

SHORTER NOTES

ILIAD 7.293ff.

νύξ δ' ἤδη τέλεθει. ἀγαθὸν καὶ νυκτὶ πιθέσθαι, ἰὼς σύ τ' ἔϋφρήνης πάντας παρὰ νηυσὶν
Ἀχαιοῦσι. . . αὐτὰρ ἐγὼ . . . Τρῶας ἔϋφρανέω . . .

Wordplay involving names is routine in Homer. Less common, but not rare, is wordplay that does not have anything to do with names. Thus, at *Iliad* 1.290f. there is a play on ἔθεσαν θεοί/προθέουσιν; at 24.611 an implicit play on λαός (people)/λᾶος (stone); at *Odyssey* 12.45–6 a possible play on πύθομαι/πυνθάνομαι.¹

I would like to suggest a play on words that seems not to have been noticed. In the lines quoted above, I suspect that Homer intended—and his audience heard—an underlying punning. Hector remarks that, as night beckons, it is fit for both Greeks and Trojans to be cheered. That is, it is εὐφρόνη and so it is time εὐφραίνειν the peoples.

εὐφρόνη does not occur in Homer, but that is surely because most forms of the word will not fit the hexameter. The single occurrence in Hesiod (*Op.* 560) guarantees that it will have been in currency at the time of the Homeric epics.

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¹ On the last, see D. F. Bright, *Mnemosyne* 30 (1977), 423–6. Prof. D. Sansone reminded me of this article.

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Μάγνης Ἡράκλειτος, ἐμοὶ πόθος, οὔτι σίδηρον/πέτρῳ πνεῦμα δ' ἐμὸν κάλλει
ἐφελκόμενος. The commentators have noticed the central role that wordplay performs in this epigram. Heraclitus the *Magnesian* is indeed a *magnet*, but it is the heart of the poet rather than iron that he attracts. As Gow–Page remark, Μάγνης does double duty.¹ But that is only part of the story, for there lurks here yet a second play on words that reinforces the first. As early as Plato we hear that the stone that attracted iron was called Μαγνήτις by Euripides, but Ἡρακλεία by the many (*Ion* 533d).² Or as Lucian writes simply, ἀπάξει γάρ σε ἀναδησαμένη ἔνθα ἂν ἐθέλη, ὅπερ καὶ ἡ λίθος ἡ Ἡρακλεία δρᾷ τὸν σίδηρον (*Imag.* 1).³ Thus, our author's play that begins with Μάγνης continues with the name of the beloved, Ἡράκλειτος. No wonder that a Heraclitus should possess strong powers of attraction!⁴

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¹ A. S. F. Gow and D. L. Page, *The Greek Anthology: Hellenistic Epigrams* (Cambridge, 1965), vol. 2, p. 574.

² θεία δὲ δύναμις ἥ σε κινεῖ, ὥσπερ ἐν τῇ λίθῳ ἦν Εὐριπίδης μὲν Μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ Ἡρακλείαν. καὶ γὰρ αὕτη ἡ λίθος οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς . . .

³ See too e.g. Plin. *N. H.* 36.126; Suda s.v. Ἡρακλεία λίθος. Μαγνήτις λίθος ἢ μᾶλλον ἐλεῖν Ἡρακλείαν τὴν λίθον (Adler, 2.581).

⁴ I am indebted to Prof. David Sansone for helpful comments.