), Boraston (1911:229–33), Robert (1911:39–40), Keller 2 (1913:12, 29), Gossen (1935:169 § 178 (1967:115), Pollard (1977:79–80), Capponi (1979:88–89, 370), Forbes Irving (1990:237), Dunbar (1995: on v.304), Arnott (2003a: 234).

(b) Linder Mayer (1860:9–11), Meinertzhagen (1954:360–63), G eroudet (1962:171–2), Suchantke (1965:125, 128), Newton (1979:267), *BWP* 2 (1980:58–64, 89–95 and plates 6.2 and 7.1–2), Brown and Amadon (1989:309–13, 336–37 and plates 31, 34), H-A (1997:130–32).

Phlegyas

(φλεγυάς **G**) Mediaeval lexicographers identified Phlegyas as an A etos (q.v.: Eagle or other large predator): *Suda* φ 529, Hesychius φ 588 (adding ‘golden, sharp’: cf. Eustathius 933.25–26 on *Iliad* 13.302, calling the word foreign or obsolete), and *Etymologicum Magnum* 795.57–796.3 (adding ‘[so called] from words meaning “blaze” and “shine”, though some say it’s a bird like a Vulture’). In ancient literature ([Hesiod] *Shield of Heracles* 133–34), however, the word seems to be used as an adjective (of uncertain meaning) describing fledglings that come from a Morphnos (q.v.: ? Golden or Imperial Eagle). Two Eagles (Golden and Imperial: *Aquila chrysaetos*, *A. heliaca*, respectively) have golden heads, and one Vulture (Lammergeier, *Gypaetus barbatus*) has a golden head and underparts.

See also PHLEXIS.

(a) Rogers (1906: xxv), Robert (1911:75–6), Thompson (1936:303–4), Dunbar (1995: on v. 883).

(b) *BWP* 2 (1980:58–64, 225–44 and plates 6.1, 26.1 and 4), Brown and Amadon (1989:309–13, 656–9, 663–9 and plates 31 and 116), H-A (1997:130, 140–1), McGrady (1997:99–114).

Phlexis

(φλέξις **G**) An unknown bird, mentioned once only in an avian list: Aristophanes *Birds* 883 (where the scholia admit their ignorance of its meaning). The Latin glossaries equate the word with *flammatius* (‘fiery’: *CGL* 2.472) and *ardor* (‘flame’ or ‘heat’: *CGL* 2.549). It could be either a variant spelling of Phlegyas (q.v.), or a totally different and unidentifiable bird.

(a) Rogers (1906: xxv), Robert (1911:65–6), Thompson (1936:304), Dunbar (1995: on v.883).

Phloros or Phlōros

(φλόρος or φλῶρος **G**) *Suda* φ 541 gives Phloros (with short initial o) as an unspecified bird's name, but the scholia on Oppian *Halieutica* 1.157 give Phlōros (with long initial o) as an alternative name for the Merops (q.v.: [European] Bee-eater, *Merops apiaster*). In modern Greece, however, Phlōros is the name given to the [European] Greenfinch, *Carduelis chloris*, while in mediaeval Crete Phloros seems to have been the word for Cirl Bunting, *Emberiza cirlus*, still a common resident there. See also Akanthis, Akanthy(l)is and Chlōris.

(a) Du Cange 2 (1688:1684), Thompson (1936:304).

(b) BWP 4 (1985:748–63); 8 (1994:548–68); 9 (1994:170–82), H-B (1997:712–13).

? Phoinikolegnos

(φοινικόλεγνος **G**) According to Hesychius (φ 705), the tragic poet Ion (fr. 68 Snell) either gives this as an alternative name for the Pēnelops (q.v.: a duck tentatively identified as the Wigeon, *Anas penelope*) or (more probably) describes that Duck as 'phoinikolegnos' (=red-bordered), alluding to the Wigeon's chestnut-red head and neck.

(a) Thompson (1936:304).

Phoinikopteros

(φοινικόπτερος **G**, *phoenicopterus*, *fenicopterus* **L**) Two birds (at least) share the name Phoinikopteros:

(1) Phoinikopteros ('red-winged' or 'redfeathered') was apparently the ancient name for the Greater Flamingo (*Phoenicopterus ruber*), whose bright crimson wing-coverts are dazzlingly visible when a flock in single file flies low in front of the observer; the bird is still called *phoinikoptero* in modern Greece, where it is a non-breeding resident in the coastal wetlands of Thrace and eastern islands (Cos, Lemnos, Lesbos, Samos) with its numbers greatly augmented by visitors from September to May. Aristophanes (*Birds* 272–3) was clearly describing this Flamingo when he called the Phoinikopteros an uncommon lake bird, lovely and red, as was Heliodorus (6.3.2–3) when he distinguished

his Phoinikopteros from the Phoenix and called it a bird of the Nile; up to beginning of the twentieth century the Flamingo bred on the lakes of the Nile delta. The many Roman passages using the Latin form of its name (see above) mainly identify the bird's use as a luxury food of the rich (Juvenal 11.139), with the bird's tongue (Pliny *HN* 10.133, citing Apicius; Suetonius *Vitellius* 13) and red wings (Martial 13.71) singled out for especial praise; two recipes are extant (Apicius 6.6.1–2). Flamingos appear to have been an adornment in the gardens of the wealthy (Martial 3.58.14), and Caligula allegedly had them sacrificed to his divine self and was sprinkled with the blood of one while sacrificing on the day before he died (Suetonius *Caligula* 22, 57). The scholia on the Juvenal passage give an accurate account of the bird: redwinged, abundant in Africa, always in water and endowed with a bill so extended and curved that it can drink only with its head submerged. In ancient art the Flamingo was portrayed with reasonable accuracy. From Egypt we have a predynastic pot from Naga-el-Deir with a long file of Flamingos painted crimson; a relief at the mastaba of Rahotep (Dynasty IV) in Meidum which retains traces of pigment—white on the body, red on the wings, black correctly at the tip of the bill; and a painted relief from the Temple of Tuthmosis III (Dynasty XVIII) at Deir elBahari where the colouring is generally accurate but the large bill misshapen. From the Roman Empire there is a fine mosaic panel from the dining-room floor of a house at El-Djem (third century AD) which shows a (? dead) Flamingo with a cloth tied round leg and wings in preparation for cooking, and at Piazza Armerina (fourth century) the 'Little Circus' mosaic pavement portrays a child's chariot pulled by red Flamingos, whose colour presumably signifies that they belonged to the Red circus faction. Flamingos are also featured, probably as symbols of blessed souls in paradise, on the great Vine-scroll mosaic in Justinian's sixth-century church at Sabratha in Tripolitania.

See also HĒLIŌU ZŌŌN, ORNITHES MEIZONES BOŌN and SALAKŌNĒDA.

(2) Phoinikopteros is used as an alternative name for the Phoinix (q.v.) in *Cyranides* 1.7.1, 13, 18.

(3) In one other passage a certain identification of the Greek name is impossible. Cratinus fr. 121 Kassel-Austin mentions a 'Phoinikopteros bird' but no context is preserved; he could have been referring to a Flamingo, Phoenix, or even some other bird with distinctive red feathers (e.g. Wallcreeper, *Tichodroma muraria*: see GNATHALOS, KYANOS; or Rock Thrush, *Monticola saxatilis*), but (*pace* Marzullo) not a white-winged Swan.

(a) Belon (1555:199), Rogers (1906: lxii–iii), Robert (1911:82), Keller 2 (1913:209–13 and fig. 78), Meinertzhagen (1930:64), Thompson (1936:304–6), Gossen (1956:172–3), André (1967:126), Toynbee (1973:246, 281–2 and plates 119, 133), Pollard (1977:69, 202 n.40), Capponi (1979:411–12), Houlihan and Goodman (1986:35–6 and figs 47, 48, 50), Dunbar (1995: on v. 273), Blanchard-Lemée (1996:286 and plate 35), Hünemörder 4 (1998:539), Watson (2002:390).

(b) Witherby 3 (1943:163–66), Allen (1956:26–7, 60–63), Bannerman 6 (1957:138–53), Brown (1959:81–9, 107–12 and top plate facing 96), Trotignon in Kear and Duplaix-Hall (1975:35–7), *BWP* 1 (1977:359–66), Urban and others 1 (1982:212–15), H-A (1997:110–11), Johnson (1997:15–23), Brooks (1998:13, 46, 112–13).

Phoinikouros

(φοινίκουρος **G**, *phoenicurus* L) Aristotle (*HA* 632b27–30, copied by *Geoponica* 15.1.22 and Pliny *HN* 10.86) alleges that the Phoinikouros (meaning ‘Red-tail’) is a bird of summer that changes into the Erithakos (q.v. [European] Robin) for the winter. The two birds of Robin size (14 cm) and shape that have distinctive red tails are [Common] and Black Redstarts (*Phoenicurus phoenicurus*, *Ph. ochruros*), the [Common] Redstart also sharing a red belly with the Robin, and Aristotle’s transformational error most probably results from confusion between the three species. In Greece today, however, Black Redstart and Robin are common residents, with large accretions in winter that can be observed even in town centres (including the Athenian Agora), but [Common] Redstarts (under 5,000 pairs) are summer visitors breeding only in northern Greece, though they are much commoner in spring and autumn passage. Both species of Redstart in central and southern Europe tolerate human presence and so are easily approached. Egypt preserves wall-paintings of two [Common] Redstarts in the tomb of Khnumhotep III (no. 3) at Beni Hasan (Dynasty 12), one male accurately drawn sitting on an acacia branch, with its crown, nape and back bluish grey, its wings brownish and bluish grey, its underparts white tinged with yellowish brown, its legs, bill, eye and wing edges black and its tail red.

(a) Sundevall (1863:110–11 §42), Aubert and Wimmer 1 (1868:92 §33), Robert (1911:82), Meinertzhagen (1930:60), Thompson (1936:306), André (1956:126), Pollard (1977:36), Capponi (1979:412; 1985:147–8), Lamberton and Rotroff (1985:30), Houlihan and Goodman (1986:134–5).

(b) Witherby 2 (1943:179–87), Buxton (1950), Bannerman 3 (1954:275–95), *BWP* 5 (1988:683–708), H-A (1997:234–5).

Phoinix

(φοῖνιξ **G**, *phoenix* L) The Phoenix: a fabulous bird symbolising immortality and resurrection, and so an important icon of early Christianity. Its real existence was always doubted or denied, but the myths attached to it, which exerted a seductive power in antiquity, still retain their charm for storytellers such as Edith Nesbit (*The Phoenix and the Carpet*) and J.K. Rowling (*Harry Potter and the Order of the Phoenix*). The word ‘Phoinix’, possibly derived from a Semitic name for the madder dye, has three meanings in ancient Greek: the bird’s name, date palm (*Phoenix dactylifera*) and the red or purple dye. The sources of the legends about the bird include pharaonic Egypt, the Middle East and possibly remoter regions (India, China), although the extent of the linkages is not always clear. In Egypt, the *benu* bird (always portrayed as a Heron, Crane or Egret) had a close association with the sun god (Re), divine creativity and astronomical periods. Phoenix myths in classical antiquity share many features with the *benu* myths (cf. Horapollo 1.34), but how far they are derivative is disputed. The earliest Greek allusion

to the Phoenix comes in Hesiod (fr. 304), who states that it lived 972 years, but the first full version of the legend comes in Herodotus (2.73, here copying Hecataeus, according to Porphyry in Eusebius, *Preparation for the Gospel* 10.3). Herodotus says that in Egyptian paintings its plumage is golden and red, and its shape and size like an Eagle's (cf. Pliny *HN* 10.3, Achilles Tatius 3.24–25, Lactantius *Phoenix* 125–46), but it's very rare, visiting Egypt only once every 500 years on the death of its parent (cf. Favorinus, *Exile* 9.3); he then adds a story about it that he doesn't himself believe: it carries its parent's body wrapped in a coating of myrrh all the way from Arabia to the Egyptian temple of the Sun god (sc. at Heliopolis). Later writers in antiquity give varied accounts of the bird, but two story lines prevail. More commonly the Phoenix when old is said to fly to Heliopolis and there burst into flames ignited by the sun's rays (Dionysius *On Birds* 1.32), but from its ashes (cf. Antiphanes fr. 173.1–2 Kassel-Austin) a new Phoenix speedily arises: after one day the ashes generate a worm, next day the worm becomes a fledgling Phoenix, and on the third day it flies away fully grown to its own land (e.g. Pliny *HN* 10.3–5, Philostratus *Life of Apollonius* 3.49, Achilles Tatius 3.24–25), which is variously identified as Arabia (Manilius in Pliny *HN* 10.4, copied by Solinus 33.10–11), Assyria (Ovid *Metamorphoses* 15.393, Martial 5.7.1–2), the Caucasus (Claudian *Phoenix* 27–35), India (Dionysius *On Birds* 1.32, Lucian *The Ship* 44, *Physiologus* 1st redaction 7, 2nd 10 pp. 25, 200 Sbordone) or the unspecified East (Lactantius *Phoenix* 1–2), and Ethiopia (Achilles Tatius 3.24–25). The other version has the bird die on the nest in its native country and there decompose; a new Phoenix is then generated and flies to Heliopolis with the remains of its predecessor, which it deposits in the Sun god's temple (Artemidorus 4.47, Aelian *NA* 6.58, Horapollo 2.37, Claudian *Phoenix* 72–75). The two versions are often interwoven and new details introduced. Thus the Phoenix has a radiant halo (Achilles Tatius 3.24–25, Claudian *Phoenix* 17–20), a crest, a tufted throat and a tail that intertwines blue and rosy feathers (Pliny *HN* 10.3, copied by Solinus 33.11, but *Physiologus* [2nd redaction, 10 pp. 199–200 Sbordone] claims that its plumage is blue, emerald and gold); its flight is sometimes escorted by a whole regiment of other birds (Ezechiel *Exagoge* 265–69, Achilles Tatius 3.24–25, Claudian *Phoenix* 77–80, Lactantius *Phoenix* 155–58,); its food is abnormal (aromatics, sunbeams, dew, nectar, sea spray, winds: Ovid *Metamorphoses* 15.393–94, Claudian *Phoenix* 11–16, Lactantius *Phoenix* 109–12); its song surpasses that of the Nightingale (Aēdōn, q.v.) and Swan (Kyknos, q.v.: Lactantius *Phoenix* 43–50, cf. Claudian *Phoenix* 45–47); its funeral, at which various unguents (but especially cinnamon) perfume the corpse, is occasionally located far from Heliopolis (e.g. a fabled isle in the Indian Ocean: Manilius in Pliny *HN* 10.4, cf. Claudian *Phoenix* 1–10). Only one bird exists at any one time (Ovid *Amores* 2.6.49–54, Pliny *HN* 10.3, Lactantius *Phoenix* 31–32), so it is considered either asexual (Dionysius *On Birds* 1.32, cf. Lactantius *Phoenix* 163–64) or bisexual. Estimates of the birds's lifespan vary generally from 500 to 1,461 years, although figures in the thousands appear occasionally (7,006 years: Chaeremon 618F3 Jacobi); of the ancient estimates only 1,461 corresponds exactly to an Egyptian astronomical period (the Sothic cycle). Pliny (*HN* 10.5, copied by Solinus 33.14) quotes a report that a Phoenix which appeared in Egypt in AD 36 (cf. Tacitus *Annals* 6.28, dating this [?] arrival two years earlier) was brought to Rome in AD 47 and exhibited to the public in the Comitium. This may imply that some large exotic (? Oriental) bird—in shape, size and colours corresponding (at least roughly) to earlier descriptions (e.g. a male Golden Pheasant, *Chrysolophus pictus*,

with golden yellow crest and mantle, scarlet underparts and blue feathers in the wings, native to China)—had flown or been brought to Egypt before its transfer to Rome. Because the Phoenix was considered the king of birds (first in Ezechiel *Exagoge* 265–69), Roman emperors used it as a symbol on their coinage (e.g. aureus of Hadrian, AD 118; Alexandrian coin of Antoninus Pius, AD 138/9). In ancient Egypt, the *Benu* appears (as a Heron-like bird with a sun disc on its head) in a mural painting in the tomb of Irenifer (Dynasty XIX) at Der el Medineh. A pair of blue *Benu*s with two long feathers hanging from the back of their necks are painted in a vignette that accompanies a spell in a papyrus copy of the *Book of the Dead* (chapter 115) prepared for Neferrenpet of Thebes (also Dynasty XIX). The Phoenix is portrayed commonly in Greco-Roman and early Christian art. The shop sign of Euxinus at Pompeii had a roughly painted Phoenix (partly red and golden, with crest and long tail) alongside two Peacocks surmounting the inscription ‘Happy Phoenix you too!’ Mosaics frequently picture the bird: e.g. on the floor of a cave tomb near Edhessa in north Greece, where the Phoenix stands on a wreathed pillar (AD 235–36); on a floor mosaic in the great villa near Piazza Armerina in Sicily, where the Phoenix is burning on an egg-shaped nest (fourth century AD); in a fragment of an apsidal mosaic from Old St Peter’s at Rome (now in the Museum of Rome), where the outlines are picked out in red (fourth century AD); and in a floor mosaic from Daphne (now in the Louvre), where the bird is presented as a greenish-brown wader with a grey and yellow radiate halo (fifth century AD).

See also PHOINIKOPTEROS.

(a) Scaliger (1576: §ccxxxiii), Cuvier 7 (1829–33:368), Hincks (1839:177–9), anon. (?= Greenhill) (1840:101–3), Némethy (1893:10–14), Sethe (1908:84–5), Keller 2 (1913:146–8, 528), Hachisuka (1924:585–9), Gossen (1935:171 §185; 1939:266 §100), Sbordone (1935:1–46), Hubaux and Leroy (1939: vii–xxxvi, 3–252), Jennison (1937:110), Rusch (1941:414–23), Rundle Clark (1949–50:1–29, 105–40), Meinertzhagen (1954:362), Browne 2 (1964:191–8), Thomson (1964:265–6), André (1967: 126–27), Walla (1969:1–201), van den Broek (1972:1–47, 51–430, frontispiece and plates vi.1–2, 8–9, 442 and plate xiii, 445 and plate xviii), Pollard (1977:99–101), Baratte (1978:92–8 and front cover, Capponi (1979:413), Jashemski 1 (1979:172, 176 and fig. 255), Bisconti (1981:43–67), Anfruns (1984:19–21, 23–82), Christiansen and Sebesta (1985:205–6, 211–24), H-G (1986:15–16 and fig. 19), Tammisto (1986:171–225), Vollkommer 8.1 (1997:987–90); 8.2 (1997:656–7), Käppel 9 (2000:837–8).

(b) Beebe 2 (1937:110–21 and colour plate between 110 and 111), Hill and Robertson (1958), Delacour (1977:303–5 and colour plate between 290 and 291), Meyer de Schauensee (1984:171 and plate 48.4), Johnsgard (1986:218–22 and plate 40), MacKinnon and Phillipps (2000:51–2 and plate 5.51), Madge and McGowan (2002:327–8 and plate 42.147).

Phōkiōn

(φοκίων **G**) Mentioned only by Hesychius (φ 1086), who calls it simply a sort of bird. Although now unidentifiable, its name may imply connections with the sea, since its

paronyms include Phōkaina (common porpoise, *Phocaena phocaena*) and Phōkē (monk seal, now *Monachus monachus*).

- (a) Keller 1 (1909:407–8), Thompson (1936:310), Gossen (1937:123 §2268).
- (b) Brink (1967:150, 178).

Phōlas

(φωλάς **G**) According to the *Suda* (φ 644), a name given to the Domestic Hen (see ALEKTŌR) when it is sitting on eggs and clucking.

- (a) Thompson (1936:310).

Phōyx, Phōix, Pōynx, Pōyx, (?)Thōyx

(φῶυξ, φῶιξ, πῶυγξ, πῶυξ, [?] θῶυξ**G**) Aristotle (*HA* 617a8–11) describes the Phōyx (so most mss., but some spell it Phōix or Thōyx) as a type of Erōdios (q.v.: a general name covering several types of water bird: Heron, Egret, Bittern) which has one odd characteristic: it eats the eyes of its prey. This passage probably influenced Antoninus Liberalis (5.5) or his source (Boios) when the metamorphosis of Boulis, the mother of Aigyptos, was being described: Boulis turned into a Pōynx (so the manuscript: cf. *Suda* π 2187), a bird that ate nothing that grew on land but only the eyes of fish, birds and snakes. Two sorts of Erōdios (Grey Heron, *Ardea cinerea* and Great White Egret, *Egretta alba*) include fish, birds and snakes in their diet, and their habit of stabbing the heads of prey with their long, narrow beaks may have given rise to an erroneous belief that they ate only the eyes of their quarry. The various spellings of this bird's name (also Pōyx at Hesychius π 4523, citing Aristotle) may at times have led to confusion with Bounx and Ptnx (qq.v.).

(a) Sundevall (1863:151 §134), Aubert and Wimmer 1 (1868:111 §164), Thompson (1936:310), Gossen (1937:96–7 §1799), Pollard (1977:213 n.5), Forbes Irving (1990:223).

(b) Witherby 3 (1943:126, 138), Bannerman 6 (1957:57, 75), *BWP* 1 (1977:299, 306–7), Hancock and Kushlan (1984:47, 88), Voisin (1991:186–240, 310–34), H-A (1997:105–6), Brooks (1998:39, 41, 46, 109).

Phrounos

(φρούνος **G**) See PHRYNOS.

Phrygilos

(φρυγίλος **G**) This bird is mentioned only by Aristophanes (*Birds* 782–83, cf. 875) without any description, but since the name is introduced as a vehicle for a pun on Phryx (=Phrygian), it may imply that it was a foreign bird that occasionally visited Greece. Past attempts to identify it as either [Common] Chaffinch (*Fringilla coelebs*) or Cattle Egret (*Bubulcus ibis*) are not convincing. As to the former, there is no evidence that Phrygilos and the Latin bird name *fringilla* are etymologically linked, and while the identification of *fringilla* itself as Chaffinch in Latin texts (Varro *De Lingua Latina* 7.104, Martial 9.54.7, Festus 80.19–20) is generally agreed (its modern Italian name is *fringuello*), the normal ancient Greek word for this bird is Spinos (q.v.: note Avienus' adaptation v. 176 of Aratus *Phaenomena* 1024); furthermore the Chaffinch appears always to have been a common resident in Greece, not a rare visitor. The Cattle Egret is (and probably always has been) a rarish visitor to Greece, and its identification on some well-known Cypriot bronze-age vases, where it is in company with cattle (e.g. a krater from Enkomi in the British Museum: C416), is secure; the attempt to link this Egret with the name Phrygilos, however, is founded on a much riskier guess that a late engraver of the fifth century BC named Phrygillos portrayed a similarly shaped bird that may have been an Egret (alongside cattle!) on a Thurian coin as a symbol of his name.

(a) Rogers (1906: xliii), Thompson (1936:309–10), André (1956:72–4), Benton (1961:44–8 and plates 1, 2), Jenkins (1972:9, 96–7), Pollard (1977: fig. 7), Capponi (1979:234–6), Rutter (1979:64 and plate 33b), Dunbar (1995: on vv. 762–3).

(b) Bannerman and Bannerman (1958:241), *BWP* 1 (1977:279–86), Flint and Stewart (1982:57), Hancock and Kushlan (1984:142–7), Voisin (1991:145–85), H-A (1997:104).

Phrynologos

(φρυνολόγος **G**) Meaning 'Toad-picker', the name occurs only in Aristotle (*HA* 620a20–22, with this spelling in all the manuscripts), who identifies it as a Hierax (q.v.: a diurnal raptor smaller than the larger Eagles and Vultures, i.e. with a length less than some 60

cm) that lives very well and flies low along the ground. To Belon this description indicated Marsh Harrier (*Circus aeriginosus*: length 48–56 cm), which habitually flies low over wetlands and includes tailless amphibians in its diet, but the Hen Harrier (*C. cyaneus*: length 44–52 cm) too favours wetland borders over which it flies low in search of food (including frogs), and Aristotle possibly did not distinguish between the two Harriers, especially as the females of both look very similar.

(a) Belon (1555:101–3), Sundevall (1863:102 §22), Aubert and Wimmer 1 (1868:94 §37k), Thompson (1936:310).

(b) Witherby 3 (1943:56–61, 66–70), Bannerman 5 (1956:168–84, 202–20), Heatwole (1965:79–83), Brown (1976:94–117), *BWP* 2 (1980:109–10, 117–20), H-A (1997:133–4).

Phrynos or Phrounos

(φρῦνος or φροῦνος **G**) This name occurs only in *Cyranides* (1.21.6–7 Kaimakis, with the manuscripts divided between the two different spellings). There (1) it is described as the size of a Strouthion (a diminutive form of Strouthos, q.v.: generally House Sparrow, 14.5 cm long, but sometimes used as a general name for any small bird); (2) it is said to be an alternative name for either Ikteros (q.v.? Stone Curlew, 40–44 cm, or Golden Oriole, 24 cm) or Chlōros (so the manuscripts: a misspelling of or variant for either Chlōris, q.v.: Greenfinch, 14.5 cm, or Chlōriōn, q.v.: Golden Oriole); and (3) it allegedly when eaten is a cure for jaundice. These statements cannot all be satisfactorily reconciled with each other, but the word Chlōros implies greenishyellow colour, and there are three small sparrowlike birds in Greece with this hue: Serin (*Serinus serinus*, 11.5 cm), Siskin (*Carduelis spinus*, 12 cm) and Greenfinch (*C. chloris*, 14.5 cm).

See also CHLŌRIS and CHLŌROSTROUTHION.

(a) Thompson (1936:310).

(b) Witherby 1 (1943:51–3, 54–7, 61–3), Bannerman 1 (1953:95–100, 107–13, 160–5), Newton (1972:31–5, 175–80), Wyllie (1981:116, 402–16), Clement and others (1993:172–3, 212–14, 219–21), *BWP* 8 (1994:508–21, 548–68, 587–604), H-A (1997:289–91), H-B (1997:708–9, 712–13, 716–17), Brooks (1998:216).

Pikos

(πίκος **G**, *picus* **L**) A transliteration of the Latin word for Woodpecker (*picus*), used occasionally side by side with Dryokolaptēs (q.v.) by Greek authors mentioning this bird in a Roman context (e.g. Strabo 5.4.2, Dionysius of Halicarnassus 1.14.5, Plutarch *Moralia* 268f).

See also KELEOS, PIPŌ.

(a) Thompson (1936:249–50), André (1967:128–30), Capponi (1979:419–23).

Pindalos or Spindalos

(πίνδαλος or σπίνδαλος **G**) The name of a bird mentioned by Aelian (*NA* 13.25: the manuscripts disagree over its spelling), who says that it resembled an Attagas (q.v.: Black Francolin), and was a present given (presumably as food for the table) to the king of India by those of his subjects who held high office. The Black Francolin was a bird familiar to ancient Greeks; the only common Indian bird that resembles it in shape and size but is clearly different in colour is the Grey Francolin (*Francolinus pondicerianus*), a much paler bird with a very distinctive head (with orange markings and a white throat) and a barred back and underparts.

(a) Thompson (1936:250), Gossen (1935:171 §185).

(b) Hall (1963:167), Ali and Ripley 2 (1980:21–5, 29–33 and plate 31.1–2), *BWP* 2 (1980:479–83 and plate 54), Johnsgard (1988:128–32, 176–9 and plates 48, 83), Grimmett, Inskipp and Inskipp (1998:347–9 and plate 1.8, 11), Madge and McGowan (2002:193–4, 196–7 and plates 6, 7).

Piphēx, Piphinx, Piphix, Piphlix

(πίφηξ, πίφιγξ, πίφιξ, πίφλιξ **G**) Aristotle (*HA* 610a11–12, where some manuscripts spell the name Piphēx and others Piphinx) calls his bird a friend of Harpē and Iktinos (qq.v.), and so most probably like them is a large raptor. Hesychius (π 2403) and Antoninus Liberalis (20.8, based on Boios), however, also have the spelling Piphinx, but the former identifies it as a Korydalos (q.v.: Lark), the latter as a bird ‘dear to gods and men’ into which Artemiche, the daughter of Kleinis of Mesopotamia, was transformed. Two ancient lexica (*Etymologicum Magnum* 673.56–57 and Cramer 2.249–50) with the spelling Piphix present it as a bird that ‘enjoys the waters’. The *Suda* (π 1672) spells its name as Piphlix and calls it some sort of bird. It is difficult to decide whether the four different spellings name one bird or two or more different ones, but it is unlikely that any Lark would ever be described in ancient Greece as a friend of raptors.

(a) Thompson (1936:250–1), Forbes Irving (1990:244–5).

Pipō

(πιπώ **G, *picus uarius* L**) In his two accounts of the various sorts of Dryokolaptēs (q.v.: Woodpecker) in ancient Greece Aristotle (*HA* 593a3–8, 614a34– b17) claims that there are two sorts of Pipō: a greater and a smaller, similar in general appearance and voice, both of them flying onto tree trunks and there eating timber-boring insects. Aristotle’s smaller one is clearly Lesser Spotted Woodpecker (*Dendrocopus minor*, 15 cm long), but his greater Pipō almost certainly subsumes several similarly sized species which were then not distinguished from each other: two which remain fairly common in Greece, Middle Spotted (*D. medius*, 20–22 cm, particularly numerous in Lesbos) and Syrian (*D. syriacus*, 23–25 cm), and perhaps also three others which today are very rare there: Great Spotted (*D. major*, 23–26 cm), White-backed (*D. leucotos*, 25–28 cm) and Three-toed (*Picides tridactylus* 21–24 cm). The Pipō is mentioned also by Lycophron (476: identified by Tzetzes in the scholia *ad loc.* as a lovely sea bird!) and perhaps Antimachus of Colophon (fr. 4 Powell), while Antoninus Liberalis 9.3 (based on Nicander fr. 54) has Lelante metamorphosed into a Pipō by the Muses, alleging that this bird smashes the eggs of Aëtos and Erōdios (qq.v.) as it pierces tree trunks in search for its insects.

(a) Sundevall (1863:128 §87), Aubert and Wimmer 1 (1868:90 §28b, Keller 2 (1913:51), Steier (1929:1547), Brands (1935:110), Thompson (1936:250), Arnott (1977b: 377), Pollard (1977:48, 159 n.52), Beavis (1988: Hünemörder 11 (2001:799). 181–3, 245–6), Forbes Irving (1990:238–9),

(b) Witherby 2 (1943:288–92), Bannerman 4 (1955:93–101), Löhr (1965:107), *BWP* 4 (1985:813–24, 874–923), H-A (1997:214–17), Brooks (1998:15, 31, 44, 169–70), Pasinelli (2003:49–99).

? Pīpos

(πίπος **G, *pipio* L**) The manuscripts of Athenaeus (368f) identify Hippos (the normal Greek word for ‘Horse’) as a young bird delicious when cooked, but this is almost certainly a manuscript error (cf. Aristotle *HA* 609a30, 617a28), and Casaubon suggested that this was a copyist’s mis-spelling of Pīpos and equivalent in meaning to *pipio*, a late Latin word for young Pigeon (e.g. Lampridius *Life of Alexander Severus* 41, CGL 2.458.10).

(a) Casaubon 1 (1612:368; 2, 1621:640), Thompson (1936:250).

Pipra

(πίπρα **G**) According to Aristotle *HA* 609a6–8, Pipra (some mss. give alternative spellings Piprō, Piprōs and Pipōn), Chlōreus (q.v.: ? Barn Owl), Korydōn (q.v.: ? Lark) and Poikilis (q.v.: Goldfinch) eat each other's eggs. Various scholars and LSJ claim that Pipra is merely a variant for Pipō (q.v.: Lesser Spotted Woodpecker and Middle Spotted or Syrian Woodpecker), and Thompson's tentative translation is Woodpecker. This, however, is just one possibility, and it's better to call it an unidentified bird.

- (a) Sundevall (1863:128 §87), Aubert and Wimmer 1 (1868:106 §90(a), Thompson (1910:609a7; 1936:250).

Pipylos

(πίτυλος **G**) According to the scholia on Theocritus 10.50, another name for the Korydalos (q.v.: [Crested] Lark?).

- (a) Thompson (1936:250).

Pitylos

(πίτυλος **G**) According to Hesychius (π 2392), the name of an (unidentified) little wild bird. Gossen noted that the Greek word πίτυλος most commonly occurs in a nautical context (=the sweep of a trireme's oars, also an oared ship), but he then oddly identified Hesychius' bird as the Grasshopper Warbler (*Locustella naevia*), whose mouselike movements low in bushes in no way resemble the sweep of a ship's oars. If the Pitylos took its name from its adoption of an organised trireme-like motion when floating/swimming on water, the [Common] Moorhen (or Waterhen), *Gallinula chloropus*, which nods its head and flirts its tail in time with each push of its feet as it swims, seems a more likely identification; no other name is recorded for it in ancient Greek, although it is still a common resident in the country (whereas there the Grasshopper Warbler is only a rare passage migrant).

- (a) Thompson (1936:250), Gossen (1937:90 §1695; 1956:174: §10).

(b) Howard (1940:1–84), Witherby 5 (1944:197–204), Bannerman 12 (1963:234–43), *BWP* 2 (1980:578–88), H-A (1997:156, 247), Taylor and Perlo (1998:492–503).

Plangos

(πλάγγος **G**) In his list of six types of Aëtos (q.v.: large raptor), Aristotle places Plangos second (*HA* 618a23–26), alleging that it is second in size and strength, lives in glades, mountain glens and lakes, and also has two other Greek names: Nēttophonos (Duck-killer) and Morphnos (Darky) (qq.v). This passage is copied and extended by Pliny (*HN* 10.107), who says that the bird preys on tortoises which it catches and then drops from a height in order to crack open their shells; he adds that it is voiceless and silent, the blackest of the Eagles, having a prominent tail. The evidence for identifying Plangos as Golden Eagle (*Aquila chrysaetos*) and possibly also [Eastern] Imperial Eagle (*A. heliaca*) is given under Morphnos and Nēttophonos.

See also MELAMPYGOS.

(a) Sundevall (1863:104 §27), Aubert and Wimmer 1 (1868:83 §1f), Oder (1894:371), Thompson (1936:251), André (1967:131), Pollard (1977:76), Capponi (1979:426; 1985:35–8, 42–3), Hünemörder (1996:115), Arnott (2003a: 232).

(b) Witherby 3 (1943:38–43), Bannerman 5 (1956:109–22), Suchantke (1965:128), Brown (1976:175–96), Brown and Amadon (1989:656–9, 663–9), H-A (1997:140–1), Watson (1997:9–13, 17–18, 25, 53, 58, 273–4, 314, 316).

Pōgōnias

(πωγωνίας **G**) Ptolemy (*Geography* 7.2.23) says that in an area now tentatively identified as Tripura and/or Arakan (western Myanmar) a type of Alektryōn (q.v.: Domestic Fowl) was alleged to exist described as Pōgōnias (‘Bearded’). Domestic fowl with reversed feathers around their necks resembling beards were in the nineteenth century still found in the establishment of Indian princes (who alleged they came originally from the hills of north-west India!). Alternatively, ‘Bearded’ might possibly have been a colourful description of the long beard-like wattles still dangled by many varieties (e.g. Barbu d’Anvers, Minorca, New Hampshire, Rhode Island Red, Speckled Sussex) of Rooster.

(a) McCrindle (1885:231–4), Thompson (1936:39, 256), Pollard (1977:89).

(b) May and Hawksworth (1982:51–3, 138–41, 152–5, 206–10, 240–6, and plate 6.6).

Poikilis

(ποικίλις) According to the scholia on Theocritus 7.141, another name (= ‘many coloured’) appropriately given to the Akanthis (q.v.: [European] Goldfinch); Aristotle *HA*

609a6–8 says that the Chlōreus, Korydos, Pynx and it eat each other's eggs (cf. Aelian *NH* 4.5).

See also ASTĒR, ASTRAGALINOS, CHRYSOMĒTRIS, CHRYSOPTERON PTĒNON, POIKILIS, TRAGŌDINOS and ZĒNĒ.

(a) Thompson (1924:7–11; 1936:59, 251).

Poikilos Ornis

(ποικίλος ὄρνις **G**) Athenaeus (397c) says that this was the name ('Many-coloured Bird') that Antiphon gave to a Peacock (Tahōs: q.v.) several times in a now lost speech against Erisistratos (fr. 57 Blass-Thalheim=fr. B.12 Maidment).

(a) Thompson (1936:251).

Pontikos Ornis

(Ποντικός ὄρνις **G**) According to Hesychius (π 207), another name (= 'Bird of the Black Sea') for the Phasianos (q.v.: Pheasant).

(a) Thompson (1936:251), Gossen (1937:121 §2236).

Porphyriōn

(πορφυρίων **G**, *porphyrio*, *porfirio*, *porfirion* **L**) Ancient literature and art combine to identify the Porphyriōn ('Purple [bird]') as the Purple Gallinule (*Porphyrio porphyrio*), a bird now rare in Europe but still very common in the Indian sub-continent, Africa and Australasia, with manifold names (e.g. Purple Swamphen: Australia, Purple Coot: Sri Lanka, Pukeko: New Zealand) and manifold subspecies, including both the European one (*P. p. porphyrio*) with a blue back and an African subspecies (*P. p. madagascarensis*) with a greenish back that still breeds in Egypt, and was pictured in ancient art there. Alexander of Myndos (fr. 8 Wellmann, cf. Eustathius 1467.14–18 on Homer *Odyssey* 3.267) calls the bird Libyan, but it no longer survives in that country. When Diodorus Siculus (2.53.2) places it in the furthest parts of Syria, he is presumably referring to the populations in south-eastern Iraq. Attempts were made to domesticate both subspecies in ancient Greece (e.g. Aristophanes *Birds* 707, Polemon of Ilium fr. 59) and the Roman Empire; greenbacked birds are pictured in the Piazza Armerina 'Little Circus' mosaic with children as charioteers drawn by birds with the colour of their backs representing the

Greens faction, and the presence of the Green-backs in Italy clearly underlies Martial's amused surprise (13.78) that a green bird so small could have the same name as a famous charioteer of the Greens. Aristophanes (*Birds* 881, 1249–52) plays similarly on the fact that in Greek mythology the leader of the Giants was a homonym. Aristotle (fr. 348 Rose, cited by Athenaeus 388b–d) describes the European subspecies correctly as bluish with a red beak and long legs, the size of a domestic Cockerel (45–50 cm ~ 43–66 cm), grasping its food with the 'five' (an error by author or copyist for 'four') toes of its unwebbed feet (its middle toe correctly designated the largest), and drinking in large gulps. Elsewhere (IA 710a13) he rightly implies that the bird is not impressive in flight. Callimachus' claim (fr. 414 Pfeiffer, cited by Athenaeus 488ef) that it feeds only in the darkness is probably based on the fact that its favoured habitat lies in densely packed marsh reeds which conceal it from view. Dionysius (*On Birds* 1.29, cf. 3.29) notes that the bird was named from its colour (cf. Aelian *NA* 3.42, Eustathius 1467.14–18), and that it seemed to have on its head a cap like those worn by Persian archers (the Gallinule's red bill extends into a frontal shield on its forehead exactly like such a cap!), and Pliny (*HN* 10.129, 135, 11.201) notes that this bird used one foot like a hand to put food into its beak, lived in the Balearic Islands, and was praised in Commagene. Elsewhere (*Cyranides* 1.16) the Porphyriōn is rightly called a water bird, abundant in rivers. Aelian's comments on the bird's jealousy (*NA* 7.25, 8.20, 11.15) may be founded on its notably aggressive behaviour to rivals. Oddly enough, in late glosses (*CGL* 4.557.61, 5.322.10, 380.13) the bird was confused with the Pelican. In antiquity throughout southern Europe, it seems to have been far commoner than today; the bird no longer resides in either Greece or the Balearic Islands, although a few birds may still have lingered in southern Greece up to the nineteenth century, while in Spain it is confined today to a few mainland marismas such as Guadalquivir. In ancient Egyptian art representations of the Gallinule are common: e.g. a relief from the mortuary temple of Userkaf at Saqqara (Dynasty V), and a painting of the native subspecies which accurately colours its back dark green in the tomb of Baket III at Beni Hassan (Dynasty XI). In Roman art, in addition to the Piazza Armerina mosaic described above, the great polychrome Dionysiac mosaic of the third century AD, uncovered near Cologne Cathedral, has a panel portraying two Gallinules with the bluish purple bodies of the European subspecies pulling a cart loaded with grapes, while the garden paintings from Li via's villa at Prima Porta (12 km north of Rome) feature one Purple Gallinule among many other birds.

See also PORPHYRIS.

(a) Belon (1555:226), Cuvier (1830:408), Sundevall (1863:144 §177), Rogers (1906: lxviii–ix), Robert (1911:70–2), Keller 2 (1913:208–9), Meinertzhagen (1930:70), Thompson (1936:252–3), Gossen (1937:92 §1737), André (1967:133), Toynbee (1973:281–2 and plate 133), Pollard (1977:69), Capponi (1979:428–30; 1985:203–4), Houlihan and Goodman (1986:88–90 and figs 126–7), Tammisto (1989:228–9), Dunbar (1995: on vv. 304, 705–7, 882), Watson (2002:391–3 and figs 326–7).

(b) Lindermayer (1860:130–1 §225), Shelley (1872:58), Heldreich (1878:51), Arrigoni (1929:789–90), Meinertzhagen (1930:70 §41, 641–2), Kumerloeve (1961:240), Kanellis (1969:61, Holyoak (1970:98–109), Glutz von Blotzheim and Bauer 5 (1973:510–17), *BWP* 12 (1980:592–9), Goodman and Meininger (1989:222–3), H-A (1997:156), Taylor and Perlo (1998:458–70).

Porphyris

(πορφυρίς **G**) The name of an undescribed chorus bird in Aristophanes (*Birds* 304), and twice mentioned by Ibycus, once (fr. 317 [36 b] Page) where it is called ‘long-winged’, and once (fr. 317 [36] a 4) where its name is amplified to Lathiporphyris (q.v.: ‘hidden’ Porphyris) and it is perched ‘on topmost leaves’. It is generally considered to be an alternative name for the (? female) Porphyriōn (cf. e.g. Ampelis ~Ampeliōn: qq.v.), since the Purple Gallinule is long-winged (90–100 cm wing span ~ 45–50 cm length), and its description ‘hidden’ well suits its fondness for wetland reeds which conceal it from view, although the Gallinule does not habitually perch high up in trees. Callimachus (fr. 414 Pfeiffer, cited by Athenaeus 388e-f), however, claims that Porphyris and Porphyriōn are totally different birds. In that case Porphyris remains hard to identify, although its name presumably implies dark bluish and/ or reddish colouring such as is possessed most vividly by the male Blue Rock Thrush (*Monticola saxatilis*), a summer visitor to Greek mountains, more often heard than seen.

(a) Belon (1555:226), Sundevall (1863:144 §177), Rogers (1906: lxix), Robert (1911:69–70), Thompson (1936:251–52), Dunbar (1995: on v. 304).

(b) Witherby 2 (1943:141–44), Steinfatt (1955:92), Bannerman 3 (1954:223–28), *BWP* 5 (1988:893–903), H-A (1997:240–41; Brooks (1998:27, 184); see also bibliography (b) on Porphyriōn above.

Poullion

(πούλλιον **G**) Apparently a Greek adaptation of Latin *pullus* (Domestic Chicken), used in Egypt in Roman imperial times and recorded on rough papyrus lists of food (e.g. Preisigke, *Sammelbuch* 5301.2, 7, 5302.5, 9).

See also SARAKNON.

Pounx

(πούγξ **G**) See BOUNX.

Poupos

(πούπος **G**) According to the *Cyranides* (1.7.49–54 Kaimakis), another name for the Erops (q.v.: [European] Hoopoe, *Urupa epops*), based on its pooping call (oop-ooop-ooop), which has given rise to the bird's normal name in ancient (e.g. Erops Greek, *urupa* Latin) and modern languages (e.g. Hoopoe English, Huppe French, Poupa Portuguese, Puppukis Latvian, Upupa Italian), as well as dialects (e.g. Boubouzion Cyprus, Hupup Germany, Poupou Italy).

(a) Keller 2 (1913:60), Brands (1935:111–12), Thompson (1936:253).

(b) Witherby 2 (1943:267), Munch (1952:8–10), Löhrl (1977:53), Bannerman 4 (1985:795), BWP 4 (1985:795), H-B (1997:438–39).

Pōynx, Pōyx

(πώυγξ, πώυξ **G**) See PHŌYX.

Presbys

(πρέσβυς **G**, ? *presbus* **L**) Aristotle (*HA* 615a17–20, cf. Hesychius π 3249) gives Presbys (=‘Old Man’) as one more name for the Trochilos (q.v.: [Winter] Wren, *Troglodytes troglodytes*); other names are Basileus, Orchilos, Rhobillos, Trikkos, Trōglodytēs and possibly Spergys (qq.v.). Earlier (*HA* 609a16–17, cf. Pliny *HN* 10.204) Aristotle had said that it is hostile to two creatures that eat its eggs and nestlings: Korōnē (q.v.: Hooded Crow, now *Corvus cornix*) and Galē (mainly weasel, *Mustela nivalis*). Crows notoriously prey on the eggs and nestlings of ground nesters, while the Wren's hostility to weasels has been vividly confirmed in modern times by the sighting of five Wrens uniting to mob a predatory weasel.

(a) Sundevall (1863:114 §52), Aubert and Wimmer 1 (1868:109 §107), Robert (1911:97), Thompson (1936:254), Capponi (1979:431).

(b) Hyde-Parker (1938:3–4), Armstrong (1955:245), BWP 5 (1988:532); 8 (1994:178), King (1989:79–82).

? Prygalos

(? πρυγαλος **G**) This name occurs only in line 8 of *Papyrus Amsterdam* 13, as one of the bird names listed there in the fifth century AD by a person (? schoolboy) who apparently could not spell correctly. Identification of the bird's identity (and of its correct spelling, if

the writer here blundered) is uncertain, but Prygalos could perhaps have been an otherwise unattested variant of Pyrgitēs (q.v.), a name given to the House Sparrow (*Passer domesticus*) because it habitually nested in the towers on city walls (cf. Galen 6.435, 700 Kühn).

See also STROUTHOS (I).

(a) Kühner and Blass 2 (1892:297), Sijpesteijn (1977:69–71; 1980:30–32), Bain (1999b: 77).

(b) Witherby 1 (1943:157–58), Bannerman 1 (1953:339, 343–44), Summers-Smith (1965:102, 122–25, 209–10; 1988:137–39, 141, 144–45, 156–57), Clement and others (1993:443–45), BWP 8 (1994:291, 302), H-A (1997:285).

Psar, Psarichos, Psaros, Psēr

(ψάρ, ψᾶρ, ψάριχος, ψάρος, ψᾶρος, ψήρ G, *sturnus* L) These are all names for the [Common] Starling (*Sturnus vulgaris*); Psar and Psaros are the common spellings, Parichos an eccentric and conjectured coinage in Hesychius ψ 70, while Psēr is confined to the epic dialect of Homer and Quintus of Smyrna; modern Greek has *psaroni*. The bird is now (and probably always has been) an abundant and wellknown (cf. *Cyranides* 1.23, 3.53) winter visitor to Greece, with a few small resident populations breeding in the north of the country. Aristotle (*HA* 617b26–27) correctly describes the Starling as the size of a Blackbird (in fact, 21 cm ~24–25 cm) and speckled (cf. *Cyranides* 3.53, Avienus 1679–83), while his claim elsewhere (*HA* 600a26) that it ‘hides’ for part of the year presumably reflects the disappearance of wintering flocks in spring from Attica and Lesbos. Pliny (*HN* 10.72–73, 18.160, cf. Basil *Hexaemeron* 8.3), however, states more precisely that Starlings migrate short distances in winter to forage for their food, and habitually fly in flocks, wheeling round in a sort of ball. Much earlier Homer had noted how the approach of a Kirkos (q.v.: ? Peregrine Falcon) made Starlings scream with terror (*Iliad* 17.755–57, cf. Quintus of Smyrna 11.217–18), and how predators scattered them in flight (*Iliad* 16.582–83). Quintus (8.387–91) also described Starlings descending *en masse* on an orchard to feed and ignoring efforts to scare them away (Babrius 33 and an anonymous epigram in *Palatine Anthology* 9.373, cf. Antipater of Sidon *ibid.* 7.172=22 Gow-Page and Justinian *Digest* XIX.2.15); the damage they do to crops still troubles farmers. The ability of Starlings to mimic other birds and human sounds was well-known (Statius *Silvae* 2.4.18–19), and pet birds were trained to utter recognisable words and phrases (Plutarch *Moralia* 972f); Britannicus and Nero as youngsters had a bird allegedly able to speak both Greek and Latin (Pliny *HN* 10.120). Starlings were said to be immune to hemlock poison (Galen 1.684 Kühn, cf. 6.395, 11.382, *Cyranides* 1.23, Anthimus §26), but to die if they ate garlic seeds (Aelian *NA* 6.46). Artemidorus (4.56) claimed that dreams about them predicted both good fellowship and penniless crowds. They were cooked as food (Antiphanes fr. 295.2 Kassel-Austin, cited in Athenaeus *Epitome* 2.44a), especially for the sick (Galen 6.435 Kühn, Philumenos fr. 44 Wellmann), but in Rome only by the poorest classes (Martial 9.54.7–12). According to the *Suda* (o 251=3 p. 527.28 Adler) a pastiche epic with the title *Starling Battle* was attributed to Homer.

Surprisingly no certain representation of the Starling has been identified in ancient Egyptian, Greek and Roman art.

See also ASTRALOS, SARIN, SARKŌN and SPARASION.

(a) Sundevall (1863:125 §82), Aubert and Wimmer 1 (1869:113 §123), Robert (1911:32–5), Keller 2 (1913:90–1), Steier (1929:2150–1), Thompson (1936:334–5), André (1967:147–8), Toynebee (1973:276), Douglas (1974:50–1, Pollard (1977:38–9), Capponi (1979:473–5; 1985:136–7), Lambertson and Rotroff (1985:30).

(b) Arrigoni (1929:86–7), Witherby 1 (1943:40–4), Bannerman 1 (1953:62–71), Thomson (1964:474–6), Schneider (1972:9–12, 20–4, 46–8, 73–98), West and others (1983:635–40), 223–53, 259–85; 1989:317–42 and 1996: Feare (1984:17–25, 55–9, 76–91, 105–11, 549–68), Gattiker and Gattiker (1989:108–11), West and King (1990:106–14), *BWP* 8 (1994:238–69), H-A (1997:282), Brooks (1998:205–6), Feare and Craig (1998:183–92).

Psaris

(ψάρις **G**) According to Hesychius (ψ 67), a breed of Strouthos (q.v.), but it is uncertain whether here Strouthos means Sparrow (of which there are different breeds in Europe acknowledged today: House, *Passer domesticus*, Tree, *P. montanus*, Spanish *P. hispaniolensis*; and the Italian subspecies *P. domesticus italiae*), or whether it is a more general, less specific word for small bird. Decision here is impossible, except to dismiss Gossen's identification of the bird as *Artamus fuscus* (Ashy Wood Swallow), a Sparrowlike bird confined to eastern India and the Far East.

(a) Thompson (1936:268–9), Gossen (1937:127 §2359).

Psēlēx, Psēlix

(ψήληξ, ψήλιξ **G**) The manuscripts of the *Suda* entry (ψ 69) favour the spelling Psēlēx, of Hesychius (ψ 147) Psēlix; both define their entries as male Cockerels 'of bastard birth', i.e. birds which were cross-bred (as commonly today in commerce), and not preserving the purity of individual breeds.

(a) Robert (1911:95), Thompson (1936:335).

Psiphaion

(ψιφαῖον **G**) One of its meanings, according to Hesychius (ψ 224), is a small bird. It cannot now be identified.

(a) Thompson (1936:338), Gossen (1937:127 §2370).

Psittakos, Psittakē, Bittakos, Byttakos, Sittakē, Sittakos, Sittas

(ψιττακός, ψιττάκη, βίττακος, βύττακος, σιττάκη, σιττακός, σίττας **G**, *psittacus*, *sittace* **L**) Psittakos was the commonest name in ancient Greek for a Parakeet (i.e. small Parrot), although variant forms coexisted: Byttakos (Ctesias 688F45 p.488 Jacobi) and Bittakos (Eubulus fr. 120.4 Kassel-Austin) before 335 BC, Psittakē in Aristotle (*HA* 597b 27), in the post-classical period Sittakos (Philodemus *On Poems* 2.20.3 Hausrath, Aelian *NA* 16.2, Arrian *Indica* 15.8–9 citing Nearchos 133F9 Jacobi) and Sittakē (Philostorgius *Church History* 3.11 p. 42.17 Bidez), possibly also Sittas (Hesychius σ 772). These were all Hellenisations of an Indian name (*siptace*, according to Pliny *NH* 10.117) for Indian birds first mentioned by Ctesias around 500 BC (cf. also e.g. Aristotle *HA* 597b27–29, Pausanias 2.28.1, Aelian *NA* 13.18, Ovid *Amores* 2.6.1, Apuleius *Florida* 12), and later imported as pets into Greece and Rome. India today has 15 species of Parrot, but only three of them—all Parakeets—are widespread and common over the whole sub-continent: Ringed-necked (or Rose-ringed) (*Psittacula krameri*), Alexandrine (*P. eupatria*) and Plum-headed (*P. cyanocephala*). Although the ancient descriptions and artistic portrayals of Indian parrots are not entirely accurate, virtually all of them imply that these were the species known to ancient Greece and Rome, thus substantially explaining Aelian's false report (*NA* 16.2) that India had only three types of parrot. The Ring-necked is small (42 cm), virtually all green with a red bill, but the male bird has a pink hindcollar (Pliny *HN* 10.117, Apuleius *Florida* 12, cf. Oppian *Cynegetica* 2.408–9, *Cyranides* 3.52, Ovid *Amores* 2.6.1–2, 21–22). As a wild bird, its range reaches beyond India into a strip of Africa extending from Gambia and Senegal across to central and southern Sudan and northern Ethiopia; this African population presumably also existed in antiquity, since Pliny (*HN* 6.26, cf. 184) notes that explorers sent by Nero into what is now Sudan came across Parrots there. The Ring-necked Parakeet, however, easily adapts to people, and domesticated birds that have escaped or been released have now produced feral populations a long way from their origins (e.g. the Nile valley in Egypt, around the hotels of Muscat and London's Hampstead Heath). At first sight the Alexandrine is very similar in appearance to the Ring-necked, but it is much larger (53 cm) and has a maroon shoulder patch which identifies the species in the Pompeii and Cologne mosaics (see

below), and also may explain why Crinagoras (*Palatine Anthology* 9.562=24 Gow-Page) describes his Parakeet's wing as 'multicoloured'. The Plum-headed is even smaller than the Ring-necked, and probably underlies Ctesias' description (688F45 p. 488 Jacobi) of a Parrot (Bittakos) that is the size of a Hierax (q.v.: small raptor: e.g. Blossomheaded 36 cm ~Sparrowhawk 28–38 cm) with a red face and black beard (Blossomheaded has a reddish-purple head and black chin), although this author's comment that it is blue (rather than green) up to the neck 'as in cinnabar' (which is vermilion!), rather than green, is puzzling. There are, however, two further ancient references to Parrots that are even more perplexing. According to Ptolemy (*Geography* 7.2.23), white ones lived in eastern Bangladesh and west Myanmar. Today white Parrots in the wild (Cockatoos, Corellas) are confined to Australia and the islands east of Malaysia; if Ptolemy's birds ever existed, they must have been either albinos or domesticated birds that had been brought or escaped from those islands and then settled in the areas specified by Ptolemy. Second, Diodorus Siculus (2.53.2) alleges that Parrots of colourful appearance were found in the furthest parts of Syria. This may be just a ridiculous error, but it could alternatively imply that Ringed-necked Parakeets (wild or feral) already existed in antiquity around the mouth of the River Euphrates just like today's feral population in that area. Domestication of Parrots was probably first practised in the parks of Indian princes (Aelian *NA* 13.18). In Egypt, it enabled the queen of Meroe to present Alexander with 200 Parrots (pseudoCallisthenes, *Life of Alexander* 3.18), and caged birds featured in Ptolemy Philadelphus' grand procession through Alexandria (Callixenos of Rhodes 627F2 Jacobi;). They were cherished as pets in the Greek world (Crinagoras *Palatine Anthology* 9.562=24 Gow-Page) and imperial Rome (e.g. Ovid *Amores* 2.6, Statius *Silvae* 2.4). A main feature of their popularity was the ability to mimic human speech (e.g. Aristotle *HA* 597b27–29, Aelian *NA* 6.19, 13.18, 16.2, Plutarch *Moralia* 972f, Dionysius *On Birds* 1.19, *Cyranides* 3.52), provided the birds were trained when young (e.g. Apuleius *Florida* 12). Commonly taught (like their descendants today!) to say 'Hello', and to salute their rulers (e.g. Porphyrius *De Abstemientia* 3.4.4, Martial 14.73, Persius *Prologue* 8, anonymous Latin poem 61.31–32 Baehrens, Isidorus *Etymologies* 12.7.24, cf. Crinagoras, Ovid, Statius *loc. cit.*), without understanding the meaning of their words (Philodemus *On Poems* fr. 20 Hausrath), they were pets of the wealthy. Hard-headed and hard-beaked, lascivious when tipsy (Pliny *HN* 10.117, *Cyranides* 3.52), eating nuts and poppy seeds (Ovid *Amores* 2.6.1–2, 21–22), they were said to befriend Turtle Doves (Trygōn, q.v.: e.g. Pliny *NH* 10.207, Ovid *Amores* 2.6.15–16). Parrots were not eaten in India, because the Brahmins considered them sacred (Aelian *NA* 16.2), but they were cooked for imperial dinner tables in the later Roman Empire (Olympiodorus *Heliogabalus* 20.4, cf. the recipe in Apicius, 232). A fragment of the fourth-century comedian Eubulus (fr. 120.4 KasselAustin) adds them to his list of comestibles, but this may be a comic exaggeration or fiction. Oppian's allegation (*Cynegetica* 2.408–9) that Parrots pastured with wolves is perhaps more fabulous than Aesop's contrast (428) between the human dislike of weasels and love for Parrots, inspired by their talent for mimicry. The birds were also a popular subject in Greco-Roman art; here the following sample must suffice. A mosaic from Pompeii now in Naples (inv. 9992) portrays two Parrots (one clearly a Ring-necked, green with a red neckband, the other possibly intended to be Alexandrine, with red body feathers) perched on a basin along with a Dove while a cat looks up at them from the ground. Another in Cologne has a panel on which

two green Parrots are shown with neckbands, beaks, wing patches (identifying them as Alexandrine) and (incorrectly) legs picked out in red, pulling a cart loaded with harvest tools. A third mosaic lies in the pavement of the triclinium of the House of Psyche's Boat at Daphne, featuring 20 Parrots arranged in five rows of four, each row facing alternately right and left; their plumage is coloured dark green, the feet are (wrongly) red, and yellow lines encircle the neck, with ribbons attached; presumably here the mosaicist was copying from a model and misinterpreted the Parrot's pink cirlet as an attached ribbon. The British Museum has a fragment of a painting from Pompeii which shows a green, long-tailed Parrot with a hooked beak and a neckband now pale mauve (? Ringnecked) pecking at two cherries. A painting from Herculaneum portrays a green parrot pulling a carriage chauffeured by a locust. Others from from the Villa of the Mysteries at Pompeii and the catacomb of Domitilla near Rome emphasise the length of the tail. A silver dish from Lampsacos has a Parrot engraved to the left of a woman personifying India.

(a) Cuvier (1830:404), Sundevall (1863:126–7 §85), Aubert and Wimmer 1 (1867:113 §124), Ball (1885:278, 304), Imhoof-Blumer and Keller (1889:129–30 and plate xxi.1–5), Newton (1893–6:684–5, 687), Graeven (1900:202–4 and fig. 6), Keller 2 (1913:45–9 and plate 19), Warmington (1928:143, 152–5 and plate facing 143), Hinks (1933:26, 28 fig. 28), Gossen (1935:173 §191), Thompson (1936:260, 335–8), Wotke and Jerbe (1949:926–33), André (1956:134), Fremersdorf (1956:51–2 and fig. 17), Arnott (1964:264 n.1; 1979:193), du Bourguet (1965:12–13 and plate 28), Toynbee (1973:88–89, 247–9, 281), Douglas (1974:59), Sauvage (1975:272–4), Pollard (1977:133, 137–8), Baratte (1978:123–4 and fig. 131), Jashemski (1979:107 and fig. 104), Capponi (1985:200–201), Tammisto (1997:80–4, 119–20 and plates 32, 34, 58), Hünemörder 9 (2000:280–1), Watson (2002:393–94).

(b) Cave and Macdonald (1955:181), Mackworth-Praed and Grant 1 (1952:549–50), Thomson (1964:474–6), Lever (1977:227–32), Seth-Smith and Vriends (1979:101–4), Ali and Ripley 3 (1981:164–72, 178–82 and plate 50), Forshaw (1981:335–41, 344–8), *BWP* 4.1985:378–97), Grimmett, Inskipp and Inskipp (1988:419, 421 and plate 25), Urban and others 3 (1988:23–5), Goodman and Meininger (1989:1107, 317–18).

Pternis, Pternēs

(πτέρνις, πτέρνης **G**) The manuscripts of Aristotle (*HA* 620a18–19) divide between the spelling Pternis (wrongly accented -ς; cf. Herodian 1.35.13 Lentz, *Etymologicum Magnum* 226.38) and Pternēs, describing the bird simply as one type of (less powerful) Hierax (q.v.: i.e. any diurnal predator smaller than Vultures and larger Eagles); cf. Hesychius π 4198 (copying Aristotle). The name itself means 'Heel(-bird)', but that yields no obvious clue to its identity.

See also PTERŌN.

(a) Sundevall (1863:101 §18), Aubert and Wimmer 1 (1868:93–4 §37f, Robert (1911:124–5), Thompson (1936:248, 254).

? Pterōn

(πτέρων **G**) Hesychius (π 4215) identifies Pterōn as a kind of bird, citing in support a line of Greek comedy (anon, fr. 416 Kassel-Austin) that runs ‘Either Triorchos or Pterōn or Strouthias’. Unfortunately, there is now no means of knowing whether the comic poet was listing three bird names (in which case Pterōn cannot now be identified; on Strouthias and Triorchos, see the relevant entries), or jokingly linking two bird-like human names (Strouthias: the name of parasites in Menander’s *Kolax* and Alciphron 3.7; an otherwise unknown ‘Pterōn son of Pterōn’ mentioned in the *Etymologicum Magnum* 226.38) to the name of one real bird (Triorchos: q.v.). The personal name Pterōn was similar to two different bird names: Pternis/Pternēs (see above) and Pteryx (see below).

(a) Meineke (1864:1219), Robert (1911:125), Thompson (1936:254).

Pterygotyrannos

(πτερυγοτύρυννος **G**) Hesychius (π 4214) describes this simply as a type of bird given to Alexander the Great in India. Its name (‘Winged Ruler’) would be most appropriate for either a brilliantly plumaged Pheasant or a similarly striking raptor that could be trained for falconry. Of the Indian Pheasants, the Western Tragopan (*Tragopan melanocephalus*), a mixture of orange, red, blue and black with white spots, the Himalayan Monal (*Lophophorus impejanus*), iridescent green, copper and purple, and Mrs Hume’s Pheasant (*Syrnaticus humiae*), chestnut, blue and white, are the most garish. Of the raptors, the Indian Hobby (*Falco severus rufipedoides*), with its black hood, bluish-black upperparts and rufous underparts, and the Red-headed Merlin (*Falco chicquera*), with its chestnut head, bluish-grey upperparts and white underparts finely barred with black, are the most colourful.

(a) Thompson (1936:254), Robert (1911:97), Gossen (1937:95 §1773).

(b) Ali and Ripley 1 (1978:355–6, 359–60, 2.1980:80, 88, 119 and plates 29.8, 10, 34.1, 6, 35.7), Grimmett, Inskipp and Inskipp (1998:356, 358, 361, 547, 549 and plates 4.3, 5.1, 6.3, 72.5, 73.5).

? Pteryx

(πτέρυξ **G**) The common meaning of Pteryx is ‘(Bird’s) Wing’, but the word occurs twice in ancient Greek apparently as a synonym for ‘bird’. A scrap of papyrus dated roughly to the first century AD (P. *Oxyrhynchus* 738) lists the items of food eaten at different meals, including ‘one Sidytē, a water bird (q.v.), two Pteryges’ (11.9–10). The plural of Pteryx

here can hardly mean ‘wings’, since that part of a bird’s anatomy, consisting mainly bones and feathers, has little food value, and so is best here interpreted as meaning ‘birds’ in general, as it does in an epigram by Julian, Prefect of Egypt in the fourth century AD (*Palatine Anthology* 6.12). Could it have been a usage confined to speakers of Greek in Egypt?

(a) Robert (1911:125), Thompson (1936:254).

? P_{ty}nx or P_ōx or P_{ton}x

(πτύγξ or πῶξ or πτόγξ **G**) Aristotle (*HA* 615b10–11, where the manuscripts divide among the three spellings) says this bird is another name for the Hybris (q.v.: [Eurasian] Eagle Owl, *Bubo bubo*).

(a) Brands (1935:105–6), Thompson (1936: 254–5).

Pygargos

(πύγαργος **G**) A name (= ‘White-rump’) given certainly to two, allegedly to three, different birds.

(1) Aristotle’s list of six different types of Aëtos (q.v.: Eagle and other large predators) opens with Pygargos (*HA* 618b 18–21). The name, presumably implying that the rump differs in colour from other parts of the bird, limits consideration to adult White-tailed Eagle (*Haliaeetus albicilla*) and immature Golden Eagle (*Aquila chrysaetos*), which were probably not distinguished from each other in ancient Greece. However, if *Haliaeetus* (q.v.), the fifth bird in Aristotle’s list (*HA* 616a3–8), is correctly identified as the (adult) Whitetailed Eagle, it seems likely that in this list Pygargos is primarily intended to mean an immature Golden Eagle, which seems to have been relatively common in ancient Greece and retains its white upper-tail markings up to its third year. Two points in Aristotle’s description supports this identification. One is the bird’s alternative name of Nebrophonos (q.v.: ‘Fawnkiller’, *HA* 618b20), for this Eagle’s wide range of prey includes fawns of the two deer native to Greece (Roe Deer, *Capreolus capreolus*; Red Deer, *Cervus elaphus*). Second, most of its described habitat (plains, groves, mountains and woods, *HA* 618b19–21) fits particularly the Golden Eagle, although Aristotle’s addition of cities to his list here does not could this have sprung from an observer’s sighting of a White-tailed Eagle, which appears to tolerate human settlement and activity, when not associated with hostility? Pliny (*HN* 10.6, 17) copies much of Aristotle’s description, but adds two more doubtful assertions: that when this Eagle attacks adult stags, it will first roll in the dust, then perch onto the animal’s horns to shake dust into its eyes, and with its wings strike the stag’s head until the animal is hurled onto the rocks;

and secondly, that it struggles with large snakes when the latter try to snatch away the Eagle's eggs and to coil themselves round the bird's wings. Here Pliny is embroidering reality. Golden Eagles do kill deer by landing on their necks or backs, gripping them there with their talons, and riding on them until their prey collapses or is driven over a cliff top. And snakes regularly steal birds' eggs, and are killed and eaten by Golden Eagles. Other ancient mentions of the Pygargos (Archilochus fr. 313 West, Lycophron 91, Hesychius π 4278, *Etymologicum Magnum* 695.48) add nothing, although the scholia to Lycophron add that Pygargos was also used as a nickname for a coward or useless person.

(a) Gloger (1830:18–19), Cuvier (1830:369), Sundevall (1863:104 §26), Aubert and Wimmer 1 (1868:83 §1e, Oder (1894:371), Robert (1911:84), Keller 2 (1913:1, 9, 11–12), Thompson (1936:255), André (1967:135), Arnott (1979a: 7–8), Capponi (1979:7–8; 1985:35–8, 41), Hünemörder (1996:115).

(b) Brown (1955:155), *BWP* 2 (1980:48–9, 52–3, 234, 237–8), Watson (1997:26, 30, 51–2, 63).

(2) At *HA* 593b5 Aristotle names a water bird that eight manuscripts calls a Pygargos and eighteen a Tryngas (q.v.), adding that it is about the size of a Thrush (21–27 cm) and wags its tail. If Pygargos here is the correct reading, the white-rumped bird in question was most probably a [Common] Redshank (*Tringa totanus*: 27–29 cm), a common resident in Greece and the one Thrush-sized wader to have a vividly white rump along with a habit of bobbing when suspicious. However, if Tryngas is read, tail-wagging water birds without white rumps must also be considered: e.g. Common Sandpiper (*Actitis hypoleucos*: 19–21 cm) and perhaps [White-throated] Dipper (*Cinclus cinclus*: 17–20 cm), the former in Greece a common passage migrant, the latter a scarce but widespread resident.

See also ERYTHROPOUS.

(a) Sundevall (1863:147 §123), Aubert and Wimmer 1 (1868:95–6 §48), Robert (1911:84), Keller 2 (1913:84), Brands (1935:123), Thompson (1936:255), Pollard (1977:71), Hall (1991:143).

(b) Witherby 2 (1943:221–5); 4 (1943:297–302, 324–30), Bannerman 3 (1981:359–67; 10 (1961:8–22, 88–114), *BWP* 3 (1983:525–40, 594–603); 5 (1988:510–24), Soothill and Soothill (1982:230–31, 244–5, Soothill, Soothill and others (1987:323–4, 333), Hale (1988), H-A (1997:179, 182, 230), Brooks (1998:143, 145–6).

(3) The scholia on Homer *Iliad* 10.274 (from Porphyry?) and Zopyrus (as cited by Eustathius 804.63 on the same line) claim that Pygargos is also the name of a type of Erōdios (q.v.: Heron, Egret and Bittern); both passages comment on this bird's bleeding eyes and the former also on its troubled copulation—but Aristotle (*HA* 609b23–25) and Callimachus (fr. 427 Pfeiffer) rightly point out that the Heron with these difficulties is the Grey Heron, which doesn't have a white rump. In fact, no Erōdios has a rump whose whiteness distinguishes it from the rest of its body, and Zopyrus and the Homeric scholia are best ignored here as galloping on the wrong track.

(a) Robert (1911:84–5), Brands (1935:123).

Pyralis, Pyrallis, Pyrrhalis

(πυραλίς, πυραλλίς, πυρραλίρ **G**, *pyrallis* **L**) As a bird, Pyrallis (the normal spelling) is always mentioned in a context dealing with Pigeons; Aristotle (*HA* 609a18–19: some manuscripts spell the name with two lambdas, others with one) alleges it is hostile to the Trygōn (q.v.: Turtle Dove), whose habitat and livelihood it shares (cf. Aelian *NA* 4.5, 5.48, Pliny *HN* 10.204), and Callimachus (fr. 416 Pfeiffer) lists it with Phassa, Peristera and Trygōn (qq.v.) as a type of Pigeon (cf. Aelian *VH* 1.15). Its name (=‘Tawny’ or ‘Russet’) fits both Stock Dove (*Columbia oenas*) with its vinous red breast and Laughing Dove (*Streptopelia senegalensis*) with its chestnut back, but the latter bird in Greece (today at least) is a rarity.

(a) Sundevall (1863:160 §158), Aubert and Wimmer 1 (1868:107 §95), Robert (1911:53, 55–6), Steier (1932b: 2488), Thompson (1936:255), Kahane and Kahane (1960:133–7), André (1967:135), Capponi (1977:436–7), Arnott (1981:272), Hünemörder 12/1 (2002:46).

(b) Heldreich (1878:48), Witherby 4 (1943:134–7), Bannerman 8 (1959:338–61), Levi (1977:8), Goodwin (1983:68–9, 128–30, *BWP* 4 (1985:298–309, 366–73), H-A (1997:199, 201), H-B (1997:382–3, 387), HaagWackernagel (1998:10–11, 15–17).

Pyrgitēs

(πυργίτης **G**) A name given to at least two different birds:

(1) Pyrgitēs (=Tower [-dweller]) seems to have been used as both an alternative name for, and a descriptive adjective of, the House Sparrow (*Passer domesticus*), because it habitually nested in the towers on city walls and other buildings (Herodotus 1.159, Galen 6.435, 700 Kühn; cf. *Cyranides* 3.32, Oribasius *Collectiones Medicae* 2.42.2 p. 40 Raeder, Horapollo 2.115, Paulus of Aegina 1.82 Heiberg). Modern Greek names the House Sparrow *spourgitēs*.

See also PRYGALOS, SPARASION, STROUTHOS.

(a) Steier (1929:1631), Thompson (1936:255–56), Shipp (1979:477).

(b) Witherby 1 (1943:157–8), Bannerman 1 (1953:339, 343–4), Simms (1979:82–5, 94–5, 99–102), Summers-Smith (1965:52–7, 102–6, 209–10; 1988:137–9, 144–5, 156–8), Clement and others (1993:443–5), *BWP* 8 (1994:291, 302), H-A (1997:285), Anderson (2006:135–200).

(2) In the sixth century AD, the medical writer Alexander of Tralleis (*Therapeutica* 12.473.25) refers to greenish-yellow types of Pyrgitēs. Birds of that colour similar in size and shape to the House Sparrow are likely to have been Finches such as the Serin (*Serinus serenus*), Siskin (*Carduelis spinus*) or Greenfinch (*Carduelis chloris*).

(a) Thompson (1936:256).

(b) Witherby 1 (1943:54–7, 61–3, 81–3), Banner man 1 (1953:95–100, 107–13, 160–5), Newton (1972:31–5, 39–43, 56–8), Clement and others (1993:172–3, 212–14, 219–21), *BWP* 8 (1994:508–21, 548–68, 587–604), H-A (1997:289–91).

Pyrrha

(πύρρα) According to Aelian (*NA* 4.5, copied by Manuel Philes 685), a bird hated by the Trygōn (q.v.: Turtle Dove). Its name (=Flame-coloured) implies that it had some red in its plumage, but if it is not a variant or Aelian's misspelling of Pyrrhias or Pyrrhoulas (qq.v.), it could be any of the sixty or so Greek birds that have this colour in plumage, beaks or legs.

(a) Gossen (1935:174 §199), Thompson (1936:256), Kahane and Kahane (1960:133–7).

Pyrrhias

(πυρρίαξ **G**) Alexander of Myndos (fr. 5 Wellmann, cited in the Epitome of Athenaeus 65b) states that it is a type of Aigithallos (q.v., Tit and other small birds resembling Tits), called by some people an Elaios (q.v., a correction of Elaion in the manuscripts: ? Rufous Bush-robin, *Cercotrichas galactotes*), and by others when figs are at their best a Sykalis (q.v.: i.e. 'Fig-bird', a name given most probably to the Blackcap, *Sylvia atricapilla*; the male with its black cap closely resembles the three black-headed Tits: Marsh, Sombre and Willow, *Parus palustris*, *P. lugubris*, *P. montanus*). The Epitome manuscripts misspell Pyrrhias here as Piria, but the correct spelling survives in Dionysius (*On Birds* 3.13), who describes how the bird could be caught. If Alexander and Dionysius had in mind the Blackcap, which is still hunted and caught for the table in many parts of modern Europe, the name Pyrrhias (=‘Reddish’) would presumably have been given to female and juvenile birds, which have rufous-brown caps.

(a) Robert (1911:58–9), Thompson (1936:256), Kahane and Kahane (1960:133–7).

(b) Witherby 1 (1943:263–9); 2 (1943:79–82), Bannerman 2 (1953:196–205), 3 (1954:129–34), Perrins (1979:53–65), Simms (1985:68–80), *BWP* 6 (1992:496–515), 7 (1993:146–86), Harrap and Quinn (1996:237–43, 245–7, 249–57), H-A (1997:258–9, 267–9), S-G-H (2001:45–65).

Pyrrhokorax

(πυρροκόραξ **G**, *pyrrhokorax*, *pirrocorax* **L**) This name ('Yellow-red Raven') surprisingly is recorded only in its Latin form. Pliny *NH* 10.133 describes it as a bird of the Alps that's black with a yellow beak. This clearly would identify it as the Alpine (in Asia called Yellow-billed) Chough (*Pyrrhokorax pyrrhokorax*), a relatively common red-legged (hence Pyrrho-) bird of the high mountains that boldly enters villages for scraps and has a distinctive call. However, the Red-billed Chough (*Pyrrhokorax pyrrhokorax*), a bird of sea cliffs that differs from the Alpine only in the colour of its bill, suits the name of Pyrrhokorax even better than the Alpine, and it seems likely that Pliny's account wrongly excludes it. The range of both birds extends from western Europe to the Himalayas, including Italy and Greece. Polemius Silvius includes the Pyrrhokorax in his list of bird names but spells it *pirrocorax* (543.23 Mommsen).

See also KORAKIAS.

(a) Cuvier (1830:408), Robert (1911:87), Keller 2 (1913:91–92, 110), Gossen and Steier (1922:1556), Thompson (1936:256), Kahane and Kahane (1960:133–7), André (1967:135), Capponi (1977:437–8).

(b) Arrigoni (1929:84–6), Wilmore (1977:98–110), Coombs (1978:142–7), Goodwin (1986:134–44), *BWP* (1994:95–120), H-A (1997:280–1).

Pyrrhoulas

(πυρρούλας **G**) Aristotle (*HA* 592b 21–23) says this bird (= 'Reddish') feeds on larvae. The Bullfinch (now *Pyrrhula pyrrhula*), whose male has dazzlingly bright red underparts, is still called Pyrrhoulas in Greece today, and although it is primarily a seed-eater, it does include various larvae in its own and primarily its nestlings' diet. Accordingly it is reasonable to suppose that it bore the same name in antiquity, even though today as a breeder it is confined to the mountains of northern Greece, with accretions in winter both there and in central parts of the mainland.

(a) Camus (1783:1.468–9, 2.141), Sundevall (1863:111 §44), Aubert and Wimmer 1 (1868:107 §95), Heldreich (1878:44), Thompson (1895:152, 1936:256), Robert (1911:81–2), Keller 2 (1913:72), Kahane and Kahane (1960:133–7), Davies and Kathirithamby (1986:96), Beavis (1988:1–2, 108, 125–6, 136, 141, 150–6, 170–1, 180–2).

(b) Witherby 1 (1943:84–8), Bannerman 1 (1953:166–73), Newton (1972:64–8, 178–9), *BWP* 8 (1994:815–32), H-A (1997:293), H-B (1997:738–9).

R

Rhamphios, Rhapsios, Rhaphos

(ῥαμφίος, ῥάφιος, ῥάφος G) The Cyranides (3.39, where the manuscripts split between Rhamphios, Rhapsios and Rhaphos; Hesychius (p 148) lists Rhaphos as an unidentified bird) identify it, however spelled, as another name for the Pelekanos (q.v.: Pelican, both White, *Pelecanus onocrotalus*, and Dalmatian, *P. crispus*; cf. also CGL 2, 400.47), flying along the River Nile and living ‘in Egypt’s lake’ (? Barawil, Manzala, Nile delta). The passage then goes on to say that the adult birds are fond of their young, but since they cannot stand the nestlings pummelling their faces they kill them. In their grief the mother birds then draw blood by lacerating their own sides, and by sprinkling it on the corpses of their young they bring them back to life. This account absurdly embroiders true facts: that very young Pelican nestlings solicit food by pecking their parents’ beaks and breasts, while the parents respond by dragging and shaking the nestlings before feeding them; when older, the nestlings flap their wings, fall down as though stunned, and then chase their parents in order to solicit more food.

(a) Thompson (1936:256), Panayiotou (1990:327), Greppin (1998:242–6), Bain (1999c: 279–85).

(b) Shelley (1872:293–4), Brown and Urban (1969:199–237), Skutch (1976:272), BWP 1 (1977:227–37), Goodman and Meininger (1989:125–7), Crivelli 1 (1997:144–53), Nelson (2005:9, 50–1, 94–5, 99–101, 109–28, 241–50, 258–65).

Rhinokerōs

(ῥινοκέρωσ G) According to Hesychius (p 335), both the four-footed rhinoceros and ‘a kind of bird in Ethiopia’. The name, meaning ‘Nose-horn’, must apply to the Hornbill, of which there are eight species in modern Ethiopia, all reasonably common, with Silvery-cheeked (*Ceratogymna brevis*) and Abyssinian (or Northern) Ground Hornbill equipped with the most impressively casqued, hornlike beaks.

See also MONOKERŌS, TRAGOPAN.

(a) Robert (1911:115), Thompson (1936:256), Gossen (1937:97 §1818).

(b) Newton (1893–6:433–5), MackworthPræd and Grant 1 (1952:611–13, 628–9), Urban and Brown (1971:65–6; 3, 1988:376–7, 406–7), Kemp (1995, 91–4, 256–60).

Rhinokorax

(ῥινοκόραξ **G**, *rhinocorax* **L**) Julius Valerius (*Res Gestae Alexandri Macedonis* 3.21 Kübler) mentions these as birds seen by Alexander's army when they camped by a lake just before he reached the River Ganges; they did not attack humans or fly rashly into the camp fires. The Latin translation of an alleged letter from Alexander to Aristotle (p. 201.20 Kübler, pp. 174–5 §30 André-Filliozat) has its own version of the same story, naming the birds *nocticoraces* (see NYKTIKORAX) and describing how they fished and ate their prey in the lake; they resembled Vultures but were larger, bluish grey in colour with long yellow beaks (? hence the name Rhinokorax='Raven with a [Prominent] Nose') and black legs. This bears some resemblance to the dark phase of the Western Reef Egret, *Egretta gularis*, a coastal bird of Pakistan and north-west India that hunts fish and is crepuscular, but only slightly bigger than the sub-continent's smallest Vulture (Egyptian Vulture, *Neophron percnopterus*: 55–65 cm ~Egret 60–70 cm).

(a) Robert (1911:117–18), Thompson (1936:256), André (1967:139), Capponi (1979:444–5).

(b) Ali and Ripley 1 (1978:74–6 and plate 7.4), Grimmett, Inskipp and Inskipp (1998:559 and plate 78).

Rhobillos

(ῥόβιλλος **G**) According to Hesychius (ρ 381), another name for the Basiliskos (q.v.: specifically Goldcrest, *Regulus regulus*, and Firecrest, *R. ignicapillus*, but sometimes loosely extended to [Winter] Wren, *Troglodytes troglodytes*).

(a) Chantraine (1933:248–9), Thompson (1936:256), Frisk 2 (1970:660).

(b) Witherby 1 (1943:315–20), 2 (1943:213–17), Bannerman 2 (1953:286–98; 3 (1954:346–58), Armstrong (1955), *BWP* 5 (1988:524–42); 6.(668–95), H-A (1997:230–1, 262–3).

Rhōdios

(ῥωδιός **G**) In Hipponax (16.2 West), an aphetic form of Erōdios (q.v.: Grey Heron, etc.); cf. Hesychius ρ 559, *Etymologicum Magnum* 380.39–42, Herodian 1.116.24–25, 2.924.14–19).

(a) Thompson (1936:257).

Rhoispis

ῥοισπις G: accent uncertain) Another mysterious name in the bird list on *P. Amsterdam* 13.11, written probably by an unlettered schoolboy in the fifth century AD. Could it perhaps have been a clumsy attempt at spelling Orospezos (q.v. ? Cretzschmar's Bunting, *Emberiza caesia*: still fairly common on passage through Egypt in spring and autumn)?

(a) Thompson (1936:213–24), Sijpesteijn (1977:69–70; 1980:31–2), Bain (1999:77).

(b) Steinfatt (1954:249), *BWP* 5 (1988:656–61), 9 (1994:230–7), Goodman and Meininger (1989:476–7), Byers, Olsson and Curzon (1995:138–40), H-A (1997:234, 297), Brooks (1998:28, 220).

*Rhomphaia

ῥομφαία G) The Cyranides 1.17 call this a winged creature, a bat familiar to everyone: presumably one (? or more) of the twenty species of bat found in Greece.

See also NYKTERIS.

(a) Keller 1 (1909:11–14), Wellmann (1909:2740–2), Richter 2 (1979:575–6), Houlihan and Goodman (1986:137–9 and figs 195–8), Dunbar (1995: on v. 1294), Hünemörder 4 (1998:552–3).

(b) van den Brink (1967:46–73), Wimsatt 1 (1970:32–6, 265–300), Hill and Smith (1984:61–3, 100–102, 125–6, 128–33, 137–78, 157–64), Robertson (1990:15–27, 97–106), Richarz and Limbrunner (1992:34–47, 65–79, 137–69).

Rhyndakē, Rhyntakēs

ῥυνδάκη, ῥυντάκης G) Around 500 BC Ctesias described the Rhyndakē (*sic*: 688F27 Jacobi) in India as a little bird, in size no bigger than an egg, but the lexicon of Hesychius nearly a thousand years later called it (ρ 503) Pigeon-sized. Plutarch, however, described the Rhyntakēs (*sic*: *Artaxerxes* 19.3) as a little Persian bird with no faeces but full of fat inside, which was believed to live on air and dew. It is uncertain whether Rhyndakē and Rhyntakēs are one and the same bird, and impossible to make any plausible guess at its or their identity.

(a) Thompson (1936:257), Gossen (1937:98, § 1828), Vian (2005:420–1).

S

? Salakōnēda

(σαλακωνηδα **G**: accent unknown) Another bird of uncertain identity, listed solely on line 7 of *P. Amsterdam* 13 (fifth century AD), where the script is difficult to decipher (letters 1, 3, 4 and 6 of the word are now indistinct, and the writer's spelling generally is unreliable). In ancient Greek, no other bird's name ends in ēda, but Salakōn is an ancient Greek word favoured by Aristotle for a pretentious, swaggering and extravagant snob (*Magna Moralia* 1192b2–3, *Ethica Eudemia* 1221a35, 1223b1, 6, *Rhetorica* 1391a3–4), and could have been (? part of) a local name for an Egyptian bird that strutted or minced about. If the writer here had misspelled Salakōnidion, such a name might well have been given locally (with its -idion ending hypocoristic and not necessarily diminutive) to one pretty bird with mincing steps: the Greater Flamingo, *Phoenicopterus ruber*, a bird that up to the nineteenth century bred on several lakes in the Nile delta, with thousands then wintering on Lake Manzala.

See also PHOINIKOPTEROS.

(a) Kühner and Blass 1 (1890:277), Chantraine (1933:68–72), Schwyzer 1 (1959:471), Sijpesteijn (1977:69–70; 1980:30–1), Bain (1999b: 77).

(b) Meinertzhagen (1930:453), Bannerman 6 (1957:141), Urban and others 1 (1982:212–15), Goodman and Meininger (1989:151–2).

? Salpinktēs, ? Salpistēs, Salpinx

(σαλπιγκτής, σαλπιστής, σάλπιγξ **G**) Salpinx ('Trumpet') is recorded as a bird name in Aelian *NA* 6.19 (who explains it by saying the bird makes the sound of a trumpet) and Hesychius σ 125, while Salpinktēs and Salpistēs ('Trumpeter') are possible corrections of a misspelled bird name in the manuscript of Hesychius σ 126. It seems likely that they denote the same bird, which Photius (s.v. ὄρχιλος) and Hesychius ο 1380 identify as the Orchilos (q.v.: another of many names for [Winter] Wren, *Troglodytes troglodytes*: along with Basileus, Presbys, Rhobyllos, Trikkos, Trochilos and Trōglodytēs: qq.v.). The name certainly suits the Wren, whose call, a rapid series of clear high notes and trills, very loud for so small a bird, might well be compared to an ancient war trumpet(er).

(a) Keller 2 (1913:82–4), Thompson (1936:257), Gossen (1937:100 §1843–4), Pollard (1977:36–7), Dunbar (1995: on v. 568).

(b) Witherby 2 (1943:214), Armstrong (1944:70–2; 1955:52–96), Bannerman 3 (1954:348, 352–3), *BWP* 5 (1988:536–9), Gattiker and Gattiker (1989:199–206), H-A (1997:230–1).

? Saraknon

(σαρακνον: accent unknown **G**) An undated papyrus (Preisigke, *Sammelbuch* 5301.2) lists various comestible birds: mostly by name and quantity (Hens, Chickens, Pigeons, Geese), one by source (birds hunted or netted) Amongst them appears the word Saraknon (line 13) with no quantity specified; if this was a hellenisation of the Coptic word *sarakōte* (=wanderer, vagrant), it might possibly denote the [Common] Quail (*Coturnix coturnix*), a passage migrant through Egypt that is still netted there in enormous numbers for human food.

See also ORTYX.

(b) Meinertzhagen (1930:79–81, 648–50), Goodman and Meininger (1989:88–91).

Sarin

(σαρίν **G**) The manuscript of Hesychius (σ 211) identifies this as ‘a kind of bird like the Psaros’ (q.v.: Starling). Sarin here must be an example of the diminutive form ending in -in, which during the third century BC began to supplant the earlier spelling in -ion, and is best interpreted as an alternative spelling of (P)sari (o)n. Previous attempts to identify this Starling-like bird have been weird (Gossen: White-billed Buffalo Weaver, *Bubalornis albirostris*, a bird confined to central and southern Africa; Thompson: [European] Bee-eater, *Merops apiaster*, bearing no resemblance to a Starling), especially since there is just one Greek bird that closely resembles the [Common] Starling in shape and size and indeed is congeneric, yet is easily distinguished from it by its pink underbelly and shoulders: the Rose-coloured Starling (*Sturnus roseus*). This bird is a regular visitor to Greece, passing through the country mid-May to June, and occasionally staying to breed.

See also SELEUKIS, THEOKORNOS.

(a) Thompson (1936:257), Gossen (1937:101 §1853), Georgikas (1948:243–60), Schwyzer 1 (1959:472), Gignac 2 (1981:27–9).

(b) *BWP* 8 (1994:269–79), H-A (1997:284–5), Brooks (1998:15, 206).

? Sarkōn

(σαρκῶν **G**) According to Hesychius (σ 209), Sarkōn (=‘Fleshing’) is another name for the Spermologos (q.v.: a general word for ‘Seed-picker’, allegedly including various Corvids and the Common Crane).

(a) Thompson (1936:257).

Schoiniklos, Schoinilos, Schoineus, Schoinikos, Schoiniōn

(σχοινίκλος, **σχοινίλος**, σχοινεύς, σχοίνικος, σχοινίων **G**) Aristotle *HA* 593b1–6 describes Schoini(k)los (the manuscripts divide between -iklos and -ilos) as a bird that lives by lakes and rivers, moves its tail, and is smaller than the Pelargos (q.v.: White Stork, *Ciconia ciconia*) and the Gulls; later (610a8–9) he describes Schoiniōn as a friend of the Korydos. The former description fits Wagtails better than Reed Bunting (*Emberiza schoeniclus!*) or any of the Warblers associated with sedge and reeds: particularly the tail-wagging Grey Wagtail, *Motacilla cinerea* (18–19 cm ~ 100–115 cm Stork, 25+ cm Gulls), but White (*M. alba alba*: 18 cm) and Yellow (*M. flava*, two subspecies: *feldegg*, *flava*: 16–17 cm) also favour the same habitat. Antoninus Liberalis (7.7, based on Boios) says that Schoineus, one of Autoonos’ sons, was transformed into a bird of the same name, and Hesychius (σ 3037) identifies Schoinikos as a bird; it is likely but not certain that both of these (and Schoiniōn!) were variants of Schoiniklos.

See also KINKLOS.

(a) Sundevall (1863:118 §63, 161§161), Aubert and Wimmer 1 (1868:95–6 §48), Keller 2 (1913:84), Brands (1935:114–15), Thompson (1936:276), Pollard (1977:71), Gossen (1937:112–13 §2078–9; 1956:170 §7, 174 §14), Forbes Irving (1990:224–5).

(b) Witherby 1 (1943:219–25, 229–33), Bannerman 2 (1953:114–34, 143–54), Steinfatt (1954:250), *BWP* 5 (1988:413–33, 442–71), Simms (1992:198–211, 217–52), H-A (1997:227–29), Brooks (1998:176–8).

Seiouros

(σείουρος **G**) Another name (= ‘Shaketail’) for the Seisopygis (q.v.: Wagtail), according to one of the Greek-Latin glosses (*CGL* 3.258.21).

(a) Robert (1911:132).

Seirē

(σειρή **G**, ? *siren*, ? *sirena* **L**) Hesychius (σ 340) Hesychius defines Seirē as a sort of small bird. If it is named after the sweetly singing Sirens of Homer (*Odyssey* 12.181–200), it too was presumably a songster, possibly the Serin (*Serinus serinus*). When Ovid (*Metamorphoses* 5.560), describes the transformation of the daughters of Achelous into Sirens, keeping their own faces but having their bodies covered with yellow feathers, he could have been inspired also by several other Mediterranean songsters (Greenfinch, *Carduelis chloris*; Blackheaded Bunting, *Emberiza melanocephala*; Yellowhammer, *E. citronella*; Golden Oriole, *Oriolous oriolus*). When Polemius Silvius (543.18 Mommsen) includes *siren* in his list of bird names, it is uncertain whether this translates Greek Seirē or Seirēn.

(a) Thompson (1936:257), Gossen (1956:172 §23), André (1967:143–4), Capponi (1979:462–3), Vian (2005:419).

(b) Newton (1972:31, 56–7, 101, 153–5, 160, 165), *BWP* 7 (1993:415, 426–8, 508–9, 515–17, 548–9, 559–62); 9 (1994 153–5, 162–5), H-A (1997:275, 289–90, 294, 299), Clement and others (1993:172–3, 312–13).

Seirēn

(σειρήν **G**, ? *siren* **L**) Hesychius (σ 348) says that Seirēn was a name used by Acylas (a minor writer probably of the third century AD) for the Strouthiokamēlos (q.v. under Strouthos (2): Ostrich). When this word appears in a Septuagint passage (*Isaiah* 13.21) about wild creatures in deserted places, its translation as Ostrich (*pace* The New English Bible!) seems compelling; cf. also the pseudepigraphical book of *Enoch* (19.2) and Basil's discussion of the *Isaiah* passage (Migne *PG* 30 col. 597–600). Aelian (*NA* 4.5) claims that it was an enemy of the Kirkē (q.v.: a bird of doubtful identity, perhaps Raven).

See also SEIRĒ, STROUTHOS (2).

(a) Thompson (1936:257), Gossen (1937:101 §1861).

(b) Cave and Macdonald (1955:52), Bundy (1976:20, 85), *BWP* 1 (1977:37–41), Urban and others 1 (1983:32–7), Goodman and Meininger (1989:113–14, 216).

? Seirophoros

(σειροφόρος **G**) Hesychius (σ 352) seems to identify Seirophoros (= 'Trace-horse') as a bird of augury that acts as a guide. If the Greek text here is correct, the bird's identity is

uncertain; one possibility is that Seirophoros was another name for Ortygomētra (q.v.: Corncrake, *Crex crex*), which was believed to guide the Ortyx (q.v.: Quail, *Coturnix coturnix*) on migration. The word for ‘bird of augury’ (οἰωνός), however, could be a copyist’s error for ‘just like’ (οἶον), in which case Hesychius’ entry would run ‘Trace-horse’: just like ‘acting as a guide’, and there would be no reference to a bird at all.

(a) Thompson (1936:257), Gossen (1937:101 §1682).

(b) Witherby 5 (1944:174–80), Bannerman 12 (1963:172–84), *BWP* 2 (1980:570–8), H-A (1997:155), Brooks (1998:130–1), Taylor and Perlo (1998:320–7).

? Seisophelos

(σεισόφελος **G**) A mysterious name, perhaps misspelled or miscopied in its one mention (Hesychius σ 357), where it’s identified as ‘the Trochilos kind of bird’. Trochilos (q.v.) is a name attached to three different birds: the Egyptian Plover (*Pluvianus aegyptius*), Spur-winged Lapwing (*Hoplopterus spinosus*), and the [Winter] Wren (*Troglodytes troglodytes*), and presumably Seisophelos was a descriptive nickname or local dialect for one of this triad. Its transmitted spelling, however, is difficult to interpret; Seis(o)-means ‘shaking’, but (o)phelos lacks a relevant meaning, and might well be an error for -lophos (‘crest’) or-kephalos (‘head’). ‘Crestshaker’ or ‘Head-shaker’ could aptly describe two sorts of Trochilos: Egyptian Plovers bob their foreparts like many other waders, often raising the short feathers on their foreheads to form a crest, while male

Wrens often move their heads from side to side when singing.

(a) Meineke (1857:621), Robert (1911:132), Thompson (1936:258), Gossen (1937:101 §1863).

(b) Meinertzhagen (1930:527–8), Armstrong (1955:57–8), Cave and Macdonald (1955:151–2), *BWP* 3 (1983:87); 5 (1988:532–3), Goodman and Meininger (1989:238–9), H-A (1997:230–1).

Seisopygis, Seisopygē, Seisopygia, Seisopygion, ? Seisophēkēs

(σεισοπυγίς, σεισοπυγή, σεισοπυγιά, σεισοπύγιον, ? σεισοφήκης **G**, *motacilla*, ? *mutacilla* **L**) This name, with all its variant endings, means ‘Shakerump’. The *Cyranides* (3.41) provide a pithy and accurate description of the bird: it’s found by streams and torrents, and is always shaking its rump, hence its name (cf. the scholia to Theocritus 2.17, *Etymologicum Magnum* 513.4–16, Tzetzes 11.577). Several languages still name this bird from its habitual tail wagging: e.g. Wagtail English, *sousourada* modern Greek, *hochequeue* French, *squassacoda* Italian) as does its Latin name *motacilla* (Varro *De*

Lingua Latina 5.11, Pliny *HN* 37.156, Arnobius *Adversus Nationes* 7.17; frequently spelled *mutacilla* in the Greek-Latin Glossaries: e.g. CGL 3.89.76, 435.73). In Greece today the common Wagtails are Yellow, *Motacilla flava* (two subspecies: *feldegg*, *flava*); Grey, *Motacilla cinerea*, and White, *M. alba alba*; the Grey wags its long tail incessantly, the others repeatedly, and all these are waterside birds. Wagtails have several other ancient Greek names: Kinklos (q.v.: cf. the scholia to Theocritus 5.117 and to Oppian *Halieutica* 4.132, Hesychius κ 2608, *Etymologicum Magnum* 513.4–16, Tzetzes *Histories* 11.577), Boudytēs, Killyros, Schoiniklos and Seiouros (qq.v.). Seisopygis also (like Kinklos, q.v.) was often (scholia to Theocritus 2.17, to Lycophron 310, to Oppian *Halieutica* 1.565, 4.132, *Suda* τ 760, Tzetzes *Histories* 11.577, CGL 3.258.21) stupidly confused with the Iynx (Wryneck, *Jynx torquilla*).

See also AIGIOTHOS, ANTHOS, BOUDYTĒS, CHYRRHABOS, KILLYROS, KINNYRIS.

(a) Robert (1911:131–2), Keller 2 (1913:84), Brands (1935:114), Thompson (1936:257–8), Gossen (1937:52–3 §963), André (1956:108–9), Steinhäuser (1964:1–5), Pollard (1977:71), Capponi (1979:343–4).

(b) Bewick 1 (1826:225, 228–9), Witherby 1 (1943:219–25, 229–32), Bannerman 2 (1953:118–34, 143–54), BWP 5 (1988:413–33, 442–71), Simms (1992:25–6, 119, 198–211, 217–52), H-A (1997:227–9), Brooks (1998:176–8).

Seleukis, Seleukias

(σελευκίς, σελευκίας **G**, *seleucis* **L**) Dionysius (*On Birds* 1.22) describes the Seleukis as a voracious bird that pleases farmers by consuming whole armies of locusts bent on attacking their crops, but the birds themselves would eat the fruit if you failed to reward them; if you killed a single bird, they would never return. Zosimus (*Histories* 1.57.3) alleged that Apollo sent these birds, which lived around his temple in Syrian Palmyra, to farmers whose crops were under attack from locusts. According to Pliny (*HN* 10.75), prayers for the arrival of these birds were offered to Jupiter by the inhabitants of the Taurus mountains (=eastern Turkey) on these occasions—nobody knew where the birds came from or departed to, for they only appeared when protection from locusts was required (cf. e.g. also Galen 8.397 Kühn, Aelian *NA* 17.19, citing Eudoxus of Cnidus fr. 44 Lasserre; Basil *Hexaemeron* 8.7=Migne *PG* column 181CD; Hesychius σ 378; Photius s.v. σελευκίς; *Suda* σ 199 citing Eunapius fr. 2 Müller). Cuvier was the first to identify this bird as the Rose-coloured Starling (*Pastor roseus*), which winters in India and Sri Lanka and migrates mainly to eastern Turkey and the lands east and north of the Black Sea where large flocks breed. On migration, however, high numbers wander through south-eastern Europe in pursuit of the mass congregations of locusts and grasshoppers on which they then feed, but in late summer they change their diet to grapes and other fruit and attack the vineyards. Not surprisingly their nicknames in modern Greece are ‘Saint’s bird’ in spring and ‘Devil’s bird’ in late summer. Its ancient Greek name Seleukis is apparently a hellenisation of what it was called in its major breeding areas; in modern Turkey ‘Starling’ is Sigircik.

See also SARIN, THEOKORNOS.

(a) Cuvier (1830:399), Gossen (1921:1207–8; 1935:175 §204), Pelliot (1930–32:573), Thompson (1936:258–9), André (1967:143), Pollard (1977:59), Capponi (1979:457–8).

(b) Heldreich (1878:45), Tristram (1882:410–14; 1884:73–4), Meinertzhagen (1930:101), Witherby 1 (1943:45–7), Bannerman 1 (1953:71–9), Kumerloeve (1961:31–2), *BWP* 8 (1994:269–79), Porter and others (1996:200–1, 408), H-A (1997:284–5), Brooks (1998:15, 206–7), Feare and Craig (1998:177–81).

Selkes

(σέλκες **G**) *See* SERKOS.

Semiramis

(σεμίραμις **G**) Hesychius (a 406) calls this bird a ‘Peristera (=Pigeon) of the mountains’. The word Semiramis apparently closely resembled a Syrian word for Dove (Diodorus Siculus 2.4.6), and its use as a bird name may well have been popularised (at least in Assyria and regions to the east) by the story of the historical Semiramis (a Hellenisation of Sammuamat), who (according to Diodorus 2.6.5–8) led a successful Assyrian assault on Bactra by climbing up rocks and through a ravine in the late ninth century BC. There was a legend that when this Semiramis died, she turned into a Dove and was deified, thus inducing the Assyrians to worship the Dove as a god (Diodorus 2.20.2). Although Peristera (q.v.) can be a general word for any of the European and western Asian Doves, the words of Diodorus and Hesychius taken together imply that as a bird name Semiramis primarily meant Rock Dove (*Columbia livia*), whose habitat was primarily coastal cliffs and mountains, together with the Feral and Domestic Pigeons which were descended from it.



Figure 11 Starling, Rose-coloured

(a) Hehn (1911:346), Steier (1932b: 2480–4), Thompson (1936:259), Gossen (1937:102 §1870), Forbes Irving (1990:233), Hünemörder 12.1 (2002:45–7).

(b) Goodwin (1983:57–62), H-A (1997:198–200), Haag-Wackernagel (1998:9–17, 20–43).

Serkos

(σέρκος **G**) According to Hesychius (σ 429), a name for the Domestic Cockerel (with the Hens called Selkes, whose singular form is unknown). These names do not occur elsewhere, but it is possible that they were associated in Crete with the youthful, beardless Zeus who went there by the name of Gelchanos or Velchonos and was portrayed along with a Cockerel on silver coins of Phaestos.

See also ALEKTŌR.

(a) Rossbach (1889:431–9), Head (1911:473 and fig. 253), Cook 2 (1925:946–7 and figs 838–41), Thompson (1936:260), Nilsson (1950:550), *Catalogue* (1963:63 and plate xv.10).

Series

(σέρτης **G**) In Hesychius (σ 432) Sertēs is defined as the name used for a Geranos (q.v.: Common Crane, *Grus grus*) by the inhabitants of Polyrrenhia, a city in the north-west corner of Crete, just south of the modern Kastelli. Flocks of up to 100 Cranes still fly regularly over Crete on their spring passage at a great height, though fewer are seen there returning south in autumn.

(a) Thompson (1936:260), Gossen (1937:102 §1873).

(b) Lambert (1957:52), *BWP* 2 (1980:619–20), H-A (1997:157).

Sialendris

(σιαλενδρίς **G**) According to Hesychius (σ 553), the name of ‘a kind of bird’ mentioned by Callimachus (fr. 419 Pfeiffer); its identity is unknown. Suggestions have been made that Sialendris was another name for Sialis and/or Skalidris (qq.v.), both mentioned only once, while Skalidris itself is just one version of a bird’s name in the manuscripts of Aristotle *HA* 593b7 (along with Kalidris, Skalindres and Skandris).

(a) Schneider 2 (1811:596), Thompson (1936:260).

Sialis

(σιαλις **G**) According to Athenaeus (392c), the Alexandrian scholar Didymus (fr. 46 Schmidt) alleges that Sialis was another word for Ortyx (q.v.: [Common] Quail, *Coturnix coturnix*), so called because of its sweet voice. Three Quail calls can be considered musical: the advertising ‘Wet-my-lips’ repeated several times in quick succession, the contacting ‘Hueeed’, and in particular the female’s disyllabic piping call. It is difficult, however, to see any etymological connection between Sialis and any Greek word connected with music; a more logical source for the bird’s name would be Sialon (σίαλον: ‘Spit’) and Sializō (σιαλίζω: ‘I slaver’), which seem wholly inappropriate for the Quail.

(a) Thompson (1936:260), Gossen (1939:271 §106).

(b) Witherby 5 (1944:251), Campbell (1952:167–70), Toschi (1959:44–9), Bannerman 12 (1963:369), *BWP* 2 (1980:501), Johnsgard (1988:144–5), Guyomarc’h and others (1998:27–46), Madge and McGowan (2002:285).

Sintēs

(σίντης **G**) One of many names, according to Hesychius (μ 117), along with Makesikranos (q.v.), given to the Eops (q.v.: Hoopoe, *Upupa epops*). Sintēs is elsewhere a poetical word for ‘Robber’ (Oppian *Haliutica* 4.602) or ‘Ravenous’ (Homer *Iliad* 11.481, 16.353, 20.165), and may have been attached to the Hoopoe because of its habit of hammering larger items of prey (such as lizards) against a hard surface.

(a) Thompson (1936:260), Gossen (1937:71 §1325).

(b) Munch (1952:57–8), *BWP* 4 (1985:790).

Sippē

(σίπη **G**) See SITTĒ.

Sisilaros

(σισίλαρος **G**) Hesychius (σ 733) says that in Perge, a city in Pamphilia (now southern Turkey), the local name for a Perdix (q.v.: Partridge, which in that area would be the Chukar, *Alectoris chukar*) was Sisilaros. If that name is correctly interpreted as ‘Hissing-Gull’, it is based on one of the Chukar’s calls, which resembles the noise made by an old steam engine, lasting for up to five minutes.

(a) Thompson (1936:260).

(b) Stokes (1961:115–16), *BWP* 2 (1980:455), Madge and McGowan (2002:187).

Sitaris

(σιτάρις **G**) According to the *Suda* (a 643), a name used in late Byzantine times for the Sittē (q.v.: ? [Eurasian] Nuthatch, *Sitta europaea* and [Western] Rock Nuthatch, *S. neumayer*).

(a) Thompson (1936:260).

Sittakē, Sittakos, Sittas

(σιττάκη, σιττακός, σίττας G) See PSITTAKOS.

Sittē, ? Sippē

(σίτη, ? σίπη G) Aristotle (*HA* 609b11–14) calls the Sittē an enemy of the Aētos (q.v.: Eagle and other large predators), whose eggs it breaks (cf. Pliny *HN* 10.37), later (616b21–25, where several manuscripts write Sippē, not Sittē) following this up with a claim that the bird is pugnacious, adroit, orderly, knowledgeable and prolific, making a good life, being a fine parent and pecking wood. Hesychius (σ 773) says it's a bird, identified by some as a Dryokolaptēs (q.v.: a general name for any of the larger Woodpeckers). If all these passages describe the same bird, that can plausibly be identified as a Nuthatch, with three similar species (presumably in antiquity not distinguished from each other) residing in Greece: [Eurasian] (*Sitta europaea*) mainly in the north, [Western] Rock (*S. neumayer*) mainly nearer the coast and in the Peloponnese, and Krüper's (*S. krueperi*) confined to Lesbos. These three small birds are aggressively territorial, remarkably adept at moving up and down tree trunks, wedging seeds and invertebrates skilfully into cracks in those trunks and in order to feed smashing them open, and remarkably prolific: [Eurasian] and Rock especially, laying clutches of 5–10 and 8–10 (6–13) eggs respectively. [Eurasian] and Rock Nuthatches also have loud 'seet-seet' calls and trills that may well have given rise to the ancient Greek name. The bird was considered to bring good luck (Callimachus fr. 191.56 Pfeiffer), especially to lovers (scholia to Aristophanes *Birds* 704a citing an anonymous iambic fragment=fr. 52 West, *Suda* a 643).

(a) Sundevall (1863:121–2 §72), Aubert and Wimmer 1 (1868:107 §72), Thompson (1936:260–1), Gossen (1937:104 §1906), André (1967:148–9), Pollard (1977:51), Capponi (1979:477–8; 1985:104–5).

(b) Marples (1931–2:107–8), Walpole-Bond (1932:70–1), Witherby 1 (1943:241–4), Bannerman 2 (1953:167–72), Löhrl (1957:7–30, 45–8, 60–2); 1967:7–111; 1988:7–51, 116–25, 154–68), Kumerloeve (1961:76–9), *BWP* 7 (1993:283–7, 298–313, 320–8), Harrap (1996:109–14, 138–40, 155–8), H-A (1997:271–2, Brooks (1998:15, 27, 50–1, 83–7, 199–200).

Sittos

(σίττος **G**) According to Hesychius (σ 772), a bird variously identified as ‘Glaux (q.v.: Little Owl), Kissa (see KITTA: Jay) or Hierax (q.v.: smaller raptor)’.

(a) Thompson (1936:261), Gossen (1937:104 §1907).

? Skalidris, Skalidres, Skandris, Kalidris and/or Kandris

(? σκαλίδρις, σκαλίδρες, σκανδρίς, καλίδρις or κανδρίς **G**) A bird mentioned only once, in an Aristotelian passage (*HA* 593a25-b8) where the manuscripts divide over its spelling in the ways listed above; could Sialendris (q.v.) have been a further variant of the same name? The passage describes the bird succinctly as living by lakes and rivers, with plumage ash-grey but speckled. In Greece today eleven common birds match this description: mainly as passage migrants in autumn (Sanderling, *Calidris alba*; Temminck’s Stint, *C. temminckii*; Ruff, *Philomachus pugnax*; Black-tailed Godwit, *Limosa limosa*; Spotted Redshank, *Tringa erythropus*; Greenshank, *T. nebularia*; Common Sandpiper, *Actitis hypoleucos*); three others also winter (Dunlin, *Calidris alpina*; Little Stint, *C. minuta*; Curlew, *Numenius arquata*; one other is resident all year round [Common] Redshank (*Tringa totanus*). The Ruff, however, was usually called Memnōn (q.v.), Curlew possibly Phellinos (q.v.), and [Common] Redshank and/or Common Sandpiper Pygargos (see PYGARGOS 2).

(a) Sundevall (1863:147 §125), Aubert and Wimmer 1 (1868: §41), Thompson (1936:261), Pollard (1977:71).

(b) Witherby 4 (1943:160–72, 232–40, 244–8, 251–5, 276–87, 297–302, 324–40), Bannerman 9 (1961:1–16, 35–52, 232–48, 260–72, 279–95, 347–82); 10, (1961:8–22, 98–137), *BWP* 3 (1983:271–93, 303–18, 365–71, 385–402, 458–73, 500–513, 517–40, 547–58, 594–605), H-A (1997:169–70, 172–3, 175, 178–80, 182), Brooks (1998:130, 137, 139–46).

Skillos

(σκιλλος **G**) According to Hesy-chius (σ 986), another name for Iktinos (q.v.: Kite).

(a) Thompson (1936:261), Gossen (1937:105 §1925).

Skindapsos

(σκινδαψός **G**) See KINDAPSOS.

Skips

(σκήψ **G**) See SPARASION.

Skolopax

(σκολόπαξ **G**, ? *scolopax* **L**) Since Skolops in ancient Greek meant a pointed stake, Skolopax was presumably the name of a bird with a long, pointed beak. Only one certain mention of this name survives from antiquity: in Aristotle (*HA* 614a31–34), who says it breeds and lives on the ground and never perches in a tree. Its identification as the [Eurasian] Woodcock (*Scolopax rusticola*) would be confirmed if a fragment of Latin verse ([Nemesianus] *De Aucupio* fr. 2 Volpilhac) describing the *scolōpax* (the second o is short in ancient Greek, however) were correctly attributed to the third century AD. It claims that the bird is easily captured when the trees have lost their leaves in winter, as it feeds on earthworms in the soil that it finds by smell, not by sight, with the point of its beak thrust into the ground: a fairly accurate account of Woodcock behaviour, although the bird does use its eyes in its search for worms. Unfortunately, however, this passage survives only in a sixteenth-century book on bird names (G. de Longueil, *Dialogus de avibus*, Cologne 1544), and may well have been a sixteenth-century forgery based on information about the Woodcock in the works of contemporary natural historians. Finally, in a textually corrupt passage, Theophrastus (*Weather Signs* 49) mentions a creature that can find worms, but it is uncertain whether here he is referring to a Skolopax or a Spalax (lesser mole rat, *Spalax leucodon*).

See also ASKALŌPAS.

(a) Gesner 3 (1555:501–4), Sundevall (1863:146 §122), Aubert and Wimmer 1 (1868:107 §98), Robert (1911:110), Chantraine (1933:378), Thompson (1936:261–2), Capponi (1959:348–65; 1979:451–2), André (1967:142), Verdière (1974:28–36), Pollard (1977:63).

(b) Witherby 4 (1943:184–92), WynneEdwards (1950:160), Bannerman 9 (1961:96–110), Demole (1964:17–95, 131–6, 193–205), Burton (1974:25–6), *BWP* 3 (1983:444–57), McKelvie (1986:9–143, 151–68), Hayman and others (1987:343–4), H-A (1997:175), Brooks (1998:17, 23, 141).

Skōps

(σκόψ **G**, *scops*, ? *scopis* **L**) The bird's name is always spelled with the initial S in our manuscripts, although many ancient and Byzantine writers (e.g. Aristotle fr. 349 Rose, Alexander of Myndos fr. 12 Wellmann, Callimachus fr. 418 Pfeiffer, Herodian 1.404.20–1 Lentz, Aelian *NA* 15.28, Theognostus *Canons* 136.3–4 Cramer, Eustathius 1523.59) claim that Homer (*Odyssey* 5.66, placing its nests in the alders, poplars and cypresses of Calypso's island) and Aristotle used the spelling Kōps. Latin calls it *scops* (Pliny *NH* 10.138) and perhaps *scopis* (? alternative or incorrect spelling in Polemius Silvius p. 543.27 Mommsen); in Sicily it still goes by the name of *scupiu*. The bird's identification as the [Eurasian] Scops Owl (*Otus scops*) is confirmed by the mainly accurate accounts of Aristotle and Alexander of Myndos (Wellmann frs 11–12=Athenaeus 391bc, fr. 13=scholia to Theocritus 1.136). The former says (*HA* 592b10–15) that the Skōps is smaller (19 cm ~20 cm!) than the Glaux (q.v.: Little Owl, *Athene noctua*) but similar in appearance and carnivorous, and he adds later (617b31–18a7) that some are called Aeiskōps (q.v.: 'Always-Scops') because they stay all the year, have a call and are inedible, while others appear only one or two days in autumn and are silent, fat and edible (cf. Callimachus fr. 418 Pfeiffer). Modern research confirms that two subspecies of Scops Owl occur in Greece: *Otus scops scops* on the mainland and in the Ionian islands all year round; *O. s. cycladum* in the Peloponnese, Crete and the Cyclades, some resident, but many only as passage migrants seen for a few days mainly in autumn when they are silent and fattened up for the flight to winter quarters in Africa. Alexander of Myndos (frs 11–12 Wellmann in Athenaeus 391bc, cf. Aelian *NH* 15.28) adds, in addition to its smaller size, two other points which differentiate Skōps from Glaux: its lead-coloured plumage is punctuated with white speckles, and hornlike tufts grow upwards from the eyebrows on each temple. These are definitive; the bird's scapulars have a row of white markings big and clear enough to be visible as spots covering the whole of the underbody, in full view when the bird perches upright, and its ear tufts are immediately distinctive. Alexander also (fr. 13 Wellmann; cf. Theocritus 1.136, Palladius *Palatine Anthology* 9.380.2, and the scholia to Homer *Odyssey* 5.66 and Theocritus 1.134) alleges that the Skōps doesn't have an attractive call; its bell-like whistle 'yuhu', however, repeated every 2 seconds, is a familiar feature of Greece's spring and summer nights. Pollux (4.103, cf. Athenaeus 391ab, Pliny 10.138, Hesychius σ 1216) claims that the Skōps twists its neck round in a kind of dance which humans imitated and named after the bird, while Dionysius (*On Birds* 3.21) claims that hunters copied the bird's movements in order to capture it. Although the Glaux (q.v.) is a more celebrated dancer, Scops Owls too have dance-like movements; when disturbed at the nest, the female bird rocks herself slowly around, while young birds in the nest move their heads and upper bodies sideways in slow, rhythmic motions. When Tyrannion (in Athenaeus 391a–d) says that Skōps is another word for Nyktikorax (q.v.), presumably he just meant that it was a night bird (cf. *Suda* σ 694). Hesychius (σ 1216) says that some people identified the Skōps as a Koloios (q.v.: Jackdaw); this may have been caused by confusion between the spelling Kōps (see above) and the word Gōps (q.v. according to Hesychius γ 1044, a word for Jackdaw in Macedon).

See also AIGOKEPHALOS, KOLOIOS (3), STYX.

(a) Sundevall (1863:96 §4), Aubert and Wimmer 1 (1868:107–8 §99), Wellmann (1909:1067–8), Boraston (1911:218–19), Keller 2 (1913:36, 38–9, 43), Brands (1935:106), Gossen (1935:174 §193; 1937:107 §1955; 1939:269–70 §103), Thompson (1936:262–4), André (1967:27–8), Douglas (1974:45–6), Pollard (1977:54–5, 180), Capponi (1979:453–5; 1985:104–5), Richter 2 (1979:421–3), Arnott (1987:26–7), Hünemörder 4 (1998:246).

(b) Despott (1917:472), Arrigoni (1929:358–60), Witherby 2 (1943:335–8), Bannerman 4 (1955:232–7), Steinfatt (1955:97), Bannerman and Bannerman (1958:182–3), Kumerloeve (1961:157), Löhrl (1965:106), Koenig (1973:7–9, 13–124), Flint and Stewart (1982:34, 37–8, 108), *BWP* 4 (1985:454–65), Voous (1988:41–7), H-A (1997:203–4), Brooks (1998:14, 55, 163).

Skythios Ornis

(Σκύθιος ὄρνις **G**) Aristotle (*HA* 619b13–17) claims that in Scythia (covering now northern Romania, Moldavia and Ukraine) there was a bird as big as an *Ōtis* (q.v.: Great Bustard, *Otis tar da*, 75–105 cm) which laid two eggs but didn't sit on them; instead it concealed them in the skin of a hare or fox, and leaving them there it watched over them perched on the tree top whenever it wasn't hunting; it fought and struck with its wings anybody who climbed that tree, just as the *Aëtos* (q.v.: Eagle and other large birds of prey) does. This account was copied by Pliny (*HN* 10.97), but he placed the nest in the treetops. Presumably the Aristotelian source was a Greek who had seen in Scythia a real bird which he imperfectly described. This is most likely to have been a Steppe Eagle (*Aquila nipalensis*, 65–77 cm), a summer migrant that reaches the Ukraine and Moldavia by flying along the east side of the Black Sea, then builds a nest which may incorporate animal bones, fur and skin (sometimes on the ground, sometimes up to 30 m high in trees), lays two eggs (hatched in fact by the sitting female), habitually perches on a tree top (looking out for prey, rather than guarding the nest), and drives away from the nest large birds (e.g. in Africa, African Fish Eagle and Pied Crow).

(a) Cuvier (1830:403), André (1967:42), Capponi (1979:455–7), Thompson (1936:262).

(b) Brown (1955:83–6), *BWP* 2 (1980:216–25), Flint and others (1984:67–8 §132), Brown and Amadon (1989:651–6).

Smardikon

(σμάρδικον **G**) Mentioned only by Hesychius (σ 1227), who defines it as a Strouthion (a diminutive of Strouthos, q.v.: either House Sparrow, *Passer domesticus*, or more generally any small bird); his next entry (σ 1228) defines Smardikopōlai as men who sell

the Strouthos. Smardiko- here could be a manuscript error for Smardikio- (based on the common diminutive ending in -ion).

(a) Thompson (1936:264), Gossen (1937:107 §1958).

Smērinthos

(σμήρινθος **G**) According to Hesychius (σ 1246), a ‘kind of bird’. Since Mērinthos and Smērinthos in ancient Greek normally mean ‘string’ or ‘line’, it is possible that the name Smērinthos was given to a male bird with string-like tail feathers such as the Lesser Racket-tailed Drongo (*Dicrurus remifer*: tail 40–53 cm long) of India just south of the Himalayan foothills, or in East Africa the Paradise Flycatcher (*Terpsiphone viridis*: tail 18 cm), Paradise Whydah (*Vidua paradisaea*: tail 23 cm), Pin-tailed Whydah (*V. macroura*: tail 22 cm) and Red-collared Widow (*Euplectes ardens*: tail 25 cm).

(a) Thompson (1936:264), Gossen (1937:108 §1966).

(b) Mackworth-Praed and Grant 2 (1955:223–4 and plate 63), Ali and Ripley 5 (1987:128–30 and plate 67), Grimmett, Inskipp and Inskipp (1998:616 and plate 94).

Sōdes

(σώδες **G**) Dionysius On Birds 3.2 includes the plural form Sōdes in a list of small birds that can be captured by mistletoe. Both their identity and the spelling of the singular form (? Sōs) are uncertain.

(a) Thompson (1936:264), Gossen (1956:174 88).

Souspha

(σούσφα **G**) An undeclined plural name for birds (probably taken from some East African language), found only in the *Christian Topography* (2.30 Wolska-Conus) written in the middle of the sixth century AD by the Alexandrian merchant Cosmas Indicopleustes about his voyages. When sailing off the East African coast near Zanzibar, he saw a massive number of these birds, which were allegedly a little more than twice the size of the Iktinos (q.v.: Red and Black Kite: length 60–66 and 55–60 cm, wingspan 160–80 and 175–95 cm respectively). They followed his boat for a considerable time, flying high in the sky. Place, size and flight clearly identify Souspha as Frigatebirds (Greater, *Fregata minor*: length 86–100 cm, wingspan 206–30 cm, and Lesser, *F. ariel*: length

only 71–81 cm, wingspan 175–93 cm), which frequent these coasts, fly higher than most sea birds, follow ships and gather in large numbers over offal. Scholars who translate Souseph here as Albatross fail to realise that no species of that bird is found off Africa's east coast north of Mozambique.

(a) Thompson (1936:264–5).

(b) Harrison (1985:313–17, plates 51–2 and maps 188–9), Nelson (2005:17, 52–53, 99, 106–7, 188–205, 556–66).

Sparasion

(σπαράσιον **G**) According to Hesychius (σ 1398), a bird like a Strouthos, called Skips by some. Neither name is mentioned elsewhere. Hesychius here probably uses Strouthos (q.v.) to mean House Sparrow (*Passer domesticus*), which a vast number of European birds (females especially) sharing short, thick bills and dull grey and/or brown plumage resemble (Rock, Tree and Spanish Sparrow, Accentors, Buntings, Finches, Snowfinch). The name Sparasion itself seems to have close etymological links with many Indo-European words for Sparrow: e.g. *sparrow* itself, Gothic *sparwa*, Middle High German *sparwe*, old Norse *spörre* and modern Greek *spourgitēs*.

See also PYRGITĒS.

(a) Robert (1911:25–6), Thompson (1936:265), Gossen (1937:108 §1980).

Spelektos

(σπέλεκτος **G**) Hesychius (σ 1452) lists this as another name for Pelekan (q.v.: always one of the Greek Pelicans, White or Dalmatian, *Pelecanus onocrotalus* and *P. philippensis* respectively). Gesner, however, was the first to suggest that Hesychius (here and at π 1309, cf. the anonymous entry at Cramer 2, 464.29) could have been confusing Pelekan with Pelekas (which *may* mean Woodpecker, e.g. at Aristophanes *Birds* 882, 1154–57: see on PELEKAN).

(a) Gesner 3 (1555:669, cf. 704–13), Thompson (1936:265), Gossen (1937:108 §1654).

(b) Nelson (2005:241–50, 258–65).

Sperchnos or Sperchnon

(σπέρχνος or σπέρχνον **G**) It's uncertain whether Hesychius' heading Sperchnon (σ 1476) writes this name as a nominative or accusative; if the latter, its nominative form could then be either Sperchnon or Sperchnos. Hesychius defines his bird as a Hierax (q.v.: raptor smaller than Eagle); this eliminates the possibility that it was a variant spelling of Homer's Perknos (q.v.: Golden or Imperial Eagle) at *Iliad* 24.315–16. However, Sperchnos elsewhere (Aeschylus *Seven against Thebes* 286) means 'speedy' or 'rushing', and thus would be a suitable name for a Falcon. Could the word rather have been a variant of Aristotle's Perkos at *HA* 620a20 (q.v.:=? Eleonora's Falcon, which flies particularly fast in downward glides and horizontal pursuit of prey)? If so, it would provide a further example of P- and Sp- doublets in bird names (cf. Spelektos/Pelekan, [S]pergoulos).

(a) Robert (1911:120–2), Thompson (1936:266), Gossen (1937:109 §1987).

(b) Vaughan (1961:114–28), *BWP* 2 (1980:327–34), Brown and Amadon (1989:818–23), H-A (1997:145–6), Brooks (1998:13, 46, 127).

Spergoulos

(σπέργουλος **G**) See PERGOULOS.

Spergys

(σπέργυς **G**) Hesychius (σ 1464) defines this as Presbys, but we cannot be certain that here Presbys was intended to mean [Winter] Wren (*Troglodytes troglodytes*), a bird encumbered with a galaxy of ancient Greek names (also Basileus, Orchilos, Rhobilos, Trikkos, Troglodytēs, qq.v.). This identification seems more plausible because the word Spergys seems to have several avian correlatives (Per-goulos, Spergoulos, Sporgilos: qq.v.).

(a) Thompson (1936:265).

Spermologos

(σπερμολόγος **G**) Spermologos seems to have been applied as both adjective (=‘Seed-picking’) and noun (= ‘Seed-picker’) non-specifically to any birds that fed on seeds in general (e.g. Aristophanes *Birds* 579), but Aristotle alleges (*HA* 592b27–9) that birds so named fed on larvae. Attempts were made in late antiquity, however, to limit Spermologos to particular types of bird: Jackdaw, *Corvus monedula* (scholia to Demosthenes 18.127, §223 Dilts), any bird resembling a Jackdaw (Hesychius σ 1468, *Suda* σ 922), and even Common Crane, *Grus grus* (scholia to Aristophanes *Birds* 232). Aristophanes (*Birds* 232) claimed that birds with this name flew fast with gentle calls, and Alexander of Myndos (fr. 21 Wellmann, cited by Athenaeus 398d) said the bird was the same size as a Tetrax (q.v.: ? Partridge, 32–35 cm). Jackdaws are Partridge-sized (33 cm), while all Greek Corvids (e.g. Raven, Rook, Hooded Crow, Jackdaw) and Cranes include both seeds and larvae in their food.

See also OLAITOS AND SARKŌN.

(a) Aubert and Wimmer 1 (1868:108 §100), Rogers (1906: xl), Gossen-Steier (1922:1558–61), Brands (1935:119), Thompson (1936:265), Gossen (1937:108 §1985; 1939:271 §105), Capponi (1962:572–3), Pollard (1977:28–9), Hünemörder 6 (1999:786–7).

(b) Witherby 1 (1943:7–14, 17–25), Bannerman 1 (1953:1–9, 18–37), Steinfatt (1954:245), Wilmore (1977:117–21, 147–56, 174–97), Goodwin (1986:73–6, 78–84, 115–17, 124–30), *BWP* 2 (1980:618–26), 8 (1994:120–40, 151–95, 206–23), H-A (1997:280–83), Brooks (1998:205).

Spindalos

(σπίνδαλος **G**) *See* PINDALOS.

Spindaris

(σπίνδαρις **G**) *See* SPINTHARIS.

Spingon, Spingos

(σπίγγον, σπίγγος **G**) See SPINOS.

Spinidion

(σπινίδιον **G**) This name (= ‘Little Spines’, i.e. Little Chaffinch: see SPINOS) is mentioned twice: once as human food (Aristophanes fr. 402.7), once in a list of bird names (Pollux 6.52). It is generally identified as the Common Serin (*Serinus serinus*), the smallest of Greek finches (length 11.5 cm ~ 12–18 cm for other Finches), which breeds in the Greek mountains but winters in the lowlands, when it is commonly seen throughout Greece feeding on the ground. However, it seems unlikely that this bird was distinguished from the similarly coloured and almost equally small Red-fronted Serin (*S. pusillus*: 12 cm) and Siskin (*Carduelis spinus*: 12 cm), which today are respectively scarce and irregular winter visitors to Greece.

(a) Thompson (1936:267), Gossen (1956:171 §18), Pollard (1977:53), Lamberton and Rotroff (1985:29, 32), Arnott (1988:212), Dunbar (1995: on v. 1079).

(b) Witherby 1 (1943:61–3, 81–3), Bannerman 1 (1953:107–13, 160–5), Steinfatt (1954:28), Newton (1972:39–43, 56–8, 161, 165), BWP 8 (1994:499–521, 587–604), H-A (1997:289, 290–1), Brooks (1998:216), Clement and others (1993:170–3, 219–21).

Spinos, Spina, Spingos, Spinion, Spinnos, Spinthion

(σπίνος, σπίνα, σπίγγος, σπινίον, σπίννος, σπινθίον **G**, *fringilla*, *-us*, *-uellus*, *-uilla*, *-uillo*, *-uillus* **L**) Although this name is variously spelled in both its Greek and Latin forms (1: Avienus’ translation (v. 1761) of Aratus’ *Phaenomena* (v. 1024), 2: the Greek-Latin glossaries (CGL 2.435.48, 3.17.46, 188.46, 319.11, 435.65), and 3: Hesychius (σ 1495, 1566), these confirm that all the forms in the two languages denote one and the same bird. According to the *Cyranides* (3.40) it was handsome, living in the fields and known to everybody, but curiously its mentions in ancient literature are not accompanied by identifiable descriptions of its appearance, calls and behaviour. Thus, its dawn chattering allegedly predicts wintry storms and snow, to avoid which it dashes into woodland where thick foliage offers asylum (Aelian NA 4.60, cf. Theophrastus *Weather Signs* 19, 23, 39–40, Aratus 1024); its song is labelled a complaint (Martial 9.54.7); it was captured by smearing a branch with mistletoe (Dionysius *On Birds* 3.2) and then sold cheaply for food (Aristophanes *Peace* 1149, *Birds* 1079, Eubulus or Ehippus fr. 148.5 Kassel-

Austin). In modern Greek, *Spinus* means Chaffinch (*Fringilla coelebs*), and so this is most likely (? along with *Spiza*, q.v.) to have been one of the bird's names in antiquity. Today this bird is the commonest Greek Finch and can regularly be seen feeding on the ground in the Athenian Agora during the winter. Around the Mediterranean vast numbers are still trapped and cooked for human food. Only one surviving ancient work of art accurately portrays Chaffinches: a mosaic from the House of the Faun in Pompeii now in the Naples Museum (inv. 9993), showing four of them with correctly shaped bills, pinkish faces and breasts, white wing bars and white outer tail feathers.

See also SPIZA.

(a) Sundevall (1863:119 §64), Rogers (1906: xliv), Keller 2 (1913:86), Gossen (1935:175 §205; 1937:109 §§1989, 1995), Thompson (1936:266–7), André (1967:72–4), Capponi (1979:234–6), Richter 2 (1979:551–2, Lamberton and Rotroff (1985:30), Arnott (1988:212), Dunbar (1995: on v. 1079), Hünemörder 4 (1998:520), Watson (2002:378 §32 and fig. 236 (in colour, p. 287)).

(b) Despott (1917:303–4), Arrigoni (1929:117–18), Meinertzhagen (1930:115–16), Witherby 1 (1943:102–7), Bannerman 1 (1953:207–19), Steinfatt (1954:26, 28–9), Marler (1956a: 8–49, 73–90, 147–51; 1956b: 231–61), Thorpe (1958:535–70), Newton (1972:19–26), *BWP* 8 (1994:447–73), H-A (1997:288–90), H-B (1997:702–3), Clement and others (1993:165–7).

? *Spintharis*, *Spindaris*

(σπίνθαρις, σπίνδαρις **G**, *spinturnix*, **-tyr**, **-ter** **L**) Festus claims (p. 446.7–9 Lindsay, cf. Paulus Diaconus' epitome p. 447.3–4) that *Spintharis* or *Spindaris* (the manuscripts disagree) was, in the view of Santra (a grammarian of Cicero's time), the Greek name of the bird that Romans called *spinturnix* or *spintyrnix* (*spinternix* in Polemius Silvius 543.23), allegedly a bird of disgusting appearance. Pliny (*HN* 10.36) states that the *spinturnix* was sometimes identified with the *incendaria avis* ('Fire Bird'), a bird of ill omen; he notes that this was the name given to any bird seen carrying from altars anything that was on fire. Pliny admits his ignorance of the bird's identity and doubts the accuracy of the various reports. The wisest course would be to follow his lead, but two possible identifications have been advanced. Cuvier proposed the Alpine Chough (*Pyrrhonorax graculus*), presumably based on reports that these birds had been seen carrying burning objects, although those Choughs already had the name *Pyrrhonorax* (q.v.) in Greek, and *pyrrhonorax* or *pirrocorax* in Latin. Other scholars opt for the [Eurasian] Eagle Owl (*Bubo bubo*), again a bird with known names in both Greek (Boubōn, Boupchos, By as, Eleos, Hybris, Plynx, etc.) and Latin (*bubo*). They base their choice on two ancient passages: (1) Plautus *Miles Gloriosus* 989–90, describing the *spinturnicium* (a diminutive *spinturnix*) as a bird that hunts its prey, and (2) Servius' commentary on Virgil *Aeneid* 4.462, claiming that whenever an Eagle Owl brings objects from a tomb to a house on which it then perches to make its mournful call, this is a sign that the house will catch fire. Furthermore, the Eagle Owl's orange eyes have a fiery glow.

(a) Cuvier (1830:378), Zeyss (1872:310–13), Wehrich (1909:142–4), Robert (1911:64–5), Keller 2 (1913:36–7), Gossen and Steier (1922:1556), Thompson (1936:266), André (1967:40–1, 145–6), Capponi (1979:305–9, 465–6).

(b) Bannerman 4 (1955:169–80), BWP 4 (1985:466–81; 8 (1994:95–105), Voous (1988:87–99), H-A (1997:204–5, 280–1).

Spiza, Spizē, Spizion

(σπίζα, σπίζη, σπίζιον **G, *fringilla*, -us, -uellus, -uilla, -uillo, -uillus L**) Spiza (the form in common use, with Spizion its diminutive) means ‘Chirper’, and was allegedly (Hesychius σ 1504) the name of a small bird resembling the Strouthos (q.v.: House Sparrow, *Passer domesticus*). Sophocles (fr. 431 Radt) pictures birds of this name (which presumably some trapper had caught) hanging down in a net. Timon the sceptic philosopher (fr. 34.2–3 Diels, in Diogenes Laertius 4.42) compares a philosopher’s audience to these birds staring in wonder at a Glaux (q.v.: Little Owl, *Athene noctua*). In different places Aristotle describes the Spiza as (i: HA 504a13) the size of an Iynx (q.v.: Wryneck, *Jynx torquilla*, 16–17 cm long), or (ii: HA 592b19) of a Spizitēs (q.v.: Great Tit, *Parus major*, 14 cm), or (iii: HA 617a25) a little smaller than the Kyanos (q.v.: ? Wallcreeper, *Tichodroma muraria*, 16.5 cm; or Blue Rock Thrush, *Monticola solitaria*, 20 cm; or [Western] Rock Nuthatch, *Sitta neumayer*, 14.5 cm). He additionally alleges that they eat larvae or worms (HA 592b16–17), and that during summer they live in warm places, during winter in cold ones. Use of the Spiza as a standard of measurement for other birds seems to imply that it was a common small bird that everybody knew. In that case it is most likely to have been another name for the Spinos (q.v.: Chaffinch, *Fringilla coelebs*, 14.5–15 cm long), today probably Greece’s commonest bird, which was netted and eaten in ancient Greece, feeds primarily on worms and larvae, voices a wide variety of chirps (flight call, alarm call, male in the pre-song period, fledglings begging for food), and is preyed on by the Little Owl. Aristotle’s reference to warm and cold places, however, is puzzling; it may be a primitive attempt to make sense of the arrival of winter visitors from abroad coinciding with the movement of native breeders from their hillsides down to sea level. There is, however, a possibility that the term Spiza was used by some people non-specifically to denote any small Sparrow- or Finch-like bird; after all, Hesychius (σ 1505) identifies Spizion as any bird!

(a) Sundevall (1863:119 §64), Aubert and Wimmer 1 (1868:108 §101), Keller 2 (1913:86), Thompson (1936:266), Gossen (1937:109 §1991–2; 1956:170 §12), André (1967:72–4), Pollard (1977:39), Capponi (1979:234–6), Richter 2 (1979:551–2), Lamberton and Rotroff (1985:30), Davies and Kathirithamby (1986:102), Beavis (1988:1–2, 133), Hall 1 (1991:143), Hünemörder 4 (1998:520).

(b) Arrigoni (1929:117–18), Meinertzhagen (1930:115–16), Witherby 1 (1943:102–7), Bannerman 1 (1953:207–19), Steinfatt (1954:26, 28–9), Marler (1956a: 8–49, 73–90, 147–51; 1956b: 231–61), Thorpe (1958:535–70), Newton (1972:19–26, 89), BWP 8 (1994:447–73), H-A (1997:288), H-B (1997:702–3), Clement and others (1993:165–7).

Spizias

(σπιζίας **G**) The name implies a bird which had dealings with the Spiza (q.v.: mainly Chaffinch, *Fringilla coelebs*). Aristotle (*HA* 592b1–3) identifies it as a type of Hierax (a small predator: cf. also 620a19–20, Hesychius σ 1506), differing in size from Phabotypos (q.v.: ? Peregrine Falcon (*Falco peregrinus*): 36–48 cm long). It is generally identified as the [Eurasian] Sparrowhawk (*Accipiter nisus*: 28–38 cm), which preys heavily on the House Sparrow (*Passer domesticus*) and the Chaffinch, being responsible for between a quarter and a half of the annual mortality of those two species.

See also HYPOTRIORCHĒS.

(a) Sundevall (1863:101–2 §20), Aubert and Wimmer 1 (1867:94 §37h, Boraston (1911:227), Keller 2 (1913:18), Gossen (1918:478–9; 1937:109 §1993), Steier (1931:1619), Thompson (1936:266).

(b) Owen (1932–3:34–40), Witherby 2 (1943:379–84), Tinbergen (1946:144–6), Bannerman 5 (1956:245–59), Brown (1976:137–52), *BWP* 2 (1980:245–59), Newton (1986:113–23, 126–9, 368–9), H-A (1997:135–6), Brooks (1998:13, 121), Van Den Berg and Newton (2003:1–12).

Spizitēs

(σπιζίτης **G**) Aristotle (*HA* 592b18–19; cf. Hesychius σ 1507) calls this the biggest of the Aigithalos group (q.v.: the Tits), being the size of a Spiza (q.v.: Chaffinch, *Fringilla coelebs*, 14.5–15 cm). That makes it the Great Tit (*Parus major*, 14 cm), perhaps so named because in size, shape and behaviour (skittering about lower tree branches) it is similar to the Chaffinch, although very different in the pattern of its colours.

(a) Sundevall (1863:115 §55–6), Aubert and Wimmer 1 (1868:84 §3a, Robert (1911:100–1), Keller 2 (1913:120), Steier (1931:360), Thompson (1936:266), Gossen (1937:109 §1994).

(b) Witherby 1 (1943:245), Gompertz (1961:372–3, 377–87, 412–13), Barnes (1975:19–21), Perrins (1979:38–40), *BWP* 7 (1993:255–81), Harrap (1996:353–67), H-A (1997:270–1).

? Sporgilos

(? σποργίλος **G**) In Aristophanes' *Birds* (299–300), Tereus alleges that both Keirylos and Sporgilos are bird names. Linked to this claim, however, is the joke that Sporgilos is (also?) the name of an Athenian barber (Plato com. fr. 144 Kassel-Austin, cited here by

the scholia to the *Birds*), while ‘keir’ in ancient Greek means ‘cut’. At the same time Keirylos is a variant spelling of Kērylos (q.v.), a poetic name for the [Common] Kingfisher, *Alcedo atthis*, and Sporgilos too, along with Pergoulos and Spergoulos, may be either a variant of Spergys (q.v.: ? [Winter] Wren, *Troglodytes troglodytes*) or an ancestor of *spourgitēs*, the modern Greek word for House Sparrow, *Passer domesticus*, with many Indo-European links (see SPARASION). For other bird names ending in -ilos, see PHRYGILOS, TROCHILOS; for other ancient Greek names for Sparrow, see Strouthos.

(a) Robert (1911:25–6), Chantraine (1933:249), Thompson (1936:267), Dunbar (1995: on v. 300).

Spyngas

(σπύγγαξ **G**) Hesychius (a 1566), the only authority for this name, defines it simply as Ornīs: i.e. ‘bird’ generally or ‘Domestic Fowl’ (see ORNEON). The latter meaning, indicating here that Spyngas was a named breed of Fowl, seems more likely here than (1) an assumption that Spyngas is another variant spelling of Spinos (q.v.), since elsewhere Hesychius (σ 1495, 1521, 1525) defines other such variants precisely as Spinos, not vaguely as Ornīs; or (2) an identification with *ornio*, a modern Greek word for Vulture (see GYPS).

(a) Thompson (1936:267, s.v. σπίνοξ).

Staunix

(σταυνίξ **G**) Hesychius (σ 1663) defines this simply as (a type of) Hierax (q.v.: one of the smaller raptors). Further specification is impossible.

(a) Thompson (1936:267), Gossen (1937:109 § 2008).

? Stephaniōn

(σθεφανίων **G**) Hesychius (σ 1790) defines Stephaniōn as a kind of Koloios (q.v.: [Western] Jackdaw, *Corvus monedula*; or [Red-billed] Chough, *Pyrrhocorax pyrrhocorax*; or Pygmy Cormorant, *Phalacrocorax pygmaeus*), but in ancient Greek the Stephan-root meant crown or garland, and none of these three birds has head plumage resembling either of these. Hence, the word Koloios in Hesychius here is more likely to

be an error for Kloios, a word meaning a collar worn by dogs, other animals, prisoners and (when made of gold) rich men.

(a) Robert (1911:109), Thompson (1936:267), Gossen (1937:110 §2013).

? Stēr

(στήρ **G**) In a corrupt entry (σ 1829) Hesychius defines either Stēr (corrupted to Stērion in the Marcianus manuscript) as a Hierax (q.v.: one of the smaller raptors), on the authority of Seleucus, an Alexandrian scholar of the second century AD. In Italian, *astore* is the word for Goshawk.

(a) Thompson (1936:267–8), Gossen (1937:110 §2015).

(b) H-B (1997:154).

Stethias

(στηθίας **G**) According to Hesychius (σ 1810), a kind of bird. Its name may imply that it appeared to have a big breast: e.g. the male Ruff, *Philomachus pugnax* (see MEMNŌN), with its ruff distended in breeding plumage at the lek and misinterpreted, or a type of Powter Pigeon (see PERISTERA) with a distended breast, if predecessors of the modern breeds already existed in late antiquity.

(a) Robert (1911:106), Thompson (1936:267), Gossen (1937:110 §2014).

(b) Armstrong (1942:208–11, 213–18), Tinbergen (1959b: 302–6 and plates 49–55), Bannerman 9 (1961:361–82), Hogan-Warburg (1966:118–26), Levi (1977:39–40, 144–59), *BWP* 3 (1983:393–7).

Strix, Stlix, Striglos, Strinx, Trinx, ? Styx, Phix

(στρίξ, στλίξ, στρίγλος, στρίγξ, τρίγξ, ? στύξ, (φίξ **G**, *strix* **L**) These are names of one or more birds, with a wide variety of Greek spellings: Strix, Stlix (Theognostus, *Canons* 2.41.6–7; cf. Herodian 1.396.26–27 Lenz); Striglos (Hesychius σ 2004, calling it a night bird with alternative names Nyktikorax (q.v.: Night Raven) and Nyktoboas (Night Shouter); Strinx and Phix (Herodian *loc. cit.*), Trinx (Theognostus *Canons* 2.132.15); possibly also Styx (q.v.). For Latin authors, however, *strix* is the universal form, often

mentioned but only once given a detailed description, by Ovid (*Fasti* 6.131–40), who calls it voracious, with a big head, staring eyes, a beak that tears, whitish wings and hooked claws. Titinius (fr. *fab. inc.* xxii Ribbeck) says it resembles a bat, is dark-coloured and attacks children. Isidorus (*Etymologies* 12.7.42) links its name with the fact that it has a shrill voice (*stridet*). Roman authors habitually call it a night bird of ill omen that shrieks from house roofs in the dark, sometimes in association with the [Eurasian] Eagle Owl: e.g. Ovid *Amores* 1.12.19–20, Tibullus 1.5.52, Lucan 6.688–89, Statius *Thebaid* 3.508–9, cf. Porphyrio's scholia on Horace *Epodes* 5.19. Plautus (*Pseudolus* 820–21) claims that it fed on the intestines of living people, and parts of the dead bird were used in love charms (feathers, Horace *Epode* 5.19, Propertius 3.6.29) or endowed with powers that could rejuvenate (Ovid *Metamorphoses* 7.269) or kill (Propertius 4.5.17, Seneca *Medea* 731–33). Clearly ancient authors here were confused. Most of them seem to have interpreted *strix* as some sort of Owl, particularly but not exclusively the Barn Owl (*Tyto alba*) with its white breast and underwings, still habitually perching on village and town roofs; in Italian *strige* is still a common name for this Owl, although ornithologists prefer to use *barbagianni*. However, Titinius called the *strix* bat-like, and some of the details given in Ovid's *Fasti* (big head, goggling eyes, hooked claws, voracity) fit bats better than Owls. Pliny (*NH* 11.232) confessed that he didn't know precisely what creature the *strix* was, pointing out that although bats may suckle their young with milk, the idea that a *strix* could drop its milk into a human baby's mouth was nonsensical.

(a) Keller 2 (1913:43), Oliphant (1913:133–49; 1914:49–63), Thompson (1936:268), Gossen (1937:110 §2024), André (1967:146), Capponi (1979:466–7; 1981:301–4).

(b) Witherby 2 (1943:343–7), Bannerman 4 (1955:246–54), van den Brink (1967:46–73), Wimsatt 1 (1970:32–6 (Jepsen), 265–300 (Davis), Bunn and others (1982:17–165, 174–6), Hill and Smith (1984:61–3, 125–6, 128–33, 157–64), *BWP* 4 (1985:432–49), Shawyer Robertson (1990:15–27), Hume (1991:18– (1987), H-A (1997:203), Voous (1988:9–22), 21), Richarz and Limbrunner (1992:34–47, 137–69), Read (1994).

Strobylos

(στροβύλος **G**, *strophylus*, *stropylus* **L**) Either variants or misspellings in both Latin and Greek (*CGL* 3.258.8, Solinus 32.25) of *trochilus* and Trochilos (q.v. (2): Egyptian Plover, *Pluvianus aegyptius*, and/or Spur-winged Lapwing, *Hoplopterus spinosus*).

(a) Thompson (1936:273).

? Strouthias

(στρουθίας **G**) Hesychius (π 4215) identifies Strouthias as a kind of bird, citing in support an anonymous line of Greek comedy (anon. fr. 416 KasselAustin) that runs ‘Either Triorchos or Pterōn or Strouthias’. Unfortunately there is now no means of knowing whether the comic poet was listing three bird names (on PTERŌN and TRIORCHOS, see the relevant entries), or jokingly linking two birdlike human names (Strouthias is a parasite’s name in Menander’s *Kolax* and Alciphron 3.7, and Pterōn an unknown person in the *Etymologicum Magnum* 226.38) to the name of one real bird (Triorchos). As a personal name, Strouthias was obviously derived from the ancient Greek word for House Sparrow (Strouthos and its offshoots: qq.v.).

(a) Meineke (1847:1219), Thompson (1936:268).

Strouthos (1a), with Strouthion, Strouthin, Stroutharion, Strous, Xouthros

(στρουθός, στρουθός, στρουθίον, στρουθίν, στρουθάριον, στρουός, ξουθρός **G**, *passer*, *passerculus*, ? *passercula* **L**) A word with variant forms and various meanings. Strouthos (with the **ου** accented in Attic Greek, **ός** in Hellenistic: cf. the scholia to Aristophanes *Birds* 876c) most commonly means Sparrow (see 1a below): including House Sparrow, *Passer domesticus*; Tree Sp., *P. montanus*; Spanish Sp., *P. hispaniolensis*; and (in Italy) Italian Sp., now reclassified as either a hybrid of House and Spanish, or a subspecies of Spanish, *P. h. italiae*. In antiquity they appear not to have been clearly differentiated. The Strouthion form is commonly used for Sparrow: sometimes with, sometimes without diminutive force; its meaning, however, can also be generalised to ‘little bird’; in such cases it is sometimes linked with a specific name (e.g. ‘Sykalis bird’ Galen 15.882 Kühn, ‘Pyrgitēs bird’ Galen 6.435 Kühn, Horapollo 2.115: qq.v.; *Cyranides* 3. 2, 4, 12, 14, 20, 23, 24; cf. the comment (cited by Du Cange) of the fifteenth-century scholar Moschopulos that Strouthion can be used to mean any kind of small bird. How far this same generalisation was extended to the term Strouthos itself is disputed; proven examples are rare (e.g. *IG* 14.1293c5, where Stymphalian birds (see STYMPHALIS) are called Strouthoi; Nicander *Alexipharmaca* 60, 135, identifying a Domestic Fowl as Strouthos Katoikas; Dionysius *On Birds* 2.16, 3.2, 3.3; Galen 6.700 Kühn; *CGL* 7.645).

(1a) Ancient writers failed to sort out important differences in appearance between the three Greek species of *Passer*, but Aristotle noted that the male House Sparrow in breeding plumage had a black chin and bill (*HA* 613a29–b2), while Alexander of Myndos (fr. 14 Wellmann, in Athenaeus 391f) observed that the female was greyer

over all and her beak horn-coloured. However, Aristotle's failure to note that outside the breeding season the black area on the male's chin shrank and its bill became horn-coloured at other times of the year led him falsely to infer that male House Sparrows either lived only one year (*HA* 613a29–b2, copied by cf. Pliny *HN* 10.107), or disappeared in winter (fr. 350 Rose); the normal lifespan is six to eight years for both sexes. Alexander of Myndos made an enigmatic distinction between 'tame' and 'wild' Sparrows; the former were presumably House Sparrows, which are commensal with people, but it is uncertain whether the 'wild' ones were Tree or Spanish Sparrows, which avoid humanity (in that case why did he not note their chestnut crowns?), or possibly even Rock Sparrows (*Petronia petronia*) or Snowfinches (*Montefringilla rivalis*). Aristotle elsewhere (*HA* 519a3–6) claimed that seasonal conditions caused some Sparrows to change colour from dark to white; here presumably he had observed Snowfinches, relatives of Sparrows with white underbellies and markings on wings and tail which in winter descend from the mountains to the villages below, and had misidentified them as House, Tree or Spanish Sparrows. However, as Aristotle elsewhere (*GA* 785b35) noted, albino Sparrows do exist in Greece (cf. also Theophrastus *Weather Signs* 39). On matters of behaviour, however, ancient comments on the whole describe House Sparrows accurately. The Sparrow hops (Pliny *HN* 10.111). It has dust baths (Aristotle *HA* 633b4). Hordes of Sparrows feed on corn seeds (Aristophanes *Birds* 578–79, Aelian *NA* 17.41, Pliny *HN* 18.158, 160, cf. *CGL* 2.142.47); Aristotle's allegation (*HA* 592b16–17) that they eat larvae or worms is true of nestlings especially, but adults prefer seeds. The Hierax (q.v.: here particularly Sparrowhawk, *Accipiter nisus*) is their principal foe (Aelian *NA* 2.43, cf. Phaedrus 1.9); that raptor, as its English name suggests, kills and eats more Sparrows than any other prey. Other major pre-dators, however, include snakes (cf. Homer *Iliad* 2.308–15) and man. Human hunters caught vast numbers, which were then sold cheaply in the market (heading of *Palatine Anthology* 9.209, *Edict of Diocletian* 4.37, *St Matthew's Gospel* 10.29, probably also Epicharmus fr. 42.2 KasselAustin) for food (Anaxandrides fr. 7, Ephippus fr. 6.4–5, Eubulus 120.3 Kassel-Austin, Galen 6.435, 700 Kühn). Sparrows build their nests sometimes in trees on small branches which don't bear the weight of climbing fowlers (Aelian *NA* 4.38), sometimes in buildings (a temple: Herodotus 1.159.3; cf. Aelian *VH* 5.17 and *Septuagint, Psalm* 84.3). It is quarrelsome (so Nicander fr. 123 Schneider=Athenaeus 392a); in spring as many as six males may commonly be seen buffeting each other noisily and indiscriminately. Another propensity was often attributed to the Sparrow: lechery (e.g. Clearchus fr. 36 Wehrli, Athenaeus 391ef, Horapollo 2.115, Hesychius σ 2032, Pliny *HN* 10.36, 107, Festus p. 410.21 Lindsay); in spring, copulation up to 40 times a day has been attested. Not surprisingly then Aphrodite's chariot was drawn by Sparrows (Sappho 1.9–12 Page), Cupids rode on Sparrows (Xenophon Ephesius 1.8.2), a lovestarved woman planned by the same means to escape from the Acropolis (Aristophanes *Lysistrata* 723), and Strouthion was used as a hetaira's name (scholia to Lucian *Downward Sail* 12). The mating of Sparrows was observed to be speedy and brief (Aristotle *HA* 539b33). They kissed with their mouths open (Ephippus fr. 6.3–5 Kassel-Austin). Aristotle correctly noticed that their chicks were born blind (*HA* 774b26–29), but his claim that Sparrows laid up to eight eggs (fr. 350 Rose: ? influenced by Homer's female Sparrow with eight chicks in *Iliad* 2.305–16) exaggerates the true figures (5–6

in eastern Europe, with three broods there each year; 8 is extremely rare). According to the *Weather Signs* attributed to Theophrastus, when Sparrows raise a clamour on a winter evening (28) or chirp at dawn (39), a storm is likely to follow. In ancient Egyptian art the Sparrow was commonly used as a hieroglyph, but very rare in art; there may be three in a painting in the tomb of Usheret (no. 51), nineteenth dynasty, where the hatching on the back and the black chest patch imply House Sparrow, but the bills and head markings better suit Great Tit. Occasionally Sparrows are engraved on Greco-Roman gems, most remarkably one identified standing on the head of a braying donkey.

See also DEIRĒTĒ or DEIRĒTĒS, DIRĒX, PERGOULOS, PRY GALOS, PYRGITĒS, SMARDIKON, SPARASION, SPORGILOS, TRŌGLODYTĒS, XOUTHROS.

(a) Du Cange 2 (1688:65), Sundevall (1863:119–20 §65), Aubert and Wimmer 1 (1868:108–9 §102), I–K (1889:131, 150 and plates 21.16, 25.16), Rogers (1906: xliii), Robert (1911:26–7, 29–30), Boraston (1911:229, 247–8), Keller 2 (1913:88–90), Oliphant (1914:55–7), Edmonds (1920:1–3), Steier (1929:1628–32), Brands (1935:116–17), Thompson (1936:268–70), Gossen (1939:271 §106; 1956:170 §8), Fraenkel 2 (1950: on v. 145), Page (1955:7–8), André (1967:120–1), Pollard (1977:22, 29–30), Capponi (1979:384–7; 1985:192–3), Houlihan and Goodman (1985:136–7 and fig. 194), Arnott (1987:25; 1996:438), Dunbar (1995: on vv. 578–9), Bain (1999a: 131–2), Burzacchini 2000:119–24), Hünemörder 11 (2001:807–8).

(b) Witherby 1 (1943:156–63), Tinbergen (1946:117, 144–7, 184–209), Bannermann 1 (1963:335–53), Summers-Smith (1965:7–113, 137–48, 209–32, 243–4, 248–50; 1988:137–9, 144–5, 156–8), Newton (1986:124–37, 366–9), Gattiker and Gattiker (1989:96–107, Clement and others (1993:441–6, 463–5, 471–3, 475–6), *BWP* 8 (1994:289–320, 336–51, 371–99), H–A (1997:285–8), Brooks (1998:27, 215), Anderson (2006:135–200, 267–82, 296–304, 342–3).

(1b) One ‘Sparrow’ identification still taxes scholars: Lesbia’s *passer* (Catullus 2, 3; cf. Juvenal 6.7–8, Martial 1.7, 109.1, 4.14.13–14). Catullus said it recognised and played with Lesbia, allowed her to fondle it, nipped her fingers, and chirped to her before it succumbed to an early death. The most popular identification was first voiced by Dissel in 1909, and supported by Schuster in 1928: Blue Rock Thrush (*Monticola solitarius*), a bird that’s easily tamed, becomes attached to its owner and has a fluty warble, although it tends to die early when confined. And it is still called *passero* in modern Italy. Unfortunately, however, the presence of *passer* in the Italian name does not go back to Catullus’ time, but derives from the presence of *passer solitarius* first in the vulgate translation of *Psalms* 101.8. Second, the Blue Rock Thrush in no way resembles a Sparrow; it is much bigger (20 cm ~ 14 cm long) and resembles an attractively dark blue Blackbird. Finally, it does not chirp but has a fluty warbling song. House Sparrow is the obvious identification of Lesbia’s pet, but has proved generally unacceptable because adult Sparrows do not respond to domestication, being intractable and unfriendly to strangers. However, if a fledgling House Sparrow is removed from its nest when only a few days old, it can become as tame as a Budgerigar and behave exactly like Lesbia’s *passer*. At least three celebrated parallels in more recent times can be cited. Jane Scrope’s tame House Sparrow was celebrated in the sixteenth-century poet John Skelton’s *The Boke (=Book) of Phyllip Sparrowe*

(especially vv. 115–21, 123–5, 138–40); it sat on her lap or knee, rested on her breast, nibbled her little toe, and leapt and kissed her when she said ‘Phyp Phyp’). In his *Nature Notes* (most conveniently published in *The Prose of John Clare*, edited by J.W. and A. Tibble) the nineteenth-century poet John Clare revealed that as a boy for three years he had kept a cock House Sparrow as a tame pet that would come when called and even befriended a cat, on whose back it would happily perch. Mrs Clare Kipps wrote a book (*Sold for a Farthing*: in 1955 a best seller!) about her own pet male House Sparrow; she had rescued the bird when newly hatched, and it survived for over 12 years, coming up to her when called and cuddling her, and even learning to sing more melodiously than wild House Sparrows. In the London parks, adult Sparrows (before the serious decline in their numbers in the early 1920s and again since 1980) could still be seen taking food from the hands of men and women to whom they had become accustomed, perching on their shoulders and chirping for pleasure. There is thus no need to deny the House Sparrow’s claim to be Lesbia’s *passer*, which also said ‘pip pip’ (Catullus 3.10) and nibbled her fingers (2.2–3). The younger Pliny’s tame *passerculi* (*Letters* 9.15.3) can presumably be identified in the same way.

(a) Dissel (1909:65–66), Keller 2 (1913:90), Schuster (1928:95–100), Steier (1929:1629), Thompson (1936:270), André (1967:120), Fehling (1969:219–24), Douglas (1974:54), Sauvage (1975:275–7), Pollard (1977:135), Capponi (1979:386–7; 1985:192–3), Hünemörder 11, (2001:807).

(b) Butler (1882:299–302), Witherby 1 (1943:156–60), Kipps (1955), Bannerman 1 (1963:339–44), Summers-Smith (1963:5, 209–16 (with plate 22) and (1999:63–80, 381–6), Clement and others (1993:443–6), *BWP* 5 (1988:903–14); 8 (1994:289–308), H-A (1997:241, 285), Sanderson (2001:507), Anderson (2006:267–82, 296–304, 342–3).

Strouthos

(2) (qualified often by **megalē**, less commonly by **aptēnos**, **Arabios**, **chersaios**, **katagaios**, **Libykos**, **Libyssa** and **Maurousia**), **Strouthiokamēlos**, **Strouthiōn** στρουθίος, σ. μεγάλη, σ. ἀπτηνος, σ. Ἀράβιος, σ. χερσαίος, σ. κατάγαιος, σ. Λιβυκός, σ. Λίβυσσα, σ. Μαυρουσία, στρουθιοκάμηλος, στρουθίων **G**, *passer*, *passer marinus*, *struthocamelus*, *struthio* **L**) By an unexplained but perhaps intentionally humorous incongruity the name of Strouthos was also given by the Greeks to the Ostrich (*Struthio camelus*), the world’s largest bird, sometimes on its own (e.g. Aristophanes *Acharnians* 1105, Lucian *Dipsades* 6, Theophrastus *HP* 4.3.5, Callixenus 627F2 p. 173.12 Jacobi, Polybius 12.3.5), but more often accompanied by a defining adjective: especially ‘great’ (e.g. Xenophon *Anabasis* 1.5.2, Galen 6.702, 788 Kühn), but also ‘unwinged’, ‘Arabian’, ‘dryland’, ‘terrestrial’, ‘Libyan’ (especially in Aristotle) and ‘Mauretanian’: so the list of Greek names above, in this order). During the first century BC, however, Strouthokamēlos (‘Sparrow-camel’) began to replace those earlier Greek names. Something similar happened in Latin. First *passer marinus* (‘Sea Sparrow’) was used, because the bird was brought to Italian circuses across the sea from Africa (e.g. Plautus

Persa 198–99, Festus p.248.24 Lindsay), but in the first century AD *struthiocamelus* took its place (e.g. Pliny *NH* 10.1, Seneca *De constantia sapientis* 17.1, Petronius 137.4). Several centuries later it too was superseded by the shorter forms *struthio* in Latin (e.g. Isidorus *Etymologies* 12.7.20) and perhaps Strouthiōn in Greek (*CGL* 2.439.6). *Struthio* is both the parent of many of the modern names in European languages (e.g. *struzze* Italian, *Strauss* German; English *ostrich* and French *autruche* come from *auis struthio*), and also the generic of the bird's binomial. There is only one species of Ostrich, but up to the middle of the twentieth century the two subspecies known in antiquity still existed, one in Africa (*S. c. camelus*: in Libya: e.g. Herodotus 4.192, Polybius 12.3.5, Aristotle *HA* 616b5, *PA* 658a13, *GA* 749b17; in Mauretania: Herodian *History* 1.15.5), the other in Arabia and surrounding countries (*S. c. syriacus*: e.g. Xenophon *Anabasis* 1.5.3, Heraclides of Cyme 689bF2 Jacobi). In the past 200 years, however, the African subspecies has been decimated, and the Arabian totally wiped out. The bird was well enough known in Athens towards the end of the fifth century BC for offhand references to it in the theatre (Aristophanes *Acharnians* 1105, *Birds* 874) to be comprehensible. Descriptions of it were numerous and largely accurate, although interpretation of what was seen was sometimes faulty. Oppian's account (*Cynegetica* 482–503) is the most succinct: a large bird (cf. Pliny *HN* 10.1–2: it is, in fact, the world's largest, 2.2–2.75m tall) that cannot fly, its long legs fronted with horny shields, its small head raised aloft over a long hairy neck (cf. Diodorus Siculus 3.28.2, Oppian *Halieutica* 3.494–95). Long before him, Aristotle alleged that it had cloven hooves (*PA* 695a17, cf. Diodorus Siculus 2.50.4, 3.28.2): actually each foot has two toes, one with a large, the other with a little claw), commented that it seemed to be part bird, part quadruped (697b13–26; cf. Galen 6.702 Kühn), mistook the hairs above its eyes for eyelashes (658a11–14, 697b17–18), but correctly noted that its head and upper neck are unfeathered (697b18–19). Diodorus (2.50.3) drew attention to its large black eyes. Aelian (*NA* 14.7) was right to observe that Ostriches retained in their stomachs stones that they had swallowed (up to 2.5 cm!), and that they used their claws as weapons, kicking stones back at pursuers. When chased, they were said to run faster than any animal (e.g. Diodorus 2.50.5–6, Aelian *NA* 2.27, cf. Pliny *HN* 10.1), their wings billowing out like sails (e.g. Xenophon *Anabasis* 1.5.2–3, Claudian *Against Eutropius* 2.310–16, Herodian *History* 1.5.5, cf. Plautus *Persa* 199–200); in fact, they can achieve a speed of 50–70 km an hour. This meant that they could outrun pursuers on horseback (Xenophon *loc. cit.*, cf. Pliny *HN* 10.1), although clever horsemen might force them to run in a circle and eventually catch the birds when exhausted (Aelian *NA* 4.37). They were observed to bend their necks and hide their heads in bushes, either in a stupid attempt at invisibility or more sensibly to protect the weakest part of their bodies (Oppian *Halieutica* 630–31, Diodorus Siculus 2.50.6, Pliny *HN* 10.1–2). When mating, Ostriches were alleged to turn away from each other (Oppian *Cynegetica* 500–501); actually the female drops to the ground, and the male mounts her placing his right foot on her back but leaving the left foot on the ground. The Ostrich's nest is well described by Aelian (*NA* 14.7): a scrape on the ground, surrounded by slightly raised rims. Aristotle (*HA* 616b3–5, *GA* 749B12–14, cf. Pliny *HN* 10.143) observed that the bird laid more eggs in the one nest than any other species, exceeding the 17–20 of the Melankoryphos (q.v.). Aelian (*HN* 4.37) suggested that over 80 eggs were laid, with the parent sitting only on the fertile ones, giving the rest eventually as food to their nestlings. Aelian's 80 is an exaggeration: 60 is the largest recorded number,

but more modern observations have revealed that the male Ostrich has a harem of three or more females, with each female laying its clutch of eggs in the one nest; senior hens lay 5–11 eggs, less important ones 2–6. Only the eggs of the senior members of the harems are then hatched (19–25), and the rest are ejected or laid outside the nest, to be eaten eventually by the nestlings. The eggs are huge (e.g. Oppian *Cynegetica* 3.502, cf. Pliny *HN* 10.1–2:142–75× 120–49 mm). Ostriches were ridden and harnessed to chariots, as the painting and mosaics listed below demonstrate; they were a popular feature of Roman circuses, where they were exhibited (300 at one time by one of the Gordians, according to *SHA Three Gordians* 3.6–7) and slaughtered. Ptolemy Philadelphus' great procession through Alexandria in 271/70 BC included eight pairs of Ostriches yoked to chariots (Callixeinus 627F2 p. 173.12 Jacobi). Lucian (*Dipsades* 6–7) notes that the Garamantes tribe in north Africa ate Ostrich eggs and used their shells split into two as hats (Pliny *HN* 10.1 mentions their use also as cups). According to Aelian (*HN* 14.13), the king of India ate the eggs, while Athenaeus (145d) said that the guests of Persian kings dined on the birds themselves, sharing the food with the bodyguards and light-armed troops. Diodorus Siculus (3.28.1, 5) claimed that Ostriches were eaten by Ethiopian natives. Firmus, the prefect of Egypt under Aurelian, allegedly ate an Ostrich every day (*SHA Firmus* 4.2). Galen (6.703, 788 Kühn), however, notes that the bird's flesh is less digestible and more excretive than that of other birds. From Ostrich skins, the Garamantes made shields (Herodotus 4.175), the Ethiopians clothing and blankets (Diodorus 3.28.5). Two ancient Ostrich fables are preserved. One is attributed to Aesop (*Syntipas* 58), about an Ostrich that lived by a myrtle tree, but because the bird never left its vicinity, it was easily killed by a fowler. The other is found in the Byzantine *Tetrasticha* (416); in a war between animals and birds, an Ostrich was taken captive, but it deceived both sides by showing its head as proof of being a bird and its feet as proof of being an animal. The Ostrich is a popular subject in ancient art. From ancient Egypt, there is a pre-dynastic rock drawing near Silwa Bahari of a bird being hunted by bow and arrow, together with three works from Dynasty XVIII: a wooden fan sheathed with gold portraying an Ostrich hunted by Tutankhamun also with bow and arrow; in the tomb of User (no.21) a painting of a captured Ostrich; and in Haremhab's tomb another painting of Ostrich eggs and a plume on a plate. An Attic black-figure skythos of the sixth century BC (so predating written references by half a century at least!), now in the Boston Museum of Fine Arts, shows six youths riding on Ostriches, and Pausanias (9.31.1) describes a bronze statue erected on Mount Helicon in Boeotia that depicted Arsinoe, the wife of Ptolemy Philadelphus, being carried on an Ostrich. From the Roman Empire many representations still survive. A mosaic from Utica now in the British Museum portrays an Ostrich being netted; another from a pavement in Hippo Regius (Algeria) has a netting scene involving two Ostriches with other creatures; a third on the 'Corridor of the Great Hunt' pavement in the Piazza Armerina villa features two men carrying captured Ostriches up one gangway of a ship, while to their right another man carries another Ostrich down another gangway; and a floor mosaic from Le Kef now in the Bardo Musum at Tunis shows more Ostriches being netted. A Christian mosaic dated to 531 AD in the Church of the Prophet Moses at Nebo-Siyagha in Jordan portrays a man with an Ostrich on a lead. Ostriches were a popular subject of ancient gems, too: various examples show a running Ostrich, one in front of a water basin, one in a boat, and two with Cupid.

(a) Sundevall (1863:151 §135), Aubert and Wimmer 1 (1868:109 §103), I-K (1889:137 and plate 23.33–6), Rogers (1906: lvii–lviii), Keller 1 (1911:155 fig. 53 (from a Theban grave, badly defaced), 2 (1913:166–75), Robert (1911:119–20), Steier (1931:339–47), Hinks (1933 119–20 no. 45 and fig. 137), Gossen (1935:167 §170), Thompson (1936:270–3), Jennison (1937: plate opposite 145), André 1967:121, 147), Dorigo (1971:103), Toynbee (1973:26–7, 247–50 and plate 116), Douglas (1974:65), Pollard (1977:86, 106 and plate 13), Capponi (1979:249, 387, 470–2; 1985:29, 34–5), Rice (1983:90), Houlihan and Goodman (1986:1–5 and figs. 1, 2, 4, 5), Donderer (1989:78 and plate 23), Dunbar (1995: on 873–5), Blanchard-Lemée (1996:24–5, 285 and plates 5a, 5b, Hünemörder 11 (2001:1049–50), Olson (2002: on v. 1105).

(b) Rothschild (1918–19:81–3), Carruthers 1922:471–4), Cheesman (1923:207–10), Meinertzhagen (1930:650; 1954:573–5), Mackworth-Praed and Grant 1 (1952:1–2), Cave and Macdonald (1955:52), Urban and Brown (1971:22), Bundy (1976:20), *BWP* 1 (1977:37–41), Urban and others 1 (1982:32–7), Ash-Miskell (1983:9), Goodman and Meininger (1989:50, 95, 113–14).

Strouthos Chlōros

(στρουθὸς χλωρός **G**) See *CHLŌROSTROUTHION*.

Strouthos katoikas

(στρουθὸς κατοικίας **G**) Nicander's name (*Alexipharmaca* 60, 535) for the Domestic Fowl (see especially *ALEKTŌR*, *ORNEON*).

Stymphalis

(στυμφαλίς **G**, *Stymphalis*, ? *stofalida auis* **L**) Basically a fabulous bird that figures in two Greek myths:

(1) See e.g. Diodorus Siculus 4.13.2, Pausanias 8.22.3–7, Cassius Dio 72.20.2, Hyginus 30, Quintus of Smyrna 6.227–30. In his fifth labour, Heracles rid Arcadia of a host of pernicious birds that dwelt in and around Lake Stymphalis (hence their name), 23 km west of Nemea. They ravaged the crops and attacked people, shooting feathers at them that penetrated iron and bronze armour but oddly not thick cork (Apollonius

Argonautica 2.1088–9, Pomponius Mela 2.7.98, Servius on Virgil *Aeneid* 8.299). Heracles banished the birds from the area by means that vary in different accounts: firing arrows (e.g. Hyginus, Quintus, Seneca *Hercules Oetaeus* 1236–37, 1650), slinging missiles (the vase discussed below), frightening them off with either the rasp of a bronze rattle (e.g. Pausanias, Diodorus Siculus 4.13.2, Nonnus *Dionysiaca* 29.240–41, Apollodorus 2.5, 6) or undefined noises (Pisander fr. 5 Davies, Pherecydes 3F72 Jacobi).

- (2) See e.g. Apollonius 2. 382–4 (and scholia), 1030–89, Pomponius Mela *De Chorographia* 2.7.98, Hyginus 20. After their banishment from Arcadia the birds settled on the tiny island of Ares in the Black Sea just off the present town of Giresun on the north coast of Turkey; hence the bird is occasionally given the name of Arētias ('[bird] of Ares'). From there the bird attacked the Argonauts as they made their way to Colchis, shooting their feathers at the sailors who protected themselves by locking their shields together above their heads.

The fabulous unreality of the Stymphalis is endorsed by three facts. First, no mention of the bird appears in Aristotle, the fragments of Alexander of Myndos or any other ornithologically committed observers. Second, descriptions of their activities are tricked out with figmental details such as the bird's ability to shoot its feathers at its victims. Finally, such portraits of the bird as appear in ancient Greek art (see below) are embroidered with contradictory and inconsistent details. Hence attempts to identify a real-life source for a fictive bird are pointless. Nevertheless, according to Pausanias (8.22.4–5) such an attempt was made in antiquity, when a savage bird of the Arabian desert was given this name, the size of a Geranos (q.v.: [Common] Crane), a predator that was as dangerous to humans as a lion or leopard, similar in appearance to an Ibis but with a powerful straight beak that can wound and kill. Such a description fits only the Lammergeier, a Vulture still found in southern Arabia, the same size as a Crane (100–115 cm -110–20 cm), with a nasty habit of attacking any animal or human that finds itself in difficulties on a precipice or sloping scree. An Athenian black-figure amphora (British Museum: *BM* 163) dated to the midsixth century BC portrays Heracles using a sling in his fight against 16 Stymphalian birds, 11 in flight and 5 on the Arcadian lake. All the birds are shaped like Swans, but several are given distinctively different patterns of plumage, as if they were attending a fancy-dress party. An Attic lekythos (early fifth century BC) in Palermo also shows Heracles using a sling, against unidentifiable birds with long necks and wings and decurved beaks, while an Apulian bell crater (380–69 BC) gives Heracles a bow shooting unrealistic birds with crests and humanised faces. The ancient town of Stymphalos, built at the west end of the lake, featured the bird on its coinage, possibly taking its features from carvings near the roof of the town's Temple of Artemis. However, extant coins sometimes give the bird a thick Finch-like beak, sometimes a slim Warbler-like one. Such inconsistencies imply ancient doubts about the identity of the Stymphalis, although the Swan-like features of the birds on the amphora may have been influenced by the fact that the Swan is a water bird, a fine flyer and a dangerous adversary if any creature walks between itself and its young.

(a) Frazer 4 (1898:268–75), Walters (1893), Hirschfeld (1896:681), Weicker (1902:21 n.1, 32, 45), Türk (1931:434–6, 452), Thompson (1936:273–4), Beazley (1956:454–5), Fränkel (1958:113–19; 1968:264–73), Gardner and Poole (1963:199), Imhoof-Blumer and Gardner (1964:99 and plates x–xii), André (1967:148), Benton (1972:172–3),

Anderson (1976:146), Pollard (1977:98–9), Capponi (1979:475–6), Bourne (1982:234–5), Hall (1982:235–6), Woodford (1990:1.54–8, 2.74–75), Zimmerman 12.1 (2002:1062).
 (b) Meinertzhagen (1954:361–2), Bannerman 6 (1957:180), Wilmore (1974:48–9), *BWP* 1 (1977:376), 2 (1980:61), Urban and others 1 (1982:318–21), Brown and Amadon (1989:309–13).

Styphokopos, ? Styphokompos

(στυφοκῶπος, ? στυφοκῶμπος **G**) Styphokopos ('Hard Hitter': sometimes varied to or misspelled as Styphokompos) was allegedly (scholia to Aristophanes *Birds* 1299, Hesychius σ 2104, *Suda* σ 1266) a name sometimes given to a fighting Quail (Ortyx: q.v.) or Cockerel (Alektōr: q.v.), although more commonly it was applied to the man involved in the game of 'Quail-tapping' (see ORTYX).

(a) Thompson (1936), Dunbar (1995: on vv. 1297–9).

Styx

(στυξ **G. styx** **L**) Hesychius (σ 2081) claims that Styx is another name for the Skōps (q.v.: Scops Owl, *Otus scops*), but in the general confusion that exists about ancient Owl names, it seems possible that on one or both of the two other occurrences of Styx in classical literature (Antoninus Liberalis 21.5 derived from Boios, Hyginus *Fabulae* 28) it could also be interpreted as a variant of Strix (q.v.: ? Barn Owl, *Tyto alba*). Antoninus Liberalis tells the story of Polyphontē, who was metamorphosed into a Styx, calling at night, not eating or drinking, holding its head down and its feet up, a harbinger of war and strife to mankind. A nocturnal creature that took neither food nor drink and rested with its feet above its head is more accurately identified as a bat, sleeping and fasting in its winter torpor, than either a Scops or a Barn Owl. Hyginus tells the story of Ōtos and Ephialtes, who were killed after trying either to ascend into heaven or to rape Diana, and in the underworld were fastened to a pillar on which a Styx was sitting.

(a) Oliphant (1913:133–5), Brands (1935:108), Thompson (1936:274), Forbes Irving (1990:108–9, 249–55).

(b) van den Brink (1967:46–73), Wimsatt 1 (1970:32–6 (Jepsen), 265–300 (Davis), Hill and Smith (1984:61–3, 125–6, 128–33, 157–64), Robertson (1990:15–27), Richarz and Limbrunner (1992:34–47, 137–69).

Sykalis, Sykallis, Sykallos

(συκαλῖς, συκαλλῖς, συκαλλός **G**, *ficedula*, *ficetula* **L**) (1) The variant spellings of both Greek (-αλῖς supported by Athenaeus 65 b, -αλλῖς by Herodian 1.91.15–18 Lentz and *Geoponica* 15.1.23, both these forms appearing in the manuscripts of Dioscorides 2.56 and Athenaeus 398d; -αλλός appearing in *Edict of Diocletian* 4.36, CGL 3.17.47; all three forms appearing in CGL 7.647), and Roman names (*ficedula* generally, but *-etula* Apicius 4.2.5, 14, cf. CGL 3.17.47) all indicate ‘Figbird’, allegedly so named because figs were an important part of its diet in the fruit season (cf. Varro *De Lingua Latina* 5.76, Isidorus *Etymologies* 12.7.73). Aristotle says (inaccurately: see below) that it ate worms, caterpillars and other larvae (*HA* 592b21–3), and that it changed into a Melankoryphos (q.v.: ‘Blackhead’, cf. *Geoponica* 15.1.23) at the end of autumn, the two forms differing only in colour and voice (cf. Pliny *HN* 10.86, indicating that the Latin name is *ficedula*). Alexander of Myndos, however, says that Sykalis and Melankoryphos were two forms of Aigithalos (q.v.: called an Elaion by some, Pyrrhias by others, and Sykalis only when figs are ripe: fr. 5 Wellmann, cited by Athenaeus 65b). This conflict of interpretations and interchanges is best explained in three ways. First, four similarly sized Warblers with black heads or caps, grey backs and paler underparts (Blackcap, *Sylvia atricapilla*: 14 cm; Orphean Warbler, *S. hortensis*, Rüppell’s W, *S. rueppelli*: 14 cm; Sardinian W., *S. melanocephala*: 13.5 cm) are common residents in or summer visitors to Greece and Italy, and clearly they were not distinguished from each other in the ancient world. Second, female Blackcaps and young males (before the initial moult at the end of their first summer) have chestnut-brown caps, while males after their first moult have black crowns, and it seems likely that the alleged change from Sykalis to Melankoryphos (‘Blackhead’) reflects a misinterpretation of that first male moult. Third, Alexander’s identification of the Sykalis as an Aigithalos (q.v.) is presumably based on the fact that a Blackcap is very similar in appearance and size to one of the Tits (Sombre T., *Parus lugubris*, 14 cm), today a rare resident in Greece. Sykalis was thus predominantly the Blackcap, but three other birds mentioned above (Rüppell’s Warbler, the very common Sardinian Warbler, Sombre Tit) were confused with it. In southern Europe Blackcaps when breeding (spring, early summer) feed on insects, but thereafter for six months or so they glut themselves on fruits (predominantly figs, grapes, olives, pomegranates: cf. Martial 13.49). This makes them fat, and Blackcaps were (cf. Athenaeus 65b)—and still are—a favourite target of fowlers using lime. They were a cheap (*Edict of Diocletian* 4.36) and delicious (Galen 15.582 Kühn) food (Epicharmus fr. 42.3 Kassel-Austin, Dioscorides 2.56, Pollux 6.77, Martial 13.49, Juvenal 14.9, Aulus Gellius 15.8 citing Favorinus); Apicius gives two recipes (4.2.5 and 14, cf. Petronius 33).

See also KOUTIS.

(2) Aelian (*NA* 13.25) describes the Sykallis as a small plump bird that was given to Indian kings as a present, presumably to be cooked and eaten. Of the four birds mentioned above, this is most likely to have been the Orphean Warbler (*Sylvia hortensis*,

15 cm), a summer visitor to Baluchistan and parts of Pakistan that winters further south in the sub-continent.

(a) Sundevall (1863:116–17 §59), Aubert and Wimmer 1 (1868:102 §74), Gossen (1935:174 §119; 1937:61 §1118; 1956:174 §21), Thompson (1936:274–5), André (1967:71–2), Douglas (1974:62), Pollard (1977:54), Capponi (1979:231–3; 1985:147–8), Lamberton and Rotroff (1985:32), Hünemörder 4 (1998:560).

(b) Howard 3 (1909:35–6), Witherby 2 (1943:79–82, Bannerman 3 (1954:129–34), Bannerman and Bannerman (1958:102–3), Jordano and Herrera (1981:502–7), Simms (1985:68–80), Ali and Ripley 8 (1991:123–5), Flint and Stewart (1992:43, 45, 146–7), *BWP* 6 (1992:496–515), H-A (1997:258–9), Brooks (1998:193), Grimmett, Inskipp and Inskipp (1998:786).

Synkourion

(συνκούριον **G**) An unidentified type of *Hierax* (q.v.: ? Falcon, Harrier or Hawk) used in falconry (anonymous *Orneosophion II* p. 578 Hercher), the best allegedly coming from Mytilene in Lesbos. The name may imply that the bird's head seemed to be close-cropped (cf. Lucian *Runaways* 27, *Philosophies for Sale* 20, Diogenes Laertius 6.31), bearded (cf. Alciphron 3.19.2 Benner-Fobes) or unkempt (cf. Aelian *NA* 7.48). The commonest small raptors on the island of Lesbos today (Marsh Harrier, *Circus aeruginosus*, Montagu's Harrier, *C. pygargus*; Sparrowhawk, *Accipiter nisus*; Lesser Kestrel, *Falco naumanni*; Red-footed Falcon, *F. vespertinus*) all appear to have sprucely cropped heads.

(a) Gossen (1918:479).

(b) *BWP* 2 (1980:105, 132–3, 158, 282, 302), H-A (1997:133–6, 143–4), Brooks (1998:119–21, 125–6).

Syristēs

(συριστής **G**) A name given to a male *Geranos* (q.v.: Common Crane, *Grus grus*), according to Hesychius (σ 2779).

(a) Thompson (1936:275).

Syroperdix

(συροπέρδιξ **G**) Aelian (*NA* 16.7, summarised by Manuel Philes 330–2), gives a full description of this bird ('Syrian Partridge': ancient Syria=roughly modern Syria and Jordan), saying that it occurred in the area around Antioch in Pisidia and fed on stones; it was smaller than a Partridge, black in colour with a red beak, always wild, impossible to domesticate, but pleasant to eat. These details best fit two of the *Ammoperdix* Partridges (Sand Partridge, now *Ammoperdix heyi*; See-see Partridge, *A. griseogularis*), which are difficult to tell apart without good binoculars. Smaller than Rock and Chukar partridges (see *PERDIX*: 22–25 cm ~Rock/ Chukar 32–35 cm), they have orange bills and a brow that's vinous brown rather than black, but they are not hard to tame. Neither species now occurs anywhere near ancient Antioch (virtually the dead centre of Asian Turkey), but the See-see comes as close as south-eastern Turkey, and one of its races has a distinctly darker colouring, and so is more likely to have been the bird Aelian was describing.

(a) Keller 2 (1913:160), Gossen (1914:349; 1935:171 §185), Thompson (1936:275–6), Pollard (1977:60, 201 n.177).

(b) Trevor-Battye (1905:263–70), Meinertzhagen (1954:566–7), Kumerloeve (1961:243), *BWP* 2 (1980:473–9), Johnsgard (1988:122–5), Porter and others (1996:58–9, 275), Madge and McGowan (2002:180–2).

T

Tagēn, Tagēnarion, Tagēnion

(ταγήν, ταγηνάριον, ταγήνιον **G**) Tagēn (*Suda* τ 10, Zonaras p. 1713 Tittmann) and its diminutives Tagēnion (Zonaras) and Tagēn-ari(o)n (*Suda* α 4307, the anonymous *Lexicon de Spiritu* p. 192 Valckenaer, probably also *P. Amsterdam* 2.31) are aphaeretic forms of Attagas (q.v.: Black Francolin, *Francolinus francolinus*), in general use apparently from antiquity onwards. For centuries now, *tagēnari* has been the bird's common name where Greek was spoken (e.g. sixteenth-century Phrygia according to Belon; seventeenth-century Crete, according to Du Cange), and it remains in popular use, although ornithologists now prefer *phrankolinos*.

(a) Belon (1555:240–2), Du Cange 2 (1628:1523), Lobeck (1837:191), Kühner and Blass 1 (1890:240–3), Thompson (1936:276), Schwyzer 1 (1959:401–4), Sijpesteijn (1977:71; 1980:32), Bain (1999b: 78).

(b) Bannerman and Bannerman (1958:366–70), *BWP* 2 (1980:479–83 and plate 54), Johnsgard (1988:129–32), H-A (1997:152), Madge and McGowan (2002:193–4).

Tahōs, Taōs, Taōn

(ταῶς, ταῶς, ταῶν **G**, *pauo*, *pauus*, *paua* **L**) These are the name (s) of the Common (=Indian or Blue) Peafowl, *Pavo cristatus*. Tahōs (with the aspirate replacing an obsolete digamma) is allegedly the correct Attic spelling (so Tryphon fr. 5 Velsen and Seleucus in Athenaeus 398a), but Taōs and Taōn are common Greek forms; *pauo* and *pauus* are both commonly used in Latin, with *paua* once (Ausonius *Epigram* 72.4 Green) applied to the Peahen. An Asian source (? Pashto) seems to lie behind all these forms. As a wild bird the omnivorous Common Peafowl is still common in the forests of the Indian subcontinent, where its beauty had led to its domestication already in antiquity and amazed Alexander the Great (Aelian *NA* 5.21, 13.18). The two other species of Peafowl that exist (Green or Burmese, *P. muticus*, south-eastern Asia; Congo, *Afropavo congensis*, Congo river basin in the Democratic Republic of Congo, discovered only in the 1930s) are much rarer birds, and clearly were unknown to classical writers, who correctly identified the Common Peafowl's Indian origins (Lucian *The Ship* 23, Aelian

NA 13.18, Quintus Curtius 9.1.13). Peafowl were imported into the Greek world by various routes. The date of their first appearance on the island of Samos, where Peafowls were sacred to Hera and lived in the precincts of her temple (Antiphanes fr. 173.3–5 Kassel-Austin, Menodotus 541F2 Jacobi, Varro *De Re Rustica* 3.6.2), is unknown. Pylilampes, a friend of Pericles who acted as an Athenian emissary in Persia, brought specimens back to Athens in the second half of the fifth century BC, where they bred and were exhibited to fee-payers by his son Demos on the first day of every month, with visitors coming from as far as Thessaly and Sparta to see them (Antiphon fr. 57 Thalheim, Antiphanes fr. 173.5 Kassel-Austin, Aelian NA 5.21). A cock and hen at this time were valued at 1,000 drachmas. Athenian comic poets accused Pylilampes of using his peacocks to bribe the women whom Pericles wooed (Plutarch *Pericles* 13, quoting anonymous comic fragment 702 Kassel-Austin). Pylilampes' link with Persia led to the Peafowl being called a Persian or Mede bird (Clement of Alexandria *Paedagogus* 3.4.30, scholia to Aristophanes *Birds* 707, *Suda* μ 884, τ 99), while Aristophanes (*Acharnians* 63) associated the birds with Persian emissaries. The birds were also domesticated in Babylon (Diodorus Siculus 2.53.2). Caged Peafowl were included in the Alexandrian procession of Ptolemy Philadelphus (Callixeinus of Rhodes 627F2 p. 174 Jacobi, cf. Aelian NA 11.313). By the early second century BC Peafowl were found in Rome (Ennius *Annals* I fr. 9 Skutsch), where they fetched high prices; Aufidius Lurco made 60,000 sesterces a year from them (Varro *De Re Rustica* 3.6.1, 3, 6, Pliny *HN* 10.45). Importation and subsequent domestication of Indian Peafowl in the Greco-Roman world resulted in accurate descriptions of their appearance and behaviour. Aristotle (HA 564a25–b9) noted that Peafowl live 25 years, moulting in autumn and growing their new feathers next spring; they bred once a year, beginning when three years old; they paired in spring, first breeders laying 8 eggs or so, but subsequently up to 12, with two or three days between each egg; eggs hatched out in 30 days or a little more (cf. fr. 351 Rose); food should be placed besides a sitting female in order to prevent her deserting the nest, while some of the eggs should be placed under a broody Domestic Hen, because Peacocks habitually flew at their sitting mates and crushed their eggs. Similar information is coupled with a few variant details in *Geoponica* 14.18.1 (the Peahen lays her eggs standing; they take 29 days to hatch; two broods a year are possible, totalling 15 eggs), Varro *De Re Rustica* 3.6.3 (Peafowl best fed on barley) and 3.9.10 (their eggs hatch in 27 days), Columella 8.11.11–17 (big veteran Domestic Hens should sit on a mixture of her own and Peahen eggs, and the young birds should leave their nest on the 35th day), Pliny *HN* 10.161 (one male can serve five Peahens, but breeding can begin at three months, while three broods a year are possible if a Domestic Hen sits on the eggs). It has cleft toes (Aristotle fr. 351), bushy crests (Pliny *HN* 11.121), a diversity of spangled colours (e.g. Antiphon fr. 57 Thalheim, Aristotle HA 564a26–7, GA 785b22–23, Pliny *HN* 10.43–4) which make it dazzlingly beautiful when it displays its tail, ocellated in gold and purple (e.g. Alexis fr. 115.14 and Antiphanes fr. 173.5 Kassel-Austin, Dionysius *On Birds* 1.28, Aelian NA 3.42, Lucian *The Hall* 11, Oppian *Cynegetica* 2.589, Achilles Tatius 1.15–16, Manuel Philes 187–214). The Peacock is so ostentatiously proud of its appearance (e.g. Aristotle HA 488b23–4, Moschus 2.59, Dionysius *On Birds* 1.28, Philostratus *Heroica* 40.5–6, Oppian *Cynegetica* 2.589–97, 3.344, Aelian NA 5.21, Lucretius 2.806–9, Ovid *Ars Amatoria* 1.627–8, Horace *Satires* 2.2.26) that its name was used metaphorically for a coxcomb (Lucian *Nigrinus* 12). Its

raucous calls at dawn and dusk, which have been described as halfway between the screams of a hysterical crone and the braying of a donkey, were notorious (Eupolis fr. 41 and Anaxilas fr. 24 Kassel-Austin, Aelian NA 5.21, Tertullian *De Anima* 33.8). Although Peafowl were first domesticated in Greece because of their beauty (cf. Strattis fr. 28 and Anaxilas fr. 24 Kassel-Austin), they early became a luxury food (Alexis fr. 128 Kassel-Austin, Aelian NA 3.42). Hortensius in the first century BC was the first Roman to kill one and serve it at a banquet (Aelian NA 5.21, cf. Pliny HN 10.45); thereafter its place on the dinner table was a sign of wealth (Cicero *Ad Familiares* 9.18.3, Suetonius *Vitellius* 13.2, cf. Martial 13.70, Juvenal 1.143). Apicius (2.2.6) describes Peafowl rissoles, but Galen (6.701 Kühn) considered the bird's flesh relatively fibrous and indigestible. Its eggs, however, were highly recommended (Epaenetus and Heraclides in Athenaeus 58b). The Peacock is associated with two myths: (1) Argos, a monster with as many as a hundred eyes, acted as the warder of Io but was then slain by Hermes, whereupon he was either transformed by Hera (=Juno in the Roman versions of the myth) into a Peacock (Moschus 2.59) or had his eyes transferred to the Peacock's tail (Ovid *Metamorphoses* 1.720, cf. Dionysius 1.28, Nonnus 12.70–2, Manuel Philes 192–207); (2) Adonis raped Erinona, who was loved by Zeus; Zeus struck Adonis with a thunderbolt and transformed Erinona into a Peafowl, but later restored them both to life (Servius on Virgil *Eclogues* 10.18). The bird also featured in numerous fables. A Peacock claimed to be the king of birds (Aesop 244). Despite its beauty it fluttered on the ground like a Domestic Cock, while the dull grey Crane could fly high (Babrius 65, cf. *Suda* γ 183: in fact, the Peacock, despite its enormous tail, can fly strongly, cf. Aelian NA 3.42). A Jackdaw decorated itself with Peacock feathers, but when it tried to join a group of Peacocks, they stripped it of its feathers and pecked it off; when it returned to the Jackdaws, it was spurned by them too (Phaedrus 1.3: a warning to be content with your own station). Another Peacock complained to Juno that it didn't have the voice of a Nightingale, but the goddess told it to be content with what it had: its physical beauty; Nightingales sang but were drab (Phaedrus 3.18). The Peacock's links with the goddess Hera in Greece and Juno in imperial Rome led to its being featured on the reverse of many coins and medallions, especially from the end of the third century BC onwards. In Samos, the obverse regularly featured the goddess herself, while Roman imperial coins and medallions preferred to portray emperors' wives or daughters on that side, and place Juno on the reverse with a Peacock at her feet; occasionally (e.g. in a medallion of Faustina II, the wife of Marcus Aurelius) the Peacock is being ridden by a child. The bird is featured also in ancient jewellery (e.g. a ring with an Eagle attacking a Peacock, a gem showing the death of Argus, watched by a Peacock on a tree). In various types of art, however, the Peacock takes pride of place, far too often for more than a brief selection to be made here. Pompeii provides several paintings, with one Peacock preening itself in the House of Romulus and Remus, a second striding along in the House of the Lovers, a third (now in the Naples Museum) perched on a fence drooping its train, and a fourth with two Peacocks serving as the shop sign of Euxinus. The most unexpected portrait, however, occurs in a second-century house in Leicester, where the bird's identity (*PAVO*) is scrawled on the painting at bill level, presumably because at that time Peacocks were not familiar there; remains of the bird have been found at only two sites in Roman Britain. A very late (eighth or ninth century AD!) ink drawing is preserved on a papyrus fragment (*P. Cologne* 393). Mosaics are even more plentiful. From Baiae comes another Peacock

perched on a fence (now in the Fitzwilliam Museum, Cambridge); a panel in the House of Dionysus in Nea Paphos (Cyprus) and another from El Djem (Tunisia, now in the Museum there) reveal the spread tail of a Peacock in full glory; in the floor of Justinian's basilica at Sabratha in Tunisia there's also a Peacock with an extended train. The latter is one of many examples of the Peacock in early Christian art, figured as an emblem of everlasting life; others are a Peacock standing on one leg and clutching a fruit in the other, sculpted at the end of a sarcophagus from the end of the third century AD (now in the British Museum), and two Peacocks carved in ivory on the throne of Maximilianus, the sixth-century Bishop of Ravenna. A Peacock with raised tail is featured even on everyday articles such as Roman ceramic oil lamps. From Paestum comes a terracotta statuette (third century BC) of a Peacock ridden by a female, while an undated Attic terracotta portrays Eros riding in a vestigial chariot drawn by two Peacocks. A number of Peacock statues, including one bestraddled by a boyish Dionysus, have been preserved from the Serapeum of Memphis (fourth-third century BC). From Hadrian's Mausoleum comes a mighty bronze Peacock trailing its tail (now in the Vatican's Giardino de la Pigna). Pausanias (2.17.6) mentions seeing in the Temple of Hera at Argos a Peacock of gold and precious stones, dedicated there by Hadrian. (a) Sundevall (1863:139 §109), Aubert and Wimmer 1 (1868:109 §105), Imhoof-Blumer and Keller (1889:132 and plate xxi. 25, 28), Kühner and Blass 1 (1890:113), Rogers (1906:lviii), Gusman 1 (1910: plate 8), Head (1911:440, 605–6), Hehn (1911:278, 356–63), Orth (1912:912–16), Keller 2 (1913:148–54), Clark (1920:103–19), Lothar (1929:147–8), and plates I–V), Lauer and Picard (1939:182 and plates 19–20), Thompson (1936:277–81), Steier (1938:1414–21), Gossen (1939:266 §99; 1959:266 §98), Boisacq (1950:946), Spies (1956:202), Frisk 2 (1961–69:862), Schwyzer 1 (1959:219), Bühler (1960:104–5), Wright (1962:197 §34e), Gardner (1963:149 and plate xxviii, 15), Stevenson (1964:615), Barron (1966:147, 149 n.11, 151, 223, 227), André (1967:121–2), Fraser 2 (1972:404 n.512), Toynbee (1973:250–3), Chantraine 2 (1974–80:1098), Chesterman (1974:57–8 and fig. 55), Pollard (1977:14, 16, 91–3, 147), Capponi (1979:389–93), Jashemski (1979:67 and fig. 108, 81 and fig. 129, 172 and fig. 255; 1993:363 and fig. 428), Davey and Ling (1982:123–31 and n.22), Reimbold (1983:17–43 and figs. 12, 14, 18), Rice (1983:94–5), Parker (1988:210, 216), Capponi (1985:112–5, 240–2), Forbes Irving (1990:255–6), Dunbar (1995: on v. 102), Arnott (1996: on fr. 115.14, 128.3), Blanchard-Lemée (1996:293–4 and figs 198, 204), Tammisto (1997:46, 58, 71, 94, 97–9, 127–9, 159–60, 204 n.29, 270 n.431, 284 n.522 and plates 46–8), Dunbabin (1999:128, 227 and fig. 131), Hünemörder 9 2000:689–90), Jashemski and Meyer (1993:363 and plate 428; 2002:388 and fig. 324), Olson (2002: on vv. 62–3).

(b) Beebe 2 (1937:220–63 and plates lix, lxi), Delacour (1977:356–82), Ali and Ripley 2 (1980:123–8), Johnsgard (1986:267–80), Urban and others 2 (1986:11–13, Gattiker and Gattiker (1989:553–9), Hart and Upoki (1997:295–316), Grimmatt, Inskipp and Inskipp (1998:362), Madge and McGowan (2002:341–5).

Ta(h?)ōs agrios

(ταῶς ἄγριος **G**) According to Belon, a name (=‘Wild Peafowl’) given in his time (sixteenth century) to the [Northern] Lapwing (now *Vanellus vanellus*). In French the bird is still popularly called *Paon sauvage* and in Italian *Paoncello*.

(a) Belon (1555:209–11), Thompson (1936:281).

? Tantalos

(? τάνταλος **G**, *tantalus* **L**) Isidorus (*Etymologies* 12.7.21) and the Latin glossaries (*CGL* 5.580.9, *GL* 1.552 §178) give *tantalus* as an alternative Latin name for the Grey Heron (normally Erōdios, q.v., in Greek, and *ardea* in Latin). It is most convincingly explained as a nickname based on the Greek legend of Tantalus, the father of Pelops who was punished in the underworld by being forced to stand in deep water but unable to drink from it (e.g. Homer, *Odyssey* 11.582–92, Hyginus *Fabulae* 82; in Roman art he is portrayed knee-deep in water: on a grave painting now in the Beirut Museum and a frieze, both of the second century AD, and on an undated mosaic now in the San Antonio Museum in Texas). The Heron similarly spends much of its time standing motionless on its long legs thigh-deep in lakes and slowly flowing rivers. If this interpretation of the name is correct, it is likely that the Latin form was copied from a parallel (but unrecorded) Greek use of Tantalos.

(a) Sofer (1930:14), Thompson (1936:276), Walde and Hofmann 2 (1954:648), Meillet (1959–60:676), André (1967:149–50), Capponi (1979:479), Kossatz-Deissmann 8.1 (1994:839–43); 8.2 (1994:585).

(b) Witherby 3 (1943:125–6), Lowe (1954: xxx), Bannerman 6 (1957:56), *BWP* 1 (1977:303, 306), Hancock and Kushlan (1984:47).

Tanysipteros

(τανυσίπτερος **G**) According to Aelian (*NA* 12.4), the Tanysipteros (= ‘Long-wing’) is the name of a Hierax (q.v.: relatively small raptor) that is sacred to Hera. Although the word as a name does not occur elsewhere, it is often applied as a descriptive adjective (‘long-winged’) to a wide variety of birds: Alkyōn (q.v., [European] Kingfisher: Ibycus 36.4 Page), Chelidōn (q.v., Swallow/Martin: Aristophanes *Birds* 1412), Hierax

(unspecified: Homer *Odyssey* 5.65), Korōnē (q.v. 2, probably Cormorant: Homer *Odyssey* 5.65), Pēnelops (q.v., [Eurasian] Wigeon, Alcaeus 21.21 Page), Skōps (q.v., Scops Owl, Homer *Odyssey* 5.65), and an unidentified bird of omen (*Homeric Hymn to Hermes* 1412). When it is used of a Hierax, however, it presumably refers to a smallish raptor with a wingspan far greater than its length: e.g. Hen Harrier (*Circus cyaneus*), Montagu's Harrier (*C. pygargus*), Honey Buzzard (*Pernis apivorus*), Hobby (*Falco subbuteo*), Lanner (*F. biarmicus*), and (? especially: with length 36–40 cm, wingspan 110–30 cm!) Eleonora's Falcon (*F. eleonora*).

See also HIERAKION, HIERAX, PANTHĒR, PERKOS, PHALKŌN, SPERCHNOS, THĒRE-UTĒS, ZAGANOS.

(a) Robert (1911:122), Gossen (1935:170 §183), Thompson (1936:277), Dunbar (1996: on v. 1412).

(b) Witherby 3 (1943:17–21, 61, 66–70, 95–100), Bannerman 5 (1956:40–51, 185–201–20, 298–313), Brown (1976:65–71, 104–29, 225–32), *BWP* 2 (1980:13–22, 116–26, 132–43, 316–34, 338–44), Brown and Amadon (1989:220–6, 391–6, 400–4, 809–14, 818–23, 831–4), H-A (1997:127–8, 134–5, 145–7), Brooks (1998:117, 119–20, 126–8).

Taōs, Taōn

(ταῶς, ταῶν **G**) *See* TAHŌS.

Tatyras

(τατύρας **G**) According to Athenaeus (387de), Epaenetus (a writer on cookery) claimed that one Greek word for a Pheasant was Tatyras (so also Hesychius τ 242), but Ptolemy Euergetes (who bred the bird) spelled the name Tetaros (q.v.).

See also PHASIANOS.

(a) Thompson (1936:277), Gossen (1937:113 §2092).

Tautasos

(ταύτασος **G**) The manuscript of Hesychius (τ 263), calls this an (unidentified) kind of bird. Could it perhaps be an error for, or variant of, either Tantalos (q.v.) or Tetaros (q.v.)?

(a) Thompson (1936:277), Gossen (1937:113 §2096; 1956:176 §43).

? Teleas

(τελέας **G**) Some scholia (VEΓ) of Aristophanes *Birds* 168 allege that Teleas is a bird name, but they appear to be misinterpreting a passage involving a contemporary Athenian named Teleas who is describing an unidentified man as a flighty ‘bird’ always on the move.

(a) Thompson (1936:281), Dunbar (1995: on v. 168).

Tengyros

(τεγγύρος **G**) Tengyros, by Hesychius (τ 302) called simply ‘a kind of bird’, is unidentifiable.

(a) Thompson (1936:282), Gossen (1937:114 §2100; 1956:174 §17).

Tetaros

(τέταρος **G**) Ptolemy Euergetes II (234F2ab Jacobi, cited by Athenaeus 654c, cf. also 387e) describes Tetaros as a kind of Pheasant, which arrived at his palace in Alexandria from Media (= northern Iran), was mated with ‘Numidian birds’ (sc. Helmeted Guinea Fowl: see MELEAGRIS), and the domesticated products were then killed to provide food for the table as an expensive delicacy that Ptolemy himself never touched. The bird in question is presumably one of the subspecies of the Common or Ringnecked Pheasant still found in northern Iran: the Persian (*Phasianus colchicus persicus*), the Talisch (*Ph. c. talischensis*), and the nominate Southern Caucasian (*Ph. c. colchicus*) Pheasant. Tetaros itself is a word of Median origin that has spawned the word for Pheasant in many modern languages: e.g. tedzrev (Persian), teterev (Russian), tetřev (Czech), tetri (Finnish). Apparently there were also a number of variant spellings of the word in ancient Greece (qq.v.): Tatyras in Athenaeus 387de (citing Artemidorus and Pamphilus, both quoting Epaenetus; cf. Hesychius τ 242), Tityras in Hesychius (τ 995), defined as ‘a kind of bird’, Tityros in Hesychius (τ 996), ‘a bird’, and perhaps also Tautasos (q.v.).

See also PHASIANOS.

(a) Wellmann (1909:2001–2), Hehn (1911:368), Keller 2 (1913:145), Thompson (1936:281–2), Gossen (1937:115 §2138–9; 1939:266 §99), Fraser (1972:1.515, 2.743 n.181), Hünemörder (1970:38–9), 4 (1998:433), Pollard (1977:93–4, 107), Rice (1983:86–7), Braund (1994:57, 120 with n.210), Diggle (2004:239–41).

(b) Delacour (1977:274–7), Johnsgard (1986:202–3), Madge and McGowan (2002:323).

Tetr[

(τετρ **G**) An entry in *P. Amsterdam* 94 (11.29) runs Tetr[with the word's ending torn off, but it is impossible to know which of the bird names so beginning (along with their diminutives) was originally written there: see respectively TETRADŌN, TETRAION, TETRAŌN, TETRAS, TETRAX and TETRIX.

(a) Sijpesteijn (1977:69, 71; 1980:31, 32), Bain (1999b: 78).

Tetradōn, ? Tetradysin

(τετράδων, ? τετράδυσιν **G**) According to the Hesychius manuscript (τ 615), Tetradōn is an unidentified bird name found in Alcaeus (fr. 399=Z 76 Lobel-Page); its next entry (τ 616) cites Tetradysin (apparently a dative plural) as a word meaning [Common] Nightingales (see AĒDŌN). It is uncertain whether these listings are connected with each other or totally unrelated.

(a) Thompson (1936:282), Gossen (1937:114 §2116–17), Lobel-Page (1955:282).

Tetraion

(τετραῖον **G**) According to Hesychius (τ 622), a Spartan name for an unidentified small bird.

(a) Thompson (1936:282), Gossen (1937:114 §2118).

Tetraōn

(τετράων **G**, *tetraon*, *tetrao* **L**) The Greek name is mentioned only once (Hesychius τ 643) without any identification ('a kind of bird'), but in Latin Pliny (*HN* 10.56) describes two birds with this name:

- (1) a *tetraon* described as glossy and intensely black, but with bright red markings above the eyes: a succinct description of the Black Grouse (*Tetrao tetrix*), which is still a sparse breeder in the Alpine forests of northern Italy but not native to Greece.
- (2) Another *tetraon*, bigger than Vultures but with similar colouring, and heavier than any bird but the Ostrich, so big that it can be caught motionless on the ground, native

to the mountains of northern Italy: clearly the [Western] Capercaillie (*T. gallus*: 60–87 cm against Vultures 60–110 cm!), which still breeds (with numbers now greatly reduced) in both the same part of Italy and three areas of northern Greece (the Rhodopi Mountains, Serres, Mount Athos). An attempt to identify the Capercaillie twice in Pompeian art (a wall-painting in the House of Adonis, a mosaic in the House of Cuspius Pansa) is not wholly convincing. References to the *tetrao(n)* in other Roman writers (Suetonius *Caligula* 22.3, Tertullian *Adversus Marcionem* 1.13, Polemius Silvius 543.24) don't indicate its species, but in Greek Tetraōn is more likely to be 'Capercaillie', which apparently was still a common bird in suitable habitats of nineteenth-century Greece.

(a) Belon (1555:249–52), Buffon 2 (1793:235–7, 249–52), Cuvier (1830:380), Hehn (1911:368–9), Keller 2 (1913:165), Thompson (1936:283), André (1967:151–2), Pollard (1977:22), Capponi (1979:483–4), Tammisto (1989:223–47; 1997:97–8), Hünemörder 2 (1997:268), Lindström and others (1998:173–91), Storch (1999:1–24).

(b) Lindermayer (1860:122–3), Arrigoni (1929:823–39), Witherby 5 (1944:209–21), Bannerman 12 (1963:254–91), Coward (1969:98–100), Lever (1977:215–30), *BWP* 2 (1980:416–28, 433–43), Willebrand (1988:1–44), H-A (1997:149–50), Lindström and others (1998:173–91), Storch (1999:1–24), Madge and McGowan (2002:368–70, 371–3).

Tetras

(τέτρας **G**) The scholia in some manuscripts (VEΓ) of Aristophanes *Birds* 168 report that a grammarian named Symmachus made an inaccurate summary of the long list of bird names in *Birds* 882–87, confusing Eleas and Elases (qq.v.) there with Teleas (q.v.) at v. 168, Baskas with Basiliskos (qq.v.), and including the otherwise unknown name Tetras as either an error for or a variant spelling of Tetrax (q.v.) at 883).

(a) Thompson (1936:283).

Tetrax

(τέτραξ **G**, *tetrax*, ? *tar ax* **L**) This name, already familiar in the fifth century BC (Epicharmus 42.3, 85.2, Aristophanes *Birds* 884), was apparently given to two (or more?) different birds which may not have been clearly differentiated. Our main source of information is Athenaeus 398b–e: (1) he cites Alexander of Myndos (fr. 21 Wellmann), who mentions the existence of birds of different size called Tetrax, and gives a precise description of the smaller (or smallest) one (it's the size of a Spermologos (q.v.), basically clay-coloured but dappled with dusky spots and big marks, a fruit-eater that cackled when it laid an egg); (2) he then goes on to claim that Larensis, who was

Procurator of Moesia (=parts of modern Hungary, Bulgaria and Romania) towards the end of the second century AD, had seen it there and brought at least one specimen home with him, which exceeded in size the largest Domestic Cockerel, resembled the Porphyriōn (q.v.: Purple Gallinule or Swampen, *Porphyrio porphyrio*), was gaily coloured, with red wattles hanging down from its ears and a low voice (cf. a misplaced sentence inserted in Eustathius' commentary on Homer, 1205.27–29 on *Iliad* 20.237); when cooked and eaten, its taste resembled that of an Ostrich. Further details about this larger bird are advanced in some lines of uncertain authorship and date ascribed to Nemesianus' *De Aucupio* (fr. 1.1–16 Volpilhac: see above, s.v. SKOLOPAX), claiming that the Tetrax was the most stupid of birds; as big as a Goose or [Common] Crane, it nested at the foot of the Apennines, had a back spotted like a Partridge's but was ash-coloured below, and called raucously.

- (1) Alexander's bird is most likely to have been a Black-bellied Sandgrouse (*Pterocles orientalis*): 33–35 cm, a bird with a wide range around the Mediterranean (Iberian peninsula, North Africa, Turkey, Cyprus). This bird is a seed-eater with a liking for berries, its call is a low-pitched gargle, and the female's back and breast have very dark spots and marks on a claycoloured base.
- (2) The Larensis bird less easy to identify. Size, resemblance to the dark-purplish Gallinule, edibility and its very name Tetrax all point to [Western] Capercaillie (elsewhere called Tetraōn, q.v.), but that bird can't be described as colourful, doesn't have the Cockerel's drooping wattles (merely a patch of bare red skin above each eye), and its remarkable call (rattle, gurgle and pop!) is hardly quiet. The colours, size and call of the *De Aucupio* bird, however, closely match those of the Great Bustard (*Otis tar da*), but it (as opposed to the Little Bustard, *Tetrax tetrax*) does not nest in Italy. Benton's attempt to identify pictures of Great Bustards on ancient Greek vases is not convincing.

See also ŌTIS.

(a) Belon (1555:237–8), Buffon 2 (1793:7–8, 15, 24), Cuvier (1830:380), Rogers (1906: liii–lv), Hehn (1911:368), Keller 2 (1913:165), Thompson (1936:282–3), Gossen (1939:266–67 §100; 1956:860–62), Benton (1961:48–52), Capponi (1962:572–617; 1979:484–5), André (1967:152–3), Verdière (1974:28–36), Pollard (1977:22), Arnott (1979b: 192–3; 1987:25), Dunbar (1995: on v. 884).

(b) Linder Mayer (1860:122–3, 127), Witherby 4 (1943:437–46), Arrigoni (1929:771–4, Bannerman and Bannerman (1958:287–8, 329–31), Bannerman 11 (1962:38–62); 12 (1963:254–76), Makatsch (1966:240, 247–8, 323), *BWP* 2 (1980:433–43, 638–45, 659–68); 4 (1985:263–8), Johnsgard (1983:220–39 and (1991:58–61, 116–37, 236–9), H-A (1997:149–50, 158–9, 309), Porter and others (1996:102–3, 319), H-B (1997:204–5, 244–45, 378), Storch (1999:1–24), Madge and McGowan (2002:370–73, 452–53), Morales and Martin (2002:217–32).

Tetrix

(τέτριξ **G**) Reports within a few lines of each other in Aristotle claim (1) that the Tetrix, like the Korydos (q.v.: Lark) lays its eggs on the ground (*HA* 558b30–559a2), and (2) that it doesn't lay its eggs either on the ground or in trees, but in bushes near the ground, while it goes under the name of Ourax (q.v.) in Athens (*HA* 559a11–14); neither name is recorded elsewhere. Contradictory information like this makes any attempt to identify the bird that Aristotle had in mind seem pointless: yet in the past ground nesters such as Black Grouse (*Tetrao tetrix*: so Belon), Capercaillie (*T. urogallus*: so Camus, Buffon), or Pipit (e.g. Richard's, Tawny or Tree, now *Anthus novaeseelandiae*, *A. campestris*, *A. trivialis*, difficult to tell apart in non-breeding plumage: so Thompson) have been suggested. Thompson, however, supported his choice by alleging that *titro*, an Italian word for Pipit, may have been derived from a Greek settler's use of Tetrix. Thompson's source here was presumably Arrigoni's list of dialectal and popular words for Pipit in Italy, but he fails to mention that *titro* is only one of a multitude of names there for each of these three Pipits, while he neglects to note that neither Tree nor Richard's nests in Greece, while Tawny now does so only as a rare summer visitor. Tawny, however, is a ground nester that sometimes perches at least on low bushes. More plausibly than any of the above-mentioned scholars, however, Sundevall suggested that Tetrix (and Ourax) could have been alternative names for Tetrax (q.v.: Black-bellied Sandgrouse, Capercaillie and/or Great Bustard); Aristotle nowhere mentions the Tetrax, so that it is possible that Tetrix was a Macedonian form that Aristotle substituted in its place. The three Tetrax species are all ground nesters, although Capercaillies occasionally use an old nest of some other species 3 to 5 metres off the ground, and Great Bustards nest in low grass or crops, rarely in taller vegetation.

(a) Belon (1555:169–203), Camus 2 (1783:797–8), Buffon 2 (1793:169–203, 250–1), Sundevall (1863:112 §§47–8), Aubert and Wimmer 1 (1868:109 §106), Thompson (1936:283–4), Pollard (1977:49–50).

(b) Arrigoni (1929:166–8), Witherby 1 (1943:190–202), Bannerman 2 (1953:55–86, 97–103), *BWP* 2 (1980:441, 666); 4 (1985:267, 185–6, 201); 5 (1988:313–26, 344–58, 365–413), Simms (1992:105–9, 120–52, 166–75, 177–88), H-A (1997:225–7), Brooks (1998:174–5).

Thakothalpas

(θακοθάλαπας **G**) The corrected spelling of a pet or descriptive name (=‘Seat-warmer’) given to a sitting Domestic Hen in a lament for a pet fighting Cock written in the early first century (P. *Oxyrhynchus* 219.22=anonymous lyric 4.22 Powell).

See also ALEKTŌR.

(a) Platt (1899:439–40), Thompson (1936:105).

Theokronos or Theokornos

(θεόκρονος or θεόκορνος **G**) The sole mention of this bird comes in Dionysius *On Birds* 2.16, where most manuscripts spell it -okronos and only one -okornos. Dionysius calls it an amphibious misbegotten hybrid of a female Aëtos (q.v.: Eagle or other large raptor) and a male Hierax (q.v.: any raptor smaller than an Aëtos). Dionysius proceeds to report a story that the Hierax was so debauched in spring that he lost all his strength and was bullied by the smallest Sparrows; when the summer sun scorched the air, however, he regained his vitality, terrified the Sparrows with his screeching and preyed on them. Then the Hierax mated with a female Aëtos who was so shamed by her impregnation that she deserted the eggs, which were heated by the sun and produced young that preyed on fishes. Dionysius' story is clearly fabulous, but seems to be related to the fact that two Greek raptors are amphibious and prey on fish: the large (i.e. Aëtos-sized) Whitetailed Eagle (*Haliaeetus albicilla*: 70–90 cm), and the much smaller (i.e. Hierax-sized) Osprey (*Pandion haliaetus*: 55–68 cm). However, the spelling Theokornos (which seems to mean 'Locust-runner': cf. Hesychius o 484, Photius p. 280 Porson citing Aeschylus fr. 256) seems rather to point to a totally different bird: the Rose-coloured Starling (*Sturnus roseus*), elsewhere called Seleukis or Sarin (qq.v.), which is neither amphibious nor a fish-eater, but seeks out and preys on locusts. This coincidence is not easily explained; could Dionysius here simply have confused stories about two different types of bird?

(a) Thompson (1936:105).

(b) Witherby 1 (1943:45–7); 3 (1943:91–5, 107–11), Bannerman 1 (1953:71–9); 5 (1956:284–97, 335–48), Brown (1976:51–65, 85–94), *BWP* 2 (1980:48–58, 265–77); 8 (1994:269–79), Brown and Amadon 1 (1989:195–200, 291–2), H-A (1997:129–30, 143, 284–5), Brooks (1998:15, 206), Feare and Craig (1998:177–81).

Thēreutēs

(θηρευτής **G**) According to the *Cyranides* (3.17), another name for the Panthēr (q.v.: possibly one or other of Peregrine Falcon [*F. peregrinus*], male Merlin [*F. columbarius*], juvenile Lanner [*F. biarmicus*], juvenile Saker [*F. cherrug*], the light phase of Eleonora's Falcon [*Falco eleonorae*], and Goshawk [*Accipiter gentilis*]).

See also HIERAX, HIERAKION, KIRKOS, PANTHĒR, PERKOS, PETRITĒS, PHABOK-TONOS, PHALKŌN, SPERCHNOS, TANY-SIPTEROS, THĒREUTĒS, ZAGANOS.

(a) Panayiotou (1990:316)

Thōos

(θωός **G**) According to Hesychius (θ 1008), the Thōos is simply ‘a kind of bird’; if its name had been spelled Thoös (with two short vowels=‘Speedy’), it would be suitable for any fast flyer.

(a) Thompson (1936:106), Gossen (1937:36 §694).

Thōyx

(θωύξ **G**) See PHŌYX.

Thraupis, ? Thlaupis

(θραυπίς, ? θλαυπίς **G**) Aristotle *HA* 592b29–30 names this (along with *Akanthis*, q.v.: one or more of the dull-coloured but clear-voiced Finches, and *Chrysomētris*, q.v.: [European] Goldfinch, *Carduelis carduelis*) as a bird that doesn’t eat larvae or other creatures but only thorny plants, and feeds and sleeps in the same place. If its coupling with *Akanthis* and *Chrysomētris* makes identification as a Finch most probable, four common Greek species ([European] Serin, *Serinus serinus*; [Common] Linnet, *Acanthis cannabina*; [European] Greenfinch, *Carduelis chloris*: as residents, and [Eurasian] Siskin, *Carduelis spinus*, as a winter visitor) that include thistle seeds (along with grubs and invertebrates, however!) in their diet come most obviously into the picture. Any more precise identification, which would then clearly distinguish *Thraupis* from *Akanthis*, seems impossible. (θραυπίς is clearly the correct spelling of the bird’s name; θλαυπίς replaces it in one manuscript, and was preferred by William of Moerbeke in his thirteenthcentury Latin translation.)

(a) Belon (1555:355–6), Sundevall (1863:121 §69), Aubert and Wimmer 1 (1868:92 §35), Keller 2 (1913:72), Thompson (1924:11; 1936:105–6), Gossen (1956:170 §14), Pollard (1977:52).

(b) Bannerman 1 (1953:95–100, 107–13, 151–65), Newton (1972:34, 42, 46), Clement and others (1993:172–3, 212–14, 219–21, 249–50), BWP 8 (1994:513, 554, 552, 609–10), H-A (1997:289–91).

Thrax

(θραξ G) Dionysius (On Birds 2.13–14, 3.25) describes the Thrax ('Thracian') as a bird that sleeps on the water, doesn't come ashore even for its food, and so can be captured only from a boat. The description matches perfectly the Great Crested Grebe, *Podiceps cristatus*, which spends its whole life on or in the water, feeding mainly on fish and rarely coming out onto land. It presumably received its name primarily from the fact that it was most common in Thrace and Macedonia in antiquity just as it is today, but in breeding plumage its raised crest also has some resemblance to the ancient leather-skin cap or helmet worn by ancient Thracians.

See also KOLYMBIS, NĒTTA.

(a) Schröder (1912:317–44), Thompson (1936:105), Anderson (1972:171–2), Snodgrass (1999:95 and plate 53).

(b) Witherby 4 (1943:85–93), Simmons (1955:3–13, 93–102, 131–46, 181–201, 235–53, 294–316), Bannerman 8 (1959:200–23), Thomson (1964:239–41), *BWP* 1 (1977:78–89), H-A (1997:94), H-B (1997:8–9).

Thyr

(θύρ G) An unidentified bird, described in *Cyranides* I.8.1 and 4 as a bird similar to the Sea Hierax (see *HIERAX* 2: almost certainly Eleonora's Falcon, *Falco eleonora*). There are several Falcons in Egypt (Sooty, *F. concolor*; Barbary, *F. peregrinoides*; Red-footed, *F. vespertinus*; Hobby, *F. subbuteo*) similar in appearance to Eleonora's, while Eleonora's Falcon itself is variable in colour and the male can look very different from the female.

(a) Thompson (1936:106).

(b) Vaughan (1961:114–28), *BWP* 2 (1980:302–8, 316–38, 378–82), Brown and Amadon (1989:795–7, 809–14, 818–23, 851), Goodman and Meininger (1989:202–7, 210–11), H-A (1997:144–46, 309), Brooks (1998:126–7).

Titis

(τιτίς G) Photius (s.v. τιτίς) calls the Titis a 'short little bird', presumably taking its name from the fact that it twitters (τιτίζει, ττττβίζει) like many common small birds (cf.

Aristophanes *Birds* 235, anonymous lyric 7.5 Powell), e.g. the Chelidōn (q.v., Swallow or Martin: cf. Babrius 131.7).

(a) Thompson (1936:284), Dunbar (1995: on v. 235).

Tityras, Tityros

(τιτύρας, τίτυρος **G**) See TETAROS.

Torgos

(τόργος **G**) (1) Normally another name for Gyps (q.v., Vulture) used in both Sicily (Hesychius τ 1160 and 1161, associating it in that island with the still unidentified mount Torgion where it nested, and calling it ‘blood-drinker’; cf. Diodorus Siculus 20.89.2 and the scholia to Lycophron *Alexandra* 88) and Cyprus (so an anonymous lexicon of rhetorical terms, 3.1095 Bekker, bottom of page); cf. also Photius s.v. and *Suda* τ 788. The word occurred in Hellenistic literature: Callimachus fr. 647 Pfeiffer (a Torgos chopping up a corpse with its beak), Lycophron *Alexandra* 357 (its eyrie) and 1080 (a Trojan captive who set fire at Troy to the Greek ships was fettered and hung up on the rocks as food for the bloodthirsty Torgos). In Sicily today only 20 or so pairs of Egyptian Vulture (*Neophnon percnopterus*) survive in the wild, and in Cyprus only the Griffon Vulture is a common (but declining!) resident; in antiquity, however, these two species along with Black Vulture (*Aegypius monachus*) also and Lammergeier (*Gypaetus barbatus*) may have been native to the two islands, with Torgos used generally as a name for all of them.

(2) In another passage of the *Alexandra* (86–89: cf. *Suda* τ 788), however, Lycophron characteristically strains the Greek language by describing Zeus (who in one version of a familiar myth fathered Helen by transforming himself into a Swan in order to seduce her mother) as ‘a water-roaming Torgos’. The implication presumably is that a Swan might outrageously be described as a water-roaming Vulture.

(a) Robert (1911:39), Bethe (1912:2826–8), Keller (1912:931–5), Eitrem (1924:1117–21), Thompson (1936:284–5), Gossen (1937:116 §§ 2143–4), Kannicht 2 (1969: on vv.16–19), Clader (1976:73), Pollard (1977:203 n.28), Hünemörder 4 (1988:229–30).

(b) Arrigoni (1929:442–55), Bannerman and Bannerman (1958:229–34), Flint and Stewart (1982:36, 69–70), *BWP* 2 (1980:58–70, 73–81, 89–95), Iapichino and Massa (1989:23–4, 49–50, 123–4), H-A (1997:130–2).

Toutis

(**τοῦτις G**) According to Hesychius (τ 1217), another name for the Kossyphos (q.v.: [Common] Blackbird, *Turdus merula*). (a) Thompson (1936:285).

Tragōdinos

(**τραγωδῖνος G**) An alternative Byzantine name for the Astragali-nos (q.v.: [European] Goldfinch, *Carduelis carduelis*) appearing in a mediaeval manuscript of Symeon Magister's *About Birds*, according to Du Cange's *Glossarium* (s.v. **ἀστράγλινος**)

See also ASTĒR, CHRYSOMĒTRIS, CHRYSOPTERON PTĒNON, POIKILIS and ZĒNĒ.

(a) Du Cange 1 (1688:147), Thompson (1936:285).

(b) Witherby 1 (1943:58–61), Clement and others (1993:240–2), BWP 8 (1994:568–87 and plate 36), H-A (1997:290).

? Tragopan

(? **τραγόπαν G, tragopan L**) Tragopan is the conjectured Greek spelling of a bird called *tragopan* in Latin by several authors. Pliny (*HN* 10.136) believed it to be a mythical bird attested by a number of people as larger than an Eagle (*aquila*: see AĒTOS), with curved horns on its temples, rusty red in colour except for the head which was purplish; the name is mentioned also by Pomponius Mela *Chorographiae* 3.88 and Solinus 30.29 (abbreviating Pliny). Various wild identifications have been suggested; the only two with a veneer of plausibility are (1) Great Pied Hornbill (*Buceros bicornis*) of the Indian forests along the Western Ghats and the base of the Himalayas, larger than most Eagles (95–105 cm ~large Eagles 65–95 cm), with hornlike casques on its temples, but black, white and yellow in colour; and (2) the male Mishmi (= Kuser's) Blood Pheasant (*Ithaginis cruentus kuseri*) of the Eastern Himalayas, with a reddish purple head, body and tail plumage splashed with red and a blackish crest, but considerably smaller than any Eagle (38 cm). Information about such birds might have reached Pliny from some traveller whose descriptions lacked exactness.

See also (for PHEASANTS) PHASIANOS, PONTIKOS ORNIS, TATYRAS, TETAROS, and (for HORNBILL) MONOKERŌS.

(a) Cuvier 7 (1830:409), Newton (1893–96:432–3), Thompson (1936:285), André (1967:155), Capponi (1979:488–9).

(b) Beebe 1 (1937:46–8 and plate 1), Delacour (1977:50–67 (especially 57), Ali and Ripley 2 (1980:78–80 and 4 (1983:143–6 with plates 35.5, 59.4), Johnsgard (1986:63–9), Kemp (1995:178–84 and plates 2b, 8.1), Tsuji (1996), Grimmett, Inskipp and Inskipp (1998:355–6, 397 and plates 2.4d, 19.1), Madge and McGowan (2002:279–80).

Trērōn

(τρήρων **G**) An alternative poetical name for the Peleia (q.v.: both wild Rock Dove, *Columba livia*, and the Feral Pigeon descended from it). Occasionally it is used either on its own (Moero fr. 1.3 Powell, cited by Athenaeus 491b, the birds that fed ambrosia to Zeus as a child; Oppian *Cynegetica* 1.73, the prey of fowlers), or for the male Rock Dove with Peleia used for the female (Oppian *Cynegetica* 1.385), but most often it is coupled with Peleia (Homer *Iliad* 5.778, 22.140, 23.853, *Odyssey* 12.82–83, Homeric *Hymn to Apollo* 114, Aristophanes *Birds* 575, Apollonius *Argonautica* 3.541, Moero fr. 1.9). This coupling is usually interpreted with Trērōn adjectival, meaning ‘timorous’, but it is equally likely that Trērōn here is a general noun for ‘Dove’, and Peleia the specific indicator ‘Rock [Dove]’. In his catalogue of the invading ships Homer twice describes a Greek town as ‘polytrērōn’ (=many-doved): Thisbe in Boeotia and Messe in Laconia (*Iliad* 2.502, 582). When listing Cassandra’s prophecies Lycophron metaphorically calls both Helen and Clytia ‘Trērōn’ (87, 423).

(a) Steier (1932b: 2479), Thompson (1936:285–6), Douglas (1974:63), Dunbar (1995: on v. 575), Hünemörder 12.1 (2002:45).

Trichas

(τριχάς **G**) A name mentioned only by Aristotle (*HA* 617a20–21), who describes it as one of three types of Thrush (Kichlē, q.v.), the size of a Blackbird (Kottlyphos, q.v.), with a piercing (or highpitched) call. This is almost universally identified as the Song Thrush (*Turdus philomelos*), which is slightly smaller than the Blackbird (23 cm ~ 24–25 cm). In Greece, it’s basically a common winter visitor lacking its spring song but retaining the short, high-pitched alarm call. Tsihla, its modern Greek name, may well derive from it.

(a) Gloger (1830:4–5), Sundevall (1863:108 §37), Aubert and Wimmer 1 (1868:96 §51), Olck (1905:1721–3), Rogers (1906: xxx– xxxii), Robert (1911:101–2), Boraston (1911:243), Thompson (1936:287), Gossen (1956:176 §36), Pollard (1977:34), Hünemörder 3 (1997:822).

(b) Arrigoni (1929:267–9), Witherby 2 (1943:115–18, 120–1), Bannerman 3 (1954:185–91), Simms (1978:32–7, 41–2, 64–8), *BWP* 5 (1988:989–1000), H-A (1997:244), Gattiker and Gattiker (1989:72–3), H-B (1997:546–53), Brooks (1998:184–5), Clement and Hath-way (2000:392–5).

Trikkos

(τρίκκος **G**) According to Hesychius (τ 1384), a small bird that's called Basileus in Elis. This is an odd remark, because Basileus (q.v.) is a common name in ancient Greek for (usually) the [Winter] Wren (*Troglodytes troglodytes*) and (occasionally) the Goldcrest (*Regulus regulus*).

(a) Thompson (1936:286).

Triopis

(τριοπής **G**) According to Photius (s.v. τριοπής), the name of an unidentified bird.

(a) Thompson (1936:286).

Triorchēs, Triorchis, Triorchos

(τριόρχης, τρίορχις, τρίορχος **G**, *buteo*, *triorchis* **L**) The spelling varies between -ēs, -is and -os, but all the forms appear to share the meaning “Three-testicled”, which consequently led the bird's name to be used as a nickname for a lecher (Aristophanes *Birds* 1206, Timaeus of Tauromenion 566F124b Jacobi), even though no bird is so endowed. Our primary source of information is Aristotle, who says that the Triorchēs is the same size as an Iktinos (q.v.: Red Kite, 60–66 cm; Black Kite, 55–60 cm), an all-year resident that eats flesh but not grain (*HA* 592a29-b5); it eats toads and snakes (*HA* 609a24–29: the manuscripts split between -ēs and -os); and it is the strongest type of Hierax (q.v., raptor smaller than the biggest Eagles: *HA* 620a16: -ēs). Other writers add little: Aristophanes (*Birds* 1178–81, cf. Aelian *NA* 12.4) calls the Triorchos a Hierax with curved talons; Semonides (fr. 9 West) says an Erōdios (q.v.: Grey Heron) spotted a Triorchos eating an eel and snatched it way; Lycophron (148) calls it a sharpeyed Aietos (q.v.: large raptor), while making a sexual pun on the lusts of Theseus and Paris. Pliny largely copies Aristotle, but gives the bird two Latin names: *triorchis* (*HN* 10.204, 207) and *buteo* (*HN* 10.21, where he explains the meaning of its Greek name, cf. 11.263), claiming that the bird is hostile to the Lammergeier (*HN* 10.204, 207) and Kite (10.207), and that on the Balearic Islands it is eaten as a delicacy (10.135). Festus (p. 29 Lindsay) alleges that it snatches prey from other raptors. This gallimaufry of details points strongly to the bird's identification as the [Common] Buzzard (*Buteo buteo*), whose size (51–57 cm) is similar to a Kite's, much smaller than the largest raptors (70–90 cm), but much bigger than Falcons (25–50 cm) and most Hawks (26–38 cm); in Greece it is a common resident whose numbers are further increased by winter visitors, snatching food from

other raptors and preying on frogs, toads and snakes. It would nevertheless be absurd to assume that ancient writers were able to distinguish the [Common] Buzzard from several other same-sized raptors commonly found in Greece all the year round: e.g. the Long-legged Buzzard (50–65 cm), *B. rufinus*, a common resident in eastern Greece north of the Peloponnese and on Aegean islands, and Marsh Harrier (48–56 cm), *Circus aeruginosus*, also a common resident which in Britain at least has received the popular name of ‘Moor Buzzard’. Both these birds include amphibians and snakes in their food. Aelian (*NA* 12.4) says the Triorchēs was sacred to Artemis, and Antoninus Liberalis 14.3 metamorphoses Mounichos, king of the Molossians, into that bird.

See also BELLOUNĒS, HYPOTRIORCHĒS.

(a) Gesner 3 (1555:45–8), Aldrovandi 2 (1599:223–6), Cuvier (1830:373), Sundevall (1863:100 §12), Aubert and Wimmer 1 (1868:93 §37a, Rogers (1906: xxvi–vii), Keller 2 (1913:14–15), Gossen (1918:479 §18), Steier (1929:1616), Thompson (1936:286–7), André (1967:46, 155), Pollard (1977:81), Capponi (1979:122–4), Forbes Irving (1990:247), Hünemörder 11 (2001:805).

(b) Newton (1893–96:66–8), Arrigoni (1929:409–12, 413–17), Witherby 3 (1943:46–61), Bannerman 5 (1956:105–15, 129–44, 144–60), Meinertzhagen (1959:12–13), Wenzel (1959:1–86), Tubbs (1974:15–35, 92–151), Brown (1976:94–103, 153–74, 252–6), *BWP* 2 (1980:105–15, 177–90, 196–203), Brown and Amadon (1989:380–6, 609–22), Martin (1992:62–7, 73–80, 85–9), H-A (1997:127–8, 137–8), Brooks (1998:68, 119, 122).

Trochilos

(τροχίλος **G**, *trochilus* **L**) This is the name (=‘Runner’) of two or (probably) more different birds; Aelian (*NA* 12.15) already acknowledged the existence of several types of Trochilos.

(1) Another name for [Winter] Wren (*Troglodytes troglodytes*), in addition to Basileus, Basiliskos, Orchilos, Pareudiasstēs, Presbys, Rhobilos, Salpinktēs, Trikkos, Trōglodytēs and perhaps also Spergys (qq.v.). Under this name Aristotle (*HA* 615a17–20) accurately describes it as a bird of thickets and holes, hard to catch and a skulker, weak but artful and able to find its food easily, although the Aietos (q.v.: any large raptor) was against it (cf. also 609b11–14, Pliny *HN* 10.203, 204). This is probably the bird that Plutarch (*Moralia* 405d) calls oracular, since the Wren has a loud, warbling and easily recognisable call.

(a) Sundevall (1863:114 §52), Aubert and Wimmer 1 (1868:110 §108), Robert (1911:129), Keller 2 (1913:181), Brands (1935:113–14), Thompson (1936:287–8), André (1967:155–6), Lloyd 1 (1976:307), Pollard (1977:36–7), Capponi (1979:490–1), Dunbar (1995: on v. 79).

(b) Witherby 2 (1943:213–17), Bannerman 3 (1954:346–58), Steinfatt (1955:94), Armstrong (1944:70–2; 1955:22–3, 58–70), *BWP* 5 (1988:524–42), Gattiker and Gattiker (1989:199–206), H-A (1997:230–1).

- (2) Trochilos was also the name of a bird that could be eaten, brought to the Athenian market from Boeotia (Aristophanes *Acharnians* 876, *Peace* 1004), and (as its name implies) one that runs about (cf. Aristophanes *Birds* 79, where it is an errand-runner with a gaping mouth). Dionysius *On Birds* 2.4 calls it an amphibian (cf. Clearchus of Soli fr. 101 Wehrli) that runs up and down the sea-shore faster than it flies, feeding on crabs and small fish, with the two sexes normally living apart and the female brooding and raising the chicks on her own. This implies a bird bigger than a Wren, a wader such as the Sanderling (*Calidris alba*), which patters fast and restlessly along the sea shore, and is a common passage migrant across Greece every spring and autumn.
- (3) It is also the name of an Egyptian bird first described by Herodotus (2.68), who claims that it lived amicably alongside the Nile crocodile (*Crocodilus niloticus*), which, when it came ashore, owed the bird a substantial debt. On those occasions the crocodile habitually lay with its mouth open, and the Trochilos venturing inside devoured the leeches which had invaded the reptile's mouth when it was in the water. Thus the bird benefited the crocodile, which showed its pleasure by not harming it. This description is repeated by Aristotle (*HA* 593b11–12, 612a20–24, cf. the spurious *Mirabilia* 831a11–14), who added that the bird cleaned the crocodile's teeth, and the crocodile then showed its wish for the bird to depart by moving its head as a signal. Further accounts appear in Aelian *NA* 3.11, cf. 12.15, Pliny *HN* 8.90. Aelian elsewhere (*NA* 8.25) claimed that a mongoose (presumably the water mongoose, *Atilax paludinosus*, which eats crocodile eggs) tried to throttle sleeping crocodiles (cf. Pliny *HN* 8.90), whereupon the Trochilos woke them by calling loudly (cf. Plutarch *Moralia* 980de, Ammianus Marcellinus 22.15.19). The Trochilos was identified first in 1827 as the Egyptian Plover (aka Crocodile Bird, *Pluvianus aegyptius*), a strikingly patterned black, white and blue-grey Courser that up to the nineteenth century was a common breeder alongside the Egyptian Nile, but the bird now labelled Spur-winged Lapwing (formerly Sp.w. Plover, *Vanellus spinosus*), a much larger bird (25–27 cm ~19–21 cm) similarly patterned in black, white and buff-grey, still common in the selfsame area, is an equally plausible alternative identification first advanced also in the nineteenth century when it was supported by David Livingstone. Meinertzhagen is one of the few ornithologists who claim to have seen both the Egyptian Plover operating in the way described by Herodotus, and the Spur-winged Lapwing running up to the open jaws of a crocodile and picking its teeth, while towards the end of the nineteenth century Cook gave a vivid account of a Spur-winged Lapwing that he had seen on the Egyptian Nile twice entering a crocodile's mouth and exiting shortly afterwards unharmed. Other birdwatchers, however, have tried and failed to confirm the accuracy of these observations, while accepting two proven facts: both birds frequent the breeding and basking grounds of Nile crocodiles which tolerate the birds' presence there without any interference, and Nile crocodiles are increasingly infested by Placobdella leeches the longer they live. The Spur-winged Lapwing occasionally appears in ancient Egyptian art. A relief in the mastaba of Ti (no. 60) at Saqqara (Dynasty 5) shows two resting on umbels and a third on eggs in a papyrus swamp; they are carefully figured, but have unfortunately lost their pig-



Figure 12 Plover, Spur-winged

ment. Another of these Lapwings is painted along with several different birds in the tomb of Baket III at Beni Hasan (Dynasty 11), with both form and colouring true to life, apart from the spurious hind spur attached to each leg.

See also PAREUDIASTĒS.

(2, 3) (a) Geoffrey Saint-Hilaire (1827:459–74), Sundevall (1863:148 §128), Livingstone (1857:239=1899:164–5), Rogers (1906: lxx– lxxvii), Robert (1911:129–30), Keller 2 (1913:180–1, 183), Keimer (1930:1–9), Gossen (1935:172 §188), Thompson (1936:288–9), André (1967:156), Lloyd (1976:307), Pollard (1977:70), Capponi (1979:491–2; 1985:252), Arnott (1981:272), Houlihan and Goodman (1986:96–7 and figs 138, 139), Dunbar (1995: on v. 79).

(2) (b) Witherby 4 (1943:276–81), Bannerman 3 (1954:347–60), and others (1987:365–6), *BWP* 5 (1988:282–93), H-A (1997:169), Brooks (1998:46, 137–8).

(3) (b) Cook (1893:275–6), Sclater (1893:277), Newton (1893–6:732–3), Koenig (1926:124–52), Cott (1957–63:310–16), Meinertzhagen (1930:527–8; 1959:224–5), Thomson (1964:163), Hinton and Dunn (1967:2–3, 95–7), Howell (1979:3–5), *BWP* 3 (1983:85–91), Campbell and Lack (1985:115, 119–20), Urban and Brown 2 (1986:206–8, 264–7), Hayman and others (1987:244–5, 261–2), Goodman and Meininger (1989:31–3, 37, 238–9, 251–2).

(4) A Greco-Latin glossary (*CGL* 3.188.21) absurdly claims that the Latin translation of τροχίλος is *fulica* (presumably a mis-spelling of *fulica*, [=Eurasian] Coot: see PHALARIS). The Latin name *trochilus* is corrupted to *trocibus* in Polemius Silvius (543.20).

Trōglitēs

(τρωγλίτης **G**) The *Cyranides* 3.32 and Eustathius 228.30–41 (on *Iliad* 2.311) give Trōglitēs ('Hole-[bird]' as another name for the Strouthos (q.v.: House Sparrow), which regularly nests in holes; the *Cyranides* passage adds 'when cooked it gives pleasure to people' (cf. Herodian *Partitiones* 136 Boissonade, and an anonymous tract on *The Twelve Months of the Year* printed by Ideler, *Physici et medici Graeci minores* 1.423), thus confirming the word's distinction from Trōglodytēs (q.v.: the [Winter] Wren).

(a) Thompson (1936:292), Panayiotou (1990:334).

(b) *BWP* 8 (1994:302).

Trōglodytēs

(τρωγλοδύτης **G**) This bird name (= 'Hole-diver') occurs in Aëtius 11.11 (see Thompson for the Greek text here), who cites an excellent description in Philagrius, a physician of the fourth century AD: it is the smallest bird except for the Basiliskos (q.v.: Goldcrest, *Regulus regulus*, 8.5–9.5 cm) and similar to it in many respects, but it lacks that bird's gold feathers on its forehead, it is slightly bigger and darker, it always holds erect a tail that's spotted and white at the back, it chatters more than the Basiliskos, its wing edges remind one of a Starling, it makes short flights, it's marvellously strong, the birds are abundant and can be found everywhere in the winter. This is an excellent depiction of the (Winter) Wren (9–10 cm), whose Latin binomial not surprisingly is *Troglodytes troglodytes*; it is an intrepid explorer of cavities and crevices for roosting and nesting. Its black and white speckles do recall a Starling's winter plumage, but these are situated at the edge of its wings and not on its tail.

See also BASILEUS, BASILISKOS, ORCHIOS, PAREUDIASTĒS, PRESBYS, RHOBILOS, SALPINKTĒS, SPORGILOS, TRIKKOS, TROCHIOS and perhaps also SPERGYS (qq.v.).

(a) Keller 2 (1913:82–4), Brands (1935:113–14), Thompson (1936:292–3), Pollard (1977:36–7).

(b) Witherby 4 (1943:213–17), Bannerman 3 (1954:346–58), Armstrong (1955:15–16, 22–4, *BWP* 5 (1988:524–42 and plate 36), Gattiker and Gattiker (1989:199–206), H-A (1997:230–1).

Trygōn, Trygōnis

(τρυγών, τρυγώνιν **G**, *turtur*, *trygon*, *trygona* **L**) Generally the Turtle Dove (now *Streptopelia turtur*), although the slightly smaller Laughing Dove (*Streptopelia senegalensis*) may not have been distinguished from it in those areas (Algeria, Tunisia, Libya, Nile delta, Bosphorus and some other parts of Turkey) where the two birds co-exist. Both Trygōn in Greek and *turtur* in Latin are named after the Turtle-Dove's call, as ancient writers recognised (tryz- Pollux 5.89, the scholia to Theocritus 7.189, Eustathius 751.10–11 on *Iliad* 1.311; *turt-* Isidorus *Etymologies* 12.7.60): a deep purring 'cucu croor croor,' repeated time and time again with minor variations. Poets called this a lament (Theocritus 7.141, Virgil *Eclogues* 1.58), although more commonly its incessant and boring reiteration became a byword both for loquacity (e.g. Alexis fr. 96.4 and Menander fr. 309 KasselAustin, Theocritus 15.88, Aelian *NA* 12.10, Alciphron 2.26.2, Zenobius 1.55 Bühler=6.8 Leutsch-Schneidewin, Hesychius τ 1547, cf. Eustathius 751.10–11 on *Iliad* 1.311) and more curiously for penurious hardship (Diogenian 7.71, cf. Hesychius τ 1547, *Suda* π 2037). The bird was included in the chorus of Aristophanes' *Birds* (302, cf. 979). The fullest (and most accurate) account of the bird is scattered through the pages of Aristotle: it is allegedly the smallest European Pigeon (26–28 cm: *HA* 544b7, cf. fr. 347 Rose, Eustathius 1712.42 on *Odyssey* 12.62: slightly bigger, however, than the Laughing Dove, 25–27 cm), with male and female outwardly indistinguishable (*HA* 613a16–17), living up to 8 years (*HA* 613a22–23, cf. Pliny *HN* 10.107: in fact, modern birds occasionally survive to 20!); it is ash-coloured (fr. 347 Rose, cf. Eustathius *loc. cit.*: true only of head, neck and belly); it stays faithful to its mate and doesn't seek a replacement after losing it (*HA* 613a14–15, cf. e.g. Aelian *NA* 10.33, Dionysius *On Birds* 1.24, *Cyranides* 3.43, Phile 463–4, Isidorus *Etymologies* 12.7.60, Jerome *Adversus Jovinianum* 1.20, Basil *Hexaemeron* 8.6 and Shakespeare *The Winter's Tale* 4.4.154–55: it is generally monogamous), and always nests in the same place (*HA* 613a14–15); it can have two broods in spring (558b22–23, cf. Pliny *HN* 10.147, 158), producing a second batch whenever the first one has been destroyed (*HA* 562b6–9), with two eggs generally, at most three (*HA* 562b2–7, 9, cf. Pliny *HN* 10.158), but it never raises more than two chicks (*HA* 562b9–10), which are hatched blind (*GA* 774b26–31); both parents share the brooding (*HA* 613a15–16); the birds begin breeding at the age of three months (*HA* 562b27–9: in fact, when one year old); they feed on fruit and grass (*HA* 593a14–16: in fact mainly seeds, corn, fruit, leaves, cf. Varro *De Re Rustica* 3.5.7), and don't lift their heads when drinking until they have had enough (*HA* 613a11–15, cf. Pliny *HN* 10.105: see also PERISTERA, PHAPS); they are seen only in summer, either 'hiding' in winter, when hardly anybody sees them (*HA* 593a16–18, 600 a20–4: although modern records of birds wintering in Europe are rare, Aristotle here may be basing his remark on one such ancient sighting) or migrating (*HA* 597b3–4); at the end of summer they are very plump, even after their moults (*HA* 600a20–4, cf. Pliny *HN* 10.72); they arrive and depart in flocks (*HA* 597b7–9, cf. Varro *De Re Rustica* 3.5.7); they are hostile to the Pyral(1)is (q.v.: ? Stock or Laughing Dove), because they share the same habitat and way of life

(609a18–19, cf. Aelian NA 5.48, Pliny *NH* 10.204, Manuel Philes 689: presumably a misinterpretation of the Turtle Dove's hostility to conspecific neighbours); they are preyed upon by the Chlōreus (q.v.: ? Barn Owl, which does attack communally roosting birds: HA 609a25–6, cf. Aelian NA 5.48), and allegedly befriend the Kottyphos (q.v.: (Common) Blackbird: 610a11–13, cf. Pliny *HN* 10.207, Manuel Philes 689–90); finally, they vigorously and noisily move their hindquarters (HA 633b6–8, cf. Apostolius 17.31: presumably a reference to the bird's odd way of raising its tail when alighting, with the movement exaggerated if the bird is sexually or aggressively excited). Other authors add a variety of (often unverified) allegations: that (Common) Cuckoos parasitise the bird's nest ([Aristotle] *Mirabilia* 830b11–19: this practice has been recorded), chicks emerge from the nest feet first (Pliny *HN* 10.38), Turtle Doves avoid the presence of people (Isidorus *Etymologies* 12.7.60: especially true just before autumn migration), they eat 'fruits of iris' (presumably buds), die after eating cut pomegranates, are hostile to the Korax and the Kirkos (qq.v., respectively [Common] Raven and ? Peregrine Falcon: Aelian NA 1.35, 6.45–6, cf. Manuel Philes 685), but friendly to the Psittakos (q.v., Parakeet: Pliny *HN* 10.207, Ovid *Amores* 2.6.12, *Heroides* 15.38). The flesh of young birds, especially when fattened up for its autumnal migration, was a recognised delicacy (Plautus *Mostellaria* 46, Juvenal 6.39, Martial 3.60.7, 13.53, cf. *Cyranides* 3.43), although older birds were recognised to be tough (Galen 6.700 Kühn). They were brought as presents to the Indian king (Aelian NA 13.25) and in Israel sacrificed on prescribed occasions (following *Old Testament* instructions) in the Temple at Jerusalem (Luke *Gospel* 2.24). In Greece, they were trapped in various ways (with mistletoe or lime, or blinded decoys: Dionysius *On Birds* 3.2, 3.16, cf. Aristotle *HA* 613a22), and then fattened up for the table, although they could not be persuaded to breed in captivity (*Geoponica* 14.24, Varro *De Re Rustica* 3.8, Columella 8.9). Vast numbers are still shot around the Mediterranean every spring and autumn on their migratory passage, although Greece in the early 1980s banned the spring slaughter. Turtle Doves were abundant in ancient Egyptian art. Two paintings of the Dynasty XII stand out: one with wings outstretched on an inner face of the cedar coffin of Djehutynekht at El-Bersheh, the other of a bird roosting on an acacia branch in the tomb of Khnumhotep III (no. 3) at Beni Hasan. In them, the black lines on the neck, the mottling on wings and side, and the blackish tail edged with white are faithfully represented, although the El-Bersheh artist painted the left wing twice, outstretched and folded. In Roman art too, several paintings of Turtle Doves have been identified: one on the rim of a fountain on the east wall of the House of Venus Marina, another perched on an oleander bush formerly in the House of the Fruit Orchard but now in the Naples Museum (inv. no. 8640), and a pair of dead birds alongside a bowl of olives in the same museum (inv. no. 8634).

(a) Sundevall (1863:137 §105), Aubert and Wimmer 1 (1868:105–6 §88d), Rogers (1906: lii), Hehn (1911:343), Keller 2 (1913:125, 127), Steier (1932b: 2887–8), Gossen (1935:173 §190; 1939:268–89 §112), Thompson (1936:290–2), Tsirimbas (1936:50–1), André (1967:156, 158), Toynbee (1973:248), Douglas (1974), Sauvage (1975:247–9), Sijpesteijn (1977:70, 1980:30–1), Capponi (1979:493, 499–504; 1985:139, 185–92, 221, 236–8), Jashemski (1979: colour figs 106 and 408), Dunbar (1995: on v. 302), Arnott (1996: on fr. 96.2–4), Tammisto (1997:247–8 n.309, 287 n.543, 296 n.5), Hünemörder 12.1 (2002:45–7), Jashemski and Meyer 2002:394–95).

(b) Newton (1893–6:165–6), Despott (1917:503), Arrigoni (1929:605–6), Witherby 4 (1943:141–5), Steinfatt (1954:29, 35; 1955:101), Goodwin (1956:68–9), Bannerman 8 (1959:361–73), Kumerloeve (1961:141–5), Glutz von Blotzheim 7 (1980:141–61), Wyllie (1981:117), Goodwin (1983:108–12, 128–30), *BWP* 4 (1985:353–63, 366–73), H-A (1997:200–1), H-B (1997:387, 390–1), Brooks (1998:23, 161–2), Haag-Wackernagel (1998:17–19).

Tryngas

(τρύγγας **G**) This is written as the name of a waterside bird in the majority of the manuscripts of Aristotle *HA* 593b5, where the minority writes Pygargos.

See also PYGARGOS (2).

(a) Sundevall (1863:161 §161), Aubert and Wimmer 1 (1868:80, 95–6 §48), Thompson (1936:290).

Tyinga

(τύγγα **G**) According to Hesychius (τ 1617) an (unidentified) small bird. A seventeenth-century suggestion that this word could have been an error for *Iynx* (q.v.: Wryneck, *Jynx torquilla*) is ingenious but unconvincing.

(a) Bourdelot (1619: *Animadversiones* 57–8), Thompson (1936:293), Gossen (1937:117 §2169).

Tylas

(τυλάς **G**) According to Alexander of Myndos (fr. 4 Wellmann, cited by Athenaeus 65a) and Eustathius (947.10–11 on *Iliad* 13.570), another name (=‘Humpy’) for the Ilias (q.v.: ? Redwing, *Turdus iliacus*, a bird with no discernible humps); GreekLatin glossaries, however, identify its Latin equivalents as both *bubo* (*CGL* 3.319.67: [Eurasian] Eagle Owl, see BYAS, HYBRIS) and a mystifying *calatrio* (2.509.51).

(a) Thompson (1936:293), Gossen (1939:270 §104; 1956:176 §34), Arnott (1987:24–5).

(b) Witherby 2 (1943:121–4), Bannerman 3 (1954:192–201), Simms (1978:55–65, 76–9), *BWP* 5 (1988:1000–10), H-A (1997:244–5), Clement and Hathway (2000:389–92).

Typanos

(τύπανος **G**) In Aristotle *HA* 609a26–27 (the name’s only occurrence), the ‘so-called Typanos’ (so most manuscripts: a few have the spelling Tympanos) is said to be killed by the Korōnē (q.v.: Hooded Crow, *Corvus cornix*). Ty(m)panos there may be either (1) an unidentified bird, or perhaps (2) a variant spelling or corruption of Tyrannos (q.v.: Firecrest or Goldcrest: *Regulus ignicapillus*, *R. regulus*). The latter possibility is slightly boosted by the fact that shortly before this (*HA* 609a16–17) Aristotle had alleged that Hooded Crows ate eggs and nestlings of the Presbys (q.v.: Winter Wren, *Troglodytes troglodytes*), an equally small bird (9.5 cm ~9 cm).

(a) Sundevall (1863:162 §164), Aubert and Wimmer 1 (1868:110 §109), Thompson (1936:293).

Tyrannos

(τύραννος **G**) Aristotle (*HA* 592b16–25) describes the Tyrannos (‘Sovereign’) as a charming and well-proportioned bird slightly bigger than a locust, with a crimson crown and a diet of larvae and worms. The description best fits the tiny Firecrest (*Regulus ignicapellus*) and Goldcrest (*R. regulus*). Both are fairly common residents in Greece still; both include larval flies and lepidoptera as an integral part of a life that is a ceaseless search for food; both have coronet-shaped crowns (hence this ancient Greek name!) which grade from yellow to orange and red; it is unlikely that they were ever differentiated from each other.

See also BASILEUS, KEBLĒPYRIS, KORTHILOS and RHOBILOS.

(a) Sundevall (1963:114 §51), Aubert and Wimmer 1 (1868:110 §110), Robert (1911:97–8), Keller 2 (1913:83–4), Thompson (1936:293), Pollard (1977:36–7).

(b) Witherby 1 (1943:316–20), Bannerman 2 (1953:286–98), *BWP* 6 (1992:668–95), Simms (1985:352–71), H-A (1997:262–3).

Tytō

(τυτώ **G**, *noctua* **L**) According to Hesychius (τ 1692), Tytō is another name for the Glaux (q.v.: Little Owl, *Athene noctua*), presumably based on the male bird’s advertising call: now variously represented as a repeated ‘cu’ or ‘goo’ (in some Italian dialects the bird is still called *cucca*), but sounding to ancient Romans more like *tu tu* (Plautus *Menaechmi* 653–54, cf. the anonymous *Carmen Philomelae* 40 p. 365 Baehrens).

(a) Wellmann (1909:1669), Thompson (1936:293), Gossen (1937:118 §2171).

(b) Arrigoni (1929:365–7), Witherby 2 (1943:323), Bannerman 4 (1955:203), *BWP* 4 (1985:520–1).

Tzikneas

(τζικνέας **G**) This name appears only in the anonymous Byzantine *Orneosophion II* (pp. 577.16–20, 584.14–16 Hercher), where falconers are warned not to feed their raptors with flesh of this and three other birds: Getauros, Pelargos, Aithyia (qq.v.: respectively Great/Little Bittern [?], White/Black Stork, Cormorant/Shag), because that would be harmful. No description of the Tzikneas is given, but Tzikna in modern Greek means ‘ash’, so that it seems likely that Tzikneas was an ash-grey bird; unfortunately over thirty Greek birds are basically that colour, including Herons, Harriers, Hawks, Falcons, Waders, Gulls, Terns, Common Cuckoo, Warblers, Spotted Flycatcher, Nuthatches, Hooded Crow and Snowfinch.

Tzourakion

(τζουράκιον **G**) The same Byzantine *Orneosophion II* (p. 578.26–30 Hercher) includes the Tzourakion in its list of raptors used by falconers, and describes it as having a small face and big eyes, a broad square head, broad nostrils and (?) a niggardly tongue, (the best birds coming from two areas in north-eastern Greece: the peninsula of Athos, and the valley and alluvial plain of the River Nestos that flows into the sea 40 km east of Kavalla); unfortunately such details are of little use for specific identification.

(a) Gossen (1918:479).

X

? Xēris

(ξήρις [accent unknown]) G, *ardeola* L) A Greek-Latin Glossary (*GL* 2.153) seems to give Erōdios (q.v.) and Xēris as the Greek equivalents of *ardea* and *ardeola*, thus alleging Xēris to be (? a dialectal or later Greek name for) some kind of Erōdios (q.v.), whether the full-size Grey Heron (*Ardea cinerea*, 90–98 cm) or the smaller Purple Heron (*A. purpurea*, 78–90 cm), but it is also possible that in the glossary Xēris was a misspelling.

Xiphios

(ξίφιος G) According to the *Cyranides* (1.14), another word for the Kirkos (q.v.: generally Peregrine Falcon, *Falco peregrinus*), perhaps a dialect form used by Egyptian Greeks.

(a) Thompson (1936:209).

Xouthros

(ξούθρος G) The *Cyranides* (3.32) give this as another name for the bird more commonly called Strouthos, Pyrgitēs and Trōglitēs (qq.v.: House Sparrow, *Passer domesticus*), perhaps a dialect form used by Egyptian Greeks.

(a) Thompson (1936:209).

Z

Zaganos

(Ζάγανος **G**) The anonymous Byzantine *Orneosophion II* (p. 577 Hercher) describes at length the desirable features of this raptor: long wings, broad shoulders, short thighs, short shinbones, long toes, an expansive and fat tail, long backbone, small but broad head, and a thin nose; its colour should be black or even orangey brown. In Greece four long-winged Falcons (Peregrine, *Falco peregrinus*; Hobby, *F. subbuteo*; Eleo-nora's, *F. eleonora*; and the rare Redfooted, *F. vespertinus*) grade from dark grey to blackish, with the dark phase of Eleonora's black all over, while two ([Common] Kestrel, *Falco tinninculus*, Lesser Kestrel, *F. naumanni*) have orangey-brown backs. It seems likely that Byzantine falconers did not satisfactorily distinguish the above species from each other, and gave all or most of them the blanket name Zaganos.

(a) Gossen (1918:477–8), Thompson (1936:104), Hünemörder 4 (1998:403).

(b) *BWP* 2 (1980:282–302, 320–8, 361–7, 316–34), Brown and Amadon (1989:764–8, 776–84, 795–9, 809–14, 818–23, 850–6), Ford (1995:164–72), H-A (1997:143–6, 148).

? Zarēx

(Ζάρηξ **G**) According to Hesychius (ξ 61), the plural form Zarēkes is an 'epithet' of the Pela[r]gos (q.v.: White/Black Stork).

(a) Thompson (1936:104).

Zēnē, Zēna

(Ζήνη, ζήνα **G**) Two medieval manuscripts entitled *About Birds* are cited by Du Cange (s.v. ἀστραγάλινος) for registering both Tragōdinos (q.v.) and Zēnē (or Zēna) as alternative Byzantine names for the Astragalinos (q.v.: [European] Goldfinch, *Carduelis*

carduelis); the author of one was Symeon Magister (spelling the name Zēna), the other is anonymous but (following *Cyranides* 3.14!) accurately mentions both the red feathers on the head and the golden-yellow wing-patches which make the bird so colourful.

See also ASTĒR, CHRYSOMĒTRIS, CHRYSOPTERON PTĒNON, POIKILIS and TRAGŌDINOS.

(a) Du Cange 1 (1688:147), Thompson (1924:7–11; 1936:104), Pollard (1977:53), Hünemörder 4 (1998:520–1).

(b) Witherby 1 (1943:58–61), Bannerman 1 (1953:101–6), Newton (1972:35–9), Clement and others (1993:240–2), BWP 8 (1994:568–87, especially 574), H-A (1997:290).

Zōdi, Zōkos

(ζῳδι, ζῳκοςG) The *Cyranides* (1.6) give these as two names in use (? by Egyptian Greeks) for a white Vulture that feeds on carrion. This must be the Egyptian Vulture (*Neophron percnopterus*), the only Vulture in the world that is essentially white. It is still a relatively common resident in the south of Egypt, and a numerous passage migrant throughout the country.

See also HYPAIETOS, LEUKOGRYPS, OREIPELARGOS and PERKNOPTEROS.

(a) Thompson (1936:105).

(b) Meinertzhagen 2 (1930:421–2), Witherby 3 (1943:103–6), Bannerman 5 (1956:325–34), BWP 2 (1980:325–34), Brown and Amadon (1989:306–9), Goodman and Meininger (1989:176–8).

Zora

(ζορά G, *perdix* L) According to Du Cange, a name given to the Partridge in Byzantine medical glosses. Its common ancient Greek name Greek was Perdix (q.v.).

(a) Du Cange 1 (1688:465), Thompson (1936:105).

Zorag

(? ζοράγ G, *alauda* L) According to Matthaeus Sylvaticus, a name given to (? a species of) Lark in Byzantine Greek. The normal ancient Greek name was Korydos (q.v.).

(a) Du Cange 1 (1688:465).

Zōron

(ζῶρον **G**) According to Du Cange, a name given (along with Dōron, q.v.) to the Domestic Chicken in Byzantine medical glosses. Its normal name in ancient Greece was Alektorideus (see ALEKTÖR).

(a) Du Cange 1 (1688:465).

Unnamed Birds

(1) Aelian (*NA* 17.23) mentions birds in India that are entirely scarlet, the colour of the purest flame, flying in such multitudes that one would take them for clouds. The only bird that matches such a description is the male Scarlet Finch (*Haematospiza sipahi*), a resident of the eastern Himalayas which can be seen during the winter in single-sex flocks of up to 30 birds.

(a) Gossen (1935:174 §196).

(b) Clement, Harris and Davis (1993:296–7 and plate 27), Grimmett, Inskipp and Inskipp (1998:847 and plate 150), Ali and Ripley 10 (1999:204–5 and plate 104.2)

(2) Aelian (*HN* 17.23) next mentions a varicoloured Indian bird that's difficult to describe, but with an unsurpassed song. The one group of Indian birds where the males characteristically vie with the rainbow for the multiplicity of colours on individual males is that of the Sunbirds, but only two florid species have memorable songs: Mrs Gould's Sunbird (*Aethopyga gouldiae*, with a powerful seesawing song) and Crimson Sunbird (*A. siparaja*, with a rapid song of three to six clearly enunciated notes).

(a) Gossen (1935:174 §199; 1956:175 §29).

(b) Grimmett, Inskipp and Inskipp (1998:804, 805 and plate 140), Ali and Ripley 10 (1999:40–3, 48–51 and plate 100 figs 8, 13).

(3) Pliny (*NH* 10.132) has been told that in the Hercynian forest (Germany's Black Forest and the Hartz) there was a strange bird whose feathers shone like fire at night time; cf. Solinus 20.3. An attempt has been made to identify this bird as the [Bohemian] Waxwing, *Bombycilla garrulus*, but neither that bird (nor any other in western Europe) is so illuminated in the dark.

(a) Saint Denis (1961:138).

(4) Pliny (*HN* 10.135) describes some 'new birds' that appeared in 69 AD around Bedriacum (between Cremona and Verona): see the entry headed NOUA AUIS.

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Treepie, Indian:
Kerkorōnos

Vulture:
Aigypios,
Gyps,
Torgos

Vulture, Black:

Phēnē

Vulture, Egyptian:

Gypaētos,

Hypaietos,

Leukogryps,

Oreipelargos,

Perknopteros,

Zōkos

Vulture, Griffon:

Hypaietos,

Kinnamōnon

Orneon

Wagtail:

Kinnyris,

Schoini(k)los,

Seisopygis

Wagtail, White:

Aigi(o)thos,

Chyrrabos,

Killouros,

Killyros,

Kinklos

Wagtail, Yellow:

Aigi(o)thos,

Anthos,

Boudytēs,

Boukaios,

-kolinē,

Chyrrabos

Wallcreeper:

Gnaphalos,

Kyanos

Warbler:

Elaia,

-lea,

-leas,

-leia

Warbler, European Reed:

Kalamodytēs

Warbler, Great Reed:

Kalamodytēs

Wheatear, Black-eared:

Hypolais

Wheatear, Black-eared or Northern:

Oinanthē

Whitethroat, Common:

Batis

Whydah, Paradise or Pin-tailed:

Ophiouros,
Smērinthos

Widow, Red-coloured:

Smērinthos

Wigeon, Eurasian:

Pēnelops,
Phoinikolegnos

Woodcock, European:

Askalōpas,
Skolopax

Woodpecker:

Dendrokolaptēs,
Dryēkokolaptēs,
Dryokolaps,
Dryokolaptēs,
Dryokopos,
Dryops,
Kalotypos,
Kraugon,
-gos,
Pikos,
Pipra

Woodpecker, Green:

Keleos

Woodpecker, Lesser Spotted or Middle Spotted:

Pipō

Wren, Winter:

Basileus,
-lissa,
-liskos,
Orchilos,
Presbys,
Rhobilos,
Salpinktēs,
Seisophilos,
Sporgilos,
Trikkos,
Trochilos,
Trōglodytēs

Wryneck, Eurasian:

Glōttis,
Inyx,
Iynx,
Kinaidion