

A NOTE ON ANAΞ

Professor Wathélet has provided a valuable analysis of ἄναξ and βασιλεύς as they occur in Homeric formulae (this journal XXIX, 1979, 25—40). I wish in this note to examine a Homeric use of ἄναξ which does not strictly form part of a 'formula' but which presents some points of interest. When in the *Odyssey* Menelaus describes Libya to his young guest, he depicts a fertile and abundant land, much like that of the Cyclopes. In this paradise, says Menelaus, οὕτε ἄναξ ἐπιδεύης οὕτε τι ποιμὴν | τυροῦ καὶ κρειῶν (δ 87—88). The society is a pastoral one, and we receive no hint of any kind of political organization. Thus the word ἄναξ does not belong to either of the two classes identified by Wathélet, the divine and the heroic: it appears to mean little more than 'master' in the English phrase (now obsolescent) 'master and servant'. Neither the man who actually herds the sheep nor the man on whose behalf they are herded lacks anything in the way of cheese, meat, and milk. It will be remembered that the Linear B tablets from Knossos record numbers of shepherds at named places; many of the flocks are tended by one person but owned by another, and it would be interesting to know whether the Mycenaean word for such an owner was *wa-na-ka* (ϝάναξ). (I have recently suggested that in the Pylos tablets the word *wa-na-ka* sometimes indicates an official of purely local standing, not the 'king' of the Pylian state: *Kadmos* XVIII, 1979, 100—111).

University College, London.

J. T. Hooker.